

AL-GHAZĀLĪ

Kitāb sharḥ ʿajāʾib al-qalb

THE MARVELS
OF THE HEART

BOOK 21 of the *Iḥyāʾ ʿulūm al-dīn*

THE REVIVAL OF THE
RELIGIOUS SCIENCES

TRANSLATED *from the* ARABIC
with an INTRODUCTION *and* NOTES
by WALTER JAMES SKELLIE
with a FOREWORD *by* T. J. WINTER

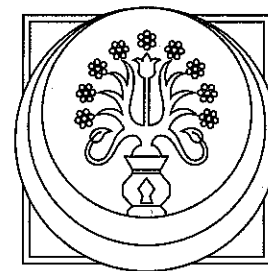
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*Verily in the remembrance of God
do hearts find tranquility*

Qur'ān 13:28

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Foreword

THAT THE “HEART” IS the center of all our deeper forms of knowing appears to be a truism in the major world religions. In the Islamic universe, the principle that the Qur’ān itself was revealed not to the Prophet’s mind but to his heart (2:97; 26:194) led to a permanent division between merely ratiocinative and inspirational forms of religious knowledge. Islamic civilization came to be characterized by the concurrent flow of two rivers, of rationalist and mystical disciplines of knowledge, and most of the time this coexistence was a peaceful one. Formal systematic theologians (*mutakallimūn*) cultivated their sciences in the world of the exoteric *madrasa*, speculating about a God of supreme otherness (*tanzīh*); while the Sufis met in separate lodges (*khanqāh*, *tekke*, *zāwiya*, *daotang*), encountering, in love, the God who may, in a mysterious way, be likened (*tashbīh*) to what we know.

The greatest thinkers of the civilization were often those who theorized about this tension, and sought to produce a universal theology of Islam that could reconcile *tanzīh* with *tashbīh*. This required mastery of all the relevant disciplines, including the legacy of the Greeks as it had been selectively integrated into Islamic thought. The Greeks had themselves faced an analogous tension, which was to some extent reflected by the Aristotelian and Platonic traditions. By the time their culture was assimilated by the Muslims, complex Neoplatonic schemes had attempted, and in some measure achieved, a concord; but it fell to the Muslims to reconcile this late Hellenistic system with the givens of revealed monotheism. With its focus on the undifferentiated One, Islam was, in an important way, more hospitable to the Greek legacy than was trinitarian Christianity, and its

illustrations of which he makes use in his rule for the religious life The foundations of that great system of orthodox Islamic mysticism which al-Ghazālī made it his business to bring to completion, had already been well and truly laid.⁷

But Ghazālī did more than merely cite quotations from these sources; he wove them into a harmonious system based upon his own experience of gaining and realizing reality. His whole moral philosophy was a synthesis and a practical expression of the golden mean. He took the rigid framework of the scholastic theologian and clothed it with the warm personal faith of the mystic. To the knowledge of the philosopher, gained through the processes of study, reasoning, and deduction, he added the inner knowledge of the Sufi who sees with the light of certainty, and experiences direct revelations and unveilings of the divine Reality. He was careful, however, to avoid the vagaries of extreme Sufism and especially its tendencies to antinomianism and pantheism. He united the best results of philosophic speculation with Islam, and, while denying the materialism of the philosophers, he nevertheless used their methods to develop his own thought and to refute them where they differed with the teachings of Islam.

Ghazālī put great emphasis upon man's need for spiritual leaders, and his *Ihyā'* gives the ethical teachings of a kindly shepherd who cares for his flock. He was considerate and humane in his dealings with men in general, and, although he was criticized by some, he was slow to refute those who disagreed with him. Even when he did engage the philosophers, his chief concern was to point out the errors of their system of thought and teaching, rather than to denounce them personally.

A Sketch of Ghazālī's Psychology

INTRODUCTION

The fact that Ghazālī uses the term "heart" instead of soul in the title of this book is an indication of the primary position this word had in the vocabulary of Muslim religious teachers, and also in that of the philosophers. The term was used in Islam for the seat of intellectual and emotional life even as it had already been used by Judaism and Christianity. Among the Greeks and Romans, the heart took the place of the liver as the seat

of life, soul, intellect, and emotion.⁸ Aristotle gave the heart the place of honor as the seat of the noblest emotions.⁹

Although Ghazālī uses the term 'secrets' of the heart as a synonym for its 'marvels,' it apparently does not connote any special mystical signification, though it has such a meaning in Sufi usage. The heart is the seat of secrets.¹⁰

Ghazālī limits the discussion of the subject largely to the field of knowledge of proper conduct (*ilm al-mu'āmalā*). His aim is ethical, and, although he does, sometimes, inevitably deal with questions of metaphysics, it is nevertheless with ethics that he is primarily concerned. He would not go as far as Zeno and reduce all virtues to practical wisdom (*phronēis*),¹¹ yet that was, for him, the important way of achieving his desired end, the good life.¹² He agreed with Aristotle that understanding included both wisdom (*sophia*) and practical sense (*phronēis*);¹³ but what he stressed was the latter, which they both held to be "practical ability, under rational direction, in the choice of things good and avoidance of things which are evil for man."¹⁴ This practical end was kept ever in view by Ghazālī as the logical outcome of man's knowledge and experience.

THE NATURE OF THE SOUL

In order to understand clearly Ghazālī's concept of the nature of the heart, or soul, it is necessary to discuss four terms that are applied to it. They are: 'heart' (*qalb*); 'spirit' (*rūh*); 'soul' (*nafs*); and 'intelligence' (*ʿaql*). Each of these terms has two meanings, but the second meaning of each term is the same as the second meaning of each of the other three terms.

8 *Encyclopaedia of Religion and Ethics*, ed. James Hastings, 13 vols. (New York: C. Scribner's Sons, 1908-27), 6:557.

9 George Sidney Brett, *A History of Psychology*, 3 vols. (London: Allen and Unwin, 1912-21), 1:106; Aristotle, ed. W. D. Ross (London, 1923), p. 143n1.

10 Muḥammad A'lā b. 'Alī Tahānawī, *Kitāb kashshāf iṣtilāḥāt al-funūn*, trans. as *Dictionary of the Technical Terms used in the Sciences of the Muslims*, 2 vols. (Calcutta, 1862), p. 653.

11 Friedrich Ueberweg, *A History of Philosophy*, 2 vols. (New York: Scribners, 1901), 1:200.

12 Aristotle, ed. G. R. G. Mure (New York, 1932), p. 129.

13 Brett, *Psychology*, 1:144.

14 Ueberweg, *Philosophy*, 1:176.

7 Margaret Smith, "The Forerunner of al-Ghazzālī," *JRAS* (January 1936), pp. 65-76.

The term 'heart' (*qalb*) means the heart of flesh in the body of a man or animal, whether living or dead; but it also means that subtle tenuous substance, spiritual in nature, which is the knowing and perceiving essence of man. There is some connection between the physical heart and this spiritual 'heart,' but practical wisdom and prophetic precedent do not demand nor warrant the explanation of this relationship.

'Spirit' (*rūḥ*) means that refined material substance which is produced by the blood in the left cavity of the heart and which rises up to the brain and passes to all parts of the body through the blood vessels carrying the animal powers of life and sense perception.¹⁵ This resembles Aristotle's theory of the *pneuma* as a "sentient organism of a subtle nature spread through the body and acting as the universal medium of sensation."¹⁶ 'Spirit' also means the above-mentioned subtle spiritual substance which is the second meaning of 'heart.'

The third term is 'soul' (*nafs*). This may mean the life-giving soul whose seat is in the heart.¹⁷ Jurjānī defines *nafs* as "that refined vaporous substance (*jawhar*) which bears the powers of life, sense perception, and voluntary motion," and says that al-Ḥakīm (Ibn Sīnā) called it the animal spirit (*al-rūḥ al-ḥayawāniyya*). Ghazālī and other Sufi writers commonly bring the word *nafs*, which is the ordinary Arabic equivalent for the *psychē* of Greek philosophy, down to the appetitive soul (*epithymia*), in which are united man's blameworthy qualities. This is the *psychē* of Pauline theology and the *nephesh* of Hebrew. It is not clear from this book of the *Iḥyā'*, nor from his *Ma'ārij al-quḍs fī madārij ma'rifat al-nafs*, or *al-Risāla al-ladunniyya*, or *Kīmīyā' al-sa'āda*, whether or not Ghazālī held that the 'soul' in this sense was material or immaterial in its nature. Some hints of a material soul are found, for example in *Kīmīyā' al-sa'āda*,¹⁸ where he speaks of the *nafs* as the vehicle (*markab*) of the heart, a term usually applied to the body; and again in *al-Risāla al-ladunniyya*¹⁹ where he says that Sufis call the animal spirit (*al-rūḥ al-ḥayawānī*) a *nafs*. The clearest hint is perhaps that in *Mizān al-'amal*,²⁰ where he speaks of the two meanings of the soul

15 Murtada al-Zabidi, *Iḥāf al-sāda al-muttaqin*, 10 vols. (Cairo: Būlāq, 1311/1893), 7:203; see note on page 7.

16 Brett, *Psychology*, 1:119.

17 Hastings, *Religion and Ethics*, 1:679b.

18 Ghazālī, *Kīmīyā' al-sa'āda* (Cairo: Sa'āda Press, 1343), pp. 8, 10.

19 Ibid., p. 27.

20 Ibid., pp. 18, 20.

as the animal soul (*al-nafs al-ḥayawāniyya*) and the human soul (*al-nafs al-insāniyya*). It is clear that there is in Islam the concept of a material *nafs*.²¹ But Ghazālī does not stress the nature of this appetitive soul as regards its materiality or immateriality, but rather as regards its characteristic of uniting the blameworthy qualities of man. These blameworthy qualities are the animal powers in man that are opposed to his rational powers.²² It is thus, like Plato's irrational soul, made up of anger (*ghaḍab*, *thymos*) and appetite (*shahwa*, *epithymia*).

The second meaning of *nafs* is that subtle spiritual substance which is the real essence of man.

The fourth term is 'intelligence' or 'reason' (*ʿaql*). This word is commonly used to translate the Greek *nous*. *Aql* is applied to man's knowledge of the true nature of things, and also to his power to perceive and know. This latter meaning is that same subtle spiritual substance of which Aristotle said, "Reason, more than anything else, is man."²³

It is this second meaning, common to all four terms, of which al-Ghazālī writes in the volume before us. Thus his concept of 'heart,' or 'soul,' may be defined as that subtle tenuous substance, spiritual in nature, which is the perceiving and knowing essence of man, and in reality is man. Its seat is the physical heart. It is immaterial and immortal. It is created directly by God, capable of knowing Him, and is morally responsible to Him.

Ghazālī, following Ibn Sīnā and other Arab philosophers, conceived of the human soul as being between the lower realm of the animal and the higher realm of the divine, and as partaking of the characteristics of each of these realms.²⁴ In the elaboration of their doctrine of the soul they combined the ideas of Plato and Aristotle, and joined to them additional ideas from Neoplatonic sources. Perhaps the most systematic statement of the resulting doctrine of the soul is that given by Ibn Sīnā, which may be summarized in the following scheme, as adapted from Hastings, *Encyclo-*

21 Macdonald, "The Development of the Idea of Spirit in Islam," *Acta Orientalia* 9 (1931), reprinted in *Moslem World* 22 (1932), pp. 25-46. 'Alī b. Muḥammad al-Jurjānī, *Kitāb al-ta'rīfāt*, ed. Gustav Flügel (Leipzig: Sumptibus F. C. G. Vogelii, 1845), pp. 1396ff.

22 Ghazālī, *Ma'ārij al-quḍs* (Cairo 1346/1927), p. 11.

23 *Nicomachean Ethics*, 1177 b 26-78 a 7, in *Aristotle*, ed. Mure, p. 165.

24 Brett, *Psychology*, 2:484; Plotinus, *The Essence of Plotinus*, based on the translation of Stephen Mackenna (New York: Oxford University Press, 1934), III, ii, 8.

paedia of Religion and Ethics.²⁵ [The soul is divided into three: vegetative, animal, and human (rational) soul.] Each one of these divisions is further subdivided as follows:

Vegetative Soul	Powers of nutrition		
	Powers of growth		
	Powers of reproduction		
Animal Soul	Motive faculties	Appetitive power	attractive power (concupiscence)
			repulsive power (irascibility and passion)
		Efficient power	in motor nerves and muscles
	Perceptive faculties	External	sight hearing smell taste touch
		Internal	common sense formative faculty cognitive faculty estimative faculty memory
	Human or Rational Soul	Active Intelligence (practical reason)	
Speculative Intelligence (theoretical reason) perceives ideas by		material intellect or potentiality of knowledge	
		intellect of possession recognizes axiomatic knowledge	
		perfected intellect lays hold on intelligibles	

This system was adopted in large part by Ghazālī, and it formed the framework of his philosophy of mind.

²⁵ *Religion and Ethics*, 2:274ff. Cf. Brett, *Psychology*, 2:54ff.; Mu'tazid Weliur-Rahman, "The Psychology of Ibn-i-Sina," *Islamic Culture* 9, no. 2 (April 1935), pp. 341ff.

In analyzing the above scheme as developed by Ghazālī in this book we find ideas corresponding to the Platonic thought of the rational and irrational souls.²⁶ The rational soul, according to Plato, was created by God and placed in the head, but the irrational part was the creation of the *demiourgoi*. Its nobler part is anger, or the spirited, irascible nature (*thymos*), and has its seat in the heart or thorax; while the base part, which is appetite, or the concupiscible nature (*epithymia*), has its seat in the abdominal cavity.

For Ghazālī, of course, God is the Creator of all that man is and does, and he follows Aristotle in holding that the heart is the seat of the rational soul. But, in spite of these differences, the Platonic division is an important part of the thinking of Ghazālī.²⁷ Plato's 'rational soul' is Ghazālī's 'soul,' or 'heart,' or 'intellect,' depending on the illustrations he uses. The irrational soul of Plato includes the powers of appetite and anger which, for him and for Ghazālī too, must be held in check by the rational soul or intellect. When the intellect dominates these lower powers, justice is established for both soul and body, but when the lower powers dominate the intellect, it becomes their slave. The excellence or virtue of the rational soul is wisdom, that of anger is courage, and that of appetite is temperance.²⁸

Even more clearly do we see the Aristotelian analysis in Ghazālī's psychology with its vegetative, animal, and human 'souls.'²⁹ Aristotle tried to explain accurately the phenomena of psychic life, approaching it from the side of metaphysics.³⁰ All known things are included in an ascending scale from pure matter to pure form. The body alone is matter, and the soul alone is form. The sphere of psychology is the relationship of the two (*to empsychon*). Soul and body must be defined in relation to each other. The soul is the true essence of that which we call body, and is man in reality. It is the first actualization (*entelechy*) of the body, and represents a possibility of psychic activity. The second entelechy is the actual realization of this possibility. This is illustrated in the eye that has the power to see

²⁶ Brett, *Psychology*, 1:68; Plato, *Timaeus*, trans. R. G. Bury (London: Loeb Classical Library, 1929), 44 E, 69 E, 70 B D E. Cf. Aristotle, *De Anima*, trans. W. S. Hett (London: W. Heinemann, 1935), I, i; III, ix; Plotinus, *Essence*, IV, viii, 5-8.

²⁷ Cf. note on page 7.

²⁸ Brett, *Psychology*, 1:97.

²⁹ Aristotle, *De Anima*, II, i; III, ix; Aristotle, ed. Mure, pp. 95ff. Cf. Plotinus, *Essence*, III, iv, 2. See note on page 25.

³⁰ Brett, *Psychology*, 1:100ff.

even when that power is inactive, as in sleep; and the eye that is actually seeing. Ghazālī holds quite a similar position, and gives the same illustration of powers, potential and actual.

Man's power of reaction is threefold: He absorbs nourishment and reproduces, as does the plant. He has sense perceptions, powers of discrimination, and voluntary movement like the animal. He differs from them both in possessing rational power, and is capable of that higher knowledge that includes the knowledge of God. By virtue of this quality of experiential knowledge, man occupies a place between the animals and the angels. "There are in him the desires of the beast united with a reason that is godlike."³¹ By neglecting the rational soul he can sink toward the level of the animal, and by cultivating it he can strive toward the level of the angels.

THE SOUL'S KNOWLEDGE AND ITS ACQUISITION

According to the Neoplatonic idea of man, "Knowledge is always an activity of the soul."³² Through this activity man gains a firm and lasting grasp of reality. Ghazālī held that man's peculiar glory is the aptitude which he has for that highest of all kinds of knowledge, the knowledge of God. In this knowledge is man's joy and happiness. The seat of this knowledge is the heart, which was created to know Him, just as the eye was created to see objective forms. The physical members are used by the heart to attain the end of knowledge even as the craftsman uses his tool to accomplish his purposes. Man's potential capacity for knowledge is practically unlimited, that is, save by infinity itself.

Although knowledge may, to a certain degree, be the result of man's activity, yet it requires a cause outside of man himself to bestow true wisdom. Plato found this outside cause in the world of Ideas. Aristotle said that intelligence (*nous*) comes into man "from without as something divine and immortal."³³ Intelligence is not a mere function of the natural body. "Knowledge seemed to the Arab to be an eternal and abiding reality, ... which for a time reproduced itself in the individual."³⁴

31 Ibid., 1:137.

32 Ibid., 1:305.

33 Ueberweg, *Philosophy*, 1:168. Cf. Brett, *Psychology*, 1:153ff.

34 Brett, *Psychology*, 2:51.

Man is potentially capable of knowledge because of the principle that like can know like.³⁵ The old Greek idea of man as a microcosm³⁶ is accepted by Ghazālī, who said, "were it not that He has placed an image of the whole world within your very being you would have no knowledge of that which is apart from yourself."³⁷ He further develops this idea in *Kīmiyā' al-sa'āda*.

Know that man is an epitomy (*mukhtaṣara*) of the world in which there is a trace of every form in the world. For these bones are like the mountains, his flesh as the dust, his hair as the plants, his head as heaven, his senses as the planets.... The power in the stomach is like the cook, that in the liver like the baker, that in the intestines like the fuller, and that which makes milk white and blood red is like the dyer.³⁸

In man there are many worlds represented, all of which serve him tirelessly although he does not know of them nor give thanks to Him who bestowed them upon him.

Ghazālī also considers the platonic idea of man being the copy of the archetype.³⁹ He connects this with the Muslim doctrine of the Preserved Tablet (*al-lawḥ al-mahfūz*).⁴⁰ The Archetype of the world was written on the Tablet. The real nature of things is made known to man by disclosure to him of what is there written through the reflection of these truths in the mirror of the heart.

This introduces us to the example of the mirror⁴¹—a favorite of Ghazālī's. Man's heart, as a mirror, is potentially capable of having reflected in it the real essence of all things, and thus of coming to know them. In this knowledge there are three factors: (1) The intellect, or heart, in which exists the image of the specific natures of things, is like the mirror; (2) The intelligible, or specific nature of the known thing, is like the object reflected in

35 Plato, *Timaeus*, 37 B C; see introduction, p. 10.

36 See note on page 59.

37 See page 59, where this is translated.

38 Ghazālī, *Kīmiyā'*, p. 19.

39 Plato, *Timaeus*, 37 D E; translation, p. 79. Cf. Plotinus, *Essence*, III, viii, 10; V, i, 4; VI, vii, 15.

40 See "al-lawḥ al-mahfūz," *EI*, 3:19ff.; *EP*, "lawḥ," 5:698. Also Wensinck, *Ghazālī's Cosmology*, pp. 16ff.

41 Cf. Plotinus, *Essence*, I, i, 8.

the mirror; (3) The intelligence, or the representation of the known thing in the heart, is like the representation of the image in the mirror.

The reflection of knowledge in the heart may be prevented by one or more of five causes: (1) The heart of a youth is in a crude unformed condition and is incapable of knowledge, just as a crude unpolished piece of metal is incapable of reflecting objects; (2) Disobedient acts tarnish and corrode the mirror of the heart so that the reflection of reality therein is dimmed or destroyed; (3) Man may not know God because his heart is not turned toward Him: even as the mirror does not reflect the desired object unless it is turned toward it; (4) The heart may be veiled to true knowledge by blindly accepting dogmatic teaching without understanding or thought; (5) The heart may not even know in which direction to turn in order to have reality reflected in it.

Man can polish and burnish the mirror of his heart by means of acts of obedience so that it will reflect the image of true reality. He thus gains knowledge by making it possible for the image of the archetype to be reflected in his heart.

The sum total of man's knowledge is thus rooted in his knowledge of himself. He knows only himself in the proper sense, and knows other things only through himself. This is true also of man's highest attainment of knowledge, the knowledge of God; for the quality of the divine Being is reflected in the human soul. "He who knows himself knows his Lord" is the true statement of tradition. Every heart is thus a microcosm and a mirror, and being thus constituted is capable of knowing itself and the divine.⁴²

The heart of man has two kinds of knowledge: intellectual and religious. Intellectual knowledge may be the intuitive knowledge of axioms, or acquired knowledge that is the result of study. Acquired knowledge may deal with the things of this world, such as medicine, geometry, astronomy, and the various professions and trades; or it may be concerned with the things of the world to come, such as the doctrines of religion. Speculative theologians stress this sort of acquired knowledge as being most important.

Religious knowledge is the knowledge of God, His attributes, and His acts. It is accepted on authority by the common people as an unquestionable creed that does not involve direct inspiration. To people of deep religious experience, however, this knowledge is given directly. Saints and

42 Cf. development of microcosm and macrocosm in Wilhelm Windelband, *A History of Philosophy*, trans. James Tufts (New York: Macmillan, 1907), pp. 366ff.

mystics receive it through general inspiration (*ilhām*), while it is received by prophets directly from the angel⁴³ through prophetic inspiration (*wahy*).

Both intellectual and religious knowledge are needed and neither one is sufficient without the other. This is true in spite of the fact that each tends to exclude the other except in the case of unusual men who are both learned and saintly. Intellectual knowledge may be compared to food, and religious knowledge to medicine. Both are needed for the preservation of health.

Even as there are two kinds of knowledge which enter the heart, so also the heart has two doors by which this knowledge comes into it.⁴⁴ There is an outer door to the knowledge of material things and this is sense perception. The inner door is that of divine inspiration and mystical revelation.⁴⁵ Here again the principle obtains that like knows like, for the senses belong to this present world for which they were created, while the heart belongs also to the invisible world of spirits (*al-malakūt*).

The external senses of sight, hearing, smell, taste, and touch act through the bodily members: the eyes, ears, nose, tongue, and fingers. Sense perceptions reach the individual by means of these external senses, but they are perceived and understood only by means of the five inner senses which are (1) shared sense or *sensus communis* (*ḥiss mushtarak*), (2) retentive imagination (*khayāl, takhayyul*), (3) reflection (*tafakkur*), (4) recollection (*tadhakkur*), and (5) memory (*ḥifẓ*). These are internal powers and their seats are internal.

The shared sense is the power that receives the impressions which come through the different external senses and unites them into a harmonious and unified whole. Retentive imagination is the power that takes from the shared sense the physical sensation and transforms it into a psychic possession. This power is located in the front part of the brain. Reflection is the pondering, cogitative faculty of the heart. Recollection is the power to recall the mental images of past sensations that have been forgotten for a time. Memory is the storehouse for the meanings of sensible objects formerly perceived. Its seat is in the back part of the brain.

43 Editor's note: this refers to the Angel Gabriel, who delivered revelation to the prophets.

44 Tahānawī, *Iṣṭilāḥāt al-funūn*, p. 371; M. Palacios, *Algazel, Dogmática, Moral, Ascética* (Zaragoza, 1901), pp. 79f.

45 Cf. Plotinus, *Essence*, V, i, 12; III, viii, 9.

This list of the internal senses differs from some of Ghazālī's other classifications. Five other lists are presented in tabular form. [See following tables.] In this book Ghazālī deals with practical and ethical ends, and perhaps did not feel that it was necessary to be scientifically accurate in his statement. It will be noted that the classifications given in the first four of the books as tabulated below are definite attempts to present the subject systematically.

	<i>Maqāṣid al-falāsifa</i>	<i>Tahāfut al-falāsifa</i>	<i>Mizān al-ʿamal</i>
1	Common sense <i>ḥiss mushtarak</i>	Common sense; imagination <i>ḥiss mushtarak</i> ; <i>khayālīyya</i>	Common sense; imagination <i>ḥiss mushtarak</i> ; <i>khayālīyya</i> anterior ventricle of brain
2	Retentive imagination; conservation <i>mutaṣawwira</i> ; <i>hāfiẓa</i> anterior ventricle	Retentive imagination <i>hāfiẓa</i>	Retentive imagination <i>hāfiẓa</i> anterior ventricle
3	Estimation <i>wahmiyya</i> posterior ventricle	Estimation <i>wahmiyya</i> posterior ventricle	Estimation <i>wahmiyya</i> end of middle ventricle
4	Compositive animal and human imagination <i>mutakhayyila</i> <i>mufakkira</i> middle ventricle	Compositive animal and human imagination <i>mutakhayyila</i> <i>mufakkira</i> middle ventricle	Compositive animal and human imagination <i>mutakhayyila</i> <i>mufakkira</i> middle ventricle
5	Memory <i>dhākira</i> posterior ventricle	Memory <i>dhākira</i> posterior ventricle	Memory <i>dhākira</i> posterior ventricle

	<i>Maʿārij al-quḍṣ</i>	<i>Kīmiyāʾ al-saʿāda</i>	<i>Iḥyāʾ ʿulūm al-dīn</i>
1	Common sense; phantasia; tablet <i>ḥiss mushtarak</i> ; <i>bintāsiyya</i> ; <i>lawḥ</i> front of anterior ventricle	Imagination <i>khayāl</i>	Common sense <i>ḥiss mushtarak</i>
2	Retentive imagination <i>khayāl</i> ; <i>khayālīyya muṣawwira</i> back of anterior ventricle	Estimation <i>wahm</i>	Retentive imagination <i>khayāl</i> ; <i>takhayyul</i> anterior ventricle
3	Estimation (<i>wahmiyya</i>) whole of brain, esp. back of middle ventricle	Reflection <i>tafakkur</i>	Reflection <i>tafakkur</i>
4	Compositive imagination, animal and human <i>takhayyul</i> ; <i>mutakhayyila</i> ; <i>mufakkira</i> front of middle ventricle	Recollection <i>tadhakkur</i>	Recollection <i>tadhakkur</i>
5	Memory (<i>hāfiẓa</i> ; <i>dhākira</i>) posterior ventricle	Memory <i>ḥifẓ</i>	Memory <i>ḥifẓ</i> posterior ventricle

It would be of added interest if we could know for certain the chronological order of these books. It appears to be quite safe to put the *Maqāṣid* and *Tahāfut* first. *Mizān al-ʿamal* is placed third because it seems logically nearer to the first two than does *Maʿārij al-quḍṣ fi madārij maʿrifat al-nafs* (also known as *Maʿārij al-sālikīn*).⁴⁶

The analyses given in the *Mizān* and *Maʿārij* are particularly noteworthy for being systematic and detailed in form, and as coming from the

⁴⁶ Carl Brockelmann, *Geschichte der Arabischer Litteratur*, Supplementband, 3 vols. (1936-7), 1:751.

later period of Ghazālī's life. The list from *Kīmīyā' al-sa'āda* is given as an interesting parallel to that in this book of the *Ihyā'*.

Another interesting parallel is found in *al-Risāla al-ladunniyya*,⁴⁷ where Ghazālī speaks of the soul's activities as recollection (*tadhakkur*), memorizing (*taḥaffuz*), reflection (*tafakkur*), discrimination (*tamyīz*), and deliberation (*rawiyya*). But it is evident that this also is not an attempt at a systematic analysis.

In his *Ma'ārij*⁴⁸ Ghazālī gives a suggestion regarding the inner senses which enables us to understand more clearly their varying names and functions. He says that they include: (1) that which perceives but does not conserve; (2) that which conserves but does not reason; and (3) that which perceives (understands) and deals with perceptions. These three powers in their relation to the forms of sense impressions and to their ideal meanings place before us the entire range of the internal senses. These relationships are shown in the following table.

That which perceives (<i>al-mudrik</i>)	the form received through sense impression (<i>lil-ṣūra</i>) is	common sense (<i>ḥiss mushtarak</i>)	
	the ideal meaning (<i>lil-ma'nā</i>) is	the estimative faculty (<i>wahm; wahmiyya</i>)	
That which conserves (<i>al-ḥāfiz</i>)	the form received through sense impression (<i>lil-ṣūra</i>) is	retentive imagination (<i>al-khayāl; al-ḥāfiẓa</i>)	
	the ideal meaning (<i>lil-ma'nā</i>) is	memory; recollection (<i>al-ḥāfiẓa; al-dhākira</i>)	
That which deals with (<i>al-mutaṣarrif</i>)	the form received through sense impression (<i>al-ṣūra</i>) is	compositive imagination	of human intellect (<i>mufakkira</i>)
	the ideal meaning (<i>lil-ma'nā</i>) is		of animal powers (<i>mutakhayyila</i>)

47 Published with Ghazālī, *Kīmīyā' al-sa'āda* (Cairo: Sa'āda Press, 1343), p. 27.

48 Ghazālī, *Ma'ārij*, p. 46.

From this arrangement it is also easy to see how these functions are sometimes combined and other times separated in the different classifications, and also how the terms may easily vary in their meanings in the different books.

From the foregoing discussion we see that Ghazālī was respectful of Aristotle, Galen, and the later philosophers of the Aristotelian school in his ideas of the body and sense perceptions, both outer and inner. We shall now see that in the realm of intuition, mystic revelation, and ecstasy there is a more pronounced Sufi trend in his thought, and this involves elements from Neoplatonic sources.⁴⁹

Turning then to the inner door of the heart we find Ghazālī's second source of knowledge in divine inspiration and mystical revelation. The experience of this sort of knowledge is given to only a few people, but everyone is obligated to believe in its reality. It is attested by the Qur'ān, by *ḥadīth*, and by many experiences and stories of the saints. Revelation does not differ from acquisition with regard to the knowledge itself, its seat, and its cause, but only in the removal of the veil which does not come about by man's volition. Mystical revelation comes to him whose heart is prepared to receive it, either through the medium of dream-vision during sleep, or, more rarely, in a vision seen during waking hours.⁵⁰

In the case of the prophets, inspiration (*wahy*) is accompanied by a vision of the angel who imparts knowledge. The inspiration (*ilhām*) of saints differs from it, in that there is no such vision of the angel that brings the knowledge. Ghazālī is not quite consistent in his statements of the part which the angel plays in imparting the knowledge given through revelation. His position seems to be that general inspiration (*ilhām*) is always the result of angelic activity, even though the angel does not appear to the recipient of the revelation. He goes so far as to say that "our hearts attain knowledge only by means of the angels."⁵¹ But in another place he speaks of directly given divine knowledge (*ilm ladunni*) apart from the usual means from without. In *al-Risāla al-ladunniyya* (p. 42) he says that *ilm ladunni* is from the Creator directly, with no mediating agent. This inconsistency is probably explained by his ideas about involuntary suggestions (*khawāṭir*), which will be dealt with later. The mediated knowledge corresponds to the suggestion of the angel (*al-khāṭir al-malakī*), while

49 Cf. Brett, *Psychology*, 1:200ff.; 2:48.

50 Cf. *The Hebrew Tradition* in Brett, *Psychology*, 2:233ff.

51 Translation, page 53.

the immediate and direct knowledge corresponds to the suggestion of the Lord (*al-khāṭir al-rabbānī*).

Through divine inspiration the true nature of reality is revealed to the heart of man. The veils of sense are drawn aside by divine power, and man's heart can perceive, even if it is but for a moment, the truth of the eternal reflected from the Preserved Tablet which is in the world of the unseen. At death the veils of sense are removed entirely and reality is clearly seen by the heart.

Man must prepare his heart to receive this gift of divine unveiling. He can do this by cutting off all earthly ties and making the thought of God not only supreme in every part of his being, but the sole idea which occupies his heart and mind. This is done by withdrawing from the world and engaging in the devotional exercise of *dhikr*, in addition to the prescribed worship. He continues repeating the name of God, with his mind fixed on Him, until the motion of the tongue ceases and the word seems to be flowing over it. He continues until every trace of the word and of its form and letters and appearance is effaced from his heart and nothing remains save its ideal meaning. All dualism is removed. The heart loses all consciousness of anything other than God, and in its contemplation of Him reaches the highest possible state.⁵² Man is then prepared to receive the gift of divine unveiling. He had done all that he can do for he has reached the state of ecstasy. God then bestows such gifts as He pleases.

Such are the two ways that man receives knowledge and the two types of knowledge that he may have. Both intellectual and religious knowledge were important to Ghazālī. Both acquired and revealed knowledge played a large part in his scheme of life. He himself was a learned man, and he could never cease to give learning a place of honor and to account it a factor of great importance in human life and experience. But even his learning had not saved him from falling into skepticism, leading to a crisis in his life, while in the experience of mystical revelation he had found certainty and peace. The two factors are strangely intermingled in his writings. At one moment he seems to show his frustration with the common man, who does not have the intellectual power to comprehend knowledge; and at another time we find him praising an almost illiterate saint because of the miraculous gifts (*karāmāt*) and divinely unveiled knowledge that has been revealed to him. Intellectual knowledge is great, but even it must

52 Cf. Brett, *Psychology*, 1:313, 2:43; Plotinus, *Essence*, VI, vii, 34.

bow before that which is manifestly a divine bestowment. This Ghazālī knew from experience.

THE RELATION OF SOUL TO BODY AND OF THOUGHT TO ACT

The relation of the soul to the body has already been touched upon in the discussion of the nature of the soul. Plato said that the soul was imprisoned in the body, while Aristotle made it an entelechy or actualization. Both of these ideas are considered in Ghazālī's thought. But the metaphor that Ghazālī chooses to express this relationship appears to come from Plato's *Timaeus*,⁵³ where the body is spoken of as the vehicle of the soul. Plato's word is *ὄχημα*; Ghazālī's is *markab*.

For Ghazālī, as for Ibn Sīnā, the soul is "a separate independent reality, which is only united to the body accidentally, that is to say, without any relation which affects its essence."⁵⁴ Both the vegetal and animal powers "are made possible by the union of the soul with the body; but if we go beyond these we come to other activities which belong to the soul itself."⁵⁵ Such soul activity is first of all potential, then nascent, then developed. This is illustrated by a youth who is at first potentially capable of learning to write. Then he comes to know the inkstand, pen, and the letters in their separate forms. And finally he becomes skilled in writing and composition.

The heart is the center for both the psychic and physical actions of man and thus in it are to be found the threads which bind thought to act.⁵⁶ The question of moral qualities and responsibilities as related to the soul's activity and the resultant physical action will be dealt with in the following section of this sketch. The first link in the chain connecting the psychic and the physical is the involuntary suggestion (*khāṭir*) which comes to the heart. This is of such importance in Ghazālī's scheme that it must be examined in some detail.

The *khāṭir* (pl. *khawāṭir*), (also *khaṭra*, pl. *khaṭarāt*), is an opinion, idea, or object of thought bestirring itself in the mind.⁵⁷ It is the allocution or suggestion that comes to the heart of man; man himself has noth-

53 Plato, *Timaeus* 44 E; 69 C.

54 Brett, *Psychology*, 2:57.

55 Ibid.

56 Ibid., 1:141ff.

57 E. W. Lane, *Arabic-English Lexicon* (London, 1863-93), p. 765.

ing to do with its coming.⁵⁸ This term is used largely in Sufi writings, and especially by Ghazālī.

There are various divisions of the *khawāṭir*, the most common being fourfold. (1) The suggestion of the Lord (of the Absolute Reality), (*al-khāṭir al-rabbānī*; *al-ḥaqqānī*). It is that which is cast directly into the heart of mystics who dwell, as it were, in His Presence. Nothing can oppose it, but the other sorts of *khawāṭir* fade away and disappear before it. To deny it vexes the soul. It is a warning and a sign for guidance. (2) The suggestion of the angel (*al-khāṭir al-malakī*) exhorts to obedience and good acts, and warns against acts of disobedience and things that are disapproved. It blames man for committing acts contrary to divine law and for being slow in doing that which is in agreement therewith. (3) The suggestion of the self (*al-khāṭir al-naṣī*) demands the pleasant favors of this swiftly passing world, and sets forth its invitations to vanity. It is not cut off by the light of the devotional practice of the remembrance of God but continues to demand its desire, unless it comes to enjoy divinely given success (*tawfiq*), in which case its demands are uprooted. (4) The suggestion of the demon (*al-khāṭir al-shayṭānī*). This is the suggestion of the enemy who summons to acts of disobedience and to things that are forbidden and disapproved.

Some say that all *khawāṭir* are from the angels, and may be approved or disapproved by the individual. An exception to this is the suggestion of Absolute Reality with which man never disagrees. By the light of the divine unity (*al-tawḥīd*) man receives the suggestion of God, and by the light of experiential knowledge the suggestion of the angel. By the light of faith an end is put to the suggestion of the self, and by the light of Islam it is restored to obedience.

All types of suggestions come ultimately from God, but some come directly, and others indirectly. Those which come from Him directly, and those which come through the angel, are good. The commentator on *al-Risāla al-Qushayriyya* says that the suggestion of the Lord is equivalent to true insight (*firāsa*) and is a miraculous gift (*karāma*). The suggestions that come from the self may be either good or evil, although the latter is to be expected. The suggestion that comes from the demon is always evil. Some have added to the foregoing division the following: the suggestion of the spirit (*khāṭir al-rūḥ*); the suggestion of the shaykh (*khāṭir al-shaykh*); the suggestion of the intellect (*khāṭir al-ʿaql*); and the suggestion of cer-

tainity (*khāṭir al-yaqīn*). But all of these can be properly placed under the fourfold division already given.

The correct differentiation of these suggestions and their sources can be made only when the mirror of the heart is carefully cleared of all undue fleshly and natural desires by means of asceticism, piety, and remembrance; and then the true nature of the suggestions will be manifest. He who has not reached this stage in the ascetic life should weigh the suggestion in the balances of the divine law to determine its nature. If it is an obligation or a virtue he should do it; but if it is a thing forbidden or disapproved he should put it away from himself. If it is something permitted and rather inclines toward disagreeing with the self, then he should do it; for most of the suggestions of the self are base. Some of the demands of the self are its just rights to things which are necessary, and these must be satisfied. Other demands of the self are for fortune's favors, and these should be denied. He who succeeds in properly recognizing and dealing with these suggestions enters into the way of abundant life and mystic vision, where the suggestions which seek for fortune's favors pass away and trouble man no more.

Sayyid Murtaḍā al-Zabīdī, the commentator on the *Iḥyāʾ*, says that the novice must put away the suggestions of the self, the angel, and the demon, and give the primary place to the suggestion of the Absolute Reality. Ghazālī makes the suggestion of the angel equivalent to general inspiration (*ilhām*), and that of the demon the same as evil prompting (*wiswās*). Sometimes he speaks as though there were but this twofold division, and he refers to these two as 'calls' (*lammatān*).

The sorts of *khawāṭir* found in *Qūt al-qulūb* by Abū Ṭālib al-Makkī, one of Ghazālī's principal source books, are found in a list given by Zabīdī.⁵⁹ They are:

1. General inspiration (*ilhām*).
2. Evil prompting (*wiswās*).
3. Dread (*ijās*).
4. Intention (*niyya*).
5. Hope and desire (*amal*; *umniyya*).
6. Recollection and reflection (*tadhakkur*; *tafakkur*).
7. Mystic vision (*mushāḥadan*).
8. Anxious desire (*hamm*).
9. Seizure of madness (*lamam*).

⁵⁸ Cf. Jurjānī, *al-Taʾrīfāt*, p. 101.

⁵⁹ Zabīdī, *Iḥāf*, 7:266; Abū Ṭālib al-Makkī, *Qūt al-qulūb* (Cairo: al-Maymaniyya Press, 1310/1893), 1:187ff.

Zabīdī mentions the sixfold division, adding intellect (*ʿaql*) and certainty (*yaqīn*) to the usual four, but denies that the intellect has a *khāṭir*.⁶⁰

The other states of the heart that lead up to physical action are dealt with quite summarily by Ghazālī. For when a man once gives heed to the suggestion in his heart, the other stages follow almost automatically. Thus the suggestion stirs up the inherent inclination of the nature (*mayl al-ṭabʿ*) to do the thing suggested. Inclination of the nature leads to a conviction (*iʿtiqād*), or a reasoned judgment that the thing must be done. This conviction leads to a definite decision (*ḥamm*) to do it. Thereupon the physical members act in obedience to the decision and command of the heart, and the act is done.

Ghazālī illustrates the various kinds of suggestions (*khawāṭir*) by many *ḥadīths* and parables. All of the different stages between suggestion and action are made clear by an illustration of which a brief summary is here given. The suggestion comes into the mind of a man that there is a woman behind him in the way, and that, if he were to turn around, he would see her. The inclination of his nature is then to turn and see her. But his inhibitions of modesty and fear must first be removed before he reaches the stage of conviction that he must turn and look. Next he determines and decides finally to look and see her. This state of the heart is followed by the act of turning and looking, unless some new influence is brought to bear upon the man to prevent the act.

THE SOUL'S EXPERIENCE OF GOOD AND EVIL

It has already been stated that Ghazālī's purpose in the *Iḥyāʾ* is primarily ethical. His aim is the enlightenment of the soul in order that it may attain its perfection in the full and immediate knowledge of God. There are potent forces that help man toward this end. But there are also evil tendencies that appeal to his lower nature and constantly drag him down and prevent him from reaching the desired goal. The soul is constantly swaying backwards and forwards between these forces for good and evil. Sometimes the good prevails, and again the evil influence predominates.

60 Sources of above are: Tahānawī, *Iṣṭilāḥāt al-funūn*, pp. 415–7; Zabīdī, *Iṭḥāf*, 7:199, 249, 266, 301ff.; ʿAbd al-Karīm b. Hawāzin al-Qushayrī, *al-Risāla al-Qushayriyya* (Egypt: Maṭbʿat Muṣṭafā al-Bābī al-Halabī, 1940), 2:96; Aḥmad b. Muṣṭafā Kumushkhānawī, *Jāmiʿ al-uṣūl fī al-awliyāʾ* (Egypt: Maṭbʿat al-Jamāliyya, 1328/1910), p. 100; Reynold A. Nicholson, *Studies in Islamic Mysticism* (Cambridge: Cambridge University Press, 1921), p. 212.

If we ask about the source of these good and evil influences that act upon the soul we find that God is the First Cause of all. Here Ghazālī follows established Sunnī theology. "There is no doer (*fāʿil*) save God. Every existing thing, whether creature or provision, gift or prohibition, life or death, wealth, or poverty, or whatever is called by a name, has been created by God alone."⁶¹ He creates men and what they do.

But although God is the ultimate cause of all suggestions and acts, both good and evil, there are also secondary causes. These are angels and demons. Here again we see the Neoplatonic influence at work providing a parallel in the realm of morals to what the Neoplatonic chain does in metaphysics in putting the Absolute Cause far away from the individual. There are a great many angels⁶² and a corresponding host of demons. Each type of good or evil act is the result of the soul's acceptance of the suggestion of a particular angel or demon. A number of demons are mentioned by name and their specific fields of activity mentioned. Thabr is the demon who stirs up strife and affliction. Al-Aʿwar incites to adultery, and Miswāt to lying. Dāsīm stirs up trouble between a man and his family. Zalanbūr leads to dishonesty in the marketplace. Khinzib interrupts a man during the ritual prayer, and al-Walhān interferes with ceremonial purification.

In this development we find suggestions of Eastern influences, especially Persian and Hebrew, in the angelology and demonology, as well as in the apparent dualism.⁶³ In certain passages Ghazālī seems to say that each individual has a demon and an angel that accompany him in his life. This suggests the 'daemon' of Socrates and Plutarch.⁶⁴

The heart has many doors through which the demons enter in order to lead it astray. All of these are related to the qualities of the irrational soul. Man must know these doors, which are: anger and appetite; envy and greed; overeating; love of adornment; striving to gain the favor of men; haste; love of money; stinginess; sectarianism; the study of theology by the common people; thinking evil of Muslims.

There is but one door, however, by which the angels may gain access to the heart. Ghazālī does not explicitly define this door, but it is clear that he is speaking of the rational soul as illuminated by inner piety and outer conformity to the teachings of the Qurʾān and the Sunna.

61 Zabīdī, *Iṭḥāf*, 9:400.

62 Cf. the further development in *Iḥyāʾ*, 4:104ff.

63 Cf. Brett, *Psychology*, 1:221.

64 Ibid., 1:62, 258.

Ghazālī is careful also to show that, although good and evil are both inevitably present in man's experience, every individual is responsible for the development of his character. Man must discipline his soul. The book of the *Ihyā'* that immediately follows this one deals with the subject of this discipline. But in the present book we find the subject constantly stressed. The rational soul must be made and kept the master, while anger and appetite must be kept in the position of servants. The demands of the appetitive and spirited natures must be balanced against each other so that desire and will may all be harmoniously developed into a complete character.⁶⁵ But when man habitually yields to the demands of his lower nature, his intellect becomes the slave of his passions and is entirely occupied with schemes to attain the ends of his lower desires. The master has become enslaved, and the soul is overcome by confusion, immorality, and sin.

The discipline of the soul is accomplished through ascetic and devotional practices. This present world and the desire for the things of the world must be denied, and the entrances of Satan may thus be closed. There must be complete dependence upon God and submission to Him. As long as man truly desires any of the things of this world, be it but a stone to use for a pillow, just so long will Satan find in his desire a way to approach his heart and lead it astray.

Ghazālī uses another figure to express the same idea. Satan's food is man's appetite or desire. It therefore becomes man's duty to empty his heart of all desire for worldly things, and thus remove that upon which Satan feeds.

The *dhikr*, or the devotional practice of the remembrance of God and the repeated mention of His name, is the best way to fix the heart's desire upon Him, and so to ward off the attacks of Satan. *Hadīth* says that the *dhikr* causes Satan to slink away and hide himself. It is therefore the best means of defense against the evil promptings that Satan suggests to the human heart. It is conceivable that some of Satan's evil promptings may thus be cut off entirely, but for the most part there is no complete victory over Satan in this life. Man may triumph over him for a moment or for an hour by means of pious practices, but he returns to man again and again. Only the prophets, who are preserved from sin (*ma'sūmūn*), are able to baffle Satan indefinitely. It is therefore essential that man shall maintain a

constant lifelong struggle against Satan, for only thus can he develop his character as he ought to do.

In dealing with man's moral responsibility for his own good and evil acts, Ghazālī lays down one clear rule. Man is held accountable for his own voluntary choices. He will be judged in accordance with the purpose (*qaṣd*) on which he has fixed his heart, his determination (*ʿazm*), his intention (*niyya*), and his decision (*hamm*). When two men engage in a sword fight both slayer and slain will be condemned to the fire, because each one intended to kill the other.

On the other hand, man is not held accountable for the involuntary suggestion (*khāṭir*) that occurs to his mind, nor for the inclination of his nature (*mayl al-ṭabʿ*), since there is no element of volition on his part in either of them. In regard to man's conviction (*ʾiṭiqād*) that he must do a certain thing, Ghazālī says that this may have been reached involuntarily through circumstances beyond his control, and in such a case the man is not accountable. But when the conviction has been reached as the result of voluntary deliberation, then he is held morally responsible for it.

Ghazālī deals with the subject of the soul's destiny. Because of the fact that he was able to accept so many of the positions of the Aristotelian philosophers and to find a harmony between their teachings and those of Islam, we may naturally expect him to say, with Ibn Sīnā, that the rational soul, prepared by the practice of the virtues, attains perfection after death.⁶⁶ In fact, Ghazālī does make almost that same statement. But he does it quite incidentally when he says that at death the veils of sense are removed, and the soul sees clearly and knows fully the true nature of reality.

But in the closing portion of this book Ghazālī does not stress the philosophical position; indeed he turns toward the position of Islam. The general and particular decrees (*qadāʾ wa qadr*) of God determine inevitably and inexorably the fate of the soul. Some hearts are built up by means of piety and purified through discipline. Others are burdened by passion and utterly corrupted by foul actions, so that they have no place for good. The hearts of most men sway between the good and the evil, the angel and the demon, until the dominant factor obtains the victory. But this factor has been caused to predominate by the predestination of God. Because of the divine decree, obedience has been made easy for some, and disobedience for others, God guides aright and leads astray.

65 Cf. Brett's discussion of Aristotle, *Psychology*, 1:142ff.

66 Hastings, *Religion and Ethics*, 2:276a.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Foreword

IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE.¹

PRAISE BELONGS TO GOD,² whose majesty perplexes the hearts and thoughts of those who seek in vain to comprehend it;³ whose shining light at its beginning is such as to bewilder eye and sight; who is acquainted with all hidden secrets; who knows all that conscience conceals; who has no need of counselor or helper in ruling His kingdom; the Overturner of hearts and the Forgiver of sins; the Concealer of faults; the Deliverer from anxieties. And may blessings and peace rest in abundance upon the master of the messengers, who unites religion and defeats heretics, and upon his descendants, the righteous, and the pure.

The honor and excellence of man, in which he surpasses all other sorts of creatures, is his aptitude for knowing God, praise be to Him. This knowledge is man's beauty and perfection and glory in the present world, and his provision and store for the world to come. He is prepared for this knowledge only through his heart, and not by means of any of his members. For it is the heart that knows God, and works for God, and strives toward God, and draws near to Him, and reveals that which is in the presence of God. The members of the body, on the other hand, are merely

1 A pious phrase known as the *basma*. It confers blessings, and is used at the beginning of formal writings as well as in many other connections touching all phases of Muslim life.

2 The *hamdala* is an ascription of praise to God; it is used as one of the fixed introductory phrases to every formal writing.

3 Zabidi says that the mystics' knowledge of God is in the fact that they come experientially to know that they can never know Him in the sense of having a complete experiential knowledge of His being and attributes. This knowledge is His alone.

followers, servants, and instruments that the heart uses and employs as the king uses his slave, as the shepherd makes use of his flock, or as the craftsman uses his tool.

For it is the heart that is accepted by God when it is free from all save Him, but veiled from God when it becomes wholly occupied with anything other than Him. It is the heart upon which claims are made, with which conversations are carried on, and with which remonstrance is made, and which is punished. It rejoices in nearness to God and prospers if kept true, and is undone and miserable if debased and corrupted.⁴ It is that which in reality is obedient to God, the Exalted, and the acts of devotion that are manifest in the members of the body are but its light. It is that also which is disobedient and rebellious against God, the Exalted, and the acts of turpitude that course through the members are but its effects. By its darkness and its light there appear the good and evil qualities of its external appearance, since "every vessel drips that which it contains."⁵ The heart is that which, if a man knows it, he knows himself, and if he knows himself, he knows his Lord. It is that which, if a man knows it not, he knows not himself, and if he knows not himself, he knows not his Lord.⁶ He who knows not his own heart is still more ignorant of everything else, since the majority of mankind know not their own hearts and their own selves, for intervention has been made between them and their own selves. For *God intervenes between a man and his heart* (8:24). His intervention consists in preventing man from observing it [i.e., his heart], and watching over it, and becoming acquainted with its qualities, and perceiving how

it is turned between two of the fingers of the Merciful;⁷ and how at one time it lusts for the lowest of the low and is brought down to the plane of the demons; and at another time, it mounts up to the highest of the high, and advances to the world of the angels who are drawn near to God (*al-malā'ika al-muqarrabūn*).⁸ He who knows not his heart, to watch over it and be mindful of it, and to observe what shines on it and in it of the treasures of the world of spirits (*al-malakūt*),⁹ he is one of those of whom God, the Exalted, has said, *those who forget God; and He made them to forget their own souls. Such are the rebellious transgressors!* (59:19). Thus the knowledge of the heart and of the real nature of its qualities is the root of religion and the foundation of the mystic traveler's way.

Since we have completed the first part of this book,¹⁰ which deals with those acts of worship and customs that are carried out by the external bodily members, which is external knowledge, and since we have promised¹¹ to explain in the second part those mortal vices and saving virtues that come upon the heart, which is inner knowledge, we must preface this part with two books. One book will deal with the explanation of the heart's qualities and characteristics, and the second with the manner of disciplining the heart and improving its characteristics.¹² After that we will launch forth into a detailed discussion of the things that destroy and save. So we shall now mention that which can be most readily understood of the exposition of the wonders of the heart by means of examples. Most minds are too dull to comprehend a plain statement of its wonders and of its secrets that pertain to the realm of the world of spirits.

4 Cf. Qur'an 91:9-10.

5 An Arabic proverb, poetic in form according to MSS texts, quoted in G. W. Freytag, *Arabum Proverbia*, 3 vols. (Bonn, 1839), 2:371, no. 179. Aḥmad b. Muḥammad al-Maydanī, *Majma' al-amthāl* (Egypt: al-Maṭba'a al-Bahiyya al-Miṣriyya, 1342/1923), 2:73.

6 This is a proverb often quoted by Muslim writers of all shades of belief. It corresponds to the 'know thyself' of Socrates and other early Greek philosophers. To this was added the idea that man's soul is an inbreathing of divine life, Qur'an 32:8. Baydāwī, in his comment on this verse, quotes this proverb. Philosophical Muslims of different groups, including the Ikhwān al-Ṣafā' and Ibn Sinā use this proverb. Ibn al-'Arabī and Ghazālī, among other mystics, use the phrase repeatedly, sometimes speaking of it as a *ḥadīth* from the Prophet. See *Kimiyā'*, p. 4. Zabīdī says that this is reported to be a saying of Yahyā b. Mu'adh al-Rāzī (d. 258/872), a famous preacher. See Ibn Khallikān, *Kitāb wafayāt al-'ayān*, trans. MacGuckin de Slane as *Ibn Khallikan's Biographical Dictionary*, 4 vols. (Paris, 1842-71), 4:51ff.

7 A much quoted *ḥadīth*, 'Abdallāh b. Muslim Ibn Qutayba, *Ta'wīl mukhtalaf al-ḥadīth* (Cairo: Maṭba'a Kurdistān al-'Ilmiyya, 1326/1908), p. 263. Muslim also relates it from 'Abdallāh b. 'Amr.

8 "Al-malā'ika al-muqarrabūn"; see *Encyclopaedia of Islam*, ed. M. Th. Houtsma, et al. (Leiden, 1913-37), 3:189ff. esp. 3:190a. Also Wensinck, *The Muslim Creed* (Cambridge: Cambridge University Press, 1932), p. 198.

9 For a treatment of *mulk* and *malakūt* see Macdonald, "The Life of al-Ghazālī," pp. 116ff.; Wensinck, *On the Relation between Ghazālī's Cosmology and his Mysticism* (Amsterdam, 1933).

10 I.e., the first half of the *Ihyā'*.

11 See *Ihyā'* text in Zabīdī, *Ithāf*, 1:63.

12 Editor's note: The second book of the third quarter has been translated by T. J. Winter, *On Disciplining the Soul and Breaking the Two Desires* (Cambridge: Islamic Texts Society, 1995.)

Chapter 1

An Exposition of the Meaning of 'Soul,' 'Spirit,' 'Heart,' and 'Intelligence,' and of the Purport of these Names

K NOW THAT THERE ARE four names that are used in these chapters. But few of the leading savants have a comprehensive knowledge of these names and their different meanings, and of the definitions of the things named. Most of the mistakes regarding them originate in ignorance of the meaning of these names, and of the way in which they are applied to different objects. We will explain as much of the meaning of these names as pertains to our purpose.

One of these is the term 'heart' (*qalb*), and it is used with two meanings. One of them is the cone-shaped organ of flesh that is located at the left side of the chest. It is flesh of a particular sort within which there is a cavity, and in this cavity there is black blood that is the source (*manbaʿ*) and seat (*maʿdan*) of the spirit (*rūḥ*).¹ We do not now propose to explain its shape nor its mode of operation since religious ends have no connection therewith, but only the aim of physicians.² Animals and even the dead have this heart of flesh. Whenever we use the term 'heart' in this book, we do not mean this sort of heart, for it is but an impotent bit of

¹ "Nafs," *El. EP*, 7:880. Cf. "The blood round the heart is the thought of men." H. Diels, *Die Fragmente der Vorsokratiker*, quoted in Brett, *Psychology*, 1:359. Editor's note: seat (*maʿdan*) may also be translated as origin, or source.

² For the early ideas of Arabian physiology, see Edward G. Browne, *Arabian Medicine* (Cambridge, 1921), pp. 121ff. Cf. Brett, *Psychology*, 1:283ff.

flesh, belonging to the visible material world (*‘ālam al-mulk wa-l-shahāda*), and is perceived by the sense of sight, by animals as well as by mankind.

The second meaning of the ‘heart’ is a subtle tenuous substance³ of an ethereal spiritual sort (*latīfa rabbāniyya rūḥāniyya*), which is connected with the physical heart. This subtle tenuous substance is the real essence of man. The heart is the part of man that perceives and knows and experiences; it is addressed, punished, rebuked, and held responsible, and it has some connection with the physical heart. The majority of men have been become perplexed when they tried to perceive the nature of this connection. Its connection therewith resembles the connection of accidents with substances, of qualities with the things they qualify, of the user of a tool with the tool, or of that which occupies a place with the place. We will guard against trying to explain this for two reasons: first, because it deals with mystical sciences (*‘ulūm al-mukāshafa*),⁴ and our aim in this book includes only the knowledge of proper conduct (*‘ilm al mu‘āmalā*); and second, because to ascertain it calls for a disclosing of the secret of the spirit (*rūḥ*), concerning which the Messenger⁵ of God ﷺ did not speak, and therefore no one else should speak.⁶ Our aim then is this: whenever we use the term ‘heart’ (*qalb*) in this book we mean by it this subtle tenuous substance. And what we propose is to mention its characteristics (*awṣāf*) and states (*aḥwāl*),⁷ not its real nature (*ḥaqīqa*)⁸ in itself, for the science of practical religion does not require the mention of its real nature.

The second term is the ‘spirit’ (*rūḥ*), and it is also used with two meanings relevant to our purpose. One of these [meanings] is a subtle body whose source is the cavity of the physical heart, and which spreads by means of the pulsative arteries to all the other parts of the body.⁹ Its circulation in

3 This concept has been expressed by the word ‘subtlety,’ following the usage of the older philosophy. See Macdonald, *The Religious Life and Attitude in Islam* (Chicago: University of Chicago Press, 1912), pp. 221, 229ff. The nearest parallel in modern psychology to the refined nature of this ‘subtle tenuous substance’ is probably found in the ectoplasm or teleplasm of psychical research.

4 For the different kinds of science and knowledge see “ilm,” *EP* and the references there given.

5 “Rasūl,” *EI*, 3:1127ff. *EP*, 13:454.

6 A *ḥadīth* given by Bukhārī and Muslim from Ibn Mas‘ūd.

7 “Aḥwāl,” *EI*, 1:227. *EP*, 12:343.

8 “Ḥaqīqa,” *EI*, 1:223ff.

9 Zabīdī says that this ‘spirit’ is a very refined substance, the animal life principle.

the body and the overflowing from it of the light of life, sense perception, sight, hearing, and smell to the members of the body resemble the flood of light from a lamp that is moved around throughout a house. Whenever the lamp is brought to any part of the house it is lit by it. Life is like the light that falls upon the walls; the spirit is like the lamp; the circulation of the spirit and its movement within correspond to the movement of the lamp throughout the house by the moving of the one who moves it. Whenever physicians use the term ‘spirit’ they have in mind this meaning, which is a subtle vapor produced by the heat of the heart. It is not our purpose to explain this usage of the term since its connections are within the scope of physicians who treat the body. The purpose of physicians of religion who treat the heart that it may be led near to the Lord of the worlds has no connection at all with the explanation of this ‘spirit.’

The second meaning is that subtle tenuous substance in man which knows and perceives, which we have already explained in one of the meanings of the ‘heart.’ It is the meaning intended by God, the Exalted, in His statement, Say: “the spirit is my Lord’s affair” (17:85). It is a marvelous and lordly (*rabbānī*) affair,¹⁰ the real and ultimate nature of which most intellects (*‘uqūl*) and [people’s] understandings (*afḥām*) are unable to grasp.

The third term, ‘soul’ (*nafs*),¹¹ partakes of many meanings, two of which pertain to our purpose. By one is denoted that meaning which includes both the faculty of anger (*ghaḍab*) and of appetite (*shahwa*)¹² in man,

The arteries are made doubly strong so as to be able to carry the subtle body (*jism latīf*) which is the spirit. Zabīdī quotes Suhrawardī’s *Awārif al-ma‘ārif* on the spirit. Animals have it. It gives the power of sense perception. It is strengthened by nourishment. Zabīdī says further that the learned say that this spirit is a tenuous vaporous body produced from the blood that comes to its left chamber. Its value lies in the way it bears the physical powers so that they are circulated in the body.

10 Zabīdī says that thinkers and writers have differed much about the true nature of the spirit (*rūḥ*).

11 The *nafs* is the appetitive soul or self, the ‘flesh’ of Pauline usage; see *EI* 3:827–30, and *EP* 7:880. Macdonald, *Religious Life and Attitude*, pp. 228–30.

12 The twofold division of the irrational soul according to Plato was (1) *thymos*, anger or the irascible faculty, including courage, energy, and ambition. This is the higher of the two and its seat is the heart. (2) *Epithymia*, the appetite or the concupiscible faculty, including the appetites. It is the lower part and its seat is in the abdominal cavity. This idea with slight variation is a basic factor in the psychology of Ghazālī.

which we will explain later. This meaning predominates among Sufis,¹³ for they mean by the 'soul' that principle in man that includes his blameworthy qualities (*ṣifāt madhmūma*). So they say, "The soul must be striven against and broken." This is alluded to by [the Prophet] ﷺ in his statement, "Your soul, which is between your two sides, is your worst enemy."¹⁴

The second meaning is that subtle tenuous substance that we have mentioned, which is, in reality, man. It is the soul of man and his essence. But it is described by different descriptives according to its differing states. When it is at rest under His command, and agitation has left it on account of its opposition to the fleshly appetites, it is called 'the soul at rest' (*al-naḥs al-muṭma'inna*). Of such a soul did God, the Exalted, say, *Oh, you soul at peace, return to your Lord, pleased, and pleasing Him* (89:27-8). The soul, according to the first definition, cannot be conceived of as returning to God, the Exalted, for it is far removed from God and belongs to the party of Satan.¹⁵ But when the soul is not completely at rest, but is striving to drive off and oppose the appetitive soul, it is called 'the upbraiding soul' (*al-naḥs al-lawwāma*); for it upbraids its possessor whenever he falls short in the worship of his Master. God, the Exalted, said, *Nay, and I swear by the upbraiding soul* (75:2). But if the soul leaves its opposition and becomes submissive and obedient to the demands of the fleshly appetites and the invitations of Satan, it is called 'the soul that commands to evil' (*al-naḥs al-ammāra bil-sū'*) God, the Exalted, said, relating the words of Joseph ﷺ or the wife of the prince *And I do not acquit myself, for verily the soul commands to evil* (12:53). Yet it may sometimes be said, "By the 'soul that commands to evil,' is meant the soul according to the first definition," for that 'soul' is most blameworthy. But the soul according to the second definition is praiseworthy, for it is man's very self, or his essence and real nature, which knows God, the Exalted, and all other knowable things.¹⁶

13 "Sufi," a Muslim mystic; see "ṭaṣawwuf," *EI*, 4:681ff. *EP*, 10:313.

14 A ḥadīth quoted by Bayhaqī from Ibn 'Abbās.

15 Editor's note: throughout the translation, *shayṭān* is translated alternately as 'demon,' 'devil,' or 'Satan,' and can refer to the Devil or any of his progeny. When referred to by Imam al-Ghazālī as Iblīs, it is left as such and denotes the Devil.

16 Zabīdī gives an additional list of types of souls: (1) *al-naḥs al-dassāsa*, or the concealing soul (Qur'ān 91:10); (2) *al-naḥs al-mushtarā*, or the bought soul (Qur'ān 9:112); (3) *al-naḥs al-sawwāla al-dassāsa al-qattāla*, or the soul that makes evil seem inconsequential, which conceals and slays; (4) *al-naḥs al-zākīyya*, or the purifying soul (Qur'ān 91:9); (5) *al-naḥs al-dhākīra*, or the remembering soul (Qur'ān 7:204);

The fourth term, which is intellect ('*aql*'),¹⁷ also partakes of various meanings that we have mentioned in the *Book of Knowledge*.¹⁸ Of these, two pertain to our purpose. 'Intellect' may be used with the force of knowledge ('*ilm*') of the real nature of things, and is thus an expression for the quality of knowledge whose seat is the heart. Second, 'intellect' may be used to denote that which perceives knowledge, or the heart in the sense of the subtle tenuous substance. And we know that every knower has within himself an entity (*wujūd*) which is a self-existing principle (*aql qā'im bi-nafsihi*), and knowledge is a quality (*ṣifa*) residing in it, and the quality is other than the thing qualified. So 'intellect' may be used as meaning the quality of the knower, and it may be used to mean the seat of perception, the mind which perceives. The latter meaning is that referred to in the saying of the Prophet ﷺ, "The first thing God created was the intellect."¹⁹ For knowledge is an accident that cannot be conceived as the first created thing; indeed its seat had to have been created before it or along with it, and because one cannot converse with it [i.e., knowledge, '*ilm*']. A ḥadīth also relates that He, the Exalted, said to the intellect, "Draw near," and it drew near. Then He said, "Retreat," and it retreated.

So it is now made clear to you that there exist the following meanings of these names: the corporeal heart, the corporeal spirit, the appetitive soul, and intelligence. These are four meanings that are denoted by four

(6) *al-naḥs al-mamlūka*, or the controlled (possessed) soul (Qur'ān 5:28); and (7) *al-naḥs al-'ilmiyya*, or the knowledgeable (ideal) soul.

17 See "*aql*," *EI*, 1:242ff. for discussion and bibliography. *EP*, 1:341.

18 *The Book of Knowledge* is the first book of the *Iḥyā'*. The discussion referred to is in Zabīdī, *Iḥyā'*, 1:458ff. Editor's note: see the published translation of this book, *The Book of Knowledge*, trans. Nabih Amin Faris (Lahore: Sh. Muhammad Ashraf, 1966). Also see the PhD thesis of William McCall, "The Book of Knowledge," Being a Translation, with Introduction and Notes of al-Ghazzālī's Book of the '*Ihya*, *Kitab al-Ilm*' (Hartford Seminary, 1940), (available at www.ghazali.org).

19 A weak ḥadīth with many variations, discussed at length in Zabīdī, *Iḥyā'*, 1:453ff. Zabīdī here gives one fuller form of it as follows: When God created the intellect He said to it, "Draw near," and it drew near. Then He said, "Retreat," and it retreated. Then He said, "I have created nothing that I love more than you; by you I take and by you I give." The idea to which Ghazālī refers in this passage is comparable to the Neoplatonic concept of the intellect being the first emanation from the Absolute. See Browne, *Arabian Medicine*, pp. 121ff. Cf. also the Active Intellect of Fārābī and Ibn Sīnā, Ueberweg, *Philosophy*, 1:412ff.; Brett, *Psychology*, 2:53.

terms.²⁰ There is also a fifth meaning, which is that subtle tenuous substance in man that knows and perceives, and all four of these names are successively applied to it. There are then five meanings and four terms, and each term is used with two meanings.

Most of the learned (*ulamā*) are confused in distinguishing between these terms, and in regard to their successive use. So you find them talking about involuntary suggestions (*khawāṭir*),²¹ and saying, "This is the suggestion of the intellect, this is the suggestion of the spirit, this is the suggestion of the heart, and this is the suggestion of the soul," and the observer does not understand the distinction in the meanings of these names. So for the sake of uncovering this matter we have put here at the beginning an explanation of these names. Wherever the expression 'heart' occurs in the Qur'ān and in the Sunna, its intended meaning is that in man which discerns and comes to know the real nature of things. This may be alluded to by metonymy as the heart which is in the breast, because between that subtle tenuous substance and the physical heart there is a special connection.²² For although this subtle tenuous substance is connected with and used by the rest of the body as well, yet this connection is by means of the heart, so therefore its primary connection is with the heart. It is as though the heart were its seat, its kingdom, its world, and its mount. Therefore Sahl al-Tustarī²³ has likened the heart to the throne and the breast to the seat. He said, "The heart is the throne (*arsh*) and the breast is the seat (*kursī*)."²⁴ But it must not be supposed that he meant that it is the throne of God and His seat, for that is impossible. But he meant that the heart is its [i.e., the subtle tenuous substance's] kingdom and the primary channel for its planning and activity. These then [i.e., the physical heart and the breast] stand in the same relationship to the heart [the subtle tenuous substance] as do the throne and seat to God, the Exalted.²⁴

²⁰ Editor's note: Zabīdī comments that they are soul, spirit, heart, and intellect.

²¹ *Khawāṭir*, see Introduction, pp. xxixff.

²² Ghazālī gives the heart the place of honor; it is the seat of the noblest functions, the brain being given an inferior position. For this concept as it was held in the Aristotelian psychology see Brett, *Psychology*, 1:106.

²³ Sahl al-Tustarī, Abū Muḥammad Sahl b. 'Abdallāh b. Yūnus (203–63/818–96 or 897), was a Sunnī theologian, a mystic, and a strict ascetic. He held that in interpreting the Qur'ān it was necessary to seek four meanings: literal, allegorical, moral, and analogical. See *EP*, 8:840.

²⁴ See "kursī," *EP*, 5:509.

This metaphor is appropriate only in certain respects. The explanation of this is not vital to our purpose and so let us pass it by.



Chapter 2

An Exposition of the Armies of the Heart

GOD, THE EXALTED, HAS said, *And none knows the armies of your Lord except Him* (74:31). For in hearts and spirits and in other worlds God, praise be to Him, has “armies levied,”¹ whose nature and the details of whose number none knows save He. We will now refer to some of the armies of the heart such as pertain to our purpose.

The heart has two armies: an army seen with the eyes, and an army seen only by insight. The heart is as king, and the armies are as servants and helpers, and this is the meaning of ‘army’ (*jund*). Now its army, which is visible to the eye, includes the hand, the foot, the eye, the ear, the tongue, and the rest of the members, both outer and inner. These all serve the heart and are in subjection thereto, and it is the disposition of them, and repels for them. They were created with an inherent disposition to obey it, and cannot disobey it or rebel against it. For if it orders the eye to be opened, it is opened; if it orders the foot to move, it moves; if it orders the tongue to speak and is fully determined in the matter, it speaks; and so also for the rest of the members. The subjection of the members and the senses to the heart resembles, from one point of view, the subjection of the angels to God, the Exalted; for they were created with an inherent disposition to obedience, and they cannot disobey Him. *They do not disobey God in what He commands them, but do what they are commanded* (66:6). There

¹ An allusion to the well-known *hadith* narrated by Muslim, “Spirits are armies levied (set in array).” See Wensinck, *Concordance et Indices de la Tradition Musulmane* (Leiden: E. J. Brill, 1933–7), 1:365.

is, however, this one difference: the angels know their own obedience and conformity, whereas the eyelids obey the heart in opening and closing because they are in subjection to it, and they have no knowledge of themselves nor of their obedience to the heart.

The heart needs these armies because of its need for a vehicle, and for provision for that journey for which it was created, the journey to God, praise be to Him, and for passing through its stages (*manāzil*) until He is met face to face. For this cause hearts were created, as God, the Exalted, has said, *I have not created the jinn and humans save that they may worship me* (51:56). The vehicle of the heart is the body alone; its provision is knowledge alone; and the means of attaining the provision for the journey and supplying one's self therewith lie only in righteous acts.

It is impossible for the creature to reach God, praise be to Him, except by dwelling in the body and passing through this present world (*al-dunyā*),² for the nearest stage must be passed through in order that the most distant stage may be attained. This present world is the seedbed (*mazra'a*) of the world to come (*al-ākhirā*),³ and it is one of the stages of right guidance (*hudā*). It is called 'nearer' (*dunyā*) only because it is the nearer of the two abodes. The heart must therefore get its supply of provision from this world. The body is its vehicle by which it comes into contact with this world. Thus the body needs to be cared for and preserved, and it is preserved only by procuring for it such food and other things as are suitable for it, and by warding off from it the causes of destruction which are repugnant to it and destroy it.

The heart thus needs two armies in order to procure food: an internal army which is the appetite, and an external [army] which is the hand and the members that procure food. So the needed appetites are created in the heart, and the members of the body are created which are the instruments of the appetites.

Likewise the heart needs two armies to drive off the things that lead to destruction: an internal army of anger (*ghaḍab*), by which it drives off things that lead to destruction and takes revenge upon its enemies, and an external [army], which is the hand and the foot by which it carries out the dictates of anger. This is completed by means of things outside the body, such as weapons, and the like.

2 See "dunyā," *EP*, 2:626.

3 See "ākhirā," *EI*, 1:231. *EP*, 1:325.

Then, too, the appetite for food and the means of securing it are of no profit to him who needs food as long as he has no knowledge of food. So in order to gain this knowledge, the heart needs two armies: an internal army, which is the perception of sight, taste, smelling, hearing, and touch; and an external [army], which is the eye, ear, nose, etc. A detailed account of the need for these and the wisdom in them would be very long, and many volumes would not contain it. We have referred to a small portion of it in the *Book of [Patience and] Thankfulness*,⁴ and this will suffice.

All the armies of the heart are limited to three classes. One class incites and instigates either to obtain that which is profitable and suitable, as, for example, appetite (*shahwa*); or to the ward off that which is harmful and destructive, as, for example, anger (*ghaḍab*). This impulse may be called the will (*irāda*). The second class is that which moves the members to the attainment of these desired ends, and it is called power (*qudra*). These are armies which are diffused throughout the rest of the members, especially the muscles and tendons. The third class is that which perceives and gathers information as spies. These include the power of sight, hearing, smell, taste, etc., which are divided among certain appointed members. This is called knowledge (*ilm*) and perception (*idrāk*).

Corresponding to each of these internal armies there are external armies, which are the physical members. These are made up of fat, flesh, nerve, blood, and bone, which are prepared as the instruments of these armies. Thus the power to seize lies only in the fingers, the power to see only in the eye and so on for the other powers. We are not now speaking of the external armies, I mean the physical members, for they belong to the visible material world, but rather of those unseen armies by which the heart is helped. This third class, which alone of this group perceives, is divided into that which is lodged in the outer abodes, or the five senses, I mean hearing, sight, smell, taste, and touch; and that which has been lodged in inner abodes, or the ventricles of the brain, which are also five. Thus after seeing an object a man closes his eye and perceives its image (*ṣūra*) within himself. This is the retentive imagination (*khayāl*). This image then remains with him by reason of something which preserves it, which is the army of memory (*al-jund al-ḥāfiẓ*). He then thinks about what he has remembered and combines part with part, after which he recalls what

4 The second book of the fourth quarter of the *Iḥyā'*. Editor's note: forthcoming translation by Henry Littlejohn, *On Patience and Thankfulness* (Cambridge: Islamic Texts Society, 2010).

he had forgotten and it comes back to him again. Then he gathers together in his retentive imagination all the meanings of his sense impressions by means of the common [i.e., shared] sense (*ḥiss mushtarak*).⁵ For there are within man common sense, imagination (*takhayyul*), reflection (*tafakkur*), recollection (*tadhakkur*), and memory (*ḥifz*).⁶ Were it not that God created the powers of memory, thought, recollection, and imagination, the brain would be devoid of them even as is the hand and the leg. Thus these powers are internal armies and their seats are internal.

Such then are the armies of the heart. It would take a long time to explain this by citing examples so that the understanding of the weak could comprehend it, while our purpose in such a book as this is that the strong and masterful from among the learned can profit thereby. Yet we will strive to make the weak understand by citing examples so that this is brought within the range of their understanding.



5 *Sensus communis*. See Brett, *Psychology*, 1:120ff.; 2:55; Howard C. Warren, *Dictionary of Psychology* (Cambridge, MA, 1934), p. 51.

6 For a discussion of these internal senses see Harry Wolfson, "The Internal Senses in Latin, Arabic, and Hebrew Philosophic Texts," *Harvard Theological Review* 28, no. 2 (April 1935), pp. 69–133. See also Brett, *Psychology*, 2:55ff.

Chapter 3

An Exposition of the Similitudes of the Heart and its Internal Armies

KNOW THAT THE TWO armies of anger and appetite are sometimes perfectly obedient to the heart, which helps it along the path it journeys, and their companionship on the journey that lies before it is desirable. But these two also disobey the heart at times, in trespass and revolt, until they gain the mastery over it and bring it into subjection. This results in destroying it and cutting it off from its journey, by which it might reach eternal happiness.

The heart has another army, which is knowledge, wisdom (*ḥikma*), and reflection, the explanation of which will follow. It should gain the assistance of this army, for it is the party of God,¹ the Exalted, against the other two armies, for they may join themselves to the party of Satan. If it neglects this help and gives the army of anger and appetite dominion over itself, it will surely perish and suffer a manifest loss. This is the state of the majority of people, for their intellects have been forced by their appetite to labor at devising stratagems to satisfy the appetite, whereas appetite should be forced by their intellects to labor at that which the mind needs. We will make this clearer to your understanding² by means of three examples.

1 Cf. Qurʾān 5:56, 58:22. See *EI*, 2:322ff; "ḥizb," *EP*, 3:513.

2 Zabīdī, *Ithāf* and Princeton MS read 'heart.'

Example One.³ We may say that the soul (I mean by the soul the aforementioned subtle tenuous substance) is like a ruler in his city and his kingdom, for the body is the kingdom of the soul, its world, its abode, and its city. The powers and members of the body occupy the place of craftsmen and laborers. The intelligent reflective power is like the sincere adviser and intelligent minister. Appetence is like an evil slave who brings food and provisions to the city. Anger and ardor (*ḥamiyya*) are like the chief of police. The slave who brings the provisions is a liar, a deceiver, an impostor, and a malicious person who plays the part of a sincere adviser, while beneath his advice there is dreadful evil and deadly poison. It is his wont and his custom to contend against every plan that the wise minister makes, so that not even for an hour does he cease his contention and opposition to his [the minister's] opinions. When the ruler in his kingdom seeks the advice of his minister and shuns the counsel of this vile slave, inferring indeed from his counsel that the right course is that which is contradictory to his opinion; and [when] the chief of police disciplines him and brings him under the authority of the minister and causes him to be under his orders, empowering him on his part over this vile slave and his followers and helpers, so that the slave is under authority and not the possessor of it, and so that he [the slave] is subject to orders and directions and not the one who gives orders and directs; then the rule of his [the king's] state is upright and then justice is ordered because of him.

Thus when the soul seeks the aid of the intellect and is disciplined by the ardor of anger, which it empowers over appetite, seeking the aid of one of the two against the other; sometimes by lessening the degree and excess of anger by making an ally of appetite and gradually modifying it; sometimes by subduing and overcoming the appetite by giving anger and ardor power over it and by disapproving of its demands; then its powers are made harmonious and its character comely. Whoever turns aside from this path is like the one of whom God, the Exalted, has said, *Have you seen such a one as takes as his god his own vain desire? God has, knowing (him as such), left him astray* (45:23). He, the Exalted, also said, *and followed his lust and his likeness was as the likeness of a dog; if you chase him, he pants, or if you leave him, he [still] pants* (7:176). Again He ﷻ said about the one who restrains his soul from lust, *[But] as for he who feared standing before his Lord, and restrained his soul from lower desires, then indeed Paradise will be [his] refuge* (79:40–1). The way in which these armies strive, and

³ Cf. Weliur-Rahman, "The Psychology of Ibn-i-Sina," p. 355.

the way in which some of them are given power over others will be told, if God, the Exalted, so wills, in the *Book of Disciplining the Soul*.

Example Two. Know that the body is like a city and the mind (*ʿaql*), I mean the perceptive power in man, is like a king who rules over it. Its perceptive powers of the senses, both external and internal, are like its armies and helpers. Its members are like the people of the city. "The soul that commands to evil,"⁴ which is appetite and anger, is like the enemy who opposes him in his kingdom and strives to destroy his people. His body thus becomes, as it were, a frontier outpost, and his soul the place in which guards are stationed. So if he is one who strives against the enemy and routs him and conquers him as he ought, then will his deeds be praised on the day when he returns to the Presence [i.e., of God]. As God, the Exalted, says, *and those who strive in God's way with their wealth and their persons, God has preferred those who strive with their wealth and their persons a rank above those who sit still* (4:95). But if he loses the frontier and neglects his people, his deeds will be blamed and vengeance will be taken against him [from those he neglected] when he meets God the Exalted. A *ḥadīth* says, "It will be said to him on the day of resurrection, 'O evil shepherd, you ate meat and drank milk and did not bring back the lost nor restore the broken; today will I [the one neglected] be revenged against you.'"⁵ It is also to this struggle that reference is made in the saying of the Prophet, "We have returned from the lesser struggle (*jihād*) to the greater."⁶

Example Three. The intellect is like a horseman who has gone hunting. His appetite is his horse and his anger is his dog. When the horseman is skilled and his horse well broken and his dog trained and taught, then he is able to succeed. But when he is himself clumsy, his horse ungovernable, and his dog vicious, then his horse is neither guided under him, nor does his dog go forth in obedience to his signs. So he himself deserves to perish

⁴ Cf. Qurʾān 12:53.

⁵ A weak *ḥadīth*, not found in the well-known collections. ʿAbd al-Raḥīm b. al-Ḥusayn al-ʿIrāqī (725–806/1325–1404), the famous Egyptian *ḥadīth* scholar who traced the sources of the *ḥadīths* that Ghazālī quotes in the *Iḥyāʾ*, says that he did not find a source for this *ḥadīth*. Editor's note: Zabīdī says it was narrated by Abū Nuʾaym in the biography of Mālik b. Dīnār.

⁶ ʿIrāqī says that this was a weak *ḥadīth*, found in the collection of Bayhaqī. See Ghazālī, *Ayyuhā al-walad*, trans. George H. Scherer, *O Youth!* (Beirut: American Press, 1933), p. 62n2.

rather than to gain that which he seeks. The clumsiness of the horseman is like the ignorance of a man, his paucity of wisdom, and his dim insight. The restiveness of the horse is like the victory of appetite, and especially the appetite for food and for sexual indulgence. The viciousness of the dog is like the victory of anger and its domination. We ask God in His grace to grant us success.⁷



7 Success (*tawfiq*) is the divine favor by which success is attained. Theologians differed in explaining it. The Ash'arī position is that it was the creation of the power needed for obedience. See Tāhānawī, *Iṣṭilāḥāt al-funūn*, p. 1501; Asín, *Algazel*, pp. 447ff.

Chapter 4

An Exposition of the Special Properties of the Heart of Man

K NOW THAT GOD HAS bestowed on all animals other than man all of these things that we have mentioned. For animals have appetite and anger, and the senses, both outer and inner. Thus the sheep sees the wolf with her eye and knows in her heart its enmity, and so flees from it. That is an inner perception.

We will now mention that which peculiarly characterizes the heart of man, and because of which he has been given great honor and is qualified to draw near to God, the Exalted. This special characteristic has its basis in knowledge and will. By 'knowledge' is meant that knowledge which deals with the things of this world¹ and the world to come, and with intellectual realities (*ḥaqā'iq 'aqliyya*). These things are beyond the objects of sense perception, and animals do not share with man in them. Nay, rather, knowledge of axioms and universals (*al-ʿulūm al-kulliyya al-darūriyya*) is a peculiar property of the intellect. Thus a man judges that a single individual² cannot be imagined to be in two places at one time. This is his judgment for every individual, although it is well known that he has only observed some individuals by his sense perception. So his judgment passed on all individuals goes beyond that which sense has perceived. If you understand this in regard to this obvious axiomatic knowledge, it is even more obvious in the rest of the theoretical sciences (*naẓariyyāt*).

1 Zabīdī and Princeton MS read 'of religion.'

2 Zabīdī text reads 'horse' instead of 'individual' throughout this illustration.

Now regarding the will, when a man perceives by his intellect the consequences of an act and the best way to do [something], there is aroused within his essential self (*dhāt*) a desire for the advantageous way, a desire to exert himself in the means to attain it, and also the will to this end. This differs from the will of appetite and the will power that animals have, indeed it is quite the opposite of appetite. For appetite shuns bleeding and cupping,³ while the intelligent [man] wants them, seeks them, and freely spends money for them. The appetite inclines to savory foods in time of sickness, while the intelligent [man] finds within himself that which causes him to abstain from them. This abstinence does not come from appetite. Had God created the intellect that gives information regarding the consequences of things, and not created this cause that moves the members to carry out the mandates of the intellect, then the judgment of the intellect would, in reality, be lost. Thus the heart of man has the special properties of knowledge and will which separate it from the other animals, nay, rather, which separate it from the youth in his original constitution,⁴ for this comes to him only with maturity.

Now appetite, anger, and the external and internal senses exist potentially in youth, but in attaining them the youth must pass through two stages. One stage is that his heart must comprehend the knowledge of axioms and first principles, such as the knowledge of the impossibility of impossible things, and the possibility of things manifestly possible. But in this stage he has not as yet attained to the speculative sciences, save that they have become possible and within easy reach of attainment. His status in relation to knowledge is like that of the writer whose knowledge of writing consists merely in knowing inkstand, pen, and the letters as they are written separately but not in their combined forms, for such a person is well on the way to writing but has not as yet achieved it.

The second stage is that he shall gain that knowledge which is acquired by experiment and thought, so that it is stored up in him and he can return to it whenever he wills. His status is like that of a man skilled in writing, who, on account of his ability therein, is called a writer, even when he is not actually engaged in writing. This is the highest stage of humanity, but in this stage there are innumerable degrees of contrast among men in the abundance or paucity of knowledge, in the dignity of knowledge or its sordidness, and in the way of attaining it. [This knowledge] comes

3 See Browne, *Arabian Medicine*, pp. 12, 43.

4 "Fiṭra," *EI*, 2:115ff. *EP*, 2:931.

to some hearts through divine revelation (*ilhām ilāhī*)⁵ by way of immediate disclosure (*mubāda'a*) and unveiling (*mukāshafa*), and for some it is a thing to be learned and acquired. Sometimes it is gained quickly and sometimes slowly. In this stage are seen the varying degrees of the learned (*'ulamā*), the wise (*ḥukamā*),⁶ prophets (*anbiyā*),⁷ and saints (*awliyā*).⁸

The degrees of advancement in knowledge are unlimited inasmuch as the knowledge of God, praise be to Him, is infinite. The highest rank is that of the prophet to whom is revealed all realities, or most of them, not by a process of acquisition nor after difficulty, but by a divine unveiling in the shortest possible time. In this happiness man draws near to God, the Exalted, in idea (*ma'nā*), reality, and quality, not in respect to place and distance. The levels up to these various degrees are the stages (*manāzil*) reached by those journeying (*sā'irīn*) toward God, the Exalted, and there is no limitation to these stages. Each traveler knows only his own stage, to which he has attained on his journey. He knows it and he knows also those stages that are behind him. He does not know the real nature of that which is just ahead of him, but he may believe in it as he believes in the unseen. Even as we believe in prophecy and the prophet and accept his existence as true, while no one but a prophet knows the real nature of prophecy; and even as the embryo knows not the state of the infant, nor the infant the state of the discerning child and what has been opened up to him of axiomatic knowledge; nor the discerning child the state of the intelligent man and what he has acquired of speculative knowledge; so also the intelligent man knows not what attainments of the grace and mercy of God have been revealed to His saints and prophets. *The mercy which God grants to humanity none can withhold* (35:2). This mercy is generously bestowed by reason of the goodness and generosity of God ﷻ who does not begrudge it to anyone, but it only appears in those hearts that are exposed to the gifts of God. The Prophet ﷺ said, "Verily your Lord, in the days of your generation, has gifts; will you then not expose yourselves to them?"⁹ This exposing of one's self to them is done by cleansing and purifying the heart from evil and from the turbidity that comes from a blameworthy

5 *Ilhām* is the general inspiration given to saints; see *EI*, 2:467ff. *EP*, 3:1119.

6 "Ḥukamā," *EI*, 2:224. *EP*, "ḥikma," 3:377.

7 "Anbiyā," *EI*, 3:802ff. *EP*, "nubuwwa," 8:93.

8 "Awliyā," *EI*, 4:1109ff. *EP*, "walī," pl. "awliyā," 11:109.

9 A *ḥadīth* described by 'Irāqī as disagreed upon (*mukhtalaf al-isnād*), quoted also in *Iḥyā*, 1:186.

character, as will be set forth later. This liberality is that which is referred to in the statement of the Prophet ﷺ, "God descends every night to the lowest heaven and says, 'Is there anyone who asks, that I may grant his request?'"¹⁰ Again the Prophet ﷺ said, quoting the statement of his Lord, ﷻ "Great indeed is the longing of the righteous to meet me, and I long even more to meet them."¹¹ There is also the saying of [God], the Exalted,¹² "Whoever draws near to me by a span, I approach him by a cubit."¹³

All of this is an indication that the light of knowledge is not veiled from men's hearts by any stinginess or prohibition on the part of the Giver, who is far removed from such acts, but rather it is veiled by wickedness, turbidity, and anxiety within the heart. For hearts are like vessels; as long as they are filled with water, air cannot enter them. So the knowledge of the majesty of God, the Exalted, cannot enter into hearts that are occupied with anything apart from Him. It is to this that reference is made in the saying of the Prophet ﷺ, "The sons of Adam would look unto the kingdom of Heaven were it not that the demons hover over their hearts."¹⁴ From all of this it is clear that the special characteristic peculiar to man is knowledge and wisdom,¹⁵ and that the noblest kind of knowledge is the knowledge of God, His attributes, and His deeds. By this comes man's perfection, and in his perfection is his happiness and worthiness to live near the divine majesty and perfection. The body then is a vehicle for the soul, and the soul is the seat of knowledge. Knowledge is the end destined for man and his special characteristic for which he was created.

10 An authentic *ḥadīth* given by Malik, Bukhārī, Muslim, Abū Dāwūd, Tirmidhī and Ibn Māja. Wensinck, *Concordance*, 2:152b.; Muḥammad al-Madanī, *al-Ithāfāt al-saniyya fi-l-aḥādīth al-qudsiyya* (Hyderabad 1323), nos. 422, 796, 844–50; Ibn Qutayba, *Mukhtalaf al-ḥadīth*, p. 243. It is quoted also in Zabīdī, *Ithāf*, 3:3.

11 Trāqī says that he did not find a source for this *ḥadīth*.

12 Zabīdī says this a *ḥadīth qudsī*.

13 An authentic *ḥadīth* given by Bukhārī from Abū Hurayra, and accepted by all. Wensinck, *Handbook of Early Muḥammadan Tradition* (Leiden: E. J. Brill, 1927), p. 18b.; Ibn Qutayba, *Mukhtalaf al-ḥadīth*, p. 284.

14 A *ḥadīth* quoted by Aḥmad b. Ḥanbal from Abū Hurayra. Previously quoted in *Ihyā*, 1:264.

15 This was one of the teachings of the Aristotelian system; see Windelband, *Philosophy*, p. 154.

The horse shares with the donkey the power to carry burdens and is distinguished from it by its own special characteristics of charging and fleeing, and beauty of form, and therefore the horse was created for the sake of these special characteristics, the removal of which from it would bring it to the low rank of the donkey. Likewise man shares in some things with the donkey and the horse, and differs from them in others, which are his own special characteristics. These distinguishing characteristics are among the qualities of the angels who are drawn near to [God,] the Lord of the worlds.

Man has a rank between the beasts and the angels. Man, in that he takes nourishment and reproduces, is a plant; and in that he has sense perceptions and moves by his own free will, he is an animal; and with regard to his figure and his stature, he is like the relief figure on the wall; but his distinguishing characteristic is his experiential knowledge (*ma'rifa*) of the real nature of things.¹⁶ Whoever makes use of all of his members and powers in such a way as to seek their aid in attaining to knowledge and work, is like the angels and is worthy to be joined to them, and deserves to be called an angel and a lordly being (*rabbānī*). Thus God, the Exalted, has declared, by the mouths of the women who beheld Joseph ﷺ, *This is no mortal; this can be no other than a noble angel* (12:31). But whoever spends his energy in following after bodily pleasures and eats as do the animals is brought down to the low depths of the beasts. So he becomes ignorant as an ox, gluttonous as a hog, greedy as a dog, or a cat, malevolent as a camel, vain as a leopard, or sly as a fox. Or he may unite all of these and become a rebellious demon (*shayṭān marīd*).

There is not a single one of the bodily members nor a single sense perception but that it helps along the path that leads to God, the Exalted, as will be shown, in part, in the *Book of [Patience and] Thankfulness*. Whoever uses them therein wins the victory, but whoever turns aside therefrom loses and is disappointed. The totality of man's happiness therein lies in making the meeting with God, the Exalted, his aim, the abode of the world

16 For the Aristotelian development of the vegetative soul, the animal soul, and the rational soul, which is the basis of this section, see Windelband, *Philosophy*, pp. 149–54; Brett, *Psychology*, 1:128ff., 2:54ff. For the Muslim development of this thought before Ghazālī, see Weliur-Rahman, "The Psychology of Ibn-i-Sina," pp. 335–58.

to come his dwelling place, this present world his temporary stopping place,¹⁷ the body his vehicle, and its members his servants.

So the perceptive part of man dwells in the heart, as a king in the midst of his kingdom. The imaginative faculty, whose seat is in the front of the brain,¹⁸ acts as the master of his couriers, for the reports of sense perceptions (*maḥsūsāt*) are gathered therein. The faculty of retentive memory (*ḥāfiẓa*), whose seat is the back of the brain, acts as his storage keeper. The tongue is his interpreter and the active members of his body [are] his scribes. The five senses act as his spies, and he makes each one of them responsible in a certain domain. Thus he sets the eye over the world of colors, hearing over the world of sounds, smell over the world of odors, and so on for the others. These are the bearers of tidings that they collect from their different worlds and transmit to the imaginative faculty, which is like the master of the couriers. The latter in turn delivers them to the storage keeper, which is memory. The storage keeper sets them forth before the king, who selects therefrom that which he has need of in managing his kingdom, in completing the journey ahead of him, in subjugating his enemy by whom he is afflicted, and in warding off from himself those who cut off his path. If [the king] does this he is successful, happy, and thankful for the blessings of God, the Exalted. But if he neglects all of these things, or uses them for the welfare of his enemies, which are appetite, anger, and other transient pleasures, and in the building of his path instead of his abode—for this present world is his path through which he must pass, while his own country and his permanent abode is the world to come—then he is forsaken, wretched, ungrateful for the blessings of God, the Exalted, being one who makes ill use of the armies of God, the Exalted, and forsakes the party of God. So he deserves hatred and exile on the day of overturn[ing] and resurrection. May God protect us from such.

Ka'b al-Aḥbār¹⁹ referred to this example, which we have given, when he said, "I went to 'Ā'isha²⁰ and said to her, 'Man's eyes are a guide, his ears a funnel, his tongue an interpreter, his hands wings, his feet couriers,

17 Zabidī reads 'path.'

18 This localization of the seat of the imaginative power was an older idea of Greek philosophers and was given new life by Ibn Sīnā; Brett, *Psychology*, 2:56.

19 Ka'b al-Aḥbār, Abū Ishāq b. Matī' b. Haisū', was a Yemeni Jew, converted to Islam in the caliphate of Abū Bakr or 'Umar. He was the oldest authority for Jewish-Muslim traditions; see *EI*, 2:582ff. *EP*, 4:316.

20 'Ā'isha b. Abī Bakr, the favorite wife of the Prophet; see *EI*, 1:216. *EP*, 1:307.

and the heart is his king. If the king enjoys good health, so also do his armies." She said, "Thus have I heard the Messenger of God ﷺ speak."²¹

'Alī²² also, in illustrating the heart of man, said, "Verily, God, the Exalted, in His earth has vessels, and they are the hearts of men. Those most beloved by Him, the Exalted, are the gentlest, the clearest, and the most robust."²³ Then he explained, saying, "The most robust in religion, the clearest in certainty, and the gentlest to the brethren." This is a reference to the statement of [God] the Exalted, *hard against the unbelievers and merciful among themselves* (48:29), and the statement of [God] the Exalted, *His light is like a niche within which is a lamp* (24:35). Ubayy b. Ka'b²⁴ said, "This means 'as the light of a believer and his heart.'" Again there is the statement of [God] the Exalted, *Or like the darkness in a vast deep ocean* (24:40), which is an illustration of the heart of the hypocrite. Zayd b. Aslam²⁵ said of the statement of [God] the Exalted, *in a preserved tablet* (85:22), "It is the heart of the believer." Sahl said, "The heart and the breast are like the throne and the seat." These then are the examples of the heart.



21 'Irāqī says that this *ḥadīth* was not authentic.

22 'Alī b. Abī Ṭālib, the cousin of the Prophet and his son-in-law, was the fourth caliph; see *EI*, 1:283ff. *EP*, 1:381.

23 A weak *ḥadīth* quoted from Makkī, *Qūt al-qulūb*.

24 Ubayy b. Ka'b, a Helper (d. 22 or 30/643 or 650). He wrote down some of the prophetic revelation for Muḥammad. See Ibn Ḥajar al-ʿAsqalānī, *A Biographical Dictionary of Persons who knew Mohammed* (Calcutta, 1856), 1:30ff. Ibn Qutayba, *Ibn Coteiba's Handbuch der Geschichte*, ed. Ferdinand Wüstenfeld (Göttingen: bei Vandenhoeck und Ruprecht, 1850), p. 133.

25 Zayd b. Aslam al-ʿAdawī (d. 36/656) was a freedman of the caliph 'Umar and a reliable *ḥadīth* scholar. Ibn Ḥajar, 2:39; Ibn al-Nadīm, *Kitāb al-fihrist*, ed. Gustav Flügel (Leipzig: F. C. W. Vogel, 1871-2), pp. 23, 225.

Chapter 5

An Exposition Summarizing the Qualities and Similitudes of the Heart

K NOW THAT THERE ARE four mingled factors that dwell together in man's nature and make-up, and therefore four kinds of qualities are united against him. These are the qualities (*ṣifāt*) of the beasts of prey (*sabu'iyya*), brutish qualities (*bahīmiyya*), demonic qualities (*shayṭāniyya*), and lordly qualities (*rabbāniyya*).

Insofar as anger rules over him he is overcome by the deeds of a beast of prey, such as enmity, detestation, and attacking people by beating and cursing them. Insofar as appetite rules him he is overcome by brutish acts of gluttony, greed, carnal desire, and so on. Insofar as there is within his soul something lordly, as God, the Exalted, has said, *The Spirit is my Lord's affair* (17:85), he claims lordship for himself and loves mastery, superiority, exclusiveness, and despotism in all things; and to be the sole ruler, and to slip away from the noose of servitude and humility. He longs to study all [branches] of knowledge, nay, rather he claims for himself knowledge and gnosis and the comprehension of the real nature of things. He rejoices when knowledge is attributed to him, and is grieved when accused of ignorance. The comprehension of all realities, and seeking to rule by force over all creatures are among the lordly qualities, and man is greedy for them. Insofar as he differs from the beasts in having the faculty of discernment, although sharing anger (*ghaḍab*) and appetite (*shahwa*) with them, he attains to demonic qualities. Thus he becomes wicked and uses his discernment in the discovery of ways of evil. He seeks to attain

his ends by guile, deceit, and cunning, and sets forth evil as though it were good. These are the characteristics of demons (*shayātīn*).

Every man has within him a mixture of these four qualities, i.e., lordly, demonic, beastly, and brutish; and all of these are gathered together in the heart. So there are gathered inside of a man's skin, as it were, a pig, a dog, a demon, and a sage. The pig is appetite, for the pig is not blamed for his color, his shape or appearance, but for his covetousness, his voracity, and his greed. The dog is anger, for the carnivorous beast and the savage dog are not dog and beast from the standpoint of their appearance or color or shape, but because the spirit and meaning of this bestial quality is savagery and enmity and slaughter. Now within man there is the savagery and anger of the beast, and the greed and lechery (*shabaq*) of the pig. Thus the pig through gluttony invites man to excess and abomination, and the wild beast by means of anger calls him to oppression and harmful acts. The demon continues to stir up the appetite of the pig and the wrath of the wild beast, and to incite the one by means of the other; and he makes their inborn dispositions appear good to them.

The sage, who represents the intellect, is in duty bound to ward off the plotting and guile of the demon by revealing his deception by means of his [i.e., the sage's] penetrating insight and evident clear illumination; and to destroy the gluttony of this pig by setting the dog over him, for by means of anger he breaks down the assault of appetite. He wards off the savagery of the dog by setting the pig over him and bringing the dog in subjection under his rule. If he does this successfully his affairs are set right, equity is manifest in the kingdom of the body, and all proceeds on the straight path.

But if he is unable to overcome them they overcome him and bring him into servitude, and so he continues to seek crafty tricks and careful plans to satisfy his pig and please his dog. Thus he is constantly in servitude to a dog or a pig. This is the condition of the majority of mankind whenever their primary concern is for the belly, loins, and vying with the enemy. The strange thing is that he disapproves of idolators worshipping stones, whereas if the veil were removed and his true state were disclosed and his true condition set before him as it is set before mystics (*al-mukāshafūn*), either in sleep or when awake, he would see himself standing before a pig, now prostrating himself before him and again kneeling, awaiting his signal and his command. So whenever the pig is roused up to seek the satisfying of any of his appetites, the man is sent forth at once to serve

him and to bring that for which he lusts. Or else the man would see himself standing before a savage dog worshipping him, obeying him and giving ear to his demands and requests, and carefully planning schemes to render obedience to him. Thus he endeavors to please his demon, for it is he who stirs up the pig and arouses the dog and sends them forth to bring [the man] into subjection. In this way he worships the demon in his worship of these two.

So let every servant watch over his times of activity and of inactivity, his silence and his speech, his rising up and his sitting down, and let him look to them with careful insight, and he will find, if he is honest with himself, nothing but an effort all day long to serve these base impulses. This is the utmost oppression, for it makes the possessor possessed, the lord lorded over, the master a slave, and the conqueror conquered, in that [man] forces the mind that is worthy of lordship, conquest, and rule to serve these low impulses. And undoubtedly from obedience to these three qualities are spread to the heart that are heaped up thereupon so that they become a dirty stain and a rust that is destructive and deadly to the heart.¹

From obedience to the pig of appetite there result the following characteristics: shamelessness, wickedness, wastefulness, avarice, hypocrisy, defamation, wantonness, nonsense, greed, covetousness, flattery, envy, rancor, rejoicing at another's evil, and so on. As for obedience to the dog of anger there are spread thereby into the heart the qualities of rashness, squandering, haughtiness, boasting, hot temper, pride, conceit, sneering, disregard, despising of creatures, the will to evil, the lust of oppression, and others. In regard to obedience to the demon through obedience to appetite and anger, there results from it the qualities of guile, deceit, craftiness, cunning, deception, audacity,² dissembling, violence, fraud, mischief, obscenity, and such like.

But if the matter is reversed and man overcomes all these, bringing them under the rule of the lordly element within him, then his heart becomes the abode of such lordly qualities as knowledge, wisdom, certainty, the comprehension of the real nature of things, the knowledge of matters as they really are, the subjugation of all by the power of knowledge and insight, and worthiness to advance beyond all creatures because of the perfection and majesty of his knowledge. Then too he dispenses with the worship of appetite and anger, and, by holding in check the

1 Cf. Qur'an 9:88, 94; 83:14.

2 The rest of this list is omitted in Zabidi.

pig of appetite and returning him to his proper limits, he acquires such honorable qualities as chastity, contentment, quietness, abstemiousness, godliness, piety, happiness, goodly aspect, modesty, sagacity, helpfulness, and such like. By holding in check the power of anger and conquering it, and returning it to its proper limits, man attains to the qualities of courage, generosity, gallantry, self-control, patience, gentleness, endurance, pardoning, steadfastness, nobility, valor,³ dignity, and others.

The heart is as a mirror that is surrounded by these factors which exert their influence upon it. These influences reach the heart in uninterrupted succession. The praiseworthy influences that we have mentioned add to the clearness, shining, illumination, and brightness of the mirror so that the clear statement of the Real⁴ (*jalliyyat al-Haqq*) shines therein, and there is revealed in it the real nature of the thing sought in religion. To such a heart as this is the reference of the Prophet ﷺ in his saying, "Whenever God wills good for a man He causes his heart to exhort him";⁵ and in his saying ﷺ, "The man whose heart is his exhorter has a protector from God over him."⁶ This is the heart in which there abides the remembrance (*dhikr*) [of God]. God, the Exalted said, *Verily in remembrance of God do hearts find rest!* (13:28).

The blameworthy influences are like a darkening smoke that rises up over the mirror of the heart and is heaped up upon it time after time until it becomes dark and murky and entirely veiled from God the Exalted. This is corrosion and rust. God, the Exalted, said, *Nay, but that which they have earned is rust upon their hearts* (83:14). He ﷺ also said, *if We will, We can afflict them in their sins, and imprint their hearts, so that they hear not* (7:100). Here He connected their lack of hearing with their being corroded by sins, even as He connected hearing with godly fear. He, the Exalted, said, *but fear God and listen* (5:108), and *fear God, and God teaches you* (2:282). Whenever sins are heaped up the heart is corroded, and thereupon it is blinded to the perception of reality and the correctness of [one's practice of] religion. It scorns the world to come and magnifies this present world, feeling concern for it alone. So if anything concerning the world to come and the dangers therein knocks at its hearing, it goes into one ear and out the other. It does not find an abode in the heart nor stir it to repentance

3 Zabīdī omits the last two of the list.

4 *Al-Haqq*, God as the Absolute Reality.

5 'Irāqī says that the chain of narrators for this *ḥadīth* is good (*jayyid*).

6 'Irāqī says that he did not find a source for this *ḥadīth*.

and to make amends. These are they who despair of the world to come even as the infidels despair of those who are in their graves.⁷ This is the meaning of the blackening of the heart by sins according to the statement of the Qur'ān and the Sunna.⁸

Maymūn b. Mihrān⁹ said, "Whenever a man commits a sin he makes a black spot upon his heart, and whenever he turns away from it and repents, the spot is polished away, and if he returns to sin it increases until it covers the heart." This is rust. The Prophet ﷺ said, "The heart of the believer is stripped clean and a lamp shines therein, but the heart of the unbeliever is black and upside down."¹⁰ Obedience to God, praise be to Him, by striving against the appetites polishes the heart, but disobedience to Him blackens it. So whoever engages in acts of disobedience blackens his heart; and whoever does a good deed after he has done an evil one, and thereby removes its effect, does not have his heart darkened, but its light is decreased. It is like a mirror which [one] breathes upon and then wipes off, and then breathes upon again and wipes off, which is not without a certain cloudiness.¹¹

The Prophet ﷺ said, "There are four kinds of hearts:¹² a heart that is stripped clean, in which a lamp shines and this is the believer's heart; a heart that is black and upside down, which is the heart of the unbeliever; a hardened heart bound in its sheath of evil, which is the heart of the hypocrite; and a broad heart in which there is both belief and hypocrisy. Its belief is like green herbage that pure water causes to abound, and its hypocrisy is like an ulcer which purulent matter and pus cause to spread.

7 Cf. Qur'ān 60:13.

8 "Sunna," usage or way of life; see *EI*, 4:555ff. *EP*, 9:878. Zabīdī says in Qur'ān, 83:14; in the Sunna [editor's note: *ḥadīth* literature].

9 Maymūn b. Mihrān, Abū 'Amr b. Mihrān al-Jazarī (d. 116 or 117/734 or 735), a Follower. He was a cloth merchant and tax collector under 'Umar b. 'Abd al-'Azīz. Ibn Qutayba, *Mukhtalaf al-ḥadīth*, p. 228; Ibn Taghribirdī, *Abū al-Maḥāsin Ibn Ṭagribirdī Annals* [*Nujūm al-zāhira fī mulūk Miṣr wa-l-Qāhira*], ed. T. W. J. Juynboll and B. F. Matthes, 2 vols. (Leiden: E. J. Brill, 1851-5), 1:291, 308.

10 A part of the following *ḥadīth*; see the next note.

11 Editor's note: see Hamza Yusuf, trans., *Purification of the Heart* (Starlatch, 2004).

12 A *ḥadīth* given by Aḥmad from Abū Sa'īd al-Khudrī, Wensinck, *Handbook*, p. 95a. Previously quoted in the *Ihyā'*. Cf. Massignon, *Essai sur les Origines du Lexique Technique de la Mystique Musulmane* (Paris: P. Geuthner, 1922), p. 138.

This heart is judged to belong to whichever of the two gains the mastery." Another reading is, "is carried away by whichever."

God, the Exalted, said, *Indeed, those who fear God, when a thought touches them from Satan, they remember [God] and at once they have insight* (7:201). Thus He stated that the clearness of the heart and its perspicacity are attained by the practice of remembrance (*dhikr*),¹³ and none achieve this except those who fear Him. For the fear of God is the door to remembrance of Him; remembrance is the door to mystical unveiling (*kashf*);¹⁴ and mystical unveiling is the door to the greatest success (*fawz*) which is the success of meeting (*liqāʾ*) God the Exalted.



¹³ *Dhikr*, often written *zikr*, includes the remembrance of the heart and the act of making mention with the tongue; see *EL*, 1:958. *EP*, 2:223.

¹⁴ "Kashf," mystic unveiling; see *EL*, 2:787ff. *EP*, 4:696.

Chapter 6

An Exposition of the Similitudes of the Heart as Related Specifically to Knowledge

K NOW THAT THE SEAT (*maḥall*) of knowledge (*ʿilm*) is the heart, by which I mean the subtle tenuous substance (*latīfa*) that rules all the parts of the body and is obeyed and served by all its members. In its relationship to the real nature of intelligibles (*maʿlūmāt*), it is like a mirror in its relationship to the forms (*ṣuwar*) of changing appearances (*mutalawwināt*). For even as that which changes has a form, and the image (*mithāl*) of that form is reflected in the mirror and represented therein, so also every intelligible has its specific nature, and this specific nature has a form that is reflected and made manifest in the mirror of the heart. Even as the mirror is one thing, the forms of individuals another, and the representation of their image in the mirror another, being thus three things in all, so here, too, there are three things: the heart, the specific natures of things, and the representation and presence of these in the heart. The 'intellect' (*al-ʿālim*) is an expression for the heart in which there exists the image of the specific natures of things. The 'intelligible' (*al-maʿlūm*) is an expression for the specific natures of things. 'Intelligence' (*al-ʿilm*) is an expression for the representation of the image in the mirror.

Even as the act of grasping, for example, requires that which grasps, such as the hand, and that which is grasped, such as the sword, and an act bringing together the sword and the hand by placing the sword in the hand, which is called the act of grasping, so also the coming of the image of the intelligible into the heart is called intelligence. The reality was in existence and so also the heart, but there was no intelligence present, for

intelligence is an expression for the coming of the reality into the heart. Similarly the sword was in existence and also the hand, but there was nothing named 'the act of grasping and taking' present because the sword had not actually come into the hand. It is true that 'grasping' is an expression for the presence of the sword itself in the hand, while the intelligible itself does not actually come into the heart. For fire itself does not actually come into the heart of one who knows fire, but that which is actually present is its definition and its real nature that corresponds to its form. So the comparison of [the heart] with the mirror is more apt, for man himself is not really present in the mirror, but there is present merely an image that corresponds to him, and thus the presence of an image in the heart corresponding to the real nature of the intelligible is called intelligence.¹

The mirror may not reflect the forms for five reasons: first, a defect in its formation, as, for example, a piece of crude iron before it is turned and shaped and polished; second, because of its dirt and rust and dullness, even though it is perfect in formation; third, because it is turned away from the direction of the object toward something else, as, for example, if the object were behind the mirror; fourth, because of a veil placed between the mirror and the object; and fifth, because of ignorance of the direction of the object desired, so that it is impossible to place it in front of the position and direction of the object.

Thus too is the heart a mirror, ready to have reflected in it the true nature of reality in all things. Hearts are destitute of the knowledge that they lack only because of the following five reasons.

The first reason is an imperfection in its own nature, such as the heart of a youth that does not reflect intelligibles because of its imperfection.

The second reason is because of dullness that is a result of acts of disobedience, and the filth from many lusts that are heaped upon the face of the heart, for these prevent the purity and cleanness of heart. Reality ceases to be manifest therein in proportion to its darkness and the filth heaped upon it. To this the Prophet ﷺ referred in his statement, "When [a man] commits a sin something of his intelligence forsakes him and does not return to him again."² That is to say, there comes over his heart a dullness whose influence abides forever, even when his purpose is to follow it with a good deed that will erase it. But if he had done the good

1 Cf. the separated form or intellectus agens of Ibn Sinā's doctrine of the intellect. Brett, *Psychology*, 2:57ff.

2 'Irāqī says that he did not find a source for this *ḥadīth*.

deed without the preceding evil deed, then the illumination of the heart would unquestionably have increased. However when the evil deed preceded [it], the value of the good deed was lost, although the heart was restored by it to its state previous to the evil deed, but its light was not increased thereby. This is an evident loss and an inescapable defect. The mirror that has been stained and then wiped off with a polishing cloth is not like that which has been wiped with the polisher to increase its clearness without any previous stain. So undertaking obedience to God and opposing the demands of the appetites is that which brightens the heart and purifies it. Therefore God, the Exalted, said, *And those who strive for Us—We will surely guide to Our ways* (29:69). The Prophet ﷺ said, "God causes him who does the best he knows to become the heir to knowledge that he knows not."³

The third reason is that the heart may be turned away from the direction of reality which is sought. For the heart of the good and obedient man, although it is bright, does not have the clear statement of the Real revealed in it, for he does not seek the Real and does not have his mirror opposite to the direction of the thing sought. Perhaps all of his attention is taken up by the details of bodily submission or arranging the means of his livelihood, and his thought is not free to contemplate the Lordly Presence and the hidden divine realities. So there is revealed to him only that which he thinks about, whether it is the minute defects of his [religious] works or the hidden faults of the soul, if it is these which occupy his mind, or the interests of gaining a livelihood if he thinks of them. Now if limiting one's attention to works and the details of acts of obedience prevents the revelation of the clearness of the Real, what is your estimation (*ẓann*)⁴ of one who expends his energies in the lusts and pleasures of this present world and the things connected therewith? And how should true revelation not be denied to such a person?

The fourth reason is the veil. The obedient man who has overcome his appetites and devotes himself exclusively to a certain specific reality may not have this revealed to him because it is veiled from him by some belief that he has held from his youth, and which he has blindly followed (*taqlīd*) and accepted in good faith. This belief walls him off from the true nature of the Real and prevents there being revealed to his heart

3 A weak *ḥadīth* quoted from Makkī, *Qūt al-qulūb*; it precedes in *Iḥyā'*, 1:63.

4 See Wolfson, "Internal Senses," p. 93n.; also Weliur-Rahman, "The Psychology of Ibn-i-Sina," p. 354.

anything contrary to the strict interpretation of the doctrines that he has blindly accepted. This too is a great veil that overshadows most Muslim theologians (*mutakallimūn*)⁵ and those who are zealous followers of the schools (*madhāhib*),⁶ and indeed most righteous men who think upon the kingdom of the heavens and the earth, for they are veiled by their blindly followed creeds that are hardened in their souls and firmly fixed in their hearts, and have become a veil between them and the perception of realities.

The fifth reason is ignorance of the direction from which the knowledge of the thing sought must be obtained. For the seeker after knowledge cannot obtain knowledge of that which is unknown except by recalling the knowledge that is related to what he desires, so that when he recalls it and arranges it within himself in a special order, to which the learned give the name of 'process of deduction' (*tariq al-ʾiʿtibār*), he will then have found the direction of the thing sought, and its true nature will be clearly revealed to his heart. For the things that are not instinctive, which one desires to know, cannot be caught save in the net of acquired knowledge; indeed no item of knowledge is acquired except from two preceding items of knowledge that are related and combined in a special way, and from their combination a third item of knowledge is gained.⁷ This is like the result of the union of a stallion and a mare. Here even as he who wishes to produce a mare cannot do so from donkey, cow, nor man, but from a special source, from male and female horses, and this if there takes place a special union; so also every item of knowledge has two special sources and a way for their combination, and from this combination there is gained the derived item of knowledge that is sought. Ignorance of these sources and of the inner aspect of combining them is what prevents understanding. An example of this already mentioned is the ignorance of the direction in which the object is.

Another example is that of a man who desires to see the back of his neck in a mirror. If he holds up the mirror in front of his face he does not have it placed opposite to the position of the back of the neck, and the back of his neck does not appear in it. If he holds it behind the back of his neck and facing it, he has turned the mirror away from his eyes and so cannot see either the mirror or the reflection of the back of his neck in it. So he

5 "Mutakallimūn," theologians; see *EI*, 2:672ff. *EP*, "ilm al-kalām," 3:1141.

6 Generally the four Sunnī schools of law: Mālikī, Shāfiʿī, Ḥanafī, and Ḥanbalī. See *EI*, 2:104ff; cf. also 4:252. *EP*, "madhhab," 12:551.

7 The reference is to the syllogism.

needs another mirror to place behind the back of his neck, with the first mirror facing it in such a way that he can see it, and he must observe the proper relationship between the placing of the two mirrors so that the image of the back of his neck is reflected in the mirror opposite to it, and the image of this mirror is reflected in the other mirror that faces the eye. Then the eye perceives the image of the back of his neck. So in the hunt for knowledge there are strange ways in which there are devious turnings and oblique shiftings, stranger than those we have mentioned concerning the mirror; and rare indeed upon the face of the earth is he who is guided to the way of clearly seeing through those devious ways.

These are the reasons that prevent the heart from coming to know the real nature of things. Otherwise every heart is innately able to come to know realities, for it is a lordly and noble thing, differing from other substances in the world by this special property and noble quality. To it is the reference in the statement of [God] ﷻ, *Indeed, We offered the Trust to the heavens and the earth and the mountains, but they declined to bear it, but man [undertook to] bear it* (33:72). This refers to his possession of a special characteristic that distinguishes him from the heavens, the earth, and the mountains, by which he is enabled to bear the trust of God the Exalted. This trust is gnosis and divine unity (*tawḥīd*).⁸

The heart of every human being is, [in its original constitution], able and capable of bearing this trust, but the causes that we have mentioned prevent it from carrying this burden and arriving at the realization of the trust. In this connection the Prophet ﷺ said, "Every child is born with a natural conformity to religious truth (i.e., of Islam, *fiṭra*), and it is only his parents who make him a Jew or a Christian or a Magian."⁹ The Messenger of God ﷺ also said, "Were it not that the demons hover over the hearts of the children of Adam they would turn their eyes toward the heavenly

8 *Tawḥīd*. Jurjānī, *al-Taʾrīfāt*, p. 73, says that *tawḥīd* consists in: experientially knowing God's lordship; declaring His unity; and denying that there is any other like Him. The term is thus practically synonymous with Muslim 'theology' in the narrower sense of that term. See *EI*, 1:306, 2:704. *EP*, 10:389. See also Abū Ḥamid al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn: Kitāb al-tawḥīd waʾl-tawakkul*, trans. David Burrell, *Faith in Divine Unity and Trust in Divine Providence* (Louisville, KY: Fons Vitae, 2001).

9 Lane, *Lexicon*, p. 2416, says, "Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous (in relation to the soul)." See also 'fiṭra,' *EI*, 2:115ff. *EP*, 2:931. This is a *ḥadīth* from Abū Hurayra related by all. Wensinck, *Handbook*, p. 430.

kingdom."¹⁰ This is a reference to some of these hindrances, which are the veil between the heart and the kingdom.

To this also is the reference in the *ḥadīth* that has come down from Ibn 'Umar¹¹. He said, "The Messenger was asked, 'O Messenger of God, where is God in the earth or in heaven?' He replied, 'In the hearts of His believing creatures.'"¹² There is also a narration [*ḥadīth qudsī*] that God, the Exalted, said, "My earth cannot contain me, neither my heaven, but the tender and calm heart of my servant can contain Me."¹³

Another narration says that the Messenger of God was asked, "Who are the best of men?"

He replied, "Every believer whose heart is cleansed."

They asked, "What is the cleansed heart?"

He answered, "It is the godfearing, pure heart, in which there is no fraud, nor iniquity, nor treachery, nor rancor, nor envy."¹⁴

On that account 'Umar¹⁵ said, "My heart saw my Lord when, because of godly fear, He raised the veil." For whomsoever the veil is lifted between himself and God,¹⁶ the form of the material world (*al-mulk*) and of the world of spirits (*al-malakūt*) is clearly manifest in his heart, and he sees a Garden the width of a part of which is that of the heavens and the earth. Its total expanse is greater than the heavens and the earth, for 'the heavens and the earth' is only an expression for the visible material world, which, although broad in extent and far-reaching in compass, is still but a part of the whole. But the world of spirits is boundless, consisting of those secrets hidden from the sight of the eyes and perceived only by insight. It is true that only a part of it appears to the heart, but in itself and in its relation to the knowledge of God it is infinite. The material world and the world of spirits taken together under one classification are called the

10 A very uncertain *ḥadīth*, possibly confused with that mentioned on page 27, says 'Irāqī.

11 Ibn 'Umar, 'Abdallāh b. 'Umar b. al-Khaṭṭāb (d. 73/692), a Companion and the son of the second caliph; see *EI*, 1:28ff. *EP*, "Abd Allāh b. 'Umar b. al-Khaṭṭāb," 1:53.

12 A *ḥadīth* given in Makki, *Qūt al-qulūb* and Qushayrī, *al-Risāla al-Qushayriyya*; 'Irāqī says that he did not locate a source with this exact wording.

13 'Irāqī says that he did not find a source for this *ḥadīth*.

14 'Irāqī says that the chain of narrators for this *ḥadīth* is authentic (*ṣaḥīḥ*), given by Ibn Māja from 'Abdallāh b. 'Umar. Wensinck, *Concordance*, 2:78b.

15 'Umar b. al-Khaṭṭāb (d. 23/644) was the second caliph; see *EI*, 3:982ff. *EP*, 10:818.

16 Zabīdī text reads, 'between himself and his heart.'

Lordly Presence (*al-ḥaḍra al-rubūbiyya*),¹⁷ for the Lordly Presence encompasses all existing things. For there exists nothing except God, the Exalted, His works, and His Kingdom; and His servants are a part of His works.¹⁸ What appears of this to the heart is, according to some, Paradise¹⁹ itself, and according to the people of reality (*ahl al-ḥaqq*),²⁰ it is the means of deserving Paradise. The extent of his possession in Paradise is in proportion to²¹ the extent of his knowledge and the measure to which God and His attributes and works have been revealed to him.

The intent of all of these acts of obedience and actions of the members is the purification, improvement, and enlightenment of the heart. *Prosperous is he who purifies it* (91:9). The purpose of improvement is to achieve the illumination of faith in it; I mean the shining of the light of knowledge [of God]. That is the point in the statement of the Exalted, *Whomsoever God wants to guide, He expands his breast to [accept] Islam* (6:125); and in His statement, *So is one whose breast God has expanded to [accept] Islam, and he is upon light from his Lord* [like one whose heart rejects it] (39:22). This illumination and this faith have indeed three degrees. The first degree is the faith of the rank and file, which is purely blind imitation (*taqlīd*).²² The second is the faith of the theologians (*mutakallimīn*), which is mingled with a sort of logical reasoning but its degree is nearly the same as that of the faith of the rank and file. The third degree is the faith of the mystics (*ʿarīfūn*), which is seeing [clearly] with the light of certainty.²³

17 "Ḥaḍra," *EI*, 2:207. *EP*, 3:51.

18 Zabīdī gives another reading: "and His Kingdom is made up of His servants and His works" (*Iṭḥāf*, 7:235). This passage is an assertion of the unity of God, the Self-existent One, which also guards against the possibility of there being anything in the universe that owes its existence to other than Him.

19 "Djanna," *EI*, 1:1014ff. *EP*, 2:447.

20 *Ahl al-ḥaqq*, a general term for Muslim mystics, 'the followers of reality,' according to the usage here by Ghazālī. See Nicholson, *The Mystics of Islam* (London: G. Bell and Sons, 1914), p. 1.

21 Zabīdī reads, 'because of.'

22 "Taqlīd," faith based on acceptance of custom and authority; see *EI*, 4:630ff. *EP*, 10:137.

23 Zabīdī gives a further analysis of these degrees of faith, taken from other writings of Ghazālī. The first two are from Ghazālī, *Iljām al-ʿawāmm ʿan ʿilm al-kalām* (Cairo, 1309/1891) and the third from *Mishkāt al-anwār* (Cairo 1322/1904). Also see W. H. T. Gairdner, "Al-Ghazālī's *Mishkāt al-Anwār* and the Ghazālī Problem," *Der Islam* 5, no. 2 (1914), pp. 121–53. The first degree of faith, or that of the rank and

We will make clear to you these degrees, with an example, your acceptance that Zayd, for instance, is in the house. This has three degrees. The first is that someone has told you, someone whom you have experienced to be truthful, and never known to lie and never doubted his word. Your heart, by the mere hearing, calmly receives his report and is satisfied with it. This is belief by mere blind acceptance, and of such nature is the faith of the rank and file. For when they reached the age of discrimination they heard from their fathers and mothers of the existence of God, the Exalted, of His knowledge, will, and power, and the rest of His attributes; also of the sending of the messengers and their veracity, and their message.²⁴ They received even as they heard and became established therein and satisfied therewith; and it never occurred to their minds to disagree with what their fathers and mothers and teachers told them because of the high esteem in which they held them. This faith is the efficient cause of salvation in the world to come, and those who embrace it are in the first [i.e., lowest] ranks of the people of the right hand,²⁵ but not among those who are drawn near [to God]. For this [faith] has in it no mystical unveiling, nor insight, nor

file, is blind imitation. It comes through: (1) hearing the doctrine from someone who is an authority worthy of trust, as a child trusts a parent or teacher; (2) hearing, in convincing circumstances, something known about previously; (3) hearing a doctrine that appeals to the nature of the individual, which is the weakest of all types of faith. The faith of the theologians is the second degree, and it is mingled with some logical reasoning. It may be (1) belief resting on complete proof that has been worked out step by step, which is the highest rank of this sort; or (2) belief resting on the well-known stock arguments of leading teachers; or (3) belief resting on written proofs, such as those used in debates and correspondence. The third degree of faith, which is that of mystics, is seeing with the light of certainty. (1) It is belief that all other than God has no essential existence, but has only contingent and figurative existence. Man, therefore, is the absolute possession of the One Unique Ruler who has no partner. (2) This is followed by advancement from the level of the figurative to an ascent to the summit of reality, until a clear vision is experienced that the face of God is the One Existence, and all else is eternally perishing. Cf. Qur'an 28:68. (3) After attaining the heaven of reality there is no existence seen save God and the believer is devoid of all feeling of self or of other than God, and is lost in contemplation of Him. This state, in which a 'passing away' (*fanā*) takes place, is an experience of the divine Unity (*tawhīd*). Editor's note: see also Abū Ja'far al-Ṭahāwī, *The Creed of Imam al-Ṭahāwī*, trans. Hamza Yusuf (Zaytuna Institute, 2007).

²⁴ Zabīdī text reads, "the Messenger, his veracity, and his message" (7:238).

²⁵ Cf. Qur'an 56:26.

enlargement of the breast by the light of certainty, since it is possible for there to be an error in what is heard from individuals, nay, indeed, from groups, in that which pertains to creed. The hearts of Jews and Christians are also satisfied with what they hear from their fathers and mothers, only their belief is a mistaken one because an error has been passed on to them. Muslims believe the truth, not because they have studied it, but because the word of truth has been passed on to them.

The second degree of belief is that you hear the words and voice of Zayd from within the house, but from behind a wall, and you deduce from this the fact of his being in the house. Then your belief, your acceptance as true, and your certainty that he is in the house are stronger than your belief through hearsay alone. For if you are told, "He is in the house," and then hear his voice, you become more certain of it, for the voice indicates shape and form to him who hears it, on condition of seeing the form. So his heart judges this to be the voice of that person. This is belief mingled with proof. It is also possible for error to follow because one voice might resemble another. Also pretense is possible by means of imitating the voice. This might not occur to the mind of the hearer, for he had no thought of any such accusation, or that anyone had a purpose in such deception and imitation.

The third degree of belief is to enter the house and look at him with your own eyes and see him. This is real experiential knowledge and sure observation. It is like the knowledge of those who are drawn near [to God] and of the veracious (*ṣiddīqūn*), for their belief is based on eyewitness [account]. This belief includes that of the rank and file and that of the theologians; and they have this very evident additional advantage that the possibility of error is taken away. It is true that believers of this class differ in rank according to their attainments in knowledge, and the degrees of unveiling. An example of the difference in degrees of knowledge is that one man sees Zayd in the house when he is near at hand in the courtyard and while the sun is shining, and so he sees him perfectly; while another sees him in a room, or at a distance, or in the evening, so that his form is sufficiently plain that he can be sure that it is he, but the minute details and hidden features of his form are not made clear to him. The variance in degree in seeing divine things is of this sort. Regarding the difference in the attainments of knowledge, it is as though one sees Zayd, 'Amr, Bakr, and others in the house, while another sees Zayd only. The knowledge of

the former is unquestionably greater than that of the latter because of the abundance of things known.

This is the state of the heart in relation to knowledge, and God, the Exalted, knows best that which is right.



Chapter 7

An Exposition of the Condition of the Heart as Related to the Categories of Knowledge: Intellectual, Religious, Worldly, and Otherworldly

K NOW THAT THE HEART is innately prepared to apprehend the real nature of ideas as has been stated previously. But the kinds of knowledge that exist in it may be divided into those which pertain to the intellect, and those which pertain to divine law. Intellectual knowledge (*‘ulūm ‘aqliyya*) is subdivided into axiomatic (*ḍarūriyya*) and acquired (*muktasaba*) [knowledge]. Acquired [knowledge] is further divided into that which deals with this [present] world, and with the world to come. By intellectual knowledge we mean that by which the innate intellect makes its judgments and which does not come into existence through blind imitation and instruction. It is divided into axiomatic and acquired [knowledge]. No one knows whence or how the axiomatic is attained. Such is a man's knowledge [for example], that one person cannot be in two places, and that one thing cannot be both created and eternal, existent and nonexistent at the same time. For man finds this knowledge to be a natural endowment of his soul from his youth, and does not know when or whence he attained it. I mean that he does not know any proximate cause for it. Otherwise it would not be hidden from him that it is God who has created him and guided him aright. Acquired knowledge is that which is gained by learning and deduction. Both of these are sometimes called intellectual. ‘Alī  said, “I beheld the intellect as though it were twofold: innately endowed, and developed through instruction. That

which is developed through instruction is of no avail, apart from the innate endowment, even as the sun is of no avail apart from a seeing eye."¹

The first of these is referred to in the saying of [the Prophet] ﷺ to 'Alī, "God certainly has not created anything more honorable to Him than the intellect."² The second is referred to in his ﷺ statement to 'Alī ﷺ "Then men draw near to God by different kinds of good deeds; you draw near by your intellect."³ For it is not possible to draw near by innate constitutional endowment, nor by axiomatic knowledge, but by that which is acquired. In 'Alī's ﷺ case, he was able to draw near by using his intellect to acquire the knowledge for which close proximity to the Lord of the worlds is bestowed. The heart is like the eye, and the innate intelligence in it is like the potentiality of sight in the eye. The potentiality of sight is a subtlety which is lost in blindness, but which is present in sight, even though a man may have closed his eyes or the darkness of night may have enfolded him. The knowledge attained thereby in the heart is like the potentiality of perception of sight in the eye, and its vision of the essences of things. The fact that knowledge is held back from the eye of the intellect during youth until the age of discretion and maturity is like the holding back of the vision from the sight until the time when the sun shines with its flood of light upon the objects of the sight.

The pen with which God has written knowledge upon the pages of the heart is like the disk of the sun. Knowledge is not achieved within the heart of the youth before the age of discretion only because the tablet of his heart is not yet prepared to receive the engraving of knowledge. The pen (*al-qalam*)⁴ is a term for one of the creations of God, the Exalted, which He has made a cause by which knowledge is inscribed upon the

1 This quotation is in poetic form and might be reproduced approximately as follows:

Man's mind a twofold intellect appears:

The one instinctive; the other what he hears

That which is heard avails naught, save when joined

To that which is instinctive in the mind.

Just as the sun which shines in the sky

is of no worth without a seeing eye.

2 A *ḥadīth* quoted by Tirmidhī al-Ḥakīm (*Nawādir al-usūl*), which 'Irāqī says has a weakness (*ḍa'f*) in the chain of narrators. For Zabīdī's discussion of this and the following *ḥadīth* see *Ithāf*, 1:461ff.

3 'Irāqī says that there is a weakness (*ḍa'f*) in the chain of narrators of this *ḥadīth*.

4 "Qalam (kalam)," pen; see *EL*, 2:675ff. *EP*, 4:471.

hearts of men. God, the Exalted, said, *Who taught by the pen, taught man that which he knew not* (96:4-5). The pen of God, the Exalted, does not resemble the pen of His creatures, even as His description does not resemble the characterization of His creation. Thus His pen is not made from a reed nor from a piece of wood, even as He Himself is not made up of substance (*jawhar*)⁵ nor of accident (*'araḍ*)⁶.

So the comparison between the inner insight and the outer vision is valid from these points of view, save that there is no comparison between them in honor. For the inner insight is the very soul itself, which is the subtlety that perceives. This is like the rider, and the body like his mount; and blindness in the rider is more dangerous to the rider than blindness in his mount. Indeed there is no relation between the one affliction and the other, nor any comparison of the inner insight with the outer vision. God, the Exalted, has called it by its name, for He said, *The heart lied not [about] what it saw* (53:11), thus calling the perception of the mind a vision (*ru'ya*). Like this is the statement of the Exalted, *Thus did we show Abraham the realm of the heavens and the earth* (6:75). In this He did not mean the outer vision of the eye, for that was not granted exclusively to Abraham ﷺ that it should be set forth as having been a special favor. Therefore the non-perception is called blindness. The Exalted said, *For it is not eyes which are blind, but blinded are the hearts which are within the breasts* (22:46). And again, the Exalted said, *And whoever in this life is blind, will be blind in the hereafter, and more astray in way* (17:72). This is the exposition of intellectual knowledge.

Now, as regards the religious sciences, they are taken by way of acceptance on authority (*taqlīd*) from the prophets (*anbiyā'*), on whom be the peace and blessings of God. This is acquired by learning the Book of God, the Exalted, and the Sunna of the Messenger of God, ﷺ and understanding their meaning after having heard them. In this is the heart made perfect in quality and safe from illness and disease. For the intellectual sciences, although needed by the heart, are not sufficient for its safety, just as the intellect is not sufficient to make continuous the causes of physical health, but needs also to gain the experiential knowledge of the properties of

5 "Jawhar," substance in the philosophic sense; see *EL*, 1:1027ff.; *EP*, 2:493. Harry A. Wolfson, *The Philosophy of Spinoza*, 2 vols. (Cambridge, MA: Harvard University Press, 1934), 1:64n2.

6 "'Araḍ," an accident that exists in a substance; see *EL*, 1:417. *EP*, 1:603.

medicines and herbs by learning them from the doctors (*aṭibbā*)⁷ and not by reading in books, since the intellect alone cannot find this knowledge. But after it is heard it cannot be understood except by means of the intellect. Thus the intellect cannot dispense with instruction [lit. hearing], nor can instruction dispense with the intellect.

So he who is a proponent of mere blind imitation and of setting aside the intellect entirely is ignorant; and he who is satisfied with the intellect alone, without the light of the Qurʾān and the Sunna, is deluded. Take care that you be not in either of these two groups, but be one who unites the two sources. For the intellectual sciences are like foods, and the sciences of religious law are as medicines. The sick person is harmed by food whenever he neglects the medicine. Thus the diseases of the heart can be treated only by the medicines derived from the religious law (*sharīʿa*),⁸ which are the offices of the rites of worship and the works set by the prophets, on whom be the blessings of God, for the reformation of hearts. So he who does not treat his sick heart by the use of ritual worship, but is content to use the intellectual sciences alone, is harmed thereby, even as the sick man is harmed by food.

The supposition of those who think that the intellectual sciences are opposed to the sciences of religious law and that it is impossible to bring them together in harmony, is a supposition that arises from blindness in the eye of insight. We take refuge in God from it. But often such a man finds some of the sciences of religious law contradictory to others and is unable to harmonize them, so he supposes that there is a contradiction in religion and is perplexed thereby, and he withdraws from religion as a hair is withdrawn from dough. This is only because his own impotence has caused him to imagine an inconsistency in [our] religion. How far that is from the truth! He is indeed like a blind man who entered a house and there stumbled over some of the vessels of the house and said, "What are these vessels doing in the path; why are they not put in their place?" They answered him, "Those vessels are in their place, but you did not find the way because of your blindness. How strange it is of you not to blame your stumbling on your blindness, but rather to blame it upon the negligence of someone else." This is the relationship between religious and intellectual sciences.

7 "Aṭibbā," doctors of medicine; see "ṭibb," *EI*, 4:740ff. *EP*, 10:451.

8 "Sharīʿa," *EI*, 4:320ff. *EP*, 9:321.

The intellectual sciences are divided into those of the present world and those of the world to come. Those of this present world are such sciences as medicine, mathematics, engineering, astronomy, and the other professions and trades. Those of the world to come are such as the knowledge of the states of the heart, of defects in religious works, and of the knowledge of God, the Exalted, and His attributes and His acts, as we have explained in the *Book of Knowledge*. These two sciences exist in tension, by which I mean that whoever applies himself to one of them and goes deeply into it has his insight into the other lessened for the most part.

ʿAlī ؑ has given three similes of this present world and the world to come. He said, "They are like the two scales of the balance; and like the East and the West; and like a man's two wives, for when he makes the one content he makes the other angry." So you see those who are wise in the affairs of the present world, in medicine, mathematics, engineering, and philosophy, are ignorant in the affairs of the world to come. Similarly those who are wise in the minutiae of the sciences of the world to come are ignorant, for the most part, of the sciences of this present world; for the power of the intellect cannot accomplish the two things together, as a general rule. Thus one of them obstructs the perfection of the second. The Prophet ﷺ said, "Most of the inhabitants of Paradise are simpletons (*bulh*)."⁹ That is, they are simpletons in the things of this present world. Ḥasan¹⁰ said in one of his exhortations, "We perceived a group, which if you saw them, you would say that they are mad; and if they saw you, they would say that you are demons."

So whenever you hear about a strange thing in the field of religion, which people wise in the sciences deny, do not let their denial delude you so that you do not accept it; for it is impossible for one who walks the eastern path to possess [goods] that exist [only] in the West. So also is the case with this present world and that which is to come. The Exalted said, *Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present [and feel secure therein and those who are heedless of Our signs]* (10:7). Again, the Exalted said, *They know but the outer (things) in the life of this world, but of the End of things they are heedless* (30:7). And again, He ﷻ said, *So turn away from whoever turns his back on Our message and desires not except the worldly life. This*

9 Zabīdī says this is a weak and generally denied (*munkar*) ḥadīth.

10 Ḥasan b. Abū al-Ḥasan al-Baṣrī (21–110/642–728), a prominent and learned scholar and pious ascetic; see *EI*, 2:273. *EP*, 3:247.

is their sum of knowledge (53:29–30). So to combine a complete attentive observance of the affairs of this present world and of religion is rarely easy, save to those whom God has firmly established for the direction of His servants in their livelihood and their return [to God]. Such are the prophets who are helped by the holy spirit,¹¹ who receive divine power sufficient for all things, nor does it fall short at all. But when the hearts of creatures are given over completely to that which pertains to this present world, they turn aside from the world to come and fall short of coming to perfection therein.



¹¹ This is apparently an extension of the teaching in the Qurʾān about the supernatural aid given to ʾIsā (2:81, 254; 5:109), so as to include all the prophets. The meaning of the term 'holy spirit' here is probably explained by the words that follow, 'divine power sufficient for all things.' On the above passages, Baydāwī gives this as one meaning of the 'holy spirit,' another of course, being Jibrīl. See also "Nafs," *El. EP*, 7:880.

Chapter 8

An Exposition of the Difference between General Inspiration (*ilhām*) and Learning (*taʿallum*); and the Difference between the Sufi Way of Seeking the Unveiling of Reality and the Way of the Speculative Theologians (*nuzzār*)

K NOW THAT THE SCIENCES that are not axiomatic, but which come into the heart at certain times, differ in their manner of attainment. Sometimes they come upon the heart as though something were flung into it from a source it knows not.¹ At other times they are gained through deduction (*istidlāl*) and study. That which is not attained by way of acquisition nor through artful proof is called general inspiration (*ilhām*), and that which is attained through inference is called reflection (*ʾitibār*) and mental perception (*istibṣār*). Furthermore that which exists in the heart apart from some expedient or cunning or effort on the part of man is subdivided into two classes. In the first the servant is not aware how he achieved it, nor whence; in the second he is acquainted with the

¹ For a close and interesting parallel see the statement of Philo quoted in Brett, *Psychology*, 1:249, here given in part: "... and sometimes when I come to my work empty, I have suddenly become full, ideas being in an invisible manner showered upon me and implanted in me from on high; so that through the influence of Divine Inspiration I have become greatly excited, and have known neither the place in which I was nor those who were present, nor myself, nor what I was saying, nor what I was writing."

secondary cause (*sabab*)² from which he has derived that knowledge, which is the vision of the angel who casts it into his heart. The former is called general inspiration, and inbreathing into the heart (*naḥṭh fi-l-rawʿ*). The latter is called prophetic inspiration (*waḥy*),³ and it is an exclusive characteristic of the prophets (*anbiyāʾ*), whereas the former is given only to the saints (*awliyāʾ*) and the pure (*aṣfiyāʾ*). The preceding type, which is gained through deduction, is that given to the learned (*ulamāʾ*).⁴

The true doctrine is that the heart has the capacity to have revealed in it the true nature of reality in all things. But this is prevented by the intervention of the five aforementioned causes. These are as a veil that hangs down between the mirror of the heart and the Preserved Tablet (*al-lawḥ al-maḥfūz*),⁵ which is engraved with all that God has decreed until the day of resurrection. The reflection of the real nature of knowledge from the mirror of the Tablet upon the mirror of the heart is like the reflection of an image from one mirror to another mirror opposite it. The veil between the two mirrors is sometimes removed by the hand, and at other times by a gust of wind that moves it. Thus the winds of divine favor sometimes blow and the veils are drawn aside from the eyes of hearts so that there is reflected in them something of that which is written upon the Preserved Tablet. Sometimes this takes place during sleep, and thereby there is revealed (*yūʿlim*) that which will come into being in the future. The veil is completely lifted by death, when the covering is withdrawn. At other times [inspiration] is made during waking hours and the veil is lifted by a secret favor from God, the Exalted, and some of the marvels of knowl-

2 "Sabab," secondary cause; see *El*, *Supp.* pp. 191ff. *EP*, 8:666.

3 "Waḥy," prophetic inspiration; see *El*, 4:1091ff. *EP*, 11:53. Zabīdī (7:245) gives six varieties of *waḥy*, as follows: (1) that which comes as the ringing of a bell; (2) that in which an angel appears and addresses man; (3) visions in sleep; (4) that which is cast into the heart; (5) Jibril comes (to the Prophet) in his true form, having six hundred wings, each one of which fills the horizon; (6) God speaks to him directly as He did the night of the heavenly journey. This is the highest sort.

4 "Ulamāʾ," the learned; see *El*, 4:994. *EP*, 10:801. Zabīdī says (7:245), in commenting on this, that there are three kinds of *ʿilm* mentioned by Ibn al-ʿArabī, as follows: (1) intellectual knowledge, whether axiomatic or rationally proven; (2) knowledge of states, which is learned only through experience; and (3) knowledge of secrets, which is above the intellect, and is received only through the inbreathing of the holy spirit.

5 See "al-lawḥ al-maḥfūz," *El*, 3:19ff.; *EP*, "lawḥ," 5:698. also Wensinck, *Gazālī's Cosmology*, pp. 16ff.

edge glisten in the heart from behind the curtain of the unknown. This may be like a dazzling flash of lightning, or it may be continuous up to a certain point, but its continuance is most rare. Inspiration (*ilhām*) then does not differ from acquisition as regards the knowledge itself, its seat, and its cause, but it differs only in the removal of the veil, for this is not accomplished by man's volition. General inspiration does not differ from prophetic inspiration in any of these respects, but only in the matter of the vision of the angel who imparts the knowledge; for our hearts attain knowledge only by means of the angels.⁶ To this the Exalted refers in the statement, *And it is not for any human being that God should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills* (42:51).

If you have come to know this, know also that the inclination of the Sufis is toward the knowledge gained through inspiration, more than that gained through instruction. Therefore they do not jealously covet the study of knowledge, nor the acquisition of that which authors have written, nor discussion about the statement of [doctrines] and proofs that have been mentioned. But they say, "The way of knowledge is to put foremost spiritual striving, to abolish blameworthy traits, to cut all ties, and to advance toward God, the Exalted, with utmost concern." Whenever this takes place, God becomes the ruler over the heart of His creature and the surety for his illumination with the light of knowledge. When God becomes the ruler of the heart, He floods it with mercy and sheds His light upon it, and the breast is opened and there is revealed to it the secret of the world of spirits (*malakūt*),⁷ and by a gift of mercy there is cleared away from the surface of the heart the veil of whiteness⁸ that blinds its eye, and there shines in it the real nature of divine things.

6 Zabīdī (7:246) says that knowledge is gained in the following ways: (1) through intuitive intelligence and sense contact; (2) through sight, based on intellectual or sensible premises; (3) through the report of others, hearing, or reading; (4) through inspiration (*waḥy*), (4a) through the tongue of an angel who can be seen, (4b) by hearing the voice of an angel without seeing him, or (4c) through a casting into the heart, either during waking hours or when asleep.

7 Zabīdī says that this elevation above the world of sense is the first ascent (*al-mīrāj al-awwal*) of the traveler on the mystic's path.

8 *Ghurra*—whiteness. The reference is probably to the white leucoma which so often causes loss of sight in eastern lands.

The servant⁹ has only to make himself ready by a thorough purification, by summoning intention along with a sincere desire, by complete yearning, and by watching with constant expectation for the mercy that God, the Exalted, may grant to him. For prophets and saints have had divine things revealed to them, and the light has flooded their breasts, not by learning and study and the writing of books, but by asceticism (*zuhd*)¹⁰ in this present world, by cutting the self off from all of its ties, by emptying the heart of all of its busying affairs, and by advancing with the utmost concern toward God, the Exalted; for whoever belongs to God, God belongs to him.

The [Sufis] assert that the way to this is, first of all, by cutting off ties with this present world and by emptying the heart of them, by taking away concern for family, possessions, children, homeland, knowledge, rule, and rank. Nay rather he must bring his heart into that state in which the existence of all these is the same as their nonexistence.¹¹ Then he must withdraw alone, apart, into a place of private devotion (*zāwiya*),¹² and limit himself to the prescribed religious duties (*farā'id*)¹³ and the supererogatory prayers (*rawātib*).¹⁴ He must sit with an empty heart and concentrated purpose. He must not divide his thought by reciting the Qur'ān, nor the contemplation of its exposition, nor by books of *ḥadīth*, nor anything else. But he must strive [such] that nothing save God, the Exalted, shall come into his mind. Then after he has seated himself in a place apart (*khalwa*) he shall keep saying continuously with his tongue, "Allāh, Allāh," and his heart shall be fixed on it too, until he comes finally to a state in which the motion of the tongue will cease and it will seem as though the word is flowing over his tongue. He must continue patiently in this until every trace of the word is effaced from the tongue and he finds his heart persevering in this devotional exercise (*dhikr*). Still he shall persevere until the form and letters of the expression and the very appearance of the word is

9 Editor's note: Skellie has 'novice (*murīd*)' here, from Zabīdī, *Ithāf* (7:246). He then refers the reader to "murīd," novice or neophyte; see *EI*, 3:735. *EP*, 7:608.

10 "Zuhd," asceticism; see *EI*, 4:1239. *EP*, 11:559.

11 Zabīdī says that this is the first stage, or the true beginning, of the mystic's path.

12 "Zāwiya," see *EI*, 4:1220ff. *EP*, 11:466.

13 "Farā'id" (pl.), "fard," see *EI*, 2:61; *EP*, 2:783. Zabīdī, *Ithāf*, 1:144.

14 "Rawātib" (pl.), supererogatory acts of worship which may precede and follow the prescribed prayers; see *EI*, 3:1129. *EP*, "rātīb," 8:459. See also Ghazālī, trans. Calverley, *Worship in Islam*, pp. 21, 186ff.

effaced from the heart and there remains present in it naught save the ideal meaning which is, as it were, adhering to and inseparable from the heart.

To attain to this point is a matter of his choice; so too is the prolonging of this condition by warding off the suggestions of Satan. Not by his choice, however, can he procure the gift of the mercy of God, the Exalted. By what he has done thus far he has exposed himself to the breezes of God's mercy, and it only remains for him to wait for such mercy as God may grant to him, even as He has, in this way, given His mercy to the prophets and saints. Upon doing this, if his desire is sincere, his intention pure, and his perseverance good, and if his lusts do not draw him aside nor the suggestions of the self (*ḥadīth al-nafs*)¹⁵ engross him with the ties of this present world, there will shine forth the gleams of reality into his heart. In its beginning this will be like a blinding flash of lightning. It is not continuous but it returns, although it may delay. If it returns it may continue, and it may be but a flash. If it continues it may be for a longer or shorter time. These different types may appear, the one succeeding the other, or they may be limited to one sort only. The stages (*manāzil*) of the saints of God, the Exalted, in this are unlimited, even as the superiority of their nature and moral characteristics is not to be reckoned. So this way goes back to an absolute purifying and clarifying and brightening of the heart on your part, and then only to make ready and wait in expectation.

The speculative theologians (*nuzzār*) and those whose opinions deserve consideration have not denied the fact that this way does exist, that it is a possibility, and that it does, in rare instances, lead to the desired end. Indeed this way has been that of most prophets and saints. But they consider it a difficult way, and think it slow in bearing fruit, and feel that the fulfilment of all of its conditions is very improbable. They claim that to blot out all ties to this extent is practically impossible. If it does happen for a moment, its continuation is even more difficult, since the slightest evil prompting or involuntary suggestion disturbs the heart.

15 The *ḥadīth al-nafs* is equivalent to *al-khātir al-nafsī* (see page xxx). See Abū al-Qāsim al-Qushayrī, *al-Qushayrī's Epistle on Sufism*, trans. Alexander Knysh (Reading, UK: Garnet Publishing, 2007), pp. 106–7. See also 'Abdallāh b. 'Umar al-Bayḍāwī, *Anwār al-tanzīl wa asrār al-tāwīl*, 2 vols. (Leipzig, 1846–8), on Qur'ān 50:15. It is the lightest type of sin, and according to some, is not even to be reckoned as sin on the day of judgment. See *EI*, 2:927a. See also chapter 13 of the present work.

The Prophet ﷺ said, "The heart of the believer is more unsteady than a cooking pot as it boils."¹⁶ He, may the best blessings and peace be upon him, also said, "The heart of the believer is between two of the fingers of the Merciful." During such strenuous effort the physical constitution may be disordered, the intellect confused, and the body may suffer. If progress in the discipline and improvement of the soul is not made by means of the realities of the sciences, then the heart is ensnared with corrupt imaginings in which the soul trusts for a long time before they come to an end; and one may live out his appointed time without succeeding. Many a Sufi has traveled this way and continued to hold a single visionary [state] for twenty years, whereas if he had mastered knowledge beforehand, the point of confusion in his vision (*khayāl*) would have been opened up to him at once. So to busy one's self in the path of learning is a surer and easier means of attaining the aim. They claim that it is as though a man left off the study of jurisprudence (*fiqh*),¹⁷ asserting, "The Prophet ﷺ did not study it and he became one who understood the divine law by means of prophetic and general inspiration without any repetition or application, and perhaps discipline of the soul and steadfastness will bring me finally to that goal." Whoever thinks this wrongs himself and wastes his life. Nay, rather, he is like one who gives up the way of gain through farming, hoping to chance upon some treasure. The latter is indeed possible, but extremely unlikely. So too [in the matter of gaining knowledge]. They say, "It is first of all necessary to attain to that which the learned have achieved and to understand what they said. Then after that there is no harm in expectantly waiting for that which has not been disclosed to the other learned men, and it may be that this will be disclosed afterwards through strenuous effort."



16 An authentic *ḥadīth* quoted by Aḥmad from Miqdād b. al-Aswad.

17 "Fiqh," *EI*, 2:101ff. *EP*, 2:886.

Chapter 9

An Exposition of the Difference in Rank between the Two Positions by a Tangible Example

KNOW THAT THE WONDERS of the heart are outside the realm of things perceived through the senses (*mudrakāt al-ḥawāss*),¹ for the heart is also beyond sense perception. The understandings are too weak to grasp, except by means of a tangible example, that which is not perceived through the senses. So we shall explain this to people of weak understanding by means of two examples.

For the first illustration let us suppose that a reservoir is dug in the earth, into which the water can be conducted from the surface above through streams which empty into it. The bed of the reservoir may also be dug up and the dirt removed from it until the fountain of pure water is reached, and then the water bursts forth from the bottom of the reservoir. This water is purer and more constant, and perhaps more copious and abundant. The heart then is like the reservoir and knowledge like the water. The five external senses are like the streams. Knowledge may possibly be conducted to the heart by means of the streams of the senses and the consideration of things observed until it is thus filled with knowledge. It is also possible to stop up these streams [from flowing into] it by solitude and seclusion and averting the eyes from seeing, and then to resolve in the depths of the heart to purify it and remove from it the layers of veils until the fountain of knowledge bursts forth from within it.

¹ *Ḥawāss*, external senses. See Weliur-Rahman, "The Psychology of Ibn-i-Sina," pp. 344–51.

But if you say, "How can knowledge burst forth from the heart itself while it is destitute of it," know that this is one of the wonders of the heart's secrets. It is not permissible to deal with it in the knowledge of proper conduct (*ilm al-mu'āmalā*). This much, however, can be mentioned, that the real natures of things are written down in the Preserved Tablet (*al-lawḥ al-mahfūz*), and indeed in the hearts of the angels who are brought near [to God].

For just as an architect draws plans for buildings on blank paper and then brings them into actuality in accordance with that archetype (*nuskha*), thus the Creator of the heavens and the earth wrote an archetype of the world from beginning to end upon the Preserved Tablet, and then brought it into actuality in accordance with that archetype.

From the world which has been brought into actuality in the image [of the archetype] there is transmitted to the external senses and the retentive imagination (*khayāl*)² still another image. For whoever looks at the sky and the earth and then closes his eyes, sees in his imagination the image of the sky and the earth, so that it is as though he were looking at them; and were the sky and the earth annihilated and he himself remained, he would find within himself the image³ of the sky and the earth as though he were beholding them and looking at them.

Then from his imagination an effect is transmitted to the heart, so that there is represented in it the real natures of things that have entered into sensation and imagination. The representation in the heart corresponds to the world that is represented in the imagination, which in turn corresponds to the world as it exists in itself, external to the imagination and heart of man. This existing world corresponds to the archetype existing in the Preserved Tablet.

Thus the world has four degrees of existence.⁴ There is existence in the Preserved Tablet; this is prior to its corporeal (*jismānī*) existence. Its

2 *Khayāl*, the power to preserve the forms of sensibles perceived by the common sense after the objects themselves have been removed. It is a storehouse for the common sense, placed in the back part of the front ventricle of the brain, Jurjānī, *al-Ta'rifāt*, p. 107. See also Wolfson, "Internal Senses," p. 100n.; Weliur-Rahman, "The Psychology of Ibn-i-Sina," p. 353.

3 Editor's note: here, Imam al-Ghazālī uses the word *ṣūra*, usually translated as form.

4 Cf. Ibn Sinā's three modes of existence. Things are *ante res*, in the mind of God; *in rebus*, natural existence together with its accidents; and *post res*, as conceived by the human intellect. Ueberweg, *Philosophy*, 1:413. Ghazālī has merely subdivided

real (*ḥaqīqī*) existence follows this, and it is followed in turn by its imaginative (*khayālī*) existence,⁵ by which I mean the existence of its image in the imagination. Its imaginative existence is followed by its intellectual existence, by which I mean the existence of its image within the heart. Some of these [orders of] being are immaterial (*rūḥāniyya*) and some [are] corporeal. Of the immaterial, some are more immaterial in their [order of] being than others. This is a kindness (*lutf*) coming from the divine wisdom; for God has made the pupil of your eye in such a way that, in spite of its smallness, there is pictured within it the image of the world, the heavens and the earth, with all their widespread extent. Then it goes on from existence in the realm of sensation to existence in the imagination, and from it to existence in the heart. For you can never apprehend anything save that which has reached you; and were it not that He has placed an image (*mithāl*)⁶ of the whole world within your very being you would have no knowledge of that which is apart from yourself. Glory belongs unto Him who has ordered these wonders in the heart and eye, and then blinded the heart and eye to the perception of them so that the hearts of the majority of creatures have become ignorant of themselves and their wonders.

Let us now go back to intended purpose and say, "It is conceivable that the real nature of the world might be represented in the heart, its mental image coming now from the senses and again from the Preserved Tablet; even as it is conceivable that the image of the sun should be represented in the eye, coming now from looking directly at it, and again from looking at the water on which the sun shines which reproduces its image." So whenever the veils are lifted between the heart and the Preserved Tablet, the heart sees the things which are therein, and knowledge bursts forth into it therefrom, so that it does not have to acquire its knowledge through the avenues of the senses. This is like the bursting forth of water from the depths of the earth. Whenever the heart becomes occupied with things

this third division, *post res*, into imaginative and intellectual existence. In this chain of modes of existence we see some of the influence of Neoplatonism on Arabic philosophy.

- 5 Editor's note: On the imagination, see William Chittick, *The Sufi Path of Knowledge* (Albany: State University of New York Press, 1989).
- 6 Cf. the Aristotelian idea of the human soul as a microcosm, uniting in itself all the faculties of the other orders of animate existence and distinguished by *nous*. Ueberweg, *Philosophy*, 1:168.

in the imagination derived from sensibles (*maḥsūsāt*), this veils it from examining the Preserved Tablet, just as when water is collected from streams [into a reservoir]; it is thereby prevented from bursting forth from the earth; or just as he who looks into the water that reproduces the image of the sun is not looking at the sun itself.

Thus the heart has two doors.⁷ One door opens toward the world of spirits (*‘ālam al-malakūt*), which is the Preserved Tablet and the world of the angels (*‘ālam al-malā’ika*). The other door opens toward the five external senses that are tethered to the visible material world. This visible world also resembles the world of spirits to a certain extent. Now the fact that the door of the heart is opened to the acquisition of knowledge through the senses is a thing you understand. But regarding its door that opens to the world of spirits and [is able to] see the Preserved Tablet, you have certain knowledge through meditating upon the wonders of dream-visions (*ru’yā*) and the heart’s observation in sleep of what will be in the future or what was in the past, without any acquisition on the part of the senses.

That door, however, is opened only to one who devotes himself exclusively to the remembrance of God, the Exalted. The Prophet ﷺ said, “Men of a single [thought] have taken the lead.”⁸ He was asked, O Messenger of God, “Who are they?” He answered, “Those who are devoted to the remembrance of God, the Exalted, for this remembrance (*dhikr*) of theirs has put away from them their load of sin and they come to the resurrection unburdened.”⁹ Then he described them by relating the statement of God, the Exalted, “Then I shall draw near with my face toward them. Do you think that anyone knows what thing I desire to bestow upon him toward whom I turn my face?” Then He, the Exalted, said, “The first thing I give

7 Man’s potential intelligence is made actual from two directions: divine inspiration, and reasoning and argumentation. This was taught by Ibn Sīnā (Weliur-Rahman, “The Psychology of Ibn-i-Sina,” pp. 356ff.); Ueberweg, *Philosophy*, 1:412ff.; Brett, *Psychology*, 2:51, 57), and further developed by Ghazālī, who added Sufi elements as we find here. The soul of man, or his heart, is between sense perception and divine illumination and is influenced by them both, in the sense that both are sources of knowledge. This is similar to what Ghazālī has already told us of man’s being between the angel and the demon, in the sense of being influenced by them both in the sphere of conduct.

8 This first part is an authentic *ḥadīth* given by Muslim from Abū Hurayra.

9 This latter part, which begins ‘for this remembrance’ and so on, is a weak addition. Wensinck, *Handbook*, p. 97a.

them is that I cast light into their hearts and they give tidings of me even as I give tidings of them.”¹⁰ The entrance for these tidings is the inner door.

So this is the difference between the knowledge of the prophets and saints and that of the learned and the philosophers (*ḥukumāʾ*): the knowledge of the former comes from within the heart through the door that is opened toward the world of spirits, whereas the knowledge of the philosophers¹¹ comes through the doors of the senses that open to the material world. The wonders of the world of the heart and its wavering between the visible and invisible worlds cannot be fully dealt with in a [study of the] knowledge of proper conduct. But this is an example that will teach you the difference of the entrance of the two [kinds of] knowledge.

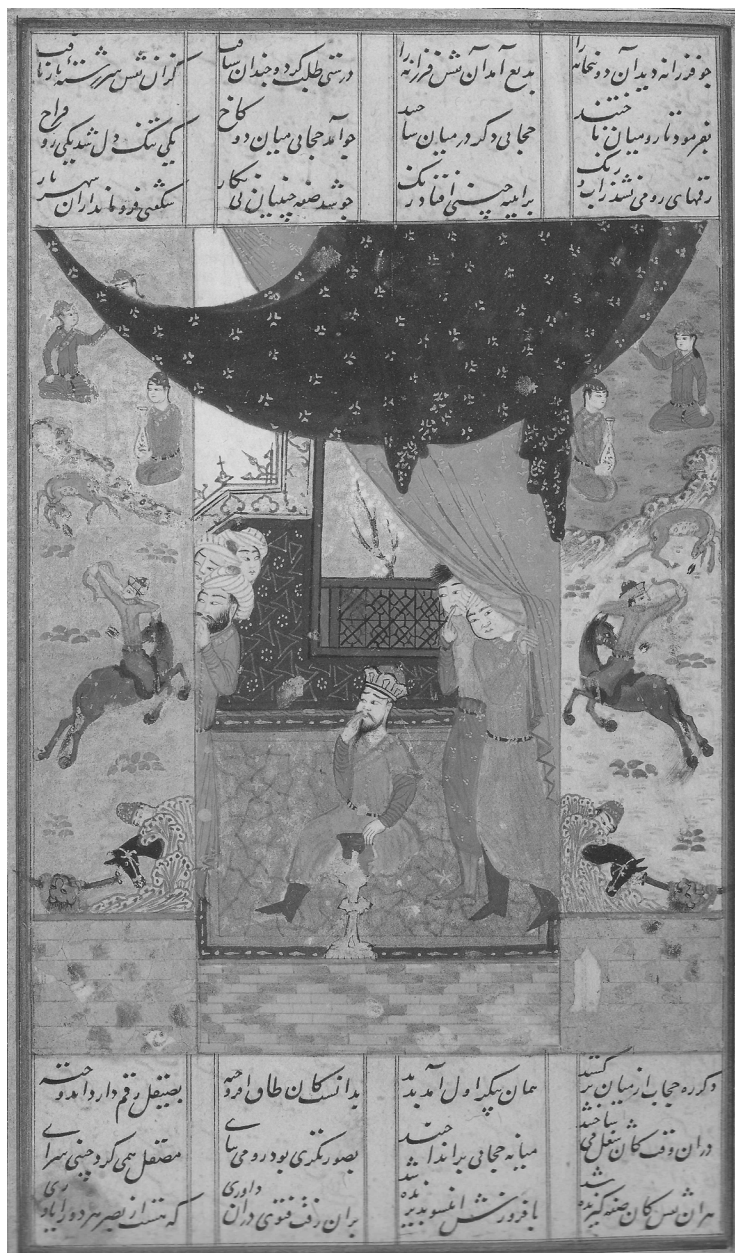
The second example will explain to you the difference between the two types of action, by which I mean the action of the learned and that of the saints. The learned work to acquire knowledge itself and gather it into the heart, but the saints among the Sufis labor only [with the goal of] polishing, cleansing, clarifying, and brightening the heart.

The story is told that once the Chinese¹² and the Byzantines (*Rūm*) vied with one another before a certain king as to the beauty of their workmanship in decorating and painting. So the king decided to give over to them a portico so that the Chinese might decorate one side of it and the Byzantines the other side; and to let a curtain hang down between them so as to prevent either group from looking at the other. And he did so. The Byzantines gathered together countless strange colors, but the Chinese entered without any color at all and began to polish their side and to brighten it. When the Byzantines had finished, the Chinese claimed that they had finished also. The king was astonished at their statement and the way in which they had finished the decorating without any color at all. So they were asked, “How have you finished the work without any color?” They replied, “You are not responsible for us; lift the veil.” So they lifted it, and behold on their side there shone forth the wonders of the Byzantine skill with added illumination and dazzling brilliance, since that side had

10 A “ḥadīth qudsī,” see *EI*, 2:190b, 4:336a; *EP*, 3:28. I do not find its source.

11 Editor’s note: the Cairo text has *ḥikma* (wisdom), Zabīdī (7:254) has *ḥukamāʾ*, as used above.

12 Zabīdī gives a proverb which says that wisdom descended (in special power) upon three bodily members: the brain of the Greek, the hand of the Chinese, and the tongue of the Arab. See following page for painting representing the contest.



A painting of the contest that takes place between the Chinese and the Byzantines. (From a manuscript of Nizami, *Khamsa*, Shiraz, 1449–50, New York, Metropolitan Museum of Art, 13.228.3, fol. 332r.).

Let us then limit ourselves to this brief mention of the wonders of the heart, for to undertake it in complete detail is not appropriate for [a discussion of] the knowledge of proper conduct (*mu^ḥāmala*). But we have mentioned what is needed in order to know the depths and secrets of the knowledge of proper conduct, in order to benefit the one who is not satisfied with the external, nor content to take the shell instead of the kernel, but longs to have a detailed knowledge of the true nature of causes. In what we have mentioned he will find that which, if God wills, will both suffice and convince. God is Lord of success.¹²

The *Book of the Marvels of the Heart* is complete, and to God be praise and gratitude. It is followed by the *Book of Disciplining the Soul and Refining the Character*.

Praise be to God alone, and may
His blessing be upon
every chosen
servant.



¹² Zabīdī omits all that follows; MSS have slightly varying endings.

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الَّذِينَ تَتَذَكَّرُ بِهِ نَبَاتٍ
الْقُلُوبِ

*Verily in the remembrance of God
do hearts find tranquility*

Qur'ān 13:28

IBN 'ARABÎ'S OWN SUMMARY OF THE *FUṢŪṢ* "THE IMPRINT OF THE BEZELS OF THE WISDOM"

WILLIAM C. CHITTICK

Introduction

THE importance of Ibn 'Arabî for Islamic intellectual history is well-known. His school determines the course of most metaphysical speculation within Sufism from the 7th/13th century onward, and in addition it profoundly influences later Islamic philosophy, especially in Iran.¹ The importance of Ibn 'Arabî's *Fuṣûṣ al-hikam* (usually translated as the "Bezels of Wisdom") as the quintessence of his writings and thought and a major source of his influence is also well-known,² and is attested to by the more than one hundred commentaries written upon it.³

Ibn 'Arabî is also the author of a work called *Naqsh al-fuṣûṣ* (the "Imprint" or "Pattern of the *Fuṣûṣ*"), in which he summarizes briefly the main discussions of the *Fuṣûṣ* itself. Because of the importance of the *Fuṣûṣ* the *Naqsh al-fuṣûṣ* also takes upon a special importance, and for this reason it has been commented by a number of well-known figures of the school of Ibn 'Arabî, including Ṣadr al-Dîn Qunyawî and 'Abd al-Rahmân Jâmî.⁴

¹ On the influence of Ibn 'Arabî in Sufism, philosophy and elsewhere, see S.H. Nasr "Seventh-Century Sufism and the School of Ibn 'Arabî", *Sufi Essays*, London, 1972, pp.97-103.

² See S.H. Nasr. *Three Muslim Sages*, Cambridge (Mass.), 1964, pp.98-99.

³ See O.Yahya, *Histoire et classification de l'oeuvre d'Ibn 'Arabî*, Damas, 1964 pp. 241-255; also the same author's Arabic introduction to S.H. Amoli, *Le texte des textes*, Tehran-Paris 1975, pp 16-33.

⁴ Yahya lists ten commentaries on this work in *Le texte des textes*, pp.35-6. See also *Histoire et classification*, pp.256-6. Yahya mentions in the latter work, p.407, that *Naqsh al-fuṣûṣ* has also been attributed to Ismâ'îl ibn Sawdakîn al-Nûrî, a disciple of Ibn 'Arabî. But the fact that Qunyawî, Ibn 'Arabî's foremost disciple and according to most accounts his stepson, wrote a commentary upon it as a work of his own master would seem to be sufficient proof of its authenticity. This commentary, one manuscript of which is mentioned by Yahya as existing in Damascus, also exists according to Sayyid Jalâl al-Dîn Âshtiyânî, in a private collection in Mashhad.

Jâmî's work, *Naqd al-nuṣûṣ fi sharḥ naqsh al-fuṣûṣ*, written in the year 863/1459 is particularly famous in the East. This is indicated by a number of facts, including the large number of manuscripts of it which exist in various libraries.⁵ The title of this book, whose text is two-thirds Arabic and one-third Persian, means "Selected Texts in Commenting the *Naqsh al-Fuṣûṣ*", and indeed one of the most interesting points of the work is the large number of quotations gathered from various Sufi authors, which Jâmî has chosen with both metaphysical and mystical insight and literary taste.

In the introduction to *Naqd al-nuṣûṣ*, Jâmî writes as follows: "These are a few words gleaned from the texts of the spiritual elite which comment upon the meaning of the *Naqsh al-fuṣûṣ*, which Ibn 'Arabî . . . abridged from and dedicated to the principles and essential elements of the *Fuṣûṣ al-ḥikam*, which is the seal of his writings . . . (The present work is) like the patch-work cloak of the Sufis, each patch acquired from a different place and sewn to the others with the thread of appropriate-ness and the tie of harmony . . . Some (of these texts) are the blessed words of the magnanimous Shaykh (Ibn 'Arabî) himself, and some are the sacred sciences expounded by his followers, among the great Masters: such as . . . Ṣadr al-Dîn Muḥammad ibn Iṣḥaq al-Qunyawî and his disciples and beneficiaries, including the perfect gnostic, Mu'ayyid al-Dîn al-Jandî, who is the first commentator of the *Fuṣûṣ al-ḥikam*, and Shaykh Sa'd al-Dîn Sa'id al-Farghânî, who is the commentator of the *Poem of the Way* of Ibn Fâriḍ; and others, . . . especially the commentators of the *Fuṣûṣ al-ḥikam*".

The three names mentioned in the above passage are of particular importance, for they signify that in Jâmî's mind the most important figures in the school of Ibn 'Arabî are, after the Magister Maximus (al-Shaykh al-Akbar) himself, first Ṣadr al-Dîn Qunyawî (d. 673/1274-5). and then his disciples, Jandî and Farghânî. The fact that Qunyawî is the most important expositor of the doctrines of Ibn 'Arabî in the eastern lands of Islam has indeed been

⁵ Yahya mentions twenty in *Le texte des textes*, but I was able to find about fifty in the famous catalogues and another 25 in the Solaymaniyyah Library in Istanbul — and by no means can I claim to have done a thorough job of searching. It has also been printed in lithographed editions at least three times in India and Iran.

recognized,⁶ although it is remarkable that, as far as the present writer knows, no study of him has been made in Western languages.⁷ The reason that an intellectual figure of his magnitude — who should be considered second only to his master in the exposition of theoretical gnosis (*'irfân-i nazârî*) in Islam — could have gone so completely ignored⁸ can only be his proximity to Ibn 'Arabî, so that like the moon he has been effaced by the sun. In any case there is no doubt that all of the followers of Ibn 'Arabî's school in the East see their master through Qunyawî's eyes or the eyes of his immediate disciples. The disciples and students mentioned by Jâmî — only two of dozens of important figures, including such men as Fakhr al-Dîn 'Irâqî and Quṭb al-Dîn Shîrâzî — are also of prime importance in Ibn 'Arabî's school and deserve serious study.⁹ Jâmî goes so far as to say that all of the commentaries upon the *Fuṣûṣ* go back to that of Jandî,¹⁰ and a

⁶ See S.H. Nasr, *Sufi Essays*, p.99.

⁷ I am in the process of editing and translating his *Tabṣīrat al-mubtadi'*, a Persian work which introduces the reader to Ibn 'Arabî's metaphysical universe, but with remarkable simplicity and basing itself almost exclusively on the Quran and Hadith.

⁸ Even in the East it is only scholars like the great contemporary *hakīm* Sayyid Jalâl al-Dîn Âshtiyânî who are fully aware of his importance. See Âshtiyânî's *Sharḥ muqaddima-yi Qayṣari bar Fuṣûṣ al-ḥikam*, Mashhad, 1385/1966, p.337, footnote. The only work of Qunyawî which has been published in a modern edition is *I'jâz al-bayân*, 2nd edition, Hyderabad-Deccan, 1368/1949; also printed in Cairo as *al-Tafsîr al-ṣūfî lil-Qur'ân*, 1389/1969. Âshtiyânî is in the midst of printing his *Nuṣṣ*. At least four of his works were published in lithographed editions in Iran in the nineteenth century.

⁹ Sayyid Jalâl al-Dîn Âshtiyânî has fortunately just recently begun the edition of both works mentioned by Jâmî, Jandî's commentary on the *Fuṣûṣ*, which has never been printed and the Persian version of Farghânî's commentary on the *Poem of the Way*. Farghânî also translated this work into Arabic and it was published in 1293 A.H. apparently in Cairo.

¹⁰ *Nafahât al-uns*, ed. by M. Tawhîdpûr, Tehran, 1336/1957, p.558.

¹¹ See my Persian introduction to *Naqd al-nuṣṣ*, in press.

¹² *Naqsh al-fuṣûṣ* was published in the *Rasâ'il* of Ibn 'Arabî in Hyderabad-Deccan, 1361/1948, but I have followed the far better text which has been established through a critical edition of Jâmî's *Naqd al-nuṣṣ* based on six manuscripts (five of which were written during Jâmî's lifetime). I have also translated the remainder of *Naqd al-nuṣṣ* and am preparing it for publication.

¹³ *A Comparative Study of the Key Philosophical Concepts in Sufism and Taoism — Ibn 'Arabî and Lao-Tzû, Chuang-Tzû*, Tokyo, 1966, Part One.

study of two of the most famous of these, by Qayṣarî and Kâshânî, has shown that at least some of their material has been derived almost word for word from his work.¹¹

What is presented below is a complete translation of Ibn ‘Arabî’s *Naqsh al-fuṣûṣ* along with an abridgement of Jâmî’s commentary, representing perhaps 15% of the total work.¹² Because of the extreme conciseness of *Naqsh al-fuṣûṣ* it is almost impossible to understand it without a commentary, and in fact a rather detailed one. I have tried to supply the minimum commentary necessary for an understanding of the text, as well as a few gleanings from Jâmî’s detailed selections from other texts which comment upon the main themes. The first and last chapters are translated more extensively — but by no means totally — both because of their importance and also to give the reader a better idea of the style of the complete commentary. Certain difficulties in understanding Ibn ‘Arabî’s work no doubt remain, but it is hoped that the publication of the translation of the whole text with clarifications where necessary will eliminate these. I have not indicated the sources of the material employed by Jâmî, except where he indicates it himself. The indication of sources along with numerous other notes and comments, will have to wait for the publication of the whole book.

The material in darker type is the text of Ibn ‘Arabî’s work. Additions in parentheses are my own. Finally it should be added that for a good deal of the terminology employed in the translation I am indebted to T. Izutsu’s brilliant study of Ibn ‘Arabî,¹³ probably the best work in European languages for explaining the intricacies of Ibn ‘Arabî’s doctrine, including many of the discussions dealt with here.

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I

THE QUINTESSENCE OF THE WISDOM OF
(THE NAME) ALLAH IN THE LOGOS OF ADAM

The *faṣṣ* of a thing is its epitome and quintessence. The *faṣṣ* or “bezel” of a ring is that with which it is decorated and upon which the name of its owner is written. “Wisdom” is knowledge of the realities, attributes and properties of things as they are in themselves and knowledge of words and of volitional acts in a manner which requires them to be appropriate to the circumstances (when they appear from the possessor of wisdom). *Al-ilāhiyyah* (“the Divinity” or “Allah”) is the name of the ontological level which embraces all of the levels of the divine Names and Qualities.

Therefore “the quintessence of the wisdom of (the name) Allah” consists of the epitome of all of the knowledge and religious sciences pertaining to the level of Divinity; or it is the place where that knowledge and those sciences are inscribed, i.e., the heart of the Perfect Man. So the purport of the title of this chapter is that the quintessence of this knowledge and these sciences, or the locus which is receptive toward them, is actualized in the Logos of Adam. And what is meant by “logos” throughout this work is the very prophet in question in respect of his particularities and the allotment determined for him and for his community by God.

Know that the Most Beautiful Divine Names, which if considered in principle number 99 or 1001, but if considered individually and in detail are beyond reckoning, for the Names are the determinations of the Name “Allah” within the realities of the possible beings (*mumkināt*), and they are infinite because of the infinity of the possible beings, demand in themselves the existence of the world in order that it become a mirror for their concealed lights and the locus of manifestation of their hidden secrets, in respect to which God said, “I was a hidden treasure and I wanted to be known, so I created the world.” And verily the Shaykh

(i.e., Ibn 'Arabī) attributed this demand to the Names — which are the Essence qualified by attributes — and not to the Essence Itself, because the Essence in respect of Its absoluteness (*iṭlāq*) can have no property attributed to It, nor does It become determined by any quality or delimitation. So God in respect of the Name “Allah” brought the world into being as a body made complete (and ready for a spirit) and made Adam its spirit; and I mean by “Adam” the existence of the human microcosm. And He taught him the Names, all of them.

One of the Sufis has said concerning His words, “He taught Adam the Names, all of them” (Quran II, 31), “I.e., He placed within Adam’s primordial nature the subtle essence (*latīfah*) of each of His Names, and through those subtle essences prepared him to realize all of the Names of Majesty (*jalāl*) and Beauty (*jamāl*), which He referred to as His two hands. For He said to Iblīs, ‘What prevented thee from falling prostrate before that which I created with My two hands?’ (XXXVIII, 76). Everything other than Adam had been created with one hand, because it was the locus of manifestation of either the attributes of Beauty, like the angels of mercy, or those of Majesty, like the angels of chastisement and the satans.”

God only taught the Perfect Man His Most Beautiful Names and placed them within him, because the Perfect Man is the spirit of the world and the world is his body — as was mentioned — and because the spirit governs the body and exercises free disposal (*taṣarruf*) within it through its spiritual and corporeal faculties, just as the Names are like spiritual and corporeal faculties for the Perfect Man. Just as the spirit governs the body and controls it through faculties, in the same way the Perfect Man governs the affairs of the world and controls them by means of the divine Names.

Know that every one of the realities of the essence of the Perfect Man and of his ontological level is an isthmus (*barzakh*) in terms of its comprehensive unity (*aḥadiyyat al-jam‘*), standing between one of the realities of the Sea of Necessity (*wujūb*) and a reality which is its locus of manifestation within the sea of possibility (*imkān*) and which is its “throne”, upon which that Necessary reality is seated. ⁽¹⁾ So when the perfect comprehensive theophany (*tajallī*) descends upon its locus of manifestation, the Perfect Man, he receives it through his perfect, com-

⁽¹⁾ The terminology here is Quranic, referring to the verse, “The All-Compassionate sat Himself upon the Throne” (XX, 5).

prehensive and unified reality, and that theophany courses through all of the realities within his nature. Then the light of theophany flows out from him onto that which is in conformity with it within the world. Therefore the bounties and blessings which descend upon the realities of the world through the theophany of the All-merciful only reach these realities after having become determined within the Perfect Man and colored by an added hue which did not exist before the determination of the theophany within him. Therefore the realities and archetypes of the world are his subjects, and he is the vicegerent (*khalīfah*) over them. And the vicegerent must look after his subjects in the most fitting and best manner. It is here that some of the Perfect Men are superior to others.

God manifests Himself to the heart of the Perfect Man, who is His vicegerent. And the reflection of the lights of His self-manifestation overflows into the world, which remains in existence by receiving this effusion (*ḥayd*). As long as this Man is in the world, he seeks from God the aid of the theophanies of the Essence and of the "Merciful" and "Compassionate" Mercy ⁽²⁾ by means of the Names and Qualities of which the beings are the manifestations and the loci upon which they are "seated". ⁽³⁾ So the world is preserved by this seeking of aid and by the effusion of theophanies as long as the Perfect Man remains within it. Therefore no meaning passes from the Inward (*bāṭin*) to the Outward (*ẓāhir*) except by his command. Therefore even if he does not know it because of the domination of his human qualities, he is the isthmus between the two seas — i.e. the two seas of the Outward and the Inward — and the partition between the two worlds. And to him is the reference in His words, "He let forth the two seas that meet together, between them an isthmus they do not overpass" (Quran LV, 19).

Therefore, or because the world is like the body and the Perfect Man is like the spirit, it is said that the world is a "great man", for just as man consists of a body and a spirit which governs it, the world is made up of these two, although it is larger than man in form; but this statement is only true on condition of the Perfect Man's existence within it, or the world, for if he did not exist within it, it would be like a discarded body without a spirit.

⁽²⁾ These two kinds of mercy, also called "the mercy of gratuitous gift" and "the mercy of obligation" are explained below in the Wisdom of Hūd (the tenth *ḥaṣṣ*).

⁽³⁾ Again a reference to the verse, "The All-Compassionate sat Himself upon the Throne" (XX, 5).

And the Perfect Man is a book, the epitome and summary of the Mother of the Book, which consists of the ontological plane of the comprehensive Unity of the Name "Allah", which comprises the Necessary and active realities pertaining to the Names and the subtle essences of the Qualities pertaining to the level of Lordship, such that nothing escapes them, save inherent Necessity (*al-wujūb al-dhātī*), for the contingent and possible being has no share in that, or else the realities of things would be reversed.

And therefore, i.e. because man is the epitome of the ontological plane of "Allah" and comprises what it contains of the realities of the Names and Qualities in a comprehensive unity, He singled him out for the divine Form, even if the world also is in accordance with the Form, for whatever is nearer to oneness is more deserving of being attributed to God. and the form of man is the form of His comprehensive Unity, while the form of the world is His particularized form. For He said through the mouth of the Holy Prophet, "Verily God created Adam in His" divine and perfect "form" and according to His own all-comprehensive qualities of Lordship. And since it is possible that the pronoun in "His form" refers to Adam, as some people have claimed, he followed this with his words, and in another version, "in the form of the All-Merciful".

It has been said that "form" means appearance, and so it can only apply to bodies. So what is meant by "form" in this *ḥadīth* is "attribute", i.e., "Adam was created according to the Attributes of God", or, living, knowing, willing, powerful, hearing, seeing and speaking. Since Reality appears outwardly through form, the term has been applied figuratively to the Names and Qualities; for through them God appears in external reality. This is the point of view of the exoteric authorities.

But in the view of those who have attained the Truth, form is that without which the unseen and disengaged (*mujarrad*) realities cannot be conceived or manifested. And the form of God is Being determined by the other determinations through which It is the source of all acts relating to perfection and all active properties.

One of the Sufis has said, "If a questioner asks how 'form' can be attributed to God, we will answer that according to the exoteric authorities it is a figurative attribution, not a real one, because for them to apply the word 'form' to sensory beings is true and correct, and to intelligible beings is figurative. But for us, since the world in all of its spiritual, corporeal, substantial and accidental parts is the particularized

form of the ontological plane of 'Allah', and the Perfect Man is His summary form, the attribution of form to God is true and correct, and to what is other than He is figurative; for in our eyes nothing other than He possesses existence."

And He made him, or the Perfect Man, **the sought-after goal** and the desired end in the creation and maintenance of **the world**, like the rational soul, which is the goal in making perfect the body and harmonizing the natural and bodily constitution of **the human individual**.

The universal goal and the primary intention in the creation of the world was the knowledge and vision of the sons of Adam. The lamp of the determinations of contemplation's light and the mirror of the variations of Being's manifestation are his pure heart and penetrating understanding; and the focus of all of the kinds of knowledge and perception is the comprehensive unity of his knowledge and perception.

When man's created attributes are transformed into uncreated ones and the eyes of his spiritual insight are anointed with the antimony of Oneness, by means of all of his faculties and sense organs he contemplates the beauty of God and perceives absolute Being in all of the loci of theophany and manifestation. The fruit of the tree of his creation is nothing other than this knowledge and vision.

Man is eye, and the rest is skin: true sight is seeing the Friend.

When there is not sight of the Friend, the eye is better blind; were he Solomon, an ant is better than he. ⁽⁴⁾

Therefore, or because the goal of the creation and maintenance of the world is the Perfect Man, just as the goal of perfecting the body is the rational soul, **the world is destroyed with his disappearance**, i.e., the disappearance and transferral of the Perfect Man from it, just as the body decays and disappears when the rational soul leaves it; for verily God does not manifest Himself within the world without the intermediary of the Perfect Man. So with his withdrawal the replenishment which brings about the subsistence of its existence and perfections is discontinued. Hence the world is transferred with his transferral, and all of the meanings and perfections which were within it depart for the hereafter.

⁽⁴⁾ These lines are from Rūmī's *Mathnawī*, Book I, vss. 1406-1407 (Nicholson edition). Unless otherwise indicated the lines of poetry are usually by Jāmī.

Sadr al-Dīn al-Qunyawī writes in *al-Fukūk*: "The true Perfect Man is the isthmus between Necessity and possibility and the mirror which embraces the attributes and laws of Eternity together with those of contingency. He is the intermediary between God and creation, and through him and from his ontological plane the divine effusion and grace, which are the reason for the subsistence of 'other than God', reach the world, all of it, both the celestial and the terrestrial. If it were not for his being the isthmus which is not opposed to either of the two sides, nothing in the world would receive the unique succour of God, because of the lack of affinity and relationship; the succour would not reach the world and therefore the world would cease to exist.

"Verily the Perfect Man is the pillar of the Heavens and the earth. And because of this mystery, when he leaves the center of the Universe – that Universe which is the outward form of the divine All-comprehensiveness and of its Unity and the station of the vicegerency of the ontological plane of 'Allah' – and goes back to the Noble Pedestal and the Majestic Throne, which encompass the Heavens and the earth, the order of the Universe will be destroyed and the earth and the Heavens will be changed into other than themselves.

"Therefore the Prophet has said, 'The hour (of the Resurrection) will not come as long as there is someone in the world who says "Allah, Allah".' And he emphasized by repetition that he means, 'as long as there is someone in the world who truly says "Allah",' for if he meant 'someone who says the word "Allah",' he would not have emphasized it by repetition. And there is no doubt that no one mentions 'Allah' with true mention – and in particular with this greatest and all-embracing Name, which contains in itself all of the Names – except he who knows God with perfect gnosis. It is as if he said, 'The hour will not come as long as there is a Perfect Man in the world.' It is he who is referred to as 'the maintaining pillar' or 'he for whose sake (the world) is maintained.' So when he is transferred (to the other world), the heaven will be split asunder, the sun will be darkened, the stars will be thrown down and scattered, the mountains will be set moving, the earth will be shaken and the Resurrection will come. ⁽⁵⁾

"Moreover, if it were not for his immutable permanence – in re-

(5) The last sentence is a reference to a number of Quranic verses: LV, 37; LXXXI, 1; LXXXII, 2; LXXXI, 3 and XCIX, 1.

spect of his being a locus of manifestation — within Paradise, whose place is the Noble Pedestal and the Majestic Throne, the situation of these two would be like that of the earth and the heavens (they would also be destroyed.) And verily I have qualified his immutable permanence with my words, 'in respect of his being a locus of manifestation', because of what God has informed me concerning the fact that Paradise does not encompass a Perfect Man. Of his reality there will only be in Paradise what is compatible with that world and what that world necessitates from God in respect to what it contains of man.

"Rather, I even say, 'If hell were empty of him, it would not remain in existence; and it is through him that it is satiated.' The Prophet refers to the Perfect Man with his words 'the Foot of the All-compeller' in the *ḥadīth*, 'Verily hell will not cease to say, "Are there any more?"', until the All-compeller places His foot upon it. And when the All-compeller places His foot upon it, parts of it will withdraw into other parts, and it will say, 'Enough! Enough!'" I was told by God that the foot placed in hell is what is left over in this world from the forms of the Perfect Men and is that which does not accompany them in the paradisaical state. And this remnant was alluded to as 'the foot' because of a subtle and sublime correspondence: the foot is the last part of man's body; in the same way his physical form itself is the last of the parts of the absolute human form, for the forms of the world are all like bodily organs of the absolute and true human form. The physical state is the last form in which the human reality appears; and through the absolute and true human form all of the forms which I said were like bodily organs are supported and maintained."

And the edifice is transferred to the hereafter because of him, i.e., because of man, or by reason of his being transferred there. As long as the Perfect Man is in the world, the world is preserved and the divine treasures protected. But when he is transferred from this world to the next and leaves the lower world to reside in the hereafter, and when no one remains among men who is qualified by the divine perfections and able to take his place, and when God makes him the treasurer of His own treasures, then all of the perfections and meanings which exist in the treasures of the world are removed along with that Perfect Man, the small amount which is in the world joins that which is waiting in the hereafter, and the work of keeping the treasury and being the vicegerent goes to the next world.

Hence he, or the Perfect Man, is the first in intention and desire, since God made him the intended aim and the final cause of the creation of the world. And it is in the nature of the final cause to be prior in knowledge and will, just as it is in its nature to be posterior in existence, as the Shaykh has indicated with his words, the last, i.e., the Perfect Man is posterior to other than himself, in creation in the chain of existent beings, for the first thing He created in external existence was the Supreme Pen, then the Guarded Tablet, then the Mighty Throne, then the Noble Footstool, then the elements, then the seven heavens, then the productions,⁽⁶⁾ then man: for he is the end of these creatures and the locus of their integration. And man is the outward, or that which is perceived, in his elemental and corporeal form and the inward also, or that which is not perceived, in station or rank, for this is in respect of his spirituality. Or we can say that man is the outward in the realm of concrete existence, through his comprehensive and unified form composed of body, soul, intellect, faculties and other things which can be called "created"; and he is also inward, but through his station, which is his vicegerency.

So in respect of his elemental and corporeal form, or the form of his comprehensive unity, he is a servant of God (Allah), created to worship his Lord; and in respect of his meaning and spirit, or his station, a lord, whose lordship is actualized in relation to the individual beings of all the world.

The Shaykh writes in *Inshā' al-dawā'ir*: "Man is two copies: an outward copy and an inward copy. His outward copy corresponds to the world in its totality, and his inward copy corresponds to the ontological level of the Divinity. Thus man is the universal in reality and unconditionally, for he is the receptacle for all beings, whether eternal or contingent. But beings other than he are not the receptacle for all beings, for the particular beings of the world are not receptacles for Divinity, and God is not a receptacle for servanthood. Rather the whole world is a servant, and God — glory be to Him alone — is a unique and eternal God who cannot be qualified by that which contradicts the attributes of Divinity, just as the world cannot be qualified by that which contradicts the attributes of contingency and servanthood. So man is the owner of two complete relations: a relation through which he enters the ontological

(6) The "productions" (*muwalladāt*) are the three kingdoms: animal, vegetable and mineral.

level of Divinity, and a relation through which he enters the ontological level of the cosmos. So he is called a 'servant' in respect of his being addressed by revelation and since he was not, then he was, like the world. And he is called a 'lord' in respect of his vicegerency, his Form and his Fairest Stature (Quran XCV, 4)."

For that reason, i.e., because man has an aspect of lordship through which he is in conformity with God, and an aspect of servanthood through which he is in conformity with creation, **He made him a vicegerent** and in the same way He made his perfect sons vicegerents in all of the world, and his sons who have not reached perfection vicegerents in that which pertains to them, like the governance of a kingdom by the king and the running of a family by its head. And the lowest form of governing is the governing of the body by the individual. But the Greatest Vicegerency belongs only to the Perfect Man. **And therefore**, i.e., because the meaning of Adam comprises the two aspects of Lordship and servanthood, none of the creatures of the world has claimed for himself lordship except man, because of what he possesses of power and mastery, by being qualified by the attributes of Lordship and the active Qualities of the Necessary Being. So when he observed them in himself, but God had not opened the eye of his spiritual insight, he did not understand that they are the attributes of God reflected in the mirror of his preparedness (*isti^cdād*), and he imagined that they belonged to him personally. Therefore he claimed lordship and divinity, like the pharaohs. And in the same way no one in the world consolidated the station of servanthood in himself through falling down to its lowest levels except man, for when he observed those attributes and qualities in others and he imagined that they belonged to them personally, he acknowledged his servanthood to them, like those who worship idols. **Therefore he worshipped stones and other minerals, which are the lowest and the most debased kind of being**, for the ontological qualities in their receptive potency, such as life, knowledge and their concomitants, have not become actualized.

So there is nothing greater and of higher rank than man in his lordship, or by reason of his being qualified by and manifesting the attributes of Lordship, for no rank is higher than this, and in the same way **nothing is more lowly than him in his servanthood**, or by reason of his being qualified by the attributes of servanthood, for just as Lordship is the highest of ranks, its opposite, i.e., servanthood, is the lowest.

Man is a two-sided mirror. On one side the properties of Lordship and on the other the defects of servanthood are reflected. When you look at the properties of Lordship, he is greater than all beings; and when you count the defects of servanthood, he is lower and more insignificant than all creatures.

When I find a trace of Thy Qualities in myself, God forbid that someone should be better than I!

But when my glance falls to my own state, in the two worlds there is none worse than I.

So if you have understood the preceding explanation, I have explained to you what is meant by "man". Look at his grandeur, which he has attained through the Most Beautiful Names, or having become qualified by them, and the fact that they seek him to be their perfect locus of theophany and their all-embracing locus of manifestation. Through their seeking him and their requiring his existence, you will come to understand his majesty and nobility, for the grandeur and nobility of the sought is only to the extent of the grandeur and nobility of the seeker; and in the same way through his appearance through them, or through those Names, and his existence through them, although in his own essence he is non-existent, you will understand his lowliness, for there is nothing more lowly than to be subject to the laws of nothingness and to stand in need of another for one's existence. So understand!

From this, or from this station, according to which it has been understood that man is a lord in respect of his inward part and a servant in respect of his outward, it is understood that he, or man, is a copy of the two forms, and corresponds to them: the form of God, which is embraced by the state of his inward all-comprehensiveness and concentration and the form of the world, which is encompassed by the state of his outward differentiation and dispersion. And these two forms are the two hands of God with which He created man.

What is man? An all-embracing isthmus, the form of creatures and of God placed within him.

He is a copy in synopsis whose content is the Essence of God and His ineffable Attributes.

Connected to the subtleties of the World of Power, inclusive of the verities of the World of Dominion,

His inward is drowned in the sea of Unity, his outward dry-lipped on the shore of separation.

There is not one of the Attributes of God which is not manifest in his essence.

He is knowing, hearing and seeing, speaking, willing, alive and powerful.

In the same way, of the realities of the Universe, everything is incorporated within him:

Take the Heavens or the elements, or take minerals, plants and animals;

The form of good and bad are written within him, the behaviour of devil and beast are kneaded in him.

If he was not the mirror of the Face of the Everlasting, why did the angels prostrate themselves to him?

He is the reflection of the beauty of the Immaculate Presence; if Iblīs cannot fathom this, so what?

II

THE QUINTESSENCE OF THE WISDOM OF IN- AND EX- SPIRATION IN THE LOGOS OF SETH

The first of the ontological levels which can be conceived of is the determination (*ta^cayyun*) which embraces all determinations and which possesses the comprehensive Unity (*aḥadiyyat al-jam^c*). The level which follows it is the level of Principiality (*maṣdariyyah*) and Effusion (*fayyāḍiyyah*). Adam was the form of the first level, just as Seth was the locus of manifestation for the second. Therefore the first *faṣṣ* to be mentioned was that of Adam, and it was followed by the *faṣṣ* of Seth, in keeping with external existence itself.

Since Adam after the loss of Abel sought a gift from the ontological level of God as “the Giver” to alleviate his grief, God bestowed upon him Seth purely as a gift and bestowal. In addition everything which Seth attained came purely as a gift. Therefore the Shaykh inevitably speaks about gifts and some of their kinds in this *faṣṣ*: **Know that gifts of God are comprised of numerous kinds: among them is that He should give a gift especially to manifest His bounty, without expecting anything in exchange from him who benefits, in terms of praise, thanksgiving, or what have you, by means of His Name “the Giver”. And it, or the gift received from the Name “the Giver”, is of two kinds: one is the gift of the Essence, pertaining to the Unity of all of the Names, for the Essence as It is in Itself does not bestow gifts or manifest Itself through theophanies, and the second is the gift of a Name.**

Now if you should say, “The gifts pertaining to the Name ‘the Giver’ are gifts of a Name, so how can they be divided into gifts of the Essence and gifts of a Name?” I would reply, “What is meant by ‘gift of the Essence’ is the gift whose source is the Essence without taking into account any one of the divine Qualities along with it – even though such a gift is not given without the intermediary of the Names and Qualities, for God does not manifest Himself in terms of His Essence to the existent beings except from behind the veil of one of the Names. And what is meant by ‘gift of a Name’ is a gift whose source is one of the Attributes in respect of its being distinguished and differentiated from the Essence.”

The gifts of the Essence occur only through a “divine” theophany, i.e., through the theophany of the Presence of the all-embracing Name “Allah”, which is the comprehensive Unity of all of the Names, not through the manifestation of the Essence, since there are no properties, designations, names, theophanies or anything else within the Unity of the Essence. Therefore the determination of the theophany comes from the ontological level of the divinity, and for this reason the theophany is attributed to the *divine* Essence, not to the Essence without restriction.

And the theophany from the Essence can only be according to the form of the locus of theophany – which is the servant – and according to his preparedness (*istiḍād*), just as God appears in the mirrors of the beings according to their preparednesses and receptivities, by manifesting His properties within them. Other than this is impossible.

But as for the gifts of a Name, they always are accompanied by a veil, i.e., the veil of determination according to a Name, according to

which a particular Name becomes differentiated from the others. And the recipient does not receive this gift, whether of the Essence or of a Name, except according to his actual preparedness, for the theophanies in the Presence of Holiness and the Spring of Oneness are one and whole in description, but they become colored when they descend according to the preparednesses of the recipients, their spiritual and physical levels, their times and places, and all of the concomitances of these things, like states, constitutions and particular attributes. So people think because of the diversity of effects that the theophanies themselves are multiple in reality, but this is not so. God said, "Our command is but one, as the twinkling of an eye" (Quran LIV, 50). Just as God is one in every respect, so also His effusion and His command have no multiplicity except in relation to the recipients.

It, or the preparedness, is what is meant by His words, "He gave everything its creation" (Quran XX, 50). So from that is the preparedness.

It may be that the gift, whether from the Essence or a Name, is due to asking on the part of him who has received it by the state of his preparedness, or the state which causes man to ask verbally. There is no escape from it, or from asking by the state.

Or it may be that the gift is due to asking verbally. Verbal asking is of two kinds: one is asking according to nature, in that the reason for asking is man's natural wish to hurry, for man was created ever hasty, and the second, which is asking but not according to nature, is also divided into two kinds. The first is asking in obedience to the divine command, according to His words, "Call upon Me and I will answer you" (Quran XL, 60), and the second is asking according to the demands of wisdom and gnosis, for he, or the asker according to the demands of wisdom and gnosis, is a commander who directs his subjects — whether they be all the inhabitants of the world, or those of a kingdom, or his family, or his body, and a master of the reins of their affairs, a protector of their interests, and one who knows that there are certain of their interests which divine Providence has ordained to be dependent upon asking. So he asks God and prays to Him to take care of these affairs. It is obligatory for him, or that asker, to strive to the extent possible to see that every one of his subjects who has a right receives it; what indicates this obligation is like his, i.e. the Prophet's, words, "Verily you have a duty toward your family" i.e. those who are worthy of your instruction and education, like wives and children in the macrocosm and like physical and spiritual faculties in the microcosm, "your soul, your body and your guests."

III

THE QUINTESSENCE OF THE WISDOM OF THE "MOST GLORIFIED" IN THE LOGOS OF NOAH

Since the Wisdom of the "Most Glorified" (*al-subbūh*) consists of the knowledge of the sciences pertaining to the "purification" (*tanzīh*) of God, the Shaykh begins the text concerned with this Wisdom with a discussion of purification: **Purification on the part of him**, or the servant, who purifies God of certain things in accordance with the approval or disapproval of his ordinary mind and his reason is a **delimitation** and a specification by him of **Him who is purified**, in terms of what is other than those things purified from Him, for he has distinguished Him from that which does not accept to be purified from those things. So by analogy the absoluty also of whatever must be given this description is a delimitation through this absoluty. Therefore there is then naught but a limited being or a divinity, which he, or the servant who purifies it, has raised up by attributing absoluty to it.

Just as the knowledge of him who purifies God with his mind is incomplete — for he is restricting the Unrestricted and delimiting the Limitless — in the same way he who "assimilates" (*tashbīh*) God to the creatures without purifying Him is mistaken, for assimilation is also delimitation and restriction of the Unrestricted — who has no limit which defines or confines Him.

But he who combines purification and assimilation, maintains each of them as permanent concerning Him and describes Him by both is the true gnostic and the realized Perfect Man. The Shaykh has said:

If you purify Him, you delimit; if you assimilate Him, you restrict.

But if you do both, you have been shown the right way: you are a leader in the gnostic sciences, a master.

And since the Shaykh has pointed out the deficiency of the knowledge of God according to attributes which only purify Him, and the

situation of knowledge which only assimilates Him has become known by analogy, he now mentions explicitly the perfect knowledge of God combining purification and assimilation, which the servant is commanded to attain by the Prophet, and for which according to the religious law he will be rewarded: **Know that the way of the truth through which He has sought that they know Him in words like the *ḥadīth*, “I wanted to be known, so I created the world”, is what the tongues of the Revelations have brought. So no intelligence can overstep it. Rather, everyone must believe in it in the manner in which God meant it and not by interpreting it according to his own ideas. His mental “purification” must be in accordance with what God has sent down upon the tongues of His prophets and within the Books He has revealed to them; for otherwise, God is purified from the purification of the thoughts of human reason, for human reasons, which are determined within the particular and limited faculties of man’s constitution, are particular and limited in accordance with these faculties. And how should the limited and particular perceive absolute and disengaged realities in themselves unless it escape from its own limitations, or unless those absolute realities become limited according to its vision and existence?**

But before the coming of the Revelations and the acquisition of knowledge and gnosis through them, knowledge of Him is to purify Him of the characteristics of contingency. So the gnostic (*ʿārif*) possesses two knowledges: a knowledge acquired by reason and demonstration before the coming of the Revelations, and a knowledge received from the bringer of the Revelation, but whose condition is that he turn over to God the true understanding of that with which they, or the Revelations, have come and stay away from rational demonstration; and that he believe in this knowledge in the way that God meant it without interpreting it with his reason or imposing his own ideas upon it, for verily the Revelations have only been sent by God because it is impossible for human reason to perceive by itself the verities as they really are within the divine Knowledge.

And if He unveils for him the understanding of it, i.e., of what the Revelations have brought, and if He gives him knowledge of what His intention is through the conditions imposed by the divine Law (*sharʿ*), which the reason cannot attain through its mental processes, that unveiling and awareness is because of the divine Gift relating to the Essence, which was already mentioned in the chapter on Seth.

IV

THE QUINTESSENCE OF THE WISDOM OF THE "MOST HOLY" IN THE LOGOS OF IDRIS

The Shaykh saw fit to devote this Wisdom to Idris because he was a prophet who went to the greatest lengths in purifying his soul through arduous ascetic practices and in sanctifying himself from the attributes of animality, until his spiritual nature gained complete sway over his animal nature and he totally cast off his body and made a journey to the Heavens (*mi^crāj*), where he spoke to the angels and the disengaged Intellects. And it is said that for sixteen years he neither ate nor slept, until only a transcendent intellect remained.

And since it is mentioned in the Quran concerning Idris that "We raised him up to a high place" (XIX, 57), and since "elevation" is of two kinds, the Shaykh alludes to these with his words, Elevation is of two kinds: One of them is elevation of place (*makān*), which is attributed to God according to various texts, like His words, "The All-Merciful sat Himself upon the Throne" (Quran XX, 5), and like the cloud mentioned in the words of the Prophet, "He was in a cloud, above which there was no air, and below which there was no air", in his answer to the bedouin who asked, "Where was our Lord before He created His creation?", and like the heaven mentioned in His words, "And it is He who in heaven is God" (Quran XLIII, 84); and the second is elevation of position (*makānah*) or rank, which must be attributed to God according to verses like: "All things perish, except His Face" (Quran XXVIII, 88).

And mankind are described by the two elevations, for they are moving about between knowledge of God and works for him. So some of them rise in the levels of the knowledge of God, like the gnostics; and others become ranked in the degrees of works, like the worshippers and ascetics; and some of them combine the two, like those who have reached perfection. So works pertain to place, i.e., they result in the elevation of place, like Paradise and its various degrees, and knowledge pertains to position, for it results in elevation within the degrees of nearness to God. This is because position pertains to the Spirit, just as place pertains to the body. So each of them necessitates what resembles and is similar to itself.

Hence elevation of position belongs to him who knows, and elevation of place to him who performs works. And whoso combines the two perfections possesses both elevations.

But as for the elevation of relative superiority (*mufāḍalah*), i.e. the elevation in which certain of the elevated are superior in relation to others, that is His words, or must be attributed to God according to His words, “And you are the uppermost, and God is with you” (Quran XLVIII, 35) where He affirms that those whom He is addressing possess a higher elevation and that He is with them in this elevation. Hence higher elevation must also be attributed to Him. So this, i.e., elevation of relative superiority, refers to His theophany in His loci of self-manifestation, which are multiple and graded in ranks. It does not refer to the Unity of His Essence. For in one theophany He is higher in elevation than in another theophany, like His words in the Quran, “Nothing is like Him” (XLII, 11) and like “Surely I am with you, I hear and I see” (Quran XX, 46) and like His words in the *hadīth*, “I was hungry and you fed me not”. So it becomes obvious that His elevation of relative superiority is from the point of view of the multiplicity of theophanies and aspects, not in respect to the Unity of the Essence, for verily at the level of Unity there is only real and intrinsic elevation, not relative elevation.

V

THE QUINTESENCE OF THE WISDOM OF ECSTATIC LOVE IN THE LOGOS OF ABRAHAM

Since Abraham had realized the state of annihilation (*fanā'*) in God, and since it is possible that someone might imagine that he who has attained annihilation is purely and simply nothing, and “nothing” cannot be described by positive attributes, the Shaykh rejects this notion with his words, There is no escape in the station of annihilation in God from affirming the real existence of the servant who has been annihilated within Him, since here by “annihilation” is not meant that the existence of the servant becomes absolutely nothing. Rather, what is meant is that his human aspect is annihilated in his lordly aspect, since every servant possesses an aspect deriving from the divine Presence, which is referred to in His words, “Every man has his direction to which he turns” (Quran II,

148). And annihilation is only attained through perfect attentiveness directed toward the Presence of God, the Absolute, for by means of this the servant's godly aspect is strengthened until it gains ascendancy over the creaturely aspect to the point of subduing and annihilating it. And this attentiveness is only possible through the inherent love hidden within the servant. Its appearance can only come about through avoiding that which opposes it and is incompatible with it, i.e., through fearing God with respect to what opposes it. So love is the mount and godfearingness is the provision. And this annihilation necessitates that the servant become determined with godly determinations and lordly qualities, that he attain subsistence (*baqā'*) in God. Then these determinations will never disappear from him.

The annihilation of the possible being in the Necessary Being is through the disappearance of the effects of possibility, not the destruction of his reality, like the disappearance of luminosity in the light of the sun.

In the presence of the sun, the lamp is caught between existence and nonexistence.

Shaykh Junayd has said, "When the contingent is joined to the Eternal, not a trace of it remains."

When the Attributes of the Eternal have shone forth, then the mantle of temporality is burned. ⁽⁷⁾

And the disappearance of the effects of possibility takes place in the subtle consciousness of the gnostic, in his awareness and perception, not in his body, spirit and humanity, even though in accordance with the saying, "The earth has a share from the cup of the generous", these also participate to some extent.

O brother, you are this very thought (of yours); as for the rest (of you), you are (only) bone and fiber.⁽⁸⁾

So you are that intelligence, the rest is covering, lose yourself not, busy yourself not with vain striving.

And then, when the existence of the servant who has been annihilated in God is affirmed, it is correct for things to be attributed to him

and for God to be his hearing, his sight, his tongue, his hand and his foot. ⁽⁹⁾ So He pervades his faculties and his organs with His He-ness (*huwiyyah*) according to the meaning which is appropriate to Him. And this, or God's being the hearing and seeing of the servant and His pervading all of his other organs and faculties, is the result of the love pertaining to supererogatory works (*ḥubb al-nawāfil*) and the proximity attained through it on the journey undertaken by the lover, within which wayfaring (*sulūk*) takes priority over divine attraction (*jadhbah*) and annihilation precedes subsistence, for God manifests Himself within the Name "the Inward" and becomes the organ of perception for the servant who is the locus of theophany.

But as for the love pertaining to obligatory works (*ḥubb al-farā'id*) and the proximity attained through it, or the result achieved through this love and proximity on the journey motivated by the Beloved, within which divine attraction takes priority over wayfaring and the primordial subsistence takes precedence over annihilation, since God manifests Himself in His Name "the Outward" and the servant who is the locus of theophany becomes the organ through which God perceives; that is that God should hear through you, in that the perceiver is God, and you are His organ of perception, and see through you. But the love pertaining to supererogatory works, or its result, is that you hear and see through Him, in that God is the organ of your perception.

So you perceive through supererogatory works according to the measure of the preparedness of the locus, which is you yourself, since God has manifested Himself in you through the attributes of hearing, seeing, etc. — for His theophany, according to whatever attribute it may be, is always in keeping with the measure of the preparedness of the locus of theophany, not according to what He is in Himself, for that cannot be embraced by any locus nor grasped by any place of manifestation. And He perceives through obligatory works every object of perception, without one being specified over another, for the perceiver in this case is God, and the effect of His all-embracingness penetrates to the organ. So understand.

(7) *Mathnawī*, III, 1391.

(8) *Mathnawī*, II, 277.

(9) Reference to the well-known *ḥadīth qudsī* in which God says (according to one of its versions), "The servant does not cease approaching me through supererogatory work until I love him, and when I love him I am the hearing through which he hears, the sight with which he sees, the tongue with which he speaks, the hand with which he seizes and the foot with which he walks."

VI

THE QUINTESSENCE OF THE WISDOM OF
TRUTH IN THE LOGOS OF ISAAC

Since the plane of limited imagination (*khayāl-i muqayyad*) is an image and an exemplar of the World of Absolute Image-Exemplars (*mithāl-i mutlaq*), and since everyone experiences this plane, anyone can find his way to the absolute (image) by observing the relative. By perceiving the characteristics of the branch he can gain insight into the root. Therefore the Shaykh does not refer to the World of Absolute Image-Exemplars, but limits himself to mentioning the plane of limited imagination. He says, **Know that the plane of imagination**, i.e. the level which embraces all of the images which take form within the imaginal faculty (*al-quwwat al-mutakhayyilah*) contiguous to the human level and within any imager whatsoever — a level which is also called “the level of limited image-exemplars”, just as the World of Image-Exemplars is called “absolute imagination” — and whose relationship to the World of Image-Exemplars is like the streams which branch off from a great river, **is the plane which encompasses and includes every thing existent in the external world and every non-thing, for it possesses the power to represent both. And all of it, i.e., the plane of imagination and the forms which appear within it, is veridical and corresponds to reality and is divided into two kinds: a kind in which the image imagined corresponds to the form in the external world, or in a plane external to the plane of imagination; and this is called “unveiling” (*kashf*); and a kind in which it does not correspond. Within the latter interpretation takes place.**

And mankind here, or in the knowledge of the second kind of dreams and visions, are of two kinds: the knower, who knows what God means by the observed image, and the learner, who does not know, but who has the aptitude and capacity to advance to the level of knowledge. The knower is true to the vision, i.e., he gives it its due; and the learner deems the vision to be true, i.e. he takes the observed images as veridical and corresponding to reality in the external world, until God teaches him what He meant by the image which He has revealed to him and unveiled for him in the dream, like Abraham, when he saw in his dream that he was

sacrificing his son, but it was a ram which appeared in the form of his son. So he deemed his vision to be true and did not interpret it, because the majority of the things which the prophets and the Perfect Men observe take place in the World of Absolute Image-Exemplars. And everything which occurs within it is necessarily true and in correspondence with reality. So he thought he was observing within that world, and hence he did not interpret his dream. Therefore he deemed his vision to be true until God taught him that what was meant by the form of his son was the ram.

VII

THE QUINTESSENCE OF THE WISDOM OF THE ALL—HIGH IN THE LOGOS OF ISHMAEL

Since Ishmael was a locus of manifestation of the divine Name “the All-High”, which is one of the names of the Essence, the Shaykh decided to explain in his Wisdom the two levels which this Name possesses: the Unity of the Essence, and the Unity of the multiple Names. Therefore he says in order to introduce his subject matter, **The existence of the world — which was not, and then was —**, as the Prophet said, “God was, and nothing was with Him”, **necessitates multiple relations (*nisab*) within its Originator, or Names or Attributes, etc., — whatever you like to call them.** So say, for it is incontestable, **“There is no escape, in the existence of the world from that”,** or from the actualization of the multiplicity of the Names in its Originator. **And through the totality of these relations and Names and the Unity of their multiplicity the world comes into existence,** not in respect to the Unity of the Essence, for the One inasmuch as He is One is not the source of multiplicity inasmuch as it is multiplicity, for it is not correct to say that there should appear from something — whatever it may be — what is opposed to it in reality. And it is clear that Unity is opposed to multiplicity and the One to the many. So it is impossible that one of them should originate from the other. However, the One and Unity possess numerous relations, and multiplicity possesses a fixed unity. **So when one of them becomes related to the other, it is in terms of this connecting link.**

So the world with its true multiplicity and relative oneness comes into existence from an Originator who is the One in Essence, or One with an inherent and true Oneness, to which is attributed a Unity of the multiplicity of relations in respect to the Names and Qualities, because the realities of the world demand that, i.e., this Oneness of the multiplicity of the Names, from It, i.e., the Originator.

Then the world, if it were not a possible being, would not be a receptacle for existence; but it is a receptacle for existence, so it is possible. And the possible being is that for which existence and nonexistence are equal. So in order to exist, it needs an agent to give predominance to its existence over its nonexistence, as well as receptivity towards existence on its own part. So the world did not come into existence except from two things: from a divine power, to which is attributed what we mentioned, i.e. a Unity of the multiplicity of the Names and Qualities in order to give predominance to its existence over its nonexistence, and from a receptivity towards existence on the part of the world; for if it had not been receptive, it would not have been a possible being, and its Agent and Originator could not have brought it into existence, for what is impossible does not accept to be brought into existence. Therefore, i.e., since the world only exists because of these two things, when He said "Be", which indicates that He possesses the power over the desired thing, He said "and it is", in such places as the verse, "His command, when He desires a thing, is to say to it 'Be', and it is" (XXXVI, 82). So He attributed the coming into existence to the world in respect of its receptivity.

One of the Sufis (^CAbd al-Razzāq al-Kāshānī) has said, "The essence of the Name 'the Inward' is the same as the essence of the Name 'the Outward'. And the Recipient is the same as the Agent So the uncreated archetype (of every being) is His Essence. And Act and Receptivity are His two hands So He is the Active Agent with one of His hands, and the Recipient with the other. The Essence is one, and the multiplicity is formed by various imprints and pictures So it is correct to say that He has never brought anything into existence but His Own Self, and there is nothing but His Self-manifestation."

Although forms are many in your eyes, when you look closely, one Being has come repeatedly.

If we possess power and acts, they are not because of us; they are because He has come to appear through us.

VIII

THE QUINTESSENCE OF THE WISDOM OF
SPIRITUAL EASE IN THE LOGOS OF JACOB

“Religion with God is Islam” (Quran III, 19), and its meaning, or the literal meaning of the word “Islam”, is obedience. Whoever has something sought from him and obeys the seeker in what he sought is a “Muslim”, So understand, for this principle pervades all the creatures (i.e. all creatures are obedient to God and therefore “Muslim”), whether they are in agreement with or opposed to the divine command (or what God has “sought” from them). As for the extension of this principle to those creatures who are in agreement with and obey the divine commands and prohibitions, the reason is obvious and needs no explanation. But as for those who are opposed to and do not obey God’s commands and prohibitions, the reason is that the divine Command is divided into two parts: the “volitive” (*irādī*) and the “prescriptive” (*taklīfī*). So if certain people are opposed to God and do not obey the prescriptive command (according to which through religion God prescribes what the creatures should and should not do), they do obey the volitive command (or what God wills for them). One of the Sufis has expressed this as follows: “Verily God has an obligational command and an ontological command; therefore that which cannot be disobeyed is the ontological command.” Among the Persian verses which allude to these points are the following:

O Thou for whom everything I have hidden is manifest! I disobeyed Thee only in the hope of Thy forgiveness.

I gather that I have done many things against Thy command: But, did I not do all that Thou desired?

Thou said, “Do it!” and bound my hand; Thou said, “Fire the arrow!” and cut off my thumb.

Although I am not obeying Thy command, in any case I am following Thy will.

And religion is two religions: a religion commanded by God, which

is what the prophets have brought; and a religion deemed valid by God in the same way that He deems the religion He has sent valid, for the aim of this second religion is in agreement with what God has desired from the Law established by Him, i.e., the perfection of souls in both knowledge and works. The latter is invention (*al-ibtidāʿ*) within which is the glorification of God. So whoso observes it as it should be observed, seeking the good-pleasure of God, has attained salvation.

And the divine command is two commands: a command through an intermediary, or the intermediary of the prophets and messengers; so inasmuch as it is a command through an intermediary and does not take into account the ontological command, it contains nothing but its grammatical, i.e., imperative, form; and a command without intermediary. It is the latter command, the ontological command, which is actualized by the word "Be!" and which pertains to the coming into being of that which possesses no external existence but is known in the divine Knowledge. So it is this command whose disobeyal cannot be imagined, because it is impossible for the desired thing to contradict His will, as He says, Our only command "to a thing, when We desire it, is that We say to it 'Be', and it is" (XVI, 41), while that command through the intermediary may be disobeyed, or it may be disobeyed by him who is commanded to do something. And that would be when it is not in accordance with the command without intermediary.

Just as the existence of the servant is caused by God's bestowing existence upon him, in the same way the existence of the act which has been commanded is also by His bestowal. So as long as the ontological command does not attach itself to the commanded act, it is impossible for the servant to obey the prescriptive command. Indeed, how can a thing which does not possess existence in itself bestow existence upon another nonexistent entity and bring it from the concealment of nothingness to the wide-open plain of being? My friend, read the verse, "And God created you and what you do" (XXXVII, 96), and know that your being and acts come from the ineffable One.

If someone asks what profit there is in God's commanding the servant to do something and not wanting that thing to come to pass through him, we would answer that prescription is one of the states of the immutable archetype (*ʿayn thābitah*) of the servant, and the servant has a particular preparedness *vis-à-vis* the prescription which is opposed to the obeying of that command. So the archetype of the servant asks God

according to its special preparedness to prescribe for it something the possibility of whose acceptance He has not placed within its preparedness. So God prescribes for it according to the wish of the special preparedness, but He does not want the servant to perform the thing which he has been commanded, for He knows that in reality he does not possess the preparedness to accept that thing. Therefore He expects him to perform the opposite of what he has been commanded. And the profit and wisdom in this is the distinguishing of him who has the preparedness to accept the command from him who does not have it. And God knows best.

And that which is commanded without intermediary is nothing but the thing nonexistent in the external world but known in the divine Knowledge and existent with Him who commands in the particular manner (pertaining to the divine Knowledge), not that which exists (in the world) before the issuing of the command, for obviously it is impossible to bring into being that which (already) exists. This is in contrast to that which is commanded through an intermediary, for this is nothing but that which exists in the external world, since it is impossible to prescribe commands and prohibitions for that which does not exist externally.

IX

THE QUINTESSENCE OF THE WISDOM OF LIGHT IN THE LOGOS OF JOSEPH

Since luminosity dominates the World of Image-Exemplars, because of its proximity to the World of Spirits and the Worlds of the Names and Qualities above it — just as darkness dominates over the forms of the world of generation and corruption, since it is opposite to the World of the Spirits, which is the World of Light — and since it is the rule concerning everything which is an intermediary between two things that when its relation to one of the two is stronger than its relation to the other it is described by what the dominating side is described by and called by its name, the Shaykh called this Wisdom by the name “light”. For in reality it is the wisdom of “brightness” (*diyā*), not of pure light (*nūr*), which is not different from the Being of God.

The Shaykh calls brightness "light" when he says, **Light**, or other than true **Light**, which is the Essence of God, is **unveiled** or perceived in itself, and **through it unveiling**, or perception of other things, **takes place**. And the most complete and penetrating light is the light through which is unveiled and perceived what God means by the forms seen by the imagination in dreams, i.e., the science of interpretation (*ta^cbir*); for a single form appears in the imagination of different individuals in many and various meanings, because of the differences of the preparednesses of these individuals, the discrepancies among their constitutions, their differences in place and time, etc., but one of which is meant in the case of him who has seen the form. So whoso unveils it, i.e., the intended meaning, and distinguishes it from other meanings and interprets the form which has been seen, by means of that complete intelligible light is the possessor of the most complete light. His light is the most complete light because he discerned by means of it that which was in the extremity of obscurity and at the limit of ambiguity. And we only said that the one form appears in many meanings because in a dream one person of a group is called, so he makes the hajj in the World of Sensory Forms, and another of them is called, so he steals; and the form of the calling is one, but the interpretation is different, because of the differences between those who see the form. And in the same away another person sees in a dream that he is called, so he invites to God with sure knowledge: and another person sees that he is called, so he invites to error. This is because the calling shares with these two invitations in invitation as such; but that to which the viewers invite differs because of their disparity.

Know that everything which appears in the sensory world is like that which appears in sleep. But people are neglectful of perceiving the realities and meanings which are embraced by the forms which appear in the world, just as the Prophet said, "People are asleep, and when they die, they awake." And just as the gnostic knows through interpretation what is meant by the forms which are witnessed in dreams, so the gnostic who knows the realities of things also knows what is meant by the forms which appear in the sensory world. Therefore he passes from them to their intention. So when the gnostic sees a form or hears some words, or when a meaning falls into his heart, he infers from them their principles and knows what God means by them. For this reason it has been said, "Verily all things that happen in the world are messengers from God to the servant delivering their messages. He understands them who under-

stands them, and he turns away from them who is ignorant of them." God said, "How many a sign there is in the heavens and the earth that they pass by, turning away from it" (Quran XII, 105), because of their lack of comprehension and the duration of their forgetfulness.

X

THE QUINTESSENCE OF THE WISDOM OF UNITY IN THE LOGOS OF HÛD

Since Hud was dominated by the contemplation of the Unity of the multiplicity of Lordship, for he was observing the directing of the one Lord (*rabb*) in the multiple vassals (*marbūbāt*) which are His loci of Self-manifestation, the Wisdom of Unity – i.e., the Unity of the Lordship – had to be set aside for his Logos.

The ends of the paths traversed by wayfarers, whether physical or spiritual, are all at God, and God is their end. This is because since God encompasses all things in being and knowledge and accompanies all things with a "withness" (*ma'iyah*)⁽¹⁰⁾ pertaining to His Essence and pure of mixture, incarnation, division and all that does not befit His Majesty, He is the end of every path and the goal of every wayfarer. In the Quran He added after His words, "And thou, surely thou guidest unto a straight path – the path of God, to whom belongs whatsoever is in the heavens, and whatsoever is in the earth", the words, "Do not all things reach God at last?" (XLII, 52). Thus He announces that the end of all things is God. And everything walks upon a path, either spiritual or physical according to the traveller. And God is its end, for, "Unto God is the journeying" (Quran III, 26).

So each of them, i.e., each of the paths, is a straight path, but there is no glory in His unrestricted relations where all differences are removed, like His unrestricted "withness" and accompaniment (of every being), the

⁽¹⁰⁾ Just as "God is with the patient" (II, 153), "with the godfearing" (II, 194), "with them while they meditate at night discourse displeasing to Him" (IV, 108), etc., He is also with all other things as well, for He "embraces every thing in mercy and knowledge" (XL, 7). The term "withness" refers to this quality of not being separate from any being.

unrestricted straightness of His path, the fact that all Paths without restriction lead to Him in respect of His all-embracingness, and the unrestricted attention of His Essence and Attributes to creation — for verily there is no difference between His attention toward creating the Throne and the Supreme Pen on the one hand and His attention toward creating an ant on the other in respect of the Unity of His Essence and in respect of the act of paying attention. He said, “Thou seest not in the creation of the All-Merciful any disparity” (LXVII, 3). And this is also the case with the “withness” and the accompaniment by the Essence, for He encompasses “everything in mercy and knowledge” (Quran XL, 7). And here His mercy is His Being, for it is existence alone which things have in common despite their disparities and differences. And His knowledge at the plane of the Unity of His Essence does not differ from His Essence, nor is it distinguished from it, for here there is no multiplicity in any respect.

Therefore if it is merely established that He is the goal of everything, the end of every path and with everything, and that He encompasses both the inward and outward aspects of all things, the benefit does not become general, nor does felicity become complete. The benefits only appear according to the differentiation of degrees and stations, the differences among directions and paths, and the discrepancy among those things to which He calls and attracts you. Therefore God calls us to worship Him according to the path which connects us to our own particular felicity — which is the attainment of salvation and high degrees — not any path, for surely although every path will take us to Him according to one of the Names — for in one respect, every Name is the same as the Named — this brings no benefit or felicity; for the Names are different in respect of their natures and effects. How is “He who harms” comparable to “Him who gives benefits”, or “the Bestower” to “the Preventer”? And how is “the Avenger” comparable to “the Forgiver”, or “the Benign Benefactor” to “the Vanquisher”?

And it, i.e., the path which leads to our felicity, is what He prescribed for us through the tongue of the Prophet.

So owing to the first thing mentioned, i.e., that He is the end of every path and encompasses all things, His “mercy embraces all things” (Quran VII, 156); therefore the outcome and the ultimate issue is felicity, wherever the servant may be, whether in Paradise or hell. And since someone might imagine that felicity is to reach Paradise and its various degrees — so how should the end of everyone be Paradise, when some of

them remain forever in the Fire? – the Shaykh generalizes his statement by saying, **and it**, i.e. felicity, is **attaining that which is in agreement** (*mulā'im*) with the constitution of the servant, whether it be the degrees of Bliss or the levels of hellfire.

The divine mercy is of two kinds: first is the absolute mercy of the divine Essence, the “mercy of gratuitous gift” (*imtinān*), and it is this mercy which “embraces all things” (Quran VII, 156). From this mercy is derived every gift which is given without having been asked for, without a need existing, and without its being the recipient’s due or the result of a merit permanently fixed within him or an act resulting in God’s good-pleasure, as for example the blessings which are received in Paradise by a certain people in keeping with the mystery commonly known as “grace” (*‘ināyah*) and referred to in the *ḥadīth* of the Prophet which says that there will remain empty places in the Garden which God will fill with some of His creatures who have never done any good, to accomplish His previous decision and His words (in the *ḥadīth*), “To each one of you two (Heaven and hell) your fill.”

The other mercy flows from the mercy of His Essence but is separated from it by certain conditions, including the “prescription” referred to in His words, “Your Lord has prescribed for Himself mercy” (Quran VI, 54) and “I shall prescribe it (My mercy) for those who are godfearing” (Quran VII, 156). So it is limited and conditional upon certain acts, states, etc.

The Shaykh refers to these two kinds with his words, **And among mankind is he who attains mercy from pure gratuitous gift** and sheer grace, without a precedent act which would require it or works which would attract it; on the contrary, by means of it he gains the power to perform all of his acts and works. **And among them is he who attains it in respect of obligation**, or in respect of its being obligatory upon God, since He has obligated Himself to bestow it in recompense for acts which He has prescribed. But this also is a gratuitous gift, for the servant is obliged to obey his master and carry out his commands. So when he obliges himself to give something in return, that is a mercy and gratuitous gift to the servant. The Shaykh refers to this point with his words, **And he attains the reason for gaining it**, i.e., the reason for gaining the “mercy of obligation”, which is the obligation itself, **from pure gratuitous gift**.

But as for the godfearing servant, for whom God has prescribed

mercy, as He says, “I shall prescribe it for those who are godfearing”, he has **two states**: the first of them is a **state in which he is a protection**⁽¹¹⁾ for God from **blameworthy things** and from imperfections, by attributing them to himself, not to Him. And this is necessitated by fathoming the reality of things, for **blameworthy and ugly things** are all the effects of the nothingness which pertains to the servant, the possible being who receives existence. And the second is a **state in which God is a protection for him** from attributing to himself praiseworthy things, for he attributes virtues, beauties, praiseworthy qualities and perfection to God. So He is a protection for him from attributing to himself those things which do not truly pertain to his individual reality, for they are ontological matters, and Being belongs to God alone, or rather, Being *is* God in reality. And it, or God’s being a protection for him, is obvious, because things pertaining to Being obviously return to Him.

XI

THE QUINTESSENCE OF THE WISDOM OF DIVINE OPENING IN THE LOGOS OF ŞÂLIḤ

Since the realities require and the knowledge of them as they are in themselves demands **that results**, whether in the mind or in the external world, only **issue from numerical oddness**, and since **three is the first of the odd numbers**, since oddness as usually defined is that a number capable of being subdivided into whole numbers cannot be subdivided into two equal parts, whereas the number one cannot be subdivided into whole numbers; **God brought about the effusion of existence upon the world from three things: His Self or Essence, His Will and His Word. And the Reality**, i.e. the divine He-ness in these three forms, is **one**, while the **relations are different. Therefore He said**, alluding to the three things, “**Our only words to a thing, when We desire it, is that We say to it ‘Be’, and it is**” (Quran XVI, 40), thus alluding to the Essence in three places

(11) Here it is helpful to know that the word translated as “godfearing” (*al-muttaqī*) comes from the same root as the word for “protection” (*al-wiqāyah*) and means literally “protecting oneself”, “being wary”, or “fearing”, and hence also “protecting God’s interest in something”, “fearing God with regard to something” or “showing regard for something for God’s sake”

("We" and "Our"), to the Will in one place ("desire") and to the Word in two places ("words" and "say").

And do not let the combination of the premisses in philosophical reasoning veil you from confirming what we have said about oddness being necessary for a result to be achieved, even though the premisses are made up of four parts, i.e. the subject and object of each of the two premisses, for in reality they are three, since a single one of the four, i.e., the middle term, is repeated in the two premisses. So understand this. Therefore it remains valid to say that it is triplicity which brings about results, whether in the mind or in the external world. And the world is a result, without doubt.

XII

THE QUINTESSENCE OF THE WISDOM OF THE HEART IN THE LOGOS OF SHU'AYB

Know that the heart, that is, the heart of the knower of "Allah", for the heart of other than he is not called a heart in Sufi terminology, unless metaphorically, as has been said:

The heart is a window upon the Lord: why do you call
the house of the devil a heart?

That which you have metaphorically called a heart — go,
throw it to the dogs!

And I said the knower of "Allah", because the heart of the knower of any of the other divine Names does not possess the comprehensiveness which will be mentioned shortly. The Name "Allah" is the comprehensive unity of all of the divine Names. So any heart which comes to know it has come to know all of the Names. But no knower of any of the other Names knows the Name "Allah", for the knowledge of these Names does not necessitate its knowledge. Concerning such a heart the poet has said,

This is a pearl from the ocean of Intimacy, not a heart, the
divine Majesty's spring of effusion, not a heart.

The story has become long and words drawn out: it is the sum of the mysteries of God, not a heart.

Although it, or the heart, comes to exist through the mercy of God, it is nonetheless wider than the mercy of God, because God has let us know that the heart of the servant embraces Him, for He said through the tongue of His Prophet, "Neither My earth nor My heaven embrace Me, but the heart of My believing servant does embrace Me". In contrast His mercy does not embrace Him, for its sway is only exercised over contingent beings. And this is a wondrous matter, if you understand.

When God — as reported in the collections of hadith — undergoes constant changes of form on the Day of Resurrection, i.e., the forms of the beliefs of men in accordance with their receptivities and preparednesses, although in Himself He does not change from what He is in respect of Himself, then hearts which receive theophanies are for Him like containers for water. The water assumes form according to the form of the containers, although in itself it does not change from its essential reality. So understand the symbol we have mentioned, in order that you might understand the state of Him who is symbolized, for just as water has no shape in itself by which it becomes determined — rather, it takes the shape of its container — in the same way God, the Absolute, has no particular form in His Essence according to which He manifests Himself. On the contrary, He manifests Himself in the form of the servant who receives the theophany; for theophany only descends upon its loci in accordance with their preparednesses and their ontological receptivities. Likewise their preparednesses within the plane of objective existence are only the result of their Unseen and "unmade" (*al-ghayr al-majʿūl*) preparednesses in the ontological level of the Essence's Knowledge of Itself. So whenever a locus on the plane of objective existence receives a theophany, it only reaches him in the form of his eternal and immutable archetype.

The theophanies of God follow the beliefs of men, and the beliefs of men follow individual ontological preparedness, and individual ontological preparedness is in accordance with the universal unmanifest preparedness, which is the attribute of the immutable archetypes of those who receive the theophany. And the immutable archetypes are the effusion of the Most Holy Emanation, which is the theophany of the Essence in the forms and preparednesses of the archetypes. And here there is a great difference, for some of the archetypes are the form of particular Names, with their differences in degree; some of them are the form of universal Names,

likewise with their various differences; and some are the form of the Name which embraces all the particulars and universals.

So God has two theophanies: one is the unmanifest theophany of the Essence, which is the effusion of the immutable archetypes along with their general preparednesses — and there is no doubt that the scope and capacity belonging to the preparedness of the locus of theophany is in accordance with the scope and capacity of the archetype. And the second is the ontological and visible theophany, which follows the preparedness, compass and scope of the locus.

And since beliefs are various, and preparednesses are different, whenever God manifests Himself, anyone who has limited Him to the form of a particular description denies Him in other than that form. Whereas whoever has disengaged Him from the limitation of one form other than another — like the Perfect Men and the gnostics — does not deny Him in any form of theophany. Rather, he glorifies Him as he should and performs the worship worthy of His station, for the theophanies of God possess no end at which the perfect gnostic and the understanding knower of God might stop.

Wear the turban, or the dress, or the robe! By thy father, it will only increase my love!

Do you not see that God “Every moment is in a state” (Quran LV, 29)? In the same way, the heart is constantly undergoing transformation in accordance with His transformations in the states of its consciousness. Therefore He said, “Surely in that”, i.e. in the Quran, “there is a reminder to him who has a heart” (L, 37) which undergoes transformation according to different forms and attributes. He did not say, “who possesses a reason”, because the reason becomes limited according to particular beliefs, so the Divine Reality — Who is infinite — becomes restricted in that which it perceives, in contrast to the heart, for since it is a locus for diverse theophanies from the levels of Divinity and Lordship and since it undergoes transformation according to the forms of these theophanies, it remembers its forgotten existence before it appeared in this physical and elemental level, and it finds here what it had lost, as the Prophet said, “Wisdom is the believer’s stray camel.” So understand!

XIII

THE QUINTESSENCE OF THE WISDOM OF THE POWER IN THE LOGOS OF LOT

God said, "God is He that created you of weakness, then He appointed after weakness strength, then after strength He appointed weakness" (XXX, 54). Now the first weakness without dispute is the weakness of the constitution in the understanding of both the majority and the elite (the exoteric authorities and the Sufis). And the strength which is after it, or after the original weakness, is the strength of the constitution, to which is added in the understanding of the elite the strength of the spiritual state (*ḥāl*), which gives man the power to exercise free disposal (*taṣarruf*) and domination (*ta'thīr*) in the world through Intention (*himmah*). And the second weakness is the weakness of the constitution, to which is added in the understanding of the elite the weakness attained through knowledge, or the knowledge of God, which weakens man and extracts him from his accidental strength and returns him to his original weakness, until it joins him to the clay which was his origin. So he has no power over anything, and he becomes in himself and in his own personal essence, disregarding the manifestation of the divine Qualities within him, in his own eyes like a suckling infant with its mother, for just as the infant sees no power or strength in itself and entrusts itself completely to its mother, who feeds and nurtures it, the gnostic assumes the same relation to the Real Being and Absolute Lord.

And therefore, because of the weakness resulting from the knowledge of God and the lack of power to exercise free disposal over anything, Lot said, "O would that I had power against you", i.e., O would that I had power in the form of a strong Intention with which to resist and oppose you, "or might take refuge in a strong pillar" (Quran XI, 80), meaning by "strong pillar" according to the exoteric interpretation the strong tribe, which vanquishes its enemies. And the Prophet says, indicating what Lot meant by "strong pillar" according to the esoteric interpretation, "God have mercy on my brother Lot. He was taking refuge in a strong pillar", meaning by that, "the weakness resulting from knowl-

edge", i.e., through these words he indicates the weakness which had overcome Lot because of his knowledge of God, since he first shows his sympathy for him by praying for mercy for him, and this tells of his weakness and incapacity. Then he links him to himself through brotherhood, which shows that Lot shared with the Prophet in this weakness, which is so obviously actualized in the latter. So the "strong pillar" is God, who governs him and nurtures him.

XIV

THE QUINTESSENCE OF THE WISDOM OF DESTINY IN THE LOGOS OF EZRA

"To God belongs the argument conclusive" (Quran VI, 149) **against His creatures, for they are the known** by God, and the known, whatever it may be, **bestows upon the knower** of it, whoever he may be, or makes him perceive **what it is in itself**, i.e. in its own essence in terms of the states which occur for it for all eternity and their preparednesses, **and that perception is knowledge. And knowledge has no effect upon what is known**, in the sense that it might occasion within the known that which is outside of its own essence; rather, it follows the known, and judgment concerning the known is subordinate to it. **So there is no judgment** by the knower **concerning the known except according to it**. i.e., according to the known and what it requires in respect of its particular and universal preparedness. Therefore God did not appoint unbelief and disobedience for the creatures by Himself. Rather, He appointed it because of the requirements of their immutable archetypes and because of their seeking through the tongue of their preparedness that He make them unbelievers and disobedient, just as the individual essence of a dog requires the form of a dog and that it be considered ritually impure. And this is the very secret of destiny.

Now if you say, "The archetypes and their preparednesses are an effusion from God; therefore He has made them like that"; I will answer, "The archetypes are not 'made' (*maj'cūl*), they are intelligible forms belonging to the Divine Names which are not posterior to God except at the level of their own reality, but not in respect to time. So they are

eternal, unchanging and immutable. When it is said that they are an 'effusion', this means that they are posterior to Him considered at the level of their own reality (not that they are created)."

Know that every messenger is a prophet, and every prophet is a saint; so every messenger is a saint. So the messengers are of the highest rank, since they combine the three levels; then the prophets, since they combine two. But the level of their sanctity is higher than that of their prophecy, and their prophecy is higher than their messengerhood, for their sanctity is their aspect of divinity, since they have been annihilated in God; and their prophecy is their angelic aspect, since through it comes their relation to the angelic world, from which they receive revelation; and their messengerhood is their aspect of humanity, which corresponds to and establishes contact with the human world.

The Shaykh writes, "When you hear from one of the people of God (the Sufis), or it is related to you that he has said, that sanctity is higher than prophecy, he does not mean anything other than what we have said", i.e., that the sanctity of the prophet is higher than his prophecy. "Or if he says that the saint is above the prophet and the messenger, verily he means by that 'in the same person'. This is because the messenger in respect of being a saint is more perfect than he is in respect of his being a prophet or messenger, not that the saint who follows him is higher than he."

XV

THE QUINTESSENCE OF THE WISDOM OF PROPHECY IN THE LOGOS OF JESUS

Among the properties of the spirit, which is a breath of the Merciful possessing life as one of its inherent attributes, is that it never passes over a thing from among the receptacles and it never touches anything with its form pertaining to the World of Image-Exemplars **without that thing coming to life.** But when that thing comes to life, the power of free disposal of the spirit will be according to that thing's constitution and preparedness, not according to the spirit itself, for it is sacrosanct and has no fixed measure or particularized aspect. So if that thing possesses a harmonious constitution receptive to life, all of the properties of life in-

cluding sensation and movement will appear within it according to its particular constitution. And if not, then a trace of life will appear in it, according to its form, like the low of the Calf as will be mentioned.

Do you not see that God's breathing (*nafkh*), or the divine spirit breathed, into bodies made complete (and ready) to receive the breathing of the spirit, in spite of its being pure of the characteristics of those bodies and (in spite of) the elevation of its ontological level in itself and the fact that it is situated at a level where it is beyond being delimited by their attributes, how its free disposal, or the free disposal of the spirit within the body into which it has been breathed or within other things by means of the body, will be to the extent of the preparedness of that body which is breathed into and its receptivity, not in accordance with the spirit in itself? Do you not see how the Samaritan, when he understood the effect of the spirits upon that which they pass over and touch "seized a handful of dust from the messenger's track" (Quran XX, 96), i.e., from the track of the Faithful Spirit, or Gabriel, whose image-exemplar had appeared upon Burāq⁽¹⁾, who was also a spirit appearing in the form of an image-exemplar? So the spirit affected the dust which it had passed over, causing life to course through it, and the Samaritan knew this through his inner light and the power of his preparedness. So he seized a handful of dust from his track and cast it into the form of the Calf made from the ornaments of the people. So the Calf lowed after it came to life (cf. Quran VII, 148), and that is the result of the preparedness of its constitution, which followed the form of the Calf. And had it been the form of another animal, the sound appropriate to that form would have been attributed to it.

1) Burāq is the celestial steed, famous in particular because upon him the Prophet made his ascension to Heaven (*mi'raj*).

XVI

THE QUINTESENCE OF THE WISDOM OF THE ALL—MERCIFUL IN THE LOGOS OF SOLOMON

Since she, or Bilqīs (the queen of Sheba), **belonged** sincerely to him, or Solomon, in that she was obedient to him and believed in him, without being aware of it, **she said** to her people **concerning the letter of Solomon** when the Hoopoe cast it to her, and she showed it to them (Quran XXVII, 29), **with** the aim of manifesting the **power** of her Intention and exercising free disposal with it among them so that they would obey him, **that it was “an honorable letter”** (Quran XXVII, 29) .

When Bilqīs opened Solomon’s letter and became aware of its contents, the divine grace which had encompassed her beforehand and the link formed by her innate compatibility came into motion. She believed and obeyed, and presented its contents to her followers and adherents, in order that everyone who shared with her in that homogeneity and compatibility would come forward and accept what the letter had said. For the basis of faith in the prophets and messengers is this compatibility and homogeneity, not the observing of miracles or the witnessing of wonders.

And Āṣif, Solomon’s vizier, **only manifested the power** and concentration of Intention **to bring the throne**, or the throne of Bilqīs from Sheba before the viewer’s glance returned to him, **without Solomon**, although Solomon was stronger and more powerful than he, **in order to let the jinn know that Solomon’s eminence was mighty**, since **this ability** and powerful exercise of free disposal **was possessed by one of his attendants**. So what would have been the case if Solomon himself had exercised free disposal?

The superiority of Āṣif over that jinn who said, “I will bring it to thee, before thou risest from thy place” (Quran XXVII, 39), was in the exercise of the power of free disposal through his soul with the aid of cosmic influences and the natural properties of things, for the returning of the glance to the viewer is faster than his rising from his place (referring to Āṣif’s words in the Quran, “I will bring it to thee, before ever thy glance returns to thee” (XXVII, 40). So Āṣif’s action was more

perfect than that of the jinn, for he exercised his free disposal upon the individual essence (*ʿayn*) of the throne by depriving it of existence and recreating it in one instant. He deprived it of existence in its (original) position and gave it existence in front of Solomon, for the word of the Perfect Man is like the word of God concerning something he wants to come into existence. When he says “Be!”, at that very instant that thing comes into existence — however, with the permission of God — because God has become his members and his physical and spiritual faculties. And it was because of this relationship (between him and God) that this Perfect Man was the vizier of Solomon.

And since she, or Bilqīs, said in answer to the question concerning her throne, which was, “Is thy throne like this? (Quran XXVII, 42), “It seems the same” (XXVII, 42), one can detect her knowledge of the renewal of creation at each instant, for she said, “It seems”. And he showed her the pavillion of crystal, so she supposed it was like a spreading water “and she bared her legs” (Quran XXVII, 44) so the water would not touch her clothing. But it was not a spreading water in reality, just as the visible throne brought into existence before Solomon was not the same throne which she left in Sheba in respect of its form, for it had discarded the first form and assumed another, while the substance, upon which the two thrones imposed successively their forms, was one. So he showed her by that that the state of her throne was like that of the pavillion: as for the throne, because it was deprived of existence, and what the Creator created was similar to that which had vanished; and as for the pavillion, because in its extreme delicacy and limpidity it became similar to clear water, while (in reality) it was different. So he showed her with his actions that she was right in her words, “It seems the same.”

And this, or the renewal of creation at each instant, is not particular to the throne of Bilqīs; rather it is valid in all of the world, both its celestial and terrestrial parts, for the whole world is in constant change, and the individual determination of everything that changes is perpetually renewed. So in each instant a determination other than the determination which existed in the previous instant comes into being, although the One Essence which undergoes these changes remains in its state; for the One Essence is the Reality of God, which becomes determined according to the First Determination as necessitated by His knowledge of His Essence. And It is the same as the intelligible substance which receives these forms which are called “the world.” All of the forms are accidents which It undergoes and which change at every instant. But those who are veiled do

not know this, so they are in doubt about this constant renewal in all things (reference to Quran L, 15: "Yet they are in doubt about a new creation.")

The sovereignty which will not belong to anyone after him, referred to in Solomon's prayer, "My Lord! Forgive me and bestow upon me a sovereignty such as shall not belong to any after me" (Quran XXXVIII, 36), is **manifesting** within the visible world (*shahādah*) **the totality** of the sovereignties pertaining to the world **by way of exercising free disposal within it**, i.e., 'within the world, not manifesting only some of these sovereignties, for each of the individual sovereignties which God bestowed upon Solomon has been shared (by one or another of the prophets and saints); and not the power and ability over the totality without manifesting it, for the Poles and Perfect Men before and after him realized this station, but they did not manifest it.

The subjugation of the winds (cf. Quran XXXVIII, 36) with **which** Solomon was distinguished and preferred over others and which God made part of the sovereignty which was not bestowed upon any one after him, **is the subjugation of the fiery spirits**, which are the spirits of the jinn, as God said, "And He created the jinn of a smokeless fire" (LV, 15), **because they, or the fiery spirits, are spirits** which exercise free disposal **in the winds**, which are like their bodies.

God's words, "**Without reckoning**", when He said to Solomon, "This is our gift; bestow or withhold without reckoning" (Quran XXXVIII, 39), mean: **Thou wilt not, O Solomon, be made answerable** in the hereafter **for them**, or for what God granted thee of sovereignty, wealth, subjugation of the winds, etc. The Shaykh says in the *Fusus*, "We know from the direct tasting granted in this path that Solomon's asking (for a sovereignty such as would not belong to anyone after him) was by the command of God. And when petition occurs according to the divine command, the petitioner receives the full reward for his petition", because he is obedient to his Lord and following His command. "And if God wills, He fulfills his wish in what he has sought from Him; and if He wills, He withholds, for verily the servant has carried out what God has made obligatory upon him in terms of obeying His command in what he asks of his Lord. Now if he asked this on his own without the command of his Lord, he would be asked for an accounting of it."

XVII

THE QUINTESSENCE OF THE WISDOM OF EXISTENCE IN THE LOGOS OF DAVID

Since the station of prophecy and rank of messengerhood are a distinction conferred by God and one of the infinite divine gifts – not a reward deriving from a previous act, nor a gift springing from the expectation of a subsequent thanksgiving or worship – and in the same way since most of the gifts which derive from this station are effusions of pure bounty and beneficence and of perfect mercy and gratuitous gift, in this Wisdom the Shaykh alludes to some of the gifts which David received with his words, **He gave David as a bounty**, i.e., as grace and gratuitous gift, **knowledge of Himself not necessitated by his works**. For if his works had necessitated it, it would have been a reward, whereas it has already been mentioned that prophecy and messengerhood are a distinction conferred by God and unrelated to acquisition and effort, just as are most of the gifts and favors which pertain to this station. And in the same way he gave him Solomon, for He said, “**And we gave unto David Solomon**” (XXXVIII, 30). And there remain His words, “**And We gave David bounty from Us**” (XXXIV, 10). Was this gift referred to as a “giving of bounty” the giving of a reward for his works, or did it mean a gratuitous gift? Obviously it is the second, because He mentioned that He gave David bounty, and He did not say that He gave him what He gave him as a reward for his works; and He did not seek recompense from him for that bounty. When He did seek thanksgiving for that through works, He sought it from his House, not from him, as He said, “**Perform works, O House of David, as thanksgiving**” (XXXIV, 13), because blessings upon the forebears are blessings upon the descendents. So in David’s case it was the bestowal of a gratuitous gift and a grace, and recompense was sought from his House. And He said, after seeking thanksgiving from the House of David in the form of works, “**and few are those who are truly thankful among My servants**” (XXXIV, 13), employing the intensive form, or “truly thankful” (*shakūr*), in order that it might embrace “prescriptive thanksgiving” (*shukr al-taklīf*), which the servants are required to perform

according to the prescriptions of the Divine Law, and **“voluntary thanksgiving”** (*shukr al-tabarru^c*), which is not prescribed, but which the servants perform voluntarily, for to intensify one’s thanksgiving is to perform both of its kinds. **Voluntary thanksgiving** is referred to by the words, **“Shall I not be a thankful servant?”** – the words of the Prophet, when he stayed awake the whole night until his feet became swollen, and it was said to him, “Refrain, for God has forgiven thee thy early sins and the later,” and he answered the above. **And prescriptive thanksgiving is that which is commanded by God, like His words, “And give thanks to God” (II, 172) and His words, “And be you thankful for the blessing of God” (XIV, 114). And between the two kinds of thanksgiving there exists a difference of degree or qualitative disparity which is equivalent to the difference between the two kinds of people who render thanks; so just as he who renders thanks voluntarily is more excellent than he who renders it as a result of prescription, in the same way voluntary thanksgiving is more excellent than prescriptive thanksgiving. This is patent and obvious for him who understands things from God, and not on the basis of his own reason.**

And David is specifically appointed to the vicegerency (*khalāfah*) by God to judge among men and exercise free disposal among men, for God said, “David, behold, We have appointed thee a vicegerent in the earth, therefore judge between men justly” (XXXVIII, 26); and the imamate, i.e., he is also specifically appointed to his imamate, for imamate in relation to vicegerency is like sanctity in relation to prophecy, since every vicegerent is an imam but not the reverse. Whereas other than he, or other than David, like Adam or Abraham, is not so. As for Abraham, this is because God’s words concerning him were, “Behold, I make you an imam for the people” (II, 124). He did not say “vicegerent”, even though we know that here the imamate is a vicegerency; but it is not as if He had mentioned it by its most particular name, i.e., vicegerency itself. And as for Adam, although his vicegerency was stipulated by the text of the Quran, it is not like the stipulation concerning David. For God said to the angels, “I am setting in the earth a vicegerent” (II, 30); He did not say, “I am setting Adam as a vicegerent”. And what is mentioned afterwards in his story does not indicate that he is that very vicegerent whom God stipulated in the Quran. And also He did not make explicit His appointing him a judge among men. And here we are only talking about explicit mention in the text of the Quran.

And he who has been given general vicegerency by God has been given rule and free disposal in all the world; and David was of this type, and therefore he was given the power of free disposal over the various kinds of beings, as the Shaykh indicates with his words: **the mountains' echoing God's praise with him** – for whenever he chanted and echoed the praise of God, the mountains would chant and echo it with him (cf. Quran XXXIV, 10) – **and likewise the birds' echoing praise with him announce the agreement**, or the agreement of these two kinds of being with him and their obedience to him. And the reason these two kinds were specified as agreeing and concurring is that they are the beings the most disdainful of man, the most elevated above him, and the most inclined to reject obeying him, because of the sway which hardness and lightness hold over them. Obviously both of them refuse to obey or to accept the power of free disposal over them: as for the first, because of the extremity of its “grossness” and heaviness, which refuses to be influenced; and as for the second, because of its extreme lightness and the fact that it is not fixed before the agent when it is influenced and controlled. Evidently if these two extremes with their exaggerated refusal and their disdain do obey David and agree with him, **the agreement of man with him is more suitable**, for man has a position between the mountains and the birds and approaches a state of equilibrium. Necessarily David's relationship to man is firmer and more manifest (i.e., it was much easier for him to exercise free disposal over man).

XVIII

THE QUINTESSENCE OF THE WISDOM OF BREATH IN THE LOGOS OF JONAH

His blessing, or the blessing of Jonah, **returned upon his people**, for they believed, and their belief profited them and removed the chastisement from them (Quran X, 98), **because God attached them to him** in the way that the part is attached to the whole or the branch to the root; and the properties of the root are valid for the branch. Therefore, when the grace and mercy of God reached Jonah, it also reached his people, as He said, “Why was there never a city that believed, and its belief profited

it? – Except the people of Jonah” (X, 98). **And that**, or the return of his blessing upon his people, **was in spite of his anger for Him**, when his breast became straitened by the extent to which he reminded them but they did not remember and continued in their disbelief, so he left them. And he thought that would be permissible, since he only did it out of anger for God, zeal in His religion and hatred for disbelief and the disbelievers. But he should have been patient and awaited permission from God to leave them. So he was stricken with the belly of the fish. And since his blessing returned upon them in spite of his being angry with them for God, **how would it have been if his state with them had been the state of satisfaction?**

He thought well of God, as He reported, “And he thought that we would not straiten him” (XXI, 87), or We would not harass him for his leaving his people without waiting for God’s command, so **He delivered him out of grief** because of the blessing of that thought. **Even so does He deliver the believers** (cf. Quran XXI, 88), i.e., those who are sincere in their states, like Jonah was sincere in his state, i.e., his anger in God. **And in His kindness and His grace towards him, He “caused to grow over him a tree of gourds”** (XXXVIII, 146) – for one of the benefits of this kind of tree is that flies do not gather near it – so he took shelter in its shade **when he came out** of the fish’s stomach **like a baby bird** without feathers; **for if flies had alighted on him, they would have annoyed him.** Then **when he cast lots with them**, i.e. the people of the ship, when he left his people in anger and boarded the ship, and it stopped; so they said, “There is a runaway among us”, it being the belief of sailors that a ship will not move if it is carrying a runaway; **he made himself one of them**, i.e., one of the people of the ship, so he said, “Cast lots”, and the lot came out against him, so he threw himself in the water. **So the mercy embraced all of them** as a result of the blessing of his making himself one of them during the casting of lots; for the fish swam along with the ship, lifting its head out of the water while Jonah breathed within it and praised God. And it did not leave them until they reached the shore. It spit him out healthy, nothing of him having changed. So when they saw that, Mercy encompassed them, and they submitted their wills to God.

XIX

THE QUINTESSENCE OF THE WISDOM OF THE UNSEEN IN THE LOGOS OF JOB

Since complaint to God does not contradict patience – and therefore God praised Job for his patience even though he prayed for the removal of his affliction – **nor did he, i.e., Job, oppose the divine Omnipotence by being patient** and refraining from complaining to Him; rather he complained and called out to Him, “Behold, affliction has visited me, and Thou art the most merciful of the merciful” (Quran XXI, 83); **and this lack of opposition was known from him, God gave him his household** by bringing to life his sons and daughters who had died **and He provided him with children the like of them with them.**

And he stamped his foot at his Lord’s command, since God commanded Job with the words, “Stamp thy foot! This is a laving-place cool, and a drink” (XXXVIII, 42). **So he removed through that stamping his pains and his ills, and there sprang up also through that stamping from beneath his feet water, which is the secret of life**, and its root, for verily through water come alive those physical and elemental bodies which are alive. Therefore it is the root of life, or the life **which courses through every natural, or physical and corporeal, living thing. For from water he was created, and through it he recovered from his pains and ills. So He made it a mercy from Him and a reminder to us and to him.**

And He treated him kindly in the oath he had made, when he swore during his illness to beat his wife with a hundred lashes if he recovered. So when he recovered, God ordered him to take a bundle of rushes and to strike his wife with it (Quran XXXVIII, 45). So God expiated his oath with the easiest thing for him and for her. And He told us about this **to teach us and to authorize us to discriminate among those who fulfill their oaths**, for we still have this authorization (to act gently in fulfilling oaths). It has been related that the Prophet was brought a weakling who had committed adultery with a slave girl. So he said, “Take the branch of a date tree containing a cluster of one hundred stalks, and strike him with it once.”

And expiation was appointed and promulgated in the community of Muhammad to veil them from the punishment directed toward them for breaking oaths. In this sentence there is an allusion to the fact that the word "expiation" (*kaffārah*) comes from the root "to cover" (*kufr*), since it covers the person who makes the oath and protects him from the punishment for breaking it. Expiation is an act of worship which God commanded, and commanding it before the fact is to command the breaking of oaths, since the actualization of the first is dependent upon the actualization of the second. Therefore breaking oaths is commanded by God, but when he, or the person who has made the oath, has seen something better than what he had sworn to do. Then He will respect the oaths, i.e., God will respect their right because they include His remembrance (*dhikr*), since He has prescribed expiation as a means to prevent the swearer from being punished. Even though he is committing an act of obedience, he is remembering God in his oath with one of his members. So the member which remembers Him, which is the tongue, seeks the result of His remembrance in terms of mercy, reward and His protecting it — along with the other members — from punishment; for it is the part which remembers which protects the others, just as the world is protected by the existence of the Perfect Man. The fact that he is disobedient or obedient is another factor, which in no way affects that member which remembers in terms of reward or punishment; for man in respect of his being compounded of different spiritual and physical realities is a multiplicity, even though he is one in terms of his unified whole. And the obedience or disobedience of one part of him does not necessitate the obedience or disobedience of another part.

XX

THE QUINTESSENCE OF THE WISDOM OF DIVINE MAJESTY IN THE LOGOS OF JOHN

Know that there is no being in existence whose multiplicity of attributes and acts is consumed by the oneness of its essence in such a way that every number and everything numerable are annihilated within it except God. So part of His grace to John was that He gave him a share

of this perfection, and so He placed him in His Own station. He incorporated his name, his qualities and his acts into the oneness of his essence by combining within his name the denotation of all these three. Thus they became united in verbal existence: his name denotes his essence by being his proper name; it denotes his acts because it is a form (Yahyā) related to a verb which indicates his revivification (*ihyā'*) of the remembrance of Zachariah; and it denotes his qualities because he only revived the remembrance of Zachariah by becoming qualified by his attributes and manifesting them.

Since oneness requires priority (*awwaliyyah*) and not being preceded by others, **He placed him, or John, in His position in the priority of names**, for just as the Name "Allah" possesses priority in that no one was named by it before Him, He bestowed upon him priority in his name; for **He did not appoint for him beforehand a namesake** (Quran XIX, 7). **And after that, i.e., after He gave him priority in that name, he was followed in his name by others, in order that it might trace back to him** and he might be the source of designation by this name.

The Intention, which is one of the inward causes (of things and events), **of his father, Zachariah, affected him when his heart**, or the heart of Zachariah, **was filled with the love of Mary**, for verily the first reason for the existence of John was that his father deemed Mary's state to be good. So he concentrated his Intention while seeking refuge in God through supplication, and his Lord answered him and bestowed upon him John. **So He made him chaste through this mental image**, i.e., by reason of Zachariah's forming an image of Mary and deeming her states to be good while he directed his Intention toward the existence of John.

And the philosophers have come to know of the likeness of this, for (they say) when a person has intercourse with his wife, at the time of discharging sperm into her womb he should maintain within his soul and she should also maintain within her soul the image of the most excellent of beings, for the child will partake of that image, from its states, attributes and moral qualities, to an ample degree and full share, if not completely, for the child only takes form according to those psychic qualities and attitudes, physical contingencies and imaginal and mental forms which hold sway over the parents.

XXI

THE QUINTESSENCE OF THE WISDOM OF THE MASTER IN THE LOGOS OF ZACHARIAH

You have already come to know that Intention is one of the inward causes, and inward causes are stronger in their domination than ordinary outward causes and more deserving of being attributed to God. For this reason the inhabitants of the World of Command (*amr*) are stronger than the inhabitants of the World of Creation. In addition, let us remember the matter of, "And We set his wife right for him" (Quran XXI, 90), for if it were not for the succour of God to Zachariah and his wife by means of an Unseen power of Lordship outside of ordinary causes, his wife would not have been set aright and she would not have been able to bear a child. Therefore when God gave him the good news of John, he found it strange and said, "O my Lord, how shall I have a son, seeing my wife is barren, and I have attained to the declining of old age" (XIX, 8). So God answered him with His words, "Said He, 'So it shall be; the Lord says, 'Easy is that for Me, seeing that I created thee aforetime, when thou wast nothing''" (XIX, 9); i.e., even if something like this is difficult, or rather impossible, in terms of outward causes, in respect to the Possessor of Perfect Power, of Strength and of Might it is easy. Then just as that power coursed from God into Zachariah and his wife, it went from them to John. Therefore God said to him, "O John, **take the Book forcefully**" (XIX, 12).

When Zachariah attained to the mercy of Lordship, i.e., God's nurturing him through bounty and succour and accomplishing that which was for his well-being, and also setting things right for him, as indicated by His words, "And We set his wife right for him", he concealed his call to his Lord and his prayer to Him from the hearing of those present. So he called Him in his secret center (*sirr*) (cf. Quran XIX, 3), in order that his Intention might be the most concentrated and the farthest from dispersion and its effect might be the greatest. So it, i.e. his secret call, gave rise through the power of its effectiveness to that which is not usually given rise to, i.e., John, who was born between a declining old man and a

barren old woman, for whom it is not usual to bear children, for barrenness prevents production. Therefore He said, "the barren wind" (LI, 41), and He distinguished between it and "the winds fertilising" (XV, 21), for these are such winds as produce good by bringing forth rain clouds, whereas "the barren wind" is what is opposed to them, for wherever barrenness exists, it prevents production. And God made John the inheritor of what he, or Zachariah, possessed, i.e., knowledge, prophecy, prayer for guidance, the avoidance of error, etc., through the blessing of his prayer, when he said, "So give me from Thee a kinsman who shall be my inheritor and the inheritor of the House of Jacob" (XIX, 5-6). So he, or John, was similar to Mary in inheritance, for when Zachariah became Mary's guardian, he caused her to be his heir in some qualities of perfection; or (he was similar to her) in being chaste; for she was one of the things which was with Zachariah, because he was her guardian. So when John inherited what was with him, he inherited some of her qualities, so he resembled her in them. And in the same way He made him inheritor of a group of the House of Abraham, i.e., prophets, saints and men of knowledge, in the above mentioned things.

XXII

THE QUINTESSENCE OF THE WISDOM OF INTIMACY IN THE LOGOS OF ELIAS

He, that is, Elias, says, addressing his people who adhered to the worship of an idol whom they called "Baal", "Do you call on Baal, and abandon the Best of creators?" (Quran XXXVII, 125), and thus he makes creatorship a quality shared by God and what is other than He. And God says, "Is He who creates as he who does not create?" (XVI, 17), affirming that creation belongs to Him and negating it from others. So apparently there is a contradiction between these two verses. Therefore the Shaykh points to their reconciliation with his words, so the "creation" by mankind understood from Elias's words is determination (*taqdîr*), and the other creation is the bestowal of existence (*ijād*).

XIII

THE QUINTESSENCE OF THE WISDOM OF VIRTUE IN THE LOGOS OF LOQMAN

Since Loqman knew that associating others with God is a mighty wrong to that which is being associated with Him, because that which is associated is a determined being identical with the Absolute Being of God according to the determination, which is one of His states or theophanies; while the associator believes that it is a being other than and sharing with Him in the level of Divinity — thus he has not put it in its place, which is precisely how “wrong” is defined — **then it**, or association, **is one of the wrongs done to the servants** in Loqman’s mind, because that which is associated, whatever it is, is one of His servants.

And he, or Loqman, possessed directives concerning the Divinity, such as belief in Him, not associating anything with Him, obeying His commands and avoiding what He prohibited, **the directives of the messengers**. And God witnessed that He gave him wisdom (*ḥikmah*) (Quran XXXI, 12) — so he bridled (*ḥakama*) his soul with it — and when He gave him wisdom, He gave him **the comprehensive good**, or the good which comprehends and embraces many particulars, as He said, “And whoso is given wisdom has been given much good” (II, 269).

XIV

THE QUINTESSENCE OF THE WISDOM OF THE IMAMATE IN THE LOGOS OF AARON

Aaron to Moses, when he made him vicegerent over his people and went to meet his Lord at the appointed time, **is in the position of the deputies** (*nawwāb*) of Muhammad to Muhammad after his withdrawal

from this physical level of existence on his way to his **Lord**. So just as Muhammad's deputies among the Perfect Men and the Poles are his heirs and vicegerents in his community — they **exercise** free disposal within it as he did — so Aaron was the heir to Moses and his vicegerent among his people and exercised free disposal among them as he did. **So let the saint who is an heir and inherits from the prophets before him consider from whom he inherits**, for the heir is either Muhammadan, or non-Muhammadan; and the non-Muhammadan may be the heir to Moses, Jesus, Abraham or others of the prophets; **and let the heir also consider in what he is asked to act as deputy** and heir, whether in knowledge, state and station altogether, or in knowledge without state and station, or in knowledge and state without station. So the soundness and strength of his inheritance from the prophet **will help him to take his benefactor's place in it**, or take the place of that prophet who is as it were his benefactor in what he has been asked to act as deputy. So he takes knowledge for example from the source from which the prophet from whom he inherits also takes it. For verily the sciences of the prophets are divine gifts and are the result of unveiling through theophany; they are not acquired or earned. Therefore it is necessary that true inheritance also be the result of a gift, not transmitted or rational, and that the saint-inheritor inherits his knowledge from the source from which the prophet and messenger acquired their knowledge. The king of the gnostics Abu Yazid al-Bastami said to some of the exoteric scholars and transmitters of laws, traditions and sayings, "You take your knowledge dead from the dead, and we take our knowledge from the Living who does not die." The same is true of states and stations. So whoso does not take them from God as the men of old took them, but rather memorizes their words and sayings and transmits from them, is not a true inheritor, but is only so figuratively speaking.

So whoever of the saint-inheritors partakes of his character traits, i.e., the character traits and attributes of the prophet from whom he inherits, **in his exercise of free-disposal is as if he were he**, as the Prophet said, "The men of knowledge of my community are like the prophets of the Children of Israel."

XXV

THE QUINTESSENCE OF THE WISDOM OF ELEVATION IN THE LOGOS OF MOSES

Know that when God willed to manifest His perfect signs in the Logos of Moses, and the effect of this will coursed through the celestial and terrestrial causes – such as the positions and movements of the heavens which prepare the substances of the world, the mixtures of the elements, and the preparednesses made receptive and ready to manifest all of this – and when the time of his appearance drew close, numerous human constitutions became determined in accordance with the realities of what existed within Moses's spirit before the determination of his perfect and prophet-worthy constitution, and to these constitutions particular spirits became attached. At the same time the sages of the period told Pharoah that his end and the end of his kingdom would be at the hand of a child born in that time. So Pharoah ordered the death of all of the sons born to the Children of Israel as a precaution against what God had foreordained and predestined, not knowing that there is no way to resist His destiny or delay His command. Hence this became the cause of these spirits being combined in their own world, their becoming attached to the spirit of Moses and their not being dispersed and scattered far from him by means of bodily attachments and being immersed in the physical world. Therefore he became strengthened by them, their characteristics combined within him, and he was aided by their faculties. All of this was a particular favor of God to Moses and a confirmation, by aiding him with those spirits, like His aiding him with the celestial Spirits. So when Moses's spirit became attached to his body, those spirits, as well as the celestial Spirits, cooperated in aiding him with power and victory, and their life coursed into him. To this the Shaykh alludes with his words,

The life of everyone whom Pharoah killed for his sake coursed into him. Therefore his flight when he was afraid that they would kill him was only to save the life of those who had been killed. So it is as if he fled for the sake of others, i.e., those children who had been killed. Therefore, because of his mercy and compassion for others, God bestowed upon him messengerhood, which is a particular rank within prophecy, speaking (to

him) without intermediary (cf. Quran VII, 144) and the **imamate**, which is **dominion**, or domination over and the exercise of free disposal in the world. Then, since He had given him the gift of speaking (to him), **He spoke to him in the very form of his need**, i.e., in the very form of what he required, or fire, because of the **complete concentration of his Intention upon it**. So we come to know from the theophany of God in the form of the fire because of the concentration of Moses's Intention upon it **that concentration produces effects**. And it, or concentration (*jam-ʿiyyah*), is **acting** and producing effects **through Intention**, which is aspiration and the turning of one's attention toward something with all of one's faculties.

And when the like of this was known by him who knew among the believers and those who obey God, as well as others, he, or some of them, **strayed from the path of his own guidance** by acting through the concentration of his Intention in something not pleasing to God, while **other than he was guided by it**, i.e., by acting through the concentration of his Intention in something pleasing to God. So He put it, or acting through Intention and concentration, in the place of the Quran in the similitude struck concerning it: He said, **"Thereby He leads many astray, and thereby He guides many; and thereby He leads none astray save the ungodly"** (II, 26), and they, or the ungodly, **are those who have deviated from the Path of Guidance which is in it**. Here the Shaykh alludes to one of the inner meanings of this verse, for "*Qur'ān*" means literally "gathering" and "concentration."

XXVI

THE QUINTESENCE OF THE WISDOM OF EVERLASTING REFUGE IN THE LOGOS OF KHALID

He, or Khalid, made his sign indicating his prophecy to be after he departed for his Lord, so he let his sign perish, since he did not manifest it during his lifetime, and he let his people perish also, for he did not show it to them, so they let him perish. Therefore the Prophet said to Khalid's daughter, "Welcome to the daughter of a prophet whose people let him perish!" And it was only his sons who let him perish, since they did not

let the people who were believers open his grave because of the shame which befalls the Arabs resulting from their customs pertaining to the zeal of the "Age of Ignorance" (before Islam).

Khalid's story is as follows: he dwelt with his people in Aden. A great fire came out of a cave and destroyed the farms and flocks, so his people sought refuge with him. Khalid began to beat the fire with his staff until it retreated before him back into the cave. Then he said to his sons, "I shall enter the cave after the fire and extinguish it." And he ordered them to call him after three full days, for if they were to call him before that, he would come out and die. But if they waited three full days, he would come out healthy. So when he entered, they waited two days. Then Satan filled them with unrest and they did not wait the full three days but thought that he had died. So they called him, and he came out of the cave with a wound on his head which had been produced by their call. So he said, "You have caused me to perish, and you have let my words and instructions perish."

Then he told them that he would die and ordered them to bury him and watch over his grave for forty days, for a flock of sheep would come to them led by a donkey whose tail had been cut off. So when the donkey stopped before his grave, they should open it and he would rise up and tell them about the states of the Isthmus with certainty and having observed them. So they waited forty days, and the flock came led by the bob-tailed donkey. It stopped before his grave, and the believers among his people made as if to open it. But his sons refused to let them in fear of disgrace and lest they be called "the sons of him whose grave was opened." So it was the pagan ignorance of the Arabs which prompted them in this manner, and they caused his instructions to perish and let him perish.

XXVII

THE QUINTESSENCE OF THE WISDOM OF SINGULARITY IN THE LOGOS OF MUHAMMAD

The Wisdom of Singularity was dedicated to the Logos of Muhammad because he is the first determination with which the One Essence determined Itself before it manifested Itself in any of the other infinite Self-determinations. And these Self-determinations are ranked according to genus, species, kind and individual, some of them included under the others. So he encompasses all of the Self-determinations, and he is one and singular in existence, without parallel, for no Self-determination is equal to him in rank; and there is nothing above him but the Absolute One Essence, which is "purified" from every determination, attribute, name, designation, definition and description. So to him belongs the absolute singularity. In addition, singularity was actualized for the first time through his immutable archetype, since the first archetype to be effused by means of the Most Holy Emanation was his. So he attained through the unique Essence, the level of Divinity and his immutable archetype the supreme singularity.

His miracle (*mu^cjizah*), which proves his prophecy, is the Quran, which is his self and his reality in respect of its embracing all realities, or the verbal expression which is indicative of this all-embracingness and which came to him from God. In either case, the Quran is miraculous, for this all-embracingness and concentration is not possessed by any of the realities, because all of the realities are contained within the Muhammadan Reality as the part is contained in the whole; nor does any revealed book denote such an all-embracingness and concentration, for the Quran is the comprehensive unity of all the divine books.

God in His Essence is independent of the world and its inhabitants. But His infinite Names require that each have a locus of manifestation, so that the effect of that Name will appear in that locus, and the Named — which is the Essence — will reveal Itself in that locus to him who professes the divine Unity. For example, "the Merciful", "the Nourisher", and "the Vanquisher" are each a Name of God, and their

manifestation takes place through the merciful and the object of mercy, the nourisher and the nourished, and the vanquisher and the vanquished. So as long as there is no merciful or object of mercy in the world, mercifulness will not become manifested; and in the same way nourishing and vanquishing. Moreover all of the Names must be judged analogously. Therefore the reason for the manifestation of all particular beings is the demand of the Names of God. And all of the Names are under the sway of the Name "Allah", which encompasses and comprehends them. Moreover this Name also necessitates a universal locus of manifestation, which because of its all-comprehensiveness would correspond to the all-comprehensive Name and be the vicegerent of God in conveying effusion and perfections from the Name "Allah" to what is other than it. That all-comprehensive locus is the Muhammadan Spirit, which is referred to by the *ḥadīths*, "The first thing created by God was my Spirit" or "my Light."

The root and the origin of all creatures is the ontological level of the Reality of Realities, which is the Muhammadan Reality or the Light of Ahmad, the form of the One Unique Presence. That ontological level embraces all divine and cosmic perfections and establishes the measure of all the levels of human, animal and angelic harmonies. The world and its inhabitants are the forms and the parts of his particularization, and Adam and his children are subjugated toward the goal of his perfection. To this reality refer the words of the *ḥadīths*, "I am the master of the children of Adam" and "Adam and those who come after him are under my banner."

And since one of the inner meanings of the word "Quran" is concentration of the Intention, as was indicated in the chapter on Moses, the Shaykh wants to show that this concentration is also a miracle, so he says, **And concentration upon one thing is a miracle, because of the multifarious realities which man embraces** and his multiple and various spiritual and physical faculties. And each of these realities and faculties has a particular requirement and a determined property which differs from the requirements and properties of the others. So concentration – which is the absorption of that multiplicity by oneness – shatters the habits of the majority, and thus it is a miracle.⁽²⁾ Now man, who is multiple through his different faculties, is like the Quran, which is multiple and diverse through its multiple verses and through its being the Word of

2) Two words are commonly used in Arabic for miracle, *muʿjizah* and *khāriq al-ʿādah*, the latter of which means literally "shattering of habit."

God unconditionally, without quoting the words of others, and the words of God, in the sense that He has spoken them, but quoted by God from others. So in respect of its being the Word of God unconditionally, it is miraculous, although not in respect of its quoting the words of other speakers; and it, or the Quran's being multiple through its multifarious verses and one in its being the Word of God, is concentration which demands that it be miraculous. So also is the concentration of the Intention of man with its multiple realities.

God said, "**Your companion**", i.e., Muhammad, "**is not possessed**" (LXXXI, 22), the word usually understood to mean "possessed" (*majnūn*) being from the root *jnn*, which means to hide or conceal, i.e., **nothing has been concealed from him**; "**and he is not niggardly**" (LXXXI, 24), so he **was not niggardly with anything belonging to you**, i.e., with anything which you are worthy of and your preparedness demands; "**and he is not suspected**", as some authorities have read this same verse, i.e., **no one ever suspected him of being niggardly with anything** which he had from God which belonged to you, for he delivers to everyone who has a right his due and effuses upon him everything he needs and is entitled to.

Since fear is not actualized unless accompanied by being astray (*ḡalāl*), which is bewilderment (*ḥayrah*); for fear is the heart's being stripped of the serenity of security because of expecting the possible occurrence of something distasteful; and there is no doubt that expecting the distasteful without being sure of it is a kind of bewilderment and uncertainty. So since the Shaykh wants to negate fear from him, he points out that he was not astray, just as God said, "**Your companion is not astray, neither errs**" (LIII, 2). But it is necessary to know that "being astray" has three stages: a beginning, a middle and an end, and the straying which is negated from him is the first two stages, for the third stage is his spiritual station in which he sought increase with his words, "My Lord, increase my bewilderment in Thee." It is to this that the Shaykh alludes with his words, i.e., **he did not fear in his bewilderment**, which is the third stage and which is desired by the Perfect Men and never surpassed by them. And he did not fear in this stage because it was his nature to know that the ultimate goal in the knowledge of God is bewilderment, and **he who knows that the ultimate goal in the knowledge of God is bewilderment has been guided aright and is thus the possessor of guidance and eloquence in affirming bewilderment**. And bewilderment is the goal, so how should he fear within it?

Know that the first stage of being astray pertains to the bewilderment of the beginners, or the generality of men, the properties of the second appear in those of intermediate rank among those who possess unveiling while still being veiled, and the properties of the third pertain to the greatest of those who have attained to the Truth.

The cause of the first and common bewilderment is that man is an indigent seeker in his essence. So not one instant passes him by without his being in search. In reality this search is directed at the Perfection which is the true goal of the seeker, but the goals become determined according to the aspirations, intentions and relationships which motivate and incite. So as long as a goal to which he gives foremost importance or a religion or belief to which he binds himself does not become determined for man, he remains bewildered and agitated. The first thing which removes this bewilderment is the determination of a quest to which he gives first importance, then the knowledge of the path to attain it, then the factors which can bring about its attainment, then those things to which recourse can be had to attain the goal, then the knowledge of the obstacles and the way of eliminating them. So when these things are actualized, the bewilderment disappears.

Then, once a goal has been determined for man and he has given first importance to something which he sees as his end, his state is one of two kinds: either that thing embraces him in such a way that nothing remains with which to seek for more, such as is for the most part the state of the people of religions and creeds; or some sobriety remains, and you see that although he leans upon a certain state and a particular thing, he sometimes inquires and looks around, wondering if he might not find something more perfect than what he has embraced. So if he finds that which agitates and awakens him, he moves on to the compass of the second stage.

His state in the second stage is like his state in the first in that either he remains listless and indifferent towards seeking for more, or something remains in him which prevents him from finding rest and peace — especially when he sees that the people of the intermediate stage have split up into numerous factions, each of which sees that it and those who agree with it have attained the goal and that others have gone astray. And he sees the source and place of adherence of each denomination and that none of them has a leg upon which to stand. He sees possibilities knocking and contradictions manifest, so he becomes bewildered and does not know which of the beliefs is the most correct in reality. He remains

bewildered until at last the qualities of one of the stations upon which the people of religious beliefs support themselves gain sway over him so that he is attracted to it and gains tranquillity; or else grace – or grace along with his sincerity in aspiration, his earnest determination and his strenuous efforts – lifts from him the veil, so he becomes one of the people of unveiling.

His state at the beginning of the station of unveiling is like his previous states in that when he hears the celestial voice speaking to him, when he contemplates exalted visions and when he sees how well God has dealt with him and all that he has attained which has eluded most of the people of the world, some or all of this either enthralls him completely, or there remains something in him of the burning thirst of aspiration. So he looks at God's words, "It belongs not to any mortal that God should speak to him, except by revelation, or from behind a veil, or that He should send a messenger and that he reveal whatsoever He will, by His leave; surely He is All-high, All-wise" (XLII, 51), and its like among the divine allusions and prophetic admonitions, and he becomes aware that in the case of everything that arrives through a veil or becomes determined through an intermediary, necessarily the veil and the intermediary have a certain effect, so that which arrives does not retain its original purity. Then possibilities begin knocking, especially when he comes to know the secret of his spiritual state or station and the attributes which dominate it, and that each of these has an effect which manifests itself to him and is brought into relation with him. So he does not become tranquil, and no desire remains in him for the divine presence from a particular aspect or special point of view. He goes beyond the levels of the Names and Qualities and all of the properties, acts and theophanies which pertain to them. So God does not become determined for him according to a particular spiritual or physical aspect with respect to the Outward or the Inward or according to various fields of knowledge, modes of perception, beliefs, visions, traditions or descriptions, because of his awareness of the Majesty of God and of the fact that He is not limited to all or any of these things, and because he does not become satiated, nor does his Intention stop at one of the goals at which the people of the stopping places ⁽³⁾ stop – even though they are right and they have stopped with God, for Him and in Him. Rather he perceives through his primordial nature that

3) *Ahl al-mawāqif*, i.e., those whose archetypes and preparednesses are limited in certain respects and who therefore stop short in the spiritual ascent before attaining the ultimate goal

without any doubt he has a resting-place within His Being, and he turns toward it with the greatest part of himself, or rather with all of himself, and he places his presence in his attention to God in the manner that God knows Himself in Himself by Himself, not in the way He knows Himself in other than Himself, nor in the way that others know Him, and not in accordance with knowledge accorded by grace or earned.

And this state is the first of the states of the people of the final bewilderment, which is desired by the greatest spiritual luminaries but which they do not exceed; rather they ascend in it for ever and ever, in the world, in the Isthmus and in the Hereafter. They have no fixed goal in the Outward or the Inward, for they do not hold God to be determined by any station according to which He becomes delimited in their inward or outward parts, and therefore distinguished from any other quest. Rather He has shown them that He encompasses them from all of their hidden and manifest directions and that He reveals Himself to them in them, not in any one thing, direction, name or level. So they enter the Trackless Desert in His contemplation, and their bewilderment is from Him, through Him and in Him.

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Ibn al-‘Arabī’s Fuṣūṣ al-Ḥikam

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Introduction

Our author, Muḥyī al-Dīn Muḥammad ibn ‘Alī ibn al-‘Arabī, was born in 560/1165 in Murcia in al-Andalus to a family of high social position. At the age of thirty-seven he left al-Andalus and travelled to the eastern lands of Islam, staying for various lengths of time in Mecca, Egypt, Syria and Rūm (Turkey). Finally he settled in Damascus (620/1223), where he died in 638/1240. During these years he wrote hundreds of works, met many Sufis, whom he mentioned by name, and taught his mystical and philosophical ideas. Claude Addas gathered and analyzed many details of his biography, available in his writings in a very informative book *Quest for the Red Sulphur: The Life of Ibn ‘Arabī*.¹

My interest in Ibn al-‘Arabī’s writings began several years ago after coming across Chittick’s book *The Sufi Path of Knowledge*.² As a student of Islam in general and Islamic theology and Qur’ānic exegesis in particular, Ibn al-‘Arabī’s ideas seemed to me extraordinary even in terms of extreme Sufism. From the first reading of his writings, he appeared to me as an original thinker³ whose daring concepts exceed the boundaries of Islam.⁴ Undoubtedly, his mixing of mysticism, theology, philosophy, hermetic sciences, and law⁵ in his voluminous⁶ writings is unprecedented. Furthermore, he used a complex style of writings, which contains symbols,⁷ allusions and rhetorical forms, with the presumption that he had an

¹ SPK, pp. 10f.

² Chittick’s contribution to the understanding of the Greatest Master’s works is enormous, and one cannot learn Ibn al-‘Arabī’s thought without consulting this book, SDG, and his other writings.

³ I discussed his originality in my book *Ibn al-‘Arabī and the Sufis*, published by Anqa Publishing, Oxford 2014.

⁴ Peter Coates, *Ibn ‘Arabī and Modern Thought – The History of Taking Metaphysics Seriously*, Oxford 2002; Ian Almond, *Sufism and Deconstruction: A Comparative Study of Derrida and Ibn ‘Arabī*, London and New York 2004.

⁵ Sells, *Mystical Languages*, p. 63.

⁶ Apart from *The Meccan Revelations (Al-Futūḥāt al-makkiyya)*, which consists of 560 chapters in 3,000 pages (Cairo edition), he wrote, according to his own testimony, 250 treatises. Morris, Part I, p. 540, n. 3. Of these only 95 are extant. J. Clark and Stephen Hirstenstein, “Establishing Ibn ‘Arabī’s Heritage,” *Journal of the Muhyiddin Ibn ‘Arabī Society*, 52(2012):1–32.

⁷ See, for example, the beginning of ch. 25 in *Fuṣūṣ*.

2 Introduction

expert audience who could understand him.⁸ Add to these appealing factors his influence on later generations,⁹ even into the modern era,¹⁰ in the spheres of mysticism and philosophy, and you can understand why scholars and laypeople alike are eager to learn his thought.

The desire to know Ibn al-ʿArabī's thought involves overcoming several difficulties. First, the presentation of his ideas in many works forces the reader to examine thousands of pages. Second, as noted, the amalgamation of different spheres of Islamic culture compels the researcher to be an expert in these fields in order to detect influences and to assess the author's originality. Third, Ibn al-ʿArabī's style of writing is very complex and often terse and unclear. He also uses poetry as a means of conveying his thoughts.

To overcome the first obstacle, one can begin his study of Ibn al-ʿArabī by examining his *Fuṣūṣ al-ḥikam* (The Bezels of Wisdom), because this treatise is relatively short (179 pages in Affifi's edition) and contains the basic principles of his thought. It is worth noting that the Muslims' reactions to Ibn al-ʿArabī's teachings were derived from reading this work, because it was so accessible.¹¹ The two other impediments can be confronted by using the commentaries written on this work¹² and the available translations.¹³ Naturally, the translator's knowledge of Islamic theology, philosophy, mysticism and the Qurʾān plays an important role in understanding the author's approaches.

After considering these problems and the ways to solve them, taking into consideration the development in the research on Ibn al-ʿArabī that has been carried out over the past thirty years, and examining the present translations, I reached the conclusion that a new translation of the *Fuṣūṣ* is required to enhance the study of the Greatest Master (*al-shaykh al-akbar*). It is not my intention to criticize my predecessors to justify my own initiative in translating the *Fuṣūṣ*. Indeed, I owe much of my understanding of Ibn al-ʿArabī's texts to previous translations. However, every translator finds his way to elucidating the text, to identifying its ideas and their sources, to recognizing Qurʾānic paraphrases, and to avoiding the errors of language which lead to incorrect translation. A literal translation of a sentence into English seems superfluous, if the reader is unable to follow the idea

⁸ Morris, Part I, p. 540.

⁹ Knysh, *Ibn ʿArabī in the Later Islamic Tradition*.

¹⁰ Coates, *Ibn ʿArabī and Modern Thought*.

¹¹ Knysh, pp. 10f.

¹² Muslim scholars, beginning with his immediate disciples, wrote more than a hundred commentaries on the *Fuṣūṣ*. Morris, Part I, p. 540, n. 5.

¹³ Austin, Burckhardt, Rauf, Dagli and al-Tarjumana. According to Rešid Hafizovic, the Turkish translation of the *Fuṣūṣ* which, in Bulent Rauf's view, was done by Ismail Hakki Bursevi, is really the work of a Bosnian Muslim scholar named Abdulla Effendi al-Bosnawi (d. 1644). *Journal of the Muhyiddin Ibn ʿArabī Society* 47 (2010):83–94. At any rate, Rauf translated the Turkish translation into English.

Stephen Hirtenstein kindly supplied me with a draft of his translation of several chapters of the *Fuṣūṣ*. He translated chapters 1–4, chapters 5 and 6 with Cecilia Twinch, and chapter 7 with Jane Clark. I benefited greatly from their translation and explanatory notes.

conveyed by the sentence in the light of its context. Hence, I tried to translate the text in a simple and lucid manner, so that the reader may understand the purport in its context. This translation is destined not only for those who do not know Arabic, but also for those proficient in Arabic who might be perplexed in trying to understand this complicated text, in which even the meaning of technical terms changes depending on the context. Hence, I added transcription of the Arabic terms and tried to explain these terms, for two reasons: Ibn al-ʿArabī was prudent in choosing his terms, and frequently no equivalent terms exist in English matching the Arabic terms.¹⁴

The *Fuṣūṣ* consists of twenty-seven chapters, each treating a different prophet and his distinctive essence.¹⁵ In the short introduction to the book, the author relates that he saw in a vision the Prophet giving him a book entitled *Fuṣūṣ al-ḥikam* and commanding him to deliver it to the people. Elsewhere, Ibn al-ʿArabī testifies to the divine source of his writings.¹⁶ One might get the impression that our author tries to compare himself to Muḥammad, who received the whole Qurʾān from the angel Jibrīl.

The book is replete with repetitions of the author's ideas and terms. However, sometimes the same concept is discussed from different perspectives in such a way that minimizes the repetitiveness.¹⁷ Furthermore, as Austin observes, "The overall impression on the reader is lack of proper organization and continuity."¹⁸ Notwithstanding Ibn al-ʿArabī's statement of the book's source, it seems that its chapters consist of lectures delivered before an audience. The repetition of sentences and phrases, and mainly the reiteration of causal phrases, such as "because of" (*li-anna*), may support this supposition. Another possibility explaining the structure of the *Fuṣūṣ* is Chittick's characterization of Ibn al-ʿArabī's way of writing: "The writings of Ibn ʿArabī tend to be like sudden inspirations flowing from his pen with such force and velocity that they destroy horizontal and logical continuity. Qūnawī on the contrary is the model of logical consistency and point-by-point reasoning."¹⁹ However, this description of Ibn al-ʿArabī's style does not characterize all the passages in the *Fuṣūṣ*, for example the discussion of the universals in [ch. 1](#).

The structure of the chapter headings²⁰ is one and the same. The first word *faṣṣ* (pl. *fuṣūṣ*) denotes the bezel or setting in which the gemstone is set.²¹ Thus, the

¹⁴ SDG, p. XXXVIII.

¹⁵ All the prophets are Qurʾānic figures, except Seth (Shīth) and Khālid ibn Sinān. There is no order of time, except for the appearance of Ādam as the first prophet and Muḥammad as the last.

¹⁶ *Futūḥāt*, Vol. VI, p. 233; SDG, p. 296; Chittick, "Chapter Headings," p. 2.

¹⁷ [Ch. 4](#), n. 1.

¹⁸ Austin, p. 20.

¹⁹ "The Perfect Man as the Prototype of the Self in the Sufism of Jāmi," p. 141.

²⁰ No clear connections between the chapter headings and the text of the chapters are always examined. Austin, p. 20. The reader might ask why a certain chapter heading is appropriate only to one prophet and not to another.

²¹ Austin, p. 16.

4 Introduction

title of the book, *Fuṣūṣ al-ḥikam*, means the bezels of wisdom which exist in the essence (*kalima*)²² of each prophet. In his essence, each prophet has a predisposition (the bezel) which enables him to receive a specific wisdom. According to this interpretation, the bezel is the setting of the gemstone. However, at the beginning of [chapter 1](#), the bezel is the gemstone itself and the setting is the universe. The perfect human being is placed in the universe to complete God's self-manifestation, because without him the mirror, that is, the cosmos, is not smooth and so things are not clearly seen in it.

Interpretations of Qur'ānic verses occupy a wide range of the work. In his interpretations, the author uses, apart from allusions and symbols, several other devices to support his ideas. He employs the plain meaning of the text,²³ points to the first meanings of words,²⁴ plays with the etymology of words,²⁵ changes words²⁶ and brings together verses from different *sūras* of the Qur'ān to complete his ideas.²⁷ No doubt, Ibn al-ʿArabī assumes that, although the sacred Text consists of separate *sūras*, the whole Qur'ān is one entity, each part supporting another. In this manner, the author can take a verse from one *sūra* and incorporate it in another to create one meaning.

Obviously, in his interpretations of the Qur'ān, Ibn al-ʿArabī implements the three principles of interpretation enjoined by the Sufis:

- 1 The Qur'ān contains many layers of meanings.²⁸
- 2 The human being is capable of discovering these layers.
- 3 The interpretation of the Qur'ān is an endless task.

Furthermore, the philosophic notion Ibn al-ʿArabī adopts that the Qur'ān was destined to the common people helps him articulate his complicated interpretation.²⁹

Consequently, Ibn al-ʿArabī's interpretations of the Qur'ānic text often deviate from the ordinary orthodox interpretations. One of the conspicuous examples is [chapter 3](#) on Noah (Nūḥ). Also, the cases of Moses (Mūsā) and al-Khiḍr and that of Moses and Pharaoh (Fir'awn) ([ch. 25](#)) are interpreted in the light of Ibn al-ʿArabī's conceptions. Likewise, he freely interprets traditions and makes these fit his ideas.³⁰

The present work is an annotated translation of the *Fuṣūṣ*. I have tried to translate the text in the manner called in the field of Qur'ānic translations *tarjamat*

²² Ch. 1, n.27.

²³ *Fuṣūṣ*, p. 70 of the Arabic text (Qur'ān 42:11).

²⁴ Ibid., pp. 73f.

²⁵ Ibid., p. 71.

²⁶ Ibid., p. 51.

²⁷ Ibid., pp. 72f.

²⁸ Nicholas Heer, "Abū Hāmid al-Ghazālī's Esoteric Exegesis of the Koran," in *The Heritage of Sufism*, ed. L. Lewisohn, Oxford 1999, Vol. I, pp. 235–239.

²⁹ *Fuṣūṣ*, [ch. 25](#). This contradicts what he says about special audience he has. See n. 7 above.

³⁰ Austin, p. 22.

al-maʿānī or *tarjama tafsīriyya*, which can be rendered “translation of the meanings” and “interpretative translation,” respectively. This is not a literal translation, but rather a translation which conveys the meanings of the text.³¹ Hence, I have interlaced the text with sentences and phrases in round parentheses which fill missing parts in the original or explain opaque expressions. In so doing, I follow the method of Izutsu’s translation of Ibn al-ʿArabī’s texts.³² Furthermore, short footnotes with references to appropriate bibliographical entries, which are intended to widen the reader’s knowledge, explain ideas and terms appearing in the text.

In trying to understand obscure passages, I used mainly the commentaries of al-Kāshānī (d. 730/1330), al-Qayṣarī (751/1350), Muṣṭafā ibn Sulaymān Bālī Zādeh (d. 1069/1658) and Affifi, the editor of the text. Other translations were infrequently consulted when the translator was not confident in his understanding and wished to see other suggestions.³³ In treating long sentences, I tended to divide them into shorter ones in order to make the understanding easier.

Believing that the researcher’s role in the humanities is not only to present a text and to analyze its contents, but also to criticize the author whenever he contradicts himself or is unfaithful to his own convictions, I did not hesitate to comment on Ibn al-ʿArabī’s inconsistencies.

Some technical notes are needed. In round parentheses appear the following items: references to Qurʾānic verses, numbers of pages in Affifi’s edition of the text, necessary additions to the text, and words and terms in transcription. Intentionally, I did not use square brackets or other kinds of parentheses to make the reading easier, because the text suffers no lacuna. Also, all blessings for God and the prophets were omitted.³⁴

As a thinker who tried to explain existence by using previous as well as his own notions, Ibn al-ʿArabī can be regarded as a philosopher. However, employing

³¹ For example, *The Meaning of the Glorious Koran, An Explanatory Translation*, by Mohammed Marmaduke Pickthall, New York 1953. Meir M. Bar-Asher, “Muslim Views Regarding the Translation of the Qurʾān” (Hebrew), in *On Translating the Qurʾān*, ed. Yohanan Friedmann, Jerusalem 2012, pp. 24f.

³² Sells, “Garden,” pp. 287f, n. 1. Sells represents an opposite view and tries to translate the text as is without interpolations. He states in an exaggerated manner, to my mind, the following: “No particular expression or manifestation of the central principles is self-sufficient or transparent. Each new passage reveals something and veils something. *There is always an obscurity* (the emphasis is mine), an undefined term, a new paradox.” He reaches the conclusion that “Finally, it is impossible to separate what is being said and how it is said and thus impossible to paraphrase faithfully the text...”

³³ French translations such as Gilis’s were not consulted.

³⁴ The blessings for God, such as “may He be exalted,” are not, in Sells’s view, primarily expressions of piety, as usually understood, but rather “they evoke the entire apophatic dialectic, and might be translated as follows: ‘May he (or it) be praised through the attribute being attributed to him here, but also exalted beyond this attribute.’” “Polished Mirror,” p. 137. However, since the apophatic dialectic is often explicitly expressed by Ibn al-ʿArabī in the *Fuṣūṣ*, the rendering of these blessings seems to me superfluous.

the mystical ideas of his Sufi predecessors³⁵ and blending these with philosophical teachings turns his thought into mystical philosophy, as Affifi rightly states in his introduction to the edition of the *Fuṣūṣ*.³⁶ Naturally, I do not ignore the Sufi practice that Ibn al-ʿArabī extensively deals with in his writings.³⁷ However, when taking into consideration the ultimate goal of the Sufi, that is, coming close to God, one should note that Ibn al-ʿArabī's Sufi practice is tightly connected to his mystical philosophy. Even in this volume in which Ibn al-ʿArabī mainly treats his mystical philosophy, some examples of mystical practice appear, such as the invocation to God at the end of [chapter 15](#) (Jesus - ʿĪsā).

Two basic ideas lie at the core of our author's thought. The first is the unity or oneness of existence or being (*waḥdat al-wujūd*), an idea that had not appeared in its complete form in Islam before,³⁸ and the second is the theory of aspects, which explains or makes the first idea conceivable.³⁹ The first term never appeared in his writings and was coined by his commentators, while the second idea constitutes a device I used to elucidate his notions. The author himself does not speak of such a theory, although he uses many times the formula "from this perspective." This formula goes back to earlier Sufis.⁴⁰

In Ibn al-ʿArabī's view, the true existence is one and it is God's Existence. Thus, God's Essence, attributes and names,⁴¹ and the cosmos including all its phenomena are one existence.⁴² However, the Greatest Master distinguishes between God's Essence (*dhāt*)⁴³ which cannot be known and His names which can be known. In explaining the relationships between God as Essence and His names, Ibn al-ʿArabī mentions a Kalām formula according to which the names are neither Himself nor other than Himself.⁴⁴ However, he prefers the view of the Mutakallim Abū al-Hudhayl, who asserts that God knows by virtue of His attribute of knowledge which is identical to His Essence. Anyhow, Ibn al-ʿArabī considers the attributes to be relationships and attributions or states, and as such

³⁵ See my book *Ibn al-ʿArabī and the Sufis*.

³⁶ Affifi, *Mystical Philosophy*, pp. 10f.

³⁷ Morris, Part I, p. 541.

³⁸ Affifi, I, p. 25.

³⁹ Izutsu (p. 152) writes that Ibn al-ʿArabī's concept of God's self-manifestation (*tajallin*) "is the very basis of his world view." However, from a logical point of view, the oneness of existence is the foundation of his theory and God's self-manifestation explains the relationships between God and the cosmos in a unified existence. The fact that our author dedicates much space to God's self-manifestation and its ramifications does not cancel the place of the theory's cornerstone.

⁴⁰ *Ibn al-ʿArabī and the Sufis*, pp. 172f.

⁴¹ From this point onward I will use only the term "names," because it designates the concepts of the attributes. Thus, mercy is the attribute and Merciful is the name.

⁴² *Fuṣūṣ*, [ch. 23](#).

⁴³ Although Ibn al-ʿArabī states that God's absolute existence cannot be known, he ascribes to this entity the power of existentiating everything. Also, the assertion that no multiplicity exists in it means that humans have some knowledge of the Essence.

⁴⁴ *Fuṣūṣ*, [ch. 21](#).

they are not separate entities existing in God's Essence.⁴⁵ Thus, God's Unity is absolute from the standpoint of His Essence but many from the perspective of the cosmos.⁴⁶

God's names are different from each other and also arranged in hierarchical order; for example, knowledge is higher than will,⁴⁷ but regarding God's Essence they are equal to each other.⁴⁸ Mercy encompasses everything, and as such it brings all things into existence.⁴⁹ As noted, these names represent relationships between God and His self-manifestation.⁵⁰ The cosmos is under the control of God's names.⁵¹ From this perspective each name is called *rabb* (lord) and is responsible for certain acts and for specific people.⁵² Since the phenomena in the cosmos are infinite, God's names are infinite, but they can be reduced to some basic names.⁵³ For example, the name Merciful functions as the Creator.⁵⁴

A distinction exists between the term *allāh* (God) and the term *rabb* (lord). Whereas the Lord is the Real who is manifested in a particular name, which is dedicated to a specific person or an event, Allāh denotes all the names which always change.⁵⁵

The cosmos reflects God's names, or God's self-manifestation through His names. Not only does the cosmos as a whole express God's names, but also the perfect human being, Adam, or other extraordinary figures such as the Prophet and the saints. They contain in their essences all the ingredients of the cosmos; that is, God's names.⁵⁶ When Ibn al-ʿArabī speaks of Muḥammad, he does not mean the historical prophet, but the spirit of Muḥammad (*al-ḥaqīqa al-muḥammadiyya*), which preceded all existents. Hence, Muḥammadans, in Ibn al-ʿArabī's view, are not necessarily Muslims, but rather those who comprise in themselves all the elements of God's self-manifestation – those who know, for example, that all religions are expressions of His self-manifestation.⁵⁷

Sometimes, our author goes further when claiming that even every atom in the cosmos contains all the forms of the cosmos.⁵⁸ That is because God's self-manifestation is expressed not only through the external form of everything, but through the permeation of God's Essence, as exists in His names, into everything. Ibn al-ʿArabī uses examples taken from philosophy or nature to illustrate

⁴⁵ Ibid., chs. 16, 21.

⁴⁶ Ibid., chs. 22, 25.

⁴⁷ *Fuṣūṣ*, ch. 16; Izutsu, pp. 104–107.

⁴⁸ *Fuṣūṣ*, chs. 2, 4.

⁴⁹ Ibid., chs. 16, 21.

⁵⁰ Ibid., ch. 4.

⁵¹ Ibid., ch. 3.

⁵² Ibid.

⁵³ Ibid., ch. 9; Izutsu, p. 101.

⁵⁴ *Fuṣūṣ*, ch. 21; Izutsu, ch. 9.

⁵⁵ Ibid., ch. 7; Izutsu, pp. 110–115.

⁵⁶ Ibid., ch. 25.

⁵⁷ See ch. 3, n. 21.

⁵⁸ *Fuṣūṣ*, ch. 16; *Futūḥāt*, Vol. IV, p. 471.

this phenomenon. Thus, just as Primordial Matter (*hayūlā*) permeates everything and constitutes the common denominator of everything, so does God's Essence.⁵⁹ Elsewhere, water appears as a symbol of God's Essence penetrating everything.⁶⁰ In like manner, color permeates the colored thing.⁶¹ Also the number one, which is a symbol of God, is found in all numbers, because each number is the sum of ones. Thus God in the cosmos is like the number one in each number. This phenomenon explains the idea that a thing may be one and many at the same time.⁶² Also the cosmos's phenomena are symbolized as shadows produced by the light God's names cast on the fixed entities.⁶³ By this metaphor, the author states that although the phenomena seem to be concrete, they depend for their existence on God's names, which means their existence is unreal.

One of the results of the notion of God's self-manifestation is the notion that the cause is also the effect. God's Essence is the cause of all phenomena, which is the effect. However, since all phenomena constitute God's self-manifestation of His Essence, His Essence is both cause and effect.⁶⁴

In order to describe the process of the cosmos's appearance or God's self-manifestation often associated with the word creation (*khalq*), though this is not the creation meant by Muslim theologians, Ibn al-ʿArabī uses mythic language. First, the motivation of God's self-manifestation is His names' desire to see themselves in another entity; that is, the cosmos. Or, in other words, God, the hidden treasure, desired to be known.⁶⁵ The names are also depicted as forces wishing to burst out of their being under the pressure of an inability to act.⁶⁶ Then God, as the Merciful,⁶⁷ breathed into His names, thus creating the fixed entities, and God's second breath caused these entities to become concrete things.⁶⁸ This process is occurring endlessly.⁶⁹

In Ibn al-ʿArabī's view, not only the cosmos as a whole serves as a mirror of Him, but also the Perfect Human Being, Adam, contains in himself all the forms of God's names. Accordingly, Ibn al-ʿArabī regards Adam as God's vicegerent.⁷⁰

⁵⁹ Ibid., ch. 12.

⁶⁰ Ibid., ch. 19.

⁶¹ Ibid., ch. 5. Ibn al-ʿArabī also uses God's name *al-laṭīf* (the Subtle) to signify that God permeates everything as an immaterial substance. Ibid., ch. 23; Izutsu, 141. In his *Sharḥ asmāʾ allāh al-ḥusnā* (p. 253), Fakhr al-Dīn al-Rāzī points out that *al-laṭīf* means the imperceptible. Whereas *al-laṭīf* means God's permeation of everything in the material world, the name *al-khabīr* (the Knowing) means His pervading the consciousness of every human being. Ibid., ch. 23; Izutsu, pp. 142f.

⁶² Ibid., ch. 4.

⁶³ Ibid., ch. 9; Izutsu, ch. 6.

⁶⁴ *Fuṣūṣ*, ch. 22.

⁶⁵ Ibid., chs. 1, 25.

⁶⁶ Ibid., ch. 25.

⁶⁷ Ibid., ch. 12.

⁶⁸ Ibid., ch. 15.

⁶⁹ Ibid., ch. 25.

⁷⁰ On vicegerency and messengerhood, see ch. 25.

Actually, every human being reflects God, even in his outward form,⁷¹ hence to know oneself (or one's soul) means to know God.⁷² However, the most Perfect Human Being is Muḥammad, whose spirit preceded Adam's existence.⁷³ As noted, by Muḥammad, Ibn al-ʿArabī does not mean the historical Muḥammad, but rather the reality or the essence of the Prophet; that is, his spiritual entity which has been embodied in prophets and saints.⁷⁴ It is worth noting that just as the human being serves as God's mirror, so God is the human being's mirror through which he sees his own soul.⁷⁵ God is reflected in the cosmos, and the cosmos is reflected in God.⁷⁶ Likewise, our author says that God is known only through the human being, and the human being through God.⁷⁷ Ibn al-ʿArabī inevitably concludes that the human being grants existence to God.⁷⁸ The mutual relationship between God and man is also exemplified through the notion that just as God commands humans to act in specific ways, so the human being commands God to forgive him.⁷⁹

Furthermore, since the human being reflects God's names, and since God's names are arranged in a hierarchic manner, so that God as a knower is more general than God who wills, also the human being has different levels, at the highest of which stands the gnostic (*ʿārif*) and at the lowest the ignorant (*jāhil*).⁸⁰

The process of God's self-manifestation or creation is perpetual; God never stops destroying and creating the cosmos at the same time. Only the heart of the human being can perceive such endless changes, because, contrary to the intellect (*ʿaql*), which limits, the heart (*qalb*), as its name testifies, is able to perceive all changes in the cosmos.⁸¹

As he so often does, Ibn al-ʿArabī advances another explanation of the phenomenon of creation, this time from a theological perspective. Basing himself on Qurʾān 16:40, "When We will a thing (to be), We only say to it 'be' and it comes into being," he points out three divine elements: 1. God's Essence (the word "We") from the perspective of His self-manifestation; 2. God's will; and 3. God's command ("be"). Facing these three divine elements stand three parallel elements of the fixed entities. These are: 1. the thingness of the fixed entities; that is, their potential being as things; 2. their hearing; and 3. their obedience to God's command "be." In Ibn al-ʿArabī's view, the fixed entities produce themselves

71 Ibid., ch. 19.

72 Ibid., ch. 1; Izutsu, pp. 234–35.

73 Ibid., ch. 27.

74 Chittick, *Imaginal Worlds*, p. 31.

75 *Fuṣūṣ*, chs. 2, 22.

76 Ibid., ch. 5.

77 Ibid., ch. 7.

78 Ibid., ch. 5.

79 Ibid., ch. 15.

80 Ibid., ch. 10. For another classification, see ch. 22.

81 Ibid., chs. 12, 16.

because they obey God's command. In other words, the potentiality of becoming existents is brought into actuality by the divine command.⁸²

The tripartite principle – here mentioned in the context of the coming into being of the fixed entities – governs Ibn al-ʿArabī's thought. Just as this principle shows us the process of creation, it produces true ideas through the practice of syllogism, also composed of three parts, two premises and a conclusion.⁸³ Moreover, chapter 27 about Muḥammad is built on the basis of a tradition which is composed of three parts.

The idea of the fixed entities (*aʿyān thābita*) plays an important role in Ibn al-ʿArabī's cosmogony. As noted, these entities, reminiscent of Plato's ideas, are the concrete things in their hidden forms before their appearance in the cosmos.⁸⁴ Furthermore, these also determine the structure of everything, its essence and its acts. Actually, all God's acts, including His turning to the human being, are determined by the human fixed entity. God's knowledge follows the content of the fixed entities, and His will follows this content, which was previously conceived by God. Consequently, all the human being's acts and the time of their occurrences are decreed in the fixed entities. Strangely enough, the human being's will, which appears in his fixed entities, establishes the form of God's self-manifestation to him.⁸⁵ Thus, God is compelled to act in keeping with His own thought expressed in the fixed entities.

This scheme of processes absolutely excludes the possibility of human free will, which, to our surprise, our author holds true. How can one explain free will in a world in which all the phenomena are preordained in the fixed entities and even God is coerced to act in accordance with what is set firmly in them? One can answer this question by pointing to the fact that from the human perspective free will exists; one feels that following one's will, one can freely act. However, from the cosmic standpoint, one is compelled to act as is decreed in one's fixed entity. In other words, in the terrestrial plan, every human being possesses free will, or at least feels he has free will, while in the divine domain all was already determined, including one's will. If all the phenomena, including free will, are the expression of God's self-manifestation, there is no meaning to the responsibility for one's acts.

Another result of the idea of the unity of existence, or the idea that God is the sole true existent, is the notion that what we call "the concrete cosmos" is nothing but imagination. Speaking of the world or dreaming it means imagination within imagination.⁸⁶ Imagination as a faculty of the soul is sometimes stronger than the intellect, even though each faculty produces different approaches

⁸² Ibid., ch. 11; Izutsu, pp. 198–201.

⁸³ *Fuṣūṣ*, ch. 11.

⁸⁴ In *Inshāʾ al-dawāʾir* (pp. 16f), Ibn al-ʿArabī states that the fixed entities are neither existent nor non-existent, meaning they are existent in God's thought but non-existent from the perspective of the concrete phenomena. Izutsu, pp. 160–163.

⁸⁵ *Fuṣūṣ*, chs. 5, 8, 10, 13, 14, 18, 25.

⁸⁶ Ibid., ch. 9; Izutsu, p. 7.

regarding God.⁸⁷ Through the intellect one may reach the conclusion that God is transcendent, while through his imagination he is aware of God's immanence. Gaining the knowledge that God is both transcendent and immanent means attaining the truth.⁸⁸ This leads the human being to see the One in the Many and the Many in the One, or alternatively to see the Many as One and the One as Many. Thus, one is led to perplexity (*ḥayra*), because one does not know whether God is One or Many.⁸⁹ However, this state characterizes the earliest stage of spiritual development; the gnostic, the one who experiences God's self-manifestation, does not suffer perplexity.⁹⁰ Even the prophet Noah was mistaken when he spoke to his people of only God's transcendence.⁹¹

The human being's knowledge of God is divided by Ibn al-ʿArabī into two parts: a. one's knowledge of God from the perspective of one's essence; and b. one's knowledge of God from the perspective of God who is manifested in one's essence.⁹² In order to know the true state of the world and God's attitude toward it, one must relinquish his intellect and be like an animal.⁹³ Also, using rational arguments does not lead the human being to true knowledge.⁹⁴

Still another outcome of the perception of the oneness of existence is the notion, from the perspective of metaphysics, that all religions are equal, because they are God's self-manifestation. The common denominator of all religions is the worship of God. God is worshiped in every form. The Greatest Master speaks of the god of belief (*ilāh fīl-i'tiqād*) which is peculiar to each people or group, because of their predisposition and circumstances. However, the human being should know that beyond the god of his belief, there is God, who is the source of all religions. For example, in prayer the Muslim should turn his face toward Mecca; however, he should know that God is everywhere, which actually means the possibility of other ways of worship.⁹⁵

One of the most important themes in the *Fuṣūṣ* is God's gifts which He gives either from His essence or from His names. God's gift from His essence is His self-manifestation to the human being. God's gifts stemming from His names are all the other benefits humanity receives, such as sustenance. Ibn al-ʿArabī also discusses the states of the human beings who request divine gifts and those who do not and the question of which of the two groups is preferable.⁹⁶

In the context of revelation, Ibn al-ʿArabī treats prophethood, which derives from God's Mercy.⁹⁷ He distinguishes between general prophethood

⁸⁷ *Fuṣūṣ*, ch. 22.

⁸⁸ *Ibid.*, chs. 22, 4.

⁸⁹ *Fuṣūṣ*, ch. 3; Izutsu, p. 69.

⁹⁰ *Fuṣūṣ*, ch. 4; Izutsu, pp. 85f.

⁹¹ *Fuṣūṣ*, chs. 3, 9, 22.

⁹² *Ibid.*, ch. 5; Izutsu, pp. 40f.

⁹³ *Fuṣūṣ*, ch. 22.

⁹⁴ *Ibid.*, ch. 12.

⁹⁵ *Ibid.*, chs. 8, 10, 24, 25.

⁹⁶ *Ibid.*, chs. 2, 16, 17.

⁹⁷ *Ibid.*, ch. 24.

(*nubuwwa ʿamma*) and legislative prophethood (*nubuwwat tashrīʿ*). The first kind of prophethood, also called *walāya* (sainthood, literally: proximity to God or friendship toward God), denotes the essential quality of one who is close to God and receives from Him revelations of any kind. Prophets, messengers and saints (*walī*, pl. *awliyāʾ*) share this quality. The second kind of prophethood is always connected with messengerhood and denotes the transmission of God's laws to peoples. Thus, every messenger is a prophet and hence has the quality of *walāya*, but not every saint is a messenger. Consequently, from the perspective of the *walāya*, no difference obtains between prophets, messengers and saints. However, whereas Muḥammad is considered the Seal of the Prophets (*khātam al-anbiyāʾ*) with respect to the legislative prophethood, he is not the seal of the saints, which means the one who brought the *walāya* to its highest level.⁹⁸ It is worth noting that Ibn al-ʿArabī regarded himself as the seal of the saints.⁹⁹ At the end of [chapter 14](#) on ʿUzayr, *walāya* appears as a principle preferable to legislative prophecy, and the author points out that after Muḥammad legislation was given to scholars. This is seemingly an allusion that legislation has not ended. No doubt, Ibn al-ʿArabī adopted his theory of the *walāya* from al-Ḥakīm al-Tirmidhī's teachings.¹⁰⁰

In the context of Jesus' prophecy, Ibn al-ʿArabī deals with miracles. Among these are, for example, the appearance of the angel Jibrīl in the form of a human being, his speaking to Mary, Jesus' procreation, and his speaking in the cradle and revivification of the dead.¹⁰¹ In contradistinction to what he says elsewhere,¹⁰² here Ibn al-ʿArabī expresses no reservation regarding the performing of physical miracles, very probably because they are recorded in the Sacred Books. In addition, our author also speaks of the spiritual miracle by which dead soul, a symbol of ignorance, is restored by divine knowledge to life.¹⁰³

As noted, the theory of aspects is not a doctrine developed by Ibn al-ʿArabī, but deduced from his words. This theory explains away contradictions found in our author's thought. The notion that God is both transcendent and immanent seems at first sight contradictory, for if God is ontologically and epistemologically beyond our perception, how can He be within the cosmos? And if, on the other hand, He is immanent, how can He be beyond our perception? Ibn al-ʿArabī solves this problem by asserting that from the standpoint of the intellect, that is, logical perception, He is transcendent; however, from the standpoint of His self-manifestation, He is immanent. The truth comprises both aspects. In like manner, God is the First and the Last. He is the First, because everything derives from Him, and He is the Last, because everything returns to Him.¹⁰⁴

⁹⁸ Ibid., chs. 2, 13–15, 17.

⁹⁹ Chodkiewicz, *Seal of the Saints*, ch. 9.

¹⁰⁰ Radtke and O'Kane.

¹⁰¹ *Fuṣūṣ*, chs. 15, 20.

¹⁰² Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 47–49.

¹⁰³ *Fuṣūṣ*, ch. 15.

¹⁰⁴ *Fuṣūṣ*, chs. 1–4, 22, 25.

Also the nature of God is twofold. From the aspect of His Essence, He is One, but from the aspect of His self-manifestation He is Many.¹⁰⁵ In the moral sphere, things are not different. From the perspective of metaphysics, as expressions of God's self-manifestation, good and evil things are not different from each other. However, judged by humans, one who does evil deserves punishment, and one who does good deserves reward.¹⁰⁶ Likewise, all religions are equal from the cosmic perspective, because religion means worship, and each people worship a certain god. Here, Ibn al-ʿArabī recommends humans to consider the equality of religions and have the capacity to know their common source.¹⁰⁷

One of the most important hendiadys, also known from other trends of thought, is the manifest (*ẓāhir*) and the hidden (*bāʿin*). For example, from the manifest perspective, throwing Moses into the river means putting him to death, yet, from the hidden perspective, water symbolizes knowledge; thus, Moses was thrown into the river in order to attain knowledge. The Greatest Master explains all Moses' and al-Khiḍr's acts in keeping with these two aspects.¹⁰⁸

These two aspects express one entity, the cosmos; the Real is the inward aspect of the cosmos, while the human being expresses its outward aspect.¹⁰⁹ Similarly, the human being's essence can be analyzed from two perspectives, humanity and animality, each having a different function in the human being.¹¹⁰

The present survey of Ibn al-ʿArabī's teachings in the *Fuṣūṣ* is, of course, not exhaustive, but aims to give the reader the principles of his thought, so that he will be able to understand the text. To attain a wider knowledge of the Greatest Master's ideas and worldview, one should consult, apart from the explanations, the references given in the footnotes.

¹⁰⁵ Ibid. ch. 7.

¹⁰⁶ Ibid., chs. 8,

¹⁰⁷ Ibid., ch. 10.

¹⁰⁸ Ibid., chs. 5, 25. For further discussion of this topic, see Sells, "Polished Mirror," and "Garden" (= chs. 3, 4 in his *Mystical Languages*).

¹⁰⁹ Affifi, I, p. 36.

¹¹⁰ *Fuṣūṣ*, ch. 24.

1 The bezel of the wisdom of divinity exists in the essence of Adam

Preface

(47) In the name of God, the Compassionate, the Merciful.

Praise be to God who has sent down from eternity (many) kinds of wisdom (*ḥikma*, pl. *ḥikam*)¹ upon the hearts² of the perfect humans (*kalim*)³ in a unique right way, even if the sects and religious communities vary because of the variety of nations. May God bless and protect him (Muḥammad) who bestows (on people) spiritual aspirations⁴ from the treasures of (His) generosity (*khazā'in al-jūd*)⁵ and kindness through the most valuable statements.

I saw God's Messenger in a vision (*mubashshira*)⁶ during the latter part of the month of Muḥarram in the year 627 (1229) in Damascus. Seizing in his hand a book, he said to me, "This is *Kitāb fuṣūṣ al-ḥikam* (the book of *The Bezels of Wisdom*); take it and bring it to people so that they might benefit from it." I said, "I hear and obey God, His Messenger and those in authority⁷ among us as we are commanded." Therefore, I implemented the Messenger's wish with sincere intention and pure aim and aspiration and made this book manifest as God's Messenger determined without increase or decrease. I asked God to include me, both in this (mission) and in all my states (*aḥwālī*), among His servants over whom the Devil has no authority.⁸ I also asked Him that in all that which my fingers may write, in all that which my tongue

1 For this term see Hikmet Yaman, *Prophetic Niche in the Virtuous City: The Concept of Hikmah in Early Islamic Thought*, Leiden and Boston 2011.

2 In Sufism the heart is the place in which revelations are received.

3 By this word he means the realities of prophets and God's friends. Jandī, p. 95. Affīfī, II, p. 4.

4 *Himma*, pl. *himmam*. For this term see SPK, p. 104 and index.

5 Ibn al-'Arabī devotes a long chapter (369) in the *Futūḥāt* to the issue of the treasures of generosity, entitled "The knowledge of the waystation of the keys to the treasures of generosity." It is also possible to understand this word as internal knowledge bestowed by God, or as God's names. Affīfī, II, p. 5.

6 SPK, p. 403, n. 18. *Sharḥ* (p. 12) interprets this word as correct vision or dream (*ru'yā ṣāliḥa*).

7 Qur'ān 4:59: "You who believe, obey God and the Messenger and those in authority among you." Trans. AH.

8 Cf. Qur'ān 14:22: "I had no power over you" (trans. AH), said the Devil. See also Qur'ān 16:99–100, 17:65.

may utter, and in all that which my heart may contain, to bestow only upon my mind glorified revelation (*ilqāʾ subbūhī*)⁹ and spiritual blowing (*naḥīh rūḥī*)¹⁰ through His protective support. (I asked this for the purpose) of my being a transmitter (*mutarjim*) and not one who writes according to his own thoughts (*mutaḥakkim*).¹¹ Consequently, those who learn it (the book), among the people of God (*ahl allāh*),¹² the people of contemplation, may be certain that it originates in (48) the Place of Sanctification (in God) that is exempt from personal interests¹³ in which deception is involved. I hope that God (*al-ḥaqq*),¹⁴ having heard my prayer, will accede to my call, for I shall convey (literally: cast into – *alqā*)¹⁵ only that which He conveyed to me, and I shall not send down (*unazzilu*)¹⁶ in this book anything except that which God sent down to me. I am neither a prophet nor a messenger, but only an heir (of prophets and messengers)¹⁷ preparing for the world to come (*li-ākhiratī ḥārith*).¹⁸

Hear from God!/And return to God!

When you hear what I bring/pay attention!

Then through understanding detail/the whole and combine the details into a whole

Then bestow it¹⁹ upon//its seekers and do not withhold (them from it)

This is the Mercy that/embraces you,²⁰ so make it known (to others)²¹

I asked God to be one of those who are given revelation and accept it, and of those who are restricted (*quyyida*)²² by the pure Muḥammadan Law and accept its

⁹ SPK, p. 35.

¹⁰ Ibid., p. 169.

¹¹ Literally: one who rules over his thoughts. *Sharḥ*, p. 14.

¹² These are the greatest friends of God, those who achieve unveiling in its true and extreme form. SPK, p. 388, n. 20; SDG, pp. XIV, 56.

¹³ Or interests of the lower soul (*nafs*). Austin, p. 46.

¹⁴ The Real or the Truly Real. SPK, p. 132.

¹⁵ For the use of *alqā* with the object “word” (*kalima*), see Qurʾān 4:171.

¹⁶ It is not by chance that Ibn al-ʿArabī employs here the verb *nazzala* (he sent down), because this verb designates the sending down of the Qurʾān, and our author regards himself as one who receives divine revelation, although he is neither a prophet nor a messenger, but God’s friend (*walī*).

¹⁷ Here he alludes to the famous tradition that “the scholars are the heirs of the prophets (*al-ʿulamāʾ warathat al-anbiyāʾ*).” Al-Ghazālī, *Iḥyāʾ*, Vol. IV, p. 98.

¹⁸ “Who so desires the tillage (*ḥarṭh*) of the world to come, We shall give him increase in his tillage . . .” (Qurʾān 42:20).

¹⁹ This word refers to “understanding” in the line above.

²⁰ This sentence is a clear echo of Qurʾān 7:156: “. . . My mercy embraces all things.” Trans. AH.

²¹ For the author’s poetry, see Denis E. McAuley, *Ibn ʿArabī’s Mystical Poetics*, Oxford 2012. Using poetry, which is regular in Ibn al-ʿArabī’s writings, is recorded in Sufism from its earlier time. See, for example, T. Graham, “Abū Saʿīd ibn Abī al-Khayr and the school of Khurasān,” in *The Heritage of Sufism*, Vol. I, pp. 96–106.

²² This sentence is reminiscent of al-Junayd’s dictum “Our knowledge (that is, mystical knowledge) is bound (*muqayyad*) by the Book (the Qurʾān) and the Sunna (Tradition). *Futūḥāt*, II, p. 41. Another version of this dictum reads “Our knowledge is built (*mushayyad*) by the Book and the Sunna.” Ibid., Vol. II, p. 337. Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 78f.

restriction and restrict (others). May God gather us in His group²³ as He made us part of His community. The **first (chapter)** which the Lord reveals to the servant is as follows:

The bezel²⁴ of the wisdom²⁵ of divinity exists in the essence²⁶ of Ādam²⁷

(48) The Real,²⁸ from the perspective of His Names,²⁹ wanted to see the essences of His uncountable Most Beautiful Names (*asmāʾ ḥusnā*),³⁰ as they really operate, or if you wish, say to see His Essence, in an all-inclusive being containing all of them and qualified by existence. Through this being, His mystery will be revealed to Him. That is, because one's self seeing is not like one's seeing oneself in another, which serves as a mirror for the seer. (The reason for this preference) is that the mirror reveals to the seer himself in a shape which is (49) given by the substrate (*maḥall*) which one observes. If such a substrate does not exist and does not appear to the seer, he cannot see himself.

²³ Very probably the author means by the phrase "God's group" God's people (*ahl allāh*) which denotes, as mentioned above, the greatest friends of God, or the highest rank of mystics.

²⁴ This word can also be translated as ring setting. Sometimes Ibn al-ʿArabī seems to refer to the stones rather than to the bezels. Sells, *Mystical Languages*, p. 248, n. 22.

²⁵ *Hikma* (wisdom) means the knowledge of things as they really are and acting accordingly. In this meaning it is identical to philosophy. The Sufis regard *ḥikma* as designating the hidden knowledge (*ʿilm al-bāṭin*), and Ibn al-ʿArabī follows them. Affifi, II, pp. 3f.

²⁶ The word *Kalima* denotes *ḥaqīqa* (essence) of a prophet, which amounts to an attribute of God. Suʿād al-Ḥakīm, p. 976. Also it designates a prophet. Affifi, *Mystical Philosophy*, pp. 72f. If by *kalima* we mean logos, that is, special traits of the prophets (Chittick, "Ibn ʿArabī's Summary," p. 4), then it is equivalent to essence. It is worth noting that in philosophical contexts one of the meanings of logos is the internal nature of something. Walbridge, *God and Logic*, p. 19.

²⁷ The perfect reality of Ādam, that is, the human kind, serves as a frame in which the divine wisdom is placed. In other words, humanity is the perfect place wherein all God's attributes are manifested. Likewise, each prophet's reality serves as a frame for an attribute of God. In other words, each prophet possesses a predisposition for a specific divine attribute. As noted above, it is also possible to understand *faṣṣ* not as a bezel but as a ringstone. This would not change the general idea of the inherence of God's attributes in prophets.

²⁸ The sentence begins with *lammā*, meaning because, but owing to the length of the sentence, this word cannot be rendered here and will be replaced later by "because of this idea."

²⁹ In Ibn al-ʿArabī's view, there are two aspects of God's Essence: a. the Essence, or the Self about which nothing can be said; and b. the Essence with respect to His Names and Attributes, which can be known. Here His Names wish to see themselves. Sells, "Garden," pp. 295f, n. 12; idem, "Polished Mirror," p. 137.

³⁰ Although God is qualified by ninety-nine names, Ibn al-ʿArabī says that they are infinite. It seems that the reason of his statement is the uncountable phenomena of the world which express His names. Since the phenomena are infinite, their sources, the names, are infinite. *Sharḥ al-Jandī*, p. 69. On the possibility that God's names are more than ninety-nine, see al-Ghazālī, *al-Maṣṣad al-asnā*, pp. 184–191.

(Because of this idea),³¹ the Real brought the whole cosmos into existence (*awjada*),³² an existence of an indistinct shape without a spirit in it, and it was like an unpolished mirror. According to God's customary rule, He does not make a substrate unless it receives the divine spirit, which is expressed by "breathing into it."³³ This breathing means the coming to be of a predisposition (*isti'dād*) of this created form to receive the constant revealed overflow (*fayḍ*) which has not ceased and will never cease. There is only a receptacle (*qābil*), which derives from His holy overflow (*fayḍ aqdas*).³⁴ All existents³⁵ come from Him, their beginning and their end, and "all things are brought back to God,"³⁶ just as they begin from Him.

(The revelation of) all things required the disclosure (*jalā'*)³⁷ of the mirror of the world. Ādam was equal to the clearness of this mirror³⁸ and the spirit of this form (that is, the mirror). The angels were among the faculties of this form, that is, the form of the world, which is expressed in popular terminology through "the Great Human Being." The angels relate to the world like the relationship between the spiritual and sensual faculties in the human structure (to the body). Each of these faculties is veiled through itself from seeing something better than its essence, for it claims that it (the human structure) has competence for every high position and exalted rank with God, because it has the divine all-comprehensiveness (*al-jam'iyya al-ilāhiyya*),³⁹ which goes back to the divine side (*al-janāb al-ilāhī*)⁴⁰ and to the side of the Reality of Realities (*ḥaqīqat al-ḥaqā'iq*), and with respect to the structure which possesses these qualities, (it goes back) to that which is required by the Universal Nature which comprises all the receptacles of the world, higher and lower.⁴¹

³¹ This is the alternative to the *lammā* mentioned above.

³² Although in our author's thought the creation of the world does not coincide with the usual orthodox approach of creation ex nihilo, he uses the terminology of this approach, such as *awjada* (he brought into existence), *ḥadatha* (it came into being), and *khalāqa* (he created).

³³ Qur'ān 11:123. Sells, *Mystical Languages*, p. 246, n. 11.

³⁴ The holy overflow is responsible for the production of the fixed entities (*a'yān thābita*), possible intelligible forms possessing potential power of becoming existents in the world, reminiscent of the Platonic ideas, which come into being in existence through the sacred overflow (*fayḍ muqaddas*). Whereas the first overflow is the Real's self-manifestation in the fixed entities, the second overflow is His self-manifestation in the concrete forms in the world. Affifi, II, pp. 8f. In themselves these things, that is, the objects of God's knowledge, are nonexistent. SDG, pp. XIXf.

³⁵ *Al-amr kulluhu* here designates the whole cosmos. *Sharḥ*, p. 22.

³⁶ Qur'ān 2:210.

³⁷ *Jalā'* may also mean the clearness of this mirror.

³⁸ That is, because in his essence he reflects all the ingredients of the world.

³⁹ SPK, p. 195.

⁴⁰ By "the divine side" Ibn al-'Arabī may mean God's names. Affifi, II, p. 10.

⁴¹ Humans reflect God's attributes, or the divine side (*al-janāb al-ilāhī*), the first intellect (*ḥaqīqat al-ḥaqā'iq*) and the Universal Nature (*al-ṭabī'a al-kullīyya*). Cf. Affifi, II, pp. 10f. Sells, "Garden," p. 312, n. 38.

This (idea)⁴² is not known by the intellect (*‘aql*) through rational observation (*naẓar fikrī*),⁴³ but rather this kind of perception originates only in divine unveiling (*kashf ilāhī*). Through this divine unveiling the foundation of the forms of the world which contain its spirits is known.

The (entity) mentioned above is called (50) a human being and the vicegerent (*khalīfa*)⁴⁴ (of God). As for his humanness, it derives from his comprehensive structure and his comprising of all the realities, (because) the human being (*insān*) relates to the Real (*al-ḥaqq* – God) as the pupil (*insān al-‘ayn*) relates to the eye, and through the pupil seeing (*naẓar, baṣar*) occurs. Hence, he is called *insān* (meaning human being and pupil), because through him the Real looks (*naẓara*) at His creation and has mercy (*raḥima*)⁴⁵ on them. This human being is both created in time and is eternal, coming into being and living forever.⁴⁶ He is both the separating and unifying principle (literally: word – *kalima*).⁴⁷ The world owes its existence to him. His relation to the world is like the relation of the bezel of the seal ring to the seal ring. The human being is the tool (literally: place or substrate) and the sign by which the King seals His treasure. Because of (this function) God calls him the vicegerent, for through him God preserves His creation, as the seal ring preserves the treasures. So long as the King’s seal is on the treasures, no one dares to open them, except with His permission. For this reason, God has appointed him as a vicegerent who preserves His possessions (*mulk*). So long as the Perfect Human Being remains, the world will not cease to exist.⁴⁸ Do you not see that when he disappears and the seal of the treasure of the world is broken, nothing of what the Real preserved in the treasure will remain, and all the parts which exist in it will go out being united with each other, and all of them will move to another world (*al-Ākhira*) and he (the Perfect Human Being) will be an everlasting seal on the treasure of another world.⁴⁹

⁴² This is the idea of a receptacle which contains all the forms of the cosmos.

⁴³ In theological and philosophical discussions, *fikra* in most cases designates syllogistic procedure. See, for example, the beginning of *Kitāb al-fikr* in the fourth volume of al-Ghazālī’s *Iḥyā’*.

⁴⁴ The notion that the human being is the vicegerent of God is attested in the Qur’ān (2:30).

⁴⁵ For the connection between *naẓar* and *raḥma*, see Qur’ān 3:77 and its commentary.

⁴⁶ By this sentence Ibn al-‘Arabī may mean either the eternal existence of the species against the transient life of each member of the species, or alternatively, the eternal form of human beings in opposition to the passing nature of their corporeal bodies. In any case, this seems to prove that the present chapter does not treat Ādam, but the human being in general. Takeshita, “The Theory of the Perfect Man,” p. 91. However, our author immediately refers to the Perfect Human Being, who is Ādam. Yet, as seen on pages 75, 76, 199, and 120–122 of the Arabic text, the Perfect Human beings are the Sufi gnostics. Takeshita, *ibid.*, pp. 93–97.

⁴⁷ Since the human being is the symbol of the cosmos, from one point of view he is divided into parts, while from another point of view he is one essence. See my article “Ibn al-‘Arabī’s Attitude toward al-Ghazālī,” in *Avicenna and His Legacy*, ed. Y. Tzvi Langermann, Turnhout, Belgium 2009, pp. 105–107.

⁴⁸ Chittick, “Ibn ‘Arabī’s Summary,” p. 8.

⁴⁹ The notion that God creates numerous worlds in which one hundred thousand Ādams have existed appears in the *Futūḥāt* (Vol. VI, pp. 81, 369), in one of Ibn al-‘Arabī’s visions. The Greatest Master seems to say that there is no possibility of nonexistence of

All that exists in the divine forms,⁵⁰ that is, (God's) names, appears in the human structure. Hence these forms attained the rank of being encompassed and included in the existence of the human structure. And through this existence God argues against the angels.⁵¹ So take care, because God teaches you a lesson through (telling you the story of) another, and think⁵² what is the reason for blaming someone. That is, the angels were neither aware of the structure of this vicegerent nor of the essential servitude (*ibāda dhātiyya*) required by the presence of the Real. For no one knows about the Real except that which is given to him by one's essence.⁵³ The angels neither had the comprehensive (nature) of Ādam nor perceived the divine names (51) which particularize his nature and through which God is glorified and sanctified. Moreover, the angels did not know that God has (other) names by which they can glorify and sanctify Him as Ādam did. This situation which we have mentioned overwhelmed them and caused them to say concerning the structure of the human being: "How can You put someone there who will cause damage and bloodshed?" (Qur'ān 2:30, trans. AH). These words express only quarreling and the essence of their behavior, that is, what they said regarding Ādam equals their attitude toward the Real. If their structure had not imposed on them such (an ignorance of God's names), having been unaware of this imposition (*wa-hum lā yash'urūn*),⁵⁴ they would not have said what they said concerning Ādam. If they had known their souls (or selves – *nufūs*), they would have known (their predisposition),⁵⁵ and if they had known, they would have been protected (*ʿuṣimū*) (from ascribing sins to the human being). Moreover, the angels did not cease disparaging Ādam, but added the claim that (contrary to Ādam) they glorify and sanctify God (Qur'ān 2:30). Ādam knew the divine Names which the angels did not know, hence they could neither glorify their Lord nor sanctify Him through these names as Ādam did.⁵⁶

The Real described to us what happened (between Him and the angels) so that we know it and behave toward Him accordingly. Consequently, we shall not claim what we have realized and encompassed by limited (knowledge). How can we make, without restrictions, comprehensive claims of what we have no experience

a world, because any world is a manifestation of God. A world always exists with the Perfect Human Being as its seal. Cf. Chittick, *Imaginal Worlds*, p. 90.

⁵⁰ Takeshita (*An Analysis*, p. 251, n. 48), basing himself on al-Kāshānī's and al-

Nabulusi's commentaries, reads here *ṣūra* (image), and not *ṣuwar* as in Affifi's text.

⁵¹ The angels opposed the existence of Ādam, because he would cause damage and bloodshed on earth. Consequently, God showed the superiority of Ādam to them, for He taught Ādam the names of all existents. Qur'ān 2:30–33. Cf. Sells, *Mystical Languages*, p. 67.

⁵² Read *wa-nzur* instead of *sa-anzuru*.

⁵³ Thus, through his own essence the human being learns about God.

⁵⁴ This phrase is taken from the Qur'ān (7:95 and others) and designates the state of unawareness or heedlessness.

⁵⁵ They would have known the limitations of their knowledge.

⁵⁶ According to Ibn al-'Arabī, everything behaves in keeping with its fix or immutable entity (*ʿayn thābita*), and the angels are no exception to this rule. Thus, the angels cannot be blamed for acting in accordance with their basic structure. Our author ignores this logical difficulty, which can be found in other parts of the *Fuṣūṣ*.

and knowledge, for we will only be disgraced? This is the divine lesson (*taʿrīf* – literally: information) through which the Real educates His servants, the well mannered, the faithful, the vicegerents.

Let us now return to the Wisdom mentioned above and say: Know that the universals (*al-umūr al-kullīyya*), even if they have no concrete existence in themselves, they are undoubtedly perceived and known by the mind (*fīʾl-dhihn*).⁵⁷ (Although) they are always hidden (*bāṭin*)⁵⁸ from the concrete existence (*wujūd ʿaynī*),⁵⁹ they determine and influence each concrete existent. Moreover, the concrete existents are related only to the universals, (by which) I mean the (fixed) entities of the concrete things. The universals are always intelligible in themselves. The universals are manifest⁶⁰ from the point of view of concrete existents and hidden from the point of view of their intelligibility. Every concrete existent is dependent on the universals, which cannot be disconnected from the intellect. The universals cannot exist in a concrete manner in such a way that (52) they cease to be intelligible. Whether the concrete existence is temporal or not, its relationship to the universal is one and the same. However, the universal serves as the source of the determining rule of the concrete existents according to the requirements of the latter's essences; (it is) like the relationship of knowledge to the knower and life to the living.⁶¹ That is because life and knowledge are intelligible realities which differ from each other. We also say concerning the Real that He has knowledge and life, and hence He is knowing and living. We say regarding the angel that he has knowledge and life, hence he is knowing and living, and the same applies to the human being. The reality of knowledge is one, as is the reality of life, and the relationship of each of them to the knower and living, respectively, is one.

Regarding the knowledge of the Real we say that it is eternal (*qadīm*), while the knowledge of the human being is brought into being (*muḥdath*). Consider the determining rule which the relationship (between the act and its agent)⁶² creates regarding the intelligible reality, and consider the connection between the intelligible and the concrete existents. Just as the knowledge determines that the entity in which it exists is called knower, so the knower (literally: the one who is described by knowledge – *al-mawṣūf bihi*) determines that the knowledge is brought into being regarding the knower who is brought into being, and that the

⁵⁷ For the kinds of existents, see *Inshāʾ al-dawāʾir*, pp. 7–27.

⁵⁸ Internal.

⁵⁹ Chittick understands this term as an entified existence, that is, existence which is not in the mind. SPK, p. 83.

⁶⁰ External.

⁶¹ Ibn al-ʿArabī seems to mean that, for example, the universal that is called knowledge entails the existence of one who knows, and this connection between the act (knowledge) and its subject (the knower) is part of the essence of knowledge. This paragraph on the universals is reminiscent of Aristotle's discussion on the universals. See, for example, *Metaphysics*, 1038a; D. M. Armstrong, *Universals: An Opinionated Introduction*, Boulder 1989.

⁶² By this phrase Ibn al-ʿArabī means the relationship between, for instance, knowledge and the knower.

knowledge is eternal regarding the eternal (entity). Each of the two (knowledge and knower) is both determining and determined.⁶³

It is known that even if the universals (*al-umūr al-kulliyya*) are intelligible, they have no concrete existence,⁶⁴ but only the (power) of determination, as they are determined by the relationship to the concrete existent.⁶⁵ The universals are determined by the concrete existents,⁶⁶ but it is inconceivable that they should admit particularization and division, for they exist in their essences in each entity they qualify, as humanity exists in each individual of this particular species, being neither particularized nor (53) divided by the multiplicity of the individuals. (Even though the universals are present in concrete existents), they (the universals) remain intelligible. If the connection between that which has concrete existence and that which lacks such existence is proved (*thabata*), therefore this would be a nonexistent relationship (*wa-hiya nisba 'adamiyya*),⁶⁷ then the connection between the concrete existents to each other is more easily perceived by the intellect, because the concrete existence unifies them, whereas in the former case (the connection between the concrete existents and the universals), there is no unifying element (*jāmi'*). Hence, there is a connection without a unifying element; however, a connection with a unifying element is stronger and more correct. There is no doubt that the bringing into being (*iḥdāth*) of that which is brought into being (*muḥdath*) and the need of the latter to a bringer into being (*muḥdith*) is proved, because the *muḥdath* is possible by virtue of itself.⁶⁸ Consequently, its existence derives from another, and it is connected to another with a connection of need (*irtibā' iftiqār*). The entity on which the *muḥdath* relies (for its existence) is undoubtedly a necessary existent by virtue of its essence (*bi-dhātihī*); for its existence, it does not need another entity. It is He (God) who bestows existence to this coming-into-being thing (*ḥādith*) by His essence and the *ḥādith* relies on Him (for its existence). Since God's Essence necessitates the existence of the *muḥdath*, the *muḥdath* is a necessary entity by virtue of God. Since the *ḥādith* relies on the entity from which it emerges, because of the

⁶³ In other words, the existence of knowledge in one entails one's being a knower, and the characteristic of the knower as brought into being or eternal entails the characteristic of knowledge as brought into existence or eternal.

⁶⁴ For Ibn al-ʿArabī concrete existence does not mean existence in the mind, but only existence outside one's mind, in the external world. I have no evidence that he knew of the doctrine of Abū al-Barakāt al-Baghdādī (d. after 1164), who thought that existence in the mind is one of the forms of concrete existence (*wujūd fī'l-a'yān*). *Al-Kitāb al-mu'tabar fī'l-ḥikma al-ilāhiyya*, Haydarabad 1939, Vol. III, p. 19.

⁶⁵ The knowledge of concrete existents determines the form of their universals.

⁶⁶ As he said above, the concrete existent may characterize the state of the universal.

⁶⁷ The author seems to say that the relationship between the concrete things and the universals are not seen but perceived by the intellect.

⁶⁸ A thing that is brought into existence is possible by virtue of itself and necessary by virtue of another. God is the necessary existent by virtue of itself (His essence), which means that no entity is the cause of His existence. In this characterization of the existents, Ibn al-ʿArabī follows other philosophers and theologians. See, for example, Ibn Sīnā, *Al-Shifā': al-ilāhiyyāt*, trans. M. E. Marmura, Utah 2005, Ch. 6; Al-ʿAmidī (d. 1233), *Ghāyat al-marām fī 'ilm al-kalām*, ed. Ḥasan Maḥmūd ʿAbd al-Laṭīf, Cairo 1971, pp. 48f.

essence of this entity, (this connection between the *ḥādīth* and its source) necessitates that the *ḥādīth* reflects the source's form. (This means) that each name and attribute of the source is ascribed to the *ḥādīth* except essential necessity (*wujūb dhātī*),⁶⁹ for the latter is inadmissible regarding the *ḥādīth*; although the *ḥādīth* is the necessary existent, it is necessitated by another, not by itself.

Moreover, you should know that since what we have said concerning the emergence of the human being in His form is right, God caused us to know Him through the observation of the *ḥādīth* and pointed out that He showed us His signs in the *ḥādīth*,⁷⁰ so we adduced evidence from ourselves about Him. The description through which we described Him was not but the description of ourselves, except for the unique essential necessity (which belongs to Him alone). Since we know Him through knowing ourselves and from ourselves, we ascribe to Him all that which we ascribe to ourselves. This (point is corroborated) by divine messages which come to us through the prophets (*tarājīm*).⁷¹ (In these messages) He described Himself for us through us. If we witness Him, we witness ourselves, and if He witnesses us, He witnesses Himself. We are doubtless many in terms of being (numerous) individuals and species. Even if one reality unites us, we definitely know that there is a difference through which individuals are distinguished from one another. If this (rule) did not exist, multiplicity would not subsist in one (entity). (54) Likewise, even if He describes us through what He describes Himself, that is, through all aspects, still there should be a difference, which is our need of Him for our existence and (the fact) that our existence depends on Him. This is because we are possible things, whereas He does not need that which we need. Consequently, it is right (to ascribe to) Him eternity and pre-existence, and to deny of Him antecedence, (which means) the beginning of existence from nonexistence. Although He is the First, antecedence is not ascribed to Him. For this reason, it is said of Him (He is) the Last.⁷² If His antecedence were antecedence in the sphere of limited existence, it would be impossible that He should be the Last existent, for there is no last possible thing, because the possible things (*mumkināt*) are infinite, hence there is no last possible thing.⁷³ He is the Last, only because everything goes back to Him, after it has been attributed to us. Hence, essentially He is both the Last and the First.⁷⁴

⁶⁹ This means being necessitated by virtue of its essence.

⁷⁰ Qur'ān 41:53: "We shall show them Our signs on the far horizons and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything?" (trans. AH). For the concept of signs (*āyāt*) in the Qur'ān and Islamic theology, see Abrahamov, "Signs," *Encyclopaedia of the Qur'ān*, ed. J. D. McAuliffe, Leiden 2006, Vol. V, pp. 2–11.

⁷¹ For this use see SPK, p. 330. On p. 47, the word *mutarjīm* (literally: translator) means transmitter.

⁷² Qur'ān 57:3: "He is the First and the Last, the Outward (*ẓāhir*) and the Inward (*bāṭin*)."

⁷³ The possible things have no end, for they reflect God's essence, which is infinite.

⁷⁴ Here Ibn al-ʿArabī expresses the notion of the twofold nature of God. Just as God is transcendent and immanent, depending on the aspect considered, in the same manner, He is the First and Last. He is the First, because all entities derive from Him, and He is the Last, because all entities return to Him.

You should know that God characterized Himself as the Outward and the Inward and brought the world into existence in two forms – invisible and visible – so that we might perceive the Inward through the invisible (things) in ourselves and the Outward through the visible things in ourselves.⁷⁵ And He described Himself through satisfaction (*riḍā*) and anger (*ghaḍab*), and brought the world into existence as containing fear (*khawf*) and hope (*rajāʾ*), so that (people) would fear His anger and hope for His satisfaction. And He depicts Himself as beautiful and possessing majesty, and hence brought us into existence with (the attributes) of reverence (*hayba*) and intimacy (*uns*).⁷⁶ In this manner (one should understand) all that is ascribed to God and all His names. He expressed (each) pair of attributes by His two hands,⁷⁷ which turn from Him toward the creation of the Perfect Human Being, because he combines the realities of the world and its individual things. That is, because the world is visible (literally: witness – *shahāda*) and the vicegerent is invisible,⁷⁸ therefore the Ruler (God) is veiled. The Real describes Himself as (concealed) through dark veils, which are the natural bodies, and through luminous veils, which are the subtle spirits.⁷⁹ The universe is either dense (*kathīf*) or subtle (*laṭīf*), and it veils itself, hence it cannot perceive the Real as it perceives itself. It does not (55) cease (to be covered) by a veil which is not removed, knowing (*maʿa ilmihi*) that because of its need for its creator, it is distinct from Him. Moreover,⁸⁰ it has no part in the essential necessity which characterizes the existence of the Real, hence it will never perceive Him. The Real will never be known by the universe, either by mystical experience (*dhawq*) or by physical witness (*shuhūd*), for the created in time has no part in (the knowledge of the eternal).

God combined in Ādam (the pair of contradictory traits) to honor him. For this reason He said to Iblīs: “What prevented you from prostrating to (the human being) that I created with my two hands?” (Qurʾān 38:75) (Iblīs did not prostrate himself), because Ādam combined in himself two forms: the form of the cosmos and the form

⁷⁵ Since the structure of the human being reflects the cosmos, his hidden parts correspond to the cosmos’s hidden parts and the same applies to his manifest parts. *Al-tadbīrāt al-ilāhiyya fī iṣlāḥ al-mamlaka al-insāniyya*, in *Kleinere Schriften des Ibn al-ʿArabī*, ed. H. S. Nyberg, p. 108; trans. T. S. al-Jerrahi al-Halveti, *Divine Governance of the Human Kingdom*, Louisville 1997, pp. 9–11.

⁷⁶ One reveres God because of His majesty and wishes to be an intimate friend of God because of His beauty. Ibn al-ʿArabī wrote an epistle entitled *Kitāb al-jalāl waʾl-jamāl*. *Rasāʾil*, I, no. 2.

⁷⁷ Here Ibn al-ʿArabī finds a solution to the anthropomorphic expression in Qurʾān 38:75, which reads: “God said: ‘Iblīs, what prevents you from prostrating to (the human being) that I created with my two hands (*bi-yadayya*) . . .’” God’s two hands symbolize each pair of His attributes.

⁷⁸ The explanation of the invisibility of the vicegerent appears immediately.

⁷⁹ The notion that God is veiled by seventy veils of light and darkness is based on a ḥadīth. Al-Ghazālī, *Mishkāt al-anwār*; *The Niche of Lights: A Parallel English-Arabic text, translated, introduced, and annotated by David Buchman*, Provo, Utah, 1998, p. 44.

⁸⁰ The text reads *wa-lakinna* (but, however), which does not make sense here.

of the Real; both are the two hands of the Real, while Iblīs is part of the cosmos which does not possess this combination. Therefore, Ādam was vicegerent, and if he were not manifest in the form of that which made him vicegerent for the purpose of his vicegerency, he would not be vicegerent. And if he did not combine in himself all that which the subjects, for whose sake he was made vicegerent, require from him, because they depend on him and hence he must implement what they need, he would not be their vicegerent. Consequently, vicegerency is valid only regarding the Perfect Human Being. Therefore, God created his manifest form from the realities of the cosmos and its forms, and his invisible form in the form of God. For this reason, God said of him: “I was his hearing and seeing,” and He did not say, “I was his eye and ear.”⁸¹ He made a distinction between the two forms. (Just as the Real is in the Perfect Human Being), He is in each existent of the cosmos in the (same) measure that the reality of each existent requires. However, no existent possesses the combination (of traits) possessed by the vicegerent. He gained (this status of vicegerency) only because of this combination.

If the Real did not pervade the existents through (His) form, the cosmos would not exist. Likewise, if the universal intelligible realities did not exist, the concrete existents would not be determined.⁸² Hence, from this truth (mentioned above) (we learn) the cosmos’s need of God for its existence.

(56) All things need (God) and cannot dispense with (Him)/this is the truth that we express plainly

If you mention He who does not need (anything)/you know whom we mean

Everything is connected to everything without/ being separated, (so) learn from me what I say.

Now you know the wisdom of the creation (*nash’a*) of Ādam, that is, his external form, and you know the creation of his spirit, that is, his internal form, and this is the truth regarding creation.⁸³ And you know the creation of his position which is the combination (of traits) that made him worthy of the vicegerency. Ādam is the single soul from which God created the human species. This (is attested) in God’s saying: “Mankind, fear (*ittaqū*)”⁸⁴ your Lord, who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women . . . (Qur’ān 4:1, trans. Arberry). His saying “fear (or beware)

81 Eye and ear are external and hence perceptible, while hearing and seeing are internal and hence imperceptible. The author refers to the tradition of supererogatory acts (*ḥadīth al-nawāfil*), according to which God rewards the believer who performs such acts “by becoming the hearing with which he hears, the seeing with which he sees . . .” Bukhārī, Vol. LXXXI, no. 38 (6502). Sells, *Mystical Languages*, p. 69. Ibn al-‘Arabī, *Divine Sayings*, p. 70.

82 For its existence the cosmos first needs God’s spirit (form) and second universal realities (ideas or the fixed entities – *a’yān thābita*), which establish the forms of the existents.

83 Read: *al-ḥaqq fī’l-khalq. Sharḥ*, p. 38. Reading *fa-huwa al-ḥaqq al-khalq* (Affīfī’s edition) means “thus, he (Ādam) is both the Real and the creation,” which coincides with the present context.

84 *Ittaqū* may also mean “beware.”

your Lord” (means) make your external side a protection for your Lord⁸⁵ and your internal side, that is God, a protection for you.⁸⁶ That is because the attitude toward human behavior consists of blame and praise; you should protect Him from blame (do not blame Him) and protect yourselves from praise (do not ascribe to yourselves praise), (only) then will you be well mannered and knowers.

Then, God showed Ādam what he placed in him, and he made it abide in two aspects relating to Ādam: the first aspect is the world and the second is Ādam and his progeny,⁸⁷ explaining the grades (of his progeny).

(The author) said: Since God showed me in secret what he placed in this great progenitor, I have recorded in this book what he established for me, not all of what I have been taught, for this (all the knowledge I was given) cannot be included in a book or in the world existing now. The following is what I witnessed, that is, what God’s messenger deposited in this book as He established it for me:

1. The Wisdom of Divinity exists in the Essence of Ādam; This is the present chapter.
2. The Wisdom of Expiration exists in the Essence of Seth (Shīth);
3. The Wisdom of Transcendence exists in the Essence of Noah (Nūh);
4. The Wisdom of Holiness exists in the Essence of Enoch (Idrīs);
5. The Wisdom of Excessive Love exists in the Essence of Abraham (Ibrāhīm);
6. The Wisdom of Reality exists in the Essence of Isaac (Ishāq);
7. The Wisdom of Loftiness exists in the Essence of Ishmael (Ismā‘īl);
8. The Wisdom of Spirituality exists in the Essence of Jacob (Ya‘qūb);
9. The Wisdom of Light exists in the Essence of Joseph (Yūsuf);
10. The Wisdom of Unity exists in the Essence of Hūd;
11. The Wisdom of Opening exists in the Essence of Šālīḥ;
12. The Wisdom of the Heart exists in the Essence of Shu‘ayb;
13. The Wisdom of Spiritual Power exists in the Essence of Lot (Lūṭ);
14. The Wisdom of Predetermination exists in the Essence of Ezra (‘Uzayr);
15. The Prophetic Wisdom exists in the Essence of Jesus (‘Īsā);
16. The Wisdom of Mercy exists in the Essence of Solomon (Sulaymān);
17. The Wisdom of Existence exists in the Essence of David (Dā‘ūd);
18. The Wisdom of Breath exists in the Essence of Jonah (Yūnus);
19. The Wisdom of the Unseen exists in the Essence Job (Ayūb);
20. (58) The Wisdom of Majesty exists in the Essence of John (Yaḥyā);
21. The Wisdom of the Dominion exists in the Essence of Zakariah (Zakariyya);
22. The Wisdom of Intimacy exists in the Essence of Elias (Ilyās);
23. The Wisdom of Virtue exists in the Essence of Luqmān;
24. The Wisdom of Leadership exists in the Essence of Aaron (Hārūn);
25. The Wisdom of Exaltation exists in the Essence of Moses (Mūsā);
26. The Wisdom of Recourse exists in the Essence of Khālīd;
27. The Wisdom of Uniqueness exists in the Essence of Muḥammad.

⁸⁵ Probably by this phrase Ibn al-‘Arabī means that God is protected from any accusation concerning human behavior which derives from the humans’ external aspect. In other words, beware of ascribing to God your sins. *Sharḥ*, p. 38.

⁸⁶ You are not responsible for the good deeds which emanate from you. Do not ascribe them to yourselves, but to God.

⁸⁷ Ādam reflects in his essence the whole cosmos, and in addition he is the source of all generations to come.

The bezel of each kind of wisdom is the essence ascribed to it.⁸⁸ In the kinds of wisdom I mentioned in this book, I limited myself to what was established in the Source of the Book (*umm al-Kitāb*).⁸⁹ I copied what the Messenger dictated to me and did not go beyond what was established for me. Even if I wished to increase (the contents given to me) I would not be able to do so, for God's presence (*ḥaḍra*) prevents this action. It is God Who grants success, and there is no Lord except Him.

⁸⁸ Very probably, by "it" the author means each prophet, although the pronoun of *ilā* (to) is in the feminine (*ilayhā*), Ibn al-ʿArabī might have thought on the reality (*ḥaqīqa*) of a prophet to which the essence is ascribed.

⁸⁹ Qurʾān 43:4, 13:39, trans. AH. The source of the book is equivalent to the Preserved Tablet, the heavenly scripture, from which the Qurʾān was taken. This is another allusion of Ibn al-ʿArabī to the divine character of the *Fuṣūṣ* and to his status as one who, like prophets, receives revelation from Heaven.

2 The bezel of the wisdom of expiration¹ exists in the essence of Seth

Know that the external gifts and grants in the world, which are (given) through people and not through them, are divided into two kinds: gifts deriving from the Essence (of God) and gifts deriving from His Names. The people of mystical experience (*ahl al-adhwāq*) distinguish between them. Also, the two kinds of gifts (are given) in answer to a specific or a nonspecific request. (Moreover), there are gifts, whether of the Essence or of the Names, which are (59) (given) without request. One who wants a specific gift will ask: “O my Lord, give me such a thing, and he will specify a certain thing, not another.” One who wants a nonspecific gift will say: “Give me what You know is in my (best) interest for any part of my being, whether subtle or dense,” without specifying a certain thing.

Those who ask are divided into two kinds: those who are motivated to ask because of natural (inclination) to hasten (matters) (*istījāl tabīʿī*), for the human being was created hasty (*khuliqa ‘ajūlan*);² and those who are urged to request, for they know that there are things belonging to God that cannot be attained (except and) only after a request. And he (one of this group) says (to himself) perhaps what we ask God is of this kind. Hence, his request (expresses) a precautionary measure, because of the possibility that there are things which God can give (but) only on request. That is because he cannot know what God knows, nor can he know what his predisposition (*istīdād*) permits him to receive, because one of the obscure objects of knowledge (*aghmaḍ al-maʿlūmāt*) is (knowing) one’s predisposition in each instant at that moment. However, if the predisposition did not make him request (something), he would not request (it).

The best knowledge attained by the People of Presence (*ahl al-ḥudūr*) with God,³ who do not know (their predisposition), is the knowledge of (their gift) at the moment of its reception. Because they are present with God, they know what God grants them at this time and that they receive it through their predisposition.

1 After stating in the [first chapter](#) that Ādam’s role was to unify all the realities in himself, the [second chapter](#) ascribes to Seth God’s self-manifestation of His power of creation, which is exemplified in the act of expiration (*naḥīth*).

2 This sentence is a combination of two Qur’ānic verses: “. . . Man is ever hasty” (*wakāna al-insān ‘ajūlan* – Qur’ān 11:17) and “Man was created hasty . . .” (*khuliqa al-insān min ‘ajal* – Qur’ān 21:37).

3 SPK, p. 105.

They are divided into two kinds: those who know from what they have received (what) their predisposition is, and those who know from their predisposition what they may receive. The latter is more complete than the former. Among those who belong to the second kind are certain people who ask, neither because they want to hasten (the reception of the gift) nor because there are many possible things (to be given), but only to obey God's command in His saying: "If you call on Me, I will answer you" (Qur'ān 40:60). Whoever does so is a pure servant. That is because this requester (*al-dā'i*) has no aspiration (*himma*),⁴ whether specific or not, which is connected with what he requests, but he wishes to obey his Lord's command. If his state requires (making a) request, he will ask servanthood (*'ubūdiyya*), and if his state requires the entrusting (of his affairs to God) and silence, he will be silent. Job (Ayūb) and others were afflicted by suffering, and they did not ask God to remove their affliction. (60) Then, at another time, their state required them to request the removal of it, and God removed it from them.

Hastening or slowing down the answer (depends) on the predetermined answer appointed by God for those who ask. If the request fits the moment predetermined for its answer, God hastens to answer, and if the time (of request) is delayed, whether in this world or until the world to come, the answer is also delayed. (What is delayed is) the thing requested, not the answer, for God is at the human being's service, hence you should understand this.⁵

By the second kind of request, "There are (gifts) that are given without request," I mean an articulated request, for essentially there must be a request, whether through articulation, a spiritual state, or a predisposition. Likewise, undefined praising (*ḥamd muṭlaq*)⁶ is never valid unless it is articulated; however, a spiritual state necessarily restricts praising when it refers to a (specific) meaning. The (knowledge) which urges you to praise God is the (knowledge) which limits (your praise) through a name of action (*ism fi'l*) or of transcendence (*ism tanzīh*).⁷ One is not aware of one's predisposition, but of one's spiritual state, because one knows the motive which is the state, for predisposition is a more hidden (form of) request. Only the knowledge that God predetermined (their actions) prevents such people from requesting God. They prepare their substrate to receive whatsoever comes from God, their souls and their aims being concealed from them.⁸

⁴ See p. 14, n. 4.

⁵ If all things and events are predetermined by God, then the suitability of the request to the answer is also determined. Thus, there is no possibility of man's choosing his actions freely in this system. Even one's thoughts and evaluations regarding one's actions can be considered as decreed by God.

Dr. Avraham Elqayam suggests that the word *ifham* ("understand"!) signifies the end of an esoteric or profound discussion that one should deliberate on. See, for example, ch. 12, 14, 17.

⁶ By this phrase, Ibn al-'Arabī may be suggesting general praise, like "you are good," without particularizing a specific trait.

⁷ When one knows God's names and actions, one praises Him by using words that are connected with these names.

⁸ They are not aware of their feelings and objectives, for they are waiting only for God's gifts.

Among those persons there are those who know that God's knowledge of them in all their states equals the knowledge of their fixed entity before their existence. They know that the Real does not confer (on the concrete entities) but what the fixed entity⁹ confers and they know the source of God's knowledge of them.

Among the people of God (*ahl allāh*),¹⁰ this kind of people (who do not request) are higher and more receptive to revelation than others, because they perceive the mystery of God's predetermination (*sirr al-qadar*).¹¹ They are divided into two groups: those who know it (the mystery) in a general way (*mujmalan*), and those who know it in a detailed manner (*mufaṣṣalan*). One who knows it in a detailed way is higher and more complete than one who knows it in a general way, for the former knows that which God knows about him, whether through God's notification to him of the knowledge latent in his fixed entity or His revelation to him of his fixed entity whose states are endless and ever-changing. (61) Such a one is higher than the one who knows in a general way. That is because his knowledge of himself is like God's knowledge of him, for the source of knowledge is one.¹²

However, from the point of view of the servant, (his knowledge of himself) derives from God's previous providence, which consists of God's revelation to him of all the states of his entity.¹³ When God makes the created being know the fixed states of his entity, he knows them as (concrete) existents, and he cannot know them in the state of their absence (from concrete existence),¹⁴ for they are essential relationships¹⁵ (*nisab*) having no form. In this respect we say that the two kinds of knowledge (God's and the human being's) are equal and originate in God's previous providence. That is why God said: "(We will try you) until we know (which of you do his best)" (Qur'ān 47:31). The phrase "until we know" has a very clear meaning, not as the meaning imagined by those who have no mystical inclination (*mashrab*). The best the one who holds God's transcendence (can do) is to state that the cause of the created knowledge is its connection (to the created beings). In the gift issue, this would be the best way of the rationalist, if he did not affirm knowledge as something added to God's essence and ascribed the connection to the created beings and not to the Essence. Through this (direction), the

⁹ See p. 17, n. 34.

¹⁰ See p. 15, n. 12.

¹¹ The mystery of God's predetermination is based on the following tradition: "Do not speak of anything relating to *qadar*, for it is God's secret, so do not disclose God's secret." Al-Lālakā'ī, Abū al-Qāsim Hibat Allāh ibn al-Ḥasan, *Sharḥ uṣūl 'ittiqād ahl al-sunna wa'l-jamā'a min al-kitāb wa'l-sunna wa-ijmā' al-ṣaḥāba wa'l-tābi'in min ba'dihim*, ed. Aḥmad Sa'd Ḥamdān, Makka AH 1402 (AD 1981), Vol. II, p. 629. B. Abrahamov, *Islamic Theology – Traditionalism and Rationalism*, Edinburgh 1998, p. 10.

¹² It is one's fixed entity.

¹³ Our author testifies to his own experience of receiving God's revelation on his future states and acts. Hirtenstein, *The Unlimited Mercifier*, p. 127.

¹⁴ He knows them only as they appear in concrete forms and not as ideas in God.

¹⁵ By relationships Ibn al-'Arabī means attributes (*ṣifāt*). SPK, p. 52. Thus, the fixed entities or the archetypes are like God's attributes; that is, they are not concrete spiritual beings, which would injure God's absolute unity.

rationalist is distinguished from the Verifier, the one, among the people of God, who receives revelation and has the capability of finding (*wujūd*) the truth.¹⁶

Let us now return to the (subject) of (divine) gifts, which we say derive either from God's Essence or Names. As for the gifts and donations which come from the Essence, they always originate in divine revelation. Revelation originating in the Essence is always only through the predisposition of the recipient of the revelation, not through any other way. Thus, the recipient of revelation sees only his own form in the mirror of the Real; he does not see the Real, and it is impossible to see the Real, although he knows that he sees his form only in the Real. This is comparable to a mirror in the concrete existence; if you see a form in it, you will not see the mirror itself, although you know that you see forms or your form only in it.¹⁷ God manifests this as a simile of the revelation of His essence (62), so that the recipient will know that he does not see God. There is no simile closer and more similar to vision and revelation than this. When you see a form in the mirror, try as you may to see the substance of the mirror, you can never see it. This is so true that some people, who perceived such a phenomenon concerning the forms seen in mirrors, thought that the form observed is placed between the beholder and the mirror. This is the best (theory) that can be known, though the matter is as we have said and thought. We have explained it in *al-Futūḥāt al-makkiyya*.¹⁸ If you have tasted this matter, you have tasted the utmost degree (of knowledge) beyond which no higher degree (can be reached by) the created being. Hence, do not strive and weary yourself (by trying) to ascend to a higher degree than this, for He is not there at all, and beyond this degree there is only pure non-existence (*al-ʿadam al-mahd*). God is your mirror, through which you see yourself, and you are His mirror through which He sees His names and the manifestation of their rules, and these names are nothing other than Himself.¹⁹

The matter became confused and obscure: Some of us are ignoramuses and say: "The inability to perceive is perception." Some others among us know, but say nothing at all, and this is the best reaction (literally: saying): knowledge causes them to be silent, not incapable. (One who is silent) is the best knower of God. This knowledge belongs only to the Seal of Messengers and the Seal of God's Friends (or Saints). None of the prophets and messengers can perceive (this knowledge),

¹⁶ The question is how to explain God's knowledge of the entities which are brought into being. In other words, how this knowledge is related to God without infringing on His eternity and unity. The verifier knows by revelation that God's eternity and unity are not impaired, while the rationalist knows the same idea by ascribing the change in knowledge not to God but to the created beings. God knows from eternity what will exist and act in the cosmos, and there is no change in his knowledge. *Futūḥāt*, ch. 411, Vol. 7, pp. 23f.

¹⁷ Exactly, when you focus your gaze on the form in the mirror, you do not see the mirror, although you are aware of its existence.

¹⁸ *Futūḥāt*, Vol. I, p. 249 (ch. 17).

¹⁹ The last phrase echoes the Ibn Kullab's theory of God's attributes, according to which the attributes are neither identical to God's essence nor other than His essence. Wolfson, *The Philosophy of the Kalam*, pp. 208f. This doctrine was adopted by the Ash'arites, as attested by Ibn al-ʿArabī. *Futūḥāt*, Vol. V, p. 406 (ch. 360).

except through the light-niche (*mishkāṭ*)²⁰ of the Seal of Messengers. (Likewise) none of God's Friends can perceive it, except through the light-niche of the Seal of God's Friends, so that the messengers do not perceive it – even when they perceive it – except through the light-niche of God's Friends. That is, because messengerhood and prophecy – I mean the prophecy of legislation and its messengerhood – come to an end, while sainthood (*walāya*) never ends.²¹ Because the messengers are God's Friends, they do not perceive that which we have mentioned, except through the light-niche of the Seal of God's Friends, the more so concerning those who are more inferior than God's Friends. Even if the Seal of God's Friends follows the Law promulgated by the Seal of Messengers, this does not infringe his (Muḥammad) status nor contradict that which we have said, for from one vantage point he is inferior as he is superior from another. Accounts that appear in our plain religious sources (*ẓāhir sharʿinā*) (63) as regards the superiority of ʿUmar's judgment of Badr's prisoners²² and the pollination of palms²³ support our view.

The perfect one is not necessarily superior in every respect and rank. People consider superiority in terms of the degree one can know God and (strive) to achieve this end. They must not think about the contingent beings. Understand what we have said!

The Prophet likened prophethood to a complete brick wall, except for one brick, and he was the (missing) brick. Muḥammad saw only one missing brick, while the Seal of God's Friends (*khātam al-awliyāʾ*), who necessarily experienced this vision of the Prophet's likening, saw two missing bricks, one made of gold and the other of silver. He saw that when these two bricks are in place, the wall is complete, and when they are missing, the wall is incomplete. He necessarily regarded himself as the two missing bricks needed to complete the wall.

The reason that entails his seeing two bricks is his following outwardly the Law of the Seal of Messengers, and this is the place of the silver brick. It is the outward aspect, (meaning) the rules that he follows. In like manner he learns from God inwardly that which he follows outwardly, for he necessarily contemplates things as they really are.²⁴ Regarding the inward aspect, this is the place of the golden brick. He and the angel, who reveals (messages) to the Messenger, acquire their knowledge from the same source.

If you understand what I have pointed to, you will attain beneficial knowledge of everything. That is because every prophet from Ādam to the last prophet has acquired his knowledge from the Niche of the Seal of Prophets. Even if the corporeal existence of a prophet comes late, (64) his reality (*ḥaqīqa*) always exists, and

²⁰ Cf. Qurʾān 24:35. When a lamp is placed in a niche, the light becomes stronger.

²¹ *Walāya* (proximity to God, friendship, sainthood) is the basic trait of prophets and saints. As such, it never ends, because nearness to God never ends. Chodkiewicz, *Seal of the Saints*, ch. 3.

²² Qurʾān 8:67–68; Ibn Kathīr, *Tafsīr al-qurʾān al-ʿaẓīm*, Beirut 1970, Vol. III, pp. 345f.

²³ A. Guillaume, *Life of Muhammad*, Oxford 1955, p. 301.

²⁴ By this Ibn al-ʿArabī means that the Seal of God's Friends contemplates both the internal and the external aspect of God's Law.

the (following) saying of the Prophet (corroborates this idea): “I was a prophet when Ādam was between the water and the clay.”²⁵ Others became prophets only when they were sent. Likewise, the Seal of God’s Friends became God’s Friend while Ādam was between water and clay, and others became God’s Friends only when they fulfilled the conditions of God’s Friendship (*walāya*); that is, the divine qualities they assumed, because God called Himself the Praised Friend (*al-walī al-ḥamīd*).²⁶

As regards his *walāya*, the Seal of Messengers relates to the Seal of God’s Friends as the prophets and messengers relate to the Seal of God’s Friends, for he (Muḥammad) is God’s friend, messenger and prophet.

As for the Seal of God’s Friends, he is the *walī*, the heir who learns from the (divine) source and witnesses (all) the ranks (of being or of God’s Friends). The *walāya* is one of the merits (*ḥasana*) of the Seal of Messengers, Muḥammad, the first in the community and the lord of Ādam’s offspring regarding the opening of the gate of intercession (*shafā’a*).²⁷ Only Muḥammad among the prophets was assigned to this state of intercession. In this unique state he precedes the Divine Names, for the Merciful (*al-raḥmān*) does not intercede with the Avenger of the people of trial (*ahl al-balā’a*)²⁸ until intercession is made with them. Muḥammad attained supremacy in this unique rank. He, who understands the spiritual degrees and stations,²⁹ will not find it difficult for him to accept this idea.

As for the gifts deriving from God’s names, know that God’s bestowal (of these gifts) on his creatures shows His mercy toward them; all these gifts derive from His names. (This mercy is divided into two kinds.) Either it is pure mercy such as good and pleasant sustenance in this world, which is (also) pure in the Resurrection.³⁰ The name the Merciful (*al-raḥmān*) gives this sustenance, and it is a merciful bestowal. Or it is a mixed³¹ mercy, such as drinking repugnant medicine which, however, relieves. This is a divine bestowal which cannot be made except through one of the guardians of the names. Sometimes God bestows on the servant (a gift) through (His name) the Merciful, and the gift is free of a mixture which does not fit the servant’s nature at a certain time, or does not cause the attainment of his aim, or something similar. Sometimes God bestows (65) (a gift) through

²⁵ I did not find this tradition in the canonical collections. For a similar tradition, see SPK, p. 239.

²⁶ Qur’ān 42:28.

²⁷ According to Muslim dogma, no Muslim who carried out a grave sin (*kabīra*) would stay forever in Hell, because the Prophet would plead for him. Al-Ājurri, *Al-Sharῑ’a*, ed. Muḥammad Ḥāmid al-Fiqī, Beirut 1983, pp. 331–359.

²⁸ I assume that by this phrase the author means “the people of Hell” with whom intercession is made.

²⁹ Ibn al-‘Arabī may allude to his view that an individual can excel another in one aspect and be inferior in another.

³⁰ Probably by “pure” the Greatest Master means that this sustenance was not obtained by unlawful acts or, and this seems most likely, that it is not a mixture of pleasant and unpleasant things.

³¹ It is a mixture of pleasant and unpleasant things.

(His name) the All-Encompassing (*al-wāsiʿ*),³² so that (His bestowal) is general, or through (His name) the Wise (*al-ḥakīm*) to serve the best interests (*al-aṣḥaḥ*) (of the people) at a certain time. Or He may bestow through His name the Bestower (*al-wahhāb*) in such a way that the recipient is not obliged to respond either by (expressing) gratitude or carrying out an action. Or He may bestow through His name the Almighty (*al-jabbār*), as it relates to a certain place (*mawṭin*) and its requirements.³³ Or He may bestow through His name the Forgiver (*al-ghaffār*), observing the true state (of the sinner). If the sinner deserves punishment, He will forgive him, and if he does not deserve punishment, he will protect him from a sin. Hence he will be called “immune” (*maʿṣūm*), “protected from sins,” and other names of a similar kind.

The giver is God, because He is the guardian of His treasuries. He brings forth (gifts) only in a known measure (*qadr maʿlūm*) and only in a name unique to each gift. “He gives everything its (appropriate measure of) creation (*khalqahu*)”³⁴ (Qurʾān 20:50) according to the name Just (*ʿadl*) and other names like it.

God’s names are infinite, because they are known through the infinite things which derive from them, even if their sources are finite principles; that is, the foundations of the names (*ummahāt al-asmāʾ*) or the presences of the names (*ḥaḍarāt al-asmāʾ*).³⁵

Truly, there is only one Reality (*ḥaqīqa*) which receives all these relations and attributions which are called the Divine Names. The Reality grants to every name, which appears endlessly, an essence (*ḥaqīqa*)³⁶ by which a name is distinguished from (all) others. This peculiar essence constitutes the name itself, not (the characteristics) the name shares with others. Likewise, gifts differ from each other through their distinctive characteristics (*shakhsiyya*); even though they derive from the same source, it is known that each differs from (all) others. The reason for this is the distinction of the names, for a thing never repeats itself because of the expansion of the divine domain. This is the truth on which one relies (*yuʿawwalu ʿalayhi*).³⁷

This is the knowledge of Seth. Seth’s spirit supplies any spirit that talks (66) about this (idea) with this knowledge, except for the Seal’s spirit, because the Seal

³² For this name see, for example, Fakhr al-Dīn al-Rāzī, *Sharḥ asmāʾ allāh al-ḥusnā*, ed. Taha ʿAbd al-Raʿuf Saʿd, Beirut 1990, pp. 282–284.

³³ By this the author may mean God’s control over every place on earth.

³⁴ SDG, pp. XXIVf.

³⁵ By the foundations (literally: the mothers) of the names, Ibn al-ʿArabī very probably means the seven basic attributes: the Living (*ḥayy*), the Omniscient (*ʿalīm*), the Willer (*murīd*), the Omnipotent (*qādir*), the Speaker (*mutakallim*), the All-Seeing (*baṣīr*), and the All-Hearing (*samīʿ*). And by the presences of the names, he may mean the ninety-nine most beautiful names of God.

³⁶ It is worth noting that Ibn al-ʿArabī uses the same terms with different meanings even in the same paragraph. Here the Reality designates God, whereas *ḥaqīqa* in the context of God’s names means the essence of the name. For this phenomenon, see Addas, p. 208.

³⁷ Cf. the title of one of Ibn al-ʿArabī’s books: The Book of Things One Must Not Rely On (*lā yuʿawwalu ʿalayhi*). *Rasāʾil*, I.

receives this knowledge (literally: the material – *al-mādda*) only from God, not from a spirit. Moreover, it is from the Seal's spirit that this knowledge (passes) to all the spirits. If the Seal does not comprehend this (procedure) through himself at the moment of the composition (*tarkīb*) of his material body, he knows all this, as it is, through his essence and rank. From the point of view of his material composition, he is ignorant. Thus, he is the knower and the ignorant (at the same time). He is described through contraries, just as the Source (God) is described as the Beautiful and the Majestic, the Manifest and the Hidden, the First and the Last. This (joining of contraries) signifies his essence, and not another (trait). He knows and does not know, he comprehends and does not comprehend, he witnesses and does not witness.

Because of this knowledge, Seth was named "God's gift," which is the meaning of Seth.³⁸ In his hand is the key to gifts of different kinds and attributions. First this key was given to Ādam, and that which Seth received is from Ādam, because the son is the secret of his father;³⁹ from the father he emerges and to him he returns. To him who has understanding from God, nothing is strange in this giving. Every gift in this world takes the same course of giving. Every gift derives from God and there is nothing which does not come from Him, even if the forms (of gifts) are various. Not all persons know this and that this is the truth; only a very few of the people of God (know this). If you see one who knows it, rely on him, for this one is the very purest individual of the choicest of the elite (*'ayn ṣafā' khulāṣt khāṣat al-khāṣa*) among the people of God. Every gnostic (literally: one who possesses unveiling – *ṣāḥib kashf*) who contemplates a form which gives him knowledge he did not possess before (must know) that this knowledge originates in himself, and in no other (entity). It is from the tree of his own self that he garners the fruit of his knowledge. It is like a manifest form which faces a polished surface (and is seen in it), not another (form is seen in it). However, the substrate or the plane (*ḥaḍra*) in which he sees his form may change owing to the shape of this plane; a big thing may appear as a little thing in a little mirror, and (a short thing may appear) as a long thing (in a long mirror), and (a resting thing) may appear as a moving thing (in a moving mirror). A unique plane may cause the reverse (67) form to be seen, or may reflect the exact thing which it faces, in such a way that the right side is seen as right from the point of view of the seer. However, in general, the right side appears in the mirror as the left side. But in exceptional cases, the right side appears as a right side. All this applies to the traits of the essence of the plane wherein (things) appear; this is the plane which we compare to a mirror. Whoever knows his predisposition, knows that which he receives. Not everyone who knows that which he receives knows his predisposition except after he receives, even though he knows this (his predisposition) in a general way.

³⁸ Seth does not appear in the Qur'ān. Cf. Huart and C.E. Bosworth, "Shīth," E I2. Very probably Ibn al-'Arabī knew the meaning of the name which is given in Genesis 4:25: "And Adam knew his wife again: and she bore a son, and called his name Seth; For God, said she, has given (*shat*) me another seed instead of Abel, whom Cain slew."

³⁹ The son is the hidden entity of the father.

However, some people of speculation (*ahl al-naẓar*) who are weak-minded hold that since it has been proved that God does what he wants, it is possible for Him to do things contrary to wisdom and to the real state of things. Consequently, some speculative thinkers come to deny possibility (or contingency – *imkān*) and to affirm the necessity through the Essence or through another (entity).⁴⁰ One who verifies (*al-muḥaqqiq*)⁴¹ affirms possibility and its attendance (*ḥaḍra*);⁴² he knows what the possible thing is, what turns it into a possible thing and that it is necessary by virtue of another. (He also knows) why it is legitimate to designate that which requires the necessity of another thing. Only those who know God are aware of the distinction between (these terms).

The last-born individual of the human species will follow the footsteps of Seth and bear Seth's mysteries. There will be no other offspring of this species and he will be its seal. His sister will be born with him, and he will emerge after her, his head lying at her feet. He will be born in China and speak Chinese. Infertility will spread among men and women, and there will be many marriages without procreation. He will call them to God, but they will not respond. When God will make him and the believers of his time die, those who remain will live like animals, not permitting the lawful and not prohibiting the unlawful. They will behave as dictated by nature and passion without any regard for intellect or religion. Because of them the Last Hour will take place.

⁴⁰ They deny the existence of possible things and the fact that things are necessary through other things and affirm that only God makes things necessary through His Essence. Cf. B. Abrahamov, "Al-Ghazālī's Theory of Causality," *Studia Islamica* 67 (1988), especially pp. 95f.

⁴¹ This is the one who knows the truth for certain. SPK, p. 389, n. 11.

⁴² Here the word *ḥaḍra* appears in a different meaning.

3 The bezel of the wisdom of transcendence¹ exists in the essence of Noah

Know, may God inspire you through His spirit, that according to the people of truth (*ahl al-ḥaqāʾiq*), transcendence (*tanzīh*) concerning the Divine amounts to limitation and restriction.² Whoever believes in God's transcendence (*munazzih*) is either foolish or ill mannered. If he, as a believer in religion, holds (this doctrine) unreservedly and believes in it and does not take into consideration something else, he misbehaves, denies the truth and the messengers, without being aware of this (consequence). He imagines that he is right, but he is wrong. He is like one who believes in parts (of religion) and disbelieves in others,³ especially if he knows that divine expressions in the Scriptures that speak of the Real convey easily understood meanings to the common people (*ʿumūm*), but to the elite (*khuṣūṣ*) (they convey) all meanings that are comprehensible according to the aspects of a certain phrase in the ordinary usage of a given language.

The Real is manifest in every created and comprehended (*maṣhūm*) thing, and He is hidden from all comprehension, except for the comprehension of the one who holds that the cosmos is His form and ipseity (*huwiyya*). The cosmos is His manifest name, just as He is in another sense the spirit of that which is manifest, and this spirit means His being hidden. The Real's relationship to the manifest forms of the cosmos is like the relationship of the spirit that governs a form. Concerning the definition of the human being and of any other being, we can speak of the manifest and the hidden aspects. The Real (in his manifest aspect) can be defined by every definition, for the forms of the cosmos are infinite and cannot

1 *Subbūh* is an attribute of God which denotes His transcendence of any trait relating to the cosmos. Chittick, "The Chapter Headings," p. 9. The Real in respect to His Essence has no connection to the cosmos; however, in respect to His names and attributes, He permeates the cosmos. According to our author, the truth lies in accepting both God's transcendence and immanence. Affifi, II, pp. 31–33. Ibn al-ʿArabī distinguishes between two kinds of transcendence. The first is *ḥikma subūḥiyya*, which denotes purifying God from partners and imperfections, while the second is *ḥikma qudūsiyya* (see the title of ch. 4), which signifies removing from God all traits of the possible things. Izutsu, pp. 51f.

2 When you can say nothing about God, because He is transcendent, you limit your knowledge of Him.

3 Qurʾān 4:150.

be encompassed. The definitions of every form of the cosmos cannot be known but through the measure of the knowledge of the form of the cosmos that one possesses. Consequently, the definition of the Real is not known, for His definition cannot be attained except through the knowledge of every form, which is impossible. Therefore, the definition of the Real is inconceivable.

(69) Likewise, whoever holds the Real's immanence (*shabbaha*) and does not hold His transcendence (*nazzaha*) limits and restricts Him and does not know Him. Whoever combines in his knowledge transcendence and immanence in a general way, for it is inconceivable to know the cosmos in detail, because one cannot embrace all the forms of the cosmos, knows the cosmos in a general way but not in detail, just as he knows himself in general but not in detail. For this reason, the Prophet connected knowledge of the Real with knowledge of the self (or soul), saying: "Whoever knows himself (or his soul) knows his Lord" (*man 'arafa nafsahu 'arafa rabbahu*).⁴ And God said: "We shall show them Our signs on the horizons," meaning the outside world, "and in themselves (or in their souls)," meaning the inside world, "until it becomes evident to them," meaning to the observer, "that He is the Real" (Qur'ān 41:53), in that you are His form, and He is your spirit.⁵ You relate to Him, as your bodily form relates to you, and He relates to you as the spirit that governs the form of your body. Your definition includes both the external and the internal aspects, for if the spirit that governs the form of your body disappears, you are no longer called a human being; concerning this form, it is said that it has the form of a human being, which does not differ from a form of wood or of stone. The name "human being" applies to this form only figuratively, not in reality. However, the Real never disconnects Himself from the forms of the cosmos. Just as the human being when alive is defined by the spirit in reality and not in a figurative way, so the cosmos is defined by the Divinity.

Just as the external form of the human being praises with its unique language⁶ its spirit and soul which govern it, so God makes the forms of the cosmos praise Him. But we are not able to understand their praise, because we cannot encompass all the forms of the cosmos. All the praises come from the languages of the Real which express His praise. For this reason, God says: "Praise belongs to God, the Lord of (all) existents (*'ālamīn*),"⁷ meaning that He is the source of all praises, hence He is both the one who praises and the one praised.

(70) If you hold transcendence, you restrict Him/and if you hold immanence, you limit Him

If you hold the two doctrines, you are right/and you will be a leader and a master in knowledge

4 For this dictum, see A. Altmann, "The Delphic Maxim in Medieval Islam and Judaism," in Altmann, *Studies in Religious Philosophy and Mysticism*, New York 1969, pp. 1–40.

5 See p. 22, n. 7.

6 The body has a specific language through which it expresses its praises.

7 Qur'ān 1:1. Most of the commentators regard the word *'ālamīn* (literally: worlds) as designating all existents, except for God. See, for example, Ibn Kathīr, *Tafsīr al-Qur'ān al-aẓīm*, Beirut 1970, Vol. I, p. 43.

Whoever holds His being as two things is a polytheist/and whoever holds that He is one unifies Him

Beware of likening Him if you hold duality/and of making Him transcendent if you unify Him

You are not He, but you are He and you see Him⁸/in the essences of things both boundless and restricted.⁹

God said: “There is nothing like Him” (Qur’ān 42:11), thus making Himself transcendent, and “He is the All-Hearing, the All-Seeing” (ibid.), thus likening Himself to creation. (However), when He says “there is nothing like His likeness (*ka-mithlihi*),” He likens Himself to creation¹⁰ and makes Himself two, and when He says “the All-Hearing the All-Seeing,” He makes Himself transcendent and united.¹¹

If Noah had combined the two calls¹² to his people, they would have answered him. (However), he first called them to the external (doctrine of transcendence) then to the internal (doctrine of immanence)¹³ and then said to them: “Ask forgiveness of your Lord, for He is always Forgiving” (Qur’ān 71:10). And he said: “. . . I have called my people night and day, but the more I call them, the further they run away” (Qur’ān 71:5, 6, trans. AH). He said that his people did not want to hear his call, for they knew that they should respond to it. Those who know God apprehend what Noah pointed out regarding his people; this was praise in the form of blame. They (those who know God) understand that the people did not respond to his call only because his call separated (*furqān*)¹⁴ (between the transcendent and the immanent aspects of the Reality), whereas one should combine the two aspects (*qur’ān*) and not separate (*furqān*) them. Whoever holds a combination (of the two aspects) does not pay attention to separation even if he is in a state of separation, because the combination includes the separation and not vice versa. For this reason, only Muḥammad and this community, which is the “best community singled out for people” (Qur’ān 3:110), were distinguished by the Qur’ān. (The verse) “There is nothing like Him” (Qur’ān 42:11) combines the two aspects in one place. If Noah had uttered this verse, they would have answered him, for the Qur’ān likens (God to creation) and does not liken (Him) in the same verse, moreover even in half a verse.

⁸ Ibn al-‘Arabī here refers to the question of the One and the Many. From one point of view the cosmos is identified with the Real, because it is His manifestation, but from another point of view it is different, because it is created. Affifi, *Mystical Philosophy*, p. 12. This doctrine will also be dealt with in ch. 4.

⁹ These stanzas were also translated by Affifi in his *Mystical Philosophy*, p. 21.

¹⁰ He likens Himself, because the Qur’ān says that God has a like.

¹¹ That is because only God has such absolute traits.

¹² That is, the call for a transcendent God and the call for an immanent God.

¹³ Cf. Qur’ān 71:8, 9.

¹⁴ Here *furqān* does not appear as a synonym of al-Qur’ān in the meaning of redemption, but rather as an infinitive of *faraqa* (he divided, separated), while *qur’ān* derives from the verb *qara’a* (he connected, joined, combined).

Noah called his people at night (71), (which symbolizes) their intellect and spirituality, for they are hidden. Also he called them by day, (which symbolizes) their external forms and senses.¹⁵ However, he did not combine the external and the internal aspects as in “there is nothing like Him.” As a result, their innermost perception repelled (Noah’s call) because of this separation (between the two aspects), and his call increased their running away.¹⁶ Then he spoke about himself, (revealing) that he called them so that God would forgive (*li-yaghfira lahum*) them, not that He would reveal to them (the two aspects). They understood that which he (Noah) told them. For this reason, they “thrust their fingers into their ears and covered their heads with their garments” (Qur’ān 71:7, trans. AH). All this is the form of covering (*satr*)¹⁷ to which he called them, and they responded to his call in an active manner, not by yielding to God. In the verse “There is nothing like Him,” there is both affirmation and negation of likeness to God. Muḥammad spoke about this point of having been given (the knowledge) of the all-comprehensive words (*jawāmi‘ al-kalim*).¹⁸ Muḥammad did not call his people at night and by day (separately), but rather at night by day and by day at night.¹⁹

In his wisdom, Noah said to his people: “He will send down abundant rain from the sky for you” (Qur’ān 71:11, trans. AH); that is, (various kinds) of intellectual knowledge regarding the meanings (of things), and reflection, “and He will give you wealth (*amwāl*)” (ibid., 12, trans. AH), through which He will incline you toward Him (*yamīlu bi-kum ilayhi*).²⁰ When He inclines you toward Him, you will see your form in Him. However, he among you who imagines that he sees Him does not know, and he among you who knows that he sees himself is the knower. For this reason, people are divided into those who do not know and those who know. And “his offspring” (*waladuhu*, ibid., 21) is the fruit of their reflection. The knowledge of this issue²¹ is based on revelation (*mushāhada*) and is far removed from the fruits of reflection. (“Their wealth and children) will increase their ruin” (ibid.) and “their trade reaps no profit” (Qur’ān 2:16, trans. AH). What they grasp, that is, what they imagined was their property, has disappeared. Concerning the Muḥammadans,²² (it is said in

¹⁵ “My Lord, I have called my people night and day” (Qur’ān 71:5, trans. AH).

¹⁶ Ibid., 7.

¹⁷ The verb *satara* is equivalent to the verb *ghafara* mentioned above; both designate covering.

¹⁸ This is a *ḥadīth* which appears in al-Bukhārī, *Jihād* 122 (7013): “I was sent with the all-comprehensive words.” *Futūḥāt*, Vol. III, p. 160. SPK, pp. 239, 306, 330, 396, n. 17. Here Ibn al-‘Arabī finds corroboration for his idea that in his personality Muḥammad joins the external and the internal aspects.

¹⁹ This means that the internal aspect (night) exists in the external aspect (day) and vice versa.

²⁰ Here Ibn al-‘Arabī plays with the stems *m.w.l* of *amwāl* and *m.y.l* of *yamīlu*, although the meanings of both words are different.

²¹ The author means the combination of the two aspects mentioned above.

²² This epithet does not necessarily indicate Muslims, but those who, like Muḥammad, manifest every divine and human trait. For example, they know the things as they really are, transcend every station and combine the two aspects of transcendence and immanence. In short, they are the ideal people. SPK, 376–379. SDG, p. XXV.

the Qurʾān) “Give out of what He has made pass down to you” (Qurʾān 57:7, trans. AH) and concerning Noah (and his people) (the Qurʾān says): “Entrust yourselves to no one but Me” (Qurʾān 17:2, trans. AH). (The Qurʾān) affirms that the property is theirs and that God is their trustee. They are appointees of the property possessed by God, and God is their trustee. The property is in their grasp, but this is the property of appointment (*mulk al-istikhlāf*). Through this, the Real is the Owner of the Property (*mālik al-mulk*), as al-Tirmidhī said. “And they have deceived a mighty deception” (Qurʾān 71:22), because the call to God means a deception (of the people) to whom (this call) was directed, for God (72) has not been absent from the beginning, therefore He is always called to. “I call (the people) to God” (Qurʾān 12:108), and this is the essence of deception.²³ “(When I called them) it was out of clear awareness” (ibid.) He (Noah) turned their attention to (the idea) that the whole cosmos belongs to Him. They responded by deceiving him, just as he did.

The Muḥammadan knows that the call to God is not a call to His ipseity, but rather to His names. God said: “On the day that We shall gather the god-fearing to (*ilā*) the Merciful as a group” (Qurʾān 19:85). The Qurʾān uses the particle indicating direction (*ilā*) and connects it to God’s name (the Merciful), hence it lets us know that the cosmos is under the providence of a divine name which obliges humans to be god-fearing. In their deceit they said: “Do not abandon your gods, do not abandon Wadd, Suwāʾ, Yaghūth, Yaʿūq and Nasr” (Qurʾān 71:23). If they renounced their gods, they would not know the Real in the measure of their renouncement, for the Real is reflected in every worshiped god, whether one knows or does not know (this fact).

Concerning the Muḥammadans (Qurʾān 17:23 says): “God decreed (*qadā*) that you should worship none but Him,” meaning He ordered (*ḥakama*).²⁴ The knower is aware of the object of worship and the form through which it was made manifest for the purpose of being worshiped. He also knows that separation and multiplicity (of the parts of this object) are like parts in the sensible form and like spiritual faculties in the spiritual form, hence in every object of worship it is God who is worshiped.²⁵ The inferior person is he who imagines (the existence of) divinity in these objects. If he had not imagined this, he would not have worshiped stone or other things. For this reason, God said (to Muḥammad): “Say (to the idolaters) ‘name them’ (the idols)” (Qurʾān 13:33). If they had named them, they would have named them stones, trees and stars. If they had been asked: “Whom did you worship?” They would have said: “A god.” They would not have said God (*allāh*) or the god. The superior person does not imagine, but says that this is a divine manifestation which one needs to exalt, and he does not confine himself (to the worship of a specific object). The inferior person who uses his imagination says: “We only worship them

²³ Noah’s call was a deception, because he called them to believe in the transcendent God while omitting God’s immanent aspect.

²⁴ Believing in the human being’s free will, Ibn al-ʿArabī cannot ascribe to God predetermination, which denies giving reward or punishment.

²⁵ Since all things in the cosmos are God’s manifestations, whether they are parts or wholes, when one worships a part of an object or a whole, one actually worships God.

because they bring us nearer to God” (Qur’ān 39:3, trans. AH). The superior person, the knower, says: “Your God is one, so submit yourselves only to Him” wherever He is manifest “and give good news to the humble” (*al-mukhbbiṭīn*, literally: those who make themselves low. Qur’ān 22:34), whose fire of nature was extinguished and they say “a god” and not “a nature.”

“They have led many astray” (Qur’ān 71:24, trans. AH), meaning they have confused them regarding the counting of the One through aspects and attributions. “Do not increase the going astray of those who do evil” (*al-zālimīn*)²⁶ (ibid.) (73) to their souls. “The elect” (Qur’ān 38:47) “who inherited the Scripture” (Qur’ān 42:14) are the first of the three (groups).²⁷ He gives this group precedence over the moderate and the foremost. (By those who go astray mentioned above) he means the perplexity of the Muḥammadan (who says:) Increase my perplexity regarding You!²⁸ “Whenever it (the lightning) flashes on them, they walk on, and when darkness falls around, them they stand still” (Qur’ān 2:20, trans. AH).

The perplexed person circles (the Pole) and his circular motion (continues) around the Pole without interruption,²⁹ while the individual who takes the long course inclines away from (the circle), distancing himself from the target, seeking only the state in which he exists and imagining his aim. (He imagines) the points of beginning and end of his way and that which is in between.³⁰ There is no beginning point for the human being who takes the circular course; he should not go out at a certain place nor direct himself to a final point. He possesses the complete existence and is given all the comprehensive words³¹ and wisdoms (*ḥikam*).

“Because of their steps of going beyond”³² (*khaṭīrātihim*, literally: their sins, Qur’ān 71:25), which caused them to go beyond, they were drowned in the seas

²⁶ This appellation is positive, for by it Ibn al-‘Arabī is referring to those who wrong their appetite souls and practice asceticism, thus reaching the highest rank of Sufism. Hence, such people are preferred to the moderate and the foremost. Affīfī, II, p. 40.

²⁷ Ibn al-‘Arabī alludes to Qur’ān 35:32: “We gave the Scripture as a heritage to Our chosen servants: some of them wronged themselves (AH: their own souls), some stayed between (right and wrong), and some, by God’s permission (AH: leave), were foremost in good deeds. That is the greatest favor” (based on AH’s trans.).

²⁸ This sentence is a paraphrase of Qur’ān 20:114 which reads: “Increase my knowledge” (*zidnī ‘ilman*). Our author is saying that the measure of perplexity concerning God depends on the measure of our knowledge of Him. Perplexity is defined as drowning in the sea of knowledge, which is the final aim of the mystic. Su’ād al-Ḥakīm, pp. 358–363. See below, pp. 199–200 of the Arabic text.

²⁹ The picture Ibn al-‘Arabī draws here is a circle, which corresponds to the whole of existence. At the center of the circle is the Pole or the Reality of Muḥammad, which represents the aggregation of all the phenomena of the cosmos. The perplexed person sees the Pole from every point of the circumference of the circle.

³⁰ The second person seems to regard the world of phenomena as finite, hence his course is from the beginning to the ending point, while the knower, the perplexed, is aware of the infinite character of the world.

³¹ See note 18 above.

³² Here the author plays with the root of *khaṭīrātihim*, *kh.ṭ.*, and replaces it with the root *kh.ṭ.w* in the first form (*khaṭā*), meaning to walk, to go.

of the knowledge of God, which means perplexity. “And they were made to enter a Fire” (ibid.), meaning according to the Muḥammadans the same as drowning. “When the seas boil over” (*sujjirat*, Qur’ān 81:6). When you set an oven on fire (you say): “The oven was set on fire (*sajjarat*).”

“Except for God, they found none to help them” (Qur’ān 71:25), for God was their (only) source of help,³³ and they were annihilated in Him forever. If He had taken them (from the bottom of the sea of knowledge) to the shore of nature (the world of the phenomena), He would have brought them down from this lofty rank, even if the whole cosmos belongs to God (*li-allāh*), (exists) through God (*bi-allāh*), and moreover the whole is God (*al-kull huwa allāh*).³⁴

“(And) Noah said: ‘My Lord’” (*rabbī* – ibid., 26). He did not say “My God” (*ilāhī*), for Lord has (the attribute of) stability, while God has (the attribute of) many names, because “Every day He does something (different)” (Qur’ān 55:29). By Lord, Noah means the stability in variation (*thubūt al-talwīn*),³⁵ for the only real existence belongs to Him. (Noah said to God): “Do not leave one of the unbelievers on earth” (Qur’ān 71:26), meaning that he calls (on God) to make them dwell in its bottom.³⁶ The Muḥammadan says: “If you drop a rope, it will fall upon God”³⁷ (which means that) “Everything in the heavens and on earth belongs to Him” (Qur’ān 2:116, trans. AH). When you are buried in it, you are in it and it is your place (*zarfuka*). (“From the earth we created you), into it We shall return you, and from it We shall raise you a second time” (Qur’ān 20:55, trans. AH), because of the variety of aspects (involved in returning and raising). (“Do not leave) one of those who conceal³⁸ (*kāfirīn*) (on earth)” (Qur’ān 71:26) who “covered their heads with their garments and thrust their fingers into their ears”³⁹ in order to find cover, because he called (74) them to cover (*ghafara*) them, for covering (*ghafir*) means concealing (*satr*).

(He points out in this verse) “one” (Qur’ān 71:26) to indicate that just as the calling is general so is the benefit.

“If you leave them” (Qur’ān 71:27), meaning if you call them and leave them, “they will lead Your servants astray” (ibid.), meaning they will confound (*yuhayyirūhum*) them and make them go out from servanthood to the mysteries of Lordship existing in them. Consequently, they will regard themselves as lords after they regarded themselves as servants; hence, they are servants and lords (at the same time). “They will not beget” (ibid.), meaning they will not

³³ The text has “helpers” (*aṣṣār*).

³⁴ If the whole is God, there is no higher or lower place or idea.

³⁵ This phrase means that there are various stable names of God, whereas the name God (*allāh*) denotes the endless changes of all things in the cosmos. Each name is actually a lord (*rabb*). Affifi, II, p. 42.

³⁶ To be on earth means to consider only the external phenomena, while to be in the bottom of the earth means to see the inner aspects of existence.

³⁷ Tirmidhī, V:58 (3298).

³⁸ They are those who conceal the Real by worshipping idols.

³⁹ Our author changed the order of Qur’ān 71:7.

produce and manifest except “only one who breaks”⁴⁰ (ibid.), meaning one who manifests that which was concealed, (and only) “one who conceals,”⁴¹ meaning concealed that which was manifest after its being manifested. They will manifest what was concealed, then conceal what was manifested after its manifestation. As a result, the beholder will be bewildered and not know the aim of the one who manifests in his manifestation, or the aim of the one who conceals in his concealment, nor that person (carrying out the two actions), who is one and the same. “My Lord, (*ighfir*) me” (Qur’ān 71:28), meaning conceal me and do it for my sake, so that (one) will not know my (true) value (*qadr*) and station, just as one does not know Your value in Your Qur’anic statement “They did not assess God’s true value” (6:91). (And conceal) “My parents” (Qur’ān 71:28), (that is) the intellect and the nature who produced me, “and whoever enters my house” (ibid.), meaning my heart, “believing” (ibid.), (that is) saying that the divine messages in it are true and that they derive from themselves (souls). (And conceal) “the male believers” from the intellect “and the female believers” from the souls. “And do not increase those who are obscure (*ẓālimīn*)” (ibid.). (This meaning) derives from the word “darkness” (*ẓulumāt*). They are the people of the hidden world who are concealed behind dark veils.⁴² (Do not increase them) “But destruction (*tabār*),” (ibid.), meaning annihilation (in God) so that they will not be aware of their souls because they will see the face of the Real. (The following verse was directed) to the Muḥammadans: “Everything perishes except for His face” (Qur’ān 28:88). *Tabār* means annihilation. Whoever wishes to know the mysteries of Noah must ascend to the sphere of Noah (the sun). This issue is treated in my *al-tanazzulāt al-mawṣiliyya*⁴³ (The Mosul Revelations). God speaks the Truth.

⁴⁰ This is the first meaning of *fajara*, from which the active participle (*fājir*, wrong doer) derives.

⁴¹ Again, Ibn al-‘Arabī exploits the first meaning of *kafara* (he concealed), neglecting the usual meaning of *kaffār* (unbeliever).

⁴² p. 23.

⁴³ *Majmū‘at rasā’il ibn ‘arabī*, Beirut 2000, Vol. II.

4 The bezel of the wisdom of holiness¹ exists in the essence of Enoch²

(75) (The term) elevation (*‘uluww*) has two meanings: elevation with respect to physical place and elevation with respect to status. The elevation of place (is attested in Qur’ān 19:57), “We raised him to a high place.” The highest place is the place around which the Spheres revolve. This is the Sphere of the Sun, the place of the spirituality of Enoch. Seven Spheres are situated below the Sphere of Enoch and seven others above it, and his Sphere is the fifteenth. The Spheres above him are those of Mars, Jupiter, Saturn, the Mansions, the Constellations (*al-aṭlas*),³ the Footstool, and the Throne. The Spheres below him are those of Venus, Mercury, the Moon, Ether, Air, Water, Earth. Because (the Sphere of the Sun) is the pivot of (all) the Spheres, it is an elevated place.⁴

As for the elevated status, it belongs to us, the Muḥammadans. God said: “You are the elevated, and God is with you” (Qur’ān 47:35) in this elevation; He is far above physical place but not above status.⁵ When the souls of those of us who acted were afraid (of God’s proximity to the human being), He said (following “God is with you”): “God will not decrease the reward for your actions” (ibid.). That is because an action requires place, while knowledge requires status. Hence, God conjoins the two elevations, the elevation of place through action and of status through knowledge. Then, in order to place Himself far above the human being, He said: “Praise the name of your Lord, the Most High” (Qur’ān 87:1) to negate any idea of partnership.⁶

¹ Like *Ḥikma subūhiyya* (ch. 3), *Ḥikma qudūsiyya* designates God’s transcendence. However, whereas the first phrase denotes God’s transcendence which is expressed in lacking of a copartner and not suffering damage, the second phrase means God’s detachment from all kinds of possible things. Affifi, II, p. 46.

² For Idrīs, see Qur’ān 19:56–57, 21:85, 86. G. Vajda, “Idrīs,” E I2. As in other chapters, in this chapter Idrīs is not a historical person, but a spirit which resides in the sphere of the sun. Affifi, II, p. 45. See below, ch. 22.

³ The Sphere of *burūj*, which is placed after *al-aṭlas*, is identical to the Sphere of *al-aṭlas* and hence redundant.

⁴ As is well known, this is not the usual description of the Spheres by the philosophers or the astronomers, but a strange amalgamation of astronomical, philosophical and Qur’ānic elements. Affifi, II, 48.

⁵ Ibn al-‘Arabī seems to say that since the human being reflects God, he shares with Him the attribute of elevation.

⁶ In keeping with his doctrine of conjoining of contraries, our author says that God is both with the humans and is not with them, just as He is both the external and the internal, the first and the last, and so on.

Among the most wonderful things is that the human being, I mean the perfect human being, is the most elevated existent. Elevation is attached to him only through his relationship to a place, or to a grade, that is, status. His elevation does not derive from his essence (*li-dhātihī*). He is elevated because of the elevation of place and grade. Elevation derives from both (place and grade). For example, the elevation of place (76) (is attested in Qurʾān 20:5), “The Merciful sat Himself upon the Throne,” which is the highest place. (Concerning) the elevation of status (God said): “Everything perishes except for His face” (Qurʾān 28:88) and “All things return to Him” (Qurʾān 11:123) (and) “Is there a god with God?” (Qurʾān 27:60). When God said: “We raised him to an elevated (*ʿaliyyan*) place” (Qurʾān 19:57), He made *ʿaliyyan* an adjective of a place. (And when He said): “When your Lord said to the angels, ‘I am appointing a vicegerent on earth’” (Qurʾān 2:30), He meant the elevation of status. And He said regarding the angels: “Are you (the Devil) proud or are you among the elevated?” (Qurʾān 38:75), thus He ascribed elevation to the angels. If elevation were ascribed to them because of their being angels, then all angels would be elevated. Since God does not generalize, although all the angels share the definition of angels, we know that, according to God, this is an elevation of status. Likewise, if the elevation of the vicegerents (Caliphs) among people were an essential attribute, every human being would share this (attribute). However, since He does not generalize, we know that this elevation derives from status.

The Elevated (*al-ʿaliyy*) is one of His Most Beautiful Names. (However), elevated above whom, when only He exists? Thus, He is the Elevated by virtue of His Essence.⁷ From where did He take (this elevation),⁸ when only He exists? Thus, again, His elevation is by virtue of His Essence. With respect to existence, He is the Essence of the existents. What we call contingent beings (*muḥdathāt*)⁹ are elevated by virtue of themselves, because they are (actually) His (manifestation), for He is not elevated in a relative (but in an essential) way. That is because the fixed entities (*al-aʿyān al-thābita*), which never exist in a concrete form or (even) smell the odor of existence, remain in their state (of absence) despite the multiplicity of the existent forms.¹⁰ There exists One Essence from which all the concrete things can be gathered and which permeates them all. The existence of multiplicity (of things) derives from God’s names, which are solely nonexistent relationships (and not concrete entities).¹¹ There is only the *ʿayn*, which is the Essence (of God). He is the Elevated by virtue of His Essence (*li-naḥsihī*),¹² not by virtue of any relationship. From this

7 Unlike the human being, whose essence does not elevate him.

8 *Sharḥ*, p. 77.

9 These are things that are brought into being in time.

10 The fixed entities are manifestations of God, and the concrete existents are in turn manifestations of the fixed entities, hence the concrete existents are elevated by virtue of themselves.

11 Ibn al-ʿArabī accepts the Muʿtazilite doctrine that God’s attributes are not entities existing in God’s essence. M. Takeshita, “An Analysis of Ibn ʿArabī’s *Inshāʾ al-Dawāʾir* with Particular Reference to the Doctrine of the Third Entity,” *Journal of Near Eastern Studies* 41, 4 (1982), p. 249.

12 To express the notion of essence, Ibn al-ʿArabī uses the words *ʿayn*, *dhāt* and *naḥs*. One should emphasize that for our author the Essence is devoid of any characteristic and hence ineffable. However, he is not consistent in this assertion, for in *Futūḥāt*, Vol. VII,

point of view, there is no relative elevation in this world; however, the aspects of existence have different grades. Relative elevation exists in the Unique Essence when it is considered (manifesting) many aspects. For this reason, we say regarding Him that He is not He and you are not you.¹³

Al-Kharrāz¹⁴ (77), who is one of the Real's aspects and one of His tongues, refers to God's Self saying that God can be known only through His combination of opposites which determine His (nature).¹⁵ "He is the First and the Last, the Manifest and the Hidden" (Qur'ān 57:3). He is the Essence (*ʿayn*) of the manifest things and the Essence of the hidden things when they are manifest.¹⁶ Only He sees Himself, and nothing is hidden from Him. He is both Manifest and Hidden by virtue of¹⁷ His Essence (*li-naḥsihi*). He, Abū Saʿīd al-Kharrāz, and other created beings are called in this manner (of combination of the manifest and the hidden).

The hidden says "no" when the manifest says "I am (the manifest)," and when the hidden says "I (am the hidden)," the manifest says "no." (This situation) refers to each opposite (which negates the other), while the speaker and the listener are one and the same. The Prophet says: "What they told themselves,"¹⁸ (meaning) they are the tellers, the listeners and those who know what was told. The essence is one, while the aspects are many. There is no way to escape this knowledge, for every person knows this of himself, and this is the form of the Real.¹⁹

(Without counting) things are not in order. (Hence) numbers appear through (adding) "one" (*wāḥid*) to each number in a known arrangement. The "one" brings the number into existence, and the "one" divides the number.²⁰ The number appears only through that which is countable (*maʿdūd*).²¹ The countable can be either absent or existent: a thing may be absent with respect to the senses, but existent with respect to the intellect. In sum, there must be a number and that which is countable, just as there must be "one" which creates the number and the number is increased by it. Each grade of number is a single reality, such as nine or ten, down

p. 13 (the beginning of ch. 406), he says that contrary to the attributes All-Mighty, the Creator, etc., the attributes of "being in no need and glory belongs to the Essence" (*al-ghinā wa-l-ʿizza li-l-dhāt*).

¹³ God as considered in terms of Essence is not God as considered in terms of attributes.

¹⁴ Died 899. On Al-Kharrāz as seen by Ibn al-ʿArabī, see my *Ibn al-ʿArabī and the Sufis*, pp. 63–67.

¹⁵ One may judge God's activity only through being aware of His being the conjoining of opposites. Cf. Ibn al-ʿArabī, *Kitāb al-tajalliyāt, Rasāʾil*, II, p. 40.

¹⁶ That is because God's existence pervades all existents, both the manifest and the hidden; in other words, there is no difference in His relationship to the existents.

¹⁷ Ibn al-ʿArabī here uses two particles *li* and *ʿan* to denote "by virtue of."

¹⁸ Or "what their souls told." Bukhārī, II:15.

¹⁹ Just as God is one entity, but has many attributes, so the human being shares this principle.

²⁰ Read *wa-faṣṣala al-wāḥid al-ʿadad*. He means to say that the number is the combination of many ones.

²¹ Read *bi-l-maʿdūd*, in keeping with *Sharḥ*, p. 80, meaning that not all things are countable.

to the lowest number and up to the highest infinitely. These numbers are not a sum (of particulars), but rather they are called a collection of ones (*jam' al-āḥād*).²²

(78) That is because the number two and the number three are unique realities, and so on, even if they (the numbers that follow) are combined from ones. However, the essences (of each number) differ from each other. The combination (of ones) characterizes all numbers; the combination speaks of them (ones) and through them determines²³ (their place). In this speech (of the combination) there are twenty grades²⁴ which are combined from ones. You can continue to affirm the reality of the number which you negate, because of its essence.²⁵

Whoever knows that which we have established regarding the numbers, namely, that their negation is their very affirmation, knows that the transcendent Real is the same as the immanent created thing, even though the created differs from the Creator. The statements that the Creator is like the created and the created is like the Creator refer to One Essence (*'ayn wāḥida*).²⁶ All this derives from One Essence. Furthermore, it is (simultaneously) One Essence and many essences. ("When the boy was old enough to work with his father, Ibrāhīm said: 'My son, I have seen myself sacrificing you in a dream.) What do you think?' He said: 'Father, do as you are commanded . . .'" (Qur'ān 37:102 trans. AH). And the son is identical to his father. Thus, he (Ibrāhīm) saw that he would sacrifice only himself. He ransomed him "with a mighty sacrifice" (ibid.: 107),²⁷ so that what had appeared in a human form appeared as a ram. (Furthermore), he who was the essence of a father appeared in the form of a boy, nay, as a real boy.²⁸

"He created from Ādam his mate" (Qur'ān 4:1), so (Ādam) married only himself. Hence, from Ādam (came forth) his mate and child, (however, although they are three) in number, they are one in essence.

What is nature and what emerges from it? We observe that nature does not diminish, because of that which comes forth from it, nor increase because of that which does not come forth. Nature is only that which appears from it, (however) nature does not constitute the essence of the manifest things, for many forms characterize it. (For example), there exists a thing which is cold and dry and another hot and dry. Their common denominator is dryness, but they are different regarding temperature. What joins them is nature, nay, it is the natural essence. Thus, the world of nature can be seen as many forms in one mirror, nay, a single form in many mirrors.²⁹

²² Here Ibn al-ʿArabī reiterates the notion that an entity is one from one point of view and many from another. Thus, opposites exist in one and the same entity.

²³ Read *yaqūlu* and *yaḥkumu*, respectively. *Sharḥ*, pp. 80f.

²⁴ They are: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, and 1000.

²⁵ The essence of a number is its being composed of ones.

²⁶ This phrase can also be rendered "One Entity." SDG, p. 72.

²⁷ The Qur'ān reads: "We ransomed him" (*fadaynāhu*).

²⁸ Ibn al-ʿArabī speaks of three forms of one entity.

²⁹ Again, all depends on the observer's point of view. From one point of view, nature serves as a mirror of all things, meaning that all things are reflected in nature, or nature embraces all things; but from another point of view, nature pervades all things, meaning it is an essential element of all things or it is reflected in everything.

(This can bring about) perplexity because of the differences in perspective. However, whoever knows what we have said does not become perplexed. If (79) his knowledge increases, it is only through the aspect of the substrate (*ḥukm al-maḥall*), because the substrate is the basis of the fixed entity.³⁰ In the substrates, God's manifestations and all their aspects are diversified, and the substrate can receive every aspect. One can judge God's manifestation only through the substrate in which He is manifested. And this is the only (explanation of the structure of the world).

The Real from one aspect is creation, so think about (it)/but from another aspect He is not, so take (it) into consideration;

Whoever knows what I have said, his insight will not leave (him)/and only whoever perceives knows this;

The essence, whether combination or separation is one/yet (either way) it is multiplicity, not remaining or leaving.

The Elevated by virtue of Himself is He who possesses perfection through which He encompasses all the existents and nonexistent relationships in such a way that no trait of them escapes Him, whether (these) traits are praiseworthy or blameworthy from the point of view of custom, intellect or religion. This applies only to the name God (Allāh). As for other names (of the Divine), they are either God's manifestations (*majlan*)³¹ or a form in a manifestation. If they are manifestations, there necessarily exists a priority among them,³² and if it is a form in a manifestation, then this form is the essential perfection, because it is the essence of what is manifest in a certain entity.³³ That which pertains to the name Allāh pertains to this form.³⁴ We do not say that the names are He, nor are they other than He.³⁵

In his book *Khal' (al-na'layn)*, Abū al-Qāsim ibn Qasī³⁶ points to this (principle), saying that every divine name is designated by all the divine names and depicted by them. That is because every name indicates both the Essence and the unique aspect toward which it is directed, and this name seeks for this aspect.³⁷ From the point of view of its indication of the Essence, it possesses all the names, while from the point of view of its indication of its unique aspect,

³⁰ *Al-maḥall* means the thing in which the fixed entity, such as an idea, is embodied. The diversity of God's manifestations is revealed through these substrates.

³¹ For this word, see Su'ād al-Ḥakīm, p. 268.

³² For example, God's mercy overcomes His anger.

³³ Possibly by this form Ibn al-ʿArabī means the Perfect Human Being.

³⁴ All God's names are included in the name Allāh, so this form (the Perfect Human Being) contains all God's names.

³⁵ See ch. 2, n. 19.

³⁶ Died 1151. A. Faure, "Ibn Qasī," E.I.2. Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 145–150.

³⁷ According to al-Ḥallāj, each of God's attributes includes all the other attributes. Takeshita, p. 20.

it is distinguished from others, for example, the Lord, the Creator, the Former (*muşawwir*), and so on. Thus, from the perspective of the Essence, the name and the named are identical, (80) while from the perspective of the meaning to which the name is directed they are different.

If you understand that the Elevated is that which we have mentioned, you know that (His) elevation is neither of place nor of position. That is, because the elevation of position pertains only to leaders, such as sultans, governors, ministers, judges and every holder of office whether they are qualified for this office or not. Elevation by virtue of attributes is not like this, for the one who holds the office of a governor may have dominion over the most knowledgeable person, even if the former is the most ignorant person. The governor is elevated in position, because of his office, and not because of his own attributes. If the governor is dismissed from his office, his high standing will disappear, while the knowledgeable person does not lose his high standing.

5 The bezel of the wisdom of excessive love exists in the essence of Abraham

(80) Abraham is called *al-khalīl*¹ because he pervades and encompasses all the (attributes) through which the Divine Essence is described.² A poet said: “You (God) permeated (*takhalalta*) me just as the spirit permeated my body³/because of this permeation he (Abraham) was named *al-khalīl*.”

It is just as the color permeates the colored; in such a way the accident (*‘araḍ*) pervades the substrate. It is not the relationship between a place and that which is placed on it.⁴ Or Abraham was so called because the Real permeates his form. Every aspect (*ḥukm*) (of permeation) is valid, for every aspect has its place through which it is manifest and beyond which it is not manifest. Do you not understand that the Real is manifest through the attributes of the created things, (including) attributes of deficiency and blame, and He informs this about Himself? Do you not understand that the created being is manifest through the Real’s attributes from first to last, all of which are appropriate to it, just as the attributes of the created things (81) are appropriate to the Real? (The words) “Praise belongs to God” (Qur’ān 1:1) (mean) that the effects of praise, whether they relate to the praiser or the one praised, go back to God. “And all things return to Him” (Qur’ān 11:123) (means) that He embraces (in Himself) the blameworthy and the praiseworthy and that there is no (other) alternative – only the blamed and the praised.⁵

Know that a thing permeates another only when it is immersed in the latter (*maḥmūl fīhi*).⁶ That which permeates (another is called) the active participle (*ism al-fā’il*) and it is veiled by that which is permeated, the passive participle (*ism*

1 This word means “the friend of God”; however, Ibn al-‘Arabī understands this name in a different way.

2 From this point of view Abraham is also the Perfect Human Being, in that all the divine attributes exist in him. Affifi, II, p. 57.

3 *Sharḥ*, p. 85.

4 In the last possibility we are speaking about two separate entities, the place and the thing which is put on it, but, contrary to the sample of color, the thing placed does not become a part of the place.

5 According to the Qur’ān’s commentators, this verse conveys the idea that God knows all the human beings’ acts and He will reward them or punish them in the Hereafter for their deeds. See, for example, Ibn Kathīr, *Tafsīr al-qur’ān al-aẓīm*, Vol. III, p. 588.

6 In logic *maḥmūl* signifies the predicate. Ibn Sīnā, *Al-Shifā’*, index.

al-maʿfūl).⁷ The passive participle is manifest and the active participle is hidden and concealed. The latter is nourishment for the former, like water permeating a piece of wool and thus making it grow and expand. If the Real is the manifest, then the created (human being) is hidden in Him, and as a result the created (embraces) all the names of the Real, His hearing, seeing, all His relationships and perceptions. If the created is the manifest, the Real is concealed and hidden in him; the Real, then, is the hearing of the created, his seeing, hand, foot and all his faculties, as referred to in the correct tradition.⁸

Moreover, if these relationships were removed from the Essence, it would not be Divinity (*ilāh*).⁹ Our (fixed) entities (*aʿyānunā*) bring into being these relationships; because God exists in us (*maʿlūhiyatunā*),¹⁰ we make Him God. Consequently, He is not known till we know Him (as God). He (Muḥammad) said: “Whoever knows himself knows his Lord.”¹¹ And he (Muḥammad) best knows God. Some scholars, including Abū Ḥāmid (al-Ghazālī, d. 1111), claimed that God can be known without observing the cosmos, which is a fault.¹² Indeed, an eternal essence can be known; however, that this entity is god (*ilāh*)¹³ can be known only after gaining knowledge of the objects dependent on this entity (*al-maʿlūh*). These objects are the indication (*dalīl*) of this entity.

Then, after that, in a second state, revelation grants you (the knowledge) that the Real Himself is the very indication of Himself and His Divinity, that the cosmos is nothing but His self-disclosure in the forms of the fixed entities (*aʿyān thābita*) whose existence is impossible without Him, and that He is manifest through various forms according to the realities of these entities and their states. This (is known) after we know (82) that He is our god. Then comes the final revelation through which our forms are disclosed in Him; some of us are disclosed to each other in the Real, and some of us know each other and are different from each other. Some of us know that God knows us through us, and some others do not know that in this Presence (*ḥaḍra* – God) there is knowledge (produced) by us. “I seek refuge in God, lest I be one of the ignorant” (Qurʾān 2:67). Only through these two revelations¹⁴ does God determine (our states) through us, nay, rather we determine (our states) through us, yet in Him. For this reason God said: “God has the conclusive argument” (Qurʾān 6:149). (God means the conclusive argument) against the veiled, for

⁷ These two grammatical terms can also be rendered the “agent” and “object” of an act, respectively.

⁸ Bukhārī, LXXXI:38 (6502). See ch. 1, n. 81, above.

⁹ Here the Essence means God with respect to His names and attributes, and not God’s pure Essence, which is ineffable.

¹⁰ Qayṣrī, p. 526.

¹¹ Ch. 3, n. 4.

¹² This strange note of the Greatest Master is to the best of my knowledge mistaken. Al-Ghazālī, *Iḥyāʾ*, Vol. IV, Book 9 (*Kitāb al-tafakkur*).

¹³ By god Ibn al-ʿArabī means an entity which has relationships with the cosmos that it created.

¹⁴ The first revelation conveys the idea that God is reflected in the cosmos, and the second that the cosmos is reflected in Him.

they said to the Real: “Why have You done things to us which did not coincide with our aims?”¹⁵ He made their affair difficult for them.¹⁶ The gnostics disclosed this matter and knew that the Real has not done to them what they claimed He did, and that this grave thing derived from them, for He only taught them their own states, hence their argument was refuted and God’s conclusive argument remained (valid).

If you ask what can we learn from His saying: “If He had willed, He would have guided all of you” (ibid.), we shall say: “In the phrase ‘if He had willed’ the word ‘if’ indicates an impossibility because of another impossibility¹⁷ (*imtinā’ li-imtinā’*), for God only wills the thing as it really is.¹⁸ According to reason, the possible thing in definition can receive a trait or its opposite;¹⁹ however, what determines which trait of the two reasonable possible traits will exist depends on what was already established in the fixed entity. The meaning of “He would have guided you” is “He would have explained to you” (your hidden state). God does not open the insight of every possible individual to perceive things as they really are. Among people there are knowers and ignoramuses. God does not will and He will not will, hence He cannot guide them all. Likewise, (if we say) “if He wills,” (we can ask) does He will that which cannot be? His will has a single connection, which constitutes a relationship to knowledge which in turn is connected to a known object, and the known object (83) is you and your states. Knowledge has no effect on the object of knowledge, but rather the object of knowledge affects knowledge and gives to knowledge from itself its true state.

The Divine Address comes only in accordance with the agreement of those addressed and with what rational observation conveys. It does not come in accordance with unveiling. For this reason, believers are many, and gnostics, the people of unveiling, are few. “There are none of us, but have a known place” (Qur’ān 37:164), meaning through the personality you have in your fixed entity you will appear in (concrete existence), on condition that your existence will be affirmed. If it is affirmed that existence belongs to the Real, not to you, then you are undoubtedly determined in the existence of the Real. If it is affirmed that you are existent, then you are undoubtedly determined as a real existent. If the Real determines (your existence), He should only pour existence upon you, and as a result, you determine yourself.²⁰ Hence, you should praise or blame only yourself. What remains for the

¹⁵ The text has “their aims,” which does not fit the meaning of the sentence.

¹⁶ I follow here Austin’s translation, although he regards this sentence as a Qur’ānic verse, but it is a paraphrase of Qur’ān 68:42 which reads: “On the Day when matters become dire.” According to the translator Abdel Haleem, the sentence literally means when a shin is bared.

¹⁷ This is a hypothetical clause which indicates that there is no possibility of the existence of the conditioned instance.

¹⁸ If a human being is not to be guided according to his fixed entity and God knows this state, He cannot guide this human being. Thus, God is prevented from performing universal guidance because of His knowledge.

¹⁹ A tree, for example, can be existent or nonexistent.

²⁰ The human personality and traits are determined by the fixed entities, the ideas which reside in God’s thought. When God bestows on these entities existence, they become

Real is only the praise of pouring forth existence, because this belongs to Him, not to you. You supply the Real (literally: feed Him) with determinations, while He supplies you with existence. What is allocated to Him is allocated to you. Thus, all things (literally: the affair, *al-amr*) derive from Him to you, and from you to Him. However, you are called obliged (*mukallaf*), and He obliges you only through your saying to Him “oblige me through your true state.” Hence He is not obliged.²¹

He praises me and I praise Him/He worships me and I worship Him

In (my) state (of existence) I affirm Him/but regarding the (fixed) entities I deny Him

He knows me and I do not/and I know Him and witness Him

How can He be independent while/I help Him and make Him happy²²

For this reason, the Real created me/for I make Him know and thus bring Him into existence²³

A tradition²⁴ tells us this/and in me His aim is realized

(84) Since al-Khalīl attained this grade, because of which he was called al-Khalīl, he established hospitality as a rule, and Ibn Masarra²⁵ put him with Mikā’īl (as sponsors) of the means of subsistence. By the means of subsistence people are fed. When the means of subsistence permeate the one who is fed in such a way that every part of the fed person is permeated, food spreads in all the parts of the fed person. (However, regarding God) there are no parts (in Him), hence He necessarily permeates all the Divine Stations which are called names, so that His Essence is manifest through them.

We belong to Him as signs in us/show this, but we (also) belong to ourselves

He has only my being (to manifest Himself)/for we belong to Him just as we belong to ourselves

I have two aspects, He and I/but He has no “I” through me²⁶

In me He is manifest/and we are for Him as vessels

“God speaks the truth and guides to the right path” (Qur’ān 33:4).

existents in the concrete world. Thus, in the phase of giving existence, the structure of the human being was already determined and cannot change. It is as if the human being determines his own structure, while actually God determines it in His thought.

²¹ The human being is obliged through the hidden principles imprinted in his fixed entity. Here arises a theological problem of God’s being obliged to act according to a previous plan. Although Ibn al-‘Arabī states that God is not obliged, He is obliged by His own determinations.

²² God sees His attributes only in creation, thus He is dependent on the cosmos.

²³ God receives knowledge from the human being who reflects His attributes, and so in this respect the human bestows existence on God.

²⁴ According to al-Kāshānī (p. 199), the tradition is: “They have represented me (as a figure standing) before their eyes” (*qad maththalūni bayna a’yūnihim*). Trans. by Affifi, *Mystical Philosophy*, p. 13, n. 1.

²⁵ On Muḥammad ibn ‘Abdallāh ibn Masarra al-Jabalī, see my *Ibn al-‘Arabī and the Sufis*, pp. 97–102.

²⁶ The human being has two aspects: first, his existence through God and his being a reflection of God, and second, his being himself with respect to other human beings. Dagli, p. 65, n. 34.

6 The bezel of the wisdom of reality¹ exists in the essence of Isaac

The ransom of a prophet is the slaughter of an animal for sacrifice/What is the cry of man in comparison to the voice of a ram?

God the Mighty made the animal mighty² taking care/of us or of it – I do not know by what standard³

No doubt (other) sacrificial animals are highly valuable/but they are less valuable than the sacrifice of a ram

I wish I knew how a single small ram replaced/the vicegerent of the Merciful

Do you not know that all things⁴ were arranged/in fulfillment of profit and in decreasing loss?

(85) There is no creation higher than the inanimate⁵ and after it/the plant, in certain measures and patterns

And after the plant come the possessors of senses and all know/their creator through unveiling or rational demonstration

As for the one called Ādam he is/restricted by intellect, thinking and the necklace of faith (*īmān*)

Sahl,⁶ who was a verifier like us, said the same thing (about Ādam)/for we and they have reached the level of witnessing (*ihsān*)⁷

Whoever witnesses that which I have witnessed/will say the same I have said both secretly and openly

¹ Wisdom of Reality (*ḥikma ḥakkiyya*) represents Isaac's request from his father to transform the latter's dream into reality.

² Qur'ān 37:107.

³ The author does not know by which standard God decides to change the sacrificial victim, and as a result, he does not know the object of God's care.

⁴ Ibn al-ʿArabī is going to explain the order of all things in nature.

⁵ The principle Ibn al-ʿArabī uses here is that the lower the thing is in the domain of concrete existence, the higher it is in the domain of servanthood. Hence, the inanimate thing is the highest entity regarding servanthood.

⁶ Sahl al-Tustarī, died 896. Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 53–62.

⁷ Very probably Ibn al-ʿArabī regards *ihsān* as higher than *īmān*, according to Qur'ān 5:93. Al-Kāshānī, p. 208. Since the definition of *ihsān* is "worship God as if you see Him" (*Fuṣūs*, p. 123; SPK, p. 401, n. 24), the commentators of the *Fuṣūs* extended this meaning to include witnessing. Al-Kāshānī, p. 208.

Do not pay attention to a view contrary to our view/or sow seeds in blind soil⁸

They are the deaf and the dumb⁹ whom/the infallible (Muḥammad) brought to our notice in the text of the Qurʾān

Know, may God bestow on us and on you revelation, that Ibrāhīm al-Khalīl said to his son: “My son, I have seen myself sacrificing you in a dream” (Qurʾān 37:102). The dream is on the plane of imagination, and so he did not interpret the dream. A ram in the form of Abraham’s son appeared in the dream, and Abraham believed that what he saw in the dream was true. His Lord ransomed Abraham’s son from the false imagination of his father by the great sacrifice,¹⁰ which means the interpretation of his dream in the eyes of God, while he (Abraham) was unaware.

The disclosure of a form on the plane of imagination requires another science (*ʿilm*)¹¹ through which one can perceive what God means by this form. Do you not consider what God’s Messenger said to Abū Bakr on his interpretation of a dream: “You were right in part but also partly wrong”?¹² Abū Bakr asked Muḥammad to tell him where he was right and where he was wrong, but the Prophet did not answer. God said to Abraham when He called him: “O Abraham, you believed that the dream is true” (ibid. 105). He did not say to him you believed that he is your son in the dream, because Abraham did not interpret the dream, but accepted the manifest form of what he saw.¹³ However, dreams (86) require interpretation. For this reason, the King of Egypt (*al-ʿazīz*: literally: the Powerful) said (addressing his courtiers): “If you can interpret (*taʿburūn*) the dream” (Qurʾān 12:43). The meaning of interpretation (*taʿbīr*) is to pass from the form one sees to something else. The cows were (symbols) of years of barrenness and plenty.

If Abraham had been right in understanding his dream, he would have slaughtered his son. However, he truly saw his son (in the dream), whereas in God’s eyes it was the Great Sacrifice in the form of his son. God ransomed him because of Abraham’s thought; in God’s eyes it was not a real ransom (the ransom was the ram). His sense perception produced the sacrifice, while his imagination produced his son. If he had seen the ram in his imagination, he would have interpreted it as his son or something else. Then God said: “Indeed, this is a clear test” (Qurʾān 37:106), that is, a clear and manifest trial of knowledge: would he know what the interpretation of the dream required or not? He knew that imagination required interpretation. However, he did not take into consideration what this realm of dreams implied. For this reason, he regarded the dream as true, just as did Taqī ibn Mukhallad,¹⁴ the imam and the author of a Musnad. He heard in a tradition which he approved that the Prophet said:

⁸ Do not teach those who have not the disposition of learning. Kāshānī, p. 208.

⁹ Qurʾān 8:22–23.

¹⁰ Qurʾān 37:107.

¹¹ This is the science of interpretation of dreams (*taʿbīr al-ruʾyā*).

¹² For the dream, see Kāshānī, pp. 209f.

¹³ Abraham saw in the dream that he would sacrifice his son. However, he should have interpreted this vision to know the truth, but he did not do so. Therefore, he understood he had to sacrifice his son.

¹⁴ An Andalusian traditionist (d. 276/889).

“Whoever sees me in sleep has seen me in waking, for the Devil cannot assimilate my form.”¹⁵ In this dream Taqī ibn Mukhallad saw the Prophet, who gave him milk to drink. Taqī ibn Mukhallad regarded the dream as true; he drank and then vomited the milk. Had he interpreted the dream, this milk would have been knowledge. God deprived him much knowledge according to the measure of his drinking. Do you not see that (when) the Messenger of God was given a cup of milk in a dream he said: “I drank the milk until I was completely satiated (literally: until satiety came out of my fingernails), and then gave the remainder to ‘Umar”?¹⁶ The Prophet was asked: “What is your interpretation, O God’s Messenger?” He said: “Knowledge.” He did not leave it as milk, (that is) in the (87) form of what he saw, because he knew it was a dream that required interpretation.

It is well known that the form of the Prophet, which was seen by the sense (of sight), is buried in al-Madīna, and that the form of his spirit and his rational soul (*laṭīfā*)¹⁷ has not been seen by anyone through (the form) of anyone else or through (the form) of oneself. Each spirit must be regarded as such. The spirit of the Prophet appears to one in a dream in the form of his body when he died, without the body being damaged at all. It is Muḥammad who is seen through his spirit in a bodily form which resembles his buried form. The Devil cannot assume the form of Muḥammad’s body, for God protects the one who sees him. For this reason, whoever sees Muḥammad in this form will learn from him all that he orders or prohibits, or tells him, just as he could learn from the Prophet in this world the laws in keeping with the sayings which point to these laws, namely, (laws written) in texts, through plain or general meanings or through whatever form. If he (the Prophet) gives him something, this thing may be interpreted. If, (however), knowledge through the senses equals knowledge through the imagination, this dream does not need interpretation.¹⁸ Through and on the basis of this criterion Abraham and Taqī ibn Mukhallad dealt with their dreams.

Since the dream has two aspects,¹⁹ and since God has taught us what He did regarding Abraham and what He said to him – because this is the manner befitting the grade of prophecy – we know (the following): In our vision of the Real in a form which the rational argument rejects, we should interpret this form in a way appropriate to religion, (that is), in terms of who the seer is, or the place where the Real was seen, or both. If rational argument does not reject (the form we saw), we shall leave this form as it was seen, in the same form as we shall see the Real in the world to come.²⁰

¹⁵ Muslim, XLII:12 (2266).

¹⁶ Ibn Ḥanbal, II:83, 154.

¹⁷ Al-Jurjānī, *Kitāb al-ta’rīfāt*, pp. 202, 289.

¹⁸ According to this criterion, Abraham’s conduct is right, because the form he saw in his dream, that is, in his imagination, was Isaac, and his perception of Isaac in his dream matches his perception of him through the sense of sight in the concrete existence, therefore he did not interpret his dream.

¹⁹ That is, the sensual and the imaginal perceptions.

²⁰ This system of interpreting Qur’ānic verses whose literal meaning cannot be accepted by reason is reminiscent of al-Ash‘arī’s way to deal with such verses. Al-Ash‘arī, *Al-Idāra ‘an uṣūl al-diyāna*, Dār al-Ṭibā‘a al-Muniriyya, Cairo n.d., p. 13 (the chapter on the seeing of God).

(88) The One, the Merciful, has in every domain²¹/hidden and manifest forms
If you say this is the Real, you are right/and if you say something else you are interpreting

His status is not determined in one domain to exclude another/but He unveils Himself to creation through His Reality

When He discloses Himself to the sight, the intellect/refutes (His appearance) through a persistent proof

He is accepted in the domain of the intellect/in imagination, and in true sight

Abū Yazīd said concerning this station: If the Throne and that which it contains – multiplied a hundred millions times – were (to dwell) in one of the corners of the gnostic's heart, he would not feel them.²² This is the ability of Abū Yazīd in the world of bodies. Moreover, I say that if the infinite existence was assessed as finite with the Essence which brought it into existence (and these found their abode) in one of the corners of the gnostic's heart, he would not perceive them in his knowledge. Hence, it is proved that the heart contains the Real, and notwithstanding, it is not shown as satiated. If it were filled, said Abū Yazīd, it would be satiated. We note this station, saying:

O He who creates things in Himself/You encompass what you create

You create the infinite being within You/even as You are the Limited and the Vast

If the creation of God were in my heart/its luminous dawn would not appear (there)

Whoever comprises the Real, cannot be confined/to (comprise) creation; What is your opinion O Listener

Through the power of fancy every human being creates in his faculty of imagination that which has existence only in this faculty.²³ This is the general matter. The gnostic creates through spiritual aspiration (*himma*)²⁴ that which has existence outside the substrate of his spiritual aspiration; however, this aspiration does not cease to preserve its object. Its preservation, that is, the preservation of that which it created, does not weary this faculty.²⁵ When the gnostic does not pay attention (89) to the preservation of this created entity, it disappears, unless the gnostic masters all his domains²⁶ (*ḥaḍarāt*) and does not become heedless at all, because he witnesses at least one domain. When the gnostic through his spiritual aspiration creates, possessing this mastership, that which he created, this creation

²¹ Ibn al-ʿArabī uses this word (*mawṭin*) to denote “domain.” Thus, there exists the domain of reason, the domain of imagination, the domain of this world, etc. I prefer to translate *mawṭin* as “domain” (in SDG, p. 46, it is homestead), because it has the double meaning of spiritual and physical spheres.

²² Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 46f.

²³ This sentence is awkward in Arabic. Using two terms (*wahm* and *khayāl*), Ibn al-ʿArabī repeats the power of imagination twice without any need. He seems to say that the human being creates in his imagination, or using it, forms which are appropriate only to this faculty.

²⁴ See above, p. 14, n. 4.

²⁵ Qurʾān 2:255.

²⁶ Possibly the author means domains or presences such as the senses, the intellect and so on. Kāshānī, p. 216. *Sharḥ*, p. 102. *Ḥaḍra* is a divine or cosmological reality, hence also God's names and their ramifications are realities. *Mufjam*, pp. 323–327.

appears in his form in every domain; the forms become preserved by each other. As a result, when the gnostic does not pay attention to a certain domain, or to some domains, while witnessing one of the domains and preserving in it the form of his creation, all the forms are preserved through his preservation of this single form in the domain which he heeds. That is because heedlessness is never absolute, neither regarding all the domains, nor regarding a single domain.

Here I have revealed a mystery which the people of God have always jealously concealed, because this mystery refutes their claim that they are the Real. However, the Real is always attentive, while the servant does not escape inattentiveness to something. From the point of view of preserving what he created, the gnostic may say: "I am the Real" (*anā al-ḥaqq*).²⁷ However, his preservation of his creation is not like God's, and we have already clarified the difference. The servant is different from the Real, given his heedlessness of a form and its domain. He must be distinct from the Real, notwithstanding his continuing preservation of all the forms through the preservation of one form in the domain to which he pays heed. This is preservation through a guaranty,²⁸ while God's preservation of what He created is not like this, for it is a preservation of each form specifically.

As I have been told, no one has written ever before on this question in a book, neither I nor others, except in this book, hence it (the question) is extraordinary and unique. Consequently, beware of being inattentive to this question, for the remaining domain, which still you dwell within, with the form, is like the Book in which God said: "We have left nothing out unwritten in the Book" (Qur'ān 6:38), for the Book comprises the past and future events. Only he who has the faculty of combination (*qur'ān*) (all the presences)²⁹ in his soul knows what we have said (90), for whoever fears God, "God will give him the faculty of separation" (*furqān* between the Real and the creation).³⁰ This is similar to what we have pointed out regarding this question of the device through which the servant is distinct from the Lord. This faculty of separation is the loftiest faculty of separation.

At one time the servant is a lord without a doubt/and at another he is really a servant without a lie

If he is a servant, he encompasses the Real/and if he is a lord, he is in a poor state

Through his being a servant, he beholds the essence of his self/and with no doubt hopes overflow from him

Through his being a lord, he beholds the whole of creation/making demands on him through the domain of Ownership and Kingdom

Because of his essence he cannot answer their demands/for this reason you see some gnostics weeping

So be a servant of a lord and not a lord of his servant lest you fall, melting in the Fire.

²⁷ This is the famous saying of al-Hallāj. Ibn al-ʿArabī remains faithful to his principle that the human being resembles God in certain aspects.

²⁸ That is, the preservation of one form in a single domain guarantees the preservation in all other domains.

²⁹ This is the perfect human being. Kāshānī, p. 218.

³⁰ Kāshānī, p. 218.

7 The bezel of the wisdom of loftiness¹ exists in the essence of Ishmael

Know that the (entity) called (*musammā*) God is one with respect to essence and all with respect to names. Each existent has from God only a single lord, and it is inconceivable for it to have all the lords.² As for God's Unity (*aḥadiyya*), no single entity enters it, for one cannot call part of it a thing and another a thing, for it does not admit division.³ However, His Unity is the totality of His attributes in potentiality.

The happy person is the one whose Lord is pleased with him,⁴ and there is none but that who is pleasing in the eyes of his Lord, because Lordship applies to everyone, hence the Lord finds everyone pleasing, and so everyone is happy.⁵ For this reason Sahl⁶ said: Lordship has a mystery – and it is you, ergo Sahl's saying refers to every entity – if it had disappeared, (91) the Lordship would also have been cancelled. The words “if it had disappeared” signify the impossibility of the impossibility (*imtināʿ al-imtināʿ*),⁷ for the condition will not appear and hence the Lordship will not be annulled, because an entity is existent only through its lord. Since an entity is always existent, its Lordship will never be cancelled.

Every pleasing thing is beloved, and all that the beloved person does is beloved. All is pleasing, for any entity does not act at all, but God alone acts in it. Any entity is safe from ascription of an act to it, hence it is pleased with that which appears in it and from it, that is, God's acts. These acts are pleasing, for every doer

¹ According to al-Qaysarī, this wisdom is ascribed to Ishmael, because God's name the Loftiest, or the Most High (*al-ʿaltī*), is manifest in him. Chittick, “Chapter Headings,” p. 14.

² Since each existent is the embodiment of a fixed entity, which in turn is a form of a specific name, the existent is a servant of a specific name.

³ God's Essence is not divided into attributes which are different from each other. Here God's unity stands for the unity in respect to His Essence. See n. 13 below.

⁴ In these words Qurʾān 19:55 refers specifically to Ishmael.

⁵ Every individual is under the control of a divine name which serves as his lord. SPK, p. 55.

⁶ Ch. 6, n. 6, above.

⁷ This conditional sentence means that because the occurrence of the condition is impossible, the conditioned thing cannot take place. Ibn al-ʿArabī immediately explains this notion. See ch. 5, n. 17, above.

or maker is pleased with his acts, and if He carries out his acts perfectly, it will be appropriate to say of Him: “He gave everything its (measure of) creation then guided (it)” (Qur’ān 20:50),⁸ meaning God clarified that He gave everything that which fits it without decrease or increase.⁹

Since Ishmael discovered what we have mentioned, he was pleasing to God.¹⁰ In like manner, every existent is pleasing to his lord. If every existent is pleasing to his lord, as we have explained, it is not necessary that it be pleasing to a lord of another servant, for he took the lordship only from one lord, not from many.¹¹ What was established for him from all the lords is only that which fits him, and this (what is suited to him) is his lord. No one takes from God (something) which relates to His Unity (*aḥadiyya*).¹² For this reason, the People of God were prevented from the manifestation of God’s Unity. That is because if you look at Him through Him, it is He who looks at Himself, and He always looks at Himself through Himself. And if you look at Him through yourself, His Unity disappears through yourself. (And), if you look at Him through Himself and through yourself, Unity also disappears. For the pronoun *tā’* in *naẓartahu* (you look) is not the essence of that which you look at (*‘ayn al-manẓūr*), hence there is necessarily a relationship which requires two entities, the one who looks (*nāẓir*) and the one who is looked at (*manẓūr*). Consequently, Unity disappears, even if (God) sees Himself through Himself. It is well known that in this description He is both the observer and the observed.¹³

The pleasing person will be absolutely pleasing only when all things through which he is manifest originate (92) in the action of the one who is pleased with him. Ishmael excels others, for the Real qualified him as pleasing to Him. In like manner it is said to every tranquil soul, “Return to your Lord” (Qur’ān 89:28). God ordered the soul to return only to its Lord who called it and it knows Him from other lords as “pleased and pleasing” (*ibid.*). (And God said to the soul) “Enter among My servants” (*ibid.*, 29), because they possess this station. Every servant among those mentioned here knows his lord, confining himself to this knowledge without looking at the lord of another, notwithstanding the Unity of the Essence. This is necessarily so. “And enter into My Garden” (*jannatī*)¹⁴ (*ibid.*, 30) which is My place of concealment. My place of concealment is only You, and You

8 This verse is the basis of the theory *taḥqīq*, that is, one’s realization that every entity is formed and acts according to the appropriate manner which was decreed by God in its fixed entity (*‘ayn thābita*). SDG, p. 96.

9 One should note that according to Ibn al-‘Arabī also the feeling of being satisfied with God’s acts comes from God, otherwise Ibn al-‘Arabī would have stated that perceptions and feelings belong to the human being alone.

10 Qur’ān 19:55.

11 Read: *mā akhadha al-rubūbiyya illā min wāḥid lā min kull*.

12 For this term, see the title of *ch. 10*.

13 When we speak of God’s Unity, we cannot deal with it in terms of duality, even if this duality exists in God’s Essence. His Unity excludes any form of duality.

14 The verb *janna* means “he covered or concealed,” hence *janna* may be rendered cover, veil, or place of concealment.

conceal me through Your Essence. I am known only through You, just as You are not (manifest) only through me. Whoever knows You knows me, and I am not known through (another), (just as) You are not known through (another, but through me). When you enter into His place of concealment, you enter into yourself, then you know yourself with another knowledge which is different from the knowledge of yourself when you know your Lord through your knowledge of yourself. As a result, you possess two kinds of knowledge: knowledge of Him through yourself, and knowledge of Him through yourself, with respect to Him, not to you.¹⁵

You are the servant and you are the lord/of the one you are his servant

You are the lord and you are the servant/of the one who possesses your covenant in His address (to you)¹⁶

Every contract to which one is committed/can be dissolved by someone else¹⁷

God is pleased with his servants and they are pleasing. They are pleased with Him and He is pleasing. The two presences (servanthood and lordship) face each other like similar things, because there is no distinction between the two kinds. (However), similar things are opposites, for the two similar things do not join.¹⁸ There is only the one which is distinct and the one which is similar. (Actually), there is neither a similar thing in existence, nor an opposite thing, for existence is one reality (*ḥaqīqa wāḥida*), and a thing does not oppose itself.

(93)

Only the Real remains, no other being/there is no connected thing, and there is no separated thing¹⁹

The seeing of the eyes proves this and I do not see/when I see but His Essence “This is for one who fears his Lord” (Qur’ān 98:8), lest he will be Him, because he knows the distinction (between the servant and the lord). What proves this to us is the fact that (some people) are ignorant of things (*a’yān*) in existence which the knower shows them. There is a distinction between servants and there is a distinction between lords. If there had been no distinction, a certain divine name would have been interpreted according to all its aspects in the same manner as another name is interpreted. The name the Strengtheners (*al-mu’izz*) is not interpreted in the same manner as the Debaser (*al-mudhill*), and so on. However, from the point of view of the Unity they are the same. As you say, every name is

¹⁵ The first kind of knowledge reveals divine traits in one’s soul through rational examination of the soul, while the second makes one find God in his soul. The second kind derives from unveiling which occurs in one’s soul, and not from investigation. Affifi, II, pp. 91f.

¹⁶ This is an allusion to Qur’ān 7:172, in which all the human generations affirmed God’s Lordship.

¹⁷ That is because each creed expresses one’s speculation and investigation, and it is not characterized by an absolute truth. Hence, it can be replaced by another creed.

¹⁸ Here I changed the order of the sentence to make it coherent. According to the Greatest Master, things are similar to each other from certain points of view and opposite to each other from other points of view. However, with respect to the absolute unity of existence, there is no difference between the things.

¹⁹ All is one unity.

a proof of the Essence and of its reality with respect to its ipseity, for the named (*al-musammā*) is one and the Strengtheners is the Debaser with respect to the named. However, the Strengtheners is not the Debaser with respect to their own entities and realities, for our understanding of each of them is different.

Do not contemplate (only) the Real/(so that) you divest Him of creation

Do not contemplate (only) creation/(so that) you clothe it (in all things) except the Real

Make Him incomparable and comparable/and place yourself in the domain of truth

If you will, be in a state of joining²⁰/or in a state of separation

Then, if all²¹ is revealed to you/you will gain the greatest success

You will not pass away (in creation) nor remain (in the Real)/and you will not make others either pass away or remain

Revelation is not bestowed on you/and you do not grant revelation to others²²

Praise (for the people is carried out by God) through faithfulness to the promise (*ṣidq al-waʿd*) and not through faithfulness to the threat. The Divine Presence requires commendable praise through God's Essence. The Essence is praised through faithfulness to the promise and not through faithfulness to the threat, moreover, through overlooking (one's sins).²³ "Do not think (94) that God will break His promise to His Messengers" (Qur'ān 14:47). He does not say "His threat," but rather "We shall overlook their sins" (Qur'ān 46:16), although He made a threat regarding sins. He praised Ishmael, because he was faithful to his promise (*ṣādiq al-waʿd*).²⁴ Regarding the Real (in his praising of Ishmael), possibility disappears, because possibility requires a preponderant (*murajjih*).²⁵

Only the one who is faithful to his promise remains/while the Real's threat has no established essence

Even if they enter the abode of suffering/they have delight therein (and) pure happiness

There is happiness in the eternal gardens, for the matter is one²⁶/(only) when God is revealed there is a difference

Suffering (*ʿadhāb*) is so called because of its sweetness (*ʿudhūba*)/this is like a shell, and the shell protects (what is inside).

²⁰ Joining of transcendence and immanence.

²¹ Both the transcendent and the immanent aspects.

²² If the existence is one, it follows that revelation exists within everyone. Hence, revelation is not bestowed on anyone, nor given to anyone. Bursevi, Vol. II, p. 581.

²³ Qur'ān 46:16.

²⁴ Qur'ān 19:54.

²⁵ To decide between possible alternatives, one needs a preponderant which overwhelms all other alternatives, leaving only one choice that seems the best. Consequently, when a person carries out his promise, God is obliged to praise him.

²⁶ By this he means that all the phenomena are one, hence there is no difference from this point of view between Paradise and Hell.

8 The bezel of the wisdom of spirituality¹ exists in the essence of Jacob

(94) Religion is divided into two kinds: a. Religion according to God and according to whom the Real taught and those who taught others what the Real taught them; and b. Religion according to the created beings, which God acknowledges. God's religion is the one which God chose and granted it the highest degree above the human religion. God said: "Abraham ordered his sons (to submit to God), and so did Jacob, saying: 'My sons, God has chosen for you the religion (*al-dīn*), so do not die except in a state of submission to God (*muslimūn*)'" (Qur'ān 2:132), meaning obeying Him. (The word) *al-dīn* is marked with the definite particle (*alif* and *lām*) to designate a specific religion, hence this is a known religion (which is shown) in God's saying: "The religion according to God is Islam" (Qur'ān 3:19), meaning submission. Religion expresses your submission. That which comes from God is the Law to which you submit. Religion means submission and the rule (*al-nāmūs*) is the Law (*al-shar'*) which God promulgated. Whoever is qualified as yielding to God's laws is the one who carries out the orders of the religion and maintains them, as one who performs the prayer.

The servant is one who maintains religion and the Real promulgates the laws. Hence, submission is the essence of your act, and religion (95) comes out of your act. You will not be happy except by way of that which comes from yourself. Just as your acts affirm (*athbata*) your happiness, so His acts, which are you and the created beings, affirm the Divine Names. Because of His effects (in the cosmos), He is called God (*ilāh*), and because of your effects (in yourself), you are called happy. When you observe (the commandments of) religion and obey His laws, He makes you equal to His rank. If God wills, I shall expound further on this issue in a beneficial way after explaining religion in the eyes of the created beings which God acknowledges.

Religion as a whole belongs to God and comes (with respect to implementation) from you, not from Him, except with respect to its origin.² God said: "They invented monasticism" (Qur'ān 57:27). (Their invention) refers to the wise laws;

¹ In keeping with al-Qūnawī's and Kāshānī's commentaries, I prefer *ḥikma rūḥiyya* to *ḥikma rawḥiyya* (wisdom of ease), although the latter possibility has a basis in Qur'ān 12:87. Chittick, "Chapter Headings," pp. 17f.

² That is because God is the origin of all things.

however, these were not brought to the people by the known Messenger through God in the customary way (that is, through prophecy). But as wisdom and plain interest in (these laws) coincide with Divine Judgment regarding the aim of Divine Law, God approved of (these human laws) just as He did of His Laws, (although) “We (God) did not prescribe (these laws) for them” (Qur’ān 57:27).³

Since⁴ God opened the door of His Providence and Mercy between Him and their hearts of which they were unaware, He established in their hearts the exaltation of the laws they had promulgated – through which they sought God’s satisfaction. They did so not in the usual and known prophetic way of divine teaching. Hence God said: “They did not keep their laws” (Qur’ān, *ibid.*), meaning those who established the laws which I (God) affirmed, “in a proper way, only to seek God’s satisfaction” (Qur’ān, *ibid.*). So they thought. “We gave those who believed,” in these laws, “among them their reward, (however) many of them” (Qur’ān, *ibid.*), meaning of those for whom this worship was established, “are sinners” (Qur’ān, *ibid.*), meaning they did not submit to these laws and did not keep them.

Whoever does not obey these laws, his legislator will not comply with what pleases him. However, the matter necessitates obedience, meaning the one under obligation (*mukallaf*) is either obedient through acceptance of the laws, or a transgressor. There is no need to talk about the one who obeys and accepts the laws, because this is obvious. As for the transgressor, his transgression which was determined for him by God requests either one of two things: disregard and forgiveness or rebuke (96) for what he did. One of these options should apply, because essentially the matter requires one of the two. Anyhow, it is correct (to say that) the Real submits to the servant’s acts and state. It is the state which affects (God’s reaction). From this (it is evident) that religion means requital (*jazā’*), meaning compensation for that which makes one happy or unhappy. As for that which makes one happy, God said: “God is pleased with them, and they with Him” (Qur’ān 5:119, trans. AH). This is a compensation that makes one happy. As for that which makes one unhappy, God said: “Whoever among you who does wrong, we shall make him taste a severe punishment” (Qur’ān 25:19). This is a compensation that does not make one happy. “We shall disregard their evil deeds” (Qur’ān 46:16) is (also) redress. Hence, it is correct (to say) that religion is compensation. That is because religion is *islām* and *islām* is essentially submission; God submits to what makes one happy or unhappy, which means compensation. This is the external aspect in this issue.

As for its mystery and internal aspect, it manifests itself in the mirror of the Real’s existence; the possible things receive from the Real only that which their essences give them in each state. For each state has a form. Their forms differ according to the differences in their states. Hence, the manifestation differs because of the difference in the state, and the effect on the servant occurs

³ Here Ibn al-‘Arabī seems to speak of laws promulgated by people before revelation. Rationalist as well as orthodox thinkers advanced this notion. Kevin A. Reinhart, *Before Revelation: The Boundaries of Muslim Moral Thought*, New York 1995.

⁴ Read *lammā*. Kāshānī, p. 236.

in accordance with what characterizes him. No one bestows on him good or evil except himself; only he bestows on his essence favors and sufferings. He should chastise and praise only himself. “To God belongs the conclusive argument” (Qur’ān 6:149) in his knowledge of them, for knowledge follows the object of knowledge.⁵ In an issue like this, the mystery that lies behind it is (the notion) that the possible things in principle are nonexistent. There is no existence but the existence of the Real (which is disclosed) through the forms of the states in which the possible things appear in themselves and in their (fixed) essences. Consequently, you know whoever experiences pleasure and whoever experiences pain and what follows (*ya‘qubu*) each state, because of which it is called following (*‘uqūba*) and consequence (*‘iqāb*).⁶ (This idea of following) is allowable in relation to both good and evil; however, convention calls the good – reward, and the evil – punishment. Because of this procedure religion may be called or explained as what returns (*‘āda*, usually: custom), for that which his state requires and seeks returns to him (*‘āda ‘alayhi*). Hence, religion is that which returns.⁷ The poet said: “As your religion with Umm al-Ḥuwayrith before” (97), meaning your custom.

The rational meaning of *‘āda* is the return of the thing itself to its (previous) state. However, this is not the case here, for *‘āda* means repetition. But *‘āda* is an intelligible reality, and resemblance in forms exists. That is, because we know that Zayd is the same as ‘Amr with respect to humanity (*insāniyya*), but humanity does not repeat itself, for if it does, it will be multiplied; however, humanity is one reality that does not repeat itself. (Also) we know that Zayd is not the same as ‘Amr in terms of individual identity (*shakhsiyya*), for Zayd as an individual is not the same as ‘Amr, though we certainly know that the existence of individuality is shared by both. Through sense perception resemblance repeats itself; however, through true judgment resemblance does not repeat itself. From one point of view there is a repetition and from another there is not. In like manner, in one respect there is a reward, and in another there is not; that is because reward is a possible state. The scholars probing this issue did not pay attention to it; that is, they paid no attention to its explanation, not that they did not know it, because it belongs to the mystery of predetermination which governs the created beings.

Know that just as it is said of a physician that he is the servant of nature, so the Messengers and the Heirs are the servants of the Divine Command in general, and actually they are the servants of the states of the possible things.⁸ Their service is part of their states which have been established by their fixed entities. Consider what a marvelous thing this is! However, the servant, of whom we are

⁵ SDG, p. 186.

⁶ From the perspective of the Real, that which follows the states is called following or consequence. Ibn al-‘Arabī immediately explains that in this world that which follows the states is called either reward or punishment. This is a revolutionary idea, according to which, with respect to the Existence, good and evil play no role.

⁷ One’s states cause the human being to perform acts repeatedly, and this characterizes religion.

⁸ For the term *amr* (command), its role in the cosmological and terrestrial domains and its Ismā‘īlī origin, see Ebstein, “The Word of God,” pp. 44–50.

talking here, is restricted regarding saying and state by his lord's rules. It is correct to say that the physician is a servant of nature, only if he helps nature. That is because nature put in the body of the ill person a unique temperament (*mizāj*) because of which he is called an ill person. If the physician were to help nature through his service, he would also increase the measure of illness (98). He prevents nature (from worsening the illness) only in order to seek health – and health also belongs to nature – through introducing another temperament that opposes the present temperament. Hence, the physician is not a servant of nature (regarding all aspects); he only serves it through curing the ill person and changing his temperament by using nature itself. Regarding nature, he exerts efforts by using a particular, not a general aspect, because generality is not correct in such an issue. Hence, the physician is servant/not servant of nature, just as messengers and heirs are regarding the servitude of the Real.

In determining the states of those who are under obligation (*mukallaḥ*), the Real acts through two aspects: The servant acts in accordance with the requirements of the Real's will, and His will in turn is connected to what the Real's knowledge requires, and the Real's knowledge is connected to what the object of knowledge bestows on Him, that is, its essence, which appears only in its form.⁹

The Messenger and the Heir are servants of the divine command by way of the will (*irāda*);¹⁰ however, they are not servants of the will. He (the Messenger) refutes the divine command by way of the divine command seeking for the happiness of the person under obligation. If he were the servant of the divine will, he would not advise (people), or would advise (people) only through the divine will. The Messenger, the Heir, is the physician of the souls for the world to come. He obeys God's command when He commands him. He may observe His command and will and sees that God's command opposes His will, (knowing) that all things occur according to His will, and for this reason the command stands. If He wills the fulfillment of the command, it will be fulfilled, and if He does not will the fulfillment of what He commands, the person under obligation will not carry out the command, and this is called transgression and sin.

The messenger is a transmitter (of God's commands and sayings). For this reason he (Muḥammad) said: "Hūd and its sisters made me anxious" (literally: made my hair white),¹¹ because they (these *sūras*) contain God's saying: "So keep to

⁹ God's knowledge is determined by the essence of the thing which is its fixed entity (*ʿayn thābita*). Thus, God is compelled to act in keeping with His knowledge, and has no free choice. SDG, pp. 186f. This is the logical conclusion of Ibn al-ʿArabī's ideas, although he says that free choice and compulsion do not apply to God. Our author seems to be inconsistent in his thought, because one cannot describe a series of cause-effect, that is, will, knowledge, the fixed entity, and then deny the consequence of one's thought, claiming that this procedure is irrelevant. Moreover, he asserts that God's choice is expressed in bestowing existence on the fixed entities. Thus, God has some kind of free choice. As in other issues in Ibn al-ʿArabī's teachings, God has and does not have free choice. Ibid. Another point worth noting is the absence of discussion in Ibn al-ʿArabī's doctrine on when and how God produces the fixed entities.

¹⁰ *Irāda* is God's power to bring into existence potential existents. Affifi, *Mystical Philosophy*, p. 160.

¹¹ Tirmidhī, 3297. Dagli, p. 93, n. 30.

the right course, as you have been commanded” (Qur’ān 11:112, trans. AH). (99) The words “as you have been commanded” made him anxious, because he did not know whether the command fitted His will and hence would be implemented, or opposed His Will, and hence would not be implemented. No one knows the way of the will (*ḥukm al-irāda*), until the object of the will occurs, except one to whom God has revealed his insight, and as a result he perceives the possible things as they really are in their states as fixed entities and thereupon he judges according to his insight. This may happen to a very few individuals in times of seclusion. (Consequently), the Prophet said: “I do not know what will be done with me or you” (Qur’ān 46:9, trans. AH). He (the Prophet) explicitly said of the veil (existing between God and the humans). The aim (of this verse) is to inform that the Prophet had knowledge only of some things, not all things.

9 The bezel of the wisdom of light¹ exists in the essence of Joseph

(99) The light of this bright wisdom spreads over the presence of Imagination, which is the first principle of Divine Revelation among the people under God's Providence (*fī ahl al-ʿināya*).² ʿĀ'isha said: "The first revelation to the Messenger of God, may God bless him and give him peace, was a true dream. Each of his dreams was clear like the breaking dawn, no obscurity therein."³ Her knowledge stops here. The period (of these revelations) continued six months, then the angel came to him. She did not know that the Messenger of God said: "People are asleep, and when they die, they awake up."⁴ Everything one sees while awake⁵ is like this, even if the states (of sleep and wakefulness) are different. She spoke of six months; however, his whole life in this world should be gauged in this manner, that is, as a dream within a dream (*manām fī manām*).⁶ All things of this kind belong to the world of imagination (*ʿālam al-khayāl*), and for this reason they are interpreted, meaning a thing that is essentially in a certain form appears in another form. (100) Hence, the interpreter (*ʿābir*),⁷ if he is correct, passes from the form seen by the sleeper to the true (meaningful) form it is. This is like the appearance of knowledge in the form of milk.⁸ In his interpretation, the Prophet passed from the

1 This chapter is so called because Joseph was connected with dreams and their interpretations, and the world of dreams, the world of imagination, is part of the spiritual side of the cosmos. Spirits have the power of unveiling and hence are characterized by light, whereas the concrete world, by darkness. Chittick, "Chapter Headings," pp. 18–20; Idem, "Ibn ʿArabī's Summary," pp. 20f.

2 In simple words, Ibn al-ʿArabī wants to say that revelation, which is symbolized by light, reaches humans through the imagination, that is, in their dreams.

3 Bukhārī 1:3 (3).

4 This tradition does not appear in the great collections of traditions, but it is frequently cited by Sufi authors. Dagli, p. 95, n. 4; SPK, p. 396.

5 I used Kāshānī's reading (p. 246), which seems appropriate to the context, because what we call the concrete world is also unreal. Our text has *fī ḥāl al-nawm* (while asleep). Cf. *Sharḥ*, p. 122.

6 That is because life is unreal, it is imagination, and when one dreams, his dream is within a dream.

7 Here Ibn al-ʿArabī uses the active participle of the first form (*ʿabara*) to denote "interpreter." Generally one uses the word *muʿabbir*, the active participle of the second form, which has the same meaning.

8 For the interpretation of milk, see [ch. 6](#), p. 56.

form of milk to the form of knowledge, explaining that the form of milk is attributed to the form of knowledge.

When the Prophet received revelation, he was detached from ordinary sensory perception and was covered by a dress, being unaware of his company. After he was freed from (the state of inspiration), he was restored (to his previous state). His perception occurs only in the presence of imagination; however, he was not said to be asleep. In like manner, the angel (Jibrīl) appeared to him in the form of a man, and this (appearance) derived from the presence of imagination, for he was not a man but an angel, who assumed the form of a human. The observer, the gnostic, interpreted this appearance until he reached the real form, saying: "This is Jibrīl, who came to you to teach you your religion."⁹ Then he (the gnostic) said: "Bring this man back to me." He called him a man, due to the form in which he appeared to them. Then he said: "This is Jibrīl," realizing the origin of this imagined man. He was right in both statements: the first based on his sense of sight and the second on (the real knowledge) that he was Jibrīl without doubt.¹⁰

Joseph said: "I saw (in my dream) eleven stars and the sun and the moon, I saw them prostrating before me" (Qur'ān 12:4). He saw his brothers in the form of stars and his father and stepmother in the form of the sun and the moon. This (seeing) was from Joseph's viewpoint. However, if it (the scene) were seen from the viewpoint of those in it, then the appearance of his brothers in the form of stars and the appearance of his father and stepmother in the form of the sun and the moon would be very pleasing to them. Since (his brothers) did not know what Joseph had seen, the latter's perception was preserved in his imagination. When Joseph told him his dream, Jacob was aware (of the danger) and said: "Do not tell your dream to your brothers, lest they plot against you" (ibid., 5). Then he pardoned (101) his sons of this plot and ascribed it to the Devil, who is the essence of plotting, and said: "The Devil is a clear enemy of the humans" (ibid.); that is, (his) enmity is manifest. After that Joseph finally said: "This is the interpretation of my earlier dream. God made it true" (ibid., 100), meaning that God made it manifest to the senses, after it had been in imaginative form. The Prophet Muḥammad said: "People are asleep," and Joseph's saying "God made it true" is like (the state) of one who sees in his sleep that he wakes up from a dream and then interprets it. He does not know that he is still asleep, but when he wakes up, he says: "I saw this, and I saw myself apparently waking up and I interpreted the dream." This is Joseph's experience. Think about the difference between Muḥammad's perception and Joseph's when the latter said at last: "This is the interpretation of my earlier dream. God made it true." This is sensory perception which could not be otherwise. That is because imagination conveys only the objects of senses, and no other objects. Consider how exalted the knowledge of Muḥammad's heirs is. I shall expand my sayings concerning this matter using Joseph's words (uttered in the spirit of) Muḥammad, so that you may know, if God wills.

⁹ Muslim, 1:1 (5).

¹⁰ Ibn al-'Arabī discusses the beginning of revelation in al-Tirmidhī's question number 25 (*Futūḥāt*, Vol. III, pp. 88f, ch. 73) and in ch. 188 (*Futūḥāt*, Vol. IV, pp. 7f).

Know that which is said about “other than the Real” or that which is called the cosmos relates to the Real as the shadow relates to a person. The cosmos is God’s shadow. This relationship is the same as the Existence is to the cosmos, for the shadow undoubtedly exists in the senses. However, there must be a substrate in which the shadow appears. Even if you assumed the absence of such a substrate, the shadow would still be intelligible but not existent in the senses, and the shadow would be potentially in the essence of the thing which casts the shadow. The substrate of the appearance of this divine shadow, called the cosmos, is the (fixed) entities of (102) the possible things (*a’yān al-mumkināt*) over which the shadow spreads out. Thus, from the extension of this shadow, one can perceive the measure of the existence of this Essence. It is by virtue of His name Light perception occurs, and this shadow spreads out over the fixed entities of the possible things in the form of unknown mystery.¹¹

Do you not see that shadows incline to the black color, thus pointing to their hiddenness because of the remoteness between them and the things that cast them? Even if an object is white, its shadow will be black. Do you not see the mountains that are distant from the observer appear to be black, but actually they might be of another color? Is there a cause of this but distance? The same is true as regards the blueness of the sky. This is what the effect of distance produces in the sense (of sight) with regard to non-luminous bodies. In like manner, the fixed entities of the possible things (*a’yān al-mumkināt*) are non-luminous, because they are non-existent, even if they are described as fixed. However, they are not described as existent, for existence is light. Furthermore, distance causes the luminous bodies to appear small, thus this is another effect of distance. The sense (of sight) perceives them as small, but they are actually bigger than what is seen. As we know by proof, the sun is one hundred sixty times the size of the earth; however, by the sense of sight it appears no larger than a shield. This is also the effect of distance. One knows of the cosmos (only) by the measure of what one knows of shadows.

Similarly, the Real is not known just as the object which causes the appearance of the shadow is not known. He is known from the point of view of His shadow but not from the point of view of the essence of the producer of the shadow. For this reason, we say that the Real is known from one aspect and not known from another. “Do you not see how your Lord lengthens the shadow; if He had willed, He would have made it rest” (Qur’ān 25:45), meaning the shadow exists in Him potentially. We say¹² that the Real cannot reveal Himself (*mā kāna al-ḥaqq li-yatajallā*) to the possible things until (103) He makes the shadow appear, and the shadow (before its appearance) is like the possible things that do not have yet concrete existence. Then “We made the sun a sign for Him”¹³ (Qur’ān, *ibid.*), (this

11 Ibn al-‘Arabī seems to say that God’s Light illuminates the fixed entities, and as a result of this illumination shadows appear. As our author said before, these shadows are the possible things in the concrete world.

12 The text has “He says” (*yaqūlu*), which does not seem logical, albeit Kāshānī (p. 254) ascribes the verb to God.

13 According to the usual commentaries, the sun is the sign for the shadow. However, in Ibn al-‘Arabī it serves as a sign for God, who is light.

sign) is the name of the Real, that is, the Light mentioned above, and the sense (of sight) witnesses it, for shadows exist in concrete form only when light exists. "Thereafter We seize it to Ourselves, drawing it gently" (Qur'an 25:46, trans. Arberry). He seizes it (the shadow) to Himself only because it is His shadow, from Him it appears and to Him all things return,¹⁴ for the shadow is He, and no other. All we perceive is the existence of the Real in the concrete possible things. Regarding the ipseity (*huwiyya*)¹⁵ of the Real, (we can only speak of) His existence, (whereas) regarding the variety of forms in Him, He is the concrete possible things. Just as the name shadow does not disappear from Him because of the variety of forms, so the name the cosmos does not disappear because of the variety of forms or any other name except for the Real. With respect to His Unity (*aḥadiyya*) as a shadow, He is the Real, because He is the Unique, the One, and with respect to the multiplicity of forms, He is the cosmos. Hence (you should) understand and ascertain what I have elucidated for you.

If the matter is as I have pointed out to you, then the cosmos is an illusion, having no real existence. This is the meaning of imagination. You imagine that the cosmos is something separate, existing by virtue of itself (*qā'im bi-nafsihi*) and unconnected to the Real, but actually this is not so.

Do you not see it (the shadow) by your sense of sight as connected to the object from which it extends? It is inconceivable that the shadow should be separated from this connection, because it is inconceivable that a thing should be separated from its essence. As a result, you should know your essence, who you are, what your ipseity is, and what your relationship to the Real is. (Also you should know) through which thing you are real and through which thing you are the cosmos, the other, and the unlike, and words like these. In this matter scholars excel one another, and therefore try to better each other in knowledge (*fa-ʿālim wa-aʿlam*)¹⁶ and to know (more)!

The Real in relation to a specific shadow (may it be) small or big, pure or purest, is like a light in relation to a glass that comes between the light and the beholder; the light takes the color of the glass, while at the same time it has no color. In this manner you are made to see the Real through giving (you) similes (104) of your reality (which proceeds) from your Lord. If you say the light is green because of the greenness of the glass, you are right, as your sense (of sight) bears witness. And if you say the light is not green and has no color, because you use a logical proof, you are right, as your witness is based on sound, rational speculation (*al-nazar al-ʿaqlī al-ṣaḥīḥ*). This is a light which extends from a shadow, which is a concrete glass, and this is a luminous shadow because of its purity.¹⁷

¹⁴ Qur'an 11:123.

¹⁵ *Huwiyya* can also be rendered as He-ness or Essence. It signifies that which is unknown regarding God. SPK, p. 394, n. 15.

¹⁶ Lane, *An Arabic English Lexicon*, s.v.

¹⁷ Here also the light is God's Essence and the glass represents the world. The different colors seen are produced by the light which passes through the glass. Affifi, II, pp. 111 f. Just as in the previous simile, the shadows, which are produced by the light that is cast on the world, are the possible things in the world, so are the different colors.

Likewise, (regarding) whoever among us who assumes his reality (*mutaḥaqqiq*) through the Real, the form of the Real appears in him more intensively than it appears in others. The Real becomes the hearing, the sight, and all the faculties and organs of some among us through signs which religion conveys about the Real. Despite this,¹⁸ the essence of the shadow exists, for the pronoun “his” (in his hearing – *sam’uhu*) refers back to the Real as a shadow, and other servants (of God) do not gain such a position.¹⁹ The relationship of such a servant to the existence of the Real is closer than the relationship of other servants to this (existence).

If the matter is as we have established, know that you are imagination and all that you perceive; that is, for example, your statement about imagination that “I am not” (imagination) is imagination. All existence is imagination within imagination. The only true existence is God, especially as regards His Essence and Reality, and not as regards His names, because His names have two meanings, the first is His Essence, the Essence of the named (God), and the second is that which the name indicates, that is, what distinguishes a name from another. There is a great difference between the Forgiving on the one hand and the Manifest and the Hidden on the other, the same with regard to the First and the Last. This becomes clear to you through (the notion that) each name is identical to another in essence and through (the notion that) each name differs from another. With respect to the Essence, each name is the Real, and with respect to the otherness, it is the imagined Real (*al-ḥaqq al-mutakhayyal*) which concerns us.

Glory be to Him who has no sign pointing to Him but Himself and whose being is proved only through His Essence. Only that to which God’s Unity points exists in the cosmos, and only multiplicity points to that which exists in the imagination. Whoever adheres to multiplicity stays with the cosmos, the divine names, and the names of the cosmos. And whoever adheres to God’s Unity stays with the Real with respect to His Essence, which dispenses with all things (*‘ālamīn*). If God’s Essence dispenses with all things, this is (105) the Essence’s dispensing with the names connected to it, because just as the names point to the Essence, so they point to other named entities which are ascertained by their effects. “Say, this is God (*allāh*), He is one” (Qur’ān 112:1) with respect to His Essence, “God who is sought by all” (*al-ṣamad*, *ibid.*, 2) with respect to our reliance on Him, “He did not beget” (*ibid.*, 3) with respect to His Ipseity and to us, “and He was not begotten” (*ibid.*) “and has no equal” (*ibid.*, 4), also with respect to His Ipseity and to us. This is His qualification, and He singled out His Essence saying, “God is one,” and the multiplicity appeared through His qualities which are known to us. We beget and are begotten and rely on Him, and we are equal one to another. This Unique Entity is free of these qualities and dispenses with them just as He dispenses with us. The Real has no lineage except (that which is said) in this *sūra*, the *sūra* of purification

¹⁸ Despite the fact that the tradition (See p. 24 above) speaks of God, it refers to the shadow.

¹⁹ Ibn al-‘Arabī seems to say that these shadows, hearing, sight, etc., are produced in the human being when God’s light illuminates His attributes of the All-Hearing and the All-Seeing, thus producing shadows of these attributes in the human being.

from multiplicity (*ikhlāṣ*); for this purpose it was revealed.²⁰ God's Unity with respect to the divine names which require us (our existence) is the Unity of many (*aḥadiyyat al-kathra*), and God's unity with respect to His dispensing with us and with the names is the Unity of the Essence (*aḥadiyyat al-ʿayn*). The name One applies to both kinds of unity. Know this!

The Real brought the shadows into existence and made them prostrate and cast themselves to the right and to the left, only to (serve) as signs for you, indicating your existence and His.²¹ That way you can know yourself and your relationship to Him and His relationship to you. Also (God brought the shadows into existence) to let you know from where or from what divine reality all that is other than the Real is described through absolute need for God and through relative need for each other, and to let you know from where or from what reality the Real is described as one who dispenses with people and with all things, whereas the (things in the) cosmos sometimes need others with respect to their essence and sometimes not. (All things in) the cosmos essentially need causes. The greatest cause for them is the Real, whose causality is embodied in the divine names which all things need. The divine names mean each name which the things are in need of (106), that is, things of the cosmos or the Essence of the Real, which is God, no other. For this reason God said: "People, you are needful of God, and God does not need you, He is the Praised" (Qurʾān 35:15). It is well known that we need each other. Hence, our names are His, for without doubt we need Him. Actually, our essences are His shadow, and nothing else. He is at the same time our ipseity and not our ipseity. We have paved the way for you, so contemplate!

²⁰ This chapter of the Qurʾān denies of God any connection to the cosmos.

²¹ This is a paraphrase of Qurʾān 16:48.

10 The bezel of the wisdom of unity¹ exists in the essence of Hūd

(106) The Straight Path² belongs to God/It is universally manifest not hidden

His Essence exists in young and old people/in the ignorant and in the knower

For this reason, His Mercy encompasses/everything³ be it despicable or exalted

“There is no creature (*dabba*) which He does not seize its forelock.⁴ Verily, my Lord acts according to a straight path” (Qur’ān 11:56). Every moving creature walks according to God’s Straight Path. Those (who walk according to the Straight Path) are not the object of God’s anger in this respect, nor do they go astray.⁵ Just as going astray is accidental, so is the divine wrath, and (all things) go back to God’s Mercy which encompasses everything and precedes (His Wrath).⁶ All things other than God are creatures, because they possess a spirit.⁷ There is nothing that moves by virtue of itself, but everything moves by virtue of another. Each thing moves according to God’s Straight Path, which serves as a path only by walking according to it (literally: on it).

If creation submits to you/the Real submits to you

And if the Real submits to you/creation may not follow (Him in submission)

Hence, ascertain what we say concerning Him/for all my saying is true

(107) There is no existent that you see in the cosmos/which does not speak

Nor is there a creation seen by the eyes/but its essence is the Real

The Real is deposited in creation/for this reason, the forms of creation are His.

¹ Unity (*aḥadiyya*) denotes God as an entity which cannot accept manyness. It is the pure one, the ineffable Essence. Yahya, “Theophanies and Lights,” pp. 35f. However, Ibn al-‘Arabi, as we have seen partly, distinguishes between God’s Unity, which designates His transcendence and God with respect to His attributes and names. In this chapter he discusses the third kind of God’s Unity, that is, the divine acts, which are the outcome of the second kind of unity.

² *Al-Sirāt al-mustaḡīm* appears for the first time in Qur’ān 1:6.

³ A paraphrase of Qur’ān 7:156.

⁴ By this phrase the author means that God directs every creature.

⁵ A paraphrase of Qur’ān 1:7.

⁶ A paraphrase of Bukhārī 7553 which reads “My Mercy precedes My Wrath” (*sabaqat raḥmatī ghadabī*).

⁷ According to Ibn al-‘Arabi, everything in the cosmos has a spirit, including inanimate things, because they are manifestations of God’s names and as such partake in God’s life. SDG, pp. 81–86. SPK, p. 302.

Know that the divine experiential sciences (*al-ʿulūm al-ilāhiyya al-dhawqiyya*) which the People of God experience are different by virtue of the difference of the faculties from which these experiences derive, although they go back to one Essence.⁸ That is because God says: “I have been his hearing by which he hears, his seeing by which he sees, his hand by which he seizes, and his foot by which he walks.”⁹ God points out that His Essence (*huwiyya*) is the essence of the human being’s organs, which is the essence of the servant. However, the essence is one, while the organs are many. Each organ possesses an experiential science peculiar to that organ. Each science originates in one essence, but differs in accordance with a specific organ. This is like water, which possesses one essence, but differs in taste according to its place. Some water is sweet and fresh and some is salty and bitter;¹⁰ however, it is water in all its states and its essence does not change, even if its tastes vary.

This wisdom pertains to the science of “feet,” for as God says concerning the nourishment of those who uphold His scriptures: “And from below” (literally: from beneath their feet – Qurʾān 5:66).¹¹ For the way, which is the (Straight) Path, means something to be traveled along and walked on, and walking is done only on foot. This witnessing (*shuhūd*) concerning the seizing of the forelocks by the one who is on the Straight Path (God) produces only this particular kind of experiential sciences. “And We¹² shall drive the sinners” (Qurʾān 19:86), those who deserve the station to which He will drive them by the wind, which pushes them from behind. He will destroy them by this wind, because of (the sins) of their souls. He will seize their forelocks, while the wind is driving them – what drives them is their desires to which they cling – to the Hell, which is the distance (between them and God) imagined by them.

(108) Since He drives them to this place, they attain the essence of nearness to Him, for the distance disappears, and the term Hell no longer applies to them. They attain the grace of nearness, because being sinners they deserve it.¹³ He does not give them this pleasurable experiential station as a gift. They take it, only because they deserve it owing to their acts. In carrying out their acts they are on the Lord’s Straight Path, for their forelocks are at the hands of the one who has this attribute (of seizing forelocks). They do not walk by themselves but under compulsion until they reach the essence of nearness to Him. “We are nearer to him (to a dying person) than you, but you (his relatives) do not know” (literally: do

⁸ God has all kinds of experiences which He bestows on people, each in keeping with the predisposition of the individual.

⁹ See above p. 24.

¹⁰ Cf. Qurʾān 35:12.

¹¹ Qurʾān 5:66 reads: “If they had upheld the Torah and the Gospel and what was sent down to them from their Lord, they would have been given abundance from above and from below: some of them are on the right course, but many of them – how evil is what they do!” (trans. AH).

¹² The text in Affifi’s edition reads: *wa-yasūqu* (he drives), which seems to be an error. In Kāshānī’s and Sharḥ’s text, the word *nasūqū* appears as in the Qurʾān.

¹³ The paradox here is that even the evildoers, who suffer in Hell, come near to God. *Sharḥ*, pp. 138f.

not see; Qurʾān 56:85). Only the dying person knows, for the veil is removed, and “his knowledge (literally: his sight) is sharp” (Qurʾān 50:22).¹⁴ The Qurʾān does not single out one dying person from another; that is, it does not single out a happy (*saʿīd*) from an unhappy (*shaqī*) person with respect to nearness (to God). “We are nearer to him than his jugular vein” (Qurʾān 50:16). The Qurʾān does not single out one person from another. The divine nearness to the human being is not hidden in the divine message. Nothing is closer to the human being than his organs and faculties, and the human being constitutes only his organs and faculties, for he is an attested reality (*ḥaqq mashhūd*) in an imagined creation. The believers and people of unveiling and finding (*ahl al-kashf waʾl-wujūd*) hold that creation is intelligible and the Real is sensible and perceivable; (however), others except these two groups hold that the Real is intelligible and creation is perceivable. The latter are like salty and bitter water, while the former are like sweet and pleasant water, tasty to drink.

People are divided into two groups: a. those who walk on a way they know and whose aim they cognize, and this way is with respect to them a straight path; and b. those who walk on a way they do not know and whose aim is not cognized by them. This way is the same as that known to the first group. The knower calls God out of knowledge (*ʿalā baṣīra*),¹⁵ while the one who does not know calls God out of uncritical belief (*taqlīd*) (109) and ignorance. This is a specific knowledge which comes from the lowest of the low (*asfal sāfilīn*),¹⁶ for the feet are the lowest parts of the human being, and lower still is the way beneath the feet. Whoever knows that the Real is the essence of the way, truly knows reality, for in Him you walk and travel, because there is no known object but He. He is both the essence of existence and the walker and the traveler. There is no knower but He, and who are you? Know your reality and your way, for reality became clear to you through the tongue of the Transmitter (*turjumān*),¹⁷ if you understand. He is the true (*ḥaqq*) tongue, and only the one whose understanding is true understands Him, for the Real (*al-ḥaqq*) has many relations and various aspects.

Do you not think of ʿĀd, the people of Hūd, and how “they said: ‘This cloud will give us rain’” (Qurʾān 46:24. trans. AH)? They think well of the Lord, Who appears as the human being thinks of Him. The Real made them turn away from this saying and informed them of something more complete and exalted concerning nearness (to Him). For, when He gave them rain, which is the share of the earth, and watered the seed, they attained the fruit of this rain only after a long time. Therefore He said to them: “No indeed! It is what you wanted to hasten: a (hurricane) wind bearing a painful punishment” (ibid., trans. AH). He made the wind (*rīḥ*) an allusion of the comfort (*rāḥa*) which is therein, for through this wind

¹⁴ The whole verse reads: “You paid no attention to this (Day); but today we have removed your veil and your sight is sharp.” By Day the Qurʾān means the Resurrection.

¹⁵ For this phrase, see Qurʾān 12:108.

¹⁶ This idiom appears in Qurʾān 95:5.

¹⁷ The Transmitter is Muḥammad. See pp. 15, 22, 66.

He released them (*arāḥahum*)¹⁸ from the darkness of their bodies (literally: temples *hayākil*), from the rough roads and from the deep darkness. In this wind there is '*adhāb*', that is, something they find sweet when they taste it, although it causes them pain, because they are unaccustomed to it. The punishment touched them and was nearer to them than anything they had imagined. By God's command the wind destroyed everything and "in the morning there was nothing to see except their (ruined) dwellings" (ibid., 25., trans. AH), which are their dead bodies in which their essential spirits lived. The firm and special relationship (between the spirits and their bodies) disappeared and the life characteristic of the bodies (without spirits) remained in their bodies, that is, the Real made the skin, hands, feet, tips of the lashes, and the thighs to express (themselves).¹⁹ The divine text attests to all this.²⁰

However, God describes Himself as Other (or Jealous),²¹ and because of His otherness (jealousy) He "forbade (110) disgraceful deeds (or excesses *fawāḥish*)" (Qur'ān 7:33). *Faḥsh* is only what is manifest. As for the *faḥsh* of the unmanifest, it is possessed by the one for whom it is manifest.²² Hence, God forbade excesses, that is, prevented people from knowing the reality which we mentioned, meaning that He is the Essence of things. He concealed the reality through His otherness (*ghayra*), which stems from (the word) other (*ghayr*). Actually, He is identical to you (*wa-huwa anta*). The other says that hearing belongs only to Zayd, whereas the gnostic says that hearing is the Essence of the Real and so are other faculties and organs.²³ Not everyone knows the Real; people surpass each other, and their ranks are different, so it becomes clear who is most excellent (*fāḍil*) and who is excellent (*maḥḍūl*).²⁴

Know that when the Real made me see and witness his human messengers and prophets themselves, from Adam to Muḥammad, in a location of witnessing (*mashhad*) where I was placed in Cordova in the year 586 (AH), no one in this group spoke to me except Hūd. He informed me of the reason for their assembly. I saw him as a big man in relation to other men, handsome, who conversed in a subtle way, one who knows and reveals things. My proof of his (faculty) of revealing is his saying: "There is no creature (*dabba*) which He does not seize its forelock. Verily, my Lord acts according to a straight path" (Qur'ān 11:56).

¹⁸ *Rīḥ*, *rāḥa*, and *arāḥa* originate in the root *r.w.ḥ*.

¹⁹ Even the inanimate body has a certain kind of life.

²⁰ See Qur'ān 41:20, 21.

²¹ He is jealous of His existence, claiming that only He really exists.

²² The notion that excesses whether manifest or unmanifest refer to the same object is based on the verse noted above.

²³ The other, who regards himself as different from God, ascribes Zayd's hearing to Zayd himself, ignoring the truth, known by the gnostic, that Zayd's hearing is identical to God's Essence. Here the author alludes to the tradition of the supererogatory works. See above p. 24.

²⁴ *Maḥḍūl* is exactly one-who-is-known-to-be-excelled by others. These two terms are usually employed in discussions on the Imamate. B. Abrahamov, "Al-Kāsim ibn Ibrāhīm's Theory of the Imamate," *Arabica* 34 (1987), p. 89.

What good news for people is better than this? God bestowed on us His favor when he brought Hūd's statement in the Qur'ān. Muḥammad, who embraced everything, completed Hūd's saying by telling us about the Real who is the essence of (our) hearing and seeing, and of (our) hands, feet, and tongue, meaning He is the essence of our senses. The spiritual faculties are nearer (to the human being) than the senses, therefore God contented Himself with the more distant faculties that can be defined, rather than the nearer faculties that cannot be defined. The Real transmitted (*tarjama*)²⁵ Hūd's statement as good tidings to us, and God's messenger transmitted from God Hūd's statement also as good tidings. Thus, knowledge became perfect in the hearts of those who received it. "Only the unbelievers (or those who conceal – *al-kāfirūn*)²⁶ deny Our signs" (Qur'ān 29:47). That is because they concealed the signs, even if they knew them, out of envy, rivalry,²⁷ and injustice (*ẓulm*). We consider what comes to us from God concerning God in a Qur'ānic verse or in another kind of transmission which He delivered for us only in terms of limitation, whether limited by transcendence (*tanzīh*) or any other kind of characterization.

(111) The first limitation is the Cloud (*'amā'*) which has no air above or beneath it.²⁸ The Real came to be in it before He created the creation. Then He said that He "Sat Himself upon the Throne" (Qur'ān 7:54, trans. Arberry), which is also a limitation. He then said that He descends to the lower heaven, which is yet another limitation.²⁹ He also said that He is in the heaven and on the earth,³⁰ and that He is with us wherever we are,³¹ until He informed us that He is our essence.³² We are limited; therefore, He can describe Himself only in terms of limitation. And His saying "There is nothing like Him (*ka-mithlihi*)" (Qur'ān 42:11) is also a limitation, if we regard the *kāf* as redundant and not descriptive. That which is distinguished from the limited thing is itself limited, because of its being distinct from the limited thing. Being free of limitation is limitation, and one who understands (knows that) the free (the unlimited) thing is limited by its freedom. If we regard *kāf* as a particle for description, we limit Him.³³ If we understand by "There is nothing like Him" the denial of comparison (of God to others), we verify the true sense and the correct information that He is the essence of things, and the things

²⁵ For this verb as designating transmission, see above, pp. 15, 22, 66, 76.

²⁶ For *kafara* in the meaning of "he concealed," see above, p. 42f.

²⁷ Read *munāfasa* instead of *nafāsa*.

²⁸ This sentence is based on a *ḥadīth* (Tirmidhī, 3109) translated in SPK (p. 125) as follows: The Prophet was asked: "Where (*ayn*) did your Lord come to be (*kān*) before He created the creatures (*al-khalq*)?" He replied: "He came to be in a cloud, neither above which nor below which was any air (*hawā*)."²⁹ For more references to this tradition, see SPK, p. 397, n. 1.

²⁹ For a detailed discussion of this tradition (Bukhārī, 1145), see Ibn Taymiyya, *Sharḥ ḥadīth al-nuzūl*, ed. Muḥammad 'Abd al-Raḥmān al-Khamīs, Al-Riyāḍ 1993.

³⁰ Cf. Qur'ān 43:84.

³¹ Cf. Qur'ān 57:4.

³² He might refer here to the tradition of the supererogatory acts. See above, p. 24.

³³ *Ka-mithlih* is identical to *mithl mithlihi*, meaning that there is nothing like His image; that is, He has an image, but this image is different from other images.

are limited, even if their limitations are different. He is limited by the limitation of every limited thing. A thing is limited only by the limitation of the Real. He permeates that which is called the created and the produced things, and were it not the case, existence would not come to be. He is the Essence of existence and He is “the preserver of everything” (Qur’ān 11:57, 34:21) by His Essence; the preservation of everything “does not weary Him” (Qur’ān 2:255). His preservation of all things means His preservation of His form lest the thing assume a different form, which is inconceivable. He is both witness and witnessed. The cosmos is His form, and He is the spirit of the cosmos and directs it, and He is the Great Man (Macrocosm).

He is all being/and the one by whose

Being I came to be/therefore I say He feeds

My existence is His nourishment/and we assume His form

In Him and from Him, if you observe from a certain aspect/we seek refuge.³⁴

(112) Because of this anxiety (*karb*), He sighed, and His breath was attributed to the Merciful, for He had mercy on that which the divine relations require, that is, bringing the forms of the cosmos into existence. These forms are both the manifest and the unmanifest aspects of the Real, because He is both the Manifest and the Unmanifest (the Hidden). He is the First, because He existed without the forms, and He is the Last, because He was the Essence of things when they came to be. The Last is the essence of the Manifest, and the Unmanifest is the essence of the First.³⁵ And “He knows all things absolutely” (Qur’ān 57:3), for He knows Himself. Since He brought the forms into existence in the Breath and the rule of the relations (between the Real and the cosmos), that is, the Names, was manifest, the divine relationship to the cosmos was established, and all things were attributed to Him. He (Muḥammad) said: “This day I lowered your pedigree and raised my pedigree”;³⁶ that is, I took from you your attribution to yourselves and turned your attribution to Me.

Where are the God-fearing (*muttaqūn*), that is, those who took their God as protection (*wiqāya*)?³⁷ God was their manifest aspect, that is, the Essence of their manifest forms. The God-fearing person is the greatest, the most deserving (of this name), and the strongest in the eyes of all people. The God-fearing is the one who makes himself a protection for God through his form, because the Essence of the Real is the faculties of the servant. He made the one called the servant as a protection for the one called the Real on the basis of witness, so that the knower is distinguished from the ignorant. “Say, are those who know equal to those who do not know? Only the intelligent remember” (Qur’ān 39:9). The intelligent are those

³⁴ Existence is compared here to nourishment which comes from God. With respect to the notion that God is the Essence of all things, when one asks for refuge in God, one is actually asking for refuge from Him.

³⁵ In view of the cosmos He is the Manifest; however, without the cosmos, He is the Unmanifest.

³⁶ I could not find the source of this statement.

³⁷ *Muttaqūn* and *wiqāya* derive from the same root, *w.q.y.*

who contemplate the core of the thing, which is what is sought (in order to know the thing). The negligent cannot overcome the diligent; likewise, the hireling cannot be compared with the servant. If the Real is a protection for the servant³⁸ from one aspect, and vice versa from another, then say of Being what you will: if you want, say it is the creation, and if you want, say it is the Real, and if you want, say it is the Real and the creation, and if you want, say there is neither real nor creation from every aspect, and if you want, you will hold perplexity in this matter. By establishing levels (of being), that which you seek becomes clear. If (the messengers) had not defined existence, they would not have conveyed the transformation of the Real into forms, nor would they have described Him as removing the forms from Himself.

(113) The eye looks only at Him/and one judges only Him

We (belong) to Him, (live) by Him and under His rule/and in every state we are in His presence

As a consequence, He is unknown and known, indescribable and describable. Whoever sees the Real from His standpoint (*minhu*), in Him (*fīhi*) and through Him (*bi-ʿaynihi*), is a knower (*ʿārif*). Whoever sees the Real from His standpoint, in Him, but through his own eyes, does not know.³⁹ And whoever does not see the Real from His standpoint, nor in Him, expecting to see Him through his own eyes, is ignorant. To sum up, each individual must have a belief (*iʿtiqād*) regarding his Lord through which he turns to Him and seeks Him. If the Real reveals Himself to him within this belief, he acknowledges Him. But if He reveals Himself in another belief, then he is denying Him, seeking refuge against Him, and behaving badly toward Him, while simultaneously thinking that he is behaving properly. Such a believer only believes in a god which he created in himself, for a god of beliefs is created (in thought). Such believers see only themselves and what they create in themselves.

Observe! The levels of people regarding the knowledge of God are the same levels concerning the seeing of God in the Resurrection. I have informed you of the reason which entails this. Beware of limiting yourself by a specific belief (*ʿaqd*)⁴⁰ and disbelieving in everything else lest you miss much good; moreover, you will miss knowing of things as they really are.⁴¹ Be in yourself primal matter, receptive to all forms of belief, for God is too vast and great to be confined by one belief rather than another.⁴² For this reason, He said: “Wherever you turn there is the face of God” (Qurʾān 2:115); He did not mention one place rather than another. He mentioned that there is the face of God, and the face of a thing is its essence (*ḥaqīqa*, or reality). By this He turned the attention of the gnostics’ hearts lest events of this world should distract them from applying their minds to (God’s

³⁸ The text has *li-l-ḥaqq*, which is an error.

³⁹ When the human being sees God with God’s seeing, he is a gnostic. This idea is based on the tradition of the supererogatory works mentioned above. See p. 24 above.

⁴⁰ Literally: knot.

⁴¹ The knowledge of things as they really are is the aim of the philosophers.

⁴² Chittick, *Imaginal Worlds*, p. 176.

omnipresence), for the servant does not know in which breath he will be taken (die); he may be taken at a time of inattentiveness, and thus will be unequal to the one taken at a time of attentiveness.

Also, the perfect servant (114), notwithstanding his knowledge (of God's omnipresence), must, from the standpoint of the external form and the limited state, turn his face in prayer toward the Holy Mosque and believe that God is there at prayer time. This is one of the levels (of the presence) of the Real's face, which derives from "Wherever you turn there is the face of God" (ibid.). The direction toward the Holy Mosque is part of (this verse), and in this direction God's face exists. However, do not say that He is only here, but adhere to the two notions you perceived, these being, embrace the rule of directing your face toward the Holy Mosque and abide by the rule of not limiting God's presence to specific buildings, which are only some of the many directions to which one can turn.

Through God it became clear to you that He is in every direction wherever one's belief is. Hence everyone is right (in his belief), and whoever is right is rewarded, and whoever receives reward is happy, and God is pleased with the happy individual, even if he is unhappy for some time in the world to come. For even the people of Providence⁴³ are sick and suffer pain in this world, although we know that they are the happy persons among the people of the Real. Among God's servants are those who will suffer pain in the next world in an abode called Hell (*jahannam*).⁴⁴ Despite this, none of the people of knowledge, those who were made to reveal things as they really are, will say with certainty that the happy persons will not enjoy a specific delight in this abode, either by freeing them from pains, and thus their delight will be relief from pain, or they will enjoy a separate⁴⁵ and additional delight as the delight of the people of Paradise in Paradise. And God knows best.

⁴³ That is, those whom God takes care of.

⁴⁴ I cannot be sure of what or who Ibn al-ʿArabī is hinting at by telling us that some of God's servants will suffer in the world to come. Is he saying pain will follow them for their sins?

⁴⁵ This is a delight which is not connected to the relief of pain.

11 The bezel of the wisdom of opening¹ exists in the essence of Ṣāliḥ

(115) Among His signs are the (riders) on mounts/because of the variety of paths
Some adhere to the true course/and others travel (as in) the desert without aim
The former are eyewitnesses/while the latter go astray
Both receive from God/revelations of mysteries from every side²

Know, may God grant you success, that in their essences all things are built on unevenness, which begins with number three and beyond that.³ The first uneven number is three. From the divine presence the cosmos came into existence. Therefore, God said: “When We will a thing (to be), We only say to it ‘be’ and it comes into being” (Qur’ān 16:40). This is an essence, which possesses will and speech. If this essence and its will, which constitutes a specific turning toward a thing aiming at making it exist, and the saying “be” in this process did not exist, the thing would not exist. Also the tripartite unevenness appears in this thing. With respect to the thing itself, its existence and description as an existent are valid because of three (elements): its quality of being a thing (*shay’iyya*), its (quality of) hearing (*samā*), and its (quality of) obedience to the originator’s command. Compare the first three with the last three: The fixed entity of the thing in its state of absence corresponds to the Essence of its bringer into existence; the hearing of this entity, to the will of its originator; and, its obedience to the command of its originator, to the latter’s saying “be,” and so brings it into existence. Bringing into being is ascribed to the thing, for if it had no power of bringing into being, when hearing this saying, it would not come into being. On hearing the command, only the essence of the thing brings it into existence, after its non-existence. Thus, the Real affirms that (116) bringing into being pertains to the thing itself and not to the Real, while the Real in this (process) only commands.⁴ He so informs about

1 Opening is equivalent to unveiling or to all kinds of God’s self-manifestation. Chittick, “Chapter Headings,” pp. 21f; SPK, pp. 222–224.

2 The riders here are individuals who travel in the ways of life. Some of them know their way and others go astray. Both groups receive signs from God, which can teach them about Him and the cosmos.

3 “One” is not considered a number; hence, the first uneven number is three.

4 According to Ibn al-‘Arabī, the thing exists in the state of a fixed entity, which can be embodied and becomes a concrete object at God’s command. In fact, Ibn al-‘Arabī interprets this verse in a plain manner, because the Qur’ān speaks of a thing’s existence

Himself in his saying: “When We will a thing (to be), We only say to it ‘be’ and it comes into being” (ibid.). He (the Real) attributes the bringing into being to the thing itself as a result of God’s command, and He speaks the truth. In principle, it is reasonable, just as the one feared and obeyed orders his servant to stand, and he stands in submission to his master’s command. The master only orders the servant to stand; however, standing is the outcome of the servant’s activity, and not the master’s.⁵ Thus, bringing into being rests on the tripartite principle – three elements from both sides, from the Real and from creation.

Also, the tripartite principle permeates the origination of notions by way of logical proofs. A proof should be composed of three (parts) in accordance with a specific order and condition(s). Only in this way is a result reached. The contemplator (*nāẓir*) composes his proof of two premises, each containing two parts,⁶ so that there are four parts. One of these four parts is repeated in the two premises so as to link the first premise to the second, like in a marriage;⁷ hence, there are three (different) parts, because of the repetition of one part.

When this procedure takes place in accordance with the specific aspect, that is, the connection of the first premise with the second through the repetition of one part, thus validating the tripartite structure, one arrives at the conclusion (literally: what one seeks, *al-maṭlūb*). (As a) specific condition, the predicate of the first premise must be more general than its subject or equal to it.⁸ In this case the conclusion will be valid, otherwise it is invalid. Such faulty procedure can be found in the world. For example, the ascription of one’s acts to oneself without connecting them to God, or attributing the bringing into being, of which we speak, to God alone, while the Real attributes it only to the thing to which God says “be.”

For example, if we wish to prove that the existence of the world is caused, we shall say everything that comes into being (*ḥādith*) has a cause (*sabab*), thus we have the thing that comes into being and the cause.⁹ Then we say (117) in the second premise: the world comes into being, so “comes into being” is repeated in both premises. The conclusion is that the world has a cause. The cause, which

before its concrete existence; the command is turned to a thing, which means that it has some kind of existence. This plain meaning supports Ibn al-‘Arabī’s theory of the fixed entities.

5 This is not a very accurate example, because the servant exists concretely, while things only exist in the Real’s thought as fixed entities. However, it does bear witness to the aspect of the obedience to the command which inheres in the servant.

6 For example, the two parts are the subject and predicate.

7 Probably in this context he means the connection between male and female, who have something in common.

8 I follow here the examples given in Affifi’s commentary (p. 136): 1. Every animal is a body; 2. The human being is an animal; 3. Therefore, the human being is a body. In this example the predicate (body) is more general than its subject (every animal), because a body may also refer to inanimate things. In the second example the predicate is equal to the subject: 1. Every animal is sensitive; 2. The human being is an animal; 3. Therefore, the human being is sensitive.

9 This is the first premise in which “everything that comes into being” is the subject and “cause” is the predicate.

appears in the first premise, is reiterated in the conclusion. The specific aspect is the repetition of “comes into being,” while the specific condition is the generality of the predicate, for it makes that which comes into being exist.¹⁰ Regarding the coming of the world into being from God, the predicate is general. We affirm that everything that comes into being (subject) has a cause (predicate), whether this cause is equal to or more general than its subject. In both cases the conclusion is valid. Thus, also in the origination of ideas through proofs the tripartite principle is manifest.

Hence, the foundation of Being is tripartite in principle. For this reason, God manifested the wisdom of Ṣāliḥ in postponing the punishment of his people for three days as a true threat,¹¹ which finally became real, and this is the cry by which God destroyed them, “so that they fell down in their homes” (Qur’ān 7:78, 11:67). On the first of the three days their faces became yellow, on the second red, and on the third black.¹² When the third day passed, their predisposition was appropriate, and then decay appeared in them, and this appearance was called destruction. The yellowing of the faces of the miserable parallels the shining of the faces of the happy, as in his saying “On that Day some faces will be shining (*musfira*)” (Qur’ān 80:38). (The word *musfira*) originates in *sufūr*, meaning manifestation (*zuhūr*). (This sign) corresponds to the yellowing of the faces of the people of Ṣāliḥ on the first day in which the sign of their misery appeared. Likewise, in parallel to the redness that appeared in their faces, God said of the happy “laughing” (ibid., 39), for laughter causes redness of the face, and for the happy it is the redness of the cheeks. And finally, as a counterpart to the transformation of the skins of the miserable to black, God said “rejoicing” (ibid., *mustabshira*), meaning the impact (118) of joyfulness on their skins as blackness had impact on the skins of the miserable. For this reason, He applied the word “tidings” (*bushrā*) to both parties; that is, what He said to them affected their skin (*bashara*),¹³ and His words caused their skin to color in a way which described their faces differently than before. Regarding the happy, He said: “Their Lord gives them glad tidings of His mercy and pleasure” (Qur’ān 9:21), while regarding the miserable, He said: “Give them tidings of a painful punishment” (Qur’ān 3:21). The two kinds of announcements influenced the souls of both groups and in turn the color of their skins.

That which was manifest in their outward appearance derived from the notion already established in their souls. Nothing affected them but themselves, just as their origination derived from themselves. “God possesses the conclusive argument” (Qur’ān 6:149).

Whoever understands this wisdom, establishing it in his soul as witness, releases himself from dependence on others and knows that the good and evil that

¹⁰ Ibn al-ʿArabī uses the term *illa* in two meanings: a predicate and a cause.

¹¹ Qur’ān 11:65,

¹² Ibn Kathīr, *Tafsīr al-qur’ān al-ʿaẓīm*, Beirut 1970, Vol. III, p. 192 (Qur’ān 7:73–78).

¹³ *Bushrā* and *bashara* have the same root, *b.sh.r.*

befall him come only from himself.¹⁴ By good I mean what fits his aims and tallies with his nature and temperament, and by evil I mean the opposite. Whoever witnesses this (wisdom) ascribes all excuses to the existents themselves, even if they make no excuse, knowing that all that befalls one derives from oneself, for as we have mentioned before, knowledge follows the known object. Thus, he says to himself when something that does not fit his aim befalls him: “Your hands did it and your mouth breathed.” And God speaks the truth and guides (people) to the (right) way (Qur’ān 33:4).

¹⁴ Ibn al-‘Arabī ignores the self-contradiction in his thought, because in the last analysis God alone establishes the fixed entities that determine the physical and the spiritual constitution of the human being. Thus, actually the human being is not responsible for what suits his constitution, because the latter was already established by God.

12 The bezel of the wisdom of the heart¹ exists in the essence of Shu‘ayb

(119) Know that the heart – I mean the heart of the knower of God (the gnostic – ‘*ārīf*) – derives from God’s Mercy, but is more encompassing (*awsa’*) than Mercy, because the heart encompasses the Real, while His Mercy does not.² Most scholars³ hold this notion, pointing out that the Real has mercy on (people), but is not the object of mercy.

As for the elite, they point out that God describes Himself as breath (*nafas*), a word derived from exhalation (*tanfis*). (Also they state) that the divine names are identical to the entity named, that is, God. These names require the realities they bestow, and the realities which they require are none but the cosmos. Divinity (*ulūhiyya*) requires worshipers, while Lordship (*rubūbiyya*) requires servanthood, because the essence of both Divinity and Lordship depends on worshipers and servanthood for its concrete and assumed existence. However, the Real with respect to His Essence (*dhāt*) needs nothing, (whereas in contrast) to Lordship this notion (the Essence) does not apply. Thus, the matter remains (as something) between what Lordship requires and what the Essence deserves, that is, its dispensing with the cosmos.

Truly, Lordship is identical with the Essence. However, because things contradict each other by virtue of their relationships, the Real describes Himself in a tradition as the one who has mercy on His servants. The first breath which came forth from Lordship is related to (the name) the Merciful (*al-raḥmān*), which brought the cosmos into existence, the cosmos that Lordship in its reality and all the divine names require. Regarding this aspect, it is proved that His Mercy encompasses

1 Shu‘ayb means “branching out,” and this meaning is connected to the human heart. First, the human heart’s many functions affect every part of the body, and second, the heart is capable of changing and adopting various ideas. Chittick, “Chapter Headings,” p. 23. Idem, “Ibn ‘Arabī’s Summary,” p. 25f. By the human heart, Ibn al-‘Arabī does not mean a bodily organ, but rather a spiritual organ possessing mystical awareness. Izutsu, *Creation*, p. 161.

2 The Real (*al-ḥaqq*) denotes God in respect to His names and attributes, therefore His Mercy pertains to the Real. From the standpoint of the Essence, His Mercy does not encompass the Real. See below, n. 4.

3 See Kāshānī, p. 300.

everything, including the Real,⁴ and His Mercy is broader than the heart or similar to it in broadness. (Here) the discussion of mercy and the heart finishes.

Also, you should know, as (120) stated in the *Ṣaḥīḥ*,⁵ the Real changes His forms when He reveals Himself. Also, when the heart encompasses Him, it does not encompass anything else with Him, and it is as if the Real filled the heart. This means that when the heart looks at the Real when the latter reveals Himself to it, it cannot look at other things. The gnostic's heart is related to broadness, as Abū Yazīd al-Bisṭāmī said: "Were the Throne and that which it contains multiplied one hundred million times and placed in the corner of the gnostic's heart, he would not feel it."⁶ Likewise al-Junayd said: "When the coming into being is linked to the eternal, no sign of it will remain."⁷ How can a heart which contains the Eternal feel the existence of the coming into being?⁸ If the forms of the Real's self-manifestation are diversified, the heart necessarily becomes wide or narrow in keeping with the form of the divine self-manifestation, for the heart can contain only the form in which the self-manifestation takes place. That is because the heart relates to the gnostic or the perfect human being as the bezel of the ring relates to the seal (the stone); the seal does not exceed the bezel, but it fits its measure and form, be it circular, square, hexagonal, octagonal, or any other form. This runs contrary to what the Sufis (*al-tā'ifa*) said, viz., that the Real manifests Himself according to the measure of the servant's predisposition. This is not true, for the servant manifests himself to the Real in accordance with the form the Real manifests Himself to the servant. To explain this issue, God has two ways of self-manifestation: concealed (*ghayb*) and unconcealed (*shahāda*). The concealed self-manifestation bestows the heart with predisposition. This is the essential self-manifestation whose essence is concealed; it is the ipseity which the Real deserves saying of Himself, "He" (*huwa*). The term "He" belongs to Him always and forever.

When the heart possesses this predisposition, the unconcealed self-manifestation appears (121) in the sensible world and the heart sees the Real in the form mentioned above. The Real bestows on the heart its predisposition, as said: "(Our Lord) bestowed on everything (the form of) its creation" (Qur'ān 20:50). Then He removed the veil between Him and His servant, and he saw Him in the form of his belief, which is the essence of his belief. Both the heart and the eye always witness only the form of belief vis-à-vis the Real. Thus, the heart contains the Real of the belief, and the Real manifests Himself to the heart and hence the heart knows Him. The eye sees only the Real of the belief. Quite evidently there are various

⁴ From the standpoint of the divine names, the Real too is given mercy by the essential mercy. Kāshānī, p. 302.

⁵ The collection of traditions by al-Bukhārī or Muslim.

⁶ *Futūḥāt*, Vol. III, pp. 540 (with a slight difference). Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 46f. Very probably the Greatest Master speaks of the Perfect Human Being who encompasses the Real's attributes and hence everything. Izutsu, *Creation*, pp. 162f. See p. 57 above.

⁷ Ibn al-ʿArabī, *Kitāb al-bāʿ*, in *Majmūʿa*, Vol. I, p. 463; idem, *The Tarjumān al-ashwāq*, p. 90, n. 19; idem, *al-Tadbīrāt al-ilāhiyya*, p. 114, line 3.

⁸ Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 82f.

beliefs that whosoever restricts Him to his belief denies Him in other beliefs, affirming His self-manifestation in the belief to which he restricts Him.⁹ Whoever considers the Real without restriction does not deny Him, affirming Him in every form He manifests Himself and devoting himself to the endless forms in which He is manifest, for the forms of His self-manifestation have no end.

The same applies to the knowledge of God; no limit stops the knower at a certain point (in this knowledge), but (on the contrary), he is always a knower seeking to increase the knowledge of Him. "O my Lord, increase my knowledge" (Qur'an 20:114); the matter has no end, from both sides.¹⁰

This is so when you say the Real and creation. However, if you consider His saying "I am his foot with which he walks, his hand with which he seizes and his tongue with which he speaks," and other faculties and substrates, that is, the organs, in which they are located, you will not separate (the Real from creation) and you will say all things are the Real or creation. But, this is creation from one standpoint and the Real from another, yet the Essence is one. The form of self-manifestation is identical to the form of the one who receives this self-manifestation; hence, one is at the same time that which is manifested and that for which manifestation is performed. Look how wonderful is God regarding His ipseity and His relationship with the cosmos within the realities of His most beautiful names.

(122) Who is there and what is there/the "who" and the "what" are the same

Whoever generalizes Him, particularizes Him/and whoever particularizes Him, generalizes Him

There is no essence but His/the light of His Essence is darkness

Whoever disregards this/will suffer anxiety

Only a servant who is anxious/knows what we said

"Surely in that there is a reminder for whoever has a heart (*qalb*)" (Qur'an 50:37), because he changes (*taqallubih*)¹¹ himself by way of various forms and attributes. God did not say "for whoever has an intellect," because the intellect (*ʿaql*) means a limit and it restricts the matter to a single trait, and the reality denies restriction in the cosmos. It is not a reminder to those who possess intellect, that is, the people of beliefs (*aṣḥāb al-ʿitqādāt*) who accuse each other of unbelief and curse each other and "no one helps them" (Qur'an 3:22, 91). That is because the god of one believer has no authority over the god of another believer. One who adheres to a belief defends his belief, that is, what he believes regarding his god, and another believer will not help him, and for this reason he has no impact on his rival. Likewise, the rival receives no help from the god of his belief (because)

⁹ Takeshita, p. 117.

¹⁰ The matter has no end because the self-manifestations of the Real are endless; hence, seeking knowledge of them has no end. Sells ("Garden," p. 300) points out the double function of this verse in this context: a. true knowledge always changes and increases; and b. the repetition of the words "increase my knowledge" may release the Sufi from being bound by his intellect.

¹¹ The noun *qalb* and the verb *taqallaba* derive from the root q.l.b, which connotes change and transformation. SPK, p. 106. Izutsu, *Creation*, pp. 163f.

“no one helps them” (ibid.). The Real denies the gods of beliefs the ability to help each believer separately; those who are helped are all the people, who are also the helpers.

In the eyes of the knower (or gnostic – ‘*ārif*), the Real is the known (al-*maʿrūf*) which is never denied. The people of the known (*ahl al-maʿrūf*)¹² in this world are the people of the known in the next world. For this reason, God says “for whoever has a heart” (Qurʾān 50:37), because he knows the change of the Real in forms by his own change in shapes.¹³ Through his self, he knows God’s self, and his self is not different from the Real’s ipseity. No thing of the Being, at present or in the future, is other than the Real’s ipseity, but it is the essence of His ipseity. (One who knows the Real through his self) is the knower (123), who cognizes and affirms this form; however, this one is neither the knower nor the one who cognizes; he is denied in this different form.¹⁴ This is the portion of whoever knows the Real through His self-manifestation and in witnessing the very combination (of all things), and (this is proved) through His words “for whoever has a heart” (Qurʾān, ibid.) (meaning that the Real has) different forms when He changes (things).

As for the people of belief, they are those who blindly followed (*qalladū*) the reports of the prophets and the messengers regarding the Real. They are not those who blindly follow the people of contemplation (*aṣḥāb al-aḥkār*) who interpret the reports (using rational) proofs. By those who blindly follow the messengers, God means (those who) “listen attentively” (Qurʾān, ibid.), because the divine reports were given by the prophets. “Whoever listens attentively” means a witness who calls attention to the presence of imagination and its use. Concerning good deeds (*iḥsān*), the Prophet said: “You should worship God as if you see Him,”¹⁵ and God is present in the direction of the one who prays, therefore the latter is a witness. One who blindly follows a man of contemplation and is limited by him is not the same as one who listens attentively, for the latter should be a witness of what we have mentioned. When he is not a witness of what we have mentioned, he is not the one meant in this verse. Those are the people about whom God said: “When those who have been followed disown their followers” (Qurʾān 2:166, trans. AH). However, the messengers did not disown their followers. Hence, O my friend (*yā waliyya*),¹⁶ verify what I have introduced to you in this wisdom of the heart.

As for the ascription of this wisdom to Shuʿayb, it is because this name contains the (notion) of branching off (*tashaʿub*), meaning that its (wisdom’s) branches are not limited, for each belief is a branch of wisdom, and wisdom is the totality of

¹² It seems that this term is equivalent to *ahl allāh*, the people of God, who are the best mystics.

¹³ Izutsu, *Creation*, p. 165.

¹⁴ Because the forms are always changing, one cannot ascribe to the knower residence in one station (*maqām*), and not in another. Hence, the true knower is in a station of no station (*maqām lā maqām*). SPK, p. 376.

¹⁵ Bukhārī, II: 37 (50).

¹⁶ According to one of the manuscripts (Affīfī, p. 123, n. 6), the letters *y.a.w.l.y* can be corrected to create the word *taʿwīl*.

all its branches, that is, the beliefs. When the veil is disclosed,¹⁷ (this wisdom) will be manifested to everyone according to his belief. It might be manifested contrary to one's belief regarding God's judgment. (This is proved by the following) verse: "(On the Day of Resurrection) God will show them what they did not take into consideration" (Qur'ān 39:47). Most cases (of not taking into consideration) pertain to God's judgment. For example, the Mu'tazilite holds that God will implement His threat on the transgressor (*al-ʿāṣī*) if he dies without repentance.¹⁸ When he dies (124) and God has mercy on him, (it becomes evident) that God's providence has already established that the sinner will not be punished. (Thus), the Mu'tazilite found God to be Forgiving and Merciful, and so God showed him that which he did not take into consideration.

As for God's ipseity, some people are absolutely certain that God is such and such; however, when the veil is disclosed, they see that the form of their belief is true and they believe in it. (In such a case) the knot (*uqda* of belief) is untied, and beliefs disappear and turn into knowledge which derives from revelation (*mushāhada*).¹⁹ After one's sight is sharpened, its weakness does not recur. As a result, God appears in the sight of some servants in various forms of self-manifestation contrary to their beliefs, because His self-manifestations do not repeat themselves. They regard the appearance of His ipseity as true, (because) "God will show them what they did not take into consideration" (Qur'ān, *ibid.*) before the removal of the veil.

We have mentioned the form of ascension after death (in the gradations) of the divine knowledge in our *Book of Revelations* (*Kitāb al-tajalliyāt*),²⁰ wherein we noted the Sufis we met in visions and the things they did not know of which we informed them regarding this issue.²¹ One of the marvelous things concerning the ascension is that the Sufi is always ascending without being aware of his ascension, because of the subtlety and thinness of the veil and the likeness of the forms, as God said: "They were supplied with something like it" (Qur'ān 2:25, following AH).

One form is not the same as another, for the knower is aware of the fact that they (the forms) are similar, (not identical), to each other, (and hence) different (from each other). He who verifies (*ṣāhib al-taḥqīq* the divine realities) sees multiplicity in the One, just as he knows that the divine names, although their realities are many and different, apply to only one essence. With respect to reason, there is multiplicity; however, it applies to one essence. Thus, in self-manifestation, multiplicity is witnessed in one essence, just as Prime Matter (*hayūlā*) exists²² in everything, and Prime Matter, though having many and various forms, (125) is actually reduced to a single substance (*jawhar*).

¹⁷ In the world to come, one will be able to see the truth.

¹⁸ Abrahamov, *Al-Kāsim ibn Ibrāhīm*, pp. 48f, n. 290.

¹⁹ Literally: seeing.

²⁰ In *Rasā'il ibn al-ʿArabī*, Haydarabad 1942, no. 23.

²¹ See, for example, Abrahamov, *Ibn al-ʿArabī and the Sufis*, p. 61.

²² Or Prime Matter "is found" (read *tūjadu* [Affifi, I, p. 124, n. 6] instead of *tūkhadhu* of the text).

Thus, whoever knows himself (or his soul) through this knowledge knows his Lord, because He created him in His image;²³ moreover, he is the very ipseity and reality of God. For this reason, none of the scholars have arrived at the knowledge of the self (soul) and its reality except for the metaphysicians among the messengers and the Sufis.

As for the people of contemplation and discursive thinking among the ancients and the speculative theologians (*mutakallimūn*), in their discussion of the self (soul) and its essence, none of them have achieved its reality; discursive discussion never provides this knowledge. Whoever seeks knowledge of the self (soul) through discursive discussion overvalues this device and uses it not in its proper place.²⁴ Undoubtedly, they are among “those whose efforts were in vain in this world, while they thought that they were doing well” (Qur’ān 18:104). Whoever seeks this knowledge through an improper way will not arrive at its reality.

How beautiful is God’s saying regarding the cosmos and its (perpetual) changes, because of His breaths “in a new creation” (Qur’ān 50:15), in a single essence. He said (this) about a single group, nay, about most people: “No, they doubt a new creation” (ibid.).²⁵ They do not know of the renewal of the cosmos’s creation due to God’s breaths. However, the Ash’arites arrived at the notion of the perpetual creation of some existents, that is, the accidents (*ʾaʾrāḍ*), and the Sophists (*al-ḥisbāniyya*)²⁶ thought that the whole cosmos is created perpetually. All the people of contemplation regarded them as ignorant.

However, both groups erred. In spite of the Sophists’ belief that the whole cosmos is always changing, their error lies in not ascribing these changes to a single essence which brings the cosmos into existence and in not making the cosmos intelligible through God. Had they held this notion, they would have attained the rank of realization of the truth. As for the Ash’arites, they did not know that the whole cosmos is an aggregation of accidents and that it is changing all the time, for accidents do not endure two instants.²⁷ This appears in (their) definition of things, for when they define a thing it becomes manifest that it has accidents,²⁸

²³ See p. 37, n. 4 above; Sell, *Mystical Languages*, p. 245, n. 9; Masataka Takeshita, “The *Homo Imago Dei* Motif and the Anthropocentric Metaphysics of Ibn ‘Arabī in *Inshāʾ al-Dawāʾir*, *Orient* 18(1982):111–128.

²⁴ Here Ibn al-ʿArabī uses an idiom which reads: “whoever regards the swollen as fat and exhales toward a thing which is not kindled” (*istasmana dhā waram, wa-naḥakha fī ghayr ḍaram*) (in order to intensify the fire), which means he makes an error in judgment and uses an improper device.

²⁵ T. Izutsu, “The Concept of Perpetual Creation in Islamic Mysticism and Zen Buddhism,” in Izutsu, *Creation*, pp. 141–173.

²⁶ Kāshānī, p. 316. The Sophists were so called because *ḥisbān* means conjecture. J. van Ess, “Skepticism in Islamic Religious Thought,” *Al-Abhath* 21 (1968), p. 1.

²⁷ Contrary to the Ash’arites, who believed that only the accidents are always changing (al-Bāqillānī, *Kitāb al-tamhīd*, pp. 15–21), Ibn al-ʿArabī held that the whole cosmos is always in a state of fluctuation, not only the accidents, but also the atoms.

²⁸ In the Ash’arite view, everything is composed of atoms (*jawhar*, pl. *jawāhir*) and accidents. The atoms are indivisible particles which do not differ from each other; they

(126) and that these accidents, which are mentioned in the definition, serve as the essence of the atom and its reality. Every atom exists by virtue of itself (*qā'im bi-naqsihi*). From the standpoint of its being an accident, a thing does not exist by virtue of itself. From the aggregation of that which does not exist by virtue of itself (accidents) comes that which does exist by virtue of itself.²⁹ For example, the atom, which exists by virtue of its essence, is defined as having the property of occupying one place (*taḥayyuz*)³⁰ and as having the property of being a substrate for accidents, (and these two properties are) essential to its definition. No doubt, receivability (*qabūl*) is an accident, because it exists only in a recipient (*qābil*), for it does not exist by virtue of itself, and this property is an essential (element) of the atom. (Likewise) occupying one place is an accident that exists only in some place, hence it does not exist by virtue of itself. Occupying one place and receivability are not something added to the essence of the defined atom, for essential definitions are the essence of the defined thing and its ipseity. Thus, that which does not remain for two instants becomes that which does remain for two instants and more, and that which does not exist by virtue of itself comes to be that which does exist by virtue of itself. They (the Ash'arites) were not aware of their state, (for) they "doubt a new creation" (Qur'ān, *ibid.*).³¹

As for the people of unveiling, they believe that God reveals Himself in every breath and never repeats his self-manifestation. They (also) believe from witnessing that every self-manifestation bestows a new creation and removes a preceding creation. Its removal is the essence of annihilation (*fanā'*) in the passing self-manifestation and subsistence (*baqā'*) in the bestowal of the following self-manifestation. So understand!

are the stable element of everything, while the accidents are the changing elements of all bodies, such as color, states of aggregation, heat or coldness, etc. See the preceding reference. For atomism in the Kalām, see Pines, *Atomism*, pp. 1–41.

²⁹ The combination (*ijtimā'*) of accidents is itself an accident. Thus, that which does not exist by virtue of itself causes the existence of that which exists by virtue of itself.

³⁰ Pines, *Atomism*, p. 12.

³¹ Because the atom possesses the properties of an accident, it is really an accident which always changes. Thus, the whole cosmos changes, not only the accidents. Cf. Izutsu, *Creation*, pp. 168–171. Here Izutsu misses the core of Ibn al-'Arabī's speculative argumentation, omitting the discussion of the atoms' traits and speaking instead of substances.

13 The bezel of the wisdom of spiritual power¹ exists in the essence of Lot

(126) *Al-malk* means power (*shidda*) and *al-malik* is the powerful (*shadīd*). When you powerfully knead a lump of dough (*shaddadta al-‘ajīn*), you say *malaktu al-ajīn*. (The poet) Qays ibn al-Ḥaṭīm² says, describing a stab:

I seized (so) powerfully the place of the wound by the palm of my hand and widened (*anhartu*) it/so that one standing in front of the wound could see that which is behind (the wounded),

(127) meaning I seized so powerfully (the place) of the stab. This is what God said about Lot: (Lot said) “If only I had the power to stop you or sought shelter in a strong support” (*rukn shadīd*) (Qur’ān 11:80, trans. AH). God’s messenger said: “May God have mercy upon my brother, (because) he sought shelter in a strong support.”³ The Prophet called (our) attention to the fact that Lot was with God, because God is Powerful. By “a strong support” Lot means (his) tribe, and by “if only I had the power” he means will (or aspiration, *himma*) which pertains especially to humans. God’s messenger said “since that time,” meaning from that time when Lot said “or sought shelter in a strong support,” God sent a prophet only when he was protected by his tribe. This was the case of Abū Ṭālib (who sheltered) God’s messenger (Muḥammad). Lot said, “If only I had the power,” because he heard God saying, “It is God who created you of weakness” (Qur’ān 30:54), as an essential trait, “then, after weakness, he gave them strength” (ibid.). The strength occurred (*‘araḍat*) through giving, hence it is an accidental strength (*quwwa ‘araḍiyya*), “then after strength He gave weakness and white hair” (ibid.). God’s giving is associated with white hair, while weakness means returning to the fundamental trait of his creation which is expressed in His words, “created you of weakness” (ibid.). Thus, He returned humans to the first state of their creation, as He said: “then...God will return (some of you) to the most despicable state of life, so that after having knowledge they will know nothing” (Qur’ān 16:70). He pointed out that humans are brought back to the state of the first weakness; hence, as regards weakness, an old man is like a child.

1 *Hikma Malkiyya*. Lot could not overcome his corrupted people, because he was weak, hence he turned to God seeking His help against them. Chittick, “Chapter Headings,” p. 23.

2 A very important poet of Yathrib (al-Madīna). See on him E 12.

3 Bukhārī, LX:11 (3372).

No prophet has been sent before he has reached the age of forty, at which time one begins to decline and weaken. For this reason, Lot said: "If only I had the power," (meaning that this situation) requires effective will. If you ask: "What prevents him from having an effective will, which exists in the followers who travel on the way and the messengers are most worthy of it?" We shall answer: "You are right, but you lack another knowledge, because knowledge does not leave to the will (128) the power to act freely (*taṣarruf*)." Whenever knowledge increases, the power to act freely decreases, because of the will.

Two aspects explain this: The first is one's firm awareness of the station of servanthood (*'ubūdiyya*) and his consideration of the root of his natural creation, and the second is the unity of the one who acts freely and the one freely acted upon. He (the prophet) did not know to whom he should direct his will, and this prevented him from exercising it. In this state (*mashhad*), he saw that his opponent did not deviate from his reality and the state of his fixed entity and absence. That which appears in existence was only that which exists as an absent fixed entity. (His opponent) neither exceeded his reality nor infringed on his way. Designating this way, "opposition" is only accidental matter, which the veil over human eyes makes appear, as God said about them: "...but most of them do not know.⁴ They know the manifest side of life in this world, but are heedless of the next" (Qur'ān 30:6–7). This emerges from the word hearts (*qulūb*)⁵ in their saying, "Our hearts are covered" (Qur'ān 2:88), meaning (our hearts) are in wrapping, that is, cover which prevents (literally: conceals) them from perceiving things as they really are. This and similar (situations) hinder the knower from acting freely.

Shaykh Abū 'Abdallah ibn Qā'id asked Shaykh Abū al-Su'ūd ibn al-Shibl.⁶ "Why do you not act freely?" Abū al-Su'ūd answered: "I leave God to act freely for me as He wills." By this he means what God said commanding Muḥammad: "Make Him your agent (*wakīl*)" (Qur'ān 73:9). The agent is the one who acts freely. Moreover, Muḥammad heard God saying: "Spend from what We gave you as substitutes" (Qur'ān 57:7). Abū al-Su'ūd and the gnostics knew that that which was in his hand did not belong to him and that he is just a substitute. Then the Real actually said to him: "Make Me an agent of the matter over which I made you a substitute and granted you mastery." Abū al-Su'ūd obeyed God and made Him an agent. How (129) can a will, by which one acts freely, remain for the one who witnesses this matter, while the will acts only through the combination of all one's powers (*jam'iyya*),⁷ and no room is left for anything else? The knowledge (of this matter) makes him aloof from this *jam'iyya*. Thus, the knower whose knowledge is perfect appears as totally incapable and weak.

4 The beginning of the verse reads: "It is God's promise. God does not break His promise." Thus, the ignorance of people refers to God's promise; however, Ibn al-ʿArabī transfers, as he often does, the subject matter so that it fits his aim.

5 Read *qulūb* instead of *maqlūb*, which has no meaning here.

6 Ibn al-Shibl was ʿAbd al-Qādir al-Jilānī's (d. 1166) famous disciple. Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 152–155.

7 SPK, pp. 135, 239.

One of the Substitutes (*abdāl*)⁸ said to Shaykh ‘Abd al-Razzāq:⁹ “After greeting Abū Madyan ask him why nothing is difficult for us, while things are difficult for you, notwithstanding, we desire your station and you do not desire ours?” This was the situation of Abū Madyan, who had attained this station and others, whereas we are more complete in weakness and incapability than him. Nevertheless, this Substitute said to him what he said. This story refers to the same matter (with which we are dealing).

Regarding this station, Muḥammad said about God’s order to him to (act): “I do not know what will be done with me or you; I follow only what is revealed to me” (Qur’ān 46:9, trans. AH). The Messenger should act according to what is revealed to him; he has nothing else. If it was revealed to him with certainty to act, he acted, and if he was prevented from acting, he abstained from acting. If he was given the choice (to act or not), he chose not to act, unless his knowledge was defective (and he chose to act). Abū al-Su‘ūd said to those who believed in him: “Fifteen years ago, God gave me (the ability) to act freely, but I did not act, because of a display of affectedness.” This is arrogance (*idlāl*). As for ourselves, we did not act not because of a display of affectedness, which means to prefer acting, but because of perfect knowledge, for knowledge does not require an act through choice. When the knower acts freely in the world by his will, his act derives from a divine command and compulsion, not from choice. No doubt, the position of the prophetic mission (*risāla*) requires (the ability of the prophet) to act freely so that his mission will be accepted and that what appears in him will affirm his mission in the eyes of his community and his people in order that God’s religion will be made manifest. The case of the saint (*walī*) is different. Notwithstanding, the messenger does not require (the ability to act freely) manifestly, because the messenger (130) has compassion for his people and he does not want to exaggerate in manifesting the (divine) argument against them,¹⁰ for (the appearance of this argument) might cause their destruction, and he wants their subsistence.

The messenger also knew that if a miracle (*al-amr al-mu‘jiz*)¹¹ appears to the community, some will believe when seeing the miracle; others, aware of its veracity, will nevertheless deny it in disbelief out of evilness, arrogance and envy; and still others ascribe it to magic and delusion.¹² Since the messengers perceived

8 A substitute is a saint who replaces the Pole (*qutb*) when the latter leaves a certain place. God preserves the seven climes through the seven substitutes. Chodkiewicz, *Seal of the Saints*, ch. 7.

9 One of Abū Madyan’s (d. 1198) disciples. *Sufis of Andalusia*, p. 101.

10 Qur’ān 6:149. The Qur’ān tells us in several places that disputations took place between God and certain peoples. In these disputations the conclusive argument belonged to God.

11 A miracle in Arabic is called *mu‘jiza*, from the verb *a‘jaza*, meaning he caused someone to be unable to imitate the occurrence of the miraculous event. Al-Baghdādī, *Uṣūl al-dīn*, p. 170.

12 For such accusations in Islamic literature, see Abrahamov, “The Barāhima’s Enigma – A Search for a New Solution,” *Die Welt des Orients* 18 (1987), p. 83. Sarah Stroumsa, *Freethinkers of Medieval Islam – Ibn al-Rāwandī, Abū Bakr al-Rāzī and Their Impact on Islamic Thought*, Leiden 1999, pp. 83–86.

that the believers are only those in whose hearts God aroused the light of belief, and that when a person does not contemplate through this light called belief, a miracle is of no benefit to him, they refused to require miracles, because their effect neither embraces these (people) who see them nor does it enter their hearts. Regarding the most perfect of all messengers and the wisest and most righteous of all creatures, God said: “You will not guide whom you want to guide, but God will guide whom He wants” (Qur’ān 28:56).

If the will (*himma*) necessarily¹³ had affected (its object), then none would have been more perfect, elevated and stronger than God’s Messenger regarding this power. In fact, the Messenger’s will did not influence his uncle, Abū Ṭālib, to become a Muslim and the above-mentioned verse was sent down regarding him. For this reason, God said referring to Muḥammad that he should only convey (the divine message to the people): “It is not incumbent on you to guide them, but God will guide whom He wants” (Qur’ān 2:272). And He adds in *sūrat al-qāṣaṣ* (28): “And He knows best those who are rightly guided” (Qur’ān 28:56). By “by those who are rightly guided,” He means those who made Him know their being guided in the state of their absence through their fixed entities.¹⁴ God affirmed that knowledge follows the thing known (*al-ma’lūm*). Whoever is a believer in his state of being a fixed entity and in his state of absence appears as a believer in the state of his concrete existence. God knows the future position of the believer, and for this reason He said: “And He knows best those who are rightly guided” (ibid.). Since He said this, He also said: “My statement cannot be changed” (Qur’ān 50:29), because My statement follows exactly My knowledge of My creatures – “And I do not wrong My servants” (ibid.), meaning I do not predetermine their unbelief, thus making them unhappy, then require them to do what they are incapable of doing. But I do treat them only in keeping with Our knowledge of them, and We know them only through what they give us, that is, their exact essence. If there is any wrongness, (it derives from them) and they are the wrongdoers. For this reason, God said: “But (131) they wronged themselves” (Qur’ān 2:57). Hence, God did not wrong them. In like manner, We said to them only what Our essence gave Us to say to them. And Our essence is too known to Us in its exact state to say this and not that. We say only what We know to say. We have the privilege to say, and they have the privilege to obey or not upon hearing (Our words).¹⁵

¹³ The author means without the intervention of God.

¹⁴ Does God not know the way of guidance without the fixed entities? Such a formulation of his thought makes Ibn al-‘Arabī believe in the independence of the fixed entities, as if they were produced without God’s power. This notion is mentioned in the end of ch. 5 (p. 83 of the Arabic text). However, Ibn al-‘Arabī seems to state there and here that God’s will is established in accordance with the fixed entities, which were already produced in God’s thought.

¹⁵ Strangely enough, Ibn al-‘Arabī gives the human the choice to act or not, and this capacity to choose contradicts what he said previously about the decree of the fixed entities. Also, the Greatest Master contradicts himself when saying that he knows how God’s essence acts, whereas he states many times that God’s essence cannot be known.

Everything is from Us and from them/learning of this is from Us and from them

If they are not from Us/We no doubt are from them

So realize, O my friend, this wisdom of spiritual power that exists in the essence of Lot, for it is the core of knowledge.

The mystery is now manifest to you/and the matter is evident

That which is called uneven/is included in the even¹⁶

¹⁶ In this image, Ibn al-ʿArabī seems to say that just as the uneven is included in the even, so vice versa, meaning just as God is within us, we are within God.

14 The bezel of the wisdom of predetermination¹ exists in the essence of Ezra

(131) Know that the decree (*qaḍāʾ*) is God's judgment of things established by His knowledge of and about them. God's knowledge concerning things is in keeping with what the objects of knowledge give, that is, their exact essences.² Determination (*qadar*)³ means appointing the time for the exact states of things without any addition (to them). The decreeing of things is established by the essences of things. This is the very mystery of determination "for whoever has a heart, for whoever listens and bears witness" (Qur'ān 50:37) "and to God belongs the conclusive argument" (Qur'ān 6:149). That is because the judge (*ḥākim*) actually follows the essence of the issue he judges and its requirements, and the one who is judged judges the judge in complying with the former's essence. Thus, every judge is equal to the one who is judged through and in which he judges, whoever the judge (132) may be. Hence, be aware of this issue, for determination is unknown only because of its intense manifestation; it is unknown, and hence people seek it and persist in their seeking.

Know that God's messengers, in their capacity as messengers and not as saints and gnostics, occupy the same levels as their communities. The knowledge with which they have been sent corresponds to the needs of their community, no more and no less. Now, the communities excel (*tafāḍala*) each other, some are greater than others. Hence, the messengers excel regarding their knowledge of the message according to the level of their communities, as God said: "We preferred some of these messengers to others" (Qur'ān 2:253). Similarly, the messengers, as regards their knowledge of the sciences and rules which derives from their essences, also differ in excellence from each other in keeping with their predispositions, as God said: "We preferred some prophets to others" (Qur'ān 17:55). God said concerning creatures: "God preferred some of you to others regarding

1 *Ḥikma qadariyya*.

2 The notion that knowledge follows the object of knowledge is here reiterated. See the preceding chapter and [ch. 5](#).

3 Generally in Islamic theology *qaḍāʾ* means predetermination, while a *qadar* decree appoints time. L. Gardet, "al-Ḳaḍāʾ wa'l-Ḳadar," E I2. Ibn al-ʿArabī adopts in principle this division ascribing predestination to the fixed entities in God's thought, and the decree in time to the concretization of the fixed entities in a certain time. Chittick, "Chapter Headings," pp. 23f.

sustenance” (Qur’ān 16:71). Sustenance is divided into spiritual like kinds of knowledge and sensual like foods. The Real sends down sustenance only in keeping with a “known measure,” (Qur’ān 15:21) that is, deservingness required by the creatures, for God “gives everything (its measure) of creation” (Qur’ān 20:50), “and He sends down (things) in the measure He wills” (Qur’ān 42:27). He only wills what He knows and judges, and as we said above, His knowledge follows the known object.

The appointment of time belongs to the known thing, and also the decree, knowledge, desire and will follow the determination (*qadar*).⁴ The mystery of determination is one of the loftiest kinds of knowledge, and God causes only those who are particularized by perfect knowledge to understand it. Knowledge of the mystery of determination brings about both absolute repose and painful suffering for the knower. Thus, it causes two contradictory effects. Through this mystery God describes Himself as Wrathful and Content, and through it the divine names oppose each other. Its reality (the reality of this mystery) judges both the absolute existence and the limited existence, and nothing is more perfect (133), stronger, greater than it, because of its general determination and its judgment of the contingent appearances and the essences of things.⁵

Since the prophets learn their knowledge only from specific divine revelations, their hearts are bereft of rational contemplation, because they know the intellect’s inadequacy with respect to the rational perception of things as they really are. In like manner, divine communication is unable to perceive what can be perceived only by mystical experience. Consequently, perfect knowledge remains only within the confines of divine self-manifestation and in the Real’s removing of the veils covering the hearts and eyes so that they are able to perceive things, eternal and contingent, nonexistent and existent, impossible, necessary and possible, as they really are in their essences.

Since Ezra sought the unique way, he was rebuked, as it was related in a tradition.⁶ Had he sought revelation as we mentioned, maybe he would not have been rebuked regarding this matter. The proof of his heart’s inadequacy is the question asked in one event: “How will God revive (this town) after its destruction?” (Qur’ān 2:259) We think that in this verse Ezra resembles Abraham, who said: “My Lord, show me how you revive the dead” (Qur’ān 2:260). This (question) requires an actual response which the Real made manifest in the Qur’ān, saying “God made him die for hundred years then revived him” (ibid., 259) and: “Look at the bones, how we revive them then cover them with flesh” (ibid.). He really saw how bodies grow, thus God showed him the modality (*kayfiyya*) (through which bodies are restored to life).

4 The last sentence shows that essentially no difference obtains between *qaḍā’* and *qadar* in that both decisions follow the known thing. The only difference is the time element, which the author ascribes to *qadar* in the beginning of this chapter but confuses in the last sentence with *qaḍā’*.

5 Kāshānī, p. 337.

6 See this tradition below.

Then he asked about God's predetermination, which can be perceived only through revelation of things in their state of fixed entity, (that is), of nonexistence. Ezra was not given this (knowledge), for it belongs only to divine perception, and only God knows it, because this knowledge is the first keys, I mean, "the hidden keys which none knows but He" (Qur'ān 6:59). God informs only those of His servants He wills about some of these things.

(134) Know that these are called keys only in the state of opening (*fath*); the state of opening is the state of linking the act of bringing into being and the things brought into being, or if you wish, say the state of the connecting of God's power (*qudra*) to the object of this power (*maqḍūr*). Only God has experience (*dhawq*)⁷ of this act. Regarding this (the acts of connection), no manifestation or revelation occurs, because power and (the ability) to act belong to God alone, for he possesses the absolute existence which cannot be limited. Since we are aware of God's rebuking Ezra for his request concerning predetermination, we know that he asked for knowledge of predetermination and the power connected to the object of power. Only the one who has absolute existence can require this knowledge and power. Ezra asked for something the existence of which cannot be experienced by humans, for the modalities (of creation) are perceived only through experience.

As for the tradition we related, that is, what God revealed to Ezra to the effect that "if you do not stop, I will erase your name from the register of prophecy,"⁸ meaning I will remove from you (My) way of giving information and give you (the knowledge of things) through manifestation. (Now) manifestation occurs only in keeping with your predisposition, through which experiential perception takes place, hence you will know that your perception mirrors your predisposition. Then you contemplate the thing you sought, and if not seeing it, you know that the predisposition you sought is lost and that ability is one of the qualities of the divine essence. You know that God gives everything (its measure) of creation, and He withheld from you this unique predisposition; it is not your (measure) of creation. If it had been your (measure) of creation, the Real, who said that "He gives everything (its measure) of creation" (Qur'ān 20:50), would have given you this (predisposition). In this case, you yourself should abstain from making this request, to avoid the need of a divine prohibition. This was God's providence for Ezra; some people know it and others do not.⁹

Know that Sainthood (*walāya*)¹⁰ is (like) the all-encompassing general sphere (*al-falak al-muḥīṭ*);¹¹ for this reason it never stops and has (the function) of general prophecy (*al-inbā' al-āmm*). However, the prophecy of legislation (*nubuwwat*

⁷ By "God has experience..." Ibn al-ʿArabī seems to express the idea that only God can handle this act in the proper manner, that is, knowing all its modalities.

⁸ Ibrāhīm ibn Muḥammad al-Ḥalabī, *Nīmat al-dharīʿa fī nuṣrat al-sharīʿa*, Dār al-Masīr, al-Riyāḍ 1998, p. 113.

⁹ This paragraph exemplifies Ibn al-ʿArabī's way of writing in the present volume, which is full of repetitive explanations.

¹⁰ *Walāya* can be also rendered as Friendship or Nearness to God.

¹¹ Very probably, our author uses this astronomical term to denote both the steadfastness and the exaltedness of *walāya*.

al-tashrīf) and mission (*risāla*) came to an end. It ended with Muḥammad, (135) for no prophet has come after him, that is, a lawgiver or a person for whom a law is established, and no messenger, who is a lawgiver.¹² This report (about the difference between a prophet or messenger who is a lawgiver and God's saint [*walī*]) was a mortal blow to God's saints, because it involves the end of perfect and complete servanthood (which is enjoyed only by prophets). However, (on the other hand) the specific names "prophet" and "messenger" do not apply to God, because the servant does not want to share a name with his Lord.¹³ Hence, God is not called by "prophet" or "messenger," but is named "friend" (saint) and described by that name, hence He said: "God is the friend (*walī*) of the believers" (Qur'ān 2:257) and "He is the Friend, the Praiseworthy" (Qur'ān 42:28). This name (*walī*) never ends and is applied to God's servants in this world and the world to come. Because of the end of prophecy and mission, no name has remained which is specifically applied to the servant and not to God.

However, God still assists (*laṭāfa*) His servants by leaving to them general prophecy (*al-nubuwwa al-ʿamma*) in which there is no legislation. Yet, He has left to them legislation through independent judgment (*ijtihād*) with the aim of establishing rules. He has bequeathed their scholars the power of legislation, saying "The scholars are the heirs of the prophets."¹⁴ In this there is an inheritance only of the scholars' independent making of laws. If you observe a prophet speaking on matters not including legislation, he speaks in his capacity as a saint and a gnostic. For this reason, his position as a scholar is more complete and perfect than that of a messenger or legislator. If you hear one of the people of God saying or transmitting to you (the notion) that sainthood is higher than prophecy, he adds nothing to what we have said. Or if he says that the saint is above the prophet and the messenger, he means by this (the qualities) of one person, that is, the Messenger (Muḥammad) as a saint, is more complete than that of a prophet messenger. This does not mean that the saint who follows the Prophet is higher than the Prophet, for the follower never attains the rank of the one he follows in the way in which he follows him, because if he had attained his rank, he would not have been his follower. So understand (this)!

The (position) of the messenger and the lawgiving prophet derives from sainthood (*walāya*) and knowledge. Do you not see that God ordered the Prophet to seek increase in knowledge and not in anything else, hence he said, ordering him, "and say, O my Lord (136) increase my knowledge!" (Qur'ān 20:114) That is because you know that the law means the obligation (*taklīf*) to perform specific acts and the prohibition to perform others, and the place of this obligation is this

¹² Yohanan Friedmann, "Finality of Prophethood in Sunnī Islam," *Jerusalem Studies in Arabic and Islam* 7(1986):177–215; Uri Rubin, "The Seal of the Prophets and the Finality of Prophecy – On the Interpretation of the Qur'ānic Sūrat al-Aḥzāb (33)," *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 164(1)(2014):65–96.

¹³ Here one has the impression that the human being establishes the names, while actually the source of these names is the Qur'ān.

¹⁴ Bukharī III:10 (67).

world which will come to an end. However, sainthood is not like an obligation, because if it had been terminated, it would have been terminated because of itself,¹⁵ just as the mission ended because of itself. Had sainthood been terminated because of itself, its name would not have remained. But the name “saint” remains God’s name, and this name is assimilated and realized by His servants and is associated with them.

This is his saying to Ezra: If you do not stop to ask about the essence of predetermination, I will erase your name from the register of prophecy. Then the issue (of predetermination) will reach you through revelation and self-manifestation; the name “messenger” and “prophet” applied to you will disappear, but sainthood will remain. However, since the circumstances demonstrate that God’s address to him took the form of a threat, he knew, whenever these circumstances were connected to a divine address, that this was a threat to deprive him of some specific characteristics of sainthood in this world, for prophecy and mission are some traits of sainthood among others. Then he knew that he was superior to the saint who was deprived of legislative prophecy and mission.

However, another possible state that prophecy requires and that is connected to a saint proves this trait is a promise and not a threat. This is because his request is acceptable, for the prophet is a unique saint. By (observing) circumstances, the saint knows it is inconceivable that the prophet who shares in sainthood should do anything he knows God does not will or (try) to do anything that is impossible. If these circumstances affect one whom they affect in a stable condition, the divine address for him “I will erase your name from the register of prophecy” is a threat. This statement becomes a report that points to the sublimity of a remaining position. This position is for the prophets and messengers in the world (137) to come, which is not a place where laws are observed by the people who enter Paradise or those come to Hell.

We have limited (our discussion) to going into the two abodes, Paradise and Hell, for in the Day of Resurrection God gives laws to people who lived between two eras of prophets, to young children and the insane.¹⁶ They will be gathered in one place to do justice, to punish the wrongdoers and to reward the people of Paradise.

When they are gathered in one place secluded from the others, God will send to them a prophet, who is the best individual among them, and this prophet will bring a fire and it will be presented to them on this day, and he will say: “I am the messenger of the Real to you.” Some of them will believe in him and some will not. And he will say to them: “Enter into this fire with your souls, and whoever obeys me will be saved and enter Paradise, and whoever disobeys me and offends my command will perish and be among the people of Hell.” (It will happen actually): Whoever among them obeys the prophet and throws himself into the fire

¹⁵ Obligation will come to an end, because of the termination of the world, which will make obligation needless, not because of an inherent cause.

¹⁶ Here Ibn al-‘Arabī conveys the traditions that deal with these kinds of people before their going into Paradise and Hell, because in both abodes no law is implemented.

will be happy and be rewarded for his acts; he will find this fire cool and peaceful. Whoever disobeys him deserves punishment and will enter into the fire and dwell therein because of his disobedient deeds, so that God will do justice to his servants. This corresponds to God's words, "On the Day when matters become dire" (Qur'ān 68:42, trans. AH), that is, a grave affair of the events of the Hereafter, and "they will be called to prostrate themselves" (ibid.), which means obligation and legislation. Among them are those who are able (to prostrate themselves) and those who are not. God said regarding the latter: "they will be called to prostrate themselves, but they will not be able to do so" (ibid.), just as some servants, like Abū Jahl¹⁷ and others, could not obey God's command in this world. This is the measure of legislation, which will be left in the world to come on the Day of Resurrection, before the entry into Paradise and Hell. For this reason we have limited our discussion. Praise be to God.

¹⁷ Abū Jahl was one of the staunch enemies of the Prophet in Mecca. See Qur'ān 96:6, 7, and their commentaries.

15 The bezel of the prophetic wisdom¹ exists in the essence of Jesus

(138) From the water of Maryam or from the breath of Jibrīl/in the form of a human being produced of clay

The spirit came into being in an essence untainted/of the Nature which is called *sijjīn*²

For this reason, his stay (in heaven) lasted by decree for a long time/more than a thousand years

It was a spirit of God not from another, hence/he revived the dead and produced birds out of clay

Till his association with His Lord/through which he influenced the high and the low (people) became valid

God purified his body and cleansed/his spirit and made him like Himself in (his power) of creation³

Know that one of the traits of the spirits is that everything they tread on becomes alive and life permeates throughout it. For this reason, al-Sāmīrī,⁴ knowing this affair, took a portion of sand from the messenger's tracks, who was Jibrīl, that is, the Spirit. Since al-Sāmīrī realized it was Jibrīl, he knew that life permeated everything Jibrīl trod on. Hence, he took a portion of sand from the tracks of the messenger,⁵ either with his hands (*qabḍa*) or with his two fingers (*qabṣa*), that is, a handful or with the tips of his fingers.⁶ He threw the sand at the calf and the calf lowed, for the voice of the cow is lowing. Had he established (the idol) in some other form, the form established would have made the appropriate sound, such as the grumbling of camels, the bleating of lambs and sheep, and the speaking of human beings.

1 According to al-Qaysarī and al-Kāshānī, Ibn al-ʿArabī ascribes prophecy to Jesus, because his prophecy is eternal. Chittick, "Chapter Headings," p. 25.

2 A unique word in the Qurʾān, which mainly designates a heavenly book or the lowest place on earth in which the Devil and his followers reside. E12.

3 Because like God, Jesus created birds out of clay.

4 There is a discussion in Qurʾān exegesis on the essence of this figure. See, for example, Ibn Kathīr, *Tafsīr*, Vol. IV, p. 534 (on Qurʾān 20:95); Al-Rāzī, *Mafātīḥ al-ghayb*, part 22, p. 101 (on Qurʾān 20:85).

5 Qurʾān 20:96,

6 Wehr's dictionary defines *qabṣa* as follows: "as much as may be taken between the finger and the thumb, a pinch."

This measure of life which permeates things is called divine nature (*lāhūt*), and human nature (*nāsūt*) is the substrate in which this spirit dwells. *Nāsūt* is called spirit, because of that which inheres in it. When the trustworthy spirit (*al-rūḥ al-amīn* – Qurʾān 26:193), Jibrīl, took on the shape of a perfect human being before Maryam (139), she imagined that he was a man who wanted to lie with her, hence she sought refuge in God with all her heart, so that God would save her from this person, because she knew that this was prohibited. As a result, she experienced the complete presence of God, which is the essential spirit (*al-rūḥ al-maʿnawī*). Had Jibrīl blown his breath into her when she was in this state, Jesus would have been born such that none would have tolerated him, because of his ill-temperedness which derived from his mother's state. When he (Jibrīl) said to her, "I am but a messenger of your Lord" and I came "to grant to you a pure son" (Qurʾān 19:19), she was relieved of her depression and was delighted. At that very moment he blew Jesus into her.

Jibrīl was transmitting God's word to Maryam just as a messenger transmits God's word to his community. These are God's words: "(Jesus, the son of Maryam, was God's messenger) and His word which He conveyed to Maryam and a spirit from Him" (Qurʾān 4:171). Thus, a desire arose in Maryam. As a result, the body of Jesus was created from the real water of Maryam and the imaginary water of Jibrīl,⁷ which pervaded the moisture of his breath, because the breath of an animate being contains humidity, an element of water in it. The body of Jesus was composed of imagined and real water, and he appeared in the form of a human being because of his mother and because of Jibrīl's taking the form of a human being. (All this happened) to make the creation of this human species occur in the usual way.⁸

Jesus appeared as one who revived the dead, because he was a divine spirit. In this act, revivification belonged to God and the breath to Jesus, just as the breath belongs to Jibrīl and the essence of creation (literally: the word) to God. Hence his revivification of the dead was real with respect to his breath, just as he appeared out of the form of his mother. His revivification was also assumed as his own act, but actually it was God's act. Thus, in his reality in which he was created, he combined (the real and the imagined aspects), as we said, he was created of imagined and real water. Consequently, revivification is ascribed to him in a real manner in one respect, and in an imagined manner (140) in another. It was said about Him that in a real manner "he revives the dead" (Qurʾān 42:9) and in an imagined manner: "You breathed into it (the clay) and it became a bird by God's permission" (Qurʾān

⁷ Qurʾān 86:6–7.

⁸ I do not know for certain what Ibn al-ʿArabī means when he says "this human species." Possibly he means that Jesus was born like all human beings. However, Maryam's conception was extraordinary, and regarding this, it is inconceivable to state that it was the usual way. Thus, only the birth was as usual; however, our author does not speak here in an exact manner. On Jesus' spirit see Souad Hakim, "The Spirit and the Son of the Spirit," *Journal of the Muhyiddin Ibn ʿArabi Society* 31 (2002):1–29.

5:110).⁹ The phrase “by God’s permission” is connected to “it became,” not to “you breathed.”¹⁰ It is also possible that the agent who is Jesus breathed into the clay, and as a result the clay became a corporeal, sentient form. In like manner (we should deal with) “he cured the blind and the leprous” (ibid.) and all that is ascribed to him and to God’s permission in the phrases “by My permission” or “by God’s permission.” If “by God’s permission” is connected with breathing, then he who breathes has permission to breathe, and the bird becomes alive through the one who breathes with God’s permission. If the breather does so without God’s permission, (even) then the creation of the bird derives from His permission. In such a case, the agent exists in the word *yakūnu* (it will be). If this occurrence did not involve imagination and reality (simultaneously), this form would not have these two aspects. However, this matter involves two aspects, because the creation of Jesus involved both.

Jesus sprang from humility to such an extent that his community was ordered “to pay the poll-tax with their own hands (*‘an yadin*)¹¹ being humiliated” (Qur’ān 9:29), and also if one of them (the Christians) is struck on his cheek he should turn the other cheek toward the one who struck him and not try to overcome his assailant or seek vengeance. This trait of Jesus was inherited from his mother, because the woman is lower and humbler (than the man), for she is under his authority formally and sensually. Jesus’ power to revive and heal derived from Jibrīl’s breath when the latter took a human form. Thus, Jesus revived the dead when he was in a human form. If Jibrīl had not come¹² in the form of a human, but rather in another genus of the genera, whether animal, plant, or mineral, Jesus would have revived (the dead) only after assimilating this genus and appearing in it. Likewise, had Jibrīl come in his luminous form, which is devoid of terrestrial genera and elements, because he does not go beyond his nature, (141) Jesus would have revived the dead only by appearing in this luminous natural form, not in an elemental form, still retaining the human form he received from his mother.

When he was reviving the dead, it was said about him: “he/not he.” Looking at him induced perplexity, just as the intelligent person became perplexed when contemplating Jesus, because the former saw a human being resurrecting the dead, humans not animals, which is a divine trait. (Hence), the seer became perplexed, for he saw a human form that possesses a divine faculty.

Thus, some people believed in incarnation (*ḥulūl*) and (thought) that he was God, because he revived the dead. For this reason, concealment (*kufīr*)¹³ was attributed to them, because they concealed God, who revived the dead employing Jesus’ human form. Hence, God said: “Those who said that God was *al-masīḥ* (Messiah),

⁹ The accurate citation is “by My permission.” “By God’s permission” appears in a parallel verse told by Jesus himself (Qur’ān 3:49).

¹⁰ In this case the agent of creation is God and not Jesus.

¹¹ I translate this phrase on the basis of Uri Rubin’s translation of the Qur’ān into Hebrew (Tel Aviv 2005).

¹² Read *wa-law lam* (Kāshānī, p. 358) instead of *wa-lam* in Affifi’s edition, which seems to be a misprint.

¹³ For the meaning of *kufīr* as concealment, see the [third chapter](#) on Noah.

the son of Maryam, are concealers” (Qur’ān 5:17, 72). In their complete saying they combined error and concealment; they did not err, because they said “he is God,” or because of their words, “he is the son of Maryam,” but because they ascribed to God, (who in their view) was responsible for the revivification of the dead, a human mortal form, when they said, “the son of Maryam,” and no doubt he was the son of Maryam. However, the listener imagined that they attributed divinity to a human form, and made divinity the essence of this form, but this they did not do. (Instead) from the beginning, they included God’s essence in the form of a human who is the son of Maryam. Hence, they distinguished between the form and its appearance (literally: its aspect); they did not identify the form with its very appearance, like Jibrīl who took the form of a human and did not breathe (into Maryam), then he breathed. Thus, the breathing is distinguished from the form. Although the breathing issued from the form, the form might remain without breathing, for breathing is not essential to the definition of the form.

For this reason, debate arose among the people of religious communities regarding (142) the nature of Jesus. Some argued from the viewpoint of his mortal human form and said that he was the son of Maryam. On the basis of his apparent human form, others argued that he was related to Jibrīl. Referring to his resurrection of the dead, still others argued that he was related to God’s spirit; that is, through his breath, he brought the dead back to life. Sometimes people imagined that God was in him, sometimes that the angel was in him, and other times that mortality and humanity were in him. Thus, each thinker regarded Jesus according to the form that prevails in him (the thinker). Consequently, Jesus was God’s word, God’s spirit, God’s servant, and these appellations concerning his sentient form are not related to others, but every person is related to his real father, and not to the one who breathed his spirit into the human form. Because when God shaped the human body, as He said, “When I shaped him” (Qur’ān 15:29), it was God who breathed into him his spirit, ascribing the spirit in the human being and his essence to Him. The case of Jesus is different, for the shaping of his body and his human form was included in the spiritual breath, and other humans were not shaped like him.

All existents are God’s words, which will never be exhausted,¹⁴ because they derive from the word “be,” and “be” is God’s word.¹⁵ Can the word “be” be ascribed to God, to his ipseity, so that its essence cannot be known? Or does God descend to the form of him who says “be,” so that the word “be” serves as the reality of this form to which He descends and in which He manifests Himself? Some gnostics adhered to the first view and some to the second, and some others became perplexed not knowing (the solution). This issue can be known only through experience, as when Abū Yazīd (al-Bisṭāmī) breathed into the ant he had killed, restoring it to life. In this moment he knew the One who breathes, and then he breathed. In (this matter) he was like Jesus.¹⁶

¹⁴ Cf. Qur’ān 18:109: “If the whole ocean were ink for writing the words of my Lord, it would run dry before those words were exhausted...” (trans. AH).

¹⁵ Every existent is created by God’s word “be” (*kun*). See Qur’ān 2:117, 16:40.

¹⁶ Abrahamov, *Ibn al-Arabī and the Sufis*, pp. 48f.

As for spiritual revivification through knowledge, that is, the divine, eternal, elevated, and luminous life, (143) God said: “Whoever was dead and We restored him to life and established for him light by which he walks among people” (Qur’ān 6:122). Everyone who restores life to a dead soul by the life of knowledge regarding a specific issue connected with the knowledge of God brings him to life, so that he has a light by which he “walks among people,” that is, among his likeness in form.

Had he and us not been/what exists would not have been
 We are really servants/and God is our master
 We are His essence, know (this)!/when you say “a human being”
 Do not be concealed by human being/for He gave you a proof
 If you are real and created¹⁷/you will be merciful through God
 If you feed His creation through Him¹⁸/you will (cause people to) rest and receive good nourishment¹⁹

We give Him what is manifested/in us through Him and He gives us
 The whole matter is divided/between Him and us
 Whoever knows through my heart revives this matter/when He revives us
 We are in Him as beings/essences and pieces of time
 (Whereas) He is not permanent in us/but He gives us life

The proof of what we have said regarding the spiritual breath which joins the mortal human form is that the Real qualifies Himself by the merciful breath (*al-nafas al-rahmānī*),²⁰ and that which is qualified by a quality should follow this quality and all that this quality requires. You know that the one who breathes (follows) what the breath (144) requires. For this reason, the divine breath receives the forms of the cosmos. It serves as a material substance for the forms and it is nature itself.

The elements are one of the natural forms as that which is above them and that which derives from them, the latter being the elevated spirits placed above the seven heavens. As for the spirits of the seven heavens and their essences, they are elemental, because they emerge from the smoke²¹ that is generated from the elements. Also the angels who are generated from each heaven are elemental, while those who are above them are natural. For this reason, God described them, the heavenly group, as rivals,²² because nature is self-contradictory, and the self-contradiction which exists in the divine names, that is, the relationships, derives from the breath. Do you not see how the Essence which is beyond this aspect (of self-contradiction) does not need the created beings? For this reason, the cosmos emerged in the form of its originator, that is, the divine breath.

¹⁷ If you are real in essence and created in form, you will be merciful.

¹⁸ You should feed your soul with God’s spirit.

¹⁹ Qur’ān 56:88.

²⁰ The concrete, external forms of the cosmos reflect the name the All-Merciful, whose breath serves as the prime matter of the cosmos. When God speaks, He breathes out, and His words become the existents in the cosmos. SPK, pp. 19, 34, 127.

²¹ The identification of the heaven with smoke appears in Qur’ān 41:11.

²² Qur’ān 38:69.

When it is hot, it rises, and when it is cold and humid, it falls, for precipitation belongs to coldness and humidity, and when it is dry, it is stable without trembling. Precipitation drives from coldness and humidity. Do you not see how the physician who wants to give a patient a remedy to drink (first) looks at the sedimentation in his urine? When he sees that it is precipitating, he knows that the illness has completely matured and gives him medication to drink in order to hasten his cure. The urine precipitates only because of its natural humidity and coldness.

God kneaded the clay of the human being with his two hands. Though both are right hands, they confront each other, yet the difference between them is quite evident, even if they are only two, I mean two hands, because that which affects nature is only that which fits her, and nature is self-contradictory. He brought two hands (to create the human being). Since He brought him into existence with two hands, which are ascribed to Him (*al-yadayni al-muḍāfayni*),²³ He called him *bashar*, because of His direct connection (*mubāshara*) (to the creation) fitting this (honorable) act. God did so because (145) of his concern for this human species, and He said to the one (the Devil) who declined prostration before Adam: “What prevented you from prostrating before him whom I created with My own hands, do you deem yourself greater” (Qur’ān 38:75) than one who was like you, that is, (composed of) of elements? “Or are you loftier” (Qur’ān *ibid.*), than the elements? (In fact) you are not so.

By “loftier” He means one who in his luminous form makes himself loftier than the elemental (beings), even if one is a natural entity. The human being is superior to other elemental species only because of his being created directly (*bashar*) of clay by God. He is superior to all entities created of elements (but) without direct connection (*mubāshara*). His rank is above the terrestrial and celestial angels; however, according to the divine statement, the higher angels are better than the human species.

Whoever wishes to know the divine breath should know the cosmos, for whoever knows himself (or his soul) knows his Lord,²⁴ who is manifested in the cosmos. This means that the cosmos manifests itself in the breath of the Merciful who gives vent to the divine names which feel distressed because their effects are not manifested. Hence, God bestows favor on Himself by that which He brought into existence with His breath, for the first effect of His breath was in this divine domain (*janāb*),²⁵ and afterward the effects of the divine breath do not cease descending (in the cosmos hierarchy) by the divine encompassing release till the last existent thing.

²³ Ibn al-‘Arabī does not express reservations concerning this anthropomorphic picture of the creation of the human being. However, the fact that he uses the verb *adāfa* (he ascribed) to designate the connection between God and His hands points to some kind of reservation; that is, God does not have hands, but as they are ascribed to him in the Qur’ān, one cannot escape describing Him by this word.

²⁴ For this dictum, see *ch.* 3, n. 4.

²⁵ Very probably by this effect the author means the appearance of the divine names and attributes. Kāshānī, p. 373.

All things are latent in the essence of the breath/as is light in the essence of dawn

And knowledge through proof is/like daybreak for the sleeper

Because he (the sleeper) sees what I said/(that is) a dream which shows the breath

My words relieve him of every anxiety/when he recites (*sūrat*) ‘*abasa*²⁶

God manifests Himself to him/who comes seeking burning coal

He (Moses) considered it fire, but it was light/to kings and nightfarers²⁷

(146) If you understand my words/you will know that you are needy

Had he (Moses) sought something else (not fire)/he would have seen the Real in it, and God does not change His way (of self-manifestation)

As for the essence of Jesus (we say) that when the Real placed Himself in the station of “until we know” (Qur’ān 47:31),²⁸ and (in fact) He knew, He asked Jesus about what was ascribed to him, was it true or not, notwithstanding His foreknowledge of this ascription’s occurrence or nonoccurrence. Thus, God said to him: “Did you say to the people take me and my mother as two gods rather than God?” (Qur’ān 5:116) Out of courtesy, one should answer the questioner. Since He manifested Himself to Jesus in this station and form, wisdom required an answer that distinguishes the essence of many, and he said giving precedence to God’s transcendence: “May You be exalted” (*subḥānaka*, Qur’ān *ibid.*), Then turning directly to God, he used the word “You” (and he added) “I am not allowed,” with respect to myself in comparison to You, “to say what I have not the right to say,” that is, what my identity and essence require. “If I had said such a thing, You would have known it” (*ibid.*), for you are the speaker, and whoever says something knows what he says, and you are the tongue by which I speak, as God’s messenger informs us about his Lord in the divine tradition: “I am his tongue by which he speaks.”²⁹ He made His essence similar to the tongue of the speaker, ascribing speech to His servant.

Then the righteous servant completed his answer, saying, “You know what is in myself” (my soul – *ibid.*), for the speaker is the Real, “while I do not know what” (*ibid.*) it contains.³⁰ He denied knowledge of Jesus’ essence, with respect to his essence, not referring to his being a speaker and a producer of effects. “Indeed, You are” (*innaka anta*, *ibid.*). He says these words (“You are”), (using

²⁶ ‘*Abasa* means “he frowned” (Qur’ān 80:1). This chapter of the Qur’ān deals mainly with the Resurrection.

²⁷ That is, to the elite and the common people.

²⁸ This verse speaks of God’s trial of the people in order to know their characteristics. However, God knows from eternity these traits, but he wishes to know them from terrestrial phenomena, that is, to know people from their own acts and not from His eternal knowledge. As usual, Ibn al-‘Arabī exploits complete verses and phrases of verses, taking them out of their context for his own objectives.

²⁹ Bukhārī, LXXXI:38 (6502). Ch. 1, n. 81.

³⁰ Ibn al-‘Arabī changes the verse, which reads in the original: “While I do not know what Your soul contains” or “what is in Yourself” (*naṣīka*).

the pronouns) of separation and support (*al-faṣl wa 'l-ʿimād*),³¹ to emphasize and confirm his message, because only God knows absolutely the hidden things (*ʿallām al-ghuyūb* – *ibid.*).

(In his answer) he separated and joined together, unified and multiplied, broadened and narrowed, then he said, completing the answer: “I did not say to them but what you commanded me to say” (*ibid.*, 117). First, he denied that he had said, and then he spoke in the affirmative (147) out of courtesy to the questioner. Had he not acted in this manner, he would have been described as lacking in knowledge of the realities, which was far from his conduct. For this reason, he said: “but what you commanded me to say” (*ibid.*), (which means) You are the speaker through my tongue, and You are my tongue.

(Now), think how subtle and precise is the following spiritual and divine message: (Jesus said) “Worship God”! (*ibid.*). He introduced the name God (*allāh*), because the worshipers differ in their religious observances and because of the variety of religions; he did not particularize a name, but rather introduced the name which embraces all (religions). Then he said: “My Lord and your Lord” (*ibid.*). It is well known that one’s relationship with a certain existent lord differs from one’s relationship with another. For this reason, when he said, “my Lord and your Lord,” he distinguished between two appellations; the first applies to the speaker and the second to the addressee. (He said), “but what you commanded me to say” (*ibid.*), thus he affirmed himself as one who is commanded, which meant his being only a worshiper, for the one commanded is supposed to obey, even if he does not.

Since the command descends according to the law of ranks, everyone who appears in a certain rank is characterized by the reality that this rank grants. The rank of the commanded possesses a law which appears in every commanded person, just as the rank of the commander possesses a law which is manifested in every commander. The Real says: “Observe the prayer” (Qur’ān 2:43), for He is the commander, while the obliged person (*mukallaḥ*)³² is the commanded.³³ And the servant says: “O my Lord, forgive me” (Qur’ān 7:151, 38:35, 71:28), for he is the commander, and the Real is the commanded. What the Real requires from the servant by His command is the same as what the servant requires from the Real by his command. For this reason, every request is necessarily complied with, even if its compliance is postponed, just as some people who are obliged to observe a prayer time postpone their prayer, and when possible pray at another time. Thus, compliance with the request is necessary if only by intention.

Then he (Jesus) said: “I was (a witness) over them” (Qur’ān 5:117), and he did not say over me with them, as he said, “my Lord and your Lord” (*ibid.*), “(I was) a witness during my stay among them” (*ibid.*), because prophets are (148)

31 W. Wright, *A Grammar of the Arabic Language*, Cambridge 1967, II, p. 259.

32 This term can also be translated as “one who is charged with responsibilities.” Izutsu, p. 171.

33 I read *wa 'l-mukallaḥ (huwa) al-ma'mūr* instead of *al-mukallaḥ al-ma'mūr* in the text, because of the structure of the following sentence.

witnesses over their communities so long as they stay in them. “When You took my soul” (ibid.), meaning when You raised me to Yourself,³⁴ concealing them from me and me from them, “You were the watcher over them” (ibid.) not in my matter but in theirs, for You were their sight, which required observation.

The person’s witnessing of himself is like the Real’s witnessing of him. (Jesus) made Him a watcher through this name (*al-raqīb*), because He described himself as a witness. Wishing to distinguish between himself and his Lord, he would be known as (a witness), because of his being a servant, and the Real is the Real, because He is his Lord. He called himself a witness and the Real the Watcher, giving precedence to his people over himself and saying: “Over them (I was) a witness during my stay among them” (*‘alayhim shahīdan*), while postponing their appearance in relation to the Real, saying, “You were the Watcher over them” (ibid.), because the Lord merits precedence in rank.

Then he let (us) know that the Real, the Watcher, bears the name which Jesus attributed to himself, that is, the Witness, in his words “a witness over them” (ibid.). And he said: “You are Witness of everything” (ibid., *wa-anta ‘alā kull shay’ shahīd*); the word “every” (*kull*) denotes generality, while “thing” denotes the most undefined word. He introduced the name “witness,” because He is the Witness of every witnessed thing in keeping with what this witnessed thing requires. He pointed out that the Real is the Witness of Jesus’ people, saying, “over them (I was) a witness during my stay among them” (ibid.). This is the witness of the Real as embodied in Jesus’ matter, just as it was proved that He was his tongue, hearing and seeing.

Then Jesus expressed a phrase referring to himself and another referring to Muḥammad. As for the phrase that belonged to Jesus, it was Jesus speaking God’s message about him in His book, and as for Muḥammad’s phrase, it reached him in a certain place, and he uttered it repeatedly without turning to another phrase until dawn’s first light. “If you punish them, (it is) because they are Your servants, and if You forgive them, (it is) because You are the All-mighty, the All-Wise” (ibid., 118). Both the word “they” and the word “he” are third-person pronouns³⁵ (149), as he said: “They were the ones who disbelieved” (Qur’ān 48:25, AH), using the third-person pronoun (the pronoun of the concealed), for hiddenness concealed them from what is meant by the witnessed one who is present (*al-mashhūd al-ḥāḍir*).³⁶ And he said, “If you punish them” (ibid.) with the third-person pronoun, which is the very veil that conceals them from the Real. He reminded them of God before they will be present (on the Day of Resurrection), and when they will be in attendance before Him, the heaven will dominate the dough and will make the dough like itself. “Because they are Your servants,” (he said), particularizing his form of address (in the second-person pronoun) because of their state of unity with God.

No humiliation is greater than that of servants, because they are incapable of acting freely, for they submit to the will of their master, who has no partner in the dominion

³⁴ Cf. Qur’ān 3:55.

³⁵ Literally: pronoun of the hidden or the concealed (*damīr al-ghā’ib*).

³⁶ Meaning: Jesus.

over them. That is because he said: “Your servants.” Hence, he singled them out. By punishment he meant their humiliation, and no people were humiliated more than they, because they were servants. Their essences required their being humiliated, hence You did not demean them any less than is required by their essences.

“If You forgive (*taghfir*) them” means if You conceal them from being punished as they deserve, because of their transgression; that is, You prepared a cover for them to conceal them from punishment and shield them from it.³⁷ “Because You are the All-Mighty” (the All-Mighty – *al-‘azīz*) means the one whose protection is unassailable (*al-manī al-ḥimā*).³⁸ When the Real gives this name to one of His servants, He is called the Strengtheners (*al-mu‘izz*), and the one who is given this name is called mighty (*al-‘azīz*). The one whose protection is unassailable is kept from the harm of punishment and suffering intended by God as the Punisher and Afflicter. He presented the pronoun of separation and support (*al-faṣl wa’l-‘imād*)³⁹ to emphasize his message and as a safeguard of the coherence of his verse: “You are the Knower of the hidden things” and “You are the Watcher over them.” Likewise he said: “Because You are the All-Mighty, the All-Wise.” (In this verse) Jesus asked God, beseeching Him in his request all nightlong until daybreak for an answer. Had he heard an answer after the first question he would not have repeated (his request). The Real detailed the reasons for their punishment and Jesus responded (150) each time repeating this verse (*ibid.*, 118). Had he considered God’s presentation preferable, he would have invoked God against them, not for them. Jesus put before God what they deserved, that is, submission to God and their exposing to His forgiveness.

It is related that when the Real loves the voice of his servant invoking Him, He postpones His response to him until the servant repeats his request out of His love for him and not out of His turning away from him. For this reason, he indicates the name “the All-Wise,” because he who is wise puts things in their proper places and does not allow them to deviate from what their realities require through their attributes. Thus, the wise is he who knows well the order of things. Jesus repeated this verse, because he possessed great knowledge of God. Whoever recites (the Qur’ān) should recite it in this manner, otherwise silence is more appropriate for him.

If God guides a servant to speak of something, He guides him only because He wishes to respond to him and satisfy his need. Hence, let no one think that what one is directed to comes late. Let him rather persist like the Messenger’s persistence in his repetition of this verse in all his states, so that he may hear with his ears or with his inner hearing (*sam*), in whatever way you want, or in whatever way God may make him⁴⁰ hear His response. If God rewards you with a request of the tongue, He will make you hear with your ear, and if He rewards you with a spiritual request, He will make you hear with your inner hearing.

³⁷ For the verb *ghafara* in the meaning of “he concealed,” see the beginning of p. 74 of the Arabic text.

³⁸ Ibn al-‘Arabī uses here improper annexation (*iḍāfa ghayr ḥaqīqīyya*). Wright, *Grammar*, II, p. 64.

³⁹ See n. 31 above.

⁴⁰ The text has “make you hear” (*asma‘aka*).

16 The bezel of the wisdom of mercy¹ exists in the essence of Solomon

(151) “It” (Qur’ān 27:30), meaning the letter, “is from Solomon” (ibid.), “and it is” (ibid.), that is, its contents are (written) “in the name of God, the All-Merciful and the All-Compassionate” (ibid.). Some people learned the precedence of Solomon’s name over God’s name, but (this conclusion) is wrong. What is said concerning this precedence is improper with respect to Solomon’s knowledge of God. How could their utterances be appropriate, for as Bilqīs² said about this: “A honorable letter has been delivered to me” (ibid. 29), that is, one honoring her? Possibly what stirred them to speak as they did was the incident in which Chosroes tore up the Prophet’s letter. However, he did not tear it up until he had read it and knew its contents. So too would Bilqīs have done, had she not been guided as she was, and the letter would not have been protected from being burned, whether its honorable sender’s name had been given precedence over God’s (name) or not.

Solomon introduced two kinds of mercy: the mercy of favor (*rahmat al-imtinnān*) and the mercy of obligation (*rahmat al-wujūb*), which correspond to the All-Merciful (*al-rahīmān*) and the All-Compassionate (*al-rahīm*), respectively. As the All-Merciful He bestows His favors freely, and as the All-Compassionate He is obliged to give favors. This obligation derives from His bestowal; the All-Compassionate is included in the All-Merciful. That is because God decreed on Himself mercy³ for (the benefit of) the servant, because the Real mentions the acts carried out by the servant for which he deserves mercy. Mercy is incumbent on God, and He ordained it for Himself, I mean the mercy of obligation. Servants who belong to this kind (of people who carry out acts and deserve mercy) know the identity of the one who carries out their acts.

Human acts are divided among eight organs. The Real informed us that He is the essence of every organ, hence the agent of human acts is solely the Real,

1 Solomon is associated with Mercy, because in his letter to Queen Bilqīs he mentioned God the All-Merciful, the All-Compassionate. Qur’ān 27:29–30. See below.

2 This is the name of the Queen of Sheba in the Qur’ān. At first Ibn al-‘Arabī thought that she was born to a father of the demons (*abūhā min al-jinn*) and to a human mother (*ummuhā min al-ins*), then he changed his mind and denied his first view of her. *Al-Mu‘jam*, pp. 215.

3 Qur’ān 6:54.

while the form (of the act) (152) belongs to the servant.⁴ The essence is contained in him (the servant), that is, only His name, because He is the essence of what is manifested. (Because God is manifested in things) He is called Creation (*khalq*) and because of Him the names The Manifest and the Last belong to the servant, given that he was nonexistent then existent. And because the manifestation of the servant and his acts depend on Him, he bears the names The Hidden and The First. Thus, when you see creation, you see the First and the Last, the Manifest and the Hidden.

This knowledge⁵ was not concealed from Solomon, but rather it was part of the dominion (he enjoyed over things) which was appropriate to none after him, that is, the manifestation of his dominion in the sensuous world. Muḥammad was given the same trait Solomon received, but he did not manifest it. God gave Muḥammad the power to overcome a demon which came to him in the night to kill him. He planned to seize and tie it to one of the mosque's columns until morning so that the children of al-Madīna could play with it.⁶ He (Muḥammad) mentioned Solomon's request, but God thwarted it. Although Muḥammad was granted power, he did not manifest it, while Solomon did. Solomon (asked God to grant him) a dominion (*mulk*),⁷ not absolute dominion, hence we know that he wished to possess some dominion. We are aware that other people shared with him each part of the dominion granted to him by God, but he was particularized by joining all these parts together and by the report about the manifested demon. Thus, he was particularized by the aggregation of all parts of dominion and by its manifestation. Had Muḥammad not spoken in the tradition that "God enabled me to (overcome the demon)," we would have said that since he did not wish to seize it, God reminded him of Solomon's request. That way he might know that God had not granted him power to seize it. Thus, God denied him (his request). Since he said, "God enabled me to (overcome the demon)," we know that God granted him the power to act freely. And God reminded him and he remembered Solomon's request, (thus) teaching himself how to behave. As a result, we learn in general that no other human being after Solomon was bequeathed with manifestation of this power.

Regarding this issue, our aim is only to discuss it, calling attention to the two kinds of mercy Solomon mentioned whose names in Arabic are *al-rahmān al-rahīm* (the All-Merciful, the All-Compassionate). God restricts (153) the mercy of obligation and derestricts the mercy of favor, in His saying, "My mercy encompasses all things" (Qur'ān 7:156), even the divine names, that is, the realities of relationships. He bestows favors on the divine names through us. Thus, we are the result of the mercy of favor through the divine names and the lordly relationships.

4 Here Ibn al-ʿArabī uses the word "agent" (*ʿāmil*) to indicate that the Real is the cause of the occurrence of the act but not of its characteristics. This is reminiscent of al-Ghazālī's theory of causality as elaborated in his non-philosophical works. According to this theory, God's power makes the series of causes and effects move. Abrahamov, "Al-Ghazālī's Theory of Causality."

5 Solomon was aware of the idea that God is the agent of his acts and that he is a manifestation of Him.

6 Bukhārī, VIII:75 (3423).

7 Qur'ān 38:35.

Then he obliged Himself to bestow favors through our self-manifestation and he made us know that He is our essence so we may know that He obliged Himself to bestow favors only for Himself. Consequently, mercy does not exceed Him, for on whom would He bestow favors were none to exist other than He?

However, we should not ignore the difference between entities, for people excel one another in knowledge, so it is said that this person is more learned than another, although the Essence (of all things) is one. This means that the attribute of knowledge overcomes the attribute of will (*irāda*), just as the attribute of will overcomes the attribute of power, and this is the hierarchy of the divine attributes.⁸ Likewise, the divine hearing and seeing (are arranged). All the divine names are graded in a hierarchy. In the same manner creation is arranged according to a hierarchy; for example, we say that one individual is more knowledgeable than another, although the Essence is one. Just as you give precedence to a certain divine name and you call and depict it by all the names, the manifested creation has all the attributes of that with which it is compared. Thus, every part of the cosmos contains all its parts; that is, every part is the substrate of the realities of the whole cosmos. Hence, our saying that Zayd is inferior to ‘Amr in knowledge does not infringe (the idea) that the Real’s Essence is the essence of both. Equally, just as ‘Amr’s essence is more perfect and knowing than Zayd’s, the divine names excel each other, yet they are none other than the Real.

As a knowing God is more general than God who wills or is All-Mighty, His Essence, (nevertheless), does not change and He is as He is. As a result, you, my friend, cannot know Him and be ignorant of Him or affirm Him and deny Him in one aspect, unless you affirm Him by the aspect He affirms Himself and deny Him by the aspect He denies Himself. (This is) like the verse combining denial and affirmation with respect to Him when (154) God says: “There is nothing like Him” (Qur’ān 42:11), by which He denies, and “He is the All-Hearing and All-Seeing,” by which He affirms. He affirms (Himself) through an attribute which includes every creature that hears and sees. In this world a creature can exist that is concealed from the perception of some people, but it will be made manifest to all people in the world to come, which is the abode of living just like this world. In the latter, the living essence is concealed from some servants, so that particularization and difference concerning (the perception) of the realities of the cosmos are manifested (only to some people). The Real is more manifested in him who possesses a general perception than in him who does not possess such a perception. Do not be veiled (from the truth) through the hierarchy of things and say that the statement that the Real is the Essence of creation⁹ is false, after I have shown you the hierarchy of the divine names whose identity with the Real you do not doubt, for He is named by them, and this is God.

⁸ Possibly Ibn al-‘Arabī follows here al-Ghazālī’s scheme of God’s attributes according to which knowledge raises will and will raises power. Abrahamov, “Al-Ghazālī’s Theory of Causality,” p. 83; *Ihyā’*, Vol. IV, pp. 249f (ch. *bayān ḥaqīqat al-tawḥīd alladhī huwa aṣl al-tawakkul*).

⁹ The text has “creation is the essence of the Real” (*al-khalq huwiyyat al-ḥaqq*), which seems to me incorrect and should be replaced by the transposed subject and predicate.

Moreover, how could Solomon give precedence to his name over God's name,¹⁰ as they claimed, despite his being a part of the whole creation which the attribute of mercy brought into existence? He should have placed the All-Merciful and the All-Compassionate first so that the dependence of the object of mercy on the Real would be right. Making that which deserves the place of the last be the first and vice versa is the reverse of realities.

Because of her wisdom and elevation, Bilqīs did not mention the one who sent the letter to her. She did so to teach her followers that she was aware of things whose ways they did not know. This is a part of the divine direction regarding kingdom, for if the people of the state do not know the way reports reach the king, they will be afraid to act freely. Only when they know they are protected from danger of the ruler discovering their deeds will they act freely. If they knew for certain who delivers reports to their king, they would blandish him and bribe him liberally in order to do as they want, knowing that their deeds will not reach the king's notice. Bilqīs merely said: "(A honorable letter) has been delivered to me," without naming the sender, because that was her policy, by which she kept the people of her kingdom and its elevated leaders cautious of her. (155) Thus, she earned the right to be superior to them.

As for the superiority of the human knower over the demonic knower regarding the knowledge of the mysteries of action and the special nature of things, it is known through the aspect of time, for a twinkling of the eye of the beholder¹¹ is quicker than one's rising from one's seat, because the movement of a glance in the perception of its object is more rapid than the motion of the body. That is, because the duration of the movement of a glance is the same as the (duration of the) perception of the object of sight, notwithstanding the distance between the beholder and the object. (For example), the duration of opening the eye equals the duration of the eye's perception of the fixed stars, and closing the eye equals the ceasing of perception. Rising from one's seat is not as quick.

Asaf ibn Berechya¹² was faster than the demons, for his speech and action occurred in the same instant. As a result, in this moment, Solomon saw with his own eyes Bilqīs' throne established before him, lest he should imagine that he perceived the throne in its place without its being moved (from its place). In our view, because of the simultaneous occurrence (of speech and the establishment of the throne), no movement (of the throne from its original place to Solomon's palace) happened. Instead, (the throne in its original place) entered a state of non-existence and was brought back into existence (in Solomon's palace) with the awareness of none, except the one who knew God's saying: "No indeed, they are perplexed regarding a new creation" (Qur'ān 50:15). They immediately saw what they were looking at.

¹⁰ Qur'ān 27:30.

¹¹ Cf. Qur'ān 27:40.

¹² Muslim tradition identifies "the one who has some knowledge of the Scripture" (Qur'ān 27:40) with Asaf ibn Berechya, who was a Levite, a poet, and one of Solomon's secretaries. Ibn Kathīr, *Tafsīr*, Vol. V, pp. 235f. *Chronicles*, I, 6:24. Cf. Izutsu, pp. 210f.

If the case is as we pointed out, then the time of its absence, I mean the absence of the throne from its place, is the time of its existence with Solomon, because of the repetition of creation by means of (God's) breaths.

One has no knowledge of this measure (of repetition of creation). Moreover, no one is aware that in himself with each breath one becomes nonexistent then (*thumma*) existent again. Do not say that the word "then" (*thumma*) requires a lapse of time – this is not correct. According to the Arabs, this word requires only (156) the precedence of a cause (to its effect) in specific circumstances, as the poet said: "Just as (you) throw the lance, then it trembles."¹³ No doubt, the instant of throwing is the same instant it trembles. (The poet) uses the word "then," (although) no lapse of time occurs (between the throwing and the trembling). In like manner, the repetition of creation by breaths takes place; the moment of a thing's nonexistence is the same moment of the existence of its like, as with the repetition of the creation of accidents in the Ash'arite theory.¹⁴

The existence of Bilqīs' throne (in Solomon's palace) is a (most) difficult matter, but only for one who does not know what we mentioned earlier regarding this story. Asaf's advantage in this matter was only (his responsibility for) the occurrence of recreation in Solomon's court. Whoever understands what we have said (knows) that the throne traveled no distance, that no land was contracted for it, and that it did not break through the earth. This act was carried out by one of Solomon's followers, so that Solomon would greatly (impress) those present (in his court), that is, Bilqīs and her entourage.

The reason for this (event) is that Solomon was God's gift to David, as the Qur'ānic verse states: "We gave (*wahabnā*) David Solomon" (Qur'ān 38:30). A gift (*hibba*) is one's bestowal of favor (*in'ām*), not because of an agreement or deservingness. This gift is a lavish favor, a strong argument, and a devastating blow.¹⁵ As for Solomon's knowledge, God said: "We made him understand the case"¹⁶ (Qur'ān 21:79), although Solomon's judgment contradicts David's. However, God "granted both of them judgment and knowledge" (*ibid.*). God made David acquire his knowledge from Him, while Solomon's knowledge on this matter came to him directly from God, for (actually) God was the judge. Solomon served as a transmitter of truth in an assembly of sincerity (*maq'ad*

¹³ This is a fragment of a line of poetry written by Abū Dāwūd ibn al-Ḥajjāj. Affifi, II, p. 215.

¹⁴ The text here has the word *dalīl*, which literally means proof or sign. The Ash'arites hold the recreation of the accidents, and in this manner Ibn al-'Arabī's idea is reminiscent of theirs.

¹⁵ The last two phrases are directed toward Bilqīs' followers, who were confronted with the power of Solomon.

¹⁶ According to the Tradition, the case to which the Qur'ān alludes is David's trial of a shepherd whose flock of sheep entered a field and ruined its harvest. David judged that the flock should be transferred to the owner of the field to be his possession, while Solomon opined that the shepherd should repair the damage and until he does so, the owner of the land will enjoy the milk and the wool of the sheep. Ibn Kathīr, *Tafsīr*, Vol. V, p. 576.

sidq).¹⁷ This issue resembles the case of an independent legist (*mujtahid*)¹⁸ who reaches the correct legal decision, which God would have arrived at, had He taken it upon Himself, or the case of one who judges in accordance with the revelation to God's Messenger. In both cases the judge receives two rewards, while one who makes incorrect decision receives one reward, because, notwithstanding his fault, he uses knowledge and judgment. The Muḥammadan community was given the rank of judgment of both Solomon and David. How excellent a community it is!

(157) Although Bilqīs knew the great distance (between her palace and Solomon's) and the impossibility, in her view, of the throne's movement in so short a time, when she saw her throne, she said: "It looks like it" (Qur'ān 27:42, AH). She believed in what we have mentioned, that is, recreation by similars. It is it – the idea you are the same in the time of recreation as you were before is correct.

Solomon's perfect knowledge (is shown) in the Qur'ān's notice regarding his palace. "(Then) it was said to her: 'Enter the palace'" (ibid., 44). The palace was perfectly paved with smooth glass. "When she saw it, she thought it was a deep pool of water, and bared her legs" (ibid., AH) to prevent the water from reaching her dress. Solomon informed her that the throne which she saw is like this water. This is the utmost degree of justice, for he told her that she was right in saying "It looks like it" (ibid., 42). Then she said: "O my Lord, I have wronged myself, and I submitted myself with Solomon" (ibid., 44), that is, like Solomon, "to God, the Lord of all beings" (*ʿālamīn*)¹⁹ (ibid.). She did not submit to Solomon, but rather to God, the Lord of all beings, because Solomon was one of the beings. In her submission, she did not bind herself (to Solomon), just as the messengers do not bind themselves (to people) in their belief in God, contrary to Pharaoh, who said: "The Lord of Moses and Aaron" (Qur'ān 7:122).²⁰ Even if Pharaoh's submission was somewhat similar to that expressed by Bilqīs, he was too weak (to submit to God); Bilqīs was more learned in her submission to God. Pharaoh was subject to the (event)²¹ of this time when he said: "I believe in what the Children of Israel believe."²² He singled out (his belief), because he saw the sorcerers saying concerning their belief in God: "The Lord of Moses and Aaron" (Qur'ān 7:122). Bilqīs' submission (*islām*) was identical to Solomon's, for she said, "with Solomon" (Qur'ān 27:44), then followed him in such a way that she believed in all Solomon's creeds, just as we walk

¹⁷ For this phrase, see Qur'ān 54:55.

¹⁸ This is a legist who formulates his legal decisions using the four roots of law (*Qur'ān*, *Sunna*, *Ijmāʿ*, and *Qiyās*) without blindly following human authorities or books.

¹⁹ For *ʿālamīn* see p. 37, n. 7 above.

²⁰ Strangely enough, in the Qur'ān, Pharaoh's sorcerers said this as written in verses 121–122: "The sorcerers fell to their knees and said: 'We believe in the Lord of all beings, the Lord of Moses and Aaron.'" See also Qur'ān 26:47–48.

²¹ He said this when he was drowning with his troops.

²² This is a paraphrase of Qur'ān 10:90, which reads: "I believe there is no God except the One the Children of Israel believe in."

on God's Straight Path (*al-ṣirāṭ al-mustaqīm*),²³ because our forelocks are in His grasp. It is inconceivable that we should leave Him. We are with Him by being contained (in Him),²⁴ and He is with us, as it is clearly announced: "He is with you wherever you are" (Qur'ān 57:4). We are with Him, because He seizes our forelocks (158), and He is with Himself wherever He leads us on His Path. Everything in the cosmos is on the Straight Path, which was established (for it) by His Lord. This is what Bilqīs learned from Solomon and then said: "to God, the Lord of all beings" (Qur'ān 27:44). She did not single out one being to the exclusion of others.

As for the faculty of subjugation by which Solomon was distinguished and excelled others, and through which God granted him dominion which "no one else after him would achieve" (Qur'ān 38:35), it derived from Solomon's command. God said: "We subjected to his power the wind, which blows at his command" (Qur'ān 38:36). The fact that the wind is subjected to a human is not the issue here, for God's words include all of us, excluding none: "He subjects for you all that which is in the heavens and the earth" (Qur'ān 45:13). God mentioned the subjugation of the winds, the stars, and other things; however, this subjugation is not at our command, but at God's command. If you consider (the matter), He singled out Solomon, (granting him) only the power of command, with neither the faculty of concentration (*jam'iyya*) nor of spiritual aspiration (*himma*). We say this, because we know that the terrestrial bodies are affected by the souls' spiritual aspirations if the latter are placed in the station of concentration.²⁵ We have examined this in the Way.²⁶ However, Solomon had only to utter the command to any entity he wanted to subject without spiritual aspiration or concentration.

Know, may God inspire us and you by His spirit, that if such a gift is bestowed on a servant, whoever he is, this does not diminish his dominion in the next world and nor does it harm his credit, though Solomon asked this from his Lord. Experience of the Way requires that God should give him in advance what He preserves for others in the world to come, and if God wishes, He will settle Solomon's account in the next world. God said to him, "This is Our gift" (Qur'ān 38:39), and he said, neither to you nor to others, "so bestow" (*ibid.*), that is, give "or withhold without settling an account" (*ibid.*). We know from experiencing the Way that Solomon's request of this (faculty) derived from God's command. If a request occurs at the divine command, the one who requests receives complete reward for his request. If the Lord wills, He fulfills the servant's need regarding what he asked of Him, and if He wills (159), He withholds (His response). That is because the servant

²³ For this term, see the beginning of *ch. 10*.

²⁴ *Bi'l-taḍmīn*. Kāshānī (p. 398) deduces this understanding from the word *ḍimna*, meaning in, within. Also, this phrase may express the idea that our existence in Him is concealed, that is, not written or articulated outwardly, while His staying with us is manifested in the Qur'ān.

²⁵ That the soul affects the body is an idea developed by Ibn Sīnā. *Kitāb al-najāt*, pp. 196–205.

²⁶ See pp. 127f of the Arabic text above.

carried out what God obliged him; to wit, he obeyed his Lord's command concerning his request. Had his request come from himself and not as a reaction to his Lord's command, He would have settled his account with him. This (procedure) pervades all that is requested of God, as He said to His Prophet Muḥammad: "Say: 'O my Lord, increase my knowledge'" (Qur'ān 20:114). Hence, he obeyed his Lord's command, asking increase in knowledge to such an extent that when he was given milk, he interpreted it as knowledge, just as he interpreted his dream in which he saw himself receiving a cup of milk, which he drank, and the remainder he gave to 'Umar ibn al-Khaṭṭāb. They (his followers) asked him: "What is your interpretation of the milk?" He answered: "It is knowledge."²⁷ In like manner, when he was made to travel (*usriya bihi*) by night,²⁸ an angel brought him a vessel of milk and another of wine, and Muḥammad drank the milk. Then the angel said to him: You did the right thing according to your inborn trait (*fiṭra*); may God do the right thing by you for your community. Thus, when milk appears in a dream, it is an image of knowledge, which takes the form of milk, just as Jibrīl took the form of an ordinary human being before Maryam. For when Muḥammad said: "People are sleeping, and when they die, they wake up,"²⁹ he was calling attention to all that the human being sees in his life in this world as being like the dream of a sleeper, (that is), imagination which should be interpreted.

Being is only imagination/(but) in truth it is (also) reality

Whoever understands this/attains the mysteries of the Way

Thus, when milk was given to Muḥammad, he used to say: "God bless us by it and give us increase of it," because he saw the milk as an image of knowledge, and he was commanded to ask for an increase in knowledge. (However) when he was given something other than milk, he used to say: "God bless us by it and feed us by something better than this."³⁰ God will not settle His account with him whom God gives what He gives by a request done at a divine command, because of this request in the Hereafter. (But) whoever is given something by God because of his request made without God's command, it is for God to decide, as He wishes, whether to settle his account (160) or not. I hope God will not settle His account especially concerning knowledge, for His command to His Prophet to ask increase in knowledge is the same command to his community. That is because God said: "God's Messenger was a good model for you" (Qur'ān 33:21). What better model is there for one who learns from God? If we called attention to Solomon's station in its completeness, you would see something that would frighten you to know thoroughly, for most scholars of this Way did not know Solomon's state and position, and the matter is not as they maintained.

²⁷ Ibn Ḥanbal, II: 83, 154; Bukhārī, I, 27 (82).

²⁸ Qur'ān 17:1.

²⁹ This dictum of the Prophet does not appear in the canonical collections of the Ḥadīth but in Qur'ān commentaries and Sufī works. See, for example, *Tafsīr al-Tustarī* to Qur'ān 16:97.

³⁰ Abū Dāwūd, XXV:21 (3730).

17 The bezel of the wisdom of existence exists in the essence of David

(160) Know that since prophecy, I mean legislative prophecy (*nubuwwat al-tashrī*), and messengerhood (*risāla*) are special divine (gifts), they are not acquired absolutely. God's gifts of this kind to them are not rewards for which they are asked to give (something in exchange). He gives them (gifts) through bestowing favors. God said: "And We gave him Isaac and Jacob" (Qur'ān 6:84), that is, to Abraham, the friend (of God). And about Job, God said: "We gave him his family and their like with them" (Qur'ān 38:43). And regarding Moses, He said: "Out of our Mercy We gave him his brother Aaron as a prophet" (Qur'ān 19:53), and other (verses) like that. What bestowed favors on them at the beginning is the same (entity) that bestowed favors on them in all or most of their states, and it is only His name the Bestower (*al-wahhāb*).

And He said concerning David: "We bestowed our favor on him" (Qur'ān 34:10) without connecting this favor to a reward He would ask in return from David, and without informing him that He gave the aforementioned favor as a reward. When God asked thanks for this act, He asked it from David's family; He did not mention David, so that his family would thank Him for the favor He bestowed on David. Regarding David, it was a gift of favor and beneficence, while regarding his family, it was not so, because He asked them to respond and said: "Thank God, family of David, for few of My servants are thankful" (Qur'ān 34:13). If the prophets (161) thanked God for the favors He bestowed on them, they did so not because God asked them to thank Him, but out of their own choice, just as God's Messenger stood thanking Him, until his legs became swollen, for He forgave him his earlier and later sins.¹ When someone said (something) to him concerning his behavior, he said: "Shall I not be a thankful person?"² God said about Noah: "Indeed, he was a thankful servant" (Qur'ān 17:3), because few of God's servants are so.

The first favor God bestowed on David was His giving him a name composed of disconnected letters, *dāl*, *alif*, and *wāw*. Thus, He severed his connections from the world, informing us about him purely by his name. However, God named (His

¹ Qur'ān 48:2.

² Bukhārī, XIX:6 (1130).

Prophet) Muḥammad by using both connected and disconnected letters in order on the one hand to connect Muḥammad to Him and on the other to separate him from the world. Hence, in his name, He combined the two states of Muḥammad, while these two states were internally expressed in David without God's establishing them in his name. This, that is, calling attention to his two states, was Muḥammad's special trait which David lacked. (And so) his personality (literally: his matter) became perfect in all aspects, just as it is in his name Aḥmad.³ This derives from God's wisdom. Then He said, regarding David and His bestowing on him favors, that the mountains and the birds reverberated the praise of (God) with David's praising, so that their praises joined his.⁴ God granted him power and described him by it, and granted him wisdom and decisive resolution (*faṣl al-khiṭāb*).⁵ Then He (granted) him the greatest favor and nearness to Us⁶ and stated specifically that the vicegerency belonged to him alone. God did not do this for any other human being, even if there were vicegerents among them. He said: "O David, We appointed you a vicegerent in the earth, so judge justly between people and do not follow your own will" (Qur'ān 38:26), that is, what comes to your mind when you judge without taking into account My inspiration, "lest this may lead you astray from (162) God's path" (ibid.), that is, the way revealed to My messengers. Then God treated David tenderly, saying: "Those who stray from God's path will be severely punished, because they forgot the Day of Reckoning" (ibid.). He did not say to him: "If you stray from My path, you will be severely punished."

If you say: "The vicegerency of Ādam was also appointed (in the Qur'ān)," we shall answer: "Ādam's appointment is not similar to David's, (because God only) said (it) to the angels: 'I am appointing a vicegerent in the earth' (Qur'ān 2:30), and He did not say: 'I am appointing Ādam a vicegerent in the earth.'" Even if He had said so, it would not have been like His saying "We appointed you a vicegerent," regarding David, because the latter statement is definite and the former is not. The mention of Ādam after that in the story does not indicate that he was the vicegerent whom God appointed. Hence, pay attention to God's reports of His servants.

Likewise, regarding Abraham, the Friend, (God said): "I am appointing you a leader (*imām*) of people" (Qur'ān 2:124), and He did not say "vicegerent," even if we know that leadership (*imāma*) here means vicegerency (*khilāfa*). These (two concepts) are not the same, because He did not mention its (the leadership's) most specific name, which is vicegerency.⁷ Regarding David, there is an additional element of particularization, because He appointed him a vicegerent of judgment that originates only from God, for He said to him: "Judge justly between people" (Qur'ān 38:26). However, Ādam's vicegerency was likely not of this degree.

³ Qur'ān 61:6.

⁴ This is an allusion to Qur'ān 21:79, 38:18–19.

⁵ Qur'ān 38:20.

⁶ Ibid., 25.

⁷ On the use of these two terms in Islamic theology, see my "Al-Ḳāsim Ibn Ibrāhīm's Theory of the Imamāt," *Arabica* 34(1987):80–105.

Rather it was the replacement of whoever lived in the earth before his time, not that he was a vicegerent of God among His creatures with divine judgment over them. Even if he actually was God's vicegerent, we are only talking about his appointment and its manifest form.

God has in the earth vicegerents who are the messengers. At present, vicegerency derives from the messengers and not from God. They judge only according to what the Messenger promulgated to them and do not violate his rules. However, here is a subtle issue, which only people like us know, that is, learning the judgments in keeping with the Messenger's legal way.

The Messenger's vicegerent is the one who learns judgments from the transmitted traditions (from the Messenger) (163), or by applying the method of personal efforts (*ijtihād*), (the authority of) which is also transmitted from the Messenger. Among us are some who learn from God, hence they are God's vicegerents through the same criterion, and the content (of the rules) they receive is the same as that which the Messenger received from God. Thus, seen outwardly, they are followed by others, because they do not contradict the Messenger's judgment, like Jesus when he will come down and judge and like Muḥammad in God's saying: "Those are the people whom God has guided, so follow their guidance" (Qur'ān 6:90). Concerning what he knows about the way of learning, the follower is distinguished and successful, and he is like the Prophet, who followed the messengers who preceded him. So we follow him, because he established the rule of following the preceding messengers, and not because of the rules of the messengers who preceded him. In like manner, the vicegerent's learning from God is the same as the Messenger's learning from God. Speaking from the perspective of revelation, he is God's vicegerent, and with respect to the outward realm, he is the Messenger's vicegerent. For this reason, the Messenger died without appointing a vicegerent. He did not appoint a vicegerent, knowing that in his community was one who would take the vicegerency from his Lord. Thus, he would be a vicegerent of God accepting the existing laws. Since Muḥammad knew of this (notion), he did not prevent its application. Among His creatures, God has vicegerents who took from the Messenger and the messengers the authority that the messengers had taken (from God). The vicegerents know the preceding Messenger's superiority, because the Messenger received increase (in knowledge), while the vicegerent does not receive such an increase, which he would have received, had he had been a messenger. The vicegerent gives only knowledge and judgments which were specifically given to the Messenger. Hence, outwardly, contrary to the Messenger, he follows the latter and does not oppose him.

Do you not see Jesus' (conduct)? The Jews thought well of Jesus when he did not promulgate laws which Moses had not promulgated; as we have said concerning the vicegerency today in relation to the Messenger, they believed in him and confirmed (his position as vicegerent) (164). However, when he added (a new) judgment or abrogated a judgment brought by Moses, because Jesus was a messenger, they did not tolerate this, for he opposed their belief in Moses. The Jews did not know the matter as it was and wished to kill Jesus. Of what happened to him, God informs us in His Noble Book about him and them. Since he was a

messenger, he was allowed to change⁸ (his religion), either by omission (*naqṣ*) of an existing rule or by adding a new one. However, without a doubt, omission of a rule implies adding a new rule.

The vicegerency today does not have the same status as it once had; it omits or adds rules which were promulgated by personal efforts (*ijtihād*), (but) not (the kind of) rules promulgated by Muḥammad. Sometimes a vicegerent seems to contradict a legal tradition, and as a result, one imagines that this contradiction derives from *ijtihād*, but this is not the case; rather, this tradition was not affirmed for this leader through revelation from the Prophet, and if it were affirmed, he would judge according to this rule. If the way this tradition was transmitted is from one honest person to another, such a person is not immune from fancy or transmission according to the meaning.⁹ Such a thing might occur today to a vicegerent, as it occurred to Jesus, for when he will descend, he will cancel many rules promulgated through *ijtihād* and through this cancellation he will make clear the truth established by Muḥammad's laws, especially when the rules of religious leaders concerning an event contradict each other. We know for certain that if a revelation descended concerning an event it would guide to one solution, and this solution constitutes the divine law. In other cases, even if the Real affirms (a solution), it is a law which is affirmed to remove difficulty from this community and to spread (divine) laws in it.

As for Muḥammad's saying, "if two persons are acknowledged as vicegerents, kill the last of them,"¹⁰ it applies to an external vicegerency which can be removed by sword. (165) Even if both agree, one must be killed, contrary to the spiritual vicegerency in which killing is forbidden.¹¹ Killing (of one vicegerent) takes place only in the external vicegerency. However, even if such a vicegerent does not have the position of the spiritual vicegerent, he is still the vicegerent of God's Messenger, if he behaves justly. The principle (of establishing one ruler) is a fundamental and it resembles the assumption of the existence of two gods (as God said): "If there had been in them (the heaven and the earth) gods except God, they would have been ruined"¹² (Qur'ān 21:22), even if they agree. However, we know by supposition that if two gods disagreed, the one whose judgment would be carried out is truly God, and the other whose judgment cannot be carried out is not God. Hence, we know that each judgment which is carried out in the world today is God's judgment, even if it opposes the external established judgment which is called law (*sharʿ*). No judgment except God's is workable, because the order which takes place in the world

⁸ The text has *ziyāda* (addition), which seems to me inappropriate.

⁹ Does Ibn al-ʿArabī mean by this phrase that the transmitter changes the content of the tradition according to his own understanding and not according to what was transmitted to him?

¹⁰ Muslim, XV, 61 (1853).

¹¹ Literally: in which there is no killing.

¹² This verse serves Muslim theologians, both rationalists and traditionalists, to corroborate the argument from assumed mutual prevention. Abrahamov, *al-Ḳāsim Ibn Ibrāhīm*, p. 190, n. 89.

complies with divine will (*al-mashīʿa al-ilāhiyya*),¹³ not with established law, even if its establishment derives from God's will. For this reason, the establishment of a judgment takes place in a particular way, for the will is concerned only with the establishment, not with the fulfillment of the judgment.

The rule of the will is great, hence Abū Ṭālib (al-Makkī)¹⁴ named it the Throne of the Essence, because it is the Essence which requires judgment. Everything in existence occurs or not only through God's will, for if God's command is disobeyed – called here a transgression (*maʿṣiya*) – it is not God's creative command (*al-amr al-takwīnī*) (which is disobeyed) but rather a command addressed to people indirectly (through angels or prophets). No one can disobey in all one's actions the command of the divine will. If there is disobedience, it is of the indirect command. So, understand it! The will of God only applies to the bringing of the action into existence and not to its agent, hence it is inconceivable that it would not exist.¹⁵ However, in this specific substrate (the human being), sometimes this action constitutes a transgression of God's command and other times acceptance of and obedience to God's command. (166) Praise or blame follows in accordance with what happens. Since the matter in itself is as we have established, all people achieve happiness of different kinds. God expresses this station (saying) that "Mercy encompasses everything"¹⁶ and that it precedes divine Wrath.¹⁷ That which precedes is the first, and when the judgment of the latter follows, the first (that is, Mercy) judges it, because it precedes Wrath.¹⁸ This is the meaning of "His Mercy precedes His Wrath," in order that the first will judge that which comes later, for the aim is Mercy and everything is going toward Mercy. The human being comes necessarily to Mercy leaving Wrath, and Mercy judges everyone who comes to it according to his state.

Whoever understands will witness what we say/if he does not, he will learn from us

There is nothing except what we have stated, so rely/on it and be in the same state as we are

¹³ Ibn al-ʿArabī distinguishes between essential divine free will (*mashīʿa*), which establishes every occurrence in the cosmos and cannot be rejected by human beings, and God's desire (*irāda*), which human beings can obey or disobey. Austin, p. 141. SPK, p. 389, n. 8.

¹⁴ Abū Ṭālib al-Makkī (d. 996) is the author of the mystical treatise *Qūt al-qulūb*, which exerted much influence on the teachings of al-Ghazālī.

¹⁵ This idea that God creates the human act but not its modality is reminiscent of an interpretation of al-Ashʿarī's theory of acquisition (*kasb*), according to which it is the human being which assigns to the act its moral value. For example, if one enters a house and takes money from it, his act will be lawful if he enters his own house, but unlawful in case it is not his house. So the act itself is an objective entity which can be applied to different situations. Abrahamov, "A Re-Examination of al-Ashʿarī's Theory of Kasb according to K. al-lumaʿ, *Journal of the Royal Asiatic Society* (1989):210–221.

¹⁶ Qurʾān 7:156.

¹⁷ Bukhārī, LIV:416 (7554).

¹⁸ This explanation seems awkward, because Ibn al-ʿArabī does not explain why that which comes first overcomes the latter.

What we have told you comes from Him to us/and what we have given to you comes from us to you

As for the “softening of iron,”¹⁹ (it is said) that hardened hearts²⁰ are softened by rebuke and threat as fire softens iron. However, the difficult thing is hearts that are harder than stone,²¹ for fire breaks and calcifies the stone but does not soften it. God softened iron for him so that he could make shields, and (in this act) He called his attention to (the notion) that what attacks you, that is, spears, swords, knives, and arrowheads, are made of the iron from which you make shields. So you protect yourself from iron with iron. The Muḥammadan religion sets forth (the rule): “I seek refuge from You in You.”²² So understand! Thus, this is the spirit of softening iron, for God is both the Avenger and the All-Compassionate, and He gives us success.

¹⁹ “We softened iron for him” (David – Qur’ān 34:10).

²⁰ Qur’ān 39:22.

²¹ Cf. Qur’ān 2:74.

²² Cf. Qur’ān 19:18.

18 The bezel of the wisdom of breath¹ exists in the essence of Jonah

(167) Know that this human formation in its totality, (that is), spirit, body, and soul, was created by God in His image. Only God, who created this structure, can be responsible for its disintegration, whether by His hand or by His command, which is always the case.² Whoever engages in the disintegration of the human structure without receiving God's command wrongs himself, transgresses God's law regarding the human being, and strives to ruin whom God orders to protect his life. Know that feeling pity for God's servants and caring for them are more deserving than jealousy of God.³

David wanted to build the Holy House and built it several times.⁴ However, each time he completed the building, it was ruined. He complained of this to God, who revealed to him: "My House will not be built by one who has shed blood." Then David said: "O my Lord, was this act (of shedding blood) not carried out for Your sake?" God said: "Indeed, but were they not My servants?" David said: "O my Lord, appoint for its building one of my family." Then God revealed to him: "Your son Solomon will build it."

The aim of this story is to preserve this human formation and (to show) that its keeping up is better than its destruction. Do you not see that God imposed poll tax and peace on the enemy of the religion in order to spare human life and said: "If they incline toward peace, incline to it yourself and trust in God" (Qur'ān 8:61)? Do you not see that the Law enjoins the avenger of blood, who is obliged to retaliate, to take ransom, or to forgive? But if the killer refuses, the avenger is allowed

1 Al-Qūnawī and following him al-Qaysarī reads here *ḥikma nafsiyya* (the wisdom of the soul) instead of *ḥikma nafasiyya* (the wisdom of the breath), claiming that the soul, as that which connects body and spirit, or the divine (*barzakh*, isthmus), is like Jonah, who cries out to God from the belly of the fish, just as the soul turns to God. Chittick, "Chapter Headings," p. 31.

2 The last phrase stands between "by His hand" and "by His command." It cannot refer to both phrases, because of the alternative nature of the text, and because God creates by the command "be"; hence, I prefer to attach "which is always the case" to "by His command." This disorderly construction often characterizes the writing of our author.

3 Ibn al-ʿArabī refers here to killing people on account of religious motives, such as the killing of pagans.

4 I did not find the source of this information.

to execute him. God's decision may be seen in the following case: When the avengers of blood are a group and one of them is pleased with blood money or forgives the killer, while the rest only desire to kill him, the Law takes into consideration the one who forgives and his opinion preponderates the opinion of the others who do not forgive, and the wrongdoer will not be executed (168) as a retaliation. Do you not see the Prophet saying of the owner of the thong: "If the avenger of blood kills him, he will be like him"?⁵ Do you not see Him saying: "Requital of an evil deed is an evil deed like it" (Qur'ān 42:40)? Thus, God made the punishment an evil deed, meaning that this act (of punishment) is wrong, notwithstanding its being lawful. "However, whoever forgives and makes peace (between people) will receive his reward from God" (Qur'ān, *ibid.*), because he was created in God's image. Whoever forgives and does not kill receives reward from God, who created him in His image, because he is most deserving the reward, for God created him for this purpose. God is manifested through the external name (*al-ism al-zāhir*), only through the human being's existence. Thus, whoever preserves his own existence preserves the Real.

The human being is not blamable because of his essence, but because of his action, and his action is not him, and we are speaking of his essence. Every action belongs to God, notwithstanding human acts are blameworthy and praiseworthy. God detests blame for the sake of blame. There is nothing blameworthy except that which religion considers so, for the religious blame derives from a rationale (*ḥikma*) known to God or to one God makes know, just as He enacted retribution for the benefit of preserving humanity and deterring one who transgresses God's laws. "In retribution there is life for you, O you wise people" (Qur'ān 2:179). These are people who know things as they really are (*ahl lubb al-shay'*)⁶ and find the mystery of the divine and wise laws. If you know that God preserves this human formation and its persistence, you are most entitled to preserve it, for in that you attain felicity (*sa'āda*); as long as the human being is alive, it is hoped that he will attain the trait of perfection for which he was created. Whoever makes efforts to destroy a human being makes efforts to prevent him from reaching the aim for which he was created.

How good is what God's Messenger said: "Do I not tell you that which is better and more excellent for you than meeting your enemies and killing them and being killed by them? This is the remembrance of God."⁷ That is because only the one who remembers God, a remembrance required of him, knows the value of this human formation, for God is the companion of the one who remembers Him, and the one who remembers witnesses (the existence) of the companion. When the one who remembers does not witness the Real, who is his companion, (169) he does not remember, for the remembrance of God permeates the whole structure of the servant, not only his tongue by which he remembers Him. That is because in

⁵ A person was found killed, and his thong was taken by the killer, who was identified by a relative of the dead person. When the relative wanted to execute the killer, the Prophet said this sentence. Muslim, XXVIII:32 (1680).

⁶ Literally: the people of the core of things.

⁷ Nasā'ī, XXV:24. Tafsīr al-Baghawī to Qur'ān 29:41.

this time, the Real will be specifically the companion only of the tongue, and the tongue will see Him through that which it sees, not through that which the human beings see Him, that is, the sense of sight. Understand this mystery regarding the remembrance of the neglectful (*ghāfilīn*), for the part of the neglectful person which remembers God is present with God, and the remembered is his companion, because He sees him. The neglectful person with respect to his negligence does not remember, hence (God) is not the companion of the neglectful person.

The human being is (composed) of many parts and his essence is not one, while the Essence of the Real is one, but He is many through His names, just as the human being is many through his parts, and the remembrance derived from one part does not necessarily entail the remembrance of another part. Thus, the Real is the companion of the remembering part, while other parts are described as neglectful of remembering. There is necessarily a part in the human being through which he remembers, and the Real is the companion of that part, while the Real takes care of the other parts. The Real does not take upon Himself the destruction of this (human) formation through what is called death. Death is not annihilation (*īdām*), but only the separation (of the parts), meaning that the Real takes the human being to Himself (as God said:) “To Him all things go back” (Qur’ān 11:123).

When the Real takes the human being to Himself, He makes for him a composite formation, different from his present composite body, one appropriate for the kind of abode to which He transfers him.⁸ This is an abode of eternal life, because of its temperance (*li-wujūd al-ītidāl*).⁹ Hence, the human being will never die, meaning, his parts will never be separated.

As for the people of the Fire, they finally attain felicity, but in Hell, for the form of the Fire will become necessarily cool and safe for those who dwell in it at the end of their punishment period. This is their felicity. The felicity of the people of the Fire after exhausting the (sufferings) they deserve is like the felicity of God’s friend (Abraham) when he was thrown into the fire. He suffered, because he saw it, and he knew from his past knowledge (170) that fire causes injury and pain to creatures which come near it. He did not know God’s intention: what the fire was meant to impart to him. However, after experiencing these sufferings, he found the fire cool and safe,¹⁰ though he still witnessed the color (of its flames flashing back at) him, for it was fire in the people’s eyes.

One thing may appear in different forms in the eyes of the beholders. And so it is with the divine self-manifestation. If you wish, you can say that God manifests Himself like this thing, and if you wish, you can say that the cosmos is

⁸ Ibn al-‘Arabī seems here to make a concession to the philosophers who claim that the physical phenomena of the next world mentioned in the Qur’ān are just metaphors illustrating to the common people what they will encounter in the world to come. It is reminiscent of the view that in the world to come God will create a sixth sense by which people will be able to see Him. Abrahamov, *Anthropomorphism*, pp. 17f, 130f.

⁹ In ancient times and the Middle Ages, medicine held the concept that temperance of the essential parts of the body guarantees its health. Often Ibn al-‘Arabī employs the theory of temperance. SPK, pp. 140, 351. See ch. 19, p. 133, n. 8, below.

¹⁰ Qur’ān 21:69.

observed like the Real in His self-manifestation. In the eyes of the beholder, the cosmos takes on different forms accordant with the beholder's temperament, or his temperament differs with the various forms of the self-manifestation. All this is allowable concerning the realities (of the cosmos).

If a dead or killed person, whoever he may be, had died or had been killed and had not returned to God, then God would not have decreed the death of anyone or judged his killing. However, all is in God's grasp, for with respect to Him, no loss has occurred. He established killing as a law and decreed death, for He knows that his servant will not pass away, because he returns to Him as He said: "To Him all things go back" (Qur'ān 11:123), which means that He acts freely (with everything). Everything which comes out of Him is His Essence; moreover, His Ipseity is the essence of everything, and He gives everything its manifestation, as He said, "To Him all things go back" (ibid.).¹¹

¹¹ Loyal to his idea that the cosmos reflects God's names, our author cannot hold the passing away of human beings. Hence, after their death, they continue to live in a different form.

19 The bezel of the wisdom of the unseen¹ exists in the essence of Job

(170) Know that the mystery of life permeates through water, since it is the root of the elements² and foundations (*‘anāṣir, arkān*). For this reason God makes “of water every living thing” (Qur’ān 21:30). Everything in the cosmos is living, for everything celebrates God’s praise;³ however, we can understand this celebration only through divine unveiling (*kashf ilāhī*). Only a living being can praise. Hence everything is living. And the root of everything is water.

Do you not see the Throne, how it rests on the water,⁴ because (171) it was composed of water; it floats on the water, and the water preserves it from beneath. Likewise, God created the human being as a servant and (then) he became haughty and wished to excel Him, but God, notwithstanding, preserved him from beneath, taking into account the seeming loftiness of the servant who is ignorant of himself. This is (illustrated in Muḥammad’s tradition): “If you let a rope fall down, it will fall on God.”⁵ God alluded to His being both below and above in His saying: “They fear their Lord above them” (Qur’ān 16:50, trans. AH), and in His saying: “He is the High Master over His servants” (Qur’ān 6:18, 61). Thus, God possesses the high and the low positions.⁶ For this reason, the six directions⁷ are manifested only through the human being, who (was created) in the image of the Merciful.

There is no sustainer but God. He said regarding a group of people: “If they carried out (the precepts) of the Torah and the Gospel” (Qur’ān 5:66), then He said in an indefinite and general manner: “and what was sent down for them from their Lord” (ibid.). In this last sentence He included every law which was sent down to people through a messenger or inspired human beings. (“If they carried out . . .”), “they would eat from above” (ibid.), because He sustains from above, as is ascribed

¹ According to al-Jandī, al-Kāshānī, and al-Qaysarī, all Job’s states derived from the Unseen. Al-Qūnawī opines that Job had a special connection with the Unseen which enabled him to patiently endure his sufferings. Chittick, “Chapter Headings,” pp. 32f.

² The four elements.

³ Cf. Qur’ān 17:44.

⁴ Cf. Qur’ān 11:7.

⁵ Tirmidhī, V:58 (3298).

⁶ The tradition quoted above indicates His low position, and the two verses His high position. Affifi, II, p. 235.

⁷ North, south, east, west, up, down.

to Him, “and from beneath their feet” (ibid.), and sustaining from beneath is (also) ascribed to Him by the medium of His Messenger who transmitted from Him.

If the Throne were not on the water, its existence would not be preserved, for the existence of the living is preserved through life. Do you not see that when the living dies a normal death, the parts of his formation are resolved and his faculties disappear from his unique bodily structure?

God said to Job: “Stamp your foot! This is a place to wash” (Qur’ān 38:42), meaning water, “cool” (ibid.), because of the extreme heat caused by his pain. Therefore, God calmed him with cool water. For this reason, (the core) of medicine is to decrease that which is increased and to increase that which is decreased, with the aim of achieving temperance,⁸ which can be attained only approximately. We say “can be attained only approximately,” that is, temperance, because the (divine) realities and witnesses⁹ are eternally responsible for creation along with the (divine) breaths. Creation derives from an inclination in nature called deviation or decomposition. Regarding God, it is called will (172), which is an inclination toward a specific object of the will, and not to another. Temperance shows that all things are equal, but this is not the case in reality. Hence, we avoid (the use of) the rule of temperance.¹⁰

In the divine prophetic knowledge, the Real is described as content, angry, and (other) attributes. However, contentment nullifies anger and anger nullifies contentment, while temperance means the equality of anger and contentment. One who is angry with someone cannot be content with him at the same time, and vice versa. Such a person is characterized by one of the two traits (anger or contentment), which is an inclination. This statement is aimed at those who claim that God has not ceased to be angry at the people of the Fire. Consequently, they (the people of the Fire) do not enjoy God’s contentment. Thus, our aim is valid. However, if the situation is as we have said, that is, the suffering of the people of the Fire is finally removed, even if they remain in the Fire, this is contentment, for God’s anger disappears, because of the disappearance of suffering. That is because the essence of suffering is the essence of angry, if you understand. The one who is angry suffers, hence he tries to take revenge on the object of his anger by causing him suffering in order to gain relief by his act, and as a result his suffering passes to the object of his anger.

If you separate the Real from the cosmos, He is highly exalted above this quality according to this definition.¹¹ If, however, the Real is the Essence of the world, all the laws emerge from Him and in Him, which is (attested) in his saying: “All things return to Him” (Qur’ān 11:123) in reality and in revelation, and “hence, worship Him and trust Him” (ibid.), while He is veiled and hidden from you. This

⁸ Here Ibn al-‘Arabī refers to the theory of the balance of the temperaments which prevailed in the medicine of the ancient times and the Middle Ages. F. Sanagustin, “Mizādj,” E I2.

⁹ Possibly, here the realities and the witnesses stand for the fixed entities and the divine attributes, respectively.

¹⁰ He means to say that this rule cannot explain the existence and nature of God.

¹¹ The author seems to say that God cannot be described as being angry like the human being. Speaking here of the aloofness of God from the cosmos means that in terrestrial language we consider God as avenger.

is because there cannot be a world more wonderful than the present world (*laysa fi'l-imkān abda' min hādha al-ʿālam*),¹² for it is in the image of the Merciful. God brought the world into existence; that is, His existence is manifested by the manifestation of the world, just as the human being is manifested by the existence of his natural form. We are His external form, while His Ipseity is the spirit which governs the form.¹³ This governing is only in Him, just as it is from Him, for He is the First in essence, and the Last in form.

(173) He is the External through the changing of determinations (of things) and states, and He is the Internal through His governing (of the world), and He is the Knower of everything.¹⁴ He is Witness to everything (Qurʾān 58:6, 85:9), knowing by witnessing and not by reflection. Such is true knowledge gained from mystical experience,¹⁵ not by reflection, which amounts to guessing and conjecture, that in no way is knowledge.

Let us return to Job. He was given water to drink to remove the pain of his thirst, caused by the weariness and suffering inflicted upon him by the Devil.¹⁶ (The weariness and suffering are metaphors) indicating remoteness from the perception of the realities as they really are. Through this perception he (Job) is near God. Everything witnessed is near to the eye, even if the object is far away. That is, sighting (something) makes contact with it, therefore by way of vision it is witness. If he could not see the object, he would not witness it, or the object would make contact with his eyesight in a certain way. This is the closeness between eyesight and its object. For this reason, Job alluded to affliction and attributed it to the Devil. Notwithstanding the nearness of affliction, he said: "He who is far away from me, but his judgment of me is near." Thus, you know that remoteness and closeness are relative values; they are relationships with no essential existence; however, they establish the remote and the close things.

Know that God's mystery exists in Job, of whom He made a lesson for us and a written book about him which this Muḥammadan community reads in order to know its content and to attach itself to its subject in honor of him.¹⁷ God praised Job for his forbearance (*ṣabr*), notwithstanding Job's invocation to remove the injury from him. Thus, we know that when a servant invokes God to remove injury from him, this does not impair his forbearance and his excellence as a servant, for as God said, he "always turns to God" (Qurʾān 38:44), meaning, he directs himself to God, and not to causes. Concerning the removal of injury, the Real acts through a cause, because the servant relies on causes, for the causes which remove something are many, while the Causer is one

¹² The source of this statement is al-Ghazālī, whose wording is somewhat different: "There cannot be a more wonderful entity than this" (*laysa fī'l-imkān abda' mim mā kāna*). For the lengthy discussions in Islamic theology on al-Ghazālī's dictum, see Eric L. Ormsby, *Theodicy in Islamic Thought: The Dispute over Al-Ghazālī's "Best of All Possible Worlds"*, Princeton 1984.

¹³ For God as governing the world, see Qurʾān 10:3, 31.

¹⁴ For the First, the Last, the External, the Internal, and the Knower, see Qurʾān 57:3.

¹⁵ Literally: taste, *dhawq*, pl. *adhwaq*).

¹⁶ "Bring to mind Our servant Job who cried to his Lord, 'Satan has afflicted me with weariness and suffering'" (Qurʾān 38:41, trans. AH).

¹⁷ Possibly Ibn al-ʿArabī refers to Qurʾān 38:41–44, in which Job is mentioned, because in Islamic culture there is no specific book on him.

entity. The turning of the servant to the single entity which removes injury by a cause is better than turning to a specific cause, which might not coincide with God's knowledge of that cause. Consequently, the servant might say, "God does not (174) answer me," though he does not invoke God, but turns to a specific cause which neither the period nor the moment requires. Because Job was a prophet, he acted according to God's wisdom, because he knew that for the Sufis (*tā'ifa*) forbearance means restraining the soul from complaining; however, this is not our definition of forbearance.

The (true) definition is only restraining the soul from complaining to an entity other than God, not to God. The Sufis confined their approach to the idea that the one who complains impairs his contentment with God's decree (*al-riḍā bi'l-qaḍā'*). However, this is not so, because contentment with God's decree is not impaired by complaining to God or to another entity; however, what is impaired is the contentment with the thing decreed (*al-maḳḍī*). We have not been addressed of the contentment with the thing decreed, because the injury lies in the thing decreed, not in the decree itself. Job knew that in restraining the soul from complaining to God to remove injury there is a resistance to God's compulsion, which amounts to ignorance of the person who does so. That is because (it is) God who puts him to test by causing him pain, hence he should invoke God to remove the painful thing. Moreover, in view of the verifier (*al-muḥaqqiq*), the one who suffers pain should beseech God and ask Him to remove his pain. For according to the gnostic, the one who experiences unveiling, the elimination of pain derives from God, because He describes Himself as "hurt" and said: "Those who hurt God and His Messenger" (Qur'ān 33:57). What hurt is greater than to test you when you are heedless of Him or of a divine station you do not know, so that you will turn to Him complaining and He, as a result, will remove your hurt? Then, your need of Him, which is your reality, becomes true, and the hurt of the Real is removed by your beseeching Him, when he removes it from you, because you are His external form.

This resembles (what happened to) one of the gnostics who suffered hunger and wept, and one of those who has no mystical experience censured him. The gnostic's response was: "He (God) made me hungry only to cause my weeping," meaning, He put me to test with suffering so that I would beseech Him to take away my suffering. "This in no way impairs my being forbearing." Thus, we know that forbearance is only restraining the soul from complaining to an entity other than God. By "other than God" I mean a specific aspect of God. God (*allāh*) established the Real (175) as a specific aspect of Himself called the aspect of Ipseity. So one should invoke Him using this aspect to alleviate an affliction and not to use other aspects called causes, which are identical to Him only with respect to particularizing God's aspects. When the gnostic beseeches His Ipseity in order to cure him of his affliction, he does not prevent himself from knowing that all causes constitute His essence and that each (cause) is a different aspect of Him.

This is a way to which only the Courteous¹⁸ among God's servants cling. Those are the reliable servants who keep God's secrets, for God has reliable servants; only He knows who they are and they know each other. We have counseled you, so act accordingly, and ask Him!

¹⁸ God's courtesy (*adab*) is the rules He promulgated to people, and those who cling to them are called *udabā'*. SPK, p. 175.

20 The bezel of the wisdom of the majesty¹ exists in the essence of John

(175) This is the wisdom of priority regarding names, for God named him Yahyā (he will live), meaning that the memory of Zakariah² will live through him. “We have chosen this name for no one before him” (Qur’ān 19:7). God joined the attribute which existed in the deceased, who left a son through whom his memory will live on, and the name He gave to the son. He named (Zakariah’s son) Yahyā, and the name of the father will live on like experiential knowledge (*al-‘ilm al-dhawqī*).³ Hence, Ādam’s memory lived on in Seth, and Noah’s in Shem (Sām), and this goes on with all the prophets. However, before John, God did not connect anyone’s proper name with the attribute; however, he did so out of concern for Zakariah. This is because he said (to God): “Grant me from Yourself a successor” (Qur’ān 19:5), positing the Real before mentioning his son, just as Āsiya (Pharaoh’s wife) gave precedence to the Neighbor (God) before the house (Paradise), saying: “(My Lord, build for me) a house near You in Paradise” (Qur’ān 66:11).

God honored him by fulfilling his need and naming his son with this attribute, so that his name would be a reminder to what His prophet Zakariah asked Him; that is, because Zakariah preferred the continued remembrance of God in his offspring, for the son is the mystery of his father. Hence, Zakariah said: “who will be my heir and be an heir of Jacob’s family” (Qur’ān 19:6). Regarding them, what is inherited is only the station of the remembrance and invocation of God. Then He announced to him the peace which He bestowed on him the day (176) he was born, the day of his death, and the day he will be raised again to life.⁴ God brought the attribute of life, which is his name, and informed Zakariah of granting peace to his son, and God’s statement is true and certain.

1 As a person who inclined to sorrow and weeping, John represents some of the traits which pertain to God’s majesty (*jalāl*) as against His beauty (*jamāl*), which contains, *inter alia*, gentleness and compassion. Chittick, “Chapter Headings,” p. 33.

2 Zakariah was John’s father. Qur’ān 19:7.

3 By this comparison Ibn al-‘Arabī very probably means that just as experiential knowledge lives in one’s memory after the termination of the experience, so the memory of Zakariah will last.

4 Qur’ān 19:15.

If the saying of the Spirit (Jesus), “Peace was on me the day I was born, and will be the day I will die and the day I will be raised again to life” (Qur’ān 19:33), was the most perfect regarding unity, then the present saying (concerning John) was the most perfect regarding both unity and belief and foremost for nullifying incorrect interpretations. What was miraculous about Jesus was that he spoke (in the cradle),⁵ for his intellect was perfect and enabled him to speak at the time God made him speak. The one who is able to speak, being in some state or another, does not necessarily speak the truth, contrary to the one who is the object of God’s witness, like John. Considering this aspect, the peace God granted John is more valuable for reversing obscurity regarding God’s providence than the peace Jesus granted himself, even though the circumstances in his case prove his proximity to God and his truth, for he spoke in the cradle in order to free his mother from the guilt (of fornication). This was one witness (of her innocence), and the other is the dry trunk of a palm tree which dropped fresh fruit without being fertilized by the male,⁶ just as Mary (Maryam) gave birth to Jesus without a male and normal sexual intercourse.

If a prophet said, “My sign and miracle is that this wall will speak,” and the wall says: “You are a liar, you are not God’s messenger,” the sign would be verified and it confirms his being God’s messenger, and no attention should be paid to whatever the wall said.⁷ Since there is a possibility of such an interpretation regarding Jesus’ speech in the cradle as a result of his mother’s allusion to it, the peace granted by God to John is more elevated in this respect.⁸ The proof that he (Jesus) is God’s servant is based on what was said about him being God’s son. Those who believed in his prophecy knew that he was God’s servant only through the proof of his speech. What remains is the increase of possible interpretations based on rational considerations; however, only the future will show his truth concerning all that he said in the cradle. Then, what we have alluded to will be ascertained.

⁵ Qur’ān 19:29.

⁶ Ibid., 19:23, 25.

⁷ The miracle is the wall’s speech and not the content of it.

⁸ God’s saying is more elevated than the miracle performed by Jesus in the cradle.

21 The bezel of the wisdom of the dominion¹ exists in the essence of Zakariah

(177) Know that God's Mercy encompasses everything² that relates to existence and rule³ and that the existence of His Wrath derives from His Mercy with His Wrath. His Mercy precedes His Wrath, meaning that the relation of Mercy to Him precedes the relation of Wrath to Him.⁴ Since every essence has an existence which it seeks from God, His Mercy encompasses every essence, for with the Mercy by which He is Merciful He fulfills the essence's request to have existence and then brings it into existence. For this reason we said that God's Mercy encompasses everything with respect to existence and rule.

The divine names belong to the (genus of) things and they derive from one essence. The first thing God's Mercy encompassed was the thingness (*shay'yya*) of the essence which brought into existence Mercy through Mercy.⁵ The first thing Mercy encompassed was itself, then its thingness, to which we have alluded, then the thingness of every existent which is brought into existence unendingly with respect to this world and the next, accidents and atoms (*jawhar wa-ʿaraḍ*), composed and simple things. No consideration is given to attaining an aim or concord in nature, but all the fitting and unfitting things are embraced in God's Mercy with respect to (their) existence.

We have mentioned in *The Meccan Revelation (al-Futūḥāt al-makkiyya)* that only the nonexistent exerts influence, not the existent, and if the existent exerts influence, it is as if it is nonexistent.⁶ This is a strange knowledge and a rare issue known only to the people of imagination through experience (*dhawq*). As for those not influenced by imagination, they are far removed from this issue.

1 God gave Zakariah power, which affects his aspirations. Hence, this chapter is entitled according to Zakariah's unique characteristic. Chittick, "Chapter Headings," pp. 33f.

2 Qur'ān 7:156. See ch. 16.

3 God not only brings things into existence, but also has dominion over them, in that He compels them to behave in specific ways.

4 First of all, He should be qualified by Mercy, and then by Wrath.

5 Mercy as an existent has an essence which brings it into existence, and this existence must be created by Mercy itself, but with respect to essence and not to activity.

6 Ibn al-'Arabī refers here to the act of the spirit and imagination which exerts influence on the coming of things into existence. *Futūḥāt*, Vol. I, pp. 141f (ch. 2, the last paragraph).

God's Mercy permeates (all) beings/existing in essences and entities

The position of Mercy is the highest if you know/through the evidence of discursive reasoning

(178) Everything mentioned by Mercy is happy, and there is nothing that is not mentioned by Mercy. The Mercy's mention of things amounts to bringing them into existence. Every existent is the object of Mercy. O God's friend, do not be veiled from perceiving what we have said because you have considered the afflictions people suffer and because you believe the torments of the next world will not cease to plague those people.

First you should know Mercy alone is bringing into existence, in general, for through Mercy torments are brought into existence. Also, Mercy exerts influence in two ways. Its first effect is on the essence, meaning it brings every existent essence into existence, without any regard for a specific aim or absence thereof, or for suitability or lacks of it, because it only heeds the essence of every existent before its existence. Moreover, it concerns itself with the thing (purely) as a fixed entity (*'ayn thābita*). For this reason, it sees the god created in beliefs as one of the fixed entities, and hence has mercy⁷ on it through bringing it into existence. Because of this, we said that the god created in beliefs is the first thing on which mercy is bestowed after Mercy bestows mercy on Itself, (when we refer to) its connection to the bringing of existents into existence. Another effect Mercy has is initiated by request. The veiled ones ask the Real to have mercy on them in their belief, while the people of revelation ask God's mercy to exist in them, and request it by God's name, saying: "O God, have mercy on us" (Qur'ān 23:109). The mercy that is shown to them is only the existence of mercy in them, which is the dominating principle (*ḥukm*) that exists in them, for the dominating principle is actually the accident that exists in the substrate (*al-ma'nā al-qā'im bi'l-maḥall*). This accident is that which actually has mercy on them, for God has no mercy on His servants for whom He feels concern, only through (His attribute of) Mercy. When mercy exists in them they experientially find its dominating principle. When Mercy remembers a person, it has mercy on him. The active participle is both *raḥīm* and *rāḥim*. The dominating principle is not described as created, because it is an accident required by the essence (of Mercy).

The states (*aḥwāl*)⁸ are neither existent nor nonexistent; that is, they have no concrete essence in existence, because they are relationships. (179) Concerning the dominating principle, they are not nonexistent, because the one possesses knowledge is called "the knower," which is a state. And a knower is an essence qualified by knowledge, yet the state of knowledge neither constitutes the essence of the knower nor the essence of knowledge. There is only knowledge and an essence in which knowledge exists. Being a knower means a state of essence that

⁷ Mercy with an uppercase letter indicates God's attribute, while the lowercase points to the action of this attribute, or the accident.

⁸ Ibn al-'Arabī here employs two terms to designate first the accident (*ma'nā*, pl. *ma'ānin*) and second the result of the accident (*ḥāl*, pl. *aḥwāl*).

is qualified by the accident (of knowledge). The relationship between knowledge and its substrate is termed the knower.

Actually, Mercy is attributed to the Merciful, which means that Mercy entails the dominating principle and shows mercy. Whoever brings mercy into existence in the recipient does not do so to show mercy, but rather to bring it into existence to cause the recipient to have mercy.⁹ God is not a substrate of accidents (*ḥawādith*), hence He is not a substrate in which mercy is brought into existence. However, He is the Merciful, and He is worthy of this quality only because Mercy exists in Him. Consequently, it is confirmed that He is identified with Mercy Itself.¹⁰

Whoever does not experience (literally: taste – *dhāqa*) this issue and has no part in it does not venture to say that God is identical with Mercy or with any other attribute, but he may say that He is neither this attribute nor other than it.¹¹ In his view, the Real's attributes are neither Himself nor other than Himself, for he cannot deny them or make them identical with His essence.¹² He inclines toward this expression, which is good; however, another expression is a more appropriate response to the question and may remove obstacles. This is the view which denies the realities of the attributes as existents in the essence of the qualified entity (the Real). They (the attributes) are only relationships and attributions between the qualified entity and their intelligible essences.

Even though Mercy is comprehensive, it differs relative to each divine name.¹³ For this reason, God is requested to show His Mercy to people through every name. Hence, God's Mercy and the pronoun connected with it¹⁴ encompass everything. Mercy has many branches, owing to the multiplicity of the divine names. However, when God is asked to have mercy on someone through a specific name, Mercy is not comprehensive regarding that name or another. Even regarding the name the Avenger, one who seeks revenge is allowed to say: "O Avenger, have Mercy on me." That is because these names refer to the Essence indicated, but through their real expressions they point (180) to different meanings.¹⁵ By these names that exist in Mercy, one invokes (God) in their reference to the Essence which is indicated by

⁹ God wants people to be merciful, hence He brings Mercy into existence in them. Affīfī, I, p. 179, n. 3.

¹⁰ Since God is not a body, He cannot be the recipient of accidents, and the only possibility to affirm His being the Merciful is to state that He and Mercy are one entity, just as His other attributes are related to Him. In holding this view, Ibn al-ʿArabī seems to have adopted Abū al-Hudhayl al-ʿAllāf's (d. between 840 and 850) solution to the problem of God's attributes. According to Abū al-Hudhayl, the attributes are none but God. The attributes do not constitute separate spiritual entities within God, but are identified with His essence. Thus, God is Merciful by virtue of Mercy, which is Himself. H.A. Wolfson, *The Philosophy of the Kalam*, Cambridge, MA 1970, pp. 225–232.

¹¹ Strangely enough, Ibn al-ʿArabī ignores the fact mentioned in the preceding note. Did he not know that this is a Muʿtazilite approach acquired by the use of reason?

¹² This is the view of Ibn Kullāb on God's attributes. J. van Ess, "Ibn Kullāb," E I2. See p. 309, n. 19 above.

¹³ Mercy acts through giving sustenance, through bestowing knowledge, etc. Kāshānī, p. 454.

¹⁴ By this the author means My Mercy (*rahmatī*). Qurʾān 7:156.

¹⁵ One turns to God's essence, but in its capacity as Sustainer, Avenger, etc.

a specific name and no other; one does not invoke the name which is different from other names (but God's Essence). (With respect to) its indicating of the Essence, a name does not differ from another, but it is distinct from another through its own characteristic, because it is a reality distinct from other names through its essence irrespective of any acceptable name referring to it, even though all the names are directed to show one Essence. There is no controversy that each name has its own rule which no other name possesses. This should be taken into account, just as one should take into account the notion that each name points to the indicated Essence. For this reason, Abū al-Qāsim ibn Qasī¹⁶ said regarding the divine names that each separate name is named by all the other names; if you give a name priority by mentioning it, you depict it by all the names, because it points to one essence, even if there are many names for this essence and their realities are numerous.

Mercy can reach people in two ways. (The first is) the way of necessity, as He said: "I shall decree it for those who fear (God) and give alms" (Qur'ān 7:156), and (Mercy also includes) the theoretical and practical attributes by which He restricts them. The second way in which Mercy can reach people is by divine grace, which is not a reaction to the human being's act, and this is his saying: "My Mercy encompasses everything" (ibid.).¹⁷ To this second way of Mercy refers the verse "so that God may forgive you your earlier and later sins" (Qur'ān 48:2) and the tradition "Do all you wish, for God has already forgiven you."¹⁸ So know this!

¹⁶ He died in 1151. Abrahamov, *Ibn al-ʿArabī and the Sufis*, pp. 145–150.

¹⁷ This statement in Qur'ān 7:156 immediately follows the first statement and can be interpreted to mean that this first Mercy is the same Mercy that is given to the God-fearing. However, loyal to his doctrine, Ibn al-ʿArabī distinguishes between two kinds of Mercy. See [ch. 16](#) above.

¹⁸ Ibn Ḥanbal, I: 492.

22 The bezel of the wisdom of the intimacy¹ exists in the essence of Elias

(181) Eliās is Idrīs. He was a prophet before Noah, and God raised him “to a high position” (Qur’ān 19:57).² He dwells in the heart of the celestial spheres, that is, the sphere of the sun. Afterward, he was sent to a town named Baalbek; Baal is the name of an idol, and Bek is the ruler of this town. This idol called Baal was characterized as a ruler. Eliās, who is Idrīs, had a vision of the mountain named Lubnān, from *lubāna*, meaning a need, which was split open to reveal a fiery horse, all of whose organs were made of fire. When Eliās saw the horse, he mounted it and consequently passion left him, and he became an intellect without passion and with no connection to the intentions of the (lower) soul. In him the Real was transcendent, and hence he knew half the knowledge of God, for when the intellect learns the sciences governed only by speculation, it knows God only as transcendent, not as immanent. (But) when God gives the human being knowledge through revelation, his knowledge of God becomes perfect, thus he regards God as transcendent in one way and immanent in another and sees the permeation of the Real in natural and elemental forms, so that he sees the Real’s Essence in their (the forms) essences.

This is the perfect knowledge which was brought by the religions God sent down, and through this knowledge all (kinds of) imagination have dominion over (human beings). For this reason, the power of imagination is stronger in this world than the power of the intellect, for whatever the intelligent person attains through his intellect, he is not free of the power of imagination over his objects of intellection. Imagination is the greatest power in this perfect human form, and the revealed religions brought it. The religions made God transcendent and immanent, likening Him (*shabbaha*) in His transcendence (*tanzīh*) through imagination and making Him transcendent (*nazzaha*) in His immanence (*tashbīh*) through the intellect. Each is connected with the other, so that (182) transcendence cannot be free of immanence, and vice versa. God said: “There is nothing like Him” (Qur’ān 42:11), thus making Himself transcendent and immanent, and “He is the All-Hearing and the All-Seeing” (ibid., trans. AH), thus making Himself immanent.

¹ Intimacy is ascribed to Elias, because he became intimate with both angels and human beings. Chittick, “Chapter Headings,” p. 34.

² See ch. 4 above.

This is the greatest verse of transcendence ever sent down, even though it is not free of immanence because of the letter *kāf* (like).³ He is therefore the greatest knower of Himself, and He expressed Himself only in the way we mentioned. Also He said: “Your Lord, the Lord of Might, is exalted above their description (of Him)” (Qur’ān 37:180). They describe God in terms of their rational perception. God placed Himself above their (perception) of His transcendence, because they limit Him by that transcendence, for their intellect is unable to perceive the (true) transcendence.

Then all religions brought (notions) dominated by imagination. They did not free the Real from any attribute through which He manifests Himself. All religions said and brought the same (ideas concerning God). The religious communities act accordingly and, as a result, God bestowed on them His self-manifestation, hence they adhered to God’s messengers as God’s inheritors, imitating what He said: “God knows best where to place His message” (Qur’ān 6:124, trans. AH). (The word) “God” in “God knows best” has two aspects: First, it is a predicate of God’s messengers,⁴ and second, it is a subject of “knows best where to place His message.” The two aspects are true regarding God; therefore, we hold immanence in transcendence and vice versa.

After establishing this issue, we drop the veils and lower the curtains over the eyes of the critic and the believer, even though both are among the forms in which the Real manifests Himself. However, we are ordered to cover (their eyes), so that the differences in the predispositions of the forms may be manifested and so that (we may know) that the one who manifests Himself does so according to the predisposition of a certain form; its reality and inherent traits are necessarily attributed to Him. For example, one sees the Real in his sleep and does not deny his vision; this is undoubtedly the Real Himself. As a result, the inherent traits of this form and its realities through which the Real manifests Himself in sleep are attached (to this vision). After one wakes up, one can pass from that which one sees in sleep to something else which, according to the intellect, requires transcendence. If the person who interprets his vision possesses unveiling (*kashf*) and belief (*īmān*), he does not pass from the vision to transcendence alone, but gives both transcendence and the form appearing in sleep (= immanence) that which they deserve. (183) For God is actually an expression (to be interpreted) by one who understands allusions.

The spirit of this wisdom and its frame (*fāṣṣ* – literally: bezel) lies in the division into that which affects (*mu’aththir*) and that which is affected (*mu’aththar*).

3 The exact translation of *ka-mithlihi* (like Him) is “like (*ka*) his simile,” which means that God has simile, consequently He is not transcendent but immanent, although His simile is not like other similes. Hence, even the first part of the verse implies both transcendence and immanence. See pp. 38, 78 above.

4 In the verse indicated, the phrase “God’s messengers” precedes the word “God,” and thus God becomes the predicate of God’s messengers. This signifies the identification of the messengers with God, an indication of immanence, whereas the second aspect indicates a distance between God and His messengers.

These are two expressions, the first of which in every respect, in every state, and in every realm is God, and the second in every respect, in every state, and in every realm is the world. When this wisdom comes to you, attach everything to its appropriate source, for that which comes to you is necessarily and always a branch stemming from a root, just as the Divine Love derives from the human being's supererogatory acts. This is an affect (sign – *athar*) between that which affects and that which is affected, just as the Real is His servant's hearing, seeing, and power, which derive from this love. This is an established affect which cannot be denied, because religion proves it, if you are a believer. As for a sane individual, he is either one who experienced divine self-manifestation in a natural manifestation and knows what we are talking about, or a Muslim believer who trusts that which is documented in the *Ṣaḥīḥ*.⁵ The imagination dominates necessarily the person who seeks that which the Real brought in this form, because he believes in it. As for the person who is not a believer, he governs his imagination through imagination, rationally thinking that he ascribes to God that which self-manifestation gives him in his vision, while his imaginings in this case do not leave him, for he is unaware of his negligence of himself. Concerning this, God said: "If you call on Me, I will answer you" (Qur'ān 40:60).⁶ God said: "If My servants ask you about Me, I am near. I will answer the one who calls Me, when one does so" (Qur'ān 2:186), for He does not answer, unless there is one who calls Him, even though the one who calls and the one who answers are the same.

There is no controversy concerning the variety of forms. No doubt, they are twofold. All these forms are like Zayd's organs; it is known that Zayd is one individual reality, (however) his hand is other than the forms of his leg, head, eye, and eyebrow. He is many and one (at the same time), (184) many in forms and one in essence, just as the human being is no doubt one in essence. 'Amr is undoubtedly distinct from Zayd, Khālīd, and Ja'far, and the individuals of this single essence (humankind) are infinite in existence. Even though the human being is one in essence, he has many forms and (his essence exists in many) individuals.⁷

If you are a believer, you know for certain that God will manifest Himself on the Day of Resurrection in a specific form and will be known, then change His form and will be not known, then once again change his form and will be known; it is He, not other than He, who manifests Himself in every form. It is known that each form is distinct from another; it is as if the Single Essence is reflected in a mirror, and when the beholder looks at the mirror and sees the form of his God in belief, he knows and confirms it. If it happens that he sees the form of another

5 This term refers to the two collections of the traditions, al-Bukhārī's and Muslim's, and indicates their reliability. Here Ibn al-'Arabī alludes to the tradition of the supererogatory works mentioned above.

6 Our author wishes to say that one should call on God and not be satisfied with his own intellect, which is deluded by his imagination. One believes that one rationally reasons, but actually is misled by fancies. Hence, one needs God's help.

7 For a possible influence of al-Ghazālī on the Greatest Master in this issue of the one and the many, see Abrahamov, *Ibn al-'Arabī and the Sufis*, pp. 121–124.

God in belief, he will not know Him, just as one sees in the mirror his form and the form of another person. The mirror is a single essence, yet the beholder sees many forms in the mirror, which (itself) has no comprehensive form, though the mirror affects the forms in one aspect and not in another. It affects the forms through the reflection of different measures, such as smallness, largeness, tallness, and broadness, which go back to the mirror. The changes that take place in mirrors derive from their different measures. If you look, for example, at one mirror among these, you do not look at all of them, just as you look at God with respect to His Essence, because He does not need anything. (And if) you look at Him with respect to His names, it is as if you are looking at many mirrors. If your soul looks at a divine name, its reality appears in you. This is the idea, if you understand.

Do not worry and do not be afraid, because God loves bravery even in killing a snake, and the snake is only your soul. The snake is a snake because of itself in form and in reality. And a thing is not killed on its own. Even if you destroy the form in your sense perception, (185) its definition preserves it and the imagination does not remove it. If this is the case, then the essences are safe, strong, and protected (from damage), for you cannot destroy the definitions (of the essences). What strength is better than this? You can imagine that you killed (someone); however, through imagination and intellectual perception his form remains with its definition.⁸ The proof of this (is): “You (Muḥammad) did not throw when you threw, but God threw” (Qur’ān 8:17). The eye of the beholder saw only Muḥammad’s form, and the sense of sight affirmed it throwing. First, God denied the act of throwing, then He affirmed it (“when you threw”), and finally corrected (the first phrase) by saying that it is God who threw in Muḥammad’s form.⁹ One must believe in this. Consider this effective factor through which God appeared in the form of Muḥammad. God Himself, not one of us, informed His servants of this. His message is true, and belief in it is obligatory, whether you perceive the knowledge (in the message) or not, be you a learned person or Muslim believer.

What proves the weakness of intellectual speculation is the judgment of the intellect that a cause cannot be an effect of the thing for which it serves as a cause. This is clearly the judgment of the intellect. However, in the science of self-manifestation, a cause can be the effect of the thing for which it is a cause. The judgment of the intellect is right,¹⁰ but its speculation must be revisited. The aim of this reconsideration is to say the following: After it was established that the Essence is one in many, then with respect to its being a cause of a certain effect in a certain form, it cannot be an effect of its effect in the state of its being a cause, but its aspect (of being a cause) changes when it moves in the forms, so that it

8 When one destroys a thing, one destroys its sensual existence; however, one cannot destroy a species, for example humankind, or the imaginable form of a thing.

9 In theological debates the verse cited serves to prove God’s predetermination. See, for example, al-Rāzī, *Maṣāṭīḥ al-ghayb*, part 15, p. 139.

10 With respect to the intellect, the procedure that a cause has an effect is correct. The question arises whether this procedure is suitable for explaining the phenomena in the cosmos.

becomes an effect of its effect, so that its effect becomes a cause to it (the effect).¹¹ If one reconsiders things as they really are and does not stop at his rational thinking, one attains this aim. If such is the case regarding causality, what do you think about expanding rational speculation into other difficult realms?¹²

The messengers are the most intelligent people, and the message they brought (186) stemmed from the Divine Presence (*al-janāb al-ilāhī*).¹³ They affirmed what the intellect affirmed and added what the intellect alone cannot perceive and what the intellect considers immediately as absurdity but acknowledges (it as true) after God's self-manifestation. When a person is alone, by himself, he is perplexed regarding what he has seen; if he is a servant of his Lord, he ascribes his intellect to Him, and if he is a servant of his own speculation, he ascribes the Real to the rule of the intellect. This is so only as long as he remains in this world, being veiled from the next world while in this life, for the gnostics outwardly appear here as if they were in the form of this world, because they are dominated by the rules of this world; however, no doubt, God transforms their outward appearance into the inward appearance of the next world. In their outward form they are known (really) only to those to whom God has revealed their insight so that they can perceive (the true nature of the gnostics). The gnostics are only those people who know the divine self-manifestation, because they possess the form of the next world. They are gathered (*ḥashr*) in this world for the Last Judgment and resurrected in their tombs, and they see what you cannot see, and witness what you cannot witness, because of God's Providence for some of His servants.

Whoever wishes to find this wisdom of Elias (who was) Idrīs, whom God twice brought into being – first, because he was a prophet before Noah, and then was raised up to heaven and then descended as a messenger, thus God joined for him the two positions (prophethood and mission) – must give up the domination of his intellect in favor of his desire. Then he will be a pure animal so that he can discover what every animal discovers, except the jinn and mankind (*al-thaqalāni*),¹⁴ and so will realize his animality. Elias possessed two signs, the first being this discovery; he could see the one tormented in the grave and the one who was delighted therein, and he could see the dead alive, the dumb speaking, and the

11 Let us try to explain the last sentence. Since the cosmos is the reflection of God's Essence, which means that it exists in every form, and since the Essence is the cause of the cosmos, one can state that the Essence is both a cause and an effect. Also, with respect to a certain form, which contains as noted the essence, it is both a cause and an effect. Moreover, one can state that an effect, that is, a certain form, may produce another effect, thus being an effect of its effect.

12 If rational speculation fails in the basic principle of causality, which is the cornerstone of every investigation, how much more so when it is applied to other problematic issues. It is worth noting that Aristotle at the very beginning of his *Metaphysics* points out the importance of causation in science.

13 Chittick translates this phrase as the Divine Side. SPK, p. 39.

14 Literally: the two heavy ones. Qur'ān 55:31. Here Ibn al-Arabī expresses the idea that in order to receive revelation one must relinquish all his knowledge.

sitting walking. The second sign is dumbness, for if he wished to speak of what he saw, he would be unable to do so; consequently, he would realize his animality.¹⁵

A student among us experienced such a revelation, but he did not become dumb, and so did not realize his animality. (But) when God placed me in this station, I fully realized my animality; I saw (things) and wished to speak (187) of what I had witnessed, but I could not, so there was no differentiating between me and the dumb, who cannot speak.

When an individual (like Elias) realizes what we have mentioned, he will be transformed into a state of pure intellect in an unnatural material, witness things that are the sources of the manifest natural forms, and know with intuitive knowledge (*‘ilm dhawqī*) from where this rule of the natural forms is manifested. If he experiences a revelation (which communicates to him) that nature is the same as the Breath of the Merciful, he will be given great benefit. If he is confined to what we have mentioned, this measure will suffice him to know what dominates his intellect. Then he will join the gnostics and know intuitively (the verse): “It was not you who killed them but God” (Qur’ān 8:17, trans. AH); only the iron and the striker and He who is behind these forms killed them. The killing and the throwing occurred by the joining of these elements, and in seeing things in their roots and forms, he thus completes his knowledge.¹⁶ If he witness the Breath (of the Merciful), he is both complete and perfect (in his knowledge), because he sees only God as the essence of what he sees, thus identifying the seer and the object of seeing. This measure (of explanation) is enough, and God guides us to the right way.

¹⁵ Ibn al-‘Arabī argues that al-Ghazālī could not attain unveiling because he failed to erase from his heart the sciences he had learned. Abrahamov, *Ibn al-‘Arabī and the Sufis*, pp. 131–133.

¹⁶ Meaning that his knowledge has all the elements needed, that is, the roots and the forms.

23 The bezel of the wisdom of virtue¹ exists in the essence of Luqmān

(187) If God wills Himself to desire sustenance/then all of Being is His food

If He wills us to desire sustenance/He is the food as He wills

His will is His desire, then adhere to it/He wills it, and it is the object of his will

He desires both increase and decrease/and what He wills is the object of His will

This is the difference between them, then realize (it)/from another perspective, their essence is the same²

(188) God said: “We gave Luqmān wisdom” (Qur’ān 31:12), “and whoever is given wisdom, is given much good” (Qur’ān 2:269). Thus, in the Qur’ān, (that is), through God’s witness, Luqmān possessed much good. Wisdom may be spoken or unspoken, as Luqmān said to his son: “My son, if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it (to light)” (Qur’ān 31:16). This is wisdom that is spoken, an act of God which He transmitted and affirmed in His Book; it is not ascribed to the one who utters it. However, unspoken wisdom is known by its circumstantial connections, for God neither spoke of the one to whom this seed was brought nor mentioned him, and Luqmān did not say to his son that God would bring it to him or to someone else. God spoke of this bringing in general, and placed the thing brought either in the heavens or on earth to call the thinker’s attention to God’s saying, “He is God in the heavens and the earth” (Qur’ān 6:3).

Through the spoken and the unspoken (content), Luqmān draws attention to (the idea) that the Real is the Essence of every known thing, for the known is more general than the thing, because (the Real) is most indefinite of all. Then he completed and exhausted the wisdom so that the cosmos (*nash’a*) will be perfected by it and said: “God is the All-Subtle (*laṭīf*)” (Qur’ān 31:16). Owing to His grace

¹ God gave Luqmān wisdom (Qur’ān 31:12), and the Qur’ān (2:269) connects wisdom with doing good or virtue. Chittick, “Chapter Headings,” pp. 34f. All traditional scholars, except for ‘Ikrima, regard Luqmān as a sage and not as a prophet. Notwithstanding, he appears in most books of *Qīṣaṣ al-anbiyā’* (Stories of the Prophets). E I2.

² It seems that *mashī’a* (will) is the essential will which cannot be changed, while *irāda* (desire) is usually embodied in God’s prescriptions, which may be obeyed or not. See [ch. 11](#) above. Here one cannot differentiate between the two terms.

(*luṭf*) and subtlety (*laṭāfa*), regarding the thing that is so named and so defined, He is its essence, so that of this thing it is said about it only what its name indicates through agreement and usage. Thus, one speaks of the heaven, the earth, the rock, the tree, the animal, the angel, the sustenance, and the food.

The essence of everything and in everything is one, just as the Ash‘arites said that the whole world takes the form of one substance, which is the core of our view, that the essence is one.³ Then the Ash‘arites said that each thing varies by its accidents. This is also our view that things are different and multiply through forms and relationships, so that they are distinct from each other, and so one may say this thing is different from that thing with respect to its form or accident or temperament. You may say whatever you wish. Yet this is the same thing as that with respect to its substance; for this reason, (189) the same substance exists in each form and temperament. However, we say that substance is in fact the Real. But the speculative thinker (*mutakallim*) assumes that what is named substance, even though it is real, is not identified with the essence of the Real of which the people of revelation and self-manifestation speak. This is the wisdom of His being the All-Subtle (*laṭīf*).

Then he (Luqmān) described (God) as the All-Knowing (*khabīr*), meaning knowing through experience (*ikhtibār*, or putting something to the test). As He said: “We shall test you in order to know” (Qur’ān 47:31); and this (then) is knowledge through experience (*ilm al-adhwāq*). In spite of His knowledge of things as they really are, God made Himself acquire knowledge. We are incapable of denying what the Real determined about Himself, for He distinguished between experiential knowledge and unrestricted knowledge, because the former is limited by the (human) faculties. He said of Himself that He is the essence of His servant’s faculties when he said: “I am his hearing,”⁴ which is one of the servant’s faculties, as well as His seeing, and His tongue, foot, and hand, which are the servant’s organs. In His definition (of the human being), He did not limit Himself to the faculties alone, but also mentioned the human organs, for the servant is nothing but organs and faculties. Thus, the essence of what is named “the servant” is the Real. This does not imply the identification of the servant with the master, because the relationships (between the servant and God’s names) are differentiated on account of themselves, while the essence to which they refer is not differentiated, because in all relationships only His Essence exists. This one essence (alone) combines all relationships, references, and attributes.

Part of Luqmān’s complete wisdom in instructing his son is these two divine names which he brought forth in this verse, the All-Subtle and the All-Knowing, by which he named God. However, had Luqmān placed the two names in being, that is in existence, saying, “God is (*kāna*) (the All-Subtle, the All-Knowing),”

³ See p. 92, n. 28 above.

⁴ For this tradition, see [ch. 1](#), n. 81.

his wisdom would have been more complete and deeper.⁵ God related Luqmān's utterance exactly as he said it, without adding anything to it, even though (190) the words "God is the All-Subtle, the All-Knowing" were God's words, for God knew that Luqmān would have completed his utterance with these words, had he concluded what he was saying.

As for His saying, "if even the weight of a mustard seed" (Qur'ān 31:16) for whom it is food, (the weight of a mustard seed) is only the atom, mentioned in His verses: "Whoever has done a speck's weight of good, will see it, and whoever has done a speck's weight of evil, will see it" (Qur'ān 99:7–8, trans. on the basis of AH). (Whoever eats this speck) is the smallest feeder, for the master seed is the smallest (speck of) food. If there had been a smaller particle, God would have produced it, as His verse says, "God does not shy away from giving an example of a gnat or something higher" (Qur'ān 2:26). Now, since He knew that nothing is smaller than a gnat, He said, "or something higher," meaning concerning smallness. This is God's saying here and also in Qur'ān 99. Know this, for we know that God does not restrict Himself to the weight of a speck, while there is something smaller than that, because He brought it forth for the purpose of exaggeration, and God knows best.

As for his forming a diminutive of his son's name (*bunayya*), it is a diminutive of mercy. Because of his mercy, he advised his son that if he acts properly, he will gain happiness. The wisdom of his advice lies in forbidding him from "attributing associates to God, for attributing associates to Him is a great evil" (Qur'an 31:13). This evil refers to God's state of unity, because it describes Him as divided (into parts), while He is one Essence, and this is the utmost ignorance, because His Essence is His only associate.

The reason for this is that the person who does not possess the knowledge of things as they really are and of their reality does not know that when the Essence appears to him in different forms, this difference goes back to one essence, hence he makes each form an associate of the essence, and each form becomes a part of this essence. However, it is well known regarding an associate that what distinguishes it from that with which it is an associate is not the essence of another associate, because the other is distinguished by something else. (191) Consequently, really there is no associate, because among the things of which we say they are associates, each associate has a distinguishing element of its own. The reason for this (view) is general association. Even if it is general, the ability of each associate to freely act cancels its generality. "Say: 'Call on God, or call on the Merciful'" (Qur'ān 17:110).⁶ This is the spirit of the subject (here discussed).

⁵ Probably by the addition of this verb, Ibn al-ʿArabī intends to say that God always, in the past, present, and future, knows and puts humans to the test, and that these traits are components of His fixed relationships with the cosmos. *Kāshānī*, p. 482.

⁶ According to this verse, there is no difference between God's names, because they are related to one essence.

24 The bezel of the wisdom of leadership¹ exists in the essence of Aaron

(191) Know that Aaron's existence stemmed from the presence of divine Mercy (*raḥamūt*),² because God said: "We have bestowed on him," that is, on Moses, "out of Our Mercy, his brother Aaron as a prophet" (Qur'ān 19:53). His prophethood derived from the presence of divine Mercy, because he was older than Moses, nevertheless Moses was greater than him in prophethood. Since Aaron's prophethood derived from the presence of divine Mercy, he said to his brother Moses, "O son of my mother" (Qur'ān 20:94), calling on him by his mother, not by his father, because mercy is more fitted to the mother than to the father. Had the mother not possessed mercy, she would not have had the forbearance to rear children.

Then he (Aaron) said: "Do not seize my beard, nor my head (*ibid.*), and do not make my enemies gloat over me" (Qur'ān 7:150). All this is a breath of Mercy's breaths. The reason for this was that Moses did not look carefully at the tablets he threw down from his hands. Had he looked carefully at the tablets, he would have found in them guidance and mercy. Guidance is an explanation of the event that made Moses angry and of which Aaron was guiltless. Aaron found mercy in his brother's (behavior), because Moses did not seize Aaron's beard before the eyes of his people, taking into consideration his brother's older age. Aaron felt pity for Moses, because Aaron's prophethood derived from God's Mercy, and only mercy derives from His Mercy.

Thereafter Aaron said to Moses, "I was afraid you would say, 'You have caused division among the children of Israel'" (Qur'ān 20:94, trans. AH), thus making me the cause of their division, (192) for the worship of the calf divided them. Some of them worshiped the calf, following the Sāmīrī³ and imitating him, while some others abstained from worshipping it until Moses' return so that they could ask him about it. Aaron was afraid that Moses would attribute this sin to him. However, Moses knew the matter better than Aaron, because he knew of that which the people of the calf worshiped, and he also knew that God had decreed to worship only Him, and what God ordains will surely happen. Moses reproached

¹ Leadership (*imāma*) is ascribed to Aaron, because he was appointed as a leader both by God and by his brother Moses. Chittick, "Chapter Headings," p. 35.

² This term is built on the pattern of *jabarūt* and *malakūt*.

³ See p. 104, n. 4 above.

his brother Aaron, because he denied that God's essence permeates everything.⁴ That is because the gnostic sees the Real in everything; moreover, he regards Him as the essence of everything. Thus, Moses taught Aaron by granting him knowledge, even though Aaron was older than him.

For this reason, since Aaron said to Moses what he said, the latter returned to the Sāmīrī, saying to him, "What was the matter with you, O Sāmīrī?" (ibid., 95); that is, what did you make when you turned to the specific form of the calf? You made this form using the ornaments of the people until you deceived them because you took their property. Jesus (explained this phenomenon), saying: "O Children of Israel, the heart of every human being lies in the place of his property, thus, if you place your property in the heaven, your hearts will be there" (Matthew 6:21). Property (*māl*) is so called, because essentially the heart inclines (*tamīlu*) to it through worship.⁵ This is the greatest aim admired by the heart, because of its desire for it.

Forms do not last, and the form of the calf would necessarily have perished, had not Moses hurried to burn it. His fervor overcame his nature and he burned the calf and scattered its ashes upon the sea. Thereafter, he said to the Sāmīrī: "Look at your god" (Qur'ān 20:97). He called it a "god" in the manner of calling attention in order to teach, because he knew that the calf is one of God's manifestations. (He said), "I will surely burn it" (*lanuḥariqannahu* – ibid.).⁶ (Moses said this) because the animality of the human being can act freely over the animality of the animal, for God subjects animals to the human being (193), especially regarding a thing which is not an animal, which is more subject to the human being, because the inanimate things have no will and are controlled by that which acts freely over them without their being able to resist.

As for the animal, it possesses will and aim, and it can refuse to do some acts, and if it is able to manifest such a behavior, it can show defiant attitude toward what the human being wants from it. If the animal does not have the power (to resist), or if the (human wish) coincides with the aim of the animal, it obeys submissively to the human will. In like manner, the human being obeys a command, by which God raises him above others, because he hopes to attain some profit from his obedience. The profit is sometimes called reward, as He says: "We have raised some of them above others in rank, so that some may subject others" (Qur'ān 43:32, based on AH). Only because of his animality, not because of his humanity, is a human being subjugated to another human being, for the two similar persons are contraries (regarding humanity).⁷ Whoever is higher than another in rank, because of property or honor, subjugates another by his humanity, and the latter is a subject of him by his fear or greed arising from his animality, not from

4 This sentence is translated in the light of the following one.

5 The noun *māl* derives from the root m.w.l., while the verb *tamīlu* stems from m.y.l. As usual, this does not prevent Ibn al-ʿArabī from connecting their meanings. See above, [ch. 3](#), n. 20.

6 The text has *lanuḥariqannahu* (We will surely burn it).

7 Here we see once again one of the basic elements of Ibn al-ʿArabī's doctrine, that is, the consideration of a matter from two or more points of view. One can consider a human being from the point of view of his animality, that is, for example, his lower soul, and also from the point of view of his humanity, that is, his intellect and ethical behavior.

his humanity. A person does not subjugate another who is like him. Do you not see animals stirring up each other because they are similar and the similar animals oppose each other? For this reason He said: "We have raised some of them above others in rank" (ibid.), and the one who subjugates differs in rank from the subjugated. Hence, subjugation occurs as a result of difference in rank.

Subjugation falls into two categories. First is the subjugation emanating from the subjugator's will to overcome the subjugated person, as the master subjugates the slave, even though both are human beings, and the ruler of his subjects, even though they are similar (in humanity) – (in both cases), subjugation occurs because of rank. The second is the subjugation deriving from circumstances, as when the subjects subjugate the ruler who takes care of them by defending them, fighting against (194) their enemies and safeguarding their property and souls. (In) all these acts the subjects subjugate the ruler because of their state, and this category is actually called the subjugation of rank, because the rank of the ruler determines this. Some kings work (only) in their own interests, while others know their role (literally: matter) and their rank of subjugation by their subjects. They (also) know the value and rights of their subjects. God rewards these (kings) as He rewards scholars who know things as they really are, and it is God's obligation to reward such people, because He takes care of His servants. In fact, the whole cosmos subjugates the One that cannot be called subjugated (God), (as) He said: "Every day He takes care of something" (Qur'ān 55:29).

Aaron could not deter the people from worshipping the calf and overcoming it as Moses did, because of God's wisdom which manifests itself in existence so that He should be worshipped in every form. When this form disappeared afterward, it disappeared only after it had been mixed with Divinity in the eyes of its worshipper. For this reason, every kind of thing is worshipped either as divine or as a subjugator. The intelligent person necessarily knows this. Nothing in the cosmos is worshiped unless its worshipper ascribes to it high value and elevated degree. For this reason the Real is called, for our sake, "The Elevated in degrees" (Qur'ān 40:15). He did not say "The Elevated in degree," for He multiplied the degrees in one essence. Thus, He decreed that only He should be worshiped in many various degrees, and that each degree embodies God's self-manifestation in which He is worshiped. The greatest and loftiest of the degrees in which He is worshiped is passion, as He said: "Have you seen him who has taken his passion to be his god?" (Qur'ān 45:23). It (passion) is the greatest object of worship, for only thanks to it everything can be worshiped, and it is worshiped only through its essence. Regarding this I say:

The essence of passion is that passion causes passion/had passion not been in the heart, passion would have not been worshiped

(195) Do you not see how perfect God's knowledge of things is, and how He completed (our knowledge) concerning him who worshipped his passion and took it to be his god, and said: "God led him astray (*aḍallahu*) knowingly" (ibid.), and going astray (*ḍalāla*) is confusion? That is because he (the Prophet) saw this person worshipping only his passion by obeying it. His passion ordered him to worship objects, so that even his worshipping God also derived from his passion,

because had passion – which is will caused by love – not arisen in him regarding this sacred presence, he would neither have worshiped God nor preferred Him to other (objects). Likewise, whoever worships one of the forms of the world and takes it to be a god does not do this but through passion. The worshiper is always under the rule of his passion.

Also he sees that worshipers have different objects of worship, and one worshiper declares another who worships some other object to be an unbeliever. Whoever pays a little attention (to this phenomenon) is confused by the unity of passion, moreover its oneness, for it is the same phenomenon in each servant. For this reason, “God led him astray” (ibid.), that is, confused him, “knowing” (ibid.) that every worshiper venerates only his passion, making him a servant, whether he meets unexpectedly a religion or not.

The perfect knower (gnostic) is whoever regards every object of worship as a manifestation of God in which He is worshiped. For this reason, they all call every object of worship god (*ilāh*), although its specific name might be stone, tree, animal, human being, star, or angel. This is the particular name of each god. Divinity causes the worshiper to imagine that this is the object (literally: level – *martaba*) of his worship, while truly it is the manifestation of the Real in the perception of the worshiper who devotes himself to this object in its specific manifestation.

For this reason, some knowers expressed an ignorant view: “We only worship them because they bring us closer to God” (Qur’ān 39:3, AH), although they called them gods when they said: “Did he make the gods one god? This is an astonishing thing” (Qur’ān 38:5). They did not deny one god, but were astonished at this, (196) for they stuck to the multiplicity of forms and the relationship of divinity to them.⁸ Then the Messenger came and called them to one God, who can be known but not witnessed by them. However, they affirmed Him and believed in Him, saying: “We only worship them because they bring us closer to God” (Qur’ān 39:3, AH), for they knew those forms are made of stone. For this reason, they were refuted by His saying: “Say (to those who ascribe partners to God), name them” (Qur’ān 13:33). However, they named them only because they knew these names have a reality.

As for those who knew things as they really are, they made known their denial of the forms which were worshiped, because their degree of knowledge taught them to be subject to the rule of the messenger through which they were called believers, instead of being subject to the rule of time. The polytheists are worshipers of time (*‘ubbād al-waqt*),⁹ although they knew they did not worship the forms themselves, but only God in these forms, because they knew the rule of self-manifestation exists in the idols. The denier, who did not know the self-manifestation, was not aware of this (phenomenon), (while) the perfect knower,

⁸ The Arabs in the Jāhiliyya believed in one highest God, but associated him with three goddesses (*allāt, manāt, al-‘uzzā*) who served as intercessors between god and the human beings. T. Fahd, “*Ṣanam*,” E I2.

⁹ By this appellation, Ibn al-‘Arabī probably means those who do not know the essence of things, but only their external appearances in time.

that is, the prophet, messenger, and inheritor (of prophet and messenger), concealed it from the people.

God ordered the people to leave these forms, for the messenger of the time left them, so that they would follow him, desiring God's love, by His saying: "If you love God, follow me, then God will love you" (Qur'ān 3:31). He called for God, who is aspired to and generally known, but not witnessed, (for) "Glances do not perceive Him" (Qur'ān 6:103), but "He perceives the glances" (ibid.), because of His subtlety and the permeation of the things themselves. Glances do not perceive Him, just as they do not perceive the human beings' spirits which direct the bodies and their external forms. "And He is the All-Subtle and All-Knowing (of experience)" (ibid.). Experience means tasting, and tasting is the self-manifestation that exists in forms. Both they and He are necessary, and the one who sees Him through one's passion necessarily worships Him, if you understand, "and it is incumbent on God to show the right way" (Qur'ān 16:9).

25 The bezel of the wisdom of exaltation exists in the essence of Moses¹

(197) The wisdom of (Pharaoh's) slaying the boys was destined to support Moses through the life of every slain boy, who was killed as if he were Moses. (In this act), there was no ignorance, for the life of every slain boy was necessarily returned to Moses. Each life was pure, because its inborn trait (*fiṭra*) of the primordial covenant of *balā*² was unimpaired by selfish aims. Moses was the combination of the lives of all the boys who were killed as if each one was Moses, hence, every spiritual predisposition of each slain boy inhered in Moses. God particularized Moses in an unprecedented manner, for he possessed many kinds of wisdom. I shall present successively, if God wills, some of these in this chapter in measure of the occurrence of the divine instruction (*amr ilāhī*)³ in my thought.

The above notion was the first thing I was told (*shūfihtu bihi*)⁴ in this chapter. When Moses was born, he was the sum of many spirits and active powers, because the small part (of the human being) acts on the large part. Do you not see how the infant, with his special trait, acts on the adult so that the latter comes down from his leading position and plays with the infant, rocking him and appearing before the infant as his equal in understanding? Thus, the adult becomes subject to the infant without being aware of it. Also, the child occupies the adult with his rearing, protection, looking after his interests, and making his life easy, so that he will not be anxious. All this pertains to the ways the younger acts on the older, because of the power of the child's state, for the child has been recently acquainted with his Lord, for he is closer to his birth (198), while the older is more distant from this acquaintance. Thus, whoever is nearer to God subordinates the one more distant from Him, just as by virtue of their closeness to the king, his highest officials subordinate those

1 For a partial discussion of this chapter, see Ronald L. Nettler, "Ibn 'Arabi and the Qur'an: Some Passages Concerning Mūsa in the Fusūs al-hikam," *Journal of the Muhyiddin Ibn 'Arabi Society* 20(1996):53–66.

2 Qur'ān 7:172.

3 Since Ibn al-'Arabī was inspired to write this book and its content was dictated to him, it is advisable here to render *amr* as instruction, that is, what God taught him, and not a command.

4 The verb *shāfaha* means to speak mouth to mouth (face to face), and one can deduce from the use of this verb the notion of direct revelation to Ibn al-'Arabī who only transmitted what he was told.

more remote from him. God's Messenger used to bare himself to the rain uncovering his head so that the rain touched him; then he said the reason is that the rain recently had contact with God. Think of the Prophet's knowledge of God – how exalted, high, and clear it is. The rain subjugates the best people, because of its proximity to its Lord; it was like a messenger who sends down inspiration to the Prophet calling him directly by his essence, and the Prophet bared himself to him to receive what he brought from the Lord. Had the Prophet not received a divine benefit from the touch of the rain, he would not have exposed himself to it.⁵ Thus, this is the message of the water from which God made every living thing,⁶ so understand!

As for the wisdom of putting him (Moses) in the ark (*tābūt*) and throwing him into the river,⁷ (its meaning is the following): The ark alludes to his humanity, while the river is the symbol of the knowledge he attained through his body. Only via the body, composed of the four elements, can the human soul be supplied with the faculties of reasoning, sensation, and imagination. When the soul resides in the body and is ordered to act on and direct the body, God makes these faculties tools through which one can fulfill what God wants from him in directing his humanity (*tābūt*) in which God's presence (*sakīna*) inheres.⁸ He was cast into the river in order to attain different kinds of knowledge through these faculties. God taught him that even though the spirit which directs him is his ruler, the spirit directs him through these faculties. God made these faculties, which reside in humanity (expressed through the *tābūt*), associate the human being through allusions and kinds of wisdom.

In like manner, God directs the cosmos; He allows it to direct itself by itself or by its form,⁹ just as the existence of the child depends on his father's bringing him into existence (*ījād al-wālid*), the effects on their causes, the conditioned things on their conditions, the objects of knowledge on knowledge,¹⁰ the notions that are proved on their proofs, and the unquestionable notions (199) on their truths. All these things pertain to the cosmos and this is God's direction of it; He let it direct itself by itself. As for our saying "by its form," meaning the form of the cosmos, I mean the Most Beautiful Names and the highest attributes through which God is named and described. We find the meaning and the spirit of each of His names by which He is named in the cosmos. Thus, He directs the cosmos only through its form.

For this reason, He said regarding the creation of Ādam, who is the model (*namūdhaq*)¹¹ that includes the qualities of the divine Presence, that is, the Essence,

⁵ Cf. Muslim, IX:13 (898).

⁶ Cf. for example, Qur'ān 21:30: "We made every living thing from the water" (trans. AH). Ebstein and Sviri, p. 250.

⁷ Cf. Qur'ān 20:39. In this verse the word *yamm* (literally: sea) appears.

⁸ On the notion that the *sakīna* resides in the *tābūt*, see Qur'ān 2:248.

⁹ According to Ibn al-ʿArabī, everything is directed by the rules inherent in it and by God's names.

¹⁰ Read here *al-maʿlūmāt ʿalā ʿulūmihā* instead of *al-maʿlūlāt ʿalā ʿilalihā* (effects on their causes), which repeats what was already said.

¹¹ For the use of this word instead of the word *barnāmaj* (plan) in Affīfī's text, see Kāshānī, pp. 506f.

the attributes and acts: “God created Ādam in His image.”¹² His image is only the divine Presence. In this noble archetype, which is the Perfect Human Being, He brought into existence all the divine names and the realities that are brought forth from him in the macro-cosmos outside him. God made him (Ādam) the spirit of the cosmos and subordinated to him the high and the low things, because of his perfect form. Just as everything in the cosmos praises Him,¹³ so everything in the cosmos is subordinated to this human being, because of the reality of his form. God said: “He has subjugated all that is in the heavens and the earth as a present for you” (Qur’ān 45:13). Thus, everything in the world is subject to the human being; the one who knows this is the perfect human being, while the human being who is like an animal does not know it.

Putting Moses in the ark and casting the ark into the river was an external form of destruction; however, from an inward perspective, it saved him from being killed. He lived just as the souls live because of knowledge, (escaping) the death of ignorance as God said: “Or whoever was a dead person” (Qur’ān 6:122), meaning because of ignorance, and “We restored him to life” (ibid.), meaning because of knowledge, and “We gave him light by which he can walk among people” (ibid.), meaning guidance (light), “Is this person like one who walks in darkness” (ibid.), meaning going astray, “unable to escape it” (ibid.), meaning that he can never be rightly guided, for going astray is inherent in his soul, and there is no other aim which can make him act otherwise.

Guidance means that the human being (200) is led to perplexity (*hayra*),¹⁴ so that he knows that (divine) matter involves perplexity, and perplexity is anxiety and motion, and motion is life. Hence, there is neither rest nor death; there is only existence and (therefore) no nonexistence. In like manner God said, regarding the water by which the earth lives and moves: “It (the earth) quakes” (Qur’ān 22:5), and concerning the earth’s pregnancy, He said: “(The earth) swells” (ibid.), and as for its giving birth, He said: “It brings forth every joyous pair” (ibid.). This means that the earth gives birth only to that which is like it, that is, natural like it. Pairing (*zawjiyya*, *shafiyya*) is the basis of what the earth gives birth and what appears from it.

Likewise, the existence of the Real (is attested) through the multiplicity of the cosmic phenomena and His many names, and the form of the world requires the realities of the divine names. Through the cosmic phenomena and their creator, the Unity of Manyness (*aḥadiyyat al-kathra*) is proved. (The Real) is One in His entity with respect to His Essence, just as the substance (*jawhar*) of primary matter is one with respect to its essence and many with respect to all the forms which appear through it and for which it serves as their substrate. Similarly, the Real is many, because of the forms of His self-manifestation; however, He is the manifestation of the cosmic forms, notwithstanding His intelligible Unity. Think how good is this divine instruction through which God particularizes whomsoever among His people He wishes him to learn (this idea).

¹² Bukhārī, LXXIX: 1 (6227). See [ch. 12](#), n. 23.

¹³ Cf. Qur’ān 17:44.

¹⁴ See [ch. 3](#), n. 28, above.

Since Pharaoh's family¹⁵ found him in the river by the tree, Pharaoh called him Mūsā (Moses). In Coptic *mū* means water, and *sā* is a tree, thus he called him after the place where he found him, for the ark stopped at the tree in the river. Pharaoh wanted to kill him, but his wife – who was inspired by a divine speech (201) and whom God created for perfection, as the Prophet said about her when he acknowledged her and Maryam, the daughter of 'Imrān, as possessing perfection which (usually) pertains to males – said to her husband regarding Moses that he “is a delight for me and you” (Qur'ān 28:9). Thus, she was delighted by him through her perfection which was granted to her, as we said, and he (Moses) was a delight for Pharaoh through the belief God granted him as he was drowning.

God made him die when he was pure, immaculate, and free of evilness, because He put him to death being a believer before he acquired any sin. (Acceptance of) Islam erases what (one did) before.¹⁶ God made it a sign of his providence for whomsoever He wishes, so that no one despairs of God's Mercy, “for only unbelievers despair of God's Mercy” (Qur'ān 12:87). If Pharaoh had been one of those who despair, he would not have hastened to believe in God.

As Pharaoh's wife said, Moses was a “delight for me and you . . . maybe he will benefit us” (Qur'ān 28:9). So it happened, for God benefited both of them through Moses even though they did not know that he was the prophet who would be responsible for the destruction of Pharaoh's kingdom and people. When God protected him from Pharaoh, “the heart of Moses' mother became empty” (ibid., 10) of the anxiety which had affected her. Then God prevented him from being suckled until he was brought to his mother's breast, and she suckled him and so God made her pleasure in him complete.

In like manner, God taught (humanity) the religions, as He said: “We have made a law (*shir'atan*) and a path (*minhājan*) for each of you” (Qur'ān 5:48), meaning a way (*ṭarīq*). *Minhājan* means that from this way (*minhā*) each one came (*jā'a*).¹⁷ This statement makes an allusion to the sources (*aṣl*, literally: root) from which it came. This source (religion) is his sustenance, just as the branch of a tree is nourished only from its root.

What is prohibited in one law may be permitted in another, that is, with respect to the form. I mean (202) my saying that this is permitted.¹⁸ Essentially, a thing is not the same as it was, because everything is created anew, and there is no repetition (in creation). We have (already) called your attention to this (notion).¹⁹

¹⁵ The Qur'ān (28:9) speaks of Pharaoh's wife, as it is written here below.

¹⁶ According to a doctrine of *muwāfāt*, the status of one's belief or unbelief is established before one's death. The human being, who becomes a believer before his death, is considered a believer throughout his whole life. For a thorough discussion of this doctrine, see Etan Kohlberg, “Muwāfāt Doctrines in Muslim Theology,” *Studia Islamica* 57(1983):47–66.

¹⁷ The author divides the word *minhājan* into two words: *minhā* (from it, from the way) and *jā'a* (each one came).

¹⁸ Ibn al-'Arabī means that a thing is not permitted or forbidden by virtue of itself, but by God's command. Thus, things have no intrinsic nature.

¹⁹ Ibn al-'Arabī here adopts the Ash'arite doctrine of continuous creation. See pp. 91f.

God refers to this (notion) regarding Moses when He forbade employing a wet nurse,²⁰ because his mother was really the woman who suckled him, not the woman who bore him. The mother, who bore him, did this as one who receives a trust; the child was produced in her and nourished by her menstrual blood. She did not will this, so that she was not indebted to him, for he was nourished, and if he were not nourished by what nourished him and the menstrual blood did not come from her, this would destroy her or make her ill. Hence, the mother was indebted to the fetus, because it was nourished by this blood and it protected her from injury, which she would experience, if this blood did not come from her and if her fetus was not nourished by it. The wet nurse is different, because by her suckling the child, the aim is to give him life and preserve it. God gave this advantage to Moses' mother, and no other woman enjoyed this advantage except his mother, so that she would be delighted in rearing him and seeing him grow at her bosom, "that she might not grieve" (Qur'ān 28:13).

God rescued him from the anxiety of the ark, and Moses broke the darkness of nature because God granted him divine knowledge even if he did not go beyond of it (nature). God subjected him to trials,²¹ that is, put him to the test in many circumstances, so that he would realize patience in himself when God tempted him. The first trial God subjected him to was killing the Egyptian, for God inspired him to do this and made it fit his innermost part (his soul), even though Moses was unaware of this. However, he did not care to kill the Egyptian and did not wait to receive God's order to kill him, for the prophet is inwardly protected and is unaware (of it), until he prophesies, that is, is informed by God. For this reason, al-Khiḍr showed him the killing of the youth,²² which Moses disowned, forgetting his killing of the Egyptian.

Then, al-Khiḍr said to Moses: "I did it not of my own bidding" (Qur'ān 18:82, trans. Arberry), calling Moses' attention to his (al-Khiḍr's) degree before he was informed that he was protected regarding this very event, even though he was not aware of this protection. Also he (al-Khiḍr) showed him making a hole in the vessel (and as a result its sinking), which outwardly was its destruction, while inwardly it was saved from being plundered. Al-Khiḍr made this (event) (203) correspond to Moses' ark, which was in the river. Outwardly it signified destruction, while inwardly deliverance. His mother did it, looking at Pharaoh out of fearing his violence, because he could slaughter him in order to cause her harm.²³ She did it with the help of God's inspiration, without having been aware of it. She felt in herself a desire to suckle him; however, when she feared for his safety, she cast him into the river, for the proverb says: "If the eye does not see, the heart does not grieve." She did not fear for him because of what she saw, or grieve for him upon looking at him. Probably she thought that God would restore him to her because she had a good opinion of Him. She lived with this thought in herself, as hope,

²⁰ Qur'ān 28:12.

²¹ Qur'ān 20:40.

²² Qur'ān 18:74.

²³ Read *ḍayran* (al-Kāshānī and al-Qayṣarī).

fear, and despair were blended (in such a situation). For this reason, when she was inspired, she said: "Perhaps this is the messenger who will destroy Pharaoh and his people." She lived enjoying this fancy, and with respect to her, this assumption essentially amounted to knowledge.

Then, Moses was sought (by the Egyptians) and he came out of the city, escaping from (his persecutors), outwardly out of fear, but inwardly for love of deliverance. That is because movement is always caused by love, and the one who looks at movement is prevented from seeing this cause, for (he has in his mind) other causes, that are not (the real cause). This can be explained by the fact that the origin (of all things) is the movement of the cosmos from nonexistence, in which it resides, to existence. For this reason, it is said that the whole cosmos derives from movement after its being at rest.²⁴ Movement, which is the existence of the cosmos, derives from love. God's Messenger called (our) attention to this, saying: "I was a hidden and unknown treasure and (therefore) I loved (or wanted) to be known."²⁵ Had this love not existed, the cosmos itself would not have appeared. Its movement from nonexistence to existence derives from love which brings it into existence, and the cosmos too loves to see itself in concrete existence, as it saw itself in a hidden fixed state (*thubūt*). Hence, in every respect its movement from fixed nonexistence to existence derives from the love of both the Real and the cosmos, because (204) perfection is loved by virtue of itself (*al-kamāl maḥbūb li-dhātihi*).²⁶ And His knowledge of Himself with respect to His ability to dispense with (all) things belongs to Him (alone) by virtue of His essence (*huwa lahu bi-dhātihi*). What remains is only to complete the degree of knowledge through the knowledge of what comes into being (*al-ʿilm al-ḥādīth*) based on the concrete entities, the entities of the world, when they exist (literally: are found – *wujīdat*). The form of perfection is manifest through the knowledge of things that come into being and knowledge of the eternal things; the degree of knowledge becomes perfect through both aspects. The degrees of existence are perfected similarly, for existence is divided into the eternal and noneternal; the latter is what comes into being. The eternal is the existence of the Real by virtue of Himself, and the non-eternal is the existence of the Real in the form of the concrete (*thābit*) world. The non-eternal is called coming into being (*ḥudūth*), because parts of it appear to others, and appear in the form of the world. Thus, existence becomes perfect, and the movement of the world derives from love of perfection, so understand!

Do you not see how He relieves the constriction of the divine names²⁷ from the nonexistent manifestation of their effects in what is called the world? God loves

²⁴ Very probably by this phrase (at rest), Ibn al-ʿArabī means the state of the cosmos as a thought God had before His self-manifestation took place.

²⁵ The present tradition was considered spurious by the experts of Ḥadīth; hence, Ibn al-ʿArabī ascribed its authenticity to unveiling. SPK, p. 391, n. 14.

²⁶ This notion is reminiscent of al-Ghazālī's theory of love in which the love of a thing because of its perfection is the most important cause of love. Abrahamov, *Divine Love*, pp. 46–50.

²⁷ Cf. *Futūḥāt*, Vol. IV, p. 174. SPK, p. 130.

case, and He reaches it only through the existence of the forms, the highest and the lowest. Thus, it is proved that movement derives from love, and there is no movement in Being except that which stems from love.²⁸ Among the learned people some know this and some others are veiled from knowing it, because they consider the proximate cause which dominates their soul and makes them decide according to it.

Moses' fear because he killed the Egyptian was evident. (At the same time) this fear implied the will (love) of deliverance from being killed. (Outwardly) he escaped because he feared; however, inwardly he escaped because he willed (loved) to be rescued from Pharaoh and what he would do to him.²⁹ (The Qur'ān) mentions the evident and proximate cause, which was (in relation to the real cause), as the form of the body is to the human being. And the will (love) to be rescued was implicit in him, just as the spirit which directs the body is implicit in the body.

When the prophets turn to the people, they use external and general expressions and base their address on the understanding of the knower and the listener.³⁰ The messengers take into account only the common people, because they know the degree of their understanding, as the Prophet called attention to (205) this degree in the chapter of gifts and said: "I will give a gift to a man, even though another gift is dearer to me, for fear that God will throw him into the Fire."³¹ Thus, he took into consideration the low-minded who are driven by greed and natural desires.

Thus, the knowledge the prophets brought was covered with a garment (*khiṭ'a*)³² fitted to the lowest understanding, so that whoever cannot penetrate this cover would say how good is this garment and regard it as the last aim. However, the one who possesses subtle understanding and who dives to reach the pearls of wisdom, which he deserves to find, says: "This is a garment given by the king." Thereafter, he examines the value of this garment and its kind among other garments. He then realizes the value of the one on whom it was bestowed and finds a knowledge which others cannot attain, because they do not know the value of this garment.

Since the prophets, messengers, and (their) heirs knew that in the world and among peoples of the world there are such persons, they intended to express (their messages) in an outward understandable manner, one which both the common and the elite share. The elite person understands what the common people understand

²⁸ For love as a cause of motion, see Aristotle, *Physics*, I, 192a. Very probably this notion goes back to Plato, *Symposium*, pp. 186–189. Abrahamov, *Divine Love*, p. 4.

²⁹ "So Moses left the city, fearful and wary, and prayed, 'My Lord, save me from people who do wrong'" (Qur'ān 28:21).

³⁰ Here Ibn al-ʿArabī follows the philosophers who claim that the Qur'ān expresses itself in a style which can be understood by the common people. Consequently, part of the Qur'ān, for example the descriptions of Paradise and Hell, should be interpreted metaphorically. Walbridge, *God and Logic*, p. 80.

³¹ Bukhārī, II, 19 (27).

³² The literal meaning of this word is "robe of honor." However, by this metaphor, our author means the outward cover of the prophets' statements that only the subtle scholar may penetrate.

and more, thus he is rightly called one of the elite and through this additional understanding he distinguishes himself from the common people. For this reason, those who transmit knowledge are satisfied (with this state of affairs). This is the wisdom in Moses' saying: "I escaped from you out of fear" (Qur'ān 26:21); he did not say I fled from you out of love of safety and well-being.

Thereafter, he came to Madyan and found two maidens and "he watered (their flocks)" (Qur'ān 28:24) without (asking) payment, "then he turned to the shadow" (ibid.) of God and said: "My Lord, I need the good You sent down to me" (ibid.). Thus, he made his act of watering the same as the good God sent to him, and described himself as one in want of God regarding the good that is with Him.

Al-Khiḍr wished to build a wall without (asking) payment, and Moses reproved him for that.³³ (As a response) al-Khiḍr reminded him that he watered the flocks without asking payment and other things he did not mention, until Muḥammad wished that Moses would have been silent and not raised objections, so that God could tell him of Moses' and al-Khiḍr's affair. (206) Hence, Muḥammad would know through God's story the place to which Moses was led without his being aware of this. Had Moses known (the role of al-Khiḍr), he would not have disapproved of al-Khiḍr's deeds. God made al-Khiḍr's deeds true in the eyes of Moses, purified him, and led him to the right way. Notwithstanding, Moses ignored al-Khiḍr's purification and the condition the latter had laid down so that Moses could follow him.³⁴ This (story) will shed God's Mercy on us, if we forget God's (hidden aims).³⁵ Had Moses known (the hidden meanings of al-Khiḍr's acts), al-Khiḍr would not have said to him "(How could you have patience in) matters beyond your knowledge" (Qur'ān 18:68, trans. AH.)? By this al-Khiḍr meant: I attained knowledge through mystical experience (literally: taste – *dhawq*), which you (Moses) could not attain, just as you possessed knowledge which I could not attain. Thus, al-Khiḍr was just to Moses.

As for the wisdom in al-Khiḍr's separation from Moses, it is (reasoned) in God's saying: "Accept whatever the Messenger gives you, and abstain from whatever he forbids you" (Qur'ān 59:7, trans. AH). Those who know God and the value of the Message and the Messenger stop at these words. Since al-Khiḍr knew that Moses was God's messenger, he began to watch Moses' sayings, so that he might behave with good manners toward the messenger as he deserved. Then Moses said to him: "From now on, if I ask you something, do not follow me" (Qur'ān 18:76). Thus, he forbade al-Khiḍr to be in his company. When Moses reacted to al-Khiḍr's act the third time, al-Khiḍr said: "This is the separation between me and you" (ibid., 78). Moses did not say to him do not act, nor did he ask al-Khiḍr to stay in his company, because he knew the value of his position, which told him

³³ Qur'ān 18:77.

³⁴ Al-Khiḍr stipulated that Moses would not ask him about his acts until he would inform him. Qur'ān 18:70.

³⁵ The author seems to say that whenever a human being does not understand God's acts, he should remind himself of the story about Moses, who did not realize the wisdom in al-Khiḍr's acts until he was informed.

to forbid al-Khiḍr's company. Moses remained silent, and the separation took place.

Look at the perfection of the knowledge of these two persons. Moses maintained divine good manners and al-Khiḍr was just to Moses in acknowledging before Moses the (following): "I possessed knowledge which God taught me and you did not know, and you possessed knowledge which God taught you and I did not know." This announcement of al-Khiḍr regarding Moses constituted a remedy for the injury he caused Moses when he said: "How could you have patience about matters beyond your knowledge" (Qur'ān 18:68, trans. AH)? Al-Khiḍr said this though he knew the lofty position Moses held because of his mission and that he (al-Khiḍr) lacked such a position. This became manifest in the Muḥammadan community in the tradition of the pollination of the palm trees, concerning which Muḥammad told to his Companions: "You know best the interests of your worldly affairs."³⁶ No doubt, the knowledge of a thing is better than ignorance of it. For this reason, God praises Himself that "He (207) absolutely knows everything" (Qur'ān 29:62). Thus, Muḥammad admitted to his Companions that they are more cognizant of the worldly affairs than he, because he possessed no experience in these matters, for these things require experience and practice, and he did not find time to learn them, because he was engaged with more important things. In sum, I have called your attention to this important behavior which will benefit you if you use it.

God's saying: "My Lord bestowed on me authority (*ḥukm*)" (Qur'ān 26:21) means the vicegerency (*khilāfa*), "and made me one of the messengers" (ibid.) means the mission (*risāla*), for not every messenger is a vicegerent. Because the vicegerent fights with the sword, dismisses and appoints (officials), whereas the messenger is different, for he must transmit the message with which he is sent. If he fights for the message and protects it with the sword, he is (then) both a vicegerent and a messenger. Thus, just as not every prophet is a messenger,³⁷ so not every messenger is a vicegerent; that is, (not every messenger) is given kingship and the ability to handle it.

As for the rationale of Pharaoh's question regarding the divine essence,³⁸ it did not arise from ignorance, but from seeking information (*ikhtibār*), so that he could consider Moses' answer in the light of the latter's claim for God's mission. Pharaoh knew the messengers' degree of knowledge and he sought to prove by Moses' answer the truth of his claim. Pharaoh asked a question to let those present know – without being aware of (the nature of his question), as he was aware of it – (that Moses was ignorant). When Moses answered him as a learned person answers, Pharaoh showed, because he wished to preserve his position, that Moses had not answered him properly, so that those present came to know, because of their weak understanding that Pharaoh knew more than Moses. For this reason,

³⁶ See p. 31 above.

³⁷ For a theological and philological discussion of this point, see al-Baghdādī, *Uṣūl al-dīn*, pp. 153f.

³⁸ "Pharaoh said: 'What is the Lord of all things?'" (*rabb al-ʿālamīn*). Qur'ān 26:23.

since Moses answered what he did not need to answer – and outwardly it was not the answer to the question he was asked, and Pharaoh knew that he (Moses) would answer as he did – Pharaoh said to Moses' companions: "Your messenger who was sent to you is mad" (Qur'ān 26:27); that is, the knowledge I asked him about is concealed from him, for it is absolutely inconceivable that he should know. The question was legitimate, for asking (208) what-a-thing-is (*māhiyya*) is a question about the essence of what is sought, which must characterize the thing itself and no other. As for those who made definitions composed of genus and differentia (*jins wa-faṣl*),³⁹ (this procedure) applies to all things that are characterized by equivocality (*ishtirāk*). However, (God) who has no genus must have a specific essence not shared by others. Thus, the question is legitimate according to the people of truth, correct knowledge, and sound intellect, and Moses' answer to it is the only correct answer.

Here is a great mystery, for Moses actually answered one who had asked for an essential definition, and for this reason, he (Moses) made the essential definition his reference to the forms of the world through which God manifests Himself, or the forms of the world in which He is manifest. One can understand his answer to the question "What is the Lord of all things?" (*rabb al-ʿālamīn*) (Qur'ān 26:23), as if Moses said: "The one in which the high forms of the world are manifest, that is, the heaven, and the low (forms), that is, the earth, "if you know for certain" (ibid.), or He manifests Himself through them. When Pharaoh said to his companions "he is mad" (ibid., 27), as we said above, Moses added (a phrase) to his explanation, so that Pharaoh would know Moses' rank in divine knowledge, because Moses knew that Pharaoh would realize this. Thus, Moses said: "The Lord of the east and the west" (ibid., 28), conveying (the idea) of what is manifested and what is concealed,⁴⁰ that is, the outward (*ẓāhir*) and the inward (*bātin*), and "what is between them" (ibid.), and this is His saying, "(He) absolutely knows everything" (Qur'ān 29:62). "If you understand (*taʿqilūn*)" (Qur'ān 26:28), meaning if you are people who limit (*aṣḥāb taqyīd*), because the intellect (*ʿaql*) limits (*yuqayyidu*). Thus, the first answer (Qur'ān 26:24) is for the people who know for certain, that is, the people of unveiling (*kashf*) and finding (*wujūd*). He (Moses) said to him (Pharaoh): "If you know for certain" (ibid.), that is, (you) the people of unveiling and finding, for I have informed you of what you knew for certain in your witnessing and finding. If you do not belong to this kind, (that is), if you are people of limit, restriction, and restraint, I shall respond with the second answer. Also (you should know) that the Real (that you know) is according

39 "For Aristotle, a definition is 'an account which signifies what it is to be for something' (*logos ho to ti ên einai sêmainei*). The phrase 'what it is to be' and its variants are crucial: giving a definition is saying, of some existent thing, what it is, not simply specifying the meaning of a word." Robin Smith, "Aristotle's Logic," *Stanford Encyclopedia of Philosophy*, <http://plato.stanford.edu/entries/aristotle-logic/#Def>. Each definition is composed of genus and differentia. For example, the definition of the term "human being" is an animal (genus), whose differentia is having the ability to reason.

40 The east is the direction of sunrise, hence it is the manifest thing, and the west is the direction of sunset, hence it is the concealed thing.

to the proofs of your intellect. Moses brought these two aspects to light so that Pharaoh would know Moses' excellence and truthfulness. Moses knew that Pharaoh had known this, (209) or would know this, because Pharaoh asked about the essence, and he knew that his question was not based on the way of the ancient sages to ask "what," hence Moses answered as he did. Had he known something different, he would have regarded the question as an error. Since Moses identified the entity about which Pharaoh asked with the world, Pharaoh addressed him as he did, while the people (who were present) did not realize it.

Pharaoh said to Moses: "If you take a god other than me, I will place you among the prisoners (*masjūnīn*)" (Qur'ān 26:29). Now, the letter *sīn* in *al-sijn* (prison) is one of the redundant letters,⁴¹ (hence) the meaning is "I shall conceal you," for you answered me in a manner that helped me express such a saying. If you say to me: "O Pharaoh, by threatening me, you act unknowingly, because the Essence is one, and how can you separate it?" I (Pharaoh) will say: "The ranks in existence separate the Essence, while the Essence, in principle, is not separated nor divided." "My rank" (Pharaoh continues), "is in actuality to dominate you, while I and you (are the same) through the Essence, but different in rank (in concrete existence)." When Moses understood Pharaoh's statement, he referred to what Pharaoh deserved, saying to him that he could not carry out (his threat). However, Pharaoh's rank attested to his ability to do this and to affect (Moses' state), for concerning Pharaoh's rank, the Real is the outward form that can dominate the rank of the form of Moses' appearance in this session.

Moses said, showing Pharaoh what can prevent him from attacking Moses: "Even if I show you something manifest?" (ibid., 30), to which Pharaoh could only say to Moses: "Bring it then, if you are truthful" (ibid., 31). (Pharaoh said this) for fear of appearing unjust and consequently one to be doubted in the eyes of his people, who were weak-minded. Pharaoh made those people unsteady,⁴² and as a result they obeyed him "because they were wrongdoers" (Qur'ān 43:54); that is, through using their sane intellect, they did not deny Pharaoh's claim,⁴³ which was expressed in clear and intelligible language, (210) for the intellect cannot go beyond its limit. However, one who possesses unveiling and certainty can exceed this limit. For this reason, Moses answered in a way which could be accepted by both one who knows for certain and another who knows by using his intellect. "Then, he (Moses) cast his rod" (ibid., 32). This was the form of Pharaoh's transgression which was expressed in his refusal to respond to Moses' claim "and behold, it became a clearly seen snake" (ibid.), that is, a manifest snake. Thus,

⁴¹ In this case, the letters which remain are *j.n.*, and if one adds, as Ibn al-ʿArabī did, another *n*, one gets the verb *janna*, which means "he concealed." Kāshānī, p. 523. For kinds of etymology adduced by medieval Muslim scholars, see Ignatz Goldziher, *On the History of Grammar among the Arabs – An Essay in Literary History*, trans and ed. Kinga Dévényi and Tomas Ivanyi, Amsterdam 1994, ch. 5. I am grateful to Dr. Almog Kasher, who supplied me with this reference.

⁴² This rendering is based on Arberry's translation of Qur'ān 43:54.

⁴³ Pharaoh claimed that he is a god.

the disobedience, that is, the evil deed, became obedience, that is, good deed, as He said: "God will change their evil deeds into good deeds" (Qur'ān 25:70), that is, regarding his judgment.⁴⁴ Here the judgment appeared as a particular entity in one substance (*jawhar*), that is, the rod, which is (also) the snake and the manifest snake. As a snake, Moses' rod swallowed up the snakes, and as a rod, it swallowed up the rods. Thus, Moses' argument overcame Pharaoh's arguments in the form of rods, snakes, and ropes (*ḥabl*, pl. *ḥibāl*), and the magicians had ropes,⁴⁵ which Moses did not have. *Al-ḥabl* means (also) a small hill (*tall ṣaghīr*);⁴⁶ that is, their abilities in relation to Moses' abilities are like small hills to lofty mountains.

When the magicians saw that, they realized Moses' degree of knowledge and that what they saw could not derive from human capability. Even if it was in the power of a human being, it would only be one who is distinguished in his unquestionable knowledge and who is free of imagination and obscurity. Consequently, they believed in the Lord of all creatures, the Lord of Moses and Aaron, that is, the Lord Moses and Aaron called upon, because they understood that the people knew that Moses did not call upon Pharaoh. Since Pharaoh was the ruler of his time and the vicegerent wielding the sword, even if he deviated from the conventional laws, he said: "I am your loftiest Lord" (Qur'ān 79:24); that is, even if all are lords in some respect, I am higher than them, because, taking into account the external aspect, I was given dominion over you. Because the magicians realized truth in his words, they did not contradict him, and indeed agreed with him and said: "You can judge only the life of this world, (211) so judge as (you wish)" (Qur'ān 20:72),⁴⁷ for the state is yours. For this reason, his statement "I am your loftiest Lord" is true. Even though he was identified with the Real, the form was Pharaoh's. He cut off hands and feet and crucified (people)⁴⁸ through a true essence in false form in order to attain the ranks which are only attainable through such acts.

That is because in no way can causes be canceled, for the fixed entities (*ʿāyān thābita*) require them. The fixed entities appear in existence in the same form as their existence in their state of fixity, for God's words (*kalimāt*) cannot be changed (*tabdīl*).⁴⁹ God's words are nothing but the entities of the existents; because of their permanence one ascribes them to eternity, and because of their (concrete) existence and appearance one ascribes to them coming into being (*ḥudūth*). As you can

⁴⁴ The rod (*ʿaṣā*) stands for Pharaoh's transgression (*ʿiṣyān*) and the snake (*ḥayya*) for his obedience. Ibn al-ʿArabī exploits the same root ʿ.ṣ.y on which *ʿaṣā* and *ʿiṣyān* are built in order to connect the two words. He also claims that the *ḥayya* derives from *ḥayāt* (life) which, in turn, signifies knowledge which brings about obedience. One's act has no moral value without God's judgment, which permits or forbids. Hence, Pharaoh's act can change from transgression into obedience. Affifi, II, p. 313.

⁴⁵ Qur'ān 26:44.

⁴⁶ Lane, *Arabic-English Lexicon*, Vol. I, p. 505.

⁴⁷ Ibn al-ʿArabī reversed the position of the two phrases of the verse which begins with "judge whatever . . ."

⁴⁸ Qur'ān 26:49.

⁴⁹ The last phrase is based on Qur'ān 6:115: "No one can change (*lā mubaddila*) His words" (trans. AH). See also Qur'ān 10:64.

say, a person or a guest appeared in our (house) today; however, it does not follow from his appearance that he had no existence before his appearance (*hudūth*). For this reason, that is, the appearance of His words notwithstanding their eternity, God said in His venerable speech: “(Whenever) a new (*muḥdath*) reminder comes to them from their Lord, they listen to it while they play” (Qur’ān 21:2). “(Whenever) a new reminder comes to them from the Merciful, they deviate from it” (Qur’ān 26:5). And the Merciful comes only with mercy, and whoever deviates from God’s Mercy may meet punishment, which derives from absence of mercy. As for His saying, “When they saw our injury (punishment), their belief would not benefit them, this was always God’s way of treating His servants” (Qur’ān 40:85), “except for the people of Jonah” (Qur’an 10:98). Because of the exception expressed in the second verse, the first verse does not prove that their belief will not benefit them in the next world. God wished to say that this exception does not absolve them of blame in this world, and for this reason Pharaoh was blamed, notwithstanding the existence of belief in him. This would have been correct, had he been certain of his death in this moment. The situation proves that he was not sure of his death, because he saw the believers walking on the dry land which became manifest, because Moses struck the sea with his rod. Because Pharaoh believed, he was not certain of his destruction, contrary (212) to the dying person, so that one cannot combine the two cases (of Pharaoh and the dying person).

Pharaoh believed in what the Children of Israel believed, that is, the indubitable belief in deliverance. Of that which did take place he was certain; however, not in the manner he wanted. God saved his soul from the punishment of the next world, and (also) saved his body, as He said: “Today we shall save only your corpse as a sign to all posterity” (Qur’ān 10:92, trans. AH), because had his form (corpse) disappeared, perhaps people would have said that he became hidden.⁵⁰ He appeared as a dead person, in the usual form, so that people would know that it was he. Thus, his deliverance combines both the tangible and spiritual aspects.

Whoever deserves the punishment of the Hereafter does not believe in it, even though every sign comes to him.⁵¹ “until they see the painful punishment” (Qur’ān 10:97), that is, until they taste the punishment of the next world. Pharaoh did not belong to this kind of people. This is the plain meaning (*zāhir*) the Qur’an conveys (to us). After that, we shall say further that God decides in this matter, because the common people had no doubt regarding his suffering (in the Hereafter); however, they had no text to support their claim in this issue. As for his family, their judgment is different, but here is not the place to discuss it.

Also, you should know that God does not cause persons who are dying to expire unless they believe and trust in the divine messages. For this reason, sudden death and killing an inadvertent person are detested. Sudden death is defined as (a state in which) the internal breath comes out, while the external breath does not enter. This is sudden death, which is not the state of the dying person. It is like

⁵⁰ Very probably Ibn al-‘Arabī had in mind the Shi’ite concept of the occultation of the twelfth imam.

⁵¹ This phrase is based on Qur’ān 10:96.

killing a heedless person by striking his neck from behind, while he is unaware. Thus, such a person dies in a state of either belief or unbelief. For this reason, the Prophet said: “He will be gathered in the state in which he dies,”⁵² just as he will die in the state of (either belief or unbelief). However, the dying person is a witness (of God’s messages), hence he believes as we have said, and he dies only in-the-state-in-which-he-is (*‘alā mā kāna ‘alayhi*), for the verb *kāna* as a word designating existence entails time only when it is connected with circumstances. Hence, one should differentiate between the dying unbeliever and the unbeliever who is killed while being inadvertent or one who died suddenly, as we have said in the definition of sudden death.

As for the wisdom of God’s self-manifestation and (His) speech (213) in the form of fire, it (happened) because Moses willed it. God manifested Himself in keeping with Moses’ wish, so that he would accept the revelation and not deviate from it. Had He revealed Himself in a form different from Moses’ desire, he would have deviated from God, because his interest was concentrated on a specific demand. Had he deviated, his act would have been fruitless and God would have turned away from him. However, he was the chosen and the favorite person. Because of that, God manifested Himself to him in keeping with his request, while he was unaware of this.

He saw this as the core of his need, like the fire of Moses/while it was God, and he did not know.

⁵² I could not find the source of this tradition. See n. 16 above.

26 The bezel of the wisdom of recourse¹ exists in the essence of Khālid

(213) As for Khālid ibn Sinān's² wisdom, he manifested in his mission the prophecy of the Isthmus (*al-nubuwwa al-barzakhīyya*).³ He claimed he wanted to inform (the people) of what exists in the Isthmus (*barzakh*) only after (his) death. Hence, he commanded that his tomb be uncovered in order to ask him. He related that things in the Isthmus are managed as life is in this world. Through this one can know that all that which the messengers have related in the present world is true.

Khālid intended that all the people would believe in the messages of the messengers so that mercy would apply to all. He had the honor to be a prophet before Muḥammad, and therefore he knew that God sent Muḥammad as a mercy to all the creatures. Khālid himself was not a messenger, hence he wished to attain a good deal of the mercy which existed in Muḥammad's mission. Khālid was not ordered to inform people, but he desired to achieve this in the Isthmus, so that he would be the most knowledgeable person regarding mankind. (But) Khālid's people did not carry out his order.⁴ Muḥammad did not describe Khālid's people as getting lost (*dā'a*), but as a people who destroyed their prophet, because they did not fulfill his wish.

Did God give him a reward for his desire? There is no doubt and no controversy that Khālid deserved to be rewarded for his desire; however, there is doubt and controversy regarding the reward which is demanded; does the reward for a

¹ The wisdom of recourse (*ḥikma ṣamadiyya*) pertains to Khālid because, since his people opposed him, he asked them to have recourse to his grave one year after his passing away. Chittick, "Chapter Headings," p. 36.

² For this prophet, who lived one generation before Muḥammad, see [ch. 2](#), Pellat, E I2.

³ "A *barzakh* is something that separates (*fāṣil*) two other things while never going to one side (*mutaṭarrif*), as, for example, the line that separates shadow from sunlight. God says: 'He let forth the two seas that meet together, between them a *barzakh* they do not overpass' (Koran 55:19); in other words, the one sea does not mix with the other." *Futūḥāt*, Vol. I, p. 459. Trans. SPK, pp. 117f.

⁴ According to al-Kāshānī (pp. 534f), Khālid saved his people from a fire that could have destroyed them. He went into a cave in order to extinguish the source of the fire. He asked his people on entering to call him after three days, so that he would not die after leaving the cave. But becoming impatient, they called him after two days, and this caused his death.

realized desire equal the reward for an unrealized (214) desire? In many instances the Law supports this equation. For example, one who comes to pray with a congregation, but the congregation does not attend, deserves a reward as if one attended the prayer. In like manner, one who wishes to do good deeds as rich people do, although one is poor, deserves their reward. However, does the equation apply to their intentions or to their acts, for the rich people combine intention and act? The Prophet did not determine either giving reward for both, or for one of the two. On the face of it (*al-ẓāhir*), intention and act are not equal. For this reason, Khālid ibn Sinān demanded (to carry out) the act of transmission of messages,⁵ so that the position of joining the two activities (intention and act) would prove true for him and he would achieve the two rewards. And God knows best.

⁵ As Muḥammad did.

27 The bezel of the wisdom of uniqueness¹ exists in the essence of Muḥammad

(214) His wisdom is unique, because he is the most perfect existent in mankind. For this reason, creation begins and ends with him.² He was a prophet when Ādam was between water and clay.³ Also in his essential structure he is the Seal of the Prophets (*khātām al-nabiyyīn*).

The first of the uneven numbers is three,⁴ and that which becomes greater than this first derives from it. He was the greatest proof of his Lord, for he was given all the words, that is, the things named by Ādam.⁵ In his triplicity, he resembled this proof, which was a proof of himself. Since his essence was in keeping with the first uneven number, because his structure was based on three parts, he said in the chapter of love, which is the root of existents: “Three things have been made beloved to me in your world.” (He said this) because of the triplicity in him, then he mentioned “women and perfume,” and “the delight he was given in the prayer.”⁶ First he mentioned women and then prayer, because, (215) in the root of the appearance of her entity, the woman is a part of the man.

The human being’s knowledge of himself (soul) precedes his knowledge of his Lord, because his knowledge of his Lord results from his knowledge of himself. For this reason, Muḥammad said: “Whoever knows himself (soul) knows his Lord.”⁷ If you wish, you may hold the impossibility of knowing (God) and the inability to reach this knowledge, and if you wish, you may hold the provability of this knowledge. According to the first (interpretation of the tradition) you cannot know yourself (soul), hence, you cannot know your Lord; and according

1 Muḥammad is unique because he was the first human being in which God’s Essence was reified and because all God’s self-manifestations exist in him. Chittick, “Chapter Headings,” p. 37; idem, “Summary,” p. 40.

2 No doubt Ibn al-‘Arabī here speaks of Muḥammad as possessing the *walāya* which, in our author’s view, will not end. Thus, Ibn al-‘Arabī contradicts himself. Affīfī (Vol. II, p. 322) tries to solve this self-contradiction by saying that Ibn al-‘Arabī intends to say that existence began with Muḥammad and the mission (*risāla*) ended with him.

3 Bukhārī, LXXVIII:119.

4 Affīfī, I, p. 115; SPK, p. 360. See p. 82, n. 3 above.

5 Qur’ān 2:31.

6 Nasā’ī, XXXVI:1 (3939).

7 See ch. 3, n. 4.

to the second, you can know yourself (soul), hence, you can know your Lord. Muḥammad was the clearest proof of his Lord, for every part of the cosmos is a proof of its root, which is God, so understand!

Women were made beloved to Muḥammad and he yearned for them, because this (behavior) pertains to the yearning of the whole for its part. Through this (behavior) Muḥammad made clear what God had ingrained in him, as God said regarding the essential human structure: “I breathed my spirit into him” (Qur’ān 15:29, trans. AH, and 38:72). Then God described Himself as most longing to meet humans and He said to those who longed for Him: “O Dāwūd, I am most longing for them,”⁸ meaning for those who long for Him. This is a unique meeting, for He said in the tradition concerning the Antichrist (*al-Dajjāl*): “None of you will see his Lord, until he dies.”⁹ One necessarily longs for someone whose description is such. The Real longs for those who are near to Him, although He sees them; however, he wishes them to see Him, but their state precludes this (possibility). His statement resembles (“We shall test you) until We know” (Qur’ān 47:31), even though He knew (them).

He (God) longs for this unique trait (to meet humans), which takes place only after death, and through this trait He causes them to be cured of their longing for Him.¹⁰ As God said in the tradition of hesitation, which is relevant to this issue: “I do not hesitate in whatever I do as much as I hesitate in causing the death of my believing servant, who hates death as much as I hate to injure him; however, he necessarily will meet Me.”¹¹ He informed him of good tidings, and did not say to him that death is necessary, so that He would not grieve him by mentioning of death. (216) Since humans do not meet the Real until after they die, as the Prophet said: “None of you will see his Lord, until he dies,” God said: “He necessarily will meet Me.” The Real’s longing for the existence of this relationship (is expressed in the following poem):

The beloved yearns to see me/and I yearn for him very much

Souls are impassioned (but) the human rejects the decree (of death)/I complain, moaning, and so does He

Since the Real has made it clear that He breathed His spirit into humans, He longs only for Himself. Do you not see that the Real created him in His image,¹² because he stems from His spirit? Since his structure is composed of the four elements in his body, which are called the humors, there comes into being out of His breath a

⁸ I do not know the source of this saying.

⁹ Muslim, LII:95 (169).

¹⁰ On the one hand, people wish to meet God, but on the other, they are afraid of meeting Him, because this involves death, and death causes their longing, which is like an illness, to be cured.

¹¹ Bukhārī, LXXXI:38 (6502).

¹² See *ch. 25*, n. 12.

burning, despite the moisture in his body,¹³ and as a result of which, the spirit of the human being became fire, because of his structure. For this reason, God only spoke to Moses only in the form of fire and placed his need in it.¹⁴ Had his structure not been natural,¹⁵ his spirit would have been of light. He called this act blowing, alluding to its derivation from the Merciful's breath, because by this breath, which is blowing, his essence appears, and because of the predisposition of the one blown into, the burning is fire, not light. The breath of the Merciful, through which human is human, is hidden in (the part of his structure).

From Ādam, God produced a figure in his image and called it woman, who appeared in his image, so that he yearned for her as a thing yearns for itself, and she yearned for him as a thing yearns for its source. Thus, women were made beloved to man, because God loved whomever He created in His image. Then He caused the angels that were made of light to prostrate themselves before Ādam, notwithstanding their great value and position and their high natural structure.¹⁶ Because (God and humans share the same form), an affinity (*munāsaba*) binds them together, for form causes the greatest, the most exalted and perfect affinity.¹⁷ Form (causes the creation of) pair; that is, it doubles the existence of the Real, just as through her existence, the woman doubles the man, thus producing a pair. Thus, a triad appears, (that is), the Real, the man, and the woman.

The man yearns for His Lord, who is his source, just as the woman yearns for him. His Lord made women beloved (217) to man, just as God loves whomever is made in His image. One feels love only for the entity which is the source of one's being, that is, the Real.¹⁸ For this reason, he (the Prophet) said: "Women have been made beloved to me" (*ḥubbiba*), and not "I loved" from himself, because his love was connected to his Lord, in whose image he was created, even in his love for his wife, for he loved her through God's love for him, assimilating the divine love. Since a man loves a woman, he seeks union with her, which is the most profound union possible. And in the form of the elemental structure (of humans), there is no stronger union than sexual intercourse. For this reason, passion permeates all parts of the human. This permeation explains the command to perform major ablution, which encompasses all the human parts, just as a man is absorbed in a woman when passion takes place. (Another reason for major ablution) is God's jealousy of His servant lest he be delighted in other than Him, so He

¹³ Notwithstanding the word *bi-mā* (through which or by which), this is the only correct translation of the phrase *bi-mā fī jasadihi min al-ruṭūba*, because fire cannot derive from humidity or through it. Possibly something is incorrect in the text.

¹⁴ See ch. 25.

¹⁵ Read *law-lā* (Affīfī, I, p. 216, n. 4), which seems logical.

¹⁶ Qur'ān 2:34.

¹⁷ In al-Ghazālī, affinity is one of the causes of love between the Divine and the human being. Both thinkers use in this context the same terms and tradition. Abrahamov, *Divine Love*, pp. 56–58.

¹⁸ The notion that God is beloved because He gives humans existence occurs in the *Futūḥāt* as one of the causes of love. Very probably Ibn al-ʿArabī follows parts of al-Ghazālī's theory of love. Abrahamov, "Ibn al-ʿArabī on Divine Love," pp. 14f.

purifies him with major ablution in order to cause him to turn to God in the entity (woman) in which he is absorbed, for the woman reflects God.

When man witnesses the Real in a woman, it is a witness of passivity, and if he witnesses Him in himself, from the point of view of the appearance of the woman from him, it is a witness of activity.¹⁹ However, when he witnesses the Real in himself without considering the form that comes from Him, his witness is of God's passivity without any mediator (such as a divine name). His witness of the Real in the woman is the most complete and perfect, because he witnesses the Real with respect to His being both passive and active,²⁰ and with respect to Himself, He is uniquely passive.

For this reason, the Prophet loved women, because of the perfect witness of God in them, for the Real is never witnessed without materials,²¹ because in His Essence, He does not need the creatures. If witness of God's Essence is impossible, and witness of Him occurs only through material, then the witness of the Real in women is the greatest and the most perfect witness. The strongest union is sexual intercourse, which resembles God's turning to the one whom He created in His image in order to make him his vicegerent, so that He might see Himself (218) in him.

God made him, shaped his form, and blew His spirit into him, which is His breath, thus, externally his form attests to creation and internally to the truth (reality). For this reason, God describes the spirit as directing this (human) structure, because through it He "directs everything from the heaven" (Qur'ān 32:5), which is the height "to the earth" (ibid.), which is the lowest level, because it (the earth) is the lowest of all the elements.

He called them (the women) *nisā'*, a plural form which has no singular form deriving from the plural. Because of this Muḥammad said: "Three things have been made beloved to me in your world, women . . ." He did not say "woman," taking into account the fact that they were brought into existence after Ādam, for the word *nus'a*²² means postponement, (as) God said: "The month postponed (*al-nasī'*) is only an increase of unbelief" (Qur'ān 9:37). Selling by postponement (*nasī'*) means delay of payment. For this reason, he mentioned "women." He loved them only because of their being the (lowest) degree and of their being a substrate of passivity. Muḥammad was related to women as the Real is to nature. The Real reveals in nature the forms of the world through His will, which turns to

19 According to Ibn al-ʿArabī's logic, one can also see in man the two aspects of passivity and activity. Because God created man, he symbolizes the active aspect, and because man is a servant, he represents passivity.

20 That is because from one point of view the woman is passive, as she was created from the man, but from another she is active, because God created her. Alternatively, in the course of sexual relations, man is considered active and woman passive.

21 One can learn of God only through His connections to the world, because in Himself He is ineffable.

22 Ibn al-ʿArabī derives the word *nisā'* (women) from the root *n.s.ʿ*; however, the origin of *nisā'* is *n.s.w*. As we know, such changes do not bother our author.

the things (*al-tawajjuh al-irādī*),²³ and divine command, which amounts to sexual intercourse in the world of the elemental forms, to aspiration (*himma*) in the world of the luminous spirits and to the arrangement of premises (*muqaddimāt*) in the world of ideas in order to arrive at conclusions.²⁴ Each of these aspects (is symbolized) by the first and singular sexual union.

Whoever loves women by this definition, (his) love is divine. And whoever loves them in particular because of natural desire lacks the knowledge of this desire. Thus, (his love) is form without spirit, and even though that form essentially possesses spirit, it is not attested (as existent) for one who approaches his wife, or any other woman, only for the sake of pleasure, while he himself does not know to whom he approaches.²⁵ Thus, he does not know from himself (to whom he approaches), just as another person does not know this, unless he names with his own tongue (his aim), so that one can know it. Someone said:

“People rightly said of me that I am a lover/however, they do not know whom I love.”

(219) Likewise, this person loved pleasure and loved the substrate in which it resides, that is, the woman; however, he missed the spirit of the issue. If he knew this, he would know the object of his delight and whoever delights in him, and (as a result) he would be the perfect individual.

Just as the rank of the woman is lower than the man’s, as God said, “The rank of men is higher than that of women” (Qur’ān 2:228), so the rank of the human who was created in God’s image is lower than that of He who produced him in His image, notwithstanding his being in His image. Because of His rank which distinguishes God from the human, He does not need the cosmos and He is the true Agent, while the human is a second-rank agent. The human does not have the priority of the Real. The (fixed) entities (*ʿyān*) are distinguished by a hierarchy, and God gives each that which it deserves and each gnostic his due.²⁶ For this reason, Muḥammad’s love for women derived from divine love, (because) God “gave everything its (form of) creation (*khalqahu*)” (Qur’ān 20:50), which is the same as what everything deserves (*ḥaqq*). God gave him only what he deserved in keeping with the essence to which he was entitled. The Prophet gave precedence to women (in this tradition), because they are the substrate of passivity, just as nature precedes that which derives its existence from it through a form. Actually, nature is the Breath of the Merciful, for the forms of the higher and lower world are revealed in nature, because the blowing (of God’s Breath) permeates the hylic substance (*al-jawhar al-hayūlānī*), particularly in the world of bodies. As for the permeation of God’s Breath through the existence of the luminous spirits, this is another kind of permeation.

Also, in this tradition, Muḥammad advanced the feminine form above the masculine one, because he was concerned for women’s well-being. Hence, he said

²³ The text has *al-idārī*, which is clearly a misprint.

²⁴ Cf. above, pp. 116f of the Arabic text.

²⁵ He does not know the real aim of his love.

²⁶ For this notion, see ch. 10 above.

thalāth (three in the feminine gender) and not *thalātha* in the masculine, although he mentioned perfume, which is masculine. The Arabs used the masculine gender over the feminine and said (for example), “the Fāṭimas and Zayd went out” (*kharajū* – third-person masculine plural) and not *kharajna* (third-person feminine plural). Thus, they made the masculine gender, though Zayd was only one person (Zayd), overcome the feminine, though the Fāṭimas were a group (Fāṭimas). Muḥammad was an Arab (and so he adopted the linguistic norms of the Arabs). However, he took into consideration (220) the notion of God’s intention to make women beloved to him, (although) he did not choose this love. God taught him what he did not know and bestowed on him abundant grace (*faḍl aẓīm*).²⁷ He made the feminine gender overcome the masculine by saying *thalāth* (three in feminine gender) without the addition of *hā’* (which makes the word masculine).²⁸ How cognizant was the Messenger of the realities (*ḥaqā’iq*) and how great his attention to what each thing deserves.

Also, the Prophet placed the third and final beloved thing in the feminine gender (*ṣalāt*, prayer), just like the first beloved thing, and inserted between them a masculine word (*ṭīb*, perfume). He began with women and ended with prayer, both being feminine, while the word between them, perfume, is identical to man’s status in existence, for man is placed between God’s Essence (*dhāt* – feminine), from which he stemmed, and woman, who stemmed from him. Also, he is between two feminine forms, the *dhāt* whose gender is feminine in language and woman which is feminine in its real (natural) meaning. In like manner, women are in reality (nature) feminine, while prayer is not really a feminine entity (except in language). Perfume, masculine in gender, is inserted between them as Ādam was between God’s Essence, from which he was brought into existence, and Ḥawā’, whose existence stemmed from him. If you wish, you can say (regarding God) that both His attribute (*sifa*) (of creation) and (the attribute) of ability (*qudra*) (to create) are also feminine in gender. Whichever system of thought you wish (to follow), you will find the prevalence of the feminine gender even among the sages who adhered to the theory of causality (*aṣḥāb al-‘illa*) and made the Real the cause (*‘illa*) of the existence of the world. *‘Illa* itself is feminine. The reason for placing perfume after women is because of the smells of generation in women, for the best perfume is embracing the beloved, as they said in the famous proverb.²⁹

Since Muḥammad was originally created as a servant, he never aspired to leadership, but was always prostrating and standing before God in a passive way, until God produced from him what He produced. He gave him the rank of action in the domain of breaths and good perfumes. Thus, He made perfume beloved to him, and for this reason placed perfume after women. He took into account the Real’s degrees in His saying: “He is Elevated in degrees, Possessor of the Throne” (Qur’ān

²⁷ That God possesses great or infinite grace is frequently mentioned in the Qur’ān, for example 2:105, 3:74, 174, 57:21, 29, 62:4.

²⁸ This is an example of the many redundant sentences and phrases which fill the *Fuṣūṣ* and give the impression that originally the book began as a series of lectures.

²⁹ I have not found this proverb.

40:15), because He is established on the Throne through His name, the Merciful. Thus, Divine Mercy reaches everything encompassed by the Throne, as attested in His saying, “My Mercy encompasses everything” (Qur’ān 7:156). (221) The Throne embraces all things and the One established on it is the Merciful. Through His Reality Mercy permeates the world, as we have frequently explained in this book and in the Meccan Revelation (*sic!* *Al-Futūḥ al-makkī*).³⁰ God placed the perfume in the conjugal union referring to ‘Ā’isha’s innocence and said: “Corrupt women are for corrupt men, and corrupt men are for corrupt women; good women are for good men, and good men are for good women. The good are innocent of what has been said against them” (Qur’ān 24:26).³¹ God made their odors good (sweet-smelling), because speech derives from breath, which is the essence of the odor. Thus, breath proceeds from (the mouth) as good or bad (sweet or disgusting), according to the way it is expressed in speech. With respect to its being originally divine, breath is all sweet-smelling and good; however, with respect to praise and condemnation, it is good and evil. On the badness of garlic, Muḥammad said: “It is a bush whose odor I detest,”³² and he did not say, “I detest it,” because one does not detest the substance (*‘ayn*) of a thing, but rather that which stems from it. Abhorrence of odors is based on custom, natural antipathy (*‘adam mulā’amat ṭab’*),³³ an aim (to be achieved), law, and lack of the perfection of (the human body) which one seeks. There are no other causes of disgust but those we have mentioned.

Now, since the matter is divided into evil and good, as we have said, God caused Muḥammad to love good, not evil. He described the angels as those who suffer bad odors, because rottenness resides in the elemental structure (of humans), for the human is created of “dried clay formed from dark mud” (Qur’ān 15:26, AH); that is, his odors (always) change.³⁴ Thus, the angels are disgusted by humans, because of their nature. Similarly, the dung beetle is harmed by the odor of the rose. Whereas (for us) its smell is good, for the dung beetle it is not so. Whoever possesses such a temperament (characterized metaphorically by bad odor) in essence and form, when he hears the truth it hurts him, (however) he rejoices in falsehood, as God said: “Those who believe in falsehood and disbelieve in God” (Qur’ān 29:52). He described them through loss (*khusrān*) and said: “Those are losers” (*khāsirūn*, *ibid.*), those who “lost their souls” (themselves, Qur’ān 6:12 and *passim*), for whoever does not perceive the difference between good (222) and evil has no perception.

God made His Messenger love only the good in everything, and everything is good. Can one imagine or not that there exists in the world a temperament (of an entity) which finds only good and not evil in everything? We said that no such

³⁰ *Futūḥāt*, Vol. IV, pp. 29f (ch. 198).

³¹ Here, as in other places, the author plays with the double meaning of *khabīth* (corrupt and malodorous) and *ṭayyib* (good and sweet-smelling), in order to interweave this verse into the context of the discussion on perfume.

³² Muslim, V:76 (565).

³³ This is al-Qaysarī’s reading.

³⁴ In reality this means that humans vacillate between good and evil deeds.

entity exists, for we do not find such a phenomenon (seeing only good) in the source from which the world stemmed, that is, the Real; we find Him abhorring and loving, and the evil is that which is abhorred and the good is that which is loved. The world was created in God's image, and the human was created in two images (the Real and the world), hence, no human temperament perceives only one of the two aspects (good and evil). Thus, any human temperament can perceive the difference between the good and the evil, and to know by experience that a thing is evil and without experience (that is, by reason) that it is good, so that his (rational) perception of the good in a thing diverts him from (seeing) its evilness. This is conceivable. However, the removal of evilness from the world, that is, from being, is inconceivable. God's Mercy applies to both the good and the evil. With respect to itself, the evil is good and vice versa. Regarding a certain human temperament, a good thing may be evil from a certain standpoint and vice versa.

As for the third (part of the tradition) through which unevenness (the odd number) was completed, it is prayer. He (Muḥammad) said: "I was given delight in prayer," for prayer bears witness, because it is a secret conversation between God and his servant, as God said: "If you remember Me, I will remember you" (Qur'ān 2:152). Prayer is worship which is divided between God and His servant; half belongs to God and half to His servant, as it is related in the sound tradition about God, who said: "I have divided the prayer into two parts; half belongs to Me and half to My servant, and My servant will receive what he asks for."³⁵ The servant says: "In the name of God, the Compassionate, the Merciful" (Qur'ān 1:1), and God says: "My servant remembers Me." The servant says: "Praise be to God, the Lord of the created beings" (ibid., 2). God says: "My servant praises Me." The servant says: "The Compassionate, the Merciful" (ibid., 3). God says: "My servant extols Me." The servant says: "The King on the Day of Judgment" (ibid., 4). God says: "My servant exalts Me (and) entrusts Me with (his affairs)." Thus, the whole of this half (of *sūrat al-fātiḥa*) belongs exclusively to God.³⁶

Then the servant says: "It is You we worship; it is you (223) we ask for help" (ibid., 5). God says: "This is between Me and My servant, and My servant will receive what he asks for." Thus, God produces participation (between Him and His servant) in this verse. The servant says: "Guide us to the straight way (ibid., 6), the way of those on whom You bestow favors, those who bring upon themselves no anger and who do not deviate from the right way" (ibid., 7). God says: "These (last three verses)³⁷ belong to My servant, and he will receive what he asks for." These (last three verses) are particularized to God's servant, just as the first (three verses) are particularized to Him. From this (division of the verses), we know the obligation to recite: "Praise be to God, the Lord of the creatures" (ibid., 1 or 2). Whoever does not recite it does not perform the prayer which is divided between God and His servant.

³⁵ Muslim IV:38 (395). The citations below are taken from this tradition.

³⁶ The first *sūra* of the Qur'ān has six verses without accounting the "In the name . . .," which is usually considered the first verse.

³⁷ The text has *hā'ulā'i* (sic!) instead of *hādhihi*.

Since prayer is a secret conversation, it is remembrance, and whoever remembers the Real sits with (*jālasa*) Him, and the Real sits with him, for in the divine tradition God truly said: “I am the companion (*jalīs* – I sit with) of him who remembers Me.”³⁸ Now, whoever has the ability to see and sits with the one whom he remembers sees his companion. This is witness and seeing. If he is incapable of seeing, he does not see his companion. As a result, one who prays knows his rank (in prayer), whether he sees the Real with this seeing or not. If he does not see Him, he should worship Him through belief as if he sees Him, imagines Him in his *qibla*³⁹ and performs his secret conversation with him, listening to God’s response.

If he is an *imām* (a prayer leader) for his own people and for the angels who pray with him – for everyone who prays is no doubt an *imām* – for the angels pray behind one who prays alone, as stated in a tradition,⁴⁰ he attains the level of the messengers in their prayer, that is, to be (one of) God’s vicegerents. When he says: “God hears the one who praises Him,” he is informing himself and those behind him that God has heard him, and then the angels and those who are present say: “Our Lord, praise belongs to You.” That is because God says through the tongue of His servant: “God hears the one who praises Him.”

Thus, consider the lofty rank of the prayer and the place to which it brings its performer. Whoever does not attain the degree of seeing in prayer will not reach its aim and will find no delight in it, for he does not see the One with whom he converses secretly. If he does not hear what the Real transmits to him in prayer, he does not belong to those who listen (to God). And whoever is not present in prayer with God, (224) neither hearing and nor seeing Him, is not praying at all and is not one of those who listen and witness. So long as prayer continues, there is no other kind of worship which can prevent one from carrying out other obligations.

The invocation of God is the strongest part in prayer, because prayer includes both words and acts – we have mentioned the description of the perfect human in performing the prayer in the Meccan Revelations (*al-futūḥāt al-makkiyya*) – for God says: “The prayer prevents from carrying out outrageous and evil deeds” (Qur’ān 29:45). This is because the Law forbids one who performs the prayer to engage in any other acts so long as the prayer lasts. “The remembrance of God is greater” (ibid.), that is, in prayer, viz., God’s remembrance of His servant when He responds to his request. The servant’s praise of God is greater than his remembrance of Him, because majesty belongs to God.⁴¹ For this reason, God said: “God knows what you do” (ibid.), and He said: “or whoever listens and is a witness” (Qur’ān 50:37). He listens to God’s remembrance of him in prayer.

Moreover, since existence derives from rational movement which transforms the cosmos from nonexistence into existence, prayer comprises the three kinds of movement: vertical movement, which corresponds to standing in prayer; horizontal movement, which corresponds to bowing in prayer; and downward movement,

³⁸ Muslim, XVIII:2.

³⁹ This is the direction to the Ka’ba in Mecca toward which the Muslim prays.

⁴⁰ Bukhārī, IX:16 (659).

⁴¹ Qur’ān 45:37.

which corresponds to prostration. The movement of the human is vertical, that of the animal is horizontal, and that of plants is downward, while the inanimate thing has no essential movement, for when a stone moves, another thing causes it to move.

As for his saying, “my delight was made to be in prayer,” he does not ascribe this making to himself, for God’s self-manifestation to the one who prays derives from God and not from the one who performs the prayer. That is because had he not mentioned this description of himself (as being delighted), God would have ordered him to pray without His being manifested to him. Since he received this delight as a favor, the vision of God was also a favor. He said: “my delight (*qurrat ‘aynī*) was made to be in prayer,” and (this delight) is only the vision of the beloved (225), through which the eye of the lover becomes settled (*taqarru bihā ‘ayn al-muḥibb*), from the word *istiqrār* (come to rest), for the eye comes to rest when it sees the beloved and does not look at some other thing, whether sensual or not.⁴² For this reason, when praying one is forbidden to turn around in prayer, because this turning around is something the Devil steals from the servant’s prayer, thus preventing him from seeing his beloved. Moreover, if (God) had been indeed the Beloved of the one who turns around, he would have turned in his prayer only toward the *qibla*. Every human knows himself, (that is), whether he is in this state or another in this specific worship, for “truly, man is a clear witness against himself, despite all the excuses he may put forward” (Qur’ān 75:14–15). One knows to distinguish between falsehood and truth in himself, because he knows his state, for it derives from his feeling (*dhawq*) of himself.

In addition, prayer has another part, for God commanded us to pray to Him and informed us that He prays for us. Thus, prayer is from us and from Him. If it is God who prays, He prays only through His name the Last (*al-Ākhir*), because He comes after the creation of the servant. It is the Real which the servant creates in his heart, whether through rational consideration or through following others (*taqlīd*). This is a god of belief (*al-ilāh al-mu’taqad*). This god takes different forms in keeping with the predisposition which resides in a certain substrate (that is, place, society, etc.), as al-Junayd, when asked about gnosis and the gnostic, said: “the color of the water is like the color of the vessel in which it resides.”⁴³ This is an answer which hits the target, speaking of the matter as it really is. Thus, this is God who prays for us. When we pray, we bear the name the Last, for in this station we, as we have mentioned, are in the position of those who have this name, thus, in His eyes we are in keeping with our position, and He looks at us only in the form which we have brought, because the one who prays falls behind the one who arrives first in the race.⁴⁴

God’s saying, “Each knows his prayer and exaltation” (Qur’ān 24:41) means his degree of being late in worshipping his Lord and his exaltation of God’s

⁴² Affifi, I, p. 225, n. 1.

⁴³ Abrahamov, *Ibn al-‘Arabī and the Sufis*, pp. 76f.

⁴⁴ Since prayer is also one of God’s self-manifestations, it is this self-manifestation which comes first from the divine perspective and the one who prays falls behind; that is, he performs what God has already established. One of the meanings of the verb *ṣallā* is “to be the second in the race.”

transcendence which derives from his predisposition. Everything without exception exalts the praise of its Lord, the most forbearing (226), the most forgiving.⁴⁵ For this reason, one cannot understand⁴⁶ in detail, one by one, the exaltation of the world. Another understanding of the verse “everything without exception exalts the praise of its Lord” (*biḥamdihi*, Qur’ān 17:44) is possible; the pronoun *hi* in *biḥamdihi* may refer to the praise spoken of each thing, just as we say concerning the human’s belief, one praises the god of his belief and connects himself to him. (In like manner), the act one performs returns to oneself, thus one praises only oneself, for whoever praises the act undoubtedly praises only the agent of the act, because the perfection or imperfection of the act returns to its agent. Similarly, the god of belief is the product (*maṣnūʿ*) of one’s thought; it is one’s production (*ṣanʿ*). One’s praise of that which one believes amounts to one’s praise of oneself. For this reason, one dispraises the beliefs of others, and if one were just, one would not be able to do this. However, this believer, who worships his specific object, is no doubt ignorant of this (the truth), because he opposes the beliefs of others in their gods. That is because had he known al-Junayd’s saying, “the color of the water is the color of its vessel,” he would have approved of the belief of everyone and known God in every form and every belief. Such a person supposes (*ẓānn*), but does not know (*ʿālim*). For this reason, God said (in a tradition): “I am as my servant supposes Me to be” (*anā ʿinda ẓann ʿabdī bī*);⁴⁷ that is, I manifest myself to him only in the form of his belief; if he wishes, he will make (my self-manifestation) unlimited, and if he wishes, he will make it limited, for the God of beliefs is limited, and (hence) He is the God whom His servant holds in his heart, because the unlimited God cannot be comprised by anything, for He is the essence of things and of Himself. One cannot say that either God comprises Himself, or not, so understand! “God speaks the truth and guides to the right way” (Qur’ān 33:4).

⁴⁵ This is a paraphrase of Qur’ān 17:44.

⁴⁶ *lā yufqahu* occurs on the basis of the preceding Qur’ānic verse, which reads “you do not understand their praise” (*lā tafqahūna tasbiḥahum*).

⁴⁷ Bukhārī, 97:15 (7405); Affīfī, I, p. 33.

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by Shaykh Muhyiddin Ibn al-'Arabi



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CHAPTER THREE

On Allah being disconnected from any connection (tashbih) or embodiment contained in the words which designate Him in His Books or on the tongue of His Messenger

"Allah is Greatly exalted over what the wrongdoers say." (17:43)

In the slave's looking at his Lord
in the purity and disconnection of strength,

And his height from the tools which you connect to "how" and likeness

Is an indication which gives an absolute judgement on the
position of the slave and his praise.

The soundness of knowledge and its affirmation, and
rejection of allegation and distortion.

(All known things were borne by the First Intellect)

Know that the bearer of all known things, celestial and terrestrial, is the Intellect which takes from Allah without intermediary. None of the knowledge of higher and lower being is hidden from it. The self's gnosis of things comes from His giving and generosity, and from His manifestation to it, His light and His purest overflowing. The Intellect learns from Allah and teaches the self. The self learns from the Intellect and action comes from it. This applies to all that knowledge of the Intellect connects to things below it. We are limited by "what is below it" in respect of the learning we mentioned. Be careful when you ponder, remembering that Allah said, *"until We know"* (47:31). He is the All-Knower, so recognise the proper ascriptions!

(..except the Bewildered World)

Know that the Bewildered World does not learn anything from the First Intellect and the First Intellect has no power over those who are bewildered by love. They and it are on the same rank, like individuals among us who are outside of the jurisdiction of the Pole (*Qutb*), even though the Pole is one of the individuals. But the Intellect was selected to inform as the Pole is selected for appointment among the individuals.

(...and except the science of the isolation (*tajrid*) of *tawhid*)

The principle of the Intellect teaching those below it is transpires in all that the knowledge of the Intellect is connected to - except for 'the isolation of *tawhid*'. The science of the isolation of *tawhid* is different from all known things in all aspects since there is no relationship at all between Allah and His creation, even if the 'relationship' is applied to it on a certain day as was done by Imam Abu Hamid al-Ghazzali in his books, and other people. That is a sort of mannerism and very far from the realities. What relationship is there between the in-time and the timeless? Or how can a likeness be made of the One Who does not accept a likeness with someone who does accept a likeness? This is impossible as Abu'l-'Abbas ibn al-'Arif as-Sanhaji said in *Mahasin al-Majalis*, "There is no relationship between Allah and the slaves except concern. There is no cause except judgement and no time except pre-Time. Whatever else is blindness and deceptive ambiguity." One variant has "knowledge" in place of "blindness". See how excellent these words are and how complete this gnosis of Allah is and how pure this contemplation (*mushahada*)! May Allah give us the benefit of what he said!

(The intellect's incapacity for gnosis of Allah)

Knowledge of Allah is too difficult for the faculty of perception of the intellect and the self except for the fact that He exists and is holy! In its reflection and preservation, the sound intellect knows that Allah is different from what is said about Him in respect of creatures or imagined in compounds and other things. That illusion is not permissible in respect of Him nor can that verbal expression be logically applied to Him in the same manner as that which created things accept. If it is applied to Him, it is only used in a manner to facilitate the listener's understanding of the firmness of existence in a manner comprehensible to the listener, not to establish the reality which the Real possesses. Allah says, "*There is nothing like Him.*" (47:19)

Knowledge of Allah, however, is obligatory for us in the *Shari'a* since Allah said to His Prophet, may Allah bless him and grant him peace, "*Know that there is no god but Allah.*" (47:19). So He is saying, "Know Me from My reports which are in harmony with your reflection so that your belief will give you sound knowledge as your knowledge without belief which comes from definition may be sound." So that matter is like that.

Because of this matter in the view and opinion of certain people, we looked to see how gnosis of Him can be attained. We investigated in a fair and balanced manner. The perfect intellect does not obtain it after effort and striving. We only attained to gnosis of Him by the incapacity to recognise Him because our quest to recognise Him is like our quest to recognise all things in respect of the reality which known things have. When we know that there is something in existence which has no likeness and which cannot be conceived in the mind nor perceived, how then can the intellect master this? This is not permissible even though knowledge of His existence is affirmed. We know that He exists and is One in His essence. This is the knowledge demanded of us, not that we know the reality of His essence which He knows that He has. This is knowledge of the lack of knowledge which is demanded of us. He does not resemble any creature in the view of the intellect nor is any of them like Him. It was obligatory for us, first of all,

when it was said to us, "Know that there is no god but Allah" to know what knowledge is. We have learned it and we have learned what it was first obligatory for us to know of what knowledge is.

(Matrices of the demands of knowledge)

The matrices of the demands of are four: is?, what?, how? and why?. 'Is?' and 'why?' are single spiritual demands accompanied by what it is. 'Is?' and 'why?' are the two sound roots of simple elements because 'what is it?' is a sort of complex one. In these four demands there is no demand which should be asked of Allah in respect of what the reality accords since it is not correct that any of the science of tawhid be recognised except by the negation of what exists except for Him. Therefore He said, "*There is nothing like Him*" (42:11) and "*Glory be to your Lord, the Lord of Might, above what they describe.*" (37:180)

(Knowledge of negation is knowledge of Allah)

Knowledge of negation is knowledge of Allah. Similarly we are not permitted to ask "How?" about spirits (*arwah*). They are too pure for that because their realities are different from this expression. The tools by which one questions are not applied to the spirits, nor is it permitted that they be applied to Allah. The realised unifier who is deprived of the presence of his Originator and Creator must not apply these expressions to Him. The Real is not ever known by these demands.

Section

(What is perceived by its essence, what is perceived by its action and what is not perceived at all)

Then we also looked into all that is other than Allah and found it in two categories: one category is perceived by its essence - which the dense, sensory category; and one category that it is perceived by its action, which is intelligible and subtle. The intelligible is higher than the sensory by this station: it is too pure to have its essence perceived, but its action is perceived. Since these are the qualities of creatures, Allah is too pure to be perceived by His essence like the sensory or by his action like the subtle because there is no relationship at all between Him and His creation. His Essence is not perceived by us so as to be like the sensory nor is His action so as to be like the subtle. The action of the Real is to originate the thing, but not from a thing. The spiritual subtle achieves a thing from other things. So what relationship is there between the two of them? When the relationship is impossible in the action, then it is more fitting that similarity in the essence be impossible.

If you wish to achieve realisation of some of this area, look at the effect (*maf'ul*) of this action according to the ranks of the effects, for instance the effect of handicraft like the shirt and chair. We find that the artisan is not recognised unless he himself has indicated the existence of its maker and his knowledge of his craft. It is the same with the effect of the formation of being - the sphere and stars - which do not

recognise their fashioner nor the one who compounded them. That was the Universal Self which encompasses them. It is also the same with the natural effect - like the products of minerals, plants and animals, who effect a nature which was one of the effects of formation into being. But they do not grasp who acts for them, namely the sphere and the stars.

So knowledge of the spheres is not what you see of their mass and what the senses perceive of them. Where is the mass of the sun in relation to itself in the eyes of one of us who sees it? Knowledge of the spheres comes from their spirit and meaning which Allah brought into existence for them from the encompassing Universal Self which is the cause of the spheres and what is in them.

It is the same with emanating effect which is the Universal Self, emanating from the Intellect as the Dihya [1] form came from the Jibrilian form. The Universal Self does not know what it emanated from at all because it is in its care and encompassed by it as it is one of its thoughts (*khawatir*). So how can the Universal Self know what is above it when what is in the Self from what is above it is only what is in it? It only knows what it has of it. So its knows its self, not its cause!

It is the same with the effect of origination which we call the Muhammadan Reality, and others call the First Intellect. It is the Highest Pen which Allah originated from nothing. It is even more incapable and prevented from perceiving its Doer than every effect already mentioned since between every effect and its doer which have been mentioned there is a sort of relationship and resemblance. So it must know of it according to the amount of relationship there is between them, either in respect of substantiality or otherwise. There is no relationship between the first thing originated and the Real - glory be to Him! It is the most incapable of the effects of causes of recognising its Doer from others. Then the incapacity of the effect, which resembles its active cause from some aspects, is incapable of perceiving it and knowing it. So understand this and realise it. It is very beneficial indeed in the area of *tawhid* and the inability to connect temporal knowledge to Allah the Great.

Section

(The five faculties and their real perceptions)

What we mentioned confirms that man perceives all knowables by one of the five faculties: the senses which are five - smell, taste, touch, hearing and sight. Sight perceives colours, coloured things and individuals according to the known limit of proximity and distance. What he perceives a mile away is not what he perceives at two miles, and that what he perceived at 20 spans is not what he perceives a mile away. What he perceives close to him, like his hand is not what he perceives at 20 spans. At two miles, he perceives an individual shape and does not know whether it is a man or a tree. At one mile, he recognises that it is a man. At 20 spans he recognises that he is white or black. Face to face, he recognises whether it is blue or navy blue. It is like that with all the senses in their perception up close or from afar.

The Creator is not sensed, i.e. He is not perceived by the senses by us while we are seeking to recognise Him. We do not know Him by the means of the senses.

The imaginative (*khayaliyya*) faculty only takes what the senses give it, either in an image or a mental form, from what the senses give to each other. The path of the people of thought in gnosis of Allah ends here (by way of the imaginative faculty). It is their language, not our language. Even if their path is true, we ascribe it to them and it is quoted from them. This imaginative faculty continues as long as it has perception from the senses. We consider any connection of the senses to Allah to be invalid, so the connection of the imagination to Him is also invalid.

As for the meditative faculty, man only ever reflects on things that exist with him which he learns from the senses and the precepts of the intellect and from how thoughts work on them in the repository of the imagination which accords it another knowledge between it and these things in which he conceives of a relationship. There is no relationship between Allah and His creation. Thus knowledge of Him is not valid by way of reflection. Therefore scholars forbid thinking about the Essence of Allah.

As for the faculty of the intellect, it is not valid for the intellect to perceive Him. The intellect only accepts what it knows spontaneously or what reflection accords us. It is invalid for thought to perceive Him, so it is invalid for the intellect to perceive Him via reflection. But whatever the intellect is, its limit is to understand and grasp what it obtains. So it may be that the Real will give it gnosis of Him and it will understand it, but not by means of reflection. This is not impossible. Allah gives this gnosis to whomever He will of His slaves. The intellect does not have sole possession of perception of gnosis, but it accepts it. So neither proof nor demonstration is based on it because gnosis is beyond the scope of the perceptions of the intellect.

These essential attributes cannot be designated because they are beyond exemplification and analogy. "*There is nothing like Him.*" (42:11) Every intellect which does not have some of this gnosis unveiled to it questions another intellect which has had some of it unveiled to it. But it is not in the power of this questioned intellect to express it nor is it possible. That is why Abu Bakr as-Siddiq said, "The inability to perceive is perception." This statement has two ranks, so understand! Whoever seeks Allah through his intellect by means of his thought and investigation is astray. However, his preparation may be enough to receive what Allah gives him of that, so understand!

As for the faculty of memory, there is no way for it to perceive knowledge of Allah. It remembers what the intellect knew before and then was heedless of or forgot unwittingly. So the faculty of memory has no way to Him.

So man's perceptions are limited to what man is, what his essence gives him and he can acquire. All there remains is the preparation of the intellect to accept what Allah gave it of His gnosis. Man will never recognise the Real by deductive proof - except for recognition of existence and that He is the only One who is worshipped. So perceiving man is not capable of perceiving anything at all unless something

like the perceived thing already exists in him. If it had not been for that, he would not have perceived it at all nor recognised it. Since man does not recognise anything unless he has something like that recognised thing, in reality man only recognises what resembles him and is like him. There is nothing like the Creator and nothing has anything like Him, so He will never be recognised!

(Natural things only accept nourishment from their own sort)

Part of what supports what we mentioned is that natural things only accept food from things of their own sort, and absolutely do not accept food from other than their sort. An example of that is that products of minerals, plants and animals are compounded of the four humours, and the products do not accept food from any other source. That is because a portion of them is from them. If a creature had wanted to make the food of his body, which is compounded of these elements, from other than these elements, or what is compounded of others, he would not have been able to do so.

As as it is only possible for natural bodies to accept food from something that is compounded of the same elements as they are, so it is not possible for anyone to know anything unless he has something like it. Don't you see that the self only accepts from the intellect what it shares with it and what resembles it? It does not know what it does not share with it at all. None of Allah is in anyone and it that is not permissible in any aspect, so no one recognises Him from his self and reflection. The Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is veiled from the intellects as He is veiled from the eyes. The Highest Assembly seek Him as you seek Him." So the Prophet reported that the intellect does not perceive Him by its reflection nor by its inner eye nor does the eye perceive Him. This is what we indicated earlier in the chapter. Praise belongs to Allah for His inspiration and for teaching us what we did not know. The bounty of Allah is immense.

(Disconnection (*tanzih*) and negation of exemplification and connection (*tasbih*))

So there must be disconnection and negation of exemplification and connection. Whoever among those who use connection and go astray only go astray by allegorical interpretation and applying what the *ayats* and traditions bring us which we have not understood without looking into the disconnection which Allah made obligatory. That led them to pure ignorance and clear disbelief. If they had sought soundness and left the traditions and ayats as they had come without modifying anything in them to something else and entrusted the knowledge of that to Allah and His Messenger and said, "We do not know", that would have been better for them.

The words of Allah should be enough for them, "*There is nothing like Him.*" (42:11) When a *hadith* comes to them which contains connections so that Allah is made like something, He negated the likeness in respect of Himself. So all that remains is that that tradition has one of the aspects of disconnection which Allah recognises and it is brought to Arab understanding in whose tongue the Qur'an was revealed.

Actually there is not to be found a single phrase in a tradition or ayat at all which is a text for connection. What you find with the Arabs is that it supports many aspects, one of which leads to connection and one of which leads to disconnection. The allegorical interpreter applies that phrase to the aspect which leads to connection by wronging that phrase since he does not recognise its proper due given to it by what its place in the language demands. He infringes on Allah when He applies to Him what is not proper for Allah. Allah willing, we will present some of the *hadith* which have come with connection and which are not really a text for it. *"To Allah belongs the far-reaching proof. If He had willed, He would have guided you all."* (6:149)

(Connection (*tasbih*) and anthropomorphism in the expressions of the Sunna)

An example of that is when the Prophet said, "The heart of the believer is between two of Allah's fingers." [at-Tirmidhi] The intellect looks at what the subject demands of reality and metaphor and that a 'limb' is impossible for Allah! 'Finger' is a shared expression which can be applied to the limb or applied to blessing. The shepherd said:

Weak of staff [\[2\]](#), of Bedouin origin, you see him over them when
people have not had their blessing end in drought.

He said, "You see him over them" is a good indication of blessing by looking after them well. The Arabs say, "What an excellent finger so-and-so has over his property" meaning that his effect on it is to make his property grow because of his good management of it.

The swiftest turning over of things is what is turned over by the fingers because of their small size and perfect capacity for that. So their movement is swifter than the hand and other things. When Allah turns over the hearts of the slaves, it is the swiftest thing. The Prophet, may Allah bless him and grant him peace, was most eloquent to the Arabs in his supplication. using what they understood. Because for us, things are only turned over by the hand, he used turning with 'the fingers' because the fingers are part of the hand and are quicker. Thus the Prophet said in his supplication, "O Overturner of hearts, make my heart firm in Your deen!" [Ibn Majah] Allah's overturning of the hearts is what He creates in them of concern for good and interest in evil. When man senses the succession of thoughts which come to him in his heart, this is referred to as 'Allah turning the heart'. Man's knowledge cannot turn this away from himself. That is why the Prophet said, "O Overturner of hearts, make my heart firm in Your *deen*!"

Regarding this *hadith*, one of his wives said to him, "Do you fear then, Messenger of Allah?" He, may Allah bless him and grant him peace, replied, "The heart of the believer is between the fingers of Allah," so the Prophet indicated the swiftness of the turning from belief to disbelief and what they both contain. Allah said, *"He inspired them with their depravity and godfearing."* (91:8) This inspiration is the turning and the fingers are for speed. The fact that they are two ('two fingers') is the thought of good and the thought of evil.

So 'fingers' should be understood as we have stated. 'Fingers' can mean the limb and it can mean the blessing and good effect. So which of the two aspects will you connect to the limb when these disconnected aspects demand it? Either we will be silent and entrust knowledge of that to Allah and to the one whom Allah has acquainted with it - a sent messenger or an inspired wali as long as the limb is negated, or we are overcome by inquisitiveness which takes control of us, although we ascribe that to an assimilating anthropomorphising innovator. It is not by inquisitiveness, but it is obligatory for the knower in that to clarify the aspects of disconnection in that expression so as to invalidate the argument of every disappointed anthropomorphist. May Allah turn to us and him and provide him with Islam! If we discuss that word which must give rise to tashbih, its explanation must be modified to an aspect which befits Allah - glory be to Him! This is the portion of the intellect in the linguistic convention of the phrase.

The Blowing of a spirit (*ruh*) into a heart (*ru'*)

(The portion of the heart from the two fingers from an unseen aspect)

'The two fingers' are the secret of essential perfection which is such that when it is unveiled to the eyes on the Day of Rising, a man will seize his father if he is an unbeliever and fling him into the Fire, and will not feel any pain in that nor any grief for him due to the secret of these two 'fingers' which has one meaning while the word is in the dual. The Garden and the Fire were created and the name illuminated and darkened, and Blesser and Avenger appeared. So do not imagine that these two fingers are two of ten fingers!

This secret must be pointed out in this chapter in the hadith, "Both of his Hands are right hands." This is gnosis of unveiling. The people of the Garden have two blessings: one is the blessing of the Garden and the other is the blessing of the punishment of the people of the Fire in the Fire. Similarly the people of the Fire have two punishments. Both groups see Allah by the Names just as they did in this world. In 'the two handfuls' which came from the Messenger, may Allah bless him and grant him peace, in respect of Allah is the secret of what we have said and pointed out. *"Allah speaks the truth and guides to the Path."* (33:4)

The handful and the right hand: Allah said, *"The earth all together shall be His handful"* (39:68) and *"the heavens shall be rolled up in His right hand."* (39:68) The intellect should see what the situation requires. First of all, at the beginning of the *ayat*, Allah forbade that He be determined by connection and anthropomorphism which weak intellects already have in the ayats and traditions which give rise to that in any aspect. Then after this disconnection (transcendence) which only those with knowledge understand, Allah said, *"The earth all together shall be His handful."*

One of the conventions of the Arabic language we know that it is said, "So-and-so is in my hand (*qabda*)," meaning under my jurisdiction, even though I have nothing of him at all in my actual hand. But my command is enforced on him and my judgement of him is carried out, just like my judgement over what my hand physically possesses and grasps. I also say, "My property is in my hand", i.e. my ownership and I can dispose of it and there is nothing to prevent me from doing so. When I dispose of it, in the moment in which I dispose of it, I can say, "It is in my hand for me to dispose of," even if that is my slaves who dispose of it with my permission.

Since a limb is impossible for Allah, the intellect must modify the sense, meaning and benefit of the "handful". It is the possession of what it grasps in the moment, even if the grasper does not have anything to grasp with. It is absolutely in the possession of the handful. Thus the universe is in the grasp/handful of the Truly Real. The earth in the Next World is designated as one of the possessions as you say, "My servant is in my grasp", even though the servant is only part of what is in our grasp. I have mentioned him especially because something particular has occurred.

In our view, 'the right hand' is the place of absolute strong transaction. 'The left' does not have the power of the right. So in the Qur'anic *ayat*, the right hand alludes to full mastery. It indicates mastery of power in the action. So the Qur'anic meaning reached the understanding of the Arabs by phrases which they recognised and were quick to grasp. The poet said:

When a banner is raised for glory, 'Araba takes it with the right hand.

Glory does not have a tangible manner, so the "limb" of the right hand does not take it. It is as if he were saying: If glory were to show a tangible banner, its place or bearer would be the right hand of 'Araba al-Awsi [one of the Ansar], meaning that the attribute of glory is complete in him. The Arabs still applies the phrases used for the limbs to things which the actual limb cannot accept because they share in the meaning.

The blowing of a spirit into a heart

(The portion of the heart in the right and left hands: the right and left hands from an unseen aspect)

When the Truly Real manifests Himself to the secret (*sirr*) of a slave who possesses all secrets and joins him to the free men and he has essential freedom of action in respect of the right hand, the honour of the left is by something else and the honour of the right is by its essence. To descend, the honour of the right hand is by the address (*khatab*) and the honour of the left is by presencing (*tajalli*). Man's honour is by recognising his reality and becoming acquainted with it, and it is the left = 'both hands' in respect of man are left just as both of Allah's hands are right!

Referring to the meaning of unification (*ittihad*), both of the hands of the slave are right. Referring to *tawhid*, one of the hands of Allah is right and the other left. Sometimes I am in 'gatheredness' and 'the

gatheredness of gatheredness' and sometimes I am in 'separation' and 'separation of separation' according to the manifestation and the gift (*warid*).

One day when I encountered someone with good fortune (*yaman*),
he was Yemeni.

If I met one going beyond (*mu'addhi*), he was 'Adnani.

Part of that is **wonder, laughter, joy and anger**. Wonder occurs from something existent who did not know that which makes him wonder and then he learns of it and it makes him wonder. So laughter is applied to him. This is impossible for Allah. There is nothing outside His knowledge, so when something occurs in existence which can make us wonder, that wonder and laughter is applied to the One who cannot have either wonder or laughter because the matter which occasions wonder among us, like the young man without youthful passion, is a wondrous matter. With Allah has the position of what would cause us wonder.

Laughter and joy emerge out of acceptance and pleasure. If you do an action for someone and because of it he shows you laughter and joy, he has accepted that action and is pleased with it. So His laughter and joy is His acceptance and pleasure with us. Similarly His anger is disconnected from the boiling of the blood of the heart seeking revenge because He is too pure for corporality and contingency. That refers doing the action of one who is angry who is permitted to be angry. It is His vengeance on the tyrants and those who oppose His command and overstep His bounds. Allah said, "*He is angry with him*" meaning that He repays him as is done with someone who is the object of wrath. So the Requitor is angry and the appearance of the action designates the name.

Smiling is part of laughter. The *hadith* says, "Allah smiles on the man who walks to the mosque for the prayer and remembrance." Since the world is veiled by phenomenal beings and they are occupied with other than Allah, they perform this action in a state of absence from Allah. When they come to Him with one of the varieties of presence, Allah sends down on them in their hearts some of the pleasure of the bliss of being present (*muhadara*), intimate conversation (*munajat*) and contemplation (*mushahada*) which endears itself to their hearts. The Prophet said, "Love Allah for the nourishment He has given you of His blessings." Smiling alludes to this action of His because it is the manifestation of joy when you come to Him. When someone makes it easy for you to come, the sign of his happiness is to display kindness and love to you and to send some of the blessings he has to you. When these things appear from Allah to the slaves who come to him, that is called 'smiling'.

Forgetfulness. Allah said, "*He has forgotten them.*" (9:67) It is not permissible for Him to forget, but when Allah punishes them with eternal punishment and does not give them mercy, they become as if they have been forgotten by Him and it is as if He has forgotten them. This is the action of one who forgets and one who does not remember the pain of the punishment they are in. That is because in their live in this world they forgot Allah, so He repaid them with their own action and their action comes back on them appropriately.

The meaning of "*Allah has forgotten them*" is He has deferred them and the meaning of "they forgot Allah" is they deferred the command of Allah and did not do it. So Allah deferred them in the Fire when He brought out of it the others which He had made enter the Fire. Near this area is describing the Real with devising, mockery and mockery. Allah said, "*Allah mocks them,*" (9:79) "*Allah devises,*" (3:54) and "*Allah will mock them.*" (2:15)

The breath (*nafas*): The Prophet, may Allah bless him and grant him peace, said, "Do not curse the wind. It is from the breath of the Merciful." He also said, "I feel the breath of the Merciful coming to me from the Yemen." All of this is from comforting (*tanfis*). It is as if he were saying, "Do not curse the wind. It is part of what the Merciful uses to comfort (*naffasa*) His slaves." The Prophet said, "You aided with the east wind" as he said. "I feel the breath," i.e. the All-Merciful relieves my grief for me. This was the grief the Prophet had when his people denied him and rejected the command of Allah. He said, "From the direction of the Yemen", so the Ansar were among those by whom Allah relieved His Prophet, may Allah bless him and grant him peace, from what grieved him from the deniers. Allah the Great is free of the breath which is the air expelled by the breather. "*Allah is greatly exalted above what the wrongdoers ascribe to Him!*" (See 17:43)

Form (*sura*). Form is applied to a matter and to what is known with people and other things. The *hadith* attributes form to Allah in the *Sahih* and other books. For instance, there is the hadith of 'Ikrima, the Prophet said, "I saw my Lord in the form of a young man." This was a state of the Prophet, may Allah bless him and grant him peace, and it is a well-known usage in Arabic. It is like when the Prophet said, "Allah created Adam on His form."

Know that the quality of "likeness" which comes in Qur'an is linguistic, not intelligible, because an intelligible likeness is impossible for Allah. Zayd is a lion in strength. Zayd is a Zuhayr in poetry. When you describe something existent with one or two attributes and then describe another with that attribute, even if there is clear disparity between them in respect of other realities, they share in the spirit of that attribute. It means that each of them has the form of the other in that attribute in particular. So understand and take note!

See that your being indicates Him - glory be to Him! Did you describe Him with an attribute of

perfection other than from you? Understand! When you enter the gate of stripping away equating, you negate imperfections which you are not allowed to do, even if you are not based on that at all. However when the anthropomorphist and assimilator ascribe that to him, you negate that attribution. If the anthropomorphist had not had the illusion, you would not have made any of this negation. Know that even if the form has many openings, but we have refrained from mentioning them since we wish to avoid making this book too long. *"Allah speaks the truth and guides to the Path."* (33:4)

The Arm. It is related in a tradition from the Prophet, may Allah bless him and grant him peace, "the molar-tooth of the unbeliever in the Fire is like Uhud and his skin is as thick as forty arm-spans of the arm-span of the Almighty." This is an attribution of honouring by the amount which Allah made attributed to Him. It is like you saying, "This thing is so many arm-lengths of the King," meaning the greatest arm-length which the King makes, even though, for instance, the arm of the King is the limb, like people's limbs and the arm-span which he makes is greater than the King's limb by a half or its like. So in reality it is not his arm, but rather it is the estimate of his share and then it is ascribed to its maker, so know! In language, the "Almighty" is the Immense King.

It is like that with the foot. "The Mighty places His foot (in the Fire)". The foot is the limb. It is said, "So-and-so has a good in the business," meaning he is firm. The foot is a collective noun in creation, so the food is an attribution. The Mighty is the angel and this foot belongs to the angel since the limb is impossible for Allah!

Settling (*istawa*) is also applied to steadiness, direction and overwhelming. Steadiness is one of the qualities of bodies and is not permitted in respect of Allah! except in the aspect of steadiness. Direction is direction is will and it is one of the attributes of perfection. Allah said, *"He lifted (istawa) Himself up to heaven,"* (3:29), i.e. intended. *"He settled on the throne"* (7:54) means occupied.

There are many traditions and *ayats*, some sound, some weak. There is no tradition which does not have one of the aspects of disconnection. If you want to more easily understand that, then apply yourself to the phrase which gives rise to tashbih and take its benefit or its spirit or what comes from it. Put it in what is due to the Truly Real and you will win the degree of disconnection when other people obtain the rank of connection. So act thus and purify your garment! This is enough of these traditions for the topic is long.

The blowing of the Purest Ruh in the Inner Heart

(The symbolic meaning of the phrases of *tashbih* in the Shari'a)

"The blowing of the purest spirit in the inner heart" is in the previous expressions: when the wonderer (the King) wonders at the one who has come out on His form (Adam), His Creator in his inner conscience, rejoicing in his existence, laughing in his witnessing and angry when he turns away, smiling when he comes near, forgetting his outward and breathing. So He let the ships take their course and is firm on His kingdom and rules over His kingdom by decree. What He wills is and the return is to Allah!

These are isolated spirits for which the supporting forms (*ashbah*) wait. When the time comes, moments come to an end, the heaven sways, the sun is rolled up, the earth is changed, the stars are thrown down, things are transformed, the Next World appears and man and others are gathered in the original state (See 19:10). Then the forms will give praise, the spirits will delight, the Opener will be manifested, the lamp will be kindled, the wine sparkle, pure love (*wudd*) appear, beseeching disappear, the wing spread, and the the Dome [3] established from the beginning of night to morning. How glorious a station! How delightful it is to selves in a perfect state. May Allah let us enjoy it!

1. Dihya al-Kalbi, in whose form Jibril appeared to the Prophet.
2. i.e. a good shepherd who tends his camels well.
3. The temple called *al-Bayt al-Ma'mur* corresponding to the Ka'ba in the Fourth Heaven.

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CHAPTER FOUR

The Cause of the Beginning of the World and the Ranks of the Most Beautiful Names in the entire universe

In the cause of the beginning and its rules, and the end
of fabrication and its perception,

And the difference between the subjects of the high
in its origin and its rulers,

The proofs indicate the Maker who has manifested all by His rules.

(The elite of the place and the sensation of the Garden)

The pure *wali* grasped the cause of the beginning of the world in our book entitled, '*Anqa' Mughrib fi ma'rifa khatmi'l-awliya' wa shamsu'l-Maghrib*' and in our book entitled '*Insha' ad-Dawa'ir*' some of which we wrote in his noble house when we visited him in 598 on our way to *hajj*. His servant, 'Abdu'l-Jabbar (may Allah elevate his worth!) copied out for him what I had written of it. I travelled to Makka with him in this year to finish it there. This book (The *Futuh*) distracted us from it and anything else because of a divine command which came upon us to write it, as well as the desire of some of the brothers and *fuqara'* for me to do that since they desired to increase their knowledge and to receive the blessings of this Blessed Noble House, the place of blessings, guidance and clear signs. In this place we also desired to acquaint the noble pure one, Abu Muhammad 'Abdu'l-'Aziz (al-Mahdawi al-Qurashi), with the blessings Makka gives and that it is the best method of worship and the noblest earthly inanimate station. Perhaps the *himma* of yearning will rise to perform it and the desire for increase in it will descend. It was revealed to the one who "was given all the words" and had eye-witnessing of his Lord, closer than "two bows-lengths", in spite of this most perfect proximity and fullest portion, "Say, 'Lord increase me in knowledge.'" (20:114)

Part of the precondition of the witnessing knower, master of unseen and visible stations, is that he know that places have an effect in the subtle hearts. If the heart were to exist in any place in the most universal existence, its existence would be the most glorious and complete in Makka. As spiritual stages vary in excellence, so do physical stages. Is the pearl like the stone, unless it is with someone in a particular state? The perfected master of the station differentiates between them as the Truly Real differentiates between them. Does the Real equate a house built of bricks and straw with a house built of gold and silver? The sage who has arrived is the one who gives everything with a due its proper due. He is unique in his age and the master of his moment. So there is a great difference between a city most of whose

structures are appetites and a city most of whose structures are clear signs!

Did not my pure friend friend agree with me that the existence of our hearts in certain places is greater in some places than in others. May Allah be pleased with him! He abandoned retreat (*khilwa*) in the houses of the protected minaret in eastern Tunis along the coast and went down to ar-Rabita which is in the middle of the tombs, near the minaret on the side where its door is located. It is traced to al-Khidr. I asked him about that and he said, "I find my heart there more than in the minaret." I also experienced there what the Shaykh had said.

The *wali* knew that to due to whoever inhabits the place is either in the state of the noble angels or sincere jinn, or it is due the *himma* of the one who visits it when it is no longer there - like the house of Abu Yazid which was called "The House of the Pious", or the zawiyya of al-Junayd at Shuniziyya, or the cave of Ibn Adham at Yaqin and other places of the righteous who have departed from this world while their traces remain in their places affecting subtle hearts. This is the reason why mosques vary in excellence in the existence of the heart, but not in the doubling of the reward. You find your heart more in one mosque than another. That is not due to the earth, but to the assembly of comrades and their *himma*. The person who does not find a difference in the existence of his heart between the mosque and markets has a state, not a station.

I do not doubt by unveiling and knowledge that if the angels were to inhabit the entire earth with their rivalry in gnoses and ranks, the highest of them in rank and greatest in knowledge and gnosis would inhabit the Masjid al-Haram. Your existence is according to those whose company you keep. The *himma* of those who sit together has an effect on the one who sits with them and their *himma* is according to their ranks. If the rivalry is based on *himma*, then 124,000 Prophets, not counting the *awliya'*, did *tawaf* of this House. There is no Prophet or *wali* who does not have a *himma* connected to this House.

This city is the sacred city because it is the House which Allah chose over all other houses. It has the secret of firstness in places of worship as Allah said, "*The first house established for the people was that at Bakka, a blessed place, and a guidance to all the worlds. Therein are clear signs - the station of Ibrahim, and whoever enters it is secure*" (3:97) from every fear. There are other *ayats*. If the pure friend had travelled to this noble sacred city, he would have experienced gnoses and increase which he had not seen before that nor had occurred to his mind.

He knew that the self will be gathered on the form of its knowledge while the body will be gathered on the form of its action. The form of knowledge and action are more complete in Makka than elsewhere. If someone with a heart were to enter it for a single hour, it would have that. So how much would it have it if he were to be in its proximity and reside there and performed all the obligations and rules? There is no doubt that his witnessing there would be more complete and sublime, and its gift would be purer, sweeter and more delightful. Then my friend informed me that he felt increase and decrease according to places and natural dispositions, and he knew that that also derives from the reality of the one living there or his *himma* as we mentioned. We have no doubt that recognition of this science, i.e. recognition of

places and the sensation of increase and decrease comes from the completeness of the mastery of the gnostic's recognition and the height of his station and honour over things and the strength of his discrimination. May Allah write a good effect for the *wali* and give him a good report in it since he enjoyed that and was capable of it.

(The Divine Names and realities of existence)

Know, may Allah give success to us, you and all the Muslims! that most of those who know by Allah among the people of unveiling and realities do not possess knowledge of the reason for the beginning of the universe other than the connection of the Timeless to its being brought into existence. Allah gave being to what He knew He would give being to. Here most people stop. We, and those who Allah has acquainted with what he has acquainted us with, have grasped other matters. This is that when you look at the universe in detail with its realities and ascriptions, you find it limited by realities and ascriptions, with known stages and ranks, and finite genera of similar and dissimilar things. If you understand this matter, you know that this has a subtle secret and wondrous matter whose reality is not perceived precisely by reflection or investigation. Rather, it is one of the knowledges given by unveiling and the results of striving which accompanies *himma*. Striving without *himma* does not produce anything nor have any effect in knowledge, but it has effect in the state by the fineness and purity the striver feels.

Know, may Allah teach you the secrets of judgements and give you all the words! that the Most Beautiful Names, which are above the names which can be counted and bring down happiness below the enumerated names, have an effect in this universe. They are the 'first keys' which only He knows. Every reality in existence has one of the names which is particular to it. By reality, I mean a reality which gathers together a genus of the realities. The Lord of that reality is that name and that reality is its slave and under its commission. It is only that.

If something combines several names for you, the matter is not as you imagine it to be. You look at that thing, you find that it has aspects compatible with those names it indicates, which are the realities which we mentioned. That is like what was confirmed for you in the knowledge which is in the outward intellect and under its jurisdiction in respect of a certain existent being singular and indivisible – like the single substance (*jawhar*) which is an indivisible part. In spite of that, this single substance contains numerous realities which demand an equal number of Divine Names. The reality of its being brought into existence demands the name the All-Powerful. From the aspect of its precision it demands the name of the Knowing. The aspect of its selection demands the name the Transformer. The aspect of its manifestation demands the name the Seer and Looker, etc. Even if this substance is but one, it has these and other aspects which we have not mentioned. And each aspect has many aspects which demand their commensurate names. Those aspects are the reality and they are secondary in our opinion and it is difficult to grasp them and even more difficult to obtain them by unveiling.

(The matrices of the Divine Names)

Know that we may leave the Names with their multiplicity when we look at the aspects of those who

seek them in the world. When we do not look at that, we see the matrices of the demands of knowledge which they need and we recognise that the Names which are the matrices on which they stand are also the matrices of the Names. So it is easy to look, complete the goal and it is easy to go beyond these matrices to the offshoots, as it is easy to return the offshoots to the matrices. If you look at all the Names known in the celestial and terrestrial world, you will find seven names designated as the Attributes by those who know the science of *Kalam* which contains them. We have discussed this in our book called *Insha' ad-Dawa'ir*.

Our aim in this book is not in these seven matrices designated as the Attributes, but our aim is the matrices necessary for bringing the universe into existence. Similarly we do not need intellectual proofs of the recognition of the Real beyond the fact that He exists, is Knowing, Transforming, Powerful, Alive. No more is necessary. No more than this is required by responsibility. The Messenger, peace be upon him, made us recognise that He speaks. Responsibility made us recognise that He hears and sees, and so on with other Names. What we need here from recognition of the names is for the existence of the universe. These names are the Lords of the Names and all other names are in their custody as some of these lords have custody of others.

The matrices of the Divine Names are: the Living, the Knowing, the Transforming, the Speaker, the Generous, the Equitable. These are the offspring of two Divine Names: the Manager and the Divider. The Living confirms your understanding after and before your existence. The Knowing confirms your consolidation in your existence, and before your existence confirmed your determination. The Transformer confirms your selection. The Powerful confirms your non-existence. The Speaker confirms your timelessness. The Generous confirms your being brought into existence. The Equitable confirms your rank. The rank is the last of the stages of existence.

These realities must exist, and their names which are their Lords are also necessary. The Living is the Lord of the Lords and the subjects. It is the Imam. Next in rank is the Knower (*al-'Alim*), then the Transformer, then the Speaker, then the Powerful, then the Generous, and last of them, the Equitable. It is the Lord of ranks and it is the last of the stages of existence. The remaining names are under the authority of those Imam-Lords.

(The Imams of the Divine Names)

That is was the reason that those Names turned the rest of the Names with their realities to the name Allah in bringing the universe into existence. In view of the fact that the Imams of the names, without considering the universe, are only these four - the Living, the Speaking, the Hearing and the Seeing - when Allah hears His words and sees His essence, His existence is perfect in His essence without regard for the universe. We only mean the names by which the existence of the universe was established. We have many names, so we turned to their lords and came to them in their presences and only found those which we mentioned. We presented them according to what we saw of them. So this was the reason that the lords of the names turned the rest of the names to the name Allah when our sources were brought into existence.

The first who undertook to demand this universe was the Divine Name, the Manager (*al-Mudabbir*) and the Divine Name, the Divider (*al-Mufasssil*) at the request of the name, the King. Then these two names turned to the thing from which the example (*mithal*) exists in the universe itself without it being from prior non-existence, but rather a prior rank, not a prior existence - like the rising of the sun preceding the beginning of the day. Even if we connect the beginning of the day to the rising of the sun, it is still clear that the cause of the existence of the day is the rising of the sun which accompanies it in existence. This is how the matter is.

Then these two Divine Names managed the universe and divided it without previous ignorance of it or lack of knowledge. So the form of the model grew in the universe itself. Then His name, the Knowing, was connected to that model as it was connected to the form from which it was taken, even if it is not seen because it does not exist as will be mentioned in the chapter. "From what did the universe exist?"

(The first of the names of the universe)

The first of the names of the universe are these two Divine Names: the Manager and the Divider. The name, the Manager, is what realised the determined moment of bringing into existence. The name, the Transformer, is connected to it according to the limit on which the Manager brought it forth and managed. These two names did not do anything of the formation of this model without the participation of the rest of the names, but from behind the veil of these two names. Therefore the Imamate is proper for them, while the others were not aware of that until the form of the model (*mithal*) emerged. Then they saw in it the realities appropriate to themselves which attracted them to affect passion for them. So every name became enamoured of its reality which exists in the Model, but it could not achieve any effect in it since that is not granted by the presence in which this model manifests itself. Thus that love and passion leads them to seeking, striving and the desire to bring the form of that model into existence so that their power might appear and their existence would be valid in reality. There is nothing with a greater *himma* than a mighty one who does not find someone mighty to dominate and abase under his force so that the authority of its might will be valid - or a rich one who does not find someone who needs his wealth! It is the same with all these names. So the rest of the names sought refuge in their Lords, the Seven Imams which we mentioned, asking them to bring the source of this model which they saw in the essence of the one who knew into existence. This is what is designated as the universe.

(The Divine Names are unified in respect of the Essence, separate in respect of connections)

Somone might ask: "O realised one! How can the rest of the Divine Names see this model when the fact is that only the name, the Seeing, sees it and every Divine Name has a reality which another name does not have?" We would reply: May Allah give you success! You should know that every Divine Name contains all the Divine Names and every name is described by all the names on its horizon. Every Name is living, powerful, hearing, seeing, speaking in its horizon and in its knowledge. If not, how could every Divine Name be a lord to the one who serves it? How preposterous! How far from the mark!

However, there is a subtle indication which one is not aware of. That is that you know absolutely that

every grain of wheat or its like contains realities which its sister does not, just as you also know that this seed is not the same as that other seed, even though they both contain similar realities and so are alike. So seek this reality which makes you differentiate between these two seeds and say, "This is not the same as that." This holds true for all similar things in respect of what the resemblance is. It is the same with the Divine Names: every name contains the realities which the names contain. Then you know absolutely that this name is not that other name by that subtle quality (*latifa*) which you used to differentiate between the grains of wheat and everything which is similar. So seek this meaning until you recognise it by *dhikr*, not by reflection.

However, I want to acquaint you with a reality which no one before has mentioned. Perhaps it has not been disclosed or specified and I do not know whether it will be given to anyone after me or not from the presence which gave it to me. If it is read or understood in my book, I am the one who teaches it while the earlier ones did not discover it. That is that every Divine Name, as we stated, contains the realities of the the names while this *latifa* exists which gives you this distinction between two similar things. With the name the Blessor and the name the Punisher which are the Outward and the Inward, each of these names contains what its custodians contain, from their first to their last. However the Lords of the Names and other names have three ranks. Some are connected to the degrees of the Lords of the Names, and some of them have a degree on their own, and some of them are connected to the degree of the Blessor and some of them to the degree of the Punisher. These are the names of the universe which are enumerated, and Allah is the Helper!

(The Greatest Name of Allah)

Then all the names referred back to those Imams and the Imams referred back to the name of Allah and the name of Allah referred back to the Essence since it is independent of the names, and asked for assistance in what the Names had asked it for. So "The Good, the Generous" granted that and said, "Speak to the Imams connected to bringing the universe forth according to what their realities." The name Allah went out to them and told them the news and they became happy, joyful and delighted and they are still like that. They looked at the presence which is mentioned in Chapter Six and brought the universe into existence as we will mention in the following chapters, Allah willing. *"Allah speaks the truth and guides to the path."* (33:4)

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CHAPTER SIX

Concerning the beginning of the spiritual creation.

Who was the first to exist in it? From what did it exist? In what did it exist?

In what manner did it exist? What was its goal?

Concerning the spheres of the Macrocosm and the Microcosm

Look at this well-planned existence.

Our existence is like the designated cloak.

Look at His khalifs in their kingdom,

those who have the clear eloquent tongue (Arabic) and non-Arab tongues.

None of them loves his God without mixing it with love of the dirham.

It is said: This is the slave of gnosis

and this is the slave of the gardens and those are the slaves of Jahannam

Except for a few among a few who are intoxicated with Him

without the sensation of illusion.

They are the slaves of Allah whom none know but Him,

not the slaves of bliss.

He lets them profit from every obscure knowledge

when He wants them to return to their castles.

The knowledge of the antecedant is in the elements alone,

and its basis from it is not decreased.

The reality of the adverb is that which veils it from its likes,

and this likeness is not concealed

And the knowledge of the cause by which the source of

the worlds exists in the oldest species

And the end of the matter which has no end perceived for it

in it is the Mightiest Mighty One.

The knowledges of the spheres of existence, large and small,

are only for the one who does not find fault.

These are the knowledges of the one who has realised their unveiling,
and it guides the hearts to the straightest path.

Praise belongs to Allah who has all its knowledges
and knows what is not known.

Brief Elucidation

The beginning of creation was fine dust, and the first existent in it is the Muhammadan reality of the *Rahman*. It is not contained in any place since it is not contained. From what did the world come into existence? It came into existence from the known reality which is described by neither existence nor non-existence. In what did it exist? It existed in fine dust. In what manner did it exist? It existed on the form known in the self of the Real. Why did it exist? It existed in order to manifest divine realities. What was its goal? Its goal was to be purified of mixture, so that every world would recognise its portion from its origin without mixture. So the goal of the world is to manifest its realities [i.e. the realities of the Real or the realities of creation], and recognition of the spheres of the Macrocosm from the world. In the usage of the [Sufi] community, it is whatever is other than man. The Microcosm, i.e. man, is the spirit, cause and reason for the world. The spheres of the world are its stations, movements and the separation of its classes. This is a summary of all that the chapter contains.

(Man is the Microcosm)

As man is the Microcosm by way of the body, so he is also inconsiderable due to his being in-time. Resembling the divine is valid for him since he is the khalif of Allah in the world and the world is subject to him, a vassal of the divine as man is a vassal of the divine.

Know that the most perfect formation of man is in this world. In the Next world, each man is in one of two parties based on equity in the state, not in knowledge. Each party knows its opposite state. So man is either believer or unbeliever. It is either happiness or misery, bliss or punishment, blessed or punished. Thus the recognition of this world is more complete although the manifestation (*tajalli*) of the Next world is more sublime. So understand! Open this lock! In this station, we have a symbol for whoever is clever and it is an ugly and disgusting expression whose meaning is beautiful and unprecedented:

The spirit of the Macrocosm is this Microcosm

The spirit of the great existence is this small existence.

If it had not been for that, He would not have said,
"I am the great, the powerful.

"My in-timeness should not veil you nor my annihilation nor rising.
"If you reflect on Me, I am the Encompassing, the Great,

"My existence belongs to the ancient, and the new has manifestation."
Allah is Unique, Out-of-time. Deficiency does not touch Him.

Phenomenal being is a new creation which is captive in His hands.

From this it came that I am inconsiderable existence,
And every existence revolves around my existence.

There is no night like my night and no light like my light.
So if someone speaks of me as a slave, I am the poor slave.

Or if he says that I am existence, then I am Aware Existence.

Proclaim a kingdom for me and you will find me or the rabble,
as long as you do not encroach.

O you ignorant of My power! Are you knowing, seeing?

My existence reports about me, although speech can be both truth and lie.

Say to my your people: I am the Compassionate, the Forgiving.

Say: My punishment is the destroying punishment.

Say: I am weak, incapable, a captive.
So how can a person be blessed or destroyed by my hand?

**The expansion and explanation of the chapter.
From Allah comes support and help.
(Four known things of existence)**

Know that known things are four: The Real, who is described with absolute existence because He is neither caused by anything nor the cause of anything. He is the Creator of causes and exists by His Essence from own His Essence. Knowledge of Him refers to knowledge of His existence, and His existence is not other than His essence. However, His Essence is not known, but the attributes ascribed to Him are known. This means the attributes of meanings, which are the attributes of perfection. Knowledge of the reality of the Essence is impossible since it is not known by either proof or logical demonstration and is untouched by definition. Allah is not like anything and nothing is like Him. So how can the one who is like things be like the One who resembles nothing and nothing resembles Him? Gnosis of Him is that *"there is nothing like Him"* (42:10) and *"Allah cautions you about Himself"*.(3:27) The *Shari'a* includes the prohibition against reflection about the Essence of Allah.

(The reality of realities)

The second known is the universal reality which belongs to the Real and to the universe, which is not described as existent or non-existent, in-time or out-of-time. It is out-of-time when the out-of-time is described by it, and in-time when the in-time is described by it. In-time and out-of-time known things are not known until this reality is known, but this reality does not exist until the things described by it exist. If something exists without prior non-existence, like the existence of the Real and His attributes, it is said that it is an out-of-time existent since Allah is described by it. If something exists from non-existence like the existence of what is other than Allah, which is in-time and exists by other than itself, it is said that it is in-time. It is in every existent according to its universal reality. It does not accept division, so "each" and "some" do not apply to it. One does not attain to its gnosis free of form by either proof or demonstration. The world exists from this reality by means of the Real. This reality does not exist in its essence, so Allah brings us into existence from an out-of-time existent. Thus out-of-timeness is established for us.

Similarly you should know that this universal reality is not described as being before the world nor is the world described as being after it. Rather, it is the root of existent things in general. It is the source of the substance (*jawhar*), the sphere of life, the truth by which creation takes places [See Qur'an 15:85] and other things. It is the intelligible Encompassing Sphere. If you said that it is the world, you would be speaking the truth. If you said that it is not the world, you would be speaking the truth. If you said that it is the Truth or not the Truth, you would be speaking the truth. It accepts all of this. It multiplies with the multiplicity of persons of the world and is disconnected with the disconnection of the Real.

If you want an example to make it easy for you to understand, look at the woodness in a piece of wood, the chair, the inkwell, the minbar and the box. Look as well at squareness and similar things in forms in every sort of square like the room, box, and piece of paper. Squareness and woodness are by their reality in each of these individual items [without multiplicity or being in part]. Look also at the colours: the whiteness of the garment, jewel, paper, flour, ointment, etc, without the intelligible whiteness in the garment being described as being part of the garment in itself. Rather it is the reality of whiteness which appeared in the garment as it appeared in the paper. It is like that with knowledge, power, will, hearing, sight and all things. This will make this universal known clear to you. We spoke at length on it in our book entitled, *Insha' al-Jadawil w ad-Dawa'ir*.

There is a third known, which is the entire world: angels and spheres and the worlds that they contain, the air and the earth and the world that is between them. It is the Greater Kingdom. Finally there is the fourth known which is man, the Khalif appointed by Allah in this world which is subject to him. Allah said, "*He has subjected to you whatever is in the heavens and whatever is in the earth, all together, from Him.*" (45:12)

Whoever knows these known things, has no other known which he seeks. Among these four knowns is that whose existence is only known - the Real, may He be exalted! His actions and attributes are known by making examples. Some of them are only known by the model (*mithal*) - like knowledge of the Universal Reality. Some of them are known by both aspects, and by whatness (*mahiyya*) and how-ness: the world and man.

Section

(The beginning of the world and its model: dust and the Muhammadan reality)

"Allah was and nothing was with Him." (al-Bukhari) Then he added to this *hadith*, "He is now as He was." No quality which He did not already have refers to Him from the fact that He brought the world into existence. He described Himself before His creation and was named with the Names by which His creation calls upon Him. When He wanted the world to exist and began it according to the limit He knew by His knowledge of Himself, it was effected from that pure will by a sort of prescencing (*tajalli*) from the manifestations of disconnection (*tanzih*) to the Universal Reality. A reality was effected from it called dust or nebula (*haba'*) which like the gypsum the builder casts down in which he can open whatever shapes and forms he wishes. This was the first existent in the universe which was mentioned by 'Ali ibn Abi Talib, Sahl ibn ÔAbdullah at-Tustari and others among the people of realization, the people of unveiling and existence.

Then Allah manifested Himself by His light to that dust. The philosophers call it the primal whole (*al-Hayula al-Kull*). It contains the entire universe by potentiality and by competence. So every thing accepted from Him in that dust according to its potential and predisposition, as the corners of the room accept the light of the lamp, and the intensity of its illumination and acceptance is according to its nearness to that light. Allah said, "*The likeness of His light is as a niche wherein is a lamp.*" (24:35) He makes His light like a lamp. So there was nothing nearer to accepting it in that dust except the reality of Muhammad, may Allah bless him and grant him peace, which is called the Intellect. So it was the master of the entire universe and the first thing to appear in existence. Its existence came from that Divine Light and from the dust and from the Universal Reality. His source existed in the dust. The source of the universe came from his prescencing (*tajalli*). The closest of people to him was ÔAli ibn Abi Talib, and the secrets of the Prophets.

As for the model (*mithal*) on which the entire universe existed without separation, it is the knowledge dependent on the Real. Allah knows us by His knowledge of Himself and brought us into existence according to what He taught us. We have this specific form in His knowledge. If the matter had not been

like that, this form would have come to us by accident, not intention, because He would not have known it. It is not possible that a form issue into existence by accident. If it had not been that this specific form is known by Allah and willed by Him, He would not have brought us into existence on it, and this form could not have been taken from any other since it is confirmed that Allah "was and nothing was with Him". So there only remain the forms He brings out in Himself. He knows it Himself. He knew us before time, not after non-existence. That is how His knowledge of us is. Our model, which is the same as His knowledge of us, is out-of-time with the out-of-timeness of Allah because it is an attribute of His, and in-timeness does not concern Him. He is too majestic for that!

(The goal of the universe)

As for our statement, "Why was the universe brought into existence? What is its goal?" the answer is that Allah says, *"I only created men and jinn to worship Me."* (51:56) He made a clear statement about the reason for which He brought us into existence. It is the same with the entire universe while Allah mentioned us and the jinn in particular. Here the jinn is every hidden thing, be it angel or something else. Allah said about the heavens and the earth, *"Come willingly or unwillingly! They said, 'We come willingly.'"* (41:11) He also said, *"But they refused to carry it."* (33:72). That is because it was a offer. If it had been a command, they would have obeyed and carried it since it is inconceivable that they rebel. They were created for that [obedience], but the fiery jinn and men were not so endowed.

(All the universe is alive and articulate)

Similarly there are philosophers among the people of investigation and proofs who are confined to the senses, necessities and proofs, who say that the obligated person must have intellect in respect of understanding what is said to him. They spoke the truth. The matter is like that with us since the entire universe is intelligent, living, and articulate. This is confirmed in respect of unveiling by the breaking of norms (miracles) which people have, i.e. our obtaining knowledge of this. However they say, "This is an unintelligible inanimate object." They stopped at what their eyes told them. According to us, the matter is different from that.

When it is reported from a Prophet that a stone spoke, or a sheep-shoulder or the trunk of a tree or a beast, they say that Allah created life and knowledge in it at that moment. [\[1\]](#) That is not what we consider the matter to be. It is the secret of life which flows through the entire universe and all "who hear the *mu'adhdhan*, moist or dry, will testify for him" [Ibn Majah, Nasa'i, Abu Dawud] and it only testifies from knowledge. This is confirmed by unveiling with us, not by the deduction of whoever looks into what the apparent information indicates and no more. Whoever wants to grasp it should travel the path of the Men and cling to retreat and *dhikr*. Then Allah will acquaint him with all of this directly. So he will know that people are blind to the perception of these realities.

(The existence of the universe is the manifestation of the Power of the Names)

Allah brought the universe into existence in order to manifest the power of the Names. Power without

the object of power, generosity without gift, provider without provided for, helper without helped, merciful without object of mercy are realities devoid of effect. Allah made the universe in this world a mixture as He mixed the two handfuls in the clay. Then He separated individuals from it and made one handful enter into the other handful. Each handful is mixed with its brother, but the states are unknown. Scholars vary in excellence in extracting the foul from the good and the good from the foul. The goal is purification from this mixture and the distinguishing the two handfuls until this one is alone with its world and that one is alone with its world. It is as Allah said, *"until He shall distinguish the corrupt from the good. He will put some of the corrupt on others, and so He will pile it up altogether and put it in Jahannam."* (8:37)

Whoever has some of that mixture remaining in him when he dies is not gathered on the Day of Rising among the trusty. [See Qur'an 15:46; 34:37; 41:40; 44:55, but esp. 27:89.] However, some people are freed of this mixture in the Reckoning, and some are only freed in *Jahannam*. When he is purified, he comes out. They are the people of intercession. As for the one who is distinguished into one of the two handfuls here, he moves by a reality to the Next World from his grave to bliss, or to punishment and *Jahim*. He is already purified.

This is the clarification of the goal of the world. These two handfuls are two realities which refer back to an attribute which the Real has in His Essence (like the two feet). From here we say that the people of the Fire see Him as Punishing and the people of the Garden see Him as Blessing. This is a noble secret. Perhaps you will grasp it in the Next Abode by witnessing, Allah willing. Those of realisation obtain it in this world.

(The celestial and terrestrial knowledges and their likes in man)

As for what we said in this chapter concerning the spheres of the Macrocosm and the Microcosm which is man, by it I mean the worlds of its totalities and genera. Its amirs are those who have effect on others. I have made the spheres of the Macrocosm and the Microcosm reciprocal. This one is a copy of that one. We gave them orbits in the forms of the spheres and their order in the book, *Insha' ad-Dawa'ir wa'l-Jawadil* which we began to write in Tunis in the house of Imam Abu Muhammad ÔAbdu'l-'Aziz (al-Mahdawi al-Qurashi) [2], our friend and guardian, may Allah have mercy on him! In this chapter we have put a summary of what is connected to it.

We say that the worlds are four: the celestial world, which is the world of going-on; then the world of change, which is the world of annihilation; then the world of habitation which is the world of going-on and annihilation; and then there is the world of ascriptions. These worlds are in two places: in the Macrocosm, which is what is outside of man, and in the Microcosm, which is man.

The highest world is the Muhammadan Reality. Its sphere is life. It has an equivalent in man in the *latifa* and the Pure *Ruh*. It includes the Encompassing Throne whose equivalent in man is the body. There is also the Footstool, whose equivalent in man is the self. There is also the Inhabited House whose equivalent in man is the heart. There are also the angels whose equivalent in man are the spirits and

capacities in him. There is also Saturn and its sphere, whose equivalent in man is the faculty of knowledge and the breath. There is Jupiter and its sphere whose equivalent in man is the faculty of memory and rear part of the brain. There is also Mars and its sphere whose equivalent in man is the faculty of intellect and the crown of the head. There is the Sun and its sphere whose equivalent is the faculty of reflection and the middle of the brain. There is Venus and its sphere whose equivalent in man is the faculty of illusory imagination (imagination) and the animal spirit. There is Mercury and its sphere and its equivalent in man is the faculty of the imagination (*khayal*) and the front of the brain. Then there is the moon and its sphere whose equivalent is the sensory faculty and the limbs which have sensation. These are the classes of the upper world and their equivalents in man.

The world of change includes the orb of the ether whose spirit is hot and dry. It is the orb of fire and its equivalent in man is yellow bile whose spirit is the power of digestion. It includes the air whose spirit is hot and wet and is equivalent to the blood. Its spirit is the faculty of attraction. It includes water whose spirit is cold and wet and whose equivalent is phlegm. Its spirit is the faculty of expulsion. It includes earth whose spirit is cold and dry and whose equivalent is black bile. Its spirit is the faculty of retention.

There are seven classes of the earth: black earth, dusty earth, red earth, yellow earth, white earth, blue earth and green earth. The equivalents of these seven in man's body are: skin, fat, flesh, veins, nerves, muscles and bones.

The world of inhabitation includes the *Ruhaniyyun* whose equivalents are the faculties in man. It includes the world of animal whose equivalent is what is sensed in man. It includes the world of plants whose equivalent is whatever grows in man. It also includes the world of inanimates whose equivalent is what is not sensed in man.

The world of ascriptions includes the non-essential (*aÔrad*) whose equivalent is black and white, colours and beings (*akwan*). Then there is "how" whose equivalent is states like healthy and ill. Then there is "How many" whose equivalent is "the thigh is longer than the forearm". Then there is "where" whose equivalent is the neck as a place for the head and the lerg as a place for the thigh. Then there is "time" whose equivalent is "I move my head at the moment when my hand moves." Then there is the relative (*idafa*) whose equivalent is, "This is my father, so I am his son." There is place whose equivalent is "my language and my dialect." There is the active verb whose equivalent is "I ate". There is the passive verb whose equivalent is "I became full." Some of them have different forms in the matrices [the other three] like elephants, donkeys, lions and cockroaches. The equivalent of this is the human capacity which accepts forms of meanings which are both blameworthy and praiseworthy. "This one is clever so he is an elephant. That one is stupid so he is a donkey. This one is brave so he is a lion. This one is a coward so he is cockroach."

"Allah speaks the truth and guides to the path." (33:4)

1. Referring to specific *hadiths* from the Prophet.

2. A disciple of Abu Madyan who died in 621 AH.

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CHAPTER SEVEN

The Beginning of Human Bodies (The last thing to come into existence in the Macrocosm and the last class of products)

The reality of the inward of man grew
into a strong kingdom with manifest power.

Then his essence sat on the throne of Adam
as the Throne was sat on by the Merciful.

The reality of his body appeared in its source-form,
and the kingdom of the second existence is completed by it.

The gnoses of his knowledge appeared in his articulation
among the noble and the hateful.

So their dreams became paltry because of his knowledges,
and the accursed shaytan became proud.

They sought nearness to Allah in His *Malakut*,
but a little shaytan brought loss to them.

(Making the natural world inhabited)

Know –may Allah support you! – that the time of the habitation of the natural world which is limited by time and contained in place is 71,000 of the years known in this world. This length of time is 11 days of days of other names, and one and two-fifths days of the days of the Possessor of Ascents. There are different sorts of days. Allah says, "*In a day whose measure was 50,000 years*" (4:70) and "*a day with your Lord is like 1000 years of your counting.*" (22:47) The smallest of the days is that which is measured by the movement of the encompassing sphere which appears in our day of 24 hours. The smallest of the days with the Arabs, which is this, belongs to the largest sphere. That is due to its influence on the spheres inside of it since the movement of what is below it in night and day its surface movement which forces the rest of the spheres which it encompasses.

(The natural and surface movement of the spheres)

Every sphere has a natural movement which it has along with the surface movement. Every sphere below it has two movements in the same movement: a natural movement and a surface movement.

Every natural movement in every sphere has a particular day whose measure is counted by the days occurring from the Encompassing Sphere which is designated in His words, *"of your counting"*. All of them intersect the Encompassing Sphere. Whenever it intersects it completely, its day belongs to it and the orbit revolves. So the smallest of its days is 28 days *"of your counting"*. It is the measure of the intersection of the moon's movement in the Encompassing Sphere.

Allah set up these seven planets in the heavens so that human sight might perceive the intersection of their spheres in the Encompassing Sphere *"in order to know the number of years and the reckoning."* (10:5) *"He determined it by stations so that you might know the number of years and the reckoning."* "We shall distinguish everything." (17:11) *"That is the determination of the Mighty, the Knowing."* (6:96) Every planet has a determined day by which they are distinguished from each other according to the speed of their natural movements or the smallness or largeness of their spheres.

(The Creation of the Pen and the Tablet)

Know that Allah then created the Pen and the Tablet and called them the Intellect and the Spirit (*Ruh*). He gave the *Ruh* two attributes: an attribute of knowledge and an attribute of action. He made the Intellect teach it and inform it with use of immediate witnessing, as it derives cutting from the form of the knife without it saying anything about that. Allah created a substance (*jawhar*) without a self which is the aforementioned Spirit which He called dust. This is the naming which has come down to us from 'Ali ibn Abi Talib.

(Creation of dust (*haba'*))

Dust is mentioned in the Arabic language. Allah said, *"it was scattered dust"*. (56:6) It was like that when 'Ali ibn Abi Talib saw it, meaning that this substance is scattered in all natural forms, and there is no form free of it since the form only exists in this substance called dust. It is with every form by its reality. It is not divisible nor separated nor described with decrease. It is like the whiteness existing in every white thing by its essence and reality. It is not said that there is a decrease of whiteness according to what this white thing receives of whiteness. This resembles the state of this substance.

(The Four ranks between the Spirit and Dust)

Allah apportioned four ranks between this Spirit described with the two attributes and the dust. He made each rank a stage for four angels. He appointed these angels as guardians over what He originated of the world below them, from the *'Illiyun'* to the *"lowest of the low"*. He gave each of those angels a knowledge which he wants to carry out in the world.

The first thing that Allah brought into existence in source-forms which is connected to the knowledge and management of these angels is the Universal Body. The first shape which Allah opened in this body is the global spherical form since it is the best of forms. Then Allah descended by bringing-into-existence and creation to the completion of the manufacture, and made all that He created the domain of

these angels. He entrusted them with its affairs in this world and the Next World and safeguarded them from opposing what He commanded them to do. He told us that they *"do not disobey Allah in what He commands them and they do what they are commanded."* (66:6)

(The creation of products (*muwalladat*))

Then He finished the creation of the products of inanimates, plants and animals at the end of 71,000 years of the years of this world which you count and ordered the world in a wise ordering. From the very first existent to the last product, which is animal, He did not use both His hands in the creation of anything except man. Man is this bodily organism of dust. Everything except for that He created from a Divine command or by one hand. Allah said, *"Our word to a thing when We will it is that We say to it, 'Be!' and it is."* (16:40) This is from a Divine command. It is reported in tradition that Allah created the Garden of Eden with His hand, wrote the Torah with His hand, planted the tree of *Tuba* [in Paradise] with His hand and created Adam, who is man, with both His hands. In order to show honour to Adam, Allah said to Iblis, *"What prevented you from prostrating to what I created with My hands?"* (38:75)

(The Lowest Sphere and the Twelve Constellations (*al-Buruj*: the Zodiac))

When Allah created the lowest sphere, which is the first one mentioned above, He divided it into twelve parts called "mansions (constellations)". Allah said, *"and the heaven with constellations"*. (85:1) Each division has a constellation and those divisions have four natures. He repeated each of the four natures in three places. He made these divisions like the stages and watering-spots where the travellers alight and in which the voyagers travel while they are travelling and journeying so these stages are arrived at in the journey of the planets through them. What Allah originated in this sphere of the planets whose course passes through these constellations was in order that Allah, through their intersection and journey, Allah might originate what He wishes of the natural and elemental world. He made them waymarks of the effect of the movement of the sphere of constellations, so know that!

(Natures and the four elements)

The nature of one division of these four is hot and dry; the second is cold and dry; the third is hot and wet; and the fourth is cold and wet. He made the fifth and ninth divisions like the first, the sixth and tenth like the second, the seventh and eleventh like the third, and the eighth and twelfth like the fourth in nature. So Allah contained natural bodies by difference, and elemental bodies without difference, in these four which are: hot, cold, dry and wet. Even though they are four matrices, Allah made two of them the basis for the existence of the other two. Heat produces dryness and cold produces wetness. So wetness and dryness exist from the two causes of heat and cold. This was mentioned by Allah when He said, *"There is no fresh (wet) or withered (dry), but it is in a Clear Book"* (6:59) because the caused, inasmuch as it is caused, must have the existence of a cause, or if it is an effect, then it must have a cause, however you want to put it. The existence of a cause does not necessitate the existence of

something caused.

(The Starless Heaven (*al-Falak al-Atlas*))

When Allah created this first sphere, it revolved with an orbit whose end is only known by Allah because there were no limited bodies above it to intersect it. It was the first of diaphanous bodies. Movements were numbered and made distinct. Allah did not create anything inside of it. Then movements became distinct and ended at the one who is inside of it. If it has not been so, the movements in it would not have been distinct at all because there is no planet in the Starless Sphere, and it resembles itself. So the measure of one movement in it is neither known nor determined. If there had been part of it in it different from the rest of the parts, then without a doubt its movements would have been numbered by it. But Allah knew its measure and its end and its repetition. The day occurred from that movement. There was neither night nor day in that 'day'.

Then the motions of this sphere continued and Allah created 35 angels in addition to the 16 angels we mentioned. So the sum was 411 angels. These angels included Jibril, Mikail, Israfil and 'Azra'il. Then He created 974 angels and added them to the angels already mentioned. He revealed to them and commanded them regarding that they had in His creation. They said, *"We do not come down, save at the command of your Lord. To Him belongs all that is before us and all that is behind us, and all between that. And your Lord is never forgetful."* (19:64) Allah said of them, *"They do not disobey Allah in what He commands them."* (66:6) These are among the angels who are the guardians in particular. Allah created the angels who are the inhabitants of the heavens and the earth to worship Him. There is no place in the heaven or the earth that does not have an angel in it. Allah continues to create angels from the breaths of the world as long as they continue to breathe.

(Creation of the Nearest Abode)

When the movements of this sphere, whose duration is 54,000 years of your counting, was complete, Allah created this world and appointed for it a known term at which it will end and its form will come to an end. It will be changed from being an abode for us and accepting a particular form, which is what we see today, to "the earth changing to other than the earth, and the heavens as well." When 63,000 years of your counting were complete of the movements of this sphere, Allah created the Next World: the Garden and the Fire which Allah has prepared for His slaves, both the happy and the wretched. There were 9000 years of your counting between the creation of this world and the creation of the Next World. That is why it is called the *"the Next"*, since its creation was delayed until after the creation of this world which is called the first" because it was created before it. Allah said, *"The Next will be better for you than the first."* (97:4) He addressed His Prophet, may Allah bless him and grant him peace, and did not give the Next World a term at which it will cease to be. It has constant going-on.

(The ceiling of the Garden is the Starless Heaven)

Allah made this sphere the ceiling of the Garden. We call it the Throne whose movement is not specific nor distinct. It has a continuous, unending movement. None of creation which we mentioned was created without the second goal of it attaching itself to the existence of man who is the Viceregent in the world. I said "the second goal" since the first goal of creation is to recognise Allah and worship Him since it was this for which the entire universe was created. There is nothing but that it glorifies His praise. The meaning of the second goal and the first is the connection of the will, not the in-timeness of the will, because the will of Allah is an out-of-time pre-temporal attribute by which His essence is described as is the case with all of His attributes.

(The movement of the heavens and the movement of the earth)

Then Allah created these spheres and heavens, and inspired every heaven with its command and ordered their lights and lamps in them and filled them with angels and caused them to move. So they moved out of obedience to Allah, coming to Him, seeking perfection in the slaveness proper to them, because Allah summoned the heaven and the earth and said to them, *"Come willingly or unwillingly"* by a command defined for them. They said, *"We come willingly."* So they are constantly coming and continue to move, even though the movement of the earth is hidden from us. It moves around the centre because it turns. As for the heaven, it came willingly when Allah commanded it to come. The earth came willingly when it knew itself to be compelled and that Allah must bring it when He said "or unwillingly". That is what was meant when He said "or unwillingly". It came willingly unwillingly! *"He established them as seven heavens in two days, and He inspired each heaven with its command."* (41:12)

(The creation of the earth and the determination of its foods)

Allah created the earth and determined its foods in it in respect of its products. He meant it a treasury for their foods. We already mentioned the organisation of the formation of the world in the book, *al-'Aql al-Mustawfir*. Part of the determination of its foods is the existence of water, air and fire, as well as what it contains of vapours, clouds, lightning, thunder, and celestial effects. *"That is the determination of the Mighty, the Knowing."* (6:96) He created the jinn from fire and the birds, reptiles of land and sea, and insects from the decay of the earth so that the air would be pure for us, free of the vapours of decay which, if mixed with the air in which Allah entrusted life and well-being for man and animals, would have made him sick, weak and ailing. So Allah purified the atmosphere for him as a kindness on His part when He formed these creatures from decayed things. So there were few illnesses and diseases.

(The creation of man)

And then the Kingdom was settled and prepared and none of these creatures knew from what sort this Viceregent would be for whose existence Allah had prepared this kingdom. When the specified time in His knowledge came to bring this Viceregent into existence 17,000 years after this world had been populated and 8000 years after the Next world, which has no end, was populated, Allah commanded some of the angels to bring Him a handful of every kind of dust of the earth. There is a long tradition

about the angels bringing this to him which is well-known among people. Allah took it and kneaded it with His hands. This is His words, *"what I created with My hands."* (38:75)

Allah entrusted each of the angels which we have mentioned with a trust for Adam. He said, *"I am creating a man from clay".*(38:71). These trusts which you have belong to him. When I have created him, each of you give him what you have which I have entrusted you with for him. *'When I have fashioned him and breathed My spirit into him, then prostrate yourselves to him.'* (15:29)" Then Allah kneaded the clay of Adam with His hands until he altered its smell which had been fetid mud. That is the part which is air in the structure. He made its outward part the place for the wretched and the happy of his progeny. He entrusted in in what was in His hands. Allah tells us that the happy are in His right hand and the wretched are in His left hand. "Both hands of My Lord are blessed right hands." He said, "Those are for the Garden and do the deeds of the people of the Garden. Those are for the Fire and do the deeds of the people of the Fire."

He entrusted the whole in the clay of Adam and joined the opposites in him by the principle of proximity. He formed him on the straight movement, and that is in the domain of Virgo. He made the six directions for him: above, which is beyond his head, below opposite it, which is below his feet, right, which follows his strong side, and left opposite it, which follows his weak side, in front, which is before his face, and behind opposite it, which is behind his neck. He formed, balanced and shaped him. Then He breathed into Him of His spirit which is related to Him. When He breathed into it, the four humours were originated as it spread into all his parts. They are: yellow bile, black bile, blood and phlegm.

Yellow bile is from the element of fire from which Allah formed him when He said, *"from a clay like the potters."* (55:14) Black bile is from earth which is His words, *"He created him from earth."* (15:26). Blood is from air, and it is His word, *"fetid mud"*. Phlegm is from water with which earth is kneaded and becomes mud. Then Allah originated in the power of attraction by which the animal attracts food, then the power of grasping by which the animal holds what will nourish it, then the power of digestion by which food is digested, and then the expelling power by which he expels excretions from himself - sweat, vapour, wind, excrement, etc.

As for the spread of the vapours and the division of the blood in the veins from the liver and every part of the animal, that is by the power of attraction, not by the power of expelling. The portion of the power of expelling is only what it expels, as we said, of excreta. Then Allah originated in it the powers of feeding, growing, senses, imagination, illusion, retention and memory. All this is in man inasmuch as he is an animal, not inasmuch as he is man except for these four powers: the powers of imagination, illusion, retention and memory. They are stronger in man than animal.

Then He bestowed on man the faculty of conception, thought and intellect, and so he is distinct from the animal. He put all these powers in the body as tools for the Articulate Self to reach all the benefits of the senses and meanings. *"Then He formed it with another creation"* (23:14) which is humanity. He made him perceptive by these powers, and he is living, knowing, capable, willing, speaking, hearing, and seeing according to a known limit in his acquisition. *"Blessed is Allah, the Best of Creators."* (23:14)

Then Allah did not name Himself with any of the names without putting some of the character of that name into man as a portion from Him which is manifest in the world according to what is proper to him. For that reason, some people interpret the words of the Prophet, "Allah created man in His form" to have this meaning. He sent him down as a Viceregent for Him in His earth since the earth is part of the world of change and alteration, as opposed to the Higher World. Judgements occurred among the inhabitants of the earthly world according to the change which occurs in the celestial world. Thus the principle of all the divine names appeared. Thus Adam is the Viceregent in the earth rather than heaven and the Garden. There whatever He commanded was: the knowledge of the Names, the prostration of the angels, and the refusal of Iblis as will be all mentioned in its proper place, Allah willing.

(Human bodies and types)

This chapter is devoted to the beginning of human bodies. They are of four types: the body of Adam, the body of Eve, the body of Jesus and the bodies of the children of Adam. Each of these bodies has a formation different from the formation of the other bodies in causality, in spite of the common physical and spiritual form. We said this, and spoke on it in order that the weak intellect might not imagine that divine power or realities do not great that this human organism be from only one cause whose essence grants this formation. Allah refutes this doubt as this human formation appeared in Adam in a way in which it did not appear in the body of Eve; the body of Eve appeared by a means by which the body of Adam did not appear; and the body of the children of Adam appeared by a means by which the body of Jesus did not appear. Each of these are called men by definition and reality. That is so that it be known that Allah has knowledge of everything and that He has the power to do anything.

Then Allah joined together these four types of creation in an *ayat* of the Qur'an in the *Surat al-Hujurat*. (49:13) He said, "*O People, We have created you*" meaning Adam "*from male*" meaning Hawwa' "*and from female*" meaning Jesus, and joined "*from male and female*" meaning by means of marriage and birth. This *ayat* is part of "all the words" and "distinction of speech" which was given to Muhammad, may Allah bless him and grant him peace.

(The body of Adam and the body of Eve (Hawwa'))

Then the body of Adam appeared as we mentioned, and he had no appetite for marriage. Allah already knew to bring birth, procreation and marriage into existence in this abode. Marriage in this abode is for the continuation of the species. Then He brought out Eve from the smallest rib of Adam. For that reason, woman has a lesser degree than man as Allah said, "*men have a degree over them*". (2:228) So women never overtake them. Eve had the bentness which is in the ribs so that by that she might incline to her child and husband. The man's inclination (=tenderness) for the woman is his inclination for himself since she is a part of him. The woman inclines to the man since she was created from the rib, and the rib has curvature and inclination.

(...the love of Adam and the love of Eve)

Allah filled the place in Adam from which Eve emerged with appetite for her since there was not be a void in existence. When He filled him with passion, Adam yearned for her as he yearns for himself because she is a part of him. She yearned for him because he is her home in which she was formed. Eve's love is love of the homeland, and Adam's love is love of himself. For that reason, man's love for woman appeared since she is the same as him, and woman was given the faculty designated as modesty in love for men. She is capable of secrecy because the homeland is not joined to her as Adam is joined to her.

Allah fashioned in that rib all that He fashioned and created in the body of Adam. The formation of Adam's body in his form was like what the potter fashions from clay and baking. The formation of the body of Eve was like what the carpenter carves of forms in wood. When he carved her in the rib and set up her form, shaped and balanced it, he breathed into her of His spirit. She stood up as a living, speaking female in order to make her a place for procreation. He feels at home with her and she feels at home with him. She is a "garment for him and he is a garment for her." Allah says, *"They are a garment for you and you are a garment for them."* (2:187) Appetite diffused through all his parts and he sought her.

(The formation of the third type of body)

Then Adam covered her and cast water into her womb and by that drop of water, the blood of menstruation flowed which Allah had written for women, and in that body was formed a third body different than how the body of Adam and body of Eve had been formed. This is the third body. Allah took charge of the formation in the womb state by state by the change from water to sperm to a bloodclot to a lump of flesh to bone. Then Allah clothed the bones in flesh. When the animal growth was complete, He formed another creature and so breathed the human spirit into it. *"Blessed is Allah, the best of creators."* (23:14)

Were it not that it would take too long, we would have explained man's formation in the womb state by state, and the guardian angels who are in charge of forming the embryo in the womb until it emerges. But we want to talk about human bodies. Although they are same in definition, reality, sensory and significative form, the reasons for their composition are different lest one imagine that that belongs to the essence of the cause. Exalted is Allah! That refers to the chosen Actor who does what He wishes when He wishes without interdiction or inability in one matter rather than another. *"There is no Allah except Him, the Mighty, the Wise."* (3:18)

(The formation of the body of Jesus)

Then the naturalists say that the water of woman does not have anything formed from it - even the embryo which is in the womb is from the man's water. Therefore we made the formation of the body of Jesus another formation, even though its regulation in the womb was the same as the regulation of the bodies of sons. The formation of the body of Jesus was from the water of the woman since the Spirit appeared to her as a man without fault, or it was from the breath without water. In any case, the body of Jesus is a fourth body with a different type of formation than the other bodies. Therefore Allah said,

"Truly, the likeness of Jesus" (2:56) i.e. the formation of Jesus, "with Allah is as Adam's likeness. He created him from dust." The pronoun refers to Adam. The likeness refers to his creation without a father, i.e. the quality of his formation is like that of Adam, even though He created Adam from dust. Then Allah said to him, "Be!"

Then Jesus, as was said, did not remain in Mary's womb the length of time that children customarily remain because he formed quicker because Allah wanted to make him a sign for people and use him to refute the naturalists when they judge nature according to what custom accord, not by the secrets and wondrous formations which Allah entrusted in it. Some of the intelligent people establish this matter as nature and said, "We only know of it what You have given us, and it contains things which we do not know."

(Man on the earth is like the intellect in the heaven)

This is why we mentioned the beginning of human bodies and the fact that there are four bodies formed differently as we confirmed and that man is the last of the products. Thus he is like the intellect and is connected to it because existence is a circle. The beginning of the circle is the existence of the First Intellect which has been reported in tradition: "The first thing that Allah created was the Intellect." It is the first of the genera. Creation ends in the human species and so the circle is complete and man is joined to the intellect, as the end of the circle is joined to its beginning. So it is a circle. Between the two ends of the circle is all the genera which Allah created in the world, between the First Intellect, which is the Pen, and man, who is the last existent.

Then lines emerge from the dot which is in the centre of the circle to the circumference which exists from it, and come out equally to each part of the circumference. It is the same with Allah's relationship to all existent things. It is the same relationship. Change does not occur at all. All things look at Him and receive from Him what He gives them as the parts of the circumference look at the dot.

Allah set up this human form by the straight movement as the form of the stick is to the tent. He made him the support of the dome of these heavens. Allah keeps them from descending because of him. So we consider man to be the tent-stick/support. When this human form is annihilated, and none of them remains breathing on the face of the earth, and the heaven is split, on that day it will fall because the support which is man has vanished.

Then habitation will move to the Next Abode since man has moved there. This world will become a ruin because he has left it. So we know absolutely that man is the source meant by Allah for the world and he is truly the Viceregent and he is the site of the manifestation of the Divine names. He brings together all the realities of the world - angel, sphere, spirit, body, nature, inanimate, and animal. This is in respect of what he alone is given of the knowledge of the Divine Names, in spite of the smallness of his size and mass. Allah said of him, *"Certainly the creation of the heavens and the earth is greater than the creation of men"* [40:57] because man was produced from the heaven and the earth, so they are like his parents. Allah elevated their value because of him, *"but most men know it not"*. (7:187) He did not mean

greatness in size, for that is known by the senses.

(The Testing of the the Greatest Man (*al-Insan al-Akbar*))

However, Allah tested man with a test which He did not use on any of His creation, either because He will make him happy or because He will make him wretched according to what He lets him use. The trial by which He tested him is that He created in him a capacity called thought (*fikr*) and made this capacity serve another faculty called intellect. He made the intellect, even though it is the master of thought, take what thought gives it. He did not give thought any scope except in the faculty of imagination. He made the faculty of imagination a place for gathering what the sensory faculties give it. He also gave it a faculty called conceptualization. So in the faculty of imagination, nothing is acquired except what the senses give it or what the conceptual faculty gives it. The substance of conceptualization comes from sensory things. It puts together forms which did not have a source, even though all its parts existed in the senses.

That is because the intellect was created guileless without any of speculative knowledges. Thought was told, "Distinguish between the true and the false which is in this imaginative faculty. Thought investigates according to what it has. He may obtain doubt and it may obtain proof without it knowing that even though it claims that it knows the forms of doubts from the proofs. It obtains knowledge while it has not regarded the shortcoming of the substance on which it relies in the acquisition of knowledges. The intellect accepts from it and judges by it. So its ignorance can be much greater than its knowledge!

Then Allah commanded this intellect to recognise Him so that it might refer to Him in it, not to something else. The intellect understood the opposite of what the Truly Real wanted from it when He said, "*Have they not considered?*" (7:184, etc.) "*To a people who reflect.*" (10:24 etc.) It relied on thought and made it an Imam to be followed and neglected what Allah had meant when He mentioned reflection. He told it to reflect so that it would see that there is no way to know Allah except by being given gnosis of Allah. Therefore the matter would be unveiled to it for what it really is. Not every intellect has this understanding - it is only the intellects selected by Allah from His Prophets and saints.

Would that I knew if they had said, "*Yes indeed*" with their thoughts when Allah made them testify against themselves [to the lordship of Allah before their creation] in the handful of the progeny of the descendants of Adam! His making them testify to that when He took them from their loins is from solicitude. However, when they reverted to taking from their reflective capacities in gnosis of Allah, they did not agree at all on even a single judgement in gnosis of Allah. Each group formed a school, and the statments about the protected divine presence multiplied. These thinkers were as bold as possible towards Allah. All of this is part of the test which we mentioned when Allah created thought in man.

The people of Allah are in need of Him in the belief in Him which He was obliged of them in His gnosis. They know that what is desired of them is that they refer to Him in that, and in every state. Some of them said, "Glory be to One who made no way to recognise Him except the inability to recognise Him!" Some said, "The inability to reach perception is perception." The Prophet, may Allah bless him

and grant him peace, said, "I cannot ennumerate Your praise!" Allah said, *"They do not encompass Him in knowledge."* (20:110) They refer to Allah in recognition of Him and abandon thought about His rank and fulfil His due. They do not put Him in what should not be thought of Him. It has been reported that it is forbidden to reflect on the Essence of Allah. Allah says, *"Allah warns you that you should beware of Him."* (3:28,30) Allah gave them the gnosis of Himself that He gave them and made them witness of His creatures and manifestations what He made them witness. So they knew that what is logically impossible by means of thought, is not impossible by divine relation. Some of that will be found in the next chapter on "The Earth created from what was left of the clay of Adam" and elsewhere.

That which the man of intellect is that he is indebted to Allah in himself got knowing that Allah has the power to do anything, possible or impossible - and not everything is impossible. He has effective power and vast of gifts. There is no repetition of His bringing into existence - rather similar things occur in a substance which He brought into existence and wishes to continue. If he had so willed, it would have been annihilated with the breaths. *"There is no Allah but Him, the Mighty, the Wise."* (3:18)

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CHAPTER NINE

The Existence of Spirits Created from Smokeless Fire (jinn)

He mixed fire and plants, so the form of the jinn was set up
as an interspace between two things

It is between a bodily spirit with a place in depth
and a spirit without "where".

That which accepts embodiment seeks for food for
nourishment without falsehood,

And that which accepts the angels, accepts the heart in
taking shape in the source.

For this reason, it obeys one moment and rebels the next.
He will repay those of them who disobey with two fires.

(Creation of the Jinn, angels and man)

Allah says, "*He created jinn from a fusion of smokeless fire.*" (55:14) It is reported in sound *hadith* [saying of the Prophet], "Allah created the angels from light and Allah created the jinn from fire and He created man from what you were told." As for what the Prophet said about the creation of man "from what you were told", he was concise and did not specify it as he did in the case of the creation of the angels and the jinn. The Prophet "was given all the words". This is part of them. The basic creation of angels and jinn did not vary. The creation of man is varied as there are four categories of man's creation. The creation of Adam does not resemble the creation of Eve. The creation of Eve does not resemble the creation of the rest of the children of Adam. The creation of Jesus does not resemble the creation of the others. Here the Messenger of Allah was concise. He has transmitted to us the details of the creation of man. Adam was created from clay, Eve from a rib, 'Isa is from the blowing of a spirit, and the children of Adam from "a contemptible water". (77:20)

(The conceptual cohesion of heaven and earth)

When Allah set up the four basic elements and smoke rose to the bottom of the Sphere of Fixed Stars, the seven heavens unwound themselves in that smoke, each separate from each other. He "*revealed, in every heaven, its ordinance*" after "*He established in it its nourishment*" and all that was "in four days". Then he said "*to the heavens and the earth: Come willingly or unwillingly.*" (41:9-11) i.e. they answer when they are called to produce what He wants them to produce. They said, "we come willingly."

Then Allah established a conceptual cohesion between heaven and earth and a direction by which He desires to bring into existence products in this earth in the form of minerals, plants and animals. He made the earth like the wife and the heaven like the husband. The heaven casts to earth the command of Allah in it as a man casts water into a woman in intercourse. In that casting, the earth brings forth the types of formations which Allah has hidden in its.

(The four elements and the formation of man and jinn)

When air is ignited and heated, it burns like the lamp. The burning of that fire is the flame which is the burning of the air and this is smokeless (*marj*, jumbled) because it is mixed with the air and is the burning air. *Marj* is mixture and from this the smokeless is *marj* since the plants are mixed in it.

The jinn are composed of the two elements of fire and air, as man is composed of the two elements of water and earth kneaded together which produced the name mud. Similarly the mixture of air and fire has the name 'smokeless fire'. Allah created the form of jinn in that smokeless fire. Because of the air which is in the jinn, they can assume whatever form they wish. Because of the fire which is in them, they are insubstantial and very subtle, and they seek dominance, pride and might since fire has the highest position of the elements and it has great power to change things as nature demands. That is reason why he [the jinn Iblis] was too proud to prostrate to Adam when Allah commanded him to do so, because of his own estimation of himself. He said, "*I am better than Him*" (7:12), i.e. meaning according to the basis by which Allah preferred fire among the four elements.

The jinn did not know that the power of water from which Adam was created was stronger than fire for it extinguishes it and earth is firmer than fire by cold and dryness. Adam has strength and constancy by the dominance of the two elements from which Allah derived him. Even though he also possesses the rest of the elements - air and fire, they do not have the authority in him. The jinn also have the rest of the elements...

Adam was given humility on account of the clayiness of his nature. When he is proud, that is incidental (and not intrinsic to his nature). He accepts that because of the element of fire in him as his imagination and states accept different forms because of the element of air in him. The jinn are given pride by the nature of fire in them. If they are humble, that is something incidental which they accept because of the element of earth in them. They also accept fixation in enticement if they are devils and fixation in acts of obedience if they are not devils.

(The jinn when *Surat ar-Rahman* (Chapter 55 of the Qur'an) was recited

When the Prophet recited *Surat ar-Rahman* to his Companions, he said, "I was reciting it for the jinn. They listened to it better than you. When I said, '*So which of your Lord's blessings will you deny?*'" they stated, 'We do not deny any of the blessings of our Lord'. They affirmed them and did not quake when they were told, "*So which of your Lord's blessings will you deny?*" in his recitation. That is by is in the nature of the jinn of earth and of water which remove the fieriness of fire. Some of them are obedient to

Allah and some are rebellious, like us; but they can take on forms as can the angels.

(Their basic form is spiritual)

Allah has made them invisible to us so we do not see them except when Allah wishes to lift the veil for certain individuals who then see them. Since the jinn are insubstantial and subtle, they can take form in whatever sensory form they wish. Their basic form is the spiritual one which was the first form the first jinn accepted when Allah brought him into existence. Then he took on various forms according to what Allah willed. If Allah had opened our eyes so that we could see what the forms conceived by the conceptual faculty through the imagination (*khayal*), then at different times you would have seen man in various forms which are unlike one another.

(Procreation in jinn and men)

Then Allah breathed the spirit into the flame which was full of turbulence because of its insubstantiality. The blowing increased the turbulence and air dominated it and it did not remain in the same condition. The world of the jinn appeared in that form. As intercourse occurred in mankind by the casting of water in the womb and progeny and birth occurs in this mortal Adamic species, so procreation occurs in the jinn by casting air into the womb of their female, and progeny and birth occurs in the jinn. They exist by Sagittarius and it is fiery. That was mentioned by the one who arrived - may Allah preserve him!

(The years between the creation of jinn and men)

There were 60,000 years between the creation of Jann (the first jinn) and the creation of Adam. This is necessary according to the claim of some people that birth will cease among the jinn after 4000 years and that birth will end with man after 7000 years. However, things do not occur on that basis. Things will occur according to what Allah wills. The jinn still procreate and we still procreate. So when did man begin, how many years of progeny does he have left and how much time remains until the end of this world and the annihilation of mankind on the face of the earth and their transfer to the Next World? This is not the stance taken by those who are firmly rooted in knowledge. It is stated by a small group of people and will not be repeated.

(The Jinn are an interspace between angels and men)

The angels are spirits breathed into lights. The jinn are spirits breathed into winds. Men are spirits breathed into shapes. It is said that a female was not separated from the first existing jinn as Eve was separated from Adam. One of them said Allah created a vulva in the first existent jinn, so part of him mated with the other part and offspring like those of Adam were born to him: a male and female who married each other. So the jinn's nature was hermaphrodite. For that reason the jinn are part of the world of the interspace: they resemble men and resemble angels as the hermaphrodite resembles both the male and female.

(The food and marriage of the jinn)

The elements of air and fire dominate the jinn. For that reason, their food is what the air carried by of fat in bones. Allah made their provision in them. So we see that the bone and its flesh is not decreased at all and we know that Allah gave them their sustenance in the bones. This is why the Prophet said about bones, "They are sustenance for your brothers among the jinn." In a *hadith*, "Allah appoints their sustenance in them." Someone to whom this was unveiled reported to us that he saw the jinn come to some bones and sniff them like beasts of prey sniff. Then they went back having taken their sustenance. Their food was taken in that sniffing. Glory be to the Subtle, the All-Aware!

As their union with each other in marriage, it is in the form of twisting - like what you see of smoke issuing from a kiln or a pottery oven. The smoke intermingles and each of the two individuals enjoys that mutual entry. Their ejaculation resembles like the seed of the palm and is in the form of pure scent, just as is the case with their food.

(The tribes and clans of the jinn)

They have tribes and clans. It is said that they are contained in twelve tribes and then they branch into subtribes. There are great wars between them, and some whirlwinds are, in fact, the centre of their battles. The whirlwind is the mutual opposition of two opposing winds, each preventing its companion from passing through. So that barrier leads to the circle witnessed visually in the physical dust which is the effect of the mutual opposition of the two winds. Their battles are like that, but not every whirlwind is on of their battles. The story of 'Amr the jinn is famous. He was killed in a whirlwind which was seen. It dispersed from him while he was dying. It did not take long for him to die. He was a pious jinn. If the basis of this book had been to present traditions and tales, we would have mentioned some of them, but this is a book about the science of meanings. You can look for their stories elsewhere in book of history and poems.

(The manner in which the spiritual world appears in forms)

When this spiritual world takes on shape and appears in a sensory form, the eyes confine it since it cannot abandon that form as long as the eye continues to look at it although that it is the human being which is looking. When human eye defines it and continues to look at it, the spiritual (*ruhani*) being does not have a place into which it can disappear, so this spiritual being manifests a form which it puts on itself like a veil. Then the spiritual being makes the person imagine that that form has left him in a particular direction, so his eye follows it. When his eye follows it, the spiritual being leaves its confinement and vanishes. When it disappears, that form vanishes from the sight of the one who is looking at it and following it with his eye. In relation to the spiritual being, that form is like light is in the case of a lamp whose light is diffused in the corners. When the body of the lamp is absent, the light is lost. It is thus with this form. If someone knows this and wants to confine that spiritual being, he should not follow the form with his eye. This is one of the divine secrets which are only known by the instruction of Allah. The form is not other than spiritual being. Indeed it is the same, even if it is in a

thousand places, or in every place, with different shapes.

If it happens that one of those forms is slain and apparently dies, that spiritual being moves from the life of this world to the interspace just as we move when we die. No information about it remains in this world, just as is the case with us. Those sensory forms in which the spiritual beings appear are called 'bodies'. It is the words of Allah, *"We cast a mere body on his throne"* (38:34) and *"We did not give them bodies which did not eat food."* (21:8) The difference between jinn and angels, even though they share in spirituality, is that the food of the jinn consists of foods found in natural bodies. The angels are not like that. That is why Allah mentioned in the story of the guests of Abraham, *"When he saw that their hands were not reaching for it, he was suspicious of them"* (11:70) i.e. the angels did not reach for the roasted calf and they did not eat it which made him afraid.

(The formation of the world of the jinn)

When the time for the formation of the world of the jinn came, He directed three of the trusty angels in the first sphere who took their deputies which they needed for this formation from the second heaven. Then they descended to the heavens and took two deputies from the second and the sixth there. They descended to the elements and prepared the place. Three other guardians followed them, and they took whatever deputies they needed from the second heaven, and then descended to the third heaven, and to the fifth from there. They took two angels. They passed by the sixth heaven and took another deputy from the angels. Then they descended to the elements in order to complete the formation. The remaining six descended and took the remaining deputies in the second heaven and the heavens. All were gathered for the ordering of this formation by the permission of the All-Knowing, the All-Wise.

When the formation of the world of the jinn was complete, Allah directed the spirit from the World of Command and breathed a spirit into that form by which life flowed into it. It stood uttering the praise and glorification of the One Who brought it into existence: this is the natural disposition on which He fashioned it. Within it there was might and immensity whose cause is not recognised nor discovered since at that time there was no another creature in existence in the world of nature other than it. It remained worshipping its Lord, proclaiming His power, humble to the lordship of the One who brought it into existence by what was in its being until Adam was created. When the jinn saw his form, one of them, whose name was Harith, was overcome with hatred for that organism and he glowered at the sight of the form of Adam. The rest of his species saw that and they censured him for that since they saw that he had grief and sorrow because of it. When Adam's business was complete, al-Harith displayed what he felt in himself and refused to obey the command of his Creator to prostrate to Adam and became arrogant towards Adam because of his own constitution and he boasted of his origin [from fire which he said was better than earth]. He failed to see the secret of the power of that water from which Allah created every living thing, and from which comes the life of the jinn although they are not aware of it.

(The creation of Adam and the formation of man)

If you are among the people of unveiling, reflect on the words of Allah, *"and His throne was upon the*

waters." (11:7) So the throne and the creatures around it were brought to life by water. *"There is nothing which does not glorify His praise."* (17:44) He used the negative. Only the living glorifies. In an excellent hadith from the Messenger of Allah said, "The angels said, 'O Lord (in a long *hadith*)! have You created anything stronger than fire?' He replied, 'Yes, water.'" So He made water stronger than fire. If the element of air in the structure of the jinn had not been ignited by fire, the jinn would have been stronger than the children of Adam, for air is stronger than water. In this *hadith*, the angels asked, "O Lord, have You created anything stronger than air?" He replied, "Yes, the children of Adam." Allah made the human organism stronger than air. Water is stronger than fire, and it is the main element in man as fire is the main element in the jinn. This why Allah said about Shaytan (Satan), *"Surely the guile of Shaytan is ever feeble."* (4:76) He did not ascribe any strength to him at all. He did not deny it to the Governor (of Egypt) when he said, *"surely your guile is great"* (12:27) ...

The reason for that is that the human organism accords deliberateness in matters, perseverance, meditation and reflection due to the predominance of the elements of earth and water in the human temperament. Thus the human being has ample intellect because earth holds him back and restrains him while water makes him supple and easy. The jinn are not like that. The jinn's intellect does not possess that which will enable him to hold to something as the human being does. This is why we say, "So-and-so is 'light' of intellect and dim-witted" when he is frivolous and foolish! This is the attribute of the jinn, and by it the jinn strays from the path of guidance due to the frivolous nature of his intellect and his lack of firmness in his thought. So he said, *"I am better than him,"* (7:12) and combined ignorance and bad manners because of his frivolous nature.

(The first shaytan of the jinn)

So any jinn who rebels is shaytan, i.e. one who is far from the mercy of Allah. Al-Harith was the first jinn to be called shaytan. Allah drove him to despair, i.e. drove him out of His mercy and repelled mercy from him. From him all the shaytans branch out. Any jinn who believe, like Hama ibn Alham ibn Laqis ibn Iblis, join the believing jinn. Any who remains an unbeliever is a shaytan. It is a matter of some dispute among the scholars of the Shari'a). Some of them say that the shaytan never submits, deriving this from what the Prophet said about his shaytan who was the companion entrusted to him, "Allah gave me power over him and he submitted (*aslama*).\" The one who interprets what he said as \"aslamu\" takes it to mean: \"I am safe from him\" and he has no way against me. Thus the interpretation varies. If it is interpreted as \"*aslama*\" is it submission. It means that he submitted although he was an enemy and so he only commands me to good, compelled to do so by Allah and as a protection for the Messenger of Allah. The opponent says that \"*aslama*\" means that he believed in Allah as the unbeliever becomes Muslim and thus becomes a believer. This is more appropriate and acceptable.

(Iblis was the first of the wretched jinn)

Most people claim that al-Harith was the first of the jinn, and that he was in the same position to the rest of the jinn as Adam is to mankind. We do not think that that is the case. Al-Harith was one of the jinn, but the first among them who is in the same position as Adam is to mankind was someone else. That is

why Allah says, "*Iblis was one of the jinn*" (18:50) i.e. he was from this category of creation. Similarly Qabil (Cain) was one of mankind, but Allah wrote him down among the wretched. He was the first of the wretched among mankind, and Iblis was the first of the wretched among the jinn. The majority of the punishment of the shaytans of the jinn in Hellfire is by severe cold, not by heat, although they may be punished with fire. Most of the punishment of the descendants of Adam is through fire.

One day I came upon one of the saints whose intellect was deranged. He was weeping and saying to the people, "Do not stop with His words, '*I shall assuredly fill Hellfire with you*' (38:85) and apply them to Iblis alone. Look how He alluded to you when He said, '*...Hellfire with you*'. Iblis was created from fire, so he returns to his source - may Allah curse him! If Iblis is punished with it, the punishment of pottery by fire is greater, so take heed!"

When Hellfire (*Jahannam*) was mentioned, this saint only thought of fire in particular, and was heedless of the fact that Jahannam is a name for both its intense heat and its intense cold. It is called Jahannam by its frowning (*jahama*. *Jahuma* means "to have an ugly face") because its appearance is hateful. Jaham is the word for clouds which have already poured out their water. Abundant rain is the mercy of Allah. When Allah has removed the rain from the clouds, then the name *jaham* is applied to them. since the mercy, which was abundant rain, has vanished. Similarly, Allah has removed mercy from Jahannam which is hateful in appearance and report. It is also called Jahannam because of its great depth. One says, "the depths of Jahannam" when something is very deep. We ask Allah Almighty, to give us and the believers security from it!

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CHAPTER THIRTEEN

Concerning the Bearers of the Throne

By Allah, the Throne bears the Merciful, and they bear it -
this statement is intelligible.

What power is there for a creature and what strength,
if it had not been for that which the intellect and Revelation brought?

Body and spirit and nutrients and rank.
There is nothing else which division arranges.

That is the Throne, if you but realise its eminence!
The One who settles on it in the name of the Merciful is hoped-for.

They are eight, and Allah knows them. Today there are four,
and there is no fault in them:

Muhammad, then Ridwan and Malik, Adam
and the Friend (Ibrahim) and then Jibril,

Joined by Mika'il and Israfil. There are only eight here -
nourished by "there is no god but Allah".

(The Throne ('*Arsh*) in Arabic)

May Allah support the *wali*! Know that in Arabic 'the Throne' is a designation by which the kingdom is meant. It is said, "The king's throne is toppled," when there is a disturbance in his kingdom. Throne also designates and means the seat. When the Throne designates the kingdom, its bearers are its supporters. When the Throne is the seat, its bearers are the legs which support it, or whoever carries it on their sacks. Number enters into the bearers of the Throne. The Messenger said that they are four in this world, and eight on the Day of Rising. The Messenger of Allah, may Allah bless him and grant him peace, recited, "*Upon that day eight shall carry above them the Throne of your Lord*," (69:17) and then he said, "Today they are four," meaning in this world. Allah said, "Upon that day they shall be eight," meaning in the Next World.

(The Throne is contained in body, spirit, nourishment and rank)

We related from Ibn Masarra al-Jabali, one of the greatest of the People of the Path in knowledge, state,

and unveiling, "The carried Throne is the kingdom. It is contained in body, spirit, nourishment and rank." Adam and Israfil belong to forms; Jibril and Muhammad to spirits; Mika'il and Ibrahim to provisions; and Malik and Ridwan to the Promise and the Threat. There is only in the kingdom what was mentioned. Nourishment, which is provision, is both sensory and spiritual. That which we will mention in this chapter is the one method, which has the meaning of kingdom, through which benefit is connected. "Its bearers" designates those who undertake its management. One manager is an elemental form or a luminous form; one manager is a spirit; one manager belongs to an elemental form; one manager is a spirit and one managed and compelled by a luminous form. Nourishment belongs to an elemental form and the nourishment of knowledges and gnoses of spirits. There is a sensory rank of happiness achieved by entering the Garden and a sensory rank of wretchedness achieved by entering Hellfire (*Jahannam*) and a spiritual rank of knowledge.

This chapter is based on four issues. The first question is form; the second is the spirit; the third is nourishment; and the fourth is the rank, which is the end. Each of these questions has two divisions, so there are eight. They are the bearers of the Throne, i.e. when the eight appeared, the kingdom was established and appeared, and its King sat on it.

(Luminous bodies and Archangels)

The first question concerns form and it has two divisions: an elemental bodily form which contains the imaginative bodily form, and the other division which is a luminous physical body. We will begin with the luminous body. The first bodies which Allah created were the bodies of the angelic spirits wandering with love in the majesty of Allah. They include the First Intellect and the Universal Self, and the luminous bodies created from the light of majesty end there. None of these angels exist by any other means than the Self which is below the Intellect. Every angel created after these angels is subject to the jurisdiction of nature. They are from the genus of the spheres from which they were created and which they inhabit. It is the same with the angels of the elements. The last rank of angels are the angels created from the deeds and breaths of the worshippers. We will mention them class by class in this chapter, Allah willing.

Know that Allah was before He created creation when there was no beforeness in time. That is an expression of connection which indicates a relationship by which the goal is obtained in the listener. Allah was in the Mist ('*ama*') below and above which there is no air. It was the first Divine manifestation to appear in which the light of the Essence flowed, as is clear in His words, "*Allah is the light of the heavens and the earth.*" (24:35) When that Mist was coloured by light, He opened in it the forms of the angels bewildered with love who are above the world of natural bodies. No throne or creature preceded them. When He brought them into existence, He gave them a manifestation. That manifestation became unseen for them, and that unseen was a spirit for them, i.e. for those forms. He gave them a manifestation in His name, the Beautiful, so they wandered distraught with love in the majesty of His beauty, and they do not recover from it.

(The First Intellect is the Axis of the World of Registration and Recording)

When Allah wanted to create the world of recording and writing, He specified one of those *Karubiyin* angels. He was the first angel of that light called the Intellect and the Pen. He was given a presencing (*tajalli*) in the place where given (*wahabi*) knowledge is manifested according to the bringing-into-existence He desired for His creation, not for an end and a limit. By its essence, the Intellect accepted what will be and the Divine Names which desire the issuance of this created world. From this Intellect was derived another existent thing called the Tablet. He commanded the Pen to descend to it and entrust in it only all that will be until the Day of Rising. He gave this Pen 360 years of penness, i.e. being a Pen. From its being Intellect, Allah gave this Pen 360 presencings (*tajalliyat*) or *raqa'iq* (filaments). Every year or filament extracts 360 varieties of comprehensive knowledges, and the Pen details them in the Tablet. This encompasses the knowledges in the universe until the Day of Rising. The Tablet knows them when the Pen entrusts them to it. That is part of the knowledge of nature, and it is the first knowledge which this Tablet acquires of the knowledges of what Allah has willed for His creation. That is nature rather than the self. All of that is in the world of pure light.

(The Throne and its angelic inhabitants)

Then Allah brought into existence the pure darkness which is opposite this light, which is in the position of absolute non-existence opposite absolute existence. When He brought it into existence, that light flowed onto it with an essential outflowing with the help of nature. So that light repaired its disarray and the body appeared which is designated as the Throne. Then the name the Rahman settled on it by the name, the Outwardly Manifest. That was the first of the world of creation to appear. From that mixed light, which is like the light of dawn, He created the angels which encircle the Seat. That is His words, "*You will see the angels encircling the Throne proclaiming the praise of their Lord.*" (39:75) They have no other occupation than to encircle the Throne, proclaiming His praise. We explained the creation of the universe in our book, '*Uqla al-Mustawfiz*. We have used the principles for this chapter.

(The Footstool (*Kursi*) and the angels who inhabit it)

Then He brought the Footstool into existence inside this Throne and put angels of its own nature in it. Each sphere was the basis for its inhabitants which were created in it just like the elements from which its inhabitants were created. So Adam was created from earth and he and his sons filled the earth. In this noble Footstool the Word was divided into report and judgement: these are the two feet which descend from the Throne as reported in the report of the Prophet. Then inside the Footstool Allah created spheres, one inside the other. In each sphere He created a world from it which they inhabit which He named angels, i.e. messengers. He adorned the spheres with stars, and inspired every heaven with its command until He created the forms of products (*muwalladat*).

(The spirits and luminous forms, imaginative forms and elemental forms)

When Allah completed these luminous and elemental forms which were without spirits which were unseen by these forms, He gave a manifestation to every class of these forms according to what they are based in. The spirits of forms took on being from the forms and from the presencing (*tajalli*). This is the

second question. Allah created the spirits and commanded them to manage the forms and He made them indivisible, a single essence but made them distinct from one another. They are distinct according to the forms they accept from that presencing. The forms do not belong to these spirits in reality according to "wherenesses". These forms belong to the spirits as the kingdom in respect of the elemental forms, and like places of manifestation in respect of all forms.

Then Allah originated the imaginative physical forms by another presencing between the *lata'if* (subtleties) and forms, and luminous and fiery forms appeared to the eye in those physical bodies. The sensory forms manifested carry forms of meaning in these physical forms in sleep, after death and before the resurrection - it is the interspace of form. It is a horn of light whose top is wide and bottom is narrow. Its highest part is the Mist and the lowest is the earth. These bodies of form in which the jinn and angels and inward part of man appear are outward in sleep and the forms of the Market of the Garden. It is this form which populates the earth of the imagination which we already spoke about in this proper chapter.

(The nourishment of the spirits and the nourishment of forms)

Then Allah appointed nourishment for these forms and these spirits. They are the subject of the third question. They subsist by that nourishment. It consists of sensory nourishment and nourishment of meaning. The nourishment of meaning is the nourishment of knowledges, presencings (*tajalliyat*) and states (*ahwal*). Sensory nourishment is well known. It is what the forms of food and drink bear of spiritual meanings, i.e. faculties. Each form, be it luminous, animal or physical, is nourished by what is suitable for it. It would take too long to give the details of that.

(Ranks of the world in happiness and wretchedness)

Then Allah gave every world a rank in happiness and wretchedness and a station; and the details are innumerable. Its happiness is according to it: some of it is happiness of desire, happiness of perfection, happiness of being filled, and happiness of place, i.e. the Shari'a. Wretchedness is like that in division in what is not in accordance with desire, perfection, temperament (which is not being filled), and is not the Shari'a. All of that is sensory and intelligible. The sensory part of it is what is connected to the Abode of wretchedness, of pains in this world and the Next, and connected to the Abode of happiness of pleasures in this world and the Next. Some is pure and some mixed. The pure is connected to the Next Abode. The mixed is connected to this Abode. So the happy might appear in the form of the wretched and the wretched in the form of the happy while they will be distinct in the Next Abode. It may be that the wretched manifests his wretchedness in this world and it is connected to the wretchedness of the Next world. This is also the case with the happy. However, they are not known in this world, but they are distinct in the Next World: "*Now keep yourselves apart, you wrongdoers, on this day!*" (39:59) So there the ranks are connected to their people with a connection which is not broken nor changed.

(The bearers of the Throne is in this world and the Next)

So the meaning of the eight, which is the sum of the Kingdom designated by the Throne, has been made clear to you. This is the fourth question. The meaning of the eight is clear to you. These eight belong to the eight Divine ascriptions by which Allah is described. They are: life, knowledge, power, will, speech, hearing, sight, and the perfection of the tasted, smelt and felt with the attribute connected to him. This perception of them has a connection, like hearing perceiving heard things and sight perceiving seen things. Thus the Kingdom is contained in eight. Four of them are manifest in this world: form, food, and the two ranks. On the Day of Rising, all of the eight will be visible to the eyes. It is what Allah said, *"Upon that day eight shall carry above them the Throne of Your Lord."* (69:17) The Prophet, may Allah bless him and grant him peace, said, "Today they are four." This is in the explanation of the Throne as the Kingdom.

As for the Throne, which is the seat, it belongs to Allah and the angels bear it on their backs. Today they are four, and tomorrow they will be eight in respect to bearing in the land of gathering. It is related of the forms of those four bearers what approximates what Ibn Masarra said. It is said that one has the form of man, one of a lion, one of an eagle and the fourth of a bull. It was what the Samiri saw and imagined that it was the god of Musa. So he built the calf for his people and said, *"This is your god and the god of Musa"* (20:88) in the tale. Allah speaks the truth and guides to the Path.

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CHAPTER NINETEEN

On the reason for the increase and decrease of knowledges and the words of Allah, "Say: 'Lord, increase me in knowledge!' and the words of the Prophet, may Allah bless him and grant him peace, "Allah does not restrict knowledge, plucking from the breasts of the scholars, but He removes it by removing the scholars."

The *tajalli* of the existence of the Truly Real in the sphere of the self is evidence of decrease in knowledges.

If one is unconscious of that *tajalli* by his self,
can he then perceive Him through investigation and inquiry?

If multiplicity of knowledge appears in the self,
realised veiling is confirmed by the text.

Nothing except the disk of the sun of existence appeared
and its light fell on the world of spirits.

The Source is only perceived when there is manifestation,
even if man is destroyed by the intensity of greed.

There is no doubt in the statement which I unfolded;
and it is not misrepresenting lie or conjecture.

(Knowledges: its ranks and stages)

Know that every living thing and everyone described by perception, is in a new knowledge in every breath in respect to that perception. However, it may be that the perceiving individual is not one of those who is mindful of that knowledge. In fact, it is knowledge, so knowledges can be described as being in decrease in respect of the one with knowledge. It results from the fact that there would be perception had not a barrier intervened between him and many things which he perceives, as is the case with someone who happens to be blind or deaf or the like.

Therefore knowledges rise and descend according to what is known. That is why when aspirations (*himma*) are connected to sublime noble knowledges by which man is described, his *nafs* (self) is purified and his rank exalted. The highest rank in knowledge is knowledge of Allah. The highest of the

paths to the knowledge of Allah is the knowledge of *tajalliyat*. Below it is the knowledge of intellectual examination (*nadhar*). There is no divine knowledge below examination. There are creeds for the general people, not knowledges.

These knowledges are those in which Allah commanded His Prophet to seek increase. Allah said, "*and do not rush ahead with the Qur'an before its revelation to you is complete and say, 'O Lord, increase me in knowledge!'*" (20:114) i.e. increase me with Your words that You want me to know. Here increase in knowledge is knowledge of the nobility of slowness in the revelation, out of adab with the teacher who brings it to him from his Lord. For this reason, He put this verse after His word, "*and faces will be humbled unto the Living, the All-Sustaining,*" (20:111) i.e. humbled. He meant the knowledges of *tajalli*. *Tajalli* is the noblest path for obtaining knowledges - they are the knowledges of immediate tasting.

(Knowledge: its increase and decrease)

We will mention increase and increase of knowledge in another chapter, Allah willing. That is that Allah gave everything - and the self (*nafs*) of man is one of these things - an outward and inward. The self of man outwardly perceives matters by the eye, and inwardly perceives matters by knowledge. Allah is the Outward, the Inward. It is by Him that perception occurs. It is not in the power of whatever is other than Allah to perceive anything by itself. He perceives by what Allah puts in him and the *tajalli* of Allah. Whoever has a *tajalli* from any world, be it the Visible or Unseen world, is from the Name, the Outward. As for the name, the Inward, part of the reality of this relationship is that there is no *tajalli* ever in it, not in this world or the Next since *tajalli* designates Allah's manifestation to the one who receives that manifestation. That belongs to the name, the Outward. The intelligibility of relationships does not change, even if they do not have any source by which they exist. However, they do have logical existence, so they are intelligible.

When Allah grants a *tajalli*, either as a free gift or as answer to a request, he gives the *tajalli* to the outward of the self, and perception by the senses occurs in the form and that takes place the interspace of making likenesses. So the one who receives the manifestation has an increased knowledge of judgements if he is one of the scholars of the Shari'a, increased knowledge of the criteria of meanings if he is a dialectician, and increased knowledge of the measure of speech if he is a grammarian. It is the for with the master of each of the knowledges of beings and non-beings. He has increase in himself in the knowledge with which he is occupied.

The people of this path know that this increase is comes from the Divine *tajalli* to those classes, so they cannot deny what has been unveiled to them. Non-agnostics sense increase and ascribe that to their thoughts. Others than these two experience increase but do not know that they are being increased in anything. In likeness "*their likeness is that of a donkey loaded with weighty tomes. How evil is the likeness of those who deny Allah's Signs!*" (62:5). The signs are this increase and the source of the increase. Astonishment is expressed about those who ascribe that to their own thoughts! They do not know that their thought, reflection and investigation in any question is part of the increase of knowledges in themselves which comes from that *tajalli* which we mentioned. The thinker is

preoccupied with the connection of his thought and the end of his quest. He is veiled to knowledge of the true state. His knowledge is increasing, but he is not aware of it.

When *tajalli* occurs, it is by the name the Outward to the inward part of the self. Perception occurs the insight into the world of realities and meanings divested of physical matter. These are designated as "texts" since Divine texts do not have any ambiguity or probability by a certain aspect. That only takes place in the meanings. So the one with meanings has rest from the labour of thought, and in the *tajalli* he is increased in divine knowledges, the knowledges of the secrets and knowledges of the inward, and what is connected to the Next World. This is particular to the people of our Path - it is the path of our knowledge.

(Knowledge: its decrease)

Knowledge decreases for two reasons, either by evil nature in the basis of the organism or an incidental imperfection in the faculty connected to that. This evil nature in the basis of the organism cannot be mended, as al-Khidr said about the boy, "*his nature was an unbeliever.*" (18:80) This is in the basis of the organism. As for the incidental imperfection, it can vanish - if it is in the faculty - by medicine. If it is in the self, as when love of leadership and following appetites distract him from acquiring knowledges which contain his honour and happiness, this can also be removed when the Truth calls from his heart and he returns to sound reflection, and he knows that this world is one of the stages of the traveller and a bridge to be crossed, and that if man does not furnish himself with knowledges, noble character and the attributes of the Higher Assembly here in the form of purification and freedom from natural appetites which distract him from sound reflection, he will have no way to achieve eternal happiness. Therefore he sets out on that. This imperfection is also a reason for the decrease of knowledges.

I do not mean that when s decrease it is a fault in man - except in the case of Divine knowledges. The reality accords that there is no decrease at all and that man is always and constantly in increase of knowledge and in respect to what his senses give him, the fluctuations of states and passing thoughts in himself. He his knowledge is increasing, but there is no benefit in it. Opinion, doubt, speculation, ignorance, heedlessness and forgetfulness: all of this and things like them are not accompanied by knowledge of what you are in in respect of opinion, doubt, speculation, ignorance, heedlessness or forgetfulness.

(The knowledges of *tajalli*: their increase and decrease)

As for decrease and increase in the knowledges of *tajalli*, man is in either one of two states: how the Prophets bring them forth by transmission, or the *awliya'* by the principle of being the heirs of the Prophets. This is like what was said to Abu Yazid al-Bistami when the robe of of delegation was placed on him, "Go out to My creation by My attribute. Whoever sees you has seen Me!" He could do nothing but obey his Lord's command. He took a step towards himself from his Lord and swooned. There was a cry, "Return My lover to Me! He cannot endure being apart form Me!" He was absorbed in the Real, like Abu 'Iqal al-Maghribi, so the spirits entrusted with him and who supported him when he was

commanded to go out returned him to the station of absorption (*istihlak*) in Him. He was returned to Allah and the robes of humility, poverty, and abasement were placed on him. Life was pleasing and he saw his Lord and was increased in intimacy and had rest from the "lent trust (*amana*)" (33:72) which had to be taken from him.

(The Ascent of Man on the Ladder of Gnosis)

From the moment man starts up the ladder of ascent, he has a divine *tajalli* according to the ladder of his ascent. Each person among the people of Allah has a ladder particular to him by which no one else ascends. If someone could ascend by the ladder of someone else, then prophethood would be acquirable. By its essence, every ladder gives a rank particular to the one who ascends in it. If it would otherwise, the scholars would climb the ladder of the Prophets and obtain prophethood by doing so. The business is not like that. 'Divine capacity' would vanish if the matter would be repeated. In our view, it is confirmed that there is no repetition in that presence.

However, all the steps of the meanings - for Prophets, *awliya'*, believers, and messengers - are the same. One ladder does not have more steps than another ladder. The first step is Islam. It is submission. The last step is in annihilation in the ascent and going-on in the going-out. What remains is between the two of them. It is belief (*iman*), *ihsan* (excellence), knowledge, pure oneness (*taqdis*), disconnection (*tanzih*), wealth, poverty, abasement, might, change (*talwin*), establishment in change, annihilation if you go out and going-on if you enter. Every step in which you leave it decreases the knowledges of *tajalli* in your inward commensurate with what is increased in your outward until you reach the last step.

If you go out and reach the last step, then He is manifested by His essence in your outward in accordance with your worth and you manifest Him in His creation. In your inward there is nothing left at all and the *tajalliyat* of the inward leave you totally. When you are called to enter, this call is the first step to be manifested to you by *tajalli* in your inward according to what is decreased of that *tajalli* in your outward, until you reach the last step. Then He is manifested to your inward by His essence and no *tajalli* at all remains in your outward. The reason for that is that the slave and the Lord continue to be together, each one with perfect existence for himself: the slave is still the slave and the Lord is still the Lord, in spite of this increase and decrease.

This is the reason for the increase and decrease of the knowledges of *tajalliyat* in the outward and the inward. The reason for that is constitution. This is why all that Allah created and brought into existence in its source is composite - it has an outward and an inward. That which we refer to as the simple elements (*basa'it*) are intelligible matters which have no existence in their sources. Every existent thing, other than Allah, is composite. We learned this by sound unveiling with no doubt in it. It obliges a corresponding need of Him, since it is an essential description of Him.

If you understand, we have clarified the way for you and set up the ascent for you. So travel! And rise! You will see and witness what we have made clear to you. We have specified the steps of the ascent for you which we retained for you in the good advice when the Messenger of Allah, may Allah bless him

and grant him peace commanded us to give [in sound *hadith*]. If we had described the fruits and results to you without specifying the path to it for you, we would have made you yearn for an immense business which you would not know how to reach. By the One who has my self in His hand, it is the Ascent (*Mi'raj*). *"Allah speaks the truth and guides to the Path."*

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CHAPTER FIFTY-NINE

Concerning existent time and determined time

When you ascertain that the substance of time
is determined and known by illusions,

Like nature in effecting its power.
The source in nature and time is are non-existent.

Things are specified by it, but it does not
have a source by which it is judged.

The intellect cannot perceive its form.
For that reason, we say that time is illusory.

If it had not been for disconnection, the existence of Allah would not be
designated by it. So He has exaltation in the heart.

When you are fair about the root of time from before-time
its judgement is of pre-time, and it is governed

Like emptiness whose extension does not have an end in
other than body by the illusion of embodiment in it.

(The firstness of the Real and His existence and the firstness of the universe and its existence)

Know, first of all, that Allah is the First and there is nothing else has firstness before Him, and nothing which depends on Him has firstness nor is there anything which was coterminous with Him. He is the One - glory be to Him! in His firstness. There is nothing whose existence is necessary by itself except Him. He is Rich by His essence absolutely above need of any being. Allah says, "*Allah is Rich beyond need of any being.*" (3:97) by the proof of logic and the Shari'a.

So the existence of the universe is must of either have its existence be from Allah to Himself, or an extra matter which is not Him since, if it had been Him, it would not be extra. If it had also been Him, it would have been a complex matter in itself and firstness would have belonged to that extra matter. We have stipulated that there is no firstness to anything with Him nor before Him.

Since that extra matter is not Himself, it must be existence or not existence. It is impossible that it be not existence. Not existence cannot have the effect of bringing into existence in what is described by not-existence, which is the universe. So neither of the two is more likely to have the effect of bringing-into-existence than the other since both of them are not existence. Not-existence has no effect because it is non-existence.

It is impossible that it be existence. So in that it must either be existence by itself or not. It is impossible that its existence be by itself, for the proof has been established of the impossibility of there being in existence two whose existence is necessary by themselves. So there only remains its existence by other than itself, and there is no meaning for the possibility of the universe unless its existence is by other than it. So then it is the universe or from the universe.

If the existence of the universe had been from Allah by a certain relationship, if it had not been for that relationship, the universe would not have existence. That relationship is called will or volition or knowledge or whatever you like of what the existence of the possible demands. So the Real without a doubt would only do something by that relationship. Need has no meaning except this, and it is impossible for Allah. Allah has absolute wealth and he is, as He said, *"Allah is Rich beyond need of any being."* (3:97)

If it is said that what is meant by this relationship is the same as His Essence, we said that the thing is not in need of itself. He is Rich in himself. So the one thing is in need inasmuch as it is not rich. All of that in respect of Himself is impossible. We negated the extra matter. That obliges therefore that the existence of the universe be, inasmuch as it exists from other than it, tied to the Necessary of existence by Himself. It is impossible that the source of the possible effect the Necessary of existence by Himself with bringing-into-existence. The matter is only intelligible like that.

His will, volition, knowledge and power are His essence. Allah is be exalted very greatly in His essence. Indeed, He has absolute oneness, and He is the One, the Unique, Allah, the *Samad* "who did not beget" which would be a precedent "nor was He begotten" which would be a result, "and there is nothing equal to Him," (112:3-4) so the existence of the world by Him would be from two premises - from the Real and the equal. Exalted is Allah!

He described Himself like this in His Book when the Prophet, may Allah bless him and grant him peace, was asked about the attribute of his Lord. Then the *Surat al-Ikhlās* was sent down and freed him of being associated with other. Allah is exalted in that pure attributes and descriptions. There is nothing which He negates or affirms in this *sura* but that that affirmer or negator is what some people say about Allah.

(The relationship of Pre-time (*Azal*) to Allah is like the relationship of time to mortals)

We have explained to you how we must be in need of Him - and He is Allah, glory be to Him! We will

further clarify it . Know that the relation of pre-time to Allah is like the relationship of time to us. The relationship of pre-time is a negative attribute without source. Existence is not from this reality. So time belongs to the possible with a relationship whose existence is illusory, not existent, because in the case of anything you can apportion, you can ask "when" about it. When is a question is about time, time must be an illusory matter, not existence. For this reason, Allah applied it to Himself when He said, *"and Allah has knowledge of everything"* (33:40) *"and to Allah belongs the command before and after."* (30:4) In the *Sunna* the words of the asker are confirmed when he asked, "Where was our Lord before He created His creation?" If time had been a matter of existence in itself, Allah's being pure above limitation would not be valid since the principle of time would limit Him. So we recognise that these shapes do not have a matter of existence under them.

(Time: intelligible and proven)

Then we say that people differ about the expression "time" and what is understood by it and proven by it. The sages apply it to different matters. Most of them say that it is an illusory period which is intersected by the movement of the spheres. The *mutakallimun* apply it to something else: the comparison of an in-time to an in-time about which it is asked, "When?" The Arabs use it to mean night and day. It is our aim in this chapter. Night and day divide the day. From the rising of the sun to its setting is called "daytime", and from the setting of the sun to its rising is called "night". This divided source is called the day. This day manifests the existence of the greater movement. There is only in specific existence the existence of the Mover. It is not the source of time. The outcome of that referring to time is an illusory matter with no reality.

Since this is confirmed, the intelligible which is determined is designated by existent time. By it weeks, months, years and eons are manifested. They are called days and are determined by the small ordinary day which is divided into night and day. "Determined time" is what is extra to this small day by which all the great days are determined. It is said, *"on a day whose measure is a thousand years of your reckoning,"* (32:5) and *"on a day whose measure is fifty thousand years."* (70:4)

(How days are reckoned in the time the Dajjal)

The Prophet said, "In the days of the Dajjal, a day will be like a year, a day will be like a month, and a day will be like a week, and all his days are like your days." This may due to intense terror. He removed ambiguity outwardly at the end of the hadith when 'A'isha said, "How will one do the prayer on that day?" He said, "One will determine." If it had not been that the matter in the movements of the spheres remained what it was without being upset, it would not be valid that it be determined by the hours by whose form the people of this knowledge act and by which they know the times in cloudy days when the sun does not appear.

At the beginning of the emergence of the Dajjal, there will be many clouds and they will follow one another to such an extent that the existence of the day and night will appear the same to the naked eye. That is one of the rare forms which will occur at the end of time. Those piled-up clouds will come

between us and the sky, but the celestial movements will be as they are. So the movements will appear in the actual occupations which are known by the people of occupation with knowledge of the appearance and course of the stars. By them they determine the night and days and the hours of the prayer without doubt.

If that day which is like a year been a single day, it would not be obliged for us to determine the prayers. We would wait for noon of the sun. If it did not descend, we would not pray the prescribed *Dhuhr*. If the sun stopped and did not descend for twenty thousand years, Allah would not oblige us anything else. When the Lawgiver commanded us to worship by determination, we knew that the movement of the spheres is in the area and their structure is not broken.

(Single time and the single jawhar)

We have informed you about what time is and what is the meaning of the relationship of existence of it and the relationship of determination. There are many days, both small and great. The smallest of them is single time on whose basis emerges "*every day He is in one affair.*" (55:29) Single time (*zaman fard*) is called a day because the "affair" spoken about is the smallest and finest of times. There is no limit to the greatest of days at which it stops. Between them are the middle days, the first of which is the ordinary well-known day divided into hours. The hours are divided into degrees and the degrees divided into minutes and the minutes divided into seconds, and so on *ad infinitum* according to some people. They divide the minutes into seconds. When the judgement of number enters them, its judgement is that of number, and number does not end and hence the division does not end.

Some people speak of an ending in that and look at it in respect of the numbered. They are the ones who state that time has an existent source. All that enters into existence comes to an end without a doubt. Their opponent says that the "numbered" inasmuch as it is numbered, does not enter into existence and so it is not described as coming to an end for number is not described as coming to an end. The one who denies the "single essence (*jawhar*)" advances this as an argument. The body is divided *ad infinitum* in the intellect. It is a matter of dispute among the people of speculation which occurs from a lack of just treatment and investigation into what is proven by expressions. It is related in sound tradition that time (*dahr*) is one of the names of Allah. The intelligibility of time is well-known and we will mention that, Allah willing, in this book. "*Allah speaks the truth and guides to the path.*"

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CHAPTER SIXTY-SIX

Concerning the secret of the Shari'a, outward and inward, and which Divine Name brought it into existence

The Majestic demands majesty from the Majestic.
So the Majestic refused to witness other than majesty.

When he saw the existence of the might of Allah,
the slave of Allah became coquettish.

He was secure with himself,
proud, haughty, self-exalted, arrogant.

He informed him of a protected Shari'a
so its power greatly abased him.

The slave calls out by loss and abasement,
"O You whose dignity is blessed and exalted!"

The Divine Names are the language of the state accorded by the realities

Allah says, *"Say: Had there been in the earth angels walking at peace, We would have sent down upon them out of heaven an angel as a Messenger."* (17:95) and He says, *"We do not punish until We send a Messenger."* (17:15)

Know that the Divine Names have a tongue of state which is accorded them by their realities. Occupy yourself with what you hear and do not imagine multiplicity or existential gathering. In this chapter many intelligible realities will be arranged in respect to relationship, not in respect to existential source. The essence of Allah is One inasmuch as it is essence. From the point of view of our existence, need and possibility, we know that we must have something probable on which to rely. That basis from which our existence is demanded must have various ascriptions. The Lawgiver [Prophet] has called them the *ÒMost Beautiful NamesÓ*. He called Himself "Speaking" by them inasmuch as He speaks in an existential rank of His Divine existence which cannot be shared in. *ÒHe is one god. There is no god but Him.Ó*

The confluence of the Names in the presence of the Named and the manifestation of their judgements

After this confirmation in the beginning of this matter and preference and dominance in the possible

world, I say that the names gathered together in the presence of the Named. They looked at their realities and meanings and asked for the manifestation of their judgements so that their sources would be set apart by their effects. The Creator is He who is the Determiner, the Knower, the Manager, the Distinguisher, the Originator, the Fashioner, the Provider, the Reviver, the One who makes dies, the Inheritor, the Thankful. All the Divine Names looked at their essences, but did not see the created, managed, distinguished or provided for. They said, "How can there be action unless these sources are manifest in which our judgements appear so our authority is manifest?"

So after the manifestation of the source of the world, the Divine Names which some of the realities of the world demanded sought the protection of the Name, the Originator. (*al-Bari*). They said to Him, "Would You will bring into existence these sources to manifest our judgements and establish our authority since the presence we are in does not accept our effect?" The Originator said, "That must be referred to the Name, the Powerful. I am under His control."

The possibles in the state of their non-existence and how their sources appeared

The basis of this is that in the state of their non-existence, the possibles made a request to the Divine Names from a state of abasement and need. They said to them, "Non-existence has blinded us to the perception of one another and to recognition of what we owe you. If you were to manifest our sources and clothe us in the robe of existence, you would have blessed us with that and we would have undertaken the glorification and exaltation is obliged in respect of you. Authority is valid for you in our actual manifestation. Today you are masters over us by power and competence. This which we seek of you. is more abundant than it is in respect of us." The Names said, "This which the possibles mentioned is valid." They moved to seek that.

Then they resorted the name, the Powerful (*al-Qadir*). He said, "I am under the control of the Transformer. I cannot bring any source among you into existence except by His direction. Nothing is possible for me in itself except that a command from the Commander comes to it from its Lord. When He commands it to take form and says to it, 'Be!' then I can do it and connect it to bringing into existence, so I give it form from that moment. Go to the name, the Transformer. Perhaps He will prefer and make dominant the aspect of existence over the aspect of non-existence. The Commander, the Speaker and Myself will be joined together and bring you into existence."

They came to the name, the Transformer, and said to Him, "We asked the name, the Powerful, to bring our sources into existence. He referred the matter to You. What do you say?" The Transformer said, "The Powerful spoke the truth, but I have no news about what the name, the Knowing, has judged regarding you and whether His knowledge of bringing you into existence has preceded in particular or not. I am under the control of the name, the Knowing. Go to Him and tell Him your business."

They then went to the name, the Knowing, and told Him what the name, the Transformer, had told them. The Knowing said, "The Transformer spoke the truth. My knowledge of your coming into existence has already preceded, but *adab* is more fitting. There is a presence which controls us, and it is the name

Allah. We must appear before Him, for it is the presence of gatheredness."

All the names gathered in the presence of Allah. He said, "What is your concern?" They told him. He said, "I am the Name which gathers together your realities. I am the proof of the Named, and it is the pure Essence which has the attributes of perfection and disconnection. Stay until I go in to My proven." He went in to His proven and told Him what the possibles had told Him and what the names conferred about. He said, "Go out and tell each of the Names to attach itself to what its reality demands in the possibles. I am the One by Myself in respect to Myself. The possibles demand My rank, and My rank demands them. All the Divine Names belong to the rank, not to Me, except for the One. It is a name particular to Me, and none shares with Me in its reality in any aspect, either among the names, the ranks, or the possibles.

The known balance, prescribed limit and protected Imam

The name Allah came out, and with Him came the name, the Speaker, to interpret for Him to the possibles and the Names. He mentioned to them what the Named had mentioned. So the Knower, the Transformer, the Speaker and the Powerful were connected, and the first possible appeared by the selection of the Transformer and the judgement of the Knowing.

When the sources and effects appeared in beings, some began to subdue others and prevail over them according to what they are based on among the names and this led to dissension and strife. They said, "We fear that our order will be corrupted and we will be joined to the non-existence which we were in it." The possibles warned the Names about what they were informed of by the Names, the Knowing and the Manager. They said, "O Names! If your judgement is on a known balance, and prescribed limit by an Imam to which you refer, our existence will be preserved for us and we will preserve your effects on us for you. That would be better for us and you. Go to Allah. Perhaps He will advance someone who will prescribe limits for you to stop at. If not, we will be destroyed and become void." They said, "This is useful and a proper opinion." So they did that. They said, "The Name, the Manager, is the One who decides your affair." They went to the Manager with the matter. He said, "I will do it."

He entered and emerged by the command of the Real to the Name, the Lord. He said to Him, "Do what benefit demands to make the sources of these possibles go on." He appointed two ministers to help Him, as He was commanded. One was the name the Manager and the other was the name the Distinguisher. Allah says, *"He manages the affair and distinguishes the signs. Perhaps you will be certain in the encounter with your Lord."* (13:2) who is the Imam. So look at how wise are the words of Allah when He brought a phrase in accordance with the state which obliges that the business be based on it!

Wise policy and conventional laws

The name, the Lord, prescribed limits for them and placed rules for them for the best interests of the kingdom and to test which of them is the best in actions. Allah put that into two categories. One category is called wise policy which He put in the nature of the selves of the great people. They prescribed limits

and set down laws by a power which they find in themselves in each city, direction and climate, according to what the disposition of that area and their tempers demand by their knowledge of what wisdom accords. By that means the property of people and their blood, family, kin and relations is preserved. They call them laws (*nawamis*) which means "causes of good" since in technical usage, the *Namus* is that which brings good. The spy (*jasus*) is the one who deals with evil.

The *nawamis* are laws of wisdom which men of intellect set down which originate from Allah's inspiration while they are not aware of that. They are meant for the benefit of the world, its order and connection in places which do not have a Divine Shari'a sent down nor knowledge of the One setting down these laws and that these matters draw near to Allah, inherit the Garden or the Fire nor anything of the causes of the Next World. They do not know that there is a Next World and a physical resurrection after death in natural bodies and that in it will be food, drink, clothes, intercourse and joy, and that in it will be punishment and pains. The existence of that is possible, and its non-existence is also possible. They have no proof that one of the two possibles will outweigh the other. "*They originated monkhood.*" (57:27) Therefore the basis of their laws and benefits is to make benefit endure in this abode.

Within themselves, they possess Divine knowledges: the *tawhid* of Allah and the exaltation and glorification which He must have, the attributes of disconnection (*tanzih*) and non-existence of any peer or like. The one who perceived that and the one who knew that notified those who did not perceive it. They encouraged people to sound investigation and taught them that the intellects, in respect to their thoughts, have a limit at they stop and cannot exceed, and that Allah grants divine overflowing to the hearts of some of His slaves by which He teaches them knowledges directly from Him so that that is not impossible for them. Allah has entrusted in the celestial world matters which they infer by the existence of their effects on the elemental world. It is His word, "*He revealed in every heaven its command.*" (41:12)

They seek the realities of themselves by what they see - when the bodily form dies, none of the limbs is lacking. Thus they know that the perceiver and the mover of this physical body is another matter additional to it. They seek that extra matter, so they recognise themselves. Then they see what it knows after it was ignorant. They know that even if it is the most noble of bodies, it is accompanied by poverty and loss. They seek the cause by investigation, moving from one thing to another. Whenever they reach something, they see that it is in need of something else until examination leads them to something not in need of anything nor like anything more resembling anything nor having anything resemble it. They stop at it and say, "This is the First." It must be One by its essence in respect to its essence, and its firstness does not accept a second, nor does His oneness because He has no like nor commensurate. They unify Him with the *tawhid* of existence. When they see that, by themselves, possibles have no dominance by their essence, they know that this One gives them existence. They are in need of Him and His might to negate from them all that their essences are described by. This is the limit of the intellect [in its thought]

The policy of the Shari'a and Divine rules

We have clarified them like that. When a person of their sort arises whom they do not consider to have any rank in knowledge so as they believe that he has sound thought and appropriate investigation and then tells them, "I am the Messenger of Allah to you," they say, "Justice is more fitting. Look at the heart of the claim. Does he claim what is possible or what is impossible?" They said, "It is established with us that Allah has Divine overflowing which He can bestow on whomever He will as He made that overflow onto the spirits of these spheres and these intellects. All share in the possibility. Not one of the possibles is more entitled than others in what is possible. It only remains for us to look into the truthfulness of the person making a claim or see whether he lies or not. We do not advance either of these two judgements without proof. It is bad *adab* with our knowledge."

They say, "Do you have a proof of the truthfulness of what you claim?" He brings them proofs, and they look at his exposition and his proofs. They look to see what this person has of information about the results of thoughts and what he does not recognise of that. They know that part of what was revealed in every heaven by the One who revealed in every heaven its command is the existence of this person and what he brings. They hasten to him with belief and affirm him. They know that Allah has acquainted him with what He entrusted in the celestial world of gnosers which their thoughts do not reach. Then He gave him some of the gnosis of Allah which they do not possess.

They see that His sending-down knowledge of Allah to the common person, weak of opinion, is with that which is suitable for his intellect in that, and to the person with great intellect and sound examination it is also with that which is propitious for his intellect in that. They know that the man has received Divine overflowing which is beyond the level of the intellect, and that Allah has given him some knowledge of Him and power over it which he did not give them. They speak of His bounty and His advancing him above them. They believe in him and affirm and follow him. He appoints for them acts which bring a person near to Allah and he teaches them what Allah creates of possibles which are unseen for them, and what He will form in them in the future. He tells them about the Resurrection, the Rising, the Gathering, the Garden and the Fire.

The basis of the establishment of the Divine Shari'a in the world

Then Messengers followed one another in different times and different situations. Each of them affirmed his companion. They do not differ at all in the basic principles on which they rely and which they designate, even if judgements differ. Divine laws were sent down and judgements were sent down. Judgement is according to the time and the state as He said, "*We have appointed a law (Shari'a) and a practice for every one of you.*" (5:48) Their basic principles agree without there being any difference in any of it.

They differentiate between these prescribed prophetic procedures from Allah and what the metaphysicians stipulate of aphoristic procedures which their thought process demands. They know that this matter is more complete and that it is from Allah without a doubt. Therefore they accept what he teaches them from the unseen worlds and they believe in the Messengers. None of them resists but that he has not given faithful to himself in his knowledge and he has "*followed his passion*" (7:176) and

sought leadership over his fellow species. He is ignorant of his true self and its value, and he is ignorant of his Lord.

The root and cause of setting down the Shari'a in the world is to put the world in order and recognition of what was unknown from Allah which the intellect does not accept, i.e. what the intellect does not possess alone in respect of its examination. So Books were sent down containing this knowledge, and the tongues of the Prophets and Messengers articulated it. Thus the men of intellect knew that they are lacking in matters in knowledge of Allah which the Messengers complete.

The real men of intellect and those who only possess anxiety, disputation and words

By men of intellect, I do not mean the *mutakallimun* of today in wisdom. By men of intellect, I mean whoever follows the path of the Prophets by being occupied with his self, forms of self-discipline, striving, retreat and preparation for the *wâridât* which will come to them in their hearts when their attributes are part of the higher world in which revelation is given in the high heavens. These, i.e. the men of intellect, have chatter, speech and argument with those who use their thoughts in the matters of articulation which issued from earlier ones. They do not see the matter from which those men derived it. As those like this with us today, they have no value with any man of intellect. They mock the *deen* and belittle the slaves of Allah, and they only respect the one who is with them on their level. Love of this world has settled in their hearts as well as ambition for rank and leadership. Allah abases them as they abase knowledge and He degrades them and humiliates them. He makes them have recourse to the doors of ignorant kings and governors. The kings and governors abase them.

The words of men like this are of no importance. Allah has sealed their hearts (7:2), "*made them deaf and blinded their eyes*" (47:23) in spite of their vast claim that they are the best of the world. The *faqih* and *mufti* in the *deen* of Alla has a better state than these people in spite of his lack of scrupulousness in every aspect. The one with belief, in spite of the fact that he takes it through imitation, has a better state than these men of intellect in their claim. Far be it from the man of intellect that he be the like this!

We have perceived a few who had their state. They were the most knowledgeable of people about the scope of the Messengers and who was the greatest of them in following the *Sunna* of the Messenger, and the strongest of them in preserving his *Sunna*, gnostic of what is necessary for the majesty of the Real in exaltation, knowing what Allah has given His slaves among the Prophets and their followers among the *awliya'* in the way of knowledge of Allah from the direction of divine overflowing of election outside of ordinary teaching in the way of lessons and striving which the intellect cannot reach in respect of its thought.

I heard one of their great men, who had seen part of what Allah had opened upon me of knowledge of Him without reflection or reading. It was from a certain retreat which I did with Allah while I was not among the people of the quest. He said, "Praise be to Allah who has let me be in a time in which I saw one to whom Allah has brought mercy from Him and knowledge from His presence!" Allah bestows His mercy on whomever He will, and Allah has great bounty.

"Allah speaks the truth and guides to the Path." (33:4)

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CHAPTER 71

On the Secrets of Fasting

O you who laugh in the form of the weeper!
By us you are the complaint and the complainer.

Is the fast abstention without elevation
or elevation without restraint?

They are both together
for the one who affirms *tawhId* by association.

Intellects are trapped and prevented
from their freedom of action without nets or snares.

Intellects are impaired from their freedom of action,
severely cut off by the Shari'a.

They surrender to what their proof refutes
and they believe without perception.

The star of guidance carries them along,
swimming between the angels of the spheres.

My self, had it not been for you, I would not have been
as if I were Him, were it not for you! Were it not for you!

Fast from phenomenal being and do not break your fast!
The God of creation will bring you close, taking charge of you by that.

Inasmuch as it is a fast, intend that. By nature it is your nourishment.

If you reflect on it, there is a meaning in the fast
whenever a creature alights at your abode.

"There is nothing like the fast."
The Lawgiver said that to me, so reflect on that!

This is because it is non-action. Where is that
which you have done and where is your claim?

The matter has returned to its root.
My Lord has seized control of you by that.

If you reflect on the principle of the fast
and the basis of its meaning by your meaning,

Someone with news came from Him
about your prescribed fast which will divest you.

The fast belongs to Allah, so do not be ignorant.
You are merely the place of its manifestation.

The fast belongs to Allah,
and yet you are the one dying of hunger, so know that!

The Merciful made you feminine because of what appears
from you when He fashioned you (the self).

Glory be to the One who fashioned you! Welcome to Him!
He only gave that to you!

You, like the earth, are a bed for it
and your source-spring (eye) is described as weeping.

You see the source of the handiwork of Allah
between the two of you, so where is your manifestation?

When you called on Allah out of abasement to Him, the Great,
He said, "At your service" to you.

The highest pen in His Tablet
wrote your pure description from Him.

You are the source of all, not His source.
He brought you near from one aspect and put you far from another.

Beware of being content with what pleases you

for the sake of what He makes pleasing to you.

Remain with your root in all He desires.

Do not forget so as to be forgotten.

This is the knowledge

which came to me from one who does not lie.

He brought it down at the command of the One who has the most
knowledge of what is between the ascetics and devout.

Praise be to Allah who bestowed on me knowledge of lights and darkness.
He gave me a form whose perfection is only by your shelter.

Fasting is abstention and elevation

May Allah support you! Know that fasting (*sawm*) is both abstention and elevation. One says "the day has reached its full height (*sama*)" when it has reached its highest point. (The poet) Imru'l-Qays said:

When the day reached its height (*sama*) and its heat was intense,

i.e. the day reached its fullest extent. It is because the fast has a higher degree than all other acts of worship that it is called "fast" (*sawm*). Allah elevated it by denying that it is like any other act of worship as we will discuss. He denied its ownership to His servants although they worship Him by it and ascribed the fast to Himself. Part of its affirmation is that He rewards the one who is described by it by His hand even though He connected it to Himself when He stated that it is not like anything else.

Fasting in reality is non-action, not action

(In reality, fasting is non-action, not action. The negation of likeness is a negative attribute. Therefore the relationship between it and Allah is strengthened. Allah Almighty says about Himself, "*There is nothing like Him.*" (42:11) He denied that there is anything like Him and so there is nothing like Him by logical proofs and by the Shari'a. An-Nasa'i related that Abu Umama said, "I came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Give me something that I can take from you.' He said, 'You must fast. There is nothing like it.'" He denied that it was like any of the acts of worship which are prescribed for the servants of Allah.

Anyone who recognises that it is a negative attribute – since it consists of abandoning things which break it – knows absolutely that there is nothing like it since it has no source which is described by understood existence. This is why Allah said, "The fast is Mine." In reality, it is neither worship or action. It is permissible to apply the name 'action' to it, as the application of the expression 'existent' can be applied to Allah. We understand that it is allowed although the ascription of existence to He whose

existence is the same as His Essence is not like the ascription of existence to us. "*There is nothing like Him.*" (42:11)

Every action of the son of Adam is His except fasting. It belongs to Allah.

Quotation of a Divine Prophetic *hadith*:

Muslim transmitted in the *Sahih* that Abu Hurayra reported from the Messenger of Allah that Allah said, "Every action of the son of Adam belongs to him except the fast. It is Mine, and I repay him for it. Fasting is a protection. When one of you has a day of fasting, he should then speak neither obscenely nor too loudly; and if someone seeks to curse him or fight with him, let him say, 'I am fasting.' By Him in whose hand is the soul of Muhammad, the smell of the mouth of the one who fasts is more delectable to Allah than the scent of musk. The one who fasts has two joys in which to delight: when he breaks his fast, he rejoices; and when he meets his Lord, he rejoices in his fast." (Muslim: 13:163)

The delight of the faster lies in his attachment to the degree of the negation of likeness

Know that since the Prophet denied that there is anything like the fast, as is established in the *hadith* of an-Nasa'i, and "Allah has nothing like Him," the faster meets his Lord described as "having nothing like him". He sees Him by it, and He is the Seer-Seen. This is why the Prophet said, "he rejoices in his fast" and not "He rejoices in meeting his Lord." Joy does not rejoice in itself; he is made to rejoice by it. Whoever has Allah as his sight when he sees and contemplates Him, only sees himself by seeing Him.

The faster rejoices at having the rank of negation of likeness. He rejoices in breaking the fast in this world since that gives the animal self its due since intrinsically seeks food. When the gnostic sees that his animal self needs food and sees that it exists by the nourishment which he gives it, then he fulfils its due which Allah has made obligatory for him and put in the position of being described as a right. He gives by the hand of Allah as He sees Allah in the encounter by the eye of Allah. This is why he rejoices at breaking the fast as he rejoices in his fast when he meets his Lord.

Fasting is a *samadiyya* attribute and the Real repays it

Clarification of what this tradition contains:

The slave is described as having a fast and being entitled to the name 'faster' by this attribute. After affirming his fast, then Allah strips it from him and ascribes it to Himself. He said, "Fasting is Mine," meaning the attribute of timeless self-reliance (*samadiyya*). It is disconnection from food. "It is only Mine, even if I have described you with it. I described you with a certain limited qualification of disconnection, not by the disconnection (*tanzih*) which My majesty deserves. I said, 'I repay him for it.'" Allah repays the fast of the faster when it is transferred to his Lord and he meets Him with an attribute unlike any other: which is the fast, since "the One who has nothing like Him" is only seen by the one who has nothing like him. This is like the text from Abu Talib al-Makki, one of the masters of the

people of tasting. "Its reparation shall be him in the saddlebags of whom it is discovered" (12:75) It is what is obliged by this ayat in this state.

The difference between negation of likeness from Allah and from fasting

Then He said, "Fasting is a protection," and it is a safeguard as He said, "*Fear Allah*," (2:194) i.e. take Him as a safeguard and also be a safeguard for Him. He put the fast in His position in acting as a safeguard. "There is nothing like Him," and fasting has no like among the acts of worship. One does not say that there is nothing like the fast. The thing is a matter of permanence or existence. Fasting is non-action. It is a non-existent intelligible and negative attribute. It has no like. It is not that there is nothing like it. This is the difference between the attribute of Allah in the negation of likeness and the way that the fast is described by it.

The faster being forbidden obscenity, shouting and strife

Then the Lawgiver placed prohibitions on the faster. The prohibition is non-action and a negative attribute. He said, "he should then speak neither obscenely nor shout." He did not command him to an action, but forbade that he be described by certain actions. Fasting is non-action, so the relationship between fasting and what he forbade the faster is valid. Then he commanded that he say to the one who curses him or fights with him, "I am fasting," i.e. I am leaving this action which you are doing, fighter or curser, to me. By the command of his Lord, he disconnects himself from this action. He reports that he is not acting, i.e. he does not have the attribute of cursing or fighting for the one who curses and fights him.

The smell of the mouth of the faster with Allah

Then he swore, "By the One who holds the soul of MUhammad in His hand, the changed breath of the faster..." This is the changed smell of the mouth of the faster which only exists by respiration. He respire these good words by which he is commanded. These words are: "I am fasting." These words and every breath of the faster is "more delectable on the Day of Rising," the day when people are resurrected for the Lord of the worlds, "with Allah." He used the name which joins all of their names and he used the name which has no like since only Allah is named by this name. It is in harmony with fasting which has no like.

He said, "more delectable than the scent of musk." The scent of musk is an existential matter which is perceived by smell. The person who has a balanced constitution enjoys it. The scent of changed breath is considered more fragrant with Allah than that, because the ascription of the perception of scents to Allah does not resemble the perception of scents to the smeller. We find it unpleasant, while with Him this breath is more sublime than the scent of musk. It is a described *ruh* which has no like as He described it. This scent is not like that scent. The scent of the faster comes from respiration. The scent of musk does not come from the respiration of musk.

Ibn 'Arabi with Musa ibn Muhammad al-Qabbab at the minaret in the Haram of Makka

Something like of this happened to me. I was with Musa ibn Muhammad al-Qabbab at the minaret in the Haram of Makka at the Hazawwara door. The *adhan* was being given. He had some food which had a very offensive smell to everyone who smelled it. I had heard in Prophetic tradition that the angels take offence at that to which the children of Adam take offence and that it is forbidden to go near the mosques with the smell of garlic, onions and leeks. I spent the night resolved to tell that man to remove that food from the mosque for the sake of the angels. Then I saw Allah Almighty in a dream in which He told me, "Do not tell him about that food. Its smell with Me is not like its smell with you." In the morning, he came to us as he usually did and I told him what had transpired. He wept and prostrated to Allah out of thankfulness. Then he told me, "My master, in spite of this, *adab* with the Shari'a is better," and he removed it from the mosque, may Allah have mercy on him.

Celestial natures are averse to foul odours

Sound natural constitutions in man and angel flee from foul unpleasant odours due to the offensiveness which they sense arising out of lack of harmony. The aspect of the Truth in foul odours is only perceived by Allah and whoever has the disposition to accept it among animals and men who have the nature of that animal. This is not the case with the angel. This is why he said, "with Allah". Inasmuch as the faster is a human being with sound constitution, he dislikes the bad breath of fasting in himself and others.

Do any creatures with sound constitution realise by their Lord a moment or in witnessing so that they absolutely perceive foul odours as pleasant? We have not heard of this. We said "absolutely" because some constitutions dislike the smell of musk and the rose, especially the hot constitution. That which is found to be offensive is not pleasant for the one with this constitution. This is why we said "absolutely" since most constitutions find musk, rose and the like fragrant. It is a rare constitution, i.e. unusual, which finds these pleasant smells offensive.

I do not know whether Allah has granted anyone the perception of the equality of scents since nothing has a foul smell with Him. We have not tasted this ourselves and it has not been transmitted to us that anyone else perceived that. Moreover, it is related that perfect men and the angels find these foul smells offensive. Only Allah perceives that as pleasant. This is transmitted. I also do not know what the case is with animals outside of man regarding that because Allah has not established me in the form of an animal other than man as He established me in the forms of His angels at times. Allah knows best.

The Gate of Quenching by which fasters enter the Garden

By way of the meaning, the Shari'a has described fasting with the perfection above which there is no perfection. This is because Allah gave it a special door with a special name which demands perfection. It is called the Door of the Quenched. The fasters enter it. Quenching is a degree of perfection in drinking. After being quenched, the drinker does not accept any more to drink to all. Whenever he accepts, then he was not quenched, whether it is a land or not a land among the lands of the animals.

Muslim related from the *hadith* of Sahl ibn Sa'd that the Messenger of Allah said, "There is a door in the Garden called the Quenching. The fasters will enter it on the Day of Rising. None except them will enter it. It will be said, 'Where are the fasters?' and they will enter it. When the last of them has gone in it, it will be locked and no one else will enter it." That is not said about any of the commanded or forbidden acts of worship except for the fast. By "the Quenching," He made it clear that they obtain the attribute of perfection in action since they are described by that which has no like as we already said. In reality, the one who has no like is the perfect. The fasters among the gnostics enter it here, and there they will enter it with the knowledge of all creatures.



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Sahîh Muslim

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Muslim**

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Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'ân while the other, quite consistent with the first, is what we call *Sunnah* or *Ḥadīth*.

To explain and interpret its basic and brief teachings, Qur'ân has itself mentioned the need for *Sunnah* and the Prophet's model lifestyle. The latter explains the former. The *Sunnah* is an indispensable guide to understand the commandments and passages of Qur'ân. Without *Aḥādīth*, the entire faith and the entire *Shari'ah* (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to *Shari'ah*, as found in *Aḥādīth*, was also given to the Prophet ﷺ by Allāh through the archangel Gabriel (Jibra'il). This is why Qur'ân is called Revelation Recited (*Wahy Matlu*) while the *Ḥadīth* is called Revelation Unrecited (*Wahy Ghair Matlu*).

The Arabic word *Ḥadīth* means: conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allāh's Messenger ﷺ or, in other words, whatever has come down to us concerning Allāh's Messenger ﷺ and his mission (through his Companions and their followers). *Ḥadīth* is also called *Sunnah* (Tradition), *Akhbār* (information, report, communication, and message) and *Athar* (track, trace, sign, mark). *Ḥadīth* may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet's *Shamā'il* (his physical descriptions, natural disposition and habits) under the general heading of *Ḥadīth*.

The authority of *Ḥadīth*, its truth and its position in *Shari'ah* is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation "Who has taught by the pen,"^[1] and "*Nûn*; by the pen and by what they write (therewith),"^[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they

[1] *Al-'Alaq* 96:1.

[2] *Al-Qalam* 68:4.

committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of *Aḥādīth*, a much wider and more elaborate system evolved in the succeeding ages.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic state, the Prophet's letters, the State constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of *Baitul-Mâl* (Exchequer), and the *Aḥādīth* based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded *Aḥādīth* carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These traditions dating back to the era of the Prophet ﷺ, and his Companions set in motion a trend that continued during the successive generations of Muslims till an elaborate science of *Ḥadīth* blossomed forth with many technical terms like *Riwāyah* (narration), *Dirāyah* (cognizance), *Al-Jarḥu wat-Ta'dil* (Science of Validation of *Aḥādīth*), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of *Aḥādīth*. The Biographies of Narrators (*Asmâ'ur-Rijâl*), a branch of *Ḥadīth* sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing *Al-Isâbah fi Tamizis-Ṣaḥâbah*, remarked: "No nation in the past or in modern times ever invented an outstanding science like *Asmâ'ur-Rijâl* that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some *Aḥādīth* in an attempt to spread them. But, then, the *Ḥadīth* scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) *Aḥādīth*. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Ḥārūn Rashid (170 AH-193 AH) had a disbeliever arrested for fabricating *Aḥādīth* and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four

thousand *Aḥādīth* I have already fabricated, making lawful things unlawful and the unlawful lawful although not a word in those *Aḥādīth* was ever spoken by Allāh's Messenger." Thereupon, the king retorted: "O enemy of Allāh, how can you escape from Abū Ishāq Fazāri and 'Abdullāh bin Mubārak? They will sieve them out and eliminate them letter by letter."

It is a well-known fact that the painstaking efforts of scholars gave *Aḥādīth* a high degree of reliability next to Qur'ān. When the *Aḥādīth* had been read over carefully, revised, corrected and expounded in the light of the principles of *Ḥadīth* sciences like *Jarḥ* (invalidation), *Ta'dīl* (validation), and *Asmā'ur-Rijāl*, the stage for the recording of *Aḥādīth* was set. Thanks to the exhausting efforts of *Ḥadīth* scholars and their deep sense of responsibility, the Muslim nation got, in addition to *Ṣiḥāḥ Sittah* (the Sound Six books of *Ḥadīth*) a vast treasure that included *Musannafāt* (*Ḥadīth* compilations according to subject-headings), *Jawāmi'* (comprehensive books of *Aḥādīth*), *Sunan* (collections of legal and doctrinal *Aḥādīth*), *Masānīd* (*Ḥadīth* compilations according to complete chains), *Ma'ājim* (compilations arranged according to names of Companions or regions or names of teachers of compilers), *Mustadrakāt* (compilations of *Aḥādīth* meeting the conditions of other compilers but not found in their books), and *Mustakhrajāt* (compilations containing *Aḥādīth* of other compilers with different chains of narration), the manuscripts of which – numbering in thousands – researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of *Aḥādīth* (*Ṣiḥāḥ Sittah*) rank as the centerpiece.

I have a wish since long to present the Sound Six (*Ṣiḥāḥ Sittah*) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each *Ḥadīth* to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the *Aḥādīth* of this collection have been documented, referenced and traced by the great research scholar, Ḥāfīz Zubair 'Alī Zā'ī.

'Abdul-Mālik Mujāhid

Servant of Qur'ān and *Sunnah*

Director,

Darussalam

Riyadh and Lahore.

Note: One thing I want to mention is that in these collections, the original Arabic texts of the *Aḥādīth* contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the *Ḥadīth* from the Prophet ﷺ.

As regards the collection, *Ṣaḥīḥ Muslim*, the readers will find three numbers with each *Ḥadīth*. The first one in brackets is introduced by Darussalam. It begins with the first *Ḥadīth* and continues to the last. The second number denotes the *Ḥadīth* number according to the various books mentioned in *Ṣaḥīḥ Muslim*. If this number is to be written for reference, then the name of the book must be written with it, for example if you see chapter 2, it is cited as: [2]1-(1), Here the [2] is serial # introduced by Darussalam, '1' is the first *Ḥadīth* of this chapter, and '(1)' is the number given by Fuwâd 'Abdul Bâqi. This number is used mainly while giving references like, *Ṣaḥīḥ Muslim*: 3; or *Ṣaḥīḥ Muslim*, *Ḥadīth* : 3. In this system, with each new *Ḥadīth*, Fuwâd 'Abdul-Bâqi allotted a new number, while the other versions of the same *Ḥadīth* with different chains have been given without any number.

A Life Sketch of Imâm Muslim

Preserving the Revelation

Allâh, the Most High, sent Revelation through His Messengers to different peoples at different times for their guidance, but none of their peoples clung to the Revelation sent to them tenaciously enough to be able to keep it in its pristine purity. Through the entire history of mankind, none other than Muslims guarded, by grace of Allâh, the Revelation received by them and preserved it intact, both by committing it to memory and in writing. In addition to the Revelation– the Qur’ân, Muslims did the same with *Ahâdîth* of Prophet Muḥammad ﷺ which is also known as Unrecited Revelation. In order to protect and keep it safe, they evolved a unique system that made any type of tampering or interpolation impossible. This system of guarding and preserving, evolved by grace of Allâh, rules out, by its very nature, every likelihood of omission or neglect.

Preserving The Qur’ân (Revelation Recited)

Allâh said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

“Verily, We, it is We Who have sent down the *Dhikr* (i.e., the Qur’ân) and surely We will guard it (from corruption).”^[1]

The Qur’ân was revealed to a Messenger who was unlettered. His people (*Ummah*), too, were mostly unlettered. The Qur’ân was revealed, little by little, a few Verses each time, making it easy to commit it to writing as well as memorizing. Moreover, since this Revealed Guidance was for all mankind and for all times, one could not benefit by it fully or act by it unless it was easy to remember and easy to understand. So Allâh made it easy:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have indeed made the Qur’ân easy to understand and remember; then is there any that will remember (or receive admonition)?”^[2]

^[1] *Sûrat Al-Hijr* 15:9.

^[2] *Sûrat Al-Qamar* 54:22.

Just as the Qur'ân, before it was revealed to mankind, had been on honoured, exalted, Preserved Tablet in the hands of noble and righteous angels, so did the Messenger of Allâh ﷺ, charge revered, righteous and honest scribes, memorizers and reciters from among his own Companions to preserve it.^[1]

The Messenger of Allâh ﷺ, promised, in clear terms, a similar reward to the later generations: The similitude of the one who recites the Qur'ân and takes care of it is that of one who keeps the company of honoured, righteous scribes (i.e. angels).^[2] There were among the foremost Companions as well as among other Companions who would recite the Qur'ân from memory. Later on, when Abû Bakr ؓ prepared the canonical copy of the Scripture, unanimously acknowledged to be correct as to script, spelling and arrangement of chapters, he called memorizers and reciters of Qur'ân from among the Companions to bear witness as to the authenticity and correctness of each chapter and each Verse and each word of the Qur'ân. It is to be noted that the script they used to write the Qur'ân with, has ever endured across centuries to this day, even though their style of writing differs sometimes from the standard principles of writing in vogue today, yet another manifestation of popular reverence for the scribes of the Divine Revelation.

In order to transcribe the Revelation with integrity, the Messenger of Allâh ﷺ, trained his scribes. Zaid bin Thâbit ؓ says: "I used to write down the revealed Verses....when I had finished writing, he ﷺ would ask me to read it to him. If the Messenger of Allâh ﷺ, detected an error, he would correct it. Only then did I communicate it to others."^[3]

The Messenger of Allâh ﷺ, also forbade scribes writing anything they heard from him into the text of the Qur'ân. The purpose was to keep the Qur'ân pure and unmixed, clear of extraneous things.^[4]

The Qur'ân was recited again and again, prayer after prayer, before the congregation of worshippers. The Companions used to recite it themselves as well as hear it from each other. This practice began from the very first day of the Revelation and has been continuing ever since. Even today there are hundreds of thousands of people who remember the Qur'ân by heart and recite it in public day and night. This rules out any doubt as to the accuracy of the Qur'ân. There is absolutely no likelihood of any addition or diminution, tampering or alteration or interpolation in the text of the Noble Qur'ân as it was revealed to the Prophet ﷺ.

[1] See *Jâmi'ul-Bayân* 30/69.

[2] *Sahîh Al-Bukhârî: Hadîth* 4937.

[3] *Al-Mu'jam Al-Kabeer* by At-Tabarânî 5/142, *Hadîth* no. 3889.

[4] *Sahîh Muslim: Hadîth* no. 7510.

More astonishing than these measures were those that Allâh Himself took to secure the Qur'ân. In the whole cosmos an intensive network of tight security was laid by divine command. Right from heaven to earth, angels were placed on guard to prevent devils from eavesdropping or overhearing until it reached the heart of Allâh's Messenger. The *jinn* (genii) were made powerless to do any mischief, according to their own confession:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۖ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِلْسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا﴾

“And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush....”^[1]

At the end of the chapter of *Jinn*, Allâh says:

﴿عَلَيْهِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۖ وَلِيَعْلَمَ أَن قَدْ أبلغُوا رَسَلَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

“(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).^[2]

Preservation of *Hadîth* (Revelation Unrecited)

As for the *Hadîth* (which is Revelation Unrecited), Allâh charged the *Ummah* to preserve it. The Messenger of Allâh ﷺ, said: “May Allâh make the man flourish who hears from me a *Hadîth*, commits it to memory and then communicates it (to others).”^[3]

[1] *Sûrat Al-Jinn* 72:8,9.

[2] *Sûrat Al-Jinn* 72:26-28.

[3] *Jâmi' At-Tirmidhî, Hadîth* no. 2656.

No *Ummah* in history has so successfully preserved the sayings of its Messenger as the Muslims have. Indeed, none has given a fraction of that care to its revealed book which the Muslims gave to the preservation of the sayings and actions of their Messenger ﷺ. In the whole history of mankind, there has never ever been an example similar to the system evolved by Muslims to preserve the *Hadīth* and *Sunan* of the Messenger of Allāh ﷺ.

The Verses of the Qur'ān were committed both to memory and to writing as they were revealed but the sayings of Allāh's Messenger were committed to memory only and, later, communicated to those not present at the moment. Documents and necessary instructions were written for those who needed them, at the Messenger of Allāh's bidding. For example, Imām Bukhārī relates that Abū Shah ؓ, a Companion living in Yemen, requested the Messenger for a written copy of the sermon he had delivered on the day of the conquest of Makkah dealing with the inviolability of Makkah and with the blood-money. The Messenger said: "Write (it) down for Abū Shah."^[1]

When the system of writing the Qur'ān had developed well and stabilized, the Companions were allowed to note down all the sayings of the Messenger of Allāh, ﷺ, without distinction. 'Abdullāh bin 'Amr ؓ narrates: "I used to note down each and every thing I heard from the Messenger of Allāh ﷺ, and liked to memorize it. The Quraysh said to me: 'You write down everything you hear from the Messenger of Allāh ﷺ. The Messenger of Allāh is a human being. He speaks both in anger and pleasure'. So I stopped writing. I told the Messenger of Allāh ﷺ, about it. He replied: 'Write. By the One in Whose Hands my soul is, nothing comes out from my mouth except the truth.'"^[2]

Basis of the *Ummah's* greatness and honour

The Muslims broke free from the shackles of color, race and tribal prejudices and began to organize themselves into a great brotherhood which, in the course of two or three decades, became a super power of their times. They were the very people who had been paupers and wretched just a few years ago but were now the rulers of the most fertile regions of the world. Abū Hurairah ؓ, the most prolific narrator of *Aḥādīth*, says about himself: 'I grew up as an orphan, migrated as a poor man, labored for Bint Ghazwān in exchange for food enough to fill my stomach and a pair of shoes; I would sing to quicken the pace of camels as they rode on and gather wood as they dismounted. Praise be to Allāh who made faith the basis (of honor and greatness) and Abū Hurairah a

^[1] *Sahīḥ Al-Bukhārī*, *Ḥadīth* no. 6880, *Sahīḥ Muslim: Ḥadīth* no. 3305

^[2] *Al-Mausū'ah Al-Ḥadīthiyya (Musnad Aḥmad)* 11/59. The chain of narration is authentic and its narrators are trustworthy.

chieftain.^[1] He was also appointed governor of Al-Madînah and during the reign of Marwân bin Al-Ḥakam worked as his deputy in Al-Madînah.

It is quite obvious that this great revolution in human history, inspired by unparalleled wisdom enshrined in the Qur'ân, owed itself to the lifestyle of the Messenger of Allâh ﷺ, who had set a model for his Companions. The Qur'ân and the sayings and actions of Allâh's Messenger became an inalienable part of the Companions' lives. They were given the responsibility to remember the *Aḥādīth* and communicate them to others. Hence, in this new social setup, the most honored among them were those who modelled their lives on the Qur'ân and *Sunnah*, and taught others the same. Each Companion became a repository of knowledge, a virtual academy by himself. Masses thronged to them, listened to *Aḥādīth*, and sought guidance and knowledge from them. The closer a Companion was to the Messenger of Allâh ﷺ, or the more one remembered his sayings, the greater his stature as a reference-guide.

Many a person eager to seek knowledge would travel long distances and come from far-off places to the Mothers of the Believers, especially 'Āishah ؓ, to hear *Ḥadīth* from them and receive answers to their many questions. Great care was taken not to let anyone, even if he be a Companion, relate a *Ḥadīth* on the authority of Allâh's Messenger ﷺ, unless it was *Mahfûz* (Conforming).^[2] For example, Abû Mûsâ Al-Ash'arî ؓ narrated that the Messenger of Allâh ﷺ, had said that one should seek permission to enter a house and, in case one does not receive a response, one should turn back. 'Umar ؓ asked him to bring a witness. Abû Mûsâ went to a place where the *Anṣâr* used to gather. He asked them if anyone of them could bear witness. They offered to send the youngest of them, Abû Sa'eed Al-Khudhri ؓ. He came and testified that the *Ḥadīth* was genuine.^[3]

It is to be noted that 'Umar ؓ did not doubt Abû Mûsâ's narration, but he did so as a matter of principle and precaution.

Even in the times of monarchy following the era of the Caliphate, the Companions would narrate the *Aḥādīth* of Allâh's Messenger to the common masses as well as the rulers. None could dare restrain preachers admonishing people through the sayings of the Messenger of Allâh because the society, especially the Companions, could never keep quiet over any attempt to hide the sayings of Allâh's Messenger, come what may. Abû Dharr Al-Ghiffârî ؓ, on seeing the rulers' dislike for those monitoring their conduct or narrating the *Aḥādīth* of Allâh's Messenger, said openly: "If you place a sharp-cutting sword on

[1] *Tadhkiratul-Huffâz*: 1/29.

[2] *Ḥadīth* whose narrator is trustworthy and does not contradict another narrator more trustworthy than himself. It is the antonym of *Shāṭih* (Contradicting).

[3] *Saḥīḥ Al-Bukhârî*, no. 2062.

it (pointing to his nape) and I felt that I could narrate a *Ḥadīth* I had heard from Allāh's Messenger ﷺ before the sword could pierce my neck, I would do so.”^[1]

Zeal to acquire knowledge

Faith depends on the Qur'ān and *Sunnah*. In those times, knowledge was synonymous with the Qur'ān and *Sunnah*. Moreover, learned scholars were honored and revered. They were the polestars and reference-guides for the people, a fact that produced a universal impulse to acquire knowledge. Towards the end of the first century and the beginning of the second century of the *Hijra* calendar, caravans of *Ḥadīth* students on their way to centers of learning were a common sight. Mosques and houses of teachers became schools of learning. Sometimes, students numbered hundreds and even more. Pen, inkpot and paper in hands, their occupation was to hear *Aḥādīth* and note them down. Often a teacher would narrate *Aḥādīth* from memory while someone, often a pupil, would have also a transcript copy of the *Aḥādīth* in front of him. In this process of learning, memorization and writing went together, the latter a means of ratification. In this process, the listener would write the word *Ḥaddathana* (he narrated to us) followed by the name of the teacher followed by the chain of narrators (*Sanad*).

Sometimes, a person other than the teacher used to read out the collection of *Aḥādīth*. In this case, the listener would write the *Ḥadīth* beginning with the word *Akhbarana* (he informed us).

If a teacher spotted a talented student, he would give him permission to narrate his collection of *Aḥādīth* without his having listened to all those *Aḥādīth* first. This form of permission was known as *Munāwalah* or *Ijāzah* (licence or permission). In such a case, he would narrate or write those *Aḥādīth*, beginning the chain of narration with the word *Anba'ana* (he informed us).^[2] *Ijāzah* was a kind of permission, oral or written, given by teacher to student authorizing him to relate some particular book or books of the teacher or his Sound narrations. According to the system of *Munāwalah* or '*Arḍh*', an expert *Ḥadīth* memorizer, in order to benefit by the teacher, would present a written collection (of *Aḥādīth*) to him. The teacher would review and check it and, when he was sure it contained only the *Aḥādīth* narrated by him, would say to the student: 'I know the collection you gave me. I recognized its contents. They are my own narrations from my teachers (*Sheikhs*). You may narrate them on my behalf.' Imām Ḥākim says that the *Ḥadīth* scholars (*Muḥaddīth*) of Al-Madīnah, Makkah, Kūfa, Syria, Egypt, Khorāsān and other places gave this kind of permission to their students.

[1] *Saḥīḥ Al-Bukhārī, Kitābul-'Ilm, bâbul-'Ilm qabla-qaul wal 'amal.*

[2] *Jāmi'ul-Usool li Ibn Kathīr*: 39.

Imâm Mâlik was once asked whether he had directly listened to all the *Ahâdîth* he narrated. He replied: 'Some of them were those I listened to directly from my *Sheikhs*, and some I received through 'Ardh (*Munâwalah*). Anyhow, we believe that the latter is in no way inferior in quality than the former.'^[1]

Perfect system of preservation

All these methods of learning and teaching *Ahâdîth* prove that, right from the beginning, great care was taken to safeguard and preserve the *Ahâdîth*. Even during the era of Allâh's Messenger ﷺ, measures were taken to preserve *Ahâdîth*, the Unrecited Revelation, by writing as well as by memorization. There is no nation on the whole earth that can match the way the Muslims memorize the Qur'ân. Great scholars of the world are wonder-struck how the Qur'ân remained preserved in the memory of countless men across centuries. Today those who remember the Qur'ân by heart number in the millions. There has never been a tradition in any community to memorize their basic book of faith nor did they ever have the courage to do so. It is the Muslim people alone whose ancestors evolved a system of preserving the Qur'ân as well as *Ahâdîth* over the centuries, a system that inspires awe and respect.

How the Companions preserved the sayings of Allâh's Messenger perfectly well is best illustrated by an example. Of all the Companions, the most prolific narrator of *Ahâdîth* was Abû Hurairah who died in 58 AH. Young Companions like Ibn 'Umar, Ibn 'Abbâs, Jâbir and Anas ؓ narrated *Ahâdîth* on the authority of Abû Hurairah and, according to Imâm-Bukhârî, the *Tâba'in* (followers of the Companions) who narrated from him during his lifetime numbered over eight hundred.^[2] Among his pupils was Hammâm bin Munabbah who penned down all the narrations of Abû Hurairah. If we compare the collection of Hammâm with the authentic *Ahâdîth* narrated by others at different times in the course of half a century, we find no difference between them. For as long as half a century, Abû Hurairah kept on repeating his *Ahâdîth* from his memory in the same words.

Comparison and Evaluation of *Ahâdîth*

This system of memorizing and writing continued to strengthen further and still further over the years. The *Tâba'in* heard the *Ahâdîth* from the Companions, memorized them, and recited them to groups of students who had themselves listened those *Ahâdîth* from the different pupils of the Companions and *Tâba'in*. They would compare the wordings of different narrators and verify them. In the

^[1] *Jâmi'ul-Usool li Ibn Kathîr*, 1:43.

^[2] *Tadhkiratul-Huffâz* 1/28,29.

course of this process, they came to know what texts of the *Aḥādīth* had the greatest number of supporters from among those who had heard from the Companions and *Tābaʾīn*, what narrator is lone in what narration, and the reason thereof. There may be several reasons. For example, the teacher may have a weak memory in his old age. But, if most of his pupils during his old age related the same *Ḥadīth* like those who studied under him in his early years, the blame would fall on some sub-narrator. Moreover, frequent visits to centers of learning also revealed to students of *Aḥādīth* the qualities of narrators: who had a high stature as to uprightness, trustworthiness, strength of memory, honesty, integrity and character, who is reasonably satisfactory, and who is weak in one or more than one foregoing qualities.

In case a *Ḥadīth* does not exist in the collections of high-grade narrators but it has been narrated by more than one narrator belonging to a lower grade with an authentic chain of sub-narrators, such a *Ḥadīth* shall be accepted by virtue of the fact that it has been endorsed by more than one *Maqbūl* (Accepted) narrator.

Ever since the age of *Tābaʾīn*, *Ḥadīth* students considered it necessary to write down, along with the chains of narrators, the views, comments and opinions of *Aʾimmah* and *Huffāz* of *Aḥādīth* about the sub-narrators and other necessary things. You will note that every notable *Ḥadīth* scholar (*Muḥaddith*) collected not only the texts and the chains of narration but also composed books about each preceding sub-narrator, his habits and other characteristics. Details will soon follow.

Based on this rich information, there developed a consensus over the classes (*Darajāt*) of narrators and, consequently, by agreement of scholars, narrators were divided into classes. Since this academic work was carried on with openness, transparency and a spirit of pure inquiry, research and scholarship of highest standard, it became impossible for anyone to hide one's bias for any particular viewpoint, dishonesty or negligence. Some who tried to circulate narrations of their own liking or interpolated words of their choice into Sound *Aḥādīth* were soon uncovered and their counterfeit coins put out of circulation. Just as in an open and free market, counterfeit coins are soon detected, so was each attempt to circulate fabricated *Aḥādīth* in this open field of academic research detected and foiled and the face of the fabricator unmasked. Proofs against fabricators were collected and records against them prepared. These records will remain till the Day of Judgment for the benefit of research scholars.

The goal of each *Ḥadīth* student was to hear, write and relate *Aḥādīth* coming down from narrators of the highest possible level (*Ṭabaqa*)^[1] with a minimum

[1] Narrators and collectors of *Ḥadīth* are classified into two main categories: 1) Era category, that is, according to the period in which they lived as well as the degree to which they were in touch with the renowned scholars of their times, the purpose being to discover the

number of sub-narrators. Students vied with each other vigorously to achieve this goal. Hence, any claim as to the trustworthiness or uprightness of a sub-narrator was put to the severest test. Any claim about a sub-narrator being higher (more trustworthy) than the other was met with strong challenge; hidden defects in the narration were sought out, every narration was very closely examined from every conceivable aspect, and every attempt was made to uncover even the slightest hidden defect in the chain of narration or text. It is these defects which are technically known as *ʿIlal* in the *Hadīth* sciences and many a book has been compiled on this subject. In this field every one was free to raise objection just as the other one was quite equally free to defend with arguments, semantic or syntactical evidence or context (*Qarīnah*) and witnesses. And according to this science of critical evaluation of *Aḥādīth*, each narration was accepted or rejected purely on its merit.

In this field, excellence was not based on color of skin or race or country. The scepter could go to Quraysh or a kinsman of Allāh's Messenger ﷺ but the kingdom of *Hadīth* sciences belonged to Ath-Thawri, 'Abdullāh bin Mubārak, Moḥammad bin Ismā'īl Al-Bukhārī, and Muslim bin Ḥajjāj An-Nīshāpūrī.^[1] It is to be noted that 'Abdullāh bin Mubārak was of Turkish descent,^[2] Moḥammad bin Ismā'īl was of Persian descent, from Bukhārā,^[3] while Muslim bin Ḥajjāj an inhabitant of Nīshāpūr.^[4] This became possible because the *Hadīth* science was an open arena in which everyone had a right to compete with others, the verdict being in the hands of the majority of the participants.

Al-Imām Muslim

Al-Imām, Al-Ḥāfiz, Al-Ḥujjah 'Abul-Ḥussain Muslim bin Al-Ḥajjāj bin Ward bin Koshādh Al-Qushayrī An-Nīshāpūrī was born in 202 or 204 or 206 AH in Nīshāpūr and educated in the same town. He heard *Aḥādīth* the first time, at age eighteen, from Yaḥya bin Yaḥya Tamīmī. In 220 AH he went on pilgrimage to Makkah where he heard *Aḥādīth* from 'Abdullāh bin Salamah Qa'nabi, the most revered pupil of Imām Mālik and the principal teacher of Imām Muslim.^[5] In Kūfa, he heard *Aḥādīth* from Aḥmad bin Yūsuf and a host

continuity of the chain of narrators; 2) Reliability category, that is, the relative reliability of the narrators with respect to their retentive powers, moral character, political affiliation, fame or lack of it and their philosophical leanings. They are placed in classes of descending order like *Thiqah* (Trustworthy), *Ṣuddūq* (Truthful) etc. Terms like Level and Class are interchangeable, used to denote any of the two categories.—Translator

[1] *Tadhkiratul-Ḥuffāz*, Muqaddamah: 4.

[2] *Sīr A'lāmun-Nubalā'*: 8/379.

[3] *Sīr A'lāmun-Nubalā'*: 12/391.

[4] *Sīr A'lāmun-Nubalā'*: 12/558.

[5] *Sīr A'lāmun-Nubalā'*: 12/558 and *Tadhkiratul-Ḥuffāz*: 1/281.

of other teachers. In addition, he also heard from nearly 220 teachers in Makkah, Al-Madīnah, 'Irāq and Egypt. The system of hearing *Aḥādīth* in those times consisted in hearing and writing down *Aḥādīth* along with their chains of narration.^[1]

Among the renowned teachers of Muslim were Al-Imām Aḥmad bin Ḥanbal, Aḥmad bin Mundhir Qazzāz, Ishāq bin Rahwiyah, Ibrāhīm bin Sa'eed Jawhari, Ibrāhīm bin Mūsā, Abū Ishāq Rāzī, Aḥmad bin Ibrāhīm, Ishāq bin Mūsā Anṣārī (Abū Mūsā) Ismā'īl bin Abū Owais, Ḥarmala bin Yahya (Abū Ḥafs Tajībī) Ḥasan bin Rabī' Burānī, Abū Bakr bin Abū Shaiba, Ya'qūb bin Ibrāhīm Dawraqī, Abū Zur'ah Rāzī, Yahya bin Ma'een and other *Huffāz*.^[2]

The circumstances of his death, as recorded in *Tārīkh Baghdād* and *Sīr A'lāmun-Nubalā'*, are very strange indeed, and show his excessive passion for the science of *Ḥadīth* and his inordinate zeal for inquiry and research in this field. According to Aḥmad bin Salamah, a gathering was held to benefit by the knowledge of Imām Muslim. There he heard a *Ḥadīth* which he had not heard before. When he came back home, he lit a lamp and told his family not to allow anyone to enter his room. His family told him about a gift they had received, a basketful of dates. He told them to bring it to him. Immersed in his search for that particular *Ḥadīth*, he kept on eating the dates, one by one, while he was absorbed in his search for the *Ḥadīth*. By early morning, he found the *Ḥadīth* but the basket was empty. It was for this reason, it is said, that he fell sick and died.

Imām Muslim's business was in the district of Khān Maḥmash but the main source of his livelihood was his landed estate in the suburbs of Nīshāpūr. Imām Ḥākim said that he had seen his grandchildren (from his daughters). They told him that their father who had seen Imām Muslim in Khān Maḥmash described the Imām as a man of perfect stature, fair-complexioned, with a gray beard, a corner of his turban dangling on his back between his shoulders.^[3]

He died on the evening of Sunday, the 24th of Rajab, 261 AH. He was buried the next day in Nīshāpūr.^[4]

Written works

The following are the important works of Imām Muslim as mentioned by Ḥākim and other *Ḥadīth* scholars:

[1] *Sīr A'lāmun-Nubalā'*: 12/561.

[2] *Tadhkiratul-Huffāz liḥ-Ḍḥahabī*.

[3] *Sīr A'lāmun-Nubalā'*: 12/570.

[4] *Al-Ḥiṭṭah Fī Ḍḥikr Aṣ-Sahāḥ As-Sittah*: 286

1. *Al-Asâmi wal kunâ*
2. *Kitâb At-Ṭabaqât*
3. *Kitâb Al-Wahdân*
4. *Kitâb Al-Afrâd*
5. *Kitâb Al-Aqrân*
6. *Kitâb Awlâd As-Ṣaḥâbah*
7. *Kitâb Afrâd Ash-Shâmiyyîn*
8. *Kitâb Mashâikh Mâlik*
9. *Kitâb Mashâikh Ath-Thaurî*
10. *Kitâb Mashâ'ikh Shu'bah*
11. *Kitâb Man Laisa Lahu Al-Irâwin-Wahid*
12. *Kitâbul-Mukhadoramîn*
13. *Kitâb Ṭabaqât At-Tâba'in*
14. *Kitâb Al-Musnadil-Kabîr 'Alar-Rijâl*
15. *Kitâb Al-jâmi' 'Alal-Abwâb*
16. *Kitâbul-Musnad Aṣ-Sahîh*
17. *Kitâb Ḥadîth 'Amr bin Shu'aib*
18. *Kitâb At-Tamyîz*
19. *Kitâbul-'Ilal*
20. *Kitâb Suwâlât Aḥmad bin Hanbal*
21. *Kitâb Awhâm Al-Muḥaddithîn*
22. *Kitâb Al-Intifâ' Bi Ahbis-Sabâ'*

The foregoing are the important works of Imâm Muslim, not a complete list of his writings.

Distinguishing features of *Saḥîḥ Muslim*

According to Ḥâfiz Ibn 'Asâkir and Imâm Ḥâkim, Muslim wanted to divide his book, *Saḥîḥ Muslim*, into two parts, the first part containing sound *Aḥâdîth* transmitted by narrators of the First Level (*Ṭabaqah*) and the second part containing sound *Aḥâdîth* transmitted by narrators of the Second Level but he could only complete the first part before his death. This means that *Saḥîḥ Muslim* is a work of his later years. A look at his works reveals that he worked with great devotion on the transmitters of *Aḥâdîth* and wrote many books on that subject. His works listed above, from 1 to 13, are an example. Likewise, he collected *Aḥâdîth* and narrators in various formats (14 to 17) and wrote books (18 to 21) exclusively on erroneous impressions (*Auhâm*) and defects (*'Ilal*). His last book dealing with juristic issues is a good illustration of his written works.

Saḥīḥ Muslim is the culmination of his skill. All the works preceding it were, in fact, a preparatory ground, the foundation of his work yet to come because a book like *Saḥīḥ Muslim* could not be written without a complete mastery over the biographies of narrators, texts, and defects ('*Ilal*'). In those times *Ḥadīth* students were in search of a book containing narrations dealing with rituals, commandments, punishment and reward, what to do and what not to do, the sayings of Allāh's Messenger ﷺ concerning them, the narrations occurring in the authentic books of *Sunan*, their chains of narrations accepted by scholars, grouped together in a well-ordered way, in a single work, not too long, and yet enabling one to dispense with other books in matters of faith, their proper comprehension, thinking, and deduction.^[1]

Imām Muslim felt the *Ummah* was in need of such a book. As he pondered over the importance and benefits of such a book, he resolved to compile a relatively short and well-arranged work out of a vast treasure of authentic *Aḥādīth*.

Criterion of selection

Imām Muslim made it very clear that the narrations coming down to us from the Messenger of Allāh ﷺ, have been divided into three sections. They cover three classes (*Ṭabaqāt*) of narrators. He also said that he wanted to avoid repetition as best as he could except when it is necessary to repeat the whole text or part thereof in order to remove an '*Illā*' found in the chain of narration or to describe an additional understanding.

"In the first section we want to list *Aḥādīth* clear of all defects and other things (other things meaning other technical weaknesses), that is, *Aḥādīth* whose narrators are considered very strong and very careful while narrating, their narrations (when compared with one another) do not vary nor (the facts and details) mixed up, things often found in case of other narrators."^[2]

"After listing the *Aḥādīth* of such narrators, we will turn to the *Aḥādīth* of those narrators whose memory and skill are less than that of those belonging to the first section. Anyhow, in such people, though lesser in rank than those in the first section, no defect has been identified. Truth and devotion to knowledge are the qualities common in them, like 'Aṭā' bin Sâ'ib, Yazîd bin Abû Ziyâd, Laith bin Abû Sulaym, etc. They are known for their knowledge and piety but the narrators of the first section rank higher, in skill and care, than those mentioned above. As for those who are considered as Accused (*Muttaham*) or their narrations (though fair in themselves) are Denounced (*Munkar*) and wrong, we have nothing to do with them."^[3]

^[1] *Muqaddama Ṣaḥīḥ Muslim*: 4.

^[2] *Muqaddama Ṣaḥīḥ Muslim*: 4.

^[3] *Muqaddama Ṣaḥīḥ Muslim*: 5.

These are the points Imâm Muslim has himself mentioned in his preface to his book with respect to his criterion of selection.

But every scholar of *Ḥadīth* sciences has understood and described the method of Imâm Muslim in his own way.

Imâm Ḥâkim and Imâm Baihaqî have clearly stated that Imâm Muslim based his compilation of Sound *Aḥādīth* (*Ṣaḥīḥ*) on the narrations belonging to the First Level (*Ṭabaqa*) but he passed away before he could compile the *Aḥādīth* of the Second Level narrators.^[1]

Imâm Baihaqî, quoting Imâm Muslim's companion Ibrâhîm bin Moḥammad bin Sufyân, said, quoting an authentic source: 'Imâm Muslim had composed three separate books: one being *Ṣaḥīḥ*, the second a collection of *Aḥādīth* from 'Akrama, Ibn Ishâq and those of the same class, and the third a collection of narrations from weak transmitters.'^[2]

But the commentator of *Ṣaḥīḥ Muslim*, Qâḍî 'Ayâḍ disagreed with Imâm Ḥâkim and Imâm Dâraquṭnî and opined: Imâm Muslim has brought all the three levels, which he had mentioned, in his book. I have looked into his book closely, scrutinized his division (and found that) he had dropped the Fourth Level as he had himself said.^[3]

It should be noted that Imâm Muslim spoke of three levels or three classes and clearly stated that he would drop the third class while Qâḍî 'Ayâḍ claimed that Imâm Muslim had dropped the Fourth class, attributing this claim to be the statement of Imâm Muslim himself.

In other words, Qâḍî 'Ayâḍ has split up the two classes of Imâm Muslim into three classes, his fourth class being the third one according to Imâm Muslim.

Imâm Tha'labî, while giving his opinion, after quoting Qâḍî 'Ayâḍ, also mentions the four classes. He says: "He (Imâm Muslim) took *Aḥādīth* from the First class and from the Second one except a few of the latter which he did not like. Then, from the Third class he took *Aḥādīth*, which are not many, as corroborating evidences and follow-ups. If he had included *Aḥādīth* from this class in his *Ṣaḥīḥ*, the book would have been twice as voluminous as it is now and his book, due to the inclusion of such *Aḥādīth*, would have slipped down from the rank of *Ṣaḥīḥ*. The people of this class are 'Atâ' bin Sâ'ib, Laith, Yazîd bin Abû Ziyâd, and others like them. He did not take *Aḥādīth* from these people except after he had taken a basic *Ḥadīth* (that is, after a *Ḥadīth*, the basis of which existed in the First class).^[4]

[1] *Sharḥ An-Nawawî, Muqaddama*: 1/45.

[2] *An-Nikat 'Ala Kitâb Ibnus-Salâh*: 1/434.

[3] *Akmâlul-Mu'allim Bi Fawâ'id Muslim*: 1/86.

[4] *Sîr A'lâmun-Nubalâ'*: 12/575.

It is clear from Imâm Tha'labî's statement that he also took Imâm Muslim's First class for two classes and took Imâm Muslim's Second class narrators like 'Aṭā' bin Sâ'ib, Yazîd bin Abû Ziyâd and Laith bin Abû Sulaym for the Third class, and testified that Imâm Muslim had taken only a few *Aḥâdîth* of those narrators as corroborating evidence and follow-ups only when basic narrations from the First class had already been listed.

Does it not prove exactly what Imâm Muslim had already said in his preface that the *Aḥâdîth* of 'Aṭā', Yazîd and Laith who belong to the Second class according to Imâm Muslim and to the Third class according to Qâḍî 'Ayâḍ and Tha'labî's, did not occur as basic *Aḥâdîth* in *Ṣaḥîḥ Muslim*? Does it not also prove what Imâm Hâkim, Imâm Baihaqî and, later on, Hâfiẓ Ibn Hajar have already said that *Ṣaḥîḥ Muslim* contained, basically, the *Aḥâdîth* of the First class? Do both the groups of *Ummah* holding two divergent opinions not acknowledge jointly that *Ṣaḥîḥ Muslim*, like *Ṣaḥîḥ Bukhârî*, consist of authentic *Aḥâdîth*? Hâfiẓ Ibn Hajar, after explaining it in detail in *An-Nukat*, said: "The matter became unclear and ambiguous to Qâḍî 'Ayâḍ and his followers (An-Nawawî)..."^[1]

All the foregoing details about the methodology followed by Imâm Muslim have been noted with reference to the viewpoints of the venerated *A'imma* of *Ḥadîth*. All these persons, despite their divergent views on the Levels of narrators, concur that the basic *Aḥâdîth* of *Ṣaḥîḥ Muslim* and, in fact, even the corroborating *Aḥâdîth* and their follow-ups are authentic, all of them.

Some contemporary scholars who are strongly biased for their particular juristic schools, on finding their practices in conflict with the *Aḥâdîth* of *Bukhârî* and *Muslim*, try to exploit the differences of opinions of our worthy *A'imma* of old, which were purely of an academic nature, as a means to challenge and raise objections to the *Aḥâdîth*, and the collections of authentic *Aḥâdîth*, of the Messenger of Allâh ﷺ, and create doubts about them. They also tried to get the Islamic University of Al-Madinah somehow pass a so-called research thesis asserting falsely that in *Ṣaḥîḥ Muslim* every first *Ḥadîth* in each chapter is authentic while those that followed it were listed by Imâm Muslim only to hint at some hidden defects in them and that those hints, according to the thesis writer, can be discerned by outstanding memorizers (*Huffâẓ*) of *Aḥâdîth*. It is surprising, indeed, that none of the commentators of *Ṣaḥîḥ Muslim*, *Ḥadîth* scholars and jurists including Qâḍî 'Ayâḍ ever pointed out that all the *Aḥâdîth* following the first *Ḥadîth* in each chapter had such and such defect or weakness. On the contrary, the whole *Ummah* is unanimous that all the *Aḥâdîth* of *Ṣaḥîḥ Muslim* are authentic, no matter whether they occur first or in the middle or at the end of a chapter.

^[1] *An-Nukat 'Ala Kitâb Ibnuṣ-Ṣalâh*: 1/434.

According to *Imâmul-Harmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, scholars of *Hadîth* sciences are unanimous that the attribution of *Aḥādîth* in the authentic collections of *Bukhârî* and *Muslim* to Allâh's Messenger ﷺ, is absolutely certain.^[1]

That is also the opinion of Ibnuṣ-Ṣalâḥ, the *Imâm* of the methodology of *Hadîth* sciences.^[2] The unanimity over this point has also been mentioned by Ibnul-Athîr.^[3] Rather, Imâm Abû Naṣr 'Ubaidullâh bin Sa'eed bin Ḥâtim As-Sajzî (d. 444 AH), speaking about *Ṣaḥîḥ Bukhârî*,^[4] and *Imâmul-Harmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, speaking about both *Al-Bukhârî* and *Muslim*, remarked that if a person said on oath that the *Aḥādîth* considered by Bukhârî and Muslim as authentic are really so and that their attribution to the Messenger of Allâh ﷺ, is right, his oath is flawless and that no atonement is obligatory on him.^[5]

In every age scholars of *Hadîth* sciences took notice of the evil campaign of casting doubts about *Aḥādîth* or collections of *Aḥādîth* and laid bare those deceitful tactics.^[6]

The *Ummah* is unanimous over the authenticity of *Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*. Anyhow, all this while, scholars have been wrangling which of the twain has precedence over the other. Imâm An-Nawawî, the commentator of *Muslim*, says: Scholars concur that next to Qur'ân, the most authentic books are *Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*. The *Ummah* has accepted them as such. *Ṣaḥîḥ Bukhârî* is more authentic, more profitable, and better in open and hidden perceptions. It is true that Imâm Muslim benefitted by Imâm Bukhârî and used to say that he was matchless in *Hadîth* sciences. All in all, *Ṣaḥîḥ Bukhârî* has precedence over *Ṣaḥîḥ Muslim*. That is the right view and that is the opinion of the majority of the scholars and the experts in the *Hadîth* sciences.

Imâm Abû 'Alî bin Ḥusain Nishâpûrî and some scholars of the *Maghrib* (the Muslim countries of North Africa) give precedence to *Ṣaḥîḥ Muslim* but the majority of scholars insist that it is *Ṣaḥîḥ Bukhârî* which should be given precedence. Abû Bakr Ismâ'îlî, the great *Imâm*, *Hâfiz* and jurist, has explained it, with arguments, in his book *Al-Madkhal*.^[7]

[1] *An-Nikat*: 1/377.

[2] *Muqaddama Ibnuṣ-Ṣalâḥ*: 40.

[3] *Jâmi'ul-Uṣool*: 1/41.

[4] *Muqaddama Ibnuṣ-Ṣalâḥ ma'a At-Taqaayyud wal, Iḍhâḥ*. pp 38, 39.

[5] *Al-Ḥittah Fee Dhikr Aṣ-Ṣaḥaḥ As-Sittah*, p 232.

[6] See *Minhâjul-Imâm Muslim* by Raḥî' bin Ḥadi Al-Madkhalî, formerly Head of *Sunnah*, Department of Higher Studies, Islamic University of Al-Madinah.

[7] *Sharḥ Muslim lin-Nawawî, Muqaddama*: 1/35.

Of course, *Ṣaḥīḥ Muslim* has some distinguishing features peculiar to it. It was for those distinguishing features of *Ṣaḥīḥ Muslim* that some give it preference over *Ṣaḥīḥ Bukhārī*.

Imâm Nawawî says: "Imâm Muslim is peerless in one very beneficial characteristic, namely, he listed a *Ḥadīth* only in one place, proper to it, mentioning its several chains of narration and its different wordings. This makes it easy for a student to view the *Ḥadīth* in all its different facets and thus benefit by it. The several chains of narration, mentioned by Imâm Muslim for a single *Ḥadīth*, only increases a student's trust in the relevant *Ḥadīth*."^[1]

This is, in fact, a great achievement of Imâm Muslim. He lists a *Ḥadīth* along with its chain from one of his teachers and then goes on listing the chains of other teachers. Then, again, in case of a higher chain, he lists the chains of other narrators from one or several teachers and, in the case of the highest part of the chain, if a *Ḥadīth* was narrated by more than one Companion, he lists all the narrations, each with a separate chain. If a student reviews all the chains listed by Imâm Muslim for a single *Ḥadīth*, it becomes clear that Imâm Muslim did not confine himself to narrating a *Ḥadīth* from any one of his teachers and then continuing up to his earliest teacher but that he wrote down a *Ḥadīth* from several transmitters of that *Ḥadīth* from a single teacher. Imâm Muslim heard a *Ḥadīth* from a teacher and then heard the same *Ḥadīth* from different teachers at different times in order to ascertain whether those different teachers narrated the same *Ḥadīth* in the presence of different people at different times with the same wording. If he found no discrepancy, he considered those narrators to be accurate and reliable and their narrations to be authentic and sound. In the same way, he also checked the narrations of the teachers of his teachers by comparing their chains with those of other narrators. He went even further and collected the narrations of the students of the different Companions reporting from the Messenger of Allāh ﷺ, compared them with each other, ascertained and verified them, and then, finally, selected only those which appeared to be perfect, precise and accurate. Such utmost care is impossible for any court in any lawsuit with any number of witnesses.

Even the slightest difference in wording or chain of transmission like the difference between *Haddathana* and *Akhbarana* has been recorded and preserved by Imâm Muslim. He recorded even the slight difference in the text of a *Ḥadīth*. Thus it is that the *Ṣaḥīḥ* of Imâm Muslim became a peerless collection of authenticated *Aḥādīth*.

[1] *Sharḥ Muslim lin-Nawawî, Muqaddama: 1/34.*

Unbroken chain of authentication

The authentic *Hadîth* collections of *Bukhârî* and *Muslim* were excellent with respect to both the chains of transmission and the texts as well as their general utility in that they gave guidance in almost all walks of life. These collections won the praise and acclaim of *Hadîth* scholars so much so that they themselves produced works containing the same *Ahâdîth* as found in the collections of both *Bukhârî* and *Muslim* but with their own, independent chains consisting of a lesser number of sub-narrators, and named their works *Mustakhraj*. The *Mustakhraj* (literally, meaning 'extract, excerpt or partial copy') works containing the same *Ahâdîth* with the same words, but with chains of narrators a degree or two lesser in rank, corroborated the *Ahâdîth* of *Al-Bukhârî* and *Muslim* and, in effect, testified that other chains of narration also substantiate what *Bukhârî* and *Muslim* had attributed to the Messenger of Allâh ﷺ. This wonderful system of validation and authentication continued for centuries.

The following are the names of some of the leading *Hadîth* scholars who produced *Mustakhraj* works on *Ṣaḥîḥ Muslim*:

1. Abû Bakr bin Moḥammad bin Rajâ' (d. 286 AH).
2. Az-Zâhid Abû Ja'far Aḥmad bin Ḥamadân Al-Hîrî (d. 311 AH).
3. Abû 'Awânah Ya'qûb bin Ishâq Al-Isfarâyîni (d. 316 AH).
4. Abûl-Walîd Ḥassân bin Moḥammad Al-Faqîh (d. 344 AH).
5. Al-Imâm Abû 'Âlî Al-Masterjasî (d. 365 AH).
6. Abû Ḥâmid Aḥmad bin Moḥammad Ash-Shârkî Al-Harawî (d. 369 AH).^[1]
7. Abû Bakr Moḥammad bin 'Abdullâh bin Zakariyya Al-Jouzaqî (d. 388 AH).^[2]
8. Abû Bakr Aḥmad bin Moḥammad bin Aḥmad Al-Khawârizmî Al-Barqânî (d. 425 AH).
9. Abû Nu'aim Aḥmad bin 'Abdullâh bin Aḥmad Al-Asbâhânî (d. 430 AH).^[3]

It is clear from the foregoing evidence that no neutral person with a sound mind can ever accept the objections being hurled continuously by the deniers of *Ahâdîth* motivated merely by rancour, malice and prejudice.

The total number of *Ahâdîth* in the *Ṣaḥîḥ* (authentic) collection of Muslim (without counting the repetitions) is four thousand. Counting the repetitions, they total seven thousand two hundred and twenty five.^[4] Imâm Muslim made this selection out of three hundred thousand *Ahâdîth*.

[1] *Sîr A'lâmun-Nubalâ'*: 16 / 291, 292.

[2] *Sîr A'lâmun-Nubalâ'*: 12 / 569, 570.

[3] Op. cit., marginal note: 12 / 570

[4] *Al-Ḥittah Fî Dhikr Aṣ-Ṣaḥaḥ As-Sittah*, p. 232.

It is to be noted that the number, three hundred thousand, does not mean three hundred thousand narrations or texts of narrations. Counting can best be understood by the following example: if a *Tâbi'î* narrates from a Companion of the Messenger of Allâh ﷺ, it is counted as one *Hadîth*. If two *Tâbi'în* narrate (the same *Hadîth*) from him, they are counted as two *Aḥādîth*. Similarly, if the students of *Tâbi'în* narrate the same *Hadîth* from them, the number of *Aḥādîth* will increase still further, the number increasing as the number of transmitters. So three hundred thousand *Aḥādîth* mean only three hundred thousand narrations, each with a different chain. Ignorance of this counting method often gives rise to a lot of misunderstanding.

Imâm Muslim welcomed criticism

The works of *Hadîth* scholars were very transparent. Their writings were scrutinized minutely, word by word, and this continues to this day. Imâm Muslim put his *Ṣaḥîḥ* before the great experts and students of *Hadîth* sciences of his times. In his own lifetime, copies of his *Ṣaḥîḥ* spread far and wide and a cycle of critical appreciation of his work began. Among his critics were the distinguished *Hadîth* scholars of his times including his own teachers.

Sa'eed Al-Bardha'î says: "Someone brought a copy of *Ṣaḥîḥ Muslim* to Al-Imâm Abû Zur'ah. He went through it. As he came across the narration of Asbâṭ bin Naṣr, he commented: 'Oh, how far it is from being sound.' As he glanced over the narration of Qaṭan bin Naṣîr, he remarked: 'It is a high tide (sweeping along with it all the rubbish).' When he saw the narration of Aḥmad bin 'Eisa, he pointed to his tongue (as if he wanted to say that he also narrated fabricated *Aḥādîth*). Then he remarked: 'Does he (Imâm Muslim) narrate from such people and drop (high-ranking) narrators like Ibn 'Ajlân. He gives a chance to innovators (deniers of the authority of *Aḥādîth*) to blame *Hadîth* scholars and say that their *Aḥādîth* are not authentic.'"^[1]

According to *Tadhkiratul-Huffâz*, Abû Zur'ah Al-Imâm Ḥâfizul-'Asr Ubaidullâh bin 'Abdul-Karîm bin Yazîd Ar-Râzî was a great *Hadîth* scholar of his times. In memorizing *Aḥādîth*, intelligence, devoutness, sincerity and acts of piety, he was counted among the matchless. His own teachers collected *Aḥādîth* from him and narrated them. Great scholars like Imâm Muslim, his cousin Ḥâfiz Abû Ḥâtim, Imâm Tirmidhî, Ibn Mâjah, Nasâ'î, Abû Dawûd, Abû 'Awânah, Sa'eed bin 'Amr Al-Bardha'î, Ibn Ḥâtim, Moḥammad bin Al-Ḥussain Al-Qaṭṭân were his pupils. Imâm Bukhârî said that Aḥmad bin Ḥanbal told him: When Abû Zur'ah came to our house as a guest, my father said: 'Young man, the discourse you had with the *Sheikh* is, in fact, a reward from Allâh for

[1] *Sîr A'lâmun-Nubalâ'*: 12 / 571.

my voluntary prayers. According to San'ânî, Abû Zur'ah is to us (that is, to *Ḥadīth* scholars) like Aḥmad bin Ḥanbal.^[1]

In the light of his teacher's critical remarks, Imâm Muslim moved to explain his standpoint. Bardha'î said that he went to Nîshâpûr and informed Imâm Muslim of Abû Zur'ah's comments on his work. He replied: "Took only those *Aḥâdīth* from narrators like Asbât, Qaṭṭân and Aḥmad bin 'Eisâ which had already existed (in the compilations of *Aḥâdīth*) from trustworthy narrators. I took from people like Asbât because their *Aḥâdīth* had a lesser number of sub-narrators while those of the trustworthy narrators had a relatively large number of sub-narrators. The *Aḥâdīth* in my collection are known, with chains of trustworthy narrators."

Later on, Imâm Muslim went to see Ibn Wârah, a famous *Ḥadīth* scholar.^[2] He made the same comments as those made by Abû Zur'ah. This shows that the observations of the experts were similar. Imâm Muslim explained his point of view and remarked: I said that the *Aḥâdīth* are authentic. I did not say that the *Aḥâdīth* I did not include in my book (like those of Ibn 'Ajlan and others) are weak. Ibn Wârah was satisfied and read out his narrations to Imâm Muslim.^[3]

Since Imâm Muslim's narrations were supported with both high and low chains, he welcomed the criticism of his book by Abû Zur'ah, his teacher and the greatest *Ḥadīth* scholar in those times, and put his book in front of him. Imâm Muslim expunged from his book each *Ḥadīth* which Abû Zur'ah pointed out to be defective or objectionable for some reason (even though Imâm Muslim disagreed with him) and documented and referenced only those *Aḥâdīth* (that is, listed the *Aḥâdīth* with the same chains of narrations) which Abû Zur'ah considered to be sound and free from every defect or weakness. After taking so much precaution and exercising so much discretion, he became sure that if experts of *Ḥadīth* sciences tried to select *Aḥâdīth* based on the most authentic possible chains of narration for as long as two hundred years, they could not rely upon *Aḥâdīth* other than those listed by him in his authentic collection.^[4]

[1] *Taḥkīratul-Huffāz*: 2/106.

[2] A great and trustworthy memorizer of *Aḥâdīth*, Abû 'Abdullâh Moḥammad bin Muslim bin 'Uthmân bin Wârah Ar-Râzî was a student of Abû 'Āsim, Al-Faryâbî, Abû Nu'aim, and Abul-Mughîrah 'Abdul-Quddûs and one of the teachers of Imâm An-Nasâ'î and Imâm Al-Bukhârî. Bukhârî, in his compilations other than *Ṣaḥīḥ*, took narrations from him. Abû Bakr bin Abû Shaibah said: 'I never saw a person who knew *Aḥâdīth* by heart better than Ibnul-Furât, Ibn Wârah and Abû Zar'ah. According to Bukhârî, there was none like Abu Ḥâtîm, Abû Zar'ah and Abû Wârah.

[3] *Sir A'lâmun-Nubalâ'*: 12/571.

[4] *Sir A'lâmun-Nubalâ'*: 12/568.

The works of Imâm Bukhârî and Imâm Muslim were not accepted just for their great technical skills. Rather, they were accepted because the rules and the methodologies they adopted were critically reviewed and then each *Ḥadīth* they had listed was reviewed and probed critically and vigorously in the light of their own rules. And this critical work continued, unabated and with great vigour, for centuries.

Among his critics were Imâm Dârquṭnî, Imâm Ḥâkim and several other scholars expert in the Science of Validation (*Al-Jarḥ Wat-Ta'dīl*). In the meanwhile, a vigorous criticism continued, supporting and opposing him. Even today, there is no bar on criticism of his works. As a result of this criticism and counter-criticism, all the *Ḥadīth* scholars of the Orthodox Schools of Islamic Jurisprudence are unanimous that the authentic collections of Bukhârî and Muslim are correct, next to the Qur'ân, and the ascription of the sayings and acts mentioned therein to the Messenger of Allâh ﷺ, is right.^[1]

May Allâh help us preserve the *Aḥādīth* as well as act by them, diffuse the light of *Sunnah* far and wide, grace the endeavours of scholars, servants and students of *Ḥadīth* with His acceptance. Amen.

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^[1] *An-Nikat li Ibn Hajar*. 1/371-379.

Introduction by Imâm Muslim

In the Name of Allâh, the Most Gracious, the Most Merciful.

Praise be to Allâh, the Lord of the Worlds, and the (blessed) end is for those who achieve *Taqwa*. May Allâh send blessings and peace upon Muḥammad, the Seal (Last) of the Prophets, and upon all the Prophets and Messengers.

You – may Allâh have mercy on you – were inspired by your Creator to research and find out about the reports that have been narrated from the Messenger of Allâh ﷺ about the teachings, rules, and regulations of Islam, and what they say about reward and punishment, exhortations and warnings, and other issues, along with the chains of narration with which they were narrated and circulated among the scholars. You wanted – may Allâh guide you – to have them written down and compiled in one place, and you asked me to write them down in a brief manner in this book, without too much repetition, because you thought that too much repetition would distract you from your goal of understanding them and deriving knowledge from them. What you asked me to do – may Allâh honor you – I went back and thought about it, and the consequences of it, which are going to be good and beneficial, if Allâh wills. When you asked me to take on this task, I thought that if I managed to do it, and was able to complete it, the first one to benefit from it would be myself in particular, before anyone else. This is so for many reasons, which it would take too long to explain here. But in brief, I would say that presenting a few of these reports in a proper manner is easier, than dealing with many of them. This is especially so for an ordinary man who does not have deep knowledge and would not be able to distinguish between them except, with the help of others. As this is the case, it is better to aim at writing down a few authentic reports rather than many which are unsound.

However, it is hoped that there may be some benefits in writing down a large number of reports and compiling those that are repeated, for the elite among the people, those who have been blessed with some knowledge and understanding, and the familiarity with their causes and reasons. That type of a person, if Allâh wills, would be able to deal with a lot and will benefit from the compilation of a large number of reports. But for ordinary people who do not share the knowledge of the elite, there is no point in their handling a large number of *Aḥādīth* when they are unable to understand a few.

So we will start writing what you have asked us to write — if Allāh wills — based on a condition which I will tell you about, which is that we are going to examine all the reports that have been narrated from the Messenger of Allāh ﷺ, and divide them into three categories of narrators, without any repetition, unless there is a topic where repetition cannot be avoided because another report has additional material, or a different chain that may support a report that has some fault. Moreover the additional material, which is needed, may be dealt with as a separate *Ḥadīth*. In that case we have to repeat the *Ḥadīth* which has additional material, or refer to the additional material while narrating one *Ḥadīth* only, whenever possible. But referring to the additional material may be difficult, in which case it is easier and beneficial to repeat the *Ḥadīth*.

The first category: Here we will introduce reports that are safer from fault than others, and purer, in that their narrators are righteous people in the narration of *Aḥādīth*, reliable in what they reported, in whose narrations no severe differences are found in, nor erroneous confusion, as may be the case with many *Muḥadīthīn* as is evident from the *Aḥādīth* they narrated.

So we will write down the reports of this type, and follow that with the reports in whose chains there are some people who are not known for their good memory and reliability, unlike those in the first category, on the basis that even though they are of a lower status than the first, they are still known to be truthful and knowledgeable, such as ‘Aṭā’ bin As-Sâ’ib, Yazīd bin Abī Ziyād, Laith bin Abī Sulaim, and other narrators like them.

Although they are known among the scholars for the knowledge and honesty that we have described, others among their peers who are better known for their reliability and ability to narrate properly are higher in status and knowledge than them, because this is a higher level according to the scholars.

If you compare those three whom we have named, ‘Aṭā’, Yazīd and Laith, with Manṣūr bin Al-Mu’tamir, Sulaimān Al-A’mash and Ismā’īl bin Abī Khālīd in their reliability in narration and their righteousness in it, you will see that they are different and do not even come close. There is no doubt among the people of *Ḥadīth* about that, because the soundness of memory and proper transmission of *Ḥadīth* by Manṣūr, Al-A’mash and Ismā’īl is well known to them, whereas it is not known at such a level in the case of ‘Aṭā’, Yazīd and Laith.

Similarly, if you compare peers such as Ibn ‘Awn and Ayyūb As-Sakhtiyānī with ‘Awf bin Abī Jamīlah and Ash’ath Al-Ḥumrānī, who were companions of Al-Ḥasan and Ibn Sīrīn, just as Ibn ‘Awn and Ayyūb were companions of theirs, you will see a big difference between the first two and the last two in virtue and soundness of transmission, even though ‘Awf and Ashath are not regarded as untruthful and insincere by people of knowledge, but still their case is that of the level we described them according to the people of knowledge.

We have given these as examples by name, only to explain to those who have no knowledge of how the scholars put people in different categories, so that a man of high status will not be underestimated and a man who is of lower status in terms of knowledge will not be overestimated, and each will be given his rightful position.

It has been mentioned that ‘Āishah, may Allāh the Most High be pleased with her, said: “The Messenger of Allāh ﷺ commanded us to give people their rightful status.”

Based on what we have mentioned above, we will compile the reports narrated from the Messenger of Allāh ﷺ which you have asked of us.

With regard to the reports that have been narrated from people whom the people of *Ḥadīth*, or most of them, consider accused, we will not waste our time by narrating their *Aḥādīth*; such as ‘Abdullāh bin Miswar, Abī Ja‘far Al-Madā‘inī, ‘Amr bin Khālīd, ‘Abdul-Quddūs Ash-Shāmī, Muḥammad bin Sa‘īd Al-Maṣlūb, Ghiyāth bin Ibrāhīm, Sulaimān bin ‘Amr Abū Dawūd An-Nakha‘ī, and others of their ilk who were accused of fabricating *Aḥādīth* and making up reports.

Similarly, with regard to those whose narrations are mostly *Munkar* or mistaken, we refrained as well from narrating their *Aḥādīth*.

The sign of *Munkar* in the *Ḥadīth* of a *Muḥaddīth* is if his narration is compared to a *Ḥadīth* narrated by one of the people who has a good memory and is of good character, the reports are different and they have hardly anything in common. If most of the reports narrated by a person are like that, then his narrations will not be used.

Among this category of *Muḥaddīthīn* are: ‘Abdullāh bin Muḥarrar, Yaḥya bin Abī Unaisah, Al-Jarrāḥ bin Al-Minhāl Abū Al-‘Aṭūf, ‘Abbād bin Kathīr, Ḥusain bin ‘Abdullāh bin Dumairah, ‘Umar bin Ṣuḥbān and others like them who narrate *Munkar* in *Aḥādīth*. We do not bother with their *Aḥādīth* nor pay any attention to it.

Because of the ruling of the people of knowledge - which is known from their schools of thought - with regard to accepting a *Ḥadīth* that has been transmitted by only one person, that if his report agrees with some of the narration of the trustworthy among the people of knowledge, and those who have good memories, and his narration is otherwise in agreement with them upon scrutiny, then when this is the case, if he narrates some additional material that is not narrated by his companions, the additional material will be accepted.

But if you see someone relying on a scholar like Az-Zuhrī, with his great knowledge and large number of companions who excelled in transmitting his

Ḥadīth and the *Ḥadīth* or others, or like Hishâm bin 'Urwah - for their *Aḥādīth* are well known and shared among the scholars, and their companions transmitted their *Ḥadīth* with no dispute - and he narrated from one or both of them a number of *Ḥadīth* which are not known to any of their companions, and there are no other *Ṣaḥīḥ Aḥādīth* to support them, then it is not permissible to accept the *Ḥadīth* from this type of a person. And Allāh knows best.

We have explained something about the way of the people of *Ḥadīth*, and what anyone who wants to follow their way should do. We will discuss it more - if Allāh wills - in many places in this book, when discussing *Mu'allal* (deficient) reports as we come to them, in places where it is appropriate to comment, if Allāh the Most High wills.

After that - may Allāh have mercy upon you - were it not for what we have seen of the bad conduct of many of those who have appointed themselves as *Ḥadīth* scholars, who should have cast aside the *Da'īf* (weak) *Aḥādīth* and *Munkar* reports, and who did not limit themselves to the well known *Ṣaḥīḥ* reports which have been transmitted by trustworthy narrators who are known for their truthfulness and honesty, so that much of what they tell the common folk who have no knowledge is not right and is transmitted by people who are not approved of, and whose reports are criticized by the *A'imma* of *Ḥadīth* such as Mâlik bin Anas, Shu'bah bin Al-Ḥajjāj, Sufyân bin 'Uyaynah, Yahya bin Sa'id Al-Qaṭṭân, 'Abdur-Raḥmân bin Mahdî and other *A'imma* - then we would not have taken on this mission of distinguishing good reports from bad and writing them down, as you have asked us to do.

But because of what we have mentioned about the people spreading *Munkar* reports with *Da'īf* (weak) and unknown chains, and their narrating them to the common folk who do not recognize what is wrong with them, we felt motivated to respond to your request.

*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 1. The Obligation Of Narrating From The Trustworthy And Ignoring The Liars; And The Warning Against Telling Lies About The Messenger Of Allâh ﷺ

You should know, may Allâh guide you, that it is obligatory for everyone who can distinguish between authentic and unsound reports, and between trustworthy and accused narrators, not to narrate any report unless he is sure of the correctness of the narration and honesty of their narrators, and to avoid those which are narrated by accused narrators and the stubborn among the people of *Bid'ah* (innovation).

The evidence that what we are saying is what is required, is the saying of Allâh, Blessed be He and Most High: "O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.^[1] And His, Most Sublime and Most Praised saying: ...Such as you

(المعجم ١) - (بَابُ وَجُوبِ الرِّوَايَةِ
عَنِ الثَّقَاتِ وَتَرْكِ الْكَذَّابِينَ، وَالتَّحْذِيرُ
مِنَ الْكَذْبِ عَلَى رَسُولِ اللَّهِ ﷺ)
(التحفة ١)

وَأَعْلَمُ - وَفَقَّكَ اللَّهُ تَعَالَى - أَنَّ
الْوَاجِبَ عَلَى كُلِّ أَحَدٍ عَرَفَ التَّمْيِيزَ بَيْنَ
صَحِيحِ الرِّوَايَاتِ وَسَقِيمِهَا، وَثِقَاتِ
النَّاَقِلِينَ لَهَا مِنَ الْمُتَّهَمِينَ - أَنْ لَا يَرْوِيَ
مِنْهَا إِلَّا مَا عَرَفَ صِحَّةَ مَخَارِجِهِ وَالسَّتَارَةَ
فِي نَاقِلِيهِ، وَأَنْ يَتَّقِيَ مِنْهَا مَا كَانَ مِنْهَا
عَنْ أَهْلِ الثُّهْمِ وَالْمُعَانِدِينَ مِنْ أَهْلِ
الْبِدْعِ.

وَالدَّلِيلُ عَلَى أَنَّ الَّذِي قُلْنَا مِنْ هَذَا
هُوَ اللَّازِمُ دُونَ مَا خَالَفَهُ، قَوْلُ اللَّهِ تَبَارَكَ
وَتَعَالَى ذِكْرُهُ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن
جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَتُصْحِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾
[الحجرات: ٦]. وَقَالَ جَلَّ ثَنَاؤُهُ:
﴿مَنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ﴾ [البقرة:

^[1] *Al-Hujurat* 49:6.

agree for witnesses...^[1] And His [the Mighty and Sublime] saying: And take as witness two just persons from amongst you (Muslims)...^[2]

The Verses that we have quoted prove that the report of a *Fâsiq* (liar or evil person) is to be rejected and not accepted, and that the testimony of one who is not just is to be rejected.

Even though there is a distinction between the meaning of 'report' and 'testimony' in some ways, yet most of their applied meanings are the same, because the report of a *Fâsiq* is not acceptable according to the scholars, just as his testimony is rejected by all of them. The *Sunnah* indicates that *Munkar* reports are to be rejected just as the Qur'ân indicates that the report of a *Fâsiq* is to be rejected. This is seen in the well-known report from the Messenger of Allâh ﷺ: "Whoever narrates a *Hadîth* from me knowing that it is false, then he is one of the liars."^[3]

[1] It was narrated that Al-Mughîrah bin *Shu'bah* said: "The Messenger of Allâh ﷺ said that."

And he mentioned the above narrated *Hadîth*, that "Whoever

٢٨٢]. وَقَالَ [عَزَّ وَجَلَّ]: ﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ﴾ [الطلاق: ٢]. فَذَلَّ بِمَا ذَكَّرْنَا مِنْ هَذِهِ الْآيَةِ - أَنَّ خَبَرَ الْفَاسِقِ سَاقِطٌ غَيْرُ مَقْبُولٍ، وَأَنَّ شَهَادَةَ غَيْرِ الْعَدْلِ مَرْدُودَةٌ.

وَالْخَبَرُ، وَإِنْ فَارَقَ مَعْنَاهُ مَعْنَى الشَّهَادَةِ فِي بَعْضِ الْوُجُوهِ، فَقَدْ يَجْتَمِعَانِ فِي أَعْظَمِ مَعَانِيهِمَا، إِذْ كَانَ خَبَرُ الْفَاسِقِ غَيْرَ مَقْبُولٍ عِنْدَ أَهْلِ الْعِلْمِ. كَمَا أَنَّ شَهَادَتَهُ مَرْدُودَةٌ عِنْدَ جَمِيعِهِمْ، وَذَلَّتِ السُّنَّةُ عَلَى نَفْيِ رِوَايَةِ الْمُنْكَرِ مِنَ الْأَخْبَارِ، كَتَحْوِ دَلَالَةِ الْقُرْآنِ عَلَى نَفْيِ خَبَرِ الْفَاسِقِ، وَهُوَ الْأَثَرُ الْمَشْهُورُ عَنِ رَسُولِ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

[١] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ -

[1] *Al-Baqarah* 2:282.

[2] *At-Talâq* 65:2.

[3] And it is also read: "Then he is one of the two liars."

narrates a *Hadīth* from me knowing that it is false, then he is one of the liars.”

أَيْضًا: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ وَسَفْيَانَ، عَنْ حَبِيبٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ ذَلِكَ.

Chapter 2. The Seriousness Of Telling Lies About The Messenger of Allāh ﷺ

(المعجم ٢) - (بَابُ تَغْلِيظِ الْكَذِبِ عَلَى رَسُولِ اللَّهِ ﷺ) (التحفة ٢)

[2]1 - (1) It was narrated from Rib'î bin Hirāsh that he heard 'Alî, may Allāh be pleased with him, delivering a *Khutbah* in which he said: "The Messenger of Allāh ﷺ said: 'Do not tell lies about me, for whoever tells lies about me will enter the Fire.'"

[٢] ١- (١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاسٍ أَنَّهُ سَمِعَ عَلِيًّا - رَضِيَ اللَّهُ عَنْهُ - يَخْطُبُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ يَكْذِبْ عَلَيَّ يَلِجِ النَّارَ».

[3] 2 - (2) It was narrated that Anas bin Mâlik said: "What prevents me from narrating many *Ahâdīth* to you is the fact that the Messenger of Allāh ﷺ said: 'Whoever tells a lie about me deliberately, let him take his seat in the Fire.'"

[٣] ٢- (٢) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ [أَنَّهُ] قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أَحَدِّثَكُمْ حَدِيثًا كَثِيرًا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[4] 3 - (3) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever tells a lie about me

[٤] ٣- (٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ

deliberately, let him take his seat in the Fire.”

[5] 4 - (4) ‘Alî bin Rabî’ah Al-Wâlibî said: “I came to the *Masjid* when Al-Mughîrah was the governor of Al-Kûfah, and Al-Mughîrah said: I heard the Messenger of Allâh ﷺ say: “To lie about me is not like lying about anyone else. Whoever tells a lie about me deliberately, let him take his seat in the Fire.”

[6] A similar report (as no. 5) was narrated from Al-Mughîrah bin Shu’bah from the Prophet ﷺ, but he did not mention: “To lie about me is not like lying about anyone else.”

Chapter 3. The Prohibition Of Speaking Of Everything That One Hears

[7] 5 - (5) It was narrated that Hafṣ bin ‘Āṣim said: “The Messenger of Allâh ﷺ said: ‘It is sufficient lying for a man to speak of everything that he hears.’”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

[٥] - (٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ رَبِيعَةَ الْوَالِئِيُّ قَالَ: أَتَيْتُ الْمَسْجِدَ وَالْمُغِيرَةَ أَمِيرُ الْكُوفَةِ - قَالَ - فَقَالَ الْمُغِيرَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

[٦] وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ».

(المعجم ٣) - (بَابُ النَّهْيِ عَنِ

الْحَدِيثِ بِكُلِّ مَا سَمِعَ) (التحفة ٣)

[٧] ٥ - (٥) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ غَاصِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

[8] A similar report (as no. 7) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٨] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خُثَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

[9] ‘Umar bin Al-Khattâb, may Allâh be pleased with him, said: “It is sufficient lying for a man to speak of everything that he hears.”

[٩] وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُمَانَ التَّهْدِيدِيِّ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ -: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

[10] Ibn Wahb said: “Mâlik said to me: ‘You should know that no man who speaks of everything that he hears will be free of faults, and he will never be an *Imâm* who speaks of everything that he hears.’”

[١٠] وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ لِي مَالِكٌ: أَعْلَمُ أَنَّهُ لَيْسَ يَسْلَمُ رَجُلٌ حَدَّثَ بِكُلِّ مَا سَمِعَ، وَلَا يَكُونُ إِمَامًا أَبَدًا، وَهُوَ يُحَدِّثُ بِكُلِّ مَا سَمِعَ.

[11] It was narrated that ‘Abdullâh said: “It is sufficient lying for a man to speak of everything that he hears.”

[١١] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: بِحَسْبِ الْمَرْءِ مِنَ الْكَذِبِ أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

[12] Muḥammad bin Al-

[١٢] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

Muthanna said: "I heard 'Abdur-Rahmân bin Mahdî say: 'No man will be a *Imâm* whose example is followed unless he refrains from (speaking of) some of the things that he hears.'"

[13] It was narrated that Sufyân bin Hûsain said: "Iyâs bin Mu'âwiyah asked me: 'I see that you are fond of learning Qur'ân. Recite a *Sûrah* to me and explain it so that I may see how much you have learned.' I did that and he said to me: 'Remember what I am going to say to you: "Beware of narrating the distorted reports, for anyone who does that only humiliates himself and the people will deny his narrations.'"

[14] It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin Mas'ûd said: "You will never narrate a *Hadîth* to the people that beyond their grasp, except that it will be a source of *Fitnah* (confusion) for some of them."

Chapter 4. The Prohibition Of Narrating From *Da'if* (Weak) Narrators, And Being Cautious With Them

[15] 6 - (6) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "At the end of my *Ummah* there will

سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: لَا يَكُونُ الرَّجُلُ إِمَامًا يُقْتَدَى بِهِ حَتَّى يُنْسِكَ عَنْ بَعْضِ مَا سَمِعَ.

[١٣] وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عُمَرُ بْنُ عَلِيٍّ بْنِ مُقَلَّمٍ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ قَالَ: سَأَلَنِي إِيَّاسُ بْنُ مُعَاوِيَةَ فَقَالَ: إِنِّي أَرَاكَ قَدْ كَلِمْتَ بِعِلْمِ الْقُرْآنِ فَأَقْرَأْ عَلَيَّ سُورَةً، وَفَسِّرْ حَتَّى أَنْظُرَ فِيمَا عَلِمْتَ - قَالَ -: فَفَعَلْتُ، فَقَالَ لِي: اخْفِظْ عَلَيَّ مَا أَقُولُ لَكَ: إِيَّاكَ وَالشَّاعَةَ فِي الْحَدِيثِ، فَإِنَّهُ قَلَمًا حَمَلَهَا أَحَدٌ إِلَّا ذَلَّ فِي نَفْسِهِ وَكُذِبَ فِي حَدِيثِهِ.

[١٤] وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَلَهُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْتَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: مَا أَنْتَ بِمُحَدِّثٍ قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ، إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةٌ.

(المعجم ٤) - (بَابُ النَّهْيِ عَنِ الرَّوَايَةِ عَنِ الضَّعْفَاءِ وَالِاحْتِيَاظِ فِي تَحْمِيلِهَا)
(التحفة ٤)

[١٥] ٦ - (٦) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

be people who will narrate to you things that neither you nor your forefathers ever heard. Beware of them and stay away from them.”

[16] 7 - (7) Muslim bin Yasâr narrated that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘At the end of time there will be imposters and liars who will bring *Ahâdith* that neither you nor your forefathers ever heard. Beware of them and stay away from them, and do not let them mislead you or confuse you.’”

[17] It was narrated that ‘Âmir bin ‘Abdah said: “‘Abdullâh said: ‘The *Shaitân* appears in the form of a man, coming to people and telling them false reports. Then they disperse, and a man among them says: I heard a man whose face I recognize, but I do not know his name, telling me (such and such).’”

عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو هَانِيءٍ عَنْ أَبِي عُمَانَ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «سَيَكُونُ فِي آخِرِ أُمَّتِي أَنَاسٌ يُحَدِّثُونَكُمْ مَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَاهُمْ».

[١٦] ٧- (٧) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَزْمَةَ بْنِ عِمْرَانَ التَّجِيبِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّهُ سَمِعَ شَرَّاحِيلَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنِي مُسْلِمُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَالُونَ كَذَّابُونَ، يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَاهُمْ، لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ».

[١٧] وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ غَامِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ، فَيَأْتِي الْقَوْمَ فَيَحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكَذِبِ، فَيَتَقَرَّوْنَ، فَيَقُولُ الرَّجُلُ مِنْهُمْ: سَمِعْتُ رَجُلًا أَعْرِفُ وَجْهَهُ، وَلَا أَدْرِي مَا اسْمُهُ، يُحَدِّثُ.

[18] It was narrated that ‘Abdullâh bin ‘Amr bin Al-Âs said: “There are devils detained in the sea who were put in chains by (Prophet) Sulaimân. Soon they will emerge and recite (what they falsely claim is) Qur’ân to the people.”

[19] It was narrated that Tâwûs said: “This man” - meaning Bushair bin Ka’b - “came to Ibn ‘Abbâs and started telling him something. Ibn ‘Abbâs said to him: ‘Repeat to me the report of so-and-so.’ He repeated it to him, and he said to him: ‘Repeat to me the report of so-and-so.’ He repeated it to him, and said: ‘I do not know (what is your intention). Do you approve of everything else I say, and have a problem with this one? Or do you have a problem with everything I say and approve only of this one?’ Ibn ‘Abbâs said to him: ‘We used to narrate from the Messenger of Allâh ﷺ when there were no lies that had been fabricated against him, but when the people rode high and low,^[1] we stopped narrating from him.”

[١٨] وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ قَالَ: إِنَّ فِي الْبَحْرِ شَيَاطِينَ مَسْجُونَةً أَوْقَعَهَا سُلَيْمَانُ، يُوشِكُ أَنْ تَخْرُجَ فَتَقْرَأَ عَلَى النَّاسِ قُرْآنًا.

[١٩] وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ، وَسَعِيدُ ابْنِ عَمْرٍو الْأَشْعَثِيُّ جَمِيعًا، عَنِ ابْنِ عُيَيْنَةَ - قَالَ سَعِيدٌ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ قَالَ: جَاءَ هَذَا إِلَى ابْنِ عَبَّاسٍ - يَعْنِي بُشَيْرَ بْنَ كَعْبٍ - فَجَعَلَ يُحَدِّثُهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: عُدْ لِحَدِيثِ كَذَا وَكَذَا، فَعَادَ لَهُ ثُمَّ حَدَّثَهُ، فَقَالَ لَهُ: عُدْ لِحَدِيثِ كَذَا وَكَذَا. فَعَادَ لَهُ، فَقَالَ لَهُ: مَا أَدْرِي، أَعَرَفْتَ حَدِيثِي كُلَّهُ وَأَنْكَرْتَ هَذَا؟ أَمْ أَنْكَرْتَ حَدِيثِي كُلَّهُ وَعَرَفْتَ هَذَا؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نَحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِذْ لَمْ [يَكُنْ] يُكَذِّبُ عَلَيْهِ، فَلَمَّا رَكِبَ النَّاسُ الصُّعْبَ وَالذَّلُولَ، تَرَكْنَا الْحَدِيثَ عَنْهُ.

^[1] Meaning they started to narrate a great deal from here and there without ascertaining their authenticity.

[20] It was narrated that Ibn 'Abbâs said: "We used to memorize *Hadîth*, and that which is narrated from the Messenger of Allâh ﷺ deserved to be memorized. But when you started riding every high and low, (to narrate a great deal), there is no way."

[21] It was narrated that Mujâhid said: "Bushair bin Ka'b Al-'Adawî came to Ibn 'Abbâs and started narrating to him and saying: 'The Messenger of Allâh ﷺ said,...' 'The Messenger of Allâh ﷺ said,...' Ibn 'Abbâs did not approve of his reports and did not even look at him. He said: 'O Ibn 'Abbâs, why is it that I do not see you listening to what I tell you? I am narrating to you from the Messenger of Allâh ﷺ and you are not paying attention.' Ibn 'Abbâs said: 'At one time, if we heard a man say: "The Messenger of Allâh ﷺ said," we would all turn to look at him and listen to him. But when the people started to ride high and low (to narrate a great deal), we did not accept from the people anything but that which we are familiar with.'"

[22] It was narrated that Ibn Abî Mulaikah said: "I wrote to Ibn 'Abbâs asking him to write something for me, but to be

[٢٠] وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا كُنَّا نَحْفَظُ الْحَدِيثَ، وَالْحَدِيثُ يُحْفَظُ عَنْ رَسُولِ اللَّهِ ﷺ، فَأَمَّا إِذْ رَكِبْتُمْ كُلَّ صَعْبٍ وَذُلُولٍ، فَهَيْهَاتَ.

[٢١] وَحَدَّثَنِي أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ الْغَيْلَانِيُّ: حَدَّثَنَا أَبُو غَامِرٍ يَعْنِي الْعَقْدِيُّ: حَدَّثَنَا رَبَاحٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ قَالَ: جَاءَ بُشَيْرُ بْنُ كَعْبٍ الْعَدَوِيُّ إِلَى ابْنِ عَبَّاسٍ فَجَعَلَ يُحَدِّثُ وَيَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ. فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذُنُ لِحَدِيثِهِ وَلَا يَنْظُرُ إِلَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! مَا لِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي؟ أَحَدْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا تَسْمَعُ. فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ - ابْتَدَرْتُهُ أَبْصَارُنَا، وَأَضَعَيْنَا إِلَيْهِ بَادَانَا، فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَةَ، وَالذُّلُولَ، لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ.

[٢٢] وَحَدَّثَنَا دَاوُدُ بْنُ عَمْرٍو الضَّبِّيُّ: حَدَّثَنَا نَافِعُ بْنُ عَمْرٍو، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ أَنْ

selective. He said: 'A sincere boy, I will choose for him and be selective.' He called for a record of judgements passed by 'Alî, and he started to write down some of them and he would come across some things and say: 'By Allâh, 'Alî would never have passed such a judgement unless he got it wrong.'"

[23] It was narrated that Tâwûs said: "A book containing judgements passed by 'Alî, may Allâh be pleased with him, was brought to Ibn 'Abbâs. He erased all of them except a few," and Sufyân bin 'Uyaynah gestured with his hand.

[24] It was narrated that Abû Ishâq said: "When they introduced those things after 'Alî was gone, a man from among the companions of 'Alî said: 'May Allâh kill them! What great knowledge they have corrupted.'"

[25] Abû Bakr - meaning bin 'Ayyâsh - narrated: "I heard Al-Mughîrah say: 'No report narrated from 'Alî by anyone could be believed, except that which was narrated from the companions of 'Abdullâh bin Mas'ûd.'"

يَكْتُبُ لِي كِتَابًا وَيُخْفِي عَلَيَّ، فَقَالَ: وَلَدٌ نَاصِحٌ، أَنَا اخْتَارَ لَهُ الْأُمُورَ اخْتِيَارًا وَأَخْفِي عَنْهُ - قَالَ فَدَعَا بِقَضَاءٍ عَلَيَّ - فَجَعَلَ يَكْتُبُ مِنْهُ أَشْيَاءَ، وَيَمُرُّ بِهِ الشَّيْءُ، فَيَقُولُ: وَاللَّهِ! مَا قَضَى بِهَذَا عَلَيَّ، إِلَّا أَنْ يَكُونَ ضَلًّا.

[٢٣] حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ حُجْبِيرٍ، عَنْ طَاوُسٍ قَالَ: أَتَى ابْنُ عَبَّاسٍ بِكِتَابٍ فِيهِ قَضَاءٌ عَلَيَّ - رَضِيَ اللَّهُ عَنْهُ - فَمَحَاهُ إِلَّا قَدَرًا - وَأَشَارَ سُفْيَانُ بْنُ عُيَيْنَةَ بِذِرَاعِهِ.

[٢٤] حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَقَ قَالَ: لَمَّا أَخَذْتُمَا تِلْكَ الْأَشْيَاءَ بَعْدَ عَلَيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ: قَاتِلَهُمُ اللَّهُ! أَيُّ عِلْمٍ أَفْسَدُوا.

[٢٥] حَدَّثَنَا عَلِيُّ بْنُ خُسْرَمٍ: أَخْبَرَنَا أَبُو بَكْرٍ يَغْنِي ابْنَ عِيَّاشٍ، قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: لَمْ يَكُنْ يُصَدَّقُ عَلَى عَلِيٍّ فِي الْحَدِيثِ عَنْهُ، إِلَّا مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

Chapter 5. Clarification That The Chain Of Narration Is Part Of The Religion, And Reports Should Only Be Narrated From Those Who Are Trustworthy, And That Critical Assessment And Evaluation of Narrators For Things That Are True Is Permissible And Is In Fact Obligatory; And That Doing So Is Not Backbiting That Is Forbidden, Rather It Is Defending The Honorable *Shari'ah*

[26] It was narrated that Muḥammad bin Sīrīn said: "This knowledge is the (foundation of) religion, so watch from whom you learn your religion."

[27] It was narrated that Ibn Sīrīn said: "They used not to ask about chains (of narration), but when the *Fitnah* occurred, they said: 'Tell us about your men (in the chain of narration).' They would look for the people of *Sunnah* (in them) to accept their *Hadīth*, and they would look for the people of *Bid'ah* (in them) to reject their *Hadīth*."

(المعجم ٥) - (بَابُ بَيَانِ أَنَّ الْإِسْنَادَ مِنَ الدِّينِ، وَأَنَّ الرِّوَايَةَ لَا تَكُونُ إِلَّا عَنِ الثَّقَاتِ، وَأَنَّ جَرَحَ الرِّوَاةِ بِمَا هُوَ فِيهِمْ جَائِزٌ بَلْ وَاجِبٌ، وَأَنَّهُ لَيْسَ مِنَ الْغِيَةِ الْمَحْرَمَةِ، بَلْ مِنَ الذَّبِّ عَنِ الشَّرِيعَةِ الْمَكْرَمَةِ) (التحفة ٥)

[٢٦] حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهْشَامٍ، عَنْ مُحَمَّدٍ؛ قَالَ: وَحَدَّثَنَا فَضِيلٌ عَنْ هِشَامٍ - قَالَ -: وَحَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ.

[٢٧] حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَاءَ، عَنْ عَاصِمِ الْأَخْوَلِ، عَنِ ابْنِ سِيرِينَ قَالَ: لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ، فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا: سَمُّوا لَنَا رِجَالَكُمْ، فَيَنْظُرَ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذَ حَدِيثُهُمْ، وَيَنْظُرَ إِلَى أَهْلِ الْبِدْعِ فَلَا يُؤْخَذَ حَدِيثُهُمْ.

[28] It was narrated that Sulaimân bin Mûsâ said: "I met Tâwûs and said: 'So-and-so narrated such-and-such to me.' He said: 'If [your companion] is *Maliy'an* (able)^[1] then learn from him."

[٢٨] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى وَهُوَ ابْنُ يُونُسَ:
حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ سُلَيْمَانَ بْنِ
مُوسَى، قَالَ لَقِيتُ طَاوُسًا فَقُلْتُ: حَدِّثْنِي
فَلَانٌ كَيْتٌ وَكَيْتٌ . قَالَ: إِنْ كَانَ
[صَاحِبُكَ] مَلِيًّا فَخُذْ عَنْهُ.

[29] Sa'eed bin 'Abdul 'Aziz said: It was narrated that Sulaimân bin Mûsâ said: "I said to Tâwûs: 'So-and-so narrated such-and-such to me.' He said: 'If your companion is *Maliy'an* (able), then learn from him."

[٢٩] وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ
الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ
الدَّمَشَقِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ،
عَنْ سُلَيْمَانَ بْنِ مُوسَى، قَالَ قُلْتُ
لِطَاوُسٍ: إِنْ فَلَانًا حَدَّثَنِي بِكَذَا وَكَذَا،
قَالَ: إِنْ كَانَ صَاحِبُكَ مَلِيًّا فَخُذْ عَنْهُ.

[30] It was narrated from Ibn Abî Zinâd that his father said: "In Al-Madînah, I met one hundred men, all of whom were reliable, but no one accepted *Ahâdîth* from them. It was said: 'He is not one of its people.'^[2]

[٣٠] حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ:
حَدَّثَنَا الْأَضْمَعِيُّ، عَنْ ابْنِ أَبِي الزِّنَادِ،
عَنْ أَبِيهِ قَالَ: أَذْرَكْتُ بِالْمَدِينَةِ مِائَةً كُلُّهُمْ
مَأْمُونٌ، مَا يُؤْخَذُ عَنْهُمْ الْحَدِيثُ، يُقَالُ:
لَيْسَ مِنْ أَهْلِهِ.

[31] It was narrated that Mis'ar said: "I heard Sa'd bin Ibrâhîm say: 'There is to be no narrating from the Messenger of Allâh ﷺ except from those who are trustworthy.'^[3]

[٣١] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَمَرَ
الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي أَبُو بَكْرِ
ابْنُ خَلَّادٍ الْبَاهِلِيُّ، وَاللَّفْظُ لَهُ، قَالَ:
سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ مِسْعَرٍ قَالَ:

[1] Meaning, trustworthy, precise and reliable, firm in his religion and his understanding, like one who would be relied upon to collect wealth.

[2] Meaning, he has no knowledge of this field.

[3] Meaning, the narrations attributed to Allâh's Messenger ﷺ are not accepted but from the trustworthy.

سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يَقُولُ: لَا يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا الثَّقَاتُ.

[32] Muḥammad bin ‘Abdullāh bin Quhzād̥h - from the people of Marw - narrated to me, he said: “I heard ‘Abdān bin ‘Uthmān saying: “‘Abdullāh bin Al-Mubārak said: “The chain (of narration) is part of religion, were it not for the chain, anyone could say whatever he wanted.”

He (Muslim) said: Muḥammad bin ‘Abdullāh said: “Al-‘Abbās bin Abī Rizmah said to me: ‘I heard ‘Abdullāh say: “The criterion between us and other people is these lists,” meaning the chain of narration.

Muḥammad said: “I heard Abū Ishāq Ibrāhīm bin ‘Eisā At-Tālaqānī say: ‘I said to ‘Abdullāh bin Al-Mubārak: “O Abū ‘Abdur-Raḥmān, there is a *Ḥadīth* which says: ‘It is part of honoring one’s parents in death after honoring them in life to pray on behalf of your parents when you pray, and fast on behalf of your parents when you fast.’” ‘Abdullāh said: “O Abū Ishāq! From whom (did you get) this?” I said to him: “This *Ḥadīth* is from *Shihāb bin Khirāsh*.” He said: “He is trustworthy. From whom did he get it?” I said: “From Al-Ḥajjāj bin Dīnār.” He said: “He is trustworthy. From whom did he get it?” I said: “The Messenger

[۳۲] وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهَزَادٍ - مِنْ أَهْلِ مَرْوٍ - قَالَ: سَمِعْتُ عَبْدَانَ بْنَ عُثْمَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ الْمُبَارَكِ يَقُولُ: الْإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ.

قَالَ وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بْنُ أَبِي رِزْمَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: بَيْنَنَا وَبَيْنَ الْقَوْمِ الْقَوَائِمُ، يَعْنِي الْإِسْنَادَ.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ أَبَا إِسْحَقَ إِبْرَاهِيمَ بْنَ عَيْسَى الطَّلَقَانِيَّ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، يَا أَبَا عَبْدِ الرَّحْمَنِ! الْحَدِيثُ الَّذِي جَاءَ: «إِنَّ مِنَ الْبِرِّ بَعْدَ الْبِرِّ، أَنْ تُصَلِّيَ لِأَبَوَيْكَ مَعَ صَلَاتِكَ، وَتَصُومَ لهُمَا مَعَ صَوْمِكَ» قَالَ فَقَالَ عَبْدُ اللَّهِ: يَا أَبَا إِسْحَقَ! عَمَّنْ هَذَا؟ قَالَ قُلْتُ لَهُ: هَذَا مِنْ حَدِيثِ شِهَابِ بْنِ خِرَاشٍ، فَقَالَ: ثِقَّةٌ، عَمَّنْ؟ قَالَ قُلْتُ: عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، قَالَ: ثِقَّةٌ، عَمَّنْ؟ قَالَ قُلْتُ: قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: يَا أَبَا إِسْحَقَ! إِنَّ بَيْنَ الْحَجَّاجِ بْنِ دِينَارٍ وَبَيْنَ النَّبِيِّ ﷺ مَفَاوِزَ، تَنْقَطِعُ فِيهَا أَعْنَاقُ

of Allâh ﷺ said.” He said: “O Abû Ishâq, betwî Al-Ḥajjâj bin Dînâr and the Prophet ﷺ there is a big gap which cannot be easily bridged. But there is no dispute concerning charity (given on behalf of deceased parents).”

Muḥammad said: “I heard ‘Alî bin Ṣhaqîq say: ‘I heard ‘Abdullâh bin Al-Mubâarak say, in front of the people: “Ignore the *Aḥâdith* of ‘Amr bin Thâbit, for he used to verbally abuse the *Salaf*.”

[33] It was narrated that Abû ‘Aqîl, the companion of Buhayyah said:^[1] “I was sitting with Al-Qâsim bin ‘Ubaidullâh and Yahyâ bin Sa‘eed. Yahyâ said to Al-Qâsim: ‘O Abû Muḥammad! How grave it is for a great man like you to be asked a question about this religion and you have no knowledge of it and no answer.’ Al-Qâsim said to him: ‘Why is that?’ He said: ‘Because you are the son of two *Imâm* of guidance, the son of Abû Bakr and ‘Umar.’ Al-Qâsim said to him: ‘What is worse than that is one who knows about Allâh but speaks without knowledge, or accepts a report from one who is not trustworthy.’ He fell silent and did not answer him.”

الْمَطِيِّ، وَلَكِنْ لَيْسَ فِي الصَّدَقَةِ اخْتِلَافٌ.

وَقَالَ مُحَمَّدٌ: سَمِعْتُ عَلِيَّ بْنَ شَقِيقٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ عَلَى رُؤُوسِ النَّاسِ: دَعُوا حَدِيثَ عَمْرُو ابْنِ ثَابِتٍ فَإِنَّهُ كَانَ يَسُبُّ السَّلَفَ.

[٣٣] وَحَدَّثَنِي أَبُو بَكْرِ بْنُ النَّضْرِ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ ابْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ صَاحِبُ بُهَيْةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ الْقَاسِمِ بْنِ عُبَيْدِ اللَّهِ وَيَحْيَى بْنِ سَعِيدٍ فَقَالَ يَحْيَى لِلْقَاسِمِ: يَا أَبَا مُحَمَّدٍ! إِنَّهُ قَبِيحٌ عَلَى مِثْلِكَ، عَظِيمٌ أَنْ تُسْأَلَ عَنْ شَيْءٍ مِنْ أَمْرِ هَذَا الدِّينِ، فَلَا يُوْجَدُ عِنْدَكَ مِنْهُ عِلْمٌ وَلَا فَرْجٌ، أَوْ عِلْمٌ وَلَا مَخْرَجٌ فَقَالَ لَهُ الْقَاسِمُ: وَعَمَّ ذَاكَ؟ قَالَ: لِأَنَّكَ ابْنُ إِمَامَيْنِ هُدَى ابْنُ أَبِي بَكْرٍ وَعُمَرُ، قَالَ يَقُولُ لَهُ الْقَاسِمُ: أَقْبَحُ مِنْ ذَاكَ عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ، أَوْ أَخَذَ عَنْ غَيْرِ ثِقَةٍ، قَالَ فَسَكَتَ فَمَا أَجَابَهُ.

^[1] He was her freed slave, and his name is Yahyâ bin Al-Mutawakkil.

[34] It was narrated by Sufyân [bin 'Uyaynah] who said: "They informed me about Abû 'Aqîl, the companion of Buhayyah; that a son of 'Abdullâh bin 'Umar was asked about something of which he did not have any knowledge. Yahyâ bin Sa'eed said to him: 'I feel it is very grave that a man like you, who is the son of two *Imâm* of guidance' - meaning 'Umar and Ibn 'Umar - 'can be asked about something of which he has no knowledge.' He said: 'By Allâh, it is more serious than that before Allâh and before anyone who has any knowledge of Allâh, to speak without knowledge, or to narrate from someone who is not trustworthy.' Abû 'Aqîl Yahyâ bin Al-Mutawakkil was present while the two of them said that."

[35] It was narrated that Yahyâ bin Sa'eed said: "I asked Sufyân Ath-Thawrî, Shu'bah, Mâlik and Ibn 'Uyaynah about a man who was not reliable in narration of *Hadîth*, but a man came and asked me about him. They said: 'Tell them that he is not reliable.'"

[36] It was narrated that An-Nadr said: "While Ibn 'Awn was standing in the threshold,^[1] he was asked about the *Hadîth* of Shahr. He said: 'They

[٣٤] وَحَدَّثَنِي يَشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ قَالَ: سَمِعْتُ سُفْيَانَ [بْنَ عُيَيْنَةَ] يَقُولُ: أَخْبَرُونِي عَنْ أَبِي عَقِيلٍ صَاحِبِ بُهَيَّةَ أَنَّ ابْنَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ سَأَلُوهُ عَنْ شَيْءٍ لَمْ يَكُنْ عِنْدَهُ فِيهِ عِلْمٌ فَقَالَ لَهُ يَحْيَى بْنُ سَعِيدٍ: وَاللَّهِ! إِنِّي لِأَعْظُمُ أَنْ يَكُونَ مِثْلَكَ، وَأَنْتَ ابْنُ إِمَامِي الْهُدَى - يَعْنِي عُمَرَ وَابْنَ عُمَرَ - تُسْأَلُ عَنْ أَمْرِ لَيْسَ عِنْدَكَ فِيهِ عِلْمٌ فَقَالَ: أَعْظُمُ مِنْ ذَلِكَ وَاللَّهِ! عِنْدَ اللَّهِ، وَعِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ، أَنْ أَقُولَ بِغَيْرِ عِلْمٍ أَوْ أَخْبِرَ عَنْ غَيْرِ نَفَقَةٍ - قَالَ - وَشَهِدَهُمَا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ حِينَ قَالَا ذَلِكَ.

[٣٥] وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ أَبُو حَفْصٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ وَشُعْبَةَ وَمَالِكًا وَابْنَ عُيَيْنَةَ، عَنِ الرَّجُلِ لَا يَكُونُ ثَبَاتًا فِي الْحَدِيثِ، فَيَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي عَنْهُ، قَالُوا: أَخْبِرْ عَنْهُ أَنَّهُ لَيْسَ بِثَبَاتٍ.

[٣٦] وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ النَّضَرَ يَقُولُ: سُئِلَ ابْنُ عَوْنٍ عَنْ حَدِيثٍ لَشَهْرٍ وَهُوَ قَائِمٌ عَلَى أُسْكُفَةٍ

[1] He was standing in the opening of either a door or a gate.

condemned Shahr, they condemned Shahr.”

Abû Al-Husain Muslim bin Al-Hajjāj (may Allāh have mercy on him) said: (Ibn ‘Awn meant that) The people have taken to criticizing him.

الْبَابِ فَقَالَ: إِنَّ شَهْرًا نَزَكُوهُ. إِنَّ شَهْرًا نَزَكُوهُ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ رَحِمَهُ اللَّهُ: يَقُولُ: أَخَذَتْهُ أَلْسِنَةُ النَّاسِ، تَكَلَّمُوا فِيهِ.

[37] It was narrated that Shu‘bah said: “I met Shahr but I did not pay any attention to him.”

[٣٧] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا شَبَابَةُ قَالَ: قَالَ شُعْبَةُ: وَقَدْ لَقِيتُ شَهْرًا فَلَمْ أَعْتَدْ بِهِ.

[38] Muḥammad bin ‘Abdullāh bin Quhzādh - from the people of Mar, narrated to me, he said: ‘Alī bin Ḥusain bin Wāqid said: ‘Abdullāh bin Al-Mubārak said: “I said to Sufyān Ath-Thawrī: “Abbād bin Kathīr is one whose situation you know about. When he narrates a report he makes serious mistakes. Do you think that I should tell the people not to accept reports from him?” Sufyān said: ‘Yes.’ ‘Abdullāh said: ‘If I was in a gathering where mention was made of ‘Abbād, I would praise him for his religion, but I would say: “Do not accept reports from him.”’

Muḥammad narrated to us: ‘Abdullāh bin ‘Uthmān said: My father said: “‘Abdullāh bin Al-Mubārak said: I went to Shu‘bah and he said: ‘This is ‘Abbād bin Kathīr - beware of him.’”

[٣٨] وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَادٍ - مِنْ أَهْلِ مَرَوْ - قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ. قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: قُلْتُ لِسُفْيَانَ الثَّوْرِيِّ: إِنَّ عَبَادَ بْنَ كَثِيرٍ مَنْ تَعْرِفُ حَالَهُ، وَإِذَا حَدَّثَ جَاءَ بِأَمْرِ عَظِيمٍ، فَتَرَى أَنْ أَقُولَ لِلنَّاسِ: لَا تَأْخُذُوا عَنْهُ؟ قَالَ سُفْيَانُ: بَلَى. قَالَ عَبْدُ اللَّهِ: فَكُنْتُ، إِذَا كُنْتُ فِي مَجْلِسٍ ذُكِرَ فِيهِ عَبَادٌ، أَتَيْتُ عَلَيْهِ فِي دِينِهِ، وَأَقُولُ: لَا تَأْخُذُوا عَنْهُ.

حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ قَالَ، قَالَ أَبِي: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: انْتَهَيْتُ إِلَى شُعْبَةَ فَقَالَ: هَذَا عَبَادُ بْنُ كَثِيرٍ فَاحْذَرُوهُ.

[39] Al-Fâdl bin Sahl narrated to me: "I asked Mu'alla Ar-Râzî about Muḥammad bin Sa'eed, the one that 'Abbâd bin Kathîr narrated from. So he told me that 'Eisâ bin Yûnus said: 'I was at his door and Sufyân was with him. When he came out, I asked him about Muhammad bin Sa'eed, and he told me that he was a liar."

[40] It was narrated from Muḥammad bin Yaḥyâ bin Sa'eed Al-Qaṭṭân that his father said: "We have not seen any fault in the righteous worse than their telling lies in narrating *Hadîth*."

Ibn Abî 'Attâb said: "I met Muḥammad bin Yaḥyâ bin Sa'eed Al-Qaṭṭân and I asked him about him. He said, narrating from his father: 'You will not see in good people anything worse than in telling lies about *Hadîth*.'"

Muslim said: (This means) Lies flow from their tongues but they do not lie deliberately.

[41] It was narrated that K̲halîfah bin Mûsâ said: "I entered upon Gh̲halîb bin 'Ubaidullâh and he started to dictate to me; 'Makhûl narrated to me,' 'Makhûl narrated to me.' Then he needed to urinate, so he got up, and I looked at his notebook and in it (was written): 'Abân narrated to me from

[٣٩] وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: سَأَلْتُ مُعْلَى الرَّازِيَّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ، الَّذِي رَوَى عَنْهُ عَبَّادُ بْنُ كَثِيرٍ فَأَخْبَرَنِي عَنْ عِيْسَى بْنِ يُونُسَ قَالَ: كُنْتُ عَلَى بَابِهِ وَسُفْيَانُ عِنْدَهُ فَلَمَّا خَرَجَ سَأَلْتُهُ عَنْهُ، فَأَخْبَرَنِي أَنَّهُ كَذَّابٌ.

[٤٠] وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَتَّابٍ قَالَ: أَخْبَرَنِي عَفَّانُ عَنْ مُحَمَّدِ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانِ، عَنْ أَبِيهِ، قَالَ: لَمْ تَرَ الصَّالِحِينَ فِي شَيْءٍ أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ ابْنُ أَبِي عَتَّابٍ: فَلَقِيتُ أَنَا مُحَمَّدَ ابْنِ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ، فَسَأَلْتُهُ عَنْهُ، فَقَالَ عَنْ أَبِيهِ: لَمْ تَرَ أَهْلَ الْخَيْرِ فِي شَيْءٍ، أَكْذَبَ مِنْهُمْ فِي الْحَدِيثِ.

قَالَ مُسْلِمٌ: يَقُولُ: يَجْرِي الْكَذِبُ عَلَى لِسَانِهِمْ وَلَا يَتَعَمَّدُونَ الْكَذِبَ.

[٤١] وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ هَرُونَ قَالَ: أَخْبَرَنِي خَلِيفَةُ ابْنِ مُوسَى قَالَ: دَخَلْتُ عَلَى عَلِيبِ بْنِ عَبْدِ اللَّهِ، فَجَعَلَ يُمْلِي عَلَيَّ: حَدَّثَنِي مَكْحُولٌ، حَدَّثَنِي مَكْحُولٌ، فَأَخَذَهُ الْبَوْلُ فَقَامَ فَتَنَزَّهْتُ فِي الْكُرَّاسَةِ فَإِذَا فِيهَا حَدَّثَنِي

Anas,' 'Abân narrated from so-and-so.' So I got up and left."

He (Muslim) said: And I heard Al-Ḥasan bin 'Alī Al-Ḥulwânī say: "I saw in the book of 'Affân a *Hadīth* of Hishām Abū Al-Miqdām - a *Hadīth* of 'Umar bin 'Abdul-'Azīz. Hishām said: 'A man called Yahyâ bin so-and-so narrated to me, from Muḥammad bin Ka'b.' I said to 'Affân: "They say that Hishām heard it from Muḥammad bin Ka'b.' He said: 'His problem started with this *Hadīth*. He used to say: "Yahyâ narrated to me from Muḥammad,' then after that he claimed that he had heard it from Muḥammad."

[42] Muḥammad bin 'Abdullāh bin Quhzâdh narrated to me: "I heard 'Abdullāh bin 'Uthmân bin Jabalah saying: 'I said to 'Abdullāh bin Al-Mubâarak: "Who is the man from whom you narrated the *Hadīth* of 'Abdullāh bin 'Amr: 'The Day of *Al-Fitr* is the day of rewards'?" He said: "Sulaimân bin Al-Ḥajjāj. Look into what you get from him."

Ibn Quhzâdh said: "I heard Wahb bin Zam'ah mentioning from Sufyân bin 'Abdul-Malik who said: "Abdullāh, meaning Ibn Al-Mubâarak, said: "I saw Rawḥ bin Ghutaif, the narrator of the *Hadīth* about blood the

أَبَانٌ عَنْ أَنَسٍ، وَأَبَانٌ عَنْ فُلَانٍ، فَتَرَكْتُهُ وَقُمْتُ.

[قَالَ]: وَسَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ الْحُلَوَانِيَّ يَقُولُ: رَأَيْتُ فِي كِتَابِ عَفَّانَ حَدِيثَ هِشَامِ أَبِي الْمُقْدَامِ - حَدِيثُ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ - قَالَ هِشَامٌ: حَدَّثَنِي رَجُلٌ يُقَالُ لَهُ يَحْيَى بْنُ فُلَانٍ، عَنْ مُحَمَّدٍ بْنِ كَعْبٍ، [قَالَ] قُلْتُ لِعَفَّانَ: إِنَّهُمْ يَقُولُونَ: هِشَامٌ سَمِعَهُ مِنْ مُحَمَّدٍ بْنِ كَعْبٍ فَقَالَ: إِنَّمَا ابْتُلِيَ مِنْ قَبْلِ هَذَا الْحَدِيثِ، كَانَ يَقُولُ: حَدَّثَنِي يَحْيَى عَنْ مُحَمَّدٍ، ثُمَّ ادَّعَى بَعْدَ، أَنَّهُ سَمِعَهُ مِنْ مُحَمَّدٍ.

[٤٢] حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْزَادٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُثْمَانَ بْنَ جَبَلَةَ يَقُولُ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: مَنْ هَذَا الرَّجُلُ الَّذِي رَوَيْتَ عَنْهُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عَمْرٍو «يَوْمَ الْفِطْرِ يَوْمُ الْجَوَازِزِ»؟ قَالَ: سُلَيْمَانُ بْنُ الْحَجَّاجِ، انْظُرْ مَا وَضَعْتُ فِي يَدِكَ مِنْهُ.

قَالَ ابْنُ قُهْزَادٍ: وَسَمِعْتُ وَهْبَ بْنَ زَمْعَةَ يَذْكُرُ عَنْ سُفْيَانَ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ: رَأَيْتُ رَوْحَ بْنَ غُطَيْفٍ، صَاحِبَ الدِّمِ قَدَرِ الدَّرْهَمِ، وَجَلَسْتُ إِلَيْهِ مَجْلِسًا. فَجَعَلْتُ

size of a Dirham,^[1] and I sat with him for a while, but I began to feel embarrassed of my companions if they were to see me with him, because they disliked his narrations.”

[43] It was narrated that ‘Abdullâh bin Al-Mubâarak said: “Baqiyyah is truthful in speech, but he accepts (reports) from (anyone).”

[44] It was narrated that Ash-Sha‘bî said: “Al-Hâriṭh Al-A‘war Al-Hamdânî narrated to me, but he was a liar.”

[45] It was narrated that Mughîrah said: “I heard Ash-Sha‘bî say: ‘Al-Hâriṭh Al-A‘war narrated to me,’ but he bears witness that Al-Hâriṭh Al-A‘war is one of the liars.”

[46] It was narrated that Ibrâhîm said: “‘Alqamah said: ‘I read the Qur’ân in two years.’ Al-Hâriṭh said: ‘The Qur’ân is easy but the *Wahî* (revelation) is more difficult.’”

[47] It was narrated from Ibrâhîm that Al-Hâriṭh said: “I

أَسْتَحْيِي مِنْ أَصْحَابِي أَنْ يَرَوْنِي جَالِسًا مَعَهُ، كُرْهَ حَدِيثِهِ.

[٤٣] حَدَّثَنِي ابْنُ قَهْزَادَ قَالَ: سَمِعْتُ وَهْبًا يَقُولُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: بَقِيَّةٌ صَدُوقُ اللِّسَانِ، وَلَكِنَّهُ يَأْخُذُ عَمَّنْ أَقْبَلَ وَأَذْبَرَ.

[٤٤] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ الْهَمْدَانِيُّ، وَكَانَ كَذَّابًا.

[٤٥] حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ: حَدَّثَنَا أَبُو أَسَمَةَ عَنْ مُفَضَّلٍ، عَنْ مُغِيرَةَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي الْحَارِثُ الْأَعْوَرُ، وَهُوَ يَشْهَدُ أَنَّهُ أَحَدُ الْكَاذِبِينَ.

[٤٦] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَلَقَمَةُ: قَرَأْتُ الْقُرْآنَ فِي سِتِّينَ فَقَالَ الْحَارِثُ: الْقُرْآنُ هَيِّنٌ، الْوَحْيُ أَشَدُّ.

[٤٧] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ:

[1] Meaning, the narrator of the *Hadîth*: “Prayer is to be repeated if there is blood (stain) the size of a *Dirham*.” It was recorded by Ad-Dâraqutnî in his *Sunan*, Al-Baihaqî in his *Sunan*, and Al-‘Uqailî in *Ad-Ḍu‘afâ’*.

learned the Qur'ân in three years and the *Wahî* in two" - or he said: "the *Wahî* in three years and the Qur'ân in two."

حَدَّثَنَا أَحْمَدُ يَعْنِي ابْنَ يُونُسَ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ قَالَ: تَعَلَّمْتُ الْقُرْآنَ فِي ثَلَاثِ سِنِينَ، وَالْوَحْيَ فِي سَتَيْنِ - أَوْ قَالَ -: الْوَحْيَ فِي ثَلَاثِ سِنِينَ، وَالْقُرْآنَ فِي سَتَيْنِ.

[48] It was narrated from Ibrâhîm that Al-Hâriṭh was accused (of fabrication).

[٤٨] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنِي أَحْمَدُ - وَهُوَ ابْنُ يُونُسَ - حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ وَالْمُعْبِرَةِ، عَنْ إِبْرَاهِيمَ، أَنَّ الْحَارِثَ أَتَاهُمْ.

[49] It was narrated that Ḥamzah Az-Zayyât said: "Murrah Al-Hamdânî heard something from Al-Hâriṭh and he said to him: 'Sit by the door.' Murrah went in and picked up his sword, but Al-Hâriṭh sensed that he was up to no good, so he went away."

[٤٩] وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ حَمْزَةَ الرِّيَّاتِ قَالَ: سَمِعَ مُرَّةَ الْهَمْدَانِيَّ مِنَ الْحَارِثِ شَيْئًا، فَقَالَ لَهُ: اقْعُدْ بِالْبَابِ - قَالَ -: فَدَخَلَ مُرَّةٌ وَأَخَذَ سَيْفَهُ - قَالَ: وَأَحَسَّ الْحَارِثُ بِالشَّرِّ، فَذَهَبَ.

[50] It was narrated that Ibn 'Awn said: "Ibrâhîm said to us: 'Beware of Al-Mughhîrah bin Sa'eed and Abû 'Abdur-Raḥîm, for they are liars.'"

[٥٠] وَحَدَّثَنِي عَبِيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ ابْنِ عَوْنٍ؛ قَالَ: قَالَ لَنَا إِبْرَاهِيمُ: إِنَّا كُفَّ الْمُعْبِرَةَ بْنُ سَعِيدٍ وَأَبَا عَبْدِ الرَّحِيمِ، فَإِنَّهُمَا كَذَّابَانِ.

[51] It was narrated that 'Āsim said: "We used to go to Abû 'Abdur-Raḥmân Al-Sulamî when we were young boys, and he used

[٥١] وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ وَهُوَ ابْنُ زَيْدٍ قَالَ: حَدَّثَنَا عَاصِمٌ قَالَ: كُنَّا نَأْتِي أَبَا عَبْدِ الرَّحْمَنِ

to say to us: 'Do not sit with the storytellers except for Abû Al-Aḥwaṣ, and beware of Shaqîq.' And He said: 'This Shaqîq held some Khârijî views, but he was not Abû Wâ'il.'"

[52] Abû Ghassân Muḥammad bin 'Amr Ar-Râzî narrated to us, he said: "I heard Jarîr say: 'I met Jâbir bin Yazîd Al-Ju'fî, but I did not write down anything from him as he believed in *Ar-Raj'ah*.'"^[1]

[53] It was narrated that Mis'ar said: "Jâbir bin Yazîd narrated to us, before he innovated as he did."

[54] It was narrated that Sufyân said: "The people used to narrate from Jâbir before he showed what he showed. And when he showed what he showed, the people suspected his Hadîth, and some people abandoned him." It was said to him: "What did he show?" He said: "Belief in *Ar-Raj'ah* (return to this life after death and before the Day of Judgement)."

[55] It was narrated that Abû Yaḥyâ Al-Ḥimṣânî said:

السُّلَمِيُّ وَنَحْنُ غُلَمَةٌ أَيْفَاعٌ، فَكَانَ يَقُولُ لَنَا: لَا تُجَالِسُوا الْقُصَّاصَ غَيْرَ أَبِي الْأَخْوَصِ، وَإِنَّاكُمْ وَشَقِيقًا، قَالَ وَكَانَ شَقِيقٌ هَذَا يَرَى رَأْيَ الْخَوَارِجِ، وَلَيْسَ بِأَبِي وَائِلٍ.

[٥٢] حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: لَقِيتُ جَابِرَ بْنَ يَزِيدَ الْجُفَيْيَّ، فَلَمْ أَكْتُبْ عَنْهُ، كَانَ يُؤْمِنُ بِالرَّجْعَةِ.

[٥٣] وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنَا جَابِرُ بْنُ يَزِيدَ، قَبْلَ أَنْ يُحَدِّثَ مَا أَخَذَ.

[٥٤] وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ النَّاسُ يَحْمِلُونَ عَنْ جَابِرٍ قَبْلَ أَنْ يُظْهَرَ مَا أَظْهَرَ، فَلَمَّا أَظْهَرَ مَا أَظْهَرَ اتَّهَمَهُ النَّاسُ فِي حَدِيثِهِ، وَتَرَكَهُ بَعْضُ النَّاسِ، فَقِيلَ لَهُ: وَمَا أَظْهَرَ؟ قَالَ: الْإِيمَانُ بِالرَّجْعَةِ.

[٥٥] وَحَدَّثَنِي حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا

^[1] The return to this life after death (reincarnation), and before the Day of Judgement. It is either regarding 'Alî, may Allâh be pleased with him, or the Shî'î claim that the *Mahdî* is alive and shall return.

"Qabîṣah and his brother narrated us that they heard Al-Jarrâḥ bin Malîḥ say: 'I heard Jâbir bin Yazîd say: "I have seventy thousand *Aḥâdîth*, all from Abû Ja'far from the Prophet ﷺ."

أَبُو يَحْيَى الْجَمَانِيُّ: حَدَّثَنَا قَبِيصَةُ وَأَخُوهُ؛ أَنَّهُمَا سَمِعَا الْجَرَّاحَ بْنَ مَلِيحٍ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ يَزِيدَ يَقُولُ: عِنْدِي سَبْعُونَ أَلْفَ حَدِيثٍ عَنْ أَبِي جَعْفَرٍ عَنِ النَّبِيِّ ﷺ، كُلُّهَا.

[56] It was narrated that Zuhair said: "Jâbir said" - or "I heard Jâbir say: 'I have fifty thousand *Aḥâdîth*, and I have not narrated any of them.' Then one day he narrated a *Hadîth* and said: 'This is one of the fifty thousand.'"

[٥٦] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ سَمِعْتُ زُهَيْرًا يَقُولُ: قَالَ جَابِرٌ: أَوْ سَمِعْتُ جَابِرًا يَقُولُ: إِنَّ عِنْدِي لَخَمْسِينَ أَلْفَ حَدِيثٍ. مَا حَدَّثْتُ مِنْهَا بِشَيْءٍ. قَالَ ثُمَّ حَدَّثَ يَوْمًا بِحَدِيثٍ فَقَالَ: هَذَا مِنَ الْخَمْسِينَ أَلْفًا.

[57] It was narrated that Sallâm bin Abî Muṭî' said: "I heard Jâbir Al-Ju'fî say: 'I have fifty thousand *Hadîth* from the Prophet ﷺ.'"

[٥٧] وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ خَالِدٍ الْبُشْكُرِيُّ. قَالَ سَمِعْتُ أَبَا الْوَلِيدِ يَقُولُ: سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعٍ يَقُولُ: سَمِعْتُ جَابِرًا الْجُعْفِيَّ يَقُولُ: عِنْدِي خَمْسُونَ أَلْفَ حَدِيثٍ عَنِ النَّبِيِّ ﷺ.

58 Sufyân said: "I heard a man asking Jâbir about the Verse of the Holy Qur'ân: "...Therefore I will not leave this land until my father permits me, or Allâh decides my case and He is the Best of the judges.^[1] Jâbir said: 'This has not been fulfilled yet.' Sufyân said: 'He is lying.'" We

[٥٨] وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ. قَالَ: سَمِعْتُ رَجُلًا سَأَلَ جَابِرًا عَنْ قَوْلِهِ تَعَالَى: ﴿فَلَنْ أُنَبِّحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

[1] Yûsuf 12:80.

said [to Sufyân]: "What did he mean by that?" He said: "The *Râfîdah* say that 'Alî is in the clouds, and we will not join any of his sons who rebel against the state, until a voice calls out to us from heaven" - meaning 'Alî - "who will tell us to go out and support so-and-so. Jâbir said: 'This is the interpretation of this Verse.' But he was lying; it was about the brothers of Yûsuf [يوسف]."

[59] It was narrated that Sufyân said: "I heard Jâbir narrating nearly thirty thousand *Ahâdith*, but I would not allow myself to mention any of them, even if I had such-and-such."

[Muslim said]: I heard Abû Ghassân Muḥammad bin 'Amr al-Râzî say: "I asked Jarîr bin 'Abdul-Ḥamîd: 'Did you meet Al-Ḥârith bin Ḥaṣîrah?' He said: 'Yes, he was a very quiet old man, who is hiding something serious.'"

[60] It was narrated that Hammâd bin Zaid said: "Ayyûb mentioned a man one day and said: 'He is not careful about what he says.' And he mentioned

[يوسف: ٨٠] قَالَ: فَقَالَ جَابِرٌ: لَمْ يَجِئْ تَأْوِيلُ هَذِهِ قَالَ سُفْيَانٌ: وَكَذَبَ. فَقُلْنَا [لِسُفْيَانٍ]: وَمَا أَرَادَ بِهَذَا؟ فَقَالَ: إِنَّ الرَّاغِبَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلَا تَخْرُجُ مَعَ مَنْ يَخْرُجُ مِنْ وَلَدِهِ، حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ - يُرِيدُ عَلِيًّا - أَنَّهُ يُنَادِي اخْرُجُوا مَعَ فُلَانٍ، يَقُولُ جَابِرٌ: فَذَا تَأْوِيلُ هَذِهِ الْآيَةِ، وَكَذَبَ، كَانَتْ فِي إِخْوَةِ يُوسُفَ [يوسف].

[٥٩] وَحَدَّثَنَا سَلَمَةُ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ جَابِرًا يُحَدِّثُ بِنَحْوِ مِنْ ثَلَاثِينَ أَلْفَ حَدِيثٍ: مَا أَسْتَحِلُّ أَنْ أَذْكَرَ مِنْهَا شَيْئًا، وَأَنْ لِي كَذَا وَكَذَا.

[وَقَالَ مُسْلِمٌ]: وَسَمِعْتُ أَبَا غَسَّانَ، مُحَمَّدَ بْنَ عَمْرِو الرَّازِيَّ قَالَ: سَأَلْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ، فَقُلْتُ: أَلَمْ تَلْقَ ابْنَ حَصِيرَةَ لَقِيْتَهُ؟ قَالَ: نَعَمْ، شَبَحَ طَوِيلَ الشُّكُوتِ، يُصِرُّ عَلَى أَمْرِ عَظِيمٍ.

[٦٠] حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ اللُّدُرَقِيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ: وَذَكَرَ

another, and said: 'He adds to the number.'"^[1]

[61] It was narrated that Hammâd bin Zaid said: "Ayyûb said: 'I have a neighbor, then he mentioned some of his virtues, (then he said) but if he were to testify before me even concerning two date fruits, I would not find his testimony acceptable.'"

[62] It was narrated that Ma'mar said: "I never saw Ayyûb backbite about anyone except 'Abdul-Karîm," meaning Abû Umayyah. "He mentioned him and said: 'May Allâh have mercy on him. He was not trustworthy, and he asked me about a *Hadîth* of 'Ikrimah, then he said: "I heard 'Ikrimah."

[63] It was narrated that Hammâm said: "Abû Dâwûd Al-A'ma came to us and started saying: 'Al-Barâ' narrated to us' and 'Zaid bin Arqam narrated to us.' We mentioned that to Qatâdah and he said: 'He is lying, he never heard anything from them; rather he used to beg from the people at the time of the severe plague.'"

أَيُّوبُ رَجُلًا يَوْمًا فَقَالَ: لَمْ يَكُنْ بِمُسْتَقِيمِ
اللِّسَانِ، وَذَكَرَ آخَرَ فَقَالَ: هُوَ يَزِيدُ فِي
الرَّقْمِ.

[٦١] حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ:
حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ
ابْنُ زَيْدٍ قَالَ: قَالَ أَيُّوبُ: إِنَّ لِي جَارًا،
ثُمَّ ذَكَرَ مِنْ فَضْلِهِ، وَلَوْ شَهِدَ [عِنْدِي]
عَلَى تَمَرَتَيْنِ مَا رَأَيْتُ شَهَادَتَهُ جَائِزَةً.

[٦٢] وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ
ابْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ
قَالَ: قَالَ مَعْمَرٌ: مَا رَأَيْتُ أَيُّوبَ اغْتَابَ
أَحَدًا قَطُّ إِلَّا عَبْدَ الْكَرِيمِ يَعْنِي أَبَا أُمَيَّةَ،
فَإِنَّهُ ذَكَرَهُ فَقَالَ: رَحِمَهُ اللَّهُ، كَانَ غَيْرَ
ثِقَةٍ، لَقَدْ سَأَلَنِي عَنْ حَدِيثٍ لِعِكْرِمَةَ، ثُمَّ
قَالَ: سَمِعْتُ عِكْرِمَةَ.

[٦٣] حَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ. قَالَ:
حَدَّثَنِي عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ
قَالَ: قَدِمَ عَلَيْنَا أَبُو دَاوُدَ الْأَعْمَى فَجَعَلَ
يَقُولُ: حَدَّثَنَا الْبَرَاءُ وَحَدَّثَنَا زَيْدُ بْنُ
أَرْقَمَ، فَذَكَرْنَا ذَلِكَ لِقَتَادَةَ، فَقَالَ: كَذَبَ
مَا سَمِعَ مِنْهُمْ، إِنَّمَا كَانَ ذَلِكَ سَائِلًا
يَتَكَفَّفُ النَّاسَ، زَمَنَ طَاعُونِ الْجَارِفِ.

[1] Meaning, he exaggerates, telling lies. Like the merchant who lies about the price he paid for the goods he is selling.

[64] It was narrated that Hammâm said: "Abû Dâwûd Al-A'ma entered upon Qatâdah and when he left, they said: 'This man claims that he met eighteen men who had been present at (the battle at) Badr.' Qatâdah said: 'He used to beg before the plague, and he has nothing to do with that at all, and he should not speak. By Allâh, Al-Hasan did not narrate directly from anyone who had been present at Badr, and Sa'eed bin Al-Mûsâyyab did not narrate directly from anyone who had been present at Badr, except for Sa'd bin Mâlik.'"

[65] It was narrated from Raqabah that Abû Ja'far Al-Hâshimî Al-Madanî used to fabricate *Hadîth*, though the words were true, but they were not *Ahâdîth* from the Prophet ﷺ, but he used to report that they were from the Prophet ﷺ.

[66] It was narrated that Shu'bah narrated from Yûnus bin 'Ubaid who said: "Amr bin 'Ubaid used to tell lies in *Hadîth*."

[67] It was narrated that Mu'âdh

[٦٤] وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْخُلَوَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ قَالَ: دَخَلَ أَبُو دَاوُدَ الْأَعْمَى عَلَى قَتَادَةَ، فَلَمَّا قَامَ قَالُوا: إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَقِيَ ثَمَانِيَةَ عَشَرَ بَدْرِيًّا، فَقَالَ قَتَادَةُ: هَذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ، لَا يَغْرِضُ لشيءٍ مِنْ هَذَا، وَلَا يَتَكَلَّمُ فِيهِ، فَوَاللَّهِ! مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَهَةً، وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَهَةً، إِلَّا عَنْ سَعْدِ ابْنِ مَالِكٍ.

[٦٥] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ، أَنَّ أَبَا جَعْفَرٍ الْهَاشِمِيَّ الْمَدَنِيَّ كَارَ يَضَعُ أَحَادِيثَ، كَلَامَ حَقٍّ، وَلَيْسَتْ مِنْ أَحَادِيثِ النَّبِيِّ ﷺ، وَكَانَ يَزْوِيهَا عَنِ النَّبِيِّ ﷺ.

[٦٦] حَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ. قَالَ أَبُو إِسْحَقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، قَالَ: كَانَ عَمْرُو بْنُ عُبَيْدٍ يَكْذِبُ فِي الْحَدِيثِ.

[٦٧] حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ أَبُو

bin Mu'âdh said: "I said to 'Awf bin Abî Jamîlah that 'Amr bin 'Ubaid narrated to us, from Al-Hasan, that the Messenger of Allâh ﷺ said: 'Whoever bears weapons against us is not one of us.' He said: "Amr is lying, by Allâh, but he wanted to use that to support his vile views."^[1]

[68] It was narrated that Hammâd bin Zaid said: "A man had been staying close to Ayyûb and listening to him, then Ayyûb noticed that he was missing. They said to him: 'O Abû Bakr, now he is staying close to 'Amr bin 'Ubaid.'" Hammâd said: "One day while I was with Ayyûb, and we had gone early to the market, he met that man. Ayyûb greeted him with *Salâm* and asked him, then Ayyûb said to him: 'I have heard that you are staying close to that man.'" Hammâd asked: "[Did] he name him," meaning 'Amr. "He said: 'Yes, O Abû Bakr. He tells us weird things.' Ayyûb said to him: 'We run away from' or 'we feel anxious about those weird things.'"

[69] It was narrated that Ibn Zaid, meaning, Hammâd, said: "It was said to Ayyûb that 'Amr bin 'Ubaid narrated that Al-

حَفْصِ قَالَ: سَمِعْتُ مُعَاذَ بْنَ مُعَاذٍ يَقُولُ: قُلْتُ لِعَوْفِ بْنِ أَبِي جَمِيلَةَ: إِنَّ عَمْرَو بْنَ عُبَيْدٍ حَدَّثَنَا عَنِ الْحَسَنِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا» قَالَ: كَذَبَ وَاللَّهِ! عَمَرُو، وَلَكِنَّهُ أَرَادَ أَنْ يَحُوزَهَا إِلَى قَوْلِهِ الْخَبِيثِ.

[٦٨] وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: كَانَ رَجُلٌ قَدْ لَزِمَ أَيُّوبَ وَسَمِعَ مِنْهُ، فَقَفَّاهُ أَيُّوبُ فَقَالُوا لَهُ: يَا أَبَا بَكْرٍ! إِنَّهُ قَدْ لَزِمَ عَمْرَو بْنَ عُبَيْدٍ. قَالَ حَمَّادُ: فَبَيْنَا أَنَا يَوْمًا مَعَ أَيُّوبَ وَقَدْ بَكَّرْنَا إِلَى السُّوقِ. فَاسْتَقْبَلَهُ الرَّجُلُ، فَسَلَّمَ عَلَيْهِ أَيُّوبُ وَسَأَلَهُ، ثُمَّ قَالَ لَهُ أَيُّوبُ: بَلَّغْنِي أَنَّكَ لَزِمْتَ ذَلِكَ الرَّجُلَ، قَالَ حَمَّادُ: سَمَاءُ - يَعْنِي - عَمْرًا؟ قَالَ: نَعَمْ، يَا أَبَا بَكْرٍ! إِنَّهُ يَحِثُّنَا بِأَشْيَاءَ غَرَائِبَ، قَالَ: يَقُولُ لَهُ أَيُّوبُ: إِنَّمَا نَفِرُّ أَوْ نَفَرُقُ مِنْ تِلْكَ الْغَرَائِبِ.

[٦٩] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ

^[1] See no. 280. The censure is regarding his claim that he heard it from Al-Hasan, not regarding the *Hadith* itself.

Hasan said: 'The drunkard is not to be flogged if he is intoxicated by consuming *Nabîdh*.' He said: 'He is lying. I heard Al-Hasan say that the drunkard is to be flogged for drinking *Nabîdh*.'

زَيْدٌ، يَعْنِي حَمَادًا، قَالَ، قِيلَ لِأَيُّوبَ: إِنَّ عَمْرُو بْنَ عُبَيْدٍ رَوَى عَنِ الْحَسَنِ قَالَ: لَا يُجْلَدُ السَّكَرَانُ مِنَ النَّبِيذِ، فَقَالَ: كَذَبَ، أَنَا سَمِعْتُ الْحَسَنَ يَقُولُ: يُجْلَدُ السَّكَرَانُ مِنَ النَّبِيذِ.

[70] It was narrated that Sallâm bin Abî Muṭî' said: "Ayyûb heard that I was going to 'Amr, so he came to me one day and said: 'If you are not safe with his religion, how can you be safe with his *Aḥâdith*?'"

[٧٠] وَحَدَّثَنِي حَجَّاجٌ: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَرْبٍ قَالَ: سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعٍ يَقُولُ: بَلَغَ أَيُّوبُ أَنِّي أَتَيْتُ عَمْرًا، فَأَقْبَلَ عَلَيَّ يَوْمًا، فَقَالَ: أَرَأَيْتَ رَجُلًا لَا تَأْمَنُهُ عَلَى دِينِهِ، كَيْفَ تَأْمَنُهُ عَلَى الْحَدِيثِ؟

[71] It was narrated that Sufyân said: "I heard Abû Mûsâ say: "Amr bin 'Ubaid narrated to us, before he innovated."

[٧١] وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانٌ قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عُبَيْدٍ قَبْلَ أَنْ يُحْدِثَ.

[72] 'Ubaidullâh bin Mu'âdh Al-'Anbarî narrated to me: "My father narrated us: 'I wrote to Shu'bah asking him about Abû Shaibah, the *Qâdî* of Wâsiṭ. He wrote to me saying: "Do not write down anything from him, and tear up my letter."

[٧٢] حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْغُبَرِيُّ: حَدَّثَنَا أَبِي قَالَ: كَتَبْتُ إِلَى شُعْبَةَ أَسْأَلُهُ عَنْ أَبِي شَيْبَةَ قَاضِي وَاسِطٍ، فَكَتَبَ إِلَيَّ: لَا تَكْتُبْ عَنْهُ شَيْئًا. وَمَزَّقَ كِتَابِي.

[73] Al-Hulwânî narrated to me, he said: "I heard 'Affân say: 'I told Hammâd bin Salamah a *Hadîth* from Şâlih Al-Murri from Thâbit. He said: "He is lying." And I told Hammâm a *Hadîth* from Şâlih Al-Murri and he said: "He is lying."

[٧٣] وَحَدَّثَنَا الْحُلَوَانِيُّ قَالَ: سَمِعْتُ عَفَّانَ قَالَ: حَدَّثْتُ حَمَادَ بْنَ سَلَمَةَ عَنْ صَالِحِ الْمُرِّي بِحَدِيثٍ عَنْ ثَابِتٍ فَقَالَ: كَذَبَ، وَحَدَّثْتُ هَمَامًا عَنْ صَالِحِ الْمُرِّي بِحَدِيثٍ فَقَالَ: كَذَبَ.

[74] Abû Dâwûd said: “Shu’bah said to me: ‘Go to Jarîr bin Hâzim and tell him: “It is not permissible for you to narrate from Al-Ḥasan bin ‘Umârah, because he tells lies.”’ Abû Dâwûd said: “I said to Shu’bah: ‘How is that?’ He said: ‘He narrated to us from Al-Ḥakam things for which I find no basis.’” He said: “I said to him: ‘What things?’ He said: ‘I asked Al-Ḥakam: “Did the Prophet ﷺ offer the funeral prayer for those who were slain at Uḥud?” He said: “He did not offer the prayer for them.”’ But Al-Ḥasan bin ‘Umârah said, narrating from Al-Ḥakam, from Miqsam, from Ibn ‘Abbâs, that the Prophet ﷺ offered the prayer for them and buried them. I said to Al-Ḥakam: “What do you say about the children of Zina (children born out of wedlock)?” He said: “The funeral prayer should be offered for them.” I said: “From the *Ḥadīth* of whom is that narrated?” He said: “It is narrated from Al-Ḥasan Al-Baṣrî.” But Al-Ḥasan bin ‘Umârah said: “Al-Ḥakam narrated to us from Yaḥyâ bin Al-Jazzâr, from ‘Alî, may Allâh be pleased with him.”

[75] Al-Ḥasan Al-Hulwânî narrated to me, he said: “I heard Yazîd bin Hârûn, when he mentioned Ziyâd bin Maimûn,

[٧٤] وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: قَالَ لِي شُعْبَةُ: ائْتِ جَرِيرَ بْنِ حَازِمٍ فَقُلْ لَهُ: لَا يَحِلُّ لَكَ أَنْ تَرْوِيَ عَنِ الْحَسَنِ بْنِ عُمَارَةَ فَإِنَّهُ يَكْذِبُ، قَالَ أَبُو دَاوُدَ: قُلْتُ لِشُعْبَةَ: وَكَيْفَ ذَلِكَ؟ فَقَالَ: حَدَّثَنَا عَنِ الْحَكَمِ بِأَشْيَاءَ لَمْ أَجِدْ لَهَا أَصْلًا - قَالَ - قُلْتُ لَهُ: بِأَيِّ شَيْءٍ؟ قَالَ قُلْتُ لِلْحَكَمِ: أَصَلَّى النَّبِيُّ ﷺ عَلَى قَتْلَى أُحُدٍ؟ فَقَالَ: لَمْ يُصَلِّ عَلَيْهِمْ، فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَيْهِمْ وَدَفَنَهُمْ. قُلْتُ لِلْحَكَمِ: مَا تَقُولُ فِي أَوْلَادِ الزَّانَا؟ قَالَ: يُصَلَّى عَلَيْهِمْ. قُلْتُ: مِنْ حَدِيثٍ مَنْ يُرْوَى؟ قَالَ: يُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ. فَقَالَ الْحَسَنُ بْنُ عُمَارَةَ: حَدَّثَنَا الْحَكَمُ عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

[٧٥] وَحَدَّثَنَا الْحَسَنُ الْهُلْوَانِيُّ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هُرُونَ، وَذَكَرَ زِيَادَ بْنَ مَيْمُونٍ، فَقَالَ: حَلَفْتُ أَلَّا أُرْوِيَ عَنْهُ

say: 'I swore that I would not narrate anything from him, or from Khâlid bin Maḥdûj.' He said: 'I met Ziyâd bin Maimûn, and I asked him about a Hadîth. He narrated it to me from Bakr Al-Muzanî. Then I went back to him, and he narrated it to me from Muwarriq. Then I went back to him, and he narrated it to me from Al-Ḥasan.' And he used to accuse the two of them of lying."

Al-Ḥulwânî said: "I heard 'Abduṣ-Ṣamad, when I mentioned Ziyâd bin Maimûn in his presence, accuse him of lying."

[76] Maḥmûd bin Ghailân narrated to me, he said: "I said to Abû Dâwûd Aṭ-Ṭayâlisî: 'You have narrated a great deal from 'Abbâd bin Maṣṣûr. How come you did not hear from him the Hadîth of Al-'Aṭṭarah which was narrated to us by An-Naḍr bin Shumail?' He said to me: 'Be quiet! 'Abdur-Raḥmân bin Maḥdî and I met Ziyâd bin Maimûn and we asked him. We said to him: "What are these Aḥādîth that you narrate from Anas?" He said: "What do you think of a man who commits a sin then repents; doesn't Allâh accept his repentance?" We said: "Yes." He said: "I did not hear either a little or a lot from Anas (meaning, nothing at all). If the people do

شَيْئًا وَلَا عَنْ خَالِدِ بْنِ مَخْذُوجٍ - وَقَالَ -:
لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ، فَسَأَلْتُهُ عَنْ حَدِيثٍ
فَحَدَّثَنِي بِهِ عَنْ بَكْرِ الْمُزَنِيِّ، ثُمَّ عُدْتُ
إِلَيْهِ فَحَدَّثَنِي بِهِ عَنْ مُوَرِّقٍ، ثُمَّ عُدْتُ إِلَيْهِ
فَحَدَّثَنِي بِهِ عَنِ الْحَسَنِ، وَكَانَ يُسَبِّهُمَا
إِلَى الْكَذِبِ.

قَالَ الْهُلْوَانِيُّ: سَمِعْتُ عَبْدَ الصَّمَدِ،
وَذَكَرْتُ عَنْهُ زِيَادَ بْنَ مَيْمُونٍ، فَتَسَبَّهَ إِلَى
الْكَذِبِ.

[٧٦] وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ:
قُلْتُ لِأَبِي دَاوُدَ الطَّيَالِسِيِّ: قَدْ أَكْثَرْتَ
عَنْ عَبَّادِ بْنِ مَصْصُورٍ، فَمَا لَكَ لَمْ تَسْمَعْ
مِنْهُ حَدِيثَ الْعَطَّارَةِ الَّذِي رَوَى لَنَا النَّضْرُ
ابْنُ شُمَيْلٍ؟ فَقَالَ لِي: اسْكُتْ: فَإِنَّا
لَقِيتُ زِيَادَ بْنَ مَيْمُونٍ وَعَبْدَ الرَّحْمَنِ بْنَ
مَهْدِيٍّ فَسَأَلْنَاهُ فَقُلْنَا لَهُ: هَذِهِ الْأَحَادِيثُ
الَّتِي تَرْوِيهَا عَنْ أَنَسٍ؟ فَقَالَ: أَرَأَيْتُمَا
رَجُلًا يُذْنِبُ فَيَتُوبُ، أَلَيْسَ يَتُوبُ اللَّهُ
عَلَيْهِ؟ قَالَ قُلْنَا: نَعَمْ. قَالَ: مَا سَمِعْتُ
مِنْ أَنَسٍ مِنْ ذَا قَلِيلٍ، وَلَا كَثِيرٍ، إِنْ
كَانَ لَا يَعْلَمُ النَّاسُ فَأَنْتُمَا لَا تَعْلَمَانِ أَنِّي
لَمْ أَلْقَ أَنَسًا.

not know, then you now know that I did not meet Anas.”

Abû Dâwûd said: “After that, I heard that he was narrating and ‘Abdur-Rahmân and I went to him and he said: ‘I repent.’ Then after that he was narrating again, so we ignored him.”

[77] Ḥasan Al-Ḥulwânî narrated to me, he said: “I heard Shabâbah say: “‘Abdul-Quddûs used to narrate to us and say: “Suwaid bin ‘Aqalah.””^[1] Shabâbah said: ‘And I heard ‘Abdul-Quddûs say: “The Messenger of Allâh ﷺ forbade using *Ar-Rawḥu* ‘ardān.” It was said to him: “What does that mean?” He said: “It means making a small window in a wall to let the breeze pass through.”^[2]

Muslim said: I heard ‘Ubaidullâh bin ‘Umar Al-Qawârîrî say: “I heard Ḥammâd bin Zaid say to a man - a few days after Maḥdî bin Hilâl arrived: ‘What is this tainted spring coming from your direction?’^[3] He said: ‘Yes indeed, O Abû Ismâ‘îl.”

قَالَ أَبُو دَاوُدَ: فَلَمَّا بَعْدُ، أَنَّهُ يَزُوي. فَأَتَيْنَاهُ أَنَا وَعَبْدُ الرَّحْمَنِ فَقَالَ: أَتُوبُ. ثُمَّ كَانَ، بَعْدُ، يُحَدِّثُ، فَتَرَكْنَاهُ.

[٧٧] حَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ قَالَ: سَمِعْتُ شَبَابَةَ - قَالَ: كَانَ عَبْدُ الْقُدُّوسِ يُحَدِّثُنَا فَيَقُولُ: سُوَيْدُ بْنُ عَقَلَةَ - قَالَ شَبَابَةُ: وَسَمِعْتُ عَبْدَ الْقُدُّوسِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ الرِّوْحُ عَرْضًا - قَالَ - فَقِيلَ لَهُ: أَيُّ شَيْءٍ هَذَا؟ قَالَ: يَغْنِي يَتَّخَذُ كُوَّةً فِي حَائِطٍ لِيَدْخُلَ عَلَيْهِ الرِّوْحُ.

[قَالَ مُسْلِمٌ]: وَسَمِعْتُ عُيَيْدَ اللَّهِ بْنِ عُمَرَ الْقَوَارِيرِيَّ يَقُولُ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ لِرَجُلٍ - بَعْدَ مَا جَلَسَ مَهْدِيُّ بْنُ هِلَالٍ بِأَيَّامِهِ - : مَا هَذِهِ الْعَيْنُ الْمَالِحَةُ الَّتِي نَبَعَتْ قَبْلَكُمْ؟ قَالَ: نَعَمْ يَا أَبَا إِسْمَاعِيلَ!

[1] While the name is Suwaid bin Ghafalah.

[2] The issue here has to do with the phrase *Yuttakhadh ar-rūḥ ghardān* (taking a living creature as a target), which is the correct wording of the narration. However, it was misread and recited by ‘Abdul-Qudûs as *Yuttakhadh ar-rawḥ ‘aradān* (making a space to let the air in). Both of these examples were mentioned to demonstrate his lack of abilities as a narrator.

[3] Meaning that he felt he was weak and not fit to narrate *Ḥadīth*.

[78] Al-Ḥasan Al-Ḥulwânî narrated to me, he said: "I heard 'Affân say: 'I heard Abû 'Awânah say: "No *Ḥadīth* reached me from Al-Ḥasan, but I bring it to Abân bin Abî 'Ayyâsh and he would recite it for me."

[79] Suwaid bin Sa'eed narrated to me, he said: "Alî bin Mushir narrated to us: 'Ḥamzah Az-Zayyât and I heard approximately one thousand *Aḥādīth* from Abân bin Abî 'Ayyâsh."

'Alî said: 'I met Ḥamzah, and he told me that he saw the Prophet ﷺ in a dream, and he told him what he had heard from Abân, and he did not recognize anything except a few things, five or six."

[80] Zakariyyâ bin 'Adiyy said: "Abû Ishâq Al-Fazârî said to me: 'Write down from Baqiyyah whatever he narrates from those who are known, and do not write down what he narrates from those who are not known. And do not write down anything that Ismâ'il bin 'Ayyâsh narrated from those who are known nor those who are not known."

[81] Ishâq bin Ibrâhîm Al-Ḥanzalî narrated to me, he said: "I heard some of the companions of 'Abdullâh say: 'Ibn Al-Mubâarak said: "What a good man Baqiyyah would be, were it

[٧٨] وَحَدَّثَنَا الْحَسَنُ الْهُلَوَانِيُّ قَالَ: سَمِعْتُ عَفَّانَ قَالَ: سَمِعْتُ أَبَا عَوَانَةَ قَالَ: مَا بَلَغَنِي عَنِ الْحَسَنِ حَدِيثٌ، إِلَّا أَتَيْتُ بِهِ أَبَانَ بْنَ أَبِي عَيَّاشٍ، فَقَرَأَهُ عَلَيَّ.

[٧٩] وَحَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: سَمِعْتُ أَنَا وَحَمْزَةَ الرِّيَّاتِ مِنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ نَحْوًا مِنْ أَلْفِ حَدِيثٍ.

قَالَ عَلِيُّ: فَلَقِيتُ حَمْزَةَ فَأَخْبَرَنِي أَنَّهُ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ، فَعَرَضَ عَلَيْهِ مَا سَمِعَ مِنْ أَبَانَ، فَمَا عَرَفَ مِنْهَا إِلَّا شَيْئًا يَسِيرًا خَمْسَةً أَوْ سِتَّةً.

[٨٠] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ، قَالَ لِي أَبُو إِسْحَقَ الْفَزَارِيُّ: اكْتُبْ عَنْ بَقِيَّةٍ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْهُ مَا رَوَى عَنْ غَيْرِ الْمَعْرُوفِينَ، وَلَا تَكْتُبْ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا رَوَى عَنِ الْمَعْرُوفِينَ، وَلَا عَنْ غَيْرِهِمْ.

[٨١] حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْهَنْظَلِيُّ قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِ عَبْدِ اللَّهِ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: نِعَمَ الرَّجُلُ بَقِيَّةٌ لَوْلَا أَنَّهُ كَانَ يَكْنِي الْأَسَامِي

not that he changes names into nicknames and nicknames into names. For a long time he used to narrate to us from Abû Sa'eed Al-Wuhâzî, then we realized that that was 'Abdul-Quddûs."

[82] Aḥmad bin Yûsuf Al-Azdî narrated to me, he said: "I heard 'Abdur-Razzâq say: 'I never saw Ibn Al-Mubâarak state bluntly that anyone was a liar, except in the case of 'Abdul-Quddûs. I heard him say: "He is a liar."

[83] 'Abdullâh bin 'Abdur-Raḥmân Ad-Dârimî narrated to me, he said: "I heard Abû Nu'aim say - and he mentioned Al-Mu'alla bin 'Urfân - he said: 'Abû Wâ'il narrated to us: "Ibn Mas'ûd came out to us at the battle of Şiffeen." Abû Nu'aim said: 'Do you think that he was resurrected after death?"

[84] It was narrated that 'Affân bin Muslim said: "We were with Ismâ'il bin 'Ulayyah and a man narrated a report from another man. I said that this one is not reliable. The man said: 'You are backbiting about him.' Ismâ'il said: 'He is not backbiting; rather he judged that he is not reliable."

[85] Bishr bin 'Umar said: "I asked Mâlik bin Anas about Muḥammad bin 'Abdur-Raḥmân,

وَيُسَمِّي الْكُنَى، كَانَ دَهْرًا يُحَدِّثُنَا عَنْ أَبِي سَعِيدٍ الْوُحَاظِيِّ، فَنَظَرْنَا فَإِذَا هُوَ عَبْدُ الْقُدُّوسِ.

[٨٢] وَحَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: مَا رَأَيْتُ ابْنَ الْمُبَارَكِ يُفْصِحُ بِقَوْلِهِ: كَذَّابٌ إِلَّا لِعَبْدِ الْقُدُّوسِ، فَإِنِّي سَمِعْتُهُ يَقُولُ لَهُ: كَذَّابٌ.

[٨٣] وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ قَالَ: سَمِعْتُ أَبَا نُعَيْمٍ - وَذَكَرَ الْمُعَلَّى بْنُ عُرْفَانَ، فَقَالَ - قَالَ: حَدَّثَنَا أَبُو وَائِلٍ قَالَ: خَرَجَ عَلَيْنَا ابْنُ مَسْعُودٍ بِصَفَيْنِ، فَقَالَ أَبُو نُعَيْمٍ: أَتَرَاهُ بُعِثَ بَعْدَ الْمَوْتِ؟

[٨٤] حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ وَحَسَنُ الْحُلَوَانِيُّ، كِلَاهُمَا عَنْ عَفَّانَ بْنِ مُسْلِمٍ قَالَ: كُنَّا عِنْدَ إِسْمَاعِيلَ ابْنِ عُثَيْبَةَ فَحَدَّثَ رَجُلٌ عَنْ رَجُلٍ، فَقُلْتُ إِنَّ هَذَا لَيْسَ بِبَيِّنٍ، قَالَ فَقَالَ الرَّجُلُ ارْجُلُ اعْتَبَهُ. قَالَ إِسْمَاعِيلُ: مَا اعْتَابَهُ، وَلَكِنَّهُ حَكَمَ: أَنَّهُ لَيْسَ بِبَيِّنٍ.

[٨٥] وَحَدَّثَنِي أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ قَالَ: سَأَلْتُ مَالِكَ بْنَ

who narrated from Sa'eed bin Al-Mūsāyab. He said: 'He is not trustworthy.' I asked Mālik bin Anas about Abū Al-Huwaitirih. He said: 'He is not trustworthy.' I asked him about Shu'bah from whom Ibn Abī Dhī'b narrated. He said: 'He is not trustworthy.' I asked him about Ṣāliḥ, the freed slave of At-Taw'amah. He said: 'He is not trustworthy.' I asked him about Ḥarām bin 'Uthmān. He said: 'He is not trustworthy.' I asked Mālik about these five. He said: 'They are not trustworthy in their *Aḥādīth*.' I asked him about another man whose name I have forgotten and he said: 'Have you seen him in my books?' I said: 'No.' He said: 'If he were trustworthy, you would have seen him in my books.'"

[86] Al-Faql bin Sahl narrated to me, he said: "Yaḥyā bin Ma'īn narrated to me: 'Ḥajjāj narrated to us: Ibn Abī Dhī'b narrated to us, from Shurahbīl bin Sa'd, and he was accused.'"

[87] Muḥammad bin 'Abdullāh bin Quhzādī narrated to me, he said: "I heard Abū Ishāq Aṭ-Ṭālaqānī say: 'I heard Ibn Al-Mubārak say: If I had been given the choice between entering Paradise and meeting 'Abdullāh bin Muḥarrir, I would have chosen to meet him then enter Paradise. But when I did see him,

أَنَسِي، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الَّذِي يَرْوِي عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنْ أَبِي الْحُوَيْرِثِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ وَسَأَلْتُهُ عَنْ شُعْبَةَ الَّذِي يَرْوِي عَنْهُ ابْنُ أَبِي ذَنْبٍ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ صَالِحِ مَوْلَى التَّوْأَمَةِ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُهُ عَنْ حَرَامِ بْنِ عُثْمَانَ؟ فَقَالَ: لَيْسَ بِثِقَةٍ. وَسَأَلْتُ مَالِكَ عَنْ هَؤُلَاءِ الْخَمْسَةِ؟ فَقَالَ: لَيْسُوا بِثِقَةٍ فِي حَدِيثِهِمْ، وَسَأَلْتُهُ عَنْ رَجُلٍ آخَرَ نَسِيتُ اسْمَهُ؟ فَقَالَ: هَلْ رَأَيْتُهُ فِي كُتُبِي؟ قُلْتُ: لَا. قَالَ: لَوْ كَانَ ثِقَةً لَرَأَيْتُهُ فِي كُتُبِي.

[٨٦] وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ وَكَانَ مُتَّهِمًا.

[٨٧] وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُحْزَادٍ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ الطَّلَقَانِيَّ يَقُولُ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: لَوْ خِيرْتُ بَيْنَ أَنْ أَدْخُلَ الْجَنَّةَ، وَيَبْنَ أَنْ أَلْقَى عَبْدَ اللَّهِ بْنَ مُحَرَّرٍ، لَأَخَرْتُ أَنْ أَلْقَاهُ ثُمَّ أَدْخُلَ الْجَنَّةَ، فَلَمَّا رَأَيْتُهُ، كَانَتْ بَعْرَةً أَحَبَّ إِلَيَّ مِنْهُ.

I realized that camel dung was dearer to me than him."

[88] Al-Faḍl bin Sahl narrated to me: "Walid bin Ṣāliḥ narrated to us: "Ubaidullāh bin 'Amr said: 'Zaid - meaning Ibn Abî Unaysah - said: 'Do not accept any reports from my brother.'"

[89] Aḥmad bin Ibrâhîm Ad-Dawraqî narrated to me, he said: "Abdus-Salâm Al-Wâbiṣî told me: 'Abdullāh bin Ja'far Ar-Raqqî narrated to me, that 'Ubaidullāh bin 'Amr said: Yahyâ bin Abî Unaysah was a liar."

[90] Aḥmad bin Ibrâhîm narrated to me, he said: "Sulaimân bin Harb narrated to me that Ḥammâd bin Zaid said: Mention of Farqad was made in the presence of Ayyûb, and he said: Farqad is not a person of *Hadîth*."

[91] 'Abdur-Raḥmân bin Bishr Al-'Abdî narrated to me, he said: "I heard Yahyâ bin Sa'eed Al-Qaṭṭân say, when mention was made in his presence of Muḥammad bin 'Abdullāh bin 'Ubaid bin 'Umar Al-Laiṭhî, that he was very weak (in narration). It was said to Yahyâ: 'Weaker than Ya'qûb bin 'Atâ'?' He said: 'Yes.' Then he said: 'I did not think that anyone would narrate from Muḥammad bin 'Abdullāh bin 'Ubaid bin 'Umar.'"

[٨٨] وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا وَلِيدُ بْنُ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللَّهِ ابْنُ عَمْرٍو: قَالَ زَيْدٌ يَعْنِي ابْنَ أَبِي أُتَيْسَةَ: لَا تَأْخُذُوا عَنْ أَخِي.

[٨٩] وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنِي عَبْدُ السَّلَامِ الْوَابِصِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقْقِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ يَحْيَى بْنُ أَبِي أُتَيْسَةَ كَذَّابًا.

[٩٠] حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ: ذَكَرَ فَرْقَدٌ عِنْدَ أَيُّوبَ، فَقَالَ: إِنَّ فَرْقَدًا لَيْسَ صَاحِبَ حَدِيثٍ.

[٩١] وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ الْعُبَيْدِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ وَ ذَكَرَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرِ اللَّيْثِيِّ، فَضَعَّفَهُ جِدًّا، فَقِيلَ لِيَحْيَى: أَضَعُفَ مِنْ يَعْقُوبَ بْنِ عَطَاءٍ؟ قَالَ: نَعَمْ، ثُمَّ قَالَ: مَا كُنْتُ أَرَى أَنَّ أَحَدًا يَرْوِي عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ.

[92] Bishr bin Ḥakam narrated to me, he said: "I heard Yahyâ bin Sa'eed Al-Qaṭṭān describe Ḥakīm bin Jubair, 'Abdul-A'la, and Yahyâ bin Mûsâ bin Dīnār as weak (in narration) - he said: 'His *Ḥadīth* is nothing' - and he classed Mûsâ bin Dihqān and 'Eisâ bin Abī 'Eisâ Al-Madanī as weak. And I heard Al-Ḥasan bin 'Eisâ say: "Ibn Al-Mubārak said to me: "When you come to Jarīr, write down all of his knowledge except for reports from three people: Do not write down from him reports from 'Ubaidah bin Mu'attib, As-Sarri bin Ismâ'īl and Muḥammad bin Sâlim."

Muslim said: And there is much that is similar to what we have mentioned of the words of the people of knowledge concerning accused narrators of *Ḥadīth* and the faults in their reports, for which we have no room to write about here. What we have mentioned is sufficient for those who are wise and understand the way of the *Muhaddithīn* in discussing and explaining such matters.

The reason why they obliged themselves to expose the faults of the narrators of *Ḥadīth* and transmitters of reports, and to pass judgement on them when asked to, is due to the seriousness of the matter. Reports on matters of religion speak of lawful and unlawful,

[٩٢] حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدِ الْقَطَّانَ، ضَعَّفَ حَكِيمَ بْنَ جُبَيْرٍ وَعَبْدَ الْأَعْلَى، وَضَعَّفَ يَحْيَى بْنَ مُوسَى بْنِ دِينَارٍ قَالَ: حَدِيثُهُ رِيحٌ وَضَعَّفَ مُوسَى بْنُ دِهْقَانَ وَعِيسَى ابْنُ أَبِي عِيسَى الْمَدَنِيِّ. [قَالَ]: وَسَمِعْتُ الْحَسَنَ بْنَ عِيسَى يَقُولُ: قَالَ لِي ابْنُ الْمُبَارَكِ: إِذَا قَدِمْتَ عَلَى جَرِيرٍ فَانْكُتِبْ عِلْمُهُ كُلَّهُ إِلَّا حَدِيثَ ثَلَاثَةٍ، لَا تَكْتُبْ عَنْهُ: حَدِيثَ عُيَيْدَةَ بْنِ مُعْتَبٍ، وَالسَّرِيِّ ابْنِ إِسْمَاعِيلَ، وَمُحَمَّدَ بْنَ سَالِمٍ.

قَالَ مُسْلِمٌ: وَأَشْبَاهُ مَا ذَكَرْنَا - مِنْ كَلَامِ أَهْلِ الْعِلْمِ فِي مِثْلِهِ رِوَاةِ الْحَدِيثِ وَإِخْبَارِهِمْ عَنْ مَعَايِهِمْ - كَثِيرٌ، يَطُولُ الْكِتَابُ بِذِكْرِهِ عَلَى اسْتِيفَائِهِ، وَفِيمَا ذَكَرْنَا كِفَايَةً لِمَنْ تَفَهَّمَ وَعَقَلَ مَذْهَبَ الْقَوْمِ، فِيمَا قَالُوا مِنْ ذَلِكَ وَبَيَّنَّوْا.

وَأِنَّمَا أَلْزَمُوا أَنْفُسَهُمُ الْكُشْفَ عَنْ مَعَايِبِ رِوَاةِ الْحَدِيثِ وَنَاقِلِي الْأَخْبَارِ، وَأَفْتَوْا بِذَلِكَ حِينَ سُئِلُوا، لِمَا فِيهِ مِنْ عَظِيمِ الْحَطِّ؛ إِذِ الْأَخْبَارُ فِي أَمْرِ الدِّينِ إِنَّمَا تَأْتِي بِتَحْلِيلٍ، أَوْ تَحْرِيمٍ، أَوْ أَمْرِ،

commands and prohibitions, exhortation and warning. If the narrator is not sincere and honest, and the one who knows of his faults hears it and narrates it - without explaining his faults to one who is unaware of them - then he will be sinning if he does that; betraying the common folk of the Muslims. For he cannot be certain that some of those who hear those reports will not follow and accept them, or some of them, although they - or most of them - are lies that have no basis. Moreover, the authentic reports, which are narrated from trustworthy narrators and the people who are accepted, are so great in number, that there is no need to quote from narrators that are not trustworthy and not accepted.

I think that the reason why most of the people of this type narrate these weak *Ahâdîth* and chains of unknown narrators, and accept them after knowing of their faults, is to show how much knowledge of *Hadîth* they have before the masses, and so that it will be said: "How many *Ahâdîth* so-and-so has memorized and recorded!"

Whoever follows such a path with knowledge, then he has no share of true knowledge, and it is more befitting that he should be called ignorant rather than knowledgeable.

أَوْ نَهَيْهِ، أَوْ تَرْغِيبٍ، أَوْ تَرْهِيْبٍ، فَإِذَا كَانَ الرَّاوي لَهَا لَيْسَ بِمَعْدِنٍ لِلصَّدَقِ وَالْأَمَانَةِ، ثُمَّ أَقْدَمَ عَلَى الرَّوَايَةِ عَنْهُ مَنْ قَدْ عَرَفَهُ وَلَمْ يُبَيِّنْ مَا فِيهِ لِغَيْرِهِ، مِمَّنْ جَهَلَ مَعْرِفَتَهُ، كَانَ آتِمًا بِفِعْلِهِ ذَلِكَ، غَاشًا لِعَوَامِّ الْمُسْلِمِينَ، إِذْ لَا يُؤْمِنُ عَلَى بَعْضِ مَنْ سَمِعَ تِلْكَ الْأَخْبَارَ أَنْ يَسْتَعْمِلَهَا، أَوْ يَسْتَعْمَلَ بَعْضَهَا، وَلَعَلَّهَا أَوْ أَكْثَرَهَا أَكَاذِيبٌ لَا أَصْلَ لَهَا، مَعَ أَنَّ الْأَخْبَارَ الصَّحَاحَ مِنْ رَوَايَةِ الثَّقَاتِ وَأَهْلِ الْقَنَاعَةِ أَكْثَرُ مِنْ أَنْ يُضْطَرَّ إِلَى نَقْلِ مَنْ لَيْسَ بِثِقَةٍ وَلَا مَقْتَعٍ.

وَلَا أَحْسَبُ كَثِيرًا مِمَّنْ يُعْرِجُ مِنَ النَّاسِ عَلَى مَا وَصَفْنَا مِنْ هَذِهِ الْأَحَادِيثِ الضَّعَافِ وَالْأَسَانِيدِ الْمَجْهُولَةِ، وَيَعْتَدُّ بِرَوَايَتِهَا بَعْدَ مَعْرِفَتِهِ بِمَا فِيهَا مِنَ التَّوَهُنِ وَالضَّعْفِ إِلَّا أَنَّ الَّذِي يَحْمِلُهُ عَلَى رَوَايَتِهَا، وَالْإِعْتِدَادِ بِهَا، إِرَادَةُ التَّكْثِيرِ بِذَلِكَ عِنْدَ الْعَوَامِّ، وَلِأَنَّ يُقَالُ: مَا أَكْثَرَ مَا جَمَعَ فُلَانٌ مِنَ الْحَدِيثِ، وَأَلْفَ مِنَ الْعَدَدِ! وَمَنْ ذَهَبَ فِي الْعِلْمِ هَذَا الْمَذْهَبَ، وَسَلَكَ هَذَا الطَّرِيقَ، فَلَا نَصِيبَ لَهُ فِيهِ، وَكَانَ بِأَنْ يُسَمَّى جَاهِلًا، أَوْلَى مِنْ أَنْ يُسَبَّ إِلَى الْعِلْمِ.

Chapter 6. The Correctness Of Using *Mu'an'an Ahādīth* As Proof When It Can Be Proven That The Narrators Met One Another And There Is No *Mudallas* Among Them

Some of our contemporaries who are claimed to have knowledge of *Hadīth* have spoken about the examination of chains and explained what is authentic and what is unsound according to their view, and if we were to avoid discussing how bad their methods and views are, that would be a good idea and the right thing to do, because ignoring a corrupt view is the best way to kill it off and make the one who said it less known. It is better, so that the ignorant will not know anything about them. But because we fear the consequences, and because the ignorant may be deceived by their innovations and may rush to believe their mistakes and flawed arguments, we decided to expose their flawed views and refute their opinions as much as is appropriate. That is better for the people and will bring better results, if Allāh wills.

The claimant whose flawed arguments we mentioned at the beginning of our discussion, claims that any *Hadīth* in which the chain says: "So-and-so narrated from (ʿAn) so-and-so",

(المعجم ٦) - (بَابُ صَحَّةِ الاحتجاج
بالحديث المعنعن إذا أمكن لقاء
المعننين ولم يكن فيهم مدلس)
(التحفة ٨)

وَقَدْ تَكَلَّمَ بَعْضُ مُتَّحِلِي الْحَدِيثِ مِنْ
أَهْلِ عَصْرِنَا فِي تَصْصِيحِ الْأَسَانِيدِ
وَتَسْقِيمِهَا بِقَوْلٍ، لَوْ ضَرَبْنَا عَنْ حِكَايَتِهِ
وَذَكَرِ فَسَادِهِ صَفْحًا، لَكَانَ رَأْيًا مَتِينًا،
وَمَذْهَبًا صَحِيحًا؛ إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ
الْمُطَّرَحِ، أُخْرَى لِأَمَاتِيهِ وَإِخْمَالِ ذِكْرِ
قَائِلِهِ، وَأَجْدَرُ أَنْ لَا يَكُونَ ذَلِكَ تَنْبِيْهَا
لِلْجُهَالِ عَلَيْهِ، غَيْرَ أَنَّا لَمَّا تَخَوَّفْنَا مِنْ
شُرُورِ الْعَوَاقِبِ وَاعْتِرَازِ الْجَهْلَةِ بِمُحَدَّثَاتِ
الْأُمُورِ، وَإِسْرَاعِهِمْ إِلَى اعْتِقَادِ خَطَا
الْمُخْطِئِينَ، وَالْأَقْوَالِ السَّاقِطَةِ عِنْدَ
الْعُلَمَاءِ، رَأَيْنَا الْكُشْفَ عَنْ فَسَادِ قَوْلِهِ
وَرَدَّ مَقَالَتِهِ بِقَدْرِ مَا يَلِيقُ بِهَا مِنَ الرَّدِّ،
أَجْدَى عَلَى الْأَنَامِ وَأَحْمَدَ لِلْعَاقِبَةِ - إِنْ
شَاءَ اللَّهُ - .

وَرَعَمَ الْقَائِلُ الَّذِي افْتَتَحَنَا الْكَلَامَ
عَلَى الْحِكَايَةِ عَنْ قَوْلِهِ، وَالْإِخْبَارِ عَنْ
سُوءِ رَوِيَّتِهِ، أَنَّ كُلَّ إِسْنَادٍ لِحَدِيثٍ فِيهِ

and it is well established that they were contemporaries who could have met one another, and that the narrator could have heard it directly from the one from whom he narrated it, or he could have spoken with him directly, but we have no proof that he heard from him, and we have not found anything in any report to show that they met at all or spoke to one another - then it cannot be authentic, unless he has some proof that they met during their lifetimes once or more, or spoke to one another, or there is some report which shows that they met once in their lifetimes or more. If he has no proof to that effect, and there is no sound report which says that this narrator met the other or heard something from him - if this is the case, then this report cannot be authentic. In his view, the report is *Mawqûf*, unless it is proven to him in a report that he heard some *Hadîth*, a few or a lot, from him.

This view for criticizing chains - may Allâh have mercy on you - is an innovated and unprecedented view for which there is no support among the people of knowledge. The widely held view, on which there is agreement among those who have knowledge of reports both old and recent, is that in the case of every trustworthy man who narrated a *Hadîth* from another

فُلَانٌ عَنْ فُلَانٍ، وَقَدْ أَحَاطَ الْعِلْمُ بِأَنْهَمَا قَدْ كَانَا فِي عَصْرِ وَاحِدٍ، وَجَائِزٌ أَنْ يَكُونَ الْحَدِيثُ الَّذِي رَوَى الرَّاوي عَمَّنْ رَوَى عَنْهُ، قَدْ سَمِعَهُ مِنْهُ وَشَافَهُ بِهِ، غَيْرَ أَنَّهُ لَا نَعْلَمُ لَهُ مِنْهُ سَمَاعًا وَلَمْ نَجِدْ فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّهَمَا اتَّفَقَا قَطُّ، أَوْ تَسَافَهَا بِحَدِيثٍ، أَنْ الْحُجَّةَ لَا تَقُومُ عِنْدَهُ بِكُلِّ خَبَرٍ جَاءَ هَذَا الْمَجِيءُ، حَتَّى يَكُونَ عِنْدَهُ الْعِلْمُ بِأَنْهَمَا قَدْ اجْتَمَعَا مِنْ دَهْرِهِمَا مَرَّةً فَصَاعِدًا، أَوْ تَسَافَهَا بِالْحَدِيثِ بَيْنَهُمَا، أَوْ يَرِدَ خَبَرٌ فِيهِ بَيَانُ اجْتِمَاعِهِمَا، أَوْ تَلَاقِيهِمَا، مَرَّةً مِنْ دَهْرِهِمَا فَمَا فَوْقَهَا، فَإِنْ لَمْ يَكُنْ عِنْدَهُ عِلْمٌ ذَلِكَ، وَلَمْ تَأْتِ رِوَايَةٌ صَحِيحَةٌ تُخْبِرُ أَنَّ هَذَا الرَّاويَ عَنْ صَاحِبِهِ قَدْ لَقِيَهِ مَرَّةً، وَسَمِعَ مِنْهُ شَيْئًا - لَمْ يَكُنْ فِي ثِقَلِهِ الْخَبَرُ عَمَّنْ رَوَى عَنْهُ ذَلِكَ، وَالْأَمْرُ - كَمَا وَصَفْنَا - حُجَّةٌ، وَكَانَ الْخَبَرُ عِنْدَهُ مُؤَوَّفًا، حَتَّى يَرِدَ عَلَيْهِ سَمَاعُهُ مِنْهُ لِشَيْءٍ مِنَ الْحَدِيثِ، قَلَّ أَوْ كَثُرَ فِي رِوَايَةٍ مِثْلِ مَا وَرَدَ.

وَهَذَا الْقَوْلُ - يَرْحَمُكَ اللَّهُ - فِي الطَّعْنِ فِي الْأَسَانِيدِ، قَوْلٌ مُخْتَرَعٌ مُسْتَحْدَثٌ غَيْرٌ مَسْبُوقٍ صَاحِبُهُ إِلَيْهِ وَلَا مُسَاعِدَ لَهُ مِنْ أَهْلِ الْعِلْمِ عَلَيْهِ وَذَلِكَ أَنَّ

man like him, and it is possible that he met him or heard from him because they lived at the same time, even if there is no report at all to tell us that they met or spoke with one another, the report is authentic and may be used as evidence, unless there is clear evidence to show that this narrator did not meet the one whom he supposedly narrated from, and that he did not in fact hear anything from him. But as the possibility is there, as we have explained above, then it is to be understood that he heard the report from him, unless there is evidence to the contrary.

So it is said to the one who introduced this view that we have mentioned above, and to those who support it: You accepted that a report of one trustworthy man, narrated from another trustworthy man, is sound and should be followed. Then you introduced a condition and said: Provided that it is proven that they met once or more than once, or that he heard something from him. Did you find this condition that you have stipulated narrated from one whose view is to be accepted? Otherwise, give us evidence to support what you are claiming.

If he claims that any of the scholars of the *Salaf* stipulated this condition for accepting reports, he should be asked about

الْقَوْلَ الشَّائِعَ الْمُتَّفَقَ عَلَيْهِ بَيْنَ أَهْلِ الْعِلْمِ
بِالْأَخْبَارِ وَالرَّوَايَاتِ قَدِيمًا وَحَدِيثًا، أَنَّ
كُلَّ رَجُلٍ ثِقَةٍ رَوَى عَنْ مِثْلِهِ حَدِيثًا،
وَجَائِزٌ مُمَكِّنٌ لَهُ لِقَاؤُهُ وَالسَّمَاعُ مِنْهُ،
لِيَكُونَهُمَا جَمِيعًا كَانَا فِي عَضْرِ وَاحِدٍ،
وَإِنْ لَمْ يَأْتِ فِي خَبَرٍ قَطُّ أَنََّّهُمَا اجْتَمَعَا
وَلَا تَسَافَهَا بِكَلَامٍ، فَالرَّوَايَةُ ثَابِتَةٌ،
وَالْحُجَّةُ بِهَا لِزَمَةِ، إِلَّا أَنْ يَكُونَ هُنَاكَ
دَلَالَةٌ بَيِّنَةٌ: أَنَّ هَذَا الرَّاوِيَّ لَمْ يَلْقَ مَنْ
رَوَى عَنْهُ، أَوْ لَمْ يَسْمَعْ مِنْهُ شَيْئًا، فَأَمَّا -
وَالْأَمْرُ مِنْهُمْ - عَلَى الْإِمْكَانِ الَّذِي
فَسَّرْنَا، فَالرَّوَايَةُ عَلَى السَّمَاعِ أَبَدًا، حَتَّى
تَكُونَ الدَّلَالَةُ الَّتِي بَيَّنَّا.

فَيَقَالُ لِمُخْتَرِعِ هَذَا الْقَوْلِ الَّذِي وَصَفْنَا
مَقَالَتَهُ، أَوْ لِلذَّابِّ عَنْهُ: قَدْ أُعْطِيتَ فِي
جُمْلَةِ قَوْلِكَ أَنَّ خَبَرَ الْوَاحِدِ الثَّقَةِ، عَنِ
الْوَاحِدِ الثَّقَةِ حُجَّةٌ يَلْزَمُ بِهِ الْعَمَلُ، ثُمَّ
أَدْخَلْتَ فِيهِ الشَّرْطَ بَعْدُ، فَقُلْتَ: حَتَّى
يُعْلَمَ أَنََّّهُمَا قَدْ كَانَا اتِّفَاعًا مَرَّةً فَصَاعِدًا، وَ
سَمِعَ مِنْهُ شَيْئًا، فَهَلْ تَجِدُ هَذَا الشَّرْطَ
الَّذِي اشْتَرَطْتَهُ عَنْ أَحَدٍ يَلْزَمُ قَوْلُهُ؟ وَإِلَّا
فَهَلْ دَلِيلًا عَلَى مَا زَعَمْتَ.

فَإِنْ ادَّعَى قَوْلَ أَحَدٍ مِنْ عُلَمَاءِ
السَّلَفِ بِمَا زَعَمَ مِنْ إِدْخَالِ الشَّرِيطَةِ

that. But neither he nor anyone else will ever find this proof. If he claims that there is evidence that supports his view, it should be said to him: "What is your evidence?" If he says: "I already stated it. On the basis that the narrators of reports, both old and more recent, narrated reports, one from another, without having met or heard one from another. And when I saw them allowing themselves to narrate reports in this manner, as *Mursal* reports without having heard them - and *Mursal* reports, in our view, and the view of those who have knowledge of reports, are not sound - then because of this problem, I needed to check and confirm whether the narrator of every report heard it from the one whom he claimed narrated it to him. If I verified that he had heard anything from him, then to me everything that he narrated after that would be authentic. But if it was not possible for me to verify that, I would leave this report and it would not be authentic in my view, because of the possibility that it may be *Mursal*."

Then it should be said to him: If the reason for your regarding a report as weak and as being unsound is the possibility that it may be *Mursal*, then you should not regard any *Mu'an'an Hadith* as authentic until you are

فِي تَثْبِيْتِ الْخَبَرِ، طُوْلَبَ بِهِ، وَلَنْ يَجِدَ هُوَ وَلَا غَيْرُهُ إِلَى إِيْجَادِهِ سَبِيْلًا، وَإِنْ هُوَ ادَّعَى فِيمَا زَعَمَ دَلِيْلًا يَحْتَجُّ بِهِ، قِيلَ [لَهُ]: وَمَا ذَلِكَ الدَّلِيْلُ؟ فَإِنْ قَالَ: قُلْتُهُ؛ لِأَنِّي وَجَدْتُ رُوَاةَ الْأَخْبَارِ قَدِيْمًا وَحَدِيْثًا يَرْوِي أَحَدُهُمْ عَنِ الْآخَرِ الْحَدِيْثَ وَلَمَّا يُعَايِنُهُ، وَلَا سَمِعَ مِنْهُ شَيْئًا قَطُّ، فَلَمَّا رَأَيْتُهُمْ اسْتَجَاوَزُوا رِوَايَةَ الْحَدِيْثِ بَيْنَهُمْ هَكَذَا عَلَى الْإِزْسَالِ مِنْ غَيْرِ سَمَاعٍ، وَالْمُرْسَلُ مِنَ الرُّوَايَاتِ فِي أَصْلِ قَوْلِنَا وَقَوْلِ أَهْلِ الْعِلْمِ بِالْأَخْبَارِ لَيْسَ بِحُجَّةٍ - اِخْتَجْتُ، لِمَا وَصَفْتُ مِنَ الْعِلَّةِ، إِلَى الْبَحْثِ عَنْ سَمَاعِ رَاوِي كُلِّ خَبَرٍ عَنْ رَاوِيهِ، فَإِذَا أَنَا هَجَمْتُ عَلَى سَمَاعِهِ مِنْهُ لِأَدْنَى شَيْءٍ، ثَبَتَ [عَنْهُ] عِنْدِي بِذَلِكَ جَمِيعُ مَا يَرْوِي عَنْهُ بَعْدُ، فَإِنْ عَزَبَ عَنِّي مَعْرِفَةُ ذَلِكَ، أَوْفَقْتُ الْخَبَرَ وَلَمْ يَكُنْ عِنْدِي مَوْضِعَ حُجَّةٍ لِإِمْكَانِ الْإِزْسَالِ فِيهِ.

فَيَقَالُ لَهُ: فَإِنْ كَانَتِ الْعِلَّةُ فِي تَضْعِيفِكَ الْخَبَرَ وَتَرْكِكَ الْأَخْتِجَاجَ بِهِ إِمْكَانَ الْإِزْسَالِ فِيهِ، لَزِمَكَ أَنْ لَا تُثَبِّتَ إِسْنَادًا مُعْتَمَدًا حَتَّى تَرَى فِيهِ السَّمَاعَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ؟

satisfied that the narrators heard it from one another throughout the chain.

That is because the *Hadith* is reported to us with the chain of Hishâm bin 'Urwah, from his father, from 'Aishah. So we are certain that Hishâm heard it from his father, and that his father heard it from 'Aishah, as we know that 'Aishah heard it from the Prophet ﷺ. But it is possible, if Hishâm did not say in some of his reports, "I heard" or "(my father) told me", that there is someone else in the report between him and his father, and that man heard it from his father, and that he himself did not hear it directly from his father, but he wanted to narrate it as *Mursal*, and not mention the one from whom he heard it. If that is possible in the case of Hishâm narrating from his father, it is also possible in the case of his father narrating from 'Aishah, and in every chain of a *Hadith* in which there is no clear mention of the narrators hearing it from one another.

If we know in general that each of them heard a great deal from his companion, then it is possible that each of them could have curtailed it (the name or names) in some of the narrations; so he heard it from another (third) person narrating from him, then he narrated it as *Mursal* from him

وَذَلِكَ أَنَّ الْحَدِيثَ الْوَارِدَ عَلَيْنَا بِإِسْنَادِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ، فَيَقِينُ نَعْلَمُ أَنَّ هِشَامًا قَدْ سَمِعَ مِنْ أَبِيهِ، وَأَنَّ أَبَاهُ قَدْ سَمِعَ مِنْ عَائِشَةَ، كَمَا نَعْلَمُ أَنَّ عَائِشَةَ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ. وَقَدْ يَجُوزُ، إِذَا لَمْ يَقُلْ هِشَامٌ - فِي رَوَايَةِ يَرْوِيهَا عَنْ أَبِيهِ - : «سَمِعْتُ» أَوْ «أَخْبَرَنِي»، أَنْ يَكُونَ بَيْنَهُ وَبَيْنَ أَبِيهِ فِي تِلْكَ الرِّوَايَةِ إِنْسَانٌ آخَرُ، أَخْبَرَهُ بِهَا عَنْ أَبِيهِ، وَلَمْ يَسْمَعْهَا هُوَ مِنْ أَبِيهِ، لَمَّا أَحَبَّ أَنْ يَرْوِيَهَا مُرْسَلًا، وَلَا يُسْنِدَهَا إِلَى مَنْ سَمِعَهَا مِنْهُ. وَكَمَا يُمَكِّنُ ذَلِكَ فِي هِشَامٍ عَنْ أَبِيهِ، فَهُوَ أَيْضًا مُمَكِّنٌ فِي أَبِيهِ عَنْ عَائِشَةَ، وَكَذَلِكَ كُلُّ إِسْنَادٍ لِحَدِيثٍ، لَيْسَ فِيهِ ذِكْرُ سَمَاعٍ بَعْضِهِمْ مِنْ بَعْضٍ.

وَإِنْ كَانَ قَدْ عُرِفَ فِي الْجُمْلَةِ أَنَّ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ سَمِعَ مِنْ صَاحِبِهِ سَمَاعًا كَثِيرًا، فَجَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ أَنْ يَنْزِلَ فِي بَعْضِ الرِّوَايَةِ فَيَسْمَعَ مِنْ غَيْرِهِ عَنْهُ بَعْضَ أَحَادِيثِهِ، ثُمَّ يُرْسِلُهُ عَنْهُ أَحْيَانًا، وَلَا يُسَمِّي مَنْ سَمِعَ مِنْهُ، وَيَنْشِطُ أَحْيَانًا فَيُسَمِّي [الرَّجُلَ] الَّذِي حَمَلَ عَنْهُ الْحَدِيثَ وَيَتْرَكَ الْإِرْسَالَ.

in some cases, without naming the one from whom he heard it, and on other occasions he does mention the name of [the man] who narrated the *Ḥadīth* to him, and he does not narrate it as *Mursal*.

What we have spoken of here is present in some *Aḥādīth*, and was widespread among trustworthy *Muhaddithīn* and the *ʿImma* among the people of knowledge.

We will mention a number of their reports to prove our point, which may be taken as an indication that there are many more, if Allāh the Most High wills.

For example, Ayyūb As-Sakhtiyānī, Ibn Al-Mubārak, Wakīʿ, Ibn Numair and others narrated from Hishām bin ʿUrwah, from his father, from ʿĀishah, [may Allāh be pleased with her, that she said]: “I used to put perfume on the Messenger of Allāh for *Ḥil* (when he exited *Ihrām*) and for his *Ḥurm* (when he entered *Ihrām*), using the best perfume that I could find.”

This exact same report was also narrated by Al-Laith bin Saʿd, Dāwūd Al-ʿAṭṭār, Ḥumaid bin Al-Aswad, Wuhaib bin Khālīd and Abū Usāmah from Hishām. He said: “Uthmān bin ʿUrwah told me, from ʿUrwah, from ʿĀishah, from the Prophet ﷺ.”

Hishām narrated from his father, from ʿĀishah [that she

وَمَا قُلْنَا مِنْ هَذَا مَوْجُودٌ فِي الْحَدِيثِ، مُسْتَفِضٌّ مِنْ فِعْلِ ثِقَاتِ الْمُحَدِّثِينَ، وَأَيْمَةُ أَهْلِ الْعِلْمِ. وَسَنَذْكُرُ مِنْ رَوَايَاتِهِمْ عَلَى الْجِهَةِ الَّتِي ذَكَرْنَا عَدَدًا يُسْتَدَلُّ بِهَا عَلَى أَكْثَرِ مِنْهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

فَمِنْ ذَلِكَ، أَنَّ أَيُّوبَ السَّخْتِيَّانِيَّ وَابْنَ الْمُبَارَكِ وَوَكَيْعًا وَابْنَ نُمَيْرٍ وَجَمَاعَةً غَيْرَهُمْ رَوَوْا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [- رَضِيَ اللَّهُ عَنْهَا - قَالَتْ]: كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ لِجِلِّهِ وَلِحُرْمِهِ بِأَطْيَبِ مَا أَجِدُ.

فَرَوَى هَذِهِ الرِّوَايَةَ بِعَيْنِهَا اللَّيْثُ بْنُ سَعْدٍ وَدَاوُدُ الْعَطَّارُ وَحُمَيْدُ بْنُ الْأَسْوَدِ وَوَهْبُ بْنُ خَالِدٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [قَالَتْ]: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَفَ يَدْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ وَأَنَا حَائِضٌ.

فَرَوَاهَا بِعَيْنِهَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى الزُّهْرِيُّ وَصَالِحُ بْنُ أَبِي

said]: "When the Prophet performed *I'tikâf*, he put his head out to me and I combed his hair, while I was menstruating."

The same report was narrated by Mâlik bin Anas from Az-Zuhri, from 'Urwah, from 'Amrah, from 'Āishah, from the Prophet ﷺ.

Az-Zuhri and Ṣāliḥ bin Abi Ḥassān narrated from Abū Salamah, from 'Āishah: "The Prophet ﷺ used to kiss while he was fasting." Yaḥyā bin Abi Kathīr said concerning this report about kissing: Abū Salamah [bin 'Abdur-Raḥmān] informed me that 'Umar bin 'Abdul-'Azīz told him that 'Urwah told him, that 'Āishah told him, that the Prophet ﷺ used to kiss her while he was fasting.

Ibn 'Uyaynah and others narrated from 'Amr bin Dīnār, from Jābir that he said: "The Messenger of Allāh ﷺ allowed us to eat the flesh of horses and he forbade us to eat the flesh of domestic donkeys."

This was narrated from Hammād bin Zaid, from 'Amr, from Muḥammad bin 'Alī, from Jābir, from the Prophet ﷺ. There are many reports of this type, too many to list them all. What we have mentioned is sufficient for those who understand.

If the reason why, according to what is dictated by the view of those we have described, a

حَسَّانَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ. فَقَالَ يَحْيَى ابْنُ أَبِي كَثِيرٍ فِي هَذَا الْخَبَرِ فِي الْقُبْلَةِ: أَخْبَرَنِي أَبُو سَلَمَةَ [بْنُ عَبْدِ الرَّحْمَنِ]؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ.

وَرَوَى ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ عُمَرَ بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: أَطْعَمَنَا رَسُولُ اللَّهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.

فَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ عُمَرَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَهَذَا النَّحْوُ فِي الرُّوَايَاتِ كَثِيرٌ. يَكْتُرُ تَعْدَادُهُ، وَفِيمَا ذَكَرْنَا مِنْهَا كِفَايَةٌ لِلذَّوِي الْفَهْمِ.

فَإِذَا كَانَتْ الْعِلَّةُ عِنْدَ مَنْ وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ، فِي فَسَادِ الْحَدِيثِ وَتَوَهِينِهِ، إِذَا لَمْ يُعْلَمْ أَنَّ الرَّاويَ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ شَيْئًا، إِمَّا كَانَ الْإِرْسَالُ فِيهِ، لَزِمَهُ تَرْكُ الْإِحْتِجَاجِ فِي قِيَادِ قَوْلِهِ بِرَوَايَةِ مَنْ يُعْلَمْ أَنَّهُ قَدْ سَمِعَ مِمَّنْ رَوَى عَنْهُ، إِلَّا فِي نَفْسِ الْخَبَرِ الَّذِي فِيهِ ذِكْرُ السَّمَاعِ؛ لِمَا بَيَّنَّا مِنْ

Hadīth is considered invalid and not authentic, is that it is not known that the narrator heard anything from the one from whom he is narrating, and that it may be a *Mursal* report; then they should not use any *Hadīth* as proof when it is known that the narrator heard it from the one whom he narrated it from, unless it says in the report itself that he heard it, because of what we have said about the *A'imma* who transmitted reports, who sometimes made their reports *Mursal* and did not mention the one from whom they heard the report, and who sometimes were more precise, and did attribute the report the way they heard it, so they curtailed (the chain) when they curtailed it, or they lengthened it when they lengthened it, as we explained.

We do not know of anyone among the *A'imma* of the *Salaf* - those who dealt with reports and examined the correctness of the chains and their weaknesses, such as Ayyūb As-Sakhtiyānī, Ibn 'Awn, Mālik bin Anas, Shu'bah bin Al-Ḥajjāj, Yahyā bin Sa'eed Al-Qaṭṭān, 'Abdur-Raḥmān bin Mahdī and others from the people of *Hadīth* who came after them - who insisted on finding proof of hearing directly in the chains, as was claimed by the one whose view we referred to above.

قَبْلُ عَنِ الْأَيْمَةِ الَّذِينَ نَقَلُوا الْأَخْبَارَ، إِنَّهُ كَانَتْ لَهُمْ تَارَاتٍ يُرْسَلُونَ فِيهَا الْحَدِيثَ إِرسَالًا، وَلَا يَذْكُرُونَ مَنْ سَمِعُوهُ مِنْهُ، وَتَارَاتٍ يُسْطُونَ فِيهَا فَيُسْنِدُونَ الْخَبَرَ عَلَى هَيْئَةٍ مَا سَمِعُوا، فَيُخْبِرُونَ بِالتَّرْوِيلِ فِيهِ إِنْ تَرَلُّوا، وَبِالصُّعُودِ فِيهِ إِنْ صَعِدُوا، كَمَا شَرَحْنَا ذَلِكَ عَنْهُمْ.

وَمَا عَلِمْنَا أَحَدًا مِنْ أَيْمَةِ السَّلَفِ، مِمَّنْ يَسْتَعْمِلُ الْأَخْبَارَ وَيَتَفَقَّدُ صِحَّةَ الْأَسَانِيدِ وَسُقْمَهَا مِثْلَ أَيُّوبَ السَّخْتِيَانِيِّ، وَابْنِ عَوْنٍ، وَمَالِكِ بْنِ أَنَسٍ، وَشُعْبَةَ بْنِ الْحَجَّاجِ وَيَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْحَدِيثِ، فَتَشَا عَنْ مَوْضِعِ السَّمَاعِ فِي الْأَسَانِيدِ، كَمَا ادَّعَاهُ الَّذِي وَصَفْنَا قَوْلَهُ مِنْ قَبْلُ.

وَأَمَّا كَانَ تَفَقَّدُ مَنْ تَفَقَّدَ مِنْهُمْ سَمَاعَ رِوَاةِ الْحَدِيثِ مِمَّنْ رَوَى عَنْهُمْ إِذَا كَانَ الرَّاوي مِمَّنْ عُرِفَ بِالتَّدْلِيلِ فِي الْحَدِيثِ وَشُهْرِهِ بِهِ، فَحِينَئِذٍ يَبْحَثُونَ عَنْ سَمَاعِهِ فِي رِوَايَتِهِ. وَيَتَفَقَّدُونَ ذَلِكَ مِنْهُ، كَيْ تَنْزَاحَ عَنْهُمْ عِلَّةُ التَّدْلِيلِ.

فَمَا ابْتِغَى ذَلِكَ مِنْ غَيْرِ مُدْلِسٍ، عَلَى

Rather the scholars only tried to verify that the narrator of the *Hadith* actually heard it from the one whom he narrated it from, if the narrator was one of those who were known for *Tadlis*. In that case they would look for proof that he heard it from his narrators and try to verify that, so as to make sure that there was no *Tadlis* in this case.

That was not done in cases other than *Tadlis*, contrary to the view of the one who made the claim we mentioned, rather we have not heard of that from any of the *A'imma*, those whom we have named and those whom we have not named.

For example, 'Abdullâh bin Yazîd Al-Anşârî - who saw the Prophet ﷺ - narrated from Hudhaifah and from Abû Mas'ûd Al-Anşârî, and from both of them he narrated *Ahâdith* which he attributed directly to the Prophet ﷺ. But it is not mentioned in his report from them that he heard it from them, and we do not have any report on record that 'Abdullâh bin Yazîd spoke directly to Hudhaifah or Abû Mas'ûd, nor is there any mention that he saw them in any particular narration.

We have not heard from any of the people of knowledge of the past nor from any of those whom we met, any criticism of these two reports which were narrated

الْوَجْهِ الَّذِي زَعَمَ مَنْ حَكَيْنَا قَوْلَهُ، فَمَا سَمِعْنَا ذَلِكَ عَنْ أَحَدٍ مِمَّنْ سَمِينَا وَلَمْ نُسَمِّ مِنَ الْأَئِمَّةِ.

فَمِنْ ذَلِكَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ - وَقَدْ رَأَى النَّبِيَّ ﷺ - قَدْ رَوَى عَنْ حُذَيْفَةَ وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، وَعَنْ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثًا يُسْنِدُهُ إِلَى النَّبِيِّ ﷺ. وَلَيْسَ فِي رِوَايَتِهِ عَنْهُمَا ذِكْرُ السَّمَاعِ مِنْهُمَا، وَلَا حِفْظُنَا فِي شَيْءٍ مِنَ الرِّوَايَاتِ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ شَافَهُ حُذَيْفَةَ وَأَبَا مَسْعُودٍ بِحَدِيثٍ قَطُّ، وَلَا وَجَدْنَا ذِكْرَ رُؤْيِيهِ إِيَّاهُمَا فِي رِوَايَةٍ بَعَيْنِهَا.

وَلَمْ نَسْمَعْ عَنْ أَحَدٍ مِنْ أَهْلِ الْعِلْمِ مِمَّنْ مَضَى، وَلَا مِمَّنْ أَدْرَكْنَا، أَنَّهُ طَعَنَ فِي هَذَيْنِ الْخَبَرَيْنِ - اللَّذَيْنِ، رَوَاهُمَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، عَنْ حُذَيْفَةَ، وَأَبِي مَسْعُودٍ - بِضَعْفٍ فِيهِمَا، بَلْ هُمَا وَمَا أَشَبَّهُهُمَا، عِنْدَ مَنْ لَاقَيْنَا مِنْ أَهْلِ الْعِلْمِ بِالْحَدِيثِ، مِنْ صِحَّاحِ الْأَسَانِيدِ وَقَوِيَّهَا، يَرَوْنَ اسْتِعْمَالَ مَا نُقِلَ بِهَا، وَالْإِخْتِجَاجَ بِمَا أَتَتْ مِنْ سُنَنِ وَآثَارٍ.

وَهِيَ فِي زَعْمِ مَنْ حَكَيْنَا قَوْلَهُ: مِنْ

by 'Abdullâh bin Yazîd from Hudhaifah and Abû Mas'ûd, or any suggestion that these reports are weak. Rather these two reports and others like them, according to the people of knowledge of *Hadîth* whom we have met, are among the correct and have strong chains of narration, and they held the view that what is transmitted through them should be utilized, and proof may be sought in whatever *Sunan* and *Athâr* come from them.

According to this person of whom we have spoken above, they are weak and are to be overlooked, unless it can be verified that the narrator heard them from the one he is narrating from.

If we carry on counting the reports that are *Ṣaḥîḥ* according to the people of knowledge, and which prove that his argument is flawed, we will not be able to list them all. But we would like to list a number of them that will be sufficient to represent those that we did not mention from them.

Abû 'Uthmân An-Nahdî and Abû Râfi' Aṣ-Ṣâ'igh were both men who lived during the *Jâhiliyyah* and also accompanied the Messenger of Allâh ﷺ who had been present at Badr, as well as other Companions. They narrated reports from them, even

قَبْلُ، وَاهِيَّةٌ مُهْمَلَةٌ. حَتَّى يُصِيبَ سَمَاعَ الرَّاوي عَمَّن رَوَى.

وَلَوْ ذَهَبْنَا نُعَدُّ الْأَخْبَارَ الصَّحَاحَ عِنْدَ أَهْلِ الْعِلْمِ. يَمِّنُ بِهِمْ بِرُغْمِ هَذَا الْقَائِلِ وَنُحْصِيهَا، لَعَجَزْنَا عَنْ تَقْصِي ذِكْرِهَا وَإِحْصَائِهَا كُلِّهَا، وَلَكِنَّا أَحْبَبْنَا أَنْ نَنْصِبَ مِنْهَا عَدَدًا يَكُونُ سِمَةً لِمَا سَكَنَّا عَنْهُ مِنْهَا.

وَهَذَا أَبُو عُثْمَانَ التَّهْدِي، وَأَبُو رَافِعِ الصَّائِغُ، وَهُمَا يَمِّنُ أَدْرَكَ الْجَاهِلِيَّةَ وَصَحَبَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ مِنَ الْبَدْرِيِّينَ هَلُمَّ جَرًّا. وَنَقَلَا عَنْهُمْ الْأَخْبَارَ حَتَّى نَزَلَا إِلَى مِثْلِ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَذَوَيْهِمَا، قَدْ أَسْنَدَ كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا، وَلَمْ نَسْمَعْ فِي رَوَايَةٍ بَعَيْنِهَا أَنَّهُمَا عَايَنَا أَبِيًّا أَوْ سَمِعَا مِنْهُ شَيْئًا.

وَأَسْنَدَ أَبُو عَمْرٍو الشَّيْبَانِيُّ، وَهُوَ يَمِّنُ أَدْرَكَ الْجَاهِلِيَّةَ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ رَجُلًا، وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ، كُلُّ وَاحِدٍ مِنْهُمَا عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، خَبَرَيْنِ.

وَأَسْنَدَ عُيَيْدُ بْنُ غُمَيْرٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ حَدِيثًا،

from Abû Hurairah, Ibn 'Umar and the like. Each of them narrated a chain from Ubayy bin Ka'b from the Prophet ﷺ, but we have not heard in any particular report that they saw Ubayy or heard anything from him.

Abû 'Amr Ash-Shaibânî, who was one of those who lived during the *Jâhiliyyah* and was an adult at the time of the Prophet ﷺ, and Abû Ma'mar 'Abdullâh bin Sakhbarah each narrated two chains from Abû Mas'ûd Al-Anṣârî from the Prophet ﷺ.

'Ubaid bin 'Umair narrated a chain for a *Hadîth* from Umm Salamah, the wife of the Prophet ﷺ, from the Prophet ﷺ, and 'Ubaid [bin 'Umair] was born during the time of the Prophet.

Qais bin Abî Hâzim, who lived at the time of the Prophet ﷺ, narrated three chains for reports from Abû Mas'ûd Al-Anṣârî, from the Prophet ﷺ.

'Abdur-Rahmân bin Abî Layla - who learned from 'Umar bin Al-Khaṭṭâb and was a companion of 'Alî - narrated a chain for a *Hadîth* from Anas bin Mâlik from the Prophet ﷺ.

Rib'î bin Hirâsh narrated two *Hadîth* with a chain from 'Imrân bin Huṣain from the Prophet ﷺ, and a *Hadîth* from Abû Bakrah from the Prophet ﷺ. Rib'î heard from 'Alî bin Abî Tâlib and narrated from him.

Nâfi' bin Jubair bin Mut'im

وَعُبَيْدُ [بْنُ عُمَيْرٍ] وَلَدَ فِي زَمَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ قَيْسُ بْنُ أَبِي حَازِمٍ - وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ - عَنْ أَبِي مَسْعُودٍ هُوَ الْأَنْصَارِيُّ، عَنِ النَّبِيِّ ﷺ، ثَلَاثَةَ أَحْبَارٍ.

وَأَسْنَدَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى - وَقَدْ حَفِظَ عَنْ عُمَرَ بْنِ الْخَطَّابِ، وَصَحَبَ عَلِيًّا - عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ رُبَيْعِيُّ بْنُ جِرَاشٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ حَدِيثَيْنِ. وَعَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثًا. وَقَدْ سَمِعَ رُبَيْعِيُّ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، وَرَوَى عَنْهُ.

وَأَسْنَدَ نَافِعُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ، عَنْ أَبِي شَرِيحٍ الْخَزَاعِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثًا. وَأَسْنَدَ الثُّعْمَانُ بْنُ أَبِي عِيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ثَلَاثَةَ أَحَادِيثَ، عَنِ النَّبِيِّ ﷺ.

وَأَسْنَدَ عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، عَنْ تَمِيمِ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

وَأَسْنَدَ سُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ حَدِيثًا.

narrated a chain for a *Hadîth* from Abû *Shuraih* Al-*Khuzâ'i* from the Prophet ﷺ.

An-Nu'mân bin Abî 'Ayyâsh narrated chain for three *Ahâdîth* from Abû Sa'eed Al-*Khudrî*, from the Prophet ﷺ.

'Aṭâ' bin Yazîd Al-Laithî narrated a chain for a *Hadîth* from Tamîm Ad-Dârî from the Prophet ﷺ.

Sulaimân bin Yasâr narrated a chain for a *Hadîth* from Râfi' bin *Khadîj* from the Prophet ﷺ.

Humaid bin 'Abdur-Rahmân Al-*Himyarî* narrated a chain for several *Ahâdîth*, from Abû Hurairah from the Prophet ﷺ.

In the case of all of these *Tâbi'in* to whom we have attributed the reports from the Companions whom we have named, it has not been preserved from them that they heard what they learned from them in the particular narration, nor that they met them in the very same narration.

But these chains, according to those who are knowledgeable about the reports and the narrations in correct chains, we do not know of any one at all who considered them as feeble nor searched for evidence that they heard it one from another. Because it is possible that they heard it one from another in all cases, and it is not strange, since they all lived at the time in question.

وَأَسَدٌ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَيْرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

فَكُلُّ هَؤُلَاءِ التَّابِعِينَ الَّذِينَ نَصَبْنَا رَوَاتَهُمْ عَنِ الصَّحَابَةِ الَّذِينَ سَمِعْنَاهُمْ، لَمْ يُخَفِّظْ عَنْهُمْ سَمَاعٌ عَلِمْنَاهُ مِنْهُمْ فِي رَوَايَةٍ بِعَيْنِهَا وَلَا أَنَّهُمْ لَقَوْهُمْ فِي نَفْسِ خَبَرٍ بَعَيْنِهِ.

وَهِيَ أَسَانِيدُ عِنْدَ ذَوِي الْمَعْرِفَةِ بِالْأَخْبَارِ وَالرَّوَايَاتِ مِنْ صِحَاحِ الْأَسَانِيدِ، لَا نَعْلَمُهُمْ وَهَنُوا مِنْهَا شَيْئًا قَطُّ، وَلَا اتَّمَسُّوا فِيهَا سَمَاعَ بَعْضِهِمْ مِنْ بَعْضٍ؛ إِذِ السَّمَاعُ لِكُلِّ وَاحِدٍ مِنْهُمْ مُمَكِّنٌ مِنْ صَاحِبِهِ غَيْرِ مُسْتَكْرٍ، لِكُونِهِمْ جَمِيعًا كَانُوا فِي الْعَصْرِ الَّذِي اتَّفَقُوا فِيهِ.

وَكَانَ هَذَا الْقَوْلُ الَّذِي أَخَذَهُ الْقَائِلُ الَّذِي حَكَيْتَاهُ، فِي تَوْهِينِ الْحَدِيثِ بِالْعِلَّةِ الَّتِي وَصَفَ أَقَلَّ مِنْ أَنْ يُعْرَجَ عَلَيْهِ وَيُنَازَرَ ذِكْرُهُ إِذْ كَانَ قَوْلًا مُحَدَّثًا وَكَلَامًا خَلْفًا لَمْ يَقُلْهُ أَحَدٌ مِنْ أَهْلِ الْعِلْمِ سَلَفَ، وَيَسْتَنْكِرُهُ مَنْ بَعْدَهُمْ خَلَفَ، فَلَا حَاجَةَ بِنَا فِي رَدِّهِ بِأَكْثَرِ مِمَّا شَرَحْنَا، إِذْ كَانَ قَدَرُ الْمَقَالَةِ وَقَائِلِهَا الْقَدَرُ الَّذِي وَصَفْنَا.

This view which was invented by the one whom we spoke about, the view of considering a *Hadîth* feeble due to the reason which we described, is too insignificant to be discussed and argued about, because it is a new idea that has been invented of late, and was never suggested by any of the scholars among the *Salaf*, and was denounced by the later scholars who came after them. So there is no need for us to refute it by saying any more than what we have already said, because this view and its proponent are of little worth. And Allâh is the One Whose help we seek in refuting that which goes against the way of the scholars, and upon Him do we rely. Praise be to Allâh alone, and may Allâh send blessings and peace upon our master Muḥammad and upon his family and Companions.

وَاللَّهُ الْمُسْتَعَانُ عَلَى دَفْعِ مَا خَالَفَ
مَذْهَبَ الْعُلَمَاءِ، وَعَلَيْهِ التَّكْلَانُ، وَالْحَمْدُ
لِلَّهِ وَحْدَهُ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَأَلِهِ وَصَحْبِهِ وَسَلَّمَ.

In the Name of Allāh, the Most
Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Book Of Faith

١ - (المعجم ١) - كتاب الإيمان
(التحفة ١)

Chapter 1. Explaining *Al-Īmān* (Faith), *Al-Islām*, And *Al-Ihsān*, And The Obligations Of *Al-Īmān* With Affirmation Of The *Qadar* Of Allāh, Glorious And Most High Is He. And Explaining The Evidence For Declaring One's Innocence Of One Who Does Not Believe In *Al-Qadar*, And Having A Harsh View Of His Case

Imām Abū Al-Ḥusain Muslim bin Al-Ḥajjāj Al-Qushairī (may Allāh be pleased with him) said: With the help of Allāh we begin and upon Him we rely, and our success in our task can only come from Allāh, may He be exalted:

(المعجم ١) - كتاب الإيمان، (بَابُ
بيان الإيمان والإسلام والإحسان
ووجوب الإيمان بإثبات قدر الله
سبحانه وتعالى. وبيان الدليل على
التبري ممن لا يؤمن بالقدر، وإغلاظ
القول في حقه) (التحفة ١)

قَالَ الْإِمَامُ أَبُو الْحُسَيْنِ مُسْلِمُ بْنُ
الْحَجَّاجِ الْقُشَيْرِيُّ - رَضِيَ اللَّهُ تَعَالَى
عنه - : بِعَوْنِ اللَّهِ نَبْتَدِي، وَإِيَّاهُ نَسْتَكْفِي،
وَمَا تَوْفِيقُنَا إِلَّا بِاللَّهِ جَلَّ جَلَالُهُ، قَالَ :

[93] 1 - (8) It was narrated that Yahyā bin Ya'mar said: "The first one who spoke about *Al-Qadar* in Al-Baṣrah was Ma'bad Al-Juhanī. Ḥumaid bin 'Abdur-Raḥmān Al-Ḥimyarī and I went for *Hajj* or '*Umrah* and we said: 'If we meet any of the Companions of the Messenger of Allāh ﷺ, we will ask them about what these people are saying about *Al-Qadar*. We came across

[٩٣] ١ - (٨) حَدَّثَنِي أَبُو خَثِيمَةَ زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ كَهْمَسٍ، عَنْ
عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ،
وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، وَهَذَا
حَدِيثُهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ
ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ
أَوَّلُ مَنْ قَالَ بِالْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ

'Abdullâh bin 'Umar bin Al-Khattâb, entering the *Masjid*, so my companion and I came alongside him, one on his right and the other on his left. I thought that my companion would leave me to speak, so I said: 'O Abû 'Abdur-Rahmân! There are people who have appeared in our land that read the Qur'ân and seek knowledge'" - and he spoke about them - "and they claim that there is no *Qadar*, and that nothing is predestined.' He said: 'If you meet those people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom 'Abdullâh bin 'Umar swears! If one of them had gold like Uḥud, and he spent it (in charity), Allâh would not accept it from him unless he believed in *Al-Qadar*.' Then he said: 'My father, 'Umar bin Al-Khattâb, told me: "While we were with the Messenger of Allâh ﷺ one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him, and none of us knew who he was. He came and sat before the Prophet ﷺ, resting his knees against his and placing his hands on his thighs. He said: 'O Muḥammad, tell me about Islam.' The Messenger of Allâh ﷺ said: 'Islam means to bear

الْجَهَنِّي، فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَمِيرِيُّ حَاجِبَيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ، فَوَفَّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ، فَاسْتَفْتَاهُ أَنَا وَصَاحِبِي، أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ -، وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أَنْفٌ قَالَ: إِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَأَنَّهُمْ بُرَاءٌ مِنِّي، وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ! لَوْ أَنَّ لَأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ، مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ، ثُمَّ قَالَ: حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَغْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا

witness that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh; to establish the *Ṣalât*, to pay the *Zakât*, to fast (the month of) Ramaḍân and to perform pilgrimage to the House (the Ka'bah), if you have the means.' He said: 'You have spoken the truth.'" He ('Umar) said: "It amazed us, how he questioned him and (at the same time) said that he had spoken the truth. He said: 'Tell me about faith (*Al-Īmân*). He (ﷺ) said: 'It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in *Al-Qadar* (the divine will and decree), both the good and bad of it.' He said: 'You have spoken the truth.' He said: 'Tell me about *Al-Iḥsân*.' He (ﷺ) said: 'It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'Tell me about the Hour.' He said: 'The one who is asked about it does not know more than the one who is asking.' He said: 'Then tell me about its signs.' He (ﷺ) said: 'When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings.'" He ('Umar) said: "Then he went away. I stayed there for a while, then he (the Prophet ﷺ) said to me: 'O 'Umar! Do you know who

مُحَمَّدًا! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ - قَالَ - : فَعَجَبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تِلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخِفَاءَ الْعُرَاءَ، الْعَالَةَ، رِعَاءَ الشَّاءِ، يَتَطَاوَلُونَ فِي الْبُيُوتِ». قَالَ ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ! أَتَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ، أَتَأْكُمُ يَعْلَمُكُمْ دِينَكُمْ».

that questioner was?’ I said: ‘Allâh and His Messenger know best.’ He said: ‘That was Jibra’îl, who came to you to teach you your religion.’”

[94] 2 - (...) It was narrated that Yahyâ bin Ya‘mar said: “When Ma‘bad said what he said about *Al-Qadar*, we felt uneasy about that. Ḥumaid bin ‘Abdur-Raḥmân Al-Ḥimyarî and I went for *Hajj*...” and they quoted a *Hadīth* which conveyed the same meaning as the *Hadīth* of Kahmas (the previous *Hadīth*) and its chain, with some additions and deletions.

[95] 3- (...) It was narrated that Yahyâ bin Ya‘mar and Ḥumaid bin ‘Abdur-Raḥmân said: “We met ‘Abdullâh bin ‘Umar and we mentioned *Al-Qadar* to him and what they were saying about it...” And he narrated a *Hadīth* that was similar to theirs, from ‘Umar, may Allâh be pleased with him, from the Prophet ﷺ, with some additions and deletions.

[96] 4 - (...) A similar *Hadīth* (as no. 94) was narrated from Yahyâ

[٩٤] ٢- (...) حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ وَأَبُو كَامِلٍ الْفَضِيلُ بْنُ الْحُسَيْنِ الْجَحْدَرِيُّ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مَطْرِ الْوَرَّاقِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرٍ قَالَ: لَمَّا تَكَلَّمْتُ مَعْبُدًا بِمَا تَكَلَّمْتُ بِهِ فِي شَأْنِ الْقَدَرِ، أَنْكَرْنَا ذَلِكَ - قَالَ -: فَحَجَجْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجَمِيرِيُّ حِجَّةً، وَسَافُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ كَهْمَسٍ وَإِسْنَادِهِ، وَفِيهِ بَعْضُ زِيَادَةٍ وَنَقْصَانٍ أَخْرَفَ.

[٩٥] ٣- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدْرَ وَمَا يَقُولُونَ فِيهِ، وَافْتَصَرَ الْحَدِيثَ كَتَحْوِ حَدِيثِهِمْ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، وَفِيهِ شَيْءٌ مِنْ زِيَادَةٍ، وَقَدْ نَقَصَ مِنْهُ شَيْئًا.

[٩٦] ٤- (...) وَحَدَّثَنِي حَجَّاجُ بْنُ

bin Ya'mar, from Ibn 'Umar, from 'Umar, from the Prophet ﷺ.

Chapter: What Is *Al-Îmân* (Faith)? Explaining Its Characteristics

[97] 5 - (9) It was narrated that Abû Hurairah said: "One day the Messenger of Allâh ﷺ appeared before the people and there came to him a man who said: 'O Messenger of Allâh, what is faith?' He said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection Hereafter.' He said: 'O Messenger of Allâh, what is Islam?' He said: 'Islam is to worship Allâh and not associate anything with Him, to establish the prescribed *Ṣalât*, to pay the obligatory *Zakât*, and to observe fast (The month of) Ramaḍân.' He said: 'O Messenger of Allâh, what is *Al-Ihsân*?' He said: 'It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'O Messenger of Allâh, when is the Hour?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When the

الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ يَنْخَوِ حَدِيثَهُمْ.

(المعجم ..) - (الإيمان ما هو؟ وبيان خصاله) (التحفة ٢)

[٩٧] ٥ - (٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ - عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ ابْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمًا بَارِزًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ وَتُؤْمِنَ بِالْبَيْتِ الْأَمْرِ» قَالَ يَا رَسُولَ اللَّهِ! مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ». قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ

slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become the leaders of the people, that is one of its portents. When the herdsmen of sheep compete in the construction of lofty buildings, that is one of its portents. The Hour is one of the five things that no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)."^[1]

He (Abû Hurairah) said: "Then the man went away, and the Messenger of Allâh ﷺ said: 'Bring the man back to me.' They went to bring him back, but they did not see anything. The Messenger of Allâh ﷺ said: 'That was Jibrîl, who came to teach the people their religion.'"

[98] 6 - (...) Muḥammad bin Bishr narrated: "Abû Ḥayyân At-Taimî narrated a similar report (as no. 97) with this chain, but in his report it says: 'When the slave woman gives birth to her *Ba'l*,' meaning the concubine."^[2]

سَأَحْدَثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَّةُ رَبَّهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَتِ الْعُرَاءُ الْحَفَاءُ رُءُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُيُوتِ فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ثُمَّ تَلَا ﷺ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤].

قَالَ ثُمَّ أَذْبَرَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوا عَلَيَّ الرَّجُلَ» فَأَخَذُوا لِيَرُدُّوهُ فَلَمْ يَرَوْا شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا جِبْرِيلُ، جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ».

[٩٨] ٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَتِهِ: «إِذَا وَلَدَتِ الْأُمَّةُ بَعْلَهَا» يَعْنِي السَّرَارِيَّ.

^[1] Luqmân 31:34.

^[2] *Ba'l* is another word for master, and the reference to concubine is an explanation of the word which was translated as "slave woman."

Chapter: What Is Islam? Explaining Its Characteristics

[99] 7 - (10) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Ask me.' But we were too intimidated to ask him. Then a man came and sat at his knees and said: 'O Messenger of Allâh, what is Islam?' He said: 'To not associate anything with Allâh, to establish the *Ṣalât*, to pay the *Zakât*, and to observe fast (the month of) Ramaḍân.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is faith?' The Messenger of Allâh ﷺ said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection, and to believe in *Al-Qadar* (the divine decree), all of it.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is *Al-Ihsân*?' He said: 'To fear Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, when will the Hour begin?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When you see a woman giving birth to her master,

(المعجم . .) - (الإسلام ماهو وبيان
خصاله) (التحفة ٣)

[٩٩] ٧- (١٠) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُونِي» فَهَابُوهُ أَنْ يَسْأَلُوهُ، فَجَاءَ رَجُلٌ فَجَلَسَ عِنْدَ رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْلَامُ؟ قَالَ: «لَا تُشْرِكْ بِاللَّهِ شَيْئًا، وَتُقِيمِ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ». قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيمَانُ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتَابِهِ وَلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَيْتِ، وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ» قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَخْشَى اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: صَدَقْتَ، قَالَ: يَا رَسُولَ اللَّهِ! مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا: إِذَا رَأَيْتِ الْمَرْأَةَ تَلِدُ رَبَّهَا، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتِ الْحَفَاةَ الْمَرْءَةَ الضَّمَّ الْبُكْمَ مُلُوكَ الْأَرْضِ، فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا رَأَيْتَ رِعَاءَ الْبُحَيْرِ

that is one of its portents. When you see the barefoot, naked, deaf and dumb^[1] ruling the earth, that is one of its portents. When you see the herders of sheep competing in the construction of lofty buildings, that is one of its portents. (It is) among five things which no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die^[2] ..." until the end of the *Sûrah*."

He said: "Then the man stood up (and left), and the Messenger of Allâh ﷺ said: 'Bring him back to me.' They looked, but they could not find him. The Messenger of Allâh ﷺ said: 'That was Jibrîl, who wanted to teach you since you did not ask.'"

Chapter 2. Explaining The Prayers Which Are One Of The Pillars Of Islam

[100] 8 - (11) It was narrated from Abû Suhail, from his father, that he heard Talḥah bin 'Ubaiddullâh say: "A man from among the people of Najd, with disheveled hair, came to the

يَتَطَاوَلُونَ فِي الْبُيُوتِ، فَذَاكَ مِنْ أَشْرَاطِهَا، فِي خَمْسٍ مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ثُمَّ قَرَأَ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ إِلَى آخِرِ السُّورَةِ. [لقمان: ٣٤].

[قَالَ]: ثُمَّ قَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوهُ عَلَيَّ» فَالْتَمِسَ، فَلَمْ يَجِدُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا جِبْرِيلُ أَرَادَ أَنْ تَعْلَمُوا، إِذْ لَمْ تَسْأَلُوا».

(المعجم ٢) - (بَابُ بَيَانِ الصَّلَاةِ)

التي هي أحد أركان الإسلام)

(التحفة ٤)

[١٠٠] ٨ - (١١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بْنُ جَمِيلٍ بْنُ طَرِيفِ بْنِ عَبْدِ اللَّهِ الثَّقَفِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ

[1] Meaning, the foolish and ignorant.

[2] *Luqmân* 31:34.

Messenger of Allâh ﷺ, and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to the Messenger of Allâh ﷺ, and he was asking about Islam. The Messenger of Allâh ﷺ said: 'Five prayers each day and night.' He said: 'Do I have to offer any (prayers) other than that?' He said: 'No, unless you do them voluntarily. And fasting the month of Ramaḍân.' He said: 'Do I have to do any (fasting) other than that?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh ﷺ mentioned *Zakât*, and he said: 'Do I have to do anything other than that?' He said: 'No, unless you do it voluntarily.' The man left, saying: 'By Allâh, I shall not do any more than this or any less.' The Messenger of Allâh ﷺ said: 'He will succeed if he is telling the truth.'"

عَلَيْهِ - عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرُ الرَّأْسِ، نَسَمِعَ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ، وَصِيَامُ شَهْرِ رَمَضَانَ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ فَقَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» - قَالَ: - فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ! لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

[101] 9 - (...) This *Hadīth* was narrated from Ṭalḥah bin 'Ubaidullāh from the Prophet ﷺ, similar to the *Hadīth* of Mālik (no. 100), except that he said: "The Messenger of Allâh ﷺ said: 'He will succeed, by his father,'^[1]

[١٠١] ٩ - (...) حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنِ

[1] "By his father" — this is not intended as an oath, for swearing by anything other than Allâh is forbidden in Islam. The Arabs commonly used this phrase in their speech for emphasis, without intending it as an oath. It may also be the case that the incident described in this *Hadīth* occurred before the prohibition on swearing by anything other than Allâh was revealed. Similar was stated by Al-Khaṭṭābī in *Ma'ālam As-Sunan*.

if he is speaking the truth' or, 'He will enter Paradise, by his father, if he is speaking the truth.'"

Chapter 3. Asking About The Pillars Of Islam

[102] 10 - (12) It was narrated that Anas bin Mâlik said: "We were forbidden to ask the Messenger of Allâh ﷺ about anything (needlessly), so it pleased us when a man came from the desert people and said: 'O Muḥammad, your messenger has come to us telling us that you claim that Allâh has sent you.' the Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'Who created the heavens?' He said: 'Allâh.' He said: 'Who created the earth?' He said: 'Allâh.' He said: 'Who raised these mountains and created whatever there is in them?' He said: 'Allâh.' He said: 'By the One Who created the heavens and created the earth, and raised up these mountains, has Allâh sent you?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'Your messenger claimed that we have to offer five prayers each day and night.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who

النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، نَحْوَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ، وَأَبِيهِ! إِنْ صَدَقَ» أَوْ «دَخَلَ الْجَنَّةَ، وَأَبِيهِ! إِنْ صَدَقَ».

(المعجم ٣) - (بَابُ السُّؤَالِ عَنْ أَرْكَانِ الْإِسْلَامِ) (التحفة ٥)

[١٠٢] ١٠ - (١٢) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعْبِرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: نُهِنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ، الْعَاقِلُ، فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ، فَقَالَ: يَا مُحَمَّدُ! أَتَانَا رَسُولُكَ فَرَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ؟ قَالَ: «صَدَقَ». قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ» قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللَّهُ» قَالَ: فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ، وَجَعَلَ فِيهَا مَا جَعَلَ؟ قَالَ: «اللَّهُ». قَالَ: فَيَا لَيْذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ، اللَّهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا

has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must give *Zakât* from our wealth.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must fast the month of Ramadân each year.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must perform pilgrimage to the House, whoever is able to bear the journey.' The Messenger of Allâh ﷺ said: 'He spoke the truth.' He turned to leave, then he said: 'By the One Who has sent you with the truth, I shall not do more than this or less.' The Prophet ﷺ said: 'If he is speaking the truth, he will enter Paradise.'"

[103] 11 - (...) It was narrated that Thâbit said: "Anas said: 'We were forbidden in the Qur'ân to ask the Messenger of Allâh ﷺ about anything (needlessly),' and he quoted a similar *Hadîth* (as no. 102).

خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا، قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أُمُومِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا. قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ، اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. قَالَ: «صَدَقَ». - قَالَ - ثُمَّ وَلَّى قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا أَزِيدُ عَلَيْهِنَّ وَلَا أَنْقُصُ مِنْهُنَّ، فَقَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

[١٠٣] ١١ - (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَدِيُّ: حَدَّثَنَا بِهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: كُنَّا نُهَيِّئُ فِي الْقُرْآنِ أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

Chapter 4. Explaining The Faith By Means Of Which A Person Is Admitted Into Paradise, And That The One Who Adheres To What Is Enjoined Upon Him Will Enter Paradise

[104] 12 - (13) Abû Ayyûb narrated that a Bedouin came to the Messenger of Allâh ﷺ when he was on a journey, and took hold of the nose-rein or halter of his she-camel, then said: "O Messenger of Allâh" - or: "O Muḥammad - tell me of something that will bring me closer to Paradise and keep me away from Hell." The Prophet ﷺ paused, then he looked at his Companions, then he said: "He has been guided." He said: "What did you say?" (The Bedouin) repeated his question, and the Prophet ﷺ said: "Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, and uphold the ties of kinship. Let go of the camel."

[105] 13 - (...) A similar *Hadîth* (as no. 104) was reported by Mûsâ bin Talḥa who narrated it from Abû Ayyûb, from the Prophet ﷺ.

(المعجم ٤) - (بَابُ بَيَانِ الْإِيمَانِ)
الذي يدخل به الجنة وأن من تمسك
بما أمر به دخل الجنة (التحفة ٦)

[١٠٤] ١٢ - (١٣) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ
عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ طَلْحَةَ قَالَ: حَدَّثَنِي
أَبُو أَيُّوبَ، أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللهِ ﷺ
وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخِطَامِ نَاقَتِهِ أَوْ
بِزِمَامِهَا، ثُمَّ قَالَ: يَا رَسُولَ اللهِ! - أَوْ يَا
مُحَمَّدًا! - أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ وَمَا
يُبَاعِدُنِي مِنَ النَّارِ - قَالَ -: فَكَيْفَ
النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ، ثُمَّ قَالَ:
«لَقَدْ وَفَّقَ - أَوْ لَقَدْ هُدِيَ -» قَالَ: «كَيْفَ
قُلْتُ؟» قَالَ: فَأَعَادَ، فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ
اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ،
وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ، دَعِ النَّاقَةَ».

[١٠٥] ١٣ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ وَعَبْدُ الرَّحْمَنِ بْنُ بِشْرِ قَالَا:
حَدَّثَنَا بِهِزُّ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ
ابْنُ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، وَأَبُوهُ
عُثْمَانُ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ
يُحَدِّثُ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ،
بِمِثْلِ هَذَا الْحَدِيثِ.

[106] 14 - (...) It was narrated that Abû Ayyûb said: "A man came to the Prophet ﷺ and said: 'Tell me of a deed that I can do which will bring me closer to Paradise and take me away from Hell.' He said: 'Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, and uphold the ties of kinship.' When he left, the Messenger of Allâh ﷺ said: 'If he adheres to what is enjoined upon him, he will enter Paradise.'" In the narration of Ibn Abî Shāibah it is: "If he adheres to it."

[١٠٦] ١٤ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَقَ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ أَعْمَلُهُ يُذْنِبُنِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ. قَالَ «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ ذَا رَحِمِكَ» فَلَمَّا أَذْبَرَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ تَمَسَّكَ بِمَا أَمَرَ بِهِ دَخَلَ الْجَنَّةَ». وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «إِنْ تَمَسَّكَ بِهِ».

[107] 15 - (14) It was narrated from Abû Hurairah that a Bedouin came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, tell me of a deed which, if I do it, I will enter Paradise." He said: "Worship Allâh and do not associate anything with Him, establish the prescribed *Ṣalât*, pay the obligatory *Zakât* and observe fast (in the month of) Ramaḍân." He said: "By the One in Whose Hand is my soul! I shall never do any more than that or any less." When he turned to leave, the Prophet ﷺ said: "Whoever

[١٠٧] ١٥ - (١٤) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَقَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَغْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! ﷺ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَزِيدُ عَلَى هَذَا شَيْئًا أَبَدًا، وَلَا أَنْقُصُ مِنْهُ، فَلَمَّا وَلَّى،

would like to see a man from the people of Paradise, let him look at this man.”

[108] 16 - (15) It was narrated that Jâbir, may Allâh be pleased with him, said: “An-Nu‘mân bin Qawqal came to the Prophet ﷺ and said: ‘O Messenger of Allâh, do you think that if I pray the obligatory (prayers), regard as forbidden that which is unlawful and regard as permissible that which is lawful, I will enter Paradise?’ The Prophet ﷺ said: ‘Yes.’”

[109] 17 - (...) It was narrated that Jâbir said: “An-Nu‘mân bin Qawqal said: ‘O Messenger of Allâh...’” (And he narrated) a similar *Hadîth* (as no. 108), adding the words: “I shall never do any more than that.”

[110] 18 - (...) It was narrated from Jâbir that a man asked the Messenger of Allâh ﷺ: “Do you think that if I offer the prescribed *Ṣalât*, observe fast (the month of) Ramaḍân, regard as permissible that which is lawful and regard as forbidden that which is unlawful, and I do not do any more than

قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَا».

[١٠٨] ١٦ - (١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ التَّعْمَانُ بْنُ قَوْقَلٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ، وَحَرَمْتُ الْحَرَامَ، وَأَخْلَلْتُ الْحَلَالَ، أَدْخُلُ الْجَنَّةَ؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ».

[١٠٩] ١٧ - (...) وَحَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ التَّعْمَانُ بْنُ قَوْقَلٍ: يَا رَسُولَ اللَّهِ! بِمِثْلِهِ، وَزَادَ فِيهِ: وَلَمْ أَرِدْ عَلَى ذَلِكَ شَيْئًا.

[١١٠] ١٨ - (...) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أُعَيْنٍ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدٍ اللَّهُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَخْلَلْتُ

that, I will enter Paradise?" He ﷺ said: "Yes." He said: "By Allâh, I shall not do any more than that."

Chapter 5. Clarifying The Pillars of Islam And Its Grand Supports

[111] 19 - (16) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam is built on five (pillars): Singling out Allâh,^[1] establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) *Ramaḍân* and *Hajj*." A man said: "*Hajj* and fasting *Ramaḍân*?" He (Ibn 'Umar) said: "No; fasting *Ramaḍân* and *Hajj*. This is how I heard it from the Messenger of Allâh ﷺ."

[112] 20 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam is built on five (pillars): Worshipping Allâh and denying all others (worshipped) besides Him, establishing the *Ṣalât*, paying the *Zakât*, going on pilgrimage to the House, and fasting (during the month of) *Ramaḍân*."

الْحَلَالِ وَحَرَمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: «نَعَمْ» قَالَ: وَاللَّهِ! لَا أَزِيدُ عَلَى ذَلِكَ شَيْئًا.

(المعجم ٥) - (بَابُ بَيَانِ أَرْكَانِ الْإِسْلَامِ وَدَعَائِمِهِ الْعِظَامِ) (التحفة ٧)

[١١١] ١٩- (١٦) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو خَالِدٍ يَغْنِي سُلَيْمَانَ بْنُ حَيَّانَ الْأَحْمَرِ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةٍ: عَلَى أَنْ يُوحَّدَ اللَّهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَالْحَجِّ» فَقَالَ رَجُلٌ: الْحَجُّ وَصِيَامِ رَمَضَانَ؟ قَالَ لَا، صِيَامِ رَمَضَانَ وَالْحَجِّ، هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[١١٢] ٢٠- (...) حَدَّثَنَا سَهْلُ بْنُ عُمَرَ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا سَعْدُ بْنُ طَارِقٍ قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: عَلَى أَنْ يُعْبَدَ اللَّهُ، وَيُكْفَرَ بِمَا دُونَهُ، وَإِقَامِ الصَّلَاةِ،

[1] With all rights He is due, meaning *At-Tawhîd*.

وإِتْيَاءَ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمَ رَمَضَانَ».

[113] 21 - (...) ‘Adullâh said: “The Messenger of Allâh ﷺ said: ‘Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh and that Muḥammad is His slave and Messenger, establishing the *Ṣalât*, paying the *Zakât*, pilgrimage to the House, and fasting (during the month of) Ramaḍân.”

[١١٣] ٢١- (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ بْنِ زَيْدٍ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ».

[114] 22 - (...) Ṭâwûs narrated that a man said to ‘Abdullâh bin ‘Umar: “Why don’t you go out to fight?” He said: “I heard the Messenger of Allâh ﷺ say: ‘Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh, establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) Ramaḍân and pilgrimage to the House.”

[١١٤] ٢٢- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ عِكْرَمَةَ بْنَ خَالِدٍ يُحَدِّثُ طَاوُسًا، أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: أَلَا تَغْزُو؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْإِسْلَامَ بُنِيَ عَلَى خَمْسَةٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَحَجُّ الْبَيْتِ».

Chapter 6. The Command To Believe In Allâh And His Messenger ﷺ And The Laws Of Islam, Calling People To It, Asking About It, Memorizing It And Conveying It To Those Who Have Not Heard The Message

(المعجم ٦) - (بَابُ الْأَمْرِ بِالْإِيمَانِ

بِالله تعالى ورسوله ﷺ وشرائع

الدين، والدعاء إليه، والسؤال عنه، وحفظه، وتبليغه من لم يبلغه).

(التحفة ٨)

[115] 23 - (17) It was narrated

[١١٥] ٢٣- (١٧) حَدَّثَنَا خَلْفُ بْنُ

that Ibn 'Abbâs said: "The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we are a tribe of Rabî'ah, and the disbelievers of Muḍar are between us and you, and we cannot come to you except during the sacred months. Tell us of something that we can do, and to which we can call those who are behind us.' He said: 'I will command you to do four things and forbid you from four. Faith in Allâh' - and he explained that to them, so he said: 'Testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh, to establish the *Ṣalât*, to pay the *Zakât* and give one-fifth (*Khums*) of any spoils of war you seize. And I forbid four things for you: *Ad-Dubbâ*' (gourds), *Al-Hantam*, *An-Naqîr*, and *Al-Muqayyar*."^[1]

هَشَامُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا، هَذَا الْحَيِّ مِنْ رَبِيعَةٍ، وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَارٌ مُضَرٌّ، وَلَا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَعْمَلُ بِهِ، وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا. قَالَ: «أَمَرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ» - ثُمَّ فَسَّرَهَا لَهُمْ فَقَالَ -: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمْسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ» وَزَادَ خَلَفٌ فِي رِوَايَتِهِ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» وَعَقَدَ وَاحِدَةً. [انظر: ٥١٧٨]

[116] 24 - (...) It was narrated that Abû Jamrah said: "I used to translate between Ibn 'Abbâs and

[١١٦] ٢٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ

^[1] These are containers that *Nabidh*, wine, or other drinks were made in. *Ad-Dubbâ* refers to gourds; *Al-Hantam* is a type of earthenware vessel the description of which they differ over, and some of that appears later; *An-Naqîr* is date-palm section or stump, or the like, which is hollowed out; and *Al-Muqayyar* is from *Al-Qâr* which is tar or pitch, meaning a vessel coated with pitch. There are other important texts dealing with these vessels. See the Book of Drinks.

the people, and a woman came to him and asked him about making *Nabîdh* in an (earthenware) container.^[1] He said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: 'Who is this delegation?' - or: 'Who are these people?' - They said: 'Rabî'ah.' He said: 'Welcome to the people' - or: 'to the delegation' - 'who were neither humiliated nor do they have any regrets.' They said: 'O Messenger of Allâh, we have come to you from a far-off land, and between us and you there is this tribe of the disbelievers of Muḍar. We can only come to you during the sacred months, so give us a clear command which we can tell to those whom we have left behind and by which we may enter Paradise.' He enjoined four things upon them and forbade them from four. He enjoined them to believe in Allâh alone and said: 'Do you know what believing in Allâh alone means?' They said: 'Allâh and His Messenger know best.' He said: 'Testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ, establishing the *Ṣalât*, paying the *Zakât*, fasting (during the month of) Ramaḍân, and giving one-

ابْنُ بَسَّارٍ. وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا - شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَنْزِجُم بَيْنَ يَدَيِ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيِّ الْجَرِّ فَقَالَ: إِنَّ وَفَدَ عَبْدُ الْقَيْسِ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْوَفْدُ؟» أَوْ مَنِ الْقَوْمُ؟» قَالُوا: رِبْعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ» - أَوْ بِالْوَفْدِ - غَيْرَ خَرَايَا وَلَا اللَّدَامَى». قَالَ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا نَأْتِيكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَإِنَّا بَيْنَنَا وَبَيْنَكَ هَذَا الْحَيِّ مِنْ كُفَّارٍ مُضِرٍّ، وَإِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ فَضْلٍ نُخْبِرُ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ. قَالَ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: قَالَ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، وَقَالَ: «هَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ

[1] The word used here is *Al-Jarr* or, earthenware vessel, a general term which some of them say *Al-Hantam* belongs to.

fifth (*Khums*) of the spoils of war.' And he forbade them from using *Ad-Dubbâ'* (gourds), *Al-Hantam* and *Al-Muzaffat*""^[1] - *Shu'bah* (one of the narrators) said: "Perhaps he said: '*An-Naqîr*'" - and he said: 'Remember this, and tell it to whom you have left behind.'" And Abû Bakr (one of the narrators) said in his narration: "Those who are behind you." And *Al-Muqayyar* is not in his narration.

[117] 25 - (...) A *Ḥadīth* similar to that of *Shu'bah* (the previous narration) was narrated from Ibn 'Abbâs from the Prophet ﷺ. He said: "I forbid you to make *Nabîdh* in *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Hantam* and *Al-Muzaffat*." Ibn Mu'âdh (one of the narrators) added in his *Ḥadīth*, that his father said: "And the Messenger of Allâh ﷺ said to Al-Ashajj - Ashajj 'Abdul-Qais - 'You possess two qualities that Allâh loves: Forbearance and deliberation.'"

[118] 26 - (18) It was narrated from Sa'eed bin Abî 'Arûbah from Qatâdah, who said: "One who met the delegation of

تَوَدُّوا خُمْسًا مِنَ الْمَغْنَمِ وَنَهَاَهُمْ عَنِ الدُّبَّاءِ وَالْحَتِّمِ وَالْمَزْفَةِ - قَالَ شُعْبَةُ - : وَرُبَّمَا قَالَ: النَّقِيرِ - قَالَ شُعْبَةُ - : وَرُبَّمَا قَالَ: الْمُقْيَرِ. وَقَالَ: «اَحْفَظُوهُ وَأَخْبِرُوا بِهِ مِنْ وَرَائِكُمْ». وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «مَنْ وَرَاءَكُمْ» وَلَيْسَ فِي رِوَايَتِهِ الْمُقْيَرِ.

[١١٧] ٢٥- (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: أَخْبَرَنِي أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ نَحْوَ حَدِيثِ شُعْبَةَ، وَقَالَ أَنَّهُكُمْ عَمَّا يُبَدُّ فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْحَتِّمِ وَالْمَزْفَةِ. وَزَادَ ابْنُ مُعَاذٍ فِي حَدِيثِهِ عَنْ أَبِيهِ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَسَجِّ، - أَشَجَّ عَبْدُ الْقَيْسِ - : «إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاءَةُ».

[١١٨] ٢٦- (١٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ قَالَ: حَدَّثَنِي مَنْ

^[1] They say that it is another name for *Al-Muqayyar*, see the previous narration.

'Abdul-Qais who came to the Messenger of Allâh ﷺ - Sa'eed said: "And Qatadah mentioned 'Abû Naḍrah" - "narrated to me from Abû Sa'eed Al-Khudrî in this *Hadîth* of his, that some people from 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'O Prophet of Allâh, we are a tribe of Rabî'ah, and between us and you are the disbelievers of Muḍar; we cannot come to you except during the sacred months. Tell us of something we can enjoin upon those whom we have left behind and by which we may enter Paradise if we adhere to it.' The Messenger of Allâh ﷺ said: 'I will enjoin four things upon you and forbid you from four things. Worship Allâh and do not associate anything with Him, establish the *Ṣalât*, pay the *Zakât*, fast (during the month of) Ramaḍân, and give one-fifth (*Al-Khums*) of your spoils of war. And I forbid you from four things: *Ad-Dubbâ'* (gourds), *Al-Hantam*, *Al-Muzaffat* and is *An-Naqîr*.' They said: 'O Prophet of Allâh, do you know what *An-Naqîr*?' He said: 'Yes indeed. It is a tree trunk that you hollow out, then you throw in some small dates'" - Sa'eed said: "Or he said: 'Some dates'" - "then you pour some water into it, and when it stops bubbling, you drink it, until one of you" - or "one of them" - "strikes his cousin with a

لَقِيَ الرُّوَدَّ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ عَبْدِ الْقَيْسِ - قَالَ سَعِيدٌ: وَذَكَرَ قَتَادَةُ أَبَا نَضْرَةَ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي حَدِيثِهِ هَذَا، أَنَّ أَنَاسًا مِنْ عَبْدِ الْقَيْسِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ! إِنَّا حَيٌّ مِنْ رِبْعَةٍ، وَبَيْنَنَا وَبَيْنَكَ كُفَارٌ مُضَرٌّ، وَلَا نَقْدِرُ عَلَيْكَ إِلَّا فِي أَشْهُرِ الْحَرَمِ، فَمُرْنَا بِأَمْرٍ نَأْمُرُ بِهِ مِنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ، إِذَا نَحْنُ أَخَذْنَا بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمُرُكُمْ بِأَرْبَعٍ: وَأَنْهَأُكُمْ عَنْ أَرْبَعٍ، اعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا الْخُمْسَ مِنَ الْعَنَائِمِ. وَأَنْهَأُكُمْ عَنْ أَرْبَعٍ: عَنِ الدُّبَابِ، وَالْحَتَمِ، وَالْمَزْفَةِ وَالنَّقِيرِ». قَالُوا: يَا نَبِيَّ اللَّهِ! مَا عِلْمُكَ بِالنَّقِيرِ؟ قَالَ «بَلَى! جَذْعٌ تَنْقُرُونَهُ، فَتَقْدِفُونَ فِيهِ مِنَ الْقُطَيْعَاءِ» - قَالَ سَعِيدٌ: أَوْ قَالَ «مِنْ التَّمْرِ - ثُمَّ تَصْبُون فِيهِ مِنَ الْمَاءِ، حَتَّى إِذَا سَكَنَ عَلَيْهِ شَرِبْتُمُوهُ، حَتَّى إِنْ أَحَدَكُم - أَوْ إِنْ أَحَدَهُمْ - لَيَضْرِبُ ابْنَ عَمِّهِ بِالسَّيْفِ». - قَالَ - وَفِي الْقَوْمِ رَجُلٌ أَصَابَتْهُ جِرَاحَةٌ كَذَلِكَ، قَالَ وَكُنْتُ أَحَبَّهَا حَيَاءً مِنْ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: فَمَيِّمٌ

sword.' Among the people there was a man who had been wounded in this manner. He said: 'I was trying to conceal it out of shyness before the Messenger of Allāh ﷺ.' I said: 'From what should we drink, O Messenger of Allāh?' He said: 'From leather skins that are tied at the mouth.' They said: 'O Messenger of Allāh, our land is full of rats and leather skins do not last long.' The Prophet of Allāh ﷺ said: 'Even if the rats have gnawed on them, even if the rats have gnawed on them, even if the rats have gnawed on them.' And the Prophet of Allāh ﷺ said to Ashajj 'Abdul-Qais: 'You have two characteristics that Allāh loves: forbearance and deliberation.'"

[119] 27 - (...) It was narrated from Abû Sa'eed Al-Khudrî that when a delegation from 'Abdul-Qais came to the Messenger of Allāh ﷺ... and he narrated a *Hadîth* similar to that of Ibn 'Ulayyah (no. 118), but he said: "And they put small dates, dates and water in it." And he did not say: "Sa'eed said: 'Or he said: "Dates."

[120] 28 - (...) Abû Sa'eed Al-Khudrî narrated that when a

نَشْرَبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي أَسْقِيَةِ
الْأَدَمِ النَّبِيُّ ثَلَاثٌ عَلَى أَفْوَاهِهَا» قَالُوا:
يَا رَسُولَ اللَّهِ! إِنَّ أَرْضَنَا كَثِيرَةُ الْجِرْدَانِ،
وَلَا تَبْقَى بِهَا أَسْقِيَةُ الْأَدَمِ، فَقَالَ نَبِيُّ
اللَّهِ ﷺ: «وَأِنْ أَكَلَتْهَا الْجِرْدَانُ، وَإِنْ
أَكَلَتْهَا الْجِرْدَانُ، وَإِنْ أَكَلَتْهَا الْجِرْدَانُ»
قَالَ: وَقَالَ نَبِيُّ اللَّهِ ﷺ لِأَسْحَجِ عَبْدِ الْقَيْسِ
«إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْجِلْمُ
وَالْأَنَاءُ».

[١١٩] ٢٧ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ
أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ:
حَدَّثَنِي غَيْرُ وَاحِدٍ لَقِيَ ذَاكَ الْوَفْدَ - وَذَكَرَ
أَبَا نَضْرَةَ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ
وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ
اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ عُثَيْمٍ، غَيْرَ أَنَّ
فِيهِ: «وَتُذَيِّفُونَ فِيهِ مِنَ الْقُطَيْمَاءِ وَالتَّمْرِ
وَالْمَاءِ» وَلَمْ يَقُلْ: قَالَ سَعِيدٌ: أَوْ قَالَ
«مِنَ التَّمْرِ».

[١٢٠] ٢٨ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ بَكَّارٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ

delegation from ‘Abdul-Qais came to the Prophet of Allâh ﷺ they said: “O Prophet of Allâh! May Allâh make us your ransom! What drinks are good for us?” He said: “Do not drink from *An-Naqir*.” They said: “O Prophet of Allâh! May Allâh make us your ransom! Do you know what *An-Naqir* is?” He said: “Yes, a tree trunk which is hollowed-out in the middle. And (do not drink from) *Ad-Dubbâ*’ (gourds) nor *Al-Hantam*, use skins that can be tied shut.”

عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَاللَّفْظُ لَهُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو قَزَعَةَ؛ أَنَّ أَبَا نَضْرَةَ أَخْبَرَهُ، وَحَسَنًا أَخْبَرَهُمَا أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ؛ أَنَّ وَفَدَ عَبْدُ الْقَيْسِ لَمَّا أَتَوْا نَبِيَّ اللَّهِ ﷺ قَالُوا: يَا نَبِيَّ اللَّهِ! جَعَلْنَا اللَّهَ فِدَاكَ. مَاذَا يُصْلِحُ لَنَا مِنَ الْأَشْرِبَةِ؟ فَقَالَ «لَا تَشْرَبُوا فِي النَّقِيرِ» قَالُوا: يَا نَبِيَّ اللَّهِ! جَعَلْنَا اللَّهَ فِدَاكَ. أَوْ تَدْرِي مَا النَّقِيرُ؟ قَالَ «نَعَمْ، الْجِدْعُ يُنْقَرُ وَسَطُهُ - وَلَا فِي الدُّبَّاءِ، وَلَا فِي الْحَنْتَمَةِ، وَعَلَيْكُمْ بِالْمُوكَى».

Chapter 7. Calling People To The Twin Declaration Of Faith And The Laws Of Islam

(المعجم ٧) - (بَابُ الدُّعَاءِ إِلَى

الشَّهَادَتَيْنِ وَشَرَائِعِ الْإِسْلَامِ)

(التحفة ...)

[121] 29 - (19) It was narrated from Ibn ‘Abbâs that Mu‘âdh said: “The Messenger of Allâh ﷺ sent me and said: ‘You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allâh, and that I am the Messenger of Allâh. If they accept that, then teach them that Allâh has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allâh has enjoined on them charity (*Zakât*)

[١٢١] ٢٩ - (١٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاءَ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ - قَالَ أَبُو بَكْرٍ: وَرَبَّمَا قَالَ وَكِيعٌ - : عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ مُعَاذًا قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكَ

to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth, and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allâh.”

[122] 30 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ sent Mu‘adh to Yemen and said: “You are going to people...” and he narrated a *Hadith* similar to that of Waki‘ (no. 121).

[123] 31 - (...) It was narrated from Ibn ‘Abbâs that when the Messenger of Allâh ﷺ sent Mu‘adh to Yemen, he said: “You are going to some of the people of the Book, so let the first thing to which you call them be the worship of Allâh, the Mighty and

تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتَرُدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ».

[١٢٢] ٣٠- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا زَكْرِيَاءُ بْنُ إِسْحَقَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ زَكْرِيَاءَ بْنِ إِسْحَقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ سَتَأْتِي قَوْمًا يَمُثِلُ حَدِيثَ وَكَيْعٍ».

[١٢٣] ٣١- (...) حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ ابْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ

Sublime (alone). If they acknowledge Allâh (as One), then tell them that Allâh has enjoined upon them five prayers to be offered every day and night. If they do that, then tell them that Allâh has enjoined on them *Zakât* to be taken from their wealth and given to their poor. If they accept that, then take it from them, but beware of (taking) the best of their wealth.”

Chapter 8. The Command To Fight The People Until They Say *Lâ ilâha illallâh Muḥammad Rasûl-Allâh*, And Establish *Ṣalât*, And Pay The *Zakât*, And Believe In Everything That The Prophet ﷺ Brought. Whoever Does That, His Life And His Wealth Are Protected Except By Its Right, And His Secrets Are Entrusted To Allâh, the Most High. Fighting Those Who Withhold *Zakât* Or Other Than That Is One Of The Duties Of Islam And The *Imâm* Should Be Concerned With The Laws Of Islam

[124] 32 - (20) It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ died and Abû Bakr succeeded (as *Khalifah*) after him, and some of

عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: «إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَمْوَالِهِمْ فَرُدُّ عَلَى قُرَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِهِمْ».

(المعجم ٨) - (بَابُ الْأَمْرِ بِقِتَالِ النَّاسِ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، وَيُؤْمِنُوا بِجَمِيعِ مَا جَاءَ بِهِ النَّبِيُّ ﷺ، وَأَنْ مِنْ فَعَلَ ذَلِكَ عَصَمَ نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهَا، وَوَكَلَتْ سِرِّيرَتُهُ إِلَى اللَّهِ تَعَالَى. وَقِتَالُ مَنْ مَنَعَ الزَّكَاةَ أَوْ غَيْرَهَا مِنْ حَقِّهِ الْإِسْلَامَ، وَاهْتِمَامُ الْإِمَامِ بِشَعَائِرِ الْإِسْلَامِ)
(التحفة ٩)

[١٢٤] ٣٢-٢٠ (٢٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ

the Arabs reverted to *Kufr*, 'Umar bin Al-Khaṭṭāb said to Abū Bakr: 'How can you fight the people when the Messenger of Allāh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh* (none has the right to be worshipped but Allāh), and whoever says *Lâ ilâha illallâh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allāh"?' Abū Bakr said: 'By Allāh! I will most certainly fight those who separate *Ṣalât* and *Zakât*, for *Zakât* is what is due on wealth. By Allāh, if they withhold from me a rope that they used to give to the Messenger of Allāh ﷺ, I will fight them for withholding it.' 'Umar bin Al-Khaṭṭāb said: 'By Allāh, as soon as I saw that Allāh had opened Abū Bakr's heart to the idea of fighting, I knew that he was right.'"

[125] 33 - (21) It was narrated that Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab told me that Abū Hurairah told him, that the Messenger of Allāh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh*. Whoever says *Lâ ilâha illallâh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allāh.'"

عَبْدُ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تَوَفَّى رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ تَعَالَى؟» فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! لَا أَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ! لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤْذُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[١٢٥] ٣٣- (٢١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عِيسَى - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا

الله، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ.

[126] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and believe in me and that which I have brought. If they do that, their blood and wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh."

[١٢٦] ٣٤- (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْني الدَّرَاوَرْدِي، عَنِ الْعَلَاءِ؛ وَحَدَّثَنَا أُمَيَّةُ بْنُ سَيْطَامٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ، رُبُّهُمْ بِي وَبِمَا جِئْتُ بِهِ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ».

[127] 35 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people"... and he narrated a *Hadîth* similar to that narrated by Ibn Al-Mûsâyyab from Abû Hurairah (no. 125).

[١٢٧] ٣٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ - وَعَنْ أَبِي صَالِحٍ - عَنْ أَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ» بِمِثْلِ حَدِيثِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛

[128] It was narrated that Jâbir said: The Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh*. If

[١٢٨] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْني ابْنُ مَهْدِيٍّ قَالَا

they say *Lâ ilâha illallâh*, their blood and their wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh." Then he recited: "You are only one who reminds. You are not a dictator over them."^[1]

جَمِيعًا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ». ثُمَّ قَرَأَ: ﴿إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ

بِمَصِطَرٍ﴾. [الغاشية: ٢١، ٢٢].

[129] 36 - (22) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ, and they establish the *Ṣalât* and pay *Zakât*. If they do that, then their blood and wealth are protected from me [except for a right that is due], and their reckoning will be with Allâh."

[١٢٩] ٣٦ - (٢٢) حَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ [إِلَّا بِحَقِّهَا]، وَحِسَابُهُمْ عَلَى اللَّهِ».

[130] 37 - (23) It was narrated from Abû Mâlik that his father said: "I heard the Messenger of Allâh ﷺ say: 'Whoever says *Lâ ilâha illallâh* and disbelieves in

[١٣٠] ٣٧ - (٢٣) وَحَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيُّ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ

[1] *Al-Ghâshiyah* 88:21,22.

everything that is worshipped instead of Allâh, his wealth and his blood are protected, and his reckoning will be with Allâh.”

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرَّمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللَّهِ».

[131] 38 - (...) It was narrated from Abû Mâlik that his father heard the Messenger of Allâh ﷺ say: “Whoever singles out Allâh, (i.e. believes in the Oneness of Allâh)” then he quoted something similar (to no. 130).

[١٣١] ٣٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرِيُّ: وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، كِلَاهُمَا عَنْ أَبِي مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ «مَنْ وَحَدَّ اللَّهُ ثُمَّ ذَكَرَ بِمِثْلِهِ.

Chapter 9. Evidence That The Islam Of One Who Becomes Muslim On His Deathbed Is Valid, So Long As The Death Throes Have Not Begun; Abrogation Of Permission To Supplicate For Forgiveness For The Idolators; Evidence That One Who Dies An Idolator Is One Of The People Of Hell And No Intervention Can Save Him From That

(المعجم ٩) - (بَابُ الدَّلِيلِ عَلَى صِحَّةِ إِسْلَامٍ مِنْ حَضَرَهُ الْمَوْتَ، مَا لَمْ يَشْرَعْ فِي النِّزْعِ - وَهُوَ الْغَرْغَرَةُ - وَنَسَخَ جَوَازَ الْإِسْتِغْفَارِ لِلْمُشْرِكِينَ، وَالدَّلِيلُ عَلَى أَنَّ مَنْ مَاتَ عَلَى الشِّرْكِ فَهُوَ مِنَ أَصْحَابِ الْجَحِيمِ، وَلَا يَنْقُذُهُ مِنْ ذَلِكَ شَيْءٌ مِنَ الْوَسَائِلِ)
(التحفة ١٠)

[132] 39 - (24) Sa'eed bin Al-Mûsâyyab narrated that his father said: “When Abû Tâlib was dying, the Messenger of Allâh ﷺ came to him and found Abû Jahl and 'Abdullâh bin Abî Umayyah bin Al-Mughîrah with him. The Messenger of Allâh ﷺ said: ‘O uncle, say *Lâ ilâha illallâh*, a

[١٣٢] ٣٩- (٢٤) وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى التُّجَيْبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةَ، جَاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ

word for which I will testify for you before Allâh.’ Abû Jahl and ‘Abdullâh bin Abî Umayyah said: ‘O Abû Tâlib, will you turn away from the religion of ‘Abdul-Muṭṭalib?’ The Messenger of Allâh ﷺ kept calling him to Islam and he repeated this statement to him, until the last words that Abû Tâlib spoke indicated that he followed the religion of ‘Abdul-Muṭṭalib, and he refused to say *Lâ ilâha illallâh*. The Messenger of Allâh ﷺ said: ‘By Allâh, I shall pray for forgiveness for you so long as I am not forbidden to do so.’ Then Allâh, Most High revealed: “It is not (proper) for the Prophet and those who believe to ask Allâh’s forgiveness for the *Mushrikûn* even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.”^[1] And Allâh, Most High revealed concerning Abû Tâlib, and said to the Messenger of Allâh ﷺ: “Verily, you (O Muḥammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.”^[2]

أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنِ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَمَّ! قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ» فَقَالَ أَبُو جَهْلٍ، وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ! أَتُرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَغْرِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّ وَاللَّهِ! لَا أَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ عَنْكَ» فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قُرْبَى مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التوبة: ١١٣]. وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾.

[القصاص: ٥٦].

[133] 40 - (...) A similar report (as no. 132) was narrated from Az-Zuhrî with this chain, except

[١٣٣] ٤٠ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ:

[1] *At-Tawbah* 9:113.

[2] *Al-Qaṣaṣ* 28:56.

that the *Hadîth* of Şâlih ended with the words, "And Allâh revealed concerning him," and he did not quote the two Verses. He said in his *Hadîth*: "And repeating this statement." And in the narration of Ma'mar, in place of 'this statement' is the words: 'And he did not cease.'

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، وَحَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: أَخْبَرَنَا أَبِي عَنْ صَالِحٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ حَدِيثَ صَالِحٍ انْتَهَى عِنْدَ قَوْلِهِ: فَأَنْزَلَ اللَّهُ فِيهِ، وَلَمْ يَذْكُرِ الْآيَتَيْنِ، وَقَالَ فِي حَدِيثِهِ: وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ. وَفِي حَدِيثِ مَعْمَرٍ مَكَانَ هَذِهِ الْمَقَالَةِ الْكَلِمَةُ، فَلَمْ يَزَلْ بِهِ.

[134] 41 - (25) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to his uncle when he was dying: 'Say *Lâ ilâha illallâh*, and I will bear witness for you on the Day of Resurrection.' But he refused. And Allâh revealed: Verily, you (O Muḥammad) guide not whom you like..."^[1]

[١٣٤] ٤١ - (٢٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ، عِنْدَ الْمَوْتِ «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ» فَأَبَى. - قَالَ -: فَأَنْزَلَ اللَّهُ: «إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ» الْآيَةَ. [القصص: ٥٦].

[135] 42 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to his uncle: 'Say *Lâ ilâha illallâh*, and I will bear witness for you on the

[١٣٥] ٤٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ، بْنُ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، قَالَ

^[1] *Al-Qaşaş* 28:56.

Day of Resurrection.' He said: 'Were it not that Quraish would shame me, and say "It is only fear (of death) that made him do that," then I would have delighted your eyes.'^[1] Then Allâh revealed: Verily, you (O Muḥammad) guide not whom you like, but Allâh guides whom He wills...''^[2]

أَخْبَرَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ» قَالَ: لَوْلَا أَنْ تُعَيِّرَنِي قُرَيْشٌ - يَقُولُونَ: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزْعُ - لَأَفَرَرْتُ بِهَا عَيْنَكَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾. [القصص: ٥٦].

Chapter 10. The Evidence That One Who Dies Believing In *Tawḥîd* Will Definitely Enter Paradise

[136] 43 - (26) It was narrated that 'Uṭhmân said: "The Messenger of Allâh ﷺ said: 'Whoever dies knowing (and acknowledging) that there is none worthy of worship except Allâh, he will enter Paradise.'"

(المعجم ١٠) - (بَابُ الدَّلِيلِ عَلَى أَنَّ مَنْ مَاتَ عَلَى التَّوْحِيدِ دَخَلَ الْجَنَّةَ قَطْعًا) (التحفة ١١)

[١٣٦] ٤٣ - (٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ - عَنْ خَالِدٍ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حُمْرَانَ، عَنْ عُثْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ».

[137]- It was narrated that Al-Walid Abû Bishr said: "I heard Ḥumrân say: 'I heard 'Uṭhmân say: "I heard the Messenger of

[١٣٧] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدُ الْحَدَّادُ عَنِ الْوَلِيدِ أَبِي بَشِيرٍ

[1] That is, made you happy by saying it.

[2] *Al-Qaṣaṣ* 28:56.

Allâh ﷻ say.” (and he narrated) the same thing narration (as no. 136).

[138] 44 - (27) It was narrated that Abû Hurairah said: “We were with the Prophet ﷺ on a journey and the people’s provisions were about to run out, so they were thinking of slaughtering some of their mounts. ‘Umar said: ‘O Messenger of Allâh, why don’t you collect whatever provisions the people have left, and pray to Allâh (for His blessings) over them?’ So he did that. The one who had wheat brought his wheat, the one who had dates brought his dates” - and Mujâhid said: “the one who had date-stones brought his date-stones.” I said: “What did they do with date-stones?” He said: “They used to suck on them and drink water at the same time”^[1] “Then he prayed over them, until the people were able to replenish their provisions.’ Then he said: ‘I bear witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh. No one meets Allâh (believing) in these two (statements) and not doubting them, but he will enter Paradise.”

قَالَ: سَمِعْتُ حُمْرَانَ يَقُولُ: سَمِعْتُ عُثْمَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مِثْلُهُ سَوَاءً.

[١٣٨] ٤٤ - (٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ قَالَ: فَتَقَدَّتْ أَرْوَادُ الْقَوْمِ، قَالَ: حَتَّى هَمَّ بِنَحْرِ بَعْضِ حِمَائِلِهِمْ قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! لَوْ جَمَعْتَ مَا بَقِيَ مِنْ أَرْوَادِ الْقَوْمِ فَدَعَوْتَ اللَّهَ عَلَيْهَا قَالَ: فَفَعَلَ. قَالَ فَجَاءَ ذُو الْبُرِّ بِبُرِّهِ، وَذُو التَّمْرِ بِتَمْرِهِ قَالَ: وَقَالَ مُجَاهِدٌ -: وَذُو النَّوَاةِ بِنَوَاهُ قُلْتُ: وَمَا كَانُوا يَصْنَعُونَ بِالنَّوَاةِ؟ قَالَ: كَانُوا يَمُصُّونَهُ وَيَشْرَبُونَ عَلَيْهِ الْمَاءَ قَالَ: فَدَعَا عَلَيْهَا، حَتَّى مَلَأَ الْقَوْمُ أَرْوَادَهُمْ - قَالَ - فَقَالَ عِنْدَ ذَلِكَ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا، إِلَّا دَخَلَ الْجَنَّةَ».

[1] According to An-Nawawî, who attributed the observation to ‘Abdul-Ghanî bin Sa’eed, the exchange with Mujâhid is by Ṭalḥah bin Muṣarrif, while Mujâhid is not one of the narrators mentioned in this chain.

[139] 45 - (...) It was narrated that Abû Hurairah, or Abû Sa'eed - Al-A'mash was not sure - said: "On the day of the battle of Tabûk, the people became hungry and said: 'O Messenger of Allâh, why don't you give us permission to slaughter our camels, and we will eat them and make use of their fat.' The Messenger of Allâh ﷺ said: 'Do that.' Then 'Umar came and said: 'O Messenger of Allâh, if you do that we will have few mounts. Rather call them to bring whatever provisions they have left, then pray to Allâh over them, asking Him to bless them for them, and perhaps Allâh will bless them.' The Messenger of Allâh ﷺ said: 'Yes.' He called for a leather mat and spread it out, then he called for their left-over provisions. One man brought a handful of corn, another brought a handful of dates, and another brought a piece of bread, until a little food had been collected on the leather mat. Then the Messenger of Allâh ﷺ prayed for blessing for it, then he said: 'Put it in your vessels.' They filled their vessels until there was no vessel left in the camp that was not filled. They ate until they were full, and there was plenty left over. Then the Messenger of Allâh ﷺ said: 'I bear witness that none has the

[١٣٩] ٤٥ - (...) حَدَّثَنَا سَهْلُ بْنُ عُمَانَ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ - شَكَّ الْأَعْمَشُ - قَالَ: لَمَّا كَانَ يَوْمَ غَزْوَةِ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ! لَوْ أَذْنَتْ لَنَا فَنَحْرَنَا نَوَاضِحَنَا، فَأَكَلْنَا وَادَهْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا» قَالَ فَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ فَعَلْتُ قَلَّ الظَّهْرُ، وَلَكِنْ ادْعُهُمْ بِفَضْلِ أَرْوَادِهِمْ، ثُمَّ ادْعُ اللَّهَ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ، لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ فَدَعَا بِنِطْعٍ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَرْوَادِهِمْ قَالَ فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَّةٍ قَالَ: وَجَعَلَ يَجِيءُ الْآخَرُ بِكَفِّ تَمْرٍ قَالَ وَيَجِيءُ الْآخَرُ بِكِسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النَّطْعِ مِنْ ذَلِكَ شَيْءٌ يَسِيرٌ قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَّتِكُمْ» قَالَ: فَأَخَذُوا فِي أَوْعِيَّتِهِمْ، حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وَعَاءً إِلَّا مَلَأُوهُ، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، وَفَضَّلْتُ فَضْلَهُ فَقَالَ رَسُولُ

right to be worshipped but Allâh and that I am the Messenger of Allâh. No one who meets Allâh (believing) in them and not doubting them will be kept away from Paradise.”

[140] 46 - (28) ‘Ubâdah bin Aş-Şâmit said: “The Messenger of Allâh ﷺ said: ‘Whoever says: I bear witness that none has the right to be worshipped but Allâh alone [with no partner] and that Muḥammad is His slave and Messenger, and that ‘Eisâ is the slave of Allâh, the son of His maidservant, a Word which He bestowed upon Mariam and a Spirit from (created by) Him, and that Paradise is true and that Hell is true,” Allâh will admit him through whichever of the eight gates of Paradise he wants.”

[141] - (...) A similar report (as no. 140) was narrated from ‘Umair bin Hânî’ with this chain, except that he said: “Allâh will admit him to Paradise whatever be his deeds.” and he did not say, “through whichever of the eight gates of Paradise he wants.”

[142] 47 - (29) It was narrated that Aş-Şunâbiḥî said: “I entered upon ‘Ubâdah bin Aş-Şâmit while

الله ﷻ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ، فَيُحْجَبَ عَنِ الْجَنَّةِ!».

[١٤٠] ٤٦ - (٢٨) حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ يَغْنِي بْنِ مُسْلِمٍ عَنْ ابْنِ جَابِرٍ قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيٍّ. قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ [لَا شَرِيكَ لَهُ]، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَابْنُ أُمِّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[١٤١] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ عَنِ الْأَوْزَاعِيِّ، عَنْ عُمَيْرِ بْنِ هَانِيٍّ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنْ عَمَلٍ» وَلَمْ يَذْكُرْ «مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ».

[١٤٢] ٤٧ - (٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجَلَانَ، عَنْ

he was dying, and I wept. He said: 'Take it easy, why are you weeping? By Allâh, if I am asked to bear witness, I will bear witness for you, and if I am asked to intercede I will intercede for you, and if I can, I will help you.' Then he said: 'By Allâh, there is no *Hadith* that I heard from the Messenger of Allâh ﷺ in which there is anything good for you but I narrated it to you, except for one *Hadith*, which I will tell you today, since I am about to die. I heard the Messenger of Allâh ﷺ say: Whoever bears witness that none has the right to be worshipped but Allâh and that Muḥammad is the Messenger of Allâh, Allâh will forbid him to the Fire.'

[143] 48 - (30) It was narrated that Mu'adh bin Jabal said: "I was riding behind the Prophet ﷺ, and there was nothing between him and I but the back of the saddle. He said: 'O Mu'adh bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' Then he traveled along for a while, then he said: 'O Mu'adh bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' Then he traveled along for a while, then he said: 'O Mu'adh bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of Allâh, the

مُحَمَّدُ بْنُ يَحْيَى بْنُ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ الصَّنَابِجِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ، فَبَكَيْتُ. فَقَالَ: مَهْلًا، لِمَ تَبْكِي؟ فَوَاللَّهِ! لَئِنْ اسْتَشْهَدْتُ لِأَشْهَدَنَّ لَكَ، وَلَئِنْ شَفَعْتُ لِأَشْفَعَنَّ لَكَ، وَلَئِنْ اسْتَطَعْتُ لِأَنْفَعَنَّكَ، ثُمَّ قَالَ: وَاللَّهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمْوَهُ، إِلَّا حَدِيثًا وَاحِدًا، وَسَوْفَ أُحَدِّثُكُمْوَهُ الْيَوْمَ وَقَدْ أَحْبَبْتُ بِنَفْسِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

[١٤٣] ٤٨ - (٣٠) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: كُنْتُ رِذْفَ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا مُوْخَرَةُ الرَّحْلِ. فَقَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ! قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً. ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ! قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً. ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ! قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! وَسَعْدَيْكَ. قَالَ: «هَلْ

Mighty and Sublime, over (His) slaves?" I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Him and not associate anything with Him.' Then he traveled on for a while, then he said: 'O Mu'âdh bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of (His) slaves over Allâh if they do that?' I said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

[144] 49 - (...) It was narrated that Mu'âdh bin Jabal said: "I was riding behind the Messenger of Allâh ﷺ on a donkey called 'Ufair, and he said: 'O Mu'âdh, do you know what is the right of Allâh over (His) slaves and the right of (His) slaves over Allâh?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Allâh and not associate anything with Him, and the right of (His) slaves over Allâh [the Mighty and Sublime,] is that He should not punish the one who does not associate anything with Him.' I said: 'O Messenger of Allâh, should I not tell the people of this good news?' He said: 'Do not tell them, lest they (complacently) rely on it.'"

تَذَرِي مَا حَقَّ اللَّهُ عَزَّ وَجَلَّ عَلَى الْعِبَادِ؟» قَالَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا» ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ!» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! وَسَعْدَيْكَ. قَالَ: «هَلْ تَذَرِي مَا حَقَّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟» قَالَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

[١٤٤] ٤٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ سَلَامُ بْنُ سُلَيْمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ رِذْفَ رَسُولِ اللَّهِ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ قَالَ: فَقَالَ: يَا مُعَاذُ! أَتَذَرِي مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ وَمَا حَقَّ الْعِبَادِ عَلَى اللَّهِ؟ قَالَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوا اللَّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ [عَزَّ وَجَلَّ] أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ [شَيْئًا]» قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا تُبَشِّرُ النَّاسَ؟ قَالَ: «لَا تُبَشِّرُهُمْ فَيَتَكَبَّرُوا».

[145] 50 - (...) It was narrated from Abû Ḥaṣīn and Al-Ash'ath bin Sulaim that they heard Al-Aswad bin Hilâl narrating that Mu'adh said: "The Messenger of Allâh ﷺ said: 'O Mu'adh, do you know what is the right of Allâh over (His) slaves?' He said: 'Allâh and His Messenger know best.' He said: 'That Allâh should be worshipped and nothing should be associated with Him.' He said: 'Do you know what their right is over Him, if they do that?' He said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

[146] 51 - (...) It was narrated that Aswad bin Hilâl said: "I heard Mu'adh say: 'The Messenger of Allâh ﷺ called me and I responded. He said: "Do you know what the right of Allâh is over the people?"... and he narrated a similar *Hadîth* (as no. 145).

[147] 52 - (31) It was narrated that Abû Hurairah said: "A group of us were sitting around the Messenger of Allâh ﷺ, and Abû Bakr and 'Umar were with us. The Messenger of Allâh ﷺ got up and left, and stayed away from us for a long time. We were afraid that he might have been

[١٤٥] ٥٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ بْنِ سَلِيمٍ، أَنَّهُمَا سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُعَاذُ! أَتَذَرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَنْ يُعْبَدَ اللَّهُ وَلَا يُشْرَكَ بِهِ شَيْئًا» قَالَ: «أَتَذَرِي مَا حَقُّهُمْ عَلَيْهِ إِذَا فَعَلُوا ذَلِكَ؟» فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ «أَنْ لَا يُعَذِّبَهُمْ».

[١٤٦] ٥١ - (...) وَحَدَّثَنَا الْقَاسِمُ ابْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ مُعَاذًا يَقُولُ: دَعَانِي رَسُولُ اللَّهِ ﷺ فَأَجَبْتُهُ، فَقَالَ: «هَلْ تَذَرِي مَا حَقُّ اللَّهِ عَلَى النَّاسِ» نَحْوَ حَدِيثِهِمْ.

[١٤٧] ٥٢ - (٣١) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْحَنْظَلِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنَّا مُعَوَّدًا حَوْلَ رَسُولِ اللَّهِ ﷺ - مَعَنَا أَبُو بَكْرٍ وَعُمَرُ - فِي نَفَرٍ، فَقَامَ رَسُولُ

harmed by some enemy (when he was on his own) so we panicked and got up, and I was the first one to do so. I went out looking for the Messenger of Allâh ﷺ, until I came to a walled garden belonging to the *Anṣâr* of Banû Najjâr. I went around it, looking for a gate, but I could not find any. There was a small stream that entered through a hole in the wall, coming from a well outside the garden, so I drew myself together [like a fox] and entered upon the Messenger of Allâh ﷺ. He said: 'Abû Hurairah?' I said: 'Yes, O Messenger of Allâh.' He said: 'What is the matter with you?' I said: 'You were among us, then you left and stayed away from us for a long time. We were afraid that you might have been harmed by some enemy (when you were on your own), so we panicked, and I was the first one to do so. I came to this garden and drew myself together like a fox, and these people are behind me.' He said: 'O Abû Hurairah, take these two sandals of mine and whoever you meet beyond this wall who bears witness that none has the right to be worshipped but Allâh, with certainty in his heart, give him the glad tidings of Paradise.' The first one whom I met was 'Umar, who said: 'What are these two sandals, O Abû Hurairah?' I said: 'These are the

اللّٰهُ ﷺ مِنْ بَيْنِ أَظْهَرْنَا، فَأَبْطَأَ عَلَيْنَا، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا، وَفَرَعْنَا وَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَخَرَجْتُ أَتْبَغِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَابًا، فَلَمْ أَجِدْ، فَإِذَا رِبْعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بئرِ خَارِجَةٍ - وَالرَّبْعُ: الْجَدُولُ - فَاحْتَفَزْتُ [كَمَا يَحْتَفِزُ الثَّعْلَبُ]. فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ «أَبُو هُرَيْرَةَ؟» فَقُلْتُ: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: كُنْتُ بَيْنَ أَظْهَرْنَا، فَقُمْتُ فَأَبْطَأْتُ عَلَيْنَا، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا، فَفَرَعْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَأَتَيْتُ هَذَا الْحَائِطَ، فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّعْلَبُ، وَهُوَ لَاءِ النَّاسِ وَرَائِي فَقَالَ: «يَا أَبَا هُرَيْرَةَ! وَأَعْطَانِي نَعْلَيْهِ قَالَ «اذْهَبْ بِنَعْلَيْ هَاتَيْنِ فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، مُسْتَقِيمًا بِهَا قَلْبُهُ، فَبَشِّرْهُ بِالْجَنَّةِ» فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرُ، فَقَالَ: مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ؟! فَقُلْتُ: هَاتَيْنِ نَعْلَا رَسُولِ اللَّهِ ﷺ، بَعَثَنِي بِهِمَا، مَنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ، بَشِّرْهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ

sandals of the Messenger of Allâh ﷺ, who sent me with them to give glad tidings of Paradise to whomever I met who bears witness that none has the right to be worshipped but Allâh with certainty in his heart.' 'Umar struck me on my chest so hard that I fell down on my backside and said: 'Go back, O Abû Hurairah!' So I went back, on the verge of tears, and 'Umar followed me closely. The Messenger of Allâh ﷺ said [to me]: 'What is the matter with you, O Abû Hurairah?' I said: 'I met 'Umar and I told him what you had sent me with, and he struck me on my chest so hard that I fell down on my back, and he said: "Go back."' The Messenger of Allâh ﷺ said: 'O 'Umar, what made you do that?' He said: 'O Messenger of Allâh, may my father and mother be sacrificed for you, did you send Abû Hurairah with your sandals, to give glad tidings of Paradise to whomever he met who bears witness that none has the right to be worshipped but Allâh with certainty in his heart?' He said: 'Yes.' 'Umar said: 'Do not do that, for I fear that the people will (complacently) rely on that. Let them carry on striving (to do good deeds).' The Messenger of Allâh ﷺ said: 'Yes, let them.'"

بِيَدِهِ بَيْنَ ثُنْدَيْ ضَرْبَةٍ. فَخَرَزْتُ لَاسْتِي، فَقَالَ: اَرْجِعْ يَا أَبَا هُرَيْرَةَ! فَارْجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْهَشْتُ بُكَاءً، وَرَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَى أَثَرِي، فَقَالَ [لِي] رَسُولُ اللَّهِ ﷺ: «مَالَكَ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثَنِي بِهِ، فَضْرَبَ بَيْنَ ثُنْدَيْ ضَرْبَةٍ، خَرَزْتُ لَاسْتِي، قَالَ: اَرْجِعْ. قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ! مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟» قَالَ: يَا رَسُولَ اللَّهِ! ﷺ بِأَبِي أَنْتَ وَأُمِّي، أَبَعَثْتَ أَبَا هُرَيْرَةَ بِتَغْلِيكَ، مَنْ لَقِيَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ، بَشَرُهُ بِالْجَنَّةِ؟ قَالَ: «نَعَمْ» قَالَ: فَلَا تَفْعَلْ، فَإِنِّي أَخْشَى أَنْ يَتَكَلَّ النَّاسُ عَلَيْهَا، فَخَلَّوْهُمْ يَعْمَلُونَ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَخَلَّوْهُمْ».

narrated that the Prophet of Allāh ﷺ said - when Mu'adh was riding behind him on a mount - "O Mu'adh!" He said: "Here I am at your service, O Messenger of Allāh." He said: "O Mu'adh!" He said: "Here I am at your service, O Messenger of Allāh." He said: "O Mu'adh!" He said: "Here I am at your service, O Messenger of Allāh." He said: "There is no one who bears witness that none has the right to be worshipped but Allāh, and that Muḥammad is His slave and Messenger, but Allāh will forbid him to the Fire." He said: "O Messenger of Allāh, should I not tell [the people] about it so that they may rejoice?" He said: "Rather they will (complacently) rely on it." So Mu'adh narrated it when he was dying, so as to absolve himself of responsibility.

[149] 54 - (33) Maḥmūd bin Rabī' said: "I came to Al-Madīnah and met 'Itbān (bin Mālik). I said: 'There is a *Ḥadīth* that has reached me from you.' He said: 'Something happened to my eyesight, so I sent word to the Messenger of Allāh ﷺ saying: "I would like you to come to me and pray in my house, so that I may take (that spot) as a prayer place." So the Prophet ﷺ and whoever Allāh willed of his Companions came. He entered and prayed in my house, and his

مَنْصُورٍ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ - وَمُعَاذُ بْنُ جَبَلٍ رَدِيفُهُ عَلَى الرَّحْلِ - فَقَالَ «يَا مُعَاذُ!» قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! وَسَعْدَيْكَ قَالَ: «يَا مُعَاذُ!»، قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ! وَسَعْدَيْكَ. قَالَ: «يَا مُعَاذُ!» قَالَ: لَبَّيْكَ رَسُولَ اللَّهِ! وَسَعْدَيْكَ قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ اللَّهِ! أَفَلَا أُخْبِرُ بِهَا [النَّاسَ] فَيَسْتَبْشِرُوا؟ قَالَ: «إِذَا يَتَكَلَّمُوا» فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا.

[١٤٩] ٥٤ - (٣٣) حَدَّثَنَا شَيْبَانُ بْنُ قَرُوحٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةِ، قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ الرَّبِيعِ عَنْ عِثْبَانَ بْنِ مَالِكٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيتُ عِثْبَانَ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ. قَالَ: أَصَابَنِي فِي بَصَرِي بَعْضُ الشَّيْءِ، فَبَعَثْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أُحِبُّ أَنْ تَأْتِيَنِي تُصَلِّيَ فِي مَنْزِلِي فَأَتَخِذَهُ مُصَلًّى - قَالَ -: فَأَتَى النَّبِيُّ ﷺ وَمَنْ شَاءَ اللَّهُ مِنْ

Companions were talking among themselves. They spoke of the hypocrites and their evil, and the Muslims suffering as a result of that, and they attributed most of it to Mâlik bin Dukhshum, and they wished that (the Prophet ﷺ) would pray against him and he would die, and they wished that some calamity would befall him. The Messenger of Allâh ﷺ finished his prayer and said: "Does he not bear witness that none has the right to be worshipped but Allâh and that I am His Messenger?" They said: "He says that, but not from the heart." He said: "No one who bears witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh will enter Hell, nor will its flames touch him." Anas^[1] said: "I liked this *Hadîth* and I said to my son: 'Write it down,' so he wrote it down."

[150] 55 - (...) 'Itbân bin Mâlik narrated that he became blind, so he sent word to the Messenger of Allâh ﷺ saying: "Come and designate a place where I can pray in my house (by your praying in it)." The Messenger of Allâh ﷺ came with his people, and a man from among them called Mâlik bin Dukhaishim was absent... Then he quoted a

أَصْحَابِهِ، فَدَخَلَ وَهُوَ يُصَلِّي فِي مَنْزِلِي، وَأَصْحَابُهُ يَتَحَدَّثُونَ بَيْنَهُمْ، ثُمَّ أَسْنَدُوا عَظُمَ ذَلِكَ وَكَبَّرَهُ إِلَى مَالِكِ ابْنِ دُخْشَمٍ قَالَ: وَدُّوا أَنَّهُ دَعَا عَلَيْهِ فَهَلَكَ، وَوَدُّوا أَنَّهُ أَصَابَهُ شَرٌّ، فَقَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ وَقَالَ: «أَلَيْسَ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالُوا: إِنَّهُ يَقُولُ ذَلِكَ، وَمَا هُوَ فِي قَلْبِهِ. قَالَ: «لَا يَشْهَدُ أَحَدٌ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَيَدْخُلَ النَّارَ، أَوْ تَطْعَمَهُ». قَالَ أَنَسُ: فَأَعْجَبَنِي هَذَا الْحَدِيثُ فَقُلْتُ لِابْنِي: اكْتُبْهُ، فَكَتَبَهُ. [انظر: ١٤٩٦]

[١٥٠] ٥٥ - (...) حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: حَدَّثَنِي عِتْبَانُ بْنُ مَالِكٍ أَنَّهُ عَمِيَ، فَأَرْسَلَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: تَعَالَ فَخُطَّ لِي مَسْجِدًا فَجَاءَ رَسُولُ اللَّهِ ﷺ وَجَاءَ قَوْمُهُ، وَتَغَيَّبَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مَالِكُ بْنُ

[1] Anas bin Mâlik narrated the *Hadîth* from Maḥmûd.

Hadīth similar to (no. 149)
Sulaimân bin Al-Mughîrah.

Chapter 11. Evidence That The One Who Is Content With Allâh As His Lord, Islam As His Religion And Muḥammad ﷺ As His Prophet, Then He Is A Believer, Even If He Commits Major Sins

[151] 56 - (34) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭâlib that he heard the Messenger of Allâh ﷺ say: "He has found the taste of faith who is content with Allâh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet."

Chapter 12. Clarifying The Number Of Branches Of Faith, The Best And The Least Of Them, The Virtue Of Modesty (Al-Ḥayâ) And The Fact That It Is Part Of Faith

[152] 57 - (35) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Faith has seventy-odd branches, and modesty (Al-Ḥayâ) is a branch of faith."

الدَّخِيشِمِ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ
ابْنِ الْمُغِيرَةِ.

(المعجم ١١) - (بَابُ الدَّلِيلِ عَلَى أَنَّ
مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا
وَبِمُحَمَّدٍ ﷺ رَسُولًا، فَهُوَ مُؤْمِنٌ، وَإِنْ
ارْتَكَبَ الْمَعَاصِيَ الْكَبِيرَةَ) (التحفة ١٢)

[١٥١] ٥٦ - (٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ
يَحْيَى بْنُ أَبِي عُمَرَ الْمَكِّيُّ، وَبِشْرُ بْنُ
الْحَكَمِ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ
مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ الْهَادِ،
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ
سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ
سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ
الْإِيمَانِ، مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ
دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا».

(المعجم ١٢) - (بَابُ بَيَانِ عَدَدِ شُعَبِ
الْإِيمَانِ وَأَفْضَلُهَا وَأَدْنَاهَا، وَفَضِيلَةُ
الْحَيَاءِ، وَكَوْنُهُ مِنَ الْإِيمَانِ)
(التحفة ١٣)

[١٥٢] ٥٧ - (٣٥) حَدَّثَنَا غُبَيْدُ اللَّهِ
ابْنُ سَعِيدٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا
أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ

بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

[153] 58 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has seventy-odd' - or 'sixty-odd' - branches, the best of which is saying *Lâ ilâha illallâh*, and the least of which is removing something harmful from the road, and modesty (*Al-Hayâ*) is a branch of faith."

[١٥٣] ٥٨- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، - أَوْ بِضْعٌ وَسِتُّونَ - شُعْبَةٌ فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

[154] 59 - (36) It was narrated from Sâlim that his father said: "The Prophet ﷺ heard a man censuring his brother regarding modesty (*Al-Hayâ*'), and he said: 'Modesty (*Al-Hayâ*)' is part of faith."

[١٥٤] ٥٩- (٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّائِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَعْظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الْإِيمَانِ».

[155]- (...) It was narrated from Az-Zuhri (a similar *Hadith* as no. 154) with this chain, and he said: "He passed by a man from the *Anṣâr* who was censuring his brother."

[١٥٥] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ وَقَالَ: مَرَّ بِرَجُلٍ مِنَ الْأَنْصَارِ يَعْظُ أَخَاهُ.

[156] 60 - (37) Abû Sawwâr narrated that he heard 'Imrân bin

[١٥٦] ٦٠- (٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ

Huṣain narrating that the Prophet ﷺ said: "Modesty (*Al-Hayâ*) does not bring anything but goodness." Bushair bin Ka'b said: "It is written in the wisdom that it includes dignity and tranquility." 'Imrân said: "I narrate to you from the Messenger of Allâh ﷺ and you narrate to me from your books?"

الْمُتَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا السَّوَّارِ يُحَدِّثُ، أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ» فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّهُ مَكْتُوبٌ فِي الْحِكْمَةِ أَنَّ مِنْهُ وَقَارًا وَمِنْهُ سَكِينَةٌ. فَقَالَ عِمْرَانُ: أَحَدَّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَحَدَّثَنِي عَنْ صُحُفِكَ؟

[157] 61 - (...) Abû Qatâdah said: "We were with 'Imrân bin Huṣain and among us was Bushair bin Ka'b. On that day, 'Imrân narrated to us that the Messenger of Allâh ﷺ said: 'Modesty (*Al-Hayâ*)' is good, all of it - or: Modesty (*Al-Hayâ*)' is all good.' Bushair bin Ka'b said: 'We find in some of our books or books of wisdom, that some of it is tranquility and dignity for the sake of Allâh and some of it is weakness.' 'Imrân got so angry that his eyes turned red, and he said: 'What is this? I narrate to you from the Messenger of Allâh ﷺ and you quote something to contradict it!' 'Imrân repeated the *Hadîth* and Bushair repeated his comment, and we kept saying: 'He is fine, O Abû Nujaid, there is nothing wrong with him.'"

[١٥٧] ٦١- (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ إِسْحَاقَ وَهُوَ ابْنُ سُوَيْدٍ؛ أَنَّ أَبَا قَتَادَةَ حَدَّثَ قَالَ: كُنَّا عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ فِي رَهْطٍ مِثًّا، وَفِينَا بُشَيْرُ بْنُ كَعْبٍ، فَحَدَّثَنَا عِمْرَانُ يَوْمَئِذٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ» - قَالَ أَوْ قَالَ -: «الْحَيَاءُ كُلُّهُ خَيْرٌ» فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا لَنَجِدُ فِي بَعْضِ الْكُتُبِ أَوْ الْحِكْمَةِ أَنَّ مِنْهُ سَكِينَةٌ وَوَقَارًا لِلَّهِ، - قَالَ - وَمِنْهُ ضَعْفٌ، - قَالَ -: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَا عَيْنَاهُ، وَقَالَ: أَلَا أَرَى أَحَدَّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُعَارِضُ فِيهِ؟ قَالَ فَأَعَادَ عِمْرَانُ الْحَدِيثَ، - قَالَ - فَأَعَادَ بُشَيْرٌ، فَغَضِبَ عِمْرَانُ - قَالَ -:

فَمَا زِلْنَا نَقُولُ [فِيهِ]: إِنَّهُ مِنَّا يَا أَبَا نُجَيْدٍ،
إِنَّهُ لَا بَأْسَ بِهِ.

[158] Ishâq bin Ibrâhîm narrated... from 'Imrân bin Ḥuṣain a *Hadîth* similar to that of Hammâd bin Zaid (no. 157).

[١٥٨] حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا أَبُو نَعَامَةَ الْعَدَوِيُّ
قَالَ: سَمِعْتُ حُجَيْرَ بْنَ الرَّبِيعِ الْعَدَوِيَّ
يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ
النَّبِيِّ ﷺ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

Chapter 13. A Phrase That Sums Up Islam

(المعجم ١٣) - (بَابُ جَامِعِ أَوْصَافِ
الإسلام) (التحفة ١٤)

[159] 62 - (38) It was narrated that Sufyân bin 'Abdullâh Ath-Thaqafî said: "I said: 'O Messenger of Allâh, tell me something about Islam that I will not need to ask anyone about after you,'" - according to the *Hadîth* of Abû Usâmah: "other than you" - "He said: 'Say: I believe in Allâh, then adhere firmly to that.'"

[١٥٩] ٦٢ - (٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ،
وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ،
جَمِيعًا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمَا عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ
الثَّقَفِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي
الإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ -
وَفِي حَدِيثِ أَبِي أُسَامَةَ: غَيْرَكَ قَالَ: «قُلْ
أَمَنْتُ بِاللَّهِ ثُمَّ اسْتَغْنَمْتُ».

Chapter 14. Clarifying The Superiority Of Islam, And What Part Of It Is Best

(المعجم ١٤) - (بَابُ بَيَانِ تَفَاضُلِ
الإسلام، وأي أموره أفضل
(التحفة ١٥)

[160] 63 - (39) It was narrated from 'Abdullâh bin 'Amr that a

[١٦٠] ٦٣ - (٣٩) حَدَّثَنَا قُتَيْبَةُ بْنُ

man asked the Messenger of Allāh ﷺ: "What part of Islam is best?" He said: "To feed others, and to greet with *Salām* those whom you know and those whom you do not know."

سَعِيدٌ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ».

[161] 64 - (40) ‘Abdullāh bin ‘Amr bin Al-‘Âs said: "A man asked the Messenger of Allāh ﷺ: 'Which of the Muslims is best?' He said: 'The one from whose tongue and hand the Muslims are safe.'"

[١٦١] ٦٤ - (٤٠) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنُ سَرْحٍ الْمِصْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ فَقَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[162] 65 - (41) It was narrated from Abû Juraij that he heard Abû Az-Zubair saying: I heard Jâbir say: I heard the Messenger of Allāh ﷺ say: "The Muslim is the one from whose tongue and hand the Muslims are safe."

[١٦٢] ٦٥ - (٤١) حَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَاصِمٍ - قَالَ عَبْدٌ: أَخْبَرَنَا أَبُو عَاصِمٍ - عَنْ ابْنِ جُرَيْجٍ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[163] 66 - (42) It was narrated that Abû Mûsâ said: "I said: 'O

[١٦٣] ٦٦ - (٤٢) وَحَدَّثَنِي سَعِيدُ بْنُ

Messenger of Allâh, which (constituent of) Islam is best?" He said: "The one from whose tongue and hand the Muslims are safe."

يَحْيَى بْنُ سَعِيدٍ الْأَمَوِيُّ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنُ أَبِي مُوسَى عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[164] Yazîd bin ‘Abdullâh narrated with this chain that the Messenger of Allâh ﷺ was asked: "Which of the Muslims is best?" And he said something similar (as no. 163).

[١٦٤] وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بِهَذَا الْإِسْنَادِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ فَذَكَرَ مِثْلَهُ.

Chapter 15. Clarification Of Those Characteristics Which, If A Person Attains Them, He Will Find The Sweetness Of Faith

(المعجم ١٥) - (بَابُ بَيَانِ خِصَالِ مَنْ اتَّصَفَ بِهِمْ وَجَدَ حَلَاوَةَ الْإِيمَانِ)
(التحفة ١٦)

[165] 67 - (43) It was narrated from Anas that the Prophet ﷺ said: "There are three characteristics, whoever attains them has found the sweetness of faith: When Allâh and His Messenger are dearer to him than others than them, when he loves a man and does not love him except for the sake of Allâh, and when he would hate to return to disbelief after Allâh has saved him from it, as he would hate to be thrown into the fire."

[١٦٥] ٦٧ - (٤٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ يَحْيَى بْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ، مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعودَ فِي الْكُفْرِ بَعْدَ

أَنْ أَتَقَدَّهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ.

[166] 68 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'There are three things, whoever attains them will find the taste of faith: When he loves a man and does not love him except for the sake of Allâh, when Allâh and His Messenger are dearer to him than others than them, and when being thrown into the fire is preferable to him than returning to disbelief after Allâh has saved him from it.'"

[١٦٦] ٦٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ، مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ».

[167] - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said..." a similar *Hadith* (as no. 166), except that he said: "... than returning to Judaism or Christianity."

[١٦٧] (...) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَتَبْنَا النَّضْرُ بْنُ شُمَيْلٍ: أَتَبْنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَنَحُو حَدِيثَهُمْ، غَيْرَ أَنَّهُ قَالَ: «مَنْ أَنْ يَرْجَعَ يَهُودِيًّا أَوْ نَصْرَانِيًّا».

Chapter 16. The Obligation To Love The Messenger Of Allâh ﷺ More Than One's Family, Son, Father, And All Other People; And Mention Of An Absolute Absence Of Faith Regarding One Who Does Not Love Him With Such Love

(المعجم ١٦) - (بَابُ وَجوب محبة رسول الله ﷺ أكثر من الأهل والولد والوالد والناس أجمعين، وإطلاق عدم الإيمان على من لم يحبه هذه المحبة) (التحفة ١٧)

[168] 69 - (44) It was narrated that Anas said: "The Messenger

[١٦٨] ٦٩- (٤٤) وَحَدَّثَنِي زُهَيْرُ بْنُ

of Allâh ﷺ said: 'No person is a believer until I am dearer to him than his family, his wealth and all of mankind.'

حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيٍّ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ - وَفِي حَدِيثِ عَبْدِ الْوَارِثِ الرَّجُلُ - حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

[169] 70 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'None of you is a believer until I am dearer to him than his son, his father and all of mankind.'"

[١٦٩] ٧٠- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

Chapter 17. The Evidence That One Of The Attributes Of Faith Is To Love For One's Brother Muslim What One Loves For Oneself Of Goodness

(المعجم ١٧) - (بَابُ الدَّلِيلِ عَلَى أَنَّ مِنْ خِصَالِ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ الْمُسْلِمِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ)
(التحفة ١٨)

[170] 71 - (45) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "None of you is a believer until he loves for his brother" - or he said: "for his neighbor" - "what he loves for himself."

[١٧٠] ٧١-(٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ

لَأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ
لِنَفْسِهِ».

[171] 72 - (...) It was narrated from Anas that the Prophet ﷺ said: "By the One in Whose Hand is my soul, no one believes until he loves for his neighbor" - or he said: "for his brother" - "what he loves for himself."

[١٧١] ٧٢- (...) وَحَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
حُسَيْنِ الْمُعَلِّمِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ
النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا
يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِجَارِهِ - أَوْ قَالَ
لَأَخِيهِ - مَا يُحِبُّ لِنَفْسِهِ».

Chapter 18. Clarifying The Prohibition Of Annoying One's Neighbor

[172] 73 - (46) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "He will not enter Paradise, whose neighbor is not safe from his evil conduct."

(المعجم ١٨) - (بَابُ بَيَانِ تَحْرِيمِ
إِذْءَاءِ الْجَارِ) (التحفة ١٩)

[١٧٢] ٧٣- (٤٦) حَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ،
جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ
أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي
الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا
يَأْمَنُ جَارُهُ بَوَائِقَهُ».

Chapter 19. Encouragement To Honor One's Neighbor And Guest, And The Obligation To Remain Silent Unless One Has Something Good To Say, And The Fact That All Of That Is Part Of Faith

[173] 74 - (47) It was narrated from Abû Hurairah that the

(المعجم ١٩) - (بَابُ الْحَثِّ عَلَى
إِكْرَامِ الْجَارِ وَالضَّيْفِ وَلِزُومِ الصَّمْتِ
إِلَّا عَنِ الْخَيْرِ، وَكَوْنِ ذَلِكَ كُلِّهِ مِنْ
الإِيمَانِ) (التحفة ٢٠)

[١٧٣] ٧٤- (٤٧) حَدَّثَنِي حَرَمَلَةُ بْنُ
يَحْيَى: أَنَّ أَبَا نَافِعَةَ ابْنَ وَهْبٍ قَالَ: أَخْبَرَنِي

Messenger of Allâh ﷺ said: "Whoever believes in Allâh and the Last Day, let him speak good or else remain silent; whoever believes in Allâh and the Last Day, let him honor his neighbor; whoever believes in Allâh and the Last Day, let him honor his guest."

[174] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever believes in Allâh and the Last Day, let him not annoy his neighbor; whoever believes in Allâh and the Last Day, let him honor his guest; whoever believes in Allâh and the Last Day, let him speak good or else remain silent.'"

[175] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:..." a similar *Hadîth* to that of Abû Ḥaṣîn (no. 174), except that he said: "Let him treat his neighbor well."

[176] 77 - (48) It was narrated from 'Amr that he heard Nâfi' bin Jubair tell him, narrating from Abû Shuraiḥ Al-Khuzâ'i, that the Prophet ﷺ said:

يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ».

[١٧٤] ٧٥- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

[١٧٥] ٧٦- (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي حَصِينٍ، غَيْرَ أَنَّهُ قَالَ: «فَلْيُحْسِنِ إِلَى جَارِهِ».

[١٧٦] ٧٧- (٤٨) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ:

“Whoever believes in Allâh and the Last Day, let him treat his neighbor well; whoever believes in Allâh and the Last Day, let him honor his guest; whoever believes in Allâh and the Last Day, let him speak good or else remain silent.”

حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرِو أَنَّهُ سَمِعَ نَافِعَ ابْنَ جُبَيْرٍ يُخْبِرُ عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ». [انظر:

[٤٥١٣]

Chapter 20. Clarifying That Forbidding Evil Is Part Of Faith; Faith Increases And Decreases; Enjoining What Is Good And Forbidding What Is Evil Are Obligatory

[177] 78 - (49) It was narrated that Târiq bin Shihâb - and this is the *Hadîth* of Abû Bakr (one of the narrators) - said: “The first one to start with the *Khutbah* on the day of ‘Eid, before the prayer, was Marwân. A man stood up and said: ‘(Shouldn’t) the prayer (come) before the *Khutbah*?’ He said: ‘What was there has been left.’ Abû Sa‘eed said: ‘This man has done his duty. I heard the Messenger of Allâh ﷺ say: “Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart

(المعجم ٢٠) - (بَابُ بَيَانِ كَوْنِ النَّهْيِ عَنِ الْمُنْكَرِ مِنَ الْإِيمَانِ، وَأَنَّ الْإِيمَانَ يَزِيدُ وَيُنْقُصُ، وَأَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ وَاجِبَانِ) (التحفة ٢١)

[١٧٧] ٧٨- (٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كِلَاهُمَا عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، وَهَذَا حَدِيثُ أَبِي بَكْرٍ قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ، مَرْوَانَ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: الصَّلَاةُ قَبْلَ الْخُطْبَةِ؟ فَقَالَ: قَدْ تَرَكْتُ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ

(by hating it and feeling it is wrong), and that is the weakest of faith.”

[178] 79 - (...) A similar *Hadīth* (as no. 177) was narrated concerning the story of Marwān, and the *Hadīth* of Abū Sa‘eed from the Prophet ﷺ.

[179] 80 - (50) It was narrated from Abū Rāfi‘, from ‘Abdullāh bin Mas‘ūd that the Messenger of Allāh ﷺ said: “There is no Prophet whom Allāh sent to any nation before me, but he had disciples and Companions among his nation who followed his path and obeyed his commands. Then after them came generations who said what they did not do, and did what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer. Beyond that there is not even a mustard-seed’s worth of faith.”

Abū Rāfi‘ said: “I narrated this to ‘Abdullāh bin ‘Umar and he questioned it. Then Ibn Mas‘ūd

يَسْتَطِيعُ فِيلْسَانِهِ، فَإِنْ لَمْ يَسْتَطِيعْ فَيَقْلِبْهُ، وَذَلِكَ أَوْعَفُ الْإِيمَانِ.”

[١٧٨] ٧٩- (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - فِي قِصَّةِ مَرْوَانَ، وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

[١٧٩] ٨٠- (٥٠) حَدَّثَنِي عَمْرُو النَّاقِدُ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالُوا: حَدَّثَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي، إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ، يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ،

came and stayed in Qanâh. ‘Abdullâh bin ‘Umar wanted me to go with him to visit him (as Ibn Mas‘ûd was sick), so I went with him. When we sat down, I asked Ibn Mas‘ûd about this *Hadîth* and he narrated it to me as I had told it to Ibn ‘Umar.”

Ŝâlih (one of the narrators) said: “A similar *Hadîth* was narrated from Abû Râfi‘.”

[180] (...) It was narrated from Abû Râfi‘, the freed slave of the Prophet ﷺ, from ‘Abdullâh bin Mas‘ûd, that the Messenger of Allâh ﷺ said: “There was no Prophet who did not have disciples who followed his guidance and his path,” similar to the *Hadîth* of Ŝâlih (no. 179), but he did not mention the coming of Ibn Mas‘ûd or Ibn ‘Umar’s meeting with him.

وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ. وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ.

قَالَ أَبُو رَافِعٍ: فَحَدَّثْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فَأَنْكَرَهُ عَلَيَّ، فَقَدِمَ ابْنُ مَسْعُودٍ فَتَرَلَّ بِقَنَاءَ، فَاسْتَتَبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ، فَأَنْطَلَقْتُ مَعَهُ، فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِيهِ كَمَا حَدَّثَنِي ابْنُ عُمَرَ.

قَالَ صَالِحٌ: وَقَدْ تُحَدَّثُ بِنَحْوِ ذَلِكَ عَنْ أَبِي رَافِعٍ.

[١٨٠] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ أَبِي مَرْزِيمٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ الْفَضِيلِ الْخَطْمِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ، عَنْ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَقَدْ كَانَ لَهُ حَوَارِثُونَ يَهْتَدُونَ بِهِدْيِهِ وَيَسْتَتُونَ بِسِتْنِهِ» مِثْلَ حَدِيثِ صَالِحٍ، وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ، وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ.

Chapter 21. People Excel Over One Another In Faith, And The Superiority Of The People Of Yemen In Faith

(المعجم ٢١) - (بَابُ تَفَاضُلِ أَهْلِ
الإِيمَانِ فِيهِ، وَرَجْحَانِ أَهْلِ الْيَمَنِ فِيهِ)
(التحفة ٢٢)

[181] 81 - (51) It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ pointed with his hand towards Yemen and said: 'Faith is there, and harshness and hard heartedness are found among the uncouth owners of camels, where the horns of the *Shaitân* rise, Rabi'ah and Muḍar."

[١٨١] ٨١ - (٥١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسًا يَرْوِي عَنْ أَبِي مَسْعُودٍ قَالَ: أَشَارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: «أَلَا إِنَّ الْإِيمَانَ هَهُنَا، وَإِنَّ الْقَسْوَةَ وَغِلْظَ الْقُلُوبِ فِي الْفُتَادِينَ عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ؛ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ، فِي رَبِيعَةٍ وَمُضَرَ».

[182] 82 - (52) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people of Yemen have come, they are tender-hearted and (true) faith is that of the Yemenis, (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[١٨٢] ٨٢ - (٥٢) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَفْئِدَةً، الْإِيمَانُ يَمَانٍ، وَالْفَقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ».

[183] 83 - (...) It was narrated that Abû Hurairah said: "The

[١٨٣] ٨٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي

Messenger of Allâh ﷺ said:..." a similar *Hadîth* (as no. 182).

[184] 84 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen. They are kind and tender-hearted; (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[185] 85 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The head of disbelief is in the east, and self-admiration and arrogance are among the people of horses and camels - the uncouth people who dwell in tents - and tranquility is among the people of sheep."

[186] 86 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "(True) faith is that of the Yemenis, disbelief is towards the east, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of horses and tents."

عَمَرُو النَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِ، كِلَاهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ.

[١٨٤] ٨٤ - (...) وَحَدَّثَنِي عَمَرُو النَّاقِدُ وَحَسَنُ الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَنَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَضْعَفُ قُلُوبًا وَأَرْقُ أَفْئِدَةً، الْفِئَةُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ».

[١٨٥] ٨٥ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوُ الْمَشْرِقِ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ - الْفَدَّادِينَ، أَهْلُ الْوَبْرِ - وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[١٨٦] ٨٦ - (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِلْإِيمَانِ يَمَانٍ، وَالْكَفْرِ قِبَلُ الْمَشْرِقِ،

وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ وَالْوَبْرِ.

[187] 87 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Pride and arrogance are among the uncouth people of tents, and tranquility is among the people of sheep.'"

[١٨٧] ٨٧- (...) وَحَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخِيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبْرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[188] 88 - (...) A similar *Hadîth* (as no. 87) was narrated from Az-Zuhrî with this chain, and he added: "(True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis."

[١٨٨] ٨٨- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ «الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ».

[189] 89 - (...) It was narrated from Az-Zuhrî: "Sa'eed bin Al-Mûsâyyab told me that Abû Hurairah said: 'I heard the Prophet ﷺ say: "The people of Yemen have come, and they are kind and tenderhearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of tents, in the direction of the sunrise."'

[١٨٩] ٨٩- (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَقْبَدَةٌ وَأَضْعَفُ قُلُوبًا، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبْرِ قَبْلَ مَطْلَعِ الشَّمْسِ».

[190] 90 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There have come to you the people of Yemen, who are kind and tender-hearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis. The head of disbelief is towards the east.'"

[191] (...) Jarîr narrated from Al-'Amash (a *Hadîth* similar to no. 189) with this chain, but he did not mention: "The head of disbelief is towards the east."

[192] (...) A *Hadîth* similar to that of Jarîr (above) was narrated from Al-'Amash with this chain, and he added: "Pride and arrogance are among the keepers of camels, and tranquility and dignity are among the keepers of sheep."

[193] 92 - (53) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: Hard-heartedness and sternness are in the east, and faith is among the people of the Hijâz."

[١٩٠] ٩٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَلَيْنُ قُلُوبًا وَأَرْقُ أَفْئِدَةً: الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ. رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[١٩١] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قِبَلَ الْمَشْرِقِ».

[١٩٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَ حَدِيثِ جَرِيرٍ. وَزَادَ: «وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ».

[١٩٣] ٩٢- (٥٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «غِلْظُ الْقُلُوبِ

وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالْإِيمَانُ فِي أَهْلِ الْحِجَازِ».

Chapter 22. Clarifying That No One Will Enter Paradise But The Believers; Loving The Believers Is Part Of Faith And Spreading *Salâm* Is A Means Of Attaining That

[194] 93 - (54) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will not enter Paradise until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) *Salâm* amongst you.'"

[195] 94 - (...) It was narrated from Al-A'mash with this chain that he said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, you will not enter Paradise until you (truly) believe...' a *Hadîth* similar to that of Abû Mu'âwiyah and Wakî' (as no.194).

Chapter 23. Clarifying That The Religion Is Sincerity

[196] 95 - (55) It was narrated from Tamîm Ad-Dârî that the Prophet ﷺ said: "Religion is

(المعجم ٢٢) - (بَابُ بَيَانِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ، وَأَنْ مَحَبَّةَ الْمُؤْمِنِينَ مِنَ الْإِيمَانِ، وَأَنْ إِفْشَاءَ السَّلَامِ سَبَبٌ لِحَصُولِهَا) (التحفة ٢٣)

[١٩٤] ٩٣- (٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْلكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ».

[١٩٥] ٩٤- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا» بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكَيْعٍ.

(المعجم ٢٣) - (بَابُ بَيَانِ أَنَّ الدِّينَ النَّصِيحَةُ) (التحفة ...)

[١٩٦] ٩٥- (٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ

sincerity.” We said: “To whom?” He said: “To Allâh, to His Book, to His Messenger, and to the *A’imma* of the Muslims and their common folk.”

لِسُهَيْلٍ: إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقُعْقَاعِ، عَنْ أَبِيكَ - قَالَ: وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلًا - قَالَ - فَقَالَ: سَمِعْتُهُ مِنْ الَّذِي سَمِعَهُ مِنْهُ أَبِي، كَانَ صَدِيقًا لَهُ بِالشَّامِ. ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «الَّذِينَ التَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلَا أُمَّةٍ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

[197] 96 - (...) A similar *Hadîth* (as no. 196) was narrated from ‘Aṭâ’ bin Yazîd Al-Laiṭhî, from Tamîm Ad-Dârî, from the Prophet ﷺ.

[١٩٧] ٩٦- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمٍ الدَّارِيِّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[198] (...) A similar *Hadîth* (as no. 197) was narrated from Tamîm Ad-Dârî, from the Messenger of Allâh ﷺ.

[١٩٨] (...) وَحَدَّثَنِي أُمَيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلٌ عَنْ عَطَاءِ بْنِ يَزِيدَ سَمِعَهُ وَهُوَ يُحَدِّثُ أَبَا صَالِحٍ عَنْ تَمِيمٍ الدَّارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ، بِمِثْلِهِ.

[199] 97 - (56) It was narrated that Jarîr said: “I gave my pledge of allegiance to the Messenger of Allâh ﷺ, to establish the *Ṣalât*, pay the *Zakât* and be sincere towards every Muslim.”

[١٩٩] ٩٧- (٥٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ

[200] 98 - (...) It was narrated from Ziyâd bin 'Ilâqah that he heard Jarîr bin 'Abdullâh say: "I gave my pledge of allegiance to the Prophet ﷺ, to be sincere towards every Muslim."

[201] 99 - (...) It was narrated that Jarîr said: "I gave my pledge of allegiance to the Prophet ﷺ, to hear and obey, and he prompted to me say: 'In as much as I can.' (And I pledged) to be sincere towards every Muslim."

Chapter 24. Clarifying That Faith Decreases Because Of Disobedience And Negating It From The One Committing The Act Of Disobedience, With The Meaning Of Negating Its Completion

[202] 100 - (57) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it.'"

اللَّهُ ﷻ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[٢٠٠] ٩٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ.

[٢٠١] ٩٩ - (...) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَنَنِي «فِيمَا اسْتَطَعْتُ» وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. قَالَ يَعْقُوبُ فِي رَوَاتِهِ: قَالَ: حَدَّثَنَا سَيَّارٌ.

(المعجم ٢٤) - (بَابُ بَيَانِ نَقْصَانِ
الإيمان بالمعاصي ونفيه عن المتلبس
بالمعصية، على إرادة نفي كماله)
(التحفة ...)

[٢٠٢] ١٠٠ - (٥٧) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ عِمْرَانَ التَّجِيبِيُّ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَسَعِيدَ بْنَ الْمُسَيَّبِ يَقُولَانِ: قَالَ

It was narrated that Abû Hurairah used to add to these words: "No plunderer who takes that which is precious while people are looking on is a believer at the time he is plundering."

أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الْمَلِكِ ابْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هَؤُلَاءِ عَنْ أَبِي هُرَيْرَةَ، ثُمَّ يَقُولُ: وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، حِينَ يَنْتَهَبُهَا، وَهُوَ مُؤْمِنٌ».

[203] 101 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No adulterer...'" and he narrated a similar *Hadîth* (as no. 202), mentioning plunder but not mentioning that which is precious.

A *Hadîth* similar to that of Abû Bakr (no. 202) (one of the narrators) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ, without (mention of) plunder.

[٢٠٣] ١٠١ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي» وَأَقْتَصَرَ الْحَدِيثَ بِمِثْلِهِ. مَعَ ذِكْرِ النَّهْيَةِ، وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ.

وَقَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هَذَا. إِلَّا النَّهْيَةَ.

[204] 102 - (...) A *Hadīth* similar to that of ‘Uqail bin Az-Zuhrī (no. 202) was narrated from Abū Hurairah from the Prophet ﷺ (in which) he mentioned “plunder” but he did not mention “that which is precious.”

[٢٠٤] ١٠٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ وَذَكَرَ: «الْثَّهْبَةَ». وَلَمْ يَقُلْ: «ذَاتَ شَرَفٍ».

[205] 103 - (...) Humaid bin ‘Abdur-Rahmān narrated from Abū Hurairah, from the Prophet ﷺ (the same as no. 202).

[٢٠٥] ١٠٣ - (...) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَى مِمْوَنَةَ، وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[206] Al-‘Alā’ bin ‘Abdul-Rahmān said (the same as no. 202) narrating from Abū Hurairah, from the Prophet ﷺ.

[٢٠٦] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَغْنِي الدَّرَاوَرْدِيُّ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[207](...) (The same as no. 202) was narrated from Abū Hurairah, from the Prophet ﷺ. All of these are like the *Hadīth* of Az-Zuhrī, except that Al-‘Alā’ and Ṣafwān

[٢٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ

bin Sulaim do not mention in their *Hadith* "while the people are looking on". In the *Hadith* of Hammâm it says: "He is not a believer when he is plundering while the believers are looking on" and he added: "And none of you is a believer when he steals from the spoils of war. So beware of these evils, beware of these evils."

[208] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it; but repentance may be accepted afterwards."

[209] 105 - (...) It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: "No adulterer is a believer at the time he is committing adultery," then he mentioned a *Hadith* similar to that of *Shu'bah* (no. 208).

Chapter 25. The Characteristics Of The Hypocrite

[210] 106 - (58) It was narrated

النَّبِيِّ ﷺ. كُلُّ هَؤُلَاءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّ الْعَلَاءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا «يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ» وَفِي حَدِيثِ هَمَّامٍ «يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَغْيَتَهُمْ فِيهَا، وَهُوَ - حِينَ يَنْتَهَبُهَا - مُؤْمِنٌ» وَرَأَى: «وَلَا يَغْلُ أَحَدُكُمْ حِينَ يَغْلُ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ إِيَّاكُمْ».

[٢٠٨] ١٠٤ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

[٢٠٩] ١٠٥ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ - رَفَعَهُ - قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ.

(المعجم ٢٥) - (بَابُ خِصَالِ الْمُنَافِقِ)
(التحفة ٢٤)

[٢١٠] ١٠٦ - (٥٨) حَدَّثَنَا أَبُو بَكْرِ

that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said: ‘There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech.’” In the narration of Sufyân (one of the narrators) it is: “And if he has one of them, he has one of the characteristics of hypocrisy,”

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُتَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ، حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ» غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ «وَأِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ».

[211] 107 - (59) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The signs of the hypocrite are three: When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.”

[٢١١] ١٠٧ - (٥٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي أَبُو سَهْلٍ نَافِعُ بْنُ مَالِكٍ بْنُ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ».

[212] 108 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said:

[٢١٢] ١٠٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ:

‘There are three signs of the hypocrite: “When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.”’

[213] 109 - (...) ‘Alâ’ bin ‘Abdur-Raḥmân narrated it with this chain and said: “The signs of the hypocrite are three, even if he fasts, prays and claims to be a Muslim.”

[214] 110 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a *Hadîth* similar to that of Yahyâ bin Muḥammad from Al-‘Alâ’ (as no. 213), and he mentioned therein: “Even if he fasts, prays and claims to be a Muslim.”

Chapter 26. Clarifying The Condition Of Faith For One Who Says To His Muslim Brother: “O *Kâfir* (Disbeliever).”

[215] 111 - (60) It was narrated

أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ - مَوْلَى الْخُرْقَةِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ عَلَامَاتِ الْمُنَافِقِ ثَلَاثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِّنَ خَانَ».

[٢١٣] ١٠٩ - (...) حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ قَيْسٍ أَبُو زُكَيْرٍ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ بِهَذَا الْإِسْنَادِ وَقَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ، وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

[٢١٤] ١١٠ - (...) وَحَدَّثَنِي أَبُو نَضْرٍ التَّمَارُ وَعَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ. وَذَكَرَ فِيهِ «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

(المعجم ٢٦) - (بَابُ بَيَانِ حَالِ إِيْمَانِ مَنْ قَالَ لِأَخِيهِ الْمُسْلِمِ: يَا كَافِرًا!
(التحفة ٢٥)

[٢١٥] ١١١ - (٦٠) حَدَّثَنِي أَبُو بَكْرِ

from Ibn 'Umar that the Prophet ﷺ said: "If a man declares his brother to be a disbeliever, it will apply to one of them."

[216] (...) Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Any man who says to his brother: "O disbeliever," it will apply to one of them. Either it is as he said, otherwise it will come back to him.'"

[217] 112 - (61) It was narrated from Abû Dharr that he heard the Messenger of Allâh ﷺ say: "Any man who knowingly attributes himself to someone other than his father is guilty of disbelief. Whoever claims something that does not belong to him is not one of us; let him take his place in Hell. Whoever calls a man a disbeliever (*Kâfir*) or says to him: 'O enemy of Allâh!' when he is not like that, it will rebound upon him."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكْفَرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

[٢١٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرِئٍ قَالَ لِأَخِيهِ: [يَا] كَافِرًا! فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا رَجَعَتْ عَلَيْهِ».

[٢١٧] ١١٢ - (٦١) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمُرٍ أَنَّ أَبَا الْأَسْوَدِ حَدَّثَهُ عَنْ أَبِي ذَرٍّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِعَیْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ، إِلَّا كَفَرَ، وَمَنْ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلَيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلًا

بِالْكُفْرِ، أَوْ قَالَ: عَدُوَّ اللَّهِ! وَلَيْسَ
كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ».

**Chapter 27. Clarifying The
Condition Of The Faith Of
One Who Knowingly Denies
His Father**

(المعجم ٢٧) - (بَابُ بَيَانِ حَالِ إِيْمَانِ
مَنْ رَغِبَ عَنْ أَبِيهِ وَهُوَ يَعْلَمُ)
(التحفة ٢٦)

[218] 113 - (62) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not deny your fathers, for whoever denies his father is guilty of disbelief.'"

[٢١٨] ١١٣ - (٦٢) حَدَّثَنِي هُرَيْرٌ
ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ:
أَخْبَرَنِي عَمْرُو عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ
عِرَاكِ بْنِ مَالِكٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ
فَهُوَ كُفْرٌ».

[219] 114 - (63) It was narrated that Abû 'Uthmân said: "When Ziyâd was attributed (to someone who was not his father), I met Abû Bakrah and said to him: 'What is this that you have done? I heard Sa'd bin Abî Waqqâs say: 'My own two ears heard the Messenger of Allâh ﷺ say: 'Whoever claims after having become Muslim to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him.' Abû Bakrah said: 'I also heard it from the Messenger of Allâh ﷺ.'"

[٢١٩] ١١٤ - (٦٣) حَدَّثَنِي عَمْرُو
النَّاقِدُ: حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ: أَخْبَرَنَا
خَالِدٌ عَنْ أَبِي عَثْمَانَ قَالَ: لَمَّا ادَّعَى
زِيَادٌ، لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ: مَا هَذَا
الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي
وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنَايَ مِنْ رَسُولِ
اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ ادَّعَى أَبَا فِي
الْإِسْلَامِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ،
فَالْجَنَّةُ عَلَيْهِ حَرَامٌ» فَقَالَ أَبُو بَكْرَةَ: وَأَنَا
سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[220] 115 - (...) It was narrated that Sa'd and Abû Bakrah both

[٢٢٠] ١١٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ

said: "My two ears heard - and my heart understood - Muhammad ﷺ say: 'Whoever claims to belong to someone other than his father, knowing that he is not his father, Paradise will be forbidden to him.'"

Chapter 28. Clarifying The Words Of The Prophet ﷺ:
"Insulting A Muslim Is An Evil Action And Fighting Him Is Disbelief (*Kufr*)"

[221] 116 - (64) It was narrated that 'Abdullâh bin Mas'ûd said: 'The Messenger of Allâh ﷺ said: 'Insulting a Muslim is an evil action and fighting (*Qitâl*) him is disbelief (*Kufr*).'"

ابْنُ أَبِي سَيِّبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنُ أَبِي زَائِدَةَ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُمَانَ، عَنْ سَعْدِ وَأَبِي بَكْرَةَ كِلَاهُمَا يَقُولُ: سَمِعْتُهُ أُذْنَايَ - وَوَعَاهُ قَلْبِي - مُحَمَّدًا ﷺ يَقُولُ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

(المعجم ٢٨) - (بَابُ بَيَانِ قَوْلِ النَّبِيِّ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ») (التحفة ٢٧)

[٢٢١] ١١٦ - (٦٤) حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّثَّانِ وَعَوْنُ بْنُ سَلَامٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قَالَ زُبَيْدٌ: فَقُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لِأَبِي وَائِلٍ.

[222] 117 - (...) A similar *Hadith* (no. 221) was narrated from Abū Wā'il, from 'Abdullāh, from the Prophet ﷺ.

[٢٢٢] ١١٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، كِلَاهُمَا عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 29. Clarifying The Meaning Of The Statement Of The Prophet ﷺ: "Do Not Revert To Disbelievers (*Kuffār*) After I Am Gone, Striking One Another's Necks"

(المعجم ٢٩) - (بَابُ بَيَانِ مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»)
(التحفة ٢٨)

[223] 118 - (65) It was narrated from 'Alī bin Mudrik that he heard Abū Zur'ah narrating that his grandfather Jarīr said: "The Prophet ﷺ said to me during the Farewell Pilgrimage: 'Tell the people to be quiet.' Then he said: 'Do not revert to disbelievers (*Kuffār*) after I am gone, striking one another's necks.'"

[٢٢٣] ١١٨ - (٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ، وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ يُحَدِّثُ عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِبِ النَّاسَ» ثُمَّ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[224] 119 - (66) A similar *Hadith* (no. 223) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٢٢٤] ١١٩ - (٦٦) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[225] 120 - (...) It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said during the Farewell Pilgrimage: "Woe to you! Do not revert to disbelievers (*Kuffâr*) after I am gone, striking one another's necks."

[٢٢٥] ١٢٠- (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرٍ بْنُ خَلَّادٍ الْبَاهِلِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَقِيدِ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَلْيَحْكُمُوا!» أَوْ قَالَ: وَلْيَلْكُمُوا - لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُم رِقَابَ بَعْضٍ».

[226] (...) A *Hadith* similar to that narrated by Shu'bah from Wâqid (no. 225) was narrated from Ibn 'Umar from the Messenger of Allâh ﷺ.

[٢٢٦] (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَقِيدٍ.

Chapter 30. Use Of The Word *Kufr* With Regard To Slandering People's Lineage And Wailing

(المعجم ٣٠) - (بَابُ إِطْلَاقِ اسْمِ الْكُفْرِ عَلَى الطَّعْنِ فِي النَّسَبِ وَالنِّاحَةِ) (التحفة ٢٩)

[227] 121 - (67) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two things that are common among people that are disbelief (*Kufr*): Slandering people's lineage and wailing for the deceased.'"

[٢٢٧] ١٢١- (٦٧) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا بْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُيَيْدٍ كُلُّهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِئْتَنَانِ فِي النَّاسِ هُمَا

بِهِمْ كُفْرٌ: الطَّغْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ».

Chapter 31. Calling A Runaway Slave A *Kâfir*

(المعجم ٣١) - (بَابُ تَسْمِيَةِ الْعَبْدِ
الْأَبَقِ كَافِرًا) (التحفة ٣٠)

[228] 122 - (68) It was narrated from Jarîr that he heard Ash-Sha'bî say: "Any slave who runs away from his masters is guilty of *Kufr*, until he goes back to them."

Manşûr (one of the narrators) said: "By Allâh, it was narrated from the Prophet ﷺ, but I would not like it to be narrated from me here in Al-Başrah."

[٢٢٨] ١٢٢ - (٦٨) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَغْنِي ابْنَ عَلِيَّةَ عَنْ مَنصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ فَقَدْ كَفَرَ، حَتَّى يَرْجِعَ إِلَيْهِمْ».

قَالَ مَنصُورٌ: قَدْ وَاللَّهِ، رَوَى عَنِ النَّبِيِّ ﷺ، وَلَكِنِّي أَكْرَهُ أَنْ يُرَوَى عَنِّي هَهُنَا بِالْبَصْرَةِ.

[229] 123 - (69) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ said: 'Any slave who runs away has forfeited protection.'"

[٢٢٩] ١٢٣ - (٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ».

[230] 124 - (70) It was narrated that Ash-Sha'bî said: "Jarîr bin 'Abdullâh used to narrate that the Prophet ﷺ said: 'If a slave runs away, no *Ṣalât* will be accepted from him.'"

[٢٣٠] ١٢٤ - (٧٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ».

Chapter 32. Clarifying The Kufr Of One Who Says : "We Got Rain Because Of The Stars."

[231] 125 - (71) It was narrated that Zaid bin Khâlid Al-Juhanî said: "The Messenger of Allâh ﷺ led us in *Ṣalât Aṣ-Ṣubḥ* at Al-Ḥudaybiyah, after it had rained during the night. When he finished, he turned to the people and said: 'Do you know what your Lord said?' They said: 'Allâh and His Messenger know best.' He said: 'He said, "This morning some of My slaves believe in Me and some disbelieve. As for the one who said: 'We got rain by the bounty and mercy of Allâh,' he is a believer in Me and a disbeliever in the stars. But as for the one who said, 'We got rain by virtue of such and such a star,' he is a disbeliever in Me and a believer in the stars.'"

[232] 126 - (72) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not know what your Lord, the Mighty and Sublime, said? He said: "I do not bestow any blessing upon My slaves but [some of them] become disbelievers and say: 'The star, it is by virtue of the stars.'"

(المعجم ٣٢) - (بَابُ بَيَانِ كُفْرٍ مِنْ
قَالَ مَطَرُنَا بِالنَّوَى) (التحفة ٣١)

[٢٣١] ١٢٥ - (٧١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَضْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِنَوَى كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

[٢٣٢] ١٢٦ - (٧٢) حَدَّثَنِي حَزْمَلَةُ ابْنُ يَحْيَى وَعَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ - قَالَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ

ابن عُبَيْدَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا إِلَى مَا قَالَ رَبُّكُمْ عَزَّ وَجَلَّ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ [مِنْهُمْ] بِهَا كَافِرِينَ، يَقُولُونَ: الْكُوكَبُ وَالْكَوَاكِبُ».

[233] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh does not send down any blessing from heaven but some of the people become disbelievers thereby. Allâh sends down rain and they say: 'Such and such a star.'" According to the *Hadith* of Al-Murâdî: "...by virtue of such and such a star."

[٢٣٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ وَحَدَّثَنِي عَمْرُو بْنُ سَوَادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ؛ يُنْزِلُ اللَّهُ الْغَيْثَ فَيَقُولُونَ: الْكُوكَبُ كَذَا وَكَذَا»، وَفِي حَدِيثِ الْمُرَادِيِّ: «يَكُوكَبٍ كَذَا وَكَذَا».

[234] 127 - (73) Ibn 'Abbâs said: "Rain fell at the time of the Messenger of Allâh (ﷺ) and the Prophet (ﷺ) said: 'Some of the people have become grateful and some have become disbelievers. They said: "This is the mercy of Allâh," but some said: "The fulfillment of such and such a star." Then these Verses were revealed: "So I swear by the setting of the stars" until he reached: "And instead (of

[٢٣٤] ١٢٧ - (٧٣) حَدَّثَنِي عَبَّاسُ ابْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: مَطَرَتِ النَّاسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَمِنْهُمْ كَافِرٌ، قَالُوا: هَلْهِ رَحْمَةُ اللَّهِ، وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوَاءُ

thanking Allâh) for the provision He gives you, you deny (Him by disbelief!)”^[1]

Chapter 33. Evidence That Love Of The *Anṣâr* And ‘Afi Is A Part Of Faith And A Sign Thereof; Hating Them Is A Sign Of Hypocrisy

[235] 128 - (74) It was narrated that ‘Abdullâh bin ‘Abdullâh bin Jabr said: “I heard Anas say: ‘The Messenger of Allâh ﷺ said: “The sign of the hypocrite is hatred of the *Anṣâr*, and the sign of the believer is love of the *Anṣâr*.”

[236] (...) It was narrated from Anas that the Prophet ﷺ said: “Love of the *Anṣâr* is a sign of faith, and hatred of them is a sign of hypocrisy.”

[237] 129 - (75) It was narrated that ‘Adiyy bin Thâbit said: “I heard Al-Barâ’ narrate that the Prophet ﷺ said concerning the

كَذًا وَكَذًا» قَالَ: فَتَزَلَّتْ لَهُ الْآيَةُ: ﴿فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ﴾، حَتَّى بَلَغَ: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾
[الواقعة: ٧٥-٨٢].

(المعجم ٣٣) - (بَابُ الدَّلِيلِ عَلَى أَنَّ حُبَّ الْأَنْصَارِ وَعِلْيَ رِضَى اللَّهِ عَنْهُمْ مِنْ الْإِيمَانِ وَعِلَامَاتِهِ، وَبُغْضُهُمْ مِنْ عِلَامَاتِ النِّفَاقِ) (التحفة ٣٢)

[٢٣٥] ١٢٨ - (٧٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَةُ الْمُنَافِقِ: بُغْضُ الْأَنْصَارِ، وَآيَةُ الْمُؤْمِنِ: حُبُّ الْأَنْصَارِ».

[٢٣٦] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ. حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ، وَبُغْضُهُمْ آيَةُ النِّفَاقِ».

[٢٣٧] ١٢٩ - (٧٥) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ قَالَ: حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ؛

^[1] *Al-Wāqī'ah* 56:75-82.

Anṣâr: 'No one loves them but a believer, and no one hates them but a hypocrite. Whoever loves them, Allâh will love him, and whoever hates them, Allâh will hate him.'"

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -
حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ
ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ
النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا
يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ،
مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ
أَبْغَضَهُ اللَّهُ».

قَالَ شُعْبَةُ: قُلْتُ لِعَدِيِّ. سَمِعْتُهُ مِنَ
الْبَرَاءِ؟ قَالَ: إِيَّايَ حَدَّثَ!.

[238] 130 - (76) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No man who believes in Allâh and the Last Day hates the *Anṣâr*."

[٢٣٨] ١٣٠ - (٧٦) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَغْنِي ابْنَ عَبْدِ
الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ».

[239] - (77) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'No man who believes in Allâh and the Last Day hates the *Anṣâr*.'"

[٢٣٩] - (٧٧) وَحَدَّثَنَا غُثْمَانُ بْنُ
مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو
أُسَامَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ».

[240] 131 - (78) It was narrated that Zirr said: " 'Alî said: 'By the One Who split the seed and

[٢٤٠] ١٣١ - (٧٨) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ

created the soul, the [unlettered] Prophet ﷺ affirmed to me: "No one loves me except a believer and no one hates me except a hypocrite."

عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى -
وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ
الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زُرِّ
قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ
النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ [الْأُمِّيِّ] ﷺ إِلَيَّ:
«أَنْ لَا يُجَنَّبَنِي إِلَّا مُؤْمِنٌ، وَلَا يُبَغِّضَنِي
إِلَّا مُنَافِقٌ».

Chapter 34. Clarifying That Faith Decreases With Shortcomings In Obedience, And The Word *Kufr* May Be Used With Regard To Matters Other Than Disbelief In Allāh, Such As Ingratitude For Blessings And Not Fulfilling One's Duties

[241] 132 - (79) It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: "O women, give in charity and pray a great deal for forgiveness, for I have seen that you are the majority of the people of the Fire." A wise woman among them said: "Why is it, O Messenger of Allāh, that we are the majority of the people of the Fire?" He said: "You curse a great deal and are ungrateful (*Takfurna*) to your husbands. I have never seen anyone so deficient in intellect and religion, more overwhelming to a man of wisdom and reason

(المعجم ٣٤) - (بَابُ بَيَانِ نَقْصَانِ
الْإِيمَانِ بِنَقْصِ الطَّاعَاتِ، وَبَيَانِ
إِطْلَاقِ لَفْظِ الْكُفْرِ عَلَى غَيْرِ الْكُفْرِ
بِاللَّهِ، كَكُفْرِ النِّعْمَةِ وَالْحَقُوقِ)
(التحفة ٣٣)

[٢٤١] ١٣٢ - (٧٩) حَدَّثَنَا مُحَمَّدُ
ابْنُ رُمْحٍ بِنِ الْمَهَاجِرِ الْمِصْرِيِّ: أَخْبَرَنَا
اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ
اللَّهِ ﷺ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ!
تَصَدَّقْنَ وَأَكْثِرْنَ الْإِسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُنَّ
أَكْثَرَ أَهْلِ النَّارِ» فَقَالَتْ امْرَأَةٌ مِنْهُنَّ،
جَزَلَةٌ: وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ
النَّارِ! قَالَ: «تَكْثِرُونَ اللَّعْنَ، وَتَكْفُرُونَ
الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ
وَدِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُنَّ» قَالَتْ: يَا

than you.” She said: “O Messenger of Allâh, what does deficient in intellect and religion mean?” He said: “As for lacking in intellect, the testimony of two women is equivalent to the testimony of one man - this is deficiency in intellect. And (a woman) does not perform *Ṣalât* for several days, and she does not fast (during her menses) in Ramaḍân - this is deficiency in religion.”

[242] A similar report (no. 241) was narrated from Ibn Al-Hâd with this chain.

[243] (80) A similar *Hadîth* (no. 241) was narrated from Abû Hurairah from the Prophet ﷺ.

رَسُولَ اللَّهِ! وَمَا نَقْصَانُ الْعَقْلِ وَالْدِّينِ؟
قَالَ: «أَمَّا نَقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ
تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نَقْصَانُ الْعَقْلِ،
وَتَمَكُّتُ اللَّيَالِي مَا تُصَلِّي، وَتُفْطِرُ فِي
رَمَضَانَ، فَهَذَا نَقْصَانُ الدِّينِ».

[٢٤٢] وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا
ابْنُ وَهْبٍ عَنْ بَكْرِ بْنِ مُضَرٍّ، عَنْ ابْنِ
الْهَادِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٢٤٣] (٨٠) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ
الْحُلَوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ:
حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ
عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ
الْحُدْرِيِّ عَنِ النَّبِيِّ ﷺ، وَحَدَّثَنَا يَحْيَى بْنُ
أَبِي رَجَبٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا:
حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَمْرِو
ابْنِ أَبِي عَمْرٍو، عَنْ الْمُقْبَرِيِّ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ مَعْنَى حَدِيثِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

Chapter 35. Clarifying The Usage Of The Word *Kâfir* For One Who Abandons *Ṣalât*

(المعجم ٣٥) - (بَابُ بَيَانِ إِطْلَاقِ

اسْمِ الْكُفْرِ عَلَى مَنْ تَرَكَ الصَّلَاةَ)

(التحفة ٣٤)

[244] 133 - (81) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the son of Âdam recites a Verse of prostration and prostrates, the *Shaitân* withdraws, weeping and saying: "Woe unto him" - and according to the report of Abû Kuraib: "Woe unto me - the son of Âdam was commanded to prostrate and he prostrated, so Paradise will be his; I was commanded to prostrate and I refused, so the Fire is mine."

[245] - (...) Al-A'mash narrated a similar report (as no. 244) with this chain, except that he said: "I disobeyed, so the Fire is mine."

[246] 134 - (82) It was narrated that Abû Sufyân said: "I heard Jâbir say: 'I heard the Prophet ﷺ say: "Between a man and *Shirk* and *Kufr* there stands his giving up the *Ṣalât*.'"

[247] (...) Jâbir bin 'Abdullâh

[٢٤٤] ١٣٣ - (٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ - وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ يَا وَيْلِي! - أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأَمَرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ».

[٢٤٥] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «فَعَصَيْتُ فَلِيَ النَّارُ».

[٢٤٦] ١٣٤ - (٨٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ يَحْيَى: أَخْبَرَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوْفْيَانَ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ».

[٢٤٧] (...) حَدَّثَنَا أَبُو غَسَّانَ

said: "I heard the Messenger of Allāh ﷺ say: 'Between a man and *Shirk* and *Kufr* there stands his giving up the *Salāt*.'"

المُسْمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ».

Chapter 36. Clarifying That Faith In Allāh Most High Is The Best Of Deeds

(المعجم ٣٦) - (بَابُ بَيَانِ كَوْنِ
الإيمان بالله تعالى أفضل الأعمال)
(التحفة ٣٥)

[248] 135 - (83) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ was asked: 'Which deed is best?' He said: 'Faith in Allāh, the Mighty and Sublime.' It was said: 'Then what?' He said: '*Jihād* in the cause of Allāh.'" It was said: 'Then what?' He said: '*Hajjun Mabrûr*.'"^[1] According to the report of Muḥammad bin Ja'far, the Messenger of Allāh ﷺ said: "Faith in Allāh and His Messenger."

[٢٤٨] ١٣٥ - (٨٣) حَدَّثَنَا مَنْصُورُ ابْنِ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ عَزَّ وَجَلَّ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ».

[249] A similar report (no. 248) was narrated from Az-Zuhrî with this chain.

[٢٤٩] وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ ابْنِ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنْ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[1] They say it is the accepted *Hajj*, or the one free of sin.

[250] 136 - (84) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which deed is best?' He said: 'Faith in Allâh and *Jihâd* in His cause.' I said: 'Which slaves are the best (to set free)?' He said: 'Those who are most valuable to their masters and whose price is the highest.' I said: 'What if I cannot do that?' He said: 'Then help the one who is skilled, or do something for the one who is unskilled.' I said: 'O Messenger of Allâh, what do you think if I am unable to do any good deeds?' He said: 'Refrain from doing evil to people, for that is an act of charity on your part.'"

[251] (...) A similar *Hadîth* (no. 250) was narrated from Abû Dharr from the Prop

[٢٥٠] ١٣٦ - (٨٤) حَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ وَالْجِهَادُ فِي سَبِيلِهِ» قَالَ قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسَهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا» قَالَ قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقٍ» قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْأَعْمَالِ؟ قَالَ: «تَكْفُ شَرَكُ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ».

[٢٥١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَبِيبِ مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاحٍ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ بِمَحْوِهِ، غَيْرَ أَنَّهُ قَالَ: «فَتُعِينُ الصَّانِعَ أَوْ تَصْنَعُ لِأَخْرَقٍ».

[252] 137 - (85) It was narrated that 'Abdullâh bin Mas'ûd said: "I asked the Messenger of Allâh ﷺ: 'Which deed is best?' He said: 'The *Ṣalât* offered on time.' I said: 'Then what?' He said: 'Honoring one's parents.' I said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.' And I did not ask any more out of consideration for him."

[٢٥٢] ١٣٧ - (٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، عَنْ سَعْدِ بْنِ إِيَّاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لَوْفَئِهَا» قَالَ قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قَالَ قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلَّا إِزْعَاءَ عَلَيْهِ.

[253] 138 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "I said: 'O Prophet of Allâh, which deeds will bring me closer to Paradise?' He said: 'The *Ṣalât* on time.' I said: 'What else, O Prophet of Allâh?' He said: 'Honoring one's parents.' I said: 'What else, O Prophet of Allâh?' He said: '*Jihâd* in the cause of Allâh.'"

[٢٥٣] ١٣٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! أَيُّ الْأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: «الصَّلَاةُ عَلَى مَوَاقِئِهَا» قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».

[254] 139 - (...) It was narrated from Al-Walîd bin Al-'Ayzâr that he heard Abû 'Amr Ash-Shaibânî say: "The owner of this house" - and he pointed to the house of 'Abdullâh - "told me: 'I asked the

[٢٥٤] ١٣٩ - (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ أَنَّهُ سَمِعَ أَبَا عَمْرٍو الشَّيْبَانِيَّ قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ

Messenger of Allāh ﷺ: "Which deed is dearest to Allāh?" He said: "The *Ṣalāt* offered on time." I said: "Then what?" He said: "Then honoring one's parents." I said: "Then what?" He said: "Then *Jihād* in the cause of Allāh." He said: 'He told me this, and if I had asked more, he would have told me more.'

الدَّارِ - وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ - قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَفَّيْهَا» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ «ثُمَّ بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوْ اسْتَزِدُّهُ لَزَادَنِي.

[255] (...) Shu'bah narrated something similar (as no. 259) with this chain, and added: "and he pointed to the house of 'Abdullāh, but he did not mention his name."

[٢٥٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ: وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا.

[256] 140 - (...) It was narrated from 'Abdullāh that the Prophet ﷺ said: "The best of deeds are the *Ṣalāt* offered on time and honoring one's parents."

[٢٥٦] ١٤٠ - (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي عَمْرِو السَّيِّبَانِيِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الْأَعْمَالِ - أَوْ الْعَمَلِ - الصَّلَاةُ لَوْفَتِهَا، وَبِرُّ الْوَالِدَيْنِ».

Chapter 37. Clarifying That *Shirk* Is The Worst Of Sins, And The Worst Sins After *Shirk*

(المعجم ٣٧) - (بَابُ بَيَانِ كَوْنِ الشَّرِكِ أَقْبَحَ الذُّنُوبِ وَبَيَانِ أَعْظَمِهَا بَعْدَهُ) (التحفة ٣٦)

[257] 141 - (86) It was narrated that 'Abdullāh said: "I asked the Messenger of Allāh ﷺ: 'Which sin is the worst before Allāh?' He said: 'Attributing a partner to Allāh when He (is the One Who)

[٢٥٧] ١٤١ - (٨٦) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنصُورٍ، عَنْ أَبِي

has created you.' I said to him: 'That is indeed grievous.' I said: 'Then what?' He said: 'Then killing your child for fear that he may share you food.' I said: 'Then what?' He said: 'Then committing adultery with your neighbor's wife.'"

وَإِئِيلَ، عَنْ عَمْرٍو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ قُلْتُ لَهُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قَالَ قُلْتُ: تُمْ أَيُّ؟ قَالَ: «تُمْ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» - قَالَ - قُلْتُ: تُمْ أَيُّ؟ قَالَ: «تُمْ أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ».

[258] 142 - (...) It was narrated that 'Amr bin Shurahbîl said: "Abdullâh said: 'A man said: "O Messenger of Allâh, which sin is worst before Allâh?" He said: "Ascribing a partner to Allâh when He (is the One Who) has created you." He said: "Then what?" He said: "Killing your child for fear that he may share your food." He said: "Then what?" He said: "Committing adultery with your neighbor's wife." Then Allâh, the Mighty and Sublime, revealed the following words confirming that: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment."^[1]

[٢٥٨] [١٤٢ - (...)] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرٍو بْنِ شُرَحْبِيلَ قَالَ قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قَالَ: تُمْ أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ» قَالَ: تُمْ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨].

^[1] Al-Furqân 25:68.

Chapter 38. The Major Sins And The Most Serious Of Them

(المعجم ٣٨) - (بَابُ الْكَبَائِرِ
وَأَكْبَرُهَا) (التحفة ٣٧)

[259] 143 - (87) ‘Abdur-Rahmân bin Abî Bakrah narrated that his father said: “We were with the Messenger of Allâh ﷺ and he said: ‘Shall I not tell you of the worst of major sins?’ - (and the Prophet ﷺ repeated it) three times - ‘Associating others with Allâh, disobeying one’s parents, and bearing false witness - or false speech.’ The Messenger of Allâh ﷺ was lying down, then he sat up and kept repeating it until we said: ‘Would that he might fall silent.’”

[٢٥٩] ١٤٣ - (٨٧) حَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ سَعِيدِ الْجُرَيْرِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَلَا أُنبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» - ثَلَاثًا -: «الْإِسْرَافُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، - أَوْ قَوْلُ الزُّورِ» - وَكَانَ رَسُولُ اللَّهِ ﷺ مُتَكَبِّرًا فَجَلَسَ، فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ!

[260] 144 - (88) It was narrated from Anas that the Prophet ﷺ said concerning major sins: “Associating others with Allâh, disobeying one’s parents, murder and false speech.”

[٢٦٠] ١٤٤ - (٨٨) وَحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الْكَبَائِرِ قَالَ: «الشُّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

[261] (...) ‘Ubaidullâh bin Abî Bakrah narrated: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ mentioned major sins’ - or ‘Prophet ﷺ was asked about major sins’ - and he said: “Associating others with Allâh,

[٢٦١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنُ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ

murder and disobeying one's parents." And he said: "Shall I not tell you of the worst of major sins?" He said: "False speech" - or "false testimony." **Shu'bah** said: "I think he probably said false testimony."

[262] 145 - (89) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Avoid the seven destroyers." It was said: "What are they, O Messenger of Allâh?" He said: "Associating others with Allâh (*Shirk*); witchcraft; killing a soul whom Allâh has forbidden us to kill, except for a right that is due; consuming orphans' wealth; consuming *Ribâ*; fleeing from the battlefield; and slandering chaste, innocent women."

[263] 146 - (90) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âs that the Messenger of Allâh ﷺ said: "One of the major sins is a man's insulting his parents." They said: "O Messenger of Allâh, would a man insult his parents?" He said: "Yes, when he insults the father of another man, who then insults his father, or he insults (the other man's) mother,

مَا لِكَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْكِبَائِرَ - أَوْ سُئِلَ عَنِ الْكِبَائِرِ - فَقَالَ: «الشُّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ» وَقَالَ: «أَلَا أُتَبِّحُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قَالَ: «قَوْلُ الزُّورِ - أَوْ قَالَ شَهَادَةُ الزُّورِ -» قَالَ شُعْبَةُ: وَأَكْبَرُ ظَنِّي أَنَّهُ شَهَادَةُ الزُّورِ.

[٢٦٢] ١٤٥ - (٨٩) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّعَ الْمُؤَبَّاتِ» قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: «الشُّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

[٢٦٣] ١٤٦ - (٩٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ الْكِبَائِرِ شَتَمَ الرَّجُلِ وَالِدَيْهِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟

and he (the other man) then insults his mother.”

[264] (...) A similar report (as no. 263) was narrated from Sa'd bin Ibrâhîm with this chain.

قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ».

[٢٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 39. The Prohibition Of Pride And Definition Of It

(المعجم ٣٩) - (بَابُ تَحْرِيمِ الْكِبَرِ وَبَيَانِهِ) (التحفة ٣٨)

[265] 147 - (91) It was narrated from 'Abdullâh bin Mas'ûd that the Prophet ﷺ said: "No one who has an atom's-weight of pride in his heart will enter Paradise." A man said: "What if a man likes his clothes to look good and his shoes to look good?" He said: "Allâh is Beautiful and loves beauty. Pride means rejecting the truth and looking down on people."

[٢٦٥] [١٤٧- (٩١)] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ - أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ تَغْلِبٍ، عَنْ فَضِيلِ بْنِ عَمْرٍو الْقُفَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ: بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ».

[266] 148 - (...) It was narrated

[٢٦٦] [١٤٨- (...)] حَدَّثَنَا وَمِنْجَابُ

that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘No one in whose heart is faith the weight of a mustard-seed will enter the Fire, and no one in whose heart is arrogance the weight of a mustard-seed will enter Paradise.’”

[267] 149 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “No one in whose heart is pride the weight of a speck will enter Paradise.”

Chapter 40. The Evidence That The One Who Dies Not Associating Anything With Allâh Will Enter Paradise, And The One Who Dies An Idolator Will Enter The Fire

[268] 150 - (92) It was narrated from Shafiq, from ‘Abdullâh - (one of the narrators) Wakî said: “That the Messenger of Allâh ﷺ said;” (one of the narrators) Ibn Numair said: “I heard the Messenger of Allâh ﷺ say” - “Whoever dies associating anything with Allâh will enter the

ابْنُ الْحَارِثِ التَّمِيمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ - قَالَ مِنْجَابٌ: أَخْبَرَنَا ابْنُ مُسْهِرٍ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ كِبْرِيَاءٍ».

[٢٦٧] ١٤٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَابٍ بْنِ تَغْلِبَ، عَنْ فَضِيلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ».

(المعجم ٤٠) - (بَابُ الدَّلِيلِ عَلَى مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَإِنْ مَاتَ مُشْرِكًا دَخَلَ النَّارَ)
(التحفة ٣٩)

[٢٦٨] ١٥٠ - (٩٢) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ - قَالَ وَكَيْعٌ: قَالَ رَسُولُ اللَّهِ ﷺ، وَقَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - يَقُولُ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ

Fire.” I said: “And whoever dies not associating anything with Allâh will enter Paradise.”

[269] 151 - (93) It was narrated that Jâbir said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, what are the two things that decide a person’s end?’ He said: ‘Whoever dies not associating anything with Allâh will enter Paradise, and whoever dies associating anything with Allâh will enter the Fire.’”

[270] 152 - (...) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever meets Allâh not associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire.’”

[271] (...) It was narrated from Jâbir that the Prophet of Allâh ﷺ said something similar (as no. 270).

النَّارِ» وَقُلْتُ أَنَا: وَمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.

[٢٦٩] ١٥١ - (٩٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْمُوجِبَاتُ؟ قَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ».

[٢٧٠] ١٥٢ - (...) وَحَدَّثَنِي أَبُو أَيُّوبَ الْعِثْلَانِيُّ سُلَيْمَانُ بْنُ عُبَيْدٍ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا قُرَّةٌ عَنْ أَبِي الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ».

قَالَ أَبُو أَيُّوبَ، قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ.

[٢٧١] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَعْمُورٍ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ - قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، بِمِثْلِهِ.

[272] 153 - (94) Al-Ma'rûr bin Suwaid said: "I heard Abû Dharr narrating that the Prophet ﷺ said: 'Jibrâ'il, عليه السلام, came to me and gave me the glad tidings that anyone among your *Ummah* who dies not associating anything with Allâh will enter Paradise. I said: "Even if he commits adultery or theft?" He said: "Even if he commits adultery or theft."

[273] 154 - (...) Abû Dharr said: "I came to the Prophet ﷺ and he was sleeping, covered with a white garment. Then I came back and he was (still) sleeping. Then I came back and he had awakened. I sat down with him and he said: 'There is no person who says *Lâ ilâha illallâh* and dies believing in that, but he will enter Paradise.' I said: 'Even if he commits adultery and theft?' He said: 'Even if he commits adultery and theft,' (and he said it) three times, and the fourth time he said: 'In spite of Abû Dharr.'" Abû Dharr went out saying: "In spite of Abû Dharr."

[٢٧٢] ١٥٣ - (٩٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَحْذَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ، فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ». [انظر: ٢٣٠٤].

[٢٧٣] ١٥٤ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَأَحْمَدُ بْنُ خِرَاشٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنِي حُسَيْنُ الْمَعْلَمِ، عَنِ ابْنِ بُرَيْدَةَ؛ أَنَّ يَحْيَى بْنَ يَعْمَرَ حَدَّثَهُ؛ أَنَّ أَبَا الْأَسْوَدِ الدِّبَلِيِّ حَدَّثَهُ؛ أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ نَائِمٌ، عَلَيْهِ ثَوْبٌ أَيْضٌ، ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ» قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ»،

ثَلَاثًا، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رَغَمٍ أَنْفِ أَبِي ذَرٍّ» قَالَ، فَخَرَجَ أَبُو ذَرٍّ، وَهُوَ يَقُولُ: وَإِنْ رَغَمَ أَنْفِ أَبِي ذَرٍّ.

Chapter 41. The Prohibition Of Killing A Disbeliever After He Says *Lâ ilâha illallâh*

(المعجم ٤١) - (بَابُ تَحْرِيمِ قَتْلِ الْكَافِرِ بَعْدَ قَوْلِهِ: لَا إِلَهَ إِلَّا اللَّهُ)
(التحفة ٤٠)

[274] 155 - (95) It was narrated that Al-Miqdâd bin Al-Aswad said: "O Messenger of Allâh, what do you think if I meet a man from among the disbelievers, and he fights me and cuts off one of my hands with the sword, then he takes shelter from me behind a tree and says, 'I submit to Allâh.' Should I kill him, O Messenger of Allâh, after he says that?" The Messenger of Allâh ﷺ said: "Do not kill him." I said: 'O Messenger of Allâh, he cut off my hand, then he said that after cutting it off! Should I kill him?' The Messenger of Allâh ﷺ said: "Do not kill him, for if you kill him he will be in the position that you were in before you killed him, and you will be in the position that he was in before he said what he said."

[٢٧٤] ١٥٥ - (٩٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رُمْحٍ - وَاللَّفْظُ مُتَقَارِبٌ - أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْخِيَارِ، عَنِ الْمُقْدَادِ بْنِ الْأَسْوَدِ أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ لِلَّهِ، أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ! بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ» قَالَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَدْ قَطَعَ يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[275] 156 - (...) It was narrated

[٢٧٥] ١٥٦ - (...) وَحَدَّثَنَا إِسْحَاقُ

from Az-Zuhrî (the same *Hadîth*, no. 274) with this chain. According to the *Hadîth* of Al-Awzâ'î and Ibn Juraij the Prophet ﷺ said: "I submit to Allâh," as in the *Hadîth* of Al-Laith (a narrator). In the *Hadîth* of Ma'mar (another narrator) it says: "When I knelt down to kill him he said: 'Lâ ilâha illallâh.'"

ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، أَمَّا الْأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ فَفِي حَدِيثِهِمَا قَالَ: أَسْلَمْتُ لِلَّهِ - كَمَا قَالَ اللَّيْثُ [فِي حَدِيثِهِ] - وَأَمَّا مَعْمَرٌ - فَفِي حَدِيثِهِ: فَلَمَّا أَهْوَيْتُ لَأَقْتُلَهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ.

[276] 157 - (...) 'Ubaidullâh bin 'Adiyy bin Al-Khiyâr narrated that Al-Miqdâd bin 'Amr - bin Al-Aswad - Al-Kindî, who was an ally of Banû Zuhrah and was one of those who had been present at (battle of) Badr with the Messenger of Allâh ﷺ, said: "O Messenger of Allâh ﷺ, what do you think if I meet a man from among the disbelievers?" Then he mentioned a *Hadîth* similar to that of Al-Laith (no. 275).

[٢٧٦] ١٥٧ - (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ بْنِ الْخِيَارِ أَخْبَرَهُ؛ أَنَّ الْمِقْدَادَ بْنَ عَمْرِو - ابْنَ الْأَسْوَدِ - الْكِنْدِيَّ، وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[277] 158 - (96) It was narrated that Usâmah bin Zaid - and this is the *Hadîth* of Ibn Abî Shaibah

[٢٧٧] ١٥٨ - (٩٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛

- said: "The Messenger of Allāh ﷺ sent us on a campaign, and in the morning we attacked Al-Huruqât of Juhainah. I caught up with a man and he said: '*Lâ ilâha illallâh*,' but I stabbed him. Then I felt troubled by that, and I told the Prophet ﷺ about it. The Messenger of Allāh ﷺ said: 'Did he say *Lâ ilâha illallâh* and you killed him?' I said: 'O Messenger of Allāh, he only said it for fear of the weapon.' He said: 'Did you open his heart to find out whether he said it (out of fear) or not?' And he kept repeating it until I wished that I had become Muslim on that day." Sa'd said: "By Allāh, I will not kill a Muslim until the one with the belly - meaning Usâmah - approves of killing him." A man said: "Doesn't Allāh say: "And fight them until there is no more *Fitnah* and the religion will all be for Allāh^[1]" Sa'd said: "We fought them so that there would be no *Fitnah* but you and your companions want to fight them so that there will be *Fitnah*."

[278] 159 - (...) Usâmah bin Zaid bin Hârithah narrated: "The

وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنِ أَبِي ظَبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَهَذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَصَبَحْنَا الْحُرَقَاتِ مِنْ جُهَيْنَةَ فَأَذْرَحْتُ رَجُلًا فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَطَعَنْتُهُ فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَقَتْلُهُ؟» قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا قَالَهَا خَوْفًا مِنَ السَّلَاحِ. قَالَ: «أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ: أَقَالَهَا أَمْ لَا»، فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَيَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ فَقَالَ سَعْدُ: وَأَنَا وَاللَّهِ! لَا أَقْتُلُ مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبُطْنِ يَعْني أُسَامَةَ - قَالَ -: قَالَ رَجُلٌ: أَلَمْ يَقُلِ اللَّهُ: «وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الَّذِينَ كَفَرُوا» [الأنفال: ٣٩] فَقَالَ سَعْدُ: قَدْ قَاتَلْنَا حَتَّى لَا تَكُونَ فِتْنَةً، وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تَقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً.

[٢٧٨] ١٥٩ - (...) حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ:

[1] Al-Anfâl 8:39.

Messenger of Allâh ﷺ sent us to Al-Huraqah of Juhainah, where we attacked the people in the morning and defeated them. A man from among the *Anṣâr* and I caught one of their men, and when we overpowered him, he said: *Lâ ilâha illallâh*. The *Anṣârî* left him alone but I stabbed him with my spear and killed him. When we came back, news of that reached the Prophet ﷺ and he said to me: 'O Usâmah, did you kill him after he said *Lâ ilâha illallâh*?' I said: 'O Messenger of Allâh, he was only trying to protect himself.' He said: 'Did you kill him after he said *Lâ ilâha illallâh*?' and he kept repeating it until I wished that I had not become Muslim before that day."

[279] 160 - (97) It was narrated from Ṣafwân bin Muḥriz that Jundab bin 'Abdullâh Al-Bajalî sent word to 'As'as bin Sulâmah at the time of the *Fitnah* of Ibn Az-Zubair, saying: "Gather together a number of your brothers for me so that I may talk to them." He sent a messenger to them (his brothers), and when they had gathered, Jundab came, wearing a yellow *Burnus*, and said: "Tell me what you were talking about." They spoke, and when it was his turn he lowered the hood of the *Burnus* from his

حَدَّثَنَا أَبُو ظِيَّانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ بْنِ حَارِثَةَ يُحَدِّثُ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحَرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، قَالَ: وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِيَنَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: فَكَفَّ عَنْهُ الْأَنْصَارِيُّ وَطَعْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ فَلَمَّا قَدِمْنَا، بَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ لِي «يَا أُسَامَةُ! أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كَانَ مُتَعَوِّذًا. قَالَ، فَقَالَ «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَثَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

[٢٧٩] ١٦٠ - (٩٧) حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّ خَالِدًا الْأَثْبَجَ ابْنَ أَخِي صَفْوَانَ بْنِ مُحْرِزٍ، حَدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ أَنَّهُ حَدَّثَ أَنَّ جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ بَعَثَ إِلَى عَسَاسِ بْنِ سَلَامَةَ، رَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ، فَقَالَ: اجْمَعْ لِي نَفَرًا مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ، فَبَعَثَ رَسُولًا إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبُ

head and said: "I have come to you, and I shall narrate to you from your Prophet ﷺ. The Messenger of Allāh ﷺ sent a party of Muslims to some of the idolators and they met in battle. There was one man among the idolators who, whenever he decided to attack a man among the Muslims, would attack him and kill him. There was a man among the Muslims who was waiting for him to drop his guard, and we used to say among ourselves that he was Usamah bin Zaid. When he raised his sword, (that idolator) said *Lâ ilâha illallâh*, but he killed him. The harbinger of glad tidings went to the Prophet ﷺ, who asked him (about the battle) and he told him, including the story of what had happened to that man. The Prophet ﷺ called him and asked him: 'Why did you kill him?' He said: 'O Messenger of Allāh, he had caused a great deal of harm to the Muslims, and he killed so-and-so and so-and-so' - naming a number of men - 'and when he saw the sword he said *Lâ ilâha illallâh*.' The Messenger of Allāh ﷺ said: 'Did you kill him?' He said: 'Yes.' He said: 'What will you do with *Lâ ilâha illallâh* when it comes on the Day of Resurrection?' He said: 'O Messenger of Allāh, pray for forgiveness for me.' He said: 'What will you do with *Lâ ilâha*

وَعَلَيْهِ بُرْنُسُ أَصْفَرُ فَقَالَ: تَحَدَّثُوا بِمَا كُنْتُمْ تَحَدَّثُونَ بِهِ، حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرْنُسُ عَنْ رَأْسِهِ، فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلَا أُرِيدُ أَنْ أُخْبِرَكُمْ عَنْ نَبِيِّكُمْ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعَثًا مِنَ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِنَّهُمْ اتَّقَوْا فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ قَصَدَ لَهُ فَقَتَلَهُ، وَإِنَّ رَجُلًا مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ قَالَ: وَكُنَّا نَحْدُثُ أَنَّهُ أَسَامَةُ بْنُ زَيْدٍ، فَلَمَّا رَجَعَ إِلَيْهِ السَّيْفُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَتَلَهُ، فَجَاءَ الْبَشِيرُ إِلَى النَّبِيِّ ﷺ، فَسَأَلَهُ فَأَخْبَرَهُ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ، فَدَعَاهُ فَسَأَلَهُ، فَقَالَ «لِمَ قَتَلْتَهُ؟» قَالَ: يَا رَسُولَ اللَّهِ! أَوْجَعَ فِي الْمُسْلِمِينَ، وَقَتَلَ فُلَانًا وَفُلَانًا وَسَمَّى لَهُ نَفَرًا، وَإِنِّي حَمَلْتُ عَلَيْهِ، فَلَمَّا رَأَى السَّيْفَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ رَسُولُ اللَّهِ ﷺ «أَقْتُلْتَهُ؟» قَالَ: نَعَمْ قَالَ «فَكَيْفَ تَصْنَعُ يَلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللَّهِ! اسْتَغْفِرُ لِي، قَالَ: «فَكَيْفَ تَصْنَعُ يَلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» فَقَالَ: فَجَعَلَ لَا

illallâh when it comes on the Day of Resurrection?" And he said no more than 'What will you do with *Lâ ilâha illallâh* when it comes on the Day of Resurrection?"

Chapter 42. The Saying Of The Prophet ﷺ: "Whoever Bears Weapons Against Us Is Not One Of Us."

[280] 161 - (98) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

[281] 162 - (99) It was narrated from Iyâs bin Salamah, from his father, that the Prophet ﷺ said: "Whoever draws his sword against us is not one of us."

[282] 163 - (100) It was narrated from Abû Mûsâ that the

يَرِيدُهُ عَلَى أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟».

(المعجم ٤٢) - (بَابُ قَوْلِ النَّبِيِّ ﷺ:

«مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا»

(التحفة ٤١)

[٢٨٠] [١٦١- (٩٨) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، كُلُّهُمَا عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَاللَّفْظُ لَهُ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

[٢٨١] [١٦٢- (٩٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُصْعَبٌ وَهُوَ ابْنُ الْمُقْدَامِ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ عَنْ إِيسَى بْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَلَّ عَلَيْنَا السِّيفَ فَلَيْسَ مِنَّا».

[٢٨٢] [١٦٣- (١٠٠) حَدَّثَنَا أَبُو بَكْرِ

Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

ابْنُ أَبِي سَيِّبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَسْعَرِيُّ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

Chapter 43. The Saying Of The Prophet ﷺ: "Whoever Deceives Us Is Not One Of Us."

(المعجم ٤٣) - (بَابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ غَشَّنَا فَلَيْسَ مِنَّا» (التحفة ٤٢)

[283] 164 - (101) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever bears weapons against us is not one of us, and whoever deceives us is not one of us."

[٢٨٣] ١٦٤ - (١٠١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي؛ وَحَدَّثَنَا أَبُو الْأَحْوَصِ مُحَمَّدُ بْنُ حَيَّانَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلَاهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

[284] - (102) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ passed by a pile of foodstuff; he put his hand (deep) in it and found that it had gotten wet. He said: 'What is this, O seller of the foodstuff?' He said: 'It got rained on, O Messenger of Allâh.' He said: 'Why don't you put it on top of the food so that people can see it? Whoever deceives (people) does not belong to me.'

[٢٨٤] - (١٠٢) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَتَأَلَّتْ أَصَابِعُهُ بَلَلًا. فَقَالَ: «مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ:

أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنِّي».

Chapter 44. The Prohibition Of Striking One's Cheeks, Tearing One's Garment And Calling With The Calls Of *Jâhiliyyah*

(المعجم ٤٤) - (بَابُ تَحْرِيمِ ضَرْبِ الْخُدُودِ وَشَقِّ الْجُيُوبِ وَالدَّعَاءِ بِدَعْوَى الْجَاهِلِيَّةِ) (التحفة ٤٣)

[285] 165 - (103) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'He is not one of us who strikes his cheeks, tears his garment, or cries with the cry of the *Jâhiliyyah*.'"

[٢٨٥] ١٦٥ - (١٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَشْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى أَهْلِ الْجَاهِلِيَّةِ».

هَذَا حَدِيثُ يَحْيَى، وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرِ فَقَالَا «وَشَقَّ وَدَعَا» بِغَيْرِ أَلِفٍ.

[286] 166 - (...) A similar *Hadîth* (no. 285) was narrated from Al-A'mash with this chain, but he said: "And tears and cries."

[٢٨٦] ١٦٦ - (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَا: «وَشَقَّ وَدَعَا».

[287] 167 - (104) Abû Burdah bin Abî Mûsâ said: "Abû Mûsâ was stricken with pain and lost consciousness, and his head was in the lap of a woman of his household. A woman of his household began to wail and he was unable to stop her. When he regained consciousness he said: 'I disavow myself of that of which the Messenger of Allâh ﷺ disavowed himself, for the Messenger of Allâh ﷺ disavowed himself of any woman who wails, shaves her head or tears her garment.'"

[288] - (...) It was narrated that 'Abdur-Rahmân bin Yazîd and Abû Burdah bin Abî Mûsâ said: "Abû Mûsâ lost consciousness and his wife, Umm 'Abdullâh, wailed loudly. Then he woke up and said: 'Do you not know that the Messenger of Allâh ﷺ said: "I disavow myself of the one who shaves his head, wails and tears (his garment)?"'

[289] (...) This *Hadîth* was also narrated from Rib'î bin Hirâsh, from Abû Mûsâ, from the Prophet ﷺ, but in the *Hadîth* of 'Iyâd Al-Ash'arî (a narrator) it says: "He is not one of us..." and not, "I disavow myself..."

[٢٨٧] ١٦٧ - (١٠٤) حَدَّثَنَا الْحَكَمُ ابْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ: أَنَّ الْقَاسِمَ بْنَ مُخَيَّمَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى قَالَ: وَجَعَ أَبُو مُوسَى وَجَعًا فُغْشِي عَلَيْهِ، وَرَأْسُهُ فِي حَجَرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّا بَرِئَ مِنْهُ رَسُولُ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقِقَةِ.

[٢٨٨] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَا: أَخْبَرَنَا أَبُو غَمَيْسٍ قَالَ: سَمِعْتُ أَبَا صَخْرَةَ يَذْكُرُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، قَالَا أَغْمِيَ عَلَى أَبِي مُوسَى وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَّةٍ قَالَا: ثُمَّ أَفَاقَ، فَقَالَ: أَلَمْ تَعْلَمِي - وَكَانَ يُحَدِّثُهَا - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَحَرَقَ».

[٢٨٩] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ عِيَّاضِ الْأَشْعَرِيِّ، عَنْ امْرَأَةٍ أَبِي مُوسَى، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ وَحَدَّثَنِيهِ

حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي هِنْدٍ -: حَدَّثَنَا عَاصِمٌ عَنْ صَفْوَانَ بْنِ مُحَرَّرٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُثْمَرَ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ فِي حَدِيثِ عِيَّاضٍ الْأَشْعَرِيِّ قَالَ: «لَيْسَ مِنَّا» وَلَمْ يَقُلْ: «بِرِيء».

(المعجم ٤٥) - (بَابُ بَيَانِ غُلْظِ

تَحْرِيمِ النَّمِيمَةِ) (التحفة ٤٤)

Chapter 45. Clarifying The Emphatic Prohibition Of *An-Namimah* (Malicious Gossip)

[290] 168 - (105) It was narrated from Hudhaifah that he heard that a man was spreading malicious gossip. Hudhaifah said: "I heard the Messenger of Allāh ﷺ say: 'No one who spreads malicious gossip will enter Paradise.'"

[٢٩٠] ١٦٨ - (١٠٥) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَجٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءِ الضُّبَيْعِيُّ قَالَا: حَدَّثَنَا مَهْدِيُّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ الْأَخْذَبِ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا يَنْتُمِي الْحَدِيثَ فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ».

[291] 169 - (...) It was narrated that Hammâm bin Al-Hârith said: "A man used to tell tales to the governor. We were sitting in the *Masjid* and the people said: 'This is one of those who tell tales to the governor.' He came

[٢٩١] ١٦٩ - (...) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كَانَ رَجُلٌ يَنْقُلُ الْحَدِيثَ إِلَى الْأَمِيرِ، فَكُنَّا

and sat with us, and Hudhaifah said: 'I heard the Messenger of Allâh ﷺ say: No one who tells malicious tales will enter Paradise.' "

[292] 170 - (...) It was narrated that Hammâm bin Al-Hâriṭh said: "We were sitting with Hudhaifah in the Masjid when a man came and sat with us, and it was said to Hudhaifah: 'This man tells things to the ruler.' Hudhaifah said - wanting the man to hear him - I heard the Messenger of Allâh ﷺ say: 'No one who tells malicious tales will enter Paradise.' "

Chapter 46. Clarifying The Emphatic Prohibition Of Letting One's Garment Hang Below The Ankles (Isbâl), Reminding Others Of One's Gift And Selling Goods By Means Of A False Oath ; Mention Of The Three To Whom Allâh, Most High, Will Not Speak On The Day Of Resurrection, Nor Look At Them, Nor Sanctify Them, And Theirs Will Be A Painful Torment

[293] 171 - (106) It was

جُلُوسًا فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هَذَا مِمَّنْ يُنْقَلُ الْحَدِيثُ إِلَى الْأَمِيرِ، قَالَ فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا، فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

[٢٩٢] ١٧٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كُنَّا جُلُوسًا مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ، فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا، فَقِيلَ لِحُذَيْفَةَ: إِنَّ هَذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ، فَقَالَ حُذَيْفَةُ - إِزَادَةً أَنْ يُسْمِعَهُ - : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

(المعجم ٤٦) - (بَابُ بَيَانِ غُلْظِ

تَحْرِيمِ إِسْبَالِ الْإِزَارِ وَالْمَنْ بِالْعَطِيَّةِ، وَتَنْفِيقِ السَّلْعَةِ بِالْحَلْفِ، وَبَيَانِ الثَّلَاثَةِ الَّذِينَ لَا يَكْلِمُهُمُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَزْكِيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ) (التحفة ٤٥)

[٢٩٣] ١٧١ - (١٠٦) حَدَّثَنَا أَبُو

narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them nor sanctify them, and theirs will be a painful torment." The Messenger of Allâh ﷺ repeated it three times. Abû Dharr said: "May they be lost and doomed; who are they, O Messenger of Allâh?" He said: "The one who lets his *Izâr* (lower garment) hang below his ankles, the one who reminds others (of his gifts), and the one who sells his product by means of a false oath."

[294] (...) It was narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection: The one who does not give a gift but he reminds the recipient (of his generosity); the one who sells his product by means of a false oath; and the one who lets his *Izâr* hang below his ankles."

[295] It was narrated that Shu'bah said: "I heard Sulaimân (narrate) with this chain, and he said: 'Three to whom Allâh will not speak, nor will He look at

بَكْرِ ابْنِ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحَرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ - قَالَ أَبُو ذَرٍّ: خَابُوا وَحَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ [إِزَارَهُ] وَالْمَنَّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

[٢٩٤] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَالِدٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحَرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ: الْمَنَّاؤُ الَّذِي لَا يُعْطَى شَيْئًا إِلَّا مَنَّهُ، وَالْمَنَّقُ سِلْعَتَهُ بِالْحَلِفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ».

[٢٩٥] وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ بِهَذَا الْإِسْنَادِ، وَقَالَ:

them nor sanctify them, and theirs will be a painful torment.”

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ».

[296] 172 - (107) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are three to whom Allâh will not speak on the Day of Resurrection, nor will He sanctify them’ - Abû Mu’âwiyah (one of the narrators) said: ‘nor will He look at them’ - ‘and theirs will be a painful torment: An old man who commits unlawful sexual relations, a king who tells lies, and a poor man who is arrogant.”

[٢٩٦] ١٧٢ - (١٠٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ» - قَالَ أَبُو مُعَاوِيَةَ: «وَلَا يَنْظُرُ إِلَيْهِمْ - وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ».

[297] 173 - (108) It was narrated that Abû Hurairah said - and this is the *Hadîth* of Abû Bakr^[1] -: “The Messenger of Allâh ﷺ said: ‘There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them or sanctify them, and theirs will be a painful torment: A man who has surplus water in the desert which he withholds from a wayfarer; a man who sells his goods to a man after ‘Asr, swearing by Allâh that he bought it for such-and-such a price, and (the other man) believes him although that is not the case; and a man who only swears allegiance to a ruler for

[٢٩٧] ١٧٣ - (١٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلٍ مَاءٍ بِالْفَلَاءِ يَمْنَعُهُ مِنْ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ لَأَخَذَهَا بِكَذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ، وَرَجُلٌ بَايَعَ

[1] Abû Bakr Ibn Abî Shaibah, the famous *Hadîth* scholar, one of the two from whom Imâm Muslim heard this narration.

the sake of worldly gain, and if he gives him something of that, he is loyal to him, and if he does not give him anything, he is not loyal.”

[298] (...) A similar report was narrated from Al-A'mash (No. 297) with this chain, except that he said: "A man who offers to sell his goods to another man..."

[299] 174 - (...) It was narrated that Abû Hurairah said - and I (the narrator) think he attributed it to the Prophet ﷺ - "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them, and theirs will be a painful torment: A man who swears an oath after *Asr* prayer in order to unlawfully take the property of another Muslim" - and the rest of his *Hadîth* is similar to the *Hadîth* of Al-A'mash (no. 297).

Chapter 47. Clarifying The Emphatic Prohibition Against Killing Oneself; The One Who Kills Himself With Something Will Be Punished With It In The Fire; And That No One Will Enter Paradise But A Muslim

[300] 175 - (109) It was

إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفْ.

[٢٩٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عُبَيْرٌ كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ «وَرَجُلٌ سَاوَمَ رَجُلًا بِسِلْعَةٍ».

[٢٩٩] ١٧٤ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ أَرَاهُ مَرْفُوعًا - قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ حَلَفَ عَلَى يَمِينٍ بَعْدَ صَلَاةِ الْعَصْرِ عَلَى مَالٍ مُسْلِمٍ فَأَقْطَعَهُ» وَبَاقِي حَدِيثِهِ نَحْوُ حَدِيثِ الْأَعْمَشِ.

(المعجم ٤٧) - (بَابُ بَيَانِ غُلْظِ تَحْرِيمِ قَتْلِ الْإِنْسَانِ نَفْسَهُ وَأَنْ مِنْ قَتْلِ نَفْسِهِ بِشَيْءٍ عُذِّبَ بِهِ فِي النَّارِ وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ)
(التحفة ٤٦)

[٣٠٠] ١٧٥ - (١٠٩) حَدَّثَنَا أَبُو بَكْرِ

narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his belly in the Fire of Hell forever and ever. Whoever drinks poison and kills himself will be sipping it in the Fire of Hell forever and ever. Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Fire of Hell forever and ever.'"

[301] (...) Shu'bah narrated a similar *Hadîth* (no. 300) with this chain.

[302] 176 - (110) Thâbit bin Adh-Dhahhâk narrated that he swore allegiance to the Messenger of Allâh ﷺ beneath the tree, and the Messenger of Allâh ﷺ said: "Whoever swears falsely that he belongs to a religion (*Millat*) other than Islam,

ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَسْجُ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ شَرَبَ سُمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ وَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

[٣٠١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَسْعَدِيُّ: حَدَّثَنَا عَبَّاسٌ هُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ كُلُّهُمْ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَفِي رَوَايَةِ شُعْبَةَ - عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكَرَانَ.

[٣٠٢] ١٧٦ - (١١٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلَامٍ، عَنْ أَبِي سَلَامٍ الدَّمَشْقِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ أَبَا قَلَابَةَ أَخْبَرَهُ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ بَايَعَ رَسُولَ اللَّهِ ﷺ

he is as he said;^[1] whoever kills himself with something, he will be punished with it on the Day of Resurrection; and no man is bound by a vow concerning something that he does not possess.”

[303] (...) It was narrated from Thâbit bin Adh-Dhahhâk that the Prophet ﷺ said: “No man is bound by a vow concerning something that he does not possess; and cursing a believer is like killing him; and whoever kills himself with something in this world will be punished with it on the Day of Resurrection; and whoever makes a false claim in order to appear to have more than he has, Allâh will only cause him to have less; (and the same applies to) the one who is demanded and swears a false oath.”

[304] 177 - (...) It was narrated that Thâbit bin Adh-Dhahhâk said: “The Prophet ﷺ said: ‘Whoever swears deliberately and falsely that he belongs to a religion (*Millat*) other than Islam is as he said; and whoever kills himself with something, Allâh will punish him with it in the Fire of Hell.’ This is the *Hadîth* of Sufyân. According to the *Hadîth*

تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمَلَةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِي شَيْءٍ لَا يَمْلِكُهُ».

[٣٠٣] (...) حَدَّثَنِي أَبُو عَسَانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ ادَّعَى دَعْوَى كَاذِبَةٍ لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللَّهُ إِلَّا قِلَّةً، وَمَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ فَاجِرَةٍ».

[٣٠٤] ١٧٧ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَإِسْحَقُ بْنُ مَنْصُورٍ وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ الْأَنْصَارِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ

[1] They say that it is when one says something like: “If it is not so, then I am a Christian” etc.

of Shu'bah, the Messenger of Allāh ﷺ said: "Whoever swears falsely that he belongs to a religion (*Millat*) other than Islam is as he said, and whoever slaughters himself with something, he will be slaughtered with it on the Day of Resurrection."

خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ ابْنِ الضَّحَّاكِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللَّهُ بِهِ فِي نَارِ جَهَنَّمَ» - هَذَا حَدِيثُ سُفْيَانَ، وَأَمَّا شُعْبَةُ فَحَدِيثُهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذَبَحَ بِهِ يَوْمَ الْقِيَامَةِ».

[305] 178 - (111) It was narrated that Abû Hurairah said: "We were present at (the battle of) Hunain with the Messenger of Allāh ﷺ, and he said of a man who claimed to be a Muslim: 'This is one of the people of the Fire.' When the fighting began, that man fought fiercely, then he was wounded and it was said: 'O Messenger of Allāh, the man of whom you said that he is one of the people of the Fire fought fiercely today, and he has died.' The Messenger of Allāh ﷺ said: 'To the Fire.' Some of the Muslims could hardly believe it,^[1] and while they were like that, it was said: 'He has not died, but he is badly wounded.' That night, he could no longer bear the pain, so he killed

[٣٠٥] ١٧٨ - (١١١) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَى بِالْإِسْلَامِ «هَذَا مِنْ أَهْلِ النَّارِ» فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا فَأَصَابَتْهُ جِرَاحَةٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ الَّذِي قُلْتَ لَهُ آفَا: «إِنَّهُ مِنْ أَهْلِ النَّارِ» فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا، وَقَدْ مَاتَ، فَقَالَ النَّبِيُّ ﷺ: «إِلَى النَّارِ» فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ، فَيَنْمَأَ هُمْ عَلَى

[1] Literally: "Were on the verge of doubting."

himself. The Prophet ﷺ was informed of that and he said: 'Allâhu Akbar! I bear witness that I am the Allâh's slave and His Messenger.' Then he ordered Bilâl to call out to the people: 'No one will enter Paradise but a Muslim soul, and Allâh will support this religion even by means of an evildoer.'

ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ، وَلَكِنَّ بِهِ جِرَاحًا شَدِيدًا، فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَضِرْ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأَخْبَرَ النَّبِيُّ ﷺ بِذَلِكَ فَقَالَ: «اللَّهُ أَكْبَرُ! أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ» ثُمَّ أَمَرَ بِلَالًا فَنادَى فِي النَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[306] 179 - (112) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ and the idolators met in battle and fought. When the Messenger of Allâh ﷺ went back to his camp and the others went back to their camp, there was among the Companions of the Messenger of Allâh ﷺ a man who killed anyone (of the enemy) who got in his way. They said: "No one has done better today than so-and-so." The Messenger of Allâh ﷺ said: "Rather he is one of the people of Hell." A man said: 'I am going to follow him.' So he went out with him; every time that man stopped, he stopped with him, and when he hastened, he hastened with him." He said: "The man was badly wounded, so he sought to hasten his death. He put [the handle of] his sword on the ground and its tip in the middle of his chest, then he leaned [on his sword]

[٣٠٦] ١٧٩ - (١١٢) حَدَّثَنَا قَتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي - حَيٍّ مِنَ الْعَرَبِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ التَّقَى هُوَ وَالْمُشْرِكُونَ فَاقْتُلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَدًا - قَالَ - فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، - قَالَ - فَجَرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعَجَلَ الْمَوْتَ فَوَضَعَ [نَصَلَ]

and killed himself. The man went to the Messenger of Allāh ﷺ and said: 'I bear witness that you are the Messenger of Allāh ﷺ.' He said: 'Why is that?' He said: '(Regarding) the man who you said was one of the people of the Fire, and the people were astounded by that. I said: 'I will find out about him for you.' So I followed him until he was badly wounded (in the battle), then he sought to hasten his death. He put the handle of his sword on the ground and its tip in the middle of his chest, then he leaned on it and killed himself.' The Messenger of Allāh ﷺ said: 'A man may do the deeds of [the people of] Paradise, or so it seems to the people, although he is one of the people of the Fire, and a man may do the deeds of [the people of] the Fire, or so it seems to the people, although he is one of the people of Paradise.'"

[307] 180 - (113) Shaibân said: "I heard Al-Hasan say: 'A man among those who came before you was afflicted with a boil. When it hurt him too much, he took an arrow from his quiver and pierced it, and the bleeding did not stop until he died. Your Lord, the Mighty and Sublime, said: "I have forbidden Paradise to him."' Then he (Al-Hasan) stretched out his hand (and pointed) towards the *Masjid* and

سَيْفِهِ بِالْأَرْضِ، وَدُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ [عَلَى سَيْفِهِ] فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ آتِنَا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ [أَهْلِ] النَّارِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٦٧٤١]

[٣٠٧] ١٨٠ - (١١٣) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا الزُّبَيْرِيُّ وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ، فَلَمَّا آذَتْهُ انْتَرَعَ سَهْمًا مِنْ كِنَانَتِهِ، فَتَكَأَهَا فَلَمْ يَرْقَأِ اللَّدْمَ حَتَّى مَاتَ، قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: قَدْ حَرَمْتُ عَلَيْهِ الْجَنَّةَ». ثُمَّ مَدَّ يَدَهُ إِلَى

said: 'By Allāh, Jundab narrated this *Hadīth* to me - from the Messenger of Allāh ﷺ - in this *Masjid*."

[308] 181 - (...) Wahb bin Jarîr narrated: "My father narrated to us, saying: 'I heard Al-Hasan say: "Jundab bin 'Abdullāh Al-Bajalî narrated to us in this *Masjid*, and we have not forgotten, and we do not fear that [Jundab] was telling lies about the Messenger of Allāh ﷺ. He said: "The Messenger of Allāh ﷺ said: 'A man among those who came before you was afflicted with a boil," and he narrated a similar *Hadīth* (no. 307)."

الْمَسْجِدِ فَقَالَ: إِي وَاللَّهِ! لَقَدْ حَدَّثَنِي بِهَذَا الْحَدِيثِ جُنْدَبٌ - عَنْ رَسُولِ اللَّهِ ﷺ - فِي هَذَا الْمَسْجِدِ.

[٣٠٨] ١٨١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ فِي هَذَا الْمَسْجِدِ، فَمَا نَسِينَا، وَمَا نَخْشَى أَنْ يَكُونَ [جُنْدَبٌ] كَذَبَ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَرَجَ بِرَجُلٍ فِيمَنْ كَانَ قَبْلَكُمْ خُرَاجٌ» فَذَكَرَ نَحْوَهُ.

Chapter 48. Emphatic Prohibition Against Stealing From The Spoils Of War; And That No One Will Enter Paradise Except The Believers

[309] 182 - (114) 'Abdullāh bin 'Abbās said: "Umar bin Al-Khaṭṭāb told me: 'On the day of (the battle of) Khaibar, a group of the Companions of the Prophet came and said: "So-and-so has been martyred, so-and-so has been martyred," until they came to a man and said: "so-and-so has been martyred," but the Messenger of Allāh ﷺ said: "No. I saw him in the Fire wearing a *Burdah* or 'Abâ'ah that he stole from the spoils of war." Then the

(المعجم ٤٨) - (بَابُ غُلْظِ تَحْرِيمِ

الْغُلُولِ وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا

الْمُؤْمِنُونَ) (الصفحة ٤٧)

[٣٠٩] ١٨٢ - (١١٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي سِمَاكُ أَبُو زُمَيْلٍ الْحَنْفِيُّ. قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ ﷺ فَقَالُوا: فَلَانٌ شَهِيدٌ وَ فَلَانٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَى

Messenger of Allâh ﷺ said: "O son of Al-Khaṭṭâb, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them, saying: "No one will enter Paradise except the believers."

[310] 183 - (115) It was narrated that Abû Hurairah said: "We went out with the Prophet ﷺ to Khaibar, and Allâh granted victory to us. We did not seize any gold or silver as spoils of war, rather we seized goods, food and clothing. Then we went to the valley, and there was with the Messenger of Allâh ﷺ a slave who had been given to him by a man from Judhâm who was called Rifâ'ah bin Zaid, from Banû Aḍ-Ḍubaib. When we camped in the valley, the slave of the Messenger of Allâh ﷺ went to unpack the luggage, and was struck by an arrow and died. We said: 'Congratulations to him, he is a martyr, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'No. By the One in Whose hand is the soul of Muḥammad, the cloak that he took from the spoils of war on the day of Khaibar before its distribution is burning him with fire.' The people panicked, and a

رَجُلٍ فَقَالُوا: فُلَانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا، أَوْ عَبَاءَةٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ الْخَطَّابِ! اذْهَبْ فَنَادِ فِي النَّاسِ إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» قَالَ فَخَرَجْتُ فَنَادَيْتُ: «أَلَا! إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ».

[٣١٠] ١٨٣ - (١١٥) حَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيُّ، عَنْ سَالِمِ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَذَا حَدِيثُهُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَفَتَحَ اللَّهُ عَلَيْنَا، فَلَمْ نَعْنَمْ ذَهَبًا وَلَا وَرَقًا؛ غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالنِّيبَ، ثُمَّ انْطَلَقْنَا إِلَى الْوَادِي، وَمَعَ رَسُولُ اللَّهِ ﷺ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُدَّامٍ، يُدْعَى رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضُّبَيْبِ، فَلَمَّا نَزَلْنَا الْوَادِي قَامَ عَبْدُ رَسُولِ اللَّهِ ﷺ يَحُلُّ رَحْلَهُ فَرَمَى بِهِمْ فَكَانَ فِيهِ حَنْفُهُ، فَقُلْنَا: هَيْئًا لَهُ الشَّهَادَةُ يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ:

man brought one strap or two straps,^[1] and said: 'O Messenger of Allāh, I took this on the day of Khaibar.' The Messenger of Allāh ﷺ said: 'A strap of fire, or two straps of fire.'

«كَلَّا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ الشَّمْلَةَ لَتَلْتَهُبُ عَلَيْهِ نَارًا أَخَذَهَا مِنَ الْعَنَائِمِ يَوْمَ خَيْبَرَ لَمْ تُصِبْهَا الْمَقَاسِمُ» قَالَ فَفَزَعَ النَّاسُ، فَجَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَبْتُ يَوْمَ خَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَيْنِ مِنْ نَارٍ».

Chapter 49. The Evidence That The One Who Kills Himself Is Not Considered A Disbeliever

(المعجم ٤٩) - (بَابُ الدَّلِيلِ عَلَى أَنْ قَاتِلَ نَفْسِهِ لَا يَكْفُرُ) (التحفة ٤٨)

[311] 184 - (116) It was narrated from Jâbir that Aṭ-Ṭufail bin 'Amr Ad-Dawsee came to the Prophet ﷺ and said: "O Messenger of Allāh, do you need strong, fortified protection?" - referring to a fortress that had belonged to Daws during the *Jâhiliyyah*. The Prophet ﷺ refused that because Allāh had already granted that (the role of protecting the Prophet) to the *Anṣār*. When the Prophet ﷺ emigrated to Al-Madīnah, Aṭ-Ṭufail bin 'Amr emigrated to join him, and another man from among his people emigrated with him, but the climate of Al-Madīnah did not suit them and he fell sick. He was unhappy, so he took an iron arrowhead and

[٣١١] ١٨٤ - (١١٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُلَيْمَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ - : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنْعَةٍ؟ قَالَ: حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ - فَأَبَى ذَلِكَ النَّبِيُّ ﷺ، لِلَّذِي ذَخَرَ اللَّهُ لِلْأَنْصَارِ، فَلَمَّا هَاجَرَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ، هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوَا

[1] Straps used for sandals.

cut his finger joints, and his hands bled until he died. At-Tufail bin 'Amr saw him in his dream, looking good but with his hands bandaged. He said to him: "What did your Lord do with you?" He said: "He forgave me because I had emigrated to join His Prophet ﷺ." He said: "Why do I see your hands bandaged?" He said: "It was said to me: 'We will not set right anything of yours that you damaged yourself.'" At-Tufail told this dream to the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ said: "O Allāh, forgive his hands too."

Chapter 50. Regarding The Wind Which Will Come Just Before The Resurrection And Take The Soul Of Anyone Who Has Any Faith In His Heart

[312] 185 - (117) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'Indeed Allāh, the Mighty and Sublime, will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart there is faith' - (one of the narrators) Abû 'Alqamah said: 'the weight of a grain,' (another narrator) 'Abdul-'Azîz said: 'the weight of a speck' - 'but it will take his soul.'"

الْمَدِينَةِ، فَمَرَضَ، فَجَزَعَ، فَأَخَذَ مَشَاقِصَ لَهُ، فَقَطَعَ بِهَا بَرَاجِمَهُ، فَشَحَبَتْ يَدَاهُ حَتَّى مَاتَ، فَرَأَاهُ الطُّفَيْلُ بْنُ عَمْرِو فِي مَنَامِهِ، فَرَأَاهُ وَهَيْئَتُهُ حَسَنَةً، وَرَأَاهُ مُعْطِيًا يَدَيْهِ، فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: عَفَّرَ لِي بِهَجْرَتِي إِلَى نَبِيِّهِ ﷺ. فَقَالَ لَهُ: مَا لِي أَرَاكَ مُعْطِيًا يَدَيْكَ؟ قَالَ قِيلَ لِي: لَنْ تُصْلِحَ مِنْكَ مَا أَفْسَدْتَ، فَقَصَّهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! وَلِيَدَيْهِ فَاغْفِرْ».

(المعجم ٥٠) - (بَابُ فِي الرِّيحِ الَّتِي تَكُونُ فِي قَرَبِ الْقِيَامَةِ تَقْبُضُ مِنْ فِي قَلْبِهِ شَيْءٌ مِنَ الْإِيمَانِ) (التحفة ٤٩)

[٣١٢] ١٨٥ - (١١٧) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو عَلْقَمَةَ الْقُرَوِيُّ قَالَا: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ، أَلْتَيْنِ مِنَ الْحَرِيرِ، فَلَا تَدْعُ أَحَدًا فِي قَلْبِهِ - قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ، وَقَالَ عَبْدُ الْعَزِيزِ: مِثْقَالُ ذَرَّةٍ - مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ».

Chapter 51. Encouragement To Hasten To Do Good Deeds Before The Emergence Of The *Fitnah*

[313] 186 - (118) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before there emerges *Fitnah* like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain."

Chapter 52. The Believer's Fear That His Good Deeds May Be Lost

[314] 187 - (119) It was narrated that Anas bin Mâlik said: "When this Verse was revealed - "O you who believe! Raise not your voices above the voice of the Prophet,..." until the end of the Verse^[1] - Thâbit [bin Qais] stayed in his house and said: 'I am one of the people of the Fire.' [Thâbit bin Qais] kept away from the Prophet ﷺ. The Prophet ﷺ asked Sa'd bin Mu'âdh: 'O Abû 'Amr, what is

(المعجم ٥١) - (بَابُ الْحَثِّ عَلَى
المبادرة بالأعمال قبل تظاهر الفتن)
(التحفة ٥٠)

[٣١٣] ١٨٦ - (١١٨) حَدَّثَنِي يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ
إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ:
حَدَّثَنَا إِسْمَاعِيلُ - قَالَ: أَخْبَرَنِي الْعَلَاءُ
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتْنًا
كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُضْحِكُ الرَّجُلُ مُؤْمِنًا
وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُضْحِكُ
كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

(المعجم ٥٢) - (بَابُ مَخَافَةِ الْمُؤْمِنِ
أَنْ يَحْبُطَ عَمَلُهُ) (التحفة ٥١)

[٣١٤] ١٨٧ - (١١٩) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى:
حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ
الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: لَمَّا
نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا
تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾
[الحجرات: ٢] إِلَى آخِرِ الْآيَةِ. جَلَسَ
ثَابِتُ [بْنُ قَيْسٍ] فِي بَيْتِهِ وَقَالَ: أَنَا مِنْ

[1] Al-Hujurât 49:2.

the matter with Thâbit? Is he sick?’ Sa’d said: ‘He is my neighbor and I do not know anything about him being sick.’ So Sa’d went to him, and told him what the Messenger of Allâh ﷺ had said. Thâbit said: This Verse has been revealed, and you know that I have one of the loudest voices when speaking to the Messenger of Allâh ﷺ, so I am one of the people of the Fire.’ Sa’d told the Prophet ﷺ about that, and the Messenger of Allâh ﷺ said: ‘Rather he is one of the people of Paradise.’”

[315] 188 - (...) It was narrated that Anas bin Mâlik said: “Thâbit bin Qais bin Shammâs was the *Khaṭīb* of the *Anṣâr*. When this Verse was revealed...” (narrating) a *Hadīth* similar to that of Hammâd (no. 315), but there is no mention of Sa’d bin Mu’adh in his *Hadīth*.

[316] It was narrated that Anas bin Mâlik said: “When: “O you who believe! Raise not your voices above the voice of the Prophet...”^[1] was revealed...” but he did not mention Sa’d bin Mu’adh in the *Hadīth*.

أَهْلِ النَّارِ، وَاحْتَبَسَ [ثَابِتُ بْنُ قَيْسٍ] عَنِ النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيَّ ﷺ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: «يَا أَبَا عَمْرٍو! مَا شَأْنُ ثَابِتٍ؟ أَشَتَكِي؟» قَالَ سَعْدٌ: إِنَّهُ لَجَارِي وَمَا عَلِمْتُ لَهُ بِشَكْوَى، قَالَ فَأَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ ﷺ فَقَالَ ثَابِتٌ: «أُنْزِلَتْ هَذِهِ الْآيَةُ وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَنَا مِنْ أَهْلِ النَّارِ، فَذَكَرَ ذَلِكَ سَعْدٌ لِلنَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ».

[٣١٥] ١٨٨ - (...) وَحَدَّثَنَا قَطَرُ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَّاسٍ خَطِيبَ الْأَنْصَارِ، فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ، بَنَحُو حَدِيثَ حَمَّادٍ، وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ بْنِ مُعَاذٍ.

[٣١٦] وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ بْنُ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَا تَرْفَعُوا

^[1] Al-Hujurât 49:2.

أَصَوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ﴿ [الحجرات:

٢] وَلَمْ يَذْكُرْ سَعْدَ بْنَ مُعَاذٍ فِي الْحَدِيثِ .

[٣١٧] (...) وَحَدَّثَنَا هُرَيْرٌ بْنُ عَبْدِ

الْأَعْلَى الْأَسَدِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ

سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ

ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ

الْآيَةُ - وَاقْتَصَرَ الْحَدِيثُ - وَلَمْ يَذْكُرْ

سَعْدَ بْنَ مُعَاذٍ وَزَادَ: قَالَ فَكُنَّا نَرَاهُ يَمْشِي

بَيْنَ أَظْهُرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ .

[317] (...) It was narrated that Anas said: "When this Verse was revealed" - and he narrated the *Hadith* (as no. 314), but he did not mention Sa'd bin Mu'adh. He added: "We used to see him walking among us, one of the people of Paradise."

Chapter 53. Will A Person Be Punished For His Actions During The *Jâhiliyyah* ?

[318] 189 - (120) It was narrated that 'Abdullâh said: "Some people said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, will we be punished for what we did during the *Jâhiliyyah*?' He ﷺ said: 'As for whoever among you does good in Islam, then he will not be punished for it, but whoever does evil, he will be held punishable for his actions during the *Jâhiliyyah* and in Islam.'"

[319] 190 - (...) It was narrated that 'Abdullâh said: "We said: 'O Messenger of Allâh, will we be punished for what we did during the *Jâhiliyyah*?' He said: 'Whoever does good in Islam, he will not be punished for what he

(المعجم ٥٣) - (بَابُ هَلْ يُوَاخِذُ

بِأَعْمَالِ الْجَاهِلِيَّةِ)؟ (التحفة ٥٢)

[٣١٨] ١٨٩ - (١٢٠) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ،

عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ

أَنَاسٌ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ!

أَنُؤَاخِذُ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ:

«أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ فَلَا

يُؤَاخِذُ بِهَا وَمَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي

الْجَاهِلِيَّةِ وَالْإِسْلَامِ» .

[٣١٩] ١٩٠ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكَيْعٌ؛

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ

لَهُ -: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ

did during the *Jâhiliyyah*, but whoever does evil in Islam, he will be punished for the former and the latter.”

[320] 191 - (...) A similar *Hadîth* (no. 319) was narrated from Al-ʿA'mash with this chain.

Chapter 54. Islam Destroys That Which Came Before It, As Do *Hijrah* (Emigration) And *Hajj*

[321] 192 - (121) It was narrated that Ibn Shumâsah Al-Mahrî said: “We were with ‘Amr bin Al-ʿÂs when he was about to die; he wept for a long time and turned his face towards the wall. His son said: ‘O my father, didn’t the Messenger of Allâh ﷺ give you the glad tidings of such-and-such? Didn’t the Messenger of Allâh ﷺ give you the glad tidings of such-and-such?’ He turned to face him and said: ‘The best that we can count on is the testimony that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh ﷺ. I went through three stages. I remember when’ no one

أَبِي وَإِلِيَّ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَنْوَاحُ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ فَقَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخِذْ بِمَا عَمَلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ».

[٣٢٠] ١٩١ - (...) حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا [عَلِيٌّ] بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

(المعجم ٥٤) - (بَابُ كَوْنِ الْإِسْلَامِ يَهْدِمُ مَا قَبْلَهُ وَكَذَا الْهَجْرَةُ وَالْحَجُّ)
(التحفة ٥٣)

[٣٢١] ١٩٢ - (١٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَصُورٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ يَغْنِي أَبَا عَاصِمٍ قَالَ: أَخْبَرَنَا حَيُّوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ ابْنِ شِمَاسَةَ الْمَهْرِيِّ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سَبَاقَةِ الْمَوْتِ يَبْكِي طَوِيلًا وَحَوْلَ وَجْهِهِ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ! أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِكَذَا؟ قَالَ فَأَقْبَلَ بِوَجْهِهِ

was more hated to me than the Messenger of Allâh ﷺ, and there was nothing I wanted more than to overpower him and kill him. If I had died at that time, I would have been one of the people of the Fire. But when Allâh put Islam in my heart, I came to the Prophet ﷺ and said: "Hold out your right hand so that I might swear allegiance to you." So he held out his right hand, but I withdrew my hand. He said: "What is the matter, O 'Amr?" I said: "I want to stipulate a condition." He said: "What do you want to stipulate?" I said: "That I will be forgiven." He said: "Do you not know, O 'Amr, that Islam destroys whatever came before it, and that *Hijrah* destroys whatever came before it, and that *Hajj* destroys whatever came before it?" Then no one was more beloved to me than the Messenger of Allâh ﷺ, and no one was dearer in my eyes. I could not look him in the eye because of awe. If I were to be asked to describe him, I would not be able to, because I could not look him in the eye. If I had died in that state, I hope that I would have been one of the people of Paradise. Then (came the stage when) we were appointed to positions in which I do not know what my status is. If I die, do not let any wailing woman or fire accompany me.

وَقَالَ: إِنَّ أَفْضَلَ مَا نَعُدُّ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلَاثٍ، لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدْ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتُهُ مِنْهُ، فَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ، فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَا بُايْعَكَ فَبَسَطَ يَمِينَهُ، قَالَ فَقَبَضْتُ يَدِي، قَالَ: «مَا لَكَ يَا عَمْرُو؟» قَالَ قُلْتُ: أَرَدْتُ أَنْ أَشْتَرِطَ، قَالَ: «تَشْتَرِطُ بِمَاذَا؟» قُلْتُ: أَنْ يُعْفَرَ لِي، قَالَ: «أَمَّا عَلِمْتَ يَا عَمْرُو! أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا أَجَلَ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أَطِيقُ أَنْ أُمَلَأَ عَيْنِي مِنْهُ إِجْلَالًا لَهُ، وَلَوْ سِئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أُمَلَأُ عَيْنِي مِنْهُ، وَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ وَلَيْنَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مِتُّ فَلَا تَضَحِبْنِي نَائِحَةً وَلَا نَارٌ فَإِذَا دَفَنْتُمُونِي فَسُوا عَلَيَّ التُّرَابَ سَنًا.

When you bury me, fill the grave well with earth over me, then stay around my grave for the length of time it takes to slaughter a camel and distribute its meat, so that I may be comforted by you, and see how I will answer the messengers of my Lord (the angels).”

[322] 193 - (122) It was narrated from Ibn ‘Abbâs that some of the people of *Shirk* killed (others), and did it a great deal, and they committed *Zinâ* and did it a great deal. Then they came to Muḥammad ﷺ and said: “What you are saying and are calling to is good, if only you could tell us that there is any expiation for what we have done.” Then the following was revealed: “And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.^[1] and: O *Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh.”^[2]

ثُمَّ أَقِيمُوا حَوْلَ قَبْرِی قَدَرَ مَا تُنَحِرُ جَزُورٌ
وَيُقَسِّمُ لَحْمَهَا حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ
مَاذَا أَرَا جُعَ بِهِ رُسُلَ رَبِّی.

[٣٢٢] ١٩٣ - (١٢٢) حَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ بَنِي مَيْمُونٍ، وَإِبْرَاهِيمُ ابْنُ
دِينَارٍ - وَاللَّفْظُ لِإِبْرَاهِيمَ - قَالَ: حَدَّثَنَا
حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ
جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ أَنَّهُ
سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ ابْنِ
عَبَّاسٍ؛ أَنَّ نَاسًا مِنْ أَهْلِ الشَّرْكِ قَتَلُوا
فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا
مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي تَقُولُ
وَتَدْعُو لِحَسَنٍ، وَلَوْ تُخْبِرُنَا أَنَّ لِمَا
عَمَلْنَا كَفَّارَةً؟ فَتَزَلْ: ﴿وَالَّذِينَ لَا
يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ
يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨] وَتَزَلْ:
﴿يَعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا
تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾ [الزمر: ٥٣].

^[1] *Al-Furqân* 25:68.

^[2] *Az-Zumar* 39:53.

Chapter 55. Clarifying The Ruling On The Actions Of A Disbeliever If He Accepts Islam After That

[323] 194 - (123) Ḥakīm bin Hizām narrated that he said to the Messenger of Allāh ﷺ: "What do you think of things that I did as acts of worship during the *Jāhiliyyah*, will I get anything (any reward) for them?" The Messenger of Allāh ﷺ said to him: "You have accepted Islam with all your preceding good (deeds)."

[324] 195 - (...) Ḥakīm bin Hizām narrated that he said to the Messenger of Allāh ﷺ: "O Messenger of Allāh, what do you think of things that I did as acts of worship during the *Jāhiliyyah* such as giving charity, freeing slaves and upholding the ties of kinship - is there any reward for them?" The Messenger of Allāh ﷺ said: "You have accepted Islam with all your preceding good (deeds)."

(المعجم ٥٥) - (بَابُ بَيَانِ حُكْمِ عَمَلِ الْكَافِرِ إِذَا أَسْلَمَ بَعْدَهُ) (التحفة ٥٤)

[٣٢٣] ١٩٤ - (١٢٣) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ جَزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّنُ بِهَا فِي الْجَاهِلِيَّةِ، هَلْ لِي فِيهَا مِنْ شَيْءٍ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ».

وَالْتَحَنَّنْتُ: التَّعَبَّدُ.

[٣٢٤] ١٩٥ - (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ الْحُلَوَانِيُّ: حَدَّثَنَا، وَقَالَ عَبْدُ: حَدَّثَنِي - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ حَكِيمَ بْنَ جَزَامٍ أَخْبَرَهُ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ رَسُولِ اللَّهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّنُ بِهَا فِي الْجَاهِلِيَّةِ: مِنْ صَدَقَةٍ أَوْ عَتَاةٍ أَوْ صَلَاحٍ رَجِمَ، أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَفْتَ مِنْ خَيْرٍ».

[325] (...) It was narrated that Ḥakīm bin Hizām said: "I said: 'O Messenger of Allāh, there are things that I used to do during the *Jāhiliyyah*'" - (one of the narrators) Hishām said: "Meaning, as acts of righteousness." "The Messenger of Allāh ﷺ said: 'You have accepted Islam with all your preceding good (deeds).' I said: 'By Allāh, I will not give up anything that I did during the *Jāhiliyyah* but I will do likewise in Islam.'"

[326] 196 - (...) It was narrated from Hishām bin 'Urwah, from his father, that Ḥakīm bin Hizām freed one hundred slaves during the *Jāhiliyyah* and donated one hundred camels as mounts. Then he came to the Prophet ﷺ - and he narrated a *Ḥadīth* similar to theirs (no. 325).

Chapter 56. Sincerity Of Faith And Its Purity

[327] 197 - (124) It was

[٣٢٥] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ - قَالَ هِشَامُ: يَغْنِي أَتَبَرَّرُ بِهَا - فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا أَسْلَمْتَ لَكَ مِنَ الْخَيْرِ» قُلْتُ: فَوَاللَّهِ! لَا أَدْعُ شَيْئًا صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلَّا فَعَلْتُ فِي الْإِسْلَامِ مِثْلَهُ.

[٣٢٦] ١٩٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ، ثُمَّ أَعْتَقَ فِي الْإِسْلَامِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

(المعجم ٥٦) - (بَابُ صَدَقِ الْإِيمَانِ وَإِخْلَاصِهِ) (التحفة ٥٥)

[٣٢٧] ١٩٧ - (١٢٤) حَدَّثَنَا أَبُو

narrated that ‘Abdullâh said: “When the following was revealed: It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong),^[1] the Companions of the Messenger of Allâh ﷺ were distressed by that and said: ‘Who among us has not wronged himself?’ The Messenger of Allâh ﷺ said: ‘It is not as you think; rather it is as Luqmân said to his son: “O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zulm* (wrong) indeed.’”^[2]

[328] 198 - (...) Ibn Idrîs said: “My father narrated it to me first from Abân bin Taghlib, from Al-A‘mash, then I heard it from him (Al-A‘mash).”

بَكَرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢] شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَالُوا: أَئِنَّا لَا نَظْلِمُ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ هُوَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: ﴿يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[٣٢٨] ١٩٨ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى وَهُوَ ابْنُ يُونُسَ، وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهَرٍ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ قَالَ أَبُو كُرَيْبٍ: قَالَ ابْنُ إِدْرِيسَ: حَدَّثَنِي أَوْ لَا أَبِي عَنِ أَبَانَ بْنِ تَغْلِبٍ، عَنِ الْأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ.

[1] *Al-An'âm* 6:82.

[2] *Luqmân* 31:13.

Chapter 57. Clarification That Allâh, Most High Allows A Person's Thoughts And Whatever Occurs In His Heart, So Long As They Do Not Become Established, And The Clarification That He, Glorious Is He And Most High, Does Not Burden Anyone With More Than He Can Bear, And Clarifying The Ruling On Thinking Of Doing Good And Bad Deeds

(المعجم ٥٧) - (بَابُ بَيَانِ تَجَاوُزِ اللَّهِ
تَعَالَى عَنْ حَدِيثِ النَّفْسِ وَالْخَوَاطِرِ
بِالْقَلْبِ إِذَا لَمْ تَسْتَقِرْ وَبَيَانِ أَنَّهُ سَبْحَانَهُ
وَتَعَالَى لَمْ يَكْلِفْ إِلَّا مَا يَطَاقُ وَبَيَانِ
حُكْمِ الْهَمِّ بِالْحَسَنَةِ وَبِالسَّيِّئَةِ)
(التحفة ٥٦)

[329] 199 - (125) It was narrated that Abû Hurairah said: "When the following was revealed to the Messenger of Allâh ﷺ: "To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.",^[1] the Companions of the Messenger of Allâh (ﷺ) were distressed by that. They came to the Messenger of Allâh (ﷺ) and knelt down, then they said: 'O Messenger of Allâh, we have been enjoined to do deeds that we are able to do, such as *Ṣalât*, fasting, *Jihâd* and charity. But now this Verse has been revealed

[٣٢٩] ١٩٩ - (١٢٥) حَدَّثَنِي مُحَمَّدُ
ابْنُ مِنْهَالٍ الصَّرِيرُ وَأُمِّيَّةُ بِنْتُ سِطَامَ
الْعَيْثِيَّةُ، وَاللَّفْظُ لِأُمِّيَّةَ قَالَا: حَدَّثَنَا يَزِيدُ
ابْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: لَمَّا أُنْزِلَتْ عَلَى رَسُولِ اللَّهِ ﷺ:
﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ
تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ
يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ﴾ [البقرة: ٢٨٤] قَالَ فَاشْتَدَّ
ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ
فَأَتَوْا رَسُولَ اللَّهِ ﷺ ثُمَّ بَرَكُوا عَلَى
الرُّكْبِ فَقَالُوا: أَيُّ رَسُولِ اللَّهِ! كُفِّتْنَا مِنْ

^[1] Al-Baqarah 2:284.

to you, and we cannot (control our thoughts). The Messenger of Allâh (ﷺ) said: 'Do you mean to say what the people of the two Books said before you: "We hear and disobey?" Rather say: "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."' They said: 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' When the people said that, and it began to flow easily on their tongues, Allâh, the Mighty and Sublime, revealed: "The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).'"^[1] When they did that, Allâh, the Most High, abrogated it (the first Verse). So He, [the Mighty and Sublime] revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord!

الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةَ وَالصَّيَامَ وَالْجِهَادَ وَالصَّدَقَةَ وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ وَلَا تُطِيقُهَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، فَلَمَّا افْتَرَاهَا الْقَوْمُ ذَلَّتْ بِهَا أَلْسِنَتُهُمْ. أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي إِثْرِهَا: ﴿ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ [البقرة: ٢٨٥] فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَعَالَى، فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ قَالَ: نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾ قَالَ: نَعَمْ ﴿وَاغْفِرْ عَنَّا وَارْحَمْنَا

^[1] Al-Baqarah 2:285.

Punish us not if we forget or fall into error.” Allâh said: ‘Yes.’ “Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).” Allâh said: ‘Yes.’ “Our Lord! Put not on us a burden greater than we have strength to bear.” Allâh said: ‘Yes.’ “Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawlâ* (Patron, Supporter and Protector) and give us victory over the disbelieving people.” Allâh said: “Yes.”^[1]

[330] 200 - (126) It was narrated that Ibn ‘Abbâs said: “When this Verse was revealed - “...And whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it.”^[2] - there entered their hearts something that had never entered them before. The Prophet (ﷺ) said: ‘Say: “We hear and we obey and we submit.”’ Then Allâh put faith in their hearts and Allâh, Most High revealed: “Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error...” Allâh said: ‘I have granted that.’ “...Our Lord! Lay

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿۲۸۶﴾ قَالَ: نَعَمْ. [البقرة: ۲۸۶].

[۳۳۰] ۲۰۰ - (۱۲۶) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكَيْفَ عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ مَوْلَى خَالِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾ [البقرة: ۲۸۴] قَالَ، دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» قَالَ، فَالْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا يُكَلِّفُ

^[1] *Al-Baqarah* 2:286. The meaning of, “Yes” is “I accept your supplication and grant what you have asked.”

^[2] *Al-Baqarah* 2:284.

not on us a burden like that which You did lay on those before us (Jews and Christians)..." Allâh said: 'I have granted that.' "...Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawlâ* (Patron, Supporter and Protector)." ^[1] Allâh said: 'I have granted that.'

اللَّهُ فَتَسَا إِلَّا وَتُسَعِّهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ مَسِينَا أَوْ أَخْطَاْنَا ۖ قَالَ: قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ قَالَ: قَدْ فَعَلْتُ ﴿وَاعْفِرْ لَنَا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا﴾ قَالَ: قَدْ فَعَلْتُ [البقرة: ٢٨٦].

Chapter 58. Allâh Allows A Person's Thoughts And Whatever Occurs In His Heart So Long As They Do Not Become Established

[331] 201 - (127) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has allowed for my *Ummah* whatever occurs in themselves (crosses their mind), so long as they do not speak of it - or act upon it.'"

(المعجم ٥٨) - (بابُ تجاوز الله عن حديث النفس والخواطر بالقلب إذا لم تستقر) (التحفة ٥٧)

[٣٣١] ٢٠١ - (١٢٧) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عُيَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ يَتَكَلَّمُوا - أَوْ يَعْمَلُوا بِهِ -».

[332] 202 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, allows my *Ummah* whatever occurs in themselves (crosses their minds) so long as they do not act upon it or speak of it.'"

[٣٣٢] ٢٠٢ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدَةُ ابْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كُلُّهُمْ

[1] Al-Baqarah 2:286.

عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ لَأُمِّي عَمَّا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمَ بِهِ».

[333] A similar report (as *Hadith* no. 332) was narrated from Qatadah with this chain.

[٣٣٣] وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَهَشَامٌ، وَحَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 59. If A Person Thinks Of Doing A Good Deed It Will Be Recorded For Him, And If He Thinks Of Doing A Bad Deed It Will Not Be Recorded For Him

(المعجم ٥٩) - (بَابُ إِذَا هَمَّ الْعَبْدُ بِحَسَنَةٍ كَتَبَتْ وَإِذَا هَمَّ بِسَيِّئَةٍ لَمْ تَكْتُبْ) (التحفة ٥٨)

[334] 203 - (128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: If My slave thinks of doing a bad deed, then do not write it down for him. Then if he does it, write it down as one bad deed. If he thinks of doing a good deed then he does not do it, write it down as one good deed, and if he does it, write it down tenfold.' "

[٣٣٤] ٢٠٣ - (١٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَقُ: أَخْبَرَنَا شُفْيَانُ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاتَّكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا فَاتَّكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَاتَّكْتُبُوهَا عَشْرًا».

[335] 204 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, said: 'If My slave thinks of doing a good deed and does not do it, I will write it down as one good deed. If he does it, I will write it down for him between ten and seven-hundred fold. If he thinks of doing a bad deed and does not do it, I will not write it down, and if he does it, I will write it down as one bad deed.'"

[336] 205 - (129) Abû Hurairah narrated that Muḥammad the Messenger of Allâh ﷺ said: "Allâh, the Most High, said: 'If it occurs to My slave to do a good deed, I will write down one good deed for him if he does not do it. If he does it, I will write it down tenfold. If it occurs to him to do a bad deed, I will forgive him for that if he does not do it and if he does it, I will write it down as one bad deed.'"

The Messenger of Allâh ﷺ said: "The angels said: 'O Lord, there is Your slave who wants to do a bad deed,' although He had more knowledge about him. He said: 'Watch him; if he does it then write it down as one bad deed, and if he does not do it, then write down one good deed for him, for he gave it up for My sake.'"

[٣٣٥] ٢٠٤ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كَتَبْتُهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كَتَبْتُهَا لَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ، وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ أَكْتُبْهَا عَلَيْهِ، فَإِنْ عَمِلَهَا كَتَبْتُهَا سَيِّئَةً وَاحِدَةً».

[٣٣٦] ٢٠٥ - (١٢٩) حَدَّثَنَا مُحَمَّدٌ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ [فَذَكَرَ أَحَادِيثَ مِنْهَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا، وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا، فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا».

وَقَالَ رَسُولُ اللَّهِ ﷺ: «قَالَتِ الْمَلَائِكَةُ: رَبِّ! ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً وَهُوَ أَبْصَرُ بِهِ فَقَالَ: ارْقُبُوهُ، فَإِنْ

The Messenger of Allâh ﷺ said: "When the Islam of one of you is good, every good deed that he does is recorded for him between tenfold and seven-hundred fold, and every bad deed that he does is recorded as one bad deed, until he meets Allâh."

عَمَلَهَا فَأَكْتُبُهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَأَكْتُبُهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جَرَائِي.

وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ».

[337] 206 - (130) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him. Whoever thinks of doing a good deed and does it, it will be written down between ten and seven-hundred fold. Whoever thinks of doing a bad deed and does not do it, it will not be written down, and if he does it, it will be written down.'"

[٣٣٧] ٢٠٦ - (١٣٠) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ [عَشْرًا] إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ، وَإِنْ عَمِلَهَا كُتِبَتْ».

[338] 207 - (131) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said, relating from his Lord, the Mighty and Sublime: "Allâh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allâh will write it down as one complete good deed. If he thinks of doing a good deed and then

[٣٣٨] ٢٠٧ - (١٣١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ الْغَطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ - فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ - قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا

does it, Allâh [the Mighty and Sublime] will write it down between ten and seven-hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allâh will write it down as one complete good deed, and if he thinks of it then does it, Allâh will write it down as one bad deed.”

[339] 208 - (...) A *Hadîth* similar to that of ‘Abdul-Wârith (no. 338) was narrated from Al-Ja’d Abû ‘Uthmân with this chain, but he added: “Or Allâh will erase it, therefore no one will be damned except the one who is truly doomed.”

Chapter 60. Clarifying The Waswasah (Whispers, Bad Thoughts) With Regard To Faith, And What The One Who Experiences That Should Say

[340] 209 - (132) It was narrated that Abû Hurairah said: “Some of the Companions of the Prophet ﷺ came and asked him: ‘We find in ourselves something that is too awful for any of us to speak of it.’ He said: ‘Do you really find that?’ They said: ‘Yes.’ He said: ‘That is clear faith.’”

[341] 210 - (...) This *Hadîth* (a similar *Hadîth* as no. 340) was also narrated from Abû Hurairah

فَعَمِلَهَا كَتَبَهَا اللَّهُ [عَزَّ وَجَلَّ] عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُمْ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً.

[٣٣٩] ٢٠٨ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ فِي هَذَا الْإِسْنَادِ بِمَعْنَى حَدِيثِ عَبْدِ الْوَارِثِ، وَزَادَ: «أَوْ مَحَاها اللَّهُ، وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ».

(المعجم ٦٠) - (بَابُ بَيَانِ الْوَسْوَسةِ فِي الْإِيمَانِ وَمَا يَقُولُهُ مِنْ وَجْدِهَا)
(التحفة ٥٩)

[٣٤٠] ٢٠٩ - (١٣٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَغَاظَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ، قَالَ: «أَوْ قَدْ وَجَدْتُمُوهُ؟» قَالُوا: نَعَمْ. قَالَ: «ذَلِكَ صَرِيحُ الْإِيمَانِ».

[٣٤١] ٢١٠ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ

from the Prophet ﷺ (Through Al-A'mash, a narrator).

[342] 211 - (133) It was narrated that 'Abdullâh said: The Prophet ﷺ was asked about *Waswasah* (whispers, bad thoughts) and he said: 'That is pure faith.'

[343] 212 - (134) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: The people will keep wondering until it is said: "Allâh created all things, but who created Allâh?" Whoever experiences any of that, let him say: "I believe in Allâh."

[344] 213 - (...) It was narrated from Hishâm bin 'Urwah with this chain that the Messenger of Allâh ﷺ said: "The *Shaiṭān* may come to one of you and say: 'Who created the heavens? Who created

شُعْبَةً؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ ابْنُ أَبِي رَوَّادٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَّابِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلَاهُمَا عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[342] 211 - (133) حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ الصَّفَّارُ: حَدَّثَنِي عَلِيُّ بْنُ عَثَامٍ عَنْ سَعِيدِ بْنِ الْخَمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْوَسْوَسةِ، قَالَ: «تِلْكَ مَحْضُ الْإِيمَانِ».

[343] 212 - (134) حَدَّثَنَا هُرُؤُنُ بْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عُبَادٍ - وَاللَّفْظُ لَهُمَا - قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ النَّاسُ بِتَسَاءُلُونَ حَتَّى يُقَالَ: هَذَا، خَلَقَ اللَّهُ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهُ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

[344] 213 - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدَّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللَّهِ ﷺ

the earth?' And he will say: 'Allâh.'" Then he mentioned a similar *Hadîth* (no. 343), and added: "...and His Messengers."^[1]

[345] 214 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Shaitân* may come to one of you and say: "Who created such and such?" Until he says to him: "Who created your Lord?" If it goes that far, let him seek refuge with Allâh and stop (such thoughts)."'

[346] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Shaitân* may come to a person and say: "Who created such and such?" Until he says to him: "Who created your Lord?" If it goes that far, let him seek refuge with Allâh and stop (such thoughts),"' - like the *Hadîth* (no. 345) of the nephew of Ibn Shihâb.

[347] 215 - (135) It was

قَالَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ السَّمَاءَ؟ مَنْ خَلَقَ الْأَرْضَ؟ فَيَقُولُ: اللَّهُ» ثُمَّ ذَكَرَ بِمِثْلِهِ، وَزَادَ «وَرُسُلِهِ».

[٣٤٥] ٢١٤ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ - : حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّى يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَسْتَهْ».

[٣٤٦] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ. قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّى يَقُولَ لَهُ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَلِكَ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَسْتَه» بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ.

[٣٤٧] ٢١٥ - (١٣٥) حَدَّثَنَا عَبْدُ

[1] That is: "Let him say: 'I believe in Allâh and His Messengers.'"

narrated from Abû Hurairah that the Prophet ﷺ said: "The people will keep asking you about issues of knowledge until they say: 'Allâh created us, but who created Allâh?'"

(Abû Hurairah) said, holding a man's hand: "Allâh and His Messenger spoke the truth. Two (people) have asked me that and this is the third" - or he said: "One (person) asked me that, and this is the second."

[348] It was narrated that Muḥammad said: Abû Hurairah said: "The people will keep asking..." a *Hadîth* similar to that of 'Abdul-Wârith, (no. 347) except that he did not mention the Prophet ﷺ in the chain, but he said at the end of the *Hadîth*: "Allâh and His Messenger spoke the truth."

[349] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to me: 'They will keep on asking you, O Abû Hurairah, until they say: This is Allâh, but who created Allâh?'" He (Abû Hurairah) said: "While I was in the *Masjid*, some Bedouin people came to me and said: 'O Abû

الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَبِي، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ يُسْأَلُونَكَ عَنِ الْعِلْمِ، حَتَّى يَقُولُوا: هَذَا، اللَّهُ خَلَقَنَا، فَمَنْ خَلَقَ اللَّهُ؟».

قَالَ، وَهُوَ أَحَدُ بَيْدِ رَجُلٍ فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، قَدْ سَأَلَنِي اثْنَانِ وَهَذَا الثَّلَاثُ - أَوْ قَالَ - : سَأَلَنِي وَاحِدٌ وَهَذَا الثَّانِي.

[٣٤٨] وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُثَيْمٍ، عَنْ أَبِي، عَنْ مُحَمَّدٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ «لَا يَزَالُ النَّاسُ بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الْإِسْنَادِ، وَلَكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ: صَدَقَ اللَّهُ وَرَسُولُهُ.

[٣٤٩] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرَمَةُ وَهُوَ ابْنُ عَمَارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُونَ يُسْأَلُونَكَ يَا أَبَا هُرَيْرَةَ! حَتَّى يَقُولُوا: هَذَا اللَّهُ،

Hurairah, this is Allâh, but who created Allâh?" He took some pebbles in his hand and threw at them, then he said: "Go away, go away! My close friend ﷺ spoke the truth."

[350] 216 - (...) Yazîd bin Al-Aşamm said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: The people will ask you about everything, until they say: Allâh created everything, but who created Him?'"

[351] 217 - (136) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, said: 'Your *Ummah* will keep saying: What is this? What is this? Until they say: Allâh created all things, but who created Allâh, the Most High?'"

[352] This *Hadîth* was narrated from Anas, from the Prophet ﷺ, but (one of the narrators) Ishâq did not mention the words:

فَمَنْ خَلَقَ اللَّهُ؟ قَالَ: قَبِينَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الْأَعْرَابِ فَقَالُوا: يَا أَبَا هُرَيْرَةَ! هَذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهُ؟ قَالَ: فَأَخَذَ حَصَى بِكَفِّهِ فَرَمَاهُمْ بِهِ. ثُمَّ قَالَ: قُومُوا قُومُوا، صَدَقَ خَلِيلِي ﷺ.

[٣٥٠] ٢١٦- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا كَثِيرٌ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَسْأَلَنَّكَ النَّاسُ عَنْ كُلِّ شَيْءٍ، حَتَّى يَقُولُوا: اللَّهُ خَلَقَ كُلَّ شَيْءٍ فَمَنْ خَلَقَهُ؟».

[٣٥١] ٢١٧- (١٣٦) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَامِرٍ بِنِ زُرَّارَةَ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أُمَّتَكَ لَا يَزَالُونَ يَقُولُونَ: مَا كَذَا؟ مَا كَذَا؟ حَتَّى يَقُولُوا: هَذَا، اللَّهُ خَلَقَ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهُ تَعَالَى؟».

[٣٥٢] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ،

“Allâh, the Mighty and Sublime, said: ‘Your *Ummah*...’”

كِلَاهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ إِسْحَقَ لَمْ يَذْكُرْ «قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ أُمَّتَكَ».

Chapter 61. Warning Of The Fire For The One Who Swears A False Oath In Order To Unlawfully Take The Right Of Another Muslim

[353] 218 - (137) It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: “Whoever swears an oath in order to unlawfully take the right of another Muslim, Allâh will decree the Fire for him and forbid Paradise to him.” A man said: “Even if it is something insignificant, O Messenger of Allâh?” He said: “Even if it is a twig from an *Arâk* tree.”

(المعجم ٦١) - (بَابُ وَعِيدٍ مِنْ اقْتِطَاعِ حَقِّ مُسْلِمٍ بِيَمِينٍ فَاجِرَةٍ بِالنَّارِ) (التحفة ٦٠)

[٣٥٣] ٢١٨ - (١٣٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - قَالَ: أَخْبَرَنَا الْعَلَاءُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ مَوْلَى الْحُرَقَةِ، عَنْ مَعْبُدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِنْ قَضِيبٌ مِنْ أَرَاكِ».

[354] 219 - (...) It was narrated from Muḥammad bin Ka'b that he heard his brother 'Abdullâh bin Ka'b narrating that Abû Umâmah Al-Hâriṭhî had told him that he heard the Messenger of Allâh ﷺ say something similar (as *Hadîth* no. 353).

[٣٥٤] ٢١٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ أَبِي أَسَامَةَ، عَنْ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ ابْنِ كَعْبٍ أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللَّهِ بْنَ

كَغِبٍ يُحَدِّثُ أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، بِمِثْلِهِ.

[355] 220 - (138) It was narrated from Abû Wâ'il, from 'Abdullâh that the Messenger of Allâh (ﷺ) said: "Whoever is demanded to, and swears a false oath, unlawfully taking the property of another Muslim, he will meet Allâh while He is angry with him." He (Abû Wâ'il) said: "Al-Ash'ath bin Qais came in and said: 'What did Abû 'Abdur-Rahmân narrate to you?' They said: 'such-and-such.' He said: 'Abû 'Abdur-Rahmân spoke the truth. It was revealed concerning me. There was a dispute between myself and another man concerning some land in Yemen, and I referred the dispute to the Prophet (ﷺ). He said: "Do you have any proof?" I said: "No." He said: "Then (the matter will be decided on the basis of) his oath." I said: "He will readily swear an oath." The Messenger of Allâh (ﷺ) said to me: "Whoever swears a false oath when demanded, in order to unlawfully take the property of another Muslim, he will meet Allâh while He is angry with him." Then the following was revealed: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise).

[٣٥٥] ٢٢٠ - (١٣٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ يَفْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ» قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالُوا: كَذَا وَكَذَا، قَالَ: صَدَقَ أَبُو عَبْدِ الرَّحْمَنِ، فِي نَزَلَتْ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضٌ بِالْيَمَنِ، فَخَاصَمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «هَلْ لَكَ بَيْنَهُ؟» فَقُلْتُ: لَا، قَالَ: «فَمِيمَنُهُ» قُلْتُ: إِذَنْ يَحْلِفُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ، يَفْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ» فَتَزَلَّتْ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧] إِلَى آخِرِ الْآيَةِ.

Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.”^[1]

[356] 221 - (...) It was narrated from Abû Wâ'il, that 'Abdullâh said: "Whoever swears an oath in order to acquire some wealth unlawfully, he will meet Allâh while He is angry with him." Then he mentioned a *Hadîth* similar to that of Al-A'mash (no. 355), except that he said: "There was a dispute between myself and another man concerning a well, and we referred the dispute to the Messenger of Allâh ﷺ, who said: 'Your two witnesses or his oath.'"

[357] 222 - (...) Ibn Mas'ûd said: "I heard the Messenger of Allâh (ﷺ) say: 'Whoever swears an oath in order to take the property of another Muslim without right, he will meet Allâh while He is angry with him.'" 'Abdullâh said: "Then the Messenger of Allâh (ﷺ) recited to us the confirmation of that from the Book of Allâh: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths" until the end of the Verse."^[2]

[٣٥٦] ٢٢١- (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا هُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ، غَيْرَ أَنَّهُ قَالَ: كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بئرٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «شَاهِدَاكَ أَوْ يَمِينُهُ».

[٣٥٧] ٢٢٢- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ ابْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعِينَ سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى مَالٍ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقٍّ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ» قَالَ عَبْدُ اللَّهِ: ثُمَّ قرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مُضَادَّهُ مِنْ كِتَابِ اللَّهِ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ

^[1] Al 'Imrân 3:77.

^[2] Al 'Imrân 3:77.

ثُمَّ قَلِيلًا ﴿[آل عمران: ٧٧] إِلَى آخِرِ
الْآيَةِ.

[358] 223 - (139) It was narrated from 'Alqamah bin Wâ'il that his father said: "A man from Ḥaḍramawt and a man from Kindah came to the Prophet ﷺ. The Ḥaḍramî said: 'O Messenger of Allāh, this man has appropriated some land of mine that belonged to my father.' The Kindî said: 'It is my land that is in my possession; I cultivate it, and he has no right to it.' The Prophet ﷺ said to the Ḥaḍramî: 'Do you have any proof?' He said: 'No.' He (ﷺ) said: 'Then you have his oath.' He said: 'O Messenger of Allāh, the man is an evildoer and does not care what oath he swears, he would not refrain from doing anything.' He (ﷺ) said: 'You have no other choice.' He (the Kindî) swore the oath, and when he turned away, the Messenger of Allāh ﷺ said: 'If he swore an oath in order to acquire (the other man's) property unlawfully, when he meets Allāh, He will turn away from him.'"

[359] 224 - (...) It was narrated that Wâ'il bin Ḥujr said: "I was with the Messenger of Allāh ﷺ when two men came to him with a dispute about land. One of them said: 'This man

[٣٥٨] ٢٢٣ - (١٣٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ الْحَنْظَلِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنَ كِنْدَةَ إِلَى النَّبِيِّ ﷺ. فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا قَدْ غَلَبَنِي عَلَى أَرْضٍ لِي كَانَتْ لِأَبِي. فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدَي أَرْضُهَا لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَاكَ بَيِّنَةٌ؟» قَالَ: لَا، قَالَ: «فَلَاكُ بَيِّنَةٌ» قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ» فَانْطَلَقَ لِيَحْلِفَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أَذْبَرَ: «أَمَّا لَيْتُنِ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْمًا، لَيَلْقَيْنَ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ».

[٣٥٩] ٢٢٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي الْوَلِيدِ - قَالَ زُهَيْرٌ: حَدَّثَنَا هِشَامُ ابْنُ عَبْدِ الْمَلِكِ - حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ

appropriated my land, O Messenger of Allâh, during the *Jâhiliyyah*.' That was Imru' Al-Qais bin 'Âbîs Al-Kindî, and his opponent was Rabî'ah bin 'Ibdân. He (ﷺ) said: 'Bring your proof.' He said: 'I have no proof.' He said: 'His oath.' He (ﷺ) said: 'He will take (the land).' He (ﷺ) said: 'You have no other choice.' When the man stood up to swear his oath, the Messenger of Allâh ﷺ said: 'Whoever seizes land unlawfully, he will meet Allâh while He is angry with him.'" Ishâq (another narrator) said in his report, that it was Rabî'ah bin 'Aydân.

Chapter 62. The Evidence That The Blood Of One Who Aims To Seize Other People's Wealth Without Right May Be Shed, If He Is Killed He Will Be In The Fire, And The One Who Is Killed Defending His Property Is A Martyr

[360] 225 - (140) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think if a man comes wanting to take my property?' He said: 'Do not give him your property.' He

عَبْدُ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فِي أَرْضٍ، فَقَالَ أَحَدُهُمَا: إِنَّ هَذَا انْتَرَى عَلَى أَرْضِي - يَا رَسُولَ اللَّهِ! - فِي الْجَاهِلِيَّةِ. وَهُوَ امْرُؤُ الْقَيْسِ بْنِ عَابِسِ الْكِنْدِيِّ، وَخَصَمُهُ رَبِيعَةُ بْنُ عَبْدِ اللَّهِ. قَالَ: «يَبْتَئُكَ» قَالَ: لَيْسَ لِي بَيِّنَةٌ. قَالَ: «يَمِينُهُ» قَالَ: إِذَنْ يَذْهَبَ بِهَا. قَالَ: «لَيْسَ لَكَ إِلَّا ذَلِكَ» - قَالَ فَلَمَّا قَامَ لِيُحْلِفَ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اقْتَطَعَ أَرْضًا ظَالِمًا، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ»: قَالَ إِسْحَقُ فِي رِوَايَتِهِ: رَبِيعَةُ ابْنُ عَيْدَانَ.

(المعجم ٦٢) - (بَابُ الدَّلِيلِ عَلَى أَنَّ مَنْ قَصَدَ أَخَذَ مَالَ غَيْرِهِ بِغَيْرِ حَقٍّ، كَانَ الْقَاصِدُ مَهْدِرَ الدَّمِ فِي حَقِّهِ وَإِنْ قُتِلَ كَانَ فِي النَّارِ، وَأَنْ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ) (التحفة ٦١)

[٣٦٠] ٢٢٥ - (١٤٠) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلَدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى

said: 'What if he fights me?' He said: 'Fight him.' He said: 'What if he kills me?' He said: 'Then you will be a martyr.' He said: 'What if I kill him?' He said: 'He will be in the Fire.'"

[361] 226 - (141) Thâbit, the freed slave of 'Umar bin 'Abdur-Rahmân, narrated that when there was trouble between 'Abdullâh bin 'Amr and 'Anbasah bin Abî Sufyân, and they were about to fight, Khâlid bin Al-'Âs rode to 'Abdullâh bin 'Amr and exhorted him (not to fight). 'Abdullâh bin 'Amr said: "Do you not know that the Messenger of Allâh ﷺ said: 'Whoever is killed defending his property is a martyr.'"

[362] A similar *Hadith* (as no. 361) was narrated from Ibn Juraij with this chain.

رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخَذَ مَالِي؟ قَالَ: «فَلَا تُعْطِيهِ مَالُكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «فَاتِلُهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

[٣٦١] ٢٢٦ - (١٤١) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ. قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ. قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ؛ أَنَّ ثَابِتًا مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَبَيْنَ عَبْسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ، تَيَسَّرُوا لِلْقِتَالِ، فَكَبَّ خَالِدُ بْنُ الْعَاصِ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَوَعظَهُ خَالِدٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: أَمَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

[٣٦٢] وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 63. One In Charge Of A Matter, Who Cheats His Subjects, Deserves The Fire

[363] 227 - (142) It was narrated that Al-Hasan said: "Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr Al-Muzanî during his final sickness. Ma'qil said: 'I am going to tell you of a *Hadîth* that I heard from the Messenger of Allâh ﷺ; if I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "There is no person whom Allâh puts in charge of others, and when he dies he has cheated his subjects, but Allâh will forbid Paradise to him.' "

[364] 228 - (...) It was narrated that Al-Hasan said: "Ubaidullâh bin Ziyâd entered upon Ma'qil bin Yasâr when he was in pain. He asked him and he said: 'I am going to tell you a *Hadîth* which I did not tell you before. The Messenger of Allâh ﷺ said: "There is no person whom Allâh puts in charge of others, and when he dies he has cheated his subjects, but Allâh will forbid Paradise to him.' "

(المعجم ٦٣) - (باب استحقاق الوالي
الغاش لرعيته، النار) (التحفة ٦٢)

[٣٦٣] ٢٢٧ - (١٤٢) حَدَّثَنَا شَيْبَانُ
ابْنُ قُرُوخٍ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ
الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ،
مَعْقِلَ بْنِ يَسَارٍ الْمُزَنِيِّ فِي مَرَضِهِ الَّذِي
مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ
حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ
عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ، إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ
عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ
وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ». [انظر: ٤٧٢٩]

[٣٦٤] ٢٢٨ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ
يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عُبَيْدُ اللَّهِ
ابْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ،
فَسَأَلَهُ فَقَالَ: إِنِّي مُحَدِّثُكَ حَدِيثًا لَمْ أَكُنْ
حَدَّثْتُكَ؛ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَسْتَرْعِي اللَّهُ عَبْدًا رَعِيَّةً، يَمُوتُ يَوْمَ
يَمُوتُ وَهُوَ غَاشٌّ لَهَا، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ» قَالَ: أَلَا كُنْتَ حَدَّثْتَنِي بِهَذَا قَبْلَ
الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ
لِأَحَدٍ حَدَّثْتُكَ.

[365] 229 - (...) Al-Ḥasan said: "We were with Ma'qil bin Yasâr, visiting him when he was sick, and 'Ubaidullâh bin Ziyâd came and Ma'qil said to him: 'I am going to tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ' - then he narrated a similar *Hadîth* (as no. 364)."

[366] (...) It was narrated from Abû Al-Malîh that 'Ubaidullâh bin Ziyâd visited Ma'qil bin Yasâr when he was sick, and Ma'qil said to him: "I am going to tell you about a *Hadîth* which, if I were not dying, I would not tell you. I heard the Messenger of Allâh ﷺ say: 'There is no commander who becomes in charge of the Muslims, then does not strive sincerely for them, but he will not enter Paradise with them.'"

Chapter 64. The Disappearance Of Honesty And Faith From Some Hearts And The Appearance Of *Fitnah* In Some Hearts

[367] 230 - (143) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ told us two *Ahâdîth*, one of which has

[٣٦٥] ٢٢٩- (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنٌ بَعْنِي الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ قَالَ: قَالَ الْحَسَنُ: كُنَّا عِنْدَ مَعْقِلِ ابْنِ يَسَارٍ نَعُودُهُ، فَجَاءَ عُيَيْدُ اللَّهِ بْنُ زِيَادٍ فَقَالَ لَهُ مَعْقِلٌ: إِنِّي سَأَحَدُّكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِهِمَا.

[٣٦٦] (...) وَحَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُيَيْدَ اللَّهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْ لَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

(المعجم ٦٤) - (بَابُ رَفْعِ الْأَمَانَةِ)

وَالْإِيمَانُ مِنْ بَعْضِ الْقُلُوبِ وَعَرَضُ

الْفِتْنِ عَلَى الْقُلُوبِ (التحفة ٦٣)

[٣٦٧] ٢٣٠- (١٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

come to pass and I am still waiting for the other. He told us: Honesty was preserved in the roots of men's hearts, then the Qur'ân was revealed and they learned (it) from the Qur'ân and from the *Sunnah*."

"Then he told us about its disappearance, saying: 'A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like the traces of a faint mark. Then he will go to sleep, and the honesty will be taken away from his heart, leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.'"

"Then he picked up a handful of pebbles and rolled them on his leg.^[1] 'People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such-and-such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard-seed of faith in his heart!'"

"There was a time when I did not mind dealing with any one of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ حُذَيْفَةَ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ، حَدَّثَنَا «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ، فَعَلِمُوا مِنَ الْقُرْآنِ وَعَلِمُوا مِنَ السُّنَّةِ». ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ فَتَقِطَ فِتْرَاهُ مُتَتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ثُمَّ أَخَذَ حَصَى فَدَخَرَجَهُ عَلَى رِجْلِهِ فَيُضِجُ النَّاسُ يَتَبَايَعُونَ، لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدُهُ! مَا أَظْرَفُهُ! مَا أَعْقَلُهُ! وَمَا فِي قَلْبِهِ مِنْ قَالٍ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أَبَالِي أَبِكُمْ بَايَعْتُ، لَيْتَ كَانَ مُسْلِمًا لَيَرُدَّهُ عَلَيَّ دِينُهُ، وَإِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّهُ عَلَيَّ

[1] In most of the narrations it is not clear if it refers to Hudhaifah or the Prophet ﷺ, but in the narration recorded by Ibn Mâjah, it is: "Then Hudhaifah picked up"

Christian or a Jew, his (Muslim) ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.”

[368] A similar *Hadīth* (as no. 367) was narrated from Al-A'mash with this chain.

[369] 231 - (144) It was narrated that Hudhaifah said: “We were with ‘Umar and he said: ‘Which of you heard the Messenger of Allāh ﷺ speak of *Al-Fitan* (trials or tribulations)?’ The people said: ‘We heard him.’ He said: ‘Perhaps you mean the tribulations that a man encounters with his family or neighbors?’ They said: ‘Yes.’ He said: ‘That can be expiated by means of the *Ṣalāt*, fasting and charity. But who among you heard the Prophet ﷺ speak of the tribulations which will come like waves?’” Hudhaifah said: “The people remained silent, but I said: ‘I did.’ He said: ‘You, may Allāh bless your father.’”

Hudhaifah said: “I heard the Messenger of Allāh ﷺ say: ‘Tribulations will stick to people’s hearts like the fibers of a reed mat, one by one. Any heart that imbibes them will get a black spot, and any heart that rejects them will get a white spot, until

سَاعِيهِ. وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لِأَبَايَعٍ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا.

[٣٦٨] وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَوَكَيْعٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٣٦٩] ٢٣١ - (١٤٤) حَدَّثَنَا مُحَمَّدٌ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يُعْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْفِتْنَ؟ فَقَالَ قَوْمٌ: نَحْنُ سَمِعْنَاهُ، فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَجَلٌ. قَالَ: تِلْكَ تُكْفِرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ. وَلَكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ ﷺ يَذْكُرُ الْفِتْنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمَ، فَقُلْتُ: أَنَا. قَالَ: أَنْتَ، اللَّهُ أَبُوكَ!

قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا

there will be two types of hearts. One will be white like a smooth stone, which will not be harmed by any tribulation so long as heaven and earth endure. And the other will be black and gloomy, like an overturned vessel, not acknowledging any goodness nor rejecting any evil, except what suits its own whims and desires.”

Hudhaifah said: “I told him (‘Umar): ‘Between you and that *Fitnah* stands a closed door that will soon be broken.’ ‘Umar said: ‘Would it really be broken, may you be bereft of your father? If it is opened, perhaps it can be closed again.’ I said: ‘No, rather it will be broken.’ And I told him: ‘That door is a man who will be killed or will die, it is a *Hadith* in which there are no mistakes.”

نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءُ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ، عَلَى أَبْيَضَ مِثْلَ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ. وَالْآخَرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجْحِيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ.

قَالَ حَدِيثُهُ: وَحَدَّثَهُ، أَنَّ بَيْنَكَ وَبَيْنَهَا أَبَا مُغْلَقًا يُوْشِكُ أَنْ يُكْسَرَ، قَالَ عُمَرُ: أَكْثَرًا لَا أَبَا لَكَ! فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ قُلْتُ: لَا، بَلْ يُكْسَرُ، وَحَدَّثَهُ: أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ، حَدِيثًا لَيْسَ بِالْأَعْلَاطِ.

قَالَ أَبُو خَالِدٍ: فَقُلْتُ لِسَعْدٍ: يَا أَبَا مَالِكٍ! مَا أَسْوَدُ مُرْبَادًا؟ قَالَ: شِدَّةُ الْبَيَاضِ فِي سَوَادٍ. قَالَ، قُلْتُ: فَمَا الْكُوزُ مُجْحِيًا؟ قَالَ: مَنْكُوسًا. [انظر:

[٧٢٥٨]

[370](...) It was narrated that Rib'î said: “When Hudhaifah came from visiting ‘Umar, he sat down and told us: ‘When I sat with the Commander of the Believers yesterday, he asked his companions: “Who among you memorized anything that the Messenger of Allāh ﷺ said about *Al-Fitan* (trials or tribulations)?” And he quoted a

[٣٧٠] (...) وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ رَبِيعٍ قَالَ: لَمَّا قَدِمَ حَدِيثُهُ مِنْ عِنْدِ عُمَرَ، جَلَسَ يُحَدِّثُنَا فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسَى لَمَّا جَلَسْتُ إِلَيْهِ سَأَلَ أَصْحَابَهُ، أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتَنِ؟ وَسَأَقِ الْحَدِيثَ

Hadîth similar to that of Abû Khâlid (no. 369).

بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ، وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ: «مُرَبَّادًا مُجَحِّيًا».

[371] (...) It was narrated from Hudhaifah that 'Umar said: "Who can tell us" - or "who among you can tell us" - and among them was Hudhaifah - "what the Messenger of Allâh ﷺ said about *Al-Fitnah* (trials or tribulations)?" Hudhaifah said: "I can." And he quoted a *Hadîth* similar to that of Abû Mâlik from Rib'î (no. 370). He said in the *Hadîth*: "Hudhaifah said: 'I told him a *Hadîth* in which there are no mistakes,' meaning, it is from the Messenger of Allâh ﷺ."

[٣٧١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مَكْرَمٍ الْعُمِّيُّ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ، أَنَّ عُمَرَ قَالَ: مَنْ يُحَدِّثُنَا، أَوْ قَالَ: أَئِكُمْ يُحَدِّثُنَا - وَفِيهِمْ حُذَيْفَةُ - مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا. وَسَاقَ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رَبِيعٍ. وَقَالَ فِي الْحَدِيثِ: قَالَ حُذَيْفَةُ: حَدَّثَنِي حَدِيثًا لَيْسَ بِالْأَعْلَاطِ - قَالَ: يَعْني أَنَّهُ عَنْ رَسُولِ اللَّهِ ﷺ.

Chapter 65. Clarifying That Islam Started As Something Strange, And Will Revert To Being Something Strange, And It Will Retreat Between The Two *Masâjid*

[372] 232 - (145) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.'"

(المعجم ٦٥) - (بَابُ بَيَانِ أَنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا، وَإِنَّهُ يَأْرُزُ بَيْنَ الْمَسْجِدَيْنِ) (التحفة ٦٤)

[٣٧٢] ٢٣٢ - (١٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ عَبَّادٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْقَزَارِيِّ - قَالَ ابْنُ عَبْدِ عَبَّادٍ: حَدَّثَنَا مَرْوَانٌ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

الله ﷺ: «بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ».

[373] (146) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam began as something strange and will revert to being something strange as it began, and it will retreat between the two *Masjid* as a snake retreats to its hole."

[٣٧٣] (١٤٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ قَالَا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ، وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

[374] 233 - (147) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Faith will retreat to Al-Madînah as a snake retreats to its hole."

[٣٧٤] (٢٣٣-١٤٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ خُثَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا».

Chapter 66. The Disappearance Of Faith At The End Of Time

(المعجم ٦٦) - (بَابُ ذَهَابِ الْإِيمَانِ
آخِرُ الزَّمَانِ) (التحفة ٦٥)

[375] 234 - (148) It was narrated from Anas that the Messenger of Allâh ﷺ said: "The Hour will not begin so long as it is said on earth: 'Allâh, Allâh.'"

[٣٧٥] (٢٣٤-١٤٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللهُ، اللهُ».

[376] It was narrated that Anas said: The Messenger of Allâh ﷺ said: "The Hour will not begin so long as anyone says: 'Allâh, Allâh.'"

Chapter 67. Permissibility Of Concealing One's Faith In The Case Of Fear

[377] 235 - (149) It was narrated that Hudhaifah said: "We were with the Messenger of Allâh ﷺ and he said: 'Tell me how many people have professed Islam.' We said: 'O Messenger of Allâh, do you fear for us while we are between six hundred and seven hundred strong?' He said: 'You do not know, perhaps you will be tested.' He said: 'And we were tested, until some of us performed *Ṣalât* only in secret.'"

Chapter 68. Being Kind To One For Whose Faith There Is Concern Because It Is Weak; Prohibition Of Attributing Faith To Someone Without Definitive Evidence

[378] 236 - (150) It was narrated from 'Âmir bin Sa'd that

[٣٧٦] حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ: اللَّهُ، اللَّهُ».

(المعجم ٦٧) - (بَابُ جَوَازِ
الِاسْتِسْرَارِ بِالْإِيمَانِ لِلْخَائِفِ)
(التحفة ٦٦)

[٣٧٧] ٢٣٥ - (١٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَخْضُوا لِي كَمَ يَلْفُظُ الْإِسْلَامَ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتْمَانَةِ إِلَى السَّبْعِمِائَةِ؟ قَالَ: «إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا» قَالَ، فَأَبْتُلِينَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لَا يُصَلِّي إِلَّا سِرًّا.

(المعجم ٦٨) - (بَابُ تَأْلُفِ قَلْبٍ مِنْ
يَخَافُ عَلَى إِيْمَانِهِ لضعفه والنهي عن
القطع بِالْإِيمَانِ مِنْ غَيْرِ دَلِيلٍ قَاطِعٍ)
(التحفة ٦٧)

[٣٧٨] ٢٣٦ - (١٥٠) حَدَّثَنَا ابْنُ أَبِي

his father said: "The Messenger of Allâh ﷺ distributed (some wealth) and I said: 'O Messenger of Allâh, give to so-and-so, for he is a believer.' The Prophet ﷺ said: 'Or a Muslim.' I said it three times, and each time he replied: 'Or a Muslim.' Then he said: 'I may give to one man, although someone else is more beloved to me than him, for fear lest Allâh throw him into the Fire.'"

[379] 237 - (...) 'Âmir bin Sa'd bin Abî Waqqâs narrated from his father Sa'd that the Messenger of Allâh ﷺ distributed (some wealth) to some people, and Sa'd was sitting among them. Sa'd said: "The Messenger of Allâh ﷺ left out some of them and did not give them anything, although they were better (more deserving) in my view. I said: 'O Messenger of Allâh, what about so-and-so? For by Allâh, I think he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim.' I kept quiet for a while, then what I knew got the better of me and I said: 'O

عَمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قَسَمًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَعْطِ فُلَانًا فَإِنَّهُ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» أَقُولُهَا ثَلَاثًا، وَيُرَدِّدُهَا عَلَيَّ ثَلَاثًا «أَوْ مُسْلِمٌ» ثُمَّ قَالَ: «إِنِّي لَأَعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يَكْبَهُ اللَّهُ فِي النَّارِ».

[انظر: ٢٤٣٣].

[٣٧٩] ٢٣٧ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ عَنْ أَبِيهِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطًا - وَسَعْدٌ جَالِسٌ فِيهِمْ - قَالَ سَعْدٌ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ مَنْ لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِمًا»، قَالَ، فَسَكَتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فُلَانٍ، فَوَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِمًا» قَالَ، فَسَكَتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا عَلِمْتُ مِنْهُ،

Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim. I may give to one man although someone else is more beloved to me, for fear lest he be thrown on his face into the Fire.'"

[380] (...) 'Âmir bin Sa'd narrated that his father Sa'd said: "The Messenger of Allâh ﷺ distributed (some wealth) to some people and I was sitting among them." (Narrating) a *Hadîth* like that of the nephew of Ibn Shihâb from his uncle (no. 379), but he added: "I went to the Messenger of Allâh ﷺ and whispered to him: 'What about so-and-so?'"

[381] (...) It was narrated that Ismâ'il bin Muḥammad said: "I heard Muḥammad bin Sa'd narrating this, and he said in his *Hadîth*: 'The Messenger of Allâh ﷺ struck me between my neck and shoulder with his hand and said: "Are you fighting with me, O Sa'd? I may give to a man..."

فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فُلَانٍ، فَوَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِمًا، إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةً أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ».

[٣٨٠] (...) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ -: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ أَنَّهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ، رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ، بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، وَزَادَ: فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَزْتُهُ. فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ.

[٣٨١] (...) وَحَدَّثَنَا الْحَسَنُ الْخَلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هَذَا، فَقَالَ فِي حَدِيثِهِ: فَضْرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ بَيْنَ عُنُقِي وَكَتْفِي، ثُمَّ قَالَ: «أَقْتَالَا؟ أَيْ سَعْدُ! إِنِّي لَأُعْطِي الرَّجُلَ».

Chapter 69. Increasing The Heart's Tranquility With The Appearance Evidence

[382] 238 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to have doubts than Ibrâhîm, عليه السلام, did when he said: 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe? He (Ibrâhîm) said: 'Yes (I believe), but to be stronger in Faith'.^[1] May Allâh have mercy on Lût, for he longed for a strong support. And if I were to stay in prison as long as Yûsuf stayed, I would have accepted the offer."^[2]

[383] (...) It was narrated from Juwairiyah from Mâlik, from Az-Zuhrî that Sa'eed bin Al-Mûsâyyab and Abû 'Ubaid informed him, from Abû Hurairah, from Allâh's Messenger ﷺ, similar to the narration of Yûnus from Az-Zuhrî (no. 382), and in the narration of Mâlik it says: "But to be stronger in Faith." Then he recited this Verse, until its completion.

(المعجم ٦٩) - (بَابُ زِيَادَةِ طَمَآنِينَةِ
الْقَلْبِ بِتَظَاهِرِ الْأَدْلَةِ) (التحفة ٦٨)

[٣٨٢] ٢٣٨ - (١٥١) حَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ
أَحَقُّ بِالشُّكِّ مِنْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِذْ قَالَ:
«رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى» قَالَ
«أَوَلَمْ تُؤْمِنْ» قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ
قُلُوبِي». [البقرة: ٢٦٠] [قَالَ]: «وَيَرْحَمُ
اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ
شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ طَوْلَ لَبْثِ
يُوسُفَ لَأَجَبْتُ الدَّاعِيَ». [انظر: ٦١٤٢]

[٣٨٣] (...) وَحَدَّثَنِي بِهِ إِنْ شَاءَ اللَّهُ
تَعَالَى عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ
الضُّبَيْعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنْ
الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ
أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ
اللَّهِ ﷺ بِمِثْلِ حَدِيثِ يُونُسَ عَنْ الزُّهْرِيِّ،
وَفِي حَدِيثِ مَالِكٍ «وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي».
قَالَ: ثُمَّ قَرَأَ هَذِهِ الْآيَةَ حَتَّى جَارَهَا.

[1] Al-Baqarah 2:260.

[2] Meaning, the offer of freedom without insisting on having his innocence declared.

[384] It was narrated from Abû Uwais from Az-Zuhrî, like the narration of Mâlik (no. 383), with his chain, and he said: "Then he recited this Verse in full."

[٣٨٤] حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ:
حَدَّثَنِي يَعْقُوبُ يَعْنِي ابْنَ إِبْرَاهِيمَ ابْنَ
سَعْدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ عَنِ الزُّهْرِيِّ
كَرَوَايَةً مَالِكٍ بِإِسْنَادِهِ. وَقَالَ: ثُمَّ قَرَأَ هَذِهِ
الْآيَةَ حَتَّى أَنْجَزَهَا.

**Chapter 70. Obligation Of
Believing That The Message Of
Our Prophet Muḥammad ﷺ Is
For All People, And The
Abrogation Of All Other
Religions**

(المعجم ٧٠) - (بَابُ وَجوب الإيمان
برسالة نبينا محمد ﷺ إلى جميع
الناس ونسخ الملل بملته) (التحفة ٦٩)

[385] 239 - (152) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is not a single Prophet who was not given signs so that the people would believe in him because of them. What I have been given is a Revelation that Allâh has revealed to me, and I hope that I will be the one with the most followers on the Day of Resurrection."

[٣٨٥] ٢٣٩ - (١٥٢) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي
سَعِيدٍ الْمُقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ
الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ
مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي
أُوتِيتُ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ
أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

[386] 240 - (153) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is the soul of Muḥammad, no one among this nation, Jew or Christian, hears of me then dies, not believing in that with which I was sent, but he will be one of the people of the Fire."

[٣٨٦] ٢٤٠ - (١٥٣) حَدَّثَنِي يُونُسُ
ابْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:
وَأَخْبَرَنِي عَمْرُو؛ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ
أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ:
«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَسْمَعُ بِي
أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ،

ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ،
إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ».

[387] 214 - (154) It was narrated that Ṣāliḥ bin Ṣāliḥ Al-Hamdānī said: "I saw a man from the people of *Khurāsān* asking *Ash-Sha'bī*: 'O Abū 'Amr! Among the people of *Khurāsān* who came before us, if a man freed his slave woman and married her, they would say that he is like a man who rode his sacrificial animal.' *Ash-Sha'bī* said: 'Abū Burdah bin Abī Mūsā narrated to me from his father, that the Messenger of Allāh ﷺ said: "There are three who will be given a double reward: A man among the people of the Book who believed in his Prophet, then lived to see the Prophet ﷺ and followed him and believed in him - he will have a double reward. And a slave who fulfills his duty towards Allāh and towards his master - he will have a double reward. And a man who had a slave woman whom he fed and fed her well, and taught her and taught her well, then he set her free and married her - he will have a double reward.'" Then *Ash-Sha'bī* said to the *Khurāsānī*: 'Take this *Hadīth* with no effort, for a man would travel to Al-Madīnah for less than this.'"

[388] A similar *Hadīth* (as no. 387) was narrated from Ṣāliḥ bin Ṣāliḥ with this chain.

[٣٨٧] ٢٤١ - (١٥٤) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ صَالِحِ بْنِ
صَالِحٍ الهمداني، عَنِ الشَّعْبِيِّ، قَالَ:
رَأَيْتُ رَجُلًا مِنْ أَهْلِ خُرَاسَانَ سَأَلَ
الشَّعْبِيَّ فَقَالَ: يَا أَبَا عَمْرٍو! إِنَّ مَنْ قَبَلْنَا
مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ - فِي الرَّجُلِ -
إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا: فَهَوَ كَالرَّاحِلِ
بَدَنَتُهُ، فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ
أَبِي مُوسَى عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «ثَلَاثَةٌ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ
مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ
النَّبِيَّ ﷺ فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ فَلَهُ
أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ
[تَعَالَى] عَلَيْهِ وَحَقَّ سَيِّدِهِ فَلَهُ أَجْرَانِ،
وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَغَدَاَهَا فَأَحْسَنَ
غِذَاءَهَا، ثُمَّ أَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ
أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ».

ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هَذَا
الْحَدِيثَ بِغَيْرِ شَيْءٍ، فَقَدْ كَانَ الرَّجُلُ يَرَحُلُ
فِيمَا دُونَ هَذَا إِلَى الْمَدِينَةِ. [انظر: ٣٤٩٩]

[٣٨٨] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا عَبْدُهُ بْنُ سَلِيمَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي

عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 71. The Descent Of 'Eisâ Bin Mariam To Judge According To The *Shari'ah* Of Our Prophet Muḥammad ﷺ; And How Allâh Has Honored This *Ummah* ; And Clarifying The Evidence That This Religion Will Not Be Abrogated ; And That A Group From It Will Continue To Adhere To The Truth And Prevail Until The Day Of Resurrection

[389] 242 - (155) It was narrated from Ibn Al-Mûsâyyab that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! Soon the son of Mariam ﷺ will descend among you as a just judge, he will break the cross, kill the pigs and abolish the *Jizyah*, and wealth will become so abundant that no one will accept it."

[390] It was narrated from Az-Zuhri with this chain. And according to the report of Ibn 'Uyainah the Messenger of Allâh

(المعجم (٧) - (بَابُ نَزُولِ عِيسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَإِكْرَامِ اللَّهِ هَذِهِ الْأُمَّةَ زَادَهَا اللَّهُ شَرَفًا وَبَيَانِ الدَّلِيلِ عَلَى أَنَّ هَذِهِ الْمِلَّةَ لَا تَنْسَخُ وَأَنَّهُ لَا تَزَالُ طَائِفَةٌ مِنْهَا ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ) (التحفة ١٠)

[٣٨٩] ٢٤٢ - (١٥٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ ﷺ حَكَمًا مُقْسِطًا، فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

[٣٩٠] وَحَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ

ﷺ said: "A fair leader and a just judge." According to the report of Yûnus the Messenger of Allâh ﷺ said: "A just judge," but he did not mention "a fair leader." According to the *Hadîth* of Şâlih the Messenger of Allâh ﷺ said: "A fair judge," as Al-Laith said (no. 389). According to his *Hadîth* he added: "Until a single prostration will be better than this world and everything in it." Then Abû Hurairah said: 'Recite if you wish: "And there is none of the people of the Scripture (Jews and Christians) but must believe in him ('Eisâ, son of Mariam), before his death...'" [1]

قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَفِي رَوَايَةِ ابْنِ عُيَيْنَةَ «إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا». وَفِي رَوَايَةِ يُونُسَ: «حَكَمًا عَادِلًا» وَلَمْ يَذْكُرْ «إِمَامًا مُقْسِطًا»، وَفِي حَدِيثِ صَالِحٍ «حَكَمًا مُقْسِطًا». كَمَا قَالَ اللَّيْثُ، وَفِي حَدِيثِهِ مِنَ الرِّيَادَةِ «وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَءُوا إِن شِئْتُمْ: ﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾ [النساء: ١٥٩] الْآيَةَ [انظر:

[٧٣٤٢].

[391] 243 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By Allâh! The son of Mariam will certainly come down as a just judge. He will break the cross and kill the pigs, and he will abolish the *Jizyah*; the young she-camels will be left alone, and no one will show any interest in them. Spite, mutual hatred and

[٣٩١] ٢٤٣- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «وَاللَّهِ! لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا، فَلْيَكْسِرَنَّ الصَّلِيبَ، وَلْيَقْتُلَنَّ الْخَنَازِيرَ، وَلْيَضَعَنَّ الْجِزْيَةَ، وَتَشْتَرَكَنَّ الْفِلَاصُ فَلَا

[1] *An-Nisâ'* 4:159.

mutual envy will disappear, and when they are called (to be given) wealth, no one will accept it.”

[392] 244 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘How will you be when the son of Mariam descends among you and your *Imâm* is one from among you?’”

[393] 245 - (...) Nâfi‘, the freed slave of Abû Qatâdah Al-Anṣârî, narrated that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘How will you be when the son of Mariam descends among you and leads you?’”

[394] 246 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “How will you be when the son of Mariam descends among you and you are led by one from among you?” I said^[1] to Ibn Abî Dhî‘b: “Al-Awzâ‘î narrated to us from Az-Zuhrî, from Nâfi‘, from Abû Hurairah: ‘And your *Imâm*

يُسْعَى عَلَيْهَا، وَلَتَذْهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيُدْعَوْنَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ».

[٣٩٢] ٢٤٤- (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي نَافِعُ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ؟».

[٣٩٣] ٢٤٥- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي نَافِعُ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ فَأَمَّكُمْ؟».

[٣٩٤] ٢٤٦- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعِ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمْ ابْنُ مَرْيَمَ فَأَمَّكُمْ مِنْكُمْ؟» فَقُلْتُ

[1] The speaker is Al-Walîd bin Muslim, one of the narrators.

is one of you.” Ibn Abî Dhi'b said: “Do you know what ‘You are led by one from among you’ - means?” I said: “Tell me.” He said: “He will lead you according to the Book of your Lord, the Mighty and Sublime, and the *Sunnah* of your Prophet ﷺ.”

[395] 247 - (156) Jâbir bin 'Abdullâh said: “I heard the Prophet ﷺ say: ‘A group among my *Ummah* will continue to fight for the truth and will prevail until the Day of Resurrection. And 'Eisâ bin Mariam will descend and their leader will say: ‘Come and lead us in *Ṣalât*,’ but he will say: ‘No, you are leaders of one another,’ as an honor from Allâh to this *Ummah*.”

Chapter 72. Clarifying The Time When Faith Will No Longer Be Accepted

[396] 248 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until the sun rises from its place of setting. When it rises from its place of setting, all people will

لَا يَنْبَغِي أَبِي ذُئْبٍ: إِنَّ الْأَوْزَاعِيَّ حَدَّثَنَا عَنْ الزُّهْرِيِّ، عَنْ نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ «وَأَمَّاكُمْ مِنْكُمْ» قَالَ ابْنُ أَبِي ذُئْبٍ، تَذَرِي مَا أَمَّكُمْ مِنْكُمْ؟ قُلْتُ: تُخْبِرُنِي قَالَ: فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ عَزَّ وَجَلَّ وَسُنَّةِ نَبِيِّكُمْ ﷺ.

[395] 247 - (156) جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ، تَكْرِمَةً اللَّهُ لَهُمُ الْأُمَّةَ».

(المعجم ٧٢) - (باب بيان الزمن الذي لا يقبل فيه الإيمان) (التحفة ٧١)

[396] 248 - (157) ابْنُ أَبِي ذُئْبٍ حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ بَنَ جَعْفَرٍ، عَنِ الْعَلَاءِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ

believe, but on that day ‘...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith...”^[1]

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ، فَيَوْمَئِذٍ ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾» [الأنعام: ١٥٨]. [انظر ٢٣٣٩،

٦٧٩٢، ٧٢٥٦، ٧٣٠١]

[397] A *Hadith* similar to that of Al-'Alâ' (no. 396) from his father was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٩٧] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُسَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[398] 249 - (158) It was

[٣٩٨] ٢٤٩ - (١٥٨) حَدَّثَنَا أَبُو بَكْرِ

^[1] Al-An'âm 6:158.

narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are three things, when they appear no good will it do to a person to believe then, if he believed not before, nor earned good through his faith: The rising of the sun from its place of setting, the *Dajjâl*, and the Beast of the Earth.'

ابن أبي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ، جَمِيعًا عَنْ فَضِيلِ بْنِ غَزْوَانَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَاللَّفْظُ لَهُ: أَخْبَرَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْدَّجَالُ، وَدَابَّةُ الْأَرْضِ».

[399] 250 - (159) It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?" They said: "Allâh and His Messenger know best." He said: "It runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it rises from its place of rising. Then it runs along its course until it reaches its resting place beneath the Throne, where it falls prostrate and remains like that until it is said to it: 'Rise and return from where you came from.' Then in the morning, it

[٣٩٩] ٢٥٠ - (١٥٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ - حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ - سَمِعَهُ فِيمَا أَعْلَمُ - عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَذَرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هَذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، فَلَا تَرَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا: ارْقِيعِي، ارْقِيعِي، ارْقِيعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ، فَتَضِجُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ

risers from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: 'Go and rise from the place of your setting.' So in the morning it will rise from the place of its setting." The Messenger of Allāh ﷺ said: "Do you know when that will be? That will be when '...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith....'"^[1]

[400] (...) It was narrated from Abû Dharr that the Prophet ﷺ said one day: "Do you know where this sun goes?..." a *Hadith* like that of Ibn 'Ulayyah (no. 399).

[401] (...) It was narrated that Abû Dharr said: "I entered the *Masjid* and the Messenger of Allāh ﷺ was sitting there. When the sun disappeared he said: 'O Abû Dharr, do you know where this sun goes?' I said: 'Allāh and His Messenger know best.' He said: 'It goes and asks for

العرش، فتخِرُ ساجدةً، فلا تزال كذلك حتى يقال لها: ارفعي، ارجعي من حيث جئت، فترجع فتصبح طالعة من مطلعها، ثم تجري لا يستكبر الناس منها شيئاً حتى تنتهي إلى مستقرها ذلك تحت العرش فيقال لها: ارفعي، أصبحي طالعة من مغربك، فتصبح طالعة من مغربها». فقال رسول الله ﷺ: «أتدرون متى ذاك؟ ذاك حين لا ينفع نفساً إيمانها لم تكن ءامنت من قبل أو كسبت في إيمانها خيراً» [الأنعام: ١٥٨].

[٤٠٠] (...) وحَدَّثَنِي عَبْدُ الْحَمِيدِ ابْنُ بَيَانَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُليَّةَ.

[٤٠١] (...) وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَلَمَّا غَابَتْ

^[1] *Al-An'ām* 6:158.

permission to prostrate, and permission is granted to it, and it is as if it will be told: Return from where you came, and it will rise from its place of setting.”

الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ! هَلْ تَذَرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالَ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ، فَيُؤْذَنُ لَهَا، وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا». قَالَ: ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدٍ لِلَّهِ: وَذَلِكَ مُسْتَقَرُّ لَهَا.

[402] 251 - (...) It was narrated that Abû Dharr said: “I asked the Messenger of Allâh (ﷺ) about the words of Allâh: “And the sun runs on its fixed course.” He said: ‘That brings it to its resting place beneath the Throne.’”^[1]

[٤٠٢] ٢٥١- (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْأَشْجُ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالشَّمْسُ تَحْرِي لِمُسْتَقَرٍّ لَهَا؟﴾ [يس: ٣٨] قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

Chapter 73. The Beginning Of The Revelation To The Messenger Of Allâh ﷺ

(المعجم ٧٣) - (بَابُ بَدْءِ الْوَحْيِ إِلَى رَسُولِ اللَّهِ ﷺ) (التحفة ٧٢)

[403] 252 - (160) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him: “The first thing with which the Revelation began for the

[٤٠٣] ٢٥٢- (١٦٠) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ:

^[1] Yâ Sîn 36:38.

Messenger of Allâh ﷺ were true dreams which he saw in his sleep; he did not see any dream but it came true like the light of dawn. Then solitude was made dear to him, and he used to withdraw to the cave of Hirâ' where he would worship Allâh for a number of nights before returning to his family to collect more provisions, then he would go back to Khadîjah and take more provisions. Then the truth came to him suddenly when he was in the cave of Hirâ'. The Angel came to him and said: 'Read!' He said: 'I cannot read.' He said: 'He took hold of me and hugged and pressed me hard until I could not bear it, then he released me and said: 'Read!' I said: "I cannot read." Then he hugged and pressed me hard a second time until I could not bear it, then he released me and said: 'Read!' I said: "I cannot read." Then he took hold of me a third time and hugged and pressed hard until I could not bear it, then he released me and said: 'Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.'^[1] Then the Messenger of

أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَخْلُو بَعَارِ جِرَاءٍ يَتَحَنَّنُ فِيهِ، - وَهُوَ التَّعَبُّدُ - اللَّيَالِي أُولَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجَتْهُ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ قَالَ: «مَا أَنَا بِقَارِئٍ» قَالَ فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُحْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ - قَالَ - قُلْتُ: مَا أَنَا بِقَارِئٍ، قَالَ فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدُ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ فَقُلْتُ: مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَعَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: «اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ» [العلق: ١-٥] فَرجعَ بِهَا رَسُولُ

[1] Al-'Alaq 96:1-5.

Allâh ﷻ went back, with his heart pounding, and entered upon Khadîjah. He said: 'Cover me, cover me!' So they covered him, until his fear subsided, then he said to Khadîjah: 'O Khadîjah, what has happened to me (being unable to handle the responsibility)?' And he told her what had happened. He said: 'I fear for myself.' Khadîjah said to him: 'No, be of good cheer, for by Allâh! Allâh will never humiliate you. By Allâh! You uphold the ties of kinship, speak the truth, bear people's burdens, help the destitute, honor your guests and help people when calamity strikes.' Khadîjah took him to Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzza, who was the son of Khadîjah's paternal uncle - her father's brother. He was a man who had become Christian during the *Jâhiliyyah*; he was a literate man and he wrote as much of the *Injil* in Arabic as Allâh willed he should write. He was an old man who had gone blind. Khadîjah said to him: 'O uncle, listen to what your brother's son has to say.' Waraqah bin Nawfal said: 'O son of my brother, what happened?' The Messenger of Allâh ﷺ told him what had happened, and Waraqah said to him: 'This is *An-Nâmûs* (angel) who was sent down to Mûsâ, عليه السلام. Would that I were a young man! Would that I live until your

الله ﷻ تَرْجُفُ بِوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: «رَمَلُونِي رَمَلُونِي» فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، ثُمَّ قَالَ لِحَدِيجَةَ: «أَيُّ خَدِيجَةُ! مَا لِي» وَأَخْبَرَهَا الْخَبَرَ، قَالَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي» قَالَتْ لَهُ خَدِيجَةُ: كَلَّا، أَبَشِّرْ فَوَاللهِ! لَا يُخْزِيكَ اللهُ أَبَدًا، وَاللهِ! إِنَّكَ لَتَصِلُ الرَّجَمَ وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتُكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَاَنْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى وَهُوَ ابْنُ عَمِّ خَدِيجَةَ، أَخِي أَيْبَهَا، وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ عَمِّ! اسْمَعْ مِنْ ابْنِ أَخِيكَ، قَالَ وَرَقَةُ بْنُ نَوْفَلٍ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، يَا لَيْتَنِي فِيهَا جَدْعًا! يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ! قَالَ رَسُولُ اللهِ ﷺ: «أَوْ مُخْرِجِي هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ، لَمْ

people expel you!' The Messenger of Allâh ﷺ said: 'Will they really expel me?' Waraqah said: 'Yes. No man has ever brought what you have brought, except he was met with hostility. If I live to see that day, I will support you wholeheartedly.'

[404] 253 - (...) It was narrated that 'Āishah said: "The first thing with which the Revelation began for the Messenger of Allâh ﷺ was..." A *Hadīth* similar to that of Yûnus (no. 403), except that it contains: "(Khadījah said:) 'By Allâh! Allâh will never cause you to grieve.'" And: "Khadījah said: 'O son of my uncle, listen to what the son of your brother has to say.'"

[405] 254 - (...) 'Urwah bin Az-Zubair said: "'Āishah, the wife of the Prophet ﷺ, said:... And he went back to Khadījah with his heart pounding," and he narrated a *Hadīth* similar to the reports of Yûnus and Ma'mar (no. 403, 404). But he did not mention the first part of their *Aḥādīth* where it says: "The first thing with which the Revelation began for the Messenger of Allâh ﷺ were true dreams." He followed the *Hadīth* of Yûnus as far as the words: "By Allâh! Allâh will never humiliate you," and he mentioned the words of

يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتُ بِهِ إِلَّا عُودِي،
وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا.

[٤٠٤] ٢٥٣ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ:
وَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ:
أَوَّلُ مَا بُدِيَءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ
الْوَحْيِ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ
يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَوَاللَّهِ! لَا يُخْزِنُكَ
اللَّهُ أَبَدًا. وَقَالَ: قَالَتْ خَدِيجَةُ: أَيُّ ابْنِ
عَمٍّ! اسْمَعْ مِنْ ابْنِ أَخِيكَ.

[٤٠٥] ٢٥٤ - (...) وَحَدَّثَنِي عَبْدُ
الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ حَدَّثَنِي أَبِي
عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ
ابْنُ شِهَابٍ: سَمِعْتُ عُرْوَةَ بِنَ الزُّبَيْرِ
يَقُولُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ:
فَرَجَعَ إِلَى خَدِيجَةَ يَرْجِفُ فُوءًا. فَأَقْتَصَرَ
الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ، وَلَمْ
يَذْكُرْ أَوَّلَ حَدِيثِهِمَا مِنْ قَوْلِهِ: أَوَّلُ مَا
بُدِيَءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ: الرُّؤْيَا
الصَّادِقَةُ وَتَابَعَ يُونُسَ عَلَى قَوْلِهِ: فَوَاللَّهِ!

Khadrjāh: “O son of my uncle, listen to what your brother’s son has to say.”

[406] 255 - (161) Jâbir bin ‘Abdullâh Al-Anṣârî - who was one of the Companions of the Messenger of Allâh ﷺ - used to narrate that the Messenger of Allâh ﷺ, speaking of the interruption in the Revelation said: “While I was walking, I heard a voice from heaven. I raised my head, and there was the Angel who had come to me in Hirâ’, sitting on a throne between heaven and earth.” The Messenger of Allâh ﷺ said: “I was stricken with terror, so I went back and said, ‘Cover me, cover me!’ So they covered me, then Allâh, [Blessed be He and Most High], revealed the Verses: “O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from *Ar-Rujz*!.”^[1] - And that is the idols - “Then the Revelation resumed.”

[407] 256 - (...) Ibn Shihâb narrated: “I heard Abû Salamah bin ‘Abdur-Raḥmân saying: ‘Jâbir bin ‘Abdullâh narrated to me

لَا يُخْزِيكَ اللَّهُ أَبَدًا، وَذَكَرَ قَوْلَ خَدِيجَةَ: أَيِ ابْنِ عَمٍّ! اسْمَعْ مِنْ ابْنِ أَخِيكَ.

[٤٠٦] ٢٥٥ - (١٦١) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ. [قَالَ]: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - كَانَ يُحَدِّثُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ قُرْآنَةِ الْوَحْيِ - قَالَ فِي حَدِيثِهِ -: «فَيُنَادِي أَنَا أُمِّسِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِزَاءٍ جَالِسًا عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ رَسُولُ اللَّهِ ﷺ: «فَجِئْتُ مِنْهُ فَرَقًا فَرَجَعْتُ، فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَدَثَرُونِي، فَأَنْزَلَ اللَّهُ [تَبَارَكَ وَ] تَعَالَى: ﴿يَا أَيُّهَا الْمَدِينَةُ وَرَبِّكَ فَكَبِّرْ وَرَبِّكَ فَطَهِّرْ وَرَبِّكَ فَكَبِّرْ﴾ [المدر: ١-٥] وَهِيَ الْأَوْتَانُ قَالَ: ثُمَّ تَتَابَعِ الْوَحْيُ.

[٤٠٧] ٢٥٦ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ

^[1] *Al-Muddath-thir* 74:1-5.

that he heard the Messenger of Allāh ﷺ say: 'Then the Revelation ceased for a while, then while I was walking...' then he mentioned a *Hadīth* similar to that of Yūnus (no. 406), except that he said: "I was stricken with terror and I fell to the ground." He (Ibn Shihâb) said: "Abū Salamah said: '*Ar-Rujz* is the idols.'" He said: "Then the Revelation resumed."

خَالِدٍ عَنِ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثُمَّ فَتَرَ الْوَحْيُ عَنِّي فِتْرَةً، فَبَيْنَا أَنَا أَمْشِي» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ غَيْرَ أَنَّهُ قَالَ: «فَجِئْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ» - قَالَ، وَقَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ الْأَوْثَانُ - قَالَ: ثُمَّ حَمِيَ الْوَحْيُ - بَعْدُ - وَتَتَابَعَ.

[408] A *Hadīth* similar to that of Yūnus (no. 406) was narrated from Az-Zuhrī with this chain. He (ﷺ) said: "Then Allāh, the Mighty and Sublime, revealed: "O you enveloped in garments!" up to: "And keep away from *Ar-Rujz*!"^[1] - before the *Ṣalāt* was made obligatory - "Then the Revelation resumed..." As was said by 'Aqīl (no. 407).

[٤٠٨] وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ يُونُسَ، وَقَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَتَأْتِيهَا الْمَدَرُّ﴾ إِلَى [قَوْلِهِ]: ﴿وَالرُّجْزَ فَاهْجُرْ﴾ - قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ - وَهِيَ الْأَوْثَانُ وَقَالَ: «فَجِئْتُ مِنْهُ» كَمَا قَالَ عُقَيْلٌ.

[409] 257 - (...) Al-Awzâ'î said: "I heard Yahyâ say: 'I asked Abū Salamah: "What part of the Qur'ân was revealed first?" He said: "O you enveloped in garments!"^[2] I said: Or: "Read!"^[3] He said: "I asked Jābir bin 'Abdullāh: 'What part of the Qur'ân was revealed first?"

[٤٠٩] ٢٥٧- (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَمِعْتُ يَحْيَى يَقُولُ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَتَأْتِيهَا الْمَدَرُّ﴾ فَقُلْتُ: أَوْ

[1] *Al-Muddath-thir* 74:1-5.

[2] *Al-Muddath-thir* 74.

[3] *Al-'Alaq* 96.

He said: "O you enveloped in garments! [1] I said: 'Or: "Read!"'[2] Jâbir said: 'I will tell you what the Messenger of Allâh ﷺ told us. He said: "I stayed in Hirâ' for a month, and when my stay was over, I went down to the bottom of the valley and I heard my name called. I looked in front of me and behind me, and to my right and my left, and I did not see anyone. Then I heard my name called (again). I looked and I did not see anyone. Then my name was called again and I raised my head, and there he was on a throne in the air" - meaning Jibrîl, ﷺ - "I started to tremble violently when I saw him, and I went to Khadîjah and said: 'Cover me', and they covered me and poured water on me.' Then Allâh revealed: "O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments!." [3]

[410] 258 - (...) It was narrated from Yahyâ bin Abî Kathîr with this chain (a *Hadîth* similar to no. 409), but he said: "And there he was sitting on a throne between heaven and earth."

﴿أَقْرَأْ﴾ فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ الْقُرْآنِ أُنْزِلَ قَبْلُ؟ قَالَ: ﴿يَأْتِيهَا الْمَدْيَنُ﴾. فَقُلْتُ: أَوْ ﴿أَقْرَأْ﴾؟ قَالَ جَابِرٌ: أَحَدُنَا مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ. قَالَ: «جَاوَزْتُ بِحِرَاءَ شَهْرًا، فَلَمَّا قَضَيْتُ جَوَارِي نَزَلْتُ فَاسْتَبْطَنْتُ بَطْنَ الْوَادِي فَتَوَدَّيْتُ، فَتَنَظَّرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرِ أَحَدًا ثُمَّ تَوَدَّيْتُ، فَتَنَظَّرْتُ فَلَمْ أَرِ أَحَدًا، ثُمَّ تَوَدَّيْتُ فَزَفَعْتُ رَأْسِي، فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ - يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلَامُ - فَأَخَذَنِي مِنْهُ رَحْمَةً شَدِيدَةً، فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثُرُونِي، فَدَثَرُونِي، فَصَبُّوا عَلَيَّ مَاءً، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَأْتِيهَا الْمَدْيَنُ﴾ وَ﴿قُرْ فَأَنْذِرْ﴾ وَرَبِّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ﴾ [المدر: ٤-١].

[٤١٠] ٢٥٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: «إِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ».

[1] *Al-Muddath-thir* 74.

[2] *Al-'Alaq* 96.

[3] *Al-Muddath-thir* 74:1-4.

**Chapter 74. The Night Journey
On Which The Messenger Of
Allâh ﷺ Was Taken Up Into
The Heavens And The Prayers
Were Enjoined**

(المعجم ٧٤) - (بَابُ الْإِسْرَاءِ بِرَسُولِ
الله ﷺ إِلَى السَّمَوَاتِ وَفَرْضِ
الصَّلَوَاتِ) (التحفة ٧٣)

[411] 259 - (162) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "*Al-Burâq* - which is a tall white beast, bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - was brought to me, and I rode it until I reached *Bait Al-Maqdis* (Jerusalem). There I tethered it to the ring which was used by the Prophets, and I entered the *Masjid* and prayed two *Rak'ah* there. Then I came out, and Jibrîl [جبريل] came to me with a vessel of wine and a vessel of milk. I chose the milk and Jibrîl - [جبريل] - said: 'You have chosen the *Fitrah* (the natural thing).' Then he took us up to the heaven and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Âdam [آدم], who welcomed me and prayed for good for me. Then he took us up to the second heaven, and Jibrîl - [جبريل] - asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?'

[٤١١] ٢٥٩ - (١٦٢) حَدَّثَنَا شَيْبَانُ
ابْنُ قُرُوحٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ:
حَدَّثَنَا ثَابِتُ الْبُنَّانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ بِالْبُرَاقِ -
وَهُوَ دَابَّةٌ أَيْبَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ
الْبُغْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُتَهَيِّ طَرَفِهِ -
قَالَ - فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمُقَدَّسِ -
قَالَ - فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبُطُ بِهَا
الْأَنْبِيَاءُ - قَالَ - ثُمَّ دَخَلْتُ الْمَسْجِدَ
فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ، فَجَاءَنِي
جِبْرِيلُ [عَلَيْهِ السَّلَامُ] بِإِنَاءٍ مِنْ خَمْرٍ،
وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ، فَقَالَ
جِبْرِيلُ - عَلَيْهِ السَّلَامُ - : اخْتَرْتَ الْفِطْرَةَ
ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ
فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ:
وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ
بُعِثَ إِلَيْهِ؟ قَالَ: فَدُبِعْتُ إِلَيْهِ. فَفُتِحَ لَنَا،
فَإِذَا أَنَا بِآدَمَ [عَلَيْهِ السَّلَامُ]، فَرَحَّبَ بِي وَدَعَا لِي
بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ،
فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَقِيلَ:

He said: 'Muhammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there were the maternal cousins, 'Eisâ bin Mariam and Yahyâ bin Zakariyyâ عليهما السلام. They welcomed me and prayed for good for me. Then he took us up to the third heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muhammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Yûsuf عليه السلام, who had been given half of worldly beauty. He welcomed me and prayed for good for me. Then he took us up to the fourth heaven and Jibrîl - عليه السلام - asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muhammad.' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Idrîs عليه السلام. He welcomed me and prayed for good for me.

"Allâh, the Mighty and Sublime, says: "And We raised him to a high station."^[1] Then he took us up to the fifth heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muhammad.' It

مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ، فَفُتِحَ لَنَا، فَإِذَا أَنَا بِأَبْنَيْ الْخَالَةِ: عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى ابْنَ زَكَرِيَّا - صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّم - فَرَحَبَا، وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ ﷺ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ، قَالَ فَرَحَبَ بِنِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ. قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ ﷺ، فَرَحَبَ وَدَعَا لِي بِخَيْرٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ [مريم: ٥٧] ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ. فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ.

[1] Mariam 19:57.

was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Hârûn ؑ. He welcomed me and prayed for good for me. Then he took us up to the sixth heaven, and Jibrîl ؑ asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad [ﷺ].' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Mûsâ ؑ. He welcomed me and prayed for good for me.

"Then he took us up to the seventh heaven, and Jibrîl asked for it to be opened. It was said: 'Who are you?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad [ﷺ].' It was said: 'Has he been sent for?' He said: 'Yes, he has.' Then it was opened for us, and there was Ibrâhîm, leaning with his back against *Al-Bait Al-Ma'mûr* (the Much-Frequented House); every day seventy thousand angels enter it and they never return to it. Then he took me to the *As-Sidrat Al-Muntahâ* (Lote-Tree of the Utmost Boundary); its leaves were like the ears of elephants and its fruits were like large earthenware jars. When it was covered with that which covered it by Allâh's command, it changed, and there is no one in Allâh's creation who can describe its beauty.

فَفُتِحَ لَنَا، فَإِذَا أَنَا بِهَرُونَ ؑ، فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ. فَاسْتَفْتَحَ جِبْرِيلُ [ﷺ] عَلَيْهِ السَّلَامُ. قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ [ﷺ]. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِمُوسَى ؑ، فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ، ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ [ﷺ]. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ ؑ، مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ بِدُخْلِهِ كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ، ثُمَّ ذَهَبَ بِي إِلَى السُّدْرَةِ الْمُتَهَيَّئَةِ فَإِذَا وَرَقُهَا كَأَذَانِ الْفَيْلَةِ، وَإِذَا ثَمَرُهَا كَالْقِلَاقِلِ - قَالَ - فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ، فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا، فَأَوْحَى [اللَّهُ] إِلَيَّ مَا أَوْحَى، فَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَتَزَلْتُ إِلَى مُوسَى - عَلَيْهِ السَّلَامُ -، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أَمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً. قَالَ:

“Then [Allāh] revealed what He revealed to me, and enjoined fifty prayers on me every day and night. I came back down to Mûsâ - ﷺ - and he said: ‘What did your Lord enjoin upon your *Ummah*?’ I said: ‘Fifty prayers.’ He said: ‘Go back to your Lord and ask Him to reduce it (the number of prayers each day and night), for your *Ummah* will not be able to do that. I tried and tested the Children of Israel (and found them too weak to bear it).’ So I went back to my Lord and said: ‘O Lord, reduce it for my *Ummah*.’ So He reduced it by five. I went back to Mûsâ and said: ‘It has been reduced by five.’ He said: ‘Your *Ummah* will not be able to do that. Go back to your Lord and ask Him to reduce it further.’ I kept going back and forth between my Lord [Blessed Be He and Most High] and Mûsâ, ﷺ, until He said: ‘O Muḥammad, they are five prayers each day and night, for every prayer there will be a tenfold (reward), and that is fifty prayers. Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him, and if he does it, it will be recorded for him as ten (good deeds). Whoever thinks of doing a bad deed and does not do it, nothing will be written down for him, and if he does it, one bad deed will be written down for

أَرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أَمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ - قَالَ - فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ: يَا رَبِّ خَفِّفْ عَلَيَّ أُمَّتِي - فَحَطَّ عَنِّي خَمْسًا، فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ: حَطَّ عَنِّي خَمْسًا. قَالَ: إِنَّ أَمَّتَكَ لَا يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ التَّخْفِيفَ - قَالَ - فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي [تَبَارَكَ وَتَعَالَى] وَبَيْنَ مُوسَى عَلَيْهِ السَّلَامُ حَتَّى قَالَ: يَا مُحَمَّدُ! إِنَّهُمْ خَمْسُ صَلَوَاتٍ كُلُّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ، فَذَلِكَ خَمْسُونَ صَلَاةً، وَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا، وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ سَيِّئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ، قَالَ: فَتَزَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَقُلْتُ: قَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

him.' Then I came back down to Mûsâ and told him (about that). He said: 'Go back to your Lord and ask Him to reduce it further.'" The Messenger of Allâh ﷺ said: "I said: 'I have gone back to my Lord until I feel shy before Him.'"

[412] 260 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I was taken, and brought to *Zamzam*, where my chest was split open then washed with *Zamzam* (water), then I was taken back.'"

[413] 261 - (...) It was narrated from Anas bin Mâlik that Jibrîl, عليه السلام, came to the Messenger of Allâh ﷺ (when he was a boy and living with Halîma, the wet nurse) while he was playing with the other boys. He took hold of him and threw him to the ground, then he opened his chest and took out his heart, from which he took a clot of blood and said: "This was the *Shaiṭân's* share of you." Then he washed it in a vessel of gold that was filled with *Zamzam*. Then he put it back together and returned it to its place. The boys went running to his mother - meaning his wet nurse - and said: "Muḥammad has been killed!" They went to

[٤١٢] ٢٦٠ - (...) حَدَّثَنِي عَبْدُ

اللهِ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا بِهِزُ بْنُ
أَسَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا
ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أُتِيتُ فَانْطَلَقُوا بِي إِلَى
رَمَزَمَ، فَشَرَحَ عَن صَدْرِي، ثُمَّ غَسَلَ بِمَاءِ
رَمَزَمَ ثُمَّ أُنْزِلْتُ».

[٤١٣] ٢٦١ - (...) حَدَّثَنَا شَيْبَانُ

ابْنُ فَرْوَحَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ:
حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ بْنِ مَالِكٍ؛
أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ جِبْرِيلُ ﷺ وَهُوَ
يَلْعَبُ مَعَ الْعِلْمَانِ، فَأَخَذَهُ فَصَرَعَهُ فَشَقَّ
عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ
مِنْهُ عَلَقَةً، فَقَالَ: هَذَا حَظُّ الشَّيْطَانِ
مِنْكَ، ثُمَّ غَسَلَهُ فِي طَشْتٍ مِنْ ذَهَبٍ
بِمَاءِ رَمَزَمَ، ثُمَّ لَأَمَهُ، ثُمَّ أَعَادَهُ فِي
مَكَانِهِ، وَجَاءَ الْعِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ -
يَعْنِي ظِئْرَهُ - فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ،
فَاسْتَقْبَلُوهُ وَهُوَ مُتَّقِعُ اللَّوْنِ، قَالَ أَنَسُ:

him and his color had changed. Anas said: "I used to see the mark of that stitching on his chest."

[414] 262 - (...) Anas bin Mâlik narrated that on the night on which the Messenger of Allâh ﷺ was taken on the Night Journey from the *Masjid* of the Ka'bah, three people came to him before Revelation came to him, when he was sleeping in *Al-Masjid Al-Harâm*... And he quoted a *Hadîth* similar to that of Thâbit Al-Bunânî (no. 413), altering the order of some things and adding and subtracting others.

[415] 263 - (163) It was narrated that Anas bin Mâlik said: "Abû Dharr used to narrate that the Messenger of Allâh ﷺ said: 'The roof of my house was opened when I was in Makkah, and Jibrîl - ﷺ - came down and split open my chest, then he washed it with *Zamzam* water. Then he brought a golden basin filled with wisdom and faith and emptied it into my chest. Then he sealed it and took my hand, and took me up to heaven. When we came to the lowest heaven, Jibrîl [جبريل] said to the

وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمَخِيطِ فِي صَدْرِهِ.

[٤١٤] ٢٦٢- (...) حَدَّثَنَا هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي شَرِيكَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةِ أُسْرِي رَسُولَ اللَّهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ، أَنَّهُ جَاءَهُ ثَلَاثَةٌ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ ثَابِتِ الْبُنَانِيِّ، وَقَدَّمَ فِيهِ شَيْئًا وَآخَرَ، وَزَادَ وَنَقَصَ.

[٤١٥] ٢٦٣- (١٦٣) وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى التَّحِيَّيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُرِجَ سَفْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَتَزَلَّ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَبَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَفَرَجَ بِي إِلَى السَّمَاءِ،

keeper of the lowest heaven: 'Open up.' He said: 'Who is this?' He said: 'This is Jibrîl.' He said: 'Is there anyone with you?' He said: 'Yes, Muḥammad ﷺ is with me.' He said: 'Has he been sent for?' He said: 'Yes.' So he opened it, and when we went up into the lowest heaven, there was a man with crowds of people to his right and crowds of people to his left. When he looked to his right he laughed and when he looked to his left he wept. He said: 'Welcome to the righteous Prophet and the righteous son.' I said: 'O Jibrîl, who is this?' He said: 'This is Âdam ﷺ, and these crowds of people to his right and his left are his progeny. The people on the right are the people of Paradise and the people on the left are the people of the Fire. When he looks to his right he laughs and when he looks to his left he weeps.' Then Jibrîl took me up to the second heaven and said to its keeper: 'Open up.' And its keeper said to him what the keeper of the lowest heaven had said, and he opened up."

Anas bin Mâlik said: "He (ﷺ) said that he found in the heavens Âdam, Idrîs, 'Eisâ, Mûsâ and Ibrâhîm - (ﷺ) - but he did not say for certain what

فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا، قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ [لِخَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ. قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ ﷺ. قَالَ: فَأَرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ، [فَفَتَحَ] قَالَ، فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوَدَّةٌ، وَعَنْ يَسَارِهِ أَسْوَدَّةٌ - قَالَ - فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، قَالَ: فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالِابْنِ الصَّالِحِ. قَالَ: قُلْتُ: يَا جِبْرِيلُ! مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ ﷺ، وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ. فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عِنْدَ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى - قَالَ - ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِخَازِنِهَا: افْتَحْ. قَالَ: فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ خَازِنُ السَّمَاءِ الدُّنْيَا، فَفَتَحَ.

فَقَالَ أَنَسُ بْنُ مَالِكٍ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَى وَإِبْرَاهِيمَ - عَلَيْهِمُ السَّلَامُ -

their positions were, except that he said that he saw Âdam - ﷺ - in the lowest heaven and Ibrâhîm in the sixth heaven. When Jibrîl and the Messenger of Allâh ﷺ passed by Idrîs, he said: 'Welcome to the righteous Prophet and the righteous brother.' He said: 'Then he passed by and I said: "Who is that?" He said: "This is Idrîs."' He said: 'Then I passed by Mûsâ - ﷺ - and he said: "Welcome to the righteous Prophet and the righteous brother." I said: "Who is this?" He said: "This is Mûsâ."' He said: 'Then I passed by 'Eisâ and he said: "Welcome to the righteous Prophet and the righteous brother." I said: "Who is this?" He said: "This is 'Eisâ bin Mariam."' Then I passed by Ibrâhîm - ﷺ - and he said: "Welcome to the righteous Prophet and the righteous son." I said: "Who is this?" He said: "This is Ibrâhîm."

Ibn Shihâb said: "Ibn Hâzim told me that Ibn 'Abbâs and Abû Habbah Al-Anshârî used to say that the Messenger of Allâh ﷺ said: 'Then I was taken up until I reached a level where I could hear the scratching of the pens.'"

Ibn Hâzim and Anas bin Mâlik said: "The Messenger of Allâh ﷺ

وَلَمْ يُنْثِثْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ - عَلَيْهِ السَّلَامُ - فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ: فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ بِإِدْرِيسَ قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قَالَ ثُمَّ مَرَّ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا إِدْرِيسُ. قَالَ: ثُمَّ مَرَرْتُ بِمُوسَى - عَلَيْهِ السَّلَامُ - فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالْأَخِ الصَّالِحِ، قَالَ قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى. قَالَ: ثُمَّ مَرَرْتُ بِعِيسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى ابْنُ مَرْيَمَ - قَالَ -: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ - فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ - قَالَ -: قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَةَ الْأَنْصَارِيَّ [كَتَابًا] يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ».

قَالَ ابْنُ حَزْمٍ وَأَنْسُ بْنُ مَالِكٍ:

said: 'Allâh enjoined upon my *Ummah* fifty prayers. I went back with that until I passed by Mûsâ, عليه السلام, and Mûsâ said: "What did your Lord enjoin upon your *Ummah*?" I said: "He enjoined upon them fifty prayers." Mûsâ said to me: "Go back to your Lord, for your *Ummah* will not be able to do that." So I went back to my Lord and He waived half of it [for me]. Then I went back to Mûsâ, عليه السلام, and told him. He said: "Go back to your Lord, for your *Ummah* will not be able to do that." So I went back to my Lord and He said: "They are five and they are fifty; My Word cannot change." So I went back to Mûsâ and he said: "Go back to your Lord." I said: "I feel too shy before my Lord." Then Jibrîl set off with me until we reached *As-Sidrat Al-Muntahâ*, (the Lote-Tree of the Utmost Boundary) which was covered with colors, I do not know what they are. Then I entered Paradise and saw that its domes were pearls and its earth was musk."

[416] 264 - (164) It was narrated from Anas - perhaps he said from Mâlik bin Şa'şah, one of his people - that he said: "The Prophet of Allâh ﷺ said: 'While I was at the House (i.e., the

قَالَ رَسُولُ اللَّهِ ﷺ: «فَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً. قَالَ: فَرَجَعْتُ بِذَلِكَ حَتَّى أَمَرَ بِمُوسَى عَلَيْهِ السَّلَامُ فَقَالَ مُوسَى: مَاذَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟ قَالَ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ لِي مُوسَى: فَرَاغِ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ - قَالَ -: فَرَاغْتُ رَبِّي فَوَضَعَ [عَنِّي] شَطْرَهَا - قَالَ -: فَرَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ - قَالَ -: رَاجِعِ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ - قَالَ -: فَرَاغْتُ رَبِّي، فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لَا يُبَدِّلُ الْقَوْلُ لَدَيَّ. قَالَ فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعِ رَبَّكَ. فَقُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي. قَالَ ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَى، فَعَشِيهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ - قَالَ -: ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِدُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمُسْكُ».

[٤١٦] ٢٦٤ - (١٦٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ - لَعَلَّهُ قَالَ - عَنْ مَالِكِ بْنِ

Ka'bah), in a state between sleep and wakefulness, I heard someone say: 'One of the three, between the other two men.' Then they came and took me off, and a golden basin full of Zamzam water was brought. My chest was opened from here to here" - (one of the narrators) Qatâdah said: "I said to the one who was with me: 'What does that mean?' He said: 'To the lower part of the abdomen'" - "and my heart was taken out and washed with Zamzam water, then put back in its place and filled with faith and wisdom.

"Then a white beast was brought to me, called *Al-Burâq* - which was bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - and I was mounted on it. Then we set off until we came to the lowest heaven. Jibrîl - عليه السلام - asked for it to be opened and it was said: "Who is this?" He said: "Jibrîl." It was said: "Who is with you?" He said: "Muḥammad ﷺ." It was said: "Has he been sent for?" He said: "Yes." So he opened up for us and said, "Welcome, what a blessed arrival." And we came to Âdam - عليه السلام..."

And he quoted the same *Hadîth* (no. 415), mentioning that in the second heaven he met 'Eisâ and Yahyâ, عليه السلام, in the third, Yûsuf in the fourth Idrîs, and in the fifth

صَغَصَعَةً - رَجُلٍ مِنْ قَوْمِهِ - قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «بَيْنَا أَنَا عِنْدَ النَّبِيِّ بَيْنَ الثَّانِمِ وَالْقِظَانِ، إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأَتَيْتُ فَأَنْطَلَقَ بِي، فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءِ زَمْزَمَ، فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا - قَالَ قَتَادَةُ: فَقُلْتُ لِلَّذِي مَعِيَ: مَا يَعْنِي؟ قَالَ: إِلَى أَسْفَلِ بَطْنِهِ - فَاسْتُخْرِجَ قَلْبِي، فَغُسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُعِيدَ مَكَانَهُ، ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً، ثُمَّ أُتِيَتْ بِدَائِيَةِ أَبْيَضَ يُقَالُ لَهُ الْبِرَاقُ - فَوْقَ الْحِمَارِ وَدُونَ الْبُغْلِ، يَمُتُ خَطْوُهُ عِنْدَ أَقْصَى طَرَفِهِ - فَحُمِلْتُ عَلَيْهِ، ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ. قَالَ فَفَتَحَ لَنَا. وَقَالَ: مَرْحَبًا [بِهِ]، وَلِنِعْمَ الْمَجِيءُ جَاءَ. قَالَ: فَأَتَيْنَا عَلَى آدَمَ - عَلَيْهِ السَّلَامُ -، وَسَأَلَ الْحَدِيثَ بِقِصَّتِهِ، وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَى وَيَحْيَى - عَلَيْهِمَا السَّلَامُ - وَفِي الثَّالِثَةِ يُوسُفَ، وَفِي

Harûn ؑ. He said: "Then we went on until we came to the sixth heaven, and I came to Mûsâ ؑ and greeted him with Salâm ؑ. He said: 'Welcome to the righteous brother and the righteous Prophet.' When I passed by him, he wept and a voice called out: 'Why are you weeping?' He said: 'O Lord, You have sent this young man after me, and more of his *Ummah* will enter Paradise than mine.' Then we went on until we came to the seventh heaven, where I came to Ibrâhîm, ؑ."

And he said in his *Hadîth*: "The Prophet of Allâh ؑ narrated that he saw four rivers flowing from its roots, two visible rivers and two hidden ones: 'I said: "O Jibrîl, what are these rivers?" He said: "As for the two hidden rivers, they are two rivers in Paradise, and as for the two visible ones, they are the Nile and the Euphrates." Then *Al-Bait Al-Ma'mûr* (Much-Frequented House) was raised up for me, and I said: "O Jibrîl, what is this?" He said: "This is the Much-Frequented House. Every day seventy thousand Angels enter it and when they depart from it, they never return to it." Then two vessels were brought to me, one of wine and one of milk; they were offered to me and I chose the milk. It was said: "You did right; Allâh guided you to what is

الرَّابِعَةَ إِدْرِيسَ. وَفِي الْخَامِسَةِ هُرُونَ - عَلَيْهِ السَّلَامُ - قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَأَتَيْتُ عَلَى مُوسَى ؑ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا جَاوَزْتُهُ بَكَى، فَنُودِيَ: مَا يُبْكِيكَ؟ قَالَ: رَبِّ هَذَا غُلَامٌ بَعَثْتُهُ بَعْدِي، يَدْخُلُ مِنْ أُمَّتِي الْحَنَّةَ أَكْثَرُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَأَتَيْتُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ. وَقَالَ فِي الْحَدِيثِ: وَحَدَّثَ نَبِيُّ اللَّهِ ﷺ أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ يَخْرُجُ مِنْ أَصْلِهَا نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ «فَقُلْتُ: يَا جِبْرِيلُ! مَا هَذِهِ الْأَنْهَارُ؟ قَالَ: أَمَّا النَّهْرَانِ الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ. فَقُلْتُ: يَا جِبْرِيلُ! مَا هَذَا؟ قَالَ هَذَا الْبَيْتُ الْمَعْمُورُ، يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ، ثُمَّ أُتِيْتُ بِإِنَاءَيْنِ أَحَدُهُمَا خَمْرٌ وَالْآخَرُ لَبَنٌ، فَعَرِضَا عَلَيَّ، فَاخْتَرْتُ اللَّبَنَ. فَقِيلَ: أَصَبْتَ، أَصَابَ اللَّهُ بِكَ،

right and your *Ummah* will adhere to the *Fitrah*.' Then fifty prayers were enjoined upon me every day..." Then he quoted the rest of the *Hadīth* (no. 415).

[417] 265 - (...) It was narrated from Mālik bin Sa'sa'ah that the Messenger of Allāh ﷺ said:... and he mentioned something similar (as no. 415), but he added: "A golden basin filled with wisdom and faith was brought to me, and the area from the upper part of my chest to the bottom of my abdomen was split open and washed with *Zamzam* water, then it was filled with wisdom and faith."

[418] 266 - (...) It was narrated that Qatādah said: "I heard Abû Al-'Āliyah say: 'The cousin of your Prophet ﷺ' - meaning Ibn 'Abbās - told me: 'The Messenger of Allāh ﷺ spoke of the time when he was taken on the Night Journey, and he said: 'Mūsā is dark and tall, as if he were one of the men of *Shanû'ah*.' And he said: 'Eisā with wavy hair, of average height.' And he mentioned Mālik, the keeper of Hell, and he mentioned the *Dajjāl*.'"

[419] 267 - (...) It was narrated from Qatādah, from Abû Al-'Āliyah: "The cousin of your

أُمَّتِكَ عَلَى الْفِطْرَةِ، ثُمَّ فُرِضَتْ عَلَيَّ كُلَّ يَوْمٍ خَمْسُونَ صَلَاةً. ثُمَّ ذَكَرَ قَصَّتْهَا إِلَى آخِرِ الْحَدِيثِ.

[٤١٧] ٢٦٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مَالِكِ بْنِ صَعْصَعَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ: «فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِئَةٍ حِكْمَةً وَإِيمَانًا، فَشَقُّ مِنَ النُّحْرِ إِلَى مِرَاقِ الْبَطْنِ، فَغُسِلَ بِمَاءٍ زَمْزَمَ، ثُمَّ مُلِئَ حِكْمَةً وَإِيمَانًا».

[٤١٨] ٢٦٦ - (١٦٥) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ يَغْنِي ابْنَ عَبَّاسٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ حِينَ أُسْرِيَ بِهِ فَقَالَ: «مُوسَى أَدَمٌ طَوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَوْءَةٍ». وَقَالَ: «عِيسَى جَعْدٌ مَرْبُوعٌ» وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ وَذَكَرَ الدَّجَالَ.

[٤١٩] ٢٦٧ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ:

Prophet (ﷺ) - Ibn 'Abbâs - "told us: "The Messenger of Allâh (ﷺ) said: "On the night on which I was taken on the Night Journey, I passed by Mûsâ bin 'Imrân [عمران], a tall, dark, man, with wavy hair, as if he was one of the men of Shanû'ah. And I saw 'Eisâ bin Mariam, of average height and with a red and white complexion and flowing hair." And he was shown Mâlik, the keeper of Hell, and the *Dajjâl*, among the signs that Allâh showed him. "...So be not you in doubt of meeting him...."[1] Qatâdah used to interpret it to mean that the Prophet of Allâh (ﷺ) did meet Mûsâ, ﷺ.

[420] 268 - (166) It was narrated from Ibn 'Abbâs that the Messenger of Allâh (ﷺ) passed through the valley of Al-Azraq and said: "What valley is this?" They said: "This is the valley of Al-Azraq." He said: "It is as if I can see Mûsâ (عليه السلام) coming down from the mountain pass, calling out loudly to Allâh, reciting the *Talbiyah*." Then he came to the pass of Harsha and said: "What pass is this?" They said: "The pass of Harsha." He

حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ﷺ - ابْنُ عَبَّاسٍ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى بْنِ عِمْرَانَ - [عَلَيْهِ السَّلَامُ] - رَجُلٌ أَدَمٌ طَوَالٍ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبَطَ الرَّأْسِ». وَأُرِيَ مَالِكًا خَازِنَ النَّارِ، وَالْدَّجَالَ، فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ ﴿فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ﴾ [السجدة: ٢٣].

قَالَ: كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللَّهِ ﷺ قَدْ لَقِيَ مُوسَى عَلَيْهِ السَّلَامُ.

[٤٢٠] ٢٦٨ - (١٦٦) حَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَسُرَيْجُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هَذَا؟» فَقَالُوا: هَذَا وَادِي الْأَزْرَقِ - قَالَ -: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى [عَلَيْهِ السَّلَامُ] هَابِطًا مِنَ الثَّنِيَّةِ، وَلَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ» ثُمَّ أَتَى عَلَى ثَنِيَّةٍ هَرَشَى فَقَالَ:

[1] As-Sajdah 32:23.

said: "It is as if I can see Yûnus bin Matta, [ﷺ], on a sturdy red camel, wearing a woolen cloak, with his camel's reins made of palm fiber, reciting the *Talbiyah*."

«أَيُّ نَبِيٍّ هَؤُلَاءِ؟» قَالُوا: نَبِيُّ هَرَشَى.
قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى
[عَلَيْهِ السَّلَامُ] عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ
عَلَيْهِ جَبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ،
وَهُوَ يُلَبِّي».

قَالَ ابْنُ حَبَلٍ فِي حَدِيثِهِ، قَالَ هُشَيْمٌ:
يَعْنِي لَيْفًا.

[421] 269 - (...) It was narrated that Ibn 'Abbâs said: "We traveled with the Messenger of Allâh ﷺ between Makkah and Al-Madînah, and we passed through a valley. He said: 'What valley is this?' They said: 'The valley of Al-Azraq.' He said: 'It is as if I can see Mûsâ ﷺ'" - and he said something about his color and hair that Dawûd (one of the narrators) did not remember - "putting his fingers in his ears and calling out loudly to Allâh, reciting the *Talbiyah*, passing through this valley.' Then we traveled on until we came to a mountain pass and he said: 'What pass is this?' They said: 'Harshâ or Lift.'^[1] He said: 'It is as if I can see Yûnus riding a red camel, wearing a woolen cloak, with the reins of his camel made of palm fibers, passing through this valley, reciting the *Talbiyah*.'"

[٤٢١] ٢٦٩ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ
عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: سَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ
مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ فَقَالَ: «أَيُّ
وَادٍ هَذَا؟» فَقَالُوا: وَادِي الْأَزْرَقِ فَقَالَ:
«كَأَنِّي أَنْظُرُ إِلَى مُوسَى ﷺ - فَذَكَرَ مِنْ
لَوْنِهِ وَشَعْرِهِ شَيْئًا لَمْ يَحْفَظْهُ دَاوُدُ -
وَاضِعًا إِصْبَعَيْهِ فِي أُذُنَيْهِ، لَهُ جُؤَارٌ إِلَى
اللَّهِ بِالتَّلْبِيَةِ، مَارًّا بِهَذَا الْوَادِي» قَالَ: ثُمَّ
سَرْنَا حَتَّى أَتَيْنَا عَلَى نَبِيٍّ، فَقَالَ: «أَيُّ
نَبِيٍّ هَؤُلَاءِ؟» قَالُوا: هَرَشَى أَوْ لَيْفٌ. فَقَالَ:
«كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ حَمْرَاءَ،
عَلَيْهِ جَبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ لَيْفٌ خُلْبَةٌ،
مَارًّا بِهَذَا الْوَادِي مُلَبِّيًّا».

[1] And they say it is also pronounced "Laft."

[422] 270 - (...) It was narrated that Mujâhid said: "We were with Ibn 'Abbâs and they mentioned the *Dajjâl*.' He (someone present) said: 'Written between his eyes is (the word) *Kâfir*.' Ibn 'Abbâs said: 'I did not hear him (the Prophet ﷺ) say that. Rather he said: "As for Ibrâhîm, look at your companion (meaning himself). As for Mûsâ, he was dark man with wavy hair, riding a red camel with reins of palm-fibers. It is as if I can see him going down into the valley, reciting the *Talbiyah*."'

[423] 271 - (167) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "The Prophets were shown to me, and I saw Mûsâ, who was a man of average build, as if he were one of the men of *Shanû'ah*. And I saw 'Eisâ bin Mariam, عليه السلام, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd. And I saw Ibrâhîm عليه السلام, and the closest in resemblance to him whom I have seen is your companion" - meaning himself. "And I saw Jibrîl, عليه السلام, and the closest in resemblance to him whom I have seen is Dihyah." According to the report of Ibn Rumh: "Dihyah bin Khalifah"

[٤٢٢] ٢٧٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ، فَذَكَرُوا الدَّجَالَ، فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، قَالَ، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ، فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى، فَارْجُلُ آدَمَ جَعْدٌ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٌ بِخَلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي».

[٤٢٣] ٢٧١ - (١٦٧) حَدَّثَنَا قُسَيْبُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الْأَنْبِيَاءُ، فَإِذَا مُوسَى ضَرْبَ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ - [عَلَيْهِ السَّلَامُ] - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا عُرْوَةَ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ [صَلَوَاتُ اللَّهِ عَلَيْهِ]. فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا صَاحِبِكُمْ يَغْنِي نَفْسَهُ وَرَأَيْتُ جِبْرِيلَ - عَلَيْهِ السَّلَامُ - فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا دَحْيَةَ».

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: «دَحِيَّةُ بْنُ خَلِيفَةَ».

[424] 272 - (168) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'When I was taken on the Night Journey, I met Mûsâ, عليه السلام, - and the Prophet ﷺ described him - 'and he was a man' - I think he said - 'of average build, with wavy hair, as if he were one of the men of Shanû'ah. And I met 'Eisâ' - and the Prophet ﷺ described him - 'and he was a man of medium build with a reddish complexion, as if he had just come out of a *Dimâs*.' - meaning a bath-house. 'And I saw Ibrâhîm عليه السلام, and I am the one who most closely resembles him of his children.' He said: 'Then two vessels were brought to me; in one was milk and in the other was wine. It was said to me: 'Take whichever of them you want.' So I took the milk, and he said: 'You have been guided to the *Fitrah*' - or 'you have attained the *Fitrah*. If you had taken the wine, your *Ummah* would have been led astray.'"

[٤٢٤] ٢٧٢ - (١٦٨) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي اللَّفْظِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ: عَبْدُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ - فَفَتَعَنَهُ النَّبِيُّ ﷺ - فَإِذَا رَجُلٌ - حَسْبَتُهُ قَالَ - مُضْطَرِبٌ، رَجُلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ - قَالَ - وَلَقِيتُ عِيسَى فَفَتَعَنَهُ النَّبِيُّ ﷺ فَإِذَا رَبْعَةٌ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيمَاسٍ» - يَعْنِي حَمَامًا - قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ - قَالَ -: فَأَتَيْتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقَالَ: هُدَيْتَ الْفِطْرَةَ - أَوْ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ». [انظر:

Chapter 75. Mentioning *Al-Masîh* Son Of Mariam And *Al-Masîh Ad-Dajjâl*

(المعجم ٧٥) - (بَابُ ذِكْرِ الْمَسِيحِ)

ابن مريم والمسيح الدجال

(التحفة ٧٤)

[425] 273 - (169) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "One night at the Ka'bah, I had a dream, and I saw a dark man like the most handsome of dark men you could ever see, with the most handsome hair coming down below his earlobes. He had combed his hair and it was dripping with water, and he was leaning on two men" - or; "on the shoulders of two men" - "circumambulating the Ka'bah. I asked: 'Who is this?' And it was said: 'This is *Al-Masîh*, son of Mariam.' Then I saw a man with very curly hair, with a bad right eye, which looked like a floating grape. I asked: 'Who is this?' And it was said: 'This is *Al-Masîh Ad-Dajjâl*.'"

[426] 274 - (...) It was narrated that Nâfi' said: "'Abdullâh bin 'Umar said: 'One day the Messenger of Allâh ﷺ mentioned the *Dajjâl* to the people and he said: "Allâh, Blessed be He and Most High, is not one-eyed, but the *Dajjâl* has a bad right eye, as if his eye is a floating grape." And the Messenger of Allâh ﷺ said: "I

[٤٢٥] ٢٧٣ - (١٦٩) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَأَى مِنْ أَدَمِ الرِّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَى مِنَ اللَّحْمِ، قَدْ رَجَّلَهَا فَهِيَ تَقْطُرُ مَاءً، مُتَّكِئًا عَلَى رَجُلَيْنِ - أَوْ عَلَى عَوَاقِبِ رَجُلَيْنِ - يَطُوفُ بِالنَّبِيِّ، فَسَأَلْتُ مَنْ هَذَا؟ فَقِيلَ: هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَغْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّهَا عَبَّةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: هَذَا الْمَسِيحُ الدَّجَالُ».

[انظر: ٧٣٥٦، ٧٣٦١]

[٤٢٦] ٢٧٤ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسٌ يَعْنِي ابْنَ عِيَّاضٍ عَنْ مُوسَى وَهُوَ ابْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ يَوْمًا، بَيْنَ ظَهْرَانِي النَّاسِ: الْمَسِيحَ الدَّجَالَ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا [وَأَنَّ]

had a dream last night at the Ka'bah. I saw a dark man, like the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka'bah between them. I said: 'Who is this?' They said: '(This is) *Al-Masîh* the son of Mariam.' And behind him I saw a man with curly hair, with a bad right eye; the person whom I have seen who most resembles him is Ibn Qaṭan, he was also putting his hands on the shoulders of two men, circumambulating the Ka'bah. I said: 'Who is this?' They said: 'This is the *Al-Masîh Ad-Dajjâl*.'"

[427] 275 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "I saw at the Ka'bah a dark man with wavy hair, placing his hands on two other men, with water flowing or dripping from his head. I asked: 'Who is this?' They said: 'Eisâ the son of Mariam,'" or; "*Al-Masîh* the son of Mariam" - I do not know which he said. "And behind him I saw a reddish man with curly hair, with a bad right eye. The person whom I have seen who most resembles him is Ibn Qaṭan.

مَسِيحَ الدَّجَالِ أَعْوَرَ عَيْنٍ أَيْمَنَى، كَأَنَّ عَيْنَهُ عَيْنَةُ طَائِفَةٍ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكُعْبَةِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا تَرَى مِنْ آدَمِ الرِّجَالِ، تَضْرِبُ لِمَتِّهِ بَيْنَ مَنْكَبَيْهِ، رَجُلٌ الشَّعْرِ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: [هَذَا] الْمَسِيحُ ابْنُ مَرْيَمَ، وَرَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطَطًا أَعْوَرَ عَيْنٍ أَيْمَنَى، كَأَشْبَهُ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنِ، وَاضِعًا يَدَيْهِ عَلَى مَنْكَبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الْمَسِيحُ الدَّجَالُ».

[٤٢٧] ٢٧٥ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «رَأَيْتُ عِنْدَ الْكُعْبَةِ رَجُلًا آدَمَ، سَبِطَ الرَّأْسِ، وَاضِعًا يَدَيْهِ عَلَى رَجُلَيْنِ، يَسْكُبُ رَأْسُهُ - أَوْ يَقْطُرُ رَأْسُهُ - فَسَأَلْتُ: مَنْ هَذَا؟ فَقَالُوا: عَيْسَى ابْنُ مَرْيَمَ أَوْ الْمَسِيحُ ابْنُ مَرْيَمَ - لَا يَدْرِي أَيُّ ذَلِكَ قَالَ - قَالَ: وَرَأَيْتُ وَرَاءَهُ رَجُلًا أَحْمَرَ، جَعْدَ الرَّأْسِ، أَعْوَرَ الْعَيْنِ

I asked: 'Who is this?' They said: 'Al-Masîh Ad-Dajjâl.'

الْيَمْنَى، أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنَ قَطَنِ،
فَسَأَلْتُ: مَنْ هَذَا؟ فَقَالُوا: الْمَسِيحُ
الدَّجَالُ.

[428] 276 - (170) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "When the Quraish denied me, I stayed in the *Hijr* and Allâh showed me *Bait Al-Maqdis*, and I started telling them about its signs while I was looking at it."

[٤٢٨] ٢٧٦ - (١٧٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا كَذَّبْتَنِي قُرَيْشٌ، قُمْتُ فِي الْحَجَرِ فَجَلَّى اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِئْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظَرُ إِلَيْهِ».

[429] 277 - (171) It was narrated from Sâlim bin 'Abdullâh bin 'Umar bin Al-Khattâb, that his father said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself circumambulating the Ka'bah, and there was a dark man with wavy hair, walking between two other men, with water dripping, or flowing from his head. I said: Who is this? They said: This is the son of Mariam. Then I went and looked, and I saw a reddish man, of heavy build, with curly hair, with a bad eye, as if his eye was a floating grape. I said: Who is this? They said: The *Dajjâl*. The person whom I have seen who most resembles him is Ibn Qatân."

[٤٢٩] ٢٧٧ - (١٧١) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعْرِ، بَيْنَ رَجُلَيْنِ، يَنْطِفُ رَأْسُهُ مَاءً - أَوْ يُهَرِّاقُ رَأْسُهُ مَاءً - فَقُلْتُ مَنْ هَذَا؟ قَالُوا: هَذَا ابْنُ مَرْيَمَ، ثُمَّ ذَهَبَتْ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ، جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَةٍ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: الدَّجَالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهَا ابْنَ قَطَنِ».

[430] 278 - (172) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I remember when I was in the *Hijr* and the *Quraish* were asking me about my Night Journey. They asked me things about *Bait Al-Maqdis* of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allâh raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. And I remember when I was among a group of the Prophets, and I saw Mûsâ - ﷺ - standing and praying. He was man with wavy hair, as if he was one of the men of *Shanû'ah*. And I saw 'Eisâ bin Mariam ﷺ standing and praying, and the closest in resemblance to him whom I have seen is 'Urwah bin Mas'ûd Ath-Thaqafi. And I saw Ibrâhîm, ﷺ, standing and praying, and the closest in resemblance to him whom I have seen is your companion' - meaning himself (ﷺ) - 'The time for prayer came and I led them in prayer. When I had finished the prayer, a voice said: O Muḥammad, this is Mâlik, the keeper of the Fire, greet him with *Salâm*. I turned to him and he greeted me first.'"

[٤٣٠] ٢٧٨ - (١٧٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُنِي فِي الْحَجَرِ وَفُرَيْشٍ تَسْأَلُنِي عَنْ مَسْرَايَ، فَسَأَلْتُنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أَتِبْتَهَا، فَكُرْبْتُ كُرْبَةً مَا كُرْبْتُ مِثْلَهُ قَطُّ - قَالَ-: فَرَفَعَهُ اللَّهُ لِي أَنْظُرَ إِلَيْهِ، مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَتَبْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، فَإِذَا مُوسَى - عَلَيْهِ السَّلَامُ - قَائِمٌ يُصَلِّي، فَإِذَا رَجُلٌ ضَرَبَ جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ - عَلَيْهِ السَّلَامُ - قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهَا غُرُورَةُ بْنُ مَسْعُودٍ الثَّقَفِيُّ، وَإِذَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَائِمٌ يُصَلِّي، أَشَبُّ النَّاسِ بِهِ صَاحِبُكُمْ يَعْنِي نَفْسَهُ ﷺ فَحَانَتِ الصَّلَاةُ فَأَمْتُهُمْ، فَلَمَّا فَرَعْتُ مِنَ الصَّلَاةِ قَالَ قَائِلٌ: يَا مُحَمَّدُ! هَذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ، فَالْتَمَعْتُ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ».

Chapter 76. About *Sidrat Al-Muntahâ* (The Lote-Tree Of The Utmost Boundary)

(المعجم ٧٦ - (بَابُ فِي ذِكْرِ سِدْرَةِ الْمُنْتَهَى) (التحفة ٧٥)

[431] 279 - (173) It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahâ* (The Lote-Tree of the Utmost Boundary), which is in the sixth heaven. It is there, everything that ascends from the earth stops, and it is taken from there. And it is there where everything that descends from above stops, and it is taken from there. Allâh says: When that covered the Lote-Tree which did cover it!.^[1] He said: "Moths of gold. And the Messenger of Allâh ﷺ was given three things: He was given the five prayers, he was given the last Verses of *Sûrat Al-Baqarah*, and forgiveness of serious sins to his *Ummah* who do not associate anything with Allâh were to be forgiven for serious sins."

[٤٣١] ٢٧٩ - (١٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَالْفَاطِمَةُ مَتَّارِبَةُ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مَرْثَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ انْتَهَى بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ، إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا، وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا - قَالَ: ﴿إِذَا يَنْشَأُ السِّدْرَةُ مَا يَغْشَى﴾ [النجم: ١٦]. قَالَ: فَرَأَى مِنْ ذَلِكَ. قَالَ: فَأُعْطِيَ رَسُولُ اللَّهِ ﷺ ثَلَاثًا: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغُفِرَ - لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا - الْمُفْجِمَاتِ.

^[1] *An-Najm* 53:16.

Chapter 77. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: And Indeed He Saw Him At A Second Descent (Another Time)”,^[1] And Did The Prophet ﷺ See His Lord On The Night Of The *Isrâ*?

[432] 280 - (174) *Ash-Shaibânî* said: “I asked *Zirr bin Hubaish* about the saying of Allâh: And was at a distance of two bows’ length or (even) nearer.^[2] He said: ‘*Ibn Mas’ûd* told me that the Prophet ﷺ saw *Jibrîl*, عليه السلام, with six hundred wings.”

[433] 281 - (...) It was narrated that ‘*Abdullâh* said (about the Verse): The (Prophet’s) heart lied not about what he (Muhammad ﷺ) saw.^[3] He said: “He saw *Jibrîl* عليه السلام with six hundred wings.”

[434] 282 - (...) It was narrated that ‘*Abdullâh* said (about the Verse): Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allâh).^[4] He said:

(المعجم ٧٧) - (بَابُ مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾ وَهَلْ رَأَى النَّبِيُّ ﷺ رَبَّهُ لَيْلَةَ الْإِسْرَاءِ)
(التحفة ٧٦)

[٤٣٢] ٢٨٠ - (١٧٤) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا عَبَّادٌ وَهُوَ ابْنُ الْعَوَّامِ: أَخْبَرَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زَيْدَ ابْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ [النجم: ٩] قَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتْمِائَةٌ جَنَاحَ.

[٤٣٣] ٢٨١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ الشَّيْبَانِيِّ، عَنْ زَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾ [النجم: ١١] قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ لَهُ سِتْمِائَةٌ جَنَاحَ.

[٤٣٤] ٢٨٢ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ. سَمِعَ زَيْدَ بْنَ

^[1] *An-Najm* 53:13.

^[2] *An-Najm* 53:9.

^[3] *An-Najm* 53:11.

^[4] *An-Najm* 53:18.

"He saw Jibrîl in his (true) form, with six hundred wings."

[435] 283 - (175) It was narrated from Abû Hurairah (about the Verse): "And indeed he saw him at a second descent."^[1] He said: "He saw Jibrîl, ﷺ."

[436] 284 - (176) It was narrated that Ibn 'Abbâs said: "He (the Prophet ﷺ) saw Him with his heart."

[437] 285 - (...) It was narrated that Ibn 'Abbâs said (about the Verses): "The (Prophet's) heart lied not in what he saw", "And indeed he saw him at a second descent."^[2] He said: "He saw Him with his heart, twice."

[438] 286 - (...) It was narrated from Al-A'mash: "Abû Jahmah narrated it to us with this chain." (A *Hadîth* similar to no. 437)

حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ [النجم: ١٨] قَالَ: رَأَى جِبْرِيلَ فِي صُورَتِهِ، لَهُ سِتْمِائَةُ جَنَاحٍ.

[٤٣٥] ٢٨٣ - (١٧٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ: ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾ [النجم: ١٣] قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ.

[٤٣٦] ٢٨٤ - (١٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَآهُ بِقَلْبِهِ.

[٤٣٧] ٢٨٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجُ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ الْأَشْجُ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَعْمَشُ عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَى﴾ ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾ [النجم: ١١ و ١٣] قَالَ: رَآهُ بِقُؤَادِهِ مَرَّتَيْنِ.

[٤٣٨] ٢٨٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ بْنُ غِيَاثٍ

[1] *An-Najm* 53:13.

[2] *An-Najm* 53:11 and 13.

عَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو جَهْمَةَ بِهَذَا
الْإِسْنَادِ.

[439] 287 - (177) It was narrated that Masrûq said: "I was reclining at 'Āishah's and she said: 'O Abû 'Āishah, there are three things, whoever speaks of one of them has fabricated a great lie against Allâh.' I said: 'What are they?' She said: 'Whoever claims that Muhammad (ﷺ) saw his Lord has fabricated a great lie against Allâh.'" He said: "I was reclining, but I sat up and said: 'O Mother of the Believers, wait for me and do not rush me. Didn't Allâh say: 'And indeed he saw him in the clear horizon.'"^[1] and: "And indeed he saw him at a second descent."?"^[2] She said: 'I was the first one of this *Ummah* to ask the Messenger of Allâh ﷺ about that, and he said: "That was only Jibrîl - جبريل - I did not see him in his form which he was created in except on these two occasions. I saw him descending from heaven, the greatness of his form filling the space between heaven and earth.'" She said: 'Have you not heard the saying of Allâh, the Mighty and Sublime: "No vision can grasp Him, but He grasps all vision. He is *Al-Laţîf* (the Most

[٤٣٩] ٢٨٧ - (١٧٧) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ
عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ
قَالَ: كُنْتُ مَكْتُبًا عِنْدَ عَائِشَةَ، فَقَالَتْ: يَا
أَبَا عَائِشَةَ! ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ
فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ، قُلْتُ مَا هُنَّ؟
قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ
فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ، قَالَ وَكُنْتُ
مُتَكَبِّرًا فَجَلَسْتُ، فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ!
أَنْظِرْنِي وَلَا تَعْجَلِينِي، أَلَمْ يَقُلِ اللَّهُ
تَعَالَى: ﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ﴾
[التكوير: ٢٣] ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾
[النجم: ١٣] فَقَالَتْ: أَنَا أَوَّلُ هَذِهِ الْأُمَّةِ
سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ:
«إِنَّمَا هُوَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - لَمْ أَرَهُ
عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ
الْمَرَّتَيْنِ، رَأَيْتُهُ مُنْهَاطًا مِنَ السَّمَاءِ، سَادًّا
عِظَمَ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ»
فَقَالَتْ: أَوْ لَمْ تَسْمَعْ أَنَّ اللَّهَ عَزَّ وَجَلَّ
يَقُولُ: ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ

[1] *At-Takwîr* 81:23.

[2] *An-Najm* 53:13.

Subtle and Courteous), Well-Acquainted with all things.”^[1] And have you not heard Allâh’s saying: “It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.”^[2] She said: ‘Whoever claims that the Messenger of Allâh ﷺ concealed anything of the Book of Allâh has fabricated a great lie against Allâh, for Allâh says: O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message....’^[3] And she said: ‘And whoever claims to have been told what will happen tomorrow, he has fabricated a great lie against Allâh, for Allâh says: “Say: None in the heavens and the earth knows the *Ghaib* (unseen) except Allâh....’^[4]

[440] 288 - (...) ‘Abdul-Wahhâb narrated from Dâwûd a *Hadîth* with this chain, similar to that of Ibn ‘Ulayyah (no. 439), but he added: “She said: ‘If Muḥammad ﷺ were to have concealed

يُذَرِّكَ الْأَبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿الأنعام: ١٠٣﴾ أَوْ لَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ: ﴿وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ﴾ [الشورى: ٥١]

قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَمَ شَيْئًا مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفُرْيَةَ، وَاللَّهُ يَقُولُ: ﴿يَأْتِيهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ [المائدة: ٦٧]

قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفُرْيَةَ. وَاللَّهُ يَقُولُ: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ [النمل: ٦٥].

[٤٤٠] ٢٨٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُثَيْبٍ، وَزَادَ، قَالَتْ: وَلَوْ كَانَ

^[1] *Al-An'âm* 6:103.

^[2] *Ash-Shûra* 42:51.

^[3] *Al-Mâ'idah* 5:67.

^[4] *An-Naml* 27:65.

anything of that which was revealed to him, he would have concealed this Verse: And (remember) when you said to him (Zaid bin Hârithah the freed-slave of the Prophet ﷺ) on whom Allâh has bestowed grace (by guiding him to Islam) and you (O Muḥammad too) have done favor (by manumitting him): ‘Keep your wife to yourself, and fear Allâh.’ But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muḥammad married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him..”^[1]

[441] 289 - (...) It was narrated from Ash-Sha’bî that Masrûq said: “I asked ‘Āishah: ‘Did Muḥammad ﷺ see his Lord?’ She said: ‘*Subhân Allâh* (Glorious is Allâh)! My hair stood on end at what you said.” And he quoted the same *Hadîth* (no. 440), but the narration of Dâwûd is more complete and in detail.

[442] 290 - (...) It was narrated that Masrûq said: “I said to ‘Āishah: ‘What is the meaning of the saying of Allâh, the Most

مُحَمَّدٌ [ﷺ] كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ لَكْتَمَ هَذِهِ الْآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾ [الأحزاب: ٣٧].

[٤٤١] ٢٨٩- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ؟ فَقَالَتْ: سُبْحَانَ اللَّهِ! لَقَدْ قَفَّ شَعْرِي لِمَا قُلْتُ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ.

[٤٤٢] ٢٩٠- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَاءُ، عَنْ ابْنِ أَشْوَعٍ، عَنْ غَامِرٍ، عَنْ مَسْرُوقٍ

^[1] *Al-Ahzâb* 33:37.

High: Then he approached and came closer. And was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave whatever He revealed.^[1] She said: "That was Jibrîl عليه السلام. He used to come to him in the form of a man, but on this occasion he came in the form which was his true form, and he filled the horizon of the sky."

Chapter 78. The Saying Of The Prophet ﷺ: "Light, How Could I See Him?" And: "I Saw Light"

[443] 291 - (178) It was narrated that Abû Dharr said: "I asked the Messenger of Allâh ﷺ: 'Did you see your Lord?' He said: 'Light, how could I see Him?'"

[444] 292 - (...) It was narrated that 'Abdullâh bin Shaqîq said: "I said to Abû Dharr: 'If I had seen the Messenger of Allâh ﷺ I would have asked him.' He said: 'What would you have asked him about?' He said: 'I would have asked him: 'Did you see your Lord?' Abû Dharr said: 'I asked him that, and he said: I saw light.'"

قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ [النجم: ٨-١٠] قَالَتْ: إِنَّمَا ذَاكَ جِبْرِيلُ عليه السلام. كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجَالِ، وَإِنَّهُ أَتَاهُ فِي هَذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ أَفُقَ السَّمَاءِ.

(المعجم ٧٨- (بَابُ فِي قَوْلِهِ عَلَيْهِ
السلام: نور أنى أراه، وفي قوله:
«رأيت نوراً») (التحفة ٧٧)

[٤٤٣] ٢٩١- (١٧٨) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ
إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ
شَقِيقٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ
اللَّهِ ﷺ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ
أَنَّى أَرَاهُ»؟.

[٤٤٤] ٢٩٢- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا
أَبِي، وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا
عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ، كِلَاهُمَا
عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ:
قُلْتُ لِأَبِي ذَرٍّ: لَوْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ

[1] An-Najm 53:8-10.

لَسَأَلْتُهُ، فَقَالَ: عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ؟
قَالَ: كُنْتُ أَسْأَلُهُ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ
أَبُو ذَرٍّ: قَدْ سَأَلْتُهُ فَقَالَ: «رَأَيْتُ نُورًا».

Chapter 79. The Saying Of The Prophet ﷺ: "Allâh Does Not Sleep" And "His Veil Is Light, And If He Were To Remove It, The Splendour Of His Face Would Burn All Of His Creation, As Far As His Sight Reaches"

(المعجم ٧٩) - (بَابُ فِي قَوْلِهِ عَلَيْهِ
السلام: «إِنَّ اللَّهَ لَا يَنَامُ»، وَفِي قَوْلِهِ:
«حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَ
سُبُحَاتِ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ
خَلْقِهِ») (التحفة ٧٨)

[445] 293 - (179) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ stood up and told us five things. He said: 'Allâh, the Mighty and Sublime, does not sleep and it is not befitting that He should sleep. He lowers the Balance and raises it; the deeds of the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night; His Veil is the Light'" And according to the report of (one of the narrators) Abû Bakr: (The Prophet ﷺ said: His veil is) 'Fire' - 'and if He were to remove it, the splendor of His Face would burn all of His creation, as far as His sight reaches.'"

[٤٤٥] ٢٩٣ - (١٧٩) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو
ابْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى
قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ
كَلِمَاتٍ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ
وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ
وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ
النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ،
حِجَابُهُ النُّورُ - وَفِي رِوَايَةِ أَبِي بَكْرٍ:
النَّارُ - لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتِ وَجْهِهِ
مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

وَفِي رِوَايَةِ أَبِي بَكْرٍ: عَنْ الْأَعْمَشِ،
وَلَمْ يَقُلْ حَدَّثَنَا.

[446] 294 - (...) It was narrated from Jarîr from Al-A'mash with this chain. He said: "The

[٤٤٦] ٢٩٤ - (...) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ الْأَعْمَشِ

Messenger of Allâh ﷺ stood up and told us four things.” Then he mentioned something similar to the *Hadîth* of Abû Mu‘âwiyah (no. 445), but he did not mention the words: “of His creation,” and he said: “His Veil is the Light.”

[447] 295 - (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ stood and told us four things: ‘Allâh does not sleep and it is not befitting that He should sleep; He raises the Balance and lowers it; the deeds of the day are taken up at night and the deeds of the night by day.’”

Chapter 80. Affirming That The Believers Will See Their Lord, Glorious Is He And Most High, In The Hereafter

[448] 296 - (180) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais, from his father, that the Prophet ﷺ said: “Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there is nothing preventing the people from seeing their Lord but the *Ridâ*’ of grandeur

بِهَذَا الْإِسْنَادِ - قَالَ -: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعِ كَلِمَاتٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ «مِنْ خَلْقِهِ» وَقَالَ: حِجَابُهُ النُّورُ.

[٤٤٧] ٢٩٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةٍ، عَنْ أَبِي عُيَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ: «إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَبْغِي لَهُ أَنْ يَنَامَ، وَيَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ، وَيَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ، وَعَمَلُ اللَّيْلِ بِالنَّهَارِ».

(المعجم ٨٠) - (بَابُ إِبْثَاتِ رُؤْيَا الْمُؤْمِنِينَ فِي الْآخِرَةِ رَبِّهِمْ سُبْحَانَهُ وَتَعَالَى) (التحفة ٧٩)

[٤٤٨] ٢٩٦ - (١٨٠) حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو غَسَّانَ الْمِصْمَعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِأَبِي غَسَّانَ - قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عَمْرٍانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ

upon His Face in the Garden of 'Adn."

[449] 297 - (181) It was narrated from Ṣuḥaib that the Prophet ﷺ said: "When the people of Paradise have entered Paradise, Allāh, Blessed is He and Most High, will say: 'Do you want anything more?' They will say: 'Have You not brightened our faces, and admitted us to Paradise, and saved us from the Fire?' Then He will remove the Veil, and they will not be given anything that is more dear to them than gazing upon their Lord [the Mighty and Sublime]."

[450] 298 - (...) It was narrated from Ḥammād bin Salamah with this chain (a *Hadīth* similar to no. 449), and he added: "Then he ﷺ recited this Verse: 'For those who have done good is the best (reward) and even more....'"^[1]

عَنِ النَّبِيِّ ﷺ قَالَ: «جَتَّانِ مِنْ فَضَّةٍ أَيْنَهُمَا وَمَا فِيهِمَا، وَجَتَّانِ مِنْ ذَهَبٍ أَيْنَهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكِبَرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَذْنٍ».

[٤٤٩] ٢٩٧ - (١٨١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ [عَزَّ وَجَلَّ]».

[٤٥٠] ٢٩٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ بِهَذَا الْإِسْنَادِ، وَزَادَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿لِلَّذِينَ أَحْسَنُوا الْمُسْقَى وَرِيَادَةٌ﴾ [يونس: ٢٦].

^[1] *Yūnus* 10:26.

Chapter 81. Knowing About The Seeing

[451] 299 - (182) Abû Hurairah narrated that some people said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" The Messenger of Allâh ﷺ said: "Do you have to crowd together to see the moon on the night when it is full?" They said: "No, O Messenger of Allâh." He said: "Do you have to crowd together to see the sun when there are no clouds in front of it?" They said: "No [O Messenger of Allâh!]" He said: "Similarly you will see Him. Allâh will gather all the people on the Day of Resurrection, and will say: 'Whoever used to worship anything, let him follow it.' So those who used to worship the sun will follow the sun, those who used to worship the moon will follow the moon, and those who used to worship *At-Tawâghût* (false gods) will follow the false gods. There will remain this *Ummah*, including its hypocrites. Then Allâh [Blessed is He and Most High] will come to them with an appearance other than the appearance which they recognize, and He will say: 'I am your Lord.' They will say: 'We seek refuge in Allâh from you. We will stay here until our Lord

(المعجم ٨١) - (باب معرفة طريق

الرؤية) (التحفة ٨٠)

[٤٥١] ٢٩٩ - (١٨٢) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ نَاسًا قَالُوا لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تُضَارُونَ فِي [رُؤْيَى] الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، يَا رَسُولَ اللَّهِ! قَالَ: «هَلْ تُضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا. [يَا رَسُولَ اللَّهِ!] قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتَّبِعْ مَنْ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعْ مَنْ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعْ مَنْ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبْقَى هَذِهِ الْأُمَّةُ فِيهَا مَنَافِقُوهَا، فَيَأْتِيهِمْ اللَّهُ، [تَبَارَكَ وَتَعَالَى]، فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمْ اللَّهُ [تَعَالَى] فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ:

comes, and when our Lord comes, we will recognize Him.' Then Allâh [Most High] will come to them with an appearance which they recognize, and will say: 'I am your Lord.' They will say: 'You are our Lord,' and they will follow Him. Then *As-Sirât* (the Bridge) will be laid across Hell, and I and my *Ummah* will be the first ones to cross it. On that day, no one but the Messengers will speak, and the supplication of the Messengers will be: 'O Allâh, grant safety, grant safety!' In Hell there will be hooks like the thorns of *As-Sa'dân*,^[1] have you seen *As-Sa'dân*?' They said: "Yes, O Messenger of Allâh!" He said: "They are like the thorns of *As-Sa'dân*, except that no one knows how big they are except Allâh. They will snatch the people according to their deeds. Some of them will be doomed because of their deeds, and some will cross (the Bridge) and be saved. Then when Allâh has finished judging between His slaves, and He wants to bring out by His Mercy whomever He wills from among the people of Hell, He will command the angels to bring out of Hell whoever did not associate anything with Allâh - of those to whom Allâh, the Most High, wants to show mercy -

أَنْتَ رَبُّنَا، فَيَتَّبِعُونَهُ، وَيُضْرَبُ الصِّرَاطُ
بَيْنَ ظَهْرَانِي جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ
مَنْ يُجِيزُ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ،
وَدَعَا الرُّسُلُ يَوْمَئِذٍ: اللَّهُمَّ! سَلِّمْ،
سَلِّمْ، وَفِي جَهَنَّمَ كَلَالِيْبٌ مِثْلُ شَوْكِ
السَّعْدَانِ، هَلْ رَأَيْتُمُ السَّعْدَانِ؟» قَالُوا:
نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهَا مِثْلُ
شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ
عَظَمِهَا إِلَّا اللَّهُ، تَخْطِفُ النَّاسَ
بِأَعْمَالِهِمْ، فَمِنْهُمْ الْمُؤَبَّقُ - يَعْنِي بِعَمَلِهِ
- وَمِنْهُمْ الْمُجَازَى حَتَّى يُنَجَّى، حَتَّى إِذَا
فَرَّغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ
يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ،
أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ
كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا - مِمَّنْ أَرَادَ اللَّهُ
تَعَالَى أَنْ يَرْحَمَهُ - مِمَّنْ يَقُولُ: لَا إِلَهَ
إِلَّا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ، يَعْرِفُونَهُمْ
بِأَثَرِ السُّجُودِ - تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا
أَثَرَ السُّجُودِ - حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ
تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ
[وَأَقْدِ امْتَحَسُوا، فَيَصُبُّ عَلَيْهِمْ مَاءُ
الْحَيَاةِ، فَيَبْتَوُونَ مِنْهُ كَمَا تَبْتُ الْحَبَّةُ فِي
حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللَّهُ [تَعَالَى] مِنْ

[1] A thorny type of plant.

among those who said '*Lâ ilâha illallâh.*' They will recognize them in the Fire, and they will recognize them by the marks of prostration - for the Fire will consume everything of the son of Adam except the marks of prostration - for Allâh has forbidden the Fire to consume the marks of prostration. They will be brought out of the Fire having been completely burnt, and *Al-Hayat* (the water of life) will be poured over them, and they will sprout like a seed sprouts in what the flood carries. Then Allâh [the Most High] will finish judging between His slaves, and there will be left one man with his face turned towards the Fire, and he will be last of the people of Paradise to enter Paradise. He will say: 'O Lord, turn my face away from the Fire, for its smell has poisoned me and its flames have burned me.' He will pray to Allâh as Allâh wills that he should pray, then Allâh, [the Blessed and] Most High, will say: 'If I do that for you, will you ask for anything else?' He will say: 'I will not ask for anything else,' and he will make as many pledges and promises to his Lord, the Mighty and Sublime, as Allâh wills. So Allâh will turn his face away from the Fire, and when he turns towards Paradise and sees it, he will remain silent for as long as Allâh wills that he should

الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ
بَوَجهِهِ عَلَى النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ
دُخُولًا الْجَنَّةَ، فَيَقُولُ: أَيُّ رَبِّ! اصْرِفْ
وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَسَبَنِي رِيحُهَا
وَأَحْرَقَنِي ذُكَاؤُهَا، فَيَدْعُو اللَّهَ مَا شَاءَ اللَّهُ
أَنْ يَذْعُوَهُ، ثُمَّ يَقُولُ اللَّهُ [تَبَارَكَ وَ]تَعَالَى:
هَلْ عَسَيْتَ إِنْ فَعَلْتُ ذَلِكَ بِكَ أَنْ تَسْأَلَ
غَيْرَهُ! فَيَقُولُ: لَا أَشْأَلُكَ غَيْرَهُ، وَيُعْطِي
رَبَّهُ عَرَّ وَجَلَ مِنْ عُهودٍ وَمَوَائِقَ مَا شَاءَ
اللَّهُ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا
أَقْبَلَ عَلَى الْجَنَّةِ وَرَأَاهَا سَكَتَ مَا شَاءَ اللَّهُ
أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيُّ رَبِّ! قَدَّمَنِي
إِلَى بَابِ الْجَنَّةِ. فَيَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ
أَعْطَيْتَ عُهودَكَ وَمَوَائِقَكَ لَا تَسْأَلُنِي غَيْرَ
الَّذِي أَعْطَيْتُكَ، وَبِلَكَ يَا ابْنَ آدَمَ مَا
أَعْدَرَكَ! فَيَقُولُ: أَيُّ رَبِّ! - يَدْعُو اللَّهَ -
حَتَّى يَقُولَ لَهُ: فَهَلْ عَسَيْتَ إِنْ أَعْطَيْتُكَ
ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ! فَيَقُولُ: لَا، وَعَزَّتِكَ
فَيُعْطِي رَبَّهُ مَا شَاءَ اللَّهُ مِنْ عُهودٍ
وَمَوَائِقَ، فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا
قَامَ عَلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ،
فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ،
فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ
يَقُولُ: أَيُّ رَبِّ! أَذْخَلَنِي الْجَنَّةَ، فَيَقُولُ

remain silent. Then he will say: 'O Lord, bring me closer to the gate of Paradise.' Allâh will say to him: 'Did you not give your pledge and promise that you would not ask Me for anything more than that which I had given to you? Woe to you, O son of Âdam, how treacherous you are!' He will say: 'O Lord,' calling upon Allâh, until He says to him: 'If I do that for you, will you ask for anything else?' He will say, 'No, by Your Honor!' So he will make as many pledges and promises to his Lord as Allâh wills, and Allâh will bring him closer to the gate of Paradise.

"When he stands at the gate of Paradise and all of Paradise lays before him, and he sees the goodness and joy that is therein, he will remain silent for as long as Allâh wills that he should remain silent, then he will say: 'O Lord, admit me to Paradise!' Allâh, [the Blessed and] Most High, will say: 'Did you not give your pledge and promise that you would not ask Me for anything more than that which I had given to you? Woe to you, O son of Âdam, how treacherous you are!' He will say: 'O Lord, I do not want to be the most wretched of Your creation,' and he will keep praying to Allâh until Allâh, [the Mighty and Sublime] will laugh because of him, and when Allâh laughs because of him, He will

الله [تَبَارَكَ وَتَعَالَى لَهُ: أَلَيْسَ قَدْ أُعْطِيتَ
عَهْدَكَ وَمَوَاقِفَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا
أُعْطِيتَ، وَتِلْكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ!
فَيَقُولُ: أَيُّ رَبِّ! لَا أَكُونَنَّ أَشَقَى
خَلْقِكَ، فَلَا يَزَالُ يَدْعُو اللَّهَ حَتَّى يَضْحَكَ
اللَّهُ [عَزَّ وَجَلَّ] مِنْهُ، فَإِذَا ضَحِكَ اللَّهُ مِنْهُ
قَالَ: ادْخُلِ الْجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللَّهُ
لَهُ: تَمَنَّهُ، فَيَسْأَلُ رَبَّهُ وَيَتَمَنَّى، حَتَّى إِنْ
اللَّهُ لَيَذْكُرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا
انْقَطَعَتْ بِهِ الْأَمَانِيُّ، قَالَ اللَّهُ [تَعَالَى]:
ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

say: 'Enter Paradise.' When he enters it, Allâh will say to him: 'Wish (for whatever you want).' So he will ask his Lord and wish (for whatever he wants) until Allâh reminds him of such and such, and when he has finished wishing, Allâh [Most High] will say: 'You will have that and as much again.'"

(One of the narrators) 'Aṭā' bin Yazîd said: "Abû Sa'eed Al-Khudrî was with Abû Hurairah, and he did not rebuke him in his narration for anything, until when Abû Hurairah narrated: 'Allâh, the Mighty and Sublime, will say to that man: "You will have that and as much again."' Abû Sa'eed said: 'And ten times as much: O Abû Hurairah!' Abû Hurairah said: 'All I remember is that he said: 'You will have that and as much again.' Abû Sa'eed said: 'I bear witness that I remember that the Messenger of Allâh ﷺ said: "You will have that and ten times as much.'"

Abû Hurairah said: "That man will be the last of the people of Paradise to enter Paradise."

[452] 300 - (...) Abû Hurairah narrated that the people said to the Prophet ﷺ: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" And he quoted a *Hadîth* similar to that of Ibrâhîm bin Sa'd (no. 451).

قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لَا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا. حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِذَلِكَ الرَّجُلِ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ»، قَالَ أَبُو سَعِيدٍ: وَعَشْرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ!، قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلَّا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ - ﷺ - قَوْلَهُ: «ذَلِكَ لَكَ وَعَشْرَةُ أَمْثَالِهِ».

قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ.

[٤٥٢] ٣٠٠ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا؛ أَنَّ

النَّاسَ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ ﷺ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ وَسَأَقَ الْحَدِيثَ بِمِثْلِ مَعْنَى حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

[453] 301 - (...) Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ," and he quoted a *Hâdîth*, among which he said: "And the Messenger of Allâh ﷺ said: 'It will be said to the least among you in Paradise: 'Wish (for whatever you want),' and he will wish and wish, then it will be said to him: 'Have you finished wishing?' He will say: 'Yes.' It will be said: 'You will have what you wished for and as much again.'"

[٤٥٣] ٣٠١ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَى مَقْعَدٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ، فَيَتَمَنَّى وَيَتَمَنَّى، فَيَقُولَ لَهُ: هَلْ تَمَنَيْتَ؟ فَيَقُولُ: نَعَمْ؟ فَيَقُولَ لَهُ: فَإِنَّ لَكَ مَا تَمَنَيْتَ وَمِثْلَهُ مَعَهُ».

[454] 302 - (183) It was narrated from Abû Sa'eed Al-Khudrî that some people at the time of the Messenger of Allâh ﷺ said: "O Messenger of Allâh, will we see our Lord on the Day of Resurrection?" The Messenger of Allâh ﷺ said: "Yes." He said: "Do you have to crowd together to see the sun clearly at noon when there are no clouds? Do you have to crowd together to see the moon clearly on the night when it is full when there are no clouds?" They said: "No, O Messenger of Allâh." He said: "You will not have to crowd

[٤٥٤] ٣٠٢ - (١٨٣) حَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ؟ وَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةً الْبَدْرِ صَحْوًا لَيْسَ

together to see Allâh, [Blessed be He and Most High] on the Day of Resurrection, just as you do not have to crowd together to see either of them. On the Day of Resurrection, a caller will announce: 'Let every nation follow that which it used to worship,' and there will be no one left of those who used to worship anything other than Allâh [Glorious is He], such as idols and stones, but they will fall into the Fire, until there will be no one left but those who used to worship Allâh, righteous and evildoers alike, and the remnants of the people of the Book.

"The Jews will be called and it will be said to them: 'What did you worship?' They will say: 'We used to worship 'Uzair the son of Allâh.' It will be said to them: 'You are liars, for Allâh has no wife nor son. What do you want?' They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then the Christians will be called, and it will be said to them: 'What did you worship?' They will say: 'We used to worship the Messiah, the son of Allâh.' It will be said to them: 'You are liars, for Allâh has no wife nor son. What do you want?'

فِيهَا سَحَابٌ؟» قَالُوا: لَا. يَا رَسُولَ اللَّهِ! قَالَ: «مَا تُضَارُّونَ فِي رُؤْيَةِ اللَّهِ [تَبَارَكَ وَتَعَالَى] يَوْمَ الْقِيَامَةِ إِلَّا كَمَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا، إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَدْنَى مُؤَدَّنٌ: لِيَتَّبِعَ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلَا يَبْقَى أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ [سُبْحَانَهُ] مِنَ الْأَصْنَامِ وَالْأَنْصَابِ، إِلَّا يَتَسَاقَطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ وَفَاجِرٍ وَغَيْرِ أَهْلِ الْكِتَابِ، فَيَدْعَى الْيَهُودُ، فَيَقَالُ لَهُمْ: مَا كُنتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْرًا ابْنَ اللَّهِ، فَيَقَالُ: كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَمَاذَا تَبْعُونَ؟ قَالُوا: عَطِشْنَا يَا رَبِّ فَاسْقِنَا، فَيَسْأَرُ إِلَيْهِمْ: أَلَا تَرِدُونَ؟ فَيَحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ، ثُمَّ يَدْعَى النَّصَارَى، فَيَقَالُ لَهُمْ: مَا كُنتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيَقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَيَقَالُ لَهُمْ: مَاذَا تَبْعُونَ؟ فَيَقُولُونَ: عَطِشْنَا، يَا رَبَّنَا! فَاسْقِنَا، قَالَ فَيَسْأَرُ إِلَيْهِمْ: أَلَا تَرِدُونَ؟ فَيَحْشَرُونَ إِلَى جَهَنَّمَ كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ، حَتَّى

They will say: 'We are thirsty, O Lord, give us to drink.' It will be pointed out to them: 'Why don't you go there?' And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then, when there is no one left but those who used to worship Allâh, both righteous and evildoers, the Lord of the Worlds [Glorious is He and Most High] will come to them with an appearance that is least to that which they know from before, and will say: 'What are you waiting for? Every nation has followed that which they used to worship.' They will say: 'O Lord, we kept ourselves away from the people in the world even though we were in great need of them, and we did not keep company with them.' He will say, 'I am your Lord.' They will say: 'We seek refuge with Allâh from you, we do not associate anything with Allâh,' (they will repeat this) two or three times. Then some of them will be on the verge of failing the test. He will say: 'Is there any sign between Him and you by which you will recognize Him?' They will say: 'Yes.' Then the Shin will be laid bare and there will be no one who prostrated to Allâh of his own accord but Allâh will grant him permission to prostrate, and there will be no one who

إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ [سُبْحَانَهُ وَتَعَالَى] فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، قَالَ: فَمَاذَا تَنْتَظِرُونَ؟ تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: يَا رَبَّنَا! فَارَقْنَا النَّاسَ فِي الدُّنْيَا أَفْقَرُ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، لَا نُشْرِكُ بِاللَّهِ شَيْئًا - مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى إِنْ بَغَضَهُمْ لَيَكَادُ أَنْ يَنْقَلِبَ، فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا؟ فَيَقُولُونَ: نَعَمْ. فَيُكْشَفُ عَنْ سَاقٍ، فَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلَّا أَذِنَ اللَّهُ لَهُ بِالسُّجُودِ، وَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ انْقَاءَ وَرِيَاءٍ إِلَّا جَعَلَ اللَّهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً، كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَى قَفَاهُ، ثُمَّ يَرْفَعُونَ رُؤُوسَهُمْ، وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ. فَقَالَ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبَّنَا، ثُمَّ يُضْرَبُ الْجِسْرُ عَلَى جَهَنَّمَ، وَتَحِلُّ الشَّفَاعَةُ، وَيَقُولُونَ: اللَّهُمَّ! سَلِّمْ سَلِّمْ. قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا الْجِسْرُ؟ قَالَ: «دَحْضُ مَرَلَةٍ، فِيهَا خَطَاطِيفٌ وَكَلَالِيبٌ وَحَسَكٌ، تَكُونُ بِنَجْدٍ فِيهَا شَوْكَةٌ يُقَالُ لَهَا السَّعْدَانُ، فَيَمُرُّ

prostrated out of fear of the people and to show off, but Allâh will make his back unyeilding, and every time he tries to prostrate, he will fall on his back. Then they will raise their heads and He will have changed into the appearance that they knew from before. He will say: 'I am your Lord,' and they will say: 'You are our Lord.' Then *Al-Jisr* (the Bridge) will be set up over Hell, and intercession will be permitted. They will say: 'O Allâh, grant safety, grant safety!'"

It was said: "O Messenger of Allâh, what is *Al-Jisr* (the Bridge)?" He said: "A slippery place, in which there are hooks and spikes and thorns. In Najd there are thorns called *As-Sa'dân*. The believers will cross (the Bridge) like the blink of an eye, like lightning, like the wind, like birds and like the swiftest horses and camels. Some will cross safe and sound, some will be scratched then let go, and some will be piled up in the Fire of Hell, until the believers have been saved from the Fire. By the One in Whose Hand is my soul, none of you is more eager to claim a right than the believers will be on the Day of Resurrection when they seek help for their brethren who are in the Fire. They will say: 'Our Lord, they used to observe fasting, offer *Salât* (obligatory prayers) with us

الْمُؤْمِنُونَ كَطَرَفِ الْعَيْنِ وَكَالْبَرْقِ،
وَكَالرَّيْحِ وَكَالطَّيْرِ وَكَالْجَاوِيدِ الْخَيْلِ
وَالرَّكَّابِ، فَنَاجٍ مُسْلِمٌ، وَمَخْدُوشٌ
مُرْسَلٌ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى
إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ، فَوَالَّذِي
نَفْسِي بِيَدِهِ! مَا مِنْ أَحَدٍ مِنْكُمْ بِأَشَدَّ
مُنَاسَدَةً لِّلَّهِ فِي اسْتِغْفَاءِ الْحَقِّ، مِنْ
الْمُؤْمِنِينَ لِلَّهِ يَوْمَ الْقِيَامَةِ لِإِخْوَانِهِمُ الَّذِينَ
فِي النَّارِ يَقُولُونَ: رَبَّنَا كَانُوا يَصُومُونَ
مَعَنَا وَيُصَلُّونَ وَيَحُجُّونَ، فَيَقَالُ لَهُمْ:
أَخْرِجُوا مِنْ عَرَقْتُمْ - فَتَحَرَّمْ صُورُهُمْ
عَلَى النَّارِ - فَيُخْرِجُونَ خَلْقًا كَثِيرًا قَدْ
أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقِيهِ وَإِلَى
رُكْبَتَيْهِ. ثُمَّ يَقُولُونَ: رَبَّنَا! مَا بَقِيَ فِيهَا
أَحَدٌ مِّمَّنْ أَمَرْتَنَا بِهِ. فَيَقُولُ: ارْجِعُوا،
فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ
فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ
يَقُولُونَ: رَبَّنَا! لَمْ نَذَرْ فِيهَا أَحَدًا مِّمَّنْ
أَمَرْتَنَا بِهِ. ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ
وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ
خَيْرٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا،
ثُمَّ يَقُولُونَ: رَبَّنَا! لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْتَنَا
أَحَدًا، ثُمَّ يَقُولُ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ
فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ،

and perform *Hajj*.' It will be said to them: 'Bring out whomever you recognize,' – for their faces will be forbidden for The Fire to burn– and they will bring out many people whom the Fire had consumed halfway up their calves or up to their knees. Then they will say: 'Our Lord, there is no one left of those whom You commanded us to bring out.' He will say: 'Go back, and whomever you find with a *Dînâr*'s weight of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left therein any of those whom You commanded us to bring out.' Then He will say: 'Go back, and whomever you find with half a *Dînâr*'s weight of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left therein any of those whom You commanded us to bring out.' Then He will say, 'Go back, and whomever you find with a speck of goodness in his heart, bring him out.' They will bring out many people, then they will say: 'Our Lord, we have not left any goodness therein.'"

Abû Sa'eed Al-Khudrî used to say: "If you do not believe this *Hadîth* then recite if you wish: "Surely, Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good

فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا لَمْ نَذَرْ فِيهَا خَيْرًا».

وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: إِنْ لَمْ تُصَدِّقْنِي بِهَذَا الْحَدِيثِ فَأَقْرَأُوا إِنْ شِئْتُمْ: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: ٤٠] «فَيَقُولُ اللَّهُ تَعَالَى: شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهَرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهَرُ الْحَيَاةِ، فَيَخْرُجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حِمْلٍ السَّيْلِ، أَلَّا تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ: مَا يَكُونُ إِلَى الشَّمْسِ أَصْفَرُ وَأَخْيَضُ، وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَيْبَسُ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ! كَأَنَّكَ كُنْتَ تَرَعَى بِالْبَادِيَةِ - قَالَ -: «فَيَخْرُجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ، هَؤُلَاءِ عَتَقَهُ اللَّهُ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا خَيْرٍ قَدَّمُوهُ، ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ، فَيَقُولُونَ: رَبَّنَا أَغْطَيْنَا مَا لَمْ تُعْطِ

(done), He doubles it, and gives from Him a great reward.”^[1]

(The Prophet ﷺ said:) “Allâh will say: ‘The angels have interceded, and *Al-Mu'minûn* (the righteous believers) have interceded, the Prophets have interceded, and there is no one left (to intercede) but the Most Merciful of those who show mercy.’ Then He will take a handful from Hell, and will bring out people who never did any good and who will have turned into charcoal. He will throw them into a river on the outskirts of Paradise that is called the River of Life (*Al-Hayât*), and they will emerge like seeds from that which is carried by a flood. Do you not see when they are near a stone or a tree, that which is in the sun grows yellow and green and that which is in the shade turns white?”

“They said: “O Messenger of Allâh, it is as if you used to tend flocks in the desert.” He said: “They will emerge like pearls with jewels around their necks, and the people of Paradise will recognize them. These are the ones ransomed by Allâh, whom Allâh admitted to Paradise with no good deed that they did or sent on ahead. Then He will say: ‘Enter Paradise, and whatever you see is yours.’ They will say:

أَحَدًا مِنَ الْعَالَمِينَ، فَيَقُولُ: لَكُمْ عِنْدِي
أَفْضَلُ مِنْ هَذَا، فَيَقُولُونَ: يَا رَبَّنَا! أَيُّ
شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَيَقُولُ: رِضَائِي.
فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

^[1] *An-Nisâ* 4:40.

‘Our Lord, You have given us what You have never given to anyone else in all the worlds.’ He will say: ‘You will have something better than that with Me.’ They will say, ‘O Lord, what could be better than this?’ He will say, ‘My good pleasure, for I will never be angry with you again.’”

[455] It was narrated that Abû Sa‘eed Al-Khudrî said: “We said: ‘O Messenger of Allâh, will we see our Lord?’ The Messenger of Allâh ﷺ said: ‘Do you have to crowd together to see the sun on a clear day?’ We said: ‘No...’” and he quoted the *Hadîth* until the end, and it is similar to the *Hadîth* of Hafṣ bin Maisarah (no. 454). After the words, “with no good deed that they did or sent on ahead,” he added: “It will be said to them: ‘You will have what you see and the same again.’”

Abû Sa‘eed Al-Khudrî said: “I heard that the Bridge is narrower than a hair and sharper than a sword.”

In the *Hadîth* of Al-Laith it does not say: “They will say, ‘Our Lord, You have given us what You have never given to anyone in all the worlds’” and what is after it.

[٤٥٥] قَالَ مُسْلِمٌ: قَرَأْتُ عَلَى عِيسَى ابْنِ حَمَّادٍ رُغْبَةَ الْمِصْرِيِّ هَذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ: أَحَدْتُ بِهَذَا الْحَدِيثِ عَنْكَ أَنَّكَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ؟ فَقَالَ: نَعَمْ، قُلْتُ لِعِيسَى بْنِ حَمَّادٍ: أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! أَنْتَ رَبَّنَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟» قُلْنَا: لَا، وَسَقَتْ الْحَدِيثَ حَتَّى انْقَضَى آخِرُهُ وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ، وَزَادَ بَعْدَ قَوْلِهِ: بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا قَدَمٍ قَدَّمُوهُ «فَيَقَالَ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلَهُ مَعَهُ».

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: بَلَّغَنِي أَنَّ الْجِسْرَ أَدْقُ مِنَ الشَّعْرَةِ وَأَحَدُ مِنَ السَّيْفِ.

وَلَيْسَ فِي حَدِيثِ اللَّيْثِ «فَيَقُولُونَ رَبَّنَا! أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ وَمَا بَعْدُهُ». فَأَقْرَبَ بِهِ عِيسَى بْنُ حَمَّادٍ .

[456] 303 - (...) Zaid bin Aslam narrated with the same chain as the two of them (the previous narrations of Abû Sa'eed Al-Khudrî and of Al-Laiṭh), similar to the narration of Ḥaḥṣ bin Maisarah, to its end, adding and subtracting a few things.

Chapter 82. Intercession And Bringing Those Who Believed In *Tawḥîd* Out Of The Fire

[٤٥٦] ٣٠٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمٍ بِإِسْنَادِهِمَا، نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ، وَقَدْ زَادَ وَنَقَصَ شَيْئًا.

(المعجم ٨٢) - (بَابُ إِثْبَاتِ الشَّفَاعَةِ

وإخراج الموحدين من النار)

(التحفة ٨١)

[457] 304 - (184) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ said: "Allāh will admit the people of Paradise to Paradise and He will admit whomever He wills by His mercy. And He will admit the people of the Fire to the Fire. Then He will say: 'Look, and whomever you find with a mustard-seed's weight of faith in his heart, bring him out.' They will bring out people who have been burned, like charcoal, then they will be thrown into the River of Life (*Al-Hayât*) - or Rain (*Al-Hayâ*), from which they will emerge like seeds sprouting at the banks of the flood. Do you not see how they emerge yellow and curved?"

[٤٥٧] ٣٠٤ - (١٨٤) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ. يُدْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُولُ: انظُرُوا مَنْ وَجَدْتُمْ فِي قُلُوبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ، فَيَخْرُجُونَ مِنْهَا حُمْمًا قَدِ امْتَحَسُوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ أَوْ الْحَيَا، فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحَبَّةُ إِلَى جَانِبِ السَّيْلِ، أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلَوَّيَّةً؟».

[458] 305 - (...) It was narrated from 'Amr bin Yahyâ with this chain. They (the narrators) said: (The Messenger of Allâh ﷺ said:) "They will be thrown into a river called Life (*Al-Hayât*)" without any doubt.

According to the narration of Khâlid: (The Messenger of Allâh ﷺ said:) "As the refuse sprouts in the banks of the flood."

And in the narration of Wuhaib: (The Messenger of Allâh ﷺ said:) "As a seed sprouts in the dark clay, or, what is carried by the flood."

[459] 306 - (185) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'As for the people of the Fire who are its inhabitants, they will neither die nor live therein. But some people among you will be afflicted with the Fire because of their sins. Allâh, Most High, will cause them to die a kind of death therein, then when they have turned into coal, permission will be given for intercession. They will be brought out, group after group, and spread along the rivers of Paradise. Then it will be said: 'O people of Paradise, pour water on them.' And they will sprout like seeds in what was carried by the flood." A man said: "It is as if

[٤٥٨] ٣٠٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبٌ: وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، كِلَاهُمَا عَنْ عَمْرِو بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ، وَقَالَا: «فَيُلْقَوْنَ فِي نَهْرٍ يُقَالُ لَهُ الْحَيَاةُ»، وَلَمْ يَشْكَا.

فِي حَدِيثِ خَالِدٍ: كَمَا تَنْبُتُ الْغُثَاءُ فِي جَانِبِ السَّيْلِ، وَفِي حَدِيثِ وَهْبٍ: كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيَّةٍ أَوْ حَمِيلَةٍ السَّيْلِ.

[٤٥٩] ٣٠٦ - (١٨٥) وَحَدَّثَنِي نَصْرُ ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَغْنِي ابْنَ الْمُفَضَّلِ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ نَاسٌ مِنْكُمْ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمُ اللَّهُ تَعَالَى إِمَاتَةً، حَتَّى إِذَا كَانُوا فَحْمًا أُذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَثُبُّوا عَلَى أَنْهَارِ الْجَنَّةِ، ثُمَّ قِيلَ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ» فَقَالَ رَجُلٌ مِنْ

the Messenger of Allâh ﷺ has been in the desert.”

[460] 307 - (...) A similar *Hadîth* (as no. 459) was narrated from Abû Sa'eed from the Prophet ﷺ, up to the words, “in what was carried by the flood,” but it does not mention what comes after that.

Chapter 83. The Last Of The People Of The Fire To Be Brought Out Of It

[461] 308 - (186) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘I know the last of the people of the Fire to be brought out, and the last of the people of Paradise to enter therein. It will be a man who will emerge crawling from the Fire, and Allâh [Blessed be He and] Most High, will say to him: ‘Go and enter Paradise.’ He will come to it and it will appear to him to be full. He will go back and say: ‘O Lord, I found it full.’ Allâh [Blessed be He and] Most High, will say to him: ‘Go and enter Paradise.’ He will go to it and it will appear to him to be full. He will go back and say: ‘O Lord, I

الْقَوْم: كَأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ بِالْبَادِيَةِ.

[٤٦٠] ٣٠٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - إِلَى قَوْلِهِ -: فِي حِمِيلِ السَّيْلِ. وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

(المعجم ٨٣) - (بَابُ آخِرِ أَهْلِ النَّارِ خُرُوجًا) (التحفة ٨٢)

[٤٦١] ٣٠٨ - (١٨٦) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ: رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا، يَقُولُ اللَّهُ [تَبَارَكَ وَ] تَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ يَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلَأَى. يَقُولُ

found it full.' Allâh, Most High, will say to him: 'Go and enter Paradise, and you will have the equivalent of the whole world and ten times as much.' He will say: 'Are You mocking me' - 'or laughing at me' - 'while You are the Sovereign?'" He said: "And I saw the Messenger of Allâh ﷺ laugh until his molars were visible."

الله [تَبَارَكَ وَ] تَعَالَى لَهُ: اذْهَبْ، فَادْخُلِ الْجَنَّةَ، قَالَ فَيَأْتِيَهَا فَيَخِيلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلَأَى. فَيَقُولُ اللهُ تَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا - أَوْ إِنَّ لَكَ عَشْرَةَ أَمْثَالِ الدُّنْيَا - قَالَ فَيَقُولُ: أَتَسْخَرُ بِي - أَوْ تَضْحَكُ بِي - وَأَنْتَ الْمَلِكُ؟ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ. قَالَ فَكَانَ يُقَالُ: ذَاكَ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[462] 309 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of the Fire to emerge from the Fire. (It will be) a man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places. It will be said: 'Do you remember the time when you were in (Hell)?' He will say: 'Yes.' It will be said to him: 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?'"

[٤٦٢] [٣٠٩- (...)] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلٌ يَخْرُجُ مِنْهَا رَحْطًا» فَيَقَالُ لَهُ: انْطَلِقْ فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخْلَوْا الْمَنَازِلَ، فَيَقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ. فَيَقَالُ لَهُ: تَمَنَّ فَيَتَمَنَّى، فَيَقَالُ لَهُ: لَكَ الَّذِي تَمَنَيْتَ وَعَشْرَةُ أَضْعَافِ الدُّنْيَا، فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ

He said: "And I saw the Messenger of Allāh ﷺ laughing until his molars were visible."

[463] 310 - (187) It was narrated from Ibn Mas'ūd that the Messenger of Allāh ﷺ said: "The last one to enter Paradise will be a man who will walk once, stumble once and be burned by the Fire once. When he gets past it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allāh has given me something that He has not given to the first and the last.' A tree will be raised up for him, and he will say: 'O Lord, bring me closer to this tree so that I might find shelter in its shade and drink of its water.' Allāh, the Mighty and Sublime, will say: 'O son of Âdam, perhaps if I give you that, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him that is more beautiful than the first, and he will say: 'O Lord, bring me closer to this tree so that I might drink of its water and take shelter in its shade, and

الْمَلِكُ؟» قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[٤٦٣] ٣١٠ - (١٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْآخِرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً، وَتُسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا مَا جَاوَزَهَا التَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكَ، لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، فَتَرَفُّعَ لَهُ شَجَرَةٌ فَيَقُولُ: أَيُّ رَبِّ! أَذْنِي مِنْ هَذِهِ الشَّجَرَةِ فَلَا أَسْتَظِلُّ بِظِلِّهَا وَأَشْرَبُ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ! لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا، يَا رَبِّ! وَيَعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَعْذِرُهُ، لِأَنَّهُ بَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِبُ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيُّ رَبِّ! أَذْنِي مِنْ هَذِهِ الشَّجَرَةِ لِأَشْرَبُ مِنْ مَائِهَا وَأَسْتَظِلُّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا

I will not ask You for anything else.' He will say: 'O son of Âdam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Perhaps if I bring you near to it, you will ask Me for something else.' He will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him at the gate of Paradise that is more beautiful than the first two. He will say: 'O Lord, bring me closer to this tree so that I might take shelter in its shade and drink of its water, and I will not ask You for anything else.' He will say: 'O son of Âdam, did you not promise Me that you would not ask Me for anything else?' he will say: 'No, O Lord, I will not ask You for anything else.' His Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of Paradise and will say: 'O Lord, admit me therein.' He will say: 'O son of Âdam, what will make you stop asking? Will it please you if I give you the world and as much

تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَذْنَيْتُكَ مِنْهَا تَسْأَلَنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَغْدِرُهُ، لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ فَيَذْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تَرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الْأُولَتَيْنِ، فَيَقُولُ: أَيُّ رَبِّ! أَذْنِي مِنْ هَذِهِ الشَّجَرَةِ لَأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، لَا أَشْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى، يَا رَبِّ هَذِهِ، لَا أَشْأَلُكَ غَيْرَهَا، وَرَبُّهُ تَعَالَى يَغْدِرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيَذْنِيهِ مِنْهَا، فَإِذَا أَذْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيُّ رَبِّ! أَذْخَلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ! مَا يَضْرِبُنِي مِنْكَ؟ أَيْرُضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: يَا رَبِّ أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ». فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكَ؟ قَالُوا: مِمَّ تَضْحَكَ؟ فَقَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: مِمَّ تَضْحَكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «مِنْ ضِحْكَ رَبِّ الْعَالَمِينَ حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ

again?" He will say: 'O Lord, are You making fun of me when You are the Lord of the Worlds?'"

Ibn Mas'ūd laughed and said: "Why don't you ask me why I am laughing? They said: "Why are you laughing?" He said: "This is how the Messenger of Allāh ﷺ laughed and they said: 'Why are you laughing, O Messenger of Allāh?' He ﷺ said: 'Because the Lord of the Worlds will laugh when he says: "Are You making fun of me while You are the Lord of the Worlds?" and He will say: "I am not making fun of you, but I am Able to do whatever I will."'"

Chapter 84. The Status Of The Lowest People In Paradise

[464] 311 - (188) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ said: "The lowest of the people of Paradise in status will be a man whose face Allāh will turn away from the Fire and turn his face towards Paradise. He will cause a shady tree to appear to him, and he will say: 'O Lord, bring me near to this tree so that I will be in its shade.'"

And he quoted a *Hadith* similar to that of Ibn Mas'ūd (no. 463), but he did not mention the words: "O son of Âdam, what will make you stop asking?"...

الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لَا أَسْتَهْزِئُ مِنْكَ، وَلَكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ.

(المعجم ٨٤) - (بَابُ أَدْنَى أَهْلِ الْجَنَّةِ)
(منزلة فيها) (التحفة ٨٣)

[٤٦٤] ٣١١ - (١٨٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنِ الثُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةٌ رَجُلٌ صَرَفَ اللَّهُ وَجْهَهُ عَنِ النَّارِ قِبَلَ الْجَنَّةِ، وَمِثْلُ لَهُ شَجَرَةٌ ذَاتُ ظِلٍّ، فَقَالَ: أَيُّ رَبِّ! قَدَّمَنِي إِلَى هَذِهِ الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا». وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ، وَلَمْ يَذْكُرْ «فَيَقُولُ:

until the end of the *Hadith*. And he added: "Allâh, the Most High, will remind him to ask for such-and-such, and when he has finished wishing, Allâh will say: 'That will be yours and ten times as much.' Then he will enter his house and his two wives from among *Al-Hûr Al-'Iyn* will enter upon him and will say: 'Praise be to Allâh Who has created you for us and created us for you.' And he will say: 'No one has been given the like of that which I have been given.'"

[465] 312 - (189) It was narrated that Al-Mughirah bin Shu'bah told the people from the *Minbar* - (one of the narrators) Sufyân said: "One of them, I think it was Ibn Abjar, attributed it to the Prophet (ﷺ) - "Mûsâ, عليه السلام, asked his Lord: 'Who will be the lowest of the people of Paradise in status?' He said: 'He will be a man who will come after I have admitted the people of Paradise to Paradise, and it will be said to him: "Enter Paradise." He will say: "O Lord, how, when the people have taken their places and have taken what they have taken?" It will be said to him: "Would it please you if you had the like of what one of the kings of the world had?" He will say: "I would be pleased, O Lord." He will say: "You will have that, and as much again, and as much again, and as much

يَا ابْنَ آدَمَ! مَا يَصْرِيفِي مِنْكَ» إِلَى آخِرِ الْحَدِيثِ، وَزَادَ فِيهِ «وَيَذْكُرُهُ اللَّهُ تَعَالَى سَلْ كَذَا وَكَذَا، فَإِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ: هُوَ لَكَ وَعَشْرُهُ أَمْثَالِهِ» قَالَ: «ثُمَّ يَدْخُلُ بَيْتَهُ فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْحُورِ الْعِينِ، فَتَقُولَانِ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا، وَأَحْيَانَا لَكَ، قَالَ فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ».

[٤٦٥] ٣١٢ - (١٨٩) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُطَرِّفٍ وَابْنِ أَبَجَرَ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ - رِوَايَةً إِنْ شَاءَ اللَّهُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ سَمِعَا الشَّعْبِيَّ يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: سَمِعْتُهُ عَلَى الْمِنْبَرِ، يَرْفَعُهُ إِلَى رَسُولِ اللَّهِ ﷺ؛ وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ وَابْنُ أَبَجَرَ؛ سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يُخْبِرُ بِهِ النَّاسَ عَلَى الْمِنْبَرِ - قَالَ سُفْيَانُ: رَفَعَهُ أَحَدُهُمَا - أَرَاهُ ابْنَ أَبَجَرَ - قَالَ «سَأَلَ

again, and as much again.” The fifth time, he will say: “I am pleased, O Lord.” He will say: “You will have that and ten times as much, and you will have what your heart desires, and what will delight your eyes.” He will say: “I am pleased, O Lord.” (Mûsâ) said: ‘My Lord! Who will be the highest of them in status?’ He said: ‘They will be the ones whom I have chosen, and I have planted their honor with My Own Hand. I have set a seal over it so that no eye has seen, no ear has heard, nor has it entered the heart of man.’” He said: “And the confirmation thereof is in the Book of Allâh, the Mighty and Sublime: “No person knows what is kept hidden for them of joy as a reward for what they used to do.”^[1]

مُوسَى - عَلَيْهِ السَّلَامُ - رَبُّهُ تَعَالَى: مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنَزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيَقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيُّ رَبِّ! كَيْفَ؟ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخَذَاتِهِمْ؟ فَيَقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكٍ مُلْكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ، رَبِّ! فَيَقُولُ: لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ. فَقَالَ فِي الْخَامِسَةِ: رَضِيتُ، رَبِّ! فَيَقُولُ: هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ، وَلَكَ مَا اسْتَهْتِ نَفْسُكَ وَلَذْتَ عَيْنُكَ، فَيَقُولُ: رَضِيتُ، رَبِّ! قَالَ: رَبِّ فَأَعْلَاهُمْ مَنَزِلَةً؟ قَالَ: أُولَئِكَ الَّذِينَ أَرَدْتُ، غَرَسْتُ كَرَامَتَهُمْ بِيَدِي. وَخَتَمْتُ عَلَيْهَا فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ قَالَ: وَمِضْدَاقُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾ [الآية] [السجدة: ١٧].

[466] 313 - (...) Al-Mughîrah bin Shu'bah said on the 'finbar: "Mûsâ, ﷺ, asked Allâh, the Mighty and Sublime, about the lowest in reward of the people of Paradise..." and he quoted a similar *Hadîth* (as no. 465).

[٤٦٦] ٣١٣ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُيَيْنَةُ اللَّهِ الْأَشْجَعِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبَجَرَ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ

^[1] As-Sajdah 32:17.

يَقُولُ عَلَى الْمِنْبَرِ: إِنَّ مُوسَى - عَلَيْهِ
السَّلَامُ - سَأَلَ اللَّهَ عَزَّ وَجَلَّ عَنْ أَحْسَنِ
أَهْلِ الْجَنَّةِ مِنْهَا حَظًّا. وَسَأَلَ الْحَدِيثَ
بِنَحْوِهِ.

[467] 314 - (190) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'I know the last of the people of Paradise to enter Paradise, and the last of the people of Hell to be brought forth from it. (It will be) a man who will be brought forth on the Day of Resurrection, and it will be said: 'Show him his minor sins, and conceal from him his major sins.' So his minor sins will be shown to him, and it will be said: 'You did such-and-such on such-and-such a day, you did such-and-such on such-and-such a day.' He will say: 'Yes.' And he will not be able to deny it. And at the same time, he will be afraid that his major sins will be shown to him. Then it will be said to him: 'In place of every bad deed, you will have a good deed.' He will say: 'O Lord! I did things that I do not see here.'"

And I saw the Messenger of Allâh ﷺ laughing until his molars were visible."

[468] 315 - (...) It was also narrated from Al-A'mash with this chain (no. 467).

[٤٦٧] ٣١٤ - (١٩٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنِي أَبِي:
حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ،
عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِنِّي لَا أَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولًا
الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا،
رَجُلٌ يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ:
اغْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَارْفَعُوا عَنْهُ
كِبَارَهَا، فَتَعْرِضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ،
فَيُقَالُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا
وَكَذَا. وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا
وَكَذَا. فَيَقُولُ: نَعَمْ، لَا يَسْتَطِيعُ أَنْ
يُنْكِرَ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ
تُعْرَضَ عَلَيْهِ، فَيُقَالُ لَهُ: فَإِنْ لَكَ مَكَانَ
كُلِّ سَيِّئَةٍ حَسَنَةٌ فَيَقُولُ: رَبِّ! قَدْ عَمِلْتُ
أَشْيَاءَ لَا أَرَاهَا هُهْنًا».

فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ
حَتَّى بَدَتْ نَوَاجِذُهُ.

[٤٦٨] ٣١٥ - (...) وَحَدَّثَنَا ابْنُ
نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ،
كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[٤٦٩] ٣١٦ - (١٩١) حَدَّثَنِي عُيَيْدُ

[469] 316 - (191) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh being asked about the arrival of people on the Day of Resurrection. He said: "We will come on the Day of Resurrection from such-and-such" - look - that is, above the people.^[1] He said: "The nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and will say: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: 'Not until we look upon you.' He will manifest Himself to them, laughing. Then He will set off with them and they will follow Him, and each one of them - hypocrite or believer - will be given a light, then they will follow Him on a Bridge over Hell there will be hooks and spikes, which will catch whomever Allâh wills. Then the light of the hypocrites will be extinguished and the believers will be saved. The first group will be saved with their faces (shining) like the moon

اللَّهُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ،
كِلَاهُمَا عَنْ رُوحٍ - قَالَ عُيَيْدُ اللَّهِ: حَدَّثَنَا
رُوحُ بْنُ عَبْدِ الْقَيْسِ: حَدَّثَنَا ابْنُ جُرَيْجٍ
قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ
ابْنَ عَبْدِ اللَّهِ يُسْأَلُ عَنِ الْوُودِ؟ فَقَالَ:
نَجِيءٌ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا وَكَذَا -
انْظُرْ - أَيْ: ذَلِكَ فَوْقَ النَّاسِ. قَالَ
فَتَدْعَى الْأَمَمَ بِأَوْتَانِهَا وَمَا كَانَتْ تَعْبُدُ،
الْأَوَّلَ فَالْأَوَّلُ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ
فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ
رَبَّنَا، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: حَتَّى
نَنْظُرَ إِلَيْكَ، فَيَتَجَلَّى لَهُمْ يَضْحَكُ، قَالَ
فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ، وَيُعْطَى كُلُّ إِنْسَانٍ
مِنْهُمْ - مَنَافِقٍ أَوْ مُؤْمِنٍ - نُورًا، ثُمَّ
يَتَّبِعُونَهُ، وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِبُ
وَحَسَكٌ، تَأْخُذُ مَنْ شَاءَ اللَّهُ تَعَالَى، ثُمَّ
يُطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ،
فَتَنْجُو أَوَّلَ زُمْرَةٍ وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةً

^[1] They consider this sentence to be added by one of those transcribing the text, or one of the narrators. And that the meaning in place of such-and-such is a hill.

when it is full, seventy thousand who will not be brought to account. Then those who follow them will be like the light of the stars in the sky, and so on. Then intercession will be permitted, and they will intercede until they bring out of the Fire everyone who said 'Lâ ilâha illallâh' and has in his heart goodness the weight of a grain of barley. They will be placed in the courtyard of Paradise, and the people of Paradise will start to sprinkle water on them until they sprout like something spouts from a flood, and their burns will disappear. Then he will ask, until he is given this world and ten times the like thereof."

[470] 317 - (...) It was narrated from 'Amr that he heard Jâbir say that he heard the Prophet ﷺ with his own ears saying: "Allâh will bring some people out of the Fire and admit them to Paradise."

[471] 318 - (...) Hammâd bin Zaid said: "I said to 'Amr bin Dînâr: 'Did you hear Jâbir bin 'Abdullâh narrate from the Messenger of Allâh ﷺ: "Allâh will bring some people out of the Fire through intercession?"' He said: 'Yes.'"

[472] 319 - (...) Jâbir bin 'Abdullâh said: "The Messenger

الْبَدْرِ، سَبْعُونَ أَلْفًا لَا يُحَاسَبُونَ، ثُمَّ الَّذِينَ يَلُونَهُمْ كَأَضْوَاءِ نَجْمٍ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ، ثُمَّ تَحُلُّ الشَّفَاعَةُ، وَيُسْفَعُونَ حَتَّى يُخْرَجَ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَرِنُ شَعِيرَةً، فَيُجْعَلُونَ بِفَنَاءِ الْجَنَّةِ، وَيُجْعَلُ أَهْلُ الْجَنَّةِ يَرِشُونَ عَلَيْهِمُ الْمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ حُرَاقُهُ، ثُمَّ يُسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشْرَةُ أَمْثَالِهَا مَعَهَا.

[٤٧٠] [٣١٧- (...)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ سَمْعٍ جَابِرًا يَقُولُ: سَمِعَهُ مِنَ النَّبِيِّ ﷺ بِأُذُنِهِ يَقُولُ: «إِنَّ اللَّهَ يُخْرِجُ نَاسًا مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ».

[٤٧١] [٣١٨- (...)] وَحَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُخْرِجُ قَوْمًا مِنَ النَّارِ بِالشَّفَاعَةِ؟» قَالَ: نَعَمْ.

[٤٧٢] [٣١٩- (...)] حَدَّثَنَا حَجَّاجُ

of Allâh ﷺ said: 'Some people will come out of the Fire, having been burned totally except the fronts of their faces, and they will enter Paradise.'

ابْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ قَوْمًا يُخْرَجُونَ مِنَ النَّارِ يَحْتَرِقُونَ فِيهَا، إِلَّا دَارَاتٍ وَجُوهِهِمْ، حَتَّى يَدْخُلُونَ الْجَنَّةَ».

[473] 320 - (...) Yazîd Al-Faqîr said: "I was infatuated with the views of the *Khawârij*. We set out with a large group, intending to perform *Hajj*, and then go and promote the views of the *Khawârij* to the people. We passed through Al-Madînah, and there we saw Jâbir bin 'Abdullâh narrating to the people from the Messenger of Allâh ﷺ, sitting by a pillar, and he mentioned the *Jahannamiyyîn*.^[1] I said to him: 'O Companion of the Messenger of Allâh (ﷺ)! What is this that you are narrating, when Allâh says: "Verily, whom You admit to the Fire, indeed, You have disgraced him..."^[2] and: "Every time they wish to get away there from, they will be put back thereto..."^[3]

"What is this that you are saying?" He said: 'Do you read the Qur'ân?' I said: 'Yes.' He

[٤٧٣] [٣٢٠- (...)] وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا أَبُو عَاصِمٍ يَغْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ الْفَقِيرُ، قَالَ: كُنْتُ قَدْ شَعَفَنِي رَأْيِي مِنْ رَأْيِ الْخَوَارِجِ فَخَرَجْنَا فِي عَصَايَةِ ذَوِي عَدَدٍ نُرِيدُ أَنْ نَحْجَّ، ثُمَّ نَخْرُجَ عَلَى النَّاسِ، قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ فَإِذَا جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ الْقَوْمَ - جَالِسٌ إِلَى سَارِيَةٍ - عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيِّينَ، - قَالَ فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللَّهِ! ﷺ مَا هَذَا الَّذِي تُحَدِّثُونَ؟ وَاللَّهِ يَقُولُ: ﴿إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾ [آل عمران: ١٩٢]

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا

[1] Those who would enter Paradise after having been in Hell.

[2] *Âl-Imrân* 3:192.

[3] *As-Sajdah* 32:20.

said: 'Have you heard of the station of Muḥammad ﷺ - meaning, to which Allāh will raise him?' I said: 'Yes.' He said: 'That is the station of praise and glory belonging to Muḥammad ﷺ, by means of which Allāh will bring out whomever He wishes to bring out (from the Fire).' Then he described how the *Ṣirât* (the Bridge over Hell) will be set up, and the people will cross over it."

He said: "I am afraid that I did not memorize that. But he said that some people would be brought forth from the Fire after having been in it. They will come out as if they are branches of sesame. Then they will go into one of the rivers of Paradise, where they will wash themselves, then they will emerge (white and clean) like sheets of paper. We went back like and said: 'Woe to you people! Do you think that this old man would tell lies about the Messenger of Allāh ﷺ?' So we returned, and by Allāh none of us went out (to promote the views of the *Khawârij*) apart from one man." - Or as Abû Nu'aim said.

[474] 321 - (192) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said: "Four people will be brought out of the Fire and presented to Allāh, the Most High. One of them will turn and say: 'O Lord, as You have

فِيهَا [السجدة: ٢٠] فَمَا هَذَا الَّذِي تَقُولُونَ؟ قَالَ، فَقَالَ: أَنْقَرُوا الْقُرْآنَ؟ قُلْتُ: نَعَمْ. قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ ﷺ - يَعْنِي الَّذِي يَبْعَثُهُ اللَّهُ فِيهِ؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ ﷺ الْمُخْمُودِ الَّذِي يُخْرِجُ اللَّهُ بِهِ مَنْ يُخْرِجُ قَالَ: ثُمَّ نَعَتْ وَضَعَ الصِّرَاطَ وَمَرَّ النَّاسُ عَلَيْهِ، قَالَ: وَأَخَافُ أَنْ لَا أَكُونَ أَحَقُّ ذَلِكَ قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْمًا يَخْرُجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا قَالَ: يَعْنِي فَيَخْرُجُونَ كَأَنَّهُمْ عِيدَانُ السَّمَاوَاتِ، قَالَ -: فَيَدْخُلُونَ نَهْرًا مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ، فَيَخْرُجُونَ كَأَنَّهُمْ الْقَرَّاطِيسُ، فَرَجَعْنَا فَقُلْنَا: وَيَحْكُمُ! أَتُرَوْنَ الشَّيْخَ يَخْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ؟ فَرَجَعْنَا، فَلَا وَاللَّهِ! مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ - أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ.

[٤٧٤] [٣٢١- (١٩٢)] حَدَّثَنَا هَدَّابُ

ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ ابْنِ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ وَثَابِتٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ أَرْبَعَةٌ فَيَعْرَضُونَ عَلَى اللَّهِ

brought me out of it, do not send me back,' and Allâh will save him from it."

[475] 322 - (193) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh, the Most High, will gather the people on the Day of Resurrection and they will be worried about that'" - (one of the narrators) Ibn 'Ubaid said: "They will be inspired concerning that"^[1] - "and they will say: 'Why don't we seek intercession with our Lord, the Mighty and Sublime, so that we might be relieved of our predicament?'" They will go to Âdam - ﷺ - and will say: 'You are Âdam, the father of mankind. Allâh created you with His Own Hand and breathed into you a spirit from Him, and He commanded the angels to prostrate to you. Intercede for us with our Lord so that we might be relieved of the predicament we are in.' He will say: 'I am not capable of that.' He will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Nûh, the first Messenger whom Allâh, the Most High, sent.' So they will go to Nûh, ﷺ, and he will say: 'I am not capable of that.' And he will

تَعَالَى. فَيَلْتَفِتُ أَحَدُهُمْ يَقُولُ: أَيُّ رَبِّ! إِذْ أَخْرَجْتَنِي مِنْهَا فَلَا تُعَذِّبْنِي فِيهَا، فَيُنَجِّهِ اللَّهُ مِنْهَا».

[٤٧٥] ٣٢٢ - (١٩٣) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ وَمُحَمَّدُ ابْنُ عُبَيْدٍ الْعُبَيْرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ تَعَالَى النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُونَ لِذَلِكَ - وَقَالَ ابْنُ عُبَيْدٍ: فَيُلْهِمُونَ لِذَلِكَ - فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا عَزَّ وَجَلَّ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا! قَالَ: فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو الْخَلْقِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، فَيَسْتَجِي رَبُّهُ مِنْهَا - وَلَكِنْ ائْتُوا نُوحًا، أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ تَعَالَى، قَالَ: فَيَأْتُونَ نُوحًا عَلَيْهِ السَّلَامُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ - فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَجِي رَبُّهُ تَعَالَى مِنْهَا - وَلَكِنْ ائْتُوا

^[1] Meaning, Allâh will inspire them to ask about intercession.

mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Ibrâhîm, whom Allâh took as *Khalîl* (a close friend)."

"So they will go to Ibrâhîm, عليه السلام, and he will say: 'I am not capable of that.' And he will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to Mûsâ عليه السلام to whom Allâh spoke and gave the Tawrah.' So they will go to Mûsâ, عليه السلام, and he will say: 'I am not capable of that.' And he will mention the mistake that he made, and he will feel shy before his Lord because of it. 'But go to 'Eisâ, a spirit from Allâh and His Word.' So they will go to 'Eisâ, a spirit from Allâh and His Word, and he will say, 'I am not capable of that, but go to Muḥammad, a slave whose past and future sins were forgiven.'"

Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'So they will come to me, and I will ask for permission to speak to my Lord, the Most High, and permission will be given to me. When I see Him, I will fall down in prostration and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: 'O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلًا، فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَيَقُولُ: لَسْتُ هُنَاكَم - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ تَعَالَى مِنْهَا - وَلَكِنْ أَتُوا مُوسَى عليه السلام، الَّذِي كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ - قَالَ -: فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ هُنَاكَم - وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَحْيِي رَبَّهُ مِنْهَا - وَلَكِنْ أَتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَقُولُ: لَسْتُ هُنَاكَم، وَلَكِنْ أَتُوا مُحَمَّدًا ﷺ عَبْدًا قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي، فَاسْتَأْذِنَ عَلَى رَبِّي تَعَالَى فَيُؤْذَنُ لِي، فَإِذَا أَنَا رَأَيْتُهُ وَوَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ، فَيَقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، قُلْ تُسْمِعُ، سَلْ تُعْطَهُ، اشْفَعْ تُشَفَّعَ، فَأَرْفَعُ رَأْسِي، فَأُحَمِّدُ رَبِّي تَعَالَى بِتَحْمِيدٍ يُعْلَمُنِيهِ رَبِّي عَزَّ وَجَلَّ ثُمَّ أَشْفَعُ، فَيَحْدُ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُودُ فَأَقْعُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ قُلْ تُسْمِعُ، سَلْ تُعْطَهُ، اشْفَعْ تُشَفَّعَ،

head and will praise my Lord, the Most High, with words of praise that my Lord, the Mighty and Sublime, will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of the Fire and admit them to Paradise. Then I will go back and fall prostrate, and He will leave me (in that state of prostration) for as long as Allāh wills. Then it will be said: 'O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my head and will praise my Lord with words of praise that my Lord will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of Hell and admit them to Paradise.'" - Anas bin Mālik said: "I do not know whether it was the third time or the fourth time" - "Then I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ān,'" that is, those who are bound to abide therein forever.

Ibn 'Ubaid said in his narration: "Qatādah said: 'That is, those who are bound to abide therein forever.'"

[476] 323 - (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ said: 'The believers will be gathered together on the Day of Resurrection, and they

فَأَرْفَعُ رَأْسِي، فَأُحَمِّدُ رَبِّي بِتَحْمِيدٍ يُعَلِّمُنِي رَبِّي. ثُمَّ أَشْفَعُ، فَيَحْدُ لِي حَدًّا فَأُخْرِجُهُمْ مِنَ النَّارِ، وَأُدْخِلُهُمُ الْجَنَّةَ - قَالَ: فَلَا أَذْري فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ - فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ أَيُّ مَنْ وَجَبَ عَلَيْهِ الْخُلُودُ» قَالَ ابْنُ عُبَيْدٍ فِي رِوَايَتِهِ: قَالَ قَتَادَةُ: أَيُّ: وَجَبَ عَلَيْهِ الْخُلُودُ.

[٤٧٦] ٣٢٣- (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ

will be worried about that” - or: “they will be inspired concerning that” - a *Hadîth* similar to that of Abû ‘Awânah (no. 475). He ﷺ said in the *Hadîth*: “Then I will come to Him - will come back - a fourth time, and I will say: ‘O Lord, there is no one left but those who are detained by the Qur’ân.’”

[477] 324 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: “Allâh, the Most High, will gather the believers on the Day of Resurrection and they will be inspired concerning that” - a *Hadîth* similar to theirs (no.476). The fourth time he said: “And I will say: ‘O Lord, there is no one left in the Fire but those who have been detained by the Qur’ân.’” That is, those who are bound to abide therein forever.

[478] 325 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: “Whoever says: ‘*Lâ ilâha illallâh*,’ and has in his heart goodness the weight of a grain of barley will be brought out of the Fire. Then whoever says: ‘*Lâ ilâha illallâh*,’ and has in his heart goodness the weight of a grain of wheat will be brought out of the Fire. Then whoever says: ‘*Lâ ilâha illallâh*,’ and has in his heart goodness the weight of a speck will be brought out of the Fire.”

Ibn Minhâl added in his report:

أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَهْتَمُونَ بِذَلِكَ - أَوْ يُلْهِمُونَ ذَلِكَ -» بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ، وَقَالَ فِي الْحَدِيثِ «ثُمَّ آتَاهِ الرَّابِعَةَ - أَوْ أَعُوذُ الرَّابِعَةَ - فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ».

[٤٧٧] [٣٢٤- (...)] حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «يَجْمَعُ اللَّهُ تَعَالَى الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهِمُونَ لِذَلِكَ» بِمِثْلِ حَدِيثِهِمَا، وَذَكَرَ فِي الرَّابِعَةِ «فَأَقُولُ: يَا رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، أَيُّ: وَجَبَ عَلَيْهِ الْخُلُودُ».

[٤٧٨] [٣٢٥- (...)] حَدَّثَنَا مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَشَامُ صَاحِبُ الدِّسْتَوَائِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ:

“Yazīd said: ‘I met Shu‘bah and narrated this Hadīth to him, and Shu‘bah said: ‘Qatādah narrated it to us from Anas bin Mālik, from the Prophet ﷺ.’ Except that Shu‘bah said: ‘A grain of corn (Zurrah)’ instead of a speck (Dharrah).”

يُخْرِجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يُخْرِجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يُخْرِجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً.

زَادَ ابْنُ مِثَالٍ فِي رَوَايَتِهِ: قَالَ يَزِيدُ: فَلَقِيتُ شُعْبَةَ فَحَدَّثَنِي بِالْحَدِيثِ، فَقَالَ شُعْبَةُ: حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِالْحَدِيثِ إِلَّا أَنَّ شُعْبَةَ جَعَلَ مَكَانَ الذَّرَّةِ ذُرَّةً، قَالَ يَزِيدُ: صَحَّفَ فِيهَا أَبُو سَيْطَامٍ.

[479] 326 - (...) Ma'bad bin Hilâl Al-'Anazî said: “We went to Anas bin Mālik and took Thâbit with us to introduce us. We came to him and he was praying *Ad-Duha*. Thâbit asked permission for us to enter and we entered upon him. He seated Thâbit with him on his bedding, and he said to him: ‘O Abû Hamzah, your brothers from Al-Basrah are asking you to tell them the Hadīth about intercession.’

He said: ‘Muḥammad ﷺ told us: ‘On the Day of Resurrection, the people will surge against one another like waves, then they will go to Âdam, ﷺ, and will say:

[٤٧٩] ٣٢٦- (...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَنْزِيُّ؛ وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَنْزِيُّ قَالَ: انْطَلَقْنَا إِلَى أَنَسِ بْنِ مَالِكٍ وَتَشَفَّعْنَا بِثَابِتٍ، فَاتَّهَيْنَا إِلَيْهِ وَهُوَ يُصَلِّي الصُّحَى، فَاسْتَأْذَنَ لَنَا ثَابِتٌ، فَدَخَلْنَا عَلَيْهِ، وَأَجْلَسَ ثَابِتًا مَعَهُ عَلَى سَرِيرِهِ، فَقَالَ لَهُ: يَا أَبَا حَمْزَةَ! إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ

'Intercede for your offspring.' He will say: 'I am not capable of that, rather you should go to Ibrâhîm [عليه السلام], for he is the *Khalîlullâh* (close friend of Allâh), the Most High.' So they will go to Ibrâhîm, [عليه السلام], and he will say: 'I am not capable of that, rather you should go to Mûsâ [عليه السلام], for he is the one with whom Allâh, the Most High, spoke.' They will go to Mûsâ - [عليه السلام], and he will say: 'I am not capable of that, rather you should go to 'Eisâ, [عليه السلام] for he is a spirit from Allâh and His word.' So they will go to 'Eisâ [عليه السلام] and he will say: 'I am not capable of that, rather go to Muḥammad [ﷺ].'

"So they will come to me, and I will say: 'I am for that.' I will go and ask permission to speak to my Lord, and permission will be granted to me. I will stand before Him, and will praise Him with words of praise that I am not able to say now, but Allâh, the Most High, will inspire me therewith. Then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain

الشَّفَاعَةِ. قَالَ: حَدَّثَنَا مُحَمَّدٌ [ﷺ] قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ: اشْفَعْ لِدُرِّيَّتِكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ [عليه السلام]. فَإِنَّهُ خَلِيلُ اللَّهِ تَعَالَى. فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ. فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى [عليه السلام]، فَإِنَّهُ كَلِيمُ اللَّهِ تَعَالَى، فَيُوتَى مُوسَى - عَلَيْهِ السَّلَامُ فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى [عليه السلام]. فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيُوتَى عِيسَى - عَلَيْهِ السَّلَامُ - فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ [ﷺ]، فَأُوتَى فَأَقُولُ: أَنَا لَهَا، أَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي، فَيُؤْذَنُ لِي، فَأَقُومُ بَيْنَ يَدَيْهِ، فَأَحْمَدُهُ بِمَا حَمِدَ لَا أَفْدِرُ عَلَيْهِ الْآنَ، يُلْهِمْنِيهِ اللَّهُ تَعَالَى، ثُمَّ أَخْبِرُهُ سَاجِدًا، فَيَقَالَ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشْفَعَ، فَأَقُولُ: يَا رَبِّ أُمَّتِي، أُمَّتِي. فَيَقَالَ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بَرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَخْرَجَهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَرْجِعُ إِلَى رَبِّي تَعَالَى فَأَحْمَدُهُ بِتِلْكَ

of wheat or barley, bring him out therefrom.' So I will go and do that, then I will come back to my Lord, the Most High, and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith the weight of a grain of mustard-seed, bring him out therefrom.' So I will go and do that, then I will come back to my Lord and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.' I will say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said to me: 'Go, and whoever has in his heart faith that is smaller, smaller, smaller than a grain of mustard-seed, bring him out of the Fire.' And I will go and do that."

(Ma'bad bin Hilāl Al-'Anazī continued) "This is the *Ḥadīth* of Anas that he narrated to us. Then we left him and when we

الْمَحَامِدِ ثُمَّ أَخِيرَ لَهُ سَاجِدًا، فَيَقَالُ لِي: يَا مُحَمَّدُ! ارْزُقْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعَ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي، أُمَّتِي، فَيَقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنْهَا، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ إِلَى رَبِّي فَأُحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِيرَ لَهُ سَاجِدًا، فَيَقَالُ لِي: يَا مُحَمَّدُ! ارْزُقْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعَ، فَأَقُولُ: يَا رَبِّ! أُمَّتِي، أُمَّتِي، فَيَقَالُ لِي: انْطَلِقْ، فَمَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِنْ مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ. فَأَنْطَلِقُ فَأَفْعَلُ".

هَذَا حَدِيثُ أَنَسٍ الَّذِي أَنْبَأَنَا بِهِ قَالَ: فَخَرَجْنَا مِنْ عِنْدِهِ، فَلَمَّا كُنَّا بِظَهْرِ الْجَبَانِ قُلْنَا: لَوْ مِلْنَا إِلَى الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ، وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ. قَالَ فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ. قُلْنَا: يَا أَبَا سَعِيدٍ جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْرَةَ، فَلَمْ نَسْمَعْ بِمِثْلِ حَدِيثِ حَدَّثَنَا فِي الشَّفَاعَةِ، قَالَ: هَيْه! فَحَدَّثَنَا الْحَدِيثَ، فَقَالَ: هَيْه! قُلْنَا: مَا زَادْنَا، قَالَ: قَدْ حَدَّثَنَا بِهِ مُنْذُ عِشْرِينَ سَنَةً وَهُوَ يَوْمُئِذٍ

were in the upper part of Al-Jabbân we said: 'Why don't we go to Al-Hasan and greet him, while he is hiding in the house of Abû Khalîfah?' So we went to him and greeted him, and we said: 'O Abû Sa'eed, we have come from the house of your brother Abû Hamzah, and we have never heard anything like the Hadîth he told us about intercession.' He said: 'Tell me.' So we told him the Hadîth and he said: 'Tell me more.' We said: 'He did not tell us any more than that.' He said: 'He narrated it to us twenty years ago when he was in good health, and (now) he has omitted something, but I do not know whether the Shaikh forgot, or if he did not want to tell it to you lest you become complacent.' We said to him: 'Tell us.'

He smiled and said: "Man is created of haste."^[1] - I only said that to you because I want to narrate the Hadîth to you. He (ﷺ) said: "Then I will go back to my Lord a fourth time and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: 'O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede

جَمِيعٌ وَلَقَدْ تَرَكَ شَيْئًا مَا أَذْرِي أَنَسِي الشَّيْخُ أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَتَكَلَّمُوا، قُلْنَا لَهُ: حَدِّثْنَا. فَضَحِكَ وَقَالَ: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ، مَا ذَكَرْتُ لَكُمْ هَذَا إِلَّا وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمْوَهُ قَالَ: «ثُمَّ أَرْجِعْ إِلَى رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِيدِ، ثُمَّ أَجِرْ لَهُ سَاجِدًا، فَيَقَالَ لِي: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ. وَقُلْ يَسْمَعُ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعَ فَأَقُولُ: يَا رَبِّ! ائْذَنْ لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَيْسَ ذَاكَ لَكَ - أَوْ قَالَ لَيْسَ ذَاكَ إِلَيْكَ - وَلَكِنْ، وَعَزَّتِي وَكِبْرِيَايَ وَعَظَمَتِي وَجِبْرِيَايَ لِأُخْرِجَنَّ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ».

قَالَ فَأَشْهَدُ عَلَى الْحَسَنِ، أَنَّهُ حَدَّثَنَا بِهِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، أَرَاهُ قَالَ قَبْلَ عَشْرِينَ سَنَةً، وَهُوَ يَوْمِئِذٍ جَمِيعٌ.

[1] *Al-Anbiyâ* 21:37.

and your intercession will be accepted.' I will say: 'O Lord, give me permission (to intercede) regarding those who said: '*Lâ ilâha illallâh.*' It will be said: 'That is not for you, but by My Might, Majesty, Greatness and Power, I shall bring forth whoever said: '*Lâ ilâha illallâh.*'"

He (Ma'bad bin Hilâl Al-'Anazî) said: "I bear witness that Al-Hasan narrated this to us, and that he heard Anas bin Mâlik, I think he said twenty years earlier, when he was in good health."

[480] 327 - (194) It was narrated that Abû Hurairah said: "One day some meat was brought to the Messenger of Allâh ﷺ and the foreleg, which he used to like, was offered to him. He took a bite, then he said: 'I will be the leader of mankind on the Day of Resurrection. Do you know why that is? On the Day of Resurrection Allâh will gather together the first and the last on one plain, so that they can all hear the caller and they can all be seen. Then the sun will be brought close. The people will suffer unbearable distress and anguish, and they will say to one another: 'Don't you see the state you are in? Don't you see what has happened to you? Why don't you look for someone who will intercede for you?' -

[٤٨٠] ٣٢٧ - (١٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاتَّفَقَا فِي سِيَاقِ الْحَدِيثِ، إِلَّا مَا يَزِيدُ أَحَدُهُمَا مِنَ الْحَرْفِ بَعْدَ الْحَرْفِ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُنِّي رَسُولُ اللَّهِ ﷺ يَوْمًا يَلْحَمُ، فَرَفَعَ إِلَيْهِ الذَّرَاعُ وَكَانَتْ تُعْجِبُهُ فَتَهَسَّ مِنْهَا نَهَسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَذَرُونَ بِي ذَلِكَ؟ يَجْمَعُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيَسْمِعُهُمُ الدَّاعِيَ وَيَتَقَدُّهُمْ الْبَصَرُ، وَتَذْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ، وَمَا لَا

meaning with your Lord. The people will say to one another: 'Go to Âdam.' So they will go to Âdam - ﷺ - and will say: 'O Âdam, you are the father of mankind, Allâh created you with His Own Hand, and breathed into you the soul that He had created for you, and commanded the Angels to prostrate to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Âdam will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. He forbade me the tree, but I disobeyed Him. Myself! Myself! Go to someone else, go to Nûh.' So they will go to Nûh - ﷺ - and will say: 'O Nûh, you are the first of the Messengers (of Allâh) who were sent to the earth, and Allâh called you a thankful slave. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' He will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. I was granted a supplication and I prayed against my people. Myself! Myself! Go to Ibrâhîm [ﷺ]. So they will go to Ibrâhîm, and will say: 'You are the Prophet of Allâh and His close

يَحْتَمِلُونَ، فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنتُمْ فِيهِ؟ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ يَغْنِي إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: إِيْتُوا آدَمَ، فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - . فَيَقُولُونَ: يَا آدَمُ! أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي، نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَى الْأَرْضِ، وَسَمَّاكَ اللَّهُ تَعَالَى عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى إِبْرَاهِيمَ [ﷺ]. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ

friend (*Khalîl*) from among the people of earth. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Ibrâhîm will say to them: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again' - and he will mention his lies - 'Myself! Myself! Go to someone else, go to Mûsâ.' So they will go to Mûsâ عليه السلام and will say: 'O Mûsâ, you are the Messenger of Allâh, Allâh favored you over all people with His Messages and by speaking to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Mûsâ عليه السلام will say to them: 'My Lord is angry today in a way in which He has never been angry before and will never be angry again. I killed a soul whom I was not commanded to kill. Myself! Myself! Go to 'Eisâ عليه السلام.' So they will go to 'Eisâ and will say: 'O 'Eisâ, you are the Messenger of Allâh; you spoke to the people from the cradle and you are a Word from Him that He bestowed upon Mariam and a spirit created by Him. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' 'Eisâ عليه السلام will say to them: 'My Lord is angry today

مِنْ أَهْلِ الْأَرْضِ، اشفَعْ لَنَا إِلَى رَبِّكَ،
أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى
مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي
قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ
مِثْلَهُ وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَذَكَرَ
كَذَبَاتِهِ، نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى
غَيْرِي، اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ
مُوسَى عليه السلام فَيَقُولُونَ: يَا مُوسَى! أَنْتَ
رَسُولُ اللَّهِ، فَضَلَّكَ اللَّهُ، بِرِسَالَاتِهِ
وَبِتَكْلِيمِهِ، عَلَى النَّاسِ، اشفَعْ لَنَا إِلَى
رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى
مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ مُوسَى عليه السلام: إِنَّ
رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ
قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي
قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا. نَفْسِي،
نَفْسِي. اذْهَبُوا إِلَى عِيسَى عليه السلام. فَيَأْتُونَ
عِيسَى فَيَقُولُونَ: يَا عِيسَى! أَنْتَ رَسُولُ
اللَّهِ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةٌ
مِنْهُ أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، فَاشْفَعْ
لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا
تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ عِيسَى عليه السلام:
إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ
قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ
يَذْكُرْ لَهُ ذَنْبًا. نَفْسِي. نَفْسِي. اذْهَبُوا إِلَى

in a way in which He has never been angry before and will never be angry again,' but he will not mention any sin, 'Myself! Myself! Go to someone else. Go to Muḥammad ﷺ.' So they will come to me and will say: 'O Muḥammad, you are the Messenger of Allāh and the Last of the Prophets, Allāh forgave your past and future sins. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' So I will go and stand beneath the Throne, where I will fall down prostrating to my Lord. Then Allāh will inspire me with words of praise which He has never granted to anyone before me. Then He will say: 'O Muḥammad, raise your head. Ask, it will be given to you; seek intercession, and it will be granted to you.' I will raise my head and say: 'O Lord, my *Ummah*! My *Ummah*!' It will be said: 'O Muḥammad, let those of you *Ummah* who have no account to render enter Paradise through the right-hand gate of Paradise.' They will share all other gates with the people apart from that gate. By the One in Whose Hand is the soul of Muḥammad! The distance between the sides of two gates of Paradise is like the distance between Makkah and Buṣrah."

غَيْرِي. اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ. فَيَأْتُونِي
فَيَقُولُونَ: يَا مُحَمَّدُ! أَنْتَ رَسُولُ اللَّهِ
وَحَاتِمُ الْأَنْبِيَاءِ، وَغَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ،
أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ
بَلَعْنَا؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقْعُ
سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي
مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ
يَفْتَحْهُ لِأَحَدٍ قَبْلِي. ثُمَّ قَالَ: يَا مُحَمَّدُ!
ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهُ، اشْفَعْ تُشَفَّعْ.
فَأَرْفَعُ رَأْسِي فَأَقُولُ: يَا رَبِّ! أُمَّتِي.
أُمَّتِي. فَيَقَالُ: يَا مُحَمَّدُ! أَدْخِلِ الْجَنَّةَ مِنْ
أُمَّتِكَ، مَنْ لَا حِسَابَ عَلَيْهِ، مِنْ بَابِ
الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ
النَّاسِ، فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ.
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ
الْمِصْرَاعَيْنِ مِنْ مَصَارِعِ الْجَنَّةِ لَكَمَا بَيْنَ
مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى».

[481] 328 - (...) It was narrated that Abû Hurairah said: "A bowl of *Thareed* and meat was placed before the Messenger of Allâh ﷺ and he took the foreleg, which was the part of the sheep that he liked best, and took a bite, then he said: 'I will be the leader of mankind on the Day of Resurrection.' Then he took another bite and said: 'I will be the leader of mankind on the Day of Resurrection.' When he saw that his Companions were not asking about that, he said: 'Are you not going to ask me how?' They said: 'How will that be, O Messenger of Allâh?' He said: 'The people will stand before the Lord of the Worlds...' And he (the narrator) quoted a *Hadîth* of Abû Hayyân from Abû Zur'ah (no.480), and he added with regard to Ibrâhîm - عليه السلام: "He mentioned his saying concerning the stars: 'This is my Lord,' and his saying concerning their idols, 'The biggest one of them did it,' and his saying, 'I am sick.'" Then he (عليه السلام) said: "By the One in Whose Hand is the soul of Muḥammad, the distance between the sides of two of the gates of Paradise and the two gate-posts is like the distance between Makkah and Hajar, or Hajar and Makkah."

[482] 329 - (195) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh, Blessed be He and Most

[٤٨١] ٣٢٨ - (...) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقُقَعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَضِعَتْ بَيْنَ يَدَيَّ رَسُولُ اللَّهِ ﷺ قَصْعَةً مِنْ تَرِيدٍ وَلَحْمٍ، فَتَنَاوَلَ الذَّرَاعَ، وَكَانَتْ أَحَبَّ الشَّأِءِ إِلَيْهِ، فَتَهَسَّ نَهْسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ» ثُمَّ نَهَسَ نَهْسَةً أُخْرَى وَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ» فَلَمَّا رَأَى أَصْحَابَهُ لَا يَسْأَلُونَهُ قَالَ: «أَلَا تَقُولُونَ كَيْفَهُ؟» قَالُوا: كَيْفَهُ يَا رَسُولَ اللَّهِ؟ قَالَ «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ، وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَقَالَ: وَذَكَرَ قَوْلَهُ فِي الْكَوْكَبِ: «هَذَا رَبِّي» وَقَوْلَهُ لِإِلَهِتِهِمْ: «بَلْ فَعَلَهُمْ كَبِيرُهُمْ هَذَا» وَقَوْلُهُ: «إِنِّي سَقِيمٌ» قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مِصَارِيعِ الْجَنَّةِ إِلَى عِضَادَتِي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ هَجَرَ وَمَكَّةَ».

قَالَ: لَا أَذْرِي أَيَّ ذَلِكَ قَالَ.

[٤٨٢] ٣٢٩ - (١٩٥) حَدَّثَنَا مُحَمَّدُ ابْنُ طَرِيفٍ بِنِ خَلِيفَةَ الْجَلِيلِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا أَبُو مَالِكٍ

High, will gather the people together (on the Day of Resurrection), and the believers will stand until Paradise is brought near to them. They will go to Âdam - ﷺ - and will say: 'O our father! Ask for Paradise to be opened for us.' He will say: 'Were you expelled from Paradise for anything other than the error of your father Âdam? I am not the one to do that. Go to my son Ibrâhîm, the Close Friend of Allâh (*Khalilillâh*).' But Ibrâhîm will say: 'I am not the one to do that. I was a close friend from beyond, and beyond.^[1] Go to Mûsâ to whom Allâh spoke directly.' So they will go to Mûsâ - ﷺ - but he will say: 'I am not the one to do that. Go to 'Eisâ, the word of Allâh and a spirit created by Him.' But "'Eisâ - ﷺ - will say: 'I am not the one to do that.' Then they will go to Muḥammad ﷺ and he will stand and permission will be granted to him (to open the Paradise). Trustworthiness and the ties of kinship will be sent and they will stand on either side of *Aṣ-Ṣirât* (the Bridge), on the right and left. The first of you will cross like lightning.' I said: 'May my father and mother be sacrificed for you, what does like lightning mean?' He said: 'Do you not see how the lightning strikes and returns in the blink of an eye? Then they will cross like the

الْأَشْجَعِي، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو مَالِكٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حَذِيفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ. فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الْجَنَّةُ. فَيَأْتُونَ آدَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُونَ: يَا أَبَانَا! اسْتَفْتِحْ لَنَا الْجَنَّةَ. فَيَقُولُ: وَهَلْ أَخْرَجَكُم مِّنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ، لَسْتُ بِصَاحِبِ ذَلِكَ. اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللَّهِ. قَالَ: فَيَقُولُ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ -: لَسْتُ بِصَاحِبِ ذَلِكَ. إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ. ااعْمِدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا. فَيَأْتُونَ مُوسَى - عَلَيْهِ السَّلَامُ - فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ. اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ تَعَالَى وَرُوحِهِ. فَيَقُولُ عِيسَى - عَلَيْهِ السَّلَامُ -: لَسْتُ بِصَاحِبِ ذَلِكَ، فَيَأْتُونَ مُحَمَّدًا ﷺ، فَيَقُومُ وَيُودِنُ لَهُ، وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ. فَتَقُومَانِ جَنْبَتِي الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ» قَالَ قُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرَّ الْبَرْقُ؟ قَالَ: «أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي

^[1] Meaning, not as close as those who came after him.

wind, or like birds, or like swiftly-running men. People's progress (of crossing the Bridge) will be in accordance with their deeds, and your Prophet will be standing on the Bridge saying: 'O Lord, grant safety, grant safety.' Then people's deeds will fail them, until a man comes, able to move only by crawling. At the sides of the *Ṣirāṭ* will be hooks, which are commanded to seize those whom they are commanded. Some will be scratched and saved, and others will be piled up in the Fire.' ”

“By the One in Whose Hand is the soul of Abû Hurairah! The depth of Hell is (a distance of) seventy years.”

Chapter 85. Regarding The Saying Of The Prophet ﷺ: “I Will Be The First Of The People To Intercede Concerning Paradise, And I Will Be The Prophet With The Greatest Number Of Followers.”

[483] 330 - (196) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the greatest number of followers.’”

[484] 331 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘I will be the Prophet with the

طَرَفَةٍ عَيْنٍ؟ ثُمَّ كَمَرَّ الرِّيحَ، ثُمَّ كَمَرَّ الطَّيْرَ وَشَدَّ الرِّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ فَائِثٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا. قَالَ: وَفِي حَافَتِي الصِّرَاطِ كَلَالِيْبٌ مُعَلَّقَةٌ. مَأْمُورَةٌ تَأْخُذُ مَنْ أُمِرَتْ بِهِ. فَمَخْدُوشٌ نَاجٍ وَمَكْدُوسٌ فِي النَّارِ. وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا .

(المعجم ٨٥) - بَابُ فِي قَوْلِ
النَّبِيِّ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي
الْجَنَّةِ، وَأَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا»
(التحفة ٨٤)

[٤٨٣] ٣٣٠ - (١٩٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُخْتَارِ بْنِ فُلَيْلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ، وَأَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا».

[٤٨٤] ٣٣١ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُعَاوِيَةُ

greatest number of followers on the Day of Resurrection, and I will be the first one to knock at the gate of Paradise.”

[485] 332 - (...) Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘I will be the first one to intercede concerning Paradise. No Prophet was believed as I have been believed (by the people). Among the Prophets is a Prophet of whose people only one man believed in him.’”

[486] 333 - (197) It was narrated that Anas bin Mâlik said: ‘The Messenger of Allâh ﷺ said: ‘I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The keeper will say: ‘Who are you?’ I will say: ‘Muḥammad.’ He will say: ‘I was commanded not to open it for anyone before you.’”

Chapter 86. The Prophet ﷺ Will Defer His Supplication In Order To Intercede For His Ummah

[487] 334 - (198) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

ابْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ مَنْ يَفْرُغُ بَابَ الْجَنَّةِ».

[٤٨٥] [٣٣٢- (...)] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ، لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ، وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ».

[٤٨٦] [٣٣٣- (١٩٧)] وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَأَسْتَفْتِحُ، فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أَمْرٌ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ».

(المعجم ٨٦) - بَابُ اخْتِبَاءِ النَّبِيِّ

صلى الله عليه وسلم دعوة الشفاعة

لأُمَّتِهِ (التحفة ٨٥)

[٤٨٧] [٣٣٤- (١٩٨)] حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ

“Every Prophet is granted a supplication (that will be answered), and I want to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.”

وَهَبِ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأَرِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[488] 335 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.’”

[٤٨٨] ٣٣٥- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شَهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً. فَأَرَدْتُ، إِنْ شَاءَ اللَّهُ، أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[489] 336 - (...) A similar *Hadîth* (as no. 488) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٤٨٩] ٣٣٦- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شَهَابٍ، عَنْ عَمِّهِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَبِي سَيْدٍ بْنِ جَارِيَةَ الثَّقَفِيِّ، مِثْلَ ذَلِكَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ.

[490] 337 - (...) ‘Amr bin Abî Sufyân bin Aseed bin Jâriyah Ath-Thaqafî narrated that Abû Hurairah said to Ka'b Al-Aḥbâr,

[٤٩٠] ٣٣٧- (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ أَنَّ عَمْرُو بْنَ أَبِي

that the Prophet of Allâh ﷺ said: "Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

Ka'b said to Abû Hurairah: "Did you hear that from the Messenger of Allâh ﷺ?" Abû Hurairah said: "Yes."

[491] 338 - (199) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication that will be answered, and every Prophet hastened to offer this supplication. But I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection, and it will be granted, if Allâh wills, for every one of my *Ummah* who dies not associating anything with Allâh.'"

[492] 339 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every Prophet has a supplication that will be answered, which he will supplicate, and will be answered, and it will be granted to him. But I have deferred my supplication so that I may

سُفْيَانَ بْنِ أَبِي هُرَيْرَةَ قَالَ لِكَعْبِ الْأَحْبَارِ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا. فَأَنَا أُرِيدُ، إِنْ شَاءَ اللَّهُ، أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

فَقَالَ كَعْبٌ لِأَبِي هُرَيْرَةَ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[٤٩١] ٣٣٨ - (١٩٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ، إِنْ شَاءَ اللَّهُ، مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا».

[٤٩٢] ٣٣٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، فَيُسْتَجَابُ لَهُ

intercede for my *Ummah* on the Day of Resurrection.”

[493] 340 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication which he will offer for his *Ummah* and it will be answered, but I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.”

[494] 341 - (200) It was narrated by Qatâdah: “Anas bin Mâlik narrated to us that the Prophet of Allâh ﷺ said: ‘Every Prophet is granted a supplication for his *Ummah*, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.”

495] 342 - (...) It was also narrated from Qatâdah with this chain. Except that in the version of (one of the narrators) Wakî', he said: “He (ﷺ) said: ‘Which is given.’” And in the version of (one of the narrators) Abû Usâmah, he said: “From the Prophet ﷺ.”

فَيُؤْتَاهَا، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ.

[٤٩٣] ٣٤٠ - (...) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ فَاسْتَجِيبَ لَهُ. وَإِنِّي أُرِيدُ، إِنْ شَاءَ اللَّهُ، أَنْ أُوَخِّرَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[٤٩٤] ٣٤١ - (٢٠٠) حَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ حَدَّثَانَا - وَاللَّفْظُ لِأَبِي غَسَّانَ - قَالُوا: حَدَّثَنَا مُعَاذُ يَعْنُونَ ابْنَ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاَهَا لِأُمَّتِهِ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[٤٩٥] ٣٤٢ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ.

[496] 343 - (...) (From another route) It was also narrated from Qatâdah with this chain (as no. 495).

[497] 344 - (...) It was narrated from Al-Mu'tamir, from his father, from Anas that the Prophet of Allâh ﷺ said... and he mentioned a *Hadith* similar to that of Qatâdah, from Anas (no. 495).

[498] 345 - (201) It was narrated from Abû Az-Zubair that he heard Jâbir bin 'Abdullâh saying - from Prophet ﷺ: "Every Prophet has a supplication which he offered for his nation, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection."

Chapter 87. The Supplication Of The Prophet ﷺ For His *Ummah* And His Weeping Out Of Compassion For Them

[499] 346 (202) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âs that the Prophet ﷺ recited

[٤٩٦] ٣٤٣- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِيهِ إِبرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ قَالَ: قَالَ: «أُعْطِي» وَفِي حَدِيثِ أَبِي أُسَامَةَ، عَنِ النَّبِيِّ ﷺ.

[٤٩٧] ٣٤٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ، عَنْ أَنَسٍ.

[٤٩٨] ٣٤٥- (٢٠١) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ عَنِ النَّبِيِّ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ، وَخَبَأَتْ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

(المعجم ٨٧) - (بَابُ دَعَاءِ النَّبِيِّ ﷺ لِأُمَّتِهِ وَبِكَائِهِ شَفَقَةً عَلَيْهِمْ) (التحفة ٨٦)

[٤٩٩] ٣٤٦- (٢٠٢) حَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا ابْنُ

the saying of Allâh, the Most High, about Ibrâhîm, ؑ: "O my Lord! They have indeed led astray many among mankind. But whosoever follows me, he verily, is of me"..., [1] and the saying of "Eisâ, ؑ: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise." [2] Then he raised his hands and said: "O Allâh! My *Ummah*! My *Ummah*! and wept." Allâh, the Mighty and Sublime, said: "O Jibrîl! Go to Muḥammad - although your Lord knows best - and ask him why he is weeping." So Jibrîl, ؑ, went to him and asked him, and the Messenger of Allâh ﷺ told him what he said. Although He knows best, Allâh said: "O Jibrîl, go to Muḥammad and say: 'I will make you pleased concerning your *Ummah* and not displeased.'"

Chapter 88. Clarifying That Whoever Died Upon Disbelief Then He Is In The Fire, And No Intercession Or Relationship With Those Who Are Close To Allâh Will Be Of Any Avail For Him

[500] 347 - (203) It was

وَهَبِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ:
أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
الْعَاصِي، أَنَّ النَّبِيَّ ﷺ تَلَا قَوْلَ اللَّهِ تَعَالَى
فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: ﴿رَبِّ إِيْنَنَ
أَضَلَلَن كَثِيرًا مِّنَ النَّاسِ مَن يَبْعَى فَإِنَّهُ
مِنِّي﴾ [إبراهيم: ٣٦] الْآيَةَ. وَقَالَ عِيسَى
عَلَيْهِ السَّلَامُ: ﴿إِن تَعَذَّبْتُمْ فَإِنَّهُمْ عِبَادُكَ
وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ﴾ [المائدة: ١١٨] فَرَفَعَ يَدَيْهِ وَقَالَ:
«اللَّهُمَّ! أُمَّتِي أُمَّتِي» وَبَكَى. فَقَالَ اللَّهُ عَزَّ
وَجَلَّ: يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ،
وَرَبُّكَ أَعْلَمُ، فَاسْأَلْهُ مَا يُبْكِيكَ؟ فَأَنَّهُ
جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسَأَلَهُ، فَأَخْبَرَهُ رَسُولُ
اللَّهِ ﷺ بِمَا قَالَ، وَهُوَ أَعْلَمُ، فَقَالَ اللَّهُ:
يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا
سَنَرْضِيكَ فِي أُمَّتِكَ وَلَا نَسْؤُوكَ.

(المعجم ٨٨) - (بَابُ بَيَانِ أَنَّ مَنْ
مَاتَ عَلَى الْكُفْرِ فَهُوَ فِي النَّارِ وَلَا
تَنَالَهُ شَفَاعَةٌ وَلَا تَنْفَعُهُ قَرَابَةُ الْمُقْرِبِينَ)
(التحفة ٨٧)

[٥٠٠] ٣٤٧ - (٢٠٣) حَدَّثَنَا أَبُو بَكْرِ

[1] Ibrâhîm 14:36.

[2] Al-Mâ'idah 5:118.

narrated from Anas that a man said: "O Messenger of Allāh, where is my father?" He said: "In the Fire." When he turned away, he called him back and said: "My father and your father are in the Fire."

Chapter 89. Regarding The Saying Of Allāh, The Most High: "And Warn Your Tribe Of Near Kindred."^[1]

[501] 348 - (204) It was narrated that Abû Hurairah said: "When the following Verse was revealed: "And warn your tribe of near kindred",^[2] the Messenger of Allāh ﷺ called the Quraish and they gathered. Then he spoke to them in general terms, addressing everybody. Then he addressed some specific individuals and clans, and said: 'O Banû Ka'b bin Lu'ayy, save yourselves from the Fire! O Banû Murrah bin Ka'b, save yourselves from the Fire! O Banû 'Abd Shams, save yourselves from the Fire! O Banû 'Abd Manâf, save yourselves from the Fire! O Banû Hâshim, save yourselves from the Fire! O Banû 'Abdul-Muṭṭalib, save yourselves from the Fire! O Fâtimah, save yourself from the Fire! I cannot do anything for you before Allāh, but you have

ابن أبي شيمّة: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ
ابن سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَجُلًا
قَالَ: يَا رَسُولَ اللَّهِ! أَيْنَ أَبِي؟ قَالَ: «فِي
النَّارِ» فَلَمَّا قَفَى دَعَاهُ فَقَالَ: «إِنَّ أَبِي
وَأَبَاكَ فِي النَّارِ».

(المعجم ٨٩) - (بَابُ فِي قَوْلِهِ تَعَالَى:
وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ) (التحفة ٨٨)

[٥٠١] ٣٤٨ - (٢٠٤) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ
عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ
طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ
هَذِهِ الْآيَةُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾
[الشعراء: ٢١٤] دَعَا رَسُولُ اللَّهِ ﷺ
قُرَيْشًا، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ. فَقَالَ:
«يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ
مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ! أَنْقِذُوا
أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ!
أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي
مَنَافٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي
هَاشِمٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي
عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ.

[1] *Ash-Shu'arâ'* 26:214.

[2] *Ash-Shu'arâ'* 26:214.

ties of kinship which I wish to uphold.”

[502] 349 - (...) It was also narrated from Abû ‘Awânah, from ‘Abdul-Malik bin ‘Umar with this chain, but the *Hadîth* of Jarîr (from him, no. 501) is more complete and appropriate.

[503] 350 - (205) It was narrated that ‘Āishah said: “When the following was revealed: “And warn your tribe of near kindred”,^[1] the Messenger of Allāh ﷺ stood up on Aş-Şafâ (mountain) and said: ‘O Fâtimah bint Muḥammad! O Şafiyyah bint ‘Abdul-Muṭṭalib! O Banû ‘Abdul-Muṭṭalib! I cannot do anything for you before Allāh. Ask me for whatever you want of my wealth.”

[504] 351 - (206) Abû Hurairah said: “When the following was revealed: “And warn your tribe of near kindred”,^[2] the Messenger of Allāh ﷺ said: ‘O people of Quraish! Purchase yourselves from Allāh, I cannot avail you anything before Allāh. O Banû ‘Abdul-Muṭṭalib, I cannot avail

يَا فَاطِمَةُ! أَنْقِذِي نَفْسِكَ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبْلُهَا بِبِلَالِهَا».

[٥٠٢] ٣٤٩- (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا الْإِسْنَادِ. وَحَدِيثُ جَرِيرٍ أَتَمُّ وَأَشْبَهُ.

[٥٠٣] ٣٥٠- (٢٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَيُوسُفُ بْنُ بُكَيْرٍ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُروَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤]. قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الصَّفَا فَقَالَ: «يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ! يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[٥٠٤] ٣٥١- (٢٠٦) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُوسُفُ، عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] *Ash-Shu‘arâ’* 26:214.

[2] *Ash-Shu‘arâ’* 26:214.

you anything before Allâh. O ‘Abbâs bin ‘Abdul-Muṭṭalib, I cannot avail you anything before Allâh. O Ṣafīyyah, (paternal) aunt of the Messenger of Allâh ﷺ, I cannot avail you anything before Allâh. O Fāṭimah, daughter of the Messenger of Allâh, ask me for whatever you want, I cannot avail you anything before Allâh.”

[505] 352 - (...) A similar *Hadīth* (as no. 504) was narrated from Abū Hurairah, from the Prophet.

[506] 353 - (207) It was narrated from At-Taimî from Abū ‘Uṭhman, from Qabīṣah bin Al-Mukḥāriq and Zuhair bin ‘Amr saying: “When the following was revealed: ‘And warn your tribe of near kindred’,^[1] the Prophet of Allâh ﷺ went to some large rocks by a mountain, and climbed on top of the largest one, then he called out: ‘O Banū ‘Abd Manâfâh! I am a warner. The likeness of me

الله ﷺ حِينَ أُنْزِلَ عَلَيْهِ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] يَا مَعْشَرَ قُرَيْشٍ! اشْتَرُوا أَنْفُسَكُمْ مِنْ اللَّهِ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا صَفِيَّةُ! عَمَّةَ رَسُولِ اللَّهِ ﷺ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا فَاطِمَةُ! بِنْتَ رَسُولِ اللَّهِ ﷺ سَلِينِي مَا شِئْتِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا».

[٥٠٥] ٣٥٢- (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

[٥٠٦] ٣٥٣- (٢٠٧) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عَثْمَانَ، عَنْ قَبِيصَةَ ابْنِ الْمُخَارِقِ وَزُهَيْرِ بْنِ عَمْرِو قَالَا: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ انْطَلَقَ نَبِيُّ اللَّهِ ﷺ إِلَى رَضْمَةٍ مِنْ جَبَلٍ فَعَلَا أَعْلَاهَا حَجَرًا، ثُمَّ نَادَى: «يَا بَنِي عَبْدِ مَنَافَاهُ! إِنِّي نَذِيرٌ،

[1] *Ash-Shu‘arâ’* 26:214.

and you is that of a man who sees the enemy so he goes to guard his family, but he fears that they may get there before him, so he calls out: 'Yâ Şabâhâh (Be on your guard)!'"

[507] 354 - (...) A similar report (as no.506) was narrated from Al-Mu'tamir, from his father, from Zuhair bin 'Amr and Qabîshah bin Mukhâriq from the Prophet ﷺ.

[508] 355 - (208) It was narrated that Ibn 'Abbâs said: "When this Verse was revealed: "And warn your tribe of near kindred", (And gather from them the sincere)^[1] the Messenger of Allâh ﷺ went out and climbed Aş-Şafâ, (mountain) then he called out: 'Yâ Şabâhâh (Be on your guard)!' They said: 'Who is this that is calling out?' They said: 'Muḥammad.' They gathered around him, and he said: 'O Banû So-and-so! O Banû So-and-so! O Banû 'Abd Manâf! O Banû 'Abdul-Muttalib!' They gathered around him and he said: 'Do you think that if I told you that there was a cavalry emerging from the foot of this mountain, you would believe me?' They said: 'We have never known you to be a liar.' He ﷺ said: 'I am a

إِنَّمَا مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَأَى الْعَدُوَّ فَأَنْطَلَقَ يَرْبُأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ: يَا صَبَاحَاهُ».

[٥٠٧] ٣٥٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عَثْمَانَ عَنْ زُهَيْرِ بْنِ عَمْرِو وَقَيْصَةَ بْنِ مُخَارِقٍ عَنِ النَّبِيِّ ﷺ يَنْحُوهُ.

[٥٠٨] ٣٥٥- (٢٠٨) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] وَرَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ، خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: «يَا صَبَاحَاهُ» فَقَالُوا: مَنْ هَذَا الَّذِي يَهْتِفُ؟ قَالُوا: مُحَمَّدٌ، فَاجْتَمَعُوا إِلَيْهِ، فَقَالَ: «يَا بَنِي فَلَانٍ! يَا بَنِي فَلَانٍ! يَا بَنِي عَبْدِ مَنَافٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ» فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ يَسْفَحُ هَذَا الْجَبَلَ أَكُنْتُمْ مُصَدِّقِي؟»

[1] It refers to *Ash-Shu'arâ'* 26:214, as for the addition after it, An-Nawawî said: "It was Qur'ân revealed then its recitation was abrogated."

warned to you of an imminent and severe punishment.’

“Abû Lahab said: ‘May you perish! Did you call us together only for this?’ Then he stood up, and this *Sûrah* was revealed: (Perish the two hands of Abû Lahab. And indeed he has perished!)[¹]

This is how Al-A‘*maṣh* (a narrator) recited it, until the end of the *Sûrah*.

[509] 356 - (...) It was narrated from Al-A‘*maṣh* with this chain. He said: “The Messenger of Allâh (ﷺ) climbed up Aṣ-Ṣafa one day and said: *Yâ Sabâhâh* (Be on your guard)!” - A *Hadîth*; similar to that of Abû Usâmah (no. 508), but he did not mention the revelation of the Verse: “And warn your tribe of near kindred”[²]

Chapter 90. The Intercession Of The Prophet ﷺ For Abû Ṭâlib And The Reduction Of His Punishment As A Result

[510] 357 - (209) It was narrated from Al-‘Abbâs bin ‘Abdul-Muṭṭalib that he said: “O Messenger of Allâh ﷺ, have you benefited Abû Ṭâlib in some way, for he used to defend you and get angry for your sake?” He ﷺ

قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِبًا، قَالَ ﷺ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». قَالَ فَقَالَ أَبُو لَهَبٍ: تَبَّ لَكَ! أَمَا جَمَعْتَنَا إِلَّا لِهَذَا؟ ثُمَّ قَامَ: فَتَرَكْتُ هَذِهِ السُّورَةَ: (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ). كَذَا قَرَأَ الْأَعْمَشُ إِلَى آخِرِ السُّورَةِ.

[٥٠٩] ٣٥٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الصَّفَا فَقَالَ «يَا صَبَاحَاهُ!» بَنَحُو حَدِيثَ أَبِي أُسَامَةَ وَلَمْ يَذْكُرْ نَزُولَ الْآيَةِ: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ.

(المعجم ٩٠) - (بَابُ شَفَاعَةِ النَّبِيِّ ﷺ)
لأبي طالب والتخفيف عنه بسببه
(التحفة ٨٩)

[٥١٠] ٣٥٧ - (٢٠٩) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمَقْدَمِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ

[¹] Referring to *Sûrat Al-Masad* (111), and that Al-A‘*maṣh* recited it in a slightly different manner than what is popular.

[²] *Ash-Shu‘arâ* 26:214.

said: "Yes, he is in the shallowest part of the Fire. Were it not for me, he would be in the deepest part of the Fire."

[511] 358 - (...) It was narrated that 'Abdullâh bin Al-Hâriṭh said: "I heard Al-'Abbâs say: 'I said: 'O Messenger of Allâh, Abû Ṭâlib used to defend you and support you, and he got angry for your sake. Will that be of benefit to him?' He said: 'Yes, I found him in the depths of the Fire and brought him out to the shallowest part.'"

[512] 359 - (...) A *Ḥadīth* similar to that of Abû 'Awânah (no. 510) was narrated from Sufyân with this chain from the Prophet ﷺ.

[513] 360 - (210) It was narrated from Abû Sa'eed Al-

الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! هَلْ نَفَعَتْ أَبَا طَالِبٍ شَيْءٌ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ ﷺ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[٥١١] ٣٥٨ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ، وَيَغْضَبُ لَكَ فَهَلْ نَفَعَهُ ذَلِكَ؟ قَالَ: «نَعَمْ، وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَى ضَحْضَاحٍ».

[٥١٢] ٣٥٩ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ الْحَارِثِ قَالَ: أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ أَبِي عَوَّانَةَ.

[٥١٣] ٣٦٠ - (٢١٠) وَحَدَّثَنَا قُتَيْبَةُ

Khudrî that mention of (Prophet's) uncle Abû Tâlib was made in the presence of the Messenger of Allâh ﷺ, and he said: "Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in the shallowest part of the Fire, which will reach his ankles, causing his brain to boil."

Chapter 91. The Least Severely Punished Of The People Of The Fire

[514] 361 - (211) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will wear sandals of fire, and his brain will boil because of the heat of his sandals."

[515] 362 - (212) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "The least severely punished of the people of the Fire will be Abû Tâlib, who will be wearing sandals because of which his brain will boil."

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ عِنْدَهُ عَمَّهُ أَبُو طَالِبٍ. فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ؛ فَيُجْعَلُ فِي صَحْضَاحٍ مِنَ النَّارِ، يَتَبَلَّغُ كَعْبِيهِ، يَغْلِي مِنْهُ دِمَاغُهُ».

(المعجم ٩١) - (بَابُ أَهْوَنِ أَهْلِ النَّارِ عَذَابًا) (التحفة ٩٠)

[٥١٤] ٣٦١ - (٢١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الثُّعْمَانِ بْنِ أَبِي عِيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَذْنَى أَهْلِ النَّارِ عَذَابًا، يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

[٥١٥] ٣٦٢ - (٢١٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ التَّهْدِي، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

[516] 363 - (213) Abû Ishâq said: "I heard An-Nu'mân bin Bashîr delivering a *Khutbah* and he said: 'I heard the Messenger of Allâh ﷺ say: 'The least severely punished of the people of the Fire on the Day of Resurrection will be a man beneath whose feet will be placed two coals, because of which his brain will boil.' "

[517] 364 - (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The least severely punished of the people of the Fire will be a man who has sandals and sandal-straps of fire, because of which his brain will boil as a cooking pot boils. He will think that no one else is being punished as severely as he, but he will be the least severely punished of them.' "

Chapter 92. The Evidence That Whoever Dies Upon Disbelief, No Good Deed Will Benefit Him

[518] 365 - (214) It was narrated that 'Āishah said: "I said: 'O Messenger of Allâh, during the *Jâhiliyyah* Ibn Jud'ân used to uphold the ties of kinship

[٥١٦] ٣٦٣ - (٢١٣) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ يَقُولُ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ، لَرَجُلٍ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ».

[٥١٧] ٣٦٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَقَ، عَنِ التُّعْمَانِ ابْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ، كَمَا يَغْلِي الْمَرْجُلُ مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا».

(المعجم ٩٢) - (بَابُ الدَّلِيلِ عَلَى أَنَّ مَنْ مَاتَ عَلَى الْكُفْرِ لَا يَنْفَعُهُ عَمَلُهُ)
(التحفة ٩١)

[٥١٨] ٣٦٥ - (٢١٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ،

and feed the poor. Will that benefit him at all?' He said: 'It will not benefit him, because he did not say (even for) one day: 'Lord forgive me my sins on the Day of Judgment.'"

عَنْ عَائِشَةَ قَالَتْ، قُلْتُ: يَا رَسُولَ اللَّهِ! ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمُسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لَا يَنْفَعُهُ، إِنَّهُ لَمْ يَقُلْ يَوْمًا: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

Chapter 93. Allegiance To The Believers, And Forsaking Others And Disavowing Them

(المعجم ٩٣) - (بَابُ مَوَالَاةِ الْمُؤْمِنِينَ وَمَقَاتَعَةِ غَيْرِهِمْ وَالْبَرَاءَةِ مِنْهُمْ)
(التحفة ٩٢)

[519] 366 - (215) It was narrated that 'Amr bin Al-Âṣ said: "I heard the Messenger of Allāh ﷺ say, out loud and not secretly: 'The family of Abû Fulân (the father of so-and-so) are not my friends. My friends are Allāh and the righteous believers.'"

[٥١٩] ٣٦٦ - (٢١٥) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، جَهَارًا غَيْرَ سِرٍّ، يَقُولُ: «أَلَا إِنَّ آلَ أَبِي يَعْني فَلَانًا، لَيْسُوا لِي بِأَوْلِيَاءَ، إِنَّمَا وَلِيِّي اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ».

Chapter 94. The Evidence That Groups Of Muslims Will Enter Paradise Without Being Called To Account, And Without Being Punished

(المعجم ٩٤) - (بَابُ الدَّلِيلِ عَلَى دُخُولِ طَوَائِفٍ مِنَ الْمُسْلِمِينَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ) (التحفة ٩٣)

[520] 367 - (216) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seventy thousand of my Ummah will enter Paradise without being brought to account." A man said: "O Messenger of Allāh, pray to

[٥٢٠] ٣٦٧ - (٢١٦) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ بْنُ عُبَيْدٍ اللَّهُ الْجَمْعِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي

Allâh to make me one of them.” He said: “O Allâh, make him one of them.” Then another man stood up and said: “O Messenger of Allâh, pray to Allâh to make me one of them. He said: “Ukkâshah has beaten you to it.”

هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ مِنْ أُمَّيِّ الْجَنَّةِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ! اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[521] 368 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* similar to that of Ar-Rabi’ (no. 520).

[٥٢١] ٣٦٨- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِ حَدِيثِ الرَّبِيعِ.

[522] 369 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘A group of my *Ummah*, numbering seventy thousand, will enter Paradise with their faces shining like the moon when it is full.’”

Abû Hurairah said: “Ukkâshah bin Mihsan Al-Asadi stood up, wrapping his *Namirah*^[1] around him, and said: ‘O Messenger of Allâh, pray to Allâh to make me one of them.’ The Messenger of Allâh ﷺ said: ‘O Allâh, make him one of them.’ A man from

[٥٢٢] ٣٦٩- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّيِّ زُمْرَةٍ هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةُ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ

[1] An-Nawawî said: “*Namirah* is a garment white with black and red markings, as if it is made from the skin of a leopard (*An-Namir*), due to its similarity in colors. It is something that the Arabs wrap their waists with.”

among the *Anṣār* stood up and said: 'O Messenger of Allāh, pray to Allāh to make me one of them.' The Messenger of Allāh ﷺ said: 'Ukkāshah has surpassed you to it.'"

مُحْصَنٍ الْأَسَدِيِّ، يَرْفَعُ نَمِرَةً عَلَيْهِ.
فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْهُ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَكَ بِهَا عُكَاشَةُ».

[523] 370 - (217) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise in a single group, looking like the moon."

[٥٢٣] ٣٧٠ - (٢١٧) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي حَبِيبَةُ قَالَ: حَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، زُمْرَةٌ وَاحِدَةٌ مِنْهُمْ، عَلَى صُورَةِ الْقَمَرِ».

[524] 371 - (218) It was narrated that Muḥammad - meaning Ibn Sîrîn - said: "Imrân narrated to me that the Prophet of Allāh ﷺ said: 'Seventy thousand of my *Ummah* will enter Paradise without being brought to account.' They said: 'Who are they, O Messenger of Allāh?' He said: 'They are the ones who did not use cauterization or ask others to perform *Ruqyah* for them, and upon their Lord do they rely.'" 'Ukkāshah stood up and said: 'Pray to Allāh to make me one of

[٥٢٤] ٣٧١ - (٢١٨) حَدَّثَنَا يَحْيَى ابْنُ خَلْفٍ الْبَاهِلِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ سِيرِينَ، قَالَ: حَدَّثَنِي عِمْرَانُ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمْ الَّذِينَ لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَاشَةُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. قَالَ: «أَنْتَ مِنْهُمْ» قَالَ

them.' He said: 'You will be one of them.' Another man stood up and said: 'O Prophet of Allāh, pray to Allāh to make me one of them.' He said: "Ukkâshah has surpassed you to it."

[525] 372 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allāh ﷺ said: "Seventy thousand of my *Ummah* will enter Paradise without being brought to account." They said: "Who are they, O Messenger of Allāh?" He said: "They are the ones who do not ask others to perform *Ruqyah* for them, nor follow omens, nor use cauterization, and they put their trust in their Lord."

[526] 373 - (219) It was narrated from Sahl bin Sa'd that the Messenger of Allāh ﷺ said: "Seventy thousand or seven hundred thousand" - Abū Ḥāzim did not know which of them he said - "of my *Ummah* will enter Paradise, supporting one another and holding on to one another; the first of them will not enter until the last of them does so (i.e. they will all enter in a row, showing the width of gate of Paradise), and their faces will be like the moon when it is full."

[527] 374 - (220) Ḥuṣain bin 'Abdur-Raḥmân said: "I was with

فَقَامَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[٥٢٥] ٣٧٢ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو حُسَيْنَةَ الثَّقَفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ الْأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» قَالُوا: مَنْ هُمْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَنْتَطِرُونَ وَلَا يَكْتُونُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ».

[٥٢٦] ٣٧٣ - (٢١٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةٍ أَلْفٍ - لَا يَذَرِي أَبُو حَازِمٍ أَتَيْهَمَا قَالَ - مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بَعْضًا. لَا يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

[٥٢٧] ٣٧٤ - (٢٢٠) حَدَّثَنَا سَعِيدُ

Sa'eed bin Jubair and he said: 'Who among you saw the shooting star last night?' I said: 'I did.' Then I said: 'I was not praying, but I was stung (by a scorpion).' He said: 'What did you do?' I said: 'I asked someone to recite *Ruqyah* for me.' He said: 'What made you do that?' I said: 'A *Hadith* which Ash-Sha'bî narrated to us.' He said: 'What did Ash-Sha'bî narrate to you?' I said: 'He narrated to us that Buraidah bin Hushaib Al-Aslamî said: "There should be no *Ruqyah* except for the evil eye or a sting.'" He said: 'He who acts according to what he has heard (from the Messenger of Allâh ﷺ) has done well, but Ibn 'Abbâs narrated to us that the Prophet ﷺ said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet with one or two men, and a Prophet accompanied by no one. Then a huge crowd was shown to me, and I thought that they were my *Ummah*, but it was said to me: 'This is Mûsâ and his people. But look at the horizon.' I looked, and there was a huge crowd. Then it was said to me: 'Look at the other horizon,' and there was (another) huge crowd. It was said to me: 'This is your *Ummah*, and among them are seventy thousand who will enter Paradise without being called to account or punished.'" Then he got up

ابن مَنصُور: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلَكِنِّي لُدِغْتُ، قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثُ حَدَّثَنَاهُ الشَّعْبِيُّ، فَقَالَ: وَمَا حَدَّثَكُمْ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ، أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَقَالَ: قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ، وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ. وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ. إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هَذَا مُوسَى ﷺ وَقَوْمُهُ. وَلَكِنْ انْظُرْ إِلَى الْأُفُقِ، فَظَنَرْتُ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الْأُفُقِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ. فَقِيلَ لِي: هَٰذَا أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ».

ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ

and went into his house, and the people started discussing those who would enter Paradise without being called to account or being punished. Some of them said: "Perhaps they are the ones who always attended to the Messenger of Allâh ﷺ." Some said: "Perhaps they are those who were born in Islam and did not associate anything with Allâh." And they mentioned several ideas. Then the Messenger of Allâh ﷺ came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not perform *Ruqyah* nor ask others to do so, and did not follow omens, and upon their Lord did they rely." 'Ukkâshah bin Miḥṣan stood up and said: "Pray to Allâh to make me one of them." He said: "You will be one of them." Another man stood up and said: "Pray to Allâh to make me one of them." He said: " 'Ukkâshah has surpassed you to it."

[528] 375 - (...) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The nations were shown to me,'" then he narrated the rest of the *Hadīth*, similar to the *Hadīth* of Hushaim (no. 527), but he did not mention the first part of his *Hadīth*.

فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا رَسُولَ اللَّهِ ﷺ. وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وَلِدُوا فِي الْإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللَّهِ. وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ. فَقَالَ: «هُمْ الَّذِينَ لَا يَرْقُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَطَّيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ. فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[٥٢٨] ٣٧٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «عُرِضَتْ عَلَيَّ الْأُمَمُ» ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ، نَحْوَ حَدِيثِ هُشَيْمٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهِ.

Chapter 95. Clarifying That This Ummah Will Form Half Of The People Of Paradise

[529] 376 - (221) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said to us: ‘Would it not please you to be one-quarter of the people of Paradise?’ We glorified Allâh (i.e. said *Allâhu Akbar* in elation), then he said: ‘Would it not please you to be one-third of the people of Paradise?’ We said *Allâhu Akbar*, then he said: ‘I hope that you will be half of the people of Paradise, and I will tell you about that. The Muslims among the disbelievers are like a white hair on a black bull, or like a black hair on a white bull.’”

[530] 377 - (...) It was narrated that ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ in a tent, and there were nearly forty men present. The Messenger of Allâh ﷺ said: ‘Would it please you to be one-quarter of the people of Paradise?’ We said: ‘Yes.’ He said: ‘Would it please you to be one-third of the people of Paradise?’ We said: ‘Yes.’ He said: ‘By the One in Whose Hand is the soul of Muḥammad! I hope that you will be half of the

(المعجم ٩٥) - (بَابُ بَيَانِ كَوْنِ هَذِهِ الْأُمَّةِ نِصْفَ أَهْلِ الْجَنَّةِ) (التحفة ٩٤)

[٥٢٩] ٣٧٦ - (٢٢١) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالَ فَكَبَّرْنَا. ثُمَّ قَالَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا، ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ. مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلَّا كَشَعْرَةٍ بَيْضَاءَ فِي ثَوْرٍ أَسْوَدَ. أَوْ كَشَعْرَةٍ سَوْدَاءَ فِي ثَوْرٍ أَبْيَضَ».

[٥٣٠] ٣٧٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ، نَحْوًا مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالَ: قُلْنَا: نَعَمْ. فَقَالَ: «أَتَرْضَوْنَ أَنْ

people of Paradise. And that is because no one will enter Paradise but a Muslim soul, and among the people of *Shirk* you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.”

تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟ فَقُلْنَا: نَعَمْ. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ».

[531] 378 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ addressed us and leaned his back against a leather tent. He said: ‘No one will enter Paradise but a Muslim soul. O Allâh, have I conveyed (the message)? O Allâh, bear witness! Would you like to be one-quarter of the people of Paradise?’ They said: ‘Yes, O Messenger of Allâh!’ He said: ‘Would you like to be one-third of the people of Paradise?’ They said: ‘Yes, O Messenger of Allâh!’ He said: ‘I hope that you will be half of the people of Paradise, for among other nations you are like a black hair on a white bull, or like a white hair on a black bull.’”

[٥٣١] ٣٧٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ مِغْوَلٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَأَسْنَدَ ظَهْرَهُ إِلَى قُبَّةِ آدَمَ، فَقَالَ: «أَلَا، لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، اللَّهُمَّ! هَلْ بَلَغْتُ؟ اللَّهُمَّ! أَشْهَدُ أَتُحِبُّونَ أَنْتُمْ رُبُعَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ! فَقَالَ: «أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ. يَا رَسُولَ اللَّهِ! قَالَ: إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأُمَمِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ».

Chapter 96. Allâh Will Say To Âdam: "Bring Out The Portion Of The Fire; Nine Hundred And Ninety-Nine Out Of Every Thousand."

[532] 379 - (222) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, will say: "O Âdam." He will say: "Here I am at Your service, all goodness is in Your Hand."' (Allâh) will say: "Bring forth the portion of Hell." He will say: "What is the portion of Hell?" He will say: "Nine hundred and ninety-nine out of every thousand." That is when every child will turn grey and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allâh.' That distressed them, and they said: 'O Messenger of Allâh, which of us will be that man?' He said: 'Be of good cheer, for there will be a thousand from among Ya'jûj and Ma'jûj, and one man from among you.' Then the Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul! I hope that you will be one-quarter of the people of Paradise.' We (praised Allâh and) said (*Allâhu Akbar*). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be one-third of

(المعجم ٩٦) - (بَابُ قَوْلِهِ «يَقُولُ اللَّهُ لَأَدَمَ أَخْرِجْ بَعَثَ النَّارَ مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ») (التحفة ٩٥)

[٥٣٢] ٣٧٩ - (٢٢٢) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ الْعُصَيْبِيُّ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا أَدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ! وَالْخَيْرُ فِي يَدَيْكَ! قَالَ يَقُولُ: أَخْرِجْ بَعَثَ النَّارَ، قَالَ: وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةٍ وَتِسْعِينَ؛ قَالَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ» قَالَ فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ. قَالُوا: يَا رَسُولَ اللَّهِ أَئِنَّا ذَاكَ الرَّجُلُ؟ فَقَالَ: «أَبْشِرُوا. فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفَ، وَمِنْكُمْ رَجُلٌ» قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَظْمَعُ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ» فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَظْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ:

the people of Paradise.' We praised Allâh and said (*Allâhu Akbar*). Then he said: 'By the One in Whose Hand is my soul! I hope that you will be half of the people of Paradise. Your likeness among the nations is that of a white hair on the hide of a black bull or the mark on the foreleg of a donkey.'"

[533] 380 - (...) It was narrated from Al-A'mash with this chain (a similar *Hadîth* as no. 532), except that they said: "On that Day you will be among the people like a white hair on a black bull or like a black hair on a white bull," and they did not mention: "Like the mark on the foreleg of a donkey."

«وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

[٥٣٣] ٣٨٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ؛ غَيْرَ أَنَّهُمَا قَالَا: «مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ» وَلَمْ يَذْكُرَا: «أَوِ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

2. The Book Of Purification

Chapter 1. The Virtue Of *Wuḍū'*

[534] 1 - (223) It was narrated that Abū Mâlik Al-Ash'arî said: "The Messenger of Allāh ﷺ said: 'Purification is half of faith, "*Al-Hamdu Lillâh*" fills the Balance and "*Subhân-Allâhi wal-hamdu Lillâh*" fill - or fills - the space between heaven and earth."^[1] *Aṣ-Ṣalât* (prayer) is light, *Aṣ-Ṣadaqa* (charity) is proof, *Aṣ-Ṣabr* (patience) is illumination and the Qur'ân is evidence for you or against you. All people go out in the morning and sell themselves, either freeing themselves or condemning themselves."

Chapter 2. The Obligation Of Purifying Oneself For The *Ṣalât*

[535] (224) It was narrated from Simâk bin Ḥarb, that Muṣ'ab bin

٢ - (المعجم ٢) - كتاب الطهارة (التحفة ٢)

(المعجم ١) - (بَابُ فَضْلِ الْوُضُوءِ) (التحفة ١)

[٥٣٤] ١ - (٢٢٣) حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى أَنْ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغُتُّو، فَبَايَعُ نَفْسَهُ، فَمُعْتِقُهَا أَوْ مُوْبِقُهَا».

(المعجم ٢) - (بَابُ وَجوب الطهارة للصلاة) (التحفة ٢)

[٥٣٥] (٢٢٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ

^[1] The *Ḥadīth* comes with both wordings, and it can refer to the two phrases together, or individually.

Sa'd said: "Abdullâh bin 'Umar came to visit Ibn 'Âmir when he was sick and he said: 'Won't you supplicate to Allâh for me, O Ibn 'Umar?' He said: 'I heard the Messenger of Allâh ﷺ say: "No *Ṣalât* is accepted without *Wuḍû'* (purification), and no charity (is accepted) that comes from *Ghulûl*,"^[1] and you were the governor of Al-Baṣrah."

وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ -
وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُضْعَبِ بْنِ
سَعْدٍ قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى
ابْنِ عَامِرٍ يَوْمَئِذٍ وَهُوَ مَرِيضٌ. فَقَالَ: أَلَا
تَدْعُو اللَّهَ لِي، يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُقْبَلُ
صَلَاةٌ بِغَيْرِ طَهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ»
وَكُنْتُ عَلَى الْبَصْرَةِ.

[536] (...) A similar report (as no. 535) was narrated from Simâk bin Ḥarb with this chain, from the Prophet ﷺ.

[٥٣٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَلِيِّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ
زَائِدَةَ قَالَ أَبُو بَكْرٍ وَوَكَيْعٌ عَنْ إِسْرَائِيلَ،
كُلُّهُمْ عَنْ سِمَاكِ بْنِ حَرْبٍ بِهَذَا الْإِسْنَادِ،
عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[537] 2 - (225) Abû Hurairah narrated from Muḥammad the Messenger of Allâh ﷺ - and he quoted several *Aḥâdith*, including: "The Messenger of Allâh ﷺ said: 'The *Ṣalât* of one of you will not be accepted when he commits *Hadath*,^[2] until he performs *Wuḍû'*."

[٥٣٧] ٢- (٢٢٥) حَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ:
حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ
أَخِي وَهَبِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا
أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ،
فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ

[1] Goods pilfered from the spoils of war prior to their authorized distribution.

[2] Referring to those occurrences which invalidates *Wuḍû'*.

«لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ، إِذَا أَخَذَتْ حَتَّى يَتَوَضَّأَ».

Chapter 3. The Description of *Wuḍû'* And Its Perfection

(المعجم ٣) - (بَابُ صِفَةِ الْوُضُوءِ
وَكَمَالِهِ) (التحفة ٣)

[538] 3 - (226) Ḥumrân, the freed slave of 'Uthmân, narrated that 'Uthmân bin 'Affân called for water for *Wuḍû'*, to perform *Wuḍû'*. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times, then he washed his left hand in like manner. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot in like manner. Then he said: "I saw the Messenger of Allāh ﷺ performing *Wuḍû'* as I have done it, then the Messenger of Allāh ﷺ said: 'Whoever performs *Wuḍû'* as I have done it, then stands up and prays two *Rak'ah* in which he does not let his mind wander, he will be forgiven his previous sins."

(One of the narrators) Ibn Shihâb said: "Our scholars used to say: 'This is the most complete *Wuḍû'* that anyone may do for the *Ṣalât*.'"

[٥٣٨] ٣ - (٢٢٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرْحٍ، وَحَزْمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ دَعَا بَوَضُوءٍ. فَتَوَضَّأَ، فَغَسَلَ كَفَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ. ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: وَكَانَ عُلَمَاؤُنَا

يَقُولُونَ: هَذَا الْوُضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ.

[539] 4 - (...) It was narrated from Ḥumrân, the freed slave of ‘Uthmân, that he saw ‘Uthmân call for a vessel (of water). He poured some (water) onto his hands three times and washed them, then he put his right hand into the vessel (took out water) and rinsed his mouth and nose. Then he washed his face three times and his hands up to the elbows three times. Then he wiped his head, then he washed his feet three times. Then he said: “The Messenger of Allāh ﷺ said: ‘Whoever performs *Wuḍû’* as I have just done it, then prays two *Rak’ah* in which he does not let his mind wander, will be forgiven his previous sins.”

[٥٣٩] ٤ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفِّهِ ثَلَاثَ مَرَّاتٍ، فَغَسَلَهُمَا، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَنْشَرَهُ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ. ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا. ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 4. The Virtue Of Performing *Wuḍû’* And *Ṣalât*

(المعجم ٤) - (بَابُ فَضْلِ الْوُضُوءِ وَالصَّلَاةِ عَقِبَهُ) (التحفة ٤)

[540] 5 - (227) It was narrated that Ḥumrân, the freed slave of ‘Uthmân, said: “I heard ‘Uthmân bin ‘Affân, while he was in the courtyard of the *Masjid*, and the *Mu’adhdhin* came to him at the time of *‘Aṣr*. He called for water for *Wuḍû’* and performed *Wuḍû’*, then he said: ‘By Allāh, I am going to tell you a *Ḥadīth* which,

[٥٤٠] ٥ - (٢٢٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُثْمَانُ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ هِشَامِ بْنِ غَزْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ، مَوْلَى

were it not for a Verse in the Book of Allâh,^[1] I would not have told you. I heard the Messenger of Allâh ﷺ say: "No Muslim man performs *Wuḍû'* and performs *Wuḍû'* well, then performs *Ṣalât*, but he will be forgiven for whatever (sins) come between that and the *Ṣalât* which follows it."

عُثْمَانُ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ - وَهُوَ بِنَاءُ الْمَسْجِدِ - فَجَاءَهُ الْمُؤَدِّنُ عِنْدَ الْعَصْرِ، فَدَعَا بِوُضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ: وَاللَّهِ! لأُحَدِّثُكُمْ حَدِيثًا، لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ مُسْلِمٌ فَيُحْسِنُ الْوُضُوءَ، فَيُصَلِّي صَلَاةً، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا».

[541] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 540). In the *Hadîth* of Abû Usâmah it says: "And performs *Wuḍû'* well, then offers an obligatory prayer."

[٥٤١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: «فَيُحْسِنُ وَضُوءَهُ ثُمَّ يُصَلِّي الْمَكْتُوبَةَ».

[542] 6 - (...) It was narrated that Humrân said: "When 'Uthmân performed *Wuḍû'* he said: 'By Allâh, I am going to tell you a *Hadîth* which, by Allâh, were it not for a Verse in the Book of Allâh, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: "No man performs

[٥٤٢] ٦- (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ ابْنُ شِهَابٍ: وَلَكِنْ عَزَوُهُ يُحَدِّثُ عَنْ حُمْرَانَ أَنَّهُ قَالَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: وَاللَّهِ! لأُحَدِّثُكُمْ حَدِيثًا، وَاللَّهِ! لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ مَا

[1] The Verse is: "Verily, those who conceal the clear proofs, evidences and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by those who curse." *Al-Baqarah* 2:159.

Wuḍû' and does it well, then performs *Ṣalât*, but he will be forgiven for whatever (sins) come between that and the *Ṣalât* which follows it."

حَدَّثَكُمْوهُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضْوءَهُ، ثُمَّ يُصَلِّي الصَّلَاةَ: إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الَّتِي تَلِيهَا».

قَالَ عُرْوَةُ: الْآيَةُ: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْكِتَابِ وَالْهُدَى﴾ إِلَى قَوْلِهِ: ﴿الْلَّعْنُونَ﴾ [البقرة: ١٥٩].

[543] 7 - (228) Ishâq bin Sa'eed bin 'Amr bin Sa'eed bin Al-'Âs narrated: "My father told me that his father said: 'I was with 'Uthmân and he called for water for purification. He said: "I heard the Messenger of Allâh ﷺ say: 'There is no Muslim man who, when the time for a *Ṣalât Maktûbah* (prescribed prayer) comes, performs *Wuḍû'* well, focuses with proper humility in his prayer and bows properly, but it will be an expiation for the sins that came before it, so long as he did not commit any major sin, and that applies for all time.'"

[٥٤٣] ٧-(٢٢٨) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ أَبِي الْوَلِيدِ قَالَ عَبْدٌ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُثْمَانَ. فَدَعَا يَطْهُورُ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمْرٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ، فَيُحْسِنُ وُضْوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ، مَا لَمْ يَأْتِ كَبِيرَةٌ وَذَلِكَ الدَّهْرُ كُلُّهُ».

[544] 8 - (229) It was narrated that Humrân, the freed slave of 'Uthmân, said: "I brought water for *Wuḍû'* to 'Uthmân bin 'Affân, and he performed *Wuḍû'*, then he said: 'Some people narrate *Aḥâdith* from the Messenger of Allâh ﷺ, and I do not know what they are. But I saw the Messenger of Allâh ﷺ

[٥٤٤] ٨-(٢٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ، وَهُوَ الدَّرَاوَرْدِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ يَوْضُوءًا، فَتَوَضَّأَ ثُمَّ قَالَ: إِنْ نَاسًا يَتَحَدَّثُونَ عَنْ

performing *Wuḍû'* as I have just done it, then he said: "Whoever performs *Wuḍû'* in this manner will be forgiven for his previous sins, and his prayer and his walking to the *Masjid* will be *Nâfilah*."^[1]

In the narration of Ibn 'Abdah it is: "I came to 'Uṭhman and he performed *Wuḍû'*."

[545] 9 - (230) It was narrated from Abû Anas that 'Uṭhman performed *Wuḍû'* in *Al-Maqâ'id*,^[2] and he said: "Shall I not show you how the Messenger of Allâh ﷺ performed *Wuḍû'*?" Then he performed *Wuḍû'*, washing each part three times.

Qutaibah added in his narration: "Sufyân said: 'Abû An-Naḍr said that Abû Anas said: "And with him were some men from among the Companions of the Messenger of Allâh ﷺ."

[546] 10 - (231) It was narrated that Jâmi' bin Shaddâd Abû Şakhrâh said: "I heard Ḥumrân bin Abân say: 'I used to bring (water for) purification to 'Uṭhman, and there was no day when he did not bathe with a

رَسُولِ اللَّهِ ﷺ أَحَادِيثَ، لَا أَذْرِي مَا هِيَ؟ إِلَّا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وَضُوءِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَكَانَتْ صَلَاتُهُ وَمَشْيُهُ إِلَى الْمَسْجِدِ نَافِلَةً».

وَفِي رِوَايَةِ ابْنِ عَبْدِةَ: أَتَيْتُ عُثْمَانَ فَتَوَضَّأَ.

[٥٤٥] ٩ - (٢٣٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ وَأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي أَنَسٍ: أَنَّ عُثْمَانَ تَوَضَّأَ بِالْمَقَاعِدِ. فَقَالَ: أَلَا أُرِيكُمْ وَضُوءَ رَسُولِ اللَّهِ ﷺ ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

وَزَادَ قُتَيْبَةُ فِي رِوَايَتِهِ، قَالَ سُفْيَانُ: قَالَ أَبُو النَّضْرِ عَنْ أَبِي أَنَسٍ، قَالَ: وَعِنْدَهُ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

[٥٤٦] ١٠ - (٢٣١) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَاسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ جَامِعِ بْنِ

[1] Supererogatory acts of worship.

[2] A place where 'Uṭhman used to meet with the people.

small amount of water. 'Uthmân said: "The Messenger of Allâh ﷺ told us when we were returning from this prayer - *Mi'sar* said: "I think it was 'Asr" - "I do not know, should I tell you about something, or not?" We said: "O Messenger of Allâh, if it is good, then tell us, and if it is not, then Allâh and His Messenger know best." He said: "There is no Muslim who purifies himself and does so properly in the manner enjoined by Allâh, then offers these five prayers, but they will be an expiation for whatever (of sin) comes in between."

شَدَادِ أَبِي صَخْرَةَ قَالَ: سَمِعْتُ حُمْرَانَ ابْنَ أَبَانَ. قَالَ: كُنْتُ أَصْعُ لِعُثْمَانَ طَهُورَهُ، فَمَا أَتَى عَلَيْهِ يَوْمٌ إِلَّا وَهُوَ يُفِيضُ عَلَيْهِ نُطْقَةً. وَقَالَ عُثْمَانُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ عِنْدَ انْصِرَافِنَا مِنْ صَلَاتِنَا هَذِهِ - قَالَ مِسْعَرٌ: أَرَاهَا الْعَصْرَ - فَقَالَ: «مَا أَدْرِي، أُحَدِّثُكُمْ بِشَيْءٍ أَوْ أَسْكُتُ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنْ كَانَ خَيْرًا فَحَدِّثْنَا، وَإِنْ كَانَ غَيْرَ ذَلِكَ فَاللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «مَا مِنْ مُسْلِمٍ يَتَطَهَّرُ، فَيُتِمُّ الطَّهُورَ الَّذِي كَتَبَ اللَّهُ عَلَيْهِ، فَيُصَلِّيَ هَذِهِ الصَّلَوَاتِ الْخَمْسَ، إِلَّا كَانَتْ كَفَّارَاتٍ لِمَا بَيْنَهُنَّ».

[547] 11 - (...) It was narrated that Jâmi' bin Shaddâd said: "I heard Humrân bin Abân telling Abû Burdah in this *Masjid*, during the governorship of Bishr, that 'Uthmân bin 'Affân said: 'The Messenger of Allâh ﷺ said: "Whoever performs *Wudû'* properly as enjoined by Allâh the Most High, then the five prescribed prayers will be an expiation for whatever (of sin) comes in between."

This is the *Hadîth* of (one of the narrators) Ibn Mu'âdh. In the *Hadîth* of Ghundar (one of the narrators) it does not mention

[٥٤٧] ١١ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي هَذَا الْمَسْجِدِ، فِي إِمَارَةِ بَشْرِ أَنَّ عُثْمَانَ بْنَ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَ اللَّهُ تَعَالَى، فَالصَّلَوَاتُ الْمَكْتُوبَاتُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

هَذَا حَدِيثُ ابْنِ مُعَاذٍ. وَلَيْسَ فِي

the governorship of Bishr or the obligatory prayers.

[548] 12 - (232) It was narrated that Humrân, the freed slave of 'Uthmân, said: "'Uthmân bin 'Affân performed *Wudû'* one day and performed *Wudû'* well, then he said: 'I saw the Messenger of Allâh ﷺ performing *Wudû'* and doing it well, then he said: "Whoever performs *Wudû'* like this, then goes out to the *Masjid* with no motive other than the prayer, his previous sins will be forgiven."

[549] 13 - (...) It was narrated from Humrân, the freed slave of 'Uthmân, that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever performs *Wudû'* for prayer and does it well, then walks to the obligatory prayer, and offers the prayer with the people, or with the congregation, or in the *Masjid*, Allâh will forgive him his sins."

حَدِيثُ عُثْمَانَ بْنِ عَمْرٍاءَ: فِي إِمَارَةِ بَشِيرٍ، وَلَا ذِكْرُ الْمَكْتُوباتِ.

[٥٤٨] ١٢ - (٢٣٢) حَدَّثَنَا هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَحْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ قَالَ: تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوْمًا وُضُوءًا حَسَنًا. ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ. ثُمَّ قَالَ: «مَنْ تَوَضَّأَ هَكَذَا، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يَنْتَهِزُهُ إِلَّا الصَّلَاةُ، غُفِرَ لَهُ مَا خَلَا مِنْ ذَنْبِهِ».

[٥٤٩] ١٣ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ الْحَكِيمَ بْنَ عَبْدِ اللَّهِ الْقُرَشِيِّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وَعَبْدَ اللَّهِ بْنُ أَبِي سَلَمَةَ حَدَّثَاهُ أَنَّ مُعَاذَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُمَا عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَى إِلَى الصَّلَاةِ الْمَكْتُوبَةِ، فَصَلَّاهَا مَعَ النَّاسِ، أَوْ مَعَ الْجَمَاعَةِ، أَوْ فِي الْمَسْجِدِ، غُفِرَ لَهُ ذُنُوبُهُ».

Chapter 5. The Five Daily Prayers, From One *Jumu'ah* To The Next, And From One *Ramaḍān* To The Next, Are An Expiation For Whatever (Sins) Come In Between, So Long As One Avoids Major Sins

[550] 14 - (233) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The (obligatory) five daily prayers, from one *Jumu'ah* to the next, are an expiation for whatever (sins) come in between, so long as one does not commit major sins."

[551] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The five daily prayers and from one *Jumu'ah* to the next, are an expiation for whatever (of sin) comes in between."

[552] 16 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "The five daily prayers, from one *Jumu'ah* to the next, and from one *Ramaḍān* to the next, are an expiation for whatever

(المعجم ٥) - (بَابُ الصَّلَاةِ)

الخميس والجمعة إلى الجمعة ورمضان إلى رمضان مكفرات لما بينهن ما اجتنبت الكبائر (التحفة ٥)

[٥٥٠] ١٤ - (٢٣٣) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، مَوْلَى الْحَرْقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغَشَّ الْكَبَائِرُ».

[٥٥١] ١٥ - (...) وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

[٥٥٢] ١٦ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ، وَهْرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ أَبِي صَخْرٍ، أَنَّ عُمَرَ بْنَ إِسْحَقَ مَوْلَى زَائِدَةَ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

(sins) come in between, so long as one avoids major sins.”

Chapter 6. *Adh-Dhikr* (The Remembrance) Which Is Recommended Following *Wudû'*

[553] 17 - (234) It was narrated that 'Uqbah bin 'Âmir said: "We were charged with taking care of the camels. When my turn came, I brought them back in the evening and found the Messenger of Allâh (ﷺ) standing up, addressing the people. I caught up with him when he was saying: 'There is no Muslim who performs *Wudû'* and does it well, then stands and prays two *Rak'ah* in which his heart is focused as he faces the *Qiblah*, but Paradise will be due to him.' I said: 'How good this!' Someone who was in front of me said: 'What came before it was even better.' I looked and saw that it was 'Umar. He said: 'I see that you have just come; he said: "There is no one among you who performs *Wudû'* and does it completely - or he said *Fayusbigahu*^[1] - then says: '*Ash-hadu An lâ ilâha illallâh, Wa Anna Muḥammadan 'Abduhu Wa Rasûluh* (I bear witness that none has the right to

كَانَ يَقُولُ «الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكْفَرَاتٌ مَا بَيْنَهُنَّ، إِذَا اجْتَنَبَ الْكَبَائِرَ».

(المعجم ٦) - (بَابُ الذِّكْرِ الْمُسْتَحَبِّ عَقِبَ الْوُضُوءِ) (التحفة ٦)

[٥٥٣] ١٧ - (٢٣٤) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ بَنِي مَيْمُونٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ، يَعْنِي ابْنَ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ [ح] قَالَ: وَحَدَّثَنِي أَبُو عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كَانَتْ عَلَيْنَا رَعَايَةُ الْإِبِلِ، فَجَاءَتْ نَوْبَتِي، فَرَوَّحْتُهَا بِعَسِيٍّ. فَأَذْرَكْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا يُحَدِّثُ النَّاسَ، فَأَذْرَكْتُ مِنْ قَوْلِهِ «مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ» قَالَ فَقُلْتُ: مَا أَجُودَ هَذِهِ فَإِذَا قَائِلٌ بَيْنَ يَدَيَّ يَقُولُ: الَّتِي قَبْلَهَا أَجُودُ، فَتَطَرْتُ فَإِذَا عُمَرُ. قَالَ: إِنِّي قَدْ رَأَيْتُكَ جِئْتَ آتِفًا. قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ -

[1] Whose meaning here is similar.

be worshipped but Allâh and that Muḥammad is His slave and Messenger),’ but the eight gates of Paradise will be opened to him, and he will enter through whichever one he wishes.”

[554] (...) It was narrated from ‘Uqbah bin ‘Âmir Al-Juhani that the Messenger of Allâh ﷺ said... and he mentioned a similar report (as no. 553), except that he said: “Whoever performs *Wudû’* then says: *Ash-hadu An lâ ilâha illallâh Wahdahû Lâ Sharîka Lahû, Wa Anna Muḥammadan ‘Abduhû Wa Rasûluh* (none has the right to be worshipped but Allâh alone, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger.)”

Chapter 7. Another Description Of *Wudû’*

[555] 18 - (235) It was narrated from ‘Amr bin Yaḥyâ bin ‘Umârah, from his father, from ‘Abdullâh bin Zaid bin ‘Âsim Al-Anṣârî - who was a Companion of the Prophet ﷺ - he said: “It was said to him: ‘Perform *Wudû’* for us as the Messenger of Allâh ﷺ did it.’ He called for a vessel (of water) and poured some of it onto his hands and washed them three times. Then he put his

أَوْ قَيْسِغُ - الْوُضُوءُ ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

[٥٥٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَيْعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ وَابْنِ عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ «مَنْ تَوَضَّأَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

(المعجم ٧) - (بَابُ آخِرٍ فِي صِفَةِ

(الوضوء) (التحفة ٧)

[٥٥٥] ١٨ - (٢٣٥) حَدَّثَنِي مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ الْأَنْصَارِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قِيلَ لَهُ: تَوَضَّأْ لَنَا وَضُوءَ رَسُولِ اللَّهِ ﷺ. فَدَعَا بِإِنَاءٍ، فَأَكْفَأَ مِنْهَا عَلَى يَدَيْهِ، فَغَسَلَهُمَا ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ

hand in and brought it out, and rinsed his mouth and nose using one handful, and he did that three times. Then he put his hand in and brought it out and washed his face three times. Then he put his hand in and brought it out and washed his hands up to the elbows, washing each one twice. Then he put his hand in and brought it out and wiped his head, moving his hands forwards and backwards. Then he washed his feet up to the ankles. Then he said: 'This is how the Messenger of Allāh ﷺ performed *Wuḍū'*.'

[556] (...) A similar report (no. 555) was narrated from 'Amr bin Yahyâ with this chain, but he did not say: "Up to the ankles."

[557] (...) It was narrated from 'Amr bin Yahyâ with this chain (a similar report as no. 555), and he said: "He rinsed his mouth and nose three times," but he did not say: "With one handful." And after the words: "moving his hands back and forth" he added: "He started at the front of his head then moved them towards the nape of his neck, then he brought them back to where he had started, and he washed his feet."

فَاسْتَخْرَجَهَا، فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَعَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَعَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ، مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَاسْتَخْرَجَهَا فَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِيَدَيْهِ وَأَذْبَرَ، ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هُكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ.

[٥٥٦] (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عَمْرِو بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: إِلَى الْكَعْبَيْنِ.

[٥٥٧] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ، وَقَالَ: مَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَلَمْ يَقُلْ: مِنْ كَفِّ وَاحِدَةٍ. وَزَادَ بَعْدَ قَوْلِهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ: بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاةِ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، وَعَسَلَ رِجْلَيْهِ.

[558] (...) It was narrated from 'Amr bin Yaḥyâ with chain similar to theirs, and he quoted the *Hadīth* (no. 555) and said: "He rinsed his mouth, snuffed water up into his nostrils with three handfuls." He also said: "He wiped his head, moving his hands forwards and backwards once."

Bahz said: "Wuhaib dictated this *Hadīth* to me. And Wuhaib said: "Amr bin Yaḥyâ dictated this *Hadīth* to me twice."

[559] 19 - (236) 'Abdullāh bin Zaid bin 'Āṣim Al-Māzanī Al-Anṣārī said that he saw the Messenger of Allāh ﷺ performing *Wuḍū'*. He rinsed his mouth, then his nose, then he washed his face three times, his right hand (upto forearm) three times, and the other three times, wiped his head with water other than what was left on his hand, and washed his feet until he had cleaned them.

[٥٥٨] (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ الْعَبْدِيُّ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بِمِثْلِ إِسْنَادِهِمْ، وَاقْتَصَّ الْحَدِيثَ، وَقَالَ فِيهِ: فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرْنَا مِنْ ثَلَاثِ عَرَفَاتٍ، وَقَالَ أَيْضًا فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِهِ وَأَذْبَرَ مَرَّةً وَاحِدَةً.

قَالَ بِهِ: أَمَلَى عَلَيَّ وَهْبٌ هَذَا الْحَدِيثَ. وَقَالَ وَهْبٌ: أَمَلَى عَلَيَّ عَمْرُو بْنُ يَحْيَى هَذَا الْحَدِيثَ مَرَّتَيْنِ.

[٥٥٩] ١٩ - (٢٣٦) حَدَّثَنَا هُرُونُ بْنُ مَعْرُوفٍ؛ وَحَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ قَالُوا حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدٍ بْنَ عَاصِمٍ الْمَازِنِيَّ ثُمَّ الْأَنْصَارِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَمَضْمَضَ ثُمَّ اسْتَنْشَرْنَا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَهُ الْيُمْنَى ثَلَاثًا، وَالْأُخْرَى ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرُو بْنِ الْحَارِثِ.

Chapter 8. Odd Numbers When Rinsing The Nose And Cleaning Oneself With Pebbles (*Istijmâr*)

[560] 20 - (237) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you cleans himself with pebbles, let him use an odd number, and when any one of you performs *Wudû'*, let him put water in his nostrils, then let him blow it out."

[561] 21 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah told us, from Muḥammad the Messenger of Allâh ﷺ." Then he mentioned a number of *Aḥâdith*, including the following: "The Messenger of Allâh ﷺ said: 'When one of you performs *Wudû'* let him put water in his nostrils then blow it out.'"

[562] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wudû'*, let him rinse out his nose, and whoever cleans himself with pebbles, let him use an odd number."

[563] (...) It was narrated from Ibn *Shihâb* that Abû Idrîs Al-

(المعجم ٨) - (بَابُ الْإِيتَارِ فِي
الاستِثَارِ والاستِجْمَارِ) (التحفة ٨)

[٥٦٠] ٢٠ - (٢٣٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرُو بْنُ النَّاقِدِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ نُمَيْرٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِذَا اسْتَجَمَرَ أَحَدُكُمْ فَلْيَسْتَجِمِرْ وَتَرًا، وَإِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لِيَنْثُرْ».

[٥٦١] ٢١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَسْتَنْشِقْ بِمَنْجَرِيهِ مِنَ الْمَاءِ ثُمَّ لِيَنْثُرْ».

[٥٦٢] ٢٢ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ».

[٥٦٣] (...) حَدَّثَنَا سَعِيدُ بْنُ

Khawlanî said that he heard Abû Hurairah and Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ said..." narrating something similar (to no. 562).

[564] 23 - (238) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you awakens from sleep, let him rinse his nose three times, for the Shaitân spends the night on his nose."

[565] 24 - (239) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When one of you cleans himself with pebbles, let him use an odd number.'"

Chapter 9. The Obligation Of Washing The Feet Completely

[566] 25 - (240) It was narrated

مَنْصُورٌ: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يُوسُفُ بْنُ يَزِيدَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُوسُفُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدَ الْخُدْرِيَّ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ.

[٥٦٤] ٢٣ - (٢٣٨) حَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَّازِيَّ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلْيَسْتَنْزِلْ ثَلَاثَ مَرَّاتٍ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى حَيَاشِيهِ».

[٥٦٥] ٢٤ - (٢٣٩) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَجَمَرَ أَحَدُكُمْ فَلْيُوْتِرْ».

(المعجم ٩) - (بَابُ وَجوبِ غَسْلِ الرجلينِ بكمالهما) (التحفة ٩)

[٥٦٦] ٢٥ - (٢٤٠) حَدَّثَنَا هُرُونُ بْنُ

that Sâlim, the freed slave of Shaddâd, said: "I entered upon 'Āishah, the wife of the Prophet ﷺ, on the day that Sa'd bin Abî Waqqâs died, and 'Abdur-Rahmân bin Abî Bakr came in and performed *Wuḍû*' in her house. She said: 'O 'Abdur-Rahmân, perform *Wuḍû*' properly, for I heard the Messenger of Allâh ﷺ say: "Woe to the heels from the Fire."

[567] (...) Abû 'Abdullâh, the freed slave of Shaddâd bin Al-Hâd narrated that he entered upon 'Āishah - and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[568] (...) Sâlim, the freed slave of Al-Mahrî, said: "'Abdur-Rahmân bin Abî Bakr and I went out in the funeral procession of Sa'd bin Abî Waqqâs, and we passed by the door of 'Āishah's apartment..." and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

سَعِيدُ الْأَيْلِيِّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى قَالُوا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مَحْرَمَةَ بْنِ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ سَالِمٍ مَوْلَى شَدَّادٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ يَوْمَ تُوْفِّي سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَدَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فَتَوَضَّأَ عِنْدَهَا. فَقَالَتْ: يَا عَبْدَ الرَّحْمَنِ! أَسْبِغِ الْوُضُوءَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[٥٦٧] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ حَدَّثَهُ، أَنَّهُ دَخَلَ عَلَى عَائِشَةَ. فَذَكَرَ عَنْهَا، عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[٥٦٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَأَبِي مَعْنٍ الرَّقَاشِيُّ قَالَا: حَدَّثَنَا عَمْرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي - أَوْ حَدَّثَنَا - أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَالِمٌ مَوْلَى الْمَهْرِيِّ قَالَ: خَرَجْتُ أَنَا وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فِي جَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،

فَمَرَرْنَا عَلَى بَابِ حُجْرَةِ عَائِشَةَ، فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ ﷺ. مِثْلُهُ.

[569] (...) Sâlim, the freed slave of Shaddâd bin Al-Hâd said: "I was with 'Aishah..." and he narrated something similar from her, from the Prophet ﷺ (no. 566).

[٥٦٩] (...) حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أُعَيْنَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللَّهِ عَنْ سَالِمِ مَوْلَى شَدَّادِ بْنِ الْهَادِ قَالَ: كُنْتُ أَنَا مَعَ عَائِشَةَ فَذَكَرَ عَنْهَا عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[570] 26 - (241) It was narrated that 'Abdullâh bin 'Amr said: "We came back with the Messenger of Allâh ﷺ from Makkah to Al-Madînah, and when we were at an oasis on the way, some people hastened at the time of 'Asr and performed *Wuḍû'* in a hurry. We came to them and their heels were visibly dry and had not been touched by water. The Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire! Do *Wuḍû'* properly.'"^[1]

[٥٧٠] ٢٦ - (٢٤١) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَجَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، حَتَّى إِذَا كُنَّا بِمَاءٍ بِالطَّرِيقِ، تَعَجَّلَ قَوْمٌ عِنْدَ الْعَصْرِ. فَتَوَضَّأُوا وَهُمْ عِجَالٌ، فَانْتَهَيْنَا إِلَيْهِمْ، وَأَغْقَابُهُمْ تَلَوُّحٌ لَمْ يَمَسَّهَا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلٌ لِلْأَغْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

[571] (...) It was narrated from Manşûr with this chain (a similar *Hadîth* as no. 570), but in the *Hadîth* of Shu'bah it does not say: "Do *Wuḍû'* properly."

[٥٧١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا، عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ. وَلَيْسَ فِي

^[1] *Asbighûl-Wuḍû'*. They differ over the meaning, between being sure to wash each part totally, and washing each part three times, etc.

حَدِيثُ شُعْبَةَ «أَسْبِغُوا الْوُضُوءَ» وَفِي حَدِيثِهِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

[572] 27 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ stayed behind during a journey that we were undertaking. Then he caught up with us when the time for *Ṣalât Al-'Aṣr* was due. We started wiping (*Namsahu*) over our feet and he called out: 'Woe to the heels from the Fire!'"

[٥٧٢] ٢٧- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ يُونُسَ بْنِ مَاهَكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفَرٍ سَافَرْنَاهُ، فَأَذْرَكْنَا وَقَدْ حَضَرَتْ صَلَاةُ الْعَصْرِ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَتَادَى: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[573] 28 - (242) It was narrated from Abû Hurairah that the Prophet ﷺ saw a man who had not washed his heels and he said: "Woe to the heels from the Fire."

[٥٧٣] ٢٨- (٢٤٢) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا لَمْ يَغْسِلْ عَقِبَهُ فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[574] 29 - (...) It was narrated from Abû Hurairah that he saw some people performing *Wuḍû'* from a water vessel and he said: "Perform *Wuḍû'* properly, for I heard Abû Al-Qâsim ﷺ say: 'Woe to the achilles-tendons from the Fire.'"

[٥٧٤] ٢٩- (...) حَدَّثَنَا قُتَيْبَةُ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ رَأَى قَوْمًا يَتَوَضَّأُونَ مِنَ الْمِطْهَرَةِ، فَقَالَ: أَسْبِغُوا الْوُضُوءَ فَإِنِّي سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «وَيْلٌ لِلْعَرَاقِبِ مِنَ النَّارِ».

[575] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire.'"

[٥٧٥] ٣٠- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

Chapter 10. The Obligation Of Completely Washing All The Parts To Be Washed When Purifying Oneself

(المعجم ١٠) - (بَابُ وَجوب استيعاب جميع أجزاء محل الطهارة)
(التحفة ١٠)

[576] 31 - (234) It was narrated from Jâbir that 'Umar bin Al-Khaṭṭâb narrated that a man performed *Wuḍû'* and omitted a place the size of a fingernail on his foot. The Prophet ﷺ saw him and said: "Go back and perform your *Wuḍû'* properly," so he went back, then he prayed.

[٥٧٦] ٣١- (٢٤٣) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَغْيَنٍ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفْرِ عَلَى قَدَمِهِ، فَأَبْصَرَهُ النَّبِيُّ ﷺ، فَقَالَ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ» فَرَجَعَ ثُمَّ صَلَّى.

Chapter 11. Sins Exit With The Water Of *Wuḍû'*

(المعجم ١١) - (بَابُ خروج الخطايا مع ماء الوضوء) (التحفة ١١)

[577] 32 - (244) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When a Muslim - or a believer - performs *Wuḍû'* and washes his face, every sin that he looked at with his eyes comes out from his face with the water - or with the last drop of the water. When he

[٥٧٧] ٣٢- (٢٤٤) حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، وَحَدَّثَنَا أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا

washes his hands, every sin that he committed with his hands comes out from his hands with the water - or with the last drop of the water. When he washes his feet, every sin to which he walked with his feet comes out from his feet with the water - or with the last drop of the water - until he emerges cleansed of sins.”

تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ - أَوْ الْمُؤْمِنُ - فَغَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَتْ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ - أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ.

[578] 33 - (245) It was narrated that ‘Uthmān bin ‘Affān said: “The Messenger of Allāh ﷺ said: ‘Whoever performs *Wudu’* and performs *Wudu’* well, his sins come out of his body, even from beneath his nails.”

[٥٧٨] ٣٣ - (٢٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ بْنِ رَبِيعٍ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَكْدِرِ عَنْ حُمْرَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ».

Chapter 12. The Recommendation To Increase The Area Washed For The Forehead, Arms And Legs Well When Performing *Wudu’*

[579] 34 - (246) It was narrated that Nu‘aim bin ‘Abdullāh Al-Mujmir said: “I saw Abū Hurairah performing *Wudu’*. He

(المعجم ١٢) - (بَابُ اسْتِحْبَابِ إِطَالَةِ الْغُرَّةِ وَالتَّحْجِيلِ فِي الْوُضُوءِ)
(التحفة ١٢)

[٥٧٩] ٣٤ - (٢٤٦) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَالْقَاسِمُ بْنُ زَكَرِيَّاءَ بْنِ دِينَارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:

washed his face and performed *Wudû'* properly, then he washed his right hand as far as the first part of the upper arm, then his left hand as far as the first part of the upper arm. Then he wiped his head, then he washed his right foot as far as the first part of the calf, then his left foot as far as the first part of the calf. Then he said: 'This is how I saw the Messenger of Allâh ﷺ performing *Wudû'*,' and he said: 'The Messenger of Allâh ﷺ said: You will be the ones with glimmering faces and limbs on the Day of Resurrection, because of performing *Wudû'* properly. Whoever among you is able to, let him increase the brightness on his face and limbs.'"

[580] 35 - (...) It was narrated from Nu'aim bin 'Abdullâh that he saw Abû Hurairah performing *Wudû'*. He washed his face and his hands almost up to the shoulders, then he washed his feet up to the calves. Then he said: "I heard the Messenger of Allâh ﷺ say: 'On the Day of Resurrection, my *Ummah* will come with glimmering faces and limbs because of the traces of *Wudû'*, so whoever among you is able to increase the brightness of his face, let him do so.'"

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ الْأَنْصَارِيُّ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِّرِ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي الْعَصْدِ، ثُمَّ يَدَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي الْعَصْدِ. ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى حَتَّى أَشْرَعَ فِي السَّاقِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتُمْ الْغُرُّ الْمُحَجَّلُونَ يَوْمَ الْقِيَامَةِ، مِنْ إِسْبَاغِ الْوُضُوءِ». فَمَنْ اسْتَطَاعَ مِنْكُمْ فَلْيُطِلْ غُرَّتَهُ وَتَحَجِّجْهُ.

[٥٨٠] ٣٥- (...) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ رَأَى أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغَ الْمُنْكَبِينَ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ».

[581] 36 - (247) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "My Cistern (*Hawd*) will be larger than the distance between Aylah and 'Adan. It will be whiter than snow and sweeter than honey mixed with milk, and its vessels are more numerous than the stars. I will block the people from approaching it as a man blocks the people's camels from approaching his cistern." They said: "O Messenger of Allâh, will you recognize us on that Day?" He said: "Yes, you will have a feature that none of the other nations will have. You will come to me with glimmering faces and limbs because of the traces of *Wudû'*."

[582] 37 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'My *Ummah* will come to me at the Cistern (*Hawd*), and I will be driving the people away from it as a man drives another man's camels away from his own camels.' They said: "O Prophet of Allâh, will you recognize us?" He said: "Yes. You will have a feature that no one else will have. You will come to me with glimmering faces and limbs because of the traces of *Wudû'*."

[٥٨١] ٣٦- (٢٤٧) حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ، قَالَ: ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنَ، لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَأَخْلَى مِنَ الْعَسَلِ بِاللَّبَنِ، وَلَآيَتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ، وَإِنِّي لَأُصَدُّ النَّاسَ عَنْهُ كَمَا يُصَدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللَّهِ! أَتَعْرِفُنَا يَوْمَئِذٍ؟ قَالَ: «نَعَمْ، لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَمِ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ».

[٥٨٢] ٣٧- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِوَاصِلٍ - قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «تَرِدُ عَلَيَّ أُمَمِي الْحَوْضَ. وَأَنَا أَذُودُ النَّاسَ عَنْهُ كَمَا يَذُودُ الرَّجُلُ إِبِلَ الرَّجُلِ عَنْ إِبِلِهِ» قَالُوا: يَا نَبِيَّ اللَّهِ! أَتَعْرِفُنَا؟ قَالَ «نَعَمْ. لَكُمْ سِيمَا لَيْسَتْ لِأَحَدٍ

But a group of you will be prevented from reaching me. I will say: 'O Lord, these are from among my followers.' An angel will reply and say to me: 'Do you know what they innovated after you were gone?'"

[583] 38 - (248) It was narrated that Hudhaifah said: "The Messenger of Allāh ﷺ said: 'My Cistern (*Hawd*) will be larger than the distance between Aylah and 'Adan. By the One in Whose Hand is my soul! I will be driving men away from it as a man drives strange camels away from his cistern.' " They said: "O Messenger of Allāh, will you recognize us?" He said: "Yes, you will come to me with glimmering faces and limbs because of the traces of *Wudu'*, and it will not be for anyone other than you."

[584] 39 - (249) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ came to the graveyard and said: "Peace be upon the abode of believing people, and if Allāh wills we will join you soon. Would that we could see our brothers." They said: "Are we not your brothers, O Messenger of Allāh?" He said: "You are my Companions. Our brothers are those who have not come yet." They said: "How will

غَيْرُكُمْ، تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، وَلَيُصَدَّنَّ عَنِّي طَائِفَةٌ مِنْكُمْ فَلَا يَصِلُونَ. فَأَقُولُ: يَا رَبِّ! هَؤُلَاءِ مِنْ أَصْحَابِي، فَيَجِئُنِي مَلَكٌ فَيَقُولُ: وَهَلْ تَذَرِي مَا أَحَدْتُوا بَعْدَكَ؟".

[٥٨٣] ٣٨ - (٢٤٨) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَرْصِي لِأَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنَ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَذُودُ عَنْهُ الرَّجَالَ كَمَا يَذُودُ الرَّجُلُ الْإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَتَعْرِفُنَا؟ قَالَ: «نَعَمْ. تَرِدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ».

[٥٨٤] ٣٩ - (٢٤٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَسُرَيْجُ بْنُ يُونُسَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى الْمَقْبَرَةَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ. وَإِنَّا، إِنْ شَاءَ اللَّهُ، بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنَا قَدْ

you recognize those of your *Ummah* who have not come yet, O Messenger of Allâh?" He said: "Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognize his horse?" They said: "Of course, O Messenger of Allâh!" He said: "You will come to me with glimmering faces and limbs (like the white markings of a horse) because of the traces of *Wudû'*. I will reach the Cistern (*Hawd*) before them. And Lo! Men will be driven away from my Cistern as stray camels are driven away. I will call out to them: 'Come here!' but it will be said: 'They changed after you were gone.' And I will say: 'Away with you, away with you!'"

[585] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: "Peace be upon the abode of believing people, and if Allâh wills we will join you (soon)," narrating a *Hadith* like that of Ismâ'il bin Ja'far (no. 584), except that in (this) the *Hadith* of Mâlik it says: "Then men will be driven away from my Cistern."

رَأَيْنَا إِخْوَانَنَا» قَالُوا: أَوَلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتُمْ أَصْحَابِي، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ». فَقَالُوا: كَيْفَ نَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ، بَيْنَ ظَهْرِي خَيْلٍ ذُهُمٍ بِهِمْ، أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى. يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ، أَلَا لَيَذَادَنَّ رَجُلًا عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ فَأَنَادِيهِمْ: أَلَا هَلُمَّ فَيَقَالَ: إِنَّهُمْ قَدْ بَدَلُوا بَعْدَكَ، فَأَقُولُ: سَحَقًا سَحَقًا».

[٥٨٥] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ جَمِيعًا عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبَرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ. وَإِنَّا، إِنْ شَاءَ اللَّهُ، بِكُمْ لَا حِقْقُونَ» بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. غَيْرَ أَنَّ حَدِيثَ مَالِكٍ «فَلَيَذَادَنَّ رَجُلًا عَنْ حَوْضِي».

Chapter 13. Adornment (In The Hereafter) Will Reach As Far As The *Wuḍû'* Reached

[586] 40 - (250) It was narrated that Abû Hâzim said: "I was behind Abû Hurairah while he was performing *Wuḍû'* for *Ṣalât*. He washed his hand until he reached his armpit. I said to him: 'O Abû Hurairah! What is this *Wuḍû'*?' He said: 'O Banû Farrûkh, Are you here? If I had known that you were here I would not have performed *Wuḍû'* in this manner. I heard my close friend [ﷺ] say: "Adornment (in the Hereafter) will reach as far as the *Wuḍû'* reached."

(المعجم ١٣) - (بَابُ تَبْلُغِ الْحِلْيَةِ

حَيْثُ يَبْلُغُ الْوُضُوءُ) (التحفة ١٣)

[٥٨٦] ٤٠ - (٢٥٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا خَلْفٌ يَعْنِي ابْنَ خَلِيفَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ، فَكَانَ يُمَدُّ يَدَهُ حَتَّى يَبْلُغَ إِبْطَهُ، فَقُلْتُ لَهُ: يَا أَبَا هُرَيْرَةَ! مَا هَذَا الْوُضُوءُ؟ فَقَالَ: يَا بَنِي فَرُوحَ! أَنْتُمْ هُنَا؟ لَوْ عَلِمْتُ أَنَّكُمْ هُنَا مَا تَوَضَّأْتُ هَذَا الْوُضُوءَ. سَمِعْتُ خَلِيلِي [ﷺ] يَقُولُ: «تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ».

Chapter 14. The Virtue Of *Isbâghil-Wuḍû'* (Performing *Wuḍû'* Properly) During Times When It Is Difficult To Do So

[587] 41 - (251) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Shall I not tell you something by means of which Allâh erases sins and raises people in status?" They said: "Yes, O Messenger of Allâh!" He said: "Performing *Wuḍû'* properly during times when it is difficult to do so, taking many steps to the *Masjid* (i.e., coming to *Masjid* even from

(المعجم ١٤) - (بَابُ فَضْلِ إِسْبَاغِ

الْوُضُوءِ عَلَى الْمَكَارِهِ) (التحفة ١٤)

[٥٨٧] ٤١ - (٢٥١) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى. يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ

afar), and waiting for prayer after prayer. That is your *Ribât*.”^[1]

[588] (...) It was narrated from Al-‘Alâ’ bin ‘Abdur-Raḥmân with this chain (a similar *Hadīth* as no. 587), but the *Hadīth* of Shu‘bah does not mention *Ar-Ribât*. In the *Hadīth* of Mâlik the phrase is repeated twice: “That is your *Ribât*, that is your *Ribât*.”

Chapter 15. *Siwâk* (Tooth-Stick)

[589] 42 - (252) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Were it not that it would be too difficult for the believers” - according to the *Hadīth* of (one of the narrators) Zuhair: “for my *Ummah*” - “I would have commanded them to use the *Siwâk* for every *Ṣalât*.”

[590] 43 - (253) It was narrated from Al-Miqdâm bin Shuraiḥ

الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ.

[٥٨٨] (...) حَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ ذِكْرُ الرِّبَاطِ. وَفِي حَدِيثِ مَالِكٍ ثِنْتَيْنِ «فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ».

(المعجم ١٥) - (بَابُ السَّوَاكِ)

(التحفة ١٥)

[٥٨٩] ٤٢ - (٢٥٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَمْرُو بْنُ النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ لَا أَنْ أَشَقَّ عَلَى الْمُؤْمِنِينَ - وَفِي حَدِيثِ زُهَيْرٍ، عَلَى أُمَّتِي - لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

[٥٩٠] ٤٣ - (٢٥٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ بِشْرِ، عَنْ

^[1] To be at the ready or on guard, normally used to mean “guarding the frontier.” See *Sûrah Âl-‘Imrân* 3:200.

that his father said: "I asked 'Āishah: 'With what did the Prophet ﷺ start when he entered his house?' She said: 'With the *Siwâk*.'"

[591] 44 - (...) It was narrated from 'Āishah that when the Prophet ﷺ entered his house, he started with the *Siwâk*.

[592] 45 - (254) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ and the edge of the *Siwâk* was on his tongue."

[593] 46 - (255) It was narrated that Hudhaifah said: "When the Messenger of Allâh ﷺ got up to perform *Tahajjud*, he cleaned his mouth with the *Siwâk*."

[594] (...) It was narrated that Hudhaifah said: "When the Messenger of Allâh ﷺ got up to pray at night" - a similar *Hadîth* (no. 593), but they did not say: "To perform *Tahajjud*."

مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شَرِيحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ، قُلْتُ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسَّوَاكِ.

[٥٩١] ٤٤ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شَرِيحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسَّوَاكِ.

[٥٩٢] ٤٥ - (٢٥٤) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ غِيلَانَ وَهُوَ ابْنُ جَرِيرٍ الْمَعُولِيُّ عَنْ أَبِي بَرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَطَرَفُ السَّوَاكِ عَلَى لِسَانِهِ.

[٥٩٣] ٤٦ - (٢٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لَيْتَهَجِدَ، يَشُوصُ فَاهُ بِالسَّوَاكِ.

[٥٩٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ. كِلَاهُمَا عَنْ أَبِي وَائِلٍ،

عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ. يَمْنُلُهُ. وَلَمْ يَقُولُوا: لِيَتَهَجَّدَ.

[595] 47 - (...) It was narrated from Hudhaifah that when the Messenger of Allâh ﷺ got up at night, he would clean his mouth with the *Siwâk*.

[٥٩٥] ٤٧ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ. وَحُصَيْنٍ وَالْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ.

[596] 48 - (256) Ibn 'Abbâs narrated that he stayed overnight with the Prophet of Allâh (ﷺ) one night. The Prophet of Allâh (ﷺ) got up at the end of the night, then he went outside and looked at the sky, then he recited these Verses from *Âl 'Imrân*: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day" until he reached: "Give us salvation from the torment of the Fire."^[1] Then he went back to the house, cleaned his teeth with the *Siwâk* and performed *Wudû'*, then he stood and prayed. Then he lay down, then he got up and went outside and looked at the sky and recited those Verses, then he went back to the house, cleaned his teeth with the *Siwâk*

[٥٩٦] ٤٨ - (٢٥٦) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ، أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ. فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنْ آخِرِ اللَّيْلِ، فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ. ثُمَّ تَلَا هَذِهِ الْآيَةَ فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾، حَتَّى بَلَغَ، ﴿فَقَنَا عَذَابَ النَّارِ﴾ [آل عمران: ١٩٠، ١٩١] ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى.

[1] *Âl-'Imrân* 3:190-191.

and performed *Wuḍū'*, then he stood and prayed.

Chapter 16. The Characteristics Of The *Fiṭrah*

[597] 49 - (257) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Fiṭrah* is five things" - or "five things are part of the *Fiṭrah*" - "Circumcision, shaving the pubes, clipping the nails, plucking the armpit hairs, and trimming the moustache."

[598] 50 - (...) It was narrated from Abû Hurairah, that the Messenger of Allâh ﷺ said: "The *Fiṭrah* is five things: Circumcision, shaving the pubes, trimming the moustache, clipping the nails and plucking the armpit hair."

[599] 51 - (258) It was narrated that Anas bin Mâlik said: "Anas said: 'A time limit was set for us for trimming the moustache, clipping the nails, plucking the

(المعجم ١٦) - (بَابُ خِصَالِ الْفِطْرَةِ)
(التحفة ١٦)

[٥٩٧] ٤٩ - (٢٥٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا، عَنْ سُفْيَانَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ - أَوْ خَمْسٌ مِنَ الْفِطْرَةِ - الْخِتَانُ، وَالِاسْتِحْدَادُ، وَتَقْلِيمُ الْأُظْفَارِ، وَتَنْفُ الْإِبْطِ، وَقَصُّ الشَّارِبِ».

[٥٩٨] ٥٠ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «الْفِطْرَةُ خَمْسٌ: الْاِخْتِنَانُ، وَالِاسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأُظْفَارِ، وَتَنْفُ الْإِبْطِ».

[٥٩٩] ٥١ - (٢٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ جَعْفَرٍ، قَالَ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ

armpit hairs and shaving the pubes: that was not to be left for more than forty days.”

[600] 52 - (259) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Trim the moustache and let the beard grow.”

[601] 53 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ ordered trimming the moustache and letting the beard grow.

[602] 54 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Be different from the idolators: Trim your moustaches and let your beards grow.’”

[603] 55 - (260) It was narrated that Abû Hurairah said: “The Messenger of Allāh ﷺ said: ‘Trim the moustache and let the

سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ أَنَسُ: وَوُتَّ لَنَا فِي قَصِّ الشَّارِبِ، وَتَقْلِيمِ الْأَظْفَارِ، وَتَنْفِ الْإِبْطِ، وَحَلْقِ الْعَانَةِ، أَنْ لَا تَتْرَكَ أَكْثَرَ مِنْ أَرْبَعِينَ لَيْلَةً.

[٦٠٠] ٥٢ - (٢٥٩) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَخْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى».

[٦٠١] ٥٣ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي بَكْرٍ ابْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَمَرَ بِإِخْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللَّحْيَةِ.

[٦٠٢] ٥٤ - (...) حَدَّثَنَا سَهْلُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ عُمَرَ ابْنِ مُحَمَّدٍ: حَدَّثَنَا نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْمُشْرِكِينَ، أَخْفُوا الشَّوَارِبَ وَأَوْفُوا اللَّحَى».

[٦٠٣] ٥٥ - (٢٦٠) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ

beard grow, differ from the Zoroastrians.”

[604] 56 - (261) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘Ten things are part of the *Fitrah*: Trimming the moustache, letting the beard grow, using the *Siwāk*, rinsing the nose with water, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubes and *Intiqâş* using water.”

(One of the narrators) Zakariyyâ’ said: “Muṣ‘ab said: ‘I have forgotten the tenth, but it may have been rinsing the mouth with water.’”

Qutaibah added: “Wakî’ said: ‘*Intiqâş* using water means *Istinjâ*’.”^[1]

[605] (...) A similar report (as no. 604) was narrated from Muṣ‘ab bin Shaiḥah with this chain, except that he said: “His father said: ‘I have forgotten the tenth.’”

بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ مَوْلَى الْحَرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى، خَالِفُوا الْمَجُوسَ».

[٦٠٤] ٥٦ - (٢٦١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسَّوَاكِ، وَاسْتِنْشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَتَنْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ».

قَالَ زَكَرِيَّا: قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنْ تَكُونَ الْمُضْمَضَةُ. زَادَ قُتَيْبَةُ: قَالَ وَكِيعٌ: انْتِقَاصُ الْمَاءِ يَعْنِي الْاسْتِنْجَاءَ..

[٦٠٥] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ فِي هَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَبُوهُ: وَنَسِيتُ الْعَاشِرَةَ.

^[1] That is, cleaning the private area, using water.

Chapter 17. Cleaning Oneself After Relieving Oneself

(المعجم ١٧) - (بَابُ الاسْتِطَابَةِ)

(التحفة ١٧)

[606] 57 - (262) It was narrated from 'Abdur-Rahmân bin Yazîd, from Salmân that it was said to him: "Your Prophet has taught you everything, even how to defecate?" He said: "Yes. He forbade us to face towards the *Qiblah* when defecating or urinating, or to clean ourselves with our right hands, or to clean ourselves with less than three pebbles, or to clean ourselves with dung or bones."

[٦٠٦] ٥٧ - (٢٦٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قِيلَ لَهُ: قَدْ عَلَّمَكُمْ نَيْكُمُ ﷺ كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ. قَالَ، فَقَالَ: أَجَلْ، لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَايِطٍ أَوْ بَوْلٍ، أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ.

[607] (...) It was narrated that Salmân said: "The idolators said to us: 'I think that your companion has taught you (everything), he has even taught you how to defecate.' He said: "Yes. He forbade any one of us to clean himself with his right hand, or to face towards the *Qiblah*, and he forbade us to use dung or bones, and he (ﷺ) said: 'No one of you should clean himself with less than three pebbles.'"

[٦٠٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قَالَ لَنَا الْمُشْرِكُونَ: إِنِّي أَرَى صَاحِبَكُمْ يُعَلِّمُكُمْ. حَتَّى يُعَلِّمَكُمْ الْخِرَاءَةَ. فَقَالَ: أَجَلْ. إِنَّهُ نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، أَوْ يَسْتَقْبِلَ الْقِبْلَةَ، وَنَهَانَا عَنِ الرُّوثِ وَالْعِظَامِ، وَقَالَ: «لَا يَسْتَنْجِيَ أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ».

[608] 58 - (263) Jâbir said: "The Messenger of Allâh ﷺ forbade us to wipe ourselves (after defecating) with bones or camel droppings."

[609] 59 - (264) It was narrated from Abû Ayyûb that the Prophet ﷺ said: "When you go to relieve yourselves, do not face towards the *Qiblah* nor turn your backs towards it, whether you are urinating or defecating; rather face towards the east or west."

Abû Ayyûb said: "We arrived in *Ash-Shâm* and we found latrines that had been built facing towards the *Qiblah*. So we turn our faces away and ask Allâh for forgiveness."

[610] 60 - (265) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you sits to relieve himself, let him not face towards the *Qiblah* nor turn his back towards it."

[٦٠٨] ٥٨ - (٢٦٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَمَسَّحَ بِعَظْمٍ أَوْ بَيْعَرٍ.

[٦٠٩] ٥٩ - (٢٦٤) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ ثُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِسُفْيَانَ بْنِ عُيَيْنَةَ: سَمِعْتُ الزُّهْرِيَّ يَذْكُرُ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، بَيُولٍ وَلَا غَائِطٍ، وَلَكِنْ شَرُّوْا أَوْ غَرِّبُوا».

قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَتَنَحَّرَفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ؟ قَالَ: نَعَمْ.

[٦١٠] ٦٠ - (٢٦٥) وَحَدَّثَنَا أَحْمَدُ ابْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَّعٍ: حَدَّثَنَا رَوْحُ عَنْ سُهَيْلٍ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا

جَلَسَ أَحَدُكُمْ عَلَى حَاجَتِهِ، فَلَا يَسْتَقْبِلُ الْقِبْلَةَ وَلَا يَسْتَنْدِرُهَا.

[611] 61 - (266) It was narrated from Muḥammad bin Yaḥyâ that his paternal uncle Wâsi' bin Ḥabbân said: "I was praying in the *Masjid* and 'Abdullâh bin 'Umar was leaning with his back towards the *Qiblah*. When I had finished my prayer, I came to him from one side and 'Abdullâh said: 'The people are saying that when you sit to relieve yourself, do not sit facing towards the *Qiblah* nor towards *Bait Al-Maqdis* (Jerusalem).' 'Abdullâh said: 'I went up on the roof of a house and I saw the Messenger of Allâh ﷺ sitting on two bricks, facing towards Jerusalem, relieving himself.'"

[٦١١] ٦١ - (٢٦٦) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْغِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: كُنْتُ أَصَلِّي فِي الْمَسْجِدِ، وَعَبْدُ اللَّهِ بْنُ عُمَرَ مُسْنِدٌ ظَهْرُهُ إِلَى الْقِبْلَةِ، فَلَمَّا قَضَيْتُ صَلَاتِي انْصَرَفْتُ إِلَيْهِ مِنْ شِقْيِي، فَقَالَ عَبْدُ اللَّهِ: يَقُولُ نَاسٌ: إِذَا قَعَدْتَ لِلْحَاجَةِ تَكُونُ لَكَ، فَلَا تَقْعُدُ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا بَيْتِ الْمَقْدِسِ. قَالَ عَبْدُ اللَّهِ: وَلَقَدْ رَقِيتُ عَلَى ظَهْرِ بَيْتٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِدًا عَلَى لَبَتَيْنِ مُسْتَقْبِلًا بَيْتِ الْمَقْدِسِ، لِحَاجَتِهِ.

[612] 62 - (...) It was narrated that Ibn 'Umar said: "I went up on the roof of my sister Ḥafṣah's house, and I saw the Messenger of Allâh ﷺ sitting to relieve himself, facing towards *Ash-Shâm*, with his back towards the *Qiblah*."

[٦١٢] ٦٢ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعُبَيْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ ابْنِ عُمَرَ قَالَ: رَقِيتُ عَلَى بَيْتِ أُخْتِي حَفْصَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَاعِدًا لِحَاجَتِهِ، مُسْتَقْبِلَ الشَّامِ، مُسْتَدِيرَ الْقِبْلَةِ.

Chapter 18. The Prohibition Of Cleaning Oneself With The Right Hand

[613] 63 - (267) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'None of you should hold his private part in his right hand when he is urinating, nor wipe himself with his right hand after defecating, or breathe into the vessel (while drinking).'"

[614] 64 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When one of you enters *Al-Khalâ'*,^[1] let him not touch his private part with his right hand."

[615] 65 (...) It was narrated from Abû Qatâdah that the Prophet ﷺ forbade breathing into the vessel (while drinking), touching the private part with the right hand, or cleaning oneself with the right hand (after relieving oneself).

(المعجم ١٨) - (بَابُ النِّهْيِ عَنِ
الاسْتِجَاءِ بِالْيَمِينِ) (التحفة ١٨)

[٦١٣] ٦٣ - (٢٦٧) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ
عَنْ هَمَّامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَا يُمَسِّكَنَّ أَحَدُكُمْ ذَكَرَهُ
بِیَمِينِهِ وَهُوَ يُؤُولُ، وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ
بِیَمِينِهِ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ». [انظر

[٥٢٨٥]

[٦١٤] ٦٤ - (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا وَكِيعٌ عَنْ هِشَامِ
الدُّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْخَلَاءَ
فَلَا يَمَسْ ذَكَرَهُ بِیَمِينِهِ».

[٦١٥] ٦٥ - (...) حَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أُتُوبٍ عَنْ يَحْيَى
ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ ﷺ نَهَى
أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ
بِیَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِیَمِينِهِ.

[1] The distant area one goes in order to relieve oneself.

Chapter 19. Starting On The Right When Purifying Oneself And In Other Matters

[616] 66 - (268) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his sandals."

[617] 67 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ liked to start on the right in all his affairs; when putting on his sandals, when combing his hair and when purifying himself."

Chapter 20. The Prohibition Of Relieving Oneself In The Street Or In The Shade

[618] 68 - (269) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Beware of the two things that provoke curses." They said: "What are the two things that provoke curses, O Messenger of Allāh?" He said: "The one who relieves himself in the street where people pass, or in places where they seek shade."

(المعجم ١٩) - (بَابُ التَّيْمَنِ فِي

الطَّهَوْرِ وَغَيْرِهِ) (التَّحْفَةُ ١٩)

[٦١٦] ٦٦ - (٢٦٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُحِبُّ التَّيْمَنَ فِي طَهْوَرِهِ إِذَا تَطَهَّرَ، وَفِي تَرْجُلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

[٦١٧] ٦٧ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيْمَنَ فِي شَأْنِهِ كُلِّهِ، فِي نَعْلَيْهِ، وَتَرْجُلِهِ، وَطَهْوَرِهِ.

(المعجم ٢٠) - (بَابُ النَّهْيِ عَنْ

التَّخْلِ فِي الطَّرِيقِ وَالظَّلَالِ)

(التَّحْفَةُ ٢٠)

[٦١٨] ٦٨ - (٢٦٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا اللَّعَانَيْنِ» قَالُوا: وَمَا

اللَّعَّانَانِ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِي
يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ».

Chapter 21. Cleaning Oneself With Water After Defecating

(المعجم ٢١) - (بَابُ الاسْتِنْجَاءِ
بِالْمَاءِ مِنَ التَّبَرُّزِ) (التحفة ٢١)

[619] 69 - (270) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered a garden, and a boy who was the youngest among us followed him with a jug of water. He placed it beside a lote-tree, and the Messenger of Allâh ﷺ relieved himself then came out to us, having cleaned himself with that water.

[٦١٩] ٦٩ - (٢٧٠) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ
خَالِدٍ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ
أَنْسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ
حَائِطًا، وَتَبِعَهُ غُلَامٌ مَعَهُ مِضَاةٌ، وَهُوَ
أَصْغَرُنَا، فَوَضَعَهَا عِنْدَ سِدْرَةٍ، فَقَضَى
رَسُولُ اللَّهِ ﷺ حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدْ
اسْتَنْجَى بِالْمَاءِ.

[620] 70 - (271) Anas bin Mâlik said: "The Messenger of Allâh (ﷺ) would enter *Al-Khalâ'*, and a young boy like myself and I would bring a vessel of water and an '*Anazah*'^[1] and he would clean himself with the water."

[٦٢٠] ٧٠ - (٢٧١) وَحَدَّثَنَا أَبُو بَكْرِ
إِبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَغُنْدَرٌ عَنْ
شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ،
أَنَّهُ سَمِعَ أَنْسَ بْنَ مَالِكٍ يَقُولُ: كَانَ
رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلَاءَ، فَأَحْمِلُ
أَنَا، وَغُلَامٌ نَحْوِي، إِدَاوَةً مِنْ مَاءٍ،
وَعَنَرَةً فَيَسْتَنْجِي بِالْمَاءِ.

[621] 71 - (...) It was narrated that Anas bin Mâlik said: "The

[٦٢١] ٧١ - (...) وَحَدَّثَنِي زُهَيْرُ

[1] A short, iron-tipped spear.

Messenger of Allāh ﷺ used to go out to relieve himself, and I would bring him water with which he would wash himself.”

ابْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ -
حَدَّثَنَا إِسْمَاعِيلُ يَغْنِي ابْنُ عُلَيَّةَ: حَدَّثَنِي
رَوْحُ بْنُ الْقَاسِمِ عَنْ عَطَاءِ بْنِ أَبِي
مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يَتَبَرَّزُ لِحَاجَتِهِ، فَآتِيهِ
بِالْمَاءِ، فَيَتَغَسَّلُ بِهِ.

Chapter 22. Wiping Over The *Khuff* (Leather Socks)

(المعجم ٢٢) - (بَابُ الْمَسْحِ عَلَى
الْخُفَّيْنِ) (التحفة ٢٢)

[622] 72 - (272) It was narrated that Hammâm said: “Jarîr urinated, then he performed *Wudû’* and wiped over his *Khuff*. It was said: ‘Do you do that?’ He said: ‘Yes; I saw the Messenger of Allāh ﷺ urinate, then he performed *Wudû’* and wiped over his *Khuff*.”

Al-A’mash said: “Ibrâhîm said: ‘They were impressed by this *Hadîth*, because Jarîr accepted Islam after *Sûrat Al-Mâ’idah* was revealed.’”

[٦٢٢] [٧٢- (٢٧٢) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى التَّمِيمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو
كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
وَوَكَيْعٌ - وَاللَّفْظُ لِيَحْيَى - قَالَ: أَخْبَرَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ هَمَّامٍ قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ،
وَمَسَحَ عَلَى خُفَّيْهِ. فَقِيلَ: تَفْعَلُ هَذَا؟
فَقَالَ: نَعَمْ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ،
ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

قَالَ الْأَعْمَشُ: قَالَ إِبْرَاهِيمُ: كَانَ
يُعْجِبُهُمْ هَذَا الْحَدِيثُ؛ لِأَنَّ إِسْلَامَ جَرِيرٍ
كَانَ بَعْدَ نَزُولِ الْمَائِدَةِ.

[623] (...) It was narrated from Al-A’mash with this chain with the same meaning as the *Hadîth* of Abû Mu’âwiyah (no. 622),

[٦٢٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا: أَخْبَرَنَا
عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي

except that according to the *Hadīth* of 'Eisâ and Sufyân he said: "The companions of 'Abdullâh were impressed by this *Hadīth*, because Jarir accepted Islâm after *Surat Al-Mâ'idah* was revealed."

عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مِنْجَابُ
ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ،
كُلُّهُمْ عَنِ الْأَعْمَشِ فِي هَذَا الْإِسْنَادِ،
يَمَعْنِي حَدِيثُ أَبِي مُعَاوِيَةَ. غَيْرَ أَنَّ فِي
حَدِيثِ عَيْسَى وَسُفْيَانَ: قَالَ: فَكَانَ
أَصْحَابُ عَبْدِ اللَّهِ يُعْجِبُهُمْ هَذَا الْحَدِيثُ؛
لَأَنَّ إِسْلَامَ جَرِيرٍ كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ.

[624] 73 - (273) It was narrated that Hudhaifah said: "I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: 'Come closer (to shield).' So I came closer until I was standing (behind him) at his heels, then he performed *Wudû'* and wiped over his *Khuff*."

[٦٢٤] ٧٣ - (٢٧٣) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو حَيْثَمَةَ، عَنْ
الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ:
كُنْتُ مَعَ النَّبِيِّ ﷺ، فَأَنْتَهَيْتُ إِلَى سُبَّاطَةِ
قَوْمٍ، فَبَالَ قَائِمًا، فَتَنَحَّيْتُ، فَقَالَ:
«إِذْنُهُ» فَذَنُوتُ حَتَّى قُمْتُ عِنْدَ عَقْبِهِ،
فَتَوَضَّأَ، فَمَسَحَ عَلَى خُفَيْهِ.

[625] 74 - (...) It was narrated that Abû Wâ'il said: "Abû Mûsâ was very strict with regard to urinating, and he used to urinate into a bottle. He said: 'Among the Children of Israel, if any urine got onto the skin of one of them, he would cut it with scissors.' Hudhaifah said: 'Would that your companion were not so strict, for I remember the Messenger of Allâh ﷺ and I walking together. He came to a garbage-dump behind a wall and he stood as any one of you would

[٦٢٥] ٧٤ - (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ قَالَ: كَانَ أَبُو مُوسَى يُشَدِّدُ فِي
الْبَوْلِ، وَيَبُولُ فِي قَارُورَةٍ وَيَقُولُ: إِنَّ بَنِي
إِسْرَائِيلَ كَانَ إِذَا أَصَابَ جِلْدَ أَحَدِهِمْ بَوْلٌ
قَرَضَهُ بِالْمَقَارِيزِ، فَقَالَ حُذَيْفَةُ: لَوِ دِدْتُ
أَنَّ صَاحِبَكُمْ لَا يُشَدِّدُ هَذَا التَّشْدِيدَ، فَلَقَدْ
رَأَيْتُنِي أَنَا وَرَسُولُ اللَّهِ ﷺ نَتَمَاشَى، فَأَتَى
سُبَّاطَةً خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ

stand and urinated. I turned to go away from him but he gestured to me to come (to shield), and I came and stood (behind him) at his heels until he had finished.”

[626] 75 - (274) It was narrated from Al-Mughîrah bin Shu‘bah that the Messenger of Allâh ﷺ went out to relieve himself, and Al-Mughîrah followed him with a jug in which there was water, which he poured for him when he had finished, then he performed *Wuḍû’* and wiped over his *Khuff*.

In the narration of Ibn Rumh instead of “when” he said: “until.”

[627] (...) ‘Abdul-Wahhâb said: “I heard Yahyâ bin Sa‘eed narrate it with this chain (no. 626), and he said: ‘He washed his face and hands, wiped over his head, then he wiped over the *Khuff*.’”

[628] 76 - (...) It was narrated that Al-Mughîrah bin Shu‘bah said: “While I was with the Messenger of Allâh ﷺ one night, he went and relieved himself. Then he came and I poured (water) for him from a jug that I

أَحْدُكُم، قَبَالَ، فَأَنْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُ، فَقُمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

[٦٢٦] ٧٥ - (٢٧٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعِيدٍ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ. وَفِي رِوَايَةِ ابْنِ رُمَحٍ: مَكَانَ حِينَ: حَتَّى [انظر: ٩٥٢].

[٦٢٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ ثُمَّ مَسَحَ عَلَى الْخُفَّيْنِ.

[٦٢٨] ٧٦ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ الْأَسْوَدِ بْنِ هَلَالٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: بَيْنَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، إِذْ نَزَلَ

had with me, then he performed *Wudû'* and wiped over his *Khuff*."

[629] 77 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "I was with the Prophet ﷺ on a journey, and he said: 'O Mughîrah, take the container.' So I took it, then I went out with him. The Messenger of Allâh ﷺ disappeared from my sight and relieved himself, then he came back. He was wearing a Syrian cloak with narrow sleeves, and he tried to bring his arms out through the sleeves, but they were too narrow, so he brought his arms out from underneath it and I poured water for him. He performed *Wudû'* as for prayer, then he wiped over his *Khuff*, then he offered prayer."

[630] 78 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ went out to relieve himself. When he came back I met him with the vessel and poured water for him. He washed his hands, then he washed his face, then he tried to wash his arms but the (sleeves of the) cloak was too narrow, so he brought his arms out from beneath the cloak and washed them, and he wiped his

فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ فَصَبَّتُ عَلَيْهِ مِنْ إِدَاوَةٍ كَانَتْ مَعِيَ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

[٦٢٩] ٧٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: «يَا مُغِيرَةُ! خُذِ الْإِدَاوَةَ» فَأَخَذْتُهَا، ثُمَّ خَرَجْتُ مَعَهُ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَى حَاجَتَهُ، ثُمَّ جَاءَ وَعَلَيْهِ جُبَّةٌ شَامِيَةٌ ضَيْقَةُ الْكُمَيْنِ، فَذَهَبَ يُخْرِجُ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَّتُ عَلَيْهِ فَتَوَضَّأَ وَضَوَّاهُ لِلصَّلَاةِ، ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى.

[٦٣٠] ٧٨- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا عِيسَى: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ لِيَقْضِيَ حَاجَتَهُ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِالْإِدَاوَةِ، فَصَبَّتُ عَلَيْهِ فَعَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ

head and wiped over his *Khuff*, then he led us in prayer.”

[631] 79 - (...) ‘Urwah bin Al-Mughîrah narrated that his father said: “I was with the Prophet ﷺ one night on a journey and he said to me: ‘Do you have any water with you?’ I said: ‘Yes.’ He got down from his mount and walked until he disappeared in the blackness of the night. Then he came back and I poured water for him from that vessel and he washed his face. He was wearing a wool cloak and he could not bring his arms out of it, so he brought them out from beneath the cloak, then he washed his arms and wiped his head. Then I bent down to take off his *Khuff* and he said: ‘Leave them, for I put them on while my two feet were *Tahir* (clean or pure),’ and he wiped over them.”

[632] 80 - (...) It was narrated from ‘Urwah bin Al-Mughîrah, from his father, that he helped the Prophet ﷺ to perform *Wuḍû’*. He performed *Wuḍû’* and wiped over his *Khuff*, then he said: “I put them on while my two feet were *Tahir*.”

وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَصَاقَتِ الْجُبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَغَسَلَهُمَا، وَمَسَحَ رَأْسَهُ وَمَسَحَ عَلَى خَفَّيْهِ، ثُمَّ صَلَّى بِنَا.

[٦٣١] ٧٩- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ، عَنْ عَامِرٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: «أَمَعَكَ مَاءٌ؟» قُلْتُ: نَعَمْ، فَتَرَلَّ عَنْ رَاحِلَتَيْهِ، فَمَشَى حَتَّى تَوَارَى فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ، فَغَسَلَ وَجْهَهُ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا، حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خَفَّيْهِ فَقَالَ: «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ» وَمَسَحَ عَلَيْهِمَا.

[٦٣٢] ٨٠- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ أَنَّهُ وَصَّاءُ النَّبِيِّ ﷺ، فَتَوَضَّأَ وَمَسَحَ عَلَى خَفَّيْهِ، فَقَالَ لَهُ: فَقَالَ: «إِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ».

Chapter 23. Wiping Over The Forehead And The 'Imamah^[1]

[633] 81 - (...) It was narrated from 'Urwah bin Al-Mughîrah bin Shu'bah that his father said: "The Messenger of Allâh ﷺ stayed behind and I stayed behind with him. When he had relieved himself he said: 'Do you have any water with you?' I brought him a jug and he washed his hands and face, then he went to uncover his arms, but the sleeves of his cloak were too tight, so he brought his arms out from beneath the cloak and threw the cloak over his shoulders. Then he washed his hands and wiped over his forehead and wiped over his 'Imamah and his *Khuff*. Then he came to the people who had got up to pray, and they were being led in prayer by 'Abdur-Rahmân bin 'Awf, who had led them in one *Rak'ah*. When he realized that the Prophet ﷺ was there, he started to move backwards, but he ﷺ gestured to him (to stay where he was), so he led them in prayer. When he finished, the Prophet ﷺ and I stood up and prayed the *Rak'ah* that we had missed."

[634] 82 - (...) It was narrated

(المعجم ٢٣) - (بَابُ الْمَسْحِ عَلَى
النَّاصِيَةِ وَالْعِمَامَةِ) (التحفة ٢٣)

[٦٣٣] ٨١ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ: حَدَّثَنَا يَزِيدُ يَعْنِي
ابْنَ زُرَيْعٍ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ: حَدَّثَنَا
بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُرَيْثِيُّ، عَنْ عُرْوَةَ بْنِ
الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ
رَسُولُ اللَّهِ ﷺ وَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَى
حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ؟» فَأَتَيْتُهُ
بِمِطْهَرَةٍ، فَعَسَلَ كَفَّيْهِ وَوَجْهَهُ، ثُمَّ ذَهَبَ
يَحْسِرُ عَنْ ذِرَاعَيْهِ فُضَّاقَ كُمُ الْجُبَّةِ،
فَاخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ، وَأَلْقَى الْجُبَّةَ
عَلَى مَنْكِبَيْهِ، وَعَسَلَ ذِرَاعَيْهِ، وَمَسَحَ
بِناصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ، ثُمَّ
رَكَبَ وَرَكَبْتُ، فَانْتَهَيْنَا إِلَى الْقَوْمِ وَقَدْ
قَامُوا فِي الصَّلَاةِ، يُصَلِّي بِهَمْ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً،
فَلَمَّا أَحَسَّ بِالنَّبِيِّ ﷺ ذَهَبَ يَتَأَخَّرُ،
فَأَوْمَأَ إِلَيْهِ، فَصَلَّى بِهِمْ، فَلَمَّا سَلَّمَ قَامَ
النَّبِيُّ ﷺ وَقُمْتُ، فَرَكَعْنَا الرُّكْعَةَ الَّتِي
سَبَقْتُنَا.

[٦٣٤] ٨٢ - (...) حَدَّثَنَا أُمَيَّةُ بْنُ

[1] Head covering; turban and the like.

from Ibn Al-Mughîrah, from his father, that the Prophet of Allâh wiped over the *Khuff*, the front of his head and his 'Imâmah.

[635] (...) A similar report (as no. 654) was narrated from Ibn Al-Mughîrah, from his father, from the Prophet ﷺ.

[636] 83 - (...) It was narrated from Bakr bin 'Abdullâh, from Al-Hasan, from Ibn Al-Mughîrah bin Shu'bah, from his father - Bakr said: "And I heard from Ibn Al-Mughîrah - that the Prophet ﷺ performed *Wudû'*, and he wiped over his forehead, his 'Imâmah and his *Khuff*".

[637] 84 - (275) It was narrated from Bilâl that the Messenger of Allâh ﷺ wiped over his *Khuff* and *Khimâr*.

بِسْطَامَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَكْرُ ابْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ: أَنَّ نَبِيَّ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ، وَمُقَدِّمَ رَأْسِهِ، وَعَلَى عِمَامَتِهِ.

[٦٣٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٦٣٦] ٨٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ. قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ التَّيْمِيِّ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ، عَنْ أَبِيهِ - قَالَ بَكْرٌ وَقَدْ سَمِعْتُ مِنْ ابْنِ الْمُغِيرَةِ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ بِنَاصِيَتِهِ، وَعَلَى الْعِمَامَةِ، وَعَلَى الْخُفَّيْنِ.

[٦٣٧] ٨٤-(٢٧٥) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ: أَنَّ

رَسُولُ اللَّهِ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ
وَالْخِمَارِ.

وَفِي حَدِيثِ عَيْسَى: حَدَّثَنِي الْحَكَمُ:
حَدَّثَنِي بِلَالُ:

[638] It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 637). And he said in the *Hadith*: "I saw the Messenger of Allâh ﷺ..."

[٦٣٨] وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ:
حَدَّثَنَا عَلِيُّ بْنُ يَغْنِي بْنِ مُسْهِرٍ، عَنْ
الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.
وَقَالَ فِي الْحَدِيثِ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ.

Chapter 24. Time-Limit For Wiping Over The *Khuff*

[639] 85 - (276) It was narrated that *Shuraih bin Hânî* said: "I came to 'Aishah and asked her about wiping over the *Khuff*. She said: 'You should go to ('Alî) Ibn Abî Tâlib and ask him, for he used to travel with the Messenger of Allâh ﷺ.' So we asked him and he said: 'The Messenger of Allâh ﷺ set a limit of three days and their nights (i.e., three nights) for the traveler, and one day and night for one who is not travelling.'"

(المعجم ٢٤) - (بَابُ التَّوْقِيتِ فِي
الْمَسْحِ عَلَى الْخُفَّيْنِ) (التحفة ٢٤)

[٦٣٩] ٨٥ - (٢٧٦) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَمْرِو بْنِ قَيْسِ الْمَلَائِي،
عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنِ الْقَاسِمِ بْنِ
مُخَيْمَرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: أَتَيْتُ
عَائِشَةَ أَسْأَلُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ.
فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَسَلْهُ، فَإِنَّهُ
كَانَ يُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ، فَسَأَلْنَاهُ فَقَالَ:
جَعَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ
لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ.

قَالَ وَكَانَ سَفِيَانُ إِذَا ذَكَرَ عَمْرًا أَتَى
عَلَيْهِ.

[640] (...) A similar report (as no. 639) was narrated from Al-Hakam with this chain.

[641] (...) It was narrated that Shuraih bin Hânî said: "I asked 'Āishah about wiping over the *Khuff* and she said: 'Go to 'Alî, for he knows more about that than I do.' So I went to 'Alî..." and he quoted something similar (as no. 639) from the Prophet ﷺ.

Chapter 25. The Permissibility Of Performing All The Prayers With One *Wuḍū'*

[642] 86 - (277) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ prayed all the prayers on the day of the Conquest (of Makkah) with one *Wuḍū'*, and he wiped over his *Khuff*. 'Umar said to him: "Today you have done something that you did not do before." He said: "I did it deliberately, O 'Umar."

[٦٤٠] (...) وَحَدَّثَنَا إِسْحَقُ: أَخْبَرَنَا

زَكَرِيَّا بْنُ عَبْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ الْحَكَمِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٤١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ الْحَكَمِ، عَنْ الْقَاسِمِ بْنِ مُحَيَّمَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ. فَقَالَتْ: إِيَّتِ عَلِيًّا، فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي، فَأَتَيْتُ عَلِيًّا، فَذَكَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

(المعجم ٢٥) - (بَابُ جَوَازِ الصَّلَوَاتِ

كُلِّهَا بِوُضُوءٍ وَاحِدٍ) (التحفة ٢٥)

[٦٤٢] ٨٦ - (٢٧٧) حَدَّثَنَا مُحَمَّدُ بْنُ

عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الصَّلَوَاتِ يَوْمَ الْفَتْحِ بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ. فَقَالَ لَهُ عُمَرُ: لَقَدْ صَنَعْتَ الْيَوْمَ

شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ. قَالَ: «عَمْدًا صَنَعْتُهُ
يَا عُمَرُ!».

**Chapter 26. It Is Disliked For
The Person Who Wants To
Perform *Wuḍû'*, And Others,
To Put His Hand In The Vessel
(Containing Water) Before
Washing It Three Times, If He
Is Not Sure Whether
Something Impure Is On His
Hands Or Not**

[643] 87 (278) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you wakes up from sleep, let him not put his hand in the vessel until he has washed it three times, for he does not know where his hand was during the night."

[644] (...) It was narrated in the *Hadîth* of Abû Mu'âwiyah (regarding the above narrated *Hadîth*) that Abû Hurairah said: "The Messenger of Allâh ﷺ said," in the *Hadîth* of Waki' he said it is *Marfû'* (attributed to the Prophet ﷺ).

[645] (...) A similar report was narrated (as no. 643) from Abû

(المعجم ٢٦) - (بَابُ كَرَاهَةِ غَمْسِ
الْمَتَوَضِّئِ وَغَيْرِهِ يَدَهُ الْمَشْكُوكَ فِي
نَجَاسَتِهَا فِي الْإِنَاءِ قَبْلَ غَسْلِهَا ثَلَاثًا)
(التحفة ٢٦)

[٦٤٣] ٨٧- (٢٧٨) وَحَدَّثَنَا نَصْرُ بْنُ
عَلِيٍّ الْجَهْضَمِيُّ، وَحَامِدُ بْنُ عُمَرَ
الْبَكْرَاوِيُّ قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ
عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ
أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا
اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ، فَلَا يَغْمِسْ يَدَهُ
فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا
يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

[٦٤٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو
سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا
أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا
عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ فِي حَدِيثِ أَبِي
مُعَاوِيَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. وَفِي
حَدِيثِ وَكِيعٍ قَالَ: يَرْفَعُهُ، بِمَثَلِهِ.

[٦٤٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

Hurairah (with a different chain),
from the Prophet ﷺ.

أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ
قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ؛ وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ،
كِلَاهُمَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
بِمِثْلِهِ.

[646] 88 - (...) It was narrated
from Abû Hurairah that the
Prophet ﷺ said: "When one of
you wakes up, let him pour water
over his hand three times before
putting his hand in his vessel, for
he does not know where his hand
was during the night."

[٦٤٦] ٨٨ - (...) وَحَدَّثَنِي سَلَمَةُ
ابْنُ شَيْبَةَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ:
حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ،
عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ
قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيُغْرِغْ عَلَى
يَدَيْهِ ثَلَاثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَ يَدَهُ فِي
إِنَائِهِ فَإِنَّهُ لَا يَدْرِي فِيْمَ بَاتَتْ يَدُهُ».

[647] (...) This *Hadîth* was also
narrated via several chains from
Abû Hurairah from the Prophet
ﷺ (as similar to no. 643). All of
them said, "until he has washed
it" and none of them said, "three
times" except in the reports
narrated from Jâbir (no. 646),
Ibn Al-Mûsâyyab, Abû Salamah,
'Abdullâh bin Shâqiq, Abû Sâlih
and Abû Razîn. In their reports it
mentions doing that three times.

[٦٤٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي
الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛
وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى
عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛
وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي
ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ

مَنْبِي، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنَا الْحُلَوَانِيُّ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيَْادٌ: أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ زَيْدٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي رَوَايَتِهِمْ، جَمِيعًا عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ. كُلُّهُمْ يَقُولُ: حَتَّى يَغْسِلَهَا، وَلَمْ يَقُلْ وَاحِدٌ مِنْهُمْ: ثَلَاثًا. إِلَّا مَا قَدَّمْنَا مِنْ رَوَايَةِ جَابِرٍ، وَابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، وَعَبْدِ اللَّهِ بْنِ شَقِيقٍ، وَأَبِي صَالِحٍ، وَأَبِي رَزِينٍ. فَإِنَّ فِي حَدِيثِهِمْ ذِكْرَ الثَّلَاثِ.

(المعجم ٢٧) - (بَابُ حُكْمِ وَلُوغِ

الكلب) (التحفة ٢٧)

Chapter 27. Ruling On What Was Licked By A Dog

[648] 89 - (279) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw away its contents then wash it seven times.'"

[649] (...) A similar report (as no. 648) was narrated from Al-A'mash with this chain, but he did not say: "Let him throw away the contents."

[٦٤٨] ٨٩ - (٢٧٩) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَرْفُقْهُ، ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَارٍ».

[٦٤٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَلَمْ يَقُلْ: فَلْيَرْفُقْهُ.

[650] 90 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog drinks from the vessel of one of you, let him wash it seven times."

[٦٥٠] ٩٠- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[651] 91 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first time with mud.'"

[٦٥١] ٩١- (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طُهُّورُ إِنَاءٍ أَحَدِكُمْ، إِذَا وَلَعَ فِيهِ الْكَلْبُ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ، أَوَّلَاهُنَّ بِالتُّرَابِ».

[652] 92 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ" - and he mentioned a number of *Aḥâdîth* including: "The Messenger of Allâh ﷺ said: 'The purification of the vessel of one of you, if a dog licks it, is to wash it seven times.'"

[٦٥٢] ٩٢- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «طُهُّورُ إِنَاءٍ أَحَدِكُمْ، إِذَا وَلَعَ الْكَلْبُ فِيهِ، أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ».

[653] 93 - (280) It was narrated that Ibn Al-Mughaffal said: "The Messenger of Allâh ﷺ ordered the killing of dogs, then he said: 'What is the problem with them (the people) and the dogs?' Then he granted a concession with

[٦٥٣] ٩٣- (٢٨٠) وَحَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، سَمِعَ مُطَرَفَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ قَالَ: أَمَرَ

regard to hunting dogs and sheep dogs, and said: 'If a dog licks the vessel of one of you, let him wash it seven times and rub it with mud the eighth time.'"

رَسُولُ اللَّهِ ﷺ يَقْتُلُ الْكِلَابَ، ثُمَّ قَالَ: «مَا بَالُهُمْ وَبَالَ الْكِلَابِ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ، وَقَالَ: «إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَقَرُوهُ الثَّامِنَةَ فِي التُّرَابِ».

[654] (...) A similar report (as no. 653) was narrated from Shu'bah with this chain, except that in the report of Yahyâ bin Sa'eed it adds: "And he granted a concession with regard to sheep dogs, hunting dogs and farm dogs." (Farm or) farming is not mentioned in any report but that of Yahyâ.

[٦٥٤] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ مِنَ الزِّيَادَةِ: وَرَخَّصَ فِي كَلْبِ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ وَلَيْسَ ذَكَرَ الزَّرْعَ فِي الرِّوَايَةِ غَيْرُ يَحْيَى.

Chapter 28. The Prohibition Of Urinating Into Standing Water

[655] 94 - (281) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.

(المعجم ٢٨) - (بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ) (التحفة ٢٨)

[٦٥٥] ٩٤ - (٢٨١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّائِدِ.

[656] 95 - (282) It was narrated from Abû Hurairah that the

[٦٥٦] ٩٥ - (٢٨٢) وَحَدَّثَنِي زُهَيْرُ

Prophet ﷺ said: "None of you should urinate into standing water and then wash himself with it."

[657] 98 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ" - and he mentioned a number of *Aḥâdith* including: "The Messenger of Allâh ﷺ said: 'Do not urinate into standing water that does not flow, then wash yourself with it.'"

Chapter 29. Prohibition Of Performing *Ghusl* In Standing Water

[658] 97 - (283) It was narrated from Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhair that he heard Abû Hurairah saying: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water when he is *Junub* (in a state of sexual impurity).'" He said: "What should he do, O Abû Hurairah?" He said: "Let him scoop it out in handfuls."

ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُوَلَّنَ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

[٦٥٧] ٩٦- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ «لَا تَبُلْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ تَغْتَسِلُ مِنْهُ».

(المعجم ٢٩) - (بَابُ النَّهْيِ عَنِ

الْاِغْتِسَالِ فِي الْمَاءِ الرَّائِدِ) (التحفة ٢٩)

[٦٥٨] ٩٧- (٢٨٣) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى، جَمِيعًا عَنْ ابْنِ وَهْبٍ، قَالَ هُرُونُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَسَجِ أَنَّ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهَيْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ» فَقَالَ: كَيْفَ يَفْعَلُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: يَتَنَاوَلُهُ تَنَاوُلًا.

Chapter 30. The Obligation To Wash Away Urine And Other Impurities If They Result In The *Masjid*, And The Ground May Be Purified With Water, With No Need To Scrub It

(المعجم ٣٠) - (بَابُ وَجوبِ غسل
البول وغيره من النجاسات إذا
حصلت في المسجد، وأن الأرض
يطهر بالماء من غير حاجة إلى
حضرها) (التحفة ٣٠)

[659] 98 - (284) It was narrated from Anas that a Bedouin urinated in the *Masjid* and some of the people got up (to deal with him), but the Messenger of Allāh ﷺ said: "Let him be, [and] do not interrupt him." When he had finished, he called for a bucket of water and poured it over it.

[٦٥٩] ٩٨ - (٢٨٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ أَغْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ [وَلَا تَزْرُمُوهُ]» قَالَ فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ، فَصَبَّهُ عَلَيْهِ.

[660] 99 - (...) Anas bin Mâlik said: "A Bedouin stood in the corner of the *Masjid* and urinated. The people shouted at him but the Messenger of Allāh ﷺ said: "Let him be." When he had finished, the Messenger of Allāh ﷺ ordered that a bucket full of water be poured over his urine.

[٦٦٠] ٩٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ الدَّرَّازِيِّ قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ: أَنَّ أَغْرَابِيًّا قَامَ إِلَى نَاحِيَةِ فِي الْمَسْجِدِ، فَبَالَ فِيهَا، فَصَاحَ بِهِ النَّاسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ» فَلَمَّا فَرَغَ أَمَرَ رَسُولُ اللَّهِ ﷺ بِدَنُوبٍ فَصَبَّ عَلَى بَوْلِهِ.

[661] 100 - (285) Anas bin Mâlik said: "While we were in the *Masjid* with the Messenger of Allâh ﷺ, a Bedouin came and stood and urinated in the *Masjid*. The Companions of the Messenger of Allâh ﷺ said: 'Stop, stop!' The Messenger of Allâh ﷺ said: 'Do not interrupt him; let him be.' So they left him alone until he had finished urinating. Then the Messenger of Allâh ﷺ called him and said to him: 'These *Masâjid* are not for any of this urine and filth; rather they are for the remembrance of Allâh, the Mighty and Sublime, and *Ṣalât*, and reading Qur'ân,' or as the Messenger of Allâh ﷺ said it. Then he ordered a man from the people to bring a bucket of water and pour it over it."

[٦٦١] ١٠٠ - (٢٨٥) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُرْنَسَ الْحَتَفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ وَهُوَ عَمُّ إِسْحَقَ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ، فَقَامَ يُبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ مَهْ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُزْرِمُوهُ، دَعُوهُ» فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَالْقَذْرِ، إِنَّمَا هِيَ لِلذِّكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ، فَسَنَّهُ عَلَيْهِ.

Chapter 31. The Ruling On The Urine Of A Nursing Infant And How To Wash It

(المعجم ٣١) - (بَابُ حَكْمِ بَوْلِ الطِّفْلِ الرُّضِيعِ وَكَيْفِيَةِ غَسَلِهِ)
(التحفة ٣١)

[662] 101 - (286) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that babies would be brought to the Messenger of Allâh ﷺ, and he would pray for blessing for them and put some soft, chewed dates in their

[٦٦٢] ١٠١ - (٢٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ

mouths (*Tahnik*). A baby was brought to him and (the child) urinated on him. He called for some water and sprinkled it over the urine, but he did not wash it.

[663] 102 - (...) It was narrated that 'Āishah said: "A nursing baby was brought to the Messenger of Allāh ﷺ and the baby urinated in his lap; he called for water and poured it over it."

[664] (...) A *Hadīth* similar to that of Ibn Numair (no. 662) was narrated from Hishām with the same chain.

[665] 103 - (278) It was narrated from Umm Miḥṣan that she brought a son of hers who was not yet eating regular food to the Messenger of Allāh ﷺ and placed him in his lap, and he urinated. He (ﷺ) did not do any more than to sprinkle water over it.

[666] (...) It was narrated from Az-Zuhri (as no. 665) with this chain, and he said: "He called for some water and sprinkled it."

اللَّهُ ﷺ كَانَ يُؤْتَى بِالصَّبْيَانِ فَيَبْرُكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ، فَأَتَى بِصَبِيٍّ قَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ، فَأَتْبَعَهُ بَوْلَهُ: وَلَمْ يَغْسِلْهُ.

[٦٦٣] ١٠٢ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَتَى رَسُولَ اللَّهِ ﷺ بِصَبِيٍّ يَرْضَعُ قَبَالَ فِي حِجْرِهِ، فَدَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.

[٦٦٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ.

[٦٦٥] ١٠٣ - (٢٨٧) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِخْصَنٍ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَأْكُلِ الطَّعَامَ فَوَضَعَتْهُ فِي حِجْرِهِ قَبَالَ قَالَ: فَلَمْ يَزِدْ عَلَى أَنْ تَضَحَّ بِالمَاءِ.

[انظر: ٥٧٦٢]

[٦٦٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَ: فَدَعَا بِمَاءٍ فَرَشَّهُ.

[667] 104 (...) ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah bin Mas‘ûd narrated that Umm Qais bint Miḥṣan - who was one of the earliest *Muhâjir* (emigrant) women who had pledged allegiance to the Messenger of Allâh ﷺ, and was the sister of ‘Ukāshah bin Miḥṣan, one of Banû Asad bin Khuzaimah - told him that she brought a son of her's, who has not yet reached the age of eating regular food, to the Messenger of Allâh ﷺ. ‘Ubaidullâh said: "She told me that that son of her's urinated in the lap of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ called for some water which he sprinkled on his garment, and he did not wash it thoroughly."

Chapter 32. The Ruling On Semen

[668] 105 - (288) It was narrated from ‘Alqamah and Al-Aswad that a man stayed at ‘Āishah's house, and in the morning he washed his garment. ‘Āishah said: "It would have been sufficient, if you saw it (the semen), to wash that place, and if you did not see it, to sprinkle water around it, for I remember scratching the garment (at the place of semen) of the Messenger of Allâh ﷺ

[٦٦٧] ١٠٤ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ: أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أُمَّ قَيْسِ بِنْتِ مِخْصَنٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ اللَّاتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بِنِ مِخْصَنٍ، أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ أَخْبَرَنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلَ الطَّعَامَ قَالَ عُبَيْدُ اللَّهِ: أَخْبَرَنِي، أَنَّ ابْنَهَا ذَاكَ بَالَ فِي حَجَرِ رَسُولِ اللَّهِ ﷺ فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَى نَوْبِهِ، وَلَمْ يَغْسِلْهُ غَسْلًا.

(المعجم ٣٢) - (بَابُ حَكْمِ الْمَنِيِّ)

(التحفة ٣٢)

[٦٦٨] ١٠٥ - (٢٨٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّ رَجُلًا نَزَلَ بِعَائِشَةَ، فَأَصْبَحَ يَغْسِلُ نَوْبَهُ، فَقَالَتْ عَائِشَةُ: إِنَّمَا كَانَ يُجْزِئُكَ، إِنْ رَأَيْتَهُ، أَنْ تَغْسِلَ مَكَانَهُ، فَإِنْ لَمْ تَرَهُ، نَضَحْتَ حَوْلَهُ، وَلَقَدْ

thoroughly, then he performed *Ṣalât* in it.”

[669] 106 - (...) It was narrated that ‘*Āishah* said concerning semen: “I used to scratch it from the garment of the Messenger of Allāh ﷺ.”

[670] 107 - (...) A *Hadīth* similar to that of *Khâlid* from *Abū Ma’shar* (no. 668) was narrated from ‘*Āishah* concerning the scraping off of semen (with a different chain of narrators).

رَأَيْتُنِي أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ
فَرَكًا، فَيُصَلِّي فِيهِ.

[٦٦٩] ١٠٦ - (...) وَحَدَّثَنَا عُمَرُ
ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ
وَهَمَّامٍ، عَنْ عَائِشَةَ فِي الْمَنِيِّ، قَالَتْ:
كُنْتُ أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

[٦٧٠] ١٠٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ
هَشَامِ بْنِ حَسَّانٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُهُ بْنُ سُلَيْمَانَ: حَدَّثَنَا
ابْنُ أَبِي عَرُوبَةَ، جَمِيعًا عَنْ أَبِي مَعْشَرٍ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ
عَنْ مُغِيرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَهْدِيٍّ بْنِ
مَيْمُونٍ، عَنْ وَاصِلِ الْأَحْذَبِ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ وَمُغِيرَةَ، كُلُّ
هَؤُلَاءِ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ
عَائِشَةَ فِي حَتِّ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ
اللَّهِ ﷺ، نَحْوَ حَدِيثِ خَالِدٍ عَنْ أَبِي مَعْشَرٍ.

[٦٧١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ:
حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ هَمَّامٍ، عَنْ عَائِشَةَ بِنَحْوِ حَدِيثِهِمْ.

[671] (...) A similar *Hadīth* (as no. 668) was narrated from ‘*Āishah*.

[672] 108 - (289) It was narrated that 'Amr bin Maimûn said: "I asked Sulaimân bin Yasâr about semen that gets onto a man's garment, should he wash it or wash the (whole) garment?" He said: "'Aishah told me that the Messenger of Allâh ﷺ used to wash the semen off, then go out to perform *Ṣalât* in that garment, and I could see the traces of washing on it."

[673] (...) It was narrated from 'Amr bin Maimûn with this chain. As for Ibn Abî Zâ'idah, his *Hadîth* is like that of Ibn Bishr (no. 672), that the Messenger of Allâh ﷺ used to wash off the semen. As for Ibn Al-Mubâarak and 'Abdul-Wâhid, according to their *Hadîth* she said: "I used to wash it from the garment of the Messenger of Allâh ﷺ."

[674] 109 - (290) It was narrated that 'Abdullâh bin Shihâb Al-Khawlanî said: "I was staying at 'Aishah's house, and I had a wet dream in my garment, so I dipped it in water. A slave girl of 'Aishah saw me and told her, and 'Aishah sent word to me, asking me: 'What made you do that with your garment?' I

[٦٧٢] ١٠٨ - (٢٨٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَأَلْتُ سُلَيْمَانَ ابْنَ يَسَارٍ عَنِ الْمَنِيِّ يُصِيبُ ثَوْبَ الرَّجُلِ، أَيْغُسِلُهُ أَمْ يَغْسِلُ الثَّوْبَ؟ فَقَالَ: أَخْبَرَتْنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ فِي ذَلِكَ الثَّوْبِ، وَأَنَا أَنْظُرُ إِلَى أَثَرِ الْغَسْلِ فِيهِ.

[٦٧٣] (...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ، كُلُّهُمَا عَنْ عَمْرِو ابْنِ مَيْمُونٍ بِهَذَا الْإِسْنَادِ. أَمَّا ابْنُ أَبِي زَائِدَةَ فَحَدِيثُهُ كَمَا قَالَ ابْنُ بَشِيرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْسِلُ الْمَنِيَّ. وَأَمَّا ابْنُ الْمُبَارَكِ وَعَبْدُ الْوَاحِدِ فَفِي حَدِيثِهِمَا قَالَتْ: كُنْتُ أَعْمِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

[٦٧٤] ١٠٩ - (٢٩٠) وَحَدَّثَنَا أَحْمَدُ ابْنُ جَوَّاسٍ الْحَقْفِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ غَرْقَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شِهَابٍ الْخَوْلَانِيِّ قَالَ: كُنْتُ نَازِلًا عَلَى عَائِشَةَ، فَاخْتَلَمْتُ فِي ثَوْبِي، فَغَسَمْتُهَا فِي الْمَاءِ، فَرَأَتْنِي جَارِيَةً

said: 'I saw what a sleeper sees in his dreams.' She said: 'Did you see something on it (the garment)?' He said: 'No.' She said: 'If you see something, then wash it, for I remember scratching it from the garment of the Messenger of Allāh ﷺ with my fingernail when it was dry.'"

Chapter 33. The Impurity Of Blood And How To Wash It

[675] 110 - (291) It was narrated that Asmâ' said: "A woman came to the Prophet ﷺ and said: 'Menstrual blood may get onto the clothes of any one of us; what should she do with it?' He said: 'She should scratch it (when it is dry), then rub it with water, then wash it, then pray in it.'"

[676] (...) A *Hadith* similar to that of Yahyâ bin Sa'eed (no. 675) was narrated from Hishâm bin 'Urwah with this chain.

لِعَائِشَةَ، فَأَخْبَرَتْهَا، فَبَعَثَتْ إِلَيَّ عَائِشَةُ فَقَالَتْ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ بِثَوْبِكَ؟ قَالَ: قُلْتُ: رَأَيْتُ مَا يَرَى النَّائِمُ فِي مَنَامِهِ، قَالَتْ: هَلْ رَأَيْتَ فِيهِمَا شَيْئًا؟ قَالَ: لَا، قَالَتْ: فَلَوْ رَأَيْتَ شَيْئًا غَسَلْتَهُ، لَقَدْ رَأَيْتُنِي وَإِنِّي لَأَحْكُهُ مِنْ نَوْبِ رَسُولِ اللَّهِ ﷺ، يَا بَسًا بِطُفْرِي.

(المعجم ٣٣) - (بَابُ نَجَاسَةِ الدَّمِ

وكيفية غسله) (التحفة ٣٣)

[٦٧٥] ١١٠ - (٢٩١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: إِحْدَانَا يُصِيبُ ثَوْبَهَا مِنْ دَمِ الْحَيْضَةِ، كَيْفَ تَصْنَعُ بِهِ؟ قَالَ: «تَحْتُهُ، ثُمَّ تُقْرِضُهُ بِالْمَاءِ، ثُمَّ تَنْضِجُهُ، ثُمَّ تُصَلِّي فِيهِ».

[٦٧٦] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي ابْنُ وَهَبٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَالِمٍ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ

الْحَارِثُ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا
الْإِسْنَادِ، مِثْلَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

Chapter 34. The Evidence That Urine Is Impure And The Obligation To Take Precautions Concerning It

(المعجم ٣٤) - (بَابُ الدَّلِيلِ عَلَى
نَجَاسَةِ الْبَوْلِ وَوَجوبِ الْاسْتِبْرَاءِ مِنْهُ)
(التحفة ٣٤)

[677] 111 - (292) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ passed by two graves, and he said: ‘They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.’ He (ﷺ) called for a palm branch, split it in two, then planted one piece on one grave and the other on the other grave. Then he said: ‘Perhaps it (the punishment) will be reduced for them so long as this does not dry out.’”

[٦٧٧] ١١١ - (٢٩٢) [و] حَدَّثَنَا أَبُو
سَعِيدٍ الْأَشْجُ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ
الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ:
إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ: الْآخَرَانِ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ
مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى
قَبْرَيْنِ، فَقَالَ: «أَمَا إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا
يُعَذَّبَانِ فِي كَبِيرٍ، أَمَا أَحَدُهُمَا فَكَانَ
يَمْشِي بِالنَّمِيمَةِ، وَأَمَا الْآخَرُ فَكَانَ لَا
يَسْتَتِرُ مِنْ بَوْلِهِ» قَالَ: فَدَعَا بِعَصِيٍّ رَطْبٍ
فَشَقَّهُ بِاثْنَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا،
وَعَلَى هَذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ أَنْ
يُخَفَّفَ عَنْهُمَا، مَا لَمْ يَبْسَسَا».

[678] (...) It was also narrated from Sulaimân Al-A'mash with this chain (a similar *Hadith* as no. 677), except that he said: “The other one did not take precautions against urine.”

[٦٧٨] (...) حَدَّثَنِيهِ أَحْمَدُ بْنُ
يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ
بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ «وَكَانَ الْآخَرُ
لَا يَسْتَتِرُهُ عَنِ الْبَوْلِ - أَوْ مِنَ الْبَوْلِ -».

3. The Book Of Menstruation

٣ - (المعجم ٣) - كتاب الحيض (التحفة ...)

Chapter 1. Touching A Menstruating Woman Above The *Izâr* (Waist Wrapper)

(المعجم ١) - (بَابُ مَبَاشَرَةِ الْحَائِضِ) فوق الإزار (التحفة ٣٥)

[679] 1 - (293) It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper (*Izâr*), then he would touch her."

[٦٧٩] ١ - (٢٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ: الْأَخْرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللَّهِ ﷺ فَتَأْتَرُ بِإِزَارٍ، ثُمَّ يَبَاشِرُهَا.

[680] 2 - (...) It was narrated that 'Aishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper if her menstrual flow was heavy, then he would touch her. She said: 'Who among you can control his desire as the Messenger of Allâh ﷺ did?'"

[٦٨٠] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ - : حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ إِحْدَانَا، إِذَا كَانَتْ حَائِضًا، أَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَأْتَرُ فِي قَوْرِ حَيْضَتِهَا، ثُمَّ يَبَاشِرُهَا، قَالَتْ:

وَأَيْتُكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ.

[681] 3 - (294) It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ used to touch his wives from above the waist-wrapper when they were menstruating.

[٦٨١] ٣ - (٢٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُبَاسِرُ نِسَاءَهُ فَوْقَ الْإِزَارِ، وَهُنَّ حِيضٌ.

Chapter 2. Lying Down With A Menstruating Woman Under A Single Cover

(المعجم ٢) - (بَابُ الْاضْطِجَاعِ مَعَ الْحَائِضِ فِي لِحَافٍ وَاحِدٍ) (التحفة ٣٦)

[682] 4 - (295) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Maimûnah, the wife of the Prophet ﷺ, say: 'The Messenger of Allâh ﷺ used to lie down with me, when I was menstruating, with a garment between me and him.'"

[٦٨٢] ٤ - (٢٩٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ، وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيْسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ، عَنْ أَبِيهِ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْضِجُ مَعِيَ وَأَنَا حَائِضٌ، وَبَيْنِي وَبَيْنَهُ ثَوْبٌ.

[683] 5 - (296) It was narrated that Umm Salamah said: "While I was lying down with the Messenger of Allâh ﷺ under a wool blanket, I menstruated. I slipped away and put on the dress I wore when menstruating. The Messenger of Allâh ﷺ said to me: 'Has your menses

[٦٨٣] ٥ - (٢٩٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ:

started?" I said: 'Yes.' Then he called me and I lay down with him under the wool blanket."

Zainab bint Salama (a narrator) said: "She and the Messenger of Allâh ﷺ used to perform *Ghusl* together from a single vessel, in the case of *Janâbah*."

بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخِمِيلَةِ إِذْ حِضْتُ، فَأَنْسَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ.

فَقَالَتْ: وَكَأَنْتِ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ، فِي الْإِنَاءِ الْوَاحِدِ، مِنَ الْجَنَابَةِ.

Chapter 3. It Is Permissible For A Menstruating Woman To Wash Her Husband's Head And Comb His Hair; Her Leftovers Are Pure (*Tâhir*) ; And Regarding Reclining In Her Lap And Reciting Qur'an

(المعجم ٣) - (بَابُ جَوَازِ غَسْلِ

الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ وَطَهَارَةِ سَوْرِهَا، وَالِاتِّكَاءِ فِي حَجَرِهَا وَقِرَاءَةِ الْقُرْآنِ فِيهِ) (التحفة ٣٧)

[684] 6 - (297) It was narrated that 'Aishah said: "When the Prophet ﷺ was in *I'tikâf*, he would lean his head out to me and I would comb it, and he would not enter the house except to relieve himself."

[٦٨٤] ٦ - (٢٩٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا اعْتَكَفَ، يُذْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ، وَكَأَنَّهُ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ.

[685] 7 - (...) It was narrated from 'Urwah and 'Amrah bint 'Abdur-Rahmân that 'Aishah, the wife of the Prophet ﷺ, said: "I would enter the house for a need (when I was in *I'tikâf*). and while passing by I would inquire about the health of sick (in the family). And the Messenger of Allâh ﷺ

[٦٨٥] ٧ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنْ كُنْتُ

used to put his head out to me when he was in the *Masjid*, and I would comb it, and he did not enter the house except for a need when he was in *I'tikâf*."

[686] 8 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "The Messenger of Allāh ﷺ used to put his head out to me from the *Masjid* when he was in *I'tikâf*, and I would wash it while I was menstruating."

[687] 9 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to lean his head out towards me when I was in my room, and I would comb his hair while I was menstruating."

[688] - 10 - (...) It was narrated that 'Āishah said: "I used to wash the head of the Messenger of Allāh ﷺ while I was menstruating."

لَا دُخْلَ الْبَيْتِ لِلْحَاجَةِ وَالْمَرِيضِ فِيهِ، فَمَا أَسْأَلُ عَنْهُ إِلَّا وَأَنَا مَارَّةٌ وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْخُلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

وَقَالَ ابْنُ رُمَيْحٍ: إِذَا كَانُوا مُعْتَكِفِينَ.

[٦٨٦] ٨- (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ، وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

[٦٨٧] ٩- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ هِشَامٍ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُذْنِي إِلَيَّ رَأْسَهُ وَأَنَا فِي حُجْرَتِي، فَأَرْجُلُ رَأْسَهُ وَأَنَا حَائِضٌ.

[٦٨٨] ١٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

[689] 11 - (298) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said to me: 'Pass me the palm-fibre mat from the Masjid.' I said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.'"

[٦٨٩] ١١ - (٢٩٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ. قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلْنِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ».

[690] 12 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ told me to pass him the palm-fibre mat from the Masjid. I said: 'I am menstruating.' He said: 'Give it to me; the menstruation is not in your hand.'"

[٦٩٠] ١٢ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ وَابْنِ أَبِي غِيَنَةَ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَاوِلَهُ الْخُمْرَةَ مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ. فَقَالَ: «فَنَاوِلِينَهَا فَإِنَّ الْحَيْضَةَ لَيْسَتْ فِي يَدِكَ».

[691] 13 - (299) It was narrated that Abū Hurairah said: "While the Messenger of Allāh ﷺ was in the Masjid, he said: 'O 'Āishah, pass me the garment.' She said: 'I am menstruating.' He said: 'Your menstruation is not in your hand.' So she passed it to him."

[٦٩١] ١٣ - (٢٩٩) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدِ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ. فَقَالَ: «يَا عَائِشَةُ! نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي

حَائِضٌ. فَقَالَ: «إِنَّ حَيْضَتِكَ لَيْسَتْ فِي يَدِكَ» فَنَاقَلَتْهُ.

[692] 14 - (300) It was narrated that 'Āishah said: "I would drink while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth at the place where my mouth had been and drink. And I would nibble meat from the bone while I was menstruating, then I would pass it to the Prophet ﷺ and he would put his mouth where my mouth had been."

Zuhair (one of the narrators) did not mention "and drink."

[٦٩٢] ١٤ - (٣٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ الْمُقَدَّامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، ثُمَّ أَتَاوَلُهُ النَّبِيُّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ، فَيَشْرَبُ، وَاتَّعَرَّقَ الْعَرَقُ وَأَنَا حَائِضٌ، ثُمَّ أَتَاوَلُهُ النَّبِيُّ ﷺ، فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيٍّ. وَلَمْ يَذْكُرْ زُهَيْرٌ: فَيَشْرَبُ.

[693] 15 - (301) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to recline in my lap when I was menstruating, and recite Qur'ān."

[٦٩٣] ١٥ - (٣٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَكِّيُّ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَكَبَّأُ فِي حِجْرِي وَأَنَا حَائِضٌ، فَيَقْرَأُ الْقُرْآنَ.

[694] 16 - (302) Thābit narrated from Anas, that among the Jews, when a woman menstruated, they would not eat with her or stay with her in their houses. The Companions of the Prophet ﷺ asked the Prophet ﷺ (about that), and Allāh, the Mighty and Sublime, revealed: "They ask you concerning menstruation. Say:

[٦٩٤] ١٦ - (٣٠٢) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ الْيَهُودَ كَانُوا، إِذَا حَاضَتِ الْمَرْأَةُ فِيهِمْ، لَمْ يُؤَاكِلُوهَا وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلَ أَصْحَابُ

"That is an *Adha* (a harmful thing), therefore, keep away from women during menses..." until the end of the Verse.^[1] The Messenger of Allāh ﷺ said: "Do everything except intercourse." News of that reached the Jews and they said: "This man does not want to leave any of our affairs, but he differs from us therein." Usaid bin Hudair and 'Abbād bin Bishr came and said: "O Messenger of Allāh, the Jews are saying such and such. Why don't we have intercourse with them (the women)?" The face of the Messenger of Allāh ﷺ changed until we thought that he was angry with them, but when they went out, a gift of milk was sent to the Prophet ﷺ. He sent someone to bring them back and gave them (some of that milk) to drink, and they knew that he was not angry with them.

Chapter 4. *Madhî* (Prostatic Fluid)

[695] 17 - (303) It was narrated that 'Alî said: "I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet ﷺ about that because of the position of his daughter. So I told Al-Miqdâd bin Al-Aswad to ask him, and he (ﷺ) said: 'Let him wash his private part and perform *Wuḍû*.'"

النَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسْتَلُونَكُمْ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْرِضُوا﴾ إِلَى آخِرِ الْآيَةِ [البقرة: ٢٢٢] فَقَالَ رَسُولُ اللَّهِ ﷺ: «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ» فَبَلَغَ ذَلِكَ الْيَهُودَ فَقَالُوا: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَّعِ مِنْ أَمْرِنَا شَيْئًا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بَشِيرٍ فَقَالَا: يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ تَقُولُ: كَذًا وَكَذَا. أَفَلَا نُجَامِعُهُنَّ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ. فَأَرْسَلَ فِي آثَارِهِمَا، فَسَقَاهُمَا، فَعَرَفَا أَنْ لَمْ يَجِدْ عَلَيْهِمَا.

(المعجم ٤) - (بَابُ الْمَذْيِ)

(التحفة ٣٨)

[٦٩٥] ١٧ - (٣٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ، وَهَشِيمٌ عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ ابْنِ يَعْلَى - وَيُكْنَى أَبَا يَعْلَى - عَنِ ابْنِ الْحَنَفِيَّةِ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَكُنْتُ أَسْتَحْيِي أَنْ أَسْأَلَ النَّبِيَّ ﷺ،

[1] Al-Baqarah 2:222.

لِمَكَانِ ابْنَتِهِ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدَ، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ ذَكَرَهُ، وَيَتَوَضَّأُ».

[696] 18 - (...) It was narrated that 'Alī said: "I felt too shy to ask the Prophet ﷺ about prostatic fluid because of Fâtimah, so I told Al-Miqdâd to ask him, and he (ﷺ) said: 'Wuḍû' should be done for that.'"

[٦٩٦] ١٨ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا، عَنْ مُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ، فَقَالَ: «مِنْهُ الْوُضُوءُ».

[697] 19 - (...) It was narrated that Ibn 'Abbâs said: "Alī bin Abī Ṭālib said: 'I sent al-Miqdâd bin Al-Aswad to the Messenger of Allāh ﷺ, to ask him about the prostatic fluid that comes out of a man, and how he should deal with it. The Messenger of Allāh ﷺ said: 'Perform Wuḍû' and sprinkle (wash) your private part.'"

[٦٩٧] ١٩ - (...) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ، وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: أَرْسَلْنَا الْمِقْدَادَ بْنَ الْأَسْوَدِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنِ الْمَذْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَفْعَلُ بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَانْضَحْ فَرْجَكَ».

Chapter 5. Washing The Face And Hands When Waking From Sleep

(المعجم ٥) - (بَابُ غَسْلِ الْوَجْهِ وَالْيَدَيْنِ إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ)
(التحفة ٣٩)

[698] 20 - (304) It was narrated

[٦٩٨] ٢٠ - (٣٠٤) حَدَّثَنَا أَبُو بَكْرِ

from Ibn 'Abbâs that the Prophet ﷺ got up at night, relieved himself, washed his face and hands, then went back to sleep.

Chapter 6. It Is Permissible For One Who Is *Junub* To Sleep, But It Is Recommended For Him To Perform *Wuḍû'* And Wash His Private Parts If He Wants To Eat, Drink, Sleep Or Have Intercourse

[699] 21 - (305) It was narrated from 'Āishah that if the Messenger of Allāh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'* as for prayer before going to sleep.

[700] 22 - (...) It was narrated that 'Āishah said: "When the Messenger of Allāh ﷺ was *Junub* and wanted to eat or sleep, he would perform *Wuḍû'* [as for prayer]."

ابْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ فَقَضَى حَاجَتَهُ، وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ.

(المعجم ٦) - (بَابُ جَوَازِ نَوْمِ الْجَنْبِ وَاسْتِحْبَابِ الْوُضُوءِ لَهُ وَغَسْلِ الْفَرْجِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَوْ يَجَامِعَ) (التحفة ٤٠)

[٦٩٩] ٢١ - (٣٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ، وَهُوَ جُنُبٌ، تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، قَبْلَ أَنْ يَنَامَ.

[٧٠٠] ٢٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُثَيْمٍ، وَوَكَيْعٌ، وَعُثْدَرٌ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ جُنُبًا، فَأَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ، تَوَضَّأَ وَضُوءَهُ [لِلصَّلَاةِ].

[701] (...) It was narrated by Shu'bah with this chain (a similar *Hadith* as no. 700).

[٧٠١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا جَمِيعًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

قَالَ ابْنُ الْمُثَنَّى فِي حَدِيثِهِ: حَدَّثَنَا الْحَكَمُ سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ.

[702] 23 - (306) It was narrated from Ibn 'Umar, that 'Umar said: "O Messenger of Allâh, can one of us go to sleep while he is *Junub*?" He said: "Yes, if he performs *Wuḍû*'."

[٧٠٢] ٢٣ - (٣٠٦) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَرُهَيْزُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُمَا - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ! أَيْرُقَدُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ».

[703] 24 - (...) It was narrated from Ibn 'Umar, that 'Umar consulted the Prophet ﷺ and said: "Can one of us go to sleep while he is *Junub*?" He said: "Yes. Let him perform *Wuḍû*' and then go to sleep, until he does *Ghusl* whenever he wishes."

[٧٠٣] ٢٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ اسْتَفْتَى النَّبِيَّ ﷺ فَقَالَ: هَلْ يَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «نَعَمْ، لِيَتَوَضَّأَ ثُمَّ لِيَنِمَ، حَتَّى يَغْتَسِلَ إِذَا شَاءَ».

[704] 25 - (...) It was narrated that Ibn 'Umar said: "Umar bin Al-Khaṭṭāb told the Messenger of Allāh ﷺ that he became *Junub* at night, and the Messenger of Allāh ﷺ said to him: 'Perform *Wudū'*, and wash your private part, then sleep."

[٧٠٤] ٢٥- (...) وَحَدَّثَنِي يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تَصَيَّهَ جَنَابَةً مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، ثُمَّ نَمْ».

[705] 26 - (307) It was narrated that 'Abdullāh bin Abî Qais said: "I asked 'Āishah about the *Witr* of the Messenger of Allāh ﷺ" - and he mentioned the *Hadīth*. I said: "What did he do in the case of *Janābah*? Did he perform *Ghusl* before he slept, or sleep before he performed *Ghusl*?" She said: "He would do both. Sometimes he performed *Ghusl* and then slept, and sometimes he would perform *Wudū'* and sleep." I said: "Praise be to Allāh Who has made the matter flexible."

[٧٠٥] ٢٦- (٣٠٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وَثْرِ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ. قُلْتُ: كَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

[706] (...) A similar report (as no. 705) was narrated from Mu'āwiyah bin Ṣāliḥ with this chain.

[٧٠٦] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[707] 27 - (308) It was narrated that Abū Sa'eed Al-Khudrī said: The Messenger of Allāh ﷺ said:

[٧٠٧] ٢٧- (٣٠٨) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛

“When one of you has intercourse with his wife then wants to repeat it, let him perform *Wuḍū’*.”

(One of the narrators) Abû Bakr added in his report: “Between the two (acts) there should be *Wuḍū’*.” And he said: “If he wishes that it should be repeated.”

وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنِي عُمَرُو النَّاقِدُ، وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، كُلُّهُمَا عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ، ثُمَّ أَرَادَ أَنْ يَعُودَ، فَلْيَتَوَضَّأْ».

زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: بَيْنَهُمَا وَضُوءًا. وَقَالَ: ثُمَّ أَرَادَ أَنْ يَعُودَ.

[708] 28 - (309) It was narrated from Anas that the Prophet ﷺ used to go around to his wives with a single *Ghusl*.

[٧٠٨] ٢٨ - (٣٠٩) وَحَدَّثَنَا الْحَسَنُ ابْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مَسْكِينٌ يَعْنِي ابْنَ بُكَيْرٍ الْحَذَاءِ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

Chapter 7. Women Are Obligated To Perform *Ghusl* If They Emit Fluid

(المعجم ٧) - (بَابُ وَجوب الغسل

على المرأة بخروج المنى منها)

(التحفة ٤١)

[709] 29 - (310) Anas bin Mâlik said: “While ‘Āishah was present, Umm Sulaim, who was the grandmother of Ishâq, came to the Messenger of Allâh ﷺ and said to him: ‘O Messenger of Allâh, a woman may see what a man sees in his dream, and she may see in herself what a man

[٧٠٩] ٢٩ - (٣١٠) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ قَالَ: قَالَ إِسْحَقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ ابْنُ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ وَهِيَ جَدَّةُ إِسْحَقَ، إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ

sees in himself.^[1] 'Āishah said: 'O Umm Sulaim, you have disclosed women's secrets, *Taribat Yamīnuk* (may your right hand be rubbed with dust; this is a mild form of rebuke). He (ﷺ) said to 'Āishah: 'Rather, your right hand should be rubbed with dust. Yes, let her perform *Ghusl*, O Umm Sulaim, if she sees that.'"

[710] 30 - (311) It was narrated from Qatādah that Anas bin Mālik told them that Umm Sulaim narrated, that she asked the Prophet of Allāh ﷺ about a woman who sees in her dreams what a man sees. The Messenger of Allāh ﷺ said: "If a woman sees that, let her perform *Ghusl*." Umm Salamah said: "I felt shy because of that, and I said: 'Does that really happen?'" The Prophet of Allāh ﷺ said: "How else does resemblance (of the child to either parent) happen? The water of the man is thick and white, and the water of the woman is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent)."

[711] 31 - (312) It was narrated

لَهُ، وَعَائِشَةُ عِنْدَهُ: يَا رَسُولَ اللَّهِ! الْمَرْأَةُ تَرَى مَا يَرَى الرَّجُلُ فِي الْمَنَامِ، فَتَرَى مِنْ نَفْسِهَا مَا يَرَى الرَّجُلُ مِنْ نَفْسِهِ، فَقَالَتْ عَائِشَةُ: يَا أُمِّ سُلَيْمٍ! فَصَحَّتِ النِّسَاءُ، تَرَبَّتْ يَمِينُكَ - قَوْلُهَا: تَرَبَّتْ يَمِينُكَ خَيْرٌ - فَقَالَ لِعَائِشَةَ: «بَلْ أَنْتِ، فَتَرَبَّتْ يَمِينُكَ، نَعَمْ، فَلْتَعْتَسِلْ، يَا أُمِّ سُلَيْمٍ! إِذَا رَأَتْ ذَلِكَ».

[٧١٠] ٣٠ - (٣١١) حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ، أَنَّ أُمَّ سُلَيْمٍ حَدَّثَتْ، أَنَّهَا سَأَلَتْ نَبِيَّ اللَّهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَتْ ذَلِكَ الْمَرْأَةُ فَلْتَعْتَسِلْ» فَقَالَتْ أُمُّ سَلَمَةَ: وَاسْتَحْيَيْتُ مِنْ ذَلِكَ، قَالَتْ: وَهَلْ يَكُونُ هَذَا؟ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «نَعَمْ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟ إِنَّ مَاءَ الرَّجُلِ غَلِيظٌ أَبْيَضُ، وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ، فَمِنْ أَيِّهِمَا عَلَا، أَوْ سَبَقَ، يَكُونُ مِنْهُ الشَّبَهُ».

[٧١١] ٣١ - (٣١٢) حَدَّثَنَا دَاوُدُ بْنُ

[1] Meaning, wetness or emission of fluid.

that Anas bin Mâlik said: "A woman asked the Messenger of Allâh ﷺ about a woman who sees in her dreams what a man sees in his dream. He said: 'If she emits (fluid) as a man does, than let her perform *Ghusl*.'"

[712] 32 - (313) It was narrated that Umm Salamah said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, Allâh is not too shy to tell the truth. Does a woman have to perform *Ghusl* if she has a wet dream?' The Messenger of Allâh ﷺ said: 'Yes, if she sees water (discharge of fluid).' Umm Salamah said: 'O Messenger of Allâh, can a woman have a wet dream?' He said: 'May your hands be rubbed with dust, how else would her child resemble her?'"

[713] (...) A similar *Hadîth* (as no. 712) was narrated from Hishâm bin 'Urwah with this chain, and he added: "She said: I said: 'You have disclosed women's secret.'"

رُشِيدٍ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَتِ امْرَأَةٌ رَسُولَ اللَّهِ ﷺ: عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ فِي مَنَامِهِ؟ فَقَالَ: «إِذَا كَانَ مِنْهَا مَا يَكُونُ مِنَ الرَّجُلِ، فَلْتَغْتَسِلْ».

[٧١٢] ٣٢ - (٣١٣) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سَلِيمٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنْ اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، إِذَا رَأَتْ الْمَاءَ» فَقَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! وَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ: «تَرَبَّتْ يَدَاكِ، فِيمَ يُشَبِّهَهَا وَلَدُهَا».

[٧١٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ. وَزَادَ: قَالَتْ قُلْتُ: فَضَحَّتِ النِّسَاءَ.

[714] (314) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that Umm Sulaim - Umm Banī Abī Ṭalḥah - entered upon the Messenger of Allāh ﷺ... a *Hadīth* similar to that of Hishām (no. 712), except that in it he said: “‘Āishah said: ‘I said to her: ‘Fie on you! Do women see that?’”

[715] 33 - (...) It was narrated from ‘Āishah that a woman said to the Messenger of Allāh ﷺ: “Should a woman perform *Ghusl* if she has a wet dream and sees water?” He said: “Yes.” ‘Āishah said to her: “May your hands be rubbed with dust.” The Messenger of Allāh ﷺ said: “Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man’s water prevails over hers, then he will resemble his paternal uncles.”

[٧١٤] (٣١٤) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ أُمَّ سُلَيْمٍ - أُمَّ بَنِي أَبِي طَلْحَةَ - دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ هِشَامٍ، غَيْرَ أَنَّ فِيهِ قَالَ، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أَفْ لَكَ أ تَرَى الْمَرْأَةَ ذَلِكَ؟.

[٧١٥] ٣٣- (...) حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ سَهْلٌ: حَدَّثَنَا. وَقَالَ الْآخَرَانِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ مُسَافِعِ بْنِ عَبْدِ اللَّهِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً قَالَتْ لِرَسُولِ اللَّهِ ﷺ: هَلْ تَغْتَسِلُ الْمَرْأَةُ إِذَا احْتَلَمَتْ وَأَبْصَرَتْ الْمَاءَ؟ فَقَالَ: «نَعَمْ» فَقَالَتْ لَهَا عَائِشَةُ: تَرَبَّتْ بِدَاكِ، وَأَلَّتْ. قَالَتْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعِيهَا، وَهَلْ يَكُونُ الشَّبَهُ إِلَّا مِنْ قَبْلِ ذَلِكَ، إِذَا عَلَا مَاؤُهَا مَاءَ الرَّجُلِ أَشَبَهُ الْوَلَدُ أَخَوَاهُ، وَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَهَا أَشَبَهُ أَعْمَامَهُ».

Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allâh ﷺ said: "I was standing beside the Messenger of Allâh ﷺ when one of the Jewish rabbis came and said: 'Peace be upon you, O Muḥammad.' I gave him a shove that almost made him fall over. He said: 'Why did you push me?' I said: 'Why don't you say, "O Messenger of Allâh"?' The Jew said: 'We only call him by the name that his family gave him.' The Messenger of Allâh ﷺ said: 'My name is Muḥammad, (a name) that my family gave to me.' The Jew said: 'I have come to ask you something.' The Messenger of Allâh ﷺ said: 'Will it benefit you anything if I tell you?' He said: 'I will listen.' The Messenger of Allâh ﷺ scratched the ground with a stick that he had with him, and said: 'Ask.' The Jew said: 'Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?' The Messenger of Allâh ﷺ said: 'They will be in darkness near the Bridge.' He said: 'Who will be the first people to cross (the Bridge)?' He said: 'The poor *Muḥâjirin*

(المعجم ٨) - (بَابُ بَيَانِ صِفَةِ مَنِ
الرجل والمرأة وأن الولد مخلوق من
مائيهما) (التحفة ٤٢)

[٧١٦] ٣٤ - (٣١٥) حَدَّثَنِي الْحَسَنُ
بْنُ عَلِيٍّ الْخَلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ -
وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ -: حَدَّثَنَا مُعَاوِيَةُ
يَعْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ
سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي أَبُو أَسْمَاءَ
الرَّحْبِيعِيُّ: أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ
حَدَّثَهُ قَالَ: كُنْتُ قَائِمًا عِنْدَ رَسُولِ
اللَّهِ ﷺ، فَجَاءَ جَبْرٌ مِنْ أَحْبَارِ الْيَهُودِ
فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدًا! فَدَفَعْتُهُ
دَفْعَةً كَادَ يُضْرَعُ مِنْهَا. فَقَالَ: لِمَ تَدْفَعُنِي؟
فَقُلْتُ: أَلَا تَقُولُ يَا رَسُولَ اللَّهِ؟ فَقَالَ
الْيَهُودِيُّ: إِنَّمَا نَدْعُوهُ بِاسْمِهِ الَّذِي سَمَّاهُ
بِهِ أَهْلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي» فَقَالَ
الْيَهُودِيُّ: حِثُّتُ أَسْأَلُكَ، فَقَالَ لَهُ رَسُولُ
اللَّهِ ﷺ: «أَيْتَقَمُكَ شَيْءٌ إِنْ حَدَّثْتُكَ؟»
قَالَ: أَسْمَعُ بِأُذُنِي، فَكَتَبَ رَسُولُ اللَّهِ ﷺ
بِعُودٍ مَعَهُ، فَقَالَ: «سَلْ» فَقَالَ الْيَهُودِيُّ:
أَيَّنْ يَكُونُ النَّاسُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ
الْأَرْضِ وَالسَّمَاوَاتِ؟ فَقَالَ رَسُولُ
اللَّهِ ﷺ: «هُمْ فِي الظُّلْمَةِ دُونَ الْجِسْرِ

(emigrants).” The Jew said: ‘What will be presented to them when they enter Paradise?’ He said: “The caudate (extra) lobe of the fish liver.” He said: ‘What food will be given to them after that?’ He said: ‘The bull of Paradise, which used to graze along its edges, will be slaughtered for them.’ He said: ‘What will their drink be?’ He said: ‘From a spring there that is called *Salsabil*.’ He said: ‘You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet, or one or two men.’ He (ﷺ) said: ‘Will it benefit you anything if I tell you?’ He said: ‘I will listen. I have come to ask you about the child.’ He (ﷺ) said: ‘The water of the man is white and the water of the woman is yellow. If they meet and the *Manî* of the man prevails over the *Manî* of the woman, it will be a male, by Allâh’s leave. If the *Manî* (seminal fluid) of the woman prevails over the *Manî* (seminal fluid) of the man, it will be a female, by Allâh’s leave.’ The Jew said: ‘You have spoken the truth; you are indeed a Prophet.’ Then he left and went away. The Messenger of Allâh ﷺ said: ‘This man asked me what he asked me, and I had no knowledge of any of that until Allâh granted it to me.’”

[717] (...) Mu‘âwiyah bin Salâm

قَالَ: فَمَنْ أَوَّلُ النَّاسِ إِجَارَةً؟ قَالَ: «فُقَرَاءُ الْمُهَاجِرِينَ» قَالَ الْيَهُودِيُّ: فَمَا تُحَفَّتُهُمْ حِينَ يَدْخُلُونَ الْجَنَّةَ؟ قَالَ: «زِيَادَةُ كَبِدِ الثَّوْنِ» قَالَ: فَمَا غَدَاؤُهُمْ عَلَى إِبْرَاهِيمَ؟ قَالَ: «يُنَحَّرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قَالَ: فَمَا شَرَابُهُمْ عَلَيْهِ؟ قَالَ: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: وَجِئْتُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، إِلَّا نَبِيٌّ أَوْ رَجُلٌ أَوْ رَجُلَانِ. قَالَ: «يَنْفَعُكَ إِنْ حَدَّثْتُكَ؟» قَالَ: أَسْمَعُ بِأَذْنِي. قَالَ جِئْتُ أَسْأَلُكَ عَنِ الْوَلَدِ؟ قَالَ: «مَاءُ الرَّجُلِ أَبْيَضُ وَمَاءُ الْمَرْأَةِ أَصْفَرُ، فَإِذَا اجْتَمَعَا، فَعَلَا مَنِي الرَّجُلِ مَنِي الْمَرْأَةِ، أَذْكَرَا بِإِذْنِ اللَّهِ، وَإِذَا عَلَا مَنِي الْمَرْأَةِ مَنِي الرَّجُلِ، آتْنَا بِإِذْنِ اللَّهِ» قَالَ الْيَهُودِيُّ: لَقَدْ صَدَقْتَ، وَإِنَّكَ لَنَبِيٌّ، ثُمَّ انْصَرَفَ فَذَهَبَ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ. حَتَّى أَتَانِي اللَّهُ بِهِ».

[٧١٧] (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ

narrated a similar report (as no. 716) with this chain, except that he (Thawbân) said: "I was sitting beside the Messenger of Allâh ﷺ."

عَبْدُ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللَّهِ ﷺ. وَقَالَ: زَائِدَةُ كَبِدِ الثَّوْنِ. وَقَالَ: أَذْكَرَ وَأَنْثَ. وَلَمْ يَقُلْ أَذْكَرًا وَأَنْثًا.

Chapter 9. Description Of Ghusl In The Case Of Janâbah (Sexual Impurity)

(المعجم ٩) - (بَابُ صِفَةِ غَسْلِ

الْجَنَابَةِ (التحفة ٤٣)

[718] 35 - (316) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* in the case of *Janâbah*, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. Then he would perform *Wudû'* as for prayer. Then he would take water (and pour it over his head) and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body, then he would wash his feet."

[٧١٨] ٣٥ - (٣١٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ غَزْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُمْرِغُ يَمِينَهُ عَلَى شِمَالِهِ، فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَأْخُذُ الْمَاءَ، فَيَذْخُلُ أَصَابِعَهُ فِي أَصُولِ الشَّعْرِ، حَتَّى إِذَا رَأَى أَنْ قَدْ اسْتَبْرَأَ، حَفَنَ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[719] (...) It was also narrated from Hishâm (a similar *Hadîth* as no. 718) with this chain, but he did not mention washing the feet.

[٧١٩] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ

نُمِرَ، كُلُّهُمْ عَنْ هِشَامٍ فِي هَذَا الْإِسْنَادِ،
وَلَيْسَ فِي حَدِيثِهِمْ غَسْلُ الرَّجُلَيْنِ.

[720] 36 - (...) It was narrated by Waki' from 'Āishah that the Prophet ﷺ performed *Ghusl* from *Janābah*. He started by washing his hands three times... and he mentioned a *Hadīth* similar to that of Abū Mu'āwiyah (no. 718), but he did not mention washing the feet.

[721] (...) It was narrated from 'Āishah that when the Messenger of Allāh ﷺ performed *Ghusl* from *Janābah*, he would start by washing his hands before he put his hand in the vessel, then he would perform *Wudū'* as for prayer.

[722] 37 - (317) It was narrated that Ibn 'Abbās said: "My maternal aunt Maimūnah told me: 'I brought the Messenger of Allāh ﷺ water to perform *Ghusl* from *Janābah*. He washed his hands two or three times, then he put his hand in the vessel and poured some water over his private part and washed it with his left hand. Then he struck his left hand on the ground and rubbed it vigorously. Then he performed *Wudū'* as for prayer,

[٧٢٠] ٣٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ
مِنَ الْجَنَابَةِ، فَبَدَأَ فَعَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ ذَكَرَ
نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ غَسْلَ
الرَّجُلَيْنِ.

[٧٢١] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ:
حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ
هِشَامٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ
عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا
اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَعَسَلَ يَدَيْهِ قَبْلَ
أَنْ يَدْخُلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ تَوَضَّأَ مِثْلَ
وُضُوئِهِ لِلصَّلَاةِ.

[٧٢٢] ٣٧- (٣١٧) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَيْسَى بْنُ
يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ
أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: حَدَّثَنِي خَالَتِي مَيْمُونَةُ قَالَتْ:
أَذْنَيْتُ لِرَسُولِ اللَّهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ،
فَعَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ
فِي الْإِنَاءِ، ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ،
وَعَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ

then he poured three handfuls of water over his head, then he washed the rest of his body. Then he moved away from the spot where he had been standing, and washed his feet. Then I brought him the towel but he refused it.”

الْأَرْضَ، فَلَدَكَهَا ذَلِكَ شَدِيدًا، ثُمَّ تَوَضَّأَ
وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ
حَفَنَاتٍ مِلءَ كَفِّهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ،
ثُمَّ تَنَحَّى عَنْ مَقَامِهِ ذَلِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ
أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

[723] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 722) but it does not mention pouring three handfuls of water over the head. In the *Hadith* of Wakî' it describes *Wudû'* in full, mentioning rinsing out the mouth and nose. In the *Hadith* of Abû Mu'awiyah there is no mention of the towel.

[٧٢٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو
كَرَيْبٍ، وَالْأَشَّجُ، وَإِسْحَاقُ، كُلُّهُمْ عَنْ
وَكَيْعٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو
كَرَيْبٍ قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا
عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي
حَدِيثِهِمَا إِفْرَاقُ ثَلَاثِ حَفَنَاتٍ عَلَى
الرَّأْسِ، وَفِي حَدِيثِ وَكَيْعٍ وَصْفُ
الْوُضُوءِ كُلِّهِ، يَذْكُرُ الْمَضْمَضَةَ
وَالْأَسْتِشْقَ فِيهِ، وَلَيْسَ فِي حَدِيثِ أَبِي
مُعَاوِيَةَ ذِكْرُ الْمِنْدِيلِ.

[724] 38 - (...) It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[٧٢٤] ٣٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ
عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ،
عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ
النَّبِيَّ ﷺ أَتَى بِمِنْدِيلٍ، فَلَمْ يَمْسَهُ،
وَجَعَلَ يَقُولُ بِالْمَاءِ هَكَذَا. بَعْغِي بِنُقْضِهِ.

[725] 39 - (318) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ

[٧٢٥] ٣٩- (٣١٨) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى الْعَتَرِيُّ: حَدَّثَنِي أَبُو عَاصِمٍ

performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking, and take water in his palm. He started with the right side of his head, then the left. Then he took water in both palms and poured it all over his head.”

Chapter 10. The Amount Of Water With Which It Is Recommended To Perform *Ghusl* In The Case Of *Janâbah* ; A Man And Woman Washing From A Single Vessel ; One Of Them Washing With The Left-Over Water Of The Other

[726] 40 - (319) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ used to perform *Ghusl* from *Janâbah* from a vessel like a *Faraq*.

[727] 41 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ performed *Ghusl* in a vessel like a *Faraq*,^[1] and he and I used to perform *Ghusl* using a single vessel.”

According to the *Hadith* of Sufyân: “With a single vessel.”

Qutaibah said: “Sufyân said:

عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ، فَأَخَذَ بِكَفَيْهِ، بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ أَخَذَ بِكَفَيْهِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

(المعجم ١٠) - (بَابُ الْقَدْرِ الْمُسْتَحَبِّ مِنَ الْمَاءِ فِي غَسْلِ الْجَنَابَةِ، وَغَسْلِ الرَّجُلِ وَالْمَرْأَةِ فِي إِنَاءٍ وَاحِدٍ فِي حَالَةٍ وَاحِدَةٍ، وَغَسْلِ أَحَدِهِمَا بِفَضْلِ الْآخَرِ) (التحفة ٤٤)

[٧٢٦] ٤٠ - (٣١٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ هُوَ الْفَرَقُ، مِنَ الْجَنَابَةِ.

[٧٢٧] ٤١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

[1] The definition follows in the text.

‘The *Faraq* is three *Şâ*’ (a measure that equals four *Mudd*; about 3kg.”

عَائِشَةُ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ فِي الْفَدَحِ، وَهُوَ الْفَرْقُ، وَكُنْتُ أُغْتَسِلُ أَنَا وَهُوَ فِي الْإِنَاءِ الْوَاحِدِ.

وَفِي حَدِيثِ سُفْيَانَ: مِنْ إِنَاءٍ وَاحِدٍ.
قَالَ قُتَيْبَةُ: قَالَ سُفْيَانُ: وَالْفَرْقُ ثَلَاثَةُ أَصْع.

[728] 42 - (320) It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “I entered upon ‘Āishah along with her brother through breastfeeding, and he asked her about how the Prophet ﷺ performed *Ghusl* in the case of *Janâbah*. She called for a vessel the size of a *Şâ*’, and performed *Ghusl* with a screen between us and her.^[1] She poured water over her head three times. He said: “The wives of the Prophet ﷺ used to cut their hair so that it came down to their earlobes.”

[٧٢٨] ٤٢ - (٣٢٠) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ. حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ خَفْصٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، أَنَا وَأَخُوهَا مِنَ الرِّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ؟ فَدَعَتْ بِإِنَاءٍ قَدَرِ الصَّاعِ، فَأَغْتَسَلَتْ، وَبَيْنَا وَبَيْنَهَا سِتْرٌ، فَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلَاثًا، قَالَ: وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَأْخُذْنَ مِنْ رُؤُوسِهِنَّ حَتَّى تَكُونَ كَالْوُفْرَةِ.

[729] 43 - (321) It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “‘Āishah said: ‘When the Messenger of Allāh ﷺ performed *Ghusl*, he would start

[٧٢٩] ٤٣ - (٣٢١) وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ، عَنْ أَبِيهِ، عَنْ

[1] In An-Nawawî's commentary on Muslim, Al-Qâdî 'Iyâd is quoted as saying: “This *Hadîth* appears to mean that they saw only her head and the upper part of her body as she demonstrated *Ghusl*, which is only permissible for *Maḥram* to see. One of them, ‘Abdullâh bin Yazîd, was her brother through breastfeeding, and the other one, Abû Salamah, was her sister's son through breastfeeding. He was breastfed by Umm Kulthûm, the daughter of Abû Bakr, both of them were *Maḥram* to her. She set up the screen so that the lower part of her body could not be seen.”

with his right hand, pouring water onto it and washing it. Then he would pour water onto the harm (impurity) that was on him with his right hand, and wash it off with his left hand. When he had finished that, he would pour water over his head.'

'Āishah said: The Messenger of Allāh ﷺ and I used to perform *Ghusl* from a single vessel, when we were *Junub*."

[730] 44 - (...) It was narrated from Ḥafṣah bint 'Abdur-Raḥmān bin Abī Bakr - who was married to Al-Mundhir bin Az-Zubair - that 'Āishah told her that she and the Prophet ﷺ used to perform *Ghusl* from a single vessel that held three *Mudd* or something close to that (of water).

[731] 45 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ and I used to perform *Ghusl* of *Janābah* from a single vessel, dipping our hand into it alternately."

[732] 46 - (...) It was narrated from Mu'adhah, from 'Āishah,

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ بَدَأَ بِيَمِينِهِ، فَصَبَّ عَلَيْهَا مِنَ الْمَاءِ فَعَسَلَهَا، ثُمَّ صَبَّ الْمَاءِ، عَلَى الْأَذَى الَّذِي بِهِ، بِيَمِينِهِ، وَغَسَلَ عَنْهُ بِشِمَالِهِ، حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ صَبَّ عَلَى رَأْسِهِ. قَالَتْ عَائِشَةُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَنَحْنُ جُنُبَانِ.

[٧٣٠] ٤٤ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ عِرَاقٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ - وَكَانَتْ تَحْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ - أَنَّ عَائِشَةَ أَخْبَرَتْهَا أَنَّهَا كَانَتْ تَغْتَسِلُ هِيَ وَالنَّبِيُّ ﷺ فِي إِنَاءٍ وَاحِدٍ، يَسَعُ ثَلَاثَةَ أُمْدَادٍ، أَوْ قَرِيبًا مِنْ ذَلِكَ.

[٧٣١] ٤٥ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ سَلَمَةَ بْنُ قَعْنَبٍ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، تَخْتَلِفُ أَيْدِينَا فِيهِ، مِنَ الْجَنَابَةِ.

[٧٣٢] ٤٦ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمٍ

she said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, which was between myself and him. He would go ahead of me, and I would say: 'Leave me some, leave me some.'" She said: "And they were both *Junub*."

[733] 47 - (322) It was narrated that Ibn 'Abbâs said: "Maimûnah told me that she used to perform *Ghusl*, she and the Prophet ﷺ, from a single vessel."

[734] 48 - (323) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ used to perform *Ghusl* with the left-over water of Maimûnah.

[735] 49 - (324) Umm Salamah narrated that she and the Messenger of Allâh ﷺ used to perform *Ghusl* from a single vessel, in the case of *Janâbah*.

الْأُحُولِ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ - بَيْنِي وَبَيْنَهُ - وَاحِدٍ. فَيُبَادِرُنِي حَتَّى أَقُولَ: دَعْ لِي، دَعْ لِي. قَالَتْ: وَهُمَا جُنُبَانِ.

[٧٣٣] ٤٧ - (٣٢٢) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي الشَّعَثَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرْتَنِي مَيْمُونَةُ، أَنَّهَا كَانَتْ تَغْتَسِلُ، هِيَ وَالنَّبِيُّ ﷺ، فِي إِنَاءٍ وَاحِدٍ.

[٧٣٤] ٤٨ - (٣٢٣) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ. قَالَ إِسْحَقُ: أَخْبَرَنَا. وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَكْبَرُ عِلْمِي، وَالَّذِي يَخْطُرُ عَلَى بَالِي؛ أَنَّ أَبَا الشَّعَثَاءِ أَخْبَرَنِي، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ بِفَضْلِ مَيْمُونَةَ.

[٧٣٥] ٤٩ - (٣٢٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ

زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ حَدَّثَتْهُ، أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: كَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ فِي الْإِنَاءِ الْوَاحِدِ مِنَ الْجَنَابَةِ.

[736] 50 - (325) Anas said: "The Messenger of Allāh ﷺ used to perform *Ghusl* with five *Makkûk*^[1], and he performed *Wuḍû'* with one *Makkûk*."

[٧٣٦] ٥٠ - (٣٢٥) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَغْنِي ابْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِخَمْسِ مَكَايِكَ، وَيَتَوَضَّأُ بِمَكْوُكٍ وَقَالَ ابْنُ الْمُثَنَّى: بِخَمْسِ مَكَايِيٍّ، وَقَالَ ابْنُ مُعَاذٍ: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، وَلَمْ يَذْكُرْ ابْنَ جَبْرِ.

[737] 51 - (...) Anas said: "The Prophet ﷺ used to perform *Wuḍû'* with a *Mudd* and he used to perform *Ghusl* with a *Ṣâ'*, up to five *Mudd*."

[٧٣٧] ٥١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنِ ابْنِ جَبْرِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ، إِلَى خَمْسَةِ أَمْدَادٍ.

[738] 52 - (326) It was narrated that Safinah said: "The Messenger of Allāh ﷺ used to perform *Ghusl* with a *Ṣâ'* of water in the case of *Janâbah*, and he used to perform *Wuḍû'* with a *Mudd* of water."

[٧٣٨] ٥٢ - (٣٢٦) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَعَمْرُو بْنُ عَلِيٍّ، كِلَاهُمَا عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا أَبُو رَيْحَانَةَ،

[1] According to Imâm An-Nawawî, a *Makkûk* is the same as a *Mudd*.

عَنْ سَفِينَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُهُ الصَّاعُ مِنَ الْمَاءِ، مِنَ الْجَنَائِزِ، وَيُوضُّوهُ الْمُدَّ.

[739] 53 - (...) It was narrated that Safinah - (one of the narrators) said: Abû Bakr- the Companion of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Şâ'* and purify himself with a *Mudd*." In the narration of (one of the narrators) Ibn Hujr: "Or he said: 'And a *Mudd* to purify him.'" And he said:^[1] "And he was old, so I do not consider his narration trustworthy."

Chapter 11. It Is Recommended To Pour Water Over The Head, And Elsewhere, Three Times

[740] 54 - (327) It was narrated that Jubair bin Muţ'im said: "They (people) argued about *Ghusl* in the presence of the Messenger of Allâh ﷺ. One of them said: 'As for me, I wash my head in such and such a manner.' The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water over my head.'"

[٧٣٩] ٥٣- (...) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي رَيْحَانَةَ، عَنْ سَفِينَةَ - قَالَ أَبُو بَكْرٍ: - صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَطَهَّرُ بِالْمُدِّ، وَفِي حَدِيثِ ابْنِ حُجْرٍ، أَوْ قَالَ: وَيَطَهَّرُهُ الْمُدَّ. وَقَالَ: وَقَدْ كَانَ كَبِيرَ وَمَا كُنْتُ أَثِقُ بِحَدِيثِهِ.

(المعجم ١١) - (بَابُ اسْتِحْبَابِ إِفَاضَةِ الْمَاءِ عَلَى الرَّأْسِ وَغَيْرِهِ ثَلَاثًا)
(التحفة ٤٥)

[٧٤٠] ٥٤- (٣٢٧) [و] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ. قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَقَ، عَنْ سُلَيْمَانَ بْنِ صُرَيْدٍ، عَنْ جُبَيْرِ ابْنِ مُطْعِمٍ. قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ بَعْضُ الْقَوْمِ: أَمَّا

^[1] That is, Abû Raihanah, one of the narrator, said this about Safinah.

أَنَا، فَإِنِّي أَعْسِلُ رَأْسِي كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَإِنِّي أُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكْفٍ».

[741] 55 - (...) It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* for *Janâbah* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water over my head three times."

[٧٤١] ٥٥- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ عِنْدَهُ الْغُسْلُ مِنَ الْجَنَابَةِ. فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا».

[742] 56 - (328) It was narrated from Jâbir bin 'Abdullâh that a delegation from *Thaqîf* asked the Prophet ﷺ: "Our land is cold, how should we perform *Ghusl*?" He said: "As for me, I pour water over my head three times."

[٧٤٢] ٥٦- (٣٢٨) [و] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى، وَإِسْمَاعِيلُ بْنُ سَالِمٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ وَفَدَ ثَقِيفٍ سَأَلُوا النَّبِيَّ ﷺ فَقَالُوا: إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَكَيْفَ بِالْغُسْلِ؟ فَقَالَ: «أَمَّا أَنَا، فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا».

قَالَ ابْنُ سَالِمٍ فِي رِوَايَتِهِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، وَقَالَ: إِنَّ وَفَدَ ثَقِيفٍ قَالُوا: يَا رَسُولَ اللَّهِ!

[743] 57 - (329) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ performed *Ghusl* for *Janâbah*, he would pour three handfuls of water over his head." Al-Hasan bin Muḥammad said to him: "My hair is thick." Jâbir said: "O my

[٧٤٣] ٥٧- (٣٢٩) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيُّ: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اغْتَسَلَ مِنْ جَنَابَةٍ، صَبَّ

nephew! The hair of the Messenger of Allāh ﷺ were thicker than your hair and better.”

Chapter 12. Ruling On The Braids Of A Woman Who Is Doing *Ghusl*

[744] 58 - (330) It was narrated that Umm Salamah said: “I said: ‘O Messenger of Allāh, I am a woman with tightly braided hair; should I undo it for *Ghusl* from *Janâbah*?’ He said: ‘No; it is sufficient for you to pour three handfuls of water over your head, then pour water over you, and you will become pure.’”

[745] (...) It was narrated from Ayyûb bin Mûsâ with this chain. In the narration of ‘Abdur-Razzâq it says: “Should I undo them for (*Ghusl* following) menses and *Janâbah*?” He said: “No.” Then he mentioned something similar to the *Hadîth*

عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مِنْ مَاءٍ، فَقَالَ لَهُ الْحَسَنُ بْنُ مُحَمَّدٍ: إِنَّ شَعْرِي كَثِيرٌ، قَالَ جَابِرٌ: فَقُلْتُ لَهُ: يَا ابْنَ أَخِي كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ أَكْثَرَ مِنْ شَعْرِكَ وَأَطْيَبَ.

(المعجم ١٢) - (بَابُ حَكْمِ ضَفَائِرِ الْمَغْتَسِلَةِ) (التحفة ٤٦)

[٧٤٤] ٥٨ - (٣٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمَرُو النَّاقِدُ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أَشَدُّ ضَفَرَ رَأْسِي، أَفَأَنْقِضُهُ لِعُغْلِلِ الْجَنَابَةَ؟ قَالَ: «لَا، إِنَّمَا يَكْفِيكَ أَنْ تَخْشِيَ عَلَى رَأْسِكَ ثَلَاثَ حَفَنَاتٍ، ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ فَتَطْهَرِينَ».

[٧٤٥] (...) وَحَدَّثَنَا عَمَرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. قَالَ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَيُّوبَ بْنِ مُوسَى فِي هَذَا الْإِسْنَادِ، وَفِي حَدِيثِ

of Ibn 'Uyainah (no. 744).

[746] (...) It was narrated from Rawh bin Al-Qâsim: "Ayyûb bin Mûsâ narrated to us with this chain (a similar *Hadîth* as no. 744) and said: 'Should I undo it and wash it in the case of *Janâbah*?' And he did not mention menses.

[747] 59 - (331) It was narrated that 'Ubaid bin 'Umair said: "Āishah heard that 'Abdullâh bin 'Amr was telling the women to undo their braids when they performed *Ghusl*. She said: 'How strange it is, that Ibn 'Amr should tell the women to undo their braids when they perform *Ghusl*! Why doesn't he tell them to shave their heads? The Messenger of Allâh ﷺ and I used to perform *Ghusl* from a single vessel, and I did not do more than pour water over my head three times (without undoing my braids)."

عَبْدُ الرَّزَّاقِ: فَأَنْقَضَهُ لِلْحَيْضَةِ وَالْجَنَابَةِ؟ فَقَالَ: «لَا». ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

[٧٤٦] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى بِهَذَا الْإِسْنَادِ. وَقَالَ: أَفَأَحُلُّهُ فَأَغْسِلُهُ مِنَ الْجَنَابَةِ؟ وَلَمْ يَذْكُرِ: الْحَيْضَةَ.

[٧٤٧] ٥٩ - (٣٣١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ ابْنُ حُجْرٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ. قَالَ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُثَيْمٍ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: بَلَغَ عَائِشَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، فَقَالَتْ: يَا عَجَبًا لِابْنِ عَمْرٍو هَذَا! يَأْمُرُ النِّسَاءَ، إِذَا اغْتَسَلْنَ، أَنْ يَنْقُضْنَ رُءُوسَهُنَّ، أَفَلَا يَأْمُرُهُنَّ أَنْ يَحْلُقْنَ رُءُوسَهُنَّ! لَقَدْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَمَا أَزِيدُ عَلَى أَنْ أَفْرِغَ عَلَى رَأْسِي ثَلَاثَ إِفْرَاقَاتٍ.

Chapter 13. It Is Recommended For The Woman Who Is Performing *Ghusl* Following Menses To Apply A Piece Of Cloth Scented With Musk To The Site Of The Bleeding

[748] 60 - (332) It was narrated that 'Āishah said: "A woman asked the Prophet ﷺ how she should perform *Ghusl* following her menses. He told her how to perform *Ghusl*, then said that she should take a piece of cloth scented with musk and purify herself with it. She said: 'How do I purify myself with it?' He said: 'Purify yourself with it, *Subhān-Allāh* (Glorious is Allāh)!' and he covered his face" - (One of the narrators) Sufyān bin 'Uyainah showed us how he covered his face with his hands - 'Āishah said: "I pulled her towards me, because I understood what the Prophet ﷺ meant, and I said: 'Follow the traces of blood with it.'"

[749] (...) It was narrated from 'Āishah that a woman asked the Prophet ﷺ: "How should I perform *Ghusl* when my menses ends?" He said: "Take a piece of cloth scented with musk and purify yourself with it." Then he

(المعجم ١٣) - (بَابُ اسْتِحْبَابِ استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم) (التحفة ٤٧)

[٧٤٨] ٦٠ - (٣٣٢) حَدَّثَنَا عُمَرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ عُمَرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ [قَالَتْ]: سَأَلَتِ امْرَأَةً النَّبِيِّ ﷺ: كَيْفَ تَغْتَسِلُ مِنْ حَيْضَتِهَا؟ قَالَ: فَذَكَرْتُ أَنَّهُ عَلَّمَهَا كَيْفَ تَغْتَسِلُ، ثُمَّ تَأْخُذُ فُرْصَةً مِنْ مِسْكِ فَتَطَهَّرُ بِهَا، قَالَتْ: كَيْفَ أَنْتَظَرُ بِهَا؟ قَالَ: «تَطَهَّرِي بِهَا، وَسُبْحَانَ اللَّهِ» وَاسْتَرَّ - وَأَشَارَ لَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِيَدِهِ عَلَى وَجْهِهِ - قَالَ قَالَتْ عَائِشَةُ: وَاجْتَدَبْتُهَا إِلَيَّ، وَعَرَفْتُ مَا أَرَادَ النَّبِيُّ ﷺ. فَقُلْتُ تَتَّبِعِي بِهَا أَثَرَ الدَّمِ. وَقَالَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: فَقُلْتُ: تَتَّبِعِي بِهَا أَثَارَ الدَّمِ.

[٧٤٩] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: كَيْفَ أَعْتَسِلُ عِنْدَ الطُّهْرِ؟ فَقَالَ: «خُذِي فُرْصَةً

mentioned something similar to the *Hadîth* of Sufyân (no. 750).

[750] 61 - (...) It was narrated from Şafîyyah and she narrates from 'Āishah that Asmâ' asked the Prophet ﷺ about *Ghusl* following menses. He said: "Let one of you take her water and *Sidr* (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself." Asmâ' said: "How should she purify herself?" He said: "*Subhân-Allâh* (Glorious is Allâh)! Purify yourself with it." 'Āishah said - as if she whispered it to her - "Follow the traces of blood." And she asked him about *Ghusl* in the case of *Janâbah*. He said: "Let her take water and clean herself well - or clean herself thoroughly - then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself." 'Āishah said: "How good the woman of the *Anşâr* were! They did not let shyness prevent them from understanding their religion properly."

[751] (...) *Shu'bah* narrated something similar (as no. 750) with this chain and said: "He ﷺ

مَسَكَةً فَتَوَضَّئِي بِهَا» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[٧٥٠] ٦١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ قَالَ: سَمِعْتُ صَفِيَّةَ تَحَدَّثُ عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِ الْمَحِيضِ؟ فَقَالَ: «تَأْخُذُ إِحْدَاكُنَّ مَاءَهَا وَسِدْرَتَهَا فَتَطْهَرُ، فَتُحْسِنُ الطَّهْوَرَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَذْلُكُهُ ذَلِكَ سَدِيدًا، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تَصُبُّ عَلَيْهَا الْمَاءَ، ثُمَّ تَأْخُذُ فِرْصَةً مَسَكَةً فَتَطْهَرُ بِهَا» فَقَالَتْ أَسْمَاءُ: وَكَيْفَ أَتَطْهَرُ بِهَا؟ فَقَالَ: «سُبْحَانَ اللَّهِ تَطْهَرِينَ بِهَا» فَقَالَتْ عَائِشَةُ - كَأَنَّهَا تُخْفِي ذَلِكَ تَتَبَعِينَ أَثَرَ الدَّمِ، وَسَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ؟ فَقَالَ: «تَأْخُذُ مَاءً فَتَطْهَرُ، فَتُحْسِنُ الطَّهْوَرَ، أَوْ تُبْلِغُ الطَّهْوَرَ، ثُمَّ تَصُبُّ عَلَى رَأْسِهَا فَتَذْلُكُهُ، حَتَّى تَبْلُغَ شُؤُونَ رَأْسِهَا، ثُمَّ تُبْرِضُ عَلَيْهَا الْمَاءَ» فَقَالَتْ عَائِشَةُ: نَعَمْ النِّسَاءُ نِسَاءُ الْأَنْصَارِ! لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهُنَّ فِي الدِّينِ.

[٧٥١] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا

said: ‘*Subhân-Allâh* (Glorious is Allâh)! Purify yourself with it’ and he covered his face.”

[752] (...) It was narrated that ‘*Āishah* said: “*Asmâ*’ bint *Shakl* entered upon the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, how should one of us perform *Ghusl* when her menstruation ends?’” And he quoted the *Hadīth* (no. 750), but he did not mention *Ghusl* from *Janâbah*.

Chapter 14. The *Ghusl* And The Prayer For A Woman Who Is Suffering Prolonged Vaginal Bleeding (*Istihâdah*)

[753] 62 - (333) It was narrated that ‘*Āishah* said: “*Fâtimah* bint *Abi Ḥubaiṣh* came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I am a woman who suffers from *Istihâdah* (prolonged vaginal bleeding) and I do not become pure. Should I give up *Aṣ-Ṣalât*?’ He said: ‘No, rather that is from a vein and is not menstruation. When the time of your menstruation arrives, stop praying, and when it is ends, wash the blood from yourself and offer *Aṣ-Ṣalât*.’”

[754] (...) A *Hadīth* and chain

الإِسْنَادِ، نَحْوَهُ. وَقَالَ: قَالَ «سُبْحَانَ اللَّهِ تَطَهَّرِي بِهَا» وَاسْتَتَرَ.

[٧٥٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي الْأَخْوَصِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ أَسْمَاءَ بِنْتُ شَكْلٍ عَلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهَّرْتَ مِنَ الْحَيْضِ؟ وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ فِيهِ غُسْلَ الْجَنَابَةِ.

(المعجم ١٤) - (بَابُ الْمُسْتَحَاضَةِ

وَعَسَلَهَا وَصَلَاتُهَا) (التحفة ٤٨)

[٧٥٣] ٦٢ - (٣٣٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادْعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتْ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَاعْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

[٧٥٤] (...) وَحَدَّثَنَا يَحْيَى بْنُ

similar to that of Waki' (no. 753) was narrated from Hishâm bin 'Urwah. According to the narration of Qutaibah from Jarîr: "Fâtimah bint Abî Hubaish bin 'Abdul-Muttalib bin Asad, who was one of our womenfolk..."

He (Muslim) said: In the narration of (one of the narrators) Hammâd bin Zaid is an additional statement, which we did not mention.^[1]

[755] 63 - (334) It was narrated from Ibn Shihâb, from 'Urwah, from 'Aishah that she said: "Umm Hâbibah bint Jahsh asked the Messenger of Allâh ﷺ: 'I suffer from *Istihâdhah*.' He said: 'That is only a vein, so perform *Ghusl* and pray.' She used to perform *Ghusl* at the time of every prayer."

Al-Laith bin Sa'd said: "Ibn Shihâb did not mention that the Messenger of Allâh ﷺ told Umm Hâbibah bint Jahsh to perform *Ghusl* at the time of every prayer, but that it is something that she chose to do." Ibn Rumh said in his report: "The daughter of Jahsh," and he did not mention: "Umm Hâbibah."

يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِمِثْلِ حَدِيثِ وَكِيعٍ وَإِسْنَادِهِ. وَفِي حَدِيثِ قُتَيْبَةَ عَنْ جَرِيرٍ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشِ ابْنِ عَبْدِ الْمُطَّلِبِ بْنِ أَسَدٍ، وَهِيَ امْرَأَةٌ مِنَّا. قَالَ: وَفِي حَدِيثِ حَمَّادِ بْنِ زَيْدٍ زِيَادَةُ حَرْفٍ، تَرَكْنَا ذِكْرَهُ.

[٧٥٥] ٦٣ - (٣٣٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَفْتَيْتُ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللَّهِ ﷺ. فَقَالَتْ: إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذَلِكَ عِرْقٌ فَاعْتَسِلِي، ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: لَمْ يَذْكُرِ ابْنُ شِهَابٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، وَلَكِنَّهُ شَيْءٌ فَعَلْتُهُ هِيَ. وَقَالَ ابْنُ رُمَحٍ فِي رِوَايَتِهِ: ابْنَةُ جَحْشٍ، وَلَمْ يَذْكُرْ أُمَّ حَبِيبَةَ.

[1] The wording in question in Hammad bin Zaid's narration was recorded by An-Nasâ'i (323).

[756] 64 - (...) It was narrated from 'Aishah, the wife of the Prophet ﷺ, that Umm Ḥabībah bint Jaḥsh - the sister-in-law of the Messenger of Allāh ﷺ, who was married to 'Abdur-Raḥmān bin 'Awf - suffered from *Istihādḥah* for seven years. She consulted the Messenger of Allāh ﷺ concerning that and the Messenger of Allāh ﷺ said: "That is not menstruation, rather it is a vein, so perform *Ghusl* and pray."

'Aishah said: "She used to perform *Ghusl* in a wash-tub in the apartment of her sister Zainab bint Jaḥsh until the blood turned the water red."

Ibn Shihāb said: "I told Abū Bakr bin 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām about that, and he said: 'May Allāh have mercy on Hind; if she had heard this verdict; she too was suffering from this ailment, and she used to weep a lot for not be able to offer *Ṣalat*.'"

[757] (...) It was narrated that 'Aishah said: "Umm Ḥabībah bint Jaḥsh came to the Messenger of Allāh ﷺ, and she had suffered from *Istihādḥah* for seven years..." (narrating) a *Ḥadīth* similar to that of 'Amr bin Al-Ḥārith (no. 756), up to the

[٧٥٦] ٦٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - حَتَتْهُ رَسُولُ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، اسْتَحْيَضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلَكِنَّ هَذَا عِرْقٌ، فَاعْتَسِلِي وَصَلِّي».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنِ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ حَتَّى تَعْلُو حُمْرَةَ الدَّمِ الْمَاءَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثْتُ بِذَلِكَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنَ هِشَامٍ، فَقَالَ: يَرْحَمُ اللَّهُ هِنْدًا، لَوْ سَمِعْتُ بِهَذِهِ الْفَتْيَا، وَاللَّهِ! إِنْ كَانَتْ لَتَبْكِي، لِأَنَّهَا كَانَتْ لَا تُصَلِّي.

[٧٥٧] (...) وَحَدَّثَنِي أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ إِلَى

words: "The blood turned the water red," but he did not mention what comes after that.

[758] (...) It was narrated from 'Āishah that the daughter of Jahsh suffered from *Istihādḥah* for seven years... a similar *Hadīth* (as no. 756).

[759] 65 - (...) It was narrated that 'Āishah said: "Umm Ḥabībah asked the Messenger of Allāh ﷺ about bleeding. 'Āishah said: 'I saw a tub full of blood, and the Messenger of Allāh ﷺ said to her: "Wait as long as you reckon your period used to last, then perform *Ghusl* and pray."

[760] 66 - (...) It was narrated from 'Irāk, from 'Urwah, that 'Āishah, the wife of the Prophet ﷺ said: "Umm Ḥabībah bint Jahsh, who was married to 'Abdur-Raḥmān bin 'Awf, complained to the Messenger of Allāh ﷺ about her bleeding. He

رَسُولُ اللَّهِ ﷺ، وَكَانَتْ اسْتَحْيَضَتْ سَبْعَ سِنِينَ، بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ إِلَى قَوْلِهِ: تَغْلُو حُمْرَةَ الدَّمِ الْمَاءَ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٧٥٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ بِنَحْوِ حَدِيثِهِمْ.

[٧٥٩] ٦٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنْ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الدَّمِ فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلَأَنَ دَمًا، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «امْكُئِي قَدْرَ مَا كَانَتْ تَحْسِكُ حَيْضَتِكَ، ثُمَّ اغْتَسِلِي وَصَلِّي».

[٧٦٠] ٦٦- (...) حَدَّثَنِي مُوسَى بْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرٍّ: حَدَّثَنِي أَبِي: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

said to her: 'Wait as long as you reckon your period used to last, then perform *Ghusl*.' She used to perform *Ghusl* at the time of every prayer."

Chapter 15. A Menstruating Woman Is Obligated To Make Up Missed Fasts But Not Prayers

[761] 67 - (335) It was narrated from Mu'adhah that a woman asked 'Aishah: "Should one of us make up the prayers that she misses during her menses?" 'Aishah said: "Are you a *Harûriyyah*? One of us would menstruate during the time of the Messenger of Allâh ﷺ, then she was not ordered to make up (the prayers)."

[762] 68 - (...) It was narrated that Yazîd said: "I heard Mu'adhah (say) that she asked 'Aishah: 'Should a menstruating woman make up missed prayers?' 'Aishah said: 'Are you a *Harûriyyah*? The wives of the Messenger of Allâh ﷺ used to menstruate, but did he ﷺ tell

النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ، الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ، شَكَتْ إِلَى رَسُولِ اللَّهِ ﷺ الدَّمَ. فَقَالَ لَهَا: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْسِبُكِ حَيْضُكَ، ثُمَّ اغْتَسِلِي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

(المعجم ١٥) - (بَابُ وَجوب قضاء الصوم على الحائض دون الصلاة)
(التحفة ٤٩)

[٧٦١] ٦٧ - (٣٣٥) حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ؛ وَحَدَّثَنَا حَمَّادٌ، عَنْ يَزِيدَ الرُّشَكِ، عَنْ مُعَاذَةَ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ فَقَالَتْ: أَتَقْضِي إِحْدَانَا الصَّلَاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَا تُؤْمَرُ بِقِضَاءٍ.

[٧٦٢] ٦٨ - (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ قَالَ: سَمِعْتُ مُعَاذَةَ، أَنَّهَا سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّ نِسَاءُ رَسُولِ

them to make up (the prayers)?!"

[763] 69 - (...) It was narrated that Mu'adhah said: "I asked 'Āishah: 'Why does a menstruating woman have to make up missed fasts but not missed prayers?' She said: 'Are you a *Harûriyyah*?' I said: 'I am not a *Harûriyyah*, but I am asking.' She said: 'That used to happen to us and we were commanded to make up the fasts but we were not commanded to make up the prayers.'"

Chapter 16. Covering Oneself With A Garment And The Like While Performing *Ghusl*

[764] 70 - (336) Umm Hânî' bint Abî Tâlib said: "I went to the Messenger of Allâh ﷺ during the year of the Conquest and I found him performing *Ghusl*, and his daughter Fâtimah was screening him with a garment."

[765] 71 - (...) Abû Murrah, the freed slave of 'Aqîl, narrated that Umm Hânî' bint Abî Tâlib told him that during the year of the Conquest, she came to the Messenger of Allâh ﷺ when he

الله ﷺ يَحْضَنَ أَفَامَرْهُنَّ أَنْ يَجْزِينَ؟ قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: تَعْنِي يَقْضِينَ.

[٧٦٣] ٦٩- (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتَ؟ قُلْتُ: لَسْتُ بِحَرُورِيَّةٍ، وَلَكِنِّي أَسْأَلُ، قَالَتْ: كَانَ بُصِيئًا ذَلِكَ فَنُؤْمَرُ بِقِضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقِضَاءِ الصَّلَاةِ.

(المعجم ١٦) - (بَابُ تَسْتِرِ الْمَغْتَسِلِ)
بشوب ونحوه (التحفة ٥٠)

[٧٦٤] ٧٠- (٣٣٦) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مَرْةَ مَوْلَى أُمِّ هَانِيءَ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيءَ بِنْتَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. [انظر: ١٦٦٧]

[٧٦٥] ٧١- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي

was in the upper part of Makkah, and the Messenger of Allāh ﷺ got up to perform *Ghusl*, and Fâtimah screened him. Then he took his garment and wrapped it around himself, then he prayed eight *Rak'ah* of *Duḥa* prayer.

هِنْذٍ؛ أَنَّ أَبَا مَرَّةٍ مَوْلَى عَقِيلٍ حَدَّثَهُ؛ أَنَّ
أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ حَدَّثَتْهُ أَنَّ لَمَّا
كَانَ عَامُ الْفَتْحِ، أَتَتْ رَسُولَ اللَّهِ ﷺ
وَهُوَ بِأَعْلَى مَكَّةَ، قَامَ رَسُولُ اللَّهِ ﷺ إِلَى
غُسْلِهِ، فَسَتَرَتْ عَلَيْهِ فَاطِمَةُ، ثُمَّ أَخَذَ نَوْبَهُ
فَالْتَحَفَ بِهِ، ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ
سُبْحَةَ الضُّحَى.

[766] 72 - (...) It was narrated from Sa'eed bin Abî Hind with this chain (as no. 765), and he said: "His daughter Fâtimah screened him with his garment, and when he had performed *Ghusl* he took it and wrapped himself in it, then he stood up and prayed eight *Rak'ah*, and that was *Duḥa* (Prayer)."

[٧٦٦] ٧٢ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ
كَثِيرٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ بِهَذَا
الْإِسْنَادِ، وَقَالَ: فَسَتَرَتْهُ ابْنَتُهُ فَاطِمَةُ
بَنُوْبِهِ، فَلَمَّا اغْتَسَلَ أَخَذَهُ فَالْتَحَفَ بِهِ، ثُمَّ
قَامَ فَصَلَّى ثَمَانَ سَجَدَاتٍ، وَذَلِكَ
ضُحَى.

[767] 73 - (337) It was narrated from Ibn 'Abbâs that Maimûnah said: "I put some water out for the Prophet ﷺ and screened him, and he performed *Ghusl*."

[٧٦٧] ٧٣ - (٣٣٧) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُوسَى
الْقَارِيُّ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ
سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ
ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعْتُ
لِلنَّبِيِّ ﷺ مَاءً وَسَتَرْتُهُ فَاغْتَسَلَ.

Chapter 17. The Prohibition Of Looking At 'Awrah

(المعجم ١٧) - (بَابُ تَحْرِيمِ النَّظَرِ
إِلَى الْعَوْرَاتِ) (التحفة ٥١)

[768] 74 - (338) It was narrated

[٧٦٨] ٧٤ - (٣٣٨) حَدَّثَنَا أَبُو بَكْرِ

from 'Abdur-Rahmân bin Abî Sa'eed Al-Khudrî, from his father, that the Messenger of Allâh ﷺ said: "No man should look at the 'Awrah of another man, and no woman should look at the 'Awrah of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover."

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنِ الصَّحَّاحِ بْنِ عَثْمَانَ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

[769] (...) Ad-Dahhâk bin 'Uthmân narrated it to us with this chain (a *Hadîth* similar to no. 768), but instead of 'Awrah he said: "The nakedness of another man and the nakedness of another woman."

[٧٦٩] (...) وَحَدَّثَنِيهِ هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُذَيْلٍ: أَخْبَرَنَا الصَّحَّاحُ بْنُ عَثْمَانَ بِهَذَا الْإِسْنَادِ وَقَالَا - مَكَانَ «عَوْرَةِ - عُرْيَةِ الرَّجُلِ وَعُرْيَةِ الْمَرْأَةِ».

Chapter 18. It Is Permissible To Bathe Naked When One Is Alone

(المعجم ١٨) - (بَابُ جَوَازِ الْاِغْتِسَالِ عَرِيَانًا فِي الْخُلُوةِ) (التحفة ٥٢)

[770] 75 - (339) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad, the Messenger of Allâh ﷺ," and he mentioned a number of *Ahâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Children of Israel used to bathe naked, looking at one another's 'Awrah. But Mûsâ, عليه السلام, used to bathe alone, and they

[٧٧٠] ٧٥ - (٣٣٩) [و] حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مَتَّى قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءَ، يَنْظُرُ بَعْضُهُمْ إِلَى سَوَاءِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ

said: "By Allâh, nothing is keeping Mûsâ from bathing with us except for the fact that he has a scrotal hernia." "One day he went to perform *Ghusl* and he put his garment on a rock. The rock fled with his garment, and Mûsâ began to run after it, saying: "My garment, O rock! My garment, O rock!" until the Children of Israel saw the *ʿAurah* of Mûsâ and said: "By Allâh, there is nothing wrong with Mûsâ." Then the rock came to a standstill. He took his garment and struck the rock hard."

Abû Hurairah said: "By Allâh, there were six or seven marks on the rock where Mûsâ had struck it."

وَحَدَّثَهُ، فَقَالُوا: وَاللَّهِ! مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ أَدْرُ، قَالَ فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَقَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ فَجَمَعَ مُوسَى عَلَيْهِ السَّلَامُ بِإِثْرِهِ يَقُولُ: ثَوْبِي حَجَر! ثَوْبِي حَجَر! حَتَّى نَظَرْتُ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَى عَلَيْهِ السَّلَامُ وَقَالُوا: وَاللَّهِ! مَا بِمُوسَى مِنْ بَأْسٍ، فَقَامَ الْحَجَرُ حَتَّى نَظَرَ إِلَيْهِ. قَالَ فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا.

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ! إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرَبَ مُوسَى بِالْحَجَرِ. [انظر: ٦١٤٦]

Chapter 19. Taking Care To Conceal One's *ʿAurah*

(المعجم ١٩) - (بَابُ الْإِعْتِنَاءِ بِحِفْظِ الْعَوْرَةِ) (التحفة ٥٣)

[771] 76 - (340) Jâbir bin ʿAbdullâh said: "When the Ka'bah was built, the Prophet ﷺ and ʿAbbâs went to move a stone. Al-ʿAbbâs said to the Prophet ﷺ: 'Put your *Izâr* (lower garment) up on your shoulders to protect them from the stone.' He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: 'My *Izâr*, my *Izâr*!' and his *Izâr* was tied around him."

[٧٧١] ٧٦ - (٣٤٠) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ ابْنُ مَيْمُونٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرِ، قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَقُ ابْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ رَافِعٍ، وَاللَّفْظُ لَهُمَا - قَالَ إِسْحَقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ. أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: ..

Ibn Râfi' said in his report: "On your neck," he did not say, "on your shoulders," (this happened when the Messenger of Allâh was in his childhood.)

الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ حِجَارَةً، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى عَاتِقِكَ، مِنَ الْحِجَارَةِ، فَفَعَلَ، فَخَرَّ إِلَى الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ، ثُمَّ قَامَ فَقَالَ: «إِزَارِي، إِزَارِي» فَشُدَّ عَلَيْهِ إِزَارُهُ.

قَالَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: عَلَى رَقَبَتِكَ. وَلَمْ يَقُلْ: عَلَى عَاتِقِكَ.

[772] 77 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his *Izâr*. Al-'Abbâs - his paternal uncle - said to him: "O son of my brother, why don't you undo your *Izâr* and put it on your shoulders to protect them from the stones?" So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

[٧٧٢] ٧٧- (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ - عَمُّهُ -: يَا ابْنَ أَخِي! لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكَبِكَ، دُونَ الْحِجَارَةِ. قَالَ فَحَلَّهُ، فَجَعَلَهُ عَلَى مَنْكَبِهِ، فَسَقَطَ مَغْشِيًّا عَلَيْهِ. قَالَ: فَمَا رَوَيْ بَعْدَ ذَلِكَ الْيَوْمَ عُرْيَانًا.

[773] 78 - (341) It was narrated that Al-Miswar bin Makhramah said: "I was carrying a heavy rock, wearing a light *Izâr*. My *Izâr* slipped off and I was carrying the rock so I could not put my *Izâr* back until I had put the rock in its place. The Messenger of Allâh ﷺ said: 'Go back and get your garment, and do not walk about naked.'"

[٧٧٣] ٧٨- (٣٤١) حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ. بْنُ عَبَّادِ بْنِ حُثَيْفٍ الْأَنْصَارِيُّ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ ابْنُ حُثَيْفٍ عَنِ الْمُسَوَّرِ بْنِ مَحْرَمَةَ قَالَ: أَقْبَلْتُ بِحَجَرٍ، أَحْمَلُهُ ثَقِيلًا، وَعَلَيَّ إِزَارٌ خَفِيفٌ، قَالَ:

فَانْحَلَّ إِزَارِي وَمَعِيَ الْحَجَرُ، لَمْ أَشْتَطِعْ أَنْ أَضَعَهُ حَتَّى بَلَغْتُ بِهِ إِلَى مَوْضِعِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ إِلَى ثَوْبِكَ فَخُذْهُ، وَلَا تَمْشُوا عُرَاةً».

Chapter 20. Screening Oneself When Urinating

(المعجم ٢٠) - (بَابُ التَّسْتَرِ عِنْدَ

الْبُولِ) (التحفة ٥٤)

[774] 79 - (342) It was narrated that ‘Abdullâh bin Ja‘far said: “The Messenger of Allâh ﷺ made me ride behind him one day, and he told me a secret which I will never tell to any of the people. When relieving himself, the Messenger of Allâh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms.”

[٧٧٤] ٧٩ - (٣٤٢) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضُّبَيْعِيُّ قَالَا: حَدَّثَنَا مَهْدِيُّ - وَهُوَ ابْنُ مَيْمُونٍ - : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ، مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرَدَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسْرَأَ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، هَدَفَ أَوْ حَائِشُ نَحْلٍ. قَالَ ابْنُ أَسْمَاءَ فِي حَدِيثِهِ: يَعْني حَائِطَ نَحْلٍ.

Chapter 21. At The Beginning Of Islam, Intercourse Did Not Necessitate *Ghusl* Unless Semen Was Emitted, Then That Was Abrogated And *Ghusl* Becomes Obligatory For Intercourse

(المعجم ٢١) - (بَابُ بَيَانِ أَنَّ الْجَمَاعَ كَانَ فِي أَوَّلِ الْإِسْلَامِ لَا يُوْجِبُ الْغُسْلَ إِلَّا أَنْ يَنْزَلَ الْمَنِي وَيُبَيِّنَ نَسْخَهُ وَأَنَّ الْغُسْلَ يَجِبُ بِالْجَمَاعِ) (التحفة ٥٥)

[775] 80 - (343) It was narrated

[٧٧٥] ٨٠ - (٣٤٣) حَدَّثَنَا يَحْيَى

from ‘Abdur-Raḥmân bin Abi Sa‘eed Al-Khudrî that his father said: “I went out with the Messenger of Allâh ﷺ on a Monday to Qubâ’, and while we were in (the land of) Banû Sâlim, the Messenger of Allâh ﷺ stood at the door of ‘Itbân and called out loudly to him. He came out, dragging his *Izâr*, and the Messenger of Allâh ﷺ said: ‘We made the man rush.’ ‘Itbân said: ‘O Messenger of Allâh, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?’ The Messenger of Allâh ﷺ said: ‘Water is for water.’”^[1]

[776] 81 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “Water is for water.”

بُنْ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ،
وَأَبْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكَ
يَعْنِي ابْنَ أَبِي نَمِرٍ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ:
خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْاِثْنَيْنِ
إِلَى قُبَاءٍ، حَتَّى إِذَا كُنَّا فِي بَنِي سَالِمٍ
وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى بَابِ عِثْبَانَ،
فَصَرَخَ بِهِ، فَخَرَجَ يَجْرُ إِزَارَهُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «أَعْجَلْنَا الرَّجُلَ» فَقَالَ
عِثْبَانُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الرَّجُلَ
يُعْجَلُ عَنْ امْرَأَتِهِ وَلَمْ يُنْجِ مَادًا عَلَيْهِ؟
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَاءُ مِنَ
الْمَاءِ».

[٧٧٦] ٨١ - (...) حَدَّثَنَا هَرُونَ بْنُ
سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
عَمْرُو بْنُ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ
حَدَّثَهُ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ
النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّمَا الْمَاءُ مِنَ
الْمَاءِ».

^[1] Meaning, *Ghusl* must be performed when semen is emitted.

[777] 82 - (344) Abû Al-'Alâ' bin Shikh-khîr said: "The *Hâdith* of the Messenger of Allâh ﷺ abrogated one another as Verses of the Qur'ân abrogated one another."

[778] 83 - (345) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a man from among the *Anṣâr* and called for him. He came out with his hair dripping and he said: "Perhaps we made you rush?" He said: "Yes, O Messenger of Allâh." He said: "If you hastened or did not emit semen, then you do not have to perform *Ghusl*, but you have to perform *Wuḍû'*."

[779] 84 - (346) It was narrated that Ubayy bin Ka'b said: "I asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife but fails to ejaculate. He said: 'Let him wash

[٧٧٧] ٨٢ - (٣٤٤) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو الْعَلَاءِ بْنُ الشَّخِيرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْسَخُ حَدِيثَهُ بَعْضُهُ بَعْضًا، كَمَا يَنْسَخُ الْقُرْآنُ بَعْضُهُ بَعْضًا.

[٧٧٨] ٨٣ - (٣٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَأَرْسَلَ إِلَيْهِ، فَخَرَجَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: «لَعَلَّنَا أَعْجَلْنَاكَ؟» قَالَ: نَعَمْ. يَا رَسُولَ اللَّهِ! قَالَ: «إِذَا أَعْجَلْتَ أَوْ أَفْحَطْتَ، فَلَا غُسْلَ عَلَيْكَ، وَعَلَيْكَ الْوُضُوءُ».

وَقَالَ ابْنُ بَشَّارٍ: إِذَا أَعْجَلْتَ أَوْ أَفْحَطْتَ.

[٧٧٩] ٨٤ - (٣٤٦) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبُو

off whatever has got on him from his woman, then perform *Wuḍū'* and pray."

[780] 85 - (...) It was narrated from Ubayy bin Ka'b that the Messenger of Allāh ﷺ said, concerning a man who has intercourse with his wife but does not ejaculate: "Let him wash his private part and perform *Wuḍū'*."

[781] 86 - (347) Zaid bin Khālīd Al-Juhanī narrated that he asked 'Uthmān bin 'Affān: "What do you think if a man has intercourse with his wife but does not emit semen?" 'Uthmān said: "He should perform *Wuḍū'* as for prayer, and wash his private part." 'Uthmān said: "I heard it from the Messenger of Allāh ﷺ."

مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ ثُمَّ يُكْسِلُ؟ فَقَالَ: «يَغْسِلُ مَا أَصَابَهُ مِنَ الْمَرْأَةِ، ثُمَّ يَتَوَضَّأُ وَيُصَلِّي».

[٧٨٠] ٨٥ - (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي أَبِي عَنِ الْمَلِيِّ، عَنِ الْمَلِيِّ يَغْنِي بِقَوْلِهِ الْمَلِيُّ عَنِ الْمَلِيِّ، أَبُو أَيُّوبَ عَنْ أَبِي بِنِ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ، فِي الرَّجُلِ يَأْتِي أَهْلَهُ ثُمَّ لَا يُنْزِلُ قَالَ: «يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ».

[٧٨١] ٨٦ - (٣٤٧) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لَهُ -: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ دَعْوَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيِّ أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ، قَالَ: قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ وَلَمْ يُنْزِلْ؟ قَالَ عُثْمَانُ: «يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ،

وَيَغْسِلُ ذَكَرَهُ». قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[782] (...) ‘Urwah bin Az-Zubair narrated that Abû Ayyûb informed him, that he heard that from the Messenger of Allâh ﷺ (a similar *Hadîth* as no. 781).

[٧٨٢] (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ عَنْ يَحْيَى: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ، أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ، أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

Chapter 22. Abrogation Of “Water Is For Water,” And That It Is Obligatory To Perform *Ghusl* When The Two Circumcised Parts Meet

[783] 87 - (348) It was narrated from Abû Hurairah that the Prophet of Allâh ﷺ said: “When a man sits between the four parts^[1] and toils with her, then *Ghusl* is obligatory.”

According to the *Hadîth* of Maṭar: “Even if he does not ejaculate.”

(المعجم ٢٢) - (بَابُ نَسْخِ: «الْمَاءُ مِنْ الْمَاءِ». وَوَجُوبُ الْغُسْلِ بِالتَّقَاءِ الْخَتَانَيْنِ) (التحفة ٥٦)

[٧٨٣] ٨٧ - (٣٤٨) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَأَبُو غَسَّانَ الْمُسَمَعِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، وَمَطَرٍ، عَنِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ عَلَيْهِ الْغُسْلُ».

وَفِي حَدِيثِ مَطَرٍ: «وَإِنْ لَمْ يُنْزَلْ». قَالَ زُهَيْرٌ مِنْ بَيْنِهِمْ: «بَيْنَ أَشْعُوبِهَا الْأَرْبَعِ».

[1] Meaning the arms and legs of his wife.

[784] (...) A similar report (as no. 783) was narrated from Shu'bah from Qatâdah with this chain. Except that in the narration of Shu'bah he said: "Then he struggles" and it was not said: "Even if he does not ejaculate."

[٧٨٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو ابْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: «ثُمَّ اجْتَهَدَ» وَلَمْ يَقُلْ: «وَإِنْ لَمْ يُنْزَلْ».

[785] 88 - (349) It was narrated that Abû Mûsâ said: "A group of the *Muhâjireen* and *Anṣâr* differed concerning that. The *Anṣâr* said: '*Ghusl* is not mandatory unless semen spurts forth or there is water (emission of fluid).' The *Muhâjirûn* said: 'When he has intercourse, *Ghusl* is mandatory.' Abû Mûsâ said: 'I will answer you concerning that'. I went and asked permission to enter upon 'Âishah, and permission was granted to me. I said to her: 'O my mother' - or, 'O Mother of the Believers' - 'I want to ask you about something but I feel shy.' She said: 'Do not feel too shy to ask me anything that you would ask your mother who gave birth to you, for I am your mother.' I said: 'What necessitates *Ghusl*?' She said: 'You have come to one who knows about that. The Messenger of Allâh ﷺ said: 'When a man sits between the four parts and

[٧٨٥] ٨٨ - (٣٤٩) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى - وَهَذَا حَدِيثُهُ - : حَدَّثَنَا هِشَامُ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ - وَلَا أَعْلَمُهُ إِلَّا عَنْ أَبِي بُرْدَةَ - عَنْ أَبِي مُوسَى قَالَ: اخْتَلَفَ فِي ذَلِكَ رَهْطٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّونَ: لَا يَجِبُ الْغُسْلُ إِلَّا مِنَ الدَّفْقِ أَوْ مِنَ الْمَاءِ، وَقَالَ الْمُهَاجِرُونَ: بَلْ إِذَا خَالَطَ فَقَدْ وَجَبَ الْغُسْلُ. قَالَ: قَالَ أَبُو مُوسَى: فَأَنَا أَشْفِيكُمْ مِنْ ذَلِكَ، فَقُمْتُ فَاسْتَأْذَنْتُ عَلَى عَائِشَةَ، فَأَذِنَ لِي، فَقُلْتُ لَهَا: يَا أُمَّاهُ - أَوْ يَا أُمَّ الْمُؤْمِنِينَ - إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ، وَإِنِّي

the two circumcised parts meet, then *Ghusl* is obligatory.”

أَسْتَحْيِيكَ. فَقَالَتْ: لَا تَسْتَحْيِي أَنْ تَسْأَلَنِي
عَمَّا كُنْتُ سَائِلًا عَنْهُ أُمَّكَ الَّتِي وَلَدَتْكَ،
فَإِنَّمَا أَنَا أُمُّكَ، قُلْتُ: فَمَا يُوجِبُ
الْغُسْلُ؟ قَالَتْ: عَلَى الْخَبِيرِ سَقَطَتْ. قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا
الْأَرْبَعِ، وَمَسَّ الْخِتَانُ الْخِتَانَ، فَقَدْ
وَجَبَ الْغُسْلُ».

[786] 89 - (350) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “A man asked the Messenger of Allāh ﷺ about a man who has intercourse with his wife then he fails (to ejaculate). Do they have to perform *Ghusl*? ‘Āishah was sitting there, and the Messenger of Allāh ﷺ said: ‘I do that, I and this one, then we perform *Ghusl*.’”

[٧٨٦] ٨٩ - (٣٥٠) حَدَّثَنَا هَرُونَ بْنُ
مَعْرُوفٍ، وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا:
حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ
اللَّهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ، عَنْ أُمِّ كَلْثُومٍ، عَنْ عَائِشَةَ زَوْجِ
النَّبِيِّ ﷺ. قَالَتْ: إِنَّ رَجُلًا سَأَلَ رَسُولَ
اللَّهِ ﷺ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ
يُكْسِلُ، هَلْ عَلَيْهِمَا الْغُسْلُ؟ وَعَائِشَةُ
جَالِسَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَفْعَلُ
ذَلِكَ، أَنَا وَهَذِهِ، ثُمَّ نَغْتَسِلُ».

Chapter 23. Performing *Wuḍū’* After Eating Something That Has Been Touched By Fire

[787] 90 - (351) Zaid bin Thābit said: “I heard the Messenger of Allāh ﷺ say: ‘*Wuḍū’* (is required) for that which has been touched by fire.”

(المعجم ٢٣) - (بَابُ الْوُضُوءِ مِمَّا

مَسَّتِ النَّارَ) (التحفة ٥٧)

[٧٨٧] ٩٠ - (٣٥١) وَحَدَّثَنَا عَبْدُ
الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: حَدَّثَنِي
أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ
قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ
الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

الْحَارِثُ بْنُ هِشَامٍ أَنَّ خَارِجَةَ بْنَ زَيْدٍ
الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّ أَبَاهُ زَيْدُ بْنُ ثَابِتٍ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ».

[788] (352) ‘Abdullâh bin Ibrâhîm bin Qâriz narrated that he found Abû Hurairah performing *Wudû’* in the *Masjid*, and he said: “I am performing *Wudû’* because of pieces of cottage cheese that I ate, because I heard the Messenger of Allâh ﷺ say: “Perform *Wudû’* for that which has been touched by fire.”

[٧٨٨] (٣٥٢) قَالَ ابْنُ شِهَابٍ:
أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، أَنَّ عَبْدَ اللَّهِ
ابْنَ إِبْرَاهِيمَ بْنَ قَارِظٍ أَخْبَرَهُ، أَنَّهُ وَجَدَ أَبَا
هُرَيْرَةَ يَتَوَضَّأُ عَلَى الْمَسْجِدِ. فَقَالَ: إِنَّمَا
أَتَوَضَّأُ مِنْ أَثْوَارٍ أَقِطِ أَكَلْتُهَا، لِأَنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَوَضَّؤُا
مِمَّا مَسَّتِ النَّارُ».

[789] (353) Ibn Shihâb said: “Sa’eed bin Khâlid bin ‘Amr bin ‘Uthmân told me, when I narrated this *Hadîth* (no. 788) to him, that he asked ‘Urwah bin Az-Zubair about performing *Wudû’* for that which has been touched by fire. ‘Urwah said: ‘I heard ‘Āishah, the wife of the Prophet ﷺ, say: “The Messenger of Allâh ﷺ said: ‘Perform *Wudû’* for that which has been touched by fire.”’

[٧٨٩] (٣٥٣) قَالَ ابْنُ شِهَابٍ:
أَخْبَرَنِي سَعِيدُ بْنُ خَالِدِ بْنِ عَمْرِو بْنِ
عُثْمَانَ وَأَنَا أَحَدُهُ هَذَا الْحَدِيثُ أَنَّهُ سَأَلَ
عُرْوَةَ بْنَ الزُّبَيْرِ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ
النَّارُ؟ فَقَالَ عُرْوَةُ: سَمِعْتُ عَائِشَةَ، زَوْجَ
النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«تَوَضَّؤُا مِمَّا مَسَّتِ النَّارُ».

Chapter 24. Abrogation Of *Wudû’* For That Which Has Been Touched By Fire

[790] 91 - (354) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ ate some lamb shoulder, then he offered

(المعجم ٢٤) - (بَابُ نَسْخِ الْوُضُوءِ
مِمَّا مَسَّتِ النَّارَ) (التحفة ٥٨)

[٧٩٠] ٩١- (٣٥٤) وَحَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ

Ṣalat, and he did not perform *Wuḍū'*.

[791] (...) It was narrated from Ibn 'Abbās that the Prophet ﷺ ate some meat from the bone - or some meat - then he prayed and he did not perform *Wuḍū'*, or he did not touch water.

[792] 92 - (355) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrī, from his father, that he saw the Messenger of Allāh ﷺ cut (some meat) from a lamb shoulder and eat it, then he prayed and he did not perform *Wuḍū'*.

[793] 93 - (...) It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrī that his father said: "I saw the Messenger of Allāh ﷺ cut (some meat) from a lamb shoulder and eat it, then the call to prayer was given. He got up, put down the knife

زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩١] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ. أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ عَرَقًا - أَوْ لَحْمًا - ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ، أَوْ لَمْ يَمْسَسْ مَاءً.

[٧٩٢] ٩٢ - (٣٥٥) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، عَنْ أَبِيهِ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ كَيْفٍ يَأْكُلُ مِنْهَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٣] ٩٣ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عَيْسَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَحْتَزُّ مِنْ

and prayed, and he did not perform *Wuḍū'*."

[794] (...) A similar *Ḥadīth* (as no. 793) was narrated by 'Alī bin 'Abdullāh bin 'Abbās from his father, from the Messenger of Allāh ﷺ.

[795] (356) It was narrated from Maimūnah, the wife of the Prophet ﷺ, that the Prophet ﷺ ate some lamb shoulder in her house, then he prayed and he did not perform *Wuḍū'*.

[796] (...) A similar *Ḥadīth* (as no.795) was narrated from Maimūnah, the wife of the Prophet ﷺ.

[797] 94 - (357) It was narrated that Abū Rāfi' said: "I bear witness that I used to grill sheep liver for the Messenger of Allāh ﷺ, then he prayed and he did not perform *Wuḍū'*."

[798] 95 - (358) It was narrated from Az-Zuhrī, from 'Ubaidullāh bin 'Abdullāh, from Ibn 'Abbās that the Prophet ﷺ drank some milk, then he called for some

كَتِفٍ شَاةٍ، فَأَكَلَ مِنْهَا، فَدَعَا إِلَى الصَّلَاةِ، فَقَامَ وَطَرَحَ السَّكِينَ وَصَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٤] قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَلِيُّ ابْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ [بِذَلِكَ].

[٧٩٥] (٣٥٦) قَالَ عَمْرُو: وَحَدَّثَنِي بُكَيْرُ بْنُ الْأَسَجِّ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَتِفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٦] (...) قَالَ عَمْرُو: وَحَدَّثَنِي جَعْفَرُ بْنُ رِبْعَةَ عَنْ يَعْقُوبَ بْنِ الْأَسَجِّ، عَنْ كُرَيْبِ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ. [بِذَلِكَ].

[٧٩٧] ٩٤ - (٣٥٧) قَالَ: عَمْرُو وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عَبْدِ اللَّهِ ابْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي رَافِعٍ قَالَ: أَشْهَدُ لَكُنْتُ أَشْوِي لِرَسُولِ اللَّهِ ﷺ بَطْنَ الشَّاةِ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[٧٩٨] ٩٥ - (٣٥٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ

water and rinsed out his mouth and said: "There is some greasiness in it."

[799] (...) A similar report (as no. 798) was narrated with the (previous) chain of 'Uqayl, from Az-Zuhrî.

[800] 96 - (359) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ got dressed, then he came out to offer *Ṣalat*. A gift of bread and meat was brought to him and he ate three mouthfuls, then he led the people in prayer, and he did not touch any water (i.e. he ﷺ did not perform *Wuḍû'*).

[801] (...) Muḥammad bin 'Amr bin 'Aṭâ said: "I was with Ibn 'Abbâs..." and he quoted a *Ḥadīth* of Ibn Ḥalḥalah (no. 800). In it he said: "Ibn 'Abbâs saw the Prophet ﷺ do that." He said: "He offered *Ṣalat*," but he did not say, "he led the people."

عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا، ثُمَّ دَعَا بِمَاءٍ فَتَمَضَّمَصْ وَقَالَ: «إِنَّ لَهُ دَسَمًا».

[٧٩٩] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ وَهْبٍ: وَأَخْبَرَنِي عَمْرُو؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ، كُلُّهُمْ عَنِ ابْنِ شِهَابٍ بِإِسْنَادٍ عَقِيلٍ، عَنِ الزُّهْرِيِّ، مِثْلَهُ.

[٨٠٠] ٩٦ - (٣٥٩) وَحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ عَلَيْهِ ثِيَابَهُ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، فَأَتَتْهُ بِهَدِيَّةٍ خُبْزٍ وَلَحْمٍ، فَأَكَلَ ثَلَاثَ لُقْمٍ، ثُمَّ صَلَّى بِالنَّاسِ، وَمَا مَسَّ مَاءً.

[٨٠١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ حَلْحَلَةَ. وَفِيهِ: أَنَّ ابْنَ عَبَّاسٍ شَهِدَ ذَلِكَ مِنَ النَّبِيِّ ﷺ. وَقَالَ: صَلَّى، وَلَمْ يَقُلْ: بِالنَّاسِ.

Chapter 25. (Performing) *Wuḍû'* After Eating Camel Meat

[802] 97 - (360) It was narrated from Jâbir bin Samurah that a man asked the Messenger of Allâh ﷺ: "Should I perform *Wuḍû'* after eating lamb?" He said: "If you wish, then perform *Wuḍû'*, and if not, then do not do it." He said: "Should I perform *Wuḍû'* after eating camel meat?" He said: "Yes, perform *Wuḍû'* after eating camel meat." He said: "Can I offer prayer in sheep pens?" He said: "Yes." He said: "Can I pray in the area where camels rest?" He said, "No."

[803] (...) A *Hadîth* similar to that of Abû Kâmil from Abû 'Awânah was narrated from Jâbir bin Samurah (no. 802) from the Prophet ﷺ.

(المعجم ٢٥) - (بَابُ الْوُضُوءِ مِنْ

لَحُومِ الْإِبِلِ) (التحفة ٥٩)

[٨٠٢] ٩٧ - (٣٦٠) وَحَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَأَتَوَضَّأُ مِنْ لُحُومِ الْغَنَمِ؟ قَالَ: «إِنْ شِئْتَ، فَتَوَضَّأْ، وَإِنْ شِئْتَ، فَلَا تَوَضَّأْ» قَالَ: أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: «نَعَمْ، فَتَوَضَّأْ مِنْ لُحُومِ الْإِبِلِ» قَالَ: أَصَلِّي فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: «نَعَمْ» قَالَ: أَصَلِّي فِي مَبَارِكِ الْإِبِلِ؟ قَالَ: «لَا».

[٨٠٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكِ، وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُثَيْدُ اللَّهِ ابْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، وَأَشْعَثُ بْنُ أَبِي الشَّعْثَاءِ، كُلُّهُمَا عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي كَامِلٍ، عَنْ أَبِي عَوَانَةَ.

Chapter 26. Evidence That If A Person Is Certain That He Is In A State Of Purity, Then He Doubts Whether He Has Committed *Hadath* (Broken His *Wuḍū*'), Then He Prays With His Purity Like That

[804] 98 - (361) It was narrated from Sa'eed, and 'Abbâd bin Tamîm, from his paternal uncle, that a complaint was made to the Prophet ﷺ about when one thinks that something has happened while he is praying. He (ﷺ) said: "Do not stop until you hear a sound or notice a smell."

[805] 99 - (362) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you feels something in his stomach and is not sure whether something came out of him or not, let him not leave the *Masjid* (i.e., continue his prayer) unless he hears a sound or notices a smell.'"

Chapter 27. Hides Of Dead Animals Are Purified By Tanning

[806] 100 - (363) It was

(المعجم ٢٦) - (بَابُ الدَّلِيلِ عَلَى أَنَّ مَنْ تَبَيَّنَ الطَّهَارَةَ ثُمَّ شَكَّ فِي الْحَدَثِ فَلَهُ أَنْ يَصْلِيَ بِطَهَارَتِهِ تِلْكَ)
(التحفة ٦٠)

[٨٠٤] ٩٨ - (٣٦١) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ وَعَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ شُكِّيَ إِلَى النَّبِيِّ ﷺ: الرَّجُلُ، يُحْتَئِلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ. قَالَ: «لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا».

قَالَ: أَبُو بَكْرٍ وَزُهَيْرُ بْنُ حَرْبٍ فِي رِوَايَتِهِمَا: هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ.

[٨٠٥] ٩٩ - (٣٦٢) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئًا فَأَشْكَلَ عَلَيْهِ، أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا، فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

(المعجم ٢٧) - (بَابُ طَهَارَةِ جُلُودِ الْمَيْتَةِ بِالْدَّبَاغِ) (التحفة ٦١)

[٨٠٦] ١٠٠ - (٣٦٣) وَحَدَّثَنَا

narrated that Ibn 'Abbâs said: "A sheep was given in charity to a freed slave woman of Maimûnah, but it died. The Messenger of Allâh ﷺ passed by it and said: 'Why don't you take its skin and tan it, and make use of it?' They said: 'It is dead, O Messenger of Allâh.' He said: 'It is only unlawful to eat it (the dead).'"

يَحْيَى بْنُ يَحْيَى، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدِ، وَابْنُ أَبِي عَمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تُصَدَّقُ عَلَى مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ، فَمَاتَتْ، فَمَرَّ بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلَّا أَخَذْتُمْ إِهَابَهَا، فَدَبَعْتُمُوهُ، فَانْتَفَعْتُمْ بِهِ؟» فَقَالُوا: إِنَّهَا مَيْتَةٌ، فَقَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

قَالَ أَبُو بَكْرٍ وَابْنُ أَبِي عَمَرَ فِي حَدِيثِهِمَا: عَنْ مَيْمُونَةَ [رَضِيَ اللَّهُ عَنْهَا].

[807] 101 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ found a dead sheep; it had been given to a freed slave woman of Maimûnah from the charity. The Messenger of Allâh ﷺ said: "Why don't you take its hide?" They said: "It is dead." He said: "It is only unlawful to eat it."

[٨٠٧] ١٠١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ شَاةَ مَيْتَةً، أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّا انْتَفَعْتُمْ بِجُلْدِهَا؟» قَالُوا: «إِنَّهَا مَيْتَةٌ» قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

[808] (...) A report similar to that of Yûnus (no. 807) was narrated from Ibn Shihâb with this chain.

[٨٠٨] (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي

عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا
الْإِسْنَادِ. نَحْوَ رَوَايَةِ يُونُسَ.

[809] 102 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a sheep that had been thrown away; it had been given to a freed slave woman of Maimûnah from the charity. The Prophet ﷺ said: "Why didn't they take its skin, tan it and make use of it?"

[٨٠٩] ١٠٢ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ - وَاللَّفْظُ لَابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَطْرُوحَةٍ أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ، مِنَ الصَّدَقَةِ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَخَذُوا إِهَابَهَا فَدَبَّغُوهُ فَانْتَفَعُوا بِهِ؟».

[810] 103 - (364) Ibn 'Abbâs narrated that Maimûnah told him: "There was a sheep that belonged to one of the wives of the Messenger of Allâh ﷺ and it died. The Messenger of Allâh ﷺ said: 'Why didn't you take its skin and make use of it?'"

[٨١٠] ١٠٣ - (٣٦٤) حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ، قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ مَيْمُونَةَ أَخْبَرَتْهُ: أَنَّ دَاجِنَةَ كَانَتْ لِبَعْضِ نِسَاءِ رَسُولِ اللَّهِ ﷺ فَمَاتَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَخَذْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ؟».

[811] 104 - (365) It was narrated from Ibn 'Abbâs that the Prophet ﷺ passed by a sheep belonging to a freed slave woman of Maimûnah, and he said: "Why didn't you make use of its skin?"

[٨١١] ١٠٤ - (٣٦٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَاةٍ لِمَوْلَاةٍ لِمَيْمُونَةَ. فَقَالَ: «أَلَا انْتَفَعْتُمْ بِإِهَابِهَا؟».

[812] 105 - (366) It was narrated that ‘Abdullâh bin ‘Abbâs said: “I heard the Messenger of Allâh ﷺ say: ‘If the skin is tanned it has become pure.’”

[813] (...) A *Hadîth* similar to that of Yahyâ bin Yahyâ (no. 812) was narrated from the Prophet ﷺ.

[814] 106 - (...) Abû Al-Khair said: “I saw Ibn Wa‘lah As-Sabâ‘î wearing an animal pelt and I touched it. He said: ‘Why did you touch it (do you think it is impure)? I asked ‘Abdullâh bin ‘Abbâs: ‘We live in the west and with us there are Berbers and Zoroastrians who bring us a ram that they have slaughtered, and we do not eat of the meat they slaughter. And they bring us skins in which they put fat.’ Ibn ‘Abbâs said: ‘We asked the Messenger of Allâh ﷺ about that

[٨١٢] ١٠٥ - (٣٦٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ وَغْلَةَ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الْإِهَابُ فَقَدْ طَهَّرَ».

[٨١٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَغْلَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، يَعْنِي حَدِيثَ يَحْيَى بْنِ يَحْيَى.

[٨١٤] ١٠٦ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ ابْنُ مَنْصُورٍ: أَخْبَرَنَا - عَمْرُو بْنُ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى ابْنُ أَيُّوبَ، عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ أَنَّ أَبَا الْحَخيرِ حَدَّثَهُ قَالَ: رَأَيْتُ عَلَى ابْنِ وَغْلَةَ السَّبَائِيَّ قَرَوًا، فَمَسِسْتُهُ، فَقَالَ: مَا لَكَ تَمَسُّهُ؟ قَدْ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، وَمَعَنَا الْبُرْبُرُ

and he said: 'Its tanning is its purification.'"

[815] 107 - (...) Ibn Wa'lah As-Sabâ'î said: "I asked 'Abdullâh bin 'Abbâs: 'We are in the west and the Zoroastrians come to us with skins in which there is water and fat.' He said: 'Drink it.' I said: 'Is that your own opinion?' Ibn 'Abbâs said: 'I heard the Messenger of Allâh ﷺ say: "Its tanning is its purification."'

Chapter 28. Tayammum

[816] 108 - (367) It was narrated that 'Āishah said: "We went out with the Messenger of Allâh ﷺ on one of his journeys, and when we were in Al-Baidâ' - or in Dhât Al-Jaish - a necklace of mine broke (and fell off). The Messenger of Allâh ﷺ started to look for it, and the people did

وَالْمَجُوسُ، نُؤْتَى بِالْكَبْشِ قَدْ دَبَّحُوهُ، وَنَحْنُ لَا نَأْكُلُ دَبَائِحَهُمْ، وَيَأْتُونَنَا بِالسَّقَاءِ يَجْعَلُونَ فِيهِ الْوَدَكَ. فَقَالَ ابْنُ عَبَّاسٍ: قَدْ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «دِبَاغُهُ طَهُورُهُ».

[٨١٥] ١٠٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ الرَّبِيعِ: أَخْبَرَنَا يَحْيَى بْنُ أَثُوبَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ أَبِي الْخَيْرِ حَدَّثَهُ قَالَ: حَدَّثَنِي ابْنُ وَعَلَةَ السَّيَّيُّ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ، قُلْتُ: إِنَّا نَكُونُ بِالْمَغْرِبِ، فَيَأْتِينَا الْمَجُوسُ بِالْأَسْفِيقَةِ فِيهَا الْمَاءُ وَالْوَدَكُ، فَقَالَ: اشْرَبْ. فَقُلْتُ: أَرَأَيْتَ تَرَاهُ؟ فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دِبَاغُهُ طَهُورُهُ».

(المعجم ٢٨) - (بَابُ التَّيَمُّمِ)

(التحفة ٦٢)

[٨١٦] ١٠٨ - (٣٦٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عَقْدُ

likewise. They were not near any water source and they did not have any water with them. The people came to Abû Bakr and said: 'Do you not see what 'Āishah has done? She has delayed the Messenger of Allāh ﷺ and the people with him. They are not near any water source and they do not have any water with them.' Abû Bakr came and the Messenger of Allāh ﷺ was resting his head on my thigh and had gone to sleep. He said: 'You have delayed the Messenger of Allāh ﷺ and the people. They are not near any water source and they do not have any water with them.' Abû Bakr scolded me, and said whatever Allāh willed he should say. He started poking me in the side with his hand, and nothing prevented me from moving except the fact that the Messenger of Allāh ﷺ was resting on my thigh. The Messenger of Allāh ﷺ slept until morning came and there was no water. Then Allāh revealed the Verse of *Tayammum*, so they performed *Tayammum*. Usaid bin Ḥudair - who was one of the leaders - said: "This is not the first of your blessings, O family of Abû Bakr!" 'Āishah said: "We made the camel that I had been riding get up, and we found the necklace underneath it."

لِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِيهِ،
وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ،
وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ إِلَى أَبِي
بَكْرٍ فَقَالُوا: أَلَا تَرَى إِلَى مَا صَنَعْتَ
عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ
مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ
مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ
وَاضِعَ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ، فَقَالَ:
حَبَسَتْ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا
عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ فَعَاتِبَنِي
أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ،
وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، فَلَا
يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانَ رَسُولِ
اللَّهِ ﷺ عَلَى فَخِذِي، فَنَامَ رَسُولُ اللَّهِ ﷺ
حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ
التَّيَمُّمِ فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ -
وَهُوَ أَحَدُ النُّقَبَاءِ -: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ
يَا آلَ أَبِي بَكْرٍ! فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا
الْبُعَيْرَ الَّذِي كُنْتُ عَلَيْهِ، فَوَجَدْنَا الْعِقْدَ
تَحْتَهُ.

[817] 109 - (...) It was narrated from 'Āishah that she borrowed a necklace from Asmâ', but it got lost. The Messenger of Allāh ﷺ sent some of his Companions out to look for it, and the time of prayer came, so they prayed without *Wuḍū'*. When they came to the Prophet ﷺ they complained to him about that, and the Verse of *Tayammum* was revealed. Usaid bin Huḍair said: "May Allāh reward you with good (O 'Āishah), for by Allāh, you never have any problem but Allāh grants you a way out and makes it a blessing for the Muslims."

[818] 110 - (368) It was narrated that Shaqîq said: "I was sitting with 'Abdullāh and Abû Mûsâ when Abû Mûsâ said: 'O Abû 'Abdur-Raḥmân! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering *Ṣalat*?' 'Abdullāh said: 'He should not do *Tayammum* even if he does not find water for a month.' Abû Mûsâ said: 'What about this Verse in *Sûrat Al-Mâ'idah*: "...and you find no water, then perform *Tayammum* with clean earth..."?"^[1] 'Abdullāh said: 'If

[٨١٧] ١٠٩ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بِشْرِ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكْتَهُمُ الصَّلَاةُ فَصَلُّوا بِغَيْرِ وُضُوءٍ، فَلَمَّا أَتَوْا النَّبِيَّ ﷺ شَكُّوا ذَلِكَ إِلَيْهِ، فَتَزَلَّتْ آيَةُ التَّيَمُّمِ. فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكَ اللَّهُ خَيْرًا. فَوَاللَّهِ! مَا نَزَلَ بِكَ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكَ مِنْهُ مَخْرَجًا، وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[٨١٨] ١١٠ - (٣٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، كَيْفَ يَصْنَعُ بِالصَّلَاةِ؟ فَقَالَ عَبْدُ اللَّهِ: لَا يَتَيَمَّمُ وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَى: فَكَيْفَ يَهْدِيهِ الْآيَةُ فِي سُورَةِ الْمَائِدَةِ:

^[1] *Al-Mâ'idah* 5:6.

they were granted a concession because of this Verse, soon they would do *Tayammum* with clean earth if they found the water too cold.' Abû Mûsâ said to 'Abdullâh: 'Have you not heard what 'Ammâr said?: "The Messenger of Allâh ﷺ sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allâh ﷺ and told him about that. He said: 'It would have been sufficient for you to do like this with your hands' - then he struck the ground with his hands once, then wiped the left hand over the right, and the back of his hands and his face.'" 'Abdullâh said: 'Did you not notice that 'Umar was not convinced by the words of 'Ammâr?'"

[819] 111 - (...) It was narrated that Shaqiq said: "Abû Mûsâ said to 'Abdullâh..." and he quoted a *Hadîth* similar to that of Abû Mu'âwiyah (no. 818), except that he said: "The Messenger of Allâh ﷺ said: 'It would have been sufficient for you to do like this,' and he struck his hands on the ground, then he shook off the dust and wiped his face and hands."

[820] 112 - (...) It was narrated

﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: ٦] فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هَذِهِ الْآيَةِ، لَأَوْشَكَ، إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ، أَنْ يَتَيَمَّمُوا بِالصَّعِيدِ. فَقَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا» ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً، ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيُمِينِ، وَظَاهَرَ كَفَّيْهِ، وَوَجْهَهُ؟ فَقَالَ عَبْدُ اللَّهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

[٨١٩] ١١١- (...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا» وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ، فَتَقَضَّ يَدَيْهِ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ.

[٨٢٠] ١١٢- (...) وَحَدَّثَنِي عَبْدُ

from Sa'eed bin 'Abdur-Rahmân bin Abza, from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water." He said: "Do not pray." 'Ammâr said: "Do you not remember, O Commander of the Believers! When you and I were on a campaign and we became sexually impure and could not find any water. You did not pray, but I rolled in the dust and offer *Ṣalât*. The Prophet ﷺ said: 'It would have been sufficient for you to strike your hands on the ground, then blow on them, then wipe your face and hands with them.' 'Umar said: 'Fear Allâh, O 'Ammâr!' I said: 'If you wish, I will not narrate it.'"

(In another narration) from Dharr with the same chain that Al-Hakam mentioned. 'Umar said: "We have left you with what you have said."

[821] 113 - (...) It was narrated from Ibn 'Abdur-Rahmân bin Abza from his father, that a man came to 'Umar and said: "I became sexually impure but I could not find any water..." and he quoted the *Ḥadīth*, (no. 820) and added: "'Ammâr said: 'O

اللَّهُ بْنُ هَاشِمٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ شُعْبَةَ. قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجَبْتُ فَلَمْ أَجِدْ مَاءً. فَقَالَ: لَا تُصَلِّ، فَقَالَ عُمَارٌ: أَمَا تَذْكُرُ، يَا أَمِيرَ الْمُؤْمِنِينَ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجَبْنَا، فَلَمْ نَجِدْ مَاءً. فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَمَمَعَكْتُ فِي التُّرَابِ وَصَلَّيْتُ، فَقَالَ النَّبِيُّ ﷺ «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ الْأَرْضَ، ثُمَّ تَنْفُخَ، ثُمَّ تَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيَكَ» فَقَالَ عُمَرُ: اتَّقِ اللَّهَ، يَا عُمَارُ! فَقَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

قَالَ الْحَكَمُ: وَحَدَّثَنِيهِ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى عَنْ أَبِيهِ، مِثْلَ حَدِيثِ ذَرٍّ قَالَ: وَحَدَّثَنِي سَلَمَةُ عَنْ ذَرٍّ، فِي هَذَا الْإِسْنَادِ الَّذِي ذَكَرَ الْحَكَمُ. فَقَالَ عُمَرُ: تَوَلَّيْتُكَ مَا تَوَلَّيْتُ.

[٨٢١] ١١٣ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ذَرًّا عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى. قَالَ: قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ

Commander of the Believers! If you wish, because of the right that Allâh has given you over me, I will not tell anyone about it.”

مِنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى عَنْ أَبِيهِ،
أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجَنَّبْتُ فَلَمْ
أَجِدْ مَاءً، وَسَاقَ الْحَدِيثَ، وَزَادَ فِيهِ:
قَالَ: عَمَّا: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ
شَيْئًا، لِمَا جَعَلَ اللَّهُ عَلَيَّ مِنْ حَقِّكَ، لَا
أُحَدِّثُ بِهِ أَحَدًا. وَلَمْ يَذْكُرْ: حَدَّثَنِي
سَلَمَةُ عَنْ ذَرٍّ.

[822] 114 - (369) It was narrated from 'Umar, the freed slave of Ibn 'Abbâs, that he heard him say: “‘Abdur-Rahmân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, and I came to Abû Al-Jahm bin Al-Hâriṭh bin Aṣ-Ṣimmah Al-Anṣârî. Abû Al-Jahm said: ‘The Messenger of Allâh ﷺ came from the direction of *Bi'r Jamal* and was met by a man who greeted him with *Salâm*. The Messenger of Allâh ﷺ did not return the greeting [to him] until he went to a wall, and wiped his face and hands, then he returned the greeting.”

[٨٢٢] ١١٤ - (٣٦٩) قَالَ مُسْلِمٌ:
وَرَوَى اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ
رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ
عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ:
أَقْبَلْتُ أَنَا وَعَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ، مَوْلَى
مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، حَتَّى دَخَلْنَا
عَلَى أَبِي النَّجْهَمِ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ
الْأَنْصَارِيِّ. فَقَالَ أَبُو النَّجْهَمِ: أَقْبَلَ
رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بَيْرِ جَمَلٍ، فَلَفِيقَهُ
رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ
[عَلَيْهِ] حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ
وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

[823] 115 - (370) It was narrated from Ibn 'Umar that a man passed by when the Messenger of Allâh ﷺ was urinating. He greeted him, but he did not return the greeting.

[٨٢٣] ١١٥ - (٣٧٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
سُفْيَانُ عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا مَرَّ، وَرَسُولُ اللَّهِ ﷺ
يُبُولُ، فَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ.

Chapter 29. Evidence That The Muslim Does Not Become Impure

[824] (371) It was narrated from Abû Hurairah that he met the Prophet ﷺ in one of the streets of Al-Madînah when he was sexually impure. He slipped away and went to perform *Ghusl*, and the Prophet ﷺ noticed he was gone. When he came to him, he said: "Where were you, O Abû Hurairah?" He said: "O Messenger of Allâh, you met me when I was sexually impure, and I did not like to sit with you until I had performed *Ghusl*." The Messenger of Allâh ﷺ said: "*Subhân-Allâh* (Glorious is Allâh)! The believer does not become impure."

[825] 116 - (372) It was narrated from Hudhaifah that the Messenger of Allâh ﷺ met him while he was sexually impure, so he slipped away and performed *Ghusl*, then he came back and said: "I was sexually impure." He said: "The Muslim does not become impure."

(المعجم ٢٩) - (بَابُ الدَّلِيلِ عَلَى أَنَّ

الْمُسْلِمَ لَا يَنْجَسُ) (التحفة ٦٣)

[٨٢٤] (٣٧١) وَحَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنُ سَعِيدٍ، قَالَ حُمَيْدٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَقِيَ النَّبِيَّ ﷺ فِي طَرِيقِ مَنْ طُرِقَ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَنَاسَلَ فَذَهَبَ فَاعْتَسَلَ، فَفَقَدَهُ النَّبِيُّ ﷺ، فَلَمَّا جَاءَهُ قَالَ: «أَيْنَ كُنْتَ؟ يَا أَبَا هُرَيْرَةَ» قَالَ: يَا رَسُولَ اللَّهِ! لَقَيْتَنِي وَأَنَا جُنُبٌ، فَكَرِهْتُ أَنْ أَجَالِسَكَ حَتَّى أَعْتَسَلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجَسُ».

[٨٢٥] ١١٦ - (٣٧٢) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، فَحَادَ عَنْهُ فَاعْتَسَلَ، ثُمَّ جَاءَ فَقَالَ: كُنْتُ جُنُبًا قَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجَسُ».

Chapter 30. Remembering Allāh, The Most High, When One Is Sexually Impure, And At Other Times

[826] 117 - (373) It was narrated that 'Āishah said: "The Prophet ﷺ used to remember Allāh in all situations."

(المعجم ٣٠) - (بَابُ ذِكْرِ اللَّهِ تَعَالَى فِي حَالِ الْجَنَابَةِ وَغَيْرِهَا) (التحفة ٦٤)

[٨٢٦] ١١٧ - (٣٧٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، وَإِبْرَاهِيمُ بْنُ مُوسَى قَالَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ الْبُهَيْ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

Chapter 31. It Is Permissible For One Who Has Broken His *Wuḍū'* To Eat, And There Is Nothing Disliked About Doing So, And *Wuḍū'* Need Not Be Done Immediately

[827] 118 - (374) It was narrated from Ibn 'Abbās that the Prophet ﷺ came out from where he relieved himself and some food was brought. They suggested *Wuḍū'* to him and he said: "Am I going to offer *Ṣalāt*, that I should perform *Wuḍū'*?"

(المعجم ٣١) - (بَابُ جَوَازِ أَكْلِ الْمَحْدُثِ الطَّعَامِ وَأَنَّهُ لَا كِرَاهَةَ فِي ذَلِكَ، وَأَنَّ الْوُضُوءَ لَيْسَ عَلَى الْفَوْرِ) (التحفة ٦٥)

[٨٢٧] ١١٨ - (٣٧٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ الرَّهْرَانِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ. وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادُ -، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأَتَانِي بِطَعَامٍ، فَذَكَرُوا لَهُ الْوُضُوءَ فَقَالَ: «أُرِيدُ أَنْ أَصَلِّيَ فَأَتَوَضَّأُ؟».

[828] 119 - (...) It was narrated from Sa'eed bin Al-Ḥuwairith: "I heard Ibn 'Abbās say: 'We were

[٨٢٨] ١١٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ

with the Prophet ﷺ when he came from where he relieved himself and some food was brought. It was said to him: Aren't you going to perform *Wudû*? He said: Why? Am I going to prayer, that I should perform *Wudû*? ”

[829] 120 - (...) It was narrated from Sa'eed bin Al-Huwairith, the freed slave of the family of As-Sâ'ib, that he heard 'Abdullâh bin 'Abbâs say: "The Messenger of Allâh ﷺ went to relieve himself, and when he returned, some food was offered to him. It was said to him: 'O Messenger of Allâh, aren't you going to perform *Wudû*'? He said: 'Why? For prayer?'"

[830] 121 - (...) Sa'eed bin Al-Huwairith narrated that he heard Ibn 'Abbâs say: "The Prophet ﷺ relieved himself, then some food was brought to him, and he ate and did not touch water." (The narrator) said: "'Amr bin Dînâr added, narrating from Sa'eed bin Al-Huwairith, that it was said to the Prophet ﷺ: 'Are you not going to perform *Wudû*'? He said: 'I am not going to prayer, that I should do *Wudû*'? 'Amr claimed that he heard this from Sa'eed bin Al-Huwairith."

عُمَيْيَّةٌ، عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَجَاءَ مِنَ الْغَائِطِ، وَأَتَانِي بِطَعَامٍ، فَقِيلَ لَهُ: أَلَا تَوَضَّأُ؟ فَقَالَ: «لِمَ؟ أَصَلِّي فَأَتَوَضَّأُ؟».

[٨٢٩] ١٢٠ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ مَوْلَى آلِ السَّائِبِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ: ذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى الْغَائِطِ، فَلَمَّا جَاءَ، قُدِّمَ إِلَيْهِ طَعَامٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ! أَلَا تَوَضَّأُ؟ قَالَ: «لِمَ؟ أَلِصَّلَاةَ؟».

[٨٣٠] ١٢١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَبَّادِ بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَضَى حَاجَتَهُ مِنَ الْخَلَاءِ، فَقَرَّبَ إِلَيْهِ طَعَامٌ فَأَكَلَ وَلَمْ يَمْسَسْ مَاءً. قَالَ: وَزَادَنِي عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: إِنَّكَ لَمْ تَوَضَّأُ؟ قَالَ: «مَا أَرَدْتُ صَلَاةً فَأَتَوَضَّأُ» وَزَعَمَ عَمْرُو أَنَّهُ سَمِعَ مِنْ سَعِيدِ بْنِ الْحُوَيْرِثِ.

Chapter 32. What Should Be Said When Entering The Area In Which One Relieves Himself

[831] 122 - (375) It was narrated from Anas that when the Messenger of Allâh ﷺ entered the area in which he relieved himself, he would say: "*Allâhumma, inni a'ûdhu bika min al-khubuthi wal-khabâ'ith* (O Allâh, I seek refuge in You from the male and female devils.)"

[832] (...) It was narrated from 'Abdul-'Azîz with this chain, and he said: "*A'ûdhu billâhi min al-khubuthi wal-khabâ'ith* (I seek refuge with Allâh from the male and female devils)."

Chapter 33. Evidence That Sleeping While Sitting Does Not Invalidate *Wuḍū'*

[833] 123 - (376) It was narrated that Anas said: "The *Iqamah* was called for prayer, and the Messenger of Allâh ﷺ was conversing privately with a man. He did not get up to prayer until the people had fallen asleep."

(المعجم ٣٢) - (بَابُ مَا يَقُولُ إِذَا أَرَادَ دُخُولَ الْخَلَاءِ) (التحفة ٦٦)

[٨٣١] ١٢٢ - (٣٧٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ: وَقَالَ يَحْيَى أَيْضًا: أَخْبَرَنَا هُشَيْمٌ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ - فِي حَدِيثِ حَمَّادٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ، وَفِي حَدِيثِ هُشَيْمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا دَخَلَ الْكَنِيفَ - قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

[٨٣٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُثَيْمٍ، عَنْ عَبْدِ الْعَزِيزِ بِهَذَا الْإِسْنَادِ. وَقَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

(المعجم ٣٣) - (بَابُ الدَّلِيلِ عَلَى أَنَّ نَوْمَ الْجَالِسِ لَا يَنْقُضُ الْوُضُوءَ) (التحفة ٦٧)

[٨٣٣] ١٢٣ - (٣٧٦) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ

الصَّلَاةُ وَرَسُولُ اللَّهِ ﷺ يُنَاجِي لِرَجُلٍ
وَفِي حَدِيثِ عَبْدِ الْوَارِثِ: وَنَبِيُّ
اللَّهِ ﷺ يُنَاجِي الرَّجُلَ فَمَا قَامَ إِلَى
الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

[834] 124 - (...) It was narrated from 'Abdul-'Azîz bin Şuhaib that he heard Anas bin Mâlik say: "The *Iqamah* was called for prayer, and the Prophet ﷺ was conversing privately with a man. He continued to speak with him until his Companions fell asleep, then he came and led them in prayer."

[835] 125 - (...) It was narrated from Shu'bah, from Qatâdah who said: "I heard Anas say: 'The Companions of the Messenger of Allâh ﷺ used to fall asleep, then they would offer *Ṣalât* without performing *Wudû'*.'" I said: "Did you hear it from Anas?" He said: "Yes, by Allâh."

[836] 126 - (...) It was narrated that Anas said: "The *Iqamah* for '*Ishâ*' prayer was called, and a man said: 'I have a problem.' The Prophet ﷺ went to speak to him privately, until the people - or some of the people - fell asleep, then they prayed."

[٨٣٤] ١٢٤- (...) حَدَّثَنَا عُبَيْدُ
اللَّهُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ ضُهَيْبٍ سَمِعَ
أَنَسَ بْنَ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ
وَالنَّبِيُّ ﷺ يُنَاجِي رَجُلًا، فَلَمْ يَزَلْ يُنَاجِيهِ
حَتَّى نَامَ أَصْحَابُهُ، ثُمَّ جَاءَ فَصَلَّى بِهِمْ.

[٨٣٥] ١٢٥- (...) حَدَّثَنِي يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ
ابْنُ الْحَارِثِ،: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ
قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ أَصْحَابُ
رَسُولِ اللَّهِ ﷺ يَنَامُونَ، ثُمَّ يُصَلُّونَ وَلَا
يَتَوَضَّأُونَ. قَالَ: قُلْتُ: سَمِعْتَهُ مِنْ أَنَسٍ؟
قَالَ: إِي، وَاللَّهِ!.

[٨٣٦] ١٢٦- (...) حَدَّثَنِي أَحْمَدُ
ابْنُ سَعِيدٍ بْنُ صَخْرٍ الدَّارِمِيُّ: حَدَّثَنَا
حَبَّانٌ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ
أَنَّهُ قَالَ: أُقِيمَتِ صَلَاةُ الْعِشَاءِ؛ فَقَالَ
رَجُلٌ: لِي حَاجَةٌ، فَقَامَ النَّبِيُّ ﷺ
يُنَاجِيهِ، حَتَّى نَامَ الْقَوْمُ- أَوْ بَعْضُ الْقَوْمِ
- ثُمَّ صَلَّوْا.

4. The Book Of Aṣ-Ṣalât

٤ - (المعجم ٤) - كتاب الصلاة

(التحفة ٣)

Chapter 1. The Beginning Of The *Adhân*

(المعجم ١) - (بَابُ بَدْءِ الْأَذَانِ)

(التحفة ١)

[837] 1 - (377) Nâfi', the freed slave of Ibn 'Umar, narrated that 'Abdullâh bin 'Umar said: "When the Muslims came to Al-Madīnah, they would gather and they would wait for the time for the prayer to come, but no one would watch and announce the times. One day they spoke about that. Some of them said: (to call the people for prayers) 'Use a bell like the bell of the Christians.' Some of them said: 'Use a horn like the horn of the Jews.' 'Umar said: 'It is better to send a man to cail (the people) to prayer.' The Messenger of Allâh ﷺ said: 'O Bilâl, get up and give the call to prayer.'"

[٨٣٧] ١ - (٣٧٧) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، وَحَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ مَوْلَى ابْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ، فَيَتَحَيَّنُونَ الصَّلَوَاتِ، وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ؛ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوْ لَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ! قُمْ؛ فَتَنَادِ بِالصَّلَاةِ».

Chapter 2. The Command To Say The Phrases Of The *Adhân* Twice And The Phrases Of The *Iqâmah* Once, Except The Phrase, 'Prayer Is About To Begin,' Which Is To Be Said Twice

[838] 2 - (378) It was narrated that Anas said: "Bilâl was ordered to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

Yahyâ added in his narration from Ibn 'Ulayyah: "So I narrated it to Ayyûb, and he said: 'Except for the *Iqâmah*.'"

[839] 3 - (...) It was narrated that Anas bin Mâlik said: "They (the people) said that the times of prayer should be announced by means of something that they would recognize (easily), and they suggested lighting a fire or striking a bell. Then Bilâl was ordered to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

[840] 4 - (...) Khâlid Al-Hadhdhâ' narrated with this chain: "When the numbers of people increased, they suggested that they should know..." a *Hadîth* similar to that of *Ath*

(المعجم ٢) - (بَابُ الأَمْرِ بِشَفْعِ الأَذَانِ وَإِيتَارِ الإِقَامَةِ إِلَّا كَلِمَةَ الإِقَامَةِ فَإِنَّهَا مُثَنَاءٌ) (النحفة ٢)

[٨٣٨] ٢- (٣٧٨) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ، جَمِيعًا عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

زَادَ يَحْيَى فِي حَدِيثِهِ عَنْ ابْنِ عُثَيْبٍ: فَحَدَّثْتُ بِهِ أَيُّوبَ؛ فَقَالَ: إِلَّا الإِقَامَةَ

[٨٣٩] ٣- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَذَاءِ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَكَرُوا أَنْ يُعْلِمُوا وَقْتُ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكَرُوا أَنْ يُؤَرَّوْا نَارًا أَوْ يَضْرِبُوا نَافُوسًا، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ.

[٨٤٠] ٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُّ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا خَالِدُ الْحَذَاءِ بِهَذَا الإسْنَادِ: لَمَّا كَثُرَ

Thaqafi (no. 839), except that he said: "They should kindle a fire."

[841] 5 - (...) It was narrated that Anas said: "Bilâl was commanded to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once."

Chapter 3. Description Of The *Adhân*

[842] 6 - (379) It was narrated from Abû Maḥdîhûrah that the Prophet of Allâh ﷺ taught him this *Adhân*: "*Allâhu akbaru Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûl Allâh, Ashhadu anna Muḥammadan Rasûl Allâh* (Allâh is Most Great, Allâh is Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh)." Then he should go back and say: "*Ashhadu an lâ ilâha illallâh* (I bear witness that none has the

النَّاسِ ذَكَرُوا أَنْ يُعْلِمُوا، بِمِثْلِ حَدِيثِ الثَّقَفِيِّ، غَيْرَ أَنَّهُ قَالَ: أَنْ يُورُوا نَارًا.

[٨٤١] ٥ - (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ قَالَا: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ.

(المعجم ٣) - (بَابُ صِفَةِ الْأَذَانَ)

(التحفة ٣)

[٨٤٢] ٦ - (٣٧٩) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمِّعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ. قَالَ: أَبُو غَسَّانَ: حَدَّثَنَا مُعَاذُ وَقَالَ إِسْحَاقُ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ صَاحِبِ الدُّسْتَوَائِيَّ: حَدَّثَنِي أَبِي عَنْ عَامِرِ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَبَّرٍ، عَنْ أَبِي مَحْذُورَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ عَلَّمَهُ هَذَا الْأَذَانَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»، ثُمَّ يَعُودُ فَيَقُولُ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - مَرَّتَيْنِ - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ -

right to be worshipped but Allâh),” twice; “*Ashhadu anna Muḥammadan Rasûl Allâh* (I bear witness that Muḥammad is the Messenger of Allâh),” twice; “*Hayya ‘alaṣ-ṣalât* (Come to prayer),” twice; “*Hayya ‘alal-falâḥ* (Come to prosperity),” twice. (One of the narrators) Ishâq added: “*Allâhu akbaru Allâhu akbar; Lâ ilâha illallâh* (Allâh is Most Great, Allâh is Most Great; none has the right to be worshipped but Allâh).”

Chapter 4. It Is Recommended To Have Two *Mu‘adhdhin* In A Single *Masjid*

[843] 7 - (380) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ had two *Mu‘adhdhin*: Bilâl and Ibn Umm Maktûm, the blind man.”

[844] (...) A similar report (as no. 843) was narrated from ‘Āishah.

Chapter 5. It Is Permissible For A Blind Man To Call The *Adhân* So Long As There Is A Man With Him Who Sees

[845] 8 - (381) It was narrated that ‘Āishah said: “Ibn Umm Maktûm used to call the *Adhân* for the Messenger of Allâh ﷺ, and he was blind.”

مَرَّتَيْنِ - حَيَّ عَلَى الصَّلَاةِ - مَرَّتَيْنِ -
حَيَّ عَلَى الْفَلَاحِ - مَرَّتَيْنِ - زَادَ إِسْحَاقُ
«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

(المعجم ٤) - (بَابُ اسْتِحْبَابِ اتِّخَاذِ
مُؤَذِّنَيْنِ لِلْمَسْجِدِ الْوَاحِدِ) (التحفة ٤)

[٨٤٣] ٧ - (٣٨٠) حَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ
مُؤَذِّنَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَى.

[٨٤٤] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا
الْقَاسِمُ عَنْ عَائِشَةَ مِثْلَهُ.

(المعجم ٥) - (بَابُ جَوَازِ أَذَانِ
الْأَعْمَى إِذَا كَانَ مَعَهُ بَصِيرٍ) (التحفة ٥)

[٨٤٥] ٨ - (٣٨١) حَدَّثَنِي أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْأَعْلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا خَالِدٌ
يَعْنِي ابْنَ مَخْلَدٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ

حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَدِّنُ لِرَسُولِ
اللَّهِ ﷺ، وَهُوَ أَعْمَى.

[846] (...) A similar report (as no. 845) was narrated from Hishâm with this chain.

[٨٤٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ
الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ
يَحْيَى بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 6. Refraining From Attacking People In *Dâr Al- Kufr* (Non-Muslim Lands) If The *Adhân* Is Heard Among Them

[847] 9 - (382) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to attack at dawn (during military expeditions), so that he could listen out for the *Adhân*. If he heard the *Adhân* then he would refrain from attacking, otherwise he would attack. He heard a man saying: '*Allâhu akbaru Allâhu akbar*' and the Messenger of Allâh ﷺ said: 'He is following the *Fiṭrah*.' Then he said: '*Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh).' The Messenger of Allâh ﷺ said: 'You have escaped the Fire.' They looked, and saw that he was a goatherd."

(المعجم ٦) - (بَابُ الْإِمْسَاكِ عَنِ
الْإِغَارَةِ عَلَى قَوْمٍ فِي دَارِ الْكُفْرِ إِذَا
سَمِعَ فِيهِمُ الْأَذَانَ) (التحفة ٦)

[٨٤٧] ٩ - (٣٨٢) حَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنُ سَعِيدٍ،
عَنْ حَمَّادِ بْنِ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُغِيرُ إِذَا طَلَعَ الْفَجْرُ، وَكَانَ يَسْتَمِعُ
الْأَذَانَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِلَّا
أَغَارَ، فَسَمِعَ رَجُلًا يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى
الْفِطْرَةِ» ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «خَرَجْتَ مِنَ النَّارِ» فَتَطَرَّوْا فَإِذَا
هُوَ رَاعِي مِعْرَى.

Chapter 7. It Is Recommended For The One Who Hears The *Mu'adhhdhin* To Repeat His Words, Then To Send *Şalât* Upon The Prophet ﷺ And Ask Allâh To Grant Him *Al-Wasîlah*

(المعجم ٧) - (بَابُ اسْتِحْبَابِ الْقَوْلِ
مِثْلَ قَوْلِ الْمُؤَذِّنِ لِمَنْ سَمِعَهُ ثُمَّ يَصْلِي
عَلَى النَّبِيِّ ﷺ ثُمَّ يَسْأَلُ اللَّهَ لَهُ
الْوَسِيلَةَ) (التحفة ٧)

[848] 10 - (383) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "When you hear the call (to prayer), say what the *Mu'adhhdhin* says."

[٨٤٨] ١٠ - (٣٨٣) حَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَّيْنِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[849] 11 - (384) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âş that he heard the Prophet ﷺ say: "When you hear the *Mu'adhhdhin*, say what he says, then send *Şalât* upon me, for whoever sends *Şalât* upon me, Allâh will send *Şalât* upon him tenfold. Then ask Allâh to grant me *Al-Wasîlah*, for it is a station in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for *Al-Wasîlah* for me, (my) intercession will be permissible for him."

[٨٤٩] ١١ - (٣٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ حَبِوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا، عَنْ كَعْبِ بْنِ عُلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[850] 12 - (385) It was narrated that 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: 'If the *Mu'adhḥin* says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great)," and one of you says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);" then he says: "*Ashḥadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh)," and you say: "*Ashḥadu an lâ ilâha illallâh* (I bear witness that none has the right to be worshipped but Allâh);" then he says: "*Ashḥadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh)," and you say: "*Ashḥadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh);" then he says: "*Hayya 'alaṣ-ṣalât* (Come to prayer)," and you say: "*La ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);" then he says: "*Hayya 'alal-falâḥ* (Come to prosperity)," and you say: "*Lâ ḥawla wa lâ quwwata illa Billâh* (There is no power and no might except with Allâh);" then he says: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great)," and you say: "*Allâhu akbaru Allâhu akbar* (Allâh is most great, Allâh is most great);" then he says: "*Lâ*

[٨٥٠] ١٢ - (٣٨٥) حَدَّثَنِي إِسْحَقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَهْضَمٍ الثَّقَفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ. بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الْمُؤَدِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ. قَالَ: أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ. قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ».

ilâha illallâh (None has the right to be worshipped but Allâh),” and one of you says: “*Lâ ilâha illallâh* (None has the right to be worshipped but Allâh),” from the heart, he will enter Paradise.”

[851] 13 - (386) It was narrated from Sa'd bin Abî Waqqâs that the Messenger of Allâh ﷺ said: “Whoever says when he hears the *Adhân*: ‘*Ashhadu an lâ ilâha illallâhu waḥdahû lâ sharika lâhu, wa ashhadu anna Muḥammadan ‘abduhu wa Rasûluh, raḍîtu Billâhi Rabban, wa bi-Muḥammadin Rasûlan, wa bil-Islâmi deena* (I bear witness that none has the right to be worshipped but Allâh, with no partner or associate, and I bear witness that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Muḥammad as Messenger and Islam as my religion)’ his sins will be forgiven.”

Ibn Rumḥ said in his report: “Whoever says, when he hears the *Adhân*, ‘*Wa anâ ashhadu...* (and I bear witness.)” And Qutaibah did not mention his saying: “*Wa anâ* (And I).”

Chapter 8. The Virtue Of The *Adhân*, And The *Shaiṭân* Flees When He Hears It

[852] 14 - (387) It was narrated from Ṭalhah bin Yahyâ that his paternal uncle said: “I was with

[٨٥١] ١٣ - (٣٨٦) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْقُرَشِيِّ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ».

قَالَ ابْنُ رُمْحٍ فِي رِوَايَتِهِ «مَنْ قَالَ: حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ وَلَمْ يَذْكُرْ قُتَيْبَةُ قَوْلَهُ: وَأَنَا.

(المعجم ٨) - (بَابُ فَضْلِ الْأَذَانِ وَهَرَبِ الشَّيْطَانِ عِنْدَ سَمَاعِهِ)

(التحفة ٨)

[٨٥٢] ١٤ - (٣٨٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُهُ عَنْ طَلْحَةَ

Mu'âwiyah bin Abî Sufyân when the *Mu'adhhdhin* came to him to call him to prayer. Mu'âwiyah said: 'I heard the Messenger of Allâh ﷺ say: "The *Mu'adhhdhin* will be the people with the longest necks on the Day of Resurrection."

[853] (...) It was narrated that 'Eisâ bin Ṭalhah said: "I heard Mu'âwiyah say: 'The Messenger of Allâh ﷺ said...' a similar report (as no. 852).

[854] 15 - (388) It was narrated from Al-A'mash, from Abû Sufyân, that Jâbir said: "I heard the Prophet ﷺ say: 'When the *Shaiṭân* hears the call to prayer, he goes away as far as Ar-Rawhâ'."

Sulaimân (Al-A'mash) said: "I asked him about Ar-Rawhâ', and he said: 'It is thirty-six miles away from Al-Madīnah.'"

[855] (...) It was narrated from Al-A'mash with this chain (a similar *Hadīth* as no. 854).

ابن يحيى، عَنْ عَمِّهِ قَالَ: كُنْتُ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَجَاءَهُ الْمُؤَذِّنُ يَدْعُوهُ إِلَى الصَّلَاةِ. فَقَالَ مُعَاوِيَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

[٨٥٣] (...) وَحَدَّثَنِيهِ إِسْحَقُ بْنُ مَظْصُورٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عِيسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ.

[٨٥٤] ١٥ - (٣٨٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ. قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ، ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرُّوحَاءِ».

قَالَ سُلَيْمَانُ: فَسَأَلْتُهُ عَنِ الرُّوحَاءِ؟ فَقَالَ: هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مِيلًا.

[٨٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[856] 16 - (389) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Shaiṭân* hears the call to prayer, he runs away breaking wind so that he will not hear the sound. When it ends, he comes back and whispers (distractions), then when he hears the *Iqamah* he runs away so that he will not hear the sound, then when it ends, he comes back and whispers (distractions)."

[857] 17 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'When the *Mu'adhḍhin* calls the *Adhân*, the *Shaiṭân* runs away quickly."

[858] 18 - (...) It was narrated that Suhail said: "My father sent me to Banû Ḥārithah, and with me was a slave of ours - or a friend of ours. A voice called him by name from behind a wall. The one who was with me looked over the wall but could not see anything. I mentioned that to my father and he said: 'If I had known that that would happen to you, I would not have sent you.

[٨٥٦] ١٦ - (٣٨٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَرُهَيْبُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ أَحَالَ لَهُ ضُرَاطًا، حَتَّى لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوْسُوسَ، فَإِذَا سَمِعَ الْإِقَامَةَ ذَهَبَ حَتَّى لَا يَسْمَعَ صَوْتَهُ، فَإِذَا سَكَتَ رَجَعَ فَوْسُوسَ». [انظر: ١٢٦٥]

[٨٥٧] ١٧ - (...) حَدَّثَنِي عَبْدُ الْحَمِيدُ بْنُ بَيَانَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا أَدَّنَ الْمُؤَذِّنُ أَدْبَرَ الشَّيْطَانُ وَلَهُ حُصَاصٌ».

[٨٥٨] ١٨ - (...) حَدَّثَنِي أُمِّيَّةُ بْنُ سِطَّامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ قَالَ: أُرْسِلَنِي أَبِي إِلَى بَنِي حَارِثَةَ، قَالَ وَمَعِيَ غُلَامٌ لَنَا - أَوْ صَاحِبٌ لَنَا - فَتَدَاهَى مُنَادٍ مِنْ حَائِطٍ بِاسْمِهِ. قَالَ: فَأَشْرَفَ الَّذِي مَعِيَ عَلَى الْحَائِطِ فَلَمْ يَرَ شَيْئًا، فَذَكَرْتُ ذَلِكَ لِأَبِي

But (in future) if you hear a voice (and do not see anything), then give the call to prayer, for I heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away quickly."

[859] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the call to prayer is given, the *Shaiṭân* runs away, breaking wind so that he cannot hear the call. When the call is over, he comes back, until the *Iqâmah* for prayer is given, then he runs away. Then when the *Iqâmah* is over he comes back and tries to distract a man, saying to him, 'Remember such and such, remember such and such,' reminding him of things that he did not remember before, until he does not know how many (*Rak'ah*) he has prayed."

[860] 20 - (...) A similar report (as no. 859) was narrated from Abû Hurairah from the Prophet ﷺ, except that he said: "Until the man does not know how he prayed."

فَقَالَ: لَوْ شَعَرْتُ أَنَّكَ تَلْقَى هَذَا لَمْ أُرْسِلْكَ، وَلَكِنْ إِذَا سَمِعْتَ صَوْتًا فَتَادِ بِالصَّلَاةِ، فَإِنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «إِنَّ الشَّيْطَانَ، إِذَا نُودِيَ بِالصَّلَاةِ، وَلَّى وَلَهُ حُصَاصٌ».

[٨٥٩] ١٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ يَحْيَى الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضَرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ التَّأْذِينُ أَقْبَلَ، حَتَّى إِذَا نُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ. يَقُولُ لَهُ: اذْكُرْ كَذَا، وَادْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ، حَتَّى يَظَلَّ الرَّجُلُ مَا يَذِرِي كَمْ صَلَّى».

[٨٦٠] ٢٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَذِرِي كَيْفَ صَلَّى».

Chapter 9. It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening *Takbîr*, When Bowing And When Rising From Bowing, But That Is Not To Be Done When Rising From The Prostration

(المعجم ٩) - (بَابُ اسْتِحْبَابِ رَفْعِ
الْيَدَيْنِ حَذْوِ الْمَنْكَبَيْنِ مَعَ تَكْبِيرَةِ
الْإِحْرَامِ وَالرُّكُوعِ، وَفِي الرِّفْعِ مِنَ
الرُّكُوعِ، وَأَنَّهُ لَا يَفْعَلُهُ إِذَا رَفَعَ مِنَ
السُّجُودِ) (التحفة ٩)

[861] 21 - (390) It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ, when he started his prayer, he raised his hands until they were level with his shoulders, and (he also did that) before he bowed, and when he rose from bowing, but he did not raise them between the two prostrations."

[٨٦١] ٢١ - (٣٩٠) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَزُهَيْرُ بْنُ
حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ سُفْيَانَ بْنِ
عُيَيْنَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ: أَخْبَرَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ
سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى
يُحَادِيَ مَنْكَبَيْهِ، وَقَبْلَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ
مِنَ الرُّكُوعِ، وَلَا يَرْفَعُهُمَا بَيْنَ
السُّجُودَيْنِ.

[862] 22 - (...) It was narrated from Sâlim bin 'Abdullâh that Ibn 'Umar said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would raise his hands until they were level with his shoulders, then he would say the *Takbîr*. When he wanted to bow, he did that, and when he rose from bowing he did that, but he did not do that when he lifted his head from prostrating."

[٨٦٢] ٢٢ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ لِلصَّلَاةِ، رَفَعَ
يَدَيْهِ حَتَّى تَكُونَا بِحَذْوِ مَنْكَبَيْهِ. ثُمَّ كَبَّرَ،
فَإِذَا أَرَادَ أَنْ يَرْكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا

رَفَعَ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ، وَلَا يَفْعَلُهُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

[863] 23 - (...) It was narrated from Az-Zuhrî with this chain, as Ibn Juraij said: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he raised his hands until they were level with his shoulders, then he said the *Takbîr*."

[٨٦٣] ٢٣- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ وَهُوَ ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْرَآذٍ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ. كِلَاهُمَا عَنِ الرَّهْرِيِّ بِهَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ جُرَيْجٍ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذَوِ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ.

[864] 24 - (391) It was narrated from Abû Qilâbah that he saw Mâlik bin Al-Huwairith, when he prayed, saying the *Takbîr* then raising his hands. When he wanted to bow, he raised his hands, and when he raised his head from bowing he raised his hands. And he narrated that the Messenger of Allâh ﷺ used to do that.

[٨٦٤] ٢٤- (٣٩١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ، إِذَا صَلَّى كَبَّرَ، ثُمَّ رَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ. وَحَدَّثَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ هَكَذَا.

[865] 25 - (...) It was narrated from Abû 'Awânah, from Qatâdah, from Naṣr bin 'Āsim, from Mâlik bin Al-Huwairith, that when the Messenger of Allâh ﷺ said the *Takbîr*, he raised his hands until they were level with his ears. When he bowed, he raised his hands until they were level with his ears, and

[٨٦٥] ٢٥- (...) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ ابْنِ الْحُوَيْرِثِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا أُذُنَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا

when he raised his head from bowing, he said: "*Sami'a Allâhu liman ḥamidah* (Allâh hears those who praise Him)," and did likewise.

[866] 26 - (...) It was narrated from Sa'eed, from Qatâdah with this chain, that he saw the Prophet of Allâh ﷺ, and he said: "Until they were level with his earlobes (as no. 864)."

Chapter 10. Affirming The *Takbîr* For Every Movement Up Or Down In The Prayer, Except When Rising From *Rukû'* When One Should Say: *Sami'a Allâhu Liman Ḥamidah* (Allâh Hears Those Who Praise Him)

[867] 27 - (392) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Abû Hurairah used to lead them in *Ṣalât*. He said the *Takbîr* every time he moved up or down, and when he finished he said: "By Allâh, I am the one among you whose *Ṣalât* most closely resembles that of the Messenger of Allâh ﷺ."

[868] 28 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that he heard Abû Hurairah say: "When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the

أُذِّنِيهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَعَلَ مِثْلَ ذَلِكَ.

[٨٦٦] ٢٦- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ أَنَّهُ رَأَى نَبِيَّ اللَّهِ ﷺ، وَقَالَ: حَتَّى يُحَادِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

(المعجم ١٠) - (بَابُ إِبْثَاتِ التَّكْبِيرِ فِي كُلِّ خَفْضٍ وَرَفَعٍ فِي الصَّلَاةِ، إِلَّا رَفَعَهُ مِنَ الرُّكُوعِ فَيَقُولُ فِيهِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) (التحفة ١٠)

[٨٦٧] ٢٧- (٣٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي لَهُمْ فَيَكْبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَلَمَّا انْصَرَفَ قَالَ: وَاللَّهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[٨٦٨] ٢٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

Takbîr when he stood up, then he would say the *Takbîr* when he bowed. Then he would say: ‘*Sami‘a Allâhu liman ḥamidah* (Allâh hears those who praise Him)’ when he was straightening his back after bowing. Then, while he was standing he would say: ‘*Rabbanâ wa lakal-ḥamd* (our Lord, and to You is the praise).’ Then he would say the *Takbîr* when he went down in prostration. Then he would say the *Takbîr* when he raised his head, then he would say the *Takbîr* when he prostrated, then he would say the *Takbîr* when he raised his head. And he did that throughout the prayer until he finished. And he would say the *Takbîr* when he stood up after two *Rak‘ah*, after sitting.”

Then Abû Hurairah said: “I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.”

[869] 29 - (...) Abû Bakr bin ‘Abdur-Raḥmân bin Al-Ḥârith narrated that he heard Abû Hurairah say: “When the Messenger of Allâh ﷺ stood up to offer *Ṣalât*, he would say the *Takbîr* when he stood up...” a *Hadîth* like that of Ibn Juraij (no. 868), but he did not mention the words of Abû Hurairah: “I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.”

يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الْمَنَئِيِّ بَعْدَ الْجُلُوسِ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: إِنِّي لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[٨٦٩] ٢٩- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنُ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ: إِنِّي أَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[870] 30 - (...) Abû Salamah bin 'Abdur-Raḥmân narrated that when Abû Hurairah was appointed by Marwân as his governor in Al-Madīnah, when he stood up to offer any obligatory prayer, he would say the *Takbîr*... and he mentioned a *Hadīth* similar to that of Ibn Juraij (no. 868). In his *Hadīth* he said: "When he had finished (praying) and said the *Salâm*, he turned to the people in the *Masjid* and said: 'By the One in Whose hand is my soul! I am the one among you whose prayer most closely resembles that of the Messenger of Allāh ﷺ.'"

[871] 31 - (...) It was narrated from Abû Salamah that Abû Hurairah used to say the *Takbîr* in his prayer every time he moved up or down. We said: "O Abû Hurairah, what is this *Takbîr*?" He said: "It is how the Messenger of Allāh ﷺ offered Prayers."

[872] 32 - (...) It was narrated from Suhayl, from his father, that Abû Hurairah used to say the *Takbîr* every time he moved up or down (in the prayer), and he narrated that the Messenger of Allāh ﷺ used to do that.

[٨٧٠] ٣٠ - (...) وَحَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ كَانَ، حِينَ يَسْتَخْلِفُهُ مَرْوَانَ عَلَى الْمَدِينَةِ، إِذَا قَامَ لِلصَّلَاةِ الْمَكْتُوبَةِ، كَبَّرَ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ، وَفِي حَدِيثِهِ: فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ.

[٨٧١] ٣١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي الصَّلَاةِ كُلَّمَا رَفَعَ وَوَضَعَ، فَقُلْنَا: يَا أَبَا هُرَيْرَةَ مَا هَذَا التَّكْبِيرُ؟ قَالَ: إِنَّهَا لَصَلَاةُ رَسُولِ اللَّهِ ﷺ.

[٨٧٢] ٣٢ - (...) حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، وَيُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ.

[873] 33 - (393) It was narrated that Muṭarrif said: “Imrân bin Ḥuşain and I offered *Şalât* behind ‘Alî bin Abî Ṭâlib. When he prostrated he said the *Takbîr*, and when he raised his head he said the *Takbîr*, and when he got up after two *Rak’ah* he said the *Takbîr*. When we had finished the prayers, ‘Imrân took me by the hand and said: ‘This man has led us in a prayer like that of Muḥammad ﷺ;’ or he said: ‘This man reminded me of the prayer of Muḥammad ﷺ.’”

Chapter 11. It Is Obligatory To Recite *Al-Fâtihah* In Every *Rak’ah*; If A Person Cannot Recite *Al-Fâtihah* Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage

[874] 34 - (394) It was narrated from ‘Ubâdah bin As-Sâmit that the Prophet ﷺ said: “There is no prayer for the one who does not recite the Opening of the Book (*Al-Fâtihah*).”

[875] 35 - (...) It was narrated that ‘Ubâdah bin As-Sâmit said:

[٨٧٣] ٣٣- (٣٩٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ. جَمِيعًا عَنْ حَمَّادٍ قَالَ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ ابْنِ أَبِي طَالِبٍ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرُّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا مِنَ الصَّلَاةِ قَالَ: أَحَدُ عِمْرَانَ يَبْدِي ثُمٌّ قَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلَاةَ مُحَمَّدٍ ﷺ، أَوْ قَالَ: فَذَكَرْنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ.

(المعجم ١١) - (بَابُ وَجوب قراءة الفاتحة في كل ركعة، وإنه إذا لم يحسن الفاتحة ولا أمكنه تعلمها قرأ ما تيسر له من غيرها) (التحفة ١١)

[٨٧٤] ٣٤- (٣٩٤) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّافِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ يُبْلَغُ بِهِ النَّبِيُّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[٨٧٥] ٣٥- (...) حَدَّثَنِي أَبُو

“The Messenger of Allāh ﷺ said: ‘There is no prayer for the one who does not recite the Essence of the Qur’ân (*Al-Fâtiḥah*).’”

[876] 36 - (...) It was narrated from Ibn Shihâb that Maḥmūd bin Ar-Rabîʿ, in whose face the Messenger of Allāh ﷺ sprayed water from their well, that ‘Ubâdah bin As-Sâmit told him, that the Messenger of Allāh ﷺ said: “There is no prayer for the one who does not recite the *Umm Al-Qur’ân* (Essence of the Qur’ân - *Al-Fâtiḥah*).”

[877] 37 - (...) A similar report (as no. 876) was narrated from Az-Zuhri with this chain, and he added the phrase: “Or more.”

[878] 38 - (395) It was narrated from Al-ʿAlâ bin ʿAbdur-Raḥmân, from his father, from Abû Hurairah, that the Prophet ﷺ said: “Whoever offers a prayer in which he does not recite the Essence of the Qur’ân (*Al-Fâtiḥah*), it is deficient,” (repeating it) three times, “not

الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْتَرِءْ بِأَمِّ الْقُرْآنِ».

[٨٧٦] ٣٦ - (...) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ مَحْمُودَ بْنَ الرَّبِيعِ، الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ مِنْ بَثْرِهِمْ، أَخْبَرَهُ، أَنَّ عَبَادَةَ بْنَ الصَّامِتِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ».

[٨٧٧] ٣٧ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فَصَاعِدًا.

[٨٧٨] ٣٨ - (٣٩٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ» ثَلَاثًا، غَيْرَ تَمَامٍ، فَقِيلَ لِأَبِي

complete.” It was said to Abû Hurairah: “We are behind the *Imâm*.” He said: “Recite it to yourself, for I heard the Messenger of Allâh ﷺ say: ‘Allâh, Most High, says:

“I have divided *Aṣ-Ṣalât* (the prayer) in half between Myself and My slave, and My slave will have that which he asks for. When the slave says: ‘*Al-hamdu Lillâhi Rabbil-‘Âlamîn* (All the praises and thanks be to Allâh, the Lord of the ‘*Âlamîn* (mankind, jinn and all that exists)),’ Allâh says: ‘My slave has praised Me.’ When he says: ‘*Ar-Rahmân ar-Rahîm* (The Most Gracious, the Most Merciful),’ Allâh says: ‘My slave has extolled Me.’ When he says: ‘*Mâliki yawmid-dîn* (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)),’ Allâh says, ‘My slave has glorified Me - and one occasion he said: My slave has entrusted his affairs to Me.’ When he says: ‘*Iyyâka na‘budu wa Iyyâka nasta‘în* (You (Alone) we worship, and You (Alone) we ask for help (for each and everything)),’ Allâh says: ‘This is between Me and My slave, and he will have what he asked for.’ When he says, ‘*Ihdinaṣ-ṣirâṭ al-mustaqîm, ṣirâṭ allâh* *dhîna an‘amta ‘alayhim, ghayril-maghḍûbi ‘alayhim wa lâḍ-ḍâllîn* (Guide us to the Straight

هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ، فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: فَسَمِعْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَضْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: ﴿الرَّحْمَنُ الرَّحِيمُ﴾. قَالَ اللَّهُ [تَعَالَى]: أَثْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ قَالَ: مَجَدَّنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

قَالَ سُفْيَانُ: حَدَّثَنِي بِهِ الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، دَخَلْتُ عَلَيْهِ وَهُوَ مَرِيضٌ فِي بَيْتِهِ، فَسَأَلْتُهُ أَنَا عَنْهُ.

Way, The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray),’ Allâh says: ‘This is for My slave, and he will have what he asked for.’”

Sufyân said: “Al-‘Alâ bin ‘Abdur-Raḥmân bin Ya‘qûb narrated it to me, I entered upon him while he was sick, in his house, and I asked him about it.”

[879] 39 - (...) It was narrated from Al-‘Alâ bin ‘Abdur-Raḥmân that he heard Abû As-Sâ‘ib, the freed slave of Hishâm bin Zuhrah, say: “I heard Abû Hurairah say: ‘The Messenger of Allâh ﷺ said... (similar to *Hadîth* no. 876)’”

[880] 40 - (...) Al-‘Alâ bin ‘Abdur-Raḥmân bin Ya‘qûb narrated that Abû As-Sâ‘ib, the freed slave of Banû ‘Abdullâh bin Hishâm bin Zuhrah, told him that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever offers a prayer in which he does not recite the Essence of the Qur’ân...’ - a *Hadîth* like that of Sufyân (no. 878). In their *Hadîth* it says: “Allâh, the Mighty and Sublime, says: ‘I have divided the prayer into two halves, between Myself and My slave, one half for Me, and one half for My slave.’”

[881] 41 - (...) Al-‘Alâ bin narrated:

[٨٧٩] ٣٩- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا السَّائِبِ، مَوْلَى هِشَامِ بْنِ زُهْرَةَ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

[٨٨٠] ٤٠- (...) وَحَدَّثَنِي مُحَمَّدُ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ أَنَّ أَبَا السَّائِبِ، مَوْلَى بَنِي عَبْدِ اللَّهِ بْنِ هِشَامِ بْنِ زُهْرَةَ، أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً فَلَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ» بِمِثْلِ حَدِيثِ سُفْيَانَ، وَفِي حَدِيثِهِمَا «قَالَ اللَّهُ عَزَّ وَجَلَّ: فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي».

[٨٨١] ٤١- (...) حَدَّثَنِي أَحْمَدُ

"I heard from my father, and from Abû As-Sâ'ib, who were both companions of Abû Hurairah: 'Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever offers a prayer in which he does not recite the Opening of the Book, it is deficient,' and he said it three times."

[882] 42 - (396) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no prayer without recitation." Abû Hurairah said: "What he recited out aloud to us, we recite out aloud to you, and what he recited quietly, we also recite quietly."

[883] 43 - (...) It was narrated that 'Aṭâ' said: "Abû Hurairah said: 'In every Ṣalât you should recite (from the Qur'ân). What the Messenger of Allâh ﷺ made us hear, we make you hear, and what he recited quietly we recite quietly.' A man said: 'Even if I do not recite more than the Essence of the Qur'ân (*Al-Fâtiḥah*)?' He said: 'If you recite more than that, that is better, but if you stop at that, it will suffice for you.'"

ابْنُ جَعْفَرٍ الْمُعَقَّرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو أُوَيْسٍ: أَخْبَرَنِي الْعَلَاءُ قَالَ: سَمِعْتُ مِنْ أَبِي، وَمِنْ أَبِي السَّائِبِ، وَكَانَا جَلِيسَيَّ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَفِي خِذَاجٍ» يَقُولُهَا ثَلَاثًا، بِمِثْلِ حَدِيثِهِمْ.

[٨٨٢] ٤٢ - (٣٩٦) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: سَمِعْتُ عَطَاءَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ» قَالَ أَبُو هُرَيْرَةَ: فَمَا أَغْلَنَ لَنَا رَسُولُ اللَّهِ ﷺ أَغْلَنَاهُ لَكُمْ، وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ.

[٨٨٣] ٤٣ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِعَمْرِو - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ الصَّلَاةِ يَقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعَنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، فَقَالَ لَهُ رَجُلٌ: إِنْ لَمْ أَرِدْ عَلَى أَمِّ الْقُرْآنِ؟ فَقَالَ: إِنْ زِدْتَ عَلَيْهَا فَهِيَ خَيْرٌ، وَإِنْ انْتَهَيْتَ إِلَيْهَا أَجْزَأَتْ عَنْكَ.

[884] 44 - (...) It was narrated that 'Aṭā' said: "Abû Hurairah said: 'In every prayer there should be recitation. What the Prophet ﷺ made us hear we make you hear, and what he recited quietly, we recite quietly. Whoever recites the Essence of the Book, that is sufficient, and whoever recites more than that, that is better.'"

[885] 45 - (397) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ entered the *Masjid* and a man came in and offered *Ṣalât*, then he came and greeted the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ returned the greeting and said: "Go back and pray, for you have not offered *Ṣalât*." The man went back and offered *Ṣalât* as he had prayed before, then he came to the Prophet ﷺ and greeted him, and the Messenger of Allâh ﷺ said, "*Wa 'alaik as-salâm*." Then he said: "Go back and offered *Ṣalât*, for you have not offer *Ṣalât*." When he had done that three times, the man said: "By the One Who sent you with the Truth, I cannot do more than that. Teach me." He said: "When you stand up for *Ṣalât*, say the *Takbîr*, then recite whatever you can of the Qur'ân. Then bow until you are at ease in bowing, then rise until you are

[٨٨٤] ٤٤ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زُرَيْعٍ، عَنْ حَبِيبِ الْمَعْلَمِ، عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: فِي كُلِّ صَلَاةٍ قِرَاءَةٌ فَمَا أَسْمَعُنَا النَّبِيُّ ﷺ أَسْمَعُنَاكُمْ، وَمَا أَخْفَى مِنَّا أَخْفَيْنَاهُ مِنْكُمْ، وَمَنْ قَرَأَ بِأَمِّ الْكِتَابِ فَقَدْ أَجْرَأَتْ عَنْهُ، وَمَنْ زَادَ فَهُوَ أَفْضَلُ.

[٨٨٥] ٤٥ - (٣٩٧) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ السَّلَامَ، قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ» ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَحْسِنُ غَيْرَ هَذَا، عَلَّمَنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْجِعْ حَتَّى تَطْمَئِنَّ رَأْسَكَ، ثُمَّ

standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer.”

[886] 46 - (...) It was narrated from Abû Hurairah that a man entered the *Masjid* and offered *Şalât* and he quoted a *Hadîth* similar to this (no. 885), but he added: “When you stand up to offer *Şalât*, perform *Wuḍû’* properly, then turn to face the *Qiblah* and say the *Takbîr*.”

Chapter 12. Prohibiting The Follower From Reciting Aloud Behind An *Imâm*

[887] 47 - (398) It was narrated that ‘Imrân bin Huşain said: “The Messenger of Allâh ﷺ led us in *Zuhr* - or *Aşr* - prayer and he said: ‘Which of you recited: *Şabbiḥ isma Rabbika al-a‘la* (Glorify the Name of your Lord the Most High) behind me?’^[1] A man said: ‘I did, but I did not intend anything but good

ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

[٨٨٦] ٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى، وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةٍ، وَسَاقَا الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ، وَزَادَا فِيهِ «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْئِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ».

(المعجم ١٢) - (بَابُ نَهْيِ الْمَأْمُومِ عَنْ جَهْرِهِ بِالْقِرَاءَةِ خَلْفَ إِمَامِهِ)
(التحفة ١٢)

[٨٨٧] ٤٧ - (٣٩٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الظُّهْرِ - أَوْ الْعَصْرِ - فَقَالَ: «أَيُّكُمْ

^[1] *Sûrat Al-A‘lâ* (87).

thereby.' He said: 'I knew that one of you was competing with me in it.'"

[888] 48 - (...) It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ offered *Zuhr* prayer, and a man started to recite: *Ṣabbiḥ isma Rabbika al-a'lâ* (Glorify the Name of your Lord the Most High)^[1] behind him. When he had finished, he said: "Which of you recited?" or "Which of you was the reciter?" A man said: "I was." He said: "I thought that one of you was competing with me in it."

[889] 49 - (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 887) that the Messenger of Allâh ﷺ offered *Zuhr* prayer and said: "I knew that one of you was competing with me in it."

Chapter 13. The Proof Of Those Who Say That The *Basmalah* Should Not Be Recited Aloud

[890] 50 - (399) Muḥammad bin

قَرَأَ خَلْفِي بِسْمِ رَبِّكَ الْأَعْلَى؟
فَقَالَ رَجُلٌ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ.
قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجْنِيهَا».

[٨٨٨] ٤٨ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ، فَجَعَلَ رَجُلٌ يَقْرَأُ خَلْفَهُ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾، فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ» أَوْ «أَيُّكُمْ الْقَارِئُ» فَقَالَ رَجُلٌ: أَنَا، فَقَالَ: «قَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجْنِيهَا».

[٨٨٩] ٤٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. كِلَاهُمَا عَنِ ابْنِ أَبِي عُرْوَبَةَ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ، وَقَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجْنِيهَا».

(المعجم ١٣) - (بَابُ حُجَّةٍ مِنْ قَالَ لَا يَجْهَرُ بِالْبِسْمَلَةِ) (التحفة ١٣)

[٨٩٠] ٥٠ - (٣٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ

^[1] *Sûrat Al-A'lâ* (87).

Ja'far narrated from Shu'bah, who said: "I heard Qatâdah narrate, that Anas said: 'I prayed with the Messenger of Allâh ﷺ, and with Abû Bakr, 'Umar and 'Uthmân, and I did not hear any of them reciting *Bismillâhir-Rahmânir-Rahîm*.'"

الْمُتَنَّى وَابْنُ بَشَّارٍ، كِلَاهُمَا عَنْ عُثْدِرٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

[891] 51 - (...) Abû Dâwud narrated from Shu'bah narrated with this chain... (a *Hadîth* similar to no. 890) and he added: "Shu'bah said: 'I said to Qatâdah: "Did you hear it from Anas?" He said: "Yes; we asked him about it."'

[٨٩١] ٥١- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: فِي هَذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَسَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ. نَحْنُ سَأَلْنَاهُ عَنْهُ.

[892] 52 - (...) It was narrated from Al-Awzâ'î, from 'Abdah; that 'Umar bin Al-Khattâb used to recite these words out loud: "*Subhânak Allâhumma! Wa bi-hamdik, wa tabâarakasmuk, wa ta'âla jadduk, wa lâ ilâha ghairuk.* (Glory and praise be to You, O Allâh! Blessed be Your Name, and exalted be Your Majesty, and there is no God but You."

[٨٩٢] ٥٢- (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَجْهَرُ بِهَؤُلَاءِ الْكَلِمَاتِ يَقُولُ: سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ، تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

And, from Qatâdah, that he wrote to him,^[1] informing him, that Anas bin Mâlik had narrated to him: "I prayed behind the Prophet ﷺ, Abû Bakr, 'Umar and 'Uthmân. They used to start

وَعَنْ قَتَادَةَ، أَنَّهُ كَتَبَ إِلَيْهِ يُخْبِرُهُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَأَبِي بَكْرٍ وَعُمَرُ

[1] That is, to Al-Awzâ'î, who narrated the first part from 'Abdah.

their recitation with: 'Al-ḥamdu Lillâhi Rabbil-'Ālamîn (All the praises and thanks be to Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)), and they did not say, 'Bismillâhir-Raḥmânir-Raḥîm at the beginning of their recitation, nor at the end."

[893] (...) It was narrated from Al-Awzâ'i: "Ishâq bin 'Abdullâh bin Abî Ṭalhah informed me, that he heard Anas bin Mâlik mention that (a *Ḥadīth* similar to no. 890)."

Chapter 14. The Proof Of Those Who Say That The *Bismillah* Is A Verse At The Beginning Of Every *Sûrah*, Except *Barâ'ah* (At-Tawbah)

[894] 53 - (400) It was narrated that Anas bin Mâlik said: "While the Messenger of Allâh ﷺ was among us one day, he took a nap, then he raised his head and was smiling. We said: 'What has made you smile, O Messenger of Allâh?' He said: 'Just now a *Sûrah* was revealed to me,' and he recited: '*Bismillâhir-Raḥmânir-Raḥîm* (In the Name of Allâh, the Most Gracious, the Most Merciful) 'Verily, We have granted you (O Muḥammad) *Al-Kawthar*. Therefore turn in

وَعُثْمَانَ، فَكَانُوا يَسْتَفْتِحُونَ بِ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، لَا يَذْكُرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فِي أَوَّلِ قِرَاءَةٍ، وَلَا فِي آخِرِهَا.

[٨٩٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: أَخْبَرَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ ذَلِكَ.

(المعجم ١٤) - (بَابُ حُجَّةٍ مِنْ قَالَ: الْبِسْمِلَةُ آيَةٌ مِنْ أَوَّلِ كُلِّ سُورَةٍ، سِوَى بَرَاءَةِ) (التحفة ١٤)

[٨٩٤] ٥٣ - (٤٠٠) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ فُلَيْلٍ: عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: عَنِ الْمُخْتَارِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا، إِذْ أَغْفَى إِغْفَاءَةً، ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أُنزِلَتْ عَلَيَّ آيَةُ

prayer to your Lord and sacrifice. For he who hates you, he will be cut off.”^[1] Then he said: ‘Do you know what *Al-Kawthar* is?’ We said: ‘Allāh and His Messenger know best.’ He said: ‘It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a *Hawḍ* (cistern) to which my *Ummah* will come on the Day of Resurrection, its vessels like the number of stars. A man will be turned away from it and I will say: “Lord, he is one of my *Ummah*.” He will say: “You do not know what they innovated after you were gone.”

Ibn Hujr added in his *Hadīth*: “(He) was among us in the *Masjid*.” And he said: “What he innovated after you were gone.”

[895] (...) It was narrated that Mukhtār bin Fulful said: “I heard Anas bin Mālik say: ‘The Messenger of Allāh ﷺ took a nap...” a *Hadīth* like that of Ibn Mushir (no. 894), except that he said: “A river that my Lord has promised me in Paradise, on which is a cistern.” And he did not mention “vessels the number of the stars.”

سُورَةٌ، فَقَرَأَ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ
هُوَ الْأَبْتَرُ﴾ ثُمَّ قَالَ: «اتَذَرُونَ مَا
الْكَوْثَرُ؟» فَقُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: «فَإِنَّ نَهْرًا وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ،
عَلَيْهِ خَيْرٌ كَثِيرٌ، وَهُوَ حَوْضٌ تَرِدُ عَلَيْهِ
أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَتُهُ عَدَدُ النُّجُومِ،
فَيَخْتَلِجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ
مِنْ أُمَّتِي، فَيَقُولُ: مَا تَدْرِي مَا أَحَدْتُوا
بَعْدَكَ».

زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ: بَيْنَ أَظْهَرِنَا
فِي الْمَسْجِدِ، وَقَالَ: «مَا أَحَدْتُ بَعْدَكَ».

[٨٩٥] (...) حَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ فَضِيلٍ
عَنْ مُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ
بْنَ مَالِكٍ يَقُولُ: أَعَفَى رَسُولُ اللَّهِ ﷺ
إِغْفَاءً، بِنَحْوِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ
أَنَّهُ قَالَ: «نَهْرٌ وَعَدْنِيهِ رَبِّي فِي الْجَنَّةِ،
عَلَيْهِ حَوْضٌ وَلَمْ يَذْكُرْ: «آيَتُهُ عَدَدُ
النُّجُومِ».

[1] *Al-Kawthar* (108).

Chapter 15. Placing The Right Hand On The Left After Saying The Opening *Takbîr*, Beneath The Chest And Above The Navel; And Placing The Hands On The Ground Level With The Shoulders When Prostrating

[896] 54 - (401) It was narrated that 'Alqamah bin Wâ'il, and a freed slave of theirs, narrated from his father, Wâ'il bin Hujr, that he saw the Prophet ﷺ raise his hands when he started the prayer, and say the *Takbîr* - Hamâm described it as being level with his ears - then he wrapped himself in his garment, and placed his right hand over his left. When he wanted to bow, he brought his hands out from his garment and raised them, then he said the *Takbîr* and bowed. When he said, "*Sami'a Allâhu liman hamidah* (Allâh hears those who praise Him)," he raised his hands, and when he prostrated, he prostrated between his hands."

Chapter 16. The *Tashah-hud* In The Prayer

[897] 55 - (402) It was narrated that 'Abdullâh said: "When we offered *Şalât* behind the Messenger of Allâh ﷺ, we used to say: 'Peace (*Salâm*) be upon Allâh, peace be upon so-and-so.' The Messenger of Allâh ﷺ said

(المعجم ١٥) - (بَابُ وَضْعِ يَدِهِ
الْيَمْنَى عَلَى الْيُسْرَى بَعْدَ تَكْبِيرَةِ
الْإِحْرَامِ تَحْتَ صَدْرِهِ فَوْقَ سِرْتِهِ،
وَوَضْعُهُمَا فِي السُّجُودِ عَلَى الْأَرْضِ
حَذْوً مَنَكِبَيْهِ) (التحفة ١٥)

[٨٩٦] ٥٤ - (٤٠١) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ
وَائِلٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَمَوْلَى لَهُمْ
أَنْهُمَا حَدَّثَاهُ عَنْ أَبِيهِ، وَائِلِ بْنِ حُجْرٍ، أَنَّهُ
رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ حِينَ دَخَلَ فِي
الصَّلَاةِ، كَبَّرَ - وَصَفَ هَمَّامٌ حَيْثَ أُذُنَيْهِ -
ثُمَّ التَّحَفَ بِثَوْبِهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى
الْيُسْرَى، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ
مِنَ الثَّوْبِ، ثُمَّ رَفَعَهُمَا، ثُمَّ كَبَّرَ فَرَكَعَ،
فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» رَفَعَ
يَدَيْهِ، فَلَمَّا سَجَدَ، سَجَدَ بَيْنَ كَفْيَيْهِ.

(المعجم ١٦) - (بَابُ الشَّهْدِ فِي
الصَّلَاةِ) (التحفة ١٦)

[٨٩٧] ٥٥ - (٤٠٢) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ
إِبْرَاهِيمَ. قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَقُولُ

to us one day: 'Allâh is As-Salâm, so when one of you sits in prayer (during Qâ'ida), let him say: "*At-Tahiyâtû Lillâhi waṣ-salawâtu waṭ-ṭayyibât; as-salâmu 'alayka ayyuhan-nabiyyu wa rahmatullâhi wa barakâtuhu; as-salâmu 'alaina wa 'alâ 'ibâd-illâhiṣ-ṣâlihîn* (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh). For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) "*Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa Rasûluhu* (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger)." Then let him choose whatever supplications he wishes."

[898] 56 - (...) A similar report (as no. 897) was narrated from Shu'bah, from Manṣûr with this chain, but he did not say: "Then let him choose whatever supplications he wishes."

[899] 57 - (...) A similar report (as no. 897) was narrated from Zâ'idah, from Manṣûr with this chain, and he said in the *Hadîth*: "Then let him choose, after that, whatever supplications he wishes - or he likes."

فِي الصَّلَاةِ خَلَفَ رَسُولُ اللَّهِ ﷺ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ. فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ، فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[٨٩٨] ٥٦- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ «ثُمَّ يَتَخَيَّرُ مِنَ الْمَسْأَلَةِ مَا شَاءَ».

[٨٩٩] ٥٧- (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِهِمَا، وَذَكَرَ فِي الْحَدِيثِ «ثُمَّ لِيَتَخَيَّرَ، بَعْدُ، مِنَ الْمَسْأَلَةِ مَا شَاءَ - أَوْ مَا أَحَبَّ».

[900] 58 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “When we sat (in *Qâ’ida*) with the Prophet ﷺ in *Şalât*...” a *Hadîth* like that of Mañşûr (no. 897), and he said: “Then let him choose, after that, some supplication.”

[901] 59 - (...) Ibn Mas‘ûd said: “The Messenger of Allâh ﷺ taught me the *Tashah-hud*, with his hands between mine, as he taught me a *Sûrah* of the Qur’ân.”

[902] 60 - (403) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur’ân. He used to say: ‘*At-Taḥiyyâtul-mubâarakâtuş-salawâtut-tayyibâtu Lillâh; as-salâmu ‘alayka ayyuhan-nabiyyu wa rahmatu-Allâhi wa barakâtuhu; as-salâmu ‘alaina wa ‘alâ ‘ibâdillâhiş-şâlihîn. Aşhhadu an lâ ilâha illallâh, wa aşhhadu anna Muḥammadan Rasûlullâh* (All blessed compliments and good prayers are due to Allâh; peace be upon

[٩٠٠] ٥٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ، بِمِثْلِ حَدِيثِ مَنْصُورٍ، وَقَالَ: «ثُمَّ يَتَخَيَّرُ، بَعْدَ، مِنَ الدُّعَاءِ».

[٩٠١] ٥٩ - (...) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ: قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ سَخْبَرَةَ: قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ التَّشَهُدَ، كَفِّي بَيْنَ كَفِّيهِ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ، وَافْتَصَّ التَّشَهُدَ بِمِثْلِ مَا افْتَضُّوا.

[٩٠٢] ٦٠ - (٤٠٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: بْنُ الْمُهَاجِرِ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is the Messenger of Allâh).”

According to the report of Ibn Rumḥ: “As he would teach us the Qur’ân.”

[903] 61 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to teach us the *Tashah-hud* as he would teach us a *Sûrah* of the Qur’ân.”

[904] 62 - (404) It was narrated that Hiṭṭân bin ‘Abdullâh Ar-Raqâshî said: “I offered prayer with Abû Mûsâ Al-Ash‘arî and when he was sitting (in *Qâ’ida*), a man among the people said: ‘Has *Aṣ-Ṣalât* been enjoined alongside *Birr* (righteousness) and *Zakât*?’ When Abû Mûsâ had finished the prayer, he turned and said: ‘Which of you is the one who said such and such?’ The people fell silent and he said: ‘Perhaps it was you, O Hiṭṭân, who said it?’ He said: ‘I did not say it, but I was afraid that you would be cross with me because of it.’ A man among the people said: ‘I said it, but I did not intend

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.”

وَفِي رِوَايَةِ ابْنِ رُمَحٍ: كَمَا يُعَلِّمُنَا الْقُرْآنَ.

[٩٠٣] ٦١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمِيدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

[٩٠٤] ٦٢ - (٤٠٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ صَلَاةً، فَلَمَّا كَانَ عِنْدَ الْقُعْدَةِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَقَرَّبَ الصَّلَاةَ بِالْبِرِّ وَالزَّكَاةِ؟ قَالَ: فَلَمَّا قَضَى أَبُو مُوسَى الصَّلَاةَ وَسَلَّمْ أَنْصَرَفَ، فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا

anything but good thereby.' Abû Mûsâ said: 'Do you not know what you should say in your prayer?' The Messenger of Allâh ﷺ addressed us and explained our *Sunnah* to us, and taught us our prayer. He said:

"When you offer prayer, make your rows straight and let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: 'Not (the way) of those who earned Your Anger, nor of those who went astray' then say: 'Âmîn,' and Allâh will answer you. When he says the *Takbîr* and bows, then say the *Takbîr* and bow. The *Imâm* bows before you and raises his head before you."

The Messenger of Allâh ﷺ said: "The one makes up for the other. When he says 'Sami'a Allâhu liman ḥamidah (Allâh hears those who praise Him),' then say: 'Allâhumma Rabbanâ lakal-ḥamd (O Allâh, our Lord, to You be praise),' Allâh will hear you, for Allâh Most High has said, upon the tongue of His Prophet ﷺ: 'Sami'a Allâhu liman ḥamidah (Allâh hears those who praise Him).' When he says the *Takbîr* and prostrates, then say the *Takbîr* and prostrate, for the *Imâm* prostrates before you and rises before you." The Messenger of Allâh ﷺ said: "The one makes up for the other. And when you are sitting (i.e., in *Qâ'ida*), let the

وَكَذَآءَا قَالَ: فَأَرَمَ الْقَوْمُ، ثُمَّ قَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَآءَا فَأَرَمَ الْقَوْمُ، فَقَالَ: لَعَلَّكَ يَا حِطَّانُ! قُلْتَهَا؟ قَالَ: مَا قُلْتَهَا، وَلَقَدْ رَهَبْتُ أَنْ تَبْكَعَنِي بِهَا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا، وَلَمْ أَرِدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟ إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَبَيَّنَ لَنَا سُئِنًا وَعَلَمَنَا صَلَاتِنَا، فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْمَكُمُ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا: آمِينَ، يُجِبْكُمْ اللَّهُ، فَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بَيْتُكَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ تَعَالَى قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَتِلْكَ بَيْتُكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلٍ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ اللَّهُ، السَّلَامُ

first thing one of you says be: ‘*At-Taḥiyyâtut-tayyibâtuṣ-ṣalawâtu Lillâh, as-salâmu ‘alaika ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu; as-salâmu ‘alaina wa ‘alâ ‘ibâd-illâhiṣ-ṣâlihîn. Ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan ‘abduhu wa Rasûluhu* (All compliments, good words and prayers are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger).”

[905] 63 - (...) It was narrated that Qatâdah added: “And when he recites, listen attentively.” And it does not say in the *Ḥadîth* of any of them:^[1] “for Allâh, the Mighty and Sublime, has said upon the tongue of His Prophet ﷺ, ‘*Sami‘a Allâhu liman ḥamidah* (Allâh hears those who praise Him)” - except in the report narrated by Abû Kâmil only from Abû ‘Awânah.

Abû Ishâq said: Abû Bakr Ibn Ukhtî Abî An-Naḍr spoke about this *Ḥadîth*.^[2]

So Muslim said: “Do you want someone with a better memory than that of Sulaimân?” So Abû

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ».

[٩٠٥] ٦٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا
سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا أَبُو غَسَّانَ
الْمُسَمَّعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا
أَبِي؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا
جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، كُلُّ هَؤُلَاءِ عَنْ
قَتَادَةَ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ. وَفِي
حَدِيثِ جَرِيرٍ عَنْ سُلَيْمَانَ، عَنْ قَتَادَةَ،
مِنَ الرِّيَادَةِ: «وَإِذَا قَرَأَ فَأَنْصِتُوا». وَلَيْسَ
فِي حَدِيثِ أَحَدٍ مِنْهُمْ «فَإِنَّ اللَّهَ عَزَّ وَجَلَّ
قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ

[1] That is, any in this chain who narrated it from Qatâdah.

[2] Abû Ishâq is Ibrâhîm bin Muḥammad bin Sufyân An-Naysâbûrî, who reported this book from Imâm Muslim. And his saying that Abû Bakr spoke about it, means that he criticized it.

Bakr said to him: "Then what about the *Hadīth* of Abū Hurairah?" He said: "It is *Ṣaḥīḥ*."

Meaning: "And when he recites, listen attentively." So he said: "To me, it is *Ṣaḥīḥ*." So he said: "Then why didn't you put it here?" He said: "I did not put everything here that is *Ṣaḥīḥ* in my view! I only put here what they have agreed upon."

حَدَّثَهُ إِلَّا فِي رِوَايَةِ أَبِي كَامِلٍ وَحَدَّثَهُ عَنْ أَبِي عَوَّانَةَ.

قَالَ أَبُو إِسْحَقَ: قَالَ أَبُو بَكْرٍ ابْنُ أُخْتِ أَبِي النَّضْرِ فِي هَذَا الْحَدِيثِ، فَقَالَ مُسْلِمٌ: تُرِيدُ أَحْفَظَ مِنْ سُلَيْمَانَ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: فَحَدِيثُ أَبِي هُرَيْرَةَ؟ فَقَالَ: هُوَ صَحِيحٌ يَعْنِي: «وَإِذَا قَرَأَ فَأَنْصِتُوا». فَقَالَ: هُوَ عِنْدِي صَحِيحٌ، فَقَالَ: لِمَ لَمْ تَضَعْهُ هَهُنَا؟ قَالَ: لَيْسَ كُلُّ شَيْءٍ عِنْدِي صَحِيحٌ. وَضَعْتُهُ هَهُنَا! إِنَّمَا وَضَعْتُ هَهُنَا مَا أَجْمَعُوا عَلَيْهِ.

[906] 64 - (...) It was narrated from Qatādah with this chain, and he said in the *Hadīth*: "Allāh has decreed upon the tongue of His Prophet ﷺ: 'Allāh hears those who praise Him.'"

[٩٠٦] ٦٤ - (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ «إِنَّ اللَّهَ قَضَى عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

Chapter 17. Sending *Ṣalāt* Upon The Prophet ﷺ After The *Taṣḥah-hud*

[907] 65 - (405) It was narrated that Abū Mas'ūd Al-Anṣārī said: "The Messenger of Allāh ﷺ came to us while we were in the gathering of Sa'd bin 'Ubādah, and Bashīr bin Sa'd said to him: 'Allāh has commanded us to send *Ṣalāt* upon you, O Messenger of Allāh! How should we send *Ṣalāt* upon you?"

(المعجم ١٧) - (بَابُ الصَّلَاةِ عَلَى

النَّبِيِّ ﷺ بَعْدَ التَّشَهُّدِ) (التحفة ١٧)

[٩٠٧] ٦٥ - (٤٠٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمَّرِ: أَنَّ مُحَمَّدَ ابْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ - وَ عَبْدِ اللَّهِ بْنِ زَيْدٍ هُوَ الَّذِي كَانَ أُرِيَ النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ

upon you?" The Messenger of Allāh ﷺ remained silent until we wished that he had not asked him, then the Messenger of Allāh ﷺ said: 'Say: "Allāhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣalayta 'alâ âli Ibrâhîm, wa bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ âli Ibrâhîm feel-'âlamîn, innaka ḥamîdun majîd (O Allāh, send Your Ṣalât (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalât upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious)." And the Salâm is as you know."

[908] 66 - (406) Ibn Abî Laila said: "Ka'b bin 'Ujrah met me and said: 'Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said: "We know what it means to send Salâm upon you, but what does it mean to send Ṣalât upon you?" He said: "Say: 'Allāhumma ṣalli 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ ṣallaita 'alâ âli Ibrâhîm, innaka ḥamîdun majîd; Allāhumma bârik 'alâ Muḥammadin wa 'alâ âli Muḥammadin kamâ bârakta 'alâ

الأنصاري قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ بِشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَتَّنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

[٩٠٨] ٦٦ - (٤٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: لَقِيتُ كَعْبُ بْنَ عُجْرَةَ فَقَالَ: أَلَا أُهْدِي لَكَ هَدِيَّةً؟ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَا: قَدْ عَرَفْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ

âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your Ṣalât (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalât upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm, You are indeed Praiseworthy, Most Glorious).”

[909] 67 - (...) A similar report (as no. 908) was narrated from Al-Hakam with this chain, but in the *Ḥadîth* of Mis‘ar it does not say: “Shall I not give you a gift?”

[910] 68 - (...) A similar report (as no. 908) was narrated from Al-A‘mash, from Mis‘ar and Mâlik bin Mighwal, all of them narrating from Al-Hakam, with this chain, except that he said: “*Wa bârak ‘alâ Muḥammad* (And bless Muḥammad)” and he did not say: “*Allâhumma* (O Allâh).”

[911] 69 - (407) Abû Ḥumaid As-Sâ‘idî narrated that they said: “O Messenger of Allâh, how should we send Ṣalât upon you?” He said: “Say: *Allâhumma ṣalli ‘alâ Muḥammadin wa ‘alâ azwâjîhi wa dhurriyyatihi kamâ*

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ: إِنَّكَ حَمِيدٌ مَجِيدٌ.”

[٩٠٩] ٦٧- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ: قَالَا: حَدَّثَنَا وَكِيعٌ: عَنْ شُعْبَةَ وَمُسْعِرٍ، عَنِ الْحَكَمِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَيْسَ فِي حَدِيثِ مُسْعِرٍ: أَلَا أُهْدِي لَكَ هَدِيَّةً.

[٩١٠] ٦٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ الْأَعْمَشِ، وَعَنْ مُسْعِرٍ، وَعَنْ مَالِكِ بْنِ مِغْوَلٍ، كُلُّهُمْ عَنِ الْحَكَمِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَبَارِكْ عَلَى مُحَمَّدٍ وَلَمْ يَقُلْ: «اللَّهُمَّ».

[٩١١] ٦٩- (٤٠٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ، وَعَبْدُ اللَّهِ ابْنُ نَافِعٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا رَوْحٌ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ

ṣalayta ‘alâ Ibrâhîm, wa bârik ‘alâ Muḥammadin wa ‘alâ azwâjhi wa dhurriyyatihi kamâ bârakta ‘alâ âli Ibrâhîm, innaka ḥamîdun majîd (O Allâh, send Your Ṣalât (grace, honor and mercy) upon Muḥammad and upon his wives and offspring, as You sent Your Ṣalât upon Ibrâhîm, and send Your blessings upon Muḥammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibrâhîm. You are indeed Praiseworthy, Most Glorious).”

[912] 70 - (408) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever sends Ṣalât upon me once, Allâh will send Ṣalât upon him tenfold.”

Chapter 18. Saying “Sami‘a Allâhu liman ḥamidah”, “Rabbanâ wa lakal-ḥamd”, and “Âmin”

[913] 71 - (409) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the Imâm says: ‘Sami‘a Allâhu liman ḥamidah (Allâh hears those who praise Him),’ say: ‘Allâhumma Rabbâna lakal-ḥamd (O Allâh, our Lord, to You be praise).’ If a person’s saying coincides that with the angels’

أَيُّهِ، عَنْ عَمْرٍو بْنِ سُلَيْمٍ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

[٩١٢] ٧٠ - (٤٠٨) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْرًا».

(المعجم ١٨) - (بَابُ التَّسْمِيعِ)

والتحميد والتأمين) (التحفة ١٨)

[٩١٣] ٧١ - (٤٠٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ

saying it, his previous sins will be forgiven.”

[914] (...) A *Hadîth* similar to that of Summayy (no. 913) was narrated from Abû Hurairah, from the Prophet ﷺ.

[915] 72 - (410) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the *Imâm* says ‘*Âmîn*’ (at the end of *Al-Fâtiḥah*) then say ‘*Âmîn*,’ for if a person’s saying *Âmîn* coincides with that of the angels, his previous sins will be forgiven.”

Ibn Shihâb said: “The Messenger of Allâh ﷺ used to say, ‘*Âmîn*.’”

[916] 73 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* similar to that of Mâlik (no. 915), but he (the narrator) did not mention the words of Ibn Shihâb.

[917] 74 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

[٩١٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ سُمَيٍّ.

[٩١٥] ٧٢ - (٤١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمُّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ».

[٩١٦] ٧٣ - (...) وَحَدَّثَنِي حَزْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ.

[٩١٧] ٧٤ - (...) حَدَّثَنِي حَزْمَلَةُ ابْنُ يَحْيَى: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي

“When one of you says *Āmîn* in the prayer, and the Angels in heaven say *Āmîn*, if the one coincides with the other, then his previous sins will be forgiven.”

[918] 75 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you says *Āmîn* and the Angels in heaven say *Āmîn*, and the one coincides with the other, his previous sins will be forgiven.’”

[919] (...) A similar *Hadīth* (as no. 918) was narrated from Abū Hurairah, from the Prophet ﷺ.

[920] 76 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When the reciter says: ‘(Not (the way) of those who earned Your Anger, nor of those who went astray’ and those behind him say *Āmîn*; if a person’s saying it coincides with that of the inhabitants of the heavens, his previous sins will be forgiven.”

عَمَرُوا: أَنَّ أَبَا يُوسُفَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[٩١٨] ٧٥- (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[٩١٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٩٢٠] ٧٦- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ، عَنْ شَهِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «إِذَا قَالَ الْقَارِئُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، فَقَالَ مَنْ خَلْفَهُ: آمِينَ، فَوَافَقَ قَوْلُهُ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Chapter 19. Following The Imâm

[921] 77 - (411) It was narrated that Az-Zuhrî said: "I heard Anas bin Mâlik say: 'The Prophet ﷺ fell from a horse and was injured on his right side. We entered upon him to visit him, and the time for prayer became due, so he led us in prayer sitting, and we offered prayer behind him sitting. When he had finished the prayer, he said: "The Imâm has been appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he prostrates, then prostrate; when he rises, then rise, and when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Rabbanâ wa lakal-ḥamd*.' And if he prays sitting, then you should all pray sitting."

[922] 78 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ fell from a horse and was wounded, and he led us in prayer sitting down..." then he mentioned a similar report (as no. 921).

[923] 79 - (...) Anas bin Mâlik

(المعجم ١٩) - (بَابُ اتِّمَامِ الْمَأْمُومِ
بِالْإِمَامِ) (التحفة ١٩)

[٩٢١] ٧٧ - (٤١١) حَدَّثَنَا يَحْيَى بْنُ
يَعْقَبٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو
كُرَيْبٍ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ أَبُو
بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ
قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَقَطَ
النَّبِيُّ ﷺ عَنْ فَرَسٍ، فَجُحِشَ شِقْمُهُ
الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُوذُهُ، فَحَضَرَتِ
الصَّلَاةُ، فَصَلَّى بِنَا قَاعِدًا، فَصَلَّيْنَا وَرَاءَهُ
فُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا
جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا،
وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا،
وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا:
رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى قَاعِدًا
فَصَلُّوا فُعُودًا أَجْمَعُونَ».

[٩٢٢] ٧٨ - (...) حَدَّثَنَا فُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: حَرَّ رَسُولُ اللَّهِ ﷺ
عَنْ فَرَسٍ، فَجُحِشَ، فَصَلَّى لَنَا قَاعِدًا،
ثُمَّ ذَكَرَ نَحْوَهُ.

[٩٢٣] ٧٩ - (...) حَدَّثَنِي حَرَمَلَةُ

narrated that the Messenger of Allāh ﷺ fell from a horse and his right side was injured... a *Hadīth* similar to theirs (no. 921), and he added: "And if he prays standing, then pray standing."

[924] 80 - (...) It was narrated from Anas that the Messenger of Allāh ﷺ rode a horse and fell from it, and his right side was injured... a *Hadīth* similar to theirs (no. 921), and in it he said: "If he prays standing, then pray standing."

[925] 81 - (...) Anas bin Mâlik narrated that the Prophet ﷺ fell from a horse and his right side was injured... and he quoted the *Hadīth* (no. 921), but did not include the extra material narrated by Yûnus and Mâlik (no. 923, 924).

[926] 82 - (412) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was sick and some of his Companions entered upon him to visit him. The Messenger of Allāh ﷺ offered prayers sitting down, and they followed him in prayer, standing up, but he gestured to them to sit down, so they sat

ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُؤْنُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَرَعَ عَنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، بَنَحُوا حَدِيثَهُمَا، وَزَادَ «فَإِذَا صَلَّى قَائِمًا، فَصَلُّوا قِيَامًا».

[٩٢٤] ٨٠ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصَرَعَ عَنْهُ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، بَنَحُوا حَدِيثَهُمَا، وَفِيهِ «إِذَا صَلَّى قَائِمًا، فَصَلُّوا قِيَامًا».

[٩٢٥] ٨١ - (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ، فَجُحِشَ شِقُّهُ الْأَيْمَنُ، وَسَاقَ الْحَدِيثَ، وَلَيْسَ فِيهِ زِيَادَةُ يُؤْنُسَ وَمَالِكٍ.

[٩٢٦] ٨٢ - (٤١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَكَى رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيْهِ نَاسٌ مِنْ أَصْحَابِهِ يَعُودُونَهُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ جَالِسًا، فَصَلُّوا بِصَلَاتِهِ قِيَامًا،

down. When he had finished he said: 'The *Imâm* is appointed to be followed; when he bows, then bow; when he rises, then rise; and if he prays sitting then pray sitting.'

[927] 83 - (...) A similar report (as no. 926) was narrated from Hishâm bin 'Urwah with this chain.

[928] 84 - (413) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ was sick and we prayed behind him while he was (offering prayers) sitting and Abû Bakr was repeating his *Takbîr* so that the people could hear. He turned to us and saw us standing, and gestured to us that we should sit, so we followed him in prayer, sitting down. When he had said the *Salâm* he said: 'Just now you almost did what the Persians and Romans do; they stand for their kings when they are sitting. Do not do that. Follow your *Imâm*: if he prays standing then pray standing, and if he prays sitting then pray sitting.'

[929] 85 - (...) It was narrated

فَأَشَارَ إِلَيْهِمْ: أَنْ اجْلِسُوا، فَجَلَسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

[٩٢٧] ٨٣- (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يُعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٩٢٨] ٨٤- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَصَلَّيْنَا وَرَاءَهُ، وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا قَرَأْنَا قِيَامًا، فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ فُعُودًا، فَلَمَّا سَلَّمَ قَالَ: «إِنْ كِدْتُمْ آفَا لَتَقْعَلُونَ فِعْلَ فَارِسَ وَالرُّومِ، يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلَا تَفْعَلُوا، اتَّبِعُوا بِأَمْرِيكُمْ: إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا».

[٩٢٩] ٨٥- (...) حَدَّثَنَا يَحْيَى بْنُ

that Jâbir said: "The Messenger of Allâh ﷺ led us in prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the *Takbîr*, Abû Bakr said the *Takbîr*, so that we could hear it..." then he mentioned a *Hadîth* similar to that of Al-Laith (no. 928).

[930] 86 - (414) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so do not differ from him. When he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: '*Sami' a Allâhu liman ḥamidah*,' then say '*Allâhumma Rabbanâ lakal-ḥamd*,' and when he prostrates then prostrate. And if he prays sitting, then you should all pray sitting."

[931]... - (...) A similar report (as no. 930) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 20. The Prohibition Of Preceding The *Imâm* In Saying The *Takbîr* Or Anything Else

[932] 87 - (415) It was narrated

يَحْيَى: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللَّهِ ﷺ كَبَّرَ أَبُو بَكْرٍ، لِيُسْمِعَنَا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ.

[٩٣٠] ٨٦ - (٤١٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْْنِي الْجَزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

[٩٣١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(المعجم ٢٠) - (بَابُ النَّهْيِ عَنْ مَبَادِرَةِ الْإِمَامِ بِالتَّكْبِيرِ وَغَيْرِهِ)
(التحفة ٢٠)

[٩٣٢] ٨٧ - (٤١٥) حَدَّثَنَا إِسْحَاقُ بْنُ

that Abû Hurairah said: "The Messenger of Allâh ﷺ used to teach us, saying: 'Do not precede the *Imâm*. When he says the *Takbîr*, then say the *Takbîr*; when he says: "Nor of those who went astray" then say: '*Âmîn*,' when he bows, then bow; when he says: '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.'"

[933] (...) A similar report (as no. 932) was narrated from Abû Hurairah from the Prophet ﷺ, except for the words, "When he says 'Nor of those who went astray', then say: '*Âmîn*' and he added: 'And do not rise before him.'"

[934] 88 - (416) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is a shield. If he is offering the prayer sitting, then pray sitting. When he says '*Sami'a Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*,' for if the words of the people of earth coincide with the words of the inhabitants of heavens, his previous sins will be forgiven for him.'"

إِبْرَاهِيمَ وَابْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا، يَقُولُ: «لَا تُبَادِرُوا الْإِمَامَ، إِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ».

[٩٣٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، إِلَّا قَوْلَهُ: «وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ» وَزَادَ «وَرَفَعُوا قَبْلَهُ».

[٩٣٤] ٨٨ - (٤١٦) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى وَهُوَ ابْنُ عَطَاءٍ، سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، فَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ!

رَبَّنَا لَكَ الْحَمْدُ، فَإِذَا وَافَقَ قَوْلُ أَهْلِ
الْأَرْضِ قَوْلَ أَهْلِ السَّمَاءِ، غُفِرَ لَهُ مَا
تَقَدَّمَ مِنْ ذَنْبِهِ».

[935] 89 - (417) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The *Imâm* is appointed to be followed, so when he says the *Takbîr*, then say the *Takbîr*; when he bows, then bow; when he says: '*Sami'â Allâhu liman ḥamidah*,' then say: '*Allâhumma Rabbanâ lakal-ḥamd*.' If he is praying standing, then pray standing, and if he is praying sitting, then you should all pray sitting."

[٩٣٥] ٨٩ - (٤١٧) حَدَّثَنِي أَبُو
الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيَّوَةَ أَنَّ
أَبَا يُوسُفَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ: قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ
اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ
بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا،
وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا:
اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّى قَائِمًا
فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا
فَعُودًا أَجْمَعُونَ».

Chapter 21. If The *Imâm* Experiences An Excuse, From Illness, Or Travelling, Etc, He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The *Imâm* Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting *Imâm* For Those Who Are Able To Stand

(المعجم ٢١) - (بَابُ اسْتِخْلَافِ
الْإِمَامِ - إِذَا عَرَضَ لَهُ عَذْرٌ مِنْ مَرَضٍ
وَسَفَرٍ وَغَيْرِهِمَا - مَنْ يَصَلِّي بِالنَّاسِ،
وَأَنْ مَنْ صَلَّى خَلْفَ إِمَامٍ جَالِسٍ
لِعَجْزِهِ عَنِ الْقِيَامِ لَزِمَهُ الْقِيَامُ إِذَا قَدَرَ
عَلَيْهِ، وَنَسَخَ الْقُعُودُ خَلْفَ الْقَاعِدِ فِي
حَقِّ مَنْ قَدَرَ عَلَى الْقِيَامِ) (التحفة ٢١)

[936] 90 - (418) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I entered upon 'Āishah and said to her: 'Will you not tell

[٩٣٦] ٩٠ - (٤١٨) حَدَّثَنَا أَحْمَدُ بْنُ
عَبْدِ اللَّهِ بْنِ يُوسُفَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا
مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ

me about the illness of the Messenger of Allâh ﷺ? She said: 'Yes. The Prophet ﷺ became very ill and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" He said: "Put some water in the tub for me." We did that, and he performed *Ghusl*, then he tried to get up, but he fell unconscious. Then he came round and said: "Did the people offered prayers?" We said: "No, they are waiting for you, O Messenger of Allâh." The people were gathered in the *Masjid*, waiting for the Messenger of Allâh ﷺ, to offer *Ishâ'* prayer. The Messenger of Allâh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer. The messenger came to him and said: "The Messenger of Allâh ﷺ is ordering you to lead the people in prayer." Abû Bakr, who was a

عَبْدُ اللَّهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ قَالَتْ: بَلَى، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟». قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ، يَا رَسُولَ اللَّهِ! قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا، فَأَغْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ»: فَفَعَلْنَا، فَأَغْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟»، قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا، فَأَغْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» فَقُلْنَا: لَا وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ. قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَكْرٍ، أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَقِيقًا: يَا عُمَرُ صَلِّ بِالنَّاسِ، فَقَالَ:

tenderhearted man, said: "O 'Umar, lead the people in prayer." 'Umar said: "You are more entitled to do that." So Abû Bakr led them in prayer during those days. Then the Messenger of Allâh ﷺ felt a little better, so he came out between two men (supporting him) - one of whom was Al-'Abbâs - to offer *Zuhr* prayer. Abû Bakr was leading the people in prayer, but when Abû Bakr saw him, he started to move back. But the Prophet ﷺ gestured to him not to move back. He said to (the two men): "Seat me beside him." So they seated him beside Abû Bakr. Abû Bakr was offering prayers standing up, following the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr, and the Prophet ﷺ was sitting."

'Ubaidullâh said: "I entered upon 'Abdullâh bin 'Abbâs and said to him: 'Shall I not tell you what 'Âishah told me about the illness of the Prophet ﷺ?' He said: 'Tell me.' So I told him what she had said, and he did not object to any part of it, except that he said: 'Did she tell you the name of the one who was with Al-'Abbâs?' I said: 'No.' He said: 'That was 'Alî, may Allâh the Most High, be pleased with him.'"

[937] 91 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh

عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، قَالَتْ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَةً فَخَرَجَ بَيْنَ رَجُلَيْنِ - أَحَدُهُمَا الْعَبَّاسُ - لِصَلَاةِ الظُّهْرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ لَا يَتَأَخَّرَ، وَقَالَ لَهُمَا: «أَجْلِسَانِي إِلَى جَنْبِهِ» فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ، وَكَانَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ قَائِمٌ بِصَلَاةِ النَّبِيِّ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُبَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أُعْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ ﷺ؟ فَقَالَ: هَاتِ، فَعَرَضْتُ حَدِيثَهَا عَلَيْهِ، فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ: أَسَمَّتَ لَكَ الرَّجُلَ الْآخَرَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

[٩٣٧] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ

bin 'Utbaḥ, that 'Āishah said: "The Messenger of Allāh ﷺ first fell sick in the house of Maimūnah, and he asked his wives for permission to be looked after in the house of 'Āishah, and they gave him permission. He came out with one hand on Al-Faḍl bin 'Abbās, and the other hand on another man, dragging his feet along the ground." 'Ubaidullāh said: "I told Ibn 'Abbās about it and he said: 'Do you know who the other man was, whom 'Āishah did not name? It was 'Alī.'"

[938] 92 - (...) It was narrated from 'Ubaidullah bin 'Abdullāh bin 'Utbaḥ bin Mas'ūd that 'Āishah, the wife of the Prophet ﷺ, said: "When the Messenger of Allāh ﷺ fell sick and his pain grew severe, he asked his wives for permission to be looked after in my house, and they gave him permission. He came out between two men, dragging his feet along the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man."

'Ubaidullāh said: "I told 'Abdullāh about what 'Āishah had said, and 'Abdullāh bin 'Abbās said to me: 'Do you know who the other man was, whom 'Āishah did not name?' I said: 'No.' Ibn 'Abbās said: 'He was

- قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: أَوَّلُ مَا اسْتَكَى رَسُولُ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَاسْتَأْذَنَ أَزْوَاجَهُ أَنْ يَمْرَضَ فِي بَيْتِهَا، فَأْذِنَ لَهُ، قَالَتْ: فَخَرَجَ وَيَدُ لَهُ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ، وَيَدُ لَهُ عَلَى رَجُلٍ آخَرَ، وَهُوَ يَخْطُ بِرِجْلَيْهِ فِي الْأَرْضِ، فَقَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مِنَ الرَّجُلِ الَّذِي لَمْ نَسْمَعْ عَائِشَةَ؟ هُوَ عَلِيٌّ.

[٩٣٨] ٩٢ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ، وَاسْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يَمْرَضَ فِي بَيْتِي، فَأْذِنَ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخْطُ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عَبْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ: فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ هَلْ تَدْرِي مِنَ الرَّجُلِ الْآخَرِ الَّذِي لَمْ

‘Alî, may Allâh be pleased with him.”

[939] 93 - (...) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “I tried to discourage the Messenger of Allâh ﷺ from doing that,^[1] and the only thing that made me object so much was the fact that it never occurred to my heart that the people could ever love a man who would stand in his place after he was gone. I thought that whoever stood in his place would be regarded in a superstitious manner by the people, and I wanted the Messenger of Allâh ﷺ to spare Abû Bakr such a thing.”

[940] 94 - (...) It was narrated that ‘Āishah said: “When the Messenger of Allâh ﷺ entered my house, he said: ‘Tell Abû Bakr to lead the people in prayer.’ I said: ‘O Messenger of Allâh, Abû Bakr is a tenderhearted man; when he recites Qur’ân he cannot control his tears. Why don’t you tell someone other than Abû Bakr to do it?’ By Allâh, the only reason was that I did not want the

تَسْمَ عَائِشَةُ؟ قَالَ: قُلْتُ: لَا، قَالَ ابْنُ عَبَّاسٍ: هُوَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ.

[٩٣٩] ٩٣ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي: عَنْ جَدِّي، حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا، وَإِلَّا أَنِّي كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ مَقَامَهُ أَحَدٌ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي بَكْرٍ.

[٩٤٠] ٩٤ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ عَبْدُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ ابْنِ عُمَرَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ: فَقُلْتُ: يَا

[1] Appointing Abû Bakr to lead the prayers.

people to regard with superstition the first man to stand in the place of the Messenger of Allâh ﷺ. I tried to dissuade him two or three times, but he said: 'Let Abû Bakr lead the people in prayer. You are like the women around Yûsuf.'"

[941] 95 - (...) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ became very ill, Bilâl came to him to tell him it was time for prayers. He said: 'Tell Abû Bakr to lead the people in prayer.' I said: 'O Messenger of Allâh, Abû Bakr is a man who is tender hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' He said: 'Tell Abû Bakr to lead the people in prayer.' I said to Ḥaṣṣah: 'Tell him that Abû Bakr is a man who is tender-hearted, and when he stands in your place, the people will not be able to hear him. Why don't you tell 'Umar to do it?' She said that to him, and the Messenger of Allâh ﷺ said: 'You are like the woman around Yûsuf. Tell Abû Bakr to lead the people in prayer.' So they told Abû Bakr and he led the people in prayer. When he started the prayer, the

رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ الْقُرْآنَ لَا يَمْلِكُ دَمْعُهُ، فَلَوْ أَمَرْتُ غَيْرَ أَبِي بَكْرٍ قَالَتْ: وَاللَّهِ! مَا بِي إِلَّا كَرَاهِيَةٌ أَنْ يَتَشَاءَمَ النَّاسُ بِأَوَّلِ مَنْ يَقُومُ فِي مَقَامِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: فَراجَعْتُهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ: «لِيُصَلَّ بِالنَّاسِ أَبُو بَكْرٍ، فَإِنَّكُمْ صَوَاحِبُ يُوسُفَ».

[٩٤١] ٩٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ جَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُومُ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى يَقُومُ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ، فَقَالَتْ لَهُ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ لَأَنْتَنَ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا

Messenger of Allâh ﷺ felt a little better, so he stood up, supported by two men, with his feet dragging along the ground. When he entered the *Masjid*, Abû Bakr heard him, and he started to move back, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ came and sat on the left of Abû Bakr. The Messenger of Allâh ﷺ was leading the people in prayer sitting down, and Abû Bakr was standing. Abû Bakr followed the prayer of the Prophet ﷺ, and the people followed the prayer of Abû Bakr."

[942] 96 - (...) A similar report (as no. 941) was narrated from Al-A'mash with this chain. In their *Hadîth* it says: "When the Messenger of Allâh ﷺ became sick in what was to be his final illness." In the *Hadîth* of Ibn Mushir it says: "The Messenger of Allâh ﷺ was brought and seated beside him (Abû Bakr); the Prophet ﷺ was leading the people in prayer, and Abû Bakr was making them hear the *Takbîr*." According to the *Hadîth* of 'Eisâ: "The Messenger of Allâh ﷺ sat and led the people in prayer, and Abû Bakr was by

بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ" قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ فَصَلَّى بِالنَّاسِ، قَالَتْ: فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَةً، قَالَتْ: فَقَامَ يُهَادِي بَيْنَ رَجُلَيْنِ، وَرَجُلَاهُ تَخْطَانِ فِي الْأَرْضِ، قَالَتْ: فَلَمَّا دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ، ذَهَبَ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَمُ مَكَانَكَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا، وَأَبُو بَكْرٍ قَائِمًا، يَفْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ ﷺ، وَيَفْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ.

[٩٤٢] ٩٦ - (...) حَدَّثَنَا مِنْجَابُ ابْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا بَنُ مُسْهَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى ابْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَفِي حَدِيثِهِمَا: لَمَّا مَرَضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ، وَفِي حَدِيثِ ابْنِ مُسْهَرٍ، فَأَتَى بِرَسُولِ اللَّهِ ﷺ حَتَّى أُجْلِسَ إِلَى جَنْبِهِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ، وَأَبُو بَكْرٍ يُسَمِعُهُمُ التَّكْبِيرَ، وَفِي حَدِيثِ عِيسَى: فَجَلَسَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ،

his side, and Abû Bakr was making the people hear.”

[943] 97 - (...) It was narrated from Hishâm, from his father (‘Urwah), that ‘Āishah said: “The Messenger of Allāh ﷺ commanded Abû Bakr to lead the people in prayer when he was sick, and he used to lead them in prayer.”

‘Urwah said: “Then the Messenger of Allāh ﷺ felt a little better, so he came out and sat beside Abû Bakr, and Abû Bakr was leading the people in prayer. When Abû Bakr saw him, he moved backwards, but the Messenger of Allāh ﷺ gestured to him to stay where he was. The Messenger of Allāh ﷺ sat beside Abû Bakr and Abû Bakr was following the prayer of the Messenger of Allāh ﷺ, and the people were following the prayer of Abû Bakr.”

[944] 98 - (419) Anas bin Mâlik narrated that Abû Bakr used to lead the people in prayer during the final sickness of the Messenger of Allāh ﷺ until, on the Monday, when the people were lined up in rows in the *Masjid*, the Messenger of Allāh ﷺ drew back the curtain of the room and looked out at us. He was standing and his face was as

وَأَبُو بَكْرٍ إِلَى جَنْبِهِ وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ.

[٩٤٣] ٩٧ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَالْفَاظُهُمْ مُتَّفَارِقَةٌ - قَالَ: حَدَّثَنَا أَبِي: قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ.

قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خِفَةً، فَخَرَجَ وَإِذَا أَبُو بَكْرٍ يُؤُمُّ النَّاسَ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ اسْتَأْخَرَ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَيْ: كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ اللَّهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.

[٩٤٤] ٩٨ - (٤١٩) حَدَّثَنِي عَمْرُو النَّافِدِ وَحَسَنُ الْحُلَوَائِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ رَسُولِ اللَّهِ ﷺ

bright as a page of the *Muṣḥaf*. The Messenger of Allāh ﷺ smiled, a bright smile, and we were filled with joy as we were praying, due to the fact that the Prophet ﷺ had come out. Abû Bakr stepped back on his heels to join the front row, because he thought that the Messenger of Allāh ﷺ was coming out to lead us in prayer. But the Messenger of Allāh ﷺ gestured to them, indicating them to complete their prayer. Then the Messenger of Allāh ﷺ went back in and drew the curtain, and the Messenger of Allāh ﷺ died that same day.

الَّذِي تُؤْفَى فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ
الْإِثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، كَشَفَ
رَسُولُ اللَّهِ ﷺ سِتْرَ الْحُجْرَةِ، فَنَظَرَ إِلَيْنَا وَ
هُوَ قَائِمٌ، كَأَنَّ وَجْهَهُ وَرَقَهُ مُصْحَفٌ، ثُمَّ
تَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكًا. قَالَ:
فَهَيْتَا وَنَحْنُ فِي الصَّلَاةِ، مِنْ فَرَحٍ
بِخُرُوجِ النَّبِيِّ ﷺ وَنَكَصَ أَبُو بَكْرٍ عَلَى
عَقْبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ
اللَّهِ ﷺ خَارِجٌ لِلصَّلَاةِ، فَأَشَارَ إِلَيْهِمْ
رَسُولُ اللَّهِ ﷺ بِيَدِهِ أَنْ أَيْمُوا صَلَاتَكُمْ،
قَالَ ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ، فَأَرْخَى
السِّتْرَ، قَالَ: فَتُؤْفَى رَسُولُ اللَّهِ ﷺ مِنْ
يَوْمِهِ ذَلِكَ.

[945] 99 (...) It was narrated that Anas said: "The last glimpse we had of the Messenger of Allāh ﷺ was when he drew back the curtain on the Monday..." the same narration as previously mentioned *Aḥādīth*, but the *Hadīth* of Ṣāliḥ (no. 944) is more detailed.

[٩٤٥] ٩٩- (...) وَحَدَّثَنِي عَمْرُو
النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ: قَالَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ
قَالَ: آخِرُ نَظَرَةٍ نَظَرْنَاهَا إِلَى رَسُولِ
اللَّهِ ﷺ، كَشَفَ السِّتَارَةَ يَوْمَ الْإِثْنَيْنِ، بِهَذِهِ
الْقِصَّةِ، وَحَدِيثُ صَالِحٍ أَتَمُّ وَأَشْبَعُ.

[946] (...) Anas bin Mâlik said: "When it was the Monday..." a similar *Hadīth* (as no. 944).

[٩٤٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ
الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ
الْإِثْنَيْنِ. يَنْحَوِرُ حَدِيثُهُمَا.

[947] 100 - (...) It was narrated that Anas said: "The Prophet of Allâh ﷺ did not come out to us for three days. Then the *Iqamah* was called and Abû Bakr went forward (to lead the prayer). The Prophet of Allâh ﷺ lifted the curtain, and when the face of the Prophet of Allâh ﷺ appeared to us, there was nothing more dear to us than the face of the Prophet ﷺ appearing to us. The Prophet of Allâh ﷺ gestured to Abû Bakr to go forward, then the Prophet of Allâh ﷺ drew the curtain and we did not see him until he died."

[948] 101 - (420) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ fell sick and his sickness grew worse. He said: 'Tell Abû Bakr to lead the people in prayer.' 'Âishah said: 'O Messenger of Allâh, Abû Bakr is a tender hearted man, and when he stands in your place he will not be able to lead the people in prayer.' He said: 'Tell Abû Bakr to lead the people in prayer. You are like the women around Yûsuf.' So Abû Bakr led them in prayer during the lifetime of the Messenger of Allâh ﷺ."

[٩٤٧] ١٠٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمْ يَخْرُجْ إِلَيْنَا نَبِيُّ اللَّهِ ﷺ ثَلَاثًا، فَأَقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ لَنَا وَجْهُ نَبِيِّ اللَّهِ ﷺ، مَا نَظَرْنَا مِنْظَرًا قَطُّ كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا، قَالَ: فَأَوْمَأَ نَبِيُّ اللَّهِ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ وَأَرْخَى نَبِيُّ اللَّهِ ﷺ الْحِجَابَ، فَلَمْ يَقْدِرْ عَلَيْهِ حَتَّى مَاتَ.

[٩٤٨] ١٠١ - (٤٢٠) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَرَضَ رَسُولُ اللَّهِ ﷺ فَاسْتَدَّ مَرَضُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، مَتَى يَقُمْ مَقَامَكَ لَا يَسْتَطِيعُ أَنْ يُصَلِّيَ بِالنَّاسِ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِن كُنَّ صَوَاحِبُ يُونُسَ».

قَالَ: فَصَلَّى بِهِمْ أَبُو بَكْرٍ حَيَاةَ رَسُولِ
اللَّهِ ﷺ.

**Chapter 22. The Congregation
Appointing Someone To Lead
Them If The *Imâm* Is Delayed
And If There Is No Fear Of
Negative Repercussions**

[949] 102 - (421) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ went to Banû 'Amr bin 'Awf to resolve a dispute among them. The time for prayer became due, and the *Mu'adhdhin* came to Abû Bakr and said: "Will you lead the people in prayer, and I will say the *Iqâmah*?" He said: "Yes." So Abû Bakr led the people in prayer, then the Messenger of Allâh ﷺ came while the people were still praying. He came and stood in the row, and the people started clapping. Abû Bakr would not pay attention to anything while he was praying, but when the people's clapping increased, he turned around and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abû Bakr raised his hands, praising Allâh, the Mighty and Sublime, for the command of the Messenger of Allâh ﷺ. Then Abû Bakr moved backwards until he was level with the row, and

(المعجم ٢٢) - (بَابُ تَقْدِيمِ الْجَمَاعَةِ
مَنْ يَصَلِّي بِهِمْ إِذَا تَأَخَّرَ الْإِمَامُ وَلَمْ
يَخَافُوا مَفْسَدَةَ التَّقْدِيمِ) (التحفة ٢٢)

[٩٤٩] ١٠٢ - (٤٢١) وَحَدَّثَنِي يَحْيَى
ابْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ
أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو
ابْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتِ
الصَّلَاةُ، فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ،
فَقَالَ: أَتُصَلِّي بِالنَّاسِ فَأُقِيمُ؟ قَالَ: نَعَمْ.
قَالَ: فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ
اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ
حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ،
وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ،
فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ انْتَفَتَ فَرَأَى
رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ
اللَّهِ ﷺ، أَنْ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو
بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ عَلَى مَا
أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ
اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ،
وَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى، ثُمَّ انْصَرَفَ

the Prophet ﷺ came forward and (continued the) prayers. Then when he had finished he said: "O Abû Bakr, what prevented you from staying put when I told you to?" Abû Bakr said: "It is not for the son of Abû Quhâfah to pray in front of the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: "Why did I see you clapping so much? If something happens to a man when he is in prayers, let him say: 'Subhân-Allâh,' for if he says 'Subhân-Allâh' it will be noted. Clapping is only for women."

[950] 103 - (...) A *Hadîth* (with another chain) similar to that of Mâlik (no. 949) was narrated from Sahl bin Sa'd. In their *Hadîth* it says: "Abû Bakr raised his hands and praised Allâh, then he moved backwards behind him until he was standing in the row."

[951] 104 - (...) It was narrated that Sahl bin Sa'd As-Sâ'idî said: "The Prophet of Allâh ﷺ went to reconcile between Banû 'Amr bin 'Awf..." a similar *Hadîth* (as no. 949). He added: "The Messenger of Allâh ﷺ came through the rows until he was standing in the front row." And it says that Abû Bakr moved backwards.

فَقَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَتَّبِعَ إِذْ أَمَرْتُكَ» قَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةٍ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَالِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ؛ فَإِنَّهُ إِذَا سَبَّحَ التَّتَبَّعَتْ إِلَيْهِ، وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ».

[٩٥٠] ١٠٣ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: يَعْنِي ابْنَ أَبِي حَازِمٍ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِمِثْلِ حَدِيثِ مَالِكٍ، وَفِي حَدِيثِهِمَا: فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَاءَهُ، حَتَّى قَامَ فِي الصَّفِّ.

[٩٥١] ١٠٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: ذَهَبَ نَبِيُّ اللَّهِ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، بِمِثْلِ حَدِيثِهِمْ، وَزَادَ: فَجَاءَ

رَسُولُ اللَّهِ ﷺ فَخَرَقَ الصُّمُوفَ، حَتَّى قَامَ
عِنْدَ الصَّفِّ الْمُقَدَّمِ، وَفِيهِ: أَنَّ أَبَا بَكْرٍ
رَجَعَ الْقَهْقَرَى.

[952] 105 - (274) Al-Mughîrah bin Shu'bah narrated that he went with the Messenger of Allâh ﷺ on the campaign to Tabûk. Al-Mughîrah said: "The Messenger of Allâh ﷺ went out (to relieve himself). I carried a vessel of water for him, before *Fajr* prayer. When the Messenger of Allâh ﷺ came back to me, I started pouring water onto his hands from the vessel. He washed his hands three times, then he washed his face, then he went to roll the sleeves of his cloak back from his forearms but they were too tight, so he brought his arms inside the cloak and then brought them out from beneath it, and washed his forearms up to the elbows. Then he wiped over his *Khuff*, then he moved on."

Al-Mughîrah said: "I came with him and we found that the people had appointed 'Abdur-Raḥmân bin 'Awf to lead them in prayer. The Messenger of Allâh ﷺ caught up with one of the *Rak'ah*, so he prayed the last *Rak'ah* with the people, then when 'Abdur-Raḥmân bin 'Awf said the *Salâm*, the Messenger of Allâh ﷺ stood up to complete his prayer. That startled the

[٩٥٢] ١٠٥ - (٢٧٤) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ حَدِيثِ عَبَادِ بْنِ زِيَادٍ أَنَّ عُزْوَةَ بِنَ الْمُغِيرَةِ بِنَ شُعْبَةَ أَخْبَرَهُ: أَنَّ الْمُغِيرَةَ بِنَ شُعْبَةَ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ. قَالَ الْمُغِيرَةُ: فَتَبَرَّرَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْغَايِطِ، فَحَمَلْتُ مَعَهُ إِذَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيَّ أَخَذْتُ أَهْرِيْقَ عَلَى يَدَيْهِ مِنَ الْإِذَاوَةِ، وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ فَصَاقَ كَمَا جُبَّتِي، فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى حُفْيِهِ، ثُمَّ أَقْبَلَ.

قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ

Muslims and they started to say *Subhân Allâh*. When the Prophet had finished his prayer, he turned to the people and said: 'You did well,' or, 'You did the right thing,' and was pleased that they had offered the prayer on time."

فَصَلَّى لَهُمْ، فَأَذْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرَّكْعَتَيْنِ، فَصَلَّى مَعَ النَّاسِ الرَّكْعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قَامَ رَسُولُ اللَّهِ ﷺ يُتِمُّ صَلَاتَهُ، فَأَفْرَعَ ذَلِكَ الْمُسْلِمِينَ، فَأَكْتَرُوا التَّسْبِيحَ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يُعْظِمُهُمْ أَنْ صَلُّوا الصَّلَاةَ لَوْقَتِهَا. [راجع:

[٦٢٦]

[953] (...) A *Hadîth* similar to that of 'Abbâd (no. 952) was narrated from Hamzah bin Al-Mughîrah. Al-Mughîrah said: "I wanted to make 'Abdur-Raḥmân bin 'Awf move back, but the Prophet ﷺ said: 'Leave him.'"

[٩٥٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَالْحُلَوَانِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ حَمْزَةَ ابْنِ الْمُغِيرَةِ، نَحْوَ حَدِيثِ عَبَّادٍ. قَالَ الْمُغِيرَةُ: فَأَرَدْتُ تَأْخِيرَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ النَّبِيُّ ﷺ: «دَعُهُ».

Chapter 23. Men Saying The *Tasbîh*^[1] And Women Clapping If They Notice Anything During The Prayer

(المعجم ٢٣) - (بَابُ تَسْبِيحِ الرَّجُلِ وَتَصْفِيقِ الْمَرْأَةِ إِذَا نَابَهُمَا شَيْءٌ فِي الصَّلَاةِ) (التحفة ٢٣)

[954] 106 - (422) Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Raḥmân narrated that they heard Abû Hurairah say:

[٩٥٤] ١٠٦ - (٤٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَرَهَيْرُ

[1] Saying: *Subhân Allâh*.

“The Messenger of Allāh ﷺ said: ‘The *Tasbîḥ* is for men and clapping is for women.’”

Ḥarmalah added in his report: “Ibn Shihâb said: ‘I saw men from the people of knowledge saying the *Tasbîḥ* and pointing.’”

بْنُ حَرْبٍ: قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ وَحَرَمَلَةُ بْنُ يَحْيَى: قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَاءِ».

رَادَ حَرَمَلَةُ فِي رَوَايَتِهِ: قَالَ ابْنُ شِهَابٍ: وَقَدْ رَأَيْتُ رَجُلًا مِنْ أَهْلِ الْعِلْمِ يُسَبِّحُونَ وَيُصَفِّرُونَ.

[955] 107 - (...) A similar report (as no. 954) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٩٥٥] ١٠٧ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفَضِيلُ يَعْنِي ابْنَ عِيَّاضٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[956] A similar report was (as no. 954) narrated from Abû Hurairah, from the Prophet ﷺ, and he added: (The *Tasbîḥ* is for men and clapping is for women) while praying.”

[٩٥٦] وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَرَادَ «فِي الصَّلَاةِ».

Chapter 24. The Command To Perform The Prayer Properly, To Complete It, And To Have *Khushû*^[1] In It

[957] 108 - (423) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed one day, then he finished and said: 'O so-and-so, why don't you offer prayers well? Why doesn't the worshipper look at how he is praying when he prays? He is only praying for himself. By Allâh, I can see behind me as well as I can see in front of me.'"

[958] 109 - (424) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you think that I face the *Qiblah*?^[2] By Allâh, your bowing and prostrating are not hidden from me; I can see you behind my back."

[959] 110 - (425) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Bow and prostrate properly, for by

(المعجم ٢٤) - (بَابُ الْأَمْرِ بِتَحْسِينِ
الصَّلَاةِ وَإِتْمَامِهَا وَالْخُشُوعِ فِيهَا)
(التحفة ٢٤)

[٩٥٧] ١٠٨ - (٤٢٣) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا
أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَعْنِي ابْنَ كَثِيرٍ:
حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبِرِيُّ عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ
اللَّهِ ﷺ يَوْمًا، ثُمَّ انْصَرَفَ فَقَالَ: «يَا
فُلَانُ! أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ
الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا
يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللَّهِ! لَا أَبْصُرُ مِنْ
وَرَائِي، كَمَا أَبْصُرُ مِنْ بَيْنَ يَدَيَّ».

[٩٥٨] ١٠٩ - (٤٢٤) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي
الزَّوَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبَلَتِي
هَهُنَا؟ فَوَاللَّهِ! مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا
سُجُودُكُمْ، إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

[٩٥٩] ١١٠ - (٤٢٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

[1] Praying with full focus and humility.

[2] Meaning: "and that I do not know what you are doing?"

Allâh, I can see you behind me - or behind my back - when you bow and prostrate.”

[960] 111 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ said: “Complete the bowing and prostrations, for by Allâh, I can see you behind my back when you bow and prostrate.”

Chapter 25. The Prohibition Of Preceding The *Imâm* While Bowing, Prostrating And So On

[961] 112 - (426) It was narrated that Anas said: “The Messenger of Allâh ﷺ led us in prayer one day, and when he had finished praying he turned to face us and said: ‘O people, I am your *Imâm*, so do not go ahead of me in bowing, prostrating, standing nor the turning,^[1] for I can see

فَتَادَةً يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ! إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي - وَرُبَّمَا قَالَ: مِنْ بَعْدِ ظَهْرِي - إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

[٩٦٠] ١١١ - (...) حَدَّثَنِي أَبُو عَسَّانَ الْمُسَمْعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، كِلَاهُمَا عَنْ فَتَادَةَ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ! إِنِّي لَأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي، إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ»، وَفِي حَدِيثِ سَعِيدٍ: «إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

(المعجم ٢٥) - (بَابُ تَحْرِيمِ سَبْقِ الْإِمَامِ بِرُكُوعٍ أَوْ سُجُودٍ وَنَحْوِهِمَا)
(التحفة ٢٥)

[٩٦١] ١١٢ - (٤٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا: وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلَيْلٍ، عَنْ أَنَسٍ قَالَ: صَلَّى

[1] The meaning of “turning” is the *Taslim* at the end of the prayer.

you from in front of me and behind me.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you saw what I have seen, you would laugh little and weep much.' They said: 'What have you seen, O Messenger of Allāh?' He said: 'I have seen Paradise and the Fire.'

بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنِّي إِمَامُكُمْ، فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ وَلَا بِالْإِنْصِرَافِ، فَإِنِّي أَرَاكُمْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ رَأَيْتُمْ مَا رَأَيْتُمْ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالُوا: وَمَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

[962] 113 - (...) This *Ḥadīth* was narrated from Anas, from the Prophet; in the *Ḥadīth* of Jarīr it does not mention, "nor the turning."

[٩٦٢] ١١٣ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ فُضَيْلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «وَلَا بِالْإِنْصِرَافِ».

[963] 114 - (427) Abū Hurairah said: Muḥammad ﷺ said: "Does the one who raises his head before the *Imām* (does so) not fear that Allāh may turn his head into the head of a donkey?"

[٩٦٣] ١١٤ - (٤٢٧) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَادٍ قَالَ خَلْفٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟».

[964] 115 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: "The

[٩٦٤] ١١٥ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

one who raises his head when praying before the *Imâm* (does so) has no guarantee that Allâh will not turn him into a donkey.”

[965] 116 - (...) A similar report (as no. 964) was narrated from Abû Hurairah from the Prophet ﷺ, except that in the *Hadith* of Ar-Rabî‘ bin Muslim it says: “That Allâh will turn his face into the face of a donkey.”

Chapter 26. The Prohibition On Lifting One's Gaze To The Heavens When in *Ṣalât*

[966] 117 - (428) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ said: ‘People should stop lifting their gaze to the heavens when in *Ṣalât*, lest it does not return to them.’”

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَا يَأْمَنُ الَّذِي يَرْفَعُ رَأْسَهُ فِي صَلَاتِهِ قَبْلَ الْإِمَامِ، أَنْ يُحَوَّلَ اللَّهُ صُورَتَهُ فِي صُورَةِ حِمَارٍ».

[٩٦٥] ١١٦ - (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ بْنِ مُسْلِمٍ، جَمِيعًا عَنِ الرَّبِيعِ بْنِ مُسْلِمٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا، غَيْرَ أَنَّ فِي حَدِيثِ الرَّبِيعِ بْنِ مُسْلِمٍ: «أَنْ يَجْعَلَ اللَّهُ وَجْهَهُ وَجْهَ حِمَارٍ».

(المعجم ٢٦) - (بَابُ النَّهْيِ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ)
(التحفة ٢٦)

[٩٦٦] ١١٧ - (٤٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعْ إِلَيْهِمْ».

[967] 118 - (429) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "People should stop lifting their gaze to the heavens when supplicating during the prayer, lest their sight be taken from them."

[٩٦٧] ١١٨ - (٤٢٩) حَدَّثَنِي أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ، عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ، إِلَى السَّمَاءِ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ».

Chapter 27. The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One's Hand And Raising It When Saying The *Salâm* ; And Completing The First Rows, Aligning In Them, And The Command To Come Together

[968] 119 - (430) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Why do I see you raising your hands like the tails of restless horses? Be calm when in prayer.' Then he came out to us and saw us sitting in circles. He said: 'Why do I see you in separate groups?' Then he came out to us and said: 'Why do you not make your rows as the Angels make their rows in the presence of their Lord?' We said: 'O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?' He

(المعجم ٢٧) - (بَابُ الْأَمْرِ بِالسَّكُونِ فِي الصَّلَاةِ وَالنَّهْيِ عَنِ الْإِشَارَةِ بِالْيَدِ، وَرَفْعِهَا عِنْدَ السَّلَامِ، وَإِتِمَامِ الصَّفُوفِ الْأَوَّلِ وَالتَّرَاصُّ فِيهَا وَالْأَمْرُ بِالِاجْتِمَاعِ) (التحفة ٢٧)

[٩٦٨] ١١٩ - (٤٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو ثُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيَكُمْ كَمَا نَهَا أَدْنَابُ خَيْلِ شُمْسٍ؟ اسْكُنُوا فِي الصَّلَاةِ» قَالَ ثُمَّ خَرَجَ عَلَيْنَا فَرَأَانَا حِلْقًا، فَقَالَ: «مَا لِي أَرَاكُمْ عِزِينَ؟» قَالَ: ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «أَلَا تَصْفُونُ

said: "They complete the first rows and they keep close together in the rows."

[969] (...) 'Eisâ bin Yûnus said: "Al-A'mash narrated something similar with this chain (as no. 968)."

[970] 120 - (431) It was narrated that Jâbir bin Samurah said: "When we prayed with the Messenger of Allâh ﷺ we used to say (at the completion of prayers): '*As-salâmu 'alaikum wa rahmatullâh, as-salâmu 'alaikum wa rahmatullâh* (Peace be upon you and the mercy of Allâh. Peace be upon you and the mercy of Allâh).'" and he gestured with his hand to either side. "The Messenger of Allâh ﷺ said: 'Why do you gesture with your hands as if they were the tails of restive horses?' Rather it is sufficient for one of you to put his hand on his thigh then say the *Salâm* to his brothers to his right and left."

[971] 121 - (...) It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of

كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاصُّونَ فِي الصَّفِّ».

[٩٦٩] (...) وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَا جَمِيعًا: حَدَّثَنَا الْأَعْمَشُ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٩٧٠] ١٢٠ - (٤٣١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مِسْعَرٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْقَبِيْطِيِّ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ، قُلْنَا: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَامَ تُؤْمُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخْذِهِ، ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مَنْ عَلَى يَمِينِهِ وَشِمَالِهِ».

[٩٧١] ١٢١ - (...) وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكْرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ

Allâh ﷺ and when we said the *Salâm*, we used to gesture with our hands - '*As-salâmu 'alaikum, As-salâmu 'alaikum.*' The Messenger of Allâh ﷺ looked at us and said: 'What is the matter with you? You are gesturing with your hands as if they were the tails of restless horses. When one of you says the *Salâm*, let him turn to his companion (i.e., the one next in row) and not gesture with his hand.'"

مُوسَى عَنْ إِسْرَائِيلَ، عَنْ فُرَاتٍ يَغْنِي الْقَزَّازَ، عَنْ عُيَيْدِ اللَّهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنَّا إِذَا سَلَّمْنَا، قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ؟ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلَا يَوْمِئُ بِيَدِهِ».

Chapter 28. Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The *Imâm*

[972] 122 - (432) It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ used to touch our shoulders when we were standing for prayers and he would say: 'Make the rows straight and do not differ, lest your hearts differ. Let those who are most wise and possessing intellect be closest to me, then those who come after them, then those who come after them.'" Abû Mas'ûd said: "But today there is a great deal of discord among you."

(المعجم ٢٨) - (بَابُ تَسْوِيَةِ الصَّفُوفِ وَإِقَامَتِهَا وَفَضْلِ الْأَوَّلِ فَالْأَوَّلِ مِنْهَا، وَالْإِزْدِحَامِ عَلَى الصَّفِّ الْأَوَّلِ وَالْمُسَابَقَةِ إِلَيْهَا، وَتَقْدِيمِ أَوْلَى الْفَضْلِ وَتَقْرِيْبِهِمْ مِنَ الْإِمَامِ) (التحفة ٢٨)

[٩٧٢] ١٢٢ - (٤٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرِ التَّيْمِيِّ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا؛ فَتَخْتَلِفَ قُلُوبُكُمْ، وَلِيَلْبِسِي مِنْكُمْ أَوْلَى الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمْ الْيَوْمَ أَشَدُّ اخْتِلَافًا.

[973] (...) Ibn ‘Uyaynah narrated a similar report (as no. 972) with this chain.

[974] 123 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘Let those of you who are most wise and possessing intellect be closest to me, then those who come after them’ - he said that three times - ‘and beware of the tumult of the marketplace.’”

[975] 124 - (433) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Make your rows straight, for straightening the rows is part of the completion of the prayer.’”

[976] 125 - (434) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Make your rows complete, for I can see you from behind my back.’”

[٩٧٣] (...) وَحَدَّثَنَا إِسْحَقُ:
أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ خَشْرَمَ:
أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ؛ وَحَدَّثَنَا
ابْنُ أَبِي عُمَرَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، بِهَذَا
الْإِسْنَادِ، نَحْوَهُ.

[٩٧٤] ١٢٣ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ وَصَالِحُ بْنُ حَاتِمٍ بِنِ
وَرْدَانَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنِي
خَالِدُ الْحَذَّاءُ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَلْنِي مِنْكُمْ أُولُو
الْأَحْلَامِ وَالنَّهْيِ، ثُمَّ الَّذِينَ يَلُونَهُمْ - ثَلَاثًا
- وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[٩٧٥] ١٢٤ - (٤٣٣) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
فَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «سَوُّوا صُفُوفَكُمْ فَإِنَّ
تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

[٩٧٦] ١٢٥ - (٤٣٤) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ
الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «أَتِمُّوا الصُّفُوفَ؛
فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي».

[977] 126 - (435) It was narrated from Hammâm bin Munnabih, he said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥâdith*, among which he said: "Make the rows straight in prayer, for making the row straight is part of praying well."

[978] 127 - (436) An-Nu'mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'Either you straighten your rows or Allâh will create discord among your faces.'"^[1]

[979] 128 - (...) An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to straighten our rows, as if he was straightening an arrow, until he saw that we had learned it. Then he came out one day and was about to say the *Takbîr*, when he noticed a man whose chest was sticking out from

[٩٧٧] ١٢٦ - (٤٣٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: «أَقِيمُوا الصَّفَّ فِي الصَّلَاةِ؛ فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ».

[٩٧٨] ١٢٧ - (٤٣٦) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُندَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ الْعُطْفَانِيَّ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَسُوْنَ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ».

[٩٧٩] ١٢٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ ابْنِ حَرْبٍ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا، حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ، حَتَّى رَأَى أَنَا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ

^[1] Meaning cause your hearts to differ.

the row. He said: 'Slaves of Allāh! Make your rows straight or Allāh will cause discord among you.'

[980] (...) Abû 'Awanah narrated a similar report (as no. 979) with this chain.

[981] 129 - (437) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "If the people knew what there is (of reward) in the call (to prayer) and the first row, and they could find no other way then drawing lots, then they would draw lots. If they know what there is (of reward) in coming early to prayer, they would compete for it. If they knew what there is (of reward) in 'Ishâ' and Fajr prayer, they would come to them even if they had to crawl."

[982] 130 - (438) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ saw some of his Companions going towards the back (rows of the Masjid). He said to them: "Come forward and follow me (in the prayer), and let those who are behind you follow

يَوْمًا فَقَامَ حَتَّى كَادَ يُكَبِّرُ، فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ فَقَالَ: «عِبَادَ اللَّهِ! لَتَسُوْنَ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وَجْهِكُمْ».

[٩٨٠] (...) حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٩٨١] ١٢٩ - (٤٣٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَأَتَوْهُمَا وَلَوْ حَبْوًا».

[٩٨٢] ١٣٠ - (٤٣٨) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي نَضْرَةَ الْعُبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخَّرًا فَقَالَ لَهُمْ: «تَقَدَّمُوا فَاتَّبَعُوا بِي، وَلِيَأْتَمَّ

you, for people will keep moving to the back until Allāh puts them back.”^[1]

[983] (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ saw some people in the back (rows) of the *Masjid* “and he narrated a similar report (as no. 982).

[984] 131 - (439) It was narrated from Abū Hurairah that the Prophet ﷺ said: “If you knew” - or “if they knew - what there is (of reward) in the front row, there would be drawing of lots.”

Ibn Ḥarb said: “...in the first row, there would be drawing of lots.”

[985] 132 - (440) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The best rows for men are at the front, and the worst are at the back; and the best rows for women are at the back, and the worst are at the front.’”

بِكُمْ مَن بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ».

[٩٨٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا يَشْرُ بْنُ مَنصُورٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ قَوْمًا فِي مُؤَخَّرِ الْمَسْجِدِ، فَذَكَرَ مِثْلَهُ.

[٩٨٤] ١٣١ - (٤٣٩) حَدَّثَنَا إِبْرَاهِيمُ ابْنُ دِينَارٍ وَمُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ قَالَا: حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ أَبُو قَطَنِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ خِلاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ تَعْلَمُونَ - أَوْ يَعْلَمُونَ - مَا فِي الصَّفِّ الْمُقَدَّمِ، لَكَانَتْ قُرْعَةً». وَقَالَ ابْنُ حَرْبٍ «الصَّفِّ الْأَوَّلِ مَا كَانَتْ إِلَّا قُرْعَةً».

[٩٨٥] ١٣٢ - (٤٤٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

^[1] Meaning away from His mercy or Paradise.

[986] (...) It was also narrated from Suhail (as no. 985), with this chain.

Chapter 29. The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

[987] 133 - (441) It was narrated that Suhail bin Sa'd said: "I saw men with the ends of their *Izâr* (waist wrappers) tied around their necks like children, because there was not enough fabric in their *Izâr*, (praying) behind the Prophet ﷺ. Someone said: 'O women, do not raise your heads until the men have raised theirs.'"

Chapter 30. Women Going Out To The *Masjid* So Long As No *Fitnah* Results From That; and They Should Not Go Out Wearing Perfume

[988] 134 - (442) It was narrated from Az-Zuhrî that he heard Sâlim narrate from his father that the Prophet ﷺ said: "If the wife of one of you asks for permission to go to the *Masjid*, let him not prevent her from doing so."

[٩٨٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَّأَوْرِدِيَّ - عَنْ سُهَيْلٍ، بِهَذَا الْإِسْنَادِ.

(المعجم ٢٩) - (بَابُ أَمْرِ النِّسَاءِ الْمَصْلِيَّاتِ وَرَاءَ الرِّجَالِ أَنْ لَا يَرْفَعْنَ رُؤُوسَهُنَّ، مِنَ السُّجُودِ حَتَّى يَرْفَعِ الرِّجَالُ) (التحفة ٢٩)

[٩٨٧] ١٣٣ - (٤٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سُهَيْلِ بْنِ سَعْدٍ قَالَ: لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أَرْزِهِمْ فِي أَغْنَاقِهِمْ، مِثْلَ الصَّبْيَانِ، مِنْ ضَيْقِ الْأَرْزِ خَلْفَ النَّبِيِّ ﷺ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ! لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَرْفَعَ الرِّجَالُ.

(المعجم ٣٠) - (بَابُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ إِذَا لَمْ يَتَرَبَّ عَلَيْهِ فِتْنَةٌ، وَأَنْهَا لَا تَخْرُجُ مَطْيِبَةً) (التحفة ٣٠)

[٩٨٨] ١٣٤ - (٤٤٢) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ سَمِعَ سَالِمًا يُحَدِّثُ عَنْ أَبِيهِ! يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِذَا اسْتَأْذَنْتِ أَحَدَكُمْ امْرَأَتُهُ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا».

[989] 135 - (...) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Do not prevent your women from going to the *Masjid* if they ask you for permission.’”

Bilâl bin ‘Abdullâh said: “By Allâh, we will certainly prevent them.” ‘Abdullâh turned to him and rebuked him harshly, in a manner that I had never heard, and said: “I narrate to you from the Messenger of Allâh ﷺ and you say: ‘By Allâh, we will certainly prevent them!’”

[990] 136 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Do not prevent the female slaves of Allâh from attending the *Masjid* of Allâh.”

[991] 137 - (...) It was narrated that ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘If your womenfolk ask you for permission to go to the *Masjid*, then give them permission.’”

[992] 138 - (...) It was narrated from Ibn ‘Umar that the

[٩٨٩] ١٣٥- (...) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا بَنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ إِذَا اسْتَأْذَنَكُمْ إِلَيْهَا».

قَالَ: فَقَالَ بِلَالُ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ! لَنَمْنَعُهُنَّ قَالَ: فَأَقْبَلَ عَلَيْهِ عَبْدُ اللَّهِ فَسَبَّهُ سَبًّا سَيِّئًا، مَا سَمِعْتُهُ سَبَّهُ مِثْلَهُ قَطُّ وَقَالَ: أَخْبِرْكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: وَاللَّهِ! لَنَمْنَعُهُنَّ.

[٩٩٠] ١٣٦- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ إِدْرِيسَ قَالَا: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ».

[٩٩١] ١٣٧- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَظْلَةُ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ إِلَى الْمَسَاجِدِ فَأَذْنُوا لَهُنَّ».

[٩٩٢] ١٣٨- (...) حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ said: "Do not prevent the women from going out to the *Masjid* at night." A son of 'Abdullâh bin 'Umar said: "We will not let them go out lest that lead to mischief and suspicion."

Ibn 'Umar rebuked him and said: "I say, 'the Messenger of Allâh ﷺ said,' and you say, 'We will not let them!'"

[993] (...) A similar *Hadith* (as no. 992) was narrated from Al-A'mash with this chain.

[994] 139 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Give the women permission to go to the *Masjid* at night.' A son of his who was called Wâqid, said: 'Then that will lead to mischief and suspicion.'

He struck him on the chest and said: 'I narrate to you from the Messenger of Allâh ﷺ and you say no!'"

[995] 140 - (...) It was narrated from Bilâl bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ said: 'Do not deny the woman their share of the *Masjid*, if they ask you for

كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ مِنَ الْخُرُوجِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ» فَقَالَ ابْنُ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: لَا نَدْعُهُنَّ يَخْرُجْنَ فَيَتَّخِذْنَ دَعْلًا».

قَالَ: فَزَبَرَهُ ابْنُ عُمَرَ قَالَ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَتَقُولُ: لَا نَدْعُهُنَّ.

[٩٩٣] (...) حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٩٩٤] ١٣٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَيْبَانَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عُمَرُو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اُذْنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ» فَقَالَ ابْنُ لَهُ، يُقَالُ لَهُ وَاقِدٌ: إِذْنٌ يَتَّخِذْنَهُ دَعْلًا.

قَالَ: فَضَرَبَ فِي صَدْرِهِ وَقَالَ: أَحَدُكَ عَنْ رَسُولِ اللَّهِ ﷺ، وَتَقُولُ: لَا!

[٩٩٥] ١٤٠ - (...) حَدَّثَنَا هُرُونُ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ يَعْنِي ابْنَ أَبِي أَيُّوبَ: حَدَّثَنَا كَعْبُ بْنُ عُلْقَمَةَ عَنْ بِلَالٍ

permission.” Bilâl said: “By Allâh, we will not allow them.” ‘Abdullâh said to him: “I say: ‘the Messenger of Allâh ﷺ said,’ and you say: ‘We will not allow them!’”

[996] 141 - (443) It was narrated from Busr bin Sa‘eed that Zainab Ath-Thaqafiyyah used to narrate that the Messenger of Allâh ﷺ said: “If one of you wants to attend ‘*Ishâ*’ (prayer), let her not put on perfume that night.”

[997] 142 - (...) It was narrated that Zainab, the wife of ‘Abdullâh, said: “The Messenger of Allâh ﷺ said to us: ‘If one of you attends the *Masjid*, let her not touch perfume.’”

[998] 143 - (444) It was narrated that Abû Hurairah said: “Any woman who has applied incense,^[1] let her not attend ‘*Ishâ*’ (prayer) with us.”

ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَمْنَعُوا النِّسَاءَ حُظُوظَهُنَّ مِنَ الْمَسَاجِدِ، إِذَا اسْتَأْذَنْكُمْ» فَقَالَ بِلَالٌ: وَاللَّهِ! لَنَمْنَعُهُنَّ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَتَقُولُ أَنْتَ: لَنَمْنَعُهُنَّ!

[٩٩٦] ١٤١ - (٤٤٣) حَدَّثَنَا هُرُونُ ابْنُ سَعِيدٍ الْأَيْبِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةٌ عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْنَبَ الثَّقَفِيَّةَ كَانَتْ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَالَ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الْعِشَاءَ، فَلَا تَطِيبِ تِلْكَ اللَّيْلَةَ».

[٩٩٧] ١٤٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا شَهِدْتَ إِحْدَاكُنَّ الْمَسْجِدَ فَلَا تَمَسِّي طِيًّا».

[٩٩٨] ١٤٣ - (٤٤٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بَنِي

[1] Meaning the smell of burning incense in the house, which often occurred at night.

عَبْدُ اللَّهِ بْنِ أَبِي فَرْوَةَ عَنْ يَزِيدَ ابْنِ
حُصَيْنَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا
امْرَأَةٍ أَصَابَتْ بِحُورًا، فَلَا تَشْهَدْ مَعَنَا
الْعِشَاءَ الْآخِرَةَ».

[999] 144 - (445) It was narrated from Yahyâ, that is Ibn Sa'eed, from 'Amrah bint 'Abdur-Raḥmân that she heard 'Āishah, the wife of the Prophet ﷺ, say: "If the Messenger of Allāh ﷺ had seen what women have innovated, he would have forbidden them from attending the *Masjid* as the woman of the Children of Israel were forbidden (from attending their places of worship)." I said to 'Amrah: "Were the women of the Children of Israel forbidden from attending their places of worship?" She said: "Yes."

[1000] (...) A similar *Hadīth* (as no. 999) was narrated (from others) with this chain from Yahyâ bin Sa'eed.

[٩٩٩] ١٤٤ - (٤٤٥) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ
يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ
سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا
سَمِعَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: لَوْ
أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى مَا أُحْدَثَ النِّسَاءُ
لَمَنْعَهُنَّ الْمَسْجِدَ، كَمَا مَنَعَتْ نِسَاءَ بَنِي
إِسْرَائِيلَ قَالَ: فَقُلْتُ لِعَمْرَةَ: أُنِسَاءَ بَنِي
إِسْرَائِيلَ مَنَعْنَ الْمَسْجِدَ؟ قَالَتْ: نَعَمْ.

[١٠٠٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي
الْثَّقَفِيَّ، وَحَدَّثَنَا عَمْرُو التَّاقِدِيُّ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ
يُونُسَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا
الْإِسْنَادِ، مِثْلُهُ.

Chapter 31. Moderation When Reciting Qur'ân In A Prayer When It Is To Be Recited Out Loud, And Making It Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

[1001] 145 - (446) It was narrated that Ibn 'Abbâs said, concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..."^[1] This was revealed when the Messenger of Allâh ﷺ was hiding in Makkah. When he led his Companions in prayer, he raised his voice when reciting Qur'ân, but when the idolators heard it, they reviled the Qur'ân, and the One Who had revealed it, and the one who had brought it. So Allâh said to His Prophet ﷺ: "...And offer your *Ṣalât* (prayer) neither aloud..." lest the idolators hear your recitation, "... nor in a low voice...", lest your Companions be unable to hear it; let them hear the Qur'ân, but do not recite so loudly, "... but follow a way between..." meaning, neither too loud nor too soft."

[1002] 146 - (447) It was narrated that 'Āishah said,

(المعجم ٣١) - (بَابُ التَّوَسُّطِ فِي الْقِرَاءَةِ فِي الصَّلَاةِ الْجَهْرِيَّةِ بَيْنَ الْجَهْرِ وَالْإِسْرَارِ إِذَا خَافَ مِنَ الْجَهْرِ مَفْسَدَةً) (التحفة ٣١)

[١٠٠١] ١٤٥ - (٤٤٦) حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا﴾ [الإسراء: ١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَ ذَلِكَ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ. فَقَالَ اللَّهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ فَيَسْمَعُ الْمُشْرِكُونَ قِرَاءَتَكَ. ﴿وَلَا تُخَافُتْ بِهَا﴾ عَنْ أَصْحَابِكَ: أَسْمِعُهُمُ الْقُرْآنَ، وَلَا تَجْهَرُ ذَلِكَ الْجَهْرَ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ يَقُولُ: بَيْنَ الْجَهْرِ وَالْمُخَافَةِ.

[١٠٠٢] ١٤٦ - (٤٤٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ عَنْ

^[1] *Al-Isrâ'* 17:110.

concerning the saying of Allâh the Most High: "... And offer your *Ṣalât* (prayer) neither aloud nor in a low voice..." [1] This was revealed concerning supplication.

[1003] (...) A similar report (as no. 1001) was narrated from *Hishâm* with this chain.

هشام بن عروة، عن أبيه، عن عائشة في قوله تعالى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ قَالَتْ: أُنْزِلَ هَذَا فِي الدُّعَاءِ.

[١٠٠٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 32. Listening To The Recitation

(المعجم ٣٢) - (بَابُ الاسْتِمَاعِ

لِلْقِرَاءَةِ) (التحفة ٣٢)

[1004] 147 - (448) It was narrated that Ibn 'Abbâs said concerning Allâh's saying: "Move not your tongue concerning it..."[2] "When Jibrîl brought the Revelation down to him (i.e. the Prophet ﷺ), he would move his tongue and lips with it, which was visibly hard for him. Then Allâh, the Most High revealed: "Move not your tongue concerning it to make haste therewith" meaning, in learning it. "It is for Us to collect it and to give you the ability to recite it " We will preserve it in your heart and enable you to recite it. "And when We have recited it to you,

[١٠٠٤] ١٤٧ - (٤٤٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ جِبْرِيلُ بِالْوَحْيِ، كَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَسَفَتَيْهِ فَيَسْتَدُ عَلَيْهِ، فَكَانَ ذَلِكَ يُعْرِفُ مِنْهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ أَخَذَهُ ﴿إِنْ

[1] *Al-Isrâ'* 17:110.

[2] *Al-Qiyâmah* 75:16.

then follow its recitation” meaning: We have sent it down, so listen to it. “Then it is for Us to make it clear”,^[1] meaning: We will explain it on your tongue. So when Jibrîl came to him, he kept silent, and when he departed, he recited it as Allâh promised he would.”

[1005] 148 - (...) It was narrated from Mûsâ bin Abî ‘Âishah, from Sa‘eed bin Jubair, that Ibn ‘Abbâs said, concerning: “Move not your tongue concerning it to make haste there with.”^[2] “The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips.” Ibn ‘Abbas said to me: “I will move my lips for you as the Messenger of Allâh (ﷺ) used to move his lips,” and he moved his lips. “Sa‘eed said: “I will move my lips for you as Ibn ‘Abbâs moved his lips,” and he moved them. - “Then Allâh the Most High revealed: “Move not your tongue concerning it”^[3] meaning: I will preserve it in your heart, then you will be able to recite it. “And when We have recited it to you, then follow its recitation”^[4] meaning: so listen to it attentively, then it is for Us

عَلَيْنَا جَمْعُهُمْ وَقُرْآنُهُ: إِنَّ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ، وَقُرْآنَهُ فَتَقْرَأَهُ ﴿فَإِذَا قَرَأْتَهُ فَانْبِيعْ قُرْآنَهُ﴾ قَالَ: أَنْزَلْنَاهُ فَاسْتَمِعْ لَهُ ﴿إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ١٦-١٩] أَنْ نُبَيِّنَهُ بِلِسَانِكَ، فَكَانَ إِذَا أَنَا جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ.

[١٠٠٥] [١٤٨- (...)] حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾. قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، كَانَ يُحَرِّكُ شَفَتَيْهِ، فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا، فَحَرَّكَ شَفَتَيْهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ إِنَّ عَلَيْنَا جَمْعَهُمْ وَقُرْآنَهُ. قَالَ: جَمَعُهُ فِي صَدْرِكَ ثُمَّ تَقْرَأُهُ. ﴿فَإِذَا قَرَأْتَهُ فَانْبِيعْ قُرْآنَهُ﴾. قَالَ فَاسْتَمِعْ وَأَنْصِتْ. ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ،

[1] Al-Qiyâmah 75:16-19.

[2] Al-Qiyâmah 75:16.

[3] Al-Qiyâmah 75:16.

[4] Al-Qiyâmah 75:18.

to cause you to recite it. So when Jibrîl came to him, the Messenger of Allâh ﷺ would listen, and when Jibrîl left, the Prophet ﷺ would recite it as it had been recited to him.”

قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ، قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

Chapter 33. Reciting Out Aloud In *Aṣ-Ṣubḥ* And Reciting To The Jinn

(المعجم ٣٣) - (بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي الصَّبْحِ وَالْقِرَاءَةِ عَلَى الْجِنِّ)
(التحفة ٣٣)

[1006] 149 - (449) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ did not recite Qur’ân to the Jinn and he did not see them. The Messenger of Allâh ﷺ set out with a group of his Companions, heading towards the market of ‘Ukâz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: ‘What is the matter with you?’ They said: ‘Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us.’ They said: ‘That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven.’ So they went and traveled throughout the earth, east and west. The group that headed towards Tihâmah passed by when he (the Prophet

[١٠٠٦] ١٤٩ - (٤٤٩) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ وَمَا رَأَوْهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ غَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا ذَاكَ إِلَّا مِنْ شَيْءٍ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ؟ فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَمَرَّ النَّقَرُ الَّذِينَ أَخَذُوا نَحْوَ تِهَامَةَ - وَهُوَ يَنْحُلُ غَامِدِينَ إِلَى سُوقِ

ﷺ) was in Nakhl, when they were headed towards the market of 'Ukâz, and he was leading his Companions in *Fajr* prayer. When they heard the Qur'ân, they listened to it, and said: 'This is what has prevented us hearing the news from heaven.' They went back to their people and said: 'O our people, we have heard a wondrous Qur'ân which guides to the right path; we have believed in it and we will never associate anyone with our Lord.' Then Allâh revealed to His Prophet Muḥammad ﷺ: Say: It has been revealed to me that a group of jinn listened (to this Qur'ân)...."[1]

[1007] 150 - (450) It was narrated that 'Âmir said: "I asked 'Alqamah: 'Was Ibn Mas'ûd present with the Messenger of Allâh ﷺ on the night of the jinn?' 'Alqamah said: 'I asked Ibn Mas'ûd: "Were any of you present with the Messenger of Allâh ﷺ on the night of the jinn?" He said: "No, but we were with the Messenger of Allâh ﷺ on that night, then we missed him and looked for him in the valleys and mountain passes. We feared that he had been taken by the jinn, or secretly murdered, and we spent the worst night that any people have ever spent. In the morning, he came from the

عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ - فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمِعُوا لَهُ، وَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، فَرَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا! إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا. يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ. وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا. فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ ﷺ: ﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾ [الجن: ١].

[١٠٠٧] ١٥٠ - (٤٥٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لَا، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَفَقَدْنَاهُ، فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشَّعَابِ، فَقُلْنَا: اسْتَطِيرَ أَوْ اغْتِيلَ قَالَ: فَتَنَّا بِسَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ، فَلَمَّا أَصْبَحْنَا

[1] Al-Jinn 72:1.

direction of Hirâ', and we said: 'O Messenger of Allâh, we missed you and we looked for you but did not find you, and we spent the worst night that any people have ever spent.' He said: 'Someone from the jinn came to call me, and I went with him and recited the Qur'ân to them.' Then he set off with us and showed us their tracks and the traces of their fires. They asked him for provisions and he said: 'You may have every bone on which the Name of Allâh has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals.' The Messenger of Allâh ﷺ said: 'Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers.'"

[1008] (...) It was narrated from Dâwûd with this chain, as far as the words: "The traces of their fires. (no. 1007)"

Ash-Sha'bî said: "They asked him for provision, and they were from among the jinn of Al-Jazîrah..."^[1]

[1009] 151 - (...) It was narrated from 'Abdullâh from the Prophet

إِذَا هُوَ جَاءَ مِنْ قَبْلِ جِرَاءَ، قَالَ فَقُلْنَا: يَا رَسُولَ اللَّهِ! فَقَدْ نَاكَ فَطَلَبْنَاكَ فَلَمْ نَجِدْكَ، فَبَيْتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَقَرَأْتُ عَلَيْهِمُ الْقُرْآنَ» قَالَ فَانْطَلَقَ بِنَا فَأَرَانَا أَثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ، وَسَأَلُوهُ الزَّادَ، فَقَالَ: «لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ؛ أَوْفَرَ مَا يَكُونُ لَحْمًا، وَكُلُّ بَعْرَةٍ عُلْفٌ لِدَوَابِّكُمْ».

فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامٌ إِخْوَانِكُمْ».

[١٠٠٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ يَهْدَى الْإِسْنَادِ، إِلَى قَوْلِهِ، وَأَثَارَ نِيرَانِهِمْ.

قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ... إِلَى آخِرِ الْحَدِيثِ مِنْ قَوْلِ الشَّعْبِيِّ، مُفْصَلًا مِنْ حَدِيثِ عَبْدِ اللَّهِ.

[١٠٠٩] ١٥١ - (...) وَحَدَّثَنَا أَبُو

^[1] A term used by them to refer to North Western Mesopotamia.

ﷺ, up to the words: "And the traces of their fires;" he did not mention what came after that (from no. 1008).

[1010] 152 - (...) It was narrated that 'Abdullâh said: "I was not with the Prophet ﷺ on the night of the jinn, but I wished that I had been with him."

[1011] 153 - (...) It was narrated that Ma'n said: "I heard my father say: 'I asked Masrûq: "Who told the Prophet ﷺ about the jinn on the night when they listened to the Qur'ân?" He said: "Your father" - meaning Ibn Mas'ûd - "told me that he (Prophet ﷺ) was told about the jinn by the tree.."'

Chapter 34. The Recitation For Zuhr And Aṣr

[1012] 154 - (451) It was narrated that Abû Qatâdah said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite the Opening of the Book (*Al-Fâtiḥah*) and two *Sûrah*

بَكَرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: وَآثَارَ نِيرَانِهِمْ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ،

[١٠١٠] ١٥٢ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمْ أَكُنْ لَيْلَةَ الْجِنِّ مَعَ النَّبِيِّ ﷺ، وَوَدِدْتُ أَنِّي كُنْتُ مَعَهُ.

[١٠١١] ١٥٣ - (...) حَدَّثَنَا سَعِيدُ

ابْنُ مُحَمَّدٍ الْجَرْمِيُّ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ مَعْنٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا: مَنْ أَدْنَى النَّبِيِّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمْعُوا الْقُرْآنَ؟ فَقَالَ: حَدَّثَنِي أَبُوكَ يَعْنِي ابْنَ مَسْعُودٍ، أَنَّهُ أَدْنَاهُ بِهِمْ شَجَرَةً.

(المعجم ٣٤) - (بَابُ الْقِرَاءَةِ فِي

الظَّهْرِ وَالْعَصْرِ) (التحفة ٣٤)

[١٠١٢] ١٥٤ - (٤٥١) [و]حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى الْعَتَرِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ الْحَجَّاجِ يَغْنِي الصَّوَّافِ، عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ

in *Zuhr* and *ʿAṣr*, and let us hear a Verse sometimes. He used to make the first *Rak'ah* lengthy in *Zuhr*, and the second *Rak'ah* short, and he did likewise in *Aṣ-Subh*."

[1013] 155 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ used to recite the Opening of the Book and a *Sûrah* in the first two *Rak'ah* of *Zuhr* and *ʿAṣr*, and he would let us hear a Verse sometimes, and in the last two *Rak'ah* he would recite *Al-Fâtihah* (only).

[1014] 156 - (452) It was narrated that Abû Sa'eed Al-Khudrî said: "We estimated how long the Messenger of Allâh ﷺ stood during *Zuhr* and *ʿAṣr*. We estimated that he stood during the first two *Rak'ah* of *Zuhr* for as long as it takes to recite "*Alif-Lâm-Mîm*. The revelation of the Book..."^[1] We estimated that he stood in the last two *Rak'ah* for

أَبِي قَتَادَةَ وَأَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا، فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مِنَ الظُّهْرِ، وَيَقْصُرُ الثَّانِيَةَ، وَكَذَلِكَ فِي الصُّبْحِ.

[١٠١٣] ١٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةً، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ.

[١٠١٤] ١٥٦ - (٤٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ قَالَ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصَّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كُنَّا نَحْزِرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ

^[1] *As-Sajdah* (32).

half that time. We estimated that he stood during the first two *Rak'ah* of *Aṣr* for as long as he stood during the last two *Rak'ah* of *Zuhr*, and we estimated that he stood during the last two *Rak'ah* for half of that."

Abû Bakr did not mention "*Alif-Lâm-Mîm*. The revelation of the Book..." in his *Hadîth*, but he said: "As long as it takes to recite thirty Verses."

الْأُولَيَيْنِ مِنَ الطُّهْرِ قَدَرِ قِرَاءَةِ ﴿الْم تَنْزِيلُ﴾ السَّجْدَةِ وَحَزَرْنَا قِيَامَهُ فِي الْآخِرَتَيْنِ قَدَرِ النُّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدَرِ قِيَامِهِ مِنَ الْآخِرَتَيْنِ مِنَ الطُّهْرِ، وَفِي الْآخِرَتَيْنِ مِنَ الْعَصْرِ عَلَى النُّصْفِ مِنْ ذَلِكَ.

وَلَمْ يَذْكُرْ أَبُو بَكْرٍ فِي رِوَايَتِهِ: ﴿الْم تَنْزِيلُ﴾. وَقَالَ: قَدَرِ ثَلَاثِينَ آيَةً.

[1015] 157 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ used to recite in the first two *Rak'ah* of *Zuhr* prayer approximately thirty Verses in each *Rak'ah*, and in the last two *Rak'ah* approximately fifteen Verses, or he said: "Half of that." In the first two *Rak'ah* of *Aṣr* he used to recite in each *Rak'ah* approximately fifteen Verses, and in the last two *Rak'ah* approximately half of that."

[١٠١٥] ١٥٧ - (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنصُورٍ، عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ أَبِي بَشْرٍ، عَنْ أَبِي الصَّدِّيقِ النَّجَّيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الطُّهْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدَرِ ثَلَاثِينَ آيَةً، وَفِي الْآخِرَتَيْنِ قَدَرِ خَمْسَ عَشْرَةَ آيَةً، أَوْ قَالَ: نِصْفَ ذَلِكَ، وَفِي الْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةٍ قَدَرِ قِرَاءَةِ خَمْسَ عَشْرَةَ آيَةً، وَفِي الْآخِرَتَيْنِ قَدَرِ نِصْفِ ذَلِكَ.

[1016] 158 - (453) It was narrated from Jâbir bin Samurah that the people of Al-Kûfah complained about Sa'd to 'Umar bin Al-Khaṭṭâb, and they complained about his prayer.

[١٠١٦] ١٥٨ - (٤٥٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ أَهْلَ الْكُوفَةِ شَكَّوْا سَعْدًا إِلَى عُمَرَ بْنِ

‘Umar sent for him and he came. He told him how they had found fault with his prayer. He said: “I lead them in prayer according to the prayer of the Messenger of Allâh ﷺ and I do no more and no less than that. I make first two *Rak’ah* long, and I make the last two short.” He said: “That is what I thought of you, Abû Ishâq.”

[1017] (...) It was narrated from ‘Abdul-Malik bin ‘Umair, with this chain (a similar *Hadîth* as no. 1016).

[1018] 159 - (...) It was narrated that Abû ‘Awn said: “I heard Jâbir bin Samurah say: “Umar said to Sa’d: “They are complaining about you in everything, even in prayer.” He said: “I make it long in the first two (*Rak’ah*) and I make it short in the last two. I do not neglect to follow the example of the prayer of the Messenger of Allâh ﷺ.” He said: “That is what I thought of you.”

[1019] 160 - (...) A similar *Hadîth* (as no. 108) was narrated from Jâbir bin Samurah. He added: “He said: ‘Are these Bedouins teaching me how to offer *Ṣalât*?’”

الْخَطَابِ، فَذَكَرُوا مِنْ صَلَاتِهِ، فَأَرْسَلَ إِلَيْهِ عُمَرُ فَقَدِمَ عَلَيْهِ فَذَكَرَ لَهُ مَا عَابُوهُ بِهِ مِنْ أَمْرِ الصَّلَاةِ، فَقَالَ: إِنِّي لأُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ. مَا أَخْرِمُ عَنْهَا إِنِّي لَأَرْكُذُ بِهِمْ فِي الْأُولَيْنِ وَأُحْذِفُ فِي الْآخِرَتَيْنِ، فَقَالَ: ذَلِكَ الظَّنُّ بِكَ أَبَا إِسْحَقَ.

[١٠١٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الْإِسْنَادِ.

[١٠١٨] ١٥٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ عُمَرُ لِسَعْدٍ: قَدْ سَكَوْكَ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ، قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الْأُولَيْنِ وَأُحْذِفُ فِي الْآخِرَتَيْنِ، وَمَا أَلُو مَا أَقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: ذَاكَ الظَّنُّ بِكَ، أَوْ ذَاكَ ظَنِّي بِكَ.

[١٠١٩] ١٦٠ - (...) [و] حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرِ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ وَأَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ بِمَعْنَى حَدِيثِهِمْ، وَزَادَ: فَقَالَ: تَعْلَمُنِي الْأَعْرَابُ بِالصَّلَاةِ؟!

[1020] 161 - (454) It was narrated that Abû Sa'eed Al-Khudrî said: "The *Iqamah* for *Zuhr* prayer would be called, and a person would go to Al-Baqî', relieve himself, then perform *Wudu'* and come back, and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*, because he made it so long."

[1021] 162 - (...) It was narrated from Qaza'ah who said: "I came to Abû Sa'eed Al-Khudrî when he was surrounded by people, and when the people left him, I said: 'I am not going to ask you what these people were asking you about, I am going to ask you about the prayer of the Messenger of Allâh ﷺ.' He said: 'There is nothing good in that for you.'^[1] I repeated the question and he said: 'The *Iqamah* for *Zuhr* prayer would be called, and one of us would go to Al-Baqî' and relieve himself, then go to his family and perform *Wudu'*, then he would come back to the *Masjid* and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*.'"

[١٠٢٠] ١٦١ - (٤٥٤) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ، عَنْ سَعِيدٍ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةِ بْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تَقَامُ، فَيَذْهَبُ الدَّاهِبُ إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ، ثُمَّ يَأْتِي وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الْأُولَى، مِمَّا يُطَوِّلُهَا.

[١٠٢١] ١٦٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ قَالَ: حَدَّثَنِي قَزَعَةُ: قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ مَكْتُونٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلَاءِ عَنْهُ، قُلْتُ: أَسْأَلُكَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: مَا لَكَ فِي ذَلِكَ مِنْ خَيْرٍ، فَأَعَادَهَا عَلَيْهِ، فَقَالَ: كَانَتْ صَلَاةُ الظُّهْرِ تَقَامُ، فَيَنْطَلِقُ أَحَدُنَا إِلَى الْبَقِيعِ، فَيَقْضِي حَاجَتَهُ ثُمَّ يَأْتِي أَهْلَهُ فَيَتَوَضَّأُ، ثُمَّ يَرْجِعُ إِلَى الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ فِي الرَّكْعَةِ الْأُولَى.

^[1] An-Nawawî said that this means: You will not be able to do anything like the prayer of the Prophet ﷺ in terms of length or proper focus and humility; even if you try you will not be able to do it, and then you will have overburdened yourself, and will be one of those who learned some aspect of the *Sunnah* and then abandoned it.

Chapter 35. Recitation In Aṣ-Ṣubḥ

[1022] 163 - (455) It was narrated that ‘Abdullâh bin As-Sâ’ib said: “The Messenger of Allâh ﷺ led us in praying Aṣ-Ṣubḥ in Makkah, and he started to recite *Sûrat Al-Mu’minûn*, until he reached the Verses that mention Mûsâ and Hârûn, peace be upon them, or ‘Eisâ, ﷺ” - Muḥammad bin ‘Abbâd was not sure, or there was a difference of opinion concerning that - “then the Prophet ﷺ was overcome by a cough, so he bowed.” ‘Abdullâh bin As-Sâ’ib was present on that occasion. According to the *Hadîth* of ‘Abdur-Razzâq: “He cut short (his recitation) and bowed.”

[1023] 164 - (456) It was narrated from ‘Amr bin Ḥuraith that he heard the Prophet ﷺ

(المعجم ٣٥) - (بَابُ الْقِرَاءَةِ فِي

الصَّبْحِ) (التحفة ٣٥)

[١٠٢٢] ١٦٣ - (٤٥٥) وَحَدَّثَنِي هُرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ - وَتَقَارَبَا فِي اللَّفْظِ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادٍ بْنَ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُهَيْلَانَ وَعَبْدُ اللَّهِ ابْنُ عَمْرٍو بْنُ الْعَاصِ وَعَبْدُ اللَّهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ الصُّبْحَ بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّى جَاءَ ذِكْرُ مُوسَى وَهَارُونَ، عَلَيْهِمَا السَّلَامُ أَوْ ذِكْرُ عِيسَى - مُحَمَّدُ بْنُ عَبَّادٍ يُسَلِّكُ أَوْ اخْتَلَفُوا عَلَيْهِ - أَخَذَتِ النَّبِيُّ ﷺ سَعْلَةً، فَرَكَعَ، وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ ذَلِكَ، وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: فَحَذَفَ، فَرَكَعَ.

وَفِي حَدِيثِهِ: وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، وَلَمْ يَقُلْ: ابْنُ الْعَاصِ.

[١٠٢٣] ١٦٤ - (٤٥٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ

reciting in *Fajr*: “And by the night as it departs”.^[1]

سَعِيدٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ- وَاللَّفْظُ لَهُ-: أَخْبَرَنَا ابْنُ بِشْرِ عَنْ مِسْعَرٍ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ سَرِيعٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَاللَّيْلَ إِذَا عَسَّسَ﴾ [التكوير: ١٧] [انظر: ١٠٦٦].

[1024] 165 - (457) It was narrated that Qutbah bin Mâlik said: “I offered prayers and the Messenger of Allāh ﷺ led us in (that) prayer, and he recited: “*Qâf*. By the Glorious Qur’ân...^[2] until he reached: “And tall date palms”.^[3] Then he started to repeat it, and I do not know what he said.”

[١٠٢٤] ١٦٥ - (٤٥٧) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ ابْنِ مَالِكٍ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، فَقَرَأَ: ﴿قَ وَالْقُرْآنِ الْمَجِيدِ﴾ [ق: ١] حَتَّى قَرَأَ: ﴿وَالنَّخْلَ بَاسِقَدٍ﴾ [ق: ١٠] قَالَ فَجَعَلْتُ أُرَدِّدُهَا، وَلَا أَذْرِي مَا قَالَ.

[1025] 166 - (...) It was narrated that Qutbah bin Mâlik heard the Prophet (ﷺ) reciting in *Fajr*: “And tall date palms, with ranged clusters.”^[4]

[١٠٢٥] ١٦٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ وَابْنُ عُيَيْنَةَ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطْبَةَ بْنِ مَالِكٍ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ: ﴿وَالنَّخْلَ بَاسِقَدٍ لَهَا طَلْعٌ نَضِيدٌ﴾.

[1] *At-Takwîr* 81:1.

[2] *Qâf* 50:1.

[3] *Qâf* 50:10.

[4] *Qâf* 50:10.

[1026] 167 - (...) It was narrated from Ziyâd bin 'Ilâqah, from his paternal uncle, that he offered Aṣ-Ṣubḥ (prayers) with the Prophet ﷺ and in the first Rak'ah he recited "And tall date palms, with ranged clusters."^[1] And perhaps he said: "Qâf."

[1027] 168 - (458) It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite in Fajr: "Qâf. By the Glorious Qur'ân",^[2] and the rest of his prayers were short.

[1028] 169 - (...) It was narrated that Simâk said: "I asked Jâbir bin Samurah about the prayer of the Prophet. He said: 'He used to make his prayer short, and he did not pray like these people.'"

And he told me that the Messenger of Allâh ﷺ used to recite in Fajr "Qâf. By the glorious Qur'ân"^[3] and similar Sûrah.

[١٠٢٦] ١٦٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ الصُّبْحَ، فَقَرَأَ فِي أَوَّلِ رَكْعَةٍ: ﴿وَالنَّخْلَ بَاسِقَتٍ لَهَا طَلْعٌ نَضِيدٌ﴾. وَرَبَّمَا قَالَ: ﴿قَ﴾.

[١٠٢٧] ١٦٨ - (٤٥٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِ: ﴿قَ﴾ وَالْقُرْآنَ الْمَجِيدِ. وَكَانَتْ صَلَاتُهُ، بَعْدَ تَخْفِيفٍ.

[١٠٢٨] ١٦٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ سَمُرَةَ، عَنْ صَلَاةِ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَ يُحَفِّفُ الصَّلَاةَ، وَلَا يُصَلِّي صَلَاةَ هَؤُلَاءِ.

قَالَ وَانْبَأَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِ: ﴿قَ﴾ وَالْقُرْآنِ وَنَحْوَهَا.

[1] Qâf 50:10.

[2] Qâf 50:1.

[3] Qâf 50:1.

[1029] 170 - (459) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to recite in *Zuhr*: "By the night as it envelops",^[1] and something similar in *ʿAṣr*, and in *Ṣubḥ* he would recite something longer than that."

[1030] 171 - (460) It was narrated from Jâbir bin Samurah that the Prophet (ﷺ) used to recite in *Zuhr*: "Glorify the Name of your Lord, the Most High" and in *Ṣubḥ* something longer than that.^[2]

[1031] 172 - (461) It was narrated from Abû Barzah that the Messenger of Allâh (ﷺ) used to recite between sixty and one hundred Verses in *Al-Ghadâh*^[3] prayer.

[1032] (...) It was narrated that Abû Barzah Al-Aslamî said: "The Messenger of Allâh ﷺ used to recite between sixty and one hundred Verses in *Fajr* prayer."

[١٠٢٩] ١٧٠ - (٤٥٩) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ بِ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل: ١]. وَفِي الْعَصْرِ نَحْوَ ذَلِكَ، وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَلِكَ.

[١٠٣٠] ١٧١ - (٤٦٠) [و]حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١]، وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذَلِكَ.

[١٠٣١] ١٧٢ - (٤٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ التِّيمِيِّ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعَدَاةِ مِنَ السُّنَنِ إِلَى الْمِائَةِ.

[١٠٣٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْفَجْرِ مَا بَيْنَ السُّنَنِ إِلَى الْمِائَةِ [آيَةً].

[1] *Al-Lail* 92:1.

[2] *Al-A'la* 87:1.

[3] That is the obligatory *Fajr* prayer.

[1033] 173 - (462) It was narrated that Ibn ‘Abbâs said that Umm Al-Fadl bint al-Hârith heard him reciting: “By the winds (or angels or the Messengers of Allâh) sent forth one after another.^[1] And she said: “O my son, your reading of this *Sûrah* reminded me that the last thing I heard the Messenger of Allâh ﷺ reciting was this *Sûrah*, during *Maghrib*.”

[1034] (...) It was narrated from Az-Zuhrî with this chain (as no. 1033). In the *Hadîth* of Ṣâliḥ is the addition: “Then he did not offered prayers after that, until Allâh, the Mighty and Sublime, took him (in death).”

[1035] 174 - (463) It was narrated from Muḥammad bin Jubair bin Muṭ‘im, that his father

[١٠٣٣] ١٧٣ - (٤٦٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ [المرسلات: ١] فَقَالَتْ: يَا بُنَيَّ لَقَدْ دَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةِ، إِنَّهَا لَأَخِيرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

[١٠٣٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ صَالِحٍ: ثُمَّ مَا صَلَّى بَعْدُ، حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ.

[١٠٣٥] ١٧٤ - (٤٦٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،

[1] *Al-Mursalât* 77:1.

said: "I heard the Messenger of Allâh ﷺ reciting (Sûrah) Aṭ-Ṭûr in Maghrib."

[1036] (...) A similar report (as no. 1035) was narrated from Az-Zuhri with this chain.

عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِالطُّورِ، فِي الْمَغْرِبِ.

[١٠٣٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 36. Recitation During 'Ishâ'

(المعجم ٣٦) - (بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ) (التحفة ٣٦)

[1037] 175 - (464) Al-Barâ' narrated that the Prophet (ﷺ) was on a journey, and he prayed 'Ishâ' the later, and recited in one of the two Rak'ah: By the fig, and the olive."^[1]

[١٠٣٧] ١٧٥ - (٤٦٤) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ. قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ فِي سَفَرٍ، فَصَلَّى الْعِشَاءَ الْآخِرَةَ، فَقَرَأَ فِي إِحْدَى الرُّكْعَتَيْنِ: ﴿وَالزَّيْتُونَ﴾ [النين: ١].

[1038] 176 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "I offered 'Ishâ' (prayers) with the Messenger of Allâh ﷺ and he recited: "By the fig, and the olive."^[2]

[١٠٣٨] ١٧٦ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ

[1] At-Tîr 95:1.

[2] At-Tîr 95:1.

عَازِبٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ
الْعِشَاءَ، فَقَرَأَ بِالتِّينِ وَالزَّيْتُونِ.

[١٠٣٩] ١٧٧ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا مِسْعَرٌ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ:
سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ
النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتِّينِ وَالزَّيْتُونِ،
فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ.

[١٠٤٠] ١٧٨ - (٤٦٥) حَدَّثَنِي مُحَمَّدٌ

بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ
جَابِرٍ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ،
ثُمَّ يَأْتِي فَيُؤْمُ قَوْمَهُ، فَصَلَّى لَيْلَةً مَعَ
النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ،
فَأَفْتَحَ بِسُورَةِ الْبَقَرَةِ، فَانْحَرَفَ رَجُلٌ
فَسَلَّمَ، ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ، فَقَالُوا
لَهُ: أَنَا قَفْت؟ يَا فُلَانُ! قَالَ: لَا وَاللَّهِ!
وَلَا تَبْنَ رَسُولَ اللَّهِ ﷺ فَلَا تُخْبِرْنَهُ، فَأَتَى
رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا
أَصْحَابُ نَوَاصِحَ، نَعْمَلُ بِالنَّهَارِ، وَإِنَّ
مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ، ثُمَّ أَتَى فَأَفْتَحَ
بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولَ اللَّهِ ﷺ عَلَى
مُعَاذٍ فَقَالَ: «يَا مُعَاذُ! أَفَتَأَنَّ أَنْتَ؟ أَفَرَأَى
يَكْذًا، وَأَفَرَأَى بِكَذًا».

[1039] 177 - (...) Al-Barâ' bin
'Âzib said: "I heard the Prophet
(ﷺ) recite: "By the fig, and the
olive^[1] during '*Ishâ*', and I have
never heard anyone with a more
beautiful voice than him."

[1040] 178 - (465) It was
narrated from Sufyân, from
'Amr, that Jâbir said: "Mu'âdh
used to offer prayers with the
Prophet ﷺ, then he would go
and lead his people in prayer.
One night he offered '*Ishâ*' with
the Prophet ﷺ, then he went to
his people to lead them in prayer.
He started to recite *Sûrat Al-
Baqarah*, and one man turned
aside, said the *Salâm*, then he
prayed by himself and went away.
They said to him: 'Are you a
hypocrite, O so-and-so?' He said:
'No, by Allâh, and I will go to the
Messenger of Allâh ﷺ and tell
him.' He went to the Messenger
of Allâh ﷺ and said: 'O
Messenger of Allâh, we are
owners of camels used for
watering. We work by day and
Mu'âdh offered '*Ishâ*' with you,
then he came and started to

[1] *At-Tin* 95:1.

recite *Sûrat Al-Baqarah*.' The Messenger of Allâh ﷺ turned to Mu'âdh and said: 'O Mu'âdh, are you trying cause *Fitnah*?^[1] Recite such-and-such, recite such-and-such."

Sufyân said: "I said to 'Amr: 'Abû Az-Zubair narrated to us, from Jâbir, that he said: Recite: "By the sun and its brightness",^[2] "By the forenoon",^[3] "By the night as it envelops"^[4] and "Glorify the Name of your Lord, the Most High."^[5] 'Amr said: "Something like that."

[1041] 179 - (...) It was narrated that Jâbir said: "Mu'âdh bin Jabal Al-Anṣârî led his companions in praying '*Ishâ*' and he made it long for them. A man went away and prayed (seperately), and Mu'âdh was told about that, and said: 'He is a hypocrite.' When news of that reached the man, he went to the Messenger of Allâh ﷺ and told him what Mu'âdh had said. The Prophet ﷺ said to him: 'Do you want to cause *Fintah*, O Mu'âdh? When you lead the people in prayer, recite: "By the sun and its brightness",^[6] "Glorify the Name of your Lord, the Most High"^[7] "Read! In the Name of your Lord"^[8]

قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ «اقْرَأْ وَالشَّمْسِ وَضُحَاهَا». وَالضُّحَى. وَاللَّيْلِ إِذَا يَغْشَى، وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» فَقَالَ عَمْرٍو: نَحْوَ هَذَا.

[١٠٤١] ١٧٩ - (...) [و] حَدَّثَنَا

قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا، فَصَلَّى، فَأَخْبَرَ مُعَاذَ عَنْهُ، فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلُ، دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ «أَتُرِيدُ أَنْ تَكُونَ فِتْنَةً يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِالشَّمْسِ

[1] Meaning, to bring the people to trial, and repel them from the religion.

[2] *Ash-Shams* 91:1.

[3] *Ad-Duḥa* 93:1.

[4] *Al-Lail* 92:1.

[5] *Al-A'la* 87:1.

[6] *Ash-Shams* 91:1.

[7] *Al-A'la* 87:1.

[8] *Al-'Alaq* 96:1.

and: "By the night as it envelops."^[1]

[1042] 180 - (...) It was narrated from Jâbir bin 'Abdullâh that Mu'âdh bin Jabal used to pray 'Ishâ' the later with the Messenger of Allâh ﷺ, then he would go back to his people and lead them in that prayer.

[1043] 181 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Mu'âdh used to pray 'Ishâ' with the Messenger of Allâh ﷺ, then he would go to the Masjid of his people and lead them in prayer."

Chapter 37. The Command To The Imâm To Make The Prayer Brief But Complete

[1044] 182 - (466) It was narrated that Abû Mas'ûd Al-Anṣarî said: "A man came to the Messenger of Allâh ﷺ and said: 'I keep away from Fajr prayer because of so-and-so, because he makes it too long for us.' I have never seen the Prophet ﷺ so

وَضُحَاهَا. وَسَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى. وَاقْرَأْ بِاسْمِ رَبِّكَ. ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾.

[١٠٤٢] ١٨٠ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ الْآخِرَةَ، ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ.

[١٠٤٣] ١٨١ - (...) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي مَسْجِدَ قَوْمِهِ فَيُصَلِّي بِهِمْ.

(المعجم ٣٧) - (بَابُ أَمْرِ الْأَئِمَّةِ

بتخفيف الصلاة في تمام) (التحفة ٣٧)

[١٠٤٤] ١٨٢ - (٤٦٦) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ

[1] Al-Lail 92:1.

angry in exhortation as he was that day. He said: 'O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs.'

[1045] (...) A *Hadīth* similar to that of Hushaim (no. 1044) was narrated from Ismā'il, with this chain.

[1046] 183 - (467) It was narrated from Abū Hurairah that the Prophet ﷺ said: "When one of you leads the people in prayer, let him make it brief, for among them are the young and the elderly, the weak and the sick. And when one of you offers prayers alone, let him pray as he likes."

[1047] 184 - (...) It was narrated that Hammām bin Munabbih said: "Abū Hurairah narrated to us from Muḥammad the Messenger of Allāh ﷺ," - and he mentioned several *Aḥādīth*, among which was: The

صَلَاةُ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُتَقَرِّبِينَ، فَأَيْتُكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ».

[١٠٤٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ، وَوَكَيْعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شُعْبَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[١٠٤٦] ١٨٣ - (٤٦٧) [و]حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغْبِرَةُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْجَزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ، وَالضَّعِيفَ، وَالْمَرِيضَ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

[١٠٤٧] ١٨٤ - (...) وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ،

Messenger of Allâh ﷺ said: 'Whenever one of you stands to lead the people in prayer, let him make the prayer brief, for among them are the elderly, and among them are the weak. And when one of you stands to offer prayers alone, let him make his prayer as long as he likes.'

[1048] 185 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you leads the people in prayer, let him make it brief, for among the people are the weak, the sick and those who have urgent needs.'"

[1049] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1048), except that, instead of "the sick," he said "the elderly."

[1050] 186 - (468) 'Uthmân bin Abî Al-Âṣ Ath-Thaqafî narrated that the Prophet ﷺ said to him: "Lead your people in prayer." He said: "I said: 'O Messenger of Allâh, I have some misgivings

فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا مَا قَامَ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفِ الصَّلَاةَ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَفِيهِمُ الضَّعِيفَ، وَإِذَا قَامَ وَحْدَهُ فَلْيُطِلْ صَلَاتَهُ مَا شَاءَ».

[١٠٤٨] ١٨٥ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِي النَّاسِ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَّةِ».

[١٠٤٩] (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ السَّقِيمِ - الْكَبِيرَ.

[١٠٥٠] ١٨٦ - (٤٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُوسَى بْنُ

about that.' He said: 'Come closer.' So I sat before him and he placed his hand in the center of my chest, then he said: 'Turn around.' Then he placed (his hand) on my back, between my shoulder blades. Then he said: 'Lead your people in prayer. Whoever leads people in prayer, let him make it brief, for among them are the elderly, among them are the sick, and among them are those who have urgent needs. And when one of you offers prayer alone, let him pray however he wishes.'"

[1051] 187 - (...) 'Uthmān bin Abî Al-'Āṣ said: "The last instruction that the Messenger of Allāh ﷺ gave me was: 'When you lead people in prayer, make the prayer brief for them.'"

[1052] 188 - (469) It was narrated from Anas that the Prophet ﷺ used to make his prayer brief yet complete.

طَلَحَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي الْعَاصِ التَّمَمِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَمِّ قَوْمَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ فِي نَفْسِي شَيْئًا، قَالَ: «إِذْنُهُ» فَجَلَسَنِي بَيْنَ يَدَيْهِ، ثُمَّ وَضَعَ كَفَّهُ فِي صَدْرِي بَيْنَ ثَدْيَيْ، ثُمَّ قَالَ: «تَحَوَّلْ» فَوَضَعَهَا فِي ظَهْرِي بَيْنَ كَتِفَيْ، ثُمَّ قَالَ: «أَمِّ قَوْمَكَ، فَمَنْ أَمَّ قَوْمًا فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْكَبِيرَ، وَإِنَّ فِيهِمُ الْمَرِيضَ وَإِنَّ فِيهِمُ الضَّعِيفَ، وَإِنَّ فِيهِمُ ذَا الْحَاجَةِ، وَإِذَا صَلَّى أَحَدُكُمْ وَحْدَهُ، فَلْيُصَلِّ كَيْفَ شَاءَ».

[١٠٥١] ١٨٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: حَدَّثَ عُثْمَانُ بْنُ أَبِي الْعَاصِ قَالَ: أَخْبَرُ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ: «إِذَا أُمِّتَ قَوْمًا فَأَخَفْ بِهِمُ الصَّلَاةَ».

[١٠٥٢] ١٨٨ - (٤٦٩) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ الرَّهْرَانِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يُوجِزُ فِي الصَّلَاةِ وَيُتِمُّ.

[1053] 189 - (...) It was narrated from Anas that the Messenger of Allāh ﷺ was one of those whose prayer was brief yet complete.

[1054] 190 (...) It was narrated that Anas bin Mâlik said: "I have never prayed behind any *Imâm* whose prayer was more brief yet more perfect than the Messenger of Allāh ﷺ."

[1055] 191 - (470) It was narrated that Anas said: "The Messenger of Allāh ﷺ would hear the crying of a child with his mother, when he was offering *Aṣ-Ṣalât*, so he would recite a short *Sûrah*."

[1056] 192 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allāh ﷺ said: 'I start my *Ṣalât* intending to make it long, then I hear the crying of

[١٠٥٣] ١٨٩- (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ
يَحْيَى: أَخْبَرَنَا وَقَالَ فُتَيْبَةُ: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ مِنْ أَخَفِّ النَّاسِ صَلَاةً، فِي
تَمَامٍ.

[١٠٥٤] ١٩٠- (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَوَيْحِيُّ بْنُ أُيُوبَ وَفُتَيْبَةُ
ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ:
حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ،
عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي نُمَيْرٍ عَنْ
أَنَسٍ بْنِ مَالِكٍ أَنَّهُ قَالَ: مَا صَلَّيْتُ وَرَاءَ
إِمَامٍ قَطُّ أَخَفَّ صَلَاةً، وَلَا أَتَمَّ صَلَاةً
مِنْ رَسُولِ اللَّهِ ﷺ.

[١٠٥٥] ١٩١- (٤٧٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ
ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسٍ، قَالَ أَنَسُ: كَانَ
رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ
أُمِّهِ، وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ
الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.

[١٠٥٦] ١٩٢- (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ
زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ

a child, so I make it short because of his mother's distress.”

Chapter 38. Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

[1057] 193 - (471) It was narrated that Al-Barâ' bin 'Âzib said: "I observed the prayer of Muḥammad ﷺ and I noticed that his standing, his bowing, his standing after bowing, his prostration, his sitting between the prostrations, his prostration and his sitting between the *Taslīm* and departure were almost all equal in length."

[1058] 194 - (...) It was narrated that Al-Ḥakam said: "Al-Kûfah was taken over by a man - and he named him - at the time of Ibn Al-Ash'ath. He commanded Abû 'Ubaidah bin 'Abdullâh to lead the people in prayer, and he used to pray, when he raised his head from bowing, he would stand for as long as it takes to say: 'Allâhumma! Rabbanâ lakal-

قِتَادَةٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ أُرِيدُ إِطَالَتَهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُخَفِّفُ، مِنْ شِدَّةِ وَجْدِ أُمِّهِ بِهِ».

(المعجم ٣٨) - (بَابُ اعْتِدَالِ أَرْكَانِ الصَّلَاةِ وَتَخْفِيفِهَا فِي تَمَامِ) (التحفة ٣٨)
[١٠٥٧] ١٩٣ - (٤٧١) حَدَّثَنَا حَامِدُ ابْنُ عُمَرَ الْبَكْرَاوِيُّ وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ حَامِدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هَلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ ﷺ، فَوَجَدْتُ قِيَامَهُ، فَرُكْعَتَهُ، فَأَعْتَدَالَهُ بَعْدَ رُكُوعِهِ، فَسُجْدَتَهُ، فَجَلَسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسُجْدَتَهُ، فَجَلَسَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ، قَرِيبًا مِنَ السَّوَاءِ.

[١٠٥٨] ١٩٤ - (...) [و] حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: غَلَبَ عَلَى الْكُوفَةِ رَجُلٌ - قَدْ سَمَاهُ - زَمَنَ ابْنِ الْأَشْعَثِ فَأَمَرَ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ أَنْ يُصَلِّيَ بِالنَّاسِ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ

ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ sh'ita min shay'in ba'du, ahlath-thanâ'i wal-majdi, lâ mânî'a limâ a'taita, wa lâ mu'ṭi limâ man'at, wa lâ yanfa'u dhâl-jaddi minkal-jadd. (O Allâh, our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that, Lord of Glory and Majesty, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

Al-Hakam said: “I mentioned that to ‘Abdur-Raḥmân bin Abî Laila and he said: ‘I heard Al-Barâ’ bin ‘Âzib say: “The Ṣalât of the Messenger of Allâh ﷺ, his bowing, when he lifted his head from bowing, his prostration and his (sitting) between the two prostrations were almost all equal in length.”

Shu’bah said: “I mentioned that to ‘Amr bin Murrah and he said: ‘I saw Ibn Abî Laila, and his prayer was not like that.”

[1059] (...) It was narrated from Al-Hakam that when Maṭar bin Nâjiyah took over Al-Kûfah, he commanded Abû ‘Ubaidah to lead the people in prayer... and he quoted the same *Ḥadîth* (no. 1056).

رَأْسُهُ مِنَ الرُّكُوعِ قَامَ قَدَرَ مَا أَقُولُ:
اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، وَمِلءُ السَّمَاوَاتِ
وَمِلءُ الْأَرْضِ، وَمِلءُ مَا شِئْتَ مِنْ شَيْءٍ
بَعْدُ، أَهْلَ الشَّاءِ وَالْمَجْدِ، لَا مَانِعَ لِمَا
أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

قَالَ الْحَكَمُ: فَذَكَرْتُ ذَلِكَ لِعَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى فَقَالَ: سَمِعْتُ
الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: كَانَتْ صَلَاةُ
رَسُولِ اللَّهِ ﷺ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ
مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ
السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ مُرَّةٍ
فَقَالَ: قَدْ رَأَيْتُ ابْنَ أَبِي لَيْلَى، فَلَمْ تَكُنْ
صَلَاتُهُ هَكَذَا.

[١٠٥٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَلَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ أَنَّ مَطَرَ
ابْنَ نَاجِيَةَ لَمَّا ظَهَرَ عَلَى الْكُوفَةِ: أَمَرَ أَبَا
عُبَيْدَةَ أَنْ يُصَلِّيَ بِالنَّاسِ ... وَسَاقَ
الْحَدِيثَ.

[1060] 195 - (472) It was narrated from Thâbit, that Anas said: "I try my best to lead you in prayer as I saw the Messenger of Allâh ﷺ lead us in prayer."

He said: "Anas used to do something that I have not seen you do. When he raised his head from bowing, he would stand so long that one would think that he had forgotten, and when he raised his head from prostrating, he would remain so long that one would think that he had forgotten."

[1061] 196 - (473) It was narrated that Anas said: "I have never prayed behind anyone who made the prayer so brief yet perfect as the Messenger of Allâh ﷺ did. The prayer of the Messenger of Allâh ﷺ was well balanced. And the prayer of Abû Bakr was well balanced, too. During the time of 'Umar bin Al-Khaṭṭâb, he made the *Fajr* prayer lengthy. But when the Messenger of Allâh ﷺ said: '*Sami'a Allâhu liman hamidah*,' he would stand for so long that we would think, he has forgotten. Then he would prostrate, and he would sit for so long between the two prostrations that would we think he has forgotten."

[١٠٦٠] ١٩٥ - (٤٧٢) حَدَّثَنَا خَلْفُ

ابْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: إِنِّي لَا أَلُو أَنْ أَصَلِّيَ بِكُمْ، كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي بِنَا.

قَالَ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَا أَرَأَكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ انْتَصَبَ قَائِمًا، حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ، حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

[١٠٦١] ١٩٦ - (٤٧٣) وَحَدَّثَنِي أَبُو

بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: مَا صَلَّيْتُ خَلْفَ أَحَدٍ أَوْجَزَ صَلَاةً مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فِي تَمَامٍ. كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مُتَقَارِبَةً، وَكَانَتْ صَلَاةُ أَبِي بَكْرٍ مُتَقَارِبَةً، فَلَمَّا كَانَ عُمَرُ بْنُ الْخَطَّابِ مَدَّ فِي صَلَاةِ الْفَجْرِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يَسْجُدُ، وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ، حَتَّى نَقُولَ: قَدْ أَوْهَمَ.

Chapter 39. Following The *Imâm* And Acting After Him

(المعجم ٣٩) - (بَابُ مُتَابَعَةِ الْإِمَامِ)

والعمل بعده) (التحفة ٣٩)

[1062] 197 - (474) It was narrated that ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me that they used to offer prayers behind the Messenger of Allâh ﷺ, and when he raised his head from bowing, I would not see anyone bending his back until the Messenger of Allâh ﷺ had placed his forehead on the ground, then those who were behind him would go down in prostration.”

[١٠٦٢] ١٩٧ - (٤٧٤) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحَقَ، عَنْ عَبْدِ اللَّهِ ابْنِ يَزِيدَ، قَالَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ أَرِ أَحَدًا يَخْنِي ظَهْرَهُ، حَتَّى يَضَعَ رَسُولُ اللَّهِ ﷺ جَبْهَتَهُ عَلَى الْأَرْضِ، ثُمَّ يَخِرُّ مَنْ وَرَاءَهُ سُجَّدًا.

[1063] 198 - (...) ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me: ‘When the Messenger of Allâh ﷺ said: “*Sami’a Allâhu liman ḥamidah*,” none of us would bend his back until the Messenger of Allâh ﷺ had gone down in prostration, then we would go down in prostration after him.”

[١٠٦٣] ١٩٨ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: أَخْبَرَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبُو إِسْحَقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ يَخْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ ﷺ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ.

[1064] 199 - (...) It was narrated that Muḥârib bin Dithâr said: “I heard ‘Abdullâh bin Yazîd saying on the *Minbar*: ‘Al-Barâ’ told me that they used to offer prayers

[١٠٦٤] ١٩٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا إِثْرَاهِيمُ بْنُ مُحَمَّدٍ أَبُو إِسْحَقَ

with the Messenger of Allāh ﷺ. When he bowed, they bowed, and when he raised his head from bowing and said: “*Sami’a Allāhu liman ḥamidah*,” we would remain standing until we saw that he had placed his forehead on the ground, then we would follow him.”

[1065] 200 - (...) It was narrated that Al-Barâ’ said: “We were with the Prophet ﷺ (during prayers) and none of us would bend his back until we saw that he had prostrated.”

Zuhair said: Sufyân narrated to us: The people of Al-Kûfah, Abân and others, narrated to us: “Until we saw him prostrating.”

[1066] 201 - (475) It was narrated that ‘Amr bin Huraith said: “I offered *Fajr* prayers behind the Prophet ﷺ and I heard him reciting: “So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves”.[1] And no man among us would bend his back until he had prostrated fully.”

الْفَزَارِيُّ عَنْ أَبِي إِسْحَقَ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنَا الْبَرَاءُ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ نَزَلْ قِيَامًا حَتَّى نَرَاهُ قَدْ وَضَعَ وَجْهَهُ فِي الْأَرْضِ، ثُمَّ تَنَبَّعَهُ.

[١٠٦٥] ٢٠٠ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَبَانٌ وَغَيْرُهُ عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، لَا يَخْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى نَرَاهُ قَدْ سَجَدَ. فَقَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانٌ وَغَيْرُهُ قَالَ: حَتَّى نَرَاهُ يَسْجُدُ.

[١٠٦٦] ٢٠١ - (٤٧٥) حَدَّثَنَا مُحَرَّرُ ابْنِ عَوْنٍ بْنُ أَبِي عَوْنٍ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ الْأَشْجَعِيُّ أَبُو أَحْمَدَ، عَنِ الْوَلِيدِ بْنِ سَرِيعٍ مَوْلَى آلِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ الْفَجْرَ، فَسَمِعْتُهُ يَقْرَأُ: ﴿وَلَا أُقْسِمُ بِالْخَمْسِ الْجَوَارِ الْكَتَمِ﴾ [التكوير: ١٥، ١٦]،

[1] *At-Takwîr* 81:15, 16.

وَكَانَ لَا يَخْنِي رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْتَمَّ
سَاجِدًا [راجع: ١٠٢٣].

Chapter 40. What Is To Be Said When Raising One's Head From Bowing

(المعجم ٤٠) - (بَابُ مَا يَقُولُ إِذَا رَفَعَ
رَأْسَهُ مِنَ الرُّكُوعِ) (التحفة ٤٠)

[1067] 202 - (476) It was narrated that Ibn Abî Awfâ said: "When the Messenger of Allâh ﷺ stood up from bowing, he would say: 'Sami'a Allâhu liman ḥamidah. Allâhumma! Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shai'ta min shai'in ba'd (Allâh hears those who praise Him; Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)'"

[١٠٦٧] ٢٠٢ - (٤٧٦) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ بْنِ
الْحَسَنِ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ، إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ
قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا!
لَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ وَمِلْءُ
الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1068] 203 - (...) It was narrated that 'Ubaid bin Al-Ḥasan said: "I heard 'Abdullâh bin Abî Awfâ say: 'The Messenger of Allâh ﷺ used to say this supplication: "Allâhumma Rabbanâ lakal-ḥamdu mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shai'ta min shai'in ba'd (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)'"

[١٠٦٨] ٢٠٣ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ بْنِ
الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي
أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو
بِهَذَا الدُّعَاءِ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ،
مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ».

[1069] 204 - (...) 'Abdullâh bin Abî Awfâ narrated that the Prophet ﷺ used to say: "Allâhumma lakal-ḥamdu mil'as-

[١٠٦٩] ٢٠٤ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَ ابْنُ الْمُثَنَّى:

samâ'i wa mil'al-arḍi wa mil'a mâ shi'ta min shai'in ba'd. Allâhumma! Tahhirnî *bith-thalji, wal-baradi, wal-mâ'il-bârid.* Allâhumma! Tahhirnî *minadh-dhunûbi wal-khaṭâyâ kamâ yunaqqath-thawbul-abyaḍu min al-wasakh* (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. O Allâh, cleanse me with snow and hail and cool water. O Allâh, cleanse me from sin as a white garment is cleansed of dirt.)"

[1070] (...) It was narrated from Shu'bah with this chain (a Ḥadīth similar to no. 1069).

According to the report of Mu'âdh: "*kamâ yunaqqath-thawbul-abyaḍu min ad-daran* (As a white garment is cleansed of filth.)" According to the report of Yazīd: "*min ad-danas* (from impurity.)"

[1071] 205 - (477) It was narrated that Abû Sa'eed Al-Khudrî said: "When the Messenger of Allâh ﷺ raised his head after bowing, he would say: '*Rabbânâ lakal-hamdu mil'as-samâwâti wa mil'al-arḍi wa mil'u mâ shi'ta min shai'in ba'du, ahlath-ṭhanâ'i wal-majdi, aḥaqqu mâ qâlal-'abd, wa kullunâ laka 'abd.* Allâhumma! Lâ mâni'a limâ a'taita, wa lâ mu'fi limâ man'at, wa lâ yanfa'u *dhâl-jaddi minkal-jadd.* (Our Lord, to You be

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، وَمِلْءُ السَّمَاءِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ! طَهِّرْنِي بِالثلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ! طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الْوَسَخِ».

[١٠٧٠] (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ.

فِي رِوَايَةِ مُعَاذٍ «كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّرَنِ». وَفِي رِوَايَةِ يَزِيدَ «مِنَ الدَّنَسِ».

[١٠٧١] ٢٠٥ - (٤٧٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزْعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «رَبَّنَا لَكَ الْحَمْدُ، وَمِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمُعْجَدِ،

praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. The truest words that a slave can say, and all of us are Your slaves. O Allâh, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

[1072] 206 - (478) It was narrated from Ibn ‘Abbâs that when the Prophet ﷺ raised his head after bowing, he said: “*Allâhumma! Rabbânâ lakal-ḥamdu mil’as-samâwâti wa mil’al-arḍi wa mil’a mâ shi’ta min shai’in ba’dû. Ahlath-ṭhanâ’i wal-majdi, lâ mâni’a limâ a’taita, wa lâ mu’tî limâ man’at, wa lâ yanfa’u dhâl-jaddi minkal-jadd.* (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. None can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

[1073] (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said:... as far as the words: “*mil’a mâ shi’ta min shai’in ba’dû* (filling whatever You will besides that),” and he did not mention the words that come after that.

أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ،
اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ
لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ
الْجَدُّ.

[١٠٧٢] ٢٠٦ - (٤٧٨) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمُ بْنُ
بَشِيرٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ قَيْسِ
ابْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ
النَّبِيَّ ﷺ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنْ
الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا! لَكَ الْحَمْدُ،
مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ، وَمَا
بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،
أَهْلَ الثَّنَاءِ وَالْمَجْدِ! لَا مَانِعَ لِمَا
أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[١٠٧٣] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا حَفْصُ بْنُ حَسَّانَ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ
ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ:
«وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَلَمْ يَذْكُرْ
مَا بَعْدَهُ.

Chapter 41. The Prohibition Of Reciting The Qur'ân While Bowing And Prostrating

[1074] 207 - (479) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ (during his fatal illness) drew back the curtain and the people were lined up in rows behind Abû Bakr. He said: 'O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. Be it known that I have been forbidden to recite the Qur'ân when bowing or prostrating. As for bowing, glorify your Lord [the Mighty and Sublime] therein, and as for prostrating, strive in supplication, for it is deserving of a response (from your Lord).'"

[1075] 208 - (...) It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ drew back the curtain, and his head was bandaged during the sickness of which he died. He said: 'O Allâh, have I conveyed (the message)?' (And he repeated this) Three times.

(المعجم ٤١) - (بَابُ النَّهْيِ عَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ وَالسُّجُودِ)
(التحفة ٤١)

[١٠٧٤] ٢٠٧ - (٤٧٩) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سَحِيمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السَّتَارَةَ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبَوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ، أَوْ تَرَى لَهُ، أَلَا وَإِنِّي نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا، وَأَمَّا الرُّكُوعُ فَعَظُمُوا فِيهِ الرَّبُّ [عَزَّ وَجَلَّ]، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنَ أَنْ يُسْتَجَابَ لَكُمْ». قَالَ: أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ

[١٠٧٥] ٢٠٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ سَحِيمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ السَّتْرَ، وَرَأْسُهُ مَعْصُوبٌ

‘There is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him.’” Then he quoted a *Ḥadīth* similar to that of Sufyān (no. 1075).

[1076] 209 - (480) ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ān while bowing and prostrating.”

[1077] 210 - (...) ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ān while I am bowing and prostrating. (in prayers)”

[1078] 211 - (...) It was narrated that ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me from reciting the Qur’ān while bowing and prostrating, but I do not say that he forbade you.”

فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ: «اللَّهُمَّ! هَلْ بَلَغْتُ؟» ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النَّبُوَّةِ إِلَّا الرُّؤْيَا، الصَّالِحَةُ يَرَاهَا الْعَبْدُ الصَّالِحُ أَوْ تُرَى لَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[١٠٧٦] ٢٠٩ - (٤٨٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[١٠٧٧] ٢١٠ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ يَحْنِي ابْنِ كَثِيرٍ؛ حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ أَوْ سَاجِدٌ.

[١٠٧٨] ٢١١ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّهُ

قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَلَا أَقُولُ: نَهَاكُمْ.

[1079] 212 - (...) It was narrated that 'Alī said: "My beloved ﷺ forbade me from reciting the Qur'ân while bowing or prostrating."

[١٠٧٩] ٢١٢- (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي حَبِيبِي ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

[1080] 213 - (...) It was narrated from 'Alī from the Prophet ﷺ. All the narrators said: "He forbade me from reciting the Qur'ân when bowing." But they did not mention in their reports the prohibition of doing so when prostrating, as was mentioned by Az-Zuhrî, Zaid bin Aslam, Al-Walîd bin Kathîr and Dâwûd bin Qais.

[١٠٨٠] ٢١٣- (...) وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ؛ وَحَدَّثَنِي عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ وَحَدَّثَنِي هُرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الضَّحَّاكُ ابْنُ عُثْمَانَ؛ وَحَدَّثَنَا الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ ابْنِ عَجَلَانَ؛ وَحَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو؛ وَحَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ

عَنْ مُحَمَّدِ بْنِ إِسْحَقَ، كُلُّ هَؤُلَاءِ عَنْ
 إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ،
 عَنْ عَلِيٍّ، إِلَّا الضَّحَّاكَ وَابْنَ عَجَلَانَ
 فَإِنَّهُمَا زَادَا: عَنْ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ عَنِ
 النَّبِيِّ ﷺ، كُلُّهُمْ قَالُوا: نَهَانِي عَنْ قِرَاءَةِ
 الْقُرْآنِ وَأَنَا رَايَعٌ. وَلَمْ يَذْكُرُوا فِي
 رَوَايَتِهِمُ النَّهْيَ عَنْهَا فِي السُّجُودِ، كَمَا
 ذَكَرَ الزُّهْرِيُّ وَزَيْدُ بْنُ أَسْلَمَ وَالْوَلِيدُ بْنُ
 كَثِيرٍ وَدَاوُدُ بْنُ قَيْسٍ.

[1081] (...) It was narrated from ‘Abdullāh bin Hunain, from ‘Alī (as no. 1079), but he did not mention prostration.

[١٠٨١] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
 سَعِيدٍ عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ
 ابْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُتَكِدِرِ، عَنْ
 عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ عَلِيٍّ وَلَمْ يَذْكُرْ
 فِي السُّجُودِ.

[1082] 214 - (481) It was narrated that Ibn ‘Abbās said: “I was forbidden to recite Qur’ān when bowing.” No mention of ‘Alī was made in the chain.

[١٠٨٢] ٢١٤ - (٤٨١) وَحَدَّثَنِي
 عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
 حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنْ
 عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ
 قَالَ: نُهَيْتُ أَنْ أَقْرَأَ وَأَنَا رَايَعٌ، لَا يَذْكُرُ
 فِي الْإِسْنَادِ عَلِيًّا.

Chapter 42. What Is To Be Said While Bowing And Prostrating

(المعجم ٤٢) - (بَابُ مَا يُقَالُ فِي
 الرُّكُوعِ وَالسُّجُودِ؟) (٤٢)

[1083] 215 - (482) It was narrated from Abū Hurairah that

[١٠٨٣] ٢١٥ - (٤٨٢) [وَأَحَدُنَا
 هُرَيْرُ بْنُ مَرْوَانَ وَعَمْرُو بْنُ سَوَادٍ قَالَا:

the Messenger of Allāh ﷺ said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication."

[1084] 216 - (483) It was narrated from Abû Hurairah that when he prostrated, the Messenger of Allāh ﷺ used to say: "*Allâhummaghfirli dhanbî kullahu diqqahu wa jillahu, wa awwalahu wa âkhirahu, wa 'alâniyatahu wa sirrahu* (O Allâh, forgive me all my sins, great and small, first and last, open and secret.)"

[1085] 217 - (484) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ often used to say when he was bowing and prostrating: '*Subḥānak Allāhumma! Wa biḥamdika, Allāhummaghfirli* (Glory and praise be to You, O Allāh our Lord. O Allāh, forgive me,)' acting in accordance with the (command of) the Qur'ân."

[1086] 218 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ often

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُمَارَةَ ابْنِ غَزِيَّةَ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

[١٠٨٤] ٢١٦ - (٤٨٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي بُرَيْدٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سَمِيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ! اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَةً وَسِرَّةً».

[١٠٨٥] ٢١٧ - (٤٨٤) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا! وَبِحَمْدِكَ، اللَّهُمَّ! اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

[١٠٨٦] ٢١٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا:

used to say before he died: ‘*Subhânak Allâhumma! Wa bihamdik. Astaghfiruka wa atûbu ilaik* (Glory and praise be to You, I ask You for forgiveness and I repent to You.)’”

She said: “I said: ‘O Messenger of Allâh, what are these words that I see that you have started to say?’ He said: ‘I was given a sign in my *Ummah*, and when I saw it I was to say these words. “When there comes the Help of Allâh and the Conquest (of Makkah)” until the end of the *Sûrah*.’”^[1]

[1087] 219 - (...) It was narrated that ‘*Āishah* said: “From the time the *Sûrah* “When there comes the Help of Allâh and the Conquest (of Makkah)”^[2] was revealed, I did not see the Prophet ﷺ offer any prayer but he also supplicated, or; he said during the prayer: ‘*Subhânak Allâhumma! Wa bihamdik. Allâhumaghfirli* (Glory and praise be to You my Lord. O Allâh, forgive me.)’”

[1088] 220 - (...) It was narrated that ‘*Āishah* said: “The Messenger of Allâh ﷺ often used to say: ‘*Subhân Allâh, wa bihamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ، قَبْلَ أَنْ يَمُوتَ: «سُبْحَانَكَ وَبِحَمْدِكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

قَالَتْ قُلْتُ: يَا رَسُولَ اللَّهِ! مَا هَذِهِ الْكَلِمَاتُ الَّتِي أَرَاكَ أَخَذْتَهَا تَقُولُهَا؟ قَالَ: «جُعِلَتْ لِي عَلَامَةٌ فِي أُمْتِي إِذَا رَأَيْتَهَا قُلْتُهَا ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ إِلَى آخِرِ السُّورَةِ.

[١٠٨٧] ٢١٩- (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مِنْذُ نَزَلَ عَلَيْهِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾، يُصَلِّي صَلَاةً إِلَّا دَخَا، أَوْ قَالَ فِيهَا: «سُبْحَانَكَ رَبِّي وَبِحَمْدِكَ، اَللّٰهُمَّ! اغْفِرْ لِي».

[١٠٨٨] ٢٢٠- (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ

^[1] *An-Naşr* (110).

^[2] *An-Naşr* (110).

and I repent to Him.)' I said: 'O Messenger of Allâh, why do I see you often saying: "*Subhân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him)?" He said: 'My Lord told me that I would see a sign in my *Ummah*, and that when I saw it, I was to say often "*Subhân Allâh, wa biḥamdih. Astaghfirullâh wa atûbu ilaih* (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him.)" And I have seen it: When there comes the Help of Allâh and the Conquest" - the conquest of Makkah - "And you see that the people enter Allâh's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.." [1]

[1089] 221 - (485) Ibn Juraij said: "I said to 'Aṭâ': 'What do you say when you bow?' He said: '*Subhânaka wa biḥamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship except You.) Ibn Abî Mulaikah told me that 'Āishah said: "I noticed that the Prophet ﷺ was not there one night, and I thought that he had gone to one of his (other) wives. I looked for

مِنْ قَوْلٍ «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْكَ تُكْثِرُ مِنْ قَوْلٍ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ؟» قَالَتْ فَقَالَ: «خَبَرَنِي رَبِّي أَنِّي سَأَرَى عَلَامَةً فِي أُمَّتِي، فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلٍ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، فَقَدْ رَأَيْتُهَا. ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾: فَتُح مَكَّةَ ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّكَ كَانَ تَوَّابًا﴾».

[١٠٨٩] ٢٢١ - (٤٨٥) وَحَدَّثَنِي حَسَنُ [بْنُ عَلِيٍّ] الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: كَيْفَ تَقُولُ أَنْتَ فِي الرُّكُوعِ؟ قَالَ: أَمَّا سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ، فَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَطَنَنْتُ أَنَّهُ ذَهَبَ

[1] *An-Nasr* (110).

him, then I came back, and I saw he was bowing or prostrating and saying: ‘*Subhānaka wa biḥamdika lā ilāha illa anta* (Glory and praise be to You, there is none worthy of worship except You.)’ I said: ‘May my father and mother be sacrificed for you! I was thinking of one thing and you were doing something else.’”

[1090] 222 - (486) It was narrated from Abū Hurairah that ‘Āishah said: “I noticed that the Messenger of Allāh ﷺ was not in the bed one night, so I searched for him, and my hand fell on the sole of his foot. He was in the *Masjid*, with his feet held upright, and he was saying: ‘*Allāhumma! Innî a’ûdhû biridâkâ min sakhatika wa bimu’âfâtika min ‘uqûbatika, wa a’ûdhû bika minka, lā uhşî thanâ’an ‘alayka, anta kamâ athnaita ‘alâ nafsik* (O Allāh, I seek refuge in Your pleasure from Your wrath, in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)’”

[1091] 223 - (487) It was narrated from Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khîr that ‘Āishah told him that the Messenger of Allāh ﷺ used to say when he bowed and prostrated: “*Subbūhun quddūsun rabbul-malâ’ikati war-rûḥ*

إِلَى بَعْضِ نِسَائِهِ، فَحَسَسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ» فَقُلْتُ: يَا أَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

[١٠٩٠] ٢٢٢ - (٤٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةً مِنَ الْفَرَاشِ، فَالْتَمَسْتُهُ، فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمِهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنُصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءَ عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

[١٠٩١] ٢٢٣ - (٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ أَنَّ عَائِشَةَ نَبَّأَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

(Glorified, Holy, Lord of the Angels and the Spirit.)”

[1092] 224 - (...) This *Hadīth* (no. 1091) was narrated from ‘Aishah, from the Prophet ﷺ.

يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

[١٠٩٢] ٢٢٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ مُطَرِّفَ ابْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ؛ قَالَ أَبُو دَاوُدَ: وَحَدَّثَنِي هِشَامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

Chapter 43. The Virtue Of Prostration And Encouragement To Do So

[1093] 225 - (488) Ma’dân bin Abî Ṭalhah Al-Ya’murî said: “I met Ṭhawbân, the freed slave of the Messenger of Allâh ﷺ, and said: ‘Tell me of a deed that I may do, by which Allâh may admit me to Paradise’” - or he said: ‘Tell me of the most beloved of deeds to Allâh.’ He remained silent. I asked him (again) and he remained silent. I asked him a third time and he said: ‘I asked the Messenger of Allâh ﷺ about that and he said: You should prostrate to Allâh a great deal, for you will not perform one prostration to Allâh, but Allâh will raise you one degree in status thereby, and erase one sin for you.’”

(المعجم ٤٣) - (بَابُ فَضْلِ السُّجُودِ وَالْحَثُّ عَلَيْهِ) (التحفة ٤٣)

[١٠٩٣] ٢٢٥ - (٤٨٨) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامٍ الْمُعِيطِيُّ: حَدَّثَنِي مَعْدَانُ ابْنُ أَبِي طَلْحَةَ الْأَيْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: أَخْبِرْنِي بِعَمَلٍ أَغْمَلُهُ يُدْخِلْنِي اللَّهُ بِهِ الْجَنَّةَ، أَوْ قَالَ: قُلْتُ بِأَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ، فَسَكَتَ، ثُمَّ سَأَلْتُهُ فَسَكَتَ، ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ: سَأَلْتُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ، فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةٌ».

Ma'dân said: "Then I met Abû Ad-Dardâ' and asked him (the same question), and he said the same as Ṭhawbân had said to me."

[1094] 226 - (489) Rabî'ah bin Ka'b Al-Aslamî said: "I used to stay overnight with the Messenger of Allâh ﷺ and bring him water for *Wuḍû'* and whatever he needed. He said to me: 'Ask.' I said: 'I ask to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all,' He said: 'Help me to do that for you by prostrating a great deal.'"

Chapter 44. The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having One's Hair In A Braid When Praying

[1095] 227 - (490) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ ordered that we should prostrate on seven bones, and he forbade tucking up one's hair and garment." This is the *Hadîth* of Yahyâ.

Abû Ar-Rabî' (in his narration) said: "... on seven bones, and it was forbidden to tuck up one's hair or garment: The (bones are of) the hands, the knees, the feet, and the forehead."

قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ. فَقَالَ لِي مِثْلَ مَا قَالَ لِي ثَوْبَانُ.

[١٠٩٤] ٢٢٦ - (٤٨٩) حَدَّثَنَا

الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا هِفْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي رَيْعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَبِيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ بِوَضُوءِهِ وَحَاجَّتِهِ، فَقَالَ لِي: «سَلْ» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ. قَالَ: «فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

(المعجم ٤٤) - (بَابُ أَعْضَاءِ السُّجُودِ

والنهي عن كف الشعر والثوب

وعقص الرأس في الصلاة) (التحفة ٤٤)

[١٠٩٥] ٢٢٧ - (٤٩٠) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَنَهِيَ أَنْ يَكُفَّ شَعْرَهُ وَيَتَابَهُ. هَذَا حَدِيثُ يَحْيَى.

وَقَالَ أَبُو الرَّبِيعِ: عَلَى سَبْعَةِ أَعْظُمٍ
وَنُهِىَ أَنْ يَكْتَفَ شَعْرَهُ وَثِيَابَهُ: الْكَفَيْنِ
وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةَ.

[1096] 228 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “I have been commanded to prostrate on seven bones, and not to tuck up my garment or hair.”

[١٠٩٦] ٢٢٨ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ
طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ
قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ
أَعْظُمٍ، وَلَا أَكْتَفَ ثَوْبًا وَلَا شَعْرًا».

[1097] 229 - (...) It was narrated from Ibn ‘Abbâs: “The Prophet ﷺ was commanded to prostrate on seven (bones), and was forbidden to tuck up his hair or garment.”

[١٠٩٧] ٢٢٩ - (...) حَدَّثَنَا عَمْرُو
الْقَادِي: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ
طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أُمِرَ
النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَنُهِىَ أَنْ
يَكْتَفَ الشَّعْرَ وَالثِّيَابَ.

[1098] 230 (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “I have been commanded to prostrate on seven bones: The forehead” - and he pointed to his nose - “the hands, the feet and the ends of the feet (toes), and not to tuck up my garment or hair.”

[١٠٩٨] ٢٣٠ - (...) حَدَّثَنَا مُحَمَّدُ
بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا وَهْبٌ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ طَاوُسٍ،
عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ:
الْجَبْهَةَ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ -
وَالْيَدَيْنِ وَالرُّجُلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا
نَكْتِفِ الثِّيَابَ وَلَا الشَّعْرَ».

[1099] 231 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh ﷺ said:

[١٠٩٩] ٢٣١ - (...) حَدَّثَنَا أَبُو
الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ:

"I have been commanded to prostrate on seven (bones) and not to tuck up my hair or garment: The forehead, the nose, the hands, the knees and the feet."

[1100] (491) It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet."

[1101] 232 - (492) It was narrated from 'Abdullâh bin 'Abbâs that he saw 'Abdullâh bin Al-Hârith offering prayers, and his hair was braided at the back. He went and started to undo it. When he finished prayers, he turned to Ibn 'Abbâs and said: "What are you doing to my hair?" He said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this one is that of a man who prays with his hands tied.'"

حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ وَلَا أَكْفَيْتِ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةَ وَالْأَنْفَ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ».

[١١٠٠] (٤٩١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ، عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعُهُ أَطْرَافَ وَجْهِهِ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

[١١٠١] (٢٣٢-٤٩٢) حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي، وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَا لَكَ وَرَأْسِي؟ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

Chapter 45. Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

[1102] 233 - (493) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Be moderate in prostration; none of you should spread his forearms (along the ground) like a dog.'"

[1103] (...) Shu'bah narrated it with this chain. In the *Hadîth* of Ibn Ja'far it says: "None of you should spread his forearms (along the ground) like a dog."

[1104] 234 - (494) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'When you prostrate, place your palms (on the ground) and raise your elbows.'"

[1105] 235 - (495) It was narrated from 'Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed, (in prostration) he would

(المعجم ٤٥) - (بَابُ الاعتدال في السجود، ووضع الكفين على الأرض، ورفع المرفقين عن الجنبين، ورفع البطن عن الفخذين في السجود) (التحفة ٤٥)

[١١٠٢] ٢٣٣ - (٤٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعِيهِ انِّسَاطَ الْكَلْبِ».

[١١٠٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ يَعْنِي ابْنَ الْحَارِثِ، قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ ابْنِ جَعْفَرٍ «وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعِيهِ انِّسَاطَ الْكَلْبِ».

[١١٠٤] ٢٣٤ - (٤٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ وَارْفَعْ مِرْفَقَيْكَ».

[١١٠٥] ٢٣٥ - (٤٩٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا بَكْرٌ، وَهُوَ ابْنُ مُصَرَّرٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ

spread his arms out so much that the whiteness of his armpits could be seen.

[1106] 236 - (...) It was narrated from Ja'far bin Rabî'ah, with this chain.

According to the report of 'Amr bin Al-Hâriṭh, when the Messenger of Allâh ﷺ prostrated, he would keep his arms so far apart that the whiteness of his armpits could be seen.

According to the report of Al-Laiṭh, "When the Messenger of Allâh ﷺ prostrated, he spread his arms so far out from his armpits that I could see the whiteness of his armpits."

[1107] 237 - (496) It was narrated that Maimûnah said: "When the Prophet ﷺ prostrated, if a lamb wanted to pass beneath his arms, it could."

[1108] 238 - (497) It was narrated that Maimûnah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ

عَبْدُ اللَّهِ بْنِ مَالِكٍ بْنِ بُحَيْثَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُو بَيَاضُ إِبْطَيْهِ.

[١١٠٦] ٢٣٦- (...) حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ كِلَاهُمَا عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، بِهَذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ عَمْرٍو بْنِ الْحَارِثِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ يُجَنِّحُ فِي سُجُودِهِ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ. وَفِي رِوَايَةِ اللَّيْثِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ فَرَجَ يَدَيْهِ عَنْ إِبْطَيْهِ، حَتَّى إِنِّي لَأَرَى بَيَاضَ إِبْطَيْهِ.

[١١٠٧] ٢٣٧- (٤٩٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَابْنُ أَبِي عُمَرَ قَالَا جَمِيعًا عَنْ سُفْيَانَ، قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ، عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ، لَوْ شَاءَتْ بِهِمَّةٌ أَنْ تَمُرَّ بَيْنَ يَدَيْهِ لَمَرَّتْ.

[١١٠٨] ٢٣٨- (٤٩٧) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا

prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind, and when he sat he rested on his left thigh."

[1109] 239 - (...) It was narrated that Maimūnah bint Al-Hārith said: "When the Messenger of Allāh ﷺ prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind."

Chapter 46. The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Moderation Therein, And Of Prostration And Moderation Therein. *Taṣḥah-hud* After Each Two *Rak'ah* Of Four *Rak'ah* Prayers. Description Of Sitting Between The Two Prostrations, And In The First *Taṣḥah-hud*

[1110] 240 - (498) It was narrated that 'Āishah said: "The

عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ، عَنْ
يَزِيدَ بْنِ الْأَصَمِّ أَنَّهُ أَخْبَرَهُ عَنْ مَيْمُونَةَ
زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ
اللَّهِ ﷺ إِذَا سَجَدَ خَوَى يَدَيْهِ تَعْنِي جَنَحَ،
حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ، وَإِذَا
قَعَدَ اطمأنَّ عَلَى فَخْذِهِ الْيُسْرَى.

[١١٠٩] ٢٣٩ - (...) حَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ
وإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرِو - قَالَ
إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا -
وَكَيْعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ ابْنِ
الْأَصَمِّ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ قَالَتْ:
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَجَدَ جَافَى حَتَّى
يَرَى مَنْ خَلْفَهُ وَضَحَ إِبْطَيْهِ.
قَالَ وَكَيْعٌ: تَعْنِي بَيَاضَهُمَا.

(المعجم ٤٦) - (بَابُ مَا يَجْمَعُ صِفَةَ
الصَّلَاةِ وَمَا يَفْتَتِحُ بِهِ وَيَخْتِمُ بِهِ. وَصِفَةُ
الرُّكُوعِ وَالْإِعْتِدَالِ مِنْهُ، وَالسُّجُودِ
وَالْإِعْتِدَالِ مِنْهُ. وَالتَّشَهُدُ بَعْدَ كُلِّ
رُكْعَتَيْنِ مِنَ الرَّبَاعِيَةِ. وَصِفَةُ الْجُلُوسِ
بَيْنَ السُّجُودَتَيْنِ، وَفِي التَّشَهُدِ الْأَوَّلِ)
(التحفة ٤٦)

[١١١٠] ٢٤٠ - (٤٩٨) حَدَّثَنَا

Messenger of Allâh ﷺ used to start his prayer with the *Takbîr* and the recitation of *Al-ḥamdu Lillâhi Rabbil-‘Âlamîn*. When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. When he raised his head from bowing, he did not prostrate until he had stood up straight, and when he raised his head from prostrating, he did not prostrate again until he had sat up straight. After each two *Rak‘ah* he would recite *At-Taḥiyyah*. He would lay his left foot along the ground and hold his right foot upright. He forbade *‘Uqbatish-Shaiṭân*,^[1] and he forbade resting one’s forearms along the ground like a predator. And he used to conclude his prayer with the *Taslîm*.”

According to the report of Ibn Numair from Abû Khâlid: “And he forbade *‘Aqibi Shaiṭân*.”

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ حُسَيْنِ الْمُعَلَّمِ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوَّاءِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةِ بِ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبْعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ عَنْ أَبِي خَالِدٍ: وَكَانَ يَنْهَى عَنْ عُقْبِ الشَّيْطَانِ.

[1] Lit. The back of *Shaiṭân*. They differ over its description;

Chapter 47. The *Sutrah* (Screen) For One Who Is Praying, And The Recommendation To Pray Facing A *Sutrah*. The Ruling On Passing In Front Of One Who Is Praying, And Preventing One Who Wants To Pass In Front. It Is Permissible To Lie Down In Front Of One Who Is Praying. Praying Towards One's Mount. The Command To Stand Close To The *Sutrah*. The Height Of The *Sutrah*, And Related Matters

[1111] 241 - (499) It was narrated from Mūsā bin Ṭalḥah that his father said: "The Messenger of Allāh ﷺ said: 'When one of you places something like the back of a saddle in front of him (as a *Sutra*), let him pray and not worry about whoever passes beyond that."

[1112] 242 - (...) It was narrated from Mūsā bin Ṭalḥah that his father said: "We were offering Ṣalāt and animals were passing in front of us. We mentioned that to the Messenger of Allāh ﷺ and he said: 'Let one of you put something like the back of a saddle in front of him, then it will not matter whatever passes in front of him.'"

(المعجم ٤٧) - (بَابُ سِتْرَةِ الْمُصَلِّيِ
والندب إلى الصلاة إلى سترة، والنهي
عن المرور بين يدي المصلي، وحكم
المرور، ودفع المار، وجواز
الاعتراض بين يدي المصلي،
والصلاة إلى الراحلة، والأمر بالدنو
من السترة، وبيان قدر السترة، وما
يتعلق بذلك) (التحفة ٤٧)

[١١١١] ٢٤١ - (٤٩٩) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ
أَبِي سَيِّبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ
الْأَخْرَاقِيُّ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ
سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَضَعَ
أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ
فَلْيُصَلِّ، وَلَا يُبَالِ مِنْ مَرٍّ وَرَاءَ ذَلِكَ».

[١١١٢] ٢٤٢ - (...) [و] حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
ابْنُ نُمَيْرٍ: حَدَّثَنَا - عُمَرُ بْنُ عَبْدِ
الطَّنَافِيسِيِّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ
مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا
نُصَلِّي وَالِدَوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا

Ibn Numair said: "It will not matter whoever passes in front of him."

ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيَّ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ».

وَقَالَ ابْنُ نُمَيْرٍ: «فَلَا يَضُرُّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

[1113] 243 - (500) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was asked about the *Sutrah* (screen) for one who is praying. He said: 'Like the back of a saddle.'"

[١١١٣] ٢٤٣ - (٥٠٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَبِي أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ».

[1114] 244 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ was asked during the campaign of Tabūk about the *Sutrah* (screen) for one who is praying. He said: "As the back of a saddle."

[١١١٤] ٢٤٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي؟ فَقَالَ: «كَمُؤَخَّرَةِ الرَّحْلِ».

[1115] 245 - (501) It was narrated from Ibn 'Umar that when the Messenger of Allāh ﷺ went out on the day of 'Eid, he ordered that a *Harbah*^[1] be placed in front of him (as *Sutra*), and he prayed facing it, with the people behind him. He used to

[١١١٥] ٢٤٥ - (٥٠١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا

[1] A small lance.

do that when he traveled as well, hence the governors adopted that.

[1116] 246 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to set up an *'Anazah*^[1] as *Sutra* and pray facing it.

Ibn Abî Ṣhaibah added: 'Ubaidullāh said: "It was a *Harbah*."

[1117] 247 - (502) It was narrated from Ibn 'Umar that the Prophet ﷺ faced his mount sideways when he was praying towards it.

[1118] 248 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to pray facing his mount.

Ibn Numair said: "The Prophet ﷺ prayed facing a camel."

خَرَجَ يَوْمَ الْعِيدِ، أَمَرَ بِالْحَرْبَةِ فَوَضَعَ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ.

[١١١٦] ٢٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَرُكِّزُ وَقَالَ أَبُو بَكْرٍ: يَغْرِزُ الْعِزَّةَ وَيُصَلِّي إِلَيْهَا. زَادَ ابْنُ أَبِي شَيْبَةَ: قَالَ عُبَيْدُ اللَّهِ: وَهِيَ الْحَرْبَةُ.

[١١١٧] ٢٤٧ - (٥٠٢) حَدَّثَنَا أَحْمَدُ ابْنُ حَبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَغْرِضُ رَاحِلَتَهُ وَلَهُوَ يُصَلِّي إِلَيْهَا.

[١١١٨] ٢٤٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى رَاحِلَتِهِ. وَقَالَ ابْنُ نُمَيْرٍ: إِنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرٍ.

[1] A spear tipped stick that is shorter than a lance and longer than a staff.

[1119] 249 - (503) 'Awn bin Abî Juhaifah narrated that his father said: "I came to the Prophet ﷺ in Makkah while he was in Al-Abṭah, in a tent of red leather. Bilâl came out with his (left over) *Wuḍû'* water, and those who got some wiped themselves with it. Then the Prophet ﷺ came out, wearing a red *Hullah* (dress). It is as if I can see the whiteness of his shins. He performed *Wuḍû'* and Bilâl call the *Adhân*, and I watched his face moving to this side and that, to the right and the left as he said: '*Hayya 'alaṣ-ṣalât, hayya alal-falâh* (come to prayer, come to prosperity).' Then an '*Anazah* was set up for him (as *Sutra*), and he went forward and prayed *Zuhr* with two *Rak'ah Qaṣr*, (shortened as he was traveling) with donkeys and dogs passing in front of him and not being stopped. Then he prayed '*Aṣr* with two *Rak'ah*, then he continued to offer two *Rak'ah* prayers until he returned to Al-Madînah."

[1120] 250 - (...) 'Awn bin Abî Juhaifah narrated that his father saw the Messenger of Allâh ﷺ in a tent of red leather, and he saw Bilâl bring out his (left over) *Wuḍû'* water. I saw the people racing to get it; those who got some wiped themselves with it, and those who did not get any took some of the moisture from

[١١١٩] ٢٤٩ - (٥٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ وَكِيعٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ - حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ، وَهُوَ بِالْأَبْطَحِ، فِي قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدَمَ. قَالَ: فَخَرَجَ بِلَالٌ يَوْضُوهُ، فَمِنْ نَائِلٍ وَنَاصِحٍ. قَالَ: فَخَرَجَ النَّبِيُّ ﷺ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ، قَالَ: فَتَوَضَّأَ وَأَذَّنَ بِلَالٌ. قَالَ: فَجَعَلْتُ أَتَّبِعُ فَأَهْ هَهُنَا وَهَهُنَا، يَقُولُ: يَمِينًا وَشِمَالًا، يَقُولُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ. قَالَ: ثُمَّ رُكِرَتْ لَهُ عَتْرَةٌ، فَتَقَدَّمَ فَصَلَّى الظُّهَرَ رَكَعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْكَلْبُ، لَا يُمْنَعُ، ثُمَّ صَلَّى الْعَصْرَ رَكَعَتَيْنِ، ثُمَّ لَمْ يَزَلْ يُصَلِّي رَكَعَتَيْنِ حَتَّى رَجَعَ إِلَى الْمَدِينَةِ.

[١١٢٠] ٢٥٠ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا عُمرُ ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ: أَنَّ أَبَاهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي قُبَّةٍ حَمْرَاءَ مِنْ أَدَمَ وَرَأَيْتُ بِلَالًا أَخْرَجَ وَضُوءًا، فَرَأَيْتُ النَّاسَ يَتَّبِعُونَ ذَلِكَ

their companions' hands. Then I saw Bilâl bring out an 'Anazah and set it up (as *Sutra*), and the Messenger of Allâh ﷺ came out wearing a red *Hullah* (dress) rolling (it) up.^[1] He led the people in praying two *Rak'ah*, facing the 'Anazah, and I saw people and animals pass in front of 'Anazah.

[1121] 251 - (...) It was narrated from 'Awn bin Abî Juhaifah, from his father, from the Prophet ﷺ - a *Hadîth* similar to that of Sufyân and 'Umar bin Abî Zâ'idah (no. 1120), with some additions according to some of them (the narrators).

According to the *Hadîth* of Mâlik bin Mighwal: "When it was noon, Bilâl came out and gave the call to prayer."

[1122] 252 - (...) It was narrated that Al-Ḥakam said: "I heard Abû Juhaifah say: 'The Messenger of Allâh ﷺ came out at noon to Al-Baṭhâ', and he performed *Wuḍû'* and prayed *Zuhr* with two *Rak'ah* and *Aṣr* with two *Rak'ah*, and there was an 'Anazah in front of him."

الْوُضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ أَخَذَ مِنْ بَلَلِ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالًا أَخْرَجَ عَتْرَةَ فَرَكَزَهَا، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي خُلَّةٍ حَمْرَاءَ مُسَمَّرًا، فَصَلَّى إِلَى الْعَتْرَةِ بِالنَّاسِ رَكَعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالْدَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَتْرَةِ.

[١١٢١] ٢٥١- (...) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، كِلَاهُمَا عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بَنَحْوِ حَدِيثِ سُفْيَانَ وَعُمَرَ بْنِ أَبِي زَائِدَةَ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

وَفِي حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ: فَلَمَّا كَانَ بِالْهَاجِرَةِ خَرَجَ بِلَالٌ فَنَادَى بِالصَّلَاةِ.

[١١٢٢] ٢٥٢- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ

^[1] Meaning, lifting it due to being in a hurry,

Shu‘bah said: “‘Awn added, narrating from his father Abû Juhaifah: ‘And women and donkeys were passing beyond it.’”

بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ، فَتَوَضَّأَ فَصَلَّى
الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ، وَبَيْنَ
يَدَيْهِ عَنَرَةٌ.

قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي
جُحَيْفَةَ: وَكَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَرْأَةُ
وَالْجَمَارُ.

[1123] 253 - (...) Shu‘bah narrated a similar report (as no. 1122) with both chains. The *Hadith* of Al-Hakam adds: “And the people started to take from his left over *Wuḍû’* water.”

[١١٢٣] ٢٥٣ - (...) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا
ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِإِسْنَادَيْنِ
جَمِيعًا، مِثْلَهُ. وَزَادَ فِي حَدِيثِ الْحَكَمِ:
فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ.

[1124] 254 - (504) It was narrated that Ibn ‘Abbâs said: “I came riding on a female donkey, and at that time I was on the brink of adolescence. The Messenger of Allâh ﷺ was leading the people in prayer in Minâ. I passed in front of the row, and I dismounted and sent the donkey to graze, and I joined the row, and no one rebuked me for that.”

[١١٢٤] ٢٥٤ - (٥٠٤) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى
أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْأَحْتِلَامَ
وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِيَمْنَى،
فَمَرَرْتُ بَيْنَ يَدَيْ الصَّفِّ، فَتَرَلْتُ
فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي
الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ.

[1125] 255 - (...) It was narrated that ‘Abdullâh bin ‘Abbâs said that he came riding on a donkey and the Messenger of Allâh ﷺ was standing praying in Minâ during the Farewell Pilgrimage,

[١١٢٥] ٢٥٥ - (...) حَدَّثَنِي
حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شِهَابٍ: أَخْبَرَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ

leading the people in prayer. The donkey passed in front of part of the row, then he dismounted, and joined the people in the row.

[1126] 256 - (...) It was narrated from Az-Zuhrî with this chain. "He said: 'And the Prophet ﷺ was praying in 'Arafah.'"

[1127] 257 - (...) It was narrated from Az-Zuhrî with this chain but he did not mention either Minâ nor 'Arafah. And he said: "During the Farewell Pilgrimage or, during the Conquest (of Makkah)."

Chapter 48. Preventing One Who Wants To Pass In Front Of A Praying Person

[1128] 258 - (505) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "If one of you is praying, he should not let anyone pass in front of him, and he should stop him if he can. If he insists, then let him fight him, for he is a devil."

اللَّهُ بْنُ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي بِمَنْى، فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ. قَالَ: فَسَارَ الْحِمَارُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، ثُمَّ نَزَلَ عَنْهُ، فَصَفَّ مَعَ النَّاسِ.

[١١٢٦] ٢٥٦ - (...) حَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، قَالَ: وَالنَّبِيُّ ﷺ يُصَلِّي بِعَرَفَةَ.

[١١٢٧] ٢٥٧ - (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ فِيهِ مَنْى وَلَا عَرَفَةَ، وَقَالَ: فِي حَجَّةِ الْوَدَاعِ أَوْ يَوْمَ الْفَتْحِ.

(المعجم ٤٨) - (بَابُ مَنَعَ الْمَارِّ بَيْنَ بِلْدِي الْمَصْلِيِّ) (التحفة ٤٨)

[١١٢٨] ٢٥٨ - (٥٠٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَنْدِرَاهُ مَا

اسْتَطَاعَ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1129] 259 - (...) Abû Ṣâlih As-Sammân said: "I will tell you what I heard and saw from Abû Sa'eed. While I was with Abû Sa'eed, he was praying one Friday facing something that was screening him from the people. A young man from Banû Abî Mu'ait came and wanted to pass in front of him. He pushed him in his chest, and (the young man) looked but could not find any way to get by except by passing in front of Abû Sa'eed. So he came back, and he pushed him in the chest harder than he had the first time. He stood up and insulted Abû Sa'eed, then he pushed through the crowds, and he left, and then he entered upon Marwân and complained to him about what had happened. Abû Sa'eed entered upon Marwân and Marwân said to him: 'What is the matter with you and your brother's son? He came and complained about you.' Abû Sa'eed said: 'I heard the Messenger of Allâh ﷺ say: "If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him (and the *Sutrah*), let him push him in the chest, and if he insists then let him fight him, for he is a devil."

٢٥٩- (١١٢٩) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ابْنُ هِلَالٍ يَغْنِي حُمَيْدًا، قَالَ: بَيْنَمَا أَنَا وَصَاحِبٌ لِي نَتَذَاكَرُ حَدِيثًا، إِذْ قَالَ أَبُو صَالِحٍ السَّمَّانُ: أَنَا أُحَدِّثُكَ مَا سَمِعْتُ مِنْ أَبِي سَعِيدٍ، وَرَأَيْتُ مِنْهُ. قَالَ: بَيْنَمَا أَنَا مَعَ أَبِي سَعِيدٍ، يُصَلِّي يَوْمَ الْجُمُعَةِ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، إِذْ جَاءَ رَجُلٌ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ، أَرَادَ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ فِي نَحْرِهِ، فَظَنَرَ فَلَمْ يَجِدْ مَسَاعًا إِلَّا بَيْنَ يَدَيَّ أَبِي سَعِيدٍ، فَعَادَ، فَدَفَعَ فِي نَحْرِهِ أَشَدَّ مِنَ الدَّفْعَةِ الْأُولَى، فَمَثَلَ قَائِمًا، فَقَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ زَاخَمَ النَّاسَ، فَخَرَجَ، فَدَخَلَ عَلَى مَرْوَانَ، فَشَكَا إِلَيْهِ مَا لَقِي، قَالَ: وَدَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ، فَقَالَ لَهُ مَرْوَانُ: مَا لَكَ وَلابْنِ أَخِيكَ؟ جَاءَ يَشْكُوكَ، فَقَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[1130] 260 - (506) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “If one of you is praying, he should not let anyone pass in front of him, and if he insists then let him fight him, for there is a devil with him.”

[1131] (...) Şadaqah bin Yasâr said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ said...’” a similar report (as no. 1130).

[1132] 261 - (507) It was narrated from Busr bin Sa‘eed that Zaid bin Khâlid Al-Juhanî sent him to Abû Juhaim to ask him what he heard from the Messenger of Allâh ﷺ about one who passes in front of a person who is praying. Abû Juhaim said: “The Messenger of Allâh ﷺ said: ‘If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.’”

Abû An-Naḍr said: “I do not know whether he said forty days, or months, or years.”

[١١٣٠] ٢٦٠ - (٥٠٦) حَدَّثَنِي هُرُوثُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ صَدَقَةَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يُمْرُ بَيْنَ يَدَيْهِ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّ مَعَهُ الْقَرِينَ».

[١١٣١] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ، بِمِثْلِهِ.

[١١٣٢] ٢٦١ - (٥٠٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ: مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي؟ قَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ، خَيْرًا لَهُ مِنْ أَنْ يُمْرَ بَيْنَ يَدَيْهِ».

قَالَ أَبُو النَّضْرِ: لَا أَذْرِي قَالَ: أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً؟

[1133] (...) It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhanî sent word to Abû Juhaim Al-Anṣarî asking: "What did you hear the Messenger of Allâh ﷺ say..." and he mentioned something similar to the *Hadîth* of Mâlik (no. 1132).

Chapter 49. The Praying Person Standing Close To The *Sutrah*

[1134] 262 - (508) It was narrated that Sahl bin Sa'd As-Sâ'id said: "Between the place where the Messenger of Allâh ﷺ prostrated and the wall there was a space where a sheep could pass."

[1135] 263 - (509) It was narrated from Salamah bin Al-Akwa' that he used to seek out a spot close to where the *Mushaf* was kept (i.e., the place where Othmân bin 'Affân used to keep the *Mushaf*) to offer voluntary prayers. And he said that the Messenger of Allâh ﷺ used to seek out that spot; and between the *Minbar* and the *Qiblah* there was a space where a sheep could pass.

[١١٣٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَاشِمٍ بْنُ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَ إِلَى أَبِي جُهَيْمٍ الْأَنْصَارِيِّ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ؟ فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ.

(المعجم ٤٩) - (بَابُ دُنُو الْمُصَلِّي مِنَ السُّتْرَةِ) (التحفة ٤٩)

[١١٣٤] ٢٦٢ - (٥٠٨) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرٌ الشَّاةِ.

[١١٣٥] ٢٦٣ - (٥٠٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَابْنِ الْمُثَنَّى - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا حَمَّادُ ابْنُ مَسْعَدَةَ عَنْ زَيْدِ بْنِ يَعْنَى ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ وَهُوَ ابْنُ الْأَكْوَعِ، أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ مَكَانِ الْمُصْحَفِ يُسَبِّحُ فِيهِ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَرَّى ذَلِكَ الْمَكَانَ، وَكَانَ بَيْنَ الْمِثْبَرِ وَالْقِبْلَةِ قَدْرُ مَمَرِ الشَّاةِ.

[1136] 264 - (...) Yazîd said: "Salamah used to seek out a spot by the pillar that is next to where the *Mushaf* is kept. I said to him: 'O Abû Muslim, I see that you are keen to pray next to that pillar.' He said: 'I saw the Messenger of Allâh ﷺ keen to pray in that spot.'"

[١١٣٦] ٢٦٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مَكِّيٌّ قَالَ: يَرِيدُ أَخْبَرَنَا قَالَ: كَانَ سَلَمَةُ يَتَحَرَّى الصَّلَاةَ عِنْدَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُضْحَفِ فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ! أَرَأَيْكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

Chapter 50. The Height Of That Which Serves As A *Sutrah* For The One Who Is Praying

(المعجم ٥٠) - (بَابُ قَدْرِ مَا يَسْتَرِ الْمَصْلِي) (التحفة ٥٠)

[1137] 265 - (510) It was narrated from 'Abdullâh bin Aṣ-Ṣâmit, from Abû Ḍharr, who said: "The Messenger of Allâh ﷺ said: 'When one of you stands to offer prayer, he will be screened if he has something in front of him that is like the back of a saddle. If he does not have something in front of him that is like the back of a saddle, then his prayer will be interrupted if a donkey, a woman or a black dog passes in front of him.'"

I said: "O Abû Ḍharr! What is the difference between a black dog, and a red or yellow dog?" He said: "O son of my brother, I asked the Messenger of Allâh ﷺ the same question and he said: 'The black dog is a devil.'"

[١١٣٧] ٢٦٥ - (٥١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ».

قُلْتُ: يَا أَبَا ذَرٍّ! مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ: يَا ابْنَ أَخِي! سَأَلْتُ

رَسُولُ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ:
«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

[1138] (...) A similar *Ḥadīth* (as no. 1138) was narrated from Ḥumaid bin Hilāl with the chain of Yûnus.

[١١٣٨] (...) حَدَّثَنَا شَيْبَانُ بْنُ
فَرُوحَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ
قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي؛
وَحَدَّثَنَا إِسْحَقُ أَيْضًا: أَخْبَرَنَا الْمُعْتَمِرُ
بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ سَلَمَ بْنَ أَبِي
الذِّيَالِ؛ وَحَدَّثَنِي يُونُسُ بْنُ حَمَّادٍ
الْمَعْنِي: حَدَّثَنَا زِيَادُ الْبَكَّائِي عَنْ
عَاصِمِ الْأَحْوَلِ، كُلُّ هَؤُلَاءِ عَنْ حُمَيْدِ
بْنِ هِلَالٍ، بِإِسْنَادِ يُونُسَ، كَنَحْوِ
حَدِيثِهِ.

[1139] 266 - (511) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prayer is interrupted by (passing in front of a praying person of) a woman, a donkey and a dog, but something like the back of a saddle protects against that.'"

[١١٣٩] ٢٦٦ - (٥١١) وَحَدَّثَنَا
إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ:
حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ: حَدَّثَنَا
بَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ
وَالْحِمَارُ وَالْكَلْبُ، وَيَقِي ذَلِكَ مِثْلُ
مُؤَخَّرَةِ الرَّحْلِ».

Chapter 51. Lying In Front Of One Who Is Praying

[1140] 267 - (512) It was narrated from 'Urwah, from 'Āishah: "The Messenger of Allāh ﷺ used to pray at night, and I would be lying between him and the *Qiblah*, like he was facing a body during *Janâzah*."

[1141] 268 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray at night, and I would be lying between him and the *Qiblah* throughout his prayer, and when he wanted to pray *Witr*, he would wake me up and I would pray *Witr* too."

[1142] 269 - (...) It was narrated that 'Urwah bin Az-Zubair said: "Āishah said: 'What interrupts prayer?' We said: 'A woman and a donkey.' She said: 'Is a woman an evil beast? I remember lying in front of the Messenger of Allāh ﷺ (like the dead) body for *Janâzah*, while he was praying.'"

(المعجم ٥١) - (بَابُ الْإِعْتِرَاضِ بَيْنَ يَدَيِ الْمُصَلِّي) (التحفة ٥١)

[١١٤٠] ٢٦٧ - (٥١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ، وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، كَأَعْتِرَاضِ الْجَنَازَةِ.

[١١٤١] ٢٦٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاتَهُ، مِنَ اللَّيْلِ، كُلَّهَا وَأَنَا مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَقْظَنِي فَأَوْتَرْتُ.

[١١٤٢] ٢٦٩ - (...) وَحَدَّثَنِي عَمَرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَنْصَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: مَا يَطْعُمُ الصَّلَاةُ؟ قَالَ فَقُلْنَا: الْمَرْأَةُ وَالْحِمَارُ. فَقَالَتْ: إِنَّ الْمَرْأَةَ لَدَابَّةُ سَوَاءٍ! لَقَدْ رَأَيْتُنِي بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ مُعْتَرِضَةٌ، كَأَعْتِرَاضِ الْجَنَازَةِ، وَهُوَ يُصَلِّي.

[1143] 270 - (...) It was narrated from 'Āishah that mention was made in her presence of that which interrupts the prayer - a dog, a donkey and a woman. 'Āishah said: "You have likened us to donkeys and dogs! By Allāh, I saw the Messenger of Allāh ﷺ praying while I was lying on the bed, between him and the *Qiblah*. Then I needed to relieve myself, and I did not like to sit up and disturb the Messenger of Allāh ﷺ, so I slipped out from the foot of the bed."

[1144] 271 - (...) It was narrated that 'Āishah said: "You have likened us to dogs and donkeys! I remember lying on the bed, and the Messenger of Allāh ﷺ would come and stand level with the middle of the bed and offer prayers. I did not like to disturb him, so I slipped out from the foot of the bed, and slipped out from beneath the cover."

[١١٤٣] ٢٧٠- (...) حَدَّثَنَا عُمَرُو النَّافِدُ وَأَبُو سَعِيدٍ الْأَشْجُ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ ابْنِ غِيَاثٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ.

قَالَ الْأَعْمَشُ: وَحَدَّثَنِي مُسْلِمٌ بْنُ صُبَيْحٍ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ - وَذَكَرَ عَنْهَا مَا يَقْطَعُ الصَّلَاةَ: الْكَلْبُ وَالْجِمَارُ وَالْمَرْأَةُ. فَقَالَتْ عَائِشَةُ: قَدْ شَبَّهْتُمُونَا بِالْحَمِيرِ وَالْكِلَابِ! وَاللَّهِ! لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُضْطَجِعَةٌ، فَتَبَدُّو لِي الْحَاجَّةُ، فَأَكْرَهُ أَنْ أَجْلِسَ فَأُوذِيَ رَسُولُ اللَّهِ ﷺ، فَأَنْسَلُ مِنْ عِنْدِ رِجْلَيْهِ.

[١١٤٤] ٢٧١- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ: عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: عَدَلْتُمُونَا بِالْكِلَابِ وَالْحُمُرِ! لَقَدْ رَأَيْتُنِي مُضْطَجِعَةٌ عَلَى السَّرِيرِ، فَيَجِيءُ رَسُولُ اللَّهِ ﷺ فَيَتَوَسَّطُ السَّرِيرَ، فَيُصَلِّي، فَأَكْرَهُ أَنْ أَسْتَحْهُ، فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرِ، حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

[1145] 272 - (...) It was narrated that 'Āishah said: "I was sleeping in front of the Messenger of Allāh ﷺ, and my legs were in front of him as he faced the *Qiblah*. When he prostrated he nudged me and I drew up my legs, and when he stood up, I straightened them out again. And there were no lamps in the houses in those days."

[1146] 273 - (513) Maimūnah, the wife of the Prophet ﷺ said: "The Messenger of Allāh ﷺ used to offer prayers when I was opposite him and I was menstruating, and sometimes his garment would touch me when he prostrated."

[1147] 274 - (514) It was narrated that 'Āishah said: "The Prophet ﷺ used to offer prayers at night while I was by his side and I was menstruating. I would be wearing a garment and some of it would be covering him."

[١١٤٥] ٢٧٢ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، وَرِجْلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ عَمَزَنِي فَقَبَضْتُ رِجْلَيَّ، وَإِذَا قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْيَبُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

[١١٤٦] ٢٧٣ - (٥١٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، جَمِيعًا عَنِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ بْنِ الْهَادِ قَالَ: حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا جِذَاءُهُ وَأَنَا حَائِضٌ، وَرَبَّمَا أَصَابَنِي نَوْبُهُ إِذَا سَجَدَ. [انظر: ١٥٠٤]

[١١٤٧] ٢٧٤ - (٥١٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ، وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ.

Chapter 52. Praying In A Single Garment, And How It Should Be Worn

[1148] 275 - (515) It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about offering Ṣalât in a single garment. He said: "Does each of you have two garments?"

[1149] (...) Something similar (to no. 1148) was narrated from Sa'eed bin Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[1150] 276 - (...) It was narrated that Abû Hurairah said: "A man called out to the Prophet ﷺ and said: 'May one of us offer Ṣalât in a single garment?' He said: 'Does each of you have two garments?'"

[1151] 277 - (516) It was

(المعجم ٥٢) - (بَابُ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، وَصِفَةُ لِبْسِهِ) (التحفة ٥٢)

[١١٤٨] ٢٧٥ - (٥١٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ فَقَالَ: «أَوَّلُكُمْ ثَوْبَانِ؟».

[١١٤٩] (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ ابْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، كِلَاهُمَا عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١١٥٠] ٢٧٦ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ عَمْرُو: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَادَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: أَبُصِّلِي أَحَدَنَا فِي ثَوْبٍ وَاحِدٍ؟ فَقَالَ: «أَوَّلُكُمْ يَجِدُ ثَوْبَيْنِ؟».

[١١٥١] ٢٧٧ - (٥١٦) حَدَّثَنَا أَبُو

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should offer prayer in a single garment of which no part is over his shoulders."

بَكْرِ بْنِ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ. - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ مِنْهُ شَيْءٌ».

[1152] 278 - (517) It was narrated from Hishâm bin 'Urwah, from his father, that 'Umar bin Abî Salamah told him: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends on his shoulders."^[1]

[١١٥٢] ٢٧٨ - (٥١٧) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

[1153] (...) This was also narrated from Hishâm bin 'Urwah from his father (a *Hadīth* similar to no. 1152).

[١١٥٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ بِهَذَا، غَيْرَ أَنَّهُ قَالَ: مُتَوَشِّحًا وَلَمْ يَقُلْ: مُشْتَمِلًا.

[1154] 279 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in the house of

[١١٥٤] ٢٧٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

^[1] The garment was worn in the following manner: He took one end and placed it over his right shoulder, bringing it out from under the left arm, and placed the other end over the left shoulder, bringing it out from under the left arm; the two ends were then tied over the chest.

Umm Salamah, wearing a single garment, and he had crossed the ends of it over one another.”

[1155] 280 - (...) It was narrated that ‘Umar bin Abî Salamah said: “I saw the Messenger of Allāh ﷺ offering prayer in a single garment, wrapping it around himself, with its ends crossed.”

“Eisâ bin Ḥammâd added in his report: “over his shoulders.”

أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي بَيْتٍ أَمْ سَلَمَةً فِي ثَوْبٍ، فَذُ خَالَفَ بَيْنَ طَرَفَيْهِ.

[١١٥٥] ٢٨٠- (...) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ وَعِيسَى بْنُ حَمَّادٍ قَالَا: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ بْنِ حُثَيْفٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَلَحِّفًا بِهِ، مُخَالَفًا بَيْنَ طَرَفَيْهِ.

زَادَ عِيسَى بْنُ حَمَّادٍ فِي رِوَايَتِهِ، قَالَ: عَلَى مَنْكِبَيْهِ.

[1156] 281 - (518) It was narrated that Jâbir said: “I saw the Prophet ﷺ offering prayer in a single garment, wrapping it around himself.”

[١١٥٦] ٢٨١- (٥١٨) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[1157] 282 - (...) It was also narrated from Sufyân, with this chain (a *Ḥadīth* similar to no. 1152).

According to the *Ḥadīth* of Ibn Numair: “I entered upon the Messenger of Allāh ﷺ...”

[١١٥٧] ٢٨٢- (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، جَمِيعًا بِهَذَا الْإِسْنَادِ.

وَفِي حَدِيثِ ابْنِ نُمَيْرٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ.

[1158] 283 - (...) Abû Az-Zubair Al-Makkî narrated that he saw Jâbir bin ‘Abdullâh offering prayer in a single garment, wrapping it around himself, even though he had other garments. Jâbir said that he had seen the Messenger of Allâh ﷺ doing that.

[1159] 284 - (519) It was narrated from Jâbir that Abû Sa‘eed Al-Khḍurî told him that he entered upon the Prophet ﷺ and said: “I saw him praying on a reed mat on which he was prostrating, and I saw him praying in a single garment, wrapping it around himself.”

[1160] 285 - (...) It was also narrated from Al-A‘maṣh, with this chain (a *Ḥadīth* similar to no. 1159).

According to the report of Abû Kuraib: “Wrapping it around himself.”

[١١٥٨] ٢٨٣- (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ: أَنَّهُ رَأَى جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ، مُتَوَشِّحًا بِهِ، وَعِنْدَهُ ثِيَابُهُ. وَقَالَ جَابِرٌ: إِنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَصْنَعُ ذَلِكَ.

[١١٥٩] ٢٨٤-(٥١٩) حَدَّثَنِي عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرُو - قَالَ: حَدَّثَنِي عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّهُ دَخَلَ عَلَى النَّبِيِّ ﷺ، قَالَ: فَرَأَيْتُهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ. قَالَ: وَرَأَيْتُهُ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُتَوَشِّحًا بِهِ.

[١١٦٠] ٢٨٥- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: وَاضْعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ. وَرِوَايَةُ أَبِي بَكْرِ وَسُؤَيْدٍ: مُتَوَشِّحًا بِهِ.

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the Most Gracious, the Most Merciful*

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In the Name of Allâh, the Most
Benificent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

5. Masâjid And Places Of Prayer

١ - (المعجم ٥) - كتاب المساجد
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Chapter Masâjid And Places Of Prayer

(المعجم ...) - (باب المساجد
ومواضع الصلاة) (التحفة ٥٣)

[1161] 1 - (520) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, which *Masjid* on earth was built first?' He said: '*Al-Masjid Al-Harâm* (in Makkah).' I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa* (in Jerusalem).' I said: 'How long was there between the two?' He said: 'Forty years. And wherever you are when the time for prayer comes, then pray, for it is a *Masjid*.'"

According to the *Hadîth* of Abû Kâmil: The Prophet ﷺ said, "Then wherever you are when the time for prayer is due, then pray, for it is a *Masjid*."

[١١٦١] ١ - (٥٢٠) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا أَدْرَكْتِكَ الصَّلَاةُ فَصَلِّ فَهُوَ مَسْجِدٌ».

وَفِي حَدِيثِ أَبِي كَامِلٍ «ثُمَّ حَيْثُمَا أَدْرَكْتِكَ الصَّلَاةُ فَصَلِّهِ، فَإِنَّهُ مَسْجِدٌ».

[1162] 2 - (...) Ibrahim bin Yazîd At-Taimî said: I used to recite the Qur'ân to my father at

[١١٦٢] ٢ - (...) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ:

As-Suddah^[1] of the *Masjid*, and when I recited a verse where prostration is required, he would prostrate. I said to him: 'O my father, are you prostrating in the street?' He said: 'I heard Abû Dharr say: "I asked the Messenger of Allâh ﷺ about the first *Masjid* to be built on earth. He said: '*Al-Masjid Al-Harâm*.' I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa*.' I said: 'How long was there between the two?' He said: 'Forty years. But the earth is a *Masjid* for you, so wherever you are when the time for prayer is due, then pray."

[1163] 3 - (521) It was narrated that Jâbir bin 'Abdullâh Al-Anshârî said: "The Messenger of Allâh ﷺ said: 'I have been given five things that were not given to anyone before me: Every Prophet was sent only to his own people, but I have been sent to red and black,^[2] the spoils of war have been permitted to me and they were not permitted to anyone before me; the earth has been made pure, a means of purification and a place of prostration, so wherever a man is when the time for prayer is due, let him pray wherever he is; and I have been supported with fear for the distance of one month's

حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ قَالَ: كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرَّانِ فِي السُّدَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ. فَقُلْتُ لَهُ: يَا أَبَتِ أَتَسْجُدُ فِي الطَّرِيقِ؟ قَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَوَّلِ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ، فَحَيْثُمَا أَذْرَكَكَ الصَّلَاةُ فَصَلِّ».

[١١٦٣] ٣- (٥٢١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ. وَأُجِلَّتْ لِيَ الْعَنَائِمُ، وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي. وَجُعِلَتْ لِيَ الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا؛ فَأَيُّمَا رَجُلٍ أَذْرَكَهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ، وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ، وَأُعْطِيتُ الشَّفَاعَةَ».

[1] *As-Suddah*: Threshold; referring to the shaded area outside of the *Masjid*. In no. 691 of *An-Nasâ'î* it is *As-Sikkah*; the road or path or lane, and the meaning is the same here.

[2] Meaning all of people.

journey ahead of me; and I have been granted intercession.”

[1164](...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said... and he narrated something similar (no. 1163).

[1165] 4 - (522) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘We have been favored over the people in three things: Our rows (in prayer) have been made like the rows of the Angels; the whole earth has been made a place of prostration for us, and its dust has been made a means of purification if water cannot be found,’ and he mentioned another thing.”

[1166](...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 1165).

[1167] 5 - (523) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “I have been favored over the other Prophets in six ways: I have been given the gift of encompassing speech;^[1] I have been supported

[١١٦٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

[١١٦٥] ٤ - (٥٢٢) حَدَّثَنَا أَبُو بَرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تَرَبُّثُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ». وَذَكَرَ خَصْلَةً أُخْرَى.

[١١٦٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رَبِيعُ بْنُ حِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[١١٦٧] ٥ - (٥٢٣) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

[1] *Jawâmi' Al-Kalim*: Encompassing speech, few words carrying many meanings.

with fear (over the enemy); the spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all creatures; and the Prophets were sealed with me (i.e. I am the last of the Prophets)."

[1168] 6 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been sent with encompassing speech and I have been supported with fear (over the enemy). While I was sleeping, I was given the keys to the treasures of the earth and they were placed in my hand.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ has gone and now you are busy acquiring them."

[1169] (...) Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Rahmân narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a *Hadîth* similar to that of Yûnus (no. 1168).

[1170] (...) A similar report (as no. 1168) was narrated from Ibn

رَسُولَ اللَّهِ ﷺ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِي الْمَغَانِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِي النَّبِيُّونَ».

[١١٦٨] ٦- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ. وَنُصِرْتُ بِالرُّعْبِ. وَبَيْنَا أَنَا نَائِمٌ أُوتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوَضَعَتْ فِي يَدَيَّ».

قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ تَسْتَبَلُونَهَا.

[١١٦٩] (...) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ الزُّبَيْدِيِّ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. مِثْلَ حَدِيثِ يُونُسَ.

[١١٧٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ

Al-Mûsâyyab and Abû Salamah, from Abû Hurairah, from the Prophet ﷺ.

[1171] 7 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been supported against the enemy with fear and I have been given the power of encompassing speech. While I was sleeping I was given the keys of the treasures of the earth, and they were placed in my hand."

[1172] 8 - (...) It was narrated from Hammâm bin Munnabbih, who said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahâdîth* including: "The Messenger of Allâh ﷺ said: 'I have been supported with fear (over the enemy) and I have been given the gift of encompassing speech.'"

Chapter 1. The Construction Of The Masjid Of The Prophet ﷺ

[1173] 9 - (524) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came to Al-Madînah and stayed in the upper part of Al-Madînah, among a tribe called

الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[١١٧١] ٧ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُوسُفَ مَوْلَى أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ «نُصِرْتُ بِالرُّعْبِ عَلَى الْعَدُوِّ، وَأُوتِيتُ جَوَامِعَ الْكَلِمِ، وَبَيَّنَّمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ، فَوُضِعَتْ فِي يَدَيَّ».

[١١٧٢] ٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ «نُصِرْتُ بِالرُّعْبِ وَأُوتِيتُ جَوَامِعَ الْكَلِمِ».

(المعجم ١) - (بَابُ ابْتِنَاءِ مَسْجِدِ

النَّبِيِّ ﷺ) (التحفة ٥٤)

[١١٧٣] ٩ - (٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ قُرُوحٍ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ - عَنْ أَبِي التَّيَّاحِ

Banû 'Amr bin 'Awf. He stayed among them for fourteen nights, then he sent for the chiefs of Banû An-Najjâr, and they came with their swords hanging from their necks. He said: "It is as if I can see the Messenger of Allâh ﷺ on his mount, with Abû Bakr riding behind him, and the chiefs of Banû An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Messenger of Allâh ﷺ used to pray wherever he was when the time for prayer was due, and he used to pray (even) in sheep pens. Then he was ordered to build the *Masjid*. He sent for the chiefs of Banû An-Najjâr and they came. He said: "O Banû An-Najjâr, name me a price for this grove of yours." They said: "No, by Allâh, we will only ask its price from Allâh." Anas said: "There was in it what I say: There were palm trees, the graves of the idolators, and some ruins. The Messenger of Allâh ﷺ ordered that the trees be cut down, the graves of the idolators dug up, and the ruins leveled. They lined the tree trunks up facing the *Qiblah* and reinforced the door frames with stones, and they were chanting *Rajaz* verses,^[1] and the Messenger of Allâh ﷺ was with them, saying: 'O Allâh, there is no goodness

الضُّبُعِيِّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَنَزَلَ فِي غُلُوِّ الْمَدِينَةِ، فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ إِنَّهُ أَرْسَلَ إِلَى مَلَائِكَةِ النَّجَّارِ، فَجَاءُوا مُتَقَلِّدِينَ بِسُيُوفِهِمْ. قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلَائِكَةُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ. قَالَ فَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي حَيْثُ أَذْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ إِنَّهُ أُمِرَ بِالْمَسْجِدِ، قَالَ فَأَرْسَلَ إِلَى مَلَائِكَةِ بَنِي النَّجَّارِ فَجَاءُوا. فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هَذَا». قَالُوا: لَا، وَاللَّهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. قَالَ أَنَسُ: فَكَانَ فِيهِ مَا أَقُولُ: كَانَ فِيهِ نَخْلٌ وَقُبُورُ الْمُشْرِكِينَ وَخَرِبٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّخْلِ قَطْعَ، وَبِقُبُورِ الْمُشْرِكِينَ فَنَبَشَتْ، وَبِالْخَرِبِ فَسُوِّتْ، قَالَ: فَصَفُّوا النَّخْلَ قِئْلَةً، وَجَعَلُوا عِضَادَتِيهِ حِجَارَةً قَالَ: فَكَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

[1] A type of poetic verse.

except the goodness of the Hereafter;

So help the *Anṣâr* and the *Muhâjirîn*.”

[1174] 10 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray in sheep pens before the *Masjid* was built.

[1175] (...) It was narrated that Abû At-Tayyâḥ said: “I heard Anas say: ‘The Messenger of Allâh ﷺ used to...’” a similar report (as no. 1174).

Chapter 2. Changing The Qiblah From *Al-Quds* (Jerusalem) To The *Ka'bah*

[1176] 11 - (525) It was narrated that Al-Barâ' bin 'Âzib said: “I prayed with the Prophet ﷺ facing towards *Bait Al-Maqdis* for sixteen months, until the verse in *Al-Baqarah* was revealed: “...And wheresoever ye a people are, turn your faces (in prayer) in that direction...”^[1] It was revealed after the Prophet ﷺ had completed his prayers. A man went out and passed by some people from among the

اللَّهُمَّ! إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

[١١٧٤] ١٠ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ
ابْنُ مُعَاذٍ الْعُمَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ أَنَسٍ أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ
الْغَنَمِ، قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[١١٧٥] (...) وَحَدَّثَنَا يَعْنَى بْنُ
يَعْنَى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:
حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ
أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

(المعجم ٢) - (بَابُ تَحْوِيلِ الْقِبْلَةِ مِنْ
الْقُدْسِ إِلَى الْكَعْبَةِ) (التحفة ٥٥)

[١١٧٦] ١١ - (٥٢٥) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ:
صَلَّيْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ
عَشَرَ شَهْرًا، حَتَّى نَزَلَتِ الْآيَةُ الَّتِي فِي
الْبَقَرَةِ: ﴿وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ﴾ [البقرة: ١٤٤] فَزَلَّتْ بَعْدَمَا صَلَّى
النَّبِيُّ ﷺ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَمَرَّ

[1] *Al-Baqarah* 2:144.

Anṣâr who were praying, and told them, so they turned to face towards the *Ka'bah*."

[1177] 12 - (...) Al-Barâ' said: "We prayed with the Messenger of Allâh ﷺ facing towards *Bait Al-Maqdis* for sixteen months or seventeen months, then we turned to face the *Ka'bah*."

[1178] 12 - (526) It was narrated that Ibn 'Umar said: "While the people were praying *Ṣubḥ* (*Fajr* prayer) in Qubâ', someone came to them and said: 'Revelation came to the Messenger of Allâh ﷺ last night and he was commanded to face towards the *Ka'bah*, so face towards it.' They were facing towards *Ash-Shâm*, so they turned to face the *Ka'bah*."

[1179] 14 - (...) It was narrated that Ibn 'Umar said: "While the people were praying *Al-Ghadâh*,^[1] a man came to

بَنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ، فَحَدَّثَهُمْ، فَوَلَّوْا وُجُوهَهُمْ قِبَلَ الْبَيْتِ.

[١١٧٧] ١٢ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَادٍ، جَمِيعًا عَنْ يَحْيَى، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صُرفْنَا نَحْوَ الْكَعْبَةِ.

[١١٧٨] ١٣ - (٥٢٦) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

[١١٧٩] ١٤ - (...) حَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ

^[1] Meaning the obligatory *Fajr* prayer.

them..." a *Hadîth* similar to that of Mâlik (no. 1179).

[1180] 15 - (527) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray facing towards *Bait Al-Maqdis*, then it was revealed: "Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harâm*..."^[1] A man passed by Banû Salamah while they were bowing during *Fajr* prayer, and they had prayed one *Rak'ah*. He called out: "The *Qiblah* has been changed," and they turned as they were, towards the *Qiblah*.

Chapter 3. The Prohibition Of Building *Masâjid* Over Graves And Placing Images Therein ; And The Prohibition Of Taking Graves As *Masâjid*

[1181] 16 - (528) It was narrated from 'Āishah that Umm Ḥabîbah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

عُمَرَ. وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ فِي صَلَاةِ الْعَدَاةِ، إِذْ جَاءَهُمْ رَجُلٌ، بِمِثْلِ حَدِيثِ مَالِكٍ.

[١١٨٠] ١٥ - (٥٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ، فَتَرَلْتُ: ﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٤٤] فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ، وَقَدْ صَلَّوْا رَكْعَةً، فَتَادَى: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ، فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ.

(المعجم ٣) - (بَابُ النَّهْيِ عَنْ بِنَاءِ الْمَسْجِدِ عَلَى الْقُبُورِ، وَاتِّخَاذِ الصُّورِ فِيهَا، وَالنَّهْيِ عَنْ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ) (التحفة ٥٦)

[١١٨١] ١٦ - (٥٢٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ يَغْنِي الْقَطَّانَ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا

^[1] *Al-Baqarah* 2:144.

Messenger of Allâh ﷺ said: "Those people, if there was a righteous man among them and he died, they would build a *Masjid* over his grave and paint those images in it. They will be the most evil of mankind before Allâh on the Day of Resurrection."

[1182] 17 - (...) It was narrated from 'Aishah that they were speaking in the presence of the Messenger of Allâh ﷺ when he was sick, and Umm Salamah and Umm Ḥabîbah mentioned a church... a similar report (as no. 1181).

[1183] 18 - (...) It was narrated that 'Aishah said: "The wives of the Prophet ﷺ spoke of a church that they had seen in Ethiopia that was called *Mâriyah*..." a similar *Ḥadîth* (as no. 1181).

[1184] 19 - (529) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said, during his sickness from which he did not recover: 'May Allâh curse the Jews and Christians, for they took the graves of their Prophets as *Masâjid*.'"

She said: "Were it not for that, his grave would have been in an open place, but he feared that it

كَنِيسَةً - رَأَيْتَهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ - لِرَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

[١١٨٢] ١٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ غُرُوةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهُمْ تَذَكَّرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي مَرَضِهِ، فَذَكَرَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ كَنِيسَةً، ثُمَّ ذَكَرَ نَحْوَهُ.

[١١٨٣] ١٨ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: ذَكَرَنَ أَزْوَاجُ النَّبِيِّ ﷺ كَنِيسَةً رَأَيْتَهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا: مَارِيَّةٌ. بِمِثْلِ حَدِيثِهِمْ.

[١١٨٤] ١٩ - (٥٢٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ غُرُوةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

would be taken as a place of worship.”

According to the report of Ibn Abî Shâibah: “Were it not for that...” and he did not mention: “She said.”

[1185] 20 - (530) Sa‘eed bin Al-Mûsâyyab narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May Allâh ruin the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.’”

[1186] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*.”

[1187] 22 - (531) ‘Aishah and ‘Abdullâh bin ‘Abbâs said: “When the Messenger of Allâh ﷺ was dying, he drew the blanket over his face, then when the pains of death grew too intense, he uncovered his face and said: ‘May Allâh curse the Jews and the Christians; they took the graves of their Prophets as *Masâjid*,’ warning against doing what they had done.”

قَالَتْ: فَلَوْلَا ذَاكَ أُبْرِزَ قَبْرُهُ، غَيْرَ أَنَّهُ خُشِيَ أَنْ يُتَّخَذَ مَسْجِدًا.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: وَلَوْلَا ذَاكَ لَمْ يَذْكُرْ: قَالَتْ.

[١١٨٥] ٢٠- (٥٣٠) حَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «قَاتَلَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[١١٨٦] ٢١- (...) وَحَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَصَمِّ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

[١١٨٧] ٢٢- (٥٣١) وَحَدَّثَنِي هُرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ حَرْمَلَةُ: أَخْبَرَنَا وَقَالَ هُرُونُ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ وَعَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَا: لَمَّا نَزَلَتْ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا

عَنْ وَجْهِهِ، فَقَالَ، وَهُوَ كَذَلِكَ: «لَعَنَهُ اللَّهُ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» يُحَذِّرُ مِثْلَ مَا صَنَعُوا.

[1188] 23 - (532) Jundab said: "Five days before he died, I heard the Prophet ﷺ say: 'I declare before Allâh that I do not have a *Khalil* (close friend) among you, for Allâh has taken me as a close friend. If I were to take a close friend from among you, I would have taken Abû Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as *Masâjid* (places of worship and prayers); do not take graves as *Masâjid*, I forbid you to do that.'"

[١١٨٨] ٢٣ - (٥٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَقُ: أَخْبَرَنَا. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أَنَسٍ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ التَّجْرَانِيِّ قَالَ: حَدَّثَنِي جُنْدَبٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ، وَهُوَ يَقُولُ: «إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ؛ فَإِنَّ اللَّهَ تَعَالَى قَدْ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ، إِنِّي أَنَهَاكُمْ عَنْ ذَلِكَ».

Chapter 4. The Virtue Of Building "Masâjid And Encouragement To Do So

[1189] 24 - (533) When the people objected to his rebuilding the *Masjid* of the Messenger ﷺ, 'Uthmân bin 'Affân said: "You

(المعجم ٤) - (بَابُ فَضْلِ بِنَاءِ

المساجد والحث عليها) (التحفة ٥٧)

[١١٨٩] ٢٤ - (٥٣٣) وَحَدَّثَنِي هُرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ

are not being fair. I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*'" - Bukair said: "I think he said: 'Seeking thereby the Face of Allâh (i.e. His pleasure)- Allâh will build for him a house in Paradise.'"

Ibn 'Isâ said in his report: "... a house like it in Paradise."

عَيْسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ ابْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلَانِيَّ يَذْكُرُ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْنِي بِهِ وَجْهَ اللَّهِ تَعَالَى بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

وَقَالَ ابْنُ عَيْسَى فِي رِوَايَتِهِ: «مِثْلُهُ فِي الْجَنَّةِ». [انظر: ٧٤٧٠]

[1190] 25 - (...) It was narrated from Maḥmūd bin Labīd that 'Uthmān bin 'Affān wanted to rebuild the *Masjid*, but the people objected to that, and wanted to leave it as it was. He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid* for the sake of Allâh, Allâh will build something similar for him in Paradise.'"

[١١٩٠] ٢٥- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ؛ فَأَحْبَبُوا أَنْ يَدْعُوهُ عَلَى هَيْئَتِهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of *Taṭbiq*^[1]

[1191] 26 - (534) It was narrated that Al-Aswad and 'Alqamah said: "We came to 'Abdullâh bin Mas'ûd in his house and he said: 'Did these people offer prayers whom you left behind you?' We said: 'No.' He said: 'Get up and offer prayers, and he did not tell us to call the *Adhân* nor the *Iqâmah*. We went and stood behind him, and he took our hands and made one of us stand on his right and the other on his left. When he bowed, we placed our hands on our knees, and he struck our hands and put his hands together and placed them between his thighs. When he had completed his prayers, he said: 'There will be in charge of you governors who will delay the prayer from its proper time, and they may delay it (the *Asr* prayer) until the sun is about to set. If you see them doing that, then offer the prayer at its proper time, and make your prayer with them a voluntary prayer. If you are three, then pray together (standing in one row), and if you are more than that, then appoint one of you as

(المعجم ٥) - (بَابُ النَّدْبِ إِلَى وَضْعِ الْأَيْدِي عَلَى الرِّكْبِ فِي الرُّكُوعِ، وَنَسْخُ التَّطْبِيقِ) (التحفة ٥٨)

[١١٩١] ٢٦ - (٥٣٤) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، قَالَا: أَتَيْنَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فِي دَارِهِ، فَقَالَ: أَصَلَّى هَؤُلَاءِ خَلْفَكُمْ؟ فَقُلْنَا: لَا. قَالَ: فَقومُوا فَصَلُّوا، فَلَمْ يَأْمُرْنَا بِأَذَانٍ وَلَا إِقَامَةٍ. قَالَ: وَدَهَبْنَا لِنَقُومَ خَلْفَهُ، فَأَخَذَ بِأَيْدِينَا فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ. قَالَ: فَلَمَّا رَكَعَ وَضَعْنَا أَيْدِينَا عَلَى رُكْبِنَا. قَالَ: فَضَرَبَ أَيْدِينَا وَطَبَّقَ بَيْنَ كَفَيْهِ، ثُمَّ أَدَخَلَهُمَا بَيْنَ فَخْذَيْهِ. قَالَ: فَلَمَّا صَلَّى قَالَ: إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ مِيقَاتِهَا، وَيَخْتَفُونَهَا إِلَى شَرْقِ الْمَوْتَى، فَإِذَا رَأَيْتُمُوهُمْ قَدْ فَعَلُوا ذَلِكَ، فَصَلُّوا الصَّلَاةَ لِمِيقَاتِهَا، وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ سُبْحَةً، وَإِذَا كُنْتُمْ ثَلَاثَةً فَصَلُّوا جَمِيعًا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذَلِكَ، فَلْيُؤَمِّكُمْ أَحَدُكُمْ، وَإِذَا رَكَعَ أَحَدُكُمْ فَلْيَقْرَأْ ذِرَاعِيهِ عَلَى فَخْذَيْهِ،

[1] *Taṭbiq*: Putting the hands together and placing them between the thighs

your *Imâm*. When one of you bows, let him put his forearms on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ, and he showed them how."

[1192] 27 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh... a *Hadîth* similar to that of Abû Mu'âwiyah (no. 1191). According to the *Hadîth* of Ibn Mushir and Jarîr: "It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ as he was bowing."

[1193] 28 - (...) It was narrated from 'Alqamah and Al-Aswad that they entered upon 'Abdullâh and he said: "Have those who are behind you offered prayers?" They said: "Yes." He stood between them and put one of them on his right and the other on his left, then we bowed and we put our hands on our knees. He struck our hands, then he put his hands together and placed them between his thighs. When he had completed his prayers, he said: "This is what the Messenger of Allâh ﷺ did."

وَلِيَحْنِ، وَلِيُطَبَّقَ بَيْنَ كَفْيِهِ، فَلَكَائِي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، فَأَرَاهُمْ.

[١١٩٢] ٢٧- (...) وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهَرٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَفْضَلٌ كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ: بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ مُسْهَرٍ وَجَرِيرٍ: فَلَكَائِي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، وَهُوَ رَاكِعٌ.

[١١٩٣] ٢٨- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ: أَنَّهُمَا دَخَلَا عَلَى عَبْدِ اللَّهِ فَقَالَ: أَصَلَّى مَنْ خَلْفَكُمْ؟ قَالَا: نَعَمْ. فَقَامَ بَيْنَهُمَا، وَجَعَلَ أَحَدَهُمَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ، ثُمَّ رَكَعْنَا، فَوَضَعْنَا أَيْدِيَنَا عَلَى رُكْبَتَيْنَا، فَضَرَبَ أَيْدِيَنَا، ثُمَّ طَبَّقَ بَيْنَ يَدَيْهِ، ثُمَّ جَعَلَهُمَا بَيْنَ فَخْذَيْهِ،

فَلَمَّا صَلَّى قَالَ: هَكَذَا فَعَلَ رَسُولُ
اللَّهِ ﷺ.

[1194] 29 - (535) It was narrated that Muṣ'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees. My father said to me: 'Put your hands on your knees.' Then I did that again, and he struck my hands and said: 'We were forbidden to do that, and we were commanded to place our palms on our knees.'"

[١١٩٤] ٢٩ - (٥٣٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَغْفُورٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، قَالَ: وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ. فَقَالَ لِي أَبِي: اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ. قَالَ: ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى، فَضْرَبَ يَدَيَّ وَقَالَ: إِنَّا نُهَيْتَا عَنْ هَذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكْفَفِ عَلَى الرُّكْبِ.

[1195](...) It was narrated from Abû Ya'fûr with this chain, as far as the words: "We were forbidden to do that," but he did not mention the words that come after it.

[١١٩٥] (...) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ أَبِي يَغْفُورٍ، بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: فَنُهَيْتَا عَنْهُ، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[1196] 30 - (...) It was narrated that Muṣ'ab bin Sa'd said: "I bowed and I put my hands like this"- meaning, he put them together and placed them between his thighs. "My father said: 'We used to do that, then we were commanded to place them on our knees.'"

[١١٩٦] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَقُلْتُ بِيَدَيَّ هَكَذَا يَعْنِي طَبَقَ بِهِمَا وَوَضَعَهُمَا بَيْنَ فَخِذَيْهِ فَقَالَ أَبِي: إِنَّا قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا بِالرُّكْبِ.

[1197] 31 - (...) It was narrated that Muṣ'ab bin Sa'd bin Abī Waqqāṣ said: "I prayed beside my father, and when I bowed, I interlaced my fingers and put them between my knees. He struck my hand and when he had completed his prayers, he said: 'We used to do that, then we were commanded to lift them to our knees.'"

Chapter 6. The Permissibility Of Squatting On The Heels

[1198] 32 - (536) Abū Az-Zubair narrated that he heard Ṭāwūs say to Ibn 'Abbās concerning sitting on the heels: "It is *Sunnah*." We said: "It is hard on a person."^[1] Ibn 'Abbās said: "Rather it is the *Sunnah* of your Prophet ﷺ."

Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility

[1199] 33 - (537) It was narrated that Mu'āwiyah bin Al-

[١١٩٧] ٣١- (...) حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي، فَلَمَّا رَكَعْتُ شَبَكْتُ أَصَابِعِي وَجَعَلْتُهُمَا بَيْنَ رُكْبَتَيْ، فَضَرَبَ يَدَيَّ، فَلَمَّا صَلَّى قَالَ: قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكْبِ.

(المعجم ٦) - (بَابُ جَوَازِ الْإِقْعَاءِ عَلَى الْعَقِبَيْنِ) (التحفة ٥٩)

[١١٩٨] ٣٢- (٥٣٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِأَبْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ، فَقَالَ: هِيَ السُّنَّةُ. فَقُلْنَا لَهُ: إِنَّا لَنَرَاهُ جَفَاءً بِالرُّجُلِ. فَقَالَ ابْنُ عَبَّاسٍ: بَلْ هِيَ سُنَّةُ نَبِيِّكَ ﷺ.

(المعجم ٧) - (بَابُ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ وَنَسْخِ مَا كَانَ مِنْ إِبَاحَتِهِ) (التحفة ٦٠)

[١١٩٩] ٣٣- (٥٣٧) وَحَدَّثَنَا أَبُو

^[1] *Ar-Rajul*: person. In some manuscripts: *Ar-Rijl*; foot.

Hakam As-Sulamî said: "While I was praying with the Messenger of Allâh ﷺ, a man among the people sneezed and I said: 'Yarhamuk Allâh (may Allah have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me! Why are you staring at me?' They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allâh ﷺ had completed his prayers – may my father and mother be sacrificed for him; by Allâh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me – he said: 'This prayer is not the right place for any of the people's speech, rather it is *Tasbîh*, *Takbîr* and recitation of Qur'ân.'

I said: 'O Messenger of Allâh ﷺ, I have only recently left *Jahiliyyah* behind. Allâh has brought Islam, but among us are men who go to soothsayers.' He said: 'Do not go to them.' I said: 'And among us are men who follow omens.' He said: 'That is something that they find in their hearts. They should not let it stop them from doing anything.' I said: 'And among us are men

جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: بَيْنَا أَنَا أَصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ! فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَائْتَكُلْ أُمِّيَاهُ! مَا شَأْنُكُمْ؟ تَنْظُرُونَ إِلَيَّ، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي، لَكِنِّي سَكَتُ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ. فَبِأَيِّ هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ! مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». [انظر: ٥٨١٣]

أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُفَّانَ. قَالَ: «فَلَا

who practice geomancy.^[1] He said: 'One of the Prophets used to do that; if they do it as he did, then it is fine.'

Mu'âwiyah said: "I had a slave woman who used to look after some sheep of mine in the region of Uḥud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. I am a man from among the sons of Âdam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allâh ﷺ, and he regarded that as a grievous action on my part. I said: 'O Messenger of Allâh, should I set her free? He said: "Bring her to me." So I brought her to him and he said to her: "Where is Allâh?" She said: "Above the heavens." He said: "Who am I?" She said: "You are the Messenger of Allâh." He said: "Set her free, for she is a believer."

[1200] (...) A similar report (as no. 1199) was narrated from Yaḥyâ bin Abî Kathîr, with this chain.

تَأْتِيهِمْ» قَالَ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ. قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدُّهُمْ» وَقَالَ ابْنُ الصَّبَّاحِ: فَلَا يَصُدُّكُمْ» قَالَ قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَافَقَ خَطَّهُ فَذَلِكَ»

قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَزْعُمُ غَنَمًا لِي قِيلَ أُحَدِّثُ وَالْجَوَابِيَّةُ؛ فَاطْلَعْتُ ذَاتَ يَوْمٍ فَإِذَا الذَّنْبُ قَدْ ذَهَبَ بِشَاةٍ عَنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ، آسَفُ كَمَا يَأْسِفُونَ، لِكَيْ يَصَكَّكُنَّهَا صَكَّةً. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَعَظَمَ ذَلِكَ عَلَيَّ، قُلْتُ يَا رَسُولَ اللَّهِ! أَفَلَا أُعْتِقُهَا؟ قَالَ: «إِئْتِنِي بِهَا» فَأَتَيْتُهَا بِهَا، فَقَالَ لَهَا: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ. قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ. قَالَ: «أُعْتِقُهَا، فَإِنَّهَا مُؤْمِنَةٌ».

[١٢٠٠] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[1] Drawing lines in the sand for the purpose of divination.

[1201] 34 - (538) It was narrated that ‘Abdullâh said: “We used to greet the Messenger of Allâh ﷺ when he was offering *Ṣalât*, and he would return the greeting. When we came back from being with An-Najâshî (after the first emigration to Ethiopia), we greeted him and he did not respond. We said: ‘O Messenger of Allâh, we used to greet you when you were in *Ṣalât* and you would return the greeting.’ He said: ‘Indeed during the *Ṣalât* one is engaged.’”^[1]

[1202] (...) A similar *Hadîth* (as no. 1201) was narrated from Al-A‘mash with this chain.

[1203] 35 - (539) It was narrated that Zaid bin Arqam said: “We used to speak during the prayer; a man would speak to the one next to him while they were praying, until the verse was revealed: “...And stand before Allâh with obedience [and do not speak to others during the *Ṣalât*]^[2] Then we were commanded to remain silent and forbidden to speak.”

[١٢٠١] ٣٤ - (٥٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ وَالْفَاظُ هُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْنَا. فَقُلْنَا: يَا رَسُولَ اللَّهِ! كُنَّا نُسَلِّمُ عَلَيْكَ فِي الصَّلَاةِ، فَتَرُدُّ عَلَيْنَا، فَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا».

[١٢٠٢] (...) حَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا هُرَيْمُ بْنُ سُلَيْمَانَ عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٢٠٣] ٣٥ - (٥٣٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ: يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، حَتَّى نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ

[1] Meaning, to busy, prevented from speaking.

[2] *Al-Baqarah* 2:238.

قَتْنَيْنِ ﴿البقرة: ٢٣٨﴾ فَأَمَرْنَا بِالسُّكُوتِ،
وَنُهِينَا عَنِ الْكَلَامِ.

[1204] (...) A similar report (as no. 1203) was narrated from Ismâ'il bin Abî Khâlid, with this chain.

[١٢٠٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكَيْعٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[1205] 36 - (540) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent me on an errand, then I caught up with him as he was setting out" - Qutaibah said: "when he was praying" - "I greeted him and he gestured to me. When he had finished he called me and said: 'You greeted me just now while I was praying.' And he was facing towards the east on that occasion."

[١٢٠٥] ٣٦ - (٥٤٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي لِحَاجَةٍ، ثُمَّ أَدْرَكْتُهُ وَهُوَ يَسِيرُ - قَالَ قُتَيْبَةُ: يُصَلِّي - فَسَلَّمْتُ عَلَيْهِ، فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ آيَفَا وَأَنَا أَصَلِّي» وَهُوَ مُوَجَّهٌ حِينَئِذٍ قِبَلَ الشَّرْقِ.

[1206] 37 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me (on an errand) as he was setting out towards Banû Al-Muṣṭaliq. I came to him while he was praying atop his camel. I spoke to him, and he gestured to me with his hand like this" - Zuhair gestured with his hand - "then I spoke to him again and he gestured to me

[١٢٠٦] ٣٧ - (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أُرْسِلَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُنْطَلِقٌ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ، فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا - وَأَوْمَأَ زُهَيْرٌ بِيَدِهِ - ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي هَكَذَا فَأَوْمَأَ زُهَيْرٌ

like this” - Zuhair gestured again with his hand, towards the ground. “I would hear him reciting, and he was gesturing with his head. When he had finished he said: ‘What did you do with that for which I sent you? Nothing kept me from speaking to you except the fact that I was praying.’”

Zuhair said: “Abû Az-Zubair was sitting facing towards the *Ka'bah*, and Abû Az-Zubair gestured with his hand towards Banû Al-Muṣṭaliq, and he gestured with his hand in a direction other than the *Ka'bah*.”

[1207] 38 - (...) It was narrated that Jâbir said: “We were with the Prophet ﷺ on a journey, and he sent me on an errand. I came back and he was praying atop his mount, facing in a direction other than the *Qiblah*. I greeted him and he did not respond. When he had finished he said: ‘Nothing kept me from returning your greeting but the fact that I was praying.’”

[1208] (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent me on an errand” - a *Hadith* similar to that of Hammâd (no. 1207).

أَيْضًا بِيَدِهِ نَحَوَ الْأَرْضِ، وَأَنَا أَسْمَعُهُ يَقْرَأُ، يُومِئُ بِرَأْسِهِ، فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ لَهُ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أَصَلِّي». قَالَ زُهَيْرٌ: وَأَبُو الزُّبَيْرِ جَالِسٌ مُسْتَقْبِلُ الْكَعْبَةِ، فَقَالَ بِيَدِهِ أَبُو الزُّبَيْرِ إِلَى بَنِي الْمُصْطَلِقِ، فَقَالَ بِيَدِهِ إِلَى غَيْرِ الْكَعْبَةِ.

[١٢٠٧] ٣٨- (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَغْنِي فِي سَفَرٍ، فَبَعَثَنِي فِي حَاجَةٍ، فَرَجَعْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ، وَوَجْهُهُ عَلَى غَيْرِ الْقِبْلَةِ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَلَمَّا انْصَرَفَ قَالَ: «أَمَا إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ إِلَّا أَنِّي كُنْتُ أَصَلِّي».

[١٢٠٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا كَثِيرُ بْنُ شَيْطَرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي

رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ. بِمَعْنَى حَدِيثِ
حَمَّادٍ.

**Chapter 8. The Permissibility
Of Cursing The *Shaiṭân* During
Prayer, And Seeking Refuge
With Allâh From Him ; And
The Permissibility Of Doing A
Few Actions While in *Ṣalât***

(المعجم ٨) - (بَابُ جَوَازِ لَعْنِ
الشَّيْطَانِ فِي أَثْنَاءِ الصَّلَاةِ، وَالتَّوَدُّ
مِنْهُ، وَجَوَازِ الْعَمَلِ الْقَلِيلِ فِي الصَّلَاةِ)
(التحفة ٦١)

[1209] 39 - (541) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'An *Ifrît* (demon) from among the jinn tried to catch me unawares yesterday, to interrupt my prayer. But Allâh enabled me to defeat him and I grabbed him by the neck. I thought of tying him to one of the pillars in the *Masjid*, so that you could all have seen him this morning. Then I remembered the prayer of my brother Sulaimân عليه السلام: "...My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me..."^[1] so Allâh caused him (the jinn) to be defeated."

[١٢٠٩] ٣٩- (٥٤١) حَدَّثَنَا إِسْحَاقُ
بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا:
أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا شُعْبَةُ:
حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ زِيَادٍ، قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ عَفْرِيَّتًا مِنَ الْجِنِّ جَعَلَ
يَقْتُلُكَ عَلَى الْبَارِحَةِ؛ لَيَقْطَعَ عَلَيْكَ الصَّلَاةَ،
وَإِنَّ اللَّهَ أَمَكَّنَنِي مِنْهُ فَدَعَيْتُهُ، فَلَقَدْ هَمَمْتُ
أَنْ أَرْبِطَهُ إِلَى جَنْبِ سَارِيَةٍ مِنْ سَوَارِي
الْمَسْجِدِ، حَتَّى تُضْبِحُوا تَنْظُرُونَ إِلَيْهِ
أَجْمَعُونَ - أَوْ كُلُّكُمْ - ثُمَّ ذَكَرْتُ قَوْلَ
أَخِي سُلَيْمَانَ عليه السلام: ﴿رَبِّ اغْفِرْ لِي وَهَبْ
لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾
[ص: ٣٥]. فَرَدَّ اللَّهُ حَاسِيَّتًا».

وَقَالَ ابْنُ مَنْصُورٍ: شُعْبَةُ عَنْ مُحَمَّدٍ
ابْنِ زِيَادٍ.

^[1] Ṣâd 38:35.

[1210] (...) It was narrated from Shu'bah with this chain. In the Hadîth of Ibn Jaf'ar it does not say, "I grabbed him by the neck." Ibn Abî Shaibah said in his report: "So I pushed him away."

[١٢١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، هُوَ ابْنُ جَعْفَرٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، كِلَاهُمَا عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ ابْنِ جَعْفَرٍ قَوْلُهُ: «فَدَعَتْهُ». وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ فِي رِوَايَتِهِ: «فَدَعَتْهُ».

[1211] 40 - (542) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ stood up (to offer prayers) and we heard him saying: 'I seek refuge with Allâh from you.' Then he said: 'I curse you with the curse of Allâh' – (and he repeated it) three times, and he stretched out his hand as if to take something. When he had finished the prayers, we said: 'O Messenger of Allâh, we heard you say something during the prayer that we have not heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allâh, *Iblîs*, came with a brand of fire to throw it in my face, and I said: "I seek refuge with Allâh from you," three times. Then I said: "I curse you with the curse of Allâh," – three times but he did not go back. Then I wanted to seize him, and by Allâh, were it not for the prayer of our brother Sulaimân, peace be upon him, this morning

[١٢١١] ٤٠ - (٥٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ: حَدَّثَنِي رَبِيعَةُ بْنُ زَيْدٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ. فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ» ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللَّهِ» ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ. قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ. فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخْذَهُ، وَاللَّهِ! لَوْلَا دَعْوَةُ أَخِيْنَا سُلَيْمَانَ عَلَيْهِ

he would have been tied up and the children of the people of Al-Madînah would have played with him.”

Chapter 9. The Permissibility Of Carrying Children During Prayer, And Their Garments Are Regarded As Being Pure Until It Is Realized That They Are Impure. Few Actions Will Not Invalidate The Prayer, And The Same Applies If Several Such Actions Are Done But Are Done Separately

[1212] 41 - (543) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to offer prayers carrying Umâmah bint Zainab bint Rasûllullâh ﷺ who was the daughter of Abû Al-Âş bin Ar-Rabî'. When he stood up he picked her up, and when he prostrated he put her down.

[1213] 42 - (...) It was narrated that Abû Qatâdah Al-Anşârî said: "I saw the Prophet ﷺ leading the people in prayer, and Umâmah bint Abî Al-Âş, who was the daughter of Zainab, the daughter of the Messenger of

السَّلامُ لِأَصْحَحَ مُوْتَقًا يَلْعَبُ بِهِ وَلَدَانُ أَهْلِ الْمَدِينَةِ.

(المعجم ٩) - (بَابُ جَوَازِ حَمْلِ الصَّبِيَّانِ فِي الصَّلَاةِ وَأَنْ ثِيَابَهُمْ مَحْمُولَةٌ عَلَى الطَّهَارَةِ حَتَّى يَتَحَقَّقَ نَجَاسَتُهَا وَأَنْ الْفِعْلَ الْقَلِيلَ لَا يَبْطُلُ الصَّلَاةُ وَكَذَا إِذَا فَرَّقَ الْأَفْعَالُ)
(التحفة ٦٢)

[١٢١٢] ٤١ - (٥٤٣) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَامِرُ بْنُ عَبْدِ اللَّهِ ابْنُ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيُّ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلَا أَبِي الْعَاصِ ابْنِ الرَّبِيعِ، فَإِذَا قَامَ حَمَلَهَا وَإِذَا سَجَدَ وَضَعَهَا؟ قَالَ يَحْيَى: قَالَ مَالِكٌ: نَعَمْ.

[١٢١٣] ٤٢ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ وَابْنِ عَجَلَانَ سَمِعَا عَامِرَ بْنَ عَبْدِ اللَّهِ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ عَمْرِو

Allâh ﷺ, was on his shoulder. When he bowed, he put her down, and when he stood up from prostrating he picked her up.”

[1214] 43 - (...) Abû Qatâdah Al-Anṣârî said: “I saw the Messenger of Allâh ﷺ leading the people in prayer with Umâmah bint Abî Al-‘Âṣ on his shoulder, and when he prostrated, he put her down.”

[1215] (...) Abû Qatâdah said: “While we were sitting in the *Masjid*, the Messenger of Allâh ﷺ came out to us...” a *Hadith* similar to theirs (as no. 1214), except that he did not mention that he (ﷺ) led the people in that prayer.

ابْنِ سُلَيْمٍ الزُّرْقِيُّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ النَّاسِ وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ، وَهِيَ بِنْتُ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، وَإِذَا رَفَعَ مِنَ السُّجُودِ أَعَادَهَا.

[١٢١٤] ٤٣- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ بِنِ بَكْرٍ؛ وَحَدَّثَنَا هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا.

[١٢١٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، يَنْحُو حَدِيثَهُمْ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ أَنَّهُ أَمَّ النَّاسَ فِي تِلْكَ الصَّلَاةِ.

Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The *Imâm* Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That

[1216] 44 - (544) ‘Abdul-‘Azîz bin Abî Hâzim narrated from his father, that a group of people came to Sahl bin Sa’d, and they had differed concerning the *Minbar* (of the Prophet’s Mosque) and what kind of wood it was made of. He said: “By Allâh, I know what kind of wood it is made of, and who made it, and I saw the Messenger of Allâh ﷺ the first day he sat on it.” I said to him: “O Abû ‘Abbâs, tell us.” He said: “The Messenger of Allâh ﷺ sent word to a woman” - and Abû Hâzim said: “He named her that day” - saying: “Have your carpenter slave make me something of wood from which I may speak to the people.” So he made these three steps, then the Messenger of Allâh ﷺ ordered that it be placed in this spot. It is made of tamarisk wood from Ghâbah.^[1] I

(المعجم ١٠) - (بَابُ جَوَازِ الْخُطْوَةِ وَالْخُطْوَتَيْنِ فِي الصَّلَاةِ وَأَنَّهُ لَا كِرَاهَةَ فِي ذَلِكَ إِذَا كَانَ لِحَاجَةٍ وَجَوَازِ صَلَاةِ الْإِمَامِ عَلَى مَوْضِعٍ أَرْفَعَ مِنَ الْمَأْمُومِينَ لِحَاجَةٍ كَتَعْلِيمِهِمُ الصَّلَاةَ أَوْ غَيْرَ ذَلِكَ) (التحفة ٦٣)

[١٢١٦] ٤٤ - (٥٤٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ - عَنْ أَبِيهِ: أَنَّ نَفَرًا جَاءُوا إِلَى سَهْلِ بْنِ سَعْدٍ، قَدْ تَمَارَوْا فِي الْمَنْبَرِ، مِنْ أَيِّ عُودٍ هُوَ؟ فَقَالَ: أَمَا وَاللَّهِ! إِنِّي لَأَعْرِفُ مِنْ أَيِّ عُودٍ هُوَ، وَمَنْ عَمَلَهُ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ. قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبَّاسٍ! فَحَدَّثَنَا. قَالَ: أُرْسِلَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ، قَالَ أَبُو حَازِمٍ: إِنَّهُ لَيَسْمِيهَا يَوْمَئِذٍ: «انْظُرِي غُلَامَكَ النَّجَّارَ، يَعْمَلُ لِي أَعْوَادًا أَكَلَّمُ النَّاسَ عَلَيْهَا». فَعَمِلَ هَذِهِ الثَّلَاثَ دَرَجَاتٍ، ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ. فَوُضِعَتْ هَذَا الْمَوْضِعِ،

^[1] A wooded area near Al-Madīnah.

saw the Messenger of Allâh ﷺ standing on it and saying the *Takbîr*, and the people behind him said the *Takbîr*, and he was on the *Minbar*. Then he raised his head (from bowing), then he moved backwards and prostrated at the foot of the *Minbar*, then he repeated (his actions), until he had finished his prayer. Then he turned to the people and said: 'O people, I only did this so that you could follow me and learn my prayer.'"

[1217] 45 - (...) It was narrated that Abû Hâzim said: "They came to Sahl bin Sa'd and asked him: 'From what was the *Minbar* of the Prophet ﷺ made?'" And they quoted a *Hadîth* like that of Ibn Abî Hâzim (no. 1216).

فَهَيَّ مِنْ طَرَفَيْ الْعَايَةِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ عَلَيْهِ، فَكَبَّرَ، وَكَبَّرَ النَّاسُ وَرَاءَهُ، وَهُوَ عَلَى الْمِنْبَرِ، ثُمَّ رَفَعَ فَتَزَلَّ الْقَهْقَرَى، حَتَّى سَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ حَتَّى فَرَعَ مِنْ آخِرِ صَلَاتِهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا بِي، وَلِتَعَلَّمُوا صَلَاتِي».

[١٢١٧] ٤٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِي الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ: أَنَّ رَجُلًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ. قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ قَالَ: أَتَوْا سَهْلَ بْنَ سَعْدٍ فَسَأَلُوهُ: مِنْ أَيِّ شَيْءٍ مَنِيرُ النَّبِيِّ ﷺ؟ وَسَأَفُوا الْحَدِيثَ. نَحْوَ حَدِيثِ ابْنِ أَبِي حَازِمٍ.

Chapter 11. It Is Disliked To Put The Hands On The Waist^[1] During The Prayer

(المعجم ١١) - (بَابُ كَرَاهَةِ

الاختصار في الصلاة) (التحفة ٦٤)

[1218] 46 - (545) It was

[١٢١٨] ٤٦ - (٥٤٥) حَدَّثَنِي الْحَكَمُ

[1] *Mukhtaṣira*: to place the hands on the *Khâṣirah* which means hip, haunch or waist.

narrated from Abû Hurairah that the Prophet ﷺ forbade a man to offer prayers with his hands on his waist. According to the report of Abû Bakr he said: "The Messenger of Allâh ﷺ forbade..."

بُنْ مُوسَى الْقُنْطَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَأَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ.

Chapter 12. It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During *Ṣalât*

(المعجم ١٢) - (بَابُ كَرَاهَةِ مَسْحِ الْحَصَى وَتَسْوِيةِ التُّرَابِ فِي الصَّلَاةِ)
(التحفة ٦٥)

[1219] 47 - (546) It was narrated from Abû Salamah that Al-Mu'ayqib said: "The Prophet ﷺ mentioned smoothing the pebbles in the *Masjid* and said: 'If you must do that, then do it only once.'"

[١٢١٩] ٤٧ - (٥٤٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَقِّبٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْمَسْحَ فِي الْمَسْجِدِ، يَعْنِي الْحَصَى. قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَوَاحِدَةً».

[1220] 48 - (...) It was narrated from Abû Salamah, from Al-Mu'ayqib, that they asked the Prophet ﷺ about smoothing the ground during *Ṣalât*. He said: "Only once."

[١٢٢٠] ٤٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ مُعَقِّبٍ؛ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْمَسْحِ فِي الصَّلَاةِ؟ فَقَالَ «وَاحِدَةً».

[1221] (...) It was narrated by

[١٢٢١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ

Hishâm with this chain, and he said: "Mu'ayqib told me."

[1222] 49 - (...) It was narrated that Abû Salamah said: "Mu'ayqib told me that concerning a man who smoothes the ground where he is going to prostrate, the Messenger of Allâh ﷺ said: 'If you must do that, then do it only once.'"

Chapter 13. The Prohibition Of Spitting In The Masjid, During Prayer And At Other Times. The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right

[1223] 50 (547) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ saw some sputum on the wall of the Qiblah. He scratched it then he turned to the people and said: "If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays."

[1224] 51 - (...) It was narrated from Ibn 'Umar that the Prophet

عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ حَدَّثَنَا هِشَامٌ، بِهَذَا الْإِسْنَادِ. وَقَالَ فِيهِ: حَدَّثَنِي مُعَيْقِبٌ.

[١٢٢٢] ٤٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي مُعَيْقِبٌ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ «إِنْ كُنْتَ فَأَعْلًا، فَوَاحِدَةً».

(المعجم ١٣) - (بَابُ النَّهْيِ عَنِ الْبَصَاقِ فِي الْمَسْجِدِ، فِي الصَّلَاةِ وَغَيْرِهَا وَالنَّهْيِ عَنِ بَصَاقِ الْمُصَلِّي بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ) (التحفة ٦٦)

[١٢٢٣] ٥٠ - (٥٤٧) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ، فَحَكَّهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ قِبَلَ وَجْهِهِ؛ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

[١٢٢٤] ٥١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ

ﷺ saw some sputum in the *Qiblah* of the *Masjid*... According to Ad-Ḍaḥḥāk's report: "sputum in the *Qiblah*." A *Ḥadīth* similar to that of Mâlik (no. 1223).

وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبَةَ، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ. إِلَّا الضَّحَّاكَ، فَإِنَّ فِي حَدِيثِهِ: نُخَامَةً فِي الْقِبْلَةِ. بِمَعْنَى حَدِيثِ مَالِكٍ.

[1225] 52 - (548) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He scratched it with a pebble then he forbade a man to spit to his right or in front of him, rather he should spit to his left or beneath his left foot.

[١٢٢٥] ٥٢ - (٥٤٨) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ سُفْيَانَ. - قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى أَنْ يَبْزُقَ الرَّجُلُ عَنْ يَمِينِهِ أَوْ أَمَامَهُ، وَلَكِنْ يَبْزُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى.

[1226] (...) Abû Hurairah and Abû Sa'eed narrated that the Messenger of Allâh ﷺ saw some sputum... a *Hadîth* similar to that of Ibn 'Uyaynah (no. 1225).

[١٢٢٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلُهُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[1227] (549) It was narrated from 'Aishah that the Prophet ﷺ saw some mucus or sputum or spittle on the wall of the *Qiblah*, and he scratched it.

[١٢٢٧] (٥٤٩) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ أَوْ مُخَاطًا أَوْ نُخَامَةً، فَحَكَهُ.

[1228] 53 - (550) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw some sputum in the *Qiblah* of the *Masjid*. He turned to the people and said: "What is the matter with one of you who stands before his Lord and spits in front of him? Would any one of you like to have someone stand before him and spit in his face? If one of you must spit, then let him spit to his left, beneath his foot. If he cannot do that, then let him do like this," and Al-Qâsim described how he spat into his

[١٢٢٨] ٥٣ - (٥٥٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ. - قَالَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ - عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَأَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا بَالُ أَحَدِكُمْ يَقُومُ مُسْتَقْبِلَ رَبِّهِ فَيَنْتَنَعُ أَمَامَهُ؟ أَيَحِبُّ أَحَدُكُمْ أَنْ يُسْتَقْبَلَ فَيَنْتَنَعَ فِي وَجْهِهِ؟ فَإِذَا تَنَنَعَ أَحَدُكُمْ فَلْيَنْتَنِعْ عَنْ يَسَارِهِ، تَحْتَ قَدَمِهِ،

garment then rubbed part of it against another part.

[1229] (...) A *Hadîth* similar to that of Ibn 'Ulayyah (no. 1228) was narrated from Abû Hurairah from the Prophet ﷺ. The *Hadîth* of Hushaim adds: "Abû Hurairah said: 'It is as if I can see the Messenger of Allâh ﷺ, rubbing part of his garment against another part.'"

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When one of you is in *Salât*, he is conversing with his Lord, so he should not spit in front of him or to his right, rather to his left, beneath his foot.'"

[1231] 55 - (552) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ

فَإِنْ لَمْ يَجِدْ فَلْيَقُلْ هَكَذَا» وَوَصَفَ الْقَاسِمُ، فَتَقَلَّ فِي ثَوْبِهِ، ثُمَّ مَسَحَ بَعْضَهُ عَلَى بَعْضٍ.

[١٢٢٩] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ ابْنِ عُلَيَّةَ. وَزَادَ فِي حَدِيثِ هُشَيْمٍ: قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَرُدُّ ثَوْبَهُ بَعْضُهُ عَلَى بَعْضٍ.

[١٢٣٠] ٥٤ - (٥٥١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ. - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يُتَاَجَّجِي رَبَّهُ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ».

[١٢٣١] ٥٥ - (٥٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ يَحْيَى:

said: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it (i.e. to put some earth over it).'"

[1232] 56 - (...) Shu'bah said: "I asked Qatâdah about spitting in the *Masjid*. He said: 'I heard Anas bin Mâlik say: I heard the Messenger of Allâh ﷺ say: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it.'"

[1233] 57 - (553) It was narrated from Abû Dharr that the Prophet ﷺ said: "The deeds of my *Ummah*, good and bad, were shown to me. Among their good deeds I saw the removal of harmful things from the road, and among their bad deeds I saw sputum in the *Masjid* that is not buried."

[1234] 58 - (554) It was narrated from Yazîd bin 'Abdullâh bin Ash-Shikh-khîr

أَخْبَرَنَا، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُرْأَقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[١٢٣٢] ٥٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَأَلْتُ قَتَادَةَ عَنِ التَّفَلِّ فِي الْمَسْجِدِ؟ فَقَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّفَلُّ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

[١٢٣٣] ٥٧ - (٥٥٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَصْمَاءَ الضُّبَيْعِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، قَالَا: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَضْتُ عَلَيَّ أَعْمَالُ أُمَّتِي، حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا الشُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ وَلَا تُدْفَنُ».

[١٢٣٤] ٥٨ - (٥٥٤) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

that his father said: "I offered prayers with the Messenger of Allâh ﷺ and I saw him spit and rub it with his sandal."

[1235] 59 - (...) It was narrated from Abû Al-'Ala' Yazîd bin 'Abdullâh bin Ash-Shikh-khîr, from his father, that he offered prayers with the Prophet ﷺ and said: "He spat and rubbed it with his left shoe."

Chapter 14. The Permissibility Of Offering *Ṣalât* While Wearing Shoes

[1236] 60 - (555) It was narrated that Abû Maslamah Sa'eed bin Yazîd said: "I said to Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ offer prayers wearing shoes?' He said: 'Yes.'"

[1237]... - (...) Sa'eed bin Yazîd Abû Maslamah said: "I asked Anas..." a similar report (as no. 1236).

Chapter 15. It Is Disliked To Offer *Ṣalât* In A Garment With Markings

[1238] 61 - (556) It was narrated from 'Aishah that the

كَهَمَسُ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُهُ تَنْخَعُ. فَذَلَكُهَا يَنْعَلُهُ.

[١٢٣٥] ٥٩ - (...) وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ قَالَ، فَتَنَخَّعَ فَذَلَكُهَا يَنْعَلُهُ الْيُسْرَى.

(المعجم ١٤) - (بَابُ جَوَازِ الصَّلَاةِ فِي الثَّعْلَيْنِ) (التحفة ٦٧)

[١٢٣٦] ٦٠ - (٥٥٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفْضِلِ عَنْ أَبِي مَسْلَمَةَ سَعِيدِ بْنِ يَزِيدَ. قَالَ: قُلْتُ لَأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثَّعْلَيْنِ؟ قَالَ: نَعَمْ.

[١٢٣٧] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ قَالَ: سَأَلْتُ أَنَسًا، بِمِثْلِهِ.

(المعجم ١٥) - (بَابُ كَرَاهَةِ الصَّلَاةِ فِي ثَوْبٍ لَهُ أَعْلَامٌ) (التحفة ٦٨)

[١٢٣٨] ٦١ - (٥٥٦) حَدَّثَنَا عَمْرُو

Prophet ﷺ offered *Ṣalât* in a *Khamisâh* that had markings, and he said: "These markings distracted me. Take it to Abû Jahm and bring me his *Anbijânî* garment."^[1]

[1239] 62 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ stood and offered *Ṣalât* in a *Khamisâh* that had markings, and he looked at its markings. When he finished his prayers, he said: 'Take this cloak to Abû Jahm bin Hudhaifah, and bring me his *Anbijânî* garment, for they distracted me just now in my prayers.'"

[1240] 63 - (...) It was narrated from 'Āishah that the Prophet ﷺ had a black garment which had markings, and it used to distract him when he was offering *Ṣalât*, so he gave it to Abû Jahm and took an *Anbijânî* garment of his.

التَّائِدُ وَزُهَيْرُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِرُحْمَيرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ. وَقَالَ: «شَغَلَنِي أَعْلَامُ هَذِهِ، فَادْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَاثْنُونِي بِأَنْبِجَانِيَّةٍ».

[١٢٣٩] ٦٢- (...) وَحَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي خَمِيصَةٍ ذَاتِ أَعْلَامٍ، فَتَنَظَرَ إِلَى عِلْمِهَا، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «ادْهَبُوا بِهِدِ الْخَمِيصَةِ إِلَى أَبِي جَهْمٍ بْنِ حُذَيْفَةَ، وَاثْنُونِي بِأَنْبِجَانِيَّةٍ، فَإِنَّهَا أَلْهَتْنِي أَنْفًا فِي صَلَاتِي».

[١٢٤٠] ٦٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَتْ لَهُ خَمِيصَةٌ لَهَا عِلْمٌ، فَكَانَ يَتَشَاغَلُ بِهَا فِي الصَّلَاةِ، فَأَعْطَاهَا أَبَا جَهْمٍ، وَأَخَذَ كِسَاءً لَهُ أَنْبِجَانِيًّا.

^[1] The popular view is that it is a thick type of cloak with no markings on it, and that its name is derived from a place called Anbijân.

Chapter 16. It Is Disliked To offer *Ṣalât* In The Presence Of Food That One Wants To Eat. It Is Disliked To offer *Ṣalât* While Restraining The Urge To Relieve Oneself, And So On

[1241] 64 - (557) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "If supper is ready and the *Iqâmah* is called for prayer, then start with supper."

[1242] (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "If supper is served and the time for prayer is due, then start with (supper) before you pray *Maghrib*, and do not rush to finish your supper."

[1243] 65 - (558) A *Hadîth* similar to that narrated by Ibn 'Uyaynah (no. 1241), from Az-Zuhrî, from Anas was narrated from 'Aishah, from the Prophet ﷺ.

[1244] 66 - (559) It was narrated that Ibn 'Umar said:

(المعجم ١٦) - (بَابُ كَرَاهَةِ الصَّلَاةِ بِحَضْرَةِ الطَّعَامِ الَّذِي يَرِيدُ أَكْلَهُ فِي الْحَالِ، وَكَرَاهَةِ الصَّلَاةِ مَعَ مَدَافَعَةِ الْحَدَثِ وَنَحْوِهِ) (التحفة ٦٩)

[١٢٤١] ٦٤ - (٥٥٧) أَخْبَرَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَضَرَ الْعِشَاءُ وَأُقِمَتِ الصَّلَاةُ، فَأَبْدُوا بِالْعِشَاءِ».

[١٢٤٢] (...) وَحَدَّثَنَا هَرُؤُنْ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُرِبَ الْعِشَاءُ وَحَضَرَتِ الصَّلَاةُ، فَأَبْدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ».

[١٢٤٣] ٦٥ - (٥٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَحَفْصُ بْنُ وَكَيْعٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ.

[١٢٤٤] ٦٦ - (٥٥٩) حَدَّثَنَا ابْنُ

“The Messenger of Allâh ﷺ said: ‘If supper is served for one of you, and the *Iqamah* is called for prayer, let him start with supper, and not hasten until he has finished.”

نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ عَشَاءٌ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ، فَأَبْدَأُوا بِالْعَشَاءِ، وَلَا يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ».

[1245] (...) A similar *Hadîth* (as no. 1244) was narrated from Nâfi‘ from Ibn ‘Umar, from the Prophet ﷺ.

[١٢٤٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ، عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا الصُّلْتُ ابْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ مُوسَى، عَنْ أَيُّوبَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1246] 67 - (560) It was narrated that Ibn Abî ‘Aṭîq said: “Al-Qâsim and I narrated a *Hadîth* in the presence of ‘Āishah, may Allâh be pleased with her. Al-Qâsim was a man who made mistakes in Arabic, and he was the child of an *Umm Walad*.^[1] ‘Āishah said to him: ‘What is the matter with you, why don’t you speak like this son of my brother? I know where that comes from. He was raised by his

[١٢٤٦] ٦٧ - (٥٦٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ، عَنِ ابْنِ أَبِي عَتِيقٍ، قَالَ: تَحَدَّثْتُ أَنَا وَالْقَاسِمُ عِنْدَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] حَدِيثًا، وَكَانَ الْقَاسِمُ رَجُلًا لِحَانَةً، وَكَانَ لِأُمِّ وَلَدٍ، فَقَالَتْ لَهُ عَائِشَةُ: مَا لَكَ لَا تَحَدَّثُ كَمَا يَتَحَدَّثُ ابْنُ أَخِي هَذَا؟ أَمَا

^[1] *Umm Walad*, is a term used to refer to a slave woman who bore a son to her owner.

mother and you were raised by your mother.' Al-Qâsim felt angry and showed some resentment towards her. When he saw that 'Āishah's food had been brought to her, he stood up. She said: 'Where are you going?' He said: 'To offer prayers.' She said: 'Sit down.' He said: 'I am going to offer prayers.' She said: 'Sit down, traitor! I heard the Messenger of Allāh ﷺ say: "There is no prayer when food is ready, or when one is resisting the urge to relieve oneself."

[1247] (...) A similar report (as no. 1246) was narrated from 'Āishah, but it does not mention the story of Al-Qâsim.

Chapter 17. Prohibiting One Who Has Eaten Garlic, Onions, Or Leeks, And Other Things That Have An Offensive Odor From Coming To The Masjid, Until That Smell Has Gone Away, And Such A Person Should Be Expelled From The Masjid

[1248] 68 - (561) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said

إِنِّي قَدْ عَلِمْتُ مِنْ أَيْنَ أَتَيْتُ، هَذَا أَذْبَتْهُ أُمُّهُ وَأَنْتَ أَذْبَتِكَ أُمُّكَ. قَالَ فَغَضِبَ الْقَاسِمُ وَأَضَبَ عَلَيْهَا. فَلَمَّا رَأَى مَائِدَةَ عَائِشَةَ قَدْ أَتَتْ بِهَا قَامَ. قَالَتْ: أَيْنَ؟ قَالَ: أَصَلِّي. قَالَتْ: اجْلِسْ. قَالَ: إِنِّي أَصَلِّي. قَالَتْ: اجْلِسْ عُذْرًا! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَتَانِ».

[١٢٤٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي أَبُو حَزْرَةَ الْقَاصُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ. وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قِصَّةَ الْقَاسِمِ.

(المعجم ١٧) - (بَابُ نَهْيٍ مِنْ أَكْلِ ثَوْمًا أَوْ بَصَلًا أَوْ كَرَانًا أَوْ نَحْوِهَا مِمَّا لَهُ رَائِحَةُ كَرِيهَةٍ عَنْ حُضُورِ الْمَسْجِدِ حَتَّى تَذْهَبَ ذَلِكَ الرِّيحُ وَإِخْرَاجِهِ مِنَ الْمَسْجِدِ) (التحفة ٧٠)

[١٢٤٨] ٦٨ - (٥٦١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

during the campaign of Khaibar: "Whoever has eaten from this plant - meaning garlic - let him not come to the *Masjid*."

Zuhair said: "During a campaign," and he did not mention Khaibar.

يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ فِي غَزْوَةِ خَيْبَرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ يَعْنِي الثُّومَ، فَلَا يَأْتِنَنَّ الْمَسَاجِدَ».

قَالَ زُهَيْرٌ: فِي غَزْوَةٍ، وَلَمْ يَذْكُرْ خَيْبَرَ. [انظر: ٥٠٠٨]

[1249] 69 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever eats from these vegetables, let him not come near our *Masâjid*, until the smell has gone away," referring to garlic.

[١٢٤٩] ٦٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ فَلَا يَقْرَبَنَّ مَسَاجِدَنَا، حَتَّى يَذْهَبَ رِيحُهَا» يَعْنِي الثُّومَ.

[1250] 70 - (562) It was narrated that 'Abdul-'Azîz, who was the son of Şuhaib, said: "Anas, may Allâh be pleased with him, was asked about garlic and he said: "The Messenger of Allâh ﷺ said: "Whoever eats from this plant, let him not come near us nor pray with us."

[١٢٥٠] ٧٠- (٥٦٢) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثْمَانَ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ قَالَ: سُئِلَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ عَنِ الثُّومِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَا، وَلَا يُصَلِّي مَعَنَا».

[1251] 71 - (563) It was narrated that Abû Hurairah said:

[١٢٥١] ٧١- (٥٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:

“The Messenger of Allâh ﷺ said: ‘Whoever eats from this plant, let him not come near our *Masjid* nor annoy us with the smell of garlic.”

[1252] 72 - (564) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: ‘Whoever eats from these foul-smelling plants, let him not come near our *Masjid*, for the Angels are offended by the same things that offend humans.”

[1253] 73 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever eats garlic or onions, let him keep away from us, or keep away from our *Masjid* and stay in his house.’ A pot^[1] of fresh vegetables was brought to him, and he noticed that it had a smell. He asked about it and he was told what kind of vegetables were on it. He said: ‘Take it away,’ to one of his Companions. When he saw it (that the Prophet

أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا، وَلَا يُؤْذِنَنَا بِرِيحِ الثُّومِ».

[١٢٥٢] ٧٢ - (٥٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْبَصْلِ وَالْكُرَّاثِ، فَعَلَبْنَا الْحَاجَةَ فَأَكَلْنَا مِنْهَا. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا. فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الْإِنْسُ».

[١٢٥٣] ٧٣ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: - وَفِي رِوَايَةِ حَرَمَلَةَ زَعَمَ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أُتِيَ بِقِدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهُ رِيحًا،

[1] Qidr, in *Ṣaḥīḥ Al-Bukhārī* and others it is *Badr*, a platter made of palm leaves.

ﷺ disliked it) , he did not want to eat it. He (ﷺ) said: ‘Eat, for I converse with one with whom you do not converse.’”

[1254] 74 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “Whoever eats from these vegetables” - meaning garlic, and on one occasion he said: “whoever eats garlic, onions or leeks - let him not come near our *Masjid*, for the Angels are offended by the same things that offend the sons of Âdam.”

[1255] 75 - (...) Ibn Juraij narrated with this chain that he (ﷺ) said: “Whoever eats from this plant - meaning garlic - let him not come to us in our “*Masâjid*.” And he did not mention onions or leeks.

[1256] 76 - (565) It was narrated that Abû Sa‘eed said: “As soon as *Khaibar* was conquered, we found ourselves (the Companions of the Messenger of Allâh ﷺ) indulging in eating that vegetable” - meaning garlic - “as the people were hungry. We ate a great deal

فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُثُولِ، فَقَالَ: «قَرُّبُوهَا» إِلَى بَعْضِ أَصْحَابِهِ. فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ، فَإِنِّي أَنَاجِي مَنْ لَا تُنَاجِي».

[١٢٥٤] ٧٤ - (...) وَحَدَّثَنِي مُحَمَّدُ

بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الْبُقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكُرَّاثَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

[١٢٥٥] ٧٥ - (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ قَالَ «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَا فِي مَسْجِدِنَا» وَلَمْ يَذْكُرِ الْبَصَلَ وَالْكُرَّاثَ.

[١٢٥٦] ٧٦ - (٥٦٥) حَدَّثَنِي عَمْرُو

النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيٍّ عَنِ الْحُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمْ نَعُدْ أَنْ فُيْحَتْ خَيْبَرُ، فَوَقَعْنَا، أَصْحَابَ رَسُولِ اللَّهِ ﷺ، فِي تِلْكَ الْبُقْلَةِ

of it, then we went to the *Masjid*, and the Messenger of Allâh ﷺ noticed the smell. He said: 'Whoever eats anything from this offensive plant, let him not come near our *Masjid*.' The people said: 'It has been forbidden, it has been forbidden.' News of that reached the Prophet ﷺ and he said: 'O people, I cannot forbid something that Allâh has made permissible for me, but it is a plant whose smell I dislike.'"

[1257] 77 - (566) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ passed by a field of onions with his Companions, and some of the people went down and ate some, but others did not. We went to him, and he called those who had not eaten the onions and kept the others waiting until the smell had gone away.

[1258] 78 - (567) It was narrated from Ma'dân bin Abî Talhah that 'Umar bin Al-Khattâb delivered a *Khutbah* one Friday, and he mentioned the Prophet of Allâh ﷺ and Abû Bakr. He said: "I saw (in a dream) as if a rooster pecked me

- الثوم - وَالنَّاسُ جِياعٌ، فَأَكَلْنَا مِنْهَا أَكْلًا شَدِيدًا، ثُمَّ رُحْنَا إِلَى الْمَسْجِدِ، فَوَجَدَ رَسُولُ اللَّهِ ﷺ الرِّيحَ. فَقَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْخَبِيثَةِ شَيْئًا، فَلَا يَفْرَبْنَا فِي الْمَسْجِدِ» فَقَالَ النَّاسُ: حُرِّمَتْ، حُرِّمَتْ، قَبْلَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ بِي تَحْرِيمٌ مَا أَحَلَّ اللَّهُ لِي، وَلَكِنَّهَا شَجَرَةٌ أَكْرَهُ رِيحَهَا».

[١٢٥٧] ٧٧ - (٥٦٦) وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَسَّجِ، عَنِ ابْنِ خَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى زَرَّاعَةٍ بَصَلٍ هُوَ وَأَصْحَابُهُ، فَتَزَلَّ نَاسٌ مِنْهُمْ فَأَكَلُوا مِنْهُ، وَلَمْ يَأْكُلْ آخَرُونَ، فَرُحْنَا إِلَيْهِ، فَدَعَا الَّذِينَ لَمْ يَأْكُلُوا الْبَصَلَ، وَأَخَّرَ الْآخَرِينَ حَتَّى ذَهَبَ رِيحُهَا.

[١٢٥٨] ٧٨ - (٥٦٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ، أَنَّ عَمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ الْجُمُعَةِ،

three times, I interpret it that my death is near. Some people are asking me to appoint a successor, but Allâh will not cause His religion or His *Khilâfah*, nor that with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the *Khilâfah* is to be decided by these six men with whom the Messenger of Allâh ﷺ was pleased when he died. I know that some people will resent their choice. I have struck them with my own hands in the defense of Islam. If they do that (i.e. resent the *Khilâfa*), then they are the enemies of Allâh, of disbelieving and misguidance. I am not leaving behind me any issue that is more important to me than *Kalâlah*.^[1] I did not consult the Messenger of Allâh ﷺ about any issue more than I consulted him about *Kalâlah*, and he did not get annoyed with me for any issue more than he got annoyed with me for this, until he poked me in the chest with his finger and said: 'O 'Umar, is not *Āyat As-Saif*,^[2] which appears at the end of *Sûrat An-Nisâ*', sufficient for you?' If I live, I will issue a decree that will be so clear that those who read the Qur'ân and those who do not read it will be able to make decisions concerning it." Then he

فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا نَفَرَنِي ثَلَاثَ نَفَرَاتٍ، وَإِنِّي لَا أَرَاهُ إِلَّا حُضُورَ أَجَلِي، وَإِنَّ أَقْوَامًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضَيِّعْ دِينَهُ، وَلَا خِلَافَتَهُ، وَلَا الَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجَلَ بِي أَمْرٌ، فَالْخِلَافَةُ سُورَى بَيْنَ هَؤُلَاءِ السَّتَّةِ الَّذِينَ تُؤْفَى رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ أَقْوَامًا يَطْعُنُونَ فِي هَذَا الْأَمْرِ، أَنَا ضَرَبْتُهُمْ بِيَدِي هَذِهِ عَلَى الْإِسْلَامِ، فَإِنْ فَعَلُوا ذَلِكَ فَأُولَئِكَ أَعْدَاءُ اللَّهِ، الْكَفَرَةُ الضَّلَالُ، ثُمَّ إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، فَقَالَ: «يَا عُمَرُ أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا بِقَضِيَّتِهِ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ! إِنِّي أَشْهَدُكَ عَلَى أُمَرَاءِ الْأُمَصَارِ، فَإِنِّي إِنَّمَا

[1] According to most, it is the one who dies and is survived by no children or parents.

[2] The verse of summer, meaning, it was revealed in summer.

said: "O Allâh, I call you to bear witness over the governors of the regions, for I sent them to be just and to teach the people their religion and the *Sunnah* of the Prophet ﷺ, to divide the *Fai'* justly among them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allâh ﷺ, if he noticed their smell coming from a man in the *Masjid*, he would issue orders that he taken out Aoward (i.e. out of ghe *Masjid*) Al-Baqî'. Whoever eats them, let him cook them to death (i.e. till there is no more smell in them)."

[1259] (...) A similar *Hadîth* (as no. 1258) was narrated from Qatâdah with this chain.

Chapter 18. The Prohibition Of Making Lost Property Announcements In The *Masjid*, And What Should Be Said By One Who Hears A Person Making Such An Announcement

[1260] 79 - (568) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever hears a man making a lost property

بَعَثْتُهُمْ عَلَيْهِمْ لِيَعْدِلُوا عَلَيْهِمْ، وَلِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ ﷺ، وَيُقْسِمُوا فِيهِمْ فَيَتَّبِعُوهُمْ، وَيَرْفَعُوا إِلَيَّ مَا أَشْكَلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ، ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ شَجَرَتَيْنِ لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ، هَذَا الْبَصَلُ وَالثُّومُ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ، أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِيتْهُمَا طَبْحًا.

[١٢٥٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ شَبَابَةَ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ جَمِيعًا عَنْ قَتَادَةَ، فِي هَذَا الْإِسْنَادِ، مِثْلُهُ.

(المعجم ١٨) - (بَابُ النَّهْيِ عَنْ نَشْدِ الضَّالَّةِ فِي الْمَسْجِدِ، وَمَا يَقُولُهُ مَنْ سَمِعَ النَّاشِدَ) (التحفة ٧١)

[١٢٦٠] ٧٩ - (٥٦٨) حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ

announcement in the *Masjid*, let him say: "May Allâh not restore it to you," for the "*Masâjid* were not built for this purpose."

[1261] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1260).

[1262] 80 - (569) It was narrated from Sulaimân bin Buraidah, from his father, that a man made a lost property announcement in the *Masjid*, saying: "Who has found the red camel?" The Prophet ﷺ said: "May you not find it. The *Masâjid* were only built for that for which they were built."

[1263] 81 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that when the Prophet ﷺ had completed his prayers, a man stood up and said: "Who has found the red camel?" The Prophet ﷺ said: "May you not find it. The *Masâjid* were

وَهَبَ عَنْ حَيَوَةٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى شَدَّادِ بْنِ الْهَادِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

[١٢٦١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيَوَةُ قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِهِ.

[١٢٦٢] ٨٠ - (٥٦٩) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ، فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا يُبْنَى الْمَسَاجِدُ لِمَا بُنِيَ لَهُ».

[١٢٦٣] ٨١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي سِنَانٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟

only built for that for which they were built.”

[1264] (...) It was narrated from Ibn Buraidah that his father said: “A Bedouin came after the Prophet ﷺ had completed *Fajr* (prayers). He stuck his head in at the door of the *Masjid*...” a similar report (as no. 1263).

Chapter 19. *As-Sahw* (Forgetfulness) In Prayer And Prostrating To Compensate For It

[1265] 82 - (389) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one you stands up for prayers, the *Shaitân* comes to him and tries to confuse him, until he does not know how many *Rak'ah* he has prayed. If one of you experiences that, let him prostrate twice while he is sitting.”

[1266] (...) A similar report (as no. 1265) was narrated (by others) from Az-Zuhri, with this chain.

فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا بُنِيَ الْمَسَاجِدُ لِمَا بُنِيَ لَهُ».

[١٢٦٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ أَعْرَابِيٌّ بَعْدَمَا صَلَّى النَّبِيُّ ﷺ صَلَاةَ الْفَجْرِ، فَأَذْخَلَ رَأْسَهُ مِنْ بَابِ الْمَسْجِدِ. فَذَكَرَ بِمِثْلِ حَدِيثِهِمَا. قَالَ مُسْلِمٌ: هُوَ شَيْبَةُ بْنُ نَعَامَةَ أَبُو نَعَامَةَ، رَوَى عَنْهُ مِسْعَرٌ وَهَشِيمٌ وَجَرِيرٌ وَغَيْرُهُمْ مِنَ الْكُوفِيِّينَ.

(المعجم ١٩) - (بَابُ السَّهْوِ فِي

الصَّلَاةِ وَالسُّجُودِ لَهُ) (التحفة ٧٢)

[١٢٦٥] ٨٢ - (٣٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي أَحَدُكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ٨٥٦]

[١٢٦٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا سُفْيَانُ،

وَهُوَ ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ
وَمُحَمَّدُ بْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ،
كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ،
نَحْوَهُ.

[١٢٦٧] ٨٣- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ:
حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ:
حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا
هُرَيْرَةَ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«إِذَا نُودِيَ بِالْأَذَانِ أَذْبَرَ الشَّيْطَانُ، لَهُ
ضُرَاطٌ، حَتَّى لَا يَسْمَعَ الْأَذَانَ، فَإِذَا
قُضِيَ الْأَذَانُ أَقْبَلَ، فَإِذَا ثُوبَ بِهَا أَذْبَرَ،
فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ
الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ
كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ
الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى، فَإِذَا لَمْ يَدْرِ
أَحَدُكُمْ كَمْ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ
جَالِسٌ».

[1267] 83 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "When the *Adhân* is called, the *Shaitân* runs away breaking wind, so that he will not hear the *Adhân*. When the *Adhân* ends, he comes back. Then when the *Iqamah* is called, he runs away, then when it is over, he comes back and distracts a man saying, 'Remember such and such, remember such and such,' reminding him of things that he had not remembered, until the man does not know how many *Rak'ah* he prayed. If one of you does not know how many *Rak'ah* he has prayed, let him prostrate twice while he is sitting."

[١٢٦٨] ٨٤- (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ،
عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
الشَّيْطَانَ إِذَا ثُوبَ بِالصَّلَاةِ وَلَّى وَلَهُ

[1268] 84 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Iqamah* for prayer is called, the *Shaitân* runs away breaking wind..." and he mentioned a similar report (as no. 1267). And he added: "And he makes him think of pleasant

things and things that he wishes for, and he reminds him of needs that he did not remember.”

[1269] 85 - (570) It was narrated that ‘Abdullâh bin Buḥainah, said: “The Messenger of Allâh ﷺ led us in praying two *Rak‘ah* of one of the prayers, then he stood up without sitting, and the people stood up with him. When he had finished his prayer and we were waiting for him to say the *Taslīm*, he said the *Takbīr*, then he prostrated twice while he was sitting, before saying the *Taslīm*, then he said the *Taslīm*.”

[1270] 86 - (...) It was narrated from ‘Abdullâh bin Buḥainah Al-Asadī, the allies^[1] of Banû ‘Abdul-Muṭṭalib, that the Messenger of Allâh ﷺ stood up during *Zuhr* prayer when he should have sat. When he finished his prayer, he prostrated twice, saying the *Takbīr* with each prostration while he was sitting and before saying the *Taslīm*, and the people prostrated with him, to compensate for the sitting that he had forgotten.

[1271] 87 - (...) It was narrated

صُرَاطُ». فَذَكَرَ نَحْوَهُ. وَرَادًا: «فَهَتَاهُ وَمَتَاهُ، وَذَكَرَهُ مِنْ حَاجَاتِهِ مَا لَمْ يَكُنْ يَذْكُرُ».

[١٢٦٩] ٨٥ - (٥٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، قَبْلَ التَّسْلِيمِ، ثُمَّ سَلَّمَ.

[١٢٧٠] ٨٦ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ الْأَسَدِيِّ، حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلَّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ، مَكَانَ نَسِيٍّ مِنَ الْجُلُوسِ.

[١٢٧١] ٨٧ - (...) وَحَدَّثَنَا أَبُو

[1] *Halif*: Meaning that one from this family had sworn allegiance to that family.

from ‘Abdullâh (who is) Ibn Mâlik (and) Ibn Buḥainah that the Messenger of Allâh ﷺ stood up at the end of two *Rak‘ah* when he should have sat, and continued with his prayer. At the end of the prayer, he prostrated before saying the *Taslim*, then he said the *Taslim*.

[1272] 88 - (571) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘If one of you is unsure when in prayer and does not know how many (*Rak‘ah*) he has prayed, whether it is three or four, let him ignore what is uncertain and proceed on the basis of what is certain. Then let him prostrate twice before saying the *Taslim*. Then if he has prayed five (*Rak‘ah*), that will make his prayer even, and if he has prayed it properly with four, it will annoy the *Shaitân*.’”

[1273] (...) It was narrated from Zaid bin Aslam with this chain (as no. 1272).

الرَّبِيعِ الزَّهْرَانِي: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ، الْأَزْدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الشَّفْعِ الَّذِي يُرِيدُ أَنْ يَجْلِسَ فِي صَلَاتِهِ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا كَانَ فِي آخِرِ الصَّلَاةِ سَجَدَ قَبْلَ أَنْ يُسَلَّمَ، ثُمَّ سَلَّمَ.

[١٢٧٢] ٨٨ - (٥٧١) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا مُوسَى ابْنُ دَاوُدَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى؟ ثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيَطْرَحِ الشَّكَّ وَلْيَنْبِغْ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ. فَإِنْ كَانَ صَلَّى خَمْسًا، شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ، كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

[١٢٧٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنِي عَمِّي عَبْدُ اللَّهِ ابْنُ وَهَبٍ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، بِهَذَا الْإِسْنَادِ. وَفِي مَعْنَاهُ

قَالَ: «يَسْجُدُ سَجْدَتَيْنِ قَبْلَ السَّلَامِ» كَمَا
قَالَ سُلَيْمَانُ بْنُ بِلَالٍ.

[1274] 89 - (572) It was narrated that 'Alqamah said: "Abdullâh said: 'The Messenger of Allâh ﷺ offered *Ṣalât*'" - Ibrâhîm said: "and he added or omitted something. - 'When he said the *Salâm* (at the completion of *Ṣalât*), it was said to him: "O Messenger of Allâh, has something new been introduced into the prayer?" He said: "Why is that?" They said: "You did such and such in the prayer." He turned to face the *Qiblah*, then he prostrated twice and said the *Taslîm*, then he turned to face us and said: "If anything new had been introduced into the prayer I would have told you. But I am human, I forget as you forget. If I forget, then remind me. If one of you is unsure in his prayer, let him work out what is correct and proceed on that basis, then prostrate twice."

[1275] 90 - (...) It was narrated from Manşûr with this chain (a. *Ḥadîth* as no. 1274) And in the report of Ibn Bashr is: "Let him try to work out what is correct."

[١٢٧٤] ٨٩- (٥٧٢) حَدَّثَنَا أَبُو بَكْرِ
وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ
عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ:
صَلَّى رَسُولُ اللَّهِ ﷺ - قَالَ إِبْرَاهِيمُ: زَادَ
أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ
اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ:
«وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا،
قَالَ فَتَنَّى رَجُلَيْنِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَسَجَدَ
سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ
فَقَالَ: «إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ
أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أُنْسَى كَمَا
تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ
أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ،
فَلْيَتِمَّ عَلَيْهِ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ».

[١٢٧٥] ٩٠- (...) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرِ؛ وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ
مِسْعَرٍ، عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ.

وَفِي رِوَايَةِ ابْنِ بِشْرِ «فَلْيَنْظُرْ آخَرَى ذَلِكَ
لِلصَّوَابِ»، وَفِي رِوَايَةِ وَكِيعٍ «فَلْيَتَحَرَّ الصَّوَابَ».

[1276] (...) Manşûr narrated it with this chain (no. 1274). Manşûr said: "Let him try to work out what is correct."

[1277] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him work out what is correct."

[1278] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what is closest to that which is correct."

[1279] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what he thinks is correct."

[1280] (...) It was narrated from Manşûr with this chain (no. 1274). He said: "Let him try to work out what is correct."

[1281] 91 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ prayed *Zuhr* with five *Rak'ah*, and when he said the *Taslim*, it

[١٢٧٦] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَنْصُورٌ، بِهَذَا الْإِسْنَادِ. وَقَالَ مَنْصُورٌ: «فَلْيَنْظُرْ آخَرَى ذَلِكَ لِلصَّوَابِ».

[١٢٧٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ بْنُ سَعِيدٍ الْأَمَوِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الصَّوَابُ».

[١٢٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ أَقْرَبَ ذَلِكَ إِلَى الصَّوَابِ».

[١٢٧٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ «فَلْيَتَحَرَّ الَّذِي يُرَى أَنَّهُ الصَّوَابُ».

[١٢٨٠] (...) حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ مَنْصُورٍ، بِإِسْنَادِ هَؤُلَاءِ، وَقَالَ «فَلْيَتَحَرَّ الصَّوَابُ».

[١٢٨١] ٩١- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ

was said to him: "Has something been added to the prayer?" He said: "Why is that?" They said: "You prayed five (*Rak'ah*)."

So he prostrated twice.

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قِيلَ لَهُ: أَرِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ.

[1282] 92 - (...) It was narrated from 'Alqamah that he led them in prayer and prayed five (*Rak'ah*).

[١٢٨٢] ٩٢- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ صَلَّى بِهِمْ خَمْسًا.

[1283] (...) It was narrated that Ibrâhîm bin Suwaid said: "Alqamah led us in prayer and prayed five (*Rak'ah*). When he said the *Taslim*, the people said: 'O Abû Shibl, you prayed five (*Rak'ah*).' He said: 'No, I did not.' They said: 'Yes you did.'" He (the narrator) said: "I was at the edge of the crowd and I was still a boy, but I said: 'Yes you did, you prayed five (*Rak'ah*).' He said to me: 'You too, O one-eyed, you also say that?' I said: 'Yes.' So he went and prostrated twice, then he said the *Taslim*. Then he said: "Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*), and when he finished, the people whispered amongst themselves. He said: 'What is the matter with you?' They said: 'O Messenger of Allâh, has something been added to the

[١٢٨٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: صَلَّى بِنَا عَلْقَمَةُ الظُّهْرَ خَمْسًا، فَلَمَّا سَلَّمَ قَالَ الْقَوْمُ: يَا أَبَا شَيْبَلٍ! قَدْ صَلَّيْتَ خَمْسًا. قَالَ: كَلَّا، مَا فَعَلْتُ. قَالُوا: بَلَى. قَالَ وَكُنْتُ فِي نَاحِيَةِ الْقَوْمِ، وَأَنَا غَلَامٌ. فَقُلْتُ: بَلَى، قَدْ صَلَّيْتَ خَمْسًا. قَالَ لِي: وَأَنْتَ أَيْضًا يَا أَعْوَرُ! تَقُولُ ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشَّشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ:

prayer?' He said: 'No.' They said: 'But you prayed five (*Rak'ah*). He went and prostrated twice, then he said the *Taslim*, [then] he said: 'I am human like you, I forget as you forget.'" Ibn Numair added in his report: "If any one of you forgets, let him prostrate twice."

[1284] 93 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ led us in prayer and prayed five (*Rak'ah*). We said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'Why is that?' They said: 'You prayed five (*Rak'ah*). He said: 'I am human like you. I remember as you remember and I forget as you forget.' Then he did the two prostrations of *As-Sahw* (forgetfulness).

[1285] 94 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ offered *Salât*, and he added or omitted something" - Ibrâhîm (a narrator) said: "I am not sure." "It was said: 'O Messenger of Allâh, has something been added to the prayer?' He said: 'I am human like you, and I forget as you forget. If one of you forgets something, let him prostrate twice while he is sitting.' Then the Messenger of Allâh ﷺ turned around and prostrated twice.

«لَا» قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا. فَأَنْقَلَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، [ثُمَّ] قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ» وَزَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ».

[١٢٨٤] ٩٣- (...) وَحَدَّثَنَا عَنْ ابْنِ سَلَامٍ الْكُوفِيِّ: أَخْبَرَنَا أَبُو بَكْرِ التَّهْلِيلِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا. فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَزِيدُ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَذْكَرُ كَمَا تَذْكُرُونَ، وَأَنْسَى كَمَا تَنْسَوْنَ». ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

[١٢٨٥] ٩٤- (...) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ. فَرَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَالْوَهْمُ مِنِّي - فَقِيلَ: يَا رَسُولَ اللَّهِ! أَزِيدُ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ، وَهُوَ جَالِسٌ». ثُمَّ تَحَوَّلَ رَسُولُ اللَّهِ ﷺ فَسَجَدَ سَجْدَتَيْنِ.

[1286] 95 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ did the two prostrations of *As-Sahw* (forgetfulness) after saying the *Salâm* and talking (to the congregation).

[١٢٨٦] ٩٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتَيِ السَّهْوِ، بَعْدَ السَّلَامِ وَالْكَلامِ.

[1287] 96 - (...) It was narrated that 'Abdullâh said: "We offered prayers with the Messenger of Allâh ﷺ and he either added or omitted something. We said: 'O Messenger of Allâh, has something (new) been introduced into the prayer?' He said: 'No.' We told him what he had done and he said: 'If a man adds or omits something, let him prostrate twice.' Then he prostrated twice."

[١٢٨٧] ٩٦ - (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فِيمَا زَادَ أَوْ نَقَصَ - قَالَ إِبْرَاهِيمُ: وَإِنَّمَا اللَّهُ! مَا جَاءَ ذَاكَ إِلَّا مِنْ قِبَلِي - قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَحَدَّثَ فِي الصَّلَاةِ شَيْءٌ؟ فَقَالَ: «لَا» قَالَ: فَقُلْنَا لَهُ الَّذِي صَنَعَ. فَقَالَ «إِذَا زَادَ الرَّجُلُ أَوْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ» قَالَ: ثُمَّ سَجَدَ سَجْدَتَيْنِ.

[1288] 97 - (573) It was narrated from Muḥammad bin Sirîn, that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers, either *Zuhr* or *ʿAsr*, and he said the *Taslîm* after two *Rak'ah*. Then he went to a date-

[١٢٨٨] ٩٧ - (٥٧٣) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ. قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ

palm trunk in the *Qiblah* of the *Masjid* and leaned against it, looking angry. Among the people were Abû Bakr and 'Umar, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then *Dhul-Yadain* stood up and said: 'O Messenger of Allâh, has the prayer been shortened or did you forget?' The Prophet ﷺ looked to his right and his left, then he said: 'What did *Dhul-Yadain* say?' They said: 'He is right, you only prayed two *Rak'ah*.' So he prayed two more *Rak'ah* and said the *Taslim*, then he said the *Takbîr* and prostrated, then he said the *Takbîr* and sat up, then he said the *Takbîr* and prostrated, then he said *Takbîr* and sat up."

He said: "I was informed from 'Imrân bin Huṣain that he said: "Then he said the *Taslim* (instead "and satup")."

[1289] 98 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in one of the afternoon prayers..." a *Hadîth* like that of Sufyân (no. 1288).

[1290] 99 - (...) It was narrated that Abû Sufyân, the freed slave of Ibn Abî Aḥmad, said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ led us in praying *Aṣr*, then he said the

يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ، إِمَّا الظُّهْرَ وَإِمَّا الْعَصْرَ، فَسَلَّمَ فِي رَكَعَتَيْنِ، ثُمَّ أَتَى جِدْعًا فِي قِبْلَةِ الْمَسْجِدِ فَاسْتَنَدَ إِلَيْهَا مُغْضَبًا، وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يَتَكَلَّمَا، وَخَرَجَ سَرْعَانِ النَّاسُ [قَالُوا] قُصِّرَتِ الصَّلَاةُ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَقُصِّرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَنَظَرَ النَّبِيُّ ﷺ يَمِينًا وَشِمَالًا. فَقَالَ: «مَا يَقُولُ ذُو الْيَدَيْنِ؟» قَالُوا: صَدَقَ، لَمْ تَصَلِّ إِلَّا رَكَعَتَيْنِ، فَصَلَّى رَكَعَتَيْنِ وَسَلَّم، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ، ثُمَّ كَبَّرَ فَرَفَعَ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ كَبَّرَ وَرَفَعَ.

قَالَ: وَأُخْبِرْتُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ قَالَ: وَسَلَّم.

[١٢٨٩] ٩٨- (...) وَحَدَّثَنَا أَبُو

الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ. بِمَعْنَى حَدِيثِ سُفْيَانَ.

[١٢٩٠] ٩٩- (...) وَحَدَّثَنَا قُتَيْبَةُ

بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ

Taslim after two *Rak'ah*. Dhul-Yadain stood up and said: "Has the prayer been shortened, O Messenger of Allâh, or did you forget?" The Messenger of Allâh ﷺ said: "Neither." He said: "One of them has happened, O Messenger of Allâh." The Messenger of Allâh ﷺ turned to the people and said: "Is Dhul-Yadain telling the truth?" They said: "Yes, O Messenger of Allâh." The Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice while he was sitting, after saying the *Taslim*."

[1291] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two *Rak'ah* of *Zuhr*, then he said the *Taslim*. A man from Banû Sulaim came to him and said: "O Messenger of Allâh, has the prayer been shortened or did you forget?"... and he quoted the same *Hadith* (as no. 1290).

[1292] 100 - (...) It was narrated that Abû Hurairah said: "While I was praying *Zuhr* with the Prophet ﷺ, the Messenger of Allâh ﷺ said the *Taslim* after two *Rak'ah*. A man from Banû

يَقُولُ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْعَصْرِ، فَسَلَّمَ فِي رُكْعَتَيْنِ، فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقْصِرَتِ الصَّلَاةُ يَا رَسُولَ اللَّهِ! أَمْ نَسِيتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ» فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ، يَا رَسُولَ اللَّهِ! فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! فَأَتَمَّ رَسُولُ اللَّهِ ﷺ مَا بَقِيَ مِنَ الصَّلَاةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، بَعْدَ التَّسْلِيمِ.

[١٢٩١] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا هَرُؤُنُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيُّ بْنُ وَهْبٍ ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى رُكْعَتَيْنِ مِنْ صَلَاةِ الظُّهْرِ، ثُمَّ سَلَّمَ، فَأَتَاهُ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ وَسَاقَ الْحَدِيثَ.

[١٢٩٢] ١٠٠ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا أَنَا

Sulaim stood up...” and he quoted the same *Hadîth* (no. 1290).

[1293] 101 - (574) It was narrated from ‘Imrân bin Ḥuṣain that the Messenger of Allāh ﷺ prayed ‘*Asr* and said the *Taslîm* after three *Rak’ah*, then he went into his house. A man called Al-Khîrbâq, who had long arms, stood up and said: “O Messenger of Allāh!” And he told him what he had done. He (ﷺ) came out looking angry, dragging his *Ridâ’*, and when he reached the people he said: “Is this one telling the truth?” They said: “Yes.” So he prayed one *Rak’ah*, then he said the *Taslîm*, then he prostrated twice, then he said the *Taslîm*.

[1294] 102 - (...) It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allāh ﷺ said the *Taslîm* after three *Rak’ah* of ‘*Asr*, then (after *Taslîm*) he stood up and entered the apartment. A man with large arms stood up and said: ‘Has the prayer been shortened, O Messenger of Allāh?’ He came out looking angry, then he prayed the *Rak’ah*

أَصْلَى مَعَ النَّبِيِّ ﷺ صَلَاةَ الظُّهْرِ، سَلَّمَ رَسُولُ اللَّهِ ﷺ مِنَ الرَّكَعَتَيْنِ، فَقَامَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ، وَاقْتَصَرَ الْحَدِيثَ.

[١٢٩٣] ١٠١ - (٥٧٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ. قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ، ثُمَّ دَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، وَكَانَ فِي يَدَيْهِ طُولٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! فَذَكَرَ لَهُ صَنِيعَهُ، وَخَرَجَ غَضَبَانٌ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى النَّاسِ فَقَالَ: «أَصْدَقَ هَذَا؟» قَالُوا: نَعَمْ. فَصَلَّى رَكَعَةً، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ.

[١٢٩٤] ١٠٢ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدٌ وَهُوَ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ قَامَ فَدَخَلَ الْحُجْرَةَ، فَقَامَ رَجُلٌ بَسِيطُ الْيَدَيْنِ،

that he had omitted, then he said the *Taslîm*, then he did the two prostrations of forgetfulness, then he said the *Taslîm*."

Chapter 20. The Prostration Of Recitation

[1295] 103 - (575) It was narrated from Ibn 'Umar that the Prophet ﷺ used to recite the Qur'ân, and when he recited a *Sûrah* in which a prostration was required, he would prostrate, and we would prostrate with him, until some of us could not find any spot for his forehead.

[1296] 104 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ would recite Qur'ân and reach a verse where a prostration is required, so he would prostrate with us, and we would crowd around him, until one of us could not find room to prostrate, (and this happen) at times other than prayer."

[1297] 105 - (576) It was narrated from 'Abdullâh that the Prophet ﷺ recited "By the

فَقَالَ: أَقْصِرَتِ الصَّلَاةُ؟ يَا رَسُولَ اللَّهِ! فَخَرَجَ مُغْضَبًا، فَصَلَّى الرَّكْعَةَ الَّتِي كَانَ تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ، ثُمَّ سَلَّمَ.

(المعجم ٢٠) - (باب سجود التلاوة)
(التحفة ٧٣)

[١٢٩٥] ١٠٣ - (٥٧٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كُلُّهُمْ عَنْ يَحْيَى الْقَطَّانِ. - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْقُرْآنَ، فَيَقْرَأُ سُورَةً فِيهَا سَجْدَةٌ، فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى مَا يَجِدُ بَعْضُنَا مَوْضِعًا لِمَكَانِ جَبْهَتِهِ.

[١٢٩٦] ١٠٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: رُبَّمَا قَرَأَ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَيَمُرُّ بِالسَّجْدَةِ فَيَسْجُدُ بِنَا، حَتَّى اِزْدَحَمْنَا عِنْدَهُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لَيَسْجُدَ فِيهِ، فِي غَيْرِ صَلَاةٍ.

[١٢٩٧] ١٠٥ - (٥٧٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

star”^[1] and he prostrated during it, and those who were with him prostrated, except for an old man who took a handful of pebbles or dust and lifted it up to his forehead, and said: “This is sufficient for me.” ‘Abdullâh said: “Later on we saw him slain as a disbeliever.”

[1298] 106 - (577) It was narrated from ‘Aṭâ’ bin Yasâr that he asked Zaid bin Thâbit about reciting with the *Imâm*. He said: “There is no recitation at all with the *Imâm*.” And he said that he recited: “By the star when it goes down (or vanishes)”^[2] to the Messenger of Allâh ﷺ, and he did not prostrate.

[1299] 107 (578) It was narrated from Abû Salamah bin ‘Abdur-Raḥmân that Abû

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْأَسْوَدَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿وَالنَّجْمِ﴾، فَسَجَدَ فِيهَا، وَسَجَدَ مَنْ كَانَ مَعَهُ، غَيْرَ أَنَّ شَيْخًا أَخَذَ كَفًّا مِنْ حَصَى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُهُ بَعْدُ قَتِلَ كَافِرًا

[١٢٩٨] ١٠٦ - (٥٧٧) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي وَفَّيَّةُ ابْنُ سَعِيدٍ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ؟ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ، وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿وَالنَّجْمِ إِذَا هَوَى﴾، فَلَمْ يَسْجُدْ.

[١٢٩٩] ١٠٧ - (٥٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

[1] *An-Najm* (53).

[2] *An-Najm* 53:1.

Hurairah recited: "When the heaven is split asunder."^[1] to them, and he prostrated during it. When he finished, he told them that the Messenger of Allâh ﷺ prostrated during it.

[1300]... - (...) A similar report (as no. 1298) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1301] 108 - (...) It was narrated that Abû Hurairah said: "We prostrated with the Prophet ﷺ during "When the heaven is split asunder"^[2] and "Read! In the Name of your Lord".^[3]

[1302] 109 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prostrated in "When the heaven is split asunder"^[4] and "Read! In the Name of your Lord".^[5]

عَبْدُ اللَّهِ بْنُ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُهَيْلَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَرَأَ لَهُمْ: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَسَجَدَ فِيهَا. فَلَمَّا انصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ سَجَدَ فِيهَا.

[١٣٠٠] (...) وَحَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[١٣٠١] ١٠٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. وَ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾.

[١٣٠٢] ١٠٩- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ مَوْلَى بَنِي

[1] *Al-Inshiqâq* (84).

[2] *Al-Inshiqâq* (84).

[3] *Al-'Alaq* (96).

[4] *Al-Inshiqâq* (84).

[5] *Al-'Alaq* (96).

مَخْرُومٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِي: ﴿إِذَا أَلْسَمَاءُ أَنْشَقَّتْ﴾. وَ﴿أَقْرَأَ بِأَسْمِ رَبِّكَ﴾.

[1303]... - (...) A similar report (as no. 1302) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[١٣٠٣] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، مِثْلَهُ.

[1304] 110 - (...) It was narrated that Abû Râfi' said: "I prayed 'Ishâ' with Abû Hurairah and he recited: "When the heaven is split asunder"^[1] and prostrated during it. I said to him: 'What is this prostration?' He said: 'I did this prostration behind Abû Al-Qâsim ؓ، and I will continue to do it until I meet him."

[١٣٠٤] ١١٠- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّى مَعَ أَبِي هُرَيْرَةَ صَلَاةَ الْعَتَمَةِ فَقَرَأَ: ﴿إِذَا أَلْسَمَاءُ أَنْشَقَّتْ﴾. فَسَجَدَ فِيهَا، فَقُلْتُ لَهُ: مَا هَذِهِ السَّجْدَةُ؟ فَقَالَ: سَجَدْتُ بِهَا خَلَفَ أَبِي الْقَاسِمِ ؓ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ، وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: فَلَا أَزَالُ أَسْجُدُهَا.

[1305]... - (...) It was narrated from At-Taimî with this chain, except that they did not say, "behind Abû Al-Qâsim ؓ."

[١٣٠٥] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ. حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، كُلُّهُمْ عَنِ التَّيْمِيِّ، بِهَذَا

[1] *Al-Inshiqâq* (84).

الْإِسْنَادِ. غَيْرَ أَنَّهُمْ لَمْ يَقُولُوا: خَلْفَ أَبِي الْقَاسِمِ ﷺ.

[1306] 111 - (...) It was narrated that Abû Râfi' said: "I saw Abû Hurairah prostrate during "When the heaven is split asunder"^[1] and I said: 'Do you prostrate in it?' He said: 'Yes, I saw my close friend ﷺ prostrating in it, and I will continue to prostrate in it until I meet him.'"

Shu'bah said (in his narration): "I said: 'The Prophet ﷺ?' He said: 'Yes.'"

[١٣٠٦] ١١١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَسْجُدُ فِي: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَقُلْتُ: تَسْجُدُ فِيهَا؟ فَقَالَ: نَعَمْ. رَأَيْتُ خَلِيلِي ﷺ يَسْجُدُ فِيهَا. فَلَا أَرَأَى أَنَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ. قَالَ شُعْبَةُ: قُلْتُ: النَّبِيُّ ﷺ؟ قَالَ: نَعَمْ.

Chapter 21. The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs

[1307] 112 - (579) 'Âmir bin 'Abdullâh bin Az-Zubair narrated that his father said: "When the Messenger of Allâh ﷺ sat during the prayer, he would put his left foot between his thigh and his shin, and rest his right foot (along the ground). He placed his left hand on his left knee, and he placed his right hand on his right thigh, and pointed with his finger."

(المعجم ٢١) - (بَابُ صِفَةِ الْجُلُوسِ فِي الصَّلَاةِ، وَكَيْفِيَةِ وَضْعِ الْيَدَيْنِ عَلَى الْفَخْذَيْنِ) (التحفة ٧٤)

[١٣٠٧] ١١٢ - (٥٧٩) حَدَّثَنَا مُحَمَّدُ ابْنُ مَعْمَرٍ بْنُ رَبِيعٍ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ عَنْ عَبْدِ الْوَاحِدِ، وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَعَدَ فِي الصَّلَاةِ، جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ

[1] Al-Inshiqâq (84).

فَخَذِهِ وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى،
وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى،
وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى،
وَأَشَارَ بِإِصْبَعِهِ.

[١٣٠٨] ١١٣ - (...) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجْلَانَ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَاللَّفْظُ
لَهُ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ
ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ
الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ، إِذَا قَعَدَ يَدْعُو، وَضَعَ يَدَهُ
الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَيَدَهُ الْيُسْرَى
عَلَى فَخْذِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ
السَّبَّابَةِ، وَوَضَعَ إِنْهَامَهُ عَلَى إِصْبَعِهِ
الْوُسْطَى، وَيُلْقِمُ كَفَّهُ الْيُسْرَى رُكْبَتَهُ.

[١٣٠٩] ١١٤ - (٥٨٠) وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حَمِيدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا. وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عُبَيْدِ اللَّهِ ابْنِ
عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ
النَّبِيَّ ﷺ، كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ،
وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَرَفَعَ إِصْبَعَهُ الْيُمْنَى
الَّتِي تَلِي الْإِبْهَامَ، فَدَعَا بِهَا، وَيَدَهُ الْيُسْرَى
عَلَى رُكْبَتِهِ [الْيُسْرَى]، بِاسْطِطْهَا عَلَيْهَا.

[1308] 113 - (...) It was narrated from 'Amir bin 'Abdullâh bin Az-Zubair that his father said: "When the Messenger of Allâh ﷺ sat to supplicate in (*Tashah-hud*), he would place his right hand on his right thigh, and his left hand on his left thigh, and he would point with his index finger, placing the thumb on the middle finger, and spread his left hand on his left knee."

[1309] 114 - (580) It was narrated from Ibn 'Umar that when the Prophet ﷺ sat during the prayer, he would place his hands on his knees, and raise the right finger that is next to the thumb and supplicated with it (i.e. keeping it raised), and his left hand would be spread on his left knee.

[1310] 115 - (...) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ sat during the *Tashah-hud*, he placed his left hand on his left knee, and placed his right hand on his right knee, and made a gesture with his finger to indicate the number fifty-three, and pointed with his index finger.

[1311] 116 - (...) It was narrated from 'Alî bin 'Abdur-Rahmân Al-Mu'âwî that he said: "Abdullâh bin 'Umar saw me playing with the pebbles while in prayer. When he had finished he told me not to do that. He said: 'Do what the Messenger of Allâh ﷺ used to do.' I said: 'What did the Messenger of Allâh ﷺ do?' He said: 'When he sat (in *Tashah-hud*) during the prayer, he placed his right hand on his right thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh.'"

1312 (...) It was narrated (through another chain) that 'Alî bin 'Abdur-Rahmân Al-Mu'âwî said: "I prayed beside Ibn 'Umar..." and he mentioned a

[١٣١٠] ١١٥ - (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ،
كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ
الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ
الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَعَقَدَ ثَلَاثَةً
وَحَمْسِينَ، وَأَشَارَ بِالسَّبَّابَةِ.

[١٣١١] ١١٦ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
مُسْلِمٍ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ
الرَّحْمَنِ الْمُعَاوِيَّ أَنَّهُ قَالَ: رَأَى عَبْدُ اللَّهِ
ابْنُ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي
الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي، فَقَالَ:
اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.
قُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ؟
قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ، وَضَعَ
كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ
أَصَابِعَهُ كُلَّهَا. وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي
الْإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ
الْيُسْرَى.

[١٣١٢] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمٍ بْنِ أَبِي
مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ

Hadîth similar to that of Mâlik (no. 1312), adding: “Sufyân said: ‘Yahyâ bin Sa‘eed narrated it to us from Muslim, then Muslim narrated it to me.’”

Chapter 22. The *Salâm* To Exit The Prayer When One Has Finished, And How It Is Done

[1313] 117 - (581) It was narrated from Abû Ma‘mar that a governor in Makkah used to say two *Taslîm*. ‘Abdullâh said: “Where did he learn this from?”

Al-Ḥakam said in his *Hadîth*: “The Messenger of Allâh ﷺ used to do that.”

[1314] 118 - (...) It was narrated from ‘Abdullâh: Shu‘bah said: “A governor or a man said two *Taslîm* and ‘Abdullâh said: “Where did he learn this from?”

[1315] 119 - (582) It was narrated from ‘Âmir bin Sa‘d that his father said: “I used to see the Messenger of Allâh ﷺ saying the

الْمُعَاوِيَّ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ، فَذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَزَادَ: قَالَ سُفْيَانُ: وَكَانَ يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بِهِ عَنْ مُسْلِمٍ، ثُمَّ حَدَّثَنِيهِ مُسْلِمٌ.

(المعجم ٢٢) - (بَابُ السَّلَامِ لِلتَّحْلِيلِ
مِنَ الصَّلَاةِ عِنْدَ فِرَاقِهَا، وَكَيْفِيَّتِهِ)
(التحفة ٧٥)

[١٣١٣] ١١٧ - (٥٨١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، أَنَّ أَمِيرًا كَانَ بِمَكَّةَ يُسَلِّمُ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

قَالَ الْحَكَمُ فِي حَدِيثِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

[١٣١٤] ١١٨ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ شُعْبَةُ - رَفَعَهُ مَرَّةً -: أَنَّ أَمِيرًا أَوْ رَجُلًا سَلَّمَ تَسْلِيمَتَيْنِ. فَقَالَ عَبْدُ اللَّهِ: أَنَّى عَلِقَهَا؟

[١٣١٥] ١١٩ - (٥٨٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ

Salâm to his right and his left, until I could see the whiteness of his cheek.”

الْعَقْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ أَرَى رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى أَرَى بَيَاضَ خَدِّهِ.

Chapter 23. The Remembrance After The Prayer

(المعجم ٢٣) - (بَابُ الذِّكْرِ بَعْدَ

الصَّلَاةِ) (التحفة ٧٦)

[1316] 120 - (583) It was narrated that Ibn ‘Abbâs said: “We used to know that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*.”

[١٣١٦] ١٢٠ - (٥٨٣) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو. قَالَ: أَخْبَرَنِي بِذَا أَبُو مَعْبِدٍ ثُمَّ أَنْكَرَهُ بَعْدُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ.

[1317] 121 - (...) It was narrated from Abû Ma‘bad, the freed slave of Ibn ‘Abbâs, that he heard Bukhair narrate that Ibn ‘Abbâs said: “We only knew that the prayer of the Messenger of Allâh ﷺ had ended from the *Takbîr*.”

[١٣١٧] ١٢١ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبِدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ.

‘Amr said: “I mentioned that to Abû Ma‘bad and he denied it, and said: ‘I did not narrate this to you.’” ‘Amr said: “But he had told me that before.”

قَالَ عَمْرُو: فَذَكَرْتُ ذَلِكَ لِأَبِي مَعْبِدٍ فَأَنْكَرَهُ. وَقَالَ: لَمْ أَحَدِّثْكَ بِهَذَا. قَالَ عَمْرُو: وَقَدْ أَخْبَرَنِيهِ قَبْلَ ذَلِكَ.

[1318] 122 - (...) Abû Ma‘bad, the freed slave of Ibn ‘Abbâs,

[١٣١٨] ١٢٢ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:

narrated that Ibn ‘Abbâs told him that raising the voice in remembrance after the people had finished *Aṣ-Ṣalât* (the prescribed prayer) was done at the time of the Prophet ﷺ, and he said: “Ibn ‘Abbâs said: ‘I would know that they had finished when I heard that.’”

Chapter 24. It Is Recommended To Seek Refuge With Allâh From The Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The *Dajjâl* And From Sin And Debt Between The *Taṣṣah-hud* and the *Taslîm*

[1319] 123 - (584) ‘Urwah bin Az-Zubair narrated that ‘Āishah said: “The Messenger of Allâh ﷺ entered upon me and there was a Jewish woman with me. She was saying: ‘Do you know that you will be put to trial in the grave?’ The Messenger of Allâh ﷺ got upset and said: ‘Rather the Jews will be put to trial.’” ‘Āishah said: “A few nights passed, then the Messenger of Allâh ﷺ said: ‘Do you know that it has been revealed to me that you will be put to trial in the grave?’”

أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ، إِذَا انْصَرَفُوا، بِذَلِكَ إِذَا سَمِعْتُهُ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَالِ وَمِنَ الْمَآثِمِ وَالْمَغْرَمِ بَيْنَ التَّشْهَدِ وَالتَّسْلِيمِ) (التحفة ٧٧)

[١٣١٩] ١٢٣ - (٥٨٤) حَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى - قَالَ هَرُونَ: حَدَّثَنَا وَقَالَ حَرْمَلَةُ أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ، وَهِيَ تَقُولُ: هَلْ شَعَرْتَ أَنَّكُمْ تُقْتَلُونَ فِي الْقُبُورِ؟ قَالَتْ: فَارْتَاعَ رَسُولُ اللَّهِ ﷺ وَقَالَ:

‘Āishah said: ‘After that, I heard the Messenger of Allāh ﷺ seeking refuge with Allāh from the punishment of the grave.’”

[1320] 124 - (858) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ after that (i.e. after it was revealed to him), seeking refuge with Allāh from the punishment of the grave.”

[1321] 125 - (586) It was narrated that ‘Āishah said: “Two old Jewish women entered upon me and said: ‘The people of the graves are being punished in their graves.’ I did not believe them, and I did not want to believe them. They left, and the Messenger of Allāh ﷺ entered upon me. I said to him: ‘O Messenger of Allāh, two of the old Jewish women of Al-Madīnah entered upon me and said that the people of the graves are being punished in their graves.’ He said: ‘They spoke the truth.

إِنَّمَا تُقْتَنُ يَهُودُ» قَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِي، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ شَعَرْتَ أَنَّهُ أُوجِيَ إِلَيَّ أَنْكُمْ تُقْتَنُونَ فِي الْقُبُورِ؟» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

[١٣٢٠] ١٢٤ - (٥٨٥) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ وَحَرْمَلَةُ بْنُ يَحْيَى وَعَمْرُو بْنُ سَوَادٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بَعْدَ ذَلِكَ، يَسْتَعِيدُ مِنْ عَذَابِ الْقَبْرِ.

[١٣٢١] ١٢٥ - (٥٨٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ [عَلَيَّ] عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ. قَالَتْ: فَكَذَّبْتُهُمَا، وَلَمْ أُنْعِمْ أَنْ أَصَدَّقَهُمَا، فَخَرَجَتَا، وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ

They are being punished with a punishment that the animals can hear.” Then she said: “I never saw him praying after that, but he would seek refuge with Allâh from the punishment of the grave.”

[1322] 126 - (...) This *Hadîth* was narrated from ‘Āishah. In it, it says that she said: “He never offered any prayer after that, but I heard him seeking refuge with Allâh from the punishment of the grave.”

Chapter 25. From What Refuge Is To Be Sought When in *Ṣalât*

[1323] 127 - (587) ‘Urwah bin Az-Zubair narrated that ‘Āishah said: “I heard the Messenger of Allâh ﷺ seeking refuge with Allâh during his prayer, from the tribulation of the *Dajjâl*.”

[1324] 128 - (588) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When any one of you says the

عُجُوزَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ دَخَلْنَا عَلَيَّ، فَرَعَمْنَا أَنْ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَقَالَ «صَدَقْنَا. إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ» ثُمَّ قَالَتْ: فَمَا رَأَيْتُهُ بَعْدُ، فِي صَلَاةٍ، إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[١٣٢٢] ١٢٦ - (...) وَحَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِهَذَا الْحَدِيثِ. وَفِيهِ. قَالَتْ: وَمَا صَلَّى صَلَاةً، بَعْدَ ذَلِكَ، إِلَّا سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

(المعجم ٢٥) - (بَابُ مَا يَسْتَعَاذُ مِنْهُ

فِي الصَّلَاةِ) (التحفة ٧٨)

[١٣٢٣] ١٢٧ - (٥٨٧) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِذُّ فِي صَلَاتِهِ، مِنْ فِتْنَةِ الدَّجَالِ.

[١٣٢٤] ١٢٨ - (٥٨٨) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْصَمِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، -

Tashah-hud, let him seek refuge with Allâh from four things. Let him say: “*Allâhumma, innî a’ûdhu bika min ‘adhâbi jahannama, wa min ‘adhâbil-qabri, wa min fitnatil-mahyâ wal-mamâtî wa min sharri fitnatil-masîhid-dajjâl* (O Allâh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of the *Dajjâl*).”

[1325] 129 - (589) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that the Prophet ﷺ used to supplicate during his prayer, saying: “*Allâhumma, innî a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnatil-masîhid-dajjâl, wa a’ûdhu bika min fitnatil-mahyâ wal-mamâtî, Allâhumma, innî a’ûdhu bika min al-ma’tami wal-maghrâm* (O Allâh, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulation of the *Dajjâl*, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge with You from sin and debt.)” Someone said to him: “How often you seek refuge from debt, O Messenger of Allâh.” He said: “When a man incurs debt,

قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ حَسَّانِ بْنِ عَظِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ سَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ». [انظر: ١٣٢٦]

[١٣٢٥] ١٢٩ - (٥٨٩) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَيْعِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ» قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ». [انظر:

whenever he speaks, he lies, and when he makes a promise, he breaks it.”

[1326] 130 - (588) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has finished the final *Tashah-hud*, let him seek refuge with Allâh from four things: From the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the *Dajjâl*.’”

[1327] (...) It was narrated from Al-Awzâ’î with this chain (as no. 1326), but he said: “When one of you has finished the *Tashah-hud*,” and he did not say: “final.”

[1328] 131 - (...) Abû Hurairah said: “The Prophet of Allâh ﷺ said: ‘*Allâhumma, innî a’udhu bika min ‘adhâbil-qabri, wa ‘adhâbin-nâri, wa fitnatil-mahyâ wal-mamâtî, wa sharri fitnatil-masîhid-dajjâl* (O Allâh, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the evil of the *Dajjâl*.)’”

[١٣٢٦] ١٣٠ - (٥٨٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَاطِيَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشْهِيدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ». [راجع: ١٣٢٤]

[١٣٢٧] وَحَدَّثَنِيهِ الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هَقْلُ بْنُ زِيَادٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، جَمِيعًا عَنْ الْأَوْزَاعِيِّ، بِهَذَا الْإِسْنَادِ، وَقَالَ «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشْهِيدِ» وَلَمْ يَذْكُرِ «الْآخَرَ».

[١٣٢٨] ١٣١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ نَبِيُّ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَالِ».

[1329] 132 - (...) It was narrated that Ṭawûs said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the tribulation of the *Dajjâl*, and seek refuge with Allâh from the trials of life and death."

[1330] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[1331] (...) A similar report (as no. 1329) was narrated from Abû Hurairah (with a different chain), from the Prophet ﷺ.

[1332] 133 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to seek refuge with Allâh from the punishment of the grave, the punishment of Hell, and the tribulation of the *Dajjâl*.

[1333] 134 - (590) It was

[١٣٢٩] ١٣٢ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُودُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ، عُودُوا بِاللَّهِ مِنَ عَذَابِ الْقَبْرِ، عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، عُودُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[١٣٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٣٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

عَبَّادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الرَّزْدَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٣٣٢] ١٣٣ - (...) حَدَّثَنَا مُحَمَّدُ

بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُذَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الدَّجَالِ.

[١٣٣٣] ١٣٤ - (٥٩٠) وَحَدَّثَنَا قُتَيْبَةُ

narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he taught them a *Sûrah* from the Qur’ân. He (ﷺ) said: “Say: *Allâhumma, innâ na‘ûdhu bika min ‘adhâbi jahannama, wa a‘ûdhu bika min ‘adhâbil-qabri, wa a‘ûdhu bika min fitnatil-masihid-dajjâl wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâtî* (O Allâh, we seek refuge with You from the punishment of Hell, and seek refuge with You from the punishment of the grave, and seek refuge with You from the tribulation of the *Dajjâl*, and seek refuge with You from the trials of life and death.)”

Muslim bin Hajjâj said: I heard that Ṭawûs said to his son: “Did you say these words during your prayer?” He said: “No.” He said: “Repeat your prayer.” Because Ṭawûs narrated it from three or four people.

Chapter 26. It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done

[1334] 135 - (591) It was narrated that Ṭhawbân said: “When the Messenger of Allâh ﷺ had finished his prayer, he would ask for forgiveness three times, and say: *‘Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «قُولُوا: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَنَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ مُسْلِمٌ [بْنُ الْحَجَّاجِ]: بَلَّغَنِي أَنَّ طَاوُسًا قَالَ لِابْنِهِ: أَدْعَوْتَ بِهَا فِي صَلَاتِكَ؟ فَقَالَ: لَا. قَالَ: أَعِدْ صَلَاتَكَ. لِأَنَّ طَاوُسًا رَوَاهُ عَنْ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ، أَوْ كَمَا قَالَ.

(المعجم ٢٦) - (بَابُ اسْتِحْبَابِ الذِّكْرِ

بعد الصلاة، وبيان صفته) (التحفة ٧٩)

[١٣٣٤] ١٣٥ - (٥٩١) حَدَّثَنَا دَاوُدُ

ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ - اسْمُهُ شَدَّادُ بْنُ عَبْدِ اللَّهِ - عَنْ أَبِي أَشْمَاءَ، عَنْ ثَوْبَانَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا انْصَرَفَ مِنْ صَلَاتِهِ،

Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)”

Al-Walîd said: “I said to Al-Awzâ’î: ‘How does one ask for forgiveness?’ He said: ‘Say: *‘Astaghfirullâh, astaghfirullâh* (I ask Allâh for forgiveness, I ask Allâh for forgiveness.)’”

[1335] 136 - (592) It was narrated that ‘Āishah said: “When the Prophet ﷺ had said the *Salâm*, he only sat for as long as it takes to say: *‘Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm* (O Allâh, You are *As-Salâm* (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)’”

According to the report of Ibn Numair (the Prophet ﷺ said): “*Yâ dhal-jalâli wal-ikrâm* (O Possessor of majesty and honor.)”

[1336] (...) It was narrated from ‘Āsim with this chain (as no. 1335), and he said: “*Yâ dhal-jalâli wal-ikrâm* (O Possessor of majesty and honor.)”

[1337] (...) It was narrated from ‘Āishah that the Prophet ﷺ said... a similar report (as no. 1395), except that (in the end) he (ﷺ) said: “*Yâ dhal-jalâli wal-*

اَسْتَغْفِرُ ثَلَاثًا وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ».

قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: كَيْفَ الْأَسْتَغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

[١٣٣٥] ١٣٦ - (٥٩٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ، إِذَا سَلَّمَ، لَمْ يَقْعُدْ، إِلَّا مَقْدَارَ مَا يَقُولُ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ» وَفِي رَوَايَةِ ابْنِ نُمَيْرٍ «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

[١٣٣٧] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ

ikrâm (O Possessor of majesty and honor.)”

[1338] 137 - (593) It was narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu‘bah, said: “Al-Mughîrah bin Shu‘bah wrote to Mu‘âwiyah saying that when the Messenger of Allâh ﷺ had finished his prayer and said the *Salâm*, he said: ‘*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-ḥamdu wa huwa ‘ala kulli shay‘in qadîr. Allâhumma lâ mâni‘a limâ a‘tâita, wa lâ mu‘ṭiya limâ man‘at, wa lâ yanfa‘u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)”

[1339] (...) A similar report (as no. 1328) was narrated from Al-Mughîrah from the Prophet ﷺ. Abû Bakr and Abû Kuraib said in their reports: “He (i.e. warrâd) said: ‘Al-Mughîrah dictated this to me, and I wrote it to Mu‘âwiyah.”

الْحَارِثُ؛ وَخَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، كِلَاهُمَا: عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ، بِمِثْلِهِ، غَيْرَ أَنَّهُ كَانَ يَقُولُ: «يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

[١٣٣٨] ١٣٧ - (٥٩٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّم، قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». [انظر: ٤٤٨٣]

[١٣٣٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ سِنَانٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ عَنِ

النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ فِي رِوَايَتَيْهِمَا: قَالَ: فَأَمْلَاهَا عَلَيَّ الْمُغِيرَةَ، فَكَتَبْتُ بِهَا إِلَى مُعَاوِيَةَ.

[1340] (...) 'Abdah bin Abî Lubâbah narrated that Warrâd, the freed slave of Al-Mughîrah bin Shu'bah, said: "Al-Mughîrah bin Shu'bah wrote to Mu'âwiyah - and Warrâd wrote the letter for him - saying: 'I heard the Messenger of Allâh ﷺ say when he had said the *Salâm*...'” a *Hadîth* like theirs (as no. 1339), except for the phrase: "*Wa huwa 'ala kulli shay'in qadîr* (And He is Able to do all things)," which he did not mention.

[١٣٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ: أَنَّ وَرَّادًا مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ - كَتَبَ ذَلِكَ الْكِتَابَ لَهُ وَرَّادٌ - : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ سَلَّمَ، بِمِثْلِ حَدِيثَيْهِمَا، إِلَّا قَوْلَهُ «وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[1341] (...) It was narrated from Abû Sa'eed that Warrâd, the scribe of Al-Mughîrah bin Shu'bah, said: "Mu'âwiyah wrote to Al-Mughîrah..." a *Hadîth* similar to that of Manşûr and Al-A'mash (no. 1399).

[١٣٤١] (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا يَشْرُ بْنُ يَغْنِي ابْنِ الْمُفَضَّلِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَزْهَرُ، جَمِيعًا عَنْ ابْنِ عَوْنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ وَرَّادٍ - كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ - قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ. بِمِثْلِ حَدِيثِ مَنْصُورٍ وَالْأَعْمَشِ.

[1342] 138 - (...) 'Abdah bin Abî Lubâbah and 'Abdul-Malik bin 'Umair narrated that they heard Warrâd, the scribe of Al-Mughîrah bin Shu'bah, say: "Mu'âwiyah wrote to Al-Mughîrah saying: 'Write for me

[١٣٤٢] ١٣٨ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ وَعَبْدُ الْمَلِكُ بْنُ عُمَيْرٍ، سَمِعَا وَرَّادًا كَاتِبَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَقُولُ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اكْتُبْ

something that you heard from the Messenger of Allâh ﷺ. So he wrote to him saying: 'I heard the Messenger of Allâh ﷺ say, when he had finished the *Ṣalât*: "*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'taita, wa lâ mu'tiya limâ man'at, wa lâ yanfa'u dhal-jaddi minkal-jadd* (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)"

[1343] 139 - (594) Hisham narrated that Abû Az-Zubair said: "Ibn Az-Zubair used to say, following every prayer, after he had said the *Taslim*: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu wa huwa 'ala kulli shay'in qadîr. Lâ ḥawla wa lâ quwwata illâ billâhi, lâ ilâha ill-Allâhu, wa lâ na'budu illâ iyyâhu, lahun-ni'matu wa lahul-faḍlu, wa lahuṭṭḥ-ṭhanâ'ul-ḥasan, lâ ilâha ill-Allâhu, mukḥliṣîna lahuḍḍîna wa law kariḥal-kâfirûn* (There is none worthy of worship but Allâh alone, with no partner or

إِلَىٰ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا قَضَى الصَّلَاةَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

[١٣٤٣] ١٣٩ - (٥٩٤) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَقُولُ: فِي دُبُرِ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعَمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ

associate. His is the Dominion, to Him be praise, and He is Able to do all things. There is no power and no strength except with Allâh. There is none worthy of worship but Allâh and we worship none but Him. To Him belong all grace and favor, and to Him be glorious praise. There is none worthy of worship but Allâh and we are sincere in faith and devotion to Him even though the disbelievers may detest it.)' He said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[1344] 140 - (...) It was narrated from Abû Az-Zubair, that 'Abdullâh bin Az-Zubair used to recite following every prayer... a *Hadîth* similar to that of Ibn Numair (no. 1348). He said at the end of it: "Then Ibn Az-Zubair said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.'"

[1345] (...) Abû Az-Zubair said: "I heard 'Abdullâh bin Az-Zubair preaching from this *Minbar*, saying: 'When the Messenger of Allâh ﷺ said the *Salâm* at the end of the prayer..." and he mentioned a *Hadîth* similar to that of Hishâm bin 'Urwah (no. 1343).

وَلَوْ كَرِهَ الْكَافِرُونَ». وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِمْ دُبْرَ كُلِّ صَلَاةٍ.

[١٣٤٤] ١٤٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ مَوْلَى لَهُمْ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ كَانَ يُهَلِّلُ دُبْرَ كُلِّ صَلَاةٍ. بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ. وَقَالَ فِي آخِرِهِ: ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللَّهِ ﷺ يُهَلِّلُ بِهِمْ دُبْرَ كُلِّ صَلَاةٍ.

[١٣٤٥] (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ، وَهُوَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا سَلَّمَ فِي دُبْرِ

الصَّلَاةِ أَوْ الصَّلَوَاتِ: فَذَكَرَ بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[1346] 141 - (...) It was narrated from Mûsâ bin 'Uqbah that Abû Az-Zubair Al-Makki told him that he heard 'Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the *Salâm*... a *Hadîth* similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ."

[١٣٤٦] ١٤١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ: أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَقُولُ، فِي إِثْرِ الصَّلَاةِ إِذَا سَلَّمَ، بِمِثْلِ حَدِيثِهِمَا. وَقَالَ فِي آخِرِهِ: وَكَانَ يَذْكُرُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ.

[1347] 142 - (595) It was narrated from Abû Hurairah - and this is the *Hadîth* of Qutaibah - that the poor *Muhâjirîn* came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer *Ṣalât* as we offer *Ṣalât* and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, O

[١٣٤٧] ١٤٢ - (٥٩٥) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ عَجَلَانَ، كِلَاهُمَا عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - وَهَذَا حَدِيثٌ قُتَيْبَةَ: أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالُوا: قَدْ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَدْرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ. فَقَالَ: «وَمَا ذَٰلِكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَصَدَّقُونَ وَلَا تَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلَا أَعَلَّمَكُمُ شَيْئًا تَذَرُكُونَ بِهِ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا

Messenger of Allâh. He said: "Glorify Allâh, extol His greatness, and praise Him at the end of every prayer, thirty-three times."^[1]

Abû Şâlih said: "The poor *Muhâjirîn* went back to the Messenger of Allâh ﷺ and said: 'Our wealthy brothers have heard what we did and they did likewise.' The Messenger of Allâh ﷺ said: 'That is a bounty from Allâh; He gives it to whomever He wills.'"

Someone other than Qutaibah added to this *Hadîth*, narrating from Al-Laith from Ibn 'Ajlân: "Sumayy said: 'I narrated this *Hadîth* to one of my family and he said: "You have forgotten. 'Rather he said: "Glorify Allâh thirty-three times, praise Allâh thirty-three times and extol Allâh's greatness thirty-three times.'" I went back to Abû Şâlih and told him that. He took my hand and said: *Allâhu akbar* : *va subhân Allâh wal-hamdu Lillâh, Allâhu akbar wa subhân Allâh wal-hamdu Lillâh*, until you reach a total of thirty-three."

Ibn 'Ajlân said: "I narrated this *Hadîth* to Rajâ' bin Haiwah, and he narrated something similar to me from Abû Şâlih, from Abû Hurairah, from the Messenger of Allâh ﷺ."

يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ" قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ فِي دُبُرِ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ مَرَّةً».

قَالَ أَبُو صَالِحٍ: فَرَجَعَ فَقَرَأَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلُ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ».

وَرَأَى غَيْرَ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ عَنِ ابْنِ عَجَلَانَ: قَالَ سَمِعِي: فَحَدَّثْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ، فَقَالَ: وَهَمْتُ. إِنَّمَا قَالَ «تُسَبِّحُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ» فَرَجَعْتُ إِلَى أَبِي صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، حَتَّى تَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلَاثَةً وَثَلَاثِينَ.

قَالَ ابْنُ عَجَلَانَ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ رَجَاءَ بْنِ حَيَوَةَ، فَحَدَّثَنِي بِمِثْلِهِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ.

[1] That is, to say: *Subhân Allâh* thirty three times, and *Allâhu Akbar* thirty-three times, *Al-hamdulillâh* thirty-three times.

[1348] 143 - (...) It was narrated from Abû Hurairah that they said: "O Messenger of Allâh, the people of great wealth have taken the highest ranks and eternal bliss..." a *Hadîth* similar to that of Qutaibah from Al-Laiṭh (no. 1347), except that he inserted into the *Hadîth* of Abû Hurairah the words of Abû Şâlih: "Then the poor *Muhâjirîn* went back to the Messenger of Allâh ﷺ until the end of the *Hadîth*. And he added in the *Hadîth*: "Suḥail said: 'Eleven (times each), eleven (times each), and all of that adds up to thirty-three.'"

[1349] 144 - (596) It was narrated from Ka'b bin 'Ujrah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them after each obligatory prayer will not be disappointed: Thirty-three *Tasbîḥah*, thirty-three *Tahmîah* and thirty-four *Takbîrah*."

[1350] 145 - (...) It was narrated

[١٣٤٨] ١٤٣ - (...) وَحَدَّثَنِي أُمِّيَّةُ بِنْتُ سَيْطَامِ الْعَيْثِيَّةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْذَرَاجَاتِ الْعُلَى وَالنَّعِيمِ الْمَقِيمِ، بِمِثْلِ حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ، إِلَّا أَنَّهُ أَدْرَجَ فِي حَدِيثِ أَبِي هُرَيْرَةَ قَوْلَ أَبِي صَالِحٍ: ثُمَّ رَجَعَ فَقَرَأَ الْمُهَاجِرِينَ. إِلَى آخِرِ الْحَدِيثِ، وَزَادَ فِي الْحَدِيثِ: يَقُولُ سُهَيْلٌ: إِحْدَى عَشْرَةَ إِحْدَى عَشْرَةَ، فَجَمِيعُ ذَلِكَ كُلُّهُ ثَلَاثَةٌ وَثَلَاثُونَ.

[١٣٤٩] ١٤٤ - (٥٩٦) حَدَّثَنَا الْحَسَنُ بْنُ عَيْسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ عُتَيْبَةَ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ ذُبُرُ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً».

[١٣٥٠] ١٤٥ - (...) حَدَّثَنَا نَصْرُ

from Ka'b bin 'Ujah that the Messenger of Allâh ﷺ said: "Remembrance after (the prayer), the one who says them or does them will not be disappointed: Thirty-three *Tasbîhah*, thirty-three *Tahmîah* and thirty-four *Takbîrah* after every prayer."

[1351] (...) A similar report (as no. 1350) was narrated from Al-Hakam with this chain.

[1352] 146 - (597) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "Whoever glorifies Allâh thirty-three times after every prayer, and praises Allâh thirty-three times, and extols Allâh's greatness thirty-three times, making ninety-nine, and completes it by saying: '*Lâ ilâha ill-Allâhu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-hamdu wa huwa 'ala kulli shai'in qadîr*' (There is none worthy of worship but Allâh alone, with no partner or associate; His is the Dominion, to Him be praise, and He is Able to do all things) his sins will be forgiven even if they are like the foam of the sea."

ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا حَمْرَةُ الزِّيَّاتِ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُعَقَّاتٌ لَا يَخِيبُ قَائِلُهُنَّ، أَوْ فَاعِلُهُنَّ ثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، فِي دُبُرِ كُلِّ صَلَاةٍ.

[١٣٥١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ الْمَلَائِيُّ عَنِ الْحَكَمِ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٣٥٢] [١٤٦- (٥٩٧)] حَدَّثَنِي عَبْدُ الْحَمِيدُ بْنُ بَيَانَ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ ابْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِي عُبَيْدٍ الْمَذْحِجِيِّ، قَالَ مُسْلِمٌ: أَبُو عُبَيْدٍ مَوْلَى سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَّيْبِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ
رَبِّدِ الْبَحْرِ».

[1353] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 1353).

[١٣٥٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ
سُهَيْلٍ، عَنْ أَبِي عُيَيْدٍ، عَنْ عَطَاءٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بِمِثْلِهِ.

Chapter 27. What Is To Be Said Between The Opening *Takbîr* And The Recitation Of The Qur'an

[1354] 147 - (598) It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ said *Takbîr* in the prayer, he would remain silent for a short while before he started to recite. I said: 'O Messenger of Allâh, may my father and mother be sacrificed for you. I have seen that you are silent between the *Takbîr* and recitation. What do you say?' He said: 'I say: "*Allâhumma, bâ'id baini wa baina khaṭâ'yaya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma, naqqinî min khaṭâ'yaya kamâ yunaqqath-thawbul-abyaḍu minad-danas. Allâhummaghsilnî min khaṭâ'yaya biṭh-thalji, wal-mâ' wal-bârid* (O Allâh, distance me from my sins just as You have distanced the east from the west. O Allâh, cleanse me of my sins as a white garment is cleansed of filth. O

(المعجم ٢٧) - (بَابُ مَا يُقَالُ بَيْنَ
تَكْبِيرَةِ الْإِحْرَامِ وَالْقِرَاءَةِ) (التحفة ٨٠)

[١٣٥٤] ١٤٧ - (٥٩٨) حَدَّثَنِي زُهَيْرُ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ
الْفَقْعَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي
الصَّلَاةِ، سَكَتَ هُنَيْئَةً قَبْلَ أَنْ يَقْرَأَ.
فَقُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي!
أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا
تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ! بَاعِدْ بَيْنِي
وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ. اللَّهُمَّ! تَقْنِي مِنْ خَطَايَايَ كَمَا
يُتَقْنَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ!
اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ
وَالْبَرْدِ».

Allâh, wash my sins from me with snow, water and hail.)”

[1355] (...) A *Hadîth* similar to that of Jarîr (no. 1354) was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain.

[1356] 148 - (599) Abû Hurairah said: “When the Messenger of Allâh ﷺ stood up from the second *Rak’ah*, he would start his recitation with: “All the praise is due to Allâh, the Lord of the ‘*Âlamîn* (mankind, jinn and all that exists))” and he did not pause.”

[1357] 149 - (600) It was narrated from Anas that a man came and joined the row (in prayer), out of breath, and he said: “*Al-ḥamdulillâhi ḥamdan kathîran mubârakan fih* (Praise be to Allâh, much good and blessed praise.)” When the Messenger of Allâh ﷺ had finished the prayers, he said: “Which of you is the one who spoke those words?” The people remained silent. He

[١٣٥٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنَ زِيَادٍ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[١٣٥٦] ١٤٨ - (٥٩٩) قَالَ مُسْلِمٌ : وَحَدَّثْتُ عَنْ يَحْيَى بْنِ حَسَّانَ، وَيُونُسَ الْمُؤَدَّبِ وَغَيْرِهِمَا، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنَ زِيَادٍ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ الْقُعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَهَضَ مِنَ الرَّكْعَةِ الثَّانِيَةِ اسْتَفْتَحَ الْقِرَاءَةَ بِ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». وَلَمْ يَسْكُتْ.

[١٣٥٧] ١٤٩ - (٦٠٠) [و] حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَتَادَةُ وَثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَزَهُ النَّفْسُ، فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟» فَأَرَمَ الْقَوْمُ. فَقَالَ: «أَيُّكُمْ

said, "Which of you said them? For he did not say anything wrong." A man said: "I came, and I was out of breath, and I said them." He said: "I saw twelve Angels competing to see which of them would take them up."

[1358] 150 - (601) It was narrated that Ibn 'Umar said: "While we were praying with the Messenger of Allâh ﷺ, a man among the people said: 'Allâhu akbaru kabîran, wal-hamdulillâhi kathîran, wa subhân Allâhi bukaratan wa ašîla (Allâh is most great, much praise be to Allâh, glory be to Allâh morning and evening).' The Messenger of Allâh ﷺ said: 'Who said such and such?' A man said: 'I did, O Messenger of Allâh.' He said: 'I was impressed by it, for the gates of heaven were opened for it.'"

Ibn 'Umar said: "I never stopped saying them since I heard the Messenger of Allâh ﷺ say that."

Chapter 28. It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner

[1359] 151 - (602) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say:

الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بَأْسًا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَنَادَرُونَهَا، أَيُّهُمْ يَرْفَعُهَا».

[١٣٥٨] ١٥٠ - (٦٠١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ: أَخْبَرَنِي الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ قَالَ رَجُلٌ فِي الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «عَجِبْتُ لَهَا. فَتَحَتْ لَهَا أَبْوَابُ السَّمَاءِ».

قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.

(المعجم ٢٨) - (بَابُ اسْتِحْبَابِ إِيْتَانِ الصَّلَاةِ بِوَقَارٍ وَسَكِينَةٍ، وَالنَّهْيِ عَنْ إِيْتَانِهَا سَعِيًّا) (التحفة ٨)

[١٣٥٩] ١٥١ - (٦٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ

‘When *As-Salât* has started for prayer is called, do not come rushing. Rather come walking, in a tranquil manner; whatever you catch up with, pray, and whatever you miss, complete it.’”

حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْعَوْنَ، وَأُتُوها تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا».

[1360] 152 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When (the *Iqâmah*) for prayer is called, do not come rushing, rather come in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it. For when one of you is heading towards the prayer, he is in a state of prayer.”

[١٣٦٠] ١٥٢ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ. قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُتِبَ لِلصَّلَاةِ فَلَا تَأْتَوْهَا وَأَنْتُمْ تَسْعَوْنَ، وَأُتُوها وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنْ أَحَدُكُمْ إِذَا كَانَ يَتَعَمَّدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

[1361] 153 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadīth*, including: "The Messenger of Allâh ﷺ said: 'When the call for prayer is given, then come walking in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it.'"

[1362] 154 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the (*Iqâmah* for) prayer is called, none of you should rush towards it, rather he should walk in a tranquil and dignified manner; pray what you catch up with and make up what you miss.'"

[1363] 155 - (603) 'Abdullâh bin Abî Qatâdah narrated that his father told him: "While we were praying with the Messenger of Allâh ﷺ, he heard a clamor and said: 'What is the matter with you?' They said: 'We were hastening to prayers.' He said: 'Do not do that. When you come to prayer, come in a tranquil

[١٣٦١] ١٥٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُودِيَ بِالصَّلَاةِ فَأْتَوْهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتُوا».

[١٣٦٢] ١٥٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفُضَيْلُ يَعْنِي ابْنَ عِيَّاضٍ، عَنْ هِشَامٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نُتِيبَ بِالصَّلَاةِ فَلَا يَسْعَ إِلَيْهَا أَحَدُكُمْ، وَلَكِنْ لِيَمْسَ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ، صَلَّ مَا أَدْرَكْتَ وَاقْضِ مَا سَبَقَكَ».

[١٣٦٣] ١٥٥ - (٦٠٣) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ الصُّورِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ؛ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ

manner. Whatever you catch up with, pray, and whatever you miss, complete it.”

[1364] (...) It was narrated by Shaibân (a similar *Hadith* as no. 1363), with this chain.

Chapter 29. When Should The People Stand Up To Pray?

[1365] 156 - (604) It was narrated that Abû Qatâdah said: “The Messenger of Allâh ﷺ said: ‘When the *Iqamah* for prayer is called, do not stand up until you see me.’”

[1366] (...) It was narrated from ‘Abdullâh bin Qatâdah, from his father, from the Prophet ﷺ (a narration similar to no. 1365).

Ishâq added in his narration of the *Hadith* of Ma‘mar and Shaibân: “Until you see that I have come out.”

اللَّهُ ﷺ. فَسَمِعَ جَلْبَةً، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأَتِمُّوا».

[١٣٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا شَيْبَانُ، بِهَذَا الْإِسْنَادِ.

(المعجم ٢٩) - (بَابُ مَتَى يَقُومُ النَّاسُ لِلصَّلَاةِ؟) (التحفة ٨٢)

[١٣٦٥] ١٥٦ - (٦٠٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي». وَقَالَ ابْنُ حَاتِمٍ: «إِذَا أُقِيمَتِ أَوْ نُودِيَ».

[١٣٦٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شُعْبَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا ابْنُ عَلِيَّةٍ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

يُونُسَ، وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ - وَقَالَ
إِسْحَاقُ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ - عَنْ
شَيْبَانَ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنْ
النَّبِيِّ ﷺ.

وَرَدَ إِسْحَاقُ فِي رِوَايَتِهِ حَدِيثَ مَعْمَرٍ
وَشَيْبَانَ «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

[1367] 157 - (605) Abû Hurairah said: "The *Iqamah* for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came and stood in his prayer place before saying the *Takbîr*, then he went away and said to us: 'Stay where you are.' We remained standing, waiting for him, until he came out to us. He had performed *Ghusl*, and his head was dripping water. Then he said the *Takbîr* and led us in prayer."

[١٣٦٧] ١٥٧ - (٦٠٥) حَدَّثَنَا
هَرُونَ ابْنُ مَعْرُوفٍ وَحَرْمَلَةُ بْنُ يَحْيَى
قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ
عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ
بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، سَمِعَ أَبَا
هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا
فَعَدَلْنَا الصُّفُوفَ، قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا
رَسُولُ اللَّهِ ﷺ، فَأَتَى رَسُولُ اللَّهِ ﷺ،
حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ،
ذَكَرَ فَاَنْصَرَفَ، وَقَالَ لَنَا: «مَكَانَكُمْ»
فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا،
وَقَدْ اغْتَسَلَ، يَنْطِفُ رَأْسُهُ مَاءً، فَكَبَّرَ
فَصَلَّى بِنَا.

[1368] 158 - (...) It was narrated that Abû Hurairah said: "The *Iqamah* for prayer was called, and the people had lined up in rows. The Messenger of Allâh ﷺ came out and stood in his place,

[١٣٦٨] ١٥٨ - (...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ:
حَدَّثَنَا أَبُو عَمْرٍو، يَعْنِي الْأَوْزَاعِيَّ: حَدَّثَنَا
الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ

then he gestured to them with his hand to stay where they were. Then he came out and he had performed *Ghusl*, and his head was dripping with water, and he led them in prayer.”

[1369] 159 - (...) It was narrated from Abû Hurairah that the *Iqâmah* for prayer would be called for the Messenger of Allâh ﷺ, and the people would form rows before the Prophet ﷺ stood in his place.

[1370] 160 - (606) It was narrated that Jâbir bin Samurah said: “Bilâl used to call the *Adhân* when the sun had passed its zenith, but he did not call the *Iqâmah* until the Prophet ﷺ came out, when he came out he would call the *Iqâmah* for prayer whenever he saw him.”

Chapter 30. The One Who Catches Up With A *Rak'ah* Of The Prayer, He Has Caught Up With That Prayer

[1371] 161 - (607) It was narrated from Abû Hurairah that

قَالَ: أُقِيمَتِ الصَّلَاةُ، وَصَفَّ النَّاسُ صُفُوفَهُمْ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَامَ مَقَامَهُ، فَأَوْمَأَ إِلَيْهِمْ بِيَدِهِ، أَنْ «مَكَانَكُمْ» فَخَرَجَ وَقَدْ اغْتَسَلَ وَرَأْسُهُ يَنْطِفُ الْمَاءُ، فَصَلَّى بِهِمْ.

[١٣٦٩] ١٥٩ - (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الصَّلَاةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَصَافَّهُمْ قَبْلَ أَنْ يَقُومَ النَّبِيُّ ﷺ مَقَامَهُ.

[١٣٧٠] ١٦٠ - (٦٠٦) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا دَحَضَتْ، فَلَا يُقِيمُ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ، فَإِذَا خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ.

(المعجم ٣٠) - (بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ تِلْكَ الصَّلَاةَ)
(التحفة ٨٣)

[١٣٧١] ١٦١ - (٦٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،

the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of the prayer has caught up with the prayer."

[1372] 162 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of prayer with the *Imâm* has caught up with the prayer."

[1373] (...) It was narrated from Abû Hurairah from the Prophet ﷺ... a *Hadîth* similar to that of Yahyâ (no. 1372), from Mâlik. But there is no mention in the *Hadîth* of any of them of the words "with the *Imâm*." According to the *Hadîth* of 'Ubaidullâh he (the Prophet ﷺ) said: "he has caught up with the entire prayer."

عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ».

[١٣٧٢] ١٦٢ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ مَعَ الْإِمَامِ، فَقَدْ أَذْرَكَ الصَّلَاةَ».

[١٣٧٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، وَالْأَوْزَاعِيِّ وَمَالِكِ بْنِ أَنَسٍ، وَيُونُسَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ عُيَيْنَةَ اللَّهِ، كُلُّ هَؤُلَاءِ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ يَحْيَى، عَنْ مَالِكٍ وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ «مَعَ الْإِمَامِ». وَفِي حَدِيثِ عُيَيْنَةَ اللَّهِ قَالَ «فَقَدْ أَذْرَكَ الصَّلَاةَ كُلَّهَا».

[1374] 163 - (608) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of *Ṣubḥ* before the sun rises has caught up with *Ṣubḥ*. Whoever catches up with a *Rak'ah* of *ʿAṣr* before the sun sets has caught up with *ʿAṣr*."

[١٣٧٤] ١٦٣ - (٦٠٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنْ الْأَعْرَجِ، حَدَّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ». [انظر: ١٣٧٧]

[1375] 164 - (609) It was narrated that ʿĀishah said: The Messenger of Allâh ﷺ said: "Whoever catches up with a *Sajdah* of *ʿAṣr* before the sun sets, or with a *Sajdah* of *Ṣubḥ* before the sun rises, has caught up with it." And *As-Sajdah* only means the *Rak'ah*.

[١٣٧٥] ١٦٤ - (٦٠٩) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ، كِلَاهُمَا عَنْ ابْنِ وَهْبٍ - وَالسِّيَاقُ لِحَرَمَلَةَ - قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ سَجْدَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ، فَقَدْ أَدْرَكَهَا» وَالسَّجْدَةُ إِنَّمَا هِيَ الرَّكْعَةُ.

[1376] (...) A *Ḥadīth* similar to that of Mâlik (no. 1374) was

[١٣٧٦] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

narrated from Abû Hurairah from Zaid bin Aslam.

[1377] 165 - (608) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with one *Rak'ah* of *Asr* before the sun sets, he has caught it, and whoever catches up with one *Rak'ah* of *Fajr* before the sun rises, he has caught it.'"

[1378] (...) Mu'tamir said: "I heard Ma'mar (narrate it) with this chain."

Chapter 31. The Times Of The Five Prayers

[1379] 166 - (610) It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Azîz delayed *Asr* somewhat, and 'Urwah said to him: "Jibrîl, peace be upon him, came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said to him: "Think about what you are saying, O 'Urwah!" He said: "I heard Bashîr bin Abî Mas'ûd say:

عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ.

[١٣٧٧] ١٦٥ - (٦٠٨) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ». [راجع:

[١٣٧٤]

[١٣٧٨] (...) وَحَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا، بِهَذَا الْإِسْنَادِ.

(المعجم ٣١) - (بَابُ أَوْقَاتِ

الصلوات الخمس) (التحفة ٨٤)

[١٣٧٩] ١٦٦ - (٦١٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْرَجَ الْعَصْرَ شَيْئًا. فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ نَزَلَ، فَصَلَّى إِمَامَ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ: اعْلَمْ مَا

"I heard Abû Mas'ûd say: "I heard the Messenger of Allâh ﷺ say: 'Jibrîl came down and led me in prayer, and I prayed with him. Then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him.' And he counted five prayers on his fingers."

[1380] 167 - (...) ‘Urwah bin Az-Zubair narrated that Al-Mughîrah bin Shu‘bah delayed the prayer one day, when he was in Al-Kûfah. Abû Mas‘ûd Al-Ansârî entered upon him and said: “What is this, O Mughîrah? Do you not know that Jibrîl came down and prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed, then he prayed, and the Messenger of Allâh ﷺ prayed. Then he ﷺ said: ‘This is what has been enjoined upon me.’” ‘Umar said to ‘Urwah: “Think about what you are narrating, O ‘Urwah! Did Jibrîl, peace be upon him, teach the Messenger of Allâh ﷺ the times of the prayers?” ‘Urwah said: “That is what Bashîr bin Abî Mas‘ûd used to narrate from his father.”

تَقُولُ يَا عَزُوزُهُ! فَقَالَ: سَمِعْتُ بَشِيرَ بْنِ
أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«نَزَلَ جِبْرِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ
صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ
مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»، [وَيُحْسَبُ
بِأَصَابِعِهِ حَمْسَ صَلَوَاتٍ].

[١٣٨٠] ١٦٧- (...) أَخْبَرَنَا يَحْيَى
 ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
 مَالِكٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ
 الْعَزِيزِ أَخَّرَ الصَّلَاةَ يَوْمًا. فَدَخَلَ عَلَيْهِ
 عُرْوَةُ بْنُ الزُّبَيْرِ فَأَخْبَرَهُ، أَنَّ الْمُغِيرَةَ بْنَ
 شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا، وَهُوَ بِالْكُوفَةِ،
 فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ.
 فَقَالَ: مَا هَذَا يَا مُغِيرَةُ؟ أَلَيْسَ قَدْ عَلِمْتَ
 أَنَّ جَبْرِيلَ نَزَلَ فَصَلَّى، فَصَلَّى رَسُولُ
 اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
 اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
 اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
 اللَّهِ ﷺ. ثُمَّ صَلَّى، فَصَلَّى رَسُولُ
 اللَّهِ ﷺ. ثُمَّ قَالَ: بِهَذَا أُمِرْتُ فَقَالَ عُمَرُ
 لِعُرْوَةَ: انْظُرْ مَا تَحْدُثُ يَا عُرْوَةُ! أَوْ إِنَّ
 جَبْرِيلَ عَلَيْهِ السَّلَامُ هُوَ أَقَامَ لِرَسُولِ
 اللَّهِ ﷺ وَقْتَ الصَّلَاةِ؟ فَقَالَ عُرْوَةُ:

كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ .

[1381] 168 - (611) 'Āishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ used to pray 'Aṣr when the (rays of the) sun was in her apartment (during the early time of 'Aṣr) before it became manifest.

[1382] (...) It was narrated from 'Āishah that the Prophet ﷺ used to pray 'Aṣr when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

Abû Bakr said: "had not yet become manifest."

[١٣٨١] ١٦٨ - (٦١١) قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَنِي عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، قَبْلَ أَنْ تَظْهَرَ.

[١٣٨٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، - قَالَ عَمْرُو: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ طَالِعَةً فِي حُجْرَتِي، لَمْ يَفِءِ الْفَيْءُ بَعْدُ. وَقَالَ أَبُو بَكْرٍ: لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ.

[1383] 169 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that the Messenger of Allāh ﷺ used to pray 'Aṣr when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[١٣٨٣] ١٦٩ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا.

[1384] 170 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray 'Aṣr when the sun was shining into my apartment."

[١٣٨٤] ١٧٠ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ وَاقِعَةً فِي حُجْرَتِي.

[1385] 171 - (612) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "When you pray *Fajr*, its time is until the first part of the sun appears. When you pray *Zuhr*, its time is until 'Asr comes. When you pray 'Asr, its time is until the sun turns yellow. When you pray *Maghrib*, its time is until the twilight has disappeared. When you pray 'Ishâ', its time is until half of the night has passed."

[1386] 172 - (...) It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The time for *Zuhr* is so long as 'Asr has not come. The time for 'Asr is so long as the sun has not turned yellow. The time for *Maghrib* is so long as the twilight has not disappeared. The time for 'Ishâ' is so long as half of the night has not passed. The time for *Fajr* is so long as the sun has not risen."

[١٣٨٥] ١٧١ - (٦١٢) حَدَّثَنِي أَبُو عَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُسْتَنَى قَالَا: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتُ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الْأَوَّلُ، ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتُ إِلَى أَنْ يَحْضُرَ الْعَصْرُ، فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتُ إِلَى أَنْ تَصْفَرَ الشَّمْسُ، فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتُ إِلَى أَنْ يَسْقُطَ الشَّفَقُ، فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتُ إِلَى نِصْفِ اللَّيْلِ».

[١٣٨٦] ١٧٢ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ - وَاسْمُهُ يَحْيَى بْنُ مَالِكٍ الْأَزْدِيُّ وَيُقَالُ: الْمَرَاغِيُّ، وَالْمَرَاغُ حَيٌّ مِنَ الْأَزْدِ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ، قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ نَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

[1387] (...) It was narrated from Shu'bah with this chain.

[١٣٨٧] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: قَالَ شُعْبَةُ: رَفَعَهُ مَرَّةً وَلَمْ يَرْفَعَهُ مَرَّتَيْنِ.

[1388] 173 - (...) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "The time for *Zuhr* is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as *Asr* has not come. The time of *Asr* is so long as the sun has not turned yellow. The time for the *Maghrib* prayer is so long as the twilight has not yet disappeared. The time for the '*Ishâ*' prayer is until halfway through the night. The time for the *Subh* prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the *Shaitân*."

[١٣٨٨] ١٧٣- (...) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ، مَا لَمْ تَطْلُعِ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ».

[1389] 174 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-'Âsh that he said: "The Messenger of Allâh ﷺ was asked about the times of prayer. He said: 'The time for the *Fajr* prayer is so long

[١٣٨٩] ١٧٤- (...) وَحَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينَ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ، عَنْ الْحَجَّاجِ - وَهُوَ ابْنُ

as the first part of the sun has not risen. The time for the *Zuhr* prayer is from when the sun passes the middle of the sky, so long as 'Aṣr has not come. The time for the 'Aṣr prayer is so long as the sun has not turned yellow and the first part of it has not disappeared. The time for the *Maghrib* prayer is when the sun sets, so long as the twilight has not disappeared. The time for 'Ishâ' prayer is until halfway through the night."

[1390] 175 - (...) 'Abdullâh bin Yahyâ bin Abî Katheer said: "I heard my father say: 'Knowledge cannot be acquired by resting ones body.'"

[1391] 176 - (613) It was narrated from Sulaimân bin Buraidah, from his father, from the Prophet ﷺ that a man asked him about the times of prayer. He said to him: "Pray with us for these two," meaning these two days. When the sun had passed its zenith, he told Bilâl to call the *Adhân*, then he told him to call the *Iqamah* for *Zuhr*. Then he

الْحَجَّاجُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ: «وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْأَوَّلُ، وَوَقْتُ صَلَاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ، مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ، وَيَسْقُطَ قَرْنُهَا الْأَوَّلُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ، مَا لَمْ يَسْقُطِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ».

[١٣٩٠] ١٧٥ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ.

[١٣٩١] ١٧٦ - (٦١٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ الْأَزْرَقِ - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ - حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، أَنَّ رَجُلًا سَأَلَهُ عَنْ وَقْتِ

told him to call the *Iqamah* for 'Aṣr when the sun was high, white and clear. Then he told him to call the *Iqamah* for *Maghrib* when the sun had set. Then he told him to call the *Iqamah* for 'Ishâ' when the twilight disappeared. Then he told him to call the *Iqamah* for *Fajr* when dawn broke. The next day, he told him to delay the *Iqamah* for *Zuhr* until the heat of the day had passed and it had cooled down somewhat. Then he prayed 'Aṣr when the sun was still high, but later than on the day before. He prayed *Maghrib* before the twilight disappeared, and he prayed 'Ishâ' after one-third of the night had passed, and he prayed *Fajr* when it had grown light. Then he said: "Where is the one who asked about the times of prayer?" The man said: "It was me, O Messenger of Allâh." He said: "The times of your prayers are between what you have seen."

الصَّلَاةُ؟ فَقَالَ لَهُ: «صَلِّ مَعَنَا هَذَيْنِ»
يَعْنِي الْيَوْمَيْنِ، فَلَمَّا زَالَتِ الشَّمْسُ أَمَرَ
بِلَالًا فَأَذَّنَ، ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ، ثُمَّ
أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ
بَيَضَاءُ نَقِيَّةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ
حِينَ غَابَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ
الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ
فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا أَنْ
كَانَ الْيَوْمَ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ،
فَأَبْرَدَ بِهَا، فَأَنْعَمَ أَنْ يُبْرَدَ بِهَا، وَصَلَّى
الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ، أَخَرَهَا فَوْقَ
الَّذِي كَانَ، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ
يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ بَعْدَمَا
ذَهَبَ ثُلُثُ اللَّيْلِ، وَصَلَّى الْفَجْرَ فَأَسْفَرَ
بِهَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ
الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، يَا رَسُولَ
اللَّهِ! قَالَ: «وَقْتُ صَلَاتِكُمْ بَيْنَ مَا
رَأَيْتُمْ».

[1392] 177 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that a man came to the Prophet ﷺ and asked him about the times of prayer. He said: "Attend the prayer with us." He told Bilâl to call the *Adhân* when it was still dark, and he prayed *Subh* when dawn broke. Then he told him (to call the

[١٣٩٢] ١٧٧ - (...) حَدَّثَنِي
إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ السَّامِيُّ:
حَدَّثَنَا حَرِيثُ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ عَنْ
عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ،
عَنْ أَبِيهِ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ
عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَقَالَ: «أَشْهَدُ مَعَنَا

Adhân) for *Zuhr* when the sun passed the middle of the sky. Then he told him (to call the *Adhân*) for 'Aṣr when the sun was still high. Then he told him (to call the *Adhân*) for *Maghrib* when the sun set. Then he told him (to call the *Adhân*) for 'Ishâ' when the twilight disappeared. The following day, he told him (to call the *Adhân*) for *Fajr* when it had grown light. Then he told him (to call the *Adhân*) for *Zuhr* when it had cooled down a little. Then he told him (to call the *Adhân*) for 'Aṣr when the sun was still white and clear, and had not become tinged with yellow. Then he told him (to call the *Adhân*) for *Maghrib* before the twilight disappeared. Then he told him (to call the *Adhân*) for 'Ishâ' when one-third of the night had gone, or when part of the night had done - Ḥaramî was not sure. When morning came he said: "Where is the one who was asking? Between what you have seen is the time."

[1393] 178 - (614) Abû Bakr bin Abî Mûsâ narrated from his father, from the Messenger of Allâh ﷺ, that someone came to him and asked him about the times of the prayer. He did not give any reply. Then he had the *Iqâmah* called for *Fajr* when dawn broke and the people could hardly recognize one another (because it was so dark). Then he

الصَّلَاةَ فَأَمَرَ بِإِلَآ فَاذَّنَ بِغَلَسِ، فَصَلَّى الصُّبْحَ، حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ ثُمَّ أَمَرَهُ بِالْعَصْرِ، وَالشَّمْسُ مُرْتَفِعَةً، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَجَبَتْ الشَّمْسُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ حِينَ وَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ الْعَدَّ فَنَوَّرَ بِالصُّبْحِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ وَالشَّمْسُ بَيَضاءَ نَفِیَّةً لَمْ تُخَالِطْهَا صُفْرَةٌ، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ قَبْلَ أَنْ يَقَعَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ عِنْدَ ذَهَابِ ثُلُثِ اللَّیْلِ أَوْ بَعْضِهِ - شَكَّ حَرَمِيٌّ، فَلَمَّا أَصْبَحَ قَالَ: «أَيْنَ السَّائِلُ؟ مَا بَيْنَ مَا رَأَيْتَ وَقْتُ».

[۱۳۹۳] ۱۷۸ - (۶۱۴) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ

told him to call the *Iqamah* for *Zuhr* when the sun had passed its zenith and one would say that it was midday, although he knew better than them. Then he told him to call the *Iqamah* for *ʿAṣr* when the sun was high. Then he told him to call the *Iqamah* for *Maghrib* when the sun set. Then he told him to call the *Iqamah* for *ʿIshâ* when the twilight disappeared. Then the following day he delayed *Fajr* until when it was over, one would say that the sun had risen or had almost risen. Then he delayed *Zuhr* until it was nearly the time when he had prayed *ʿAṣr* the day before. Then he delayed *ʿAṣr* until when it was over, one would say that the sun had turned red. Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *ʿIshâ* until it was the first third of the night. The next day he called the one who had asked and said: "The times (of prayers) are between each two times."

[1394] 179 - (...) It was narrated from Abû Bakr bin Abî Mûsâ, from his father, that someone came to the Prophet ﷺ and asked him about the times of prayer... a *Hadîth* like that of Ibn Numair (no. 1393), except that he said: "He prayed *Maghrib* before the twilight disappeared on the second day."

بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ، وَالْقَائِلُ يَقُولُ قَدْ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ. ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَخَّرَ الْفَجَرَ مِنَ الْغَدِ حَتَّى انصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصَرَ حَتَّى انصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثُلُثُ اللَّيْلِ الْأَوَّلِ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ فَقَالَ: «الْوَقْتُ بَيْنَ هَذَيْنِ».

[١٣٩٤] ١٧٩ - (...) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، سَمِعَهُ مِنْهُ، عَنْ أَبِيهِ: أَنَّ سَائِلًا أَتَى النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ: فَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، فِي الْيَوْمِ الثَّانِي.

Chapter 32. The Recommendation To Delay Zuhr (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation

[1395] 180 - (615) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.'"

[1396] (...) Abû Hurairah said: The Messenger of Allâh ﷺ said... a similar report (as no. 1395).

[1397] 181 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is a hot day, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell."

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Wait until it cools down somewhat before praying,

(المعجم ٣٢) - (بَابُ اسْتِحْبَابِ الْإِبْرَادِ بِالظَّهْرِ فِي شِدَّةِ الْحَرِّ لِمَنْ يَمْضِي إِلَى جَمَاعَةٍ وَيَنَالُهُ الْحَرُّ فِي طَرِيقِهِ) (التحفة ٨٥)

[١٣٩٥] ١٨٠ - (٦١٥) حَدَّثَنَا قُتَيْبَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنْ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[١٣٩٦] (...) وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ سَوَاءً.

[١٣٩٧] ١٨١ - (...) وَحَدَّثَنِي هَرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَعَمْرُو بْنُ سَوَادٍ وَأَحْمَدُ بْنُ عِيسَى - قَالَ عَمْرُو: أَخْبَرَنَا. وَقَالَ الْأَحْزَانُ: حَدَّثَنَا - ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ بَكْرًا حَدَّثَهُ عَنْ بُسْرِ بْنِ سَعِيدٍ وَسَلْمَانَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْيَوْمُ

for intense heat is an exhalation from Hell.”

A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[1398] 182 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “This heat is an exhalation from Hell, so wait until it cools down before praying.”

[1399] 183 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned some *Aḥadīth*, among which was: “The Messenger of Allâh ﷺ said: ‘Wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1400] 184 - (616) It was narrated that Abû Dharr said: “The *Mu’adhḍḥin* of the Messenger of Allâh ﷺ called the *Adhḥan* for *Zuhr*, and the Prophet ﷺ said: ‘Wait until it cools down,

الْحَارُّ فَأَبْرِدُوا بِالصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.”

قَالَ عَمْرُو: وَحَدَّثَنِي أَبُو يُونُسَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

قَالَ عَمْرُو: وَحَدَّثَنِي ابْنُ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ، بِنَحْوِ ذَلِكَ.

[١٣٩٨] ١٨٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذَا الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا بِالصَّلَاةِ».

[١٣٩٩] ١٨٣ - (...) حَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ «أَبْرِدُوا عَنِ الْحَرِّ فِي الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[١٤٠٠] ١٨٤ - (٦١٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُهَاجِرًا أَبَا الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ زَيْدَ

wait until it cools down,' or he said, 'Wait, wait.' And he said: 'Intense heat is an exhalation from Hell, so if it is very hot, wait until it cools down somewhat before praying.'"

Abû Dharr said: "So we waited until we could see the shadow of the mounds."

[1401] 185 - (617) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it permission to breathe out, once in the winter and once in the summer, and that is the intense heat that you experience, and the bitter cold that you experience.'"

[1402] 186 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When it is hot, wait for it to cool down somewhat before praying, for the intense heat is an exhalation from Hell." And he mentioned: "The Fire complained to its Lord, so He gave it permission to breathe out twice

بْنٍ وَهَبٌ يُحَدِّثُ عَنْ أَبِي ذَرٍّ. قَالَ: أَذْنٌ مُؤَذِّنُ رَسُولِ اللَّهِ ﷺ بِالظُّهْرِ. فَقَالَ النَّبِيُّ ﷺ: «أَبْرِدُ أَبْرِدُ». أَوْ قَالَ: «انْتَظِرْ انْتَظِرْ» وَقَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فِتْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنْ الصَّلَاةِ».

قَالَ أَبُو ذَرٍّ: حَتَّى رَأَيْنَا فِيءَ التَّلُولِ. [١٤٠١] ١٨٥ - (٦١٧) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ وَحَزْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَزْمَلَةَ - أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ! أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيرِ».

[١٤٠٢] ١٨٦ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

each year, once in the winter and once in the summer.”

رَسُولُ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ؛ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». وَذَكَرَ «أَنَّ النَّارَ اشْتَكَّتْ إِلَى رَبِّهَا، فَأَذِنَ لَهَا فِي كُلِّ عَامٍ بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ».

[1403] 187 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Fire said: ‘Lord, parts of me have consumed other parts; give me permission to breathe out.’ So He gave it permission to breathe out, once in the winter and once in the summer. What you experience of cold, or intense cold, is the breath of Hell, and what you experience of heat or intense heat is the breath of Hell.”

[١٤٠٣] ١٨٧ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا حَبِيبُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَالَتِ النَّارُ: رَبِّ! أَكَلْتُ بَعْضِي بَعْضًا، فَأَذِنَ لِي أَنْتَفَسَ. فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَمَا وَجَدْتُمْ مِنْ بَرْدٍ أَوْ زَمْهَرِيرٍ فَمِنْ نَفْسِ جَهَنَّمَ، وَمَا وَجَدْتُمْ مِنْ حَرٍّ أَوْ حَرُورٍ فَمِنْ نَفْسِ جَهَنَّمَ».

Chapter 33. It Is Recommended To Pray Zuhr At The Beginning Of Its Time When There Is No Intense Heat

(المعجم ٣٣) - (بَابُ اسْتِحْبَابِ تَقْدِيمِ الظَّهْرِ فِي أَوَّلِ الْوَقْتِ فِي غَيْرِ شِدَّةِ الْحَرِّ) (التحفة ٨٦)

[1404] 188 - (618) It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to

[١٤٠٤] ١٨٨ - (٦١٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ،

pray *Zuhr* when the sun declined.”^[1]

كَلاَهُمَا عَنْ يَحْيَى الْقَطَّانِ وَابْنِ مَهْدِيٍّ -
قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ
- عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ
عَنْ جَابِرِ بْنِ سَمُرَةَ؛ - قَالَ ابْنُ الْمُثَنَّى:
وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ إِذَا
دَخَصَتِ الشَّمْسُ.

[1405] 189 - (619) It was narrated that *Khabbâb* said: “We complained to the Messenger of Allâh ﷺ about praying on the hot sand, and he did not respond to our complaint.”

[١٤٠٥] ١٨٩- (٦١٩) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ بْنُ
سُلَيْمٍ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ،
عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ
الصَّلَاةَ فِي الرَّمْضَاءِ، فَلَمْ يُشْكِنَا.

[1406] 190 - (...) It was narrated that *Khabbâb* said: “We came to the Messenger of Allâh ﷺ and complained to him about the hot sand and he did not respond to our complaint.”

[١٤٠٦] ١٩٠- (...) وَحَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ، قَالَ
عَوْنُ: أَخْبَرَنَا. وَقَالَ ابْنُ يُونُسَ -
وَاللَّفْظُ لَهُ: حَدَّثَنَا - زُهَيْرٌ: حَدَّثَنَا أَبُو
إِسْحَاقَ عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ
قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَشَكَوْنَا إِلَيْهِ حَرَّ
الرَّمْضَاءِ فَلَمْ يُشْكِنَا.

Zuhair said: “I said to *Abû Ishâq*: ‘Was that concerning *Zuhr*?’ He said: ‘Yes.’ I said: ‘Was it about praying it earlier?’ He said: ‘Yes.’”

قَالَ زُهَيْرٌ: قُلْتُ لِأَبِي إِسْحَاقَ: أَفِي
الظُّهْرِ؟ قَالَ: نَعَمْ. قُلْتُ: أَفِي تَعَجِيلِهَا؟
قَالَ: نَعَمْ.

[1] The Arabic word is *Dahaqat*; meaning when it past the zenith.

[1407] 191 - (620) It was narrated that Anas bin Mâlik said: "We used to pray (*Zuhr*) with the Messenger of Allâh ﷺ when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it."

Chapter 34. It Is Recommended To Pray 'Aṣr Early

[1408] 192 - (621) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to pray 'Aṣr when the sun was high and bright, then a person would go to Al-'Awâlî and reach Al-'Awâlî when the sun was still high.

[1409] (...) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray 'Aṣr... a similar report (as no. 1408).

[1410] 193 - (...) It was narrated

[١٤٠٧] ١٩١ - (٦٢٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ عَنْ غَالِبِ الْقَطَّانِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ. فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمْكِنَ جَبْهَتَهُ مِنَ الْأَرْضِ، بَسَطَ ثَوْبَهُ، فَسَجَدَ عَلَيْهِ.

(المعجم ٣٤) - (بَابُ اسْتِحْبَابِ التَّكْبِيرِ بِالْعَصْرِ) (٨٧)

[١٤٠٨] ١٩٢ - (٦٢١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةً حَبَّةً، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِي الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةً.

لَمْ يَذْكُرْ قُتَيْبَةُ: فَيَأْتِي الْعَوَالِي؛

[١٤٠٩] (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، بِمِثْلِهِ، سَوَاءً.

[١٤١٠] ١٩٣ - (...) وَحَدَّثَنَا

that Anas bin Mâlik said: "We used to pray 'Aṣr, then a person could go to Qubâ' and reach them when the sun was still high."

[1411] 194 - (...) It was narrated that Anas bin Mâlik said: "We used to pray 'Aṣr then a man could go out to Banû 'Amr bin 'Awf and find them praying 'Aṣr."

[1412] 195 - (622) It was narrated from Al-'Ala bin 'Abdur-Raḥmân that he entered upon Anas bin Mâlik in his house in Al-Baṣrah, when he had finished *Zuhr*, and his house was beside the *Masjid*. When we entered upon him he said: 'Have you prayed 'Aṣr?' We said: 'We have just finished *Zuhr*.' He said: 'Pray 'Aṣr.' So we stood up and prayed, and when we had finished he said: 'I heard the Messenger of Allâh ﷺ say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the *Shaiṭân*, he stands up and pecks out four *Rak'ah*, in which he remembers Allâh only a little.'"

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَذْهَبُ الدَّاهِبُ إِلَى قُبَاءَ، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفَعَةً.

[١٤١١] ١٩٤ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرِو ابْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

[١٤١٢] ١٩٥ - (٦٢٢) وَحَدَّثَنَا

يَحْيَى بْنُ أَبِي يُوسُفَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ وَثَبَّابُ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ، حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ بِجَنْبِ الْمَسْجِدِ، فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَيْتُمُ الْعَصْرَ؟ قُلْنَا لَهُ: إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ. قَالَ: فَصَلُّوا الْعَصْرَ، فَقُمْنَا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ

بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَفَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

[1413] 196 - (623) Abû Umâmah bin Sahl said: "We prayed *Zuhr* with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying *'Aşr*. I said: 'O uncle, what is the prayer that you have prayed?' He said: "*'Aşr*. This is the prayer of the Messenger of Allâh ﷺ which we used to pray with him."

[١٤١٣] ١٩٦ - (٦٢٣) وَحَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرٍ بْنِ عُثْمَانَ بْنِ سَهْلٍ بْنِ حَنِيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ ابْنَ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظَّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمُّ! مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

[1414] 197 - (624) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led us in praying *'Aşr*, and when he had finished, a man from Banû Salimah came and said: 'O Messenger of Allâh, we want to slaughter a camel of ours, and we would like you to be present.' He said, 'Yes.' So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered, then cut into pieces, and some of it was cooked, then we ate, before the sun set."

[١٤١٤] ١٩٧ - (٦٢٤) حَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ وَأَحْمَدُ بْنُ عِيسَى - وَأَلْفَاظُهُمْ مُتَّفَارِقَةٌ، قَالَ عَمْرُو: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ مُوسَى بْنَ سَعْدٍ الْأَنْصَارِيَّ حَدَّثَهُ عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَنَسِ ابْنِ مَالِكٍ، أَنَّهُ قَالَ: صَلَّيْنَا لَنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ، فَلَمَّا أَنْصَرَفَ أَتَاهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نُرِيدُ أَنْ نَنْحَرَ جَزُورًا لَنَا، وَنَحْنُ نُحِبُّ

أَنْ تَحْضُرَهَا. قَالَ: «نَعَمْ» فَأَنْطَلَقَ
وَأَنْطَلَقْنَا مَعَهُ، فَوَجَدْنَا الْجَزُورَ لَمْ تُنَحَّرْ
فَنَحَرَتْ ثُمَّ قُطِعَتْ، ثُمَّ طُبِخَ مِنْهَا، ثُمَّ
أَكَلْنَا، قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

وَقَالَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ
لَهِيْعَةَ وَعَمْرِو بْنِ الْحَارِثِ، فِي هَذَا الْحَدِيثِ.

[1415] 198 - (625) Râfi' bin
Khadîj said: "We used to pray
'Asr with the Messenger of Allâh
ﷺ, then a camel would be
slaughtered and divided into ten
parts, then it would be cooked
and we would eat cooked meat,
before the sun set."

[١٤١٥] ١٩٨ - (٦٢٥) حَدَّثَنَا مُحَمَّدٌ

ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي
النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ
يَقُولُ: كُنَّا نُصَلِّي الْعَصْرَ مَعَ رَسُولِ
اللَّهِ ﷺ. ثُمَّ تُنَحَّرُ الْجَزُورُ، فَتَقْسِمُ عَشْرَ
قِسْمٍ، ثُمَّ نَطْبِخُ، فَتَأْكُلُ لَحْمًا نَضِيجًا،
قَبْلَ مَغِيبِ الشَّمْسِ.

[1416] 199 - (...) Al-Awzâ'î
narrated it (the narration of
Râfi') with this chain, except that
he said: "We used to slaughter a
camel after 'Asr at the time of
the Messenger of Allâh ﷺ," and
he did not say: "We used to pray
with him."

[١٤١٦] ١٩٩ - (...) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ
يُونُسَ وَشُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشَقِيُّ قَالَا:
حَدَّثَنَا الْأَوْزَاعِيُّ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ
قَالَ: كُنَّا نُنَحَّرُ الْجَزُورَ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، بَعْدَ الْعَصْرِ وَلَمْ يَقُلْ: كُنَّا نُصَلِّي
مَعَهُ.

Chapter 35. Stern Warning Against Missing The 'Asr Prayer

(المعجم ٣٥) - (بَابُ التَّغْلِيظِ فِي

تَفْوِيتِ صَلَاةِ الْعَصْرِ) (التحفة ٨٨)

[1417] 200 - (626) It was

[١٤١٧] ٢٠٠ - (٦٢٦) [و] حَدَّثَنَا

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who misses 'Aṣr is like the one whose family and wealth were taken from him."

[1418] (...) It was narrated from Sâlim, from his father (a *Hadîth* similar to no. 1417).

[1419] 201 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever misses 'Aṣr it is as if his family and wealth were taken from him."

Chapter 36. The Evidence For Those Who Say That 'The Middle Prayer' Is The 'Aṣr Prayer

[1420] 202 - (627) It was narrated that 'Alî said: "On the day of (the battle of) *Al-Aḥzâb*, the Messenger of Allâh ﷺ said: 'May Allâh fill their graves and

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفَوَّتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

[١٤١٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ.

قَالَ عَمْرُو: يَبْلُغُ بِهِ. وَقَالَ أَبُو بَكْرٍ: رَفَعَهُ.

[١٤١٩] ٢٠١ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ فَاتَتْهُ الْعَصْرُ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

(المعجم ٣٦) - (بَابُ الدَّلِيلِ لِمَنْ

قال: الصلاة الوسطى هي صلاة

العصر) (التحفة ٨٩)

[١٤٢٠] ٢٠٢ - (٦٢٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عِيْثَةَ، عَنْ

their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.”

[1421] (...) It was narrated from Hishâm with this chain (a *Hadith* similar to no. 1420).

[1422] 203 - (...) It was narrated that ‘Alî said: “On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves with fire, and their houses,’ or ‘their bellies’” - *Shu‘bah* was not sure whether he said houses or bellies.

[1423] (...) It was narrated from Qatâdah with this chain, and he said: “Their houses and their graves” - he was not uncertain.

[1424] 204 - (...) ‘Alî said: “On

عَلَيْ قَالَ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ «مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَهُمْ نَارًا، كَمَا حَبَسُونَا وَشَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ».

[١٤٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[١٤٢٢] ٢٠٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي حَسَّانَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ: «شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا، وَ يُوتَهُمْ أَوْ يُطُونَهُمْ» - شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْبُطُونِ.

[١٤٢٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ. وَقَالَ: يُوتَهُمْ وَقُبُورُهُمْ - وَلَمْ يَشْكْ.

[١٤٢٤] ٢٠٤ - (...) وَحَدَّثَنَا أَبُو

the day of (the battle of) *Al-Ahzâb*, when he was sitting at one of the openings in the ditch, the Messenger of Allâh ﷺ said: 'They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves and their houses' - or 'their graves and their bellies - with fire.'

بَكَرِ بْنِ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ عَلِيٍّ؛ وَحَدَّثَنَاهُ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى، سَمِعَ عَلِيًّا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ، وَهُوَ قَاعِدٌ عَلَى فُرْصَةٍ مِنْ فُرْصِ الْخَنْدَقِ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَتُهُمْ، أَوْ قَالَ: قُبُورَهُمْ وَيُطَوِّنُهُمْ نَارًا».

[1425] 205 - (...) It was narrated that 'Alī said: "The Messenger of Allâh ﷺ said on the day of (the battle of) *Al-Ahzâb*: "They distracted us from the Middle Prayer, 'Asr prayer. May Allâh fill their houses and their graves with fire." Then he prayed it between the two evening prayers, between *Maghrib* and 'Ishâ'.

[١٤٢٥] ٢٠٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ شُتَيْبِ بْنِ شَكْلٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْأَحْزَابِ «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ. مَلَأَ اللَّهُ يُوتَتُهُمْ وَقُبُورَهُمْ نَارًا». ثُمَّ صَلَّاهَا بَيْنَ الْعِشَاءَيْنِ، بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[1426] 206 - (628) It was narrated that 'Abdullâh said: "The idolators kept the Messenger of Allâh ﷺ from praying 'Asr until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:

[١٤٢٦] ٢٠٦ - (٦٢٨) وَحَدَّثَنَا عَوْنُ ابْنِ سَلَامٍ الْكُوفِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ طَلْحَةَ الْبَائِي عَنْ زُبَيْدٍ، عَنْ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَبَسَ الْمُشْرِكُونَ رَسُولَ

‘They distracted us from the Middle Prayer, ‘Asr prayer. May Allâh fill their bellies and their graves with fire.’”

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of ‘Aishah, said: “‘Aishah told me to write a *Mushaf* for her, and she said: ‘When you reach this verse - Guard strictly (five obligatory) *Aş-Şalawât* (the prayers) especially the middle *Şalât*...^[1] - call me.’ When I reached it, I called her, and she dictated to me the words of Allâh: ‘Guard strictly (five obligatory) *Aş-Şalawât* (the prayers) especially the middle *Şalât* and ‘*Asr* prayer. And stand before Allâh with obedience.’ ‘Aishah said: ‘I heard it from the Messenger of Allâh ﷺ.’”

[1428] 208 - (630) It was narrated from Al-Fuḍail bin Marzûq from Şhaqîq bin ‘Uqbah, that Al-Barâ’ bin ‘Âzib said:

اللَّهُ ﷻ عَنْ صَلَاةِ الْعَصْرِ، حَتَّى اخْمَرْتُ الشَّمْسُ أَوْ اضْفَرْتُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شَعَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا» أَوْ [قَالَ]: «حَسَا اللَّهُ أَجْوَاهَهُمْ وَقُبُورَهُمْ نَارًا».

[١٤٢٧] ٢٠٧ - (٦٢٩) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ ابْنِ حَكِيمٍ، عَنْ أَبِي يُوسُفَ مَوْلَى عَائِشَةَ، أَنَّهُ قَالَ: أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مِصْحَفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَادْنِي: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتَهَا أَذْنَتَهَا، فَأَمَلْتُ عَلَيَّ قَوْلَهُ تَعَالَى: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ).

قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

[١٤٢٨] ٢٠٨ - (٦٣٠) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا الْفَضِيلُ بْنُ مَرْزُوقٍ عَنْ شَقِيقِ

^[1] *Al-Baqarah* 2:238.

"This verse was revealed - 'Guard strictly (five obligatory) prayers and 'Aṣr prayer...' and we recited it for as long as Allâh willed, then Allâh abrogated, it and revealed: 'Guard strictly (five obligatory) Aṣ-Ṣalawât (the prayers) especially the middle Ṣalât)...^[1] A man who was sitting beside Shaqîq said to him: "So it is the 'Aṣr prayer." Al-Barâ' said: "I have told you how it was revealed and how it was abrogated, and Allâh knows best."

[1429] (...) It was narrated from Al-Barâ' bin 'Âzib. He said: "We recited it with the Messenger of Allâh ﷺ for a while." A *Hadîth* like that of Fuḍail bin Marzûq (no. 1428).

[1430] 209 - (631) It was narrated from Jâbir bin 'Abdullâh that on the day of *Al-Khandaq* (i.e., the battle of Al-Ahzâb), 'Umar bin Al-Khaṭṭâb started cursing the disbelievers of the Quraish and said: "O Messenger of Allâh, by Allâh I could not pray 'Aṣr until the sun was about to set." The Messenger of Allâh ﷺ said: "By Allâh, I have not prayed either." We went down to Buṭhân,

ابن عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ: حَافِظُوا عَلَى الصَّلَوَاتِ وَصَلَاةِ الْعَصْرِ، فَقَرَأْنَاهَا مَا شَاءَ اللَّهُ، ثُمَّ نَسَحَهَا اللَّهُ، فَتَرَكْتُ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾. فَقَالَ رَجُلٌ - كَانَ جَالِسًا عِنْدَ شَقِيقٍ - لَهُ: هِيَ إِذَا صَلَاةُ الْعَصْرِ. فَقَالَ الْبَرَاءُ: قَدْ أَخْبَرْتُكَ كَيْفَ نَزَلَتْ وَكَيْفَ نَسَحَهَا اللَّهُ. وَاللَّهُ أَعْلَمُ.

[١٤٢٩] قَالَ [مُسْلِمٌ] : وَرَوَاهُ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَقِيقِ بْنِ عُقْبَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ. قَالَ: قَرَأْنَاهَا مَعَ النَّبِيِّ ﷺ زَمَانًا. بِمِثْلِ حَدِيثِ فُضَيْلِ بْنِ مَرْزُوقٍ.

[١٤٣٠] ٢٠٩ - (٦٣١) وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمِّعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو عَسَانَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ -: حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، يَوْمَ الْخَنْدَقِ،

^[1] *Al-Baqarah* 2:238.

and the Messenger of Allâh ﷺ performed *Wudû'* and so did we. Then the Messenger of Allâh ﷺ prayed '*Asr*' after the sun had set, then he prayed *Maghrib* after that.

[1431] (...) A similar report (as no. 1430) was narrated from Yahyâ bin Abî Kathîr, with this chain.

Chapter 37. The Virtue Of The *Subh* And '*Asr*' Prayers, And Of Maintaining Them

[1432] 210 - (632) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Angels of the night and the day come to you in succession, and they meet at the *Fajr* prayer and at the '*Asr*' prayer. Then those who stayed among you ascend and their Lord asks them, although He knows best about them, 'How did you leave My slaves?' and they say: 'We left

جَعَلَ يَسُبُّ كُفَّارَ فُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا كِدْتُ أَنْ أَصَلِّيَ الْعَصْرَ حَتَّى كَادَتْ أَنْ تَغْرُبَ الشَّمْسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَوَاللَّهِ! إِنْ صَلَّيْتَهَا» فَتَرَلْنَا إِلَى بَطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَتَوَضَّأْنَا. فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّي بَعْدَهَا الْمَغْرِبَ.

[١٤٣١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا. وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - وَكَيْعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

(المعجم ٣٧) - (بَابُ فَضْلِ صَلَاتِي الصُّبْحِ وَالْعَصْرِ وَالْمَحَافَظَةِ عَلَيْهِمَا)
(التحفة ٩٠)

[١٤٣٢] ٢١٠ - (٦٣٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَرْجِعُ الَّذِينَ بَاقُوا فِيكُمْ، فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ:

them while they were praying, and we came to them while they were praying.”

[1433] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Angels come to you in succession,” a *Hadith* like that of Abû Az-Zinâd (no. 1432).

[1434] 211 - (633) Qais bin Abî Hâzim said: “I heard Jarîr bin ‘Abdullâh say: ‘We were sitting with the Messenger of Allâh ﷺ when he looked at the moon while it was full, and he said: “You will see your Lord as you are seeing this moon, and you will not crowd one another in order to see Him. If you can, do not let yourselves be distracted from praying before the sun rises and before it sets,” meaning *Fajr* and *‘Aṣr*. Then Jarîr recited: “And glorify the praises of your Lord before the rising of the sun, and before its setting.”^[1]

[1435] 212 - (...) ‘Abdullâh bin Numair, Abû Usâmah and Wakî‘ narrated with this chain and said: “(The Prophet ﷺ said: You will

كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[١٤٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالْمَلَائِكَةُ يَتَعَابُونَ فِيكُمْ» بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ.

[١٤٣٤] ٢١١ - (٦٣٣) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ وَهُوَ يَقُولُ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةً الْبَدْرِ فَقَالَ: «أَمَّا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْقَجَرَ وَالْعَصَرَ ثُمَّ قَرَأَ جَرِيرٌ: «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» [طه: ١٣٠].

[١٤٣٥] ٢١٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ وَوَكَيْعٌ، بِهَذَا الْإِسْنَادِ،

[1] Ta-Ha 20:130.

be presented to your Lord and you will see Him as you see this moon.” And he said: “Then he recited,” and he did not mention Jarîr.

[1436] 213 - (634) It was narrated from Ibn Abî Khâlid, Mis'ar and Al-Bakhtarî bin Al-Mukhtâr, that they heard from Abû Bakr bin 'Umârah bin Ruwaibah, that his father said: “I heard the Messenger of Allâh ﷺ say: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” Meaning *Fajr* and *'Aṣr*. A man from among the people of Al-Baṣrah said to him: “Did you hear it from the Messenger of Allâh ﷺ?” He said: “Yes.” The man said: “And I bear witness that I heard it from the Messenger of Allâh ﷺ. My ears heard it and my heart understood it.”

[1437] 214 - (...) It was narrated from Ibn 'Umârah bin Ruwaibah that his father said: “The Messenger of Allâh ﷺ said: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” With him there was a man from among the people of Al-Baṣrah who said: “Did you hear this from the Prophet ﷺ?” He said: “Yes, I bear witness to

وَقَالَ: «أَمَّا إِنَّكُمْ سَتَعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ» وَقَالَ: ثُمَّ قَرَأَ. وَلَمْ يَقُلْ: جَرِيرٌ.

[١٤٣٦] ٢١٣ - (٦٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ. قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ وَمِسْعَرٍ وَابْنِ الْبُخْتَرِيِّ بْنِ الْمُخْتَارِ، سَمِعُوهُ مِنْ أَبِي بَكْرٍ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» يَعْنِي الْفَجْرَ وَالْعَصْرَ. فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ أُذْنًايَ وَوَعَاهُ قَلْبِي.

[١٤٣٧] ٢١٤ - (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَارَةَ بْنِ رُوَيْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا» وَعِنْدَهُ رَجُلٌ

that.” He said: “And I bear witness that I heard the Prophet ﷺ say it in the same place where you heard it from him.”

[1438] 215 - (635) It was narrated from Abû Bakr, from his father, that the Messenger of Allâh ﷺ said: “Whoever prays at the two cool times (*Fajr* and *‘Ashr*), he will enter Paradise.”

[1439] (...) Hammâm narrated it with this chain, and said that Abû Bakr was Ibn Abî Mûsâ.

Chapter 38. The Beginning Of The Time For *Maghrib* Is When The Sun Sets

[1440] 216 - (636) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ used to pray *Maghrib* when the sun set and had disappeared below the horizon

مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَنْتَ سَمِعْتَ هَذَا مِنَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، أَشْهَدُ بِهِ عَلَيْهِ. قَالَ: وَأَنَا أَشْهَدُ، لَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُهُ، بِالْمَكَانِ الَّذِي سَمِعْتُهُ مِنْهُ.

[١٤٣٨] ٢١٥ - (٦٣٥) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنِي أَبُو جَمْرَةَ الضَّبْعِيُّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ».

[١٤٣٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، وَحَدَّثَنَا ابْنُ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَا جَمِيعًا: حَدَّثَنَا هَمَّامٌ، بِهَذَا الْإِسْنَادِ. وَنَسَبَا أَبَا بَكْرٍ فَقَالَا: ابْنُ أَبِي مُوسَى.

(المعجم ٣٨) - (بَابُ بَيَانِ أَنَّ أَوَّلَ

وَقْتُ الْمَغْرِبِ عِنْدَ غُرُوبِ الشَّمْسِ)

(التحفة ٩١)

[١٤٤٠] ٢١٦ - (٦٣٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ

[1441] 217 - (637) Râfi' bin Khadîj said: "We used to pray *Maghrib* with the Messenger of Allâh ﷺ, and one of us would leave, and he would be able to see as far as he could shoot an arrow."

[1442] (...) Râfi' bin Khadîj said: "We used to pray *Maghrib*..." a similar *Hadîth* (as no. 1441).

Chapter 39. The Time Of 'Ishâ' And Delaying It

[1443] 218 - (638) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, said: "One night the Messenger of Allâh ﷺ delayed the '*Ishâ*' prayer, the one that is called '*Al-'Atamah*,' until it was very dark. The Messenger of Allâh ﷺ did not come out until 'Umar bin Al-Khaṭṭāb said: 'The women and children have fallen asleep.' Then the Messenger of Allâh ﷺ came out, and he said to the people in the *Masjid* when he came out to

[١٤٤١] ٢١٧ - (٦٣٧) [و] حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ. فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ مَوَاقِعَ نَبْلِهِ.

[١٤٤٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشَقِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ، يَنْحُوهُ.

(المعجم ٣٩) - (بَابُ وَقْتِ الْعِشَاءِ)

وتأخيرها) (التحفة ٩٢)

[١٤٤٣] ٢١٨ - (٦٣٨) وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ. قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً مِنَ اللَّيَالِي بِصَلَاةِ الْعِشَاءِ، وَهِيَ الَّتِي تُدْعَى الْعَتَمَةَ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ، حَتَّى قَالَ عَمْرُ بْنُ الْخَطَّابِ: نَامَ النِّسَاءُ

them: 'None of the people of earth are waiting for it except you.' That was before Islam had spread among the people."

Harmalah added in his report: Ibn Shihâb said: "It was said to me that the Messenger of Allâh ﷺ said: 'And you should not try to compel the Messenger of Allâh ﷺ to pray. That was when 'Umar bin Al-Khaṭṭâb called out.'"

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhrî said: "It was said to me that..." etc.

[1445] 219 - (...) It was narrated that 'Āishah said: "One night the Messenger of Allâh ﷺ delayed 'Ishâ' until most of the night had gone and the people in the Masjid had fallen asleep. Then he came out and said: 'This would be the time for it, were it not that I would cause hardship on my Ummah.'" In the narration of 'Abdur-Razzâq: "Were it not that it was difficult on my Ummah."

وَالصَّبِيَّانُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَقَالَ
لَأَهْلِ الْمَسْجِدِ حِينَ خَرَجَ عَلَيْهِمْ: «مَا
يَنْتَظِرُهَا أَحَدٌ مِنَ أَهْلِ الْأَرْضِ غَيْرَكُمْ»
وَذَلِكَ قَبْلَ أَنْ يَفْشُو الْإِسْلَامُ فِي النَّاسِ.
زَادَ حَرَمَلَهُ فِي رَوَاتِهِ: قَالَ ابْنُ
شِهَابٍ: وَذَكَرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «وَمَا كَانَ لَكُمْ أَنْ تَنْزُرُوا رَسُولَ اللَّهِ
- ﷺ - عَلَى الصَّلَاةِ» وَذَلِكَ حِينَ صَاحَ
عُمَرُ بْنُ الْخَطَّابِ.

[١٤٤٤] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ
ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ
جَدِّي، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، بِهَذَا
الْإِسْنَادِ، مِثْلَهُ. وَلَمْ يَذْكُرْ قَوْلَ الزُّهْرِيِّ:
وَذَكَرَ لِي، وَمَا بَعْدَهُ.

[١٤٤٥] ٢١٩ - (...) حَدَّثَنِي
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ،
كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرِ، وَحَدَّثَنِي
هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ؛ وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ
وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ - وَالْفَاطِمَةُ مُتَقَارِبَةٌ - قَالُوا
جَمِيعًا: عَنْ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي
الْمُعِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومٍ بِنْتِ
أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْ عَنْ عَائِشَةَ قَالَتْ:

أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ، حَتَّى ذَهَبَ
عَامَّةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ
خَرَجَ فَصَلَّى. فَقَالَ: «إِنَّهُ لَوْفُتُهَا، لَوْلَا
أَنْ أَشَقُّ عَلَى أُمَّتِي» وَفِي حَدِيثٍ عَنِ
الرَّزَّاقِ: «لَوْلَا أَنْ يَشُقَّ عَلَى أُمَّتِي».

[1446] 220 - (639) It was narrated that 'Abdullâh bin 'Umar said: "One night we remained waiting for the Messenger of Allâh ﷺ to pray 'Ishâ', and he came out to us when one-third or more of the night had passed. We did not know if some family matter had detained him or something else. When he came out, he said: 'You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my *Ummah*, I would have prayed it with you at this hour.' Then he told the *Mu'adhdhin* to call the *Iqamah*, and he prayed."

[١٤٤٦] ٢٢٠ - (٦٣٩) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ زُهَيْرٌ: حَدَّثَنَا
- جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَكُنَّا
ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ
الْعِشَاءِ الْآخِرَةِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ
تِلْكَ اللَّيْلُ أَوْ بَعْدَهُ، فَلَا نَذَرِي أَشْيَاءَ
شَعَلَهُ فِي أَهْلِهِ أَوْ غَيْرِ ذَلِكَ، فَقَالَ حِينَ
خَرَجَ: «إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةَ مَا يَنْتَظِرُهَا
أَهْلُ دِينٍ غَيْرِكُمْ، وَلَوْلَا أَنْ يَثْقُلَ عَلَى
أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ» ثُمَّ أَمَرَ
الْمُؤَدِّنَ فَأَقَامَ الصَّلَاةَ وَصَلَّى.

[1447] 221 - (...) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ was distracted one night and delayed 'Ishâ' until we fell asleep in the *Masjid* then woke up, then we fell asleep, then woke up. Then the Messenger of Allâh ﷺ came out to us and said: "There is no one

[١٤٤٧] ٢٢١ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ شَعَلَ
عَنْهَا لَيْلَةً فَأَخْرَجَهَا، حَتَّى رَفَدْنَا فِي
الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَفَدْنَا، ثُمَّ

on earth tonight who is waiting for the prayer other than you.”

[1448] 222 - (640) It was narrated from Thâbit that they asked Anas about the ring of the Messenger of Allâh ﷺ and he said: “One night the Messenger of Allâh ﷺ delayed ‘Ishâ’ until the middle of the night, or when almost half of the night had gone. Then he came and said: ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer.’ Anas said: ‘It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.’”

[1449] 223 - (...) It was narrated that Anas bin Mâlik said: “We waited for the Messenger of Allâh ﷺ one night until it was nearly halfway through the night. Then he came and prayed, then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand.”

[1450] (...) It was narrated by Qurrah with this chain (a similar

اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ، اللَّيْلَةَ، يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ».

[١٤٤٨] ٢٢٢ - (٦٤٠) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعُبَيْدِيُّ: حَدَّثَنَا يَهُزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَخَّرَ رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ، أَوْ كَادَ يَذْهَبُ شَطْرَ اللَّيْلِ، ثُمَّ جَاءَ فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمُ الصَّلَاةَ». قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى وَيِصِّ خَاتَمِهِ مِنْ فِضَّةٍ، وَرَفَعَ إصْبَعَهُ الْيُسْرَى بِالْخُنْصِرِ.

[١٤٤٩] ٢٢٣ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ ابْنِ الرَّبِيعِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَظَرْنَا رَسُولَ اللَّهِ ﷺ لَيْلَةً، حَتَّى كَانَ قَرِيبًا مِنْ نِصْفِ اللَّيْلِ، ثُمَّ جَاءَ فَصَلَّى، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى وَيِصِّ خَاتَمِهِ، فِي يَدِهِ، مِنْ فِضَّةٍ.

[١٤٥٠] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَبَّاحٍ الْعَطَّارُ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَبْدِ

Hadith as no. 1449), but he did not mention the phrase, "then he turned to face us."

[1451] 224 - (641) It was narrated that Abû Mûsâ said: "My companions and I - who came with me in the ship - were staying in the valley of Buṭhân, and the Messenger of Allâh ﷺ was in Al-Madînah. Every night it would be the turn of a group of them to go to the Messenger of Allâh ﷺ at the time of 'Ishâ' prayer." Abû Mûsâ said: "My companions and I went to the Messenger of Allâh ﷺ, but something kept him busy until he prayed while it was very dark, almost halfway through the night. Then the Messenger of Allâh ﷺ came out and led them in prayer, and when he had finished his prayer he said to those who were present: 'Wait! I will tell you something and give you glad tidings. It is Allâh's blessing to you that no one else among the people is praying at this hour except you.'" Abû Mûsâ said: "We went back rejoicing at what we had heard from the Messenger of Allâh ﷺ."

الْمَجِيدِ الْحَنَفِيُّ: حَدَّثَنَا قُرَّةٌ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَذْكُرْ: ثُمَّ أَقْبَلَ عَلَيْنَا
بِوَجْهِهِ.

[١٤٥١] ٢٢٤- (٦٤١) وَحَدَّثَنَا أَبُو
عَامِرٍ الْأَسْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ
أَبِي مُوسَى، قَالَ: كُنْتُ أَنَا وَأَصْحَابِي -
الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ - نَزُولًا فِي
بَقِيعِ بَطْحَانَ، وَرَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ،
فَكَانَ يَتَنَوَّبُ رَسُولُ اللَّهِ ﷺ عِنْدَ صَلَاةِ
الْعِشَاءِ، كُلَّ لَيْلَةٍ، نَقَرٌ مِنْهُمْ. قَالَ أَبُو
مُوسَى: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ أَنَا
وَأَصْحَابِي، وَلَهُ بَعْضُ الشُّغْلِ فِي أَمْرِهِ،
حَتَّى أَغْتَمَ بِالصَّلَاةِ، حَتَّى ابْتَهَارَ اللَّيْلُ،
ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا
قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: «عَلَى
رِسْلِكُمْ، أَعْلِمُكُمْ، وَأَبْشِرُوا، أَنَّ مِنْ
نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ
يُصَلِّي هَذِهِ السَّاعَةَ، غَيْرُكُمْ» أَوْ قَالَ: «مَا
صَلَّى، هَذِهِ السَّاعَةَ، أَحَدٌ غَيْرُكُمْ» - لَا
نَذْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ؟ قَالَ أَبُو
مُوسَى: فَرَجَعْنَا فَرَجِحِينَ بِمَا سَمِعْنَا مِنْ
رَسُولِ اللَّهِ ﷺ.

[1452] 225 - (642) Ibn Juraij

[١٤٥٢] ٢٢٥- (٦٤٢) [و] حَدَّثَنَا

said: "I said to 'Aṭâ: 'Which time do you like most to pray *Ishâ* - which the people call *Al-'Atamah* - as an *Imâm* or alone?" He said: 'I heard Ibn 'Abbâs say: "The Prophet of Allâh ﷺ prayed *Ishâ* one night when it was very dark, when the people had fallen asleep and woken up, and fallen asleep again and woken up. Then 'Umar bin Al-Khaṭṭâb stood up and said. "The prayer." 'Aṭâ said: 'Ibn 'Abbâs said: "Then the Prophet of Allâh ﷺ came out, and it is as if I can see him now, with his head dripping water, placing his hand on the side of his head and saying: 'Were it not that it would be too difficult for my *Ummah*, I would have commanded them to pray it like this (at this time).'"

I asked 'Aṭâ how the Messenger of Allâh ﷺ placed his hand on his head as Ibn 'Abbâs had said. 'Aṭâ spread his fingers a little and placed the ends of his fingers on the side of his head, then he moved them like this until his thumb was touching the side of his ear that is next to the face, then over the edge of the ear and the end of his beard, but he did not hold on to anything, except like this. I said to 'Aṭâ: "How long did he delay (*Ishâ*) that night?" He said: "I do not know."

Aṭâ said: "I like most to pray *Ishâ* late, whether as an *Imâm*

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينَ أَحَبُّ إِلَيْكَ أَنْ أَصَلِّيَ الْعِشَاءَ، الَّتِي يَقُولُهَا النَّاسُ الْعَتَمَةَ، إِمَامًا وَخَلُوعًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ نَبِيُّ اللَّهِ ﷺ ذَاتَ لَيْلَةِ الْعِشَاءِ. قَالَ: حَتَّى رَقَدَ نَاسٌ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةُ. فَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقَطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ قَالَ: «لَوْلَا أَنْ يَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ أَنْ يُصَلُّوهَا كَذَلِكَ».

قَالَ: فَاسْتَنْبْتُ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ صَبَّهَا، يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِنْهَامَهُ طَرَفَ الْأُذُنِ وَمَا يَلِي الْوُجْهَ، ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ اللَّحْيَةِ، لَا يَقْصُرُ وَلَا يَبْطِشُ بِشَيْءٍ، إِلَّا كَذَلِكَ. قُلْتُ لِعَطَاءٍ: كَمْ ذَكَرَ لَكَ آخَرَهَا النَّبِيُّ ﷺ لَيْلَتَيْهِ؟ قَالَ: لَا أَذْرِي.

or alone, as the Prophet ﷺ prayed it on that night. If that is too hard for you, whether you are praying alone or as an *Imâm* leading the people in congregation, then pray it at the middle hour, neither too early nor too late."

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to delay 'Ishâ' prayer."

[1454] 227 - (...) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to offer the (other) prayers as you do, but he used to delay 'Ishâ' later than you do, and he used to make his prayers brief."

[1455] 228 - (644) It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the

قَالَ عَطَاءٌ: أَحَبُّ إِلَيَّ أَنْ أُصَلِّيَهَا، إِمَامًا وَخِلْوًا، مُؤَخَّرَةً كَمَا صَلَّاهَا النَّبِيُّ ﷺ لَيْلَتَيْهِ، فَإِنْ شَقَّ عَلَيْكَ ذَلِكَ خَلُّوْا أَوْ عَلَى النَّاسِ فِي الْجَمَاعَةِ، وَأَنْتَ إِمَامُهُمْ. فَصَلَّاهَا وَسَطًا، لَا مُعَجَّلَةً وَلَا مُؤَخَّرَةً.

[١٤٥٣] ٢٢٦ - (٦٤٣) حَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ صَلَاةَ الْعِشَاءِ الْآخِرَةَ.

[١٤٥٤] ٢٢٧ - (...) وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصَّلَوَاتِ نَحْوًا مِنْ صَلَاتِكُمْ، وَكَانَ يُؤَخِّرُ الْعَتَمَةَ بَعْدَ صَلَاتِكُمْ شَيْئًا، وَكَانَ يُخَفِّفُ فِي الصَّلَاةِ، وَفِي رِوَايَةِ أَبِي كَامِلٍ: يُخَفِّفُ.

[١٤٥٥] ٢٢٨ - (٦٤٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ

Bedouins overpower you with regard to the name of your prayer.^[1] It is 'Ishâ', but they delay milking their camels until it is very dark."

[1456] 229 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not let the Bedouins overpower you with regard to the name of your 'Ishâ' prayer, for it is 'Ishâ' in the Book of Allâh, but they delay the milking of their camels until it is very dark.'"

Chapter 40. It Is Recommended To Pray *Subh* Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein

[1457] 230 - (645) It was narrated from 'Aishah that the believing women used to pray *Subh* with the Prophet ﷺ, then they would go back, wrapped in their *Mirt*,^[2] and no one would recognize them.

أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ، أَلَا إِنَّهَا الْعِشَاءُ، وَهُمْ يُعْتَمُونَ بِالْإِبِلِ».

[١٤٥٦] ٢٢٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْعِشَاءُ؛ فَإِنَّهَا فِي كِتَابِ اللَّهِ، الْعِشَاءُ، فَإِنَّهَا تُعْتَمُ بِحِلَابِ الْإِبِلِ».

(المعجم ٤٠) - (بَابُ اسْتِحْبَابِ التَّكْبِيرِ بِالصَّبْحِ فِي أَوَّلِ وَقْتِهَا، وَهُوَ التَّغْلِيسُ، وَبَيَانُ قَدْرِ الْقِرَاءَةِ فِيهَا) (التحفة ٩٣)

[١٤٥٧] ٢٣٠ - (٦٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ سُفْيَانَ [بْنِ عُيَيْنَةَ]، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ نِسَاءَ

[1] The Bedouins used to call 'Ishâ' by the name *Al-'Atamah* (meaning darkness).

[2] *Mirt*: A type of cloak with markings on it, made of wool or silk or the like.

الْمُؤْمِنَاتِ كُنَّ يُصَلِّينَ الصُّبْحَ مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعْنَ مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، لَا يَعْرِفُهُنَّ أَحَدٌ.

[1458] 231 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him: "The believing women used to attend *Fajr* prayer with the Messenger of Allāh ﷺ, wrapped in their *Mirt*, then they would go back to their houses and no one would recognize them, because the Messenger of Allāh ﷺ would pray when it was still dark."

[١٤٥٨] ٢٣١- (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ كَانَ نِسَاءُ مِنَ الْمُؤْمِنَاتِ يَشْهَدْنَ الْفَجْرَ مَعَ رَسُولِ اللَّهِ ﷺ، مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ وَمَا يَعْرِفْنَ، مِنْ تَغْلِيسِ رَسُولِ اللَّهِ ﷺ بِالصَّلَاةِ.

[1459] 232 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray *Ṣubḥ*, then the women would leave, wrapped in their *Mirt*, and no one would recognize them because it was so dark."

[١٤٥٩] ٢٣٢- (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَا: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفَّعَاتٍ بِمُرُوطِهِنَّ، مَا يَعْرِفْنَ مِنَ الْغَلَسِ. وَقَالَ الْأَنْصَارِيُّ فِي رَوَاتِيهِ: مُتَلَفَّعَاتٍ.

[1460] 233 - (646) It was narrated that Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alī said: "When Al-Ḥajjāj came to Al-Madīnah, we asked Jābir bin 'Abdullāh and he said: 'The

[١٤٦٠] ٢٣٣- (٦٤٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَسَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

Messenger of Allâh ﷺ used to pray *Zuhr* at midday, 'Aṣr when the sun was still bright, *Maghrib* when the sun set, and sometimes he would delay 'Ishâ' and sometimes he would hasten to pray it. If he saw that they had gathered, he would pray early, and if he saw that they were coming late, he would delay it. And they" - or he said: "the Prophet ﷺ - used to pray *Subh* when it was still dark."

[1461] 234 - (...) It was narrated from Sa'd that he heard Muḥammad bin 'Amr bin Al-Ḥasan bin 'Alî say: "Al-Ḥajjâj used to delay the prayers, and we asked Jâbir bin 'Abdullâh..." a *Hadîth* similar to that of Ghundar (no. 1460).

[1462] 235 - (647) It was narrated from Shu'bah who said: "Sayyâr bin Salâmah informed me: 'I heard my father asking Abû Barzah about the prayer of the Messenger of Allâh ﷺ.'" He said: "I said: 'Did you hear him?' He said: 'It is as if I can hear him now.' He said: 'I heard my father asking him about the prayer of the Messenger of Allâh ﷺ.'" He said: "He did not mind delaying some of them," meaning 'Ishâ',

حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: لَمَّا قَدِمَ الْحَجَّاجُ الْمَدِينَةَ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً، وَالْمَغْرِبَ إِذَا وَجِبَتْ، وَالْعِشَاءَ أَحْيَانًا يُؤَخِّرُهَا وَأَحْيَانًا يُعَجِّلُ. كَانَ إِذَا رَأَاهُمْ قَدْ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَاهُمْ قَدْ أَبْطَأُوا أَخَّرَ، وَالصُّبْحَ كَانُوا - أَوْ قَالَ - كَانَ النَّبِيُّ ﷺ يُصَلِّي بِهَا بَعَلَسَ.

[١٤٦١] ٢٣٤- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ، سَمِعَ مُحَمَّدَ بْنَ عَمْرٍو ابْنَ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: كَانَ الْحَجَّاجُ يُؤَخِّرُ الصَّلَوَاتِ، فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ، بِمِثْلِ حَدِيثِ عُذْرٍ.

[١٤٦٢] ٢٣٥- (٦٤٧) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرَزَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: فَقَالَ: كَأَنَّمَا أَسْمَعُهُ السَّاعَةَ. قَالَ: سَمِعْتُ أَبِي يَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: كَانَ لَا

“until halfway through the night, and he did not like to sleep before ‘*Ishâ*’ nor speak afterwards.” *Shu’bah* said: “Then I met him later on and I asked him, and he said: ‘He used to pray *Zuhr* when the sun passed its zenith, and he prayed ‘*Asr* and a man could go to the farthest part of Al-Madīnah and the sun would still be bright.’ As for *Maghrib*, I do not know what time he mentioned. Then I met him after that and I asked him, and he said: ‘He used to pray *Subh* and a man would leave, looking at his companion whom he knew, and he would recognize him. And he used to recite between sixty and one hundred verses in it.”

[1463] 236 - (...) It was narrated from *Shu’bah* from Sayyâr bin Salâmah who said: “I heard Abû Barzah say: ‘The Messenger of Allâh ﷺ did not mind delaying ‘*Ishâ*’ prayer until halfway through the night. He did not like to sleep before it nor speak after it.” *Shu’bah* said: “Then I met him again, and he said: ‘Or until one-third of the way through the night.”

[1464] 237 - (...) It was narrated that Sayyâr bin Salâmah Abû Al-Minhâl said: “I heard Abû Barzah Al-Aslamî say: ‘The Messenger of Allâh ﷺ used to delay ‘*Ishâ*’ until one-third of the

يُبَالِي بَعْضَ تَأْخِيرِهَا، قَالَ: يَغْنِي الْعِشَاءَ، إِلَى نِصْفِ اللَّيْلِ، وَلَا يُحِبُّ التَّوَمَّ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدَ، فَسَأَلْتُهُ فَقَالَ: وَكَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ، يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ، وَالشَّمْسُ حَيَّةٌ. قَالَ: وَالْمَغْرِبَ، لَا أَدْرِي أَيَّ حِينٍ ذَكَرَ. قَالَ: ثُمَّ لَقِيتُهُ بَعْدَ، فَسَأَلْتُهُ. فَقَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُ، فَيَعْرِفُهُ. قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسُّتَيْنِ إِلَى الْمِائَةِ.

[١٤٦٣] ٢٣٦ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: سَمِعْتُ أَبَا بَرزَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُبَالِي بَعْضَ تَأْخِيرِ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَكَانَ لَا يُحِبُّ التَّوَمَّ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً أُخْرَى فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ.

[١٤٦٤] ٢٣٧ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا سُؤَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سَيَّارِ بْنِ سَلَامَةَ أَبِي الْمُنْهَالِ؛ قَالَ: سَمِعْتُ أَبَا بَرزَةَ

night had passed, and he disliked sleeping before it and talking after it. In *Fajr* he used to recite between sixty and one hundred verses, and he would end when we could recognize one another's faces.”

الْأَسْلَمِيِّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤَخِّرُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَيَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنَ الْمِائَةِ إِلَى السِّتِينَ. وَكَانَ يَنْصَرِفُ حِينَ يَعْرِفُ بَعْضُنَا وَجْهَ بَعْضٍ.

Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The *Imâm* Delays The Prayer

(المعجم ٤١) - (بَابُ كَرَاهَةِ تَأْخِيرِ الصَّلَاةِ عَنْ وَقْتِهَا الْمَخْتَارِ، وَمَا يَفْعَلُهُ الْمَأْمُومُ إِذَا أَخْرَاهَا الْإِمَامُ) (التحفة ٩٤)

[1465] 238 - (648) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said to me: ‘What will you do when there are appointed over you rulers who delay the prayer from its proper time or kill it?’^[1] I said: ‘What do you command me to do?’ He said: ‘Offer the prayer on time, then if you are with them when they pray, pray with them, and that will be a voluntary prayer for you.’”

[١٤٦٥] ٢٣٨ - (٦٤٨) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا، أَوْ: يُمِيتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ «صَلِّ الصَّلَاةَ لَوْ قَتَلُوكَ، فَإِنْ أَذْرَكْتَهَا مَعَهُمْ فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ». وَلَمْ يَذْكُرْ خَلْفٌ: عَنْ وَقْتِهَا. [١٤٦٦] ٢٣٩ - (...) حَدَّثَنَا يَحْيَى

[1466] 239 - (...) It was narrated that Abû Dharr said: “The

^[1] Meaning they delay it so much that it is like something lifeless.

Messenger of Allâh ﷺ said to me: 'O Abû Dharr, after me there will be rulers who will kill the prayer. Pray on time, for if you pray on time, that will be voluntary, and you will have preserved your prayer.'

ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ «يَا أَبَا ذَرٍّ! إِنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ يُمَيِّتُونَ الصَّلَاةَ، فَصَلِّ الصَّلَاةَ لَوْفَتِهَا، فَإِنْ صَلَّيْتَ لَوْفَتِهَا كَانَتْ لَكَ نَافِلَةٌ. وَإِلَّا كُنْتَ قَدْ أَخْرَزْتَ صَلَاتَكَ».

[1467] 240 - (...) It was narrated that Abû Dharr said: "My beloved (i.e., The Prophet ﷺ) advised me to listen and obey, even if the one appointed over me is a slave with his hands and feet cut off, and to offer the prayer on time. 'If you catch up with the people but find that they have already prayed, then you will have preserved your prayer, and if you do catch up with them, that will be a voluntary prayer for you.'"

[١٤٦٧] ٢٤٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي أَوْصَانِي أَنْ أَسْمَعَ وَأَطِيعَ. وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ، وَأَنْ أُصَلِّي الصَّلَاةَ لَوْفَتِهَا «فَإِنْ أَذْرَكَتَ الْقَوْمَ وَقَدْ صَلَّوْا كُنْتَ قَدْ أَخْرَزْتَ صَلَاتَكَ، وَإِلَّا كَانَتْ لَكَ نَافِلَةٌ».

[1468] 241 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said, striking my thigh: 'What will you do if you are among people who delay the prayer from its proper time?'" He said: "What do you command me to do?" He said: "Offer the prayer on time, then go about your business, and if the *Iqamah* for prayer is called when you are in the *Masjid*, then pray."

[١٤٦٨] ٢٤١ - (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَضَرَبَ فَخِذِي «كَيْفَ أَنْتَ إِذَا بَقِيَ فِي قَوْمٍ يُؤَخَّرُونَ الصَّلَاةَ عَنْ

وَقَتَّهَا؟ قَالَ: قَالَ: مَا تَأْمُرُ؟ قَالَ «صَلِّ الصَّلَاةَ لَوْ قَتَّهَا، ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أَقِمْتَ الصَّلَاةَ وَأَنْتَ فِي الْمَسْجِدِ، فَصَلِّ».

[1469] 242 - (...) It was narrated that Abû Al-‘Āliyah Al-Barâ’ said: “Ibn Ziyâd delayed the prayer, and ‘Abdullâh bin Aş-Şâmit came to me. I brought him a chair and he sat down, then he told me what Ibn Ziyâd had done, and bit on his lip (as a sign of displeasure). He struck me on the thigh and said: ‘I asked Abû Dharr the same thing as you are asking me, and he struck me on the thigh as I have struck you, and said: I asked the Messenger of Allâh ﷺ the same thing as you asked me, and he struck me on the thigh as I have struck you, and said: Offer the prayer on time, then if you catch up with the prayer with them, then pray, and do not say, I have already prayed so I will not pray.’”

[1470] 243 - (...) It was narrated that Abû Dharr said: “He (ﷺ) said: ‘What will you do if you stay among people who delay the prayer from its proper time? Offer the prayer on time, then if the *Iqâmah* is called, pray with them. That will be better.’”

[١٤٦٩] ٢٤٢- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُونُسَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: أَخَّرَ ابْنُ زِيَادٍ الصَّلَاةَ، فَجَاءَنِي عَبْدُ اللَّهِ بْنُ الصَّامِتِ، فَأَلْقَيْتُ لَهُ كُرْسِيًّا، فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صَنِيعَ ابْنِ زِيَادٍ، فَعَضَّ عَلَى شَفْتِهِ فَضْرَبَ عَلَى فَخِذِي، وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي، فَضْرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخْذَكَ، وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي، فَضْرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخْذَكَ وَقَالَ «صَلِّ الصَّلَاةَ لَوْ قَتَّهَا، فَإِنْ أَدْرَكْتَ الصَّلَاةَ مَعَهُمْ فَصَلِّ، وَلَا تَقُلْ: إِنِّي قَدْ صَلَّيْتُ فَلَا أَصَلِّي».

[١٤٧٠] ٢٤٣- (...) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي نَعَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ: «كَيْفَ أَنْتُمْ؟ أَوْ قَالَ: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ

عَنْ وَفَّيْهَا، فَصَلَّ الصَّلَاةَ لِيُوفِّيْهَا، ثُمَّ إِنَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّ مَعَهُمْ، فَإِنَّهَا زِيَادَةُ خَيْرٍ».

[1471] 244 - (...) It was narrated that Abû Al-‘Âliyah Al-Barâ’ said: ‘I said to ‘Abdullâh bin Aş-Şâmit: ‘We pray behind rulers on Fridays who delay the prayer.’ He struck me painfully on the thigh and said: ‘I asked Abû Dharr about that and he struck me on the thigh and said: I asked the Messenger of Allâh ﷺ about that and he said: Offer the prayer on time, and make your prayer with them voluntary.’”

And ‘Abdullâh said: “It was said to me that the Messenger of Allâh ﷺ struck the thigh of Abû Dharr.”

[١٤٧١] ٢٤٤ - (...) وَحَدَّثَنِي أَبُو عَسَانَ الْمِصْمَعِيُّ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الصَّامِتِ: نُصَلِّي يَوْمَ الْجُمُعَةِ خَلْفَ أُمَرَاءَ، فَيُؤَخَّرُونَ الصَّلَاةَ. قَالَ: فَضْرَبَ فَخِذِي ضَرْبَةً أَوْ جَعَنِي وَقَالَ: سَأَلْتُ أَبَا ذَرٍّ عَنْ ذَلِكَ فَضْرَبَ فَخِذِي، وَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ: «صَلُّوا الصَّلَاةَ لِيُوفِّيْهَا وَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ نَافِلَةً».

قَالَ: وَقَالَ عَبْدُ اللَّهِ: ذَكَرَ لِي أَنَّ نَبِيَّ اللَّهِ ﷺ ضْرَبَ فَخِذَ أَبِي ذَرٍّ.

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is *Farḍ Kifāyah*^[1]

(المعجم ٤٢) - (باب فضل صلاة الجماعة، وبيان التشديد في التخلف عنها وأنها فرض كفاية) (التحفة ٩٥)

[1472] 245 - (64) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Prayer in congregation is twenty-five times better in reward

[١٤٧٢] ٢٤٥ - (٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ

^[1] *Farḍ Kifāyah*: Some people must fulfill its obligation.

than the prayer of one of you praying alone.”

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةٍ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا». [انظر:

[١٥٠٦]

[1473] 246 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Prayer in congregation is superior to the prayer of a man offered alone by twenty-five degrees.” And he said: “The Angels of the night and the Angels of the day meet at *Fajr* prayer.” Abû Hurairah said: “Recite if you wish: ‘...And recite the Qur’ân in the early dawn. Verily, the recitation of the Qur’ân in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night).’”^[1]

[١٤٧٣] ٢٤٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَفْضُلُ صَلَاةٍ فِي الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ خَمْسًا وَعِشْرِينَ دَرَجَةً» قَالَ: «وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ» قَالَ أَبُو هُرَيْرَةَ: أَقْرَأُوا إِنَّ شَيْئًا: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [الإسراء: ٧٨].

[1474] (...) Abû Hurairah said: “I heard the Prophet ﷺ say...” a *Hadîth* like that of ‘Abdul-A’la from Ma’mar (no. 1473), except that he said: “Twenty-five times better in reward.”

[١٤٧٤] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ. إِلَّا أَنَّهُ قَالَ: «بِخَمْسَةِ وَعِشْرِينَ جُزْءًا».

[1475] 247 - (...) It was narrated that Abû Hurairah said: “The

[١٤٧٥] ٢٤٧- (...) وَحَدَّثَنَا عَبْدُ

[1] *Al-Isrâ’* 17:78.

Messenger of Allâh ﷺ said: 'Prayer in congregation is equivalent to twenty-five prayers offered on one's own.'

اللَّهُ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ سَلْمَانَ الْأَعْرَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلَاةِ الْفَذِّ».

[1476] 248 - (...) Ibn Juraij said: "Umar bin 'Aṭā' bin Abî Al-Khuwâr told me that while he was sitting with Nâfi' bin Jubair bin Muṭ'im, Abû 'Abdullâh, the in-law of Zaid bin Zabbân, the freed slave of the Juhanis, passed by them. Nâfi' called him and said: 'I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: 'A prayer offered with the *Imâm* is better than twenty-five prayers offered on one's own.'

[١٤٧٦] ٢٤٨ - (...) حَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُ بْنُ عَطَاءٍ بْنُ أَبِي الْخَوَّارِ أَنَّهُ بَيْنَا هُوَ جَالِسٌ مَعَ نَافِعِ ابْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، إِذْ مَرَّ بِهِمْ أَبُو عَبْدِ اللَّهِ، خَتَنَ زَيْدُ بْنُ زَبَّانٍ، مَوْلَى الْجُهَيْنِيِّ. فَدَعَاهُ نَافِعٌ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ مَعَ الْإِمَامِ أَفْضَلُ مِنْ خَمْسٍ وَعِشْرِينَ صَلَاةً يُصَلِّيَهَا وَحْدَهُ».

[1477] 249 - (650) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Prayer in congregation is superior to prayer offered alone by twenty-seven degrees."

[١٤٧٧] ٢٤٩ - (٦٥٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[1478] 250 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "A man's prayer in congregation is twenty-seven

[١٤٧٨] ٢٥٠ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُيَيْدٍ اللَّهِ قَالَ: أَخْبَرَنِي

times better than his prayer offered alone.”

[1479] (...) It was narrated from ‘Ubaidullâh with this chain (a *Hadîth* similar to no. 1478).

Ibn Numair said, narrating from his father: “Twenty-odd.” Abû Bakr said in his report: “Twenty-seven degrees.”

[1480] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Twenty-odd.”

[1481] 251 - (651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ noticed that some people were not present at some prayers, and he said: “I was thinking of ordering a man to lead the prayer, then I would go to the men who have stayed away from it (the prayer), and order that their houses be burned down around them with bundles of firewood. If one of them knew that he would find a meaty bone, he would attend it.” Meaning ‘*Ishâ*’ prayer.

نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ سَبْعًا وَعِشْرِينَ».

[١٤٧٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ: وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُثَيْدُ اللَّهِ، بِهَذَا الْإِسْنَادِ.

قَالَ ابْنُ نُمَيْرٍ عَنْ أَبِيهِ: «بِضْعَا وَعِشْرِينَ» وَقَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: «بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[١٤٨٠] (...) وَحَدَّثَنَا ابْنُ رَافِعٍ: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «بِضْعَا وَعِشْرِينَ».

[١٤٨١] ٢٥١ - (٦٥١) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ فَقَدْ نَاسَا فِي بَعْضِ الصَّلَوَاتِ فَقَالَ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَ رَجُلًا يُصَلِّيَ بِالنَّاسِ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ يَتَخَلَّفُونَ عَنْهَا، فَأَمُرَ بِهِمْ فَيَحْرَقُوا عَلَيْهِمْ، بِحُزْمِ الْحَطَبِ، يُؤْتَهُمْ، وَلَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا لَشَهِدَهَا» يَعْنِي صَلَاةَ الْعِشَاءِ.

[1482] 252 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The most burdensome prayers for the hypocrites are the *'Ishâ'* prayer and the *Fajr* prayer. If they knew what there is in them, they would come even if they had to crawl. I was thinking of ordering the *Iqamah* for prayer, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to people who do not attend the prayer and burn their houses down around them."

[1483] 253 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadith*, including the following: "The Messenger of Allâh ﷺ said: 'I was thinking of ordering my young men to prepare bundles of firewood for me, then I would order a man to lead the people in prayer, then I would burn down the houses with their occupants.'"

[1484] (...) A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٤٨٢] ٢٥٢ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَثْقَلُ صَلَاةً عَلَى الْمُتَأَفِّقِينَ صَلَاةَ الْعِشَاءِ وَصَلَاةَ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أَمُرَّ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرِقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ».

[١٤٨٣] ٢٥٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَّ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزْمٍ مِنْ حَطَبٍ، ثُمَّ أَمُرَّ رَجُلًا يُصَلِّيَ بِالنَّاسِ ثُمَّ تُحَرَّقَ بُيُوتٌ عَلَى مَنْ فِيهَا».

[١٤٨٤] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ

عَنْ وَكِيعٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ
يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ، بِنَحْوِهِ.

[1485] 254 - (652) It was narrated from 'Abdullâh that the Prophet ﷺ said concerning some people who stayed away from Friday prayer: "I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside."

[١٤٨٥] ٢٥٤ - (٦٥٢) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ أَبِي
الْأَحْوَصِ، سَمِعَهُ مِنْهُ عَنْ عَبْدِ اللَّهِ أَنَّ
النَّبِيَّ ﷺ قَالَ لِقَوْمٍ يَتَخَلَّفُونَ عَنِ
الْجُمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ رَجُلًا
يُصَلِّي بِالنَّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِجَالٍ
يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ، يُؤْتَهُمْ».

Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The Masjid

(المعجم ٤٣) - (بَابُ يَجِبُ إِيْتَانُ
الْمَسْجِدِ عَلَى مَنْ سَمِعَ النِّدَاءَ)
(التحفة ٩٦)

[1486] 255 - (653) It was narrated that Abû Hurairah said: "A blind man came to the Prophet ﷺ and said: 'O Messenger of Allâh, I do not have any guide to take me to the Masjid.' And he asked the Messenger of Allâh ﷺ to grant him a dispensation allowing him to offer prayers in his house, and he allowed him that. When he turned to leave, he called him back and said: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then answer it.'"

[١٤٨٦] ٢٥٥ - (٦٥٣) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَسُوَيْدُ بْنُ
سَعِيدٍ وَيَعْقُوبُ الدَّوْرَقِيُّ، كُلُّهُمْ عَنْ
مَرْوَانَ الْفَزَارِيِّ. - قَالَ قُتَيْبَةُ: حَدَّثَنَا
الْفَزَارِيُّ - عَنْ عُثَيْدِ اللَّهِ بْنِ الْأَصَمِّ.
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي
هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ أَعْمَى.
فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ
يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ
اللَّهِ ﷺ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ،

فَرَخَّصَ لَهُ. فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟» فَقَالَ: نَعَمْ. قَالَ: «فَأَجِبْ».

Chapter 44. Prayer In Congregation Is One Of The *Sunnah* Of Guidance

(المعجم ٤٤) - (بَابُ صَلَاةِ الْجَمَاعَةِ)

من سنن الهدى (التحفة ٩٧)

[1487] 256 - (654) It was narrated that Abû Al-Aḥwaṣ said: “‘Abdullāh said: ‘I remember when no one stayed away from the prayer except a hypocrite who was known for his hypocrisy, or one who was sick. But even a sick person would walk between two men and come to prayer. The Messenger of Allāh ﷺ taught us the *Sunnah* of guidance, and one of the *Sunnah* of guidance is praying in the *Masjid* in which the *Adhân* is called.”

[١٤٨٧] ٢٥٦ - (٦٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْبُزْجِيُّ: حَدَّثَنَا زَكَرِيَاءُ بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى، الصَّلَاةُ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ.

[1488] 257 - (...) It was narrated that ‘Abdullāh said: “Whoever would like to meet Allāh, may He be exalted, tomorrow as a Muslim, let him preserve these prayers where the call is made for them. For indeed Allāh has prescribed the *Sunnah* of guidance to your Prophet ﷺ and they (the prayers) are among the *Sunnah* of guidance. If you pray in your houses like this one who

[١٤٨٨] ٢٥٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ أَبِي الْعُمَيْسِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ تَعَالَى عَدَا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللَّهَ شَرَعَ

stays away from the *Masjid*, prays in his house, you will have forsaken the *Sunnah* of your Prophet, and if you forsake the *Sunnah* of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these *Masâjid*, but Allâh will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.”

Chapter 45. The Prohibition Of Leaving The *Masjid* Once The *Mu'adhḍhin* Has Called The *Adhân*

[1489] 258 - (655) It was narrated that Abû Ash-Sha‘thâ’ said: “We were sitting in the *Masjid* with Abû Hurairah when the *Mu’adhḍhin* called the *Adhân*. A man stood up and walked out of the *Masjid*, and Abû Hurairah followed him with his gaze until he exited the *Masjid*. Abû Hurairah said: ‘This man has disobeyed Abû Al-Qâsim ﷺ.’”

لَنَبِيِّكُمْ ﷺ سُنَّ الْهُدَىٰ وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَىٰ، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ رَجُلٍ يَطْهَرُ فَيَحْسِنُ الطُّهُورَ ثُمَّ يَعْمِدُ إِلَىٰ مَسْجِدٍ مِنْ هَذِهِ الْمَسَاجِدِ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ يَخْطُوهَا حَسَنَةً، وَيَرْفَعُهُ بِهَا دَرَجَةً، وَيَحْطُ عَنْهُ بِهَا سَيِّئَةً، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُتَأَفِّقٌ، مَعْلُومُ النَّقَاقِ. وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَىٰ بِهِ يُهَادَىٰ بَيْنَ الرَّجُلَيْنِ حَتَّىٰ يُقَامَ فِي الصَّفِّ.

(المعجم ٤٥) - (بَابُ النَّهْيِ عَنِ الْخُرُوجِ مِنَ الْمَسْجِدِ إِذَا أَدْنَى الْمُؤَذِّنُ)
(التحفة ٩٨)

[١٤٨٩] ٢٥٨ - (٦٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا مُعُودًا فِي الْمَسْجِدِ مَعَ أَبِي هُرَيْرَةَ، فَأَدَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَىٰ أَبَا الْقَاسِمِ ﷺ.

[1490] 259 - (...) It was narrated from Ash'ath bin Abî Ash-Sha'thâ' Al-Muhâribî that his father said: "I heard Abû Hurairah say, when he saw a man leaving the Masjid after the *Adhân*: 'This man has disobeyed Abû Al-Qâsim ﷺ.'"

[١٤٩٠] ٢٥٩ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمُكِّيُّ: حَدَّثَنَا سُفْيَانُ هُوَ ابْنُ عُيَيْنَةَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ الْمُحَارِبِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجْتَازُ الْمَسْجِدَ خَارِجًا، بَعْدَ الْأَذَانِ، فَقَالَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ [ﷺ].

Chapter 46. The Virtue Of Praying 'Ishâ' And Subh In Congregation

(المعجم ٤٦) - (بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ وَالصُّبْحِ فِي جَمَاعَةٍ)
(التحفة ٩٩)

[1491] 260 - (656) 'Abdur-Rahmân bin Abî 'Amrah said: "Uthmân bin 'Affân entered the Masjid after *Maghrib* and sat alone. I sat with him and he said: 'O son of my brother, I heard the Messenger of Allâh ﷺ say: 'Whoever prays 'Ishâ' in congregation, it is as if he spent half the night in prayer, and whoever prays *Subh* in congregation, it is as if he spent the whole night in prayer.'"

[١٤٩١] ٢٦٠ - (٦٥٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَهُوَ ابْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عُمَرَ قَالَ: دَخَلَ عُثْمَانُ بْنُ عَفَّانَ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ، فَقَعَدَ وَحْدَهُ، فَقَعَدْتُ إِلَيْهِ. فَقَالَ: يَا ابْنَ أَخِي! سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

[1492]... - (...) A similar report

[١٤٩٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ

(as no. 1491) was narrated from Abû Sahl 'Uthmân bin Ḥakîm, with this chain.

[1493] 261 - (657) It was narrated that Anas bin Sîrîn said: "I heard Jundab bin 'Abdullâh say: 'The Messenger of Allâh ﷺ said: "Whoever prays *Ṣubḥ*, then he is under the protection of Allâh, but anyone who falls short with regard to the rights of Allâh, then Allâh will seize him and will throw him into the Fire of Hell."

[1494] 262 - (...) It was narrated that Anas bin Sîrîn said: "I heard Jundab Al-Qasrî say: 'The Messenger of Allâh ﷺ said: Whoever prays the *Ṣubḥ* prayer, then he is under the protection of Allâh, so do not fall short with regard to the rights of Allâh, for anyone who does that, Allâh will seize him and will throw him on his face into the Fire of Hell."

[1495] (...) This was narrated from Jundab bin Sufyân from the Prophet ﷺ, but he did not say:

حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، عَنْ أَبِي سَهْلٍ عُثْمَانَ بْنِ حَكِيمٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٤٩٣] ٢٦١ - (٦٥٧) [و] حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ مُفَضَّلٍ، عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ».

[١٤٩٤] ٢٦٢ - (...) وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ جُنْدَبًا الْقُسْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ؛ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ، ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ».

[١٤٩٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ

“And throw him in the Fire of Hell.”

دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ ﷺ، بِهَذَا. وَلَمْ يَذْكُرْ «فَيَكْبَهُ فِي نَارِ جَهَنَّمَ».

Chapter 47. Concession Allowing One To Not Attend The Congregation If There Is An Excuse

(المعجم ٤٧) - (بَابُ الرِّخْصَةِ فِي

التَّخْلُفِ عَنِ الْجَمَاعَةِ لِعُذْرٍ)

(التحفة ١٠٠)

[1496] 263 - (33) It was narrated from Ibn Shihâb that Maḥmûd bin Ar-Rabî' Al-Anṣârî told him that 'Itbân bin Mâlik - who was one of the Companions of the Prophet ﷺ and had been present at (the battle of) Badr, and was one of the *Anṣâr* - came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have lost my eyesight, and I lead my people in prayer, but when it rains, the valley between them and I gets flooded, and I cannot get to their *Masjid* to lead them in prayer. O Messenger of Allâh, I would like you to come and pray in a place that I may take as a prayer place.” The Messenger of Allâh ﷺ said: “I will do that, if Allâh wills.”

'Itbân said: “The next day, when the sun was fully up, the Messenger of Allâh ﷺ and Abû Bakr Aṣ-Ṣiddîq went to him. The Messenger of Allâh ﷺ asked for permission to enter and permission was given to him, and he did not sit, rather he said:

[١٤٩٦] ٢٦٣ - (٣٣) حَدَّثَنِي حَرَمَلَةُ

ابْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ مُحَمَّدَ ابْنَ الرَّبِيعِ الْأَنْصَارِيَّ حَدَّثَهُ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِمَّنْ شَهِدَ بَدْرًا، مِنَ الْأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أَصَلِّي لِقَوْمِي، وَإِذَا كَانَتْ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، وَلَمْ أَسْتَطِعْ أَنْ أَتِيَ مَسْجِدَهُمْ، فَأُصَلِّيَ لَهُمْ. وَوَدِدْتُ أَنَّكَ يَا رَسُولَ اللَّهِ! تَأْتِي فَتُصَلِّيَ فِي مَوْضِعِي أَتَّخِذُهُ مُصَلًّى، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:

«سَأَفْعَلُ، إِنْ شَاءَ اللَّهُ». قَالَ عِتْبَانُ: فَعَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ الصِّدِّيقُ حِينَ ارْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ. فَأَذْنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ

‘Where in your house would you like me to pray?’ I pointed to a corner of the house, and the Messenger of Allâh ﷺ stood and said the *Takbîr*, and we stood behind him. He prayed two *Rak’ah* then said the *Salâm*. Then we asked him to stay and eat some *Khazîr*^[1] that we had made for him. Men from the surrounding houses came to us, until a large number of men had gathered in the house. One of them said: ‘Where is Mâlik bin Ad-Dukhshun?’ One of them said: ‘He is a hypocrite who does not love Allâh and His Messenger.’ The Messenger of Allâh ﷺ said: ‘Do not say that. Do you not see that he has said *Lâ ilâha illallâh*, seeking thereby the Face of Allâh?’ They said: ‘Allâh and His Messenger know best.’ He said: ‘But we see that he is sincere towards the hypocrites.’ The Messenger of Allâh ﷺ said: ‘Allâh has forbidden to the Fire everyone who says *Lâ ilâha illallâh* seeking thereby the Face of Allâh.’”

Ibn Shihâb said: “Then I asked Al-Ḥuşain bin Muḥammad Al-Anṣârî, who is one of Banû Sâlim, and one of their leaders, about the *Hadîth* of Maḥmûd bin Ar-Rabî’, and he confirmed it to be true.

يَبَيْتِكَ؟» قَالَ فَأَشَرْتُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا وَرَاءَهُ، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرٍ صَنَعْنَاهُ لَهُ، قَالَ فَتَابَ رِجَالٌ مِنْ أَهْلِ الدَّارِ حَوْلَنَا. حَتَّى اجْتَمَعَ فِي الْبَيْتِ رِجَالٌ ذَوُو عَدَدٍ. فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَشْنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُلْ لَهُ ذَلِكَ. أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُتَنَافِقِينَ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ».

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحَصِينَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيِّ، وَهُوَ أَحَدُ بَنِي سَالِمٍ، وَهُوَ مِنْ سَرَاتِيهِمْ، عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ.

[راجع: ١٤٩]

[1497] 264 - (...) It was narrated

[١٤٩٧] ٢٦٤ - (...) وَحَدَّثَنَا

[1] A dish of meat and flour.

that 'Itbân bin Mâlik said: "I came to the Messenger of Allâh ﷺ..." and he quoted a *Hadîth* like that of Yûnus (no. 1496), except that he said: "A man said: 'Where is Mâlik bin Ad-Dukhshun' or 'Ad-Dukhaishin?'" And he added in his *Hadîth*: "Maḥmûd said: 'I narrated this *Hadîth* to a group of people among whom was Abû Ayyûb Al-Anṣârî, and he said: I do not think that the Messenger of Allâh ﷺ said what you said. He said: 'I swore that if I went back to 'Itbân I would ask him. So I went back to him and I found him an old man who had lost his eyesight, and he was the *Imâm* of his people. I sat beside him and asked him about this *Hadîth*, and he narrated it to me as he had narrated it the first time.'"

[1498] 265 - (...) It was narrated that Maḥmûd bin Ar-Rabî' said: "I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house." Maḥmûd said: "'Itbân bin Mâlik told me: 'I said: "'O Messenger of Allâh, my eyesight

مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ رَبِيعٍ عَنْ عِثْبَانَ بْنِ مَالِكٍ. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ: أَتَيْنَ مَالِكُ بْنُ الدُّخَشْنِ أَوْ الدُّخَيْشِنِ؟ وَزَادَ فِي الْحَدِيثِ: قَالَ مَحْمُودٌ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ نَفَرًا، فِيهِمْ أَبُو أَيُّوبَ الْأَنْصَارِيُّ. فَقَالَ: مَا أَظُنُّ رَسُولَ اللَّهِ ﷺ قَالَ مَا قُلْتُ. قَالَ: فَحَلَفْتُ، إِنْ رَجَعْتُ إِلَى عِثْبَانَ، أَنْ أَسْأَلَهُ. قَالَ: فَرَجَعْتُ إِلَيْهِ فَوَجَدْتُهُ شَيْخًا كَبِيرًا قَدْ ذَهَبَ بَصَرُهُ، وَهُوَ إِمَامٌ قَوْمِهِ، فَجَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ.

قَالَ الزُّهْرِيُّ: ثُمَّ نَزَلْتُ بَعْدَ ذَلِكَ فَرَأَيْتُ وَأُمُورٌ نَرَى أَنَّ الْأَمْرَ انْتَهَى إِلَيْهَا، فَمَنْ اسْتَطَاعَ أَنْ لَا يَغْتَرَّ فَلَا يَغْتَرَّ.

[١٤٩٨] ٢٦٥ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ مَحْمُودِ بْنِ رَبِيعٍ قَالَ: إِنِّي لَأَعْقِلُ مَجَّةً مَجَّهَا رَسُولُ اللَّهِ ﷺ مِنْ دَلْوٍ

is bad...” and he quoted the *Hadîth* as far as the words: “He led us in praying two *Rak’ah*. Then we asked the Messenger of Allâh ﷺ to stay and eat some *Jashishah*^[1] that we had made for him.” And he did not mention the additional material quoted by Yûnus and Ma’mar.

فِي دَارِنَا. قَالَ مَحْمُودٌ: فَحَدَّثَنِي عَتَبَانُ ابْنُ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بَصْرِي قَدْ سَاءَ، وَسَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: فَصَلَّى بِنَا رَكْعَتَيْنِ. وَحَبَسْنَا رَسُولَ اللَّهِ ﷺ عَلَى جَشِيشَةٍ صَنَعْنَاهَا لَهُ وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ زِيَادَةِ يُونُسَ وَمَعْمَرَ.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On *Haşîr* (Palm-Fiber Mats), *Khumrah* (Small Mats), Cloth And Other Pure Things

(المعجم ٤٨) - (بَابُ جَوَازِ الْجَمَاعَةِ فِي النَّافِلَةِ، وَالصَّلَاةِ عَلَى حَصِيرٍ وَخِمْرَةٍ وَثَوْبٍ وَغَيْرِهَا مِنَ الطَّاهِرَاتِ) (التحفة ١٠١)

[1499] 266 - (658) It was narrated from Anas bin Mâlik that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to eat some food that she had made. He ate some of it, then he said: “Get up and I will lead you in prayer.” Anas bin Mâlik said: “I went to a *Haşîr* of ours that had turned black from long use, and sprinkled it with water, then the Messenger of Allâh ﷺ stood on it, and the orphan and I stood behind him, and the old lady behind us, and the Messenger of Allâh ﷺ led us in praying two *Rak’ah*, then he left.”

[١٤٩٩] ٢٦٦ - (٦٥٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِبَطْعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأَصَلِّيْ لَكُمْ» قَالَ أَنَسُ بْنُ مَالِكٍ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ، فَتَضَعْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

[1500] 267 - (659) It was narrated from Abû At-Tayyâh,

[١٥٠٠] ٢٦٧ - (٦٥٩) وَحَدَّثَنَا

[1] A dish made of ground wheat with meat or dates.

from Anas bin Mâlik who said: "The Messenger of Allâh ﷺ had the best behavior of the people. Sometimes the time for prayer would come when he was in our house, so he would order that the mat beneath him be swept, then water sprinkled on it, then the Messenger of Allâh ﷺ would lead the prayer; we would stand behind him and he would lead us in prayer." He said:^[1] "And their mat was made of palm leaves."

[1501] 268 - (660) It was narrated from Thâbit, from Anas who said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, my maternal aunt. He said: 'Get up and I will lead you in prayer.' And that was not at the time for (prescribed) prayer. So he led us in prayer." - A man said to Thâbit: "Where did he make Anas stand?" He said: "He made him stand on his right." - "Then he supplicated for us, the members of the household, asking for the best for us in this world and in the Hereafter. My mother said: 'O Messenger of Allâh, your little servant, pray to Allâh for him.' He prayed for all

شَيْئَانِ بْنِ فَرْوَحَ وَأَبُو الرَّبِيعِ، كِلَاهُمَا عَنْ عَبْدِ الْوَارِثِ - قَالَ شَيْئَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ - عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا فَرُبَّمَا تَحَضَّرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا، قَالَ: فَيَأْمُرُ بِالنِّسَاطِ الَّذِي تَحْتَهُ فَيَكْنَسُ، ثُمَّ يُنْصَحُ، ثُمَّ يَوْمُ رَسُولُ اللَّهِ ﷺ، وَنَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا، قَالَ: وَكَانَ يَسَاطُهُمْ مِنْ جَرِيدِ النَّخْلِ.

[١٥٠١] ٢٦٨ - (٦٦٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَأُمُّ حَرَامٍ خَالَتِي فَقَالَ: «قُومُوا فَلِأُصَلِّي بِكُمْ» - فِي غَيْرِ وَقْتِ صَلَاةٍ، فَصَلَّى بِنَا - فَقَالَ رَجُلٌ لثَابِتٍ: أَيْنَ جَعَلَ أَنَسًا مِنْهُ؟ قَالَ: جَعَلَهُ عَلَى يَمِينِهِ - ثُمَّ دَعَا لَنَا، أَهْلَ الْبَيْتِ، بِكُلِّ خَيْرٍ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ، فَقَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ! خُودِيكَ، ادْعُ اللَّهَ لَهُ، قَالَ فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي

[1] It appears that the speaker here is Abû At-Tayyâh as it only occurs in his narration, both here and in the version of it recorded by Ahmad which is similar to what the author recorded, in shorter form, under no. 5622.

good things for me, and at the end of his supplication for me he said: 'O Allâh, increase his wealth and his children, and bless them for him.'"

[1502] 269 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ led him and his mother, or maternal aunt in prayer. He said: "He made me stand on his right, and he made the woman stand behind us."

[1503] (...) It was narrated from Shu'bah with this chain.

[1504] 270 - (513) It was narrated that 'Abdullâh bin Shaddâd said: "Maimûnah, the wife of the Prophet ﷺ, told me: 'The Messenger of Allâh ﷺ used to pray with me while I was opposite him,^[1] and sometimes his garment would touch me when he prostrated. And he used to pray on a *Khumrah* (small mat).'"

بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ».

[١٥٠٢] ٢٦٩ - (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، سَمِعَ مُوسَى بْنُ أَنَسٍ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِهِ وَبِأُمِّهِ أَوْ خَالَتِهِ قَالَ: فَأَقَامَنِي عَنْ يَمِينِهِ وَأَقَامَ الْمَرْأَةُ خَلْفَنَا.

[١٥٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ. قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَحْيَى ابْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ.

[١٥٠٤] ٢٧٠ - (٥١٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ بْنُ الْعَوَّامِ، كِلَاهُمَا عَنْ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ. قَالَ: حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ، وَرَبَّمَا أَصَابَنِي تَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى خُمْرَةٍ. [راجع: ١١٤٦]

[1] See no. 1146, where there is the addition: "and I was menstruating."

[1505] 271 - (661) Abû Sa'eed Al-Khudrî narrated that he entered upon the Messenger of Allâh ﷺ and found him praying on a *Hasîr*, upon which he was prostrating.

Chapter 49. The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The *Masjid*, The Virtue Of Walking To The *Masjid*

[1506] 272 - (649) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A man's prayer in congregation is more valuable than his prayer in his house or his marketplace by twenty-odd degrees. That is because if one of you performs *Wudû'* and performs it well, then he comes to the *Masjid*, with no other motive or purpose than to pray, then he does not take any step but he will be raised one degree in status thereby, and one sin will be erased thereby, until

[١٥٠٥] ٢٧١- (٦٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، جَوَيْعًا عَنْ الْأَعْمَشِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ. فَوَجَدَهُ يُصَلِّي عَلَى حَصِيرٍ يَسْجُدُ عَلَيْهِ.

(المعجم ٤٩) - (بَابُ فَضْلِ الصَّلَاةِ الْمَكْتُوبَةِ فِي جَمَاعَةٍ وَفَضْلِ انْتِظَارِ الصَّلَاةِ وَكَثْرَةِ الْخَطَا إِلَى الْمَسَاجِدِ وَفَضْلِ الْمَشْيِ إِلَيْهَا) (التحفة ١٠٢)

[١٥٠٦] ٢٧٢- (٦٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بَضْعًا وَعِشْرِينَ دَرَجَةً؛ وَذَلِكَ أَنَّ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى

he enters the *Masjid*. When he enters the *Masjid*, he is in a state of prayer so long as the prayer is what is keeping him there, and the Angels send *Salât* upon any one of you so long as he remains in the place where he prayed, saying: 'O Allâh, have mercy on him; O Allâh, forgive him; O Allâh, accept his repentance.' So long as he does not offend anyone or commit *Hadath*."

الْمَسْجِدَ، لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَخُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتِ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ. يَقُولُونَ: اللَّهُمَّ! ارْحَمْهُ، اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! تُبْ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ». [راجع: ١٤٧٢]

[1507] (...) A similar report (as no. 1506) was narrated from Al-A'mash with this chain.

[١٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَّزٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرِّيَّانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ.

[1508] 273 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Angels send *Salât* upon any one of you so long as he remains in his spot, saying: "O Allâh, forgive him; O Allâh, have mercy on him," so long as he does not commit *Hadath*. And one of you is in a state of prayer so long as the prayer is keeping him there."

[١٥٠٨] ٢٧٣- (...) [و] حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي السَّخْتِيَانِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ. تَقُولُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ!

ارْحَمْهُ، مَا لَمْ يُحْدِثْ، وَأَحْدُكُم فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تَحْسِبُهُ».

[1509] 274 - (...) It was narrated from Abû Râfi', from Abû Hurairah that the Messenger of Allâh ﷺ said: "A person is in a state of prayer so long as he is in his prayer place waiting for the prayer, and the Angels say: 'O Allâh, forgive him; O Allâh, have mercy on him,' until he leaves or commits *Hadath*." I (Abû Râfi') said: "What does 'commit *Hadath*' mean?" He said: "Breaking wind, either silently or loudly."

[1510] 275 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you is still in a state of prayer so long as the prayer is keeping him there, and nothing is keeping him from going back to his family except the prayer."

[1511] 276 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you sits waiting for the prayer, he is in a state of prayer so long as he does not commit *Hadath*, and the Angels pray for him, saying: 'O Allâh, forgive him; O Allâh, have mercy on him.'"

[١٥٠٩] ٢٧٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ، وَتَقُولُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمْهُ حَتَّى يَنْصَرِفَ أَوْ يُحْدِثَ» قُلْتُ: مَا يُحْدِثُ؟ قَالَ: يَفْسُو أَوْ يَضْرِبُ.

[١٥١٠] ٢٧٥- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «لَا يَزَالُ أَحْدُكُم فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِبُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ».

[١٥١١] ٢٧٦- (...) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ، عَنِ ابْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«أَحَدُكُمْ مَا قَعَدَ يَنْتَظِرُ الصَّلَاةَ، فِي صَلَاةٍ، مَا لَمْ يُحَدِّثْ، تَدْعُو لَهُ الْمَلَائِكَةُ: اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمْهُ».

[1512] (...) A similar report (as no. 1511) was narrated from Abû Hurairah, from the Prophet ﷺ.

[١٥١٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُبَيَّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَذَا.

Chapter 50. The Virtue Of Taking Many Steps To The Masjid

[1513] 277 - (662) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'The people who will have the greatest reward for prayer will be those who walk the furthest distance to come and pray, then those who walk the next furthest. The one who waits for the prayer until he prays with the *Imâm* will have a greater reward than the one who prays then sleeps.'" According to the report of Ibn Kuraib: "until he prays it with the *Imâm* in congregation."

(المعجم ٥٠) - (بَابُ فَضْلِ كَثْرَةِ الْخُطَا إِلَى الْمَسَاجِدِ) (التحفة ١٠٣)

[١٥١٣] ٢٧٧- (٦٦٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ إِلَيْهَا مَمْشًى، فَأَبْعَدُهُمْ وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمَ أَجْرًا مِنَ الَّذِي يُصَلِّيَهَا ثُمَّ يَنَامُ» وَفِي رَوَايَةٍ أَبِي كُرَيْبٍ: «حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ فِي جَمَاعَةٍ».

[1514] 278 - (663) It was narrated that Ubayy bin Ka'b said: "There was a man - and I do not know of any man who lived further away from the *Masjid* than he did - but he never

[١٥١٤] ٢٧٨- (٦٦٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّزٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُثْمَانَ التَّهْدِي، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ، لَا أَعْلَمُ

missed a prayer. It was said to him” - or - “I said - [to him]: ‘Why don’t you buy a donkey that you can ride when it is dark or when the sand is too hot?’ He said: ‘I would not like my house to be next to the *Masjid*. I want my walking to the *Masjid* and my returning when I come back to my family, to be recorded for me.’ The Messenger of Allâh ﷺ said: ‘Allâh has gathered all that (reward) for you.’”

[1515] (...) A similar report (as no. 1514) was narrated from At-Taimî with this chain.

[1516] (...) It was narrated that Ubayy bin Ka'b said: “There was a man among the *Anṣâr* whose house was the most remote house in Al-Madīnah, but he never missed a prayer with the Messenger of Allâh ﷺ. We felt sorry for him, and I said to him: ‘O so-and-so, why don’t you buy a donkey to spare you from the burning sand and the reptiles of the land?’ He said: ‘By Allâh, I would not like my house to be beside the house of Muḥammad ﷺ.’ I thought that this was too much, so I brought him to the

رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُحِطُهُ صَلَاةٌ، قَالَ: فَقِيلَ لَهُ - أَوْ قُلْتُ [لَهُ] - لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الظُّلُمَاءِ وَفِي الرَّمْضَاءِ. قَالَ: مَا يَسُرُّنِي أَنْ مَتْرَلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَسْأَلِي إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ».

[١٥١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنِ التَّيْمِيِّ، بِهَذَا الْإِسْنَادِ، بِنَحْوِهِ.

[١٥١٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي عَثْمَانَ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ، بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لَا تُحِطُهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ فَتَوَجَّعْنَا لَهُ. فَقُلْتُ لَهُ: يَا فُلَانُ! لَوْ أَنَّكَ اشْتَرَيْتَ حِمَارًا يَتَّقِيكَ مِنَ الرَّمْضَاءِ وَيَتَّقِيكَ مِنْ هَوَامِّ الْأَرْضِ قَالَ: أَمْ وَاللَّهِ! مَا أَحْبَبُّ أَنْ بَيْتِي مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ ﷺ.

Prophet of Allâh ﷺ and told him. So he called him and he told him about that, and mentioned that he hoped for reward for his footsteps. The Prophet ﷺ said to him: 'You will have that which you seek.'

[1517] (...) A similar report was narrated from "Âṣim, with this chain.

[1518] 279 - (664) Jâbir bin 'Abdullâh said: "Our houses were far away from the *Masjid* and we wanted to sell our houses and move nearer to the *Masjid*, but the Messenger of Allâh ﷺ told us not to do that, and said: 'For every step you will rise one degree in status.'"

[1519] 280 - (665) It was narrated that Jâbir bin 'Abdullâh said: "Some land around the *Masjid* became vacant, and Banû Salimah wanted to move to be close to the *Masjid*. News of that reached the Messenger of Allâh ﷺ and he said to them: 'I have

قَالَ: فَحَمَلْتُ بِهِ حِمْلًا حَتَّى أَتَيْتُ بِهِ نَبِيَّ اللَّهِ ﷺ، فَأَخْبَرْتُهُ، قَالَ: فَدَعَا، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الْأَجْرَ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

[١٥١٧] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَمُحَمَّدُ بْنُ أَبِي عَمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَأَسْطِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبِي، كُلُّهُمَا عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٥١٨] ٢٧٩ - (٦٦٤) وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَتْ دِيَارُنَا نَائِيَةً مِنَ الْمَسْجِدِ، فَأَرَدْنَا أَنْ نَبِيعَ بُيُوتَنَا فَتَقَرَّبَ مِنَ الْمَسْجِدِ، فَتَهَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ لَكُمْ بِكُلِّ خُطْوَةٍ دَرَجَةٌ».

[١٥١٩] ٢٨٠ - (٦٦٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي الْمُجَرِّدِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَلَّتِ الْبِقَاعُ حَوْلَ

heard that you want to move near the *Masjid*.' They said: 'Yes, O Messenger of Allâh, we want to do that.' He said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded; stay in your houses, your footsteps will be recorded.'"

[1520] 291 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Banû Salimah wanted to move close to the *Masjid*, as there was vacant land there. News of that reached the Prophet ﷺ and he said: 'O Banû Salimah, stay in your houses, your footsteps will be recorded.' They said: 'We would not be happier if we had moved.'"

Chapter 51. Walking To Prayer Erases Sins And Raises One In Status

[1521] 282 - (666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever purifies himself (i.e., performs *Wudu*) in his house, then walks to one of the houses of Allâh in order to perform one

المَسْجِدِ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ».

[١٥٢٠] ٢٨١ - (...) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا إِلَى قُرْبِ الْمَسْجِدِ، قَالَ وَالْبِقَاعُ خَالِيَةً، فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «يَا بَنِي سَلِمَةَ! دِيَارُكُمْ! تُكْتَبُ آثَارُكُمْ». فَقَالُوا: مَا كَانَ يَسْرُنَا أَنَّا كُنَّا نَحْوُلُنَا.

(المعجم ٥١) - (بَابُ الْمَشْيِ إِلَى

الصَّلَاةِ تَمْحُو بِهِ الْخَطَايَا وَتَرْفَعُ بِهِ

الدرجات) (التحفة ١٠٤)

[١٥٢١] ٢٨٢ - (٦٦٦) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ عَدِيٍّ بْنِ

of the duties enjoined by Allâh, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

[1522] 283 - (667) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said - according to the *Hadîth* of Bakr, he heard the Messenger of Allâh ﷺ say - “What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?” They said: “Not a speck of dirt would be left on him.” He said: “That is the likeness of the five prayers, by means of which Allâh erases sins.”

[1523] 284 - (668) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The likeness of the five prayers is that of an abundant river flowing by the door of any one of you, in which he bathes five times every day.’” Al-Hasan said: “Not a speck of dirt would be left.”

ثَابِتٌ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطُوتَاهُ إِحْدَاهُمَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً».

[١٥٢٢] ٢٨٣ - (٦٦٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَقَالَ قُتَيْبَةُ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، كِلَاهُمَا عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: - وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: - «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ. قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا».

[١٥٢٣] ٢٨٤ - (٦٦٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرِ جَارٍ غَمَرٍ،

عَلَى بَابِ أَحَدِكُمْ، يَغْتَسِلُ مِنْهُ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ». قَالَ قَالَ: الْحَسَنُ: وَمَا يَبْقِي ذَلِكَ مِنَ الدَّرَنِ.

[1524] 285 - (669) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever goes to the *Masjid* in the morning or the evening, Allâh prepares for him provision in Paradise every time he goes in the morning or evening."

[١٥٢٤] ٢٨٥ - (٦٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نَزْلًا، كُلَّمَا غَدَا أَوْ رَاحَ».

Chapter 52. The Virtue Of Sitting In One's Prayer Place After *Subh*, And The Virtue Of The *Masâjid*

(المعجم ٥٢) - (بَابُ فَضْلِ الْجُلُوسِ فِي مَصَلَاةٍ بَعْدَ الصُّبْحِ، وَفَضْلِ الْمَسَاجِدِ) (التحفة ١٠٥)

[1525] 286 - (670) It was narrated that Simâk bin Harb said: "I said to Jâbir bin Samurah: 'Did you sit with the Messenger of Allâh ﷺ?' He said: 'Yes, frequently. He would not get up from the place in which he had prayed *Subh*' - or: '*Al-Ghadâh*' - 'until the sun had risen, and when the sun had risen he would get up. They used to chat and talk about matters of the *Jâhiliyah*, and they would laugh but he (ﷺ) smiled.'"

[١٥٢٥] ٢٨٦ - (٦٧٠) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيرًا. كَانَ لَا يَقُومُ مِنْ مَصَلَاةٍ الَّتِي يُصَلِّي فِيهِ الصُّبْحِ أَوْ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتِ الشَّمْسُ قَامَ،

وَكَانُوا يَتَحَدَّثُونَ، فَيَأْخُذُونَ فِي أَمْرِ
الْجَاهِلِيَّةِ، فَيُضْحَكُونَ وَيَتَبَسَّمُونَ .

[1526] 287 - (...) It was narrated from Jâbir bin Samurah that when the Prophet ﷺ had prayed *Fajr*, he would sit in his prayer place until the sun had risen well.

[١٥٢٦] ٢٨٧- (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ
سُفْيَانَ. قَالَ أَبُو بَكْرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ
بِشْرِ عَنْ زَكَرِيَّا، كِلَاهُمَا عَنْ سِمَاكِ،
عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ
إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى
تَطْلُعَ الشَّمْسُ حَسَنًا .

[1527] (...) It was narrated (a similar *Hadith* as no. 1526) from Simâk with this chain, but he did not say, “(the sun had risen) well.”

[١٥٢٧] (...) وَحَدَّثَنَا قُتَيْبَةُ وَأَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو
الْأَخْوَصِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ سِمَاكِ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَقُولَا: حَسَنًا .

[1528] 288 - (671) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The most beloved land to Allâh, may He be exalted, is the *Masâjid*, and the most hated of land to Allâh is the marketplaces.”

[١٥٢٨] ٢٨٨- (٦٧١) وَحَدَّثَنَا هَرُونَ
بْنُ مَعْرُوفٍ وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ
قَالَا: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: - حَدَّثَنِي ابْنُ
أَبِي ذُبَابٍ، فِي رِوَايَةِ هَرُونَ وَفِي حَدِيثِ
الْأَنْصَارِيِّ: حَدَّثَنِي الْحَارِثُ - عَنْ عَبْدِ
الرَّحْمَنِ بْنِ مِهْرَانَ مَوْلَى أَبِي هُرَيْرَةَ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَحَبُّ
الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا، وَأَبْغَضُ
الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا» .

Chapter 53. Who is more entitled to lead the prayer

[1529] 289 - (672) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If there are three people, then let one lead them in prayer, and the one who is most entitled to lead them is the one who recites the most (Qur'ân).'"

[1530] (...) A similar *Hadîth* (as no. 1529) was narrated from Qatâdah, with this chain.

[1531] (...) A similar *Hadîth* (as no. 1529) was narrated from Abû Sa'eed, with this chain.

[1532] 290 - (673) It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ said: 'The people should be led (in prayers) by the one

(المعجم ٥٣) - (بَابُ مَنْ أَحَقُّ

بِالْإِمَامَةِ؟) (التحفة ١٠٦)

[١٥٢٩] ٢٨٩- (٦٧٢) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانُوا ثَلَاثَةً فَلْيُؤَمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَاهُمْ».

[١٥٣٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

بِشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذُ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي كُلُّهُمْ عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٥٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَنَى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا حَسَنُ بْنُ عَيْسَى: حَدَّثَنَا ابْنُ الْمُبَارَكِ، جَمِيعًا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٥٣٢] ٢٩٠- (٦٧٣) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَسْجُ، كِلَاهُمَا عَنْ أَبِي خَالِدٍ. قَالَ أَبُو بَكْرِ:

who has recite the most of the Book of Allâh. If they are equal in recitation of the Qur'ân, then by the one who has most knowledge of the *Sunnah*. If they are equal in knowledge of the *Sunnah*, then by the one who emigrated earlier. If they are equal in terms of emigration, then by the one who accepted Islam earlier. No man should lead another man in prayer in his place of authority, or sit in his place of honor in his house, without his permission.” Al-Ashajj said in his report, instead of the one who accepted Islam first, “the one who is older.”

[1533] (...) A similar report (as no. 1532) was narrated from Al-A'mash with this chain.

[1534] 291 - (...) It was narrated that Ismâ'il bin Rajâ' said: "I heard 'Aws bin Dam'aj say: 'I heard Abû Mas'ûd say: "The Messenger of Allâh ﷺ said to us: 'The people should be led in prayer by the one who recites the most of the Book of Allâh and who has been reciting it for longer. If they are equal in recitation (of the Qur'ân), then

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمُ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا. وَلَا يَوْمَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» قَالَ الْأَشَجُّ فِي رَوَاتِيهِ مَكَانَ سِلْمًا: سِنًا.

[١٥٣٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ، وَحَدَّثَنَا الْأَشَجُّ: حَدَّثَنَا ابْنُ فَضِيلٍ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شَفِيَّانٌ، كُلُّهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[١٥٣٤] ٢٩١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَوْمُ الْقَوْمِ أَقْرَاهُمْ لِكِتَابِ اللَّهِ

they should be led by the one who emigrated earlier. If they are equal in terms of emigration, then they should be led by the one who is oldest. Do not lead a man in prayer among his family nor in his place of authority, and do not sit in his place of honor in his house, unless he gives you permission," or "with his permission."

[1535] 292 - (674) It was narrated that Mâlik bin Al-Huwairith said: "We came to the Messenger of Allâh ﷺ and we were young men who were close in age, and we stayed with him for twenty nights. The Messenger of Allâh ﷺ was compassionate and kind, and he thought that we were missing our families, so he asked us about those whom we had left behind, and we told him about our families. He said: 'Go back to your families and stay with them; teach them and exhort them. When the time for prayer is due, let one of you call the *Adhân* and let the oldest of you lead you in prayer.'"

[1536] (...) It was narrated from Ayyûb with this chain (a similar *Hadîth* as no. 1535).

[1537] (...) Mâlik bin Al-Huwairith Abû Sulaimân said: "I came to the Messenger of Allâh ﷺ with some other people, and

وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَلْيُؤَمِّمُهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَلْيُؤَمِّمَهُمْ أَكْبَرُهُمْ سِنًا، وَلَا تَوْمَنَ الرَّجُلُ فِي أَهْلِهِ وَلَا فِي سُلْطَانِهِ، وَلَا تَجْلِسَ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ، إِلَّا أَنْ يَأْذَنَ لَكَ، أَوْ يَأْذِنَهُ.

[١٥٣٥] ٢٩٢ - (٦٧٤) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمَّنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدْ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ مَنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لْيُؤَمِّمَكُمْ أَكْبَرُكُمْ».

[١٥٣٦] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَخَلَفُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ؛

[١٥٣٧] (...) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ قَالَ: قَالَ لِي أَبُو قِلَابَةَ: حَدَّثَنَا مَالِكُ بْنُ

we were young men who were close in age...” and he narrated a *Hadith* that was similar to that of Ibn ‘Ulayyah (no. 1535).

[1538] 293 - (...) It was narrated that Mâlik bin Al-Huwairith said: “I came to the Prophet ﷺ with a friend of mine, and when we asked permission to go back, he said to us: ‘When the time for prayer is due, call the *Adhân*, then call the *Iqâmah* and let the older of you lead the prayer.’”

[1539] (...) It was narrated from Hafs, meaning Ibn Ghiyâth: “*Khâlid Al-Hadhdhâ*’ narrated it to us with this chain.” And he added: “*Al-Hadhdhâ*’ said: ‘And they were similar with (knowledge of) the Qur’ân.’”

Chapter 54. It Is Recommended To Say *Qunût* In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allâh (Regarding That). It Is Recommended To Say *Qunût* In *Subh* At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final *Rak’ah*, And It Is Recommended To Say It Out Loud

[1540] 294 - (675) Abû Hurairah said: “The Messenger

الْحُوَيْرِثُ أَبُو سُلَيْمَانَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَاسٍ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، وَاقْتَصَا جَمِيعًا الْحَدِيثَ. يَنْحُو حَدِيثِ ابْنِ عُليَّةَ.

[١٥٣٨] ٢٩٣ - (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَصَاحِبٌ لِي، فَلَمَّا أَرَدْنَا الْإِفْقَالَ مِنْ عِنْدِهِ قَالَ لَنَا «إِذَا حَضَرَتِ الصَّلَاةُ فَأَدِّنَا، ثُمَّ أَقِيمَا وَلِيؤْمِكُمَا أَكْبَرُكُمَا».

[١٥٣٩] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءِ، بِهَذَا الْإِسْنَادِ. وَزَادَ: قَالَ الْحَذَّاءُ: وَكَانَا مُتَقَارِبَيْنِ فِي الْقِرَاءَةِ.

(المعجم ٥٤) - (بَابُ اسْتِحْبَابِ

القنوت في جميع الصلوات، إذا

نزلت بالمسلمين نازلة والعياذ بالله

واستحبابه في الصبح دائماً وبيان أن

محله بعد رفع الرأس من الركوع في

الركعة الأخيرة واستحباب الجهر به

(التحفة ١٠٧)

[١٥٤٠] ٢٩٤ - (٦٧٥) حَدَّثَنِي أَبُو

of Allâh ﷺ said, when he had finished the recitation in *Fajr* prayer, he said the *Takbîr* and raised his head: ‘*Sami‘ Allâhu liman ḥamidah, rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him, our Lord to You be praise).’ Then he said, while standing: ‘O Allâh! Save Al-Walîd bin Al-Walîd, Salamah bin Hishâm, ‘Ayyâsh bin Abî Rabî‘ah and the weak and oppressed believers. O Allâh, punish Muḍar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Liḥyân, Ri‘l, Ḍḥakwân and ‘Uṣayyah, for they have disobeyed Allâh and His Messenger.” Then we heard that he stopped doing that when the following was revealed: “Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers”.’^[1]

الطَّاهِرِ وَحَرَمَلَهُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، حِينَ يَقْرَأُ مِنْ صَلَاةِ الْفَجْرِ مِنَ الْقِرَاءَةِ، وَيَكْبُرُ، وَيَرْفَعُ رَأْسَهُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ يَقُولُ، وَهُوَ قَائِمٌ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ ابْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ كَسْنِي يُوسُفَ. اللَّهُمَّ! الْعَنِ لِحْيَانَ وَرِعْلًا وَذَكْوَانَ وَعُصَيْثَةَ، عَصَتْ اللَّهَ وَرَسُولَهُ» ثُمَّ بَلَّغْنَا بِأَنَّهُ تَرَكَ ذَلِكَ لَمَّا أُنْزِلَ: «لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ» [آل عمران: ١٢٨].

[1541] (...) It was narrated from Abû Hurairah from the Prophet ﷺ as far as the words: “And send upon them a famine like that of

[١٥٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

^[1] *Āl-‘Imrân* 3:128.

Yûsuf, (no. 1540)” but he did not mention what comes after that.

[1542] 295 - (...) It was narrated from Abû Salamah that Abû Hurairah told them that the Prophet ﷺ said *Qunût* after bowing in prayer for one month. When he had said: “Allâh hears those who praise Him,” he said in his *Qunût*: “O Allâh! Save Al-Walîd bin Al-Walîd. O Allâh! Save Salamah bin Hishâm. O Allâh! Save ‘Ayyâsh bin Abî Rabî’ah. O Allâh! Save the weak and oppressed believers. O Allâh! Punish Muḍar severely. O Allâh! Send upon them a famine like the famine of Yûsuf.”

Abû Hurairah said: “Then I saw that the Messenger of Allâh ﷺ had stopped saying this supplication afterwards. I said: ‘I see that the Messenger of Allâh ﷺ has stopped praying against them.’ It was said: ‘Do you not see that they have come?’”

[1543] (...) Abû Hurairah narrated that while the Messenger of Allâh ﷺ was praying ‘*Ishâ*’ he said: “Allâh hears those who praise Him.” Then he said before he prostrated: “O Allâh, save

المُسَيَّب، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: «وَأَجْعَلْهَا عَلَيْهِمْ كَسَنِي يُوسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[١٥٤٢] ٢٩٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ قَتَتْ بَعْدَ الرَّكْعَةِ فِي صَلَاةٍ شَهْرًا، إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» يَقُولُ فِي قُتُوْبِهِ: «اللَّهُمَّ! نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ. اللَّهُمَّ! نَجِّ سَلَمَةَ بْنَ هِشَامٍ. اللَّهُمَّ! نَجِّ عَيَّاشَ ابْنِ أَبِي رَبِيعَةَ. اللَّهُمَّ! نَجِّ الْمُسْتَظْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ. اللَّهُمَّ! اجْعَلْهَا عَلَيْهِمْ سَنِينَ كَسَنِي يُوسُفَ».

قَالَ أَبُو هُرَيْرَةَ: ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَرَكَ الدُّعَاءَ بَعْدُ. فَقُلْتُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ قَدْ تَرَكَ الدُّعَاءَ لَهُمْ، قَالَ فَقِيلَ: وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟.

[١٥٤٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ

'Ayyâsh bin Abî Rabî'ah." Then he mentioned something similar to the *Hadîth* of Al-Awzâ'î (no. 1542), up to the words: "like the famine of Yûsuf," and he did not mention what comes after that.

[1544] 296 - (676) Abû Salamah bin 'Abdur-Rahmân narrated that he heard Abû Hurairah say: "By Allâh, I will lead you in a prayer that is similar to the prayer of the Messenger of Allâh ﷺ." Abû Hurairah used to say the *Qunût* during *Zuhr*, and '*Iskâ*' the later, and *Subh*, and he would pray for the believers and invoke curses on the disbelievers.

[1545] 297 - (677) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi'r Ma'ûnah every morning for thirty days. He supplicated against Ri'l, Dhakwân, Lihyân and 'Uṣayyah who had disobeyed Allâh and His Messenger." Anas said: "Allâh the Most High revealed about those who had been killed at Bi'r Ma'ûnah and we recited it until it was subsequently abrogated. It said: 'Convey to our people that we have met our Lord and He is

يُصَلِّي الْعِشَاءَ إِذْ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ! نَجِّ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ الْأَوْزَاعِيِّ إِلَى قَوْلِهِ «كَسَنِي يَوْسُفَ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[١٥٤٤] ٢٩٦ - (٦٧٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: وَاللَّهِ! لأُقَرِّبَنَّ بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الظُّهْرِ وَالْعِشَاءِ الْآخِرَةَ وَصَلَاةَ الصُّبْحِ، وَيَدْعُو لِلْمُؤْمِنِينَ، وَيَلْعَنُ الْكُفَّارَ.

[١٥٤٥] ٢٩٧ - (٦٧٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْرِ مَعُونَةَ، ثَلَاثِينَ صَبَاحًا، يَدْعُو عَلَى رِغْلٍ وَذِكْوَانٍ وَلِحْيَانٍ وَعُصَيَّةٍ عَصَتْ اللَّهَ وَرَسُولَهُ. قَالَ أَنَسٌ: أَنْزَلَ اللَّهُ تَعَالَى فِي الَّذِينَ قَتَلُوا بَيْرَ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نُسَبِّحَ بَعْدَهُ: أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا

pleased with us and we are pleased with Him.”

رَبَّنَا، فَرَضِي عَنَّا وَرَضِينَا عَنْهُ. [انظر:

[٤٩١٧]

[1546] 298 - (...) It was narrated that Muḥammad said: “I said to Anas: ‘Did the Messenger of Allāh ﷺ say the *Qunût* in the *Ṣubḥ* prayer?’ He said: ‘Yes, for a short while, after bowing.”

[١٥٤٦] ٢٩٨ - (...) وَحَدَّثَنِي عَمْرُو النَّافِدِ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قُلْتُ لِأَنْسٍ: هَلْ قَتَتْ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، بَعْدَ الرُّكُوعِ بَسِيرًا.

[1547] 299 - (...) It was narrated from Anas bin Mâlik: “The Messenger of Allāh ﷺ said the *Qunût* for a month, after bowing in the *Ṣubḥ* prayer, supplicating against Ri'l and Dhakwân, and saying: “Uṣayyah disobeyed Allāh and His Messenger.”

[١٥٤٧] ٢٩٩ - (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِابْنِ مُعَاذٍ - حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي مِجَلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَتَتْ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ فِي صَلَاةِ الصُّبْحِ، يَدْعُو عَلَى رِغْلٍ وَذَكْوَانَ، وَيَقُولُ: «غُصِيَّةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

[1548] 300 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said the *Qunût* for one month, after bowing in the *Fajr* prayer, supplicating against Banû 'Uṣayyah.

[١٥٤٨] ٣٠٠ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَتَتْ شَهْرًا، بَعْدَ الرُّكُوعِ فِي صَلَاةِ الْفَجْرِ، يَدْعُو عَلَى بَنِي عُصَيَّةَ.

[1549] 301 - (...) It was narrated from "Āṣim from Anas; he said: "I asked him about *Qunût*, is it before bowing or after bowing?" He (Anas) said: "Before bowing." I said: "Some people are saying that the Messenger of Allāh ﷺ said the *Qunût* after bowing." He said: "The Messenger of Allāh ﷺ said the *Qunût* for a month, supplicating against people who had killed some of his Companions, who were known as *Al-Qurrâ'* (the reciters)."

[1550] 302 - (...) It was narrated that "Āṣim said: "I heard Anas say: 'I never saw the Messenger of Allāh ﷺ grieve so much at the loss of a party as he grieved at the loss of the seventy [who were] killed at Bi'r Ma'ūnah, who were known as *Al-Qurrâ'* (the reciters). He continued to pray against their killers for a month."

[1551] (...) This *Hadīth* was narrated from "Āṣim, from Anas, from the Prophet ﷺ.

[1552] 303 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said the *Qunût* for a

[١٥٤٩] ٣٠١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: سَأَلْتُهُ عَنِ الْقُنُوتِ، قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُو عَلَى أَنَاسٍ قَتَلُوا أَنَاسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمُ الْقُرَاءُ.

[١٥٥٠] ٣٠٢ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى السَّبْعِينَ [الَّذِينَ] أَصِيبُوا يَوْمَ بَيْرِ مَعُونَةَ، كَانُوا يُدْعَوْنَ الْقُرَاءُ، فَمَكَثَ شَهْرًا يَدْعُو عَلَى قَتَلَتِهِمْ.

[١٥٥١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصُ بْنُ أَبِي مُصَلٍّ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ، كُلُّهُمَا عَنْ عَاصِمٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

[١٥٥٢] ٣٠٣ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا

month, cursing Ri'1, Dhakwân and 'Uṣayyah, who had disobeyed Allâh and His Messenger.

[1553] (...) A similar report (as no. 15552) was narrated from Anas from the Prophet ﷺ.

[1554] 304 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ said the *Qunût* for a month, supplicating against some of the 'Arab tribes, then he stopped doing that.

[1555] 305 - (678) Al-Barâ' bin 'Âzib narrated that the Messenger of Allâh ﷺ used to say *Qunût* in *Ṣubḥ* and *Maghrib*.

[1556] 306 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said *Qunût* in *Fajr* and *Maghrib*."

[1557] 307 - (679) It was

شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا. يَلْعَنُ رِغْلًا وَذَكَوَانًا، وَغُصَيَّةَ عَصَا اللَّهِ وَرَسُولَهُ.

[١٥٥٣] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[١٥٥٤] ٣٠٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ شَهْرًا، يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ.

[١٥٥٥] ٣٠٥ - (٦٧٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ.

[١٥٥٦] ٣٠٦ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَفِيَّانُ عَنْ عَمْرُو بْنِ مُرَّةٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ. قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي الْفَجْرِ وَالْمَغْرِبِ.

[١٥٥٧] ٣٠٧ - (٦٧٩) حَدَّثَنِي أَبُو

narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said while in *Ṣalât*: 'O Allâh, curse Banû Liḥyân, Ri'l, Dhakwân and 'Uṣayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.'"

[1558] 308 - (...) It was narrated that Al-Hârith bin Khufâf said: "Khufâf bin Îmâ' said: 'The Messenger of Allâh ﷺ bowed, then he raised his head and said: "May Allâh forgive Ghifâr and may Allâh grant protection to Aslam. 'Uṣayyah have disobeyed Allâh and His Messenger. O Allâh, curse Banû Liḥyân and curse Ri'l and Dhakwân." Then he prostrated.' Khufâf said: 'Cursing the disbelievers was prescribed as a result of that.'"

[1559] (...) A similar report (as no. 1558) was narrated from Khufâf bin Îmâ', except that he did not say: "Cursing the disbelievers was prescribed as a result of that."

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحِ الْمِصْرِيِّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ اللَّيْثِ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ خُفَّافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ! الْعَنْ بَنِي لِحْيَانَ وَرِغْلًا، وَذَكْوَانَ وَعُصَيْيَةَ عَصُوا اللَّهَ وَرَسُولَهُ، غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَأَلَمَهَا اللَّهُ».

[١٥٥٨] ٣٠٨ - (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي مُحَمَّدٌ وَهُوَ ابْنُ عَمْرٍو، عَنْ خَالِدِ ابْنِ عَبْدِ اللَّهِ بْنِ حَرْمَلَةَ، عَنِ الْحَارِثِ بْنِ خُفَّافٍ أَنَّهُ قَالَ: قَالَ خُفَّافُ بْنُ إِيمَاءٍ: رَكَعَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «غِفَارُ غَفَرَ اللَّهُ لَهَا. وَأَسْلَمُ سَأَلَمَهَا اللَّهُ، وَعُصَيْيَةُ عَصَتْ اللَّهَ وَرَسُولَهُ. اللَّهُمَّ الْعَنْ بَنِي لِحْيَانَ، وَالْعَنْ رِغْلًا وَذَكْوَانَ» ثُمَّ وَقَعَ سَاجِدًا قَالَ خُفَّافُ: فَجَعَلْتُ لَعْنَهُ الْكَفَرَةَ مِنْ أَجْلِ ذَلِكَ.

[١٥٥٩] (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ بْنِ الْأَسْقَعِ، عَنْ خُفَّافِ بْنِ إِيمَاءٍ،

بِمِثْلِهِ. إِلَّا أَنَّهُ لَمْ يَقُلْ: فَجُعِلَتْ لَعْنَةُ الْكَفَرَةِ مِنْ أَجْلِ ذَلِكَ.

Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

(المعجم ٥٥) - (بَابُ قِضَاءِ الصَّلَاةِ)
الفائتة واستحباب تعجيل قضائها)
(التحفة ١٠٨)

[1560] 309 - (680) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ returned from the campaign of Khaibar, he traveled for a night, then when he became drowsy he stopped to rest at the end of the night. He said to Bilâl: "Stand guard for us tonight." Bilâl pray as much as was decreed for him, and the Messenger of Allâh ﷺ and his Companions slept. When it was nearly dawn, Bilâl leaned against his camel, facing the east so that he could see the dawn when it came, but sleep overcame him while he was leaning against his camel. Neither the Messenger of Allâh ﷺ nor Bilâl nor any of his Companions woke up until the sun shone on them. The Messenger of Allâh ﷺ was the first of them to wake up. The Messenger of Allâh ﷺ was startled and said: "O Bilâl!" Bilâl said: "O Messenger of Allâh, may my father and mother be sacrificed for you. The same thing overtook me as overtook you (sleep)." He said: "Lead your mounts on." So they led their

[١٥٦٠] ٣٠٩ - (٦٨٠) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، سَارَ لَيْلَةً، حَتَّى إِذَا أَدْرَكَهُ الْكَرَى عَرَسَ، وَقَالَ لِبِلَالٍ: «اكَأْ لَنَا اللَّيْلَ» فَصَلَّى بِلَالٌ مَا قُدِّرَ لَهُ، وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَسْنَدَ بِلَالٌ إِلَى رَاحِلَتِهِ مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَسْنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ وَلَا بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمْ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَاطًا، فَقَرَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيُّ بِلَالٍ!» فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ - بِأَيِّ أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! - بِنَفْسِكَ. قَالَ: «افْتَادُوا» فَافْتَادُوا رَوَاجِلَهُمْ شَيْئًا، ثُمَّ تَوَضَّأَ رَسُولُ

mounts on for some distance, then the Messenger of Allâh ﷺ performed *Wudû'* and ordered Bilâl to call the *Iqâmah* for prayer, and he led them in praying *Ṣubḥ*. When he had finished praying he said: "Whoever forgets a prayer, let him offer it when he remembers it, for Allâh says, "...And perform *As-Salât* for My remembrance".^[1]

Yûnus said: "Ibn Shihâb used to recite it: 'For remembrance.'"

[1561] 310 - (...) It was narrated that Abû Hurairah said: "We stopped to rest at the end of the night with the Prophet of Allâh ﷺ, and we did not wake up until the sun had risen. The Prophet ﷺ said: 'Let each man take the head of his mount, for this is a place where the *Shaiṭân* was present with us.' We did that, then he called for water and performed *Wudû'*, then he prayed two prostrations, then the *Iqâmah* for prayer was called and he prayed *Al-Ghadâh (Fajr)*."

[1562] 311 - (681) It was narrated from Thâbit, from 'Abdullâh bin Rabâh, from Abû

الله ﷺ. وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: ١٤].

قَالَ يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَقْرؤها: لِلذِّكْرِ.

[١٥٦١] ٣١٠- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، كِلَاهُمَا عَنْ يَحْيَى. - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: - حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: عَرَسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ. فَلَمْ نَسْتَقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ، فَإِنَّ هَذَا مَنْزِلُ حَضَرْنَا فِيهِ الشَّيْطَانُ» قَالَ فَفَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ. - وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّيْتُ سَجْدَتَيْنِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّيْتُ الْغَدَاةَ.

[١٥٦٢] ٣١١- (٦٨١) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ

^[1] Ta-Ha 20:14.

Qatâdah, who said: "The Messenger of Allâh ﷺ addressed us and said: 'You will travel all evening and all night, and you will come to some water tomorrow, if Allâh wills.' The people set off without paying heed to one another." Abû Qatâdah said: "The Messenger of Allâh ﷺ traveled until halfway through the night, and I was by his side. Then the Messenger of Allâh ﷺ became drowsy and leaned to one side on his mount. I came to him and supported him without waking him up, until he sat upright on his mount. Then he traveled on until most of the night had passed, and he leaned to one side on his mount. I supported him without waking him up, until he sat upright on his mount. Then he traveled on until it was nearly dawn, and he leaned again, more so than on the two previous occasions, until he was about to fall. I came to him and supported him, and he raised his head and said: 'Who is this?' I said: 'Abû Qatâdah.' He said: 'How long have you been travelling with me like this?' I said: 'I have been travelling like this all night.' He said: 'May Allâh take care of you as you have taken care of His Prophet.' Then he said: 'Do you think that we are hidden from the people?' Then he said: 'Do you see anyone?' I said: 'Here is a rider.'

الْمُغِيرَةِ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ اللَّهِ بْنِ رَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكُمْ تَسِيرُونَ عَشِيَّتَكُمْ وَلَيْلَتَكُمْ، وَتَأْتُونَ الْمَاءَ، إِنْ شَاءَ اللَّهُ، غَدًا». فَاذْهَبَ النَّاسُ لَا يَلْوِي أَحَدٌ عَلَى أَحَدٍ. قَالَ أَبُو قَتَادَةَ فَبَيْنَمَا رَسُولُ اللَّهِ ﷺ يَسِيرُ حَتَّى ابْهَارَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ، قَالَ: فَتَعَسَّ رَسُولُ اللَّهِ ﷺ، فَمَالَ عَنْ رَاحِلَتِهِ، فَأَتَيْتُهُ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ، قَالَ: ثُمَّ سَارَ حَتَّى تَهَوَّرَ اللَّيْلُ، مَالَ عَنْ رَاحِلَتِهِ. قَالَ فَدَعَمْتُهُ مِنْ غَيْرِ أَنْ أُوقِظَهُ، حَتَّى اعْتَدَلَ عَلَى رَاحِلَتِهِ. قَالَ: ثُمَّ سَارَ حَتَّى إِذَا كَانَ مِنْ آخِرِ السَّحْرِ مَالَ مِثْلَةَ هِيَ أَشَدُّ مِنَ الْمِثْلَتَيْنِ الْأُولَيْنِ، حَتَّى كَادَ يَنْجَفِلُ، فَأَتَيْتُهُ فَدَعَمْتُهُ فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَذَا؟» قُلْتُ: أَبُو قَتَادَةَ. قَالَ: «مَتَى كَانَ هَذَا مَسِيرِكَ مِنِّي؟» قُلْتُ: مَا زَالَ هَذَا مَسِيرِي مُنْذُ اللَّيْلَةِ. قَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّهُ» ثُمَّ قَالَ: «هَلْ تَرَانَا نَخْفَى عَلَى النَّاسِ؟» ثُمَّ قَالَ: «هَلْ تَرَى مِنْ أَحَدٍ؟» قُلْتُ: هَذَا رَاكِبٌ، ثُمَّ قُلْتُ: هَذَا رَاكِبٌ آخَرُ، حَتَّى اجْتَمَعْنَا فَكُنَّا سَبْعَةً رَكِبٍ. قَالَ: فَمَالَ رَسُولُ

Then I said: 'Here is another rider, until more gathered and we were seven riders in all.' The Messenger of Allâh ﷺ turned off the road and lay down his head, then he said: 'Guard our prayer for us.' The first one to wake up was the Messenger of Allâh ﷺ, when the sun was on his back. We woke up, startled, then he said: 'Ride on.' So we rode on and traveled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was a little water. He performed *Wudu'* from it, using less water than usual. A little water was left in it, and he said to Abû Qatâdah, 'Guard your water vessel for us, for you will see something happen with it.' Then Bilâl called the *Adhân* and the Messenger of Allâh ﷺ prayed two *Rak'ah*, then he prayed *Al-Ghadâh (Fajr)*, and did (in prayer) as he did every day. The Messenger of Allâh ﷺ rode on and we rode with him, and we began to whisper to one another, saying: 'What expiation is there for what we have done by neglecting our prayer?' Then he said: 'Do you not have an example in me?' Then he said: 'There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due. Whoever does that, let him pray when he remembers it, and if it is

اللَّهِ ﷺ عَنِ الطَّرِيقِ، فَوَضَعَ رَأْسَهُ، ثُمَّ قَالَ: «احْفَظُوا عَلَيْنَا صَلَاتَنَا». فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ وَالشَّمْسُ فِي ظَهْرِهِ. قَالَ: فَقُمْنَا فَرَعَيْنَ، ثُمَّ قَالَ: «ارْكَبُوا» فَرَكِبْنَا، فَسَرْنَا. حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ نَزَلَ. ثُمَّ دَعَا بِمِضْأَةٍ كَانَتْ مَعِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، قَالَ فَتَوَضَّأَ بِهَا وَضُوءًا دُونَ وَضُوءٍ، قَالَ وَبَقِيَ فِيهَا شَيْءٌ مِنْ مَاءٍ، ثُمَّ قَالَ لِأَبِي قَتَادَةَ: «احْفَظْ عَلَيْنَا مِضْأَتَكَ، فَسَيَكُونُ لَهَا نَبَأٌ» ثُمَّ أَذَّنَ بِلَالٌ بِالصَّلَاةِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، ثُمَّ صَلَّى الْعَدَاةَ فَضَنَّعَ كَمَا كَانَ يَضْنَعُ كُلَّ يَوْمٍ، قَالَ: وَرَكِبَ رَسُولُ اللَّهِ ﷺ وَرَكِبْنَا مَعَهُ، قَالَ فَجَعَلَ بَعْضُنَا يَهْمُسُ إِلَى بَعْضٍ: مَا صَنَعْنَا بِتَفْرِيطِنَا فِي صَلَاتِنَا؟ ثُمَّ قَالَ: «أَمَّا لَكُمْ فِي أَسْوَةٍ؟» ثُمَّ قَالَ: «أَمَّا إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ. إِنَّمَا التَّفْرِيطُ عَلَى مَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَفُتِ الصَّلَاةُ الْأُخْرَى. فَمَنْ فَعَلَ ذَلِكَ فَلْيُصَلِّهَا حِينَ يَتَّبِعُ لَهَا، فَإِذَا كَانَ الْعَدُّ فَلْيُصَلِّهَا عِنْدَ وَقْفِهَا» ثُمَّ قَالَ: «مَا تَرَوْنَ النَّاسَ صَنَعُوا؟» قَالَ: ثُمَّ قَالَ: «أَصْبَحَ النَّاسُ فَقَدُوا نَبِيَّهُمْ، فَقَالَ أَبُو بَكْرٍ وَعُمَرُ:

the following day, then let him pray at the time of the prayer (that he missed).’ Then he said: ‘What do you think the people have done?’” Then he said: “In the morning the people saw that their Prophet ﷺ was not there. Abû Bakr and ‘Umar said: ‘The Messenger of Allâh ﷺ is behind you; he would not leave you behind.’ But the people said: ‘The Messenger of Allâh ﷺ is ahead of you. If you had obeyed Abû Bakr and ‘Umar, you would have been on the right path.’”

“We reached the people when the sun had risen fully and everything was hot, and they were saying: ‘O Messenger of Allâh, we are dying, we are thirsty.’ He said: ‘You will not die.’ Then he said: ‘Bring me my small cup.’ He called for the vessel of water, and the Messenger of Allâh ﷺ started pouring it, and Abû Qatâdah gave them to drink. As soon as the people saw what was in the vessel they fell upon it, and the Messenger of Allâh ﷺ said: ‘Behave properly, for you will all have enough.’ So they did that. The Messenger of Allâh ﷺ began to pour and I gave it to them to drink, until there was no one left but myself and the Messenger of Allâh ﷺ. Then the Messenger of Allâh ﷺ poured some for me and said: ‘Drink.’ I said: ‘I will not drink until you drink, O Messenger of Allâh.’ He

رَسُولُ اللَّهِ - ﷺ - بَعَدَكُمْ، لَمْ يَكُنْ لِيُخَلِّفَكُمْ، وَقَالَ النَّاسُ: إِنَّ رَسُولَ اللَّهِ - ﷺ - بَيْنَ أَيْدِيكُمْ، فَإِنْ يُطِيعُوا أَبَا بَكْرٍ وَعُمَرَ يَرْشُدُوا».

قَالَ: فَانْتَهَيْنَا إِلَى النَّاسِ حِينَ امْتَدَّ النَّهَارُ وَحَمِيَ كُلُّ شَيْءٍ، وَهُمْ يَقُولُونَ: يَا رَسُولَ اللَّهِ! هَلَكْنَا، عَطِشْنَا. فَقَالَ: «لَا هُلْكَ عَلَيْكُمْ» ثُمَّ قَالَ: «أَطْلِقُوا لِي غُمْرِي» قَالَ: وَدَعَا بِالْمِضَاءِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَبُو قَتَادَةَ يَسْقِيهِمْ فَلَمْ يَعُدْ أَنْ رَأَى النَّاسَ مَا فِي الْمِضَاءِ تَكَابَّوْا عَلَيْهَا، فَقَالَ رَسُولُ اللَّهِ: «أَحْسِنُوا الْمَلَأَ، كُلُّكُمْ سَيَرَوْنِي» قَالَ: فَفَعَلُوا. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصُبُّ وَأَسْقِيَهُمْ، حَتَّى مَا بَقِيَ غَيْرِي وَغَيْرِ رَسُولِ اللَّهِ ﷺ، قَالَ: ثُمَّ صَبَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اشْرَبْ» فَقُلْتُ: لَا أَشْرَبُ حَتَّى تَشْرَبَ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ سَاقِي الْقَوْمِ آخِرُهُمْ شَرِبًا» قَالَ: فَشَرِبْتُ وَشَرِبَ رَسُولُ اللَّهِ ﷺ قَالَ: فَأَتَى النَّاسُ الْمَاءَ جَائِعِينَ رَوَاءَ.

قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاحٍ: إِنِّي لِأَحَدْتُ النَّاسَ هَذَا الْحَدِيثَ فِي مَسْجِدِ الرَّجَاعِ. إِذْ قَامَ عَمْرُو بْنُ حُصَيْنٍ: انْظُرْ

said: 'The one who pours water is the last of them to drink.' So I drank and the Messenger of Allâh ﷺ drank, then the people reached the oasis having drunk their fill of water."

He said: "'Abdullâh bin Rabâh said: 'I will narrate this *Hadîth* in the *Jâmi' Masjid*' and 'Imrân bin Ḥuşain said: 'Watch what you are narrating, O young man, for I was one of the riders that night.' I said: 'Then you know more about the *Hadîth*.' He said: 'Who are you?' I said: 'One of the *Anşâr*.' He said: 'Then narrate it, for you know more about your *Aḥadîth*.'" He said: "So I narrated it to the people, and 'Imrân said: 'I was present that night and I did not think that anyone remembered it as I remember it.'"

[1563] 312 - (682) It was narrated that 'Imrân bin Ḥuşain said: "I was with the Prophet of Allâh ﷺ on a journey. We traveled all night, then when it was nearly dawn, we stopped to rest. Sleep overtook us, until the sun shone. The first one of us to wake up was Abû Bakr, and we used not to wake the Prophet of Allâh ﷺ from his sleep until he woke up himself. Then 'Umar woke up, and he stood by the Prophet of Allâh ﷺ and started to say the *Takbîr*, raising his voice, until the Messenger of Allâh ﷺ woke up. When he

أَيُّهَا الْفَتَى! كَيْفَ تُحَدِّثُ؛ فَإِنِّي أَحَدُ الرُّكْبِ تِلْكَ اللَّيْلَةَ. قَالَ: قُلْتُ: فَأَنْتَ أَغْلَمُ بِالْحَدِيثِ، فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ الْأَنْصَارِ. قَالَ: حَدِّثْ فَأَنْتُمْ أَغْلَمُ بِحَدِيثِكُمْ، قَالَ فَحَدَّثْتُ الْقَوْمَ، فَقَالَ عِمْرَانُ: لَقَدْ شَهِدْتُ تِلْكَ اللَّيْلَةَ وَمَا شَعَرْتُ أَنَّ أَحَدًا حَفِظَهُ كَمَا حَفِظْتُهُ.

[١٥٦٣] ٣١٢ - (٦٨٢) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلَمُ بْنُ زَرِيرٍ الْعُطَارِدِيُّ قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كُنْتُ مَعَ نَبِيِّ اللَّهِ ﷺ فِي مَسِيرٍ لَهُ، فَأَذَلَّجْنَا لَيْلَتَنَا، حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَسْنَا، فَغَلَبَتْنَا أَعْيُنُنَا حَتَّى بَرَعَتِ الشَّمْسُ، قَالَ: فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنَّا أَبُو بَكْرٍ، وَكُنَّا لَا نُوقِظُ نَبِيَّ اللَّهِ ﷺ مِنْ مَنَامِهِ إِذَا نَامَ حَتَّى يَسْتَيْقِظَ، ثُمَّ اسْتَيْقَظَ

lifted his head and saw that the sun had risen, he said: 'Ride on,' and he traveled on with us until the sun had turned white. Then he dismounted and led us in praying *Al-Ghadâh* (*Fajr*). One man kept away from the people and did not pray with us. When the Messenger of Allâh ﷺ had finished he said: 'What kept you from praying with us?' He said: 'O Prophet of Allâh, I have become *Junub*.' The Messenger of Allâh ﷺ told him to perform *Tayammum* with clean earth, and he prayed. Then he urged me to go on ahead with other riders to look for water, for we had become very thirsty. While we were travelling, we saw a woman with her feet dangling between two large water bags. We said to her: 'Where is the water?' She said: 'Too far, too far, you will not have water.' We said: 'How far is it between your family and the water?' She said: 'The distance of one day and one night.' We said: 'Go to the Messenger of Allâh ﷺ.' She said: 'Who is the Messenger of Allâh ﷺ?' We brought her to the Messenger of Allâh ﷺ and he asked her, and she told him what she had told us. And she told him that she was a widow with two orphan children. He ordered that her camel be made to kneel, then he spat into the two water bags, then he made her camel stand

عَمْرٌ، فَقَامَ عِنْدَ نَبِيِّ اللَّهِ ﷺ، فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالْكُتُبِ، حَتَّى اسْتَقْبَطَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ وَرَأَى الشَّمْسَ قَدْ بَرَعَتْ قَالَ: «ارْتَحِلُوا» فَسَارَ بِنَا، حَتَّى إِذَا ابْيَضَّتِ الشَّمْسُ نَزَلَ فَصَلَّى بِنَا الْغَدَاةَ، فَأَعْتَرَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا فُلَانُ! مَا مَعَكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: يَا نَبِيَّ اللَّهِ! أَصَابَنِي جَنَابَةٌ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ فَتَيَمَّمُ بِالصَّعِيدِ، فَصَلَّى، ثُمَّ عَجَّلَنِي فِي رَكْبٍ بَيْنَ يَدَيْهِ نَطْلُبُ الْمَاءَ، وَقَدْ عَطَشْنَا عَطَشًا شَدِيدًا. فَبَيْنَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَرَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: أَيُّهَا! أَيُّهَا! لَا مَاءَ لَكُمْ، قُلْنَا: فَكَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: مَسِيرَةُ يَوْمٍ وَلَيْلَةٍ، قُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمْلِكْهَا مِنْ أَمْرِهَا شَيْئًا حَتَّى انْطَلَقْنَا بِهَا، فَاسْتَقْبَلْنَا بِهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَهَا فَأَخْبَرَتْهُ مِثْلَ الَّذِي أَخْبَرْتَنَا، وَأَخْبَرَتْهُ أَنَّهَا مُؤْتَمَةٌ، لَهَا صَبِيَّانِ أَيْتَامٌ، فَأَمَرَ بِرَاوِيَتِهَا، فَأُيِّخَتْ، فَمَجَّ فِي الْعُزْلَاوَيْنِ الْعُلْيَاوَيْنِ، ثُمَّ بَعَثَ بِرَاوِيَتِهَا،

up. We drank until we had had our fill. We were forty thirsty men, and we all filled our vessels and water skins, and we made our companion (who had become *Junub*) perform *Ghusl*. But we did not give our camels any water to drink, and the two water bags were so full that they were about to burst. Then he said: 'Bring whatever you have.' So we gathered bits of bread and dates for her, and made a bundle of food for her. He said: 'Go and feed this to your children, and realize that we have not caused any loss to your water.' When she went to her people she said: 'I have met the greatest magician among mankind, or else he is a Prophet as he says,' and she told them what had happened. Allâh guided those people through that woman; she accepted Islam and so did they."

[1564] (...) It was narrated that 'Imrân bin Ḥusain said: "We were with the Messenger of Allâh ﷺ on a journey. And we traveled for a night, until at the end of the night, just before dawn, we lay down to rest and there is nothing sweeter to the traveler than that rest. Nothing woke us but the heat of the sun..." and he quoted a *Hadîth* similar to that of Salm bin Zarîr (no. 1563), but he added some things and omitted others. And he said in the *Hadîth*: "When 'Umar bin Al-

فَشَرِبْنَا، وَنَحْنُ أَرْبَعُونَ رَجُلًا عِطَاشًا، حَتَّى رَوَيْنَا، وَمَلَأْنَا كُلَّ قَرْيَةٍ مَعَنَا وَإِدَاوَةَ، وَعَسَلْنَا صَاجِبًا، غَيْرَ أَنَّا لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْضَرُجُ مِنَ الْمَاءِ بَعْغِي الْمَرَادَتَيْنِ، ثُمَّ قَالَ: «هَاتُوا مَا [كَانَ] عِنْدَكُمْ» فَجَمَعْنَا لَهَا مِنْ كِسْرِ وَتَمْرٍ، وَصُرَّ لَهَا صُرَّةً، فَقَالَ لَهَا: «أَذْهَبِي فَأَطْعِمِي هَذَا عِيَالِكَ، وَأَعْلِمِي أَنَّا لَمْ نَزُرْ مِنْ مَائِكَ» فَلَمَّا أَتَتْ أَهْلَهَا قَالَتْ: لَقَدْ لَقِيتُ أَسْحَرَ الْبَشَرِ، أَوْ إِنَّهُ لَنَبِيٍّ كَمَا زَعَمَ، كَانَ مِنْ أَمْرِهِ ذَبَتْ وَذَيْتٌ، فَهَدَى اللَّهُ ذَلِكَ الصَّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

[١٥٦٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ أَبِي رَجَاءٍ الْطُعَارِدِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَسَرَيْنَا لَيْلَةً، حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قُبِيلَ الصُّبْحِ، وَقَعْنَا تِلْكَ الْوَقْعَةَ الَّتِي لَا وَقْعَةَ عِنْدَ الْمُسَافِرِ أَحَلَّى مِنْهَا، فَمَا أَقِظُنَا إِلَّا حَرُّ الشَّمْسِ،

Khattâb, who was a strong man with a loud voice, woke up and saw what had happened to the people, he raised his voice in saying the *Takbîr*, until the Messenger of Allâh ﷺ wake up because of his loud voice. When the Messenger of Allâh ﷺ was awake they complained to him about what had happened to them, and the Messenger of Allâh ﷺ said: 'It does not matter, ride on,'" and he quoted the *Hadîth*.

[1565] 313 - (683) It was narrated that Abû Qatâdah said: "When the Messenger of Allâh ﷺ was travelling, if he stopped to rest during the night, he would lie down on his right side, and if he stopped just before dawn, he would stretch out his forearm and rest his head on his hand."

[1566] 314 - (684) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him offer it as soon as he remembers, for there is no expiation for it other than that."

وَسَاقَ الْحَدِيثِ يَنْحُو حَدِيثَ سَلَمِ بْنِ زَرْبِرٍ، وَزَادَ وَتَقَصَّ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا اسْتَيْقَظَ عُمَرُ بْنُ الْخَطَّابِ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ أَجُوفَ جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، لِشِدَّةِ صَوْتِهِ [بِالتَّكْبِيرِ]. فَلَمَّا اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ شَكُّوا إِلَيْهِ الَّذِي أَصَابَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَيْرَ، ارْتَحِلُوا» وَاقْتَصَّ الْحَدِيثَ.

[١٥٦٥] ٣١٣- (٦٨٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ فَعَرَّسَ بِلَيْلٍ، اضْطَجَعَ عَلَى يَمِينِهِ. وَإِذَا عَرَّسَ قُبِيلَ الصُّبْحِ، نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

[١٥٦٦] ٣١٤- (٦٨٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

Qatâdah said: "And perform *As-Salât* for My remembrance"^[1]

قَالَ قَتَادَةُ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾.

[1567] (...) It was narrated from Anas from the Prophet ﷺ (a similar *Hadîth* as no. 1566), but he did not mention, "There is no expiation for it other than that."

[١٥٦٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَسَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ «لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

[1568] 315 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'Whoever forgets a prayer or sleeps and misses it, the expiation is to offer the prayer when he remembers it.'"

[١٥٦٨] ٣١٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا، فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

[1569] 316 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allâh says: ...and perform *As-Salât* for My remembrance.'"^[2]

[١٥٦٩] ٣١٦- (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾».

[1] *Ta-Ha* 20:14.

[2] *Ta-Ha* 20:14.

6. The Book Of The Travellers' Prayer And Shortening Thereof

Chapter 1. The Travellers' Prayer And Shortening It

[1570] 1 - (685) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that she said: "Prayer was enjoined with two *Rak'ah* in each prayer, for the resident and the traveller. Then the prayer while travelling was confirmed (as being two *Rak'ah*) and the prayer while a resident increased."

[1571] 2 - (...) It was narrated from 'Urwah bin Az-Zubair that 'Āishah, the wife of the Prophet ﷺ, said: "When Allāh enjoined the prayer it was two *Rak'ah*, then it was completed for the resident, but the prayer for the travelling was confirmed as it was first enjoined."

٢ - (المعجم ٦) - كتاب صلاة المسافرين وقصرها (التحفة ...)

(المعجم ١) - (بَابُ صَلَاةِ الْمَسَافِرِينَ وقصرها) (التحفة ١٠٩)

[١٥٧٠] ١ - (٦٨٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

[١٥٧١] ٢ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ، ثُمَّ أَتَمَّهَا فِي الْحَضَرِ؛ فَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى.

[1572] 3 - (...) It was narrated from Az-Zuhrî from 'Urwah, from 'Āishah that when the prayer was first enjoined it was two *Rak'ah*, then the prayer for the travelling was confirmed (as being two *Rak'ah*) and the prayer while a resident was completed.

Az-Zuhrî said: "I said to 'Urwah: 'Why did 'Āishah complete the prayer when travelling?'^[1] He said: 'Because she interpreted it as 'Uthmān did.'"

[1573] 4 - (686) It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khattâb: '...There is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you)..."^[2] But now the people are safe.' He said: 'I wondered the same thing as you are wondering, and I asked the Messenger of Allâh ﷺ about that. He said: It is a charity that Allâh has bestowed upon you, so accept His charity.'"

[١٥٧٢] ٣- (...) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ الصَّلَاةَ أَوَّلَ مَا فُرِضَتْ رَكْعَتَيْنِ، فَأُفِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ.

قَالَ الزُّهْرِيُّ: قُلْتُ لِعُرْوَةَ: مَا بَالَ عَائِشَةَ تُتِمُّ فِي السَّفَرِ؟ قَالَ: إِنَّهَا تَأَوَّلَتْ كَمَا تَأَوَّلَ عُثْمَانُ.

[١٥٧٣] ٤- (٦٨٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي عَمَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ [النساء: ١٠١] فَقَدْ آمَنَ النَّاسُ! فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَاقْبَلُوا صَدَقَتَهُ».

[1] Meaning, why would she pray four *Rak'ah* while travelling.

[2] *An-Nisâ'* 4:101.

[1574] (...) It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khattâb..." a *Hadîth* similar to that of Ibn Idrîs (no. 1573).

[1575] 5 - (687) It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ; four (*Rak'ah*) while a resident, two *Rak'ah* when travelling, and one *Rak'ah* during times of fear."

[1576] 6 - (...) It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ: Two *Rak'ah* for the traveller, four (*Rak'ah*) for the resident, and during times of fear, one *Rak'ah*."

[١٥٧٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ ابْنِ جُرَيْجٍ. قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَارٍ عَنْ عَبْدِ اللَّهِ ابْنِ أَبِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[١٥٧٥] ٥ - (٦٨٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً.

[١٥٧٦] ٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ الْقَاسِمِ بْنِ مَالِكٍ. قَالَ عَمْرُو: حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ عَازِدٍ الطَّائِيُّ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ، عَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْمُقِيمِ أَرْبَعًا، وَفِي الْخَوْفِ رَكْعَةً.

[1577] 7 - (688) It was narrated that Mûsâ bin Salamah Al-Hudhalî said: "I asked Ibn 'Abbâs: 'How should I pray when I am in Makkah, if I do not pray with the *Imâm*?' He said: 'Two *Rak'ah*, the *Sunnah* of Abû Al-Qâsim ﷺ."

[1578] (...) A similar report (as no. 1577) was narrated from Qatâdah, with this chain.

[1579] 8 - (689) 'Isâ bin Hafṣ bin "Āsim bin 'Umar bin Al-Khaṭṭâb narrated that his father said: "I accompanied Ibn 'Umar on the road to Makkah." He said: "He led us in praying *Zuhr* with two *Rak'ah*, then he went ahead and we went ahead with him, until he came to his encampment and sat down, and we sat with him. He glanced towards the place where he had prayed, and saw some people standing. He said: "What are these people doing?" I said: "They are offering voluntary prayers." He said: "If I had wanted to offer voluntary prayers

[١٥٧٧] ٧-(٦٨٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُوسَى بْنِ سَلَمَةَ الْهُذَلِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أُصَلِّي إِذَا كُنْتُ بِمَكَّةَ، إِذَا لَمْ أُصَلِّ مَعَ الْإِمَامِ، فَقَالَ: رَكَعَتَيْنِ. سَنَّهُ أَبِي الْقَاسِمِ ﷺ.

[١٥٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الصَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[١٥٧٩] ٨-(٦٨٩) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ. بْنُ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقِ مَكَّةَ. قَالَ: فَصَلَّى لَنَا الظُّهْرَ رَكَعَتَيْنِ، ثُمَّ أَقْبَلَ وَأَقْبَلْنَا مَعَهُ، حَتَّى جَاءَ رَحْلُهُ وَجَلَسَ وَجَلَسْنَا مَعَهُ، فَحَانَتْ مِنْهُ التَّفَاقَةُ نَحْوَ حَيْثُ صَلَّى، فَرَأَى نَاسًا قِيَامًا، فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ. قَالَ: لَوْ كُنْتُ مُسَبِّحًا أَتَمَمْتُ صَلَاتِي، يَا ابْنَ أَخِي! إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي

I would have completed my prayer (by making it four *Rak'ah*). O son of my brother, I accompanied the Messenger of Allâh ﷺ when travelling, and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied Abû Bakr and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied 'Umar and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). I accompanied 'Uthmân and he did not pray more than two *Rak'ah* until Allâh took his soul (in death). And Allâh, the Most High, says: "Indeed in the Messenger of Allâh you have a good example to follow...."[1]

[1580] 9 - (...) It was narrated that Ḥafṣ bin 'Āṣim said: "I fell sick and Ibn 'Umar came to visit me. I asked him about praying voluntary when travelling. He said: 'I accompanied the Messenger of Allâh ﷺ when travelling and I did not see him offer voluntary prayers. If I were to pray voluntary prayers I would have completed my prayer (by making it four *Rak'ah*). Allâh, the Most High, says: Indeed in the Messenger of Allâh you have a good example to follow...."[2]

السَّفَرِ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ، وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ، ثُمَّ صَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ، وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[١٥٨٠] ٩- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ: مَرِضْتُ مَرَضًا، فَجَاءَ ابْنُ عُمَرَ يَعُودُنِي، قَالَ: وَسَأَلْتُهُ عَنِ السُّبْحَةِ فِي السَّفَرِ؟ فَقَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَمَا رَأَيْتُهُ يُسَبِّحُ، وَلَوْ كُنْتُ مُسَبِّحًا لَأَتَمَمْتُ، وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

[1] *Al-Ahzâb* 33:21.

[2] *Al-Ahzâb* 33:21.

[1581] 10 - (690) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed *Zuhr* in Al-Madînah with four (*Rak'ah*), and he prayed 'Aṣr in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨١] ١٠ - (٦٩٠) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[1582] 11 - (...) Anas bin Mâlik said: "I prayed *Zuhr* with the Messenger of Allâh ﷺ in Al-Madînah with four (*Rak'ah*), and I prayed 'Aṣr with him in Dhul-Hulaifah with two *Rak'ah*.

[١٥٨٢] ١١ - (...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُنْكَدِرِ وَإِبْرَاهِيمُ بْنُ مَيْسَرَةَ: سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّيْتُ مَعَهُ الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[1583] 12 - (691) It was narrated that Yahyâ bin Yazîd Al-Hunâ'î said: "I asked Anas bin Mâlik about shortening the prayer and he said: 'If the Messenger of Allâh ﷺ went out for a distance of three miles or three *Farâsakh*s'^[1] - Shu'bah was not sure - 'he would pray two *Rak'ah*.'"

[١٥٨٣] ١٢ - (٦٩١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ، كِلَاهُمَا عَنْ غُنْدَرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ - عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهَنْدَاثِيِّ قَالَ: سَأَلْتُ أَنَسَ ابْنَ مَالِكٍ عَنْ قَصْرِ الصَّلَاةِ؟ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ

[1] They say that one *Farsakh* is three miles.

أُمَيَّالٍ أَوْ ثَلَاثَةَ فَرَاسِخَ - شُعْبَةُ الشَّائِكِ -
صَلَّى رَكَعَتَيْنِ.

[1584] 13 - (692) It was narrated that Jubair bin Nufair said: "I went out with Shurahbîl bin As-Simţ to a village that was seventeen or eighteen miles away, and he prayed two *Rak'ah*. I said something to him and he said: 'I saw 'Umar, may Allâh be pleased with him, pray two *Rak'ah* in Dhul-Hulaifah, and I said something to him, and he said: 'I only do what I saw the Messenger of Allâh ﷺ do.'"

[١٥٨٤] ١٣ - (٦٩٢) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ ابْنِ مَهْدِيٍّ. - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ - حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ خَمِيرٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: خَرَجْتُ مَعَ شُرَحْبِيلِ ابْنِ السَّمْطِ إِلَى قَرْيَةٍ، عَلَى رَأْسِ سَبْعَةِ عَشَرَ أَوْ ثَمَانِيَّةَ عَشَرَ مِيلًا، فَصَلَّى رَكَعَتَيْنِ، فَقُلْتُ لَهُ: فَقَالَ: رَأَيْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ صَلَّى بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ. فَقُلْتُ لَهُ: فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

[1585] 14 - (...) It was narrated from Ibn As-Simţ (a *Hadith* similar to no 1584), but he did not mention Shurahbîl. He said: "He went to some land called Dûmîn, eighteen miles from Himş."

[١٥٨٥] ١٤ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ. وَقَالَ: عَنْ ابْنِ السَّمْطِ، وَلَمْ يُسَمَّ شُرَحْبِيلُ. وَقَالَ: إِنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا دُومِينُ مِنْ حِمَصَ، عَلَى رَأْسِ ثَمَانِيَّةَ عَشَرَ مِيلًا.

[1586] 15 - (693) It was narrated from Yaḥyâ bin Abî Ishâq, from Anas bin Mâlik, who said: "We went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he

[١٥٨٦] ١٥ - (٦٩٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى [التَّمِيمِيُّ]: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ

offered his prayer with two *Rak'ah* until he returned." I said: "How long did he stay in Makkah?" He said: "Ten days."

[1587] (...) A *Hadīth* similar to that of Hushaim (no. 1586) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[1588] (...) Anas bin Mâlik said: "We set out from Al-Madīnah for *Hajj*." Then he mentioned something similar (to no. 1585).

[1589]... - (...) A similar *Hadīth* was narrated from Anas bin Mâlik, but he did not mention *Hajj*.

Chapter 2. Shortening The Prayer In Minâ

[1590] 16 - (694) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ prayed as a traveller in Minâ and elsewhere, with two *Rak'ah*. Abû Bakr and 'Umar also prayed

الْمَدِينَةِ إِلَى مَكَّةَ، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعَ، قُلْتُ: كَمْ أَقَامَ بِمَكَّةَ؟ قَالَ: عَشْرًا.

[١٥٨٧] (...) وَحَدَّثَنَاهُ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ عُليَّةَ، جَمِيعًا عَنْ يَحْيَى بْنِ أَبِي إِسْحَقَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[١٥٨٨] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَقَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: خَرَجْنَا مِنَ الْمَدِينَةِ إِلَى الْحَجِّ. ثُمَّ ذَكَرَ مِثْلَهُ.

[١٥٨٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنِ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَقَ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. وَلَمْ يَذْكُرِ الْحَجَّ.

(المعجم ٢) - (بَابُ قِصْرِ الصَّلَاةِ)

(بمَنْ) (التحفة ١١٠)

[١٥٩٠] ١٦ - (٦٩٤) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، وَهُوَ ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ

with two *Rak'ah*, as did 'Uthmân at the beginning of his *Khilâfah* (reign), then he completed it and made it four *Rak'ah*.

[1591] (...) It was narrated from Az-Zuhri with this chain (a similar *Hadîth* as no. 1590). He said: "In Minâ," and he did not say: "elsewhere."

[1592] 17 - (...) It was narrated from Nâfi', that Ibn 'Umar said: "The Messenger of Allâh ﷺ prayed two *Rak'ah* in Minâ, as did Abû Bakr after him, and 'Umar after Abû Bakr, and 'Uthmân at the beginning of his *Khilâfah*, then after that 'Uthmân prayed four."

When Ibn 'Umar prayed with the *Imâm*, he prayed four, but when he prayed alone he prayed two *Rak'ah*.

[1593] (...) A similar report (as no. 1592) was narrated from 'Ubaidullâh with this chain.

أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى صَلَاةَ الْمُسَافِرِ بِمَنَى وَغَيْرِهِ رَكَعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَكَعَتَيْنِ، صَدَرًا مِنْ خِلَافَتِهِ، ثُمَّ أَتَمَّهَا أَرْبَعًا.

[١٥٩١] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ. قَالَ: بِمَنَى. وَلَمْ يَقُلْ: وَغَيْرِهِ.

[١٥٩٢] ١٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمَنَى رَكَعَتَيْنِ، وَأَبُو بَكْرٍ بَعْدَهُ، وَعُمَرُ بَعْدَ أَبِي بَكْرٍ، وَعُثْمَانُ صَدَرًا مِنْ خِلَافَتِهِ، ثُمَّ إِنَّ عُثْمَانَ صَلَّى بَعْدَ أَرْبَعًا.

فَكَانَ ابْنُ عُمَرَ إِذَا صَلَّى مَعَ الْإِمَامِ صَلَّى أَرْبَعًا، وَإِذَا صَلَّىهَا وَخَذَهُ صَلَّى رَكَعَتَيْنِ.

[١٥٩٣] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا

عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا
الْإِسْنَادِ، نَحْوُهُ.

[1594] 18 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ prayed in Minâ as a traveller, as did Abû Bakr and 'Umar, and 'Uthmân for eight years - or six years." Hafṣ said: "Ibn 'Umar used to pray two *Rak'ah* in Minâ, then he would go to his bed. I said: 'O uncle, why don't you pray two *Rak'ah* after it?' He said: 'If I wanted to do that I should have completed the prayer.'"

[١٥٩٤] ١٨ - (...) وَحَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ
عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، سَمِعَ
حَفْصَ بْنَ عَاصِمٍ عَنِ ابْنِ عُمَرَ قَالَ:
صَلَّى النَّبِيُّ ﷺ بِمِنَى صَلَاةَ الْمُسَافِرِ،
وَأَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ ثَمَانِ سِنِينَ، أَوْ
قَالَ سِتِّ سِنِينَ، قَالَ حَفْصٌ: وَكَانَ ابْنُ
عُمَرَ يُصَلِّي بِمِنَى رَكَعَتَيْنِ، ثُمَّ يَأْتِي
فِرَاشَهُ. فَقُلْتُ: أَيْ عَمٍّ! لَوْ صَلَّيْتَ بَعْدَهَا
رَكَعَتَيْنِ! قَالَ: لَوْ فَعَلْتُ لَأَتَمَمْتُ
الصَّلَاةَ.

[1595] (...) Shu'bah narrated it with this chain (a similar *Hadīth* as no. 1594), but he did not mention Minâ in the *Hadīth*, but he said: "He prayed during a journey."

[١٥٩٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛
وَحَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ
الصَّمَدِ قَالَا: حَدَّثَنَا شُعْبَةُ، بِهَذَا
الْإِسْنَادِ. وَلَمْ يَقُولَا فِي الْحَدِيثِ: بِمِنَى.
وَلَكِنْ قَالَا: صَلَّيْتُ فِي السَّفَرِ.

[1596] 19 - (695) Ibrâhîm said: "I heard 'Abdur-Rahmân bin Yazîd say: "Uthmân led us in prayer at Minâ with four *Rak'ah*.' 'Abdullâh bin Mas'ûd was told about that and he said: '(Indeed we are Allâh's and to Him shall we return.)' Then he said: 'I

[١٥٩٦] ١٩ - (٦٩٥) حَدَّثَنَاهُ قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ
الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ
عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يَقُولُ: صَلَّيْنَا
عُثْمَانُ بِمِنَى أَرْبَعَ رَكَعَاتٍ. فَقِيلَ ذَلِكَ

prayed two *Rak'ah* with the Messenger of Allāh ﷺ in Minâ, and I prayed two *Rak'ah* with Abû Bakr Aş-Şiddiq in Minâ, and I prayed two *Rak'ah* with 'Umar bin Al-Khaţţâb in Minâ I wish I had of these four *Rak'ah* two that are accepted."

[1597] (...) A similar report (as no. 1596) was narrated from Al-A'mash with this chain.

[1598] 20 - (696) It was narrated that Hârithah bin Wahb said: "I prayed two *Rak'ah* with the Messenger of Allāh ﷺ in Minâ, when the people were safe and there were large numbers of them."

[1599] 21 - (...) Hârithah bin Wahb Al-Khuzâ'î said: "I prayed behind the Messenger of Allāh ﷺ in Minâ, and there was the greatest number of people, and he prayed two *Rak'ah* during the Farewell Pilgrimage."

لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَاسْتَرْجَعَ، ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصَّدِيقِ بِمِنَى رَكْعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِمِنَى رَكْعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ، رَكْعَتَانِ مُتَقَبَّلَتَانِ.

[١٥٩٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ وَابْنُ خَشْرَمٍ قَالَا: حَدَّثَنَا عِيسَى، كُلُّهُمُ عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. نَحْوُهُ.

[١٥٩٨] ٢٠ - (٦٩٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ - قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهَبٍ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَى، آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرُهُ، رَكْعَتَيْنِ.

[١٥٩٩] ٢١ - (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثَةُ بْنُ وَهَبٍ الْخُزَاعِيُّ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ بِمِنَى، وَالنَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّيْتُ رَكْعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ.

Muslim said: Hārithah bin Wahb Al-Khuzā'i is the brother of 'Ubaidullāh bin 'Umar bin Al-Khaṭṭāb, through his mother.

قَالَ مُسْلِمٌ: حَارِثَةُ بْنُ وَهْبِ الْخَزَاعِيِّ، هُوَ أَخُو عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، لِأُمِّهِ.

Chapter 3. Praying In Dwellings When It Is Raining

(المعجم ٣) - (بَابُ الصَّلَاةِ فِي الرِّحَالِ فِي الْمَطَرِ) (التحفة ١١١)

[1600] 22 - (697) It was narrated from Nāfi' that Ibn 'Umar called the *Adhān* on a cold and windy night, and said: "Pray in your encampments." Then he said: "The Messenger of Allāh ﷺ used to order the *Mu'adhdhin*, if it was a cold and rainy night, to say: 'Pray in your encampments.'"

[١٦٠٠] ٢٢ - (٦٩٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتَ مَطَرٍ، يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

[1601] 23 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer on a cold, windy and rainy night, and at the end of his call he said: "Pray in your encampments, pray in your encampments." Then he said: "The Messenger of Allāh ﷺ used to order the *Mu'adhdhin*, if it was a cold or rainy night during a journey, to say: 'Pray in your encampments.'"

[١٦٠١] ٢٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ نَادَى بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ وَمَطَرٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ، إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتَ مَطَرٍ، فِي السَّفَرِ، أَنْ يَقُولَ: أَلَا صَلُّوا فِي رِحَالِكُمْ.

[1602] 24 - (...) It was narrated from Ibn 'Umar that he gave the call to prayer in Dajnan... then he

[١٦٠٢] ٢٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ:

mentioned something similar (to no. 1601), and said: "Pray in your encampments," but he did not repeat a second time, "Pray in your encampments."

[1603] 25 - (698) It was narrated that Jâbir said: "We went out with the Messenger of Allâh ﷺ on a journey and it rained. He said: 'Whoever among you wants to, let him pray in his encampments.'"

[1604] 26 - (699) It was narrated that 'Abdullâh bin 'Abbâs said to his *Mu'adhdhin* on a rainy day: "When you say: 'I bear witness that there is none worthy of worship but Allâh and I bear witness that Muḥammad is the Messenger of Allâh,' do not say, 'Come to prayer,' rather say: 'Pray in your dwellings.'"

It was as if the people found that strange, so he said: "Are you surprised by that? One who is better than me did that (i.e., The Prophet ﷺ). *Jumu'ah* is obligatory, but I did not want to force you to walk in the mud and on slippery ground."

حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ نَادَى بِالصَّلَاةِ بِضَجْنَانِ ثُمَّ ذَكَرَ بِمِثْلِهِ، وَقَالَ: أَلَا صَلُّوا فِي رِحَالِكُمْ، وَلَمْ يُعِدْ. ثَانِيَةً: أَلَا صَلُّوا فِي الرَّحَالِ، مِنْ قَوْلِ ابْنِ عُمَرَ.

[١٦٠٣] ٢٥ - (٦٩٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَمُطِرْنَا، فَقَالَ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

[١٦٠٤] ٢٦ - (٦٩٩) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لِمُؤَدِّهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ.

قَالَ: فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ، فَقَالَ: أَتَعْجَبُونَ مِنْ ذَا؟ قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فَتَمْشُوا فِي الطِّينِ وَالْدَّخْصِ.

[1605] 27 - (...) It was narrated that 'Abdul-Hamîd said: "I heard 'Abdullâh bin Al-Hârith say: "Abdullâh bin 'Abbâs addressed us on a rainy day..." and he quoted a *Hadîth* like that of Ibn 'Ulayyah (no. 1604), but he did not mention *Jumu'ah*. And he said: "One who is better than me did it, meaning the Prophet ﷺ."

Abû Kâmil said: "Hammâd narrated something similar to us from 'Âsim, from 'Abdullâh bin Al-Hârith."

[1606] (...) Ayyûb and "Âsim Al-Aḥwal narrated it (a similar *Hadîth* as no. 1605) to us with this chain, but it does not say in their *Hadîth*: "Meaning the Prophet ﷺ."

[1607] 28 - (...) 'Abdullâh bin Al-Hârith said: "The *Mu'adhhdhin* of Ibn 'Abbâs called the *Adhân* on a rainy Friday..." and he mentioned a *Hadîth* like that of Ibn 'Ulayyah (no. 1604), and he said: "I did not want you to walk on the muddy and slippery ground."

[١٦٠٥] ٢٧- (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَمْنَى ابْنُ زَيْدٍ، عَنْ عَبْدِ الْحَمِيدِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: خَطَبَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، فِي يَوْمٍ ذِي رَدْغٍ. وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عَلِيٍّ. وَلَمْ يَذْكُرِ الْجُمُعَةَ. وَقَالَ: قَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، يَعْنِي النَّبِيَّ ﷺ.

وَقَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، بِنَحْوِهِ.

[١٦٠٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ هُوَ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَمْنَى ابْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ وَعَاصِمُ الْأَخْوَلُ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: يَعْنِي النَّبِيَّ ﷺ.

[١٦٠٧] ٢٨- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: أَذَّنَ مُؤَذِّنُ ابْنِ عَبَّاسٍ يَوْمَ الْجُمُعَةِ فِي يَوْمٍ مَطِيرٍ. فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عَلِيٍّ، وَقَالَ: وَكَرِهْتُ أَنْ تَمْشُوا فِي الدَّخْضِ وَالزَّلَلِ.

[1608] 29 - (...) It was narrated from 'Abdullâh bin Al-Hârithah that Ibn 'Abbâs ordered his *Mu'adhdhin*. According to the *Hadîth* of Ma'mar: "on a rainy Friday...." A similar *Hadîth* (as no. 1607). In the *Hadîth* of Ma'mar it says: "This was done by one who is better than me, meaning the Prophet ﷺ."

[١٦٠٨] ٢٩- (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ
شُعْبَةَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ
عَاصِمٍ الْأَخْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ أَنَّ ابْنَ عَبَّاسٍ أَمَرَ مُؤَدِّثَهُ. فِي
حَدِيثٍ مَعْمَرٍ: فِي يَوْمٍ جُمُعَةٍ فِي يَوْمٍ
مَطِيرٍ، يَنْخُو حَدِيثَهُمْ، وَذَكَرَ فِي حَدِيثٍ
مَعْمَرٍ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي
النَّبِيَّ ﷺ.

[1609] 30 - (...) It was narrated that 'Abdullâh bin Al-Hârithah said: "Ibn 'Abbâs ordered his *Mu'adhdhin* on a rainy Friday..." a similar *Hadîth* (as no. 1607).

[١٦٠٩] ٣٠- (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ
الْحَضْرَمِيُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ - قَالَ وَهَيْبٌ:
لَمْ يَسْمَعْهُ مِنْهُ - قَالَ: أَمَرَ ابْنُ عَبَّاسٍ
مُؤَدِّثَهُ فِي يَوْمٍ جُمُعَةٍ، فِي يَوْمٍ مَطِيرٍ،
يَنْخُو حَدِيثَهُمْ.

Chapter 4. It Is Permissible To Offer Voluntary Prayers Atop One's Mount When Travelling, No Matter What Direction It Is Facing

(المعجم ٤) - (بَابُ جَوَازِ صَلَاةِ

النَّافِلَةِ عَلَى الدَّابَّةِ فِي السَّفَرِ حَيْثُ

تَوَجَّهَتْ) (التحفة ١١٢)

[1610] 31 - (700) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to offer voluntary prayers no matter what direction his camel was facing.

[١٦١٠] ٣١- (٧٠٠) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي سُبْحَتَهُ حَيْثُمَا تَوَجَّهَتْ بِهِ نَافَتُهُ.

[1611] 32 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ used to offer voluntary prayers atop his mount no matter what direction it was facing.

[١٦١١] ٣٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

[1612] 33 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ used to pray when he was coming from Makkah to Al-Madīnah, atop his mount no matter what direction it was facing. Concerning this, the verse: "so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)"^[1] was revealed."

[١٦١٢] ٣٣- (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، عَلَى رَاحِلَتِهِ حَيْثُ كَانَ وَجْهُهُ. قَالَ: وَفِيهِ نَزَلَتْ: ﴿فَإَيْنَمَا تَوَلَّوْا فَسَمَّ وَجْهَ اللَّهِ﴾ [البقرة: ١١٥].

[1613] 34 - (...) A similar report was narrated from 'Abdul-Malik with this chain. According to the *Hadīth* of Ibn Mubâarak and Ibn Abî Zâ'idah: "Then Ibn 'Umar recited: "So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)"^[2] and he said: 'It was concerning this that it was revealed.'"

[١٦١٣] ٣٤- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عَبْدِ الْمَلِكِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ ابْنِ مُبَارَكٍ وَابْنِ أَبِي زَائِدَةَ: ثُمَّ تَلَا ابْنُ عُمَرَ: ﴿فَإَيْنَمَا تَوَلَّوْا فَسَمَّ وَجْهَ اللَّهِ﴾. وَقَالَ: فِي هَذَا نَزَلَتْ.

[1] *Al-Baqarah* 2:115.

[2] *Al-Baqarah* 2:115.

[1614] 35 - (...) It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ offer prayers atop a donkey when he was headed towards Khaibar."

[١٦١٤] ٣٥- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عُمَرُو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى جِمَارٍ، وَهُوَ مُوجَّهٌ إِلَى خَيْبَرَ.

[1615] 36 - (...) It was narrated from Sa'eed bin Yasâr that he said: "I was travelling with Ibn 'Umar on the road to Makkah. When I feared that dawn was about to break, I dismounted and prayed *Witr*, then I caught up with him. Ibn 'Umar said to me: 'Where were you?' I said to him: 'I was afraid that dawn would break, so I dismounted and prayed *Witr*.' 'Abdullâh said: 'Do you not have an example to follow in the Messenger of Allâh ﷺ?' I said: 'Of course, by Allâh.' He said: 'The Messenger of Allâh ﷺ used to pray *Witr* atop his camel.'"

[١٦١٥] ٣٦- (...) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ؛ عَنْ سَعِيدِ ابْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَصِيرُ مَعَ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. قَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، ثُمَّ أَدْرَكْتُهُ. فَقَالَ لِي ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ لَهُ: خَشِيتُ الْفَجَرَ فَتَزَلْتُ فَأَوْتَرْتُ. فَقَالَ عَبْدُ اللَّهِ: أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ؟ فَقُلْتُ: بَلَى، وَاللَّهِ! قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

[1616] 37 - (...) It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray atop his mount no matter what direction it was facing."

[١٦١٦] ٣٧- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

'Abdullâh bin Dînâr said: "Ibn 'Umar used to do that."

قَالَ عَبْدُ اللَّهِ بْنُ دِينَارٍ: كَانَ ابْنُ عُمَرَ
يَفْعَلُ ذَلِكَ.

[1617] 38 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to pray *Witr* atop his mount."

[١٦١٧] ٣٨- (...) وَحَدَّثَنِي عَيْسَى
ابْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ:
حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ يُؤَيِّرُ عَلَى رَاحِلَتِهِ.

[1618] 39 - (...) It was narrated from 'Abdullâh bin Sâlim that his father said: "The Messenger of Allâh ﷺ used to offer voluntary prayers atop his mount, in whatever direction it was facing, and he would pray *Witr* atop his mount too, but he did not offer obligatory prayers like that."

[١٦١٨] ٣٩- (...) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ كَانَ
رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قَبْلَ
أَيِّ وَجْهِ تَوَجَّهَ، وَيُؤَيِّرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا
يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

[1619] 40 - (701) It was narrated from 'Abdullâh bin 'Âmir bin Rab'ah that his father told him that he saw the Messenger of Allâh ﷺ offering voluntary prayers at night while on a journey on the back of his mount, no matter what direction it was facing.

[١٦١٩] ٤٠- (٧٠١) وَحَدَّثَنَا عَمْرُو
ابْنُ سَوَّادٍ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَخْبَرَهُ:
أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ
يُصَلِّي السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ، عَلَى
ظَهْرِ رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ.

[1620] 41 - (702) It was narrated from Hammâm: Anas bin Sirîn, narrated to us, he said: "We met Anas bin Mâlik when

[١٦٢٠] ٤١- (٧٠٢) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا
هَمَّامٌ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: تَلَقَّيْنَا

he came from Ash-Shâm, and we met him in 'Ayn At-Tamr. I saw him offering prayers atop a donkey which was facing in that direction" - and Hammâm pointed to the left of the *Qiblah*. "I said to him: 'I saw you praying in a direction other than the *Qiblah*.' He said: 'Had I not seen the Messenger of Allâh ﷺ doing that, I would not have done it.'"

Chapter 5. It Is Permissible To Combine Two Prayers When Travelling

[1621] 42 - (703) It was narrated that Ibn 'Umar said: "If the Messenger of Allâh ﷺ was in a hurry when travelling, he would join *Maghrib* and '*Ishâ*'."

[1622] 43 - (...) Nâfi' narrated that if Ibn 'Umar was in a hurry when travelling, he would join *Maghrib* and '*Ishâ*', after the twilight had disappeared. And he said: "If the Messenger of Allâh ﷺ was in a hurry while travelling, he joined *Maghrib* and '*Ishâ*'."

[1623] 44 - (...) It was narrated from Sâlim, from his father: "I saw the Messenger of Allâh ﷺ joining *Maghrib* and '*Ishâ*' when he was in a hurry while travelling."

أَسَسَ بْنَ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَتَلَقَيْنَاهُ بِعَيْنِ التَّمْرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ ذَاكَ الْجَانِبِ. وَأَوْمَأَ هَمَامٌ عَنْ يَسَارِ الْقِبْلَةِ فَقُلْتُ لَهُ: رَأَيْتُكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ، لَمْ أَفْعَلْهُ.

(المعجم ٥) - (بَابُ جَوَازِ الْجَمْعِ بَيْنَ

الصَّلَاتَيْنِ فِي السَّفَرِ) (التحفة ١١٣)

[١٦٢١] ٤٢ - (٧٠٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَجَلَ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [انظر: ٣١١٠]

[١٦٢٢] ٤٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى عَنْ عُثَيْدٍ أَنَّ اللَّهَ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، بَعْدَ أَنْ يَغِيبَ الشَّفَقُ، وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ، جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[١٦٢٣] ٤٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، كُلُّهُمْ عَنِ ابْنِ

عُمَيْيَّة، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ عَنْ
الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ
وَالْعِشَاءِ، إِذَا جَدَّ بِهِ السَّيْرُ.

[1624] 45 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the Messenger of Allâh ﷺ, when he was in a hurry to set off on a journey, delaying *Maghrib* prayer so that he could join it with '*Ishâ*' prayer."

[١٦٢٤] ٤٥ - (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ بَحِيٍّ: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ قَالَ:
رَأَيْتُ رَسُولَ اللَّهِ ﷺ، إِذَا أَعَجَلَهُ السَّيْرُ
فِي السَّفَرِ، يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى
يَجْمَعَ بَيْنَهَا وَبَيْنَ صَلَاةِ الْعِشَاءِ.

[1625] 46 - (704) It was narrated that Anas bin Mâlik said: "If the Messenger of Allâh ﷺ was setting off before the sun had passed its zenith, he would delay *Zuhr* until the time of *Asr* began, then he would dismount and join them. If the sun had passed its zenith before he set out, he would pray *Zuhr* and then set out."

[١٦٢٥] ٤٦ - (٧٠٤) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ
فَضَالَةَ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ،
إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرِيغَ الشَّمْسُ، أَخَّرَ
الظُّهْرَ إِلَى أَنْ يَدْخُلَ وَقْتُ الْعَصْرِ، ثُمَّ
نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاعَتِ الشَّمْسُ
قَبْلَ أَنْ يَرْتَحَلَ، صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

[1626] 47 - (...) It was narrated that Anas said: "If the Prophet ﷺ wanted to join two prayers when travelling, he would delay *Zuhr* until the time for *Asr* began, then he would join them."

[١٦٢٦] ٤٧ - (...) وَحَدَّثَنِي عَمْرُو
النَّافِلُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْمَدَائِنِيُّ:
حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلِ بْنِ خَالِدٍ،
عَنِ الزُّهْرِيِّ، عَنْ أَنْسِ قَالَ: كَانَ
النَّبِيُّ ﷺ، إِذَا أَرَادَ أَنْ يَجْمَعَ بَيْنَ

الصَّلَاتَيْنِ فِي السَّفَرِ، أَخَّرَ الظُّهْرَ حَتَّى
يَدْخُلَ أَوَّلُ وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ
بَيْنَهُمَا.

[1627] 48 - (...) It was narrated from Anas that if the Prophet ﷺ was in a hurry while travelling, he would delay *Zuhr* until the beginning of the time for *ʿAṣr* and then join them, and he would delay *Maghrib* until he joined it with *Ishâ*, when the twilight had disappeared.

[١٦٢٧] ٤٨ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا
ابْنُ وَهَبٍ: حَدَّثَنِي جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ
عُقَيْلِ بْنِ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ
أَنْسٍ، عَنِ النَّبِيِّ ﷺ: إِذَا عَجَلَ عَلَيْهِ
السَّفَرُ، يُؤَخِّرُ الظُّهْرَ إِلَى أَوَّلِ وَقْتِ
الْعَصْرِ، فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ
حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ، حِينَ
يَغِيبُ الشَّفَقُ.

Chapter 6. Joining Two Prayers When Not Travelling

[1628] 49 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *ʿAṣr* together, and *Maghrib* and *Ishâ* together, when there was no fear and he was not travelling."

(المعجم ٦) - (بَابُ الْجَمْعِ بَيْنَ

الصَّلَاتَيْنِ فِي الْحَضَرِ) (التحفة ١١٤)

[١٦٢٨] ٤٩ - (٧٠٥) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ
وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ
جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ. [انظر:

[١٦٣٣]

[1629] 50 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Zuhr* and *ʿAṣr* together in Al-

[١٦٢٩] ٥٠ - (...) وَحَدَّثَنَا أَحْمَدُ
ابْنُ يُونُسَ وَعَوْنُ بْنُ سَلَامٍ، جَمِيعًا عَنْ
زُهَيْرٍ، - قَالَ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ:-

Madînah, when there was no fear and he was not travelling.”

Abû Az-Zubair said: “I asked Sa‘eed: ‘Why did he do that?’ He said: ‘I asked Ibn ‘Abbâs the same question as you have asked me, and he said: “He did not want his *Ummah* to be subjected to hardship’.”

[1630] 51 - (...) Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ joined prayers when he was on a journey during the campaign of Tabûk. He joined *Zuhr* with ‘*Aṣr*, and *Maghrib* with ‘*Ishâ*’.

Sa‘eed said: “I said to Ibn ‘Abbâs: ‘What made him do that?’ He said: ‘He did not want his *Ummah* to be subjected to hardship.’”

[1631] 52 - (706) It was narrated that Mu‘âdh said: “We set out with the Messenger of Allâh ﷺ on the campaign to Tabûk, and he used to pray *Zuhr* and ‘*Aṣr* together, and *Maghrib* and ‘*Ishâ*’ together.”

حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

قَالَ أَبُو الزُّبَيْرِ: فَسَأَلْتُ سَعِيدًا: لِمَ فَعَلَ ذَلِكَ؟ فَقَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ كَمَا سَأَلْتَنِي. فَقَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أَحَدًا مِنْ أُمَّتِهِ.

[١٦٣٠] ٥١ - (...) [و]حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الصَّلَاةِ فِي سَفَرَةٍ سَافَرَهَا، فِي غَزْوَةِ تَبُوكَ، جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ سَعِيدٌ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ.

[١٦٣١] ٥٢ - (٧٠٦) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ عَامِرٍ، عَنْ مُعَاذٍ. قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ

وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ
جَمِيعًا [انظر: ٥٩٤٧].

[1632] 53 - (...) Mu'âdh bin Jabal said: "During the campaign to Tabûk, the Messenger of Allâh ﷺ joined *Zuhr* with *ʿAṣr*, and *Maghrib* with *Ishâ*."

I said: "What made him do that?" He said: "He did not want his *Ummah* to be subjected to hardship."

[1633] 54 - (705) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ joined *Zuhr* with *ʿAṣr*, and *Maghrib* with *Ishâ*, in Al-Madînah when there was no fear and no rain." According to the *Ḥadîth* of Wakî' he said: "I said to Ibn 'Abbâs: 'Why did he do that?' He said: 'So that his *Ummah* would not be subjected to hardship.'"

[١٦٣٢] ٥٣- (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ: حَدَّثَنَا عَامِرُ بْنُ وَاثِلَةَ أَبُو الطُّفَيْلِ: حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. قَالَ: فَقُلْتُ: مَا حَمَلَهُ عَلَى ذَلِكَ؟ قَالَ فَقَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ.

[١٦٣٣] ٥٤-(٧٠٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَأَبُو سَعِيدٍ الْأَشْجِيُّ وَاللَّفْظُ لِأَبِي كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ ابْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ بَنِي عَبَّاسٍ، قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ وَفِي حَدِيثٍ وَكِيعٍ قَالَ قُلْتُ لَابْنِ عَبَّاسٍ: لِمَ فَعَلَ ذَلِكَ؟ قَالَ: كَيْلًا يُخْرِجَ أُمَّتَهُ وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ، قِيلَ لَابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ [راجع: ١٦٢٨]

[1634] 55 - (...) It was narrated that Ibn 'Abbās said: "I prayed with the Prophet ﷺ eight (*Rak'ah*) together and seven (*Rak'ah*) together."

I said: "O Abû Ash-Sha'thâ,^[1] I think he delayed *Zuhr* and hastened *Aṣr*, and he delayed *Maghrib* and hastened *Ishâ*." He said: "I think so – too."

[1635] 56 - (...) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ prayed seven *Rak'ah* in Al-Madīnah, and eight: *Zuhr* with *Aṣr*, and *Maghrib* with *Ishâ*.

[1636] 57 - (...) It was narrated that 'Abdullāh bin Shaqīq said: "Ibn 'Abbās addressed us one day after *Aṣr* until the sun set and the stars appeared, and the people started saying: 'Prayer, prayer.' Then a man from Banû Tamīm came to him and he persisted in saying: 'Prayer, prayer.' Ibn 'Abbās said: 'Are you teaching me the *Sunnah*? May you be bereft of your mother!' Then he said: 'I saw the Messenger of Allāh ﷺ joining

[١٦٣٤] ٥٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا.

قُلْتُ: يَا أَبَا الشَّعْثَاءِ! أَطُتُّهُ آخِرَ الظُّهْرِ وَعَجَّلَ الْعَصْرَ، وَآخَرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ. قَالَ: وَأَنَا أَطُنُّ ذَلِكَ.

[١٦٣٥] ٥٦- (...) [و] حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا، وَثَمَانِيًا: الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ

[١٦٣٦] ٥٧- (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادُ عَنْ الزُّبَيْرِ ابْنِ الْخُرَيْبِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، وَجَعَلَ النَّاسُ يَقُولُونَ: الصَّلَاةُ، الصَّلَاةُ. قَالَ فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ، لَا يَقْتَرُ وَلَا يَنْتَنِي: الصَّلَاةُ،

[1] That is, Jâbir bin Zaid, who narrated it from Ibn 'Abbās, and the one asking him is 'Amr bin Dinâr.

Zuhr with *Aṣr*, and *Maghrib* with *Ishâ'.*”

Ibn *Shaqîq* said: “I had some doubt about that, so I went to Abû Hurairah and asked him, and he confirmed what he had said.”

[1637] 58 - (...) It was narrated that ‘Abdullâh bin *Shaqîq* Al-‘Uqailî said: “A man said to Ibn ‘Abbâs: ‘The prayer,’ but he remained silent. Then he said: ‘The prayer,’ but he remained silent. Then he said: ‘May you be bereft of your mother, are you teaching me how to pray? We used to join two prayers at the time of the Messenger of Allâh ﷺ.’”

Chapter 7. It Is Permissible To Leave To The Right Or Left After Finishing The Prayer

[1638] 59 - (707) It was narrated that ‘Abdullâh said: “None of you should give a share of himself to the *Shaitân* by thinking that it is obligatory to leave to the right only (after finishing the prayer). How often I saw the Messenger of Allâh ﷺ leave to his left.”

الصَّلَاةَ. فَقَالَ ابْنُ عَبَّاسٍ: أَتَعْلَمُنِي بِالسُّنَّةِ؟ لَا أَمَّ لَكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ.

قَالَ: عَبْدُ اللَّهِ بْنُ شَقِيقٍ: فَحَاكَ فِي صَدْرِي مِنْ ذَلِكَ شَيْءٌ. فَأَتَيْتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَصَدَّقَ مَقَالَتَهُ.

[١٦٣٧] ٥٨ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: قَالَ رَجُلٌ لَابْنِ عَبَّاسٍ: الصَّلَاةُ، فَسَكَتَ. ثُمَّ قَالَ: الصَّلَاةُ، فَسَكَتَ. ثُمَّ قَالَ: لَا أَمَّ لَكَ أَتَعْلَمُنَا بِالصَّلَاةِ؟ كُنَّا نَجْمَعُ بَيْنَ الصَّلَاتَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

(المعجم ٧) - (بَابُ جَوَازِ الْإِنْصِرَافِ مِنَ الصَّلَاةِ عَنِ الْيَمِينِ وَالشَّمَالِ)

(التحفة ١١٥)

[١٦٣٨] ٥٩ - (٧٠٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنْ حَقًّا عَلَيْهِ، أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ،

أَكْثَرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ شِمَالِهِ.

[1639] (...) A similar report (as no. 1638) was narrated from Al-A'mash with this chain.

[١٦٣٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى، جَمِيعًا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[1640] 60 - (708) It was narrated that As-Suddî said: "I asked Anas which way I should leave when I had finished my prayer, to my right or my left? He said: 'As for me, I often saw the Messenger of Allâh ﷺ leaving to his right.'"

[١٦٤٠] ٦٠ - (٧٠٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ؟ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ.

[1641] 61 - (...) It was narrated from As-Suddî, from Anas, that the Prophet ﷺ used to leave to his right.

[١٦٤١] ٦١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْصَرِفُ عَنْ يَمِينِهِ.

Chapter 8. It is Recommended To Stand To The Right Of The Imâm

[1642] 62 - (709) It was narrated that Al-Barâ' said: "When we prayed behind the Messenger of Allâh ﷺ, we liked to be on his right so that his face

(المعجم ٨) - (بَابُ اسْتِحْبَابِ يَمِينِ الْإِمَامِ) (التحفة ١١٦)

[١٦٤٢] ٦٢ - (٧٠٩) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مُشْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ

would turn towards us. And I heard him say: '*Rabbi qini 'adhâbaka yawma tab'athu* or *Tajma'u 'ibâdak* (O Lord, save me from Your punishment on the Day when You resurrect or gather Your slaves.)'

[1643] (...) It was narrated from Mis'ar with this chain (a *Hadîth* similar to no. 1642), but he did not mention the words: "so that his face would turn towards us."

Chapter 9. It Is Disliked To Start A Voluntary Prayer After The *Mu'adhhdhin* Has Started To Say The *Iqamah* For Prayer, Whether That Is A Regular *Sunnah*, Such As The *Sunnah* Of *Subh* Or *Zuhr*, Or Anything Else, And Regardless Of Whether He Knows That He Will Catch Up With The *Rak'ah*, With The *Imâm* Or Not

[1644] 63 - (710) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqamah* for prayer is called, there is no prayer except the prescribed prayer."

[1645] (...) Warqâ' narrated it with this chain (a similar *Hadîth* as no. 1645).

الْبَرَاءَ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولُ اللَّهِ ﷺ، أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ، قَالَ: فَسَمِعْتُهُ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ أَوْ تَجْمَعُ عِبَادَكَ».

[١٦٤٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَرُزَيْمُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مُسْعَرٍ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: يُقْبِلُ عَلَيْنَا بِوَجْهِهِ.

(المعجم ٩) - (بَابُ كَرَاهَةِ الشُّرُوعِ فِي نَافِلَةٍ بَعْدَ شُرُوعِ الْمُؤَذِّنِ فِي إِقَامَةِ الصَّلَاةِ سِوَاءَ السَّنَةِ الرَّابِتَةِ كَسَنَةِ الصُّبْحِ وَالظُّهْرِ وَغَيْرِهِمَا وَسِوَاءَ عِلْمِ أَنَّهُ يَدْرِكُ الرُّكْعَةَ مَعَ الْإِمَامِ أَمْ لَا) (التحفة ١١٧)

[١٦٤٤] ٦٣ - (٧١٠) وَحَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

[١٦٤٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

حَاتِمٍ وَابْنُ رَافِعٍ قَالَ: حَدَّثَنَا شَبَابَةُ:
حَدَّثَنِي وَرْقَاءُ، بِهَذَا الْإِسْنَادِ.

[1646] 64 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqamah* for prayer is called, there is no prayer except the prescribed prayer."

[١٦٤٦] ٦٤ - (...) وَحَدَّثَنِي يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا
زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ
قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يَقُولُ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا
أُقِيمَتِ الصَّلَاةُ، فَلَا صَلَاةَ إِلَّا
الْمَكْتُوبَةُ».

[1647] (...) Zakariyyâ bin Ishâq narrated a similar report (as no. 1646) with this chain.

[١٦٤٧] (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
زَكَرِيَّا بْنُ إِسْحَاقَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[1648] (...) A similar report (as no. 1646) was narrated from Abû Hurairah from the Prophet ﷺ. Hammâd (a narrator) said: "Then I met 'Amr and he narrated it to me, but he did not attribute it to the Prophet ﷺ."

[١٦٤٨] (...) وَحَدَّثَنَا حَسَنُ
الْحُلْوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا
حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عَمْرٍو بْنِ
دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ. قَالَ حَمَّادُ:
ثُمَّ لَقِيتُ عَمْرًا فَحَدَّثَنِي بِهِ، وَلَمْ يَرْفَعَهُ.

[1649] 65 - (711) It was narrated from 'Abdullâh bin Mâlik bin Buḥainah that the Messenger of Allâh ﷺ passed by a man who was offering prayers, and the *Iqamah* for *Ṣubḥ* prayer had been called, He said something to him, I do not know what it was, and when we had

[١٦٤٩] ٦٥ - (٧١١) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ
سَعْدٍ عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ غَاصِمٍ،
عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يُصَلِّي، وَقَدْ
أُقِيمَتِ صَلَاةُ الصُّبْحِ، فَكَلَّمَهُ بِشَيْءٍ، لَا

finished (the prayer) we surrounded him, saying: "What did the Messenger of Allâh ﷺ say to you?" He said: "He said to me: 'Soon one of you will pray *Ṣubḥ* with four *Rak'ah*.'"

Al-Qa'nabî said: "'Abdullâh bin Mâlik bin Buḥainah from his father."

Abû Al-Ḥusain Muslim said: His saying: "from his father" in this narration is a mistake.

[1650] 66 - (...) It was narrated that Ibn Buḥainah said: "The *Iqâmah* for *Ṣubḥ* prayer was called, and the Messenger of Allâh ﷺ saw a man offering prayers when the *Mu'adhḥin* was saying the *Iqâmah*. He said: 'Are you praying Fajr with four *Rak'ah*?'"

[1651] 67 - (712) It was narrated that 'Abdullâh bin Sarjis said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was praying *Al-Ghadâh* (*Fajr*), and he prayed two *Rak'ah* at the side of the *Masjid*, then he joined the Messenger of Allâh ﷺ (in prayers). When the Messenger of Allâh ﷺ said the *Salâm*, he said: 'O so-and-so! Which of the two prayers did you count as the obligatory prayer, your prayer on your own or your prayer with us?'"

نَذَرِي مَا هُوَ، فَلَمَّا انْصَرَفْنَا أَحْطَنَّا بِهِ نَقُولُ: مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَالَ لِي: «يُوشِكُ أَنْ يُصَلِّيَ أَحَدُكُمْ الصُّبْحَ أَرْبَعًا».

قَالَ الْقَعْنَبِيُّ: عَبْدُ اللَّهِ بْنُ مَالِكِ ابْنُ بُحَيْنَةَ عَنْ أَبِيهِ.

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: وَقَوْلُهُ: عَنْ أَبِيهِ، فِي هَذَا الْحَدِيثِ، خَطَأٌ.

[١٦٥٠] ٦٦ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ قَالَ: أُقِيمَتُ صَلَاةُ الصُّبْحِ، فَرَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي، وَالْمُؤَدِّنُ يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟».

[١٦٥١] ٦٧ - (٧١٢) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ عَاصِمٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ -: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ فِي

صَلَاةِ الْعِدَاةِ، فَصَلَّى رَكَعَتَيْنِ فِي جَانِبِ
الْمَسْجِدِ، ثُمَّ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ،
فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا فُلَانُ!
بِأَيِّ الصَّلَاتَيْنِ اعْتَذَرْتَ؟ أَبِصَلَاتِكَ
وَحَدِّكَ، أَمْ بِصَلَاتِكَ مَعَنَا؟».

Chapter 10. What To Say When Entering The Masjid

(المعجم ١٠) - (بَابُ مَا يَقُولُ إِذَا

دَخَلَ الْمَسْجِدَ) (التحفة ١١٨)

[1652] 68 - (713) It was narrated that Abû Usaid said: "The Messenger of Allâh ﷺ said: 'When one of you enters the Masjid, let him say: "*Allâhummaftahli abwâba rahmatik* (O Allâh, open to me the gates of Your mercy.)" And when he leaves, let him say: "*Allâhumma innî as'aluka min fadlik* (O Allâh, I ask You of Your Bounty.)"

[١٦٥٢] ٦٨ - (٧١٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ
رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ
الْمَلِكِ بْنِ سَعِيدٍ، عَنْ أَبِي حُمَيْدٍ، أَوْ عَنْ
أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
دَخَلَ أَحَدُكُمْ الْمَسْجِدَ، فَلْيَقُلْ: اللَّهُمَّ!
افتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ،
فَلْيَقُلْ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

قَالَ مُسْلِمٌ: سَمِعْتُ يَحْيَى بْنَ يَحْيَى
يَقُولُ: كَتَبْتُ هَذَا الْحَدِيثَ مِنْ كِتَابِ
سُلَيْمَانَ بْنِ بِلَالٍ وَقَالَ: بَلَغَنِي أَنَّ يَحْيَى
الْحِمَاوِيَّ يَقُولُ: وَأَبِي أُسَيْدٍ.

[1653] (...) A similar report (as no. 1652) was narrated from Abû Usaid, from the Prophet ﷺ (with a different chain of narrators).

[١٦٥٣] (...) وَحَدَّثَنَا حَامِدُ بْنُ
عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ:
حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ رَبِيعَةَ بْنِ أَبِي
عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ

بْنِ سُؤَيْدِ الْأَنْصَارِيِّ، عَنْ أَبِي حُمَيْدٍ أَوْ عَنْ أَبِي أُسَيْدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 11. It Is Recommended To Greet The Masjid By Praying Two Rak'ah, And It Is Disliked To Sit Before Praying These Two Rak'ah, And This Is Prescribed At All Times

[1654] 69 - (714) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When one of you enters the Masjid, let him pray two Rak'ah before he sits down."

(المعجم ١١) - (بَابُ اسْتِحْبَابِ تَحِيَّةِ الْمَسْجِدِ بِرَكْعَتَيْنِ، وَكَرَاهَةِ الْجُلُوسِ قَبْلَ صَلَاتِهِمَا، وَأَنَّهَا مَشْرُوعَةٌ فِي جَمِيعِ الْأَوْقَاتِ) (التحفة ١١٩)

[١٦٥٤] ٦٩ - (٧١٤) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو ابْنِ سُلَيْمٍ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

[1655] 70 - (...) It was narrated that Abû Qatâdah, the Companion of the Messenger of Allâh ﷺ, said: "I entered the Masjid and the Messenger of Allâh ﷺ was sitting among the people, so I sat down. The Messenger of Allâh ﷺ said: 'What kept you from praying two Rak'ah before you sat down?' I said: 'O Messenger of Allâh, I saw you sitting and the people sitting.' He said: 'When one of you enters the Masjid, let him not

[١٦٥٥] ٧٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى الْأَنْصَارِيُّ: حَدَّثَنِي مُحَمَّدُ ابْنُ يَحْيَى بْنُ حَبَّانَ عَنْ عَمْرِو بْنِ سُلَيْمٍ بْنِ خَلْدَةَ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ. قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ بَيْنَ

sit down until he has prayed two *Rak'ah*.”

ظَهَرَآئِي النَّاسِ. قَالَ: فَجَلَسْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مَنَعَكَ أَنْ تَرْكَعَ رَكَعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ؟» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَأَيْتُكَ جَالِسًا وَالنَّاسُ جُلُوسٌ. قَالَ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ، لَا يَجْلِسُ حَتَّى يَرْكَعَ رَكَعَتَيْنِ».

[1656] 71 - (715) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet ﷺ owed me something, and he paid me back and gave me something extra. I entered upon him in the *Masjid* and he said to me: ‘Pray two *Rak'ah*.’”

[١٦٥٦] ٧١- (٧١٥) حَدَّثَنَا أَحْمَدُ بْنُ جَوَّاسٍ الْحَنْظَلِيُّ أَبُو عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ. فَقَضَانِي وَزَادَنِي، وَدَخَلْتُ عَلَيْهِ فِي الْمَسْجِدِ، فَقَالَ لِي: «صَلِّ رَكَعَتَيْنِ».

[انظر: ٣٦٣٦ و ٤٠٩٨ و ٤٩٦٤]

Chapter 12. It Is Recommended To Pray Two *Rak'ah* In The *Masjid* For One Who Has Come From A Journey, When He First Arrives

[1657] 72 - (...) It was narrated that Muḥârib heard Jâbir bin ‘Abdullâh say: “The Messenger of Allâh ﷺ bought a camel from me, and when he came to Al-Madînah he told me to go to the *Masjid* and pray two *Rak'ah*.”

(المعجم ١٢) - (بَابُ اسْتِحْبَابِ رَكَعَتَيْنِ فِي الْمَسْجِدِ لِمَنْ قَدِمَ مِنْ سَفَرٍ أَوَّلَ قُدُومِهِ) (التحفة ١٢٠)

[١٦٥٧] ٧٢- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ دِثَارٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشْتَرَى مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيرًا فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ، فَأُصَلِّيَ رَكَعَتَيْنِ.

[1658] 73 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I went out with the Messenger of Allâh ﷺ on a campaign and my camel delayed me because it got exhausted. Then the Messenger of Allâh ﷺ came before me, and I came the next day. I came to the *Masjid* and I found him at the door of the *Masjid*. He said: 'Now have you come?' I said: 'Yes.' He said: 'Leave your camel, and go in and pray two *Rak'ah*.' So I went in and prayed, then I went back."

[١٦٥٨] ٧٣- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي الثَّقَفِيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ. فَأَبْطَأَ بِي جَمَلِي وَأُعْيَى. ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْعَدَاةِ. فَجِئْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: «الآنَ جِئْتَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ، وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ، ثُمَّ رَجَعْتُ.

[1659] 74 - (716) It was narrated from Ka'b bin Mâlik that the Messenger of Allâh ﷺ did not return from a journey by day in the forenoon, but when he arrived, he would go to the *Masjid* and pray two *Rak'ah*, then he would sit down there.

[١٦٥٩] ٧٤- (٧١٦) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا الصَّحَّاحُ يُعْنِي أَبَا عَاصِمٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَا جَمِيعًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شَهَابٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، وَعَنْ عَمِّهِ عُيَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا فِي الضُّحَى، فَإِذَا قَدِمَ، بَدَأَ بِالْمَسْجِدِ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ فِيهِ.

Chapter 13. It Is Recommended To Pray *Duḥa*, The Least Of Which Is Two *Rak'ah*, The Best Of Which Is Eight, And The Average Of Which Is Four Or Six, And Encouragement To Do So Regularly

[1660] 75 - (717) It was narrated that 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Did the Prophet ﷺ pray *Duḥa*?' She said: 'No, unless he was returning from a journey.'"

[1661] 77 - (...) It was narrated that 'Abdullāh bin Shaqīq said: "I said to 'Āishah: 'Did the Prophet ﷺ pray *Duḥa*?' She said: 'No, unless he was returning from a journey.'"

[1662] 77 - (718) It was narrated that 'Āishah said: "I never saw the Messenger of Allāh ﷺ praying the voluntary prayer of *Duḥa* but I used to do it. If the Messenger of Allāh ﷺ gave up an action that he liked to do, it was for fear that the people would do it and it would be made obligatory for them."

(المعجم ١٣) - (بَابُ اسْتِحْبَابِ صَلَاةِ الضُّحَى، وَأَنَّ أَقْلَهَا رَكْعَتَانِ، وَأَكْمَلَهَا ثَمَانِ رَكْعَاتٍ، وَأَوْسَطُهَا أَرْبَعُ رَكْعَاتٍ أَوْ سِتٌّ، وَالْحَثُّ عَلَى الْمَحَافَظَةِ عَلَيْهَا) (التحفة ١٢١)

[١٦٦٠] ٧٥ - (٧١٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: لَا إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبَةٍ.

[١٦٦١] ٧٧ - (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَثْمَسُ بْنُ الْحَسَنِ الْقَنَسِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبَةٍ.

[١٦٦٢] ٧٧ - (٧١٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ. وَإِنِّي لَأَسْبَحُهَا، وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ.

[1663] 78 - (719) Mu'adhah narrated that she asked 'Āishah: "How many (*Rak'ah*) did the Messenger of Allāh ﷺ pray in *Duḥa*?" She said: "Four *Rak'ah*, and however many more he wanted."

[1664] (...) A similar report (as no. 1663) was narrated from Yazîd with this chain. And Yazîd said: "... as Allāh willed."

[1665] 79 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray *Duḥa* with four *Rak'ah*, and however many more Allāh willed."

[1666] (...) A similar report (as no. 1665) was narrated from Qatādah with this chain.

[1667] 80 - (336) It was narrated that 'Abdur-Raḥmân bin Abî Laila said: "No one told me that he saw the Prophet ﷺ praying *Duḥa* except Umm Hânî".

[١٦٦٣] ٧٨- (٧١٩) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يَزِيدُ يَعْنِي الرَّشَكَ: حَدَّثَنِي مُعَاذَةُ أَنَّهَا سَأَلَتْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الصُّحَى؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ.

[١٦٦٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ يَزِيدُ: مَا شَاءَ اللَّهُ.

[١٦٦٥] ٧٩- (...) وَحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ: حَدَّثَنَا قَتَادَةُ أَنَّ مُعَاذَةَ الْعَدَوِيَّةَ حَدَّثَتْهُمْ عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ.

[١٦٦٦] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[١٦٦٧] ٨٠- (٣٣٦) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ

She narrated that the Prophet ﷺ entered her house on the day of the Conquest of Makkah, and prayed eight *Rak'ah*, and I have never seen him offer any prayer that was briefer than that, but he bowed and prostrated perfectly."

مُرَّةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى إِلَّا أُمُّ هَانِيءٍ، فَإِنَّهَا حَدَّثَتْ، أَنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحِ مَكَّةَ، فَصَلَّى ثَمَانِ رَكَعَاتٍ، مَا رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ فِي حَدِيثِهِ قَوْلَهُ:

قَطُّ. [راجع: ٧٦٤]

[1668] 81 - (...) It was narrated that Ibn Shihâb said: "Ibn 'Abdullâh bin Al-Hâriṭh told me that his father, 'Abdullâh bin Al-Hâriṭh bin Nawfal, said: 'I asked, and I was keen, to find someone who could tell me that the Messenger of Allâh ﷺ had prayed *Duḥa*. But I could not find anyone who could tell me that except Umm Hânî' bint Abî Ṭâlib. She told me that after the day had grown bright on the day of the Conquest (of Makkah), the Messenger of Allâh ﷺ came, and a cloth was brought to form a screen, and he performed *Ghusl*. Then he stood and prayed eight *Rak'ah*, and I do not know whether the standing was longer, or the bowing, or prostration; they were all similar in length. And I did not see him offer that prayer before or after."

[١٦٦٨] ٨١- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي ابْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ بْنُ تَوْفَلٍ قَالَ: سَأَلْتُ وَحَرَضْتُ عَلَى أَنْ أَجِدَ أَحَدًا مِنَ النَّاسِ يُخْبِرُنِي أَنَّ رَسُولَ اللَّهِ ﷺ سَبَحَ سُبْحَةَ الضُّحَى، فَلَمْ أَجِدْ أَحَدًا يُحَدِّثُنِي ذَلِكَ، غَيْرَ أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى، بَعْدَ مَا ارْتَفَعَ النَّهَارُ، يَوْمَ الْفَتْحِ. فَأَتَنِي بِثَوْبٍ فَسَبَّحَ عَلَيْهِ، فَاغْتَسَلَ، ثُمَّ قَامَ فَرَكَعَ ثَمَانِ رَكَعَاتٍ، لَا أَدْرِي أَقِيَامُهُ فِيهَا أَطْوَلُ أَمْ رُكُوعُهُ أَمْ سُجُودُهُ، كُلُّ ذَلِكَ مِنْهُ

مُتَقَارِبٌ. قَالَتْ: فَلَمْ أَرَهُ سَبَّحَهَا قَبْلُ وَلَا بَعْدُ.

قَالَ الْمُرَادِيُّ: عَنْ يُونُسَ. وَلَمْ يَقُلْ: أَخْبَرَنِي.

[1669] 82 - (...) It was narrated from Abû An-Naḍr that Abû Murrah, the freed slave of Umm Hânî' bint Abî Ṭālib, told him that he heard Umm Hânî' bint Abî Ṭālib say: "I went to the Messenger of Allāh ﷺ during the year of the Conquest, and I found him performing *Ghusl*, and Fāṭimah, his daughter, was screening him with a cloth. I greeted him with *Salām* and he said: 'Who is this?' I said: 'Umm Hânî' bint Abî Ṭālib.' He said: 'Welcome, Umm Hânî'.' When he had finished his *Ghusl*, he prayed eight *Rak'ah*, wrapped in a single garment. When he had finished I said: 'O Messenger of Allāh, my mother's son 'Alī bin Abî Ṭālib says that he is going to kill a man to whom I have given protection; so-and-so bin Hubairah.' The Messenger of Allāh ﷺ said: 'We grant protection to the one to whom Umm Hânî' has given protection.' Umm Hânî' said: 'That was at the time of *Duḥa*.'"

[1670] 83 - (...) It was narrated from Abû Murrah, the freed slave of 'Aqîl, from Umm Hânî',

[١٦٦٩] ٨٢- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مَرَّةَ مَوْلَى أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ بِثَوْبٍ. قَالَتْ: فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَنْ هَذِهِ؟» قُلْتُ: أُمُّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ، قَالَ: «مَرْحَبًا بِأُمِّ هَانِيءٍ» فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ، مُلْتَجِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ! زَعَمَ ابْنُ أُمِّي عَلِيُّ بْنُ أَبِي طَالِبٍ أَنَّهُ قَاتِلُ رَجُلٍ أَجَرْتُهُ، فَلَانَ بَنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتَ يَا أُمُّ هَانِيءٍ!» قَالَتْ أُمُّ هَانِيءٍ: وَذَلِكَ ضُحَى.

[١٦٧٠] ٨٣- (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ

that the Messenger of Allāh ﷺ prayed eight *Rak'ah* in her house during the year of the Conquest, wearing a single garment with its ends placed on his shoulders.

أَسَدٌ: أَخْبَرَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلٍ، عَنْ أُمِّ هَانِيءٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي بَيْتِهَا عَامَ الْفَتْحِ ثَمَانِ رَكَعَاتٍ فِي نَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

[1671] 84 - (720) It was narrated from Abû Dharr that the Prophet ﷺ said: "In the morning a charity is due from every joint of one of you. Every *Tasbîhah* is a charity, every *Tahmîdah* is a charity, every *Tahlîlah* is a charity, every *Takbîrah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two *Rak'ah* offered in the forenoon (*Duḥa*) will suffice for that."

[١٦٧١] ٨٤ - (٧٢٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَشْمَاءَ الصُّبَيْعِيُّ: حَدَّثَنَا مَهْدِيُّ، وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدَّيْلِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «يُضْحِكُ عَلَى كُلِّ سَلَامَةٍ مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ، رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى».

[1672] 85 - (721) It was narrated that Abû Hurairah said: "My close friend ﷺ advised me to do three things: 'To fast three days of every month, to pray two *Rak'ah* of *Duḥa*, and to pray *Witr* before going to sleep.'"

[١٦٧٢] ٨٥ - (٧٢١) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنِي أَبُو عُثْمَانَ التَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيْ الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ.

[1673] (...) A similar report (as no. 1672) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1674] (...) Abû Hurairah said: "My close friend Abû Al-Qâsim ﷺ advised me to do three things..." and he mentioned a *Hadîth* similar to that of Abû 'Uthmân from Abû Hurairah (no. 1672).

[1675] 86 - (722) It was narrated from Abû Murrah, the freed slave of Umm Hânî', that Abû Ad-Dardâ' said: "My beloved ﷺ advised me to do three things, which I will not forsake so long as I live: 'To fast three days of each month + *Duḥa*, and no' I pray *Witr*.'"

[١٦٧٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسِ الْجُرَيْرِيِّ، وَأَبِي شَيْمٍ الضُّبَيْعِيِّ قَالَا: سَمِعْنَا أَبَا عُمَانَ التَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[١٦٧٤] (...) وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ قَالَ: حَدَّثَنِي أَبُو رَافِعٍ الصَّائِغُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ﷺ بِثَلَاثٍ، فَذَكَرَ مِثْلَ حَدِيثِ أَبِي عُمَانَ عَنْ أَبِي هُرَيْرَةَ.

[١٦٧٥] ٨٦-(٧٢٢) وَحَدَّثَنِي هَرُونَ ابْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُذَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُمَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي مَرْثَةَ مَوْلَى أُمِّ هَانِيَاءَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: أَوْصَانِي حَبِيبِي ﷺ بِثَلَاثٍ لَنْ أَدَعِهِنَّ مَا عِشْتُ: بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الضُّحَى، وَبِأَنْ لَا أَتَأَمَّ حَتَّى أُوتَرَ.

Chapter 14. It Is Recommended To Pray Two Rak'ah For The Sunnah of Fajr. And Encouragement To Pray Them Regularly, And To Make Them Brief, And To Persist In Offering Them, And Clarifying What Is Recommended To Recite Therein.

[1676] 87 - (723) It was narrated from Ibn 'Umar that Ḥafṣah, the Mother of the Believers, told him that when the *Mu'adhḥin* fell silent following the *Adhān* for the *Subh* prayer, and dawn had begun, the Messenger of Allāh ﷺ would pray two brief *Rak'ah* before the *Iqamah* for prayer was called."

[1677] (...) It was narrated from Nāfi' with this chain, as Mālik said (as no. 1676).

[1678] 88 - (...) It was narrated from Ibn 'Umar that Ḥafṣah said: "When dawn broke, the Messenger of Allāh ﷺ would not pray anything except two brief *Rak'ah*."

(المعجم ١٤) - (بَابُ اسْتِحْبَابِ

رَكَعَتَيْ سُنَّةِ الْفَجْرِ، وَالْحَثُّ عَلَيْهِمَا وَتَخْفِيفُهُمَا وَالْمَحَافَظَةُ عَلَيْهِمَا، وَبَيَانُ مَا يَسْتَحَبُّ أَنْ يَقْرَأَ فِيهِمَا)
(التحفة ١٢٢)

[١٦٧٦] ٨٧ - (٧٢٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ حَفْصَةَ أُمَ الْمُؤْمِنِينَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ، وَبَدَأَ الصُّبْحُ، رَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ، قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

[١٦٧٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ ابْنِ سَعْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، كُلُّهُمُ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ، كَمَا قَالَ مَالِكٌ.

[١٦٧٨] ٨٨ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ

قَالَ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ
عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ،
إِذَا طَلَعَ الْفَجْرُ، لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ
خَفِيفَتَيْنِ.

[1679] (...) Shu'bah narrated a similar *Hadīth* (as no. 1678) with this chain.

[١٦٧٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: حَدَّثَنَا شُعْبَةُ،
بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[1680] 89 - (...) It was narrated from Sâlim, from his father: "Ḥaṣṣah told me that when dawn appeared, the Messenger of Allāh ﷺ would pray two *Rak'ah*."

[١٦٨٠] ٨٩- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ
الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَخْبَرْتَنِي
حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أَضَاءَ لَهُ
الْفَجْرُ، صَلَّى رَكْعَتَيْنِ.

[1681] 90 - (724) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray the two *Rak'ah* of *Fajr* when he heard the *Adhān*, and he made them brief."

[١٦٨١] ٩٠- (٧٢٤) حَدَّثَنَا عَمْرٍو
الثَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ: حَدَّثَنَا
هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ،
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكْعَتَيْنِ
الْفَجْرِ، إِذَا سَمِعَ الْأَذَانَ، وَيُخَفِّفُهُمَا.

[1682] (...) It was narrated from Hishām (a *Hadīth* similar to no. 1681), with this chain.

According to the *Hadīth* of Abū Usamah: ('Āishah said instead of "when he heard the *Adhān*" "when dawn broke.")

[١٦٨٢] (...) وَحَدَّثَنِيهِ عَلِيُّ بْنُ
حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ يَغْنِيٍّ ابْنُ مُسَهْرٍ؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛
وَحَدَّثَنَا أَبُو بَكْرِ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ
عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ؛ وَحَدَّثَنَا عَمْرٍو
الثَّاقِدُ: حَدَّثَنَا وَكِيعٌ، كُلُّهُمْ عَنْ هِشَامٍ،
بِهَذَا الْإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِذَا طَلَعَ
الْفَجْرُ.

[1683] 91 - (...) It was narrated from 'Āishah that the Prophet of Allāh ﷺ used to pray two *Rak'ah* between the *Adhān* and *Iqāmah* for the *Ṣubh* prayer.

[١٦٨٣] ٩١- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ
هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ
عَائِشَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يُصَلِّي
رَكَعَتَيْنِ، بَيْنَ النَّدَاءِ وَالْإِقَامَةِ، مِنْ صَلَاةِ
الصُّبْحِ.

[1684] 92 - (...) It was narrated from 'Āishah that she used to say: "The Messenger of Allāh ﷺ used to pray the two *Rak'ah* of *Fajr* and make them so brief that I would say: 'Has he recited the Essence of the Qur'ān (*Al-Fātiḥah*) in them (or not)?'"

[١٦٨٤] ٩٢- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ:
سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ. قَالَ: أَخْبَرَنِي
مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ عُمَرَ
تُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: كَانَ
رَسُولُ اللَّهِ ﷺ يُصَلِّي رَكَعَتَيِ الْفَجْرِ،
فِيخَفُّ حَتَّى إِنِّي أَقُولُ: هَلْ قَرَأَ فِيهِمَا
بِأَمِّ الْقُرْآنِ [أَمْ لَا؟].

[1685] 93 - (...) It was narrated that 'Āishah said: "When dawn broke, the Messenger of Allāh ﷺ would pray two *Rak'ah*, and I would say: 'Did he recite the Opening of the Book in them?'"

[١٦٨٥] ٩٣- (...) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ
مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، سَمِعَ
عُمَرَ بِنْتَ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا طَلَعَ
الْفَجْرُ، صَلَّى رَكَعَتَيْنِ، أَقُولُ: هَلْ يَقْرَأُ
فِيهِمَا بِفَاتِحَةِ الْكِتَابِ؟!

[1686] 94 - (...) It was narrated

[١٦٨٦] ٩٤- (...) وَحَدَّثَنِي زُهَيْرُ

from 'Āishah that the Prophet ﷺ did not adhere more regularly to any voluntary prayer than the two *Rak'ah* before *Ṣubḥ*.

[1687] 95 - (...) It was narrated that 'Āishah said: "I did not see the Messenger of Allāh ﷺ hastening to perform any voluntary prayer so much as he hastened to offer the two *Rak'ah* before *Fajr*."

[1688] 96 - (735) It was narrated from 'Āishah that the Prophet ﷺ said: "Two *Rak'ah* of *Fajr* prayer are better than this world and everything in it."

[1689] 97 - (...) It was narrated from 'Āishah that the Prophet ﷺ said concerning the two *Rak'ah* at dawn: "They are dearer to me than the entire world."

ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ التَّوَافِلِ، أَشَدَّ مُعَاهَدَةً مِنْهُ، عَلَى رَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

[١٦٨٧] ٩٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مِنَ التَّوَافِلِ، أَسْرَعَ مِنْهُ إِلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ.

[١٦٨٨] ٩٦-(٧٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[١٦٨٩] ٩٧- (...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرٌ. قَالَ: قَالَ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ زُرَّارَةَ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ، فِي شَأْنِ الرَّكْعَتَيْنِ عِنْدَ طُلُوعِ الْفَجْرِ «لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

[1690] 98 - (726) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ recited in the two *Rak'ah* of *Fajr*: "Say: "O disbelievers",^[1] and "Say: "He is Allâh, (the) One."^[2]

[1691] 99 - (727) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two *Rak'ah* of *Fajr* - in the first *Rak'ah*: Say: "We believe in Allâh and that which has been sent down to us...",^[3] the verse which is in *Al-Baqarah*. And in the second: ...We believe in Allâh, and bear witness that we are Muslims".^[4]

[1692] 100 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to recite in the two *Rak'ah* of *Fajr*: "Say: "We believe in Allâh and that which has been sent

[١٦٩٠] ٩٨ - (٧٢٦) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ هُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَتَأْتِيَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

[١٦٩١] ٩٩ - (٧٢٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْفَزَارِيُّ يَعْني مَرْوَانَ ابْنَ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ الْأَنْصَارِيِّ. قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ يَسَارٍ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ: فِي الْأُولَى مِنْهُمَا: ﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾ [البقرة: ١٣٦]. الْآيَةُ الَّتِي فِي الْبَقَرَةِ. وَفِي الْآخِرَةِ مِنْهُمَا: ﴿ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ﴾ [آل عمران: ٥٢].

[١٦٩٢] ١٠٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عُثْمَانَ بْنِ حَكِيمٍ. مِنْ سَعِيدِ ابْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ

[1] *Al-Kâfirûn* (109).

[2] *Al-Ikhlâş* (112).

[3] *Al-Baqarah* 2:136.

[4] *Al-Imrân* 3:52.

down to us.”^[1] and the verse that is in *Âl ‘Imrân*: “Come to a word that is just between us and you”.^[2]

[1693] (...) A *Hadîth* similar to that of Mawrân Al-Fazârî (no. 1692) was narrated from ‘Uthmân bin Ḥakîm with this chain.

Chapter 15. The Virtue Of The Regular *Sunnah* Prayers Before And After The Obligatory Prayers, And Their Numbers

[1694] 101 - (728) It was narrated that ‘Amr bin Aws said: ‘Anbasah bin Abî Sufyân told me, during his final illness, a *Hadîth* that made him feel happy. He said: “I heard Umm Ḥabîbah say: ‘I heard the Messenger of Allâh ﷺ say: ‘Whoever prays twelve *Rak’ah* every day and night, a house will be built for him in Paradise because of them.’”

Umm Ḥabîbah said: “I have not stopped doing them since I heard about them from the Messenger of Allâh ﷺ.”

Anbasah said: “I have not stopped doing them since I heard about them from Umm Ḥabîbah.”

اللَّهُ ﷻ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ: ﴿قُولُوا ءَامِنًا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾. وَالَّتِي فِي آلِ عِمْرَانَ: ﴿تَعَالَوْا إِلَى كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤]. الآية.

[١٦٩٣] (...) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ عُثْمَانَ بْنِ حَكِيمٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ مَرْوَانَ الْفَزَارِيِّ.

(المعجم ١٥) - (بَابُ فَضْلِ السَّنَنِ الرَّابِتَةِ قَبْلَ الْفَرَائِضِ وَبَعْدَهُنَّ، وَبَيَانِ عِدَدَهُنَّ) (التحفة ١٢٣)

[١٦٩٤] ١٠١ - (٧٢٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَغْنِي سُلَيْمَانَ بْنَ حَيَّانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الثُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ قَالَ: حَدَّثَنِي عَبْسَةُ بْنُ أَبِي سُفْيَانَ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، بِحَدِيثِ يُتْسَارُ إِلَيْهِ، قَالَ: سَمِعْتُ أُمَّ حَبِيبَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ، بَنَى لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

^[1] *Al-Baqarah* 2:136.

^[2] *Âl-‘Imrân* 3:64.

'Amr bin Aws said: "I have not stopped doing them since I heard about them from 'Anbasah."

Al-Nu'mân bin Sâlim said: "I have not stopped doing them since I heard about them from 'Amr bin Aws."

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ.

وَقَالَ عُبَيْسَةُ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ أُمِّ حَبِيبَةَ.

وَقَالَ عَمْرُو بْنُ أَوْسٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عُبَيْسَةَ.

وَقَالَ الثُّعْمَانُ بْنُ سَالِمٍ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ عَمْرُو بْنِ أَوْسٍ.

[1695] 102 - (...) It was narrated from An-Nu'mân bin Sâlim (a *Hadîth* similar to no. 1694), with this chain: "Whoever prays twelve *Rak'ah* in a day, voluntarily, a house will be built for him in Paradise."

[١٦٩٥] ١٠٢ - (...) حَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ عَنِ الثُّعْمَانِ بْنِ سَالِمٍ، بِهَذَا الْإِسْنَادِ «مَنْ صَلَّى فِي يَوْمٍ اثْنَتَيْ عَشْرَةَ سَجْدَةً، تَطَوُّعًا، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

[1696] 103 - (...) It was narrated from Umm Ḥabîbah, the wife of the Prophet ﷺ, that she heard the Messenger of Allâh ﷺ say: "There is no Muslim slave who prays twelve *Rak'ah* to Allâh each day, voluntarily, apart from the obligatory prayers, but Allâh will build for him a house in Paradise - or a house will be built for him in Paradise."

[١٦٩٦] ١٠٣ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الثُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرُو بْنِ أَوْسٍ، عَنْ عُبَيْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّيَ لِلَّهِ كُلَّ يَوْمٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا، غَيْرَ فَرِيضَةٍ، إِلَّا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ، أَوْ إِلَّا بَنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

Umm Ḥabîbah said: "I did not stop praying them after that."

'Amr said: "I did not stop praying them after that. And An-Nu'mân said something similar."

قَالَتْ أُمُّ حَبِيبَةَ: فَمَا بَرَحْتُ أَصَلِّيَهُنَّ
بَعْدُ.

وَقَالَ عَمْرُو: مَا بَرَحْتُ أَصَلِّيَهُنَّ بَعْدُ.
وَقَالَ التُّعْمَانُ: مِثْلَ ذَلِكَ.

[1697] (...) It was narrated that Umm Ḥabībah said: "The Messenger of Allāh ﷺ said: 'There is no Muslim slave who performs *Wudū'* and performs *Wudhū'* well, then prays every day to Allāh..." a similar *Ḥadīth* (as no. 1696).

[١٦٩٧] (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ
بْنُ بَشْرٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ قَالَا:
حَدَّثَنَا بِهِ: حَدَّثَنَا شُعْبَةُ قَالَ: التُّعْمَانُ بْنُ
سَالِمٍ أَخْبَرَنِي، قَالَ: سَمِعْتُ عَمْرُو بْنَ
أَوْسٍ يُحَدِّثُ عَنْ عَنَسَةَ، عَنْ أُمِّ حَبِيبَةَ
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ
مُسْلِمٍ تَوَضَّأَ فَأَسْبَغَ الوُضُوءَ، ثُمَّ صَلَّى لِلَّهِ
كُلَّ يَوْمٍ» فَذَكَرَ بِمِثْلِهِ.

[1698] 104 - (729) It was narrated that Ibn 'Umar said: "I prayed two *Rak'ah* with the Messenger of Allāh ﷺ before *Zuhr* and two afterwards, two *Rak'ah* after *Maghrib*, two *Rak'ah* after '*Ishâ*' and two *Rak'ah* after *Jumu'ah*. As for *Maghrib*, '*Ishâ*' and *Jumu'ah*, I prayed with the Prophet ﷺ in his house."

[١٦٩٨] ١٠٤ - (٧٢٩) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا:
حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ
اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو
أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ رَسُولِ
اللَّهِ ﷺ قَبْلَ الظُّهْرِ سَجْدَتَيْنِ، وَبَعْدَهَا
سَجْدَتَيْنِ، وَبَعْدَ الْمَغْرِبِ سَجْدَتَيْنِ، وَبَعْدَ
الْعِشَاءِ سَجْدَتَيْنِ، وَبَعْدَ الْجُمُعَةِ
سَجْدَتَيْنِ، فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ
وَالْجُمُعَةُ، فَصَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِهِ.

Chapter 16. It Is Permissible To Offer Voluntary Prayers Standing Or Sitting, And To Stand And Sit In The Same *Rak'ah*

(المعجم ١٦) - (بَابُ جَوَازِ النَّافِلَةِ قَائِمًا وَقَاعِدًا، وَفَعَلَ بَعْضَ الرُّكْعَةِ قَائِمًا وَبَعْضَهَا قَاعِدًا) (التحفة ١٢٤)

[1699] 105 - (730) It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Āishah about the prayer of the Messenger of Allâh ﷺ, and his voluntary prayers. She said: 'He used to pray four *Rak'ah* in my house before *Zuhr*, then he would go out and lead the people in prayer. Then he would come in and pray two *Rak'ah*. He would lead the people in praying *Maghrib*, then he would come in, and pray two *Rak'ah*. He would lead the people in praying '*Ishâ*', then he would enter my house, and pray two *Rak'ah*. He would pray nine *Rak'ah* at night, including *Witr*, and he would pray for a long time at night standing, and a long time at night sitting. And if he recited while standing, he would bow and prostrate from a standing position. But if he recited while sitting, he would bow and prostrate from a sitting position. And when dawn broke he would pray two *Rak'ah*."

[1700] 106, 107 - (...) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ used to pray for a long time at night. If he prayed standing, he would

[١٦٩٩] ١٠٥ - (٧٣٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ. قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ، فِيهِنَّ الْوُتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ، رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ قَاعِدًا، رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

[١٧٠٠] ١٠٦ ، ١٠٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ بُذَيْلٍ وَأَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ،

bow from a standing position, and if he prayed sitting, he would bow from a sitting position.”

[1701] 108 - (...) It was narrated that ‘Abdullâh bin Shâqîq said: “I became ill in Persia, and I used to pray sitting down, I asked ‘Āishah about that and she said: ‘The Messenger of Allâh ﷺ used to pray for a long time at night standing...’” and he mentioned the *Hadith*.

[1702] 109 - (...) It was narrated that ‘Abdullâh bin Shâqîq Al-‘Uqailî said: “I asked ‘Āishah about the prayer of the Messenger of Allâh ﷺ at night. She said: ‘He used to pray for a long time at night standing, and for a long time at night sitting. If he recited while standing, he would bow from a standing position, but if he recited while sitting, he would bow from a sitting position.’”

[1703] 110 - (...) It was narrated that ‘Abdullâh bin Shâqîq Al-‘Uqailî said: “We asked ‘Āishah about the prayer of the Messenger of Allâh ﷺ. She said: ‘The

عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا، فَإِذَا صَلَّى قَائِمًا، رَكَعَ قَائِمًا، وَإِذَا صَلَّى قَاعِدًا، رَكَعَ قَاعِدًا.

[١٧٠١] ١٠٨- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُذَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: كُنْتُ شَاكِيًا بِفَارِسَ، فَكُنْتُ أَصَلِّي قَاعِدًا، فَسَأَلْتُ عَنْ ذَلِكَ عَائِشَةَ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا [قَائِمًا]. فَذَكَرَ الْحَدِيثَ.

[١٧٠٢] ١٠٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ قَائِمًا، رَكَعَ قَائِمًا، وَإِذَا قَرَأَ قَاعِدًا، رَكَعَ قَاعِدًا.

[١٧٠٣] ١١٠- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ [مُحَمَّدِ] بْنِ

Messenger of Allāh ﷺ used to pray a great deal, standing and sitting. If he started a prayer standing, he would bow from a standing position, and if he started a prayer sitting, he would bow from a sitting position.”

[1704] 111 - (731) It was narrated that 'Āishah said: "I did not see the Messenger of Allāh ﷺ reciting in any night prayer while sitting until he grew old. Then he would recite while sitting, and when there were thirty or forty verses left of the *Sûrah*, he would stand up and recite them, then he would bow."

[1705] 112 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ used to pray sitting, and he would recite while sitting, then when there were about thirty or forty verses left of his

سيرين، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ قَالَ: سَأَلْنَا عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ الصَّلَاةَ قَائِمًا وَقَاعِدًا. فَإِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا، رَكَعَ قَائِمًا. وَإِذَا افْتَتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا.

[١٧٠٤] ١١١ - (٧٣١) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: أَخْبَرَنَا حَمَادُ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبِرَ قَرَأَ جَالِسًا، حَتَّى إِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ، ثُمَّ رَكَعَ.

[١٧٠٥] ١١٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ

recitation, he would stand up and recite while standing. Then he would bow, then prostrate, then he would do likewise in the second *Rak'ah*.

[1706] 113 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to recite while sitting, then when he wanted to bow, he would stand up for as long as it takes a person to recite forty verses."

[1707] 114 - (...) It was narrated that 'Alqamah bin Waqqâs said: "I said to 'Āishah: 'What did the Messenger of Allāh ﷺ do in the two *Rak'ah* when he was sitting?' She said: 'He used to recite in them, then when he wanted to bow, he stood up and bowed.'"

[1708] 115 - (732) It was narrated that 'Abdullāh bin Shāqīq said: "I said to 'Āishah: 'Did the Prophet ﷺ pray while

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.

[١٧٠٦] ١١٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرُكَّعَ، قَامَ قَدْرٌ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

[١٧٠٧] ١١٤ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: قُلْتُ لِعَائِشَةَ: كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فِي الرَّكْعَتَيْنِ وَهُوَ جَالِسٌ؟ قَالَتْ: كَانَ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرُكَّعَ، قَامَ فَرُكَّعَ.

[١٧٠٨] ١١٥ - (٧٣٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا زَيْدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ

sitting?" She said: 'Yes, after the people made him old.'

[1709] (...) It was narrated that 'Abdullâh bin Shâqîq said: "I said to 'Âishah:..." and he narrated something similar (as no. 1708) from the Prophet ﷺ.

[1710] 116 - (...) 'Âishah narrated that the Prophet ﷺ did not die until many of his prayers were offered while sitting.

[1711] 117 - (...) It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ grew old and heavy, most of his prayers were offered while sitting."

[1712] 118 - (733) It was narrated that Hafṣah said: "I did not see the Messenger of Allâh

شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ النَّبِيُّ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ، بَعْدَمَا حَطَمَهُ النَّاسُ.

[١٧٠٩] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ - فَذَكَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ

[١٧١٠] ١١٦ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى كَانَ كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ.

[١٧١١] ١١٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ، كِلَاهُمَا عَنْ زَيْدٍ. قَالَ: حَسَنٌ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: لَمَّا بَدَنَ رَسُولُ اللَّهِ ﷺ وَتَقَلَّ، كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا.

[١٧١٢] ١١٨ - (٧٣٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ

ﷺ offer any voluntary prayer while sitting until one year before his death, when he would offer his voluntary prayers sitting, and he would recite a *Sûrah* at such a slow, measured pace that it would seem longer than another one which was longer."

[1713] (...) A similar report (as no 1712) was narrated from Az-Zuhri, with this chain, except that they said: "One or two years (before his death)."

[1714] 119 - (734) It was narrated that Simâk said: "Jâbir bin Samurah told me that the Prophet ﷺ did not die until he prayed sitting."

[1715] 120 - (735) It was narrated that 'Abdullâh bin 'Amr said: "I was told that the Messenger of Allâh ﷺ said: 'A

ابن شهاب، عن السائب بن يزيد، عن المطالب بن أبي وداعة السهمي، عن حفصة أنها قالت: ما رأيْتُ رسول الله ﷺ صَلَّى فِي سُبْحَتِهِ قَاعِدًا، حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ، فَكَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا، وَكَانَ يَقْرَأُ بِالسُّورَةِ فَيَرْتُلُّهَا، حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

[١٧١٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَهُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنِ حُمَيْدٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ. غَيْرَ أَنَّهُمَا قَالَا: بِعَامٍ وَاحِدٍ أَوْ اثْنَيْنِ.

[١٧١٤] ١١٩ - (٧٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ سِمَاكٍ، قَالَ: أَخْبَرَنِي جَابِرُ بْنُ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ، حَتَّى صَلَّى قَاعِدًا.

[١٧١٥] ١٢٠ - (٧٣٥) [و] حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي

man's prayer offered sitting is half a prayer.' I came to him and found him praying sitting. I put my hand on his head and he said: 'What is the matter with you, O 'Abdullâh bin 'Amr?' I said: 'O Messenger of Allâh, I have been told that you said: A man's prayer offered sitting is half a prayer' but you are praying while sitting.' He said: 'Yes, but I am not like any one of you.'"

[1716] (...) It was narrated from Manşûr with this chain (a similar *Hadîth* as no. 1715).

Chapter 17. Night Prayers And The Number Of *Rak'ah* Offered By The Prophet ﷺ At Night, And That *Witr* Is One *Rak'ah*, And A One *Rak'ah* Prayer Is Correct

[1717] 121 - (736) It was narrated from 'Āishah that the Messenger of Allâh ﷺ used to pray eleven *Rak'ah* at night, and he would make them an odd number with one *Rak'ah*. When

يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ» قَالَ فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدِي عَلَى رَأْسِهِ، فَقَالَ: «مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو؟» قُلْتُ: حَدَّثْتُ، يَا رَسُولَ اللَّهِ! أَنْكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا عَلَى نِصْفِ الصَّلَاةِ» وَأَنْتَ تُصَلِّي قَاعِدًا! قَالَ: «أَجَلْ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

[١٧١٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ[مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مَنْصُورٍ، بِهَذَا الْإِسْنَادِ. وَفِي رِوَايَةِ شُعْبَةَ: عَنْ أَبِي يَحْيَى الْأَعْرَجِ.

(المعجم ١٧) - (بَابُ صَلَاةِ اللَّيْلِ)

وعدد ركعات النبي ﷺ في الليل،

وأن الوتر ركعة، وأن الركعة صلاة

صحيحة) (التحفة ١٢٥)

[١٧١٧] ١٢١ - (٧٣٦) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ،

عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ

he had finished, he would lie down on his right side, until the *Mu'adhdhin* came to him, then he would pray two brief *Rak'ah*.

[1718] 122 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "Between finishing the '*Ishâ*' prayer - which the people call *Al-'Atamah* - and dawn, the Messenger of Allāh ﷺ would pray eleven *Rak'ah*, saying the *Taslīm* between every two *Rak'ah*, and making them an odd number with one *Rak'ah*. When the *Mu'adhdhin* fell silent following the call to *Fajr* prayer, and he could see the dawn, and the *Mu'adhdhin* came to him, he would pray two brief *Rak'ah*, then lie down on his right side, until the *Mu'adhdhin* came to him for the *Iqamah*."

[1719] (...) It was narrated from Ibn Shihāb with this chain, and Hārmalah quoted a similar *Hadīth* (as no. 1718), except that he did not mention: "when he could see the dawn and the *Mu'adhdhin* came to him," and he did not mention: "the *Iqamah*." The rest of the *Hadīth* is like the *Hadīth* of 'Amr.

إِحْدَى عَشْرَةَ رَكْعَةً، يُؤَيِّرُ مِنْهَا بِوَاحِدَةٍ فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٧١٨] ١٢٢ - (...) وَحَدَّثَنِي

حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعِشَاءِ - وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ - إِلَى الْفَجْرِ، إِحْدَى عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ، وَيُؤَيِّرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ.

[١٧١٩] (...) وَحَدَّثَنَا حَرَمَلَةُ: أَخْبَرَنَا

ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، وَسَاقَ حَرَمَلَةُ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ وَلَمْ يَذْكُرْ: الْإِقَامَةَ. وَسَائِرُ الْحَدِيثِ، بِمِثْلِ حَدِيثِ عَمْرٍو، سَوَاءً.

[1720] 123 - (737) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to Pray thirteen *Rak'ah* at night, five of which were *Witr*, and he did not sit at all except at the end."

[1721] (...) It was narrated from Hishām, with this chain (a similar *Hadīth* as no. 1720).

[1722] 124 - (...) It was narrated from 'Urwah that 'Āishah told him that the Messenger of Allāh ﷺ used to pray thirteen *Rak'ah*, including the two *Rak'ah* of *Fajr*.

[1723] 125 - (738) It was narrated from Abū Salamah bin 'Abdur-Rahmān that he asked 'Āishah: "How did the Messenger of Allāh ﷺ pray during Ramaḍān?" She said: "The Messenger of Allāh ﷺ did not pray more, in Ramaḍān or at any

[١٧٢٠] ١٢٣ - (٧٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوترُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.

[١٧٢١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أَسَامَةَ، كُلُّهُمُ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[١٧٢٢] ١٢٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ عِرَالٍ [ابْنِ مَالِكٍ]، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، بِرُكْعَتَيِ الْفَجْرِ.

[١٧٢٣] ١٢٥ - (٧٣٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي

other time, than eleven *Rak'ah*. He would pray four, and do not ask how beautiful and long they were. Then he would pray four, and do not ask how beautiful and long they were. Then he would pray three." 'Āishah said: "I said: 'O Messenger of Allāh, do you sleep before you pray *Witr*?' He said: 'O 'Āishah, my eyes sleep but my heart does not sleep.'"

[1724] 126 - (...) It was narrated that Abū Salamah said: "I asked 'Āishah about the prayer of the Messenger of Allāh ﷺ and she said: 'He used to pray thirteen *Rak'ah*. He would pray eight *Rak'ah*, then he would pray *Witr*, then he would pray two *Rak'ah* while sitting. When he wanted to bow he would stand up then bow. Then he prayed two *Rak'ah* between the call (to prayer) and *Iqamah* for *Fajr* prayer.'"

[1725] (...) Abū Salamah narrated that he asked 'Āishah about the prayer of the Messenger of Allāh ﷺ... a similar report (as no. 1724, but with a different chain of narrators), except that in their *Hadīth* it said: "nine *Rak'ah* standing, including *Witr*."

رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَرِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ، عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَأْتِمُّ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

[١٧٢٤] ١٢٦ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، يُصَلِّي ثَمَانِ رَكَعَاتٍ ثُمَّ يُؤْتِرُ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ، مِنْ صَلَاةِ الصُّبْحِ.

[١٧٢٥] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، وَحَدَّثَنِي يَحْيَى بْنُ بُشَيْرٍ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ. قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ

اللَّهُ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا:
تَسَعَ رَكَعَاتٍ قَائِمًا، يُوتَرُ مِنْهُنَّ.

[1726] 127 - (...) Abû Salamah said: "I came to 'Āishah and said: 'O my mother, tell me about the prayer of the Messenger of Allāh ﷺ.' She said: 'He used to pray - during Ramaḍān and at other times - thirteen *Rak'ah* at night, including the two *Rak'ah* of *Fajr*.'"

[1727] 128 - (...) 'Āishah said: "The Messenger of Allāh ﷺ used to pray ten *Rak'ah* at night, and he would pray one *Rak'ah* for *Witr* and two *Rak'ah* for *Fajr*, and that was thirteen *Rak'ah*."

[1728] 129 - (739) It was narrated that Abû Ishâq said: "I asked Al-Aswad bin Yazîd what 'Āishah had told him about the prayer of the Messenger of Allāh ﷺ. She said: 'He used to sleep for the first part of the night and stay up for the latter part. Then if he had any need (for intimacy) from his wife he would satisfy that need, then he would go to sleep. Then when the first call came,' she said, 'he leapt up' -

[١٧٢٦] ١٢٧- (...) حَدَّثَنَا عَمْرُو
النَّافِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي لَيْدٍ. سَمِعَ أَبَا سَلَمَةَ [قَالَ]:
أَتَيْتُ عَائِشَةَ فَقُلْتُ: أَيُّ أُمَةٍ! أَخْبَرَنِي
عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كَانَتْ
صَلَاتُهُ، فِي شَهْرِ رَمَضَانَ وَغَيْرِهِ، ثَلَاثَ
عَشْرَةِ رَكْعَةٍ بِاللَّيْلِ، مِنْهَا رَكْعَتَا الْفَجْرِ.

[١٧٢٧] ١٢٨- (...) حَدَّثَنَا ابْنُ
نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ. قَالَ: سَمِعْتُ عَائِشَةَ
تَقُولُ: كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مِنْ
اللَّيْلِ عَشَرَ رَكَعَاتٍ، وَيُوتَرُ بِسَجْدَةٍ،
وَيَرْكَعُ رَكْعَتِي الْفَجْرِ، فَبَلَكَ ثَلَاثَ عَشْرَةِ
رَكْعَةٍ.

[١٧٢٨] ١٢٩- (٧٣٩) وَحَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو
إِسْحَاقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا
أَبُو حَنِئِمَةَ، عَنْ أَبِي إِسْحَاقَ. قَالَ:
سَأَلْتُ الْأَسْوَدَ بْنَ يَزِيدَ عَمَّا حَدَّثَنِي عَائِشَةُ
عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ
يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ. ثُمَّ إِنْ
كَانَتْ لَهُ حَاجَةٌ إِلَى أَهْلِهِ فَصَلَّى حَاجَتَهُ ثُمَّ

and by Allâh she did not say 'he got up' - 'and poured water over himself' - and by Allâh, she did not say, 'he performed *Ghusl*,' and I know what she meant. 'If he was not *Junub*, he would perform *Wudû*' as a man does for prayer, then he prayed the two *Rak'ah*."

[1729] 130 - (740) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ used to pray at night until the last of his prayer was *Witr*."

[1730] 131 - (741) It was narrated that Masrûq said: "I asked 'Āishah about the actions of the Messenger of Allâh ﷺ. She said: 'He loved that which was done consistently.' I said: 'When did he pray?' She said: 'When the rooster crowed, he would get up and pray.'"

[1731] 132 - (742) It was narrated that 'Āishah said: "I never found the Messenger of Allâh ﷺ in my house before dawn but he was sleeping."

يَنَامُ، فَإِذَا كَانَ عِنْدَ النَّدَاءِ الْأَوَّلِ قَالَتْ: وَثَبَ - وَلَا وَاللَّهِ! مَا قَالَتْ: قَامَ - فَأَقَاضَ عَلَيْهِ الْمَاءَ، - وَلَا وَاللَّهِ! مَا قَالَتْ: اغْتَسَلَ، وَأَنَا أَعْلَمُ مَا تُرِيدُ - وَإِنْ لَمْ يَكُنْ جُنُبًا تَوَضَّأَ وَضُوءَ الرَّجُلِ لِلصَّلَاةِ، ثُمَّ صَلَّى الرَّكَعَتَيْنِ.

[١٧٢٩] ١٣٠ - (٧٤٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ أَبِي إِسْحَقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، حَتَّى يَكُونَ آخِرُ صَلَاتِهِ الْوُتْرَ.

[١٧٣٠] ١٣١ - (٧٤١) حَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ عَمَلِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: كَانَ يُحِبُّ الدَّائِمَ. قَالَ: قُلْتُ: أَيَّ جِنِّ كَانَ يُصَلِّي؟ فَقَالَتْ: كَانَ إِذَا سَمِعَ الصَّارِخَ، قَامَ فَصَلَّى.

[١٧٣١] ١٣٢ - (٧٤٢) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بَشِيرٍ، عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ . قَالَتْ: مَا أَلْفَى رَسُولَ اللَّهِ ﷺ السَّحَرُ الْأَعْلَى فِي بَيْتِي، أَوْ عِنْدِي، إِلَّا نَائِمًا.

[1732] 133 - (743) It was narrated that 'Āishah said: "When the Prophet ﷺ had prayed the two *Rak'ah* of *Fajr*, if I was awake he would talk to me, otherwise he would lie down."

[1733] (...) A similar report (as no. 1732) was narrated from 'Āishah, from the Prophet ﷺ.

[1734] 134 - (744) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ used to pray at night, and when he had prayed *Witr* he said: 'Get up and pray *Witr*, O 'Āishah!'"

[1735] 135 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ used to pray at night while she was lying in front of him, and when only *Witr* was left, he would wake her up and she would pray *Witr*.

[١٧٣٢] ١٣٣ - (٧٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَنَصْرُ بْنُ عَلِيٍّ وَابْنُ أَبِي عُمَرَ. قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكَعَتَيِ الْفَجْرِ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً، حَدَّثَنِي وَإِلَّا اضْطَجَعَ.

[١٧٣٣] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ ابْنِ أَبِي عَتَّابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[١٧٣٤] ١٣٤ - (٧٤٤) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَوتَرَ قَالَ: «قُومِي، فَأُؤْتِرِي يَا عَائِشَةُ».

[١٧٣٥] ١٣٥ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ بِاللَّيْلِ وَهِيَ مُعْتَرِضَةٌ

بَيْنَ يَدَيْهِ، فَإِذَا بَقِيَ الْوُتْرُ أَيْقَظَهَا
فَأَوْتَرَتْ.

[1736] 136 - (745) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ prayed *Witr* at all times of the night, and (towards the end of his life) his *Witr* ended just before dawn."

[١٧٣٦] ١٣٦ - (٧٤٥) [و] حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ،
عَنْ أَبِي يَعْفُورٍ وَاسْمُهُ وَقْدٌ، وَلَقَبُهُ
وَقْدَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ،
وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
الْأَعْمَشِ، كِلَاهُمَا عَنْ مُسْلِمٍ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ. قَالَتْ: مِنْ كُلِّ
الَّيْلِ قَدْ أَوْتَرَّ رَسُولُ اللَّهِ ﷺ، فَانْتَهَى
وُتْرُهُ إِلَى السَّحَرِ.

[1737] 137 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ prayed *Witr* at all times of the night, at the beginning of the night, in the middle and at the end, and (towards the end of his life) his *Witr* ended just before dawn."

[١٧٣٧] ١٣٧ - (...) [و] حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا:
حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ،
عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ
عَائِشَةَ. قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَّ
رَسُولُ اللَّهِ ﷺ، مِنْ أَوَّلِ اللَّيْلِ وَأَوْسَطِهِ
وَأَخْرِهِ، فَانْتَهَى وَتْرُهُ إِلَى السَّحَرِ.

[1738] 138 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ prayed *Witr* at all times of the night, and (towards the end of his life) his *Witr* ended at the end of the night."

[١٧٣٨] ١٣٨ - (...) وَحَدَّثَنِي
عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَسَّانُ قَاضِي
كِرْمَانَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ أَبِي
الْضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ،
قَالَتْ: كُلَّ اللَّيْلِ قَدْ أَوْتَرَّ رَسُولُ
اللَّهِ ﷺ، فَانْتَهَى وَتْرُهُ إِلَى آخِرِ اللَّيْلِ.

Chapter 18. Night Prayer, And The One Who Sleeps And Misses It Or Is Sick

(المعجم ١٨) - (بَابُ جَامِعِ صَلَاةِ
الَّيْلِ، وَمَنْ نَامَ عَنْهُ أَوْ مَرَضَ)
(التحفة ١٢٦)

[1739] 139 - (746) It was narrated from Zurârah that Sa'd bin Hishâm bin 'Âmir wanted to go out on a campaign in the cause of Allâh, so he came to Al-Madînah, and he wanted to sell some property he had there and use the money to buy weapons and horses, and fight in *Jihâd* against the Romans until he died. When he came to Al-Madînah, he met some of the people of Al-Madînah who told him not to do that, and they told him that six people had wanted to do that during the lifetime of the Prophet of Allâh ﷺ, and the Prophet of Allâh ﷺ told him not to do that, and he said: "Do you not have an example in me?"

When they told him that, he took back his wife whom he had divorced, and brought witnesses to attest that he had taken her back. Then he went to Ibn 'Abbâs and asked him about the *Witr* of the Messenger of Allâh ﷺ. Ibn 'Abbâs said: "Shall I not tell you who is the most knowledgeable of people on earth about the *Witr* of the Messenger of Allâh ﷺ?" He said: "Who?" He said: "Āishah; go to

[١٧٣٩] ١٣٩ - (٧٤٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ
أَنَّ سَعْدَ بْنَ هِشَامٍ بْنَ عَامِرٍ أَرَادَ أَنْ يَغْزُوَ
فِي سَبِيلِ اللَّهِ، فَقَدِمَ الْمَدِينَةَ، فَأَرَادَ أَنْ
يَبِيعَ عَقَارًا لَهُ بِهَا فَيَجْعَلَهُ فِي السَّلَاحِ
وَالْكُرَاعِ وَيُجَاهِدَ الرُّومَ حَتَّى يَمُوتَ،
فَلَمَّا قَدِمَ الْمَدِينَةَ، لَقِيَ أَنَاسًا مِنْ أَهْلِ
الْمَدِينَةِ، فَتَهَوُّهُ عَنْ ذَلِكَ، وَأَخْبَرُوهُ، أَنَّ
رَهْطًا سِتَّةَ أَرَادُوا ذَلِكَ فِي حَيَاةِ نَبِيِّ
اللَّهِ ﷺ، فَتَهَاوَهُمْ نَبِيُّ اللَّهِ ﷺ. وَقَالَ:
«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ؟» فَلَمَّا حَدَّثُوهُ
بِذَلِكَ رَاجَعَ امْرَأَتَهُ، وَقَدْ كَانَ طَلَّقَهَا،
وَأَشْهَدَ عَلَى رَجْعَتِهَا، فَأَتَى ابْنَ عَبَّاسٍ
فَسَأَلَهُ عَنْ وَثَرِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ ابْنُ
عَبَّاسٍ: أَلَا أَدُلُّكَ عَلَى أَعْلَمِ أَهْلِ
الْأَرْضِ بِوَثَرِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَنْ؟
قَالَ: عَائِشَةُ، فَأَتَاهَا فَسَلَّهَا، ثُمَّ اتَّبَعَنِي
فَأَخْبَرَنِي بِرَدِّهَا عَلَيْكَ، فَأَنْطَلَقْتُ إِلَيْهَا،
فَأَتَيْتُ عَلَى حَكِيمٍ بْنِ أَفْلَحٍ، فَاسْتَلَحَفْتُهُ

her and ask her, then come and tell me what answer she gives to you."

(He narrated) So I went to her. I went to Ḥakīm bin Aflah and asked him to go with me to her. He said: "I do not want to approach her, because I told her not to say anything about these two parties, but she insisted on that." I adjured him to come, so he came, and we went to 'Āishah. We asked permission to enter and she gave us permission and we entered upon her. She said: "Is it Ḥakīm?" And she recognized him. He said: "Yes." She said: "Who is with you?" He said: "Sa'd bin Hishām." She said: "Who is Hishām?" He said: "Ibn 'Āmir." She prayed for mercy for him and said good things." - Qatādah (one of the narrators) said: "He was martyred on the day of Uḥud." -

I said: "O Mother of the believers, tell me about the character of the Messenger of Allāh ﷺ." She said: "Do you not read the Qur'ān?" I said: "Of course." She said: "The character of the Prophet of Allāh ﷺ was the Qur'ān." I wanted to get up and not ask anyone about anything else until I died. Then I decided to ask: "Tell me about the Qiyām (night prayer) of the Messenger of Allāh ﷺ." She said: "Do you not read: 'O you

إِنِّهَا، فَقَالَ: مَا أَنَا بِقَارِبِهَا، لِأَنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشَّيْعَتَيْنِ شَيْئًا فَأَبَتْ فِيهِمَا إِلَّا مُضِيًّا. قَالَ فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ، فَأَنْطَلَقْنَا إِلَى عَائِشَةَ، فَاسْتَأْذَنَّا عَلَيْهَا، فَأَذِنَتْ لَنَا، فَدَخَلْنَا عَلَيْهَا. فَقَالَتْ: أَحْكِيمٌ؟ فَعَرَفْتُهُ، فَقَالَ: نَعَمْ. فَقَالَتْ: مَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ. قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ، فَتَرَحَّمْتُ عَلَيْهِ. وَقَالَتْ خَيْرًا. قَالَ فَتَادَهُ: وَكَانَ أُصِيبَ يَوْمَ أُحُدٍ، فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أُنَبِّئِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: أَلَسْتُ تَقْرَأُ الْقُرْآنَ؟ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ فَهَمَمْتُ أَنْ أَقُومَ، وَلَا أَشْأَلَ أَحَدًا عَنْ شَيْءٍ حَتَّى أَمُوتَ، ثُمَّ بَدَأَ لِي فَقُلْتُ: أُنَبِّئِي عَنْ قِيَامِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: أَلَسْتُ تَقْرَأُ: ﴿يَا أَيُّهَا الْمَرْمُلُ؟﴾ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللَّهِ ﷺ وَأَصْحَابُهُ حَوْلًا، وَأَمْسَكَ اللَّهُ حَايِمَتَهَا اثْنَيْ عَشَرَ شَهْرًا فِي السَّمَاءِ، حَتَّى أَنْزَلَ اللَّهُ، فِي آخِرِ هَذِهِ السُّورَةِ التَّخْفِيفَ، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ

wrapped in garments!'"^[1] I said: "Of course." She said: "Allâh enjoined *Qiyâm Al-Lail* (the Night Prayers) at the beginning of this *Sûrah*, and the Prophet of Allâh ﷺ and his Companions prayed *Qiyâm* for a year. And Allâh withheld the latter part of this *Sûrah* for twelve months in heavens, until Allâh revealed, at the end of this *Sûrah*, the reduction of the burden, so *Qiyâm Al-Lail* became voluntary after it had been obligatory."

I said: "O Mother of the believers, tell me about the *Witr* of the Messenger of Allâh ﷺ." She said: "We used to prepare his *Siwâk* and water for purification for him, and Allâh would cause him to wake whenever He willed during the night. Then he would use the *Siwâk* and perform *Wudû'* and pray nine *Rak'ah*, during which he did not sit except in the eighth *Rak'ah*; he would remember Allâh, praise Him and call upon Him. Then he would get up without saying the *Taslîm*, and he would stand and pray the ninth *Rak'ah*, then he would sit and remember Allâh, praise Him and call upon Him. Then he would say a *Taslîm* that we could hear. Then he prayed two *Rak'ah* after saying the *Taslîm*, while sitting,

فَرِيضَةً. قَالَ: قُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ! أَنْبِئْنِي عَنْ وِثْرِ رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: كُنَّا نَعُدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ، فَيَعْتُهُ اللَّهُ مَا شَاءَ أَنْ يَّعْتَهُ مِنَ اللَّيْلِ، فَيَسْوُكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ، لَا يَجْلِسُ فِيهَا إِلَّا فِي الثَّامِنَةِ، فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ، ثُمَّ يَقُومُ فَيُصَلِّي التَّاسِعَةَ، ثُمَّ يَقْعُدُ فَيَذْكُرُ اللَّهَ وَيَحْمَدُهُ وَيَدْعُوهُ، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكَعَتَيْنِ بَعْدَمَا يُسَلِّمُ وَهُوَ قَاعِدٌ، فَبَيْنَا نَحْدِثُ عَشْرَةَ رَكَعَةٍ، يَا بُنَيَّ! فَلَمَّا أَسَنَّ نَبِيَّ اللَّهِ ﷺ، وَأَخَذَهُ اللَّحْمُ، أَوْتَرَ بِسَبْعٍ، وَصَنَعَ فِي الرُّكَعَتَيْنِ مِثْلَ صَنِيعِهِ الْأَوَّلِ، فَبَيْنَا تَسْعُ، يَا بُنَيَّ! وَكَانَ نَبِيُّ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةَ أَحَبِّ أَنْ يُدَاوِمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَهُ نَوْمٌ أَوْ وَجَعَ عَنْ قِيَامِ اللَّيْلِ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكَعَةً، وَلَا أَعْلَمُ نَبِيَّ اللَّهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ، وَلَا صَلَّى لَيْلَةً إِلَى الصُّبْحِ، وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ. قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَحَدَّثَنِي بِحَدِيثِهَا. فَقَالَ: صَدَقْتَ: لَوْ كُنْتُ أَقْرَبُهَا أَوْ أَذْخُلُ عَلَيْهَا لَأَيْتُهَا حَتَّى

[1] *Al-Muzzammil* 73:1.

and that made eleven *Rak'ah*. O my son, when the Prophet of Allâh ﷺ grew old and gained weight, he prayed *Witr* with seven, and he did in the last two *Rak'ah* as he did in the first, and that made nine. O my son, when the Prophet of Allâh ﷺ offered a prayer, he liked to persist in offering it. If sleep or pain overtook him and kept him from praying *Qiyâm* at night, he would pray twelve *Rak'ah* during the day. I do not know that the Prophet of Allâh ﷺ recited the entire Qur'ân in one night, or spent an entire night in prayer, or fasted an entire month except *Ramadhân*."

I went to Ibn 'Abbâs and told him what she had said. He said. "She has spoken the truth. If I were to approach her or enter upon her, I would go to her so that I could hear it from her own lips." I said: "If I had known that you do not enter upon her, I would not have told you what she said."

[1740] (...) It was narrated from Sa'd bin Hishâm that he divorced his wife then went to Al-Madînah to sell his property... and he mentioned something similar.

[1741]... - (...) It was narrated that Sa'd bin Hishâm said: "I went to 'Abdullâh bin 'Abbâs and

تُشَافِهَنِي بِهِ. قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا حَدَّثْتُكَ حَدِيثَهَا.

[١٧٤٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَنَى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ؛ أَنَّهُ طَلَّقَ امْرَأَتَهُ، ثُمَّ انْطَلَقَ إِلَى الْمَدِينَةِ لِيَبِيعَ عَقَارَهُ، فَذَكَرَ نَحْوَهُ.

[١٧٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا

asked him about *Witr*..." and he quoted the *Hadith* (similar to no. 1739). In it he said: "She said: 'Who is Hishâm?' I said: 'Ibn 'Âmir.' She said: 'What a good man 'Âmir was; he was killed on the day of Uḥud.'"

[1742] (...) It was narrated from Zurârah bin Awfa that Sa'd bin Hishâm was a neighbor of his. He told him that he had divorced his wife... and he narrated a *Hadith* like that of Sa'eed (no. 1741). In it he said: "She said: 'Who is Hishâm?' He said: 'Ibn 'Âmir.' She said: 'What a good man he was. He was killed (when fighting) with the Messenger of Allâh ﷺ on the day of Uḥud.'" And it says: "Ḥakīm bin Aflah said: 'As for me, if I had known that you do not enter upon her, I would not have told you what she said.'"

[1743] 140 - (...) It was narrated from Sa'd bin Hishâm, from 'Aishah that if the Messenger of Allâh ﷺ missed a prayer at night due to pain or any other reason, he would pray twelve *Rak'ah* during the day.

سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّهُ قَالَ: انْطَلَقْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فَسَأَلْتُهُ عَنِ الْوُتْرِ. وَسَأَلَ الْحَدِيثَ يَقْصُصُهُ. وَقَالَ فِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ. قَالَتْ: نَعَمْ الْمَرْءُ كَانَ عَامِرٌ. أَصِيبَ يَوْمَ أُحُدٍ.

[١٧٤٢] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى أَنَّ سَعْدَ بْنَ هِشَامٍ كَانَ جَارًا لَهُ، فَأَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ، وَافْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ سَعِيدٍ. وَفِيهِ: قَالَتْ: مَنْ هِشَامٌ؟ قَالَ: ابْنُ عَامِرٍ. قَالَتْ: نَعَمْ الْمَرْءُ كَانَ، أَصِيبَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ. وَفِيهِ: فَقَالَ حَكِيمُ بْنُ أَفْلَحَ: أَمَا إِنِّي لَوْ عَلِمْتُ أَنَّكَ لَا تَدْخُلُ عَلَيْهَا مَا أَتَيْتُكَ بِحَدِيثِهَا.

[١٧٤٣] ١٤٠ - (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ

اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ
ثِنْتَيْ عَشْرَةَ رَكْعَةً.

[1744] 141 - (...) It was narrated that 'Āishah said: "If the Messenger of Allāh ﷺ did an action, he would persist in it. If he slept at night or was sick, he would pray twelve *Rak'ah* during the day." She said: "And I never saw the Messenger of Allāh ﷺ spend an entire night in prayer until dawn, or fast an entire month except Ramaḍān."

[١٧٤٤] ١٤١ - (...) وَحَدَّثَنَا عَلِيُّ
ابْنُ حَشْرَمٍ: أَخْبَرَنَا عَيْسَى، وَهُوَ ابْنُ
يُونُسَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ
ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ
الْأَنْصَارِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ إِذَا عَمِلَ عَمَلًا أَتْبَعْتُهُ،
وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ أَوْ مَرِضَ، صَلَّى
مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

قَالَتْ: وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَامَ
لَيْلَةً حَتَّى الصَّبَاحِ، وَمَا صَامَ شَهْرًا
مُتَابِعًا إِلَّا رَمَضَانَ.

[1745] 142 - (717) It was narrated that 'Abdur-Rahmān bin 'Abdin Al-Qāriy said: "I heard 'Umar bin Al-Khaṭṭāb say: 'The Messenger of Allāh ﷺ said: Whoever sleeps and misses his regular portion (of worship)^[1] or part of it, let him recite it between *Fajr* prayer and *Zuhr* prayer, and it will be recorded for him as if he recited it at night.'"

[١٧٤٥] ١٤٢ - (٧٤٧) حَدَّثَنَا هَرُونَ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ،
وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا
ابْنُ وَهَبٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ
شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ وَعُيَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ، أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ
بْنِ عَبْدِ الْقَارِيِّ. قَالَ: سَمِعْتُ عُمَرَ بْنَ
الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ نَامَ عَنْ حِزْبِهِ، أَوْ عَنْ شَيْءٍ مِنْهُ،

[1] Regular portion of worship (*Hizb*): Prayers or reading Qur'ān etc., that a person commits himself to do regularly.

فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

(المعجم ١٩) - (بَابُ صَلَاةِ الْأَوَابِينَ
حين ترمض الفصال) (التحفة ١٢٧)

Chapter 19. *Ṣalât Al-Awwâbîn* (The Prayer Of The Penitent) Is When The Young Camels Feel The Heat Of The Hot Sand

[1746] 143 - (748) It was narrated from Al-Qâsim Ash-Shaibânî that Zaid bin Arqam saw some people praying in the early morning and he said: "They know that prayer at a time other than this is better. The Messenger of Allâh ﷺ said: 'The *Ṣalât-Awwâbîn* (prayer of the penitent) is when the young camels feel the heat of the hot sand."

[١٧٤٦] ١٤٣ - (٧٤٨) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ الشَّيْبَانِيِّ أَنَّ زَيْدَ بْنَ أَرْقَمَ رَأَى قَوْمًا يُصَلُّونَ مِنَ الصُّحَى، فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلَاةَ فِي غَيْرِ هَذِهِ السَّاعَةِ أَفْضَلُ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْأَوَابِينَ حِينَ تَرْمَضُ الْفِصَالُ».

[1747] 144 - (...) It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ went out to the people of Qubâ' when they were praying, and said: 'The prayer of the penitent is when the young camels feel the heat of the hot sand.'"

[١٧٤٧] ١٤٤ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْقَاسِمُ الشَّيْبَانِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ قُبَاءٍ وَهُمْ يُصَلُّونَ، فَقَالَ: «صَلَاةُ الْأَوَابِينَ إِذَا رَمَضَتِ الْفِصَالُ».

Chapter 20. The Night Prayers Are Two By Two, And *Witr* Is One *Rak'ah* At The End Of the Night

[1748] 145 - (749) It was narrated from Ibn 'Umar that a

(المعجم ٢٠) - (بَابُ صَلَاةِ اللَّيْلِ
مثنى مثنى، والوتر ركعة من آخر
الليل) (التحفة ١٢٨)

[١٧٤٨] ١٤٥ - (٧٤٩) وَحَدَّثَنَا

man asked the Messenger of Allāh ﷺ about prayers at night. The Messenger of Allāh ﷺ said: "The night prayers are two by two, then if one of you fears that dawn may come, he should pray one *Rak'ah*, which will make what he has prayed odd-numbered."

[1749] 146 - (...) It was narrated from Sâlim, from his father, that a man asked the Prophet ﷺ about night prayers, and he said: "Two by two, then when you fear that dawn may come, pray *Witr* with one *Rak'ah*."

[1750] 147 - (...) It was narrated that 'Abdullâh bin 'Umar bin Al-Khattâb said: "A man stood up and said: 'O Messenger of Allāh, how are the night prayers?' The Messenger of Allāh ﷺ said: 'The night prayers are two by two, then when you fear that dawn

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ، صَلَّى رَكْعَةً وَاحِدَةً، تُؤْتِرُ لَهُ مَا قَدْ صَلَّى». [انظر:

[١٧٦٠

[١٧٤٩] ١٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ سَمِعَ النَّبِيَّ ﷺ يَقُولُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ؟ فَقَالَ «مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ».

[١٧٥٠] ١٤٧ - (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

may come, pray one *Rak'ah* as *Witr*.”

[1751] 148 - (...) It was narrated from 'Abdullâh bin 'Umar that a man asked the Prophet ﷺ, when I was between him and the one who was asking, saying: “O Messenger of Allâh, how are the night prayers?” He said: “Two by two, then when you fear that dawn may come, then pray one *Rak'ah*, and make the last of your prayer *Witr*.” Then a man asked him, one year later, and I was in the same position with regard to the Messenger of Allâh ﷺ, and I do not know whether it was the same man or another man, and he told him something similar.

[1752] (...) It was narrated that Ibn 'Umar said: A man asked the Prophet ﷺ... and he mentioned something similar (to no. 1751), but it does not say in the *Hadîth*: “Then a man asked him, one year later...” etc.

حَدَّثَنَا، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

[١٧٥١] ١٤٨ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ وَبَدَيْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، وَأَنَا بَيْنَهُ وَبَيْنَ السَّائِلِ. فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ «مَثْنَى مَثْنَى، فَإِذَا خَشِيتَ الصُّبْحَ فَصَلِّ رَكْعَةً، وَاجْعَلْ آخِرَ صَلَاتِكَ وَتِرًا» ثُمَّ سَأَلَهُ رَجُلٌ، عَلَى رَأْسِ الْحَوْلِ، وَأَنَا بِذَلِكَ الْمَكَانِ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَا أَدْرِي، هُوَ ذَلِكَ الرَّجُلُ أَوْ رَجُلٌ آخَرُ. فَقَالَ لَهُ وَمِثْلَ ذَلِكَ.

[١٧٥٢] (...) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ وَبَدَيْلٌ وَعِصْرَانُ بْنُ حُدَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْعُبَيْرِيِّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ وَالزُّبَيْرُ بْنُ الْخُرَيْتِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ

النَّبِيِّ ﷺ، فَذَكَرَا بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا: ثُمَّ سَأَلَهُ رَجُلٌ عَلَى رَأْسِ الْحَوْلِ، وَمَا بَعْدَهُ.

[1753] 149 - (750) It was narrated from 'Abdullâh bin Shâqîq, from Ibn 'Umar, that the Prophet ﷺ said: "Hasten to pray *Witr* before morning."

[١٧٥٣] ١٤٩ - (٧٥٠) حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ وَسُرَيْجُ بْنُ يُونُسَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنِ ابْنِ أَبِي زَائِدَةَ. قَالَ هَرُونَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي عَاصِمُ الْأَحْوَلُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوُتْرِ».

[1754] 150 - (751) It was narrated from Nâfi' that Ibn 'Umar said: "Whoever prays at night, let him make the last of his prayer *Witr*, for the Messenger of Allâh ﷺ used to enjoin that."

[١٧٥٤] ١٥٠ - (٧٥١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وَتَرَا، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِذَلِكَ.

[1755] 151 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Make the last of your prayers at night *Witr*."

[١٧٥٥] ١٥١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى، كُلُّهُمَا عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَا».

[1756] 152 - (...) Nâfi' narrated

[١٧٥٦] ١٥٢ - (...) وَحَدَّثَنِي

that Ibn 'Umar used to say: "Whoever prays at night, let him make the last of his prayer *Witr* before dawn comes. This is what the Messenger of Allâh ﷺ used to enjoin on them."

[1757] 153 - (752) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: '*Witr* is one *Rak'ah*, at the end of the night.'"

[1758] 154 - (...) It was narrated that Abû Mijlaz said: "I heard Ibn 'Umar narrating that the Prophet ﷺ said: '*Witr* is one *Rak'ah*, at the end of the night.'"

[1759] 155 - (753) It was narrated that Abû Mijlaz said: "I asked Ibn 'Abbâs about *Witr*. He said: 'I heard the Messenger of Allâh ﷺ say: "One *Rak'ah*, at the end of the night." I asked Ibn 'Umar and he said: "I heard the Messenger of Allâh ﷺ say: 'One *Rak'ah*, at the end of the night.'"

هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ وَتَرَا قَبْلَ الصُّبْحِ، كَذَلِكَ كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُهُمْ.

[١٧٥٧] ١٥٣ - (٧٥٢) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي الْتَّيَّاحِ قَالَ: حَدَّثَنِي أَبُو مِجْلَزٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَيْتْرُ رَكْعَةٌ مِنَ آخِرِ اللَّيْلِ».

[١٧٥٨] ١٥٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوَيْتْرُ رَكْعَةٌ مِنَ آخِرِ اللَّيْلِ».

[١٧٥٩] ١٥٥ - (٧٥٣) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْوَيْتْرِ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنَ آخِرِ اللَّيْلِ». وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

[1760] 156 - (749) 'Ubaidullâh bin 'Abdullâh bin 'Umar narrated that Ibn 'Umar told them that a man called out to the Messenger of Allâh ﷺ when he was in the *Masjid*, saying: "O Messenger of Allâh, how should I make my prayer at night odd-numbered?" The Messenger of Allâh ﷺ said: "Whoever prays, let him pray two by two, then when he feels that dawn is coming, let him offer one *Rak'ah*, and that will make what he had prayed odd-numbered for him."

[١٧٦٠] ١٥٦ - (٧٤٩) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلًا نَادَى رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ. فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ أُوتِرُ صَلَاةَ اللَّيْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى فَلْيُصَلِّ مَثْنَى مَثْنَى، فَإِنْ أَحَسَّ أَنْ يُضِيحَ، سَجَدَ سَجْدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى».

قَالَ أَبُو كُرَيْبٍ: عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ. وَلَمْ يَقُلْ: ابْنُ عُمَرَ. [راجع: ١٧٤٨]

[1761] 157 - (...) It was narrated that Anas bin Sirîn said: "I asked Ibn 'Umar: 'Do you think that in the two *Rak'ah* before *Al-Ghadâh* (*Fajr*) prayer I should recite for a long time?' He said: 'The Messenger of Allâh ﷺ used to pray two by two at night, then he would pray *Witr* with one *Rak'ah*. He said: 'It is not about this that I was asking.' He said: 'You are dense. Why don't you let me narrate the *Hadîth* in full? The Messenger of Allâh ﷺ used to pray two by two at night, then he would pray *Witr* with one *Rak'ah*, then he would pray two *Rak'ah*

[١٧٦١] ١٥٧ - (...) وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ، قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ، قُلْتُ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ أَطِيلُ فِيهِمَا الْفِرَاءَةَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى وَيُوتِرُ بِرَكْعَةٍ. قَالَ قُلْتُ: إِنِّي لَسْتُ عَنْ هَذَا أَسْأَلُكَ قَالَ: إِنَّكَ لَضَخْمٌ أَلَا تَدْعُنِي أَسْتَقْرِئُ لَكَ الْحَدِيثَ؟ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ

before *Al-Ghadâh* (*Fajr*) as if the *Iqamah* was in his ears.”

Khalf (one of the narrators) said: “Before *Al-Ghadâh*” and he did not mention: “prayer.”

[1762] 158 - (...) It was narrated that Anas bin Sîrîn said: “I asked Ibn ‘Umar...” a similar report (as no. 1761), and he added: “And he would pray *Witr* with one *Rak’ah* at the end of the night.” And it says that he said: “Stop, stop! You are dense.”

[1763] 159 - (...) Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “The night prayers are two by two. If you think that dawn is going to catch up with you, then pray *Witr* with one *Rak’ah*.” It was said to Ibn ‘Umar: “What is two by two?” He said: “You should say the *Taslîm* after every two *Rak’ah*.”

[1764] 160 - (754) It was narrated from Abû Sa‘eed that the Prophet ﷺ said: “Pray *Witr* before dawn comes.”

اللَّيْلِ مَثْنَى مَثْنَى، وَيُؤْتِرُ بِرَكْعَةٍ، وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ الْعَدَاةِ، كَأَنَّ الْأَذَانَ بِأُذُنَيْهِ. قَالَ خَلْفٌ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ الْعَدَاةِ، وَلَمْ يَذْكُرْ: صَلَاةً.

[١٧٦٢] ١٥٨ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَأَلْتُ ابْنَ عُمَرَ، بِمِثْلِهِ. وَرَادَ: وَيُؤْتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ. وَفِيهِ: فَقَالَ: بِهِ بِهِ. إِنَّكَ لَصَحُّمٌ.

[١٧٦٣] ١٥٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا رَأَيْتَ أَنَّ الصُّبْحَ يُدْرِكُكَ فَأَوْتِرْ بِوَاحِدَةٍ». فَقِيلَ لِابْنِ عُمَرَ: مَا «مَثْنَى مَثْنَى؟» قَالَ أَنْ تُسَلِّمَ فِي كُلِّ رَكْعَتَيْنِ.

[١٧٦٤] ١٦٠ - (٧٥٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

[1765] 161 - (...) Abû Sa'eed narrated that they asked the Prophet ﷺ about *Witr* and he said: "Pray *Witr* before the dawn."

Chapter 21. One Who Fears That He Will Not Get Up At The End Of The Night, Then He Should Pray *Witr* At The Beginning Of The Night

[1766] 162 - (755) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever fears that he will not get up at the end of the night, let him pray *Witr* at the beginning. Whoever is sure that he will get up at the end of the night, let him pray *Witr* at the end, for prayer at the end of the night is witnessed, and that is better.'"

Abû Mu'âwiyah (in his narration) said: "is attended."

[1767] 163 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Any one of you who fears that he will not get up at the end of the night, let him pray *Witr* then go to sleep. Whoever is confident that he will get up at the end of the night, let

[١٧٦٥] ١٦١- (...) وَحَدَّثَنِي

إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ سَيِّانَ، عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوْقِيُّ أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُمْ أَنَّهُمْ سَأَلُوا النَّبِيَّ ﷺ عَنِ الْوَيْتْرِ؟ فَقَالَ «أَوْتِرُوا قَبْلَ الصُّبْحِ».

(المعجم ٢١) - (بَابُ مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ)
(التحفة ١٢٩)

[١٧٦٦] ١٦٢- (٧٥٥) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي سَيِّئَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْدٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ».

وَقَالَ أَبُو مُعَاوِيَةَ: مَحْضُورَةٌ.

[١٧٦٧] ١٦٣- (...) وَحَدَّثَنِي

سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ، وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّكُمْ خَافَ أَنْ لَا يَقُومَ

him pray *Witr* at the end, for recitation at the end of the night is attended, and that is better.”

Chapter 22. The Best Prayer Is That In Which One Stands For A Long Time (*Ṭuwlul-Qunūt*)

[1768] 164 - (756) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The best prayer is that in which one stands for a long time.’”

[1769] 165 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ was asked which prayer is best. He said: ‘That in which one stands for a long time.’”

Chapter 23. In the Night There Is An Hour When Supplications Are Answered

[1770] 166 - (757) It was narrated from Abû Sufyân that Jâbir said: “I heard the Prophet

مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ، ثُمَّ لِيَرْقُدْ، وَمَنْ وَثِقَ بِقِيَامِهِ مِنَ اللَّيْلِ فَلْيُوتِرْ مِنْ آخِرِهِ، فَإِنَّ قِرَاءَةَ آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَذَلِكَ أَفْضَلُ.”

(المعجم ٢٢) - (بَابُ أَفْضَلِ الصَّلَاةِ)
طول القنوت (التحفة ١٣٠)

[١٧٦٨] ١٦٤ - (٧٥٦) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ».

[١٧٦٩] ١٦٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ.

(المعجم ٢٣) - (بَابُ فِي اللَّيْلِ سَاعَةٌ مُسْتَجَابٌ فِيهَا الدُّعَاءُ) (التحفة ١٣١)

[١٧٧٠] ١٦٦ - (٧٥٧) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

ﷺ say: 'In the night there is an hour when, if a Muslim asks Allâh for good in this world and in the Hereafter, He will give him it, and that happens every night.'"

[1771] 167 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "In the night there is an hour when, if the Muslim slave asks Allâh for something good, He will give him it."

Chapter 24. Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That

[1772] 168 - (758) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: 'Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'"

الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ إِثَابَهُ، وَذَلِكَ كُلَّ لَيْلَةٍ».

[١٧٧١] ١٦٧ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ اللَّيْلِ سَاعَةً، لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ إِثَابَهُ».

(المعجم ٢٤) - (بابُ الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه) (التحفة ١٣٢)

[١٧٧٢] ١٦٨ - (٧٥٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَنْقُضُ ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[1773] 169 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh comes down to the lowest heaven every night when the first third of the night has passed, and says: 'I am the Sovereign, I am the Sovereign. Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?'" And that continues until the light of dawn."

[1774] 170 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When half of the night has passed, or two-thirds, Allâh, may He be blessed and exalted, comes down to the lowest heaven and says: Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask Me for forgiveness, that I may forgive him? until dawn breaks.'"

[1775] 171 - (...) It was narrated from Ibn Marjânah, from Abû Hurairah who said: "The Messenger of Allâh ﷺ said: 'Allâh, may He be exalted, comes

[١٧٧٣] ١٦٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ
الرَّحْمَنِ الْفَارِسِيِّ، عَنْ سُهَيْلِ بْنِ أَبِي
صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ إِلَى
السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، حِينَ يَمْضِي ثُلُثُ
اللَّيْلِ الْأَوَّلِ. فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا
الْمَلِكُ، مَنْ ذَا الَّذِي يَدْعُونِي فَاسْتَجِبْ
لَهُ، مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ ذَا
الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، فَلَا يَزَالُ
كَذَلِكَ حَتَّى يُضِيَّ الْفَجْرُ».

[١٧٧٤] ١٧٠ - (...) حَدَّثَنَا
إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ:
حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
مَضَى شَطْرُ اللَّيْلِ، أَوْ ثُلُثَا، يَنْزِلُ اللَّهُ
تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا. فَيَقُولُ:
هَلْ مِنْ سَائِلٍ يُعْطَى! هَلْ مِنْ دَاعٍ
يُسْتَجَابُ لَهُ! هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ!
حَتَّى يَنْفَجِرَ الصُّبْحُ».

[١٧٧٥] ١٧١ - (...) حَدَّثَنِي
حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُحَاضِرُ أَبُو
الْمَوَرَّعِ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ قَالَ:

down to the lowest heaven halfway through the night, or in the last third of the night, and says: "Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Then He says: Who will lend to One Who is neither indigent nor unjust?"

Muslim said: Ibn Marjānah is Sa'eed bin 'Abdullāh, and Marjānah is his mother.

[1776] (...) It was narrated from Sa'd bin Sa'eed with this chain (as similar *Hadīth* as no. 1775), and he added: "Then He spreads out His Hand, may He be blessed and exalted, and says: 'Who will lend to One Who is neither indigent nor unjust?'"

[1777] 172 - (...) It was narrated that Abū Sa'eed and Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāh waits until the first two-thirds of the night have gone, then He descends to the lowest heaven and says: Is there anyone who will ask for forgiveness? Is there anyone who will repent? Is there anyone who will ask? Is there anyone who will call? until dawn breaks.'"

أَخْبَرَنِي ابْنُ مَرْجَانَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُنْزِلُ اللَّهُ تَعَالَى فِي السَّمَاءِ الدُّنْيَا لِسَطْرِ اللَّيْلِ، أَوْ ثُلُثِ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ! أَوْ يَسْأَلُنِي فَأُعْطِيَهُ! ثُمَّ يَقُولُ: مَنْ يَقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ».

قَالَ مُسْلِمٌ: ابْنُ مَرْجَانَةَ هُوَ سَعِيدُ بْنُ عَبْدِ اللَّهِ، وَمَرْجَانَةُ أُمُّهُ.

[١٧٧٦] (...) وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سَعْدِ بْنِ سَعِيدٍ، بِهَذَا الْإِسْنَادِ، وَزَادَ: «ثُمَّ يَسْطُ يَدَيْهِ تَبَارَكَ وَتَعَالَى يَقُولُ: مَنْ يَقْرِضُ غَيْرَ عَدُومٍ وَلَا ظَلُومٍ!»

[١٧٧٧] ١٧٢ - (...) حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا. وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَعْرَجِ أَبِي مُسْلِمٍ. يَرْوِيهِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُمَهِّلُ، حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ نَزَلَ إِلَى

السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ مُسْتَغْفِرٍ!
هَلْ مِنْ تَائِبٍ! هَلْ مِنْ سَائِلٍ! هَلْ مِنْ
دَاعٍ! حَتَّى يَنْفَجِرَ الْفَجْرُ».

[1778] (...) It was narrated from Abû Ishâq with this chain (a similar *Hadîth* as no. 1777), but the *Hadîth* of Manşûr is more complete.

[١٧٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَلَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ،
بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ مَنْصُورٍ أَتَمُّ
وَأَكْثَرُ.

Chapter 25. Encouragement To Pray *Qiyâm* During Ramaḍân, Which Is *Tarâwîh*

(المعجم ٢٥) - (بَابُ التَّرْغِيبِ فِي
قِيَامِ رَمَضَانَ وَهُوَ التَّرَاوِيعُ)

(التحفة ١٣٣)

[1779] 173 - (759) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* in Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven."

[١٧٧٩] ١٧٣ - (٧٥٩) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ
مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[1780] 174 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to encourage them to pray *Qiyâm* in Ramaḍân without saying that it was obligatory. He would say: 'Whoever prays *Qiyâm* in Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven.' Then the Messenger of Allâh ﷺ died and

[١٧٨٠] ١٧٤ - (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يُرْعَبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ
يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ، فَيَقُولُ: «مَنْ قَامَ
رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ

that is how it was, and it remained like that throughout the *Khilâfah* of Abû Bakr and at the beginning of the *Khilâfah* of 'Umar."

[1781] 175 - (760) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever fasts Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven. Whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, his previous sins will be forgiven."

[1782] 176 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever spends the night in prayer and that coincides with *Lailat Al-Qadr*" - I think he said - "out of faith and in the hope of reward, will be forgiven."

[1783] 177 - (761) It was narrated from 'Āishah that the Messenger of Allâh ﷺ prayed in the *Masjid* one night, and some people followed his prayer. The next night he prayed again, and the numbers of people increased. Then they gathered on the third

مِنْ ذَنْبِهِ»، فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ عَلَى ذَلِكَ.

[١٧٨١] ١٧٥ - (٧٦٠) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[١٧٨٢] ١٧٦ - (...) حَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَزْءَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ فَيُؤَافِقُهَا - أَرَاهُ قَالَ: - إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ».

[١٧٨٣] ١٧٧ - (٧٦١) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ، فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنْ

or fourth night, but the Messenger of Allāh ﷺ did not come out to them. When morning came, he said: "I saw what you did, and nothing kept me from coming out to you but the fact that I was afraid that it would be made obligatory for you."

He said: "And that was in Ramaḍān."^[1]

[1784] 178 - (...) 'Āishah narrated that the Messenger of Allāh ﷺ came out in the middle of the night and prayed in the *Masjid*, and some men followed his prayer. The next day the people were talking about that, then more of them gathered and the Messenger of Allāh ﷺ came out on the second night, and they followed his prayer. The next day the people were talking about that, and the number of people in the *Masjid* increased on the third night. He came out, and they followed his prayer. Then on the fourth night, the *Masjid* could hardly contain the people, and the Messenger of Allāh ﷺ did not come out to them. Some people started calling out, saying: "The prayer!" But the Messenger of Allāh ﷺ did not come out to

الْقَابِلَةِ، فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوْ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ».

قَالَ: وَذَلِكَ فِي رَمَضَانَ.

[١٧٨٤] ١٧٨ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الرُّبَيْعِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رِجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ بِذَلِكَ، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي اللَّيْلَةِ الثَّانِيَةِ، فَصَلُّوا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ يَذْكُرُونَ ذَلِكَ، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَطَفِقَ رِجَالٌ مِنْهُمْ

[1] It was narrated by Mālik, from Ibn Shihāb, from 'Urwah, from 'Āishah. In some of the narrations of it from Mālik, it is clear that these are the words of 'Āishah. Muslim heard this from Yahyā bin Yahyā, perhaps "he said" refers to him, otherwise it is one of the others.

them until he came out for *Fajr* prayer. When he had finished *Fajr* he turned to the people, recited the *Shahâdah*, and said: "I was not unaware of your situation last night, but I feared that the night prayer might be made obligatory for you, and you would be unable to do it."

**Chapter 26. Emphatic
Encouragement To Spend The
Night Of *Lailat Al-Qadr* In
Prayer And Clarifying The
Evidence Of Those Who Say
That It Is The Night Of The
Twenty-Seventh**

[1785] 179 - (762) It was narrated that Zirr said: "I heard Ubayy bin Ka'b say - when it was said to him that 'Abdullâh bin Mas'ûd was saying that whoever prays *Qiyâm* for a year will attain *Lailat Al-Qadr* : 'By Allâh, besides Whom there is none worthy of worship! It is in Ramaðân' - and he swore with no reservation - 'and by Allâh, I know which night it is! It is the night which the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh, and its sign is that the sun rises that day bright with no rays.'"

يَقُولُونَ: الصَّلَاةُ! فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ
الله ﷺ حَتَّى خَرَجَ لِصَلَاةِ الْفَجْرِ، فَلَمَّا
قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، ثُمَّ
تَشَهَّدَ، فَقَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخَفْ
عَلَيَّ شَأْنُكُمْ اللَّيْلَةَ، وَلَكِنِّي خَشِيتُ أَنْ
تُفْرَضَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ، فَتَعْجزُوا
عَنْهَا».

(المعجم ...) - (باب النذب الأكيد
إلى قيام ليلة القدر وبيان دليل من
قال: إنها ليلة سبع وعشرين)
(التحفة ...)

[١٧٨٥] ١٧٩ - (٧٦٢) حَدَّثَنَا مُحَمَّدُ
ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عَبْدُهُ
عَنْ زُرِّ قَالَ: سَمِعْتُ أَبِي بْنَ كَعْبٍ
يَقُولُ: وَقِيلَ لَهُ: إِنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ
يَقُولُ: مَنْ قَامَ السَّنَةَ أَصَابَ لَيْلَةَ الْقَدْرِ
فَقَالَ أَبِي: وَاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! إِنَّهَا
لَنَفِي رَمَضَانَ - يَخْلِفُ مَا يَسْتَنِي -
وَوَاللهِ! إِنِّي لَا عَلَمُ أَيُّ لَيْلَةٍ هِيَ، هِيَ
الْلَّيْلَةُ الَّتِي أَمَرْنَا بِهَا رَسُولُ اللهِ ﷺ
بِقِيَامِهَا، هِيَ لَيْلَةُ صَبِيحَةِ سَبْعٍ وَعِشْرِينَ،
وَأَمَّا رُتُهَا أَنْ تَطْلُعَ الشَّمْسُ فِي صَبِيحَةِ
يَوْمِهَا بَيَضاءَ لَا شُعَاعَ لَهَا. [انظر: ٢٧٧٧]

[1786] 180 - (...) It was narrated that Ubayy bin Ka'b said: "Ubayy said concerning *Lailat Al-Qadr*: 'By Allâh I know when it is, and I am certain it is the night that the Messenger of Allâh ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh.'"

[١٧٨٦] ١٨٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ بْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: قَالَ أَبِي فِي لَيْلَةِ الْقَدْرِ: وَاللَّهِ! إِنِّي لَا أَعْلَمُهَا، وَأَكْثَرُ عَلَمِي هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقِيَامِهَا، هِيَ لَيْلَةُ سَبْعٍ وَعَشْرِينَ.

وإِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ: هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ قَالَ: وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ.

[1787] (...) Shu'bah narrated something similar (to no. 1786) with this chain.

[١٧٨٧] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ: إِنَّمَا شَكَّ شُعْبَةُ، وَمَا بَعْدَهُ.

Chapter 26. The Prayer And Supplication Of The Prophet ﷺ At Night

[1788] 181 - (763) It was narrated that Ibn 'Abbâs said: "One night I stayed with my maternal aunt Maimûnah. The Prophet ﷺ got up in the night, relieved himself, then he washed his face and hands, and went to sleep. Then he got up, went to the waterskin, undid its straps, and performed a *Wudu'* that was

(المعجم ٢٦) - (بَابُ صَلَاةِ النَّبِيِّ ﷺ وَدُعَائِهِ بِاللَّيْلِ) (التحفة ١٣٤)

[١٧٨٨] ١٨١ - (٧٦٣) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ بْنُ حَيَّانَ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثَّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَى

somewhere between the most perfect and the most light, and he only washed each part once, but he made water reach everywhere it should go. Then he stood and prayed, and I got up and stretched, not wanting him to think that I was watching him, and I performed *Wudû'*. He stood and prayed, and I stood on his left, but he took me by the hand and brought me to his right. I followed the prayer of the Messenger of Allâh ﷺ at night, thirteen *Rak'ah*. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilâl came to him and called him for prayer, and he got up and prayed, and did not perform *Wudû'*. In his supplication he said: '*Allâhummaj'al fî qalbî nûran wa fî baṣarî nûran wa fî sam'î nûran wa 'an yamînî nûran wa 'an yasârî nûran wa fawqî nûran wa tahtî nûran wa amâmî nûran wa khalfî nûran wa 'azzimlî nûrâ* (O Allâh, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light.)'"

Kuraib said: "And seven more phrases regarding the heart. I met one of the sons of Al-'Abbâs and he told them to me. He mentioned: 'My sinews, my flesh,

حَاجَتُهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِقَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ، وَلَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَّةَ أَنْ يَرَى أَنِّي كُنْتُ أَتَّبِعُهُ لَهُ، فَتَوَضَّأْتُ، فَقَامَ فَصَلَّى، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي فَأَدَارَنِي عَنْ يَمِينِهِ، فَتَمَّتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةِ رَكْعَةٍ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأَ، وَكَانَ فِي دُعَائِهِ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَعَظْمُ لِي نُورًا».

قَالَ كُرَيْبٌ: وَسَبْعًا فِي التَّائِبَاتِ، فَلَقِيتُ بَعْضَ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصَبِي وَلَحْمِي وَدَمِي وَشَعْرِي وَبَشْرِي، وَذَكَرَ خَصْلَتَيْنِ.

my blood, my hair and my skin,' and he mentioned two others."

[1789] 182 - (...) It was narrated from Kuraib, the freed slave of Ibn 'Abbâs, that Ibn 'Abbâs told him that he stayed one night with Maimûnah, the Mother of the Believers, who was his maternal aunt. "I lay down across the width of the mattress and the Messenger of Allâh ﷺ and his wife lay along its length. The Messenger of Allâh ﷺ slept until halfway through the night, or just before or after that. The Messenger of Allâh ﷺ woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of *Sûrah Âl 'Imrân*, then he got up and went to a waterskin that was hanging there, and performed *Wudû'* from it, and did it well, then he stood and prayed."

Ibn 'Abbâs said: "I got up and did what the Messenger of Allâh ﷺ had done, then I went and stood by his side. The Messenger of Allâh ﷺ put his right hand on my head and took hold of my right ear and twisted it, then he prayed two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then two *Rak'ah*, then he prayed *Witr*, then he lay down until the *Mu'adhdhin* came. Then he got up and prayed two brief *Rak'ah*, then he went out and prayed *Subh*."

[١٧٨٩] ١٨٢ - (...) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ مَخْرَمَةَ بِنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ، وَهِيَ خَالَتُهُ. قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَلَمَّ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْسَظَ رَسُولُ اللَّهِ ﷺ، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضوءَهُ، ثُمَّ قَامَ فَصَلَّى.

قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ رَسُولُ اللَّهِ ﷺ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتُلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى جَاءَ الْمُؤَدُّونَ فَقَامَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[1790] 183 - (...) It was narrated from Makhramah bin Sulaimân with this chain (as similar *Hadîth* as no. 1789), and he added: "Then he went to a waterskin and he cleaned his teeth with a *Siwâk* and performed *Wudû'*, and performed *Wudû'* well, although he used only a little water. Then he woke me up and I got up..." and the rest of the *Hadîth* is like the (previous) *Hadîth* of Mâlik.

[1791] 184 - (...) It was narrated that Ibn 'Abbâs said: "I slept in the house of Maimûnah, the wife of the Prophet ﷺ, and the Messenger of Allâh ﷺ was with her that night. The Messenger of Allâh ﷺ performed *Wudû'*, then he stood and prayed, and I stood on his left. He took hold of me and made me stand on his right. On that night he prayed thirteen *Rak'ah*, then the Messenger of Allâh ﷺ slept until he started to breathe deeply, for when he slept he used to breathe deeply. Then the *Mu'adhdhin* came to him and he went out and prayed, and he did not perform *Wudû'*." Amr (one of the narrators) said: "So I narrated it to Bukair bin Al-Ashaj, so he said: 'Kuraib narrated that to me.'"

[١٧٩٠] ١٨٣ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عِيَّاصِ بْنِ عَبْدِ اللَّهِ الْفُهْرِيِّ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، بِهَذَا الْإِسْنَادِ وَزَادَ: ثُمَّ عَمَدَ إِلَى شَجَبٍ مِنْ مَاءٍ، فَتَسَوَّكَ وَتَوَضَّأَ، وَأَسْبَغَ الْوُضُوءَ وَلَمْ يَهْرِقْ مِنَ الْمَاءِ إِلَّا قَلِيلًا، ثُمَّ حَرَكَنِي فَقُمْتُ، وَسَائِرُ الْحَدِيثِ نَحْوُ حَدِيثِ مَالِكٍ.

[١٧٩١] ١٨٤ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: نِمْتُ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَرَسُولُ اللَّهِ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَامَ فَصَلَّى، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى فِي تِلْكَ اللَّيْلَةِ ثَلَاثَ عَشْرَةِ رَكْعَةٍ، ثُمَّ نَامَ رَسُولُ اللَّهِ ﷺ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، ثُمَّ أَنَا هُوَ الْمُؤَدِّنُ فَخَرَجَ فَصَلَّى، وَلَمْ يَتَوَضَّأَ. قَالَ عَمْرُو: فَحَدَّثْتُ بِهِ بُكَيْرَ بْنِ الْأَشَّجِّ، فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذَلِكَ.

[1792] 185 - (...) It was narrated that Ibn 'Abbâs said: "I stayed one night with my maternal aunt Maimûnah bint Al-Hârith, and I said to her: 'When the Messenger of Allâh ﷺ gets up, wake me up.' The Messenger of Allâh ﷺ got up and I stood on his left side. He took me by the hand and made me stand on his right side. If I dozed off, he would take hold of my earlobe. He prayed eleven *Rak'ah*, then he sat with his legs drawn up to his chest, wrapped in his garment, until I could hear his breathing as he slept. When dawn came, he prayed two brief *Rak'ah*."

[1793] 186 - (...) It was narrated from Ibn 'Abbâs that he stayed overnight with his maternal aunt Maimûnah. The Messenger of Allâh ﷺ got up at night and performed a light *Wudû'* from a hanging waterskin - and he described his *Wudû'*, which was brief and that he used little water. Ibn 'Abbâs said: "I got up and did what the Prophet ﷺ had done, then I came and stood on his left, and he made me go behind him and stand on his right. He prayed, then he lay down and slept until he was breathing deeply. Then Bilâl came and called him to prayers,

[١٧٩٢] ١٨٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ مَحْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ. فَقُلْتُ لَهَا: إِذَا قَامَ رَسُولُ اللَّهِ ﷺ فَأَيْقِظْنِي، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَقُمْتُ إِلَى جَنْبِهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي، فَجَعَلَنِي مِنْ شِقِّهِ الْأَيْمَنِ، فَجَعَلْتُ إِذَا أَغْنَيْتُ يَأْخُذُ بِشَحْمَةِ أُذُنِي، قَالَ: فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ احْتَبَى، حَتَّى إِنِّي لَأَسْمَعُ نَفْسَهُ رَاقِدًا، فَلَمَّا تَبَيَّنَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٧٩٣] ١٨٦ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ حَاتِمٍ عَنْ ابْنِ عُيَيْنَةَ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ بَاتَ عِنْدَ خَالَتِهِ مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَتَوَضَّأَ مِنْ شَرِّ مُعَلَّقٍ وَضُوءًا خَفِيفًا - قَالَ: وَصَفَ وَضُوءَهُ، وَجَعَلَ يُخَفِّفُهُ وَيُقَلِّلُهُ - قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ النَّبِيُّ ﷺ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخْلَفَنِي

and he went out and prayed *Subh* and he did not perform *Wudû'*."

Sufyân (one of the narrators) said: "This was only for the Prophet ﷺ, because we heard that the Prophet's eyes slept but his heart did not sleep."

فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى، ثُمَّ اضْطَجَعَ
فَنَامَ حَتَّى نَفَخَ ثُمَّ أَتَاهُ بِلَالٌ فَأَذَنَهُ
بِالصَّلَاةِ، فَخَرَجَ فَصَلَّى الصُّبْحَ وَلَمْ
يَتَوَضَّأْ.

قَالَ سُفْيَانُ: وَهَذَا لِلنَّبِيِّ ﷺ خَاصَّةً،
لِأَنَّهُ بَلَّغَنَا أَنَّ النَّبِيَّ ﷺ نَامَ عَيْنَاهُ وَلَا
يَنَامُ قَلْبُهُ.

[1794] 187 - (...) It was narrated that Ibn 'Abbâs said: "I stayed overnight in the house of my maternal aunt Maimûnah, and I watched to see how the Messenger of Allâh ﷺ would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into a bowl or vessel. He tipped it towards himself with his hand and performed *Wudû'* well, a *Wudû'* that was somewhere between the most perfect and the most light. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allâh ﷺ included thirteen *Rak'ah*, then he slept until he was breathing deeply. We knew that when he slept he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer, or in his prostration: '*Allâhummaj'al*

[١٧٩٤] ١٨٧ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ، وَهُوَ ابْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ
كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ فِي
بَيْتِ خَالَتِي مَيْمُونَةَ، فَبَقَيْتُ كَيْفَ يُصَلِّي
رَسُولُ اللَّهِ ﷺ قَالَ: فَقَامَ، قَبَالَ، ثُمَّ
غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ إِلَى
الْقُرْبَةِ فَأَطْلَقَ شِئَاقَهَا، ثُمَّ صَبَّ فِي
الْجَفْنَةِ أَوْ الْقُضْعَةِ، فَأَكَبَهُ بِيَدِهِ عَلَيْهَا، ثُمَّ
تَوَضَّأَ وَضُوءًا حَسَنًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ
قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ،
فَقُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَنِي فَأَقَامَنِي
عَنْ يَمِينِهِ فَتَكَامَلْتُ صَلَاةَ رَسُولِ اللَّهِ ﷺ
ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ نَامَ حَتَّى نَفَخَ،
وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ، ثُمَّ خَرَجَ إِلَى
الصَّلَاةِ، فَصَلَّى، فَجَعَلَ يَقُولُ فِي صَلَاتِهِ
أَوْ فِي سُجُودِهِ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي

fi qalbî nûran, wa fi sam'î nûran wa fi baṣarî nûran wa 'an yamînî nûran wa 'an shimâlî nûran wa amâmî nûran wa khalḥî nûran wa fawqî nûran wa taḥtî nûran waj'al lî nûrâ (O Allâh, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, give me light) - or he said: '*waj'alnî nûrâ* (make me light.)'"

[1795] (...) It was narrated from Kuraib, from Ibn 'Abbâs.

Salamah said: "I met Kuraib and he said: Ibn 'Abbâs said: 'I was with my maternal aunt Maimûnah, and the Messenger of Allâh ﷺ came...' then he mentioned a *Hadîth* like that of Ghundar (no. 1794), and he said: "And make me light," and he was not uncertain.

[1796] 188 - (...) It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimûnah, and he narrated the *Hadîth*, but he did not mention washing his face and hands, but he said: 'Then he went to a waterskin and undid its straps, and performed a *Wudû'* that was somewhere between the most perfect and the most light. Then he went to his bed and slept, then he got up again and went to the

نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْ لِي نُورًا، أَوْ قَالَ: وَاجْعَلْنِي نُورًا».

[١٧٩٥] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ سَلَمَةُ: فَلَقِيتُ كُرَيْبًا فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ غُنْدَرٍ وَقَالَ: «وَاجْعَلْنِي نُورًا» وَلَمْ يَشْكُ.

[١٧٩٦] ١٨٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رَشْدِينَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ، وَاقْتَصَرَ الْحَدِيثُ، وَلَمْ يَذْكُرْ غَسَلَ الْوُجْهِ وَالْكَفَّيْنِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَتَى الْقُرْبَةَ

waterskin and undid its straps, then he performed *Wudû'* and he said: '*A'zim lî nûran* (Give me abundant light).'" and he did not say, "*Waj'alhî nûran* (make me light)."

[1797] 189 - (...) Kuraib narrated that Ibn 'Abbâs stayed one night with the Messenger of Allâh ﷺ. He said: "The Messenger of Allâh ﷺ got up and went to a waterskin. He poured some water out of it and performed *Wudû'* without using too much water or falling short in his *Wudû'*..." and he quoted the *Hadîth*, in which he said: "The Messenger of Allâh ﷺ supplicated that night with nineteen phrases."

Salamah said: "Kuraib told them to me, and I memorized twelve of them, and forgot the rest. The Messenger of Allâh ﷺ said: '*Allâhummaj'al fi qalbî nûran, wa fi lisânî nûran wa fi sam'î nûran wa fi baṣarî nûran wa min fawqî nûran wa min taḥtî nûran wa 'an yamînî nûran wa 'an shimâlî nûran wa min bain yadayya nûran wa min khalfî nûran waj'al fi nafsî nûra wa a'zimlî nûran* (O Allâh, put in my heart light, on my tongue light, in my hearing light, in my seeing light, above me light, below me light, on my right light, on my left light, in front of

فَحَلَّ شِئَاقَهَا، فَتَوَضَّأَ وَضُوءًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ أَتَى فِرَاشَهُ فَنَامَ، ثُمَّ قَامَ قَوْمُهُ أُخْرَى، فَأَتَى الْقِرْبَةَ فَحَلَّ شِئَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا هُوَ الْوُضُوءُ. وَقَالَ: «أَعْظِمُ لِي نُورًا» وَلَمْ يَذْكُرْ: وَاجْعَلْنِي نُورًا.

[١٧٩٧] ١٨٩ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلْمَانَ الْحَجَرِيِّ، عَنْ عَقِيلِ بْنِ خَالِدٍ أَنَّ سَلَمَةَ بْنَ كُهَيْلٍ حَدَّثَهُ: أَنَّ كُرَيْبًا حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ بَاتَ لَيْلَةً عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ إِلَى الْقِرْبَةِ فَسَكَبَ مِنْهَا، فَتَوَضَّأَ وَلَمْ يُكْثِرْ مِنَ الْمَاءِ وَلَمْ يَقْصُرْ فِي الْوُضُوءِ، وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَ: وَدَعَا رَسُولُ اللَّهِ ﷺ لِيَلْتَمِذَ تِسْعَ عَشْرَةَ كَلِمَةً.

قَالَ سَلَمَةُ: حَدَّثَنِيهَا كُرَيْبٌ فَحَفِظْتُ مِنْهَا ثِنْتِي عَشْرَةَ، وَنَسِيتُ مَا بَقِيَ. قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ بَيْنِ يَدَيَّ نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا».

me light, behind me light, in my soul light, grant me abundant light.)”

[1798] 190 - (...) It was narrated from Kuraib that Ibn ‘Abbās said: “I slept in the house of Maimūnah on a night when the Prophet ﷺ was with her, so that I could see how the Prophet ﷺ prayed at night. The Prophet ﷺ spoke with his wife for a while, then he went to sleep...” and he quoted the *Hadīth*, and in it he said: “Then he got up, performed *Wudū’* and used the *Siwāk*.”

[1799] 191 - (...) It was narrated from ‘Abdullāh bin ‘Abbās that he slept at the house of the Messenger of Allāh ﷺ. He (ﷺ) woke up, cleaned his teeth with the *Siwāk* and performed *Wudū’* while saying: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.”^[1] and he recited these verses until the end of the *Sūrah*. Then he stood and prayed two *Rak’ah*, in which he stood, bowed and prostrated for a long time. Then he went and slept until he started to breathe deeply. Then he did that three times, six *Rak’ah* in all, cleaning

[١٧٩٨] ١٩٠ - (...) وَحَدَّثَنِي أَبُو

بَكْرٍ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكُ ابْنِ أَبِي نَمِرٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رَقَدْتُ فِي بَيْتِ مَيْمُونَةَ لَيْلَةً كَانَ النَّبِيُّ ﷺ عِنْدَهَا، لَأَنْظُرَ كَيْفَ صَلَاةَ النَّبِيِّ ﷺ بِاللَّيْلِ، قَالَ: فَتَحَدَّثَ النَّبِيُّ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، وَسَاقَ الْحَدِيثَ وَفِيهِ: ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ.

[١٧٩٩] ١٩١ - (...) حَدَّثَنَا

وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَاسْتَيْقَظَ، فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ [آل عمران: ١٩٠] فَقَرَأَ هَؤُلَاءِ الْآيَاتِ حَتَّى خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ، فَأَطَالَ فِيهِمَا الْقِيَامَ

[1] *Āl-‘Imrān* 3:190.

his teeth with the *Siwâk*, performing *Wudû'* and reciting these verses. Then he prayed *Witr* with three *Rak'ah*. Then the *Mu'adhdhin* called the *Adhân* and he went out to pray, saying: '*Allâhummaj'al fi qalbî nûran, wa fi lisânî nûran waj'al fi sam'î nûran waj'al fi basarî nûran waj'al min khalfî nûran wa min amâmî nûran waj'al min fawqî nûran wa min tahtî nûran. Allâhumma a'tinî nûrâ* (O Allâh, put in my heart light and on my tongue light, put in my hearing light, put in my seeing light, put behind me light and in front of me light, put above me light and below me light. O Allâh, give me light.)''

[1800] 192 - (...) It was narrated that Ibn 'Abbâs said: "I stayed one night with my maternal aunt Maimûnah. The Messenger of Allâh ﷺ got up to offer voluntary prayers during the night. The Prophet ﷺ got up and went to the waterskin and performed *Wudû'*, then he stood and prayed. When I saw him do that, I got up and performed *Wudû'* from the waterskin, then I stood on his left side, and he took my hand from behind his back and moved me like that from behind his back to his right side."

I (the narrator) said: "Was that in the voluntary prayer?" He said: "Yes."

وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، سِتَّ رَكَعَاتٍ، كُلُّ ذَلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هَؤُلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ بِثَلَاثٍ، فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ خَلْفِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ! اعْطِنِي نُورًا».

[١٨٠٠] ١٩٢ - (...) وَحَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثَّ ذَاتَ لَيْلَةٍ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مُتَطَوِّعًا مِنَ اللَّيْلِ، فَقَامَ النَّبِيُّ ﷺ إِلَى الْقِرْبَةِ فَتَوَضَّأَ، فَقَامَ فَصَلَّى، فَقُمْتُ، لَمَّا رَأَيْتُهُ صَنَعَ ذَلِكَ، فَتَوَضَّأْتُ مِنَ الْقِرْبَةِ، ثُمَّ قُمْتُ إِلَى شِقِّهِ الْأَيْسَرِ، فَأَخَذَ بِيَدِي مِنْ وَرَاءِ ظَهْرِهِ، يُعَدِّلُنِي كَذَلِكَ مِنْ وَرَاءِ ظَهْرِهِ إِلَى الشَّقِّ الْأَيْمَنِ.

قُلْتُ: أَفِي التَّطَوُّعِ كَانَ ذَلِكَ؟ قَالَ:

نَعَمْ.

[1801] 193 - (...) It was narrated that Ibn 'Abbâs said: "Al-'Abbâs sent me to the Prophet ﷺ when he was in the house of my maternal aunt Maimûnah, and I stayed with him that night. He got up and prayed at night, and I stood on his left, but he made me move behind his back and put me on his right."

[1802] (...) It was narrated from Ibn 'Abbâs: "I stayed overnight with my maternal aunt Maimûnah..." a *Hadîth* similar to that of Ibn Juraij and Qais bin Sa'd (no. 1800).

[1803] 194 - (764) It was narrated that Abû Hamzah said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ used to pray thirteen *Rak'ah* at night.'"

[1804] 195 - (765) It was narrated from Zaid bin Khâlid Al-Juhanî that he said: "I will

[١٨٠١] ١٩٣ - (...) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي الْعَبَّاسُ إِلَى النَّبِيِّ ﷺ، وَهُوَ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَبِثُّ مَعَهُ تِلْكَ اللَّيْلَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي مِنْ خَلْفِ ظَهْرِهِ، فَجَعَلَنِي عَلَى يَمِينِهِ.

[١٨٠٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: بِثُّ عِنْدَ خَالَتِي مَيْمُونَةَ، نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَقَيْسِ بْنِ سَعْدٍ.

[١٨٠٣] ١٩٤ - (٧٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

[١٨٠٤] ١٩٥ - (٧٦٥) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ

certainly watch how the Messenger of Allâh ﷺ prays tonight. He prayed two brief *Rak'ah*, then he prayed two long, long, long *Rak'ah*, then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed two *Rak'ah* that were shorter than the two that came before them. Then he prayed *Witr*, and that was thirteen *Rak'ah*."

[1805] 196 - (766) It was narrated that Jâbir bin 'Abdullâh said: "I was with the Messenger of Allâh ﷺ on a journey, and we came to a crossing place. He said: 'Won't you cross it, O Jâbir?' I said: 'Of course.' The Messenger of Allâh ﷺ dismounted and I crossed it. Then he went and relieved himself, and I set out his water for *Wudû'*. He came and performed *Wudû'*, then he stood and prayed wearing a single garment with its ends on his shoulders. I stood behind him, and he took hold of my ear and made me stand on his right."

[*806] 197 - (767) It was

الله بن أبي بكر، عن أبيه أن عبد الله بن قيس بن مخرمة أخبره عن زيد بن خالد الجهني أنه قال: لأزمن صلاة رسول الله ﷺ الليلة، فصلّى ركعتين خفيفتين، ثم صلى ركعتين طويلتين، طويلتين، طويلتين ثم صلى ركعتين، وهما دون اللتين قبلهما، ثم صلى ركعتين، وهما دون اللتين قبلهما، ثم صلى ركعتين، وهما دون اللتين قبلهما، ثم صلى ركعتين، وهما دون اللتين قبلهما ثم أوتر، فذلك ثلاث عشرة ركعة.

[١٨٠٥] ١٩٦ - (٧٦٦) وحديثي حجاج بن الشاعر: حدثني محمد بن جعفر المدائني أبو جعفر: حدثنا وزفاء عن محمد بن المنكدر، عن جابر بن عبد الله قال: كنت مع رسول الله ﷺ في سفر، فأنتهينا إلى مشرعة فقال: «ألا تُشرع؟ يا جابر!» قلت: بلى، قال: فنزل رسول الله ﷺ وأسرعت، قال: ثم ذهب ليحاجته، ووضع لهُ وضوءاً، قال: فجاء فتوضأ، ثم قام فصلّى في ثوب واحد خالف بين طرفيه، فقمّت خلفه، فأخذ بأذني فجعلني عن يمينه.

[١٨٠٦] ١٩٧ - (٧٦٧) حدثنا يحيى

narrated that 'Āishah said: "When the Messenger of Allāh ﷺ got up at night to pray, he would start his prayer with two brief *Rak'ah*."

[1807] 198 - (768) It was narrated from Abū Hurairah that the Prophet ﷺ said: "When one of you gets up to pray at night, let him start his prayer with two brief *Rak'ah*."

[1808] 199 - (769) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ used to say, when he got up to pray in the middle of the night: "*Allāhumma! Lakal-ḥamdu, anta nūrus-samāwāti wal-ard, lakal-ḥamdu, anta qayyāmus-samāwāti wal-ard, wa lakal-ḥamdu, anta rabbus-samāwāti wal-ard, wa man fihinna, antal-ḥaqqun, wa wa'dukal-ḥaqqu, wa qawlukal-ḥaqqu, wa liqa'uka ḥaqqun, Allāhumma laka aslamtu, wa bika āmantu, wa 'alaika tawakkaltu, wa ilaika anabtu wa bika khāṣamtu, wa ilaika ḥākamtu, faghfirli mā qaddamtu wa akhkhartu, wa asrartu wa a'lantu, anta ilāhi lā ilāha illā ant* (O Allāh, to You be praise, You are the Light of

ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ هُشَيْمٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو حُرَّةَ عَنِ الْحَسَنِ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ، افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

[١٨٠٧] ١٩٨ - (٧٦٨) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلْيُفْتَحْ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

[١٨٠٨] ١٩٩ - (٧٦٩) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ: «اللَّهُمَّ! لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ،

the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allâh, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are my God, there is none worthy of worship but You.)”

[1809] (...) It was narrated from Ibn ‘Abbâs, from the Prophet ﷺ (a similar *Hadîth* as no. 1808) The *Hadîth* of Ibn ‘Uyaynah contains some additions, and is different from that of Mâlik and Ibn Juraij in some phrases.

وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفُزْ لِي، مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ.

[١٨٠٩] (...) حَدَّثَنَا عُمَرُو النَّاقِذُ وَابْنُ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كِلَاهُمَا عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. أَمَّا حَدِيثُ ابْنِ جُرَيْجٍ فَاتَّفَقَ لَفْظُهُ مَعَ حَدِيثِ مَالِكٍ، لَمْ يَخْتَلَفَا إِلَّا فِي حَرْفَيْنِ قَالَ ابْنُ جُرَيْجٍ: مَكَانَ «قِيَامُ»، «قِيَمُ» وَقَالَ: «وَمَا أَسْرَرْتُ». وَأَمَّا حَدِيثُ ابْنِ عُيَيْنَةَ فَفِيهِ بَعْضُ زِيَادَةٍ، وَيُخَالِفُ مَالِكًا وَابْنَ جُرَيْجٍ فِي أَخْرَفٍ.

[1810] (...) This *Hadîth* was narrated from Ibn 'Abbâs from the Prophet ﷺ. Its wording is very similar (to no. 1808).

[1811] 200 - (770) Abû Salamah bin 'Abdur-Rahmân bin 'Awf said: "I asked 'Āishah, the Mother of the Believers, how the Prophet of Allâh ﷺ used to start his prayer when he got up at night. She said: 'When he got up to pray at night, he would start his prayer with the words: *Allâhuma rabba jabrâ'ila wa mikâ'ila wa isrâfila fâtiras-samâwâti wal-arḍ, 'âlimal-ghaibi wash-shahâdah, anta tahkumu bain 'ibâdika fîmâ kânû fîhi yakhtalifûn, ihdinî limâkhtulifa fîhi minal-haqqi bi-idhnika innaka tahdî man tashâ'u ila širâtin mustaqîm.* (O Allâh, Lord of Jibrâ'il, Mikâ'il and Isrâfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me concerning that wherein they differ of the truth by Your leave, for You guide whomsoever You will to a straight path.)'"

[1812] 201 - (771) It was narrated from 'Alî bin Abî Tâlib

[١٨١٠] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا عِمْرَانُ الْقَصِيرُ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ - وَاللَّفْظُ قَرِيبٌ مِنْ أَلْفَاظِهِمْ.

[١٨١١] ٢٠٠ - (٧٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ: «اللَّهُمَّ! رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

[١٨١٢] ٢٠١ - (٧٧١) حَدَّثَنَا مُحَمَّدُ

that when the Messenger of Allâh ﷺ got up to pray, he said: "Wajjahtu wajhia lilladhî faṭaras-samâwâti wal-arḍa ḥanifan wa mâ anâ min al-mushrikîn, inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi rabbil-âlamîn, lâ sharika lahu wa biḍhalika umirtu wa anâ min al-muslimîn. Allâhumma antal-maliku lâ ilaha illâ ant, anta rabbî, wa anâ 'abduka zalamtu nafsî wâ'taraftu biḍhanbî fâghfirî dhunûbî jamî'an, innahu lâ yaghfir adh-dhunûba illâ ant. Wâhdinî li-aḥsanil-akhlâqî lâ yahdî li-aḥsanihâ illâ ant, wâsrif 'annî sayyi'ahâ, lâ taṣrifu 'annî sayyi'ahâ illâ ant. Labaika wa sa'daika, wal-khairu kulluhu fî yadaika, wash-sharru laisa ilaik, wa anâ bika wa ilaik, tabârakta wa ta'âlaita astaghfiruka wa atûbu ilaik." (I have turned my face in submission to the One who originated the heavens and the earth, and I am not one of the idolators. Verily, my Ṣalât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, You are the Sovereign, there is none worthy of worship but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive

إِبْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يُوسُفُ الْمَاجْشُونُ: حَدَّثَنِي أَبِي عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ! أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُزْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَيْتَكَ، وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»، وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ رَكَعْتُ، وَبِكَ أَمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِّي وَعَظْمِي وَعَصْبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ

sins except You. Guide me to the best of conduct, for none can guide to that except You. Remove from me my evil deeds, for none can remove them except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You.) When he bowed, he said: "*Allâhumma laka raka'tu ba bika âmantu wa laka aslamtu khasha'a laka sam'i wa basarî wa mukhkhî wa 'azmî, wa 'ashbî* (O Allâh, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You.) When he rose from bowing he said: "*Allâhumma rabbanâ lakal-ḥamdu mil'as-samâwâti wal-arḍi wa mil'a mâ bainahumâ, wa mil'a mâ shi'ta min shai'in ba'd.*" (O Allâh our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides.) When he prostrated he said: "*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu, sajada wajhî lilladhî khalaqahu wa suwwarahu wa shaqqa sam'ahu wa basarahu tabâarak Allâhu aḥsanul-khâliqîn.*" (O Allâh, to You I have prostrated, in You I have believed and to You I have submitted. My

وَمِلَّءِ الْأَرْضِ وَمِلَّءِ مَا بَيْنَهُمَا وَمِلَّءِ مَا
ثَبَّتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ:
«اللَّهُمَّ! لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ
أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ» ثُمَّ يَكُونُ مِنْ آخِرِ مَا
يَقُولُ بَيْنَ التَّسْهِدِ وَالتَّسْلِيمِ: «اللَّهُمَّ! اغْفِرْ
لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ
وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ
الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ».

face has prostrated to the One Who created it and gave it shape, and opened its hearing and sight. Blessed be Allâh, the Best of creators.) Then the last thing he said between the *Tashah-hud* and the *Taslîm* was: "*Allâhummaghfirli mâ qaddamtu wa mâ akhkhartu wa mâ asraftu, wa mâ anta a'lamu bihi minni antal-muqaddimu wa antal-mu'akhkhiru, lâ ilâha illa ant.*" (O Allâh, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what you know more than I. You are the One who brings forward and the One Who puts back, there is none worthy of worship but You.)

[1813] 202 - (...) It was narrated from Al-A'raj with this chain (a similar *Hadîth* as no. 1812), and he said: "When the Messenger of Allâh ﷺ started his prayer, he would say the *Takbîr* and then say: 'I have turned my face...' and he said: 'I am the first of the Muslims.' And when raising his head from bowing he said: 'Allâh hears those who praise Him; our Lord, to You be praise.' And he said: '... Who has formed it and formed it well.' And when he said the *Salâm*, he said: 'O Allâh, forgive me my previous sins...' And he did not say: "between the *Tashah-hud* and the *Taslîm*."

[١٨١٣] ٢٠٢ - (...) وَحَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنِ الْأَعْرَجِ بِهَذَا الْإِسْنَادِ وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِي» وَقَالَ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ» وَقَالَ: وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» وَقَالَ: «وَصَوْرُهُ فَأَحْسَنَ صُورَهُ» وَقَالَ:

وَإِذَا سَلَّمَ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ» إِلَى آخِرِ الْحَدِيثِ وَلَمْ يَقُلْ: بَيْنَ الشَّهَدِ والتَّسْلِيمِ.

Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers

(المعجم ٢٧) - (بَابُ اسْتِحْبَابِ تَطْوِيلِ الْقِرَاءَةِ فِي صَلَاةِ اللَّيْلِ)
(التحفة ١٣٥)

[1814] 203 - (772) It was narrated that Hudhaifah said: "I prayed with the Prophet ﷺ one night, and he started to recite *Al-Baqarah* and I thought: 'He will bow when he reaches one hundred (verses),' but he carried on. Then I thought that he would finish it in the two *Rak'ah*, but he carried on. Then I thought he would bow after finishing it, but he started to recite *An-Nisâ*' and recited it all, then he started to recite *Âl-Imrân* and recited it all, reciting with a slow and measured pace. When he reached a verse that spoke of glorifying Allâh, he glorified Allâh; when he reached a verse that spoke of asking of Him, he asked of Him; when he reached a verse that spoke of seeking refuge with Him, he sought refuge with Him. Then he bowed and started saying: '*Subhâna Rabbil-'Azîm* (Glory be to my Lord the Almighty).' And his bowing was almost as long as his standing. Then he said: '*Sami' Allâhu liman*

[١٨١٤] ٢٠٣ - (٧٧٢) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُيَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْتَفِ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقَرَةَ فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ ثُمَّ مَضَى فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النَّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مَتَرَسَّلًا، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ:

ḥamidah (Allāh hears those who praise Him).’ Then he stood for a long time, almost as long as he had bowed. Then he prostrated and said: ‘*Subḥāna Rabbil-ʿAla* (Glory be to my Lord Most High),’ and his prostration was almost as long as his standing.”

In the *Ḥadīth* of Jarīr it adds: “And he said: ‘*Sami‘ Allāhu liman ḥamidah, rabbana lakal-ḥamd* (Allāh hears those who praise Him, our Lord to You be praise).”

[1815] 204 - (773) ‘Abdullāh said: “I prayed with the Messenger of Allāh ﷺ and he prayed for so long that I thought of something bad. It was said: ‘What did you think of?’ He said: ‘I thought of sitting down and leaving him.’”

[1816] (...) A similar report (as no. 1815) was narrated from Al-A‘mash with this chain.

Chapter 28. Encouragement To Pray At Night Even If It Is Little

[1817] 205 - (774) Mention was made in the presence of the Messenger of Allāh ﷺ of a man who slept the entire night until

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» ثُمَّ قَامَ طَوِيلًا، قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ.

قَالَ وَفِي حَدِيثِ جَرِيرٍ الرِّيَادَةُ: فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ».

[١٨١٥] ٢٠٤ - (٧٧٣) وَحَدَّثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَطَالَ حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ قَالَ: قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعُهُ.

[١٨١٦] (...) وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ

الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

(المعجم ٢٨) - (بَابُ الْحَثِ عَلَى

صَلَاةِ اللَّيْلِ وَإِنْ قَلَّتْ) (التحفة ١٣٦)

[١٨١٧] ٢٠٥ - (٧٧٤) وَحَدَّثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، - قَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

morning. He said: "That is a man in whose ear the *Shaitân* has urinated." Or he said: "in whose ears."

[1818] 206 - (775) It was narrated from 'Alî bin Abî Tâlib that the Prophet ﷺ came to him and Fâtimah at night and said: "Are you not praying?" I said: "O Messenger of Allâh, our souls are in the Hand of Allâh and if He wills to wake us, He will wake us." The Messenger of Allâh ﷺ turned away when I said that to him, then I heard him walking away, striking his thigh and saying: "But, man is ever more quarrelsome than anything."^[1]

[1819] 207 - (776) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Shaitân* ties three knots at the back of the head of any one of you when he goes to sleep, striking each knot and saying: 'You have a long night ahead, so sleep.' If he wakes up and remembers Allâh, one knot is undone. If he performs *Wudû'*, two knots are undone. If he

أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ» أَوْ قَالَ «فِي أُذُنَيْهِ».

[١٨١٨] ٢٠٦ - (٧٧٥) [و] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَفَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسَنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ لَهُ ذَلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُذِيرٌ يَضْرِبُ فَخْذَهُ وَيَقُولُ: «وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا».

[١٨١٩] ٢٠٧ - (٧٧٦) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يُلْغُ بِهِ النَّبِيُّ ﷺ قَالَ: «بِعَقْدِ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسٍ أَحَدِكُمْ ثَلَاثَ عُقَدٍ إِذَا نَامَ، بِكُلِّ عُقْدَةٍ يَضْرِبُ: عَلَيْكَ لَيْلًا طَوِيلًا، فَإِذَا اسْتَيْقَظَ، فَذَكَرَ اللَّهَ، انْحَلَّتْ عُقْدَةٌ،

[1] *Al-Kahf* 18:54.

prays, all the knots are undone, and he starts the day energetic and in a good mood. Otherwise, he starts his day in a bad mood and feeling lazy.”

Chapter 29. It Is Recommended To Offer Voluntary Prayers In One's House and Permissible To Offer Them In The Masjid, Whether That Is A Regular Voluntary Prayer Or Any Other, Except For The Public Ritual Prayers, Namely: 'Id Prayer, The Eclipse Prayer, Prayers For Rain And Tarâwîh, And Prayers That Can Only Be Offered In The Masjid, Such As Greeting The Masjid, And Prayers That Are Recommended To Be Offered In The Masjid, Namely The Two Rak'ah Following Tawâf

[1820] 208 - (777) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Perform some of your prayers in your houses and do not make them like graves."

[1821] 209 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Pray in your houses, and do not make them like graves."

وَإِذَا تَوَضَّأَ، انْحَلَّتْ عَنْهُ عُقْدَتَانِ، فَإِذَا صَلَّى انْحَلَّتِ الْعُقْدُ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانً.

(المعجم ٢٩) - (بَابُ اسْتِحْبَابِ صَلَاةِ النَافِلَةِ فِي بَيْتِهِ وَجَوَازِهَا فِي الْمَسْجِدِ وَسَوَاءٍ فِي هَذَا الرَّائِبَةِ وَغَيْرِهَا، إِلَّا الشَّعَائِرَ الظَّاهِرَةَ: وَهِيَ الْعِيدُ وَالْكَسُوفُ وَالْاِسْتِسْقَاءُ وَالتَّرَاوِيحُ، وَكَذَا مَا لَا يَتَأْتِي فِي غَيْرِ الْمَسْجِدِ كَتَحِيَّةِ الْمَسْجِدِ أَوْ يَنْدُبُ كَوْنَهُ فِي الْمَسْجِدِ وَهِيَ رَكْعَتَا الطَّوَافِ)
(التحفة ١٣٧)

[١٨٢٠] ٢٠٨ - (٧٧٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَجْعَلُوهَا قُبُورًا».

[١٨٢١] ٢٠٩ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ

النَّبِيِّ ﷺ قَالَ: «صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

[1822] 210 - (778) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'When one of you has finished praying in the *Masjid*, let him give his house a share of his prayer, for Allâh will instill goodness in his house because of his prayer.'"

[١٨٢٢] ٢١٠ - (٧٧٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى أَحَدُكُمْ الصَّلَاةَ فِي مَسْجِدِهِ، فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلَاتِهِ، فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاتِهِ خَيْرًا».

[1823] 211 - (779) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The likeness of a house in which Allâh is remembered and the house in which Allâh is not remembered is that of the living and the dead."

[١٨٢٣] ٢١١ - (٧٧٩) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ، وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ، مَثَلُ الْحَيِّ وَالْمَيِّتِ».

[1824] 212 - (780) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not make your houses into graves, for the *Shaitân* flees from a house in which *Sûrat Al-Baqarah* is recited."

[١٨٢٤] ٢١٢ - (٧٨٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي عَنِ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

[1825] 213 - (781) It was narrated that Zaid bin Thâbit said: "The Messenger of Allâh ﷺ

[١٨٢٥] ٢١٣ - (٧٨١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ

sectioned off an area using palm-tree leaves or a reed mat, and the Messenger of Allāh ﷺ went out and prayed in it. Some men followed him and they started to follow his prayer. Then they came one night and waited for him, but the Messenger of Allāh ﷺ stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allāh ﷺ came out to them angrily. The Messenger of Allāh ﷺ said to them: 'You were so persistent (in praying behind me) that I thought that it would be made obligatory for you. You should pray in your houses, for the best of a man's prayer is in his house, apart from the obligatory prayers.'"

[1826] 214 - (...) It was narrated from Zaid bin Thâbit that the Prophet ﷺ sectioned off an area using a reed mat in the *Masjid*, and the Messenger of Allāh ﷺ prayed in it for several nights, until people gathered to join him... and he mentioned a similar *Hadith* (as no. 1825), and added: "If it were made obligatory for you, you would not be able to do it."

جَعْفَرُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَالِمُ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجَيْرَةً بِخَصْفَةٍ أَوْ حَصِيرٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا قَالَ: فَتَتَّبَعُوا إِلَيْهِ رِجَالٌ وَجَاءُوا يُصَلُّونَ بِصَلَاتِهِ قَالَ: ثُمَّ جَاءُوا لَيْلَةً فَحَضَرُوا، وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ قَالَ: فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مُغْضَبًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى طَنَنْتُمْ أَنَّهُ سَيَكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةٍ الْمَرْءُ فِي بَيْتِهِ، إِلَّا الصَّلَاةُ الْمَكْتُوبَةُ».

[١٨٢٦] ٢١٤ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجَيْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيْلًا، حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، فَذَكَرَ نَحْوَهُ - وَزَادَ فِيهِ: «وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ».

Chapter 30. The Virtue Of A Deed That Is Done Persistently, Whether It Be *Qiyām Al-Lail* Or Anything Else. The Command To Be Moderate In Worship, Which Means Adopting What One Can Persist In. The Command To The One Who Gets Tired Or Weary When Praying To Stop Until That Feeling Passes

[1827] 215 - (782) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ had a reed mat with which he used to section off an area at night and pray in it, and the people started to follow his prayer, and he used to spread (that mat) out during the day. One night they gathered and he said: 'O people, you should only do deeds that you are able for, for Allāh does not grow weary but you do. The most beloved of deeds to Allāh is that which is done persistently, even if it is little.' And if the family of Muḥammad ﷺ started to do something, they would persist in it."

[1828] 216 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ was asked: "Which deed is most beloved to Allāh?"

(المعجم ٣٠) - (بَابُ فَضِيلَةِ الْعَمَلِ الدائم من قيام الليل وغيره، والأمر بالاقتصاد في العبادة، وهو أن يأخذ منها ما يطيق الدوام عليه، وأمر من كان في صلاة وفتر عنها ولحقه ملل ونحوه بأن يتركها حتى يزول ذلك) (التحفة ١٣٨)

[١٨٢٧] ٢١٥ - (٧٨٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي الثَّقَفِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ، وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ، فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلَاتِهِ، وَيَسْطُطُهُ بِالنَّهَارِ، فَتَابُوا ذَاتَ لَيْلَةٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنْ أَحَبَّ الْأَعْمَالُ إِلَى اللَّهِ مَا دُوِّمَ عَلَيْهِ وَإِنْ قَلَّ»، وَكَانَ آلُ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلًا أَتَبَّوْهُ. [انظر: ٢٧٤٢]

[١٨٢٨] ٢١٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، أَنَّهُ

He said: "That which is done persistently, even if it is little."

[1829] 217 - (783) It was narrated that 'Alqamah said: "I asked the Mother of the Believers, 'Āishah: 'O Mother of the Believers, how were the actions of the Messenger of Allāh ﷺ? Did he do anything specific on any particular day?' She said: 'No, his actions were persistent, and who of you can do what the Messenger of Allāh ﷺ could do?'"

[1830] 218 - (...) It was narrated by Al-Qāsim bin Muḥammad, that 'Āishah said: "The Messenger of Allāh ﷺ said: 'The most beloved of actions to Allāh are those which are done persistently, even if they are little.'"

He said: "If 'Āishah did something, she would persist in it."

[1831] 219 - (784) It was narrated that Anas said: "The Messenger of Allāh ﷺ entered the Masjid and there was a rope tied between two columns. He said: 'What is this?' They said: 'It belongs to Zainab; she prays, and

سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: «أَدْوَمُهُ وَإِنْ قَلَّ».

[١٨٢٩] ٢١٧ - (٧٨٣) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قَالَ: قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ؟ هَلْ كَانَ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟.

[١٨٣٠] ٢١٨ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْأَعْمَالِ إِلَيَّ اللَّهُ تَعَالَى أَدْوَمُهَا وَإِنْ قَلَّ».

قَالَ: وَكَانَتْ عَائِشَةُ إِذَا عَمِلَتْ الْعَمَلَ لَزِمَتْهُ.

[١٨٣١] ٢١٩ - (٧٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُثَيْمٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ

when she feels tired or weary, she holds on to it'. He said: 'Untie it. Let one of you pray as long as he feels energetic, and if he feels tired or weary, let him sit down.'"

[1832] (...) A similar report (as no. 1832) was narrated from Anas, from the Prophet ﷺ.

[1833] 220 - (785) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that Al-Hawlā' bint Tuwait bin Ḥabīb bin Asad bin 'Abdul-'Uzza passed by her and the Messenger of Allāh ﷺ was with her. I said: "This is Al-Hawlā' bint Tuwait; they say that she does not sleep at night." The Messenger of Allāh ﷺ said: "She does not sleep at night! Do as much as you are able to, for by Allāh, Allāh does not grow weary but you do."

[1834] 221 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ entered upon me and there was a woman with me. He said: 'Who is this?' I

قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ، وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا؟» قَالُوا: لِرَيْتَبٍ تُصَلِّي، فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ فَقَالَ: «حُلُوهُ، لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ قَعَدَ»، وَفِي حَدِيثٍ زُهَيْرٍ: «فَلْيُقْعَدْ».

[١٨٣٢] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[١٨٣٣] ٢٢٠ - (٧٨٥) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، أَنَّ الْحَوْلَاءَ بِنْتَ ثُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا. وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: هَذِهِ الْحَوْلَاءُ بِنْتُ ثُوَيْتٍ، وَزَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنَامُ اللَّيْلُ! خُدُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا يَسْأُمُ اللَّهُ حَتَّى تَسْأُمُوا».

[١٨٣٤] ٢٢١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، وَحَدَّثَنِي

said: 'It is a woman who does not sleep, she prays.' He said: 'You should do what you are able to, for by Allâh, Allâh does not grow weary but you do.' And the most beloved of religious practices to him was that in which a person persisted."

According to the *Hadîth* of Abû Usâmah: "It was a woman from Banû Asad."

Chapter 31. The Command To One Who Becomes Sleepy While Praying, Or Who Starts To Falter In His Recitation Of The Qur'ân Or Statements Of Remembrance, To Lie Down Or Sit Down Until That Goes Away

[1835] 222 - (786) It was narrated from 'Aishah that the Prophet ﷺ said: "If one of you becomes sleepy while praying, let him sleep until sleep goes away from him, for if one of you prays when he is sleepy, he may intend to pray for forgiveness but end up impugning himself."

زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي امْرَأَةٌ فَقَالَ «مَنْ هَذِهِ؟» فَقُلْتُ: امْرَأَةٌ، لَا تَنَامُ، تُصَلِّي. قَالَ: «عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا» وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ. وَفِي حَدِيثِ أَبِي أُسَامَةَ: إِنَّهَا امْرَأَةٌ مِنْ بَنِي أَسَدٍ.

(المعجم ٣١) - (بَابُ أَمْرٍ مِنْ نَعَسٍ فِي صَلَاتِهِ، أَوْ اسْتَعْجَمَ عَلَيْهِ الْقُرْآنُ أَوْ الذِّكْرُ بَأَن يَرْقُدَ أَوْ يَقْعُدَ، حَتَّى يَذْهَبَ عَنْ ذَلِكَ) (التحفة ١٣٩)

[١٨٣٥] ٢٢٢- (٧٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ

عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَعْفِرُ فَيَسُبُّ نَفْسَهُ.

[1836] 223 - (787) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ." And he mentioned several *Aḥâdîth* including the following: "The Messenger of Allâh ﷺ said: 'If one of you gets up to pray at night and falters in his recitation of Qur'ân, and does not know what he is saying, let him lie down.'"

[١٨٣٦] ٢٢٣ - (٧٨٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَاسْتَعَجَمَ الْقُرْآنَ عَلَى لِسَانِهِ، فَلَمْ يَدْرِ مَا يَقُولُ، فَلْيَضْطَجِعْ».

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Chapter 33. The Command To Keep Refreshing One's Knowledge Of The Qur'ân. And That It Is Disliked To Say I Have Forgotten Such-And-Such A Verse, But It Is Permissible To Say I Have Been Caused To Forget It

[1837] 224 - (788) It was narrated from 'Aishah that the Prophet ﷺ heard a man reciting at night and he said: "May Allâh have mercy on him, for he has reminded me of such-and-such, a verse that I had missed in *Sûrah* such-and-such."

[1838] 225 - (...) It was narrated that 'Aishah said: "The Prophet ﷺ was listening to the recitation of a man in the *Masjid* and he said: 'May Allâh have mercy on him; he reminded me of a verse that I had been caused to forget.'"

[1839] 226 - (789) It was

٣ - كتاب فضائل القرآن وما يتعلق به

(المعجم ٣٣) - (بَابُ الْأَمْرِ بِتَعَهُدِ
الْقُرْآنِ، وَكَرَاهَةِ قَوْلِ نَسِيتَ آيَةَ كَذَا،
وَجَوَازِ قَوْلِ أَنْسَيْتَهَا) (التحفة ١٤٠)

[١٨٣٧] ٢٢٤ - (٧٨٨) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقْرَأُ مِنَ
اللَّيْلِ فَقَالَ: «يَرْحَمُهُ اللَّهُ، لَقَدْ أَذْكَرَنِي
كَذَا وَكَذَا، آيَةً كُنْتُ أَشَقَطْتُهَا مِنْ سُورَةِ
كَذَا وَكَذَا».

[١٨٣٨] ٢٢٥ - (...) وَحَدَّثَنَا ابْنُ
نُفَيْرٍ: حَدَّثَنَا عَبْدُهُ وَأَبُو مُعَاوِيَةَ عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ
النَّبِيُّ ﷺ يَسْمَعُ قِرَاءَةَ رَجُلٍ فِي الْمَسْجِدِ
فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي آيَةً كُنْتُ
أَنْسَيْتَهَا».

[١٨٣٩] ٢٢٦ - (٧٨٩) حَدَّثَنَا يَحْيَى

narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The likeness of the companion of the Qur’ân is that of a hobbled camel; if he remains vigilant he will keep it, but if he lets it go it will disappear.”

[1840] 227 - (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ... a *Hadîth* like that of Mâlik (no. 1839). And in the *Hadîth* of Mûsâ bin ‘Uqbah it says: “If the companion of the Qur’ân persists in reciting it by night and by day, he will remember it, but if he does not do that, he will forget it.”

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِيلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

[١٨٤٠] ٢٢٧ - (...) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عُثَيْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَغْنِي ابْنِ عَبْدِ الرَّحْمَنِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسُ بْنُ يَغْنِي ابْنِ عِيَّاضٍ، جَمِيعًا عَنْ مُوسَى بْنِ عُقْبَةَ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ مَالِكٍ - وَزَادَ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ: «وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ، وَإِذَا لَمْ يَفْعَلْ بِهِ نَسِيَهُ».

[1841] 228 - (790) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said:

[١٨٤١] ٢٢٨ - (٧٩٠) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ

‘How wretched is one of them who says: “I have forgotten such-and-such a verse.” Rather he has been caused to forget. Try to remember the Qur’ân, for it is more inclined to escape from the hearts of men than camels from their ropes.’”

ابْنُ إِبرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا؛ وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «بِسْمَا لِأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةَ
كَتَبْتُ وَكَتَبْتُ، بَلْ هُوَ نُسِّي، اسْتَذْكُرُوا
الْقُرْآنَ، فَلَهُوَ أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ
الرِّجَالِ مِنَ النِّعَمِ بِعُقْلِهِمَا».

[1842] 229 - (...) It was narrated that Shaqiq said: “‘Abdullâh said: ‘Keep refreshing your knowledge of these *Maṣâhif* - or he said, ‘the Qur’ân - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allâh ﷺ said: ‘None of you should say: I have forgotten such-and-such a verse,’ rather he has been caused to forget.’”

[١٨٤٢] ٢٢٩ - (...) حَدَّثَنَا ابْنُ
نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:
أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: تَعَاهَدُوا هَذِهِ
الْمَصَاحِفَ - وَرَبَّمَا قَالَ الْقُرْآنَ - فَلَهُوَ
أَشَدُّ تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النِّعَمِ
مِنْ عُقْلِهِ قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يَقُلْ أَحَدُكُمْ: نَسِيتُ آيَةَ كَتَبْتُ وَكَتَبْتُ، بَلْ
هُوَ نُسِّي».

[1843] 230 - (...) Ibn Mas’ûd said: “I heard the Messenger of Allâh ﷺ say: ‘How wretched is a man who says: I have forgotten such-and-such a *Sûrah*, or: I have forgotten such-and-such a verse. Rather he has been caused to forget.’”

[١٨٤٣] ٢٣٠ - (...) وَحَدَّثَنِي مُحَمَّدُ
بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: حَدَّثَنِي عَبْدَةُ بْنُ أَبِي لُبَابَةَ عَنْ شَقِيقِ
بْنِ سَلَمَةَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِسْمَا لِلرَّجُلِ
أَنْ يَقُولَ نَسِيتُ سُورَةَ كَتَبْتُ وَكَتَبْتُ، أَوْ نَسِيتُ
آيَةَ كَتَبْتُ وَكَتَبْتُ، بَلْ هُوَ نُسِّي».

[1844] 231 - (791) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Keep refreshing your knowledge of the Qur'ân, for by the One in Whose Hand is the soul of Muḥammad, it is more inclined to escape than a camel from its rope."

[١٨٤٤] ٢٣١ - (٧٩١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهِدُوا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الْإِبِلِ فِي عُقْلِهَا» وَلَفْظُ الْحَدِيثِ لِابْنِ بَرَّادٍ.

Chapter 34. It Is Recommended To Make One's Voice Beautiful When Reciting Qur'ân

[1845] 232 - (792) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner."

(المعجم ٣٤) - (باب استحباب تحسين الصوت بالقرآن) (التحفة ١٤١)

[١٨٤٥] ٢٣٢ - (٧٩٢) حَدَّثَنِي عَمْرُو النَّافِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يُنْلِقُ بِهِ النَّبِيُّ ﷺ قَالَ: «مَا أَدْنَى اللَّهُ لِشَيْءٍ، مَا أَدْنَى لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَعَنَّى بِالْقُرْآنِ».

[1846]... - (...) It was narrated from Ibn Shihâb with this chain (a *Hadith* similar to no. 1845) that he (ﷺ) said: "As he listens to a Prophet reciting the Qur'ân in a beautiful manner."

[١٨٤٦] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، كِلَاهُمَا عَنِ ابْنِ شِهَابٍ بِهِذَا الْإِسْنَادِ قَالَ: «كَمَا يَأْذَنُ لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ».

[1847] 233 - (...) It was narrated from Abû Hurairah that he heard

[١٨٤٧] ٢٣٣ - (...) وَحَدَّثَنِي

the Messenger of Allāh ﷺ say: "Allāh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ān in a beautiful manner out loud."

[1848] (...) A similar *Hadīth* (as no. 1847) was narrated from Ibn Al-Hâd with this chain.

[1849] 234 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāh does not listen to anything as He listens to a Prophet reciting the Qur'ān out loud.'"

[1850] (...) A *Hadīth* similar to that of Yahyâ bin Abî Kathīr (no. 1849) was narrated from Abū Hurairah from the Prophet ﷺ.

بِشْرِ ابْنِ الْحَكَمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ، وَهُوَ ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لِنَبِيِّ، مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ، يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

[١٨٤٨] (...) وَحَدَّثَنِي ابْنُ أَخِي ابْنِ وَهَبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عُمَرُ بْنُ مَالِكٍ وَحَيَّوَةُ بْنُ شُرَيْحٍ عَنْ ابْنِ الْهَادِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ سَوَاءً وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ. وَلَمْ يَقُلْ: سَمِعَ.

[١٨٤٩] ٢٣٤- (...) وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هِفْلٌ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَذِنَ اللَّهُ لِنَبِيِّ، يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

[١٨٥٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقَتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ

يَحْيَى بْنِ أَبِي كَثِيرٍ، غَيْرَ أَنَّ ابْنَ أَيُّوبَ
قَالَ فِي رِوَايَتِهِ: «كَاذِبٌ».

[1851] 235 - (793) It was narrated from 'Abdullâh bin Buraidah, that his father said: "The Messenger of Allâh ﷺ said: "Abdullâh bin Qais' - or 'Al-Ash'arî - has been given a beautiful voice (*Mizmâr*) like the beautiful voices (*Mazâmîr*) of the family of Dâwûd."

[١٨٥١] ٢٣٥ - (٧٩٣) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُفَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا مَالِكٌ، وَهُوَ ابْنُ مِغْوَلٍ عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ - أَوْ
الْأَشْعَرِيَّ - أُعْطِيَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ
دَاوُدَ».

[1852] 236 - (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said to Abû Mûsâ: 'If you could have seen me when I was listening to your recitation yesterday. You have been given a beautiful voice (*Mizmâr*) like the beautiful voices (*Mazâmîr*) of the family of Dâwûd."

[١٨٥٢] ٢٣٦ - (...) وَحَدَّثَنَا دَاوُدُ
ابْنُ رَشِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا
طَلْحَةُ عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي مُوسَى:
«لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ قِرَاءَتَكَ الْبَارِحَةَ!
لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ».

Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of *Sûrat Al-Fath* On The Day Of The Conquest Of Makkah

(المعجم ٣٥) - (بَابُ ذِكْرِ قِرَاءَةِ

النَّبِيِّ ﷺ سُورَةَ الْفَتْحِ يَوْمَ فَتْحِ مَكَّةَ)
(التحفة ١٤٢)

[1853] 237 - (794) It was narrated that Mu'awiyah bin Qurrah said: "I heard 'Abdullâh bin Mughaffal Al-Muzanî say: 'During the Conquest, when he was riding to Makkah, the Prophet ﷺ recited *Sûrat Al-Fath*

[١٨٥٣] ٢٣٧ - (٧٩٤) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
إِدْرِيسَ وَوَكَيْعٌ عَنْ شُعْبَةَ، عَنْ مُعَاوِيَةَ بْنِ
قُرَّةٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ

atop his mount, and he elongated his recitation.”^[1]

Mu‘āwiyah said: “Were it not that I fear that the people would crowd upon me, I would have demonstrated his recitation to you.”

[1854] 238 - (...) It was narrated that Mu‘āwiyah bin Qurrah said: “I heard ‘Abdullāh bin Mughaffal say: ‘I saw the Messenger of Allāh ﷺ on the Day of the Conquest of Makkah, on his mount, reciting *Sūrat Al-Fath*.’ Ibn Mughaffal recited and elongated (his recitation).” Mu‘āwiyah said: “Were it not for the people, I would have demonstrated that which Ibn Mughaffal narrated from the Prophet ﷺ.”

[1855] 239 - (...) Shu‘bah narrated a similar report (as no. 1854) with this chain. According to the *Hadīth* of Khālīd bin Al-Hārith: “Travelling atop his mount and reciting *Sūrat Al-Fath*.”

الْمُرْنِي يَقُولُ: قَرَأَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ، فِي مَسِيرٍ لَهُ، سُورَةَ الْفَتْحِ عَلَى رَاجِلَتِهِ، فَرَجَعَ فِي قِرَاءَتِهِ.

قَالَ مُعَاوِيَةُ: لَوْلَا أَنِّي أَخَافُ أَنْ يَجْتَمَعَ عَلَيَّ النَّاسُ، لَحَكَيْتُ لَكُمْ قِرَاءَتَهُ.

[١٨٥٤] ٢٣٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعْقِلٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ، عَلَى نَاقَتِهِ، يَقْرَأُ سُورَةَ الْفَتْحِ قَالَ: فَقَرَأَ ابْنُ مُعْقِلٍ وَرَجَعَ فَقَالَ مُعَاوِيَةُ: لَوْلَا النَّاسُ لَأَخَذْتُ لَكُمْ بِذَلِكَ الَّذِي ذَكَرَهُ ابْنُ مُعْقِلٍ عَنِ النَّبِيِّ ﷺ.

[١٨٥٥] ٢٣٩ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَفِي حَدِيثِ خَالِدِ بْنِ

[1] *Rajja'a*: From *At-Tarjī'* It is the fluctuation voices of in the throat. And 'Abdullāh bin Mughaffal, may Allāh be pleased with him, recited it by elongating the voice in recitation, similar to 'A A A.' And this *Tarjī'* could have been something that he ﷺ intended to do, making the voice sound nice and chanting with the recitation, or it could have been something that happened because of the motion of the mount without him ﷺ intending it. And what is apparent is that it was the first." (*Minnat Al-Mun'im fi Sharh Sahih Muslim*)

الْحَارِثُ قَالَ: عَلَى رَاحِلَتِهِ يَسِيرُ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ.

Chapter 36. The Descent Of Tranquility (*Sakînah*) When The Qur'ân Is Recited

[1856] 240 - (795) It was narrated that Al-Barâ' said: "A man was reciting *Sûrat Al-Kahf*, and he had a horse with him that was tied with two ropes. A cloud overshadowed it and started spinning and coming closer, and his horse was startled by it. The next morning he came to the Prophet ﷺ and told him about that. He said: 'That was tranquility (*Sakînah*) that came down because of the Qur'ân.'"

[1857] 241 - (...) It was narrated that Abû Ishâq said: "I heard Al-Barâ' say: 'A man recited *Sûrat Al-Kahf*, and in the house there was an animal which became startled. He looked and saw that a cloud had overshadowed it. He mentioned that to the Prophet ﷺ and he said: Recite, so-and-so, for it is tranquility (*Sakînah*) that came down when the Qur'ân (is recited)" or "that came down because of the Qur'ân.'"

[1858] (...) It was narrated that Abû Ishâq said: "I heard Al-Barâ' say..." and he mentioned

(المعجم ٣٦) - (بَابُ نَزُولِ السَّكِينَةِ لِقِرَاءَةِ الْقُرْآنِ) (التحفة ١٤٣)

[١٨٥٦] ٢٤٠ - (٧٩٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطْرَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدُورُ وَتَدُونُ، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «تِلْكَ السَّكِينَةُ، تَنْزَلُ لِلْقُرْآنِ».

[١٨٥٧] ٢٤١ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدَّارِ دَابَّةٌ، فَجَعَلَتْ تَنْفِرُ، فَظَرَ فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ قَدْ غَشِيَتْهُ قَالَ: فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «اقْرَأْ، فَلَانُ! فَإِنَّهَا السَّكِينَةُ تَنْزَلُ عِنْدَ الْقُرْآنِ، أَوْ تَنْزَلُ لِلْقُرْآنِ».

[١٨٥٨] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو دَاوُدَ

something similar (to no. 1856), but they said “(the horse) jumped.”

قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: فَذَكَرَا نَحْوَهُ، غَيْرَ أَنَّهُمَا قَالَا: تَنْقُرُ.

[1859] 242 - (796) Abû Sa'eed Al-Khudrî narrated that while Usaid bin Hudair was reciting Qur'ân one night in his *Mirbad*,^[1] his horse jumped. He recited, and it jumped again. He recited, and it jumped yet again. Usaid said: “I was afraid that it would trample Yahyâ, so I went to it, and there was a shadow above my head, with something like lamps in it. It rose up in the air until I could no longer see it. The next day I went to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, while I was reciting Qur'ân in my *Mirbad* last night in the middle of the night, my horse jumped.’ The Messenger of Allâh ﷺ said: ‘Recite, son of Hudair.’” He said: “I recited, and it jumped again. The Messenger of Allâh ﷺ said: ‘Recite, son of Hudair.’” He said: “I recited and it jumped again. The Messenger of Allâh ﷺ said: ‘Recite, son of Hudair.’” He said: “Then I left. Yahyâ was near the horse and I was afraid that it would trample him. I saw something like a cloud, with something like lamps in it; it rose

[١٨٥٩] ٢٤٢- (٧٩٦) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي: حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ حَبَابٍ حَدَّثَهُ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ، أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، بَيْنَمَا هُوَ لَيْلَةً، يَقْرَأُ فِي مَرَبَدِهِ، إِذْ جَالَتْ فَرَسُهُ، فَقَرَأَ، ثُمَّ جَالَتْ أُخْرَى، فَقَرَأَ، ثُمَّ جَالَتْ أُيْضًا، قَالَ أُسَيْدٌ: فَخَشِيتُ أَنْ تَطَّأَ يَحْيَى، فَقُمْتُ إِلَيْهَا، فَإِذَا مِثْلُ الظِّلَّةِ فَوْقَ رَأْسِي، فِيهَا أَمْثَالُ الشُّرُجِ، عَرَجَتْ فِي الْجَوِّ حَتَّى مَا أَرَاهَا، قَالَ: فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَيْنَمَا أَنَا الْبَارِحَةَ مِنْ جَوْفِ اللَّيْلِ أَقْرَأُ فِي مَرَبَدِي، إِذْ جَالَتْ فَرَسِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ، ابْنَ حُضَيْرٍ!» قَالَ: فَقَرَأْتُ، ثُمَّ جَالَتْ أُيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ، ابْنَ حُضَيْرٍ!» قَالَ:

[1] A place a for drying dates.

up in the air until I could no longer see it. The Messenger of Allâh ﷺ said: 'That was the Angels who were listening to you. If you had carried on reciting, the people would have seen them in the morning, and they would not have concealed themselves from them.'"

Chapter 37. The Virtue Of The One Who Memorizes The Qur'ân

[1860] 243 - (797) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer who reads the Qur'ân is that of a citron, the smell of which is good and its taste is good. The likeness of the believer who does not read the Qur'ân is that of a date, which has no smell but its taste is sweet. The likeness of a hypocrite who reads the Qur'ân is that of sweet basil, the smell of which is good but its taste is bitter. The likeness of a hypocrite who does not read the Qur'ân is that of a colocynth (bitter apple), which has no smell and its taste is bitter.'"

[1861] (...) A similar report (as

فَقَرَأْتُ، ثُمَّ جَالَتْ أَيْضًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْرَأْ، ابْنَ حَضِيرٍ!» قَالَ: فَأَنْصَرَفْتُ، وَكَانَ يَحْيَى قَرِيبًا مِنْهَا، خَشِيتُ أَنْ تَطَّاهُ، فَرَأَيْتُ مِثْلَ الظِّلَّةِ، فِيهَا أَمْثَالُ الشَّرْجِ، عَرَجْتُ فِي الْحَوْ حَتَّى مَا أَرَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْمَلَائِكَةُ كَانَتْ تَسْتَمِعُ لَكَ، وَلَوْ قَرَأْتَ لَأَضْبَحَتْ يَرَاهَا النَّاسُ، مَا تَسْتَتِرُ مِنْهُمْ».

(المعجم ٣٧) - (بَابُ فَضِيلَةِ حَافِظِ

الْقُرْآنِ) (التحفة ١٤٤)

[١٨٦٠] ٢٤٣ - (٧٩٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ أَبِي عَوَّانَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَّانَةَ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِثْلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مِثْلُ الْأُتْرَجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمِثْلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مِثْلُ التَّمْرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمِثْلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مِثْلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمِثْلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمِثْلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

[١٨٦١] (...) وَحَدَّثَنَا هَذَا بِنُ

no. 1860) was narrated from Qatâdah with this chain, except that in the *Hadîth* of Hammâm, instead of hypocrite it says evildoer (*Fâjir*).

Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falters In Reciting

[1862] 244 - (798) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The one who is skilled in reciting Qur'ân will be with the noble, honorable scribes^[1] and the one who recites Qur'ân and falters therein, and finds it difficult, will have a double reward.'"

[1863] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1862). And according to the *Hadîth* of Waki' he said: "The one who recites it although it is difficult for him, with have a double reward."

خَالِدٍ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ هَمَّامٍ، بَدَلَ الْمُتَفَاقِي: الْفَاجِرِ.

(المعجم ٣٨) - (بَابُ فَضْلِ الْمَاهِرِ بِالْقُرْآنِ وَالَّذِي يَتَتَعْنَعُ فِيهِ) (التحفة ١٤٥)

[١٨٦٢] ٢٤٤ - (٧٩٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ [بْنُ] عُبَيْدِ الْعُبَيْرِيِّ، جَمِيعًا عَنْ أَبِي عَوَانَةَ - قَالَ ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَبُو عَوَانَةَ - عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْنَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ».

[١٨٦٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ الدُّسْتَوَائِيِّ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ. وَقَالَ فِي حَدِيثِ وَكِيعٍ: «وَالَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ يُشْتَدُّ عَلَيْهِ، لَهُ أَجْرَانِ».

[1] As-Safartil-Kirâmil-Bararah.

Chapter 39. It Is Recommended To Recite The Qur'ân To People Of Virtue Who Are Skilled In Its Recitation, Even If The Reciter Is Better Than The One To Whom It Is Recited

[1864] 245 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: "Allâh has commanded me to recite to you." He said: "Did Allâh mention me by name to you?" He said: "Allâh mentioned you by name to me." And Ubayy started to weep.

[1865] 246 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: 'Allâh has commanded me to recite to you: "Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolators, were not going to leave (their disbelief) until there came to them clear evidence."^[1] He said: 'Did He mention me by name to you?' He said: 'Yes,' and he (Ubayy) wept."

[1866] (...) It was narrated that Qatâdah said: "I heard Anas say: 'The Messenger of Allâh ﷺ said

(المعجم ٣٩) - (بَابُ اسْتِحْبَابِ قِرَاءَةِ الْقُرْآنِ عَلَى أَهْلِ الْفَضْلِ وَالْحُذَاقِ فِيهِ، وَإِنْ كَانَ الْقَارِئُ أَفْضَلَ مِنَ الْمَقْرُوءِ عَلَيْهِ) (١٤٦)

[١٨٦٤] ٢٤٥ - (٧٩٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأُبَيٍّ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: اللَّهُ سَمَانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لِي» قَالَ: فَجَعَلَ أُبَيٌّ يَبْكِي. [انظر: ٦٣٤٢]

[١٨٦٥] ٢٤٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيٍّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ قَالَ: وَسَمَانِي لَكَ؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[١٨٦٦] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَغْنِي ابْنُ

^[1] Al-Bayyinah 98:1.

to Ubayy...” a similar report (as no. 1866).

Chapter 40. The Virtue Of Listening To The Qur’ân, Asking One Who Has Memorized It To Recite So That One May Listen, Weeping When Reciting, And Pondering The Meanings

[1867] 247 - (800) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said to me: ‘Recite the Qur’ân to me.’ I said: ‘O Messenger of Allâh, should I recite to you when it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So I recited *Sûrat An-Nisâ*’, and when I reached the verse, ‘How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?’^[1] I raised my head, or a man who was beside me nudged me, and I raised my head, and I saw his tears flowing.”

[1868]... - (...) It was narrated

الْحَارِثُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيِّ، بِمِثْلِهِ.

(المعجم ٤٠) - (بَابُ فَضْلِ اسْتِمَاعِ الْقُرْآنِ، وَطَلَبِ الْقِرَاءَةِ مِنْ حَافِظِهِ لِلْإِسْتِمَاعِ، وَالْبَكَاءِ عِنْدَ الْقِرَاءَةِ وَالتَدَبُّرِ) (التحفة ١٤٧)

[١٨٦٧] ٢٤٧- (٨٠٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ حَفْصِ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ - عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ عَلَيَّ الْقُرْآنَ» قَالَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأْ عَلَيْكَ، وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ النِّسَاءَ، حَتَّى إِذَا بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [النساء: ٤١] رَفَعْتُ رَأْسِي، أَوْ عَمَزَنِي رَجُلٌ إِلَى جَنْبِي فَرَفَعْتُ رَأْسِي، فَرَأَيْتُ دُمُوعَهُ تَسِيلُ.

[١٨٦٨] (...) حَدَّثَنَا هَنَادُ بْنُ

^[1] *An-Nisâ* 4:41.

from Al-A'mash with this chain (a *Hadith* similar to no. 1868), and Hannâd added in his report: "The Messenger of Allâh ﷺ said to me, while he was on the *Minbar*: 'Recite to me.'"

[1869] 248 - (...) It was narrated that Ibrâhîm said: "The Prophet ﷺ said to 'Abdullâh bin Mas'ûd: 'Recite to me.' He said: 'Should I recite to you when it was revealed to you?' He said: 'I like to hear it from someone else.' So he recited to him from the beginning of *Sûrat An-Nisâ*", as far as the verse: 'How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?',^[1] and he wept."

It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ said: 'A witness against them so long as I remain among them,' or 'am still among them'" - Mis'ar was not sure.

[1870] 249 - (801) It was narrated that 'Abdullâh said: "I

السَّرِيِّ وَمِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، جَمِيعًا عَنْ عَلِيِّ بْنِ مُسْهَرٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ - وَزَادَ هَذَا فِي رِوَايَتِهِ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، وَهُوَ عَلَى الْمُنْبَرِ: «اقْرَأْ عَلَيَّ».

[١٨٦٩] ٢٤٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مِسْعَرٌ - وَقَالَ أَبُو كُرَيْبٍ: عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ النَّبِيُّ ﷺ لِعَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: «اقْرَأْ عَلَيَّ» قَالَ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأَ عَلَيْهِ مِنْ أَوَّلِ سُورَةِ النِّسَاءِ إِلَى قَوْلِهِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾، فَبَكَى.

قَالَ مِسْعَرٌ: فَحَدَّثَنِي مَعْنُ عَنْ جَعْفَرِ ابْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «شَهِيدًا عَلَيْهِمْ مَا دُمْتُ فِيهِمْ، أَوْ مَا كُنْتُ فِيهِمْ» - شَكَّ مِسْعَرٌ -.

[١٨٧٠] ٢٤٩ - (٨٠١) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ

[1] *An-Nisâ* 4:41.

was in Himṣ and some of the people said to me: 'Recite Qur'ân to us.' So I recited *Sûrat Yûsuf* - peace be upon him - to them. A man among the people said: 'By Allâh, this is not how it was revealed.' I said: 'Woe to you! By Allâh, I recited it to the Messenger of Allâh ﷺ and he said to me: You have done well.'

While I was speaking to him, I noticed the smell of wine on him. I said: 'Do you drink wine and belie the Book? You will not leave until I have flogged you, and I carried out the *Hadd* punishment of flogging on him.'"

[1871] (...) It was narrated from Al-A'mash with this chain (a *Hadîth* similar to no. 1870), but in the *Hadîth* of Abû Mu'âwiyah it does not say: "and he said to me: 'You have done well.'"

Chapter 41. The Virtue Of Reciting The Qur'ân In Prayer And Learning It

[1872] 250 - (802) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ بِحِمَصَ، فَقَالَ لِي بَعْضُ الْقَوْمِ: اقْرَأْ عَلَيْنَا، فَقَرَأْتُ عَلَيْهِمْ سُورَةَ يُوسُفَ - عَلَيْهِ السَّلَامُ - قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَاللَّهِ! مَا هَكَذَا أَنْزَلْتَ، قَالَ: قُلْتُ: وَنَحَكَ، وَاللَّهِ! لَقَدْ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِي: «أَحْسَنْتَ».

فَبَيْنَمَا أَنَا أَكَلِمُهُ إِذْ وَجَدْتُ مِنْهُ رِيحَ الْخَمْرِ، قَالَ: فَقُلْتُ: أَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ؟ لَا تَبْرُحْ حَتَّى أَجْلِدَكَ، قَالَ: فَجَلَدْتُهُ الْحَدَّ.

[١٨٧١] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ [وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: فَقَالَ لِي: «أَحْسَنْتَ».

(المعجم ٤١) - (باب فضل قراءة

القرآن في الصلاة وتعلمه)

(التحفة ١٤٨)

[١٨٧٢] ٢٥٠ - (٨٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ

'Would any one of you like to go back to his family and find among them three large, fat, pregnant she-camels?' We said: 'Yes.' He said: 'Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.'"

[1873] 251 - (803) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ came out when we were in *Aş-Suffah* and said: 'Which of you would like to go out in the morning every day to Buthân or Al-'Aqîq and bring back two large she-camels without that involving any sin or severing of family ties?' We said: 'O Messenger of Allâh, we would like that.' He said: 'For one of you to go to the *Masjid* in the morning and learn, or recite two verses from the Book of Allâh, is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels), and so on.'"

Chapter 42. The Virtue Of Reciting The Qur'ân And *Sûrat Al-Baqarah*

[1874] 252 - (804) It was

قَالَ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟» قُلْنَا: نَعَمْ، قَالَ: «ثَلَاثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ، خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ».

[١٨٧٣] ٢٥١ - (٨٠٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ مُوسَى بْنِ عَلِيٍّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُو كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِي مِنْهُ بِثَاقَتَيْنِ كَوْمَاوَيْنِ، فِي غَيْرِ إِنْهُمْ وَلَا قَطْعِ رَحِمٍ؟» فَقُلْنَا: يَا رَسُولَ اللَّهِ! نُحِبُّ ذَلِكَ قَالَ: «أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] خَيْرٌ لَهُ مِنْ ثَلَاثَيْنِ، وَثَلَاثٌ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَغْدَادِهِنَّ مِنَ الْإِبِلِ؟».

(المعجم ٤٢) - (باب فضل قراءة

القرآن وسورة البقرة) (التحفة ١٤٩)

[١٨٧٤] ٢٥٢ - (٨٠٤) حَدَّثَنِي

narrated from Zaid that he heard Abû Salâm saying: "Abû Umâmah Al-Bâhilî narrated to me: 'I heard the Messenger of Allâh ﷺ say: "Recite the Qur'ân, for it will come on the Day of Resurrection interceding for its companions. Recite the two bright ones, *Sûrat Al-Baqarah* and *Sûrat Âl 'Imrân*, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds in ranks, pleading on behalf of their companions. Recite *Sûrat Al-Baqarah*, for reciting it regularly is a blessing and forsaking it is a loss, and *Al-Batalah* (the magicians) cannot withstand it." Mu'âwiyah (one of the narrators) said: "It was conveyed to me that *Al-Batalah* is the magicians."

[1875] (...) Mu'âwiyah narrated something similar (as no. 1874) with this chain.

[1876] 253 - (805) Al-Nawwâs bin Sim'ân Al-Kilâbî said: "I heard the Prophet ﷺ say: 'The Qur'ân will be brought on the Day of Resurrection, as will its people who used to act in

الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَغْنِي ابْنَ سَلَامٍ، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «افْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ، افْرَأُوا الزَّهْرَائِينَ: الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَّاتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، افْرَأُوا سُورَةَ الْبَقْرَةِ، فَإِنَّ أَخْذَهَا بَرَكَةٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا يَسْتَطِيعُهَا الْبَطْلَةُ». قَالَ مُعَاوِيَةُ: بَلَّغَنِي أَنَّ الْبَطْلَةَ السَّحَرَةُ.

[١٨٧٥] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «وَكَأَنَّهُمَا» فِي كِلَيْهِمَا - وَلَمْ يَذْكُرْ قَوْلَ مُعَاوِيَةَ: بَلَّغَنِي.

[١٨٧٦] ٢٥٣ - (٨٠٥) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا زَيْدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ

accordance with it, led by *Sûrat Al-Baqarah* and *Âl-Imrân*.' And the Messenger of Allâh ﷺ likened them to three things, which we did not forget afterwards. He said: 'As if they are two clouds, or two black canopies, with light between them, or as if they are two flocks of birds in ranks, pleading on behalf of their companions.'"

Chapter 43. The Virtue Of *Al-Fâtihah* And The Closing Verses Of *Sûrat Al-Baqarah* ; And The Encouragement To Recite The Two Verses At The End Of *Sûrat Al-Baqarah*

[1877] 254 - (806) It was narrated that Ibn 'Abbâs said: "While Jibrîl was sitting with the Prophet ﷺ, he heard a creaking sound from above him. He raised his head and said: 'This is a door in heaven that has been opened today, and it has never been opened before today.' An Angel came down from it and he said: 'This is an Angel who has come down to earth, and he has never come down before today.' He greeted him and said: 'Glad tidings of two lights that have not been given to any Prophet before

الْجَرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلُهُ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَالْإِمْرَانِ» وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَمْثَالٍ، مَا نَسِيْتُهُنَّ بَعْدُ، قَالَ: «كَأَنَّهُمَا غَمَامَتَانِ أَوْ ظِلَّتَانِ سَوْدَاوَانِ، بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍّ تَحَاجَّاجَانِ عَنْ صَاحِبِيهِمَا».

(المعجم ٤٣) - (بَابُ فَضْلِ الْفَاتِحَةِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ، وَالْحَثِّ عَلَى قِرَاءَةِ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ)
(التحفة ١٥٠)

[١٨٧٧] ٢٥٤ - (٨٠٦) حَدَّثَنَا حَسَنُ ابْنِ الرَّبِيعِ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنْظَلِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ، سَمِعَ نَفِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ، لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَتَزَلَّ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ، لَمْ يَنْزَلْ قَطُّ إِلَّا الْيَوْمَ،

you: The Opening of the Book and the closing verses of *Sûrat Al-Baqarah*. You will never recite one letter of them but you will be given (reward).”

[1878] 255 - (807) It was narrated that ‘Abdur-Rahmân bin Yazîd said: “I met Abû Mas‘ûd at the *Ka’bah* and I said: ‘I have heard a *Hadîth* from you concerning the two verses in *Sûrat Al-Baqarah*.’ He said: ‘Yes; the Messenger of Allâh ﷺ said: The two verses at the end of *Sûrat Al-Baqarah*; whoever recites them at night, they will suffice him.’”

[1879] (...) It was narrated from Manşûr with this chain (a similar *Hadîth* as no. 1878).

[1880] 256 - (808) It was narrated from ‘Abdur-Rahmân bin Yazîd, from ‘Alqamah bin Qais, from Abû Mas‘ûd Al-Anşârî, who said: “The Messenger of Allâh ﷺ said: ‘Whoever recites these two verses at the end of *Sûrat Al-Baqarah* during the night, they will suffice him.’” ‘Abdur-Rahmân said: “I met Abû Mas‘ûd when he was circumambulating the *Ka’bah*

فَسَلَّمَ وَقَالَ: أَبَشِّرْ بُنُورَيْنِ أُوتِيَتْهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ، فَاتِحُهُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتهُ.

[١٨٧٨] ٢٥٥ - (٨٠٧) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ قَالَ: لَقِيتُ أَبَا مَسْعُودٍ عِنْدَ الْبَيْتِ فَقُلْتُ: حَدِيثٌ بَلَغَنِي عَنْكَ فِي الْآيَتَيْنِ فِي سُورَةِ الْبَقَرَةِ فَقَالَ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ: «الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ، كَفَّتَاهُ».

[١٨٧٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ.

[١٨٨٠] ٢٥٦ - (٨٠٨) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ هَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي لَيْلَةٍ،

and I asked him, and he narrated it to me from the Prophet ﷺ.”

[1881] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[1882] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

Chapter 44. The Virtue of *Sûrat Al-Kahf* And *Âyat Al-Kursi*

[1883] 257 - (809) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Whoever memorizes ten verses from the beginning of *Sûrat Al-Kahf*, will be protected from the tribulation of the *Dajjâl*."

كَتَبَتْهُ». قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيتُ أَبَا مَسْعُودٍ، وَهُوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ عَنِ النَّبِيِّ ﷺ.

[١٨٨١] (...) وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٨٨٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

(المعجم ٤٤) - (بَابُ فَضْلِ سُورَةِ

الكهف وآية الكرسي)

(التحفة ١٥١)

[١٨٨٣] ٢٥٧ - (٨٠٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْعَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ

أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ».

[1884] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 1883). *Shu'bah* said: "from the end of *Al-Kahf*." Hammâm said: "from the beginning of *Al-Kahf*," as Hishâm said.

[١٨٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ، جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، قَالَ شُعْبَةُ: مِنْ آخِرِ الْكَهْفِ، وَقَالَ هَمَّامٌ: مِنْ أَوَّلِ الْكَهْفِ. كَمَا قَالَ هِشَامٌ-.

[1885] 258 - (810) It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?' I said: 'Allâh and His Messenger know best.' He said: 'O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?' I said: "'Allâhu! la ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyûm (the Ever Living, the One Who sustains and protects all that exists...)." [1] He struck me on the chest and said: 'I congratulate you on your knowledge, O Abû Al-Mundhir.'"

[١٨٨٥] ٢٥٨ - (٨١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ أَبِي بَكْرِ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: «اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» قَالَ: فَضْرَبَ فِي صَدْرِي وَقَالَ: [وَاللَّهِ!] لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ».

[1] *Al-Baqarah* 2:255.

Chapter 45. The Virtue Of Reciting *Qul Huwa Allâhu Aḥad*

[1886] 259 - (811) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ said: "Is any one of you incapable of reciting one-third of the Qur'ân during the night?" They said: "How could he recite one-third of the Qur'ân?" He said: "Say: "He is Allâh the One"^[1] is equivalent to one-third of the Qur'ân."

[1887] 260 - (...) It was narrated from Qatâdah with this chain. In their *Hadîth* it says that the Prophet ﷺ said: "Allâh divided the Qur'ân into three parts and He made "Say: "He is Allâh the One"^[2] one of the parts of the Qur'ân."

[1888] 261 - (812) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

(المعجم ٤٥) - (بَابُ فَضْلِ قِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ) (التحفة ١٥٢)

[١٨٨٦] ٢٥٩ - (٨١١) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ»، يَغْدِلُ ثُلُثَ الْقُرْآنِ.

[١٨٨٧] ٢٦٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ، جَمِيعًا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا مِنْ قَوْلِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ جَزَأَ الْقُرْآنَ ثَلَاثَةَ أَجْزَاءٍ. فَجَعَلَ قُلْ هُوَ اللَّهُ أَحَدٌ جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ».

[١٨٨٨] ٢٦١ - (٨١٢) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ،

[1] *Al-Ikhlâs* 112.

[2] *Al-Ikhlâs* 112.

'Gather together, for I am going to recite one-third of the Qu'ân to you.' So the people gathered, then the Prophet of Allâh ﷺ came out and recited: "Say: "He is Allâh, (the) One)"^[1] then he went in. We said to one another: 'Perhaps there is news that has come to him from heaven and that is why he has gone in.' Then the Prophet of Allâh ﷺ came out and said: 'I told you that I was going to recite one-third of the Qur'ân to you, and it is equivalent to one-third of the Qur'ân.'"

[1889] 262 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ came out to us and said: 'I will recite one-third of the Qur'ân to you,' and he recited: "Say: "He is Allâh, (the) One)"^[2] until its end."

[1890] 263 - (813) It was narrated from 'Amrah bint 'Abdur-Rahmân, who was under the care of 'Aishah, the wife of the Prophet ﷺ, that the

جَمِيعًا عَنْ يَحْيَى - قَالَ ابْنُ حَاتِمٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ
كَيْسَانَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «احْشِدُوا،
فَإِنِّي سَافِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» فَحَشَدَ
مَنْ حَشَدَ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَرَأَ:
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. ثُمَّ دَخَلَ، فَقَالَ
بَعْضُنَا لِبَعْضٍ: إِنِّي أَرَى هَذَا خَبَرٌ جَاءَهُ
مِنَ السَّمَاءِ، فَذَاكَ الَّذِي أَدْخَلَهُ، ثُمَّ خَرَجَ
نَبِيُّ اللَّهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ لَكُمْ:
سَافِرٌ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلَا! إِنَّهَا
تَعْدِلُ ثُلُثَ الْقُرْآنِ».

[١٨٨٩] ٢٦٢ - (...) وَحَدَّثَنَا
وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فَضِيلٍ
عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ
اللَّهِ ﷺ فَقَالَ: «أَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ»
فَقَرَأَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ
الْصَّمَدُ﴾. حَتَّى خَتَمَهَا.

[١٨٩٠] ٢٦٣ - (٨١٣) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي
عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ

[1] *Al-Ikhlâş* 112.

[2] *Al-Ikhlâş* 112.

Messenger of Allâh ﷺ sent a man in charge of a raiding party, and he used to recite for his companions when leading them in prayer, and he would end with: "Say: He is Allâh, (the) One".^[1]

When they came back, they mentioned that to the Messenger of Allâh ﷺ and he said: "Ask him why he does that." So they asked him and he said: "Because it is a description of the Most Merciful and I love to recite it." The Messenger of Allâh ﷺ said: "Tell him that Allâh loves him."

الْحَارِثُ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ، عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، وَكَانَتْ فِي حَجَرٍ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيُخْتِمُ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «سَلُوهُ، لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ»، فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

Chapter 46. The Virtue Of Reciting *Al-Mu'awwidhatain* (The Two *Sûrahs* Seeking Refuge With Allâh)

[1891] 264 - (814) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ said: 'Do you not see verses that have been revealed tonight, the like of which has never been seen? (They are:) Say: I seek refuge with (Allâh), the Lord of the daybreak,^[2] and: Say: 'I seek refuge with (Allâh) the Lord of mankind.'^[3]"

(المعجم ٤٦) - (بَابُ فَضْلِ قِرَاءَةِ

(المعوذتين) (التحفة ١٥٣)

[١٨٩١] ٢٦٤ - (٨١٤) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ؟» ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

[1] *Al-Ikhlâs* 112.

[2] *Al-Falaq* 113.

[3] *An-Nâs* 114.

[1892] 265 - (...) It was narrated that 'Uqbah bin 'Āmir said: "The Messenger of Allāh ﷺ said to me: 'There have been revealed to me verses the like of which has never been seen (they are): *Al-Mu'awwidhatain*.'"

[1893] (...) A similar report (as no. 1892) was narrated from Ismâ'il with this chain. In the report of Abû Usâmah it says: "It was narrated from 'Uqbah bin 'Āmir Al-Juhanî, who was one of those who narrated directly from Muḥammad ﷺ."

Chapter 47. The Virtue Of One Who Acts In Accordance With The Qur'ân And Teaches It. And The Virtue Of One Who Learns Wisdom From *Fiqh* Or Other Types Of Knowledge, Then Acts Upon It And Teaches It

[1894] 266 - (815) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "There is no envy except in two cases: A man to whom Allāh gives (causes to learn) the Qur'ân and he recites it during the night and during the day, and a man to whom Allāh gives wealth, and he spends it during the night and during the day."

[١٨٩٢] ٢٦٥ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أُنْزِلَ أَوْ أُنْزِلَتْ عَلَيَّ آيَاتٌ لَمْ تَرُ مِثْلَهُنَّ قَطُّ: الْمُعَوِّذَتَيْنِ».

[١٨٩٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ مِثْلُهُ، وَفِي رِوَايَةِ أَبِي أُسَامَةَ: عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، وَكَانَ مِنْ رُفَعَاءِ أَصْحَابِ مُحَمَّدٍ ﷺ.

(المعجم ٤٧) - (بَابُ فَضْلِ مَنْ يَقُومُ

بِالْقُرْآنِ وَيُعَلِّمُهُ، وَفَضْلُ مَنْ تَعْلَمُ

حِكْمَةً مِنْ فَهْمِهِ أَوْ غَيْرِهِ فَعَمِلَ بِهَا

وَعَلَّمَهَا) (التحفة ١٥٤)

[١٨٩٤] ٢٦٦ - (٨١٥) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ، وَآتَاءَ

النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ
آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ».

[1895] 267 - (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father said: “The Messenger of Allâh ﷺ said: ‘There is no envy except in two cases: A man to whom Allâh gives (causes to learn) this Book and he recites it by night and by day, and a man to whom Allâh gives wealth, and he gives it in charity by night and by day.’”

[١٨٩٥] ٢٦٧- (...) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ
إِلَّا عَلَى اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ هَذَا
الْكِتَابَ، فَقَامَ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ،
وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَتَصَدَّقَ بِهِ آتَاءَ
اللَّيْلِ وَآتَاءَ النَّهَارِ».

[1896] 268 - (816) It was narrated that Qais said: “I heard ‘Abdullâh bin Mas‘ûd say: The Messenger of Allâh ﷺ said: ‘There is no cause for envy except in two cases: ‘A man to whom Allâh gives wealth and enables him to spend it in support of the truth, and a man to whom Allâh gives wisdom and he rules in accordance with it and teaches it.’”

[١٨٩٦] ٢٦٨- (٨١٦) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ
إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: قَالَ عَبْدُ اللَّهِ
ابْنُ مَسْعُودٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي
وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ
قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا
فِي اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَهُ
عَلَى هَلَكِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ
حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

[1897] 269 - (817) It was narrated from ‘Âmir bin Wâthilah that Nâfi‘ bin ‘Abdul-Hâriṭh met ‘Umar in ‘Uṣfân, and

[١٨٩٧] ٢٦٩- (٨١٧) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنِي أَبِي عَنْ ابْنِ شِهَابٍ،

‘Umar had appointed him as governor of Makkah. He said: “Whom did you appoint over the people of the valley?” He said: “Ibn Abza.” He said: “Who is Ibn Abza?” He said: “One of our freed slaves.” He said: “You have appointed a freed slave over them?!” He said: “He is well versed in the Book of Allāh, the Mighty and Sublime, and he is knowledgeable about the *Farâ'id*.” ‘Umar said: “Your Prophet ﷺ said: ‘Allāh raises some in status because of this Book and He lowers others because of it.’”

[1898] (...) ‘Âmir bin Wâthilah Al-Laiṭhî narrated that Nâfi’ bin ‘Abdul-Hârith Al-Khuzâ’î met ‘Umar bin Al-Khaṭṭâb in ‘Uṣfân...’ a *Hadīth* similar to that of Ibrâhīm bin Sa’d from Az-Zuhri (no. 1897).

Chapter 48. The Clarification That The Qur’ân Was Revealed In Seven *Aḥruf* (Modes Of Recitation), And Clarifying Its Meaning

[1899] 270 - (818) ‘Umar bin Al-Khaṭṭâb said: “I heard Hishâm bin Halîm bin Hizâm reciting *Sûrat Al-Furqân* in a manner other than I

عَنْ عَامِرِ بْنِ وَائِلَةَ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ، وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ: مَنْ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ: ابْنُ أَبِي قَال: وَمَنْ ابْنُ أَبِي؟ قَالَ: مَوْلَى مِنْ مَوَالِينَا قَالَ: فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلَى؟ قَالَ: إِنَّهُ قَارِءٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ».

[١٨٩٨] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ وَائِلَةَ اللَّيْثِيُّ، أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ الْخُزَاعِيَّ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بِعُسْفَانَ، يَمْتَلِحُ حَدِيثَ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ الزُّهْرِيِّ.

(المعجم ٤٨) - (بَابُ بَيَانِ أَنَّ الْقُرْآنَ

أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ، وَبَيَانِ

مَعْنَاهَا) (التحفة ١٥٥)

[١٨٩٩] ٢٧٠ - (٨١٨) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ

recited it, and the Messenger of Allāh ﷺ had taught it to me. I was about to argue with him, but I restrained myself until he had finished (praying), then I caught him by his *Ridâ'* and brought him to the Messenger of Allāh ﷺ, and said: 'O Messenger of Allāh, I heard this man reciting *Sûrat Al-Furqân* in a manner other than you taught it to me.' The Messenger of Allāh ﷺ said: 'Let go of him. Recite it.' He recited it in the manner in which I had heard him recite, and the Messenger of Allāh ﷺ said: 'Thus it was revealed.' Then he said to me: 'Recite it.' So I recited it and he said: 'Thus it was revealed. This Qur'ân has been revealed in seven modes of recitation, so recite whatever is easy for you.'"

ابن شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنَ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَئِهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَيْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتُيَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ. أَقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ لِي: «أَقْرَأْ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنْزِلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ، فَأَقْرَأُوا مَا تيسَّرَ مِنْهُ».

[1900] 271 - (...) 'Umar bin Al-Khaṭṭāb said: "I heard Hishām bin Ḥakīm reciting *Sûrat Al-Furqân* during the lifetime of the Messenger of Allāh ﷺ..." and he quoted a similar *Ḥadīth* (as no. 1899) and added: "I was about to grab hold of him while he was praying, but I restrained myself until he had finished."

[١٩٠٠] ٢٧١ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ الْمُسَوَّرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ، أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، وَسَاقَ

الْحَدِيثَ بِمِثْلِهِ - وَرَأَدَ: فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ، فَتَصَبَّرْتُ حَتَّى سَلِمَ.

[1901] (...) A report similar to that of Yûnus (no. 1900) was narrated from Az-Zuhrî with the same chain.

[١٩٠١] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ. كَرِوَايَةُ يُونُسَ بِإِسْنَادِهِ.

[1902] 272 - (819) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: "Jibrîl - peace be upon him - recited to me with one mode of recitation, but I asked him to recite it in another way, and I kept asking him for more, and he gave me more, until there were seven modes of recitation."

Ibn Shihâb said: "I heard that these seven modes of recitation are essentially one, and there is no difference between them concerning lawful and unlawful."

[١٩٠٢] ٢٧٢ - (٨١٩) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ، فَرَأَجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ فَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ».

قَالَ ابْنُ شِهَابٍ: بَلَّغَنِي أَنَّ تِلْكَ السَّبْعَةَ الْأَحْرُفُ إِنَّمَا هِيَ فِي الْأَمْرِ الَّذِي يَكُونُ وَاحِدًا، لَا يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ.

[1903] (...) It was narrated from Az-Zuhrî with this chain (a similar *Hadîth* as no. 1902).

[١٩٠٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

[1904] 273 - (820) It was narrated that Ubayy bin Ka'b said: "I was in the *Masjid*, and a man came in and offered prayers,

[١٩٠٤] ٢٧٣ - (٨٢٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ

and (in it) he recited in a manner which I found strange. Then another man came in and recited in a manner different from his companion. When we had finished the prayer, we all entered upon the Messenger of Allâh ﷺ and I said: 'This man recited in a manner which I found strange, then another man came in and recited in a manner different from his companion.' The Messenger of Allâh ﷺ told them to recite, and they did so, and the Prophet ﷺ expressed his approval. I felt in my heart a kind of doubt such as I had never felt even during the *Jâhiliyyah*. When the Messenger of Allâh ﷺ saw that I was affected and had broken into a sweat, as if I was looking at Allâh, the Mighty and Sublime, with fear, he said to me: 'O Ubayy, it was conveyed to me that I should recite the Qur'ân in one mode of recitation, and I replied: Make it easy for my *Ummah*. It was conveyed to me the second time that I should recite it in two modes of recitation. I replied: Make it easy for my *Ummah*. It was conveyed to me the third time that I should recite it in seven modes of recitation, and: For each time you replied, you may ask Me for something. I said: O Allâh, forgive my *Ummah*; O Allâh, forgive my *Ummah*, and I have delayed the third one for the Day

عِيسَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ جَدِّهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كُنْتُ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ يُصَلِّي، فَقَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، ثُمَّ دَخَلَ آخَرُ، فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ، فَلَمَّا فَضَيْنَا الصَّلَاةَ دَخَلْنَا جَمِيعًا عَلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: إِنَّ هَذَا قَرَأَ قِرَاءَةً أَنْكَرْتُهَا عَلَيْهِ، وَدَخَلَ آخَرُ فَقَرَأَ سِوَى قِرَاءَةِ صَاحِبِهِ، فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ فَقَرَأَا، فَحَسَنَ النَّبِيُّ ﷺ شَأْنَهُمَا، فَسَقَطَ فِي نَفْسِي مِنَ التَّكْذِيبِ، وَلَا إِذْ كُنْتُ فِي الْجَاهِلِيَّةِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا قَدْ غَشِيَنِي ضَرَبَ فِي صَدْرِي، فَفُضْتُ عَرَقًا، وَكَأَنَّمَا أَنْظَرُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَرَقًا. فَقَالَ لِي: «يَا أَبُي! أُرْسِلَ إِلَيَّ: أَنْ أَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ، فَرَدَدْتُ إِلَيْهِ: أَنْ هُوَ عَلَى أُمْتِي، فَرَدَّ إِلَيَّ الثَّانِيَةَ: أَنْ أَقْرَأَهُ عَلَى حَرْفَيْنِ، فَرَدَدْتُ إِلَيْهِ: أَنْ هُوَ عَلَى أُمْتِي، فَرَدَّ إِلَيَّ الثَّالِثَةَ: أَنْ أَقْرَأَهُ عَلَى سَبْعَةِ أَحْرَفٍ، فَلَمْ يَكُنْ رَدَّةً رَدَدْتُكَهَا مَسْأَلَةً تَسْأَلُهَا. فَقُلْتُ: اللَّهُمَّ! اغْفِرْ لِأُمْتِي، اللَّهُمَّ! اغْفِرْ لِأُمْتِي، وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْعَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ، حَتَّى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

when all of mankind will turn to me, even Ibrâhîm, peace be upon him.”

[1905] (...) Ubayy bin Ka'b narrated that he was sitting in the *Masjid* when a man came in and offered prayers, and he recited in a manner... a *Hadîth* similar to that of Ibn Numair (no. 1904).

[1906] 274 - (821) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ was at the pond of Banû Ghifâr and Jibrîl - peace be upon him - came to him and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to one mode of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." Then he came to him a second time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to two modes of recitation." He said: "I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that." Then he came to him a third time and said: "Allâh commands you to teach the Qur'ân to your *Ummah* according to three

[١٩٠٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَخْبَرَنِي أَبِي بْنُ كَعْبٍ: أَنَّهُ كَانَ جَالِسًا فِي الْمَسْجِدِ، إِذْ دَخَلَ رَجُلٌ فَصَلَّى، فَقَرَأَ قِرَاءَةً، وَاقْتَصَرَ الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[١٩٠٦] ٢٧٤ - (٨٢١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُثْمَرُ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشِيرٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي بَكْرِ بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ قَالَ: فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتِكَ الْقُرْآنَ عَلَى حَرْفٍ. فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنْ أُمِّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أَمْتِكَ الْقُرْآنَ عَلَى حَرْفَيْنِ! فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنْ أُمِّتِي لَا تُطِيقُ

modes of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my *Ummah* is not able for that.” He came to him a fourth time and said: “Allâh commands you to teach the Qur’ân to your *Ummah* according to seven modes of recitation, and whichever mode of recitation they recite it in, they will be right.”

[1907] (...) Shu‘bah narrated a similar report (as no. 1906) with this chain.

Chapter 49. Slow, Measured Pace Of Recitation (*Tartîl*), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More *Sûrahs* In One *Rak‘ah*

[1908] 275 - (722) It was narrated that Abû Wâ’il said: “A man called Nahîk bin Sinân came to ‘Abdullâh and said: ‘O Abû ‘Abdur-Raḥmân, how do you recite this letter, as *Alif* or as *Yâ*’? - *Min mâ’in ghayri âsin* or *Min mâ’in ghayri yâsin*?”^[1] ‘Abdullâh said: ‘Have you memorized the entire Qur’ân apart from this?’ He said: ‘I recite *Al-Mufaṣṣal*,^[2] in one *Rak‘ah*.’ ‘Abdullâh said: ‘This is

ذَلِكَ»، ثُمَّ جَاءَهُ الثَّالِثَةُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرَفٍ فَقَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، وَإِنْ أَمَتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ جَاءَهُ الرَّابِعَةُ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ، فَقَدْ أَصَابُوا.

[١٩٠٧] وَحَدَّثَنَا غُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

(المعجم ٤٩) - (بَابُ تَرْتِيلِ الْقِرَاءَةِ وَاجْتِنَابِ الْهَذِّ، وَهُوَ الْإِفْرَاطُ فِي السَّرْعَةِ، وَإِبَاحَةِ سُورَتَيْنِ فَأَكْثَرَ فِي رَكْعَةٍ) (التحفة ١٥٦)

[١٩٠٨] [٢٧٥] - (٨٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ - عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ نَهَيْكُ بْنُ سِنَانٍ إِلَى عَبْدِ اللَّهِ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! كَيْفَ تَقْرَأُ هَذَا الْحَرْفَ، أَلِفًا تَجِدُهُ أَمْ يَاءً: مِنْ مَاءٍ

[1] Referring to: “Of water the taste and smell of which are not changed.” Muḥammad 47:14.

[2] According to Ibn Kathîr, the correct view is that the *Mufaṣṣal* section of the Qur’ân begins with *Sûrah Qâf* until the end of the Qur’ân.

like the hasty recitation of poetry. There are people who recite the Qur'ân and it does not go any deeper than their collarbones, but if it settles in the heart and takes root, it will be beneficial. The best of prayer is bowing and prostration, and I know the pairs of *Sûrahs* that the Messenger of Allâh ﷺ used to recite in each *Rak'ah*. Then 'Abdullâh stood up and 'Alqamah went in after him, then he came out and said: 'he has told me what they are.'"

Ibn Numair said in his report: A man from Banû Bajilah came to 'Abdullâh, and he did not say: "Nahîk bin Sinân."

غَيْرِ آسِنٍ، أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: وَكُلَّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هَذَا؟ قَالَ: إِنِّي لَأَقْرَأُ الْمُفْصَلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ إِنَّ أَقْوَامًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَافِيهِمْ، وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيهِ، نَفَعَ، إِنَّ أَفْضَلَ الصَّلَاةِ الرُّكُوعُ وَالسُّجُودُ، إِنِّي لَأَعْلَمُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ، ثُمَّ قَامَ عَبْدُ اللَّهِ فَدَخَلَ عِلْقَمَهُ فِي إِثْرِهِ، ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِي بِهَا.

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ إِلَى عَبْدِ اللَّهِ وَلَمْ يَقُلْ: نَهَيْكَ بْنُ سِنَانَ.

[1909] 276 - (...) It was narrated that Abû Wâ'il said: "A man called Nahîk bin Sinân came to 'Abdullâh..." A *Hadîth* similar to that of Waki' (no. 1908), except that he said: "Alqamah came to enter upon him, and we said to him: 'Ask him about the pairs of *Sûrahs* that the Messenger of Allâh ﷺ used to recite in each *Rak'ah*.' He entered upon him and asked him, then he came out to us and said: 'Twenty *Sûrahs* in ten *Rak'ah* of *Al-Mufaṣṣal*.'"

[١٩٠٩] ٢٧٦- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، يُقَالُ لَهُ: نَهَيْكَ بْنُ سِنَانَ بِمِثْلِ حَدِيثٍ وَكَيْعٍ، غَيْرَ أَنَّهُ قَالَ: فَجَاءَ عِلْقَمَةُ لِيَدْخُلَ عَلَيْهِ، فَقُلْنَا لَهُ: سَلْهُ عَنِ النَّظَائِرِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي كُلِّ رَكْعَةٍ، فَدَخَلَ عَلَيْهِ فَسَأَلَهُ، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ:

عَشْرُونَ سُورَةً فِي عَشْرِ رَكَعَاتٍ مِنَ الْمُفْصَلِ، فِي تَأْلِيفِ عَبْدِ اللَّهِ.

[1910] 277 - (...) Al-A'mash narrated something similar (to no. 1908) with this chain, and he said: "I know the pairs that the Messenger of Allāh ﷺ used to recite, two in each *Rak'ah*, twenty *Sûrah* in ten *Rak'ah*.

[١٩١٠] ٢٧٧- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ فِي هَذَا الْإِسْنَادِ، يَنْحُو حَدِيثَهُمَا وَقَالَ: إِنِّي لَا عَرَفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللَّهِ ﷺ، اثْنَتَيْنِ فِي رَكْعَةٍ، عَشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ.

[1911] 278 - (...) It was narrated that Abû Wâ'il said: "We went to 'Abdullâh bin Mas'ûd one morning after we had prayed *Al-Ghadâh* and we greeted him at the door, and he granted us permission (to enter). We stayed at the door for a while, then the slave girl came out and said: 'Will you not enter?' So we entered and found him sitting, reciting *Tasbîh*. He said: 'What kept you from entering when permission had been given to you?' We said: 'Nothing, except that we thought that some of the people of the household might be sleeping.' He said: 'Do you think here is idleness among the family of Ibn Umm 'Abd?' Then he went back to reciting *Tasbîh* until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had not risen. Then he went back to reciting

[١٩١١] ٢٧٨- (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلُ الْأَحْذَبِ عَنْ أَبِي وَائِلٍ قَالَ: غَدَوْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَوْمًا بَعْدَمَا صَلَّيْنَا الْعَدَاةَ، فَسَلَّمْنَا بِالْبَابِ، فَأَذِنَ لَنَا قَالَ: فَمَكَّنْتُمَا بِالْبَابِ هُنَيْئَةً قَالَ: فَخَرَجَتِ الْجَارِيَةُ فَقَالَتْ: أَلَا تَدْخُلُونَ؟ فَدَخَلْنَا، فَإِذَا هُوَ جَالِسٌ يُسَبِّحُ فَقَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُوا وَقَدْ أُذِنَ لَكُمْ؟ فَقُلْنَا: لَا، إِلَّا أَنَا ظَنَنَّا أَنَّ بَعْضَ أَهْلِ الْبَيْتِ نَائِمٌ قَالَ: طَشْتُمْ بِأَلِ ابْنِ أُمِّ عَبْدِ غَفْلَةً؟ قَالَ: ثُمَّ أَقْبَلَ يُسَبِّحُ حَتَّى ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ: يَا جَارِيَةُ! انْظُرِي، هَلْ طَلَعَتْ؟ قَالَ: فَطَرَّتْ فَإِذَا هِيَ لَمْ تَطْلُعْ، فَأَقْبَلَ يُسَبِّحُ، حَتَّى إِذَا ظَنَّ أَنَّ الشَّمْسَ قَدْ طَلَعَتْ فَقَالَ: يَا جَارِيَةُ! انْظُرِي، هَلْ

Tasbîh until he thought that the sun had risen and he said: 'O girl, look and see whether it has risen.' She looked and saw that it had risen. He said: 'Praise be to Allâh Who has caused this day of ours to come when we are still in a state of soundness.'" (One of the narrators) Mahdî said: "I think that he said: 'and has not destroyed us for our sins.'" - "A man among the people said: 'I recited all of *Al-Mufaṣṣal* last night.' 'Abdullâh said: 'This is like the hasty recitation of poetry. We heard the pairs, and I remember the pairs that the Messenger of Allâh ﷺ used to recite: 'Eighteen *Sûrah* from *Al-Mufaṣṣal* and two *Sûrah* from the family of *Hâ-Mîm*.'"

[1912] 279 - (...) It was narrated that *Shaqîq* said: "A man from Banû Bajilah, who was called Nahik bin Sinân, came to 'Abdullâh and said: 'I recite *Al-Mufaṣṣal* in one *Rak'ah*.' 'Abdullâh said: 'This is like the hasty recitation of poetry. I know the pairs that the Messenger of Allâh ﷺ used to recite, two *Sûrahs* in one *Rak'ah*.'"

[1913] (...) Abû Wâ'il narrated that a man came to Ibn Mas'ûd and said: "I recited all of *Al-Mufaṣṣal* in a single *Rak'ah* last

طَلَعَتْ؟ فَتَطَرْتُ فَإِذَا هِيَ قَدْ طَلَعَتْ
فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَقَالَكَ يَوْمَنَا هَذَا -
فَقَالَ مَهْدِيٌّ: وَأَحْسِبُهُ قَالَ - وَلَمْ يُهْلِكْنَا
بِذُنُوبِنَا. قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ:
قَرَأْتُ الْمُفَصَّلَ الْبَارِحَةَ كُلَّهُ قَالَ: فَقَالَ
عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ إِنَّا لَقَدْ سَمِعْنَا
الْقَرَّائِينَ، وَإِنِّي لَأَحْفَظُ الْقَرَّائِينَ الَّتِي كَانَ
يَقْرَأُهَا رَسُولُ اللَّهِ ﷺ: ثَمَانِيَةَ عَشَرَ مِنَ
الْمُفَصَّلِ، وَسُورَتَيْنِ مِنْ آلِ حِمٍ.

[١٩١٢] ٢٧٩- (...) حَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ
الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ
شَقِيقٍ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي بَجِيلَةَ،
يَقَالُ لَهُ نَهَيْكُ بْنُ سِنَانٍ، إِلَى عَبْدِ اللَّهِ
فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ
عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ لَقَدْ عَلِمْتُ
النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ
بِهَا، سُورَتَيْنِ فِي رَكْعَةٍ.

[١٩١٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُنْثَى:
حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ

night.” ‘Abdullâh said: “This is like the hasty recitation of poetry.” ‘Abdullâh said: “I know the pairs that the Messenger of Allâh ﷺ used to put together.” And he mentioned twenty *Sûrah* of *Al-Mufaṣṣal*, two by two, in every *Rak’ah*.

عَنْ عَمْرِو بْنِ مُرَّةَ أَنَّهُ سَمِعَ أَبَا وَائِلٍ يُحَدِّثُ، أَنَّ رَجُلًا جَاءَ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: إِنِّي قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ كُلَّهُ فِي رَكْعَةٍ فَقَالَ عَبْدُ اللَّهِ: هَذَا كَهَذَا الشَّعْرِ؟ فَقَالَ عَبْدُ اللَّهِ: لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، قَالَ: فَذَكَرَ عَشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ، سُورَتَيْنِ سُورَتَيْنِ فِي [كُلِّ] رَكْعَةٍ.

Chapter 50. Concerning Various Recitations

(المعجم ٥٠) - (بَابُ مَا يَتَعَلَقُ

بالقراءات) (التحفة ١٥٧)

[1914] 280 - (283) Abû Ishâq said: “I saw a man asking Al-Aswad bin Yazîd, when he was teaching Qur’ân in the *Masjid*: ‘How do you recite this verse - *fa hal min muddakir* (Then is there any that will remember (or receive admonition))?’^[1] - with a *Dâl* or a *Dhâl*?” He said: ‘With a *Dâl*. I heard ‘Abdullâh bin Mas’ûd say: I heard the Messenger of Allâh ﷺ say: ‘*Muddakir*’ with a *Dâl*.’”

[١٩١٤] ٢٨٠ - (٨٢٣) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ قَالَ: رَأَيْتُ رَجُلًا سَأَلَ الْأَسْوَدَ بْنَ يَزِيدَ، وَهُوَ يُعَلِّمُ الْقُرْآنَ فِي الْمَسْجِدِ فَقَالَ: كَيْفَ تَقْرَأُ هَذِهِ الْآيَةَ ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾؟ أَدَا لَا أَمْ دَا لَا؟ قَالَ: بَلْ دَا لَا، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مُدَكِّرٍ» دَا لَا.

[1915] 281 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ used to recite this phrase: “*fa hal min muddakir* [Then is there any that will remember (or receive admonition)]?”^[2]

[١٩١٥] ٢٨١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Qamar* 54:15.

[2] *Al-Qamar* 54:15.

شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ «فَهَلْ مِنْ مُذَكِّرٍ».

[1916] 282 - (284) It was narrated that 'Alqamah said: "We arrived in Ash-Shâm, and Abû Ad-Dardâ' came to us and said: 'Is there among you anyone who recites Qur'ân according to the recitation of 'Abdullâh?' I said: 'Yes, I do.' He said: 'How did you hear 'Abdullâh recite this verse - *Wal-laili idha yaghshâ* (By the night as it envelops)?"^[1] He said: 'I heard him recite: *Wal-laili idha yaghshâ wadh-dhakari wal-unthâ* (By the night as it envelops and the male and female). He said: 'By Allâh, this is how I heard the Messenger of Allâh ﷺ recite it, but these people want me to include the words *wa ma khalaqa* (and by Him Who created), but I do not want to do that."^[2]

[1917] 283 - (...) It was narrated that Ibrâhîm said: "Alqamah came to Ash-Shâm and entered a *Masjid* and prayed. Then he went to a circle (assembly) and sat in it. Then a man came and sat beside me, and he said: 'Did you memorize Qur'ân as 'Abdullâh

[١٩١٦] ٢٨٢ - (٨٢٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَدِمْنَا الشَّامَ، فَأَتَانَا أَبُو الدَّرْدَاءِ فَقَالَ: أَمِيرُكُمْ أَحَدٌ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ فَقُلْتُ: نَعَمْ، أَنَا. قَالَ: فَكَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ؟ ﴿وَاللَّيْلِ إِذَا يَنشَطُ﴾، قَالَ: سَمِعْتُهُ يَقْرَأُ: وَاللَّيْلِ إِذَا يَغْشَى وَالذَّكْرَ وَالْأُنْثَى قَالَ: وَأَنَا وَاللَّهِ! هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤُهَا، وَلَكِنْ هَؤُلَاءِ يُرِيدُونَ أَنْ أَفْرَأَ: وَمَا خَلَقَ، فَلَا أَتَابِعُهُمْ.

[١٩١٧] ٢٨٣ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: أَتَى عَلْقَمَةَ الشَّامَ فَدَخَلَ مَسْجِدًا فَصَلَّى فِيهِ، ثُمَّ قَامَ إِلَى حَلْقَةٍ فَجَلَسَ فِيهَا قَالَ: فَجَاءَ رَجُلٌ فَعَرَفْتُ فِيهِ

^[1] *Al-Lail* 92:1.

^[2] According to the recitation of 'Abdullâh bin Mas'ûd, the phrase *wa ma khalaqa* (and by Him Who created) is not present.

recited it?...” And he mentioned something similar (no. 1917).

تَحَوُّشَ الْقَوْمِ وَهَيَّئَهُمْ قَالَ: فَجَلَسَ إِلَى جَنِّي، ثُمَّ قَالَ: أَتَحْفَظُ كَمَا كَانَ عَبْدُ اللَّهِ يَقْرَأُ؟ فَذَكَرَ بِمِثْلِهِ.

[1918] 284 - (...) It was narrated that ‘Alqamah said: “I met Abû Ad-Dardâ and he said to me: ‘Where are you from?’ I said: ‘From Al-‘Irâq.’ He said: ‘Which part?’ I said: ‘Al-Kûfah.’ He said: ‘Do you recite Qur’ân according to the recitation of ‘Abdullâh bin Mas’ûd?’ I said: ‘Yes.’ He said: ‘Recite “*Wal-laili idhâ yaghshâ* (By the night as it envelops)”’^[1] I recited: ‘*Wail- laili idhâ yaghshâ wan-nahâri idhâ tajalla wadh-dhakari wal-unthâ* (By the night as it envelops, the day as it appears in brightness, and the male and the female).’ He smiled then he said: ‘This is how I heard the Messenger of Allâh ﷺ recite it.”

[١٩١٨] ٢٨٤ - (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: لَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنَ أَهْلِ الْعِرَاقِ، قَالَ: مِنْ أَيِّهِمْ؟ قُلْتُ: مِنَ أَهْلِ الْكُوفَةِ، قَالَ: هَلْ تَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَاقْرَأْ: وَاللَّيْلُ إِذَا يَغْشَى، قَالَ فَقَرَأْتُ: وَاللَّيْلُ إِذَا يَغْشَى. وَالتَّهَارِ إِذَا تَجَلَّى. وَالدَّكْرِ وَالْأُنْثَى، قَالَ فَضَحِكَ ثُمَّ قَالَ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُهَا.

[1919] (...) It was narrated that ‘Alqamah said: “I came to *Ash-Shâm* and I met Abû Ad-Dardâ...” and he quoted a *Hadîth* similar to that of Ibn ‘Ulayyah (no. 1918).

[١٩١٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ غَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: أَتَيْتُ الشَّامَ فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

Chapter 51. The Times When It Is Forbidden To Offer *Ṣalât*

(المعجم ٥١) - (بَابُ الْأَوْقَاتِ الَّتِي نَهَى عَنِ الصَّلَاةِ فِيهَا) (التحفة ١٥٨)

[1920] 285 - (825) It was

[١٩٢٠] ٢٨٥ - (٨٢٥) وَحَدَّثَنَا

^[1] *Al-Lail* 92:1.

narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade offering *Ṣalât* after the *ʿAṣr* prayer until the sun has set, and after the *Ṣubḥ* prayer until the sun has risen.

[1921] 286 - (826) It was narrated that Ibn 'Abbâs said: "I heard more than one of the companions of the Messenger of Allâh ﷺ - including 'Umar bin Al-Khaṭṭâb, who was the dearest of them to me - say that the Messenger of Allâh ﷺ forbade prayers after the *Fajr* prayer until the sun had risen and after *ʿAṣr* until the sun had set."

[1922] 287 - (...) It was narrated from Qatâdah with this chain (a similar *Hadîth* as no. 1921), except that in the *Hadîth* of Sa'eed and Hishâm it says: "After *Ṣubḥ* until the sun has risen brightly."

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ.

[١٩٢١] ٢٨٦ - (٨٢٦) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ وَإِسْمَاعِيلُ بْنُ سَالِمٍ، جَمِيعًا عَنْ هُشَيْمٍ - قَالَ دَاوُدُ: حَدَّثَنَا هُشَيْمٌ: - أَخْبَرَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ: أَخْبَرَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ أَحَبَّهُمْ إِلَيَّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ، حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ، حَتَّى تَغْرُبَ الشَّمْسُ.

[١٩٢٢] ٢٨٧ - (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنِي أَبُو غَسَّانَ الْمِشْمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، كُلُّهُمْ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي

حَدِيثُ سَعِيدٍ وَهَشَامٍ: بَعْدَ الصُّبْحِ حَتَّى تَشْرِقَ الشَّمْسُ.

[1923] 288 - (827) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no prayer after the *Asr* prayer until the sun has set and there is no prayer after the *Fajr* prayer until the sun has risen.'"

[١٩٢٣] ٢٨٨- (٨٢٧) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ زَيْدٍ اللَّيْثِيُّ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ».

[انظر: ٢٦٧٣ و ٣٢٦١]

[1924] 289 - (828) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "None of you should pursue prayer when the sun is rising or when it is setting."

[١٩٢٤] ٢٨٩- (٨٢٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا».

[1925] 290 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not pursue prayer when the sun is rising or when it is setting, for it rises between the horns of the *Shaitân*.'"

[١٩٢٥] ٢٩٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشِيرٍ قَالُوا جَمِيعًا: حَدَّثَنَا هَشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ».

[1926] 291 - (829) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the edge of the sun appears, delay your prayer until it has appeared fully, and when the edge of the sun sets, delay your prayers until it has disappeared.'"

[1927] 292 - (830) It was narrated that Abû Başrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying 'Aşr at Al-Makḥmiş, and he said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever performs it regularly will have a twofold reward, and there is no prayer after it until the *Shâhid* appears' - and the *Shâhid* means the stars."

[1928] (...) It was narrated that Abû Başrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying 'Aşr" - a similar report (as no. 1927).

[١٩٢٦] ٢٩١ - (٨٢٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بِشْرِ، قَالُوا جَمِيعًا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بَدَأَ حَاجِبُ الشَّمْسِ، فَأَخْرُوا الصَّلَاةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ، فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ».

[١٩٢٧] ٢٩٢ - (٨٣٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجُبَشَاتِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ بِالْمَحْصَرِ فَقَالَ: «إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَعُوهَا، فَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ، وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ» - وَالشَّاهِدُ: النُّجُومُ -.

[١٩٢٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ السَّبَّائِيِّ - وَكَانَ

ثِقَّةٌ - عَنْ أَبِي تَمِيمٍ الْجَيْسَانِيِّ، عَنْ أَبِي
بَصْرَةَ الْغَفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ
اللَّهِ ﷺ الْعَصْرَ، بِمِثْلِهِ.

[1929] 293 - (831) ‘Uqbah bin
‘Âmir Al-Juhanî said: “There are
three times when the Messenger
of Allâh ﷺ told us not to offer
prayers or bury our dead: When
the sun begins to rise until it is
high, when it is standing directly
overhead at noon, and when it
has started to set, until it has
set.”

[١٩٢٩] ٢٩٣ - (٨٣١) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ:
ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا
أَنْ نُصَلِّيَ فِيهِنَّ، أَوْ أَنْ نَقْبُرَ فِيهِنَّ
مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى
تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى
تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيِّفُ الشَّمْسُ
لِلْغُرُوبِ حَتَّى تَغْرُبَ.

Chapter 52. How ‘Amr Bin ‘Abasah Became Muslim

(المعجم ٥٢) - (بَابُ إِسْلَامِ عَمْرِو بْنِ
عَبْسَةَ) (التحفة ١٥٩)

[1930] 294 - (832) It was
narrated that Abû Umâmah said:
‘Amr bin ‘Abasah As-Sulamî
said: During the *Jâhiliyyah*, I used
to think that the people were
misguided and not following
anything real when they
worshipped idols. I heard of a
man in Makkah who was telling
stories, so I sat on my mount and
went to find him. The Messenger
of Allâh ﷺ was in hiding and his
people were persecuting him. I
kept a low profile until I

[١٩٣٠] ٢٩٤ - (٨٣٢) حَدَّثَنِي
أَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقَرِيُّ: حَدَّثَنَا النَّضْرُ
ابْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ:
حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ أَبُو عَمَّارٍ،
وَيَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي أُمَامَةَ - قَالَ
عِكْرِمَةُ: وَلَقِيَ شَدَّادُ أَبَا أُمَامَةَ وَوَالِلَهُ،
وَصَحِبَ أَنْسَا إِلَى الشَّامِ، وَأَثْنَى عَلَيْهِ
فَضْلًا وَخَيْرًا - عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ
عَمْرُو بْنُ عَبْسَةَ السَّلْمِيُّ: كُنْتُ، وَأَنَا فِي

managed to enter upon him in Makkah. I said to him: "Who are you?" He said: "I am a Prophet." I said: "What is a Prophet?" He said: "I have been sent by Allâh." I said: "With what has He sent you?" He said: "He has sent me to uphold the ties of kinship, to break the idols and to proclaim that Allâh is to be singled out (for worship) and that none is to be associated with Him." I said to him: "Who do you have with you?" He said: "A free man and a slave" - at that time he had Abû Bakr and Bilâl with him among those who believed in him. I said: "I want to follow you." He said: "You cannot do that right now. Do you not see my situation and the situation of the people? Go back to your family, then when you hear that I have been granted victory, come to me." So I went to my family, and the Messenger of Allâh ﷺ arrived in Al-Madînah while I was with my family. I started to ask people for news after he arrived in Al-Madînah, until there came to me a group of people from Yathrib - Al-Madînah - and I said: "What did this man who came to Al-Madînah do?" They said: "The people are hastening to follow him, and his people wanted to kill him but they were not able to." I arrived in Al-Madînah and entered upon him, and said: "O

الْجَاهِلِيَّةِ، أَظُنُّ [أَنَّ] النَّاسَ عَلَى ضَلَالَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ، وَهُمْ يَعْبُدُونَ الْأَوْثَانَ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَارًا، فَقَعَدْتُ عَلَى رَاحِلَتِي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُسْتَخْفِيًا، جُرَاءَ عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّةَ، فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» فَقُلْتُ: وَمَا نَبِيِّ؟ قَالَ: «أَرْسَلَنِي اللَّهُ» فَقُلْتُ: [وَأَيُّ شَيْءٍ أَرْسَلَكَ؟] قَالَ: «أَرْسَلَنِي بِصَلَةِ الْأَرْحَامِ وَكَسْرِ الْأَوْثَانِ وَأَنْ يُوحَّدَ اللَّهُ لَا يُشْرَكَ بِهِ شَيْءٌ» قُلْتُ لَهُ: فَمَنْ مَعَكَ عَلَى هَذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» - قَالَ: وَمَعَهُ يَوْمَئِذٍ أَبُو بَكْرٍ وَبِلَالٌ مِمَّنْ آمَنَ بِهِ - فَقُلْتُ: إِنِّي مُتَّبِعُكَ قَالَ: «إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ يَوْمَكَ هَذَا، أَلَا تَرَى حَالِي وَحَالَ النَّاسِ؟ وَلَكِنْ ارْجِعْ إِلَى أَهْلِكَ، فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأْتِنِي» قَالَ فَذَهَبْتُ إِلَى أَهْلِي، وَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَكُنْتُ فِي أَهْلِي، فَجَعَلْتُ أَتَخَبَّرُ الْأَخْبَارَ وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ، حَتَّى قَدِمَ عَلَيَّ نَقَرٌ مِنْ أَهْلِ يَثْرِبَ - مِنْ أَهْلِ الْمَدِينَةِ - فَقُلْتُ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعًا، وَقَدْ

Messenger of Allâh, do you recognize me?" He said: "Yes, you are the one who met me in Makkah." I said: "Yes." I said: "O Prophet of Allâh, tell me what Allâh has taught you, that I do not know. Tell me about prayer."

He said: "Pray the *Ṣubḥ* prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of the *Shaitân* and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north.^[1] Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray - for the prayer is witnessed and attended - until you have prayed 'Asr. Then refrain from praying until the sun has set, for it sets between the horns of the *Shaitân* and at that time the disbelievers prostrate to it." I said: "O Prophet of Allâh, tell me about *Wudû'*." He said: "There is no man among you who brings his *Wudû'* water, rinses out his mouth, snuffs water up into his nose and blows it out, but the sins of his face, mouth and nostrils drop out. Then when he washes his face as enjoined by

أَرَادَ قَوْمُهُ قَتْلَهُ فَلَمْ يَسْتَطِيعُوا ذَلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَعْرِفُنِي؟ قَالَ: نَعَمْ، أَنْتَ الَّذِي لَقِيتَنِي بِمَكَّةَ؟» قَالَ: فَقُلْتُ: بَلَى، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ؟ قَالَ: «صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى تَرْتَفِعَ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى يَسْتَقِلَّ الظَّلُّ بِالرُّمْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ، فَإِنَّ حِينَئِذٍ تُسَجَّرُ جَهَنَّمُ، فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ، حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ»، قَالَ: فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَالْوُضُوءُ؟ حَدِّثْنِي عَنْهُ، قَالَ: «مَا مِنْكُمْ رَجُلٌ يَغْتَرِبُ وَضُوءُهُ فَيَمَضِيضُ وَتَسْتَنْشِقُ فَيَسْتَبْرِئُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ

[1] Meaning, at noon.

Allâh, the sins of his face drop out with the water from the end of his beard. Then when he washes his arms up to the elbows, the sins of his hands drop out with the water from his fingertips. Then when he wipes his head, the sins of his head drop out with the water from the ends of his hair. Then when he washes his feet up to the ankles, the sins of his feet drop out with the water from the ends of his toes. Then if he stands and prays, and praises and glorifies Allâh as He deserves, and his heart focuses on Allâh, then he is cleansed of his sins and is as he was on the day his mother bore him."

'Amr bin 'Abasah narrated this *Hadîth* to Abû Umâmah, the Companion of the Messenger of Allâh ﷺ, and Abû Umâmah said to him: "O 'Amr bin 'Abasah, watch what you are saying; is such a great reward given to a man for one incident?" 'Amr said: "O Abû Umâmah, I have grown old, my bones have become weak and my end is near. I have no need to tell lies about Allâh and His Messenger. If I had heard it only once from the Messenger of Allâh ﷺ, or even two times or three - until he mentioned seven times - I would never have narrated it, but I heard it more often than that."

لِحَيْتِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنْامِلِهِ مَعَ الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنْامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ، إِلَّا انْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ» فَحَدَّثَ عَمْرُو بْنُ عَبْسَةَ بِهَذَا الْحَدِيثِ أَبَا أُمَامَةَ صَاحِبَ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ أَبُو أُمَامَةَ: يَا عَمْرُو بْنُ عَبْسَةَ! انْظُرْ مَا تَقُولُ، فِي مَقَامٍ وَاحِدٍ يُعْطَى هَذَا الرَّجُلُ؟ فَقَالَ عَمْرُو: يَا أَبَا أُمَامَةَ! لَقَدْ كَبُرَتْ سِنِّي، وَرَقَّ عَظْمِي، وَاقْتَرَبَ أَجْلِي، وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللَّهِ، وَلَا عَلَى رَسُولِهِ، لَوْ لَمْ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا - حَتَّى عَدَّ سَبْعَ مَرَّاتٍ - مَا حَدَّثْتُ بِهِ أَبَدًا، وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ.

Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting

[1931] 295 - (833) It was narrated that 'Āishah said: "Umar misunderstood; the Messenger of Allāh ﷺ only forbade pursuing the rising of the sun or its setting (with prayer)."

[1932] 296 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ did not give up praying two *Rak'ah* after '*Āṣr*.'" But 'Āishah said: "The Messenger of Allāh ﷺ said: 'Do not pursue the setting of the sun nor its rising with your prayer.'"

Chapter 54. Concerning The Two *Rak'ah* That The Prophet ﷺ Used To Pray After '*Āṣr*

[1933] 297 - (834) It was narrated from Kuraib, the freed slave of Ibn 'Abbās, that 'Abdullāh bin 'Abbās, 'Abdur-Raḥmān bin Azhar and Al-Miswar bin Makḥramah sent him

(المعجم ٥٣) - (بَابُ لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا)
(التحفة ١٦٠)

[١٩٣١] ٢٩٥ - (٨٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: وَهَمَّ عُمَرُ، إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَحَرَّى طُلُوعُ الشَّمْسِ وَغُرُوبُهَا.

[١٩٣٢] ٢٩٦ - (...) وَحَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [أَنَّهَا] قَالَتْ: لَمْ يَدْعُ رَسُولُ اللَّهِ ﷺ الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ، قَالَ: فَقَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَتَصَلُّوا عِنْدَ ذَلِكَ».

(المعجم ٥٤) - (بَابُ مَعْرِفَةِ الرُّكْعَتَيْنِ اللَّتَيْنِ كَانَ يَصَلِّيهِمَا النَّبِيُّ ﷺ بَعْدَ الْعَصْرِ) (التحفة ١٦١)

[١٩٣٣] ٢٩٧ - (٨٣٤) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ وَهُوَ ابْنُ الْحَارِثِ عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ

to 'Āishah, the wife of the Prophet ﷺ, saying: "Convey greetings of *Salām* to her from all of us, and ask her about the two *Rak'ah* after *ʿAṣr*, and say: 'We have been informed that you pray them, but we heard that the Messenger of Allāh ﷺ forbade that.'" Ibn 'Abbās said: "I, along with 'Umar bin Al-Khaṭṭāb, used to tell the people not to do that."

Kuraib said: "So I entered upon her and conveyed to her the message they had sent with me. She said: 'Ask Umm Salamah.' So I went out to them and told them what she had said. They sent me to Umm Salamah with a message like that with which they had sent me to 'Āishah. Umm Salamah said: 'I heard the Messenger of Allāh ﷺ forbidding them (the two *Rak'ah* after *ʿAṣr*), then I saw him praying them. But when he prayed them, he had already prayed *ʿAṣr*, then he entered upon me and there were some women from Banū Ḥarām, who were among the *Anṣār*, with me. He prayed them, and I sent the slave girl to him. I said: 'Stand beside him, and say to him: "Umm Salamah says to you: 'O Messenger of Allāh, I heard you forbidding these two *Rak'ah*, but now I see you praying them.'" If he gestures to you with his hand, then leave him.' The slave girl did that, and he gestured to her with his hand, so she left him.

عَبَّاسٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمِسْوَرُ بْنُ مَحْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّمْ عَنْ الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ: إِنَّا أَخْبَرْنَا أَنَّكَ تُصَلِّيْنَهَا وَقَدْ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا. قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِفُ مَعَ عُمَرَ بْنِ الْخَطَّابِ النَّاسَ عَنْهَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمَّ سَلَمَةَ، بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمَّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَا حِينَ صَلَّاهُمَا: فَإِنَّهُ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قَوْمِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمَّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! إِنِّي أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرُّكْعَتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَخِرِي عَنْهُ، قَالَتْ: فَفَعَلْتُ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: يَا ابْنَتَ أَبِي أُمَيَّةَ! سَأَلْتُ

When he had finished praying, he said: 'O daughter of Abû Umayyah, you asked about the two *Rak'ah* after *'Asr*. Some people from Banû 'Abdul-Qais came to me to embrace Islam, and they distracted me from praying the two *Rak'ah* that come after *Zuhr*; these are them."

[1934] 298 - (835) Abû Salamah narrated that he asked 'Āishah about the two *Rak'ah* that the Messenger of Allāh ﷺ used to pray after *'Asr*. She said: "He used to pray them before *'Asr*, then if he was distracted or forgot them, he would pray them after *'Asr*, then he continued to do so, because if he offered a prayer he would continue to do so."

[1935] 299 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ never stopped praying two *Rak'ah* in my house after *'Asr*."

عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أَنَاسٌ مِنْ بَنِي عَبْدِ الْقَيْسِ بِالإِسْلَامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهَمَّا هَاتَانِ.

[١٩٣٤] ٢٩٨ - (٨٣٥) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدٌ، وَهُوَ ابْنُ أَبِي حَرْمَلَةَ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ؟ فَقَالَتْ: كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ ثُمَّ إِنَّهُ شَغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، ثُمَّ أَتَيْتُهُمَا، وَكَانَ إِذَا صَلَّى صَلَاةً أَتَيْتَهَا. قَالَ يَحْيَى بْنُ أَيُّوبَ: قَالَ إِسْمَاعِيلُ: يَعْنِي دَاوَمَ عَلَيْهَا.

[١٩٣٥] ٢٩٩ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

[1936] 300 - (...) It was narrated that 'Aishah said: "Two prayers that the Messenger of Allâh ﷺ never stopped praying in my house, whether secretly or openly: Two *Rak'ah* before *Fajr* and two *Rak'ah* after *'Aṣr*."

[1937] 301 - (...) It was narrated that Al-Aswad and Masrûq said: "We bear witness that 'Aishah said: 'There was no day that the Messenger of Allâh ﷺ was in my house but he did not pray them'" - meaning the two *Rak'ah* after *'Aṣr*.

Chapter 55. It Is Recommended To Pray Two *Rak'ah* Before *Maghrib*

[1938] 302 - (836) It was narrated that Mukhtâr bin Fulful said: "I asked Anas bin Mâlik about voluntary prayer after *'Aṣr*. He said: "Umar used to strike people's hands for praying after

[١٩٣٦] ٣٠٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ السَّيِّبَانِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: صَلَّاتَانِ مَا تَرَكَهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي قَطُّ، سِرًّا وَلَا عَلَانِيَةً، رَكَعَتَيْنِ قَبْلَ الْفَجْرِ، وَرَكَعَتَيْنِ بَعْدَ الْعَصْرِ.

[١٩٣٧] ٣٠١ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ وَمَسْرُوقٍ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: مَا كَانَ يَوْمُهُ الَّذِي كَانَ يَكُونُ عِنْدِي إِلَّا صَلَّاهُمَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِي تَعْنِي الرُّكَعَتَيْنِ بَعْدَ الْعَصْرِ.

(المعجم ٥٥) - (بَابُ اسْتِحْبَابِ

رَكَعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ)

(التحفة ١٦٢)

[١٩٣٨] ٣٠٢ - (٨٣٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ ابْنِ فَضِيلٍ. - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ - عَنْ مُحَمَّدِ بْنِ فُلْفُلٍ

'*Aṣr*, but at the time of the Messenger of Allāh ﷺ we used to pray two *Rak'ah* when the sun set, before *Maghrib* prayer.' I said to him: 'Did the Messenger of Allāh ﷺ pray them?' He said: 'We used to see him praying them, but he did not tell us to do that or not to do that.'

قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ التَّطَوُّعِ بَعْدَ الْعَصْرِ؟ فَقَالَ: كَانَ عُمَرُ يَضْرِبُ الْأَيْدِيَ عَلَى صَلَاةِ بَعْدَ الْعَصْرِ، وَكُنَّا نُصَلِّي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ، قَبْلَ صَلَاةِ الْمَغْرِبِ فَقُلْتُ لَهُ: أَكَانَ رَسُولُ اللَّهِ ﷺ صَلَّاهُمَا؟ قَالَ: كَانَ يَرَانَا نُصَلِّيهِمَا، فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا.

[1939] 303 - (837) It was narrated that Anas bin Mâlik said: "We were in Al-Madīnah and when the *Mu'adhdhin* called the *Adhân* for *Maghrib* prayer, they would hasten to the pillars and pray two *Rak'ah*, until if a stranger were to enter the *Masjid*, he would think that the prayer had begun, because of the large numbers of people who prayed them."

[١٩٣٩] ٣٠٣ - (٨٣٧) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، وَهُوَ ابْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإِذَا أَدَّانَ الْمُؤَذِّنُ لِصَلَاةِ الْمَغْرِبِ ابْتَدَرُوا السَّوَارِي، فَوَكَّعُوا رَكْعَتَيْنِ [رَكْعَتَيْنِ]، حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسِبُ أَنَّ الصَّلَاةَ قَدْ صُلِّيَتْ، مِنْ كَثَرَةِ مَنْ يُصَلِّيهِمَا.

Chapter 56. Between Every Two Calls, There Is A Prayer

(المعجم ٥٦) - (باب بين كل أذانين صلاة) (التحفة ١٦٣)

[1940] 304 - (838) It was narrated that 'Abdullāh bin Mughaffal Al-Muzanī said: "The Messenger of Allāh ﷺ said: 'Between every two calls there is a prayer.' He said it three times, and the third time he said: 'For those who wish.'"

[١٩٤٠] ٣٠٤ - (٨٣٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَوَكَيْعٌ عَنْ كَثْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ الْمُرْنَبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ

أَذَانَيْنِ صَلَاةٍ» قَالَهَا ثَلَاثًا. قَالَ فِي
الثَّالِثَةِ: «لِمَنْ شَاءَ».

[1941] (...) A similar report (as no. 1941) was narrated from ‘Abdullâh bin Mughaffal Al-Muzanî from the Prophet ﷺ, except that he said... “and the fourth time he said: ‘For those who wish.’”

[١٩٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: فِي الرَّابِعَةِ: «لِمَنْ شَاءَ».

Chapter 57. The Fear Prayer

(المعجم ٥٧) - (بَابُ صَلَاةِ الْخَوْفِ)
(التحفة ١٦٤)

[1942] 305 - (839) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ offered the fear prayer, leading one of the two groups in one *Rak‘ah* while the other group was facing the enemy. Then they left and took their companions’ places, facing the enemy, and the others came, and the Prophet ﷺ led them in praying one *Rak‘ah*. Then the Prophet ﷺ said the *Taslīm* and each group made up one *Rak‘ah*.”

[١٩٤٢] ٣٠٥ - (٨٣٩) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، يَأْخُذُ الطَّائِفَتَيْنِ رُكْعَةً، وَالطَّائِفَةُ الْأُخْرَى مُوَاجِهَةً الْعَدُوِّ، ثُمَّ انْصَرَفُوا وَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، مُقْبِلِينَ عَلَى الْعَدُوِّ، وَجَاءَ أُولَئِكَ، ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ رُكْعَةً، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ، ثُمَّ قَضَى هَؤُلَاءِ رُكْعَةً، وَهَؤُلَاءِ رُكْعَةً.

[1943] (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar that his father used to narrate concerning the prayer of the Messenger of Allâh ﷺ at times of fear, and he said: “We prayed

[١٩٤٣] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا فُلَيْحٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّهُ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي

in this manner with the Messenger of Allāh ﷺ.”

[1944] 306 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ prayed the fear prayer at some times. One group stood with him while the other faced the enemy. He led those who were with him in praying one *Rak’ah*, then they left and the other came, and he led them in praying one *Rak’ah*. Then both groups made up one *Rak’ah* each.” Ibn ‘Umar said: “And if the fear is worse than that, then pray riding or standing, by means of gestures.”

[1945] 307 - (840) It was narrated that Jābir bin ‘Abdullāh said: “I was present during the fear prayer with the Messenger of Allāh ﷺ. We formed two rows, one row behind the Messenger of Allāh ﷺ, and the enemy was between us and the *Qiblah*. The Messenger of Allāh ﷺ said the *Takbīr* and we all said the *Takbīr*. Then he bowed and we all bowed. Then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ

الْخَوْفِ وَيَقُولُ: صَلَّيْتُهَا مَعَ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْمَعْنَى.

[١٩٤٤] ٣٠٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ، فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ يَازِءُ الْعَدُوَّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً ثُمَّ ذَهَبُوا، وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَضَتْ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً قَالَ: وَقَالَ ابْنُ عُمَرَ: فَإِذَا كَانَ خَوْفٌ أَكْثَرَ مِنْ ذَلِكَ فَصَلِّ رَاكِبًا أَوْ قَائِمًا تَوَمَّى إِيمَاءً.

[١٩٤٥] ٣٠٧ - (٨٤٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَفَّنَا صَفَيْنِ: صَفٌّ خَلْفَ رَسُولِ اللَّهِ ﷺ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ

had finished prostrating, the row that was directly behind him stood up, and the back row went down in prostration and then stood up. Then the back row went forward and the front row moved back. Then the Prophet ﷺ bowed and we all bowed, then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him - that had been in the back during the first *Rak'ah* - went down in prostration, and the back row remained standing, facing the enemy. When the Prophet and the row that was directly behind him had finished prostrating, the back row went down in prostration. Then the Prophet ﷺ said the *Taslim* and we all did likewise." Jâbir said: "Just as these guards do with their *Amîr*."

[1946] 308 - (...) It was narrated from Abû Az-Zubair, that Jâbir said: "We went out with the Messenger of Allâh ﷺ to fight some people from Juhainah, and they fought us fiercely. When we prayed *Zuhr*, the idolators said: 'If we had attacked them then, we would have finished them off.' Jibrîl informed the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ told us about it." He said: "They said: 'There will come to them a prayer that is dearer to them than their children.' When the

فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ، وَقَامَ الصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، وَقَامُوا، ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ، وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، ثُمَّ رَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّرًا فِي الرُّكْعَةِ الْأُولَى، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، فَسَجَدُوا، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعًا، قَالَ جَابِرٌ: كَمَا يَضْنَعُ حَرَسُكُمْ هَؤُلَاءِ بِأَمْرَائِهِمْ.

[١٩٤٦] ٣٠٨ - (...) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْمًا مِنْ جُحَيْنَةَ، فَقَاتَلُونَا قِتَالًا شَدِيدًا، فَلَمَّا صَلَّيْنَا الظُّهْرَ قَالَ الْمُشْرِكُونَ: لَوْ مَلْنَا عَلَيْهِمْ مِثْلَةَ لَا قُطْعَنَاهُمْ فَأَخْبَرَ جِبْرِيلُ رَسُولَ اللَّهِ ﷺ ذَلِكَ، فَذَكَرَ ذَلِكَ لَنَا رَسُولُ اللَّهِ ﷺ قَالَ: وَقَالُوا: إِنَّهُ سَتَأْتِيهِمْ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الْأَوْلَادِ، فَلَمَّا حَضَرَتِ الْعَصْرُ،

time for 'Aṣr came, we formed two rows, and the idolators were between us and the *Qiblah*. The Messenger of Allāh ﷺ said the *Takbîr* and we said the *Takbîr*, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and when they stood up the second row prostrated. Then the first row moved backwards and the back row moved forwards and took the place of the first row. Then the Messenger of Allāh ﷺ said the *Takbîr* and we said the *Takbîr*, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and the second row remained standing. Then the second row prostrated, then they all sat, and the Messenger of Allāh ﷺ said the *Salâm* to them." Abû Az-Zubair said: "Then Jâbir specifically said: 'Just as these *Amîr* of yours pray.'"

[1947] 309 - (841) It was narrated from Sahl bin Ḥaṭṭmah that the Messenger of Allāh ﷺ led his Companions in offering the fear prayer. He lined them up in two rows behind him, and he led those who were directly behind him in praying one *Rak'ah*. Then he stood up and remained standing until those who were behind him had prayed a *Rak'ah*. Then they came forward and those who had been in front of them moved

قَالَ: صَفَّنَا صَفَيْنِ، وَالْمُشْرِكُونَ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، قَالَ فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ وَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ وَتَقَدَّمَ الصَّفُّ الثَّانِي، فَقَامُوا مَقَامَ الْأَوَّلِ، فَكَبَّرَ رَسُولُ اللَّهِ ﷺ وَكَبَّرْنَا، وَرَكَعَ فَرَكَعْنَا، ثُمَّ سَجَدَ وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، وَقَامَ الثَّانِي، فَلَمَّا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ جَلَسُوا جَمِيعًا، سَلَّمَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو الزُّبَيْرِ: ثُمَّ حَصَّ جَابِرٌ أَنْ قَالَ: كَمَا يُصَلِّي أَمْرَاؤُكُمْ هَؤُلَاءِ.

[١٩٤٧] ٣٠٩ - (٨٤١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ، فَصَفَّهُمْ خَلْفَهُ صَفَيْنِ، فَصَلَّى بِالَّذِينَ يَلُوهُ رَكْعَةً، ثُمَّ قَامَ، فَلَمْ يَزَلْ قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ رَكْعَةً، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ

backwards, and he led them in one *Rak'ah*. Then he sat until those who were behind them had prayed one *Rak'ah*, then he said the *Taslim*.

[1948] 310 - (842) It was narrated from Ṣāliḥ bin Khawwât, from those who had prayed the fear prayer with the Messenger of Allāh ﷺ on the day of (the battle of) Dhât Ar-Riqâ', that one group formed rows with him, and another group faced the enemy. He led those who were with him in praying one *Rak'ah*, then he remained standing and they completed the prayer by themselves. Then they moved away and faced the enemy, and the other group came. He led them in praying the remaining *Rak'ah*, then he remained sitting and they completed the prayer by themselves, then he said the *Taslim* with them.

[1949] 311 - (843) It was narrated that Jâbir said: "We came with the Messenger of Allāh ﷺ to Dhât Ar-Riqâ'. Whenever we came to a shady tree, we would leave it for the Messenger of Allāh ﷺ. A man from the idolators came and the sword of the Messenger of Allāh ﷺ was hanging on a tree. He took the sword of the Messenger of Allāh ﷺ and unsheathed it, and he said to the Messenger of

الَّذِينَ كَانُوا قُدَّامَهُمْ، فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً، ثُمَّ سَلَّمَ.

[١٩٤٨] ٣١٠ - (٨٤٢) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ، يَوْمَ ذَاتِ الرِّقَاعِ، صَلَاةَ الْخَوْفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وُجَّاهُ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِنَفْسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفُّوا وَجَّاهُ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لِنَفْسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

[١٩٤٩] ٣١١ - (٨٤٣) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ قَالَ: كُنَّا إِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسُولِ اللَّهِ ﷺ، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ رَسُولِ

Allâh ﷻ: 'Aren't you afraid of me?' He said: 'No.' He said: 'Who will protect you from me?' He said: 'Allâh will protect me from you.' The Companions of the Messenger of Allâh ﷺ threatened him, so he put the sword back in its sheath and hung it up again. Then the call for prayer was given and he led one group in praying two *Rak'ah*, then they moved back and he led the other group in praying two *Rak'ah*. So the Messenger of Allâh ﷺ prayed four *Rak'ah* and the people prayed two."

[1950] 312 - (...) Jâbir narrated that he prayed the fear prayer with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ led one of the two groups in praying two *Rak'ah*, then he led the other group in praying two *Rak'ah*, so the Messenger of Allâh ﷺ prayed four *Rak'ah* and each group prayed two.

الله ﷻ مُعَلَّقٌ بِسَجَرَةٍ، فَأَخَذَ سَيْفَ نَبِيِّ
الله ﷻ فَأَخْرَجَهُ، فَقَالَ لِرَسُولِ اللهِ ﷺ:
أَتَخَافُنِي؟ قَالَ: «لَا» قَالَ: فَمَنْ يَمْنَعُكَ
مَنِي؟ قَالَ: «الله يَمْنَعُنِي مِنْكَ» قَالَ:
فَتَهَدَّاهُ أَصْحَابُ رَسُولِ اللهِ ﷺ، فَأَعَمَدَ
السَّيْفَ وَعَلَقَهُ، قَالَ: فَنُودِيَ بِالصَّلَاةِ،
فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ، ثُمَّ تَأَخَّرُوا،
فَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ، قَالَ:
فَكَانَتْ لِرَسُولِ اللهِ ﷺ أَرْبَعُ رَكَعَاتٍ،
وَلِلْقَوْمِ رَكْعَتَانِ. [انظر: ٥٩٥٠]

[١٩٥٠] ٣١٢ - (...) وَحَدَّثَنَا عَبْدُ
اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا
يَحْيَى بْنُ يَعْنَى ابْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ
وَهُوَ ابْنُ سَلَامٍ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ جَابِرًا
أَخْبَرَهُ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ
صَلَاةَ الْخَوْفِ، فَصَلَّى رَسُولُ اللهِ ﷺ
بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَتَيْنِ، ثُمَّ صَلَّى
بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ، فَصَلَّى رَسُولُ
الله ﷺ أَرْبَعَ رَكَعَاتٍ، وَصَلَّى بِكُلِّ طَائِفَةٍ
رَكْعَتَيْنِ.

7. The Book Of *Jumu'ah* (Friday) Prayer

٤ - (المعجم ٧) - كتاب الجمعة
(التحفة ...)

(المعجم ..) - (باب: كتاب الجمعة)
(التحفة ١٦٥)

[1951] 1 - 844 It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'When one of you wants to come to *Jumu'ah*, let him perform *Ghusl*.'"

[١٩٥١] ١ - (٨٤٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَأْتِيَ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[1952] 2 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said, while he was standing on the *Minbar*: "Whoever among you comes to *Jumu'ah*, let him perform *Ghusl*."

[١٩٥٢] ٢ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ، فَلْيَغْتَسِلْ».

[1953] (...) A similar report (as no. 1952) was narrated from Sâlim and 'Abdullâh, the two sons of 'Abdullâh bin 'Umar,

[١٩٥٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ سَالِمٍ

from Ibn 'Umar, from the Prophet ﷺ.

[1954] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1952).

[1955] 3 - (845) Sâlim bin 'Abdullâh narrated from his father that while 'Umar bin Al-Khattâb was addressing the people on a Friday, one of the Companions of the Messenger of Allâh ﷺ came in. 'Umar called out to him: "What time is this?" He said: "I was busy today and I did not go back to my family when I heard the call, so I did no more than perform *Wudû*'." 'Umar said: "Just *Wudû*", while you know that the Messenger of Allâh ﷺ used to order *Ghusl*?"

[1956] 4 - (...) Abû Hurairah said: "While 'Umar bin Al-Khattâb was addressing the people one Friday, 'Uthmân bin 'Affân came in and 'Umar referred indirectly to him, saying: 'What is the matter with men who come late, after the call?' 'Uthmân said: 'O Commander of

وَعَبْدُ اللَّهِ ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٩٥٤] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِهِ.

[١٩٥٥] ٣-(٨٤٥) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَمَا هُوَ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، دَخَلَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَتَادَاهُ عُمَرُ: أَيَّةُ سَاعَةٍ هَذِهِ؟ فَقَالَ: إِنِّي شُغِلْتُ الْيَوْمَ، فَلَمْ أَتَقَلِّبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّدَاءَ، فَلَمْ أَزِدْ عَلَى أَنْ تَوَضَّأْتُ، قَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْعُغْلِ.

[١٩٥٦] ٤-(...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ: قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ النَّاسَ يَوْمَ

the Believers! As soon as I heard the call, I performed *Wudû'*, then I came.' 'Umar said: 'Just *Wudû'*? Did you not hear that the Messenger of Allâh ﷺ said: "When one of you comes to *Jumu'ah*, let him perform *Ghusl*?"

الْجُمُعَةِ، إِذْ دَخَلَ عَثْمَانُ بْنُ عَفَّانَ فَعَرَّضَ بِهِ عُمَرُ، فَقَالَ: مَا بَالُ رَجَالٍ يَتَأَخَّرُونَ بَعْدَ النِّدَاءِ؟ فَقَالَ عَثْمَانُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا زِدْتُ حِينَ سَمِعْتُ النِّدَاءَ أَنْ تَوَضَّأْتُ، ثُمَّ أَقْبَلْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا، أَلَمْ تَسْمَعُوا [أَنَّ] رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْجُمُعَةِ، فَلْيَغْتَسِلْ».

Chapter 1. *Ghusl* On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It

(المعجم ١) - (بَابُ وَجوب غسل الجمعة على كل بالغ من الرجال. وبيان ما أمروا به) (التحفة ١٦٦)

[1957] 5 - (846) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "*Ghusl* on Friday is obligatory for everyone who has reached the age of puberty."

[١٩٥٧] ٥ - (٨٤٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْغُسْلُ، يَوْمَ الْجُمُعَةِ، وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ». [انظر: ١٩٦٠]

[1958] 6 - (847) It was narrated from 'Urwah bin Az-Zubair that 'Aishah said: "The people used to come to *Jumu'ah* from their houses and from *Al-'Awâli*.^[1] They would come wearing cloaks that had gotten dusty, and they smelled. One of them came to the Messenger of Allâh ﷺ while

[١٩٥٨] ٦ - (٨٤٧) حَدَّثَنِي هَرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ

[1] The villages around Al-Madīnah.

he was at my house, and the Messenger of Allāh ﷺ said: 'You should clean yourselves for this day of yours.'

عَائِشَةُ أَنَّهَا قَالَتْ: كَانَ النَّاسُ يَتَنَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنْ الْعَوَالِي، فَيَأْتُونَ فِي الْعَبَاءِ، وَيُصِيبُهُمُ الْعَبَارُ، فَتَخْرُجُ مِنْهُمْ الرِّيحُ، فَأَتَى رَسُولَ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ، وَهُوَ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لَيَوْمِكُمْ هَذَا».

[1959] (...) It was narrated from 'Urwah that 'Āishah said: "The people were workers and they did not have any servants, so they smelled bad. It was said to them: 'You should perform *Ghusl* on Fridays.'"

[١٩٥٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ النَّاسُ أَهْلَ عَمَلٍ، وَلَمْ يَكُنْ لَهُمْ كُفَاءٌ، فَكَانُوا، يَكُونُ لَهُمْ ثَقَلٌ، فَقِيلَ لَهُمْ: لَوْ اغْتَسَلْتُمْ يَوْمَ الْجُمُعَةِ.

Chapter 2. Perfume And *Siwāk* On Fridays

(المعجم ٢) - (بَابُ الطِّيبِ وَالسَّوَاكِ)
يوم الجمعة (التحفة ١٦٧)

[1960] 7 - (846) It was narrated from 'Abdur-Raḥmān bin Abī Sa'eed Al-Khudrī, from his father, that the Messenger of Allāh ﷺ said: "*Ghusl* on Fridays is obligatory for everyone who has reached the age of puberty, as well as using the *Siwāk* and whatever perfume is available to him."

Bukair did not mention 'Abdur-Raḥmān, and he said concerning perfume: "even if it is women's perfume."

[١٩٦٠] ٧- (٨٤٦) وَحَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْعَمَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَبَكَيْرَ بْنَ الْأَشَّجِّ حَدَّثَاهُ عَنْ أَبِي بَكْرٍ بْنِ الْمُتَكَدِّرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ [وَاجِبٌ] عَلَى كُلِّ مُحْتَلِمٍ، وَسَوَاكٍ،

وَيَمَسُّ مِنَ الطَّيِّبِ مَا قَدَرَ عَلَيْهِ. [راجع:

[١٩٥٧

إِلَّا أَنْ بُكِّرًا لَمْ يَذْكُرْ: عَبْدُ الرَّحْمَنِ.
وَقَالَ فِي الطَّيِّبِ: وَلَوْ مِنْ طَيِّبِ الْمَرْأَةِ.

[1961] 8 - (848) It was narrated from Ibn 'Abbâs that he mentioned what the Prophet ﷺ said about performing *Ghusl* on Friday. Tâwûs said: "I said to Ibn 'Abbâs: 'And should he put on perfume or oil, if his family has some?' He said: 'I do not know about that.'"

[١٩٦١] ٨ - (٨٤٨) حَدَّثَنَا حَسَنُ
الْحُلَوَانِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ:
أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ،
عَنِ ابْنِ عَبَّاسٍ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي
الْغُسْلِ يَوْمَ الْجُمُعَةِ، قَالَ طَاوُسٌ: فَقُلْتُ
لِابْنِ عَبَّاسٍ: وَيَمَسُّ طَيِّبًا أَوْ دُهْنًا، إِنْ
كَانَ عِنْدَ أَهْلِهِ؟ قَالَ: لَا أَعْلَمُهُ.

[1962] (...) It was narrated from Ibn Juraij with this chain (a similar *Hadîth* as no. 1961).

[١٩٦٢] (...) وَحَدَّثَنَا [ه] إِسْحَقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ؛
وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا
الضَّحَّاكُ بْنُ مَخْلَدٍ، كِلَاهُمَا عَنِ ابْنِ
جُرَيْجٍ بِهَذَا الْإِسْنَادِ.

[1963] 9 - (849) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is the right of Allâh over every Muslim that he should perform *Ghusl* every seven days, washing his head and his body."

[١٩٦٣] ٩ - (٨٤٩) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا وَهَيْبُ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَقُّ اللَّهِ
عَلَى كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ
أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ».

[1964] 10 - (850) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Ghusl* for *Janâbah* on Friday, then comes to the *Masjid* early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the *Imâm* comes out, the Angels come in to listen to the reminder."

Chapter 3. Listening Attentively To The *Khutbah* On Friday

[1965] 11 - (851) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the *Imâm* is delivering the *Khutbah*, then you have engaged in idle speech."

[١٩٦٤] ١٠ - (٨٥٠) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ
عَلَيْهِ - عَنْ شُمَيْ مَوْلَى أَبِي بَكْرٍ، عَنْ
أَبِي صَالِحٍ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ
الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا
قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ،
فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ
الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ
رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ
دَبَّاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ،
فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ
خَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

[انظر: ١٩٨٤]

(المعجم ٣) - (بَابُ فِي الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ فِي الْخُطْبَةِ) (التحفة ١٦٨)

[١٩٦٥] ١١ - (٨٥١) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ بِنِ الْمُهَاجِرِ
- قَالَ ابْنُ رُمْحٍ: أَخْبَرَنَا - اللَّيْثُ عَنْ
عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ
ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتُ
لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ،
وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتُ».

[1966] (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 1965).

[1967] (...) Ibn Juraij narrated a similar *Hadîth* (as no. 1965) from Ibn Shihâb with both chains, except that Ibn Juraij said: "Ibrâhîm bin 'Abdullâh bin Qârîz."

[1968] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the *Imâm* is delivering the *Khutbah*, then you have engaged in idle speech."

Chapter 4. The (Special) Time That Occurs On Friday

[1969] 13 - (852) It was

[١٩٦٦] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنِ ابْنِ الْمُسَيَّبِ أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِهِ.

[١٩٦٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ بِالْإِسْنَادَيْنِ جَمِيعًا، فِي هَذَا الْحَدِيثِ مِثْلَهُ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ قَالَ: إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ قَارِظٍ.

[١٩٦٨] ١٢ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَيْتَ».

قَالَ أَبُو الزِّنَادِ: هِيَ لُغَةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هُوَ فَقَدْ لَغَوْتَ.

(المعجم ٤) - (بَابُ فِي السَّاعَةِ الَّتِي

فِي يَوْمِ الْجُمُعَةِ) (التحفة ١٦٩)

[١٩٦٩] ١٣ - (٨٥٢) وَحَدَّثَنَا يَحْيَى

narrated from Abû Hurairah that the Messenger of Allâh ﷺ mentioned Friday and said: "In it there is a time when, if a Muslim happens to pray at that time and ask Allâh for something, He will give it to him."

Qutaibah added in his report: "And he gestured with his hand to indicate how short it is."

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ، لَا يُوفِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ يُصَلِّي، يَسْأَلُ اللَّهَ شَيْئًا، إِلَّا أَعْطَاهُ إِيَّاهُ».

زَادَ قُتَيْبَةُ فِي رِوَايَتِهِ: وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[1970] 14 - (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said: 'On Friday there is a time when, if a Muslim happens to stand and pray at that time, asking Allâh for good, He will give it to him.' And he gestured with his hand to indicate how short it is."

[١٩٧٠] ١٤ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوفِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ إِيَّاهُ» وَقَالَ بِيَدِهِ يُقَلِّلُهَا، يُرْهِدُهَا.

[1971] (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said:..." a similar report (as no. 1970).

[١٩٧١] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ، بِمِثْلِهِ.

[1972] (...) It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said:..." a similar report (as no. 1970, but with a different chain).

[١٩٧٢] (...) وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنَى ابْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ، وَهُوَ ابْنُ عُلْقَمَةَ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ، بِمِثْلِهِ.

[1973] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "On Friday there is a time when, if a Muslim happens to ask Allâh for good at that time, He will give it to him." He said: "And it is a short time."

[1974]... - (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadîth* as no. 1973), but he did not say: "and it is a short time."

[1975] 16 - (853) It was narrated that Abû Burdah bin Abî Mûsâ Al-Ash'arî said: 'Abdullâh bin 'Umar said to me: "Did you hear your father narrating from the Messenger of Allâh ﷺ concerning the (special) time on Friday?" I said: "Yes, I heard him say: 'I heard the Messenger of Allâh ﷺ say: It is between the time when the *Imâm* sits down, until the prayer is over.'"

[١٩٧٣] ١٥ - (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَغْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا، إِلَّا أَعْطَاهُ [إِيَّاهُ]» قَالَ وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[١٩٧٤] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَقُلْ: وَهِيَ سَاعَةٌ خَفِيفَةٌ.

[١٩٧٥] ١٦ - (٨٥٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ بْنِ بُكَيْرٍ، وَحَدَّثَنَا هَرُؤُنُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ؟ قَالَ قُلْتُ: نَعَمْ، سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ».

Chapter 5. The Virtue Of Friday

(المعجم ٥) - (بَابُ فَضْلِ يَوْمِ

الْجُمُعَةِ) (التحفة ١٧٠)

[1976] 17 - (854) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best day on which the sun ever rises is Friday. On it Âdam was created, on it he entered Paradise and on it he was expelled therefrom.'"

[١٩٧٦] ١٧ - (٨٥٤) وَحَدَّثَنِي
حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ بْنُ أَبِي شِهَابٍ: أَخْبَرَنِي
عَبْدُ الرَّحْمَنِ الْأَعْرَجُ؛ أَنَّهُ سَمِعَ أَبَا
هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ
يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ،
فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ
أُخْرِجَ مِنْهَا».

[1977] 18 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The best day on which the sun rises is Friday. On it Âdam was created, on it he entered Paradise, on it he was expelled therefrom, and the Hour will not begin except on a Friday."

[١٩٧٧] ١٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ يَحْيَى الْحِزَامِيُّ
عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ يَوْمٍ
طَلَعَتْ عَلَيْهِ الشَّمْسُ، يَوْمَ الْجُمُعَةِ، فِيهِ
خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ
مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ
الْجُمُعَةِ».

Chapter 6. This Umma Has Been Guided To Friday

(المعجم ٦) - (بَابُ هِدَايَةِ هَذِهِ الْأُمَّةِ

لِيَوْمِ الْجُمُعَةِ) (التحفة ١٧١)

[1978] 19 - (855) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last, but we will be the first on the Day of Resurrection, although every

[١٩٧٨] ١٩ - (٨٥٥) وَحَدَّثَنَا عَمْرُو
النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي
الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ

nation was given the Book before us, and we have been given it after them. This day which Allâh has decreed for us, Allâh has guided us to it, and the people come after us in this regard, the Jews on the next day and the Christians on the day after that.”

[1979] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last but we will be the first on the Day of Resurrection...’” a similar report (as no. 1978).

[1980] 20 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last, but the first on the Day of Resurrection and we will be the first to enter Paradise, although they were given the Book before us and we were given it after them, but they differed and Allâh guided us concerning that wherein they differed of the truth. This is their day concerning which they differed; Allâh has guided us to it’” - he (the narrator) said: “Friday” - “this day is for us, the next day is for the Jews, and the day after that is for the Christians.”

الْآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ،
يَبْدَأَنَّ كُلُّ أُمَّةٍ أُوْتِيَتْ الْكِتَابَ مِنْ قَبْلِنَا،
وَأُوْتِينَاهُ مِنْ بَعْدِهِمْ، ثُمَّ هَذَا الْيَوْمُ الَّذِي
كَتَبَهُ اللَّهُ عَلَيْنَا، هَذَا اللَّهُ لَهُ، فَالْنَّاسُ لَنَا
فِيهِ تَبَعٌ، الْيَهُودُ غَدًا، وَالنَّصَارَى بَعْدَ
غَدٍ.

[١٩٧٩] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ طَاوُسٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ وَنَحْنُ
السَّابِقُونَ يَوْمَ الْقِيَامَةِ». بِمِثْلِهِ.

[١٩٨٠] ٢٠- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ،
وَنَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ، يَبْدَأُ أَتَهُمْ
أُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوْتِينَاهُ مِنْ
بَعْدِهِمْ، فَاخْتَلَفُوا، فَهَذَا اللَّهُ لِمَا
اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ، فَهَذَا يَوْمُهُمُ الَّذِي
اخْتَلَفُوا فِيهِ، هَذَا اللَّهُ لَهُ - قَالَ: يَوْمُ
الْجُمُعَةِ - فَالْيَوْمَ لَنَا، وَغَدًا لِلْيَهُودِ،
وَبَعْدَ غَدٍ لِلنَّصَارَى».

[1981] 21 - (...) It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: "This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ." He said: "The Messenger of Allâh ﷺ said: 'We are the last, but the first on the Day of Resurrection, although they were given the Book before us and we were given it after them. This is their day that was enjoined upon them but they differed concerning it, but Allâh guided us to it, so they come after us in this regard: the Jews on the next day and the Christians on the day after.'"

[١٩٨١] ٢١- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَبْدَأُ اللَّهُمَّ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِيَانَا مِنْ بَعْدِهِمْ وَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَذَا اللَّهُ لَهُ، فَهُمْ لَنَا فِيهِ تَبَعٌ، فَالْيَهُودُ غَدًا، وَالنَّصَارَى بَعْدَ غَدٍ».

[1982] 22 - (856) It was narrated from Abû Hurairah and from Rib'î bin Hirâsh that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh sent those who came before us astray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allâh brought us, and Allâh guided us to Friday, so there is Friday, Saturday, Sunday. Thus they will follow us on the Day of Resurrection. We are the last of the people of this world but will be the first on the Day of Resurrection, the first of all creatures to be judged.'"

[١٩٨٢] ٢٢- (٨٥٦) وَحَدَّثَنَا أَبُو كَرِيبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا ابْنُ فَضْلٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا، فَهَذَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ، نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ

الْخَلَائِقِ»، وَفِي رِوَايَةٍ وَاصِلٍ: الْمَقْصِيُّ بَيْنَهُمْ.

[1983] 23 - (...) It was narrated that Hudhālfah said: "The Messenger of Allāh ﷺ said: 'We have been guided to Friday and Allāh sent those who came before us astray from it.'" And he mentioned a *Hadīth* similar to that of Ibn Fuḍail (no. 1982).

[١٩٨٣] ٢٣- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ طَارِقٍ: حَدَّثَنِي رَبِيعُ بْنُ جِرَاشٍ عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هُدَيْنَا إِلَى الْجُمُعَةِ وَأَضَلَّ اللَّهُ عَنْهَا مَنْ كَانَ قَبْلَنَا» فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ فَضِيلٍ.

Chapter 7. The Virtue Of Going Out Early On Friday

(المعجم ٧) - (بَابُ فَضْلِ التَّهَجِيرِ يَوْمَ الْجُمُعَةِ) (التحفة ١٧٢)

[1984] 24 - (850) Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'When Friday comes, at every door of the *Masjid* there stand Angels who write down (the names of) those whom come first, then those who come next. When the *Imām* sits down, the records are closed and they come to listen to the reminder (i.e., The *Khutbah*) *Khutba*. The likeness of the one who comes early is that of one who offered a camel, then of one who offered a cow, then of one who offered a ram, then of one who offered a chicken, then of one who offered an egg."

[١٩٨٤] ٢٤- (٨٥٠) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ وَعَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ الْأَعْرُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَأَلَّوْلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ، وَمِثْلُ الْمُهَجَّرِ كَمِثْلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ كَالَّذِي يُهْدِي بَقْرَةً، ثُمَّ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ». [راجع: ١٩٦٤]

[1985] (...) A similar report (as no. 1984) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1986] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "At every door of the *Masjid* there stands an Angel who writes down the first one to come, then the next." He likened them to (the one who offered) a camel then in descending order, to (the one who offered) an egg. "Then when the *Imâm* sits down, the records are closed and they (the Angels) attend the reminder."

Chapter 8. The Virtue Of One Who Remains Silent And Listens Attentively During The *Khutbah*

[1987] 26 - (857) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever performs *Ghusl*, then comes to *Jumu'ah*, and prays what is decreed for him, then listens attentively until the *Khutbah* is over, then prays with him (the *Imâm*), will be forgiven (his sins) between that and the next *Jumu'ah*, and three days more."

[١٩٨٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ عَنْ سُفْيَانَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[١٩٨٦] ٢٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَغْنِي ابْنُ عَبْدِ الرَّحْمَنِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَكٌ يَكْتُبُ الْأَوَّلَ فَلَاوَلَّ: مَثَلُ الْجُرُورِ ثُمَّ نَزَلَهُمْ حَتَّى صَغَرَ إِلَى مَثَلِ الْبَيْضَةِ فَإِذَا جَلَسَ الْإِمَامُ طَوَيْتِ الصُّحُفَ وَحَضَرُوا الذِّكْرَ».

(المعجم ٨) - (بَابُ فَضْلِ مَنْ اسْتَمَعَ وَأَنْصَتَ فِي الْخُطْبَةِ) (التحفة ١٧٣)

[١٩٨٧] ٢٦ - (٨٥٧) وَحَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ يَغْنِي ابْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قُدِّرَ لَهُ، ثُمَّ أَنْصَتَ حَتَّى يَقْرَعَ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفُضِّلَ ثَلَاثَةَ أَيَّامٍ».

[1988] 27 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wudû'* well, then comes to *Jumu'ah* and listens attentively, will be forgiven (his sins) between that and (the next) *Jumu'ah*, and three days in addition to that, but whoever touches the pebbles, then he has engaged in an idle action."

Chapter 9. *Jumu'ah* Prayer Is When The Sun Has Passed Its Zenith

[1989] 28 - (858) It was narrated that Jâbir bin 'Abdullâh said: "We used to pray with the Messenger of Allâh ﷺ, then we would go back and let our camels used for carrying water rest." Hasan (one of the narrators) said: "I said to Ja'far: 'At what time was that?' He said: 'When the sun passed its zenith.'"

[1990] 29 - (...) Sulaimân bin Bilâl narrated from Ja'far, from his father, that he asked Jâbir bin 'Abdullâh: "When did the

[١٩٨٨] ٢٧ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

(المعجم ٩) - (بَابُ صَلَاةِ الْجُمُعَةِ)
حين نزول الشمس (التحفة ١٧٤)

[١٩٨٩] ٢٨ - (٨٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ عِيَّاشٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَرْجِعُ فَنَرِيحُ نَوَاضِحَنَا، قَالَ حَسَنٌ: فَقُلْتُ لِيَجْعَفِرَ: فِي أَيِّ سَاعَةٍ تِلْكَ؟ قَالَ: زَوَالُ الشَّمْسِ.

[١٩٩٠] ٢٩ - (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ

Messenger of Allâh ﷺ pray *Jumu'ah*?" He said: "He used to pray, then we would go to our camels and let them rest." 'Abdullâh added in his *Hadîth*: "When the sun had passed its zenith;" and "meaning, the camels that were used for carrying water."

الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ: مَتَى كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ؟ قَالَ: كَانَ يُصَلِّي، ثُمَّ نَذَهُبُ إِلَى جَمَالِنَا فَنُرِيحُهَا، زَادَ عَبْدُ اللَّهِ فِي حَدِيثِهِ: حِينَ تَزُولُ الشَّمْسُ، يَعْنِي التَّوَاضُّعَ.

[1991] 30 - (859) It was narrated that Sahl said: "We used not to take a nap or eat lunch until after *Jumu'ah*." Ibn Hujr added: "at the time of the Messenger of Allâh ﷺ."

[١٩٩١] ٣٠ - (٨٥٩) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ وَيَحْيَى بْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلٍ قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ الْجُمُعَةِ - زَادَ ابْنُ حُجْرٍ: فِي عَهْدِ رَسُولِ اللَّهِ ﷺ.

[1992] 31 - (860) It was narrated from Iyâs bin Salamah bin Al-Akwa', that his father said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ when the sun passed its zenith, then we would go back and try to seek shade."

[١٩٩٢] ٣١ - (٨٦٠) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا وَكِيعٌ عَنْ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيِّ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: كُنَّا نُجْمَعُ مَعَ رَسُولِ اللَّهِ ﷺ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ نَسْتَعِ الْفَيْءَ.

[1993] 32 - (...) It was narrated from Iyâs bin Salamah bin Al-Akwa' that his father said: "We

[١٩٩٣] ٣٢ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ

used to pray *Jumu'ah* with the Messenger of Allâh ﷺ, then we would go back and we could not find any wall offering shade.”

Chapter 10. The Two *Khutbah* Before The Prayer, And Sitting Briefly In Between Them

[1994] 33 - (861) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to deliver the *Khutbah* standing on Friday, then he would sit briefly, then he would stand up again." He said: "As they do nowadays."

[1995] 34 - (862) It was narrated that Jâbir bin Samurah said: "The Prophet used to give two *Khutbah*, sitting in between them. He would recite Qur'ân and remind the people."

[1996] 35 - (...) It was narrated

الْمَلِكُ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ عَنْ
إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ
قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ
الْجُمُعَةَ، فَنَرْجِعُ وَمَا نَجِدُ لِلْحَيْطَانِ فَيَتَنَا
نَسْتَقْطِلُ بِهِ.

(المعجم ١٠) - (بَابُ ذِكْرِ الْخُطْبَتَيْنِ
قَبْلَ الصَّلَاةِ وَمَا فِيهِمَا مِنَ الْجُلُوسَةِ)
(التحفة ١٧٥)

[١٩٩٤] ٣٣ - (٨٦١) وَحَدَّثَنَا عُيَيْدُ
اللَّهُ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ
الْجَحْدَرِيُّ، جَمِيعًا عَنْ خَالِدٍ - قَالَ أَبُو
كَامِلٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ -
حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ
الْجُمُعَةِ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ.
قَالَ: كَمَا يَفْعَلُونَ الْيَوْمَ.

[١٩٩٥] ٣٤ - (٨٦٢) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَحَسَنُ بْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ
سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَتْ
لِلنَّبِيِّ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا، يَقْرَأُ
الْقُرْآنَ وَيُذَكِّرُ النَّاسَ.

[١٩٩٦] ٣٥ - (...) وَحَدَّثَنَا يَحْيَى

that Simâk said: "Jâbir bin Samurah told me: 'The Messenger of Allâh ﷺ used to deliver the *Khutbah* standing, then he would sit. Then he would stand up and deliver (another) *Khutbah* standing. Whoever told you that he used to deliver the *Khutbah* sitting was lying. By Allâh, I prayed with him more than two thousand times.'"

Chapter 11. The Verse: "And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing..."^[1]

[1997] 36 - (863) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ was delivering the *Khutbah* standing one Friday, when a caravan came from Ash-Shâm. The people went towards it until there were only twelve men left, then this verse which is in *Sûrat Al-Jumu'ah* was revealed: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[2]

ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَنِيمَةَ عَنْ سِمَاكِ قَالَ: أَنبَأَنِي جَابِرُ [بْنُ سَمُرَةَ] أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ نَبَأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ، فَقَدْ، وَاللَّهِ! صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ.

(المعجم ١١) - (بَابُ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَصَوْا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ (التحفة ١٧٦)

[١٩٩٧] ٣٦ - (٨٦٣) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ تَالِ عُثْمَانَ: حَدَّثَنَا جَرِيرٌ - عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا يَوْمَ الْجُمُعَةِ، فَجَاءَتْ عِيرٌ مِنَ الشَّامِ فَانْقَلَبَ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، فَأَنْزَلَتْ هَذِهِ الْآيَةُ الَّتِي فِي الْجُمُعَةِ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَصَوْا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾. [الجمعة: ١١].

^[1] *Al-Jumu'ah* 62:11.

^[2] *Al-Jumu'ah* 62:11.

[1998] (...) It was narrated from Ḥuṣāin with this chain (a similar *Hadīth* as no. 1997), and he said: when the Messenger of Allāh ﷺ was delivering a *Khuṭbah*, but he did not say, standing.

[1999] 37 - (...) It was narrated that Jābir bin 'Abdullāh said: We were with the Prophet ﷺ on a Friday when a caravan arrived. The people went out to it and no one was left except twelve men, of whom I was one. Then Allāh revealed the words: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[1]

[2000] 38 - (...) It was narrated that Jābir bin 'Abdullāh said: While the Prophet ﷺ was standing on a Friday, a caravan arrived in Al-Madīnah and the Companions of the Messenger of Allāh ﷺ rushed towards it, until there was no one left with him except twelve men, among whom were Abū Bakr and 'Umar. Then this verse was revealed: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[2]

[١٩٩٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ وَقَالَ: وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ وَلَمْ يَقُلْ: قَائِمًا.

[١٩٩٩] ٣٧- (...) وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَقَدِمَتْ سُوقُهُ قَالَ: فَخَرَجَ النَّاسُ إِلَيْهَا، وَلَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا، أَنَا فِيهِمْ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ إِلَى آخِرِ الْآيَةِ.

[٢٠٠٠] ٣٨- (...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ أَبِي سُفْيَانَ وَسَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ قَائِمٌ يَوْمَ الْجُمُعَةِ، إِذْ قَدِمَتْ عِيرٌ إِلَى الْمَدِينَةِ، فَابْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا اثْنَا عَشَرَ رَجُلًا، فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ قَالَ: وَنَزَلَتْ هَذِهِ الْآيَةُ:

[1] *Al-Jumu'ah* 62:11.

[2] *Al-Jumu'ah* 62:11.

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا آنَفَضُوا إِلَيْهَا﴾.

[2001] 39 - (864) It was narrated from Abû 'Uбайдah that Ka'b bin 'Ujrah entered the *Masjid*, and 'Abdur-Rahmân bin Umm Al-Hakam was delivering the *Khuṭbah* while sitting. He said: Look at this evildoer who is delivering the *Khuṭbah* while sitting, when Allâh says: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."^[1]

Chapter 12. Stern Warning Against Missing *Jumu'ah*

[2002] 40 - (865) It was narrated from 'Abdullâh bin 'Umar and Abû Hurairah, that they heard the Messenger of Allâh ﷺ say, on the planks of his *Minbar*: "People must cease neglecting *Jumu'ah*, or Allâh will put a seal over their hearts and they will truly be among the negligent."

[٢٠٠١] ٣٩ - (٨٦٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ، وَعَبَدُ الرَّحْمَنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا فَقَالَ: انْظُرُوا إِلَى هَذَا الْخَبِيثِ يَخْطُبُ قَاعِدًا، وَقَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا آنَفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾.

(المعجم ١٢) - (بَابُ التَّغْلِيظِ فِي تَرْكِ الْجُمُعَةِ) (التحفة ١٧٧)

[٢٠٠٢] ٤٠ - (٨٦٥) وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ عَنْ زَيْدٍ يَعْنِي أَخَاهُ، أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مِينَاءَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: عَلَى أَعْوَادٍ مِنْبَرِهِ: «لَيَتَّهِنَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَسُوْنَنَّ مِنَ الْغَافِلِينَ».

[1] *Al-Jumu'ah* 62:11.

Chapter 13. Keeping The Prayer And *Khuṭbah* Short

[2003] 41 - (866) It was narrated that Jâbir bin Samurah said: "I used to pray with the Messenger of Allâh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[2004] 42 - (...) It was narrated that Jâbir bin Samurah said: "I used to offer the prayers with the Messenger of Allâh ﷺ, and his prayer was of moderate length and his *Khuṭbah* was of moderate length."

[2005] 43 - (867) It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allâh ﷺ delivered a *Khuṭbah*, his eyes would turn red, his voice would become loud, and his anger would increase, until it was as if he was warning of an attacking army, saying: 'The enemy will attack in the morning or in the evening.' He said: 'The

(المعجم ١٣) - (بَابُ تَخْفِيفِ الصَّلَاةِ وَالْخُطْبَةِ) (التحفة ١٧٨)

[٢٠٠٣] ٤١ - (٨٦٦) حَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أَصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَكَانَتْ صَلَاتُهُ قَصْداً، وَخُطْبَتُهُ قَصْداً.

[٢٠٠٤] ٤٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَاءُ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أَصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَاتُهُ قَصْداً، وَخُطْبَتُهُ قَصْداً.

وَفِي رِوَايَةِ أَبِي بَكْرٍ: زَكَرِيَاءُ عَنْ سِمَاكِ .

[٢٠٠٥] ٤٣ - (٨٦٧) وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: صَبَحَكُمْ مَسَاكُمُ! وَيَقُولُ

Hour and I have been sent like these two,' and he held his index finger and middle finger up together. And he would say: 'The best of speech is the Book of Allâh, the best of guidance is the guidance of Muḥammad, and the worst of matters are those which are newly-invented, and every innovation is a going astray.' Then he would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; whoever leaves behind a debt or dependents, then the responsibility of paying it off and of caring for them rests upon me.'"

[2006] 44 - (...) Jâbir bin 'Abdullâh said: "In the *Khutbah* of the Prophet ﷺ on Friday, he would praise Allâh, then he would say other things, raising his voice..." a similar *Hadîth* (as no. 2005).

[2007] 45 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to address the people, praising Allâh as He deserves to be praised, then he would say: 'Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرُونَ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى، وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»، ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلِيَ وَعَلَيَّ».

[٢٠٠٦] ٤٤- (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي جَعْفَرُ ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ [قَالَ]: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ، وَقَدْ عَلَا صَوْتُهُ، ثُمَّ سَأَلَ الْحَدِيثَ بِمِثْلِهِ.

[٢٠٠٧] ٤٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ

none can guide. The best of speech is the Book of Allāh,” then he quoted a *Ḥadīth* similar to that of *Ath-Thaqaḥī*.

[2008] 46 - (868) It was narrated from Ibn ‘Abbās that Ḍimād came to Makkah. He was from (the tribe of) Azd *Shanū’ah*, and he used to treat people with *Ruqyā’* (in the case of *Jinn* possession). He heard the fools among the people of Makkah saying that Muḥammad was possessed. He said: “If I see this man, perhaps Allāh will heal him at my hands.” So he met him and he said: “O Muḥammad, I treat people with *Ruqyā’* in the case of *Jinn* possession, and Allāh heals at my hands whomsoever He wills. Do you want that?” The Messenger of Allāh ﷺ said: “Praise be to Allāh, We praise Him and seek His help. Whomsoever Allāh guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is none worthy of worship except Allāh alone with no partner, and I bear witness that Muḥammad is His slave and Messenger.” Ḍimād said: “Say these words of yours to me again.” The Messenger of Allāh ﷺ repeated them three times and (Ḍimād) said: “I have heard the words of the

يَقُولُ: «مَنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلُّ فَلَا هَادِيَ لَهُ، وَخَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ»، ثُمَّ سَأَلَ الْحَدِيثَ بِمِثْلِ حَدِيثِ الثَّقَفِيِّ.

[٢٠٠٨] ٤٦ - (٨٦٨) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنْ عَبْدِ الْأَعْلَى، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الْأَعْلَى وَهُوَ أَبُو هَمَامٍ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ضِمَادًا قَدِمَ مَكَّةَ، وَكَانَ مِنْ أَزْدِ شَنْوَةَ، وَكَانَ يَرْقِي مِنْ هَذِهِ الرِّيحِ، فَسَمِعَ سُفَهَاءَ مِنْ أَهْلِ مَكَّةَ يَقُولُونَ: إِنَّ مُحَمَّدًا مَجْنُونٌ فَقَالَ: لَوْ أَنِّي رَأَيْتُ هَذَا الرَّجُلَ لَعَلَّ اللَّهَ يَشْفِيهِ عَلَى يَدَيَّ قَالَ: فَلَقِيَهُ، فَقَالَ: يَا مُحَمَّدُ! إِنِّي أَرْقِي مِنْ هَذِهِ الرِّيحِ، وَإِنَّ اللَّهَ يَشْفِي عَلَى يَدَيَّ مِنْ شَاءَ، فَهَلْ لَكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلُّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَا بَعْدُ؟ قَالَ: فَقَالَ: أَعِدْ عَلَيَّ كَلِمَاتِكَ هَؤُلَاءِ، فَأَعَادَهُنَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، ثَلَاثَ

soothsayers and the words of the magicians and the words of the poets, but I have never heard anything like these words of yours. You have scaled the heights of eloquence.” He said: “Give me your hand so that I may pledge allegiance to in Islam.” So he gave him his pledge of allegiance, then the Messenger of Allāh ﷺ said: “And on behalf of your people.” He said: “And on behalf of my people.” (The narration said:) The Messenger of Allāh ﷺ sent out a raiding party and they passed by his people. The commander of the party said to his troops: “Did you take anything from these people?” One man said: “I took a vessel for water from them.” He said: “Give it back, for these are the people of Dīmād.”

[2009] 47 - (869) It was narrated that Wāsil bin Hayyān said: “Abū Wā'il said: Ammār addressed us and he spoke briefly but eloquently. When he came down (from the *Minbar*), we said: “O Abū Al-Yaqzān, you spoke eloquently but briefly, would that you had made it longer.” He said: “I heard the Messenger of Allāh ﷺ say: ‘A man’s lengthening his prayer and shortening his *Khuṭbah* is a sign of his understanding (of religion), so make your prayers lengthy and your *Khuṭbah* brief, for there is charm in eloquent speech.’”

مَرَاتٍ، قَالَ: فَقَالَ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ وَقَوْلَ السَّحَرَةِ وَقَوْلَ الشُّعْرَاءِ، فَمَا سَمِعْتُ مِثْلَ كَلِمَاتِكَ هَؤُلَاءِ، وَلَقَدْ بَلَغَنَ نَاعُوسَ الْبَحْرِ، قَالَ: فَقَالَ: هَاتِ يَدَكَ أَبَايُكَ عَلَى الْإِسْلَامِ، قَالَ: فَبَايَعَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَى قَوْمِكَ» قَالَ: وَعَلَى قَوْمِي. قَالَ: فَبَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَمَرُّوا بِقَوْمِهِ، فَقَالَ صَاحِبُ السَّرِيَّةِ لِلْجَيْشِ: هَلْ أَصَبْتُمْ مِنْ هَؤُلَاءِ شَيْئًا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَصَبْتُ مِنْهُمْ مِطْهَرَةً فَقَالَ: رُدُّوْهَا، فَإِنَّ هَؤُلَاءِ قَوْمٌ ضِمَادٌ.

[٢٠٠٩] ٤٧ - (٨٦٩) حَدَّثَنِي شَرِيحُ ابْنِ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي جَرَّ عَنْ أَبِيهِ، عَنْ وَاصِلِ بْنِ حَيَّانَ قَالَ: قَالَ أَبُو وَائِلٍ: خَطَبَنَا عَمَّارٌ، فَأَوْجَزَ وَأَبْلَغَ، فَلَمَّا نَزَلَ قُلْنَا: يَا أَبَا الْيَقْظَانِ! لَقَدْ أَبْلَغْتَ وَأَوْجَزْتَ، فَلَوْ كُنْتَ تَنَقَّسْتَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقِصْرَ خُطْبَتِهِ، مِثْنَةٌ مِنْ فَهْمِهِ، فَأَطِيلُوا الصَّلَاةَ وَأَفْصِرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا».

[2010] 48 - (870) It was narrated from 'Adiyy bin Hâtim that a man gave a speech in the presence of the Prophet ﷺ and said: "Whoever obeys Allâh and His Messenger is rightly guided and whoever disobeys them has gone astray." The Messenger of Allâh ﷺ said: "What a bad *Khaṭīb* you are. Say: 'and whoever disobeys Allâh and His Messenger.'"

Ibn Numair said: "And he did go astray."

[2011] 49 - (871) It was narrated from Ṣafwân bin Ya'la, from his father, that he heard the Prophet ﷺ reciting on the *Minbar*: "And they will cry: "O Mâlik (Keeper of Hell)!"[1]"

[2012] 50 - (872) It was narrated from 'Amrah bint 'Abdur-Raḥmân that a sister of 'Amrah said: "I learned "*Qâf*. By the Glorious Qur'ân"[2] from the mouth of the Messenger of Allâh ﷺ on Fridays, as he recited it from the *Minbar* every Friday."

[٢٠١٠] ٤٨ - (٨٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِيهِمَا فَقَدْ غَوَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَشَّسَ الْخَطِيبُ أَنْتَ، قُلْ: وَمَنْ يَعْصِرِ اللَّهَ وَرَسُولَهُ». قَالَ ابْنُ نُمَيْرٍ: فَقَدْ غَوَى.

[٢٠١١] ٤٩ - (٨٧١) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ الْحَنْظَلِيُّ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرِو، سَمِعَ عَطَاءٌ يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمُنْبَرِ: «وَنَادَوْا يَا مَالِكُ!»

[٢٠١٢] ٥٠ - (٨٧٢) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ أُخْتِ لِعَمْرَةَ قَالَتْ:

[1] *Az-Zukhruf* 43:77.

[2] *Qâf* 50.

أَخَذْتُ ﴿قَ وَالْقُرْآنِ الْمَجِيدِ﴾ مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَوْمَ الْجُمُعَةِ، وَهُوَ يَقْرَأُ بِهَا عَلَى الْمِنْبَرِ، فِي كُلِّ جُمُعَةٍ.

[2013] (...) It was narrated from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmân, who was older than her... a *Hadîth* similar to that of Sulaimân bin Bilâl.

[٢٠١٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، كَانَتْ أَكْبَرَ مِنْهَا، بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[2014] 51 - (873) It was narrated from 'Abdullâh bin Muḥammad bin Ma'n that a daughter of Hârithah bin An-Nu'mân said: "I only memorized *Surah Qâf* from the mouth of the Messenger of Allâh ﷺ, when he recited it in his *Khutbah* every Friday, and our oven and the oven of the Messenger of Allâh ﷺ were the same."

[٢٠١٤] ٥١ - (٨٧٣) حَدَّثَنِي مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُثَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ مَعْنٍ، عَنْ بِنْتِ لِحَارَةَ بْنِ التَّعْمَانِ قَالَتْ: مَا حَفِظْتُ ﴿قَ﴾ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ، قَالَتْ: وَكَانَ تَوْرُنَا وَتَوْرُ رَسُولِ اللَّهِ ﷺ وَاحِدًا.

[2015] 52 - (...) It was narrated that Umm Hishâm bint Hârithah bin An-Nu'mân said: "Our oven and the oven of the Messenger of Allâh ﷺ were the same for two years, or for one year and part of a year. And I only learned "*Surat Qâf*. By the Glorious Qur'an"^[1]

[٢٠١٥] ٥٢ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ الْأَنْصَارِيُّ، عَنْ

[1] *Qâf* 50.

from the tongue of the Messenger of Allāh ﷺ, who used to recite it every Friday from the *Minbar*, when he addressed the people.”

يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ، عَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ ابْنِ النُّعْمَانِ قَالَتْ: لَقَدْ كَانَ تَتَوَرَّنَا وَتَتَوَرُّ رَسُولُ اللَّهِ ﷺ وَاحِدًا، سَتَيْنِ أَوْ سَنَةً وَبَعْضَ سَنَةٍ، [وَأَمَّا أَخَذْتُ ﴿وَقَ وَالْقُرْآنَ الْمَجِيدَ﴾ إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ، يَقْرُؤُهَا كُلَّ يَوْمِ جُمُعَةٍ عَلَى الْمُنْبَرِ، إِذَا خَطَبَ النَّاسَ.

[2016] 53 - (874) It was narrated from Ḥuṣayn that ‘Umârah bin Ru’aibah saw Bishr bin Marwân on the *Minbar* raising his hands. He said: “How ugly are these two hands. I saw the Messenger of Allāh ﷺ doing no more than this with his hand,” and he pointed with his index finger.

[٢٠١٦] ٥٣ - (٨٧٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ قَالَ: رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمُنْبَرِ رَافِعًا يَدَيْهِ فَقَالَ: قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا، وَأَشَارَ بِإِصْبَعِهِ الْمُسَبَّحَةِ.

[2017] (...) It was narrated that Ḥuṣayn bin ‘Abdur-Raḥmân said: “I saw Bishr bin Marwân on a Friday, raising his hands, and ‘Umârah bin Ru’aibah said...” and he mentioned something similar (to no. 2016).

[٢٠١٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: رَأَيْتُ بِشْرَ بْنَ مَرْوَانَ، يَوْمَ الْجُمُعَةِ، يَرْفَعُ يَدَيْهِ، فَقَالَ عُمَارَةُ بْنُ رُوَيْبَةَ: فَذَكَرَ نَحْوَهُ.

Chapter 14. Greeting (Prayers Upon Entering The *Masjid*) While The *Imâm* Is Preaching

(المعجم ١٤) - (بَابُ التَّحِيَّةِ وَالْإِمَامِ

يَخْطُبُ) (التحفة ١٧٩)

[2018] 54 - (875) It was

[٢٠١٨] ٥٤ - (٨٧٥) حَدَّثَنَا أَبُو

narrated that Jâbir bin 'Abdullâh said: "While the Prophet ﷺ was delivering the *Khutbah* on a Friday, a man came and the Prophet ﷺ said to him: 'Have you prayed, O so-and-so?' He said: 'No.' He said: 'Get up and pray.'"

[2019] (...) It was narrated from Jâbir from the Prophet ﷺ as Hammâd said (in no. 2018), and he did not mention "the two *Rak'ah*."

[2020] 55 - (...) Jâbir bin 'Abdullâh said: "A man entered the *Masjid* while the Messenger of Allâh ﷺ was delivering the *Khutbah* on a Friday, and he said: 'Did you pray?' He said: 'No.' He said: 'Get up and pray the two *Rak'ah*.'" According to the report of Qutaibah he said: "Pray two *Rak'ah*."

[2021] 56 - (...) Jâbir bin 'Abdullâh said: "A man came while the Prophet ﷺ was on the *Minbar* on a Friday, delivering the *Khutbah*. He said to him:

الرَّبِيعُ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ جَاءَ رَجُلٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَصَلَّيْتَ؟ يَا فُلَانُ!» قَالَ: لَا، قَالَ: «فَمُ فَارْكَعْ».

[٢٠١٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَعْقُوبُ الدَّوْرَقِيُّ عَنِ ابْنِ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، كَمَا قَالَ حَمَّادٌ: وَلَمْ يَذْكُرِ الرَّكَعَتَيْنِ.

[٢٠٢٠] ٥٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ قُتَيْبَةُ: حَدَّثَنَا وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - سُفْيَانُ عَنْ عَمْرِو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، يَوْمَ الْجُمُعَةِ، فَقَالَ: «أَصَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَمُ فَصَلِّ الرَّكَعَتَيْنِ»، وَفِي رَوَايَةِ قُتَيْبَةَ قَالَ: «صَلِّ رَكَعَتَيْنِ».

[٢٠٢١] ٥٦ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ

'Have you prayed two *Rak'ah*?'
He said: 'No.' He said: 'Pray.'

جُرَيْجٌ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ، يَوْمَ الْجُمُعَةِ، يَخْطُبُ فَقَالَ لَهُ: «أَرَكَعْتَ رَكَعَتَيْنِ؟» قَالَ: لَا، فَقَالَ: «ارْكَعْ».

[2022] 57 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ delivered a *Khutbah* and said: "If one of you comes on a Friday and the *Imâm* has come out, let him pray two *Rak'ah*."

[٢٠٢٢] ٥٧- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ فَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، وَقَدْ خَرَجَ الْإِمَامُ، فَلْيُصَلِّ رَكَعَتَيْنِ».

[2023] 58 - (...) It was narrated that Jâbir said: "Sulaik Al-Ghaṭfânî came one Friday while the Messenger of Allâh ﷺ was sitting on the *Minbar*, and Sulaik sat down before praying. The Prophet ﷺ said to him: 'Have you prayed two *Rak'ah*?' He said: 'No.' He said: 'Get up and pray them.'"

[٢٠٢٣] ٥٨- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: «جَاءَ سُلَيْكُ الْغَطَفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ عَلَى الْمِنْبَرِ، فَقَعَدَ سُلَيْكٌ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرَكَعْتَ رَكَعَتَيْنِ؟» قَالَ: لَا، قَالَ: «قُمْ فَارْكَعْهُمَا».

[2024] 59 - (...) It was narrated that Jâbir bin 'Abdullâh said: Sulaik Al-Ghaṭfânî came on a Friday when the Messenger of Allâh ﷺ was preaching, and he sat down. He said to him: 'O

[٢٠٢٤] ٥٩- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ - قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى - عَنِ الْأَعْمَشِ، عَنْ أَبِي

Sulaik, get up and pray two *Rak'ah*, and make them brief.' Then he said: 'If one of you comes on a Friday and the *Imâm* is preaching, let him pray two *Rak'ah* and make them brief.'

سُفْيَانُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «جَاءَ سُلَيْكُ الْعَطْفَانِيُّ يَوْمَ الْجُمُعَةِ، وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَجَلَسَ، فَقَالَ لَهُ: «يَا سُلَيْكُ! فَمَ فَارَكَعَ رَكْعَتَيْنِ، وَتَجَوَّزَ فِيهِمَا»، ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَلْيَرْكَعْ رَكْعَتَيْنِ، وَلْيَتَجَوَّزْ فِيهِمَا».

Chapter 15. The *Hadîth* About Teaching During The *Khutbah*

[2025] 60 - (876) Abû Rifâ'ah said: "I came to the Prophet ﷺ while he was delivering a *Khutbah* and I said: 'O Messenger of Allâh, here is a stranger who has come to ask you about his religion, for he does not know what his religion is.' The Messenger of Allâh ﷺ turned to me and left his *Khutbah*. He came to me, and a chair was brought, I thought its legs were made of iron. The Messenger of Allâh ﷺ sat on it and started telling me of what Allâh had told him, then he went back and completed his *Khutbah*."

(المعجم ١٥) - (بَابُ حَدِيثِ التَّعْلِيمِ فِي الْخُطْبَةِ) (التحفة ١٨٠)

[٢٠٢٥] ٦٠ - (٨٧٦) وَحَدَّثَنَا سُفْيَانُ ابْنُ فَرْوَخٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! رَجُلٌ غَرِيبٌ، جَاءَ يَسْأَلُ عَنْ دِينِهِ، لَا يَدْرِي مَا دِينُهُ قَالَ: فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأَتَيْتُ بِكُرْسِيِّ، حَسَبْتُ قَوَائِمُهُ حَدِيدًا، قَالَ: فَقَعَدَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا.

Chapter 16. What Is To Be Recited In *Jumu'ah* Prayer

[2026] 61 - (877) It was narrated that Ibn Abî Râfi' said:

(المعجم ١٦) - (بَابُ مَا يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ) (التحفة ١٨١)

[٢٠٢٦] ٦١ - (٨٧٧) وَحَدَّثَنَا عَبْدُ

"Marwân appointed Abû Hurairah in charge of Al-Madînah, and went out to Makkah. Abû Hurairah led us in prayer on Friday, and after *Sûrat Al-Jumu'ah* he recited: "When the hypocrites come to you"^[1] in the second *Rak'ah*. I caught up with Abû Hurairah when he left and said to him: 'You recited two *Sûrah* which 'Alî bin Abî Tâlib used to recite in Al-Kûfah.' Abû Hurairah said: 'I heard the Messenger of Allâh ﷺ reciting them on Fridays.'"

اللَّهُ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي رَافِعٍ قَالَ: اسْتَحْلَفَ مَرْوَانَ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ، وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى لَنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ، فَقَرَأَ بَعْدَ سُورَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْآخِرَةِ، ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ قَالَ: فَأَذْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ، فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوفَةِ، فَقَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقرأُ بِهِمَا يَوْمَ الْجُمُعَةِ.

[2027] - (...) It was narrated that 'Ubaidullâh bin Abî Râfi' said: "Marwân appointed Abû Hurairah" a similar report, except that in the report of Hâtim it says: "He recited *Sûrat Al-Jumu'ah* in the first *Sajdah* and in the second: "When the hypocrites come to you"^[2]

[٢٠٢٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي، كِلَاهُمَا عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُثَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ: اسْتَحْلَفَ مَرْوَانَ أَبَا هُرَيْرَةَ بِمَنْلِهِ، غَيْرَ أَنَّ فِي رِوَايَةِ حَاتِمٍ: فَقَرَأَ بِسُورَةِ الْجُمُعَةِ، فِي السَّجْدَةِ الْأُولَى، وَفِي الْآخِرَةِ: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

[1] *Al-Munâfiqîn* 63.

[2] *Al-Munâfiqîn* 63.

وَرَوَايَةُ عَبْدِ الْعَزِيزِ مِثْلُ حَدِيثِ سُلَيْمَانَ
ابْنِ بِلَالٍ .

[2028] 62 - (878) It was narrated that An-Nu'mân bin Bashîr said: "For the Two *Īds* and for *Jumu'ah*, the Messenger of Allâh ﷺ used to recite in: "Glorify the Name of your Lord, the Most High"^[1] and: "Has there come to you the narration of the overwhelming?"^[2] He said: "If *Īd* and *Jumu'ah* came together on the same day, he would recite them both in each of the two prayers."

[٢٠٢٨] ٦٢ - (٨٧٨) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَأِسْحَاقُ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ يَحْيَى:
أَخْبَرَنَا جَرِيرٌ - عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ
الْمُنَشِيرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ
مَوْلَى الثُّعْمَانِ بْنِ بَشِيرٍ، عَنِ الثُّعْمَانِ بْنِ
بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي
الْعِيدَيْنِ، وَفِي الْجُمُعَةِ، بِـ ﴿سَبِّحْ أَسْمَ
رَبِّكَ الْأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيثُ
الْغَشِيَةِ﴾.

[2029] (...) It was narrated from Abû 'Awânah, from Ibrâhîm bin Muḥammad bin Al-Muntashir with this chain (a similar *Hadīth* as no. 2028).

قَالَ: وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ، فِي
يَوْمٍ وَاحِدٍ، يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَاتَيْنِ.
[٢٠٢٩] (...) وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ ابْنِ
مُحَمَّدٍ [بْنِ] الْمُنَشِيرِ بِهَذَا الْإِسْنَادِ.

[2030] 63 - (...) It was narrated that 'Ubaidullâh bin 'Abdullâh said: "Aḍ-Ḍaḥḥâk bin Qais wrote to An-Nu'mân bin Bashîr, asking him what the Messenger of Allâh ﷺ recited in *Jumu'ah* prayer apart from *Sûrat Al-Jumu'ah*. He said: 'He used to recite: Has

[٢٠٣٠] ٦٣ - (...) وَحَدَّثَنَا عَمْرُو
التَّائِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ
ابْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
قَالَ: كَتَبَ الضَّحَّاكُ بْنُ قَيْسٍ إِلَى الثُّعْمَانِ
ابْنِ بَشِيرٍ: يَسْأَلُهُ: أَيُّ شَيْءٍ قَرَأَ رَسُولُ

[1] *Al-A'la* 87.

[2] *Al-Ghâshiyah* 88.

there come to you the narration of the overwhelming?..”^[1]

اللَّهُ ﷻ يَوْمَ الْجُمُعَةِ، سِوَى سُورَةِ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ: ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾.

Chapter 17. What Is To Be Recited On Friday

(المعجم ١٧) - (بَابُ مَا يَقْرَأُ فِي يَوْمِ الْجُمُعَةِ) (التحفة ١٨٢)

[2031] 64 - (879) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ used to recite in *Fajr* prayer on Fridays: “*Alif Lâam Mîm*. The revelation”^[2] and: “Has there not been over man a period of time...?”^[3] and in *Jumu’ah* prayer the Prophet ﷺ used to recite *Al-Jumu’ah* and *Al-Munâfiqîn*.

[٢٠٣١] ٦٤ - (٨٧٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ مُحَمَّدٍ [بْنِ رَاشِدٍ]، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ، يَوْمَ الْجُمُعَةِ: ﴿الْم تَنْزِيلُ السَّجْدَةِ وَهَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ، فِي صَلَاةِ الْجُمُعَةِ، سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ.

[2032] (...) A similar report (as no. 2031) was narrated from Sufyân with this chain.

[٢٠٣٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[2033] (...) A similar report (as no. 2031) was narrated from Mukḥawwal with this chain

[٢٠٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا

[1] *Al-Ghâshiyah* 88.

[2] *As-Sajdah* 32.

[3] *Al-Insân* 76.

concerning both prayers, as Sufyân said.

[2034] 65 - (880) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in *Fajr* on Fridays: "*Alif Lâm Mîm*. The revelation"^[1] and: "Has there not been?"^[2]

[2035] 66 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ used to recite in *Fajr* on Friday: "*Alif Lâm Mîm*. The revelation"^[3] in the first *Rak'ah*, and: "Has there not been over man a period of time when he was not a thing worth mentioning?"^[4] in the second.

Chapter 18. Prayer After *Jumu'ah*

[2036] 67 - (881) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you has prayed *Jumu'ah*, let him pray four (*Rak'ah*) afterwards.'"

شُعْبَةُ عَنْ مُخَوَّلٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، فِي الصَّلَاتَيْنِ كِلْتَاهِمَا، كَمَا قَالَ سُفْيَانُ.

[٢٠٣٤] ٦٥ - (٨٨٠) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ، يَوْمَ الْجُمُعَةِ: بِ «الْمَ تَزِيلُ» وَ «هَلْ أَتَى».

[٢٠٣٥] ٦٦ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصُّبْحِ، يَوْمَ الْجُمُعَةِ، بِ «الْمَ تَزِيلُ»، فِي الرُّكْعَةِ الْأُولَى، وَفِي الثَّانِيَةِ: «هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا».

(المعجم ١٨) - (بَابُ الصَّلَاةِ بَعْدَ

الْجُمُعَةِ) (التحفة ١٨٣)

[٢٠٣٦] ٦٧ - (٨٨١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

[3] *As-Sajdah* 32.

[4] *Al-Insân* 76.

الله ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا».

[2037] 68 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When you pray after *Jumu'ah*, pray four (*Rak'ah*).'" 'Amr added in his report: Ibn Idrîs said: Suhail said: "If you are in a hurry for any reason, then pray two in the *Masjid* and two when you go back."

[٢٠٣٧] ٦٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّيْتُمْ بَعْدَ الْجُمُعَةِ فَصَلُّوا أَرْبَعًا» - زَادَ عَمْرُو فِي رِوَايَتِهِ، قَالَ ابْنُ إِدْرِيسَ: قَالَ سُهَيْلٌ: فَإِنْ عَجَلَ بِكَ شَيْءٌ فَصَلِّ رَكْعَتَيْنِ فِي الْمَسْجِدِ، وَرَكْعَتَيْنِ إِذَا رَجَعْتَ».

[2038] 69 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever among you wants to pray after *Jumu'ah*, let him pray four (*Rak'ah*).'" In the *Hadîth* of Jarîr it does not say: "among you."

[٢٠٣٨] ٦٩- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّيًّا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا». وَلَيْسَ فِي حَدِيثِ جَرِيرٍ «مِنْكُمْ».

[2039] 70 - (882) It was narrated from 'Abdullâh bin 'Umar that when he prayed *Jumu'ah*, he used to go and pray two *Rak'ah* in his house, then he said: "The Messenger of Allâh ﷺ used to do that."

[٢٠٣٩] ٧٠- (٨٨٢) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ، إِذَا صَلَّى الْجُمُعَةَ،

prayed *Jumu'ah*, do not offer another prayer after it until you have spoken or gone out, for the Messenger of Allâh ﷺ enjoined that upon us, that we should not join one prayer to another until we had spoken or gone out.”

فَعَلْتُ، إِذَا صَلَّيْتُ الْجُمُعَةَ فَلَا تَصِلُهَا بِصَلَاةٍ حَتَّى تَكَلِّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا بِذَلِكَ: أَنْ لَا نُوصِلَ صَلَاةً بِصَلَاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ.

[2043] (...) ‘Umar bin ‘Aṭā’ narrated that Nâfi’ bin Jubair sent him to As-Sâ’ib bin Yazîd, the son of the sister of Namir... and he quoted a similar *Hadîth* (as no. 2042), except that he said: “When he said the *Taslîm* I stood up where I was,” and he did not mention the *Imâm*.

[٢٠٤٣] (...) وَحَدَّثَنِيهِ هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ؛ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ، ابْنِ أُخْتِ نَمِيرٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا سَلَّمَ قُمْتُ فِي مَقَامِي، وَلَمْ يَذْكُرِ: الْإِمَامَ.

8. The Book Of The Two 'Īd Prayers

٥ - (المعجم ٨) - كتاب صلاة

العيدين (التحفة ...)

Chapter. The Book of the 'Īd Prayer

(المعجم ...) - (باب: كتاب صلاة

العيدين) (التحفة ١٨٤)

[2044] 1 - (884) It was narrated that Ibn 'Abbās said: "I attended the prayer of ('Īd) *Al-Fitr* with the Prophet of Allāh ﷺ, Abū Bakr, 'Umar and 'Uthmān, and all of them prayed before the *Khuṭbah*, then delivered the *Khuṭbah*. The Prophet of Allāh ﷺ came down,^[1] and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilāl. He said: "O Prophet! When believing women come to you to give you the *Bay'ah* (pledge), that they will not associate anything in worship with Allāh..."^[2] and he recited this verse until the end, then he said: "Do you adhere to that?" One woman said: "Yes, O Prophet of Allāh," and no one else answered him. At that time I did not know who she was. He said: "Give

[٢٠٤٤] ١ - (٨٨٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ صَلَاةَ الْفِطْرِ مَعَ نَبِيِّ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَكُلُّهُمْ يُصَلِّيهِمَا قَبْلَ الْخُطْبَةِ، ثُمَّ يَخْطُبُ قَالَ: فَتَنَزَلَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ الرِّجَالَ بِيَدِهِ، ثُمَّ أَقْبَلَ يَسْقُفُهُمْ، حَتَّى جَاءَ النِّسَاءَ وَمَعَهُ بِلَالٌ فَقَالَ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾ [الممتحنة: ١٢] فَتَلَا هَذِهِ الْآيَةَ حَتَّى قَرَعَ

^[1] See no. 956 in *Ṣaḥīḥ Al-Bukhārī*.

^[2] *Al-Mumtāḥanah* 60:12.

charity,” and Bilâl spread his garment and said: “Come on, may my father and mother be sacrificed for you!” And they started to throw their bracelets^[1] and rings into the garment of Bilâl.

مِنْهَا، ثُمَّ قَالَ: حِينَ فَرَعَ مِنْهَا: «أَنْتَنَ عَلَى ذَلِكَ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةً، لَمْ يُجِبْهُ غَيْرُهَا مِنْهُنَّ: نَعَمْ، يَا نَبِيَّ اللَّهِ! - لَا يُدْرَى حِينَئِذٍ مَنْ هِيَ - قَالَ: «فَتَصَدَّقْنَ» فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ: هَلُمَّ! فَدَى لَكُنَّ أَبِي وَأُمِّي! فَجَعَلْنَ يُلقِينَ الْفَتَحَ وَالْخَوَاتِمَ فِي ثَوْبِ بِلَالٍ. [انظر: ٢٠٥٧]

[2045] 2 - (...) Ibn 'Abbâs said: “I bear witness that the Messenger of Allâh ﷺ prayed before the *Khuṭbah*, then he delivered the *Khuṭbah*. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity. Bilâl spread out his cloak and the women started to throw their rings, earrings and other things.

[٢٠٤٥] ٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ قَالَ: سَمِعْتُ عَطَاءَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ يُصَلِّي قَبْلَ الْخُطْبَةِ قَالَ: ثُمَّ خَطَبَ، فَأَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، فَذَكَّرَهُنَّ، وَوَعَّظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، وَبِلَالٌ قَائِلٌ بِثَوْبِهِ، فَجَعَلَتِ الْمَرْأَةُ تُلقِي الْخَاتِمَ وَالْخُرُصَ وَالشَّيْءَ.

[2046] (...) A similar report (as no. 2045) was narrated from Ayyûb with this chain.

[٢٠٤٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْزَانِيُّ: حَدَّثَنَا حَمَّادٌ، وَحَدَّثَنِي يَعْقُوبُ الدُّورَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[2047] 3 - (885) It was narrated from Ibn Juraij from 'Aṭâ', from that Jâbir bin 'Abdullâh, who

[٢٠٤٧] ٣- (٨٨٥) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - قَالَ ابْنُ

[1] *Al-Fatakh*: they say it is “large rings” or rings worn on the leg.

said: "The Prophet ﷺ stood one day on ('Id) *Al-Fitr* and prayed. He started with the prayer before the *Khutbah*, then he addressed the people. When the Prophet of Allāh ﷺ had finished he came down and went to the women, and he reminded them while leaning on Bilāl's arm. Bilāl spread his garment and the women threw charity into it.

I said to 'Aṭā': "Was it the *Zakāt Al-Fitr*?" He said: "No, rather it was charity that they gave at that time; women threw in their bracelets and so on."

I said to 'Aṭā': "Is it a duty of the *Imām* now to go to the woman when he has finished his *Khutbah* and address them?" He said: "Yes, for the life of me, that is a duty for them, and why is it that they do not do that?"

[2048] 4 - (...) It was narrated that Jābir bin 'Abdullāh said: "I attended 'Id prayer with the Messenger of Allāh ﷺ, and he started with the prayer before the *Khutbah*, with no *Adhān* and no *Iqāmah*. Then he stood, leaning on Bilāl, and enjoined *Taqwa* of Allāh and urged us to obey Him, and exhorted and reminded the people. Then he went to the women, and exhorted and reminded them. He said: 'Give charity, for most of you are fuel for Hell.' A woman with dark

رَافِع: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ، فَصَلَّى، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ، وَآتَى النِّسَاءَ، فَذَكَّرَهُنَّ، وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بِاسِطٌ ثَوْبُهُ، يُلْقِيَنَّ النِّسَاءَ صَدَقَةً. قُلْتُ لِعَطَاءٍ: زَكَاةُ يَوْمِ الْفِطْرِ؟ قَالَ: لَا، وَلَكِنْ صَدَقَةٌ يَتَصَدَّقْنَ بِهَا حَيْثُ نَزَلَ، وَلِيُقِيَّ الْمَرْأَةُ فَتَحَهَا، وَيُلْقِيَنَّ وَيُلْقِيَنَّ. قُلْتُ لِعَطَاءٍ: أَحَقُّ عَلَى الْإِمَامِ الْآنَ أَنْ يَأْتِيَ النِّسَاءَ حِينَ يَفْرُغُ فَيَذَكَّرَهُنَّ؟ قَالَ: إِي، لَعَمْرِي! إِنَّ ذَلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَ ذَلِكَ؟.

[٢٠٤٨] ٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الصَّلَاةَ يَوْمَ الْعِيدِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، بَعْدَ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ، فَأَمَرَ بِتَقْوَى اللَّهِ، وَحَثَّ عَلَى طَاعَتِهِ، وَوَعِظَ النَّاسَ، وَذَكَّرَهُمْ، ثُمَّ مَضَى، حَتَّى أَتَى

cheeks, who was one of the best of women, stood up and said: 'Why is that, O Messenger of Allâh?' He said: 'Because you complain a great deal, and you are ungrateful to your husbands.' They started giving their jewelry in charity, throwing their earrings and rings into the cloak of Bilâl."

[2049] 5 - (886) It was narrated from Ibn Juraij who said: "'Atâ' informed me from Ibn 'Abbâs and Jâbir bin 'Abdullâh Al-Anṣârî who said: 'There was no *Adhân* called on the day of *Al-Fiṭr* or *Al-Adha*.' I asked him about that later on and he said: 'Jâbir bin 'Abdullâh Al-Anṣârî informed me that there was no *Adhân* for the prayer on the day of *Al-Fiṭr*, neither before the *Imâm* came out nor afterwards, and there was no *Iqâmah* or call or anything; no call on that day and no *Iqâmah*.'"

[2050] 6 - (...) It was narrated that Ibn 'Abbâs sent word to Ibn Az-Zubair when allegiance was first sworn to him, saying: "There is no *Adhân* called on the day of *Al-Fiṭr*, so do not have the *Adhân* called." So Ibn Az-Zubair did not have the *Adhân* called for it on

النِّسَاءِ، فَوَعَّظَهُنَّ وَذَكَّرَهُنَّ، فَقَالَ: «تَصَدَّقْنَ، فَإِنَّ أَكْثَرَكُمْ حَطَبُ جَهَنَّمَ» فَقَامَتِ امْرَأَةٌ مِنْ سِطَةِ النِّسَاءِ سَفْعَاءَ الْحَدَثَيْنِ، فَقَالَتْ: لِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لِأَنَّكُمْ تُكْثِرُونَ الشَّكَاةَ، وَتَكْفُرُونَ الْعَشِيرَ» قَالَ: فَجَعَلَنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ، يُلْقِينَ فِي ثَوْبِ بِلَالٍ مِنْ أَقْرِطِيهِنَّ وَخَوَاتِيمِهِنَّ.

[٢٠٤٩] ٥ - (٨٨٦) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَا: لَمْ يَكُنْ يُؤَدَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى، ثُمَّ سَأَلْتُهُ بَعْدَ حِينَ عَنْ ذَلِكَ؟ فَأَخْبَرَنِي قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، أَنَّ لَا أَذَانَ لِلصَّلَاةِ يَوْمَ الْفِطْرِ، حِينَ يَخْرُجُ الْإِمَامُ وَلَا بَعْدَمَا يَخْرُجُ، وَلَا إِقَامَةً، وَلَا نِدَاءً، وَلَا شَيْءً، لَا نِدَاءً يَوْمَئِذٍ وَلَا إِقَامَةً.

[٢٠٥٠] ٦ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ أَوَّلَ مَا بُويعَ لَهُ؛ أَنَّهُ لَمْ يَكُنْ يُؤَدَّنُ لِلصَّلَاةِ يَوْمَ الْفِطْرِ،

that day. And he also sent word to him saying: "The *Khuṭbah* comes after the prayer; this is how it was done." So Ibn Az-Zubair prayed before the *Khuṭbah*.

[2051] 7 - (887) It was narrated that Jâbir bin Samurah said: "I prayed both 'Id with the Messenger of Allâh ﷺ, not just one or two times, with no *Adhân* and no *Iqâmah*."

[2052] 8 - (888) It was narrated from Ibn 'Umar that the Prophet ﷺ, Abû Bakr and 'Umar used to offer the 'Id prayer before the *Khuṭbah*.

[2053] 9 - (889) It was narrated from Abû Sa'eed Al-K'ndrî that the Messenger of Allâh ﷺ used to come out on the day of *Al-Adha* and *Al-Fitr* and start with the prayer. When he had prayed and said the *Salâm*, he stood up and turned to the people, who were sitting where they had prayed. If he needed to send out

فَلَا تُؤَدِّنْ لَهَا قَال: فَلَمْ يُؤَدِّنْ لَهَا ابْنُ الزُّبَيْرِ يَوْمَهُ، وَأَرْسَلَ إِلَيْهِ مَعَ ذَلِكَ: إِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلَاةِ، وَإِنَّ ذَلِكَ قَدْ كَانَ يُفْعَلُ. قَالَ: فَصَلَّى ابْنُ الزُّبَيْرِ قَبْلَ الْخُطْبَةِ.

[٢٠٥١] ٧ - (٨٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَحَسَنُ بْنُ الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سَمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَيْنِ، غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ، بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

[٢٠٥٢] ٨ - (٨٨٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ، كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

[٢٠٥٣] ٩ - (٨٨٩) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ، فَيَبْدَأُ

an army he would do so, and if he needed to issue any other orders, he would do so. And he used to say: "Give charity, give charity, give charity." The ones who gave the most charity were the women. Then he would depart. It continued like that until the time of Marwân bin Al-Hakam. I went out hand in hand with Marwân until we reached the prayer place, where Kathîr bin Aṣ-Ṣalt had built a *Minbar* of clay and bricks. Marwân started to pull me with his hand, as if he wanted to pull me towards the *Minbar*, and I was trying to pull him towards the prayer. When I realized what he was doing, I said to him: "What about starting with the prayer?" He said: "No, O Abû Sa'eed, what you know has been abandoned." I said: "No, by the One in Whose Hand is my soul! You are not doing anything better than what I know" - three times, then he left.

Chapter 1. It Is Permissible For Women To Go Out To The 'Id Prayer And Attend The *Khuṭbah*, Separated From The Men

[2054] 10 - (890) It was narrated that Umm 'Aṭiyyah said: "On the two 'Id, the Prophet ﷺ commanded us to bring out the girls who had attained puberty

بِالصَّلَاةِ، فَإِذَا صَلَّى صَلَاتَهُ وَسَلَّم، قَامَ فَأَقْبَلَ عَلَى النَّاسِ، وَهُمْ جُلُوسٌ فِي مَضَلَّاهُمْ، فَإِنْ كَانَ لَهُ حَاجَةٌ بِيَعِثَ، ذَكَرَهُ لِلنَّاسِ، أَوْ كَانَتْ لَهُ حَاجَةٌ بِغَيْرِ ذَلِكَ، أَمَرَهُمْ بِهَا، وَكَانَ يَقُولُ: «تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا» وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءُ، ثُمَّ يَنْصَرِفُ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى كَانَ مَرْوَانُ بْنُ الْحَكَمِ، فَخَرَجْتُ مُحَاصِرًا مَرْوَانَ، حَتَّى أَتَيْنَا الْمُصَلَّى، فَإِذَا كَثِيرُ بْنُ الصَّلْبِ قَدْ بَنَى مِئْبَرًا مِنْ طِينٍ وَلَبِنٍ، فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدُهُ، كَأَنَّهُ يَجْرِي نَحْوَ الْمُنْبَرِ، وَأَنَا أَجْرُهُ نَحْوَ الصَّلَاةِ، فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ قُلْتُ: أَيْنَ الْإِبْتِدَاءُ بِالصَّلَاةِ؟ فَقَالَ: لَا، يَا أَبَا سَعِيدٍ! قَدْ تَرَكَ مَا تَعْلَمُ، قُلْتُ: كَلَّا، وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ - ثَلَاثَ مَرَّاتٍ، ثُمَّ انْصَرَفَ - .

(المعجم ١) - (بَابُ ذِكْرِ إِبَاحَةِ خُرُوجِ

النِّسَاءِ فِي الْعِيدَيْنِ إِلَى الْمُصَلَّى،

وَشُهُودِ الْخُطْبَةِ مَفَارِقَاتِ لِلرِّجَالِ)

(التحفة ١٨٥)

[٢٠٥٤] ١٠ - (٨٩٠) وَحَدَّثَنِي أَبُو

الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا

أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ:

and those who were in seclusion, but he told the menstruating women to keep away from the *Muṣalla* (prayer-place) of the Muslims."

[2055] 11 - (...) It was narrated that Umm 'Aṭiyyah said: "We were commanded to bring out women in seclusion and virgins on the two 'Īd. And the menstruating women were to come out but stay behind the people, reciting *Takbīr* with the people."

[2056] 12 - (...) It was narrated that Umm 'Aṭiyyah said: "On *Al-Fitr* and *Al-Adḥa*, the Messenger of Allāh ﷺ commanded us to bring out the girls who had reached puberty, menstruating women and women in seclusion. The menstruating women were to keep away from the prayer but to witness goodness and the supplications of the Muslims. I said: 'O Messenger of Allāh, one of us may not have a *Jilbāb*.' He said: 'Let her sister lend her a *Jilbāb* to wear.'"

Chapter 2. Not Offering Any Other Prayer, Before Or After The 'Īd Prayer, At The *Muṣalla* (Prayer-Place)

[2057] 13 - (884) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ came

أَمَرَنَا - تَعْنِي النَّبِيَّ ﷺ - أَنْ نُخْرِجَ فِي الْعِيدَيْنِ، الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ، وَأَمَرَ الْحَيْضَ أَنْ يَغْتَرِلْنَ مُصَلَّى الْمُسْلِمِينَ.

[٢٠٥٥] ١١- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَنِيمَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُؤْمَرُ بِالْخُرُوجِ فِي الْعِيدَيْنِ، وَالْمُعَبَّاءِ وَالْبِكْرِ قَالَتْ: الْحَيْضُ يَخْرُجْنَ فَيَكُنَّ خَلْفَ النَّاسِ، يَكْبَرْنَ مَعَ النَّاسِ.

[٢٠٥٦] ١٢- (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَصْحَى، الْعَوَاتِقَ وَالْحَيْضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحَيْضُ فَيَغْتَرِلْنَ الصَّلَاةَ وَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، قُلْتُ: يَا رَسُولَ اللَّهِ! إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ قَالَ: «لِيَتَلَبَّسَهَا أُخْتُهَا مِنْ جِلْبَابِهَا».

(المعجم ٢) - (بَابُ تَرْكِ الصَّلَاةِ، قَبْلَ الْعِيدِ وَبَعْدَهَا، فِي الْمَصَلَّى)
(التحفة ١٨٦)

[٢٠٥٧] ١٣- (٨٨٤) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

out on the day of *Adha* or *Fiṭr* and prayed two *Rak'ah*, and he did not offer any other prayer before or after that. Then he went to the women, accompanied by Bilâl, and commanded them to give charity, so women started giving their earrings and necklaces.

شُعْبَةُ عَنْ عَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ أَضْحَىٰ أَوْ فِطْرٍ، فَصَلَّى رَكَعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا وَتُلْقِي سِخَابَهَا.

[راجع: ٢٠٤٤]

[2058] (...) A similar report (as no. 2057) was narrated from Shu'bah with this chain.

[٢٠٥٨] (...) وَحَدَّثَنِيهِ عَمْرُو النَّاقِدُ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 3. What Is To Be Recited In The 'Id Prayer

(المعجم ٣) - (بَابُ مَا يَقْرَأُ فِي صَلَاةِ الْعِيدَيْنِ) (التحفة ١٨٧)

[2059] 14 - (891) It was narrated from Ubaidullâh bin 'Abdullâh that 'Umar bin Al-Khattâb asked Abû Wâqid Al-Laithî: "What did the Messenger of Allâh ﷺ recite in *Al-Adha* and *Al-Fiṭr*?" He said: "He used to recite: *Sûrat Qâf*. By the Glorious Qur'ân"^[1] and: "The Hour has drawn near, and the moon has been cleft asunder."^[2]

[٢٠٥٩] ١٤ - (٨٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدِ الْمَازِنِيِّ، عَنْ عُبيدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَقِيدٍ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيهِمَا بِ «قَ وَالْفُرْقَانِ الْمَجِيدِ» وَ«أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ».

[1] Qâf 50.

[2] Al-Qamar 54.

[2060] 15 - (...) It was narrated that Abû Wâqid Al-Laithî said: "Umar bin Al-Khattâb asked me what the Messenger of Allâh ﷺ recited on the day of 'Id. I said: "The Hour has drawn near"^[1] and: "Sûra Qâf. By the Glorious Qur'ân."^[2]

Chapter 4. Concession Allowing Play That Involves No Disobedience During The Days Of 'Id

[2061] 16 - (892) It was narrated that 'Âishah said: "Abû Bakr entered upon me and there were two of the young girls of the Anṣâr with me who were singing the verses that the Anṣâr had recited on the day of Bu'âth." She said: "But they were known to be singers. Abû Bakr said: 'Wind instruments of the Shaitân in the house of the Messenger of Allâh ﷺ?' That was on the day of 'Id. The Messenger of Allâh ﷺ said: 'O Abû Bakr, every people has its 'Id and this is our 'Id.'"

[٢٠٦٠] ١٥ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحٌ عَنْ صُمْرَةَ بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ: سَأَلَنِي عُمَرُ بْنُ الْخَطَّابِ: عَمَّا قَرَأَ بِهِ رَسُولُ اللَّهِ ﷺ فِي يَوْمِ الْعِيدِ؟ فَقُلْتُ: بـ ﴿أَقْرَبَتِ السَّاعَةُ﴾ وَ﴿قَدْ وَالْقُرْآنِ الْمَجِيدِ﴾.

(المعنع ٤) - (بَابُ الرِّخْصَةِ فِي اللَّعِبِ الَّذِي لَا مَعْصِيَةَ فِيهِ، فِي أَيَّامِ الْعِيدِ) (التحفة ١٨٨)

[٢٠٦١] ١٦ - (٨٩٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ. دَخَلَ عَلَيَّ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَنِّيَانِ بِمَا تَقَاوَلَتْ بِهِ الْأَنْصَارُ يَوْمَ بُعَاثٍ قَالَتْ: وَلَيْسَتْا بِمُغَنِّيَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَبْزَمُورِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا بَكْرٍ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا».

[1] Al-Qamar 54.

[2] Qâf 50.

[2062] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 2061) and he said: "Two young girls playing a *Duff*."

[2063] 17 - (...) It was narrated from 'Āishah that Abû Bakr Aş-Şiddîq entered upon her, and there were two young girls with her during the days of Minâ, who were singing and beating (the *Duff*), and the Messenger of Allâh ﷺ was covering himself with his garment. Abû Bakr rebuked them, and the Messenger of Allâh ﷺ uncovered his face and said: "Let them be, O Abû Bakr, for these are the days of 'Id." She said: "I remember the Messenger of Allâh ﷺ screening me with his *Ridâ*' while I was watching the Ethiopians who were playing, and I was a young girl. So you should understand the fondness that young girls have for amusement."

[2064] 18 - (...) It was narrated that 'Urwah bin Az-Zubair said: "'Āishah said: 'By Allâh, I remember the Messenger of Allâh ﷺ standing at the door to my apartment when the Ethiopians were playing with their spears in the *Masjid* of the Messenger of Allâh ﷺ, so that I could watch their games, and he was only standing there for my sake until I

[٢٠٦٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَفِيهِ: جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

[٢٠٦٣] ١٧ - (...) وَحَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو؛ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ الصَّدِيقَ دَخَلَ عَلَيْهَا، وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامٍ مِنِّي، تُغَنِّيَانِ وَتَضْرِبَانِ، وَرَسُولُ اللَّهِ ﷺ مُسَجًى بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ رَسُولُ اللَّهِ ﷺ عَنْهُ وَقَالَ: «دَعُهُمَا يَا أَبَا بَكْرٍ! فَإِنَّهَا أَيَّامُ عِيدٍ» وَقَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرْنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ، وَهُمْ يَلْعَبُونَ، وَأَنَا جَارِيَةٌ، فَاقْدِرُوا قَدَرَ الْجَارِيَةِ الْعَرَبِيَّةِ الْحَدِيثَةِ السَّنِّ.

[٢٠٦٤] ١٨ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ: وَاللَّهِ! لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ، فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، يَسْتُرْنِي بِرِدَائِهِ،

was the one who left. So you should understand the fondness that young girls have for amusement.”

لَكِنِّي أَنْظَرُ إِلَى لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِي، حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَأَقْدِرُوا قَدَرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ، حَرِيصَةً عَلَى اللَّهْوِ.

[2065] 19 - (...) It was narrated that 'Aishah said: "The Messenger of Allāh ﷺ came in and there were with me two young girls who were singing the songs of Bu'âth. He lay down on the bed and turned his face away. Then Abû Bakr came in and rebuked me, saying: 'The wind instruments of the *Shaitân* in the presence of the Messenger of Allāh ﷺ?' The Messenger of Allāh ﷺ turned to him and said: 'Let them be.' When he turned away I signaled to them and they left. And on the day of 'Id, the black men were playing with shields and spears. Either I asked the Messenger of Allāh ﷺ (to let me watch) or he said: 'Do you want to watch?' and I said: 'Yes.' So he made me stand behind him, with my cheek against his, and he was saying: 'Carry on, O Banû Arfidah!' until I had had enough, then he said: 'Have you had enough?' and I said yes, so he said, 'Go then.'"

[٢٠٦٥] ١٩ - (...) حَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لَهُوْنٌ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ تُغْنِيَانِ بَغِنَاءَ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفُرَاشِ، وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَاتَّهَرَنِي وَقَالَ: مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُهُمَا» فَلَمَّا غَفَلَ عَمَزْتُهُمَا فَخَرَجْنَا، وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْذَّرْقِ وَالْجِرَابِ، فَإِنَّمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ، وَإِنَّمَا قَالَ: «تَسْتَهِينِ تَنْظُرِينَ؟» فَقَالَتْ: نَعَمْ، فَأَقَامَنِي وَرَاءَهُ، حَذَى عَلَى خَدِّهِ، وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفَدَةَ!» حَتَّى إِذَا مِلْتُ قَالَ: «حَسْبُكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَادْهَبِي».

[2066] 20 - (...) It was narrated that 'Aishah said: "Some Ethiopians came to give a display with their

[٢٠٦٦] ٢٠ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ

weapons in the *Masjid* on the day of 'Id. The Prophet ﷺ called me and I put my head on his shoulder and started watching their display, until I was the one who decided to stop watching them."

[2067] (...) It was narrated from Hishâm (a similar *Hadith*) with this chain, but he did not mention: "in the *Masjid*."

[2068] 21 - (...) It was narrated from Ibn Juraij, who said: 'Aṭâ' informed me, he said: "Ubaid bin 'Umair informed me, he said: "Āishah told me that she said concerning those who were playing: I wish I could see them.' She said: The Messenger of Allāh ﷺ stood up, and I stood at the door, watching between his ears and his shoulder, while they were playing in the *Masjid*."

'Aṭâ' said: Persians, or Ethiopians" He said: "Ibn 'Atîq said to me: 'Rather, they were Ethiopians."

[2069] 22 - (893) It was narrated that Abû Hurairah said: "While the Ethiopians were

أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ حَبَشٌ يَزِفُونَ فِي يَوْمِ عِيدٍ فِي الْمَسْجِدِ، فَدَعَانِي النَّبِيُّ ﷺ، فَوَضَعْتُ رَأْسِي عَلَى مَنْكِبِهِ، فَجَعَلْتُ أَنْظُرُ إِلَى لَعِبِهِمْ، حَتَّى كُنْتُ أَنَا الَّتِي أَنْصَرَفُ عَنِ النَّظَرِ إِلَيْهِمْ.

[٢٠٦٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ بْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ بَشِيرٍ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرَا: فِي الْمَسْجِدِ.

[٢٠٦٨] ٢١- (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ وَعُقَيْبُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - وَاللَّفْظُ لِعُقَيْبَةَ - قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي عُبَيْدُ بْنُ عُمَيْرٍ قَالَ: أَخْبَرْتَنِي عَائِشَةُ أَنَّهَا قَالَتْ لِلْعَائِينِ: وَدِدْتُ أَنِّي أَرَاهُمْ، قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ، وَقُمْتُ عَلَى الْبَابِ أَنْظُرُ بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ. قَالَ عَطَاءٌ: فُرِسَ أَوْ حَبَشٌ، قَالَ: وَقَالَ لِي ابْنُ عَتِيقٍ: بَلْ حَبَشٌ.

[٢٠٦٩] ٢٢- (٨٩٣) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:

playing with their spears in the presence of the Messenger of Allâh ﷺ, 'Umar bin Al-Khattâb came in, and he bent down to pick up some pebbles to throw at them, but the Messenger of Allâh ﷺ said: 'Let them be, O 'Umar!'"

أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَحْرَابُهُمْ، إِذْ دَخَلَ عُمَرُ بْنُ الْخَطَّابِ، فَأَهْوَى إِلَى الْحَصْبَاءِ يَحْصِبُهُمْ بِهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «دَعْهُمْ، يَا عُمَرُ!».

9. The Book Of Prayer Seeking Rain

(*Al-Istisqâ'*)

Chapter: The Book Of *Ṣalât Al-Istisqâ'* (The Prayer Seeking Rain)

[2070] 1 - (894) 'Abdullâh bin Zaid Al-Mâzinî said: "The Messenger of Allâh ﷺ went out to the prayer-place and prayed for rain, and he turned his *Ridâ'* around when he turned to face the *Qiblah*."

[2071] 2 - (...) It was narrated from 'Abbâd bin Tamîm that his paternal uncle said: "The Prophet ﷺ went out to the prayer-place. He prayed for rain, turned to face the *Qiblah*, turned his *Ridâ'* around and prayed two *Rak'ah*."

[2072] 3 - (...) 'Abdullâh bin Zaid Al-Anṣarî said: "The Messenger of Allâh ﷺ went out to the prayer-place to pray for rain. When he wanted to

٦ - (المعجم ٩) - كتاب صلاة الاستسقاء (التحفة ...)

(المعجم ...) - (باب: كتاب صلاة الاستسقاء) (التحفة ١٨٩)

[٢٠٧٠] ١ - (٨٩٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ؛ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْمَازِنِيَّ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

[٢٠٧١] ٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى الْمُصَلَّى، فَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ، وَقَلَّبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

[٢٠٧٢] ٣ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ

supplicate, he turned to face the *Qiblah* and turned his *Ridâ'* around."

[2073] 4 - (...) 'Abbâd bin Tamîm Al-Mâzinî said that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: "The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back to the people, supplicating to Allâh, and he turned to face the *Qiblah* and turned his *Ridâ'* around, then he prayed two *Rak'ah*."

Chapter 1. Raising The Hands In Supplication When Praying For Rain

[2074] 5 - (895) It was narrated that Anas said: "I saw the Messenger of Allâh ﷺ raising his hands in supplication so much that the whiteness of his armpits could be seen."

[2075] 6 - (896) It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed for rain, and he gestured with the backs of his hands towards the sky.

مُحَمَّدُ بْنُ عَمْرٍو؛ أَنَّ عَبَّادَ بْنَ تَمِيمٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُو، اسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ.

[٢٠٧٣] ٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي، فَجَعَلَ إِلَى النَّاسِ ظَهْرَهُ، يَدْعُو اللَّهَ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى رَكْعَتَيْنِ.

(المعجم ١) - (بَابُ رَفْعِ الْيَدَيْنِ)

بالدعاء في الاستسقاء) (التحفة ١٩٠)

[٢٠٧٤] ٥ - (٨٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ، حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ.

[٢٠٧٥] ٦ - (٨٩٦) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ

مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى، فَأَشَارَ
بِظَهْرِ كَفِّهِ إِلَى السَّمَاءِ.

[2076] 7 - (...) It was narrated from Anas that the Prophet of Allāh ﷺ used not to raise his hands in any supplication except when he was praying for rain, when (his raised his hands) so much that the whiteness of his armpits could be seen.

[٢٠٧٦] ٧- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ، حَتَّى يُرَى بَيَاضُ إِبْطِهِ، غَيْرَ أَنَّ عَبْدَ الْأَعْلَى قَالَ: يُرَى بَيَاضُ إِبْطِهِ أَوْ بَيَاضُ إِبْطَيْهِ.

[2077] (...) It was narrated from Qatādah that Anas bin Mâlik narrated a similar report to them from the Prophet ﷺ.

[٢٠٧٧] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

Chapter 2. The Supplication When Praying For Rain

(المعجم ٢) - (بَابُ الدُّعَاءِ فِي

الاستسقاء) (التحفة ١٩١)

[2078] 8 - (897) It was narrated from Anas bin Mâlik that a man entered the *Masjid* one Friday through the door that was nearest Dar Al-Qaḍâ', while the Messenger of Allāh ﷺ was standing, delivering the *Khutbah*. He turned towards the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, our wealth has been destroyed and the roads are cut off. Pray to Allāh to give us rain." The Messenger of Allāh ﷺ raised his

[٢٠٧٨] ٨- (٨٩٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي بُرَيْدٍ وَفُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكِ ابْنِ أَبِي نَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ، مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ قَائِمًا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتْ

hands and said: "*Allâhumma! Aghithnâ, Allâhumma! Aghithnâ* (O Allâh, give us rain; O Allâh, give us rain; O Allâh, give us rain)." Anas said: "By Allâh, we could not see any clouds in the sky, and between us and Sal' there were no houses. Then from behind it there appeared a cloud like a shield. When it reached the middle of the sky, it spread, then it began to rain. By Allâh, we did not see the sun for a week. Then a man entered through that door during *Jumu'ah* when the Messenger of Allâh ﷺ was standing, delivering the *Khuṭbah*; he turned to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allâh to stop (the rain) for us.' The Messenger of Allâh ﷺ raised his hands and said: '*Allâhumma! Hawlanâ wa lâ 'alainâ. Allâhumma! 'Alal-âkâmi waz-zirâbi wa buṭûnil-awdiyati wa manâbitish-shajar* (O Allâh, around us and not on us! O Allâh, on the hillocks and small mountains, the valley bottoms and places where trees grow.)' Then it stopped, and we went out walking in the sun."

Sharîk said: "I asked Anas bin Mâlik: 'Was that the first man?' He said: 'I do not know.'"

[2079] 9 - (...) It was narrated that Anas bin Mâlik said: "The people were stricken with a

الأموال وانقطع السبل، فادع الله يُغننا قال: فرفع رسول الله ﷺ يديه ثم قال: «اللهم! أغثنا، اللهم! أغثنا، اللهم! أغثنا»، قال أنس: ولا والله! ما نرى في السماء من سحاب ولا قرعة، وما بيننا وبين سلع من بيت ولا دار قال: فطلعت من وراءه سحابة مثل الترس، فلما توسطت السماء انشربت، ثم أمطرت قال: فلا والله! ما رأينا الشمس سبتا، قال: ثم دخل رجل من ذلك الباب في الجمعة المقبلة، ورسول الله ﷺ قائم يخطب، فاستقبله قائما فقال: يا رسول الله! هلكت الأموال وانقطعت السبل، فادع الله يمسكها عنا قال: فرفع رسول الله ﷺ يديه ثم قال: «اللهم! حولنا، ولا علينا، اللهم! على الآكام والظراب، وبطون الأودية، ومنابت الشجر» قال فانقلعت، وخرجنا نمشي في الشمس.

قال شريك: فسألت أنس بن مالك: أهو الرجل الأول؟ قال: لا أدري.

[٢٠٧٩] ٩ - (...) وحَدَّثَنَا دَاوُدُ بْنُ

رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

famine during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was addressing the people from the *Minbar* one Friday, a Bedouin stood up and said: 'O Messenger of Allâh, our wealth has been destroyed and our children are starving...' and he quoted a similar *Hadîth* (as no. 2078), in which he said: *Allâhumma! Hawlanâ wa lâ 'alainâ* (O Allâh, around us and not on us)." And whichever direction he pointed to, the clouds broke up, until I saw Al-Madînah as if it were in a hole. The valley of Qanâh flowed for a month, and no one came from any direction but he brought news of heavy rainfall.

[2080] 10 - (...) It was narrated that Anas bin Mâlik said: "The Prophet ﷺ was delivering the *Khutbah* one Friday when the people stood up and shouted: 'O Prophet of Allâh, there is a drought and the trees have turned brown, and the animals are dying...'" and he quoted the *Hadîth* (as in no. 2078). In it, it was narrated from 'Abdul-A'la: "and the clouds cleared from Al-Madînah and it started to rain around (the city), but not a drop fell in Al-Madînah itself. I looked at Al-Madînah and it was as if it were surrounded by a crown."

الأوزاعي: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ النَّاسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، إِذْ قَامَ أَغْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ، وَفِيهِ قَالَ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» قَالَ: فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ إِلَّا تَفَرَّجَتْ، حَتَّى رَأَيْتُ الْمَدِينَةَ فِي مِثْلِ الْجَوْبَةِ، وَسَالَ وَادِي قَنَاةَ شَهْرًا، وَلَمْ يَجِءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا أَخْبَرَ بِجَوْدٍ.

[٢٠٨٠] ١٠ - (...) وَحَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا مُعْتَمِرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا وَقَالُوا: يَا نَبِيَّ اللَّهِ! قَحِطَ الْمَطَرُ، وَاحْمَرَّ الشَّجَرُ، وَهَلَكَتِ الْبَهَائِمُ، وَسَاقَ الْحَدِيثَ، وَفِيهِ مِنْ رِوَايَةِ عَبْدِ الْأَعْلَى: فَتَفَشَّعَتْ عَنِ الْمَدِينَةِ، فَجَعَلَتْ تُمَطِّرُ حَوَالَيْهَا، وَمَا تُمَطِّرُ بِالْمَدِينَةِ قَطْرَةً، فَظَرُتْ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإَكْلِيلِ.

[2081] 11 - (...) A similar report (as no. 2080) was narrated from Anas, and he added: "Allâh gathered the clouds and we stayed until a strong man among us would be concerned only with how he would be able to reach his family."

[2082] 12 - (...) Anas bin Mâlik said: "A Bedouin came to the Messenger of Allâh ﷺ one Friday, while he was on the *Minbar*..." and he quoted the *Hadith* (as in 2080) and added: "I saw the clouds clearing like a sheet being folded."

[2083] 13 - (898) Anas said: "When we were with the Messenger of Allâh ﷺ it rained. The Messenger of Allâh ﷺ lifted part of his garment so that the rain could fall on him. We said: 'O Messenger of Allâh, why did you do that?' He said: 'Because it has just come from its Lord, the Mighty and Sublime.'"

Chapter 3. Seeking Refuge With Allâh When Seeing Wind And Dark Clouds, And Rejoicing At The Rain

[2084] 14 - (899) It was

[٢٠٨١] ١١- (...) وَحَدَّثَنَا أَبُو

كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ بِخَوَرِهِ - وَزَادَ: فَأَلْفَ اللَّهُ بَيْنَ السَّحَابِ، وَمَكُنَّا حَتَّى رَأَيْتُ الرَّجُلَ الشَّدِيدَ تَهْمُهُ نَفْسُهُ أَنْ يَأْتِيَ أَهْلَهُ.

[٢٠٨٢] ١٢- (...) وَحَدَّثَنَا هَرُؤُنُ

ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، أَنَّ حَفْصَ بْنَ عُبَيْدٍ اللَّهِ بْنَ أَنَسٍ بْنِ مَالِكٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ أَغْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، وَهُوَ عَلَى الْمِنْبَرِ، وَاقْتَصَرَ الْحَدِيثَ - وَزَادَ: فَرَأَيْتُ السَّحَابَ يَتَمَرَّقُ كَأَنَّهُ الْمَلَأُ حِينَ تُطَوَّى.

[٢٠٨٣] ١٣- (٨٩٨) وَحَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ، قَالَ: قَالَ أَنَسٌ: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطَرٌ قَالَ: فَحَسَرَ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ، حَتَّى أَصَابَهُ مِنَ الْمَطَرِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! لِمَ صَنَعْتَ هَذَا؟ قَالَ: «لِأَنَّهُ حَدِيثٌ عَهْدٌ بِرَبِّهِ عَزَّ وَجَلَّ».

(المعجم ٣) - (بَابُ التَّعَوُّذِ عِنْدَ رُؤْيَا

الرياح والغيم، والفرح بالمطر)

(التحفة ١٩٢)

[٢٠٨٤] ١٤- (٨٩٩) حَدَّثَنَا عِنْدُ

narrated from 'Atâ' bin Abî Rabâh that he heard 'Āishah, the wife of the Prophet ﷺ, say: "If it was a windy and cloudy day, the (reaction of) the Messenger of Allāh ﷺ could be seen on his face, and he would pace back and forth. Then if it rained he would rejoice, and that (anxiety) would leave him." 'Āishah said: "I asked him about that and he said: 'I was afraid that it might be a punishment that had been sent against my Ummah.' And when he saw the rain he would say: 'A mercy.'"

اللَّهُ بْنُ مَسْلَمَةَ بْنِ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ جَعْفَرٍ وَهُوَ ابْنُ مُحَمَّدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمَ الرِّيحِ وَالْغَيْمِ، عُرِفَ ذَلِكَ فِي وَجْهِهِ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ، سُرَّ بِهِ، وَذَهَبَ عَنْهُ ذَلِكَ، قَالَتْ عَائِشَةُ: فَسَأَلْتُهُ فَقَالَ: «إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَابًا سَلَّطَ عَلَى أُمَّتِي»، وَيَقُولُ إِذَا رَأَى الْمَطَرَ: «رَحْمَةٌ».

[2085] 15 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "If there was a stormy wind, the Messenger of Allāh ﷺ would say: 'Allāhumma Innî as'aluka *khairahâ*, wa *khaira mâ fihâ*, wa *khaira mâ ursilat bihi wa a'ûdhu bika min sharrihâ*, wa *sharri mâ fihâ*, wa *sharri mâ ursilat bih* (O Allāh, I ask You for its goodness and the goodness of that with which it has been sent, and I seek refuge with You from its evil and the evil of that with which it has been sent).' If there was thunder and lightening, his color would change, and he would go in and out (of the house) and pace back and forth, then if it rained he would feel relieved. 'Āishah noticed that and

[٢٠٨٥] ١٥ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُنَا عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ» قَالَتْ: وَإِذَا تَحَيَّلَتِ السَّمَاءُ، تَغَيَّرَ لَوْنُهُ، وَخَرَجَ وَذَخَلَ، وَأَقْبَلَ وَأَدْبَرَ، فَإِذَا مَطَرَتْ سُرِّي عَنْهُ، فَعَرَفْتُ ذَلِكَ عَائِشَةُ: فَسَأَلْتُهُ فَقَالَ: «لَعَلَّهُ، يَا عَائِشَةُ! كَمَا قَالَ قَوْمٌ عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا

asked him. He said: 'Perhaps, O 'Āishah, it is as the people of 'Ād said: Then, when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain!... [1]

[2086] 16 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "I never saw the Messenger of Allāh ﷺ laughing so much that I could see his uvula; he only used to smile. If he saw a cloud or wind, (his reaction to that) could be seen on his face." She said: "O Messenger of Allāh, I see that when the people see a cloud, they rejoice, hoping that it is bringing rain, but when you see it, I can see on your face that you do not like it." He said: "O 'Āishah, I cannot be sure that there is not a punishment in it, because some people were punished by means of the wind, and some people saw the punishment and said: "This is a cloud bringing us rain!... [2]

مُسْتَقِيلٌ أَوْدِيهِمْ قَالُوا هَذَا عَارِضٌ مُّطَرٌ ﴿١﴾ [الأحقاف: ٢٤].

[٢٠٨٦] ١٦ - (...) وَحَدَّثَنِي هَرُونَ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُسْتَجْمِعًا ضَاحِكًا، حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ قَالَتْ: وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا، عُرِفَ ذَلِكَ فِي وَجْهِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَى النَّاسَ، إِذَا رَأَوْا الْغَيْمَ، فَرِحُوا، رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتَهُ، عَرَفْتَ فِي وَجْهِكَ الْكَرَاهِيَةَ؟ قَالَتْ: فَقَالَ: «يَا عَائِشَةُ! مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عَذَّبَ قَوْمٌ بِالرِّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا: هَذَا عَارِضٌ مُّطَرٌ ﴿١﴾».

[1] Al-Ahqâf 46:24.

[2] Al-Ahqâf 46:24.

Chapter 4. The East Wind And The West Wind

[2087] 17 - (900) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been helped by means of the east wind, and 'Ad were destroyed by means of the west wind."

[2088] (...) A similar report (as no. 2087) was narrated from Ibn 'Abbâs, from the Prophet ﷺ.

(المعجم ٤) - (بَابُ فِي رِيحِ الصَّبَا
والدَّبُورِ) (التحفة ١٩٣)

[٢٠٨٧] ١٧ - (٩٠٠) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ
شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ،
عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:
«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ».

[٢٠٨٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنُ
مُحَمَّدٍ بْنُ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُهُ
يَعْنِي ابْنَ سُلَيْمَانَ، كِلَاهُمَا عَنْ
الْأَعْمَشِ، عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ
النَّبِيِّ ﷺ، بِمِثْلِهِ.

10. The Book Of Eclipses

Chapter 1. The Eclipse Prayer

[2089] 1 - (901) It was narrated that 'Aishah said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood up and prayed, and stood for a very long time. Then he bowed and bowed for a very long time. Then he raised his head and stood for a very long time, but it was shorter than the first time. Then he bowed and bowed for a very long time, but it was shorter than the first time. Then he prostrated. Then he stood up and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he prostrated. Then the Messenger of Allâh ﷺ finished (the prayer)

٧ - (المعجم ١٠) - كتاب الكسوف
(التحفة ...)

(المعجم ١) - (بَابُ صَلَاةِ الْكُسُوفِ)
(التحفة ١٩٤)

[٢٠٨٩] ١ - (٩٠١) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، فَأَطَالَ الْقِيَامَ جِدًّا، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ جِدًّا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ، فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ

and the eclipse had ended. Then he addressed the people, praising and glorifying Allâh, then he said: 'The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then say the *Takbîr* and offer supplication to Allâh, pray and give charity. O *Ummah* of Muḥammad! There is no one who is more jealous than Allâh of His male or female slave commits *Zinâ*. O *Ummah* of Muḥammad! If you knew what I know, you would laugh little and weep much. Have I not conveyed (the message)?'"

الأول، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا، وَادْعُوا اللَّهَ وَصَلُّوا وَصَدَّقُوا، يَا أُمَّةَ مُحَمَّدٍ! إِنْ مِنْ أَحَدٍ أَعْيُرَ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَصَحَحْتُمْ قَلِيلًا، أَلَا هَلْ بَلَغْتُ؟» - وَفِي رِوَايَةٍ مَالِكٍ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ» [انظر:

[٢٠٩٦]

[2090] 2 - (...) It was narrated from Hishâm bin 'Urwah with this chain (a similar *Hadîth* as no. 2089), and he added: "Then he said: 'The sun and the moon are two of the signs of Allâh.'" And he also added: "Then he raised his hands and said: 'O Allâh, have I conveyed (the message)?'"

[٢٠٩٠] ٢- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ - وَزَادَ: ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ» وَزَادَ أَيْضًا: ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! هَلْ بَلَغْتُ».

[2091] 3 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "The sun was eclipsed during the lifetime of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ went out to the *Masjid* and stood and said the *Takbîr*, and the people

[٢٠٩١] ٣- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي

formed rows behind him. The Messenger of Allâh ﷺ recited for a long time, then he said the *Takbîr* and bowed for a long time. Then he raised his head and said: ‘*Sami’ Allâhu liman ḥamidah; rabbanâ lakal-ḥamd* (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he stood and recited for a long time, but it was shorter than the first time. Then he said the *Takbîr* and bowed for a long time, but it was shorter than the first time. Then he said: ‘*Sami’ Allâhu liman ḥamidah; rabbanâ lakal-ḥamd* (Allâh hears those who praise Him; our Lord, to You be praise.)’ Then he prostrated - Abû Aṭ-Ṭâhir (one of the narrators) did not say: “then he prostrated” - “then he did likewise in the second *Rak’ah*, until he had completed four bowings and four prostrations, and the eclipse ended before he finished the prayer. Then he stood and addressed the people. He praised Allâh as He deserves to be praised, then he said: ‘The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then hasten to pray.’ He also said: ‘Pray until Allâh grants you relief.’ And the Messenger of Allâh ﷺ said: ‘While I was standing, I saw everything that

عُزُوهُ بْنُ الرَّبِيعِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَقَامَ وَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ، فَأَقْرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا! وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَأَقْرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» ثُمَّ سَجَدَ - وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ: ثُمَّ سَجَدَ - ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ، حَتَّى اسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْرِعُوا لِلصَّلَاةِ». وَقَالَ أَيْضًا: «فَصَلُّوا حَتَّى يُفَرِّجَ اللَّهُ عَنْكُمْ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدْتُمْ، حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ أَخَذَ قِطْفًا مِنْ

you have been promised; I even saw myself wanting to take a bunch of grapes from Paradise when you saw me stepping forward. And I saw Hell, parts of it consuming other parts, when you saw me moving backwards. And I saw therein 'Amr bin Luhayy, who is the one who established the custom of *As-Sâ'ib*.”^[1] The narration of Abû Aṭ-Ṭâhir ends with the words, “then hasten to pray,” and he did not mention what comes after that.

[2092] 4 - (...) It was narrated from 'Āishah that the sun was eclipsed at the time of the Messenger of Allāh ﷺ. He sent a caller calling: “The prayer is being assembled”, and they gathered, and he went forward and said the *Takbîr*, and prayed with four bowings and four prostrations in two *Rak'ah*.

[2093] 5 - (...) It was narrated from 'Āishah that the Prophet ﷺ recited out loud in the eclipse prayer, and he prayed with four bowings and four prostrations in two *Rak'ah*.

الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أُقَدِّمُ - وَقَالَ الْمُرَادِيُّ: أَتَقَدِّمُ - وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا، حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا عَمْرُو بْنُ لُحَيٍّ، وَهُوَ الَّذِي سَيَّبَ السَّوَابِ» وَانْتَهَى حَدِيثُ أَبِي الطَّاهِرِ عِنْدَ قَوْلِهِ «فَافْزَعُوا لِلصَّلَاةِ»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٢٠٩٢] ٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ قَالَ: قَالَ الْأَوْزَاعِيُّ أَبُو عَمْرٍو وَغَيْرُهُ: سَمِعْتُ ابْنَ شِهَابٍ الزُّهْرِيَّ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَعَثَ مُنَادِيًا بِ«الصَّلَاةِ جَامِعَةً» فَاجْتَمَعُوا، وَتَقَدَّمَ وَكَبَّرَ، وَصَلَّى أَرْبَعَ رَكَعَاتٍ، فِي رَكَعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[٢٠٩٣] ٥- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ نَوِيرٍ، أَنَّهُ سَمِعَ ابْنَ شِهَابٍ يُخْبِرُ عَنْ عُرْوَةَ، عَنْ

^[1] *As-Sâ'ib*: This refers to a custom of the *Jāhiliyyah* whereby a she-camel was set free for the gods and was not to be used for carrying loads or ridden. See *Sûrat Al-Mâ'idah* (5:103).

عَائِشَةَ أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلَاةِ
الْخُسُوفِ بِقِرَاءَتِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ،
فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2094] (902) It was narrated from Ibn 'Abbās that the Prophet ﷺ prayed with four bowings and four prostrations in two *Rak'ah*.

[٢٠٩٤] (٩٠٢) قَالَ الزُّهْرِيُّ :
وَأَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ
عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ،
فِي رَكْعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

[2095] (...) Ibn 'Abbās used to narrate a narration similar to that of 'Urwah from 'Āishah concerning the prayer of the Messenger of Allāh ﷺ on the day when the sun was eclipsed.

[٢٠٩٥] (...) وَحَدَّثَنَا حَاجِبُ بْنُ
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ
قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ، أَنَّ
ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ عَنْ صَلَاةِ رَسُولِ
اللَّهِ ﷺ يَوْمَ كَسَفَتِ الشَّمْسُ، بِمِثْلِ مَا
حَدَّثَ عُروُهُ عَنْ عَائِشَةَ.

[2096] 6 - (901) It was narrated from 'Aṭā': 'Ubaid bin 'Umair said: 'One whom I regard as truthful' - I think he meant 'Āishah - 'told me that the sun was eclipsed at the time of the Messenger of Allāh ﷺ and he stood for a very long time: "He stood then he bowed, then he stood, then he bowed, then he stood, then he bowed; two *Rak'ah* with three bowings and four prostrations. When he finished, the eclipse had ended. When he bowed he said: "*Allāhu akbar*," and when he raised his

[٢٠٩٦] ٦ - (٩٠١) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً
يَقُولُ: سَمِعْتُ عُبَيْدَ بْنَ غُمَيْرٍ يَقُولُ:
حَدَّثَنِي مَنْ أَصَدَّقُ، - حَبِيبُهُ يُرِيدُ عَائِشَةَ
- أَنَّ الشَّمْسَ انْكَسَفَتْ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، فَقَامَ قِيَامًا شَدِيدًا، يَقُومُ قَائِمًا
ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ ثُمَّ
يَرْكَعُ، رَكْعَتَيْنِ فِي ثَلَاثِ رَكَعَاتٍ وَأَرْبَعَ
سَجَدَاتٍ، فَاَنْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ،

head he said: “*Sami’ Allâhu liman hamidah* (Allâh hears those who praise Him).” Then he stood and praised and glorified Allâh, then he said: “The sun and the moon do not become eclipsed for the death or birth of anyone. Rather they are signs of Allâh with which Allâh creates fear in His slaves, so if you see them being eclipsed, remember Allâh until the eclipse is over.”

[2097] 7 - (...) It was narrated from ‘*Āishah* that the Messenger of Allâh ﷺ prayed with six bowings and four prostrations.

Chapter 2. Mentioning The Punishment In The Grave During The Eclipse Prayer

[2098] 8 - (903) It was narrated from ‘*Amrah* that a Jewish woman came to ‘*Āishah* to beg from her. She said: “May Allâh grant you refuge from the punishment of the grave.” ‘*Āishah* said: “I said: ‘O Messenger of Allâh, will the people be punished in their graves?’” ‘*Amrah* (one of the narrators) said: “‘*Āishah* said: ‘The Messenger of Allâh ﷺ said:

وَكَانَ إِذَا رَكَعَ قَالَ: «اللَّهُ أَكْبَرُ» ثُمَّ يَرْكَعُ، وَإِذَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَقَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا مِنْ آيَاتِ اللَّهِ يُخَوِّفُ اللَّهُ بِهِمَا [عِبَادَهُ]، فَإِذَا رَأَيْتُمْ كُسُوفًا، فَادْكُرُوا اللَّهَ حَتَّى يَنْجَلِيَا».

[راجع: ٢٠٨٩]

[٢٠٩٧] ٧- (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى سِتَّ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ.

(المعجم ٢) - (بَابُ ذِكْرِ عَذَابِ الْقَبْرِ فِي صَلَاةِ الْخُسُوفِ) (التحفة ١٩٥)

[٢٠٩٨] ٨- (٩٠٣) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ الْقُشَيْرِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ يَحْيَى، عَنْ عَمْرَةَ، أَنَّ يَهُودِيَّةً أَتَتْ عَائِشَةَ تَسْأَلُهَا فَقَالَتْ: أَعَادَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! يُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ قَالَتْ عَمْرَةُ: فَقَالَتْ

"I seek refuge with Allâh." Then the Messenger of Allâh ﷺ rode that morning and the sun was eclipsed." 'Āishah said: "I went out with some other women behind the apartments in the Masjid, and the Messenger of Allâh ﷺ came from his ride, and went to his prayer-place where he used to pray. He stood and the people stood behind him." 'Āishah said: "He stood for a long time, then he bowed, and remained bowing for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time that was shorter than the first time. Then he raised his head and the eclipse had ended. He said: 'I saw you being put to trial in the grave like the tribulation of the *Dajjâl*.'"

'Amrah said: "I heard 'Āishah say: 'I used to hear the Messenger of Allâh ﷺ after that, seeking refuge with Allâh from the punishment of Hell and the punishment of the grave.'"

[2099] (...) A Ḥadīth similar to that of Sulaimān bin Bilāl (no. 1098) was narrated from Yahyâ bin Sa'eed with this chain.

عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِدًا بِاللَّهِ». ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، قَالَتْ عَائِشَةُ: فَخَرَجْتُ فِي نِسْوَةٍ بَيْنَ ظَهْرِي الْحُجَرِ فِي الْمَسْجِدِ، فَأَتَى رَسُولُ اللَّهِ ﷺ مِنْ مَرْكَبِهِ، حَتَّى انْتَهَى إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ، فَقَامَ وَقَامَ النَّاسُ وَرَاءَهُ، قَالَتْ عَائِشَةُ: فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَكَعَ، فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَرَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ ذَلِكَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنِّي قَدْ رَأَيْتُكُمْ تُقْبَلُونَ فِي الْقُبُورِ كَفْتَنَةِ الدَّجَالِ».

قَالَتْ عَمْرَةُ: فَسَمِعْتُ عَائِشَةَ تَقُولُ: فَكُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ، يَتَعَوَّذُ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ.

[٢٠٩٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَى حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

Chapter 3. What Was Shown To The Prophet ﷺ Of Paradise And Hell During The Eclipse Prayer

[2100] 9 - (904) It was narrated that Jâbir bin ‘Abdullâh said: “The sun was eclipsed at the time of the Messenger of Allâh ﷺ on a very hot day. The Messenger of Allâh ﷺ led his Companions in prayer, and he stood for such a long time that they began to fall down. Then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated twice, then he stood up and did the same again. There were four bowings and four prostrations. Then he said: ‘Everything that you are going to enter was shown to me. Paradise was shown to me, and if I had wanted to take a bunch of grapes from it, I could have’ - or ‘I tried to take a bunch of grapes from it, but my arm couldn’t reach. And Hell was shown to me, and I saw therein a woman from the Children of Israel who was being punished because of a cat that belonged to her; she tied it up and did not feed it, nor did she let it eat from the vermin of the earth. And I saw Abû Thumâmah ‘Amr bin Mâlik dragging his intestines in

(المعجم ٣) - (بَابُ مَا عَرَضَ عَلَى النَّبِيِّ ﷺ فِي صَلَاةِ الْكُسُوفِ مِنْ أَمْرِ الْجَنَّةِ وَالنَّارِ) (التحفة ١٩٦)

[٢١٠٠] ٩ - (٩٠٤) وَحَدَّثَنِي يَعْقُوبُ ابْنُ إِسْرَاهِيمَ الدُّورِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُليَّةَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ، حَتَّى جَعَلُوا يَخْرُونَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ، فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَالَ: «إِنَّهُ عَرَضَ عَلَيَّ كُلُّ شَيْءٍ تَوَلَّجُونَهُ، فَعَرَضْتُ عَلَيَّ الْجَنَّةَ، حَتَّى لَوْ تَنَاولْتُ مِنْهَا قِطْفًا أَخَذْتُهُ - أَوْ قَالَ: تَنَاولْتُ مِنْهَا قِطْفًا فَقَصُرْتُ يَدِي عَنْهُ - وَعَرَضْتُ عَلَيَّ النَّارَ، فَرَأَيْتُ فِيهَا امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ تُعَذَّبُ فِي هِرَّةٍ لَهَا، رَبَطْتُهَا فَلَمْ تُطْعَمْهَا، وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ، وَرَأَيْتُ أَبَا ثُمَامَةَ عَمْرُو بْنُ مَالِكٍ يَجُرُّ قُضْبَهُ فِي النَّارِ. وَإِنَّهُمْ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ

Hell. They used to say that the sun and moon only became eclipsed because of the death of a great man, but they are two of the signs of Allâh that He has shown to you, so when they become eclipsed, pray until it is over.”

[2101] (...) A similar report (as no. 2100) was narrated from Hishâm with this chain, but he said: “I saw in Hell a tall, black, Himyarî woman,” and he did not say: “from the Children of Israel.”

[2102] 10 - (...) It was narrated that Jâbir said: “The sun was eclipsed during the time of the Messenger of Allâh ﷺ on the day when Ibrâhîm, the son of the Messenger of Allâh ﷺ, died, and the people said: ‘It has become eclipsed because of the death of Ibrâhîm.’ The Messenger of Allâh ﷺ stood up and led the people in praying six *Rak'ah* with four prostrations. He started by saying the *Takbîr*, then he recited for a long time, then he bowed for almost as long as he had stood, then he raised his head from bowing and recited for a shorter time than the first time. Then he bowed for almost as long as he had stood, then he raised his head from bowing, and

وَالْقَمَرَ لَا يَخْسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ، وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ يُرِيكُمُوهُمَا، فَإِذَا خَسَفَا فَصَلُّوا حَتَّى يَنْجَلِيَ.”

[٢١٠١] (...) وَحَدَّثَنِيهِ أَبُو غَسَّانَ الْمِصْمَعِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ عَنْ هِشَامٍ بِهِذَا الْإِسْنَادِ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «وَرَأَيْتُ فِي النَّارِ امْرَأَةً حِمْيَرِيَّةً سَوْدَاءَ طَوِيلَةً». وَلَمْ يَقُلْ: «مِنْ بَنِي إِسْرَائِيلَ».

[٢١٠٢] ١٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: انْكَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ، بَدَأَ فَكَبَّرَ، ثُمَّ قَرَأَ قَاطِلَ الْقِرَاءَةِ، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الْأُولَى، ثُمَّ رَكَعَ

recited for a shorter time than the second time. Then he bowed for almost as long as he had stood, then he raised his head from bowing. Then he went down in prostration and prostrated twice. Then he stood up and performed three more *Rak'ah*, in which each *Rak'ah* was shorter than the one that came before it, and the bowing was similar in length to the prostration. Then he moved backwards and the rows behind him also moved backwards, until we could go no further” - Abû Bakr (one of the narrators) said: “until he reached the women.” - “Then he moved forward and the people moved forward with him, until he was standing back in his place, and he completed the prayer as it should be completed and the sun had become bright. Then he said: ‘O people, the sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death of anyone among the people.’” - Abû Bakr said: ‘for the death of any human being.’ - ‘If you see anything of that nature, then pray until it is over. There is nothing that you have been promised but I saw it during this prayer of mine. Hell was brought and that is when you saw me moving backwards for fear that its flames might touch me. I saw therein the owner of the curved staff, dragging his intestines in

نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ
فَقَرَأَ قِرَاءَةً دُونَ الْقِرَاءَةِ الثَّانِيَةِ، ثُمَّ رَكَعَ
نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ مِنَ
الرُّكُوعِ، ثُمَّ انْحَدَرَ بِالسُّجُودِ فَسَجَدَ
سَجْدَتَيْنِ، ثُمَّ قَامَ فَكَرَعَ أَيْضًا ثَلَاثَ
رَكَعَاتٍ، لَيْسَ فِيهَا رَكْعَةٌ إِلَّا الَّتِي قَبْلَهَا
أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، وَرُكُوعُهُ نَحْوًا مِنْ
سُجُودِهِ، ثُمَّ تَأَخَّرَ وَتَأَخَّرَتِ الصُّفُوفُ
خَلْفَهُ، حَتَّى انْتَهَيْنَا، - وَقَالَ أَبُو بَكْرٍ:
حَتَّى انْتَهَى إِلَى النِّسَاءِ - ثُمَّ تَقَدَّمَ وَتَقَدَّمَ
النَّاسُ مَعَهُ، حَتَّى قَامَ فِي مَقَامِهِ،
فَانْصَرَفَ حِينَ انْصَرَفَ، وَقَدْ أَصَبَتِ
الشَّمْسُ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا
الشَّمْسُ وَالْقَمَرُ آيَاتَانِ مِنْ آيَاتِ اللَّهِ،
وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ
- وَقَالَ أَبُو بَكْرٍ: لِمَوْتِ بَشَرٍ - فَإِذَا
رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ،
مَا مِنْ شَيْءٍ تُوعَدُونَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي
صَلَاتِي هَذِهِ، لَقَدْ جِيءَ بِالنَّارِ، وَذِكْرُكُمْ
حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي
مِنْ لَفْحِهَا، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ
الْمِخْجَنِ يَجْرُ قُضْبُهُ فِي النَّارِ، كَانَ يَسْرِقُ
الْحَاجَّ بِمِخْجَنِهِ، فَإِنْ فُطِنَ لَهُ قَالَ: إِنَّمَا
تَعَلَّقَ بِمِخْجَنِي، وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ،

the Fire; he used to steal from the pilgrims with his curved staff, and if he was discovered he would say: "It got caught on my curved staff," but if he was not noticed then he would take it. And I saw therein the woman who had a cat which she tied up and did not feed, and she did not let it eat from the vermin of the earth, until it died of starvation. Then Paradise was brought to me, and that is when you saw me move forward until I was back in my place. I stretched out my hand and I wanted to pick some of its fruits so that you could see them, then I thought that I should not do that. And there is nothing that you have been promised but I saw it during this prayer of mine."

[2103] 11 - (905) It was narrated that Asma' said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and I entered upon 'Āishah and found her praying. I said: 'Why are the people praying? And she gestured towards the sky with her head.' I said: 'Is it a sign?' She said: 'Yes.' The Messenger of Allâh ﷺ stood for a very long time, until I was about to faint. I took hold of a vessel of water that was by my side and started to pour it over my head or my face. No sooner had the Messenger of Allâh ﷺ finished praying but the sun became clear.

وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهَرَّةِ الَّتِي رَبَطْنَهَا فَلَمْ تَطْعَمْهَا، وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ جُوعًا، ثُمَّ جِيءَ بِالْجَنَّةِ، وَذَلِكَ حِينَ رَأَيْتُمُونِي تَقَدَّمْتُ حَتَّى قُمْتُ فِي مَقَامِي، وَلَقَدْ مَدَدْتُ يَدِي وَأَنَا أُرِيدُ أَنْ أَتَنَاوَلَ مِنْ ثَمَرِهَا لِتَنْظُرُوا إِلَيْهِ، ثُمَّ بَدَأَ لِي أَنْ لَا أَفْعَلَ، فَمَا مِنْ شَيْءٍ ثَوَعَدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَاتِي هَذِهِ.

[٢١٠٣] ١١ - (٩٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَدَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ يُصَلُّونَ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، فَقُلْتُ: آيَةٌ؟ قَالَتْ: نَعَمْ، فَأَطَالَ رَسُولُ اللَّهِ ﷺ الْقِيَامَ جِدًّا، حَتَّى تَجَلَّانِي الْعُشْيُ، فَأَخَذْتُ قِرْبَةً مِنْ مَاءٍ إِلَى جَنْبِي، فَجَعَلْتُ أَصُبُّ عَلَى رَأْسِي أَوْ

The Messenger of Allāh ﷺ addressed the people, praising and glorifying Allāh, then he said: 'There is nothing that I had not seen before but I saw it during this standing of mine, even Paradise and Hell. It was revealed to me that you will be tested in your graves with something close to - or like - the tribulation of the *Dajjāl*.'" - "I (the narrator) do not know which one Asmâ' said." - "Someone will come to one of you and will say: 'What do you know about this man?' The believer, or, the one who has certain faith" - I do not know which one Asmâ' said - "will say: 'He is Muḥammad, he is the Messenger of Allāh; he came to us with clear signs and guidance, and we responded and obeyed, three times.'" Then it will be said to him: "Sleep, for we knew that you believed in him. Sleep the sleep of the righteous." As for the hypocrite or the doubter" - I do not know which one Asmâ' said - "he will say: 'I do not know, I heard the people saying something so I said it.'"

[2104] 12 - (...) It was narrated that Asmâ' said: "I came to 'Āishah and the people were standing, and she was praying. I said: 'What is the matter with the people?...'" a *Ḥadīth* similar to that of Ibn Numair from Hishām (no. 2103).

عَلَى وَجْهِهِ مِنَ الْمَاءِ قَالَتْ: فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، مَا مِنْ شَيْءٍ لَمْ أَكُنْ رَأَيْتُهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا، حَتَّى الْجَنَّةِ وَالنَّارِ، وَإِنَّهُ قَدْ أَوْحَى إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا - أَوْ مِثْلَ - فِتْنَةِ الْمَسِيحِ الدَّجَالِ، - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيُؤْتَى أَحَدُكُمْ فَيَقَالُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُؤِقِنُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ، هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَأَطَعْنَا، ثَلَاثَ مَرَارٍ فَيَقَالُ لَهُ: نَمْ، قَدْ كُنَّا نَعْلَمُ إِنَّكَ لَتُؤْمِنُ بِهِ، فَتَمَّ صَالِحًا، وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ».

[٢١٠٤] ١٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: أَتَيْتُ عَائِشَةَ فَإِذَا النَّاسُ قِيَامٌ، وَإِذَا هِيَ تَصَلِّي، فَقُلْتُ: مَا شَأْنُ

النَّاسِ؟ وَاقْتَصَرَ الْحَدِيثَ بِنَحْوِ حَدِيثِ
ابْنِ نُمَيْرٍ عَنْ هِشَامٍ.

[2105] 13 - (...) It was narrated that 'Urwah said: "Do not say: '*Kasafat Ash-Shams*,' rather say: '*Khasafat Ash-Shams*.'"

[٢١٠٥] ١٣- (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: لَا تَقُلْ:
كَسَفَتِ الشَّمْسُ، وَلَكِنْ قُلْ: خَسَفَتِ
الشَّمْسُ.

[2106] 14 - (906) It was narrated that Asmâ' bint Abî Bakr said: "The Prophet ﷺ was perturbed one day" - meaning, the day on which the sun was eclipsed - "and he picked up a woman's chemise until he was given his own *Ridâ*". Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet ﷺ had bowed he would not think that he had bowed, because of this long standing."

[٢١٠٦] ١٤- (٩٠٦) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي
مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ صَفِيَّةَ
بِنْتِ شَيْبَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا
قَالَتْ: فَزَعَ النَّبِيُّ ﷺ يَوْمًا، - قَالَتْ:
تَعْنِي يَوْمَ كَسَفَتِ الشَّمْسُ - فَأَخَذَ دِرْعًا
حَتَّى أُدْرِكَ بِرِدَائِهِ، فَقَامَ لِلنَّاسِ قِيَامًا
طَوِيلًا، لَوْ أَنَّ إِنْسَانًا أَتَى لَمْ يَشْعُرْ أَنَّ
النَّبِيَّ ﷺ رَكَعَ - مَا حَدَّثَ أَنَّهُ رَكَعَ، مِنْ
طُولِ الْقِيَامِ -.

[2107] 15 - (...) Ibn Juraij narrated a similar report (as no. 2106) with this chain, and he said: "(He stood) for a long time, standing and bowing." And he added: "And I started looking at a woman who was older than me, and at another who was more sick than I."

[٢١٠٧] ١٥- (...) وَحَدَّثَنِي سَعِيدُ
ابْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا
ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ وَقَالَ: قِيَامًا
طَوِيلًا، يَقُومُ ثُمَّ يَرْكَعُ - وَزَادَ: فَجَعَلْتُ
أَنْظُرَ إِلَى الْمَرْأَةِ أَسَنَّ مِنِّي، وَإِلَى الْأُخْرَى
هِيَ أَسْقَمُ مِنِّي.

[2108] 16 - (...) It was narrated that Asmâ' bint Abî Bakr said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman's chemise by mistake until his own *Ridâ'* was brought to him." She said: "I relieved myself, then I came to the *Masjid* and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: 'This one is weaker than I. I will remain standing.' Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed."

[2109] 17 - (907) It was narrated that Ibn 'Abbâs said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, almost as long as it takes to recite *Sûrat Al-Baqarah*. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he raised his head and stood for a long time, which was shorter than the first time. Then

[٢١٠٨] ١٦ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنُصُورٌ عَنْ أُمِّهِ، عَنْ أَشْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَزِعَ، فَأَخْطَأَ يَدْرِعَ، حَتَّى أَدْرِكَ بِرِدَائِهِ بَعْدَ ذَلِكَ قَالَتْ: فَقَضَيْتُ حَاجَتِي ثُمَّ جِئْتُ فَدَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا، فَقُمْتُ مَعَهُ، فَأَطَالَ الْقِيَامَ حَتَّى رَأَيْتُنِي أُرِيدُ أَنْ أَجْلِسَ، ثُمَّ أَلْتَفَتَ إِلَى الْمَرْأَةِ الضَّعِيفَةِ، فَأَقُولُ هَلْ هِيَ أَضْعَفُ مِنِّي، فَأَقُومُ، فَزَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ، حَتَّى لَوْ أَنَّ رَجُلًا جَاءَ - خُيِّلَ إِلَيْهِ أَنَّهُ لَمْ يَرْكَعَ.

[٢١٠٩] ١٧ - (٩٠٧) وَحَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا قَدَرِ نَحْوِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ

he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: 'The sun and the moon are two of the signs of Allâh; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allâh.' They said: 'O Messenger of Allâh, we saw you reaching out to take something when you were standing, then we saw you refrain.' He said: 'I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women.' They said: 'Why is that, O Messenger of Allâh?' He said: 'Because of their ungratefulness.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands, and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says: I have never seen anything good from you!'"

الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ انْجَلَتْ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ» قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاولْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ كَفَفْتَ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاولْتُ مِنْهَا عُثْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرْ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: بِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يَكْفُرْنَ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ».

[2110] (...) A similar report (as no. 2109) was narrated from Zaid bin Aslam with this chain, except that he said: "Then we saw you moving backwards."

Chapter 4. Those Who Say That He Prayed With Eight Bowings And Four Prostrations

[2111] 18 - (908) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed with eight bowings and four prostrations when the sun was eclipsed." A similar report was also narrated from 'Alî.

[2112] 19 - (909) It was narrated from Ibn 'Abbâs that the Prophet ﷺ prayed during an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated. He said: "And the second *Rak'ah* was the same."

[٢١١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَقُ يَعْنِي ابْنَ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ رَأَيْنَاكَ تَكْغَمَعَتْ.

(المعجم ٤) - (بَابُ ذِكْرِ مَنْ قَالَ إِنَّهُ رَكَعَ ثَمَانَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ) (التحفة ١٩٧)

[٢١١١] ١٨ - (٩٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبٍ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، حِينَ كَسَفَتِ الشَّمْسُ، ثَمَانَ رَكَعَاتٍ، فِي أَرْبَعِ سَجَدَاتٍ، وَعَنْ عَلِيٍّ مِثْلَ ذَلِكَ.

[٢١١٢] ١٩ - (٩٠٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَّادٍ، كِلَاهُمَا عَنْ يَحْيَى الْقَطَّانِ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى - عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، أَنَّهُ صَلَّى فِي كُسُوفٍ، قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ سَجَدَ قَالَ: وَالْأُخْرَى مِثْلُهَا.

Chapter 5. The Call For The Eclipse Prayer: "Aṣ-Ṣalātu Jâmi'ah (The Prayer Is Being Assembled)"

[2113] 20 - (910) It was narrated that 'Abdullâh bin 'Amr bin Al-Âṣ said: "When the sun was eclipsed at the time of the Messenger of Allâh ﷺ, the call went out: 'Aṣ-ṣalātu jâmi'ah (the prayer is being assembled).' The Messenger of Allâh ﷺ bowed twice in one *Rak'ah*, then he stood up and bowed twice in one *Rak'ah*, then the sun became clear." 'Âṣihah said: "I never bowed or prostrated for a longer time than that."

[2114] 21 - (911) It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ said: 'The sun and the moon are two of the signs of Allâh by means of which Allâh

(المعجم ٥) - (بَابُ ذِكْرِ النِّدَاءِ بِصَلَاةِ الْكُسُوفِ «الصلوة جامعة»)
(التحفة ١٩٨)

[٢١١٣] ٢٠ - (٩١٠) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَهُوَ شَيْبَانُ النَّخَوِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ خَبَرِ عَبْدِ اللَّهِ ابْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ: لَمَّا انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، نُودِيَ: الصَّلَاةُ جَامِعَةً - فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ فَقَالَتْ عَائِشَةُ: مَا رَكَعْتُ رُكُوعًا قَطُّ، وَلَا سَجَدْتُ سُجُودًا قَطُّ، كَانَ أَطْوَلَ مِنْهُ.

[٢١١٤] ٢١ - (٩١١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

creates fear in His slaves. They do not become eclipsed for the death of any person. If you see anything happen to them, then pray and call upon Allâh until you are relieved of that.”

[2115] 22 - (...) It was narrated from Abû Mas'ûd that the Messenger of Allâh ﷺ said: “The sun and the moon do not become eclipsed for the death of any person, rather they are two of the signs of Allâh, so if you see that then get up and pray.”

[2116] 23 - (...) It was narrated from Ismâ'il with this chain. In the *Hadîth* of Sufyân and Wakî' (it says): “The sun was eclipsed on the day that Ibrâhîm died, and the people said: ‘It has been eclipsed because of the death of Ibrâhîm.’”

[2117] 24 - (912) It was narrated that Abû Mûsâ said: “The sun was eclipsed at the time

الشَّمْسِ وَالْقَمَرِ آيَاتٍ مِنْ آيَاتِ اللَّهِ، يُخَوِّفُ اللَّهُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا [اللَّهَ]، حَتَّى يَكْشِفَ مَا بِكُمْ».

[٢١١٥] ٢٢ - (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَيَحْيَى بْنُ حَبِيبٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَيْسَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُ فَقُومُوا فَصَلُّوا».

[٢١١٦] ٢٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَوَكِيعٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ وَمَرْوَانُ، كُلُّهُمُ عَنْ إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِ سُفْيَانَ وَوَكِيعٍ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ: انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ.

[٢١١٧] ٢٤ - (٩١٢) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ عَبْدُ اللَّهِ بْنُ بَرَّادٍ وَمُحَمَّدُ

of the Prophet ﷺ, and he got up in a state of anxiety, thinking that it was the Hour. He came to the *Masjid* and started to pray, standing, bowing and prostrating for the longest time that I ever saw him do so in any prayer. Then he said: "These signs that Allâh has sent do not occur for the death or birth of anyone, rather Allâh sends them to cause fear in His slaves. If you see any of them, then hasten to remember Him, call upon Him and ask Him for forgiveness." According to the report of Ibn Al-'Alâ': The sun was eclipsed and he said: "Causing fear in His slaves."

[2118] 25 - (913) It was narrated that 'Abdur-Rahmân bin Samurah said: "While I was shooting my arrows during the time of the Messenger of Allâh ﷺ, the sun was eclipsed. I threw them aside and said: 'I will go and see what has happened to the Messenger of Allâh ﷺ during this eclipse of the sun today.' I came to him and found him raising his hands - supplicating, saying the *Takbîr*, praising Allâh and proclaiming that there is none worthy of worship but Him - until the sun became clear, and he recited two *Sûrah* and bowed twice."

ابْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ فِي زَمَنِ النَّبِيِّ ﷺ، فَقَامَ فَرِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ، حَتَّى أَتَى الْمَسْجِدَ، فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَشُجُودٍ، مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ ثُمَّ قَالَ: «إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللَّهُ، لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافِرُّوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ» - وَفِي رِوَايَةِ ابْنِ الْعَلَاءِ: كَسَفَتِ [الشَّمْسُ] وَقَالَ: «يُخَوِّفُ عِبَادَهُ».

[٢١١٨] ٢٥ - (٩١٣) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ عَنْ أَبِي الْعَلَاءِ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَرْمِي بِأَسْهُمِي فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذْ انْكَسَفَتِ الشَّمْسُ، فَتَبَدُّتْهُمْ وَقُلْتُ: لَأَنْظُرَنَّ إِلَى مَا يَحْدُثُ لِرَسُولِ اللَّهِ ﷺ فِي انْكَسَافِ الشَّمْسِ، الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ، يَدْعُو وَيَكْبِّرُ وَيَحْمَدُ وَيُهْلِلُ، حَتَّى جُلِّيَ عَنِ الشَّمْسِ، فَقَرَأَ سُورَتَيْنِ وَرَكَعَ رَكَعَتَيْنِ.

[2119] 26 - (...) It was narrated that ‘Abdur-Raḥmān bin Samurah, who was one of the Companions of the Messenger of Allāh ﷺ, said: “I was shooting my arrows in Al-Madīnah at the time of the Messenger of Allāh ﷺ when the sun was eclipsed. I came to him and he was standing in prayer, raising his hands - glorifying Allāh, praising Him, proclaiming that there is none worthy of worship but Him, proclaiming His greatness, and calling upon Him - until the eclipse ended. When it ended, he recited two *Sūrah* and prayed two *Rak‘ah*.”

[2120] 27 - (...) It was narrated that ‘Abdur-Raḥmān bin Samurah said: “While I was shooting my arrows at the time of the Messenger of Allāh ﷺ, the sun was eclipsed...” then he mentioned a similar *Hadīth* (as no. 2119).

[2121] 28 - (914) It was narrated from ‘Abdullāh bin ‘Umar that he used to narrate that the Messenger of Allāh ﷺ said: “The sun and the moon do

[٢١١٩] ٢٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنِ الْجَرِيرِيِّ، عَنْ حَيَّانَ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: كُنْتُ أُرْمِي بِأَسْهُمٍ لِي بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذْ كَسَفَتِ الشَّمْسُ، فَنَبَذْتُهَا فَقُلْتُ: وَاللَّهِ! لَا أَنْظُرَنَّ إِلَى مَا حَدَّثَ لِرَسُولِ اللَّهِ ﷺ فِي كُسُوفِ الشَّمْسِ، قَالَ: فَأَتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ، رَافِعُ يَدَيْهِ، فَجَعَلَ يُسَبِّحُ وَيُحَمِّدُ وَيُهَلِّلُ، وَيُكَبِّرُ وَيَدْعُو، حَتَّى خُسِرَ عَنْهَا قَالَ: فَلَمَّا خُسِرَ عَنْهَا، قَرَأَ سُورَتَيْنِ وَصَلَّى رَكَعَتَيْنِ.

[٢١٢٠] ٢٧- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنَا الْجَرِيرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: بَيْنَمَا أَنَا أَتْرَمِي بِأَسْهُمٍ لِي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذْ خَسَفَتِ الشَّمْسُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا.

[٢١٢١] ٢٨- (٩١٤) وَحَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ

not become eclipsed for the death or birth of anyone, rather they are among the signs of Allâh, so when you see them then pray."

[2122] 29 - (915) Al-Mughîrah bin Shu'bah said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ on the day that Ibrâhîm died. The Messenger of Allâh ﷺ said: 'The sun and the moon are two of the signs of Allâh and do not become eclipsed for the death or birth of anyone. If you see them then call upon Allâh and pray until it is over.'"

الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ الصَّدِيقِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

[2122] 29 - (915) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا مُضْعَبٌ وَهُوَ ابْنُ الْمُقْدَامِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ - وَفِي رِوَايَةِ أَبِي بَكْرٍ قَالَ: قَالَ زِيَادُ بْنُ عَلَاقَةَ - سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْكَشِفَ».

11. The Book Of Funerals

٨ - (المعجم ١١) - كتاب الجنائز (التحفة ٤)

Chapter 1. Prompt The Dying Person To Say *Lâ Ilâha Illallâh*

(المعجم ١) - (بَابُ تَلْقِينِ الْمَوْتَى : لَا إِلَهَ إِلَّا اللَّهُ) (التحفة ١)

[2123] 1 - (916) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ Ilâha Illallâh*.'"

[٢١٢٣] ١ - (٩١٦) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ بَشْرِ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ -: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ».

[2124] (...) Abû Bakr bin Abî Shaibah narrated: "Khâlid bin Mukhallad narrated: 'Sulaimân bin Bilâl narrated'" - all of them with this chain (a similar *Hadîth* as no. 2123).

[٢١٢٤] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، جَمِيعًا بِهَذَا الْإِسْنَادِ.

[2125] 2 - (917) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ Ilâha Illallâh*.'"

[٢١٢٥] ٢ - (٩١٧) وَحَدَّثَنَا عُثْمَانُ وَابْنُ بَكْرِ ابْنَا أَبِي شَيْبَةَ؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ قَالُوا جَمِيعًا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي

حَازِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا
اللَّهُ».

Chapter 2. What Should Be Said At Times Of Calamity?

(المعجم ٢) - (بَابُ مَا يُقَالُ عِنْدَ

الْمُصِيبَةِ؟) (التحفة ٢)

[2126] 3 - (918) It was narrated that Umm Salamah said: "I heard the Messenger of Allāh ﷺ say: 'There is no Muslim who is stricken with a calamity and says what Allāh has enjoined - *Innâ lillâhi wainnâ ilaihi râji'ûn. Allâhummajurnî fî muşibatî wa akhlif lî kхайran minhâ* (Verily to Allāh we belong and unto Him is our return. O Allāh, reward me for my affliction and compensate me with something better) - but Allāh will compensate him with something better."

She said: "When Abû Salamah died, I said: 'Who among the Muslims is better than Abû Salamah, the first household to emigrate to join the Messenger of Allāh ﷺ?' Then I said it, and Allāh compensated me with the Messenger of Allāh ﷺ."

She said: "The Messenger of Allāh ﷺ sent Hâtib bin Abî Balṭa'ah to me with his proposal of marriage, but I said: 'I have a daughter and I am of a jealous nature.' He said: 'As for her daughter, we will pray to Allāh to make her independent of her,

[٢١٢٦] ٣ - (٩١٨) حَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ
إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ:
حَدَّثَنَا إِسْمَاعِيلُ - أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ
عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنِ ابْنِ
سَفِينَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ
تُصِيبُهُ مُصِيبَةٌ فَيَقُولَ مَا أَمَرَهُ اللَّهُ: إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! أَجْرِنِي فِي
مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا
أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا».

قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ:
أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ؟
أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ،
ثُمَّ إِنِّي قُلْتُهَا، فَأَخْلَفَ اللَّهُ لِي رَسُولَ
اللَّهِ ﷺ.

قَالَتْ: أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ
حَاطِبُ بْنُ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ، فَقُلْتُ:
إِنَّ لِي بَيْتًا وَأَنَا غَيُورٌ فَقَالَ: «أَمَا ابْتِئْهَا

and I pray that Allâh will take away her jealousy.”

[2127] 4 - (...) Umm Salamah, the wife of the Prophet ﷺ, said: “I heard the Prophet ﷺ say: ‘There is no person who is afflicted with a calamity and says: *‘Innâ lillâhi wainnâ ilaihi râji’ûn. Allâhummajurnî fi muşibatî wa akhlif li khairan minhâ* (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will reward him for his affliction and compensate him with something better.’”

She said: “When Abû Salamah died, I said what the Messenger of Allâh ﷺ enjoined me to say, and Allâh compensated me with someone better than him, the Messenger of Allâh ﷺ.”

[2128] 5 - (...) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* similar to that of Abû Usâmah. And he added: “She said: ‘When Abû Salamah died, I said: “Who is better than Abû Salamah, the Companion of the Messenger of Allâh ﷺ?” Then Allâh caused me to say it, and I said it.’” She said: “Then I married the Messenger of Allâh ﷺ.”

فَتَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا، وَادْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ.”

[٢١٢٧] ٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ بْنُ أَلْفَلَحٍ قَالَ: سَمِعْتُ ابْنَ سَفِينَةَ يُحَدِّثُ، أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ! أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا - إِلَّا أَجَرَهُ اللَّهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا».

قَالَتْ: فَلَمَّا تُوفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ، رَسُولَ اللَّهِ ﷺ.

[٢١٢٨] ٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرَنِي عُمَرُ بْنُ كَثِيرٍ عَنْ ابْنِ سَفِينَةَ مَوْلَى أُمَّ سَلَمَةَ، عَنْ أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِ حَدِيثِ أَبِي أُسَامَةَ - وَزَادَ: قَالَتْ: فَلَمَّا تُوفِّيَ أَبُو سَلَمَةَ قُلْتُ: مَنْ خَيْرٌ مِنْ أَبِي سَلَمَةَ صَاحِبِ رَسُولِ

اللَّهُ ﷻ؟ ثُمَّ عَزَمَ اللَّهُ لِي فَقُلْتُهَا. قَالَتْ:
فَتَزَوَّجْتُ رَسُولَ اللَّهِ ﷺ.

Chapter 3. What Is To Be Said In The Presence Of The Sick And The Dying

[2129] 6 - (919) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'If you are in the presence of one who is sick or dying, then say good things, for the Angels say *Amîn* to whatever you say.'" She said: "When Abû Salamah died, I came to the Prophet ﷺ and said: 'O Messenger of Allâh, Abû Salamah has died.' He said: 'Say: *Allâhummaghfili wa lahu, wa a'qibni minhu 'uqbâ hasanah* (O Allâh, forgive me and him, and compensate me with something good.) She said: "I said it, and Allâh compensated me with someone who was better than him, Muḥammad ﷺ."

(المعجم ٣) - (بَابُ مَا يُقَالُ عِنْدَ
الْمَرِيضِ وَالْمَيِّتِ) (التحفة ٣)

[٢١٢٩] ٦ - (٩١٩) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ،
عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِذَا حَضَرْتُمْ الْمَرِيضَ، أَوْ الْمَيِّتَ،
فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى
مَا تَقُولُونَ». قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ
أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ: «قُولِي: اللَّهُمَّ!
اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عَقِبًا حَسَنَةً».
قَالَتْ: فَقُلْتُ، فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ
لِي مِنْهُ، مُحَمَّدًا ﷺ.

Chapter 4. Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies

[2130] 7 - (920) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ entered upon Abû Salamah and his eyes were fixed open. He closed them, then he said: 'When the soul is taken, the sight follows it.' Some

(المعجم ٤) - (بَابُ فِي إِغْمَاضِ
الْمَيِّتِ وَالِدَعَاءِ لَهُ، إِذَا حُضِرَ)
(التحفة ٤)

[٢١٣٠] ٧ - (٩٢٠) حَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا
أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ خَالِدِ الْحَدَّاءِ،
عَنْ أَبِي قِلَابَةَ، عَنْ قَيْصَةَ بْنِ ذُوَيْبٍ،

of his family wailed and he said: 'Do not pray against yourselves except for good things, for the Angels say *Amîn* to whatever you say.' Then he said: 'O Allâh, forgive Abû Salamah and raise him in status among those who are guided, and take care of his family who are left behind. Forgive us and him, O Lord of the Worlds, and make his grave spacious for him, and illuminate it for him.'"

[2131] 8 - (...) Khâlid Al-Hadhdhâ' narrated a similar report (as no. 213) with this chain, except that he said: "Take care of what he has left behind." And Khâlid Al-Hadhdhâ' said: "And there was a seventh thing which I have forgotten."

Chapter 5. The Upward Gaze Of The Deceased Follows His Soul

[2132] 9 - (921) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do you not see that when a person dies, his eyes look

عَنْ أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا فُضِّصَ تَبِعَهُ الْبَصَرُ». فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ». ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَأَخْلِفْهُ فِي عَقِبِهِ فِي الْغَائِبِينَ، وَاغْفِرْ لَنَا يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ»

[٢١٣١] ٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا الْمُتَنَّى بْنُ مُعَاذِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ بِهَذَا الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «وَأَخْلِفْهُ فِي تَرْكِتِهِ». وَقَالَ: «اللَّهُمَّ! أَوْسِعْ لَهُ فِي قَبْرِهِ» وَلَمْ يَقُلْ: «افْسَحْ [له]». - وَرَأَى: قَالَ خَالِدُ الْحَدَّاءُ: وَدَعَا أُخْرَى سَابِعَةً نُسِيَتْهَا.

(المعجم ٥) - (بَابُ فِي شَخْصٍ بَصَرِ الْمَيِّتِ يَتَّبِعُ نَفْسَهُ) (التحفة ٥)

[٢١٣٢] ٩ - (٩٢١) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ الْعَلَاءِ بْنِ يَعْقُوبَ قَالَ:

upward?" They said: 'Yes.' He said: 'That is when his sight follows his soul.'

[2133] (...) It was narrated from Al-'Alâ' with this chain (a similar *Hadith* as no. 2132).

Chapter 6. Crying For The Deceased

[2134] 10 - (922) Umm Salamah said: "When Abû Salamah died, I said: 'He is a stranger in a strange land. I will cry for him in a manner that will be spoken of.' I had prepared myself to cry for him, and a woman came from the upper part of Al-Madînah to help me. The Messenger of Allâh ﷺ met her and said: 'Do you want to admit the *Shaiṭân* to a house from which Allâh has expelled him?' - twice, so I refrained from crying and I did not cry."

[2135] 11 - (923) It was narrated that Usâmah bin Zaid said: "We were with the Prophet ﷺ and one of his daughters sent word to him, calling him and

أَخْبَرَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَمْ تَرَوْا الْإِنْسَانَ إِذَا مَاتَ شَخَصَ بَصَرُهُ؟» قَالُوا: بَلَى قَالَ: «فَذَلِكَ حِينَ يَتَّبِعُ بَصَرُهُ نَفْسَهُ».

[٢١٣٣] حَدَّثَنَا عَنْ عَبْدِ الْعَزِيزِ يَغْنِي الدَّرَاوَزِيُّ عَنِ الْعَلَاءِ بِهَذَا الْإِسْنَادِ.

(المعجم ٦) - (بَابُ الْبَكَاءِ عَلَى الْمَيِّتِ) (التحفة ٦)

[٢١٣٤] ١٠ - (٩٢٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ - عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَتْ أُمُّ سَلَمَةَ: لَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: غَرِيبٌ وَفِي أَرْضٍ غُرَبَاءَ، لَا بَكِيَّةَ بَكَاءٍ يُتَحَدَّثُ عَنْهُ، فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبَكَاءِ عَلَيْهِ، إِذْ أَقْبَلَتِ امْرَأَةٌ مِنَ الصَّعِيدِ تُرِيدُ أَنْ تُسْعِدَنِي، فَاسْتَقْبَلَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَتُرِيدِينَ أَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا أَخْرَجَهُ اللَّهُ مِنْهُ؟» مَرَّتَيْنِ، فَكَفَفْتُ عَنِ الْبَكَاءِ فَلَمْ أَبْكِي.

[٢١٣٥] ١١ - (٩٢٣) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَغْنِي ابْنُ زَيْدٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي

informing him that a child of hers - or a son of hers - was dying. He said to the messenger: 'Go back to her and tell her that to Allâh belongs that which He has taken, and to Him belongs what He gives, and everything has an appointed time with Him. Tell her to be patient and seek reward.' Then the messenger came back and said: 'She is adjuring you to come to her.' The Prophet ﷺ got up, and Sa'd bin 'Ubâdah and Mu'âdh bin Jabal got up with him, and I went with them. The child was lifted up to him and his soul was rattling like water poured into a waterskin. His eyes filled with tears and Sa'd said to him: 'What is this, O Messenger of Allâh?' He said: 'This is compassion that Allâh has instilled in the hearts of His slaves. Allâh only shows mercy to the merciful ones among His slaves.'"

[2136] (...) It was narrated from "Āṣim Al-Aḥwal with this chain (a similar *Hadīth* as no. 2135), but the *Hadīth* of Hammād is more complete and longer.

[2137] 12 - (924) It was narrated that 'Abdullâh bin

عُثْمَانَ التَّهْدِي، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَرْسَلَتْ إِلَيْهِ إِحْدَى بَنَاتِهِ تَدْعُوهُ، وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا - أَوْ ابْنًا لَهَا - فِي الْمَوْتِ. فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأُخْبِرْهَا: إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ». فَقَادَ الرَّسُولُ فَقَالَ: إِنَّهَا قَدْ أَقْسَمَتْ لَنَايَتِهَا، قَالَ: فَقَامَ النَّبِيُّ ﷺ، وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، وَانْطَلَقْتُ مَعَهُمْ، فَرَفَعَ إِلَيْهِ الصَّبِيَّ وَنَفْسُهُ تَقْفَعُ كَأَنَّهَا فِي شَيْءٍ، فَقَاضَتْ عَيْنَاهُ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا؟ يَا رَسُولَ اللَّهِ! قَالَ: «هَذِهِ رَحْمَةٌ، جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ».

[٢١٣٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْرِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فَضِيلٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ عَاصِمِ الْأَحْوَلِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ حَمَّادٍ أَتَمُّ وَأَطْوَلُ.

[٢١٣٧] ١٢ - (٩٢٤) حَدَّثَنَا يُوسُفُ ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ وَعَمْرُو بْنُ

'Umar said: "Sa'd bin 'Ubâdah fell sick and the Messenger of Allâh ﷺ came to visit him with 'Abdur-Rahmân bin 'Awf, Sa'd bin Abî Waqqâs and 'Abdullâh bin Mas'ûd. When he entered upon him, he found him unconscious and he said: 'Has he died?' They said: 'No, O Messenger of Allâh.' The Messenger of Allâh ﷺ wept, and when the people saw the Messenger of Allâh ﷺ weeping, they also wept. He said: 'Have you not heard? Allâh does not punish for the tears of the eye or the grief of the heart, rather He punishes for this' - and he pointed to his tongue - 'or shows mercy (because of it).'"

سَوَادُ الْعَامِرِيِّ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ، فَأَتَى رَسُولُ اللَّهِ ﷺ يُعَوِّدُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَشِيَةٍ فَقَالَ: «أَقْدَ قَضَى؟» قَالُوا: لَا، يَا رَسُولَ اللَّهِ! فَبَكَى رَسُولُ اللَّهِ ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللَّهِ ﷺ بَكَوْا فَقَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزَنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ».

Chapter 7. Visiting The Sick

(المعجم ٧) - (بَابُ فِي عِيَادَةِ

المرضى) (التحفة ٧)

[2138] 13 - (925) It was narrated that 'Abdullâh bin 'Umar said: "We were sitting with the Messenger of Allâh ﷺ when a man from among the Anṣâr came to him and greeted him with *Salâm*, then the Anṣârî turned and left. The Messenger of Allâh ﷺ said: 'O brother of the Anṣâr, how is my brother Sa'd bin 'Ubâdah?' He said: 'He is better.' The Messenger of Allâh

[٢١٣٨] ١٣ - (٩٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَتَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عُمَارَةَ يَعْنِي ابْنَ غَزِيَّةَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ بْنِ الْمُعَلَّلِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا

ﷺ said: 'Who among you will visit him?' He stood up and we stood up with him, and we were more than ten, none of us wearing shoes, *Khuffs*, caps or shirts, and we walked in that barren land until we came to him. His family withdrew from around him so that the Messenger of Allâh ﷺ and his Companions who were with him could draw close to him."

أَخَا الْأَنْصَارِ! كَيْفَ أَحْيَى سَعْدُ بْنُ عُبَادَةَ؟
فَقَالَ: صَالِحٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
يَعُودُهُ مِنْكُمْ؟» فَقَامَ وَقُمْنَا مَعَهُ، وَنَحْنُ
بِضِعَّةٍ عَشَرَ، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا
قَلَانِسٌ وَلَا قُمُصٌ، نَمْشِي فِي تِلْكَ السَّبَاخِ
حَتَّى جِئْنَاهُ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ،
حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ
مَعَهُ.

Chapter 8. Patience In Bearing Calamity When It First Strikes

(المعجم ٨) - (بَابُ فِي الصَّبْرِ عَلَى
الْمُصِيبَةِ عِنْدَ الصَّدْمَةِ الْأُولَى)

(التحفة ٨)

[2139] 14 - (926) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Patience is when calamity first strikes.'"

[٢١٣٩] ١٤ - (٩٢٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدٌ يَغْنِي ابْنَ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى».

[2140] 15 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ came to a woman who was crying for a son of hers and said to her: "Have *Taqqa*^[1] of Allâh and be patient.' She said: 'What do you know of my affliction?' When he went away, it was said to her: 'That was the Messenger of Allâh ﷺ,' and she was mortally shocked.

[٢١٤٠] ١٥ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ:
أَخْبَرَنَا شُعْبَةُ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ
ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى
امْرَأَةٍ تَبْكِي عَلَى صَبِيِّ لَهَا، فَقَالَ لَهَا:
«اتَّقِي اللَّهَ وَاصْبِرِي» فَقَالَتْ: وَمَا تُبَالِي
بِمُصِيبَتِي؟ فَلَمَّا ذَهَبَ، قِيلَ لَهَا: إِنَّهُ

[1] *Taqqa*- Refraining from transgressing the bounds.

She came to his door, and did not find any doorkeeper there. She said: 'O Messenger of Allāh, I did not recognize you.' He said: 'Patience is when calamity first strikes.'"

[2141] (...) Shu'bah narrated a *Hadīth* similar to that of 'Uthmān bin 'Umar (no. 2140) with this chain. In the *Hadīth* of 'Abduṣ-Ṣamad it says: "The Prophet ﷺ passed by a woman at a grave."

رَسُولُ اللَّهِ ﷺ، فَأَخَذَهَا مِثْلُ الْمَوْتِ،
فَأَتَتْ بَابَهُ، فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَّابِينَ
فَقَالَتْ: يَا رَسُولَ اللَّهِ! لَمْ أَعْرِفَكَ فَقَالَ:
«إِنَّمَا الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ» أَوْ قَالَ:
«عِنْدَ أَوَّلِ الصَّدْمَةِ».

[٢١٤١] (...) وَحَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثِ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ
الْعَمِّيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو؛
وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ:
حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالُوا جَمِيعًا:
حَدَّثَنَا شُعْبَةُ بِهِذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ
عُثْمَانَ بْنِ عُمَرَ، بِقِصَّتِهِ - وَفِي
حَدِيثِ عَبْدِ الصَّمَدِ: مَرَّ النَّبِيُّ ﷺ
بِامْرَأَةٍ عِنْدَ قَبْرِ.

Chapter 9. The Deceased Is Tormented Because Of His Family's Crying For Him

[2142] 16 - (927) It was narrated from 'Abdullāh that Ḥafṣah cried for 'Umar and he said: "Take it easy, O my daughter." Do you not know that the Messenger of Allāh ﷺ said: "The deceased is tormented because of his family's crying for him."?

(المعجم ٩) - (بَابُ الْمَيِّتِ يَعْذَبُ
بِكَاءِ أَهْلِهِ عَلَيْهِ) (التحفة ٩)

[٢١٤٢] ١٦ - (٩٢٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
نُفَيْرٍ، جَمِيعًا عَنِ ابْنِ بِشْرِ - قَالَ أَبُو
بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَيْدِيُّ - عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ
عَبْدِ اللَّهِ؛ أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ

فَقَالَ: مَهْلًا يَا بُنَيَّةُ! أَلَمْ تَعْلَمِي أَنَّ رَسُولَ
الله ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ
أَهْلِهِ عَلَيْهِ؟». [انظر: ٢١٤٩ ت: ٩٢٧]

[2143] 17 - (...) It was narrated from 'Umar that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[٢١٤٣] ١٧- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عُمَرَ،
عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ
يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[2144] (...) It was narrated from 'Umar (with a different chain) that the Prophet ﷺ said: "The deceased is tormented in his grave because of wailing for him."

[٢١٤٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ،
عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

[2145] 18 - (...) It was narrated that Ibn 'Umar said: "When 'Umar was stabbed, he lost consciousness and they wailed for him. When he came round he said: 'Do you not know that the Messenger of Allâh ﷺ said: "The deceased is tormented because of the crying of the living."?'

[٢١٤٥] ١٨- (...) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ
عُمَرَ قَالَ: لَمَّا طَعِنَ عُمَرُ أُغْمِيَ عَلَيْهِ،
فَصَيَحَ عَلَيْهِ، فَلَمَّا أَفَاقَ قَالَ: أَمَا عَلِمْتُمْ
أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ
لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ؟».

[2146] 19 - (...) It was narrated from Abû Burdah that his father said: "When 'Umar was attacked, Suhaib started saying: 'O my brother!' 'Umar said to him: 'O

[٢١٤٦] ١٩- (...) حَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ
الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ:

Ṣuḥaib, do you not know that the Messenger of Allāh ﷺ said: The deceased is tormented because of the crying of the living.”?

[2147] 20 - (...) It was narrated that Abû Mûsâ said: “When ‘Umar was attacked, Ṣuḥaib came from his house and entered upon ‘Umar. He stood by his side, crying. ‘Umar said to him: ‘What are you crying for? Are you crying for me?’ He said: ‘Yes, by Allāh, it is for you I am crying, O Commander of the Believers.’ He said: ‘By Allāh, you know that the Messenger of Allāh ﷺ said: Whoever is cried for is tormented.’”

He said:^[1] “I mentioned that to Mûsâ bin Ṭalḥah and he said: ‘Āishah used to say: That applied only to the Jews.

لَمَّا أُصِيبَ عُمَرُ، جَعَلَ صُهِبٌ يَقُولُ: وَأَخَاهُ! فَقَالَ لَهُ عُمَرُ: يَا صُهِبُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ»؟

[٢١٤٧] ٢٠- (...) وَحَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ: أَخْبَرَنَا شُعَيْبُ بْنُ صَفْوَانَ أَبُو يَحْيَى عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى قَالَ: لَمَّا أُصِيبَ عُمَرُ أَقْبَلَ صُهِبٌ مِنْ مَنْزِلِهِ، حَتَّى دَخَلَ عَلَى عُمَرَ، فَقَامَ بِحَيَالِهِ يَبْكِي، فَقَالَ لَهُ عُمَرُ: عَلَامَ تَبْكِي؟ أَعَلَيْ تَبْكِي؟ قَالَ: إِي، وَاللَّهِ! لَعَلَّكَ أَبْكِي يَا أَمِيرَ الْمُؤْمِنِينَ! فَقَالَ: وَاللَّهِ! لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُبْكِي عَلَيْهِ يُعَذَّبُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِمُوسَى بْنِ طَلْحَةَ فَقَالَ: كَانَتْ عَائِشَةُ تَقُولُ: إِنَّمَا كَانَ أَوْلَئِكَ الْيَهُودَ.

[2148] 21 - (...) It was narrated from Anas that when ‘Umar bin Al-Khaṭṭāb was stabbed, Ḥaḥṣah lamented for him. He said: “O Ḥaḥṣah, did you not hear the Messenger of Allāh ﷺ say: ‘The one who is lamented for will be

[٢١٤٨] ٢١- (...) وَحَدَّثَنِي عَمْرُو النَّاقِذُ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لَمَّا طُعِنَ، عَوَّلَتْ عَلَيْهِ حَفْصَةُ فَقَالَ: يَا حَفْصَةُ! أَمَا سَمِعْتَ

[1] That is ‘Abdul-Malik bin ‘Umar, one of the narrators.

tormented.’? And Ṣuḥaib lamented for him, and ‘Umar said: ‘O Ṣuḥaib, do you not know that: ‘the one who is lamented for will be tormented.’?’

[2149] 22 - (928) It was narrated from Ayyûb that ‘Abdullâh bin Abi Mulaikah said: “I was sitting beside Ibn ‘Umar, and we were waiting for the funeral of Umm Abân bint ‘Uthmân. ‘Amr bin ‘Uthmân was also present. Ibn ‘Abbâs came, led by a guide, who told him where Ibn ‘Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn ‘Umar said - as if hinting to ‘Amr to get up and tell them not to do that - ‘I heard the Messenger of Allâh ﷺ say: “The deceased is tormented because of the crying of his family.”’ He said: And ‘Abdullâh understood it as general in meaning.”

(927) Ibn ‘Abbâs said: “We were with the Commander of the Believers ‘Umar bin Al-Khaṭṭâb until we came to Al-Baidâ’, where we found a man sitting in the shade of a tree. He said to me: ‘Go and find out for me who that man is.’ I went and found that it was Ṣuḥaib. I came back to him and said: ‘You told me to find out for you who that man is;

رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُعَوَّلُ عَلَيْهِ يُعَذَّبُ؟» وَعَوَّلَ عَلَيْهِ صُهَيْبٌ، فَقَالَ عُمَرُ: يَا صُهَيْبُ! أَمَا عَلِمْتَ أَنَّ الْمُعَوَّلَ عَلَيْهِ يُعَذَّبُ؟».

[٢١٤٩] ٢٢ - (٩٢٨) حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ: حَدَّثَنَا أَبُو بَرٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ جَالِسًا إِلَى جَنْبِ ابْنِ عُمَرَ، وَنَحْنُ نَنْتَظِرُ جَنَازَةَ أُمِّ أَبَانَ بِنْتِ عُثْمَانَ، وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ، فَجَاءَ ابْنُ عَبَّاسٍ يَقُودُهُ قَائِدٌ، فَأَرَاهُ أَخْبَرَهُ بِمَكَانِ ابْنِ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي فَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتُ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ - كَأَنَّهُ يَعْزِضُ عَلَى عَمْرٍو أَنْ يَقُومَ فَيَنْهَاهُمْ - : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ» قَالَ: فَأَرْسَلَهَا عَبْدُ اللَّهِ مُرْسَلَةً. [انظر: ٢١٥٠ ت: ٩٢٨]

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ، إِذَا هُوَ بِرَجُلٍ نَازِلٍ فِي ظِلِّ شَجَرَةٍ فَقَالَ لِي: أَذْهَبَ فَأَعْلَمَ لِي مَنْ ذَلِكَ الرَّجُلُ، فَذَهَبْتُ فَإِذَا هُوَ صُهَيْبٌ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ، مَنْ ذَلِكَ الرَّجُلُ، وَإِنَّهُ صُهَيْبٌ قَالَ:

it is Şuhaib.' He said: 'Tell him to join us.' I said: 'He has his family with him.' He said: 'Even if he has his family with him' - and perhaps Ayyûb said: Tell him to join us. - When we came to Al-Madīnah, it was not long before the Commander of the Believers was attacked. Şuhaib came, saying: 'O my brother, O my friend!' 'Umar said: 'Do you not know,' or 'have you not heard' - Ayyûb said: 'You do not know,' or 'you have not heard' - 'that the Messenger of Allāh ﷺ said: The deceased is tormented because of some of his family's crying.'"

He said: 'Abdullāh understood it as general in meaning, but 'Umar said: "some of it."

(929) I got up and entered upon 'Āishah, and I told her what Ibn 'Umar had said. She said: "No, by Allāh, the Messenger of Allāh ﷺ did not say: 'The deceased is tormented because of the crying of anyone.' Rather he said: 'Allāh increases the torment of the disbeliever because of his family's crying. And indeed Allāh makes (whom He wills) laugh, and makes (whom He wills) weep. "And no bearer of burdens shall bear another's burden....."' [1]

Ayyûb said: "Ibn Abi Mulaikah said: 'Al-Qāsim bin Muḥammad told me: "When 'Āishah heard what 'Umar and Ibn 'Umar had

مُرُهُ فَلْيَلْحَقْ بِنَا، فَقُلْتُ: إِنَّ مَعَهُ أَهْلَهُ، قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ - وَرَبَّمَا قَالَ أَيُّوبُ: مُرُهُ فَلْيَلْحَقْ بِنَا - فَلَمَّا قَدِمْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيبَ، فَجَاءَ صُهِيبٌ يَقُولُ: وَأَخَاهُ! وَاصْحَابَاهُ! فَقَالَ عُمَرُ: أَلَمْ تَعْلَمْ، أَوْ لَمْ تَسْمَعْ - قَالَ أَيُّوبُ: أَوْ قَالَ: أَوْ لَمْ تَعْلَمْ، أَوْ لَمْ تَسْمَعْ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ». [راجع: ٢١٤٢]

قَالَ: فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَا مُرْسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: بِبَعْضٍ.

(٩٢٩) فَقُمْتُ فَدَخَلْتُ عَلَى عَائِشَةَ، فَحَدَّثْتُهَا بِمَا قَالَ ابْنُ عُمَرَ: فَقَالَتْ: لَا، وَاللَّهِ! مَا قَالَهُ رَسُولُ اللَّهِ ﷺ قَطُّ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَحَدٍ» وَلَكِنَّهُ قَالَ: «إِنَّ الْكَافِرَ يَزِيدُهُ اللَّهُ بِبُكَاءِ أَهْلِهِ عَذَابًا، وَإِنَّ اللَّهَ لَهُوَ أَضْحَكُ وَأَبْكَى، ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾» [فاطر ١٨].

قَالَ أَيُّوبُ: قَالَ ابْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: لَمَّا بَلَغَ عَائِشَةُ قَوْلَ عُمَرَ وَابْنِ عُمَرَ قَالَتْ: إِنَّكُمْ

[1] Fâtir 35:18.

said, she said: 'You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.'

[2150] 23 - (928) 'Abdullâh bin Abî Mulaikah said: "A daughter of 'Uthmân bin 'Affân died in Makkah and we came to attend her funeral. It was also attended by Ibn 'Umar and Ibn 'Abbâs, and I was sitting between them. I sat beside one of them, then the other came and sat beside me. 'Abdullâh bin 'Umar said to 'Amr bin 'Uthmân, who was opposite him: 'Why don't you tell them not to cry? For the Messenger of Allâh ﷺ said: The deceased is tormented because of the crying of his family for him.'"

(927) - Ibn 'Abbâs said: "Umar used to say that sometimes." Then he narrated: "I set out with 'Umar from Makkah, then when we were in Al-Baidâ', we saw a party of riders in the shade of a tree. He said: 'Go and see who these riders are.' I looked and saw that it was Şuhaib. I told him and he said: 'Call him to me.' So I went back to Şuhaib and said: 'Go and join the Commander of the Believers.' When 'Umar was

لَتَحْدُثُونِي عَنْ غَيْرِ كَاذِبَيْنِ وَلَا مُكَذِّبَيْنِ، وَلَكِنَّ السَّمْعَ يُخْطِئُ. [انظر: ٢١٥٠]

[٢١٥٠] ٢٣ - (٩٢٨) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ قَالَ: تُوَفِّيَتْ بِنْتُ لَيْثِمَانَ بْنِ عَفَّانَ بِمَكَّةَ قَالَ: فَجِئْنَا لِنَشْهَدَهَا، قَالَ: فَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ قَالَ: وَإِنِّي لَجَالِسٌ بَيْنَهُمَا قَالَ: جَلَسْتُ إِلَى أَحَدِهِمَا ثُمَّ جَاءَ الْآخَرُ فَجَلَسَ إِلَيَّ جَنِي فَقَالَ: عَبْدُ اللَّهِ ابْنُ عُمَرَ لَعَمْرُؤُا بْنُ عُثْمَانَ، وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

[راجع: ٢١٤٩ ت: ٩٢٩]

(٩٢٧) فَقَالَ ابْنُ عَبَّاسٍ: قَدْ كَانَ عُمَرُ يَقُولُ بَعْضَ ذَلِكَ، ثُمَّ حَدَّثَ فَقَالَ: صَدَرْتُ مَعَ عُمَرَ مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرُكْبٍ تَحْتَ ظِلِّ شَجَرَةٍ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هَؤُلَاءِ الرُّكْبُ؟ فَانْظَرْتُ فَإِذَا هُوَ صُهَيْبٌ قَالَ: فَأَخْبَرْتُهُ، فَقَالَ: اذْعُهُ لِي، قَالَ: فَرَجَعْتُ إِلَيَّ صُهَيْبٌ، فَقُلْتُ: ارْتَحِلْ فَالْحَقْ أَمِيرَ

attacked, Şuhaib came in crying and saying: 'O my brother, O my friend!' 'Umar said: 'O Şuhaib, are you crying for me, when the Messenger of Allâh ﷺ said: The deceased is tormented because of some of his family's crying for him.'?"

(929) - Ibn 'Abbâs said: "When 'Umar died, I told 'Âishah about that and she said: 'May Allâh have mercy on 'Umar. No, by Allâh, the Messenger of Allâh ﷺ did not say: 'Allâh torments the believer because of the crying of anyone.' Rather he said: 'Allâh increases the torment of the disbeliever because of his family's crying for him.' And 'Âishah said: 'The Qur'ân is sufficient for you: ...And no bearer of burdens shall bear another's burden.'" [1] At that, Ibn 'Abbâs said: "And Allâh makes (whom He wills) laugh, and makes (whom He wills) weep."

Ibn Abî Mulaikah said: "By Allâh, Ibn 'Umar did not say anything."

[2151] (...) It was narrated from 'Amr, from Ibn Abî Mulaikah who said: "We were at the funeral of Abân bint 'Uthmân..." and he quoted the *Hadîth* (no. 2150), but he did not say that the *Hadîth* was narrated from 'Umar,

الْمُؤْمِنِينَ، فَلَمَّا أَنْ أُصِيبَ عُمَرُ، دَخَلَ صُهَيْبٌ يَبْكِي يَقُولُ: وَأَخَاهُ! وَاصَاحِبَاهُ! فَقَالَ عُمَرُ: يَا صُهَيْبُ! أَتَبْكِي عَلَيَّ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

(٩٢٩) فَقَالَ ابْنُ عَبَّاسٍ: فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللَّهُ عُمَرَ، لَا وَاللَّهِ! مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُعَذِّبُ الْمُؤْمِنَ بِبُكَاءِ أَحَدٍ» وَلَكِنْ قَالَ: «إِنَّ اللَّهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ». قَالَتْ: وَقَالَتْ عَائِشَةُ: وَحَسْبُكُمْ الْقُرْآنُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [فاطر: ١٨]. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ: وَاللَّهِ أَضْحَكَ وَأَبْكَى.

قَالَ ابْنُ أَبِي مُلَيْكَةَ: فَوَاللَّهِ! مَا قَالَ ابْنُ عُمَرَ مِنْ شَيْءٍ. [راجع: ٢١٤٩ ت: ٩٢٩]

[٢١٥١] (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بَشِيرٍ: حَدَّثَنَا سُفْيَانُ: قَالَ [حَدَّثَنَا] عَمْرُو عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كُنَّا فِي جَنَازَةِ أُمِّ أَبِيانَ بِنْتِ عُثْمَانَ، وَسَاقَ الْحَدِيثَ، وَلَمْ يَنْصُرْ رَفَعَ الْحَدِيثِ عَنْ

[1] Fâtir 35:18.

from the Prophet ﷺ, as was stated by Ayyûb and Ibn Juraij, and their *Hadîth* is more complete than the *Hadîth* of 'Amr.

[2152] 24 - (930) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The deceased is tormented because of the crying of the living."

[2153] 25 - (931) It was narrated from Hishâm bin 'Urwah that his father said: "Mention was made in the presence of 'Âishah of what Ibn 'Umar said, that the deceased is tormented because of his family's crying for him. She said: 'May Allâh have mercy on Abû 'Abdur-Raḥmân, he heard something but did not memorize it properly. Rather the funeral of a Jew passed by the Messenger of Allâh ﷺ and they were crying for him, and he said: "You are crying and he is being tormented."

[2154] 26 - (932) It was narrated from Hishâm that his father said: "It was mentioned in the presence of 'Âishah that Ibn 'Umar attributed to the Prophet ﷺ (the words): 'The deceased is tormented in his grave because of his family's crying (for him).' She

عُمَرَ عَنِ النَّبِيِّ ﷺ، كَمَا نَصَّهُ أَيُّوبُ وَابْنُ جُرَيْجٍ، وَحَدِيثُهُمَا أَتَمُّ مِنْ حَدِيثِ عُمَرَو.

[٢١٥٢] ٢٤ - (٩٣٠) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ سَالِمًا حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ الْحَيِّ».

[٢١٥٣] ٢٥ - (٩٣١) وَحَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ خَلْفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ قَوْلُ ابْنِ عُمَرَ: الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، سَمِعَ شَيْئًا فَلَمْ يَحْفَظْ، إِنَّمَا مَرَّتْ عَلَى رَسُولِ اللَّهِ ﷺ جَنَازَةُ يَهُودِيٍّ، وَهُمْ يَبْكُونَ عَلَيْهِ فَقَالَ: «أَنْتُمْ تَبْكُونَ، وَإِنَّهُ لَيُعَذَّبُ».

[٢١٥٤] ٢٦ - (٩٣٢) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ، أَنَّ ابْنَ عُمَرَ يَرْفَعُ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ [عَلَيْهِ]». فَقَالَتْ:

said: 'He was mistaken; rather the Messenger of Allāh ﷺ said: "He is being tormented because of his faults or sins, while his family are crying for him." This is like his saying: "The Messenger of Allāh ﷺ stood over the well of Al-Qalīb on the Day of Badr, in which the slain idolators of Badr were, and said what he said to them: 'They hear what I am saying.' He was mistaken, rather he said: 'They realize that what I used to say to them is true.' Then she recited: "Verily, you cannot make the dead to hear."^[1] "But you cannot make hear those who are in graves."^[2]

He said: Meaning, when they had taken their places in Hell.

[2155]... - (...) Hishâm bin 'Urwah narrated with this chain a *Hadîth* similar to that of Abû Usâmah (no. 2154), but the *Hadîth* of Abû Usâmah is more complete.

[2156] 27 - (...) It was narrated that 'Amrah bint 'Abdur-Raḥmân said that she heard 'Āishah - when she was told that 'Abdullāh bin 'Umar was saying that the deceased is tormented because of the crying of the living - say: "May Allāh forgive Abû 'Abdur-Raḥmân. He did not tell a lie, but he forgot or was mistaken.

وَهَلْ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِحَطِيئَتِهِ أَوْ بِذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَسْكُونُ عَلَيْهِ الْآنَ». وَذَلِكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلِيبِ يَوْمَ بَدْرٍ، وَفِيهِ قَتَلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، وَقَدْ وَهَلَ، إِنَّمَا قَالَ: «إِنَّهُمْ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ» ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتَى﴾ [النمل: ٨٠]. «وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ» [فاطر: ٢٢].

يَقُولُ: حِينَ تَبَوُّوْا مَقَاعَهُمْ مِنَ النَّارِ.

[٢١٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِهَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ أَبِي أُسَامَةَ، وَحَدِيثِ أَبِي أُسَامَةَ أَنْتُمْ.

[٢١٥٦] ٢٧- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ، أَنَّهَا سَمِعَتْ عَائِشَةَ، وَذَكَرَ لَهَا أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو يَقُولُ: إِنَّ الْمَيِّتَ

[1] *An-Naml* 27:80.

[2] *Fâtir* 35:22.

Rather the Messenger of Allâh ﷺ passed by a Jewish woman for whom they were crying, and he said: 'They are crying for her, but she is being tormented in her grave.'

لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ، فَقَالَتْ عَائِشَةُ: يَغْفِرُ اللَّهُ لِأَيِّ عَبْدٍ الرَّحْمَنِ، أَمَا إِنَّهُ لَمْ يَكْذِبْ، وَلَكِنَّهُ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يُبْكِي عَلَيْهَا، فَقَالَ: «إِنَّهُمْ لَيَكُونُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

[2157] 28 - (933) It was narrated that 'Alī bin Rabī'ah said: "The first one to be lamented in Al-Kūfah was Qarazah bin Ka'b, and Al-Mughīrah bin Shu'bah said: 'I heard the Messenger of Allāh ﷺ say: Whoever is lamented will be tormented by that lamentation on the Day of Resurrection.'"

[٢١٥٧] ٢٨ - (٩٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِيِّ وَمُحَمَّدِ بْنِ قَيْسٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: أَوَّلُ مَنْ نِيحَ عَلَيْهِ بِالْكُوفَةِ قَرَظَةُ بْنُ كَعْبٍ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ، بِمَا نِيحَ عَلَيْهِ، يَوْمَ الْقِيَامَةِ».

[2158] (...) A similar report (as no. 2157) was narrated from 'Alī bin Rabī'ah Al-Asadī, from Al-Mughīrah bin Shu'bah, from the Prophet ﷺ.

[٢١٥٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[2159] (...) A similar report (as no. 2157) was narrated from 'Alī bin Rabī'ah Al-Asadī, from Al-Mughīrah bin Shu'bah, from the Prophet ﷺ.

[٢١٥٩] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ يَعْني الْقَزَارِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِيِّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

Chapter 10. Stern Warning Against Wailing

[2160] 29 - (934) Abû Mâlik Al-Ash'arî narrated that the Prophet ﷺ said: "There are four matters of the *Jâhiliyyah* among my *Ummah* that they will not abandon: Pride in one's nobility, slandering people's lineage, seeking rain by the stars, and wailing." And he said: "If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs."

(المعجم ١٠) - (بَابُ التَّشْدِيدِ فِي
النِّياحَةِ) (التَّحْفَةُ ١٠)

[٢١٦٠] ٢٩ - (٩٣٤) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا
أَبَانُ بْنُ يَزِيدَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ
- وَاللَّفْظُ لَهُ: - أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ:
حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى أَنْ زَيْدًا حَدَّثَهُ،
أَنَّ أَبَا سَلَامٍ حَدَّثَهُ، أَنَّ أَبَا مَالِكٍ
الْأَشْعَرِيَّ حَدَّثَهُ، أَنَّ النَّبِيَّ ﷺ قَالَ:
«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا
يَتُرَكُّوْنَ: الْفَخْرُ فِي الْأَحْسَابِ،
وَالطَّعْنُ فِي الْأَنْسَابِ، وَالِاسْتِسْقَاءُ
بِالنُّجُومِ، وَالنِّياحَةُ». وَقَالَ: «النَّايِحَةُ إِذَا
لَمْ تَنْتَبِ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ
وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ، وَدِرْعٌ مِنْ
جَرَبٍ».

[2161] 30 - (935) 'Amrah narrated that she heard 'Āishah say: "When news of the killing of Zaid bin Hārithah, Ja'far bin Abī Tālib and 'Abdullāh bin Rawāhah reached the Messenger of Allāh ﷺ, the Messenger of Allāh ﷺ sat down and grief could be seen in his face. She said: "I was watching through the crack of the door and a man came to him and said: 'O Messenger of Allāh, the womenfolk of Ja'far...' and he

[٢١٦١] ٣٠ - (٩٣٥) وَحَدَّثَنَا ابْنُ
الْمُنْثَى وَابْنُ أَبِي عُمَرَ، - قَالَ ابْنُ
الْمُنْثَى: حَدَّثَنَا - عَبْدُ الْوَهَّابِ قَالَ:
سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرْتَنِي
عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ
رَسُولُ اللَّهِ ﷺ قَتْلُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرِ
ابْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ،
جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرِفُ فِيهِ الْحُزْنَ،

mentioned their crying. He told him to go and tell them not to do that. So he went, then he came back and told him that they had paid him no heed. He told him a second time to go and tell them not to do that, and he went, then he came back and said: 'By Allāh, they will not listen to us, O Messenger of Allāh.' And she said that the Messenger of Allāh ﷺ said: "Go and throw sand in their mouths." 'Āishah said: "I said: 'May Allāh rub your nose in the dust, you did not do what the Messenger of Allāh ﷺ commanded you, and you did not stop annoying the Messenger of Allāh ﷺ.'"

[2162] (...) A similar report (as no. 2161) was narrated from Yahyā bin Sa'eed with this chain. In the *Hadīth* of 'Abdul-'Azīz it says: "And you did not stop annoying the Messenger of Allāh ﷺ."

[2163] 31 - (936) It was narrated that Umm 'Aṭiyyah said: "Along with the pledge of allegiance, the Messenger of Allāh ﷺ took from us our

قَالَتْ: وَأَنَا أَنْظَرُ مِنْ صَائِرِ الْبَابِ - شَقُّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بَكَاءَهُنَّ، فَأَمَرَهُ أَنْ يَذْهَبَ فَيَنْتَهِاهُنَّ، فَذَهَبَ، فَأَتَاهُ فَذَكَرَ أَنَّهُنَّ لَمْ يَطِيعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَذْهَبَ فَيَنْتَهِاهُنَّ، فَذَهَبَ، ثُمَّ أَتَاهُ فَقَالَ: وَاللَّهِ! لَقَدْ غَلَبَتْنَا يَا رَسُولَ اللَّهِ! قَالَتْ فَزَعَمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذْهَبْ فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ» قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرَعَمَ اللَّهُ أَنْفَكَ، وَاللَّهِ! مَا تَفْعَلُ مَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ.

[٢١٦٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُسْلِمٍ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ - وَفِي حَدِيثِ عَبْدِ الْعَزِيزِ: وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعِيِّ.

[٢١٦٣] ٣١ - (٩٣٦) حَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ:

promise that we would not wail (for the dead), but only five of us fulfilled that promise: Umm Sulaim, Umm Al-'Alâ' and the daughter of Abû Sabrah the wife of Mu'âdh - or "the daughter of Abû Sabrah and the wife of Mu'âdh."

[2164] 32 - (...) It was narrated that Umm 'Aṭiyyah said: "Along with the pledge of allegiance, the Messenger of Allâh ﷺ took from us our promise that we would not wail (for the dead), but only five of us fulfilled that promise, one of whom was Umm Sulaim."

[2165] 33 - (937) It was narrated that Umm 'Aṭiyyah said: "When the verse: ...pledge, that they will not associate anything in worship with Allâh", "...and that they will not disobey you in *Ma'rûf*^[1] was revealed, that included (refraining from) wailing. I said: 'O Messenger of Allâh, except for the family of so-and-so; they used to help me (in wailing) during the *Jâhiliyyah*, so I have to help them now. The Messenger of Allâh ﷺ said: 'Except for the family of so-and-so.'"

أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مَعَ الْبَيْعَةِ، أَلَّا نَتُوحَّ، فَمَا وَفَّتْ مِنَّا امْرَأَةٌ، إِلَّا خَمْسٌ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلَاءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ - أَوْ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ -.

[٢١٦٤] ٣٢- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَشْبَاطُ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْبَيْعَةِ، أَلَّا تَنْحَنَ، فَمَا وَفَّتْ مِنَّا غَيْرُ خَمْسٍ، مِنْهُنَّ أُمُّ سُلَيْمٍ.

[٢١٦٥] ٣٣-(٩٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ حَازِمٍ-: حَدَّثَنَا عَاصِمٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يُحِبُّعَنكَ عَلَىٰ أَنْ لَا يُشْرِكَ بِإِلَهِهِ شَيْئًا﴾ «وَلَا يَعْصِيكَ فِي مَعْرُوفٍ» [الممتحنة: ١٢] قَالَتْ: كَانَ مِنْهُ النَّيَاحَةُ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِلَّا آلُ فُلَانٍ، فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ، فَلَا بُدَّ لِي

[1] *Al-Mumtāḥanah* 60:12.

مِنْ أَنْ أَسْعِدَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِلَّا آلُ فُلَانٍ».

Chapter 11. Prohibition Of Women Attending Funerals

[2166] 34 - (938) Umm 'Atiyyah said: "We were forbidden to attend funerals, but not strictly so."

[2167] 35 - (...) It was narrated that Umm 'Atiyyah said: "We were forbidden to attend funerals, but not strictly so."

(المعجم ١١) - (بَابُ نَهْيِ النِّسَاءِ عَنْ
اتِّبَاعِ الْجَنَائِزِ) (التحفة ١١)

[٢١٦٦] ٣٤ - (٩٣٨) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ: أَخْبَرَنَا
أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَتْ
أُمُّ عَطِيَّةَ: كُنَّا نُنْهَى عَنْ اتِّبَاعِ الْجَنَائِزِ،
وَلَمْ يُعْزَمَ عَلَيْنَا. [انظر: ٢١٦٧: ٣٧٤٠]

[٢١٦٧] ٣٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ
يُوسُفَ، كِلَاهُمَا عَنْ هِشَامٍ، عَنْ حَفْصَةَ،
عَنْ أُمِّ عَطِيَّةَ قَالَتْ: نُهَيْتَا عَنْ اتِّبَاعِ الْجَنَائِزِ
وَلَمْ يُعْزَمَ عَلَيْنَا. [انظر: ٣٧٤٠]

Chapter 12. Washing The Deceased

[2168] 36 - (939) It was narrated that Umm 'Atiyyah said: "The Prophet ﷺ entered upon us while we were washing his daughter and said: 'Wash her three times, or five, or more than that, if you see fit, with water and lote-tree leaves, and put camphor in the last time, or a little camphor. And when you have

(المعجم ١٢) - (بَابُ فِي غَسْلِ
الْمَيِّتِ) (التحفة ١٢)

[٢١٦٨] ٣٦ - (٩٣٩) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ
أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ
عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ وَنَحْنُ
نُذِيلُ ابْنَتَهُ، فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا، أَوْ
خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُمْ

finished, let me know.' When we had finished, we let him know, and he gave us his waist wrapper and said: 'Put it next to her body (i.e., wrap her in it).'"

[2169] 37 - (...) It was narrated that Umm 'Atiyyah said: "And we braided her hair in three sections."

[2170] 38 - (...) It was narrated that Umm 'Atiyyah said: "One of the daughters of the Messenger of Allāh ﷺ died." According to the *Hadīth* of Ibn 'Ulayyah she said: "The Messenger of Allāh ﷺ came to us while we were washing his daughter." According to the *Hadīth* of Mālik she said: "The Messenger of Allāh ﷺ entered upon us when his daughter died" - like the *Hadīth* of Yazīd bin Zuray' from Ayyūb, from Muḥammad, from Umm 'Atiyyah.

[2171] 39 - (...) A similar report (as no. 2170) was narrated from Umm 'Atiyyah, except that he ﷺ said: "Three or five or seven, or more than that, if you see fit."

ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَأَذِنِّي» فَلَمَّا فَرَعْنَا آذَنَاهُ، فَأَلْقَى إِلَيْنَا حَقْوَهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[٢١٦٩] ٣٧- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ . قَالَتْ: مَسَّطَنَاهَا ثَلَاثَةَ قُرُونٍ.

[٢١٧٠] ٣٨- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، كُلُّهُمَا عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ؛ وَفِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ؛ وَفِي حَدِيثِ مَالِكٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتْ ابْنَتُهُ. بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ.

[٢١٧١] ٣٩- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، بِنَحْوِهِ، غَيْرَ أَنَّهُ

Ḥafṣah said, narrating from Umm ‘Aṭiyyah: “And we fixed her hair in three sections.”

[2172] (...) It was narrated from Umm ‘Aṭiyyah that he ﷺ said: “Wash her an odd number of times, three or five or seven.” And ‘Umm ‘Aṭiyyah said: “And We braided her hair in three sections.”

[2173] 40 - (...) It was narrated that Umm ‘Aṭiyyah said: “When Zainab, the daughter of the Messenger of Allāh ﷺ, died, the Messenger of Allāh ﷺ said to us: ‘Wash her an odd number of times, three or five, and put camphor - or a little camphor - in the fifth time. And when you have washed her, tell me.’” She said: “So we told him, and he gave us his waist-wrapper and said: ‘Put it next to her body (i.e., wrap her in it).’”

[2174] 41 - (...) It was narrated that Umm ‘Aṭiyyah said: “The Messenger of Allāh ﷺ came to

قَالَ: «ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ، إِنْ رَأَيْتُمْ ذَلِكَ»، فَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةٍ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةً قُرُونٍ.

[٢١٧٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ قَالَ: وَأَخْبَرَنَا أَيُّوبُ قَالَ: وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةٍ، قَالَ: «اغْسِلْنَهَا وَثَرًا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا» قَالَ وَقَالَتْ أُمُّ عَطِيَّةٍ: مَشَطْنَاهَا ثَلَاثَةً قُرُونٍ.

[٢١٧٣] ٤٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ عَمْرُو: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ أَبُو مُعَاوِيَةَ - حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ لَمَّا مَاتَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ، قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اغْسِلْنَهَا وَثَرًا ثَلَاثًا أَوْ خَمْسًا، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافُورًا، - أَوْ شَيْئًا مِنْ كَافُورٍ، - فَإِذَا غَسَلْتُمُوهَا فَأَعْلِمْنِي» قَالَتْ: فَأَعْلَمْنَاهُ، فَأَعْطَانَا حِفْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

[٢١٧٤] ٤١ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا

us while we were washing one of his daughters and said: 'Wash her an odd number of times, five or more than that,'" a *Hadith* similar to that of Ayyûb and "Âşim (no. 2174). And he said in the *Hadith*: "She said: 'And we put her hair in three braids, two at the sides and one at the front.'"

[2175] 42 - (...) It was narrated from Umm 'Aṭiyyah that when the Messenger of Allāh ﷺ told her to wash his daughter, he said to her: "Start on her right side and with the places of *Wuḍū*'."

[2176] 43 - (...) It was narrated from Umm 'Aṭiyyah that the Messenger of Allāh ﷺ said to them concerning the washing of his daughter: "Start on her right side and with the places of *Wuḍū*'."

Chapter 13. Shrouding The Deceased

[2177] 44 - (940) It was narrated that Khabbâb bin Al-Aratt said: "We emigrated with

هشامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ إِحْدَى بَنَاتِهِ، فَقَالَ: «اغْسِلْنَهَا وَثَرَا خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ» بِنَحْوِ حَدِيثِ أَيُّوبَ وَعَاصِمٍ، وَقَالَ فِي الْحَدِيثِ، قَالَتْ: فَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ أَثْلَاثٍ: قَرْنَيْهَا وَنَاصِيَتَهَا.

[٢١٧٥] ٤٢ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ - حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابْنَتَهُ - قَالَ لَهَا: «ابْدَأْ بِمِائِمَتِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

[٢١٧٦] ٤٣ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ، كُلُّهُمْ عَنِ ابْنِ عُلَيَّةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ - عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا فِي غَسْلِ ابْنَتِهِ: «ابْدَأْ بِمِائِمَتِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

(المعجم ١٣) - (بَابُ فِي كَفْنِ

الْمَيِّتِ) (التحفة ١٣)

[٢١٧٧] ٤٤ - (٩٤٠) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

the Messenger of Allāh ﷺ, in Allāh's cause, seeking the Face of Allāh, and Allāh has assured us of our reward. Some of us have passed on and have not taken any of their reward, including Muṣ'ab bin 'Umair, who was killed on the day of (the Battle of) Uḥud. We could not find anything with which to shroud him except a *Namirah* which,^[1] if we put it on his head, his feet showed, and if we put it over his feet, his head showed. The Messenger of Allāh ﷺ said: 'Put it over his head, and put some *Idhkhir* on his feet.' And for some of us the fruit has ripened and we are harvesting it."

[2178] (...) A similar report (as no. 2176) was narrated from Al-A'mash with this chain.

وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بْنِ الْأَرْتِّ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ، تَبَتَّعِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِمَّا مَنَ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا؛ مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يُوَجَدْ لَهُ شَيْءٌ يُكْفَنُ فِيهِ إِلَّا نَمْرَةٌ، فَكُنَّا إِذَا وَضَعْنَاهَا عَلَى رَأْسِهِ، خَرَجَتْ رِجْلَاهُ، وَإِذَا وَضَعْنَاهَا عَلَى رِجْلَيْهِ، خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ «ضَعُوهَا مِمَّا يَلِي رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْإِذْخِرِ» وَمِمَّا مَنَ أَبْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِيهَا.

[٢١٧٨] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عَمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[1] *Namirah*: A type of wrap worn around the waist, its plural is *Namâr*. It is as if it refers to the colors of a *Namir* (leopard or tiger); because it contains white and black. Most of them are made of wool.

[2179] 45 - (941) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was shrouded in three *Sahûlî* garments made of cotton, among which there was no shirt nor turban. As for the *Hullah*,^[1] there is some confusion about it in people's minds. It was bought for him to be shrouded in, but the *Hullah* was left and he was shrouded in three *Sahûlî* garments. 'Abdullāh bin Abî Bakr took it and said: 'I will keep it so that I may be shrouded in it myself.' Then he said: 'If Allāh had approved of it for His Prophet, he would have been shrouded in it.' So he sold it and gave its price in charity."

[2180] 46 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was wrapped in a Yemeni *Hullah* that belonged to 'Abdullāh bin Abî Bakr, then it was taken off him and he was shrouded in three *Suhûl* cloths from Yemen, among which there was no turban or shirt. 'Abdullāh picked up the *Hullah* and said: 'I will be shrouded in it.' Then he said: 'The Messenger of Allāh ﷺ

[٢١٧٩] ٤٥ - (٩٤١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى، - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ، مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ، أَمَّا الْحُلَّةُ فَإِنَّمَا شُبَّ عَلَى النَّاسِ فِيهَا، أَتَاهَا اشْتَرَيْتَ لَهُ لِيُكْفَنَ فِيهَا، فَتَرَكْتَ الْحُلَّةَ، وَكُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بَيْضٍ سَحُولِيَّةٍ، فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، فَقَالَ: لَأُحْسِنَهَا حَتَّى أَكْفَنَ فِيهَا نَفْسِي، ثُمَّ قَالَ: لَوْ رَضِيَهَا اللَّهُ [عَزَّ وَجَلَّ] لِنَبِيِّهِ لَكَفَّنَهُ فِيهَا، فَبَاعَهَا وَتَصَدَّقَ بِثَمَنِهَا.

[٢١٨٠] ٤٦ - (...) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُدْرِجَ رَسُولُ اللَّهِ ﷺ فِي حُلَّةٍ يَمَنِيَّةٍ كَانَتْ لِعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، ثُمَّ نُزِعَتْ عَنْهُ، وَكُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ سَحُولِيَّةٍ يَمَانِيَّةٍ، لَيْسَ فِيهَا عِمَامَةٌ وَلَا قَمِيصٌ، فَرَفَعَ عَبْدُ اللَّهِ الْحُلَّةَ فَقَالَ:

[1] A term used to refer to an upper wrap and lower wrap made from the same fabric.

was not shrouded in it but I want to be shrouded in it!’ Then he gave it in charity.”

[2181] (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 2180), but their *Hadîth* does not mention the story of ‘Abdullâh bin Abî Bakr.

[2182] 47 - (...) It was narrated that Abû Salamah said: “I asked ‘Aîshah, the wife of the Prophet ﷺ: ‘In how many (pieces of cloth) was the Messenger of Allâh ﷺ shrouded?’ She said: ‘In three *Sahûlî* cloths.’”

Chapter 14. Covering The Deceased

[2183] 48 - (942) It was narrated from Ibn Shihâb that Abû Salamah bin ‘Abdur-Rahmân told him that ‘Aîshah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ was covered - when he died - with a *Hibrah*^[1] garment.”

أَكْفَنُ فِيهَا، ثُمَّ قَالَ: لَمْ يُكْفَنُ فِيهَا رَسُولُ اللَّهِ ﷺ وَأَكْفَنُ فِيهَا! فَتَصَدَّقَ بِهَا.

[٢١٨١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَابْنُ عُيَيْنَةَ وَابْنُ إِدْرِيسَ وَعَبْدُهُ وَوَكَيْعٌ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمْ قِصَّةُ عَبْدِ اللَّهِ ابْنِ أَبِي بَكْرٍ.

[٢١٨٢] ٤٧- (...) وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ فَقُلْتُ لَهَا: فِي كَمْ كُفَّنَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: فِي ثَلَاثَةِ أَثْوَابٍ سَحُولِيَّةٍ.

(المعجم ١٤) - (بَابُ تَسْجِيَةِ الْمَيِّتِ)
(التحفة ١٤)

[٢١٨٣] ٤٨- (٩٤٢) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ ابْنِ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ

[1] A Yemeni *Burd* made of cotton with markings.

صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ
ابْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ
الْمُؤْمِنِينَ قَالَتْ: سَجَّي رَسُولُ اللَّهِ ﷺ -
حِينَ مَاتَ - بِثَوْبٍ جَبَرَةٍ.

[2184] (...) The same was
narrated from Az-Zuhrî with this
chain.

[٢١٨٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ
الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو
الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَذَا
الْإِسْنَادِ سَوَاءً.

Chapter 15. Shrouding The Deceased Well

(المعجم ١٥) - (بَابُ فِي تَحْسِينِ كَفَنِ
الْمَيِّتِ) (التحفة ١٥)

[2185] 49 - (943) Jâbir bin
'Abdullâh narrated that the
Prophet ﷺ delivered a *Khutbah*
one day, and he mentioned a
man among his Companions who
died and was shrouded in a
shroud that was not good
enough, and was buried at night.
The Prophet ﷺ censured the
practice of burying a man at
night, so that the funeral prayer
might be offered for him, unless
one was compelled to do that.
And the Prophet ﷺ said: "When
one of you shrouds his brother,
let him shroud him well."

[٢١٨٥] ٤٩ - (٩٤٣) حَدَّثَنَا هُرُونُ
ابْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا:
حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ
جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ؛ أَنَّ
النَّبِيَّ ﷺ خَطَبَ يَوْمًا، فَذَكَرَ رَجُلًا مِنْ
أَصْحَابِهِ، قُبِضَ فَكُنِيَ فِي كَفَنِ غَيْرِ
طَائِلٍ، وَقُبِرَ لَيْلًا، فَزَجَرَ النَّبِيُّ ﷺ أَنْ
يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ،
إِلَّا أَنْ يَضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ، وَقَالَ
النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ
فَلْيُحَسِّنْ كَفَنَهُ».

Chapter 16. Hastening With The Funeral

[2186] 50 - (944) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten with the funeral, for if (the person) was righteous, that it is something good to which you are taking him, and if he was other than that, it is something bad of which you are relieving from your necks."

[2187] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadith* as no. 2186)-except that in the *Hadith* of Ma'mar it says: "I know only that he attributed it to the Prophet ﷺ."

[2188] 51 - (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Hasten with the funeral, for if (the person) was righteous, then you are bringing him to something good, and if he was other than that, then it is an evil of which you are relieving from your necks.'"

(المعجم ١٦) - (بَابُ الإسراع)

بِالْجَنَازَةِ (التحفة ١٦)

[٢١٨٦] ٥٠ - (٩٤٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكَ صَالِحَةً، فَخَيْرٌ تَقْدُمُونَهَا إِلَيْهِ، وَإِنْ تَكَ غَيْرَ ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

[٢١٨٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، - غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ قَالَ: لَا أَعْلَمُهُ إِلَّا رَفَعَ الْحَدِيثَ.

[٢١٨٨] ٥١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - قَالَ هَرُونَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ بْنُ

حُتِيفٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجِنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَرَّبْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذَلِكَ كَانَ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

Chapter 17. The Virtue Of Offering The Funeral Prayer And Following The Bier

(المعجم ١٧) - (باب فضل الصلاة على الجنائز واتباعها) (التحفة ١٧)

[2189] 52 - (945) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attends a funeral until the prayer is offered will have one *Qîrât* (of reward), and whoever attends until (the body) is buried will have two *Qîrât*.'" It was said: "What are the two *Qîrâts*?" He said: "Like two huge mountains." The end of the *Hadîth* of Abû Aṭ-Ṭāhir.

The other two added: Ibn Shihâb said: "Sâlim bin 'Abdullâh bin 'Umar said: 'Ibn 'Umar used to offer the funeral prayer and then leave.' When he heard the *Hadîth* of Abû Hurairah he said: 'We have missed out on many *Qîrât*.'" .

[٢١٨٩] ٥٢ - (٩٤٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُرُونَ وَحَرَمَلَةُ، قَالَ هَرُونَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ [ابْنُ يَزِيدَ] عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمَزٍ الْأَعْرَجِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْجِنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ» قِيلَ وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». انْتَهَى حَدِيثُ أَبِي الطَّاهِرِ.

وَزَادَ الْآخَرَانِ: قَالَ ابْنُ شِهَابٍ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: وَكَانَ ابْنُ عُمَرَ يُصَلِّي عَلَيْهَا ثُمَّ يَنْصَرِفُ؛ فَلَمَّا بَلَغَهُ حَدِيثُ أَبِي هُرَيْرَةَ قَالَ: لَقَدْ ضَيَعْنَا فِي قَرَارِيطَ كَثِيرَةٍ.

[2190] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadîth* as no. 2189) as far as the words: "two huge mountains," and they did not mention what comes after that. In the *Hadîth* of 'Abd Al-A'la it says: "Until (the funeral) is finished." In the *Hadîth* of 'Abdur-Razzâq it says: "Until (the body) is placed in the *Laḥd* (Grave)."

[٢١٩٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَى قَوْلِهِ: «الْجَبَلَيْنِ الْعَظِيمَيْنِ»، وَلَمْ يَذْكُرَا مَا بَعْدَهُ، وَفِي حَدِيثِ عَبْدِ الْأَعْلَى: «حَتَّى يَفْرَغَ مِنْهَا»، وَفِي حَدِيثِ عَبْدِ الرَّزَّاقِ: «حَتَّى تُوَضَعَ فِي اللَّحْدِ».

[2191]... - (...) A *Hadîth* similar to that of Ma'mar (no. 2190) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: "Whoever follows (the funeral) until (the deceased) is buried."

[٢١٩١] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: حَدَّثَنِي رَجَالٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَعْمَرٍ، وَقَالَ: «وَمَنْ اتَّبَعَهَا حَتَّى تُدْفَنَ».

[2192] 53 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer and does not follow (the deceased) will have one *Qirât*, and whoever follows it will have two *Qirât*." It was said: "What are the two *Qirât*?" He said: "The smaller of them is like Uḥud (mountain)."

[٢١٩٢] ٥٣- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَى جَنَازَةٍ وَلَمْ يَتَّبِعْهَا فَلَهُ قِيرَاطٌ، فَإِنْ تَبِعَهَا فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ «أَضْعَفُهُمَا مِثْلُ أُحُدٍ».

[2193] 54 - (...) It was narrated

[٢١٩٣] ٥٤- (...) حَدَّثَنِي مُحَمَّدُ

from Abû Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer will have one *Qirât* and whoever follows (the funeral) until (the deceased) is placed in the grave, he will have two *Qirât*." He (the narrator) said: "I said: 'O Abû Hurairah, what is a *Qirât*?' He said: 'Like Uḥud (mountain).'"

[2194] 55 - (...) Abû Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Whoever follows a funeral will have one *Qirât* of reward.'" Ibn 'Umar said: "Abû Hurairah may be mistaken." He sent word to 'Āishah asking her, and she confirmed what Abû Hurairah had said. Ibn 'Umar said: "We have missed out on many *Qirât*."

[2195] 56 - (...) Dâwûd bin 'Āmir bin Sa'd bin Abî Waqqâs narrated from his father, that he was sitting with 'Abdullāh bin 'Umar when Khabbâb came and said: "O 'Abdullāh bin 'Umar, have you not heard what Abû Hurairah is saying - that he heard the Messenger of Allāh ﷺ say: 'Whoever comes out with a funeral from the house (of the deceased) and offers the funeral prayer, then follows (the funeral)

ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
يَزِيدَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. قَالَ: «مَنْ
صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ، وَمَنْ اتَّبَعَهَا
حَتَّى تَوْضَعَ فِي الْقَبْرِ فَقِيرَاطَانِ» قَالَ
قُلْتُ: يَا أَبَا هُرَيْرَةَ! وَمَا الْقِيرَاطُ؟ قَالَ:
«مِثْلُ أُحُدٍ».

[٢١٩٤] ٥٥ - (...) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُّوخَ: حَدَّثَنَا حَرِيرٌ يَغْنِي ابْنَ
حَازِمٍ: حَدَّثَنَا نَافِعٌ قَالَ: قِيلَ لِابْنِ
عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مَنْ تَبَعَ جَنَازَةَ فَلَهُ قِيرَاطٌ
مِنَ الْأَجْرِ» فَقَالَ ابْنُ عُمَرَ: أَكْثَرَ عَلَيْنَا
أَبُو هُرَيْرَةَ، فَبَعَثَ إِلَى عَائِشَةَ فَسَأَلَهَا
فَصَدَّقَتْ أَبَا هُرَيْرَةَ، فَقَالَ ابْنُ عُمَرَ: لَقَدْ
فَرَطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ.

[٢١٩٥] ٥٦ - (...) حَدَّثَنِي مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ ثُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يَزِيدَ: حَدَّثَنِي حَيْوَةُ: حَدَّثَنِي أَبُو صَخْرٍ
عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، أَنَّهُ
حَدَّثَهُ، أَنَّ دَاوُدَ بْنَ عَامِرٍ بْنَ سَعْدٍ بْنَ أَبِي
وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ، أَنَّهُ كَانَ قَاعِدًا
عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، إِذْ طَلَعَ خَبَّابُ
صَاحِبُ الْمَقْصُورَةِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ

until (the deceased) is buried, he will have two *Qirât* of reward, each *Qirât* like Uḥud (mountain). and whoever offers the funeral prayer then goes back will have a reward like Uḥud' (mountain?)" Ibn 'Umar sent *Khabbâb* to 'Aishah to ask her about what Abū Hurairah had said, then to come back and tell him what she said. Ibn 'Umar picked up a handful of pebbles in the *Masjid*, turning them over in his hand, until the messenger came back to him and said: "'Aishah said: 'Abū Hurairah spoke the truth.'" Ibn 'Umar threw the pebbles that were in his hand onto the floor and said: "We have missed out on many *Qirât*."

[2196] 57 - (946) It was narrated from *Thawbân*, the freed slave of the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ said: "Whoever offers the funeral prayer will have one *Qirât*, and if he attends the burial he will have two *Qirât*, each *Qirât* like Uḥud (mountain)."

[2197] (...) A similar report (as no. 2196) was narrated from *Qatādah* with this chain. In the

عَمْرًا! أَلَا تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ؟ إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا، ثُمَّ تَبِعَهَا حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ مِنْ أَجْرِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُحُدٍ؟ فَأَرْسَلَ ابْنُ عُمَرَ خَبَّابًا إِلَى عَائِشَةَ يَسْأَلُهَا عَنْ قَوْلِ أَبِي هُرَيْرَةَ، ثُمَّ يَرْجِعُ إِلَيْهِ فَيُخْبِرُهُ مَا قَالَتْ: وَأَخَذَ ابْنُ عُمَرَ قَبْضَةً مِنْ حَصَبِ الْمَسْجِدِ يُقَلِّبُهَا فِي يَدِهِ، حَتَّى رَجَعَ إِلَيْهِ الرَّسُولُ، فَقَالَ: قَالَتْ عَائِشَةُ: صَدَقَ أَبُو هُرَيْرَةَ، فَضَرَبَ ابْنُ عُمَرَ بِالْحَصَى الَّذِي كَانَ فِي يَدِهِ الْأَرْضَ، ثُمَّ قَالَ: لَقَدْ فَرَطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ.

[٢١٩٦] ٥٧ - (٩٤٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ سَلَمَةَ بْنِ أَبِي الْحَكَمِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَمْرِيِّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ، فَإِنْ شَهِدَ دَفَنَهَا فَلَهُ قِيرَاطَانِ، الْقِيرَاطُ مِثْلُ أُحُدٍ».

[٢١٩٧] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي؛

Hadîth of Sa'eed and Hishâm it says: "The Prophet ﷺ was asked about the *Qirât* and he said: 'Like Uhud (mountain).'"

وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ، كُلُّهُم عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَفِي حَدِيثِ سَعِيدٍ وَهْشَامٍ: سُئِلَ النَّبِيُّ ﷺ عَنْ الْفَيْرَاطِ فَقَالَ: «مِثْلُ أُحُدٍ».

Chapter 18. If One Hundred (People) Pray For A Person They Will Intercede For Him

[2198] 58 - (947) It was narrated from 'Aishah that the Prophet ﷺ said: "There is no deceased person for whom a number of Muslims reaching one hundred offer the funeral prayer, all of them interceding for him, but their intercession for him will be accepted."

(المعجم ١٨) - (بَابُ مَنْ صَلَّى عَلَيْهِ مِائَةً، شَفَعُوا فِيهِ) (التحفة ١٨)

[٢١٩٨] ٥٨ - (٩٤٧) حَدَّثَنَا الْحَسَنُ ابْنُ عِيْسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ رَضِيَ عَائِشَةُ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ مِائَةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً، كُلُّهُمْ يَشْفَعُونَ لَهُ، إِلَّا شَفَعُوا فِيهِ».

قَالَ: فَحَدَّثْتُ بِهِ شُعَيْبُ بْنُ الْحَبَّابِ، فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

Chapter 19. If Forty People Pray For A Person, They Will Intercede For Him

[2199] 59 - (948) It was narrated from Kuraib, the freed slave of 'Abdullâh bin 'Abbâs that a son of 'Abdullâh bin

(المعجم ١٩) - (بَابُ مَنْ صَلَّى عَلَيْهِ أَرْبَعُونَ، شَفَعُوا فِيهِ) (التحفة ١٩)

[٢١٩٩] ٥٩ - (٩٤٨) حَدَّثَنَا هُرُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا سَعِيدُ الْأَيْلِيِّ

'Abbās died in Quda'id or 'Usfān, and he said: "O Kuraib, see how many people you can gather together for him." I went out, and found that some people had gathered for him, so I told him and he said: "Would you say that they are forty?" He said: "Yes." He said: "Bring him out, for I heard the Messenger of Allāh ﷺ say: 'There is no Muslim man who dies and forty men attend his funeral prayer, not associating anything with Allāh, but Allāh will accept their intercession for him.'"

وَالْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ - قَالَ
الْوَلِيدُ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا
- ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ
شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ
كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبَّاسٍ: أَنَّهُ مَاتَ ابْنُ لَهُ بِقُدَيْدٍ أَوْ
بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ! انْظُرْ مَا
اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ فَإِذَا
نَاسٌ قَدْ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، فَقَالَ:
تَقُولُ هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ، قَالَ:
أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ
عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا، لَا يُشْرِكُونَ
بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمْ اللَّهُ فِيهِ».

وَفِي رِوَايَةِ ابْنِ مَعْرُوفٍ: عَنْ شَرِيكَ
ابْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ
عَبَّاسٍ.

Chapter 20. The Deceased Who Is Spoken Well Of And The One Who Is Spoken Badly Of

[2200] 60 - (949) It was narrated that Anas bin Mālik said: "A funeral passed by and (the deceased) was spoken well of. The Prophet of Allāh ﷺ said: 'It has become certain, it has become certain, it has become

(المعجم ٢٠) - (بَابُ فِيمَنْ يَتَنَبَّأُ عَلَيْهِ
خَيْرٌ أَوْ شَرٌّ مِنَ الْمَوْتِ) (التحفة ٢٠)

[٢٢٠٠] ٦٠ - (٩٤٩) وَحَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ
ابْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ،
كُلُّهُمْ عَنْ ابْنِ عُلَيَّةَ - وَاللَّفْظُ لِيَحْيَى -

certain.' Another funeral passed by and (the deceased) was spoken badly of. The Prophet of Allâh ﷺ said: 'It has become certain, it has become certain, it has become certain.' Umar said: 'May my father and mother be ransomed for you. A funeral passed by and (the deceased) was spoken well of, and you said: "It has become certain, it has become certain, it has become certain." Then another passed by and (the deceased) was spoken badly of, and you said: "It has become certain, it has become certain, it has become certain." The Messenger of Allâh ﷺ said: 'For the one of whom you spoke well, Paradise has become certain for him, and for the one of whom you spoke badly, the Fire has become certain for him. You are the witnesses of Allâh on earth, you are the witnesses of Allâh on earth, you are the witnesses of Allâh on earth.'"

[2201] (...) It was narrated that Anas said: "A funeral passed by the Messenger of Allâh ﷺ..." and he narrated a *Hadîth* similar to that of 'Abdul-'Azîz from Anas (no. 2200), but the *Hadîth* of 'Abdul-'Azîz is more complete.

قَالَ: حَدَّثَنَا ابْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ بِجِنَازَةٍ فَأُتِنِي عَلَيْهَا خَيْرًا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، وَمَرَّ بِجِنَازَةٍ فَأُتِنِي عَلَيْهَا شَرًّا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، فَقَالَ عُمَرُ: فِدَى لَكَ أَبِي وَأُمِّي! مَرَّ بِجِنَازَةٍ فَأُتِنِي عَلَيْهَا خَيْرًا فَقُلْتُ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»، وَمَرَّ بِجِنَازَةٍ فَأُتِنِي عَلَيْهَا شَرًّا، فَقُلْتُ: «وَجَبَتْ وَجَبَتْ وَجَبَتْ»? فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أُتِنِي عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أُتِنِي عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ».

[٢٢٠١] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، كِلَاهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ بِجِنَازَةٍ فَذَكَرَ بِمَعْنَى حَدِيثِ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ، غَيْرَ أَنَّ حَدِيثَ عَبْدِ الْعَزِيزِ أَتَمُّ.

Chapter 21. What Was Narrated Concerning One Who Finds Relief And One From Whom Relief Is Found

[2202] 61 - (950) It was narrated that Abû Qatâdah bin Rib'î narrated that a funeral passed by the Messenger of Allâh ﷺ and he said: "One who has found relief and one from whom relief has been found." They said: "O Messenger of Allâh, who is the one who has found relief and the one from whom relief has been found?" He said: "The believing person has found relief from the troubles of this world; and the people, the land, the trees and the animals have found relief from the evil person."

[2203] (...) It was also narrated from Abû Qatâdah from the Prophet ﷺ (a similar *Hadîth* as no. 2202). In the *Hadîth* of Yahyâ bin Sa'eed it says: "He has found relief from the troubles and hardships of this world in the mercy of Allâh."

(المعجم ٢١) - (بَابُ مَا جَاءَ فِي
مُسْتَرِيحٍ وَمُسْتَرَاخٍ مِنْهُ) (التحفة ٢١)

[٢٢٠٢] ٦١ - (٩٥٠) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا
قُرِئَ عَلَيْهِ، - عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ
حَلْحَلَةَ، عَنْ مَعْبُدِ بْنِ كَعْبِ بْنِ مَالِكٍ،
عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ؛ أَنَّهُ كَانَ
يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ
بِجَنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ»
قَالُوا: يَا رَسُولَ اللَّهِ! مَا الْمُسْتَرِيحُ
وَالْمُسْتَرَاخُ مِنْهُ؟ فَقَالَ: «الْعَبْدُ الْمُؤْمِنُ
يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا، وَالْعَبْدُ الْفَاجِرُ
يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ
وَالدَّوَابُّ».

[٢٢٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ،
جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي
هِنْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ ابْنِ
لِكْعَبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ عَنْ
النَّبِيِّ ﷺ. وَفِي حَدِيثِ يَحْيَى بْنِ سَعِيدٍ:
«يَسْتَرِيحُ مِنْ أَذَى الدُّنْيَا وَنَصَبِهَا إِلَى
رَحْمَةِ اللَّهِ».

Chapter 22. Saying The *Takbîr* Over The Deceased

[2204] 62 - (951) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ announced to the people the death of the An-Najâshî on the day that he died. He led them out to the prayer place and said the *Takbîr* four times.

[2205] 63 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ announced to us the death of the An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: 'Ask for forgiveness for your brother.'"

Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab narrated to me that Abû Hurairah told him: 'The Messenger of Allâh ﷺ lined them up in rows in the prayer place and prayed, saying the *Takbîr* four times for him.'"

[2206] (...) A report like that of 'Uqail (no. 2205) was narrated from Ibn Shihâb, with both chains.

(المعجم ٢٢) - (بَابُ فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ) (التحفة ٢٢)

[٢٢٠٤] ٦٢ - (٩٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ [فِي] الْيَوْمِ الَّذِي مَاتَ فِيهِ، فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى، وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

[٢٢٠٥] ٦٣ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنَا عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: نَعَى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اسْتَغْفِرُوا لِأَحَبِّكُمْ».

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ بِالْمُصَلَّى، فَصَلَّى، فَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ.

[٢٢٠٦] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:

حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ
كَرَوَايَةً عَقِيلًا، بِإِسْنَادَيْنِ جَمِيعًا.

[2207] 64 - (952) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ offered the funeral prayer for Aşhamah An-Najâshî, saying the *Takbîr* for him four times.

[٢٢٠٧] ٦٤ - (٩٥٢) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُوَنَ عَنْ سَلِيمِ بْنِ حَيَّانٍ قَالَ: حَدَّثَنَا
سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى أَصْحَمَةَ
النَّجَاشِيِّ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

[2208] 65 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Today a righteous slave of Allâh has died, Aşhamah.' And he stood up and led us in prayer, offering the funeral prayer for him."

[٢٢٠٨] ٦٥ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ
الْيَوْمَ عَبْدٌ لِلَّهِ صَالِحٌ، أَصْحَمَةُ» فَقَامَ
فَأَمَّنَا، وَصَلَّى عَلَيْهِ.

[2209] 66 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'A brother of yours has died. Get up and offer the funeral prayer for him.' So we stood and formed two rows."

[٢٢٠٩] ٦٦ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عُبَيْدٍ الْعُبَيْرِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ
أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ: وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ - وَاللَّفْظُ
لَهُ -: حَدَّثَنَا ابْنُ عُثَيْمٍ: حَدَّثَنَا أَيُّوبُ عَنْ
أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخَا لَكُمْ قَدْ
مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» قَالَ: فَقُمْنَا
فَصَفَّفْنَا صَفَيْنِ.

[2210] 67 - (953) It was narrated that 'Imrân bin Huṣain said: "The Messenger of Allâh ﷺ said: 'A brother of yours has died; get up and offer the funeral prayer for him,' meaning An-Najâshî." According to the report of Zuhair (The Prophet ﷺ said:) "Your brother..."

[٢٢١٠] ٦٧ - (٩٥٣) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخَا لَكُمْ قَدْ مَاتَ، فَقُومُوا فَصَلُّوا عَلَيْهِ» يَعْنِي النَّجَاشِيَّ - وَفِي رِوَايَةِ زُهَيْرٍ: «إِنَّ أَخَاكُمْ».

Chapter 23. Praying Over The Grave

(المعجم ٢٣) - (بَابُ الصَّلَاةِ عَلَى الْقَبْرِ) (التحفة ٢٣)

[2211] 68 - (954) It was narrated from Ash-Sha'bî that the Messenger of Allâh ﷺ offered the funeral prayer over a grave after (the deceased) had been buried, and he said the *Takbîr* four times.

Ash-Shaibânî said: "I said to Ash-Sha'bî: 'Who told you that?' He said: 'The trustworthy one, 'Abdullâh bin 'Abbâs.'" This is the wording of the *Hadîth* of Hasan.

According to the report of Ibn Numair he said: "The Messenger of Allâh ﷺ came to a fresh grave and offered the funeral prayer, and they formed rows behind him, and he said the *Takbîr* four times." I said to 'Âmir: "Who told you that?" He said: "The

[٢٢١١] ٦٨ - (٩٥٤) حَدَّثَنَا حَسَنُ ابْنِ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى قَبْرِ بَعْدَمَا دُفِنَ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

قَالَ الشَّيْبَانِيُّ: فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ هَذَا؟ قَالَ: الثَّقَفُ، عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، هَذَا لَفْظُ حَدِيثِ حَسَنِ. وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ قَالَ: انْتَهَى رَسُولُ اللَّهِ ﷺ إِلَى قَبْرِ رَاطِبٍ، فَصَلَّى عَلَيْهِ، وَصَفُّوا خَلْفَهُ، وَكَبَّرَ أَرْبَعًا. قُلْتُ لِعَامِرٍ: مَنْ حَدَّثَكَ؟ قَالَ: الثَّقَفُ، مَنْ شَهِدَهُ، ابْنُ عَبَّاسٍ.

trustworthy one who saw him, Ibn 'Abbās."

[2212] (...) A similar report (as no. 2211) was narrated from Ash-Sha'bî, from Ibn 'Abbās, from the Prophet ﷺ, but it does not say in the *Hadīth* of any of them that the Prophet ﷺ said the *Takbīr* four times.

[٢٢١٢] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانٌ؛ وَحَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ، كُلُّ هَؤُلَاءِ عَنْ الشَّيْبَانِيِّ، عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: أَنَّ النَّبِيَّ ﷺ كَبَّرَ عَلَيْهِ أَرْبَعًا.

[2213] 69 - (...) A *Hadīth* similar to that of Ash-Shaibânî was narrated from Ash-Sha'bî (no. 2211), from Ibn 'Abbās, from the Prophet ﷺ, concerning his prayer at the graveside, but it does not say in their *Hadīth* that he (ﷺ) said the *Takbīr* four times.

[٢٢١٣] ٦٩- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ وَهْبِ بْنِ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمْعِيُّ مُحَمَّدُ بْنُ عَمْرِو الرَّازِيُّ: حَدَّثَنَا يَحْيَى بْنُ الضَّرِيرِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي حَصِينٍ، كِلَاهُمَا عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي صَلَاتِهِ عَلَى الْقَبْرِ، نَحْوَ حَدِيثِ الشَّيْبَانِيِّ، لَيْسَ فِي حَدِيثِهِمْ: وَكَبَّرَ أَرْبَعًا.

[2214] 70 - (955) It was narrated from Anas that the Prophet ﷺ prayed over a grave.

[2215] 71 - (956) It was narrated from Abû Hurairah that a black woman - or youth - used to take care of the *Masjid*. The Messenger of Allâh ﷺ noticed she was not being seen and asked about her - or him - and they said: "He has died." He said: "Why didn't you inform me?" It was as if they regarded her - or him - as being of little account. He said: "Show me where his grave is." So they showed him, and he offered the funeral prayer for her, then he said: "These graves are filled with darkness for their occupants, but Allâh illuminates their graves by virtue of my prayer for them."

[2216] 72 - (957) It was narrated that 'Abdur-Rahmân bin Abî Laila said: "Zaid used to say the *Takbîr* four times in our funerals, but he said five *Takbîrs* in one funeral. I asked him about

[٢٢١٤] ٧٠ - (٩٥٥) وَحَدَّثَنِي
إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ السَّامِيُّ:
حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ
الشَّهِيدِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ
النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرِ.

[٢٢١٥] ٧١ - (٩٥٦) وَحَدَّثَنِي أَبُو
الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلٍ فَضِيلُ بْنُ
حُسَيْنِ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ
- قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ،
عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ
أَبِي هُرَيْرَةَ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُ
الْمَسْجِدَ - أَوْ شَابًّا - فَقَقَدَهَا رَسُولُ
اللَّهِ ﷺ، فَسَأَلَ عَنْهَا - أَوْ عَنْهُ -
فَقَالُوا: مَاتَ، قَالَ: «أَفَلَا كُتِّمَ
أَذْنَتُمُونِي». قَالَ: فَكَأَنَّهُمْ صَغَرُوا أَمْرَهَا
- أَوْ أَمْرَهُ - فَقَالَ: «ذُلُونِي عَلَى قَبْرِهِ»
فَدَلُّوهُ، فَصَلَّى عَلَيْهَا ثُمَّ قَالَ: «إِنَّ هَذِهِ
الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ
اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي
عَلَيْهِمْ».

[٢٢١٦] ٧٢ - (٩٥٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ - وَقَالَ أَبُو بَكْرٍ: عَنْ شُعْبَةَ

that and he said: 'The Messenger of Allāh ﷺ used to do that.'

- عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ زَيْدٌ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَإِنَّهُ كَبَّرَ عَلَى جِنَازَةِ خَمْسًا، فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا.

Chapter 24. Standing For Funerals

(المعجم ٢٤) - (بَابُ الْقِيَامِ لِلْجِنَازَةِ)
(التحفة ٢٤)

[2217] 73 - (958) It was narrated that 'Āmir bin Rabī'ah said: "The Messenger of Allāh ﷺ said: 'When you see a funeral, stand up for it, until it has passed you by or (the deceased) has been put down.'"

[٢٢١٧] ٧٣ - (٩٥٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِذُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ ابْنِ رَبِيعَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا لَهَا، حَتَّى تُخْلَفَكُمْ أَوْ تُوضَعَ».

[2218] 74 - (...) It was narrated from 'Āmir bin Rabī'ah that the Prophet ﷺ said: "If one of you sees a funeral and he is not walking with it, let him stand up until it has passed him by, or (the deceased) has been put down before it has passed him by."

[٢٢١٨] ٧٤ - (...) وَحَدَّثَنَاهُ قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنِي حَزْمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، جَمِيعًا عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ؛ وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ

قَالَ: «إِذَا رَأَى أَحَدُكُمْ الْجَنَازَةَ، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّى تُخَلِّفَهُ، أَوْ تُوَضَّعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

[2219] 75 - (...) A *Hadīth* similar to that of Al-Laith bin Sa'd was narrated from Nāfi (no. 2217) with this chain, but in the *Hadīth* of Ibn Juraij it says: "The Prophet ﷺ said: 'If one of you sees a funeral, let him stand up when he sees it, until it has passed him by, if he is not going to follow it.'"

[٢٢١٩] ٧٥- (...) وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، كُلُّهُمْ عَنْ نَافِعٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ، غَيْرَ أَنَّ حَدِيثَ ابْنِ جُرَيْجٍ: قَالَ النَّبِيُّ ﷺ: «إِذَا رَأَى أَحَدُكُمْ الْجَنَازَةَ فَلْيَقُمْ حِينَ يَرَاهَا، حَتَّى تُخَلِّفَهُ إِنْ كَانَ غَيْرَ مُتَّبِعِهَا».

[2220] 76 - (959) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allāh ﷺ said: 'If you follow a funeral procession, do not sit down until (the deceased) has been put down.'"

[٢٢٢٠] ٧٦-(٩٥٩) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اتَّبَعْتُمْ جَنَازَةً فَلَا تَجْلِسُوا حَتَّى تُوَضَّعَ».

[2221] 77 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allāh ﷺ said: "If you see a funeral then stand

[٢٢٢١] ٧٧- (...) وَحَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُثَيْبٍ، عَنْ هِشَامِ

up, and whoever follows it, he should not sit down until (the deceased) has been put down.”

الدَّسْتَوَائِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَجْلِسُ حَتَّى تُوَضَعَ».

[2222] 78 - (960) It was narrated that Jâbir bin ‘Abdullâh said: “A funeral passed by and the Messenger of Allâh ﷺ stood up for it, and we stood up with him. We said: ‘O Messenger of Allâh, it is a Jewish woman.’ He said: ‘Death is something that inspires awe. If you see a funeral, then stand up.’”

[٢٢٢٢] ٧٨ - (٩٦٠) وَحَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُثَيْمٍ، عَنْ هِشَامِ الدَّسْتَوَائِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَّتْ جِنَازَةٌ، فَقَامَ لَهَا رَسُولُ اللَّهِ ﷺ، وَقُمْنَا مَعَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهَا يَهُودِيَّةٌ، فَقَالَ «إِنَّ الْمَوْتَ فَرَعٌ، فَإِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا».

[2223] 79 - (...) Abû Az-Zubair narrated that he heard Jâbir say: “The Prophet ﷺ stood up for a funeral that passed by him, until it had disappeared.”

[٢٢٢٣] ٧٩ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ لِجِنَازَةٍ، مَرَّتْ بِهِ، حَتَّى تَوَارَتْ.

[2224] 80 - (...) It was narrated that Ibn Jurayj said: Abû Az-Zubair also told me that he

[٢٢٢٤] ٨٠ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ ابْنِ

heard Jâbir say: "The Messenger of Allâh ﷺ and his Companions stood up for the funeral of a Jew, until it had disappeared."

جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَيْضًا؛ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ، لِجِنَازَةِ يَهُودِيٍّ، حَتَّى تَوَارَتْ.

[2225] 81 - (961) It was narrated from Ibn Abî Laila that Qays bin Sa'd and Sahl bin Hunaif were in Al-Qâdisiyyah and a funeral passed by them, so they stood up. It was said to them: "It is one of the local people." They said: "A funeral passed by the Messenger of Allâh ﷺ so he stood up, and it was said to him: 'It is a Jew.' He said: 'Is it not a soul?'"

[٢٢٢٥] ٨١ - (٩٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ ابْنِ أَبِي لَيْلَى؛ أَنَّ قَيْسَ بْنَ سَعْدٍ وَسَهْلَ بْنَ حُنَيْفٍ كَانَا بِالْقَادِسِيَّةِ، فَمَرَّتْ بِهِمَا جِنَازَةٌ، فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، فَقَالَا: إِنَّ رَسُولَ اللَّهِ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ، فَقِيلَ لَهُ: إِنَّهُ يَهُودِيٌّ فَقَالَ: «أَلَيْسَتْ نَفْسًا».

[2226] (...) It was narrated from 'Amr bin Murrah (a similar *Hadîth* as no. 2225) with this chain, and according to this report they said: "We were with the Messenger of Allâh ﷺ when a funeral passed by him."

[٢٢٢٦] (...) وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ بِهَذَا الْإِسْنَادِ، وَفِيهِ: فَقَالَا: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَمَرَّتْ عَلَيْنَا جِنَازَةٌ.

Chapter 25. Abrogation Of Standing For Funerals

(المعجم ٢٥) - (بَابُ نَسْخِ الْقِيَامِ لِلْجِنَازَةِ) (التحفة ٢٥)

[2227] 82 - (962) It was narrated that Wâqid bin 'Amr bin Sa'd bin Mu'âdh said: "Nâfi' bin

[٢٢٢٧] ٨٢ - (٩٦٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا مُحَمَّدُ

Jubair saw me standing while we were at a funeral, and he had sat while waiting for the deceased to be put down. He said to me: 'Why are you standing?' I said: 'I am waiting for the deceased to be put down, because of the *Hadith* narrated by Abû Sa'eed Al-Khudrî.' Nâfi' said: 'Mas'ûd bin Al-Hakam narrated to me that 'Alî bin Abî Tâlib said: "The Messenger of Allâh ﷺ stood, then (later) he sat."

ابن رُمح بن المَهَاجِر - وَاللَّفْظُ لَهُ - :
أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
وَاقِدِ بْنِ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ
قَالَ: رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ، وَنَحْنُ فِي
جِنَازَةٍ، قَائِمًا، وَقَدْ جَلَسَ يَنْتَظِرُ أَنْ
تُوضَعَ الْجِنَازَةُ، فَقَالَ لِي: مَا يَقِيمُكَ؟
فَقُلْتُ: أَنْتَظِرُ أَنْ تُوضَعَ الْجِنَازَةُ، لِمَا
يُحَدِّثُ أَبُو سَعِيدٍ الْخُدْرِيُّ. فَقَالَ نَافِعُ:
فَإِنَّ مَسْعُودَ بْنَ الْحَكَمِ حَدَّثَنِي عَنْ عَلِيٍّ
بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: قَامَ رَسُولُ
اللَّهِ ﷺ ثُمَّ قَعَدَ.

[2228] 83 - (...) Wâqid bin 'Amr bin Sa'd bin Mu'âdh Al-Anṣârî narrated that Nâfi' bin Jubair told him that Mas'ûd bin Al-Hakam Al-Anṣârî told him that he heard 'Alî bin Abî Tâlib say concerning funerals: "The Messenger of Allâh ﷺ stood then (later) he sat."

He narrated that because Nâfi' bin Jubair saw Wâqid bin 'Amr standing until the deceased had been put down.

[٢٢٢٨] ٨٣ - (...) وَحَدَّثَنِي مُحَمَّدٌ
ابْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي
عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ
الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ - قَالَ:
سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي
وَاقِدُ بْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ
الْأَنْصَارِيُّ، أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ، أَنَّ
مَسْعُودَ بْنَ الْحَكَمِ الْأَنْصَارِيَّ أَخْبَرَهُ، أَنَّهُ
سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ، فِي شَأْنِ
الْجَنَازَةِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ ثُمَّ قَعَدَ.
وَلِأَنَّمَا حَدَّثَ بِذَلِكَ لِأَنَّ نَافِعَ بْنَ جُبَيْرٍ
رَأَى وَاقِدَ بْنَ عَمْرٍو قَامَ، حَتَّى وَضِعَتِ
الْجِنَازَةُ.

[2229] (...) It was narrated from Yahyâ bin Sa'eed with this chain.

[2230] 84 - (...) It was narrated that 'Alî said: "We saw the Messenger of Allâh ﷺ standing so we stood, then he sat down so we sat down" - meaning, for funerals processions.

[2231] (...) It was narrated from Shu'bah with this chain.

Chapter 26. Supplicating For The Deceased During The (Funeral) Prayer

[2232] 85 - (963) It was narrated that Jubair bin Nufair said: "I heard 'Awf bin Mâlik say: 'The Messenger of Allâh ﷺ offered the funeral prayer and I memorized some of his supplications. He said: *'Allâhmaghfirlahu wârhamhu wa 'âfihi, wâ'fu 'anhu, wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bil-mâ'i wath-thalji wal-baradi wa naqqihi min al-khatâyâ*

[٢٢٢٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ.

[٢٢٣٠] ٨٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ قَامَ فَقُمْنَا، وَقَعَدَ فَقَعَدْنَا، يَغْنِي فِي الْجَنَازَةِ.

[٢٢٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ.

(المعجم ٢٦) - (بَابُ الدُّعَاءِ لِلْمَيِّتِ فِي الصَّلَاةِ) (التحفة ٢٦)

[٢٢٣٢] ٨٥ - (٩٦٣) وَحَدَّثَنِي هُرُوفُ ابْنُ سَعِيدٍ الْأَنْبَلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ سَمِعَهُ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ

kamâ naqqaitath-thawbul-abyaḍa min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawjâ khairan min zawjihi, wa adkhil-hul-jannata wa a'idhhu min 'adhâbil-qabri wa min 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave and the torment of the Fire.)”

He said: “Until I wished that I had been that deceased person.”

A similar *Hadîth* was also narrated from ‘Awf bin Mâlik, from the Prophet ﷺ.

[2233] (...) A *Hadîth* similar to that of Ibn Wahb (no. 2232) was narrated from Mu‘âwiyah bin Sâlih with these two chains.

[2234] 86 - (...) It was narrated that ‘Awf bin Mâlik Al-Ashja‘î said: “I heard the Prophet ﷺ offering the funeral prayer and he said: ‘*Allâhmmaghfirlahu wârhamhu wâfu ‘anhu wa ‘âfihi,*

نُزْلُهُ، وَوَسَّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالمَاءِ وَالثَّلْجِ وَالْبَرْدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِزَّهُ مِنَ عَذَابِ الْقَبْرِ وَ مِنَ عَذَابِ النَّارِ”. قَالَ: حَتَّى تَمَيَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتُ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ - حَدَّثَهُ عَنْ أَبِيهِ - عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هَذَا الْحَدِيثِ أَيْضًا.

[٢٢٣٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ بِإِسْنَادَيْنِ جَمِيعًا، نَحْوَ حَدِيثِ ابْنِ وَهْبٍ.

[٢٢٣٤] ٨٦ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ عَنْ أَبِي حَمْرَةَ الْجَمْعِيِّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ

wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bimâ'in wa thaljin wa-baradin wa naqqihi min al-khaṭâyâ kamâ yunaqqath-thawbul-abyaḍu min ad-danasi wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi wa zawjâ khairan min zawjihi, waqihi fitnatal-qabri wa 'adhâbin-nâr (O Allâh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Protect him from the torment of the grave and the torment of Fire.)"

'Awf said: "I wished that I had been that deceased person, because of the supplication of the Messenger of Allâh ﷺ for that deceased person."

Chapter 27. Where The *Imâm* Should Stand In Relation To The Deceased When Performing The Funeral Prayer

[2235] 87 - (964) It was narrated that Samurah bin Jundab said: "I prayed behind the Prophet ﷺ when he offered the funeral prayer for Umm Ka'b, who died in childbirth. The

وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْرَةَ ابْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ - وَصَلَّى عَلَى جَنَازَةٍ - يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاعْسِلْهُ بِمَاءٍ وَثَلَجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَفِي فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ».

قَالَ عَوْفٌ: فَتَمَنَيْتُ أَنْ لَوْ كُنْتُ أَنَا الْمَيِّتَ، لِدَعَاءِ رَسُولِ اللَّهِ ﷺ عَلَى ذَلِكَ الْمَيِّتِ.

(المعجم ٢٧) - (بَابُ أَيْنَ يَقُومُ الْإِمَامُ مِنَ الْمَيِّتِ لِلصَّلَاةِ عَلَيْهِ) (التحفة ٢٧)

[٢٢٣٥] ٨٧ - (٩٦٤) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ عَنْ حُسَيْنِ بْنِ ذَكْوَانَ قَالَ:

Prophet ﷺ stood to pray for her in line with her middle.”

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ سَمْرَةَ بْنِ جُنْدُبٍ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ، وَصَلَّيْتُ عَلَى أُمِّ كَعْبٍ، مَاتَتْ وَهِيَ نَفْسَاءُ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهَا وَسَطَهَا.

[2236] (...) It was narrated from Husayn with this chain (a similar *Hadith* as no. 2235), but they did not mention Umm Ka'b.

[٢٢٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَيَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى، كُلُّهُمَا عَنْ حُسَيْنٍ بِهِذَا الْإِسْنَادِ، وَلَمْ يَذْكُرُوا: أُمَّ كَعْبٍ.

[2237] 88 - (...) It was narrated that 'Abdullâh bin Buraidah said: "I was a boy at the time of the Messenger of Allâh ﷺ, and I used to learn from him, and nothing prevented me from speaking but the fact that there were men who were older than me. I offered the funeral prayer behind the Messenger of Allâh ﷺ for a woman who had died in childbirth. During the prayer the Messenger of Allâh ﷺ stood in line with her middle." According to the report of Ibn Al-Muthanna he said: "'Abdullâh bin Buraidah told me: 'He stood in line with her middle to offer the funeral prayer for her.'"

[٢٢٣٧] ٨٨- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ سَمْرَةُ بْنُ جُنْدُبٍ: لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ غُلَامًا، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلَّا أَنَّ هَهُنَا رَجُلًا هُمْ أَسَنُ مِنِّي، وَقَدْ صَلَّيْتُ وَرَاءَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا، فَقَامَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ وَسَطَهَا - وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ وَقَالَ: فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسَطَهَا.

Chapter 28. Riding Back After The Funeral

[2238] 89 - (965) It was narrated that Jâbir bin Samurah said: "An unsaddled horse was brought to the Messenger of Allâh ﷺ and he rode it when the funeral of Ibn Ad-Daḥdâḥ was over, and we were walking around him."

[2239] (...) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ offered the funeral prayer for Ibn Ad-Daḥdâḥ, then an unsaddled horse was brought. A man held it for him and he mounted it, and it started bucking as we ran after it. A man among the people said: 'The Prophet ﷺ said: How many bunches of grapes are hanging in Paradise for Ibn Ad-Daḥdâḥ!'" Or Shu'bah said: "For Abû Ad-Daḥdâḥ."

(المعجم ٢٨) - (بَابُ رُكُوبِ الْمُصَلِّي عَلَى الْجَنَازَةِ إِذَا انْصَرَفَ) (التحفة ٢٨)

[٢٢٣٨] ٨٩- (٩٦٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - وَكَيْعٌ عَنْ مَالِكِ ابْنِ مِغْوَلٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ بِفَرَسٍ مُغْرُورٍ، فَرَكِبَهُ حِينَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ، وَنَحْنُ نَمْشِي حَوْلَهُ.

[٢٢٣٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ابْنِ الدَّحْدَاحِ، ثُمَّ أَتَى بِفَرَسٍ غُرِيٍّ، فَعَقَلَهُ رَجُلٌ فَرَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ، وَنَحْنُ نَتَّبِعُهُ نَسْعَى خَلْفَهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَمْ مِنْ عَذْقٍ مُعَلَّقٍ - أَوْ مُدَلَّى - فِي الْجَنَّةِ لِابْنِ الدَّحْدَاحِ!» - أَوْ قَالَ شُعْبَةُ - : «لَأَبِي الدَّحْدَاحِ!».

Chapter 29. The *Lahd* (Niche), And Setting Up Bricks Over The Deceased

[2240] 90 - (966) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that Sa'd bin Abî Waqqâs said during the illness of which he died: "Make a *Lahd* (niche) for me, and set up bricks over me, as was done for the Messenger of Allâh ﷺ."

(المعجم ٢٩) - (بَابُ فِي اللَّحْدِ،
وَنَصْبِ اللَّبْنِ عَلَى الْمَيِّتِ) (التحفة ٢٩)

[٢٢٤٠] ٩٠ - (٩٦٦) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ
الْمُسَوِّرِيُّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ
سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي
وَقَّاصٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ فِي
مَرَضِهِ الَّذِي هَلَكَ فِيهِ: الْحَدُوا لِي
لَحْدًا، وَانْصِبُوا عَلَيَّ اللَّبْنَ نَصْبًا، كَمَا
صَنَعَ رَسُولُ اللَّهِ ﷺ.

Chapter 30. Putting A Piece Of Velvet In The Grave

[2241] 91 - (967) It was narrated that Ibn 'Abbâs said: "A piece of red velvet was placed in the grave of the Messenger of Allâh ﷺ."

(المعجم ٣٠) - (بَابُ جَعْلِ الْقُطِيفَةِ
فِي الْقَبْرِ) (التحفة ٣٠)

[٢٢٤١] ٩١ - (٩٦٧) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ وَوَكَيْعٌ،
جَمِيعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَنَّى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو
جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ
رَسُولِ اللَّهِ ﷺ قُطِيفَةٌ حُمْرَاءُ.
قَالَ مُسْلِمٌ: أَبُو جَمْرَةَ اسْمُهُ نَصْرُ بْنُ
عِمْرَانَ، وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ
حُمَيْدٍ، مَا تَابَ بِسَرِّحَسَنَ.

Chapter 31. The Command To Level The Grave

(المعجم ٣١) - (بَابُ الْأَمْرِ بِتَسْوِيَةِ

القبر) (التحفة ٣١)

[2242] 92 - (968) 'Amr bin Al-Hārith narrated: "We were with Faḍālah bin 'Ubaid in the land of the Romans, in Rûdis, and a companion of ours died. Faḍālah bin 'Ubaid ordered that his grave be leveled, then he said: 'I heard the Messenger of Allāh ﷺ ordering that graves be leveled.'"

[٢٢٤٢] ٩٢ - (٩٦٨) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ - فِي رِوَايَةِ أَبِي الطَّاهِرِ أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ، وَفِي رِوَايَةِ هَرُونَ أَنَّ ثُمَامَةَ بْنَ شَفِيٍّ حَدَّثَهُ - قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ، بِرُودِسَ، فَتَوَفَّيَ صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ [بْنُ عُبَيْدٍ] بِقَبْرِهِ فَسَوَّى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

[2243] 93 - (969) It was narrated that Abû Al-Hayyāj Al-Asadî said: 'Alî bin Abî Tâlib said to me: "Shall I not send you on the same mission as the Messenger of Allāh ﷺ sent me (saying): 'Do not leave any statue without destroying it nor any raised grave without leveling it.'"

[٢٢٤٣] ٩٣ - (٩٦٩) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ: - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكَيْفَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيْجَاجِ الْأَسَدِيِّ قَالَ: قَالَ لِي عَلِيُّ [بْنُ أَبِي طَالِبٍ]: أَلَا أُنَبِّئُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدَعَ تِمْنًا إِلَّا طَمَسْتَهُ، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ.

[2244] (...) Ḥabîb narrated it with this chain (a similar *Hadîth* as no. 2343) and he said: "... or any image without erasing it."

[٢٢٤٤] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي حَبِيبٌ بِهَذَا الْإِسْنَادِ وَقَالَ: وَلَا صُورَةً إِلَّا طَمَسْتُهَا.

Chapter 32. The Prohibition Of Plastering Graves Or Erecting Structures Over Them

(المعجم ٣٢) - (بَابُ النَّهْيِ عَنْ تَجْصِيسِ الْقَبْرِ وَالْبِنَاءِ عَلَيْهِ)
(التحفة ٣٢)

[2245] 94 - (970) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade plastering graves, sitting on them and erecting structures over them."

[٢٢٤٥] ٩٤ - (٩٧٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ.

[2246] (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say: "I heard the Prophet ﷺ..." a similar report (as no. 2245).

[٢٢٤٦] (...) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ، بِمِثْلِهِ.

[2247] 95 - (...) It was narrated that Jâbir said: "It was forbidden to plaster graves."

[٢٢٤٧] ٩٥ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى عَنْ تَقْصِيسِ الْقُبُورِ.

Chapter 33. Prohibition Against Sitting And Praying On Graves

(المعجم ٣٣) - (بَابُ النَّهْيِ عَنْ
الْجُلُوسِ عَلَى الْقَبْرِ وَالصَّلَاةِ عَلَيْهِ)
(التحفة ٣٣)

[2248] 96 - (971) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave.'"

[٢٢٤٨] ٩٦ - (٩٧١) وَحَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ
فَتُحْرِقَ ثِيَابَهُ، فَتُخْلَصَ إِلَى جِلْدِهِ، خَيْرٌ لَهُ
مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ».

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[٢٢٤٩] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَغْنِي
الدَّرَاوَرْدِيُّ؛ وَحَدَّثَنِيهِ عَمْرُو النَّاقِدُ:
حَدَّثَنَا أَبُو أَحْمَدَ الرَّبِيعِيُّ: حَدَّثَنَا سُفْيَانُ،
كِلَاهُمَا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[2250] 97 - (972) It was narrated that Abû Marthad Al-Ghanawî said: "The Messenger of Allâh ﷺ said: 'Do not sit on graves and do not pray towards them.'"

[٢٢٥٠] ٩٧ - (٩٧٢) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ عَنْ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدٍ
اللَّهِ، عَنْ وَائِلَةَ، عَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْلِسُوا
عَلَى الْقُبُورِ وَلَا تَصَلُّوا إِلَيْهَا».

[2251] 98 - (...) It was narrated that Abû Marthad Al-Ghanawî said: "I heard the Messenger of Allâh ﷺ say: 'Do not pray towards graves and do not sit on them.'"

[٢٢٥١] ٩٨ - (...) حَدَّثَنَا حَسَنُ
ابْنِ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ بُسْرِ بْنِ
عُبَيْدٍ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ،

عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ
الْغَنَوِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَا تُصَلُّوا إِلَى الْقُبُورِ، وَلَا
تَجْلِسُوا عَلَيْهَا».

Chapter 34. Offering The Funeral Prayer In The *Masjid*

[2252] 99 - (973) It was narrated from 'Abbâd bin 'Abdullâh bin Az-Zubair that 'Âishah issued orders that the funeral of Sa'd bin Abî Waqqâs be brought into the *Masjid* and the funeral prayer be offered for him. The people objected to that, but she said: "How quickly the people forget! The Prophet ﷺ did not offer the funeral prayer for Suhail bin Al-Baidâ' except in the *Masjid*."

(المعجم ٣٤) - (بَابُ الصَّلَاةِ عَلَى
الْجَنَازَةِ فِي الْمَسْجِدِ) (التحفة ٣٤)

[٢٢٥٢] ٩٩- (٩٧٣) حَدَّثَنَا عَلِيُّ بْنُ
حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَ عَلِيُّ:
حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ
الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ
حَمْرَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ،
أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يُمَرَّ بِجَنَازَةِ سَعْدِ بْنِ
أَبِي وَقَّاصٍ فِي الْمَسْجِدِ، فَتُصَلَّى عَلَيْهِ
فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا، فَقَالَتْ: مَا
أَسْرَعَ مَا نَسِيَ النَّاسُ! مَا صَلَّى رَسُولُ
اللَّهِ ﷺ عَلَى سُهَيْلِ ابْنِ الْبَيْضَاءِ إِلَّا فِي
الْمَسْجِدِ.

[2253] 100 - (...) It was narrated from 'Âishah that when Sa'd bin Abî Waqqâs died, the wives of the Prophet ﷺ sent word telling them to bring his funeral into the *Masjid* so that they might offer the funeral prayer for him, and they did so. It was placed in front of their apartments so that they

[٢٢٥٣] ١٠٠- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ: حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ
الْوَاحِدِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ
يُحَدِّثُ عَنْ عَائِشَةَ أَنَّهَا لَمَّا تُوُفِّيَ سَعْدُ بْنُ
أَبِي وَقَّاصٍ، أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ أَنْ

could offer the prayer for him, then it was taken out through *Bâb Al-Janâ'iz* (the Gate of Funerals) which was near a place where people used to sit. Then they heard that the people were criticizing them for that and saying that funerals would not be brought into the *Masjid*. News of that reached 'Āishah and she said: "How quick the people are to criticize that of which they have no knowledge! They criticized us for bringing a funeral into the *Masjid*, but the Messenger of Allāh ﷺ did not offer the funeral prayer for Suhail bin Baidâ' except in the *Masjid*."

Muslim said: (That is) Suhail bin Da'd, and he is Ibn Al-Baidâ', his mother was Baidâ'.

[2254] 101 - (...) It was narrated from Abû Salamah bin 'Abdur-Rahmân that when Sa'd bin Abî Waqqâs died, 'Āishah said: "Bring him into the *Masjid* so that I may offer the funeral prayer for him. She was criticized for that but she said: 'By Allāh, the Messenger of Allāh ﷺ offered the funeral prayer for the two sons of Baidâ' in the *Masjid*, Suhail and his brother.'"

يَمْرُوا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا، فَوَقَفَ بِهِ عَلَى حُجْرِهِنَّ يُصَلِّينَ عَلَيْهِ، أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ، فَبَلَّغَهُنَّ أَنَّ النَّاسَ عَابُوا ذَلِكَ وَقَالُوا: مَا كَانَتْ الْجَنَائِزُ يُدْخَلُ بِهَا الْمَسْجِدَ، فَبَلَغَ ذَلِكَ عَائِشَةَ فَقَالَتْ: مَا أَسْرَعَ النَّاسُ إِلَى أَنْ يَعْيَبُوا مَا لَا عِلْمَ لَهُمْ بِهِ! عَابُوا عَلَيْنَا أَنْ يَمُرَّ بِجَنَازَةٍ فِي الْمَسْجِدِ! وَمَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي جَوْفِ الْمَسْجِدِ.

قَالَ مُسْلِمٌ: سُهَيْلُ بْنُ دَعْدٍ، وَهُوَ ابْنُ الْبَيْضَاءِ، أُمُّهُ بَيْضَاءٌ.

[٢٢٥٤] ١٠١ - (...) وَحَدَّثَنِي

هَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، لَمَّا تُوفِّيَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَتْ: ادْخُلُوا بِهِ الْمَسْجِدَ حَتَّى أُصَلِّيَ عَلَيْهِ، فَأَنْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: وَاللَّهِ! لَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ، سُهَيْلٍ وَأَخِيهِ.

Chapter 35. What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants

(المعجم ٣٥) - (بَابُ مَا يُقَالُ عِنْدَ
دُخُولِ الْقُبُورِ وَالِدُعَاءِ لِأَهْلِهَا)
(التحفة ٣٥)

[2255] 102 - (974) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ - every time it was her night with the Messenger of Allāh ﷺ - used to go out at the end of the night to Al-Baqi' and say: 'Peace be upon you, O abode of believing people. What you were promised will come to you soon, after some delay, and we - if Allāh wills - will join you soon. O Allāh, forgive the people of Baqi' Al-Gharqad.'"

[٢٢٥٥] ١٠٢ - (٩٧٤) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ وَيَحْيَى بْنُ أُيُوبَ
وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا -
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكَ وَهُوَ ابْنُ
أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ
أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ - كُلَّمَا
كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ ﷺ - يَخْرُجُ
مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ فَيَقُولُ: «السَّلَامُ
عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَنَاكُمْ مَا
تُوَعَّدُونَ غَدًا، مُؤَجَّلُونَ، وَإِنَّا - إِنْ شَاءَ
اللَّهُ - بِكُمْ لَاحِقُونَ، اللَّهُمَّ! اغْفِرْ لِأَهْلِ
بَقِيعِ الْغَرْقَدِ» - وَلَمْ يَقُلْ قُتَيْبَةُ قَوْلَهُ
«وَأَنَاكُمْ» - .

[2256] 103 - (...) It was narrated that Muḥammad bin Qais bin Makḥramah bin Al-Muttalib said one day: "Shall I not narrate to you from me and from my mother?" He (the narrator) said: "We thought that he meant his mother who had given birth to him." He said: 'Āishah said: 'Shall I not narrate to you from me and from the Messenger of

[٢٢٥٦] ١٠٣ - (...) وَحَدَّثَنِي
هَرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ وَهَبٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ
اللَّهِ بْنِ كَثِيرٍ بْنِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ مُحَمَّدَ
ابْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ
فَقَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ
وَعَنِّي! قُلْنَا: بَلَى؛ وَحَدَّثَنِي مَنْ سَمِعَ

Allâh ﷺ? We said: 'Yes.' She said: 'When it was my night while the Messenger of Allâh ﷺ was with me, he came in and took off his *Ridâ'*, took off his sandals and put them by his feet, spread the edge of his waist wrapper on his bed and lay down. He waited until he thought that I had gone to sleep, then he slowly picked up his *Ridâ'*, slowly put on his sandals, opened the door slowly, and went out, then he closed it slowly. I put my chemise over my head and covered my head, and wrapped my waist wrapper around me, then I set out following him, until he reached Al-Baqî' where he stood for a long time, then he raised his hands three times. Then he set off, so I set off, then he hastened, so I hastened, then he jogged, so I jogged, then he ran so I ran, then I reached home before him and went in. No sooner had I laid down but he came in and said: "What is the matter, O 'Āish? Why are you out of breath?" I said: "It is nothing." He said: "Either you tell me or the Subtle One, the All-Aware will tell me." I said: "O Messenger of Allâh, may my father and mother be sacrificed for you!" And I told him. He said: "So you were the person that I saw in front of me?" I said: "Yes." He gave me a painful shove on the chest, then he said: "Did you think that

حَجَّاجًا الْأَعْوَرَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ - رَجُلٌ مِنْ قُرَيْشٍ - عَنْ مُحَمَّدِ بْنِ قَيْسٍ بْنِ مَخْرَمَةَ ابْنِ الْمُطَّلِبِ أَنَّهُ قَالَ يَوْمًا: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ أُمِّي! قَالَ: فَظَنَنَّا أَنَّهُ يُرِيدُ أُمَّهُ الَّتِي وَلَدَتْهُ، قَالَ: قَالَتْ عَائِشَةُ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ قُلْنَا: بَلَى، قَالَ ذَالَتْ: لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ ﷺ فِيهَا عِنْدِي، انْقَلَبَ فَوَضَعَ رِدَاءَهُ، وَخَلَعَ نَعْلَيْهِ، فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ، وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَاضْطَجَعَ، فَلَمْ يَلْبَثْ إِلَّا رَيْثَمًا ظَنَّ أَنَّ قَدْ رَقَدْتُ، فَأَخَذَ رِدَاءَهُ رُوَيْدًا، وَانْتَعَلَ رُوَيْدًا، وَفَتَحَ الْبَابَ رُوَيْدًا فَخَرَجَ، ثُمَّ أَجَافَهُ رُوَيْدًا، فَجَعَلْتُ دِرْعِي فِي رَأْسِي، وَاخْتَمَرْتُ، وَتَفَنَعْتُ إِزَارِي، ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ، حَتَّى جَاءَ الْبَقِيعَ فَقَامَ، فَأَطَالَ الْقِيَامَ، ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرَوَلْ فَهَرَوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، فَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكَ؟ يَا عَائِشُ! حَسْبًا رَابِيَةً» قَالَتْ: قُلْتُ: لَا شَيْءَ. قَالَ:

Allâh and His Messenger would be unjust to you?" I said: "Whatever the people conceal, Allâh knows it; yes." He said: "Jibrîl came to me when you saw (me). He called me but he concealed it from you, and I answered him but I concealed it from you. He would not enter upon you when you were not fully dressed. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you might be frightened." He (Jibrîl) said: "Your Lord is commanding you to go to the people of Al-Baqî' and pray for forgiveness for them." I said: "What should I say to them, O Messenger of Allâh?" He said: "Say: *As-Salâmu 'ala ahlid-diyâri min al-mu'minîn wal-muslimîn wa yarhamullâhul-mustaqdimîn minnâ wal-musta'khirîn, wa innâ, in shâ' Allâhu bikum lalâhiqûn* (Peace be upon the people of these abodes, believers and Muslims. May Allâh have mercy on those of us who have gone on before and those who come later, and we will - if Allâh wills - join you soon.)"

[2257] 104 - (975) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ used to teach them, when they went out to the graves, to say: - according to the report of Abû

«لَتُخْبِرِيَّيْ أَوْ لَيُخْبِرِيَّيْ اللَّطِيفُ الْخَبِيرُ»
قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! بِأَيِّ أَنْتِ وَأُمِّي! فَأَخْبَرْتُهُ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ. فَلَهَدَنِي فِي صَدْرِي لَهْدَةً أَوْجَعَنِي، ثُمَّ قَالَ: «أَطْنَنْتِ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟» قَالَتْ مَهْمَا يَكُنُّمُ النَّاسُ يَعْلَمُهُ اللَّهُ، نَعَمْ. قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ، فَتَادَانِي فَأَخْفَاهُ مِنْكَ، فَأَجَبْتُهُ، فَأَخْفَيْتُهُ مِنْكَ، وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ يَدَايَكَ، وَظَنَنْتِ أَنْ قَدْ رَفَدْتَ، فَكَرِهْتُ أَنْ أُوقِظَكَ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي، فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِي أَهْلَ الْبَيْعِ فَتَسْتَغْفِرَ لَهُمْ». قَالَتْ: قُلْتُ: كَيْفَ أَقُولُ لَهُمْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «قُولِي: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا، إِنْ شَاءَ اللَّهُ، بِكُمْ لِلْآخِقُونَ».

[٢٢٥٧] ١٠٤ - (٩٧٥) حَدَّثَنَا أَبُو

بَكْرُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ

Bakr: 'As-Salâmu 'ala ahlad-diyâr (Peace be upon the people of these abodes);' - according to the report of Zuhair: 'As-Salâmu 'alaikum ahlad-diyâr min al-mu'minîna wal-muslimîna, wa innâ, in shâ' Allâhu lalâhiqûn (Peace be upon you, O people of these abodes - believers and Muslims, and we will, if Allâh wills, join you soon. I ask Allâh for pardon for us and for you.)"

ابن بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، فَكَانَ قَائِلُهُمْ يَقُولُ: - فِي رِوَايَةِ أَبِي بَكْرٍ: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ، وَفِي رِوَايَةِ زُهَيْرٍ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ - مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا، إِنْ شَاءَ اللَّهُ، لِلَّاحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

Chapter 36. The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother

(المعجم ٣٦) - (بَابُ اسْتِئْذَانِ

النَّبِيِّ ﷺ رَبَّهُ - عَزَّ وَجَلَّ - فِي زِيَارَةِ قَبْرِ أُمِّهِ) (التحفة ٣٦)

[2258] 105 - (976) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I asked my Lord for permission to pray for forgiveness for my mother but He did not give me permission. And I asked Him for permission to visit her grave and He gave me permission.'"

[٢٢٥٨] ١٠٥ - (٩٧٦) حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ وَمُحَمَّدُ بْنُ عَبَادٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ يَعْنِي ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لِأُمِّي فَلَمْ يَأْذَنْ لِي، وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي».

[2259] 108 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ visited the grave of his mother, and he wept and caused those around him to weep too. Then he ﷺ said: 'I asked my Lord for permission to pray for forgiveness for her, but He did

[٢٢٥٩] ١٠٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ، فَبَكَى

not grant me permission. And I asked Him for permission to visit her grave and He gave me permission, so visit graves, for they will remind you of death.”

[2260] 106 - (977) It was narrated from Abû Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I used to forbid you from visiting graves, but now visit them; and I used to forbid you to keep sacrificial meat for more than three days, but now keep whatever you see fit; and I used to forbid you to drink *Nabîdh* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.”

وَأَبَيْكَ مِنْ حَوْلِهِ فَقَالَ ﷺ: «اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَعْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ، فَإِنَّهَا تَذَكِّرُكُمُ الْمَوْتَ».

[٢٢٦٠] ١٠٦ - (٩٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي سَيَّانٍ وَهُوَ ضِرَارُ بْنُ مَرْثَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ، فَأَمْسِكُوا مَا بَدَأَ لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا».

[انظر: ٥١٠٤، ٥٢٠٧]

قَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

[2261] (...) ‘Abdullâh bin Buraidah narrated from his father from the Prophet ﷺ - a *Hadîth* similar to that of Abû Sinân (no. 2260).

[٢٢٦١] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ زُبَيْدِ الْيَاسَمِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، أَرَاهُ عَنْ أَبِيهِ - الشَّكُّ مِنْ أَبِي خَيْثَمَةَ - عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ عَنْ
 سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ
 ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛
 وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ
 وَعَبْدُ ابْنِ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ
 الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ عَطَاءِ
 الْخُرَّاسَانِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
 بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، كُلُّهُمْ
 بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ.

Chapter 37. Not Praying For One Who Has Killed Himself

[2262] 107 - (978) It was narrated that Jâbir bin Samurah said: "A man who had killed himself with a broad headed arrow was brought to the Prophet ﷺ, but he did not offer the funeral prayer for him."

(المعجم ٣٧) - (بَابُ تَرْكِ الصَّلَاةِ

عَلَى الْقَاتِلِ نَفْسَهُ) (التحفة ٣٧)

[٢٢٦٢] ١٠٧ - (٩٧٨) حَدَّثَنَا عَوْنُ
 ابْنِ سَلَامٍ الْكُوفِيُّ: أَخْبَرَنَا زُهَيْرٌ عَنْ
 سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ
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Compiled by:
**Imâm Abul Hussain Muslim
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*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

12. The Book Of *Zakât*

١ - (المعجم ١٢) - كتاب الزكاة

(التحفة ٥)

Chapter: There Is No *Zakât* Due On Less Than Five *Wasq*

(المعجم) - (باب: ليس فيما
دون خمسة أوسق صدقة) (التحفة ١)

[2263] 1 - (979) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There is no *Ṣadaqah* (*Zakât*) due on less than five *Wasq*, and there is no *Ṣadaqah* due on less than five camels, and there is no *Ṣadaqah* due on less than five *Uqiyah*."

[٢٢٦٣] ١ - (٩٧٩) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَأَلْتُ عَمْرُو بْنَ يَحْيَى بْنَ عُمَارَةَ فَأَخْبَرَنِي عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[2264] 2 - (...) A similar report (as no. 2263) was narrated from 'Amr bin Yahyâ with this chain.

[٢٢٦٤] ٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرُو بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[2265] (...) It was narrated that Yahyâ bin 'Umârah said: "I heard Abû Sa'eed Al-Khudrî say: 'I heard the Messenger of Allâh ﷺ say' - and the Prophet ﷺ

[٢٢٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ

gestured with his hand, holding up five fingers” - then he mentioned a *Hadîth* similar to that of Ibn ‘Uyaynah (no. 2263).

[2266] 3 - (...) It was narrated that Yahyâ bin ‘Umârah said: “I heard Abû Sa‘eed Al-Khudrî say: ‘The Messenger of Allâh ﷺ said: “There is no *Ṣadaqah* due on less than five *Wasq*, there is no *Ṣadaqah* due on less than five camels, and there is no *Ṣadaqah* due on less than five *Uqiyah*.”

[2267] 4 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: “There is no *Ṣadaqah* due on less than five *Wasq* of dates or grains.”

[2268] 5 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “There is no

عُمَارَةَ عَنْ أَبِيهِ يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَأَشَارَ النَّبِيُّ ﷺ بِكَفِّهِ بِخَمْسِ أَصَابِعِهِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[٢٢٦٦] ٣- (...) وَحَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنَى ابْنُ مَفْضَلٍ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ عَنْ يَحْيَى بْنِ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيْمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ».

[٢٢٦٧] ٤- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيْمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ تَمَرٍ وَلَا حَبٍّ صَدَقَةٌ».

[٢٢٦٨] ٥- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ يَعْْنَى

Ṣadaqah due on grains or dates unless they reach five *Wasq*, and there is no *Ṣadaqah* on less than five camels, and there is no *Ṣadaqah* on less than five *Uqiyah*.”

[2269] (...) A *Hadīth* similar to that of Ibn Mahdī (no. 2268) was narrated from Ismā‘īl bin Umayyah with this chain.

[2270] (...) A *Hadīth* similar to that of Ibn Mahdī Yaḥyâ bin Âdam (no. 2268) was narrated from Ismā‘īl bin Umayyah with this chain, except that instead of dates (*Tamr*) he said produce (*Thamr*).

[2271] 6 - (980) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “There is no *Ṣadaqah* on less than five *Uqiyah* of silver; there is no *Ṣadaqah* on less than five head of camels; and there is no *Ṣadaqah* on less than five *Wasq* of dates.”

ابن مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ
ابنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ،
عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي
حَبِّ وَلَا تَمْرِ صَدَقَةٌ، حَتَّى يَبْلُغَ خَمْسَةَ
أَوْسُقٍ، وَلَا فِيمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ،
وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

[٢٢٦٩] (...) وَحَدَّثَنِي عَبْدُ بَنٍ
حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا
سُفْيَانُ الثَّوْرِيُّ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ بِهَذَا
الْإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ مَهْدِيٍّ.

[٢٢٧٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
الثَّوْرِيُّ وَمَعْمَرٌ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ
بِهَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ ابْنِ مَهْدِيٍّ
وَيَحْيَى بْنِ آدَمَ، غَيْرَ أَنَّهُ قَالَ - بَدَلَ
التَّمْرِ -: تَمْرٍ.

[٢٢٧١] ٦ - (٩٨٠) حَدَّثَنَا هَرُونَ بْنُ
مَعْرُوفٍ وَهَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ قَالَا:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَّاضُ بْنُ عَبْدِ
الله عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ
عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ فِيمَا
دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرَقِ صَدَقَةٌ،
وَلَيْسَ فِيمَا دُونَ خَمْسِ دَوْدٍ مِنَ الْإِبِلِ

صَدَقَّةً، وَلَيْسَ فِيْمَا دُونَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ.

Chapter 1. On What One-Tenth Or Half Of One-Tenth Is Due

[2272] 7 - (981) Jâbir bin 'Abdullâh narrated that he heard the Prophet ﷺ say: "On that which is irrigated by rivers and rain, one-tenth is due, and on that which is artificially irrigated, half of one-tenth."

(المعجم ١) - (بَابُ مَا فِيهِ الْعَشْرُ أَوْ نِصْفُ الْعَشْرِ) (التحفة ٢)

[٢٢٧٢] ٧ - (٩٨١) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرْحٍ وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَعَمْرُو بْنُ سَوَادٍ وَالْوَلِيدُ بْنُ شُجَاعٍ، كُلُّهُمْ عَنِ ابْنِ وَهْبٍ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ - عَنْ عَمْرٍو بْنِ الْحَارِثِ؛ أَنَّ أَبَا الرُّبَيْرِ حَدَّثَهُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «فِيْمَا سَقَّتِ الْأَنْهَارُ وَالْغَيْمُ الْعُشُورُ، وَفِيْمَا سَقَّى السَّائِيَةُ نِصْفُ الْعُشْرِ».

Chapter 2. The Muslim Is Not Obligated To Give Zakât On His Slave Nor His Horse

[2273] 8 - (982) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Muslim is not obliged to give *Ṣadaqah* on his slave nor his horse."

(المعجم ٢) - (بَابُ لَا زَكَاةَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَفَرَسِهِ) (التحفة ٣)

[٢٢٧٣] ٨ - (٩٨٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

[2274] 9 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ: "The Muslim is not obliged to give *Ṣadaqah* on his slave nor his horse."

[٢٢٧٤] ٩- (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ عَمْرُو: عَنْ النَّبِيِّ ﷺ وَقَالَ زُهَيْرٌ: يَنْلُغُ بِهِ - «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ صَدَقَةٌ».

[2275] (...) A similar report (as no. 2274) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٢٢٧٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، كُلُّهُمْ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2276] 10 - (...) It was narrated that 'Irâk bin Mâlik said: "I heard Abû Hurairah narrate that the Messenger of Allâh ﷺ said: "No *Ṣadaqah* is due for a slave except *Ṣadaqat Al-Fiṭr*."

[٢٢٧٦] ١٠- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهْرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ ابْنُ عِيسَى قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَيْسَ فِي الْعَبْدِ صَدَقَةٌ إِلَّا صَدَقَةُ الْفِطْرِ».

Chapter 3. Paying Or Withholding Zakât

[2277] 11 - (983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ sent 'Umar to collect the *Ṣadaqah* and it was said that Ibn Jamîl, Khâlid bin Al-Walîd and Al-'Abbâs, the paternal uncle of the Messenger of Allâh ﷺ, withheld it. The Messenger of Allâh ﷺ said: 'The only reason for Ibn Jamîl's resentment is that he was poor then Allâh made him rich. As for Khâlid, you are being unfair to Khâlid, for he is keeping his weapons and supplies (for *Jihâd*) for the cause of Allâh. As for Al-'Abbâs, I will pay (his *Zakât*), and the same again.'" Then he said: 'O 'Umar, do you not realize that a man's paternal uncle is like his father?'"

Chapter 4. Zakât Al-Fitr Is Due From The Muslims In The Form Of Dates And Barley

[2278] 12 - (984) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined *Zakât Al-Fitr* upon the people, a *Ṣâ'* of dates or a *Ṣâ'* of barley, upon everyone, free or slave, male or female, among the Muslims.

(المعجم ٣) - (بَابُ فِي تَقْدِيمِ الزَّكَاةِ وَمَنْعِهَا) (التحفة ٤)

[٢٢٧٧] ١١ - (٩٨٣) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عُمَرَ عَلَى الصَّدَقَةِ، فَقِيلَ: مَعَ ابْنِ جَمِيلٍ وَخَالِدِ بْنِ الْوَلِيدِ وَالْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدْ احْتَسَسَ أَذْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ، وَمِثْلُهَا مَعَهَا». ثُمَّ قَالَ: «يَا عُمَرُ! أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُّ أَبِيهِ؟».

(المعجم ٤) - (بَابُ زَكَاةِ الْفِطْرِ عَلَى الْمُسْلِمِينَ مِنَ التَّمْرِ وَالشَّعِيرِ) (التحفة ٥)

[٢٢٧٨] ١٢ - (٩٨٤) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ

عَلَى النَّاسِ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ.

[2279] 13 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Zakât Al-Fiṭr* upon the people, a *Ṣâ'* of dates or a *Ṣâ'* of barley, upon everyone, slave or free, young or old."

[٢٢٧٩] ١٣ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ عَبْدٍ أَوْ حُرٍّ، صَغِيرٍ أَوْ كَبِيرٍ.

[2280] 14 - (...) It was narrated that Ibn 'Umar said: "The Prophet ﷺ enjoined the *Sadaqah* of Ramaḍân upon free and slave, male and female, a *Ṣâ'* of dates or a *Ṣâ'* of barley." He said: "So the people considered that half a *Ṣâ'* of wheat was equal to it."

[٢٢٨٠] ١٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْعَةَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ، وَالذَّكَرِ وَالْأُنْثَى، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ.

قَالَ: فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ تَمْرٍ.

[2281] 15 - (...) It was narrated from Nâfi' that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ ordered that *Zakât Al-Fiṭr* be paid, a *Ṣâ'* of dates or a *Ṣâ'* of barley."

Ibn 'Umar said: "Then the

[٢٢٨١] ١٥ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ، صَاعٍ مِنْ تَمْرٍ أَوْ صَاعٍ مِنْ شَعِيرٍ.

people made its equivalent two *Mudd* of wheat.”

[2282] 16 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ enjoined *Zakât Al-Fiṭr* after Ramaḍân upon every Muslim, free or slave, man or woman, young or old; a *Ṣâ’* of dates or a *Ṣâ’* of barley.

[2283] 17 - (985) It was narrated from ‘Iyâd bin ‘Abdullâh bin Sa’d bin Abî Sarḥ that he heard Abû Sa’eed Al-Khudrî say: “We used to pay *Zakât Al-Fiṭr*; one *Ṣâ’* of wheat, or one *Ṣâ’* of barley, or one *Ṣâ’* of dates, or one *Ṣâ’* of cottage cheese, or one *Ṣâ’* of raisins.”

[2284] 18 - (...) It was narrated that Abû Sa’eed Al-Khudrî said: “When the Messenger of Allâh ﷺ was among us, we used to pay *Zakât Al-Fiṭr* on behalf of everyone, young and old, free and slave, a *Ṣâ’* of wheat, or a *Ṣâ’* of cottage cheese, or a *Ṣâ’* of

قَالَ ابْنُ عُمَرَ: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَّيْنِ مِنْ حِنْطَةٍ.

[٢٢٨٢] ١٦ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى كُلِّ نَفْسٍ مِنَ الْمُسْلِمِينَ، حُرٌّ أَوْ عَبْدٌ، أَوْ رَجُلٍ أَوْ امْرَأَةٍ، صَغِيرٍ أَوْ كَبِيرٍ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ.

[٢٢٨٣] ١٧ - (٩٨٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

[٢٢٨٤] ١٨ - (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَغْنِي ابْنُ قَيْسٍ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ قَالَ: كُنَّا نُخْرِجُ، إِذْ كَانَ فِيْنَا رَسُولُ اللَّهِ ﷺ، زَكَاةَ الْفِطْرِ عَنْ

barley, or a *Ṣâ'* of dates, or a *Ṣâ'* of raisins. We contained to pay that until Mu'âwiyah bin Abî Sufyân came to us for *Hajj* or 'Umrah, and addressed the people from the *Minbar*. Among the things that he said to the people was: 'I think that two *Mudd* of wheat of Ash-Shâm are equivalent to a *Ṣâ'* of dates.' And the people adopted that."

Abû Sa'eed said: "As for me, I will continue to pay it as I used to pay it for as long as I live."

كُلُّ صَغِيرٍ وَكَبِيرٍ، حُرٌّ أَوْ مَمْلُوكٌ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمْ نَزَلْ نُخْرِجْهُ حَتَّى قَدِمَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أُرَى مُدَّيْنِ مِنْ سَمَرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ.

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا أَزَالُ أَخْرِجُهُ، كَمَا كُنْتُ أَخْرِجُهُ، أَبَدًا، مَا عِشْتُ.

[2285] 19 - (...) 'Iyâd bin 'Abdullâh bin Sa'd bin Abû Sarh narrated that he heard Abû Sa'eed Al-Khudrî say: "While the Messenger of Allâh ﷺ was among us, we would pay *Zakât Al-Fitr*, on behalf of everyone; young and old, free and slave, of three types: A *Ṣâ'* of dates, a *Ṣâ'* of cottage cheese, or a *Ṣâ'* of barley. We continued to pay it like that until Mu'âwiyah came, and he thought that two *Mudd* of wheat were equivalent to a *Ṣâ'* of dates."

[٢٢٨٥] ١٩ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: أَخْبَرَنِي عِيَّاضُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ بْنِ أَبِي سَرْحٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ، وَرَسُولُ اللَّهِ ﷺ فِيْنَا، عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ، مِنْ ثَلَاثَةِ أَصْنَافٍ: صَاعًا مِنْ تَمْرٍ، صَاعًا مِنْ أَقِطٍ، صَاعًا مِنْ شَعِيرٍ، فَلَمْ نَزَلْ نُخْرِجْهُ كَذَلِكَ حَتَّى كَانَ مُعَاوِيَةُ، فَرَأَى أَنَّ مُدَّيْنِ مِنْ بُرٍّ تَعْدِلُ صَاعًا مِنْ تَمْرٍ.

Abû Sa'eed said: "As for me, I will continue to pay it like that."

[2286] 20 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We used to pay *Zakât Al-Fiṭr* with three types: Cottage cheese, dates and barley."

[2287] 21 - (...) It was narrated from Abû Sa'eed Al-Khudrî that when Mu'âwiyah made half a *Ṣâ'* of wheat equivalent to a *Ṣâ'* of dates, Abû Sa'eed rejected that and said: "I will not pay it except in the form I used to pay it at the time of the Messenger of Allâh ﷺ: A *Ṣâ'* of dates, or a *Ṣâ'* of raisins, or a *Ṣâ'* of barley, or a *Ṣâ'* of cottage cheese."

Chapter 5. The Command To Pay *Zakât Al-Fiṭr* Before The Prayer

[2288] 22 - (986) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ commanded that *Zakât Al-Fiṭr* be

قَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا فَلَا أَزَالُ أُخْرِجُهُ كَذَلِكَ.

[٢٢٨٦] ٢٠ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي ذُبَابٍ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ مِنْ ثَلَاثَةِ أَصْنَافٍ: الْأَقِطِ، وَالتَّمْرِ، وَالشَّعِيرِ.

[٢٢٨٧] ٢١ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ ابْنِ عَجَلَانَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ مُعَاوِيَةَ، لَمَّا جَعَلَ نِصْفَ الصَّاعِ مِنَ الْحِنْطَةِ عِدْلَ صَاعٍ مِنْ تَمْرٍ، أَنْكَرَ ذَلِكَ أَبُو سَعِيدٍ وَقَالَ: لَا أُخْرِجُ فِيهَا إِلَّا الَّذِي كُنْتُ أُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ: صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ أَقِطٍ.

(المعجم ٥) - (بَابُ الْأَمْرِ بِإِخْرَاجِ

زَكَاةِ الْفِطْرِ قَبْلَ الصَّلَاةِ) (التحفة ٦)

[٢٢٨٨] ٢٢ - (٩٨٦) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَثِيمَةَ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ

paid before the people went out to the prayer.

[2289] 23 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ commanded that *Zakât Al-Fitr* be paid before the people went out to the prayer.

Chapter 6. The Sin Of One Who Withholds *Zakât*

[2290] 24 - (987) Abû Hurairah narrated that the Messenger of Allâh (ﷺ) said: "There is no owner of gold or silver who does not pay what is due on them, but when the Day of Resurrection comes, there will be beaten out for him plates of fire which will be heated in the Fire of Hell, and his sides, forehead and back will be branded with them. Every time they cool down they will be reheated for him, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell." It was said: "O Messenger of Allâh, what about camels?" He said: "There is no owner of camels who does not pay what is due on them - which includes milking

رَسُولُ اللَّهِ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

[٢٢٨٩] ٢٣ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِخْرَاجِ زَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى، قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

(المعجم ٦) - (بَابُ إِمْنِ مَانِعِ الزَّكَاةِ)
(التحفة ٧)

[٢٢٩٠] ٢٤ - (٩٨٧) حَدَّثَنِي سُؤْدُ

ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ الصَّنَعَانِيُّ، عَنْ زَيْدِ بْنِ أَسْلَمَ أَنَّ أَبَا صَالِحٍ ذُكِرَ أَنْ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبٍ ذَهَبٍ وَلَا فِضَّةٍ، لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيَكْوَى بِهَا جَنْبُهُ وَجَبْهَتُهُ وَظَهْرُهُ، كُلَّمَا رُدَّتْ أُعِيدَتْ لَهُ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيُرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ». قِيلَ: يَا رَسُولَ اللَّهِ! فَالْإِبِلُ؟ قَالَ: «وَلَا صَاحِبُ إِبِلٍ لَا يُؤَدِّي

them on the day when they are brought to water - but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not a single young camel will be missing. They will trample him with their hooves and bite him with their mouths, and every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about cattle and sheep?” He said: “There is no owner of cattle or sheep who does not pay what is due on them, but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not one of them will be missing, and there will be none with twisted horns, missing horns or broken horns. They will gore him with their horns and trample him with their hooves. Every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about

مِنْهَا حَقَّهَا، وَمِنْ حَقَّهَا حَلْبُهَا يَوْمَ
وَرْدِهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ
لَهَا بِقَاعَ قَرْقَرٍ، أَوْفَرَ مَا كَانَتْ، لَا يَفْقَدُ
مِنْهَا فَصِيلًا وَاحِدًا، تَطَّوُّهُ بِأَخْفَافِهَا
وَتَعْصُهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ عَلَيْهِ أَوْلَاهَا
رُدَّ عَلَيْهِ أَخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُفْضَى بَيْنَ
الْعِبَادِ، فَيَرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا
إِلَى النَّارِ». قِيلَ: يَا رَسُولَ اللَّهِ! فَالْبَقَرُ
وَالْعَنَمُ؟ قَالَ: «وَلَا صَاحِبُ بَقَرٍ وَلَا
عَنَمٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ
يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعَ قَرْقَرٍ، لَا يَفْقَدُ
مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جَلْحَاءٌ
وَلَا عَضْبَاءٌ، تَنْطِجُهُ بِقُرُونِهَا وَتَطَّوُّهُ
بِأَظْلَافِهَا، كُلَّمَا مَرَّ عَلَيْهِ أَوْلَاهَا رُدَّ عَلَيْهِ
أَخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ
أَلْفَ سَنَةٍ، حَتَّى يُفْضَى بَيْنَ الْعِبَادِ، فَيَرَى
سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».
قِيلَ: يَا رَسُولَ اللَّهِ! فَالْخَيْلُ؟ قَالَ:
«الْخَيْلُ ثَلَاثَةٌ: هِيَ لِرَجُلٍ وَزَرٌّ، وَهِيَ
لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي
هِيَ لَهُ وَزَرٌّ، فَرَجُلٌ رَبَطَهَا رِبَاءً وَفَخَّرَا
وَنَوَاءً عَلَى أَهْلِ الْإِسْلَامِ، فَهِيَ لَهُ وَزَرٌّ،
وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي

horses?" He said: "Horses are of three types: Those which are a burden for a man, those which are a shield for him, and those which are a source of reward. As for those which are a burden, a man keeps them to show off and to oppose the people of Islam. They are a burden (of sin) for him. As for those which are a shield for a man, he keeps them for (*Jihâd*) for the cause of Allâh, and he does not forget the rights of Allâh concerning their backs and their necks. They will be a shield for him. As for those which bring reward to a man, he keeps them for the people of Islam for the cause of Allâh, in a meadow or field. They do not eat anything from that meadow or field but it will be recorded for him as *Hasanât*^[1], however much they eat. And their dung and urine will be recorded for him as *Hasanât*. If they break their halters and run away over one or two hills, Allâh will record the number of their hoof marks and dung for him as *Hasanât*. If their owner takes them to a river and they drink from it, even though he did not intend to give them water, Allâh will record the amount that they drank for him as *Hasanât*." It was said: "O Messenger of Allâh, what about donkeys?" He said: "Nothing has been revealed to me about donkeys

سَبِيلِ اللَّهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي ظُهُورِهَا وَلَا رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ لِأَهْلِ الْإِسْلَامِ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذَلِكَ الْمَرْجِ أَوْ الرَّوْضَةِ مِنْ شَيْءٍ، إِلَّا كُتِبَ لَهُ، عَدَدَ مَا أَكَلَتْ، حَسَنَاتٍ، وَكُتِبَ لَهُ، عَدَدَ أَرْوَائِهَا وَأَبْوَالِهَا، حَسَنَاتٍ، وَلَا تَقْطَعُ طَوْلَهَا فَاسْتَنْتَ شَرَفًا أَوْ شَرَفَيْنِ إِلَّا كُتِبَ اللَّهُ لَهُ، عَدَدَ أَثَارِهَا وَأَرْوَائِهَا، حَسَنَاتٍ، وَلَا مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيدُ أَنْ يَسْقِيَهَا، إِلَّا كُتِبَ اللَّهُ لَهُ، عَدَدَ مَا شَرِبَتْ، حَسَنَاتٍ. قِيلَ: يَا رَسُولَ اللَّهِ! فَالْحُمْرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمْرِ شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْفَادَّةُ الْجَامِعَةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ» [الزُّلْزَلَةُ: ٧، ٨].

[1] *Hasanât*: Good deeds.

except this comprehensive verse: "So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it."^[1]

[2291] 25 - (...) A *Hadīth* similar to that of Ḥaḥḥ bin Maisarah (no. 2290) was narrated from Zaid bin Aslam with this chain except that he did not say: "There is no owner of camels who does not pay what is due on them" and he mentioned, "and not a single young camel will be missing." And he said: "his sides, forehead and back will be branded with them."

[2292] 26 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'There is no owner of wealth who does not pay *Zakāt* on it, but his wealth will be heated for him in the Fire of Hell and made into plates, with which his sides and forehead will be branded, until Allāh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of camels who does not pay *Zakāt* on them, but

٢٥- (٢٢٩١) وَحَدَّثَنِي يُوسُفُ ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ حَفْصِ بْنِ مِيسَرَةَ، إِلَى آخِرِهِ، غَيْرَ أَنَّهُ قَالَ: «مَا مِنْ صَاحِبٍ إِبِلٍ لَا يُؤَدِّي حَقَّهَا» وَلَمْ يَقُلْ: «مِنْهَا حَقَّهَا» - وَذَكَرَ فِيهِ: «لَا يَفْقَدُ مِنْهَا فَصِيلًا وَاحِدًا» وَقَالَ: «يُكْوَى بِهَا جَنْبَاهُ وَجَبْهَتُهُ وَظَهْرُهُ».

٢٦- (٢٢٩٢) وَحَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الْأَمْوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ صَاحِبٍ كَنْزٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا أُحْمِيَ عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيَجْعَلُ صَفَائِحَ، فَيُكْوَى بِهَا جَنْبَاهُ وَجَبْهَتُهُ، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ،

[1] Al-Zalzalah 99:7,8.

a vast plain will be spread out for them and the whole herd will be gathered, and they will be made to walk over him. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of sheep who does not pay *Zakât* on them, but a vast plain will be spread out for them and the whole herd will be gathered. They will trample him with their hooves and gore him with their horns, and there will be none among them with twisted horns or missing horns. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years by your reckoning. Then he will be shown his path, either to Paradise or to Hell."

Suhail (one of the narrators) said: "I do not know whether he mentioned cattle or not." They said: "What about horses, O Messenger of Allâh?" He said: "There is goodness in the forelocks of horses - or goodness is tied to their forelocks" - Suhail said: "I am not sure." " - until the Day of Resurrection. Horses are of three types: They may bring

وَمَا مِنْ صَاحِبِ إِبِلٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا
بُطِخَ لَهَا بِقَاعٍ قَرَقَرٍ، كَأَوْفَرِ مَا كَانَتْ،
تَسْتَسُّ عَلَيْهِ، كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا
رُدَّتْ عَلَيْهِ أُولَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ
عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ
سَنَةٍ، ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا
إِلَى النَّارِ، وَمَا مِنْ صَاحِبِ غَنَمٍ لَا
يُؤَدِّي زَكَاتَهَا، إِلَّا بُطِخَ لَهَا بِقَاعٍ قَرَقَرٍ،
كَأَوْفَرِ مَا كَانَتْ، فَتَطُوهُ بِأَظْلَافِهَا وَتَنْطَحُهُ
بِقُرُونِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا جُلَحَاءٌ،
كُلَّمَا مَضَى عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ
أُولَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي
يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا
تَعُدُّونَ، ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ
وَإِمَّا إِلَى النَّارِ.

قَالَ سُهَيْلٌ: وَلَا أَدْرِي أَذَكَرَ الْبَقَرِ أَمْ
لَا، قَالُوا: فَالْخَيْلُ؟ يَا رَسُولَ اللَّهِ! قَالَ:
«الْخَيْلُ فِي نَوَاصِيهَا - أَوْ قَالَ: الْخَيْلُ
مَعْقُودٌ فِي نَوَاصِيهَا»، قَالَ سُهَيْلٌ: أَنَا
أَشْكُ، - «الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ،
الْخَيْلُ ثَلَاثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ
سِتْرٌ، وَلِرَجُلٍ وَرْزٌ، فَأَمَّا الَّتِي هِيَ لَهُ
أَجْرٌ، فَالِرَّجُلِ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ
وَيُعِدُّهَا لَهُ، فَلَا تُعَيَّبُ شَيْئًا فِي بُطُونِهَا

reward to a man, or be a shield for him, or be a burden for him. As for those which bring reward to him, he keeps them for the sake of Allâh and prepares them (for *Jihâd*); nothing goes into their stomachs but Allâh writes down reward for him. If he grazes them in a field, they do not eat anything but Allâh writes down reward for him. If he gives them water to drink from a river, for every drop that disappears into their stomachs there is reward for him. - Until he mentioned the reward for their urine and dung. - If they run away over one or two hills, for every step they take, there is reward. As for those which are a shield for a man, he keeps them as a source of dignity and honor, but he does not forget their rights with regard to their backs and stomachs both at times of hardship and times of ease. As for those which are a burden, he keeps them for reasons of pride and arrogance and to show off to people. That is the one for whom they are a burden." They said: "What about donkeys, O Messenger of Allâh?" He said: "Allâh has not revealed to me anything concerning them except this comprehensive verse: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And

إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًا، وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ مِنْ شَيْءٍ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا أَجْرًا، وَلَوْ سَقَاهَا مِنْ نَهْرٍ، كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُعَيِّبُهَا فِي بَطُونِهَا أَجْرٌ - حَتَّى ذَكَرَ الْأَجْرَ فِي أَبْوَالِهَا وَأَرْوَائِهَا - وَلَوْ اسْتَنْتَ شَرْفًا أَوْ شَرْفَيْنِ كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ تَخْطُوهَا أَجْرٌ، وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ فَالرَّجُلُ يَتَّخِذُهَا تَكْرُمًا وَتَجَمُّلاً، وَلَا يَنْسَى حَقَّ ظُهُورِهَا وَبَطُونِهَا، فِي عُسْرِهَا وَيُسْرِهَا، وَأَمَّا الَّذِي هِيَ عَلَيْهِ وَزْرٌ فَالَّذِي يَتَّخِذُهَا أَشْرًا وَبَطْرًا وَبَذَخًا وَرِبَاءَ النَّاسِ، فَذَلِكَ الَّذِي هِيَ عَلَيْهِ وَزْرٌ. قَالُوا: فَالْحُمْرُ؟ يَا رَسُولَ اللَّهِ! قَالَ مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَائِدَةَ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٧، ٨].

whosoever does evil equal to the weight of an atom (or a small ant) shall see it.”^[1]

[2293] (...) It was narrated from Suhail with this chain (a similar *Hadîth*).

[2294] (...) Rawḥ bin Al-Qâsim narrated to us: “Suhail bin Abî Şâliḥ narrated to us with this chain (a similar *Hadîth* 2292) and he said - instead of twisted horns -: ‘broken horns.’ And he said: ‘his sides and back will be branded with them,’ and he did not mention his forehead.”

[2295] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If a man does not fulfil the rights of Allâh or pay *Zakât* on his camels,” and he quoted a *Hadîth* similar to that of Suhail from his father (*Hadîth* no. 2294).

[2296] 27 - (988) Jâbir bin ‘Abdullâh Al-Ansarî said: “I heard the Messenger of Allâh ﷺ say: ‘There is no owner of camels who does not do what he is obliged to concerning them, but

[٢٢٩٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، وَسَاقَ الْحَدِيثَ.

[٢٢٩٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ بِهَذَا الْإِسْنَادِ، وَقَالَ - بَدَلْ عَقَصَاءَ -: «عَضْبَاءَ» وَقَالَ: «فَيَكْوَى بِهَا جَنْبَهُ وَظَهْرَهُ» وَلَمْ يَذْكُرْ: جَبِيْنَهُ.

[٢٢٩٥] (...) حَدَّثَنِي هَرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ ذُكْوَانَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا لَمْ يُؤَدِّ الْمَرْءُ حَقَّ اللَّهِ أَوْ الصَّدَقَةَ فِي إِبِلِهِ» وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ.

[٢٢٩٦] ٢٧ - (٩٨٨) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو

[1] *Al-Zalzalah* 99:7,8.

they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will trample him with their feet and hooves. There is no owner of cattle who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample him with their feet. There is no owner of sheep who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample them with their feet, and there will not be among them any that is hornless or that has broken horns. There is no owner of treasure who does not do what he is obliged to concerning it, but his treasure will come on the Day of Resurrection like a bald-headed *Shujâ'a*^[1] pursuing him with its mouth open. When it approaches him he will flee from it, and it will be called out to him, 'Take your wealth that you used to hide, for I have no need of it.' When he realizes that there is no escape from it, he will

الرُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ صَاحِبِ إِبِلٍ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرُ مَا كَانَتْ قَطُّ، وَقَعَدَ لَهَا بِقَاعٌ قَرَقَرٍ، تَسْتَنُّ عَلَيْهِ بِقَوَائِمِهَا وَأَخْفَافِهَا، وَلَا صَاحِبِ بَقَرٍ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرُ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٌ قَرَقَرٍ، تَنْطَحُهُ بِقُرُونِهَا وَتَطَوُّهُ بِقَوَائِمِهَا، وَلَا صَاحِبِ غَنَمٍ لَا يَفْعَلُ فِيهَا حَقَّهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَكْثَرُ مَا كَانَتْ، وَقَعَدَ لَهَا بِقَاعٌ قَرَقَرٍ، تَنْطَحُهُ بِقُرُونِهَا وَتَطَوُّهُ بِأُظْلَافِهَا، لَيْسَ فِيهَا جَمَاءٌ وَلَا مُنْكَسِرٌ قَرْنُهَا، وَلَا صَاحِبِ كَنْزٍ لَا يَفْعَلُ فِيهِ حَقَّهُ، إِلَّا جَاءَ كَنْزُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعًا، يَتَّبِعُهُ فَاتِحًا فَاهُ، فَإِذَا أَتَاهُ قَرَّ مِنْهُ، فَيُنَادِيهِ: خُذْ كَنْزَكَ الَّذِي خَبَأْتَهُ، فَأَنَا عَنْهُ غَنِيٌّ، فَإِذَا رَأَى أَنْ لَا بُدَّ لَهُ مِنْهُ، سَلَكَ يَدَهُ فِي فِيهِ، فَيَقْضُمُهَا قَضْمَ الْفَحْلِ».

قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ هَذَا الْقَوْلَ، ثُمَّ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ ذَلِكَ فَقَالَ مِثْلَ قَوْلِ عُبَيْدِ بْنِ عُمَيْرٍ.

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

put his hand in its mouth and it will bite it like a male camel.”

Abû Az-Zubair (one of the narrators) said: “I heard ‘Ubaid bin ‘Umair say this, then we asked Jâbir bin ‘Abdullâh about that and he said the same as ‘Ubaid bin ‘Umair had said.”

And Abû Az-Zubair said: I heard ‘Ubaid bin ‘Umair say: “A man said: ‘O Messenger of Allâh, what are the duties regarding camels?’ He said: ‘Milking them when they are brought to water, lending their buckets, lending the stallion for mating, lending them to other (to benefit from their milk and hair) and providing them as mounts (for *Jihâd*) for the cause of Allâh.”

[2297] 28 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “There is no owner of camels, cattle or sheep who does not pay what he is obliged to with regard to them but he will be made to sit for them on the Day of Resurrection in a vast plain, and those that have hooves will trample him with their hooves and those that have horns will gore him with their horns, and there will not be any among them that Day that are hornless or that have broken horns.” We said: “O Messenger of Allâh, what is he obliged to do with regard to them?” He said: “Lending the stallion for mating, lending their buckets, lending

وَقَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُيَيْدَ بْنَ
عُمَيْرٍ يَقُولُ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! مَا
حَقُّ الْإِبِلِ؟ قَالَ: «حَلْبُهَا عَلَى الْمَاءِ،
وَإِعَارَةُ دَلْوِهَا، وَإِعَارَةُ فَحْلِهَا،
وَمَنِيحَتُهَا، وَحَمْلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ».

[٢٢٩٧] ٢٨ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
عَبْدُ الْمَلِكِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ
صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ، لَا يُؤَدِّي
حَقَّهَا، إِلَّا أُفْعِدَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٌ
قَرَقَرٌ، تَطَوُّهُ ذَاتُ الطَّلْفِ بِظِلْفِهَا، وَتَنْطِطُحُهُ
ذَاتُ الْقَرْنِ بِقَرْنِهَا، لَيْسَ فِيهَا يَوْمَئِذٍ جَمَاءٌ
وَلَا مَكْسُورَةٌ الْقَرْنِ». قُلْنَا: يَا رَسُولَ
اللَّهِ! وَمَا حَقُّهَا؟ قَالَ: «إِطْرَاقُ فَحْلِهَا،
وَإِعَارَةُ دَلْوِهَا، وَمَنِيحَتُهَا، وَحَلْبُهَا عَلَى
الْمَاءِ، وَحَمْلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ، وَلَا

them to other (to benefit from their milk and hair), milking them when they are brought to water and providing them as mounts (for *Jihâd*) for the cause of Allâh. And there is no owner of wealth who does not pay *Zakât* on it but it will be turned into a bald-headed *Shujâ'a* on the Day of Resurrection, which will pursue its owner wherever he goes. He will be fleeing from it and it will be said: 'This is your wealth with which you were stinging.' When he sees that there is no escape from it, he will put his hand in its mouth and it will start biting it like a male camel."

Chapter 7. Pleasing The *Su'âh* (*Zakât* Collectors)

[2298] 29 - (989) It was narrated that Jarîr bin 'Abdullâh said: "Some Bedouin people came to the Messenger of Allâh ﷺ and said: 'Some of the *Zakât* collectors come to us and they are unfair to us.' The Messenger of Allâh ﷺ said: 'Please your *Zakât* collectors.'"

Jarîr said: "No *Zakât* collector ever left me, after I heard this from the Messenger of Allâh ﷺ, but he was pleased with me."

مِنْ صَاحِبِ مَالٍ لَا يُؤَدِّي زَكَاتَهُ إِلَّا تَحَوَّلَ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ، يَتَّبِعُ صَاحِبَهُ حَيْثُمَا ذَهَبَ، وَهُوَ يَقْرُ مِنْهُ، وَيُقَالُ: هَذَا مَالُكَ الَّذِي كُنْتَ تَبْخُلُ بِهِ، فَإِذَا رَأَى أَنَّهُ لَا بُدَّ مِنْهُ، أَذْخَلَ يَدَهُ فِيهِ، فَجَعَلَ يَقْضُمُهَا كَمَا يَقْضُمُ الْفَحْلُ.

(المعجم ٧) - (بَابُ إِرْضَاءِ السَّاعَةِ) (التحفة ٨)

[٢٢٩٨] ٢٩ - (٩٨٩) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلَالٍ الْعَبْسِيُّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ أَنْاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَنَا فَيُظْلِمُونَنَا، - قَالَ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضُوا مُصَدِّقَكُمْ».

قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدَّقٌ، مُنْذُ سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلَّا وَهُوَ عَنِّي رَاضٍ. [انظر: ٢٤٩٤]

[2299] (...) A similar report (as no. 2298) was narrated from Muḥammad bin Abî Ismâ'il, with this chain.

[٢٢٩٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

Chapter 8. Severe Punishment For The One Who Does Not Pay Zakât

(المعجم ٨) - (بَابُ تَغْلِيظِ عَقُوبَةِ مَنْ لَا يُؤَدِّي الزَّكَاةَ) (التحفة ٩)

[2300] 30 - (990) It was narrated that Abû Dharr said: "I came to the Prophet ﷺ while he was sitting in the shade of the *Ka'bah*, and when he saw me he said: 'They are the losers, by the Lord of the *Ka'bah*!' I came and sat down, but it was not long before I got up and said: 'O Messenger of Allâh, may my father and mother be ransomed for you! Who are they?' He said: 'They are the ones who have the most wealth, except for those who do like this and like this and like this' - (and he gestured) in front of him and behind him and to his right and to his left - 'and how few they are. And there is no owner of camels, cattle or sheep who does pay the *Zakât* due for them, but they will come on the Day of Resurrection as big and as fat as they ever were, and they will gore him with their horns and trample him with their

[٢٣٠٠] ٣٠ - (٩٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَأَيْتُ قَالَ: «هُمْ الْأَخْسَرُونَ، وَرَبِّ الْكَعْبَةِ!» قَالَ: فَجِئْتُ حَتَّى جَلَسْتُ، فَلَمْ أَتَقَارَّرْ أَنْ قُمْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! فِذَاكَ أَبِي وَأُمِّي مَنْ هُمْ؟ قَالَ: «هُمْ الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا - مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ - وَقَلِيلٌ مَا هُمْ، مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطِحُهُ بِقُرُونِهَا وَتَطْوُهُ بِأَطْلَافِهَا، كُلَّمَا

hooves, and every time the last of them moves away the first of them will come back to him, until judgement is passed among the people.”

[2301] (...) It was narrated that Abû Dharr said: “I came to the Prophet ﷺ when he was sitting in the shade of the *Ka'bah*...” and he mentioned a *Hadîth* similar to that of Wakî‘ (no. 2300), except that he said: “By the One in Whose Hand is my soul, there is no man on earth who dies, leaving behind camels or cattle or sheep on which he did not pay the *Zakât*...”

[2302] 31 - (991) It was narrated from Abû Hurairah that the Prophet ﷺ said: “I would not like to have gold the likes of Uḥud (mountain), and a third day comes and I have a Dînâr of it left, apart from a Dînâr that I have put aside to pay a debt that I owe.”

[2303] (...) Abû Hurairah narrated a similar report (as no. 2302) from the Prophet ﷺ.

نَفَذْتُ أُخْرَاهَا عَادَتْ عَلَيْهِ أَوْلَاهَا،
حَتَّى يُقْضَى بَيْنَ النَّاسِ».

[٢٣٠١] (...) وَحَدَّثَنَاهُ أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ، عَنْ أَبِي
ذَرٍّ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ
جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَذَكَرَ نَحْوَ
حَدِيثٍ وَكَيْعٍ، غَيْرَ أَنَّهُ قَالَ: «وَالَّذِي
نَفْسِي بِيَدِهِ! مَا عَلَى الْأَرْضِ رَجُلٌ
يَمُوتُ، فَيَدْعُ إِبِلًا أَوْ بَقَرًا أَوْ غَنَمًا،
لَمْ يُؤَدِّ زَكَاتَهَا».

[٢٣٠٢] ٣١ - (٩٩١) حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سَلَامٍ الْجَمْعِيُّ: حَدَّثَنَا
الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ
زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ
قَالَ: «مَا يَسْرُئِي أَنْ لِي أَحَدًا ذَهَبًا، تَأْنِي
عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا دِينَارٌ
أَرْضِيهِ لِدَيْنٍ عَلَيَّ».

[٢٣٠٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ
أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

Chapter 9. Encouragement To Give Charity

(المعجم ٩) - (بَابُ التَّرْغِيبِ فِي

الصدقة) (التحفة ١٠)

[2304] 32 - (94) It was narrated that Abû Dharr said: "I was walking with the Prophet ﷺ in the *Ḥarrah* of Al-Madīnah one afternoon, and we were looking at *Uḥud* (mountain). The Messenger of Allāh ﷺ said to me: 'O Abû Dharr!' I said: 'Here I am at your service, O Messenger of Allāh.' He said: 'I would not like to have this *Uḥud* of gold and a third night comes and I have a *Dīnār* left of it, except a *Dīnār* that I put aside for debt, without giving it to the slaves of Allāh like this - and he gestured in front of him - and like this - to his right - and like this - to his left.' Then we walked on and he said: 'O Abû Dharr!' I said: 'Here I am at your service, O Messenger of Allāh.' He said: 'Those who have the most will have the least on the Day of Resurrection, except those who do like this and like this and like this' - (and he gestured) as he had done the first time. Then we walked on, and he said: 'O Abû Dharr, stay where you are until I come to you.' He set off until he disappeared from me, and I heard a voice and a sound. I said: 'Perhaps something has happened to the Messenger of Allāh ﷺ,' and I thought of following him, then I remembered what he had said: 'Do not leave until I come to you.'

[٢٣٠٤] ٣٢- (٩٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَحْيَى بْنُ يَحْيَى وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنْ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً، وَنَحْنُ نَنْظُرُ إِلَى أُحُدٍ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ!» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «مَا أَحِبُّ أَنْ أُحَدِّثَا ذَاكَ عِنْدِي ذَهَبَ أُمْسِي ثَالِثَةً، عِنْدِي مِنْهُ دِينَارٌ، إِلَّا دِينَارًا أُرْصِدُهُ لَدَيْنِي، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ، هَكَذَا - حَتَّى بَيِّنَ يَدَيْهِ - وَهَكَذَا - عَنْ يَمِينِهِ - وَهَكَذَا - عَنْ شِمَالِهِ-» قَالَ: ثُمَّ مَشِينَا فَقَالَ: «يَا أَبَا ذَرٍّ!» قَالَ: قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الْأَكْثَرِينَ هُمْ الْأَقْلَوْنَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا مِثْلَ مَا صَنَعَ فِي الْمَرَّةِ الْأُولَى قَالَ: ثُمَّ مَشِينَا، قَالَ: «يَا أَبَا ذَرٍّ! كَمَا أَنْتَ حَتَّى آتِيكَ» قَالَ: فَانْطَلَقَ حَتَّى تَوَارَى عَنِّي، قَالَ: سَمِعْتُ لَعَطًا وَسَمِعْتُ

So I waited for him, and when he came back I told him what I had heard. He said: 'That was Jibrîl - peace be upon him - who came to me and said: Whoever among your *Ummah* dies not associating anything with Allâh will enter Paradise. I said: Even if he commits *Zinâ* and steals? He said: Even if he commits *Zinâ* and steals.'"

[2305] 33 - (...) It was narrated that Abû Dharr said: "I went out one night and saw the Messenger of Allâh ﷺ walking alone, and there was no one with him. I thought that he did not want anyone to walk with him, so I started walking in the shade, away from the moonlight, then he turned and saw me, and said: 'Who is this?' I said: 'Abû Dharr, may Allâh cause me your ransom.' He said: 'O Abû Dharr, come here.' So I walked with him for a while, then he said: 'Those who have the most will have the least on the Day of Resurrection, except the one to whom Allâh gives good things and he spends them right and left, in front of him and behind him, and does good with them.' I walked with him for a while, then he said: 'Sit here.' He sat me down in an open space, which was

صَوْتًا، قَالَ: فَقُلْتُ: لَعَلَّ رَسُولَ اللَّهِ ﷺ
عُرِضَ لَهُ، قَالَ: فَهَمَمْتُ أَنْ أَتْبِعَهُ -
قَالَ: ثُمَّ ذَكَرْتُ قَوْلَهُ: «لَا تَبْرَحْ حَتَّى
آتِيكَ» قَالَ: فَانْتَظَرْتُهُ، فَلَمَّا جَاءَ ذَكَرْتُ
لَهُ الَّذِي سَمِعْتُ، قَالَ: فَقَالَ: «ذَاكَ
جِبْرِيلُ - عَلَيْهِ السَّلَامُ - أَتَانِي فَقَالَ: مَنْ
مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
الْجَنَّةَ، قَالَ: قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟
قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ». [راجع: ٢٧٢]

[٢٣٠٥] ٣٣- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ
ابْنُ رُفَيْعٍ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ
قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا
رَسُولُ اللَّهِ ﷺ يَمْشِي وَحْدَهُ، لَيْسَ مَعَهُ
إِنْسَانٌ قَالَ: فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِيَ
مَعَهُ أَحَدٌ، قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ
الْقَمَرِ، فَالْتَمَعْتُ فِرَاقِي، فَقَالَ: «مَنْ هَذَا؟»
فَقُلْتُ: أَبُو ذَرٍّ، جَعَلَنِي اللَّهُ فِدَاكَ،
قَالَ: «يَا أَبَا ذَرٍّ! تَعَالَهُ» قَالَ: فَمَشَيْتُ
مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمْ
الْمُقْتُلُونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ أَعْطَاهُ اللَّهُ
خَيْرًا، فَتَفَحَّ فِيهِ يَمِينُهُ وَشِمَالُهُ، وَبَيْنَ يَدَيْهِ
وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْرًا». قَالَ: فَمَشَيْتُ
مَعَهُ سَاعَةً، فَقَالَ: «اجْلِسْ هَهُنَا» قَالَ:

surrounded by rocks, and said to me: 'Sit here until I come back to you.' Then he set off in the *Harrah* until I could no longer see him, and he stayed away from me for a long time. Then I heard him as he was coming back, saying: 'Even if he steals or commits *Zinâ*.' When he came, I could not wait and I said: 'O Prophet of Allâh, may Allâh cause me to be your ransom! To whom were you speaking at the edge of the *Harrah*? I did not hear anyone responding to you.' He said: 'That was Jibrîl - peace be upon him - who appeared to me at the edge of the *Harrah* and said: "Give your *Ummah* the glad tidings that whoever dies not associating anything with Allâh will enter Paradise." I said: "O Jibrîl, even if he steals or commits *Zinâ*?" He said: "Yes." I said: "Even if he steals and commits *Zinâ*?" He said: "Yes." I said: "Even if he steals and commits *Zinâ*?" He said: Yes, and even if he drinks alcohol."

Chapter 10. Stern Warning Concerning Those Who Hoard Wealth

[2306] 34 - (992) It was narrated that Al-Aḥnaf bin Qais said: I arrived in Al-Madīnah, and while I was in a circle that included some leaders of the Quraish, a man came with coarse clothes, a coarse body and a coarse face. He stood in front of

فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةً، فَقَالَ لِي: «اجْلِسْ هَهُنَا حَتَّى أَرْجِعَ إِلَيْكَ» قَالَ: فَأَنْطَلَقَ فِي الْحَرَّةِ حَتَّى لَا أَرَاهُ، فَلَبِثْتُ عَنِّي، فَأَطَالَ اللَّبْثُ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَأِنْ سَرَقَ وَإِنْ زَنَى» قَالَ: فَلَمَّا جَاءَ لَمْ أَصْبِرُ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! جَعَلَنِي اللَّهُ فِدَاكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا، قَالَ: ذَاكَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، فَقَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، فَقُلْتُ: يَا جِبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ، قَالَ قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ، قَالَ قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ، وَإِنْ شَرِبَ الْخَمْرَ.

(المعجم ١٠) - (باب في الكنازين للأموال والتغليظ عليهم) (التحفة ١١)

[٢٣٠٦] ٣٤ - (٩٩٢) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَخْطَفِ بْنِ قَيْسٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَيْنَا أَنَا فِي حَلَقَةٍ فِيهَا مَلَأٌ مِنْ قُرَيْشٍ، إِذْ

them and said: "Give tidings to the hoarders of stones heated in the fire of Hell and placed on the nipple of one of them until it comes out from his shoulder bone, and placed on his shoulder bone until its comes out from his nipple, and he will tremble." He said: "The people hung their heads, and I did not see any one of them responding to him at all. He turned and left, and I followed him until he sat down by a pillar. I said: 'I think that these people did not like what you said to them.' He said: 'They do not understand anything. My beloved Abû Al-Qâsim ﷺ called me and I responded, and he said: "Do you see *Uḥud* (mountain)?" I looked, and saw the sun shining, and I thought that he was going to send me on an errand. I said: "I can see it." He said: "I would not like to have its equivalent in gold without spending all of it except for three Dinâr, but these people gather worldly wealth and do not understand anything." I said: "What is the matter with you and your brothers of the Quraish, that you do not ask them for anything and do not get any help from them?" He said: "No, by your Lord, I will not ask them for any worldly matter, nor will I consult them about any religious matter, until I meet Allâh and His Messenger."

جَاءَ رَجُلٌ أَحْسَنُ الثِّيَابِ، أَحْسَنُ الْجَسَدِ، أَحْسَنُ الْوَجْهِ، فَقَامَ عَلَيْهِمْ فَقَالَ: بَشِّرِ الْكَانِزِينَ بِرَضْفٍ يُحْمَى عَلَيْهِ فِي نَارِ جَهَنَّمَ، فَيُوضَعُ عَلَى حَلَمَةِ ثَدْيٍ أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ نُعْصِ كَتِفِهِ، وَيُوضَعُ عَلَى نُعْصِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةِ ثَدْيِهِ يَتَزَلُّزَلُ، قَالَ: فَوَضَعَ الْقَوْمُ رُؤُوسَهُمْ، فَمَا رَأَيْتُ أَحَدًا مِنْهُمْ رَجَعَ إِلَيْهِ شَيْئًا، قَالَ: فَأَذْبَرَ، وَاتَّبَعْتُهُ حَتَّى جَلَسَ إِلَى سَارِيَةٍ، فَقُلْتُ: مَا رَأَيْتُ هَؤُلَاءِ إِلَّا كَرِهُوا مَا قُلْتُ لَهُمْ، قَالَ: إِنَّ هَؤُلَاءِ لَا يَعْقِلُونَ شَيْئًا، إِنَّ خَلِيلِي أَبَا الْقَاسِمِ ﷺ دَعَانِي فَأَجَبْتُهُ، فَقَالَ: «أَتَرَى أُحُدًا؟» فَظَرُطُ مَا عَلَيَّ مِنَ الشَّمْسِ، وَأَنَا أَظُنُّ أَنَّهُ يَبْعَثُنِي فِي حَاجَةٍ لَهُ، فَقُلْتُ: أَرَاهُ، فَقَالَ: «مَا يَسْرُنِي أَنَّ لِي مِثْلَهُ ذَهَبًا أَنْفَقُهُ كُلَّهُ، إِلَّا ثَلَاثَةَ دَنَانِيرَ» ثُمَّ هَؤُلَاءِ يَجْمَعُونَ الدُّنْيَا، لَا يَعْقِلُونَ شَيْئًا، قَالَ: قُلْتُ: مَا لَكَ وَلِإِخْوَتِكَ مِنْ قُرَيْشٍ، لَا تَعْتَرِيهِمْ وَتُصِيبُ مِنْهُمْ، قَالَ: لَا، وَرَبِّكَ! لَا أَسْأَلُهُمْ عَنْ دُنْيَا، وَلَا أَسْتَفْتِيهِمْ عَنْ دِينٍ، حَتَّى أَلْحَقَ بِاللَّهِ وَرَسُولِهِ.

[2307] 35 - (...) It was narrated that Al-Aḥnaf bin Qais said: "I was with a group of the Quraish when Abû Dharr passed by saying: 'Give tidings to the hoarders of a branding-iron on their backs that will come out from their sides, and a branding-iron at the back of their necks that will come out from their foreheads.' Then he went away and sat down. I said: 'Who is that?' They said: 'That is Abû Dharr.' I got up and went to him, and said: 'What did I hear you say just now?' He said: 'I did not say anything that I did not hear from their Prophet ﷺ.' I said: 'What do you say about this gift?' He said: 'Take it, for it is a help today, but if it is at the expense of your religious commitment, then leave it.'"

Chapter 11. Encouragement To Spend And Glad Tidings Of Compensation For The One Who Spends On Good Deeds

[2308] 36 - (993) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, may He be blessed and exalted, says: 'O son of Âdam, spend, and I shall spend on you.'" And he said: "The right Hand of Allâh is full and overflowing, and nothing of that diminishes due to the night and the day."^[1]

[٢٣٠٧] ٣٥- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحٍ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا خُلَيْدُ الْعَصْرِيِّ عَنِ الْأَخْتَبِ بْنِ قَيْسٍ قَالَ: كُنْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ، فَمَرَّ أَبُو ذَرٍّ وَهُوَ يَقُولُ: بَشِّرِ الْكَانِزِينَ بِكَيِّْ فِي ظُهُورِهِمْ، يَخْرُجُ مِنْ جُنُوبِهِمْ، وَبِكَيِّْ مِنْ قِبَلِ أَقْفَانِهِمْ يَخْرُجُ مِنْ جِبَاهِهِمْ، قَالَ: ثُمَّ تَنَحَّى فَفَعَدَ، قَالَ: قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا أَبُو ذَرٍّ، قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: مَا شَيْءٌ سَمِعْتُكَ تَقُولُ قُبِيلٌ؟ قَالَ: مَا قُلْتُ إِلَّا شَيْئًا قَدْ سَمِعْتُهُ مِنْ نَبِيِّهِمْ ﷺ، قَالَ: قُلْتُ: مَا تَقُولُ فِي هَذَا الْعَطَاءِ؟ قَالَ: خُذْهُ فَإِنَّ فِيهِ الْيَوْمَ مَعُونَةً، فَإِذَا كَانَ ثَمَنًا لِدِينِكَ فَدَعُهُ.

(المعجم ١١) - (بَابُ الْحَثِّ عَلَى النِّفْقَةِ وَتَبَشِيرِ الْمُنْفِقِ بِالْخُلْفِ) (التحفة ١٢)

[٢٣٠٨] ٣٦- (٩٩٣) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! أَنْفِقْ أَنْفِقْ عَلَيْكَ»، وَقَالَ:

[1] And it is also possible that the meaning is: "Overflowing by night and by day."

[2309] 37 - (...) It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ - and he mentioned a number of *Aḥadīth*, including the following: "And he said: 'The Messenger of Allâh ﷺ said: Allâh said to me: Spend, and I shall spend on you.'" And the Messenger of Allâh ﷺ said: "The Right Hand of Allâh is full and overflowing, night and day. Do you not see what He has spent since He created the heavens and the earth, but what is in His Right Hand is not diminished." He said: "And His Throne is over the water, and with His other Hand is *Al-Qabḍ*,^[1] and He raises and lowers."

Chapter 12. The Virtue Of Spending On One's Family And Slaves, And The Sin Of The One Who Neglects Them Or Withholds Maintenance From Them

[2310] 38 - (994) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'The best Dînâr that a man

يَمِينُ اللَّهِ مَلَأَى - وَقَالَ ابْنُ نُمَيْرٍ مَلَأَن - سَحَاءً، لَا يَغِيضُهَا شَيْءٌ، اللَّيْلُ وَالنَّهَارُ».

[٢٣٠٩] ٣٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرُ بْنُ رَاشِدٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَخِي وَهْبِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ لِي: أَنْفِقْ أَنْفِقْ عَلَيْكَ»، وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُ اللَّهِ مَلَأَى، لَا يَغِيضُهَا، سَحَاءً - اللَّيْلُ وَالنَّهَارُ، - أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ»، قَالَ: «وَعَرْشُهُ عَلَى الْمَاءِ وَيَبِيدُهُ الْآخَرَى الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ».

(المعجم ١٢) - (بَابُ فَضْلِ النِّفْقَةِ)

على العيال والمملوك، وإثم من ضيعهم أو حبس نفقتهم عنهم)
(التحفة ١٣)

[٢٣١٠] ٣٨ - (٩٩٤) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا

^[1] *Al-Qabḍ* The Grasp. It is said that its meaning is death, and it is said that it is an expression that refers to the decrees (of what will be provided), since in another narration it is: "In His Hand is the Balance."

spends is a Dînâr that he spends on his family, and a Dînâr that a man spends on his mount in the cause of Allâh, and a Dînâr that he spends on his companions in the cause of Allâh.”

Abû Qilâbah said: “He started with the family.” And Abû Qilâbah said: “What man is greater in reward than a man who spends on young dependents and protects them from resorting to unlawful deeds - or Allâh benefits them through him - and makes them independent of means.”

[2311] 39 - (995) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A Dînâr that you spend in the cause of Allâh, a Dînâr that you spend to free a slave, a Dînâr that you give in charity to a needy person, and a Dînâr that you spend on your family - the greatest of them in reward, is the one that you spend on your family.’”

[2312] 40 - (996) It was narrated that Khaththamah said: “We were sitting with ‘Abdullâh bin ‘Amr when a steward of his came in and he said: ‘Have you given the slaves their provision

عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ - : حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفَقُهُ الرَّجُلُ: دِينَارٌ يُنْفَقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفَقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ». قَالَ أَبُو قِلَابَةَ: وَبَدَأَ بِالْعِيَالِ، ثُمَّ قَالَ أَبُو قِلَابَةَ: وَأَيُّ رَجُلٍ أَعْظَمَ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ صَغَارٍ، يُعْقِبُهُمْ - أَوْ يَنْفَعُهُمُ اللَّهُ بِهِ - وَيُعْنِيهِمْ.

[٢٣١١] ٣٩ - (٩٩٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُزَاهِمِ بْنِ زُفَرٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِينَارٌ أَنْفَقْتُهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتُهُ فِي رَقِيَّةٍ، وَدِينَارٌ تَصَدَّقْتُ بِهِ عَلَى مُسْكِينٍ، وَدِينَارٌ أَنْفَقْتُهُ عَلَى أَهْلِكَ، أَكْبَرُ أَجْرًا لَدَيْ اللَّهِ أَنْفَقْتُهُ عَلَى أَهْلِكَ».

[٢٣١٢] ٤٠ - (٩٩٦) حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبَجَرَ الْكِنَانِيُّ عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ

(of food)?' He said: 'No.' He said: 'Go and give it to them.' He said: 'The Messenger of Allâh ﷺ said: It is sufficient sin for a man to withhold provision (of food) from the one whose provision he controls.'"

قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، إِذْ جَاءَهُ فَهَرْمَانٌ لَهُ فَدَخَلَ، فَقَالَ: أَغَطَيْتَ الرَّقِيقَ قُوتَهُمْ؟ قَالَ: لَا، قَالَ: فَأَنْطَلِقْ فَأَعْطِهِمْ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى [بِالْمَرْءِ] إِثْمًا، أَنْ لَا يَحْبِسَ، عَمَّنْ يَمْلِكُ قُوتَهُ».

Chapter 13. Starting With Oneself, Then One's Family, Then One's Relatives, When Spending

(المعجم ١٣) - (بَابُ الْإِبْتِدَاءِ فِي النِّفَقَةِ بِالنَّفْسِ ثُمَّ أَهْلِهِ ثُمَّ الْقَرَابَةِ)
(التحفة ١٤)

[2313] 41 - (997) It was narrated that Jâbir said: "A man from Banû 'Udhrah declared that a slave of his would be set free upon his death.^[1] News of that reached the Prophet ﷺ and he said: 'Do you have any other wealth?' He said: 'No.' He said: 'Who will buy him from me?' Nu'aim bin 'Abdullâh Al-'Adawî bought him for eight hundred *Dirham*. The Messenger of Allâh ﷺ brought (the money) and gave it to him, then he said: 'Start with yourself and give charity to yourself. If there is anything left over, then (give) to your family. If there is anything left over, then (give) to your family, then (give) to your relatives. If there is anything left over from your relatives, then (Spend it) like this and like this,'"

[٢٣١٣] ٤١ - (٩٩٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ ذُبُرٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «أَلَيْكَ مَالٌ غَيْرُهُ؟» فَقَالَ: لَا، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولَ اللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ، ثُمَّ قَالَ: «ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا

[1] That is, he agreed to set free his slave through the practice of *Tadbîr*.

meaning in front of you and to your right and to your left.

[2314] (...) It was narrated from Jâbir that a man from among the *Anṣâr* - who was called Abû Maḍḥkûr - declared that a slave of his who was called Ya'qûb would be set free after he died... and he quoted a *Hadîth* like that of Al-Laiṭh (no. 2313).

Chapter 14. The Virtue Of Spending And Giving Charity To Relatives, Spouses, Children And Parents, Even If They Are Idolators

[2315] 42 - (998) Anas bin Mâlik said: "Abû Ṭalḥah was the wealthiest of the *Anṣâr* in Al-Maḍīnah, and the most beloved of his property to him was (a garden called) Bairahâ', which was opposite the *Masjid*. The Messenger of Allâh ﷺ used to enter it and drink of fresh water there."

Anas said: "When this verse - By no means shall you attain *Al-Birr*...^[1] - was revealed, Abû Ṭalḥah got up and went to the Messenger of Allâh ﷺ and said: 'Allâh, the Mighty and Sublime, says in His Book: By no means

وَهَكَذَا» يَقُولُ: فَبَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ. [انظر: ٤٣٣٨]

[٢٣١٤] (...) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُكَيْلَةَ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ - يُقَالُ لَهُ أَبُو مَذْكُورٍ - أَغْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ، يُقَالُ لَهُ يَعْقُوبُ - وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ اللَّيْثِ .

(المعجم ١٤) - (بَابُ فَضْلِ النِّفَقَةِ

وَالصَّدَقَةِ عَلَى الْأَقْرَبِينَ وَالزَّوْجِ

وَالْأَوْلَادِ وَالْوَالِدِينَ، وَلَوْ كَانُوا

مُشْرِكِينَ) (التحفة ١٥)

[٢٣١٥] ٤٢ - (٩٩٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيَّ بِالْمَدِينَةِ مَالًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَاءُ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ.

قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ

[1] *Al-Imrân* 3:92.

shall you attain *Al-Birr*^[1] ...the dearest of my property to me is *Bairahâ*, and it is charity (that I give) for the sake of Allâh, hoping that its reward will be stored up with Allâh. Dispose of it, O Messenger of Allâh, as you wish.' The Messenger of Allâh ﷺ said: 'Well done! That is a profitable deal, that is a profitable deal. I have heard what you say, and I think that you should share it among your relatives.' So Abû Ṭalḥah divided it among his relatives and his cousins."

[2316] 43 - (...) It was narrated that Anas said: "When this verse was revealed - By no means shall you attain *Al-Birr*...^[2] - Abû Ṭalḥah said: 'I see that our Lord is asking us for some of our wealth. Bear witness, O Messenger of Allâh, that I am giving my land *Bairahâ* for the sake of Allâh.' The Messenger of Allâh ﷺ said: 'Give it to your relatives.' So he shared it between Hassân bin Thâbit and Ubayy bin Ka'b."

[2317] 44 - (999) It was narrated from Maimûnah bint Al-Hâriṭh that she set free a slave girl at the time of the Messenger

الله ﷺ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾. وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرَحَاءُ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ! حَيْثُ شِئْتَ، قَالَ رَسُولُ اللَّهِ ﷺ: «بَخْ ذَلِكَ مَالٌ رَابِعٌ، ذَلِكَ مَالٌ رَابِعٌ، قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ» فَفَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

[٢٣١٦] ٤٣ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَازِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾، قَالَ أَبُو طَلْحَةَ: أَرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا، فَأُشْهِدُكَ يَا رَسُولَ اللَّهِ! أَنِّي قَدْ جَعَلْتُ أَرْضِي بَيْرَحَاءَ لِلَّهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلَهَا فِي قَرَابَتِكَ» قَالَ: فَجَعَلَهَا فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَيِّ بْنِ كَعْبٍ.

[٢٣١٧] ٤٤ - (٩٩٩) وَحَدَّثَنِي هَرُورُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ:

[1] *Âl-Imrân* 3:92.

[2] *Âl-Imrân* 3:92.

of Allâh ﷺ and mentioned that to the Messenger of Allâh ﷺ, who said: "If you had given her to your maternal uncles, that would have brought you a greater reward."

[2318] 45 - (1000) It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'O women, give in charity, even if it is some of your jewelry.' So I went back to 'Abdullâh and I said: 'You are a man of little wealth and the Messenger of Allâh ﷺ has commanded us to give charity. Go to him and ask him if it will be sufficient for me (to give it to you), otherwise I will give it to someone else.' 'Abdullâh said to me: 'No, you go.' So I went, and there was a woman from among the *Anṣâr* at the door of the Messenger of Allâh ﷺ who had come to ask the same thing. We felt too shy to speak to the Messenger of Allâh ﷺ. Then Bilâl came out and we said to him: 'Go to the Messenger of Allâh ﷺ and tell him that there are two women at the door who want to ask him: Will it be sufficient for them to give charity to their husbands and to the orphans who are under their care? But do not tell him who we are.' Bilâl went in to the

أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ أَنَّهَا أَعْتَقَتْ وَلِيدَةً فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «لَوْ أُعْطِيَتْهَا أَخْوَالُكَ، كَانَ أَعْظَمَ لِأَجْرِكَ».

[٢٣١٨] ٤٥ - (١٠٠٠) حَدَّثَنَا حَسَنُ ابْنِ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ! وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ، فَقُلْتُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ، فَأَتَيْهِ فَاسْأَلْهُ، فَإِنْ كَانَ ذَلِكَ يَجْزِي عَنِّي وَإِلَّا صَرَفْتُهَا إِلَى غَيْرِكُمْ، قَالَتْ: فَقَالَ لِي عَبْدُ اللَّهِ: بَلِ اثْنَيْهِ أَنْتِ، قَالَتْ: فَانْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بَابِ رَسُولِ اللَّهِ ﷺ، حَاجَتِي حَاجَتُهَا، قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُلْقِيَ عَلَيْهِ الْمَهَابَةُ، قَالَتْ: فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ: ائْتِ رَسُولَ اللَّهِ ﷺ، فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَاكَ: أَتَجْزِي الصَّدَقَةَ عَنْهُمَا عَلَى جِهَمَا، وَعَلَى أَثْنَامٍ فِي حُجُورِهِمَا؟

Messenger of Allâh ﷺ and asked him. The Messenger of Allâh ﷺ said: 'Who are they?' He said: 'An *Anṣârî* woman and Zainab.' The Messenger of Allâh ﷺ said: 'Which Zainab?' He said: 'The wife of 'Abdullâh.' The Messenger of Allâh ﷺ said to him: 'They will have two rewards: The reward for upholding ties of kinship and the reward for giving charity.'"

[2319] 46 - (...) A similar report was narrated from 'Amr bin Al-Ḥârith, from Zainab, the wife of 'Abdullâh. She said: "I was in the *Masjid*, and the Messenger of Allâh ﷺ saw me and said: 'Give in charity, even if it is some of your jewelry,'" and he quoted a *Ḥadîth* similar to that of Abû Al-Aḥwaṣ (no. 2318).

[2320] 47 - (1001) It was narrated that Umm Salamah said: "I said: 'O Messenger of Allâh, will I have any reward for (spending on) the sons of Abû Salamah? I spend on them and I am not going to forsake them, for

وَلَا تُخْبِرُهُ مَنْ نَحْنُ، قَالَتْ: فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَنْ هُمَا؟» فَقَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ الزَّيْنَبِ؟» قَالَ: امْرَأَةُ عَبْدِ اللَّهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ».

[٢٣١٩] ٤٦ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي شَقِيقٌ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، قَالَ: فَذَكَرْتُ لِإِبْرَاهِيمَ، فَحَدَّثَنِي عَنْ أَبِي عُبَيْدَةَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سَوَاءً، قَالَ [قَالَتْ]: كُنْتُ فِي الْمَسْجِدِ، فَرَأَى النَّبِيُّ ﷺ - فَقَالَ: «تَصَدَّقْنَ، وَلَوْ مِنْ حُلِيِّكُنَّ» - وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي الْأَخْوَصِ.

[٢٣٢٠] ٤٧ - (١٠٠١) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! هَلْ لِي أَجْرٌ فِي بَنِي أَبِي

they are my sons too.' He said: 'Yes, you will have a reward for what you spend on them.'"

[2321] (...) A similar report (as no. 2320) was narrated from Hishâm bin 'Urwah with the same chain.

[2322] 48 - (1002) It was narrated from Abû Mas'ûd Al-Badrî that the Prophet ﷺ said: "If a Muslim spends on his family, seeking reward for that with Allâh, then it will be charity on his part."

[2323] (...) It was narrated from Shu'bah (a *Hadîth* similar to no. 2322) with the same chain.

[2324] 49 - (1003) It was narrated that Asmâ' said: "I said: 'O Messenger of Allâh, my mother has come to me and she

سَلَمَةً؟ أَنْفَقُ عَلَيْهِمْ، وَلَسْتُ بِتَارِكْتِهِمْ هَكَذَا وَهَكَذَا، إِنَّمَا هُمْ بَنِي، فَقَالَ: «نَعَمْ، لَكَ فِيهِمْ أَجْرٌ مَا أَنْفَقْتَ عَلَيْهِمْ».

[٢٣٢١] (...) وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ.

[٢٣٢٢] ٤٨ - (١٠٠٢) وَحَدَّثَنَا عُمَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

[٢٣٢٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ.

[٢٣٢٤] ٤٩ - (١٠٠٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

is wanting - or afraid - should I uphold ties of kinship with her?' He said: 'Yes.'^[1]

[2325] 50 - (...) It was narrated that Asmâ' bint Abî Bakr said: "I said: 'O Messenger of Allâh, my mother has come to me and she is an idolator.' That was at the time of the peace treaty with the Quraish. I consulted the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, my mother has come to me and she is expecting (something), should I uphold the ties of kinship with my mother?' He said: 'Yes, uphold the ties of kinship with your mother.'"

Chapter 15. Charity Given On Behalf Of The Deceased Will Reach Him

[2326] 51 - (1004) It was narrated from 'Āishah that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, my mother died suddenly and did not leave a will. I think that if she had been able to speak, she would have given charity. Will she have any reward if I give charity on her behalf?" He said: "Yes."

عَنْ أَسْمَاءَ قَالَتْ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِبَةٌ - أَوْ رَاهِبَةٌ - أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ».

[٢٣٢٥] ٥٠ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسْمَاءَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدَهُمْ - فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: [يَا رَسُولَ اللَّهِ!] قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ، صِلِي أُمَّكَ».

(المعجم ١٥) - (باب وصول ثواب الصدقة عن الميت، إليه) (التحفة ١٦)

[٢٣٢٦] ٥١ - (١٠٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي أَفْتَلَتَتْ نَفْسَهَا وَلَمْ تُوصِ، وَأَطْنَهَا لَوْ تَكَلَّمَتْ تَصَدَّقْتُ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ». [انظر:

[٤٢٢٠

[1] See *Hadīth* (no. 2325), as the doubt in this one is from the narrator, and the second explains the meaning.

[2327] (...) It was narrated from Hishâm (a similar *Hadîth* as no. 2326) with the same chain.

In the *Hadîth* of Abû Usâmah it says: "She did not leave a will" - as Ibn Bishr said, but the rest of them (the other narrators) did not say that.

[٢٣٢٧] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، كُلُّهُمْ عَنْ هِشَامٍ. بِهَذَا الْإِسْنَادِ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: وَلَمْ تُوصِ - كَمَا قَالَ ابْنُ بَشِيرٍ - وَلَمْ يَقُلْ ذَلِكَ الْبَاقُونَ.

Chapter 16. The Word Charity (*Sadaqah*) May Apply To All Good Deeds *Ma'rûf*

[2328] 52 - (1005) It was narrated from Hudhaifah that the Prophet ﷺ said: "Every good deed (*Ma'rûf*) is a charity."

(المعجم ١٦) - (بَابُ بَيَانِ أَنَّ اسْمَ الصَّدَقَةِ يَقَعُ عَلَى كُلِّ نَوْعٍ مِنَ الْمَعْرُوفِ) (التحفة ١٧)

[٢٣٢٨] ٥٢ - (١٠٠٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ عَوَّامٍ، كِلَاهُمَا عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ - فِي حَدِيثِ قُتَيْبَةَ قَالَ: قَالَ نَبِيُّكُمْ ﷺ؛ وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَنِ النَّبِيِّ ﷺ - قَالَ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

[2329] 53 - (1006) It was narrated from Abû Dharr that some of the Companions of the Prophet ﷺ said to the Prophet

[٢٣٢٩] ٥٣ - (١٠٠٦) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضُّعَيْفِيُّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى

ﷺ: "O Messenger of Allâh, the rich people have taken all the reward. They offer *Ṣalat* as we offer *Ṣalat* and they fast as we fast, but they give charity from their surplus wealth. He said: 'Has Allâh not given you something with which you may do acts of charity? Every *Tasbîhah* is a charity, every *Takbîrah* is a charity, every *Tahmîdah* is a charity, every *Tahlîlah* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and (the intimacy of one of you with his wife) is a charity.' They said: 'O Messenger of Allâh, if one of us fulfils his desire, will he be rewarded for that?' He said: 'Do you not see that if he did it in an unlawful manner, there would be a burden of sin on him for that? Similarly, if he does it in a lawful manner, he will be rewarded for it.'"

أَبِي عُيَيْنَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدَّيْلِيِّ، عَنْ أَبِي ذَرٍّ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعٍ أَحَدِكُمْ صَدَقَةٌ» قَالُوا: يَا رَسُولَ اللَّهِ! أَيَّانِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ».

[2330] 54 - (1007) 'Āishah said: "The Messenger of Allâh ﷺ said: 'Every son of Ādam has been created with three hundred and sixty joints. Whoever magnifies Allâh, praises Allâh, proclaims that there is none worthy of worship but Allâh, glorifies Allâh, asks Allâh for forgiveness, removes a rock, a thorn or a bone from the path of the

[٢٣٣٠] ٥٤ - (١٠٠٧) وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى

people, enjoins what is good or forbids what is evil, the number of those three hundred and sixty joints - will walk that day having saved himself from the Fire.”

Abû Tawbah said: “Perhaps he said: ‘Will reach the evening.’”

سِتِّينَ وَثَلَاثِمِائَةَ مَفْصِلٍ، فَمَنْ كَبَّرَ اللَّهَ، وَحَمِدَ اللَّهَ، وَهَلَّلَ اللَّهَ، وَسَبَّحَ اللَّهَ، وَاسْتَغْفَرَ اللَّهَ، وَعَزَلَ حَجْرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ، أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلَاثِمِائَةَ السَّلَامَى، فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ رَخَّحَ نَفْسَهُ عَنِ النَّارِ.

قَالَ أَبُو تَوْبَةَ: وَرَبَّمَا قَالَ: «يُمْسِي».

[2331] (...) Mu‘âwiyah narrated: “My brother Zaid narrated a similar report (as no. 2330) to us with this chain, except that he said: ‘or enjoins what is good’ and he said: ‘he will reach the evening on that day.’”

[٢٣٣١] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي أَخِي زَيْدٌ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَوْ أَمَرَ بِمَعْرُوفٍ» وَقَالَ: «فَإِنَّهُ يُمْسِي يَوْمَئِذٍ».

[2332] (...) ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘Every man has been created...’” a *Hadîth* similar to that of Mu‘âwiyah from Zaid (no. 2330). And he said: “He will walk that day.”

[٢٣٣٢] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ: حَدَّثَنَا عَلِيُّ بْنُ يَعْنَى ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى عَنْ زَيْدِ بْنِ سَلَامٍ، عَنْ جَدِّهِ أَبِي سَلَامٍ. قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَ كُلُّ إِنْسَانٍ» بِنَحْوِ حَلِيدِثٍ مُعَاوِيَةَ عَنْ زَيْدٍ، وَقَالَ: «فَإِنَّهُ يَمْشِي يَوْمَئِذٍ».

[2333] 55 - (1008) It was

[٢٣٣٣] ٥٥ - (١٠٠٨) حَدَّثَنَا أَبُو

narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ said: "Every Muslim must give charity." It was said: "What if he cannot find anything (to give)?" He said: "Let him work with his hands and benefit himself and give charity." It was said: "What if he cannot do that?" He said: "Let him assist the one who is in desperate need." It was said to him: "What if he cannot do that?" He said: "Let him enjoin what is right or good." He said: "What if he does not do that?" He said: "Let him refrain from doing evil, and that is an act of charity."

[2334]... - (...) Shu'bah narrated (a similar Hadîth as no. 2333) with the same chain.

[2335] 56 - (1009) Ma'mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muḥammad the Messenger of Allâh ﷺ - and he quoted a number of Aḥadîth, including the following: "The Messenger of Allâh ﷺ said: 'Every joint of a person must perform an act of charity every day on which the sun rises.' And he said: 'Reconciling fairly between two people is a charity. Helping a man onto his mount or lifting up his luggage onto it is a charity. A good word is charity.

بَكَرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَصَدَّقُ» قَالَ [قِيلَ]: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» - قَالَ - قِيلَ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوْ الْخَيْرِ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ».

[٢٣٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

[٢٣٣٥] ٥٦ - (١٠٠٩) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ [فِيهِ] الشَّمْسُ» - قَالَ: «تَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ، صَدَقَةٌ»

Every step that you take walking to prayer is a charity. Removing a harmful thing from the road is a charity.”

Chapter 17. The One Who Spends And The One Who Withholds

[2336] 57 - (1010) It was narrated that Abû Hurairah [said]: “The Messenger of Allâh ﷺ said: ‘There is no day on which people wake up, but two Angels come down and one of them says: O Allâh, give more to the one who spends, and the other says: O Allâh, send destruction upon the one who withholds.’”

Chapter 18. Encouragement To Give Charity Before There Is No One To Accept It

[2337] 58 - (1011) Hârithah bin Wahb said: “I heard the Messenger of Allâh ﷺ say: ‘Give in charity, for soon a man will walk about with his charity, and the one to whom he wants to give it will say: If you had come to us yesterday we would have accepted it, but now I have no need of it,’ and he will not find anyone to accept it.”

- قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ».

(المعجم ١٧) - (بَابُ فِي الْمَنْفَقِ وَالْمَمْسَكِ) (التحفة ١٨)

[٢٣٣٦] ٥٧ - (١٠١٠) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُزَرِّدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ [قَالَ:] قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ! آعِطْ مُتَّقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ! آعِطْ مُمْسِكًا تَلَفًا».

(المعجم ١٨) - (بَابُ التَّرْغِيبِ فِي الصَّدَقَةِ قَبْلَ أَنْ لَا يَوْجَدَ مَنْ يَقْبَلُهَا) (التحفة ١٩)

[٢٣٣٧] ٥٨ - (١٠١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ، فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْنَا بِهَا بِالْأَمْسِ قَبْلُهَا، فَأَمَّا الْآنَ، فَلَا حَاجَةَ لِي بِهَا، فَلَا يَجِدُ مَنْ يَقْبَلُهَا».

[2338] 59 - (1012) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "There will come a time upon the people in which a man will go around with charity from gold, but he will not find anyone to take it from him. And a man will be seen being followed by forty women seeking his protection, because there will be so few men and so many women."

According to the report of Ibn Barrâd: "you will see a man..."

[٢٣٣٨] ٥٩ - (١٠١٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيَرَى الرَّجُلُ الْوَاحِدُ يَتَّبِعُهُ أَرْبَعُونَ امْرَأَةً، يُلْدَنَ بِهِ، مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ». وَفِي رَوَايَةِ ابْنِ بَرَّادٍ: «وَتَرَى الرَّجُلَ».

[2339] 60 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until wealth increases and becomes abundant, and until a man will go out with the Zakât of his wealth and will not find anyone to accept it from him, and until the land of the 'Arabs goes back to being meadows with rivers."

[٢٣٣٩] ٦٠ - (١٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَقْبُضَ، حَتَّى يَخْرُجَ الرَّجُلُ بِزَكَاةِ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ، وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مَرْوَجًا وَأَنْهَارًا». [راجع:

[2340] 61 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until wealth increases among you, and becomes so abundant that a wealthy man will despair of finding someone to accept charity from him. A man will be called to it and he will say: 'I have no need of it.'"

[2341] 62 - (1013) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The earth will vomit out pieces of its liver, like columns of gold and silver. The murderer will come and will say: "It was for this that I killed." The one who severed the ties of kinship will come and say: "It was for this that I severed the ties of kinship." The thief will come and say: "It was for this that my hand was cut off." Then they will leave it and not take anything from it.'"

Chapter 19. Acceptance Of Charity That Comes From Good (Tayyib) Earnings, And The Growth Thereof

[2342] 63 - (1014) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one gives

[٢٣٤٠] ٦١ - (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُوسُفَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ، فَيَقْبِضَ حَتَّى يَهُمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُهُ مِنْهُ صَدَقَةً، وَيُدْعَى إِلَيْهِ الرَّجُلُ فَيَقُولُ: لَا أَرَبَ لِي فِيهِ».

[٢٣٤١] ٦٢ - (١٠١٣) وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ يَزِيدَ الرَّفَاعِيُّ - وَاللَّفْظُ لَوَاصِلٍ - قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الْأَرْضُ أَفْلَاحًا كَبِيدَهَا أَمْثَالُ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفُضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي هَذَا قَطَعْتُ رَجَمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قُطِعَتْ يَدِي، ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا».

(المعجم ١٩) - (بَابُ قَبُولِ الصَّدَقَةِ)

من الكسب الطيب وتربيتها

(التحفة ٢٠)

[٢٣٤٢] ٦٣ - (١٠١٤) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي

charity earned from a good (*Tayyib*) source - and Allâh does not accept anything but that which is good (*Tayyib*) - but the Most Merciful takes it in His Right Hand - even if it is a date - and it is tended in the Hand of the Most Merciful until it becomes bigger than a mountain, as one of you tends his colt or young camel.”

[2343] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one gives in charity a date earned from a good (*Tayyib*) source, but Allâh takes it in His Right Hand and tends it as one of you tends his colt or young she-camel, until it becomes like a mountain, or bigger.”

[2344] (...) It was narrated from Suhail with this chain (a similar *Hadîth* as no. 2343).

In the *Hadîth* of Rawh it says: “Earned from a good (*Tayyib*) source, and allocates it to the right place.” In the *Hadîth* of Sulaimân it says: “and allocates to its place.”

سَعِيدٌ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ - وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ - إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ - وَإِنْ كَانَتْ تَمْرَةً - فَتَرَبُّو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

[٢٣٤٣] ٦٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَصَدَّقُ أَحَدٌ بِتَمْرَةٍ مِنْ كَسْبِ طَيِّبٍ، إِلَّا أَخَذَهَا اللَّهُ بِيَمِينِهِ، فَيَرْبِّيَهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَلَوْصَهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ، أَوْ أَعْظَمَ».

[٢٣٤٤] (...) وَحَدَّثَنِي أُمِّيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ [ابْنُ الْقَاسِمِ]؛ وَحَدَّثَنِيهِ أَحْمَدُ ابْنُ عُثْمَانَ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ.

فِي حَدِيثِ رَوْحٍ: «مِنْ الْكَسْبِ الطَّيِّبِ، فَيَضَعُهَا فِي حَقِّهَا» وَفِي حَدِيثِ سُلَيْمَانَ: «فَيَضَعُهَا فِي مَوْضِعِهَا».

[2345] (...) A *Hadîth* similar to that of Ya'qûb from Suhail (no. 2343) was narrated from Abû Şâlih from Abû Hurairah.

[2346] 65 - (1015) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O people, Allâh is *Tayyib* (good) and does not accept anything but that which is good. Allâh has enjoined upon the believers that which He has enjoined upon the Messengers. He says: O (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do",^[1] and He says: O you who believe! Eat of the lawful things that We have provided you with...'^[2] Then he mentioned a man who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: 'O Lord, O Lord!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?"

[٢٣٤٥] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ
بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
نَحْوَ حَدِيثِ يَعْقُوبَ عَنْ سُهَيْلٍ.

[٢٣٤٦] ٦٥ - (١٠١٥) وَحَدَّثَنِي أَبُو
كَرِيمٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو
أَسَامَةَ: حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ: حَدَّثَنِي
عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا
النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا،
وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ
الرُّسُلِينَ، فَقَالَ: «يَأَيُّهَا الرُّسُلُ كُلُّوا
مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا
تَعْمَلُونَ عَلِيمٌ» [المؤمنون: ٥١] وَقَالَ:
«يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن
طَيِّبَاتِ مَا رَزَقْنَاكُمْ» [البقرة: ١٧٢]. ثُمَّ
ذَكَرَ، الرَّجُلُ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ،
يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبَّ! يَا رَبَّ!
وَمَطْعُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ
حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ
لِذَلِكَ؟».

[1] *Al-Mu'minûn* 23:51.

[2] *Al-Baqarah* 2:172.

Chapter 20. Encouragement To Give Charity Even If It Is With Half A Date Or A Kind Word, And Charity Is A Shield Against The Fire

[2347] 66 - (1016) It was narrated that ‘Adiyy bin Hātim said: “I heard the Prophet ﷺ say: ‘Whoever among you can shield himself from the Fire, even with half a date, let him do so.’”

[2348] 67 - (...) It was narrated that ‘Adiyy bin Hātim said: “The Messenger of Allāh ﷺ said: ‘There is no one among you to whom Allāh will not speak (directly), with no interpreter between them. He will look to his right and will not see anything but what he had sent on before, and he will look to his left and will not see anything but what he had sent on before, and he will look in front of him and will not see anything but the Fire, right in front of his face. So protect yourselves from the Fire, even if it is with half a date.’”

Ibn Hujr added: “Al-A‘mash said: “Amr bin Murrah narrated a similar report to me from Khaithamah, and he added: “even if it is with a kind word.”

(المعجم ٢٠) - (بَابُ الْحَثِّ عَلَى الصَّدَقَةِ وَلَوْ بِشِقِّ تَمْرَةٍ أَوْ كَلِمَةٍ طَيِّبَةٍ، وَأَنَّهَا حِجَابٌ مِنَ النَّارِ) (التحفة ٢١)

[٢٣٤٧] ٦٦ - (١٠١٦) حَدَّثَنَا عَوْنُ ابْنِ سَلَامٍ الْكُوفِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَرَّ مِنَ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ، فَلْيَفْعَلْ».

[٢٣٤٨] ٦٧ - (...) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَبَّكَلَّمُهُ اللَّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيَمَنْ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

زَادَ ابْنُ حُجْرٍ: قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مَرْة عَنْ خَيْثَمَةَ مِثْلَهُ، وَزَادَ فِيهِ: «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

وَقَالَ إِسْحَقُ: قَالَ الْأَعْمَشُ: عَنْ
عَمْرِو بْنِ مُرَّةٍ، عَنْ خَيْثَمَةَ.

[2349] 68 - (...) It was narrated that 'Adiyy bin Hâtim said: "The Messenger of Allâh ﷺ mentioned the Fire, and he spoke in a very somber manner and said: 'Protect yourselves from the Fire.' He spoke in such a somber manner that we thought that it was as if he was looking at it. Then he said: 'Protect yourselves from the Fire even if it is with half a date, and whoever does not have that, then with a kind word.'"

[٢٣٤٩] ٦٨- (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ
مُرَّةٍ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ
قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ النَّارَ، فَأَعْرَضَ
وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ»، ثُمَّ
أَعْرَضَ وَأَشَاحَ حَتَّى ظَنَنَّا أَنَّهُ كَأَنَّمَا يَنْظُرُ
إِلَيْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ
تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ، فَبِكَلِمَةٍ طَيِّبَةٍ».

وَلَمْ يَذْكُرْ أَبُو كُرَيْبٍ: كَأَنَّمَا، وَقَالَ:
حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ.

[2350] (...) It was narrated from 'Adiyy bin Hâtim that the Messenger of Allâh ﷺ mentioned the Fire and sought refuge with Allâh from it, then he turned his face away three times, then he said: "Protect yourselves from the Fire even if it is with half a date, and if you do not have that, then with a kind word."

[٢٣٥٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ،
عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنْ
رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا،
وَأَشَاحَ بِوَجْهِهِ ثَلَاثَ مَرَارٍ، ثُمَّ قَالَ:
«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ
تَجِدُوا، فَبِكَلِمَةٍ طَيِّبَةٍ».

[2351] 69 - (1017) It was narrated from Al-Mundhir bin Jarîr that his father said: "We were with the Messenger of Allâh ﷺ during the beginning of the

[٢٣٥١] ٦٩- (١٠١٧) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُنْتَنَى الْعَنَزِيُّ: أَخْبَرَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي

day when some people came who were barefoot and (partially) naked, wearing (torn) *Namirahs*,^[1] or *Abâyahs*,^[2] with their swords hanging from their necks. Most of them, if not all of them, were from Muḍar. The expression of the Messenger of Allāh ﷺ changed because of what he saw in them of poverty. He went in, then he came out and ordered Bilāl to call the *Adhân* and the *Iqâmah*. He prayed, then he addressed (the people) and said: 'O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam)'''^[3] until the end of the verse, and the verse in *Al-Hashr*: "O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow."^[4] So people gave *Dînâr*, *Dirham*, clothing, a *Ṣâ'* of wheat and a *Ṣâ'* of dates" - (mentioning examples) until he said: and even half a date. Then a man from among the *Anṣâr* brought a money bag which his hands could hardly lift, in fact he could not lift it, and the people came one after another until I saw two piles of food and clothing, and I saw the face of the Messenger of Allāh ﷺ glistening like gold (because of happiness). The Messenger of Allāh ﷺ said:

جُحَيْفَةً، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فِي صَدْرِ النَّهَارِ، قَالَ: فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌ مُجْتَابِي النَّمَارِ أَوْ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ، بَلَّ كُلُّهُمْ مِنْ مُضَرَ، فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِإِلَآءٍ فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾ [النساء: ١] إِلَى آخِرِ الْآيَةِ. ﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ وَالْآيَةُ الَّتِي فِي الْحَشْرِ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ﴾ [الحشر: ١٨] تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ ثَوْبِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ - حَتَّى قَالَ - وَلَوْ بِشِقِّ تَمْرَةٍ - قَالَ: - فَجَاءَ رَجُلٌ مِّنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كُفَّهُ تَعْجِزُ عَنْهَا، بَلَّ قَدْ عَجِزَتْ، قَالَ: ثُمَّ تَتَابَعَ النَّاسُ، حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَهَلَّلُ،

[1] See earlier.

[2] A type of cloak.

[3] *An-Nisâ'* 4:1.

[4] *Al-Hashr* 59:18.

‘Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.’”

[2352] (...) Al-Mundhir bin Jarîr narrated that his father said: “We were with the Messenger of Allâh ﷺ early one morning...” a *Hadîth* like that of Ibn Ja’far. In the *Hadîth* of Ibn Mu’âdh it adds: “Then he prayed *Zuhr*, then he delivered a speech.”

[2353] 70 - (...) It was narrated from Al-Mundhir bin Jarîr that his father said: “I was sitting with the Prophet ﷺ when some people came to him, wearing *Namirahs*...” and he quoted the same *Hadîth* (no. 2351). In it he said: “Then he (ﷺ) prayed *Zuhr*, then he ascended a small *Minbar*, where he praised and glorified Allâh, then he said: ‘To proceed:

كَأَنَّهُ مُدْهَبَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمَلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وَزْرُهَا وَوِزْرُ مَنْ عَمَلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ».

[انظر: ٦٨٠٠]

[٢٣٥٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ [الْعَبْرِيُّ]: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنُ ابْنِ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ صَدَرَ النَّهَارِ، بِمِثْلِ حَدِيثِ ابْنِ جَعْفَرٍ، وَفِي حَدِيثِ ابْنِ مُعَاذٍ مِنَ الزِّيَادَةِ قَالَ: ثُمَّ صَلَّى الظُّهْرَ ثُمَّ خَطَبَ.

[٢٣٥٣] ٧٠ - (...) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ ابْنُ عَبْدِ الْمَلِكِ الْأَمْوِيُّ قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، فَأَتَاهُ قَوْمٌ مُجْتَابِي النَّمَارِ، وَسَافُوا الْحَدِيثَ بِقِصَّتِهِ، وَفِيهِ:

Indeed Allâh has revealed in His Book: "O mankind! Be dutiful to your Lord..."^[1] mentioning the verse."

[2354] 71 - (...) It was narrated that Jarîr bin 'Abdullâh said: "Some Bedouin people came to the Messenger of Allâh ﷺ, wearing wool. He saw the bad state they were in, and that they were in need..." and he quoted a similar *Hadîth* (as no. .

فَصَلَّى الظُّهْرَ ثُمَّ صَعِدَ مِثْبَرًا صَغِيرًا، فَحَمِدَ اللَّهَ وَأَتْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَنْزَلَ فِي كِتَابِهِ: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾ الْآيَةَ».

[٢٣٥٤] ٧١- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي الصُّحَيْ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ الْعَبْسِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَيْهِمُ الصُّوْفُ، فَرَأَى سُوءَ حَالِهِمْ، فَذُ أَصَابَتْهُمْ حَاجَةٌ، فَذَكَرَ بِمَعْنَى حَدِيثِهِمْ.

Chapter 21. Carrying Goods For Payment And Giving Charity Out Of One's Wages, And The Stern Prohibition Of Belittling The One Who Gives Something Small In Charity

[2355] 72 - (1018) It was narrated that Abû Mas'ûd said: "We were commanded to give charity - and we were bearers (who carried goods for payment). Abû 'Aqîl gave half a Ṣâ' in charity and someone brought more than that. The hypocrites said: 'Allâh has no need of the charity of this man, and the other one only did it to show off.' Then the following verse was revealed:

(المعجم ٢١) - (بَابُ الْحَمْلِ بِأَجْرَةٍ

يَتَصَدَّقُ بِهَا، وَالنَّهْيُ الشَّدِيدُ عَنْ

تَنْقِصِ الْمَتَصَدِّقِ بِقَلِيلٍ) (التحفة ٢٢)

[٢٣٥٥] ٧٢- (١٠١٨) حَدَّثَنِي يَحْيَى

ابْنُ مَعِينٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: أُمِرْنَا بِالصَّدَقَةِ، - قَالَ - : كُنَّا نُحَامِلُ - قَالَ - : فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، قَالَ: وَجَاءَ إِنْسَانٌ بِشَيْءٍ

^[1] An-Nisâ' 4:1.

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them....”^[1]

أَكْثَرَ مِنْهُ، فَقَالَ الْمُنَافِقُونَ: إِنَّ اللَّهَ لَغَنِيٌّ
عَنْ صَدَقَةِ هَذَا، وَمَا فَعَلَ هَذَا الْآخِرُ إِلَّا
رِيَاءً، فَتَزَلَّتْ: ﴿الَّذِينَ يَلْمِزُونَ
الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي
الْصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا
جُهْدَهُمْ﴾ [التوبة: ٧٩].

وَلَمْ يَلْفِظْ بِشَرْ: بِالْمُطَّوِّعِينَ.

[2356] (...) It was narrated from Shu'bah with this chain (a similar Hadith as no. 2355). In the Hadith of Sa'eed bin Ar-Rabî' it says: "We used to carry (goods) on our backs."

[٢٣٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنِي سَعِيدُ بْنُ الرَّبِيعِ؛ وَحَدَّثَنِيهِ
إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو دَاوُدَ،
كِلَاهُمَا عَنْ شُعْبَةَ بْنِ الْإِسْنَادِ، وَفِي
حَدِيثِ سَعِيدِ بْنِ الرَّبِيعِ: قَالَ: كُنَّا
نَحَامِلُ عَلَى ظُهُورِنَا.

Chapter 22. The Virtue Of Giving Gifts

(المعجم ٢٢) - (بَابُ فَضْلِ الْمُنِيحَةِ)

(التحفة ٢٣)

[2357] 73 - (1019) It was narrated from Abû Hurairah (that the Prophet ﷺ) said: "Is there anyone who can lend a family a she-camel which will produce a large bowl of milk morning and evening; for the reward for that is great."

[٢٣٥٧] ٧٣ - (١٠١٩) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ
يَبْلُغُ بِهِ: «أَلَا رَجُلٌ يَمْنَحُ أَهْلَ بَيْتِ نَاقَةٍ
تَعْلُو بِعَسٍّ، وَتَرُوحُ بِعَسٍّ، إِنَّ أَجْرَهَا
لَعَظِيمٌ».

[2358] 74 - (1020) It was narrated from Abû Hurairah that

[٢٣٥٨] ٧٤ - (١٠٢٠) وَحَدَّثَنِي
مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا

^[1] At-Tawbah 9:79.

the Prophet ﷺ forbade (some things) and he mentioned certain characteristics. He said: "Whoever lends a female animal will get reward in the morning and in the evening, when it is milked in the morning and when it is milked in the evening."

Chapter 23. The Likeness Of The Giver And The Miser

[2359] 75 - (1021) It was narrated from Abû Hurairah that the Prophet said: "The likeness of the one who spends and gives charity is that of a man who is wearing two cloaks or two coats of chain-mail from his chest to his collar bone. When he wants to give in charity, it becomes expanded for him. But when the miser wants to spend, it contracts for him and each ring grips its place, (but for the giver it expands) until it covers his fingertips and erases his footsteps." Abû Hurairah said: "He (ﷺ) said: '(The miser) tries to expand it but it will not expand.'"

زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُيَيْدُ اللَّهِ [بْنُ عَمْرٍو] عَنْ زَيْدٍ، عَنْ عَدِيٍّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى، فَذَكَرَ خِصَالًا وَقَالَ: «مَنْ مَنَحَ مِنْحَةً غَدَتْ بِصَدَقَةٍ وَرَاحَتْ بِصَدَقَةٍ، صَبُوحَهَا وَغُبُوقَهَا».

(المعجم ٢٣) - (بَابُ مِثْلِ الْمُنْفِقِ

والبخيل) (التحفة ٢٤)

[٢٣٥٩] ٧٥ - (١٠٢١) وَحَدَّثَنَا عَمْرُو النَّافِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ قَالَ عَمْرُو: وَحَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: وَقَالَ ابْنُ جُرَيْجٍ: عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مِثْلُ الْمُنْفِقِ وَالْمُتَصَدِّقِ، كَمِثْلِ رَجُلٍ عَلَيْهِ جُبَّتَانِ أَوْ جُتَّتَانِ، مِنْ لَدُنْ تُدْبِيهِمَا إِلَى تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْمُنْفِقُ - وَقَالَ الْآخَرُ: فَإِذَا أَرَادَ الْمُنْصَدِّقُ - أَنْ يَتَصَدَّقَ سَبَعَتْ عَلَيْهِ أَوْ مَرَّتْ - وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ، قَلَصَتْ عَلَيْهِ وَأَخَذَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا - حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُو أَثَرَهُ» قَالَ فَقَالَ أَبُو هُرَيْرَةَ: فَقَالَ: «يُوسِعُهَا وَلَا تَسْعُ».

[2360] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ likened the miser and the charity-giver to two men who are wearing coats of mail, with their hands pressed to their chests and collar bones. Every time the giver gives charity, it expands for him until it covers his fingertips and erases his footsteps. But every time the miser tries to give charity, it contracts and every ring grips its place." He said: "And I saw the Messenger of Allâh ﷺ gesture with his fingers at the neck of his garment, as if trying to expand it but it would not expand."

[2361] 77 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the miser and the charity-giver is that of two men wearing coats of mail. Every time the giver thinks of giving charity, it expands for him until it erases his footsteps. But when the miser thinks of giving charity, it contracts and presses his hands against his collarbone, and each ring clings to its place.'" He said: "And I heard the Messenger of

[٢٣٦٠] ٧٦- (...) حَدَّثَنِي سَلِيمَانُ بْنُ عُبَيْدٍ اللَّهِ أَبُو أَيُّوبَ الْغُبَالَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَعْني الْعَقْدِيَّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ، «مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُتَّانِ مِنْ حَدِيدٍ، قَدْ اضْطُرَّتْ أَيْدِيهِمَا إِلَى تُدْيِهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ، حَتَّى تُغَشِّيَ أَنَامِلَهُ وَتَعْفُو أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ مَكَانَهَا» قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِإِصْبَعِهِ فِي جَيْبِهِ، «فَلَوْ رَأَيْتُهُ يُوسِّعُهَا وَلَا تَوْسِعُ».

[٢٣٦١] ٧٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ عَنْ وَهْبٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُتَّانِ مِنْ حَدِيدٍ، إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ، حَتَّى تُغْفِيَ أَثَرَهُ، وَإِذَا هَمَّ الْبَخِيلُ

Allâh ﷻ saying: 'He tries to expand it but he cannot.'"

بِصَدَقَةٍ تَقَلَّبَتْ عَلَيْهِ، وَأَنْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ، وَأَنْقَبَصَتْ كُلُّ حَلَقَةٍ إِلَى صَاحِبَتِهَا قَالَ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَيَجْهَدُ أَنْ يُوسِّعَهَا فَلَا يَسْتَطِيعُ».

Chapter 24. Confirmation Of The Reward Of The One Who Gives Charity, Even If The Charity Ends Up In The Hands Of An Evildoer, And The Like

(المعجم ٢٤) - (بَابُ ثُبُوتِ أَجْرِ الْمُتَصَدِّقِ، وَإِنْ وَقَعَتِ الصَّدَقَةُ فِي يَدِ فَاسِقٍ وَنَحْوِهِ) (التحفة ٢٥)

[2362] 78 - (1022) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A man said: 'I am going to give charity tonight.' He went out with his charity and placed it in the hand of a prostitute. The next morning they said: 'Last night he gave charity to a prostitute.' He said: 'O Allâh, praise be to You (I gave charity) for a prostitute. I am going to give charity (again).' He went out with his charity and placed it in the hand of a rich man. The next morning, they said: 'Last night he gave charity to a rich man.' He said: 'O Allâh, to You be praise (I gave charity) for a rich man. I am going to give charity (again).' He went out with his charity and placed it in the hands of a thief. The next morning, they said: 'He gave charity to a thief.' He said: 'O Allâh, to You be praise, for (I gave charity to) a prostitute, a rich man and a thief.' It was said

[٢٣٦٢] ٧٨ - (١٠٢٢) وَحَدَّثَنِي سُؤْدَةُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مِسْرَةَ عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ رَجُلٌ: لَأَتَصَدَّقَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ، قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى غَنِيِّ، قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى غَنِيِّ، لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى زَانِيَةٍ وَعَلَى غَنِيِّ وَعَلَى سَارِقٍ، فَأَتَيْ فَعِيلَ

to him: 'As for your charity, it has been accepted. As for the prostitute, perhaps it will be the cause of her refraining from fornication; as for the rich man, perhaps he will learn a lesson and spend from that which Allâh has given him; and as for the thief, perhaps it will be the cause of his refraining from stealing.'"

Chapter 25. The Reward Of The Trustworthy Trustee,^[1] And If A Woman Gives Charity From Her Husband's House Without Causing Any Damage, With His Explicit Or Implicit Permission

[2363] 79 - (1023) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The trustworthy Muslim trustee who does as he is commanded - and sometimes he said - gives what he is commanded to give, giving it in full and willingly, to those to whom he is commanded to give it, is one of the givers of charity."

[2364] 80 - (1024) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'If a

لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ قُبِلَتْ، أَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ بِهَا عَنْ زِنَاهَا، وَلَعَلَّ الْغَنِيِّ يَتَعَبَّرُ فَيَنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ، وَلَعَلَّ السَّارِقَ يَسْتَعِفُّ بِهَا عَنْ سَرِقَتِهِ".

(المعجم ٢٥) - (بَابُ أَجْرِ الْخَازِنِ الْأَمِينِ، وَالْمَرْأَةِ إِذَا تَصَدَّقَتْ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مَفْسُودَةٍ، بِإِذْنِهِ الصَّرِيحِ أَوْ الْعَرَفِيِّ) (التحفة ٢٦)

[٢٣٦٣] ٧٩ - (١٠٢٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ -: حَدَّثَنِي بُرَيْدٌ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينَ الَّذِي يُنْفِقُ - وَرَبَّمَا قَالَ يُعْطِي - مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مَوْفِرًا، طَيِّبَةً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقِينَ».

[٢٣٦٤] ٨٠ - (١٠٢٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

[1] *Al-Khâzin*: One who stores something.

woman spends from the food that is in her house, without causing any damage, she will have the reward for what she spends, and her husband will have the reward for what he earned, and the trustee will have a similar reward, without their rewards detracting from one another.”

[2365] (...) It was narrated from Manṣûr with this chain (a similar *Hadîth* as no. 2365), and he said: “From her husband’s food.”

[2366] 81 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘If a woman spends from her husband’s house without causing any damage, she will have the reward for that, and he will have a similar reward for what he earned, and she will have a reward for what she spent, and the trustee will have a similar reward, without their rewards being diminished in the slightest.’”

[2367] (...) A similar report (as no. 2366) was narrated from Al-A‘mash with this chain.

ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ يَحْيَى: أَخْبَرَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِرَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازَنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجَرَ بَعْضٍ شَيْئًا».

[٢٣٦٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا فَضِيلُ بْنُ عِيَّاضٍ عَنْ مَنْصُورٍ. بِهَذَا الْإِسْنَادِ، وَقَالَ: «مِنْ طَعَامِ زَوْجِهَا».

[٢٣٦٦] ٨١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ، وَلِلْخَازَنِ مِثْلُ ذَلِكَ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا».

[٢٣٦٧] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 26. What A Slave Spends Of His Master's Wealth

[2368] 82 - (1025) It was narrated that 'Umais, the freed slave of Abû Al-Laḥm, said: "I was a slave, and I asked the Messenger of Allāh ﷺ: 'Can I give charity from the wealth of my master?' He said: 'Yes, and the reward will be shared equally between you.'"

[2369] 83 - (...) 'Umais, the freed slave of Abû Al-Laḥm, said: "My master ordered me to cut some meat into strips, and a poor person came to me so, I fed him some of it. My master found out about that and beat me. I went to the Messenger of Allāh ﷺ and told him about that and he summoned him and said: 'Why did you beat him?' He said: 'He gave my food without instructions from me.' He said: 'The reward is shared between you.'"

[2370] 84 - (1026) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from Muḥammad the Messenger of Allāh ﷺ - and he quoted a

(المعجم ٢٦) - (بَابُ مَا أَنْفَقَ الْعَبْدُ

مِنْ مَالِ مَوْلَاهُ) (التحفة ٢٧)

[٢٣٦٨] ٨٢ - (١٠٢٥) حَدَّثَنَا أَبُو بَكْرِ

بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصٌ - عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلَى أَبِي اللَّحْمِ قَالَ: كُنْتُ مَمْلُوكًا، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَأَتَصَدَّقُ مِنْ مَالِ مَوْلَايَ بِشَيْءٍ؟ قَالَ: «نَعَمْ، وَالْأَجْرُ بَيْنَكُمَا نِصْفَانِ».

[٢٣٦٩] ٨٣ - (...) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى أَبِي اللَّحْمِ قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أَقْدَدَ لَحْمًا، فَجَاءَنِي مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ، فَعَلِمَ بِذَلِكَ مَوْلَايَ فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَدَعَاهُ فَقَالَ: «لِمَ ضَرَبْتَهُ؟» قَالَ: يُعْطِي طَعَامِي بِغَيْرِ أَنْ أَمُرَهُ، فَقَالَ: «الْأَجْرُ بَيْنَكُمَا».

[٢٣٧٠] ٨٤ - (١٠٢٦) حَدَّثَنَا مُحَمَّدٌ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ

number of *Aḥādīth*, including the following: "And the Messenger of Allāh ﷺ said: 'No woman should fast while her husband is present without his permission, and she should not allow anyone (supererogative Fastings) to enter his house while he is present without his permission, and whatever she spends from his earnings without instructions from him, half of the reward will go to him.'"

Chapter 27. The Virtue Of The One Who Does Other Kinds Of Good Deeds In Addition To Giving Charity

[2371] 85 - (1027) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "Whoever gives a pair of anything in the cause of Allāh, he will be called in Paradise: 'O slave of Allāh, this is good.' Whoever was one of the people of prayer will be called from the gate of prayer. Whoever was one of the people of *Jihād* will be called from the gate of *Jihād*. Whoever was one of the people of charity will be called from the gate of charity. Whoever was one of the people of fasting will be called from the gate of Ar-Rayyân.' Abû Bakr Aṣ-Ṣiddîq said: 'O Messenger of Allāh! There is no need for anyone to be called from all these gates, but

الله ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُمْ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقْتَ مِنْ كَسْبِهِ مِنْ غَيْرِ أَمْرِهِ فَإِنَّ نِصْفَ أَجْرِهِ لَهُ».

(المعجم ٢٧) - (بَابُ فَضْلِ مَنْ ضَمَّ إِلَى الصَّدَقَةِ غَيْرَهَا مِنْ أَنْوَاعِ الْبِرِّ)
(التحفة ٢٨)

[٢٣٧١] ٨٥ - (١٠٢٧) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ - وَاللَّفْظُ لِأَبِي الطَّاهِرِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللَّهِ! هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ، دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ، دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ، دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ، دُعِيَ مِنْ

will anyone be called from all of them?" The Messenger of Allâh ﷺ said: 'Yes, and I hope that you will be one of them.'

[2372] (...) A similar *Hadîth* (no. 2371) was narrated from Az-Zuhrî with the chain of Yûnus.

[2373] 86 - (...) It was narrated from Abû Salamah bin 'Abdur-Raḥmân that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'Whoever gives a pair of anything in the cause of Allâh, he will be called by the gatekeepers of Paradise: 'O so-and-so, come!'" Abû Bakr said: "O Messenger of Allâh, that one who has not lost. The Messenger of Allâh ﷺ said: 'I hope that you will be one of them.'"

بَابِ الرِّيَّانِ، قَالَ أَبُو بَكْرٍ الصَّدِيقُ: يَا رَسُولَ اللَّهِ! مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[٢٣٧٢] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَالْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، قَالُوا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِإِسْنَادِ يُونُسَ وَمَعْنَى حَدِيثِهِ.

[٢٣٧٣] ٨٦ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا شَيْبَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ، كُلُّ خَزَنَةٍ بَابٍ: أَيُّ فُلٍ! هَلُمَّ». فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ!

[2374] 87 - (1028) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who among you fasted today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you attended a funeral today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you fed a poor person today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' He said: 'Who among you visited a sick person today?' Abû Bakr [may Allâh be pleased with him] said: 'I did.' The Messenger of Allâh ﷺ said: 'These qualities are not combined in a man but he will enter Paradise.'"

ذَلِكَ الَّذِي لَا تَوَى عَلَيْهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[٢٣٧٤] ٨٧ - (١٠٢٨) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَسْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: «أَنَا. قَالَ: «فَمَنْ تَبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: «أَنَا. قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: «أَنَا. قَالَ: «فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: «أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعَنَ فِي امْرِئٍ، إِلَّا دَخَلَ الْجَنَّةَ». [انظر:

[٦١٨٢]

Chapter 28. Encouragement To Spend, And It Is Disliked To Count How Much

(المعجم ٢٨) - (بَابُ الْحَثِّ عَلَى

الْإِنْفَاقِ، وَكَرَاهَةُ الْإِحْصَاءِ)

(التحفة ٢٩)

[2375] 88 - (1029) It was narrated that Asmâ' bint Abî Bakr [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said to me: 'Spend and do not count how much, lest

[٢٣٧٥] ٨٨ - (١٠٢٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ

Allâh count how much He bestows upon you.”

[2376] (...) It was narrated that Asmâ' said: "The Messenger of Allâh ﷺ said: 'Spend and do not count how much, lest Allâh count how much He bestows upon you, and do not hoard lest Allâh withhold from you.'"

[2377] (...) It was narrated from 'Abbâd bin Hamzah, from Asmâ', that the Prophet ﷺ said to her... a similar *Hadîth* (as no. 2375).

[2378] 89 - (...) It was narrated from Asmâ' bint Abî Bakr that she came to the Prophet ﷺ and said: "O Prophet of Allâh, I do not have anything but that which Az-Zubair gives me. Is there any sin on me if I spend from what is given to me?" He said: "Spend whatever you can, and do not hoard, lest Allâh withhold from you."

اللَّهُ عَنْهُمَا] قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْفَقِي - أَوْ ائْتَصِحِي أَوْ ائْتَصِحِي، - وَلَا تُحْصِي، فَيُحْصِيَ اللَّهُ عَلَيْكَ».

[٢٣٧٦] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ زُهَيْرُ: حَدَّثَنَا مُحَمَّدُ بْنُ خَارِزِمٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عَبَادِ بْنِ حَمْزَةَ، وَعَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْفَقِي - أَوْ ائْتَصِحِي، أَوْ ائْتَصِحِي - وَلَا تُحْصِي، فَيُحْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِيَ فَيُوعِيَ اللَّهُ عَلَيْكَ».

[٢٣٧٧] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا هِشَامُ عَنْ عَبَادِ بْنِ حَمْزَةَ، عَنْ أَسْمَاءَ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا، نَحْوَ حَدِيثِهِمْ.

[٢٣٧٨] ٨٩ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ عَبَادَ ابْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهَا جَاءَتْ النَّبِيَّ ﷺ، فَقَالَتْ: يَا نَبِيَّ اللَّهِ! لَيْسَ لِي مِنْ شَيْءٍ

إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، فَهَلْ عَلَيَّ
جُنَاحٌ أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ:
«أَرْضَحِي مَا اسْتَطَعْتُ، وَلَا تُوعِي فَيُوعِي
اللَّهُ عَلَيْكَ».

**Chapter 29. Encouragement To
Give In Charity Even If It Is A
Little, And A Little Should Not
Be Withhold Because One
Thinks It Is Too Little**

(المعجم ٢٩) - (بَابُ الْحَثِّ عَلَى
الْصَّدَقَةِ وَلَوْ بِالْقَلِيلِ، وَلَا تَمْنَعُ مِنَ
الْقَلِيلِ لِاحْتِقَارِهِ) (التحفة ٣٠)

[2379] 90 - (1030) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "O Muslim women, no woman should look down on a gift given by her neighbor, even if it is the meat from a sheep's hoof."

[٢٣٧٩] ٩٠ - (١٠٣٠) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ
سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَقُولُ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لَا
تُخْفِرْنَ جَارَةً لِجَارَتِهَا، وَلَوْ فَرَسَنَ شَاةً».

**Chapter 30. The Virtue Of
Concealing (what is given in)
Charity**

(المعجم ٣٠) - (بَابُ فَضْلِ إِخْفَاءِ
الْصَّدَقَةِ) (التحفة ٣١)

[2380] 91 - (1031) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There are seven whom Allâh will shade with His shade on the Day when there will be no shade but His: A just ruler; a young man who grows up worshipping Allâh; a man whose heart is attached to the Masjid; two men who love one another for the sake of Allâh, they meet

[٢٣٨٠] ٩١ - (١٠٣١) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ
يَحْيَى الْقَطَّانِ - قَالَ زُهَيْرُ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي حُبَيْبُ
بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ
يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ:

and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: 'I fear Allâh'; a man who gives charity so secretly that his right hand does not know what his left hand is giving; and a man who remembers Allâh when he is alone and his eyes fill with tears."

إِلَامَامُ الْعَادِلُ، وَشَابَّ نَشَأً بِعِبَادَةِ اللَّهِ،
وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ
تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ،
وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ
فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ
بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ
شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ
عَيْنَاهُ.

[2381] (...) It was narrated from Abû Sa'eed Al-Khudrî - or from Abû Hurairah - that the Messenger of Allâh ﷺ said... a *Hadîth* like that of 'Ubaidullâh (no 2380). And he said: "A man who is attached to the *Masjid* when he leaves it, until he comes back to it."

[٢٣٨١] (...) وَحَدَّثَنَا هُيَيْبُ بْنُ
يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ خُبَيْبِ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ
عَاصِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - أَوْ
عَنْ أَبِي هُرَيْرَةَ - أَنَّهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ، وَقَالَ:
«رَجُلٌ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ
حَتَّى يَعُودَ إِلَيْهِ».

Chapter 31. The Best Of Charity Is That Which Is Given When One Is Healthy And Inclined To Be Stingy

(المعجم ٣١) - (بَابُ بَيَانِ أَنْ أَفْضَلَ
الصَّدَقَةِ صَدَقَةُ الصَّحِيحِ الشَّحِيحِ)
(التحفة ٣٢)

[2382] 92 - (1032) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what kind of charity is greatest?' He said: 'To give charity when you are healthy

[٢٣٨٢] ٩٢ - (١٠٣٢) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ
الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ: يَا

and inclined to be stingy, fearing poverty and hoping to be wealthy. Do not put it off until (your soul) reaches the throat and you say: "Such-and-such is for so-and-so, and such-and-such is for so-and-so." No, it has already become the property of so-and-so."

[2383] 93 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what kind of charity brings the greatest reward?' He said: 'By your father, I shall tell you. Give charity when you are healthy and inclined to be stingy, fearing poverty and hoping to live, and do not put it off until (your soul) reaches the throat and you say: "Such-and-such is for so-and-so, and such-and-such is for so-and-so." No, it has already become the property of so-and-so."

[2384] (...) A *Hadîth* similar (as no. 2382) to that of Jarîr was narrated by 'Umârah bin Al-Qa'qâ' with this chain, except that he said: "What kind of charity is best?"

Chapter 32. The Upper Hand Is Better Than The Lower Hand, And The Upper Hand Is The One That Gives And The Lower Hand Is The One That Receives

[2385] 94 - (1033) It was

رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ؟ فَقَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، أَلَا! وَقَدْ كَانَ لِفُلَانٍ».

[٢٣٨٣] ٩٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ فَقَالَ: «أَمَّا وَأَيُّكَ لَتُبَيِّنَهُ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ، وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ».

[٢٣٨٤] (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ الْقُعْقَاعِ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّهُ قَالَ: أَيُّ الصَّدَقَةِ أَفْضَلُ.

(المعجم ٣٢) - (بَابُ بَيَانِ أَنَّ الْيَدَ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَأَنَّ الْيَدَ الْعُلْيَا هِيَ الْمُنْفَقَةُ، وَأَنَّ السُّفْلَى هِيَ الْآخِذَةُ) (التحفة ٣٣)

[٢٣٨٥] ٩٤ - (١٠٣٣) وَحَدَّثَنَا قُتَيْبَةُ

narrated from ‘Abdullâh bin ‘Umar, that the Messenger of Allâh ﷺ said - while he was on the *Minbar*, speaking about charity and refraining from begging: “The upper hand is better than the lower hand, and the upper hand is the one that gives, and the lower hand is the one that receives.”

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ عَلَى الْمِنْبَرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا: الْمُتَّقَةُ، وَالسُّفْلَى: السَّائِلَةُ».

[2386] 95 - (1034) Ḥakīm bin Hizām narrated that the Messenger of Allâh ﷺ said: “The best of charity is that which is given when one can afford it, and the upper hand is better than the lower hand. And start with those who are under your care.”

[٢٣٨٦] ٩٥ - (١٠٣٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَحْمَدُ ابْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - قَالَ ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ، أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَفْضَلُ الصَّدَقَةِ - أَوْ خَيْرُ الصَّدَقَةِ - عَنْ ظَهْرِ غَنَى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

[2387] 96 - (1035) It was narrated that Ḥakīm bin Hizām said: “I asked the Prophet ﷺ and he gave to me, then I asked him and he gave to me, then I asked him and he gave to me, then he said: ‘This wealth is green and fresh; whoever takes it without asking for it, it will be blessed for him, but whoever takes it with longing, it will not be blessed for

[٢٣٨٧] ٩٦ - (١٠٣٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ [بْنِ الزُّبَيْرِ] وَسَعِيدٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «إِنَّ هَذَا الْمَالَ

him and he will be like the one who eats and is not satisfied. And the upper hand is better than the lower hand.”

[2388] 97 - (1036) Abû Umâmah said: “The Messenger of Allâh ﷺ said: ‘O son of Âdam, spending of your surplus wealth is good for you, and withholding it is bad for you. You will not be blamed if you keep what you need to live on. Start with those who are under your care, and the upper hand is better than the lower hand.’”

Chapter 33. The Prohibition Of Begging

[2389] 98 - (1037) Mu‘âwiyah said: “Be cautious with regard to (the narration of) *Aḥadīth*, except a *Ḥadīth* that was in circulation at the time of ‘Umar, for ‘Umar used to make the people fear Allâh, [the Mighty and Sublime]. I heard the Messenger of Allâh ﷺ say: ‘If Allâh wants good for a person, He causes him to understand Islam.’ And I heard

خَضِرَةَ حُلُوَّةَ، فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ
بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ
نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي
يَأْكُلُ وَلَا يَسْبِغُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ
الْيَدِ السُّفْلَى».

[2388] 97 - (1036) وَحَدَّثَنَا نَصْرُ
ابْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ
وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ
يُونُسَ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا
شَدَّادُ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ آدَمَ! إِنَّكَ أَنْ
تَبْدُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَ شَرٌّ
لَكَ، وَلَا تَلَامُ عَلَى كَفَافٍ. وَابْدَأْ بِمَنْ
تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ
السُّفْلَى».

(المعجم ٣٣) - (بَابُ النَّهْيِ عَنْ

الْمَسْأَلَةِ) (التحفة ٣٤)

[2389] 98 - (1037) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ
الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ:
حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمَشَقِيُّ عَنْ عَبْدِ
اللَّهِ بْنِ غَامِرٍ الْبَحْصِيِّ قَالَ: سَمِعْتُ
مُعَاوِيَةَ يَقُولُ: «إِيَّاكُمْ وَأَحَادِيثَ، إِلَّا
حَدِيثًا كَانَ فِي عَهْدِ عُمَرَ، فَإِنَّ عُمَرَ كَانَ

the Messenger of Allâh ﷺ say: 'I am just a trustee. If I give to someone willingly, it will be blessed for him, but if I give to someone because he asked for it and was greedy, he will be like the one who eats but is not satisfied.'

يُخِيفُ النَّاسَ فِي اللَّهِ [عَزَّ وَجَلَّ]، سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ يُرِدَ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ». وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا خَازِنٌ، فَمَنْ أَعْطَيْتُهُ عَنْ طِيبِ نَفْسٍ فَمُبَارَكٌ لَهُ فِيهِ، وَمَنْ أَعْطَيْتُهُ عَنْ مَسْأَلَةٍ وَشَرِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

[انظر: ٤٩٤٥]

[2390] 99 - (1038) It was narrated that Mu'âwiyah said: "The Messenger of Allâh ﷺ said: 'Do not persist in asking, for by Allâh, because there is no one who asks me for something, and gets something by asking me for it while I am reluctant to give it to him, and is blessed therein.'"

[٢٣٩٠] ٩٩ - (١٠٣٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ هَمَّامٍ، عَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُلْحِقُوا فِي الْمَسْأَلَةِ، فَوَاللَّهِ! لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا، فَتُخْرِجُ لَهُ مَسْأَلَتَهُ مِنِّي شَيْئًا، وَأَنَا لَهُ كَارِهِ، فَيُبَارَكَ لَهُ فِيمَا أُعْطِيَتْهُ».

[2391] (...) It was narrated that 'Amr bin Dinâr said: "Wahb bin Munabbih narrated to me - when I entered upon him in his house in Şan'â' and he gave me some nuts to eat - that his brother said: 'I heard Mu'âwiyah bin Abi Sufyân say: "I heard the Messenger of Allâh ﷺ say..." and he mentioned something similar (to no. 2390)".

[٢٣٩١] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو ابْنِ دِينَارٍ قَالَ: حَدَّثَنِي وَهْبُ بْنُ مُنَبِّهٍ - وَدَخَلْتُ عَلَيْهِ فِي دَارِهِ بِصَنْعَاءَ، فَأَطْعَمَنِي مِنْ جَوْزَةٍ فِي دَارِهِ - عَنْ أَخِيهِ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فَذَكَرَ مِثْلَهُ.

[2392] 100 - (1037) Humaid bin 'Abdur-Rahmân bin 'Awf said: 'I heard Mu'âwiyah bin Abî Sufyân say, while he was delivering a *Khutbah*: I heard the Messenger of Allâh ﷺ say: "When Allâh wants good for a person, he causes him to understand Islam. I am just the distributor, and it is Allâh Who gives."

[٢٣٩٢] ١٠٠ - (١٠٣٧) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَهُوَ خَطِيبٌ يَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِيهِ اللَّهُ». [راجع: ٢٣٨٩]

Chapter 34. The Poor Person Who Cannot Find Enough To Make Him Independent Of Means, But The People Do Not Realize That He Is In Need, So They Do Not Give Charity To Him

(المعجم ٣٤) - (بَابُ الْمَسْكِينِ الَّذِي لَا يَجِدُ غِنًى، وَلَا يَفْطِنُ لَهُ فَيَتَصَدَّقُ عَلَيْهِ) (التحفة ٣٥)

[2393] 101 - (1039) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor person is not the one who goes around to people and is given a mouthful or two, or a date or two." They said: "Then who is the poor person, O Messenger of Allâh?" He said: "The one who cannot find enough to make him independent of means, but the people do not realize that he is in need, so, they do not give charity to him, and he does not ask the people for anything."

[٢٣٩٣] ١٠١ - (١٠٣٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ الْيَزِيدِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمُسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ، فَيَرْدُهُمُ اللَّقْمَةَ وَاللُّقْمَتَانِ، وَالتَّمْرَةَ وَالتَّمْرَتَانِ»، قَالُوا: فَمَا الْمُسْكِينُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ، فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا».

[2394] 102 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor person is not the one who may be sent away with a date or two, or a mouthful or two. Rather the poor person is the one who refrains from asking. Recite if you wish: ...They do not beg of people at all..."^[1]

[٢٣٩٤] ١٠٢ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ عَنْ عَطَاءِ بْنِ يَسَارٍ مَوْلَى مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمُسْكِينُ بِالَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللَّقْمَةُ وَاللَّقْمَتَانِ، إِنَّ الْمُسْكِينَ الْمُتَعَفِّفَ، أَفْرَأُوا إِنْ شِئْتُمْ: ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا﴾» [البقرة: ٢٧٣].

[2395] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadith* like that of Ismâ'il (2394).

[٢٣٩٥] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكٌ: أَخْبَرَنِي عَطَاءُ بْنُ يَسَارٍ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يُمِثِلُ حَدِيثَ إِسْمَاعِيلَ.

Chapter 35. It Is Disliked To Beg From People

(المعجم ٣٥) - (بَابُ كَرَاهَةِ الْمَسْأَلَةِ لِلنَّاسِ) (التحفة ٣٦)

[2396] 103 - (1040) It was narrated from Ḥamzah bin 'Abdullâh, from his father, that the Prophet ﷺ said: "One of you will keep on begging until he meets Allâh with not a bit of flesh on his face."

[٢٣٩٦] ١٠٣ - (١٠٤٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ أَخِي الزُّهْرِيِّ عَنْ حَمْرَةَ بْنِ عَبْدِ

^[1] Al-Baqarah 2:273.

الله، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللَّهَ، وَلَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٌ».

[2397] (...) A similar report (as no. 2396) was narrated from the brother of Az-Zuhrî, but he did not mention the word *Muz'ah* (a bit).

[٢٣٩٧] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَخِي الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَلَمْ يَذْكُرْ «مُزْعَةً».

[2398] 104 - (...) It was narrated from Ḥamzah bin ‘Abdullâh bin ‘Umar that he heard his father say: “The Messenger of Allâh ﷺ said: ‘A man will keep on begging from people until he comes on the Day of Resurrection with not a bit of flesh on his face.’”

[٢٣٩٨] ١٠٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ [و] لَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٌ».

[2399] 105 - (1041) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever begs from the people in order to accumulate wealth, it is as if he is asking for a live coal, so let him ask for a little or a lot.’”

[٢٣٩٩] ١٠٥ - (١٠٤١) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا، فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لْيَسْتَكْثِرْ».

[2400] 106 - (1042) It was narrated that Abû Hurairah said:

[٢٤٠٠] ١٠٦ - (١٠٤٢) حَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ

“I heard the Messenger of Allâh ﷺ say: ‘For one of you to go out and gather firewood on his back, then give it in charity and make himself independent of people thereby, is better than asking a man who may give to him or withhold from him. And the upper hand is better than the lower hand, and start with those who are under your care.’”

[2401] (...) Qais bin Abî Hâzim said: “We came to Abû Hurairah and he said: ‘The Prophet ﷺ said: “By Allâh, for one of you to go out and carry firewood on his back and sell it” then he mentioned to the a *Hadîth* similar narration of Bayyân (no. 2400).”

[2402] 107 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you were to tie together a bundle of firewood and carry it on his back and sell it, that would be better for him than asking a man who may give him (something) or withhold from him.’”

عَنْ بَيَّانِ أَبِي بِشِيرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَى ظَهْرِهِ، فَيَتَصَدَّقَ بِهِ وَيَسْتَعْنِيَ بِهِ مِنَ النَّاسِ، خَيْرٌ مِنْ أَنْ يَسْأَلَ رَجُلًا، أَعْطَاهُ أَوْ مَنَعَهُ ذَلِكَ، فَإِنَّ أَيْدِيَ الْعُلَيَّا أَفْضَلُ مِنَ أَيْدِي السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

[٢٤٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ! لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْطِبَ عَلَى ظَهْرِهِ فَيَبِيعَهُ». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ بَيَّانٍ.

[٢٤٠٢] ١٠٧ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ، فَيَحْمِلَهَا عَلَى ظَهْرِهِ فَيَبِيعَهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا، يُعْطِيهِ أَوْ يَمْنَعُهُ».

[2403] 108 - (1043) 'Awf bin Mâlik Al-Ashja'î said: "We were with the Messenger of Allâh ﷺ, nine, or eight, or seven (people), and he said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We had only recently pledged our allegiance, so we said: 'We have sworn our allegiance to you, O Messenger of Allâh.' He said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We said: 'We have already pledged our allegiance to you, O Messenger of Allâh.' Then he said: 'Will you not pledge allegiance to the Messenger of Allâh ﷺ?' We held out our hands and said: 'We pledge our allegiance to you, O Messenger of Allâh. Tell us on what basis we should pledge allegiance to you?' He said: 'On the basis that you will worship Allâh and not associate anything with Him, and (you will perform) the five daily prayers, and you will obey Allâh' - and he whispered - 'and you will not ask the people for anything.' I saw that some of those people, if they dropped a whip, they would not ask anyone to hand it to them."

[٢٤٠٣] ١٠٨ - (١٠٤٣) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَسَلَّمَهُ ابْنُ شَيْبٍ - قَالَ سَلَمَةُ: حَدَّثَنَا، وَقَالَ الدَّارِمِيُّ: أَخْبَرَنَا - مَرْوَانُ، وَهُوَ ابْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا سَعِيدٌ وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ، عَنْ رِبْعَةَ بْنِ يَزِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: حَدَّثَنِي الْحَبِيبُ الْأَمِينُ، أَمَّا هُوَ، فَحَبِيبٌ إِلَيَّ، وَأَمَّا هُوَ عِنْدِي، فَأَمِينٌ عَوْفُ بْنُ مَالِكٍ الْأَشَجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، تِسْعَةً أَوْ ثَمَانِيَّةً أَوْ سَبْعَةً، فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟» وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟» فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ! ثُمَّ قَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟» قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللَّهِ! فَعَلَامَةُ بُيَايَعِكَ؟ قَالَ: «[عَلَى] أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَالصَّلَاةَ الْخَمْسَ، وَتُطِيعُوا اللَّهَ - وَأَسْرَ كَلِمَةً خَفِيَّةً - وَلَا تَسْأَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ، كَانَ بَعْضُ أَوْلِيكَ النَّفَرِ يَسْقُطُ سَوْطٌ أَحَدِهِمْ، فَمَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ إِيَّاهُ.

Chapter 36. The One For Whom It Is Permissible To Ask For Help

[2404] 109 - (1044) It was narrated that Qabîṣah bin Mukḥḥâriq Al-Hilâlî said: "I incurred a debt (in order to reconcile between two parties) and I came to the Messenger of Allāh ﷺ to ask him (for help) with it. He said: 'Stay with us until the charity comes, and we will order that something be given to you.' Then he said: 'O Qabîṣah, asking for help is not permissible except in one of three cases: A man who has incurred a debt (in order to reconcile between two parties), for whom it is permissible to ask for help until he has paid it off, then he should refrain; a man who has been stricken by a calamity that has destroyed all his wealth, for whom it is permissible to ask for help until he gets enough to get by' - or he said - 'he gets enough to meet his basic needs; and a man who is stricken by poverty and three men of wisdom among his people acknowledge that So-and-so has been stricken by poverty, then it becomes permissible for him to ask for help until he gets enough to get by' - or he said- 'to meet his basic needs. Apart from these cases asking for help, O Qabîṣah, is

(المعجم ٣٦) - (بَابُ مَنْ تَحِلُّ لَهُ

(المَسْأَلَةُ) (التحفة ٣٧)

[٢٤٠٤] ١٠٩ - (١٠٤٤) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ يَحْيَى أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ هُرُونَ بْنِ رِيَابٍ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ عَنْ قَبِيصَةَ ابْنِ مُحَارِقٍ الْهَلَالِيِّ قَالَ: تَحَمَّلْتُ حَمَالَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمَّ حَتَّى تَأْتِيَنَا الصَّدَقَةُ، فَنَأْمُرَ لَكَ بِهَا» - قَالَ -: ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً: رَجُلٌ تَحْمَلُ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاَحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ -، وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُولَ ثَلَاثَةً مِنْ ذَوِي الْحِجَابِ مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ - أَوْ قَالَ سِدَادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سُحْتًا يَأْكُلُهَا صَاحِبُهَا سُحْتًا».

unlawful, and the one who begs is consuming something unlawful.”

Chapter 37. It Is Permissible To Take Without Asking For It Or Hoping For It

[2405] 110 - (1045) ‘Umar bin Al-Khaṭṭāb (may Allāh be pleased with him) said: “The Messenger of Allāh ﷺ used to give us things, and I would say: ‘Give it to one who is more in need of it than I.’ Then on one occasion he gave me something, and I said: ‘Give it to one who is more in need of it than I,’ and the Messenger of Allāh ﷺ said: ‘Take it. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not follow after it.’”

[2406] 111 - (...) It was narrated from Sâlim bin ‘Abdullāh from his father, that the Messenger of Allāh ﷺ used to give things to ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, and ‘Umar would say to him: “O Messenger of Allāh, give it to one who is more in need of it than me.” The Messenger of Allāh ﷺ said to him: “Take it, and keep it, or

(المعجم ٣٧) - (بَابُ جَوَازِ الْأَخْذِ
بِغَيْرِ سَوَالٍ وَلَا تَطَلُّعٍ) (التحفة ٣٨)

[٢٤٠٥] ١١٠ - (١٠٤٥) وَحَدَّثَنَا
هَرُورُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ؛ وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ
شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ
[رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَدْ كَانَ رَسُولُ
اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ
أَفْقَرَ إِلَيَّ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالًا،
فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيَّ مِنِّي، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «خُذْهُ، وَمَا جَاءَكَ مِنْ هَذَا
الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ
فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ».

[٢٤٠٦] ١١١ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ
ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ
ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يُعْطِي عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ
عَنْهُ الْعَطَاءَ، فَيَقُولُ لَهُ عُمَرُ: أَعْطِهِ يَا
رَسُولَ اللَّهِ! أَفْقَرَ إِلَيَّ مِنِّي، فَقَالَ لَهُ

give it in charity. Whatever comes to you of this wealth when you are not hoping for it or asking for it, take it, otherwise do not hanker after it.”

Sâlim said: “Because of that, Ibn ‘Umar did not ask anyone for anything, and he did not refuse anything that was given to him.”

[2407] (...) It was narrated from ‘Abdullâh bin As-Sa’dî, from ‘Umar bin Al-Khaṭṭâb [may Allâh be pleased with him], from the Messenger of Allâh ﷺ.

[2408] 112 - (...) It was narrated that Ibn As-Sa’dî Al-Mâlikî said: “‘Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] appointed me in charge of the charity, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: ‘I only did it for the sake of Allâh and my reward is with Allâh.’ He said: ‘Take what is given to you. I was appointed to do some work at the time of the Messenger of Allâh ﷺ and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allâh ﷺ said to

رَسُولُ اللَّهِ ﷺ: «خُذْهُ فَمَمَّوْلُهُ أَوْ تَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَمِنْ أَجْلِ ذَلِكَ كَانَ ابْنُ عُمَرَ لَا يَسْأَلُ أَحَدًا شَيْئًا، وَلَا يَرُدُّ شَيْئًا أُعْطِيَ.

[٢٤٠٧] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: قَالَ عُمَرُ: وَحَدَّثَنِي ابْنُ شِهَابٍ بِمِثْلِ ذَلِكَ عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّعْدِيِّ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَسُولِ اللَّهِ ﷺ.

[٢٤٠٨] ١١٢ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَذَيْتُهَا إِلَيْهِ، أَمَرَ لِي بِعُمَالَةٍ، فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ، فَقَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ، وَتَصَدَّقْ».

me: If you are given something without asking for it, then take it and give charity.”

[2409] (...) It was narrated that Ibn As-Sa’dî said: “Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] appointed me in charge of the charity...” a *Hadîth* like that of Al-Laith (no. 2409).

Chapter 38. It Is Disliked To Be Eager To Acquire Worldly Gains

[2410] 113 - (1046) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The heart of an old man remains young with regard to two things: Love of life and of wealth.”

[2411] 114 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The heart of an old man remains young with regard to the love of two things: A long life and wealth.”

[٢٤٠٩] (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّعْدِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] عَلَى الصَّدَقَةِ، بِمِثْلِ حَدِيثِ اللَّيْثِ.

(المعجم ٣٨) - (بَابُ كَرَاهَةِ الْحِرْصِ عَلَى الدُّنْيَا) (التحفة ٣٩)

[٢٤١٠] ١١٣ - (١٠٤٦) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌ عَلَى حُبِّ اثْنَتَيْنِ: حُبِّ الْعَيْشِ وَالْمَالِ»

[٢٤١١] ١١٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌ عَلَى حُبِّ اثْنَتَيْنِ: طَوْلُ الْحَيَاةِ، وَحُبُّ الْمَالِ».

[2412] 115 - (1047) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The son of Adam grows old, but two things remain young in him: Desire for wealth, and desire for a (long) life.'"

[2413] (...) It was narrated from Anas that the Prophet of Allâh ﷺ said:... a similar report (as no. 2412).

[2414] (...) A similar report (as no. 2412) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

Chapter 39. If The Son Of Adam Had Two Valleys He Would Desire A Third

[2415] 116 - (1048) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'If the son of Âdam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Âdam but dust. And Allâh accepts the repentance of the one who repents.'"

[٢٤١٢] ١١٥ - (١٠٤٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ أَبِي عَوَّانَةَ، - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو عَوَّانَةَ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْرُمُ ابْنُ آدَمَ وَتَثْبُثُ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ».

[٢٤١٣] (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: بِمِثْلِهِ.

[٢٤١٤] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

(المعجم ٣٩) - (بَابُ لَوْ أَنَّ لَابْنَ آدَمَ وَادِيبَيْنِ لَا يَتَغَيَّرُ تَالِثَا) (التحفة ٤٠)

[٢٤١٥] ١١٦ - (١٠٤٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو عَوَّانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لِابْنِ آدَمَ وَادِيبَانِ مِنْ مَالٍ لَا يَتَغَيَّرُ

وَإِدْيَا ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا
التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

[2416] (...) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say - and I do not know whether it was something that was revealed to him or something that he said - ..." similar to what was narrated by Abû 'Awânah (no. 2415).

[٢٤١٦] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى
وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: أَحَبُّ شُعْبَةَ قَالَ:
سَمِعْتُ قَتَادَةَ حَدَّثَ عَنْ ابْنِ مَالِكٍ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: -
فَلَا أَدْرِي أَشَيْءٌ أُنْزِلَ أَمْ شَيْءٌ كَانَ
يَقُولُهُ، - بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ

[2417] (...) It was narrated from Anas that the Messenger of Allâh ﷺ said: "If the son of Âdam had a valley of gold, he would want to have another valley, but nothing will ever fill his mouth but dust. And Allâh accepts the repentance of the one who repents."

[٢٤١٧] ١١٧- (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ
ابْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ
قَالَ: «لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ
أَحَبَّ أَنْ لَهُ وَادِيًا آخَرَ، وَلَنْ يَمْلَأَ فَاهُ
إِلَّا التُّرَابُ، وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ».

[2418] 118 - (1049) Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If the son of Âdam had a valley full of wealth, he would want to have another, but nothing will satisfy the son of Âdam but dust. And Allâh accepts the repentance of the one who repents.'"

Ibn 'Abbâs said: "I do not know whether this is from the Qur'ân or not."

[٢٤١٨] ١١٨- (١٠٤٩) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا:
حَدَّثَنَا حَبَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ
قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ
عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَوْ أَنَّ لِابْنِ آدَمَ مِلءَ وَادٍ مَالًا،
لَأَحَبَّ أَنْ يَكُونَ إِلَيْهِ مِثْلُهُ، وَلَا يَمْلَأُ

According to the report of Zuhair he said: "I do not know whether it is from the Qur'ân" - and he did not mention Ibn 'Abbâs.

نَفْسَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَاللَّهُ يَتُوبُ
عَلَى مَنْ تَابَ.

قَالَ ابْنُ عَبَّاسٍ: فَلَا أَدْرِي أَمِنَ الْقُرْآنُ
هُوَ أَمْ لَا.

وَفِي رِوَايَةِ زُهَيْرٍ قَالَ: فَلَا أَدْرِي أَمِنَ
الْقُرْآنُ - لَمْ يَذْكُرْ ابْنُ عَبَّاسٍ.

[2419] 119 - (1050) It was narrated from Abû Ḥarb bin Abî Al-Aswad that his father said: "Abû Mûsa Al-Ash'arî was sent to the reciters of the people of Al-Baṣrah, and three hundred men who had memorized the Qur'ân entered upon him. He said: 'You are the best of the people of Al-Baṣrah and their reciters, so recite it, but do not let a long life cause your hearts to become hardened as did the hearts of those who came before you. We used to recite a *Sûrah* which we likened in length and power to *Sûrah Baâ'ah* (*At-Tawbah*), then I was caused to forget it, but I remember of it (the words): "If the son of Âdam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Adam but dust." And we used to recite a *Sûrah* which we likened to one of the *Muṣabbihât*, but I was caused to forget it, but I remember from it the words: "O you who believe! Why do you

[٢٤١٩] ١١٩ - (١٠٥٠) حَدَّثَنِي

سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
عَنْ دَاوُدَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي
الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: بُعِثَ أَبُو مُوسَى
الْأَشْعَرِيُّ إِلَى قُرَاءِ أَهْلِ الْبَصْرَةِ، فَدَخَلَ
عَلَيْهِ ثَلَاثُمِائَةِ رَجُلٍ قَدْ قَرَأُوا الْقُرْآنَ،
فَقَالَ: أَنْتُمْ خِيَارُ أَهْلِ الْبَصْرَةِ وَقَرَأَوْهُمْ،
فَانْتَلَوْهُ، وَلَا يَطُولَنَّ عَلَيْكُمُ الْأَمَدُ فَتَقْسُوْ
قُلُوبُكُمْ كَمَا قَسَتْ قُلُوبُ مَنْ كَانَ
قَبْلَكُمْ، وَإِنَّا كُنَّا نَقْرَأُ سُورَةَ، كُنَّا نُسَبِّحُهَا
فِي الطَّوْلِ وَالشَّدَةِ [سُورَةَ] بَرَاءَةَ،
فَأَنْسِيَتْهَا، غَيْرَ أَنِّي قَدْ حَفِظْتُ مِنْهَا: لَوْ
كَانَ لِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَبْتَغَى
وَادِيَا ثَالِثًا، وَلَا يَمَلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا
التُّرَابُ، وَكُنَّا نَقْرَأُ سُورَةَ كُنَّا نُسَبِّحُهَا
بِإِحْدَى الْمُسَبِّحَاتِ فَأَنْسِيَتْهَا، غَيْرَ أَنِّي
قَدْ حَفِظْتُ مِنْهَا: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا
لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ (فَتَكْتَبُ

say that which you do not do?"^[1] It will be written as a testimony on your necks, and you will be questioned about it on the Day of Resurrection."

Chapter 40. The Virtue Of Contentment And Encouragement Thereof

[2420] 120 - (1051) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Richness is not abundance of (worldly) goods, rather richness is richness of the heart.'"

Chapter 41. Warning Against Being Deceived By The Splendor And Luxury Of This World

[2421] 121 - (1052) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ stood up and addressed the people and said: 'No, by Allâh, I do not fear for you, O people, anything but that which Allâh will bring forth for you of the splendor of the life of this world.' A man said: 'O Messenger of Allâh, does good produce evil?' The Messenger of Allâh ﷺ remained silent for a moment, then he said: 'What did you say?' He said: 'I said: 'O

شَهَادَةٌ فِي أَغْنَائِكُمْ، فَتُسْأَلُونَ عَنْهَا يَوْمَ الْقِيَامَةِ).

(المعجم ٤٠) - (بَابُ فَضْلِ الْقَنَاعَةِ

والحث عليها) (التحفة ٤١)

[٢٤٢٠] ١٢٠ - (١٠٥١) وَحَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».

(المعجم ٤١) - (بَابُ التَّحْذِيرِ مِنْ

الاجترار بزينة الدنيا وما ييسط منها)

(التحفة ٤٢)

[٢٤٢١] ١٢١ - (١٠٥٢) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاذِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ فَقَالَ: «لَا وَاللَّهِ! مَا أَحْسَنَى عَلَيْكُمْ أَيُّهَا النَّاسُ!

^[1] As-Saff 61:2.

Messenger of Allâh, does good produce evil?' The Messenger of Allâh ﷺ said to him: 'Good does not produce anything but good, or better than it. Everything that grows in the spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun and defecates or urinates, then it chews its cud, then it comes back and eats more. Whoever acquires wealth lawfully, it will be blessed for him, but whoever takes wealth unlawfully, he is like the one who eats and is never satisfied.'

إِلَّا مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيَّتِي الْخَيْرِ بِالشَّرِّ؟ فَصَمَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً، ثُمَّ قَالَ «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيَّتِي الْخَيْرِ بِالشَّرِّ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوْ خَيْرٌ هُوَ! إِنْ كُلَّ مَا بُنِيتَ الرِّبْعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلَّا أَكَلَةَ الْخَضِرِ، أَكَلْتُ، حَتَّى إِذَا امْتَلَأْتَ حَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسُ، ثَلَطَتْ أَوْ بَالَتْ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ، فَأَكَلْتُ، فَمَنْ يَأْخُذْ مَالًا بِحَقِّهِ يُبَارِكْ لَهُ فِيهِ، وَمَنْ يَأْخُذْ مَالًا بِغَيْرِ حَقِّهِ فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

[2422] 122 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "What I fear for you the most is that which Allâh will bring forth for you of the splendor of the life of this world." They said: "What is the splendor of the life of this world, O Messenger of Allâh?" He said: "The blessings of the earth." They said: "O Messenger of Allâh, does good produce evil?" He said: "Good produces nothing but good, good produces nothing but good, good produces nothing but good. Everything that grows in the spring may either

• [٢٤٢٢] ١٢٢ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا» قَالُوا: وَمَا زَهْرَةُ الدُّنْيَا؟ يَا رَسُولَ اللَّهِ! قَالَ: «بَرَكَاتُ الْأَرْضِ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ قَالَ: «لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ، لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ،

kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun, then it chews its cud and urinates and defecates, then it goes back and eats again. This wealth is fresh and sweet. Whoever acquires it lawfully, and spends it lawfully, what a good help he is, but whoever acquires it unlawfully will be like the one who eats and is never satisfied.”

[2423] 123 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ sat on the *Minbar* and we sat around him, and he said: ‘One of the things that I fear for you after I am gone is the splendor and adornment of the life of this world that will be made available to you.’ A man said: ‘Does good produce evil, O Messenger of Allâh?’ The Messenger of Allâh ﷺ remained silent and it was said to (that man): ‘What is the matter with you? Why do you speak to the Messenger of Allâh ﷺ when he does not speak to you?’ We thought that he (ﷺ) was receiving Revelation, then he came to and wiped away the sweat and said: ‘Where is the one who was asking?’ - as if he was praising him. Then he said: ‘Good does not produce evil. Everything that grows in the

لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ. إِنَّ كُلَّ مَا أَنْبَتَ الرَّيْبُ يَقْتُلُ أَوْ يُلْمُ، إِلَّا أَكَلَةَ الْخَضِرِ، فَإِنَّهَا تَأْكُلُ، حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ، ثُمَّ اجْتَرَّتْ وَبَالَتْ وَلَطَطَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ، إِنَّ هَذَا الْمَالِ خَضِرَةٌ حُلُوَّةٌ، فَمَنْ أَخَذَهُ بِحَقِّهِ، وَوَضَعَهُ فِي حَقِّهِ، فَنِعِمَّ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ، كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ».

[٢٤٢٣] ١٢٣ - (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ صَاحِبِ الدِّسْتَوَائِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ بَعْدِي، مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا»، فَقَالَ رَجُلٌ: أَوْ يَأْتِي الْخَيْرُ بِالْشَّرِّ؟ يَا رَسُولَ اللَّهِ! قَالَ: فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَقِيلَ [لَهُ]: مَا شَأْنُكَ؟ نُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَلَا يُكَلِّمُكَ؟ قَالَ: وَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ، فَأَفَاقَ يَمْسَحُ عَنْهُ الرُّحَصَاءَ، وَقَالَ: «أَنْتَى هَذَا السَّائِلُ» -

spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats until when its flanks are stretched, it turns to face the sun and defecates and urinates, then it grazes. This wealth is fresh and sweet. What a good companion he is to the Muslim who gives it to the poor, orphans and wayfarers. Whoever acquires it unlawfully is like the one who eats and is not satisfied, and it will be a witness against him on the Day of Resurrection.”

وَكَاَنَّهُ حَمْدُهُ - فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّيْبُ يَقْتُلُ أَوْ يُلِمُّ، إِلَّا أَكَلَةَ الْخَضِرِ، فَإِنَّمَا أَكَلْتُ، حَتَّى إِذَا امْتَلَأْتُ خَاصِرَتَاهَا اسْتَقْبَلَتَ عَيْنَ الشَّمْسِ، فَتَلَطَّتْ وَبَالَتْ ثُمَّ رَنَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرٌ خُلُوٌ وَرَنَمٌ صَاحِبُ الْمُسْلِمِ هُوَ لِمَنْ أُعْطِيَ مِنْهُ الْمُسْكِينُ وَالْيَتِيمُ وَابْنُ السَّبِيلِ - أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ - وَإِنَّهُ مَنْ يَأْخُذْهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ».

Chapter 42. The Virtue Of Refraining From Asking And Being Patient And Content

(المعجم ٤٢) - (باب فضل التعفف والصبر والقناعة والحث على كل ذلك) (التحفة ٤٣)

[2424] 124 - (1053) It was narrated from Abû Sa'eed Al-Khudrî that some people from among the *Anṣâr* asked the Messenger of Allâh ﷺ and he gave them, then they asked him and he gave them, until what he had was exhausted. He said: "Whatever I have of good, I will never withhold from you, but whoever refrains from asking, Allâh will make him content, whoever seeks to be independent of means, Allâh will make him independent, and whoever is patient Allâh will bestow patience upon him, and no one is

[٢٤٢٤] ١٢٤ - (١٠٥٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيَمَا قُرِئَ عَلَيْهِ - عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْجِرَهُ عَنْكُمْ، وَمَنْ يَسْتَغْفِرْ بِعَفْوِ اللَّهِ، وَمَنْ يَسْتَغْنِ يُعْنِهِ اللَّهُ، وَمَنْ يَصْبِرْ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

ever given anything better and more generous than patience.”

[2425] (...) A similar report (as no. 2424) was narrated from Az-Zuhrî with this chain.

Chapter 43. Sufficient Provision And Contentment

[2426] 125 - (1054) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âṣ that the Messenger of Allâh ﷺ said: “He has succeeded who accepts Islam and is given sufficient provision, and Allâh makes him content with what He has given him.”

[2427] 126 - (1055) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘*Allâhum maj‘al rizqa âli muḥammadin quwtâ* (O Allâh, make the provision of the family of Muḥammad (no more than) sufficient.)’”

[٢٤٢٥] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ. نَحْوَهُ.

(المعجم ٤٣) - (بَابُ فِي الْكَفَافِ وَالْقَنَاعَةِ) (التحفة ٤٤)

[٢٤٢٦] ١٢٥ - (١٠٥٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِيءُ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ: حَدَّثَنِي شُرْحِبِيلٌ وَهُوَ ابْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرَزَقَ كَفَافًا، وَقَتَّعَهُ اللَّهُ بِمَا آتَاهُ».

[٢٤٢٧] ١٢٦ - (١٠٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَأَبُو سَعِيدٍ الْأَشْجَعُ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، كِلَاهُمَا عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

[انظر: ٧٤٤٠]

Chapter 44. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And To Those For Whose Faith There Is Fear If They Are Not Given Anything, And Putting Up With The One Who Asks Rudely Due To Ignorance, And The *Khawârij* And Rulings Regarding Them

[2428] 127 - (1056) It was narrated that Salmân bin Rabî'ah said: 'Umar bin Al-Khaṭṭâb (May Allâh be pleased with him) said: The Messenger of Allâh ﷺ shared out (some wealth) and I said: "By Allâh, O Messenger of Allâh, others deserved to have it more than these people." He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

[2429] 128 - (1057) It was narrated that Anas bin Mâlik said: "I was walking with the Messenger of Allâh ﷺ and he was wearing a Najrânî *Ridâ'* with a thick border. A Bedouin came up to him and roughly grabbed him by his *Ridâ'*, and I could see the marks left on the neck of the Messenger of Allâh ﷺ by the border of his *Ridâ'*, because of the rough manner in which he

(المعجم ٤٤) - (بَابُ إعطاء المؤلفَة
ومن يخاف على إيمانه إن لم يعط،
واحتمال من سأل بجفاء لجهله،
وبيان الخوارج وأحكامهم) (التحفة ٤٥)

[٢٤٢٨] ١٢٧ - (١٠٥٦) حَدَّثَنَا
عُمَانُ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ
وإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا -
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ
سَلْمَانَ بْنِ رَبِيعَةَ قَالَ قَالَ عُمَرُ بْنُ
الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: قَسَمَ رَسُولُ
اللَّهِ ﷺ قَسَمًا، فَقُلْتُ: وَاللَّهِ! يَا رَسُولَ
اللَّهِ! لَعَبِيرٌ هَؤُلَاءِ كَانَ أَحَقَّ بِهِ مِنْهُمْ،
قَالَ: «إِنَّهُمْ خَيْرُونِي بَيْنَ أَنْ يَسْأَلُونِي
بِالْفُحْشِ، أَوْ يَخْلُونِي، فَلَسْتُ بِبَاخِلٍ».

[٢٤٢٩] ١٢٨ - (١٠٥٧) حَدَّثَنِي
عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ
الرَّازِيُّ قَالَ: سَمِعْتُ مَالِكًا؛ وَحَدَّثَنِي
يُونُسُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لَهُ -
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ
[ابْنُ أَنَسٍ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

grabbed him. Then he said: 'O Muḥammad! Order that I be given some of the wealth of Allāh that is with you!' The Messenger of Allāh ﷺ turned to him and smiled, then he ordered that he be given something."

[2430](...) This *Hadīth* was narrated from Anas bin Mālik, from the Prophet ﷺ (a *Hadīth* similar to no. 2430)

In the *Hadīth* of 'Ikrimah bin 'Ammār is the addition: "Then he grabbed him, and the Prophet of Allāh ﷺ was pulled backwards towards to that Bedouin."

In the *Hadīth* of Hammām: "He grabbed him (so roughly) that the *Burd* tore, and its border was left around the neck of the Messenger of Allāh ﷺ.

كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ، وَعَلَيْهِ رِدَاءٌ نَجْرَانِي غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكَهُ أَغْرَابِي، فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً، نَظَرْتُ إِلَى صَفْحَةِ عُنُقِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ، مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَأَلْتَمَسْتُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَصَحَّحَكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[٢٤٣٠] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ: وَحَدَّثَنِي سَامَةُ بْنُ شَيْبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ، كُلُّهُمْ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ [ابْنِ أَبِي طَلْحَةَ]، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

وَفِي حَدِيثِ عِكْرَمَةَ بْنِ عَمَارٍ مِنَ الرِّيَادَةِ، قَالَ: ثُمَّ جَبَذَهُ إِلَيْهِ جَبَذَةً رَجَعَ نَبِيُّ اللَّهِ ﷺ فِي نَحْرِ الْأَغْرَابِيِّ. وَفِي حَدِيثِ هَمَّامٍ: فَجَادَبَهُ حَتَّى انْشَقَّ الْبُرْدُ، وَحَتَّى بَقِيَتْ حَاشِيَتُهُ فِي عُنُقِ رَسُولِ اللَّهِ ﷺ.

[2431] 129 - (1058) It was

[٢٤٣١] ١٢٩ - (١٠٥٨) وَحَدَّثَنَا

narrated that Al-Miswar bin Makḥramah said: "The Messenger of Allāh ﷺ distributed some cloaks and he did not give anything to Makḥramah. Makḥramah said: 'O my son, let us go to the Messenger of Allāh ﷺ.' So I went with him and he said: 'Go in and call him for me.' So I called him, and he (ﷺ) came out wearing one of those cloaks and said: 'I kept this one for you.' He looked at him and said: 'Makḥramah is pleased.'"

[2432] 130 - (...) It was narrated that Al-Miswar bin Makḥramah said: "Some cloaks were brought to the Messenger of Allāh ﷺ, and my father Makḥramah said to me: 'Let us go to him: perhaps he will give us one of them.' My father stood at the door and spoke, and the Prophet ﷺ recognized his voice and came out, carrying a cloak and displaying it to him, and saying: 'I kept this one for you, I kept this one for you.'"

Chapter 45. Giving To One For Whose Faith One Fears

[2433] 131 - (150) It was narrated from Sa'd: "The Messenger of Allāh ﷺ gave something to a

قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَّةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بَنِيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَطْلَلْتُ مَعَهُ قَالَ: ادْخُلْ فَادْعُهُ لِي، قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَكَأَنَّهُ قَبَاءٌ مِنْهَا، فَقَالَ: «حَبَأْتُ هَذَا لَكَ»، قَالَ: فَنَظَرْتُ إِلَيْهِ فَقَالَ: «رَضِيَ مَخْرَمَةُ»

[٢٤٣٢] ١٣٠ - (...) وَحَدَّثَنِي أَبُو الْخَطَّابِ زِيَادُ بْنُ بِسْمٍ الْحَسَانِيُّ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ أَبُو صَالِحٍ: حَدَّثَنَا أَبُو السَّخْتِيَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَقْبِيَّةً، فَقَالَ لِي أَبِي مَخْرَمَةُ: انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِيَنَا مِنْهَا شَيْئًا، قَالَ: فَقَامَ أَبِي عَلَى الْبَابِ فَتَكَلَّمَ، فَعَرَفَ النَّبِيُّ ﷺ صَوْتَهُ، فَخَرَجَ وَمَعَهُ قَبَاءٌ، وَهُوَ يُرِيدُ الْحَاسِيَّةَ، وَهُوَ يَقُولُ: «حَبَأْتُ هَذَا لَكَ».

(المعجم ٤٥) - (بَابُ إعطاء من

يخاف على إيمانه) (التحفة ٤٦)

[٢٤٣٣] ١٣١ - (١٥٠) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ

group of people among whom I was sitting, and the Messenger of Allâh ﷺ left out one man without giving him anything, and he was the best of them in my view. I went to the Messenger of Allâh ﷺ and whispered to him: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allâh, what about so-and-so? By Allâh, I think that he is a believer.' He said: 'Or a Muslim.' He said: 'I may give something to a man although someone else is dearer to me than him, lest he be thrown into the Fire on his face.'"

In the *Hadîth* of Al-Hulwânî, the words are repeated twice.

[2434] (...) A *Hadîth* similar to that of Şâlih (no. 2433) from Az-Zuhrî was narrated (by others) from Az-Zuhrî with this chain.

قَالَ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ سَعْدٍ: أَنَّهُ أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ قَالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ مِنْهُمْ رَجُلًا لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَزْتُهُ فَقُلْتُ: [يَا رَسُولَ اللَّهِ!] مَا لَكَ عَنْ فُلَانٍ؟ وَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا» فَسَكَتُ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا» فَسَكَتُ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: «أَوْ مُسْلِمًا» قَالَ: «إِنِّي لَأَعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةً أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ». وَفِي حَدِيثِ الْحُلَوَانِيِّ تَكَرَّرَ الْقَوْلُ مَرَّتَيْنِ. [راجع: ٣٧٨]

[٢٤٣٤] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ [بْنِ سَعْدٍ]: حَدَّثَنَا ابْنُ أَبِي شِهَابٍ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا:

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ
عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، عَلَى مَعْنَى
حَدِيثِ صَالِحٍ عَنِ الزُّهْرِيِّ.

[٢٤٣٥] (...) حَدَّثَنَا الْحَسَنُ بْنُ
عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ
[إِبْرَاهِيمَ بْنِ سَعْدٍ]: حَدَّثَنَا أَبِي عَنْ
صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ
قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ يُحَدِّثُ هَذَا
- يَعْنِي حَدِيثَ الزُّهْرِيِّ الَّذِي ذَكَرْنَا -
فَقَالَ فِي حَدِيثِهِ: فَضْرَبَ رَسُولُ اللَّهِ ﷺ
بِيَدِهِ بَيْنَ عُنُقِي وَكَتْفِي، ثُمَّ قَالَ: «أَقْتَالَا؟
أَيُّ سَعْدٍ! إِنِّي لَأُعْطِي الرَّجُلَ».

[2435] (...) It was narrated that Ismâ'il bin Muḥammad bin Sa'd said: "I heard Muḥammad bin Sa'd narrating this" - meaning, the *Hadīth* of Az-Zuhrī which is quoted above (no. 2434) - and in his *Hadīth* he said: "The Messenger of Allāh ﷺ struck me with his hand between my neck and my shoulder, then he said: 'Are you arguing, O Sa'd, because I give something to a man?'"

Chapter 46. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And Urging Those Whose Faith Is Strong To Show Patience)

[2436] 132 - (1059) It was narrated from Yûnus, form Ibn Shihâb, who said: "Anas bin Mâlik informed me, that on the day of Hunain, when Allāh granted the wealth of Hawâzin as *Fay*^[1] to His Messenger ﷺ, and the Messenger of Allāh ﷺ started to distribute it, giving one hundred camels to some men of the Quraish, some people among the *Anṣâr* said: 'May Allāh

(المعجم ٤٦) - (بَابُ إعطاء المؤلفَة
قلوبهم على الإسلام وتصبر من قوي
إيمانه) (التحفة ٤٧)

[٢٤٣٦] ١٣٢ - (١٠٥٩) حَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى التُّجَيْبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ
شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ نَاسًا
مِنَ الْأَنْصَارِ قَالُوا يَوْمَ حُنَيْنٍ، حِينَ أَفَاءَ
اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا
أَفَاءَ، فَطَلَفَ رَسُولُ اللَّهِ ﷺ يُعْطِي رِجَالًا

[1] Normally referring to spoils of war that were acquired without fighting.

forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.”

Anas bin Mâlik said: “The Messenger of Allâh ﷺ was told about what they had said, and he summoned the *Anṣâr* to a tent made of leather. When they had gathered, he came to them and addressed them, and said: ‘What is this that I have heard you are saying?’ The *Fuqahâ*’ (the learned and wise) among the *Anṣâr* said: ‘As for the wise ones among us, O Messenger of Allâh ﷺ, they did not say anything, but some of us are young in age, and they said: “May Allâh forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.”’

“The Messenger of Allâh ﷺ said: ‘I give to men who have only recently left disbelief behind, so as to incline their hearts (towards faith). Does it not please you that the people are leaving with the wealth while you are leaving with the Messenger of Allâh ﷺ? By Allâh, what you are returning with is better than what they are returning with.’ They said: ‘Yes, O Messenger of Allâh, we are pleased.’ He said: ‘You are going to see others being preferred over you, so be patient until you meet Allâh and His

مِنْ قُرَيْشِ الْمَاءَةِ مِنَ الْإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ، يُعْطِي قُرَيْشًا وَيَتْرَكُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ.

قَالَ أَنَسُ بْنُ مَالِكٍ: فَحَدَّثَ ذَلِكَ رَسُولُ اللَّهِ ﷺ، مِنْ قَوْلِهِمْ، فَأَرْسَلَ إِلَى الْأَنْصَارِ، فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمَ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَقَالَ لَهُ فَقَهَاءُ الْأَنْصَارِ: أَمَّا دَوْرُ رَأَيْنَا يَا رَسُولَ اللَّهِ! فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أَنَسُ بْنُ مَالِكٍ حَدِيثُهُ اسْتَنَاهُمْ، قَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِهِ ﷺ، يُعْطِي قُرَيْشًا وَيَتْرَكُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُعْطِي رَجُلًا حَدِيثِي عَهْدٍ بِكُفْرٍ، أَتَأْتَلُفُهُمْ، أَفَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ، وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ - ﷺ -؟» فَوَاللَّهِ! لَمَّا تَنَقَّلُوا بِهِ خَيْرٌ مِمَّا يَتَقَلَّبُونَ بِهِ» فَقَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَدْ رَضِينَا، قَالَ: «فَإِنَّكُمْ سَتَجِدُونَ أَثَرَهُ شَدِيدَةً، فَاصْبِرُوا. حَتَّى تَلْقَوْا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ»، قَالُوا: سَتَصْبِرُ.

Messenger, for I will be at the Cistern (*Haud Al-Kauthar*).’ They said: ‘We will be patient.’”

[2437] (...) It was narrated from Şâlih, from Ibn Shihâb, (who said): “Anas bin Mâlik narrated to me; he said: ‘When Allâh granted the wealth of Hawâzin to His Messenger as *Fay*’...” and he quoted a similar *Hadîth* (as no. 2437), except that he said: “Anas said: ‘We could not bear it.’” And he said: “As for some people who were young in age...”

[2438] (...) The nephew of Ibn Abî Shihâb narrated that his paternal uncle said: “Anas bin Mâlik told me...” and he quoted a similar *Hadîth* (as no. 2437), except that he said: “Anas said: They said: “We will be patient” - like the report of Yûnus from Az-Zuhrî.

[2439] 133 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ gathered the *Anşâr* and said: ‘Is there anyone else among you?’ They said: ‘No, except the son of a sister of ours.’ The Messenger of Allâh ﷺ said: ‘The son of the sister of a people is one of them.’ Then he said: ‘The Quraish have only recently left *Jâhiliyyah* behind and have suffered a calamity, and I wanted to help

[٢٤٣٧] (...) حَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، وَافْتَصَّ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: قَالَ أَنَسُ: فَلَمْ نَصْبِرْ، وَقَالَ: فَأَمَّا أَنَسُ حَدِيثَهُ أَصْنَانُهُمْ.

[٢٤٣٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: قَالَ أَنَسُ: قَالُوا: نَصْبِرُ، كَرِوَايَةِ يُونُسَ عَنِ الزُّهْرِيِّ.

[٢٤٣٩] ١٣٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ الْأَنْصَارَ، فَقَالَ: «أَفِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» قَالُوا: لَا، إِلَّا ابْنُ أُخْتٍ لَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ ابْنَ أُخْتِ الْقَوْمِ مِنْهُمْ»

them and soften their hearts (towards faith). Does it not please you that the people are going back with worldly gains, and you are going back to your houses with the Messenger of Allâh ﷺ? If the people were to follow a valley and the *Anṣâr* were to follow a mountain pass, I would follow the mountain pass of the *Anṣâr*.”

[2440] 134 - (...) Anas bin Mâlik said: “When Makkah was conquered, the spoils were divided among the Quraish. The *Anṣâr* said: ‘This is strange; our swords are still dripping with their blood and our spoils have been given to them!’ News of that reached the Messenger of Allâh ﷺ, so he gathered them together and said: ‘What is this that I have heard about you?’ They said: ‘It is what you have heard,’ and they would not tell lies. He said: ‘Does it not please you that the people are going back to their houses with worldly gains, while you are going back to your houses with the Messenger of Allâh? If the people were to follow a valley or mountain pass, and the *Anṣâr* were to follow a valley or mountain pass, I would follow the valley or mountain pass of the *Anṣâr*.”

[2441] 135 - (...) It was narrated that Anas bin Mâlik said: “On the day of (battle of) Hunain, Hawâzin, Ghaṭafân and others

فَقَالَ: «إِنَّ فُرَيْسًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبِرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَ الْأَنْصَارُ شِعْبًا، لَسَلَكَتُ شِعْبَ الْأَنْصَارِ».

[٢٤٤٠] ١٣٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: لَمَّا فُتِحَتْ مَكَّةُ قُسِمَ الْعَنَائِمُ فِي فُرَيْشٍ فَقَالَتِ الْأَنْصَارُ: إِنَّ هَذَا لَهُوَ الْعَجَبُ، إِنَّ سُيُوفَنَا تَقْطُرُ مِنْ دِمَائِهِمْ، وَإِنَّ غَنَائِمَنَا تَرُدُّ عَلَيْهِمْ! فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَجَمَعَهُمْ، فَقَالَ: «مَا الَّذِي بَلَغَنِي عَنْكُمْ؟» قَالُوا: هُوَ الَّذِي بَلَغَكَ، وَكَانُوا لَا يَكْذِبُونَ، قَالَ: «أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْدُّنْيَا إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا، وَسَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا، لَسَلَكَتُ وَادِيِ الْأَنْصَارِ أَوْ شِعْبَ الْأَنْصَارِ».

[٢٤٤١] ١٣٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ

came with their children and flocks, and on that day the Prophet ﷺ had ten thousand with him, as well as the *Ṭulaqâ*.^[1] They fled from him until he was left on his own. On that day he gave two calls, with nothing in between them. He turned to his right and said: 'O *Anṣâr*!' and they said: 'Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.' Then he turned to his left and said: 'O *Anṣâr*!' and they said: 'Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.' He was riding a white mule, then he dismounted and said: 'I am the slave of Allâh and His Messenger.' Then the idolators were defeated and the Messenger of Allâh ﷺ acquired a great amount of spoils of war. He divided it among the *Muhâjirîn* and the *Ṭulaqâ*, and he did not give the *Anṣâr* anything.

The *Anṣâr* said: 'At the hour of need we are called, then the spoils are given to others!' News of that reached him (the Messenger of Allâh ﷺ), so he summoned them to a tent and said: 'O *Anṣâr*, what is this that I have heard you are saying?' They remained silent. He said: 'O *Anṣâr*, does it not please you that the people are leaving with

- يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ الْحَرْفَ بَعْدَ الْحَرْفِ - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ هِشَامِ بْنِ زَيْدٍ بَنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمَ حُنينٍ أَقْبَلْتُ هَوَازِئُ وَعُطْفَانُ وَغَيْرُهُمْ، بِدَرَارِيهِمْ وَنَعْمِهِمْ، وَمَعَ النَّبِيِّ ﷺ يَوْمَئِذٍ عَشْرَةُ آلَافٍ، وَمَعَهُ الطُّلَقَاءُ، فَأَذْبَرُوا عَنْهُ، حَتَّى بَقِيَ وَحْدَهُ، قَالَ: فَتَادَى يَوْمَئِذٍ نِدَاءَيْنِ، لَمْ يَخْلُطُ بَيْنَهُمَا شَيْئًا، قَالَ: التَّفَتُّ عَنْ يَمِينِهِ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ» فَقَالُوا: لَبَّيْكَ، يَا رَسُولَ اللَّهِ! أُنَبِّئُكَ نَحْنُ مَعَكَ، قَالَ: ثُمَّ التَّفَتُّ عَنْ يَسَارِهِ فَقَالَ «يَا مَعْشَرَ الْأَنْصَارِ!» قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ! أُنَبِّئُكَ نَحْنُ مَعَكَ، قَالَ: وَهُوَ عَلَى بَغْلَةٍ بَيْضَاءَ، فَتَزَلَّ فَقَالَ: أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ، فَأَنْهَزَمَ الْمُشْرِكُونَ، وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنَائِمٌ كَثِيرَةٌ، فَفَقَسَمَ فِي الْمُهَاجِرِينَ وَالطُّلَقَاءِ، وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَقَالَتِ الْأَنْصَارُ: إِذَا كَانَتِ الشَّدَّةُ فَتَحْنُ نُدْعَى، وَتُعْطَى طَى الْغَنَائِمِ غَيْرَنَا! فَلَبَّغَهُ ذَلِكَ، فَجَمَعَهُمْ فِي قُبَيْ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ! مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتُوا، فَقَالَ: «يَا

[1] Those who had been set free following the Conquest of Makkah.

worldly gains, but you are leaving with Muhammad and taking him to your houses?" They said: 'Yes, O Messenger of Allâh ﷺ, we are pleased.' He said: 'If the people were to follow a valley and the *Anṣâr* were to follow a mountain pass, I would take the mountain pass of the *Anṣâr*.'"

Hishâm (a narrator) said: "I said: 'O Abû Ḥamzah,^[1] did you witness that?' He said: 'How could I be elsewhere?'"

[2442] 136 - (...) It was narrated that Anas bin Mâlik said: "We conquered Makkah, then we attacked Ḥunain, and the idolators came in the best ranks I have ever seen. They lined up their cavalry, then the infantry, then the women behind them, then the sheep, then the other livestock. We were a large number of people, some six thousand, and our cavalry was led by Khâlid bin Al-Walîd. Our cavalry scattered behind our backs, and we could hardly stand firm when we were exposed by our cavalry. The Bedouin and those whom we know among the people fled, and the Messenger of Allâh ﷺ called out: *Muhâjirîn! O Muhâjirîn!* Then he called out: 'O *Anṣâr! O Anṣâr!*'" Anas said: "This is the *Hadîth* of 'Ummayyah.'^[2] He

مَعَشَرَ الْأَنْصَارِ! أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا وَتَذْهَبُونَ بِمُحَمَّدٍ تَحُورُونَ إِلَيَّ بَيُوتِكُمْ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! رَضِينَا، قَالَ: فَقَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ شِعْبًا، لَأَخَذْتُ شِعْبَ الْأَنْصَارِ».

قَالَ هِشَامٌ فَقُلْتُ: يَا أَبَا حَمْزَةَ! أَنْتَ شَاهِدٌ ذَلِكَ؟ قَالَ: وَآيِنَ أَغِيبُ عَنْهُ؟.

[٢٤٤٢] ١٣٦ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَحَامِدُ بْنُ عُمَرَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي السُّمَيْطُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: افْتَتَحْنَا مَكَّةَ، ثُمَّ إِنَّا غَزَوْنَا حُجَيْنًا، فَجَاءَ الْمُشْرِكُونَ بِأَحْسَنِ صُفُوفٍ رَأَيْتُ، قَالَ: فَصَفَّتِ الْخَيْلُ، ثُمَّ الْمُقَاتِلَةُ، ثُمَّ صَفَّتِ النِّسَاءُ مِنْ وَرَاءِ ذَلِكَ، ثُمَّ صَفَّتِ الْغَنَمُ، ثُمَّ صَفَّتِ النَّعَمُ، قَالَ: وَنَحْنُ بَسَرٌ كَثِيرٌ، قَدْ بَلَّغْنَا سِتَّةَ آلَافٍ، وَعَلَى مُجَبَّةٍ خَيْلُنَا خَالِدُ بْنُ الْوَلِيدِ، قَالَ: فَجَعَلَتْ خَيْلُنَا تَلْوِي خَلْفَ ظُهُورِنَا، فَلَمْ نَلْبَثْ أَنْ انْكَشَفَتْ خَيْلُنَا، وَفَرَّتِ الْأَعْرَابُ وَمَنْ

[1] Referring to Anas bin Mâlik.

[2] This word has been interpreted and recited in different ways.

said: "We said: 'Here we are at your service, O Messenger of Allâh.' The Messenger of Allâh ﷺ advanced, and we did not come to them before Allâh defeated them. We seized that wealth, then we set off towards Aṭ-Ṭâ'if, which we besieged for forty days. Then we went back to Makkah and stayed there, and the Messenger of Allâh ﷺ started to give some men one hundred [camels]."

Then he mentioned the rest of the *Hadîth*, similar to the *Aḥâdîth* of Qatâdah, Abû At-Tayyâḥ and Hishâm bin Zaid (no. 2439, 2440, 2441).

نَعْلَمُ مِنَ النَّاسِ، قَالَ: فَتَدَايَ رَسُولُ اللَّهِ ﷺ: «يَا لَ الْمُهَاجِرِينَ!، يَا لَ الْمُهَاجِرِينَ!»، ثُمَّ قَالَ: «يَا لَ الْأَنْصَارِ! يَا لَ الْأَنْصَارِ!»، قَالَ: قَالَ أَنَسٌ: هَذَا حَدِيثُ عُمَيَّةَ، قَالَ: قُلْنَا: لَبَّيْكَ، يَا رَسُولَ اللَّهِ! قَالَ: فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَايُمُّ اللَّهُ مَا أَتَيْنَاهُمْ حَتَّى هَزَمَهُمُ اللَّهُ، قَالَ: فَقَبَضْنَا ذَلِكَ الْمَاءَ، ثُمَّ انْطَلَقْنَا إِلَى الطَّائِفِ فَحَاصَرْنَاهُمْ أَرْبَعِينَ لَيْلَةً، ثُمَّ رَجَعْنَا إِلَى مَكَّةَ فَتَرَلْنَا، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْطِي الرَّجُلَ الْمِائَةَ [مِنَ الْإِبِلِ].

ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ قَتَادَةَ، وَأَبِي التَّيَّاحِ، وَهِشَامِ بْنِ زَيْدٍ.

[2443] 137 - (1060) It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ gave one hundred camels each to Abû Sufyân bin Ḥarb, Ṣafwân bin Umayyah, 'Uyaynah bin Ḥiṣn and Al-Aqra' bin Ḥâbis, and he gave less than that to 'Abbâs bin Mirdâs. 'Abbâs bin Mirdâs said (in verse):

'You allot my share of the spoils and that of my horse between 'Uyaynah and Al-Aqra' -

But neither 'Uyaynah nor Al-Aqra' are of any higher standing than Mirdâs in the assembly -

[٢٤٤٣] ١٣٧ - (١٠٦٠) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ مَسْرُوقٍ، عَنْ أَبِيهِ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ بْنَ حَرْبٍ، وَصَفْوَانَ بْنَ أُمَيَّةَ، وَعُمَيَّةَ بْنَ حِصْنٍ، وَالْأَقْرَعَ بْنَ حَابِسٍ، كُلُّ إِنْسَانٍ مِنْهُمْ، مِائَةً مِنَ الْإِبِلِ، وَأَعْطَى عَبَّاسَ بْنَ مِرْدَاسٍ دُونَ ذَلِكَ، فَقَالَ عَبَّاسُ بْنُ مِرْدَاسٍ:

I am in no way inferior to either of them, and he who accepts a lower status today will not be elevated.'

So the Messenger of Allâh ﷺ completed one hundred for him.

[2444] 138 - (...) It was narrated from 'Umar bin Sa'eed bin Masrûq with this chain: "The Prophet ﷺ distributed the spoils of Hunain, and he gave Abû Sufyân bin Hârb one hundred camels..." and he quoted a similar *Hadîth* (as no. 2443), and added: and he gave 'Alqamah bin 'Ulâthah one hundred.

[2445] (...) 'Umar bin Sa'eed narrated it with this chain, but he did not mention 'Alqamah bin 'Ulâthah or Şafwân bin Umayyah in his *Hadîth*, nor did he quote the poetry.

[2446] 139 - (1061) It was narrated from 'Abdullâh bin Zaid that when the Messenger of Allâh ﷺ conquered Hunain, he distributed the spoils and he gave to those whose hearts had been

أَتَجْعَلُ نَهْيِي وَنَهْبَ الْعُبَيْدِ
مَدْبَيْنَ عَيْنَةٍ وَالْأَفْرَعِ؟
فَمَا كَانَ بَدْرٌ وَلَا حَابِسٌ
يَفْزِقَانِ مِرْدَاسٍ فِي الْمَجْمَعِ
وَمَا كُنْتُ دُونَ أَمْرِي مِنْهُمَا
وَمَنْ يُخَفِّضِ الْيَوْمَ لَا يُرْفَعِ
قَالَ: فَأَتَمَّ لَهُ رَسُولُ اللَّهِ ﷺ مِائَةً.

[٢٤٤٤] ١٣٨ - (...) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ قَالَ: أَخْبَرَنَا ابْنُ
عُيَيْنَةَ عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ مَسْرُوقٍ بِهَذَا
الْإِسْنَادِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ غَنَائِمَ حُنَيْنٍ،
فَأَعْطَى أَبَا سُفْيَانَ بْنَ حَرْبٍ مِائَةً مِنَ
الْإِبِلِ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَزَادَ:
وَأَعْطَى عَلْقَمَةَ بْنَ عَلَاثَةَ مِائَةً.

[٢٤٤٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
حَالِدٍ الشَّعِيرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ:
حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ بِهَذَا الْإِسْنَادِ، وَلَمْ
يَذْكُرْ فِي الْحَدِيثِ عَلْقَمَةَ بْنَ عَلَاثَةَ، وَلَا
صَفْوَانَ بْنَ أُمَيَّةَ، وَلَمْ يَذْكُرِ الشَّعْرَ فِي
حَدِيثِهِ.

[٢٤٤٦] ١٣٩ - (١٠٦١) حَدَّثَنَا
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
جَعْفَرٍ عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عَمَارَةَ،
عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ:

inclined (towards Islam). Then he heard that the *Anṣâr* would have liked to have got what the people had got. The Messenger of Allâh ﷺ stood up and addressed them; he praised and glorified Allâh, then he said: "O *Anṣâr*, did I not find you astray, then Allâh guided you through me? Were you not destitute, then Allâh made you rich through me? Were you not divided, then Allâh united you through me?" They said: "Allâh and His Messenger are most generous." He said: "Are you not going to answer me?" They said: "Allâh and His Messenger are most generous." He said: "If you wish you may say such-and-such, and such-and-such happened" - he mentioned a number of things, but 'Amr said that he did not remember them. Then he said: "Does it not please you that the people are leaving with sheep and camels, and you are leaving with the Messenger of Allâh ﷺ. The *Anṣâr* are inner garments and the people are outer garments. Were it not for the *Hijrah*, I would have been one of the *Anṣâr*. If the people were to follow a valley or mountain pass, I would follow the valley or mountain pass of the *Anṣâr*. After I am gone you are going to see others being preferred to you, but be patient until you meet me at the Cistern."

أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَتَحَ حُتَيْنًا قَسَمَ
الْغَنَائِمَ، فَأَعْطَى الْمُؤَلَّفَةَ قُلُوبَهُمْ، فَبَلَغَهُ
أَنَّ الْأَنْصَارَ يُحِبُّونَ أَنْ يُصَيِّبُوا مَا أَصَابَ
النَّاسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَحَطَبَهُمْ،
فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «يَا
مَعْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضَلَّالًا،
فَهَدَاكُمُ اللَّهُ يِي؟ وَعَالَةً، فَأَغْنَاكُمُ اللَّهُ يِي؟
وَمُتَّفَرِّقِينَ، فَجَمَعَكُمُ اللَّهُ يِي» وَيَقُولُونَ:
اللَّهُ وَرَسُولُهُ أَمْنٌ، فَقَالَ: «أَلَا تُجِيبُونِي؟»
فَقَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ، فَقَالَ: أَمَّا
إِنِّكُمْ لَوْ شِئْتُمْ أَنْ تَقُولُوا كَذَا وَكَذَا، وَكَانَ
مِنْ الْأَمْرِ كَذَا [وَكَذَا]، - لِأَشْيَاءَ
عَدَدَهَا، زَعَمَ عَمْرُو أَنْ لَا يَحْفَظُهَا -
فَقَالَ: «أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ
بِالشَّاءِ وَالْإِبِلِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ﷺ
إِلَى رِحَالِكُمْ؟ الْأَنْصَارُ شِعَارُ النَّاسِ
دِتَارٌ، وَلَوْلَا الْهَجْرَةُ لَكُنْتُ امْرَأً مِنَ
الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَشِعْبًا،
لَسَلَكَتُ وَادِيِ الْأَنْصَارِ وَشِعْبَهُمْ، إِنِّكُمْ
سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى
تَلْقَوْنِي عَلَى الْحَوْضِ».

[2447] 140 - (1062) It was narrated that ‘Abdullâh said: “On the day of (the battle of) Hunain, the Messenger of Allâh ﷺ showed preference to some people in distributing (the spoils of war). He gave one hundred camels to Al-Aqra‘ bin Hâbis, and a similar amount to ‘Uyaynah, and he gave to some prominent people among the ‘Arabs, and he showed preference to them in giving on that day. A man said: ‘By Allâh, there is no justice in this division of the spoils of war, and it has not been done for the Face of Allâh!’ I said: ‘By Allâh, I am going to tell the Messenger of Allâh ﷺ.’ So I went to him and told him what (that man) had said. His face changed until it was like blood, then he said: ‘Who will be just if Allâh and His Messenger are not just?’ Then he said: ‘May Allâh have mercy on Mûsâ, for he was troubled with more than this and he remained patient.’

I said: ‘I will not tell him of anything that people say after this.’”

[2448] 141 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ distributed (some spoils of war), and a man said: ‘This division was not done for the Face of

[٢٤٤٧] ١٤٠ - (١٠٦٢) حَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ
وإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ
عَنْ مَنصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: لَمَّا كَانَ يَوْمَ حُتَيْنِ أَتَى رَسُولَ
اللَّهِ ﷺ نَاسًا فِي الْقِسْمَةِ، فَأَعْطَى الْأَفْرَعَ
ابْنَ حَاسِبٍ مِائَةً مِنَ الْإِبِلِ، وَأَعْطَى عُيَيْنَةَ
مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا مِنْ أَشْرَافِ
الْعَرَبِ، وَآتَاهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ، فَقَالَ
رَجُلٌ: وَاللَّهِ! إِنَّ هَذِهِ لِقِسْمَةٌ مَا عُدِلَ
فِيهَا، وَمَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ، قَالَ:
فَقُلْتُ: وَاللَّهِ! لَأُخْبِرَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: فَأَتَيْتُهُ فَأَخْبَرْتُهُ بِمَا قَالَ، فَتَغَيَّرَ
وَجْهُهُ حَتَّى كَانَ كَالصَّرْفِ، ثُمَّ قَالَ: فَمَنْ
يَعْدِلُ إِنْ لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ! ثُمَّ قَالَ:
«يَرْحَمُ اللَّهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرِ مِنْ
هَذَا فَصَبَرَ».

قَالَ: قُلْتُ: لَا جَرَمَ لَا أَرْفَعُ إِلَيْهِ
بَعْدَهَا حَدِيثًا.

[٢٤٤٨] ١٤١ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ
غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ
عَبْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمًا،

Allâh.' I went to the Prophet ﷺ and whispered to him, and he got very angry at that, and his face turned red, until I wished that I had not told him. Then he said: 'Mûsâ was troubled with more than this and he remained patient.'"

فَقَالَ رَجُلٌ: إِنَّهَا لَقِسْمَةٌ مَا أُريدَ بِهَا وَجْهُ الله، قَالَ: فَاتَيْتُ النَّبِيَّ ﷺ فَسَارَرْتُهُ، فَغَضِبَ مِنْ ذَلِكَ غَضَبًا شَدِيدًا، وَاحْمَرَّ وَجْهُهُ حَتَّى تَمَيَّنْتُ أَنِّي لَمْ أَذْكُرْهُ لَهُ، قَالَ ثُمَّ قَالَ: «قَدْ أُوذِيَ مُوسَى بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ».

Chapter 47. The *Khawârij* And Their Attributes

(المعجم ٤٧) - (بَابُ ذِكْرِ الْخَوَارِجِ)

(وصفاتهم) (التحفة ٤٨)

[2449] 142 - (1063) It was narrated that Jâbir bin 'Abdullâh said: "A man came to the Messenger of Allâh ﷺ in Al-Ji'rranâh, when he was on his way back from Hunain. In the cloak of Bilâl there was some silver and the Messenger of Allâh ﷺ was giving handfuls of it to the people. He said: 'O Muḥammad, be fair!' He said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' 'Umar bin Al-Khaṭṭâb (may Allâh be pleased with him) said: 'O Messenger of Allâh, let me kill this hypocrite!' He said: 'Allâh forbid that the people should say that I kill my Companions. This man and his like read the Qur'ân, but it does not go any further than their throats, and they pass through it like an arrow passing through the prey.'"

[٢٤٤٩] ١٤٢ - (١٠٦٣) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ بِالْجِعْرَانَةِ مُنْصَرَفَةً مِنْ حُنَيْنٍ، وَفِي ثَوْبِ بِلَالٍ فِضَّةٌ وَرَسُولُ اللَّهِ ﷺ يَقْضِي مِنْهَا لِلنَّاسِ، فَقَالَ: يَا مُحَمَّدُ! اْعْدِلْ، قَالَ: «وَيْلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خَبِثَ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: دَعْنِي يَا رَسُولَ اللَّهِ! فَأَقْتُلْ هَذَا الْمُنَافِقَ، فَقَالَ: «مَعَاذَ اللَّهِ! أَنْ يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي، إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنْهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[2450] (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ was distributing some spoils of war... and he quoted the same *Hadîth* (as no. 2449).

[٢٤٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ قَالَ: حَدَّثَنِي قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ مَغَانِمَ، وَسَاقَ الْحَدِيثَ.

[2451] 143 - (1064) It was narrated that Abû Sa‘eed Al-Khudrî said: “While he was in Yemen, ‘Alî [may Allâh be pleased with him] sent some gold, still encased in earth, to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ distributed it among four men, Al-Aqra‘ bin Hâbis Al-Hanzalî, ‘Uyaynah bin Badr Al-Fazârî, ‘Alqamah bin ‘Ulâthah Al-Âmirî who was one of Banû Kilâb, and Zaid Al-Khair Aṭ-Ṭâ’î who was one of Banû Nabhân. The Quraish got angry and said: ‘He gives to the chiefs of Najd and ignores us?’ The Messenger of Allâh ﷺ said: ‘I only did that in order to incline their hearts (towards faith).’ There came a man with a thick beard, prominent cheeks, sunken eyes, a prominent forehead and a shaven

[٢٤٥١] ١٤٣- (١٠٦٤) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ بِالْيَمَنِ، بِذَهَبٍ فِي ثُرْبَتَيْهَا، إِلَى رَسُولِ اللَّهِ ﷺ، فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ: الْأَقْرَعُ بْنُ حَابِسٍ الْحَنْظَلِيُّ، وَعُيَيْنَةُ بْنُ بَدْرِ الْفَزَارِيِّ، وَعَلْقَمَةُ بْنُ عَلَاثَةَ الْعَامِرِيُّ ثُمَّ أَحَدُ بَنِي كِلَابٍ، وَزَيْدُ الْخَيْرِ الطَّائِيُّ ثُمَّ أَحَدُ بَنِي نَبْهَانَ، قَالَ: فَغَضِبَتْ قُرَيْشٌ، فَقَالُوا: أَيْعْطِي صَنَادِيدَ نَجْدٍ وَيَدْعُنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي إِنَّمَا فَعَلْتُ ذَلِكَ لِأَتَأَلَّفَهُمْ» فَجَاءَ رَجُلٌ كَثَّ اللَّحْيَةُ، مُشْرِفُ الْوَجْهَتَيْنِ، غَائِرُ الْعَيْنَيْنِ،

head, who said: 'Fear Allâh, O Muḥammad!' The Messenger of Allâh ﷺ said: 'Who will obey Allâh if I disobey Him? Would He trust me with the people of earth but you do not trust me?' Then the man turned and left, and a man who was among the people asked for permission to kill him" - they think that he was Khâlid bin Al-Walîd - "then the Messenger of Allâh ﷺ said: 'Among the progeny of this man will be people who will recite the Qur'ân, but it will not go any further than their throats. They will kill the people of Islam and leave the idol-worshippers alone. They will pass through Islam as an arrow passes through the prey. If I live to see them, then I will certainly kill them like 'Âd.'"

[2452] 144 - (...) Abû Sa'eed Al-Khudri said: "Alî bin Abî Tâlib sent to the Messenger of Allâh ﷺ some gold from Yemen in a tanned leather bag, that had not been purified of the earth clinging to it. He distributed it among four men: 'Uyaynah bin Badr, Al-Aqra' bin Hâbis, Zaid Al-Khail and the fourth, who was either 'Alqamah bin 'Ulâthah or 'Âmir bin At-Tufail. One of his Companions said: 'We had more right to it than these men.' News of that reached the Prophet ﷺ and he said: 'Do you not trust me, when I am the trustee of the One Who is above the heaven

نَاتِيءُ الْجَبِينِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ! قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ يُطِيعُ اللَّهَ إِنْ عَصَيْتُهُ! أَيَأْمِنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي؟» قَالَ: ثُمَّ أَذْبَرَ الرَّجُلُ، فَاسْتَأْذَنَ رَجُلٌ مِنَ الْقَوْمِ فِي قَتْلِهِ، - يُرْوَنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ مِنْ ضَنْصِئٍ هَذَا قَوْمًا يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْتَانِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ، لَنْ أَذْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

[٢٤٥٢] ١٤٤ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَعْمٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ، بِذَهَبٍ فِي أُدِيمٍ مَقْرُوطٍ لَمْ تُحْصَلْ مِنْ ثَرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنِ بَذْرِ، وَالْأَقْرَعِ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعِ إِمَّا عَلَقَمَةَ بْنُ عَلَاتَةَ وَإِمَّا عَامِرَ بْنَ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا

and the news of heaven comes to me morning and evening?’ A man with sunken eyes, prominent cheeks, a high forehead, a thick beard and shaven head stood up, folding his *Izâr* up, and said: ‘O Messenger of Allâh, fear Allâh!’ He said: ‘Woe to you! Am I not the one who should fear Allâh the most among the people of earth?’ Then the man turned and left, and Khâlid bin Al-Walîd said: ‘O Messenger of Allâh, should I not strike his neck (kill him)?’ He said: ‘No, perhaps he prays.’ Khâlid said: ‘How many of those who pray say with their tongues what is not in their hearts?’ The Messenger of Allâh ﷺ said: ‘I have not been commanded to check people’s hearts or split open their bellies.’ Then he looked at him as he was going back and said: ‘From among the progeny of this man will emerge people who recite the Book of Allâh fluently, but it will not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey.’” He (one of the narrators) said: “I think he said: ‘If I live to see them, then I will certainly kill them like the killing of Thamûd.’”

[2453] 145 (...) It was narrated from ‘Umârah bin Al-Qa‘qâ’ with this chain (a similar *Hadîth* as no. 2452), and he said... and

نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ، قَالَ: فَلَمَّ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «أَلَا تَأْمُونِي؟ وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ، يَا بُنَيَّ خَبِرَ السَّمَاءِ صَبَاحًا وَمَسَاءً» قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثَّ اللَّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُسَمِّرُ الْإِزَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! اتَّقِ اللَّهَ، فَقَالَ: «وَيْلَكَ! أَوْ لَسْتُ أَحَقُّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ» قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ عُنُقَهُ؟ فَقَالَ: «لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّيَ». قَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَوْمَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقَّ بُطُونَهُمْ» قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفِّ، فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضُضْضِي هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ». قَالَ أَظْنَهُ قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[٢٤٥٣] ١٤٥- (...) وَحَدَّثَنَاهُ عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

‘Alqamah bin ‘Ulâthah, and he did not mention ‘Âmir bin Aṭ-Ṭufail. And he said: “Prominent forehead,” he did not say: “High.” And he added: “‘Umar bin Al-Khaṭṭâb [may Allâh be pleased with him] stood up and said: ‘O Messenger of Allâh, shall I not strike his neck?’ He said: ‘No.’ Then he turned away and Khâlid, the Sword of Allâh, stood up and said: ‘O Messenger of Allâh, shall I not strike his neck?’ He said: ‘No. There will emerge from the progeny of this man people who recite the Book of Allâh fluently.’” And ‘Umârah said: “I think he said: ‘If I live to see them, then I will certainly kill them like the killing of Ṭhamûd.’”

[2454] 146 - (...) It was narrated from ‘Umârah bin Al-Qa‘qâ‘ with this chain (a similar *Hadīth* as no. 2452) and he said: “... between four men: Zaid Al-Khaṭṭâb, Al-Aqra‘ bin Ḥâbis, ‘Uyaynah bin Ḥiṣn and ‘Alqamah bin ‘Ulâthah or ‘Âmir bin Aṭ-Ṭufail.” And he said: “A high forehead,” like the report of ‘Abdul-Wâhid. And he said: “There will emerge from the progeny of this man people who...” but he did not say: “If I live to see them then I will certainly kill them like the killing of Ṭhamûd.”

[2455] 147 - (...) It was narrated from Abû Salamah and ‘Aṭâ bin Yasâr that they came to Abû

عُمَارَةَ بْنِ الْقُقَعَاءِ. بِهَذَا الْإِسْنَادِ وَقَالَ: وَعَلَقَمَةُ بْنُ عُلَاثَةَ، وَلَمْ يَذْكُرْ عَامِرَ بْنَ الطُّفَيْلِ، وَقَالَ: نَاطِيءُ الْجَبْهَةِ، وَلَمْ يَقُلْ: نَاشِزٌ، وَزَادَ: فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ «لَا»، ثُمَّ أَدْبَرَ فَقَامَ إِلَيْهِ خَالِدُ سَيْفُ اللَّهِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ «لَا»، «إِنَّهُ سَيُخْرِجُ مِنْ ضِئْضِئٍ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ لَيْتَنَا رَطْبًا»، وَقَالَ: قَالَ عُمَارَةُ: حَسْبُهُ قَالَ: «لَئِنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[٢٤٥٤] ١٤٦ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقُقَعَاءِ بِهَذَا الْإِسْنَادِ وَقَالَ: بَيْنَ أَرْبَعَةٍ نَفَرٍ: زَيْدُ الْخَيْلِ، وَالْأَقْرَعُ بْنُ حَابِسٍ، وَعُيَيْنَةُ بْنُ حِصْنٍ، وَعَلَقَمَةُ بْنُ عُلَاثَةَ أَوْ عَامِرُ بْنُ الطُّفَيْلِ، وَقَالَ: نَاشِزُ الْجَبْهَةِ، كَرِوَايَةِ عَبْدِ الْوَاحِدِ، وَقَالَ: إِنَّهُ سَيُخْرِجُ مِنْ ضِئْضِئٍ هَذَا قَوْمٌ وَلَمْ يَذْكُرْ: «لَئِنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ».

[٢٤٥٥] ١٤٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ

Sa'eed Al-Khudrî and asked him about *Al-Harûriyyah* "Did you hear the Messenger of Allâh ﷺ mention them?" He said: "I do not know who *Al-Harûriyyah* are, but I heard the Messenger of Allâh ﷺ say: 'There will emerge among this *Ummah*' - and he did not say: 'from them' - 'people in comparison to whose prayer you will regard your prayer as insignificant. They will recite the Qur'ân but it will not go any further than their throats. They will pass out of Islam like an arrow passes out of the prey, then the archer looks at his arrow, at its tip and at its end, and at its notch, wondering whether there are any traces of blood on it.'"

[2456] 148 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "While we were with the Messenger of Allâh ﷺ and he was distributing some wealth, *Dhul-Khuwaysirah*, a man from Banû Tamîm, came and said: 'O Messenger of Allâh, be fair!' The Messenger of Allâh ﷺ said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' 'Umar bin Al-Khattâb [may Allâh be pleased with him] said: 'O Messenger of Allâh, give me permission to strike his neck.' The Messenger of Allâh ﷺ said:

قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلَاهُ عَنِ الْحُرُورِيَّةِ؟ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا؟ قَالَ: لَا أَذْهَبُ مِنَ الْحُرُورِيَّةِ، وَلَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ فِي هَذِهِ الْأُمَّةِ - وَلَمْ يَقُلْ: مِنْهَا - قَوْمٌ تَحْفَرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، فَيَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ خُلُوقَهُمْ - أَوْ حَنَاجِرَهُمْ - يَمْرُقُونَ مِنَ الدِّينِ مَرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ، إِلَى نَصْلِهِ، إِلَى رِصَافِهِ فَيَتَمَارَى فِي الْفَوْقَةِ، هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ».

[٢٤٥٦] ١٤٨ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الْفَهْرِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَالضَّبَّاحُ الْهَمْدَانِيُّ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ

‘Let him be, for he has companions, in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur’ân but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he (the archer) looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman’s breast, or like a piece of quivering flesh. They will emerge when there is division among the people.”

Abû Sa‘eed said: “I bear witness that I heard this from the Messenger of Allâh ﷺ, and I bear witness that ‘Alî bin Abî Tâlib ﷺ fought them when I was with him. He ordered that this man be sought, and he was found and brought, and I looked at him and saw that he was just as the Messenger of Allâh ﷺ had described him.”

اللَّهُ ﷻ وَهُوَ يَقْسِمُ قَسَمًا، أَنَّهُ دُو
الْخَوْبِصَرَةِ، وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ،
فَقَالَ: يَا رَسُولَ اللَّهِ! اعْدِلْ، قَالَ رَسُولُ
اللَّهُ ﷻ: «وَيْلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ
أَعْدِلْ؟ قَدْ خَبْتُ وَخَسِرْتُ إِنْ لَمْ
أَعْدِلْ». فَقَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ
اللَّهُ عَنْهُ]: يَا رَسُولَ اللَّهِ! إِذْنٌ لِي فِيهِ
أَضْرِبُ عُقَّةَهُ، قَالَ رَسُولُ اللَّهِ ﷻ:
«دَعْنِي، فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ
صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ
صِيَامِهِمْ، وَيَقْرَأُونَ الْقُرْآنَ، لَا يَجُوزُ
تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ
السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَضْلِهِ فَلَا
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيهِ فَلَا
يُوجَدُ فِيهِ شَيْءٌ - وَهُوَ الْقِدْحُ - ثُمَّ يُنْظَرُ
إِلَى قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ
الْفَرْتُ وَالْدَمُّ، آتَيْتُهُمْ رَجُلٌ أَسْوَدُ، إِحْدَى
عَضْدِيهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبُضْعَةِ
تَذَرْدَرُ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ
النَّاسِ»، قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي
سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷻ، وَأَشْهَدُ
أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ]
قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ

فَالْتَمَسَ، فَوَجَدَ، فَأَتَى بِهِ، حَتَّى نَظَرْتُ إِلَيْهِ، عَلَى نَعْتِ رَسُولِ اللَّهِ ﷺ الَّذِي نَعَتْ.

[٢٤٥٧] ١٤٩- (١٠٦٥) وَحَدَّثَنِي

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ قَوْمًا يَكُونُونَ فِي أُمَّتِهِ، يَخْرُجُونَ فِي فُرْقَةٍ مِنَ النَّاسِ، سِيَمَاهُمْ التَّحَالُفُ، قَالَ: «هُمْ شَرُّ الْخَلْقِ - أَوْ مِنْ أَسْرِّ الْخَلْقِ - يَقْتُلُهُمْ أَدْنَى الطَّاغُوتَيْنِ إِلَى الْحَقِّ»، قَالَ: فَضَرَبَ النَّبِيُّ ﷺ لَهُمْ مَثَلًا، أَوْ قَالَ قَوْلًا: «الرَّجُلُ يَرْمِي الرِّمِيَّةَ - أَوْ قَالَ الْغَرَضَ - فَيَنْظُرُ فِي النَّصْلِ فَلَا يَرَى بَصِيرَةً، وَيَنْظُرُ فِي النَّصِي فَلَا يَرَى بَصِيرَةً، وَيَنْظُرُ فِي الْفُوقِ فَلَا يَرَى بَصِيرَةً»، قَالَ: قَالَ أَبُو سَعِيدٍ: وَأَنْتُمْ قَتَلْتُمُوهُمْ يَا أَهْلَ الْعِرَاقِ!

[٢٤٥٨] ١٥٠- (...) حَدَّثَنَا شَيْبَانُ

ابْنُ فَرْوَحَ: حَدَّثَنَا الْقَاسِمُ وَهُوَ ابْنُ الْفَضْلِ الْحُدَانِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْحُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمُرُّ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ، يَقْتُلُهَا أَوْلَى الطَّاغُوتَيْنِ بِالْحَقِّ».

[2457] 149 - (1065) It was narrated from Abû Sa'eed that the Prophet ﷺ mentioned some people who would be among his *Ummah*; they would emerge when there was division among the people, and their distinguishing feature would be shaving.^[1] He said: "They are the most evil of people" - or said "they are among the most evil of people" - "and the group that is closer to the truth will kill them." The Prophet ﷺ gave a likeness of them, or he said: "A man shoots at the prey" - or "the target" - "then he looks at the arrow and does not see any sign (of blood); he looks at the lowest end of the arrow and does not see any sign (of blood); he looks at the notch and does not see any sign (of blood)." Abû Sa'eed said: "And you have killed them, O people of Al-'Irâq."

[2458] 150 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'A group will secede from my *Ummah* at a time of division among the Muslims, and they will be killed by the group that is closer to the truth.'"

[1]. Meaning, shaving their heads, see no. 2472.

[2459] 151 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There will be among my *Ummah* two groups, from among whom (a third) group will secede, and they will be killed by those who are closer to the truth.'"

[2460] 152 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth."

[2461] 153 - (...) It was narrated from Abû Sa'eed Al-Khudrî in a *Hadîth* from the Prophet ﷺ in which he mentioned people who would emerge at a time of division, and they would be killed by the group that is closer to the truth.

Chapter 48. Exhortation To Kill The *Khawârij*

[2462] 154 - (1066) 'Alî said:

[٢٤٥٩] ١٥١ - (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ قُتَيْبَةُ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي أُمَّتِي فِرْقَتَانِ فَيَخْرُجُ مِنْ بَيْنَهُمَا مَارِقَةٌ، يَلِي قَتْلَهُمْ أَوْلَاهُمْ بِالْحَقِّ».

[٢٤٦٠] ١٥٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ بْنُ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَمْرُقُ مَارِقَةٌ فِي فِرْقَةٍ مِنَ النَّاسِ، فَيَلِي قَتْلَهُمْ أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

[٢٤٦١] ١٥٣ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ الْقَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ الصَّحَّاحِ الْمَشْرِقِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ فِي حَدِيثٍ ذَكَرَ فِيهِ قَوْمًا يَخْرُجُونَ عَلَى فِرْقَةٍ مُخْتَلِفَةٍ، يَقْتُلُهُمْ أَقْرَبُ الطَّائِفَتَيْنِ مِنَ الْحَقِّ.

(المعجم ٤٨) - (بَابُ التَّحْرِيزِ عَلَى قَتْلِ الْخَوَارِجِ) (التحفة ٤٩)

[٢٤٦٢] ١٥٤ - (١٠٦٦) حَدَّثَنَا

“When I narrate to you from the Messenger of Allâh ﷺ, it would be dearer to me to be thrown down from the sky than to attribute to him something that he did not say. But if I speak between you and I, then war is deceit. I heard the Messenger of Allâh ﷺ say: ‘There will emerge at the end of time people who are young in age and foolishly immature, but their speech will be like the best of people. They will recite the Qur’ân but it will not go any further than their throats, and they will pass out of the religion as an arrow passes out of the prey. If you encounter them, then kill them, for killing them brings to the one who kills them reward with Allâh on the Day of Resurrection.”

[2463] (...) A similar report (as no. 2462) was narrated from Al-A’mash with this chain.

[2464] (...) It was narrated from Al-A’mash with this chain (a *Hadith* similar to no. 2462), but

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ، جَمِيعًا عَنْ وَكِيعٍ - قَالَ الْأَشْجِيُّ: حَدَّثَنَا وَكِيعٌ -: حَدَّثَنَا الْأَعْمَشُ عَنْ حَيْثِمَةَ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ: إِذَا حَدَّثْتَكُمْ عَنْ رَسُولِ اللَّهِ ﷺ، فَلَا تَنْ أَجِرَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ، وَإِذَا حَدَّثْتَكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خُدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَفْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمُرُقُونَ مِنَ الدِّينِ كَمَا يَمُرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ، عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

[٢٤٦٣] (...) حَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ]: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَأَبُو بَكْرٍ بْنُ نَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٢٤٦٤] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرٍ

their *Hadith* does not say: "They will pass out of the faith like an arrow passes out of the prey."

[2465] 155 - (...) It was narrated from 'Abîdah that 'Alî mentioned the *Khawârij* and said: "Among them is a man with a defective arm," or "a small arm. If you would exercise restraint, I would tell you what Allâh promised on the tongue of Muḥammad ﷺ to those who kill them." I said: "Did you hear that from Muḥammad ﷺ?" He said: "Yes, by the Lord of the *Ka'bah*; yes, by the Lord of the *Ka'bah*; yes, by the Lord of the *Ka'bah*."

[2466] (...) It was narrated that 'Abîdah said: "I only tell you what I heard from him." Then he narrated from 'Alî a *Hadith* similar to that of Ayyûb (no. 2464).

ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَرُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا: «يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[٢٤٦٥] ١٥٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ عُثَيْبٍ وَحَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ - قَالَ: - ذَكَرَ الْخَوَارِجُ فَقَالَ: فِيهِمْ رَجُلٌ مُخَدَّجُ الْيَدِ، أَوْ مُودَنُ الْيَدِ، أَوْ مُتَدُونُ الْيَدِ، لَوْلَا أَنْ تَبْطُرُوا لَحَدَّثْتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ، قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ مُحَمَّدٍ ﷺ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ!

[٢٤٦٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: لَا أَحَدْتُكُمْ إِلَّا مَا سَمِعْتُ مِنْهُ، فَذَكَرَ عَنْ عَلِيٍّ نَحْوَ حَدِيثِ أَيُّوبَ مَرْفُوعًا.

[2467] 156 - (...) Zaid bin Wahb Al-Juhanî narrated that he was in the army that was with 'Alî [may Allâh be pleased with him] which went to deal with the *Khawârij*. 'Alî said: "O people, I heard the Messenger of Allâh ﷺ say: 'There will emerge some people from my *Ummah* who will recite the Qur'ân, and your recitation would seem insignificant in comparison to theirs, and your prayer would seem insignificant in comparison to theirs, and your fasting would seem insignificant in comparison to theirs. They will recite the Qur'ân, thinking that it is in their favor, when in fact it is against them, and their prayer will not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey.' If the army which encounters them knew what has been decreed for them on the tongue of their Prophet ﷺ, they would rely upon that action. The sign of that is that among them there is a man who has an upper arm but no forearm, and the end of his upper arm is like a nipple with white hairs. You will go to Mu'âwiyah and the people of Ash-Shâm and you will leave these people to look after your families and wealth. By Allâh. I believe that these are the people in question, for they have shed

[٢٤٦٧] ١٥٦ - (...) حَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ:
حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ:
حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: حَدَّثَنِي زَيْدُ
ابْنُ وَهْبٍ الْجُهَنِيُّ، أَنَّهُ كَانَ فِي الْجَيْشِ
الَّذِي كَانُوا مَعَ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ]،
الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ، فَقَالَ عَلِيٌّ:
أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَأُونَ
الْقُرْآنَ، لَيْسَ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ
بِشَيْءٍ، وَلَا صَلَاتُكُمْ إِلَى صَلَاتِهِمْ
بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ،
يَقْرَأُونَ الْقُرْآنَ، يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ
عَلَيْهِمْ، لَا تَحَاوِرْ صَلَاتُهُمْ تَرَاقِبُهُمْ،
يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ
مِنَ الرَّمِيَّةِ»، لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ
يُصِيبُونَهُمْ، مَا قُضِيَ لَهُمْ عَلَى لِسَانِ
نَبِيِّهِمْ ﷺ لَأَتَكَلَّفُوا عَنِ الْعَمَلِ، وَآيَةُ ذَلِكَ
أَنَّ فِيهِمْ رَجُلًا - لَعَلَّهُ قَالَ: - لَهُ عِضْدٌ،
لَيْسَ لَهُ ذِرَاعٌ، عَلَى رَأْسِ عِضْدِهِ مِثْلُ
حَلْمَةِ الثَّدْيِ، عَلَيْهِ شَعْرَاتٌ بَيْضٌ،
فَتَذْهَبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ،
وَتَتْرَكُونَهُمْ هَؤُلَاءِ يَخْلَفُونَكُمْ فِي ذَرَارِيِّكُمْ
وَأَمْوَالِكُمْ، وَاللَّهِ! إِنِّي لَأَرْجُو أَنْ يَكُونُوا

forbidden blood and raided the flocks of the people. So march forth, in the Name of Allâh.”

Salamah bin Kuhail said: “Zaid bin Wahb described to me the stops (made by the army) until he said: ‘Then we crossed a bridge, and when we met (the *Khawârij*), who were being led that day by ‘Abdullâh bin Wahb Ar-Râsibî, he (‘Abdullâh) said to (his men): “Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate as they did on the day of (the battle of) Harûrâ.” So they went back and threw their spears and unsheathed their swords, and (the companions of ‘Alî) fought back with their spears, and they (the *Khawârij*) were killed and piled up one on top of another, but only two of the people (companions of ‘Alî) were killed that day. ‘Alî [may Allâh be pleased with him] said: “See if the deformed one is among them.” So they looked but they did not find him, ‘Alî [may Allâh be pleased with him] stood up himself and (looked) until he came to some people who had been killed and piled up one on top of another, and he said: “Search them till the last man.” They found him next to the earth (at the bottom of the heap) and ‘Alî said the *Takbîr*, then he said: “Allâh spoke the truth and His

هَؤُلَاءِ الْقَوْمَ، فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ، وَأَغَارُوا فِي سَرَحِ النَّاسِ، فَسِيرُوا عَلَى اسْمِ اللَّهِ.

قَالَ سَلَمَةُ بْنُ كُهَيْلٍ: فَتَزَلَّنِي زَيْدُ بْنُ وَهَبٍ مَنَزِلًا، حَتَّى قَالَ: مَرَرْنَا عَلَى فَنْطَرَةٍ، فَلَمَّا التَقَيْنَا، وَعَلَى الْخَوَارِجِ يَوْمِيذٍ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِبِيِّ، فَقَالَ لَهُمْ: اأَلْقُوا الرِّمَاحَ، وَسَلُّوا سُيُوفَكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشَدُوكُمْ يَوْمَ حَرُورَاءَ، فَارْجِعُوا فَوَحِّشُوا بِرِمَاحِهِمْ وَسَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ، قَالَ: وَقُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ، وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمِيذٍ إِلَّا رَجُلَانِ، فَقَالَ عَلِيُّ [رَضِيَ اللَّهُ عَنْهُ]: االْتَمِسُوا فِيهِمُ الْمُخْدَجَ، فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، فَقَامَ عَلِيُّ [رَضِيَ اللَّهُ عَنْهُ] يَنْفِسُهُ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ، قَالَ: أَخْرَوْهُمْ، فَوَجَدُوهُ مِمَّا بَلِيَ الْأَرْضَ، فَكَبَّرَ، ثُمَّ قَالَ: صَدَقَ اللَّهُ، وَبَلَغَ رَسُولُهُ، قَالَ: فَقَامَ إِلَيْهِ عَبِيدَةُ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَسَمِعْتَ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: إِي، وَاللَّهِ الَّذِي

Messenger conveyed it.” Then ‘Abîdah As-Salmânî went to him and said: “O Commander of the Believers, by Allâh, besides Whom there is none worthy of worship, did you hear this *Hadîth* from the Messenger of Allâh ﷺ?” Then he repeated his question three times, and ‘Alî affirmed it each time.”

[2468] 157 - (...) It was narrated from ‘Ubaidullâh bin Abî Râfi‘, the freed slave of the Messenger of Allâh ﷺ, that when the *Harûriyyah* rebelled, he was with ‘Alî bin Abî Tâlib [may Allâh be pleased with him]. They said: “There is no command but that of Allâh.” ‘Alî said: “These are true words being used for false purposes. The Messenger of Allâh ﷺ described some people, and I recognize their characteristics in these people. ‘They will speak the truth on their tongues but it will not go any further than this’ - and he pointed to his throat - ‘and they are the most hated of Allâh’s creation to Him. Among them will be a black man, one of whose arms is like the teat of a sheep’ or ‘a nipple.’” When ‘Alî bin Abî Tâlib [may Allâh be pleased with him] killed them, he said: “Look (for that man).” They looked but did not find anything. He told them: “Go back, for by Allâh, I did not lie nor was I lied to” - (he said this) two or three times.

لَا إِلَهَ إِلَّا هُوَ! حَتَّى اسْتَحْلَفَهُ ثَلَاثًا، وَهُوَ يَحْلِفُ لَهُ.

[٢٤٦٨] ١٥٧ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَسْحَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُبيدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ، وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ]، قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، قَالَ عَلِيٌّ: كَلِمَةٌ حَقٌّ أُريدُ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ ﷺ وَصَفَ نَاسًا، إِنِّي لَأَعْرِفُ صِفَتَهُمْ فِي هَؤُلَاءِ، «يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ لَا يَجُوزُ هَذَا، مِنْهُمْ - وَأَشَارَ إِلَى خَلْقِهِ - مِنْ أَبْعَضِ خَلْقِ اللَّهِ إِلَيْهِ، مِنْهُمْ أَسْوَدُ إِحْدَى يَدَيْهِ طَبِي شَاةٍ أَوْ حَلَمَةٍ ثَدْيٍ»، فَلَمَّا قَتَلَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: انظُرُوا، فَانظُرُوا فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا، فَوَاللَّهِ! مَا كَذَبْتُ وَلَا كُذِّبْتُ، مَرَّتَيْنِ أَوْ

Then they found him in a ruin, and they brought him and placed him before him.

‘Ubaidullâh said: “I was present when that happened and ‘Alî said that to them.”

Yûnus added in his report: Bukair said: ‘And a man narrated to me from Ibn Hunain that he said: ‘I saw that black man.”’

Chapter 49. The *Khawârij* Are The Most Evil Of People And Of All Creation

[2469] 158 - (1067) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘After me among my *Ummah* there will be people who recite the Qur’ân, but it does not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey, then they will not return to it. They are the most evil of mankind and of all creation.”’

Ibn Aş-Şâmit said: “I met Râfi‘ bin ‘Amr Al-Ghifârî, the brother of Al-Hakam Al-Ghifârî, and I said: ‘What is this *Hadîth* that I have heard from Abû Dharr, (saying) such and such?’ And I quoted this *Hadîth* to him. He said: ‘I heard it from the Messenger of Allâh ﷺ too.”’

ثَلَاثًا، ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ، فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ.

قَالَ عُبَيْدُ اللَّهِ: وَأَنَا حَاضِرُ ذَلِكَ مِنْ أَمْرِهِمْ، وَقَوْلِي عَلَيْهِمْ.

زَادَ يُنُسُّ فِي رَوَاتِهِ: قَالَ بُكَيْرٌ: وَحَدَّثَنِي رَجُلٌ عَنِ ابْنِ حُنَيْنٍ أَنَّهُ قَالَ: رَأَيْتُ ذَلِكَ الْأَسْوَدَ.

(المعجم ٤٩) - (باب الخوارج شر الخلق والخلقة) (التحفة ٥٠)

[٢٤٦٩] ١٥٨ - (١٠٦٧) حَدَّثَنَا شَيْبَانُ بْنُ قُرُوخٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَعْدِي مِنْ أُمَّتِي - أَوْ سَيَكُونُ بَعْدِي مِنْ أُمَّتِي - قَوْمٌ يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ حَلَاقِيمَهُمْ، يَخْرُجُونَ مِنَ الدِّينِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

فَقَالَ ابْنُ الصَّامِتِ: فَلَقِيتُ رَافِعَ بْنَ عَمْرٍو الْغِفَارِيَّ أَخَا الْحَكَمِ الْغِفَارِيَّ، قُلْتُ: مَا حَدِيثُ سَمِعْتَهُ مِنْ أَبِي ذَرٍّ: كَذَا وَكَذَا؟ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ، فَقَالَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[2470] 159 - (1068) It was narrated that Yusair bin 'Amr said: "I asked Sahl bin Hunaif: 'Did you hear the Prophet ﷺ mention the *Khawârij*?' He said: 'I heard him' - and he gestured towards the east - (say:) 'People who recite the Qur'ân on their lips, but it will not go past their collarbones. They will pass out of the religion as an arrow passes out of the prey.'"

[2471] (...) Sulaimân Ash-Shaibânî narrated it with this chain (a similar *Hadîth* as no. 2470), and he said: "Many groups will emerge therefrom."

[2472] 160 - (...) It was narrated from Sahl bin Hunaif that the Prophet ﷺ said: "There will be people in the east who will go astray; they have shaven heads."

Chapter 50. Zakât Is Forbidden For The Messenger Of Allâh ﷺ And His Family, And They Are Banû Hâshim And Banû Al-Muttalib, And No One Else

[2473] 161 - (1069) Abû

[٢٤٧٠] ١٥٩ - (١٠٦٨) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرِو قَالَ: سَأَلْتُ سَهْلَ بْنَ حُنَيْفٍ: [هَلْ] سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ الْخَوَارِجَ، فَقَالَ: سَمِعْتُهُ - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - «قَوْمٌ يَقْرَأُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لَا يَغْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[٢٤٧١] (...) وَحَدَّثَنَا أَبُو كَامِلٍ:

حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ بِهَذَا الْإِسْنَادِ، وَقَالَ: يَخْرُجُ مِنْهُ أَقْوَامٌ.

[٢٤٧٢] ١٦٠ - (...) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، جَمِيعًا عَنْ يَزِيدَ، - قَالَ أَبُو بَكْرِ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ - عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ أُسَيْرِ بْنِ عَمْرِو، عَنْ سَهْلِ بْنِ حُنَيْفٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَّبِعُهُ قَوْمٌ قَبْلَ الْمَشْرِقِ مُحَلَّقَةٌ رُءُوسُهُمْ».

(المعجم ٥٠) - (بَابُ تَحْرِيمِ الزَّكَاةِ

عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ، وَهُمْ بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ دُونَ غَيْرِهِمْ) (التحفة ٥١)

[٢٤٧٣] ١٦١ - (١٠٦٩) حَدَّثَنَا عُيَيْنُ

Hurairah said: "Al-Hasan bin 'Alî took a date from the dates that had been given in charity and put it in his mouth. The Messenger of Allâh ﷺ said: 'No, no, put it down! Don't you know that we do not consume charity?'"

[2474] (...) It was narrated from Shu'bah with this chain (a similar Hadîth as no. 2473), and he said: "The charity is not permissible for us."

[2475] (...) It was narrated from Shu'bah with this chain (a similar Hadîth as no. 2473), as Ibn Mu'âdh said: "We do not consume chairy."

[2476] 162 - (1070) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I go to my family and I find a date lying on my bed, and I pick it up to eat it, then I fear that it may be charity, so I put it down."

اللَّهُ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ كَيْفَ أَرَمَ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ؟».

[٢٤٧٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ وَقَالَ: «أَنَا لَا تَجِلُّ لَنَا الصَّدَقَةُ؟».

[٢٤٧٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ مُعَاذٍ: «أَنَا لَا نَأْكُلُ الصَّدَقَةَ».

[٢٤٧٦] ١٦٢ - (١٠٧٠) حَدَّثَنِي هَرُؤُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَنْقَلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي، ثُمَّ أَرْفَعُهَا لِأَكُلَهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً، فَأُلْقِيهَا».

[2477] 163 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from Muḥammad the Messenger of Allâh ﷺ" - and he quoted a number of *Aḥadīth*, including the following: "And he said: The Messenger of Allâh ﷺ said: 'By Allâh, I go back to my family and I find a date lying on my bed' - or 'in my house' - 'and I pick it up to eat it, then I fear that it may be charity [or from the charity], so I put it down.'"

[2478] 164 - (1071) It was narrated from Anas bin Mâlik that the Prophet ﷺ found a date and said: "Were it not that it may be from the charity, I would eat it."

[2479] 165 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ passed by a date on the road and said: "Were it not that it may be from the charity, I would eat it."

[2480] 166 - (...) It was narrated from Anas that the Prophet ﷺ found a date and said: "Were it

[٢٤٧٧] ١٦٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا - وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! إِنِّي لَا تَقْلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَى فِرَاشِي - أَوْ فِي بَيْتِي - فَأَرْفَعُهَا لِأَكْلُهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً [أَوْ مِنَ الصَّدَقَةِ] فَأَلْقِيهَا».

[٢٤٧٨] ١٦٤ - (١٠٧١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً، فَقَالَ: «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا».

[٢٤٧٩] ١٦٥ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِتَمْرَةٍ بِالطَّرِيقِ فَقَالَ: «لَوْلَا أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا».

[٢٤٨٠] ١٦٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ

not that it may be charity, I would eat it.”

Chapter 51. Not Appointing The Family Of The Prophet ﷺ In Charge Of The Charity

[2481] 167 - (1072) ‘Abdul-Muṭṭalib bin Rabî’ah bin Al-Hârith narrated: “Rabî’ah bin Al-Hârith and Al-‘Abbâs bin ‘Abdul-Muṭṭalib got together and said: ‘By Allâh, why don’t we send these two young men - meaning myself and Al-Faḍl bin ‘Abbâs - to the Messenger of Allâh ﷺ to speak to him, so that he will appoint them in charge of this charity, then they would do what the people do and get what the people get.’ While they were discussing that, ‘Alî bin Abî Tâlib came and stood in front of them. They mentioned that to him, and ‘Alî bin Abî Tâlib said: ‘Do not do that, for by Allâh, he will not do that.’ Rabî’ah bin Al-Hârith turned to him and said: ‘By Allâh, you are only saying this because you feel jealous of us. By Allâh, when you became the son-in-law of the Messenger of Allâh ﷺ we did not feel jealous of you.’ ‘Alî said: ‘Send them.’ So they went, and ‘Alî lay down.” He said: “When the Messenger of Allâh ﷺ had prayed *Zuhr*, we went ahead of him to the

ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْ لَا أَنْ تَكُونَ صَدَقَةً لَأَكَلْتُهَا».

(المعجم ٥١) - (بَابُ تَرْكِ اسْتِعْمَالِ
آلِ النَّبِيِّ عَلَى الصَّدَقَةِ) (التحفة ٥٢)

[٢٤٨١] ١٦٧ - (١٠٧٢) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضَّبَّعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ بْنَ الْحَارِثِ بْنَ عَبْدِ الْمُطَّلِبِ حَدَّثَهُ، أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَيْبَعَةَ بْنَ الْحَارِثِ حَدَّثَهُ قَالَ: اجْتَمَعَ رَيْبَعَةُ بْنُ الْحَارِثِ وَالْعَبَّاسُ ابْنُ عَبْدِ الْمُطَّلِبِ فَقَالَا: وَاللَّهِ! لَوْ بَعَثْنَا هَذَيْنِ الْعُلَامَيْنِ - قَالََا لِي وَلِلْفَضْلِ بْنِ عَبَّاسٍ - إِلَى رَسُولِ اللَّهِ ﷺ فَكَلَّمَاهُ، فَأَمَرَهُمَا عَلَى هَذِهِ الصَّدَقَاتِ، فَأَذَيَا مَا يُؤَدِّي النَّاسُ، وَأَصَابَا مِمَّا يُصِيبُ النَّاسُ! قَالَ: فَبَيْنَمَا هُمَا فِي ذَلِكَ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَوَقَفَ عَلَيْهِمَا، فَذَكَرَا لَهُ ذَلِكَ، فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: لَا تَفْعَلَا، فَوَاللَّهِ! مَا هُوَ بِفَاعِلٍ، فَانْتَحَاهُ رَيْبَعَةُ بْنُ الْحَارِثِ فَقَالَ: وَاللَّهِ! مَا تَصْنَعُ هَذَا إِلَّا نَفَاسَةً مِنْكَ عَلَيْنَا، فَوَاللَّهِ! لَقَدْ نِلْتُ صِهْرَ رَسُولِ اللَّهِ ﷺ فَمَا نَفْسِنَاهُ عَلَيْكَ. قَالَ عَلِيُّ: أَرْسَلُوهُمَا، فَأَنْطَلَقَا،

apartment and stood at the door until he came. He took hold of our ears then said: 'Tell me what you want to say.' Then he went in and we entered upon him, and on that day he was at the house of Zainab bint Jahsh. Each of us urged the other to speak, then one of us spoke and said: 'O Messenger of Allâh, you are the kindest of people and the best in upholding ties of kinship. We have reached the age of marriage, and we have come so that you might appoint us in charge of some of this charity, so that we may do for you what the people do, and get what they get.' He remained silent for a long time, until we wanted to speak again, but Zainab gestured to us from behind the curtain not to speak. Then he said: 'The charity is not appropriate for the family of Muḥammad, rather it is the dirt of the people. Call Maḥmiyah for me' - who was in charge of the *Khums* - 'and Nawfal bin Al-Ḥârith bin 'Abdu-Muṭṭalib.' They came, and he said to Maḥmiyah: 'Give your daughter in marriage to this young man' - meaning Al-Faḍl bin 'Abbâs, and he did so. And he said to Nawfal bin Al-Ḥârith: 'Give your daughter in marriage to this young man,' meaning myself - and he did so. And he said to Maḥmiyah: 'Give the gift (the *Mahr*) for them from the

وَاضْطَجَعَ عَلَيَّ، قَالَ: فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الطُّهْرَ سَبَقَهُ إِلَى الْحُجْرَةِ، فَقُمْنَا عِنْدَهَا، حَتَّى جَاءَ فَأَخَذَ بِأَذَانِنَا، ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرَّرَانِ» ثُمَّ دَخَلَ وَدَخَلْنَا عَلَيْهِ، وَهُوَ يَوْمِئِذٍ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، قَالَ: فَتَوَاكَلْنَا الْكَلَامَ، ثُمَّ تَكَلَّمْ أَحَدُنَا فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْتَ أَكْبَرُ النَّاسِ وَأَوْصَلُ النَّاسِ، وَقَدْ بَلَّغْنَا النِّكَاحَ، فَجِئْنَا لِنُؤَمِّرَنَّكَ عَلَى بَعْضِ هَذِهِ الصَّدَقَاتِ، فَتُوَدِّي إِلَيْكَ كَمَا يُودِّي النَّاسُ، وَنُصِيبَ كَمَا يُصِيبُونَ قَالَ: فَسَكَتَ طَوِيلًا حَتَّى أَرَدْنَا أَنْ نُكَلِّمَهُ، قَالَ: وَجَعَلْتُ زَيْنَبُ تُلْمِعُ عَلَيْنَا مِنْ وَرَاءِ الْحِجَابِ أَنْ لَا نُكَلِّمَهُ، قَالَ: ثُمَّ قَالَ: «إِنَّ الصَّدَقَةَ لَا تَنْبَغِي لِأَلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ، اذْعُوا لِي مَحْمِيَّةً - وَكَانَ عَلَى الْخُمْسِ - وَنَوْفَلَ بْنَ الْحَارِثِ ابْنَ عَبْدِ الْمُطَّلِبِ»، قَالَ: فَجَاءَهُ، فَقَالَ لِمَحْمِيَّةٍ: «أَنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ» - لِلْفَضْلِ بْنِ عَبَّاسٍ - فَأَنْكِحَهُ، وَقَالَ لِنَوْفَلَ ابْنَ الْحَارِثِ: «أَنْكِحْ هَذَا الْغُلَامَ ابْنَتَكَ» - لِي - فَأَنْكِحْنِي، وَقَالَ لِمَحْمِيَّةٍ: «أَصْدِقْ عَنْهُمَا مِنَ الْخُمْسِ كَذَا وَكَذَا».

قَالَ الزُّهْرِيُّ: وَلَمْ يُسَمِّهِ لِي

Khums, such-and-such an amount.”

Az-Zuhrî (one of the narrators) said: “And he did not tell me how much it was.”

[2482] 168 - (...) ‘Abdul-Muṭṭalib bin Rabî’ah bin Al-Hârith bin ‘Abdul-Muṭṭalib narrated that his father Rabî’ah bin Al-Hârith [bin ‘Abdul-Muṭṭalib] and Al-‘Abbâs bin ‘Abdul-Muṭṭalib said to ‘Abdul-Muṭṭalib bin Rabî’ah and Al-Faḍl bin ‘Abbâs: “Go to the Messenger of Allâh ﷺ...” and he quoted a *Hadîth* like that of Mâlik (no. 2481). And he said in it: “Alî spread his *Ridâ*’ and lay down on it, and he said: ‘I am Abû Hasan, the chief, and by Allâh I will not move from my place until your two sons come back to you with the reply to the request with which you sent them to the Messenger of Allâh ﷺ.’”

And he said in the *Hadîth*: “Then he said to us: ‘This charity is the dirt of the people, and it is not permissible for Muḥammad nor for the family of Muḥammad ﷺ.’” And he said: “Then the Messenger of Allâh ﷺ said: ‘Call Maḥmiyah bin Jazî for me.’ He was a man from Banû Asad whom the Messenger of Allâh ﷺ had appointed in charge of the *Khums*.”

[٢٤٨٢] ١٦٨ - (...) حَدَّثَنَا هَرُونَ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ بْنُ زَيْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ
اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ الْأَشْمِيِّ: أَنَّ
عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنَ الْحَارِثِ بْنِ عَبْدِ
الْمُطَّلِبِ أَخْبَرَهُ، أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ
[ابْنَ عَبْدِ الْمُطَّلِبِ] وَالْعَبَّاسَ بْنَ عَبْدِ
الْمُطَّلِبِ، قَالَا لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ
وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِيَا رَسُولَ اللَّهِ ﷺ،
وَسَاقِ الْحَدِيثَ بِنَحْوِ حَدِيثِ مَالِكٍ، وَقَالَ
فِيهِ: فَأَلْقَى عَلَيَّ رِدَاءَهُ ثُمَّ اضْطَجَعَ عَلَيْهِ،
وَقَالَ: أَنَا أَبُو حَسَنِ الْقَرْمِ، وَاللَّهِ! لَا أَرِيمُ
مَكَانِي حَتَّى يَرْجَعَ إِلَيْكُمَا أَبْنَاكُمَا، بِحُورٍ
مَا بَعَثْنَا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ.

وَقَالَ فِي الْحَدِيثِ، ثُمَّ قَالَ لَنَا: «إِنَّ
هَذِهِ الصَّدَقَاتُ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ،
وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِأَبِي مُحَمَّدٍ»
ﷺ. وَقَالَ أَيْضًا: ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «الَّذِينَ لَا يَبِيحُهُمْ بَيْنَ خَيْرٍ» وَهُوَ
رَجُلٌ مِنْ بَنِي أَسَدٍ كَانَ رَسُولُ اللَّهِ ﷺ
أَسَدًا لَهُ الْإِحْمَاسُ.

Chapter 52. Gifts Are Permissible For The Prophet ﷺ And Banû Hâshim And Banû Al-Muṭṭalib, Even If The Giver Acquired It By Way Of Charity. When The Recipient Takes Possession Of Charity, It Is No Longer Described As Charity, And It Is Permissible For Anyone For Whom Charity Is Otherwise Unlawful

[2483] 169 - (1073) ‘Ubaid bin As-Sabbâq said: “Juwairiyah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ entered upon her and said: ‘Is there any food?’ She said: ‘No by Allâh, O Messenger of Allâh, we do not have any food except a bone of mutton that was given to our freed slave woman from the charity.’ He said: ‘Bring it, for it has reached its destination.’”

[2484] (...) A similar report (as no. 2483) was narrated from Az-Zuhri with this chain.

[2485] 170 - (1074) Anas bin Mâlik said: “Barîrah gave the Prophet ﷺ some meat that had been given to her in charity, and

(المعجم ٥٢) - (بَابُ إِباحَةِ الهَدِيَةِ
لِلنَّبِيِّ ﷺ وَلِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ،
وَإِنْ كَانَ الْمَهْدِي مَلِكُهَا بِطَرِيقِ
الصَّدَقَةِ، وَبَيَانَ أَنَّ الصَّدَقَةَ إِذَا قَبَضَهَا
الْمَتَصَدِّقُ عَلَيْهِ، زَالَ عَنْهَا وَصَفُ
الصَّدَقَةِ، وَحَلَّتْ لِكُلِّ أَحَدٍ مِمَّنْ كَانَتْ
الصَّدَقَةُ مُحَرَّمَةً عَلَيْهِ) (التحفة ٥٣)

[٢٤٨٣] ١٦٩ - (١٠٧٣) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ
بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ
أَنَّ عُبَيْدَ بْنَ السَّبَّاقِ قَالَ: إِنَّ جَوَيْرِيَةَ زَوْجَ
النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ
دَخَلَ عَلَيْهَا فَقَالَ: «هَلْ مِنْ طَعَامٍ؟»
قَالَتْ: لَا وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا عِنْدَنَا
طَعَامٌ إِلَّا عَظْمٌ مِنْ شَاةٍ أُعْطِيتُهُ مُوَلَاتِي
مِنَ الصَّدَقَةِ، فَقَالَ: «قَرِّبِيهِ، فَقَدْ بَلَغَتْ
مَجْلَهَا».

[٢٤٨٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنْ
الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٢٤٨٥] ١٧٠ - (١٠٧٤) وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا:
حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى

he said: 'It is charity for her and a gift for us.'"

وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: أَهْدَتْ بَرِيرَةُ إِلَى النَّبِيِّ ﷺ لَحْمًا تُصَدَّقُ بِهِ عَلَيْهَا، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ».

[2486] 171 - (1075) It was narrated from 'Āishah: "Some beef was brought to the Prophet ﷺ and it was said: 'This is what was given in charity to Barîrah.' He said: 'It is charity for her and a gift for us.'"

[٢٤٨٦] ١٧١ - (١٠٧٥) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: وَأَتَى النَّبِيَّ ﷺ بِلَحْمٍ بَقَرٍ، فَقِيلَ: هَذَا مَا تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[2487] 172 - (...) It was narrated that 'Āishah [may Allāh be pleased with her] said: "Three rulings were issued with regard to Barîrah. The people used to give her charity, and she would give it to us as gifts. I mentioned that to the Prophet ﷺ and he said: 'It is charity for her and a gift for you, so eat it.'"

[٢٤٨٧] ١٧٢ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ، كَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا، وَنُهِدَى لَنَا، فَذَكَرْتُ

ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَلَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

[2488] 173 - (...) A similar report was narrated from ‘Āishah, from the Prophet ﷺ.

[٢٤٨٨] ١٧٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

[2489] (...) A similar report (as no. 2487, with a different chain) was narrated from ‘Āishah from the Prophet ﷺ, except that he said: ‘It is a gift to us from her.’”

[٢٤٨٩] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: «وَهُوَ لَنَا مِنْهَا هَدِيَّةٌ».

[2490] 174 - (...) It was narrated that Umm ‘Āṭiyyah said: “The Messenger of Allāh ﷺ sent a sheep from the charity to me, and I sent some of it to ‘Āishah. When the Messenger of Allāh ﷺ came to ‘Āishah he said: ‘Do you have anything (to eat)?’ She said: ‘No, except that Nusaibah sent us some of the sheep which you had sent to her.’ He said: ‘It has reached its destination.’”

[٢٤٩٠] ١٧٤ - (١٠٧٦) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: بَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مِنَ الصَّدَقَةِ، فَبَعَثْتُ إِلَى عَائِشَةَ مِنْهَا بَشِيءً، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى عَائِشَةَ قَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: لَا، إِلَّا أَنَّ نُسَيْبَةَ بَعَثَتْ إِلَيْنَا مِنَ الشَّاةِ

الَّتِي بَعَثْتُمْ بِهَا إِلَيْهَا، قَالَ: «إِنَّهَا قَدْ بَلَغَتْ مَحَلَّهَا».

Chapter 53. The Prophet ﷺ Accepted Gifts But Refused Charity

(المعجم ٥٣) - (بَابُ قَبُولِ النَّبِيِّ
الْهِدِيَةِ وَرَدَّهُ الصَّدَقَةَ) (التحفة ٥٤)

[2491] 175 - (1077) It was narrated from Abû Hurairah that when food was brought to the Prophet ﷺ, he would ask about it. If it was said that it was a gift, he would eat from it, but if it was said that it was charity, he would not eat from it.

[٢٤٩١] ١٧٥ - (١٠٧٧) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمْعِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْني ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا أُتِيَ بِطَعَامٍ، سَأَلَ عَنْهُ، فَإِنْ قِيلَ: هَدِيَّةٌ، أَكَلَ مِنْهَا، وَإِنْ قِيلَ: صَدَقَةٌ لَمْ يَأْكُلْ مِنْهَا.

Chapter 54. The Supplication For The One Who Brings Charity

(المعجم ٥٤) - (بَابُ الدُّعَاءِ لِمَنْ أَتَى
بِصَدَقَةٍ) (التحفة ٥٥)

[2492] 176 - (1087) ‘Abdullâh bin Abî Awfa said: “When people brought their charity to him, the Messenger of Allâh ﷺ would say: ‘*Allâhumma ṣalli ‘alaihim* (O Allâh, bless them).’ My father Abû Awfa brought some charity to him and he said: ‘*Allâhumma ṣalli ‘ala âli awfa* (O Allâh, bless the family of Abû Awfa).’”

[٢٤٩٢] ١٧٦ - (١٠٧٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ يَحْيَى: أَخْبَرَنَا - وَكِيعٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ، قَالَ: «اللَّهُمَّ! صَلِّ

عَلَيْهِمْ» فَأَتَاهُ أَبِي أَبُو أَوْفَى بِصَدَقَتِهِ،
فَقَالَ: «اللَّهُمَّ! صَلِّ عَلَى آلِ أَبِي أَوْفَى».

[٢٤٩٣] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ بِهَذَا
الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «صَلِّ عَلَيْهِمْ».

[2493] (...) It was narrated from Shu'bah with this chain, except that he said: "salli 'alaihim (bless them)."[1]

Chapter 55. Pleasing The Zakât Collector Unless He Asks For Something Unlawful

(المعجم ٥٥) - (بَابُ إِرْضَاءِ السَّاعِي
مَا لَمْ يَطْلُبْ حَرَامًا) (التحفة ٥٦)

[2494] 177 - (989) It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'When the *Muṣaddiq* (*Zakât* collector) comes to you, let him depart from you while he is pleased with you."

[٢٤٩٤] ١٧٧ - (٩٨٩) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ
غِيَاثٍ وَأَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنُ
أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَى، كُلُّهُمْ عَنْ
دَاوُدَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ
لَهُ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ
عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
أَتَاكُمْ الْمُصَدِّقُ، فَلْيُضْطَرِّ عَنْكُمْ وَهُوَ
عَنْكُمْ رَاضٍ». [راجع: ٢٢٩٨]

[1] Meaning, rather than "bless the family of Abû Awfa."

13. The Book Of Fasting

٢ - (المعجم ١٣) - كتاب الصيام

(التحفة ٦)

Chapter 1. The Virtues Of The Month Of Ramaḍân

(المعجم ١) - (باب فضل شهر

رمضان) (التحفة ١)

[2495] 1 - (1079) It was narrated from Abû Hurairah [may Allâh be pleased with him] that the Messenger of Allâh ﷺ said: "When Ramaḍân comes, the gates of Paradise are opened and the gates of the Fire are closed, and the devils are fettered."

[٢٤٩٥] ١ - (١٠٧٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتِ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

[2496] 2 - (...) Abû Hurairah [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ said: 'When Ramaḍân comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains.'"

[٢٤٩٦] ٢ - (...) وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الرَّحْمَةِ، وَغُلِّقَتِ أَبْوَابُ جَهَنَّمَ، وَسُلِّسَتِ الشَّيَاطِينُ».

[2497] (...) Abû Hurairah [may Allâh be pleased with him] said: The Messenger of Allâh ﷺ said: "When Ramadân begins..." a similar report (as no. 2496).

[٢٤٩٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَالْحُلْوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي نَافِعُ بْنُ أَبِي أَنَسٍ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ بِمِثْلِهِ».

Chapter 2. The Obligation To Fast Ramadân When The Crescent Is Sighted, And To Break The Fast When The Crescent Is Sighted, And That If It Is Cloudy At The Beginning Or End Of The Month, Then The Month Should Be Completed As Thirty Days

(المعجم ٢) - (بَابُ وَجوبِ صوم رمضان لرؤية الهلال، والفطر لرؤية الهلال وأنه إذا غم في أوله أو آخره أكملت عدة الشهر ثلاثين يوماً) (التحفة ٢)

[2498] 3 - (1080) It was narrated from Ibn 'Umar (may Allâh be pleased with them)^[1] that the Prophet ﷺ mentioned Ramadân and said: "Do not fast until you see the crescent and do not break the fast until you see it, and if it is cloudy, then count it."

[٢٤٩٨] ٣- (١٠٨٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَقْدِرُوا لَهُ».

[2499] 4 - (...) It was narrated from Ibn 'Umar (may Allâh be pleased with them) that the Messenger of Allâh ﷺ

[٢٤٩٩] ٤- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ

^[1] The Arabic words are: (كِلَاهُمَا) which bit. Means may Allâh be pleased with both of them; Meaning In Arabic language plural form are of two kinds (1) when they are (2) and more than two. Here the expression is used for both 'Umar and his son both of them being Companions.

mentioned Ramaḍān and he gestured with his hands and said: "The month is like this and like this and like this," and he tucked his thumb away the third time. "Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy, then count thirty for it."

[2500] 5 - (...) 'Ubaidullāh narrated with this chain: "The month is like this and like this and like this, and if it is cloudy count thirty," like the *Hadīth* of Abū Usāmah (no. 2499).

[2501] (...) It was narrated from 'Ubaidullāh with this chain. He said: "The Messenger of Allāh ﷺ mentioned Ramaḍān and said: 'The month is twenty-nine, the month is like this, and like this, and like this.'" And he said: "And count it," but he did not say: "thirty."

[2502] 6 - (...) It was narrated that Ibn 'Umar [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: "The month is twenty-nine days, so do not fast until you see it the crescent, and do not break the fast until you see it, and if it is cloudy then count it."

اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ، فَضَرَبَ يَدَيْهِ فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا، - [وَهَكَذَا] ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّالِثَةِ، - صُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاقْدِرُوا لَهُ ثَلَاثِينَ».

[٢٥٠٠] ٥- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهِذَا الْإِسْنَادِ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، قَالَ: فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا ثَلَاثِينَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[٢٥٠١] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ وَقَالَ ذَكَرَ رَسُولُ اللَّهِ ﷺ رَمَضَانَ فَقَالَ: «الشَّهْرُ تِسْعَ وَعِشْرُونَ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا»، وَقَالَ «فاقدروا له» وَلَمْ يَقُلْ: «ثَلَاثِينَ».

[٢٥٠٢] ٦- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الشَّهْرُ تِسْعَ وَعِشْرُونَ، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا لَهُ».

[2503] 7 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine, so when you see the crescent, then fast, and when you see it, break the fast, and if it is cloudy then count it.’”

[2504] 8 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘When you see it (the crescent) then fast, and when you see it, then break the fast, and if it is cloudy then count it.’”

[2505] 9 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine nights. Do not fast until you see it (the crescent), and do not break the fast until you see it, unless it is cloudy. If it is cloudy, then count it.’”

[٢٥٠٣] ٧- (...) وَحَدَّثَنِي حُمَيْدُ ابْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا يَشْرُ ابْنُ الْمُفَضَّلِ: حَدَّثَنَا سَلَمَةُ وَهُوَ ابْنُ عَلْقَمَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ، فَإِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ».

[٢٥٠٤] ٨- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ».

[٢٥٠٥] ٩- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي يُوسُفَ وَثَوْبَانُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ - قَالَ يَحْيَى [ابْنُ سَعِيدٍ]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً،

لَا تُصُومُوا حَتَّى تَرَوْهُ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ إِلَّا أَنْ يُعَمَّ عَلَيْكُمْ، فَإِنْ غَمَّ عَلَيْكُمْ فَافْطِرُوا لَهُ.

[2506] 10 - (...) 'Amr bin Dînâr narrated that he heard Ibn 'Umar [may Allâh be pleased with them] say: "I heard the Prophet ﷺ say: 'The month is like this and like this and like this,' and he tucked away his thumb the third time."

[٢٥٠٦] ١٠ - (...) حَدَّثَنَا هَرُونَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عُمَرُو ابْنُ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الشَّهْرُ هَكَذَا وَهَكَذَا [وَهَكَذَا] وَقَبْضَ إِبْهَامِهِ فِي الثَّلَاثَةِ.

[2507] 11 - (...) Ibn 'Umar [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'The month is twenty-nine.'"

[٢٥٠٧] ١١ - (...) حَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنَا حَسَنُ الْأَشْيَبِ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[2508] 12 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the Prophet ﷺ said: "The month is like this, and like this, and like this; ten, ten and nine."

[٢٥٠٨] ١٢ - (...) حَدَّثَنَا سَهْلُ ابْنُ عُثْمَانَ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا، عَشْرًا وَعَشْرًا وَتِسْعًا».

[2509] 13 - (...) Ibn 'Umar [may

[٢٥٠٩] ١٣ - (...) وَحَدَّثَنَا عُبَيْدُ

Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The month is like this, and like this, and like this,' and he clapped his hands twice with all his fingers, but he tucked away his right or left thumb on the third time."

اللَّهُ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ كَذَا وَكَذَا وَكَذَا وَكَذَا» وَصَفَّقَ بِيَدَيْهِ مَرَّتَيْنِ بِكُلِّ أَصَابِعِهِمَا، وَنَقَصَ فِي الصَّفَقَةِ الثَّالِثَةِ - إِنْهَامَ الْيَمَنِ أَوْ الْيُسْرَى.

[2510] 14 - (...) Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'The month is twenty nine.'" And (one of the narrators) Shu'bah put his hands together three times, and tucked away his thumb on the third time.

[٢٥١٠] ١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ وَهُوَ ابْنُ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ» وَطَبَّقَ شُعْبَةُ يَدَيْهِ ثَلَاثَ مَرَارٍ، وَكَسَرَ الْإِنْهَامَ فِي الثَّالِثَةِ.

'Uqbah said: "I think he said: 'The month is thirty,' and he put his hands together three times."

قَالَ عُقْبَةُ: وَأَخْبِسَهُ قَالَ: «الشَّهْرُ ثَلَاثُونَ» وَطَبَّقَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ.

[2511] 15 - (...) Ibn 'Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: "We are an unlettered Ummah, we do not write nor calculate. The month is like this, and like this, and like this," and he tucked away his thumb the third time; "and the month is like this, and like this, and like this," indicating a total of thirty.

[٢٥١١] ١٥ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرٍو بْنَ سَعِيدٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا

نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وَعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ «وَالشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي تَمَامَ ثَلَاثِينَ.

[٢٥١٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

[2512] (...) It was narrated from Al-Aswad bin Qais with this chain (a *Hadīth* similar to no. 2512), but he did not mention the (example of the) second month, with thirty.

حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرِ الشَّهْرَ الثَّانِي: ثَلَاثِينَ.

[2513] 16 - (...) It was narrated that Sa'd bin 'Ubaidah said: "Ibn 'Umar [may Allāh be pleased with them] heard a man saying: 'Tonight is halfway (through the month),' and he said to him: 'How do you know that tonight is halfway (through the month)? I heard the Messenger of Allāh ﷺ say: "The month is like this, and like this," and he showed ten with his fingers twice, "and like this," and he showed all his fingers the third time, but he tucked away, or hid his thumb.'"

[٢٥١٣] ١٦ - (...) حَدَّثَنَا أَبُو

كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدٍ اللَّهُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] رَجُلًا يَقُولُ: اللَّيْلَةُ النِّصْفُ، فَقَالَ لَهُ: مَا يَذْرِيكَ أَنَّ اللَّيْلَةَ النِّصْفُ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشَّهْرُ هَكَذَا وَهَكَذَا» وَأَشَارَ بِأَصَابِعِهِ الْعَشْرَ مَرَّتَيْنِ «وَهَكَذَا» فِي الثَّالِثَةِ وَأَشَارَ بِأَصَابِعِهِ كُلَّهَا، وَحَسَنَ أَوْ خَسَنَ إِبْهَامَهُ.

[2514] 17 - (1081) It was narrated that Abû Hurairah [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: 'When you see the crescent then fast, and when you see it, then break the fast, and if it is cloudy then fast thirty days.'"

[٢٥١٤] ١٧ - (١٠٨١) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى: أَخْبَرَنَا إِسْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْهَلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا».

[2515] 18 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then complete the number."

[2516] 19 - (...) Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then count the month as thirty.'"

[2517] 20 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ mentioned the crescent and said: 'When you see it then fast, and when you see it then break the fast, and if it is cloudy, then count it as thirty.'"

Chapter 3. Do Not Start Fasting One Or Two Days Before Ramaḍân

[2518] 21 - (1082) It was

[٢٥١٥] ١٨ - (...) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ النَّبِيَّ ﷺ قَالَ: «صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ، فَإِنْ غُمِّيَ عَلَيْكُمْ فَأَكْمِلُوا الْعَدَدَ».

[٢٥١٦] ١٩ - (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ، فَإِنْ غُمِّيَ عَلَيْكُمُ الشَّهْرُ، فَعُدُّوا ثَلَاثِينَ».

[٢٥١٧] ٢٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْهِلَالَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطَرُوا، فَإِنْ أَغْمِيَ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ».

(المعجم ٣) - (بَابُ «لَا تَقْدَمُوا

رمضان بصوم يوم ولا يومين»)

(التحفة ٣)

[٢٥١٨] ٢١ - (١٠٨٢) حَدَّثَنَا أَبُو

narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Do not start fasting one or two days before Ramaḍân, except a man who (observes a regular) fast, then let him fast it.'"

[2519] (...) A similar report (as no. 2518) was narrated from Yahyâ bin Abî Kathîr with this chain.

Chapter 4. The Month May Be Twenty-Nine Days

[2520] 22 - (1083) It was narrated from Az-Zuhrî that the Prophet ﷺ swore not to enter upon his wives for a month. Az-Zuhrî said: "Urwah informed me that 'Āishah [may Allâh be pleased with her] said: 'When twenty-nine nights had passed,

بَكَرَ بَنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكَيْعٌ عَنْ عَلِيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْدُمُوا رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ، إِلَّا رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْهُ».

[٢٥١٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَسْرِ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، كُلُّهُمْ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

(المعجم ٤) - (بَابُ الشَّهْرِ يَكُونُ تِسْعًا وَعَشْرِينَ) (التحفة ٤)

[٢٥٢٠] ٢٢ - (١٠٨٣) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَى أَزْوَاجِهِ شَهْرًا، قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ

which I had counted, the Messenger of Allāh ﷺ entered upon me. He started with me. I said: "O Messenger of Allāh, you swore that you would not enter upon us for a month, and now you have entered after twenty-nine days which I have counted." He said: "The month may be twenty-nine days."

[2521] 23 - (1084) It was narrated that Jâbir bin 'Abdullâh [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ stayed away from his wives for a month. He came out to us after twenty-nine days and we said: 'Today is twenty-nine.' He said: 'The month,' and he clapped his hands together three times, tucking away one thumb the third time."

[2522] 24 - (...) Jâbir bin 'Abdullâh [may Allāh be pleased with them] said: "The Prophet ﷺ stayed away from his wives for a month, then he came out to us on the morning of the twenty-ninth, and some of the people said to him: 'O Messenger of Allāh, it is the twenty-ninth.' The Prophet ﷺ said: 'The month may be twenty nine,' then the Prophet ﷺ brought his hands together three times, twice with all his

[رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمَّا مَضَتْ تِسْعَ وَعِشْرُونَ لَيْلَةً أَعْدَهُنَّ، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ. - قَالَتْ - بَدَأَ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّكَ دَخَلْتَ مِنْ تِسْعَ وَعِشْرِينَ أَعْدَهُنَّ، فَقَالَ: «إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ».

[٢٥٢١] ٢٣ - (١٠٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ اعْتَرَلَ نِسَاءَهُ شَهْرًا، فَخَرَجَ إِلَيْنَا فِي تِسْعَةِ وَعِشْرِينَ، فَقُلْنَا: إِنَّمَا الْيَوْمُ تِسْعَةٌ وَعِشْرُونَ، فَقَالَ: «إِنَّمَا الشَّهْرُ» وَصَفَّقَ بِيَدَيْهِ ثَلَاثَ مَرَّاتٍ، وَحَبَسَ إصْبَعًا وَاحِدَةً فِي الْآخِرَةِ.

[٢٥٢٢] ٢٤ - (...) حَدَّثَنِي هَرُونَ: ابْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: اعْتَرَلَ النَّبِيُّ ﷺ نِسَاءَهُ شَهْرًا، فَخَرَجَ إِلَيْنَا صَبَاحَ تِسْعَ وَعِشْرِينَ، فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَصْبَحْنَا لِتِسْعَ

fingers and the third time with nine fingers.”

وَعِشْرِينَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ» ثُمَّ طَبَّقَ النَّبِيُّ ﷺ يَدَيْهِ ثَلَاثًا: مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ كُلِّهَا، وَالثَّالِثَةَ بِتِسْعِ مِنْهَا.

[2523] 25 - (1085) Umm Salamah [may Allāh be pleased with her] narrated that the Prophet ﷺ swore that he would not enter upon some of his wives for a month. When twenty-nine days had passed, he came to them in the morning - or in the evening - and it was said to him: “You swore, O Prophet of Allāh, that you would not enter upon us for a month.” He said: “The month may be only twenty-nine days.”

[٢٥٢٣] ٢٥ - (١٠٨٥) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ بْنِ صَبِيئٍ، أَنَّ عِكْرَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ [رَضِيَ اللَّهُ عَنْهَا] أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى بَعْضِ أَهْلِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعٌ وَعِشْرُونَ يَوْمًا، غَدَا عَلَيْهِمْ - أَوْ رَاحَ - فَقِيلَ لَهُ: حَلَفْتَ، يَا نَبِيَّ اللَّهِ! لَا تَدْخُلُ عَلَيْنَا شَهْرًا، قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ يَوْمًا».

[2524] (...) A similar report (as no. 2523) was narrated from Ibn Juraij with this chain.

[٢٥٢٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ يَغْنِي أَبَا عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[2525] 26 - (1086) It was narrated that Sa'd bin Abī Waqqâs said: “The Messenger of Allāh ﷺ struck one hand against

[٢٥٢٥] ٢٦ - (١٠٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي

the other and said: 'The month is like this, and like this,' then he tucked away one digit the third time."

[2526] 27 - (...) It was narrated from Muḥammad bin Sa'd, from his father رضي الله عنه, that the Prophet ﷺ said: "The month is like this, and like this and like this," ten, ten, and nine.

[2527] (...) Ismâ'il bin Abî Khâlid narrated a similar *Hadîth* (as no. 2526) with the same chain.

Chapter 5. Each Land Has Its Own Sighting Of The Moon, And If They See The Crescent In One Land, That Does Not Necessarily Apply To Regions That Are Far Away From It

[2528] 28 - (1087) It was narrated from Kuraib that Umm Al-Faḍl bint Al-Hâriṭh sent him to Mu'âwiyah in Ash-Shâm. He said: "I arrived in Ash-Shâm and

مُحَمَّدُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ عَلَى الْأُخْرَى، فَقَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا» ثُمَّ نَقَصَ فِي الثَّالِثَةِ إِصْبَعًا.

[٢٥٢٦] ٢٧- (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا [وَهَكَذَا]». عَشْرًا وَعَشْرًا وَتِسْعًا، مَرَّةً.

[٢٥٢٧] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَازٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ ابْنِ شَقِيقٍ وَسَلَمَةُ بْنُ سُلَيْمَانَ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ الْمُبَارَكِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِهِمَا.

(المعجم ٥) - (بَابُ بَيَانِ أَنَّ لِكُلِّ بِلَدٍ رَوْيَتُهُمْ، وَأَنَّهُمْ إِذَا رَأَوْا الْهَلَالَ يَبْلَدُ لَا يَثْبِتُ حُكْمَهُ لِمَا بَعْدَ عَنْهُمْ)
(التحفة ٥)

[٢٥٢٨] ٢٨- (١٠٨٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَقَالَ

I finished her errand, and the crescent of Ramaḍān appeared while I was in Ash-Shām, where I saw the crescent moon on the night of Friday. Then I came to Al-Madīnah at the end of the month, and I asked ‘Abdullāh bin ‘Abbās [may Allāh be pleased with them], who mentioned the crescent and said: ‘When did you see the crescent?’ I said: ‘We saw it on the night of Friday.’ He said: ‘Did you see it?’ I said: ‘Yes, and the people saw it, and they fasted, and Mu‘āwiyah fasted.’ He said: ‘But we saw it on the night of Saturday, and we will keep fasting until we complete thirty days, or we see it.’ I said: ‘Is the sighting and fasting of Mu‘āwiyah not sufficient for you?’ He said: ‘No, this is what the Messenger of Allāh ﷺ enjoined upon us.’”

Chapter 6. Clarifying That It Does Not Matter Whether The Crescent Is Large Or Small, For Allāh, the Most High, Causes It To Appear For Long Enough That People Can See It, And If It Is Cloudy Then Thirty Days Should Be Completed

[2529] 29 - (1088) It was

الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ؛ أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهْلَ عَلَيَّ رَمَضَانَ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: أَنْتَ رَأَيْتَهُ؟ فَقُلْتُ: نَعَمْ، وَرَأَاهُ النَّاسُ، وَصَامُوا وَصَامَ مُعَاوِيَةُ، فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالَ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ، أَوْ نَرَاهُ، فَقُلْتُ: أَوْ لَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لَا، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

وَشَكَ يَحْيَى بْنُ يَحْيَى فِي: نَكْتَفِي أَوْ نَكْتَفِي.

(المعجم ٦) - (بَابُ بَيَانِ أَنَّهُ لَا اعْتِبَارَ بِكِبَرِ الْهِلَالِ وَصَغَرِهِ، وَأَنَّ اللَّهَ تَعَالَى أَمَدُهُ لِلرُّؤْيَا فَإِنْ غَمَ فَلْيَكْمَلْ ثَلَاثُونَ) (التحفة ٦)

[٢٥٢٩] ٢٩ - (١٠٨٨) حَدَّثَنَا أَبُو

narrated that Abû Al-Bakhtarî said: "We went out for 'Umrah, and when we stopped in Baṭn Nakhlah, we looked for the crescent and we saw it. Some of the people said: 'It is three nights old,' and some of them said: 'It is two nights old.' Then we met Ibn 'Abbās and we said: 'We have spotted the crescent; some of the people said that it was three nights old, and some of the said that it was two nights old.' He said: 'On what night did you see it?' We said: 'On such-and-such a night.' He said: 'The Messenger of Allāh ﷺ [said: "Indeed Allāh causes it to appear for long enough that it can be seen, so on the night that you saw it, that was when it appeared.""]

[2530] 30 - (...) Abû Al-Bakhtarî said: "We saw the crescent of Ramaḍān when we were in Dhāt 'Irq, so we sent a man to Ibn 'Abbās [may Allāh be pleased with them] to ask him. Ibn 'Abbās [may Allāh be pleased with them] said: 'The Messenger of Allāh ﷺ said: "Allāh causes it to appear for long enough that it can be seen, and if it is cloudy then complete the number (of days)."

بَكَرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: خَرَجْنَا لِلْعُمْرَةِ، فَلَمَّا نَزَلْنَا بَيْطُنَ نَخْلَةَ قَالَ: تَرَاءَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، قَالَ: فَلَقِينَا ابْنَ عَبَّاسٍ، فَقُلْنَا: إِنَّا رَأَيْنَا الْهِلَالَ، فَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ ثَلَاثٍ، وَقَالَ بَعْضُ الْقَوْمِ: هُوَ ابْنُ لَيْلَتَيْنِ، فَقَالَ: أَيُّ لَيْلَةٍ رَأَيْتُمُوهُ؟ قَالَ فَقُلْنَا: لَيْلَةَ كَذَا وَكَذَا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ [قَالَ: «إِنَّ اللَّهَ مَدَّهُ لِلرُّؤْيَى فَهُوَ لِلَّيْلَةِ رَأَيْتُمُوهُ»].

[٢٥٣٠] ٣٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُندَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَةَ قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا رَمَضَانَ وَنَحْنُ بِذَاتِ عِزْقٍ، فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَسْأَلُهُ، فَقَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: قَالَ

رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَمَدَّهُ لِرُؤُوسِهِ، فَإِنْ أَعْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

Chapter 7. The Meaning Of The Prophet's Words: "The Two Months Of 'Īd Cannot Both Be Incomplete"^[1]

(المعجم ٧) - (بَابُ بَيَانِ مَعْنَى قَوْلِهِ ﷺ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ»)
(التحفة ٧)

[2531] 31 - (1089) It was narrated from 'Abdur-Rahmân bin Abî Bakrah from his father [may Allâh be pleased with him] that the Prophet ﷺ said: "The two months of 'Īd; Ramaḍân and Dhul-Hijjah, cannot both be incomplete."

[٢٥٣١] ٣١ - (١٠٨٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ».

[2532] 32 - (...) It was narrated from Abî Bakrah that the Prophet of Allâh ﷺ said: "The two months of 'Īd cannot both be incomplete."

According to the *Hadith* of Khâlid: "The two months of 'Īd; Ramaḍân and Dhul-Hijjah."

[٢٥٣٢] ٣٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ وَخَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «شَهْرَا عِيدٍ لَا يَنْقُصَانِ».

فِي حَدِيثِ خَالِدٍ: «شَهْرَا عِيدٍ رَمَضَانُ وَذُو الْحِجَّةِ».

^[1] The popular interpretation of *Lâ yanqûsân* is incomplete of virtue and reward; even if one of them is only twenty-nine days, the reward of those twenty-nine is like the reward for thirty.

Chapter 8. Clarifying That Fasting Begins At Dawn, And A Person May Eat And Other Than That Until Dawn Begins; And Clarifying The Dawn Which Has To Do With The Rulings Concerning The Beginning Of Fasting And The Beginning Of The Time For The *Ṣubḥ* Prayer, And Other Than That, Which Is The Second Dawn, Which Is Called The True Dawn. The First Dawn, Which Is The False Dawn, Has Nothing To Do With The Rulings

[2533] 33 - (1090) It was narrated from 'Adiyy bin Hātim: "When the verse "Until the white thread appears to you distinct from the black thread of dawn"^[1] was revealed, 'Adiyy [bin Hātim] said to him: 'O Messenger of Allāh, I put two strings under my pillow, a white string and a black string, so that I can tell night from day.' The Messenger of Allāh ﷺ said: 'Your pillow must be very big, for that refers to the blackness of the night and the whiteness of the day.'"

(المعجم ٨) - (بَابُ بَيَانِ أَنَّ الدُّخُولَ فِي الصَّوْمِ يَحْصُلُ بِطُلُوعِ الْفَجْرِ، وَأَنَّ لَهُ الْأَكْلَ وَغَيْرَهُ حَتَّى يَطْلُعَ الْفَجْرُ، وَبَيَانُ صِفَةِ الْفَجْرِ الَّذِي يَتَعَلَّقُ بِهِ الْأَحْكَامُ مِنَ الدُّخُولِ فِي الصَّوْمِ، وَدُخُولِ وَقْتِ صَلَاةِ الصُّبْحِ، وَغَيْرِ ذَلِكَ، وَهُوَ الْفَجْرُ الثَّانِي وَيُسَمَّى الصَّادِقَ وَالْمُسْتَطِيلَ وَأَنَّهُ لَا أَثَرَ لِلْفَجْرِ الْأَوَّلِ فِي الْأَحْكَامِ وَهُوَ الْفَجْرُ الْكَاذِبُ الْمُسْتَطِيلُ - بِاللَّامِ - كَذَبَ السَّرْحَانِ وَهُوَ الذَّنْبُ) (التحفة ٨)

[٢٥٣٣] ٣٣ - (١٠٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ لَمَّا نَزَلَتْ: ﴿حَتَّىٰ يَبْيُنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [البقرة: ١٨٧]. قَالَ لَهُ عَدِيُّ [بْنُ حَاتِمٍ]: يَا رَسُولَ اللَّهِ! إِنِّي أَجْعَلُ تَحْتِ وَسَادَتِي عِقَالَيْنِ: عِقَالًا أَبْيَضَ وَعِقَالًا أَسْوَدَ، أَعْرِفُ اللَّيْلَ مِنَ النَّهَارِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ وَسَادَكَ لَعَرِيضٌ، إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

^[1] Al-Baqarah 2:187.

[2534] 34 - (1092) Sahl bin Sa'd said: "When this Verse was revealed - "And eat and drink until the white thread appears to you distinct from the black thread"^[1] - a man would take a white thread and a black thread and he would eat until he could tell them apart, until Allâh, the Mighty and Sublime, revealed: "of dawn" then it became clear."

[2535] 35 - (...) It was narrated that Sahl bin Sa'd [may Allâh be pleased with him] said: "When this verse was revealed - "And eat and drink until the white thread appears to you distinct from the black thread"^[2] - if a man wanted to fast, he would tie a white thread to one foot and a black thread to the other, then he would carry on eating and drinking until he could tell them apart when he saw them. Then after that, Allâh revealed: "of dawn" then they realized that what was meant by that was night and day."

[٢٥٣٤] ٣٤ - (١٠٩١) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾، قَالَ: كَانَ الرَّجُلُ يَأْخُذُ خَيْطًا أَبْيَضَ وَخَيْطًا أَسْوَدَ، فَيَأْكُلُ حَتَّى يَسْتَبَيِّنَهُمَا، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مِنَ الْفَجْرِ﴾: فَبَيَّنَ ذَلِكَ.

[٢٥٣٥] ٣٥ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو عَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ قَالَ: فَكَانَ الرَّجُلُ إِذَا أَرَادَ الصَّوْمَ، رَبَطَ أَحَدَهُمْ فِي رِجْلَيْهِ الْخَيْطَ الْأَسْوَدَ وَالْخَيْطَ الْأَبْيَضَ، فَلَا يَزَالُ يَأْكُلُ وَيَشْرَبُ حَتَّى يَتَبَيَّنَ لَهُ رُتْبُهُمَا، فَأَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أَنَّهَا يَعْنِي بِذَلِكَ، اللَّيْلَ وَالنَّهَارَ.

[1] Al-Baqarah 2:187.

[2] Al-Baqarah 2:187.

[2536] 36 - (1092) It was narrated from ‘Abdullâh [may Allâh be pleased with him] that the Messenger of Allâh ﷺ said: “Bilâl calls the *Adhân* at night, so eat and drink until you hear the *Adhân* of Ibn Umm Maktûm.”

[2537] 37 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘Bilâl calls the *Adhân* at night, so eat and drink until you hear the *Adhân* of Ibn Umm Maktûm.’”

[2538] 38 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ had two *Mu’adhdhin*, Bilâl and Ibn Umm Maktûm, the blind man. The Messenger of Allâh ﷺ said: ‘Bilâl calls the *Adhân* at night, so eat and drink until Ibn Umm Maktûm calls the *Adhân*.’” And there was no more between them than the time it took for one to climb down and the other to climb up.

[٢٥٣٦] ٣٦ - (١٠٩٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ]، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَالٌ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْدِينَ ابْنِ أُمِّ مَكْتُومٍ».

[٢٥٣٧] ٣٧ - (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَالٌ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ».

[٢٥٣٨] ٣٨ - (...) حَدَّثَنَا ابْنُ نُسَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ مُؤَدِّنَانِ: بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ الْأَعْمَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَالٌ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ»، قَالَ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا وَيَرْقَى هَذَا.

[2539] (...) A similar report (as no. 2538) was narrated from 'Aishah [may Allâh be pleased with her], from the Prophet ﷺ.

[2540] (...) A *Hadîth* similar to that of Ibn Numair (no. 2538) was narrated from 'Ubaidullâh.

[2541] 39 - (1093) It was narrated that Ibn Mas'ûd [may Allâh be pleased with them] said, "Allâh's Messenger ﷺ said: 'No one of you should let the *Adhân* of Bilâl' - or 'the call of Bilâl' - prevent him from eating his *Sahûr*. Rather he calls the *Adhân*' - or 'gives the call' - 'so that the standing (one who is praying *Qiyâm*) may return (to rest) and the one who is asleep may awaken.'" Then he said: "It is not when it is like this," and he moved his hand up and down, "rather it is when it is like this," and he spread his fingers out.

[2542] (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no.

[٢٥٣٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٢٥٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُهُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ بِإِسْنَادَيْنِ كِلَيْهِمَا نَحْوُ حَدِيثِ ابْنِ نُمَيْرٍ.

[٢٥٤١] ٣٩- (١٠٩٣) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدًا مِنْكُمْ أَذَانُ بِلَالٍ - أَوْ قَالَ: نِدَاءُ بِلَالٍ - مِنْ سُحُورِهِ فَإِنَّهُ يُؤْذَنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمَكُمْ وَيُوقِظَ نَائِمَكُمْ». وَقَالَ: «لَيْسَ أَنْ يَقُولَ هَكَذَا وَهَكَذَا - وَصَوَّبَ يَدَهُ وَرَفَعَهَا - حَتَّى يَقُولَ هَكَذَا» - وَفَرَّجَ بَيْنَ إِصْبَعَيْهِ -

[٢٥٤٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي لَأَحْمَرَ عَنْ

2541), except that he said: "Dawn is not the one that is like this," and he held his fingers together and pointed them down towards the ground, "rather it is the one that is like this", and he put one index finger next to the other and spread his fingers.

سُلَيْمَانَ التَّيْمِيَّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ الْفَجْرَ لَيْسَ الَّذِي يَقُولُ هَكَذَا - وَجَمَعَ أَصَابِعَهُ ثُمَّ نَكَّسَهَا إِلَى الْأَرْضِ - وَلَكِنَّ الَّذِي يَقُولُ هَكَذَا - وَوَضَعَ الْمُسَبَّحَةَ عَلَى الْمُسَبَّحَةِ وَمَدَّ يَدَيْهِ -».

[2543] 40 - (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no. 2541), but the *Hadîth* of Al-Mu'tamir ends with the words: "so that the one who is asleep may wake up and the standing (one who is praying *Qiyâm*) may return (to rest)."

[٢٥٤٣] ٤٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَالْمُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلَاهُمَا عَنْ سُلَيْمَانَ التَّيْمِيَّ بِهَذَا الْإِسْنَادِ، وَانْتَهَى حَدِيثُ الْمُعْتَمِرِ عِنْدَ قَوْلِهِ: «يُبَنُّ نَائِمَكُمْ وَيَرْجِعُ قَائِمَكُمْ».

Ishâq said: "Jarîr said in his *Hadîth*: 'It is not when it is like this, rather it is when it is like this' - meaning the dawn - 'It is the horizontal one, not the vertical one.'"

وَقَالَ إِسْحَقُ: قَالَ جَرِيرٌ فِي حَدِيثِهِ: «وَلَيْسَ أَنْ يَقُولَ هَكَذَا، وَلَكِنْ يَقُولُ هَكَذَا» - يَعْنِي الْفَجْرَ - «هُوَ الْمُعْتَرِضُ وَلَيْسَ بِالْمُسْتَطِيلِ».

[2544] 41 - (1094) Samurah bin Jundab said: "I heard Muḥammad ﷺ say: 'No one of you should be misled by the call of Bilâl from (taking) *Sahûr*, nor by this whiteness, until it spreads.'"

[٢٥٤٤] ٤١ - (١٠٩٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُسَيْرِيِّ: حَدَّثَنِي وَالِدِي أَنَّهُ سَمِعَ سَمْرَةَ بْنَ جُنْدَبٍ يَقُولُ: سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: «لَا يَغُرُّنَّ أَحَدَكُمْ نِدَاءُ بِلَالٍ مِنَ السَّحُورِ، وَلَا هَذَا الْبَيَاضُ حَتَّى يَسْتَطِيرَ».

[2545] 42 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'You should not be misled by the *Adhân* of Bilâl, or by this whiteness - referring to the vertical columns of the (false) dawn - until it spreads like this.'"

[٢٥٤٥] ٤٢- (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَوَادَةَ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ [رَضِيَ اللَّهُ عَنْهُ]: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا يَغُرَّنْكُمْ أَذَانُ بِلَالٍ، وَلَا هَذَا الْبَيَاضُ - لِعُمُودِ الصُّبْحِ - حَتَّى يَسْتَطِيرَ هَكَذَا».

[2546] 43 - (...) It was narrated that Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: Do not let the *Adhân* of Bilâl nor the vertical whiteness on the horizon like this distract you from your *Sahûr*, until (the whiteness) is like this."

[٢٥٤٦] ٤٣- (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَوَادَةَ الْقُسَيْرِيُّ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغُرَّنْكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ، وَلَا بَيَاضُ الْأَفُقِ الْمُسْتَطِيلُ هَكَذَا، حَتَّى يَسْتَطِيرَ هَكَذَا».

Hammâd described it with his hands and said: "Meaning, when it is horizontal."

وَحَكَاهُ حَمَّادٌ بِيَدَيْهِ قَالَ: يَعْنِي مُعْتَرِضًا.

[2547] 44 - (...) Samurah bin Jundab [may Allâh be pleased with them] narrated in a *Khutbah* that the Prophet ﷺ said: "Do not be misled by the call of Bilâl nor this whiteness, until the dawn appears" - or "until dawn breaks."

[٢٥٤٧] ٤٤- (...) حَدَّثَنَا عُثَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَوَادَةَ قَالَ: سَمِعْتُ سَمُرَةَ بْنَ جُنْدَبٍ [رَضِيَ اللَّهُ عَنْهُ] - وَهُوَ يَخْطُبُ - يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَغُرَّنْكُمْ نِدَاءُ بِلَالٍ، وَلَا هَذَا الْبَيَاضُ حَتَّى يَبْدُو الْفَجْرُ» - أَوْ قَالَ - : حَتَّى يَنْفَجِرَ الْفَجْرُ».

[2548] (...) Samurah bin Jundab [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said..." and he mentioned something similar (to no. 2547).

Chapter 9. The Virtue Of *Sahûr*, Which Is Recommended. It Is Recommended To Delay It And To Hasten The Breaking Of The Fast

[2549] 45 - (1095) It was narrated that Anas [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Take *Sahûr*, for in *Sahûr* there is blessing.'"

[2550] 46 - (1096) It was narrated from 'Amr bin Al-Â that the Messenger of Allâh ﷺ said: "The difference between our fasting and the fasting of the People of the Book is eating *As-Sahûr* (the meal before dawn)."

[٢٥٤٨] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي سَوَادَةُ بْنُ حَنْظَلَةَ الْقَشِيرِيُّ قَالَ: سَمِعْتُ سُمْرَةَ بْنَ جُنْدَبٍ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ هَذَا.

(المعجم ٩) - (بَابُ فَضْلِ السَّحُورِ)
وتأكيد استحبابه، واستحباب تأخيره
وتعجيل الفطر (التحفة ٩)

[٢٥٤٩] ٤٥ - (١٠٩٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ عَنْ ابْنِ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ]؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدُ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً».

[٢٥٥٠] ٤٦ - (١٠٩٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَضْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ، أَنَّهُ أَكَلَةُ السَّحْرِ».

[2551]... - (...) It was narrated from Mûsâ bin 'Alî with this chain (a similar *Hadîth* as no. 2550).

[2552] 47 - (1097) It was narrated from Anas, from Zaid bin Thâbit [may Allâh be pleased with them] who said: "We ate *Sahûr* with the Messenger of Allâh ﷺ, then we got up and offered *Aş-Salât (Fajr)*."

I said: "How long was there between the two?" He said: "(The time it takes to recite) fifty verses."

[2553] (...) It was narrated from Qatâdah with this chain (a similar *Hadîth* as no. 2552).

[2554] 48 - (1098) It was narrated from Sahl bin Sa'd [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: "The people will remain in goodness so long as they hasten to break the fast."

[٢٥٥١] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ وَكِيعٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ مُوسَى بْنِ عَلِيٍّ بِهَذَا الْإِسْنَادِ.

[٢٥٥٢] ٤٧ - (١٠٩٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُمْنَا إِلَى الصَّلَاةِ.

قُلْتُ: كَمْ كَانَ قَدْرُ مَا بَيْنَهُمَا؟ قَالَ: خَمْسِينَ آيَةً.

[٢٥٥٣] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا هَمَامٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ ابْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ.

[٢٥٥٤] ٤٨ - (١٠٩٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ]، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

[2555] (...) A similar report (as no. 2554) was narrated from Sahl bin Sa'd [may Allâh be pleased with them], from the Prophet ﷺ.

[٢٥٥٥] (...) وَحَدَّثَنَاهُ قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[2556] 49 - (1099) It was narrated that Abû 'Aṭiyyah said: "Masrûq and I entered upon 'Āishah and said: 'O Mother of the Believers, there are two men among the Companions of Muḥammad ﷺ; one of them hastens to break the fast and hastens to offer Aṣ-Ṣalât, and the other delays the breaking the fast and delays the prayer.' She said: 'Who is the one who hastens to break the fast and hastens to offer Aṣ-Ṣalât?' We said: 'Abdullâh' - meaning bin Mas'ûd. She said: 'That is what the Messenger of Allâh ﷺ used to do.'"

[٢٥٥٦] ٤٩ - (١٠٩٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ! رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ، وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ، قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قَالَ قُلْنَا: عَبْدُ اللَّهِ - يَعْنِي ابْنَ مَسْعُودٍ - قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ. زَادَ أَبُو كُرَيْبٍ: وَالْآخَرُ أَبُو مُوسَى.

Abû Kuraib added: "The other one was Abû Mûsâ."

[2557] 50 - (...) It was narrated that Abû 'Aṭiyyah said: "Masrûq and I entered upon 'Āishah [may Allâh be pleased with her], and Masrûq said to her: 'There are two men among the Companions of the Messenger of Allâh ﷺ, both of whom are striving to do

[٢٥٥٧] ٥٠ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَقَالَ لَهَا مَسْرُوقٌ:

what is best. One of them hastens to pray *Maghrib* and break the fast, and the other delays *Maghrib* and breaking the fast.' She said: 'Who hastens to pray *Maghrib* and break the fast?' He said: 'Abdullâh.' She said: 'That is how the Messenger of Allâh ﷺ used to do it.'"

رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، كِلَاهُمَا لَا يَأْلُو عَنِ الْخَيْرِ، أَحَدُهُمَا يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ، وَالْآخَرُ يُؤَخِّرُ الْمَغْرِبَ وَالْإِفْطَارَ، فَقَالَتْ: مَنْ يُعَجِّلُ الْمَغْرِبَ وَالْإِفْطَارَ؟ قَالَ: عَبْدُ اللَّهِ، فَقَالَتْ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ.

Chapter 10. Clarifying The Time For Ending The Fast And The End Of The Day

(المعجم ١٠) - (بَابُ بَيَانِ وَقْتِ انْقِضَاءِ الصَّوْمِ وَخُرُوجِ النَّهَارِ) (التحفة ١٠)

[2558] 51 - (1100) It was narrated that 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast.'"

[٢٥٥٨] ٥١ - (١١٠٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ - وَاتَّفَقُوا فِي اللَّفْظِ - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، وَقَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ - جَمِيعًا عَنْ هِشَامِ بْنِ غَزْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ عُمَرَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ، وَأَذْبَرَ النَّهَارُ، وَغَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ «فَقَدْ».

[2559] 52 - (1101) It was narrated that 'Abdullâh bin Abî Awfâ said: "We were with the Messenger of Allâh ﷺ on a

[٢٥٥٩] ٥٢ - (١١٠١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ السَّيِّدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي

journey during the month of Ramaḍān. When the sun set he said: 'O so-and-so, dismount and mix something for us.'^[1] He said: 'O Messenger of Allāh, it is still day.' He said: 'Dismount and mix something for us.' So he dismounted and mixed something, and brought it to him. The Prophet ﷺ drank some, then he said, gesturing with his hand: 'When the sun sets from here, and the night comes from here, then it is time for the fasting person to break his fast.'"

[2560] 53 - (...) It was narrated that Ibn Abî Awfâ [may Allāh be pleased with them] said: "We were with the Messenger of Allāh ﷺ on a journey, and when the sun set, he said to one man: 'Dismount and mix something for us.' He said: 'O Messenger of Allāh, why not wait till evening?' He said: 'Dismount and mix something for us.' He said: 'It is still day.' But he dismounted and mixed something for him to drink, then he (ﷺ) said: 'When you see that the night has come from here' - and he pointed towards the east - 'then it is time for the fasting person to break his fast.'"

[2561] (...) 'Abdullāh bin Abî Awfâ [may Allāh be pleased with

أَوْفَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ! انْزِلْ فَاجِدِّحْ لَنَا» قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عَلَيْنَا نَهَارًا. قَالَ: «انْزِلْ فَاجِدِّحْ لَنَا» قَالَ: فَتَزَلَّ فَجَدَّحَ، فَأَتَاهُ بِهِ، فَشَرِبَ النَّبِيُّ ﷺ، ثُمَّ قَالَ يَبْدُو: «إِذَا غَابَتِ الشَّمْسُ مِنْ هَهُنَا، وَجَاءَ اللَّيْلُ مِنْ هَهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[٢٥٦٠] ٥٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبَادُ بْنُ الْعَوَّامِ عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِرَجُلٍ: «انْزِلْ فَاجِدِّحْ لَنَا» فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ أَمْسَيْتَ، قَالَ: «انْزِلْ فَاجِدِّحْ لَنَا» قَالَ: إِنَّ عَلَيْنَا نَهَارًا، فَتَزَلَّ فَجَدَّحَ لَهُ فَشَرِبَ، ثُمَّ قَالَ «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَهُنَا - وَأَشَارَ يَبْدُو نَحْوَ الْمَشْرِقِ - فَقَدْ أَفْطَرَ الصَّائِمُ».

[٢٥٦١] (...) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ

[1] *Ajdah*: It is to mix something with something else. And the meaning here is to mix *Sawiq* with water.

them] said: "We traveled with the Messenger of Allāh ﷺ when he was fasting. When the sun set, he said: 'O so-and-so, dismount and mix something for us.'"... a *Hadīth* like that of Ibn Mushir and 'Abbād bin Al-'Awwām (no. 2560).

[2562] 54 - (...) A *Hadīth* similar to that of Ibn Mushir, 'Abbād and 'Abdul-Wāhid (no. 2561), was narrated from Ibn Abī Awfā, but it does not say in the *Hadīth* of any of them: "During the month of Ramaḍān," nor the words, "when the night has come from here," except in the report of Huṣhaim alone.

Chapter 11. The Prohibition Of *Al-Wiṣāl*^[1]

[2563] 55 - (1102) It was narrated from Ibn 'Umar [may Allāh be pleased with them] that the Prophet ﷺ forbade *Al-Wiṣāl*.

الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا فُلَانُ! انْزِلْ فَاجِدْخ لَنَا» مِثْلَ حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ بْنِ الْعَوَّامِ.

[٢٥٦٢] ٥٤ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ. بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ وَعَبَّادِ وَعَبْدِ الْوَاحِدِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: فِي شَهْرِ رَمَضَانَ، وَلَا قَوْلُهُ «وَجَاءَ اللَّيْلُ مِنْ هَهُنَا» إِلَّا فِي رِوَايَةِ هُشَيْمٍ وَحْدَهُ.

(المعجم ١١) - (بَابُ النَّهْيِ عَنْ

الْوِصَالِ) (التحفة ١١)

[٢٥٦٣] ٥٥ - (١١٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

^[1] Fasting more than one day without breaking the fast at night.

They said: "You perform *Wiṣāl*." He said: "I am not like you; I am fed and given to drink."

[2564] 56 - (...) It was narrated from Ibn 'Umar [may Allāh be pleased with them] that the Messenger of Allāh ﷺ performed *Wiṣāl* during Ramaḍān, and the people also performed *Wiṣāl*. He told them not to do that and it was said to him: "You perform *Wiṣāl*." He said: "I am not like you; I am fed and given to drink."

[2565] (...) A similar report (as no. 2564) was narrated from Ibn 'Umar from the Prophet ﷺ, but he did not say: "In Ramaḍān."

[2566] 57 - (1103) Abū Hurairah [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ forbade *Al-Wiṣāl*. A man among the Muslims said: 'But you practice *Wiṣāl*, O Messenger of Allāh.' The Messenger of Allāh ﷺ said: 'Who among you is like me? During the night my Lord feeds me and gives me to drink.'

نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَطْعَمُ وَأُسْقَى»

[٢٥٦٤] ٥٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ وَاصَلَ فِي رَمَضَانَ، فَوَاصَلَ النَّاسُ، فَتَنَاهُمْ، قِيلَ لَهُ: أَنْتَ تُوَاصِلُ؟ قَالَ «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَطْعَمُ وَأُسْقَى».

[٢٥٦٥] (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: فِي رَمَضَانَ.

[٢٥٦٦] ٥٧ - (١١٠٣) حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ، يَا رَسُولَ اللَّهِ! تُوَاصِلُ، قَالَ

When they refused to stop practicing *Wiṣāl*, he fasted continuously with them day after day, then they saw the crescent. He said: 'If the crescent had been delayed, I would have made you fast more,' as if he wanted to teach them a lesson when they refused to stop."

[2567] 58 - (...) It was narrated that Abū Hurairah [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: 'Do not perform *Wiṣāl*.' They said: 'But you perform *Wiṣāl*, O Messenger of Allāh.' He said: 'You are not like me in that. During the night, my Lord feeds me and gives me to drink. Take upon yourselves only those deeds that you are capable of.'"

[2568] (...) A similar report (as no. 2567) was narrated from Abū Hurairah [may Allāh be pleased with them] from the Messenger of Allāh ﷺ, except that he said: "Take upon yourselves what you are able."

[2569] (...) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Prophet ﷺ forbade continuous fasting - a *Hadīth* like that of 'Umārah from Abī Zur'ah (no. 2567).

رَسُولُ اللَّهِ ﷺ «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ الْهَلَالُ لَرِذْتُكُمْ» كَالْمُنْكَلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا.

[٢٥٦٧] ٥٨ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ - قَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْوِصَالَ» قَالُوا: فَإِنَّكَ تَوَاصِلٌ، يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّكُمْ لَمَسْتُمْ فِي ذَلِكَ مِثْلِي، إِنِّي أَيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي فَاتَّكَلُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ».

[٢٥٦٨] (...) وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَاتَّكَلُوا مَا لَكُمْ بِهِ طَاقَةٌ».

[٢٥٦٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ الْوِصَالِ، بِمِثْلِ حَدِيثِ عُمَارَةَ عَنْ أَبِي زُرْعَةَ.

[2570] 59 - (1104) It was narrated that Anas [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ was praying in Ramaḍān, and I came and stood beside him, and another man came and stood too, until there was a group of us. When the Prophet ﷺ realized that I was behind him, he made his prayer brief. Then he went to his abode and offered a prayer such as he did not pray with us. The next morning, we said to him: 'Did you notice us last night?' He said: 'Yes. That is what made me do what I did.'

"The Messenger of Allāh ﷺ started to perform *Wiṣāl* at the end of the month, and some of his Companions began performing *Wiṣāl*. The Prophet ﷺ said: 'What is the matter with men who perform *Wiṣāl*? You are not like me. By Allāh, if the month were to be lengthened for me, I would fast continuously, and those who go to extremes would give up their extreme ways.'"

[2571] 60 - (...) It was narrated that Anas (may Allāh be pleased with him) said: "The Messenger of Allāh ﷺ performed *Wiṣāl* during the beginning of Ramaḍān, and some of the Muslims performed *Wiṣāl*. News of that reached him and he said: 'If the month is lengthened for

[٢٥٧٠] ٥٩ - (١١٠٤) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي رَمَضَانَ، فَجِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، وَجَاءَ رَجُلٌ آخَرُ فَقَامَ أَيْضًا، حَتَّى كُنَّا رَهْطًا، فَلَمَّا حَسَّ النَّبِيُّ ﷺ أَنَّا خَلْفُهُ، جَعَلَ يَتَجَوَّزُ فِي الصَّلَاةِ، ثُمَّ دَخَلَ رَحْلَهُ فَصَلَّى صَلَاةً لَا يُصَلِّيَهَا عِنْدَنَا - قَالَ: - قُلْنَا لَهُ، حِينَ أَصْبَحْنَا: أَفْطَنْتَ لَنَا اللَّيْلَةَ؟ قَالَ: فَقَالَ: «نَعَمْ، ذَلِكَ الَّذِي حَمَلَنِي عَلَى الَّذِي صَنَعْتُ».

قَالَ: فَأَخَذَ يُوَاصِلُ رَسُولُ اللَّهِ ﷺ، وَذَلِكَ فِي آخِرِ الشَّهْرِ، فَأَخَذَ رِجَالٌ مِنْ أَصْحَابِهِ يُوَاصِلُونَ، فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ رِجَالٍ يُوَاصِلُونَ، إِنَّكُمْ لَسْتُمْ مِثْلِي، أَمَا وَاللَّهِ! لَوْ تَمَادَّ لِيَ الشَّهْرُ لَوَاصِلْتُ وَصَالًا، يَدْعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ».

[٢٥٧١] ٦٠ - (...) حَدَّثَنَا عَاصِمُ ابْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: وَاصَلَ رَسُولُ اللَّهِ ﷺ فِي أَوَّلِ شَهْرِ رَمَضَانَ، فَوَاصَلَ نَاسٌ مِنَ الْمُسْلِمِينَ، فَبَلَغَهُ ذَلِكَ،

us, we will fast continuously, so that those who go to extremes will give up their extreme ways. You are not like me' - or 'I am not like you' - 'I am continually fed and given to drink by my Lord.'"

[2572] 61 - (1105) It was narrated that 'Āishah [may Allāh be pleased with her] said: "The Prophet ﷺ forbade them (the Companions or the Muslims) from *Wiṣāl* out of compassion towards them. They said: 'But you perform *Wiṣāl*.' He said: 'I am not like you; my Lord feeds me and gives me to drink.'"

Chapter 12. Clarifying That Kissing When Fasting Is Not Unlawful For The One Whose Desire Is Not Provoked By That

[2573] 62 - (1106) It was narrated that 'Āishah [may Allāh be pleased with her] said: "The Messenger of Allāh ﷺ would kiss one of his wives while he was fasting." Then she smiled.

[2574] 63 - (...) Sufyān said: "I said to 'Abdur-Rahmān bin Al-Qāsim: 'Did you hear your father narrating from 'Āishah [may

فَقَالَ «لَوْ مُدَّ لَنَا الشَّهْرُ لَوَاصِلًا وَصَالًا، يَدْعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنَّكُمْ لَسْتُمْ مِثْلِي - أَوْ قَالَ: إِنِّي لَسْتُ مِثْلَكُمْ - إِنِّي أَطْلُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

[٢٥٧٢] ٦١ - (١١٠٥) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ عَبْدِ، - قَالَ إِسْحَاقُ: أَخْبَرَنَا عَبْدُ بْنُ سُلَيْمَانَ، - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: نَهَاهُمْ النَّبِيُّ ﷺ عَنِ الْوِصَالِ رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تَوَاصِلُ! قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي».

(المعجم ١٢) - (بَابُ بَيَانِ أَنَّ الْقَبْلَةَ فِي الصَّوْمِ لَيْسَتْ مُحَرَّمَةً عَلَى مَنْ لَمْ تَحْرُكْ شَهْوَتُهُ) (التحفة ١٢)

[٢٥٧٣] ٦٢ - (١١٠٦) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ إِحْدَى نِسَائِهِ وَهُوَ صَائِمٌ، ثُمَّ تَضَحَّكَ.

[٢٥٧٤] ٦٣ - (...) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ

Allâh be pleased with her] that the Prophet ﷺ used to kiss her while he was fasting?' He remained silent for a moment, then he said: 'Yes.'"

[2575] 64 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss me while he was fasting, but who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?"

[2576] 65 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to kiss and touch (his wife) while he was fasting, but he was the most able of you to control his desire."

[2577] 66 - (...) It was narrated

الْقَاسِمِ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ؟ فَسَكَتَ سَاعَةً، ثُمَّ قَالَ: نَعَمْ.

[٢٥٧٥] ٦٤- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُنِي وَهُوَ صَائِمٌ، وَأَيْتُكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟

[٢٥٧٦] ٦٥- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]؛ وَحَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُقَبِّلُ وَهُوَ صَائِمٌ، وَيَبَاشِرُ وَهُوَ صَائِمٌ، وَلَكِنَّهُ أَمْلَكُكُمْ لِإِرْبِهِ.

[٢٥٧٧] ٦٦- (...) حَدَّثَنَا عَلِيُّ بْنُ

from 'Āishah [may Allāh be pleased with her] that the Messenger of Allāh ﷺ used to kiss (his wife) while he was fasting, and he was the most able of you to control his desire.

[2578] 67 - (...) It was narrated from 'Āishah [may Allāh be pleased with her] that the Messenger of Allāh ﷺ used to touch (his wife) while he was fasting.

[2579] 68 - (...) It was narrated that Al-Aswad said: "Masrûq and I went to 'Āishah [may Allāh be pleased with her] and said: 'Did the Messenger of Allāh ﷺ touch (his wife) while he was fasting?' She said: 'Yes, but he was the most able of you to control his desire,' or 'one of the most able of you to control his desire'" - Abû 'Āsim (a narrator) was not sure.

[2580]... - (...) It was narrated from Al-Aswad and Masrûq that they entered upon the Mother of the Believers to ask her... and he narrated something similar (to *Hadîth* no. 2579).

حُجْرٍ وَرَهَيْرٍ بِنِ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْبَلُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لِإِزْبِهِ.

[٢٥٧٨] ٦٧ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَاشِرُ وَهُوَ صَائِمٌ.

[٢٥٧٩] ٦٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: سَمِعْتُ ابْنَ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: انْطَلَقْتُ أَنَا وَمَسْرُوقٌ إِلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَقُلْنَا لَهَا: أَكَانَ رَسُولُ اللَّهِ ﷺ يُبَاشِرُ وَهُوَ صَائِمٌ؟ قَالَتْ: نَعَمْ، وَلَكِنَّهُ كَانَ أَمْلَكَكُمْ لِإِزْبِهِ أَوْ مِنْ أَمْلَكِكُمْ لِإِزْبِهِ. شَكَ أَبُو عَاصِمٍ.

[٢٥٨٠] (...) وَحَدَّثَنِيهِ يَعْقُوبُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ أَنَّهُمَا دَخَلَا عَلَى أُمِّ الْمُؤْمِنِينَ لَيْسَ أَلَانِهَآ، فَذَكَرَ نَحْوَهُ.

[2581] 69 - (...) 'Urwah bin Az-Zuhair narrated that 'Āishah, the Mother of the Believers [may Allāh be pleased with her] told him that the Messenger of Allāh ﷺ used to kiss her while he was fasting.

[2582] (...) A similar report (as no. 2581) was narrated from Yahyâ bin Abî Kathîr with this chain.

[2583] 70 - (...) It was narrated from 'Amr bin Maimûn that 'Āishah [may Allāh be pleased with her] said: "The Messenger of Allāh ﷺ used to kiss (his wife) during the month of fasting."

[2584] 71 - (...) It was narrated that 'Āishah [may Allāh be pleased with her] said: "The Prophet ﷺ used to kiss (his wife) in Ramaḍân while he was fasting."

[٢٥٨١] ٦٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] أَخْبَرَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ.

[٢٥٨٢] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٢٥٨٣] ٧٠- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَحْرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ فِي شَهْرِ الصَّوْمِ.

[٢٥٨٤] ٧١- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَكْرِ النَّهْسَلِيُّ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْبَلُ فِي رَمَضَانَ، وَهُوَ صَائِمٌ.

[2585] 72 - (...) It was narrated from 'Aishah [may Allâh be pleased with her] that the Prophet ﷺ used to kiss (his wife) while he was fasting.

[2586] 73 - (1107) It was narrated from Hafṣah [may Allâh be pleased with her], that She said: "Allâh's Messenger ﷺ used to kiss while he was fasting."

[2587] (...) A similar report (as no. 2587) was narrated from Hafṣah [may Allâh be pleased with her] from the Prophet ﷺ.

[2588] 74 - (1108) It was narrated from 'Amr bin Abî Salamah that he asked the Messenger of Allâh ﷺ: "May the fasting person kiss (his wife)?" The Messenger of Allâh ﷺ said:

[٢٥٨٥] ٧٢- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُ وَهُوَ صَائِمٌ.

[٢٥٨٦] ٧٣-(١١٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكْلٍ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ وَهُوَ صَائِمٌ.

[٢٥٨٧] (...) وَحَدَّثَنَا أَبُو الرَّيِّعِ الرَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنْ مُسْلِمٍ، عَنْ شُتَيْرِ بْنِ شَكْلٍ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٢٥٨٨] ٧٤-(١١٠٨) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ

“Ask this one” - meaning Umm Salamah - and she told him that the Messenger of Allāh ﷺ did that. He said: “O Messenger of Allāh, Allāh has forgiven you your past and future sins.” The Messenger of Allāh ﷺ said to him: “By Allāh, I am the one who is the most pious and fears Allāh the most among you.”

Chapter 13. The Fasting Is Valid For The One Who Is *Junub* When Dawn Comes

[2589] 75 - (1109) It was narrated that Abû Bakr said: “I heard Abû Hurairah [may Allāh be pleased with them] speaking, and one of the things that he said was: ‘If dawn comes when a person is *Junub*, he should not fast.’ I mentioned that to ‘Abdur-Rahmân bin Al-Hârith - to his father - and he denied that. ‘Abdur-Rahmân set off, and I set off with him, and we entered upon ‘Āishah and Umm Salamah, may Allāh be pleased with them both. ‘Abdur-Rahmân asked them about that and they both said: ‘The Prophet ﷺ would be *Junub* in the morning, not as the result of a wet dream, then he would fast.’ We went and entered upon Marwân, and

كُفِيَ الْجَمْعِيَّ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ، أَيْقُبَلُ الصَّائِمُ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «سَلْ هَذِهِ» - لِأُمِّ سَلَمَةَ - فَأَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ يَصْنَعُ ذَلِكَ، فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَّا وَاللَّهِ! إِنِّي لَأَتَّقَاكُمْ اللَّهَ، وَأَخْشَاكُمْ لَهُ».

(المعجم ١٣) - (بَابُ صَحَةِ صَوْمٍ مَنْ طَلَعَ عَلَيْهِ الْفَجْرُ وَهُوَ جُنُبٌ)

(التحفة ١٣)

[٢٥٨٩] ٧٥ - (١١٠٩) حَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ لِرَضِيَ اللَّهُ عَنْهُ [يَقْصُ، يَقُولُ فِي قَصَصِهِ: مَنْ أَدْرَكَهُ الْفَجْرُ جُنُبًا فَلَا يَصُومُ، فَذَكَرْتُ ذَلِكَ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ - لِأَبِيهِ - فَأَنْكَرَ ذَلِكَ. فَأَنْطَلَقَ عَبْدُ الرَّحْمَنِ وَأَنْطَلَقْتُ مَعَهُ، حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا، فَسَأَلَهُمَا عَبْدُ

‘Abdur-Rahmân mentioned that to him. Marwân said: ‘I urge you to go to Abû Hurairah and prove to him that he was wrong.’ We went to Abû Hurairah, and Abû Bakr was present throughout all that. ‘Abdur-Rahmân told him about that and Abû Hurairah said: ‘Did they tell you that?’ He said: ‘Yes.’ He said: ‘They know better.’”

“Then Abû Hurairah attributed what he used to say concerning that to Al-Faḍl bin ‘Abbâs, and Abû Hurairah said: ‘That is from Al-Faḍl; I did not hear it from the Prophet ﷺ.’ So Abû Hurairah retracted what he used to say on this issue.”

I said^[1] to ‘Abdul-Mâlik: “Did they say that with regard to Ramaḍân?” He said: “Yes, he (ﷺ) used to wake up *Junub* without that being the result of a wet dream, then he would fast.”

الرَّحْمَنِ عَنْ ذَلِكَ - قَالَ: - فَكِلْتَاهُمَا
قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصْبِحُ جُنُبًا مِنْ غَيْرِ
حُلْمٍ ثُمَّ يَصُومُ، قَالَ: فَأَنْطَلَقْنَا حَتَّى
دَخَلْنَا عَلَى مَرْوَانَ، فَذَكَرَ ذَلِكَ لَهُ عَبْدُ
الرَّحْمَنِ، فَقَالَ مَرْوَانُ: عَزَمْتُ عَلَيْكَ إِلَّا
مَا ذَهَبَتْ إِلَى أَبِي هُرَيْرَةَ، فَزِدْتُ عَلَيْهِ مَا
يَقُولُ - قَالَ: - فَجِئْنَا أَبَا هُرَيْرَةَ، وَأَبُو
بَكْرٍ حَاضِرُ ذَلِكَ كُلِّهِ، قَالَ: فَذَكَرَ لَهُ عَبْدُ
الرَّحْمَنِ، فَقَالَ أَبُو هُرَيْرَةَ: أَهْمَا قَالَتَاهُ
لَكَ؟ قَالَ: نَعَمْ، قَالَ: هُمَا أَعْلَمُ.

ثُمَّ رَدَّ أَبُو هُرَيْرَةَ مَا كَانَ يَقُولُ فِي
ذَلِكَ إِلَى الْفَضْلِ بْنِ عَبَّاسٍ، فَقَالَ أَبُو
هُرَيْرَةَ: سَمِعْتُ ذَلِكَ مِنَ الْفَضْلِ، وَلَمْ
أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ.

قَالَ: فَارْجَعَ أَبُو هُرَيْرَةَ عَمَّا كَانَ يَقُولُ
فِي ذَلِكَ الْحَدِيثِ.

قُلْتُ لِعَبْدِ الْمَلِكِ: أَقَالَتَا: فِي
رَمَضَانَ؟ قَالَ: كَذَلِكَ، كَانَ يُصْبِحُ جُنُبًا
مِنْ غَيْرِ حُلْمٍ ثُمَّ يَصُومُ. [انظر: ٢٥٩٤]

[٢٥٩٠] ٧٦- (...) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ

[2590] 76 - (...) It was narrated from ‘Urwah bin Az-Zubair and Abû Bakr bin ‘Abdur-Rahmân that ‘Āishah, the wife of the Prophet ﷺ, said: “Dawn would

[1] The speaker is Ibn Juraij, who narrated this from ‘Abdul-Malik bin Abî Bakr bin ‘Abdur-Rahmân, from Abû Bakr.

come in Ramaḍān and the Messenger of Allāh ﷺ would be *Junub*, not as the result of a wet dream, and he would perform *Ghusl* and fast.”

[2591] 77 - (...) Abû Bakr narrated that Marwân sent him to Umm Salamah [may Allāh be pleased with her] to ask about a man who wakes up *Junub* - may he fast? She said: “The Messenger of Allāh ﷺ used to wake up *Junub* following intercourse, not (as the result of) a wet dream, and he did not avoid the fast nor make up that day later on.”

[2592] 78 - (...) It was narrated that ‘Āishah and Umm Salamah, the two wives of the Prophet ﷺ, said: “The Messenger of Allāh ﷺ used to wake up *Junub* as the result of intercourse, not as the result of a wet dream, in Ramaḍān, then he would fast.”

[2593] 79 - (1110) It was

عُرْوَةُ بْنُ الزُّبَيْرِ وَأَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُدْرِكُهُ الْفَجْرُ فِي رَمَضَانَ وَهُوَ جُنُبٌ، مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُومُ.

[٢٥٩١] ٧٧- (...) حَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْوَلِيدِ عَنْ عَبْدِ رَبِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ الْجُمَيْرِيِّ؛ أَنَّ أَبَا بَكْرٍ حَدَّثَهُ أَنَّ مَرْوَانَ أَرْسَلَهُ إِلَى أُمِّ سَلَمَةَ [رَضِيَ اللَّهُ عَنْهَا]، يَسْأَلُ عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا، أَيَصُومُ؟ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُبًا مِنْ جَمَاعٍ، لَا [مِنْ] حُلُمٍ، ثُمَّ لَا يُفْطِرُ وَلَا يَقْضِي.

[٢٥٩٢] ٧٨- (...) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ زَوْجَيِ النَّبِيِّ ﷺ أَنَّهُمَا قَالَتَا: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُبًا مِنْ جَمَاعٍ، غَيْرِ اخْتِلَامٍ، فِي رَمَضَانَ، ثُمَّ يَصُومُ.

[٢٥٩٣] ٧٩- (١١١٠) حَدَّثَنَا يَحْيَى

narrated from ‘Āishah [may Allāh be pleased with her] that a man came to the Prophet ﷺ and asked him a question, while she was listening from behind the door. He said: “O Messenger of Allāh, the time for prayer comes while I am *Junub*; can I fast?” The Messenger of Allāh ﷺ said: “Me too; the time for prayer comes while I am *Junub*, and I fast.” He said: “You are not like us, O Messenger of Allāh, for Allāh has forgiven you your past and future sins.” He said: “By Allāh, I hope that I am the one who fears Allāh the most among you, and the most knowledgeable of that which I should guard against.”

[2594] 80 - (1109) It was narrated from Sulaimān bin Yasār that he asked Umm Salamah [may Allāh be pleased with her] about a man who wakes up *Junub*: Can he fast? She said: “The Messenger of Allāh ﷺ used to wake up *Junub*, not as the result of a wet dream, and he would fast.”

ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ - وَهُوَ ابْنُ مَعْمَرٍ بْنُ حَزْمٍ الْأَنْصَارِيُّ أَبُو طَوَالَةَ؛ أَنَّ أَبَا يُوسُفَ مَوْلَى عَائِشَةَ أَخْبَرَهُ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ يَسْتَفْتِيهِ، وَهِيَ تَسْمَعُ مِنْ وَرَاءِ الْبَابِ، فَقَالَ: يَا رَسُولَ اللَّهِ! تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ، فَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ» فَقَالَ: لَسْتُ مِثْلَنَا، يَا رَسُولَ اللَّهِ؛ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ: «وَاللَّهِ! إِنِّي لَأَرْجُو أَنْ أَكُونَ أَحْشَاكُمُ لِلَّهِ، وَأَعْلَمَكُم بِمَا أَتَقِي».

[٢٥٩٤] ٨٠ - (١١٠٩) حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ [رَضِيَ اللَّهُ عَنْهَا]: عَنِ الرَّجُلِ يُصْبِحُ جُنُبًا، أَيْصُومُ؟ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنُبًا، مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يَصُومُ. [راجع: ٢٥٨٩]

Chapter 14. The Strict Prohibition Of Intercourse During The Day In Ramaḍān For One Who Is Fasting; And The Obligation Of Offering Major Expiation And The Definition Thereof; And That It Is Obligatory For Both The One Who Can Afford It And The One Who Cannot Afford It, And It Remains An Obligation For The One Who Cannot Afford It Until He Has The Means

[2595] 81 - (1111) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'I am doomed, O Messenger of Allāh!' He said: 'What has doomed you?' He said: 'I had intercourse with my wife in Ramaḍān.' He said: 'Do you have the means to free a slave?' He said: 'No.' He said: 'Can you fast for two consecutive months?' He said: 'No.' He said: 'Do you have the means to feed sixty poor people?' He said: 'No.' Then he sat down, and a large basket of dates was brought to the Prophet ﷺ. He said: 'Give this in charity.' He said: 'Is there anyone poorer than us? There is no family between the two fields of volcanic rock (meaning between the two mountains of Al-Maḍīnah) that is more in need of it than us.' The Prophet ﷺ smiled until his eyeteeth were visible, then he said: 'Go and feed it to your family.'"

(المعجم ١٤) - (بَابُ تَغْلِيظِ تَحْرِيمِ
الْجَمَاعِ فِي نَهَارِ رَمَضَانَ عَلَى
الصَّائِمِ، وَوُجُوبِ الْكَفَّارَةِ الْكُبْرَى فِيهِ
وَبَيَانِهَا، وَأَنَّهَا تَجِبُ عَلَى الْمُوَسَّرِ
وَالْمُعْسَرِ وَتَثْبُتُ فِي ذِمَّةِ الْمُعْسَرِ حَتَّى
يَسْتَطِيعَ) (التحفة ١٤)

[٢٥٩٥] ٨١ - (١١١١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ
ابْنُ حَرْبٍ وَابْنُ ثُمَيْرٍ كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ
- قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ -
عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]
قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، قَالَ:
هَلَكْتُ، يَا رَسُولَ اللَّهِ! قَالَ: «وَمَا
أَهْلَكَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي
رَمَضَانَ، قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟»
قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ
شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ
تَجِدُ مَا تُطْعِمُ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا.
قَالَ: ثُمَّ جَلَسَ، فَأَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ
تَمْرٌ، فَقَالَ: «تَصَدَّقْ بِهَذَا» قَالَ: أَفْقَرُ
مِنَّا؟ فَمَا بَيْنَ لَا بَتْنِهَا أَهْلُ بَيْتِ أَحْوَجَ إِلَيْهِ

مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أُنْيَابُهُ،
ثُمَّ قَالَ: «أَذْهَبْ فَأَطْعِمْهُ أَهْلَكَ».

[2596] (...) A report like that of Ibn 'Uyaynah (no. 2595) was narrated from Muḥammad bin Muslim Az-Zuhri, and he said: "With a large basket of dates, which was a *Zinbil* (basket made of palm fibers)." And he did not mention: "The Prophet ﷺ smiled until his eyeteeth were visible."

[2597] 82 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that a man had intercourse with his wife in Ramaḍân, and he consulted the Prophet ﷺ about that. He said: "Do you have the means to free a slave?" He said: "No." He said: "Can you fast for two consecutive months?" He said: "No." He said: "Then feed sixty poor people."

[2598] 83 - (...) It was narrated from Az-Zuhri with this chain that a man broke his fast during Ramaḍân and the Messenger of Allâh ﷺ told him to offer expiation by freeing a slave, then he mentioned a *Hadith* like that of Ibn 'Uyaynah (no. 2595).

[٢٥٩٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَ رِوَايَةِ ابْنِ عُيَيْنَةَ، وَقَالَ: يَبْرُقُ فِيهِ تَمْرٌ، وَهُوَ الزُّنْبِيلُ، وَلَمْ يَذْكُرْ: فَضَحَكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أُنْيَابُهُ.

[٢٥٩٧] ٨٢ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَجُلًا وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَى رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «وَهَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟» قَالَ: لَا. قَالَ: «فَأَطْعِمْ سِتِينَ مِسْكِينًا».

[٢٥٩٨] ٨٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُكْفَرَ بِعَتَقِ رَقَبَةٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ.

[2599] 84 - (...) Abû Hurairah narrated that the Prophet ﷺ told a man who broke his fast in Ramaḍân to free a slave, or to fast for two months, or to feed sixty poor people.

[2600] (...) A *Hadîth* similar to that of Ibn 'Uyaynah (no. 2595) was narrated from Az-Zuhri with this chain.

[2601] 85 - (1112) It was narrated that 'Âishah [may Allâh be pleased with her] said: "A man came to the Messenger of Allâh ﷺ and said: 'I am burned!' The Messenger of Allâh ﷺ said: 'Why?' He said: 'I had intercourse with my wife during the day in Ramaḍân.' He said: 'Give charity, give charity.' He said: 'I do not have anything.' He told him to sit down, then two large baskets of dates were brought to him, and the Messenger of Allâh ﷺ told him to give it in charity."

[٢٥٩٩] ٨٤ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا أَفْطَرَ فِي رَمَضَانَ، أَنْ يُعْتِقَ رَقَبَةً، أَوْ يَصُومَ شَهْرَيْنِ، أَوْ يُطْعِمَ سِتِينَ مِسْكِينًا.

[٢٦٠٠] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

[٢٦٠١] ٨٥ - (١١١٢) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: اخْتَرَقْتُ، قَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ؟» قَالَ: وَطِئْتُ امْرَأَتِي فِي رَمَضَانَ نَهَارًا، قَالَ: «تَصَدَّقْ، تَصَدَّقْ»، قَالَ: مَا عِنْدِي شَيْءٌ، فَأَمَرَهُ أَنْ يَجْلِسَ، فَجَاءَهُ عَرْقَانِ فِيهِمَا طَعَامٌ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَتَصَدَّقَ بِهِ.

[2602] 86 - (...) 'Abbâd bin 'Abdullâh bin Az-Zubair narrated that he heard 'Âishah [may Allâh be pleased with her] say: "A man came to the Messenger of Allâh ﷺ..." and he mentioned the *Hadîth* (as no. 2601).

But at the beginning of the *Hadîth* it does not say "Give charity, give charity." And he does not say: "During the day."

[2603] 87 - (...) 'Abbâd bin 'Abdullâh bin Az-Zubair narrated that he heard 'Âishah, the wife of the Prophet ﷺ, say: "A man came to the Messenger of Allâh ﷺ in the *Masjid* during Ramaḍân, and said: 'O Messenger of Allâh, I am burned, I am burned.' The Messenger of Allâh ﷺ asked him: 'What is the matter?' He said: 'I had intercourse with my wife.' He said: 'Give charity.' He said: 'By Allâh, O Messenger of Allâh, I do not have anything and I cannot afford anything.' He said: 'Sit down.' So he sat down, and while he was like that, a man came, driving a donkey which was laden with foodstuff. The Messenger of Allâh ﷺ said: 'Where is that burnt one who was just here?' The man

[٢٦٠٢] ٨٦- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ ابْنُ الْقَاسِمِ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ.

وَلَيْسَ فِي أَوَّلِ الْحَدِيثِ «تَصَدَّقْ»، «تَصَدَّقْ». وَلَا قَوْلُهُ: نَهَارًا.

[٢٦٠٣] ٨٧- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ مُحَمَّدَ ابْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَبَّادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ، فَقَالَ: يَا رَسُولَ اللَّهِ! احْتَرَفْتُ، احْتَرَفْتُ، فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: «مَا شَأْنُكَ؟» فَقَالَ: أَصَبْتُ أَهْلِي، قَالَ: «تَصَدَّقْ» فَقَالَ: وَاللَّهِ! يَا نَبِيَّ اللَّهِ! مَا لِي شَيْءٌ، وَمَا أَقْدِرُ عَلَيْهِ، قَالَ: «اجْلِسْ» فَجَلَسَ،

stood up, and the Messenger of Allāh ﷺ said: 'Give this in charity.' He said: 'O Messenger of Allāh, to someone other than me? By Allāh, we are hungry and we do not have anything.' He said: 'Then eat it.'"

فَبَيْنَمَا هُوَ عَلَى ذَلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا، عَلَيْهِ طَعَامٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ الْمُحْتَرِقُ أَنْفًا؟» فَقَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْ بِهَذَا» فَقَالَ: يَا رَسُولَ اللَّهِ! أَغَيْرَنَا؟ فَوَاللَّهِ! إِنَّا لَجِيَاعٌ، مَا لَنَا شَيْءٌ، قَالَ: «فَكُلُوهُ».

Chapter 15. It Is Permissible To Fast Or Not To Fast During Ramadân For One Who Is Travelling For No Sinful Purpose, If His Journey Is Two Stages^[1] Or Further, But It Is Better For The One Who Is Able To Fast Without Suffering Any Harm To Do So, And The One For Whom It Is Difficult May Break The Fast

(المعجم ١٥) - (بَابُ جَوَازِ الصَّوْمِ وَالْفِطْرِ فِي شَهْرِ رَمَضَانَ لِلْمَسَافِرِ فِي غَيْرِ مَعْصِيَةٍ، إِذَا كَانَ سَفَرُهُ مَرَحَلَتَيْنِ فَأَكْثَرَ، وَأَنَّ الْأَفْضَلَ لِمَنْ أَطَاقَهُ بَلَا ضَرَرَ أَنْ يَصُومَ، وَلِمَنْ شَقَّ عَلَيْهِ أَنْ يَفْطِرَ) (التحفة ١٥)

[2604] 88 - (1113) It was narrated from Ibn 'Abbâs [may Allāh be pleased with them] that the Messenger of Allāh ﷺ set out during Ramadân to conquer (Makkah) and he fasted until he reached Al-Kadîd, then he broke the fast. And the Companions of the Messenger of Allāh ﷺ always followed the latest command.

[٢٦٠٤] ٨٨ - (١١١٣) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى

^[1] Two *Marhalah*. A *Marhalah* is a riding stage. By two *Marhalah* An-Nawawî means about 48 miles, which is distance required for one to be considered a traveler in the *Shafa'i Madhhab*.

بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ، قَالَ: وَكَانَ صَحَابَةُ رَسُولِ اللَّهِ ﷺ يَتَّبِعُونَ الْأَخْدَثَ فَلَا أَخْدَثَ مِنْ أَمْرِهِ.

[2605] (...) A similar report (as no. 2604) was narrated from Az-Zuhrî with this chain.

[٢٦٠٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. قَالَ يَحْيَى: قَالَ سُفْيَانُ [بْنُ عُيَيْنَةَ]: لَا أَدْرِي مِنْ قَوْلٍ مَنْ هُوَ؟ يَعْنِي: وَكَانَ يُؤْخَذُ بِالْآخِرِ مِنْ قَوْلِ رَسُولِ اللَّهِ ﷺ.

[2606] (...) It was narrated from Az-Zuhrî (a similar *Hadîth* as no. 2604) with this chain. Az-Zuhrî said: "Breaking the fast (when travelling) was the later command, and it is the later command of the Messenger of Allâh ﷺ that is to be followed." Az-Zuhrî said: "The Messenger of Allâh ﷺ reached Makkah when thirteen days of Ramaḍân had passed."

[٢٦٠٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، قَالَ الزُّهْرِيُّ: وَكَانَ الْفِطْرُ آخِرَ الْأَمْرَيْنِ، وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ بِالْآخِرِ فَلَا خَيْرَ، قَالَ الزُّهْرِيُّ: فَصَبَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ لثَلَاثَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَمَضَانَ.

[2607] (...) A *Hadîth* similar to that of Al-Laiṭh (no. 2604) was narrated with this chain.

Ibn Shihâb said: "They used to follow the latest command, regarding it as abrogating others, and as being the one to be followed."

[٢٦٠٧] (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ اللَّيْثِ.

قَالَ ابْنُ شِهَابٍ: فَكَانُوا يَتَّبِعُونَ الْأَخْدَثَ فَلَا أَخْدَثَ مِنْ أَمْرِهِ وَيَرْوُونَهُ النَّاسُ خَالِفِينَ.

[2608] (...) It was narrated that Ibn ‘Abbās [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ traveled during Ramaḍān, and he fasted until he reached ‘Uṣfān, then he called for a vessel containing some drink, and he drank it during the day so that the people could see him. Then he did not fast, until he entered Makkah.”

Ibn ‘Abbās [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ fasted and (also) he did not fast, so whoever wishes may fast, and whoever wishes may not fast.”

[2609] 89 - (...) It was narrated that Ibn ‘Abbās [may Allāh be pleased with them] said: “Do not criticize the one who fasts or the one who does not fast, for the Messenger of Allāh ﷺ fasted when travelling, and (also) he did not fast (when travelling).”

[2610] 90 - (1114) It was narrated from Jābir bin ‘Abdullāh [may Allāh be pleased with them] that the Messenger of Allāh ﷺ set out for Makkah in Ramaḍān during the year of the Conquest, and he fasted until he reached Kurā’ Al-Ghamīm, and the people fasted. Then he called for a vessel of water, which he

[٢٦٠٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُشْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ فِيهِ شَرَابٌ، فَشَرِبَهُ نَهَارًا، لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ، حَتَّى دَخَلَ مَكَّةَ.

قَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: فَصَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[٢٦٠٩] ٨٩- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: لَا تَعِبْ عَلَى مَنْ صَامَ وَلَا عَلَى مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ. فِي السَّفَرِ، وَأَفْطَرَ.

[٢٦١٠] ٩٠- (١١١٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ - يَعْنِي ابْنَ عَبْدِ الْمَجِيدِ - : حَدَّثَنَا جَعْفَرٌ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ غَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّى

lifted up so that the people could see it, and then he drank it. After that it was said to him that some of the people were still fasting. He said: "Those are the disobedient ones, those are the disobedient ones."

[2611] 91 - (...) It was narrated from Ja'far with this chain (a *Hadīth* similar to no. 2610), and he added: "It was said to him (ﷺ): 'Fasting is proving hard for the people, and they are waiting to see what you will do.' He called for a vessel of water after *ʿAṣr*."

[2612] 92 - (1115) It was narrated that Jābir bin 'Abdullāh [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ was on a journey, and he saw a man around whom the people had gathered and he was being shaded. He said: 'What is the matter with him?' They said: '(He is) a man who is fasting.' The Messenger of Allāh ﷺ said: 'It is not righteousness to fast when travelling.'"

[2613]... - (...) Jābir bin 'Abdullāh [may Allāh be pleased

بَلَغَ كُرَاعَ الْعَمِيمِ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقِدَحٍ مِنْ مَاءٍ فَرَفَعَهُ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ شَرِبَ، فَقِيلَ لَهُ بَعْدَ ذَلِكَ: إِنَّ بَعْضَ النَّاسِ قَدْ صَامَ، فَقَالَ: «أُولَئِكَ الْعُصَاةُ، أُولَئِكَ الْعُصَاةُ».

[٢٦١١] ٩١- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي، عَنْ جَعْفَرٍ بِهَذَا الْإِسْنَادِ، وَزَادَ: فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ، وَإِنَّمَا يَنْظُرُونَ فِيْمَا فَعَلْتَ، فَدَعَا بِقِدَحٍ مِنْ مَاءٍ بَعْدَ الْعَصْرِ.

[٢٦١٢] ٩٢- (١١١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا عُثْمَرُ، - عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ ابْنِ عَمْرِو بْنِ الْحَسَنِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَى رَجُلًا قَدْ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظَلَّلَ عَلَيْهِ، فَقَالَ: «مَا لَهُ؟». قَالُوا: رَجُلٌ صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْبِرُّ أَنْ تَصُومُوا فِي السَّفَرِ».

[٢٦١٣] (...) حَدَّثَنَا عُثَيْبُ اللَّهِ بْنُ

with them] said: "The Messenger of Allāh ﷺ saw a man..." a similar report (as no. 2612).

[2614] (...) It was narrated from Shu'bah with this chain (a *Hadīth* similar to no. 2613), but Shu'bah said: "I was informed about Yahyā bin Abī Kathīr that he used to add to this *Hadīth*. And with this chain, in it said: 'You should avail yourselves of the concession that Allāh has granted to you.'" He said: "So when I asked him, he did not remember it."

[2615] 93 - (1116) It was narrated that Abū Sa'eed Al-Khudrī [may Allāh be pleased with them] said: "We went out on a campaign with the Messenger of Allāh ﷺ when sixteen days of Ramaḍān had passed. Some of us fasted and some of us did not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were."

[2616] 94 - (...) A *Hadīth* similar to that of Hammām (no. 2615) was narrated from Qatādah with this chain.

مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنِ الْحَسَنِ يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا، بِمِثْلِهِ.

[٢٦١٤] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ التَّوْقَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ. وَرَأَى: قَالَ شُعْبَةُ: وَكَانَ يُبَلِّغُنِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّهُ كَانَ يَزِيدُ فِي هَذَا الْحَدِيثِ. وَفِي هَذَا الْإِسْنَادِ أَنَّهُ قَالَ: «عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رَخَّصَ لَكُمْ» قَالَ: فَلَمَّا سَأَلْتُهُ، لَمْ يَحْفَظْهُ.

[٢٦١٥] ٩٣ - (١١١٦) حَدَّثَنَا هَذَابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِسِتِّ عَشْرَةَ مَضَتْ مِنْ رَمَضَانَ، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، فَلَمْ يَعْيبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

[٢٦١٦] ٩٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ

But in the *Hadith* of At-Taimî and 'Umar bin 'Âmir it says: "when eighteen days had passed." In the *Hadith* of Sa'eed it says: "when twelve days had passed." (In the *Hadith* of) Shu'bah it says: "When seventeen or nineteen days had passed."

سَعِيدٍ عَنِ التَّيْمِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا هِشَامٌ، وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ يَغْنِي ابْنِ عَامِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، عَنْ سَعِيدٍ، كُلُّهُمْ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوُ حَدِيثِ هَمَّامٍ.

غَيْرَ أَنَّ فِي حَدِيثِ التَّيْمِيِّ وَعُمَرُ بْنُ عَامِرٍ وَهَشَامٍ: لَثَمَانِ عَشْرَةَ خَلَّتْ، وَفِي حَدِيثِ سَعِيدٍ: فِي ثِنْتِي عَشْرَةَ، وَشُعْبَةُ: لِسَبْعِ عَشْرَةَ أَوْ تِسْعَ عَشْرَةَ.

[2617] 95 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We were travelling with the Messenger of Allâh ﷺ in Ramaḍân, and those who were fasting were not criticized for that, and those who were not fasting were not criticized for that."

[٢٦١٧] ٩٥ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بَشْرٌ - يَعْنِي ابْنَ مُفَضَّلٍ، - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا نُسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمَا يُعَابُ عَلَى الصَّائِمِ صَوْمُهُ، وَلَا عَلَى الْمُفْطِرِ إِفْطَارُهُ.

[2618] 96 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We went out on a campaign with the Messenger of Allâh ﷺ during Ramaḍân, and some of us

[٢٦١٨] ٩٦ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا نَغْزُو

were fasting and some were not. Those who were fasting did not find fault with those who were not, and those who were not fasting did not find fault with those who were. They thought that for those who found the strength and fasted, that was good; and they thought that for those who found themselves weak and did not fast, that was good too."

[2619] 97 - (1117) It was narrated that Abû Sa'eed Al-Khudrî and Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We traveled with the Messenger of Allâh ﷺ and some people fasted and some did not, and neither group criticized the other."

[2620] 98 - (1118) It was narrated that Ḥumaid said: "Anas [may Allâh be pleased with them] was asked about fasting in Ramaḍân when travelling. He said: 'We traveled with the Messenger of Allâh ﷺ in Ramaḍân, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.'"

مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَمِمَّا الصَّائِمُ وَمِمَّا الْمُفْطِرُ، فَلَا يَجِدُ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ، يَرَوْنَ أَنَّ مَنْ وَجَدَ قُوَّةَ فَصَامَ، فَإِنَّ ذَلِكَ حَسَنٌ، وَيَرَوْنَ أَنَّ مَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ، فَإِنَّ ذَلِكَ حَسَنٌ.

[٢٦١٩] ٩٧ - (١١١٧) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَسُوَيْدُ بْنُ سَعِيدٍ وَحُسَيْنُ بْنُ حُرَيْثٍ، كُلُّهُمْ عَنْ مَرْوَانَ، - قَالَ سَعِيدٌ: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ - عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَجَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَا: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ، فَلَا يَعْيبُ بَعْضُهُمْ عَلَى بَعْضٍ.

[٢٦٢٠] ٩٨ - (١١١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ [رَضِيَ اللَّهُ عَنْهُ]: عَنْ صَوْمِ رَمَضَانَ فِي السَّفَرِ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَلَمْ يَعْيبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

[2621] 99 - (...) It was narrated that Ḥumaid said: "I went out and I was fasting. They said to me: 'Repeat it.' I said: 'Anas told me that the Companions of the Messenger of Allāh ﷺ used to travel, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.'"

Then I met Ibn Abī Mulaikah and he narrated something similar to me from 'Āishah [may Allāh be pleased with her].

Chapter 16. The Reward Of The One Who Does Not Fast When Travelling If He Does Any Tasks That Are Required

[2622] 100 - (1119) It was narrated that Anas [may Allāh be pleased with them] said: "We were with the Prophet ﷺ on a journey, and some of us were fasting and some were not. We made a stop on a hot day, and those of us who had the best shade were those who had garments with which to shade themselves, and some of us shielded themselves from the sun with their hands. Those who were fasting fell down (in exhaustion to rest), and those who were not fasting set up the tents and watered the mounts. The Messenger of Allāh ﷺ said:

[٢٦٢١] ٩٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حُمَيْدٍ قَالَ: خَرَجْتُ فَصُمْتُ، فَقَالُوا لِي: أَعِدْ، قَالَ فَقُلْتُ: إِنَّ أَنْسَا أَخْبَرَنِي أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَانُوا يُسَافِرُونَ، فَلَا يَعْيبُ الصَّائِمَ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ. فَلَقِيتُ ابْنَ أَبِي مُلَيْكَةَ فَأَخْبَرَنِي عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] بِمِثْلِهِ.

(المعجم ١٦) - (بَابُ أَجْرِ الْمُفْطِرِ فِي السَّفَرِ إِذَا تَوَلَّى الْعَمَلَ) (التحفة ١٦)

[٢٦٢٢] ١٠٠- (١١١٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ مُورِقٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي السَّفَرِ، فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، قَالَ: فَتَرَلْنَا مَتَرًا فِي يَوْمٍ حَارٍّ، أَكْثَرْنَا ظِلًّا صَاحِبِ الْكِسَاءِ، وَمِنَّا مَنْ يَتَّقِي الشَّمْسَ بِيَدِهِ، قَالَ: فَسَقَطَ الصُّوَامُ، وَقَامَ الْمُفْطِرُونَ، فَضَرَبُوا الْأَبْنِيَةَ وَسَقَوْا الرِّكَابَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ».

‘Today those who are not fasting have taken all the reward.’”

[2623] 101 - (...) It was narrated that Anas [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ was on a journey, and some people fasted and some did not. Those who were not fasting girded their loins and worked, but those who were fasting were too weak to do some of the work. He said concerning that: ‘Today those who are not fasting have taken all the reward.’”

[2624] 102 - (1120) It was narrated that Rabi’ah said: “Qaza’ah narrated to me: ‘I came to Abû Sa’eed Al-Khudrî [may Allâh be pleased with them] while he was surrounded by people. When the people dispersed from around him, I said: “I am not going to ask you about what these people were asking.” And I asked him about fasting while travelling.” He said: “We traveled with the Messenger of Allâh ﷺ to Makkah when we were fasting. We made a stop, and the Messenger of Allâh ﷺ said: ‘You have drawn near to your enemy, and breaking the fast will make you stronger.’ This was a concession, so some of us fasted and some did not. Then we made another stop and he said: ‘In the morning, you are going to meet your enemy. And breaking the fast will make you

[٢٦٢٣] ١٠١ - (...) وَحَدَّثَنَا أَبُو

كَرَيْبٍ: حَدَّثَنَا حَفْصٌ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ مُورِقٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَصَامَ بَعْضٌ وَأَفْطَرَ بَعْضٌ، فَتَحَزَّمَ الْمُفْطِرُونَ وَعَمِلُوا، وَضَعَفَ الصَّوَامُ عَنْ بَعْضِ الْعَمَلِ، قَالَ: فَقَالَ فِي ذَلِكَ: «دَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ».

[٢٦٢٤] ١٠٢ - (١١٢٠) حَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رِبِيعَةَ قَالَ: حَدَّثَنِي قَزْعَةُ قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ مَكْتُورٌ عَلَيْهِ، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْهُ، قُلْتُ: إِنِّي لَا أَسْأَلُكَ عَمَّا يَسْأَلُكَ هَؤُلَاءِ عَنْهُ: سَأَلْتُهُ عَنِ الصَّوْمِ فِي سَفَرٍ؟ فَقَالَ: سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ وَنَحْنُ صِيَامٌ، قَالَ: فَتَزَلْنَا مَتَزِلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ»، فَكَانَتْ رُحْصَةً، فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ، ثُمَّ نَزَلْنَا مَتَزِلًا آخَرَ، فَقَالَ: «إِنَّكُمْ مُصَبَّحُو عَدُوِّكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ، فَأَفْطِرُوا» وَكَانَتْ عَزْمَةً،

stronger, so break the fast.' He emphasized it (the second time), so we broke the fast." Then he said: "I remember we fasted with the Messenger of Allâh ﷺ after that, when travelling."

Chapter 17. The Choice Between Fasting And Not Fasting When Travelling

[2625] 103 - (1121) It was narrated from 'Āishah [may Allâh be pleased with her] that she said: "Ḥamzah bin 'Amr Al-Aslamî asked the Messenger of Allâh ﷺ about fasting when travelling. He said: 'If you wish, then fast, and if you wish, do not fast.'"

[2626] 104 - (...) It was narrated from 'Āishah [may Allâh be pleased with her] that Ḥamzah bin 'Amr Al-Aslamî asked the Prophet ﷺ: "O Messenger of Allâh, I am a man who fasts a great deal; may I fast when travelling?" He said: "Fast if you wish and do not fast if you wish."

[2627] 105 - (...) A *Hadîth* similar to that of Hammâd bin Zaid (no. 2626) was narrated from Hishâm: "I am a man who fasts a great deal."

فَأَفْطَرْنَا، ثُمَّ قَالَ: لَقَدْ رَأَيْتُنَا نَصُومُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ ذَلِكَ، فِي السَّفَرِ.

(المعجم ١٧) - (بَابُ التَّخْيِيرِ فِي الصَّوْمِ وَالْفِطْرِ فِي السَّفَرِ) (التحفة ١٧)

[٢٦٢٥] ١٠٣ - (١١٢١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: سَأَلَ حَمْزَةُ بْنُ عَمْرِو الْأَسْلَمِيِّ رَسُولَ اللَّهِ ﷺ: عَنِ الصَّيَامِ فِي السَّفَرِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ».

[٢٦٢٦] ١٠٤ - (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]؛ أَنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيِّ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ، أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ، وَأَفْطِرْ إِنْ شِئْتَ».

[٢٦٢٧] ١٠٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ بِهِذَا الْإِسْنَادِ مِثْلَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ: إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ.

[2628] 106 - (...) It was narrated from Hishâm with this chain (a similar *Hadîth* as no. 2626) that Ḥamzah said: "I am a man who fasts; may I fast when travelling?"

[2629] 107 - (...) It was narrated from Ḥamzah bin 'Amr Al-Aslamî [may Allâh be pleased with them] that he said: "O Messenger of Allâh, I find that I have the strength to fast when travelling; is there any sin on me for that?" The Messenger of Allâh ﷺ said: "It is a concession from Allâh, so whoever avails himself of it has done well, and whoever wants to fast, there is no blame on him."

Hârûn said in his *Hadîth*: "It is a concession," but he did not say: "from Allâh."

[2630] 108 - (1122) It was narrated that Abû Ad-Dardâ' [may Allâh be pleased with them]

[٢٦٢٨] ١٠٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ - وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ - كِلَاهُمَا عَنْ هِشَامٍ بِهِذَا الْإِسْنَادِ أَنَّ حَمَزَةَ قَالَ: إِنِّي رَجُلٌ أَصُومُ، أَفَأَصُومُ فِي السَّفَرِ؟

[٢٦٢٩] ١٠٧ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهْرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ - قَالَ هَرُونَ: حَدَّثَنَا، وَقَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمَزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَجِدُ بِي قُوَّةً عَلَى الصَّيَامِ فِي السَّفَرِ، فَهَلْ عَلَيَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ رُخْصَةٌ مِنَ اللَّهِ، فَمَنْ أَخَذَ بِهَا فَحَسَنٌ، وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ».

قَالَ هَرُونَ فِي حَدِيثِهِ «هِيَ رُخْصَةٌ» وَلَمْ يَذْكُرْ: مِنَ اللَّهِ.

[٢٦٣٠] ١٠٨ - (١١٢٢) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ

said: "We set out with the Messenger of Allâh ﷺ in the month of Ramaḍân, the intensity of the heat was so hot that one of us would lay his hand on his head because of the heat, and there was no one among us who was fasting apart from the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâḥah."

سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ، فِي حَرٍّ شَدِيدٍ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِيْنَا صَائِمٌ، إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

[2631] 109 - (...) It was narrated that Umm Ad-Dardâ said: "Abû Ad-Dardâ said: 'I remember when we were with the Messenger of Allâh ﷺ on one of his journeys on an intensely hot day, when a man would put his hand on his head because of the intense heat. Not one of us was fasting, apart from the Messenger of Allâh ﷺ and 'Abdullâh bin Rawâḥah.'"

[٢٦٣١] ١٠٩ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقُعْنَبِيُّ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُثْمَانَ بْنِ حَيَّانَ الدَّمَشَقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ أَبُو الدَّرْدَاءِ: لَقَدْ رَأَيْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ فِي يَوْمٍ شَدِيدِ الْحَرِّ، حَتَّى إِنْ الرَّجُلُ لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا مِنَّا أَحَدٌ صَائِمٌ، إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ.

Chapter 18. It Is Recommended For The Person Performing Hajj In 'Arafat Not To Fast On The Day Of 'Arafah

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ الْفِطْرِ لِلْحَاجِّ بِعَرَفَاتٍ يَوْمَ عَرَفَةَ)
(التحفة ١٨)

[2632] 110 - (1123) It was narrated from 'Umair the freed slave of 'Abdullâh bin 'Abbâs, from Umm Al-Faḍl bint Al-Hâriṭh: "Some people argued in

[٢٦٣٢] ١١٠ - (١١٢٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرِ مَوْلَى عَبْدِ اللَّهِ

her presence on the Day of ‘Arafah^[1] about the fasting of the Messenger of Allāh ﷺ. Some of them said that he was fasting, and some of them said that he was not fasting. I (Umm Al-Faḍl) sent a vessel of milk to him while he was sitting on his camel (in the *Mawqif* or place of standing at ‘Arafah), and he drank it.”

[2633] (...) It was narrated from Abû An-Naḍr with this chain (a *Hadīth* similar to no. 2632), but he did not say that he (ﷺ) was sitting on his camel (in the *Mawqif* or place of standing at ‘Arafah). And he said: “From ‘Umais the freed slave of Umm Al-Faḍl.”

[2634] (...) A *Hadīth* similar to that of Ibn ‘Uyaynah was narrated from Sâlim Abû An-Naḍr with this chain, and he said: “From ‘Umais, the freed slave of Umm Al-Faḍl.”

[2635] 111 - (...) ‘Umais, the freed slave of Ibn ‘Abbâs [may Allāh be pleased with them], narrated that he heard Umm Al-Faḍl [may Allāh be pleased with her] say: “Some of the Companions of the Messenger of Allāh ﷺ were unsure about fasting on the Day of ‘Arafah when we were there with the Messenger of Allāh ﷺ. I sent

بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ؛ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا، يَوْمَ عَرَفَةَ، فِي صِيَامِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ، فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ، بِعَرَفَةَ، فَشَرِبَهُ.

[٢٦٣٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ سُفْيَانَ، عَنْ أَبِي النَّضْرِ يَهْدَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ.

[٢٦٣٤] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَالِمِ أَبِي النَّضْرِ يَهْدَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ، وَقَالَ: عَنْ عُمَيْرٍ مَوْلَى أُمِّ الْفَضْلِ.

[٢٦٣٥] ١١١ - (...) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو أَنَّ أَبَا النَّضْرِ حَدَّثَهُ؛ أَنَّ عُمَيْرًا مَوْلَى ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] حَدَّثَهُ؛ أَنَّهُ سَمِعَ أُمَّ الْفَضْلِ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: شَكَّ نَاسٌ مِنْ أَصْحَابِ رَسُولِ

[1] The ninth day of Dhul-Hijjah when the Pilgrims are in the plain of ‘Arafât.

him a wooden vessel of milk when he was at 'Arafat, and he drank it."

[2636] 112 - (1124) It was narrated from Maimûnah [may Allâh be pleased with her], the wife of the Prophet ﷺ: "The people were not sure whether the Messenger of Allâh ﷺ was fasting on the Day of 'Arafah, so Maimûnah sent him a vessel of milk, while he was standing in the *Mawqif* (place of standing), and he drank from it while the people were looking at him."

Chapter 19. Fasting On The Day Of 'Āshûrâ'

[2637] 113 - (1125) It was narrated that 'Āishah [may Allâh be pleased with her] said: "The Quraish used to fast on 'Āshûrâ' during the *Jâhiliyyah*, and the Messenger of Allâh ﷺ used to fast on (that day) too. When he emigrated to Al-Madînah, he fasted this day and ordered that this fast be observed. When (fasting during) the month of Ramaḍân was enjoined, he said: 'Whoever wishes may fast it (this day) and whoever wishes may forsake it.'"

اللَّهُ ﷺ فِي صِيَامِ يَوْمِ عَرَفَةَ، وَنَحْنُ بِهَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَرْسَلْتُ إِلَيْهِ بِقَعْبٍ فِيهِ لَبَنٌ، وَهُوَ بِعَرَفَةَ، فَشَرِبَهُ.

[٢٦٣٦] ١١٢ - (١١٢٤) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: إِنَّ النَّاسَ شَكُّوا فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلْتُ إِلَيْهِ مَيْمُونَةُ بِجَلَابِ اللَّبَنِ، وَهُوَ وَقَفْتُ فِي الْمَوْقِفِ، فَشَرِبَ مِنْهُ، وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ.

(المعجم ١٩) - (بابُ صوم يوم

عاشوراء) (التحفة ١٩)

[٢٦٣٧] ١١٣ - (١١٢٥) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَتْ قُرَيْشٌ تَصُومُ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، فَلَمَّا هَاجَرَ إِلَى الْمَدِينَةِ، صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ شَهْرُ رَمَضَانَ قَالَ: «مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[2638] 114 - (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 2637), but he did not say at the beginning of the *Hadîth* that the Messenger of Allâh ﷺ used to fast (this day). And he said at the end of the *Hadîth*: “He abandoned ‘*Āshûrâ*’, so whoever wishes may fast it and whoever wishes may leave it.” And he did not narrate it as the words of the Prophet ﷺ as Jarîr did.

[2639] (...) It was narrated from ‘*Aishah* that the fast of ‘*Āshûrâ*’ was observed during the *Jâhiliyyah*, then when Islam came, whoever wanted to fasted it and whoever wanted to left it.

[2640] 115 - (...) It was narrated that ‘*Aishah* [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ used to enjoin fasting it (‘*Āshûrâ*’) before (fasting during) Ramadân was enjoined. When Ramadân was enjoined, whoever wanted to fast the day of ‘*Āshûrâ*’ did so, and whoever did not want to did not fast it.”

[2641] 116 - (...) ‘*Urwah* narrated that ‘*Aishah* told him that the *Quraish* used to fast

[٢٦٣٨] ١١٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي أَوَّلِ الْحَدِيثِ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، وَقَالَ فِي آخِرِ الْحَدِيثِ: وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ، وَلَمْ يَجْعَلْهُ مِنْ قَوْلِ النَّبِيِّ ﷺ، كَرَوَايَةِ جَرِيرٍ.

[٢٦٣٩] (...) حَدَّثَنِي عُمَرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]؛ أَنَّ يَوْمَ عَاشُورَاءَ كَانَ يُصَامُ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الْإِسْلَامُ، مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

[٢٦٤٠] ١١٥ - (...) حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِصِيَامِهِ قَبْلَ أَنْ يُفَرِّضَ رَمَضَانَ، فَلَمَّا فَرَضَ رَمَضَانَ، كَانَ مَنْ شَاءَ صَامَ يَوْمَ عَاشُورَاءَ، وَمَنْ شَاءَ أَفْطَرَ.

[٢٦٤١] ١١٦ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنْ

‘*Āshûrâ*’ during the *Jâhiliyyah*, then the Messenger of Allâh ﷺ was commanded to fast it, until (fasting during) Ramaḍân was enjoined. Then the Messenger of Allâh ﷺ said: “Whoever wishes, let him fast it, and whoever wishes, let him not fast.”

[2642] 117 - (1126) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] narrated that the people of the *Jâhiliyyah* used to fast on the day of ‘*Āshûrâ*’, and the Messenger of Allâh ﷺ and the Muslims fasted it before (fasting during) Ramaḍân was made obligatory. When the month of Ramaḍân was made obligatory, the Messenger of Allâh ﷺ said: “‘*Āshûrâ*’ is one of the days of Allâh, so whoever wishes may fast it and whoever wishes may leave it.”

[2643] (...) It was narrated from ‘Ubaidullâh with this chain (a *Hadîth* similar to no. 2642).

الْلَيْثُ بْنُ سَعْدٍ قَالَ ابْنُ رُمُحٍ: أَخْبَرَنَا
الْلَيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ عِرَاكَ
أَخْبَرَهُ؛ أَنَّ عُرْوَةَ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ
أَخْبَرَتْهُ؛ أَنَّ قُرَيْشًا كَانَتْ تَصُومُ عَاشُورَاءَ
فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ
بِصِيَامِهِ، حَتَّى فُرِضَ رَمَضَانُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلْيُصِمْهُ، وَمَنْ
شَاءَ فَلْيُفْطِرْهُ».

[٢٦٤٢] ١١٧ - (١١٢٦) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛
وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا
أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ أَهْلَ
الْجَاهِلِيَّةِ كَانُوا يَصُومُونَ يَوْمَ عَاشُورَاءَ،
وَأَنَّ رَسُولَ اللَّهِ ﷺ صَامَهُ، وَالْمُسْلِمُونَ،
قَبْلَ أَنْ يُفْتَرَضَ رَمَضَانُ، فَلَمَّا افْتَرَضَ
رَمَضَانُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
عَاشُورَاءَ يَوْمٌ مِنْ أَيَّامِ اللَّهِ، فَمَنْ شَاءَ
صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[٢٦٤٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمَثْنَى وَرُهْبِيُّ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ
عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ.

[2644] 118 - (...) It was narrated from Ibn ‘Umar [may Allāh be pleased with them] that the day of ‘*Āshûrâ*’ was mentioned in the presence of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: “It was a day that was fasted by the people of the *Jâhiliyyah*. Whoever among you wants to fast it, let him do so, and whoever does not want to, let him leave it.”

[2645] 119 - (...) ‘Abdullâh bin ‘Umar [may Allāh be pleased with them] narrated that he heard the Messenger of Allāh ﷺ say concerning the day of ‘*Āshûrâ*’: “This day was fasted by the people of *Jâhiliyyah*, so whoever wants to fast it, let him do so, and whoever wants to leave it, let him do so.”

‘Abdullâh [may Allāh be pleased with them] would not fast it, except when it coincided with a day that he usually fasted.

[2646] 120 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allāh be pleased with them] said: “Mention was made in the presence of the Prophet ﷺ of fasting on the day of ‘*Āshûrâ*’...” and he quoted a *Hadîth* the same as that of Al-Laiṭh bin Sa’d (no. 2644).

[٢٦٤٤] ١١٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمُحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ ذَكَرَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَاشُورَاءَ، فَقَالَ رَسُولُ اللَّهِ ﷺ «كَانَ يَوْمًا يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ كَرِهَ فَلْيَدَعْهُ».

[٢٦٤٥] ١١٩ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ يَغْنِي ابْنَ كَثِيرٍ حَدَّثَنِي نَافِعٌ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي يَوْمِ عَاشُورَاءَ: «إِنَّ هَذَا يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ أَحَبَّ أَنْ يَصُومَهُ فَلْيَصُمْهُ، وَمَنْ أَحَبَّ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ».

وَكَانَ عَبْدُ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ] لَا يَصُومُهُ، إِلَّا أَنْ يُوَافِقَ صِيَامَهُ.

[٢٦٤٦] ١٢٠ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي حَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو مَالِكٍ عُبَيْدُ اللَّهِ بْنُ الْأَخْسَسِ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: ذَكَرَ عِنْدَ

النَّبِيِّ ﷺ صَوْمُ يَوْمِ عَاشُورَاءَ. فَذَكَرَ مِثْلَ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ، سَوَاءً.

[2647] 121 - (...) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The day of ‘*Āshûrâ*’ was mentioned in the presence of the Messenger of Allâh ﷺ and he said: ‘That is a day that was fasted by the people of the *Jâhiliyyah*. Whoever wishes may fast it and whoever wishes may leave it.’”

[٢٦٤٧] ١٢١- (...) حَدَّثَنَا أَحْمَدُ ابْنُ عُمَانَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنِ زَيْدِ الْعَسْقَلَانِيِّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: ذَكَرَ عِنْدَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَاشُورَاءَ، فَقَالَ: «ذَاكَ يَوْمٌ كَانَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ».

[2648] 122 - (1127) It was narrated that ‘Abdur-Rahmân bin Yazîd said: “Al-*Ash‘ath* bin Qais entered upon ‘Abdullâh when he was eating his lunch. He said: ‘O Abû Muḥammad, come and eat.’ He said: ‘Isn’t today ‘*Āshûrâ*’?” He said: ‘Do you know what the day of ‘*Āshûrâ*’ is?’ He said: ‘What is it?’ He said: ‘It is a day that the Messenger of Allâh ﷺ used to fast before (fasting during) the month of Ramaḍân was enjoined. When the month of Ramaḍân was enjoined, it was abandoned.’”

Abû Kuraib said: “He abandoned it.”

[٢٦٤٨] ١٢٢- (١١٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، - عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى عَبْدِ اللَّهِ، وَهُوَ يَتَعَدَّى، فَقَالَ: يَا أَبَا مُحَمَّدٍ! أَذُنٌ إِلَى الْغَدَاءِ. فَقَالَ: أَوْ لَيْسَ الْيَوْمُ يَوْمَ عَاشُورَاءَ؟ قَالَ: وَهَلْ تَذْرِي مَا يَوْمَ عَاشُورَاءَ؟ قَالَ: وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ يَوْمٌ كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ قَبْلَ أَنْ يَنْزِلَ شَهْرُ رَمَضَانَ، فَلَمَّا نَزَلَ شَهْرُ رَمَضَانَ تَرَكَ.

وَقَالَ أَبُو كُرَيْبٍ: تَرَكَهُ.

[2649] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 2648), and they (the narrators) said: "When Ramaḍān was enjoined, he abandoned it."

[2650] 123 - (...) It was narrated from Qais bin Sakan that Al-Ash'ath bin Qais entered upon 'Abdullāh on the day of 'Ashûrâ', and he was eating. He said: "O Abû Muḥammad, come and eat." He said: "I am fasting." He said: "We used to fast (this day), then it was abandoned."

[2651] 124 - (...) It was narrated that 'Alqamah said: "Al-Ash'ath bin Qais entered upon Ibn Mas'ûd when he was eating on the day of 'Ashûrâ'. He said: "O Abû 'Abdur-Raḥmân, today is the day of 'Ashûrâ.'" He said: "It was fasted before (fasting during) Ramaḍān was enjoined, and when Ramaḍān was enjoined it was abandoned. So if you are not fasting, come and eat."

[٢٦٤٩] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَا: فَلَمَّا نَزَلَ رَمَضَانُ تَرَكَهُ.

[٢٦٥٠] ١٢٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي زُبَيْدُ الْيَامِيِّ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ قَيْسِ بْنِ سَكَنِ أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ دَخَلَ عَلَى عَبْدِ اللَّهِ يَوْمَ عَاشُورَاءَ، وَهُوَ يَأْكُلُ، فَقَالَ: يَا أَبَا مُحَمَّدٍ! اذْنُ فَكُلْ، قَالَ: إِنِّي صَائِمٌ، قَالَ: كُنَّا نَصُومُهُ، ثُمَّ تَرَكْ.

[٢٦٥١] ١٢٤ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: دَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ عَلَى ابْنِ مَسْعُودٍ، وَهُوَ يَأْكُلُ، يَوْمَ عَاشُورَاءَ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ الْيَوْمَ [يَوْمٌ] عَاشُورَاءَ، فَقَالَ: قَدْ كَانَ يُصَامُ قَبْلَ أَنْ يَنْزَلَ رَمَضَانُ، فَلَمَّا نَزَلَ رَمَضَانُ، تَرَكْ، فَإِنْ كُنْتَ مُفْطِرًا فَاطْعَمْ.

[2652] 125 - (1128) It was narrated that Jâbir bin Samurah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to enjoin us, and encourage us, to fast on the day of 'Āshûrâ', and he used to check on us when that day came. When (fasting during) Ramadân was enjoined, he neither commanded us nor forbade us, and he did not check on us."

[2653] 126 - (1129) Ḥumaid bin 'Abdur-Raḥmân narrated that he heard Mu'âwiyah bin Abî Sufyân delivering a *Khutbah* in Al-Madînah - meaning, on one of his visits there - on the day of 'Āshûrâ', in which he said: "Where are your scholars, O people of Al-Madînah? I heard the Messenger of Allâh ﷺ say concerning this day: 'This is the day of 'Āshûrâ' and Allâh has not enjoined you to fast (on this day) and I am fasting. So whoever among you wants to fast, let him do so, and whoever among you does not want to fast, let him not do so.'"

[2654] (...) A similar report (as no. 2653) was narrated from Anas from Ibn Shihâb with this chain.

[٢٦٥٢] ١٢٥ - (١١٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا شَيْبَانُ عَنْ أَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي ثَوْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ، وَبِحُثْنِ عَلَيْنِهِ، وَيَتَعَاهَدُنَا عِنْدَهُ، فَلَمَّا فُرِضَ رَمَضَانُ، لَمْ يَأْمُرْنَا، وَلَمْ يَنْهَنَا، وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ.

[٢٦٥٣] ١٢٦ - (١١٢٩) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، خَطِيبًا بِالْمَدِينَةِ - يَعْنِي فِي قَدَمَةِ قَدِمَهَا - خَطَبَهُمْ يَوْمَ عَاشُورَاءَ فَقَالَ: أَيْنَ عُلَمَاؤُكُمْ؟ يَا أَهْلَ الْمَدِينَةِ! سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِهَذَا الْيَوْمِ: «هَذَا يَوْمٌ عَاشُورَاءَ، وَلَمْ يَكُتَبِ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَصُومَ فَلْيَصُمْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُفْطِرَ فَلْيُفْطِرْ».

[٢٦٥٤] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ

ابْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ فِي هَذَا
الْإِسْنَادِ، بِمِثْلِهِ.

[2655] (...) It was narrated from Az-Zuhrî with this chain that he heard the Prophet ﷺ say on this day: "I am fasting, so whoever wants to fast, let him do so." And he did not mention the rest of the *Hadîth* of Mâlik and Yûnus (no. 2653).

[٢٦٥٥] (...) وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ
بِهَذَا الْإِسْنَادِ، سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي
مِثْلِ هَذَا الْيَوْمِ: «إِنِّي صَائِمٌ، فَمَنْ شَاءَ
أَنْ يَصُومَ فَلْيَصُمْ» وَلَمْ يَذْكُرْ بَاقِيَ حَدِيثِ
مَالِكٍ وَيُونُسَ.

[2656] 127 - (1130) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ came to Al-Madînah, and he found the Jews fasting on the day of *ʿAshûrâ*'. They were asked about that and they said: 'This is the day on which Allâh granted victory to Mûsâ and the Children of Israel over Fir'awn (Pharaoh). We fast on this day out of reverence for it.' The Prophet ﷺ said: 'We are closer to Mûsâ than you,' and he enjoined fasting on that day."

[٢٦٥٦] ١٢٧ - (١١٣٠) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي
بِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
[رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِمَ رَسُولُ
اللَّهِ ﷺ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ يَصُومُونَ
يَوْمَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ؟ فَقَالُوا:
«هَذَا الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي
إِسْرَائِيلَ عَلَى فِرْعَوْنَ، فَتَحَنَّنَ نَصُومُهُ
تَعْظِيمًا لَهُ، فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَوْلَى
بِمُوسَى مِنْكُمْ». فَأَمَرَ بِصُومِهِ.

[2657] (...) It was narrated from Abû Bishr with this chain (a *Hadîth* similar to no. 2656), and he said: "And he asked them about that."

[٢٦٥٧] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ
وَأَبُو بَكْرِ بْنُ نَافِعٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ
جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشْرِ بِهَذَا
الْإِسْنَادِ، وَقَالَ: فَسَأَلَهُمْ عَنْ ذَلِكَ.

[2658] 128 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the

[٢٦٥٨] ١٢٨ - (...) وَحَدَّثَنِي ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ

Messenger of Allāh ﷺ came to Al-Madīnah and found the Jews fasting on the day of 'Ashûrâ'. The Messenger of Allāh ﷺ said to them: "What is this day that you are fasting?" They said: "This is a great day, on which Allāh saved Mûsâ and his people, and drowned Fir'awn (Pharaoh) and his people. Mûsâ fasted on this day out of gratitude and we fast it too." The Messenger of Allāh ﷺ said: "We are more entitled to be closer to Mûsâ than you," and the Messenger of Allāh ﷺ fasted (on this day) and enjoined fasting on it.

[2659] (...) It was narrated from Ayyûb with this chain.

[2660] 129 - (1131) It was narrated that Abû Mûsâ [may Allāh be pleased with them] said: "The day of 'Ashûrâ' was a day that was venerated by the Jews, who used to take it as a festival. The Messenger of Allāh ﷺ said: 'You (Muslims) should fast (on this day).'"

[2661] 130 - (...) It was narrated that Abû Mûsâ [may Allāh be pleased with them] said: "The people of Khaibar used to fast on

عَبْدُ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ، فَوَجَدَ الْيَهُودَ صِيَامًا، يَوْمَ عَاشُورَاءَ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَهُ؟» قَالُوا: هَذَا يَوْمٌ عَظِيمٌ، أَنْجَى اللَّهُ فِيهِ مُوسَى وَقَوْمَهُ، وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ، فَصَامَهُ مُوسَى شُكْرًا، فَتَحْنُ نَصُومُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَنَحْنُ أَحَقُّ وَأَوْلَى بِمُوسَى مِنْكُمْ» فَصَامَهُ رَسُولُ اللَّهِ ﷺ، وَأَمَرَ بِصِيَامِهِ.

[٢٦٥٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، إِلَّا أَنَّهُ قَالَ: عَنْ ابْنِ سَعِيدِ بْنِ جُبَيْرٍ، لَمْ يُسَمِّهِ.

[٢٦٦٠] ١٢٩ - (١١٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي مُوسَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا يُعَظَّمُهُ الْيَهُودُ، تَتَّخِذُهُ عِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوهُ أَنْتُمْ».

[٢٦٦١] ١٣٠ - (...) وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا حَمَادُ بْنُ أُسَامَةَ: حَدَّثَنَا أَبُو الْعُمَيْسِ: أَخْبَرَنِي

the day of ‘*Āshûrâ*’, and they took it as a festival and dressed their women in their jewelry and finery on that day. The Messenger of Allāh ﷺ said: ‘Then you (Muslims) should fast (on that day).’”

قَيْسٌ، فَذَكَرَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ: قَالَ أَبُو أُسَامَةَ: فَحَدَّثَنِي صَدَقَةُ بْنُ أَبِي عِمْرَانَ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي مُوسَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ أَهْلُ خَبِيرٍ يَصُومُونَ يَوْمَ عَاشُورَاءَ، يَتَّخِذُونَهُ عِيدًا، وَيُلْبَسُونَ نِسَاءَهُمْ فِيهِ حُلِيِّهِمْ وَشَارَتُهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَصُومُوهُ أَنْتُمْ».

[2662] 131 - (1132) It was narrated from ‘Ubaidullāh bin Abî Yazîd that he heard Ibn ‘Abbās [may Allāh be pleased with them] being asked about fasting on the day of ‘*Āshûrâ*’. He said: “I do not know that the Messenger of Allāh ﷺ singled out any day for fasting, regarding it as superior to other days, apart from this day, or any month apart from this month” - meaning Ramaḍān.

[٢٦٦٢] ١٣١ - (١١٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، وَسُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: مَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ صَامَ يَوْمًا، يُطْلَبُ فَضْلُهُ عَلَى الْأَيَّامِ، إِلَّا هَذَا الْيَوْمَ، وَلَا شَهْرًا إِلَّا هَذَا الشَّهْرَ، يَعْنِي رَمَضَانَ.

[2663] (...) ‘Ubaidullāh bin Abî Yazîd narrated a similar report with this chain.

[٢٦٦٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي يَزِيدَ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 20. Which Day Should Be Fasted For ‘*Āshûrâ*’?

(المعجم ٢٠) - (بَابُ أَيِّ يَوْمٍ يَصَامُ

فِي عَاشُورَاءَ؟) (التحفة ٢٠)

[2664] 132 - (1132) It was

[٢٦٦٤] ١٣٢ - (١١٣٣) حَدَّثَنَا أَبُو

narrated that Al-Hakam bin Al-A'raj said: "I came to Ibn 'Abbās [may Allāh be pleased with them] while he was reclining on his *Ridâ'* at Zamzam and said to him: 'Tell me about the fast of *'Āshûrâ'*.' He said: 'When you see the crescent of Muḥarram, then count, and fast on the ninth day.' I said: 'Is this how the Messenger of Allāh ﷺ used to fast it?' He said: 'Yes.'"

[2665] (...) Al-Hakam bin Al-A'raj said: "I asked Ibn 'Abbās [may Allāh be pleased with them], when he was reclining on his *Ridâ'* at Zamzam, about fasting on the day of *'Āshûrâ'*..." a *Ḥadīth* like that of Hājib bin 'Umar (no. 2664).

[2666] 133 - (1134) Abū Ghaṭafān bin Ṭarīf Al-Murri said: "I heard 'Abdullāh bin 'Abbās [may Allāh be pleased with them] say: 'When the Messenger of Allāh ﷺ fasted on the day of *'Āshûrâ'* and enjoined this fast, they said: "O Messenger of Allāh, it is a day that is venerated by the Jews and Christians." The Messenger of Allāh ﷺ said: "Next year - if Allāh wills - we will fast on the ninth day." He

بَكَرَ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ بْنُ
الْحَرَّاجِ عَنْ حَاجِبِ بْنِ عُمَرَ، عَنْ
الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ
عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، وَهُوَ مُتَوَسِّدٌ
رِدَاءَهُ فِي زَمْرَمَ، فَقُلْتُ لَهُ: أَخْبِرْنِي عَنْ
صَوْمِ عَاشُورَاءَ، فَقَالَ: إِذَا رَأَيْتَ هِلَالَ
الْمُحَرَّمِ فَاعْدُدْ، وَأَصْبِحْ يَوْمَ التَّاسِعِ
صَائِمًا. قُلْتُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ
يَصُومُهُ؟ قَالَ: نَعَمْ.

[٢٦٦٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقُطَّانُ عَنْ
مُعَاوِيَةَ بْنِ عَمْرٍو: حَدَّثَنِي الْحَكَمُ بْنُ
الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ [رَضِيَ
اللَّهُ عَنْهُمَا]، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ
زَمْرَمَ، عَنْ صَوْمِ عَاشُورَاءَ، بِمِثْلِ حَدِيثِ
حَاجِبِ بْنِ عُمَرَ.

[٢٦٦٦] ١٣٣ - (١١٣٤) حَدَّثَنَا
الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا ابْنُ
أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ:
حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ أَنَّهُ سَمِعَ أَبَا
غُظْفَانَ بْنَ طَرِيفٍ الْمُرِّي يَقُولُ: سَمِعْتُ
عَبْدَ اللَّهِ بْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]
يَقُولُ: حِينَ صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ
عَاشُورَاءَ وَأَمَرَ بِصِيَامِهِ، قَالُوا: يَا رَسُولَ

said: 'But the next year the Messenger of Allāh ﷺ had passed away.'

[2667] 134 - (...) It was narrated that 'Abdullāh bin 'Abbās [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: 'If I live until next year, I will certainly fast on the ninth day.'"

According to the report of Abū Bakr: "Meaning, 'Āshūrā'."

Chapter 21. Whoever Eats On 'Āshūrā', Let Him Refrain (From Eating) For The Rest Of The Day

[2668] 135 - (1135) It was narrated that Salamah bin Al-Akwa' said: "The Messenger of Allāh ﷺ sent a man from Aslam on the day of 'Āshūrā' and told him to announce to the people: 'Whoever is not fasting, let him fast, and whoever has eaten, let him complete his fast until nightfall.'"

الله! إِنَّهُ يَوْمٌ تُعْظَمُهُ الْيَهُودُ وَالنَّصَارَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ - إِنْ شَاءَ اللَّهُ - صُمْنَا الْيَوْمَ التَّاسِعَ».

قَالَ: فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ، حَتَّى تُوفِّي رَسُولُ اللَّهِ ﷺ.

[٢٦٦٧] ١٣٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَبْقِيَ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ».

وَفِي رِوَايَةٍ أَبِي بَكْرٍ قَالَ: يَغْنِي يَوْمَ عَاشُورَاءَ.

(المعجم ٢١) - (بَابُ مَنْ أَكَلَ فِي

عَاشُورَاءَ فَلْيَكِفْ بَقِيَّةَ يَوْمِهِ)

(التحفة ٢١)

[٢٦٦٨] ١٣٥- (١١٣٥) وَحَدَّثَنَا

قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَغْنِي ابْنُ إِسْمَاعِيلَ عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنْ أَسْلَمَ يَوْمَ عَاشُورَاءَ، فَأَمَرَهُ أَنْ يُؤَدِّنَ فِي

النَّاسِ: «مَنْ كَانَ لَمْ يَصُمْ، فَلْيَصُمْ، وَمَنْ كَانَ أَكَلَ، فَلْيَتِمَّ صِيَامَهُ إِلَى اللَّيْلِ».

[2669] 136 - (1136) It was narrated that Ar-Rubayy' bint Mu'âwwidh bin 'Afrâ' said: "On the morning of 'Āshûrâ', the Messenger of Allâh ﷺ sent word to the villages of the Anṣâr around Al-Madînah, saying: 'Whoever started the day fasting, let him complete his fast, and whoever started the day not fasting, let him complete the rest of the day (without food).'"

"After that, we used to fast on this day, and we would make our children fast too, even the little ones if Allâh wills. And we used to take them to the Masjid. We would make them toys out of wool, and if one of them cried for food, we would give (that toy) to him until it was time to break the fast."

[2670] 137 - (...) It was narrated that Khâlid bin Dhakwân said: "I asked Ar-Rubayy' bint Mu'âwwidh about fasting on 'Āshûrâ' and she said: "The Messenger of Allâh ﷺ sent his envoys to the villages of the Anṣâr..." and he mentioned a Ḥadîth similar to that of Bishr (no. 2669), except that he said: "And we would make them a toy

[٢٦٦٩] ١٣٦ - (١١٣٦) وَحَدَّثَنِي

أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ بْنِ لَاحِقٍ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذِ ابْنِ عَفْرَاءَ قَالَتْ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ عِدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ الَّتِي حَوْلَ الْمَدِينَةِ: «مَنْ كَانَ أَصْبَحَ صَائِمًا، فَلْيَتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَصْبَحَ مُفْطَرًا، فَلْيَتِمَّ بَقِيَّةَ يَوْمِهِ».

فَكُنَّا، بَعْدَ ذَلِكَ نَصُومُهُ، وَنُصَوِّمُ صِبْيَانَنَا الصَّغَارَ مِنْهُمْ، إِنْ شَاءَ اللَّهُ، وَنَذْهَبُ إِلَى الْمَسْجِدِ، فَتَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى طَعَامٍ، أَعْطَيْنَاهَا إِيَّاهُ عِنْدَ الْإِفْطَارِ.

[٢٦٧٠] ١٣٧ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا أَبُو مَعْشَرٍ الْعَطَّارُ عَنْ خَالِدِ بْنِ ذَكْوَانَ قَالَ: سَأَلْتُ الرَّبِيعَ بِنْتَ مُعَوِّذٍ عَنْ صَوْمِ عَاشُورَاءَ؟ قَالَتْ: بَعَثَ رَسُولُ اللَّهِ ﷺ رُسُلَهُ فِي قُرَى الْأَنْصَارِ، فَذَكَرَ بِمِثْلِ حَدِيثِ بِشْرٍ، غَيْرَ أَنَّهُ لَمْ يَنْصَعْ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ،

out of wool, and take it with us, and if they asked us for food, we would give them the toy to play with, until they completed their fast.”

Chapter 22. The Prohibition Of Fasting On The Two Days Of *ʿĪd*

[2671] 138 - (1137) It was narrated that Abū ʿUбайд, the freed slave of Ibn Azhar, said: “I attended *ʿĪd* with ʿUmar bin Al-Khaṭṭāb [may Allāh be pleased with them]. He came and prayed, then he stood and addressed the people saying: ‘These are two days when the Messenger of Allāh ﷺ forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.’”

[2672] 139 - (1138) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Messenger of Allāh ﷺ forbade fasting on two days: The day of *Al-Adḥa* and the day of *Al-Fiṭr*.

[2673] 140 - (827) It was narrated that Qazaʿah said, concerning Abū Saʿeed Al-Khudrī [may Allāh be pleased with them]: “I heard a *Ḥadīth* from him that impressed me, so I

فَنَذَهَبُ بِهِ مَعَنَا، فَإِذَا سَأَلُونَا الطَّعَامَ، أَعْطَيْنَاهُمُ اللَّعْبَةَ تُلْهِمُهُمْ، حَتَّى يُتِمُّوا صَوْمَهُمْ.

(المعجم ٢٢) - (بَابُ تَحْرِيمِ صَوْمِ يَوْمِي الْعِيدَيْنِ) (التحفة ٢٢)

[٢٦٧١] ١٣٨ - (١١٣٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُيَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]، فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَانِ يَوْمَانِ، نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا يَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْآخَرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

[٢٦٧٢] ١٣٩ - (١١٣٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ: نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ.

[٢٦٧٣] ١٤٠ - (٨٢٧) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ وَهُوَ ابْنُ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ مِنْهُ

said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?' He said: 'I heard him say: "Fasting is not good on two days: The day of *Al-Adha* and the day of *Al-Fiṭr* (breaking the fast) after Ramaḍân."

[2674] 141 - (...) It was narrated from Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ forbade fasting two days, the day of *Al-Fiṭr* and the day of *An-Naḥr* (sacrifice).

[2675] 142 - (1139) It was narrated that Ziyâd bin Khubair said: "A man came to Ibn 'Umar [may Allâh be pleased with them] and said: 'I vowed to fast on a day which coincides with the day of *Al-Adha*, or *Al-Fiṭr*.' Ibn 'Umar [may Allâh be pleased with them] said: 'Allâh has enjoined fulfillment of vows, but the Messenger of Allâh ﷺ forbade fasting on this day."

[2676] 143 - (1140) It was narrated that 'Āishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ forbade

حَدِيثًا فَأَعْجَبَنِي، فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لَا يَصْلُحُ الصَّيَامُ فِي يَوْمَيْنِ: يَوْمِ الْأَضْحَى، وَيَوْمِ الْفِطْرِ مِنْ رَمَضَانَ». [راجع: ١٩٢٣]

[٢٦٧٤] ١٤١ - (...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ لِرَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ وَيَوْمِ النَّحْرِ.

[٢٦٧٥] ١٤٢ - (١١٣٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَصُومَ يَوْمًا، فَوَافَقَ يَوْمَ أَضْحَى أَوْ فِطْرٍ، فَقَالَ ابْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَمَرَ اللَّهُ تَعَالَى بِوَفَاءِ النَّذْرِ، وَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ هَذَا الْيَوْمِ.

[٢٦٧٦] ١٤٣ - (١١٤٠) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: أَخْبَرْتَنِي عَمْرَةُ عَنْ عَائِشَةَ [رَضِيَ

two fasts: The day of *Al-Fiṭr* and the day of *Al-Adḥa*.”

اللَّهُ عَنْهَا] قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمَيْنِ: يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى.

Chapter 23. The Prohibition Of Fasting The Days Of *At-Tashrîq*, Which Are The Days Of Eating, Drinking And Remembering Allâh, The Mighty And Sublime

(المعجم ٢٣) - (بَابُ تَحْرِيمِ صَوْمِ أَيَّامِ التَّشْرِيقِ، وَيَبَيِّنُ أَنَّهَا أَيَّامُ أَكْلِ وَشَرَبٍ وَذَكَرَ اللَّهُ عَزَّ وَجَلَّ) (التحفة ٢٣)

[2677] 144 - (1141) It was narrated that Nubaishah Al-Hudhalî said: “The Messenger of Allâh ﷺ said: ‘The days of *At-Tashrîq* are days of eating and drinking.’”

[٢٦٧٧] ١٤٤ - (١١٤١) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي مَلِيحٍ، عَنْ نُبَيْشَةَ الْهَذَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشَرَبٍ».

[2678] (...) It was narrated from *Khâlid Al-Hadhdhâ* (who said): “Abû Qilâbah narrated to me, from Abû Al-Malîḥ, from Nubaishah.” *Khâlid* said: “So I met Abû Malîḥ, and I asked him, and he told me...” and he narrated a *Ḥadīth* similar to that of *Hushaim* (no. 2677) from the Prophet ﷺ, and he added: “and remembrance of Allâh.”

[٢٦٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبٍ، عَنْ خَالِدِ الْحَدَّاءِ: حَدَّثَنِي أَبُو قِلَابَةَ عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ، قَالَ خَالِدٌ: فَلَقِيتُ أَبَا مَلِيحٍ فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ هُشَيْمٍ، وَزَادَ [فِيهِ]: «وَذِكْرُ اللَّهِ».

[2679] 145 - (1142) It was narrated from Ibn Ka'b bin Mâlik that his father narrated to him that the Messenger of Allâh ﷺ sent him and Aws bin Al-Ḥadathân during the days of *At-Tashrîq* to call out: “No one will enter Paradise but a believer, and

[٢٦٧٩] ١٤٥ - (١١٤٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ وَأَوْسَ

the days of Mina are days of eating and drinking.”

[2680] (...) Ibrâhîm bin Ṭahmân narrated it with this chain (a *Hadîth* similar to no. 2679), except that he said: “And they called out.”

Chapter 24. It Is Disliked To Single Out Friday For Fasting, Unless It Coincides With A Day That One Customarily Fasts

[2681] 146 - (1143) It was narrated from Muḥammad bin ‘Abbâd bin Ja’far: “I asked Jâbir bin ‘Abdullâh [may Allâh be pleased with them] while he was circumambulating the Ka’bah: ‘Did the Messenger of Allâh ﷺ forbid fasting on Friday?’ He said: ‘Yes, by the Lord of this House.’”

[2682] (...) Muḥammad bin ‘Abbâd bin Ja’far narrated that he asked Jâbir bin ‘Abdullâh [may Allâh be pleased with them]... a similar report (as no. 2681) from the Prophet ﷺ.

[2683] 147 - (1144) It was

بْنِ الْحَدَّثَانِ أَيَّامَ التَّشْرِيقِ، فَتَدَايَ: «أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَأَيَّامٌ مِنِّي أَيَّامٌ أَكْلٍ وَشُرْبٍ».

[٢٦٨٠] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ ابْنُ عَمْرٍو: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ بِهِذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَتَدَايَا.

(المعجم ٢٤) - (بَابُ كَرَاهَةِ إِفْرَادِ يَوْمِ الْجُمُعَةِ بِصَوْمٍ لَا يُوَافِقُ عَادَتَهُ)
(التحفة ٢٤)

[٢٦٨١] ١٤٦ - (١١٤٣) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] وَهُوَ يَطُوفُ بِالْبَيْتِ، أَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِ يَوْمِ الْجُمُعَةِ؟ فَقَالَ: نَعَمْ، وَرَبَّ هَذَا الْبَيْتِ.

[٢٦٨٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ سَبِيَةَ، أَنَّهُ أَخْبَرَهُ مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ أَنَّهُ سَأَلَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] بِمِثْلِهِ، عَنِ النَّبِيِّ ﷺ.

[٢٦٨٣] ١٤٧ - (١١٤٤) وَحَدَّثَنَا أَبُو

narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'None of you should fast on Friday, unless he fasts (a day) before it or after it.'"

بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[2684] 148 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "Do not single out the night of Friday for praying *Qiyâm* and do not single out the day of Friday for fasting, unless that coincides with a fast that one (habitually) observes."

[٢٦٨٤] ١٤٨ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ بْنُ يَعْنَى الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُ أَحَدُكُمْ».

Chapter 25. The Saying Of Allâh Most High: "...And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)"^[1] Is Abrogated By His Saying: "...So whoever of you sights (the crescent on the first night of) the month (of Ramaḍan i.e. is present at his home), he must observe *Ṣawm* (fasts) that month"^[2]...

(المعجم ٢٥) - (بَابُ بَيَانِ نَسْخِ قَوْلِ اللَّهِ تَعَالَى: ﴿وَعَلَى الَّذِينَ يُطِيقُونَ فَدْيَةً طَعَامَ مِسْكِينٍ﴾ بِقَوْلِهِ: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ (التحفة ٢٥)

[2685] 149 - (1145) It was

[٢٦٨٥] ١٤٩ - (١١٤٥) وَحَدَّثَنَا قُتَيْبَةُ

[1] Al-Baqarah 2:184.

[2] Al-Baqarah 2:185.

narrated that Salamah bin Al-Akwa' [may Allâh be pleased with them] said: "When the following verse was revealed: '...And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)...'^[1] those who wanted to break the fast and pay the *Fidyah* (did so), until the verse which comes after it was revealed, which abrogated it."

[2686] 150 - (...) It was narrated that Salamah bin Al-Akwa' [may Allâh be pleased with them] said: "During Ramaḍân at the time of the Messenger of Allâh ﷺ, whoever among us wanted to fast did so, and whoever among us wanted to break the fast and pay the *Fidyah* did so, until this verse was revealed: '...So whoever of you sights (the crescent on the first night of) the month (of Ramaḍân i.e. is present at his home), he must observe *Ṣawm* (fasts) that month'..."^[2]

Chapter 26. It Is Permissible To Delay Making Up Missed Ramaḍân Fasts Until Before The Next Ramaḍân Comes, And This Is For Those Who Broke The Fast For A Reason Such As Sickness, Travel, Menstruation And The Like

[2687] 151 - (1146) It was

بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامٍ مِسْكِينٍ﴾ [البقرة: ١٨٤] كَانَ مَنْ أَرَادَ أَنْ يَفْطِرَ وَيَقْتَدِيَ، حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَتَسَخَّرَهَا.

[٢٦٨٦] ١٥٠ - (...) وَحَدَّثَنِي عَمْرُو بْنُ سَوَّادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَسَّجِ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ ابْنِ الْأَكْوَعِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: كُنَّا فِي رَمَضَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ فَأَقْتَدَى بِطَعَامِ مِسْكِينٍ؛ حَتَّى أُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥].

(المعجم ٢٦) - (بَابُ جَوَازِ تَأْخِيرِ قِضَاءِ رَمَضَانَ مَا لَمْ يَجِئْ رَمَضَانُ آخِرَ، لِمَنْ أَفْطَرَ بَعْدَ مَرَضٍ وَسَفَرٍ وَحَيْضٍ وَنَحْوِ ذَلِكَ) (التحفة ٢٦)

[٢٦٨٧] ١٥١ - (١١٤٦) وَحَدَّثَنَا

^[1] Al-Baqarah 2:184.

^[2] Al-Baqarah 2:185.

narrated from Zuhair: "Yahyâ bin Sa'eed narrated to us from Abû Salamah, who said: 'I heard 'Āishah [may Allāh be pleased with her] say: I would owe Ramaḍân fasts, and I would not be able to make them up until Sha'bân. Because of being busy with the Messenger of Allāh ﷺ, or for the Messenger of Allāh ﷺ."

[2688] (...) It was narrated from Sulaimân bin Bilâl: "Yahyâ bin Sa'eed narrated to us..." - with this chain (a *Hadîth* similar to no. 2687), except that in it he said: "That was because circumstances with the Messenger of Allāh ﷺ."

[2689]... - (...) It was narrated from Ibn Juraij: "Yahyâ bin Sa'eed narrated to me..." - with this chain (a *Hadîth* similar to no. 2687). He said: "That was because of her status with the Prophet ﷺ" - Yahyâ said that.

[2690] (...) It was narrated from 'Abdul-Wahhâb (and another chain) from Sufyân, both of them from Yahyâ with this chain (a similar *Hadîth* as no. 2687). And they did not mention in the *Hadîth*: "Being busy with Messenger of Allāh ﷺ."

[2691] 152 - (...) It was narrated from Muḥammad bin Ibrâhîm, from Abû Salamah bin 'Abdur-

أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ إِلَّا فِي شَعْبَانَ، الشُّغْلُ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ بِرَسُولِ اللَّهِ ﷺ.

[٢٦٨٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا بِشْرُ بْنُ عَمْرِو الرَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَذَلِكَ لِمَكَانِ رَسُولِ اللَّهِ ﷺ.

[٢٦٨٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَذَا الْإِسْنَادِ، قَالَ: فَظَنَنْتُ أَنَّ ذَلِكَ لِمَكَانِهَا مِنَ النَّبِيِّ ﷺ - يَحْيَى يَقُولُهُ -.

[٢٦٩٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ يَحْيَى بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرَا فِي الْحَدِيثِ: الشُّغْلُ بِرَسُولِ اللَّهِ ﷺ.

[٢٦٩١] ١٥٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَمْرِو الْمَكِّي: حَدَّثَنَا عَبْدُ

Rahmân, from ‘Āishah [may Allāh be pleased with her] that she said: “If one of us did not fast [in Ramaḍân] during the time of the Messenger of Allāh ﷺ, she would not be able to make it up with the Messenger of Allāh ﷺ, until Sha‘bân came.”

الْعَزِيزِ بْنِ مُحَمَّدٍ الدَّرَاوَرْدِيِّ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: إِنْ كَانَتْ إِحْدَانَا لَتُفْطِرُ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِيَهُ مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى يَأْتِيَ شَعْبَانُ.

Chapter 27. Making Up Fasts On Behalf Of The Deceased

(المعجم ٢٧) - (بَابُ قِضَاءِ الصَّوْمِ
عَنِ الْمَيِّتِ) (التحفة ٢٧)

[2692] 153 - (1147) It was narrated from ‘Āishah [may Allāh be pleased with her] that the Messenger of Allāh ﷺ said: “Whoever dies owing any (obligatory) fasts, his *Walī* (relative) should make them up on his behalf.”^[1]

[٢٦٩٢] ١٥٣ - (١١٤٧) وَحَدَّثَنِي هَرُؤُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ، صَامَ عَنْهُ وَلِيُّهُ».

[2693] 154 - (1148) It was narrated from Ibn ‘Abbās [may Allāh be pleased with them] that a woman came to the Messenger of Allāh ﷺ and said: “My

[٢٦٩٣] ١٥٤ - (١١٤٨) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ

^[1] They say that the meaning of *Walī* here is one of his relatives.

mother has died, and she owed one month of fasting.” He said: “Don’t you think that if she owed a debt, you would pay it off?” She said: “Yes.” He said: “The debt owed to Allâh is more deserving of being paid off.”

الْبُطَيْنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهَا دَيْنٌ، أَكُنْتَ تَقْضِيهِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ».

[2694] 155 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, my mother has died and she owed one month’s fasting. Shall I make it up on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt, you would pay it off on her behalf?’ He said: ‘Yes.’ He said: ‘The debt owed to Allâh is more deserving of being paid off.’”

[٢٦٩٤] ١٥٥ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ الْوُكَيْعِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمِ الْبُطَيْنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «[أَرَأَيْتَ] لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى».

(One of the narrators) Sulaimân said: “When we were sitting and Muslim^[1] narrated this *Hadîth*, Al-Hakam and Salamah bin Kuhail both said: ‘We heard Mujâhid quote this from Ibn ‘Abbâs.’”

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ جَمِيعًا، وَنَحْنُ جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ، فَقَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنْ ابْنِ عَبَّاسٍ.

[1] That is, Muslim Al-Baṭīn, one of the narrators, not the author.

[2695] (...) This *Hadîth* was narrated from Ibn ‘Abbâs [may Allâh be pleased with them], from the Prophet ﷺ.

[٢٦٩٥] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَالْحَكَمِ بْنِ عُتَيْبَةَ وَمُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[2696] 156 - (...) It was narrated that Ibn ‘Abbâs said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, my mother has died and she owed a fast that she vowed to observe; shall I fast it on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt and you would pay it off, that would settle the matter on her behalf?’ She said: ‘Yes.’ He said: ‘Then fast on behalf of your mother.’”

[٢٦٩٦] ١٥٦ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَابْنُ أَبِي خَلْفٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ زَكَرِيَاءَ بْنِ عَدِيٍّ - قَالَ عَبْدُ: حَدَّثَنِي زَكَرِيَاءُ ابْنُ عَدِيٍّ: - أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ عَمْرِو، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمٌ نَذِرٌ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ فَقَضَيْتِهِ، أَكَانَ يُؤَدِّي ذَلِكَ عَنْهَا؟» قَالَتْ: نَعَمْ، قَالَ: «فَصُومِي عَنْ أُمِّكَ».

[2697] 157 - (1149) It was narrated from ‘Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: “While I was sitting with the

[٢٦٩٧] ١٥٧ - (١١٤٩) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ أَبُو الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ

Messenger of Allâh ﷺ, a woman came to him and said: 'I gave a slave woman in charity to my mother, then she died.' He said: 'Your reward is assured, and she (the slave woman) has been returned to you as an inheritance.' She said: 'O Messenger of Allâh, she owed one month's fasting, should I fast on her behalf?' He said: 'Fast on her behalf.' She said: 'She never went for *Hajj*, should I perform *Hajj* on her behalf?' He said: 'Perform *Hajj* on her behalf.'"

[2698] 158 - (...) It was narrated from 'Abdullâh bin Buraidah that his father [may Allâh be pleased with them] said: "I was sitting with the Prophet ﷺ..." a *Hadîth* like that of Ibn Mushir (no. 2697), except that he said: "Two months' fasting."

[2699] (...) It was narrated from Ibn Buraidah that his father [may Allâh be pleased with them] said: "A woman came to the Prophet ﷺ..." and he mentioned a similar report (as no. 2698), but he said: "One month's fasting."

[2700] (...) It was narrated from Sufyân with this chain (a *Hadîth*

عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: بَيْنَمَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ وَإِنِّهَا مَاتَتْ، قَالَ: فَقَالَ: «وَجَبَ أَجْرُكِ، وَرَدَّهَا عَلَيْكَ الْوَيْرَاثُ» قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ عَلَيْهَا صَوْمٌ شَهْرٍ، أَفَأَصُومُ عَنْهَا؟ قَالَ: «صُومِي عَنْهَا» قَالَتْ: إِنِّهَا لَمْ تَحُجَّ قَطُّ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «حُجِّي عَنْهَا».

[٢٦٩٨] ١٥٨ - (...) وَحَدَّثَنَا

أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ، غَيْرَ أَنَّهُ قَالَ: صَوْمٌ شَهْرَيْنِ.

[٢٦٩٩] (...) وَحَدَّثَنَا عَبْدُ بْنُ

حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ: فَذَكَرَ بِمِثْلِهِ، وَقَالَ: صَوْمٌ شَهْرٍ.

[٢٧٠٠] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ

similar to no. 2697), but he said: "Two months' fasting."

[2701] (...) It was narrated from Sulaimân bin Buraidah that his father [may Allâh be pleased with him] said: "A woman came to the Prophet ﷺ... a *Hadîth* like theirs (no. 2697), but he said: "One month's fasting."

Chapter 28. If A Fasting Person Is Invited To Eat And He Does Not Want To Break His Fast, Or Someone Insults Him Or Argues With Him, It Is Recommended For Him To Say: "I Am Fasting," And He Should Protect His Fast From Obscene Speech, Ignorance And The Like

[2702] 159 - (1150) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "If one of you is invited to eat when he is fasting, let him say: 'I am fasting.'"

مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ، بِهَذَا الْإِسْنَادِ، وَقَالَ: صَوْمُ شَهْرَيْنِ.

[٢٧٠١] (...) وَحَدَّثَنِي ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ ابْنِ عَطَاءٍ الْمَكِّيِّ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَتَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ: بِمِثْلِ حَدِيثِهِمْ، وَقَالَ: صَوْمُ شَهْرٍ.

(المعجم ٢٨) - (بَابُ نَدْبِ الصَّائِمِ إِذَا دُعِيَ إِلَى الطَّعَامِ وَلَمْ يَرِدِ الْإِفْطَارَ، أَوْ شُوتِمَ أَوْ قُوتِلَ أَنْ يَقُولَ: إِنِّي صَائِمٌ وَأَنَّهُ يَنْزَهُ صَوْمَهُ عَنِ الرَّفَثِ وَالْجَهْلِ وَنَحْوِهِ) (التحفة ٢٨)

[٢٧٠٢] ١٥٩ - (١١٥٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] - قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: رِوَايَةٌ. وَقَالَ عَمْرُو: يَبْلُغُ بِهِ النَّبِيُّ ﷺ. وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ - قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، وَهُوَ صَائِمٌ، فَلْيَقُلْ: إِنِّي صَائِمٌ».

Chapter 29. Guarding One's Tongue When Fasting

[2703] 160 - (1151) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: "If one of you starts his day fasting, let him not engage in any obscene or ignorant speech, and if someone insults him or argues with him, let him say: 'I am fasting, I am fasting.'"

Chapter 30. The Virtue Of Fasting

[2704] 161 - (...) Abû Hurairah [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, the Mighty and Sublime, says: "Every deed of the son of Âdam is for him, except fasting. It is for Me, and I shall reward for it." By the One in Whose Hand is the soul of Muḥammad, the smell of the mouth of the fasting person is better to Allâh than the fragrance of musk.'"

[2705] 162 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The

(المعجم ٢٩) - (بَابُ حِفْظِ اللِّسَانِ

لِلصَّائِمِ) (التحفة ٢٩)

[٢٧٠٣] ١٦٠ - (١١٥١) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] رَوَايَةً قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ يَوْمًا صَائِمًا، فَلَا يَرُقْتُ وَلَا يَجْهَلُ، فَإِنْ امْرُؤُ شَاتَمَهُ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

(المعجم ٣٠) - (بَابُ فَضْلِ الصِّيَامِ)

(التحفة ٣٠)

[٢٧٠٤] ١٦١ - (...) وَحَدَّثَنِي

حَرَمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ، هُوَ لِي وَأَنَا أَجْزِي بِهِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلْفَةٌ فَمَنِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْلِكِ».

[٢٧٠٥] ١٦٢ - (...) وَحَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَفَتِيئَةُ بْنُ سَعِيدٍ

Messenger of Allâh ﷺ said:
‘Fasting is a shield.’”

[2706] 163 - (...) Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, said: “Every deed of the son of Âdam is for him, except fasting. It is for Me, and I shall reward for it.” Fasting is a shield, so when it is a day when one of you is fasting, let him not utter any obscene speech that day nor raise his voice. If anyone reviles him, or argues with him, let him say: “I am a man who is fasting, I am fasting.” By the One in Whose Hand is the soul of Muḥammad! The smell of the mouth of the fasting person will be better to Allâh on the Day of Resurrection than the fragrance of musk. The fasting person has two moments of joy that he rejoices in: When he breaks his fast he rejoices at breaking his fast, and when he meets his Lord he will rejoice in his fasting.”

[2707] 164 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Every deed of the son of Âdam will be multiplied, a *Hasanah* will

قَالَ: حَدَّثَنَا الْمُغِيرَةُ وَهُوَ الْحَزَامِيُّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّيَامُ جُنَّةٌ».

[٢٧٠٦] ١٦٣ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزِّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصَّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ، فَلَا يَزُفْتُ يَوْمَئِذٍ وَلَا يَسْحَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ، إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بَيْنَ يَدَيْهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ رِيحِ الْمِسْكِ، وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرَحَ بَفْطَرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرَحَ بِصَوْمِهِ».

[٢٧٠٧] ١٦٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ؛

be multiplied to ten its like, up to seven hundred times. Allâh, the Mighty and Sublime, said: "Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake." The fasting person will have two moments of joy: Joy when he breaks his fast, and joy when he meets his Lord. And indeed the smell of his mouth is better to Allâh than the fragrance of musk."

[2708] 165 - (...) It was narrated that Abû Hurairah and Abû Sa'eed [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, says: "Fasting is for Me and I shall reward for it." The fasting person has two moments of joy: When he breaks his fast, he rejoices, and when he meets Allâh he will rejoice. By the One in Whose Hand is the soul of Muḥammad! The smell of the fasting person's mouth is better to Allâh than the fragrance of musk."

[2709] (...) Dirâr bin Murrah, who is Abû Sinân, narrated it with this chain (a *Hadîth* similar

وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ ، الْحَسَنَةُ عَشْرُ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ ، قَالَ اللَّهُ عَزَّ وَجَلَّ : إِلَّا الصَّوْمَ ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ، يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي ، لِلصَّائِمِ فَرْحَتَانِ : فَرْحَةٌ عِنْدَ فِطْرِهِ ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ ، وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ» .

[٢٧٠٨] ١٦٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي سِنَانٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَا : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ : إِنَّ الصَّوْمَ لِي وَأَنَا أَجْزِي بِهِ ، إِنَّ لِلصَّائِمِ فَرْحَتَيْنِ : إِذَا أَفْطَرَ فَرِحَ ، وَإِذَا لَقِيَ اللَّهَ فَرِحَ ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ» .

[٢٧٠٩] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ عَمَرَ بْنِ سَلِيطِ الْهَذَلِيِّ : حَدَّثَنَا عَبْدُ الْعَزِيزِ

to no. 2708), and he said: "He said: 'When he meets Allâh and He rewards him, he will rejoice.'"

[2710] 166 - (1152) It was narrated that Sahl bin Sa'd [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ said: 'In Paradise there is a gate called *Ar-Rayyân*, through which those who fast will enter on the Day of Resurrection, and no one else will enter it but them. It will be said: "Where are those who used to fast?" And they will enter through it. When the last of them has entered, it will be closed, and no one else will enter through it.'"

Chapter 31. The Virtue Of Fasting For In The Cause Of Allâh^[1] For Those Who Are Able To Without Suffering Any Harm Or Neglecting Other Duties

[2711] 167 - (1153) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'There is no one who fasts one day in the cause of Allâh, but Allâh will remove his face (the distance of) seventy autumns from the Fire in return for that day.'"

بِعَنِي ابْنُ مُسْلِمٍ: حَدَّثَنَا ضَرَّادُ بْنُ مَرَّةٍ وَهُوَ أَبُو سَيَّانٍ، بِهَذَا الْإِسْنَادِ، قَالَ: وَقَالَ «إِذَا لَقِيَ اللَّهَ فَجَزَّاهُ، فَرِحَ».

[٢٧١٠] ١٦٦ - (١١٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْقَطَوَانِيُّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مَعَهُمْ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَدْخُلُونَ مِنْهُ، فَإِذَا دَخَلَ آخِرُهُمْ، أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ».

(المعجم ٣١) - (بَابُ فَضْلِ الصَّيَامِ فِي سَبِيلِ اللَّهِ لِمَنْ يَطِيقُهُ، بَلَا ضَرَرٍ وَلَا تَفْوِيتَ حَقٍّ) (التحفة ٣١)

[٢٧١١] ١٦٧ - (١١٥٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنِ الثَّعْمَانِ بْنِ أَبِي عِيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ

^[1] Fasting in the cause of Allâh means: Non-Obligatory fasting observed for the sole purpose of pleasing Allâh and seeking His blessings.

[2712] (...) It was narrated from Suhail with this chain.

[2713] 168 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts for one day in the cause of Allâh, Allâh will remove his face (the distance of) seventy autumns' from the Fire."

Chapter 33. It Is Permissible To Observe A Voluntary Fast With An Intention Formed During The Day Before The Sun Reaches Its Zenith, And It Is Permissible For One Who Is Observing A Voluntary Fast To Break His Fast With No Excuse, Although It Is Better For Him To Complete It

[2714] 169 - (1154) It was narrated that 'Âishah, the Mother of the Believers [may Allâh be pleased with her], said:

يَوْمًا فِي سَبِيلِ اللَّهِ، إِلَّا بَاعَدَ اللَّهُ، بِذَلِكَ الْيَوْمِ، وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا.

[2712] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيَّ، عَنْ شُهَيْلٍ بِهَذَا الْإِسْنَادِ.

[2713] ١٦٨ - (...) وَحَدَّثَنِي

إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ الرَّحْمَنِ ابْنُ بِشْرِ الْعَبْدِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ وَشُهَيْلٍ ابْنِ أَبِي صَالِحٍ أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَبَّاسٍ الرُّزَيْنِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ، بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

(المعجم ٣٢) - (بَابُ جَوَازِ صَوْمِ

النافلة بنية من النهار قبل الزوال،

وجواز فطر الصائم نفلا من غير عذر

والأولى إتمامه) (التحفة ٣٢)

[2714] ١٦٩ - (١١٥٤) حَدَّثَنَا أَبُو

كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى

“The Messenger of Allāh ﷺ said to me one day: ‘O ‘Āishah! Do you have anything (to eat)?’ I said: ‘O Messenger of Allāh, we do not have anything.’ He said: ‘Then I am fasting.’ The Messenger of Allāh ﷺ went out, then a gift was brought to us - or some visitors came to us. When the Messenger of Allāh ﷺ came back, I said: ‘O Messenger of Allāh, a gift was brought to us - or some visitors came to us - and I kept something for you.’ He said: ‘What is it?’ I said: ‘*Hais*.’^[1] He said: ‘Bring it.’ So I brought it to him and he ate, then he said: ‘I woke up this morning fasting.’”

(One of the narrators) Ṭalḥah said: “I narrated this *Ḥadīth* to Mujāhid and he said: ‘That is like a man who allocates charity from his wealth: If he wishes, he may give it, and if he wishes, he may keep it.’”

[2715] 170 - (...) It was narrated that ‘Āishah, the Mother of the Believers [may Allāh be pleased with her], said: “The Prophet ﷺ entered upon me one day and said: ‘Do you have anything (to eat)?’ We said: ‘No.’ He said: ‘Then I am fasting.’ Then he

ابن عبيد الله: حَدَّثَنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ: «يَا عَائِشَةُ! هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا عِنْدَنَا شَيْءٌ، قَالَ: «فَإِنِّي صَائِمٌ»، قَالَتْ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ: فَأَهْدَيْتُ لَنَا هَدِيَّةً - أَوْ جَاءَنَا زَوْرٌ - قَالَتْ: فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَهْدَيْتُ لَنَا هَدِيَّةً - أَوْ جَاءَنَا زَوْرٌ - وَقَدْ خَبَأْتُ لَكَ شَيْئًا، قَالَ: «مَا هُوَ؟»، قُلْتُ: حَيْسٌ، قَالَ: «هَاتِيهِ» فَجِئْتُ بِهِ فَأَكَلَ، ثُمَّ قَالَ: «قَدْ كُنْتُ أَصْبَحْتُ صَائِمًا».

قَالَ طَلْحَةُ: فَحَدَّثْتُ مُجَاهِدًا بِهَذَا الْحَدِيثِ فَقَالَ: ذَاكَ بِمَنْزِلَةِ الرَّجُلِ يُخْرِجُ الصَّدَقَةَ مِنْ مَالِهِ، فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ أَمْسَكَهَا.

[٢٧١٥] ١٧٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ ابْنِ يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ: ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ

[1] A dish made with dates, cream, and cottage cheese, and some of them say it contains oil, and also other things.

came to us on another day and we said: 'O Messenger of Allâh, we have been given some *Hais*.' He said: 'Show it to me, for I woke up this morning fasting,' then he ate."

Chapter 33. The One Who Eats, Drinks Or Has Intercourse By Mistake Does Not Break His Fast

[2716] 171 - (1155) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for Allâh has fed him and given him to drink.'"

Chapter 34. The Prophet's Fasts At Times Other Than Ramaḍân; And It Is Recommended To Ensure That No Month Is Free Of Fasting

[2717] 172 - (1156) It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Ā'ishah [may Allâh be pleased with her]: 'Did the Prophet ﷺ fast an entire month other than Ramaḍân?' She said: 'By Allâh, he did not fast any entire month other than Ramaḍân, until he

سَيِّءٌ؟» فَقُلْنَا: لَا، قَالَ: «فَإِنِّي إِذَنْ صَائِمٌ» ثُمَّ أَتَانَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَهْدِي لَنَا حَيْسٌ، فَقَالَ: «أَرَيْتِي، فَلَقَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ.

(المعجم ٣٣) - (بَابُ أَكْلِ النَّاسِي وَشُرْبِهِ وَجَمَاعِهِ لَا يَفْطُرُ) (التحفة ٣٣)

[٢٧١٦] ١٧١ - (١١٥٥) وَحَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الْقُرْدُوسِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ وَهُوَ صَائِمٌ، فَأَكَلَ أَوْ شَرِبَ، فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَدَّاهُ».

(المعجم ٣٤) - (بَابُ صِيَامِ النَّبِيِّ ﷺ فِي غَيْرِ رَمَضَانَ، وَاسْتِحْبَابِ أَنْ لَا يَخْلَى شَهْرٌ مِنْ صَوْمٍ) (التحفة ٣٤)

[٢٧١٧] ١٧٢ - (١١٥٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: هَلْ كَانَ النَّبِيُّ ﷺ يَصُومُ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ؟ قَالَتْ: وَاللَّهِ! إِنَّ

passed away, and he would not let any month pass without fasting some of it, until he died.”

[2718] 173 - (...) It was narrated that ‘Abdullâh bin Shāqîq said: “I said to ‘Āishah [may Allâh be pleased with her]: ‘Did the Messenger of Allâh ﷺ fast for any entire month?’ She said: ‘I do not know that he fasted for an entire month except Ramaḍân, and he did not avoid fasting for an entire month, until he passed away.”

[2719] 174 - (...) It was narrated that ‘Abdullâh bin Shāqîq said: “I asked ‘Āishah [may Allâh be pleased with her] about the fasting of the Prophet ﷺ and she said: ‘He used to fast until we said: “He has fasted, he has fasted,” and he would not fast until we said: “He is not fasting, he is not fasting.”’ She said: ‘And I did not see him fast an entire month, since he came to Al-Madīnah, unless it was Ramaḍân.”

[2720] (...) It was narrated that ‘Abdullâh bin Shāqîq said: “I asked ‘Āishah [may Allâh be

صَامَ شَهْرًا مَعْلُومًا سِوَى رَمَضَانَ، حَتَّى مَضَى لَوَجْهِهِ، وَلَا أَفْطَرَهُ حَتَّى يُصِيبَ مِنْهُ.

[٢٧١٨] ١٧٣ - (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَثْمَسٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ شَهْرًا كُلَّهُ؟ قَالَتْ: مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ، وَلَا أَفْطَرَهُ كُلَّهُ حَتَّى يَصُومَ مِنْهُ، حَتَّى مَضَى لِسَبِيلِهِ، ﷺ.

[٢٧١٩] ١٧٤ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ وَهْشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ؛ - قَالَ حَمَادٌ: وَأَظُنُّ أَيُّوبَ قَدْ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ - قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنْ صَوْمِ النَّبِيِّ ﷺ: فَقَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ: قَدْ صَامَ، قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ: قَدْ أَفْطَرَ، قَدْ أَفْطَرَ، قَالَتْ: وَمَا رَأَيْتُهُ صَامَ شَهْرًا كَامِلًا، مُنْذُ قَدِمَ الْمَدِينَةَ، إِلَّا أَنْ يَكُونَ رَمَضَانَ.

[٢٧٢٠] (...) وَحَدَّثَنَا عُثَيْبَةُ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ

pleased with her]...” a similar report (as no. 2720), but he did not mention Hishâm or Muḥammad in the chain.

[2721] 175 - (...) It was narrated that ‘Āishah, the Mother of the Believers [may Allāh be pleased with her], said: “The Messenger of Allāh ﷺ used to fast until we said: ‘He will not break his fast,’ and he used not to fast until we said: ‘He will not fast’. And I never saw the Messenger of Allāh ﷺ complete a month of fasting except Ramaḍān, and I never saw him fast more in any month than in Shā’bān.”

[2722] 176 - (...) It was narrated that Abū Salamah said: “I asked ‘Āishah [may Allāh be pleased with her] about the fasting of the Messenger of Allāh ﷺ and she said: ‘He used to fast until we would say: “He has fasted,” and he used not to fast until we would say: “He is not fasting.” And I never saw him fast more in any month than he fasted in Shā’bān. He used to fast all of Shā’bān, he used to fast all of Shā’bān but a little.”

قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي الْإِسْنَادِ هِشَامًا وَلَا مُحَمَّدًا.

[٢٧٢١] ١٧٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ مِنْهُ صِيَامًا فِي شَعْبَانَ.

[٢٧٢٢] ١٧٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ ابْنِ أَبِي لَيْبَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنْ صِيَامِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ: قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ: قَدْ أَفْطَرَ، وَلَمْ أَرَهُ صَائِمًا مِنْ شَهْرٍ قَطُّ أَكْثَرَ مِنْ صِيَامِهِ مِنْ شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا.

[2723] 177 - (782) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ did not fast more in any month of the year than he did in Sha‘bān, and he used to say: ‘Take on as much deeds as you are able to, for Allāh does not grow weary but you do.’ And he used to say: ‘The dearest of deeds to Allāh are those that a person does regularly, even if they are small.’”

[٢٧٢٣] ١٧٧ - (٧٨٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فِي الشَّهْرِ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ، وَكَانَ يَقُولُ: «خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَنْ يَمَلَّ حَتَّى تَمَلُّوا». وَكَانَ يَقُولُ: «أَحَبُّ الْعَمَلِ إِلَى اللَّهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ، وَإِنْ قَلَّ».

[راجع: ١٨٢٧]

[2724] 178 - (1157) It was narrated that Ibn ‘Abbās [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ did not fast for any whole month apart from Ramaḍān. When he fasted, he would fast until one would say: ‘By Allāh, he will never stop fasting.’ When he stopped fasting, he would stop for so long that one would say: ‘By Allāh, he will never fast.’”

[٢٧٢٤] ١٧٨ - (١١٥٧) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَكَانَ يَصُومُ إِذَا صَامَ، حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ! لَا يُنْطَرُ، وَيُنْطَرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: لَا وَاللَّهِ! لَا يَصُومُ.

[2725] (...) It was narrated from Abū Bishr with this chain (a *Ḥadīth* similar to no. 2724), and he said:... “for an entire month since he came to Al-Madīnah.”

[٢٧٢٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ عَنْ غُنْدَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ بِهِذَا الْإِسْنَادِ، وَقَالَ: شَهْرًا مُتَتَابِعًا مِنْذُ قَدِمَ الْمَدِينَةَ.

[2726] 179 - (...) ‘Uthmân bin Ḥakîm Al-Anṣârî said: “I asked Sa‘eed bin Jubair about fasting in Rajab, as we were in Rajab at the time, and he said: ‘I heard Ibn ‘Abbâs [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ used to fast until we would say: ‘He will not stop fasting,’ and he would stop fasting until we would say: ‘He will not fast.’”

[2727] (...) A similar report (as no. 2726) was narrated from ‘Uthmân bin Ḥakîm with this chain.

[2728] 180 - (1158) It was narrated from Anas [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to fast until it would be said: “He is fasting, he is fasting;” and he would stop fasting until it was said: “He has stopped fasting, he has stopped fasting.”

[٢٧٢٦] ١٧٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ صَوْمِ رَجَبٍ؟ وَنَحْنُ يَوْمَئِذٍ فِي رَجَبٍ، فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ.

[٢٧٢٧] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ عُثْمَانَ بْنِ حَكِيمٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ.

[٢٧٢٨] ١٨٠ - (١١٥٨) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا رَوْحُ [بْنُ عُبَادَةَ]: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ]؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى يُقَالَ: قَدْ صَامَ، [قَدْ] صَامَ، وَيُفْطِرُ حَتَّى يُقَالَ: قَدْ أَفْطَرَ، [قَدْ] أَفْطَرَ.

Chapter 35. Prohibition Of Fasting For A Lifetime For The One Who Will Be Harmed By That Or Who Will Neglect Other Duties, Or Does Not Break His Fast On The Two *‘Ids* Or During The Days Of *At-Tashriq*; It Is Better To Fast Alternate Days

[2729] 181 - (1159) It was narrated that ‘Abdullâh bin ‘Amr bin Al-Âṣ said: “The Messenger of Allâh ﷺ was told that he (‘Abdullâh) had said: ‘I shall most certainly spend my nights in standing (in prayer) and my days fasting for as long as I live.’ The Messenger of Allâh ﷺ said: ‘Are you the one who said that?’ I said to him: ‘I did say it, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘You are not able to do that. Fast and break your fast, sleep and get up (to pray). Fast three days every month, for each deed brings a tenfold reward, and that will be like fasting for a lifetime.’ I said: ‘I am able to do better than that.’ He said: ‘Fast one day and break your fast for two days.’ I said: ‘I am able to do better than that, O Messenger of Allâh.’ He said: ‘Fast one day and break your fast one day (i.e., fast alternate days). That is the fast of Dâwûd, peace be upon him, and it is the best of fasting.’ I said: ‘I am able to do

(المعجم ٣٥) - (بَابُ النَّهْيِ عَنْ صَوْمِ الدَّهْرِ لِمَنْ تَضَرَّرَ بِهِ، أَوْ فَوَّتَ بِهِ حَقًّا، أَوْ لَمْ يَفْطِرِ الْعِيدَيْنِ وَالتَّشْرِيقِ، وَبَيَانَ تَفْضِيلِ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ) (التحفة ٣٥)

[٢٧٢٩] ١٨١ - (١١٥٩) وَحَدَّثَنِي أَبُو الطَّاهِرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ وَهْبٍ يُحَدِّثُ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ؛ وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: أَخْبَرَ رَسُولُ اللَّهِ ﷺ أَنَّهُ يَقُولُ: لَأَقُومَنَّ اللَّيْلَ وَلَا صُومَنَّ النَّهَارَ، مَا عِشْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنْتَ الَّذِي تَقُولُ ذَلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُهُ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ، صُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ؛ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ» قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ» قَالَ: قُلْتُ: فَإِنِّي

better than that.' The Messenger of Allâh ﷺ said: "There is nothing better than that."

'Abdullâh bin 'Amr [may Allâh be pleased with them] said: "If I had accepted the three days that the Messenger of Allâh ﷺ spoke of, that would have been dearer to me than my family and my wealth."

[2730] 182 - (...) Yaḥyâ said: "‘Abdullâh bin Yazîd and I set out and came to Abû Salamah. We sent a messenger to him and he came out to us. At the door of his house there was a *Masjid* and we stayed there until he came out and said: 'If you wish, you may come in, or if you wish, you may sit here.' We said: 'No, we will sit here.' He narrated to us: "‘Abdullâh bin 'Amr bin Al-Âṣ [may Allâh be pleased with them] narrated to me: 'I used to fast every single day, and recite the Qur'ân every night. Either that was mentioned to the Prophet ﷺ, or he sent for me and I came to him. He said to me: "Have I not been informed that you fast every single day and recite the Qur'ân every (the entire) night?" I said: "Yes indeed, O Prophet of

أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، يَا رَسُولَ اللَّهِ! قَالَ: «صُمْ يَوْمًا وَأُفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ - عَلَيْهِ السَّلَامُ - وَهُوَ أَعْدَلُ الصَّيَامِ» قَالَ: قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا]: لَأَنْ أَكُونَ قَبْلُ الثَّلَاثَةِ أَيَّامَ النَّبِيِّ قَالَ رَسُولُ اللَّهِ ﷺ، أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

[٢٧٣٠] ١٨٢ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مُحَمَّدٍ] الرُّومِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرَمَةُ وَهُوَ ابْنُ عَمَارٍ: حَدَّثَنَا يَحْيَى قَالَ: انْطَلَقْتُ أَنَا وَعَبْدُ اللَّهِ ابْنُ يَزِيدَ حَتَّى نَأْتِيَ أَبَا سَلَمَةَ، فَأَرْسَلْنَا إِلَيْهِ رَسُولًا، فَخَرَجَ عَلَيْنَا، وَإِذَا عِنْدَ بَابِ دَارِهِ مَسْجِدٌ قَالَ: فَكُنَّا فِي الْمَسْجِدِ حَتَّى خَرَجَ إِلَيْنَا، فَقَالَ: إِنْ تَشَاءُوا أَنْ تَدْخُلُوا، وَإِنْ تَشَاءُوا أَنْ تَقْعُدُوا هَهُنَا، قَالَ: فَقُلْنَا: لَا، بَلْ نَقْعُدُ هَهُنَا، فَحَدَّثَنَا، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو ابْنُ الْعَاصِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كُنْتُ أَصُومُ الذَّهْرَ، وَأَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ قَالَ: فَإِمَّا دُكِرْتُ لِلنَّبِيِّ ﷺ، وَإِمَّا أُرْسِلَ

Allâh, and I do not intend anything but good thereby.” He said: “It would be sufficient for you to fast three days of every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Your wife has a right over you, your guests have a right over you and your body has a right over you.” He said: “Observe the fast of Dâwûd, – the Prophet of Allâh ﷺ - for he was the best of people in worship.” I said: “O Prophet of Allâh, what is the fast of Dâwûd?” He said: “He used to fast one day and not the next.” He said: “And recite the Qur’ân (to completion) once every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every twenty days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every ten days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every seven days, and do not do any more than that, for your wife has a right over you, your guests have a right over you, and your body has a right over you.” He said: “I chose the hard way then it became binding on me. The Prophet ﷺ said: “You do not know, perhaps you will live a long life.”

إِلَيَّ فَأَتَيْتُهُ، فَقَالَ لِي: «أَلَمْ أُخْبَرْ؟ أَلَمْ تَصُومِ الدَّهْرَ وَتَقْرَأِ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَى، يَا نَبِيَّ اللَّهِ! وَلَمْ أُرِدْ بِذَلِكَ إِلَّا الْخَيْرَ، قَالَ: «فَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ [مِنْ] كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: يَا نَبِيَّ اللَّهِ إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا، وَلِرِزْوَجِكَ عَلَيْكَ حَقًّا، وَلِحَسْبِكَ عَلَيْكَ حَقًّا» قَالَ: «فَصُمْ صَوْمَ دَاوُدَ نَبِيِّ اللَّهِ - ﷺ - فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! وَمَا صَوْمُ دَاوُدَ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا» قَالَ: «وَاقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرِينَ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرِ» قَالَ قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ، وَلَا تَرُدْ عَلَى ذَلِكَ، فَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا، وَلِرِزْوَجِكَ عَلَيْكَ حَقًّا، وَلِحَسْبِكَ عَلَيْكَ حَقًّا» قَالَ: فَشَدَّدْتُ، فَشَدَّدَ عَلَيَّ، قَالَ: وَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لَا تَذَرِي لَعَلَّكَ يَطُولُ بِكَ عُمُرٌ»، قَالَ: فَصِرْتُ إِلَى الَّذِي قَالَ لِي

“He said: ‘It turned out as the Prophet ﷺ had said to me. When I grew old, I wished that I had accepted the concession of the Prophet of Allāh ﷺ.’”

[2731] 183 - (...) It was narrated from Yahyâ bin Abî Kathîr with this chain (a *Hadîth* similar to no. 2730), and after the words “three days of every month” he added: “For every good deed you will have a tenfold reward, so that is like an entire lifetime.”

And he said in the *Hadîth*: “What is the fast of Dâwûd the Prophet of Allāh?” He said: “Half a lifetime.” And he did not mention in the *Hadîth* anything about reciting Qur’ân, and he did not say: “Your guests have a right over you,” but he said: “Your child has a right over you.”

[2732] 184 - (...) It was narrated that ‘Abdullâh bin ‘Amr [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said to me: ‘Recite the (entire) Qur’ân every month.’ I said: ‘I find that I have the strength (for more).’ He said: ‘Recite it every twenty days.’ I said: ‘I find that I have the strength (for more).’ He said: ‘Recite it every seven days, but do not do any more than that.’”

النَّبِيِّ ﷺ، فَلَمَّا كَبُرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللَّهِ ﷺ.

[٢٧٣١] ١٨٣ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ؛ وَزَادَ فِيهِ بَعْدَ قَوْلِهِ: «مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ»، «فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَثْمَالِهَا، فَذَلِكَ الدَّهْرُ كُلُّهُ».

وَقَالَ فِي الْحَدِيثِ: قُلْتُ: وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ» وَلَمْ يَذْكُرْ فِي الْحَدِيثِ مِنْ قِرَاءَةِ الْقُرْآنِ شَيْئًا، وَلَمْ يَقُلْ: «وَإِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا» وَلَكِنْ قَالَ: «وَإِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا».

[٢٧٣٢] ١٨٤ - (...) حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي سَلَمَةَ قَالَ: - وَأَحْسِبُنِي قَدْ سَمِعْتُهُ أَنَا مِنْ أَبِي سَلَمَةَ - عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَقْرَأِ الْقُرْآنَ فِي كُلِّ

شَهْرٍ قَالَ قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرَأْهُ فِي عَشْرِينَ لَيْلَةً» قَالَ: قُلْتُ: إِنِّي أَجِدُ قُوَّةً، قَالَ: «فَاقْرَأْهُ فِي سَبْعٍ، وَلَا تَزِدْ عَلَى ذَلِكَ».

[2733] 185 - (...) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âş [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘O ‘Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night then he abandoned standing (in prayer) at night.”

[٢٧٣٣] ١٨٥ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَرْدِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الْأَوْزَاعِيِّ قِرَاءَةً قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنِ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ! لَا تَكُنْ مِثْلَ فَلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

[2734] 186 - (...) ‘Abdullâh bin ‘Amr bin Al-‘Âş [may Allâh be pleased with them] said: “The Prophet ﷺ heard that I was fasting day after day, and praying at night. Either he sent for me, or I met him, and he said: ‘Have I not been informed that you fast and do not break your fast, and you pray the (entire) night?’ Do not do that, for your eyes have a share, your self has a share, and your family has a share. Fast, and do not fast, pray, and sleep. Fast one day out of every ten, and you will have the reward for the (other) nine.” He said: “I feel that I am stronger than that, O

[٢٧٣٤] ١٨٦ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءَ يَزْعُمُ أَنَّ أَبَا الْعَبَّاسِ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: بَلَغَ النَّبِيُّ ﷺ أَنِّي أَصُومُ أَسْرُدُ، وَأُصَلِّي اللَّيْلَ، فِيمَا أُرْسِلَ إِلَيَّ وَإِمَّا لِقِيَّتُهُ فَقَالَ: «أَلَمْ أُخْبَرْ؟ أَنْتَ تَصُومُ وَلَا تُفْطِرُ، وَتُصَلِّي اللَّيْلَ؟ فَلَا تَفْعَلْ، فَإِنَّ لِعَيْنِكَ حَظًّا، وَلِنَفْسِكَ حَظًّا، وَلِأَهْلِكَ حَظًّا، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ، وَصُمْ

Prophet of Allāh.’ He said: ‘Then observe the fast of Dāwūd, peace be upon him.’” He said: “How did Dāwūd fast, O Prophet of Allāh?” He said: ‘He used to fast one day and not the next, and he did not flee if he encountered (an enemy).’ He said: “How can I be like that, O Prophet of Allāh?” ‘Aṭa’ (one of the narrators) said: “I do not know how he mentioned fasting day after day.” “And the Prophet ﷺ said: ‘He has not fasted who fasts all the time, he has not fasted who fasts all the time, he has not fasted who fasts all the time.’”

[2735] (...) Ibn Juraij narrated it with this chain, and he said: “Abū Al-‘Abbās Ash-Shā’ir told him.”

Muslim said: “Abū Al-‘Abbās As-Sā’ib bin Farrūkh, who was one of the people of Makkah and was trustworthy and reliable.

[2736] 187 - (...) ‘Abdullāh bin ‘Amr [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said to me: ‘O ‘Abdullāh bin ‘Amr, you fast all the time and spend your nights in prayer, but if you do that, your eyes will become sunken and will become weak. He has not fasted who fasts all the time. Fasting for three days of every month is like

مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا، وَلَكَ أَجْرُ تِسْعَةِ» قَالَ: إِنِّي أَجِدُنِي أَقْوَى مِنْ ذَلِكَ يَا نَبِيَّ اللَّهِ! قَالَ: «فَصُمْ صِيَامَ دَاوُدَ - عَلَيْهِ السَّلَامُ -»: قَالَ: وَكَيْفَ كَانَ دَاوُدُ يَصُومُ؟ يَا نَبِيَّ اللَّهِ! قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَغِيظُ إِذَا لَاقَى» قَالَ: مَنْ لِي بِهِذِهِ؟ يَا نَبِيَّ اللَّهِ! - قَالَ عَطَاءٌ: فَلَا أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِ - فَقَالَ النَّبِيُّ ﷺ «لَا صَامَ مَنْ صَامَ الْأَبَدَ، لَا صَامَ مَنْ صَامَ الْأَبَدَ، لَا صَامَ مَنْ صَامَ الْأَبَدَ».

[٢٧٣٥] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهِذَا الْإِسْنَادِ، وَقَالَ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ.

قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ السَّائِبُ بْنُ قُرُوحٍ، مِنْ أَهْلِ مَكَّةَ، ثِقَّةٌ عَدْلٌ.

[٢٧٣٦] ١٨٧ - (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ، سَمِعَ أَبَا الْعَبَّاسِ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ ابْنَ عَمْرٍو! إِنَّكَ لَتَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ، وَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ، هَجَمَتْ لَهُ الْعَيْنُ،

fasting for the entire month.' I said: 'I am able to do more than that.' He said: 'Then observe the fast of Dâwûd, for he used to fast one day and not the next, and he would not flee if he encountered (an enemy).'"

[2737] (...) Ḥabīb bin Abī Thābit narrated it with this chain (a *Ḥadīth* similar to no. 2736), and he (ﷺ) said: "You would exhaust yourself."

[2738] 188 - (...) It was narrated that 'Abdullāh bin 'Amr [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said to me: 'Have I not been informed that you spend your nights in prayer and your days fasting?'" He said: 'I do that.' He said: 'If you do that, your eyes will become sunken and you will exhaust yourself. Your eyes have a right over you, your self has a right over you and your wife has a right over you. Stand (in prayer), and sleep; fast, and break the fast.'"

[2739] 189 - (...) It was narrated that 'Abdullāh bin 'Amr [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: 'The dearest of fasting to Allāh is the fast of Dâwûd and the dearest of prayer to Allāh is the

وَنَهَيْتُ، لَا صَامَ مَنْ صَامَ الْأَيْدَ، صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ، صَوْمُ الشَّهْرِ كُلِّهِ» قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: «فَصُمْ صَوْمَ دَاوُدَ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى».

[٢٧٣٧] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ: حَدَّثَنَا حَبِيبُ ابْنِ أَبِي ثَابِتٍ بِهَذَا الْإِسْنَادِ: [وَقَالَ: وَتَفَهَّتِ النَّفْسُ].

[٢٧٣٨] ١٨٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَمْ أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قَالَ: إِنِّي أَفْعَلُ ذَلِكَ، قَالَ: «فَإِنَّكَ، إِذَا فَعَلْتَ ذَلِكَ، هَجَمَتْ عَيْنَاكَ، وَتَفَهَّتْ نَفْسُكَ، لِعَيْنِكَ حَقٌّ، وَلِنَفْسِكَ حَقٌّ، وَلِلْأَهْلِكَ حَقٌّ، فَمَنْ وَنَمَ، وَصُمَ وَأَفْطَرُ».

[٢٧٣٩] ١٨٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو يَعْنِي ابْنَ دِينَارٍ، عَنْ عَمْرِو بْنِ

prayer of Dâwûd, - ﷺ -. He used to sleep for half the night, get up and pray for one third of it, and sleep for one sixth of it, and he used to fast one day and not the next.”

[2740] 190 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âş [may Allâh be pleased with them] that the Prophet ﷺ said: “The dearest of fasting to Allâh is the fast of Dâwûd. He fasted alternate days all his life. And the dearest of prayer to Allâh, the Mighty and Sublime, is the prayer of Dâwûd, - ﷺ -. He used to sleep for half the night, then he would get up and pray, then he would sleep for the last part, and he prayed for one third of the night after (sleeping for) half of it.”

I (Ibn Juraij, a narrator) said to ‘Amr bin Dînâr: “Did ‘Amr bin Aws say: ‘He prayed for one third of the night after (sleeping for) half of it?’ He said: ‘Yes.’”

[2741] 191 - (...) It was narrated that Abû Qilâbah said: “Abû Al-Malîh told me: ‘I entered with your father upon ‘Abdullâh bin

أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

[٢٧٤٠] ١٩٠ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرُو بْنَ أَوْسٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ: «أَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، كَانَ يَصُومُ نِصْفَ الدَّهْرِ، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ - عَزَّ وَجَلَّ - صَلَاةُ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَرْقُدُ شَطْرَ اللَّيْلِ، ثُمَّ يَقُومُ، ثُمَّ يَرْقُدُ آخِرَهُ، وَيَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ».

قُلْتُ لِعَمْرٍو بْنِ دِينَارٍ: أَعَمْرُو بْنُ أَوْسٍ كَانَ يَقُولُ: «يَقُومُ ثُلُثَ اللَّيْلِ بَعْدَ شَطْرِهِ؟» قَالَ: نَعَمْ.

[٢٧٤١] ١٩١ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ قَالَ:

'Amr, and he narrated to us: 'Mention of my fasting was made to the Messenger of Allāh ﷺ, so he entered upon me and I gave him a pillow made of leather stuffed with palm fibers, but he sat on the ground and the pillow was left between us. He said to me: "Are not three days of every month sufficient for you?" I said: "O Messenger of Allāh!" He said: "Five." I said: "O Messenger of Allāh!" He said: "Seven." I said: "O Messenger of Allāh!" He said: "Nine." I said: "O Messenger of Allāh!" He said: "Eleven." I said: "O Messenger of Allāh!" The Prophet ﷺ said: "There is no fast better than the fast of Dāwūd, half a lifetime; fasting one day and not the next."

[2742] 192 - (...) It was narrated from 'Abdullāh bin 'Amr [may Allāh be pleased with them] that the Messenger of Allāh ﷺ said to him: "Fast one day and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast two days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast three days, and you will have the reward of the rest." He said: "I am able to do more than that." He said: "Fast four days and you will have the

أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَيْبِكَ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وَسَادَةً مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، فَجَلَسَ عَلَى الْأَرْضِ، وَصَارَتْ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: «خَمْسًا» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: «سَبْعًا» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: «تِسْعًا» قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: «أَحَدَ عَشَرَ» قُلْتُ: يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ «لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ، شَطْرُ الدَّهْرِ، صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ».

[٢٧٤٢] ١٩٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ فَيَاضٍ قَالَ: سَمِعْتُ أَبَا عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا]، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «صُمْ يَوْمًا، وَلَكَ أَجْرٌ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ «صُمْ يَوْمَيْنِ، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ،

reward of the rest.” He said: “I am able to do more than that.” He said: “Observe the best fast before Allâh, the fast of Dâwûd, - ﷺ - . He used to fast one day and not the next.”

[2743] 193 - (...) ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me: ‘O ‘Abdullâh bin ‘Amr, I have heard that you fast all day and pray all night. Do not do that, for your body is entitled to a share from you, your eye is entitled to a share from you, and your wife is entitled to a share from you. Fast and break the fast, fast three days of every month, for that is like fasting for a lifetime.’ I said: ‘O Messenger of Allâh, I have the strength.’ He said: ‘Then observe the fast of Dâwûd, - ﷺ - , fast one day and not the next.’”

And he (‘Abdullâh bin ‘Amr) used to say: “Would that I had accepted the concession.”

قَالَ: «صُمُّ ثَلَاثَةَ أَيَّامٍ، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: «صُمُّ أَرْبَعَةَ أَيَّامٍ، وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: «صُمُّ أَفْضَلَ الصَّيَامِ عِنْدَ اللَّهِ، صَوْمَ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

[٢٧٤٣] ١٩٣ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ، جَمِيعًا عَنْ ابْنِ مَهْدِيٍّ، - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: - حَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو! بَلَّغْنِي أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ، فَلَا تَفْعَلْ؛ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَظًّا، وَلِعَيْنِكَ عَلَيْكَ حَظًّا، وَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَظًّا، صُمْ وَأَفْطِرْ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَذَلِكَ صَوْمُ الدَّهْرِ» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ بِي قُوَّةً، قَالَ: «فَصُمْ صَوْمَ دَاوُدَ - عَلَيْهِ السَّلَامُ - صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا».

فَكَانَ يَقُولُ: يَا لَيْتَنِي أَخَذْتُ بِالرُّخْصَةِ.

Chapter 36. It Is Recommended To Fast Three Days Of Every Month, And To Fast On The Days Of 'Arafah And 'Āshûrâ', And To Fast On Mondays And Thursdays

[2744] 194 - (1160) Mu'adhah Al-Adawiyyah narrated that she asked 'Āishah, the wife of the Prophet ﷺ: "Did the Messenger of Allāh ﷺ fast three days of every month?" She said: "Yes." She said to her: "Which three days did he fast?" She said: "He did not mind which days of the month he fasted."

[2745] 195 - (1161) It was narrated from 'Imrân bin Huṣain [may Allāh be pleased with them] that the Prophet ﷺ said to him - or he said to another man while he was listening - : "O so-and-so, did you fast in the middle of this month?" He said: "No." He said: "When you end the fast (of Ramaḍân), then fast two days."

[2746] 196 - (1162) It was narrated from Abû Qatâdah that a man came to the Prophet ﷺ and said: "How do you fast?"

(المعجم ٣٦) - (بَابِ اسْتِحْبَابِ صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَوْمِ يَوْمِ عَرَفَةَ، وَعَاشُورَاءَ، وَالْإِثْنَيْنِ وَالْخَمِيسِ) (التحفة ٣٦)

[٢٧٤٤] ١٩٤ - (١١٦٠) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يَزِيدَ الرُّشَكِ قَالَ: حَدَّثَنِي مُعَاذَةُ الْعَدَوِيَّةُ أَنَّهَا سَأَلَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ، فَقُلْتُ لَهَا: مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ.

[٢٧٤٥] ١٩٥ - (١١٦١) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضُّبَيْعِيُّ: حَدَّثَنَا مَهْدِيُّ وَهُوَ ابْنُ مَيْمُونٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ - أَوْ قَالَ لِرَجُلٍ، وَهُوَ يَسْمَعُ - : «يَا فُلَانُ! أَصُمْتَ مِنْ سُرَّةِ هَذَا الشَّهْرِ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ». [انظر: ٢٧٥١]

[٢٧٤٦] ١٩٦ - (١١٦٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَى: أَحْبَبْنَا

The Messenger of Allâh ﷺ got angry at his words, and when ‘Umar [may Allâh be pleased with them] saw that he was angry, he said: “We are pleased with Allâh as our Lord, with Islam as our religion and with Muḥammad as our Prophet; we seek refuge with Allâh from the wrath of Allâh and the wrath of His Messenger.” ‘Umar [may Allâh be pleased with them] started repeating these words until his anger went away, then ‘Umar said: “O Messenger of Allâh, what about one who fasts all the time?” He said: “He has neither fasted nor broken the fast.” ‘Umar said: “What about one who fasts for two days, then breaks his fast for one day?” He (‘Umar) said: “Is anyone able to do that?” He said: “What about one who fasts one day and breaks his fast for one day?” He said: “That is the fast of Dâwûd, - ﷺ .” He (‘Umar) said: “What about one who fasts one day and breaks his fast for two days?” He said: “I wish that I were able to do that.” Then the Messenger of Allâh ﷺ said: “Three days of each month and one Ramaḍân to the next, that is like fasting for an entire lifetime. Fasting on the day of ‘Arafah, I ask Allâh that it may expiate for (the sins of) the year that comes before it, and the year that comes after it. And fasting the Day of ‘Ashûrâ, I ask Allâh

حَمَادُ بْنُ زَيْدٍ - عَنْ غِيْلَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ مَعْبِدٍ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ: رَجُلٌ أَتَى النَّبِيَّ ﷺ فَقَالَ: كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا رَأَى عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] غَضَبَهُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، فَجَعَلَ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] يُرَدِّدُ هَذَا الْكَلَامَ حَتَّى سَكَنَ غَضَبُهُ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَيْفَ يَمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ» - أَوْ قَالَ - : «لَمْ يَصُمْ وَلَمْ يُفْطَرْ» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «وَيُطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَلِكَ صَوْمُ دَاوُدَ - عَلَيْهِ السَّلَامُ -» قَالَ: كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طُوِّفْتُ ذَلِكَ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَى رَمَضَانَ، فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ، صِيَامُ يَوْمٍ عَرَفَةَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصِيَامُ يَوْمٍ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

that it may expiate for (the sins of) the year that comes before it.”

[2747] 197 (...) It was narrated from Abû Qatâdah Al-Anshârî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ was asked about his fasting and the Messenger of Allâh ﷺ got angry. ‘Umar [may Allâh be pleased with them] said: “We are pleased with Allâh as our Lord, Islam as our religion, Muḥammad as our Messenger and with our pledge as our oath of allegiance.”

Then he (ﷺ) was asked about fasting all the time. He said: “He has neither fasted nor broken his fast.” Then he was asked about fasting two days and breaking the fast for one day and he said: “Who is able to do that?” Then he was asked about fasting one day and breaking the fast for two days and he said: “Would that Allâh had given us the strength to do that.” Then he was asked about fasting one day, and breaking the fast for one day, and he said: “That is the fast of my brother Dâwûd, - ﷺ -.” He (ﷺ) was asked about fasting on Mondays and he said: “That is the day on which I was born and the day on which I was sent” - or “on which Revelation came to me.” He said: “Fasting three days of every month, and one Ramaḍân till the next, is like fasting for a lifetime.” And he

[٢٧٤٧] ١٩٧ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ -
وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ غِيلَانَ
ابْنِ جَرِيرٍ، سَمِعَ عَبْدَ اللَّهِ ابْنَ مَعْبُدٍ
الرَّمَانِيَّ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ [رَضِيَ
اللَّهُ عَنْهُ]، أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ
صَوْمِهِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ،
فَقَالَ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ]: رَضِينَا بِاللَّهِ
رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا،
وَبِبَيْعَتِنَا بَيْعَةً.

قَالَ: فَسُئِلَ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ:
«لَا صَامَ وَلَا أَفْطَرَ - أَوْ مَا صَامَ وَمَا
أَفْطَرَ-» قَالَ: فَسُئِلَ عَنْ صَوْمِ يَوْمَيْنِ
وَإِفْطَارِ يَوْمٍ؟ قَالَ «وَمَنْ يُطِيقْ ذَلِكَ؟»
قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمَيْنِ؟
قَالَ: «لَيْتَ أَنَّ اللَّهَ قَوَّانًا لِذَلِكَ» قَالَ:
وَسُئِلَ عَنْ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ؟ قَالَ:
«ذَاكَ صَوْمُ أَخِي دَاوُدَ - عَلَيْهِ السَّلَامُ -»
قَالَ: وَسُئِلَ عَنْ صَوْمِ اثْنَيْنِ؟ قَالَ:
«ذَاكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ - أَوْ
أُنْزِلَ عَلَيَّ - فِيهِ» قَالَ: فَقَالَ: «صَوْمٌ

was asked about fasting on the Day of 'Arafah. He said: "It expiates for the past and coming years." He was asked about fasting on the day of 'Ashûrâ' and he said: "It expiates for the past year."

Muslim said: In this *Hadîth*, in the narration by Shu'bah, it says: "He was asked about fasting on Mondays and Thursdays" and we refrained from mentioning Thursdays because we believe that this was a mistake.

[2748] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 2747).

[2749] (...) Ghailân bin Jarîr narrated with this chain a *Hadîth* like that of Shu'bah, except that he mentioned Monday but he did not mention Thursday.

[2750] 198 - (...) It was narrated from Abû Qatâdah [*Al-Anşârî* may Allâh be pleased with them] that the Messenger of Allâh ﷺ

ثَلَاثَةً مِنْ كُلِّ شَهْرٍ، وَرَمَضَانَ إِلَى رَمَضَانَ، صَوْمَ الذَّهْرِ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ» قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ».

قَالَ مُسْلِمٌ: وَفِي هَذَا الْحَدِيثِ مِنْ رَوَايَةِ شُعْبَةَ قَالَ: وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ وَالْخَمِيسِ؟ فَسَكَتْنَا عَنْ ذِكْرِ الْخَمِيسِ لَمَّا نَرَاهُ وَهَمًا.

[٢٧٤٨] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ.

[٢٧٤٩] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِ حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ ذَكَرَ فِيهِ الْاِثْنَيْنِ، وَلَمْ يَذْكُرِ الْخَمِيسَ.

[٢٧٥٠] ١٩٨ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

was asked about fasting on Mondays and he said: "On it I was born and on it Revelation came to me."

غَيَّلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ [الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ صَوْمِ الْاِثْنَيْنِ؟ فَقَالَ: «فِيهِ وُلِدْتُ، وَفِيهِ أُنْزِلَ عَلَيَّ».

Chapter 37. Fasting At The End Of Sha'bân

(المعجم ٣٧) - (بَابُ صَوْمِ سَر

شعبان) (التحفة ٣٧)

[2751] 199 - (1161) It was narrated from 'Imrân bin Ḥuṣain [may Allāh be pleased with them] that the Messenger of Allāh ﷺ said to him - or to someone else -: "Did you fast at the end of Sha'bân?" He said: "No." He said: "When you have ended the fast (of Ramaḍân), then fast two days."

[٢٧٥١] ١٩٩ - (١١٦١) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ - وَلَمْ أَفْهَمْ مُطَرِّفًا عَنْ هَدَّابٍ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ - أَوْ لِآخَرَ -: «أَصُمْتَ مِنْ سِرِّرِ شَعْبَانَ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ، فَصُمْ يَوْمَيْنِ». [راجع: ٢٧٤٥]

[2752] 200 - (...) It was narrated from 'Imrân bin Ḥuṣain [may Allāh be pleased with them] that the Prophet ﷺ said to a man: "Did you fast at the end of this month at all?" He said: "No." The Messenger of Allāh ﷺ said: "When you have ended the Ramaḍân fast, then fast two days in place of that."

[٢٧٥٢] ٢٠٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ ابْنُ هَرُونَ عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سِرِّرِ هَذَا الشَّهْرِ شَيْئًا؟» فَقَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَفْطَرْتَ مِنْ رَمَضَانَ، فَصُمْ يَوْمَيْنِ مَكَانَهُ».

[2753] 201 - (...) It was narrated from ‘Imrân bin Ḥusain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: “Did you fast at the end of this month at all?” - meaning Sha’b ١. He said: “No.” He said to him: “When you have ended the Ramaḍân fast, then fast one or two days” - Shu’bah is the one who was not sure. He (the narrator) said: “But I think he said two days.”

[2754] (...) ‘Abdullâh bin Hâni’ the son of the brother of Muṭarrif narrated a similar report (as no. 2753) with this chain.

Chapter 38. The Virtue Of Fasting Muḥarram

[2755] 202 - (1163) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: “The best fast after Ramaḍân is Allâh’s month, Muḥarram, and the best prayer after the obligatory prayers is prayer at night.””

[٢٧٥٣] ٢٠١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ أَخِي مُطَرِّفِ بْنِ الشَّخِيرِ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ عُمَرَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سَرَرِ هَذَا الشَّهْرِ شَيْئًا؟» يَعْنِي شَعْبَانَ، قَالَ: لَا. قَالَ فَقَالَ لَهُ: «إِذَا أَفْطَرْتَ رَمَضَانَ، فَصُمْ يَوْمًا أَوْ يَوْمَيْنِ» - شُعْبَةُ الَّذِي شَكَ فِيهِ - قَالَ: وَأَظُنُّهُ قَالَ يَوْمَيْنِ.

[٢٧٥٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ قُدَّامَةَ وَيَحْيَى اللُّؤْلُؤِيُّ قَالَا: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَانِيٍّ ابْنِ أَخِي مُطَرِّفِ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

(المعجم ٣٨) - (بَابُ فَضْلِ صَوْمِ الْمُحَرَّمِ) (التحفة ٣٨)

[٢٧٥٥] ٢٠٢ - (١١٦٣) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَمْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ، شَهْرُ اللَّهِ الْمُحَرَّمُ،

وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ».

[2756] 203 - (...) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Prophet ﷺ was asked: "Which prayer is best after the obligatory prayers, and which fasting is best after the month of Ramaḍân?" He said: "The best prayer after the prescribed prayer is prayer in the middle of the night, and the best fasting after the month of Ramaḍân is fasting in the month of Allâh, Muḥarram."

[٢٧٥٦] ٢٠٣- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّبِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَرْفَعُهُ، قَالَ: سُئِلَ: أَيُّ الصَّلَاةِ أَفْضَلُ بَعْدَ الْمَكْتُوبَةِ؟ وَأَيُّ الصَّيَامِ أَفْضَلُ بَعْدَ شَهْرِ رَمَضَانَ؟ فَقَالَ: «أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ، الصَّلَاةُ فِي جَوْفِ اللَّيْلِ، وَأَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ، صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمِ».

[2757] (...) A similar report (as no. 2756) was narrated from 'Abdul-Malik with this chain from the Prophet ﷺ about fasting.

[٢٧٥٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا الْإِسْنَادِ فِي ذِكْرِ الصَّيَامِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 39. It Is Recommended To Fast Six Days In Shawwâl Following Ramaḍân

[2758] 204 - (1164) It was narrated from Abû Ayyûb Al-Anṣârî [may Allâh be pleased with them] that the Messenger of

(المعجم ٣٩) - (بَابُ اسْتِحْبَابِ صَوْمِ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ اتِّبَاعًا لِرَمَضَانَ)
(التحفة ٣٩)

[٢٧٥٨] ٢٠٤- (١١٦٤) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَ[عَلِيٌّ] بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ

Allâh ﷺ said: "Whoever fasts Ramadân then follows it with six days of Shawwâl, it is as if he fasted a lifetime."

- قَالَ ابْنُ أُيُوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي سَعْدُ بْنُ سَعِيدٍ بْنُ قَيْسٍ عَنْ عُمَرَ بْنِ ثَابِتٍ بْنِ الْحَارِثِ الْخَزَرَجِيِّ، عَنْ أَبِي أُيُوبَ الْأَنْصَارِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ».

[2759] (...) Abû Ayyûb Al-Anṣârî [may Allâh be pleased with them] narrated: "I heard the Messenger of Allâh ﷺ say..." a similar report (as no. 2578).

[٢٧٥٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ أَخُو يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنَا عُمَرُ بْنُ ثَابِتٍ: أَخْبَرَنَا أَبُو أُيُوبَ الْأَنْصَارِيُّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ بِمِثْلِهِ.

[2760] (...) Abû Ayyûb [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 2758).

[٢٧٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعْدِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا أُيُوبَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

Chapter 40. The Virtue Of *Lailat Al-Qadr* And The Exhortation To Seek It; When It Is And The Most Likely Times To Seek It

(المعجم ٤٠) - (بَابُ فَضْلِ لَيْلَةِ الْقَدْرِ وَالْحَثُّ عَلَى طَلِبِهَا، وَبَيَانُ مُحَلِّهَا وَأَرْجَى أَوْقَاتِ طَلِبِهَا) (التحفة ٤٠)

[2761] 205 - (1165) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that

[٢٧٦١] ٢٠٥ - (١١٦٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

some men among the Companions of the Prophet ﷺ were shown *Lailat Al-Qadr* in their dreams, during the last seven (days of Ramaḍân). The Messenger of Allâh ﷺ said: "I see that your dreams agree concerning the last seven (nights), so whoever wants to seek it, let him seek it in the last seven (nights)."

[2762] 206 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ said: "Seek *Lailat Al-Qadr* in the last seven (nights)."

[2763] 207 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: "A man saw (in a dream) that *Lailat Al-Qadr* was the night of the twenty-seventh. The Prophet ﷺ said: 'I see that your dreams indicate the last ten (nights), so seek it in the odd numbered ones thereof.'"

[2764] 208 - (...) Sâlim bin 'Abdullâh bin 'Umar narrated that his father [may Allâh be pleased with them] said: "I heard the Messenger of Allâh ﷺ say, concerning *Lailat Al-Qadr*: 'Some

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَرَوْا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَّاتْ فِي السَّبْعِ الْوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّيًا، فَلْيَتَحَرَّهَا فِي السَّبْعِ الْوَاخِرِ».

[٢٧٦٢] ٢٠٦ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْوَاخِرِ».

[٢٧٦٣] ٢٠٧ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَرَهَيْرُ بْنُ حَرْبٍ، - قَالَ رُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: رَأَى رَجُلٌ أَنَّ لَيْلَةَ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعَشْرِينَ، فَقَالَ النَّبِيُّ ﷺ: «أَرَى رُؤْيَاكُمْ فِي الْعَشْرِ الْوَاخِرِ، فَاطْلُبُوهَا فِي الْوَتْرِ مِنْهَا».

[٢٧٦٤] ٢٠٨ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ [رَضِيَ

of you have been shown that it is in the first seven (nights), and some of you have been shown that it is in the last seven, so seek it during the last ten (nights).”

[2765] 209 - (...) It was narrated that ‘Uqbah, who is Ibn Huraith, said: “I heard Ibn ‘Umar [may Allāh be pleased with them] say: ‘The Messenger of Allāh ﷺ said: “Seek it in the last ten (nights),” meaning *Lailat Al-Qadr*, “and if one of you feels weak or tired, that should not cause you to miss the last seven (nights).””

[2766] 210 - (...) Ibn ‘Umar [may Allāh be pleased with them] narrated that the Prophet ﷺ said: “Whoever wants to seek it, let him seek it in the last ten (nights).”

[2767] 211 - (...) It was narrated that Ibn ‘Umar [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said: ‘Seek *Lailat Al-Qadr* in the last ten (nights)’ or he said: ‘in the last seven (nights).”

اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِلَّيْلَةِ الْقَدْرِ: «إِنَّ نَاسًا مِنْكُمْ قَدْ أَرَوْا أَنَّهَا فِي السَّبْعِ الْأَوَّلِ، وَأَرَى نَاسًا مِنْكُمْ أَنَّهَا فِي السَّبْعِ الْغَوَائِرِ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَائِرِ».

[٢٧٦٥] ٢٠٩- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ وَهُوَ ابْنُ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ يَعْنِي لَيْلَةَ الْقَدْرِ فَإِنْ ضَعُفَ أَحَدُكُمْ أَوْ عَجَزَ، فَلَا يُغَلِّبَنَّ عَلَى السَّبْعِ الْبَوَاقِي».

[٢٧٦٦] ٢١٠- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ كَانَ مُلْتَمِسَهَا فَلْيَلْتَمِسْهَا فِي الْعَشْرِ الْأَوَاخِرِ».

[٢٧٦٧] ٢١١- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ جَبَلَةَ وَمُحَارِبٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَيَّنُوا لَيْلَةَ الْقَدْرِ فِي

الْعَشْرِ الْأَوَّخِرِ» أَوْ قَالَ: «فِي السَّبْعِ الْأَوَّخِرِ».

[2768] 212 - (1166) It was narrated from Abû Hurairah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: "I was shown *Lailat Al-Qadr*, then one of my family woke me up and I was caused to forget it, so seek it in the last ten (nights)."

(One of the narrators) Ḥarmalah said: "and I forgot it."

[٢٧٦٨] ٢١٢ - (١١٦٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَقْظَنِي بَعْضُ أَهْلِي، فَتَسَّيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْغَوَابِرِ». وَقَالَ حَرَمَلَةُ: «فَتَسَّيْتُهَا».

[2769] 213 - (1167) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the middle ten days of the month. Then when twenty nights had passed, and the twenty-first came, he would go back to his home, and those who had been observing *I'tikâf* with him also went back home. Then one month he observed *I'tikâf* on that night when he used to go home. Then he addressed the people and exhorted them as Allâh willed, then he said: 'I used to observe *I'tikâf* during these ten days, then I decided to observe *I'tikâf* during these last ten days, so whoever was observing *I'tikâf*

[٢٧٦٩] ٢١٣ - (١١٦٧) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ وَهُوَ ابْنُ مُضَرَ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّتِي فِي وَسْطِ الشَّهْرِ، فَإِذَا كَانَ مِنْ جِزِ تَمْضِي عَشْرُونَ لَيْلَةً، وَيَسْتَقْبِلُ إِحْدَى وَعَشْرِينَ، يَرْجِعُ إِلَى مَسْكَنِهِ، وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ، ثُمَّ إِنَّهُ أَقَامَ فِي شَهْرٍ، جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ بِمَا شَاءَ اللَّهُ، ثُمَّ قَالَ: «إِنِّي كُنْتُ أَجَاوِرُ هَذِهِ الْعَشْرَةَ، ثُمَّ بَدَأَ

with me, let him stay in his place of *I'tikâf*, for I was shown this night, then I was caused to forget it, so seek it in the last ten nights, on every odd-numbered night, for I saw myself prostrating in water and mud.”

Abû Sa'eed Al-Khudrî said: “It rained on the night of the twenty-first, and the *Masjid* leaked at the place where the Messenger of Allâh ﷺ prayed. I looked at him when he had finished praying *Subh* and his face was wet with mud and water.”

[2770] 214 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ used to observe *I'tikâf* during Ramaḍân during the middle ten days...” and he quoted a similar *Hadîth* (as no. 2769), except that he said: “Let him stay in his place of *I'tikâf*.” And he said: “His forehead was streaked with mud and water.”

[2771] 215 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ observed *I'tikâf* during the first ten days of Ramaḍân, then he

لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَاخِرَ، فَمَنْ كَانَ اغْتَكَفَ مَعِيَ فَلْيَبْتَ فِي مُعْتَكِفِهِ، وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ فَأُنْسِيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي كُلِّ وَتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ.”

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: مُطَرْنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ، فَكَفَ الْمَسْجِدُ فِي مُصَلَّى رَسُولِ اللَّهِ ﷺ، فَتَطَرْتُ إِلَيْهِ وَقَدْ أَنْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ، وَوَجْهُهُ مُبْتَلٌ طِينًا وَمَاءً.

[٢٧٧٠] ٢١٤ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَغْنِي الدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ لِرَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي رَمَضَانَ، الْعَشْرَ الَّتِي فِي وَسْطِ الشَّهْرِ، وَسَاقَ الْحَدِيثَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَلْيَبْتَ فِي مُعْتَكِفِهِ»، وَقَالَ: وَجَبَتْهُ مُمْتَلًا طِينًا وَمَاءً.

[٢٧٧١] ٢١٥ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنْ أَبِي

observed *I'tikâf* during the middle ten days, in a Turkish tent that had a reed mat over the door. He took hold of the mat and put it in the corner of the tent, then he put his head out and spoke to the people, who drew close to him. He said: 'I observed *I'tikâf* during the first ten days, seeking this night, then I observed *I'tikâf* during the middle ten. Then someone came to me and I was told that it is in the last ten nights, so whoever among you wants to observe *I'tikâf*, let him do so.' So the people observed *I'tikâf* with him. And he said: 'I was shown that it is an odd-numbered night, and that I was prostrating the following morning in mud and water.' On the morning of the twenty-first, when he got up to pray *Subh*, it had rained and the *Masjid* had leaked. When he came out after praying *Subh*, there was water and mud on his forehead and on the tip of his nose, and that was the night of the twenty-first, one of the last ten nights."

[2772] 216 - (...) It was narrated that Abû Salamah said: "We were talking about *Lailat Al-Qadr*, so I went to Abû Sa'eed Al-Khudrî [may Allâh be pleased with them], who was a friend of

سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ
الله عنه] قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اعْتَكَفَ
الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، ثُمَّ اعْتَكَفَ
الْعَشْرَ الْأَوْسَطَ، فِي قُبَّةِ تَرْكِيَّةٍ عَلَى
سِدَّتِهَا حَصِيرٌ، قَالَ: فَأَخَذَ الْحَصِيرَ بِيَدِهِ
فَنَحَاَهَا فِي نَاحِيَةِ الْقُبَّةِ، ثُمَّ أَطْلَعَ رَأْسَهُ
فَكَلَّمَ النَّاسَ، فَدَنَوْا مِنْهُ فَقَالَ: «إِنِّي
اعْتَكَفْتُ الْعَشْرَ الْأَوَّلَ، أَلْتَمِسُ هَذِهِ
اللَّيْلَةَ، ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْأَوْسَطَ، ثُمَّ
أُتِيتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الْآخِرِ،
فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَعْتَكِفَ فَلْيَعْتَكِفْ»
فَاعْتَكَفَ النَّاسُ مَعَهُ، قَالَ: «وَإِنِّي أُرِيئُهَا
لَيْلَةً وَتَرٍ، وَأَنِّي أَشْجُدُ صَبِيحَتَهَا فِي طِينٍ
وَمَاءٍ»، فَأَصْبَحَ مِنْ لَيْلَةٍ إِحْدَى وَعِشْرِينَ،
وَقَدْ قَامَ إِلَى الصُّبْحِ، فَمَطَرَتِ السَّمَاءُ
فَوَكَفَ الْمَسْجِدُ، فَأَبْصَرْتُ الطِّينَ وَالْمَاءَ،
فَخَرَجَ حِينَ فَرَغَ مِنْ صَلَاةِ الصُّبْحِ،
وَجَبِينُهُ وَرَوْتُهُ أَنْفُهُ فِيهِمَا الطِّينُ وَالْمَاءُ،
وَإِذَا هِيَ لَيْلَةُ إِحْدَى وَعِشْرِينَ مِنَ الْعَشْرِ
الْآخِرِ.

[٢٧٧٢] ٢١٦- (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ:
حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ
قَالَ تَذَاكُرْنَا لَيْلَةُ الْقَدْرِ، فَأُتِيتُ أَبَا سَعِيدٍ

mine, and said: 'Let's go out to the palm trees.' So he came out, wearing a *Khamīṣah*, and I said to him: "Did you hear the Messenger of Allāh ﷺ mention *Lailat Al-Qadr*?" He said: "Yes; we observed *I'tikâf* with the Messenger of Allāh ﷺ during the middle ten days of Ramaḍân, and we came out on the morning of the twentieth. The Messenger of Allāh ﷺ addressed us and said: 'I was shown *Lailat Al-Qadr* but I forgot it' - or 'I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights. And I saw that I was prostrating in water and mud, so whoever was observing *I'tikâf* with the Messenger of Allāh ﷺ, let him go back.' So we went back and we did not see any clouds in the sky, then a cloud came and it rained, until the roof of the *Masjid*, which was made of palm branches, flowed with water. The *Iqâmah* was called for the prayer, and I saw the Messenger of Allāh ﷺ prostrating in water and mud, until I saw the traces of mud on his forehead."

[2773] (...) A similar report (as no. 2772) was narrated from Yahyâ bin Abî Kathîr with this chain. In their *Hadîth* it says: "I saw the Messenger of Allāh ﷺ when he had finished (praying) and on his forehead and the tip of his nose there were traces of mud."

الْخُدْرِيَّ [رَضِيَ اللَّهُ عَنْهُ] وَكَانَ لِي صَدِيقًا، فَقُلْتُ: أَلَا تَخْرُجُ بِنَا إِلَى النَّخْلِ؟ فَخَرَجَ وَعَلَيْهِ خَمِيصَةٌ، فَقُلْتُ لَهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ فَقَالَ: نَعَمْ، اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْوُسْطَى مِنْ رَمَضَانَ، فَخَرَجْنَا صَبِيحَةَ عَشْرِينَ، فَخَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نَسِيتُهَا - أَوْ أَنْسِيتُهَا - فَالْتَمِسُوهَا فِي الْعَشْرِ الْآخِرِ مِنْ كُلِّ وَثْرٍ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ» قَالَ: فَارْجِعْنَا وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً، قَالَ: وَجَاءَتْ سَحَابَةٌ فَمُطِرْنَا، حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَاقِيمَتِ الصَّلَاةِ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، قَالَ: حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

[٢٧٧٣] (...) وَحَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ، وَفِي حَدِيثِهِمَا:

رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ،
وَعَلَى جَهَّتِهِ وَأَرْبَتِهِ أَثَرُ الطِّينِ.

[2774] 217 - (...) It was narrated from Abû Naḍrah, that Abû Sa'eed Al-Khudrî [may Allâh be pleased with him] said: "The Messenger of Allâh ﷺ observed *I'tikâf* during the middle ten days of Ramaḍân, seeking *Lailat Al-Qadr* before it was shown to him. When they were over, he ordered that the tent be taken down, then he was shown that it (*Lailat Al-Qadr*) was in the last ten nights, so he ordered that the tent be put back, then he came out to the people and said: 'O people, *Lailat Al-Qadr* was shown to me, and I came out to tell you about it, but two men came disputing, and the *Shaiṭân* was with them, and I was caused to forget it. So seek it in the last ten nights of Ramaḍân, seek it on the ninth, the seventh and the fifth.'" I (Abû Naḍrah) said: "O Abû Sa'eed, you know more about numbers than I do." He said: "Yes, we are bound to." I said: "What are the ninth, the seventh and the fifth?" He said: "When twenty-one nights have passed and the next night is the twenty-second, that is the ninth. When twenty-three have passed, the next night is the seventh. And when twenty-five have passed, the next night is the fifth."

[٢٧٧٤] ٢١٧- (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَّادٍ
قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
[رَضِيَ اللَّهُ عَنْهُ] قَالَ: اعْتَكَفَ رَسُولُ
اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ،
يَلْتَمِسُ لَيْلَةَ الْقَدْرِ قَبْلَ أَنْ تُبَانَ لَهُ، فَلَمَّا
انْقَضَيْنِ، أَمَرَ بِالْبِنَاءِ فَقَوَّضَ، ثُمَّ أُيِّنَتْ لَهُ
أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَأَمَرَ بِالْبِنَاءِ
فَأُعِيدَ، ثُمَّ خَرَجَ عَلَى النَّاسِ فَقَالَ ﷺ:
«يَا أَيُّهَا النَّاسُ! إِنَّهَا كَانَتْ أُيِّنَتْ لِي لَيْلَةَ
الْقَدْرِ، وَإِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بِهَا، فَجَاءَ
رَجُلَانِ يَحْتَقَانِ، مَعَهُمَا الشَّيْطَانُ،
فَنَسِيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ
مِنْ رَمَضَانَ، الْتَمِسُوهَا فِي التَّاسِعَةِ
وَالسَّابِعَةِ وَالْخَامِسَةِ» قَالَ قُلْتُ: يَا أَبَا
سَعِيدٍ! إِنَّكُمْ أَغْلَمُ بِالْعَدَدِ مِنِّي، قَالَ:
أَجَلْ، نَحْنُ أَحَقُّ بِذَلِكَ مِنْكُمْ، قَالَ
قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟
قَالَ: إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي
تَلِيهَا ثِنْتَيْنِ وَعِشْرِينَ، وَهِيَ التَّاسِعَةُ، فَإِذَا
مَضَتْ ثَلَاثٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا

السَّابِعَةُ، فَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ
فَأَلْتَمِسْ لَيْلَهَا الْخَامِسَةَ.
وَقَالَ ابْنُ خَلَّادٍ مَكَانَ يَحْتَقَانِ:
يَحْتَصِمَانِ.

[2775] 218 - (1168) It was narrated from 'Abdullâh bin Unais that the Messenger of Allâh ﷺ said: "I was shown *Lailat Al-Qadr* then I was caused to forget it, but I was shown that on the (following) morning I would be prostrating in water and mud." It rained on the night of the twenty-third, and the Messenger of Allâh ﷺ led us in prayer; when he finished, the traces of water and mud were on his forehead and nose.

Busr (a narrator) said: "'Abdullâh bin Unais used to say: 'The twenty-third.'"

[٢٧٧٥] ٢١٨ - (١١٦٨) وَحَدَّثَنَا
سَعِيدُ بْنُ عَمْرٍو بْنِ سَهْلٍ بْنِ إِسْحَاقَ بْنِ
مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ قَيْسِ الْكَنْدِيِّ
وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا أَبُو
ضَمْرَةَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ -
[وَقَالَ ابْنُ خَشْرَمٍ: عَنِ الضَّحَّاكِ بْنِ
عُثْمَانَ - عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ
عُبَيْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ
اللَّهِ بْنِ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أَرَيْتَ لَيْلَةَ الْقَدْرِ ثُمَّ أُنْسِيَتْهَا، وَأَرَانِي
صَبِيحَتَهَا أَسْجُدُ فِي مَاءٍ وَطِينٍ» قَالَ:
فَمَطَرْنَا لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ، فَصَلَّى بِنَا
رَسُولُ اللَّهِ ﷺ، فَانْصَرَفَ وَإِنَّ أَثَرَ الْمَاءِ
وَالطِّينِ عَلَى جَبْهَتِهِ وَأَنْفِهِ.
قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ أَنَسٍ يَقُولُ:
ثَلَاثٌ وَعِشْرِينَ.

[2776] 219 - (169) It was narrated that 'Āishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ said: 'Seek *Lailat Al-Qadr* in the last ten nights of Ramaḍân.'"

[٢٧٧٦] ٢١٩ - (١١٦٩) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي سَيِّبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَوَكَيْعٌ
عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ
اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: -

قَالَ ابْنُ نُمَيْرٍ: «الْتَمِسُوا»؛ وَقَالَ وَكِيعٌ: -
«تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ
رَمَضَانَ».

[2777] 220 - (762) Zirr bin Ḥubaish said: "I asked Ubayy bin Ka'b [may Allāh be pleased with them]: 'Your brother Ibn Mas'ūd says that whoever prays *Qiyām* (night prayers) all year, he will find *Lailat Al-Qadr*.' He said: 'May Allāh have mercy on him, he intended that the people should not rely (on just one night). But he knew that it is in Ramaḍān, and that it is in the last ten nights, and that it is the night of the twenty-seventh.' Then he swore unequivocally that it is the twenty-seventh. I said: 'On what basis do you say that, O Abū Al-Munḍhir?' He said: 'By the sign of which the Messenger of Allāh ﷺ told us: "On that day the sun rises with no rays."'

[٢٧٧٧] ٢٢٠ - (٧٦٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عَمَرَ، كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ: قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِةَ وَعَاصِمِ بْنِ أَبِي الْجُودِ، سَمِعَا زِرَّ بْنَ حُبَيْشٍ يَقُولُ: سَأَلْتُ أَبِي بَنِي كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ] فَقُلْتُ: إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ يَقُولُ: مَنْ يَتَمَّ الْحَوْلَ يُصِيبُ لَيْلَةَ الْقَدْرِ، فَقَالَ: رَحِمَهُ اللَّهُ، أَرَادَ أَنْ لَا يَتَكَلَّ النَّاسُ، أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ، وَأَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعَشْرِينَ، ثُمَّ حَلَفَ لَا يَسْتَشْنِي، أَنَّهَا لَيْلَةُ سَبْعٍ وَعَشْرِينَ، فَقُلْتُ: بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ؟ يَا أَبَا الْمُنْذِرِ! قَالَ: بِالْعَلَامَةِ، أَوْ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّهَا تَطْلُعُ يَوْمَئِذٍ، لَا شُعَاعَ لَهَا». [راجع:

[١٧٨٥]

[2778] 221 - (...) It was narrated that Ubayy bin Ka'b [may Allāh be pleased with them] said concerning *Lailat Al-Qadr*: "By Allāh, I know it" - (one of the narrators) Shu'bah said: "To the best of my knowledge" - "it is the

[٢٧٧٨] ٢٢١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَةَ ابْنَ أَبِي لُبَابَةَ يُحَدِّثُ عَنْ زِرِّ بْنِ حُبَيْشٍ،

night which the Messenger of Allâh ﷺ commanded us to spend in prayer, it is the night of the twenty-seventh.”

Shu'bah was uncertain about this phrase: “It is the night which the Messenger of Allâh ﷺ commanded us (to spend in prayer).” He said: “A friend of mine narrated it to me from him.”

[2779] 222 - (1170) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “We were talking about *Lailat Al-Qadr* in the presence of the Messenger of Allâh ﷺ, and he said: ‘Who among you remembers when the moon rose looking like part of a bowl?’”

عَنْ أَبِي بِنِ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ :
قَالَ أَبِي فِي لَيْلَةِ الْقَدْرِ : وَاللَّهِ ! إِنِّي
لَأَعْلَمُهَا - قَالَ شُعْبَةُ : - وَأَكْثَرُ عَلَمِي
هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا رَسُولُ اللَّهِ ﷺ
بِقِيَامِهَا ، هِيَ لَيْلَةُ سَبْعٍ وَعِشْرِينَ .
وَأِنَّمَا شَكَّ شُعْبَةُ فِي هَذَا الْحَرْفِ :
هِيَ اللَّيْلَةُ الَّتِي أَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ .
قَالَ : وَحَدَّثَنِي بِهَا صَاحِبٌ لِي عَنْهُ .

[٢٧٧٩] ٢٢٢ - (١١٧٠) وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا :
حَدَّثَنَا مَرْوَانُ وَهُوَ الْفَزَارِيُّ عَنْ يَزِيدَ وَهُوَ
ابْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي
هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ : تَذَاكُرْنَا لَيْلَةَ
الْقَدْرِ عِنْدَ رَسُولِ اللَّهِ ﷺ ، فَقَالَ : « أَتَيْكُمْ
يَذْكُرُ ، حِينَ طَلَعَ الْقَمَرُ ، وَهُوَ مِثْلُ شَيْءٍ
جَفْنَةٍ ؟ » .

14. The Book Of *I'tikâf*

٣ - (المعجم ١٤) - كتاب الاعتكاف
(التحفة ...)

Chapter 1. *I'tikâf* During The Last Ten Days Of Ramaḍân

(المعجم ١) - (بَابُ اعتكاف العشر
الأواخر من رمضان) (التحفة ٤١)

[2780] 1 - (1171) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân.

[٢٧٨٠] ١ - (١١٧١) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا حَاتِمُ ابْنِ
إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ
النَّبِيَّ ﷺ كَانَ يَتَكَبَّفُ فِي الْعَشْرِ الْأَوَاخِرِ
مِنْ رَمَضَانَ.

[2781] 2 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân. Nâfi' said: "‘Abdullâh showed me the place where the Messenger of Allâh ﷺ used to observe *I'tikâf* in the *Masjid*."

[٢٧٨١] ٢ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ بْنُ يَزِيدَ أَنَّ نَافِعًا حَدَّثَهُ عَنْ عَبْدِ
اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يَتَكَبَّفُ الْعَشْرَ الْأَوَاخِرَ مِنْ
رَمَضَانَ، قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللَّهِ
[رَضِيَ اللَّهُ عَنْهُ] الْمَكَانَ الَّذِي كَانَ
يَتَكَبَّفُ فِيهِ رَسُولُ اللَّهِ ﷺ، مِنَ
الْمَسْجِدِ.

[2782] 3 - (1172) It was narrated that 'Āishah [may Allâh

[٢٧٨٢] ٣ - (١١٧٢) وَحَدَّثَنَا سَهْلُ

be pleased with her] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân."

[2783] 4 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân."

[2784] 5 - (...) It was narrated from 'Āishah [may Allâh be pleased with her] that the Prophet ﷺ used to observe *I'tikâf* during the last ten days of Ramaḍân, until Allâh took his soul in death, then his wives observed *I'tikâf* after him.

ابْنُ عُثْمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

[٢٧٨٣] ٤- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا سَهْلُ بْنُ عَبْدِ عُثْمَانَ: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعًا عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَالْمَلْفُظُ لَهُمَا - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ.

[٢٧٨٤] ٥- (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

Chapter 2. When Should The One Who Wants To Observe *I'tikâf* Enter His Place Of *I'tikâf*?

[2785] 6 - (1173) It was narrated that 'Āishah [may Allāh be pleased with her] said: "When the Messenger of Allāh ﷺ wanted to observe *I'tikâf*, he prayed *Fajr* then he entered his place of *I'tikâf*. He commanded that his tent be set up - when he wanted to observe *I'tikâf* during the last ten days of Ramaḍān - and Zainab ordered that her tent be set up, and other wives of the Prophet ﷺ ordered that their tents be set up. When the Messenger of Allāh ﷺ prayed *Fajr*, he looked and saw the tents, and he said: 'Is it righteousness that they seek?' He ordered that his tent be taken down and he did not observe *I'tikâf* during (that) Ramaḍān, until he observed *I'tikâf* during the first ten days of *Shawwāl*."

[2786] (...) A *Hadīth* similar to that of Abū Mu'āwiyah (no. 2785) was narrated from 'Āishah [may Allāh be pleased with her] from the Prophet ﷺ.

In the *Hadīth* of Ibn 'Uyaynah, 'Amr bin Al-Ḥārith and Ibn Ishāq, it mentions 'Āishah, Ḥafṣah and Zainab [may Allāh be pleased with them] setting up tents for *I'tikâf*.

(المعجم ٢) - (بَابُ متى يدخل من أراد الاعتكاف في معتكفه)
(التحفة ٤٢)

[٢٧٨٥] ٦ - (١١٧٣) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُعْتَكِفَ، صَلَّى الْفَجْرَ، ثُمَّ دَخَلَ مُعْتَكِفَهُ، وَإِنَّهُ أَمَرَ بِخَبَائِثِهِ فَضُرِبَ - لَمَّا أَرَادَ الْإِعْتِكَافَ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ - فَأَمَرَتْ زَيْنَبُ بِخَبَائِثِهَا فَضُرِبَ، وَأَمَرَ غَيْرُهَا مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِخَبَائِثِهَا فَضُرِبَ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الْفَجْرَ نَظَرَ، فَإِذَا الْأَخْبِيَةُ، فَقَالَ: «أَلَبَّ يَرُدُّ؟» فَأَمَرَ بِخَبَائِثِهِ فَقَوَّضَ، وَتَرَكَ الْإِعْتِكَافَ فِي شَهْرِ رَمَضَانَ، حَتَّى اعْتَكَفَ فِي الْعَشْرِ الْأَوَّلِ مِنْ شَوَّالٍ.

[٢٧٨٦] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عُمَرُو بْنُ سَوَادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عُمَرُو ابْنُ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ:

حَدَّثَنَا الْأَوْزَاعِيُّ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، كُلُّ هَؤُلَاءِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ. وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ وَعَمْرٍو بْنِ الْحَارِثِ وَابْنِ إِسْحَاقَ ذِكْرُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ [رَضِيَ اللَّهُ عَنْهُنَّ] أَنَّهُنَّ ضَرَبْنَ الْأُخْيَةَ لِلْإِعْتِكَافِ.

Chapter 3. Striving Harder In Worship During The Last Ten Days Of Ramaḍân

(المعجم ٣) - (بَابُ الاجتهاد في العشر الأواخر من شهر رمضان)
(التحفة ٤٣)

[2787] 7 - (1174) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “When the (last) ten (nights) began, the Messenger of Allāh ﷺ would stay awake at night, wake his family, strive hard (in worship) and tighten his *Izâr*.”^[1]

[٢٧٨٧] ٧ - (١١٧٤) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، - قَالَ إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] - عَنْ أَبِي يَعْقُوبٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرَ، أَحْبَبَ اللَّيْلَ وَأَيَّظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ.

[1] “Tighten his *Izâr*” — they say its meaning is striving hard in worship, or avoiding intimacy with his wives during this period.

[2788] 8 - (1175) ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ used to strive harder in the last ten (nights of Ramaḍān) than at any other time.”

[٢٧٨٨] ٨ - (١١٧٥) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كِلَاهُمَا
عَنْ عَبْدِ الْوَاحِدِ بْنِ زِيَادٍ - قَالَ قُتَيْبَةُ:
حَدَّثَنَا عَبْدُ الْوَاحِدِ - عَنِ الْحَسَنِ بْنِ عُبَيْدٍ
اللَّهُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ
الْأَسْوَدَ بْنَ يَزِيدٍ يَقُولُ: قَالَتْ عَائِشَةُ
[رَضِيَ اللَّهُ عَنْهَا]: كَانَ رَسُولُ اللَّهِ ﷺ
يَجْتَهِدُ فِي الْعَشْرِ الْآخِرِ، مَا لَا يَجْتَهِدُ
فِي غَيْرِهِ.

Chapter 4. Fasting The (First) Ten Days Of Dhul-Hijjah

(المعجم ٤) - (بَابُ صَوْمِ عَشْرِ ذِي
الْحِجَّةِ) (التحفة ٤٤)

[2789] 9 - (1176) It was narrated that ‘Āishah [may Allāh be pleased with them] said: “I never saw the Messenger of Allāh ﷺ fasting in the ten days (of Dhul-Hijjah).”

[٢٧٨٩] ٩ - (١١٧٦) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا
- أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ
اللَّهُ عَنْهَا] قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ
صَائِمًا فِي الْعَشْرِ قَطُّ.

[2790] 10 - (...) It was narrated from ‘Āishah [may Allāh be pleased with her] that the Prophet ﷺ did not fast the ten days (of Dhul-Hijjah).

[٢٧٩٠] ١٠ - (...) وَحَدَّثَنِي أَبُو
بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ لَمْ يَصُمْ
الْعَشْرَ.

15. The Book Of Hajj

٤ - (المعجم ١٥) - كتاب الحج

(التحفة ٧)

Chapter 1. What One Who Has Entered *Ihrâm* For Hajj Or 'Umrah Is Permitted To Wear, And What Is Not Permissible, And Perfume Is Forbidden For Him

[2791] 1 - (1177) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that a man asked the Messenger of Allâh ﷺ: "What clothes may the *Muhrim* wear?" The Messenger of Allâh ﷺ said: "Do not wear shirts, turbans, trousers, burnoos or *Khuff*, except for one who cannot find sandals, in which case he may wear *Khuff* but he should cut them (so that they come) lower than the ankles. And do not wear any clothes that have been dyed with saffron or *Wars*."

[2792] 2 - (...) It was narrated from Sâlim that his father [may Allâh be pleased with them] said: "The Prophet ﷺ was asked: 'What may the pilgrim in *Ihrâm* wear?' He said: 'The pilgrim in

(المعجم ١) - (بَابُ مَا يَبَاحُ لِلْمُحْرِمِ
بِحَجٍّ أَوْ عُمْرَةٍ لِبَسِهِ، وَمَا لَا يَبَاحُ،
وَبَيَانُ تَحْرِيمِ الطِّيبِ عَلَيْهِ) (التحفة ١)

[٢٧٩١] ١ - (١١٧٧) وَحَدَّثَنَا يَحْيَى،
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ
رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَلْبَسُ
الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ، وَلَا
الْعَمَائِمَ، وَلَا السَّرَاوِيلَ، وَلَا
الْبُرَائِسَ، وَلَا الْخِصَافَ، إِلَّا أَحَدٌ لَا يَجِدُ
النَّعْلَيْنِ، فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا
أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ
الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرْسُ».

[٢٧٩٢] ٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَعُمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ،
كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - قَالَ يَحْيَى: أَخْبَرَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ الزُّهْرِيِّ، عَنْ

Ihrâm should not wear a shirt, or a turban, or a burnoose, or trousers, or any garment that has been dyed with *Wars* or saffron, or *Khuff*, unless he cannot find any sandals, in which case he should cut them, so that they come lower than the ankles.”

[2793] 3 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ forbade the pilgrim in *Ihrâm* to wear any garment dyed with saffron or *Wars*, and he said: ‘Whoever cannot find any sandals, let him wear *Khuff*, and cut them (so that they come) lower than the ankles.’”

[2794] 4 - (1178) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “When delivering a *Khutbah*, I heard the Messenger of Allâh ﷺ say: ‘Trousers, for the one who cannot find an *Izâr*, and *Khuff*, for the one who cannot find sandals’ - referring to the pilgrim in *Ihrâm*.”

سَالِم، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَأَلَ النَّبِيَّ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ؟ قَالَ: «لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا الْبُرْنُسَ، وَلَا السَّرَاوِيلَ، وَلَا ثَوْبًا مَسَّهُ وَرْسٌ وَلَا زَعْفَرَانٌ، وَلَا الْخُفَّيْنِ، إِلَّا أَنْ لَا يَجِدَ نَعْلَيْنِ فَلْيَقُطْعُهُمَا، حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[٢٧٩٣] ٣- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوعًا بِزَعْفَرَانٍ أَوْ وَرْسٍ وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقُطْعُهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[٢٧٩٤] ٤- (١١٧٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ يَقُولُ: «السَّرَاوِيلُ، لِمَنْ لَمْ يَجِدِ الْإِزَارَ، وَالْخُفَّانِ، لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ يَغْنِي الْمُحْرِمَ».

[2795] (...) It was narrated from 'Amr bin Dînâr with this chain, that he (Ibn 'Abbâs) heard the Prophet ﷺ deliver a *Khutbah* in 'Arafât, and he mentioned this *Hadîth* (a *Hadîth* similar to no. 2794).

[2796] (...) It was narrated from 'Amr bin Dînâr with this chain (a *Hadîth* similar to no. 2794), but none of them (the narrators) mention that he was delivering a *Khutbah* in 'Arafat, except *Shu'bah* alone.

[2797] 5 - (1179) It was narrated that Jâbir [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Whoever cannot find any sandals, let him wear *Khuff*, and whoever cannot find an *Izâr*, let him wear trousers.'"

[2798] 6 - (1180) It was narrated from Şafwân bin Ya'la bin Munyah that his father [may

[٢٧٩٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي أَبُو عَسَّانَ الرَّازِيُّ: حَدَّثَنَا بِهِ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ؛ [أَنَّهُ] سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ، فَذَكَرَ هَذَا الْحَدِيثَ.

[٢٧٩٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، كُلُّ هَؤُلَاءِ عَنْ عَمْرِو بْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ: يَخْطُبُ بِعَرَفَاتٍ، غَيْرُ شُعْبَةَ وَحْدَهُ.

[٢٧٩٧] ٥ - (١١٧٩) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ».

[٢٧٩٨] ٦ - (١١٨٠) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءُ بْنُ

Allâh be pleased with them] said: "A man came to the Prophet ﷺ wearing a *Jubbah* on which was some *Khalûq* (a kind of perfume)" - or he said: "Traces of *Şufrah* - while he was at Al-Jî'rânah.' He said: 'What do you command me to do during my 'Umrah?' The Revelation came upon the Prophet ﷺ so he was covered with a garment."

Ya'la used to say: "I wish that I could see the Prophet ﷺ when the Revelation comes upon him." "He ('Umar bin Al-Khattâb) said: 'Would you like to see the Prophet ﷺ when the Revelation has come upon him?' 'Umar lifted the edge of the garment and I saw him breathing deeply." "When it was over, he (ﷺ) said:

'Where is the one who was asking about 'Umrah? Wash the traces of *Şufrah*' - or he said: 'the traces of *Khalûq* - from you and take off your *Jubbah*, and do in your 'Umrah what you would do in your Hajj.'"

[2799] 7 - (...) It was narrated from Şafwân bin Ya'la that his father said: "A man came to the Prophet ﷺ wearing a *Jubbah* and perfumed with *Khalûq*, when he was in Al-Jî'rânah, and I was with the Prophet ﷺ. He said: 'I have entered *Ihrâm* for 'Umrah wearing this, and I have perfumed myself with *Khalûq*.' The Prophet ﷺ said to him: 'What would you do in

أَبِي رَبَاحٍ عَنْ صَفْوَانَ بْنِ يَعْلَى ابْنِ مُثَيَّةٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، عَلَيْهِ جُبَّةٌ وَعَلَيْهَا خَلُوقٌ - أَوْ قَالَ أَثَرُ صُفْرَةٍ - فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ قَالَ: وَأُنْزِلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ فَسْتَرَى بِنَوْبٍ، وَكَانَ يَعْلَى يَقُولُ: وَدِدْتُ أَنِّي أَرَى النَّبِيَّ ﷺ، وَقَدْ نَزَلَ عَلَيْهِ الْوَحْيُ، قَالَ فَقَالَ: أَيْسَرُكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ قَالَ فَرَفَعَ عُمَرُ طَرَفَ الثَّوْبِ، فَتَنَظَّرْتُ إِلَيْهِ، لَهُ عَطِيطٌ - قَالَ وَأَحْسِبُهُ [قَالَ]: - كَعَطِيطِ الْبَكْرِ - قَالَ-: فَلَمَّا سُرِّي عَنْهُ قَالَ: «أَيُّ السَّائِلِ عَنِ الْعُمْرَةِ؟ اغْسِلْ عَنْكَ أَثَرُ الصُّفْرَةِ - أَوْ قَالَ: أَثَرُ الْخَلُوقِ - وَاخْلَعْ عَنْكَ جُبَّتَكَ، وَاصْنَعْ فِي عُمْرَتِكَ مَا أَنْتَ صَانِعٌ فِي حَجِّكَ».

[٢٧٩٩] ٧- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ وَهُوَ بِالْجِعْرَانَةِ، وَأَنَا عِنْدَ النَّبِيِّ ﷺ، وَعَلَيْهِ مَقْطَعَاتٌ يَعْني جُبَّةً، وَهُوَ مُتَضَمِّحٌ بِالْخَلُوقِ، فَقَالَ: إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ

your Hajj?" He said: 'I would take off this garment and wash off this *Khalq*.' The Prophet ﷺ said to him: 'What you would do in your Hajj, do in your 'Umrah.'

وَعَلَيَّ هَذَا، وَأَنَا مُتَضَمِّنٌ بِالْخُلُوقِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ؟» قَالَ: أَنْزَعُ عَنِّي هَذِهِ الثِّيَابَ، وَأَغْسِلُ عَنِّي هَذَا الْخُلُوقَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ، فَاصْنَعُهُ فِي عُمْرَتِكَ».

[2800] 8 - (...) Şafwân bin Ya'la bin Umayyah narrated that Ya'la used to say to 'Umar bin Al-Khaṭṭâb [may Allâh be pleased with them]: "Would that I could see the Prophet of Allâh ﷺ while the Revelation comes to him." When the Prophet ﷺ was at Al-Ji'rânah, and there was a cloth over the Prophet ﷺ with which he was being shaded, and some of his Companions, including 'Umar, were with him, a man came to him wearing a woolen *Jubbah* that was daubed with perfume. He said: "O Messenger of Allâh, what do you think of a man who enters *Ihrâm* for 'Umrah wearing a *Jubbah* after daubing it with perfume?" The Prophet ﷺ looked at him for a moment, then he fell silent. The Revelation came to him ﷺ. 'Umar gestured to Ya'la bin Umayyah, telling him to come. Ya'la came, and he put his head in, and he saw the Prophet ﷺ red in the face and breathing deeply. Then he was relieved of that and he said: "Where is the

[٢٨٠٠] ٨ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عِيسَى بْنُ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنَ أُمَيَّةَ أَخْبَرَهُ؛ أَنَّ يَعْلَى كَانَ يَقُولُ لِعُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: لَيْتَنِي أَرَى نَبِيَّ اللَّهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ، فَلَمَّا كَانَ النَّبِيُّ ﷺ بِالْجِعْرَانَةِ، وَعَلَى النَّبِيِّ ﷺ ثَوْبٌ قَدْ أَظْلَمَ بِهِ عَلَيْهِ، مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ، إِذْ جَاءَهُ رَجُلٌ، عَلَيْهِ جُبَّةٌ [صُوفٍ] مُتَضَمِّنٌ بِطِيبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضَمَّنَ بِطِيبٍ؟ فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ سَاعَةً ثُمَّ سَكَتَ، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ بِيَدِهِ إِلَى يَعْلَى بْنِ

one who asked me about 'Umrah just now?" The man was sought, and brought, and the Prophet ﷺ said: "As for the perfume that is on you, wash it off three times, and as for the *Jubbah*, take it off, then do in your 'Umrah what you would do in your Hajj."

[2801] 9 - (...) It was narrated from Ṣafwān bin Ya'la bin Umayyah, from his father [may Allāh be pleased with them], that a man came to the Prophet ﷺ when he was at Al-Ji'rānah. He had entered *Ihrām* for 'Umrah and he had put *Sufrah* (*Khalûq*) in his hair and beard, and was wearing a *Jubbah*. He said: "O Messenger of Allāh, I have entered *Ihrām* for 'Umrah, and I am as you see." He said: "Take off the *Jubbah* and wash off the *Sufrah*, and what you would do in your Hajj, do it in your 'Umrah."

[2802] 10 - (...) Ṣafwān bin Ya'la narrated that his father [may Allāh be pleased with them] said: "We were with the Messenger of Allāh ﷺ and a

أُمِّيَّة: تَعَالَ، فَجَاءَ يَعْلَى، فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ ﷺ مُحَمَّرُ الْوَجْهِ، يَغِطُّ سَاعَةً، ثُمَّ سُرِّي عَنْهُ فَقَالَ: «أَيُّنَ الَّذِي سَأَلَنِي عَنِ الْعُمْرَةِ آتِفًا؟» فَالْتَمَسَ الرَّجُلُ، فَجِيءَ بِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الطِّيبُ الَّذِي بِكَ، فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ، فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ مَا تَصْنَعُ فِي حَجِّكَ».

[٢٨٠١] ٩- (...) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ - لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنُ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسًا يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمِّيَّةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ، قَدْ أَهَلَ بِالْعُمْرَةِ، وَهُوَ مُصَفَّرٌ لِحْيَتَهُ وَرَأْسَهُ، وَعَلَيْهِ جُبَّةٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةٍ، وَأَنَا كَمَا تَرَى، فَقَالَ: «انْزِعْ عَنْكَ الْجُبَّةَ، وَاغْسِلْ عَنْكَ الصُّفْرَةَ، وَمَا كُنْتَ صَانِعًا فِي حَجِّكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

[٢٨٠٢] ١٠- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَلِيٍّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي

man came to him wearing a *Jubbah* and bearing traces of *Khalûq*. He said: 'O Messenger of Allâh, I entered *Ihrâm* for 'Umrah; what should I do?' He remained silent and did not answer him. 'Umar used to cover him when the Revelation came upon him, to shade him. I said to 'Umar [may Allâh be pleased with them]: 'I would like, when the Revelation comes upon him, to put my head under the cloth with him.' When the Revelation came upon him, 'Umar [may Allâh be pleased with them] covered him with the cloth, and I came and put my head under the cloth with him, and I looked at him. When it was over, he said: 'Where is the one who was asking about 'Umrah just now?' The man stood up and he said: 'Take off your *Jubbah*, and wash off the traces of *Khalûq* that are on you, and do in your 'Umrah what you would do in your Hajj.'"

Chapter 2. The *Mawâqûf* Of Hajj

[2803] 11 - 1181 It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ defined the *Miqât* of the people of Al-Madînah as *Dhul-Hulaifah*; that of the people of *Ash-Shâm* as *Al-Juhfah*; that of the people of

مَعْرُوفٍ قَالَ: سَمِعْتُ عَطَاءَ قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ، بِهَا أَثَرٌ مِنْ خَلْقٍ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةٍ، فَكَيْفَ أَفْعَلُ؟ فَسَكَتَ عَنْهُ، فَلَمْ يَرْجِعْ إِلَيْهِ، وَكَانَ عُمَرُ يُشِيرُهُ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ يُظِلُّهُ، فَقُلْتُ لِعُمَرَ [رَضِيَ اللَّهُ عَنْهُ]: إِنِّي أُحِبُّ، إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، أَنْ أُدْخِلَ رَأْسِي مَعَهُ فِي الثَّوْبِ، فَلَمَّا أُنْزِلَ عَلَيْهِ الْوَحْيُ، خَمَرَهُ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] بِالثَّوْبِ، فَجِئْتُهُ فَأَدْخَلْتُ رَأْسِي مَعَهُ فِي الثَّوْبِ، فَتَنَظَّرْتُ إِلَيْهِ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيُّ السَّائِلِ أَتَى عَنِ الْعُمْرَةِ؟» فَقَامَ إِلَيْهِ الرَّجُلُ، فَقَالَ: «أَنْزَعُ عَنْكَ جُبَّتَكَ، وَاغْسِلْ أَثَرَ الْخَلْقِ الَّذِي بِكَ، وَافْعَلْ فِي عُمْرَتِكَ مَا كُنْتَ فَاعِلًا فِي حَجِّكَ».

(المعجم ٢) - (بَابُ مَوَاقِفِ الْحَجِّ)

(التحفة ٢)

[٢٨٠٣] ١١ - (١١٨١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَفُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ

Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: 'And these *Mawâqit* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and 'Umrah; and whoever is living within these boundaries can (begin the *Talbiyah*) from the place he starts, and the people of Makkah can start from Makkah.'"

[2804] 12 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Messenger of Allâh ﷺ defined the *Miqât* of the people of Al-Madînah as *Dhul-Hulaifah*; that of the people of *Ash-Shâm* as *Al-Juhfah*; that of the people of Najd as *Qarn Al-Manâzil*; and that of the people of Yemen as *Yalamlam*. And he said: "And these *Miqât* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and 'Umrah; and whoever is living within these boundaries can enter (*Ihram*) from the place he starts, and the people of Makkah can start from Makkah."

[2805] 13 - (1182) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said:

[رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ [الْمَنَازِلِ]، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، قَالَ: «فَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، وَكَذَا فَكَذَلِكَ، حَتَّى أَهْلُ مَكَّةَ يَهْلُونَ مِنْهَا».

[٢٨٠٤] ١٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]; أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَقَالَ: «هُنَّ لَهُمْ، وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ».

[٢٨٠٥] ١٣- (١١٨٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ

“The people of Al-Madīnah should (begin the *Talbiyah*) from *Dhul-Hulaifah*, the people of *Ash-Shām* from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullāh said: “And it was conveyed to me that the Messenger of Allāh ﷺ said: ‘And the people of Yemen should (begin the *Talbiyah*) from Yalamlam.’”

[2806] 14 - (...) It was narrated from Sālim bin ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with them] that his father said: “I heard the Messenger of Allāh ﷺ say: ‘The *Miqāt* for the people of Al-Madīnah is *Dhul-Hulaifah*, the *Miqāt* for the people of *Ash-Shām* is Mahya’ah - which is Al-Juhfah - and the *Miqāt* for the people of Najd is Qarn.’”

‘Abdullāh bin ‘Umar [may Allāh be pleased with them] said: “And they said that the Messenger of Allāh ﷺ said - although I did not hear that from him: ‘And the *Miqāt* for the people of Yemen is Yalamlam.’”

[2807] 15 - (...) It was narrated from ‘Abdullāh bin Dīnār that he heard Ibn ‘Umar [may Allāh be pleased with them] say: “The Messenger of Allāh ﷺ commanded the people of Al-Madīnah to (begin the *Talbiyah*)

عَنْهُمَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ».

قَالَ عَبْدُ اللَّهِ: وَبَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمٍ».

[٢٨٠٦] ١٤ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُمَا]، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَهْلُ أَهْلِ الْمَدِينَةِ دُو الْحُلَيْفَةِ، وَمَهْلُ أَهْلِ الشَّامِ مَهْيَعَةُ - وَهِيَ الْجُحْفَةُ - وَمَهْلُ أَهْلِ نَجْدٍ قَرْنٌ».

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: وَزَعَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ - وَلَمْ أَسْمَعْ ذَلِكَ مِنْهُ - قَالَ: «وَمَهْلُ أَهْلِ الْيَمَنِ يَلَمْلَمٌ».

[٢٨٠٧] ١٥ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] [وَعَلِيُّ] بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ

from Dhul-Hulaifah, the people of *Ash-Shâm* from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “And I was told that he said: ‘The people of Yemen should (begin the *Talbiyah*) from Yalamlam.’”

دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «أَمَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْمَدِينَةِ أَنْ يُهْلُوا مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلَ نَجْدٍ مِنْ قَرْنٍ».

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «وَأُخْبِرْتُ أَنَّهُ قَالَ: «وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمٍ».

[2808] 16 - (1183) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh [may Allâh be pleased with them] being asked about the *Miqât*. He said: “I heard” - then he stopped and said: “I think he meant the Prophet ﷺ.”

[٢٨٠٨] ١٦ - (١١٨٣) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ - ثُمَّ انْتَهَى فَقَالَ: أَرَاهُ يَعْنِي النَّبِيَّ ﷺ - .

[2809] 17 - (...) It was narrated from Sâlim, from his father [may Allâh be pleased with them], that the Messenger of Allâh ﷺ said: “The people of Al-Madînah should (begin the *Talbiyah*) from Dhul-Hulaifah, the people of *Ash-Shâm* should enter *Ihrâm* from Al-Juhfah and the people of Najd should (begin the *Talbiyah*) from Qarn.”

[٢٨٠٩] ١٧ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ]، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ».

Ibn ‘Umar [may Allâh be pleased with them] said: “And it was mentioned to me, although I did not hear it, that the Messenger of Allâh ﷺ said: ‘And

قَالَ ابْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: وَذَكَرَ لِي - وَلَمْ أَسْمَعْ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَيُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمٍ».

the people of Yemen should (begin the *Talbiyah*) from Yalamlam.”

[2810] 18 - (...) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh being asked about the *Miqât*. He said: “I heard” - and I think he attributed it to the Prophet ﷺ - and said: “The *Miqât* of the people of Al-Madînah is from Dhul-Hulaifah, and the other way is Al-Juhfah, and the *Miqât* for the people of Al-‘Irâq is from Dhât ‘Irq, and the *Miqât* for the people of Najd is from Qarn, and the *Miqât* for the people of Yemen is Yalamlam.”

Chapter 3. The *Talbiyah*, Its Description And Timing

[2811] 19 - (1184) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the *Talbiyah* of the Messenger of Allâh ﷺ was: “*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-ḥamda wanni’matah laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).”

[٢٨١٠] ١٨ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ بَكْرٍ، قَالَ عَبْدُ: أَخْبَرَنَا مُحَمَّدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يُسْأَلُ عَنِ الْمُهَلِّ؟ فَقَالَ: سَمِعْتُ - أَحْسِبُهُ رَفَعَ إِلَى النَّبِيِّ ﷺ - فَقَالَ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَالطَّرِيقُ الْآخِرُ الْجُحْفَةُ، وَمُهَلُّ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ، وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ، وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلْمَلَمَ».

(المعجم ٣) - (بَابُ التَّلْبِيَةِ وَصِفَتِهَا

وَوَقْتُهَا) (التحفة ٣)

[٢٨١١] ١٩ - (١١٨٤) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ».

وَقَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to add to it (the words): “*Labbaika labbaika labbaika wa sa‘daika wal-khair fi yadaika, labbaika warraghbâu’ ilaika wal-‘aml* (Here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake).”

[2812] 20 - (...) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the when the camel of the Messenger of Allâh ﷺ stood up with him at the *Masjid* of Dhul-Hulaifah, he would begin the *Talbiyah* saying: “*Labbaik Allâhumma labbaik, labbaika lâ sharika laka labbaik, inna al-hamda wan-ni‘matah laka wal-mulk, lâ sharika lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).”

They said: “And ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to say: ‘This is the *Talbiyah* of the Messenger of Allâh ﷺ.”

Nâfi‘ said: “‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to add to this the words: ‘*Labbaika labbaika wa sa‘daika wal-khayr fi yadaika, labbaika warraghbâu’ ilaika wal-‘aml* (Here I am, here I am, and at Your

اللَّهُ عَنْهُمَا] يَزِيدُ فِيهَا: لَبَّيْكَ لَبَّيْكَ، وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[٢٨١٢] ٢٠ - (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ عَبَادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَنَافِعِ مَوْلَى عَبْدِ اللَّهِ، وَحَمْرَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ فَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهْلًا فَقَالَ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ».

قَالُوا: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: هَذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ،

قَالَ: قَالَ نَافِعٌ: كَانَ عَبْدُ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ] يَزِيدُ مَعَ هَذَا: لَبَّيْكَ لَبَّيْكَ، وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake).”

[2813] (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “I learned the *Talbiyah* from the mouth of the Messenger of Allâh ﷺ...” and he mentioned a similar *Hadith* (as no. 2812).

[2814] 21 - (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ (begin the *Talbiyah*) *Mulabidan*,^[1] saying: ‘*Labbaik Allâhumma labbaik, labbaika lâ sharîka laka labbaik, inna al-ḥamda wanni’matah laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).” And he did not add anything to these words.

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to say: “The Messenger of Allâh ﷺ used to pray two *Rak’ah* in *Dhul-Hulaifah*, then when his camel rose up with him by the *Masjid* of *Dhul-Hulaifah*, he would (begin

[٢٨١٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: تَلَقَّيْتُ التَّلْبِيَةَ مِنْ فِي رَسُولِ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

[٢٨١٤] ٢١- (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: فَإِنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَنِي عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ]، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهْلُ مُلَبِّدًا يَقُولُ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ» لَا يَزِيدُ عَلَى هَؤُلَاءِ الْكَلِمَاتِ.

وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ: يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ، أَهْلَ بِهِؤَلَاءِ الْكَلِمَاتِ.

[1] Having a gum like substance applied to the head to keep the hair matted together.

the *Talbiyah*) by saying these words.”

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] used to say: “‘Umar bin Al-Khattâb [may Allâh be pleased with them] used to (begin the *Talbiyah*) of the Messenger of Allâh ﷺ, with these words, and he would say: ‘*Labbaika Allâhumma labbaika Allâhumma labbaika wa sa'daika wal-khair fi yadaika, labbaika war-raghbâu*’ ilaika wal-‘aml (Here I am, here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)’”

[2815] 22 - (1185) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The idolators used to say: ‘*Labbaika lâ sharika lak* (Here we are, You have no partner).’ The Messenger of Allâh ﷺ would say: “Woe to you, stop there.” But they would continue: ‘Except a partner that You have, and You control him and all that he possesses’. And they would say this as they circumambulated the Ka’bah.”

Chapter 4. The Command To The People Of Al-Madînah To Enter *Ihrâm* From The *Masjid* At Dhul-Hulaifah

[2816] 23 - (1186) It was

وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: كَانَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يُهْلُ بِإِهْلَالِ رَسُولِ اللَّهِ ﷺ مِنْ هَؤُلَاءِ الْكَلِمَاتِ، وَيَقُولُ: لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

[٢٨١٥] ٢٢ - (١١٨٥) وَحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ يَعْنِي ابْنَ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ الْمُشْرِكُونَ يَقُولُونَ: لَبَّيْكَ لَا شَرِيكَ لَكَ، قَالَ فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «وَيْلَكُمْ! قَدْ قَدِّ» فَيَقُولُونَ: إِلَّا شَرِيكًا هُوَ لَكَ، تَمْلِكُهُ وَمَا مَلَكَ. يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ.

(المعجم ٤) - (بَابُ أَمْرِ أَهْلِ الْمَدِينَةِ بِالْإِحْرَامِ مِنْ عِنْدِ مَسْجِدِ ذِي الْحَلِيفَةِ)
(التحفة ٤)

[٢٨١٦] ٢٣ - (١١٨٦) وَحَدَّثَنَا

narrated from Sâlim bin ‘Abdullâh that he heard his father [may Allâh be pleased with them] say: “This Baidâ’ of yours is the one concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the *Talbiyah*) from the *Masjid*, meaning at Dhul-Hulaifah.”

[2817] 24 - (...) It was narrated that Sâlim said: “When it was said to Ibn ‘Umar [may Allâh be pleased with them] that they should enter *Ihrâm* from Al-Baidâ’, he said: ‘Al-Baidâ’ is that concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the *Talbiyah*) from beside the tree, when his camel stood up with him.”

Chapter 5. Clarifying That It Is Better To Enter *Ihrâm* When A Person’s Mount Sets Off With Him, Heading Towards Makkah, Not Straight After The Two *Rak’ah*

[2818] 25 - (1187) It was narrated from ‘Ubaid bin Juraij that he said to ‘Abdullâh bin ‘Umar [may Allâh be pleased with them]: “O Abû ‘Abdur-Rahmân! I have seen you doing

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ أَبَاهُ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: بَيَّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ﷺ فِيهَا، مَا أَهْلَ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي ذَا الْحُلَيْفَةِ.

[٢٨١٧] ٢٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ قَالَ: كَانَ ابْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] إِذَا قِيلَ لَهُ: الْإِحْرَامُ مِنَ الْبَيْدَاءِ، قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ اللَّهِ ﷺ! مَا أَهْلَ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الشَّجَرَةِ، حِينَ قَامَ بِهِ بَعِيرُهُ.

(المعجم ٥) - (بَابُ بَيَانِ أَنَّ الْأَفْضَلَ أَنْ يَحْرِمَ حِينَ تَنْبَعُثُ بِهِ رَاحِلَتُهُ مُتَوَجِّهًا إِلَى مَكَّةَ لَا عَقِبَ الرُّكْعَتَيْنِ) (التحفة ٥)

[٢٨١٨] ٢٥ - (١١٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ؛ أَنَّهُ قَالَ لِعُبَيْدِ اللَّهِ بْنِ عُمَرَ

four things that I have not seen any of your companions doing.” He said: “What are they, O Ibn Juraij?” He said: “I saw that you do not touch any of the corners (of the Ka'bah) except the two Yemeni corners, and I saw you wearing *Sibtiyyah* sandals, and I saw you applying *Şufrah*, and when you were in Makkah, I saw the people (beginning the *Talbiyah*) when they saw the crescent, but you did not (begin the *Talbiyah*) until the day of *At-Tarwiyah*.”

‘Abdullâh bin ‘Umar said: “As for the corners, I did not see the Messenger of Allâh ﷺ touch any but the two Yemeni corners. As for the *Sibtiyyah* sandals, I saw the Messenger of Allâh ﷺ wearing sandals on which there was no hair and performing *Wuḍû’* in them, so I like to wear them. As for the *Şufrah*, I saw the Messenger of Allâh ﷺ using it and I like to use it. As for (beginning the *Talbiyah*), I did not see the Messenger of Allâh ﷺ (begin the *Talbiyah*) until his mount set off with him.”

[2819] 26 - (...) It was narrated that ‘Ubaid bin Juraij said: “I performed *Hajj* with ‘Abdullâh bin ‘Umar bin Al-Khattâb [may Allâh be pleased with them] twelve times between *Hajj* and ‘*Umrah*. I said: ‘O Abû ‘Abdur-Raḥmân, I saw you do four

[رَضِيَ اللَّهُ عَنْهُمَا]: يَا أَبَا عَبْدِ الرَّحْمَنِ! رَأَيْتَكَ تَصْنَعُ أَرْبَعًا، لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا، قَالَ: مَا هُنَّ! يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتَكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانَيْنِ، وَرَأَيْتَكَ تَلْبَسُ النِّعَالَ السَّبْتِيَّةَ، وَرَأَيْتَكَ تَصْبِغُ بِالْصُّفْرَةِ، وَرَأَيْتَكَ، إِذَا كُنْتَ بِمَكَّةَ، أَهْلَ النَّاسِ إِذَا رَأَوْا الْهَلَالَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى يَكُونَ يَوْمُ التَّرْوِيَةِ.

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ، فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانَيْنِ، وَأَمَّا النِّعَالُ السَّبْتِيَّةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ، فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبِغُ بِهَا، فَأَنَا أُحِبُّ أَنْ أَصْبِغَ بِهَا، وَأَمَّا الْإِهْلَالُ، فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يُهْلِلُ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ.

[٢٨١٩] ٢٦- (...) حَدَّثَنِي هَرُؤُنْ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ عَنْ ابْنِ قُسَيْطٍ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: حَجَجْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ

things...” and he quoted a similar *Hadīth* (as no. 2819), except that with regard to (beginning the *Talbiyah*) he differed from the report of Al-Maqburī (a narrator), and he mentioned something similar.

[2820] 28 - (...) It was narrated that Ibn ‘Umar [may Allāh be pleased with them] said: “When the Messenger of Allāh ﷺ put his foot in the stirrup and his mount rose with him, he (began the *Talbiyah*) from *Dhul-Hulaifah*.”

[2821] 28 - (...) It was narrated from Ibn ‘Umar [may Allāh be pleased with them] that the Prophet ﷺ (began the *Talbiyah*) when his camel stood up with him.

[2822] 29 - (...) ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] said: “I saw the Messenger of Allāh ﷺ getting onto his mount at *Dhul-Hulaifah*, then he (began the *Talbiyah*) when it stood up with him.”

عَنْهُمَا [بَيْنَ حَجٍّ وَعُمْرَةٍ، يُتَنَى عَشْرَةَ مَرَّةً، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! لَقَدْ رَأَيْتُ مِنْكَ أَرْبَعَ خِصَالٍ، وَسَاقَ الْحَدِيثَ بِهَذَا الْمَعْنَى، إِلَّا فِي قِصَّةِ الْإِهْلَالِ، فَإِنَّهُ خَالَفَ رِوَايَةَ الْمُقْبَرِيِّ، فَذَكَرَهُ بِمَعْنَى سِوَى ذِكْرِهِ إِيَّاهُ.

[٢٨٢٠] ٢٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَضَعَ رِجْلَهُ فِي الْعُرْزِ، وَانْبَعَثَ بِهِ رَاحِلَتُهُ قَائِمَةً، أَهْلٌ مِنْ ذِي الْحُلَيْفَةِ.

[٢٨٢١] ٢٨- (...) وَحَدَّثَنِي هَرُونَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ كَانَ يُخْبِرُ: أَنَّ النَّبِيَّ ﷺ أَهْلًا حِينَ اسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً.

[٢٨٢٢] ٢٩- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمَ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ عَبْدِ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: رَأَيْتُ رَسُولَ

اللَّهُ ﷺ رَكِبَ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ، ثُمَّ يَهْلُ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

Chapter 6. Praying at the *Masjid* of *Dhul-Hulaifah*

[2823] 30 - (1188) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ stayed in *Dhul-Hulaifah* overnight when starting his *Hajj*, and he prayed in its *Masjid*.

(المعجم ٦) - (بَابُ الصَّلَاةِ فِي مَسْجِدِ ذِي الْحُلَيْفَةِ) (التحفة ٦)

[٢٨٢٣] ٣٠ - (١١٨٨) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عِيسَى - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ حَرْمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُؤُسُّ عَنْ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ ابْنَ عُمَرَ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ قَالَ: بَاتَ رَسُولُ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ مُبْدَأَهُ، وَصَلَّى فِي مَسْجِدِهَا.

Chapter 7. It Is Recommended To Apply Perfume Just Before Entering *Ihrâm*, And It Is Recommended To Use Musk, And It Does Not Matter If Its Glistening Traces Remain

[2824] 31 - (1189) It was narrated from Az-Zuhri, from ‘Urwah, from ‘Āishah [may Allâh be pleased with her] that she said: “I put perfume on the Messenger of Allâh ﷺ when he entered *Ihrâm*, and when he exited *Ihrâm* before circumambulating the Ka‘bah.”

(المعجم ٧) - (بَابُ اسْتِحْبَابِ الطِّيبِ قَبْلَ الْإِحْرَامِ فِي الْبَدَنِ وَاسْتِحْبَابِهِ بِالْمَسْكِ وَأَنَّهُ لَا بَأْسَ بَقَاءِ وَبَيْصِهِ وَهُوَ بَرِيقُهُ وَلَمَعَانُهُ) (التحفة ٧)

[٢٨٢٤] ٣١ - (١١٨٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: طَبَّيْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[2825] 32 - (...) Aflah bin Humaid narrated, from Al-Qâsim bin Muḥammad, from ‘Āishah the wife of the Prophet ﷺ, who said: “I put perfume on the Messenger of Allāh ﷺ with my hand for his *Ihrām* and when he exited *Ihrām*, before he circumambulated the Ka‘bah.”

[2826] 33 - (...) It was narrated from ‘Abdur-Raḥmân bin Al-Qâsim, from his father, from ‘Āishah [may Allāh be pleased with her], that she said: “I used to put perfume on the Messenger of Allāh ﷺ for *Ihrām*, before he entered *Ihrām*, and when he exited *Ihrām*, before he circumambulated the Ka‘bah.”

[2827] 34 - (...) It was narrated from ‘Ubaidullāh bin ‘Umar, who said: “I heard Al-Qâsim (narrate) from ‘Āishah [may Allāh be pleased with her] who said: ‘I put perfume on the Messenger of Allāh ﷺ when he exited *Ihrām* and for his *Ihrām*.’”

[2828] 35 - (...) It was narrated from ‘Umar bin ‘Abdullāh bin ‘Urwah, that he heard ‘Urwah and Al-Qâsim narrating from ‘Āishah [may Allāh be pleased with her] who said: “I put perfume on the Messenger of Allāh ﷺ with my hand in *Dharīrah*, during the Farewell Pilgrimage, when he exited *Ihrām* and for *Ihrām*.”

[٢٨٢٥] ٣٢- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: طَبَيْتُ رَسُولَ اللَّهِ ﷺ بِيَدِي لِجُرْمِهِ حِينَ أُحْرِمَ، وَلِحِلِّهِ حِينَ حَلَّ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[٢٨٢٦] ٣٣- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

[٢٨٢٧] ٣٤- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ الْقَاسِمَ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: طَبَيْتُ رَسُولَ اللَّهِ ﷺ لِجُلِّهِ وَلِحُرْمِهِ.

[٢٨٢٨] ٣٥- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ أَنَّهُ سَمِعَ عُرْوَةَ وَالْقَاسِمَ يُخْبِرَانِ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: طَبَيْتُ رَسُولَ اللَّهِ ﷺ بِيَدِي

[2829] 36 - (...) ‘Uthmân bin ‘Urwah narrated that his father said: “I asked ‘Āishah [may Allāh be pleased with her]: ‘With what did you perfume the Messenger of Allāh ﷺ for his *Ihrām*?’ She said: ‘With the best of perfume.’”

[2830] 37 - (...) It was narrated that ‘Uthmân bin ‘Urwah said: “I heard ‘Urwah narrating that ‘Āishah [may Allāh be pleased with her] said: ‘I used to put perfume on the Messenger of Allāh ﷺ, using the best perfume that I could find before he entered *Ihrām*, then he entered *Ihrām*.’”

[2831] 38 - (...) It was narrated from Aḍ-Ḍaḥḥāk from Abū Rijāl from his mother, from ‘Āishah [may Allāh be pleased with her] that she said: “I put perfume on the Messenger of Allāh ﷺ for his *Ihrām* when he entered *Ihrām* and for his exiting *Ihrām* before (he performed *Tawāf Al-Ifādah*), using the best perfume that I could find.”

[2832] 39 - (1190) It was narrated from Ibrāhīm from Al-Aswad, from ‘Āishah [may Allāh

بَذَرِيَّةً، فِي حَجَّةِ الْوَدَاعِ، لِلحِلِّ
وَالْإِحْرَامِ.

[٢٨٢٩] ٣٦- (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ،
جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا
سُفْيَانُ: - حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ عَنْ
أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا]: بِأَيِّ شَيْءٍ طَيَّبَتْ رَسُولَ اللَّهِ ﷺ
عِنْدَ جُرُومِهِ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ.

[٢٨٣٠] ٣٧- (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ
عُثْمَانَ بْنِ عُرْوَةَ قَالَ: سَمِعْتُ عُرْوَةَ
يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ بِأَطْيَبِ
مَا أَقْدِرُ عَلَيْهِ قَبْلَ أَنْ يُحْرِمَ ثُمَّ يُحْرِمُ.

[٢٨٣١] ٣٨- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْلٍ: أَخْبَرَنَا
الضَّحَّاكُ عَنْ أَبِي الرَّجَالِ، عَنْ أُمِّهِ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ:
طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِحُرْمِهِ حِينَ أُحْرِمَ،
وَلِحَلِّهِ قَبْلَ أَنْ يُفِيضَ، بِأَطْيَبِ مَا
وَجَدْتُ.

[٢٨٣٢] ٣٩- (١١٩٠) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو

اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ، يَتَطَبُّ بِأَطِيبٍ مَا أَجْدُ، ثُمَّ أَرَى وَبَيَّصَ الدَّهْنَ فِي رَأْسِهِ وَلِحْيَتِهِ، بَعْدَ ذَلِكَ.

[2839] 45 - (...) It was narrated that Al-Aswad said: “‘Āishah [may Allāh be pleased with her] said: ‘It is as if I can see the gleam of the perfume in the parting (of hair) of the Messenger of Allāh ﷺ, when he was in *Ihrām*.’”

[٢٨٣٩] ٤٥- (...) وَحَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ الْمُسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ مُحْرِمٌ.

[2840] (...) A similar report (as no. 2839) was narrated from Al-Hasan bin ‘Ubaidullāh with this chain.

[٢٨٤٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[2841] 46 - (1191) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “I used to put perfume on the Prophet ﷺ before he entered *Ihrām*, and on the Day of Sacrifice before he circumambulated the Ka‘bah, using perfume that contained musk.”

[٢٨٤١] ٤٦- (١١٩١) وَحَدَّثَنِي أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ الدَّورَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كُنْتُ أَطِيبُ النَّبِيَّ ﷺ قَبْلَ أَنْ يُحْرِمَ، وَيَوْمَ النَّحْرِ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ، بِطِيبٍ فِيهِ مُسْكٌ.

[2842] 47 - (1192) It was narrated from Ibrāhīm bin Muḥammad bin Al-Muntashir

[٢٨٤٢] ٤٧- (١١٩٢) وَحَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَأَبُو كَامِلٍ، جَمِيعًا عَنْ أَبِي

that his father said: "I asked 'Abdullâh bin 'Umar [may Allâh be pleased with them] about a man putting on perfume then entering *Ihrâm* in the morning. He said: 'I would not like to enter *Ihrâm* reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.' Then I entered upon 'Āishah [may Allâh be pleased with her] and told her that Ibn 'Umar has said: 'I would not like to enter *Ihrâm* reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.' 'Āishah said: 'I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm*, then he went around to his wives, then in the morning he entered *Ihrâm*.'"

[2843] 48 - (...) It was narrated that Ibrâhîm bin Muḥammad bin Al-Muntashir said: "I heard my father narrating from 'Āishah [may Allâh be pleased with her] that she said: 'I used to put perfume on the Messenger of Allâh ﷺ, then he would go around to his wives, then he would enter *Ihrâm* in the morning, smelling of perfume.'"

[2844] 49 - (...) It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir that his father said: "I heard Ibn 'Umar [may Allâh be pleased with them] say: 'If I

عَوَانَةَ، قَالَ سَعِيدٌ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنِّسِرِ، عَنْ أَبِيهِ
قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ (رَضِيَ اللَّهُ
عَنْهُمَا) عَنِ الرَّجُلِ يَتَطَيَّبُ ثُمَّ يُصْبِحُ
مُحْرَمًا؟ فَقَالَ: مَا أَحَبُّ أَنْ أُصْبِحَ مُحْرَمًا
أَنْصَحُ طَيِّبًا، لَأَنْ أَطْلِيَ بِقَطْرَانِ أَحَبُّ إِلَيَّ
مِنْ أَنْ أَفْعَلَ ذَلِكَ، فَدَخَلْتُ عَلَى عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] فَأَخْبَرْتُهَا أَنَّ ابْنَ عُمَرَ
قَالَ: مَا أَحَبُّ أَنْ أُصْبِحَ مُحْرَمًا أَنْصَحُ
طَيِّبًا، لَأَنْ أَطْلِيَ بِقَطْرَانِ أَحَبُّ إِلَيَّ مِنْ
أَنْ أَفْعَلَ ذَلِكَ، فَقَالَتْ عَائِشَةُ: أَنَا طَيِّبْتُ
رَسُولَ اللَّهِ ﷺ عِنْدَ إِحْرَامِهِ، ثُمَّ طَافَ فِي
نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرَمًا.

[٢٨٤٣] ٤٨ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَغْنِي
ابْنَ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ
ابْنَ مُحَمَّدٍ بْنِ الْمُثَنِّسِرِ قَالَ: سَمِعْتُ أَبِي
يُحَدِّثُ عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا
قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ، ثُمَّ
يَطُوفُ عَلَى نِسَائِهِ، ثُمَّ يُصْبِحُ مُحْرَمًا
يَنْصَحُ طَيِّبًا.

[٢٨٤٤] ٤٩ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ،
عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدٍ بْنِ الْمُثَنِّسِرِ، عَنْ

were to rub pitch onto myself, that is dearer to me than entering *Ihrâm* reeking of perfume.' Then I entered upon 'Āishah [may Allāh be pleased with her] and told her what he had said. She said: 'I put perfume on the Messenger of Allāh ﷺ then he went around to his wives, then in the morning he entered *Ihrâm*.'"

Chapter 8. The Prohibition Of Hunting Game For The One Who Has Entered *Ihrâm* For Hajj Or For 'Umrah Or For Both

[2845] 50 - (1193) It was narrated from Ibn 'Abbās that Aṣ-Ṣa'b bin Jaththamah Al-Laiṭhi gave the Messenger of Allāh ﷺ a gift of some onager meat when he was at Al-Abwâ' - or at Waddân - and the Messenger of Allāh ﷺ refused it.

When the Messenger of Allāh ﷺ saw the (expression) on his face, he said: "We would not have refused it, except that we have entered *Ihrâm*."

[2846] 51 - (...) It was narrated from Az-Zuhrî (a *Ḥadīth* similar to no. 2845) with this chain in which he said: "I gave him a gift

أَيُّهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: لَأَنْ أَصْبَحَ مُطْلَبًا بِقَطْرَانٍ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَصْبَحَ مُحْرِمًا أَنْضَحُ طِيْبًا، قَالَ فَدَخَلْتُ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَأَخْبَرْتُهَا بِقَوْلِهِ، فَقَالَتْ: طَيِّبْتُ رَسُولَ اللَّهِ ﷺ فَطَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِمًا.

(المعجم ٨) - (بَابُ تَحْرِيمِ الصَّيْدِ الْمَأْكُولِ الْبَرِيِّ، وَمَا أَصْلَهُ ذَلِكَ عَلَى الْمَحْرَمِ بِحَجٍّ أَوْ عِمْرَةٍ أَوْ بِهِمَا)
(التحفة ٨)

[٢٨٤٥] ٥٠ - (١١٩٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَخَشِيًّا، وَهُوَ بِالْأَبْوَاءِ - أَوْ بِوَدَّانَ - فَزَدَهُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. قَالَ: فَلَمَّا أَنْ رَأَى رَسُولُ اللَّهِ ﷺ مَا فِي وَجْهِهِ، قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ، إِلَّا أَنَا حُرْمٌ».

[٢٨٤٦] ٥١ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ وَفُتَيْبَةُ، جَمِيعًا عَنْ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ

of some onager meat,” as Mâlik said. In the *Hadîth* of Al-Laiṭh and Ṣâliḥ it says that Aṣ-Ṣaʿb bin Jaththamah told him.

[2847] 52 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 2845), and he said: “I gave him a gift of some onager meat.”

[2848] 53 - (1194) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “Aṣ-Ṣaʿb bin Jaththamah gave the Prophet ﷺ a gift of some onager meat when he was in *Ihrâm*, and he refused it and said: ‘Were it not that we are in *Ihrâm*, we would have accepted it from you.’”

[2849] 54 - (...) It was narrated from Saʿeed bin Jubair, from Ibn ‘Abbâs [may Allâh be pleased with them] (a *Hadîth* similar to no. 2845).

حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ: أَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ كَمَا قَالَ مَالِكٌ، وَفِي حَدِيثِ اللَّيْثِ وَصَالِحٍ أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَخْبَرَهُ.

[٢٨٤٧] ٥٢ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَ: أَهْدَيْتُ لَهُ مِنْ لَحْمِ حِمَارٍ وَحْشٍ.

[٢٨٤٨] ٥٣ - (١١٩٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَهْدَى الصَّعْبُ ابْنُ جَثَّامَةَ إِلَى النَّبِيِّ ﷺ حِمَارَ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ عَلَيْهِ وَقَالَ: «لَوْلَا أَنَا مُحْرِمُونَ، لَقَبَلْنَاهُ مِنْكَ».

[٢٨٤٩] ٥٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنِ الْحَكَمِ، وَحَدَّثَنَا [مُحَمَّدٌ] ابْنُ الْمُثَنَّى

According to the report of Manṣûr from Al-Ḥakam: "Aṣ-Ṣa'b bin Jaṭṭhâmah gave the Prophet ﷺ a gift of a leg of onager."

According to the report of Shu'bah from Al-Ḥakam: "The rump of an onager that was dripping with blood."

According to the report of Shu'bah from Ḥabîb: "The Prophet ﷺ was given a piece of onager meat and he refused it."

وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا].

فِي رِوَايَةِ مَنْصُورٍ عَنِ الْحَكَمِ: أَهْدَى الصَّعْبُ بْنُ جَنَاطَةَ إِلَى النَّبِيِّ ﷺ رِجْلَ حِمَارٍ [وَحْشٍ].

وَفِي رِوَايَةِ شُعْبَةَ عَنِ الْحَكَمِ: عَجَزَ حِمَارٍ وَحْشٍ يَقْطُرُ دَمًا.

وَفِي رِوَايَةِ شُعْبَةَ عَنْ حَبِيبٍ: أَهْدَى لِلنَّبِيِّ ﷺ شِقَ حِمَارٍ وَحْشٍ فَرَدَّهُ.

[2850] 55 - (1195) It was narrated from Tāwûs from Ibn 'Abbās [may Allāh be pleased with them], he said: "Zaid bin Arqam came and 'Abdullāh bin 'Abbās said to him reminding him: 'What did you tell me about the game meat that was given to the Messenger of Allāh ﷺ when he was in *Ihrām*?' He said: 'He was given a leg of game meat but he refused it, and (he ﷺ) said: "We cannot eat it, we are in *Ihrām*."'

[٢٨٥٠] ٥٥ - (١١٩٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمَ، فَقَالَ لَهُ عَبْدُ اللَّهِ ﷺ: بَسْذِكْرُهُ؟ كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أَهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: قَالَ: أَهْدِيَ لَهُ غُضُوًّا مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ، فَقَالَ: «إِنَّا لَا نَأْكُلُهُ، إِنَّا حُرْمٌ».

[2851] 56 - (1196) Abû Qatâdah said: "We went out with the Prophet ﷺ and when we were in

[٢٨٥١] ٥٦ - (١١٩٦) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ

Al-Qâḥah, some of us were in *Ihrâm* and some of us were not. Then I saw my companions looking at something, so I looked, and there was an onager. I saddled my horse and took up my spear, then I mounted and I dropped my whip. I said to my companions, who were in *Ihrâm*: 'Pass me the whip.' They said: 'By Allâh, we will not help you with it in any way.' So I dismounted and picked it up, then I mounted again. I caught up with the onager from behind, when it was behind a hillock, and I stabbed it with my spear and killed it. I brought it to my companions and some of them said: 'Eat it,' and others said: 'Do not eat it.' The Prophet ﷺ was ahead of us, so I spurred my horse on and caught up with him, and he said: 'It is lawful; eat it.'"

[2852] 57 - (...) It was narrated from Abû Qatâdah that he was with the Messenger of Allâh ﷺ, and when they were partway along the road to Makkah, he lagged behind with some companions of his who were in *Ihrâm*, and he was not in *Ihrâm*.

كَيْسَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كُنَّا بِالْقَاحَةِ، فَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، إِذْ بَصُرْتُ بِأَصْحَابِي يَتَرَاءَوْنَ شَيْئًا، فَتَظَرْتُ فَإِذَا حِمَارٌ وَحَشٍ، فَأَسْرَجْتُ فَرَسِي وَأَخَذْتُ رُمْحِي، ثُمَّ رَكِبْتُ، فَسَقَطَ مِنِّي سَوْطِي، فَقُلْتُ لِأَصْحَابِي، وَكَانُوا مُحْرِمِينَ: نَاوِلُونِي السَّوْطَ، فَقَالُوا: وَاللَّهِ! لَا نُعِينُكَ عَلَيْهِ بِشَيْءٍ، فَتَرَلْتُ فَتَنَاوَلْتُهُ، ثُمَّ رَكِبْتُ، فَأَدْرَكْتُ الْحِمَارَ مِنْ خَلْفِهِ وَهُوَ وَرَاءَ أَكْمَةٍ، فَطَعَنْتُهُ بِرُمْحِي فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُّوهُ، وَقَالَ بَعْضُهُمْ: لَا تَأْكُلُوهُ، وَكَانَ النَّبِيُّ ﷺ أَمَامَنَا، فَحَرَكْتُ فَرَسِي فَأَدْرَكْتُهُ، فَقَالَ: «هُوَ حَلَالٌ، فَكُلُّوهُ».

[٢٨٥٢] ٥٧ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ؛ وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ

He saw an onager, so he mounted his horse and asked his companions to hand him his whip, but they refused to do so. He asked them for his spear, and they refused to give it to him. He picked it up and chased the onager and killed it, and some of the Companions of the Prophet ﷺ ate from it and some of them refused. They caught up with the Messenger of Allāh ﷺ and asked him about that, and he said: "It is food that Allāh has provided for you."

[2853] 58 - (...) A *Hadīth* like that of Abū An-Naḍr (no. 2852) about the onager was narrated from Abū Qatādah, except that in the *Hadīth* of Zaid bin Aslam it says that the Messenger of Allāh ﷺ said: "Do you have any of its meat with you?"

[2854] 59 - (...) 'Abdullāh bin Abi Qatādah said: "My father set out with the Messenger of Allāh ﷺ during the year of Al-Hudaybiyah, and his Companions entered *Ihrām* but he did not. The Messenger of Allāh ﷺ was told that there was an enemy in Ghaiqah, so the Messenger of Allāh ﷺ set out." He said:

كَانَ مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ، وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَى جِمَارًا وَحَشِيًّا، فَاسْتَوَى عَلَى فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يُتَاوَلُوهُ سَوْطَهُ، فَأَبَوْا عَلَيْهِ، فَسَأَلَهُمْ رُحْمَهُ، فَأَبَوْا عَلَيْهِ، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ، وَأَبَى بَعْضُهُمْ فَأَذْرَكُوا رَسُولَ اللَّهِ ﷺ، فَسَأَلُوهُ عَنْ ذَلِكَ؟ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ».

[٢٨٥٣] ٥٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ [رَضِيَ اللَّهُ عَنْهُ] فِي جِمَارِ الْوَحْشِ، مِثْلَ حَدِيثِ أَبِي النَّضْرِ، غَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟».

[٢٨٥٤] ٥٩ - (...) وَحَدَّثَنَا صَالِحُ ابْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ قَالَ: انْطَلَقَ أَبِي مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرَمِ،

“While I was with his Companions, one of them smiled at me. I looked and there I saw an onager, so I attacked it, stabbed it and held on to it. I asked them to help me but they refused to do so. We ate some of its meat, and we were afraid that we would be separated (from the people), so I set out to catch up with the Messenger of Allāh ﷺ. I made my horse go fast sometimes and slow sometimes, then I met a man from Banû Ghifâr in the middle of the night and I said: ‘Where did you meet the Messenger of Allāh ﷺ?’ He said: ‘I left him in Ta’hin, but he was intending to stop at As-Suqyâ.’ So I caught up with him and I said: ‘O Messenger of Allāh, your Companions send greetings of *Salâm* and the mercy of Allāh to you, and they are afraid lest they get separated from you, so wait for them.’ He waited for them, and I said: ‘O Messenger of Allāh, I caught some game and I have some of it left over.’ The Messenger of Allāh ﷺ said to the people: ‘Eat,’ and they were in *Ihrâm*.”

[2855] 60 - (...) It was narrated from ‘Abdullāh bin Abî Qatâdah that his father [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ set out for *Hajj*, and we set out with him. He told some of his Companions, among whom was Abû Qatâdah,

وَحَدَّثَ رَسُولُ اللَّهِ ﷺ أَنَّ عَدُوًّا بَغِيْقَةً، فَاَنْطَلَقَ رَسُولُ اللَّهِ ﷺ قَالَ: فَيَيْنَمَا أَنَا مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَى، إِذْ نَظَرْتُ فَإِذَا أَنَا بِحِمَارٍ وَخَشِي، فَحَمَلْتُ عَلَيْهِ، فَطَعَنْتُهُ فَأَثْبَتَهُ، فَاسْتَعْنَتْهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِينَا أَنْ نَقْطَعَ، فَاَنْطَلَقْتُ أَطْلُبُ رَسُولَ اللَّهِ ﷺ أَرْغَمَ فَرَسِي - شَأْوًا وَأَسِيرُ شَأْوًا، فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ، فَقُلْتُ: أَيْنَ لَقِيتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: تَرَكْتُهُ يَتَعَمَّنَ، وَهُوَ قَائِلُ السَّقِيَا، فَلَحِقْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَصْحَابَكَ يَقْرَءُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ قَدْ خَشَوْا أَنْ يُقْطِعُوا دُونَكَ، انْتَظِرْهُمْ، فَاَنْتَظِرْهُمْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَصْطَلَدْتُ وَمَعِيَ مِنْهُ فَاضِلَةٌ، فَقَالَ النَّبِيُّ ﷺ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ.

[٢٨٥٥] ٦٠- (...) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا،

to take a different route, and he said: 'Follow the coast until you meet me.' So they followed the coast, and when they went on ahead of the Messenger of Allâh ﷺ, they all entered *Ihrâm*, except Abû Qatâdah, who did not enter *Ihrâm*. While they were travelling, they saw some onagers, so Abû Qatâdah pursued them and killed a female onager. They dismounted and ate some of its meat, then they said: 'We have eaten meat while we are in *Ihrâm*.' So they took what was left of the meat of the female onager, and when they reached the Messenger of Allâh ﷺ they said: 'O Messenger of Allâh, we had entered *Ihrâm*, but Abû Qatâdah did not enter *Ihrâm*, and we saw some onagers; Abû Qatâdah pursued them and killed a female onager, and we dismounted and ate some of its meat. Then we said: "We are eating game meat while we are in *Ihrâm*." So we brought what was left of its meat.' He said: 'Did any of you tell him (to hunt it) or gesture to him in any way?' They said: 'No.' He said: 'Then eat what is left of its meat.'

[2856] 61 - (...) It was narrated from 'Uthmân bin 'Abdullâh bin Mawhab with this chain (a *Ḥadīth* similar to no. 2855).

According to the report of *Shaybân*: "The Messenger of Allâh ﷺ said: 'Did any of you

وَحَرَجْنَا مَعَهُ، قَالَ: فَصَرَفَ مِنْ أَصْحَابِهِ فِيهِمْ أَبُو قَتَادَةَ، فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّى تَلْقَوْنِي» قَالَ: فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا قَبْلَ رَسُولِ اللَّهِ ﷺ أَحْرَمُوا كُلُّهُمْ، إِلَّا أَبَا قَتَادَةَ، فَإِنَّهُ لَمْ يُحْرِمَ، فَبَيْنَمَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أُنْثَى، فَتَزَلُّوا فَأَكَلُوا مِنْ لَحْمِهَا، قَالَ فَقَالُوا: أَكَلْنَا لَحْمًا وَنَحْنُ مُحْرِمُونَ، قَالَ: فَحَمَلُوا مَا بَقِيَ مِنْ لَحْمِ الْأُنْثَى، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا أَحْرَمًا، وَكَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمَ، فَرَأَيْنَا حُمُرَ وَحْشٍ، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا أُنْثَى، فَتَزَلْنَا فَأَكَلْنَا مِنْ لَحْمِهَا، فَقُلْنَا: نَأْكُلُ لَحْمَ صَيْدٍ وَنَحْنُ مُحْرِمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا، فَقَالَ: «هَلْ مِنْكُمْ أَحَدٌ أَمَرَهُ، أَوْ أَشَارَ إِلَيْهِ بِشَيْءٍ؟» قَالَ: قَالُوا: لَا، قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا».

[٢٨٥٦] ٦١ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكْرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ،

tell him to catch it, or gesture to him?"

According to the report of Shu'bah he said: "Did you suggest it to him or help him to tell him to catch it?"

Shu'bah said: "I do not know if he said: 'Did you help him' - or 'did you tell him to catch it?'"

جَمِيعًا عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ
بِهَذَا الْإِسْنَادِ.

فِي رِوَايَةِ شَيْبَانَ: فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَمِنَكُمْ أَحَدٌ أَمْرَهُ أَنْ يَحْمِلَ
عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا».

وَفِي رِوَايَةِ شُعْبَةَ قَالَ: «أَشَرْتُمْ أَوْ
أَعْتَمْتُمْ أَوْ أَصَدَّيْتُمْ؟».

قَالَ شُعْبَةُ: وَلَا أَدْرِي قَالَ «أَعْتَمْتُمْ -
أَوْ - أَصَدَّيْتُمْ».

[2857] 62 - (...) 'Abdullâh bin Abî Qatâdah narrated that his father [may Allâh be pleased with them] told him, that he went out with the Messenger of Allâh ﷺ on the campaign of Al-Hudaybiyah. He said: "They entered *Ihrâm* for 'Umrah apart from me. Then I hunted an onager and I fed my companions who were in *Ihrâm*. Then I came to the Messenger of Allâh ﷺ and told him that we had some of the leftover meat, and he said: 'Eat it,' and they were in *Ihrâm*."

[٢٨٥٧] ٦٢- (...) وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا
يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ
سَلَامٍ: أَخْبَرَنِي يَحْيَى: أَخْبَرَنِي عَبْدُ اللَّهِ
ابْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ [رَضِيَ اللَّهُ عَنْهُ]
أَخْبَرَهُ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ
الْحُدَيْبِيَّةِ، قَالَ: فَأَهْلُوا بِعُمْرَةٍ، غَيْرِي،
قَالَ: فَاصْطَلَدْتُ حِمَارًا وَخَشٍ، فَأَطْعَمْتُ
أَصْحَابِي وَهُمْ مُحْرَمُونَ، ثُمَّ أَتَيْتُ رَسُولَ
اللَّهِ ﷺ فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ
فَاضِلَةٌ، فَقَالَ: «كُلُوهُ» وَهُمْ مُحْرَمُونَ.

[2858] 63 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father [may Allâh be pleased with them], that they went out with the Messenger of Allâh ﷺ and they were in *Ihrâm*,

[٢٨٥٨] ٦٣- (...) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا فَضِيلُ ابْنِ
سُلَيْمَانَ التَّمِيمِيُّ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ [رَضِيَ

but Abû Qatâdah was not... and he quoted the same *Hadîth*, (no. 2885) according to which (the Prophet ﷺ) said: "Do you have any of it with you?" They said: "We have its leg." The Messenger of Allâh ﷺ took it and ate it.

[2859] 64 - (...) It was narrated that 'Abdullâh bin Abî Qatâdah said: "Abû Qatâdah was with a group of people who were in *Ihrâm*, but Abû Qatâdah was not in *Ihrâm*..." He quoted the same *Hadîth* (no. 2855), according to which (the Prophet ﷺ) said: "Did any of you suggest it to him, or tell him to do something?" They said: "No, O Messenger of Allâh." He said: "Then eat it."

[2860] 65 - (1197) It was narrated from Mu'âdh bin 'Abdur-Rahmân bin 'Uthmân At-Taimî that his father said: "We were with Ṭalḥah bin 'Ubaidullâh and we were in *Ihrâm*. He was given a (cooked) bird while Ṭalḥah was sleeping. Some of us ate and some of us refrained. When Ṭalḥah woke up, he approved of those who had eaten and said: 'We ate that with the Messenger of Allâh ﷺ.'"

الله عنه] أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ وَهُمْ مُحْرِمُونَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَسَاقَ الْحَدِيثَ، وَفِيهِ، فَقَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ» قَالُوا: مَعَنَا رِجْلُهُ، قَالَ: فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَأَكَلَهَا.

[٢٨٥٩] ٦٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا قُتَيْبَةُ وَإِسْحَاقُ عَنْ جَرِيرٍ، كِلَاهُمَا عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ قَالَ: كَانَ أَبُو قَتَادَةَ فِي نَفَرٍ مُحْرِمِينَ، وَأَبُو قَتَادَةَ مُحِلٌّ، وَافْتَصَّ الْحَدِيثَ، وَفِيهِ، قَالَ: «هَلْ أَشَارَ إِلَيْهِ إِنْسَانٌ مِنْكُمْ أَوْ أَمَرَهُ بِشَيْءٍ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ! قَالَ: «فَكُلُوهُ».

[٢٨٦٠] ٦٥ - (١١٩٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُمَرَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرْمٌ، فَأُهْدِيَ لَهُ طَيْرٌ، وَطَلْحَةُ رَافِدٌ، فَمِنَّا مَنْ أَكَلَ، وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيْقِظَ طَلْحَةُ وَفَقَ مَنْ أَكَلَهُ، وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

Chapter 9. What Animals It Is Recommended For The *Muḥrim* And Others To Kill Inside And Outside The Sanctuary

[2861] 66 - (1198) ‘Āishah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allāh ﷺ say: ‘There are four (creatures), all of which are vermin and may be killed inside the sanctuary and outside: Kites, crows, mice, and vicious dogs.’”

He (the narrator) said: “I said to Al-Qâsim: ‘What do you think of snakes?’ He said: ‘They may be killed.’”

[2862] 67 - (...) It was narrated from ‘Āishah [may Allāh be pleased with her] that the Prophet ﷺ said: “There are five vermin which may be killed inside the sanctuary and outside: Snakes, crows, speckled crows, mice, vicious dogs and kites.”

(المعجم ٩) - (بَابُ مَا يَنْدَبُ لِلْمَحْرَمِ
وغيره قتله من الدواب في الحل
والحرم) (التحفة ٩)

[٢٨٦١] ٦٦ - (١١٩٨) وَحَدَّثَنَا
هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى
قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ
ابْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُيَيْنَةَ اللَّه
ابْنَ مِقْسَمٍ يَقُولُ: سَمِعْتُ الْقَاسِمَ بْنَ
مُحَمَّدٍ يَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ
النَّبِيِّ ﷺ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «أَرْبَعٌ كُلُّهُنَّ فَوَاسِقٌ، يُقْتَلْنَ فِي
الْحِلِّ وَالْحَرَمِ: الْحِدَاةُ، وَالْغُرَابُ،
وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

قَالَ قُلْتُ لِلْقَاسِمِ: أَفَرَأَيْتَ الْحَيَّةَ؟
قَالَ: تَقْتُلُ بِصَغِيرٍ لَهَا.

[٢٨٦٢] ٦٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ،
وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ: «خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ
وَالْحَرَمِ: الْحَيَّةُ، وَالْغُرَابُ الْأَبْقَعُ،
وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْحَدْيَا».

[2863] 68 - (...) It was narrated that 'Āishah [may Allāh be pleased with her] said: "The Messenger of Allāh ﷺ said: 'There are five vermin which may be killed in the sanctuary: Scorpions, mice, kites, crows and vicious dogs.'"

[2864] (...) Hishām narrated it with this chain.

[2865] 69 - (...) It was narrated that 'Āishah [may Allāh be pleased with her] said: "The Messenger of Allāh ﷺ said: 'There are five vermin which may be killed in the sanctuary: Mice, scorpions, crows, kites and vicious dogs.'"

[2866] 70 - (...) It was narrated from Az-Zuhri with this chain. She ('Āishah) said: "The Messenger of Allāh ﷺ ordered that five vermin be killed inside the sanctuary and outside..." then he mentioned a *Hadīth* like that of Yazīd bin Zuray' (no. 2865).

[٢٨٦٣] ٦٨- (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْعُقْرُبُ، وَالْفَأْرَةُ، وَالْحَدْيَا، وَالْغُرَابُ، وَالْكَلْبُ الْعُقُورُ».

[٢٨٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ بِهِذَا الْإِسْنَادِ.

[٢٨٦٥] ٦٩- (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعُقْرُبُ، وَالْغُرَابُ، وَالْحَدْيَا، وَالْكَلْبُ الْعُقُورُ».

[٢٨٦٦] ٧٠- (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهِذَا الْإِسْنَادِ. قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ خَمْسٍ فَوَاسِقَ فِي الْحِلِّ وَالْحَرَمِ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[2867] 71 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ said: ‘There are five creatures which are all vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, scorpions and mice.’”

[2868] 72 - (1199) It was narrated from Sālim, from his father [may Allāh be pleased with them], that the Prophet ﷺ said: “There are five for which there is no sin on the one who kills them in the sanctuary or when he is in *Ihrām*: Mice, scorpions, crows, kites and vicious dogs.”

Ibn Abī ‘Umar said in his narration: “In the sanctuary and when in *Ihrām*.”

[2869] 73 - (1200) ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] said: “Ḥaṣṣah, the wife of the Prophet ﷺ, said: ‘The Messenger of Allāh ﷺ said: There are five creatures all of which are vermin and there is no sin on the one who kills them:

[٢٨٦٧] ٧١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَوَاسِقٌ، تُقْتَلُ فِي الْحَرَمِ: الْغُرَابُ، وَالْجِدَاةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعُقْرَبُ، وَالْفَارَةُ».

[٢٨٦٨] ٧٢ - (١١٩٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ: الْفَارَةُ، وَالْعُقْرَبُ، وَالْغُرَابُ، وَالْجِدَاةُ، وَالْكَلْبُ الْعَقُورُ».

وَقَالَ ابْنُ أَبِي عُمَرَ فِي رَوَاتِيهِ: «فِي الْحَرَمِ وَالْإِحْرَامِ». [انظر: ٢٨٧٢]

[٢٨٦٩] ٧٣ - (١٢٠٠) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَتْ حَفْصَةُ

Scorpions, crows, kites, mice and vicious dogs ”

رَوُجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ، لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَاةُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[2870] 74 - (...) Zaid bin Jubair narrated that a man asked Ibn 'Umar: "What creatures may the *Muḥrim* kill?" He said: "One of the wives of the Messenger of Allāh ﷺ told me that he commanded" - "or was commanded" - "that mice, scorpions, kites, vicious dogs and crows should be killed."

[٢٨٧٠] ٧٤- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ: مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ؟ فَقَالَ: أَخْبَرْتَنِي إِحْدَى نِسْوَةِ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَمَرَ - أَوْ أُمِرَ - أَنْ تُقْتَلَ الْفَارَةُ، وَالْعَقْرَبُ، وَالْحِدَاةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ.

[2871] 75 - (...) It was narrated that Zaid bin Jubair said: "A man asked Ibn 'Umar: 'What creatures may a man kill when he is in *Ihrām*?' He said: 'One of the wives of the Prophet ﷺ told me that he used to order that vicious dogs, mice, scorpions, kites, crows and snakes be killed.'"

[٢٨٧١] ٧٥- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ: مَا يَقْتُلُ الرَّجُلُ مِنَ الدَّوَابِّ وَهُوَ مُحْرِمٌ؟ قَالَ: حَدَّثَنِي إِحْدَى نِسْوَةِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْكَلْبِ الْعَقُورِ، وَالْفَارَةِ، وَالْعَقْرَبِ، وَالْحِدَاةِ، وَالْغُرَابِ، وَالْحَيَّةِ. قَالَ: وَفِي الصَّلَاةِ أَيْضًا.

He said: "And in prayer too."

[2872] 76 - (1199) It was narrated from Ibn 'Umar [may Allāh be pleased with them] that the Messenger of Allāh ﷺ said: "There are five creatures for which there is no sin on the

[٢٨٧٢] ٧٦- (١١٩٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ

Muḥrim if he kills them: Crows, kites, scorpions, mice and vicious dogs.”

مِنَ الدَّوَابِّ، لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ.

[راجع: ٢٨٦٨]

[2873] 77 - (...) Ibn Juraij said: “I said to Nâfi‘: ‘What creatures did you hear Ibn ‘Umar say it is permissible to kill when in *Ihrâm*?’ Nâfi‘ said to me: “Abdullâh said: “I heard the Prophet ﷺ say: ‘There are five creatures for which there is no sin on the one who kills them: Crows, kites, scorpions, mice, and vicious dogs.’”

[٢٨٧٣] ٧٧- (...) وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قُلْتُ لِنَافِعٍ: مَاذَا سَمِعْتَ ابْنَ عُمَرَ يُحِلُّ لِلْحَرَامِ قَتْلَهُ مِنَ الدَّوَابِّ؟ فَقَالَ لِي نَافِعٌ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ مِنَ الدَّوَابِّ، لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ، فِي قَتْلِهِنَّ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[2874] (...) A *Hadīth* like that of Mâlik and Ibn Juraij (no. 2873) was narrated from Ibn ‘Umar from the Prophet ﷺ, but none of them (the sub-narration) said: “From Nâfi‘ from Ibn ‘Umar [may Allâh be pleased with them]: ‘I heard the Prophet ﷺ say...’” except Ibn Juraij only, and Ibn Ishâq followed Ibn Juraij in that.

[٢٨٧٤] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَيْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ: وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ، جَمِيعًا عَنْ نَافِعٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ ابْنُ هَرُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ

اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ
مَالِكٍ وَابْنِ جُرَيْجٍ، وَلَمْ يَقُلْ أَحَدٌ
مِنْهُمْ: عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ [رَضِيَ
اللَّهُ عَنْهُمَا]: سَمِعْتُ النَّبِيَّ ﷺ، إِلَّا ابْنُ
جُرَيْجٍ وَحْدَهُ، وَقَدْ تَابَعَ ابْنُ جُرَيْجٍ -
عَلَى ذَلِكَ - ابْنُ إِسْحَاقَ.

[2875] 78 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “I heard the Prophet ﷺ say: ‘There are five for which there is no sin for killing those of them that are killed in the sanctuary,’ and he quoted a similar report (as no. 2872).”

[٢٨٧٥] ٧٨ - (...) وَحَدَّثَنِيهِ فَضْلُ
ابْنِ سَهْلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا
مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعٍ وَعُبَيْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَمْسٌ لَا
جُنَاحَ فِي قَتْلِ مَا قُتِلَ مِنْهُنَّ فِي الْحَرَمِ»،
فَذَكَرَ بِمِثْلِهِ.

[2876] 79 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] say: “There are five for which there is no sin on the one who kills them when he is in *Ihrâm*: Scorpions, mice, vicious dogs, crows and kites.”

[٢٨٧٦] ٧٩ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ
حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا،
وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ
جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ
اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ، مَنْ قَتَلَهُنَّ
وَهُوَ حَرَامٌ فَلَا جُنَاحَ عَلَيْهِ فِيهِنَّ:
الْعُقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ،
وَالْغُرَابُ، وَالْحَدَى» - وَاللَّفْظُ لِيَحْيَى بْنِ
يَحْيَى - .

Chapter 10. It Is Permissible For A *Muḥrim* To Shave His Head If There Is A Problem, But It Is Obligatory To Offer A *Fidyah* For Shaving It, And Clarifying What The *Fidyah* Is

[2877] 80 - (1201) It was narrated that Ka'b bin 'Ujrah [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ came to me at the time of Al-Hudaybiyah while I was lighting a fire under a kettle or pot, and lice were crawling over my face. He said: 'Are these vermin on your head bothering you?' I said: 'Yes.' He said: 'Shave your head, and fast for three days, or feed six poor persons, or offer a sacrifice.'"

Ayyûb said: "I do not know with which of them he started."

[2878] (...) A similar report (as no. 2877) was narrated from Ayyûb with this chain.

(المعجم ١٠) - (بَابُ جَوَازِ حَلْقِ
الرَّأْسِ لِلْمَحْرَمِ إِذَا كَانَ بِهِ أَدْيٍ،
وَوُجُوبِ الْفِدْيَةِ لِحَلْقِهِ، وَبَيَانِ قَدْرِهَا)
(التحفة ١٠)

[٢٨٧٧] ٨٠ - (١٢٠١) وَحَدَّثَنِي عُيَيْدُ
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ
يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ؛ وَحَدَّثَنِي أَبُو
الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ قَالَ:
سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ
[رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَتَى عَلَيَّ رَسُولُ
اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ، وَأَنَا أُوقِدُ تَحْتَ
- قَالَ الْقَوَارِيرِيُّ: قَدِرَ لِي، وَقَالَ أَبُو
الرَّبِيعِ: بُرْمَةٌ لِي - وَالْقَمَلُ يَنْتَابِرُ عَلَى
وَجْهِهِ، فَقَالَ: «أَتُؤْذِيكَ هَوَامُّ رَأْسِكَ؟»
قَالَ قُلْتُ: نَعَمْ، قَالَ: «فَاخْلُقْ، وَصُمْ
ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوْ
انْسُكُ نَسِيكَةً».

قَالَ أَيُّوبُ: فَلَا أَدْرِي بِأَيِّ ذَلِكَ بَدَأَ.

[٢٨٧٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ
حُجْرٍ [السَّعْدِيُّ] وَرُهَيْبُ بْنُ حَرْبٍ وَيَعْقُوبُ
ابْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ، عَنْ
أَيُّوبَ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[2879] 81 - (...) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: "This verse was revealed concerning me: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Sawm* (fasts) (three days) or giving *Ṣadaqah* or offering sacrifice (one sheep)...^[1] I came to him (ﷺ) and he said: 'Come closer.' I came closer and he said: 'Come closer,' so I came closer. Then he ﷺ said: 'Are these vermin bothering you?'"

(one of the narrators) Ibn 'Awn said: "I think he said: 'Yes.'" - He said: "And he commanded me to offer a *Fidyah* by fasting, or giving charity, or offering a sacrifice, whichever was easiest."

[2880] 82 - (...) Ka'b bin 'Ujrah [may Allâh be pleased with them] narrated that the Messenger of Allâh ﷺ stood near him while lice were falling from his head, and he said: "Are these vermin bothering you?" He said: "Yes." He said: "Shave your head." He said: "It was concerning me that this verse was revealed: "...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Sawm* (fasts) (three days) or

[٢٨٧٩] ٨١- (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: فِيَّ أَنْزِلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]، قَالَ: فَأَتَيْتُهُ، فَقَالَ: «أَذْنُهُ» فَدَنَوْتُ [فَقَالَ: «أَذْنُهُ» فَدَنَوْتُ] فَقَالَ ﷺ: «أَيُّ ذِيكَ هَوَامُّكَ؟».

قَالَ ابْنُ عَوْنٍ: وَأَظَنُّهُ قَالَ: نَعَمْ، قَالَ: فَأَمَرَنِي بِفِدْيَةٍ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ، مَا تَيَسَّرَ.

[٢٨٨٠] ٨٢- (...) وَحَدَّثَنَا ابْنُ

نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَيْهِ وَرَأْسُهُ يَتَهَافَتُ قَمَلًا، فَقَالَ: «أَتُوذِيكَ هَوَامُّكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَاخْلُقْ رَأْسَكَ» قَالَ: فَمَيَّ نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ

[1] Al-Baqarah 2:196.

giving *Ṣadaqah* or offering sacrifice (one sheep)...^[1] “The Messenger of Allāh ﷺ said to me: ‘Fast for three days or give a *Faraq* (three *Ṣāʿ*) to be shared between six poor persons, or offer whatever you can afford as a sacrifice.’”

[2881] 83 - (...) It was narrated from Ka'b bin 'Ujrah [may Allāh be pleased with them] that the Prophet ﷺ passed by him when he was in Al-Ḥudaybiyah, before he entered Makkah, and he was in *Ihrām*, and he was lighting a fire beneath a cooking pot, with lice crawling on his face. He said: “Are these vermin bothering you?” He said: “Yes.” He said: “Shave your head and give a *Faraq* (three *Ṣāʿ*) of food to be shared between six poor persons, or fast for three days, or offer a sacrifice.”

Ibn Abi Najīh said: “Or slaughter a sheep.”

[2882] 84 - (...) It was narrated from Ka'b bin 'Ujrah [may Allāh be pleased with them] that the Messenger of Allāh ﷺ passed by him at the time of Al-Ḥudaybiyah and said to him: “Are the vermin on your head bothering you?” He said: “Yes.” The Prophet ﷺ said

أَذَى مِّن رَّأْسِهِ فَعَذِيَّةٌ مِّن مِّمَالٍ أَوْ مَذَقَةٍ أَوْ نُسْكٍَ [البقرة: ١٩٦] فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ أَنْسُكْ مَا تَيَسَّرَ».

[٢٨٨١] ٨٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ وَحُمَيْدٍ وَعَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ بِالْحَدِيثِيَّةِ، قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَهُوَ يُوقِدُ تَحْتَ قَدْرِ، وَالْقَمْلُ يَتَهَاوَتْ عَلَيْهِ وَجْهِهِ، فَقَالَ: «أَتُؤْذِيكَ هَؤُلَاءُ هَذِهِ؟» قَالَ: نَعَمْ، قَالَ: «فَاخْلُقْ رَأْسَكَ، وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ - وَالْفَرَقُ ثَلَاثَةُ أَصْعٍ - أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَنْسُكْ نَسِيكَةً».

قَالَ ابْنُ أَبِي نَجِيحٍ: «أَوْ اذْبَحْ شَاةً».

[٢٨٨٢] ٨٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي فَلَابَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحَدِيثِيَّةِ،

^[1] *Al-Baqarah* 2:196.

to him: "Shave your head, then slaughter a sheep as a sacrifice, or fast for three days, or give three *Ṣā'* of dates to six poor persons."

[2883] 85 - (...) It was narrated that 'Abdullâh bin Ma'qil said: "I sat with Ka'b [may Allâh be pleased with them] when he was in the *Masjid*, and I asked him about this verse: 'He must pay a *Fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Sadaqah* or offering sacrifice (one sheep)...^[1] Ka'b [may Allâh be pleased with them] said: 'It was revealed concerning me. I had a problem in my scalp and I was brought to the Messenger of Allâh ﷺ with lice crawling on my face. He said: "I did not think that your problem had become as bad as I see it. Can you afford a sheep?" I said: "No." Then this verse was revealed: "...He must pay a *Fidyah* (ransom) of either observing *Ṣawm* (fasts) (three days) or giving *Sadaqah* or offering sacrifice (one sheep)...^[2] He said: "Fasting for three days, or feeding six poor persons, half a *Ṣā'* of food for each one." He said: "It was revealed specifically concerning me, but it applies to all of you."

فَقَالَ [لَهُ]: «أَذَاكَ هَوَامُّ رَأْسِكَ؟» قَالَ: نَعَمْ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اخْلُقْ، ثُمَّ ادْبَحْ شَاةً نُسْكَاً، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ ثَلَاثَةَ أَصْعٍ مِنْ تَمْرٍ عَلَى سِتَّةٍ مَسَاكِينٍ».

[٢٨٨٣] ٨٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: قَعَدْتُ إِلَى كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ]، وَهُوَ فِي الْمَسْجِدِ، فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ: «فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ؟» فَقَالَ كَعْبٌ [رَضِيَ اللَّهُ عَنْهُ]: نَزَلَتْ فِيَّ، كَانَ بِي أَذَى مِنْ رَأْسِي، فَحُمِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَالْقُمَّلُ يَتَنَازَرُ عَلَى وَجْهِهِ، فَقَالَ: «مَا كُنْتُ أَرَى أَنَّ الْجَهْدَ بَلَغَ مِنْكَ مَا أَرَى، أَتَجِدُ شَاةً؟» قُلْتُ: لَا، فَتَرَلْتُ هَذِهِ الْآيَةَ: «فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ»، قَالَ: صَوْمُ ثَلَاثَةِ أَيَّامٍ، أَوْ إِطْعَامُ سِتَّةٍ مَسَاكِينٍ، نِصْفَ صَاعٍ طَعَامًا لِكُلِّ مَسْكِينٍ، قَالَ: فَتَرَلْتُ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً.

^[1] *Al-Baqarah* 2:196.

^[2] *Al-Baqarah* 2:196.

[2884] 86 - (...) Ka'b bin 'Ujrah [may Allâh be pleased with her] narrated that he went out with the Prophet ﷺ in *Ihrâm*, and his head and beard were infested with lice. News of that reached the Prophet ﷺ and he sent for him and called the barber to shave his head, then he said to him: "Do you have an animal to sacrifice?" He said: "I cannot afford that." So he told him to fast for three days, or to feed six poor persons, giving one *Ṣâ'* to each two poor persons. Then Allâh revealed the verse "And whosoever of you is ill or has an ailment in his scalp (necessitating shaving)"^[1] specifically about him, then it applied to all the Muslims in general.

Chapter 11. Cupping Is Permissible For The *Muḥrim* (pilgrim in *Ihrâm*)

[2885] 87 - (1202) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Prophet ﷺ was treated by cupping while he was a *Muḥrim*.

[٢٨٨٤] ٨٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: حَدَّثَنِي كَعْبُ بْنُ عُجْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ مُحْرِمًا فَقَمَلَ رَأْسَهُ وَلِحْيَتَهُ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ، فَأَرْسَلَ إِلَيْهِ، فَدَعَا الْحَلَّاقَ فَحَلَقَ رَأْسَهُ، ثُمَّ قَالَ [لَهُ]: «هَلْ عِنْدَكَ نُسُكٌ؟» قَالَ: مَا أَقْدِرُ عَلَيْهِ، فَأَمَرَهُ أَنْ يَصُومَ ثَلَاثَةَ أَيَّامٍ، أَوْ يُطْعِمَ سِتَّةَ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ صَاعٌ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَاصَّةً: «فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّنْ رَّأْسِهِ» [البقرة: ١٩٦]، ثُمَّ كَانَتْ لِلْمُسْلِمِينَ عَامَّةً.

(المعجم ١١) - (بَابُ جَوَازِ الْحَجَامَةِ لِلْمُحْرِمِ) (التحفة ١١)

[٢٨٨٥] ٨٧- (١٢٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ طَاوُسٍ

^[1] Al-Baqarah 2:196.

وَعَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ٤٠٤١، ٤٠٤٢، ٥٧٤٩]

[2886] 88 - (1203) It was narrated from Ibn Buḥainah that the Prophet ﷺ was treated with cupping on the way to Makkah, while he was a *Muḥrim*, in the middle of his head.

[٢٨٨٦] ٨٨ - (١٢٠٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعَلَّى بْنُ مَنصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ بِطَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، وَسَطَ رَأْسِهِ.

Chapter 12. It Is Permissible For A *Muḥrim* To Treat His Eyes

(المعجم ١٢) - (بَابُ جَوَازِ مَدَاوَاةِ

الْمَحْرَمِ عَيْنِهِ) (التحفة ١٢)

[2887] 89 - (1204) It was narrated that Nubaih bin Wahb said: "We went out with Abân bin 'Uṭhmân, and when we were at Malal, the eyes of 'Umar bin 'Ubaidullâh became sore. When we were in Ar-Rawḥâ' the pain got worse. He sent word to Abân bin 'Uṭhmân asking him (about that). He sent word back to him, telling him to apply aloes to them, for 'Uṭhmân narrated that the Messenger of Allâh ﷺ had said, concerning a man whose eyes became sore when he was in *Ihrâm*, that he should apply aloes to them."

[٢٨٨٧] ٨٩ - (١٢٠٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ -: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: خَرَجْنَا مَعَ أَبَانِ بْنِ عُثْمَانَ، حَتَّى إِذَا كُنَّا بِمَلَالٍ، اسْتَكَى عَمْرُ بْنُ عُبَيْدٍ اللَّهَ عَيْنَيْهِ، فَلَمَّا كُنَّا بِالرَّوْحَاءِ اسْتَدَّ وَجَعُهُ، فَأَرْسَلَ إِلَى أَبَانِ بْنِ عُثْمَانَ يَسْأَلُهُ، فَأَرْسَلَ إِلَيْهِ أَنْ اضْمِدْهُمَا بِالْصَّبْرِ، فَإِنَّ عُثْمَانَ [رَضِيَ اللَّهُ عَنْهُ] حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ، فِي الرَّجُلِ إِذَا اسْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ: ضَمَدَهُمَا بِالْصَّبْرِ.

[2888] 90 - (...) Nubaih bin Wahb narrated that the eyes of ‘Umar bin ‘Ubaidullâh bin Ma’mar became inflamed, and he wanted to apply kohl to them, but Abân bin ‘Uthmân told him not to; he told him to apply aloes to them, and he narrated from ‘Uthmân bin ‘Affân that the Prophet ﷺ had done that.

[٢٨٨٨] ٩٠- (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى: حَدَّثَنِي نُبَيْهِ بْنُ وَهْبٍ أَنَّ عُمَرَ بْنَ عُقَيْدٍ اللَّهُ بْنُ مَعْمَرٍ، رَمَدَتْ عَيْنُهُ، فَأَرَادَ أَنْ يَكْحُلَهَا فَفَهَا أَبَانُ بْنُ عُثْمَانَ، وَأَمَرَهُ أَنْ يُصَمَّدَهَا بِالصَّبْرِ، وَحَدَّثَ عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ فَعَلَ ذَلِكَ.

Chapter 13. It Is Permissible For The *Muḥrim* To Wash His Body And Head

(المعجم ١٣) - (بَابُ جَوَازِ غَسْلِ الْمُحْرِمِ بَدَنَهُ وَرَأْسَهُ) (التحفة ١٣)

[2889] 91 - (1205) It was narrated from Ibrâhîm bin ‘Abdullâh bin Ḥunain, from his father, that ‘Abdullâh bin ‘Abbâs and Al-Miswar bin Makḥramah had a difference of opinion while in Al-Abwâ’. ‘Abdullâh bin ‘Abbâs said: “The *Muḥrim* may wash his head,” and Al-Miswar said: “The *Muḥrim* may not wash his head.” Ibn ‘Abbâs sent me to Abû Ayyûb Al-Anṣârî to ask him about that, and I found him washing himself between the two poles of a well, screened with a cloth. I greeted him with *Salâm* and he said: “Who is this?” I said: “I am ‘Abdullâh bin Ḥunain. ‘Abdullâh bin ‘Abbâs has sent me to you to ask you

[٢٨٨٩] ٩١- (١٢٠٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ ابْنِ أَسْلَمَ؛ وَحَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ وَهَذَا حَدِيثُهُ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّهُمَا اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، وَقَالَ الْمِسْوَرُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى

how the Messenger of Allâh ﷺ used to wash his head while he was in *Ihrâm*.” Abû Ayyûb [may Allâh be pleased with them] put his hand on the cloth and lowered it until his head became visible, then he said to the person who was pouring water for him: “Pour some water.” He poured it onto his head, then he rubbed his head with his hands, moving them forwards and backwards. Then he said: “This is what I saw him (ﷺ) doing.”

[2890] 92 - (...) Zaid bin Aslam narrated it with this chain (a *Hadith* similar to no. 2889), and said: “Abû Ayyûb passed his hands over his entire head, over his entire head, moving them forwards and backwards. Al-Miswar said to Ibn ‘Abbâs: ‘I will never dispute with you again.’”

Chapter 14. What Should Be Done With A *Muḥrim* If He Dies ?

[2891] 93 - (1206) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that

أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذَلِكَ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَرُّ يَثُوبَ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُثَيْنٍ، أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ [رَضِيَ اللَّهُ عَنْهُ] يَدَهُ عَلَى الثُّوبِ، فَطَاطَأَهُ حَتَّى بَدَأَ لِي رَأْسُهُ، ثُمَّ قَالَ لِلْإِنْسَانِ يَضْبُ: [اضْبُ]، فَضَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَادْبَرَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُهُ - ﷺ - يَفْعَلُ.

[٢٨٩٠] ٩٢- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ بِهِذَا الْإِسْنَادِ، وَقَالَ: فَأَمَرَ أَبُو أَيُّوبَ يَدَيْهِ عَلَى رَأْسِهِ جَمِيعًا، عَلَى جَمِيعِ رَأْسِهِ، فَأَقْبَلَ بِهِمَا وَادْبَرَ، فَقَالَ الْمُسَوِّرُ لِابْنِ عَبَّاسٍ: لَا أَمَارِكَ أَبَدًا.

(المعجم ١٤) - (بَابُ مَا يَفْعَلُ بِالْمُحْرِمِ إِذَا مَاتَ) (التحفة ١٤)

[٢٨٩١] ٩٣- (١٢٠٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

a man fell from his camel and his neck was broken, and he died. The Prophet ﷺ said: "Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head, for Allāh will raise him on the Day of Resurrection reciting the *Talbiyah*."

[2892] 94 - (...) It was narrated that Ibn 'Abbās [may Allāh be pleased with him] said: "While a man was standing with the Messenger of Allāh ﷺ at 'Arafah, he fell from his mount." - (one of the narrators) Ayyûb said: "and it broke his neck." - "Mention of that was made to the Prophet ﷺ and he said: 'Wash him with water and lotus leaves, and shroud him in his two garments, but do not put *Hanûṭ*^[1] on him, nor cover his head, for Allāh will raise him on the Day of Resurrection reciting the *Talbiyah*.'"

[2893] 95 - (...) It was narrated from Ibn 'Abbās [may Allāh be pleased with them] that a man was standing with the Prophet ﷺ

عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ خَرَّ رَجُلٌ مِنْ بَعِيرِهِ، فَوْقَصَ، فَمَاتَ، فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

[٢٨٩٢] ٩٤- (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو بْنِ دِينَارٍ وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: بَيْنَمَا رَجُلٌ وَقَفَ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَةَ، إِذْ وَقَعَ مِنْ رَاحِلَتِهِ، قَالَ أَيُّوبُ: فَأَوْقَصْتُهُ - أَوْ قَالَ فَأَقْعَصْتُهُ - وَقَالَ عَمْرٍو: فَأَوْقَصْتُهُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحَنِّطُوهُ، وَلَا تُخَمِّرُوا رَأْسَهُ، - قَالَ أَيُّوبُ - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا، - وَقَالَ عَمْرٍو - فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

[٢٨٩٣] ٩٥- (...) وَحَدَّثَنِيهِ عَمْرٍو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ قَالَ: نُبِّئْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

^[1] *Hanûṭ*: A mixture of perfumes used for embalming the dead.

while he was in *Ihrâm*... and he mentioned a report similar to that of Hammâd from Ayyûb (no. 2892).

عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا كَانَ وَاقِفًا مَعَ النَّبِيِّ ﷺ وَهُوَ مُحَرِّمٌ. فَذَكَرَ نَحْوَ مَا ذَكَرَ حَمَّادٌ عَنْ أَيُّوبَ.

[2894] 96 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "A man came in *Ihrâm* with the Prophet ﷺ; he fell from his mount, broke his neck and died. The Messenger of Allâh ﷺ said: 'Wash him with water and lote tree leaves, and dress him in his two garments, but do not cover his head, for he will come on the Day of Resurrection reciting the *Talbiyah*.'"

[٢٨٩٤] ٩٦- (...) وَحَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو ابْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَقْبَلَ رَجُلٌ حَرَامًا مَعَ النَّبِيِّ ﷺ، فَخَرَّ مِنْ بَعِيرِهِ، فَوَقَصَ وَفُصَا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَالْيسُوءَ تَوْبِيهً، وَلَا تَحْمُرُوا رَأْسَهُ، فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي».

[2895] 97 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "A man came in *Ihrâm* with the Messenger of Allâh ﷺ..." a similar report (as no. 2894), until he said: "For he will be raised on the Day of Resurrection reciting the *Talbiyah*."

[٢٨٩٥] ٩٧- (...) وَحَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرِ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ سَعِيدَ بْنَ جُبَيْرٍ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَقْبَلَ رَجُلٌ حَرَامًا مَعَ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا».

And he (the narrator) added: "Sa'eed bin Jubair did not say where he fell."

وَرَادَ: لَمْ يُسَمَّ سَعِيدُ بْنُ جُبَيْرٍ حَيْثُ خَرَّ.

[2896] 98 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a man's neck was broken by his mount when he was in *Ihrâm*, and he died. The Messenger of Allâh ﷺ said: "Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head or his face, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

[2897] 99 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that a man was with the Messenger of Allâh ﷺ in *Ihrâm*, and his camel broke his neck and he died. The Messenger of Allâh ﷺ said: "Wash him with water and lote tree leaves, and shroud him in his two garments, but do not put any perfume on him nor cover his head, for he will be raised on the Day of Resurrection with his hair matted together."^[1]

٢٨٩٦ [٩٨- (...)] وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا أَوْقَصَتْهُ رَاحِلَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ وَلَا وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًا».

٢٨٩٧ [٩٩- (...)] وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]؛ وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا كَانَ مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِمًا، فَوْقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَمْسُوهُ بِطَبِّ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّدًا».

[2898] 100 - (...) It was narrated

٢٨٩٨ [١٠٠- (...)] وَحَدَّثَنَا أَبُو

^[1] *Mulabbadan*: With his hair matted together. It is recommended for the *Muhrim* to use some sticky substance to stick his hair together in order to keep it orderly and protect against lice.

from Ibn ‘Abbâs [may Allâh! be pleased with them] that a man’s mount broke his neck while he was in *Ihrâm* with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ ordered that he be washed with water and lote tree leaves, but no perfume should be put on him, and his head should not be covered, because he would be raised on the Day of Resurrection with his hair matted together.

[2899] 101 - (...) It was narrated from Abû Bishr from Sa‘eed bin Jubair, that he heard Ibn ‘Abbâs [may Allâh! be pleased with them] narrating that a man came to the Prophet ﷺ while he was in *Ihrâm*, then he fell from his camel and it broke his neck. The Prophet ﷺ ordered that he be washed with water and lote tree leaves, and shrouded in his two garments, but no perfume was to be put on him, and his head was to be left uncovered.

Shu‘bah said: “Then he narrated it to me after that and said: ‘His head and face were to be left uncovered, for he would be raised on the Day of Resurrection with his hair matted together.’”

[2900] 102 - (...) Ibn ‘Abbâs [may Allâh! be pleased with them] said: “A man’s mount broke his neck while he was with the Messenger of Allâh ﷺ, and

كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَجُلًا وَقَصَهُ بَعِيرُهُ وَهُوَ مُحْرِمٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُغَسَّلَ بِمَاءٍ وَسِدْرٍ، وَلَا يُمَسَّ طِبْيًا، وَلَا يُخَمَّرَ رَأْسُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّدًا.

[٢٨٩٩] ١٠١ - (...) وَحَدَّثَنَا مُحَمَّدٌ. بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ - قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا - غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بَشِيرٍ يُحَدِّثُ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يُحَدِّثُ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ نَاقَتِهِ فَأَقْعَصَتْهُ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُغَسَّلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكْفَنَ فِي ثَوْبَيْنِ، وَلَا يُمَسَّ طِبْيًا، خَارِجَ رَأْسِهِ.

قَالَ شُعْبَةُ: ثُمَّ حَدَّثَنِي بِهِ بَعْدَ ذَلِكَ: خَارِجَ رَأْسِهِ وَوَجْهَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّدًا.

[٢٩٠٠] ١٠٢ - (...) وَحَدَّثَنَا هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْأَسْوَدُ ابْنُ عَامِرٍ عَنْ زُهَيْرٍ، عَنْ أَبِي الزُّبَيْرِ قَالَ:

the Messenger of Allāh ﷺ told them to wash him with water and lote tree leaves, and to leave his face” - and I think he said his head - “uncovered, for he would be raised (on the Day of Resurrection) saying the *Talbiyah*.”

[2901] 103 - (...) It was narrated that Ibn ‘Abbās [may Allāh! be pleased with them] said: “There was a man with the Messenger of Allāh ﷺ, and his mount broke his neck and he died. The Prophet ﷺ said: ‘Wash him but do not put any perfume on him, and do not cover his face, for he will be raised reciting the *Talbiyah*.’”

Chapter 15. It Is Permissible For The *Muhrim* To Stipulate A Condition For Exiting *Ihrām* Because Of Sickness And The Like

[2902] 104 - (1207) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ entered upon Ḍubā‘ah bint Az-Zubair and said to her: ‘Do you want to perform *Hajj*?’ She said: ‘By Allāh, I am often in pain.’ He said to her: ‘Go for *Hajj*, but stipulate a

سَمِعْتُ سَعِيدَ بْنِ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: وَقَصَّتْ رَجُلًا رَاحِلَتُهُ، وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يَكْشِفُوا وَجْهَهُ. - حَسِبْتُهُ قَالَ - وَرَأْسَهُ، فَإِنَّهُ يُبْعَثُ [يَوْمَ الْقِيَامَةِ] وَهُوَ يَهْلُ.

[٢٩٠١] ١٠٣ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانَ مَعَ النَّبِيِّ ﷺ رَجُلٌ، فَوَقَصَتْهُ نَاقَتُهُ، فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ وَلَا تُقْرِبُوهُ طِيبًا، وَلَا تُعْطُوا وَجْهَهُ، فَإِنَّهُ يُبْعَثُ يُلَبِّي».

(المعجم ١٥) - (بَابُ جَوَازِ اشْتِرَاطِ
المحرم التحلل بعذر المرض ونحوه)
(التحفة ١٥)

[٢٩٠٢] ١٠٤ - (١٢٠٧) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: «أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللَّهِ!

condition and say: “*Allâhumma, mahillî haiṭhu ḥabastanî* (O Allâh, my place of exiting *Ihrâm* is wherever You prevent me.)” And she was married to Al-Miqdâd.”

[2903] 105 - (...) It was narrated that ‘Āishah [may Allâh be pleased with her] said: “The Prophet ﷺ entered upon Dūbâ‘ah bint Az-Zubair bin ‘Abdul-Muṭṭalib, and she said: ‘O Messenger of Allâh, I want to perform Hajj, but I am ill.’ The Prophet ﷺ said: ‘Go for Hajj, but stipulate the condition that “*Mahillî haiṭhu ḥabastanî* (My place of exiting *Ihrâm* is wherever You prevent me).”

[2904] (...) A similar report (as no. 2903) was narrated from ‘Āishah [may Allâh be pleased with her].

[2905] 106 - (1208) It was narrated from Ibn ‘Abbâs, that Dūbâ‘ah bint Az-Zubair bin ‘Abdul-Muṭṭalib [may Allâh be pleased with them] came to the Messenger of Allâh ﷺ and said: “I am a heavy woman but I want to perform Hajj. What do you advise me to do?” He said: “Enter *Ihrâm* for Hajj, but stipulate the condition that: “*Mahillî haiṭhu ḥabastanî* (My place of exiting *Ihrâm* is wherever You prevent me).”

مَا أَجِدُنِي إِلَّا وَجِعَةً، فَقَالَ لَهَا: «حُجِّي وَاشْتَرِطِي وَقُولِي: اَللّٰهُمَّ! مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ» وَكَانَتْ تَحْتَ الْمِقْدَادِ.

[٢٩٠٣] ١٠٥ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى صُبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْحَجَّ، وَأَنَا شَاكِيَّةٌ، فَقَالَ النَّبِيُّ ﷺ: «حُجِّي، وَاشْتَرِطِي أَنْ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ».

[٢٩٠٤] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] مِثْلَهُ.

[٢٩٠٥] ١٠٦ - (١٢٠٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ وَأَبُو عَاصِمٍ وَمُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوَسًا وَعِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ صُبَاعَةَ بِنْتَ

He said: "But she was able to do it all."

[2906] 107 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that Dûbâ'ah wanted to perform *Hajj* and the Prophet ﷺ told her to stipulate a condition, and she did that on the command of the Messenger of Allâh ﷺ.

[2907] 108 - (...) It was narrated from Ibn 'Abbâs [may Allâh be pleased with them] that the Prophet ﷺ said to Dûbâ'ah [may Allâh be pleased with her]: "Go for *Hajj*, but stipulate the condition that: '*Maḥillî ḥaiṭhu ḥabastanî* (My place of exiting *Ihrâm* is wherever You prevent me).'"

According to the report of Ishâq: "He commanded Dûbâ'ah."

الرَّزْبِيزِ بْنِ عَبْدِ الْمُطَّلِبِ [رَضِيَ اللَّهُ عَنْهُمَا] أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ، وَإِنِّي أُرِيدُ الْحَجَّ، فَمَا تَأْمُرُنِي؟ قَالَ: «أَهْلِي بِالْحَجِّ، وَاشْتَرِطِي أَنْ مَحَلِّي حَيْثُ تَحْسِنِي».
قَالَ: فَأَذْرَكْتُ.

[٢٩٠٦] ١٠٧ - (...) حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَبِيبُ بْنُ يَزِيدَ عَنْ عَمْرِو بْنِ هَرَمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ ضَبَاعَةَ أَرَادَتْ الْحَجَّ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ، فَفَعَلَتْ ذَلِكَ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

[٢٩٠٧] ١٠٨ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو أَيُّوبَ الْعَيْلَانِيُّ وَأَحْمَدُ بْنُ خِرَاشٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو عَامِرٍ، وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرِو حَدَّثَنَا رَبَاحٌ وَهُوَ ابْنُ أَبِي مَعْرُوفٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ النَّبِيَّ ﷺ قَالَ لِضَبَاعَةَ [رَضِيَ اللَّهُ عَنْهَا]: «حُجِّي، وَاشْتَرِطِي أَنْ مَحَلِّي حَيْثُ تَحْسِنِي».
وَفِي رِوَايَةِ إِسْحَاقَ: أَمَرَ ضَبَاعَةَ.

Chapter 16. The Soundness Of *Ihrâm* For The Woman In *Nifâs* ; It Is Recommended For Her To Perform *Ghusl* Before Entering *Ihrâm*, And The Same Applies To One Who Is Menstruating

[2908] 109 - (1209) It was narrated that 'Āishah [may Allāh be pleased with her] said: "Asmā' bint 'Umais experienced *Nifâs* from giving birth to Muḥammad bin Abī Bakr in Ash-Shajarah. The Messenger of Allāh ﷺ told Abū Bakr to tell her to perform *Ghusl* and enter *Ihrâm*."

[2909] 110 - (1210) It was narrated from Jābir bin 'Abdullāh [may Allāh be pleased with them] in the *Hadīth* of Asmā' bint 'Umais, when she experienced *Nifâs* after giving birth at Dhul-Hulaifah, that the Messenger of Allāh ﷺ told Abū Bakr [may Allāh be pleased with them] to tell her to perform *Ghusl* and enter *Ihrâm*.

(المعجم ١٦) - (بَابُ صَحَةِ إِحْرَامِ
النِّسَاءِ وَاسْتِحْبَابِ اغْتِسَالِهَا لِلْإِحْرَامِ،
وَكَذَا الْحَائِضِ) (التحفة ١٦)

[٢٩٠٨] ١٠٩ - (١٢٠٩) وَحَدَّثَنِي
هَنَادُ بْنُ السَّرِيِّ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ
ابْنُ أَبِي شَيْبَةَ، كُلُّهُمْ عَنْ عَبْدِ-، قَالَ
زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ - عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ
عَنْهَا] قَالَتْ: نَفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ
بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، بِالشَّجَرَةِ، فَأَمَرَ
رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ، يَأْمُرُهَا أَنْ تَغْتَسِلَ
وَتَهْلَ.

[٢٩٠٩] ١١٠ - (١٢١٠) وَحَدَّثَنَا
أَبُو غَسَّانَ مُحَمَّدُ بْنُ عَمْرِو: حَدَّثَنَا
جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ
عَنْهُمَا] فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ،
جِئَ نَفِسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ
اللَّهِ ﷺ أَمَرَ أَبَا بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]،
فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَهْلَ.

Chapter 17. Clarifying The Types Of *Ihrâm* ; And That It Is Permissible To Perform *Hajj* That Is *Ifrâd*, *Tamattu'* and *Qirân*. It Is Permissible To Join *Hajj* to '*Umrah*. And When The Pilgrim Who Is Performing *Qirân* Should Exit *Ihrâm*

[2910] 111 - (1211) It was narrated that 'Āishah [may Allāh be pleased with her] said: "We set out with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage, and we entered *Ihrâm* for '*Umrah*. Then the Messenger of Allāh ﷺ said: 'Whoever has a *Hadî* (sacrificial animal) with him, let him enter *Ihrâm* for *Hajj* with '*Umrah*, then not exit *Ihrâm* until he exits *Ihrâm* from both.'

"I came to Makkah and I was menstruating, and I did not circumambulate the House nor go between Aş-Şafâ and Al-Marwah. I complained about that to the Messenger of Allāh ﷺ and he said: 'Undo your hair and comb it, and enter *Ihrâm* for *Hajj*, and leave '*Umrah* for now.' I did that. Then, when we had finished *Hajj*, the Messenger of Allāh ﷺ sent me with 'Abdur-Raḥmân bin Abî Bakr to At-Tan'im and I performed '*Umrah*. He said: 'This is the place of your '*Umrah*.' And those who had entered *Ihrâm* for '*Umrah* circumambulated the House and

(المعجم ١٧) - (بَابُ بَيَانِ وَجْهِهِ
الإحرام، وأنه يجوز لإفراد الحج
والتمتع والقران، وجواز إدخال الحج
على العمرة، ومتى يحل القارن من
نسكه) (التحفة ١٧)

[٢٩١٠] ١١١ - (١٢١١) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ
الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَذِي فَلْيَهْلِلْ
بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ
مِنْهُمَا جَمِيعًا» قَالَتْ: فَقَدِمْتُ مَكَّةَ وَأَنَا
حَائِضٌ، لَمْ أَطْفِ بِالنَّبِيتِ، وَلَا بَيْنَ
الصَّفَا وَالْمَرْوَةِ، فَسَكَوتُ ذَلِكَ إِلَى
رَسُولِ اللَّهِ ﷺ، فَقَالَ: «انْقُضِي رَأْسَكَ
وَامْشِطِي، وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ»
قَالَتْ فَفَعَلْتُ، فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي
رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
بَكْرٍ إِلَى التَّنْعِيمِ فَأَعْتَمَرْتُ، فَقَالَ: «هَذِهِ
مَكَانُ عُمْرَتِكَ» فَطَافَ الَّذِينَ أَهْلُوا
بِالْعُمْرَةِ؛ بِالنَّبِيتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ

went between Aş-Şafâ and Al-Marwah. Then they exited *Ihrâm*, then they performed another *Tawâf* after they returned from Minâ for their *Hajj*. As for those who joined *Hajj* and *Umrah*, they performed one *Tawâf*."

[2911] 112 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "We set out with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage, and some of us entered *Ihrâm* for *Umrah* and some of us entered *Ihrâm* for *Hajj* (only). When we came to Makkah, the Messenger of Allāh ﷺ said: 'Whoever entered *Ihrâm* for *Umrah* and did not bring a sacrificial animal with him, let him exit *Ihrâm*, and whoever entered *Ihrâm* for *Umrah* and did bring a sacrificial animal, let him not exit *Ihrâm* until he has offered his sacrifice. And whoever entered *Ihrâm* for *Hajj*, let him complete his *Hajj*.'" 'Āishah [may Allāh be pleased with her] said: "My menses began, and I continued to menstruate until the day of 'Arafah, and I only entered *Ihrâm* for *Umrah*. The Messenger of Allāh ﷺ told me to undo my hair and comb it, and enter *Ihrâm* for *Hajj*, and to forget about *Umrah*. I did that, until, when I had completed my *Hajj*, the Messenger of Allāh ﷺ

حَلَّوْا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى لِحَجَّتِهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ، فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. [انظر: ٣٢٢٢]

[٢٩١١] ١١٢ - (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ [عَامَ] حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ وَمِنَّا مَنْ أَهَلَ بِحَجٍّ، حَتَّى قَدِمْنَا مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ، وَلَمْ يُهْدِ، فَلْيَحْلِلْ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأُهْدِيَ، فَلَا يَحِلُّ حَتَّى يَنْحَرَ هَدْيَهُ، وَمَنْ أَهَلَ بِحَجٍّ، فَلْيُتِمِّمْ حَجَّهُ» قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: فَحِضْتُ، فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمَ عَرَفَةَ، وَلَمْ أَهْلِلْ إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْقُضَ رَأْسِي، وَأُمْتَشِطَ، وَأُهْلِلَ بِحَجٍّ، وَأَتْرَكَ الْعُمْرَةَ، قَالَتْ: فَفَعَلْتُ ذَلِكَ، حَتَّى إِذَا قَضَيْتُ حَجِّي، بَعَثَ مَعِيَ رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْدِمَ مِنْ

sent 'Abdur-Raḥmân bin Abî Bakr with me and told me to perform 'Umrah from At-Tan'im, to make up for the 'Umrah that I had abandoned when the time for Hajj came."

[2912] 113 - (...) It was narrated that 'Āishah said: "We set out with the Prophet ﷺ during the year of the Farewell Pilgrimage, and I entered *Ihrâm* for 'Umrah and I did not bring a sacrificial animal with me. The Prophet ﷺ said: 'Whoever has a sacrificial animal with him, let him enter *Ihrâm* for Hajj along with his 'Umrah, then not exit *Ihrâm* until he exits *Ihrâm* of them both.' My menses began, and when the Night of 'Arafah began, I said: 'O Messenger of Allāh, I had entered *Ihrâm* for 'Umrah, so what should I do about my Hajj?' He said: 'Undo your hair, comb it, stop 'Umrah and enter *Ihrâm* for Hajj.'" She said: "When I finished my Hajj, he told 'Abdur-Raḥmân bin Abî Bakr to let me ride behind him and to take me for 'Umrah from At-Tan'im, to make up for the 'Umrah that I had abandoned."

[2913] 114 - (...) It was narrated that 'Āishah [may Allāh be pleased with her] said: "We set out with the Messenger of Allāh

التَّائِمِ، مَكَانَ عُمْرَتِي الَّتِي أَدْرَكَنِي الْحَجُّ وَلَمْ أَحِلِّ مِنْهَا.

[٢٩١٢] ١١٣ - (...) وَحَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِعُمْرَةٍ، وَلَمْ أَكُنْ سُقْتُ الْهَدْيَ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ، فَلْيَهْلِلْ بِالْحَجِّ مَعَ عُمْرَتِهِ، [ثُمَّ] لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». قَالَتْ: فَحِضْتُ، فَلَمَّا دَخَلْتُ لَيْلَةَ عَرَفَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَهْلَلْتُ بِعُمْرَةٍ، فَكَيْفَ أَصْنَعُ بِحَجَّتِي؟ قَالَ «انْقِضِي رَأْسَكَ، وَامْسِطِي، وَامْسِكِي عَنِ الْعُمْرَةِ، وَأَهْلِي بِالْحَجِّ» قَالَتْ: فَلَمَّا قَضَيْتُ حَجَّتِي أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي، فَأَعْمَرَنِي مِنَ التَّائِمِ، مَكَانَ عُمْرَتِي الَّتِي أَمْسَكْتُ عَنْهَا.

[٢٩١٣] ١١٤ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]

ﷺ and he said: 'Whoever among you wanted to enter *Ihrâm* for Hajj and 'Umrah, let him do so, and whoever wanted to enter *Ihrâm* for Hajj let him do so, and whoever wanted to enter *Ihrâm* for 'Umrah, let him do so.'" 'Aishah [may Allâh be pleased with her] said: "The Messenger of Allâh ﷺ entered *Ihrâm* for Hajj and some people did the same, and some people entered *Ihrâm* for 'Umrah and Hajj, and some people entered *Ihrâm* for 'Umrah. I was one of those who entered *Ihrâm* for 'Umrah."

[2914] 115 - (...) It was narrated that 'Aishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage, near the time of the appearance of the crescent of Dhul-Hijjah. The Messenger of Allâh ﷺ said: 'Whoever among you wants to enter *Ihrâm* for 'Umrah, let him do so. Were it not that I have brought the sacrificial animal with me, I would have entered *Ihrâm* for 'Umrah.' Among the people there were some who entered *Ihrâm* for 'Umrah, and some who entered *Ihrâm* for Hajj. I was one of those who entered *Ihrâm* for 'Umrah. We set out until we came to Makkah, but on the Day of 'Arafah my menses began, and I did not exit *Ihrâm* for my 'Umrah. I

قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهْلَ بِحَجٍّ وَعُمْرَةٍ فَلْيَفْعَلْ، وَمَنْ أَرَادَ أَنْ يُهْلَ بِحَجٍّ فَلْيُهْلَ، وَمَنْ أَرَادَ أَنْ يُهْلَ بِعُمْرَةٍ، فَلْيُهْلَ» قَالَتْ عَائِشَةُ (رَضِيَ اللَّهُ عَنْهَا): فَأَهَّلَ رَسُولُ اللَّهِ ﷺ بِحَجٍّ وَأَهَّلَ بِهِ نَاسٌ مَعَهُ، وَأَهَّلَ نَاسٌ بِالْعُمْرَةِ وَالْحَجِّ، وَأَهَّلَ نَاسٌ بِعُمْرَةٍ، وَكُنْتُ فِيْمَنْ أَهَّلَ بِالْعُمْرَةِ.

[٢٩١٤] ١١٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، مُوَافِينَ لِهَلَالِ ذِي الْحِجَّةِ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ مِنْكُمْ أَنْ يُهْلَ بِعُمْرَةٍ فَلْيُهْلَ، فَلَوْلَا أَنِّي أَهْدَيْتُ لَأَهْلَلْتُ بِعُمْرَةٍ» قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَّلَ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَّلَ بِالْحَجِّ، قَالَتْ: فَكُنْتُ أَنَا مِمَّنْ أَهَّلَ بِعُمْرَةٍ، فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ، فَأَذْرَكَنِي يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي، فَسَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ «دَعِي

complained about that to the Prophet ﷺ and he said: 'Forget about your 'Umrah. Undo your hair and comb it, and enter *Ihrâm* for Hajj.' She said: 'I did that, then when it was the night of *Al-Ḥaṣbah*, and Allâh had enabled us to complete our Hajj, he sent 'Abdur-Raḥmân bin Abî Bakr with me. He made me ride behind him and he took me out to At-Tan'im, and I entered *Ihrâm* for 'Umrah, and Allâh enabled us to complete our Hajj and our 'Umrah.'

"And there was no sacrifice, charity or fasting required because of that."^[1]

[2915] 116 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of *Ḍhul-Ḥijjah*, not thinking of anything but Hajj. The Messenger of Allâh ﷺ said: 'Whoever among you wants to enter *Ihrâm* for 'Umrah, let him enter *Ihrâm* for 'Umrah.'" And he quoted a *Ḥadīth* like that of 'Abdah (no. 2914).

[2916] 117 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of *Ḍhul-Ḥijjah*. Some of us entered *Ihrâm* for 'Umrah, some

عُمْرَتِكِ، وَأَنْقَضِي رَأْسَكَ، وَأَمْتَشِطِي، وَأَهْلِي بِالْحَجِّ» قَالَتْ: فَفَعَلْتُ: فَلَمَّا كَانَتْ لَيْلَةُ الْحَضْبَةِ، وَقَدْ قَضَى اللَّهُ حَجَّنَا، أَرْسَلَ مَعِيَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ بِي إِلَى التَّنِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ، فَقَضَى اللَّهُ حَجَّنَا وَعُمْرَتَنَا.

وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٌ وَلَا صَدَقَةٌ وَلَا صَوْمٌ.

[٢٩١٥] ١١٦ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مُوَافِينَ مَعَ رَسُولِ اللَّهِ ﷺ لِإِهْلَالِ ذِي الْحِجَّةِ، لَا نُرَى إِلَّا الْحَجَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهْلَ بِعُمْرَةٍ، فَلْيُهْلَ بِعُمْرَةٍ» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَبْدِ.

[٢٩١٦] ١١٧ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ لِإِهْلَالِ

^[1] They say that the last sentence is a statement of one of the narrators.

of us entered *Ihrâm* for *Hajj* and '*Umrah*, and some of us entered *Ihrâm* for *Hajj*. I was one of those who entered *Ihrâm* for '*Umrah*...' and he quoted a *Hadîth* like theirs, and he said therein: "Urwah said concerning that: 'Allâh enabled her to complete her *Hajj* and '*Umrah*.'" Hishâm said: "And no sacrifice, fasting or charity was required because of that."

[2917] 118 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ during the year of the Farewell Pilgrimage. Some of us entered *Ihrâm* for '*Umrah*, some of us entered *Ihrâm* for *Hajj* and '*Umrah*, and some of us entered *Ihrâm* for *Hajj*. The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj*. Those who had entered *Ihrâm* for '*Umrah* exited *Ihrâm*, but those who had entered *Ihrâm* for *Hajj* or for both *Hajj* and '*Umrah*, did not exit *Ihrâm* until the Day of Sacrifice."

[2918] 119 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "We set out with the Prophet ﷺ, not thinking of anything but *Hajj*. When we were in Sarîf, or close to it, my menses began. The Prophet ﷺ entered upon me and found me weeping. He said, 'Have your menses begun?' I

ذِي الْحِجَّةِ، مِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحِجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحِجَّةٍ، فَكُنْتُ فِيمَنْ أَهَلَ بِعُمْرَةٍ، وَسَاقَ الْحَدِيثَ يَنْحُو حَدِيثَهُمَا وَقَالَ فِيهِ: قَالَ عُرْوَةُ فِي ذَلِكَ: إِنَّهُ قَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا، قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي ذَلِكَ هَدْيٍ وَلَا صِيَامٍ وَلَا صَدَقَةٍ.

[٢٩١٧] ١١٨ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حِجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَ بِعُمْرَةٍ فَحَلَ، وَأَمَّا مَنْ أَهَلَ بِحَجٍّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ، فَلَمْ يَجْلُوا، حَتَّى كَانَ يَوْمُ النَّحْرِ.

[٢٩١٨] ١١٩ - (...) حَدَّثَنَا أَبُو بَكْرِ

بْنُ أَبِي شَيْبَةَ وَعُمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ عُمَرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ، وَلَا

said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdam. Do what the pilgrims do, but do not circumambulate the House until you have performed *Ghusl*.' And the Messenger of Allâh ﷺ sacrificed cows on behalf of his wives."

رَأَى إِلَّا الْحَجَّ، حَتَّى إِذَا كُنَّا بِسَرَفٍ، أَوْ قَرِيبٍ مِنْهَا، حِضْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «أَنْفَسْتَ» - يَعْنِي الْحِضَّةَ قَالَتْ - قُلْتُ: نَعَمْ، قَالَ: «إِنَّ هَذِهِ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَأَقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَغْتَسِلِي» قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

[2919] 120 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ not thinking of anything but *Hajj*, until we came to Sarif, where my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'By Allâh, I wish that I had not come out this year.' He said: 'What is the matter with you? Have your menses begun?' I said: 'Yes.' He said: 'This is something that Allâh has decreed for the daughters of Âdam, - peace be upon him. Do what the pilgrims do, but do not circumambulate the House until you have purified yourself.' When I came to Makkah, the Messenger of Allâh ﷺ said to his Companions: 'Make it *Umrah*.' So the people exited *Ihrâm* (after performing *Umrah*) except those who had sacrificial animals with

[٢٩١٩] ١٢٠ - (...) حَدَّثَنِي سُلَيْمَانُ بْنُ عُبَيْدٍ اللَّهُ أَبُو أَيُّوبَ الْغِيلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَذْكُرُ إِلَّا الْحَجَّ، حَتَّى جِئْنَا سَرَفَ فَطَمِئْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» فَقُلْتُ: وَاللَّهِ! لَوَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ، قَالَ: «مَا لَكَ؟ لَعَلَّكَ نَفَسْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ - عَلَيْهِ السَّلَامُ - افْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي» قَالَتْ: فَلَمَّا قَدِمْتُ مَكَّةَ، قَالَ رَسُولُ

them. The Prophet ﷺ, Abû Bakr, 'Umar and those who were well off had sacrificial animals with them. Then they entered *Ihrâm* for 'Umrah when they went to Minâ. On the Day of Sacrifice my menses ended, and the Messenger of Allâh ﷺ told me to perform *Tawâf Al-ifâdah*. Some beef was brought to us, and I said: 'What is this?' They said: 'The Messenger of Allâh ﷺ has sacrificed cows on behalf of his wives.' When it was the night of *Al-Ḥaṣbah* I said: 'O Messenger of Allâh, the people are going back having performed *Hajj* and 'Umrah, and I am going back having performed *Hajj* (only).' So he told 'Abdur-Raḥmân bin Abî Bakr to let me ride behind him on his camel. I remember that I was a young girl and I got sleepy and my face touched the back of the saddle. Then we came to At-Tan'îm where I entered *Ihrâm* for 'Umrah, to make up for the 'Umrah that the people had already done."

[2920] 121 - (...) It was narrated that 'Âishah [may Allâh be pleased with her] said: "We said *Talbiyah* for *Hajj*, then when we were in Sarîf my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping..." And he quoted a *Hadîth* like that of Al-Mâjishûn (no. 2919), except that it does not

الله ﷺ لِأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً» فَأَهْلَ النَّاسِ إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، قَالَتْ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَذَوِي الْيَسَارَةِ، ثُمَّ أَهْلُوا حِينَ رَاحُوا، قَالَتْ: فَلَمَّا كَانَ يَوْمُ النَّحْرِ طَهَّرْتُ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَأَقْضْتُ، قَالَتْ: فَأَتَيْنَا بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هَذَا؟ فَقَالُوا: أَهْدَى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ الْبَقَرِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَضْبَةِ قُلْتُ: يَا رَسُولَ اللَّهِ! يَرْجِعُ النَّاسُ بِحَجَّةٍ وَعُمْرَةٍ وَأَرْجِعُ بِحَجَّةٍ؟ قَالَتْ: فَأَمَرَ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي عَلَى جَمَلِهِ، قَالَتْ: فَإِنِّي لَأَذْكُرُ وَأَنَا جَارِيَةً حَدِيثَهُ السَّنَ أَنْعَسُ فَيَصِيبُ وَجْهِي مُؤَخَّرَةً الرَّحْلِ، حَتَّى جِئْنَا إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ مِنْهَا بِعُمْرَةٍ جَزَاءَ بَعُمْرَةِ النَّاسِ الَّتِي اعْتَمَرُوا.

[٢٩٢٠] ١٢١ - (...) وَحَدَّثَنِي أَبُو

أَيُّوبُ الْقَيْلَانِيُّ: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَادٌ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَبَّيْنَا بِالْحَجِّ، حَتَّى إِذَا كُنَّا بِسَرِفٍ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، وَسَاقَ الْحَدِيثَ يَنْحُو حَدِيثَ الْمَاجِشُونِ، غَيْرَ

say in the *Hadith* of Hammâd: "The Prophet ﷺ, Abû Bakr, 'Umar and those who were well off had sacrificial animals with them. Then they entered *Ihrâm* for 'Umrah when they went to Mina," nor the words of 'Aishah: "I was a young girl and I got sleepy and my face touched the back of the saddle."

[2921] 122 - (...) It was narrated from 'Aishah [may Allâh be pleased with her] that the Messenger of Allâh performed Hajj only.

[2922] 123 - (...) It was narrated that 'Aishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ, entering *Ihrâm* for Hajj, during the month of Hajj, in the places of Hajj, and in the nights of Hajj, until we camped at Sarif. He came out to his Companions and said: 'Whoever among you does not have a sacrificial animal with him and wants to make it 'Umrah, let him do so, and whoever has a sacrificial animal with him, let him not do that.' Some of them followed that, and some did not, among those who did not have a sacrificial animal with them. As for the Messenger

أَنَّ حَمَّادًا لَبَسَ فِي حَدِيثِهِ: فَكَانَ الْهَدْيُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَذَوِي الْيَسَارَةِ، ثُمَّ أَهْلُوا حِينَ رَاحُوا. وَلَا قَوْلُهَا: وَأَنَا جَارِيَةٌ حَدِيثُهُ السَّنُّ أَنْعَسُ فَيَصِيبُ وَجْهِي مُؤَخَّرَةُ الرَّحْلِ.

[2921] ١٢٢ - (...) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي خَالِي مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

[2922] ١٢٣ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلِينَ بِالْحَجِّ، فِي أَشْهُرِ الْحَجِّ، وَفِي حُرْمِ الْحَجِّ، وَلَيْالِي الْحَجِّ، حَتَّى نَزَلْنَا بِسَرِفٍ، فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ مِنْكُمْ هَدْيٌ فَاحْبَبْ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلَا فَمِنْهُمْ الْآخِذُ بِهَا وَالتَّارِكُ لَهَا، مِمَّنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَأَمَّا رَسُولُ اللَّهِ ﷺ

of Allâh ﷺ, he had a sacrificial animal with him, and some of his Companions could also afford it. The Messenger of Allâh ﷺ entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'I heard what you said to your Companions, and I heard about 'Umrah, [and I have been prevented from performing 'Umrah].' He said: 'What is the matter with you?' I said: 'I am not praying (meaning: I am in menses).' He said: 'That does not matter. Do (the rituals of) *Hajj*, and perhaps Allâh will compensate you for this. You are one of the daughters of Âdam, and Allâh has decreed for you what He has decreed for them.' So I went out for my *Hajj*, until we camped in Minâ, where I purified myself, then we circumambulated the House. The Messenger of Allâh ﷺ camped at Al-Muḥaṣṣab, and he called 'Abdur-Raḥmân bin Abî Bakr and said: 'Take your sister out of the sanctuary and let her enter *Ihrâm* for 'Umrah, then let her circumambulate the House, and I will wait for you here.' So we went out and I entered *Ihrâm*, then I circumambulated the House and went between Aş-Şafâ and Al-Marwah, then we came to the Messenger of Allâh ﷺ in his tent in the middle of the night. He said: 'Have you finished?' I said: 'Yes.' He gave his

فَكَانَ مَعَهُ الْهَدْْيُ، وَمَعَ رِجَالٍ مِنْ أَصْحَابِهِ لَهُمْ قُوَّةٌ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكَ؟» قُلْتُ: سَمِعْتُ كَلَامَكَ مَعَ أَصْحَابِكَ فَسَمِعْتُ بِالْعُمْرَةِ [فَمُنِعْتُ الْعُمْرَةَ] قَالَ: «وَمَا لِكَ؟» قُلْتُ: لَا أَصَلِّي، قَالَ: «فَلَا يَضُرُّكَ، فَكُونِي فِي حَجِّكَ، فَعَسَى اللَّهُ أَنْ يَرْزُقَكِيهَا، وَإِنَّمَا أَنْتِ مِنْ بَنَاتِ آدَمَ، كَتَبَ اللَّهُ عَلَيْكَ مَا كَتَبَ عَلَيْهِنَّ» قَالَتْ: فَخَرَجْتُ فِي حَجَّتِي حَتَّى نَزَلْنَا مِنِّي فَتَطَهَّرْتُ، ثُمَّ طَفْنَا بِالْبَيْتِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ الْمُحَصَّبَ، فَدَعَا عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرٍ فَقَالَ: «اخْرُجْ بِأَخِيَّتِكَ مِنَ الْحَرَمِ فَلْتَهَلَّ بِعُمْرَةٍ، ثُمَّ لَتُطْفِ بِالْبَيْتِ، فَإِنِّي أَنْتَظِرُكُمْ هَاهُنَا» قَالَتْ: فَخَرَجْنَا فَأَهْلَلْتُ، ثُمَّ طَفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، فَجِئْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ فِي مَنْزِلِهِ مِنْ جَوْفِ اللَّيْلِ، فَقَالَ: «هَلْ فَرَعْتَ؟» قُلْتُ: نَعَمْ، فَأَذَّنَ فِي أَصْحَابِهِ بِالرَّحِيلِ، فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ إِلَى الْمَدِينَةِ.

Companions permission to move on, and he passed by the Ka'bah and circumambulated it before praying *Ṣubḥ*, then he left for Al-Madinah."

[2923] 124 - (...) It was narrated that the Mother of the Believers, 'Āishah [may Allāh be pleased with her] said: "Some of us entered *Ihrām* for *Hajj* alone, and some of us entered *Ihrām* for *Qirān* and some of us entered *Ihrām* for *Hajj Tamattu*".

[2924] (...) It was narrated by Al-Qāsim bin Muḥammad who said: "'Āishah came for *Hajj*."

[2925] 125 - (...) It was narrated that 'Amrah said: "I heard 'Āishah [may Allāh be pleased with her] say: 'We set out with the Messenger of Allāh ﷺ five days before the end of *Dhul-Qa'dah*, not thinking of anything but *Hajj*. When we drew near to Makkah, the Messenger of Allāh ﷺ ordered those who did not have sacrificial animals with them to exit *Ihrām* after circumambulating the House and (running) between Aṣ-Ṣafā and Al-Marwah.' 'Āishah [may Allāh be pleased with her]

[٢٩٢٣] ١٢٤ - (...) وَحَدَّثَنِي يَحْيَى بْنُ أَبِيؤب: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: مِنَّا مَنْ أَهَلَ بِالْحَجِّ مُفْرَدًا، وَمِنَّا مَنْ قَرَنَ، وَمِنَّا مَنْ تَمَتَّعَ.

[٢٩٢٤] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: جَاءَتْ عَائِشَةُ حَاجَّةً.

[٢٩٢٥] ١٢٥ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسِ بَقِيعٍ مِنْ ذِي الْقَعْدَةِ، لَا نُرَى إِلَّا أَنَّهُ الْحَجُّ، حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، إِذَا طَافَ بِالْبَيْتِ وَبَيْنَ

said: 'Then some beef was brought to us on the day of sacrifice and I said: 'What is this?' It was said: 'The Messenger of Allâh ﷺ has offered a sacrifice on behalf of his wives.'"

Yahyâ said: "I mentioned this *Hadîth* of Al-Qâsim bin Muḥammad and he said: 'She has narrated the *Hadîth* correctly to you.'"

[2926] (...) A similar report (as no. 2925) was narrated from Yahyâ with this chain.

[2927] 126 - (...) It was narrated that the Mother of the Believers said: "I said: 'O Messenger of Allâh, the people are leaving, having done two rituals, and I am leaving having done only one.' He said: 'Wait and when you have become pure, go out to At-Tan'îm and enter *Ihrâm* from there, then meet us at such-and-such a place'" - he (the narrator) said: "I think he said: 'Tomorrow'" - "and you will have a reward (for *Umrah*) equivalent to your effort or your expenditure."

الصَّافَا وَالْمَرْوَةَ، أَنْ يَحِلَّ، قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: فَدَجَلْ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ، فَقُلْتُ: مَا هَذَا؟ فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ، فَقَالَ: أَتَيْتُكَ، وَاللَّهِ! بِالْحَدِيثِ عَلَى وَجْهِهِ.

[٢٩٢٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي عَمْرُو أَنَّهَا سَمِعَتْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]; وَحَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا شَفِيَانُ عَنْ يَحْيَى بِهِذَا الْإِسْنَادِ، مِثْلَهُ.

[٢٩٢٧] ١٢٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُثَيْمٍ عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ أُمِّ الْمُؤْمِنِينَ؛ وَعَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يَصْدُرُ النَّاسُ بِسُكْنٍ وَأَصْدُرُ بِسُكٍّ وَاحِدٍ؟ قَالَ «انْتَظِرِي! فَإِذَا طَهَرْتَ فَأَخْرِجِي إِلَى التَّعْنِيمِ، فَأَهْلِي مِنْهُ، ثُمَّ الْقَيْنَا عِنْدَ كَذَا وَكَذَا - قَالَ: أَظْنَهُ قَالَ غَدًا - وَلَكِنَّهَا عَلَى قَدَرِ نَصَبِكَ أَوْ - قَالَ - نَفَقَتِكَ».

[2928] 127 - (...) The Mother of the Believers [may Allâh be pleased with her] said: "O Messenger of Allâh, the people are leaving having done two rituals..." a similar *Hadîth* (as no. 2927).

[2929] 128 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: "We set out with the Messenger of Allâh ﷺ, not thinking of anything but Hajj. When we came to Makkah, we circumambulated the House, then the Messenger of Allâh ﷺ ordered those who had not brought sacrificial animals with them to exit *Ihrâm*. Those who had not brought sacrificial animals with them exited *Ihrâm*, and his wives had not brought sacrificial animals with them, so they exited *Ihrâm*." 'Āishah said: "Then my menses began so I did not circumambulate the House. When it was the night of *Al-Ḥaṣbah*, I said: 'O Messenger of Allâh, the people are going back having done 'Umrah and Hajj, but I am going back having done Hajj only.' He said: 'Did you not circumambulate the House the night we came to Makkah?' I said: 'No.' He said: 'Then go with your brother to At-Tan'im, and

[٢٩٢٨] ١٢٧ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ وَإِبْرَاهِيمَ قَالَ: لَا أَعْرِفُ حَدِيثَ أَحَدِهِمَا مِنَ الْآخِرِ، أَنَّ أُمَّ الْمُؤْمِنِينَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: يَا رَسُولَ اللَّهِ! يَصْدُرُ النَّاسُ بِنُسُكَيْنِ، فَذَكَرَ الْحَدِيثَ.

[٢٩٢٩] ١٢٨ - (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَلَا نَرَى إِلَّا أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا [مَكَّةَ] تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ سَاقٍ الْهَدْيِ أَنْ يَحُلَّ، قَالَتْ: فَحَلَّ مَنْ لَمْ يَكُنْ سَاقٍ الْهَدْيِ، وَنِسَاؤُهُ لَمْ يَسْقَنْ [الْهَدْيِ]، فَأَحْلَلْنَ، قَالَتْ عَائِشَةُ: فَحِضْتُ، فَلَمْ أَطْفِ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَضِيَّةِ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ، وَأَرْجِعُ أَنَا بِحَجَّةٍ؟ قَالَ: «أَوْ مَا كُنْتَ طُفَّتِ لَيَالِي قَدِمْنَا مَكَّةَ؟» قَالَتْ: قُلْتُ: لَا، قَالَ: «فَاذْهَبِي مَعَ أَخِيكَ إِلَى

enter *Ihrâm* for 'Umrah, then we will meet at such-and-such a place.”

“Safiyyah said: ‘I think that I have detained you.’ He said: ‘(May you become) barren and shaven-headed!’^[1] Did you not perform *Tawâf* on the day of sacrifice?’ She said: ‘Yes.’ He said: ‘It doesn’t matter then, move on.’”

‘Āishah said: “The Messenger of Allāh ﷺ met me as he was going up from Makkah and I was coming down to it - or as I was going up and he was coming down from it.”

[2930] 129 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “We set out with the Messenger of Allāh ﷺ, reciting the *Talbiyah* but not mentioning *Hajj* or ‘*Umrah*...” and he quoted a *Hadīth* similar to that of Manṣūr (no. 2929).

[2931] 130 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Messenger of Allāh ﷺ came on the fourth or fifth day of Dhū-Ḥijjah, and he entered upon me in an angry state. I said: ‘Who has made you angry, O Messenger of Allāh? May Allāh cause him to

التَّعْيِيمَ، فَأَهْلِي بِعُمْرَةٍ، ثُمَّ مَوْعِدُكَ مَكَانَ كَذَا وَكَذَا».

قَالَتْ صَفِيَّةُ: مَا أَرَانِي إِلَّا حَابِسَتَكُمْ، قَالَ: «عَفَرْتُ حَلْقِي، أَوْ مَا كُنْتَ طُفْتُ يَوْمَ النَّحْرِ؟» قَالَتْ: بَلَى. قَالَ: «لَا بَأْسَ، انْفِرِي».

قَالَتْ عَائِشَةُ: فَلَقِيَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ مُضِعِدٌ مِنْ مَكَّةَ وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا - أَوْ أَنَا مُضِعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا - وَقَالَ إِسْحَقُ: مُتَّهَبَةٌ وَمُتَّهَبٌ.

[٢٩٣٠] ١٢٩ - (...) وَحَدَّثَنَا

سُوَيْدُ بْنُ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُسَهَّرٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نُلَبِّي، لَا نَذْكُرُ حَجًّا وَلَا عُمْرَةً، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مَنْصُورٍ.

[٢٩٣١] ١٣٠ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ ذَكَوَانَ مَوْلَى عَائِشَةَ، عَنْ عَائِشَةَ

^[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

enter the Fire!’ He said: ‘Do you not realize that I ordered the people to do something and they are hesitating? If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have bought it (in Makkah), and I would have exited *Ihrām* as they have done.”

[رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِ مَضِينَ مِنْ ذِي الْحِجَّةِ، أَوْ خَمْسٍ، فَدَخَلَ عَلَيَّ وَهُوَ غَضَبَانُ، فَقُلْتُ: مَنْ أَغْضَبَكَ يَا رَسُولَ اللَّهِ! أَدْخَلَهُ اللَّهُ النَّارَ، قَالَ: «أَوْمَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ - قَالَ الْحَكَمُ: كَأَنَّهُمْ يَتَرَدَّدُونَ أَحْسِبُ - وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، مَا سُقْتُ الْهَدْيَ مَعِيَ حَتَّى أَشْتَرِيَهُ، ثُمَّ أَجِلُّ كَمَا حَلُّوا».

[2932] 131 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “The Prophet ﷺ came on the fourth or fifth (day) of *Dhul-Hijjah*...” a *Hadith* similar to that of Ghundar (no. 2931).

[٢٩٣٢] ١٣١- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، سَمِعَ عَلِيَّ بْنَ الْحُسَيْنِ، عَنْ ذَكْوَانَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَدِمَ النَّبِيُّ ﷺ لِأَرْبَعِ أَوْ خَمْسٍ مَضِينَ مِنْ ذِي الْحِجَّةِ بِمِثْلِ حَدِيثِ عُذْرٍ، وَلَمْ يَذْكُرِ الشَّكَّ مِنَ الْحَكَمِ فِي قَوْلِهِ: يَتَرَدَّدُونَ.

[2933] 132 - (...) It was narrated from ‘Āishah [may Allāh be pleased with her] that she entered *Ihrām* for ‘*Umrah*, then she arrived at Makkah but she did not circumambulate the House before she got her menses. She did all of the rituals, as she had entered *Ihrām* for

[٢٩٣٣] ١٣٢- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا أَهَلَّتْ بِعُمْرَةٍ، فَقَدِمَتْ وَلَمْ تَطُفْ بِالْبَيْتِ حَتَّى حَاضَتْ فَسَكَتِ الْمَنَاسِكَ كُلَّهَا،

Hajj. The Prophet ﷺ said to her on the day of departing from Minâ: "Your *Tawâf* will suffice for your *Hajj* and your 'Umrah." But she insisted, so he sent her with 'Abdur-Rahmân to At-Tan'im, and she performed 'Umrah after performing Hajj.

[2934] 133 - (...) It was narrated from 'Aishah [may Allâh be pleased with her] that her menses began in Sarif, and she became pure in 'Arafah, and the Messenger of Allâh ﷺ said: "Your going between Aş-Şafâ and Al-Marwah will suffice for your Hajj and your 'Umrah."

[2935] 134 - (...) Safiyyah bint Shaibah said: "Aishah [may Allâh be pleased with her] said: 'O Messenger of Allâh, are the people going to go back with two rewards while I go back with only one?' So he commanded 'Abdur-Rahmân bin Abi Bakr to take her out to At-Tan'im. She said: 'So he made me ride behind him on his camel, and I started to lift my *Khimâr* up off my neck. He struck my leg as if he was striking the camel, and I said to him: 'Do you see anyone?' She said: 'And I entered *Ihrâm* for 'Umrah, then

وَقَدْ أَهَلَّتْ بِالْحَجِّ، فَقَالَ لَهَا النَّبِيُّ ﷺ يَوْمَ النَّقَرِ: «يَسْعُكَ طَوَافُكَ لِحَجِّكَ وَعُمْرَتِكَ» فَأَبَتْ، فَبَعَثَ بِهَا مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَأَعْتَمَرَتْ بَعْدَ الْحَجِّ.

[٢٩٣٤] ١٣٣ - (...) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي إِبرَاهِيمُ بْنُ نَافِعٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا حَاضَتْ بِسَرْفٍ، فَتَطَهَّرَتْ بِعَرَفَةَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «يُجْزِيْ عَنْكَ طَوَافُكَ بِالصَّفَا وَالْمَرْوَةِ، عَنْ حَجِّكَ وَعُمْرَتِكَ».

[٢٩٣٥] ١٣٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جُبَيْرٍ بْنُ شَيْبَةَ: حَدَّثَنَا صَفِيَّةُ بِنْتُ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: يَا رَسُولَ اللَّهِ! أَيْرْجِعُ النَّاسُ بِأَجْرَيْنِ وَأَرْجِعُ بِأَجْرٍ؟ فَأَمَرَ عَبْدُ الرَّحْمَنِ ابْنَ أَبِي بَكْرٍ أَنْ يَنْطَلِقَ بِهَا إِلَى التَّنْعِيمِ، قَالَتْ: فَأَرَدَفَنِي خَلْفَهُ عَلَى جَمَلٍ لَهُ، قَالَتْ: فَجَعَلْتُ أَرْفَعُ حِمَارِي أَحْسِرُهُ عَنْ

we came back to the Messenger of Allāh ﷺ while he was in Al-Ḥaṣbah.”

[2936] 135 - (1212) ‘Abdur-Raḥmān bin Abî Bakr narrated that the Prophet ﷺ told him to let ‘Āishah ride behind him, and to take her for ‘Umrah from At-Tan‘īm.

[2937] 136 - (1213) It was narrated that Jâbir [may Allāh be pleased with them] said: “We entered *Ihrām* with the Messenger of Allāh ﷺ for Hajj only, and ‘Āishah [may Allāh be pleased with her] entered *Ihrām* for ‘Umrah. Then, when we were in Sarif, her menses began. When we came, we circumambulated the Ka‘bah and went between Aṣ-Ṣafâ and Al-Marwah. Then the Messenger of Allāh ﷺ commanded those of us who did not have sacrificial animals with us to exit *Ihrām*.” Jâbir said: “We said: ‘To what extent?’ He said: ‘Completely.’ So we had intercourse with our wives and put on perfume and wore our regular clothes, and there were only four nights between us and ‘Arafah. Then we entered *Ihrām*

عُنِّي، فَيَضْرِبُ رَجُلِي بِعِلَّةِ الرَّاحِلَةِ، قُلْتُ لَهُ: وَهَلْ تَرَى مِنْ أَحَدٍ؟ قَالَتْ: فَأَهْلَلْتُ بِعُمْرَةٍ، ثُمَّ أَقْبَلْنَا حَتَّى انْتَهَيْنَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْحَصْبَةِ.

[٢٩٣٦] ١٣٥ - (١٢١٢) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو: أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرِدَفَ عَائِشَةَ، فَيَعْمِرَهَا مِنَ التَّنْعِيمِ.

[٢٩٣٧] ١٣٦ - (١٢١٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، - قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ قَالَ: أَقْبَلْنَا مُهْلِينَ مَعَ رَسُولِ اللَّهِ ﷺ بِحَجٍّ مُفْرَدٍ، وَأَقْبَلْتُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] بِعُمْرَةٍ، حَتَّى إِذَا كُنَّا بِسَرِفٍ عَرَكْتُ، حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةَ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، قَالَ فَقُلْنَا: حِلُّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ» فَوَاقَعْنَا النِّسَاءَ، وَطَيَّبْنَا بِالطِّيبِ، وَلَبِسْنَا ثِيَابَنَا، وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ، ثُمَّ أَهْلَلْنَا يَوْمَ

on the day of *At-Tarwiyah*. Then the Messenger of Allāh ﷺ entered upon ‘Āishah [may Allāh be pleased with her] and found her weeping. He said: ‘What is the matter with you?’ She said: ‘The matter with me, is that my menses began, and the people have exited *Ihrām*, but I did not do so, and I did not circumambulate the House, and the people are going for *Hajj* now.’ He said: ‘That is something that Allāh has decreed for the daughters of Ādam. Perform *Ghusl*, then enter *Ihrām* for *Hajj*.’ So she did that, and went to all the places of *Hajj*. Then when she became pure, she circumambulated the House and went between Aş-Şafâ and Al-Marwah. Then he said: ‘You have exited *Ihrām* from your *Hajj* and ‘*Umrah* together.’ She said: ‘O Messenger of Allāh, I feel upset because I did not circumambulate the House before I performed *Hajj*.’ He said: ‘Take her, O ‘Abdūr-Raḥmân, and let her perform ‘*Umrah* from *At-Tan‘im*.’ And that was on the night of Al-Ḥaşbah.”

[2938] (...) Jâbir bin ‘Abdullâh [may Allāh be pleased with them] said: “The Prophet ﷺ entered upon ‘Āishah [may Allāh be pleased with her] and found her weeping...” and he mentioned a *Hadīth* like that of Al-Laith (no.

التَّروِيَّةِ، ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فَوَجَدَهَا تَبْكِي، فَقَالَ: «مَا شَأْنُكِ؟» قَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ، وَقَدْ حَلَّ النَّاسُ، وَلَمْ أَحْلِلْ، وَلَمْ أَطْفِ بِالْبَيْتِ، وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الْآنَ، فَقَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَأَغْتَسِلِي ثُمَّ أَهْلِي بِالْحَجِّ» فَفَعَلْتُ وَوَقَفْتُ الْمَوَاقِفَ، حَتَّى إِذَا طَهَرْتُ طَافْتُ بِالْكَعْبَةِ وَالصَّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: «قَدْ حَلَلْتَ مِنْ حَجِّكِ وَعُمْرَتِكَ جَمِيعًا» فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطْفِ بِالْبَيْتِ حَتَّى حَجَجْتُ، قَالَ: «فَاذْهَبِي بِهَا يَا عَبْدَ الرَّحْمَنِ! فَأَعْمِرْهَا مِنَ التَّعْنِيمِ» وَذَلِكَ لَيْلَةُ الْحَصْبَةِ.

[٢٩٣٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا، وَقَالَ عَبْدُ: أَخْبَرَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ

2937), to the end, but he did not mention what came before this of the *Hadith* of Al-Laiṭh.

[2939] 137 - (...) It was narrated from Jâbir bin ‘Abdullâh that during the *Hajj* of the Prophet of Allâh ﷺ, ‘Āishah [may Allâh be pleased with her] entered *Ihrâm* for ‘*Umrah*, and he quoted a *Hadith* like that of Al-Laiṭh (no. 2938), but he added: “And he said: ‘The Messenger of Allâh ﷺ was a man of gentle disposition, and when she wanted something he would agree to it. So he sent her with ‘Abdur-Raḥmân bin Abî Bakr, and she entered *Ihrâm* for ‘*Umrah* from At-Tan‘îm.”

Maṭar said: “Abû Az-Zubair said: ‘When ‘Āishah performed *Hajj*, she did what she had done with the Prophet of Allâh ﷺ.”

[2940] 138 - (...) It was narrated that Jâbir [may Allâh be pleased with them] said: “We set out with the Messenger of Allâh ﷺ, entering *Ihrâm* for *Hajj*, and the women and children were with us. When we came to Makkah, we circumambulated the House and went between Aṣ-Ṣafâ and

اللَّهُ عَنْهَا] يَقُولُ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، وَهِيَ تَبْكِي، فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ إِلَى آخِرِهِ، وَلَمْ يَذْكُرْ مَا قَبْلَ هَذَا مِنْ حَدِيثِ اللَّيْثِ.

[2939] ١٣٧ - (...) وَحَدَّثَنِي أَبُو عَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذُ يَعْنِي ابْنَ هِشَامٍ، حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]، فِي حَجَّةِ نَبِيِّ اللَّهِ ﷺ، أَهَلَّتْ بِعُمْرَةٍ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ اللَّيْثِ، وَزَادَ فِي الْحَدِيثِ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا سَهْلًا، إِذَا هَوَيْتِ الشَّيْءَ تَابَعَهَا عَلَيْهِ، فَأَرْسَلَهَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَأَهَلَّتْ بِعُمْرَةٍ، مِنَ التَّنْعِيمِ. قَالَ مَطَرٌ، قَالَ أَبُو الزُّبَيْرِ: فَكَانَتْ عَائِشَةُ إِذَا حَجَّتْ صَنَعَتْ كَمَا صَنَعَتْ مَعَ نَبِيِّ اللَّهِ ﷺ.

[2940] ١٣٨ - (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ]؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: خَرَجْنَا مَعَ

Al-Marwah. Then the Messenger of Allāh ﷺ said to us: 'Whoever does not have a sacrificial animal with him, let him exit *Ihrām*.' We said: 'To what extent?' He said: 'Completely.' So we had intercourse with our wives, and we wore our regular clothes, and put on perfume. When the day of *At-Tarwiyah* came, we entered *Ihrām* for Hajj, and our first going between Aş-Şafâ and Al-Marwah sufficed for us. The Messenger of Allāh ﷺ ordered us to share camels and cows, one (animal) between seven of us."

[2941] 139 - (1214) It was narrated that Jâbir bin 'Abdullâh [may Allāh be pleased with them] said: "The Prophet ﷺ commanded us, when we exited *Ihrām*, to enter *Ihrām* when we set out for Minâ, so we entered *Ihrām* from Al-Abţah."

[2942] 140 - (1215) Jâbir bin 'Abdullâh [may Allāh be pleased with them] said: "The Prophet ﷺ and his Companions only went between Aş-Şafâ and Al-Marwah once."

رَسُولُ اللَّهِ ﷺ مُهْلِينَ بِالْحَجِّ، مَعَنَا النِّسَاءُ وَالْوِلْدَانُ، فَلَمَّا قَدِمْنَا مَكَّةَ طُفْنَا بِالْبَيْتِ وَبِالْصَّفَا وَالْمَرْوَةِ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ» قَالَ: قُلْنَا: أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ» قَالَ: فَأَتَيْنَا النِّسَاءَ، وَلَكِسْنَا الثِّيَابَ، وَمِسْنَا الطَّيِّبَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ أَهْلَلْنَا بِالْحَجِّ، وَكَفَّانَا الطَّوْفَ الْأَوَّلَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ: كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

[٢٩٤١] ١٣٩ - (١٢١٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَمَرَنَا النَّبِيُّ ﷺ، لَمَّا أَهْلَلْنَا، أَنْ نُحْرِمَ إِذَا تَوَجَّهْنَا إِلَى مِنَى، قَالَ: فَأَهْلَلْنَا مِنَ الْأَبْطَحِ.

[٢٩٤٢] ١٤٠ - (١٢١٥) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: لَمْ

يَطْفِئِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا
وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا.

زَادَ فِي حَدِيثِ مُحَمَّدٍ بْنِ بَكْرٍ: طَوَافُهُ
الْأَوَّلَ.

[2943] 141 - (1216) 'Aṭā' said:
"I heard Jābir bin 'Abdullāh [may
Allāh be pleased with them],
along with some people who
were with me, say: 'We, the
Companions of Muḥammad ﷺ,
entered *Ihrām* for *Hajj* only.'"

'Aṭā' said: "Jābir said: 'The
Prophet ﷺ came on the morning
of the fourth of *Dhul-Hijjah* and
told us to exit *Ihrām*.'" 'Aṭā' said:
"He said: 'Exit *Ihrām* and you
may have intercourse with your
wives.'"

'Aṭā' said: "He did not insist on
that for them, but he made it
permissible for them. We said:
'When there are only five days
between us and 'Arafah, he told
us to have intercourse with our
wives, so we will come to 'Arafah
with our private parts still
dripping with semen!'" He said:
"Jābir gestured with his hand,
and it is as if I can see his hand
moving." He said: "The Prophet
ﷺ stood up among us and said:
'You know that I am the one who
fears Allāh the most among you,
and I am the most truthful
among you and the most
righteous. Were it not for my
sacrificial animal, I would have

[2943] ١٤١ - (١٢١٦) وَحَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
الْقَطَّانُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي
عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
[رَضِيَ اللَّهُ عَنْهُمَا]، فِي نَاسٍ مَعِيَ، قَالَ:
أَهْلَلْنَا، أَصْحَابَ مُحَمَّدٍ ﷺ، بِالْحَجِّ
خَالِصًا وَحَدَهُ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ:
فَقَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةِ مَضَتْ مِنْ ذِي
الْحِجَّةِ، فَأَمَرَنَا أَنْ نَحْلَلَ، قَالَ عَطَاءٌ:
قَالَ: «حَلُّوا وَأَصِيبُوا النِّسَاءَ» قَالَ عَطَاءٌ:
وَلَمْ يَعْزِمَ عَلَيْهِمْ، وَلَكِنْ أَحَلَّهُنَّ لَهُمْ،
فَقُلْنَا: لِمَا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا
خَمْسٌ، أَمَرَنَا أَنْ نُفْضِيَ إِلَى نِسَائِنَا،
فَنَاتِي عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَنَى! قَالَ
يَقُولُ جَابِرٌ بِيَدِهِ - كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ
بِيَدِهِ: يُحَرِّكُهَا - قَالَ: فَقَامَ النَّبِيُّ ﷺ
فِينَا، فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتَقَاكُمُ لِلَّهِ
وَأَصْدَقُكُمْ وَأَبْرُكُكُمْ، وَلَوْلَا هَذِي لَحَلَلْتُ
كَمَا تَحْلُونَ، وَلَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا
اسْتَدْبَرْتُ لَمْ أَشُقِ الْهَذِي، فَحَلُّوا» فَحَلَلْنَا

exited *Ihrâm* as you have done. If I had known before what I know now, I would not have brought the sacrificial animal. Exit *Ihrâm*.' So we exited *Ihrâm*, and we listened and obeyed."

'Atâ' said: "Jâbir said: 'Then 'Alî came from his (*Zakât*) collecting mission and he (the Prophet ﷺ) said: 'For what did you enter *Ihrâm*?' He said: 'For the same as the Prophet ﷺ entered *Ihrâm*.' The Messenger of Allâh ﷺ said to him: 'Bring your sacrificial animal and remain in *Ihrâm*.' So 'Alî brought him a sacrificial animal. Surâqah bin Mâlik said: 'O Messenger of Allâh, is it just for this year or forever?' He said: 'Forever.'"

[2944] 142 - (...) It was narrated that Jâbir bin 'Abdullâh [may Allâh be pleased with them] said: "We entered *Ihrâm* for Hajj with the Messenger of Allâh ﷺ, but when we came to Makkah he told us to exit *Ihrâm* and make it 'Umrah. We found that hard and felt anxious about it. News of that reached the Prophet ﷺ, and we did not know whether he heard of it from heaven, or from the people. He said: 'O people, exit *Ihrâm*. Were it not for the sacrificial animal that is with me, I would do what you are doing.' So we exited *Ihrâm* and had intercourse with our wives, and we did what those who are not in *Ihrâm* do, until the day of At-

وَسَمِعْنَا وَأَطَعْنَا، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ عَلَيَّ مِنْ سِعَايَتِهِ، فَقَالَ: «يَمَ أَهْلَلْتُ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَاهْدِ وَأَمْكُثْ حَرَامًا» قَالَ: وَأَهْدَى لَهُ عَلَيَّ هَذِيَا، فَقَالَ سَرَّاقَةُ بْنُ مَالِكِ ابْنِ جُعْشُمٍ: يَا رَسُولَ اللَّهِ! أَلْعَامِنَا هَذَا أَمْ لِأَبَدٍ؟ قَالَ: «لِأَبَدٍ».

[انظر: ٢٩٤٩]

[٢٩٤٤] ١٤٢ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: أَهَلَّلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَحُلَّ وَنَجْعَلَهَا عُمْرَةً، فَكَبَّرَ ذَلِكَ عَلَيْنَا، وَضَاقَتْ بِهِ صُدُورُنَا، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَمَا نَدْرِي أَشَيْءٌ بَلَغَهُ مِنَ السَّمَاءِ، أَمْ شَيْءٌ مِنْ قِبَلِ النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ! أَحِلُّوا، فَلَوْلَا الْهَدْيُ الَّذِي مَعِي، فَعَلْتُ كَمَا فَعَلْتُمْ» قَالَ: فَأَحْلَلْنَا حَتَّى وَطِئْنَا النِّسَاءَ، وَفَعَلْنَا مَا يَفْعَلُ

Tarwiyah came, when we put Makkah behind us (to go to Minâ and ‘Arafat) and entered *Ihrâm* for *Hajj*.”

[2945] 143 - (...) Mûsâ bin Nâfi' said: "I came to Makkah to perform 'Umrah for *Tamattu'*, four days before the day of *At-Tarwiyah*. The people said: 'Now your *Hajj* is like that of the Makkans.'^[1] I entered upon 'Atâ' bin Abî Rabâh and asked him about that. 'Atâ' said: 'Jâbir bin 'Abdullâh Al-Anṣârî [may Allâh be pleased with them] told me that he performed *Hajj* with the Messenger of Allâh ﷺ in the year when he brought the sacrificial animal with him. They entered *Ihrâm* for *Hajj* only, then the Messenger of Allâh ﷺ said: "Exit your *Ihrâm*, circumambulate the House and go between Aṣ-Ṣafâ and Al-Marwah, then cut your hair and remain out of *Ihrâm* until the day of *At-Tarwiyah* comes. Then enter *Ihrâm* for *Hajj*, and make what you did before *Tamattu'*." They said: "How can we make it *Tamattu'* when we have named it as *Hajj*?" He said: "Do what I am telling you to do. Were it not that I have brought the sacrificial animal with me, I would do what I am telling you to do, but it is not permissible for me to exit *Ihrâm* until the sacrificial animal reaches its destination."

الْحَلَالِ، حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ، وَجَعَلْنَا مَكَّةَ بَظَهْرٍ، أَهْلَلْنَا بِالْحَجِّ.

[٢٩٤٥] ١٤٣ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ قَالَ: قَدِمْتُ مَكَّةَ مُتَمَتِّعًا بِعُمْرَةٍ، قَبْلَ التَّرْوِيَةِ بِأَرْبَعَةِ أَيَّامٍ، فَقَالَ النَّاسُ: تَصِيرُ حَجَّتُكَ الْآنَ مَكِّيَّةً، فَدَخَلْتُ عَلَى عَطَاءِ ابْنِ أَبِي رَبَاحٍ فَاسْتَفْتَيْتُهُ، فَقَالَ عَطَاءُ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ [رَضِيَ اللَّهُ عَنْهُمْ] أَنَّهُ حَجَّ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ سَاقِ الْهَدْيِ مَعَهُ، وَقَدْ أَهْلُوا بِالْحَجِّ مُفْرَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجْلُوا مِنْ إِحْرَامِكُمْ، فَطُوفُوا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصِّرُوا، وَأَقِيمُوا حَلَالًا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَعَةً»، قَالُوا: كَيْفَ نَجْعَلُهَا مُتَعَةً وَقَدْ سَمَّيْنَا الْحَجَّ؟ قَالَ: «افْعَلُوا مَا أَمَرْتُكُمْ بِهِ، فَإِنِّي لَوْلَا أَنِّي سَقْتُ الْهَدْيَ، لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ، وَلَكِنْ لَا يَحِلُّ مِنِّي حَرَامٌ، حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ» فَفَعَلُوا.

^[1] Because he would be entering *Ihrâm* for *Hajj* from Makkah, not from the *Miqât*.

[2946] 144 - (...) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ, entering *Ihrâm* for *Hajj*, then the Messenger of Allâh ﷺ told us to make it ‘*Umrah* and exit *Ihrâm*. He had the sacrificial animal with him, so he could not make it ‘*Umrah*.”

Chapter 18. *Tamattu’* With Hajj And ‘*Umrah*

[2947] 145 - (1217) It was narrated that Abû Naḍrah said: “Ibn ‘Abbâs used to enjoin *Mut’ah*, and Ibn Az-Zubair used to forbid it. I mentioned that to Jâbir bin ‘Abdullâh and he said: ‘It is through me that this *Hadith* was circulated. We performed *Tamattu’* with the Messenger of Allâh ﷺ, but when ‘Umar (became the *Khalifah*), he said: “Allâh permitted to His Messenger whatever He willed, however He willed, and the revelation of the Qur’ân has been completed. So complete *Hajj* and ‘*Umrah* for Allâh, as Allâh has commanded you,^[1] and make a

وَحَدَّثَنَا [٢٩٤٦] ١٤٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ بْنِ رَبِيعٍ الْقَيْسِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ عَنْ أَبِي عَوَّانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلَيْنِ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً، وَنَحْلُ، قَالَ: وَكَانَ مَعَهُ الْهَدْيُ، فَلَمْ يَسْتَطِعْ أَنْ يَجْعَلَهَا عُمْرَةً.

(المعجم ١٨) - (بَابُ فِي الْمَتْعَةِ

بِالْحَجِّ وَالْعُمْرَةِ) (التحفة ١٨)

[٢٩٤٧] ١٤٥ - (١٢١٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمَتْعَةِ، وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَى عَنْهَا، قَالَ: فَذَكَرْتُ ذَلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ، فَقَالَ: عَلَى يَدَيَّ دَارَ الْحَدِيثِ، تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَامَ عُمْرُ قَالَ: إِنَّ اللَّهَ كَانَ يُحِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَإِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ، فَأَتِمُّوا الْحَجَّ

[1] Meaning that *Tamattu’* is allowed for Hajj and ‘*Umrah* while *Mut’ah* is not allowed for marriage.

decision about your marriages to these women, for no man will be brought to me having married a woman for a specific length of time, but I will have him stoned.

[2948] (...) Qatâdah narrated it with this chain (a *Hadîth* similar to no. 2947), and he said in the *Hadîth*: “Separate your *Hajj* from your ‘*Umrah*, for that is most proper for your *Hajj*, and most proper for your ‘*Umrah*.”

[2949] 146 - (1216) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ saying: ‘*Labbâik bil-Hajj* (Here we are at Your service for *Hajj*),’ then the Messenger of Allâh ﷺ told us to make it ‘*Umrah*.”

Chapter 19. The Hajj Of The Prophet ﷺ

[2950] 147 - (1218) It was narrated from Ja‘far bin Muḥammad, that his father said: “We entered upon Jâbir bin ‘Abdullâh, and he asked about the people, until he came to me. I said: ‘I am Muḥammad bin ‘Alî

وَالْعُمْرَةَ [لله]، كَمَا أَمَرَكُمُ اللَّهُ، وَأَبِئُوا نِكَاحَ هَذِهِ النِّسَاءِ، فَلَنْ أُوتَى بِرَجُلٍ نَكَحَ امْرَأَةً إِلَى أَجَلٍ، إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ.

[٢٩٤٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَافْصِلُوا حَجَّكُمْ مِنْ عُمْرَتِكُمْ، فَإِنَّهُ أَتَمَّ لِحَجَّكُمْ، وَأَتَمَّ لِعُمْرَتِكُمْ.

[٢٩٤٩] ١٤٦ - (١٢١٦) وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَفُتَيْبَةُ، جَمِيعًا عَنْ حَمَّادٍ - قَالَ خَلْفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً.

[راجع: ٢٩٤٣]

(المعجم ١٩) - (بَابُ حُجَّةِ النَّبِيِّ ﷺ)
(التحفة ١٩)

[٢٩٥٠] ١٤٧ - (١٢١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ حَاتِمٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ الْمَدَنِيُّ - عَنْ جَعْفَرِ

bin Ḥusain.' He placed his hand on my head, then he undid my upper button and my lower button, then he placed his hand on my chest. At that time I was a young boy. He said: 'Welcome to you, O son of my brother. Ask whatever you want.' So I asked him. He was blind, and the time for prayer became due, so he got up, wearing a blanket which he wrapped around himself; every time he put it over his shoulders, the ends slipped back down, because it was too small, and his *Ridâ'* was hanging beside him on the clothes hook. He led us in prayer, then I said: 'Tell us about the Hajj of the Messenger of Allâh ﷺ.' He gestured with his hand and counted nine, and said: 'The Messenger of Allâh ﷺ stayed for nine years (in Madīnah) during which he did not perform Hajj, then in the tenth year he announced to the people that the Messenger of Allâh ﷺ was going for Hajj. Many people came to Al-Madīnah, all of them seeking to follow the Messenger of Allâh ﷺ and do what he did.

"We set out with him until we came to Dhul-Hulaifah, where Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ, asking; "What should I do?" He said: "Perform *Ghusl*, wrap your private part in a cloth,

ابن مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ، فَسَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ، فَأَهْوَى يَدَهُ إِلَى رَأْسِي فَتَزَعَّ زِرِّي الْأَعْلَى، ثُمَّ نَزَعَّ زِرِّي الْأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ تَدْيِيَّ وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ، فَقَالَ: مَرَحَبًا بِكَ يَا ابْنَ أَخِي! سَلْ عَمَّ شِئْتَ، فَسَأَلْتُهُ، وَهُوَ أَعْمَى، وَحَضَرَ وَفْتُ الصَّلَاةِ، فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا، كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَرَدَّاهُ عَلَى جَنْبِهِ عَلَى الْمُسْجَبِ، فَصَلَّى بِنَا، فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بِدَوِّهِ، فَعَقَدَ تِسْعًا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ، كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتِمَ بِرَسُولِ اللَّهِ ﷺ، وَيَعْمَلَ مِثْلَ عَمَلِهِ، فَخَرَجْنَا مَعَهُ، حَتَّى أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ، كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي، وَاسْتَنْفِرِي بِنُوبٍ وَأَحْرِمِي» فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي

and enter *Ihrâm*.” The Messenger of Allâh ﷺ prayed in the *Masjid*, then he rode Al-Qaṣwâ’ until he reached Al-Baidâ’.

“I looked as far as I could see in front of him, and saw people riding and walking. To his right it was the same, to his left it was the same, and behind him it was the same. The Messenger of Allâh ﷺ was among us and the Qur’ân was being revealed to him, and he was the best one to interpret it. So whatever he did, we did too, and he (began the *Talbiyah*) of *Tawhîd*, saying: “*Labbaik Allâhumma labbaik, labbaik lâ sharîka laka labbaik. Inna al-hamda wan-ni’mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” The people said this *Talbiyah* that they say nowadays, and the Messenger of Allâh ﷺ did not object to any of that, but the Messenger of Allâh ﷺ kept to his own *Talbiyah*.”

“Jâbir [may Allâh be pleased with them] said: ‘We did not intend anything other than *Hajj*, and we were not thinking of *‘Umrah*. When we came to the Ka’bah with him, he touched the corner then walked quickly (*Raml*) for three circuits, and

الْمَسْجِدِ، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ، نَظَرْتُ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ، مِنْ رَاكِبٍ وَمَاشٍ، وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ، وَعَنْ يَسَارِهِ مِثْلَ ذَلِكَ، وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا، وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ، وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ مِنْ شَيْءٍ عَمَلْنَا بِهِ، فَأَهْلُ بِالتَّوْحِيدِ: «لَيْكَ اللَّهُمَّ لَيْكَ، لَيْكَ لَا شَرِيكَ لَكَ لَيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ» وَأَهْلُ النَّاسِ بِهَذَا الَّذِي يُهْلُونَ بِهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئًا مِنْهُ، وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَّتَهُ، قَالَ جَابِرٌ [رَضِيَ اللَّهُ عَنْهُ]: لَسْنَا نُوِي إِلَّا الْحَجَّ: لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ فَرَمَلْنَا ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ] فَقَرَأَ ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَكَانَ أَبِي يَقُولُ - وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ ﷺ -: كَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ﴿قُلْ بَيَّاتُهَا الْكَافِرُونَ﴾، ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ، ثُمَّ خَرَجَ مِنْ

walked normally for four. Then he came to the Station of Ibrâhîm (*Maqâm Ibrâhîm*) and recited the verse: "...And take you (people) the *Maqâm* of Ibrâhîm as a place of prayer..."^[1] He stood with the *Maqâm* between himself and the House."

- (Ja'far bin Muḥammad said) My father used to say - and I do not think he was narrating it from anyone but the Prophet ﷺ - that he (ﷺ) used to recite in these two *Rak'ah Qul Huwa Allâhu Aḥad* and *Qul yâ ayyuhal-kâfirûn*.-

"Then he went back to the corner and touched it, then he went out through the gate to Aş-Şafâ. When he drew near to Aş-Şafâ he recited: "Verily, As-Şafâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh..."^[2] "I will start with that with which Allâh started." So he started with Aş-Şafâ, climbing up until he could see the Ka'bah. Then he turned to face the *Qiblah* and singled out Allâh, and extolled His greatness, and he said: "*Lâ ilâha illallâh waḥdahu lâ sharîka lah, laḥul-mulk wa laḥul-ḥamdu wa huwa 'ala kulli shay'in qadîr; Lâ ilâha illallâh waḥdahu anjaza wa'dah wa naşara 'abdash wa hazama al-aḥzâba waḥdah* (There is none worthy of worship but Allâh alone, with no partner or associate, His is the dominion

الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨] «أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ» فَبَدَأَ بِالصَّفَا، فَرَفَعِي عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ، فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ، وَكَبَّرَهُ، وَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ» ثُمَّ دَعَا بَيْنَ ذَلِكَ، قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ، حَتَّى [إِذَا] انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى، حَتَّى إِذَا صَعِدَتَا مَشَى، حَتَّى أَتَى الْمَرْوَةَ، فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرُ طَوَافٍ عَلَى الْمَرْوَةِ فَقَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ، وَلْيُجْعَلْهَا عُمْرَةً»، فَقَامَ شِرَاقَهُ بْنُ مَالِكٍ بْنُ جُعْشَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلْعَامِنَا هَذَا أَمْ لَايَدِيدُ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ

^[1] *Al-Baqarah* 2:125.

^[2] *Al-Baqarah* 2:158.

and to Him be praise, and He is able to do all things; there is none worthy of worship but Allâh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone).” Then he supplicated between that, and repeated this three times.”

“Then he came down towards Al-Marwah and when his feet reached the bottom of the valley he ran until the ground started to rise, then he walked until he came to Al-Marwah, and he did at Al-Marwah as he had done at Aş-Şafâ. Then when it was the last lap and he was at Al-Marwah he said: “If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have made it *Umrah*. Whoever among you does not have a sacrificial animal with him, let him exit *Ihrâm* and make it *Umrah*.”

“Surâqah bin Mâlik bin Ju'sham stood up and said: “O Messenger of Allâh, is it just for this year or is it forever?” The Messenger of Allâh ﷺ interlaced the fingers of his hands and said: “*Umrah* has been incorporated into *Hajj*,” twice. “No, it is for ever and ever.”

“Alî came from Yemen with the sacrificial animals of the Prophet ﷺ and he found Fâtimah [may Allâh be pleased

وَاحِدَةً فِي الْأُخْرَى، وَقَالَ: «دَخَلْتُ الْعُمْرَةَ فِي الْحَجِّ» مَرَّتَيْنِ «لَا بَلَّ لِأَيِّدٍ أَبَدٍ» وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ بَيْدَنُ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ [رَضِيَ اللَّهُ عَنْهَا] مِمَّنْ حَلَّ، وَلَبِسْتُ ثِيَابًا صَبِغًا، وَاسْتَحَلْتُ فَأَنْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَذَا، قَالَ: فَكَانَ عَلَيَّ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُحَرِّشًا عَلَى فَاطِمَةَ، لِلَّذِي صَنَعْتُ، مُسْتَفْتِيًا لِرَسُولِ اللَّهِ ﷺ فِيمَا ذَكَرْتُ عَنْهُ، فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَ: «صَدَقْتُ صَدَقْتُ، مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟» قَالَ: قُلْتُ: اللَّهُمَّ! إِنِّي أَهْلٌ بِمَا أَهْلٌ بِهِ رَسُولُكَ، قَالَ: «فَإِنَّ مَعِيَ الْهُدْيَ فَلَا تَحِلُّ» قَالَ: فَكَانَ جَمَاعَةُ الْهُدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ، وَالَّذِي أَتَى بِهِ النَّبِيُّ ﷺ مَائَةً، قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا، إِلَّا النَّبِيُّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِنًى، فَأَهْلَوْا بِالْحَجِّ وَرَكِبَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِهَا الظُّهَرَ وَالْعَصَرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ، وَأَمَرَ بِقَبَّةٍ مِنْ شَعِيرٍ تُضْرَبُ لَهُ بِبَمِرَةٍ، فَسَارَ رَسُولُ

with her] among those who had exited *Ihrâm*. She was wearing dyed clothes and had put kohl on her eyes. He rebuked her for that and she said: "My father told me to do that."

"'Alî used to say in Al-'Irâq: "I went to the Messenger of Allâh ﷺ, complaining about Fâtimah for what she had done, and to ask the Messenger of Allâh ﷺ about what she had told me about. I told him that I had rebuked her for that, and he said: 'She spoke the truth, she spoke the truth. What did you say when you decided to go for Hajj?' I said: 'O Allâh, I enter *Ihrâm* for that for which Your Messenger entered *Ihrâm*.' He said: 'I have the *Hadî* with me; do not exit *Ihrâm*.'"

"The total number of sacrificial animals that 'Alî brought from Yemen, and that the Prophet ﷺ brought with him, was one hundred. The people all exited *Ihrâm* and cut their hair, except the Prophet ﷺ and those who had brought sacrificial animals with them."

"When the day of *At-Tarwiyah* came, they set out for Minâ and entered *Ihrâm* for Hajj. The Messenger of Allâh ﷺ rode and prayed *Zuhr*, '*Asr*, *Maghrib*, '*Ishâ*' and *Fajr* there, then he waited for a while until the sun rose. He ordered that a tent of hair be pitched for him in Namirah.

اللَّهُ ﷻ وَلَا تَسُكُ قُرَيْشٌ إِلَّا أَنَّهُ وَقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقَبَةَ قَدْ ضَرَبَتْ لَهُ بِنَمْرَةٍ، فَتَزَلَّ بِهَا، حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصَوَاءِ، فَرَجَلَتْ لَهُ، فَأَتَى بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ وَقَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ، كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضْعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ، كَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدِ فَقَتَلْتَهُ هَذِلًا، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضْعُ رَبَانَا، رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، فَأَتَقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمُ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرْشَكُمْ أَحَدًا تَكْرَهُوهُنَّ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ، كِتَابُ

Then the Messenger of Allāh ﷺ moved on, and the Quraish did not doubt that he would halt at *Al-Mash'ar Al-Harâm*, as Quraish used to do during the *Jâhiliyyah*, but the Messenger of Allāh ﷺ carried on until he reached 'Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there."

"When the sun passed its zenith, he ordered that *Al-Qaṣwâ'* be saddled for him, and he came to the bottom of the valley, where he addressed the people and said: "Your blood and your wealth are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. All matters of the *Jâhiliyyah* are abolished beneath my feet. The blood feuds of the *Jâhiliyyah* are abolished, and the first blood feud that I abolish is that of *Rabī'ah bin Al-Hârith*, who was nursed among *Banû Laith* and killed by *Hudhail*. The *Ribâ* of the *Jâhiliyyah* is abolished, and the first *Ribâ* that I abolish is that of 'Abbâs bin 'Abdul-Muṭṭalib; it is all abolished. Fear Allāh with regard to women, for you have taken them as a trust from Allāh, and intimacy with them has become permissible to you by the Word of Allāh. Your rights over them are that they should not allow anyone whom you dislike to tread on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave

الله، وَأَنْتُمْ تُسْأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ، فَقَالَ بِإِصْبَعِهِ السَّبَابَةَ، يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ: «اللَّهُمَّ! اشْهَدْ، اللَّهُمَّ! اشْهَدْ» ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْنَى، ثُمَّ أَقَامَ فَصَلَّى الطُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمُؤَقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخْرَاتِ، وَجَعَلَ حَبْلَ الْمِشَاءِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَرَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَدَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْفُرْصُ، وَأَزْدَفَ أُسَامَةَ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ وَبَدَأَ سَنَقَ لِلْقَصْوَاءِ الزَّمَامَ، حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَى: «أَبُيْهَا النَّاسُ! السَّكِينَةُ السَّكِينَةُ» كُلَّمَا أَتَى حَبْلًا مِنْ الْجِبَالِ أَرْخَى لَهَا قَلِيلًا، حَتَّى تَصْعَدَ، حَتَّى أَتَى الْمُرْدَلِفَةَ، فَصَلَّى بِهَا «الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ، وَلَمْ يُسَخِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ، فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ، ثُمَّ رَكِبَ الْقَصْوَاءَ، حَتَّى أَتَى

a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left you something which, if you adhere to it, you will never go astray: The Book of Allâh. You will be asked about me. What will you say?" They said: "We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice." He gestured with his forefinger towards the sky and then towards the people, (and said) "O Allâh, bear witness, O Allâh bear witness," three times.

Then the *Adhân* was called, then the *Iqâmah*, and he prayed *Zuhr*, then the *Iqâmah* was called and he prayed *ʿAṣr*, and he did not offer any prayer in between them. Then the Messenger of Allâh ﷺ rode until he reached the *Mawqif* (place of standing), and he made his she-camel face *Aṣṣakharât*^[1] with people walking in front of him, and he turned to face the *Qiblah*. Then he remained standing until the sun had set, after its rays had started to diminish and until the disk of the sun had disappeared."

"Then he seated Usâmah on his mount behind him, and the Messenger of Allâh ﷺ moved on, pulling Al-Qaṣwâ's reins tight until her head was touching the front of the saddle, and he gestured with his right hand: "O

المُسْعَرِ الْحَرَامِ، فَاسْتَقْبَلَ الْقِبْلَةَ، فدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، وَأَرْذَفَ الْفَضْلَ بِنِ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَيْضًا وَسِيمًا، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ مَرَّتَ بِهِ طُعْنُ يَجْرِيْنِ، فَطَلِقَ الْفَضْلَ يُنْظَرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِ الْفَضْلِ، فَحَوَّلَ الْفَضْلَ وَجْهَهُ إِلَى الشَّقِّ الْآخَرِ يُنْظَرُ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشَّقِّ الْآخَرِ عَلَى وَجْهِ الْفَضْلِ، فَصَرَفَ وَجْهَهُ مِنَ الشَّقِّ الْآخَرِ يُنْظَرُ، حَتَّى أَتَى بَطْنَ مُحَسِّرٍ، فَحَرَكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى، حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ، فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، مِثْلَ حَصَى الْحَذَفِ، رَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ، فَتَحَرَ ثَلَاثًا وَسِتِّينَ بَيْدِهِ، ثُمَّ أَعْطَى عَلِيًّا، فَتَحَرَ مَا عَبَرَ، وَأَشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِضِعْمَةٍ، فَجُعِلَتْ فِي قِدْرِ، فَطَبِخَتْ، فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرَقِهَا، ثُمَّ

^[1] The rocks at the bottom of Jabal Ar-Rahmah — the Mount of Mercy.

people, calmly, calmly!” Every time he came to a small hill, he released the reins a little so that she could climb. Then he came to Al-Muzdalifah where he prayed *Maghrib* and ‘*Ishâ*’ with one *Adhân* and two *Iqâmah*, offering no prayer in between.”

“Then the Messenger of Allâh ﷺ lay down until dawn came, and he prayed *Fajr*, when he saw that dawn had come, with one *Adhân* and one *Iqâmah*. Then he rode Al-Qaṣwâ’ until he came to *Al-Mash’ar Al-Harâm*. He turned to face the *Qiblah* and called upon Him, and proclaimed His greatness and Oneness. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Al-Faḍl bin Al-‘Abbâs behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allâh ﷺ moved on, he passed some women riding camels. Al-Faḍl started to look at them, so the Messenger of Allâh ﷺ put his hand on the face of Al-Faḍl. Al-Faḍl turned his face to the other side to look, and the Messenger of Allâh ﷺ moved his hand to the other side of Al-Faḍl’s face. Al-Faḍl again turned his face to the other side to look, until he came to the bottom of Muḥassir, where he sped up a little.”

“Then he followed the middle road that comes out at *Al-Jamrat Al-Kubra*, until he reached the

رَكِبَ رَسُولُ اللَّهِ ﷺ فَأَقَاضَ إِلَى الْبَيْتِ،
فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى بَنِي عَبْدِ
المُطَّلِبِ يَسْقُونَ عَلَى زَمَزَمَ، فَقَالَ:
«انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ! فَلَوْلَا أَنْ
يَغْلِبَكُمْ النَّاسُ عَلَى سِقَاتِيكُمْ لَتَرَعْتُ
مَعَكُمْ» فَنَاولُوهُ دَلْوًا فَشَرِبَ مِنْهُ.

Jamrah that is by the tree. Then he stoned it with seven pebbles, saying the *Takbîr* with each throw - pebbles the size of broad beans - throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three (animals) with his own hand. Then he handed over to 'Alî who slaughtered the rest, and he gave him a share in his sacrifice. Then he ordered that a piece from each be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and 'Alî) ate from the meat and drank from the soup.

Then the Messenger of Allâh ﷺ rode and headed towards the House (and performed *Tawâf Al-Ifâdah*), and prayed *Zuhr* in Makkah. He came to Banû 'Abdul-Muṭṭalib, who were providing water to the pilgrims at Zamzam, and said: "Carry on drawing water, O Banû 'Abdul-Muṭṭalib. Were it not that the people would overwhelm you I would have drawn water with you." So they drew up a bucket for him and he drank from it."

[2951] 148 - (...) Ja'far bin Muḥammad said: "My father told me: 'I went to Jâbir bin 'Abdullâh and asked him about the pilgrimage of the Messenger of Allâh ﷺ...' and he quoted a *Hadîth* similar to that of Ḥâtim bin Ismâ'il (no. 2950). He added: "... When the Messenger of Allâh ﷺ passed by Muzdalifah at *Al-*

[٢٩٥١] ١٤٨ - (...) وَحَدَّثَنَا عُمَرُ

ابْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَسَأَلْتُهُ عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ، وَسَأَلَ الْحَدِيثَ بِنَحْوِ حَدِيثِ حَاتِمِ بْنِ إِسْمَاعِيلَ، وَزَادَ فِي الْحَدِيثِ:

Mash'ar Al-Harâm, the Quraish did not doubt that he would halt there and camp there, but he carried on and did not pay any attention to it, until he came to 'Arafat, where he stopped."

Chapter 20. All Of 'Arafat Is A Place Of Standing

[2952] 149 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "I have offered my sacrifice here, and all of Minâ is the place of sacrifice, so offer your sacrifices where you are staying. And I have stood here, and all of 'Arafat is the place of standing. And I have stopped here, and all of Muzdalifah is the place of stopping."

[2953] 150 - (...) It was narrated from Jâbir bin 'Abdullâh [may Allâh be pleased with them], that when the Messenger of Allâh ﷺ came to Makkah, he came to the Black Stone and touched it, then he walked to the right, walking quickly (*Raml*) in three circuits and walking normally in four.

وَكَانَتِ الْعَرَبُ يَذْفَعُ بِهِمْ أَبُو سَيَّارَةَ عَلَى حِمَارٍ عُرِيٍّ، فَلَمَّا أَجَارَ رَسُولُ اللَّهِ ﷺ مِنَ الْمُزْدَلِفَةِ بِالْمَشْعَرِ الْحَرَامِ، لَمْ تَشْكْ قُرَيْشٌ أَنَّهُ سَيَقْتَصِرُ عَلَيْهِ، وَيَكُونُ مَنَزِلُهُ ثُمَّ، فَأَجَارَ وَلَمْ يَغْرِضْ لَهُ، حَتَّى أَتَى عَرَفَاتٍ فَتَزَلَّ.

(المعجم ٢٠) - (بَابُ مَا جَاءَ أَنْ عَرَفَةَ
كلها موقف) (التحفة ٢٠)

[٢٩٥٢] ١٤٩ - (...) وَحَدَّثَنَا عُمَرُ ابْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَعْفَرٍ: حَدَّثَنِي أَبِي عَنْ جَابِرٍ فِي حَدِيثِهِ ذَلِكَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحَرْتُ هَهُنَا، وَمِنَى كُلُّهَا مَنَحَرٌّ، فَانْحَرُوا فِي رِحَالِكُمْ، وَوَقَفْتُ هَهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ، وَوَقَفْتُ هَهُنَا، وَجَمَعْتُ كُلُّهَا مَوْقِفٌ».

[٢٩٥٣] ١٥٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ، ثُمَّ مَشَى عَلَى يَمِينِهِ، فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا.

Chapter 21. The Standing And The Saying Of Allāh, The Most High: "Then depart from the place whence all the people depart"^[1]

[2954] 151 - (1219) It was narrated that 'Aishah said: "The Quraish and those who followed their way used to stand at Al-Muzdalifah, and they were called *Al-Hums* and the rest of the Arabs used to stand in 'Arafat. When Islam came, Allāh commanded His Prophet ﷺ to go to 'Arafat and stand there, then depart from there. That is the verse in which Allāh says: "Then depart from the place whence all the people depart."^[2]

[2955] 152 - (...) Hishām narrated that his father said: "The Arabs used to circumambulate the Ka'bah naked, except the *Hums*, and the *Hums* were the Quraish and their descendents. They used to circumambulate naked, unless the *Hums* gave them some clothes - men would give to men and

(المعجم ٢١) - (بَابُ فِي الْوُقُوفِ

وقوله تعالى: ﴿ثُمَّ أَفِيضُوا مِنْ

حَيْثُ أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩]

(التحفة ٢١)

[٢٩٥٤] ١٥١ - (١٢١٩) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ
قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ
بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمُّونَ الْحُمْسَ،
وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ، فَلَمَّا
جَاءَ الْإِسْلَامَ أَمَرَ اللَّهُ عَزَّ وَجَلَّ
نَبِيَّهٖ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا،
ثُمَّ يُفِيضَ مِنْهَا، فَذَلِكَ قَوْلُهُ عَزَّ
وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩].

[٢٩٥٥] ١٥٢ - (...) وَحَدَّثَنَا أَبُو

كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ
عَنْ أَبِيهِ قَالَ: كَانَتِ الْعَرَبُ تَطُوفُ
بِالْبَيْتِ عُرَاةَ، إِلَّا الْحُمْسَ، وَالْحُمْسُ
قُرَيْشٌ وَمَا وَلَدَتْ - كَانُوا يَطُوفُونَ عُرَاةَ،
إِلَّا أَنْ تُعْطِيَهُمُ الْحُمْسُ ثِيَابًا، فَيُعْطِي

^[1] Al-Baqarah 2:199.

^[2] Al-Baqarah 2:199.

women to women. The *Hums* did not go out of Al-Muzdalifah, but the people all went to 'Arafat."

Hishâm said: "My father told me that 'Aishah said: 'The *Hums* were those concerning whom Allâh revealed the words: "Then depart from the place whence all the people depart..."^[1] She said: 'The people used to depart from 'Arafât, and the *Hums* used to depart from Al-Muzdalifah, saying: "We will not depart except from within the sanctuary." When the following was revealed: "Then depart from the place whence all the people depart..."^[2] they went back to 'Arafât."

[2956] 153 - (1220) Muḥammad bin Jubair bin Muṭ'im narrated that his father, Jubair bin Muṭ'im said: "I lost a camel of mine, so I went and looked for it on the Day of 'Arafat. I saw the Messenger of Allâh ﷺ standing with the people in 'Arafat, and I said: 'By Allâh, he is one of the *Hums*, what is he doing here?' The Quraish were regarded as being among the *Hums*."

الرِّجَالُ الرِّجَالِ وَالنِّسَاءُ النِّسَاءَ، وَكَانَتْ
الْحُمْسُ لَا يَخْرُجُونَ مِنَ الْمُزْدَلِفَةِ، وَكَانَ
النَّاسُ كُلُّهُمْ يَنْلُغُونَ عَرَافَاتٍ، قَالَ هِشَامٌ:
فَحَدَّثَنِي أَبِي عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]
قَالَتْ: الْحُمْسُ، هُمُ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ فِيهِمْ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَفْكَصَ النَّاسُ﴾ [البقرة: ١٩٩] قَالَتْ:
كَانَ النَّاسُ يُفِيضُونَ مِنْ عَرَافَاتٍ، وَكَانَتْ
الْحُمْسُ يُفِيضُونَ مِنَ الْمُزْدَلِفَةِ، يَقُولُونَ:
لَا يُفِيضُ إِلَّا مِنَ الْحَرَمِ، فَلَمَّا نَزَلَتْ:
﴿أَفِيضُوا مِنْ حَيْثُ أَفْكَصَ
النَّاسُ﴾ رَجَعُوا إِلَى عَرَافَاتٍ.

[٢٩٥٦] ١٥٣ - (١٢٢٠) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، جَمِيعًا
عَنِ ابْنِ عُيَيْنَةَ، - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ
بْنُ عُيَيْنَةَ - عَنْ عَمْرُو، سَمِعَ مُحَمَّدَ بْنَ
جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ عَنْ أَبِيهِ جُبَيْرِ بْنِ
مُطْعِمٍ، قَالَ: أَضَلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ
أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ
وَاقِفًا مَعَ النَّاسِ بِعَرَفَةَ، فَقُلْتُ: وَاللَّهِ! إِنَّ
هَذَا لَمِنَ الْحُمْسِ، فَمَا شَأْنُهُ هَهُنَا؟ وَكَانَتْ
فُورِيشُ تُعَدُّ مِنَ الْحُمْسِ.

^[1] Al-Baqarah 2:199.

^[2] Al-Baqarah 2:199.

Chapter 22. It Is Permissible To Base One's Intention For *Ihrâm* On The Intention Of Another

[2957] 154 - (1221) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ while he was halting in Al-Baṭhâ', and he said to me: 'Did you intend to perform *Hajj*?' I said: 'Yes.' He said: 'For what did you enter *Ihrâm*?' I said: 'I said: "Here I am at Your service, for the same as the Prophet ﷺ has entered *Ihrâm*.'" He said: 'You have done well. Circumambulate the House and go between Aş-Şafâ and Al-Marwah, then exit *Ihrâm*.' I circumambulated the Ka'bah and went between Aş-Şafâ and Al-Marwah, then I came to a woman of Banû Qais who rid my head of lice. Then I entered *Ihrâm* for *Hajj*. I continued to state *Fatwa* (religious rulings) to that effect for the people until the *Khilâfah* of 'Umar [may Allâh be pleased with them]."

A man said to him: "O Abû Mûsâ," or: "O 'Abdullâh bin Qais, exercise restraint in your *Fatwa*, for you do not know what the Commander of the Believers has introduced with regard to the rituals after you." He said: "O people, whoever heard a *Fatwa*

(المعجم ٢٢) - (بَابُ جَوَازِ تَعْلِيْقِ الْإِحْرَامِ وَهُوَ أَنْ يَحْرِمَ بِإِحْرَامِ كِلَاهِمَا فَلَانِ فَيَصِيرُ مُحْرَمًا بِإِحْرَامِ مِثْلِ إِحْرَامِ فَلَانِ) (التحفة ٢٢)

[٢٩٥٧] ١٥٤ - (١٢٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِخٌ بِالْبَطْحَاءِ، فَقَالَ لِي: «أَحْبَبْتَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ: «بِمَ أَهْلَلْتَ؟» قَالَ قُلْتُ: لَبَّيْكَ يَا هَلَالٍ كَاهِلَالِ النَّبِيِّ ﷺ، قَالَ: «فَقَدْ أَحْسَنْتَ، طُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَجِلْ» قَالَ: طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ بَنِي قَيْسٍ، فَقَلَّتْ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ، قَالَ: فَكُنْتُ أَفْنِي بِهِ النَّاسَ، حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُ]، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! رُوَيْدَكَ بَعْضَ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحَدَتْ أَمِيرُ الْمُؤْمِنِينَ فِي النَّسْكِ بَعْدَكَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتِيَاءَهُ فُتْيَا فَلْيَتَّبِعْ، فَإِنَّ أَمِيرَ

from us (about exiting *Ihrâm*) let him wait, for the Commander of the Believers is coming to you, so follow him." Then 'Umar [may Allâh be pleased with them] came and I mentioned that to him, and he said: 'We follow the Book of Allâh, and the Book of Allâh enjoins completing *Hajj* and *'Umrah*. And we follow the *Sunnah* of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ did not exit *Ihrâm* until the sacrifice reached its destination.'"

[2958] (...) Shu'bah narrated a similar report (as no. 2957) with this chain.

[2959] 155 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: "I came to the Messenger of Allâh ﷺ when he was halting in Al-Baṭhâ', and he said: 'For what have you entered *Ihrâm*?' I said: 'I have entered *Ihrâm* for the same as the Prophet ﷺ has entered *Ihrâm*.' He said: 'Have you brought a sacrificial animal?' I said: 'No.' He said: 'Circumambulate the House and go between Aş-Şafâ and Al-Marwah, then exit *Ihrâm*.' So I circumambulated the House and went between Aş-Şafâ and Al-Marwah, then I went to a woman among my people who combed my hair and washed my head. I used to give the people

المؤمنين قَادِمٍ عَلَيْكُمْ، فِيهِ فَاتَتْهُمُ، قَالَ: فَقَدِمَ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ] فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِنَّ نَأْخُذَ بِكِتَابِ اللَّهِ فَإِنْ كَتَابَ اللَّهُ يَأْمُرُ بِالتَّمَامِ، وَإِنْ نَأْخُذَ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْيُ مَحَلَّهُ.

[٢٩٥٨] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ، نَحْوَهُ.

[٢٩٥٩] ١٥٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُنِخٌ بِالْبَطْحَاءِ، فَقَالَ: «بِمَا أَهَلَّكَ؟» قَالَ فُلْتُ: أَهَلَّكَ بِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «أَهْلَ سُمَّتٍ مِنْ هَدْيٍ؟» فُلْتُ: لَا، قَالَ: «فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلَّ» فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَسَّطَنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ

Fatwas to that effect during the leadership of Abû Bakr and the leadership of ‘Umar. It was during *Hajj* season that a man came to me and said: ‘You do not know what the Commander of the Believers has introduced concerning the rituals.’ I said: ‘O people, whoever heard a *Fatwa* from us (about exiting *Ihrâm*) let him wait, for the Commander of the Believers is coming to you, so follow him.’ When he came I said: ‘O Commander of the Believers, what is this that you have introduced concerning the rituals?’ He said: ‘We follow the Book of Allâh, and Allâh says, “And perform properly the *Hajj* and ‘*Umrah*...”^[1] And we follow the *Sunnah* of our Prophet ﷺ, and the Prophet ﷺ did not exit *Ihrâm* until he had offered the sacrifice.”’

[2960] 156 - (...) It was narrated that Abû Mûsâ [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ had sent me to Yemen, and I came back during the year when he went for *Hajj*. The Messenger of Allâh ﷺ said to me: ‘O Abû Mûsâ, what did you say when you entered *Ihrâm*?’ I said: ‘I said: “Here I am at Your service, for the same purpose as the Prophet ﷺ entered *Ihrâm*.”’ He said: ‘Have you brought a sacrificial animal?’

أَفْتِي النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ، فَإِنِّي لَقَائِمٌ بِالْمُوسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ، فَقُلْتُ: أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّبِعْهُ، فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ، فِيهِ فَاتَّبِعُوا، فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هَذَا الَّذِي أَحَدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ تَأْخُذُ بِكِتَابِ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْمُعَرَّةَ لِلَّهِ﴾ [البقرة: ١٩٦] وَإِنْ تَأْخُذُ بِسُنَّةِ نَبِيِّنَا - ﷺ - فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّى نَحْرَ الْهَدْيِ.

[٢٩٦٠] ١٥٦ - (...) وَحَدَّثَنِي

إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى [رضي الله عنه] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَعَثَنِي إِلَى الْيَمَنِ، قَالَ: فَوَافَقْتُهُ فِي الْعَامِ الَّذِي حَجَّ فِيهِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا

^[1] *Al-Baqarah* 2:196.

I said: 'No.' He said: 'Then go and circumambulate the House and go between Aş-Şafâ and Al-Marwah, then exit *Ihrâm*.'" Then he quoted a *Hadîth* like that of *Shu'bah* and *Sufyân* (no. 2957, 2959).

[2961] 157 - (1222) It was narrated from Abû Mûsâ that he used to issue *Fatwa* allowing *Mur'ah*,^[1] and a man said to him: "Exercise restraint in some of your *Fatwa*, for you do not know what the Commander of the Believers has introduced concerning the rituals." After that I met him and asked him about that. 'Umar said: 'I know that the Prophet ﷺ and his Companions did that, but I did not want married people to have intercourse beneath the trees and then go out for *Hajj* with their heads dripping.'"

Chapter 23. The Permissibility Of *Tamattu'*

[2962] 158 - (1223) 'Abdullâh bin *Shaqîq* said: "'Uthmân used

مُوسَى! كَيْفَ قُلْتَ حِينَ أَحْرَمْتَ؟» قَالَ: قُلْتُ: لَبَيْكَ إِهْلَالًا كِإِهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: «هَلْ سَقَتْ هَذَا؟» فَقُلْتُ: لَا، قَالَ: «فَانْطَلِقْ فَطُفْ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ أَجِلْ» - ثُمَّ سَأَلَ الْحَدِيثَ بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

[٢٩٦١] ١٥٧ - (١٢٢٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى أَنَّهُ كَانَ يُفْتِي بِالْمُتَعَةِ، فَقَالَ لَهُ رَجُلٌ: رُؤَيْدَكَ يَبْعُضُ فُتْيَاكَ، فَإِنَّكَ لَا تَذَرِي مَا أَحَدَتْ أَمِيرُ الْمُؤْمِنِينَ فِي الشُّكِّ بَعْدُ، حَتَّى لَقِيَهُ بَعْدُ، فَسَأَلَهُ، فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ وَأَصْحَابُهُ، وَلَكِنْ كَرِهْتُ أَنْ يَطْلُوا مُعْرِسِينَ بِهِنَّ فِي الْأَرَاكِ، ثُمَّ يَرُوحُونَ فِي الْحَجِّ تَقْطُرُ رُؤُسُهُمْ.

(المعجم ٢٣) - (بَابُ جَوَازِ التَّمَتُّعِ)

(التحفة ٢٣)

[٢٩٦٢] ١٥٨ - (١٢٢٣) حَدَّثَنَا

[1] That is the *Tamattu'* with *Hajj* and *'Umrah*.

to forbid *Mut'ah* (*Tamattu'*) and 'Alî used to enjoin it. 'Uthmân said something to 'Alî, then 'Alî said: 'You know that we did *Tamattu'* with the Messenger of Allâh ﷺ.' He said: 'Yes, but we were afraid then.'"

[2963]... - (...) *Shu'bah* narrated a similar report with this chain.

[2964] 159 - (...) It was narrated that Sa'eed bin Al-Mûsâyyab said: "'Alî and 'Uthmân [may Allâh be pleased with them] met in 'Uṣfân, and 'Uthmân used to forbid *Tamattu'* and 'Umrah (during the *Hajj* season). 'Alî said: 'What do you mean by forbidding something that the Messenger of Allâh ﷺ did?' 'Uthmân said: 'Leave us alone.' He said: 'I cannot leave you alone.' When 'Alî saw that, he entered *Ihrâm* for both of them together."

[2965] 160 - (1224) It was narrated that Abû Dharr [may Allâh be pleased with them] said:

مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ: كَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتَعَةِ، وَكَانَ عَلِيٌّ يَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ لِعَلِيٍّ كَلِمَةً، ثُمَّ قَالَ عَلِيٌّ: لَقَدْ عَلِمْتُ أَنَا قَدْ تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَجَلٌ، وَلَكِنَّا كُنَّا خَائِفِينَ.

[٢٩٦٣] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٢٩٦٤] ١٥٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اجْتَمَعَ عَلِيٌّ وَعُثْمَانُ [رَضِيَ اللَّهُ عَنْهُمَا] بِعُسْفَانَ، فَكَانَ عُثْمَانُ يَنْهَى عَنِ الْمُتَعَةِ أَوْ الْعُمْرَةِ، فَقَالَ عَلِيٌّ: مَا تُرِيدُ إِلَيَّ أَمْرٍ فَعَلَهُ رَسُولُ اللَّهِ ﷺ، تَنْهَى عَنْهُ؟! فَقَالَ عُثْمَانُ: دَعْنَا مِنْكَ، فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَدْعَكَ، فَلَمَّا أَنْ رَأَى عَلِيٌّ ذَلِكَ، أَهَلَ بِهِمَا جَمِيعًا.

[٢٩٦٥] ١٦٠ - (١٢٢٤) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

"*Al-Mut'ah* in *Hajj* was just for the Companions of Muḥammad ﷺ."

وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَتْ الْمُتْعَةُ فِي الْحَجِّ لِأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

[2966] 161 - (...) It was narrated that Abû Dharr [may Allâh be pleased with them] said: "We had a concession," meaning, *Al-Mut'ah* in *Hajj*.

[٢٩٦٦] ١٦١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عِيَّاشِ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَتْ لَنَا رُخْصَةٌ يَغْنِي الْمُتْعَةَ فِي الْحَجِّ.

[2967] 162 - (...) Abû Dharr [may Allâh be pleased with them] said: "Two *Al-Mut'ah* were permitted to us only" - meaning *Mut'ah* (temporary marriage) with women and *Mut'ah* (*Tamattu'*) in *Hajj*.

[٢٩٦٧] ١٦٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا جَرِيرٌ عَنْ فُضَيْلٍ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ]: لَا تَصْلُحُ الْمُتْعَتَانِ إِلَّا لَنَا خَاصَّةً، يَغْنِي مُتْعَةُ النِّسَاءِ وَمُتْعَةُ الْحَجِّ.

[2968] 163 - (...) It was narrated that 'Abdur-Raḥmân bin Abî Ash-Sha'thâ' said: "I came to Ibrâhîm An-Nakha'î and Ibrâhîm At-Taimî and said: 'I intend to combine 'Umrah and *Hajj* this year.' Ibrâhîm An-Nakha'î said: 'Your father would not have intended to do that.'"

[٢٩٦٨] ١٦٣ - (...) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدِ بْنِ أَبِي الشَّعَثَاءِ قَالَ: أَتَيْتُ إِبْرَاهِيمَ النَّخَعِيَّ وَإِبْرَاهِيمَ التَّيْمِيَّ، فَقُلْتُ: إِنِّي أَهْمُ أَنْ أَجْمَعَ الْعُمْرَةَ وَالْحَجَّ، الْعَامَ، فَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: لَكِنْ أَبُوكَ لَمْ يَكُنْ لِيَهُمْ بِذَلِكَ.

Qutaibah said: "Jarîr narrated to us from Bayân, from Ibrâhîm At-

Taimî, from his father, that he passed by Abû Dharr [may Allâh be pleased with them] in Ar-Rabdhah, and he mentioned that to him, and he said: 'It was allowed specifically for us but not for you.'"

[2969] 164 - (1225) It was narrated that Ghunaim bin Qais said: "I asked Sa'd bin Abî Waqqâs [may Allâh be pleased with them] about *Mut'ah* (*Tamattu'*) and he said: 'We did that, and at that time he was a disbeliever in the houses of Makkah.'"^[1]

[2970] (...) It was narrated from Sulaimân At-Taimî with this chain (a *Hadîth* similar to no. 2969), and he said in his report: "meaning, Mu'âwiyah."

[2971] (...) A similar *Hadîth* (as no. 2969) was narrated from Sulaimân At-Taimî with this chain. In the *Hadîth* of Sufyân it says: "*Mut'ah* in *Hajj* (*Tamattu'*)."

قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَّانٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ أَنَّهُ مَرَّ بِأَبِي ذَرٍّ [رَضِيَ اللَّهُ عَنْهُ] بِالرَّبَذَةِ، فَذَكَرَ لَهُ ذَلِكَ، فَقَالَ: إِنَّمَا كَانَتْ لَنَا خَاصَّةً دُونَكُمْ.

[٢٩٦٩] ١٦٤ - (١٢٢٥) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الْفَزَارِيِّ، - قَالَ سَعِيدٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ -: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ غُنَيْمِ بْنِ قَيْسٍ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ الْمُتْعَةِ؟ فَقَالَ: فَعَلْنَاهَا، وَهَذَا يَوْمٌ يُؤْتَى كَافِرٌ بِالْعُرْشِ، يَعْنِي يُبَوِّتُ مَكَّةَ.

[٢٩٧٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي رَوَايَتِهِ: يَعْنِي مُعَاوِيَةَ.

[٢٩٧١] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَذَا الْإِسْنَادِ

^[1] The meaning is understood more clearly by the next narrations, and the meaning of "he was a disbeliever" is that he had recently accepted Islam.

مِثْلَ حَدِيثِهِمَا، وَفِي حَدِيثِ سُفْيَانَ:
الْمُتَعَةُ فِي الْحَجِّ.

[2972] 165 - (1226) It was narrated that Muṭarrif said: “Imrân bin Ḥuṣain said to me: ‘I will tell you a *Hadīth* today, by means of which Allāh will benefit you after today. Know that the Messenger of Allāh ﷺ allowed some of his family to perform ‘*Umrah* in the first ten days of Dhul-Hijjah, and no verse was revealed which abrogated that, and he did not forbid it before he passed away. After that, it doesn’t matter what anyone else thinks.”

[2973] 166 - (...) It was narrated from Al-Jurairī with this chain (a *Hadīth* similar to no. 2972). Ibn Ḥātim said in his report: “It doesn’t matter what anyone else thinks,” meaning ‘Umar.

[2974] 167 - (...) It was narrated that Muṭarrif said: “Imrân bin Ḥuṣain said to me: ‘I will tell you a *Hadīth* by means of which Allāh may benefit you. The Messenger of Allāh ﷺ joined *Hajj* and ‘*Umrah*, then he did not forbid it until he died, and no Qur’ân (*Āyat*) was revealed forbidding

[٢٩٧٢] ١٦٥ - (١٢٢٦) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ
إِبْرَاهِيمَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ،
عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ ابْنُ
حُصَيْنٍ: إِنِّي لَأُحَدِّثُكَ بِالْحَدِيثِ، الْيَوْمَ،
يَنْفَعُكَ اللَّهُ بِهِ بَعْدَ الْيَوْمِ، وَاعْلَمْ أَنَّ رَسُولَ
اللَّهِ ﷺ قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي
الْعَشْرِ، فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذَلِكَ، وَلَمْ يَنْهَ
عَنْهُ حَتَّى مَضَى لَوَجْهِهِ، ارْتَأَى كُلُّ
أَمْرٍ، بَعْدُ، مَا شَاءَ أَنْ يَرْتَبِيَ.

[٢٩٧٣] ١٦٦ - (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ،
كِلَاهُمَا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ عَنْ
الْجُرَيْرِيِّ فِي هَذَا الْإِسْنَادِ، وَقَالَ ابْنُ
حَاتِمٍ فِي رِوَايَتِهِ: ارْتَأَى رَجُلٌ بِرَأْيِهِ مَا
شَاءَ، يَعْنِي عُمَرَ.

[٢٩٧٤] ١٦٧ - (...) وَحَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ مُطَرِّفٍ
قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: أُحَدِّثُكَ
حَدِيثًا عَسَى اللَّهُ أَنْ يَنْفَعَكَ بِهِ: إِنَّ رَسُولَ
اللَّهِ ﷺ جَمَعَ بَيْنَ حَجَّةٍ وَعُمْرَةٍ، ثُمَّ لَمْ

that. And I was always greeted^[1] until I was cauterized, then the greetings ceased, then when I stopped (being cauterized), the greetings returned.”

[2975] (...) Muṭarrif said: “Imrân bin Ḥuṣain said to me...” a *Ḥadīth* like that of Mu‘aḏh (no. 2974).

[2976] 168 - (...) Muṭarrif said: “Imrân bin Ḥuṣain sent for me during his final illness and said: ‘I am going to tell you some *Aḥādīth* by means of which Allāh may benefit you after I am gone. If I live, then conceal them, but if I die, then narrate them if you wish. I have been greeted (by the Angels). The Prophet of Allāh ﷺ combined *Hajj* and *‘Umrah*, then no (words of) the Book of Allāh were revealed concerning that, and the Prophet of Allāh ﷺ did not forbid it. And it doesn’t matter what anyone else says about it.”

[2977] 169 (...) It was narrated that ‘Imrân bin Al-Ḥuṣain [may Allāh be pleased with them] said: “Know that the Messenger of

يَنَّهُ عَنْهُ حَتَّى مَاتَ، وَلَمْ يَنْزِلْ فِيهِ قُرْآنٌ يُحَرِّمُهُ، وَقَدْ كَانَ يُسَلِّمُ عَلَيَّ حَتَّى اكْتَوَيْتُ، فَتَرَكْتُ، ثُمَّ تَرَكْتُ الْكَيَّ فَعَادَ.

[٢٩٧٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ مُطَرِّفًا قَالَ: قَالَ لِي عِمْرَانُ ابْنُ حُصَيْنٍ بِمِثْلِ حَدِيثِ مُعَاذٍ.

[٢٩٧٦] ١٦٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ قَالَ: بَعَثَ إِلَيَّ عِمْرَانُ بْنُ حُصَيْنٍ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ: إِنِّي مُحَدِّثُكَ بِأَحَادِيثَ، لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهَا بَعْدِي، فَإِنْ عِشْتُ فَأَكْتُمُ عَنْيَ، وَإِنْ مِتُّ فَحَدِّثْ بِهَا إِنْ شِئْتَ: إِنَّهُ قَدْ سَلَّمَ عَلَيَّ، وَاعْلَمْ أَنَّ نَبِيَّ اللَّهِ ﷺ قَدْ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللَّهِ، وَلَمْ يَنَّهُ عَنْهَا نَبِيُّ اللَّهِ ﷺ، قَالَ رَجُلٌ بِرَأْيِهِ فِيهَا مَا شَاءَ.

[٢٩٧٧] ١٦٩ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ

[1] The meaning is; “by the Angels.”

Allâh ﷺ combined *Hajj* and 'Umrah, then no (words of) the Book of Allâh were revealed concerning that, and the Messenger of Allâh ﷺ did not forbid it. And it doesn't matter what anyone else says about it."

[2978] 170 - (...) It was narrated that 'Imrân bin Ḥuṣain [may Allâh be pleased with them] said: "We performed *Tamattu'* with the Messenger of Allâh ﷺ and no Qur'ân (*Āyat*) was revealed concerning that. And it doesn't matter what anyone else says about it."

[2979] 171 - (...) This *Ḥadīth* was narrated from 'Imrân bin Ḥuṣain. He said: "The Prophet of Allâh ﷺ performed *Tamattu'* and we did *Tamattu'* with him."

[2980] 172 - (...) It was narrated that Abū Rajâ' said: "Imrân bin Ḥuṣain said: 'The verse of *Mut'ah* was revealed in the Book of Allâh, meaning *Tamattu'* in *Hajj*.

يُونُسَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ ابْنِ الشَّخِيرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَعْلِمَ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابُ اللَّهِ، وَلَمْ يَنْهَنَا عَنْهُمَا رَسُولُ اللَّهِ ﷺ، قَالَ فِيهَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[2978] 170 - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَمَتَّعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَنْزِلْ فِيهِ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

[2979] 171 - (...) وَحَدَّثَنِي حَبَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ: حَدَّثَنِي مُحَمَّدُ بْنُ وَاسِعٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ [رَضِيَ اللَّهُ عَنْهُ] بِهَذَا الْحَدِيثِ، قَالَ: تَمَتَّعَ نَبِيُّ اللَّهِ ﷺ وَتَمَتَّعْنَا مَعَهُ.

[2980] 172 - (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبُكْرَاوِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ قَالَا: حَدَّثَنَا بِشْرُ بْنُ

The Messenger of Allâh ﷺ told us to do that, then no verse was revealed abrogating the verse of *Tamattu'*, and the Messenger of Allâh ﷺ did not forbid it until he died. And after that it doesn't matter what anyone else says about it."

[2981] 173 - (...) A similar report (as no. 2981) was narrated from 'Imrân bin Ḥuṣain, except that he said: "And we did that with the Messenger of Allâh ﷺ," and he did not say: "He told us to do that."

Chapter 24. The Obligation For The Pilgrim Who Is Performing *Tamattu'* To Offer A Sacrifice; If He Has No Animal To Sacrifice, He Must Fast For Three Days During *Hajj* And Seven Days When He Goes Back To His Family

[2982] 174 - (1227) 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ performed *Tamattu'* during the Farewell Pilgrimage, joining *'Umrah* to *Hajj*, and he offered a sacrifice. He brought the sacrificial animal with him from Dhul-Hulaifah. The

المُفَضَّل: أَخْبَرَنَا عِمْرَانُ بْنُ مُسْلِمٍ عَنْ أَبِي رَجَاءٍ قَالَ: قَالَ عِمْرَانُ بْنُ حُصَيْنٍ: نَزَلَتْ آيَةُ الْمُتَعَةِ فِي كِتَابِ اللَّهِ يَغْنِي مُتَعَةَ الْحَجِّ، وَأَمَرَنَا بِهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ لَمْ تَنْزِلْ آيَةٌ تَنْسَخُ آيَةَ مُتَعَةِ الْحَجِّ، وَلَمْ يَنْهَ عَنْهَا رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ، قَالَ رَجُلٌ بِرَأْيِهِ، بَعْدُ، مَا شَاءَ.

[2981] ١٧٣ - (...) وَحَدَّثَنِيهِ

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عِمْرَانَ الْقَصِيرِ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَفَعَلْنَاهَا مَعَ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَقُلْ: وَأَمَرَنَا بِهَا.

(المعجم ٢٤) - (بَابُ وَجوب الدم

على المتمتع، وأنه إذا عدمه لزمه

صوم ثلاثة أيام في الحج، وسبعة إذا

رجع إلى أهله) (التحفة ٢٤)

[2982] ١٧٤ - (١٢٢٧) حَدَّثَنِي

عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي

أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ

عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ،

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]

Messenger of Allāh ﷺ started by (beginning the *Talbiyah*) for 'Umrah, then he (began the *Talbiyah*) for Hajj. The people also performed *Tamattu'* with the Messenger of Allāh ﷺ, following 'Umrah with Hajj.

"Those who offered a sacrifice brought the sacrificial animal with them, and some of them did not offer a sacrifice. When the Messenger of Allāh ﷺ came to Makkah he said to the people: 'Whoever among you has brought a sacrificial animal, nothing that has been forbidden to him (in *Ihrām*) will become permissible until he has completed his Hajj. Whoever among you did not bring a sacrificial animal, let him circumambulate the House and go between Aş-Şafâ and Al-Marwah, then cut his hair and exit *Ihrām*, then let him enter *Ihrām* for Hajj and offer a sacrifice. Whoever cannot find an animal to sacrifice, let him fast for three days during Hajj and seven days if he returns to his family.' The Messenger of Allāh ﷺ performed *Tawâf* when he arrived at Makkah. He touched the Corner (the Black Stone) when he began, then he walked rapidly in three of the seven circuits and walked (at a normal pace) in the last four. Then when he had completed *Tawâf* he prayed two *Rak'ah* at the *Maqâm*, then he said *Salâm* and left. He

قَالَ: تَمَعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهْلَ بِالْعُمْرَةِ، ثُمَّ أَهْلَ بِالْحَجِّ، وَتَمَعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى، فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى، فَلْيُطْفِئْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيَقْصِرْ وَلْيَحْلِلْ، ثُمَّ لِيَهْلَ بِالْحَجِّ وَلِيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْيًا، فَلْيُضْمِ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ» وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ، فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، ثُمَّ رَكَعَ، حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ، رُكْعَتَيْنِ، ثُمَّ سَلَّمَ فَأَنْصَرَفَ، فَأَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَمَ مِنْهُ حَتَّى قَضَى حَجَّهُ، وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ، فَضَاءً بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَمَ

went to Aş-Şafâ and performed seven circuits between Aş-Şafâ and Al-Marwah. Then he did not regard as permissible anything that had become forbidden to him (in *Ihrâm*) until he had completed his *Hajj*. He offered his sacrifice on the Day of Sacrifice, then he hastened to circumambulate the House, then he exited *Ihrâm* completely. Those people who had brought sacrificial animals with them did what the Messenger of Allâh ﷺ did.”

[2983] 175 (1228) It was narrated from ‘Urwah bin Az-Zubair, that ‘Āishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ followed ‘*Umrah with Hajj (Tamattu’)*. And the people did *Tamattu’* with him, as was informed to me by Sâlim bin ‘Abdullâh from ‘Abdullâh [may Allâh be pleased with them] from the Messenger of Allâh ﷺ.

Chapter 25. The Pilgrim Performing *Qirân* Should Not Exit *Ihrâm* Except When The Pilgrims Performing *Ifrâd* Exit *Ihrâm*

[2984] 176 - (1229) It was narrated from ‘Abdullâh bin ‘Umar that Hafṣah [may Allâh be pleased with her], the wife of the Prophet ﷺ, said: “O Messenger

منه، وفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْدَى وَسَاقِ الْهَدْيِ، مِنَ النَّاسِ.

[2983] ١٧٥ - (١٢٢٨) وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ عَنْ رَسُولِ اللَّهِ ﷺ فِي تَمَتُّعِهِ بِالْحَجِّ إِلَى الْعُمْرَةِ، وَتَمَتُّعِ النَّاسِ مَعَهُ، بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَسُولِ اللَّهِ ﷺ.

(المعجم ٢٥) - (بَابُ بَيَانِ أَنَّ الْقَارِنَ لَا يَتَحَلَّلُ إِلَّا فِي وَقْتِ تَحَلُّلِ الْحَاجِّ الْمَفْرَدِ) (التحفة ٢٥)

[2984] ١٧٦ - (١٢٢٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ

of Allâh, why have the people exited *Ihrâm* when you have not exited from *Ihrâm* following your 'Umrah?" He said: "I have matted my hair together and garlanded my sacrificial animal,^[1] so I will not exit *Ihrâm* until I offer the sacrifice."

[2985] (...) It was narrated that Ḥaḥṣah [may Allâh be pleased with her] said: "I said: O Messenger of Allâh, why have you not exited *Ihrâm*?..." a similar report (as no. 2984).

[2986] 177 - (...) It was narrated from Ibn 'Umar that Ḥaḥṣah [may Allâh be pleased with them] said: "I said to the Prophet ﷺ: 'Why have the people exited *Ihrâm* while you have not exited *Ihrâm* following your 'Umrah?' He said: 'I have garlanded my sacrificial animal and matted my hair together, so I will not exit *Ihrâm* until I exit *Ihrâm* following Hajj.'"

[2987] 178 - (...) It was narrated from Ibn 'Umar that Ḥaḥṣah [may Allâh be pleased with them] said: "O Messenger of Allâh..." a *Hadîth* like that of Mâlik (no. 2984). "So I will not exit *Ihrâm* until I have offered my sacrifice."

حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] زَوْجَ النَّبِيِّ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ حَلُّوْا، وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَجِلُ حَتَّى أَنْحَرَ».

[٢٩٨٥] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ لَمْ تَحْلِلْ؟ يَنْحَوْرُهُ.

[٢٩٨٦] ١٧٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: مَا شَأْنُ النَّاسِ حَلُّوْا وَلَمْ تَحْلِلْ مِنْ عُمْرَتِكَ؟ قَالَ «إِنِّي قَلَّدْتُ هَدْيِي، وَلَبَدْتُ رَأْسِي، فَلَا أَجِلُ حَتَّى أَجِلَ مِنَ الْحَجِّ».

[٢٩٨٧] ١٧٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ حَفْصَةَ [رَضِيَ اللَّهُ عَنْهُمْ] قَالَتْ: يَا رَسُولَ اللَّهِ! بِمِثْلِ حَدِيثِ مَالِكٍ «فَلَا أَجِلُ حَتَّى أَنْحَرَ».

[1] See no. 3016 for details on this matter.

[2988] 179 - (...) It was narrated that Ibn ‘Umar said: “Ḥaḥḥaḥ [may Allāh be pleased with her] told me that the Prophet ﷺ ordered his wives to exit *Ihrām* during the Farewell Pilgrimage. Ḥaḥḥaḥ said: ‘I said: “What is keeping you from exiting *Ihrām* too?” He said: “I have matted my hair together and garlanded my sacrificial animal, so I will not exit *Ihrām* until I have offered my sacrifice.”’

Chapter 26. It Is Permissible To Exit *Ihrām* If One Is Prevented From Completing Hajj; It Is Permissible To Perform *Qirān* And The Pilgrim Performing *Qirān* Should Perform Just One *Tawâf* And One *Sa‘ī*

[2989] 180 - (1230) It was narrated from Nâfi‘ that ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] set out to perform ‘*Umrah* during the *Fitnah* of Al-Ḥajjāj and he said: ‘If we are prevented from reaching the House, we will do what we did with the Messenger of Allāh ﷺ.’ He set out and entered *Ihrām* for ‘*Umrah*, and he traveled until he reached Al-Baidā’, where he turned to his

[٢٩٨٨] ١٧٩- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْمُخْزُومِيُّ وَعَبْدُ الْمَجِيدِ عَنْ ابْنِ جُرَيْجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَدَّثَنِي حَفْصَةُ [رَضِيَ اللَّهُ عَنْهَا] أَنَّ النَّبِيَّ ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، قَالَتْ حَفْصَةُ: فَقُلْتُ: مَا يَمْنَعُكَ أَنْ تَحِلَّ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي، وَقَلَّدْتُ هَذِي، فَلَا أَحِلُّ حَتَّى أَنْحَرَ هَذِي».

(المعجم ٢٦) - (بَابُ جَوَازِ التَّحْلِيلِ
بِالْإِحْصَارِ وَجَوَازِ الْقِرَانِ وَاقْتِصَارِ
الْقَارِنِ عَلَى طَوَافٍ وَاحِدٍ وَسَعَى
وَاحِدٍ) (التحفة ٢٦)

[٢٩٨٩] ١٨٠- (١٢٣٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] خَرَجَ فِي الْفِتْنَةِ مُعْتَمِرًا، وَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ فَأَهْلَلَ بِعُمْرَةٍ، وَسَارَ حَتَّى إِذَا طَهَرَ عَلَى الْبَيْدَاءِ التَفَتَ إِلَى أَصْحَابِهِ فَقَالَ: مَا أَمْرُهُمَا إِلَّا

companions and said: 'They are both the same.' I ask you to bear witness that I have committed myself to performing *Hajj* with 'Umrah. He set out, and when he reached the House, he circumambulated it seven times, and went between Aş-Şafâ and Al-Marwah seven times, and he did not do more than that, believing that it would be sufficient for him, then he offered the sacrifice."^[1]

[2990] 181 - (...) Nâfi' narrated that 'Abdullâh bin 'Abdullâh and Sâlim bin 'Abdullâh spoke to 'Abdullâh when Al-Hajjâj came to fight Ibn Az-Zubair, and said: "It does not matter if you do not do *Hajj* this year; we are afraid that there will be fighting among the people and you will not be able to reach the House." He said: "If I am prevented from reaching the House, I will do what the Messenger of Allâh ﷺ did when I was with him, when the disbelievers of the Quraish prevented him from reaching the House. I ask you to bear witness that I have committed myself to perform 'Umrah."

He set off until he reached Dhul-Hulaifah, where he recited the *Talbiyah* for 'Umrah, then he said: "If the way is clear for me, I will complete my 'Umrah, and if the way is blocked, I will do what

وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، فَخَرَجَ حَتَّى إِذَا جَاءَ الْبَيْتَ طَافَ بِهِ سَبْعًا، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا لَمْ يَزِدْ عَلَيْهِ، وَرَأَى أَنَّهُ مُجْزِيءٌ عَنْهُ، وَأَهْدَى.

[٢٩٩٠] ١٨١ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَلِيمَ بْنَ عَبْدِ اللَّهِ، كَلَّمَا عَبْدَ اللَّهِ حِينَ نَزَلَ الْحَجَّاجُ لِقِتَالِ ابْنِ الزُّبَيْرِ قَالَا: لَا يَضُرُّكَ أَنْ لَا تَحُجَّ الْعَامَ، فَإِنَّا نَخْشَى أَنْ يَكُونَ بَيْنَ النَّاسِ قِتَالٌ وَيَحَالُ بَيْنَكَ وَبَيْنَ الْبَيْتِ، قَالَ: إِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، حِينَ خَالَتُ كُفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، فَاذْطَلَقَ حَتَّى أَتَى ذَا الْحُلَيْفَةِ فَلَبَّى بِالْعُمْرَةِ، ثُمَّ قَالَ: إِنْ خُلِّي سَبِيلِي فَصَبَّيْتُ عُمْرَتِي، وَإِنْ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا

[1] That is, he slaughtered the *Hadî* on the tenth of Dhul-Hijjah, the Day of *An-Nahr*.

the Messenger of Allâh ﷺ did when I was with him.” Then he recited: “Indeed in the Messenger of Allâh you have a good example to follow”...^[1] Then he traveled on until he reached Zahr Al-Baidâ’, where he said: “They are both the same. If I am prevented from performing ‘Umrah, then I will be prevented from performing Hajj. I ask you to bear witness that I have committed myself to performing Hajj with ‘Umrah.”

He traveled on and bought a sacrificial animal in Qudaïd, then he performed one *Tawâf* for both around the House and between As-Şafâ and Al-Marwah, then he did not exit *Ihrâm* until he exited *Ihrâm* from both on the Day of Sacrifice.”

[2991] (...) It was narrated that Nâfi’ said: “Ibn ‘Umar wanted to perform Hajj when Al-Ḥajjâj attacked Ibn Az-Zubair...” and he quoted a *Ḥadîth* like this (no. 2990), and at the end of the *Ḥadîth* he said: “And he used to say: ‘Whoever joins Hajj and ‘Umrah, one *Tawâf* is sufficient for him. And he should not exit *Ihrâm* until he exits *Ihrâm* from both.”

[2992] 182 - (...) It was narrated from Nâfi’ that Ibn ‘Umar wanted to perform Hajj in the

مَعَهُ، ثُمَّ تَلَا: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١] ثُمَّ سَارَ حَتَّى إِذَا كَانَ يَظْهَرُ الْبَيْدَاءَ قَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ، إِنْ حِيلَ بَيْنِي وَبَيْنَ الْعُمْرَةِ حِيلَ بَيْنِي وَبَيْنَ الْحَجِّ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَةٍ، فَانْطَلَقْتُ حَتَّى ابْتِئَاعَ بُقْدِيدٍ هَذِيًّا، ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ لَمْ يَحِلَّ مِنْهُمَا حَتَّى أَحَلَّ مِنْهُمَا بِحَجَّتِهِ، يَوْمَ النَّحْرِ.

[٢٩٩١] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ قَالَ: أَرَادَ ابْنُ عُمَرَ الْحَجَّ حِينَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، وَاقْتَصَرَ الْحَدِيثَ بِمِثْلِ هَذِهِ الْقِصَّةِ، وَقَالَ فِي آخِرِ الْحَدِيثِ، وَكَانَ يَقُولُ: مَنْ جَمَعَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ كَفَاهُ طَوَافٌ وَاحِدٌ، وَلَمْ يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا.

[٢٩٩٢] ١٨٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا

^[1] Al-Aḥzâb 33:21.

year when Al-Hajjâj attacked Ibn Az-Zubair. It was said to him: "There will be fighting among the people and we are afraid that you will be prevented." He said: "You have a good example to follow in the Messenger of Allâh ﷺ. I will do what the Messenger of Allâh ﷺ did. I ask you to bear witness that I have committed myself to performing 'Umrah." Then he set out, and when he was in Zâhir Al-Baidâ' he said: "Hajj and 'Umrah are the same. Bear witness" - (one of the narrators) Ibn Rumh said: "I ask you to bear witness" - "that I have committed myself to performing Hajj along with my 'Umrah." He slaughtered a sacrificial animal that he had bought in Qudaid, then he set out, entering *Ihrâm* for both together, until he came to Makkah, where he circumambulated the House and went between Aş-Şafâ and Al-Marwah, and he did not do more than that. And he did not offer a sacrifice nor shave his head nor cut his hair nor regard as permissible anything that had become forbidden to him (in *Ihrâm*) until the Day of Sacrifice came, when he slaughtered sacrificial animal shaved his head, and he thought that his first *Tawâf* was sufficient for Hajj and 'Umrah.

Ibn 'Umar said: "This is what the Messenger of Allâh ﷺ did."

فُتِيَهُ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ، فَقِيلَ لَهُ: إِنَّ النَّاسَ كَائِفٌ بَيْنَهُمْ قِتَالًا، وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ، فَقَالَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ، أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، اشْهَدُوا - قَالَ ابْنُ رُمَيْحٍ: أَشْهَدُكُمْ - أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي، وَأَهْدَيْ هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ، ثُمَّ انْطَلَقَ يَهْلُ بِهِمَا جَمِيعًا، حَتَّى قَدِمَ مَكَّةَ، فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلَمْ يَزِدْ عَلَى ذَلِكَ، وَلَمْ يَنْحَرْ، وَلَمْ يَحْلِقْ، وَلَمْ يَقْصُرْ، وَلَمْ يَحْلِقْ مِنْ شَيْءٍ حَرَّمَ مِنْهُ، حَتَّى كَانَ يَوْمَ النَّحْرِ فَنَحَرَ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ.

وَقَالَ ابْنُ عُمَرَ: كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ.

[2993] 183 - (...) This narration was narrated from Nâfi', from Ibn 'Umar, but he only mentioned the Prophet ﷺ at the beginning of the *Hadîth*, when it was said to him: "You will be prevented from reaching the House." He said: "Then I will do what the Messenger of Allâh ﷺ did." And it does not say at the end of the *Hadîth*: "This is what the Messenger of Allâh ﷺ did," as Al-Laith said (in no. 2992).

[٢٩٩٣] ١٨٣ - (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِهَذِهِ الْقِصَّةِ، وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ إِلَّا فِي أَوَّلِ الْحَدِيثِ، حِينَ قِيلَ لَهُ: يَصُدُّوكَ عَنِ الْبَيْتِ، قَالَ: إِذَا أَفْعَلَ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ فِي آخِرِ الْحَدِيثِ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ، كَمَا ذَكَرَهُ اللَّيْثُ.

Chapter 27. Ifrâd And Qirân

(المعجم ٢٧) - (بَابُ فِي الْإِفْرَادِ)

والقران) (التحفة ٢٧)

[2994] 184 - (1231) It was narrated that Ibn 'Umar - according to the report of Yahyâ - said: "We entered *Ihrâm* with the Messenger of Allâh ﷺ for *Hajj* only." According to the report of Ibn 'Awn: "The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj* only."

[٢٩٩٤] ١٨٤ - (١٢٣١) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَعَبْدُ اللَّهِ بْنُ عَوْنٍ الْهَلَالِيُّ قَالَا: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - فِي رِوَايَةٍ يَحْتَمِلُ - قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ مُفْرَدًا، وَفِي رِوَايَةِ ابْنِ عَوْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَ بِالْحَجِّ مُفْرَدًا.

[2995] 185 - (1232) It was narrated from Bakr, that Anas [may Allâh be pleased with them] said: "I heard the Prophet ﷺ reciting the *Talbiyah* for *Hajj* and *'Umrah* together."

[٢٩٩٥] ١٨٥ - (١٢٣٢) وَحَدَّثَنَا سَرِيعُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرِ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا.

Bakr said: "So I narrated that to Ibn 'Umar, and he said: 'He recited the *Talbiyah* for Hajj only.' Then I met Anas and I told him what Ibn 'Umar had said. Anas said: 'You are treating us like little children!' I heard the Messenger of Allâh ﷺ say: "*Labbayka 'Umratan wa Hajjân* (Here I am, O Allâh, for Hajj and 'Umrah)."

[2996] 186 - (...) It was narrated from Bakr bin 'Abdullâh: "Anas [may Allâh be pleased with them] told us that he saw the Prophet ﷺ joining them" - Hajj and 'Umrah - he said: "I asked Ibn 'Umar and he said: 'We entered *Ihrâm* for Hajj.' I went back to Anas and told him what Ibn 'Umar had said, and he said: 'It is as if we were little children!'"

Chapter 28. It Is Recommended For The Pilgrim To Perform *Tawâf Al-Qudûm*^[1] And *As-Sa'i* After It

[2997] 187 - (1233) It was narrated that Wabarah said: "I was sitting with Ibn 'Umar when a man came and said: 'Is it right for me to circumambulate the

قَالَ بَكْرٌ: فَحَدَّثْتُ بِذَلِكَ ابْنَ عُمَرَ، فَقَالَ: لَبَّيْ بِالْحَجِّ وَحَدَّه، فَلَقِيتُ أَنَسًا فَحَدَّثْتُهُ يَقُولُ ابْنُ عُمَرَ فَقَالَ أَنَسٌ: مَا تَعُدُّونَا إِلَّا صِبْيَانًا! سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا».

[٢٩٩٦] ١٨٦ - (...) وَحَدَّثَنِي أُمِّيَّةُ ابْنُ بَسْطَامَ الْعَيْثِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا أَنَسٌ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ رَأَى النَّبِيَّ ﷺ جَمَعَ بَيْنَهُمَا - بَيْنَ الْحَجِّ وَالْعُمْرَةِ - قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ، فَقَالَ: أَهْلَلْنَا بِالْحَجِّ، فَرَجَعْتُ إِلَى أَنَسٍ فَأَخْبَرْتُهُ مَا قَالَ ابْنُ عُمَرَ، فَقَالَ: كَأَنَّمَا كُنَّا صِبْيَانًا!.

(المعجم ٢٨) - (بَابُ اسْتِحْبَابِ

طَوَافِ الْقُدُومِ لِلْحَاجِّ وَالسَّعْيِ بَعْدَهُ)

(التحفة ٢٨)

[٢٩٩٧] ١٨٧ - (١٢٣٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّاسٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ وَبَرَةَ قَالَ:

^[1] The *Tawâf* of arrival, performed upon the arrival to Makkah.

House before I go to the place of standing (*Al-Mawqif*)?" He said: 'Yes.' He said: 'Ibn 'Abbâs says: "Do not circumambulate the House until you have gone to the place of standing."' Ibn 'Umar said: 'The Messenger of Allâh ﷺ performed Hajj, and he circumambulated the House before going to the place of standing; is the word of the Messenger of Allâh ﷺ more deserving of being followed, or the word of Ibn 'Abbâs, if you are sincere?'"

[2998] 188 - (...) It was narrated that Wabarah said: "A man asked Ibn 'Umar [may Allâh be pleased with them]: 'Should I circumambulate the House once I have entered *Ihrâm* for Hajj?' He said: 'What is stopping you?' He said: 'I saw the son of so-and-so disapproving of it, but you are dearer to us than him; we see that he is tempted by this world.' He said: 'Which of us' - or 'which of you' - 'is not tempted by this world?' Then he said: 'We saw the Messenger of Allâh ﷺ enter *Ihrâm* for Hajj, circumambulate the House and perform *Sa'i* between Aş-Şafâ and Al-Marwah. The way of Allâh and the way of His Messenger ﷺ are more deserving of being followed than the way of so-and-so, if you are sincere.'"

كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ، فَجَاءَهُ رَجُلٌ فَقَالَ: أَیْضُلِحْ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَبْلَ أَنْ آتِيَ الْمَوْقِفَ، فَقَالَ: نَعَمْ، فَقَالَ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: لَا تَطُفُ بِالْبَيْتِ حَتَّى تَأْتِيَ الْمَوْقِفَ، فَقَالَ ابْنُ عُمَرَ: فَقَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ قَبْلَ أَنْ يَأْتِيَ الْمَوْقِفَ، فَيَقُولُ رَسُولُ اللَّهِ ﷺ أَحَقُّ أَنْ تَأْخُذَ، أَوْ يَقُولِ ابْنُ عَبَّاسٍ، إِنْ كُنْتَ صَادِقًا؟.

[٢٩٩٨] ١٨٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَّانٍ، عَنْ وَبَرَةَ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] أَطُوفُ بِالْبَيْتِ وَقَدْ أُحْرِمْتُ بِالْحَجِّ؟ فَقَالَ: وَمَا يَمْنَعُكَ؟ قَالَ: إِنِّي رَأَيْتُ ابْنَ فُلَانٍ يَكْرَهُهُ وَأَنْتَ أَحَبُّ إِلَيْنَا مِنْهُ، رَأَيْنَاهُ قَدْ فَتَنَتْهُ الدُّنْيَا، فَقَالَ: وَأَيْنَا - أَوْ أَتُكِّم - لَمْ تَفْتِنَهُ الدُّنْيَا؟ ثُمَّ قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ﷺ أُحْرِمَ بِالْحَجِّ، وَطَافَ بِالْبَيْتِ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسَنَّهُ اللَّهُ وَسَنَّهُ رَسُولُهُ ﷺ أَحَقُّ أَنْ تُتَّبَعَ، مِنْ سَنَةِ فُلَانٍ، إِنْ كُنْتَ صَادِقًا؟.

Chapter 29. Clarifying That The Pilgrim Who Has Entered *Ihrâm* For 'Umrah Should Not Exit *Ihrâm* After Performing *Tawâf* Before *Sa'î*; And The Pilgrim Who Has Entered *Ihrâm* For Hajj Should Not Exit *Ihrâm* After Performing *Tawâf Al-Qudûm*, And The Same Applies To The Pilgrim Performing *Qirân*

[2999] 189 - (1234) It was narrated that 'Amr bin Dinâr said: "We asked Ibn 'Umar about a man who comes to perform 'Umrah and he circumambulates the House but he does not go between Aş-Şafâ and Al-Marwah - can he have intercourse with his wife?" He said: "The Messenger of Allâh ﷺ came and circumambulated the House seven times, and he prayed two *Rak'ah* behind the *Maqâm*, and he went between Aş-Şafâ and Al-Marwah seven times, and you have the best example in the Messenger of Allâh ﷺ."

[3000] (...) A *Hadîth* similar to that of Ibn 'Uyaynah (no. 2999) was narrated from 'Amr bin Dinâr, from Ibn 'Umar [may Allâh be pleased with them], from the Prophet ﷺ.

(المعجم ٢٩) - (بَابُ بَيَانِ أَنَّ الْمُحْرِمَ بِعُمْرَةٍ لَا يَتَحَلَّلُ بِالطَّوَافِ قَبْلَ السَّعْيِ وَأَنَّ الْمُحْرِمَ بِحَجٍّ لَا يَتَحَلَّلُ بِطَوَافِ الْقُدُومِ وَكَذَلِكَ الْقَارِنُ) (التحفة ٢٩)

[٢٩٩٩] ١٨٩ - (١٢٣٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ قَدِمَ بِعُمْرَةٍ، فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

[٣٠٠٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ [الزَّهْرَانِيُّ] عَنْ حَمَّادِ ابْنِ زَيْدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ.

[3001] 190 - (1235) It was narrated from Muḥammad bin ‘Abdur-Raḥmân that a man from Al-‘Irâq said to him: “Ask ‘Urwah bin Az-Zubair for me about a man who enters *Ihrâm* for *Hajj* - when he has circumambulated the House, can he exit *Ihrâm* or not? If he says to you that he should not exit *Ihrâm*, tell him: ‘There is a man who says that it may be done.’” He said: “I asked him, and he said: ‘The one who has entered *Ihrâm* for *Hajj* cannot exit *Ihrâm* except by completing *Hajj*.’ I said: ‘There is a man who says that it may be done.’ He said: ‘What a bad thing he has said.’ Then that man met me and asked me, and I told him. He said: ‘Tell him that a man used to narrate that the Messenger of Allâh ﷺ did that, and how come Asmâ’ and Az-Zubair do that?’”

He said: “I went to him and told him that. He said: ‘Who is that?’ I said: ‘I do not know.’ He said: ‘Why doesn’t he come to me himself and ask me? I think he is an ‘Irâqî.’ I said: ‘I do not know.’ He said: ‘He is lying. The Messenger of Allâh ﷺ performed *Hajj*, and ‘Āishah [may Allâh be pleased with her] told me that the first thing he did when he came to Makkah was perform *Wuḍû’*, then he circumambulated the House.’”

[٣٠٠١] ١٩٠ - (١٢٣٥) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ قَالَ لَهُ: سَلْ لِي عُرْوَةَ ابْنَ الزُّبَيْرِ عَنْ رَجُلٍ يَهْلُ بِالْحَجِّ، فَإِذَا طَافَ بِالْبَيْتِ أَيْحِلُّ أَمْ لَا؟ فَإِنْ قَالَ لَكَ: لَا يَحِلُّ، فَقُلْ لَهُ: إِنَّ رَجُلًا يَقُولُ ذَلِكَ، قَالَ: فَسَأَلْتُهُ فَقَالَ: لَا يَحِلُّ مِنْ أَهْلِ بِالْحَجِّ إِلَّا بِالْحَجِّ، قُلْتُ: فَإِنَّ رَجُلًا كَانَ يَقُولُ ذَاكَ، قَالَ: بَلَى مَا قَالَ، فَتَصَدَّائِي الرَّجُلُ فَسَأَلَنِي فَحَدَّثَنِي، فَقَالَ، فَقُلْ لَهُ: فَإِنَّ رَجُلًا كَانَ يُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ فَعَلَ ذَلِكَ، وَمَا شَأْنُ أَسْمَاءَ وَالزُّبَيْرِ قَدْ فَعَلَا ذَلِكَ. قَالَ: فَحِجَّتُهُ فَذَكَرْتُ لَهُ ذَلِكَ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: لَا أَدْرِي، قَالَ: فَمَا بَالُهُ لَا يَأْتِينِي بِنَفْسِهِ يَسْأَلُنِي؟ أَطْنَهُ عِرَاقِيًّا، قُلْتُ: لَا أَدْرِي، قَالَ: فَإِنَّهُ قَدْ كَذَبَ، قَدْ حَجَّ رَسُولُ اللَّهِ ﷺ فَأَخْبَرَنِي عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا] أَنَّهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ مَكَّةَ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوْفُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ عَمَّرَهُ، مِثْلَ ذَلِكَ، ثُمَّ

“Then Abû Bakr performed Hajj and the first thing he did was circumambulate the House, and nothing else. Then ‘Umar did likewise, then ‘Uthmân performed Hajj and the first thing I saw him do was circumambulate the House and nothing else.”

“Then Mu‘âwiyah and ‘Abdullâh bin ‘Umar (performed Hajj), then I performed Hajj with Abû Az-Zubair bin Al-‘Awwâm, and the first thing he did was circumambulate the House, and nothing else. Then I saw the Muhâjirûn and Anṣâr doing that, and nothing else. Then the last one whom I saw doing that was Ibn ‘Umar, and he did not alter it to ‘Umrah. Ibn ‘Umar is with them, so why don’t they ask him? No one among those who have passed away started with anything else other than circumambulating the House as soon as they arrived in Makkah, then they did not exit *Ihrâm*.”

“I saw my mother and my maternal aunt, when they came (to Makkah), they did not start with anything other than the House, which they circumambulated, then they did not exit *Ihrâm*. My mother told me that she and her sister and Az-Zubair and others came to perform ‘Umrah only, and when they had touched the Corner (the Black Stone) they exited *Ihrâm*. So

حَجَّ عُثْمَانُ فَرَأَيْتُهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ
الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ
مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ، ثُمَّ حَجَّجْتُ
مَعَ أَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ، فَكَانَ أَوَّلَ
شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ يَكُنْ
غَيْرُهُ، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ
يَفْعَلُونَ ذَلِكَ ثُمَّ لَمْ يَكُنْ غَيْرُهُ، ثُمَّ آخِرُ
مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ
يَنْقُضْهَا بِعُمْرَةٍ، وَهَذَا ابْنُ عُمَرَ عِنْدَهُمْ
أَفَلَا يَسْأَلُونَهُ؟ وَلَا أَحَدٌ مِمَّنْ مَضَى، مَا
كَانُوا يَبْدَأُونَ بِشَيْءٍ حِينَ يَضَعُونَ أَقْدَامَهُمْ
أَوَّلَ مِنَ الطَّوَافِ بِالْبَيْتِ ثُمَّ لَا يَحِلُّونَ،
وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لَا
تَبْدَأَانِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ تَطُوفَانِ بِهِ ثُمَّ
لَا تَحِلَّانِ، وَقَدْ أَخْبَرْتَنِي أُمِّي أَنَّهَا أَقْبَلَتْ
هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ
فَطُ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا، وَقَدْ
كَذَبَ فِيمَا ذَكَرَ مِنْ ذَلِكَ.

he was lying when he told you that.”

[3002] 191 - (1236) It was narrated that Asmâ' bint Abî Bakr said: “We set out in *Ihrâm*, and the Messenger of Allâh ﷺ said: ‘Whoever has a sacrificial animal with him, let him remain in *Ihrâm*, and whoever does not have a sacrificial animal with him, let him exit *Ihrâm*.’ I did not have a sacrificial animal with me, so I exited *Ihrâm*, but Az-Zubair had a sacrificial animal with him so he did not exit *Ihrâm*.”

She said: “I put on my ordinary clothes then I went out and sat beside Az-Zubair. He said: ‘Go away from me.’ I said: ‘Are you afraid that I am going to jump on you?!’”

[٣٠٠٢] ١٩١ - (١٢٣٦) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ -وَاللَّفْظُ لَهُ-: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مَنْصُورُ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَتْ: خَرَجْنَا مُحْرِمِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَقُمْ عَلَى إِحْرَامِهِ، وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ» فَلَمْ يَكُنْ مَعِيَ هَدْيٌ فَحَلَلْتُ: وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ فَلَمْ يَحْلِلْ.

قَالَتْ: فَلَبِثْتُ ثِيَابِي ثُمَّ خَرَجْتُ فَجَلَسْتُ إِلَى الزُّبَيْرِ، فَقَالَ: قُومِي عَنِّي، فَقُلْتُ: أَتَخْشَى أَنْ أَثْبَعَ عَلَيْكَ!؟.

[٣٠٠٣] ١٩٢ - (...) وَحَدَّثَنِي

عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ: حَدَّثَنَا وَهَيْبُ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أُمِّ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَتْ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلِينَ بِالْحَجِّ، ثُمَّ ذَكَرَ

[3003] 192 - (...) It was narrated that Asmâ' bint Abî Bakr [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ, having entered *Ihrâm* for Hajj.” Then he (a narrator) narrated a *Hadîth* similar to that of Ibn Juraij (no. 3002), except that he said: “He said: ‘Keep away from me, keep away from me.’ She said: ‘Are you afraid

that I am going to jump on you?!”

[3004] 193 - (1237) It was narrated from Abû Al-Aswad that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr [may Allâh be pleased with them], told him that he used to hear Asmâ’ say, every time she passed by Al-Hajûn: “May Allâh send blessings and peace upon His Messenger. We stayed here with him, and at that time our burdens were light and our mounts were few, and we had few provisions. I performed ‘Umrah along with my sister ‘Aishah, and Az-Zubair, and others. When we had touched the House (i.e., completed the *Tawâf* and *Sa’î*) we exited *Ihrâm*, then we entered *Ihrâm* for Hajj in the evening.”

Hârûn said in his report: “The freed slave of Asmâ’,” and he did not name him as ‘Abdullâh.

Chapter 30. *Tamattu’* In Hajj

[3005] 194 - (1238) Shu’bah narrated that Muslim Al-Qurri said: “I asked Ibn ‘Abbâs [may Allâh be pleased with them] about *Mut’ah* (*Tamattu’*) in Hajj, and he said it was allowed, but

بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ غَيْرَ أَنَّهُ قَالَ، فَقَالَ: اسْتَزَجِي عَنِّي، اسْتَزَجِي عَنِّي، فَقُلْتُ: أَتَخْشَى أَنْ أَثِبَ عَلَيْكَ؟.

[٣٠٠٤] ١٩٣ - (١٢٣٧) وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ أَبِي الْأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُمَا] حَدَّثَهُ أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ، كُلَّمَا مَرَّتْ بِالْحَجُونِ تَقُولُ: صَلَّى اللَّهُ عَلَى رَسُولِهِ [وَسَلَّمَ!] لَقَدْ نَزَلْنَا مَعَهُ هَهُنَا، وَنَحْنُ يَوْمَئِذٍ خِفَافُ الْحَقَائِبِ، قَلِيلُ ظَهْرُنَا، قَلِيلَةُ أَرْوَادُنَا، فَاعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعِشِيِّ بِالْحَجِّ.

قَالَ هَرُونَ فِي رِوَايَتِهِ: أَنَّ مَوْلَى أَسْمَاءَ، وَلَمْ يُسَمَّ: عَبْدَ اللَّهِ.

(المعجم ٣٠) - (بَابُ فِي مَتَاعِ الْحَجِّ)
(التحفة ٣٠)

[٣٠٠٥] ١٩٤ - (١٢٣٨) حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ عَنْ مُسْلِمِ الْقُرِّي قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] عَنْ

Ibn Az-Zubair used to say that it was not allowed.” He said: “The mother of Ibn Az-Zubair narrated that the Messenger of Allâh ﷺ allowed it, so they entered upon her and asked her. He said: ‘We entered upon her and we saw a large, blind woman who said: The Messenger of Allâh ﷺ allowed it.’”

[3006] 195 - (...) It was narrated from *Shu'bah* with this chain (a *Hadith* similar to no. 3005). As for (the narration of) ‘Abdur-Rahmân, it mentions *Mut'ah* but it does not say “*Mut'ah* in *Hajj*.” As for Ibn Ja'far, he said: “*Shu'bah* said: ‘Muslim said: “I do not know whether it is *Mut'ah* (*Tamattu'*) in *Hajj* or *Mut'ah* with women.”

[3007] 196 - (1239) Muslim al-Qurri heard Ibn ‘Abbâs [may Allâh be pleased with them] say: “The Prophet ﷺ entered *Ihrâm* for *Umrah*, and his Companions entered *Ihrâm* for *Hajj*. The Prophet ﷺ did not exit *Ihrâm* and neither did those of his Companions who had brought sacrificial animals, but the rest of them exited *Ihrâm*. Talhah bin ‘Ubaidullâh was one of those who had brought a sacrificial animal, so he did not exit *Ihrâm*.”

مُتْعَةِ الْحَجِّ؟ فَرَحَّصَ فِيهَا، وَكَانَ ابْنُ الزُّبَيْرِ يَنْهَى عَنْهَا، فَقَالَ: هَذِهِ أُمُّ ابْنِ الزُّبَيْرِ تُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ رَحَّصَ فِيهَا، فَادْخُلُوا عَلَيْهَا فَاسْأَلُوهَا قَالَ: فَدَخَلْنَا عَلَيْهَا، فَإِذَا امْرَأَةٌ ضَحْمَةٌ عَمِيَاءُ، فَقَالَتْ: قَدْ رَحَّصَ رَسُولُ اللَّهِ ﷺ فِيهَا.

[٣٠٠٦] ١٩٥ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ يَعْنِي ابْنَ جَعْفَرٍ، جَمِيعًا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، فَأَمَّا عَبْدُ الرَّحْمَنِ فَقِي حَدِيثُهُ الْمُتْعَةُ، وَلَمْ يَقُلْ: مُتْعَةُ الْحَجِّ، وَأَمَّا ابْنُ جَعْفَرٍ فَقَالَ، قَالَ شُعْبَةُ: قَالَ مُسْلِمٌ: لَا أَدرِي مُتْعَةُ الْحَجِّ أَوْ مُتْعَةُ النِّسَاءِ.

[٣٠٠٧] ١٩٦ - (١٢٣٩) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُسْلِمُ الْقُرَيْشِيُّ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: أَهْلَ النَّبِيِّ ﷺ بِعُمْرَةٍ، وَأَهْلَ أَصْحَابِهِ بِحَجٍّ، فَلَمْ يَحِلَّ النَّبِيُّ ﷺ وَلَا مَنْ سَاقَ مَعَهُ الْهَدْيَ مِنْ أَصْحَابِهِ، وَحَلَّ بِقِيَّتِهِمْ، فَكَانَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فِيْمَنْ سَاقَ الْهَدْيَ، فَلَمْ يَحِلَّ.

[3008] 197 - (...) Shu'bah narrated it with this chain (a *Hadith* similar to no. 3007), but he said: "Among those who did not have sacrificial animals with them were Talhah bin 'Ubaidullâh and another man, so they exited *Ihrâm*."

Chapter 31. It Is Permissible To Perform 'Umrah During The Months Of Hajj

[3009] 198 - (1240) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "They used to think that 'Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muharram Safar.^[1] They would say: 'When the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, 'Umrah becomes permissible for those who want to perform 'Umrah.' Then the Prophet ﷺ and his Companions came on the fourth (of Dhul-Hijjah), reciting the *Talbiyah* for Hajj, and he told them to make it 'Umrah. This was too hard for them, and they said: 'O Messenger of Allâh, exiting *Ihrâm* to what extent?' He said: 'Completely.'"

[٣٠٠٨] ١٩٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ مِمَّنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلَحَهُ بْنُ عُبَيْدِ اللَّهِ، وَرَجُلٌ آخَرُ، فَأَحَلَّا.

(المعجم ٣١) - (بَابُ جَوَازِ الْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ) (التحفة ٣١)

[٣٠٠٩] ١٩٨ - (١٢٤٠) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَهُزُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرُ، وَعَفَا الْأَثَرُ، وَانْسَلَخَ صَفَرُ، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ، [فَلَقَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ، مُهْلِينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْحَلِّ؟ قَالَ: «الْحَلُّ كُلُّهُ».

[1] That is, changing the name of the month.

[3010] 199 - (...) It was narrated from Abû Al-Âliyah Al-Barâ' that he heard Ibn 'Abbâs [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj*, then he came on the fourth day of *Dhul-Hijjah* and prayed *Subh*." He said: "When he had prayed *Subh*, he said: 'Whoever wishes to make it 'Umrah, let him make it 'Umrah.'"

[3011] 200 - (...) It was narrated from Shu'bah with this chain (a *Hadith* similar to no. 3010). As for (the narration) Rawh and Yahyâ bin Kathîr, they said what Naṣr said: "The Messenger of Allâh ﷺ entered *Ihrâm* for *Hajj*." As for Abû Shihâb, in his report it says: "We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* for *Hajj*." In the *Hadith* of both of them it says: "He prayed *Subh* in Al-Baṭhâ," except for Al-Jahḍamî, who did not say that.

[3012] 201 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Prophet ﷺ and his Companions came when four of the ten days (of *Dhul-Hijjah*) had passed, reciting *Talbiyah* for *Hajj*, and he told them to make it 'Umrah."

[٣٠١٠] ١٩٩ - (...) حَدَّثَنَا نَصْرُ ابْنِ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَقُولُ: أَهْلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَقَدِمَ لِأَرْبَعِ مَضِينَ مِنْ ذِي الْحِجَّةِ، فَصَلَّى الصُّبْحَ، وَقَالَ، لَمَّا صَلَّى الصُّبْحَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَجْعَلَهَا عُمْرَةً».

[٣٠١١] ٢٠٠ - (...) وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنَا أَبُو دَاوُدَ الْمُبَارَكِيُّ: حَدَّثَنَا أَبُو شِهَابٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى ابْنُ كَثِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، أَمَّا رَوْحٌ وَيَحْيَى بْنُ كَثِيرٍ فَقَالَا كَمَا قَالَ نَصْرُ: أَهْلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. وَأَمَّا أَبُو شِهَابٍ فِيهِ رِوَايَتُهُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَهْلُ بِالْحَجِّ، وَفِي حَدِيثِهِمْ جَمِيعًا: فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ، خَلَا الْجَهْضَمِيُّ فَإِنَّهُ لَمْ يَقُلْهُ.

[٣٠١٢] ٢٠١ - (...) وَحَدَّثَنَا هَرُورُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْفَضْلِ السُّدُوسِيُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَاءِ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَدِمَ

النَّبِيِّ ﷺ وَأَصْحَابُهُ لِأَرْبَعٍ خَلَوْنَ مِنَ الْعَشْرِ، وَهُمْ يُلْبَوْنَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً.

[3013] 202 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ prayed *Ṣubḥ* in *Dhu Ṭuwa*, and he came on the fourth day of *Dhul-Hijjah*. He told his Companions to change their *Ihrâm* to that for ‘*Umrâh*, except for those who had sacrificial animals with them.”

[٣٠١٣] ٢٠٢ - (...) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِذِي طُوًى، وَقَدِمَ لِأَرْبَعٍ مَضِينَ مِنْ ذِي الْحِجَّةِ، وَأَمَرَ أَصْحَابَهُ أَنْ يُحَوِّلُوا إِحْرَامَهُمْ بِعُمْرَةٍ، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ.

[3014] 203 - (1241) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘This is an ‘*Umrâh* which we have joined to *Hajj*. Whoever does not have a sacrificial animal with him, let him exit *Ihrâm* completely, for ‘*Umrâh* has been incorporated into *Hajj* until the Day of Resurrection.’”

[٣٠١٤] ٢٠٣ - (١٢٤١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

[3015] 204 - (1242) Muḥammad bin Ja‘far narrated: “*Shu‘bah* told us: ‘I heard Abū Ḥamzah Aḍ-Ḍubā‘ī say: “I performed *Tamattu’* and some people told

[٣٠١٥] ٢٠٤ - (١٢٤٢) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:

me not to do that. I went to Ibn ‘Abbâs and asked him about that, and he told me to do it.”

He said: “Then I went to the Ka’bah and slept, and someone came to me in my dream and said: ‘(Your) ‘Umrah is accepted and so is your Hajj.’ I went to Ibn ‘Abbâs and told him about what I had seen, and he said: ‘Allâhu Akbar, Allâhu Akbar! The Sunnah of Abû Al-Qâsim ﷺ.”

سَمِعْتُ أَبَا جَمْرَةَ الصُّبَعِيِّ قَالَ: تَمَتَّعْتُ فَتَهَانِي نَاسٌ عَنْ ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَأَمَرَنِي بِهَا.

قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ، فَأَتَانِي آتٌ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ، فَقَالَ: اللَّهُ أَكْبَرُ! اللَّهُ أَكْبَرُ! سُبَّحَ أَبِي الْقَاسِمِ ﷺ.

Chapter 32. Marking And Garlanding The Sacrificial Animal When Entering *Ihrâm*

(المعجم ٣٢) - (بَابُ إِشْعَارِ الْبَدَنِ)

وتقليده عند الإحرام (التحفة ٣٢)

[3016] 205 - (1243) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ prayed *Zuhr* in *Dhul-Hulaifah*, then he called for his camel and he marked it on the right side of its hump and the blood flowed, then he garlanded it with two sandals, then he rode his mount. When he reached Al-Baidâ’, he entered *Ihrâm* for Hajj.”

[٣٠١٦] ٢٠٥ - (١٢٤٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ ابْنِ أَبِي عَدِيٍّ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِبَيْتِ الْحَلِيفَةِ، ثُمَّ دَعَا بِنَاقَتِهِ فَأَشْعَرَهَا فِي صَفْحَةِ سَنَامِهَا الْأَيْمَنِ، وَسَلَّتِ الدَّمُ، وَقَلَّدَهَا نَعْلَيْنِ، ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَ بِالْحَجِّ.

[3017] (...) A *Hadîth* like that of *Shu’bah* was narrated from Qatâdah with this chain, except that he said: “When the Prophet of Allâh ﷺ came to *Dhul-*

[٣٠١٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ فِي هَذَا الْإِسْنَادِ بِمَعْنَى

Hulaifah,” and he did not say: “He prayed *Zuhr* there.”

[3018] 306 - (1244) It was narrated that Qatâdah said: “I heard Abû Ḥassân Al-A’raj say: “A man from Banû Al-Hujaim said to Ibn ‘Abbâs: ‘What are these religious rulings (*Fatwa*) with which you are confusing the people, saying that whoever circumambulates the House may exit *Ihrâm*?’ He said: ‘This is the *Sunnah* of your Prophet ﷺ, whether you like it or not.’”

[3019] 207 - (...) It was narrated that Abû Ḥassân said: “It was said to Ibn ‘Abbâs: ‘This idea is appealing to many people, that the one who circumambulates the House may exit *Ihrâm*, as *Tawâf* is ‘*Umrah*.’ He said: ‘It is the *Sunnah* of your Prophet ﷺ, whether you like it or not.’”

[3020] 208 - (1245) It was narrated from Ibn Juraij: “‘Atâ’ informed me: ‘Ibn ‘Abbâs used to say: “No one circumambulates the House, whether he is a pilgrim or not, but he may exit

حَدِيثِ شُعْبَةَ، غَيْرَ أَنَّهُ قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ، وَلَمْ يَقُلْ: صَلَّى بِهَا الظُّهْرَ.

[٣٠١٨] ٢٠٦ - (١٢٤٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا حَسَّانَ الْأَعْرَجَ قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْهَجِيمِ لِابْنِ عَبَّاسٍ: مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَشَعَّقْتَ أَوْ تَشَعَّبْتَ بِالنَّاسِ، أَلَا مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

[٣٠١٩] ٢٠٧ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا أَحْمَدُ ابْنُ إِسْحَاقَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ هَذَا الْأَمْرَ قَدْ تَشَعَّقَ النَّاسُ، مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَ، الطَّوَّافُ عُمْرَةً، فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ.

[٣٠٢٠] ٢٠٨ - (١٢٤٥) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: لَا يَطُوفُ

Ihrâm.” “I said to ‘Atâ: ‘On what basis did he say that?’ He said: ‘On the basis of the words of Allâh [the Most High]: ...And afterwards they are brought for sacrifice unto the ancient House.^[1] He said: “I said: ‘It is after returning from ‘Arafat.’ He said: ‘Ibn ‘Abbâs used to say: “It is after returning from ‘Arafat and before, and he took that from the command of the Prophet ﷺ, when he told them to exit *Ihrâm* during the Farewell Pilgrimage.”

Chapter 33. It Is Permissible For The Pilgrim Performing ‘Umrah To Shorten His Hair And He Does Not Have To Shave It. It Is Recommended For Him To Shave His Hair Or Shorten It At Al-Marwah

[3021] 209 - (1246) It was narrated that Ṭawûs said: “Ibn ‘Abbâs said: ‘Mu‘âwiyah said to me: “Do you know that I cut the hair of the Messenger of Allâh ﷺ at Al-Marwah with the head of an arrow?” I said to him: “All I know is that this is evidence against you.”

[3022] 210 - (...) It was narrated from Ibn ‘Abbâs that Mu‘âwiyah

بِالْبَيْتِ حَاجٌّ وَلَا غَيْرُ حَاجٍّ إِلَّا حَلًّا، قُلْتُ لِعَطَاءٍ: مِنْ أَيْنَ يَقُولُ ذَلِكَ؟ قَالَ: مِنْ قَوْلِ اللَّهِ [تَعَالَى]: ﴿ثُمَّ مَحْلُهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾ [الحج: ٣٣] قَالَ: قُلْتُ: فَإِنَّ ذَلِكَ بَعْدَ الْمُعَرَّفِ فَقَالَ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: هُوَ بَعْدَ الْمُعَرَّفِ وَقَبْلَهُ، وَكَانَ يَأْخُذُ ذَلِكَ مِنْ أَمْرِ النَّبِيِّ ﷺ، حِينَ أَمَرَهُمْ أَنْ يَحْلُوا فِي حَجَّةِ الْوَدَاعِ.

(المعجم ٣٣) - (بَابُ جَوَازِ تَقْصِيرِ الْمُعْتَمِرِ مِنْ شَعْرِهِ وَأَنَّهُ لَا يَجِبُ حَلُّهُ، وَأَنَّهُ يَسْتَحِبُّ كَوْنَ حَلْقِهِ أَوْ تَقْصِيرِهِ عِنْدَ الْمَرْوَةِ) (التحفة ٣٣)

[٣٠٢١] ٢٠٩ - (١٢٤٦) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ حَجَّيرٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي مُعَاوِيَةُ: أَعْلِمْتَ أَنِّي قَصَرْتُ مِنْ رَأْسِ رَسُولِ اللَّهِ ﷺ عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ؟ فَقُلْتُ لَهُ: لَا أَعْلَمُ هَٰذَا إِلَّا حُجَّةً عَلَيْكَ.

[٣٠٢٢] ٢١٠ - (...) وَحَدَّثَنِي

^[1] *Al-Hajj* 22:33.

bin Abî Sufyân told him: "I cut the hair of the Messenger of Allâh ﷺ with the head of an arrow when he was atop Al-Marwah," or "I saw him having his hair cut with the head of an arrow when he was atop Al-Marwah."

Chapter: *Tamattu' And Qirân* Are Permissible In *Hajj*

[3023] 211 - (1247) It was narrated that Abû Sa'eed said: "We set out with the Messenger of Allâh ﷺ, reciting the *Talbiyah* loudly for *Hajj*. When we came to Makkah, he told us to make it *'Umrah*, except for those who had brought sacrificial animals with them. On the day of *Tarwiyah*, we went to Minâ, and entered *Ihrâm* for *Hajj*."

[3024] 212 - (1248) It was narrated that Jâbir and Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: "We came with the Messenger of Allâh ﷺ and we were reciting the *Talbiyah* for *Hajj* loudly."

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ: قَصَرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ، أَوْ رَأَيْتُهُ يَقْصُرُ عَنْهُ بِمِشْقَصٍ، وَهُوَ عَلَى الْمَرْوَةِ.

(المعجم ...) - (بَابُ جَوَازِ التَّمَتُّعِ فِي الْحَجِّ وَالْقِرَانِ) (التحفة ...)

[٣٠٢٣] ٢١١ - (١٢٤٧) حَدَّثَنِي عُبيدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَضْرُحُ بِالْحَجِّ ضُرَاحًا، فَلَمَّا قَدِمْنَا مَكَّةَ أَمَرَنَا أَنْ نَجْعَلَهَا عُمْرَةً، إِلَّا مَنْ سَاقَ الْهَدْيَ، فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ، وَرَحْنَا إِلَى مِنَى، أَهْلَلْنَا بِالْحَجِّ.

[٣٠٢٤] ٢١٢ - (١٢٤٨) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَا: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَضْرُحُ بِالْحَجِّ ضُرَاحًا.

[3025] (1249) It was narrated that Abû Naḍrah said: "I was with Jâbir bin 'Abdullâh, and someone came to him and said: 'Ibn 'Abbâs and Ibn Az-Zubair differed concerning the two *Mut'ah*.' Jâbir said: 'They did them both with the Messenger of Allâh ﷺ, then 'Umar forbade them to us, and we did not do them again.'"

Chapter 34. The *Ihrâm* And *Hadî* Of The Prophet ﷺ

[3026] 213 - (1250) It was narrated from Anas [may Allâh be pleased with them] that 'Alî came from Yemen and the Prophet ﷺ said to him: "For what did you enter *Ihrâm*?" He said: "I entered *Ihrâm* for the same as the Prophet ﷺ." He said: "Were it not that I have the sacrificial animal with me, I would have exited *Ihrâm*."

[3027] (...) Salîm bin Hayyân narrated a similar report (as no. 3026) with this chain.

[٣٠٢٥] (١٢٤٩) حَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ عَاصِمٍ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ، فَأَتَاهُ آتٍ فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَابْنَ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ، فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَاَنَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

(المعجم ٣٤) - (بَابُ إِهْلَالِ النَّبِيِّ ﷺ) (وهديه) (التحفة ٣٤)

[٣٠٢٦] ٢١٣ - (١٢٥٠) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنِي سَلِيمُ بْنُ حَيَّانَ عَنْ مَرْوَانَ الْأَصْغَرِ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتُ؟» فَقَالَ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «لَوْلَا أَنَّ مَعِيَ الْهَدْيَ، لَأَخْلَلْتُ».

[٣٠٢٧] (...) وَحَدَّثَنِيهِ حَبَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بِهِزٌ قَالَا: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي رِوَايَةِ بِهِزٍ «لَحَلَلْتُ».

[3028] 214 - (1251) It was narrated from Yahyâ bin Abî Ishâq, 'Abdul-'Azîz bin Şuhaib and Ĥumaid that they heard Anas [may Allâh be pleased with them] say: "I heard the Messenger of Allâh ﷺ entering *Ihrâm* for them both and saying: '*Labbayka 'umratan wa ĥajjan, labbayka 'umratan wa ĥajjan* (here I am for '*Umrah* and *Hajj*), here I am for '*Umrah* and *Hajj*).'"

[3029] 215 - (...) Anas said: "I heard the Prophet ﷺ say: '*Labbayka 'umratan wa ĥajjan* (here I am for '*Umrah* and *Hajj*).'" Ĥumaid said: "Anas said: 'I heard the Messenger of Allâh ﷺ say: '*Labbayka bi 'umratin wa ĥajj* (here I am for '*Umrah* and *Hajj*).'"

[3030] 216 - (1252) It was narrated that Ĥanzalah Al-Aslamî said: "I heard Abû Hurairah [may Allâh be pleased with them] narrating that the Prophet ﷺ said: 'By the One in Whose Hand is my soul, the son of Mariam will certainly enter *Ihrâm* in the valley of Ar-Rawĥâ', as a pilgrim performing *Hajj* or '*Umrah*, or both.'"

[٣٠٢٨] ٢١٤ - (١٢٥١) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى ابْنِ أَبِي إِسْحَقَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٌ أَنَّهُمْ سَمِعُوا أَنَسًا [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَهْلًا بِهِمَا جَمِيعًا «لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا».

[٣٠٢٩] ٢١٥ - (...) وَحَدَّثَنِيهِ

عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَقَ وَحُمَيْدِ الطَّوِيلِ قَالَ يَحْيَى: سَمِعْتُ أَنَسًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا». وَقَالَ حُمَيْدٌ: قَالَ أَنَسٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجٍّ».

[٣٠٣٠] ٢١٦ - (١٢٥٢) وَحَدَّثَنَا

سَعِيدُ بْنُ مَنْصُورٍ وَعَمْرُو بْنُ النَّافِدِ وَرُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، قَالَ سَعِيدٌ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ]: حَدَّثَنِي الزُّهْرِيُّ عَنْ حَنْظَلَةَ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يُحَدِّثُ عَنْ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَيُهْلَنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ، حَاجًّا أَوْ مُعْتَمِرًا، أَوْ لَيْسَ بِهِمَا».

[3031] (...) A similar report (as no. 3030) was narrated from Ibn *Shihâb* with this chain. He (ﷺ) said: "By the One in Whose Hand is the soul of Muḥammad."

[3032] (...) It was narrated from Ḥanzalah bin 'Alî Al-Aslamî that he heard Abû Hurairah [may Allâh be pleased with them] say: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul...'” a similar *Ḥadîth* (as no. 3030).

Chapter 35. The Number Of 'Umrahs Performed By The Prophet ﷺ And When He Performed Them

[3033] 217 - (1253) Qatâdah narrated that Anas [may Allâh be pleased with them] told him, that the Messenger of Allâh ﷺ performed 'Umrah four times, all of them in Dhul-Qa'dah apart from the one, which he did with his *Hajj*: The 'Umrah from Al-Ḥudaybiyah or at the time of Al-Ḥudaybiyah, in Dhul-Qa'dah; the 'Umrah the following year, in Dhul-Qa'dah; 'Umrah from Jirânah, when he divided the spoils of Hunain in Dhul-Qa'dah; and 'Umrah with his *Hajj*.

[3034] (...) Qatâdah narrated: "I

[٣٠٣١] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ!».

[٣٠٣٢] (...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ الْأَسْلَمِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «وَالَّذِي نَفْسِي بِيَدِهِ!» بِمِثْلِ حَدِيثِهِمَا.

(المعجم ٣٥) - (بَابُ بَيَانِ عِدَدِ عُمْرٍ النَّبِيِّ ﷺ وَزَمَانِهِنَّ) (التحفة ٣٥)

[٣٠٣٣] ٢١٧ - (١٢٥٣) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسًا [رَضِيَ اللَّهُ عَنْهُ] أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ، كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَّةِ، أَوْ زَمَنَ الْحُدَيْبِيَّةِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنْ جِعْرَانَةَ، حَيْثُ قَسَمَ غَنَائِمَ حُتَيْنٍ، فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ.

[٣٠٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

asked Anas: ‘How many times did the Messenger of Allāh ﷺ perform *Hajj*?’ He said: ‘One *Hajj*, and he performed *‘Umrah* four times,’” then he mentioned something like the *Hadīth* of Haddāb (no. 3034).

الْمُتَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَسًا: كَمْ حَجَّ رَسُولُ اللَّهِ ﷺ؟ قَالَ: حَجَّةً وَاحِدَةً، وَاعْتَمَرَ أَرْبَعَ عُمَرٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ هَدَّابٍ.

[3035] 218 - (1254) It was narrated that Abū Ishāq said: “I asked Zaid bin Arqam: ‘How many times did you go out on military campaigns with the Messenger of Allāh ﷺ?’ He said: ‘Seventeen.’” He said: “And Zaid bin Arqam told me that the Messenger of Allāh ﷺ went out on nineteen campaigns, and after he emigrated he performed *Hajj* only once, the Farewell Pilgrimage.”

[٣٠٣٥] ٢١٨ - (١٢٥٤) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَقَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ: كَمْ غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ، قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً حَجَّةَ الْوَدَاعِ.

Abū Ishāq said: “And he performed another while he was in Makkah.”

قَالَ أَبُو إِسْحَقَ: وَبِمَكَّةَ أُخْرَى.

[انظر: ٤٦٩٢]

[3036] 219 - (1255) ‘Aṭṭah’ said: “‘Urwah bin Az-Zubair told me: ‘Ibn ‘Umar and I were leaning on the wall outside the apartment of ‘Āishah, and we could hear the sound of her brushing her teeth. I said: “O Abū ‘Abdur-Raḥmān, did the Prophet ﷺ perform *‘Umrah* in Rajab?’” He said: “Yes.” I said to ‘Āishah: “O my mother, did you not hear what Abū ‘Abdur-Raḥmān said?’” She said: “What did he say?’” I said: “He said that the Prophet ﷺ

[٣٠٣٦] ٢١٩ - (١٢٥٥) وَحَدَّثَنِي هَرُؤُونَ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرِ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءَ يُخْبِرُ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَابْنُ عُمَرَ مُسْتَسِيذِينَ إِلَى حُجْرَةِ عَائِشَةَ، وَإِنَّا لَنَسْمَعُ ضَرْبَهَا بِالسَّوَاكِ تَسْتَنُّ، قَالَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَعْتَمَرَ النَّبِيُّ ﷺ فِي

performed 'Umrah in Rajab." She said: "May Allâh forgive Abû 'Abdur-Rahmân. By Allâh, he did not perform 'Umrah in Rajab, and he did not perform 'Umrah except that he was with him."

He said: "Ibn 'Umar was listening, and he did not deny it or affirm it; he remained silent."

رَجَبٍ؟ قَالَ: نَعَمْ، فَقُلْتُ لِعَائِشَةَ: أَيُّ أُمَّتَاهُ! أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ: وَمَا يَقُولُ؟ قُلْتُ، يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ فِي رَجَبٍ، فَقَالَتْ: يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ، لِعَمْرِي! مَا اعْتَمَرَ فِي رَجَبٍ، وَمَا اعْتَمَرَ مِنْ عُمْرَةٍ إِلَّا وَإِنَّهُ لَمَعَهُ.

قَالَ: وَابْنُ عُمَرَ يَسْمَعُ، فَمَا قَالَ: لَا، وَلَا نَعَمْ، سَكَتَ.

[3037] 220 - (...) It was narrated that Mujâhid said: "Urwah bin Az-Zubair and I entered the Masjid and we saw 'Abdullâh bin 'Umar sitting beside the apartment of 'Âishah, and the people were praying *Duha* in the Masjid. We asked him about their prayer and he said: 'It is an innovation.'^[1] 'Urwah said to him: 'O Abû 'Abdur-Rahmân, how many times did the Messenger of Allâh ﷺ perform 'Umrah?' He said: 'Four times, one of which was in Rajab.' We did not want to deny him or reject what he said. We heard the sound of 'Âishah brushing her teeth in the apartment, and 'Urwah said: 'O Mother of the believers, did you

[٣٠٣٧] ٢٢٠- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنُصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ ابْنُ عُمَرَ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ، وَالنَّاسُ يُصَلُّونَ الصُّحَى فِي الْمَسْجِدِ، فَسَأَلْنَاهُ عَنْ صَلَاتِهِمْ؟ فَقَالَ: بِذَعَةٍ، فَقَالَ لَهُ عُرْوَةُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! كَمْ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَرْبَعَ عُمَرٍ، إِحْدَاهُنَّ فِي رَجَبٍ، فَكْرَهْنَا أَنْ نُكَذِّبَهُ وَنَرُدَّ عَلَيْهِ، وَسَمِعْنَا اسْتِثْنَانَ عَائِشَةَ فِي الْحُجْرَةِ، فَقَالَ عُرْوَةُ: أَلَا تَسْمَعِينَ يَا أُمَّ

^[1] In *Fath Al-Bârî, Al-Hâfiz* Ibn Hajar said: "Ibn 'Umar only rebuked their persistence with it and their public demonstration of it in the Masjid and praying it in congregation, not that the basis of the prayer contradicts the *Sunnah*."

not hear what Abû 'Abdur-Rahmân said?' She said: 'What did he say?' He said: 'He said that the Prophet ﷺ performed 'Umrah four times, one of which was in Rajab.' She said: 'May Allâh have mercy on Abû 'Abdur-Rahmân. The Messenger of Allâh ﷺ did not perform 'Umrah except he was with him, and he never performed 'Umrah in Rajab.'"

Chapter 36. The Virtue Of The 'Umrah Performed During Ramaḍân

[3038] 221 - (1256) 'Aṭâ' said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ said to a woman from among the *Anṣâr* - Ibn 'Abbâs mentioned her name but I forgot it - "What kept you from performing *Hajj* with us?" She said: "We only have two camels," and the father of her son and her son had gone for *Hajj* on one camel, "and he left us the other camel so that we could carry water on it." He said: "When Ramaḍân comes, go for 'Umrah, for 'Umrah in (that month) is equivalent to *Hajj*."

[3039] 222 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said to a woman from among the *Anṣâr*, whose name was Umm Sinân: "What kept you from performing *Hajj* with us?" She

الْمُؤْمِنِينَ! إِلَى مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ فَقَالَتْ: وَمَا يَقُولُ؟ قَالَ يَقُولُ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ، فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ! مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ إِلَّا وَهُوَ مَعَهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

(المعجم ٣٦) - (بَابُ فَضْلِ الْعُمْرَةِ فِي رَمَضَانَ) (التحفة ٣٦)

[٣٠٣٨] ٢٢١ - (١٢٥٦) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُنَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ - سَمَّاها ابْنُ عَبَّاسٍ فَتَسَيِّتُ اسْمَهَا - : «مَا مَنَعَكَ أَنْ تَحْجِي مَعَنَا؟» قَالَتْ: لَمْ يَكُنْ لَنَا إِلَّا نَاصِحَانِ فَحَجَّ أَبُو وَلَدِهَا وَابْنُهَا عَلَى نَاصِحٍ، وَتَرَكَ لَنَا نَاصِحًا نَنْضِجُ عَلَيْهِ، قَالَ: «فَإِذَا جَاءَ رَمَضَانُ فَأَعْتَمِرِي، فَإِنَّ عُمْرَةً فِيهِ تُعَدُّلُ حَجَّةً».

[٣٠٣٩] ٢٢٢ - (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْجٍ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ

said: "Abû Fulân" - her husband - "has two camels; he and his son went for *Hajj* on one of them, and our slave uses the other one to bring water." He said: "*Umrah* in Ramaḍân is equivalent (in reward) to *Hajj*" - or he said: "to *Hajj* with me."

Chapter 37. It Is Recommended To Enter Makkah From The Upper Mountain Pass And To Leave From The Lower Mountain Pass; Entering A City Via A Route Different Than The One By Which You Leave It

[3040] 223 - (1257) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to leave via *Ash-Shajarah* and enter via *Al-Mu'arris*. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

[3041] (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3040). In the report of Zuhair he said: "The upper mountain pass which is in *Al-Baḥâ'*."

لِامْرَأَةٍ مِنَ الْأَنْصَارِ، يُقَالُ لَهَا أُمُّ سَيَّانٍ: «مَا مَنَعَكَ أَنْ تَكُونِي حَاجِجَتٍ مَعَنَا؟» قَالَتْ: نَاصِحَانِ كَانَا لِأَبِي فَلَانٍ - رَوْجَهَا - حَجَّ هُوَ وَابْنُهُ عَلَى أَحَدِهِمَا، وَكَانَ الْآخَرُ يَسْقِي عَلَيْهِ غُلَامًا، قَالَ: «فَعُمْرَةٌ فِي رَمَضَانَ تَقْضِي حَجَّةً، أَوْ حَجَّةً مَعِي».

(المعجم ٣٧) - (بَابُ اسْتِحْبَابِ دُخُولِ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَالْخُرُوجِ مِنْهَا مِنَ الثَّنِيَّةِ السُّفْلَى، وَدُخُولِ بَلَدِهِ مِنْ طَرِيقٍ غَيْرِ الَّذِي خَرَجَ مِنْهَا) (التحفة ٣٧)

[٣٠٤٠] ٢٢٣ - (١٢٥٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. [انظر: ٣٢٨٢]

[٣٠٤١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بِهَذَا

الإِسْنَادِ، وَقَالَ فِي رِوَايَةِ زُهَيْرٍ: الْعُلَيَّا
الَّتِي بِالْبَطْحَاءِ.

[3042] 224 - (1258) It was narrated from 'Āishah that when the Prophet ﷺ came to Makkah, he entered from the upper mountain pass, and departed from the lower mountain pass.

[٣٠٤٢] ٢٢٤ - (١٢٥٨) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ، جَمِيعًا
عَنِ ابْنِ عُيَيْنَةَ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا
سُفْيَانُ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَى
مَكَّةَ، دَخَلَهَا مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ
أَسْفَلِهَا.

[3043] 225 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ entered from Kadā', in the upper part of Makkah, in the Year of the Conquest.

Hishām said: "My father used to enter from both, but my father usually entered from Kadā'."

[٣٠٤٣] ٢٢٥ - (...) وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ
عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَى مَكَّةَ.
قَالَ هِشَامٌ: فَكَانَ أَبِي يَدْخُلُ مِنْهُمَا
كِلَيْهِمَا، وَكَانَ أَبِي أَكْثَرَ مَا يَدْخُلُ مِنْ
كَدَاءٍ.

Chapter 38. It Is Recommended To Stay Overnight In Dhu Ṭuwa When Intending To Enter Makkah, And To Perform Ghusl Before Entering It, And To Enter It By Day

(المعجم ٣٨) - (بَابُ اسْتِحْبَابِ
الْمَبِيتِ بِذِي طَوًى عِنْدَ إِرَادَةِ دُخُولِ
مَكَّةَ، وَالْإِغْتِسَالِ لِدُخُولِهَا، وَدُخُولِهَا
نَهَارًا) (التحفة ٣٨)

[3044] 226 - (1259) It was narrated from Nāfi', from Ibn 'Umar, that the Messenger of Allāh ﷺ stayed overnight in Dhu Ṭuwa until morning, then he entered Makkah.

[٣٠٤٤] ٢٢٦ - (١٢٥٩) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا:
حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ:
أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ

He said: “‘Abdullâh used to do that.” In the report of (one of the narrators) Ibn Sa‘eed it says: “Until he prayed *Ṣubḥ*.” Yahyâ said: “Or he said: ‘Until morning came.’”

اللَّهُ ﷺ بَاتَ بِذِي طُوًى حَتَّى أَصْبَحَ، ثُمَّ دَخَلَ مَكَّةَ.

قَالَ: وَكَانَ عَبْدُ اللَّهِ يَفْعَلُ ذَلِكَ، وَفِي رَوَايَةِ ابْنِ سَعِيدٍ: حَتَّى صَلَّى الصُّبْحَ، قَالَ يَحْيَى: أَوْ قَالَ: حَتَّى أَصْبَحَ.

[3045] 227 - (...) It was narrated from Nâfi‘ that Ibn ‘Umar did not come to Makkah without staying overnight in *Dhu Ṭuwa*, until morning came. Then he would perform *Ghusl* and then enter Makkah by day, and he mentioned that the Prophet ﷺ did that.

[٣٠٤٥] ٢٢٧- (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ لَا يَتَدَمُّ مَكَّةَ إِلَّا بَاتَ بِذِي طُوًى، حَتَّى يُصْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا، وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.

[3046] 228 - (...) It was narrated from Nâfi‘ that ‘Abdullâh told him, that the Messenger of Allâh ﷺ used to stop in *Dhu Ṭuwa* and stay there overnight until he prayed *Ṣubḥ*, when he came to Makkah. The place where the Messenger of Allâh ﷺ offered prayers was atop a rough hillock, not in the *Masjid* which has been built there, but lower than that, on a rough hillock.

[٣٠٤٦] ٢٢٨- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِذِي طُوًى، وَيَبِيتُ بِهِ حَتَّى يُصَلِّيَ الصُّبْحَ، حِينَ يَتَدَمُّ مَكَّةَ، وَمُصَلَّى رَسُولِ اللَّهِ ﷺ ذَلِكَ عَلَى أَكْمَةِ غَلِظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثُمَّ، وَلَكِنْ أَشْفَلَ مِنْ ذَلِكَ عَلَى أَكْمَةِ غَلِظَةٍ.

[3047] 229 - (1260) It was narrated from Nâfi‘ that ‘Abdullâh told him that the Messenger of Allâh ﷺ turned to face two prominent points in the mountain that were between

[٣٠٤٧] ٢٢٩- (١٢٦٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ

himself and the tall mountain, in the direction of the Ka'bah, putting the *Masjid* that has been built there to the left of the *Masjid* that is on the edge of the rough hillock. The place where the Messenger of Allâh ﷺ offered prayers was lower than that, on the black hillock, ten cubits or so from the rough hillock. Then he (Ibn 'Umar) would pray facing the two prominent points in the tall mountain, which is between you and the Ka'bah.

Chapter 39. *Raml* (Walking Rapidly) Is Recommended In The *Tawâf* Of 'Umrah, And In The First *Tawâf* Of *Hajj*

[3048] 230 - (1261) It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ circumambulated the Ka'bah in the first *Tawâf*, he would walk rapidly in three circuits, and at a normal pace in (the remaining) four. When he went between Aş-Şafâ and Al-Marwah, he ran in the bottom of the valley, and Ibn 'Umar did likewise.

[3049] 231 - (...) It was narrated from Nâfi', from Ibn 'Umar, that when the Messenger of Allâh ﷺ performed *Tawâf* in *Hajj* and

رَسُولَ اللَّهِ ﷺ اسْتَقْبَلَ فُرْصَتِي الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ، نَحْوَ الْكَعْبَةِ، يَجْعَلُ الْمَسْجِدَ، الَّذِي بُنِيَ ثُمَّ، يَسَارُ الْمَسْجِدِ الَّذِي بِطَرْفِ الْأَكْمَةِ، وَمُصَلِّي رَسُولَ اللَّهِ ﷺ أَشْفَلَ مِنْهُ عَلَى الْأَكْمَةِ السَّوْدَاءِ، يَدْعُ مِنَ الْأَكْمَةِ عَشْرَةَ أَذْرُعٍ أَوْ نَحْوَهَا، ثُمَّ يُصَلِّي مُسْتَقْبِلَ الْفُرْصَتَيْنِ مِنَ الْجَبَلِ الطَّوِيلِ، الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ ﷺ.

(المعجم ٣٩) - (بَابُ اسْتِحْبَابِ الرَّمْلِ فِي الطَّوَافِ فِي الْعُمْرَةِ، وَفِي الطَّوَافِ الْأَوَّلِ فِي الْحَجِّ) (التحفة ٣٩)

[٣٠٤٨] ٢٣٠ - (١٢٦١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الْأَوَّلَ، حَبَّ ثَلَاثًا وَمَشَى أَرْبَعًا، وَكَانَ يَسْعَى بِيْطْنِ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ.

[٣٠٤٩] ٢٣١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ

'Umarah upon his arrival, he would walk rapidly for three circuits of the House, then he would walk normally in (the remaining) four, then he would pray two *Ra'kah*, then he would go between Aş-Şafâ and Al-Marwah.

[3050] 232 - (...) 'Abdullâh bin 'Umar said: "I saw the Messenger of Allâh ﷺ, when he came to Makkah, when he touched the Black Corner, when he first performed *Tawâf* upon his arrival, he walked rapidly for (the first) three circuits out of seven.

[3051] 233 - (1262) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ walked rapidly from the Stone to the Stone three times, and walked normally four times."

[3052] 234 - (...) It was narrated from Nâfi' that Ibn 'Umar walked rapidly from the Stone to the Stone, and he said that the Messenger of Allâh ﷺ had done that.

إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا
طَافَ فِي الْحَجِّ وَالْعُمْرَةِ، أَوَّلَ مَا يَفْعَلُ،
فَإِنَّهُ يَسْعَى ثَلَاثَةَ أَطْوَافٍ بِالْبَيْتِ، ثُمَّ
يَمْشِي أَرْبَعَةَ، ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ
يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

[٣٠٥٠] ٢٣٢ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - قَالَ حَرَمَلَةُ:
أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ
ابْنِ شِهَابٍ أَنَّ سَالِمَ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ
أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ
اللَّهِ ﷺ حِينَ يَفْعَلُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ
الْأَسْوَدَ، أَوَّلَ مَا يَطُوفُ حِينَ يَفْعَلُ،
يَحْبُ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّعَى.

[٣٠٥١] ٢٣٣ - (١٢٦٢) وَحَدَّثَنَا
عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبِي نَافِعٍ: حَدَّثَنَا
ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ:
رَمَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْحَجَرِ إِلَى
الْحَجَرِ ثَلَاثًا، وَمَشَى أَرْبَعًا.

[٣٠٥٢] ٢٣٤ - (...) وَحَدَّثَنَا أَبُو
كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا سُلَيْمُ بْنُ
أَخْضَرَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ
نَافِعٍ أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى

الْحَجَرِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ
فَعَلَهُ.

[3053] 235 - (1263) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “I saw the Messenger of Allâh ﷺ walking rapidly from the Black Stone until he came back to it in (the first) three circuits.”

[3054] 236 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ walked rapidly in three circuits, from the Stone to the Stone.

[3055] 237 - (1264) It was narrated that Abû Aṭ-Ṭufail said: “I said to Ibn ‘Abbâs: ‘Do you think that this walking rapidly around the House for (the first) three circuits and walking normally for four is *Sunnah*? For your people are saying that it is *Sunnah*.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The Messenger of Allâh ﷺ came

وَحَدَّثَنَا [٣٠٥٣] ٢٣٥ - (١٢٦٣) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَلَ مِنَ الْحَجَرِ الْأَسْوَدِ حَتَّى انْتَهَى إِلَيْهِ، ثَلَاثَةَ أَطْوَافٍ.

[٣٠٥٤] ٢٣٦ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مَالِكٌ وَابْنُ جُرَيْجٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ الثَّلَاثَةَ أَطْوَافٍ، مِنَ الْحَجَرِ إِلَى الْحَجَرِ.

[٣٠٥٥] ٢٣٧ - (١٢٦٤) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: رَأَيْتَ هَذَا الرَّمْلَ بِالنَّبِيِّ ثَلَاثَةَ أَطْوَافٍ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، أَسَنَّهُ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سُنَّةٌ، قَالَ: فَقَالَ: صَدَقُوا، وَكَذَبُوا. قَالَ: قُلْتُ: مَا

to Makkah and the idolators said: "Muhammad and his Companions will not be able to circumambulate the House because they are unfit." They were jealous. So the Messenger of Allâh ﷺ commanded them to walk rapidly in three circuits and to walk normally in four.' I said to him: 'Tell us about going between Aş-Safâ and Al-Marwah while riding - is it *Sunnah*? For your people are saying that it is *Sunnah*.' He said: 'They are telling the truth and they are lying.' I said: 'What do you mean, they are telling the truth and they are lying?' He said: 'The people had crowded around the Messenger of Allâh ﷺ, saying: "This is Muḥammad, this is Muḥammad," until even the adolescent girls came out of their houses. People were not beaten to make way for the Messenger of Allâh ﷺ, so when they crowded around him too much, he rode, but walking and walking rapidly are better.'"

[3056] (...) Al-Juraiñi narrated a similar report (as no. 3055) with this chain, except that he said: "The people of Makkah were jealous people," and he did not say: "They were jealous of him."

[3057] 238 - (...) It was narrated that Abû Aţ-Ṭufail said: "I said to Ibn 'Abbâs: 'Your people are saying that the Messenger of

قَوْلِكَ: صَدَقُوا وَكَذَّبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدِيمَ مَكَّةَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ لَا يَسْتَطِيعُونَ أَنْ يَطُوفُوا بِالْبَيْتِ مِنَ الْهَظْلِ، وَكَانُوا يُحَسِّدُونَهُ، قَالَ: فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَزْمُلُوا ثَلَاثًا، وَيَمْشُوا أَرْبَعًا، قَالَ: قُلْتُ لَهُ: أَخْبِرْنِي عَنِ الطَّوَافِ بَيْنَ الصَّفَا وَالْمَرْوَةِ رَاكِبًا، أَسَنَّةٌ هُوَ؟ فَإِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّهُ سَنَّةٌ، قَالَ: صَدَقُوا وَكَذَّبُوا، قَالَ: قُلْتُ: مَا قَوْلُكَ: صَدَقُوا وَكَذَّبُوا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَثُرَ عَلَيْهِ النَّاسُ يَقُولُونَ: هَذَا مُحَمَّدٌ، هَذَا مُحَمَّدٌ، حَتَّى خَرَجَ الْعَوَاتِقُ مِنَ الْبُيُوتِ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يُضْرَبُ النَّاسُ بَيْنَ يَدَيْهِ، فَلَمَّا كَثُرَ عَلَيْهِ رَكِبَ، وَالْمَشْيُ وَالسَّعْيُ أَفْضَلُ.

[٣٠٥٦] (...) [وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْجُرَيْرِيُّ بِهَذَا الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ أَهْلُ مَكَّةَ قَوْمًا حَسِدًا، وَلَمْ يَقُلْ: يَحَسِّدُونَهُ.]

[٣٠٥٧] ٢٣٨ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ

Allâh ﷺ walked rapidly around the House and between Aş-Şafâ and Al-Marwah, and that it is *Sunnah*.' He said: 'They are telling the truth and they are lying.'"

[3058] 239 - (1265) It was narrated that Abû Aṭ-Ṭufail said: "I said to Ibn 'Abbâs: 'I think I saw the Messenger of Allâh ﷺ.' He said: 'Describe him to me.' I said: 'I saw him at Al-Marwah on a camel, and the people had crowded around him.' Ibn 'Abbâs said: 'That was the Messenger of Allâh ﷺ. No one pushed people aside from or turned them away from him.'"

Chapter 40. It Is Recommended To Touch The Two Yemeni Corners In *Tawâf* And Not The Other Two Corners

[3059] 240 - (1266) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ and his Companions came to Makkah, and they had been weakened by the fever of Yathrib. The idolators said: 'Tomorrow there will come to you people who have been weakened by fever and they have suffered greatly because of it,' and they (the idolators) sat beside the

عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهِيَ سُنَّةٌ، قَالَ: صَدَقُوا وَكَذَبُوا.

[٣٠٥٨] ٢٣٩ - (١٢٦٥) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ بْنِ الْأَبَجَرِ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أُرَانِي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ: فَصِفْهُ لِي، قَالَ قُلْتُ: رَأَيْتُهُ عِنْدَ الْمَرْوَةِ عَلَى نَاقَةٍ، وَقَدْ كَثُرَ النَّاسُ عَلَيْهِ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ذَاكَ رَسُولُ اللَّهِ ﷺ إِنَّهُمْ كَانُوا لَا يُدْعُونَ عَنْهُ وَلَا يُكْهَرُونَ.

(المعجم ٤٠) - (بَابُ اسْتِحْبَابِ اسْتِلَامِ الرُّكْنَيْنِ الْيَمَانِيِّينَ فِي الطَّوَافِ، دُونَ الرُّكْنَيْنِ الْآخَرَيْنِ) (التحفة ٤٠)

[٣٠٥٩] ٢٤٠ - (١٢٦٦) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَبِي ثَوْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةَ، وَقَدْ وَهَنَتْهُمْ حُمَّى يَنْزُبُ، قَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ عَدَاؤُكُمْ قَدْ وَهَنَتْهُمْ الْحُمَّى، وَلَقُوا مِنْهَا

Hijr. The Prophet ﷺ commanded them (the Companions) to walk rapidly in three circuits, and to walk normally between the two Corners, so that the idolators could see their endurance. The idolators said: 'These people whom you said had been weakened by fever are stronger than such-and-such.'

Ibn 'Abbâs said: "Nothing prevented him from ordering them to walk rapidly in all the circuits except his kindness towards them."

[3060] 241 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ walked rapidly and walked quickly around the House in order to show the idolators his strength."

[3061] 242 - (1267) It was narrated that 'Abdullâh bin 'Umar said: "I did not see the Messenger of Allâh ﷺ touch any part of the House, apart from the two Yemeni Corners."

[3062] 243 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ did

شِدَّةً، فَجَلَسُوا مِمَّا يَلِي الْحِجَرَ، وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا ثَلَاثَةَ أَشْوَاطٍ، وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، لِيُرَى الْمُشْرِكِينَ جَلَدَهُمْ، فَقَالَ الْمُشْرِكُونَ: هَؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّى قَدْ وَهَنْتَهُمْ، هَؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا.

قَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَمْنَعُهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا، إِلَّا الْإِنْبَاءُ عَلَيْهِمْ.

[٣٠٦٠] ٢٤١- (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ ابْنُ عَبْدِةَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ عَبْدِةَ: حَدَّثَنَا سُفْيَانُ - عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَى رَسُولُ اللَّهِ ﷺ وَرَمَلَ بِالْبَيْتِ، لِيُرَى الْمُشْرِكِينَ قُوَّتَهُ.

[٣٠٦١] ٢٤٢- (١٢٦٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ مِنَ الْبَيْتِ، إِلَّا الرُّكْنَيْنِ الْيَمَانَيْنِ.

[٣٠٦٢] ٢٤٣- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ - قَالَ أَبُو الطَّاهِرِ:

not touch any of the corners of the House except the Black Corner and that which is next to it, in the direction of the houses of the Jumahis.”

[3063] 244 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ used to touch only the (Black) Stone and the Yemeni Corner.”

[3064] 245 - (1268) It was narrated that Ibn ‘Umar said: “I did not stop touching these two Corners, the Yemeni and the Stone, since I saw the Messenger of Allâh ﷺ touching them, in hardship and in ease.”

[3065] 246 - (...) It was narrated that Nâfi‘ said: “I saw Ibn ‘Umar touching the Stone with his hand, then he kissed his hand and said: ‘I did not stop this since I saw the Messenger of Allâh ﷺ doing it.’”

أَخْبَرَنَا - عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُوسُفُ بْنُ أَبِي شَيْهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنَ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنَ الْأَسْوَدَ وَالَّذِي يَلِيهِ، مِنْ نَحْوِ دُورِ الْجَمَحِيِّينَ.

[٣٠٦٣] ٢٤٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ذَكَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَسْتَلِمُ إِلَّا الْحَجَرَ وَالرُّكْنَ الْيَمَانِي.

[٣٠٦٤] ٢٤٥ - (١٢٦٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَزُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، جَمِيعًا عَنْ بَيْحَى الْقُطَّانِ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا بَيْحَى - عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَلْدَيْنِ الرُّكْنَيْنِ، الْيَمَانِيَّ وَالْحَجَرَ، مُذْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا، فِي شِدَّةٍ وَلَا رَخَاءٍ.

[٣٠٦٥] ٢٤٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي خَالِدٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ - عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهِ،

ثُمَّ قَبَلَ يَدَهُ، وَقَالَ: مَا تَرَكْتُهُ مُنْذُ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

[3066] 247 - (1269) Ibn 'Abbâs said: "I did not see the Messenger of Allâh ﷺ touch any but the two Yemeni Corners."

[٣٠٦٦] ٢٤٧- (١٢٦٩) وَحَدَّثَنِي
أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا
عَمْرُو بْنُ الْحَارِثِ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ
حَدَّثَهُ أَنَّ أَبَا الطُّفَيْلِ الْبَكْرِيَّ حَدَّثَهُ،
أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ أَرَّ
رَسُولَ اللَّهِ ﷺ يَسْتَلِمُ غَيْرَ الرُّكْنَيْنِ
الْيَمَانِيِّينَ.

**Chapter 41. It Is
Recommended To Kiss The
Black Stone During
Circumambulation (Tawâf)**

(المعجم ٤١) - (بَابُ اسْتِحَابِّ تَقْبِيلِ
الحجر الأسود في الطواف)
(التحفة ٤١)

[3067] 248 - (1270) It was narrated from Sâlim that his father told him: "Umar bin Al-Khattâb kissed the (Black) Stone, then he said: 'By Allâh, I know that you are just a stone, and were it not that I saw the Messenger of Allâh ﷺ kissing you I would not have kissed you.'"

Hârûn added in his report: "Amr said: 'And Zaid bin Aslam narrated a similar report to me from his father Aslam.'"

[٣٠٦٧] ٢٤٨- (١٢٧٠) وَحَدَّثَنِي
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ هَرُونَ
ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنِي ابْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو بْنُ ابْنِ شِهَابٍ، عَنْ سَالِمٍ
أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قَبَّلَ عَمْرُو بْنُ الْخَطَّابِ
الْحَجَرَ، ثُمَّ قَالَ: أَمَّ وَاللَّهِ! لَقَدْ عَلِمْتُ
أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ
اللَّهِ ﷺ يَقْبَلُكَ مَا قَبَّلْتُكَ.

زَادَ هَرُونَ فِي رَوَايَتِهِ: قَالَ عَمْرُو:
وَحَدَّثَنِي بِمِثْلِهَا زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ
أَسْلَمَ.

[3068] 249 - (...) It was narrated from Ibn 'Umar that 'Umar kissed the Stone and said: "I am kissing you, although I know that you are just a stone, but I saw the Messenger of Allāh ﷺ kiss you."

[3069] 250 - (...) It was narrated that 'Abdullāh bin Sarjis said: "I saw the bald one" - meaning 'Umar bin Al-Khaṭṭāb - "kissing the Stone and saying: 'By Allāh, I am kissing you, although I know that you are just a stone, and you can neither cause harm nor bring benefit. Were it not that I saw the Messenger of Allāh ﷺ kiss you, I would not have kissed you.'"

[3070] 251 - (...) It was narrated that 'Ābis bin Rabī'ah said: "I saw 'Umar kissing the Stone and saying: 'I am kissing you although I know that you are just a stone. Were it not that I saw the Messenger of Allāh ﷺ kissing you, I would not have kissed you.'"

[٣٠٦٨] ٢٤٩- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ قَبَلَ الْحَجَرَ، وَقَالَ: إِنِّي لَأَقْبِلُكَ وَإِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ.

[٣٠٦٩] ٢٥٠- (...) وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَالْمُقَدَّمِيُّ وَأَبُو كَامِلٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ حَمَادٍ، قَالَ خَلْفٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ: رَأَيْتُ الْأَصْلَعَ يَعْنِي عُمَرَ [بْنَ الْخَطَّابِ]، يُقَبِّلُ الْحَجَرَ وَيَقُولُ: وَاللَّهِ! إِنِّي لَأَقْبِلُكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنَّكَ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَلَكَ مَا قَبَّلْتُكَ.

وَفِي رَوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلٍ: رَأَيْتُ الْأَصْلَعَ.

[٣٠٧٠] ٢٥١- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَيْعَةَ قَالَ: رَأَيْتُ عُمَرَ

يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لَأَقْبِلُكَ، وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ لَمْ أَقْبِلُكَ.

[3071] 252 - (1271) It was narrated that Suwaid bin Ghafalah said: "I saw 'Umar kissing the Stone and clinging to it, and he said: 'I saw the Messenger of Allāh ﷺ taking an interest in you.'"

[٣٠٧١] ٢٥٢ - (١٢٧١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ وَكِيعٍ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ - عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: رَأَيْتُ عُمَرَ قَبَّلَ الْحَجَرَ وَالتَزَمَهُ، وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِكَ حَفِيًّا.

[3072] (...) 'Abdur-Rahmān narrated from Sufyān with this chain (a *Hadīth* similar to no. 3071) . He said: "But I saw Abū Al-Qāsim ﷺ showing great interest in you," and he did not mention clinging to it.

[٣٠٧٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ، - قَالَ - : وَلَكِنِّي رَأَيْتُ أَبَا الْقَاسِمِ ﷺ بِكَ حَفِيًّا، وَلَمْ يَقُلْ: وَالتَزَمَهُ.

Chapter 42. It Is Permissible To Circumambulate The Ka'bah On A Camel And The Like, And For One Who Is Riding To Touch The (Black) Stone With A Crooked Staff And The Like

[3073] 253 - (1272) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, and he touched the Corner with a crooked staff.

(المعجم ٤٢) - (بَابُ جَوَازِ الطَّوَافِ عَلَى بَعِيرٍ وَغَيْرِهِ، وَاسْتِلَامِ الْحَجَرِ بِمَحْجَنٍ وَنَحْوِهِ لِلرَّاكِبِ) (التحفة ٤٢)

[٣٠٧٣] ٢٥٣ - (١٢٧٢) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمُحَجِّنٍ .

[3074] 254 - (1273) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ circumambulated the House during the Farewell Pilgrimage, on his mount, touching the (Black) Stone with his crooked staff, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him."

[٣٠٧٤] ٢٥٤ - (١٢٧٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، فِي حَجَّةِ الْوَدَاعِ، عَلَى رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمُحَجِّنِهِ، لِأَنْ يَرَاهُ النَّاسُ، وَلِيُشْرِفَ، وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشَوْهُ.

[3075] 255 - (...) Jâbir bin 'Abdullâh said: "During the Farewell Pilgrimage, the Prophet ﷺ circumambulated the House and went between Aş-Şafâ and Al-Marwah on his mount, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him."

[٣٠٧٥] ٢٥٥ - (...) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ بَكْرِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ، بِالْبَيْتِ، وَبِالْصَّفَا وَالْمَرْوَةِ، لِيَرَاهُ النَّاسُ، وَلِيُشْرِفَ وَلِيَسْأَلُوهُ، فَإِنَّ النَّاسَ غَشَوْهُ. وَلَمْ يَذْكُرِ ابْنُ خَشْرَمٍ: وَلِيَسْأَلُوهُ، فَقَطْ .

[3076] 256 - (1274) It was narrated that 'Aishah said: "During

[٣٠٧٦] ٢٥٦ - (١٢٧٤) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ: حَدَّثَنَا

the Farewell Pilgrimage the Prophet ﷺ circumambulated the Ka'bah on his camel and touched the Corner, lest the people be beaten away from him."

[3077] 257 - (1275) Ma'rûf bin Kharrabûdh said: "I heard Abû Aṭ-Ṭufail say: 'I saw the Messenger of Allâh ﷺ circumambulating the House and touching the Corner with a crooked staff that he had with him, and kissing the crooked staff.'"

[3078] 258 - (1276) It was narrated that Umm Salamah said: "I complained to the Messenger of Allâh ﷺ that I was sick and he said: 'Circumambulate behind the people riding.'" She said: "So I circumambulated (the Ka'bah), and at that time the Messenger of Allâh ﷺ was praying beside the House, and reciting: By the *Ṭûr* (Mount). And by the Book Inscribed."^[1]

شُعَيْبُ بْنُ إِسْحَاقَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ حَوْلَ الْكَعْبَةِ، عَلَى بَعِيرِهِ، يَسْتَلِمُ الرُّكْنَ، كَرَاهِيَةً أَنْ يُضْرَبَ عَنْهُ النَّاسُ.

[٣٠٧٧] ٢٥٧ - (١٢٧٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا مَعْرُوفُ بْنُ خَرْبُودَ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَطُوفُ بِالْبَيْتِ، وَيَسْتَلِمُ الرُّكْنَ بِمِجْحَنٍ مَعَهُ، وَيُقَبِّلُ الْمِجْحَنَ.

[٣٠٧٨] ٢٥٨ - (١٢٧٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» قَالَتْ: فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ: ﴿وَالطُّورِ وَكِتَابٍ مَسْطُورٍ﴾.

^[1] Aṭ-Ṭûr 52.

Chapter 43. Clarifying That *Sâ'i* Between Aş-Şafâ And Al-Marwah Is A Pillar Of *Hajj*, Without Which *Hajj* Is Not Valid

[3079] 259 - (1277) It was narrated from Hishâm bin 'Urwah that his father said: "I said to 'Āishah: 'I think that if a man does not go between Aş-Şafâ and Al-Marwah, it does not matter.' She said: 'Why?' I said: 'Because Allâh, the Most High, says: "Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* of the House to perform the going (*Tawâf*) between them (Aş-Şafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower".'^[1] She said: 'A person's *Hajj* or '*Umrah* is not complete if he does not go between Aş-Şafâ and Al-Marwah. If it was as you say, then it would be: "It is not a sin on him if he does not go between them." Do you know what that was revealed about? That was revealed about the *Anşâr* (the People of *Yathrib*) who during the *Jâhiliyyah* used to enter *Ihrâm* for two idols by the sea shore, which were called *Isâf* and *Nâ'ilah*. Then they would come and run between Aş-Şafâ

(المعجم ٤٣) - (بَابُ بَيَانِ أَنَّ السَّعْيَ
بَيْنَ الصَّفَا وَالْمَرْوَةِ رُكْنٌ لَا يَصِحُّ
الْحَجُّ إِلَّا بِهِ) (التحفة ٤٣)

[٣٠٧٩] ٢٥٩ - (١٢٧٧) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَتْ قُلْتُ لَهَا: إِنِّي لَا أَطُنُّ رَجُلًا، لَوْ لَمْ
يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، مَا ضَرَّهُ،
قَالَتْ: لِمَ؟ قُلْتُ: لِأَنَّ اللَّهَ تَعَالَى يَقُولُ:
﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨]
إِلَى آخِرِ الْآيَةِ، فَقَالَتْ: مَا أَتَمَّ اللَّهُ
حَجَّ امْرِئٍ وَلَا عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ
الصَّفَا وَالْمَرْوَةِ، وَلَوْ كَانَ كَمَا تَقُولُ
لَكَانَ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ
بِهِمَا، وَهَلْ تَذَرِي فِيمَا كَانَ ذَاكَ؟ إِنَّمَا
كَانَ ذَاكَ أَنَّ الْأَنْصَارَ كَانُوا يُهْلُونَ فِي
الْجَاهِلِيَّةِ لِصَنَمَيْنِ عَلَى شَطِّ الْبَحْرِ، يُقَالُ
لَهُمَا إِسَافٌ وَنَائِلَةٌ، ثُمَّ يَجْبَتُونَ فَيَطُوفُونَ
بَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يَحْلِقُونَ، فَلَمَّا
جَاءَ الْإِسْلَامُ كَرِهُوا أَنْ يَطُوفُوا بَيْنَهُمَا،
لِلَّذِي كَانُوا يَصْنَعُونَ فِي الْجَاهِلِيَّةِ،
قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الصَّفَا

^[1] *Al-Baqarah* 2:158.

and Al-Marwah, then they would shave their heads. When Islam came, they did not like to go between them, because of what they used to do during the *Jâhiliyyah*. She said: 'Then Allâh, the Mighty and Sublime, revealed: "Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh..."', then they went between them."

[3080] 260 - (...) Hishâm bin 'Urwah said: My father told me: I said to 'Aishah: "I do not think there is any sin on me if I do not go between Aş-Şafâ and Al-Marwah." She said: "Why?" I said: "Because Allâh, the Mighty and Sublime, says: "Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh..."^[1] -mentioning the verse. She said: "If it was as you say, then it would be: 'It is not a sin on him if he does not go between them.' This was revealed concerning some of the *Anşâr* who, when they entered *Ihrâm* during the *Jâhiliyyah*, they entered *Ihrâm* for Manât, and they thought that it was not permissible for them to go between Aş-Şafâ and Al-Marwah. When they came with the Prophet ﷺ for Hajj, they mentioned that to him, and Allâh, the Mighty and Sublime, revealed this verse. By Allâh, a person's Hajj is not complete if he does not go between Aş-Şafâ and Al-Marwah."

وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﷻ، إِلَى آخِرِهَا،
قَالَتْ: فَطَافُوا.

[٣٠٨٠] ٢٦٠ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ:
حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي قَالَ:
قُلْتُ لِعَائِشَةَ: مَا أَرَى عَلَيَّ جُنَاحًا أَنْ لَا
أَتَطَوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَالَتْ: لِمَ؟
قُلْتُ: لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿إِنَّ
الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﷻ الْآيَةَ،
فَقَالَتْ: لَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلَا
جُنَاحَ عَلَيْهِ أَنْ لَا يَطَوَّفَ بِهِمَا، إِنَّمَا أَنْزَلَ
هَذَا فِي أَنْاسٍ مِنَ الْأَنْصَارِ، كَانُوا إِذَا
أَهْلَوْا، أَهَلُّوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ، فَلَا
يَجِلُّ لَهُمْ أَنْ يَطَوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ،
فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ لِلْحَجِّ ذَكَرُوا
ذَلِكَ لَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ،
فَلَعَمْرِي مَا أَنْتُمْ اللَّهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ
الصَّفَا وَالْمَرْوَةِ.

^[1] Al-Baqarah 2:158.

[3081] 261 - (...) It was narrated that 'Urwah bin Az-Zubair said: "I said to 'Āishah, the wife of the Prophet ﷺ: 'I do not think it matters if someone does not go between Aş-Şafâ and Al-Marwah, and I do not mind if I do not go between them.' She said: 'What a bad thing you have said, O son of my sister! The Messenger of Allâh ﷺ went between them and so did the Muslims, and it became *Sunnah* (prescribed). Rather those who entered *Ihrâm* for the false goddess Manât who was in Al-Mushallal did not go between Aş-Şafâ and Al-Marwah. When Islam came, we asked the Prophet ﷺ about that, and Allâh, the Mighty and Sublime, revealed: "Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or 'Umrah of the House to perform the going (*Tawâf*) between them (Aş-Şafâ and Al-Marwah)..."^[1] If it was as you say, it would be: 'It is not a sin on him if he does not go between them.'"

Az-Zuhrî said: "I mentioned that to Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith bin Hishâm, and he was impressed by it, and said: 'This is knowledge. I heard some of the scholars say: "Those among the Arabs who did not go between Aş-Şafâ and Al-

[٣٠٨١] ٢٦١ - (...) وَحَدَّثَنَا عُمَرُو

الْقَادُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ - قَالَ: سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: مَا أَرَى عَلَى أَحَدٍ، لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، شَيْئًا، وَمَا أَبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا، قَالَتْ: بِشَيْءٍ مَا قُلْتَ، يَا ابْنَ أُخْتِي! طَافَ رَسُولُ اللَّهِ ﷺ، وَطَافَ الْمُسْلِمُونَ، فَكَانَتْ سُنَّةً، وَإِنَّمَا كَانَ مِنْ أَهْلِ لِمَنَاةَ الطَّاغِيَّةِ، الَّتِي بِالْمُشَلَّلِ، لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا كَانَ الْإِسْلَامُ سَأَلْنَا النَّبِيَّ ﷺ عَنْ ذَلِكَ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا﴾ وَلَوْ كَانَتْ كَمَا تَقُولُ، لَكَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا.

قَالَ الزُّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لِأَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ، فَأَعْجَبَهُ ذَلِكَ، وَقَالَ: إِنَّ هَذَا الْعِلْمُ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لَا يَطُوفُ

^[1] Al-Baqarah 2:158.

Marwah said that going between these two rocks was a matter of *Jâhiliyyah*. Others among the *Anṣâr* said: 'We are only commanded to circumambulate the House, and we are not commanded to go between Aṣ-Ṣafâ and Al-Marwah.' Then Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh..."^[1]

Abû Bakr bin 'Abdur-Raḥmân said: "I think that it was revealed concerning both groups."

[3082] 262 - (...) It was narrated that Ibn Shihâb said: "'Urwah bin Az-Zubair said: 'I asked 'Āishah...' and he quoted a similar *Ḥadīth* (as no. 3081). He said in the *Ḥadīth*: "When they asked the Messenger of Allâh ﷺ about that they said: 'O Messenger of Allâh, we used to feel reluctant to go between Aṣ-Ṣafâ and Al-Marwah.' Then Allâh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or 'Umrah of the House to perform the going (*Tawâf*) between them (Aṣ-Ṣafâ and Al-Marwah)..."^[2] 'Āishah said: 'The Messenger of Allâh ﷺ established the going between them as *Sunnah*, so no one should forsake going between them.'"

بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ، يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ الْآخَرُونَ مِنَ الْأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ، وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾.

قَالَ أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ: فَأَرَاهَا قَدْ نَزَلَتْ فِي هَؤُلَاءِ وَهَؤُلَاءِ.

[٣٠٨٢] ٢٦٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ قَالَ: سَأَلْتُ عَائِشَةَ، وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا نَتَحَرَّجُ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا.

قَالَتْ عَائِشَةُ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ الطَّوَافَ بَيْنَهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ يَتْرَكَ الطَّوَافَ بِهِمَا.

^[1] *Al-Baqarah* 2:158.

^[2] *Al-Baqarah* 2:158.

[3083] 263 - (...) It was narrated from 'Urwah bin Az-Zubair that 'Āishah told him that before the *Anṣār* became Muslim, they and (the tribe of) Ghassân used to enter *Ihrâm* for Manât, and they felt reluctant to go between Aṣ-Ṣafâ and Al-Marwah, because that had been the practice of their forefathers; the one who entered *Ihrâm* for Manât did not go between Aṣ-Ṣafâ and Al-Marwah. They asked the Messenger of Allāh ﷺ about that when they accepted Islam, and Allāh, the Mighty and Sublime, revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah of the House to perform the going (*Tawâf*) between them (Aṣ-Ṣafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower".^[1]

[3084] 264 - (1278) It was narrated that Anas said: "The *Anṣār* did not like to go between Aṣ-Ṣafâ and Al-Marwah until Allāh revealed: "Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah of the House to perform the going (*Tawâf*) between them (Aṣ-Ṣafâ and Al-Marwah)."..."^[2]

[٣٠٨٣] ٢٦٣- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ الْأَنْصَارَ كَانُوا قَبْلَ أَنْ يُسْلِمُوا، هُمْ وَعَسَانُ، يُهْلُونَ لِمَنَاةَ، فَتَحَرَّجُوا أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ ذَلِكَ سُنَّةَ فِي آبَائِهِمْ، مَنْ أَحْرَمَ لِمَنَاةَ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَإِنَّهُمْ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ حِينَ أَسْلَمُوا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ حَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾.

[٣٠٨٤] ٢٦٤- (١٢٧٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْأَنْصَارُ يَكْرَهُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، حَتَّى نَزَلَتْ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا﴾.

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

Chapter 44. Clarifying That *Sâ'î* Should Not Be Repeated

[3085] 265 - (1279) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ and his Companions did not go between Aş-Şafâ and Al-Marwah except once."

[3086] (...) Ibn Juraij narrated a similar *Hadîth* (as no. 3085) with this chain, and he said:... "except once; the first *Tawâf*."^[1]

Chapter 45. It Is Recommended For The Pilgrim To Continue Reciting The *Talbiyah* Until He Starts Stoning *Jamrat Al-'Aqabah* On The Day Of Sacrifice

[3087] 266 - (1280) It was narrated that Usâmah bin Zaid said: "I rode behind the Messenger of Allâh ﷺ from 'Arafât. When the Messenger of Allâh ﷺ reached the left-hand pass that is before Al-Al-Muzdalifah, he dismounted and urinated, then he came, and I poured water for *Wuḍû'* for him, and he did a light

(المعجم ٤٤) - (بَابُ بَيَانِ أَنَّ السَّعْيَ لَا يَكْرُرُ) (التحفة ٤٤)

[٣٠٨٥] ٢٦٥ - (١٢٧٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمْ يَطْفِئِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ، بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا.

[٣٠٨٦] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: إِلَّا طَوَافًا وَاحِدًا، طَوَافَهُ الْأَوَّلَ.

(المعجم ٤٥) - (بَابُ اسْتِحْبَابِ إِدَامَةِ الْحَاجِّ التَّلْبِيَةَ حَتَّى يَشْرَعَ فِي رَمِي جَمْرَةِ الْعَقَبَةِ يَوْمَ النَحْرِ) (التحفة ٤٥)

[٣٠٨٧] ٢٦٦ - (١٢٨٠) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَزْمَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ

^[1] The meaning is performing *Sa'î* as they call the going between Aş-Şafâ and Al-Marwah *Tawâf* as well as *Sa'î*.

Wuḍû. Then I said: 'The prayer, O Messenger of Allāh.' He said: 'The prayer is still ahead of you.' Then the Messenger of Allāh ﷺ rode until he came to Al-Al-Muzdalifah, where he prayed. Then Al-Faḍl rode behind the Messenger of Allāh ﷺ on the morning of *Jam'* (Al-Muzdalifah).

عَبَّاسٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشَّعْبَ الْأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ، أَنَاخَ فَبَالَ، ثُمَّ جَاءَ فَصَبَّيْتُ عَلَيْهِ الْوُضُوءَ، فَتَوَضَّأَ وَضُوءًا خَفِيفًا، ثُمَّ قُلْتُ: الصَّلَاةُ، يَا رَسُولَ اللَّهِ! فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمُزْدَلِفَةَ، فَصَلَّى، ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ. [انظر:

[٣٠٩٩]

(1281) It was narrated from Al-Faḍl that the Messenger of Allāh ﷺ continued reciting the *Talbiyah* until he reached the *Jamrah*.

(١٢٨١) قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنِ الْفَضْلِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى بَلَغَ الْجَمْرَةَ.

[3088] 267 - (...) It was narrated from 'Aṭā': "Ibn 'Abbās informed me that Al-Faḍl rode behind the Prophet ﷺ from *Jam'* (Al-Muzdalifah)." He said: "And Ibn 'Abbās told me that Al-Faḍl told him, that the Prophet continued to recite the *Talbiyah* until he stoned *Jamrat Al-'Aqabah*."

[٣٠٨٨] ٢٦٧ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كِلَاهُمَا عَنْ عِيسَى بْنِ يُونُسَ، قَالَ ابْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَرَدَفَ الْفَضْلَ مِنْ جَمْعٍ - قَالَ: - فَأَخْبَرَنِي ابْنُ عَبَّاسٍ؛ أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

[3089] 268 - (1282) It was narrated from Ibn 'Abbās, from

[٣٠٨٩] ٢٦٨ - (١٢٨٢) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ

Al-Faḍl bin ‘Abbās, who rode behind the Messenger of Allāh ﷺ, that he (the Messenger of Allāh ﷺ) said - on the evening of ‘Arafat and the morning of Jam’ (Al-Muzdalifah) - to the people as they were moving on: “Keep calm.” He was restraining his she-camel, until he entered Muhassir, which is part of Minā. He said: “Pick up the pebbles the size of broad beans with which to stone the *Jamrah*.”

He said: And the Messenger of Allāh ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah*.

[3090] (...) Abû Az-Zubair narrated it with this chain (a *Hadīth* similar to no. 3089), except that he did not mention in the *Hadīth* that the Messenger of Allāh ﷺ continued to recite the *Talbiyah* until he stoned the *Jamrah*. And he added in his *Hadīth*: “And the Prophet ﷺ demonstrated with his hand how to throw the pebbles.”

[3091] 269 - (1283) It was narrated that ‘Abdur-Raḥmān bin Yazīd said: “‘Abdullāh said, when we were in *Jam’* (Al-Muzdalifah): ‘I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying in this place: “*Labbayk Allāhumma labbayk*.”

رُمِحَ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ، لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَأَنَّ نَاقَتَهُ، حَتَّى دَخَلَ مُحَسِّرًا - وَهُوَ مِنْ مَنَى - قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي تُرْمَى بِهِ الْجَمْرَةُ».

وَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

[٣٠٩٠] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ إِذَا الْإِسْنَادُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ، وَزَادَ فِي حَدِيثِهِ: وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ.

[٣٠٩١] ٢٦٩ - (١٢٨٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ - وَنَحْنُ بِجَمْعٍ -: سَمِعْتُ الَّذِي أَنْزَلَتْ

عَلَيْهِ سُورَةُ الْبَقَرَةِ، يَقُولُ فِي هَذَا الْمَقَامِ
«لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ».

[3092] 270 - (...) It was narrated from 'Abdur-Rahmân bin Yazîd that 'Abdullâh recited the *Talbiyah* when he departed from *Jam'* (Al-Muzdalifah), and it was said: "Is he a Bedouin?" 'Abdullâh said: "Have the people forgotten or gone astray? I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying in this place: '*Labbayk Allâhumma labbayk*.'"

[٣٠٩٢] ٢٧٠- (...) وَحَدَّثَنَا
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا
حُصَيْنٌ عَنْ كَثِيرِ بْنِ مُذْرِكٍ الْأَشْجَعِيِّ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّ عَبْدَ اللَّهِ لَبَّى
حِينَ أَقَاصَ مِنْ جَمْعٍ، فَقِيلَ: أَغْرَابِي
هَذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَنَسِيَ النَّاسُ أَمْ
ضَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ
الْبَقَرَةِ، يَقُولُ فِي هَذَا الْمَكَانِ: «لَبَّيْكَ
اللَّهُمَّ! لَبَّيْكَ».

[3093] (...) It was narrated from Hushayn with this chain (a similar *Hadîth* as no. 3092).

[٣٠٩٣] (...) وَحَدَّثَنَا هَسَنُ
الْحُلَوَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا
سُفْيَانٌ عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ.

[3094] 271 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd and Al-Aswad bin Yazîd said: "We heard 'Abdullâh bin Mas'ûd say in *Jam'* (Al-Muzdalifah): 'I heard the one to whom *Sûrat Al-Baqarah* was revealed, saying here: "*Labbayk Allâhumma labbayk*.'" Then he recited the *Talbiyah* and we recited it with him."

[٣٠٩٤] ٢٧١- (...) وَحَدَّثَنِيهِ
يُوسُفُ بْنُ حَمَّادٍ الْمُعْنَنِيُّ: حَدَّثَنَا زَيْدٌ
يَعْنِي الْبَكَّائِيَّ عَنْ حُصَيْنٍ، عَنْ كَثِيرِ بْنِ
مُذْرِكٍ الْأَشْجَعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
يَزِيدَ وَالْأَسْوَدِ بْنِ يَزِيدَ قَالَا: سَمِعْنَا عَبْدَ
اللَّهِ بْنَ مَسْعُودٍ يَقُولُ بِجَمْعٍ: سَمِعْتُ
الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ، هَهُنَا
يَقُولُ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ» ثُمَّ لَبَّى وَلَبَّيْنَا
مَعَهُ.

Chapter 46. The Talbiyah and The Takbîr When Going From Minâ to ‘Arafât On The Day Of ‘Arafat

[3095] 272 - (1284) It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “We set out in the morning with the Messenger of Allâh ﷺ from Minâ to ‘Arafât, some of us reciting the *Talbiyah* and some of us saying the *Takbîr*.”

[3096] 273 - (...) It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “We were with the Messenger of Allâh ﷺ on the morning of ‘Arafat, and some of us were saying the *Takbîr* and some were reciting the *Talbiyah*. As for us, we were reciting the *Takbîr*.” I (the narrator) said: “By Allâh, how strange it is that you did not ask him: ‘What did you see the Messenger of Allâh ﷺ doing?’”

[3097] 274 - (1285) It was

(المعجم ٤٦) - (بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ
فِي الذَّهَابِ مِنْ مَنَى إِلَى عَرَافَاتٍ فِي
يَوْمِ عَرَفَةَ) (التحفة ٤٦)

[٣٠٩٥] ٢٧٢ - (١٢٨٤) وَحَدَّثَنَا
أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا :
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ؛ وَحَدَّثَنَا سَعِيدُ بْنُ
يَحْيَى الْأُمَوِيُّ : حَدَّثَنِي أَبِي قَالَا جَمِيعًا :
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي سَلَمَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ ، عَنْ أَبِيهِ قَالَ : غَدَوْنَا مَعَ رَسُولِ
اللَّهِ ﷺ مِنْ مَنَى إِلَى عَرَافَاتٍ ، مِنْهَا
الْمُلَبِّي ، وَمِنْهَا الْمُكَبِّرُ .

[٣٠٩٦] ٢٧٣ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ
وَيَعْقُوبُ الدَّورِيُّ قَالُوا : حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ : أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ
عَنْ عُمَرَ بْنِ حُسَيْنٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
سَلَمَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ ،
عَنْ أَبِيهِ قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي
غَدَاةِ عَرَفَةَ ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهْلِلُ ،
فَأَمَّا نَحْنُ فَتُكَبِّرُ ، قَالَ قُلْتُ : وَاللَّهِ ! لَعَجَبًا
مِنْكُمْ ، كَيْفَ لَمْ تَقُولُوا لَهُ : مَاذَا رَأَيْتَ
رَسُولَ اللَّهِ ﷺ يَصْنَعُ ؟ .

[٣٠٩٧] ٢٧٤ - (١٢٨٥) وَحَدَّثَنَا

narrated from Muḥammad bin Abî Bakr Ath-Thaqafî that he asked Anas bin Mâlik, when they were going from Minâ to ‘Arafat in the morning: ‘What did you do on this day with the Messenger of Allâh ﷺ?’ He said: ‘Some of us recited the *Talbiyah* and no one criticized them, and some of us recited the *Takbîr* and no one criticized them.”

[3098] 275 - (...) Muḥammad bin Abî Bakr said: “I said to Anas bin Mâlik on the morning of ‘Arafat: ‘What do you say about reciting *Talbiyah* on this day?’ He said: ‘I traveled this road with the Prophet ﷺ and his Companions, and some of us recited the *Takbîr* and some of us recited the *Talbiyah*, and none of us criticized his Companion.”

Chapter 47. Departing From ‘Arafât to Al-Muzdalifah. It is Recommended To Pray *Maghrib* and ‘*Ishâ*’ Together In Al-Muzdalifah On This Night

[3099] 276 - (1280) It was narrated from Kuraib, the freed slave of Ibn ‘Abbâs, that he heard Usâmah bin Zaid say: “The Messenger of Allâh ﷺ set out from ‘Arafat, and when he was in the mountain pass he dismounted and urinated, then

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ التَّقْفِيِّ أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ، وَهُمَا غَادِيَانِ مِنْ مَنَى إِلَى عَرَفَةَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يَهْلُ الْمُهْلُ مِنَّا فَلَا يُنْكِرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا فَلَا يُنْكِرُ عَلَيْهِ.

[٣٠٩٨] ٢٧٥ - (...) وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ رَجَاءٍ عَنْ مُوسَى بْنِ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ ابْنُ أَبِي بَكْرٍ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ، غَدَاةَ عَرَفَةَ: مَا تَقُولُ فِي التَّلْبِيَةِ هَذَا الْيَوْمِ؟ قَالَ: سِرْتُ هَذَا الْمَسِيرَ مَعَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَمِنَّا الْمُكَبِّرُ وَمِنَّا الْمُهْلِلُ، وَلَا يَعْيبُ أَحَدُنَا عَلَى صَاحِبِهِ.

(المعجم ٤٧) - (بَابُ الْإِفَاضَةِ مِنْ

عَرَفَاتٍ إِلَى الْمُزْدَلِفَةِ، وَاسْتِحْبَابِ

صَلَاتِي الْمَغْرِبِ وَالْعِشَاءِ جَمِيعًا

بِالْمُزْدَلِفَةِ فِي هَذِهِ اللَّيْلَةِ) (التحفة ٤٧)

[٣٠٩٩] ٢٧٦ - (١٢٨٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ،

he performed *Wuḍû'*, but not thoroughly. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' Then he rode, and when he came to Al-Muzdalifah he dismounted and performed *Wuḍû'* thoroughly. Then the *Iqâmah* for prayer was called and he prayed *Maghrib*, then each person made his camel kneel down in his place, then the *Iqâmah* for '*Ishâ*' was called, and he prayed it, and he did not offer any prayer in between."

[3100] 277 - (...) It was narrated that Usâmah bin Zaid said: "After departing from 'Arafât, the Messenger of Allâh ﷺ went to one of these mountain passes and relieved himself, then I poured water for him, and I said: 'Are you going to pray?' He said: 'The prayer is still ahead of you.'"

[3101] 278 - (...) It was narrated that Kuraib, the freed slave of Ibn 'Abbâs, said: "I heard Usâmah bin Zaid say: 'The Messenger of Allâh ﷺ departed from 'Arafât, and when he reached the pass he dismounted and urinated' - and Usâmah did not say that he passed water. He said: 'He called for water and performed *Wuḍû'*, but not

حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّحِ الْوُضُوءَ فَقُلْتُ لَهُ: الصَّلَاةَ، قَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّاها، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. [راجع: ٣٠٨٧]

[٣١٠٠] ٢٧٧ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عُقْبَةَ مَوْلَى الزُّبَيْرِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: انْصَرَفَ رَسُولُ اللَّهِ ﷺ بَعْدَ الدَّفْعَةِ مِنْ عَرَافَاتٍ إِلَى بَعْضِ تِلْكَ الشَّعَابِ، لِحَاجَتِهِ، فَصَبَّيْتُ عَلَيْهِ مِنَ الْمَاءِ، فَقُلْتُ: أَتُصَلِّي؟ فَقَالَ «الْمُصَلَّى أَمَامَكَ».

[٣١٠١] ٢٧٨ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يَقُولُ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَافَاتٍ، فَلَمَّا انْتَهَى

thoroughly.' I said: "O Messenger of Allâh, the prayer." He said: "The prayer is still ahead of you." Then he traveled on until he reached *Jam'* (Al-Muzdalifah), and he prayed *Maghrib* and '*Ishâ*.'"

[3102] 279 - (...) Kuraib narrated that he asked Usâmah bin Zaid: "What did you do when you rode behind the Messenger of Allâh ﷺ on the night of 'Arafat?" He said: "We came to the pass where the people halt their camels for *Maghrib*, and the Messenger of Allâh ﷺ halted his camel and urinated"- and he did not say: "he passed water." "Then he called for water for *Wudu'*, and he performed *Wudu'*, but not thoroughly. I said: 'O Messenger of Allâh, the prayer.' He said: 'The prayer is still ahead of you.' Then he rode until we came to Al-Muzdalifah, and he prayed *Maghrib*. Then the people halted in their places, but they did not unload their camels until he prayed '*Ishâ*'. Then they unloaded them." I said: "What did you do the next morning?" He said: "Al-Faḍl bin 'Abbâs rode behind him, and I went on foot with those of the Quraish who went on ahead."

إِلَى الشَّعْبِ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ أَسَامَةُ:
أَرَأَقَ الْمَاءَ - قَالَ: فَدَعَا بِمَاءٍ فَتَوَضَّأَ
وُضُوءًا لَيْسَ بِالْبَالِغِ، قَالَ فَقُلْتُ: يَا
رَسُولَ اللَّهِ! الصَّلَاةُ، قَالَ «الصَّلَاةُ
أَمَامَكَ» قَالَ: ثُمَّ سَارَ حَتَّى بَلَغَ جَمْعًا،
فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ.

[٣١٠٢] ٢٧٩- (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ
آدَمَ: حَدَّثَنَا زُهَيْرُ أَبُو حَنِيمَةَ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ أَنَّهُ سَأَلَ
أَسَامَةَ بْنَ زَيْدٍ: كَيْفَ صَنَعْتُمْ حِينَ رَدَفَتْ
رَسُولَ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ؟ فَقَالَ: جِئْنَا
الشَّعْبَ الَّذِي يُبَيْعُ النَّاسُ فِيهِ لِلْمَغْرِبِ،
فَأَنَاحَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ وَبَالَ - وَمَا
قَالَ: أَهْرَاقَ الْمَاءَ - ثُمَّ دَعَا بِالْوُضُوءِ
فَتَوَضَّأَ وَضُوءًا لَيْسَ بِالْبَالِغِ، فَقُلْتُ: يَا
رَسُولَ اللَّهِ! الصَّلَاةُ، فَقَالَ: «الصَّلَاةُ
أَمَامَكَ» فَكَرِبَ حَتَّى جِئْنَا الْمُزْدَلِفَةَ، فَأَقَامَ
الْمَغْرِبَ، ثُمَّ أَنَاحَ النَّاسُ فِي مَنَازِلِهِمْ،
وَلَمْ يَحْلُوا حَتَّى أَقَامَ الْعِشَاءَ الْآخِرَةَ،
فَصَلَّى، ثُمَّ حَلَّوْا، قُلْتُ: فَكَيْفَ فَعَلْتُمْ
حِينَ أَصْبَحْتُمْ؟ قَالَ: رَدَفَهُ الْفَضْلُ بْنُ
عَبَّاسٍ، وَانْطَلَقْتُ أَنَا فِي سَبَاقِ قُرَيْشٍ
عَلَى رِجْلَيَّ.

[3103] 280 - (...) It was narrated from Usâmah bin Zaid that when the Messenger of Allâh ﷺ came to the mountain pass in which the leaders used to halt, he dismounted and urinated - and he did not say: he passed water. Then he called for water for *Wudû*' and he performed a light *Wudû*'. I said: "O Messenger of Allâh, the prayer." He said: "The prayer is still ahead of you."

[3104] 281 - (...) It was narrated from Usâmah bin Zaid that he was riding behind the Messenger of Allâh ﷺ when he departed from 'Arafat. When he came to the pass he halted his mount, then he went to relieve himself. When he came back, I poured water for him from the jug and he performed *Wudû*', then he rode and came to Al-Muzdalifah, where he joined *Maghrib* and '*Ishâ*' (prayer).

[3105] 282 - (1286) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ moved on from 'Arafat, and Usâmah rode behind him. Usâmah said: "He kept travelling in this manner until he reached *Jam*' (Al-Muzdalifah)."

[٣١٠٣] ٢٨٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَتَى النَّقْبَ الَّذِي يَنْزِلُهُ الْأَمْرَاءُ نَزَلَ فَبَالَ - وَلَمْ يَقُلْ: أَهْرَاقَ - ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ وَضُوءًا خَفِيفًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! الصَّلَاةُ، فَقَالَ «الصَّلَاةُ أَمَامَكَ».

[٣١٠٤] ٢٨١ - (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءٍ مَوْلَى سِبَاعٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ، فَلَمَّا جَاءَ الشَّعْبَ أَنَاخَ رَاحِلَتُهُ، ثُمَّ ذَهَبَ إِلَى الْغَائِطِ، فَلَمَّا رَجَعَ صَبَّتُ عَلَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ، ثُمَّ رَكِبَ، ثُمَّ أَتَى الْمُزْدَلِفَةَ، فَجَمَعَ بِهَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

[٣١٠٥] ٢٨٢ - (١٢٨٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ مِنْ عَرَفَةَ، وَأُسَامَةُ رَدِيفُهُ، قَالَ أُسَامَةُ: فَمَا زَالَ يَسِيرُ عَلَى هَيْئَتِهِ حَتَّى أَتَى جَمْعًا.

[3106] 283 - (...) *Hishâm* narrated that his father said: "Usâmah was asked, when I was present" - or he said: "I asked Usâmah bin Zaid, whom the Messenger of Allâh ﷺ had made ride behind him from 'Arafât: 'How did the Messenger of Allâh ﷺ travel when he departed from 'Arafat?' He said: 'He made his camel trot, then when he found an open space he made it gallop.'"

[٣١٠٦] ٢٨٣- (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، جَمِيعًا عَنْ حَمَّادِ بْنِ زَيْدٍ، - قَالَ أَبُو الرَّبِيعِ حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: سُئِلَ أُسَامَةُ، وَأَنَا شَاهِدٌ، - أَوْ قَالَ: سَأَلْتُ أُسَامَةَ ابْنَ زَيْدٍ، - وَكَانَ رَسُولُ اللَّهِ ﷺ أَرْدَفَهُ مِنْ عَرَافَاتٍ، [قُلْتُ]: كَيْفَ كَانَ يَسِيرُ رَسُولُ اللَّهِ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَتَقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

[3107] 284 - (...) It was narrated from *Hishâm bin 'Urwah* with this chain (a *Hadîth* similar to no. 3106). And in the *Hadîth* of *Humaid*, he added: "*Hishâm* said: 'Galloping is faster than trotting.'"

[٣١٠٧] ٢٨٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ حُمَيْدٍ: قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَتَقِ.

[3108] 285 - (1287) *Abû Ayyûb* narrated that he prayed *Maghrib* and '*Ishâ*' at Al-Muzdalifah with the Messenger of Allâh ﷺ during the Farewell Pilgrimage.

[٣١٠٨] ٢٨٥- (١٢٨٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدَ الْخَطَمِيَّ حَدَّثَهُ أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ.

[3109] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîth* similar to no. 3108). Ibn Rumh said in his report: "It was narrated from 'Abdullâh bin Yazîd Al-Khatmî, who was governor of Al-Kûfah during the time of Ibn Az-Zubair."

[3110] 286 - (703) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ prayed *Maghrib* and '*Ishâ*' together in Al-Muzdalifah.

[3111] 287 - (1288) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ joined *Maghrib* and '*Ishâ*' (prayers) in Al-Muzdalifah, with no prostration (meaning, no other prayer) between them. He prayed *Maghrib* with three *Ra'kah* and he prayed '*Ishâ*' with two *Ra'kah*."

'Abdullâh used to pray like that in *Jam'* (Al-Muzdalifah), until he met Allâh the Most High.

[3112] 288 - (...) It was narrated from Ibn 'Umar that he prayed like that (as in *Hadîth* no. 3111),

[١١٠٩] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ، قَالَ ابْنُ رُمَحٍ فِي رَوَاتِيهِ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ، وَكَانَ أَمِيرًا عَلَى الْكُوفَةِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ.

[٣١١٠] ٢٨٦ - (٧٠٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ، جَمِيعًا. [راجع: ١٦٢١]

[٣١١١] ٢٨٧ - (١٢٨٨) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ عُيَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، لَيْسَ بَيْنَهُمَا سَجْدَةٌ، وَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، وَصَلَّى الْعِشَاءَ رَكَعَتَيْنِ.

فَكَانَ عَبْدُ اللَّهِ ﷺ يَصَلِّي بِجَمْعٍ كَذَلِكَ، حَتَّى لَحِقَ بِاللَّهِ تَعَالَى.

[٣١١٢] ٢٨٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ

and Ibn 'Umar narrated that the Prophet ﷺ did that.

مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ صَلَّى الْمَغْرِبَ بِجَمْعٍ، وَالْعِشَاءَ بِإِقَامَةٍ، ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ أَنَّهُ صَلَّى مِثْلَ ذَلِكَ، وَحَدَّثَ ابْنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذَلِكَ.

[3113] 289 - (...) Shu'bah narrated it with this chain (a *Hadīth* similar to no. 3111) and said: He (ﷺ) prayed them with one *Iqamah*.

[٣١١٣] ٢٨٩- (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، وَقَالَ: صَلَّاهُمَا بِإِقَامَةٍ وَاحِدَةٍ.

[3114] 290 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ joined *Maghrib* and '*Ishâ*' in *Jam'* (Al-Muzdalifah); he prayed *Maghrib* with three *Ra'kah* and '*Ishâ*' with two *Ra'kah*, with one *Iqamah*.

[٣١١٤] ٢٩٠- (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، صَلَّى الْمَغْرِبَ ثَلَاثًا وَالْعِشَاءَ رَكْعَتَيْنِ، بِإِقَامَةٍ وَاحِدَةٍ.

[3115] 291 (...) Sa'eed bin Jubair said: "We moved on with Ibn 'Umar until we reached *Jam'* (Al-Muzdalifah), then he led us in praying *Maghrib* and '*Ishâ*', with one *Iqamah*, then he finished (the prayer) and said: 'This is how the Messenger of Allāh ﷺ led us in prayer in this place.'"

[٣١١٥] ٢٩١- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: أَفْضْنَا مَعَ ابْنِ عُمَرَ حَتَّى أَتَيْنَا جَمْعًا، فَصَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ، ثُمَّ انْصَرَفَ، فَقَالَ: هَكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ.

Chapter 48. It Is Recommended To Pray *Subh* When It Is Still Dark On The Day Of Sacrifice In Al-Muzdalifah, And To Do It Very Early After Ascertaining That Dawn Has Broken

[3116] 292 - (1289) It was narrated that ‘Abdullâh said: “I did not see the Messenger of Allâh ﷺ offer any prayer except at the regular time, except in two cases: *Maghrib* and ‘*Ishâ*’ in *Jam’* (Al-Muzdalifah) and he prayed *Fajr* on that day before the time he regularly prayed it.”

[3117] (...) It was narrated from Al-A’mash with this chain (a *Hadîth* similar to no. 3116) . He said: “Before the time (he regularly prayed it), when it was still dark.”

Chapter 49. It Is Recommended To Send The Weak Among Women And Others Ahead From Al-Muzdalifah To Minâ At The End Of The Night, Before It Gets Crowded, But It Is Recommended For Others To Stay There Until They Have Prayed *Subh* In Al-Muzdalifah

[3118] 293 - (1290) It was

(المعجم ٤٨) - (بَابُ اسْتِحْبَابِ زِيَادَةِ

التغليس بصلاة الصبح يوم النحر
بالمزدلفة، والمبالغة فيه بعد تحقق
طلوع الفجر) (التحفة ٤٨)

[٣١١٦] ٢٩٢ - (١٢٨٩) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ -
قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ - عَنْ
الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ
رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لِمِيقَاتِهَا،
إِلَّا صَلَاتَيْنِ: صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ
بِجَمْعٍ، وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا.

[٣١١٧] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ
أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا
عَنْ جَرِيرٍ، عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ،
وَقَالَ: قَبْلَ وَقْتِهَا يَغْلَسُ.

(المعجم ٤٩) - (بَابُ اسْتِحْبَابِ تَقْدِيمِ
دَفْعِ الضَّعِيفَةِ مِنَ النِّسَاءِ وَغَيْرِهِنَّ مِنْ مَزْدَلِفَةٍ
إِلَى مَنَى فِي أَوَاخِرِ اللَّيْلِ قَبْلَ زَحْمَةِ
النَّاسِ، وَاسْتِحْبَابِ الْمَكْثِ لغيرهم حتى
يصلُّوا الصبح بمزدلفة) (التحفة ٤٩)

[٣١١٨] ٢٩٣ - (١٢٩٠) وَحَدَّثَنَا

narrated that ‘Aishah said: “On the night of Al-Muzdalifah, Sawdah asked the Messenger of Allāh ﷺ for permission to move on ahead of him and ahead of the mass of people, as she was a heavy woman, and he gave her permission. She set out before he did, and we waited until dawn came, then we set out when he did. If I had asked the Messenger of Allāh ﷺ for permission as Sawdah did, and had moved on with his permission, that would be dearer to me than anything else.”

[3119] 294 - (...) It was narrated that ‘Aishah said: “Sawdah was a large and heavy woman, so she asked the Messenger of Allāh ﷺ for permission to depart from Jam’ (Al-Muzdalifah) at night, and he gave her permission.”

‘Aishah said: “Would that I had asked the Messenger of Allāh ﷺ for permission as Sawdah did.” ‘Aishah used to depart only with the Imām.

عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعَبٍ: حَدَّثَنَا أَفْلَحُ يَعْنِي ابْنَ حُمَيْدٍ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ، تَدْفَعُ قَبْلَهُ، وَقَبْلَ حُطْمَةِ النَّاسِ وَكَانَتْ امْرَأَةً ثَبِطَةً، - يَقُولُ الْقَاسِمُ: وَالثَّبِطَةُ: الثَّقِيلَةُ - قَالَ: فَأَذِنَ لَهَا، فَخَرَجَتْ قَبْلَ دَفْعِهِ، وَحَبَسْنَا حَتَّى أَصْبَحْنَا فَدَفَعْنَا بِدَفْعِهِ.

وَلَا أَنْ أَكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنْتُهُ سَوْدَةُ، فَأَكُونَ أَدْفَعُ بِإِذْنِهِ، أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ.

[3119] 294 - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ -: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ سَوْدَةُ امْرَأَةً صَحْمَةً ثَبِطَةً، فَاسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ أَنْ تُفِيضَ مِنْ جَمْعٍ بَلِيلٍ، فَأَذِنَ لَهَا.

فَقَالَتْ عَائِشَةُ: فَلَيْتَنِي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنْتُهُ سَوْدَةُ، وَكَانَتْ عَائِشَةُ لَا تُفِيضُ إِلَّا مَعَ الْإِمَامِ.

[3120] 295 - (...) It was narrated that ‘Āishah said: “I wish that I had asked the Messenger of Allāh ﷺ for permission as Sawdah did, then I would pray *Ṣubḥ* in Minā and stone the *Jamrah* before the people come.”

It was said to ‘Āishah: “Did Sawdah ask him for permission?” She said: “Yes. She was a large and heavy woman, so she asked the Messenger of Allāh ﷺ for permission, and he gave her permission.”

[3121] 296 - (...) A similar report (as no. 3120) was narrated from ‘Abdur-Raḥmān bin Al-Qâsim with this chain.

[3122] 297 - (1291) ‘Abdullāh, the freed slave of Asmâ’, said: “Asmâ’ said to me, while she was in the area of Al-Muzdalifah: ‘Has the moon set?’ I said: ‘No.’ So she prayed for a while, then she said: ‘O my son, has the moon set?’ I said: ‘Yes.’ She said: ‘Set out with me.’ So we set out until she stoned the *Jamrah*, then

[٣١٢٠] ٢٩٥ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي كُنْتُ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ، كَمَا اسْتَأْذَنْتُهُ سَوْدَةُ، فَأَصَلِّي الصُّبْحَ بِمَنًى، فَأَرْمِي الْجُمُرَةَ قَبْلَ أَنْ يَأْتِيَ النَّاسُ.

فَقِيلَ لِعَائِشَةَ: فَكَانَتْ سَوْدَةُ اسْتَأْذَنْتُهُ؟ قَالَتْ: نَعَمْ، إِنَّهَا كَانَتْ امْرَأَةً ثَقِيلَةً بَاطِنَةً، فَاسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ فَأَذِنَ لَهَا.

[٣١٢١] ٢٩٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[٣١٢٢] ٢٩٧ - (١٢٩١) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: قَالَتْ لِي أَسْمَاءُ، وَهِيَ عِنْدَ دَارِ الْمُزْدَلِفَةِ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا.

she prayed where she had stopped. I said to her: 'O my lady, we set out when it was still dark.' She said: 'No, O my son. The Prophet ﷺ gave permission to the women.'"

[3123] (...) It was narrated from Ibn Juraij with this chain (a *Hadith* similar to no. 3122). According to his report: she said: "No, O my son. The Prophet of Allāh ﷺ gave permission to his womenfolk."

[3124] 298 - (1292) It was narrated from Ibn Juraij: "Aṭā' informed me that Ibn Shawwāl informed him, that he entered upon Umm Ḥabībah, and she told him that the Prophet ﷺ sent her from Jam' (Al-Muzdalifah) at night."

[3125] 299 - (...) It was narrated that Umm Ḥabībah said: "We used to do that at the time of the Prophet ﷺ, we would set out from Jam' (Al-Muzdalifah) to Minā when it was still dark." In the narration of An-Nâqid: "From Al-Muzdalifah when it was still dark."

فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بُنَيَّ! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ. قَالَتْ: ارْجُلْ بِي، فَأَرْتَحِلْنَا حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ صَلَّتْ فِي مَنْزِلِهَا، فَقُلْتُ لَهَا: أَيُّ هَتَاهَا! لَقَدْ غَلَسْنَا، قَالَتْ: كَلَّا، أَيُّ بُنَيَّ! إِنَّ النَّبِيَّ ﷺ أَذِنَ لِلظُّعْنِ.

[٣١٢٣] (...) حَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، وَفِي رِوَايَتِهِ: قَالَتْ: لَا، أَيُّ بُنَيَّ! إِنَّ نَبِيَّ اللَّهِ ﷺ أَذِنَ لَطُعْنِهِ.

[٣١٢٤] ٢٩٨ - (١٢٩٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَحَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَخْبَرَنَا عِيسَى، جَمِيعًا عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ أَنَّ ابْنَ شَوَّالٍ أَخْبَرَهُ، أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ، فَأَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ بَعَثَ بِهَا مِنْ جَمْعٍ بَلِيلٍ.

[٣١٢٥] ٢٩٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ شَوَّالٍ، عَنْ أُمِّ حَبِيبَةَ

قَالَتْ: كُنَّا نَفْعَلُهُ عَلَى عَهْدِ النَّبِيِّ ﷺ،
نُعَلِّسُ مِنْ جَمْعٍ إِلَى مَتَى.
وَفِي رَوَايَةِ النَّاقِدِ: نُعَلِّسُ مِنْ مُزْدَلِفَةٍ.

[3126] 300 - (1293) It was narrated that 'Ubaidullâh bin Abî Yazîd said: "I heard Ibn 'Abbâs say: 'The Messenger of Allâh ﷺ sent me with the luggage' - or he said: 'with the weak ones' - from *Jam'* (Al-Muzdalifah) at night."

[٣١٢٦] ٣٠٠ - (١٢٩٣) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ،
جَمِيعًا عَنْ حَمَّادٍ - قَالَ يَحْيَى:
أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عُبَيْدِ اللَّهِ
بْنِ أَبِي يَزِيدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ
يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الثَّقَلِ
- أَوْ قَالَ فِي الضَّعْفَةِ - مِنْ جَمْعٍ
بَلِيلٍ.

[3127] 301 - (...) Ibn 'Abbâs said: "I am one of those whom the Messenger of Allâh ﷺ sent on ahead with the weak ones of his family."

[٣١٢٧] ٣٠١ - (...) وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ
ابْنُ عُيَيْنَةَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي
يَزِيدٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا
مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ فِي ضَعْفَةِ
أَهْلِهِ.

[3128] 302 - (...) It was narrated that Ibn 'Abbâs said: "I was among those whom the Messenger of Allâh ﷺ sent on ahead with the weak ones of his family."

[٣١٢٨] ٣٠٢ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ ابْنُ
عُيَيْنَةَ: حَدَّثَنَا عَمْرُو عَنْ عَطَاءٍ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ رَسُولُ
اللَّهِ ﷺ فِي ضَعْفَةِ أَهْلِهِ.

[3129] 303 - (1294) It was narrated from 'Aṭâ that Ibn 'Abbâs said: "The Messenger of

[٣١٢٩] ٣٠٣ - (١٢٩٤) وَحَدَّثَنَا
عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ

Allâh ﷺ sent me before dawn from *Jam'* (Al-Muzdalifah) with the luggage of the Prophet of Allâh ﷺ.”

I (one of the narrators) said: “Have you heard that Ibn ‘Abbâs said: ‘He sent me in the latter part of the night.’” He said: “No, it was just what I said: ‘before dawn.’” I said to him: “Ibn ‘Abbâs said: ‘We stoned the *Jamrah* before dawn.’ But where did he pray *Fajr*?” He said: “No, that’s all he told me.”

[3130] 304 - (1295) Sâlim bin ‘Abdullâh narrated that ‘Abdullâh bin ‘Umar used to send the weak ones among his family on ahead, and they would stay at *Al-Mash‘ar Al-Harâm* in Al-Muzdalifah at night, remembering Allâh as much as they wanted. Then they would move on before the *Imâm* stood and before he moved on. Some of them arrived in Minâ for *Fajr* prayer, and some arrived after that. When they arrived, they stoned the *Jamrah*. Ibn ‘Umar used to say: “The Messenger of Allâh ﷺ granted a concession for them.”

بَكَرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءُ
أَنَّ ابْنَ عَبَّاسٍ قَالَ: بَعَثَ بِي رَسُولُ
اللَّهِ ﷺ بِسَحَرٍ مِنْ جَمْعٍ فِي ثَقَلِ نَبِيِّ
اللَّهِ ﷺ، قُلْتُ: أَبْلَغَكَ أَنَّ ابْنَ عَبَّاسٍ
قَالَ: بَعَثَ بِي بِلَيْلٍ طَوِيلٍ؟ قَالَ: لَا،
إِلَّا كَذَلِكَ، بِسَحَرٍ، قُلْتُ لَهُ: فَقَالَ
ابْنُ عَبَّاسٍ: رَمَيْنَا الْجَمْرَةَ قَبْلَ الْفَجْرِ،
وَأَيْنَ صَلَّى الْفَجْرُ؟ قَالَ: لَا، إِلَّا
كَذَلِكَ.

[٣١٣٠] ٣٠٤ - (١٢٩٥) وَحَدَّثَنِي
أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا:
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ
شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ، أَنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُقَدِّمُ ضِعْفَةَ أَهْلِهِ،
فَيَقْفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ
بِاللَّيْلِ، فَيَذْكُرُونَ اللَّهَ مَا بَدَأَ لَهُمْ، ثُمَّ
يَذْفَعُونَ قَبْلَ أَنْ يَقِفَ الْإِمَامُ، وَقِيلَ أَنَّ
يَذْفَعُ، فَمِنْهُمْ مَنْ يُقَدِّمُ مِنِّي لِصَلَاةِ
الْفَجْرِ، وَمِنْهُمْ مَنْ يُقَدِّمُ بَعْدَ ذَلِكَ، فَإِذَا
قَدِمُوا رَمَوْا الْجَمْرَةَ، وَكَانَ ابْنُ عُمَرَ
يَقُولُ: أَرَخَصَ فِي أَوْلَيْكَ رَسُولُ
اللَّهِ ﷺ.

Chapter 50. Stoning *Jamrat Al-Aqabah* From The Bottom Of The Valley ; Makkah Should Be To On One's Left And One Should Say *Takbîr* With Each Throw

[3131] 305 (1296) It was narrated that 'Abdur-Rahmân bin Yazîd said: "‘Abdullâh bin Mas‘ûd stoned *Jamrat Al-Aqabah* from the bottom of the valley with seven pebbles, saying the *Takbîr* with each throw."

It was said to him: "Some people are stoning it from above." 'Abdullâh bin Mas‘ûd said: 'By the One besides Whom there is none worthy of worship, this is where the one to whom *Sûrat Al-Baqarah* was revealed stood."

[3132] 306 - (...) It was narrated that Al-A'mash said: "I heard Al-Hajjâj bin Yûsuf say - while he was delivering a *Khutbah* on the *Minbar*: 'Observe the order of the Qur'ân as it was observed by Jibrîl: The *Sûrah* in which the cow is mentioned, the *Sûrah* in which women are mentioned, and the *Sûrah* in which the family of 'Imrân are mentioned."

"So I met Ibrâhîm and told him what he had said, so he criticized him, and he said: "Abdur-

(المعجم ٥٠) - (بَابُ رَمِي جَمْرَةِ الْعُقْبَةِ مِنْ بَطْنِ الْوَادِي، وَتَكُونُ مَكَّةُ عَنْ يَسَارِهِ، وَيَكْبَرُ مَعَ كُلِّ حَصَاةٍ)
(التحفة ٥٠)

[٣١٣١] ٣٠٥ - (١٢٩٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعُقْبَةِ، مِنْ بَطْنِ الْوَادِي، بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

قَالَ فَقِيلَ لَهُ: إِنَّ أَنْاسًا يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: هَذَا وَالَّذِي لَا إِلَهَ غَيْرُهُ، مَقَامُ الَّذِي أُنزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[٣١٣٢] ٣٠٦ - (...) وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنِي ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ يُونُسَ يَقُولُ، وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ: أَلْفُوا الْقُرْآنَ كَمَا أَلْفَهُ جِبْرِيلُ: السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا النِّسَاءُ، وَالسُّورَةُ الَّتِي يُذَكَّرُ فِيهَا آلُ عِمْرَانَ.

قَالَ: فَلَقِيتُ إِبْرَاهِيمَ فَأَخْبَرْتُهُ بِقَوْلِهِ،

Raḥmân bin Yazîd narrated to me that he was with ‘Abdullâh bin Mas’ûd, and he came to *Jamrat Al-‘Aqabah*. He went to the bottom of the valley and turned to face it, and he stoned it from the bottom of the valley with seven pebbles, saying the *Takbîr* with each throw. I said: “O Abû ‘Abdur-Raḥmân, the people are stoning it from above.” He said: “This, by the One beside Whom there is none worthy of worship, is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.”

[3133] (...) It was narrated that Al-A‘maṣh said: “I heard Al-Ḥajjâj say: ‘Do not say *Sûrat Al-Baqarah*...’” and he narrated a *Hadîth* like that of Ibn Mushir (no. 3132).

[3134] 307 - (...) It was narrated from ‘Abdur-Raḥmân bin Yazîd that he performed *Hajj* with ‘Abdullâh. He said: “He stoned the *Jamrah* with seven pebbles, putting the Ka‘bah at his left and Minâ at his right, and he said: ‘This is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.’”

فَسَبَّهُ وَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فَأَتَى جَمْرَةَ الْعُقَبَةِ، فَاسْتَبَطَنَ الْوَادِي، فَاسْتَعْرَضَهَا، فَرَمَاهَا مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، قَالَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ النَّاسَ يَرْمُونَهَا مِنْ فَوْقِهَا، فَقَالَ: هَذَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ! مَقَامَ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[٣١٣٣] وَحَدَّثَنِي يَعْقُوبُ الدَّورَقِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ كِلَاهُمَا عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ الْحَجَّاجَ يَقُولُ: لَا تَقُولُوا: سُورَةُ الْبَقَرَةِ، وَاقْتَصَا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ مُسْهِرٍ.

[٣١٣٤] ٣٠٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُثْمَرُ بْنُ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْتَنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَنَّهُ حَجَّ مَعَ عَبْدِ اللَّهِ قَالَ: فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ،

وَمِنِّي عَنْ يَمِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي
أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

[3135] 308 - (...) Shu'bah narrated it with this chain (a *Hadîth* similar to no. 3134), except that he said: "When he came to *Jamrat Al-'Aqabah*."

[٣١٣٥] ٣٠٨ - (...) وَحَدَّثَنَا عُيَيْدُ
اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ
بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا أَتَى
جَمْرَةَ الْعَقَبَةِ.

[3136] 309 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd said: "It was said to 'Abdullâh: 'Some people are stoning the *Jamrah* from above *Al-'Aqabah*. He said: "'Abdullâh stoned it from the bottom of the valley, then he said: 'From here, by the One beside Whom there is none worthy of worship, the one to whom *Sûrat Al-Baqarah* was revealed stoned it."

[٣١٣٦] ٣٠٩ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْمُحَيَّاءِ؛
وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ -:
أَخْبَرَنَا يَحْيَى بْنُ يَعْلَى أَبُو الْمُحَيَّاءِ عَنْ
سَلَمَةَ بْنِ كُثَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
يَزِيدٍ قَالَ: قِيلَ لِعَبْدِ اللَّهِ: إِنَّ أَنَا سَا يَرْمُونَ
الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ، قَالَ: فَرَمَاهَا
عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: مِنْ
هَهُنَا، وَالَّذِي لَا إِلَهَ غَيْرُهُ! رَمَاهَا الَّذِي
أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

Chapter 51. It Is Recommended To Stone *Jamrat Al-'Aqabah*, On The Day Of Sacrifice, Riding. And The Prophet ﷺ Said: "Learn Your Rituals (Of Hajj) From Me"

(المعجم ٥١) - (بَابُ اسْتِحْبَابِ رَمِي
جَمْرَةِ الْعَقَبَةِ يَوْمَ النَحْرِ رَاكِبًا، وَبَيَانُ
قَوْلِهِ ﷺ: «لَتَأْخُذُوا عَنِّي مَنَاسِكَكُمْ»
(التحفة ٥١))

[3137] 310 - (1297) Abû Az-Zubair narrated that he heard Jâbir say: "I saw the Prophet ﷺ stoning (the *Jamrah*) while riding on the Day of Sacrifice, and

[٣١٣٧] ٣١٠ - (١٢٩٧) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُشْرَمٍ،
جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، قَالَ ابْنُ

saying, 'Learn your rituals (of *Hajj*) from me, for I do not know, perhaps I will not perform *Hajj* again after this *Hajj* of mine.'

خَشَرَمَ: أَخْبَرَنَا عَيْسَى عَنْ ابْنِ جُرَيْجٍ:
أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ:
رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَى رَأْسِهِ يَوْمَ
النَّحْرِ، وَيَقُولُ: «لِتَأْخُذُوا مَنَاسِكَكُمْ،
فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي
هَذِهِ».

[3138] 311 - (1298) Yahyâ bin Ḥuṣain narrated from his grandmother Umm Al-Ḥuṣain, saying: "I performed the Farewell Pilgrimage with the Messenger of Allāh ﷺ, and I saw him when he stoned *Jamrat Al-'Aqabah* on his mount and departed, accompanied by Bilâl and Usâmah. One of them leading his mount, and the other holding up his garment over the head of the Messenger of Allāh ﷺ (to shield him) from the sun. And the Messenger of Allāh ﷺ said many things, then I heard him say: 'Even if a slave who is missing some limbs is appointed over you' - and I think he said: 'who is black' - 'but he leads you according to the Book of Allāh, then listen to him and obey.'"

[٣١٣٨] ٣١١ - (١٢٩٨) وَحَدَّثَنِي
سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ ابْنُ
أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي
أَنَسَةَ، عَنْ يَحْيَى بْنِ حَصِينٍ، عَنْ جَدِّهِ
أُمِّ الْحَصِينِ قَالَ: سَمِعْتُهُ يَقُولُ:
حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ،
فَرَأَيْتُهُ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ وَأَنْصَرَفَ
وَهُوَ عَلَى رَأْسِهِ، وَمَعَهُ بِلَالٌ وَأَسَامَةُ،
أَحَدُهُمَا يَقُودُ بِهِ رَأْسَهُ، وَالْآخَرُ رَافِعُ
تَوْبِهِ عَلَى رَأْسِ رَسُولِ اللَّهِ ﷺ مِنْ
الشَّمْسِ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلًا
كَثِيرًا، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ
عَبْدٌ مُجَدِّعٌ - حَسِبْتُهَا قَالَتْ - أَسْوَدُ،
يَقُودُكُمْ بِكِتَابِ اللَّهِ تَعَالَى، فَاسْمَعُوا لَهُ
وَاطِيعُوا».

[3139] 312 - (...) It was narrated from Yahyâ bin Ḥuṣain that his grandmother Umm Al-Ḥuṣain said: "I performed the Farewell

[٣١٣٩] ٣١٢ - (...) وَحَدَّثَنِي
أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ
عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي

Pilgrimage with the Messenger of Allāh ﷺ, and I saw Usâmah and Bilâl, one of them holding the reins of the Prophet's camel, and the other holding up his garment to shield him from the heat, until he stoned *Jamrat Al-'Aqabah*.

أُنَيْسَةَ، عَنْ يَحْيَى بْنِ الْحَصِينِ، عَنْ أُمِّ الْحَصِينِ جَدَّتِهِ قَالَتْ: حَجَجْتُ مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُ أُسَامَةَ وَبِلَالَ وَأَحَدَهُمَا أَخَذَ بِخِطَامِ نَاقَةِ النَّبِيِّ ﷺ، وَالْآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ، حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

قَالَ مُسْلِمٌ: وَاسْمُ أَبِي عَبْدِ الرَّحِيمِ خَالِدُ بْنُ أَبِي يَزِيدَ، وَهُوَ خَالُ مُحَمَّدِ بْنِ سَلَمَةَ، رَوَى عَنْهُ وَكِيعٌ وَالْحَجَّاجُ الْأَعْمُرُ.

Chapter 52. It Is Recommended For The Pebbles Used For Stoning To Be The Size Of Broad Beans

[3140] 313 - (1299) Jâbir bin 'Abdullâh said: "I saw the Prophet ﷺ stoning the *Jamrah* with something the size of broad beans."

(المعجم ٥٢) - (بَابُ اسْتِحْبَابِ كَوْنِ حَصَى الْجِمَارِ بِقَدْرِ حَصَى الْخَذْفِ)
(التحفة ٥٢)

[٣١٤٠] ٣١٣ - (١٢٩٩) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ.

Chapter 53. The Time When It Is Recommended To Stone The *Jamrah*

[3141] 314 - (...) It was narrated that Jâbir said: "The Messenger

(المعجم ٥٣) - (بَابُ بَيَانِ وَقْتِ اسْتِحْبَابِ الرَّمْيِ)
(التحفة ٥٣)

[٣١٤١] ٣١٤ - (...) وَحَدَّثَنَا أَبُو

of Allâh ﷺ stoned the *Jamrah* in the forenoon on the Day of Sacrifice, but after that (he stoned it) after the sun had passed its zenith.”

بَكَرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى، وَأَمَّا بَعْدُ، فَإِذَا زَالَتِ الشَّمْسُ.

[3142] (...) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say:... a similar report (as no. 3141).

[٣١٤٢] (...) وَحَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ النَّبِيُّ ﷺ بِمِثْلِهِ.

Chapter 54. The Number Of Pebbles For Stoning The *Jamrahs* Is Seven At A Time

(المعجم ٥٤) - (بَابُ بَيَانِ أَنْ حَصَى الْجَمَارِ سَبْعَ سَبْعٍ)
(التحفة ٥٤)

[3143] 315 - (1300) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The number of stones used for cleaning oneself (after defecating) is odd, and the number of stones used for stoning the *Jamrah* is odd, and the number of times for *Sa’i* between Aş-Şafâ and Al-Marwah is odd, and the number of circuits around the Ka’bah is odd, so when one of you cleans himself with stones, let him use an odd number.”

[٣١٤٣] ٣١٥ - (١٣٠٠) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدٍ اللَّهُ الْجَزَرِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الاستِجْمَارُ تَوًّا، وَرَمَى الْجِمَارِ تَوًّا، وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوًّا، وَالطَّوَّافُ تَوًّا، وَإِذَا اسْتَجْمَرَ أَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ».

Chapter 55. Shaving The Head Is Preferable To Cutting The Hair, Although Cutting The Hair Is Permissible

[3144] 316 - (1301) It was narrated from Nâfi' that 'Abdullâh said: "The Messenger of Allâh ﷺ shaved his head, as did a number of his Companions, and some of them cut their hair."

'Abdullâh said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on those who shaved their heads,' once or twice, then he said: 'And those who cut their hair.'"

[3145] 317 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O Allâh, have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "And those who cut their hair."

[3146] 318 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their

(المعجم ٥٥) - (بَابُ تَفْضِيلِ الْحَلْقِ عَلَى التَّقْصِيرِ وَجَوَازِ التَّقْصِيرِ)
(التحفة ٥٥)

[٣١٤٤] ٣١٦ - (١٣٠١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ وَحَلَقَ طَائِفَةٌ مِنْ أَصْحَابِهِ، وَقَصَرَ بَعْضُهُمْ.

قَالَ عَبْدُ اللَّهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ: «وَالْمُقَصِّرِينَ».

[٣١٤٥] ٣١٧ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ! ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «اللَّهُمَّ! ارْحَمِ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَالْمُقَصِّرِينَ».

[٣١٤٦] ٣١٨ - (...) أَخْبَرَنَا أَبُو إِسْحَقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ سُفْيَانَ عَنْ مُسْلِمِ بْنِ الْحَجَّاجِ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ

hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh? He said: "And those who cut their hair."

[3147] 319 - (...) ‘Ubaidullāh narrated it with this chain (a *Ḥadīth* similar to no. 3146) and said in the *Ḥadīth*: “The fourth time he said, ‘And those who cut their hair.’”

[3148] 320 - (1302) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'O Allâh, forgive those who shaved their heads.' They said: 'O Messenger of Allâh, and those who cut their hair?' He said: 'And those who cut their hair.'"

[3149] (...) A *Hadîth* similar to

نَافِعٌ، عَنِ ابْنِ عَمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ
 قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» قَالُوا:
 وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «رَحِمَ
 اللَّهُ الْمُحَلِّقِينَ» قَالُوا: وَالْمُقَصِّرِينَ؟ يَا
 رَسُولَ اللَّهِ! قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ»
 قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللَّهِ! قَالَ:
 «وَالْمُقَصِّرِينَ».

[٣١٤٧] ٣١٩- (...) وَحَدَّثَنَا أَبُو الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُيَيْدُ اللَّهِ بِأَنَّ الْإِسْنَادَ، وَقَالَ فِي الْحَدِيثِ: فَلَمَّا كَانَتْ الرَّابِعَةُ، قَالَ: «وَالْمُقَصِّرِينَ».

[٣١٤٨] ٣٢٠- (١٣٠٢) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ
نُعْمٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ ابْنِ فَضِيلٍ
- قَالَ زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ:-
حَدَّثَنَا عُمَارَةُ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ!
اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ!
وَالْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ! اغْفِرْ
لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ!
وَالْمُقَصِّرِينَ؟ قَالَ: «اللَّهُمَّ! اغْفِرْ
لِلْمُحَلِّقِينَ» قَالُوا: يَا رَسُولَ اللَّهِ!
وَالْمُقَصِّرِينَ؟ قَالَ: «وَالْمُقَصِّرِينَ».

[٣١٤٩] (...) وَحَدَّثَنِي أُمِّيَّةُ بْنُ

that of Abû Zur'ah (no. 3148) was narrated from Abû Hurairah, from the Prophet ﷺ.

[3150] 321 - (1303) It was narrated from Yahyâ bin Al-Huşain from his grandmother, that she heard the Prophet ﷺ during the Farewell Pilgrimage, supplicate for those who shaved their heads three times, and for those who cut their hair once.

[3151] 322 - (1304) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ shaved his head during the Farewell Pilgrimage.

Chapter 56. The Sunnah On The Day Of Sacrifice Is To Stone The Jamrah Then Offer The Sacrifice Then Shave The Head, And Shaving Should Be Started On The Right Side Of The Head

[3152] 323 - (1305) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ

بِسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

[٣١٥٠] ٣٢١ - (١٣٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو دَاوُدَ الطَّلَائِسِيُّ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ الْحُسَيْنِ، عَنْ جَدِّهِ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ، دَعَا لِلْمُحَلِّقِينَ ثَلَاثًا، وَلِلْمُقَصِّرِينَ مَرَّةً، وَلَمْ يَقُلْ وَكِيعٌ: [فِي] حَجَّةِ الْوَدَاعِ.

[٣١٥١] ٣٢٢ - (١٣٠٤) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، كِلَاهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ.

(المعجم ٥٦) - (بَابُ بَيَانِ أَنَّ السَّنَةَ يَوْمَ النُّحْرِ أَنْ يَرْمِيَ ثُمَّ يَنْحَرُ ثُمَّ يَحْلِقُ وَالْإِبْتِدَاءُ فِي الْحَلْقِ بِالْجَانِبِ الْأَيْمَنِ مِنْ رَأْسِ الْمُحَلِّقِ) (التحفة ٥٦)

[٣١٥٢] ٣٢٣ - (١٣٠٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ

came to Minâ, and he came to the *Jamrah* and stoned it, then he came to the place where he was staying in Minâ and offered his sacrifice, then he said to the barber: "Take," and he pointed to the right side (of his head) then the left side, then he started giving (the hair) to the people.

[3153] 324 - (...) It was narrated from Hishâm with this chain (a *Hadith* similar to no. 3152). Abû Bakr said in his report: "He (ﷺ) said to the barber: 'Here,' and pointed with his hand to the right side like this, and he distributed his hair among those who were near to him. Then he gestured to the barber and to the left side, and he shaved him and he gave it to Umm Sulaim."

In the report of Abû Kuraib it says: "He (ﷺ) started with the right side, and distributed it, one or two hairs at a time, among the people. Then he gestured to the left side and did likewise, then he said: 'Is Abû Talḥah here?' and he gave it to Abû Talḥah."

[3154] 325 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ stoned *Jamrat Al-'Aqabah*, then he went to the sacrificial camels and slaughtered them, and the cupper

عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى مِنًى، فَأَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى مَنْزِلَهُ بِمِنًى وَنَحَرَ، ثُمَّ قَالَ لِلْحَلَّاقِ: «خُذْ» وَأَشَارَ إِلَى جَانِبِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ.

[٣١٥٣] ٣٢٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، أَمَّا أَبُو بَكْرٍ فَقَالَ فِي رَوَايَتِهِ: قَالَ: لِلْحَلَّاقِ «هَا» وَأَشَارَ بِيَدِهِ إِلَى الْجَانِبِ الْأَيْمَنِ هَكَذَا، فَتَقَسَّمَ شَعْرَهُ بَيْنَ مَنْ يَلِيهِ - قَالَ -: ثُمَّ أَشَارَ إِلَى الْحَلَّاقِ وَإِلَى الْجَانِبِ الْأَيْسَرِ، فَحَلَقَهُ فَأَعْطَاهُ أُمَّ سُلَيْمٍ.

وَأَمَّا فِي رَوَايَةِ أَبِي كُرَيْبٍ قَالَ: فَبَدَأَ بِالشَّقِّ الْأَيْمَنِ، فَوَزَعَهُ الشَّعْرَةَ وَالشَّعْرَتَيْنِ بَيْنَ النَّاسِ، ثُمَّ قَالَ بِالْأَيْسَرِ فَصَنَعَ [بِهِ] مِثْلَ ذَلِكَ، ثُمَّ قَالَ: «هَهُنَا أَبُو طَلْحَةَ؟» فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ.

[٣١٥٤] ٣٢٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَى جَمْرَةَ

was sitting there. He pointed to his head with his hand, and he shaved the right side and distributed it among those who were near him. Then he said: 'Shave the other side.' And he said: 'Where is Abû Ṭalḥah?' and he gave it to him."

[3155] 326 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ stoned the *Jamrah* and offered his sacrifice and shaved his head, he showed his right side to the barber and he shaved it. Then he called Abû Ṭalḥah Al-Anṣârî and gave it to him. Then he showed him the left side and said: 'Shave it.' So he shaved it, and he gave it to Abû Ṭalḥah and said: 'Distribute it among the people.'"

Chapter 57. It Is Permissible To Offer The Sacrifice Before Stoning The *Jamrah*, Or To Shave Before Offering The Sacrifice Or Stoning The *Jamrah*, Or To Perform *Ṭawâf* Before Any Of Them

[3156] 327 - (1306) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "During the Farewell Pilgrimage, the Messenger of Allâh ﷺ stopped in Minâ and the people asked him questions. A

الْعَقَبَةِ، ثُمَّ انْصَرَفَ إِلَى الْبُذْنِ فَنَحَرَهَا، وَالْحَجَّامُ جَالِسٌ، وَقَالَ بِيَدِهِ عَنْ رَأْسِهِ، فَحَلَقَ شِقَّهُ الْأَيْمَنَ فَقَسَمَهُ فِيمَنْ يَلِيهِ، ثُمَّ قَالَ: «اخْلُقِ الشَّقَّ الْآخَرَ» فَقَالَ: «أَيْنَ أَبُو طَلْحَةَ؟» فَأَعْطَاهُ إِيَّاهُ.

[٣١٥٥] ٣٢٦ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ هِشَامَ ابْنَ حَسَّانٍ يُخْبِرُ عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ، وَنَحَرَ نُسْكُهُ وَحَلَقَ، نَازِلَ الْحَالِقِ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ، ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ، ثُمَّ نَازِلَهُ الشَّقَّ الْأَيْسَرَ فَقَالَ: «اخْلُقِ» فَحَلَقَهُ، فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ: «افْسِمُهُ بَيْنَ النَّاسِ».

(المعجم ٥٧) - (بَابُ جَوَازِ تَقْدِيمِ الذَّبْحِ عَلَى الرَّمْيِ، وَالْحَلْقِ عَلَى الذَّبْحِ وَعَلَى الرَّمْيِ، وَتَقْدِيمِ الطَّوَافِ عَلَيْهَا كُلِّهَا) (التحفة ٥٧)

[٣١٥٦] ٣٢٧ - (١٣٠٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو

man came and said: 'O Messenger of Allâh, I didn't realize and I shaved my head before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' Then another man came and said: 'O Messenger of Allâh, I didn't realize and I offered my sacrifice before stoning the *Jamrah*.' He said: 'Stone it, it doesn't matter.'"

He said: "The Messenger of Allâh ﷺ was not asked about anything that was done sooner or later, but he said: 'Do it, it doesn't matter.'"

[3157] 328 - (...) 'Abdullâh bin 'Amr bin Al-'Âş said: "The Messenger of Allâh ﷺ stopped on his mount, and the people started to ask him questions. One of them said: 'O Messenger of Allâh, I did not realize that the stoning comes before the sacrifice, and I offered my sacrifice before stoning the *Jamrah*.' The Messenger of Allâh ﷺ said: 'Stone it, it doesn't matter.' Another said: 'I did not realize that the sacrifice comes before shaving, and I shaved (my head) before I offered my sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' I did not hear him being asked about anything that day where a man had forgotten or was unaware of

بْنِ الْعَاصِ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بِمِنًى، لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَشْعُرْ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرُ، فَقَالَ: «اذْبَحْ وَلَا حَرَجَ» ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أُرْمِيَ، فَقَالَ: «ارْمِ وَلَا حَرَجَ».

قَالَ: فَمَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ، إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ».

[٣١٥٧] ٣٢٨- (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شَهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ ابْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَطَفِقَ نَاسٌ يَسْأَلُونَهُ، فَيَقُولُ الْقَائِلُ مِنْهُمْ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَكُنْ أَشْعُرُ أَنَّ الرَّمْيَ قَبْلَ النَّحْرِ، فَنَحَرْتُ قَبْلَ الرَّمْيِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْمِ وَلَا حَرَجَ» قَالَ: وَطَفِقَ آخَرُ يَقُولُ: إِنِّي لَمْ أَشْعُرُ أَنَّ النَّحْرَ قَبْلَ الْحَلْقِ، فَحَلَقْتُ قَبْلَ أَنْ أَنْحَرُ، فَيَقُولُ: «انْحَرِ وَلَا حَرَجَ» قَالَ: فَمَا سَمِعْتُهُ سُئِلَ

which things came before which, and so on, but the Messenger of Allāh ﷺ said: 'Do that, and it doesn't matter.'

[3158] (...) A *Hadīth* similar to that of Yūnus (no. 3157) was narrated from Az-Zuhrī.

[3159] 329 - (...) 'Abdullāh bin 'Amr bin Al-Āṣ narrated that while the Prophet was delivering the *Khutbah* on the Day of Sacrifice, a man stood up and said: "I did not know, O Messenger of Allāh, that such-and-such comes before such-and-such." Then another came and said: "O Messenger of Allāh, I thought that such-and-such came before such-and-such" - referring to these three (stoning, sacrificing and shaving). He said: "Do it, and it doesn't matter."

[3160] 330 - (...) It was narrated from Ibn Juraij with this chain (a *Hadīth* similar to no. 3159). The report of Ibn Bakr is like the report of 'Isā (no. 3159), apart from the phrase: "referring to these three," which he does not mention. In the report of Yaḥyā

يَوْمَئِذٍ عَنْ أَمْرِ، مِمَّا يَنْسَى الْمَرْءُ وَيَجْهَلُ، مِنْ تَقْدِيمِ بَعْضِ الْأُمُورِ قَبْلَ بَعْضٍ، وَأَشْبَاهِهَا، إِلَّا قَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلُوا ذَلِكَ وَلَا حَرَجَ».

[٣١٥٨] (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ. يُمَثِّلُ حَدِيثَ يُونُسَ عَنِ الزُّهْرِيِّ إِلَى آخِرِهِ.

[٣١٥٩] ٣٢٩ - (...) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى بْنُ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عَيْسَى بْنُ طَلْحَةَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَمْرٍو بْنِ الْعَاصِ: أَنَّ النَّبِيَّ ﷺ بَيْنَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: مَا كُنْتُ أَحْسِبُ، يَا رَسُولَ اللَّهِ! أَنَّ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا، ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا وَكَذَا - لِهَؤُلَاءِ الثَّلَاثِ - قَالَ: «افْعَلْ وَلَا حَرَجَ».

[٣١٦٠] ٣٣٠ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ؛ وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي، جَمِيعًا عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، أَمَا رَوَايَةُ ابْنِ بَكْرٍ فَكِرَوَايَةُ

Al-Umawî it says: "I shaved my head before offering the sacrifice, and I offered the sacrifice before stoning (the *Jamrah*)" and so on.

[3161] 331 - (...) It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Prophet ﷺ and said: 'I shaved (my head) before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' He said: 'I offered the sacrifice before stoning (the *Jamrah*).' He said: 'Stone it, it doesn't matter.'"

[3162] 332 - (...) It was narrated from Az-Zuhrî with this chain: "I saw the Messenger of Allâh ﷺ on a camel in Minâ, and a man came to him..." a *Hadîth* like that of Ibn 'Uyaynah (no. 3161).

[3163] 333 - (...) It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "I heard the Messenger of Allâh ﷺ, when a man came to him on the Day of Sacrifice, when he was standing by the *Jamrah* and said: 'O Messenger of Allâh, I shaved (my head) before stoning (the *Jamrah*).' He said: 'Stone it, and it doesn't

عِيسَى، إِلَّا قَوْلَهُ: لَهُؤَلَاءِ الثَّلَاثِ، فَإِنَّهُ لَمْ يَذْكُرْ ذَلِكَ، وَأَمَّا يَحْيَى الْأُمَوِيُّ فَبِهِ رَوَاتِيهِ: حَلَفْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، وَأَشْبَاهَ ذَلِكَ.

[٣١٦١] ٣٣١- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا - ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: حَلَفْتُ قَبْلَ أَنْ أَذْبَحَ، قَالَ: «فَاذْبَحْ وَلَا حَرَجَ» قَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ «ارْمِ وَلَا حَرَجَ».

[٣١٦٢] ٣٣٢- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى نَاقَةٍ بِمِنَى، فَجَاءَهُ رَجُلٌ، بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

[٣١٦٣] ٣٣٣- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْرَآدٍ: حَدَّثَنَا عَلِيُّ ابْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: سَمِعْتُ

matter.' Another man came to him and said: 'I offered the sacrifice before stoning (the *Jamrah*).' He said: 'Stone it, it doesn't matter.' Another man came to him and said: 'I went to the Ka'bah (and did *Tawâf Al-Ifâdah*) before stoning (the *Jamrah*).' He said: 'Stone it, it doesn't matter.'"

He said: "I did not see him being asked about anything that day but he said: 'Do it, it doesn't matter.'"

[3164] 334 - (1307) It was narrated from Ibn 'Abbâs that it was said to the Prophet ﷺ concerning the sacrifice, shaving, and stoning, that people had done one before the other, or, one after the other, and he said: 'It doesn't matter.'"

Chapter 58. It Is Recommended To Perform *Tawâf Al-Ifâdah* On The Day Of Sacrifice

[3165] 335 - (1308) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ performed *Tawâf Al-Ifâdah* on the Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ.

Nâfi' said: "Ibn 'Umar used to perform *Tawâf Al-Ifâdah* on the

رَسُولَ اللَّهِ ﷺ، وَأَتَاهُ رَجُلٌ يَوْمَ النَّحْرِ، وَهُوَ وَقِفٌ عِنْدَ الْجَمْرَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي حَلَقْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «ارْمِ وَلَا حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي ذَبَحْتُ قَبْلَ أَنْ أُرْمِيَ. قَالَ: «ارْمِ وَلَا حَرَجَ» وَأَتَاهُ آخَرُ فَقَالَ: إِنِّي أَفْضُتُ إِلَى الْيَتِّ قَبْلَ أَنْ أُرْمِيَ. قَالَ: «ارْمِ وَلَا حَرَجَ».

قَالَ: فَمَا رَأَيْتُهُ سِوَلِ يَوْمَيْنِ عَنْ شَيْءٍ، إِلَّا قَالَ: «افْعَلُوا وَلَا حَرَجَ».

[٣١٦٤] ٣٣٤ - (١٣٠٧) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ فِي الذَّبْحِ، وَالْحَلْقِ، وَالرَّمْيِ، وَالتَّقْدِيمِ، وَالتَّأْخِيرِ، فَقَالَ: «لَا حَرَجَ».

(المعجم ٥٨) - (بَابُ اسْتِحْبَابِ طَوَافِ الْإِفَادَةِ يَوْمَ النَّحْرِ) (التحفة ٥٨)

[٣١٦٥] ٣٣٥ - (١٣٠٨) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفَاضَ يَوْمَ النَّحْرِ، ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنَى.

Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ, and he said that the Prophet ﷺ had done that.”

Chapter 59. It Is Recommended To Halt At Al-Muḥaṣṣab On The Day Of Departing From Minâ And To Perform *Zuhr* And Subsequent Prayers There

[3166] 336 - (1309) It was narrated that ‘Abdul-‘Azîz bin Rufa’ said: “I asked Anas bin Mâlik: ‘Tell me something you know about the Messenger of Allâh ﷺ: Where did he pray *Zuhr* on the day of *At-Tarwiyah*?’ He said: ‘In Minâ.’ I said: ‘And where did he pray *‘Ashr* on the day of departure from Minâ?’ He said: ‘In Al-Abṭah.’ Then he said: ‘Do what your leaders do.’”

[3167] 337 - (1310) It was narrated from Ibn ‘Umar that the Prophet ﷺ, Abû Bakr and ‘Umar used to stop in Al-Abṭah.

[3168] 338 - (...) It was narrated from Nâfi’ that Ibn ‘Umar used to think that (stopping in) Al-Ḥaṣbah was *Sunnah*, and he used to pray *Zuhr* on the day of

قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ يُفِيضُ يَوْمَ النَّحْرِ، ثُمَّ يَرْجِعُ فَيُصَلِّي الظُّهْرَ بِمِنَى، وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

(المعجم ٥٩) - (بَابُ اسْتِحْبَابِ نَزُولِ الْمُحَصَّبِ يَوْمَ النَّفَرِ، وَصَلَاةِ الظُّهْرِ وَمَا بَعْدَهَا بِهِ) (التحفة ٥٩)

[٣١٦٦] ٣٣٦ - (١٣٠٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللَّهِ ﷺ، أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّروِيَةِ؟ قَالَ: بِمِنَى، قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفَرِ؟ قَالَ: بِالْأَبْطَحِ، ثُمَّ قَالَ: أَفْعَلُ مَا يَفْعَلُ أَمْرَاؤُكَ.

[٣١٦٧] ٣٣٧ - (١٣١٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ كَانُوا يَنْزِلُونَ الْأَبْطَحَ.

[٣١٦٨] ٣٣٨ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ

departure from Minâ in Al-Ḥaṣbah.

Nâfi' said: The Messenger of Allâh ﷺ and the caliphs after him stopped in Al-Ḥaṣbah.

نَافِعٌ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَرَى التَّحْصِيبَ
سُنَّةً، وَكَانَ يُصَلِّي الظُّهْرَ يَوْمَ النَّفْرِ
بِالْحَصْبَةِ.

قَالَ نَافِعٌ: قَدْ حَصَّبَ رَسُولُ اللَّهِ ﷺ
وَالْخُلَفَاءُ بَعْدَهُ.

[3169] 339 - (1311) It was narrated that 'Ā'ishah said: "Stopping in Al-Abṭah is not *Sunnah*, rather the Messenger of Allâh ﷺ stopped there because it was easier for him to depart (for Al-Madīnah) from there."

[٣١٦٩] ٣٣٩ - (١٣١١) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: نَزَلُ الْأَبْطَحَ لَيْسَ
بِسُنَّةٍ، إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ، لِأَنَّهُ كَانَ
أَسَمَحَ لِخُرُوجِهِ إِذَا خَرَجَ.

[3170] (...) A similar report (as no. 3169) was narrated from Hishâm with this chain.

[٣١٧٠] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَحَدَّثَنِيهِ
أَبُو الرَّبِيعِ [الرُّهْرَانِيُّ]: حَدَّثَنَا حَمَادٌ يَعْنِي
ابْنَ زَيْدٍ، وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ
بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمَعْلَمِ كُلُّهُمْ عَنْ
هِشَامٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[3171] 340 - (...) It was narrated from Sâlim that Abû Bakr, 'Umar and Ibn 'Umar used to halt in Al-Abṭah.

Az-Zuhrî said: "'Urwah informed me from 'Ā'ishah, that she did not do that, and she said: 'The Messenger of Allâh ﷺ only halted there because it was a place from which it was easy to depart.'"

[٣١٧١] ٣٤٠ - (...) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ أَبَا
بَكْرٍ وَعُمَرَ وَابْنَ عُمَرَ كَانُوا يَنْزِلُونَ
الْأَبْطَحَ.

قَالَ الرَّهْرِيُّ: وَأَخْبَرَنِي عُروَةُ عَنْ
عَائِشَةَ: أَنَّهَا لَمْ تَكُنْ تَفْعَلُ ذَلِكَ،

وَقَالَتْ: إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ. لِأَنَّهُ كَانَ مَنَزِلًا أَسْمَحَ لَخُرُوجِهِ.

[3172] 341 - (1312) It was narrated that Ibn 'Abbās said: "Stopping at Al-Muḥaṣṣab is not important, it is just a place where the Messenger of Allāh ﷺ halted."

[٣١٧٢] ٣٤١ - (١٣١٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِبْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَدَدَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنَزَلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

[3173] 342 - (1313) It was narrated that Sulaimān bin Yasār said: "Abû Râfi' said: 'The Messenger of Allāh ﷺ did not tell me to stop in Al-Abṭah when he departed from Minâ, but I went there and set up his tent, and he came and halted.'"

Abû Bakr said in the report of Şâlih: "I heard Sulaimān bin Yasār (say)" - and in the report of Qutaibah it says: "From Abû Râfi' - and he was in charge of the luggage of the Prophet ﷺ."

[٣١٧٣] ٣٤٢ - (١٣١٣) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو رَافِعٍ: لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنْزِلَ الْأَبْطَحَ حِينَ خَرَجَ مِنْ مِنَى، وَلَكِنِّي جِئْتُ فَضْرَبْتُ قُبَّتَهُ، فَجَاءَ فَتَزَلَّ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَةِ صَالِحٍ: قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ؛ وَفِي رِوَايَةِ قُتَيْبَةَ قَالَ: عَنْ أَبِي رَافِعٍ: وَكَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ.

[3174] 343 - (1314) It was

[٣١٧٤] ٣٤٣ - (١٣١٤) حَدَّثَنِي

narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We will halt tomorrow, if Allâh wills, in Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief."

[3175] 344 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said to us, while we were in Minâ- 'Tomorrow we will halt at Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief.'"

That was when the Quraish and Banû Kinânah swore a pledge against Banû Hâshim and Banû Al-Muṭṭalib, vowing not to intermarry with them nor engage in any transactions with them until they handed the Messenger of Allâh ﷺ over to them." What was meant by that was Al-Muḥaṣṣab.

[3176] 345 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Our halting place, if Allâh grants us victory, will be Al-Khaif, where they (the disbelievers) swore an oath of disbelief."

حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ابْنَ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «نَنْزِلُ إِنْ شَاءَ اللَّهُ، غَدًا بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

[٣١٧٥] ٣٤٤- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ بِمِنَى: «نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

وَذَلِكَ إِنْ قُرَيْشًا وَبَنِي كِنَانَةَ خَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، أَنْ لَا يُنَاجِحُوهُمْ، وَلَا يُبَايِعُوهُمْ، حَتَّى يُسَلِّمُوا إِلَيْهِمْ رَسُولَ اللَّهِ ﷺ. يَعْنِي، بِذَلِكَ، الْمُحَصَّبَ.

[٣١٧٦] ٣٤٥- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْزِلُنَا، إِنْ شَاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ، الْخَيْفَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

Chapter 60. It Is Obligatory To Stay Overnight In Minâ During The Nights Of The Days Of *At-Tashrîq*, And The Concession Allowing Those Who Supply Water To Leave

[3177] 346 - (1315) It was narrated from Ibn 'Umar, that Al-'Abbâs bin 'Abdul-Muttalib asked the Messenger of Allâh ﷺ for permission to stay overnight in Makkah during the days of Minâ, because he was a supplier of water, and he gave him permission.

[3178] (...) A similar report (as no. 3177) was narrated from 'Ubaidullâh bin 'Umar.

Chapter... The Virtue Of Supplying Water And Praise For Those Who Do That, And It Is Recommended To Drink From It

[3179] 347 - (1316) It was

(المعجم ٦٠) - (بَابُ وَجُوبِ الْمَبِيتِ
بِمَنْى لِيَالِي أَيَّامِ الشَّرِيقِ، وَالتَّرْخِصِ
فِي تَرْكِهِ لِأَهْلِ السَّقَايَةِ) (التحفة ٦٠)

[٣١٧٧] ٣٤٦ - (١٣١٥) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو
أَسَامَةَ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ -
وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ
اللَّهِ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ؛ أَنَّ
الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ اسْتَأْذَنَ رَسُولَ
اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لِيَالِي مَنْى، مِنْ
أَجْلِ سَقَايَتِهِ، فَأَذِنَ لَهُ.

[٣١٧٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ،
جَمِيعًا عَنْ مُحَمَّدِ بْنِ بَكْرِ قَالَا: أَخْبَرَنَا
ابْنُ جُرَيْجٍ، كِلَاهُمَا عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ
بِهَذَا الْإِسْنَادِ مِثْلَهُ.

(المعجم ...) - (بَابُ فَضْلِ الْقِيَامِ
بِالسَّقَايَةِ وَالشَّاءِ عَلَى أَهْلِهَا وَاسْتِحْبَابِ
الشَّرْبِ مِنْهَا) (التحفة ...)

[٣١٧٩] ٣٤٧ - (١٣١٦) حَدَّثَنِي

narrated that Bakr bin ‘Abdullâh Al-Muzanî said: “I was sitting with Ibn ‘Abbâs at the Ka‘bah, and a Bedouin came to him and said: ‘Why do I see the sons of your paternal uncle supplying honey and milk, and you supply *Nabidh*? Is it because of poverty on your part, or because of miserliness?’ Ibn ‘Abbâs said: ‘Praise be to Allâh, we are neither poor nor miserly. The Prophet ﷺ came on his mount, with Usâmah behind him, and asked for something to drink. We gave him a vessel of *Nabidh*, and he drank it, and he gave his remaining to Usâmah to drink. And he said (to us): “You have done good and have done well. Carry on doing that.” And we do not want to change what the Messenger of Allâh ﷺ commanded us to do.”

Chapter 61. Giving The Meat, Skin And Blankets Of The *Hadî* In Charity; The Butcher Should Not Be Given Any Of It; It Is Permissible To Delegate Someone Else To Offer The Sacrifice

[3180] 348 - (1317) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ commanded me to take care of his sacrificial animals, and to give their meat, skins and blankets in charity, and not to give the butcher any of it (as wages). He said: ‘We will pay him ourselves.”

مُحَمَّدُ بْنُ الْوَيْهَالِ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ بَكْرِ ابْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَالَ: كُنْتُ جَالِسًا مَعَ ابْنِ عَبَّاسٍ عِنْدَ الْكُعْبَةِ، فَأَتَاهُ أَغْرَابِي فَقَالَ: مَا لِي أَرَى بَنِي عَمِّكُمْ يَسْقُونَ الْعَسَلَ وَاللَّبَنَ وَأَنْتُمْ تَسْقُونَ النَّبِيذَ؟ أَمِنْ حَاجَةٍ بِكُمْ أَمْ مِنْ بُخْلِ؟ فَقَالَ ابْنُ عَبَّاسٍ: الْحَمْدُ لِلَّهِ مَا بِنَا [مِنْ] حَاجَةٍ وَلَا بُخْلٍ، قَدِمَ النَّبِيُّ ﷺ عَلَى رَاجِلَتِهِ وَخَلْفَهُ أُسَامَةُ، فَاسْتَسْقَى فَأَتَيْنَاهُ بِإِنَاءٍ مِنْ نَبِيذٍ فَشَرِبَ، وَسَقَى فَضْلَهُ أُسَامَةَ، وَقَالَ: «أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَا فَاصْنَعُوا» فَلَا نُرِيدُ نُغْيَرُ مَا أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ.

(المعجم ٦١) - (بابُ الصدقة بلحوم

الهدايا وجلودها وجلالها وأن لا

يعطي الجزار منها شيئاً وجواز

الاستنابة في القيام عليها) (التحفة ٦١)

[٣١٨٠] ٣٤٨ - (١٣١٧) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ

عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ

الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ:

أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بَدْنِهِ،

وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَأَجَلَّتْهَا،
وَأَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا، وَقَالَ: «نَحْنُ
نُعْطِيهِ مِنْ عِنْدِنَا».

[3181] (...) A similar report (as no. 3180) was narrated from 'Abdul-Karīm Al-Jazarī with this chain.

[٣١٨١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ
قَالُوا: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ
الْجَزَرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[3182] (...) It was narrated from 'Alī from the Prophet (a similar *Hadīth* as no. 3180), but their *Hadīth* made no mention of the butcher's wages.

[٣١٨٢] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ - وَقَالَ إِسْحَقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ -
قَالَ: أَخْبَرَنِي أَبِي، كِلَاهُمَا عَنْ ابْنِ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى،
عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ وَلَيْسَ فِي
حَدِيثِهِمَا أَجْرُ الْجَاذِرِ.

[3183] 349 - (...) 'Alī bin Abī Ṭālib narrated that the Prophet of Allāh ﷺ told him to take care of his sacrificial camels. And he told him to distribute them all; their meat, skins and blankets, among the poor, but not to give anything of them to the butcher (as his wages).

[٣١٨٣] ٣٤٩- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ [بْنِ مَيْمُونٍ] وَمُحَمَّدُ بْنُ
مَرْزُوقٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُحَمَّدُ
ابْنُ بَكْرِ أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي
الْحَسَنُ بْنُ مُسْلِمٍ أَنَّ مُجَاهِدًا أَخْبَرَهُ، أَنَّ
عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ، أَنَّ
عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ نَبِيَّ
اللَّهِ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُذْنِهِ، وَأَمَرَهُ
أَنْ يَقْسِمَ بُذْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا

وَجَلَّالَهَا، فِي الْمَسَاكِينِ، وَلَا يُعْطَى فِي جِزَارَتِهَا مِنْهَا شَيْئًا.

[3184] (...) ‘Alî bin Abî Ṭâlib narrated that the Prophet ﷺ told him... a similar report.

[٣١٨٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ الْجَزْرِيُّ، أَنَّ مُجَاهِدًا أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ، بِمِثْلِهِ.

Chapter 62. It Is Permissible To Share In The Sacrifice, And A Camel Or Cow Is Sufficient For Seven People

(المعجم ٦٢) - (بَابُ جَوَازِ الْإِشْتِرَاكِ فِي الْهَدْيِ، وَإِحْزَاءِ الْبَدَنَةِ وَالْبَقَرَةِ كُلِّ وَاحِدَةٍ مِنْهُمَا عَنْ سَبْعَةٍ) (التحفة ٦٢)

[3185] 350 - (1318) It was narrated that Jâbir bin ‘Abdullâh said: “In the year of Al-Hudaybiyah we offered the sacrifice with the Messenger of Allâh ﷺ; a camel on behalf of seven, and a cow on behalf of seven.”

[٣١٨٥] ٣٥٠ - (١٣١٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

[3186] 351 - (...) It was narrated that Jâbir said: “We set out with the Messenger of Allâh ﷺ entering *Ihrâm* for *Hajj*, and the Messenger of Allâh ﷺ told us to share (in sacrificing) camels and cattle, every seven of us sharing an animal.”

[٣١٨٦] ٣٥١ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ

عَنْ جَابِرٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلِينَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ، كُلُّ سَبْعَةٍ مِنَّا فِي بَدَنَةٍ.

[3187] 352 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We performed Hajj with the Messenger of Allâh ﷺ, and we sacrificed a camel on behalf of seven, and a cow on behalf of seven."

[٣١٨٧] ٣٥٢- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَنَحَرْنَا الْبَعِيرَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

[3188] 353 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We participated in Hajj and 'Umrah with the Prophet ﷺ, every seven sharing a camel (for sacrifice)."

[٣١٨٨] ٣٥٣- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْنَا مَعَ النَّبِيِّ ﷺ فِي الْحَجِّ وَالْعُمْرَةِ، كُلُّ سَبْعَةٍ فِي بَدَنَةٍ، فَقَالَ رَجُلٌ لِحَابِرٍ: أَيْشْتَرِكُ فِي الْبَدَنَةِ مَا يُشْتَرِكُ فِي الْجَزُورِ؟ قَالَ: مَا هِيَ إِلَّا مِنَ الْبَدَنِ.

Jâbir was present at Al-Hudaybiyah. He said: "On that day we sacrificed seventy camels, every seven of us sharing a camel."

وَحَضَرَ جَابِرُ الْحُدَيْبِيَّةَ قَالَ: نَحَرْنَا يَوْمَئِذٍ سَبْعِينَ بَدَنَةً، اشْتَرَكْنَا كُلُّ سَبْعَةٍ فِي بَدَنَةٍ.

[3189] 354 - (...) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh narrating about the Hajj of the Prophet ﷺ. He said:

[٣١٨٩] ٣٥٤- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ

“When we exited *Ihrâm* he told us to offer a sacrifice, and said that a group of us could share in a sacrifice.” That was when he told them to exit *Ihrâm* for *Hajj*.

[3190] 355 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We did *Tamattu*’ with the Messenger of Allâh ﷺ for ‘*Umrah*’, and we sacrificed a cow on behalf of seven, sharing it.”

[3191] 356 - (1319) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sacrificed a cow on behalf of ‘*Āishah*’ on the Day of Sacrifice.”

[3192] 357 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sacrificed on behalf of his wives” - in the *Hadîth* of Ibn Bakr: “On behalf of ‘*Āishah*’ - a cow during his *Hajj*.”

سَمِعَ جَابِرَ بْنِ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ حَجَّةِ النَّبِيِّ ﷺ قَالَ: فَأَمَرَنَا إِذَا أَحْلَلْنَا أَنْ نُهْدِيَ، وَيَجْتَمَعَ النَّقَرُ مِنَّا فِي الْهَدْيَةِ، وَذَلِكَ حِينَ أَمَرَهُمْ أَنْ يَحْلُلُوا مِنْ حَجَّتِهِمْ، فِي هَذَا الْحَدِيثِ.

[٣١٩٠] ٣٥٥ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَمَتُّعُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ، فَتَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ، نَشْتَرِكُ فِيهَا.

[٣١٩١] ٣٥٦ - (١٣١٩) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ عَائِشَةَ بَقَرَةً يَوْمَ النَّحْرِ.

[٣١٩٢] ٣٥٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ، وَفِي حَدِيثِ ابْنِ بَكْرٍ: عَنْ عَائِشَةَ، بَقَرَةً فِي حَجَّتِهِ.

Chapter 63. It Is Recommended To Sacrifice The Camel When It Is Standing And Tied

[3193] 358 - (1320) It was narrated from Ziyâd bin Jubair that Ibn 'Umar came to a man who was slaughtering his sacrificial camel as it was sitting. He said: "Make it stand up and tie it, the way of your Prophet ﷺ."

Chapter 64. It Is Recommended To Send The Sacrificial Animal To The Haram For One Who Does Not Intend To Go There Himself; It Is Recommended To Garland It And To Make The Garlands, But The One Who Sends It Does Not Enter A State Of *Ihrâm*, And Nothing Is Forbidden To Him Because Of That

[3194] 359 - (1321) It was narrated from 'Urwah bin Az-Zubair and 'Amrah bint 'Abdur-Rahmân that 'Āishah said: "The Messenger of Allāh ﷺ used to send sacrificial animals from Al-Madīnah (to *Haram*), and I would twist the garlands for his sacrificial animals, then he would not avoid anything that the *Muhrim* must avoid."

(المعجم ٦٣) - (بَابُ اسْتِحْبَابِ نَحْرِ الْإِبِلِ قِيَامًا مَعْقُولَةً) (التحفة ٦٣)

[٣١٩٣] ٣٥٨ - (١٣٢٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ؛ أَنَّ ابْنَ عُمَرَ أَتَى عَلَى رَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ بَارَكَةً فَقَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ نَبِيِّكُمْ ﷺ.

(المعجم ٦٤) - (بَابُ اسْتِحْبَابِ بَعثِ الْهَدْيِ إِلَى الْحَرَمِ لِمَنْ لَا يَرِيدُ الذَّهَابَ بِنَفْسِهِ، وَاسْتِحْبَابَ تَقْلِيدِهِ وَفَنَلِ الْقَلَانِدِ، وَأَنْ بَاعِثُهُ لَا يَصِيرُ مُحْرَمًا، وَلَا يَحْرَمُ عَلَيْهِ شَيْءٌ بِسَبَبِ ذَلِكَ) (التحفة ٦٤)

[٣١٩٤] ٣٥٩ - (١٣٢١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ، فَأَقْبِلَ قَلَانِدَ هَدْيِهِ، ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[3195] (...) A similar report (as no. 3194) was narrated from Ibn Shihâb with this chain.

[3196] 360 - (...) It was narrated that 'Aishah said: "It is as if I can see myself twisting the garlands for the sacrificial animals of the Messenger of Allâh ﷺ..." a similar report (as no. 3194).

[3197] 361 - (...) It was narrated from 'Abdur-Rahmân bin Al-Qâsim that his father said: "I heard 'Aishah say: 'I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with these two hands of mine, then he did not avoid anything or give up anything.'"

[3198] 362 - (...) It was narrated that 'Aishah said: "I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my hands. Then he marked them, and garlanded them, then he sent them to the Ka'bah, and he stayed in Al-Madînah, and nothing became

[٣١٩٥] (...) وَحَدَّثَنِيهِ حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٣١٩٦] ٣٦٠- (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَخَلْفُ بْنُ هِشَامٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَيْهِ، أَفْتِلُ فَلَا يَدُ هَذِي رَسُولِ اللَّهِ ﷺ، يَنْحُوهُ.

[٣١٩٧] ٣٦١- (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَفْتِلُ فَلَا يَدُ هَذِي رَسُولِ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ، ثُمَّ لَا يَعْزِلُ شَيْئًا وَلَا يَتْرُكُهُ.

[٣١٩٨] ٣٦٢- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنُ قَعْبٍ: حَدَّثَنَا أَفْلَحُ عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ فَلَا يَدُ بَدَنِ رَسُولِ اللَّهِ ﷺ بِيَدَيَّ، ثُمَّ أَشَعَرَهَا وَقَلَّدَهَا، ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ، وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرَمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلًّا.

forbidden to him that had been permissible for him.”

[3199] 363 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to send the sacrificial animals, and I would twist their garlands with my own hands, then he would not abstain from anything that the non *Muḥrim* did not abstain from.”

[٣١٩٩] ٣٦٣- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ الْقَاسِمِ وَأَبِي قَلَابَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْعَثُ بِالْهَدْيِ، أَفْتُلُ فَلَائِدَهَا بِيَدَيَّ، ثُمَّ لَا يُمْسِكُ عَنْ شَيْءٍ، لَا يُمْسِكُ عَنْهُ الْحَلَالُ.

[3200] 364 - (...) It was narrated that the Mother of the Believers said: “I twisted those garlands from colored wool that we had, and the Messenger of Allāh ﷺ stayed among us as a non *Muḥrim*, doing all that the non *Muḥrim* does with his wife, or doing all that a man does with his wife.”

[٣٢٠٠] ٣٦٤- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَلْتُ تِلْكَ الْقَلَائِدَ مِنْ عَهْنٍ كَانَ عِنْدَنَا، فَأَصْبَحَ فِينَا رَسُولُ اللَّهِ ﷺ حَلَالًا، يَأْتِي مَا يَأْتِي الْحَلَالُ مِنْ أَهْلِهِ، أَوْ يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

[3201] 365 - (...) It was narrated that ‘Āishah said: “I remember twisting the garlands for the sacrificial animals of the Messenger of Allāh ﷺ, which were sheep, then he sent them, and stayed among us as a non *Muḥrim*.”

[٣٢٠١] ٣٦٥- (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتُلُ الْقَلَائِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَنَمِ، فَيَبْعَثُ بِهِ، ثُمَّ يُقِيمُ فِينَا حَلَالًا.

[3202] 366 - (...) It was narrated that 'Āishah said: "I often twisted the garlands for the sacrificial animals of the Messenger of Allāh ﷺ. And he garlanded his sacrificial animals, then sent them, then he remained (in Al-Madīnah), not avoiding anything that the *Muḥrim* must avoid."

[٣٢٠٢] ٣٦٦- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا فَتَلْتُ الْفَلَانِدَ لِهَدْيِ رَسُولِ اللَّهِ ﷺ، فَيَقْلُدُ هَدْيَهُ ثُمَّ يَبْعُثُ بِهِ ثُمَّ يَقِيمُ، لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

[3203] 367 - (...) It was narrated that 'Āishah said: "On one occasion the Messenger of Allāh ﷺ sent sheep as sacrificial animals to the Ka'bah, and he garlanded them."

[٣٢٠٣] ٣٦٧- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَيْ رَسُولُ اللَّهِ ﷺ مَرَّةً إِلَى الْبَيْتِ غَنَمًا، فَقَلَدَهَا.

[3204] 368 - (...) It was narrated that 'Āishah said: "We used to garland sheep and send them to Ka'bah, and the Messenger of Allāh ﷺ was not in *Ihrām*, and nothing was forbidden to him."

[٣٢٠٤] ٣٦٨- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نُقْلُدُ الشَّاءَ فَنُرْسِلُ بِهَا، وَرَسُولُ اللَّهِ ﷺ حَلَالٌ، لَمْ يَحْرُمْ مِنْهُ شَيْءٌ.

[3205] 369 - (...) It was narrated from 'Amrah bint 'Abdur-Raḥmān that Ibn Ziyād wrote to

[٣٢٠٥] ٣٦٩- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

‘*Āishah*, saying that ‘*Abdullāh bin ‘Abbās* said: “Whoever sends a *Hadī*, the same things are forbidden for him as are forbidden for the pilgrim on *Hajj*, until his *Hadī* is sacrificed. I have sent a sacrificial animal, so write to me and tell me what to do.” ‘*Amrah* said: “*Āishah* said: ‘It is not as Ibn ‘Abbās says. I twisted the garlands for the sacrificial animals of the Messenger of Allāh ﷺ with my own hands, then the Messenger of Allāh ﷺ garlanded them with his own hands, then he sent them with my father (to Ka‘bah). And nothing was forbidden to the Messenger of Allāh ﷺ that Allāh had permitted to him, until the *Hadī* was sacrificed.”

[3206] 370 - (...) It was narrated that *Masrūq* said: “I heard ‘*Āishah* from behind the screen, clapping and saying: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allāh ﷺ with my own hands, then he would send them (to Ka‘bah). And he did not abstain from anything from which the *Muḥrim* must abstain, until his *Hadī* was sacrificed.”

[3207] (...) A similar report was narrated from *Masrūq*, from ‘*Āishah*, from the Prophet ﷺ.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ ابْنَ زَيْيَادٍ كَتَبَ إِلَى عَائِشَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: مَنْ أَهْدَى هَدِيًّا حَرَّمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ، حَتَّى يُنْحَرَ الْهَدْيُ، وَقَدْ بَعَثَتْ بِهِدِي فَأَكْتُبِي إِلَيَّ بِأَمْرِكَ، قَالَتْ عَمْرَةُ: قَالَتْ عَائِشَةُ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ، أَنَا فَتَلْتُ فَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ قَلَدَهَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ، حَتَّى نُحِرَ الْهَدْيُ.

[٣٢٠٦] ٣٧٠- (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ عَائِشَةَ، وَهِيَ مِنْ وَرَاءِ الْحِجَابِ تُصَفِّقُ وَتَقُولُ: كُنْتُ أَقْتُلُ فَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ يَبْعَثُ بِهَا، وَمَا يُمْسِكُ عَنْ شَيْءٍ مِمَّا يُمْسِكُ عَنْهُ الْمُحْرِمُ، حَتَّى يُنْحَرَ هَدْيُهُ.

[٣٢٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا دَاوُدُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي:

حَدَّثَنَا زَكَرِيَّا، كِلَاهُمَا عَنِ الشَّعْبِيِّ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ بِمِثْلِهِ، عَنْ
النَّبِيِّ ﷺ.

**Chapter 65. It Is Permissible
To Ride The Sacrificial Animal
If Necessary**

(المعجم ٦٥) - (بَابُ جَوَازِ رُكُوبِ
الْبَدَنَةِ الْمَهْدَاةِ لِمَنْ أَحْتَاجَ إِلَيْهَا)
(التحفة ٦٥)

[3208] 371 - (1322) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man driving a camel and he said: "Ride it." He said: "O Messenger of Allâh, it is a sacrificial camel." He said: "Ride it, woe to you!" the second or third time.

[٣٢٠٨] ٣٧١ - (١٣٢٢) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا
يَسُوقُ بَدَنَةً فَقَالَ: «ارْكَبْهَا» قَالَ: يَا
رَسُولَ اللَّهِ! إِنَّهَا بَدَنَةٌ، فَقَالَ: «ارْكَبْهَا»،
وَبَلَّكَ! فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

[3209] (...) It was narrated from Abû Az-Zinnâd (from Al-A'raj) with this chain (a *Hadîth* similar to no. 3208), and he said: "While a man was driving a garlanded sacrificial camel."

[٣٢٠٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا الْمُعِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ
الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ [عَنِ الْأَعْرَجِ]
بِهَذَا الْإِسْنَادِ، وَقَالَ: بَيْنَا رَجُلٌ يَسُوقُ
بَدَنَةً مَقْلَدَةً.

[3210] 372 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from Muḥammad, the Messenger of Allâh ﷺ - and he quoted a number of *Aḥadîth*, including the following: "He said: 'While a man was driving a garlanded camel, the Messenger

[٣٢١٠] ٣٧٢ - (...) وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهِ قَالَ:
هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ
رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ مِنْهَا -

of Allāh ﷺ said to him: “Woe to you, ride it!” He said: “It is a sacrificial camel, O Messenger of Allāh.” He said: “Woe to you, ride it! Woe to you, ride it!”

[3211] 373 - (1323) It was narrated that Anas said: “The Messenger of Allāh ﷺ passed by a man who was driving a camel, and he said: ‘Ride it.’ He said: ‘It is a sacrificial camel.’ He said: ‘Ride it,’ two or three times.”

[3212] 374 - (...) Bukair bin Al-Akhnas said that Anas said: “He passed by the Prophet ﷺ with a sacrificial camel, or a sacrificial animal. He said: ‘Ride it.’ He said: ‘It is a sacrificial camel,’ or ‘a sacrificial animal.’ He said: ‘Even so.’”

[3213] (...) Bukair bin Al-Akhnas said that Anas said: “He passed by the Prophet ﷺ with a sacrificial camel...” and he mentioned a similar report (as no. 3212).

وَقَالَ: بَيْنَا رَجُلٌ يَسُوقُ بَدَنَةً مُقْلَدَةً، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ «وَيْلَكَ! ارْكَبْهَا» فَقَالَ: بَدَنَةٌ يَا رَسُولَ اللَّهِ! قَالَ «وَيْلَكَ! ارْكَبْهَا، وَيْلَكَ! ارْكَبْهَا».

[٣٢١١] ٣٧٣ - (١٣٢٣) وَحَدَّثَنِي عَمْرُو النَّافِدُ وَشَرِيحُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: وَأَطَّنَنِي قَدْ سَمِعْتُهُ مِنْ أَنَسٍ؛ وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا هُشَيْمٌ عَنْ حُمَيْدٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلٍ يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا» فَقَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا» مَرَّتَيْنِ أَوْ ثَلَاثًا.

[٣٢١٢] ٣٧٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ أَنَسٍ قَالَ: سَمِعْتُهُ يَقُولُ: مَرَّ عَلَى النَّبِيِّ ﷺ بِبَدَنَةٍ أَوْ هَدْيَةٍ، فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ أَوْ هَدْيَةٌ، فَقَالَ: «وَيْلَكَ!».

[٣٢١٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرِ عَنْ مِسْعَرٍ: حَدَّثَنِي بُكَيْرُ ابْنِ الْأَخْنَسِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: مَرَّ عَلَى النَّبِيِّ ﷺ بِبَدَنَةٍ، فَذَكَرَ مِثْلَهُ.

[3214] 375 - (1324) Jâbir bin ‘Abdullâh was asked about riding the sacrificial animal. He said: “I heard the Prophet ﷺ say: ‘Ride it gently if you need to, until you find another mount.’”

[٣٢١٤] ٣٧٥ - (١٣٢٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ سُئِلَ عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا، حَتَّى تَجِدَ ظَهْرًا».

[3215] 376 - (...) It was narrated that Abû Az-Zubair said: “I asked Jâbir about riding the sacrificial animal. He said: ‘I heard the Prophet ﷺ say: “Ride it gently, until you find another mount.”’

[٣٢١٥] ٣٧٦ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرًا عَنْ رُكُوبِ الْهَدْيِ؟ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ، حَتَّى تَجِدَ ظَهْرًا».

Chapter 66. What Should Be Done With The Sacrificial Animal If It Gets Injured On The Way?

[3216] 377 - (1325) Mûsâ bin Salamah Al-Hudhalî said: “Sinân bin Salamah and I set out for ‘Umrah.” He said: “Sinân set out with a sacrificial camel that he was driving, and it stopped on the road due to exhaustion. He was confused about what to do with it: If it was too exhausted to move, how could he bring it? He said: ‘When I reach the city I shall certainly find out about it.’” He (Mûsâ) said: “The next morning

(المعجم ٦٦) - (بَابُ مَا يَفْعَلُ بِالْهَدْيِ إِذَا عَطِبَ فِي الطَّرِيقِ) (التحفة ٦٦)

[٣٢١٦] ٣٧٧ - (١٣٢٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهَذَلِيُّ قَالَ: انْطَلَقْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ مُعْتَمِرِينَ، قَالَ: وَأَنْطَلَقَ سِنَانٌ مَعَهُ بِبَدَنَةٍ يَسُوقُهَا، فَأَرْحَفَتْ عَلَيْهِ بِالطَّرِيقِ، فَعَبِي بِشَأْنِهَا، إِنَّ هِيَ أَبْدَعَتْ كَيْفَ يَأْتِي بِهَا، فَقَالَ: لَئِنْ قَدِمْتُ الْبَلَدَ

we stopped at Al-Baṭḥâ' and he said: 'Go to Ibn 'Abbâs and speak to him.'" ("I went to him and) told him about his camel, and he said: 'You have come to one who is well informed. The Messenger of Allâh ﷺ sent sixteen camels with a man, and put him in charge of them. He set out, then he came back and said: "O Messenger of Allâh, what should I do if any of them becomes too exhausted to move?" He said: "Slaughter it, then dip the shoes (on the garland) in its blood, and put them on its hump, but neither you nor any of the people who are with you should eat from it."

[3217] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ sent eighteen camels with a man... then he mentioned a *Hadīth* similar to that of 'Abdul-Wārith, but he did not mention the beginning of the *Hadīth*.

[3218] 378 - (1326) It was narrated from Ibn 'Abbâs that Dhū'aib Abū Qabīṣah told him that the Messenger of Allâh ﷺ sent the sacrificial camels with him, then he (ﷺ) said: "If any of

لَا سَتْحَفِينَ عَنْ ذَلِكَ، قَالَ: فَأُضْحِيْتُ، فَلَمَّا نَزَلْنَا الْبُطْحَاءَ قَالَ: انْطَلِقْ إِلَى ابْنِ عَبَّاسٍ نَتَحَدَّثْ إِلَيْهِ، قَالَ: فَذَكَرَ لَهُ شَأْنَ بَدَنَتِهِ، فَقَالَ: عَلَى الْخَبِيرِ سَقَطَتْ، بَعَثَ رَسُولُ اللَّهِ ﷺ بِسِتِّ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ وَأَمَرَهُ فِيهَا، قَالَ: مَضَى ثُمَّ رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ أَصْنَعُ بِمَا أُبْدِعَ عَلَيَّ مِنْهَا؟ قَالَ: «انْحَرَهَا، ثُمَّ اصْبِغْ نَعْلَيْهَا فِي دِمِهَا، ثُمَّ اجْعَلْهُ عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رِفْقَتِكَ».

[٣٢١٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِثَمَانِ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ.

[٣٢١٨] ٣٧٨ - (١٣٢٦) حَدَّثَنِي أَبُو عَسَانَ الْمُسَمَعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ دُؤَيْبًا أَبَا قَبِيصَةَ

them become exhausted and you fear that it may die, slaughter it, then dip the shoes (on the garland) in its blood and strike its hump with them, but neither you nor any of those who are with you should eat from it.”

حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُذْنِ ثُمَّ يَقُولُ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ، فَخَشِيتَ عَلَيْهِ مَوْتًا، فَأَنْحَرَهَا، ثُمَّ اغْمِسْ نَعْلَهَا فِي دِمِهَا، ثُمَّ اضْرِبْ بِهِ صَفْحَتَهَا، وَلَا تَطْعَمَهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رِفْقَتِكَ».

Chapter 67. The Farewell *Tawâf* Is Obligatory, But It Is Waived In The Case Of Menstruating Women

(المعجم ٦٧) - (بَابُ وَجوب طواف الوداع وسقوطه عن الحائض)
(التحفة ٦٧)

[3219] 379 - (1327) It was narrated that Ibn ‘Abbâs said: “The people used to depart from all points, and the Messenger of Allâh ﷺ said: ‘No one should leave until the last thing he has done is to circumambulate the House.’”

حَدَّثَنَا [٣٢١٩] ٣٧٩ - (١٣٢٧) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ».

قَالَ زُهَيْرٌ: يَنْصَرِفُونَ كُلُّ وَجْهِ، وَلَمْ يَقُلْ: فِي.

[3220] 380 - (1328) It was narrated that Ibn ‘Abbâs said: “The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women.”

حَدَّثَنَا [٣٢٢٠] ٣٨٠ - (١٣٢٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِسَعِيدٍ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِم بِالْبَيْتِ، إِلَّا أَنَّهُ حُفِّفَ عَنِ الْمَرْأَةِ الْحَائِضِ.

[3221] 381 - (...) It was narrated that Ṭāwûs said: "I was with Ibn 'Abbâs, when Zaid bin Thâbit said: 'Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House?' Ibn 'Abbâs said to him: 'If you want to be certain, ask so-and-so, the Anṣârî woman, whether the Messenger of Allāh ﷺ told her to do that?' Zaid bin Thâbit came back to Ibn 'Abbâs smiling and said: 'I see that you were telling the truth.'"

[3222] 382 - (1211) It was narrated from Abû Salamah and 'Urwah that 'Āishah said: "Ṣafiyyah bint Ḥuyayy got her menses after she had done Ṭawâf Al-Ifâdah." 'Āishah said: "I mentioned her menses to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ said: 'Is she going to detain us?'" She said: "I said: 'O Messenger of Allāh, she has already departed (from Minâ) and circumambulated the House, then she got her menses after Ṭawâf Al-Ifâdah.' The Messenger of Allāh ﷺ said: 'Then let her leave.'"

[3223] 383 - (...) It was narrated from Ibn Shihâb with this chain. She said: "Ṣafiyyah bint Ḥuyayy,

[٣٢٢١] ٣٨١- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ، إِذْ قَالَ زَيْدُ بْنُ ثَابِتٍ: تُفْتِي أَنْ تَصْدُرَ الْحَائِضُ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالنَّبِيِّ؟ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِمَّا لَا! فَسَلَ فُلَانَةَ الْأَنْصَارِيَّةَ؟ هَلْ أَمَرَهَا بِذَلِكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فَرَجَعَ زَيْدُ بْنُ ثَابِتٍ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ، وَهُوَ يَقُولُ: مَا أَرَاكَ إِلَّا قَدْ صَدَقْتُ.

[٣٢٢٢] ٣٨٢- (١٢١١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ؛ أَنَّ عَائِشَةَ قَالَتْ: حَاصَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ، قَالَتْ عَائِشَةُ: فَذَكَرْتُ حَيْضَتَهَا لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحَاسِسْتُنَا هِيَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالنَّبِيِّ، ثُمَّ حَاصَتْ بَعْدَ الْإِفَاضَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْتَنْفِرْ». [راجع: ٢٩١٠]

[٣٢٢٣] ٣٨٣- (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ ابْنُ

the wife of the Prophet ﷺ, got her menses during the Farewell Pilgrimage, after she had done *Tawâf Al-Ifâdah* in a state of purity..." a *Hadîth* like that of Al-Laiṭh (no. 3223).

[3224] (...) It was narrated from 'Āishah that she told the Messenger of Allāh ﷺ that Ṣafīyyah had got her menses... a *Hadîth* like that of (ibn Shihâb) Az-Zuhrî (no. 3222).

[3225] 384 - (...) It was narrated that 'Āishah said: "We were afraid that Ṣafīyyah would get her menses before she did *Tawâf Al-Ifâdah*." She said: "The Messenger of Allāh ﷺ came to us and said: 'Is Ṣafīyyah going to detain us?' We said: 'She has already done *Tawâf Al-Ifâdah*.' He said: 'No, then.'"

[3226] 385 - (...) It was narrated from 'Āishah that she said to the Messenger of Allāh ﷺ: "O Messenger of Allāh, Ṣafīyyah bint Ḥuyayy has got her menses." The

عِيسَى - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ
الْآخَرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ،
قَالَتْ: طَمِئْتُ صَفِيَّةَ بِنْتُ حُجَيٍّ، زَوْجِ
النَّبِيِّ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بَعْدَمَا
أَفَاضَتْ طَاهِرًا، بِمِثْلِ حَدِيثِ اللَّيْثِ.

[٣٢٢٤] (...) وَحَدَّثَنَا قُتَيْبَةُ يَعْنِي
ابْنَ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا
أَيُّوبُ، كُلُّهُمْ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ
لِرَسُولِ اللَّهِ ﷺ أَنَّ صَفِيَّةَ قَدْ حَاضَتْ،
يَمَعْنِي حَدِيثُ الزُّهْرِيِّ.

[٣٢٢٥] ٣٨٤ - (...) وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا أَفْلَحُ عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا
نَتَخَوَّفُ أَنْ تَحِيضَ صَفِيَّةُ قَبْلَ أَنْ تُفِيضَ،
قَالَتْ: فَجَاءَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ:
«أَحَابِسْتُنَا صَفِيَّةُ؟» قُلْنَا: قَدْ أَفَاضَتْ،
قَالَ «فَلَا، إِذَا».

[٣٢٢٦] ٣٨٥ - (...) وَحَدَّثَنَا
بَيْحَنِيُّ بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ

Messenger of Allâh ﷺ said: "Perhaps she is going to detain us. Did she not circumambulate the House with you?" They said: "Yes she did." He said: "Then depart."

[3227] 386 - (...) It was narrated from 'Āishah that the Messenger of Allâh ﷺ wanted from Ṣafīyyah bint Ḥuyayy what a man wants from his wife, and they said: "She is menstruating, O Messenger of Allâh." He said: "Is she going to detain us?" They said: "O Messenger of Allâh, she visited (the Ka'bah or *Tawâf Al-Ifâdah*) on the Day of Sacrifice." He said: "Then let her depart with you."

[3228] 387 - (...) It was narrated that 'Āishah said: "When the Prophet ﷺ wanted to depart, he saw Ṣafīyyah at the door of her tent, looking sad and sorrowful. He said: '(May you become) barren and shaven-headed,^[1] you are going to detain us.' Then he said to her: 'Did you perform *Tawâf Al-Ifâdah* on the Day of

عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ [قَدْ] طَافَتْ مَعَكُمْ بِالْبَيْتِ؟» قَالُوا: بَلَى. قَالَ: «فَاخْرُجْنَ».

[٣٢٢٧] ٣٨٦- (...) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى: حَدَّثَنِي يَحْيَى بْنُ حَمْرَةَ عَنِ الْأَوْزَاعِيِّ - لَعَلَّه قَالَ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرَادَ مِنْ صَفِيَّةَ بَعْضَ مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقَالُوا: إِنَّهَا حَائِضٌ، يَا رَسُولَ اللَّهِ! قَالَ: «وَأَنَّهَا لَحَائِضُنَا؟» قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ زَارَتْ يَوْمَ النَّحْرِ، قَالَ: «فَلْتَنْفِرْ مَعَكُمْ».

[٣٢٢٨] ٣٨٧- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ، إِذَا صَفِيَّةٌ عَلَى بَابِ

[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.

Sacrifice?’ She said: ‘Yes.’ He said: ‘Then depart.’”

[3229] (...) A *Hadīth* similar to that of Al-Ḥakam (no. 3228) was narrated from ‘Āishah, except that it does not mention that she looked sad and sorrowful.

Chapter 68. It Is Recommended For Pilgrims And Others To Enter The Ka’bah And Pray Therein, And Supplicate In All Its Corners

[3230] 388 - (1329) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ entered the Ka’bah, accompanied by Usāmah, Bilāl and ‘Uthmān bin Ṭalhah Al-Ḥajabī. He closed the door and remained inside. Ibn ‘Umar said: “I asked Bilāl when he came out: ‘What did the Messenger of Allāh ﷺ do?’ He said: ‘He put two pillars on his left, one pillar on his right, and three pillars behind him’ - and at

خَبَائِهَا كَنِيَّةَ حَزِينَةٍ، فَقَالَ: «عَفَرَى حَلَقَى إِنَّكَ لِحَابِسَتُنَا» ثُمَّ قَالَ لَهَا: «أَكُنْتَ أَفْضَتِ يَوْمَ النَّحْرِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَأَنْفِرِي».

[٣٢٢٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، جَمِيعًا عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ الْحَكَمِ، غَيْرَ أَنَّهُمَا لَا يَذْكُرَانِ: كَنِيَّةَ حَزِينَةٍ.

(المعجم ٦٨) - (بَابُ اسْتِحْبَابِ دُخُولِ الْكَعْبَةِ لِلْحَاجِّ وَغَيْرِهِ، وَالصَّلَاةِ فِيهَا، وَالِدُعَاءِ فِي نَوَاحِيهَا كُلِّهَا) (التحفة ٦٨)

[٣٢٣٠] ٣٨٨ - (١٣٢٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأَسَامَةُ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ، فَأَعْلَقَهَا عَلَيْهِ، ثُمَّ مَكَثَ فِيهَا، قَالَ ابْنُ عُمَرَ: فَسَأَلْتُ بِلَالَ بْنَ جَدْرٍ: مَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: جَعَلَ عَمُودَيْنِ عَنْ يَسَارِهِ،

that time the House was built on six pillars - 'then he prayed.'"

[3231] 389 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ came on the Day of the Conquest and dismounted in the courtyard of the Ka'bah. He sent for 'Uthmān bin Ṭalḥah, who brought the key and opened the door. Then the Prophet ﷺ, Bilāl, Usāmah bin Zaid and 'Uthmān bin Ṭalḥah entered and he ordered that the door be closed. They stayed inside for a while, then he opened the door." 'Abdullāh (ibn 'Umar) said: "I went ahead of the people and I met the Messenger of Allāh ﷺ coming out, with Bilāl right behind him. I said to Bilāl: 'Did the Messenger of Allāh ﷺ pray inside?' He said: 'Yes.' I said: 'Where?' He said: 'Between the two pillars that were in front of him.'" He said: "And I forgot to ask him how many (*Ra'kah*) he prayed."

[3232] 390 - (...) It was narrated that Ibn 'Umar said: "In the Year of the Conquest, the Messenger of Allāh ﷺ came on a camel belonging to Usāmah bin Zaid, until he made it kneel in the

وَعُمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى.

[٣٢٣١] ٣٨٩- (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ -: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتَنَزَلَ بِبَنَاءِ الْكَعْبَةِ، وَأَرْسَلَ إِلَى عُثْمَانَ بْنِ طَلْحَةَ، فَجَاءَ بِالْمِفْتَاحِ، فَفَتَحَ الْبَابَ، - قَالَ -: ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَبِلَالٌ وَأُسَامَةُ ابْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، وَأَمَرَ بِالْبَابِ فَأُغْلِقَ، فَلَبِثُوا فِيهِ مَلِيًّا ثُمَّ فَتَحَ الْبَابَ، قَالَ عَبْدُ اللَّهِ: فَبَادَرْتُ النَّاسَ، فَتَلَقَّيْتُ رَسُولَ اللَّهِ ﷺ خَارِجًا، وَبِلَالٌ عَلَى إِثْرِهِ، فَقُلْتُ لِبِلَالٍ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قُلْتُ: أَيْنَ؟ قَالَ: بَيْنَ الْعُمُودَيْنِ تِلْقَاءَ وَجْهِهِ، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى.

[٣٢٣٢] ٣٩٠- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ عَلَى

courtyard of the Ka'bah. Then he called 'Uthmân bin Ṭalḥah and said: 'Bring me the key.' He went to his mother, who refused to give it to him. He said: 'By Allâh, you will give it to me, or else this sword will come out through my back.' So she gave it to him, and he brought it to the Prophet ﷺ and gave it to him, and he opened the door..." then he mentioned a *Hadîth* like that of Ḥammâd bin Zaid (no. 3231).

[3233] 391 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ entered the House, accompanied by Usâmah, Bilâl and 'Uthmân bin Ṭalḥah. They kept the door closed for a long time, then it was opened. I was the first one to go in, and I met Bilâl. I said: 'Where did the Messenger of Allâh ﷺ pray?' He said: 'Between the two front pillars.' But I forgot to ask him how many (*Ra'kah*) the Messenger of Allâh ﷺ prayed."

[3234] 392 - (...) It was narrated from 'Abdullâh bin 'Umar that he went to the Ka'bah, where the Prophet ﷺ, Bilâl and Usâmah had entered it, and 'Uthmân bin

نَاقَةَ لِأَسَمَةَ بْنِ زَيْدٍ، حَتَّى أَتَاخَ بِفَنَاءِ الْكَعْبَةِ، ثُمَّ دَعَا عُثْمَانَ ابْنَ طَلْحَةَ، فَقَالَ: «إِنِّي بِالْمِفْتَاحِ» فَذَهَبَ إِلَى أُمِّهِ، فَأَبَتْ أَنْ تُعْطِيَهُ فَقَالَ: وَاللَّهِ! لَتُعْطِيَنَّهُ أَوْ لَيَخْرُجَنَّ هَذَا السَّيْفُ مِنْ صُلْبِي، قَالَ: فَأَعْطَتْهُ إِيَّاهُ، فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَدَفَعَهُ إِلَيْهِ، فَفَتَحَ الْبَابَ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[٣٢٣٣] ٣٩١ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، وَمَعَهُ أُسَامَةُ وَبِلَالٌ وَعُثْمَانُ ابْنُ طَلْحَةَ، فَأَجَافُوا عَلَيْهِمُ الْبَابَ طَوِيلًا ثُمَّ فُتِحَ، فَكُنْتُ أَوَّلَ مَنْ دَخَلَ، فَلَقِيتُ بِلَالًا فَقُلْتُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ، فَتَسَيَّتُ أَنْ أَسْأَلُهُ: كَمْ صَلَّى رَسُولُ اللَّهِ ﷺ؟.

[٣٢٣٤] ٣٩٢ - (...) وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ يَحْيَى ابْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ

Ṭalḥah had closed the door on them. He said: "They stayed inside for a while, then the door was opened and the Prophet ﷺ came out. I went up the stairs and entered the House, and said: 'Where did the Prophet ﷺ pray?' They said: 'Here.'" He said: "But I forgot to ask them how many *Ra'kah* he prayed."

نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ انْتَهَى إِلَى الْكَعْبَةِ، وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلَالٌ وَأَسَامَةُ، وَأَجَافَ عَلَيْهِمُ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ، قَالَ: فَمَكُثُوا فِيهِ مَلِيًّا ثُمَّ فُتِحَ الْبَابُ، فَخَرَجَ النَّبِيُّ ﷺ وَرَفِيتِ الدَّرَجَةُ، فَدَخَلْتُ الْبَيْتَ، فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هَهُنَا، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُمْ: كَمْ صَلَّى؟.

[3235] 393 - (...) It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ entered the House, accompanied by Usâmah bin Zaid, Bilâl and 'Uthmân bin Ṭalḥah. The door was closed on them, and when they opened it, I was the first one to go in. I met Bilâl and asked him: 'Did the Messenger of Allâh ﷺ pray inside?' He said: 'Yes, he prayed between the two Yemeni pillars.'"

[٣٢٣٥] ٣٩٣- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمُحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ، فَلَمَّا فَتَحُوا كُنْتُ فِي أَوَّلِ مَنْ وَلَجَ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ: هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّى بَيْنَ الْعُمُودَيْنِ الْيَمَانِيِّينَ.

[3236] 394 - (...) Sâlim bin 'Abdullâh narrated that his father said: "I saw the Messenger of Allâh ﷺ enter the Ka'bah, accompanied by Usâmah bin Zaid, Bilâl, and 'Uthmân bin Ṭalḥah, and no one else entered with them. Then the door was locked behind them."

[٣٢٣٦] ٣٩٤- (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ، هُوَ وَأَسَامَةُ ابْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، وَلَمْ

'Abdullâh bin 'Umar said:

“Bilâl” - or “‘Uthmân bin Talḥah” - “told me that the Messenger of Allāh ﷺ prayed inside the Ka’bah, between the two Yemeni pillars.”

[3237] 395 - (1330) Ibn Juraij said: “I said to ‘Aṭā’: ‘Did you hear Ibn ‘Abbâs say: “You have only been commanded to circumambulate it, you have not been commanded to enter it?”’ He said: “He did not forbid (people) to enter it, rather I heard him say: ‘Usâmah bin Zaid told me that when the Prophet ﷺ entered the House, he (ﷺ) supplicated on all its sides, but he did not pray therein, until he came out. When he came out, he prayed two *Ra’kah* in front of the House and said: ‘This is the *Qiblah*.’” I (Ibn Juraij) said to him (‘Aṭā’): “What are ‘its sides?’ Was that in its corners?” He said: “No, in every direction of the House.”

[3238] 396 - (1331) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ entered the Ka’bah, in which there were six pillars. He stood by a pillar and supplicated, but he did not pray.

يَدْخُلُهَا مَعَهُمْ أَحَدٌ، ثُمَّ أَغْلِقْتُ عَلَيْهِمْ،
قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَأَخْبَرَنِي بِلَالُ -
أَوْ عُثْمَانُ بْنُ طَلْحَةَ - أَنَّ رَسُولَ
اللَّهِ ﷺ صَلَّى فِي جَوْفِ الْكَعْبَةِ، بَيْنَ
الْعُمُودَيْنِ الْيَمَانِيِّينَ.

[٣٢٣٧] ٣٩٥ - (١٣٣٠) حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ،
جَمِيعًا عَنْ ابْنِ بَكْرٍ، - قَالَ عَبْدُ: أَخْبَرَنَا
مُحَمَّدُ بْنُ بَكْرٍ - أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ:
قُلْتُ لِعَطَاءٍ: أَسَمِعْتَ ابْنَ عَبَّاسٍ يَقُولُ:
إِنَّمَا أُمِرْتُمْ بِالطَّوَافِ وَلَمْ تُؤْمَرُوا بِدُخُولِهِ،
قَالَ: لَمْ يَكُنْ يَنْهَى عَنْ دُخُولِهِ، وَلَكِنِّي
سَمِعْتُهُ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ
النَّبِيَّ ﷺ لَمَّا دَخَلَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ
كُلِّهَا، وَلَمْ يُصَلِّ فِيهِ، حَتَّى خَرَجَ، فَلَمَّا
خَرَجَ رَكَعَ فِي قُبُلِ الْبَيْتِ رَكَعَتَيْنِ وَقَالَ:
«هَذِهِ الْقِبْلَةُ»، قُلْتُ لَهُ: مَا نَوَاحِيهَا؟ أَفِي
رَوَايَاهَا؟ قَالَ: بَلَى فِي كُلِّ قِبْلَةٍ مِنَ
الْبَيْتِ.

[٣٢٣٨] ٣٩٦ - (١٣٣١) حَدَّثَنَا
سَيِّدَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ
الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ عِنْدَ سَارِيَةٍ
فَدَعَا وَلَمْ يُصَلِّ.

[3239] 397 - (1332) Ismâ'il bin Abî Khâlid said: "I said to 'Abdullâh bin Abî Awfâ, the Companion of the Messenger of Allâh ﷺ: 'Did the Prophet ﷺ enter the House during his 'Umrah?' He said: 'No.'"

Chapter 69. Demolishing The Ka'bah And Rebuilding It

[3240] 398 - (1333) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ said to me: 'Were it not that your people have only recently left disbelief behind, I would have demolished the Ka'bah and rebuilt it on the foundations of Ibrâhîm. For when the Quraish rebuilt the House, they reduced its size. And I would have given it a rear door.'"

[3241] (...) It was narrated from Hishâm with this chain (a *Hadîth* similar to no. 3240).

[3242] 399 - (...) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "Do you not see that when your people rebuilt the Ka'bah, they made it smaller than the foundations of Ibrâhîm?" She

حَدَّثَنِي [٣٢٣٩] ٣٩٧ - (١٣٣٢) حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، صَاحِبِ رَسُولِ اللَّهِ ﷺ: أَدَخَلَ النَّبِيُّ ﷺ الْبَيْتَ فِي عُمْرَتِهِ؟ قَالَ: لَا.

(المعجم ٦٩) - (بَابُ نَقْضِ الْكَعْبَةِ وَبَنَائِهَا) (التحفة ٦٩)

[٣٢٤٠] ٣٩٨ - (١٣٣٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْ لَا حَدَاثَةُ عَهْدِ قَوْمِكَ بِالْكَفْرِ، لَنَقَضْتُ الْكَعْبَةَ، وَلَجَعَلْتُهَا عَلَى أَسَاسِ إِبْرَاهِيمَ، فَإِنَّ قُرَيْشًا، حِينَ بَنَتِ الْبَيْتَ، اسْتَفْصَرَتْ، وَلَجَعَلَتْ لَهَا خَلْفًا».

[٣٢٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[٣٢٤٢] ٣٩٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ الصَّدِيقِ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ

said: "I said: 'O Messenger of Allāh, why don't you restore it or the foundations of Ibrāhīm?' The Messenger of Allāh ﷺ said: 'Were it not that your people have only recently left disbelief behind, I would have done that.'"

'Abdullāh bin 'Umar said: "If 'Āishah heard this from the Messenger of Allāh ﷺ, I would not think that the Messenger of Allāh ﷺ stopped touching the two corners that are next to the Hījr, except that the House was not completed on the foundations of Ibrāhīm."

[3243] 400 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ said: "I heard the Messenger of Allāh ﷺ say: 'Were it not that your people have only recently left *Jāhiliyyah* - or disbelief - behind, I would have spent the treasure of the Ka'bah in the cause of Allāh, and I would have put its door at ground level, and I would have incorporated the Hījr into it.'"

النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَى أَنَّ قَوْمَكَ حِينَ بَنَوْا الْكَعْبَةَ، اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا حِدْثَانُ قَوْمِكَ بِالْكَفْرِ [لَفَعَلْتُ]».

فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، مَا أَرَى رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِئْلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلْبَانِ الْحِجَرَ، إِلَّا أَنَّ الْبَيْتَ لَمْ يُتِمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

[٣٢٤٣] ٤٠٠ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ مَخْرَمَةَ؛ وَحَدَّثَنِي هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ نَافِعًا مَوْلَى ابْنِ عُمَرَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ بْنَ أَبِي قُحَافَةَ، يُحَدِّثُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّ قَوْمَكَ حَدِيثُوا عَهْدَ بَجَاهِلِيَّةٍ - أَوْ قَالَ بِكُفْرٍ - لَأَنْفَقْتُ كَثْرَ الْكَعْبَةِ فِي سَبِيلِ اللَّهِ، وَلَجَعَلْتُ بَابَهَا بِالْأَرْضِ، وَلَادْخَلْتُ فِيهَا مِنَ الْحِجْرِ».

[3244] 401 - (...) ‘Abdullâh bin Az-Zubair said: “My maternal aunt” - meaning ‘Āishah - “told me: ‘The Prophet ﷺ said: “O ‘Āishah, were it not that your people have only recently left *Shirk* behind, I would have demolished the Ka’bah and razed it to the ground (and rebuilt it). And I would have given it two doors; an eastern door and a western door, and I would have added six cubits of the *Hijr* to it, for Quraish reduced its size when they rebuilt the Ka’bah.”

[3245] 402 - (...) It was narrated that ‘Aṭā’ said: “When the Ka’bah was burned during the time of Yazîd bin Mu’âwiyah, while it was raided by the people of *Ash-Shâm*, and what happened, Ibn Az-Zubair left it until the people came for *Hajj*, seeking to exhort them - or incite them - to fight the people of *Ash-Shâm*. When the people arrived, he said: ‘O people, advise me with regard to the Ka’bah. Should I demolish it and then rebuild it, or should I repair the damage that has been done to it?’ Ibn ‘Abbâs said: ‘An idea has occurred to me concerning it. I think that you should repair the damage that has been done to it and leave it in the state it was when the people embraced Islam

[٣٢٤٤] ٤٠١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ عَنْ سَعِيدِ بْنِ أَبِي مِينَاءَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي خَالَتِي عَائِشَةُ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ! لَوْلَا أَنَّ قَوْمَكَ حَدِيثُوا عَهْدَ بَشْرِكَ، لَهَدَمْتُ الْكَعْبَةَ، فَأَلَزَقْتُهَا بِالْأَرْضِ، وَجَعَلْتُ لَهَا بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا، وَرَدْتُ فِيهَا سِتَّةَ أَذْرُعٍ مِنَ الْحَجَرِ، فَإِنْ قُرِئَتْ اقْتَصَرَتْهَا حَيْثُ بَنَتْ الْكَعْبَةَ».

[٣٢٤٥] ٤٠٢ - (...) وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي ابْنُ أَبِي سَلِيمَانَ عَنْ عَطَاءٍ قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدُ بْنُ مُعَاوِيَةَ، حِينَ غَزَاهُ أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، تَرَكَهُ ابْنُ الزُّبَيْرِ، حَتَّى قَدِمَ النَّاسُ الْمَوْسِمَ، يُرِيدُ أَنْ يُجَرِّئَهُمْ - أَوْ يُحَرِّثَهُمْ - عَلَى أَهْلِ الشَّامِ، فَلَمَّا صَدَرَ النَّاسُ قَالَ: يَا أَيُّهَا النَّاسُ! أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ، أَنْقُضَهَا ثُمَّ أُنْبِئْ بِنَاءَهَا، أَوْ أَصْلِحْ مَا وَهَى مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ: فَإِنِّي قَدْ فُرِقَ لِي رَأْيٌ فِيهَا، أَرَى أَنْ تُصْلِحَ مَا وَهَى مِنْهَا، وَتَدَعَ بَيْتَنَا أَسْلَمَ

and the Prophet ﷺ was sent.' Ibn Az-Zubair said: 'If the house of one of you was burned, would he be happy unless he rebuilt it? Then what about the House of your Lord? I will pray for guidance to my Lord (*Istikhârah*) three times, then I will make up my mind."

"When he had prayed *Istikhârah* three times, he made up his mind to demolish it. The people were afraid that some punishment would come down from heaven upon the first one to climb up onto it (to start the demolition), until one man climbed up and threw down one stone. When the people saw that nothing happened to him, they followed suit and demolished it until it was razed to the ground. Then Ibn Az-Zubair set up pillars and hung curtains around them, until the construction was completed."

"Ibn Az-Zubair said: 'I heard 'Āishah say: "The Prophet ﷺ said: 'Were it not that your people have only recently left disbelief behind, and that I do not have the means to rebuild it, I would have incorporated five cubits of the Hījr into it, and I would have given it a door through which the people could enter, and a door through which they could exit.'"

"He said: 'Today I have the means, and I do not fear the people.' So he added five cubits of

النَّاسُ عَلَيْهِ، وَأَحْجَارًا أَسْلَمَ النَّاسُ عَلَيْهَا، وَبُيعَتْ عَلَيْهَا النَّبِيُّ ﷺ، فَقَالَ ابْنُ الزُّبَيْرِ: لَوْ كَانَ أَحَدُكُمْ اخْتَرَقَ بَيْتَهُ، مَا رَضِيَ حَتَّى يُجِدَّهُ، فَكَيْفَ بَيْتُ رَبِّكُمْ؟ إِنِّي مُسْتَخِيرٌ رَبِّي ثَلَاثًا، ثُمَّ عَازِمٌ عَلَى أَمْرِي، فَلَمَّا مَضَى الثَّلَاثُ أَجْمَعَ رَأْيَهُ عَلَى أَنْ يَنْقُضَهَا، فَتَحَامَاهُ النَّاسُ أَنْ يَنْزِلَ، بِأَوَّلِ النَّاسِ - يَصْعَدُ فِيهِ - أَمْرٌ مِنَ السَّمَاءِ، حَتَّى صَعِدَهُ رَجُلٌ فَأَلْقَى مِنْهُ حِجَارَةً، فَلَمَّا لَمْ يَرَهُ النَّاسُ أَصَابَهُ شَيْءٌ تَتَابَعُوا، فَتَقَضَّوْهُ حَتَّى بَلَّغُوا بِهِ الْأَرْضَ، فَجَعَلَ ابْنُ الزُّبَيْرِ أَعْمِدَةً، فَسَتَرَ عَلَيْهَا الشُّتُورَ، حَتَّى ارْتَفَعَ بِنَاؤُهُ.

وَقَالَ ابْنُ الزُّبَيْرِ: إِنِّي سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنَّ النَّاسَ حَدِيثَ عَهْدِهِمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ التَّقَةِ مَا يَقْوِينِي عَلَى بِنَائِهِ، لَكُنْتُ أَذْخَلْتُ فِيهِ مِنَ الْحَجَرِ خَمْسَةَ أَذْرُعَ، وَلَجَعَلْتُ لَهَا بَابًا يَدْخُلُ النَّاسُ مِنْهُ، وَبَابًا يَخْرُجُونَ مِنْهُ».

قَالَ: فَأَنَا الْيَوْمَ أَجِدُ مَا أُنْفِقُ، وَلَسْتُ أَخَافُ النَّاسَ، قَالَ: فَزَادَ فِيهِ خَمْسَ أَذْرُعَ مِنَ الْحَجَرِ، حَتَّى أَبْدَى أَسَا نَظَرَ النَّاسُ إِلَيْهِ، فَبَنَى عَلَيْهِ الْبِنَاءَ، وَكَانَ طُولُ

the Hġjr to it, and he excavated the (original) foundations of (the Hġjr) and the people looked at them, and he built on top of them.”

The length of the Ka'bah was eighteen cubits, and he added ten cubits to its length, and he gave it two doors; one for entering, and one for exiting. When Ibn Az-Zubair was killed, Al-Hajjāj wrote to ‘Abdul-Malik bin Marwān telling him of that, and telling him that Ibn Az-Zubair had built it on foundations that had been seen by witnesses of good character among the people of Makkah. ‘Abdul-Malik wrote to him saying: ‘We do not approve of what Ibn Az-Zubair did. As for what he added to its length, leave it as it is, and as for what he added to it of the Hġjr, put it back as it was, and block up the door that he opened.’ So he demolished it and rebuilt it.”

[3246] 403 - (...) ‘Abdullāh bin ‘Ubaid said: “Al-Hārith bin ‘Abdullāh came to ‘Abdul-Malik bin Marwān during his *Khilāfah* and ‘Abdul-Malik said: ‘I do not think that Abū *Khubaib*’ - meaning Ibn Az-Zubair - ‘heard from ‘Aishah what he claimed to have heard from her.’ Al-Hārith said: ‘No, I heard it from her too.’ He said: ‘What did you hear her say?’ He said: ‘She said: “The Messenger of Allāh ﷺ said: ‘Your people reduced its size

الْكَعْبَةِ ثَمَانِي عَشْرَةَ ذِرَاعًا، فَلَمَّا رَأَدَ فِيهِ اسْتَقْصَرَهُ، فَرَأَدَ فِي طُولِهِ عَشْرَةَ أَذْرُعَ، وَجَعَلَ لَهُ بَابَيْنِ: أَحَدُهُمَا يُدْخِلُ مِنْهُ، وَالْآخَرُ يُخْرِجُ مِنْهُ، فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ كَتَبَ الْحَجَّاجُ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَى أَسْ نَظَرَ إِلَيْهِ الْعُدُولُ مِنْ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ: إِنَّا لَسْنَا مِنْ تَلْطِيفِ ابْنِ الزُّبَيْرِ فِي شَيْءٍ، أَمَّا مَا رَأَدَ فِي طُولِهِ فَأَقْرَهُ، وَأَمَّا مَا رَأَدَ فِيهِ مِنَ الْحِجْرِ فَرُدَّهُ إِلَى بَنَائِهِ، وَسُدِّدِ الْبَابَ الَّذِي فَتَحَهُ، فَتَقْصُصْهُ وَأَعَادَهُ إِلَى بَنَائِهِ.

[٣٢٤٦] ٤٠٣ - (...) حَدَّثَنِي

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُبَيْدِ بْنِ عُمَيْرٍ وَالْوَلِيدَ بْنَ عَطَاءٍ يُحَدِّثَانِ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ قَالَ عَبْدُ اللَّهِ بْنُ عُبَيْدٍ: وَقَدْ الْحَارِثُ بْنُ عَبْدِ اللَّهِ عَلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فِي خِلَافَتِهِ، فَقَالَ عَبْدُ الْمَلِكِ: مَا أَظُنُّ أَبَا حُبَيْبٍ يَعْنِي ابْنَ الزُّبَيْرِ سَمِعَ مِنْ

when they rebuilt the House. Were it not that they have only recently left *Shirk* behind, I would have re-incorporated into it what they left out. If, after I am gone, your people decide to rebuild it, come with me so that I can show you what they left out of it.” And he showed her nearly seven cubits. This is the *Hadīth* of ‘Abdullāh bin ‘Ubaid.

Al-Walīd bin ‘Aṭā’ added: “The Prophet ﷺ said: ‘And I would have given it two doors at ground level, on the east and west. Do you know why your people made its door so high?’ She said: I said: ‘No.’ He said: ‘Out of arrogance, so that no one could enter it except whomever they wanted. If a man wanted to enter it, they would let him climb up, then when he was about to enter, they would push him and he would fall.’”

‘Abdul-Malik said to Al-Hārith: “Did you hear her say that?” He said: “Yes.” He said: “He scratched the ground with his stick for a moment, then he said: ‘I wish that I had left him responsible for his action.’”

[3247] (...) A *Hadīth* similar to that of (Muhammad) Ibn Bakr (no. 3246) was narrated from Ibn Jurajj with this chain.

عَائِشَةُ مَا كَانَ يُزْعَمُ أَنَّهُ سَمِعَهُ مِنْهَا، قَالَ الْحَارِثُ: بَلَى! أَنَا سَمِعْتُهُ مِنْهَا، قَالَ: سَمِعْتَهَا تَقُولُ مَاذَا؟ قَالَ: قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ قَوْمَكَ اسْتَقْصَرُوا مِنْ بُيُوتِ الْبَيْتِ، وَلَوْ لَا حَدَاثُهُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَأَ لِقَوْمِكَ، مِنْ بَعْدِي، أَنْ يَبْنُوهُ فَهَلُمِّي لِأَرْبَعِ مَا تَرَكُوا مِنْهُ». فَأَرَاهَا قَرِيبًا مِنْ سَبْعَةِ أذْرُعٍ، هَذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ؛ وَزَادَ عَلَيْهِ الْوَلِيدُ بْنُ عَطَاءٍ: قَالَ النَّبِيُّ ﷺ: «وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَذَرِينَ لِمَ كَانَ قَوْمُكَ رَفَعُوا بَابَهَا؟» قَالَتْ: قُلْتُ: لَا، قَالَ: «تَعَزَّزَا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُوهُ يَرْتَقِي، حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ».

قَالَ عَبْدُ الْمَلِكِ لِلْحَارِثِ: أَنْتَ سَمِعْتَهَا تَقُولُ هَذَا؟ قَالَ: نَعَمْ، قَالَ: فَكَتَبْتُ سَاعَةً بِعَصَاهُ ثُمَّ قَالَ: وَوَدِدْتُ أَنِّي تَرَكْتُهُ وَمَا تَحَمَّلَ.

[٣٢٤٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ

الرِّزَاقِ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ بِهَذَا
الْإِسْنَادِ، مِثْلَ حَدِيثِ ابْنِ بَكْرٍ.

[3248] 404 - (...) It was narrated from Abû Qaza‘ah that while ‘Abdul-Malik bin Marwân was circumambulating the Ka‘bah, he said: “May Ibn Az-Zubair be doomed! For he told a lie about the Mother of the Believers when he said: ‘I heard her say: “The Messenger of Allâh ﷺ said: ‘O ‘Āishah, were it not that your people have only recently left disbelief behind, I would have demolished the House and added part of the Hġjr to it, for your people reduced its size when they rebuilt it.”’ Al-Hārith bin ‘Abdullāh bin Abî Rabī‘ah said: “Do not say that, O Commander of the Believers, for I heard the Mother of the Believers narrating that.”

He said: “If I had heard it before I demolished it, I would have left it as Ibn Az-Zubair built it.”

Chapter 70. The Wall And Door Of The Ka‘bah

[3249] 405 - (...) It was narrated that ‘Āishah said: “I asked the Messenger of Allâh ﷺ about the wall (meaning, the Hġjr), is it part of the Ka‘bah?” He said: “Yes.” I said: “Why did they not include it in the House?” He said: “Your

[٣٢٤٨] ٤٠٤- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ
السَّهْمِيُّ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ
أَبِي قُرْعَةَ: أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ،
بَيْنَمَا هُوَ يَطُوفُ بِالْبَيْتِ إِذْ قَالَ: قَاتَلَ اللَّهُ
ابْنَ الزُّبَيْرِ! حَيْثُ يَكْذِبُ عَلَى أُمَّ
الْمُؤْمِنِينَ، يَقُولُ: سَمِعْتُهَا تَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! لَوْلَا حِدَثَانُ
قَوْمِكَ بِالْكَفْرِ لَتَقَضَّتْ الْبَيْتَ حَتَّى أَزِيدَ
فِيهِ مِنَ الْحَجَرِ، فَإِنَّ قَوْمَكَ قَصَّروا فِي
الْبِنَاءِ» فَقَالَ الْحَارِثُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي
رَبِيعَةَ: لَا تَقُلْ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ!
فَأَنَا سَمِعْتُ أُمَّ الْمُؤْمِنِينَ تُحَدِّثُ هَذَا.
قَالَ: لَوْ كُنْتُ سَمِعْتُهُ قَبْلَ أَنْ أَهْدِمَهُ،
لَتَرَكْتُهُ عَلَى مَا بَنَى ابْنُ الزُّبَيْرِ.

(المعجم ٧٠) - (بَابُ جِدْرِ الْكَعْبَةِ)

وبابها) (التحفة ٧٠)

[٣٢٤٩] ٤٠٥- (...) وَحَدَّثَنَا
سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ:
حَدَّثَنَا أَشْعَثُ بْنُ أَبِي الشَّعْنَاءِ عَنِ الْأَسْوَدِ
ابْنَ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ

people ran short of funds.” I said: “Why is its door so high?” He said: “Your people did that so that they could admit whomever they wanted, and keep out whomever they wanted. Were it not that your people have only recently left *Jâhiliyyah* behind, and I am afraid that they would resent it, I was thinking of incorporating the wall into the House, and making its door at ground level.”

[3250] 406 - (...) It was narrated that ‘Aishah said: “I asked the Messenger of Allâh ﷺ about the Hjr...” and he quoted a *Hadîth* like that of Abû Al-Aḥwas (no. 3249), and he said in it: “I (‘Aishah) said: ‘Why is its door so high that it can only be reached by a ladder?’ And he (ﷺ) said: ‘For fear of causing resentment in their hearts.’”

Chapter 71. Hajj On Behalf Of One Who Is Incapable Of Doing It Because Of Chronic Illness, Old Age And The Like, Or On Behalf Of One Who Has Died

[3251] 407 - (1334) It was narrated from ‘Abdullâh bin

رَسُولَ اللَّهِ ﷺ، عَنِ الْجَدْرِ؟ أَمِنَ النَّبِيتِ هُوَ؟ قَالَ: «نَعَمْ» قُلْتُ: فَلِمَ لَمْ يُدْخِلُوهُ النَّبِيتَ؟ قَالَ: «إِنَّ قَوْمَكَ قَصَّرَتْ بِهِمُ النَّفَقَةُ» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعٌ؟ قَالَ: «فَعَلَ ذَلِكَ قَوْمُكَ لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا، وَلَوْلَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ فِي الْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكِرَ قُلُوبُهُمْ، لَنَظَرْتُ أَنْ أُدْخِلَ الْجَدَرَ فِي النَّبِيتِ، وَأَنْ أُلْزِقَ بَابُهُ بِالْأَرْضِ».

[٣٢٥٠] ٤٠٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَغْنِي ابْنَ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحَجْرِ - وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي الْأَحْوَصِ، وَقَالَ فِيهِ: [قُلْتُ فَلَمَّا شَأْنُ بَابِهِ مُرْتَفِعًا لَا يُضَعَّدُ إِلَيْهِ إِلَّا بِسَلَمٍ؟ وَقَالَ: «مَخَافَةَ أَنْ تُنْفِرَ قُلُوبُهُمْ».

(المعجم ٧١) - (بَابُ الْحَجِّ عَنْ

العاجز لزمانة وهرم ونحوهما، أو

للموت) (التحفة ٧١)

[٣٢٥١] ٤٠٧ - (١٣٣٤) وَحَدَّثَنَا

‘Abbâs that he said: “Al-Faḍl bin ‘Abbâs was riding behind the Messenger of Allāh ﷺ, and a woman of Khath‘am came to him to ask him a question. Al-Faḍl started looking at her and she at him, and the Messenger of Allāh ﷺ turned Al-Faḍl’s face to the other side. She said: ‘O Messenger of Allāh, the obligation of *Hajj* has come while my father is an old man who cannot sit firmly on his mount. Can I perform *Hajj* on his behalf?’ He said: ‘Yes.’ That was during the Farewell Pilgrimage.”

[3252] 408 - (1335) It was narrated from Ibn ‘Abbâs, from Al-Faḍl, that a woman from Khath‘am said: “O Messenger of Allāh, my father is an old man and he still has to perform the obligation of *Hajj*, but he cannot sit up straight on the back of his camel.” The Prophet ﷺ said: “Perform *Hajj* on his behalf.”

Chapter 72. Validity Of A Child’s *Hajj*, And The Reward Of The One Who Takes Him For *Hajj*

[3253] 409 - (1336) It was

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرِ، قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَنْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

[٣٢٥٢] ٤٠٨ - (١٣٣٥) وَحَدَّثَنِي

عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ؛ أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ، عَلَيْهِ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، وَهُوَ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ، فَقَالَ النَّبِيُّ ﷺ: «فَحُجِّي عَنْهُ».

(المعجم ٧٢) - (بَابُ صَحَةِ حَجِّ

الصَّبِيِّ، وَأَجْرُ مَنْ حَجَّ بِهِ) (التحفة ٧٢)

[٣٢٥٣] ٤٠٩ - (١٣٣٦) وَحَدَّثَنَا أَبُو

narrated from Ibn ‘Abbâs that the Prophet ﷺ met some riders in Ar-Rawhâ’, and he said: “Who are these people?” They said: “Muslims.” They said: “Who are you?” He said: “The Messenger of Allâh.” A woman lifted up a child and said: “Is there Hajj for this one?” He said: “Yes, and you shall have a reward.”

[3254] 410 - (...) It was narrated that Ibn ‘Abbâs said: “A woman lifted up a child of hers and said: ‘O Messenger of Allâh, is there Hajj for this one?’ He said: ‘Yes, and you shall have a reward.’”

[3255] 411 - (...) It was narrated from Kuraib that a woman lifted up a child and said: “O Messenger of Allâh, is there Hajj for this one?” He said: “Yes, and you shall have a reward.”

[3256] (...) A similar report (as *Hadîth* no. 3254) was narrated from Ibn ‘Abbâs.

بَكَرِ بْنِ أَبِي شَيْبَةَ وَزُهَيْرِ بْنِ حَرْبٍ وَابْنِ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبِ [مَوْلَى ابْنِ عَبَّاسٍ]، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ لَقِيَ رَكْبًا بِالرَّوْحَاءِ، فَقَالَ: «مَنْ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكَ أَجْرٌ».

[٣٢٥٤] ٤١٠ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَلِهَذَا حَجٌّ؟ قَالَ «نَعَمْ، وَلَكَ أَجْرٌ».

[٣٢٥٥] ٤١١ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ؛ أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكَ أَجْرٌ».

[٣٢٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا

سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ،
عَنِ ابْنِ عَبَّاسٍ، بِمِثْلِهِ.

Chapter 73. *Hajj* Is Obligatory Once In A Lifetime

(المعجم ٧٣) - (بَابُ فَرَضِ الْحَجِّ مَرَّةً
فِي الْعُمْرِ) (التحفة ٧٣)

[3257] 412 - (1337) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ addressed us and said: 'O people, *Hajj* has been enjoined upon you, so perform *Hajj*.' A man said: 'Is it every year, O Messenger of Allâh?' He remained silent, until the man said it three times. Then the Messenger of Allâh ﷺ said: 'If I said yes, it would become obligatory, and you would not be able to do it.' Then he said: 'Leave me as I have left you; for those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you to do something, then refrain from it.'"

[٣٢٥٧] ٤١٢ - (١٣٣٧) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ: أَخْبَرَنَا الرَّبِيعُ بْنُ مُسْلِمٍ الْقُرَشِيُّ
عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيُّهَا
النَّاسُ! قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»
فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ؟ يَا رَسُولَ اللَّهِ!
فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثًا، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «لَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ،
وَلَمَّا اسْتَطَعْتُمْ»، ثُمَّ قَالَ: «ذَرُونِي مَا
تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ
بِكثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ،
فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا
اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ
فَدَعُوهُ». [انظر: ٦١١٣]

Chapter 74. A Woman Travelling With A *Mahram* For *Hajj* And Other Purposes

(المعجم ٧٤) - (بَابُ سَفَرِ الْمَرْأَةِ مَعَ
مَحْرَمٍ إِلَى حَجٍّ وَغَيْرِهِ) (التحفة ٧٤)

[3258] 413 - (1338) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "No

[٣٢٥٨] ٤١٣ - (١٣٣٨) وَحَدَّثَنَا
زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا:

woman should travel for three (days) unless she has a *Maḥram* with her.”

[3259] (...) It was narrated from ‘Ubaidullāh with this chain (a *Hadīth* similar to no. 3258).

According to the report of Abū Bakr: “for more than three days.” Ibn Numair said in his report from his father: “Three days unless she has a *Maḥram* with her.”

[3260] 414 - (...) It was narrated from ‘Abdullāh bin ‘Umar that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allāh and the Last Day to travel for a distance of three nights, unless she has a *Maḥram* with her.”

[3261] 415 - (827) It was narrated that Qaza‘ah said: “I heard a *Hadīth* from Abū Sa‘eed that I liked, and I said to him: ‘Did you hear this from the Messenger of Allāh ﷺ?’ He said: ‘Would I attribute to the Messenger of Allāh ﷺ something that I did not hear?’ Qaza‘ah said: ‘I heard him say: “The

حَدَّثَنَا يَحْيَىٰ وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثًا، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[٣٢٥٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ. فِي رِوَايَةِ أَبِي بَكْرٍ: فَوْقَ ثَلَاثٍ، وَقَالَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ عَنْ أَبِيهِ: «ثَلَاثَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[٣٢٦٠] ٤١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الصَّحَّاحُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ، تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ ثَلَاثِ لَيَالٍ، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[٣٢٦١] ٤١٥ - (٨٢٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ وَهُوَ ابْنُ عُمَيْرٍ عَنْ قَزْعَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ مِنْهُ حَدِيثًا فَأَعْجَبَنِي، فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا

Messenger of Allāh ﷺ said: 'Do not set out on a journey to visit any *Masjid* except three: This *Masjid* of mine, *Al-Masjid Al-Harām* and *Al-Masjid Al-Aqsa*.' And I heard him say: 'No woman should travel for two days time unless she has a *Maḥram* with her, or her husband.'"

[3262] 416 - (...) Qaza'ah said: "I heard Abū Sa'eed Al-Khudrī say: 'I heard four things from the Messenger of Allāh ﷺ that I liked and which captivated me: He forbade a woman to travel two days' distance unless she had her husband or a *Maḥram* with her,'" and he quoted the rest of the *Hadīth* (a *Hadīth* similar to no. 3267).

[3263] 417 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: "The Messenger of Allāh ﷺ said: 'No woman should travel for three days, unless she has a *Maḥram* with her.'"

[3264] 418 - (...) It was narrated

مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَأَقُولُ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ أَسْمَعْ؟ قَالَ سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَدُّوا الرِّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَى»، وَسَمِعْتُهُ يَقُولُ: «لَا تُسَافِرِ الْمَرْأَةُ يَوْمَيْنِ مِنَ الدَّهْرِ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا، أَوْ زَوْجُهَا». [راجع: ١٩٢٣]

[٣٢٦٢] ٤١٦ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ قَزْعَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ أَرْبَعًا فَأَعْجَبَنِي [وَأَتَقَنِي]: نَهَى أَنْ تُسَافِرِ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَاقْتَصَرَ بَاقِي الْحَدِيثِ.

[٣٢٦٣] ٤١٧ - (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مُعِينَةَ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِثْجَابٍ، عَنْ قَزْعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثًا، إِلَّا مَعَ ذِي مَحْرَمٍ».

[٣٢٦٤] ٤١٨ - (...) حَدَّثَنِي أَبُو

from Abû Sa'eed Al-Khudrî that the Prophet of Allâh ﷺ said: "No woman should travel for more than three nights, except with a *Mahram*."

[3265] (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 3261). He said: "More than three, except with a *Mahram*."

[3266] 419 - (1339) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a Muslim woman to travel the distance of one night, unless she has with her a man who is her *Mahram*.'"

[3267] 420 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day, except with a *Mahram*."

عَسَّانَ الْمَسْمَعِيِّ وَمُحَمَّدُ بْنُ بَشَّارٍ،
جَمِيعًا عَنْ مُعَاذِ بْنِ هِشَامٍ، - قَالَ أَبُو
عَسَّانَ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي عَنْ
قَتَادَةَ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا
تُسَافِرُ امْرَأَةٌ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا مَعَ ذِي
مَحْرَمٍ».

[٣٢٦٥] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ
قَتَادَةَ بِهَذَا الْإِسْنَادِ، وَقَالَ «أَكْثَرَ مِنْ
ثَلَاثٍ، إِلَّا مَعَ ذِي مَحْرَمٍ».

[٣٢٦٦] ٤١٩ - (١٣٣٩) وَحَدَّثَنَا
قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ
أَبِي سَعِيدٍ، عَنْ أَبِيهِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ
مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ، إِلَّا وَمَعَهَا
رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

[٣٢٦٧] ٤٢٠ - (...) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنِ ابْنِ أَبِي ذُؤَيْبٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي
سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ،
إِلَّا مَعَ ذِي مَحْرَمٍ».

[3268] 421 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day and one night, except with a *Mahram* of hers."

[3269] 422 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a woman to travel for three days, unless she has a *Mahram* of hers with her.'"

[3270] 423 - (1340) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'It is not permissible for a woman who believes in Allâh and the Last Day to travel a journey of three days or more, unless she has her father with her, or her son, her husband, her brother or a *Mahram* of hers.'"

[3271] (...) Wakî' narrated: "Al-

[٣٢٦٨] ٤٢١ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ، إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا».

[٣٢٦٩] ٤٢٢ - (...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا سَهْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ أَنْ تُسَافِرَ ثَلَاثًا، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ مِنْهَا».

[٣٢٧٠] ٤٢٣ - (١٣٤٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُسَافِرَ سَفَرًا يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا، إِلَّا وَمَعَهَا أَبُوهَا أَوْ ابْنُهَا أَوْ زَوْجُهَا أَوْ أَخُوهَا أَوْ ذُو مَحْرَمٍ مِنْهَا».

[٣٢٧١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

A'mash narrated a similar (as no. 3270) report with this chain."

أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَسْجُ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[3272] 424 - (1341) It was narrated from Abû Ma'bad: I heard Ibn 'Abbâs say: I heard the Prophet ﷺ delivering a *Khutbah* and saying: "No man should be alone with a woman without there being a *Mahram* present, and no woman should travel unless she has a *Mahram* with her." A man stood up and said: "O Messenger of Allâh, my wife has set out for *Hajj* and I have enlisted for such and such a campaign." He said: "Go and perform *Hajj* with your wife."

[٣٢٧٢] ٤٢٤ - (١٣٤١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ أَبِي مَعْيَدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتَسَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، قَالَ: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ».

[3273] (...) A similar report (as no. 3272) was narrated from 'Amr with this chain.

[٣٢٧٣] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ هَاشِمٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[3274] (...) A similar report (as no. 3272) was narrated from Ibn Juraij with this chain, but he did not mention (the words): "No man should be alone with a woman without there being a *Mahram* present."

[٣٢٧٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ سُلَيْمَانَ - الْمَحْزُومِيَّ، عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ، وَلَمْ يَذْكُرْ «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

Chapter 75. It Is Recommended To Recite Statements Of Remembrance When Setting Out For *Hajj* Or Any Other Purpose, And The Best Of This Remembrances

[3275] 425 - (1342) 'Alī Al-Azdī narrated that Ibn 'Umar taught them that when the Messenger of Allāh ﷺ mounted his camel and set out on a journey, he would say the *Takbīr* three times, then say: "*Subhān Allāh alladhī sakhkhara lanā hādha wamā kunnā lahu muqrinīn, wa innā ilā rabbinnā l-munqalibūn Allāhumma [innā] nas'aluka fī safarinā hādha al-birra wat-taqwa, wa min al-'amali mā tarḍa. Allāhumma hawwin 'alainā safaranā hādha wātwi 'annā bu'dahu. Allāhumma antaṣ-ṣāhibu fis-safari, wal-khalīfatu fil-ahli Allāhumma inni a'ūdhu bika min wa'thā'is-safari wa kābatil-manzari wa suw'il-munqalab fil-māli wal-ahli* (Glory be to Allāh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allāh, [we] ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allāh, make our journey easy and let us cover its distance quickly. O Allāh, You are the Companion on the journey and the Successor

(المعجم ٧٥) - (بَابُ اسْتِحْبَابِ الذِّكْرِ إِذَا رَكِبَ دَابَّتَهُ مُتَوَجِّهًا لِسَفَرٍ حَجٍّ أَوْ غَيْرِهِ وَبَيَانِ الْأَفْضَلِ مِنْ ذَلِكَ الذِّكْرِ)
(التحفة ٧٥)

[٣٢٧٥] ٤٢٥ - (١٣٤٢) وَحَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّ عَلِيًّا الْأَزْدِيَّ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَّرَ ثَلَاثًا، قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ! [إِنَّا] نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنْ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ! هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْتَظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»، وَإِذَا رَجَعَ قَالَهُنَّ، وَزَادَ فِيهِنَّ: «إِيَّيْكُمْ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

(the One Who guards them in a person's absence) over the family. O Allâh, I seek refuge with You from the difficulties of travel, from becoming distressed and an ill-fated outcome with regard to wealth and family.)” And when he returned, he said the same words and added: “*Ā’ibûna tâ’ibûna ‘âbidûna lirabbînâ ḥâmidûn* (Returning, repenting, worshipping and praising our Lord.)”

[3276] 426 - (1343) It was narrated that ‘Abdullâh bin Sarjis said: “When the Messenger of Allâh ﷺ traveled, he would seek refuge with Allâh from the hardships of travel, from bad consequences, from a bad situation after a good situation, from the supplication of one who has been wronged, and from an ill-fated outcome with regard to family and wealth.”

[3277] 427 - (...) A similar report (as no. 3276) was narrated from ‘Āṣim with this chain, except that in the *Hadīth* of ‘Abdul-Wāḥid (a narrator) it says: “with regard to wealth and family.” In the report of Muḥammad bin Ḥâzim it says family first when he returns. And in the report of both it says: “*Allâhumma, innî a’ūdhu bika min wa’ṭḥâ’is-safar* (O Allâh, I seek refuge with You from the difficulties of travel.)”

[٣٢٧٦] ٤٢٦ - (١٣٤٣) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ ابْنِ سَرْجِسَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ، يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُتَقَلِّبِ، وَالْحَوَرِ بَعْدَ الْكَوْنِ، وَدَعْوَةِ الْمُظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ.

[٣٢٧٧] ٤٢٧ - (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، كِلَاهُمَا عَنْ عَاصِمٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الْوَاحِدِ: «فِي الْمَالِ وَالْأَهْلِ»، وَفِي رِوَايَةِ مُحَمَّدِ بْنِ حَازِمٍ قَالَ: يَبْدَأُ بِالْأَهْلِ إِذَا رَجَعَ، وَفِي

رَوَايَتُهُمَا جَمِيعًا: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ».

Chapter 76. What Should Be Said When Returning From *Hajj* And Other Journeys

(المعجم ٧٦) - (بَابُ مَا يَقُولُ إِذَا

رَجَعَ مِنْ سَفَرِ الْحَجِّ وَغَيْرِهِ)

(التحفة ٧٦)

[3278] 428 - (1344) It was narrated that ‘Abdullâh bin ‘Umar said: “When the Messenger of Allâh ﷺ returned from a battle or expedition, or from *Hajj* or ‘*Umrâh*, when he reached the top of a hillock or high ground, he would say the *Takbîr* three times, then he would say: ‘*Lâ ilâha illâ Allahu waḥdahu lâ sharîka lahu, laḥul-mulku wa laḥul-ḥamdu wa huwa ‘ala kulli shay’in qadîr, â’ibûna tâ’ibûna ‘âbidûna sâjidûna lirabbînâ ḥâmidûn, ṣadaq Allâhu wa’dahu wa naṣara ‘abdahu wa hazamal-aḥzâba waḥdah* (There is none worthy of worship but Allâh alone, with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things. Returning, repenting, worshipping and prostrating to our Lord and praising Him. Allâh has fulfilled His promise, supported His slave and defeated the confederates alone.)”

[3279] (...) A similar report (as no. 3278) was narrated from Ibn ‘Umar, from the Prophet ﷺ, but

[٣٢٧٨] ٤٢٨ - (١٣٤٤) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ:

حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ -:

حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ،

عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ [عُمَرَ] قَالَ:

كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا قَفَلَ مِنَ الْجِيُوشِ

أَوْ السَّرَايَا، أَوْ الْحَجِّ أَوْ الْعُمْرَةِ، إِذَا أَوْفَى

عَلَى نَبْتَةٍ أَوْ فَذْفَدٍ، كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: «لَا

إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ

وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَتُبُونَ

تَأْتِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ،

صَدَقَ اللَّهُ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ

الْأَحْزَابَ وَحْدَهُ».

[٣٢٧٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ

in the *Hadîth* of Ayyûb (a narrator) it says that he said the *Takbîr* twice.

عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا مَعْنٌ عَنْ مَالِكٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، إِلَّا حَدِيثَ أَيُّوبَ، فَإِنَّ فِيهِ التَّكْبِيرَ مَرَّتَيْنِ.

[3280] 429 - (1345) Anas bin Mâlik said: "We came with the Prophet ﷺ, Abû Talḥah and I, and Şafiyyah was riding behind him on his camel. Then when we were on the outskirts of Al-Madînah he said: '*Â'ibûna tâ'ibûna 'âbidûna lirabbînâ ḥâmidûn* (Returning, repenting, worshipping and praising our Lord,)' and he kept saying it until we entered Al-Madînah."

[٣٢٨٠] ٤٢٩ - (١٣٤٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْمٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، أَنَا وَأَبُو طَلْحَةَ، وَصَفِيَّةُ رَدِيفَتُهُ عَلَى نَاقَتِهِ، حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ: «إَيُّوبُ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى قَدِمْنَا الْمَدِينَةَ.

[3281] (...) A similar report (as no. 3280) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[٣٢٨١] (...) وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 77. It Is Recommended To Stop In Baṭḥâ' Of Dhul-Hulaifah And Pray There When Departing From Hajj And 'Umrah, Or Any Time One Passes Through It

(المعجم ٧٧) - (بَابُ اسْتِحْبَابِ

النزول ببطحاء ذي الحليفة والصلاة

بها إذا صدر من الحج والعمرة

وغيرهما فمر بها) (التحفة ٧٧)

[3282] 430 (1257) It was narrated from 'Abdullâh bin

[٣٢٨٢] ٤٣٠ - (١٢٥٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

‘Umar that the Messenger of Allāh ﷺ made his camel kneel down in Al-Baṭḥâ’ which is in Dhul-Hulaifah, and he prayed there. And ‘Abdullâh also used to do that.

[3283] 431 - (...) It was narrated that Nâfi‘ said: “Ibn ‘Umar used to stop in Al-Baṭḥâ’ which is in Dhul-Hulaifah, where the Messenger of Allāh ﷺ used to stop and pray.”

[3284] 432 - (...) It was narrated from Nâfi‘ that whenever ‘Abdullâh bin ‘Umar came back from *Hajj* or ‘*Umrah*, he would stop in Al-Baṭḥâ’ which is in Dhul-Hulaifah, where the Messenger of Allāh ﷺ used to stop.

[3285] 433 - (1346) It was narrated from Sâlim, from his father, that someone came to the Messenger of Allāh ﷺ when he stopped in Dhul-Hulaifah and it was said to him: “You are on blessed stony ground (*Baṭḥâ*).”

عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبُطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، فَصَلَّى بِهَا. قَالَ: وَكَانَ عَبْدُ اللَّهِ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ. [راجع: ٣٠٤٠]

[٣٢٨٣] ٤٣١- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُنِخُ بِالْبُطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يُنِخُ بِهَا وَيُصَلِّي بِهَا.

[٣٢٨٤] ٤٣٢- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيْبِيُّ: حَدَّثَنِي أَنَسُ بْنُ عُبَيْدٍ أَبَا ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا صَدَرَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ، أَنَاخَ بِالْبُطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ، الَّتِي كَانَ يُنِخُ بِهَا رَسُولُ اللَّهِ ﷺ.

[٣٢٨٥] ٤٣٣- (١٣٤٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ مُوسَى وَهُوَ ابْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى فِي مَعْرَسِهِ بِذِي الْحُلَيْفَةِ، فَقِيلَ لَهُ: إِنَّكَ بِبُطْحَاءٍ مُبَارَكَةٍ.

[3286] 434 - (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that someone came to the Prophet ﷺ when he stopped in Dhul-Hulaifah at the bottom of the valley, and it was said: “You are on blessed stony ground (Baṭḥâ).”

Mûsâ said: “Sâlim made his camel kneel near the *Masjid* where ‘Abdullâh used to stop, seeking the place where the Messenger of Allâh ﷺ stopped, which is lower than the *Masjid* in the bottom of the valley, between it and the *Qiblah*, in the middle.”

Chapter 78. No Idolator May Circumambulate The House, And No One May Circumambulate The House Naked, And When The Greatest Day Of Hajj Is

[3287] 435 - (1347) It was narrated that Abû Hurairah said: “During the Hajj that the Messenger of Allâh ﷺ appointed him in charge of, before the Farewell Pilgrimage, Abû Bakr Aş-Şiddîq sent me among a group of people to announce to the people on the Day of

[٣٢٨٦] ٤٣٤ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ وَشَرِيحُ بْنُ يُونُسَ - وَاللَّفْظُ لِشَرِيحٍ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أَتَى، وَهُوَ فِي مُعَرَّسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي، فَقِيلَ: إِنَّكَ بِيَطْحَاءَ مُبَارَكَةٍ.

قَالَ مُوسَى: وَقَدْ أَنَاخَ بِنَا سَالِمٌ بِالْمُنَاخِ مِنَ الْمَسْجِدِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنْشِئُ بِهِ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ ﷺ، وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي يَبْطُنُ الْوَادِي، بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، وَسَطًا مِنْ ذَلِكَ.

(المعجم ٧٨) - (بَابُ لَا يَحْجُ الْبَيْتَ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عَرِيَانٌ، وَبَيَانُ يَوْمِ الْحَجِّ الْأَكْبَرِ) (التحفة ٧٨)

[٣٢٨٧] ٤٣٥ - (١٣٤٧) وَحَدَّثَنِي

هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو بْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى

Sacrifice: 'After this year, no idolator may perform Hajj, and no naked person may circumambulate the House.'"

Ibn Shihâb said: "Ḥumaid bin 'Abdur-Raḥmân used to say: 'The Day of Sacrifice is the greatest day of Hajj, according to the *Hadīth* of Abû Hurairah.'"

التَّجِيبُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ الصِّدِّيقُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ، قَبْلَ حَجَّةِ الْوَدَاعِ، فِي رَهْطٍ، يُؤَدُّونَ فِي النَّاسِ يَوْمَ النَّحْرِ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

قَالَ ابْنُ شِهَابٍ: فَكَانَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ يَقُولُ: يَوْمَ النَّحْرِ يَوْمُ الْحَجِّ الْأَكْبَرِ، مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ.

Chapter 79. The Virtue Of The Day Of 'Arafat

(المعجم ٧٩) - (بَابُ فَضْلِ يَوْمِ عَرَفَةَ)
(التحفة ٧٩)

[3288] 436 - (1348) It was narrated that Ibn Al-Mûsâyyab said: "Āishah said: 'The Messenger of Allāh ﷺ said: "There is no day when Allāh ransoms more slaves from the Fire than the day of 'Arafat. He draws near, then He boasts about them before the Angels and says: 'What do these people want?'"

[٣٢٨٨] ٤٣٦ - (١٣٤٨) حَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُوسُفَ يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ عَرَّ وَجَلَّ فِيهِ عَبْدًا مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَذْنُوهُمْ ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: مَا أَرَادَ هَؤُلَاءِ؟».

Chapter... The Virtue Of *Hajj* And '*Umrah*

[3289] 437 - (1349) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "From one '*Umrah* to the next is an expiation for whatever (of sin) comes in between, and an accepted *Hajj* (*Al-Hajjul-Mabrûr*) brings no reward but Paradise."

[3290] (...) A *Hadîth* similar to that of Mâlik bin Anas (no. 3298) was narrated from Abû Hurairah from the Prophet ﷺ.

[3291] 438 - (1350) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

(المعجم ...) - (بَابُ فَضْلِ الْحَجِّ

وَالْعُمْرَةِ) (التحفة ...)

[٣٢٨٩] ٤٣٧ - (١٣٤٩) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ
أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا،
وَالْحَجُّ الْمَبْرُورُ، لَيْسَ لَهُ جَزَاءٌ إِلَّا
الْجَنَّةُ».

[٣٢٩٠] (...) وَحَدَّثَنَا سَعِيدُ بْنُ
مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو
التَّائِقُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الْمَلِكِ الْأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
الْمُحْتَارِ عَنْ شُهَيْلٍ؛ وَحَدَّثَنِي ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ؛ وَحَدَّثَنَا أَبُو
كُرَيْبٍ قَالَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا
عَنْ سُفْيَانَ، كُلُّ هَؤُلَاءِ عَنْ سُمَيِّ، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ مَالِكِ بْنِ أَنَسٍ.

[٣٢٩١] ٤٣٨ - (١٣٥٠) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ

‘Whoever comes to this House and does not utter any obscene speech or do any evil deed, will go back (sinless) as his mother bore him.’”

[3292] (...) It was narrated from Maṣṣūr (and other) with this chain (a *Hadīth* similar to no. 3291). And in all their *Aḥadīth* it says: “Whoever performs *Hajj* and does not utter any obscene speech or do any evil deed...”

[3293] (...) A similar report (as no. 3291) was narrated from Abū Hurairah, from the Prophet ﷺ.

Chapter 80. Pilgrims Staying In Makkah, And Inheriting Its Houses

[3294] 439 - (1351) It was narrated from Usāmah bin Zaid bin Hārithah that he said: “O Messenger of Allāh, will you stay in your house in Makkah?” He said: “Did ‘Aqīl leave us any house?”

يَحْيَى: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[٣٢٩٢] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ عَنْ أَبِي عَوَانَةَ وَأَبِي الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّ هَؤُلَاءِ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمْ جَمِيعًا: «مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ».

[٣٢٩٣] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(المعجم ٨٠) - (بَابُ نَزُولِ الْحَاجِّ بِمَكَّةَ وَتَوْرِيثِ دَوْرَهَا) (التحفة ٨٠)

[٣٢٩٤] ٤٣٩- (١٣٥١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ بَزِيدٍ عَنِ ابْنِ شِهَابٍ، أَنَّ عَلِيَّ بْنَ حُسَيْنٍ أَخْبَرَهُ، أَنَّ عَمْرُو بْنَ عُثْمَانَ بْنَ عَفَّانَ، أَخْبَرَهُ عَنْ

‘Aqîl and Tâlib had inherited from Abû Tâlib, and Ja‘far and ‘Alî did not inherit anything, because they were Muslims and ‘Aqîl and Tâlib were disbelievers.

[3295] 440 - (...) It was narrated from Usâmah bin Zaid: “I said: ‘O Messenger of Allâh, where will you stay tomorrow?’ That was during his pilgrimage, when we drew close to Makkah. He said: ‘Has ‘Aqîl left any house for us?’”

[3296] (...) It was narrated from Usâmah bin Zaid that he said: “O Messenger of Allâh, where will you stay tomorrow, if Allâh wills?” That was at the time of the Conquest. He said: “Has ‘Aqîl left any house for us?”

أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ! أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ». وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيٌّ شَيْئًا، لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

[٣٢٩٥] ٤٤٠- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ وَابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، قَالَ ابْنُ مِهْرَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيَّنَ تَنْزِلُ غَدًا؟ وَذَلِكَ فِي حَجَّتِهِ، حِينَ دَنَوْنَا مِنْ مَكَّةَ، فَقَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنَزَلًا؟».

[٣٢٩٦] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَزَمَعَهُ بْنُ صَالِحٍ قَالَا: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَيَّنَ تَنْزِلُ غَدًا، إِنْ شَاءَ اللَّهُ تَعَالَى؟ وَذَلِكَ زَمَنَ

الْفَتْحِ، قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ
مَنْزِلٍ؟». [انظر: ٤٨٢٩]

**Chapter 81. It Is Permissible
For The One Who Emigrated
From Makkah To Stay There
For Three Days After
Completing Hajj And 'Umrah,
And No More Than That**

(المعجم ٨١) - (بَابُ جَوَازِ الْإِقَامَةِ
بِمَكَّةَ، لِلْمُهَاجِرِ مِنْهَا بَعْدَ فِرَاقِ الْحَجِّ
وَالْعُمْرَةِ، ثَلَاثَةَ أَيَّامٍ بِلَا زِيَادَةٍ)
(التحفة ٨١)

[3297] 441 - (1352) Al-'Alâ' bin Al-Ḥaḍramî said: "I heard the Messenger of Allâh ﷺ say: 'The *Muhâjir* may stay in Makkah for three (days) after completing *Hajj*,' and it is as if he said: 'and no more than that.'"

[٣٢٩٧] ٤٤١ - (١٣٥٢) حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ مُسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ
يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ
السَّائِبَ بْنَ يَزِيدَ يَقُولُ: هَلْ سَمِعْتَ فِي
الْإِقَامَةِ بِمَكَّةَ شَيْئًا؟ فَقَالَ السَّائِبُ:
سَمِعْتُ الْعَلَاءَ بْنَ الْحَضَرَمِيِّ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِ
إِقَامَةٌ ثَلَاثَ، بَعْدَ الصَّدْرِ، بِمَكَّةَ» كَأَنَّهُ
يَقُولُ: لَا يَزِيدُ عَلَيْهَا.

[3298] 442 - (...) Al-'Alâ' bin Al-Ḥaḍramî said: "The Messenger of Allâh ﷺ said: 'The *Muhâjir* may stay in Makkah, after completing his *Hajj* rituals, for three (days).'"

[٣٢٩٨] ٤٤٢ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ قَالَ: سَمِعْتُ
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ لِجُلَسَائِهِ: مَا
سَمِعْتُمْ فِي سُكْنَى مَكَّةَ؟ فَقَالَ السَّائِبُ بْنُ
يَزِيدَ: سَمِعْتُ الْعَلَاءَ - أَوْ قَالَ: الْعَلَاءُ
ابْنَ الْحَضَرَمِيِّ - قَالَ رَسُولُ اللَّهِ ﷺ:

«يُقِيمُ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلَاثًا».

[3299] 443 - (...) Al-'Alâ' bin Al-Ḥaḍramî said: "I heard the Prophet ﷺ say: 'Three nights the *Muhâjir* may stay in Makkah, after completing *Hajj*.'"

[٣٢٩٩] ٤٤٣- (...) وَحَدَّثَنَا حَسَنُ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ، فَقَالَ السَّائِبُ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضَرَمِيِّ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ثَلَاثَ لَيَالٍ يُمْكُثُهُنَّ الْمُهَاجِرُ بِمَكَّةَ، بَعْدَ الصَّدْرِ».

[3300] 444 - (...) Al-'Alâ' bin Al-Ḥaḍramî narrated that the Messenger of Allâh ﷺ said: "The *Muhâjir* may stay in Makkah, after completing his *Hajj* rituals, for three (days)."

[٣٣٠٠] ٤٤٤- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، وَأَمْلَاهُ عَلَيْنَا إِمْلَاءً: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ، أَنَّ السَّائِبَ ابْنَ يَزِيدَ أَخْبَرَهُ؛ أَنَّ الْعَلَاءَ ابْنَ الْحَضَرَمِيِّ أَخْبَرَهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مُكُثُ الْمُهَاجِرِ بِمَكَّةَ، بَعْدَ قَضَاءِ نُسُكِهِ، ثَلَاثًا».

[3301] (...) A similar *Ḥadīth* (as no. 3300) was narrated by Ibn Juraij with this chain.

[٣٣٠١] (...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Chapter 82. The Sanctity Of Makkah And The Sanctity Of Its Game, Grasses, Trees And Lost Property, Except For The One Who Announces It, Is Forever

[3302] 445 - (1353) It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said on the Day of the Conquest of Makkah: ‘There is no *Hijrah* (emigration), but there is *Jihād* and intention. And if you are mobilized, then go forth.’ And he said on the day of the Conquest of Makkah: ‘This land was made sacred by Allāh the Day He created the heavens and the earth, so it is sacred by the sanctity decreed by Allāh until the Day of Resurrection. It was not permitted for anyone before me to fight therein and it was only permitted to me for part of a day, and it is sacred by the sanctity decreed by Allāh until the Day of Resurrection. Its thorns are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up, except by the one who announces it, and its grasses are not to be cut.’ Al-‘Abbās said: ‘O Messenger of Allāh, except *Idhkhir* (a kind of grass), for it is used by their blacksmiths and in their houses.’ He said: ‘Except *Idhkhir*.’”

[3303] (...) A similar report (as no. 3302) was narrated by

(المعجم ٨٢) - (بَابُ تَحْرِيمِ مَكَّةَ وَتَحْرِيمِ صَيْدِهَا وَخِلَافِهَا وَشَجَرِهَا وَلِقَطَتِهَا، إِلَّا لِمَنْشُدٍ، عَلَى الدَّوَامِ)
(التحفة ٨٢)

[٣٣٠٢] ٤٤٥ - (١٣٥٣) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَوْمَ الْفَتْحِ، فَتَحَ مَكَّةَ: «لَا هِجْرَةَ. وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَأَنْفِرُوا»، وَقَالَ يَوْمَ الْفَتْحِ، فَتَحَ مَكَّةَ، «إِنَّ هَذَا الْبَلَدَ حَرَمُهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَجَلِّ الْقِتَالَ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَجَلِّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لِقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَافُهَا» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِلَّا الْإَذْخِرَ، فَإِنَّهُ لَقَيْنِيهِمْ وَلَيُّوْتِيهِمْ، فَقَالَ: «إِلَّا الْإَذْخِرَ». [انظر:

[٤٨١٩]

[٣٣٠٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

Manşûr with this chain, but he did not mention: "The day He created the heavens [and the earth]." And instead of fighting, he said: "killing". And he said: "No one should pick up its lost property except the one who announces it."

[3304] 446 - (1354) It was narrated from Abû Shuraih Al-'Adawî that he said to 'Amr bin Sa'ced - while he was sending troops to Makkah: "O commander, let me tell the people of something that the Messenger of Allâh ﷺ said on the day following the Conquest (of Makkah), that my ears heard and my heart understood, and my eyes saw him as he said it. He praised and extolled Allâh, then he said: 'Makkah was declared sacred by Allâh and not by people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood therein or to cut down its trees. If anyone seeks a concession based on the fact that the Messenger of Allâh ﷺ fought therein, tell him that Allâh granted permission to His Messenger ﷺ but He did not grant you permission. Rather I was only given permission for part of one day, and today its sanctity has been restored as it was before. Let those who are present convey it to those who are absent.'" It was said to Abû

رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، وَلَمْ يَذْكُرْ «يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ» وَقَالَ: بَدَلَ الْقِتَالِ «الْقَتْلَ» وَقَالَ: «لَا يَلْتَقِطُ لُقْطَتَهُ إِلَّا مَنْ عَرَفَهَا».

[٣٣٠٤] ٤٤٦ - (١٣٥٤) حَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ، وَهُوَ يَبْعُثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي، أَيُّهَا الْأَمِيرُ! أُحَدِّثُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْعَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِأَمْرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ» فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ لَكَ عَمْرٍو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ، يَا أَبَا

Shuraih: "What did 'Amr say to you?" He said: "I know more about that than you, O Abû Shuraih. The sanctuary does not give protection to one who is disobedient, or to one who is fleeing after shedding blood, or one who is fleeing after committing a theft."

شُرَيْحُ! إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا وَلَا فَارًّا
بِدَمٍ وَلَا فَارًّا بِخَزِيَّةٍ.

[3305] 447 - (1355) Abû Hurairah said: "When Allâh enabled His Messenger to conquer Makkah, he (ﷺ) stood before the people and praised and extolled Allâh, then he said: 'Allâh held the elephant back from Makkah, and He caused His Messenger and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me, and it was only made permissible to me for part of a day, and it will never be permissible for anyone after me. Its game is not to be disturbed, its thorns are not to be cut, and its lost property is not permissible for anyone (to be picked up) but the one who announces it. If a person is killed he (relative) has a choice: Either to be given the blood money or to have the killer killed in retaliation.' Al-'Abbâs said: 'Except *Idhkhir*, O Messenger of Allâh, for we use it in our graves and in our houses.' The Messenger of Allâh (ﷺ) said: 'Except *Idhkhir*.' Abû Shâh, a man from Yemen, stood up and said:

[٣٣٠٥] ٤٤٧ - (١٣٥٥) حَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ،
جَمِيعًا عَنِ الْوَلِيدِ، - قَالَ زُهَيْرٌ: حَدَّثَنَا
الْوَلِيدُ بْنُ مُسْلِمٍ: - حَدَّثَنَا الْأَوْزَاعِيُّ:
حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو
سَلَمَةَ - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي
أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ [عَزَّ وَجَلَّ]
عَلَى رَسُولِهِ ﷺ مَكَّةَ، قَامَ فِي النَّاسِ
فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ
حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَطَ عَلَيْهَا
رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ
كَانَ قَبْلِي، وَإِنَّهَا أُجِلَّتْ لِي سَاعَةً مِنْ
نَهَارٍ، وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي، فَلَا
يُنْفَرُ صَيْدُهَا، وَلَا يُخْتَلَى شَوْكُهَا، وَلَا
تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ، وَمَنْ قُتِلَ لَهُ
قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُفْدَى
وَأِمَّا أَنْ يُقْتَلَ» فَقَالَ الْعَبَّاسُ: إِلَّا الْإِدْحِيرَ
يَا رَسُولَ اللَّهِ! فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا

‘Write it for me, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘Write it for Abû Shâh.’”

Al-Walîd said: “I said to Al-Awzâ’î: ‘What did he mean: “Write it for me, O Messenger of Allâh?”’ He said: ‘This speech that he heard from the Messenger of Allâh ﷺ.’”

[3306] 448 - (...) Abû Hurairah said: “(The tribe of) *Khuzâ’ah* killed a man from Banû Laith in the year when Makkah was conquered, in retaliation for one of their people whom they had killed. The Messenger of Allâh ﷺ was told about that, then he rode on his mount and addressed them, saying: ‘Allâh held the elephant back from Makkah, and He caused His Messengers and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me and it is not permissible for anyone after me; it was only permitted to me for part of a day. Now, at this very hour, it is sacred; its thorns are not to be cut, its trees are not to be cut down and its lost property is not to be picked up except by the one who announces it. Anyone whose (relative) has been killed has one of two choices: Either he may be given the *Diyah* or he may retaliate.’ A man from Yemen,

وَبُيُوتَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الْإِذْخِرَ»، فَقَامَ أَبُو شَاهٍ، رَجُلٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «اكْتُبُوا لِأَبِي شَاهٍ». قَالَ الْوَلِيدُ: فَقُلْتُ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ!؟ قَالَ: هَذِهِ الْخُطْبَةُ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ ﷺ.

[٣٣٠٦] ٤٤٨ - (...) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ خَزَاعَةَ قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ، بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ، فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] حَبَسَ عَنْ مَكَّةَ الْفِيلَ، وَسَلَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، أَلَا! وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَمْ تَحِلَّ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ، أَلَا وَإِنَّهَا، سَاعَتِي هَذِهِ، حَرَامٌ، لَا يُخْبِطُ شَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُلْقِطُ سَاطِطَتَهَا إِلَّا مُنَشِدٌ، وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُعْطَى - يَعْنِي الدِّيَّةَ - وَإِمَّا أَنْ يُقَادَ - أَهْلُ الْقَتِيلِ - قَالَ: فَجَاءَ رَجُلٌ مِنْ أَهْلِ

who was called Abû Shâh, came to him and said: 'Write it for me, O Messenger of Allâh.' He said: 'Write it for Abû Shâh.' A man of the Quraish said: 'Except *Idhkhir*, for we use it in our houses and in our graves.' The Messenger of Allâh ﷺ said: 'Except *Idhkhir*.'"

Chapter 83. The Prohibition Of Carrying Weapons In Makkah When There Is No Need For That

[3307] 449 - (1356) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'It is not permissible for any one of you to carry a weapon in Makkah.'"

Chapter 84. It Is Permissible To Enter Makkah Without *Ihrâm*

[3308] 450 - (1357) It was narrated from Yahyâ - and this is his wording: "I said to Mâlik: 'Did Ibn Shihâb narrate to you from Anas bin Mâlik that the Prophet ﷺ entered Makkah in the Year of the Conquest with a helmet on his head, and when he took it off, a man came to him and said: "Ibn Khatâl is clinging to the cover of the Ka'bah." He said: "Kill him." - ? [Mâlik] said: "Yes."'

الْيَمَنِ يُقَالُ لَهُ أَبُو شَاهٍ، فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللَّهِ! فَقَالَ: «اَكْتُبُوا لِأَبِي شَاهٍ»، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا الْإِذْخِرَ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الْإِذْخِرَ».

(المعجم ٨٣) - (بَابُ النَّهْيِ عَنْ حَمْلِ السِّلَاحِ بِمَكَّةَ، مِنْ غَيْرِ حَاجَةٍ)
(التحفة ٨٣)

[٣٣٠٧] ٤٤٩ - (١٣٥٦) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا ابْنُ أَعِينٍ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ».

(المعجم ٨٤) - (بَابُ جَوَازِ دُخُولِ مَكَّةَ بِغَيْرِ إِحْرَامٍ)
(التحفة ٨٤)

[٣٣٠٨] ٤٥٠ - (١٣٥٧) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَيَحْيَى ابْنُ يَحْيَى وَثَقَيْبَةُ بْنُ سَعِيدٍ - أَمَّا الْقَعْنَبِيُّ فَقَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ؛ وَأَمَّا ثَقَيْبَةُ فَقَالَ: حَدَّثَنَا مَالِكٌ وَقَالَ يَحْيَى: - وَاللَّفْظُ لَهُ - قُلْتُ لِمَالِكٍ: أَحَدَثَكَ ابْنُ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ

دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ مِغْفَرٌ،
فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ حَظَلٍ
مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقتُلوه»؟
فَقَالَ [مَالِكٌ]: نَعَمْ.

[3309] 451 - (1358) It was narrated from Jâbir bin 'Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ entered Makkah - Qutaibah said: he entered on the Day of the Conquest of Makkah - wearing a black turban and not in *Ihrâm*.

[٣٣٠٩] ٤٥١ - (١٣٥٨) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ
التَّقْفِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ قُتَيْبَةُ:
حَدَّثَنَا - مُعَاوِيَةُ بْنُ عَمَّارٍ الدُّهْنِيُّ عَنْ أَبِي
الرُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ
أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ - وَقَالَ
قُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةٌ
سَوْدَاءُ بِغَيْرِ إِحْرَامٍ.
وَفِي رِوَايَةٍ قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الرُّبَيْرِ
عَنْ جَابِرٍ قَالَ.

[3310] (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ entered Makkah on the Day of the Conquest wearing a black turban.

[٣٣١٠] (...) حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ
الْأَوْدِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ عَمَّارٍ
الدُّهْنِيِّ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ
وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

[3311] 452 - (1359) It was narrated from Ja'far bin 'Amr bin Huraiṭh, from his father, that the Messenger of Allâh ﷺ addressed the people wearing a black turban.

[٣٣١١] ٤٥٢ - (١٣٥٩) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَا:
أَخْبَرَنَا وَكِيعٌ عَنْ مُسَاوِرِ الْوَرَّاقِ، عَنْ جَعْفَرِ
ابْنِ عَمْرٍو بْنِ حُرَيْثٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ
اللَّهِ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

[3312] 453 - (...) Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allāh ﷺ on the *Minbar*, wearing a black turban with its edges hanging between his shoulders." (In his narration) Abû Bakr did not say: "On the *Minbar*."

Chapter 85. The Virtue Of Al-Madīnah And The Prophet's Prayer For It To Be Blessed. Its Sanctity And The Sanctity Of Its Game And Trees. The Boundaries Of Its Sanctuary

[3313] 454 - (1360) It was narrated from 'Abdullāh bin Zaid bin 'Āsim that the Messenger of Allāh ﷺ said: "(Prophet) Ibrāhīm declared Makkah sacred and supplicated for its people, and I declare Al-Madīnah sacred as Ibrāhīm declared Makkah sacred, and I supplicated concerning its *Ṣâ'* and *Mudd* (units of measurement) twice (the blessings) Ibrāhīm supplicated for the people of Makkah."

[٣٣١٢] ٤٥٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِيرِ الْوَرَّاقِ - قَالَ: حَدَّثَنِي - وَفِي رِوَايَةِ الْحُلَوَانِيِّ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ عَمْرِو بْنِ حُرَيْثٍ - عَنْ أَبِيهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. وَلَمْ يَقُلْ أَبُو بَكْرٍ: عَلَى الْمِنْبَرِ.

(المعجم ٨٥) - (بَابُ فَضْلِ الْمَدِينَةِ،
وَدُعَاءِ النَّبِيِّ ﷺ فِيهَا بِالْبَرَكَةِ، وَبَيَانِ
تَحْرِيمِهَا وَتَحْرِيمِ صَيْدِهَا وَشَجَرِهَا،
وَبَيَانِ حُدُودِ حَرَمِهَا) (التحفة ٨٥)

[٣٣١٣] ٤٥٤- (١٣٦٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ الدَّرَّازِيَّ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمْرِو عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَدَعَا لِأَهْلِهَا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، وَإِنِّي دَعَوْتُ فِي صَاعِهَا وَمُدَّهَا بِمِثْلِي مَا دَلَّهَا بِهِ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ».

[3314] 455 - (...) It was narrated from 'Amr bin Yahyâ - Al-Mâzinî - with this chain (a *Hadîth* similar to no. 3313). As for the *Hadîth* of Wuhaib, it is like the report of Ad-Darâwardî: "Twice the supplication of Ibrâhîm, peace and blessings be upon him." As for Sulaimân bin Bilâl and 'Abdul-'Azîz bin Al-Mukhtâr, in their report it says: "Like that for which Ibrâhîm supplicated."

[3315] 456 - (1361) It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ said: 'Ibrâhîm, peace and blessings be upon him, declared Makkah sacred, and I declare what is between the two lava fields sacred'" - meaning Al-Madinah.

[3316] 457 - (...) It was narrated from Nâfi' bin Jubair that Marwân bin Al-Hakam addressed the people, and he mentioned Makkah and its people and its

[٣٣١٤] ٤٥٥ - (...) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُخْزُومِيُّ: حَدَّثَنَا وَهَيْبٌ، كُلُّهُمْ عَنْ عَمْرِو بْنِ يَحْيَى - [هُوَ الْمَازِنِيُّ] - بِهَذَا الْإِسْنَادِ؛ أَمَّا حَدِيثُ وَهَيْبٍ فَكَرَوَايَةِ الدَّرَاوَرْدِيِّ: «[بِلَمَثَلِي مَا دَعَا بِهِ] إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ»؛ وَأَمَّا سُلَيْمَانُ بْنُ بِلَالٍ وَعَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، فَفِي رَوَايَتِهِمَا: «مِثْلُ مَا دَعَا بِهِ إِبْرَاهِيمُ».

[٣٣١٥] ٤٥٦ - (١٣٦١) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ عُثْمَانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا» - يُرِيدُ الْمَدِينَةَ - .

[٣٣١٦] ٤٥٧ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عُثْبَةَ بْنِ مُسْلِمٍ،

sanctity, but he did not mention Al-Madīnah and its people and its sanctity. Rāfi' bin Khadīj called out to him and said: "Why do I hear you mention Makkah and its people and its sanctity, but you do not mention Al-Madīnah and its people and its sanctity, when the Messenger of Allāh ﷺ declared what is between its two lava fields sacred? That is (recorded) with us on a piece of Khawlānī leather, if you wish I will read it to you." He said: "Marwān remained silent, then he said: 'I heard some of that.'"

عَنْ نَافِعِ بْنِ جُبَيْرٍ؛ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ خَطَبَ النَّاسَ، فَذَكَرَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا [وَلَمْ يَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا] فَتَنَادَاهُ رَافِعُ بْنُ خَدِيجٍ فَقَالَ: مَا لِي أَسْمَعُكَ ذَكَرْتَ مَكَّةَ وَأَهْلَهَا وَحُرْمَتَهَا، وَلَمْ تَذْكُرِ الْمَدِينَةَ وَأَهْلَهَا وَحُرْمَتَهَا، [وَأَقْدَحَ حَرَمَ رَسُولِ اللَّهِ ﷺ مَا بَيْنَ لَابَتَيْهَا، وَذَلِكَ عِنْدَنَا فِي أُدِيمِ خَوْلَانِي إِنْ شِئْتَ أَقْرَأُكَ، قَالَ: فَسَكَتَ مَرْوَانُ ثُمَّ قَالَ: قَدْ سَمِعْتُ بَعْضَ ذَلِكَ.

[3317] 458 - (1362) It was narrated that Jābir said: "The Prophet ﷺ said: '(Prophet) Ibrāhīm declared Makkah sacred, and I declare Al-Madīnah between the two lava fields to be sacred; its thorny shrubs are not to be cut down and its game is not to be hunted.'"

[٣٣١٧] ٤٥٨ - (١٣٦٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ، كِلَاهُمَا عَنْ أَبِي أَحْمَدَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ -: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، لَا يُقْطَعُ عِضَاهَا وَلَا يُصَادُ صَيْدُهَا».

[3318] 459 - (1363) 'Āmir bin Sa'd narrated that his father said: "The Messenger of Allāh ﷺ said: 'I declare sacred what is between the two lava fields of Al-Madīnah, (and I forbid) cutting of its thorny shrubs or killing of its game.' And he said: 'Al-

[٣٣١٨] ٤٥٩ - (١٣٦٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Madīnah is better for them, if only they knew. No one leaves it out of dislike for it but Allāh will put someone better than him in his place, and no one stands firm despite its hardships and difficulties, but I will intercede for him, or be a witness for him, on the Day of Resurrection.”

[3319] 460 - (...) ‘Āmir bin Sa’d bin Abī Waqqāṣ narrated from his father that the Messenger of Allāh ﷺ said... then he mentioned a *Ḥadīth* like that of Ibn Numair (no. 3318), and he added: “No one intends ill towards the people of Al-Madīnah but Allāh will melt him in the Fire like lead, or like salt, dissolving in water.”

[3320] 461 - (1346) It was narrated from ‘Āmir bin Sa’d that Sa’d rode to his fortress in Al-‘Aqīq, where he found a slave cutting down a tree or hitting it to make its leaves fall, and he stripped him of his belongings. When Sa’d came back, the owners of that slave came to him and asked him to return to their slave, or to them, what he had taken from him. He said: “Allāh forbid that I should return

«إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتِي الْمَدِينَةِ، أَنْ يُقَطَعَ عِضَاهُهَا، أَوْ يُقْتَلَ صَيْدُهَا» وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَا يَدْعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبَدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يَنْبُتُ أَحَدٌ عَلَى لَأْوَائِهَا وَجْهَهَا، إِلَّا كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ».

[٣٣١٩] ٤٦٠ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ ابْنِ نُمَيْرٍ، وَزَادَ فِي الْحَدِيثِ: «وَلَا يُرِيدُ أَحَدٌ أَهْلَ الْمَدِينَةِ بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ فِي النَّارِ ذُوبَ الرِّصَاصِ، أَوْ ذُوبَ الْمِلْحِ فِي الْمَاءِ».

[٣٣٢٠] ٤٦١ - (١٣٦٤) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنِ الْعَقَدِيِّ - قَالَ عَبْدُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ سَعْدًا رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا أَوْ يَخْطِطُ، فَسَلَبَهُ، فَلَمَّا رَجَعَ سَعْدٌ، جَاءَهُ

something that the Messenger of Allâh ﷺ granted to me as booty” and he refused to return it to them.

[3321] 462 - (1365) Anas bin Mâlik said: “The Messenger of Allâh ﷺ said to Abû Ṭalḥah: ‘Find me one of your boys serve me.’ So Abû Ṭalḥah took to me with him and made me sit behind him, and I served the Messenger of Allâh ﷺ every time he dismounted.” And he said in the *Hadîth*: “Then he came, and when he could see Uḥud, he said: ‘This mountain loves us and we love it.’ When he came close to Al-Madînah he said: ‘O Allâh, I declare sacred what is between its two mountains as (Prophet) Ibrâhîm, peace and blessings be upon him, declared Makkah sacred. O Allâh, bless them in their *Mudd* and *Ṣâ’*.”

[3322] (...) A similar report (as no. 3321) was narrated from Anas bin Mâlik, from the

أَهْلُ الْعَبْدِ فَكَلَّمُوهُ أَنْ يَرُدَّ عَلَى غُلَامِهِمْ، أَوْ عَلَيْهِمْ، مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَعَاذَ اللَّهِ! أَنْ أَرُدَّ شَيْئًا نَفَلَنِيهِ رَسُولُ اللَّهِ ﷺ، وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ.

[٣٣٢١] ٤٦٢ - (١٣٦٥) وَحَدَّثَنَا يَحْيَى بْنُ أَبِي وَثِيئَةَ [بْنُ سَعِيدٍ] وَأَبْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ -: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَلٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَلْحَةَ «الَّتَمَسْ لِي غُلَامًا مِنْ غُلَمَانِكُمْ يَخْدُمُنِي»، فَخَرَجَ بِي أَبُو طَلْحَةَ يُرِدُّنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ، وَقَالَ فِي الْحَدِيثِ: ثُمَّ أَقْبَلَ، حَتَّى إِذَا بَدَأَ لَهُ أُخِذَ قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ» فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: «اللَّهُمَّ! إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَكَّةَ، اللَّهُمَّ! بَارِكْ لَهُمْ فِي مُدِّهِمْ وَصَاعِهِمْ». [انظر: ٣٤٩٧، ٣٥٠٠، ٤٦٦٥]

[٣٣٢٢] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مِصْوَرٍ وَثِيئَةَ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا

Prophet ﷺ, except that he said: "I declare sacred what is between the two lava fields."

[3323] 463 - (1366) 'Āṣim said: "I said to Anas bin Mālik: 'Did the Messenger of Allāh ﷺ declare Al-Madīnah sacred?' He said: 'Yes, what is between such-and-such, and such-and-such. And whoever introduces any *Hādath*^[1] in it' - He said: "Then he said to me: 'This is a serious matter: "Whoever introduces any *Hādath* in it, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept from him any *Ṣarf* nor *ʿAdl*.'" [2] Ibn Anas said: "Or (anyone) who grants refuge to a *Muḥdith*." [3]

[3324] 464 - (1367) 'Āṣim Al-Aḥwal said: "I asked Anas: 'Did the Messenger of Allāh ﷺ declare Al-Madīnah sacred?' He said: 'Yes, it is sacred and its grass is not to be cut. Whoever does that, upon him be the curse of Allāh, the Angels and all the people.'"

يَعْقُوبُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي عَنْ
عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ
عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «إِنِّي
أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا».

[٣٣٢٣] ٤٦٣ - (١٣٦٦) وَحَدَّثَنَا
حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ:
حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ
مَالِكٍ: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟
قَالَ: نَعَمْ، مَا بَيْنَ كَذَا إِلَى كَذَا. فَمَنْ
أَخَذَتْ فِيهَا حَدَثًا، قَالَ: ثُمَّ قَالَ لِي:
هَذِهِ شَدِيدَةٌ: «مَنْ أَخَذَتْ فِيهَا حَدَثًا فَعَلَيْهِ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا
يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا»
قَالَ فَقَالَ ابْنُ أَنَسٍ: أَوْ أَوْلى مُحَدِّثًا.

[٣٣٢٤] ٤٦٤ - (١٣٦٧) حَدَّثَنِي
رُهَيْبُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ:
أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ قَالَ: سَأَلْتُ
أَنَسًا، أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟
قَالَ: نَعَمْ، هِيَ حَرَامٌ، لَا يُخْتَلَى
خَلَاهَا، فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

[1] Meaning any evil or any innovation, be it in custom, practice or religion.

[2] They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior.

[3] The one who does the *Hādath*.

[3325] 465 - (1368) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "O Allâh, bless them in their weights and measures, bless them in their *Ṣâ'*, bless them in their *Mudd*."

[3326] 466 - (1269) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'O Allâh, give Al-Madînah twice the blessings of Makkah.'"

[3327] 467 - (1370) It was narrated from Ibrâhîm At-Taimî that his father said: "Alî bin Abî Tâlib addressed us and said: 'Whoever claims that we have something that we recite apart from the Book of Allâh and this *Ṣaḥîfah*' - a document that was hanging from the sheath of his sword - 'is lying. In it are the ages of camels and rulings concerning (the compensation for) injuries, and in it the Prophet ﷺ said: Al-Madînah is sacred, the area between 'Ayr and Thawr. Whoever introduces any *Ḥadath*

[۳۳۲۵] ۴۶۵ - (۱۳۶۸) وَحَدَّثَنَا

قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مَكْيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدِّهِمْ».

[۳۳۲۶] ۴۶۶ - (۱۳۶۹) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ السَّامِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُوسُفَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفَيْنِ مَا بِمَكَّةَ مِنَ الْبَرَكَاتِ».

[۳۳۲۷] ۴۶۷ - (۱۳۷۰) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ -: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: حَظَبْنَا عَلَيَّ ابْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَأُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةُ - قَالَ: وَصَحِيفَةُ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الْإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ،

or gives refuge to a *Muḥdith*, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *ʿAdl* from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his *Mawla*, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *ʿAdl* from him.”

The *Hadīth* of Abû Bakr and Zuhair ends with the words, “and may be given by the humblest of them” and in their *Hadīth* it does not mention: “hanging from the sheath of his sword.”

[3328] 468 - (...) A *Hadīth* similar to that of Abû Kuraib (no. 3327) from Abû Muʿāwiyah, was narrated by Al-Aʿmash until its end, with this chain, and he added: (The Prophet ﷺ said:) “Whoever breaks the covenant of a Muslim, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *ʿAdl* from him.” But in their *Hadīth* it does not mention: “Whoever claims to

وَفِيهَا قَالَ النَّبِيُّ صَلَّى اللَّهُ [تَعَالَى] عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَى نُورٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحَدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ، وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا».

وَأَنْتَهَى حَدِيثُ أَبِي بَكْرٍ وَزُهَيْرٍ عِنْدَ قَوْلِهِ: «يَسْعَى بِهَا أَدْنَاهُمْ» [وَأَلَمْ يَذْكُرَا مَا بَعْدَهُ، وَلَيْسَ فِي حَدِيثِهِمَا: مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ]. [انظر: ٣٧٩٤]

[٣٣٢٨] ٤٦٨ - (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ إِلَى آخِرِهِ، وَزَادَ فِي الْحَدِيثِ: «فَمَنْ أَحْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ» وَلَيْسَ فِي حَدِيثِهِمَا:

belong to anyone other than his father.” And in the *Hadīth* of Waki’ it does not mention the Day of Resurrection.

[3329] (...) A *Hadīth* similar to that of Ibn Mushir and Waki’ (no. 3328) was narrated by Al-A’mash with this chain, except the phrase “Whoever claims to belong to someone other than his *Mawla*” and the mention of the curse that is upon him.

[3330] 469 - (1371) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Al-Madīnah is sacred, and whoever introduces any *Hadāth* in it or grants refuge to *Muḥdīth*, upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any *ʿAdl* nor *Ṣarf* from him.”

[3331] 470 - (...) A similar report (as no. 3330) was narrated from Al-A’mash with this chain, but he did not say “the Day of Resurrection.” And he added: (The Prophet ﷺ said:) “Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim,

«مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ» وَلَيْسَ فِي رِوَايَةٍ وَكَيْعٍ ذِكْرُ يَوْمِ الْقِيَامَةِ.

[٣٣٢٩] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّيْنِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ مُسْهِرٍ وَوَكَيْعٍ، إِلَّا قَوْلَهُ: «مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ» وَذَكَرَ اللَّعْنَةَ لَهُ.

[٣٣٣٠] ٤٦٩ - (١٣٧١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَدِينَةُ حَرَمٌ، فَمَنْ أَحْدَثَ فِيهَا حَدَّثًا، أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلَا صَرْفٌ».

[٣٣٣١] ٤٧٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَلَمْ يَقُلْ: «يَوْمَ الْقِيَامَةِ» وَزَادَ: «وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةً، يَسْعَى بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ

upon him be the curse of Allāh, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any *ʿAdl* nor *Ṣarf* from him.”

[3332] 471 - (1372) It was narrated that Abū Hurairah used to say: “If I saw gazelles grazing in Al-Madīnah I would not disturb them. The Messenger of Allāh ﷺ said: ‘The area between its two lava fields is a sanctuary.’”

[3333] 472 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ declared what is between the two lava fields of Al-Madīnah sacred.” Abū Hurairah said: “If I found gazelles between the two lava fields, I would not disturb them.” And he made twelve miles around Al-Madīnah a *Hima* (sanctuary).

[3334] 473 - (1373) It was narrated from Abū Hurairah that he said: “When the people saw the first fruits (of the season), they would bring them to the Prophet ﷺ, and when the Messenger of Allāh ﷺ took them he said: ‘O Allāh, bless us in our produce, bless us in our city, bless us in our *Ṣāʿ* and bless us in

وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ عَدْلٌ وَلَا صَرْفٌ.”

[٣٣٣٢] ٤٧١ - (١٣٧٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الطَّبَاءَ تَزْعُ بِالْمَدِينَةِ مَا دَعَرْتُهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ لَابَتَيْهَا حَرَامٌ».

[٣٣٣٣] ٤٧٢ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ مَا بَيْنَ لَابَتَيْ الْمَدِينَةِ، قَالَ أَبُو هُرَيْرَةَ: فَلَوْ وَجَدْتُ الطَّبَاءَ مَا بَيْنَ لَابَتَيْهَا مَا دَعَرْتُهَا، وَجَعَلَ اثْنِي عَشَرَ مِيلًا حَوْلَ الْمَدِينَةِ، جَمَى.

[٣٣٣٤] ٤٧٣ - (١٣٧٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى النَّبِيِّ ﷺ، فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ

our *Mudd*. O Allâh, Ibrâhim, peace and blessings be upon him, was Your slave, Your Close Friend and Your Prophet, and I am Your slave and Your Prophet. He supplicated to You for Makkah and I supplicate to You for Al-Madînah as he supplicated to You for Makkah, and the same again.' Then he would call the youngest child and give him that fruit."

[3335] 474 - (...) It was narrated from Abû Hurairah that (the season's) the first fruit would be brought to the Messenger of Allâh ﷺ and he would say: "O Allâh, bless us in our city and in our produce, and in our *Mudd* and in our *Ŝa'*, blessing upon blessing." Then he would give it to the youngest of the children present.

Chapter 86. Encouragement To Live In Al-Madînah And To Be Patient In Bearing Its Distress And Hardships

[3336] 475 - (1374) It was narrated from Abû Sa'eed, the freed slave of Al-Mahrî, that he experienced distress and hardship in Al-Madînah. He came to Abû Sa'eed Al-Khudrî and said to him: "I have many dependents and we are experiencing

قَالَ: «اللَّهُمَّ! بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدَّنَا، اللَّهُمَّ! إِنَّ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ، وَمِثْلِهِ مَعَهُ» - قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ لَهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[٣٣٣٥] ٤٧٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ الْمَدَنِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِأَوَّلِ الثَّمَرِ فَيَقُولُ: «اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثَمَارِنَا، وَفِي مُدَّنَا وَفِي صَاعِنَا بَرَكَهً مَعَ بَرَكَهٍ». ثُمَّ يُعْطِيهِ أَصْغَرَ مَنْ يَحْضُرُهُ مِنَ الْوُلْدَانِ.

(المعجم ٨٦) - (بَابُ التَّرْغِيبِ فِي سَكَنِ الْمَدِينَةِ، وَالصَّبْرِ عَلَى لَأْوَائِهَا وَشِدَّتِهَا) (التحفة ٨٦)

[٣٣٣٦] ٤٧٥ - (١٣٧٤) وَحَدَّثَنَا حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ عَلِيٍّ: حَدَّثَنَا أَبِي عَنْ وَهْبٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، أَنَّهُ حَدَّثَ عَنْ أَبِي سَعِيدٍ مَوْلَى الْمُهَرِّبِ، أَنَّهُ أَصَابَهُمْ بِالْمَدِينَةِ جَهْدٌ وَشِدَّةٌ، وَأَنَّهُ

hardship, so I want to move my family to a rural area.” Abû Sa’eed said: “Do not do that; stay in Al-Madînah, for we went out with the Messenger of Allâh ﷺ” - I think he said - “until we reached ‘Usfân, where he stayed for several nights. The people said: ‘By Allâh, we are not doing anything here, and our families are left behind with no protection.’ News of that reached the Prophet ﷺ and he said: ‘What is this that I have heard of what you are saying?’” - I do not know how he said it: “‘by the One by Whom I swear,’” or “‘by the One in Whose Hand is my soul’” - “‘I was thinking,’” or “‘if you wish’” - I am not sure which of them he said - “‘I will order that my she-camel be prepared and I would let her keep going until I come to Al-Madînah.’ And he said: ‘O Allâh! Ibrâhîm, peace and blessings be upon him, declared Makkah sacred and made it a sanctuary. I declare Al-Madînah sacred, the area between its two mountains is a sanctuary. No blood is to be shed therein and no weapons are to be carried for fighting, and the leaves are not to be shaken from its trees, except for fodder. O Allâh, bless us in our city. O Allâh, bless us in our *Ṣâ’*. O Allâh, bless us in our *Mudd*. O Allâh, bless us in our *Ṣâ’*. O Allâh, bless us in our *Mudd*. O

أَتَى أَبَا سَعِيدٍ الْخُدْرِيَّ، فَقَالَ لَهُ: إِنِّي كَثِيرُ الْعِيَالِ، وَقَدْ أَصَابَتْنَا شِدَّةٌ، فَأَرَدْتُ أَنْ أَنْقُلَ عِيَالِي إِلَى بَعْضِ الرَّيفِ، فَقَالَ أَبُو سَعِيدٍ: لَا تَفْعَلْ، الزَّمِ الْمَدِينَةَ، فَإِنَّا خَرَجْنَا مَعَ نَبِيِّ اللَّهِ ﷺ - أَظُنُّ أَنَّهُ قَالَ - حَتَّى قَدِمْنَا عُسْفَانَ، فَأَقَامَ بِهَا لَيْالِي، فَقَالَ النَّاسُ: وَاللَّهِ! مَا نَحْنُ هَهُنَا فِي شَيْءٍ، وَإِنَّ عِيَالَنَا لَخُلُوفٌ مَا نَأْمَنُ عَلَيْهِمْ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «مَا هَذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِكُمْ؟ - مَا أَذْرِي كَيْفَ قَالَ - : وَالَّذِي أَخْلَفُ بِهِ، أَوْ وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ، أَوْ إِنْ شِئْتُمْ - لَا أَذْرِي أَيَّتَهُمَا قَالَ - : لَأَمُرَنَّ بِنَاقَتِي تُرْحَلُ، ثُمَّ لَا أَحُلُّ لَهَا عُقْدَةً حَتَّى أَقْدِمَ الْمَدِينَةَ»، وَقَالَ: «اللَّهُمَّ! إِنَّ إِبْرَاهِيمَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَمًا، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَامًا مَا بَيْنَ مَازِمَيْهَا، أَنْ لَا يُهْرَاقَ فِيهَا دَمٌ، وَلَا يُحْمَلَ فِيهَا سِلَاحٌ لِقِتَالٍ، وَلَا يُخْبَطَ فِيهَا شَجَرَةٌ إِلَّا لِعَلْفٍ، اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي مُدَّنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي صَاعِنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي

Allâh, bless us in our city. To each blessing add two more. By the One in Whose Hand is my soul, there is no mountain pass nor road around Al-Madīnah but there are two Angels standing guard over it, until you return to it.' Then he said to the people: 'Move on,' so we moved on and we came to Al-Madīnah. By the One by Whom we swear," or "by Whom oaths are sworn" - Hammâd (a narrator) was not sure - "hardly had we put down our saddles after entering Al-Madīnah but Banû 'Abdullâh bin 'Ghaṭafân attacked us, and they had no reason to have attacked before that."

[3337] 476 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "O Allâh, bless us in our *Mudd* and *Ŝa'*, and to each blessing add two more."

[3338] (...) A similar report (as no. 3337) was narrated from Yaḥyâ bin Abî Kathîr with this chain.

مُدَّنَا، اللَّهُمَّ! بَارِكْ لَنَا فِي مَدِينَتِنَا،
اللَّهُمَّ! اجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ، وَالَّذِي
نَفْسِي بِيَدِهِ! مَا مِنْ الْمَدِينَةِ شُعْبٌ وَلَا
نَقَبٌ إِلَّا عَلَيْهِ مَلَكَانِ يَحْرُسَانِهَا حَتَّى
تَقْدَمُوا إِلَيْهَا. - ثُمَّ قَالَ لِلنَّاسِ -
«ارْتَحِلُوا» فَارْتَحَلْنَا، فَأَقْبَلْنَا إِلَى الْمَدِينَةِ،
فَوَالَّذِي نَحْلِفُ بِهِ أَوْ يُحْلَفُ بِهِ - الشُّكُّ
مِنْ حَمَادٍ - مَا وَضَعْنَا رِحَالَنَا حِينَ دَخَلْنَا
الْمَدِينَةَ حَتَّى أَغَارَ عَلَيْنَا بَنُو عَبْدِ اللَّهِ بْنِ
غَطَفَانَ، وَمَا يَهَيِّجُهُمْ قَبْلَ ذَلِكَ شَيْءٌ.

[٣٣٣٧] ٤٧٦ - (...) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ عَنْ
عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي
كَثِيرٍ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى الْمُهَرَّبِيِّ عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «اللَّهُمَّ! بَارِكْ لَنَا فِي مُدَّنَا وَصَاعِنَا
وَاجْعَلْ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

[٣٣٣٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى:
أَخْبَرَنَا شَيْبَانُ؛ قَالَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
حَرْبٌ يَعْنِي ابْنَ شَدَّادٍ، كِلَاهُمَا عَنْ يَحْيَى
ابْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ مِثْلُهُ.

[3339] 477 - (...) It was narrated from Abû Sa'eed, the freed slave of Al-Mahrî, that he came to Abû Sa'eed Al-Khudrî during the nights of Al-Harrah, when he consulted him about leaving Al-Madînah, complaining to him about its prices and his large number of dependents, and telling him that he could not bear the hardships and difficulties of Al-Madînah. He said to him: "Woe to you! I do not advise you to do that. I heard the Messenger of Allâh ﷺ say: 'No one bears its hardships with patience and dies, but I will intercede for him, or, I will be a witness for him, on the Day of Resurrection, if he is Muslim.'"

[3340] 478 - (...) 'Abdur-Rahmân narrated from his father Abû Sa'eed, that he heard the Messenger of Allâh ﷺ say: "I declare sacred what is between the two lava fields of Al-Madînah as (Prophet) Ibrâhîm declared Makkah sacred."

[٣٣٣٩] ٤٧٧ - (...) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ؛ أَنَّهُ جَاءَ أَبَا سَعِيدٍ الْخُدْرِيَّ، لِيَأْتِيَ الْحَرَّةَ فَاسْتَشَارَهُ فِي الْجَلَاءِ مِنَ الْمَدِينَةِ، وَشَكَا إِلَيْهِ أَسْعَارَهَا وَكَثْرَةَ عِيَالِهِ، وَأَخْبَرَهُ أَنَّ لَا صَبْرَ لَهُ عَلَى جَهْدِ الْمَدِينَةِ وَلَا وَائِهَا، فَقَالَ لَهُ: وَيْحَكَ! لَا آمُرُكَ بِذَلِكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَصْبِرُ أَحَدٌ عَلَى لَا وَائِهَا فَيَمُوتَ، إِلَّا كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ، إِذَا كَانَ مُسْلِمًا».

[٣٣٤٠] ٤٧٨ - (...) وَحَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ نُمَيْرٍ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيَّ، أَنَّ عَبْدَ الرَّحْمَنِ حَدَّثَهُ عَنْ أَبِيهِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي حَرَّمْتُ مَا بَيْنَ لَاتَيْيِ الْمَدِينَةِ، كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ» - قَالَ: - ثُمَّ كَانَ أَبُو سَعِيدٍ يَأْخُذُ - وَقَالَ أَبُو بَكْرٍ: يَجِدُ - أَحَدَنَا فِي يَدِهِ الطَّيْرُ، فَيَفُكُّهُ مِنْ يَدِهِ، ثُمَّ يُرْسِلُهُ.

[3341] 479 - (1375) It was narrated that Sahl bin Hunaif said: "The Messenger of Allāh ﷺ pointed with his hand towards Al-Madīnah and said: 'It is a secure sanctuary.'"

[3342] 480 - (1376) It was narrated that 'Āishah said: "We came to Al-Madīnah and it was filled with an epidemic. Abū Bakr fell sick and Bilāl fell sick. When the Messenger of Allāh ﷺ saw that his Companions were getting sick, he said: 'O Allāh, make Al-Madīnah dear to us as you made Makkah dear, and more so. Make it healthy and bless us in its *Ŝā'* and *Mudd*, and transfer its fever to Al-Juhfah.'"

[3343] (...) A similar report (as no. 3342) was narrated from Hishām bin 'Urwah with this chain.

[3344] 481 - (1377) It was narrated that Ibn 'Umar said: "I heard the Messenger of Allāh ﷺ say: 'Whoever bears its Madīnah's hardship with patience, I will intercede for him, or will be a witness for him, on the Day of Resurrection.'"

[٣٣٤١] ٤٧٩ - (١٣٧٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حَنْفٍ قَالَ: أَهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الْمَدِينَةِ فَقَالَ: «إِنَّهَا حَرَمٌ آمِنٌ».

[٣٣٤٢] ٤٨٠ - (١٣٧٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمْنَا الْمَدِينَةَ وَهِيَ وَبَيْتُهُ، فَاشْتَكَى أَبُو بَكْرٍ وَاشْتَكَى بِلَالٌ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ شَكْوَى أَصْحَابِهِ قَالَ: «اللَّهُمَّ! حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَبْتَ مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَحَوِّلْ حُمَاهَا إِلَى الْجُحْفَةِ».

[٣٣٤٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[٣٣٤٤] ٤٨١ - (١٣٧٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: أَخْبَرَنِي عِيسَى بْنُ خَفْصِ بْنِ عَاصِمٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَى لَأْوَائِهَا، كُنْتُ لَهُ شَفِيعًا، أَوْ شَهِيدًا، يَوْمَ الْقِيَامَةِ».

[3345] 482 - (...) It was narrated from Yuhannis, the freed slave of Az-Zubair, that he was sitting with ‘Abdullâh bin ‘Umar during the *Fitnah* (turmoil), and a freed slave woman of his came to him and greeted him with *Salâm*, then she said: “I want to leave, O Abû ‘Abdur-Raḥmân, for times are too hard for us.” ‘Abdullâh said: “Stay here, O foolish one!”^[1] I heard the Messenger of Allâh ﷺ say: ‘No one bears its hardship and difficulties with patience but I will be a witness, or will intercede, for him on the Day of Resurrection.’”

[3346] 483 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever bears its (Madînah’s) hardship and difficulties with patience, I will be a witness for him, or will intercede for him, on the Day of Resurrection,’” referring to Al-Madînah.

[3347] 484 - (1378) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of my *Ummah* bears the hardship and distress of Al-Madînah with patience, but I will

[٣٣٤٥] ٤٨٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ قَطَنِ بْنِ وَهْبٍ بْنِ عُوَيْمٍ بْنِ الْأَجْدَعِ، عَنْ يُحْنَسَ مَوْلَى الرُّبَيْرِ أَخْبَرَهُ، أَنَّهُ كَانَ جَالِسًا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْفِتْنَةِ، فَأَتَتْهُ مَوْلَاةٌ لَهُ تُسَلِّمُ عَلَيْهِ، فَقَالَتْ: إِنِّي أَرَدْتُ الْخُرُوجَ، يَا أَبَا عَبْدِ الرَّحْمَنِ! اشْتَدَّ عَلَيْنَا الرَّمَانُ، فَقَالَ لَهَا عَبْدُ اللَّهِ: أَفْعِدِي، لَكَاعِ! فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَصْبِرُ عَلَى لَأَوَائِهَا وَشِدَّتِهَا [أَحَدٌ]، إِلَّا كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا، يَوْمَ الْقِيَامَةِ».

[٣٣٤٦] ٤٨٣ - (...) وَحَدَّثَنَا مُحَمَّدٌ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ عَنْ قَطَنِ الْخَزَاعِيِّ، عَنْ يُحْنَسَ مَوْلَى مُضْعَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَبَرَ عَلَى لَأَوَائِهَا وَشِدَّتِهَا، كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا، يَوْمَ الْقِيَامَةِ» يَعْنِي الْمَدِينَةَ.

[٣٣٤٧] ٤٨٤ - (١٣٧٨) وَحَدَّثَنِي يَحْيَى بْنُ أَبِي يُوسُفَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ

^[1] The word *Lakâ'* is used to show love and affection and not it's apparent meaning. His advice to her is one of what comes from a person of goodwill to the other.

intercede for him on the Day of Resurrection,” or “I will bear witness.”

[3348] (...) Abû ‘Abdullâh Al-Qarrâz said: “I heard Abû Hurairah say: ‘The Messenger of Allâh ﷺ said:...” a similar *Hadîth* (as no. 3347).

[3349] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘No one bears the hardships of Al-Madînah with patience...” a similar *Hadîth* (as no. 3347).

Chapter 87. Al-Madînah Is Protected Against The Plague And The *Dajjâl* Entering It

[3350] 485 - (1379) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘On the roads leading to Al-Madînah there are Angels and neither the plague nor the *Dajjâl* will enter it.”

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَضُرُّ عَلَى لَأَوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي، إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ أَوْ شَهِيدًا».

[٣٣٤٨] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هُرَيْرَةَ مُوسَى بْنُ أَبِي عَيْسَى؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْفَرَّاطَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ.

[٣٣٤٩] (...) وَحَدَّثَنَا يُوسُفُ بْنُ عَيْسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَضُرُّ أَحَدٌ عَلَى لَأَوَاءِ الْمَدِينَةِ بِمِثْلِهِ».

(المعجم ٨٧) - (بَابُ صِيَانَةِ الْمَدِينَةِ

مِنْ دُخُولِ الطَّاعُونَ وَالِدَجَّالِ إِلَيْهَا)

(التحفة ٨٧)

[٣٣٥٠] ٤٨٥ - (١٣٧٩) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى أُنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَّالُ».

[3351] 486 - (1380) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Dajjâl* will come from the east, heading for Al-Madînah, until he camps behind Uḥud. Then the Angels will turn his face towards *Ash-Shâm*, and there he will perish."

[٣٣٥١] ٤٨٦ - (١٣٨٠) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي الْمَسِيحُ مِنْ قِبَلِ الْمَشْرِقِ، هِمَّتُهُ الْمَدِينَةُ، حَتَّى يَنْزِلَ دُبُرَ أَحَدٍ، ثُمَّ تَصْرِفُ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ، وَهُنَالِكَ يَهْلِكُ».

Chapter 88. Al-Madînah Eliminates Its Dross And It Is Also Called Tâbah, And Taibah

[3352] 487 - (1381) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There will come a time when a man will call his paternal cousin and his relative, saying: 'Come to a life of ease, come to a life of ease,' but Al-Madînah is better for them, if only they knew. By the One in Whose Hand is my soul, no one of them departs out of dislike for it, but Allâh will replace him therein with one who is better than him. Verily Al-Madînah is like a bellows: It eliminates dross. The Hour will not begin until Al-Madînah eliminates its evil ones as the bellows eliminate the impurities of iron."

(المعجم ٨٨) - (بَابُ الْمَدِينَةِ تَنْفِي خَبْثِهَا وَتَسْمَى طَابَةً وَطَيَّةً) (التحفة ٨٨)

[٣٣٥٢] ٤٨٧ - (١٣٨١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيُّ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيْبَهُ: هَلُمَّ إِلَى الرَّخَاءِ! هَلُمَّ إِلَى الرَّخَاءِ! وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَخْلَفَ اللَّهُ فِيهَا خَيْرًا مِنْهُ، أَلَا! إِنَّ الْمَدِينَةَ كَالْكَبِيرِ، تُخْرِجُ الْخَبِيثَ، لَا تَقُومُ السَّاعَةُ حَتَّى تَنْفِي الْمَدِينَةُ شِرَارَهَا، كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ».

[3353] 488 - (1382) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been enjoined (to go to) a town which supercedes other towns. They say "Yathrib," but it is Al-Madînah. It purifies people as the bellows eliminate the impurities of iron.'"

[٣٣٥٣] ٤٨٨ - (١٣٨٢) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا الْحُبَابِ سَعِيدَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ يَثْرِبَ، وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ».

[3354] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîth* similar to no. 3353), and they [the narrators] said: "as the bellows eliminate impurities," but they did not mention iron.

[٣٣٥٤] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ، قَالَ: وَحَدَّثَنِي ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ وَقَالَا: «كَمَا يَنْفِي الْكَبِيرُ الْخَبَثَ» وَلَمْ يَذْكُرَا الْحَدِيدَ.

[3355] 489 - (1383) It was narrated from Jâbir bin 'Abdullâh that a Bedouin pledged allegiance to the Messenger of Allâh ﷺ, then the Bedouin suffered a severe fever in Al-Madînah. He came to the Prophet ﷺ and said: "O Muḥammad, cancel my oath of allegiance," but the Prophet ﷺ refused to do so. He came (a second time and) said: "O Muḥammad, cancel my oath of allegiance," but the Messenger of Allâh ﷺ refused to do so. Then he came to him (a third time) and

[٣٣٥٥] ٤٨٩ - (١٣٨٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ، فَأَصَابَ الْأَعْرَابِيَّ وَعْكٌ بِالْمَدِينَةِ، فَاتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! أَلْفَنِي بَيْعِي، فَأَبَى رَسُولُ اللَّهِ ﷺ، ثُمَّ جَاءَهُ فَقَالَ: أَلْفَنِي بَيْعِي فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ: يَا مُحَمَّدُ! أَلْفَنِي بَيْعِي فَأَبَى، فَخَرَجَ

said: "Cancel my oath of allegiance," but he refused. Then he came to him (another time) and said: "O Muḥammad, cancel my oath of allegiance," but he refused. The Bedouin departed (left Al-Madīnah) and the Messenger of Allāh ﷺ said: "Al-Madīnah is like a bellows, it eliminates its impurities and purifies what is good."

[3356] 490 - (1384) It was narrated from Zaid bin Thābit that the Prophet ﷺ said: "It - meaning Al-Madīnah - is Ṭaibah and it eliminates impurities as fire eliminates the impurities of silver."

[3357] 491 - (1385) It was narrated that Jābir bin Samurah said: "I heard the Messenger of Allāh ﷺ say: 'Allāh [Most High] called Al-Madīnah Ṭābah.'"

Chapter 89. The Prohibition Of Wishing Ill Towards The People Of Al-Madīnah, And That The One Who Wishes Them Ill Will Be Caused To Melt By Allāh

[3358] 492 - (1386) It was

الْأَعْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ، تَنْفِي حَبَّتَهَا وَيَنْصَعُ طَيِّبُهَا».

[٣٣٥٦] ٤٩٠ - (١٣٨٤) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ - وَهُوَ ابْنُ ثَابِتٍ - سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهَا طَيِّبَةٌ - يَغْنِي الْمَدِينَةَ - وَإِنَّهَا تَنْفِي الْحَبَّتِ كَمَا تَنْفِي النَّارُ حَبَّتَ الْفِضَّةِ».

[٣٣٥٧] ٤٩١ - (١٣٨٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَهَنَادُ بْنُ السَّرِيِّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَمَالٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَعَالَى سَمَّى الْمَدِينَةَ طَابَةً».

(المعجم ٨٩) - (بَابُ تَحْرِيمِ إِرَادَةِ أَهْلِ الْمَدِينَةِ بِسُوءٍ وَأَنْ مِنْ أَرَادَهُمْ بِهِ أَذَابَهُ اللَّهُ) (التحفة ٨٩)

[٣٣٥٨] ٤٩٢ - (١٣٨٦) حَدَّثَنِي

narrated that Abû ‘Abdullâh Al-Qarrâz said: “I bear witness that Abû Hurairah said: ‘Abû Al-Qâsim ﷺ said: “Whoever wishes ill towards the people of this city” - meaning Al-Madînah - “Allâh will cause him to melt like salt dissolving in water.”

[3359] 493 - (...) ‘Amr bin Yahyâ bin ‘Umârah narrated that he heard Al-Qarrâz - who was one of the companions of Abû Hurairah - say that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘Whoever wishes ill towards its people’ - meaning Al-Madînah - ‘Allâh will cause him to melt like salt dissolving in water.’”

[3360] (...) A similar report (as no. 3359) was narrated from Abû ‘Abdullâh Al-Qarrâz (He said) that Abû Hurairah heard it from the Prophet ﷺ.

مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يُحْيَى عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاطِ أَنَّهُ قَالَ: أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَرَادَ أَهْلَ هَذِهِ الْبَلَدِ بِسُوءٍ - يَعْنِي الْمَدِينَةَ - أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

[٣٣٥٩] ٤٩٣- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنِي [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُو بْنُ يَحْيَى ابْنِ عُمَارَةَ، أَنَّهُ سَمِعَ الْقَرَّاطَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - يَزْعُمُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ - يُرِيدُ الْمَدِينَةَ - أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

قَالَ ابْنُ حَاتِمٍ - فِي حَدِيثِ ابْنِ يُحْيَى - بَدَلَ قَوْلِهِ بِسُوءٍ: شَرًّا.

[٣٣٦٠] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هُرَيْرَةَ عَنْ مُوسَى بْنِ أَبِي عَيْسَى؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

الدَّرَاوَرْدِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، جَمِيعًا
سَمِعَا أَبَا عَبْدِ اللَّهِ الْقَرَّاطَ، سَمِعَ أَبَا
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[3361] 494 - (1387) Dînâr Al-Qarrâz said: "I heard Sa'd bin Abî Waqqâs say: 'The Messenger of Allâh ﷺ said: Whoever wishes ill towards the people of Al-Madînah, Allâh will cause him to melt like salt dissolving in water.'"

[٣٣٦١] ٤٩٤ - (١٣٨٧) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ
إِسْمَاعِيلَ عَنْ عُمَرَ بْنِ نُبَيْهِ: أَحْبَرَنِي دِينَارُ
الْقَرَّاطُ قَالَ: سَمِعْتُ سَعْدَ ابْنَ أَبِي
وَقَّاصٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا
يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

[3362] (...) It was narrated from Abû 'Abdullâh Al-Qarrâz that he heard Sa'd bin Mâlik say: "The Messenger of Allâh ﷺ said..." a similar report (as no. 3361), except that he said: "Whoever wishes a calamity or wishes ill to the people of Al-Madînah."

[٣٣٦٢] (...) وَحَدَّثَنَا قُتَيْبَةُ [بْنُ
سَعِيدٍ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي بْنَ جَعْفَرٍ
عَنْ عُمَرَ بْنِ نُبَيْهِ الْكُعْبِيِّ، عَنْ أَبِي عَبْدِ
اللَّهِ الْقَرَّاطِ أَنَّهُ سَمِعَ سَعْدَ ابْنَ مَالِكٍ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمِثْلُهُ، غَيْرَ أَنَّهُ
قَالَ: «بِدَهُمْ أَوْ بِسُوءٍ».

[3363] 495 - (...) It was narrated that Abû 'Abdullâh Al-Qarrâz said: I heard Abû Hurairah and Sa'd say: "The Messenger of Allâh ﷺ said: 'O Allâh, bless the people of Al-Madînah in their *Mudd*,'" and he quoted the *Hadîth*, in which he said: "Whoever wishes ill towards its people, Allâh will melt him like salt dissolving in water."

[٣٣٦٣] ٤٩٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ
بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى:
حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاطِ
قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ وَسَعْدًا
يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! بَارِكْ
لِأَهْلِ الْمَدِينَةِ فِي مَدِّهِمْ»، وَسَاقَ الْحَدِيثَ،
وَفِيهِ: «مَنْ أَرَادَ أَهْلَهَا بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا
يَذُوبُ الْمِلْحُ فِي الْمَاءِ».

**Chapter 90. Encouraging
People To Stay In Al-Madīnah
When The Regions Were
Conquered**

[3364] 496 - (1388) It was narrated that Sufyān bin Abī Zuhair said: "The Messenger of Allāh ﷺ said: 'Ash-Shām will be conquered and some people will go out from Al-Madīnah with their families, driving their livestock, but Al-Madīnah is better for them, if only they knew. Then Yemen will be conquered, and some people will go out from Al-Madīnah with their families, driving their livestock, but Al-Madīnah is better for them, if only they knew. Then Al-'Irāq will be conquered, and some people will go out from Al-Madīnah with their families, driving their livestock, but Al-Madīnah is better for them, if only they knew.'"

[3365] 497 - (...) It was narrated that Sufyān bin Abī Zuhair said: "I heard the Messenger of Allāh ﷺ say: 'Yemen will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madīnah is better for them, if only they knew. Then Ash-Shām will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madīnah

(المعجم ٩٠) - (بَابُ تَرْغِيبِ النَّاسِ
فِي الْمَدِينَةِ عِنْدَ فَتْحِ الْأَمْصَارِ)
(التحفة ٩٠)

[٣٣٦٤] ٤٩٦ - (١٣٨٨) وَحَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ
ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ
الرُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يُفْتَحُ الشَّامُ،
فَيَخْرُجُ مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يُسْئَلُونَ،
وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ
يُفْتَحُ الْيَمَنُ، فَيَخْرُجُ [مِنَ الْمَدِينَةِ] قَوْمٌ
بِأَهْلِيهِمْ يُسْئَلُونَ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ
كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَخْرُجُ
مِنَ الْمَدِينَةِ قَوْمٌ بِأَهْلِيهِمْ يُسْئَلُونَ، وَالْمَدِينَةُ
خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

[٣٣٦٥] ٤٩٧ - (...) وَحَدَّثَنَا مُحَمَّدُ
بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ ابْنِ الرُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي
زُهَيْرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«يُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُسْئَلُونَ، فَيَتَحَمَّلُونَ
بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ
لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الشَّامُ فَيَأْتِي قَوْمٌ
يُسْئَلُونَ فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ،

is better for them, if only they knew. Then Al-'Irâq will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madînah is better for them, if only they knew.”

Chapter 91. The Prophet ﷺ Foretold That The People Will Abandon Al-Madînah When It Is The Best It Ever Was

[3366] 498 - (1389) It was narrated from Sa'eed bin Al-Mûsâyyab that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said of Al-Madînah: ‘Its people will abandon it when it is the best it ever was, and it will be taken over by wild animals and birds.’”

Muslim said: This Abû Şafwân (one of the narrators) is ‘Abdullâh bin ‘Abdul-Malik, an orphan who lived under the care of Ibn Jurajj for ten years.

[3367] 499 - (...) Sa'eed bin Al-Mûsâyyab narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘They will leave Al-Madînah when it is the best it ever was, and nothing will live there but wild animals

وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، ثُمَّ يُفْتَحُ الْعِرَاقُ فَيَأْتِي قَوْمٌ يُبْسُونَ، فَيَحْمِلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ».

(المعجم ٩١) - (بَابُ إِخْبَارِهِ ﷺ بِتَرْكِ النَّاسِ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ) (التحفة ٩١)

[٣٣٦٦] ٤٩٨ - (١٣٨٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ يَعْنِي عَبْدَ اللَّهِ بْنَ عَبْدِ الْمَلِكِ الْأُمَوِيَّ عَنْ يُونُسَ بْنِ يَزِيدَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمَدِينَةِ: «لَيَتْرُكَنَّ أَهْلُهَا عَلَى خَيْرٍ مَا كَانَتْ مُدَلَّةً لِّلْعَوَاقِي» يَعْنِي السَّبَاعَ وَالطَّيْرَ.

قَالَ مُسْلِمٌ: أَبُو صَفْوَانَ [هَذَا، هُوَ] عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَلِكِ، يَتِيمٌ ابْنُ جُرَيْجٍ عَشْرَ سِنِينَ، كَانَ فِي حَجْرِهِ.

[٣٣٦٧] ٤٩٩ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شَهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

and birds. Then two shepherds will come from Muzainah, heading for Al-Madīnah, tending their flocks, and they will find it desolate, then when they reach Thaniyyat Al-Wadā', they will fall down on their faces."

Chapter 92. The Virtue Of The Area Between The Prophet's Grave And His *Minbar*, And The Virtue Of The Spot Where His *Minbar* Is

[3368] 500 - (1390) It was narrated from 'Abdullāh bin Zaid Al-Māzinī that the Messenger of Allāh ﷺ said: "The area between my house and my *Minbar* is one of the gardens of Paradise."

[3369] 501 - (...) It was narrated from 'Abdullāh bin Zaid Al-Ansārī that he heard the Messenger of Allāh ﷺ say: "The area between my *Minbar* and my house is one of the gardens of Paradise."

[3370] 501 - (1391) It was narrated from Abū Hurairah that

يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لَا يَعْشَاهَا إِلَّا الْعَوَافِي - يُرِيدُ عَوَافِي السَّبَاعِ وَالطَّيْرِ - ثُمَّ يَخْرُجُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ الْمَدِينَةَ، يَنْعَقَانِ بَعْثَمَهُمَا، فَيَجِدَانِهَا وَحْشًا، حَتَّى إِذَا بَلَغَا نَيْتَةَ الْوَدَاعِ، خَرَّا عَلَى وُجُوهِهِمَا».

(المعجم ٩٢) - (بَابُ فَضْلِ مَا بَيْنَ قَبْرِهٖ ﷺ وَمَنْبَرِهِ وَفَضْلِ مَوْضِعِ مَنْبَرِهِ)
(التحفة ٩٢)

[٣٣٦٨] ٥٠٠ - (١٣٩٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[٣٣٦٩] ٥٠١ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ الْمَدْنِيُّ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْأَنْصَارِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ مَنْبَرِي وَبَيْتِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[٣٣٧٠] ٥٠٢ - (١٣٩١) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا:

the Messenger of Allâh ﷺ said: "The area between my house and my *Minbar* is one of the gardens of Paradise, and my *Minbar* is upon my cistern (*Hawd*)."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِثْرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِثْرِي عَلَى حَوْضِي».

Chapter 93. The Virtue Of Uḥud

(المعجم ٩٣) - (بَابُ فَضْلِ أَحَدٍ)

(التحفة ٩٣)

[3371] 503 - (1392) It was narrated that Abū Ḥumaid said: "We set out with the Messenger of Allâh ﷺ on the campaign of Tâbûk..." and he quoted the *Hadīth*, in which he said: "Then we came to the valley of Al-Qura, and the Messenger of Allâh ﷺ said: "I am hastening, so whoever among you wants to, let him hasten with me, and whoever among you wants to, let him proceed slowly." Then we went out until we looked out over Al-Madīnah and he said: "This is Tâbah, and this is Uḥud; it is a mountain that loves us and we love it."

[٣٣٧١] ٥٠٣ - (١٣٩٢) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ [فِي] غَزْوَةِ تَبُوكَ، وَسَاقَ الْحَدِيثَ، وَفِيهِ: ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِيَ الْقُرَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِيَ، وَمَنْ شَاءَ فَلْيَمْكُثْ»، فَخَرَجْنَا حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ، فَقَالَ: «هَذِهِ طَابَةُ، وَهَذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». [انظر: ٥٩٤٨]

[3372] 504 - (1393) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Uḥud is a mountain that loves us and we love it.'"

[٣٣٧٢] ٥٠٤ - (١٣٩٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[3373] (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ looked towards Uḥud and said: 'Uḥud is a mountain that loves us and we love it.'"

Chapter 94. The Virtue Of Praying In The *Masâjid* Of Makkah And Al-Madīnah

[3374] 505 - (1394) It was narrated from Abû Hurairah that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers anywhere else, except *Al-Masjid Al-Harâm*."

[3375] 506 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'One prayer in this *Masjid* of mine is better than a thousand prayers in any other *Masjid*, except *Al-Masjid Al-Harâm*.'"

[3376] 507 - (...) It was narrated from Abû Salamah bin 'Abdur-Raḥmân and Abû 'Abdullāh Al-

[٣٣٧٣] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرِو الْقَوَارِيرِيُّ: حَدَّثَنِي حَرْمِيُّ ابْنُ عَمَّارَةَ: حَدَّثَنَا قُرَّةٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى أُحُدٍ فَقَالَ: «إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

(المعجم ٩٤) - (بَابُ فَضْلِ الصَّلَاةِ بِمَسْجِدِي مَكَّةَ وَالْمَدِينَةَ) (التحفة ٩٤)

[٣٣٧٤] ٥٠٥ - (١٣٩٤) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِعَمْرِو - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ. قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ».

[٣٣٧٥] ٥٠٦ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ [سَعِيدِ] بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ».

[٣٣٧٦] ٥٠٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَتَّوْرٍ: حَدَّثَنَا عِيسَى ابْنُ

Agharr, the freed slave of the Juhanis - who were companions of Abû Hurairah - that they heard Abû Hurairah say: "One prayer in the *Masjid* of the Messenger of Allâh ﷺ is better than a thousand prayers, in any other *Masjid*, except *Al-Masjid Al-Harâm*, and the Messenger of Allâh ﷺ is the last of the Prophets, and his *Masjid* is the last of the *Masâjid*."

Abû Salamah and Abû 'Abdur-Rahmân said: "We did not doubt that Abû Hurairah was narrating the words of the Messenger of Allâh ﷺ, and this kept us from asking him for proof of that *Hadîth*. Then when Abû Hurairah died, we discussed that and blamed one another for not speaking to Abû Hurairah about that, so that he could have attributed it to the Messenger of Allâh ﷺ if he heard it from him. While we were like that, 'Abdullâh bin Ibrâhîm bin Qâriz sat down with us and we told him this *Hadîth* and how we had neglected to ascertain whether Abû Hurairah was narrating it directly from the Prophet ﷺ. 'Abdullâh bin Ibrâhîm bin Qâriz said to us: 'I bear witness that I heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'I am the last of the Prophets and my *Masjid* is the last of the *Masâjid*.'"

الْمُنْدِرِ الْجَمْعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَجِ مَوْلَى الْجُهَيْنِيِّ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ».

قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشْكُ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ، فَمَنْعَنَا ذَلِكَ أَنْ نَسْتَنْتِ أَبَا هُرَيْرَةَ عَنْ ذَلِكَ الْحَدِيثِ، حَتَّى إِذَا تَوَفَّي أَبُو هُرَيْرَةَ، تَذَكَّرْنَا ذَلِكَ، وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذَلِكَ، حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللَّهِ ﷺ، إِنْ كَانَ سَمِعَهُ مِنْهُ، فَبَيْنَا نَحْنُ عَلَى ذَلِكَ، جَالَسْنَا عَبْدَ اللَّهِ بْنَ إِبْرَاهِيمَ بْنِ قَارِظٍ، فَذَكَّرْنَا ذَلِكَ الْحَدِيثَ، وَالَّذِي فَرَطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ عَنْهُ، فَقَالَ لَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ ابْنُ قَارِظٍ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ».

[3377] 508 - (...) Yaḥyâ bin Sa'eed said: "I asked Abû Ṣâlih: 'Did you hear Abû Hurairah mention the virtue of praying in the *Masjid* of the Messenger of Allâh ﷺ?' He said: 'No, but 'Abdullâh bin Ibrâhîm bin Qâriẓ told me that he heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers" - or "it is like a thousand prayers - in any other *Masjid*, unless it is *Al-Masjid Al-Ḥarâm*."

[3378] (...) It was narrated from Yaḥyâ bin Sa'eed with this chain (a *Ḥadîth* similar to no. 3377).

[3379] 509 - (1395) It was narrated from Ibn 'Umar, may Allâh be pleased with them, that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers offered anywhere else except *Al-Masjid Al-Ḥarâm*."

[3380] (...) It was narrated from 'Ubaidullâh with this chain (a *Ḥadîth* similar to no. 3379).

[٣٣٧٧] ٥٠٨- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ - قَالَ: سَمِعْتُ بَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَأَلْتُ أَبَا صَالِحٍ: هَلْ سَمِعْتَ أَبَا هُرَيْرَةَ يَذْكُرُ فَضْلَ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: لَا، وَلَكِنْ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ قَارِظٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ - أَوْ كَأَلْفِ صَلَاةٍ - فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا أَنْ يَكُونَ الْمَسْجِدُ الْحَرَامُ».

[٣٣٧٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا بَحْيَى الْقَطَّانُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ.

[٣٣٧٩] ٥٠٩- (١٣٩٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا بَحْيَى وَهُوَ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا، أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ».

[٣٣٨٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛

وَحَدَّثَنَا ابْنُ مُنِيرٍ قَالَ حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمَّ عَنْ عَبْدِ اللَّهِ بِهَذَا الْإِسْنَادِ.

[3381] (...) It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say something similar (to *Hadîth* no 3379)."

[٣٣٨١] (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنِي ابْنُ أَبِي زَائِدَةَ عَنْ مُوسَى الْجُهَنِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمِثْلِهِ.

[3382] (...) A similar report (as no. 3379) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٣٣٨٢] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3383] 510 - (1396) It was narrated that Ibn 'Abbâs said: "A woman fell sick and said: 'If Allâh heals me, I will certainly go and pray in *Bayt Al-Maqdis* (Jerusalem).' She recovered, then she made preparations to set out. She came to Maimûnah, the wife of the Prophet ﷺ, to greet her, and told her about that. Maimûnah said to her: 'Stay here and eat what you have prepared,^[1] and pray in the *Masjid* of the Messenger ﷺ, for I heard the Messenger of Allâh ﷺ say: One prayer therein is better than a thousand prayers offered in any other *Masjid*, except the *Masjid* of the Ka'bah.'"

[٣٣٨٣] ٥١٠ - (١٣٩٦) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ، قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللَّهِ ابْنِ مَعْبُدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنْ امْرَأَةٌ اشْتَكَتْ سُكُوءًا، فَقَالَتْ: إِنْ شَفَانِي اللَّهُ لَا أَخْرُجَنَّ فَلَأُصَلِّيَنَّ فِي بَيْتِ الْمَقْدِسِ، فَبَرَأْتُ، ثُمَّ تَجَهَّزْتُ تَرِيدُ الْخُرُوجَ، فَجَاءَتْ مَيْمُونَةُ زَوْجَ النَّبِيِّ ﷺ تَسْلِمُ عَلَيْهَا، فَأَخْبَرَتْهَا ذَلِكَ، فَقَالَتْ [لَهَا مَيْمُونَةُ]: اجْلِسِي فَكُلِّي مَا صَنَعْتُ، وَصَلِّي فِي مَسْجِدِ الرَّسُولِ ﷺ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا مَسْجِدَ الْكَعْبَةِ».

[1] For the journey.

Chapter 95. The Virtue Of The Three *Masâjid*

[3384] 511 - (1397) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No journey should be undertaken to visit any *Masjid* but three: This *Masjid* of mine, *Al-Masjid Al-Harâm* and *Al-Masjid Al-Aqsa*."

[3385] 512 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 3384), except that he said: "Undertake journeys to visit three *Masâjid*."

[3386] 513 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Journeys should only be made to three *Masâjid*: The *Masjid* of the Ka'bah, my *Masjid* and the *Masjid* of Îliyâ' (Jerusalem)."

(المعجم ٩٥) - (بَابُ فَضْلِ الْمَسَاجِدِ)
(الثلاثة) (التحفة ٩٥)

[٣٣٨٤] ٥١١ - (١٣٩٧) وَحَدَّثَنِي
عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا
عَنِ ابْنِ عُيَيْنَةَ - قَالَ عَمْرُو: حَدَّثَنَا
سُفْيَانُ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ
أَبِي هُرَيْرَةَ يُنْلِقُ بِهِ النَّبِيُّ ﷺ: «لَا تُشَدُّ
الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي
هَذَا، وَمَسْجِدِ الْحَرَامِ وَمَسْجِدِ
الْأَقْصَى».

[٣٣٨٥] ٥١٢ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ
مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ
أَنَّهُ قَالَ: «تُشَدُّ الرَّحَالُ إِلَى ثَلَاثَةِ
مَسَاجِدَ».

[٣٣٨٦] ٥١٣ - (...) وَحَدَّثَنِي
هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ
وَهْبٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ؛
أَنَّ عِمْرَانَ بْنَ أَبِي أَنَسٍ حَدَّثَهُ أَنَّ سَلْمَانَ
الْأَعْرَجَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يُسَافَرُ إِلَى
ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي، الْمَكْعَبَةِ،
وَمَسْجِدِ إِبِلْيَاءَ».

Chapter 96. The *Masjid* Whose Foundation Was Founded Upon Piety Is The *Masjid* Of The Prophet ﷺ In Al-Madīnah

[3387] 514 - (1398) Abû Salamah bin ‘Abdur-Raḥmân said: “Abdur-Raḥmân bin Abî Sa‘eed Al-Khudrî passed by me, and I said to him: What did your father say about the *Masjid* whose foundation was laid upon piety? He said: My father said: “I entered upon the Messenger of Allāh ﷺ in the house of one of his wives and I said: ‘O Messenger of Allāh, which of the two *Masâjid* is the *Masjid* whose foundation was laid upon piety?’ He picked up a handful of pebbles then he threw them on the ground and said: ‘It is this *Masjid* of yours’ - referring to the *Masjid* of Al-Madīnah. I said: ‘I bear witness that I heard your father saying that.’”

[3388] (...) A similar report (as no. 3387) was narrated from Abû Sa‘eed from the Prophet ﷺ, but ‘Abdur-Raḥmân bin Abî Sa‘eed is not mentioned in the chain.

(المعجم ٩٦) - (بَابُ بَيَانِ الْمَسْجِدِ
الَّذِي أُسِّسَ عَلَى التَّقْوَى هُوَ مَسْجِدُ
النَّبِيِّ ﷺ بِالْمَدِينَةِ) (التحفة ٩٦)

[٣٣٨٧] ٥١٤ - (١٣٩٨) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ حُمَيْدِ الْخُرَّاطِ قَالَ: سَمِعْتُ أَبَا
سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: مَرَّ بِي عَبْدُ
الرَّحْمَنِ بْنُ أَبِي سَعِيدٍ الْخُدْرِيُّ قَالَ:
قُلْتُ لَهُ: كَيْفَ سَمِعْتَ أَبَاكَ يَذْكُرُ فِي
الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى؟ قَالَ:
قَالَ أَبِي: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي
بَيْتِ بَعْضِ نِسَائِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ!
أَيُّ الْمَسْجِدَيْنِ الَّذِي أُسِّسَ عَلَى التَّقْوَى؟
قَالَ: فَأَخَذَ كَفًّا مِنْ حَصْبَاءَ فَضَرَبَ بِهِ
الْأَرْضَ، ثُمَّ قَالَ: «هُوَ مَسْجِدُكُمْ هَذَا»
- لِمَسْجِدِ الْمَدِينَةِ - قَالَ فَقُلْتُ: أَشْهَدُ
أَنِّي سَمِعْتُ أَبَاكَ هَكَذَا يَذْكُرُهُ.

[٣٣٨٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ -
قَالَ سَعِيدٌ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ:
حَدَّثَنَا - حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ حُمَيْدٍ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ عَنِ
النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ
ابْنَ أَبِي سَعِيدٍ فِي الْإِسْنَادِ.

Chapter 97. The Virtue Of The Masjid Of Qubâ', And The Virtue Of Praying Therein And Visiting It

[3389] 515 - (1399) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to visit Qubâ', riding and walking.

[3390] 516 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to go to the Masjid of Qubâ', riding and walking, and pray two Rak'ah there."

Abû Bakr said in his report: "Ibn Numair said: 'And he would pray two Rak'ah there.'"

[3391] 517 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

[3392] (...) A *Hadîth* like that of Yahyâ Al-Qaţţân (no. 3391) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

(المعجم ٩٧) - (بَابُ فَضْلِ مَسْجِدِ

قُبَاءَ، وَفَضْلِ الصَّلَاةِ فِيهِ وَزِيَارَتِهِ)

(التحفة ٩٧)

[٣٣٨٩] ٥١٥ - (١٣٩٩) وَحَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَرٍّ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُ قُبَاءَ، رَاكِبًا وَمَاشِيًا.

[٣٣٩٠] ٥١٦ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا [مُحَمَّدُ بْنُ عَبْدِ اللَّهِ] ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءَ، رَاكِبًا وَمَاشِيًا، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ، قَالَ ابْنُ نُمَيْرٍ: فَيُصَلِّي فِيهِ رَكْعَتَيْنِ.

[٣٣٩١] ٥١٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ، رَاكِبًا وَمَاشِيًا.

[٣٣٩٢] (...) وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ زَيْدٍ الثَّقَفِيُّ - بَصْرِيٌّ ثِقَةٌ -: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ عَنْ ابْنِ عَجَلَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى الْقَطَّانِ.

[3393] 518 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ used to go to Qubâ’, riding and walking.

[3394] 519 - (...) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ used to go to Qubâ’, riding and walking.”

[3395] 520 - (...) It was narrated from ‘Abdullâh bin Dînâr that Ibn ‘Umar used to go to Qubâ’ every Saturday and he used to say: “I saw the Prophet ﷺ going there every Saturday.”

[3396] 521 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ used to go to Qubâ’, meaning every Saturday. He used to go riding and walking.

Ibn Dînâr said: “And Ibn ‘Umar used to do that.”

[3397] 522 - (...) It was narrated from Ibn Dînâr with this chain (a *Hadîth* similar to no. 3396), but he did not mention every Saturday.

[٣٣٩٣] ٥١٨- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ، رَاكِبًا وَمَاشِيًا.

[٣٣٩٤] ٥١٩- (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ، رَاكِبًا وَمَاشِيًا.

[٣٣٩٥] ٥٢٠- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَأْتِي قُبَاءَ كُلَّ سَبْتٍ، وَكَانَ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ يَأْتِيهِ كُلَّ سَبْتٍ.

[٣٣٩٦] ٥٢١- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ، يَغْنِي كُلَّ سَبْتٍ، كَانَ يَأْتِيهِ رَاكِبًا وَمَاشِيًا.

[٣٣٩٧] ٥٢٢- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ؛ وَلَمْ يَذْكُرْ كُلَّ سَبْتٍ.

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**Imâm Abul Hussain Muslim
Ibn al-Hajjaj**

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*In the Name of Allāh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16. The Book Of Marriage

١ - (المعجم ١٦) - كتاب النكاح
(التحفة ٨)

**Chapter 1. Marriage Is
Recommended For The One
Who Desires It And Can Afford
It, And The One Who Cannot
Afford It Should Distract
Himself By Fasting**

(المعجم ١) - (بَابُ اسْتِحْبَابِ النِّكَاحِ)
لَمَنْ تَأَقَّتْ نَفْسُهُ إِلَيْهِ وَوَجَدَ مَوْنَةً،
وَاسْتِغْثَالَ مَنْ عَجَزَ عَنِ الْمَوْنِ بِالصَّوْمِ
(التحفة ١)

[3398] 1 - (1400) It was narrated that 'Alqamah said: "I was walking with 'Abdullāh in Minā when he was met by 'Uthmān. He stood and talked with him and 'Uthmān said to him: 'O Abū 'Abdur-Rahmān, shall we not marry you to a young girl who can remind you of times past?' 'Abdullāh said: 'If that is what you are telling me, (let me tell you that) the Messenger of Allāh ﷺ said to us: O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him.'"

[٣٣٩٨] ١ - (١٤٠٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَمُحَمَّدُ بْنُ الْعَلَاءِ الهمداني. جَمِيعًا عَنْ
أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِيَحْيَى - أَخْبَرَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ
بِمِنَى، فَلَقِيَهُ عُثْمَانُ، فَقَامَ مَعَهُ يُحَدِّثُهُ.
فَقَالَ لَهُ عُثْمَانُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَا
نَزَوُّجُكَ جَارِيَةً شَابَةً، لَعَلَّهَا تُذَكِّرُكَ بَعْضَ
مَا مَضَى مِنْ زَمَانِكَ. - قَالَ - فَقَالَ عَبْدُ
اللَّهِ: لَيْتَ قُلْتُ ذَلِكَ، لَقَدْ قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ
مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضَى لِلْبَصَرِ،
وَأَخْصَنَ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ
بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ».

[3399] 2 - (...) It was narrated that 'Alqamah said: "I was walking with 'Abdullâh bin Mas'ûd in Minâ when he was met by 'Uthmân bin 'Affân who said: 'Come here, O Abû 'Abdur-Rahmân.' He took him aside, and when 'Abdullâh saw that there was no need for that, he said to me: 'Come here, O 'Alqamah.' So I came. 'Uthmân said to him: 'Shall we not marry you, O Abû 'Abdur-Rahmân, to a young virgin hoping that you might regain some of that which you had in the past?' 'Abdullâh said: 'If you are telling me that...' and he mentioned a *Hadîth* similar to that of Abû Mu'âwiyah (no. 3398).

[3400] 3 - (...) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, let him fast, for it will be a shield for him."

[3401] 4 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd said: "My paternal uncle

[٣٣٩٩] ٢- (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِنِّي لَأَمْسِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمِنَى، إِذْ لَقِيَهُ عُثْمَانُ بْنُ عَفَّانَ قَالَ، فَقَالَ، هَلُمَّ! يَا أَبَا عَبْدِ الرَّحْمَنِ! قَالَ: فَاسْتَخْلَاهُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ: قَالَ لِي: تَعَالَ يَا عَلْقَمَةُ! قَالَ: فَجِئْتُ. فَقَالَ لَهُ عُثْمَانُ: أَلَا نَزَوِّجُكَ، يَا أَبَا عَبْدِ الرَّحْمَنِ! جَارِيَةً بَكْرًا، لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَاكَ، فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ.

[٣٤٠٠] ٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو ثَرْيَابٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ».

[٣٤٠١] ٤- (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ

‘Alqamah, Al-Aswad and I entered upon ‘Abdullâh bin Mas‘ûd who said: ‘I was a young man in those days,’ and he narrated a *Hadîth* which he seemed to narrate for my sake. He said: ‘The Messenger of Allâh ﷺ said...” a *Hadîth* like that of Abû Mu‘âwiyah (no. 3398), and he added: “It was not long before I got married.”

[3402] (...) It was narrated that ‘Abdullâh said: “We entered upon him and I was the youngest of the people...” a *Hadîth* like theirs (no. 3401), but he did not mention (the phrase): “It was not long before I got married.”

[3403] 5 - (1401) It was narrated from Anas that a group of Companions of the Prophet asked the wives of the Prophet ﷺ about what he did in private. One of them said: “I will not marry women.” Another said: “I will not eat meat.” Another said: “I will not sleep in a bed.” He (the Prophet ﷺ) praised and extolled Allâh, then he said: ‘What is the matter with people who say such and such? I pray and I sleep, I fast and I break the fast, and I marry women.

عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ قَالَ: دَخَلْتُ أَنَا وَعَمِّي عَلَقَمَةَ وَالْأَسْوَدَ، عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: وَأَنَا شَابٌّ يَوْمَئِذٍ. فَذَكَرَ حَدِيثًا رَأَيْتُ أَنَّهُ حَدَّثَ بِهِ مِنْ أَجْلِي. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ. وَزَادَ: قَالَ: فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ.

[٣٤٠٢] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: دَخَلْنَا عَلَيْهِ وَأَنَا أَحَدُ الْقَوْمِ، بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: فَلَمْ أَلْبَثْ حَتَّى تَزَوَّجْتُ.

[٣٤٠٣] ٥ - (١٤٠١) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ حَدَّثَنَا بِهِزٌ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ سَأَلُوا أَرْوَاجَ النَّبِيِّ ﷺ عَنْ عَمَلِهِ فِي السَّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ. وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ. وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟

Whoever turns away from my *Sunnah* is not of me.”

[3404] 6 - (1402) It was narrated that Sa'd bin Abî Waqqâs said: “The Messenger of Allâh ﷺ forbade ‘Uthmân bin Maz’ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.”

[3405] 7 - (...) It was narrated that Sa’eed bin Al-Mûsâyyab said: “I heard Sa’d say: ‘He forbade ‘Uthmân bin Maz’ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.’”

[3406] 8 - (...) Sa’id bin Al-Mûsâyyab narrated that he heard Sa’d bin Abî Waqqâs say: “‘Uthmân bin Maz’ûn wanted to be celibate, but the Messenger of Allâh ﷺ told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.”

لِكَيْ أَصْلِي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ،
وَأَتَرَوِّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي
فَلَيْسَ مِنِّي“.

[٣٤٠٤] ٦ - (١٤٠٢) وَحَدَّثَنِي أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ
الْعَلَاءِ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا ابْنُ
الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي
وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى
عُثْمَانَ بْنِ مَطْعُونٍ التَّبْتَلِ، وَلَوْ أَدِنَ لَهُ،
لَاخْتَصَيْنَا.

[٣٤٠٥] ٧ - (...) وَحَدَّثَنِي أَبُو
عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ
الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ:
سَمِعْتُ سَعْدًا يَقُولُ: رَدَّ عَلَى عُثْمَانَ بْنِ
مَطْعُونٍ التَّبْتَلِ، وَلَوْ أَدِنَ لَهُ لَخْتَصَيْنَا.

[٣٤٠٦] ٨ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ. حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى. حَدَّثَنَا
لَيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ
قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ؛ أَنَّهُ
سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: أَرَادَ
عُثْمَانُ بْنُ مَطْعُونٍ [أَنْ] يَتَّبَلَ. فَهَاهُ

رَسُولُ اللَّهِ ﷺ. وَلَوْ أَجَاَزَ لَهُ ذَلِكَ،
لَاخْتَصَمْنَا.

**Chapter 2. Recommendation
To The One Who Sees A
Woman And Is Attracted To
Her, To Go To His Wife Or
Slave Woman And Have
Intercourse With Her**

[3407] 9 - (1403) It was narrated from Jâbir that the Messenger of Allâh ﷺ saw a woman, then he came to his wife Zainab who was tanning a leather, and fulfilled his desire, then he went out to his Companions and said: "A woman comes in the form of a devil and goes in the form of a devil. If one of you sees a woman, let him go to his wife, for that will repel what he feels in his heart."

[3408] (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ saw a woman... and he mentioned a similar report (as no. 3407), except that he said: "He came to his wife Zainab who was tanning a leather," and he did not mention (the phrase): "And goes in the form of a devil."

(المعجم ٢) - (بَابُ نَدْبِ مَنْ رَأَى
امْرَأَةً، فَوَقَعَتْ فِي نَفْسِهِ، إِلَى أَنْ يَأْتِيَ
امْرَأَتَهُ أَوْ جَارِيَتَهُ فَيُؤَاقِعُهَا) (التحفة ٢)

[٣٤٠٧] ٩ - (١٤٠٣) حَدَّثَنَا عَمْرُو
ابْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا
هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى امْرَأَةً،
فَأَتَى امْرَأَتَهُ زَيْنَبَ، وَهِيَ تَمْعَسُ مَنِيَّةً
لَهَا، فَقَضَى حَاجَتَهُ، ثُمَّ خَرَجَ إِلَى
أَصْحَابِهِ فَقَالَ: «إِنَّ الْمَرْأَةَ تُقْبِلُ فِي
صُورَةِ شَيْطَانٍ، وَتُذْبِرُ فِي صُورَةِ شَيْطَانٍ،
فَإِذَا أَبْصَرَ أَحَدُكُمْ امْرَأَةً فَلْيَأْتِ أَهْلَهُ، فَإِنَّ
ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

[٣٤٠٨] (...) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنَا حَرْبُ بْنُ أَبِي الْعَالِيَةِ:
حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
النَّبِيَّ ﷺ رَأَى امْرَأَةً. فَذَكَرَ بِمَثَلِهِ. غَيْرَ أَنَّهُ
قَالَ: فَأَتَى امْرَأَتَهُ زَيْنَبَ وَهِيَ تَمْعَسُ مَنِيَّةً،
وَلَمْ يَذْكُرْ: تُذْبِرُ فِي صُورَةِ شَيْطَانٍ.

[3409] 10 - (...) Jâbir said: "I heard the Prophet ﷺ say: 'If one of you likes a woman and feels attracted to her, let him go to his wife and have intercourse with her, for that will repel what is in his heart.'"

Chapter 3. Mut'ah Marriage: It Was Permitted Then Abrogated, Then Permitted Then Abrogated, And It Will Remain Forbidden Until The Day Of Resurrection

[3410] 11 - (1404) 'Abdullâh said: "We were on a campaign with the Messenger of Allâh ﷺ, and we had no women with us. We said: 'Why don't we get ourselves castrated?' But he forbade us to do that, then he granted us a concession allowing us to marry women in return for a garment, for a set period of time." Then 'Abdullâh recited the verse: "O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors."^[1]

[٣٤٠٩] ١٠ - (...) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: قَالَ جَابِرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَحَدُكُمْ أَغْجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُؤَاغِعْهَا؟ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ».

(المعجم ٣) - (بَابُ نِكَاحِ الْمُتْعَةِ)
وبيان أنه أبيع ثم نسخ ثم أبيع ثم
نسخ، واستقر تحريمه إلى يوم
القيامة (التحفة ٣)

[٣٤١٠] ١١ - (١٤٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي وَوَكَيْعٌ وَابْنُ بَشْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا نَعْزُو مَعَ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا نِسَاءٌ. فَقُلْنَا: أَلَا نَسْتَخْصِي؟ فَتَهَانَا عَنْ ذَلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَنكِحَ الْمَرْأَةَ بِالْثَوْبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: «يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْزَمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ» [المائدة: ٨٧]

^[1] *Al-Mâ'idah* 5:87.

[3411] (...) A similar report (as no. 3410) narrated from Ismâ'il bin Abî Khâlid with this chain, and he said: "Then he recited this verse to us," and he did not say: "Abdullâh recited."

[3412] 12 - (...) It was narrated from Ismâ'il with this chain (a *Hadîth* similar to no. 3410). He said: "When we were young men, we said: 'O Messenger of Allâh, should we not get ourselves castrated?'" And he did not mention: "We were on a campaign."

[3413] 13 - (1405) It was narrated that Jâbir bin 'Abdullâh and Salamah bin Al-Akwâ' said: "The caller of the Messenger of Allâh ﷺ came out to us and said: 'The Messenger of Allâh ﷺ has given you permission to enter into *Mut'ah* marriages with women.'"

[3414] 14 - (...) It was narrated from Salamah bin Al-Akwâ' and Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ came to us and gave us permission for *Mut'ah*.

[٣٤١١] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَقَالَ: ثُمَّ قَرَأَ عَلَيْنَا هَذِهِ الْآيَةَ. وَلَمْ يَقُلْ: قَرَأَ عَبْدُ اللَّهِ.

[٣٤١٢] ١٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ، بِهَذَا الْإِسْنَادِ، قَالَ: كُنَّا، وَنَحْنُ شَبَابٌ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَلَا نَسْتَخْصِي؟ وَلَمْ يَقُلْ: نَعْرُو.

[٣٤١٣] ١٣ - (١٤٠٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ بْنِ الْأَكْوَعِ، قَالَا: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا. يَعْنِي مَتْعَةَ النِّسَاءِ.

[٣٤١٤] ١٤ - (...) وَحَدَّثَنِي أُمِّيَةُ ابْنُ بِسْطَامٍ الْغَيْثِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَانَا، فَأَذِنَ لَنَا فِي الْمَتْعَةِ.

[3415] 15 - (...) 'Aṭā' said: "Jābir bin 'Abdullāh came for 'Umrah and we went to him where he was staying, and the people asked him about various things. Then they mentioned *Mut'ah* and he said: 'Yes, we engaged in *Mut'ah* at the time of the Messenger of Allāh ﷺ, Abū Bakr and 'Umar.'"

[3416] 16 - (...) Jābir bin 'Abdullāh said: "We used to engage in *Mut'ah* in exchange for a handful of dates or flour, for several days, at the time of the Messenger of Allāh ﷺ and Abū Bakr, until 'Umar forbade it in the case of 'Amr bin Ḥuraith."

[3417] 17 - (...) It was narrated that Abū Naḍrah said: "I was with Jābir bin 'Abdullāh when someone came to him and said: 'Ibn 'Abbās and Ibn Az-Zubair disagreed concerning the two *Mut'ah*.'^[1] Jābir said: 'We did them both at the time of the Messenger of Allāh ﷺ, then 'Umar forbade us to do them, and we did not do them again.'"

[٣٤١٥] ١٥- (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَائِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: قَدِمَ جَابِرُ ابْنُ عَبْدِ اللَّهِ مُعْتَمِرًا، فَجِئْنَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ، ثُمَّ ذَكَرُوا الْمُتْعَةَ. فَقَالَ: نَعَمْ، اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ.

[٣٤١٦] ١٦- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَسْتَمْتِعُ بِالْقُبْضَةِ مِنَ التَّمْرِ وَالذَّقِيقِ، الْأَيَّامَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ، حَتَّى نَهَى عَنْهُ عُمَرُ، فِي شَأْنِ عَمْرِو بْنِ حُرَيْثٍ.

[٣٤١٧] ١٧- (...) حَدَّثَنَا حَامِدُ ابْنُ عُمَرَ الْبُكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْغِي ابْنَ زِيَادٍ، عَنْ عَاصِمٍ، عَنْ أَبِي نَصْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَأَتَاهُ آتٍ فَقَالَ: ابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ اخْتَلَفَا فِي الْمُتْعَتَيْنِ. فَقَالَ جَابِرٌ: فَعَلْنَاهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَهَانَا عَنْهُمَا عُمَرُ، فَلَمْ نَعُدْ لَهُمَا.

^[1] Meaning, *Tamattu'* in Hajj and *Mut'ah* marriage.

[3418] 18 - (...) It was narrated from Iyâs bin Salamah that his father said: "During the year of Awṭâs, the Messenger of Allâh ﷺ granted a concession allowing *Mut'ah* three,^[1] then he forbade it."

[٣٤١٨] ١٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، عَامَ أَوْطَاسٍ، فِي الْمُتْعَةِ ثَلَاثًا، ثُمَّ نَهَى عَنْهَا.

[3419] 19 - (1406) It was narrated from Ar-Rabî' bin Sabrah Al-Juhanî that his father said: "The Messenger of Allâh ﷺ gave us permission for *Mut'ah*, so I went with another man to a woman of Banû 'Âmir, who was like a young long-necked camel, and we proposed to her. She said: 'What will you give me?' I said: 'My *Ridâ*.' My companion said: 'My *Ridâ*.' My companion's *Ridâ* was better than mine, but I was younger than him. When she looked at my companion's *Ridâ*, she liked it, and when she looked at me she liked me. Then she said: 'You and your *Ridâ*' are sufficient for me.' I stayed with her for three (days), then the Messenger of Allâh ﷺ said: 'Whoever has any of these women with him, with whom he has engaged in *Mut'ah*, he should let her go.'"

[٣٤١٩] ١٩ - (١٤٠٦) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ سَبْرَةَ؛ أَنَّهُ قَالَ: أَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ بِالْمُتْعَةِ، فَأَنْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ، كَانَتْهَا بَكْرَةٌ عَيْطَاءٌ، فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا، فَقَالَتْ: مَا تُعْطِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي، وَكُنْتُ أَشَبَّ مِنْهُ، فَإِذَا نَظَرْتُ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا، وَإِذَا نَظَرْتُ إِلَيَّ أَعْجَبْتُنِي، ثُمَّ قَالَتْ: أَنْتَ وَرِدَاؤُكَ يَكْفِينِي، فَمَكَثْتُ مَعَهَا ثَلَاثًا، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ مِنْ هَذِهِ النِّسَاءِ الَّتِي يَتَمَتَّعُ، فَلْيُخَلِّ سَبِيلَهَا».

[1] Times or days.

[3420] 20 - (...) It was narrated from Ar-Rabi' bin Sabrah that his father went out with the Messenger of Allāh ﷺ to conquer Makkah. He said: "We stayed there for fifteen - thirty between night and day - and the Messenger of Allāh ﷺ gave us permission to engage in *Mut'ah* marriages with women. I went out with a man from among my people, and I had an advantage over him in terms of good looks, as he was almost ugly. Each of us had a *Burd*. But my *Burd* was worn out whereas the *Burd* of my cousin was quite new. When we reached the lower part of Makkah, or the upper part, we were met by a girl like a long-necked young camel. We said: 'Will you let one of us engage in *Mut'ah* with you?' She said: 'What will you give me?' Each of us spread out his *Burd* and she started looking at the two men, and my companion saw her turning away from him. He said: 'This man's cloak is worn out but my cloak is quite new.' She said: 'There is nothing wrong with his cloak,' (she said this) three times or two times. Then I engaged in *Mut'ah* with her, and I did not come out until the Messenger of Allāh ﷺ forbade it."

[3421] (...) Ar-Rabi' bin Sabrah Al-Juhanî narrated that his father said: "We went out with the

[٣٤٢٠] ٢٠- (...) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا يَشْرُ بْنُ يَغْنِي بْنِ مُفَضَّلٍ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ فَتَنَحَّاهُ مَكَّةَ. قَالَ: فَأَقَمْنَا بِهَا خَمْسَ عَشْرَةَ - ثَلَاثِينَ بَيْنَ لَيْلَةٍ وَيَوْمٍ - فَأَذِنَ لَنَا رَسُولُ اللَّهِ ﷺ فِي مُتْعَةِ النِّسَاءِ، فَحَرَجْتُ أَنَا وَرَجُلٌ مِنْ قَوْمِي، وَلِيَ عَلَيْهِ فَضْلٌ فِي الْجَمَالِ، وَهُوَ قَرِيبٌ مِنَ الدَّمَامَةِ، مَعَ كُلِّ وَاحِدٍ مِثْلُ بُرْدٍ، فَبُرِدِي خَلَقَ. وَأَمَّا بُرْدُ ابْنِ عَمِّي فَبُرْدٌ جَدِيدٌ، غَضٌّ، حَتَّى إِذَا كُنَّا بِأَسْفَلِ مَكَّةَ، أَوْ بِأَعْلَاهَا، فَتَلَقَّيْنَا فَتَاةً مِثْلَ الْبَكْرَةِ الْعُتْظُطَةِ، فَقُلْنَا: هَلْ لَكَ أَنْ يَسْتَمْتِعَ مِنْكَ أَحَدُنَا؟ قَالَتْ: وَمَاذَا تَبْذُلَانِ؟ فَشَرَّ كُلُّ وَاحِدٍ مِثْلَ بُرْدِهِ، فَجَعَلَتْ تَنْظُرُ إِلَى الرَّجُلَيْنِ، وَبَرَاها صَاحِبِي يَنْظُرُ إِلَى عِطْفِهَا، فَقَالَ: إِنَّ بُرْدَ هَذَا خَلَقَ وَبُرْدِي جَدِيدٌ غَضٌّ. فَتَقُولُ: بُرْدُ هَذَا لَا بَأْسَ بِهِ، ثَلَاثَ مِرَارٍ أَوْ مَرَّتَيْنِ، ثُمَّ اسْتَمْتَعْتُ مِنْهَا، فَلَمْ أَخْرُجْ حَتَّى حَرَّمَهَا رَسُولُ اللَّهِ ﷺ.

[٣٤٢١] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ [بْنِ صَخْرِ الدَّارِمِيِّ]: حَدَّثَنَا أَبُو

Messenger of Allâh ﷺ to Makkah during the Year of the Conquest..." and he mentioned a *Hadîth* like that of Bishr (no. 3420), but he added: "She said: 'Can that be possible?'" And in (the report) it says: "He said: 'This man's *Burd* is old and worn out.'"

[3422] 21 - (...) Ar-Rabî' bin Sabrah Al-Juhanî narrated that his father told him that he was with the Messenger of Allâh ﷺ and he said: "O people, I had given you permission to engage in *Mut'ah* marriages with women, but now Allâh has forbidden that until the Day of Resurrection, so whoever has any of them with him, he should let her go, and do not take back anything that you gave to them."

[3423] (...) It was narrated from 'Abdul-'Azîz bin 'Umar, with this chain. He said: "I saw the Messenger of Allâh ﷺ standing between the Corner and the door, saying..." a *Hadîth* like that of Ibn Numair (no. 3422).

[3424] 22 - (...) It was narrated from 'Abdul-Malik bin Sabrah Al-Juhanî, from his father, that

النُّعْمَانِ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ إِلَى مَكَّةَ، فَذَكَرَ بِمِثْلِ حَدِيثِ بَشِيرٍ. وَرَأَدَ: قَالَتْ: وَهَلْ يَصْلُحُ ذَلِكَ؟ وَفِيهِ: قَالَ: إِنَّ بُرْدَ هَذَا خَلَقَ مَخَّ.

[٣٤٢٢] ٢١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنِّي قَدْ كُنْتُ أَذْنْتُ لَكُمْ فِي الْإِسْتِمَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخْلِ سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ سَبِيلًا».

[٣٤٢٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، بِهَذَا الْإِسْنَادِ. قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا بَيْنَ الرُّكْنِ وَالْبَابِ، وَهُوَ يَقُولُ: بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[٣٤٢٤] ٢٢ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ:

his grandfather said: "The Messenger of Allâh ﷺ permitted us to engage in *Mut'ah* during the Year of the Conquest, when we entered Makkah, then we did not leave Makkah before he forbade us to do that."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، بِالْمُتْعَةِ، عَامَ الْفَتْحِ، حِينَ دَخَلْنَا مَكَّةَ، ثُمَّ لَمْ نَخْرُجْ مِنْهَا حَتَّى نَهَانَا عَنْهَا.

[3425] 23 - (...) It was narrated from Sabrah bin Ma'bad that during the year of the conquest of Makkah, the Prophet of Allâh ﷺ permitted his Companions to engage in *Mut'ah* marriage with women. He said: "I went out with a companion of mine from Banû Sulaim, and we found a girl from Banû 'Âmir who was like a long-necked young camel. We proposed marriage to her, and showed her our *Burd*, and she started looking. She found me more handsome than my companion, but she saw that my companion's *Burd* was better than mine. She thought for a while, then she chose me over my companion. They were with us for three days, then the Messenger of Allâh ﷺ ordered us to part company with them."

[٣٤٢٥] ٢٣- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الرَّبِيعِ ابْنُ سَبْرَةَ بْنِ مَعْبِدٍ قَالَ: سَمِعْتُ أَبِي، رَبِيعَ بْنِ سَبْرَةَ يُحَدِّثُ عَنْ أَبِيهِ سَبْرَةَ بْنِ مَعْبِدٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ، عَامَ فَتْحِ مَكَّةَ، أَمَرَ أَصْحَابَهُ بِالْمُتْعَةِ مِنَ النِّسَاءِ. قَالَ: فَخَرَجْتُ أَنَا وَصَاحِبٌ لِي مِنْ بَنِي سُلَيْمٍ، حَتَّى وَجَدْنَا جَارِيَةً مِنْ بَنِي عَامِرٍ، كَأَنَّهَا بَكْرَةٌ عَيْطَاءُ؛ فَخَطَبْنَاهَا إِلَى نَفْسِهَا، وَعَرَضْنَا عَلَيْهَا بُرْدَيْنَا، فَجَعَلَتْ تَنْظُرُ فَتَرَانِي أَجْمَلَ مِنْ صَاحِبِي، وَتَرَى بُرْدَ صَاحِبِي أَحْسَنَ مِنْ بُرْدِي، فَأَمَرَتْ نَفْسَهَا سَاعَةً ثُمَّ اخْتَارَتْنِي عَلَى صَاحِبِي، فَكُنَّا مَعًا ثَلَاثًا، ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِفِرَاقِهِنَّ.

[3426] 24 - (...) It was narrated from Ar-Rabî' bin Sabrah, from his father, that the Prophet ﷺ forbade *Mut'ah* marriage.

[٣٤٢٦] ٢٤- (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ نِكَاحِ الْمُتْعَةِ.

[3427] 25 - (...) It was narrated from Ar-Rabi' bin Sabrah, from his father, that on the day of the conquest of Makkah, the Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women.

[3428] 26 - (...) It was narrated from Ar-Rabi' bin Sabrah Al-Juhani that his father told him that the Messenger of Allâh ﷺ forbade *Mut'ah* at the time of the Conquest, i.e., *Mut'ah* with women, and that his father had engaged in a *Mut'ah* marriage in exchange for two red *Burd*.

[3429] 27 - (...) 'Urwah bin Az-Zubair narrated that 'Abdullâh bin Az-Zubair stood up in Makkah and said: "Allâh has made some people's hearts blind as He has made their eyes blind; they issue *Fatwa* in favor of *Mut'ah*." He was referring to a man who called him and said: "You are uncouth and lacking in manners. By Allâh, *Mut'ah* was done during the time of the leader of the pious" - meaning the Messenger of Allâh ﷺ. Ibn Az-Zubair said to him: "Just try to do it yourself. By Allâh, if you do it, I will stone you."

Ibn Shihâb said: "Khâlid bin Al-

[٣٤٢٧] ٢٥- (...) (و) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، يَوْمَ الْفَتْحِ، عَنْ مُتْعَةِ النِّسَاءِ.

[٣٤٢٨] ٢٦- (...) وَحَدَّثَنِيهِ حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ ابْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ؛ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، عَنِ الْمُتْعَةِ زَمَانَ الْفَتْحِ، مُتْعَةَ النِّسَاءِ، وَأَنَّ أَبَاهُ كَانَ تَمَتَّعَ بِرُودَيْنِ أَحْمَرَيْنِ.

[٣٤٢٩] ٢٧- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَامَ بِمَكَّةَ فَقَالَ: إِنَّ نَاسًا، أَعْمَى اللَّهُ قُلُوبَهُمْ، كَمَا أَعْمَى أَبْصَارَهُمْ، يُتْتَوْنَ بِالْمُتْعَةِ، يُعْرَضُ بِرَجُلٍ. فَتَادَاهُ فَقَالَ: إِنَّكَ لَجِلْفٌ جَافٍ، فَلَعَمْرِي لَقَدْ كَانَتِ الْمُتْعَةُ تُفْعَلُ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ - يُرِيدُ بِهِ رَسُولَ اللَّهِ ﷺ - فَقَالَ لَهُ ابْنُ الزُّبَيْرِ: فَجَرِّبْ بِنَفْسِكَ. فَوَاللَّهِ! لَئِنْ فَعَلْتَهَا لَأَرْجُمَنَّكَ بِأَخْبَارِكَ.

Muhâjir bin Şaifullâh told me that while he was sitting with a man, another man came to him and asked him about *Mut'ah*, and he gave him permission for that. Ibn Abî 'Amrah Al-Anşârî said to him: 'Wait a minute!' He said: 'What is it? By Allâh, I did that at the time of the leader of the pious.' Ibn Abî 'Amrah said: 'It was permitted in the early days of Islam, in cases of necessity, like dead meat, blood and pork, then Allâh completed His religion and forbade it.'"

Ibn Şihâb said: "Rabî' bin Sabrah Al-Juhanî told me that his father said: 'At the time of the Prophet ﷺ, I engaged in *Mut'ah* with a woman from Banû 'Âmir, in return for two red *Burd*, then the Messenger of Allâh ﷺ forbade *Mut'ah* to us.'"

Ibn Şihâb said: "And I heard Rabî' bin Sabrah narrating that to 'Umar bin 'Abdul-'Azîz when I was sitting there."

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي خَالِدُ بْنُ الْمُهَاجِرِ بْنِ سَنَفٍ اللَّهِ: أَنَّهُ بَيْنَا هُوَ جَالِسٌ عِنْدَ رَجُلٍ جَاءَهُ رَجُلٌ فَاسْتَفْتَاهُ فِي الْمُتْعَةِ، فَأَمَرَهُ بِهَا. فَقَالَ لَهُ ابْنُ أَبِي عَمْرَةَ الْأَنْصَارِيُّ: مَهْلًا! قَالَ: مَا هِيَ؟ وَاللَّهِ! لَقَدْ فَعَلْتُ فِي عَهْدِ إِمَامِ الْمُتَّقِينَ.

قَالَ ابْنُ أَبِي عَمْرَةَ: إِنَّهَا كَانَتْ رُخْصَةً فِي أَوَّلِ الْإِسْلَامِ لِمَنْ اضْطُرَّ إِلَيْهَا، كَالْمَيْتَةِ وَالْدَّمِ وَلَحْمِ الْخَنَزِيرِ، ثُمَّ أَحْكَمَ اللَّهُ الدِّينَ وَنَهَى عَنْهَا.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي رِبْعُ بْنُ سَبْرَةَ الْجُهَنِيُّ أَنَّ أَبَاهُ قَالَ: قَدْ كُنْتُ اسْتَمْتَعْتُ فِي عَهْدِ النَّبِيِّ ﷺ امْرَأَةً مِنْ بَنِي عَامِرٍ، يُبْرَدَيْنِ أَحْمَرَيْنِ، ثُمَّ نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الْمُتْعَةِ.

قَالَ ابْنُ شِهَابٍ: وَسَمِعْتُ رِبْعَ بْنَ سَبْرَةَ يُحَدِّثُ ذَلِكَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَأَنَا جَالِسٌ.

[3430] 28 - (...) It was narrated that 'Umar bin 'Abdul-'Azîz said: "Ar-Rabî' bin Sabrah Al-Juhanî told me, from his father, that the Messenger of Allâh ﷺ forbade *Mut'ah*, and said: 'It is unlawful from this day of yours until the Day of Resurrection, and

[٣٤٣٠] ٢٨- (...) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ ابْنِ أَبِي عَبْلَةَ، عَنْ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ الْجُهَنِيُّ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ

whoever had given them something, he should not take it back.”

[3431] 29 - (1407) It was narrated from ‘Alī bin Abī Ṭālib that the Messenger of Allāh ﷺ forbade *Mut’ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

[3432] (...) It was narrated from Mālik with this chain, and he said: “He heard ‘Alī bin Abī Ṭālib say to so-and-so: ‘You are a man who has been led astray. The Messenger of Allāh ﷺ forbade...’” a *Hadīth* like that of Yahyā bin Yahyā, from Mālik (no. 3431).

[3433] 30 - (...) It was narrated from ‘Alī that the Prophet ﷺ forbade *Mut’ah* marriage on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

نَهَى عَنِ الْمُتْعَةِ. وَقَالَ «أَلَا إِنَّهَا حَرَامٌ مِنْ يَوْمِكُمْ هَذَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ كَانَ أَعْطَى شَيْئًا فَلَا يَأْخُذْهُ».

[٣٤٣١] ٢٩ - (١٤٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ؛ وَعَنْ أَكْلِ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ. [انظر: ٥٠٠٥]

[٣٤٣٢] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنُ أَسْمَاءَ الضَّبْعِيُّ: حَدَّثَنَا جَوْثِرِيَّةُ عَنْ مَالِكٍ، بِهَذَا الْإِسْنَادِ. وَقَالَ: سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِفُلَانٍ: إِنَّكَ رَجُلٌ تَأْتِيهِ، نَهَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ يَحْيَى بْنِ يَحْيَى، عَنْ مَالِكٍ.

[٣٤٣٣] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ

[3434] 31 - (...) It was narrated from ‘Alī that he heard Ibn ‘Abbās being lenient about *Mut’ah* marriage with women. He said: “Wait a minute, O Ibn ‘Abbās! The Messenger of Allāh ﷺ forbade it on the Day of Khaibar and (he forbade) the meat of domestic donkeys.”

[3435] 32 - (...) ‘Alī bin Abī Tālib said to Ibn ‘Abbās: “The Messenger of Allāh ﷺ forbade *Mut’ah* marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.”

Chapter 4. The Prohibition Of Being Married To A Woman And Her Paternal Aunt Or Maternal Aunt At The Same Time

[3436] 33 - (1408) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘One should not be married to a woman and her paternal aunt, or

[٣٤٣٤] ٣١- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ ابْنِ عَلِيٍّ؛ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُلَيِّنُ فِي مُتْعَةِ النِّسَاءِ. فَقَالَ: مَهْلًا، يَا ابْنَ عَبَّاسٍ! فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا يَوْمَ خَيْبَرَ. وَعَنْ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ.

[٣٤٣٥] ٣٢- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ [بْنُ يَحْيَى] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِمَا أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ لِابْنِ عَبَّاسٍ: نَهَى رَسُولُ اللَّهِ ﷺ، عَنْ مُتْعَةِ النِّسَاءِ، يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ.

(المعجم ٤) - (بَابُ تَحْرِيمِ الْجَمْعِ

بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا فِي

النكاح) (التحفة ٤)

[٣٤٣٦] ٣٣- (١٤٠٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

a woman and her maternal aunt, at the same time.”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

[3437] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade being married to four women at the same time: A woman and her paternal aunt, and a woman and her maternal aunt.

[٣٤٣٧] ٣٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحِ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ، أَنْ يُجْمَعَ بَيْنَهُنَّ: الْمَرْأَةُ وَعَمَّتِهَا، وَالْمَرْأَةُ وَخَالَتِهَا.

[3438] 35 - (...) It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘Do not marry a paternal aunt when you are already married to her brother’s daughter, and do not marry the sister’s daughter when you are already married to the maternal aunt.’”

[٣٤٣٨] ٣٥- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ - قَالَ: ابْنُ مَسْلَمَةَ مَدَنِيٌّ مِنَ الْأَنْصَارِ مِنْ وَلَدِ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ - عَنْ ابْنِ شِهَابٍ، عَنْ قَبِيصَةَ بْنِ دُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُنْكَحُ الْعَمَّةُ عَلَى بِنْتِ الْأَخِ، وَلَا ابْنَةُ الْأَخْتِ عَلَى الْخَالَةِ».

[3439] 36 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ forbade a man to be married to a woman and her paternal aunt, or to a woman and her maternal aunt.”

Ibn Shihâb said: “We think that the maternal aunt of her father

[٣٤٣٩] ٣٦- (...) وَحَدَّثَنِي حَرْمَلَةُ [بْنُ يَحْيَى]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ دُؤَيْبٍ الْكَعْبِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ

and the paternal aunt of her father come under the same ruling.”

يَجْمَعُ الرَّجُلُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَتِهَا.

قَالَ ابْنُ شِهَابٍ: فَتَرَى خَالَهَ أَبِيهَا وَعَمَّةَ أَبِيهَا بِتِلْكَ الْمَنْزِلَةِ.

[3440] 37 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A man should not be married to a woman and her paternal aunt or maternal aunt at the same time.’”

[٣٤٤٠] ٣٧- (...) وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى؛ أَنَّهُ كَتَبَ إِلَيْهِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

[3441] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a similar *Hadîth* (as no. 3440).

[٣٤٤١] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[3442] 38 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A man should not propose marriage to a woman to whom his brother has already proposed, and he should not outbid his brother. A man should not marry a woman if he is already married to her paternal aunt or maternal aunt. A woman should not ask for her sister to be divorced so as to deprive her of what is rightfully hers, and so that she may be married in her stead; rather she will have what Allâh has decreed for her.”

[٣٤٤٢] ٣٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ، وَلَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتُكَفِّئَ صَحْفَتَهَا، وَلِتُنْكَحَ، فَإِنَّمَا لَهَا مَا كَتَبَ اللَّهُ لَهَا».

[3443] 39 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade marrying a woman when one is already married to her paternal aunt or maternal aunt, (and he forbade) a woman asking for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself, for Allâh [the Mighty and Sublime] is her Sustainer."

[3444] 40 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade being married to a woman and her paternal aunt or maternal aunt at the same time."

[3445]... - (...) A similar report (as no. 3444) was narrated from 'Amr bin Dinâr with this chain.

Chapter 5. The Prohibition Of Marriage For One Who Is In *Ihrâm*, And It Is Disliked For Him To Propose Marriage

[3446] 41 - (1409) It was narrated from Nubaih bin Wahb

[٣٤٤٣] ٣٩- (...) وَحَدَّثَنِي مُحَرَّرُ ابْنُ عَوْنٍ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنَكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَاتِهَا، أَوْ [أَنْ] تَسْأَلَ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتَكْتَفِيَءَ مَا فِي صَحْفَتِهَا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَازِقُهَا.

[٣٤٤٤] ٤٠- (...) حَدَّثَنَا [مُحَمَّدُ] ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ: - وَاللَّفْظُ لِابْنِ الْمُثَنَّى وَابْنِ نَافِعٍ - قَالُوا: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَبَيْنَ الْمَرْأَةِ وَخَالَاتِهَا.

[٣٤٤٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

(المعجم ٥) - (بَابُ تَحْرِيمِ نِكَاحِ الْمُحْرَمِ، وَكَرَاهَةِ خُطْبَتِهِ) (التحفة ٥)

[٣٤٤٦] ٤١- (١٤٠٩) حَدَّثَنَا يَحْيَى

that 'Umar bin 'Ubaidullâh wanted to marry Talhah bin 'Umar to the daughter of Shaibah bin Jubair, and he sent for Abân bin 'Uthmân, who was the Commander of Hajj, to attend the wedding. Abân said: "I heard 'Uthmân bin 'Affân say: 'The Messenger of Allâh ﷺ said: The *Muḥrim* should not get married, have a marriage arranged for him, nor propose marriage."

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ: أَنَّ عُمَرَ بْنَ عُبَيْدٍ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ طَلْحَةَ بْنَ عُمَرَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فَأَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ فَحَضَرَ ذَلِكَ وَهُوَ أَمِيرُ الْحَجِّ. فَقَالَ أَبَانُ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ».

[3447] 42 - (...) Nubaiḥ bin Wahb said: "'Umar bin 'Ubaidullâh bin Ma'mar, who had proposed the marriage of his son to the daughter of Shaibah bin 'Uthmân, sent me to Abân bin 'Uthmân who was in charge of the Hajj. He said: 'I regard him as no more than a Bedouin, for; "The *Muḥrim* should not get married nor have a marriage arranged for him." 'Uthmân narrated that to us from the Messenger of Allâh ﷺ."

[٣٤٤٧] ٤٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ: حَدَّثَنِي نُبَيْهُ بْنُ وَهَبٍ قَالَ: بَعَثَنِي عُمَرُ بْنُ عُبَيْدٍ اللَّهِ بْنِ مَعْمَرٍ، وَكَانَ يَخْطُبُ بِنْتَ شَيْبَةَ بْنِ عُثْمَانَ عَلَى ابْنِهِ، فَأَرْسَلَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ عَلَى الْمُؤَسِمِ. فَقَالَ: أَلَا أَرَاهُ أَغْرَابِيًّا «إِنَّ الْمُحْرِمَ لَا يَنْكِحُ وَلَا يُنْكَحُ». أَخْبَرَنَا بِذَلِكَ عُثْمَانُ عَنْ رَسُولِ اللَّهِ ﷺ.

[3448] 43 - (...) It was narrated from Nubaiḥ bin Wahb, from Abân bin 'Uthmân, from 'Uthmân bin 'Affân, that the Messenger of Allâh ﷺ said: "The *Muḥrim* should not get married, have a marriage arranged for him, nor propose marriage."

[٣٤٤٨] ٤٣ - (...) وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمْعِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ قَالَ: وَحَدَّثَنِي أَبُو الْخَطَّابِ زَيْدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ ابْنُ سَوَّاءٍ. قَالََا جَمِيعًا: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ

عَفَّانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَنْكِحُ وَلَا يَخْطُبُ».

[3449] 44 - (...) It was narrated from Nubaih bin Wahb, from Abân bin 'Uthmân, from 'Uthmân, that the Prophet ﷺ said: "The *Muḥrim* should not get married nor have a marriage arranged for him."

[٣٤٤٩] ٤٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهَبٍ، عَنْ أَبِيَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ. قَالَ: «الْمُحْرِمُ لَا يَنْكِحُ وَلَا يَخْطُبُ».

[3450] 45 - (...) It was narrated from Nubaih bin Wahb, that 'Umar bin 'Ubaidullâh bin Ma'mar wanted to marry his son Ṭalḥah to the daughter of Shaibah bin Jubair during the *Hajj*. At that time Abân bin 'Uthmân was the Commander of *Hajj*. He sent word to Abân saying: "I would like to arrange the marriage of Ṭalḥah bin 'Umar and I would like you to attend." Abân said to him: "I think you are no more than an ill-mannered 'Irâqî. I heard 'Uthmân bin 'Affân say: 'The Messenger of Allâh ﷺ said: The *Muḥrim* should not get married.'"

[٣٤٥٠] ٤٥- (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ نُبَيْهِ بْنِ وَهَبٍ؛ أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ أَرَادَ أَنْ يَنْكِحَ ابْنَتَهُ طَلْحَةَ، بِنْتَ شَيْبَةَ بْنِ جُبَيْرٍ، فِي الْحَجِّ، وَأَبَانُ بْنُ عُثْمَانَ يَوْمئِذٍ أَمِيرُ الْحَاجِّ، فَأَرْسَلَ إِلَى أَبِيَانَ: إِنِّي قَدْ أَرَدْتُ أَنْ أُنْكِحَ طَلْحَةَ بْنَ عُمَرَ، فَأُجِبْ أَنْ تَحْضُرَ ذَلِكَ. فَقَالَ لَهُ أَبِيَانَ: أَلَا أَرَاكَ عِرَاقِيًّا جَافِيًّا، إِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ».

[3451] 46 - (1410) It was

[٣٤٥١] ٤٦- (١٤١٠) حَدَّثَنَا أَبُو

narrated from Abû Ash-Sha'ithâ that Ibn 'Abbâs told him, that the Prophet ﷺ married Maimûnah while he was in *Ihrâm*.

Ibn Numair added: "I narrated that to Az-Zuhrî and he said: 'Yazîd bin Al-Aṣamm told me that he married her when he was not in *Ihrâm*.'"

[3452] 47 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ married Maimûnah when he was in *Ihrâm*."

[3453] 48 - (1411) It was narrated from Yazîd bin Al-Aṣamm: "Maimûnah bint Al-Ḥârith told me that the Messenger of Allâh ﷺ married her when he was not in *Ihrâm*." He said: "She was my maternal aunt and the maternal aunt of Ibn 'Abbâs."

بَكْرُ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ: جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ [مَيْمُونَةَ] وَهُوَ مُحْرِمٌ.

زَادَ ابْنُ نُمَيْرٍ: فَحَدَّثْتُ بِهِ الزُّهْرِيَّ فَقَالَ: أَخْبَرَنِي يَزِيدُ بْنُ الْأَصَمِّ؛ أَنَّهُ نَكَحَهَا وَهُوَ حَلَالٌ.

[٣٤٥٢] ٤٧ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ أَبِي الشَّعْثَاءِ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

[٣٤٥٣] ٤٨ - (١٤١١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا أَبُو فَرَاةٍ عَنْ يَزِيدَ بْنِ الْأَصَمِّ: حَدَّثَنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَلَالٌ.

قَالَ: وَكَانَتْ خَالَتِي وَخَالَهٗ ابْنُ عَبَّاسٍ.

Chapter 6. The Prohibition Of Proposing Marriage When One's Brother Has Already Proposed, Unless He Gives Permission Or Gives Up The Idea

[3454] 49 - (1412) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Do not outbid one another, and do not propose marriage when someone else has already proposed."

[3455] 50 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No man should outbid his brother, nor should he propose marriage when his brother has already proposed, unless he gives him permission."

[3456] (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3455).

[3457] (...) It was narrated from Nâfi' with this chain (a *Hadîth* similar to no. 3455).

(المعجم ٦) - (بَابُ تَحْرِيمِ الْخُطْبَةِ عَلَى خُطْبَةِ أَخِيهِ حَتَّى يَأْذَنَ أَوْ يَتْرَكَ) (التحفة ٦)

[٣٤٥٤] ٤٩ - (١٤١٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خُطْبَةِ بَعْضٍ». [انظر: ٣٨١١]

[٣٤٥٥] ٥٠ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ -: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خُطْبَةِ أَخِيهِ، إِلَّا أَنْ يَأْذَنَ لَهُ».

[٣٤٥٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ.

[٣٤٥٧] (...) وَحَدَّثَنِي أَبُو كَامِلٍ [الْجَحْدَرِيُّ]: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ.

[3458] 51 - (1413) It was narrated from Abû Hurairah that the Prophet ﷺ forbade a town-dweller to sell on behalf of a Bedouin, or artificially inflating prices, or a man to propose when his brother has already proposed, or outbidding one's brother, or a woman to ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.

[3459] 52 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not artificially inflate prices; no man should outbid his brother, and no town dweller should sell on behalf of a Bedouin, and no man should propose marriage when his brother has already proposed, and no woman should ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.'"

[3460] 53 - (...) A similar report (as no. 3459) was narrated from Az-Zuhri with this chain, except that in the *Hadîth* of Ma'mar it says: "And no man should outbid his brother."

[٣٤٥٨] ٥١ - (١٤١٣) وَحَدَّثَنِي عُمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - قَالَ زُهَيْرٌ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، أَوْ يَتَنَاجَشُوا، أَوْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، أَوْ يَبِيعَ عَلَى بَيْعِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيَ مَا فِي إِنَائِهَا، أَوْ مَا فِي صَحْفَتِهَا. زَادَ عُمَرُو فِي حَدِيثِهِ: وَلَا يَسْمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ.

[٣٤٥٩] ٥٢ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَنَاجَشُوا، وَلَا يَبِيعُ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ الْمَرْءُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ الْأُخْرَى لِتَكْتَفِيَ مَا فِي إِنَائِهَا».

[٣٤٦٠] ٥٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ،

[3461] 54 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No Muslim should offer a higher price than his brother or propose marriage when another Muslim has already proposed marriage."

[3462] 55 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a *Hadîth* similar to no. 3461).

[3463]... - (...) It was narrated from Shu'bah and others from Abû Hurairah from the Prophet ﷺ (a *Hadîth* similar to no. 3461), except that they said: "... offer a higher price than his brother, or propose marriage when his brother has already proposed."

[3464] 56 - (1414) It was narrated from 'Abdur-Rahmân bin Shumâsah that he heard 'Uqbah bin 'Âmir on the *Minbar* saying: "The Messenger of Allâh ﷺ said: 'The believer is the brother of another believer, and it is not permissible for a believer to outbid his brother or propose

بِهَذَا الْإِسْنَادِ، مِثْلُهُ. غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ «وَلَا يَزِدُّ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ».

[٣٤٦١] ٥٤ - (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ - قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَسُمُّ الْمُسْلِمُ عَلَى سَوْمِ الْمُسْلِمِ، وَلَا يَخْطُبُ عَلَى خِطْبَتِهِ».

[٣٤٦٢] ٥٥ - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسُهَيْلٍ عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [٣٤٦٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا أَنَّهُمْ قَالُوا: «عَلَى سَوْمِ أَخِيهِ، وَخِطْبَةِ أَخِيهِ».

[٣٤٦٤] ٥٦ - (١٤١٤) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ اللَّيْثِ وَغَيْرِهِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ عَلَى الْمُبَرِّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو

marriage when his brother has already proposed, unless the latter gives up the idea.”

Chapter 7. Prohibition And Invalidity Of *Shighâr* Marriage

[3465] 57 - (1415) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade *Shighâr* marriage.

Shighâr is when a man gives his daughter in marriage to another man in return for marrying the latter's daughter, with no dowry given.

[3466] 58 - (...) A similar report (as no. 3465) was narrated from Ibn ‘Umar from the Prophet ﷺ, except that in the *Hadîth* of ‘Ubaidullâh it says: “I said to Nâfi: ‘What is *Shighâr*?’”

[3467] 59 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade *Shighâr*.

[3468] 60 - (...) It was narrated from Ibn ‘Umar that the Prophet

المؤمنين، فَلَا يَحِلُّ لِلْمُؤْمِنِ أَنْ يَتَنَاعَ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ».

(المعجم ٧) - (بَابُ تَحْرِيمِ نِكَاحِ الشُّغَارِ وَبَطْلَانِهِ) (التحفة ٧)

[٣٤٦٥] ٥٧ - (١٤١٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّغَارِ.

وَالشُّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ، عَلَى أَنْ يُزَوِّجَهُ ابْنَتُهُ، وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

[٣٤٦٦] ٥٨ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. غَيْرَ أَنَّ فِي حَدِيثِ عُبَيْدِ اللَّهِ قَالَ: قُلْتُ لِنَافِعٍ: مَا الشُّغَارُ؟

[٣٤٦٧] ٥٩ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّغَارِ.

[٣٤٦٨] ٦٠ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ﷺ said: "There is no *Shighâr* in Islam."

[3469] 61 - (1416) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Shighâr*."

Ibn Numair added: "*Shighâr* is when a man says to another: 'Give me your daughter in marriage and I will give you my daughter in marriage, or give me your sister in marriage and I will give you my sister in marriage.'"

[3470] (...) It was narrated from 'Ubaidullâh [who is the son of 'Umar] with this chain (a *Hadith* similar to no. 3469), but he did not mention the addition of Ibn Numair.

[3471] 62 - (1417) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade *Shighâr*."

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا شِغَارَ فِي الْإِسْلَامِ».

[٣٤٦٩] ٦١ - (١٤١٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ عُبيدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّغَارِ.

زَادَ ابْنُ نُمَيْرٍ: وَالشَّغَارُ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: زَوِّجْنِي ابْنَتَكَ وَأَزْوَجْكَ ابْنَتِي، وَزَوِّجْنِي أُخْتَكَ وَأَزْوَجْكَ أُخْتِي.

[٣٤٧٠] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ عُبيدِ اللَّهِ [وَهُوَ ابْنُ عُمَرَ] بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ زِيَادَةَ ابْنِ نُمَيْرٍ.

[٣٤٧١] ٦٢ - (١٤١٧) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشَّغَارِ.

Chapter 8. Fulfilling The Conditions Stipulated In The Marriage

[3472] 63 - (1418) It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ said: ‘The condition which most deserves to be fulfilled is that by means of which intimacy becomes permissible for you.’”

This is the wording of the *Hadîth* of Abû Bakr and Ibn Al-Muthanna, except that Ibn Al-Muthanna said: “conditions”.

Chapter 9. Seeking Permission Of A Previously-Married Woman In Words, And Of A Virgin By Silence

[3473] 64 - (1419) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “A previously-married woman should not be married until she has been consulted, and a virgin should not be married until her permission has been sought.” They said: “O Messenger of Allâh, what is her permission?” He said: “If she remains silent.”

(المعجم ٨) - (بَابُ الْوَفَاءِ بِالشَّرُوطِ فِي النِّكَاحِ) (التحفة ٨)

[٣٤٧٢] ٦٣ - (١٤١٨) حَدَّثَنَا يَحْيَى بْنُ أُثُوبٍ: حَدَّثَنَا هُشَيْمٌ؛ وَحَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ قَالَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْبَزْزِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ الشَّرْطِ أَنْ يُوفَى بِهِ، مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ». هَذَا لَفْظُ حَدِيثِ أَبِي بَكْرٍ وَابْنِ الْمُثَنَّى، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ: «الشَّرُوطِ».

(المعجم ٩) - (بَابُ اسْتِئْذَانِ الثِّيبِ فِي النِّكَاحِ بِالنِّقَاطِ، وَالْبَكْرِ بِالسَّكُوتِ) (التحفة ٩)

[٣٤٧٣] ٦٤ - (١٤١٩) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُنْكَحُ الْأَيْمُ حَتَّى تُسْتَأْمَرَ، وَلَا

تُنَكِّحُ الْبِكْرَ حَتَّى تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

[3474] (...) A *Hadīth* similar to that of Hishām (no. 3473) with its chain was narrated from Ibn Abī Kathīr. The wording of the *Aḥadīth* of Hishām, Shaibān and Mu‘āwiyah bin Salām are all the same.

[٣٤٧٤] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ، وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى يَعْنِي ابْنَ يُونُسَ، عَنِ الْأَوْزَاعِيِّ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَيْبَانُ؛ قَالَ: وَحَدَّثَنِي عَمْرُو النَّاقِذُ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ، كُلُّهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. بِمِثْلِ مَعْنَى حَدِيثِ هِشَامٍ وَإِسْنَادِهِ. وَاتَّفَقَ لَفْظُ حَدِيثِ هِشَامٍ وَشَيْبَانَ وَمُعَاوِيَةَ بْنِ سَلَامٍ فِي هَذَا الْحَدِيثِ.

[3475] 65 - (1420) Zakwân, the freed slave of ‘Āishah, said: “I heard ‘Āishah say: ‘I asked the Messenger of Allāh ﷺ about a virgin whose family arranges her marriage: “Should she be consulted or not?” The Messenger of Allāh ﷺ said to her: “Yes, she should be consulted.” ‘Āishah said: ‘I said

[٣٤٧٥] ٦٥ - (١٤٢٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: - وَاللَّفْظُ لِابْنِ رَافِعٍ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ

to him: "She will feel too shy." The Messenger of Allāh ﷺ said: "That is her permission, if she remains silent."

قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ذَكْوَانُ مَوْلَى عَائِشَةَ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَارِيَةِ يُنكِحُهَا أَهْلُهَا، أَتُسْتَأْمَرُ أَمْ لَا؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ، تُسْتَأْمَرُ» فَقَالَتْ عَائِشَةُ: فَقُلْتُ لَهُ: فَإِنِهَا تَسْتَحْيِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَذَلِكَ إِذْنُهَا إِذَا هِيَ سَكَتَتْ».

[3476] 66 - (1421) It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "The previously-married woman has more right concerning herself than her guardian does, and the virgin should be asked for permission, and her permission is her silence."

[٣٤٧٦] ٦٦ - (١٤٢١) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ عَبْدُ اللَّهِ ابْنُ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَيُّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا» قَالَ: نَعَمْ.

[3477] 67 - (...) It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "The previously-married woman has more right concerning herself than her guardian does, and the virgin should be consulted, and her permission is her silence."

[٣٤٧٧] ٦٧ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ: سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْثَيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ، وَإِذْنُهَا سُكُوتُهَا».

[3478] 68 - (...) Sufyân narrated it with this chain and he said: (The Prophet ﷺ said:) "The

[٣٤٧٨] ٦٨ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ.

previously-married woman has more right concerning herself than her guardian does, and the father of a virgin should ask her permission, and her permission is her silence.” Or perhaps he said: “Her silence is her approval.”

Chapter 10. It Is Permissible For A Father To Arrange The Marriage Of A Young Virgin

[3479] 69 - (1422) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ married me when I was six years old and he lived with me when I was nine years old.”

She said: “We came to Al-Madīnah and I fell sick for a month and my hair came down to my neck. Umm Rûmân came to me when I was on a swing and some of my friends were with me. She called me loudly and I went to her, and I did not know what she wanted of me. She took me by the hand and made me stand at the door. I said: ‘Hâh, Hâh (as if gasping for breath)’ until I had calmed down, then she took me into a house where there were some women of the *Anṣâr* who said: ‘With good wishes, and blessings, and good fortune.’ She handed me over to them and they washed my hair and adorned me, and then suddenly the Messenger of Allāh ﷺ was there, and they handed me over to him.”

وَقَالَ: «الَّتِي أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْذِنُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صَمَاتُهَا» وَرُبَّمَا قَالَ: «وَصَمْتُهَا إِفْرَارُهَا».

(المعجم ١٠) - (بَابُ جَوَازِ تَرْوِيجِ الْأَبِ الْبَكْرِ الصَّغِيرَةِ) (التحفة ١٠)

[٣٤٧٩] ٦٩ - (١٤٢٢) حَدَّثَنَا أَبُو كَرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ لَيْسَتْ سِنِينَ، وَبَنَى بِي وَأَنَا ابْنَةُ تِسْعِ سِنِينَ.

قَالَتْ: فَقَدِمْنَا الْمَدِينَةَ فَوُعِكْتُ شَهْرًا، فَوَفَى شَعْرِي جُمُيَةً، فَأَتَنِي أُمُّ رُومَانَ، وَأَنَا عَلَى أَرْجُوْحَةٍ، وَمَعِيَ صَوَاجِحِي، فَصَرَخْتُ بِي فَأَتَيْتُهَا، وَمَا أَدْرِي مَا تُرِيدُ بِي، فَأَخَذْتُ يَدِي، فَأَوْفَقْتَنِي عَلَى الْبَابِ. فَقُلْتُ: هَهُ هَهُ، حَتَّى ذَهَبَ نَفْسِي، فَأَدْخَلَنِي بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ، فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمْتَنِي إِلَيْهِنَّ،

فَعَسَلَنَ رَأْسِي وَأَصْلَحَنِي، فَلَمْ يُرْغَنِي إِلَّا
وَرَسُولُ اللَّهِ ﷺ ضُحَى، فَأَسْلَمَنِي إِلَيْهِ.

[3480] 70 - (...) It was narrated that 'Āishah said: "The Prophet ﷺ married me when I was six years old, and consummated the marriage with me when I was nine years old."

[٣٤٨٠] ٧٠- (...) وَحَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ
ابْنِ عُرْوَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ
لَهُ -: حَدَّثَنَا عَبْدُهُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ،
وَبَنَى بِي وَأَنَا بِنْتُ تِسْعٍ.

[3481] 71 - (...) It was narrated from 'Āishah that the Prophet ﷺ married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He died when she was eighteen years old.

[٣٤٨١] ٧١- (...) وَحَدَّثَنَا عَبْدُ ابْنِ

حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا
مَعْمَرُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛
أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سَبْعِ سِنِينَ،
وَرَفَّتْ إِلَيْهِ وَهِيَ بِنْتُ تِسْعِ سِنِينَ، وَلَعُبَهَا
مَعَهَا، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانٍ عَشْرَةَ.

[3482] 72 - (...) It was narrated from 'Āishah that: "The Messenger of Allāh ﷺ married her when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old."

[٣٤٨٢] ٧٢- (...) وَحَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى
وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا
- أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:
تَزَوَّجَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ بِنْتُ سِتٍّ،
وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا
وَهِيَ بِنْتُ ثَمَانٍ عَشْرَةَ.

Chapter 11. It Is Recommended To Get Married And Arrange Marriages In Shawwâl, And It Is Recommended To Consummate The Marriage In That Month

[3483] 73 - (1423) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ married me in Shawwâl and consummated the marriage with me in Shawwâl, and which of the wives of the Messenger of Allāh ﷺ was dearer to him than me?" And 'Āishah liked for marriages with her women folk to be consummated in Shawwâl.

[3484] (...) Sufyân narrated with this chain (a *Hadīth* similar to no. 348⁷), but he did not mention what 'Āishah did (liked).

Chapter 12. It Is Recommended For The One Who Wants To Marry A Woman To Look At Her Face And Hands Before Proposing Marriage To Her

[3485] 74 - (1424) It was narrated that Abû Hurairah said: I was with the Prophet ﷺ when a man came to him and told him that he had gotten married to a woman from among the *Anṣār*. The Messenger of Allāh ﷺ said:

(المعجم ١١) - (بَابُ اسْتِحْبَابِ

التَّزْوِجِ وَالتَّزْوِجِ فِي شَوَّالٍ،

وَاسْتِحْبَابِ الدَّخُولِ فِيهِ) (التحفة ١١)

[٣٤٨٣] ٧٣ - (١٤٢٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي شَوَّالٍ، وَبَنَى بِي فِي شَوَّالٍ، فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ ﷺ كَانَ أَحْظَى عِنْدَهُ مِنِّي؟ قَالَ: وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ تُدْخَلَ نِسَاءَهَا فِي شَوَّالٍ.

[٣٤٨٤] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ فَعَلَ عَائِشَةُ.

(المعجم ١٢) - (بَابُ نَدْبٍ مِنْ أَرَادَ

نِكَاحَ امْرَأَةٍ إِلَى أَنْ يَنْظُرَ إِلَى وَجْهِهَا

وَكَيْفِيَّتِهَا قَبْلَ خُطْبَتِهَا) (التحفة ١٢)

[٣٤٨٥] ٧٤ - (١٤٢٤) حَدَّثَنَا ابْنُ

أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ. فَأَتَاهُ رَجُلٌ

“Did you look at her?” He said: “No.” He said: “Go and look at her, for there is something in the eyes of the *Anṣār*.”

[3486] 75 - (...) It was narrated that Abû Hurairah said: “A man came to the Prophet ﷺ and said: ‘I have married a woman from among the *Anṣār*.’ The Prophet ﷺ said to him: ‘Did you look at her? For there is something in the eyes of the *Anṣār*.’ He said: ‘I looked at her.’ He said: ‘For how much did you marry her?’ He said: ‘For four *Uqiyah*.’ The Prophet ﷺ said to him: ‘For four *Uqiyah*? It is as if you are going to dig the silver out from the side of this mountain. We do not have anything to give you, but perhaps we will send you on an expedition and you will get something from it.’ And he sent an expedition to Banû ‘Abs, and he sent that man with them.”

Chapter 13. The Dowry. It Is Permissible For The Dowry To Be Teaching Qur’ân, A Ring Of Iron Or Anything Else, A Small Or Large Amount, And It Is Recommended For It To Be Five Hundred *Dirham*

[3487] 76 - (1425) It was

فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْظَرْتَ إِلَيْهَا؟» قَالَ: لَا. قَالَ: «فَاذْهَبْ فَانْظُرْ إِلَيْهَا، فَإِنَّ فِي الْأَنْصَارِ شَيْئًا».

[٣٤٨٦] ٧٥ - (...) وَحَدَّثَنِي يَحْيَى ابْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُّ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؟ فَإِنَّ فِي عُيُونِ الْأَنْصَارِ شَيْئًا» قَالَ: قَدْ نَظَرْتُ إِلَيْهَا. قَالَ: «عَلَى كَمْ تَزَوَّجْتَهَا؟» قَالَ: عَلَى أَرْبَعِ أَوَاقٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «عَلَى أَرْبَعِ أَوَاقٍ؟ كَأَنَّمَا تَنْحِتُونَ الْفِضَّةَ مِنْ عَرْضِ هَذَا الْجَبَلِ، مَا عِنْدَنَا مَا نُعْطِيكَ، وَلَكِنْ عَسَى أَنْ نَبْعَثَكَ فِي بَعْثٍ تَصِيبُ مِنْهُ» قَالَ: فَبَعَثَ بَعْثًا إِلَى بَنِي عَبْسٍ، بَعَثَ ذَلِكَ الرَّجُلَ فِيهِمْ.

(المعجم ١٣) - (بَابُ الصَّدَاقِ وَجَوَازِ كَوْنِهِ تَعْلِيمَ قُرْآنٍ وَخَاتَمَ حَدِيدٍ، وَغَيْرِ ذَلِكَ مِنْ قَلِيلٍ وَكَثِيرٍ وَاسْتِحْبَابِ كَوْنِهِ خَمْسَمِائَةَ دِرْهَمٍ لِمَنْ لَا يَجْحَفُ بِهِ)
(التحفة ١٣)

[٣٤٨٧] ٧٦ - (١٤٢٥) حَدَّثَنَا قُتَيْبَةُ

narrated that Sahl bin Sa'd As-Sâ'idî said: "A woman came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ, I have come to give myself to you (in marriage).' The Messenger of Allâh ﷺ looked her up and down, then the Messenger of Allâh ﷺ lowered his head. When the woman saw that he had not made any decision about her, she sat down. A man among his Companions stood up and said: 'O Messenger of Allâh, if you have no need of her then marry her to me.' He said: 'Do you have anything?' He said: 'No, by Allâh, O Messenger of Allâh.' He said: 'Go to your family and see if you can find something.' So he went, then he came back and said: 'No, by Allâh, O Messenger of Allâh, not even a ring of iron, only this *Izâr* (lower garment) of mine'" - Sahl said: "He did not have a *Ridâ*' (upper garment) - 'and she may have half of it.' The Messenger of Allâh ﷺ said: 'What will she do with your *Izâr*? If you wear it she will not have anything of it and if she wears it you will not have anything of it.' The man sat down, and after he had sat for a long time, he got up (to leave). The Messenger of Allâh ﷺ saw him turning away, and he ordered that he be called to him. When he came, he said: 'What do you know of the Qur'ân?' He said: 'I know *Sûrah*

ابْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ جِئْتُ أَهْبُ لَكَ نَفْسِي، فَتَنْظُرْ إِلَيْهَا رَسُولُ اللَّهِ ﷺ، فَصَعَدَ النَّظَرَ فِيهَا وَصَوَّبَهُ، ثُمَّ طَاطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ، فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا، جَلَسَتْ. فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَرَوِّجْنِيهَا. فَقَالَ: «فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! «اذْهَبْ إِلَى أَهْلِكَ، فَاَنْظُرْ هَلْ تَجِدُ شَيْئًا؟» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرْ وَلَوْ خَاتِمٌ مِنْ حَدِيدٍ فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! وَلَا خَاتِمٌ مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي - قَالَ سَهْلٌ مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: « مَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَيْسَتْهُ

such-and-such and *Sûrah* such-and-such' - and he listed them. He said: 'Do you recite them by heart?' He said: 'Yes.' He said: 'Go. You have been given her (in marriage) for what you know of the Qur'ân.'" This is the *Hadîth* of Ibn Abî Hâzim (a narrator), and the *Hadîth* of Ya'qûb (another narrator) is very similar in wording.

لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ، حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُوَلِّيًا، فَأَمَرَ بِهِ فَدُعِيَ لَهُ. فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا - عَدَدَهَا - فَقَالَ: «تَقْرَأُهَا عَنْ ظَهْرِ قَلْبِكَ؟» قَالَ: نَعَمْ. قَالَ: «أَذْهَبَ فَقَدْ مُلِّكْتُهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ» هَذَا حَدِيثُ ابْنِ أَبِي حَازِمٍ، وَحَدِيثُ يَعْقُوبَ يَقَارِبُهُ فِي اللَّفْظِ.

[3488] 77 - (...) This *Hadîth* was narrated from Sahl bin Sa'd (a *Hadîth* similar to no. 3487); some of them added material to one another's reports, but in the *Hadîth* there is an addition which says: "Go, for I have married her to you, so teach her Qur'ân."

[٣٤٨٨] ٧٧- (...) وَحَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الدَّرَاوَرْدِيِّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ. كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، بِهَذَا الْحَدِيثِ. يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، غَيْرَ أَنَّ فِي حَدِيثِ زَائِدَةَ قَالَ: «انْطَلَقَ فَقَدْ زَوَّجْتُكَهَا، فَعَلَّمَهَا مِنَ الْقُرْآنِ».

[3489] 78 - (1426) It was narrated that Abû Salamah bin 'Abdur-Rahmân said: "I asked

[٣٤٨٩] ٧٨-(١٤٢٦) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ

‘Āishah, the wife of the Prophet ﷺ: ‘How much was the dowry of the Messenger of Allāh ﷺ?’ She said: ‘The dowry that he gave to his wives was twelve *Uqiyah* and a *Nashsh*.’ She said: ‘Do you know what a *Nashsh* is?’ I said: ‘No.’ She said: ‘Half an *Uqiyah*; and that (the whole amount) was equal to five hundred *Dirham*. That was the dowry of the Messenger of Allāh ﷺ to his wives.”

[3490] 79 - (1427) It was narrated from Anas bin Mâlik that the Prophet ﷺ saw on ‘Abdur-Rahmân bin ‘Awf traces of *Sufrah* and he said: “What is this?” He said: “O Messenger of Allāh, I got married to a woman for a date-stone’s weight of gold.” He said: “May Allāh bless you. Give a wedding feast, even if it is with a sheep.”

الْعَزِيزِ بْنِ مُحَمَّدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّي - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: كَمْ كَانَ صَدَاقُ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتِي عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لَا. قَالَتْ: يَنْصُفُ أُوقِيَّةً. فَتِلْكَ خَمْسُمِائَةٍ دِرْهَمٍ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ ﷺ لِأَزْوَاجِهِ.

[٣٤٩٠] ٧٩ - (١٤٢٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا. وَقَالَ الْأَخْرَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ. قَالَ: «مَا هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ. قَالَ: «فَبَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ».

[3491] 80 - (...) It was narrated from Anas bin Mâlik that ‘Abdur-Raḥmân bin ‘Awf got married at the time of the Messenger of Allâh ﷺ, for a date-stone’s weight of gold. The Messenger of Allâh ﷺ said to him: “Give a feast, even if it is with a sheep.”

[3492] 81 - (...) It was narrated from Anas that ‘Abdur-Raḥmân bin ‘Awf married a woman for a date-stone’s weight of gold, and the Prophet ﷺ said to him: “Give a feast, even if it is with a sheep.”

[3493] (...) It was narrated from Humaid with this chain (a *Hadith* similar to no. 3492), except that in the *Hadith* of Wahb it says: “‘Abdur-Raḥmân said: ‘I got married to a woman.’”

[3494] 82 - (...) Anas said: ‘Abdur-Raḥmân bin ‘Awf said: “The Messenger of Allâh ﷺ saw on me the signs of happiness of a bridegroom. I said: ‘I have got married to a woman from among

[٣٤٩١] ٨٠ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[٣٤٩٢] ٨١ - (...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[٣٤٩٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ حُمَيْدٍ، بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبٍ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ: تَزَوَّجْتُ امْرَأَةً.

[٣٤٩٤] ٨٢ - (...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ:

the *Anṣâr*.’ He said: “How much did you give her as a dowry?” He said: “A date-stone.” In the *Hadīth* of Ishâq (another narrator) it says: “Of gold.”

[3495] 83 - (...) It was narrated from Anas bin Mâlik that ‘Abdur-Raḥmân married a woman for a date-stone’s weight of gold.

[3496] (...) Shu‘bah narrated it with this chain (a *Hadīth* similar to no. 3495), except that he said: “One of the sons of Abdur-Raḥmân bin ‘Awf said: ‘Of gold.’”

Chapter 14. The Virtue Of Manumitting One’s Slave Girl Then Marrying Her

[3497] 84 - (1365) It was narrated from Anas that the Messenger of Allāh ﷺ launched a campaign against Khaibar. “We prayed *Al-Ghadâh* (*Fajr*) there when it was still dark, then the Prophet of Allāh ﷺ rode and Abû Ṭalḥah rode, and I was seated behind Abû Ṭalḥah (on his mount). The Prophet ﷺ let

سَمِعْتُ أَنَسًا يَقُولُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَعَلَيَّ بِشَاشَةٌ الْعُرْسِ فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنْ الْأَنْصَارِ. فَقَالَ «كَمْ أَصْدَقْتَهَا؟» فَقُلْتُ: نَوَاقٍ. [وَأَفِي حَدِيثِ إِسْحَاقَ: مِنْ ذَهَبٍ.

[٣٤٩٥] ٨٣ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ - قَالَ شُعْبَةُ: وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ - عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ.

[٣٤٩٦] (...) وَحَدَّثَنِيهِ [مُحَمَّدٌ] ابْنُ رَافِعٍ: حَدَّثَنَا وَهْبٌ: أَخْبَرَنَا شُعْبَةُ بِهِذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنْ وَلَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: مِنْ ذَهَبٍ.

(المعجم ١٤) - (بَابُ فَضِيلَةِ إِعْتَاقِهِ

أَمَتِهِ ثُمَّ يَتَزَوَّجُهَا) (التحفة ١٤)

[٣٤٩٧] ٨٤ - (١٣٦٥) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَغْنِي ابْنِ عُثَيْمٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ. قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغُلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي

his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allāh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allāh ﷺ and I could see the whiteness of the thigh of the Prophet of Allāh ﷺ. When he entered the town, he said: 'Allāhu Akbar! Khaibar is destroyed! Then, when we descend in their courtyard (near to them), evil will be the morning for those who had been warned!'^[1] He said it three times. The people had come out to their work and they said: 'Muḥammad! [by Allāh!]' - (one of the narrators) 'Abdul-'Aziz said: 'Some of our companions said: 'Muḥammad and the army!' - "We seized Khaibar by force, and the prisoners were gathered together. Dihyah came to him and said: 'O Messenger of Allāh, give me a woman from among the prisoners.' He said: 'Go and take a woman.' He chose Ṣafiyyah bint Huyayy, then a man came to the Prophet of Allāh ﷺ and said: 'O Prophet of Allāh, you have given Dihyah Ṣafiyyah bint Huyayy, the first lady of Quraizah and An-Naḍir? She is fit only for you.' He said: 'Call him to bring her here.' So he brought her, and when the Prophet ﷺ saw her, he said:

طَلَحَتْ، فَأَجْرَى نَبِيَّ اللَّهِ ﷺ فِي رُقَاقٍ خَيْرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخَذَ نَبِيِّ اللَّهِ ﷺ وَأَنْحَسَرَ الْإِزَارُ عَنْ فَخَذِ نَبِيِّ اللَّهِ ﷺ، وَإِنِّي لَأَرَى بَيَاضَ فَخَذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرَبَتْ خَيْرٌ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ الْمُتَدَرِّينَ» قَالَهَا ثَلَاثَ مَرَّاتٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ. فَقَالُوا: مُحَمَّدٌ - [وَاللَّهُ!] قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: [مُحَمَّدٌ]، - وَالْحَمِيسُ. قَالَ: وَأَصْبَنَاهَا عَنُوءَ، وَجُمِعَ السَّبِيُّ، فَجَاءَهُ دِحْيَةُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْطِنِي جَارِيَةً مِنَ السَّبِيِّ. فَقَالَ: «أَذْهَبْ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُبَيْي. فَجَاءَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ! أَعْطَيْتَ دِحْيَةَ، صَفِيَّةَ بِنْتَ حُبَيْي، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟ مَا تَصْلُحُ إِلَّا لَكَ. قَالَ: «ادْعُوهُ بِهَا» قَالَ: فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبِيِّ غَيْرَهَا» قَالَ: وَأَعْتَقَهَا وَتَزَوَّجَهَا. فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ! مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا

^[1] Similar to Allāh's saying in *Sūrat Aṣ-Ṣaffāt* (37:177).

‘Take another woman from among the prisoners.’ And he set her free and married her.”

Thâbit said to him: “O Abû Ḥamzah, what dowry did he give her?” He said: “Herself; he set her free then married her. Then when he was on the road, Umm Sulaim prepared her for him and gave her to him at night, and the following morning the Prophet ﷺ was a bridegroom, and he said: ‘Whoever has anything (of food) let him bring it.’ He spread out a cloth and men started bringing cottage cheese, dates and cooking fat. They made *Hais*, and that was the wedding feast of the Messenger of Allâh ﷺ.”

وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا. فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ» قَالَ: وَبَسَطَ نِطْعًا. قَالَ: فَجَعَلَ الرَّجُلُ يَجِئُ بِالْأَفِطِ، وَجَعَلَ الرَّجُلُ يَجِئُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِئُ بِالسَّمْنِ، فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيْمَةً رَسُولِ اللَّهِ ﷺ.

[راجع: ٣٣٢١]

[3498] 85 - (...) It was narrated from Anas that the Prophet ﷺ manumitted Şafiyah and made her manumission her dowry. In the *Hadîth* of Mu‘âdh from his father it says: “He married Şafiyah and her manumission was her dowry.”

[٣٤٩٨] ٨٥ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَاهُ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَشُعَيْبِ بْنِ جَبْحَابٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ شُعَيْبِ بْنِ الْجَبْحَابِ، عَنْ أَنَسٍ؛

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ
أَدَمَ وَعُمَرُ بْنُ سَعْدٍ وَعَبْدُ الرَّزَّاقِ، جَمِيعًا
عَنْ سُفْيَانَ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ
شُعَيْبِ بْنِ الْحَبَابِ، عَنْ أَنَسٍ. كُلُّهُمْ
عَنِ النَّبِيِّ ﷺ أَنَّهُ أَعْتَقَ صَفِيَّةَ وَجَعَلَ
عَتَقَهَا صَدَاقَهَا. وَفِي حَدِيثٍ مُعَاذٍ عَنْ
أَبِيهِ: تَزَوَّجَ صَفِيَّةَ وَأَصْدَقَهَا عَتَقَهَا.

[3499] 86 - (154) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said concerning the one who frees his slave woman then marries her: 'He will have two rewards.'"

[٣٤٩٩] ٨٦ - (١٥٤) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ،
عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ،
عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ، فِي الَّذِي يُعْتِقُ جَارِيتَهُ ثُمَّ
يَتَزَوَّجُهَا: «لَهُ أَجْرَانِ». [راجع: ٣٨٧]

[3500] 87 - (1365) It was narrated that Anas said: "I was riding behind Abû Ṭalhah on the Day of Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them (the people of Khaibar) when the sun had risen, and they had brought out their livestock and their axes, large baskets and hatchets. They said: 'Muḥammad and the army!' The Messenger of Allâh ﷺ said: 'Khaibar is destroyed! When we descend in their courtyard (near to them), evil will be the morning for those who had been warned!' Allâh, [the Mighty and Sublime],

[٣٥٠٠] ٨٧ - (١٣٦٥) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا
حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ
قَالَ: كُنْتُ رَدَفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ،
وَقَدِمِي تَمَسُّ قَدَمَ رَسُولِ اللَّهِ ﷺ. قَالَ:
فَأَتَيْنَاهُمْ حِينَ بَزَعَتِ الشَّمْسُ، وَقَدْ
أَخْرَجُوا مَوَاشِيَهُمْ وَخَرَجُوا بِقُؤُوسِهِمْ
وَمَكَائِلِهِمْ وَمُرُورِهِمْ. فَقَالُوا: مُحَمَّدٌ
وَالْخَمِيسُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ
«خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ
فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ: وَهَزَمَهُمُ اللَّهُ

defeated them. There fell to the lot of Dihyah a beautiful slave woman, and the Messenger of Allāh ﷺ bought her for seven slaves, then he gave her to Umm Sulaim to prepare her and adorn her for him” - he (the narrator) said: “I think he said: ‘And so that she could observe her *Iddah* in her house.’”

“That was Safiyyah bint Huyayy. The Messenger of Allāh ﷺ made her wedding feast dates, cottage cheese, and cooking fat. Shallow pits were dug in the ground and leather mats were placed in them, and cottage cheese and cooking fat were brought and the people ate their fill. The people said: ‘We do not know if he has married her or taken her as a concubine.’ They said: ‘If he veils her then she is his wife, and if he does not veil her then she is a concubine.’ When he wanted to ride, he veiled her, and she sat on the back of the camel, so they knew that he had married her. When they drew near Al-Madīnah, the Messenger of Allāh ﷺ sped up and we sped up too. The she-camel Al-Aḍbā’ stumbled and the Messenger of Allāh ﷺ fell, and she (Safiyyah) fell too, then he got up and screened her. The women were looking on and they said: ‘May Allāh keep the Jewess away from us!’”

I (the narrator) said: “O Abû

[عَزَّ وَجَلَّ] وَوَقَعَتْ فِي سَهْمٍ دَحْيَةَ جَارِيَةٍ جَمِيلَةٍ، فَاشْتَرَاهَا رَسُولُ اللَّهِ ﷺ بِسَبْعَةِ أَرْوَاسٍ، ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تُصَنِّعُهَا لَهُ وَتُهَيِّئُهَا - قَالَ: وَأَخْسِبُهُ قَالَ- وَتَعْتَدُ فِي بَيْتِهَا، وَهِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ. قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ وَلِيَمَتَهَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ، فَحَصَبَ الْأَرْضُ أَفَاحِيصَ، وَجِيءَ بِالْأَنْطَاعِ، فَوُضِعَتْ فِيهَا، وَجِيءَ بِالْأَقِطِ وَالسَّمَنِ فَشَبَعَ النَّاسُ. قَالَ: وَقَالَ النَّاسُ: لَا نَذْرِي أَتَزَوَّجَهَا أَمْ اتَّخَذَهَا أُمًّا وَلَدًا، قَالُوا: إِنْ حَجَبَهَا فَهِيَ امْرَأَتُهُ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ أُمُّ وَلَدٍ، فَلَمَّا أَرَادَ أَنْ يَرْكَبَ حَجَبَهَا، فَفَعَدَتْ عَلَى عَجْزِ الْبَعِيرِ فَعَرَفُوا أَنَّهُ قَدْ تَزَوَّجَهَا، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ دَفَعَ رَسُولُ اللَّهِ ﷺ، وَدَفَعْنَا. قَالَ: فَعَثَرَتِ الثَّاقِفَةُ الْعُضْبَاءَ، وَنَذَرَ رَسُولُ اللَّهِ ﷺ وَنَذَرْتُ، فَقَامَ فَسْتَرَهَا، وَقَدْ أَشْرَفَتِ النِّسَاءُ. يَقُلْنَ: أَبْعَدَ اللَّهُ الْيَهُودِيَّةَ.

قَالَ: قُلْتُ: يَا أَبَا حَمْرَةَ! أَوْقَعَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِي وَاللَّهِ! لَقَدْ وَقَعَ.

قَالَ أَنَسٌ: وَشَهِدْتُ وَلِيَمَةَ زَيْنَبَ، فَاشَبَعَ النَّاسُ خُبْرًا وَلَحْمًا، وَكَانَ يَبْعَثُنِي

Hamzah, did the Messenger of Allāh ﷺ fall?" He said: "Yes, by Allāh, he fell."

Anas said: "And I attended the *Walimah* (wedding feast) of Zainab. The people ate their fill of bread and meat, and he used to send me to invite the people. When he had finished (eating), he got up and I followed him. Two men stayed behind, talking, and they did not leave. He went around to his wives and greeted each one of them, saying: 'Peace be upon you, how are you, O members of the household?' And they would say: 'We are fine, O Messenger of Allāh. How did you find your wife?' And he said: 'Fine.' When he had finished, he went back and I went back with him. When he reached the door, those two men were still there, talking. When they saw that he had come back, they got up and left. By Allāh, I do not know whether I told him or whether it was revealed to him that they had left. So he went back, and I went back with him, and when he put his foot on the threshold of the door he drew the curtain between myself and himself, and Allāh [the Most High] revealed this verse:

"O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and

فَادْعُوا النَّاسَ، فَلَمَّا فَرَغَ قَامَ وَتَبِعْتُهُ،
فَتَخَلَّفَ رَجُلَانِ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ،
لَمْ يَخْرُجَا، فَجَعَلَ يَمُرُّ عَلَى نِسَائِهِ،
فَيَسْلِمُ عَلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ: «سَلَامٌ
عَلَيْكُمْ، كَيْفَ أَنْتُمْ يَا أَهْلَ الْبَيْتِ؟»
فَيَقُولُونَ: بِخَيْرٍ. يَا رَسُولَ اللَّهِ! كَيْفَ
وَجَدْتَ أَهْلَكَ؟ فَيَقُولُ: «بِخَيْرٍ» فَلَمَّا فَرَغَ
رَجَعَ وَرَجَعْتُ مَعَهُ، فَلَمَّا بَلَغَ الْبَابَ إِذَا
هُوَ بِالرَّجُلَيْنِ قَدْ اسْتَأْنَسَ بِهِمَا الْحَدِيثُ،
فَلَمَّا رَأَاهُ قَدْ رَجَعَ قَامَا فَخَرَجَا، فَوَاللَّهِ!
مَا أَذْرِي أَنَا أَخْبَرْتُهُ أَمْ أُتِرِلَ عَلَيْهِ الْوَحْيُ
بِأَنَّهُمَا قَدْ خَرَجَا، فَرَجَعَ وَرَجَعْتُ مَعَهُ،
فَلَمَّا وَضَعَ رِجْلَهُ فِي أُسْكُفَةِ الْبَابِ أَرَحَى
الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأُنْزِلَ اللَّهُ [تَعَالَى]
هَذِهِ الْآيَةُ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا
أَنْ يُدْعَكَ لَكُمْ﴾ [الأحزاب: ٥٣]

الْآيَةُ. [راجع: ٣٣٢١، ٣٤٩٧]

when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.”^[1]

[3501] 88 - (1365) Anas said: “Safiyyah fell to the lot of Dihyah and they started praising her before the Messenger of Allâh ﷺ. They said: ‘We have never seen any captive like her.’ He sent word to Dihyah and gave him whatever he wanted, then he gave her to my mother, and said: ‘Prepare her.’ Then the Messenger of Allâh ﷺ left Khaibar, and when it was behind him, he halted and put up a tent for her. The next morning the Messenger of Allâh ﷺ said: ‘Whoever has any surplus provisions, let him bring it.’ Men started bringing surplus dates and surplus *Sawîq* until they made a pile of *Hais*. They started eating from that *Hais* and drinking from a cistern of rainwater that was beside them.” Anas said: “And that was the wedding feast of the

[٣٥٠١] ٨٨ - (١٣٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ، بْنُ حَيَّانَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بِهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ: حَدَّثَنَا أَنَسٌ قَالَ: صَارَتْ صَفِيَّةٌ لِدُحْيَةٍ فِي مَقْسَمِهِ، وَجَعَلُوا يَمْدَحُونَهَا عِنْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: وَيَقُولُونَ: مَا رَأَيْنَا فِي السَّبْيِ مِثْلَهَا. قَالَ: فَبَعَثَ إِلَى دُحْيَةٍ فَأَعْطَاهُ بِهَا مَا أَرَادَ، ثُمَّ دَفَعَهَا إِلَيَّ أُمِّي فَقَالَ «أُصْلِحِيهَا» قَالَ: ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ، حَتَّى إِذَا جَعَلَهَا فِي ظَهْرِهِ نَزَلَ، ثُمَّ ضَرَبَ عَلَيْهَا الْقُبَّةَ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ

[1] *Al-Ahzâb* 33:53.

Messenger of Allâh ﷺ when he married her. Then we set out, and when we saw the walls of Al-Madînah we were excited and made our mounts go faster. The Messenger of Allâh ﷺ also made his mount go faster. Şafiyyah was riding behind the Messenger of Allâh ﷺ and the mount of the Messenger of Allâh ﷺ stumbled and he fell, and she fell too. No one among the people looked at him or her until the Messenger of Allâh ﷺ got up and screened her. Then we came to him, and he said: 'We are not hurt.' Then we entered Al-Madînah, and the young ones among his wives came out to have a look at her, and they expressed joy at her fall."

اللَّهُ ﷺ «مَنْ كَانَ عِنْدَهُ فَضْلٌ زَادَ فَلْيَأْتِنَا بِهِ» قَالَ: فَجَعَلَ الرَّجُلُ يَجِيءُ بِفَضْلِ التَّمْرِ وَفَضْلِ السَّوِيقِ، حَتَّى جَعَلُوا مِنْ ذَلِكَ سَوَادًا حَيْسًا، فَجَعَلُوا يَأْكُلُونَ مِنْ ذَلِكَ الْحَيْسِ، وَيَشْرَبُونَ مِنْ حِيَاضٍ إِلَى جَنْبِهِمْ مِنْ مَاءِ السَّمَاءِ. قَالَ: فَقَالَ أَنَسٌ: فَكَانَتْ تِلْكَ وَلِيمَةً رَسُولِ اللَّهِ ﷺ عَلَيْهَا. قَالَ: فَانْطَلَقْنَا، حَتَّى إِذَا رَأَيْنَا جُدْرَ الْمَدِينَةِ هَشْنَا إِلَيْهَا، فَرَفَعْنَا مَطِيئَنَا، وَرَفَعَ رَسُولُ اللَّهِ ﷺ مَطِيئَهُ. قَالَ: وَصَفِيَّةُ خَلْفَهُ قَدْ أَرْدَفَهَا [رَسُولُ اللَّهِ ﷺ]. قَالَ: فَعَثَرَتْ مَطِيئَةُ رَسُولِ اللَّهِ ﷺ. فَصُرِعَ وَصُرِعَتْ. قَالَ: فَلَيْسَ أَحَدٌ مِنَ النَّاسِ يَنْظُرُ إِلَيْهِ وَلَا إِلَيْهَا، حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ فَسَتَرَهَا. قَالَ: فَأَتَيْنَاهُ فَقَالَ «لَمْ نُضَرْ» قَالَ: فَدَخَلْنَا الْمَدِينَةَ، فَخَرَجَ جَوَارِي نِسَائِهِ يَتَرَاءَيْنَهَا وَيُسْمَعْنَ بِصُرْعَتِهَا. [راجع: ٣٣٢١، ٣٤٩٧، ٣٥٠٠]

Chapter 15. The Marriage Of Zainab Bint Jahsh, The Revelation Of (The Verse Of) *Hijab*, And Confirmation Of The Importance Of The Wedding Feast

[3502] 89 - (1428) It was narrated, and this is the *Hadîth* of Bahz, that, Anas said: "When the

(المعجم ١٥) - (بَابُ زَوَاجِ زَيْنَبِ بِنْتِ جَحْشٍ، وَنَزُولِ الْحِجَابِ، وَإِثْبَاتِ وَلِيمَةِ الْعَرَسِ) (التحفة ١٥)

[٣٥٠٢] ٨٩ - (١٤٢٨) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا بِهِزٌ؛

'Iddah of Zainab was over, the Messenger of Allâh ﷺ said to Zaid: 'Make mention of me to her (for marriage).' Zaid set out, and came to her when she was adding yeast to her dough. He said: When I saw her, I felt a great deal of respect for her, and I could not look at her, because the Messenger of Allâh ﷺ had mentioned her. So I turned my back on her and stepped backwards, and I said: "O Zainab, the Messenger of Allâh ﷺ has sent a proposal of marriage to you." She said: "I will not do anything until I consult my Lord." Then she went to her prayer place. Then Qur'ân was revealed, and the Messenger of Allâh ﷺ came and entered upon her without permission." He said: "And I remember the Messenger of Allâh ﷺ gave us bread and meat to eat when it was daylight, then the people left, but some men stayed behind in the house, talking after the meal. The Messenger of Allâh ﷺ went out and I followed him. He started going around to the apartments of his wives, greeting them, and they said: 'O Messenger of Allâh, how did you find your wife?' I do not know whether I told him that those people had left or he told me. He went and entered the house, and I went to enter with him, but he drew the curtain between myself

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، قَالَ جَمِيعًا: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ وَهَذَا حَدِيثٌ بِهِزٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ﷺ لِرَيْدٍ: «فَاذْكُرْهَا عَلَيَّ» قَالَ: فَانْطَلَقَ رَيْدٌ حَتَّى أَتَاهَا وَهِيَ تُخَمِّرُ عَجِينَهَا. قَالَ: فَلَمَّا رَأَيْتُهَا عَظُمْتُ فِي صَدْرِي، حَتَّى مَا أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهَا أَنْ رَسُولَ اللَّهِ ﷺ ذَكَرَهَا، فَوَلَّيْتُهَا ظَهْرِي وَنَكَصْتُ عَلَى عَقْبِي. فَقُلْتُ: يَا زَيْنَبُ! أُرْسِلَ رَسُولُ اللَّهِ ﷺ يَذْكُرُكَ. قَالَتْ: مَا أَنَا بِصَاحِبَةِ شَيْئًا حَتَّى أُوَامِرَ رَبِّي، فَقَامَتْ إِلَى مَسْجِدِهَا، وَنَزَلَ الْقُرْآنُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ. قَالَ: فَقَالَ: وَلَقَدْ رَأَيْتُنَا أَنْ رَسُولَ اللَّهِ ﷺ أَطْعَمَنَا الْخُبْزَ وَاللَّحْمَ حِينَ امْتَدَّ النَّهَارُ، فَخَرَجَ النَّاسُ وَبَقِيَ رَجُلَانِ يَتَحَدَّثُونَ فِي الْبَيْتِ بَعْدَ الطَّعَامِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَابْتَعَثَهُ، فَجَعَلَ يَتَّبِعُ حُجَرَ نِسَائِهِ يُسَلِّمُ عَلَيْهِنَّ. وَيَقُلْنَ: يَا رَسُولَ اللَّهِ! كَيْفَ وَجَدْتَ أَهْلَكَ؟ قَالَ: فَمَا أَدْرِي أَنَا أَخْبَرْتُهُ أَنَّ الْقَوْمَ قَدْ خَرَجُوا أَوْ أَخْبَرَنِي. قَالَ: فَانْطَلَقَ حَتَّى دَخَلَ الْبَيْتَ، فَذَهَبْتُ

and himself, and the verse of *Hijâb* was revealed, and the people were exhorted with what they were exhorted.”

Ibn Râfi‘ added in his *Hadith*: “Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation” up to His saying: “Allâh is not shy of (telling you) the truth.”

[3503] 90 - (...) It was narrated that Anas said: “I did not see the Messenger of Allâh ﷺ give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep.”

[3504] 91 - (...) It was narrated that ‘Abdul-‘Azîz bin Suhaib said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ did not give a wedding feast for any of his wives greater or better than the feast he gave for Zainab.’” Thâbit Al-Bunânî said: “What did he give them?” He said: “He gave them bread and meat, until they had eaten their fill.”

أَدْخُلَ مَعَهُ فَأَلْقَى السَّيْرَ بَيْنِي وَبَيْنَهُ، وَنَزَلَ الْحِجَابُ. قَالَ: وَوُعِظَ الْقَوْمُ بِمَا وَعِظُوا بِهِ.

رَأَى ابْنُ رَافِعٍ فِي حَدِيثِهِ: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ﴾.

[٣٥٠٣] ٩٠ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَأَبُو كَامِلٍ فَضِيلُ ابْنِ حُسَيْنٍ وَفُتَيْبَةُ [بْنُ سَعِيدٍ] قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ - وَفِي رِوَايَةِ أَبِي كَامِلٍ: سَمِعْتُ أَنَسًا - قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ عَلَى امْرَأَةٍ - وَقَالَ أَبُو كَامِلٍ: عَلَى شَيْءٍ - مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَى زَيْنَبَ، فَإِنَّهُ ذَبَحَ شَاةً.

[٣٥٠٤] ٩١ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو بْنِ عَبَّادٍ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ وَمُحَمَّدُ بْنُ بَشَّارٍ. قَالَا: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا أَوْلَمَ رَسُولُ اللَّهِ ﷺ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ أَكْثَرَ أَوْ أَفْضَلَ مِمَّا أَوْلَمَ

عَلَى زَيْنَبَ. فَقَالَ ثَابِتُ الْبُنَانِيُّ: بِمَا
أَوَّلَمَ؟ قَالَ: أَطْعَمَهُمْ خُبْزًا وَلَحْمًا حَتَّى
تَرَكَوهُ.

[3505] 92 - (...) It was narrated that Anas bin Mâlik said: "When the Prophet ﷺ married Zainab bint Jahsh, he invited the people and they ate, then they sat and talked. He made a move as if to stand up, but they did not get up. When he saw that, he got up, and when he got up, some of the people got up and left."

‘Āsim and Ibn ‘Abdul-A‘la added in their *Hadīth*: "Three men remained sitting, and when the Prophet ﷺ came to enter the apartment, they were still sitting there, then they got up and left. I came and told the Prophet ﷺ that they had left, so he came and went in. I went to go in as well, but he drew the curtain between myself and himself, and Allāh, [the Mighty and Sublime] revealed: O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. up to His saying: Verily, with Allāh that shall be an enormity."^[1]

[٣٥٠٥] ٩٢- (...) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ وَعَاصِمُ بْنُ النَّضْرِ
الْتِّمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، كُلُّهُمْ
عَنْ مُعْتَمِرٍ - وَاللَّفْظُ لِابْنِ حَبِيبٍ -
حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ
أَبِي: حَدَّثَنَا أَبُو مِجْلَزٍ عَنْ أَنَسِ بْنِ
مَالِكٍ. قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ
بِنْتَ جَحْشٍ، دَعَا الْقَوْمَ فَطَعِمُوا، ثُمَّ
جَلَسُوا يَتَحَدَّثُونَ. قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ
لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ،
فَلَمَّا قَامَ، قَامَ مَنْ قَامَ مِنَ الْقَوْمِ.

زَادَ عَاصِمٌ وَابْنُ عَبْدِ الْأَعْلَى فِي
حَدِيثِهِمَا قَالَ: فَفَعَدَ ثَلَاثَةً، وَإِنَّ
النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ،
ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا. قَالَ: فَجِئْتُ
فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا.
قَالَ: فَجَاءَ حَتَّى دَخَلَ، فَدَعَبْتُ أَدْخُلُ
فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ. قَالَ: وَأَنْزَلَ
اللَّهُ [عَزَّ وَجَلَّ]: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ

^[1] *Al-Aḥzâb* 33:53.

لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَلِكَ كَمَا كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾.

[3506] 93 - (...) Anas bin Mâlik said: "I am the most knowledgeable of the people concerning *Hijâb*. Ubayy bin Ka'b used to ask me about it." Anas said: "The day after the Messenger of Allâh ﷺ married Zainab bint Jahsh, whom he married in Al-Madînah, he invited the people to come and eat in the mid-morning. The Messenger of Allâh ﷺ sat and some men sat with him after the people had left. Then the Messenger of Allâh ﷺ got up and walked, and I walked with him, until he reached the door of 'Āishah's apartment. Then he thought that they had left, so he went back, and I went back with him, and they were still sitting there. Then he went back to 'Āishah's door a second time, and I went with him, then he went back and I went back, and they had left. Then he drew the curtain between myself and himself, and the verse of *Hijâb* was revealed."

[3507] 94 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ got married, then entered with his wife. My mother Umm Sulaim

[٣٥٠٦] ٩٣- (...) وَحَدَّثَنِي عُمَرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ. قَالَ ابْنُ شِهَابٍ: إِنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ، لَقَدْ كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ. قَالَ أَنَسٌ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوسًا بِرَزِينَةَ بِنْتِ جَحْشٍ. قَالَ: وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رَجُلٌ بَعْدَمَا قَامَ الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ، فَمَشَى فَمَشَيْتُ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ قَدْ خَرَجُوا فَارْجَعَ وَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَارْجَعَ فَارْجَعْتُ الثَّانِيَةَ، حَتَّى بَلَغَ حُجْرَةَ عَائِشَةَ، فَارْجَعَ فَارْجَعْتُ، فَإِذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ السَّتْرَ، وَأُنْزِلَ آيَةُ الْحِجَابِ.

[٣٥٠٧] ٩٤- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى ابْنُ سُلَيْمَانَ، عَنْ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

made some *Hais* and put it in a stone vessel, then she said: 'O Anas, take this to the Messenger of Allâh ﷺ and say: "My mother has sent this to you, and she sends greetings of *Salâm* to you," and tell him she says: "This is a small gift to you from us, O Messenger of Allâh." So I took it to the Messenger of Allâh ﷺ and said: 'My mother sends greetings of *Salâm* to you and she says: "This is a small gift to you from us, O Messenger of Allâh." He said: 'Put it down.' Then he said: 'Go and invite so-and-so for me, and whomever you meet,' and he mentioned some men by name. I invited those whom he had named, and whoever else I met." He (the narrator) said: "I said to Anas: 'How many were they?' He said: 'Around three hundred.'"

And the Messenger of Allâh ﷺ said to me: "O Anas, bring the stone vessel." They came in until they filled the courtyard and the apartment. The Messenger of Allâh ﷺ said: "Let them make circles of ten, and let each man eat from what is nearest to him." Groups came one after another and they all ate until they were full, then he said to me: "O Anas, clear it away." I picked it up, and I do not know whether it held more when I put it down or when I picked it up. Some of them sat talking in the house of the Messenger of Allâh ﷺ, and the

تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِهِ. قَالَ: فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا فَجَعَلَتْهُ فِي تَوْرٍ. فَقَالَتْ: يَا أَنَسُ! اذْهَبْ بِهَذَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ بَعَثْتُ بِهَذَا إِلَيْكَ أُمِّي، وَهِيَ تُقْرِئُكَ السَّلَامَ. وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ، يَا رَسُولَ اللَّهِ! قَالَ: فَذَهَبْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ، [يَا رَسُولَ اللَّهِ!] فَقَالَ: «ضَعُوهُ» ثُمَّ قَالَ: «اذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا، وَمَنْ لَقِيتَ وَسَمَى رَجُلًا. قَالَ: فَدَعَوْتُ مَنْ سَمَى وَمَنْ لَقِيتُ. قَالَ: قُلْتُ لِأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءُ ثَلَاثِمِائَةٍ.

وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ! هَاتِ التَّوْرَ» قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَةُ وَالْحُجْرَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَتَحَنَّقَ عَشْرَةُ عَشْرَةٍ وَلِيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ» قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا. قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ. فَقَالَ لِي: «يَا أَنَسُ! ارْفَعْ» قَالَ: فَرَفَعْتُ، فَمَا أَذْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرُ أَمْ حِينَ رَفَعْتُ. قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ،

Messenger of Allāh ﷺ was sitting there, and his wife had her face turned towards the wall. They were bothering the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out and greeted his wives, then he came back. When they saw that the Messenger of Allāh ﷺ had come back, they realized that they were bothering him. So they all rushed to the door and left. The Messenger of Allāh ﷺ came and hung up a curtain and went in, and I was sitting in the apartment. It was not long before he came out to me, and this verse had been revealed. The Messenger of Allāh ﷺ went out and recited it to the people: "O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet"^[1]

Al-Ja'd said: "Anas bin Mâlik said: 'I was the first among the people to hear these verses, and the wives of the Prophet ﷺ observed *Hijâb*.'"

[3508] 95 - (...) It was narrated that Anas said: "When the Prophet ﷺ married Zainab, Umm Sulaim gave him a gift of some *Hais* in a stone vessel."

وَرَزَوَجَتَهُ مُوَلِّيَّةً وَجْهَهَا إِلَى الْحَائِطِ، فَتَقَلُّوْا عَلَى رَسُوْلِ اللهِ ﷺ، فَخَرَجَ رَسُوْلُ اللهِ ﷺ [فَسَلَّمَ] عَلَى نِسَائِهِ، ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُوْلَ اللهِ ﷺ قَدْ رَجَعَ ظَنُّوْا أَنَّهُمْ قَدْ ثَقَلُوْا عَلَيْهِ. قَالَ: فَابْتَدَرُوْا الْبَابَ فَخَرَجُوْا كُلُّهُمْ، وَجَاءَ رَسُوْلُ اللهِ ﷺ حَتَّى أَرَخَى السُّتْرَ وَدَخَلَ، وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيْرًا حَتَّى خَرَجَ عَلَيَّ، وَأُنْزِلَتْ هَذِهِ الْآيَةُ، فَخَرَجَ رَسُوْلُ اللهِ ﷺ وَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْظِيْنَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِمِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيَّ﴾ إِلَى آخِرِ الْآيَةِ.

قَالَ الْجَعْدُ: قَالَ أَنَسٌ [بُنُ مَالِكٍ]: أَنَا أَحَدْتُ النَّاسَ عَهْدًا بِهَذِهِ الْآيَاتِ، وَحُجِبْنَ نِسَاءُ النَّبِيِّ ﷺ.

[٣٥٠٨] ٩٥ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسٍ قَالَ: لَمَّا تَزَوَّجَ

^[1] *Al-Ahḏâb* 33:53.

Anas said: "The Prophet ﷺ said: 'Go and invite for me whoever you meet of the Muslims.' So I invited for him whomever I met. They started coming in, eating, and leaving, and the Prophet ﷺ kept his hand on that food and prayed for blessing for it, saying whatever Allâh willed he should say. I did not leave anyone whom I met but I invited him, and they ate their fill and left, but a few of them stayed behind and chatted at length. The Prophet ﷺ felt too shy to say anything to them, so he went out and left them in the house. Then Allâh [Most High] revealed the words: "O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation." - Qatâdah said: "Not waiting for the time for food." - "But when you are invited, enter" until he reached "that is purer for your hearts and for their hearts."^[1]

Chapter 16. The Command To Accept Invitations

[3509] 96 - (1429) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If one of you is invited to a feast, let him accept.'"

النَّبِيُّ ﷺ زَيْنَبُ أَهْدَتْ لَهُ أُمُّ سَلَيْمٍ حَيْسًا فِي تَوْرٍ مِنْ حِجَارَةٍ. فَقَالَ أَنَسٌ: فَقَالَ النَّبِيُّ ﷺ: «أَذْهَبْ فَادْعُ لِي مَنْ لَقِيتَ مِنَ الْمُسْلِمِينَ» فَدَعَوْتُ لَهُ مَنْ لَقِيتُ، فَجَعَلُوا يَدْخُلُونَ عَلَيْهِ فَيَأْكُلُونَ وَيَخْرُجُونَ، وَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى الطَّعَامِ فَدَعَا فِيهِ، وَقَالَ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَلَمْ أَدْعُ أَحَدًا لَقِيتُهُ إِلَّا دَعَوْتُهُ، فَأَكَلُوا حَتَّى شَبِعُوا، وَخَرَجُوا، وَبَقِيَ طَائِفَةٌ مِنْهُمْ فَأَطَالُوا عَلَيْهِ الْحَدِيثَ، فَجَعَلَ النَّبِيُّ ﷺ يَسْتَحْيِي مِنْهُمْ أَنْ يَقُولَ لَهُمْ شَيْئًا، فَخَرَجَ وَتَرَكَهُمْ فِي الْبَيْتِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ إِنَّهُ﴾ - قَالَ قَتَادَةُ: غَيْرِ مُتَحَيِّينَ طَعَامًا - ﴿وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا﴾ حَتَّى بَلَغَ: ﴿لَقُولِكُمْ وَقُلُوبُهُنَّ﴾.

(المعجم ١٦) - (باب الأمر بإجابة الداعي إلى دعوة) (التحفة ١٦)

[٣٥٠٩] ٩٦ - (١٤٢٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ

^[1] Al-Ahẓāb 33:53.

اللَّهُ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا».

[3510] 97 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If one of you is invited to a feast, let him accept."

[٣٥١٠] ٩٧- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيُجِبْ».

قَالَ خَالِدٌ: فَإِذَا عُبِدَ اللَّهُ يُنْزَلُ عَلَى الْغُرْسِ.

[3511] 98 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "If one of you is invited to a wedding feast, let him accept."

[٣٥١١] ٩٨- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى وَلِيمَةِ غُرْسٍ فَلْيُجِبْ».

[3512] 99 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Accept the invitation when you are invited.'"

[٣٥١٢] ٩٩- (...) حَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «اتُّبُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

[3513] 100 - (...) It was narrated from Nâfi' that Ibn 'Umar used to say, narrating from the Prophet ﷺ: "If one of you invites his brother, let him accept, whether it is for a wedding or something similar."

[٣٥١٣] ١٠٠- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ عَنِ النَّبِيِّ ﷺ «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ، غُرْسًا كَانَ أَوْ نَحْوَهُ».

[3514] 101 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Whoever is invited to a wedding and the like, let him accept.’”

[3515] 102 - (...) It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Accept invitations if you are invited.’”

[3516] 103 - (...) It was narrated that Nāfi‘ said: ‘I heard ‘Abdullāh bin ‘Umar say: ‘Accept this invitation if you are invited.’”

He said: “And ‘Abdullāh used to accept invitations to weddings and other events, and he would come even if he was fasting.”

[3517] 104 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “If you are invited to (a meal of) a sheep’s foot, accept it.”

[٣٥١٤] ١٠١ - (...) وَحَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عِيسَى ابْنُ الْمُنْذِرِ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنَا الزُّبَيْدِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ دُعِيَ إِلَى عُرْسٍ أَوْ نَحْوِهِ فَلْيُجِبْ».

[٣٥١٥] ١٠٢ - (...) حَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ [بْنِ عُمَرَ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «اتُّوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

[٣٥١٦] ١٠٣ - (...) وَحَدَّثَنِي هُرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «أَجِيبُوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا»

قَالَ: وَكَانَ عَبْدُ اللَّهِ [بْنُ عُمَرَ] يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ، وَيَأْتِيهَا وَهُوَ صَائِمٌ.

[٣٥١٧] ١٠٤ - (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دُعِيتُمْ إِلَى كُرَاعٍ فَأَجِيبُوا».

[3518] 105 - (1430) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'If one of you is invited to a feast, let him respond, then if he wishes he may eat and if he wishes he may refrain.'" And Ibn Al-Muthanna (a narrator) did not mention the words "to a feast."

[3519] (...) A similar report (as no. 3518) was narrated from Abû Az-Zubair with this chain.

[3520] 106 - (1431) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you is invited let him respond; if he is fasting let him pray (for the people), and if he is not fasting let him eat.'"

[3521] 107 - (1432) It was narrated from Abû Hurairah that he used to say: "The worst of food is the food of a (wedding) feast to which the rich are invited and the poor are ignored. Whoever does not accept an invitation has disobeyed Allâh and His Messenger."

[٣٥١٨] ١٠٥ - (١٤٣٠) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ» وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى «إِلَى طَعَامٍ».

[٣٥١٩] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، بِهَذَا الْإِسْنَادِ. مِثْلُهُ.

[٣٥٢٠] ١٠٦ - (١٤٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ».

[٣٥٢١] ١٠٧ - (١٤٣٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: بِسْمِ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهِ الْأَغْنِيَاءُ وَيُتْرَكُ الْمَسَاكِينُ، فَمَنْ لَمْ يَأْتِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ.

[3522] 108 - (...) Sufyân said: "I said to Az-Zuhrî: 'O Abû Bakr, what does this *Hadîth* mean - 'The worst of food is the food of the rich?'" He laughed and said: It is not: 'The worst of food is the food of the rich.'"

Sufyân said: "My father was rich, and this *Hadîth* troubled me when I heard it, so I asked Az-Zuhrî about it. He said: 'Abdur-Rahmân Al-A'raj told me that he heard Abû Hurairah say: "The worst of food is the food of a (wedding) feast..." then he quoted a *Hadîth* like that of Mâlik (no. 3521)."

[3523] 109 - (...) It was narrated that Abû Hurairah said: "The worst of food is the food of a (wedding) feast..." a *Hadîth* like that of Mâlik (no. 3521).

[3524] (...) A similar report (as no. 3521) was narrated from Abû Hurairah.

[3525] 110 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The worst of food is the food of a feast from which those who come to it are

[٣٥٢٢] ١٠٨ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِلزُّهْرِيِّ: يَا أَبَا بَكْرٍ! كَيْفَ هَذَا الْحَدِيثُ: شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ؟ فَصَحَّحَ فَقَالَ: لَيْسَ هُوَ: شَرُّ الطَّعَامِ طَعَامُ الْأَغْنِيَاءِ.

قَالَ سُفْيَانُ: وَكَانَ أَبِي غَنِيًّا، فَأَفْرَعَنِي هَذَا الْحَدِيثُ حِينَ سَمِعْتُ بِهِ، فَسَأَلْتُ عَنْهُ الزُّهْرِيَّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ مَالِكٍ.

[٣٥٢٣] ١٠٩ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيْمَةِ، نَحْوَ حَدِيثِ مَالِكٍ.

[٣٥٢٤] حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، نَحْوَ ذَلِكَ.

[٣٥٢٥] ١١٠ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ زِيَادَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ ثَابِتًا الْأَعْرَجَ

turned away and those who refuse to come are invited to it. Whoever does not accept an invitation has disobeyed Allâh and His Messenger.”

Chapter 17. It Is Not Permissible For A Woman Who Has Been Thrice-Divorced To Return To The One Who Divorced Her Until She Marries Another Husband Who Has Intercourse With Her, Then Divorces Her, And She Completes The 'Iddah

[3526] 111 - (1433) It was narrated that 'Āishah said: “The wife of Rifâ'ah came to the Prophet ﷺ and said: ‘I was married to Rifâ'ah, then he divorced me and made the divorce irrevocable. Then I married 'Abdur-Rahmân bin Az-Zubair, and what he has is like the edge of a garment.’ The Messenger of Allâh ﷺ smiled and said: ‘Do you want to go back to Rifâ'ah? No, not until you taste his ('Abdur-Rahmân's) sweetness and he tastes your sweetness.”

She said: “And Abû Bakr was with him, and Khâlid was at the door, waiting to be given permission to enter. He called out: ‘O Abû Bakr, do you not

يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا وَيُدْعَى إِلَيْهَا مِنْ يَابَاها، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ، فَقَدْ عَصَى اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ».

(المعجم ١٧) - (باب لا تحل المطلقة ثلاثاً لمطلقها حتى تنكح زوجاً غيره ويطأها، ثم يفارقها، وتنقضي عدتها) (التحفة ١٧)

[٣٥٢٦] ١١١ - (١٤٣٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ امْرَأَةً رِفَاعَةَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ، فَطَلَّقَنِي فَبَتَّ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، وَإِنَّمَا مَعَهُ مِثْلُ هَذِيَةِ الثَّوْبِ، فَتَسَمَّ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ؟ لَا. حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ».

قَالَتْ: وَأَبُو بَكْرٍ عِنْدَهُ، وَخَالِدٌ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤَدَّنَ لَهُ، فَتَادَى: يَا أَبَا بَكْرٍ!

hear what this woman dares to say in the presence of the Messenger of Allāh ﷺ?"

[3527] 112 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah, the wife of the Prophet ﷺ, told him that Rifā'ah Al-Qurazī divorced his wife and made the divorce irrevocable, then after that she married 'Abdur-Raḥmān bin Az-Zubair. She came to the Prophet ﷺ and said: 'O Messenger of Allāh, I was married to Rifā'ah, then he issued the last of three divorces to me. Then after that I married 'Abdur-Raḥmān bin Az-Zubair, and by Allāh all he has is like the edge (of a garment)' - and she held up the edge of her *Jilbāb*. The Messenger of Allāh ﷺ smiled and said: 'Perhaps you want to go back to Rifā'ah? No, not until he ('Abdur-Raḥmān) tastes your sweetness and you taste his sweetness.' Abū Bakr Aṣ-Ṣiddīq was sitting with the Messenger of Allāh ﷺ, and Khālīd bin Sa'eed bin Al-'Ās was sitting at the door of the apartment, and had not been given permission to enter. Khālīd called out to Abū Bakr: 'Will you not rebuke this woman for what she dares to say in the presence of the Messenger of Allāh ﷺ?'"

أَلَا تَسْمَعُ هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ.

[٣٥٢٧] ١١٢ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَزْمَةَ، قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَزْمَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ رَوْحَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رِفَاعَةَ الْقُرْظِي طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ تَحْتَ رِفَاعَةَ، فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، فَتَزَوَّجَتْ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ، وَإِنَّهُ، وَاللَّهِ! مَا مَعَهُ إِلَّا مِثْلُ الْهَدْيَةِ، فَأَخَذْتُ بِهَدْيَةٍ مِنْ جِلْبَابِهَا. قَالَ: فَتَسَمَّ رَسُولُ اللَّهِ ﷺ صَاحِبَهَا. فَقَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ، لَا، حَتَّى يَذُوقَ عُسَيْلَتَكَ وَتَذُوقِي عُسَيْلَتَهُ». وَأَبُو بَكْرٍ الصِّدِّيقُ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَخَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بَابَ الْحُجْرَةِ لَمْ يُؤْذَنْ لَهُ. قَالَ: فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: أَلَا تَرْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟

[3528] 113 - (...) It was narrated from 'Āishah that Rifā'ah Al-Qurazī divorced his wife, then she married 'Abdur-Raḥmān bin Az-Zubair. She came to the Prophet ﷺ and said: 'O Messenger of Allāh, Rifā'ah issued the last of three divorces...' a *Hadīth* like that of Yūnus (no. 3527).

[٣٥٢٨] ١١٣- (...) وَحَدَّثَنَا عَبْدُ
ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ؛ أَنَّ رِفَاعَةَ الْقُرْظِيِّ طَلَّقَ امْرَأَتَهُ
فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ. فَجَاءَتْ
النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ
رِفَاعَةَ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، بِمِثْلِ
حَدِيثِ يُونُسَ.

[3529] 114 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ was asked about a woman who got married to a man, then he divorced her, then another man married her, and divorced her before consummating the marriage - is it permissible for her to go back to her first husband? He said: 'No, not until he (the second husband) has tasted her sweetness.'

[٣٥٢٩] ١١٤- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ
عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَرْأَةِ يَتَزَوَّجُهَا
الرَّجُلُ، فَيُطَلِّقُهَا، فَتَزَوَّجَ رَجُلًا، فَيُطَلِّقُهَا
قَبْلَ أَنْ يَدْخُلَ بِهَا، أَتَحِلُّ لِرِجْوِهَا
الْأَوَّلِ؟ قَالَ: «لَا، حَتَّى يَذُوقَ
عُسَيْلَتَهَا».

[3530] (...) It was narrated from Hishām with this chain (a *Hadīth* similar to no. 3529).

[٣٥٣٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فُضَيْلٍ؛ وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، جَمِيعًا عَنْ
هِشَامٍ، بِهَذَا الْإِسْنَادِ.

[3531] 115 - (...) It was narrated that 'Āishah said: "A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted

[٣٥٣١] ١١٥- (...) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ
مُسَهِّرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ:

to remarry her, and the Prophet ﷺ was asked about that. He said: 'No, not until the second husband tastes of her sweetness what the first one tasted.'

طَلَّقَ رَجُلٌ امْرَأَتَهُ ثَلَاثًا، فَتَزَوَّجَهَا رَجُلٌ
ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَأَرَادَ
زَوَّجَهَا الْأَوَّلُ أَنْ يَتَزَوَّجَهَا، فَسُئِلَ
رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ. فَقَالَ: «لَا،
حَتَّى يَذُوقَ الْآخِرُ مِنْ عُسَلِنَهَا، مَا
ذَاقَ الْأَوَّلُ».

[3532] (...) A similar report (as no. 3531) was narrated with this *Hadīth* from 'Ubaidullāh.

[٣٥٣٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ. جَمِيعًا عَنْ عُبَيْدِ اللَّهِ، بِهَذَا
الْإِسْنَادِ مِثْلَهُ. وَفِي حَدِيثِ يَحْيَى، عَنْ
عُبَيْدِ اللَّهِ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ.

Chapter 18. What It Is Recommended To Say When Having Intercourse

[3533] 116 - (1434) It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said: 'If one of you says, when he wants to have intercourse with his wife, "*Bismillāh, Allāhumma! Jannibnāsh-Shaiṭān; wa jannibish-Shaiṭāna mā razaqtanā.* (In the name of Allāh, O Allāh, keep the *Shaiṭān* away from us and keep the *Shaiṭān* away from that with which You provide us,' then if it is decreed that they should have a child from that, the *Shaiṭān* will never harm him."

(المعجم ١٨) - (بَابُ مَا يَسْتَحَبُّ أَنْ
يَقُولَهُ عِنْدَ الْجَمَاعِ) (التحفة ١٨)

[٣٥٣٣] ١١٦ - (١٤٣٤) حَدَّثَنَا يَحْيَى
بْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ
لِيَحْيَى - قَالَا: أَخْبَرَنَا جَرِيرٌ عَنْ مَضُورٍ،
عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ
أَحَدَهُمْ، إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ، قَالَ:
بِاسْمِ اللَّهِ، اللَّهُمَّ! جَنِّبْنَا الشَّيْطَانَ؛ وَجَنِّبِ
الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ، إِنْ يُدْرَبَ بَيْنَهُمَا
وَلَدَ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

[3534] (...) A *Ḥadīth* similar to that of Jarīr (no. 3533) was narrated from Maṣṣūr, except that in the *Ḥadīth* of Shu'bah it does not mention the words "In the name of Allāh." In the report of 'Abdur-Razzāq from Ath-Thawrī it does say "In the name of Allāh." In the report of Ibn Numair, Maṣṣūr said: "I think he said: 'In the name of Allāh.'"

[٣٥٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. جَمِيعًا، عَنِ الثَّوْرِيِّ. كِلَاهُمَا، عَنْ مَنْصُورٍ بِمَعْنَى حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّ شُعْبَةَ لَيْسَ فِي حَدِيثِهِ ذِكْرُ «بِاسْمِ اللَّهِ». وَفِي رِوَايَةِ عَبْدِ الرَّزَّاقِ عَنِ الثَّوْرِيِّ «بِاسْمِ اللَّهِ». وَفِي رِوَايَةِ ابْنِ نُمَيْرٍ: قَالَ مَنْصُورٌ: أَرَاهُ قَالَ «بِاسْمِ اللَّهِ».

Chapter 19. It Is Permissible For A Man To Have Intercourse With His Wife From The Front Or From The Back, Without Entering The Behind

(المعجم ١٩) - (بَابُ جَوَازِ جَمَاعِهِ)
امراته في قبلها، من قدامها ومن ورائها، من غير تعرض للدبر
(التحفة ١٩)

[3535] 117 - (1435) Jâbir said: "The Jews used to say that if a man had intercourse with a woman from the back, in the vagina, the child would have a squint. Then the following was revealed: 'Your wives are a tilth for you, so go to your tilth, when or how you will...'"^[1]

[٣٥٣٥] ١١٧ - (١٤٣٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا شَفِيَّانُ عَنِ ابْنِ الْمُثَنَّدِ سَمِعَ جَابِرًا يَقُولُ: كَانَتْ الْيَهُودُ تَقُولُ: إِذَا أَتَى الرَّجُلُ امْرَأَتَهُ، مِنْ دُبْرِهَا، فِي قُبْلِهَا، كَانَ الْوَلَدُ أَحْوَلَ. فَتَرَلْتُ: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [البقرة: ٢٢٣].

[1] Al-Baqarah 2:223.

[3536] 118 - (...) It was narrated from Jâbir bin 'Abdullâh that the Jews used to say: "If a man has intercourse with a woman in her vagina from the back, then she gets pregnant, her child will have a squint." Then the following was revealed: "Your wives are a tilth for you, so go to your tilth, when or how you will..."^[1]

[3537] 119 - (...) This *Hadîth* was narrated from Jâbir (a *Hadîth* similar to no. 3536). The *Hadîth* of An-Nu'mân from Az-Zuhrî adds: "...if he wishes, while she is lying on her front, and if he wishes while she is not lying on her front, so long as that is in only one opening."

[٣٥٣٦] ١١٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ أَبِي حَازِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ يَهُودَ كَانَتْ تَقُولُ: إِذَا أُتِيَتِ الْمَرْأَةُ مِنْ دُبْرِهَا، فِي قُبْلِهَا، ثُمَّ حَمَلَتْ كَانَ وَلَدُهَا أَحْوَلَ. قَالَ: فَأَنْزَلَتْ: ﴿يَسَاوُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَلَىٰ شَتْمٍ﴾.

[٣٥٣٧] ١١٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي عُبيدُ اللَّهِ بْنُ سَعِيدٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَأَبُو مَعْنٍ الرَّقَاشِيُّ. قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ التَّعْمَانَ بْنَ رَاشِدٍ يُحَدِّثُ عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ الْمُخْتَارِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ،

^[1] *Al-Baqarah* 2:223.

كُلُّ هَؤُلَاءِ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ،
عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ. وَزَادَ فِي
حَدِيثِ الثُّعْمَانِ عَنِ الزُّهْرِيِّ: إِنَّ شَاءَ
مُجَبِّهٍ، وَإِنْ شَاءَ غَيْرُ مُجَبِّهٍ، غَيْرَ أَنَّ
ذَلِكَ فِي صِمَامٍ وَاحِدٍ.

Chapter 20. It Is Unlawful For The Wife To Refuse To Come To Her Husband's Bed

(المعجم ٢٠) - (بَابُ تَحْرِيمِ امْتِنَاعِهَا
مِنْ فِرَاشِ زَوْجِهَا) (التحفة ٢٠)

[3538] 120 - (1436) It was narrated from Abû Zuhrah that the Prophet ﷺ said: "If a woman spends the night forsaking her husband's bed, the Angels will curse her until morning."

[٣٥٣٨] ١٢٠ - (١٤٣٦) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ
يُحَدِّثُ، عَنْ زُرَّارَةَ بِنِ أَوْفَى، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَاتَتْ
الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتَهَا
الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

[3539] (...) Shu'bah narrated it with this chain (a *Hadith* similar to no. 3538) and said: "...until she goes back."

[٣٥٣٩] (...) وَحَدَّثَنِي يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:
حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ. وَقَالَ «حَتَّى
تَرْجِعَ».

[3540] 121 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, there is no man who calls his wife to his bed and she refuses, but the One Who is in

[٣٥٤٠] ١٢١ - (...) حَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ يَعْنِي
ابْنَ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي

heaven will be angry with her, until he is pleased with her.”

[3541] 122 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If a man calls his wife to his bed and she does not come to him, and he spends the night angry with her, the Angels will curse her until morning.’”

Chapter 21. The Prohibition Of Disclosing A Woman's Secrets

[3542] 123 - (1437) Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘One of the most evil people before Allâh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.’”

نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا، فَتَأْتِي عَلَيْهِ، إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا، حَتَّى يَرْضَى عَنْهَا».

[٣٥٤١] ١٢٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضَبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ».

(المعجم ٢١) - (بَابُ تَحْرِيمِ إِفْشَاءِ سِرِّ الْمَرْأَةِ) (التحفة ٢١)

[٣٥٤٢] ١٢٣ - (١٤٣٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ الْعُمَرِيُّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلَ

يُنْفِضِي إِلَى امْرَأَتِهِ، وَتُنْفِضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

[3543] 124 - (...) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'The most serious breach of trust before Allâh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.'"

[٣٥٤٣] ١٢٤ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الرَّجُلُ يُنْفِضِي إِلَى امْرَأَتِهِ وَتُنْفِضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا» وَقَالَ ابْنُ نُمَيْرٍ: «إِنَّ أَعْظَمَ».

Chapter 22. The Ruling On Coitus Interruptus ('Azl)

(المعجم ٢٢) - (بَابُ حَكْمِ الْعَزْلِ)

(التحفة ٢٢)

[3544] 125 - (1438) It was narrated from Ibn Muḥairiz that he said: "Abû Şirmah and I entered upon Abû Sa'eed Al-Khudrî, and Abû Şirmah asked him: 'Did you hear the Messenger of Allâh ﷺ speak about 'Azl?' He said: 'Yes. We went on a campaign with the Messenger of Allâh ﷺ to Banû Al-Muṣṭaliq, and we captured some noble Arab women. We had been away from our wives for too long, but we also wanted the ransom, so we wanted to have intercourse with them then withdraw (coitus interruptus). Then we said: "How could we do

[٣٥٤٤] ١٢٥ - (١٤٣٨) وَحَدَّثَنَا

يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي رَبِيعَةُ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ أَنَّهُ قَالَ: دَخَلْتُ أَنَا وَأَبُو صِرْمَةَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ، فَسَأَلَهُ أَبُو صِرْمَةَ فَقَالَ: يَا أَبَا سَعِيدٍ! هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْعَزْلَ؟ فَقَالَ: نَعَمْ، غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ بَلْمُصْطَلِقٍ، فَسَبَّيْنَا كَرَائِمَ الْعَرَبِ، فَطَالَتْ عَلَيْنَا الْعَزْبَةُ

this when the Messenger of Allâh ﷺ is among us, and we have not asked him?" So we asked the Messenger of Allâh ﷺ and he said: It does not matter if you do not do it, for Allâh has not decreed that any soul will exist, until the Day of Resurrection, but it will come into being."

[3545] 126 - (...) A *Hadîth* similar to that of Rabî'ah (no. 3554) was narrated from Muḥammad bin Yahyâ bin Ḥabbân with this chain, except that he said: "For Allâh has decreed whom He is going to create until the Day of Resurrection."

[3546] 127 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We captured some female prisoners and we engaged in coitus interruptus, then we asked the Messenger of Allâh ﷺ about that, and he said to us: 'Do you do that? Do you do that? Do you do that? There is no soul that is to exist, until the Day of Resurrection, but it will come into being.'"

[3547] 128 - (...) It was narrated from Anas bin Sirîn, from Ma'bad bin Sirîn, from Abû Sa'eed Al-Khudrî. He (one of the narrators) said: "I said to him: 'Did you hear

وَرَعَيْنَا فِي الْفِدَاءِ، فَأَرَدْنَا أَنْ نَسْتَمْتِعَ وَنَعْرِلَ. فَقُلْنَا: نَفْعَلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهَرِنَا لَا نَسْأَلُهُ فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا كَتَبَ اللَّهُ خَلْقَ نَسَمَةٍ هِيَ كَائِنَةٌ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا سَتَكُونُ».

[٣٥٤٥] ١٢٦ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْفَرَجِ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الزُّبَيْرِ قَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، بِهَذَا الْإِسْنَادِ، فِي مَعْنَى حَدِيثِ رَبِيعَةَ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ اللَّهَ كَتَبَ مَنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ».

[٣٥٤٦] ١٢٧ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضُّبَيْعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ مُحَرَّرٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ أَخْبَرَهُ قَالَ: أَصَبْنَا سَبَابًا فَكُنَّا نَعْرِلُ، ثُمَّ سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ لَنَا: «وَأَنْتُمْ لَتَفْعَلُونَ؟ وَأَنْتُمْ لَتَفْعَلُونَ؟ وَأَنْتُمْ لَتَفْعَلُونَ؟ مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَائِنَةٌ».

[٣٥٤٧] ١٢٨ - (...) وَحَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ،

it from Abû Sa‘eed?’ He said: ‘Yes, from the Prophet ﷺ who said: It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

[3548] 129 - (...) A similar report (as no. 3546) was narrated from Anas bin Sîrîn with this chain, except that in their *Hadîth* it says: “From the Prophet ﷺ who said concerning ‘Azl: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

According to the report of Bahz, Shu‘bah said: “I said to him: ‘Did you hear it from Abû Sa‘eed?’ He said: ‘Yes.’”

[3549] 130 - (...) It was narrated from ‘Abdur-Rahmân bin Bishr bin Mas‘ûd who attributed it to Abû Sa‘eed Al-Khudrî, who said: “The Prophet ﷺ was asked about ‘Azl and he said: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

(One of the narrators) Muḥammad said: “The words: ‘It does not matter’ are more likely to mean that it is not allowed.”

عَنْ مَعْبِدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْتُ لَهُ: سَمِعْتُهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، فَإِنَّمَا هُوَ الْقَدَرُ».

[٣٥٤٨] ١٢٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ] وَبَهْزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ: عَنْ النَّبِيِّ ﷺ، قَالَ فِي الْعَزْلِ؟ «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَلِكَ، فَإِنَّمَا هُوَ الْقَدَرُ».

وَفِي رَوَايَةٍ يَهْزٍ قَالَ شُعْبَةُ: قُلْتُ لَهُ: سَمِعْتُهُ مِنْ أَبِي سَعِيدٍ؟ قَالَ: نَعَمْ.

[٣٥٤٩] ١٣٠ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرِ بْنِ مَسْعُودٍ رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْعَزْلِ؟ فَقَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَآكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ مُحَمَّدٌ: وَقَوْلُهُ «لَا عَلَيْكُمْ» أَقْرَبَ إِلَى النَّهْيِ.

[3550] 131 - (...) Abû Sa'eed Al-Khudrî said: "Mention of 'Azl was made in the presence of the Prophet ﷺ and he said: 'Why do you do that?' They said: 'A man may have a wife who is breast-feeding and he has intercourse with her, but he does not want her to become pregnant. And a man may have a slave woman and he has intercourse with her, but he does not want her to become pregnant.' He said: 'It does not matter if you do not do it, for it is only the Divine Decree (that decides).'"

Ibn 'Awn said: "I narrated this to Al-Hasan, and he said: 'By Allâh, it is as if it is a rebuke.'"

[٣٥٥٠] ١٣١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ الْأَنْصَارِيِّ قَالَ: فَرَدَّ الْحَدِيثَ حَتَّى رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: ذَكَرَ الْعَزْلُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَمَا ذَاكُمْ؟» قَالُوا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ تُرْضِعُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ، وَالرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيُصِيبُ مِنْهَا، وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ. قَالَ: «فَلَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَاكُمْ، فَإِنَّمَا هُوَ الْقَدَرُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: وَاللَّهِ! لَكَأَنَّ هَذَا زَجْرٌ.

[3551] (...) The *Hadîth* of 'Abdur-Raḥmân bin Bishr (no. 3550) was narrated from Ibrâhîm, meaning, the *Hadîth* about 'Azl. He said: "It was to me that 'Abdur-Raḥmân bin Bishr narrated it."

[٣٥٥١] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ ابْنِ عَوْنٍ قَالَ: حَدَّثْتُ مُحَمَّدًا عَنْ إِبْرَاهِيمَ بِحَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ. يَعْنِي حَدِيثَ الْعَزْلِ، فَقَالَ: إِنِّي حَدَّثْتُ عَبْدَ الرَّحْمَنِ بْنِ بَشِيرٍ.

[3552] (...) It was narrated that Mab'ad bin Sîrî said: "We said to Abû Sa'eed: 'Did you hear the Messenger of Allâh ﷺ mention anything about 'Azl?' He said:

[٣٥٥٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ مَعْبِدِ بْنِ سِيرِينَ قَالَ:

“Yes...” and he quoted a *Ḥadīth* like that of Ibn ‘Awn (no. 3550), as far as the words: “Divine Decree.”

[3553] 132 - (...) It was narrated that Abû Sa‘eed Al-K^hudrî said: “Mention of ‘Azl was made to the Messenger of Allâh ﷺ and he said: ‘Why would one of you do that?’ - but he did not say, one of you should not do that - ‘There is no soul that is meant to be created but Allâh will definitely create it.’”

[3554] 133 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ was asked about 'Azl and he said: 'The child does not come from all the water; if Allâh wants to create something nothing can prevent it.'"

[3555] (...) A similar report (as no. 3554) was narrated from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

قُلْنَا لِأَبِي سَعِيدٍ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْعَزْلِ شَيْئًا؟ قَالَ: نَعَمْ. وَسَأَلَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ عَوْنٍ، إِلَى قَوْلِهِ «الْقَدَر».

[٣٥٥٣] ١٣٢- (...) حَدَّثَنَا عَبْدُ
 اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَحْمَدُ بْنُ عَبْدِ -
 قَالَ ابْنُ عَبْدِ: أَخْبَرَنَا، وَقَالَ عَبْدُ اللَّهِ:
 حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي
 نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي
 سَعِيدٍ الْخُدْرِيِّ قَالَ: ذَكَرَ الْعَزْلُ لِرَسُولِ
 اللَّهِ ﷺ. فَقَالَ: «وَلَمْ يَفْعَلْ ذَلِكَ أَحَدُكُمْ؟»
 - وَلَمْ يَقُلْ: فَلَا يَفْعَلْ ذَلِكَ أَحَدُكُمْ - فَإِنَّهُ
 لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا.

[٣٥٥٤] ١٣٣- (...) حَدَّثَنِي
 هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ
 ابْنُ وَهَبٍ: أَخْبَرَنِي مُعَاوِيَةُ يَعْنِي ابْنَ
 صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي
 الْوَدَّاءِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ سَمِعَهُ
 يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْعَزْلِ؟
 فَقَالَ «مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا
 أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ».

[٣٥٥٥] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ
الْمُنْذِرِ الْبَصْرِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ:
حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي عَلِيُّ بْنُ أَبِي

طَلَحَهُ الْهَاشِمِيُّ، عَنْ أَبِي الْوَدَّكِ، عَنْ
أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ
بِمِثْلِهِ.

[3556] 134 - (1439) It was narrated from Jâbir that a man came to the Messenger of Allâh ﷺ and said: "I have a slave woman who is our servant and brings water for us. I have intercourse with her, but I do not want her to become pregnant." He said: "Withdraw from her (Azl) if you wish, but what has been decreed for her will come to her." Some time passed, then the man came to him and said that the slave woman had become pregnant. He said: "I told you that what had been decreed for her would come to her."

[3557] 135 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A man asked the Prophet ﷺ: 'I have a slave woman and I withdraw from her (Azl).' The Messenger of Allâh ﷺ said: 'That does not prevent anything that Allâh wills.' The man came (a second time) and said: 'O Messenger of Allâh, the slave woman whom I mentioned to you has become pregnant.' The Messenger of Allâh ﷺ said: 'I am the slave of Allâh and His Messenger.'"

[٣٥٥٦] ١٣٤ - (١٤٣٩) حَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا
زُهَيْرٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ
رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ لِي
جَارِيَةً هِيَ خَادِمَتُنَا وَسَائِئِلُنَا، وَأَنَا أَطُوفُ
عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ. فَقَالَ: «اغْزِلْ
عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا»
فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ فَقَالَ: إِنَّ الْجَارِيَةَ
قَدْ حَمَلَتْ. فَقَالَ «قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا
مَا قُدِّرَ لَهَا».

[٣٥٥٧] ١٣٥ - (...) حَدَّثَنَا سَعِيدُ
ابْنُ عَمْرٍو الْأَشْعَثِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ
عُيَيْنَةَ عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ عُرْوَةَ بْنِ
عِيَّاضٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَ
رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنَّ عِنْدِي جَارِيَةً
لِي، وَأَنَا أَغْزِلُ عَنْهَا. فَقَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ ذَلِكَ لَمْ يَمْنَعْ شَيْئًا أَرَادَهُ
اللَّهُ» قَالَ: فَجَاءَ الرَّجُلُ فَقَالَ: يَا رَسُولَ
اللَّهِ! إِنَّ الْجَارِيَةَ الَّتِي كُنْتُ ذَكَرْتُهَا لَكَ
حَمَلَتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا عَبْدُ
اللَّهِ وَرَسُولُهُ».

[3558] (...) It was narrated that Jâbir bin ‘Abdullâh said: “A man came to the Prophet ﷺ...” a *Hadîth* like that of Sufyân (no. 3557).

[٣٥٥٨] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ، قَاصُّ أَهْلِ مَكَّةَ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ عِيَّاضٍ بْنُ عَدِيٍّ ابْنِ الْخِيَّارِ التَّوْفَلِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ سُفْيَانَ.

[3559] 136 - (1440) It was narrated that Jâbir said: “We used to engage in ‘Azl (and) the Qur’ân was being revealed.” Ishâq added: “Sufyân said: ‘If anything were to have forbidden it, we would have been forbidden it by the Qur’ân.’”

[٣٥٥٩] ١٣٦ - (١٤٤٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ. زَادَ إِسْحَاقُ: قَالَ سُفْيَانُ: لَوْ كَانَ شَيْئًا يُنْهَى عَنْهُ، لَنَهَانَا عَنْهُ الْقُرْآنُ.

[3560] 137 - (...) Jâbir said: “We used to engage in ‘Azl at the time of the Messenger of Allâh ﷺ.”

[٣٥٦٠] ١٣٧ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: لَقَدْ كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[3561] 138 - (...) It was narrated that Jâbir said: “We used to engage in ‘Azl at the time of the Messenger of Allâh ﷺ. News of that reached the Messenger of Allâh ﷺ and he did not forbid us to do it.”

[٣٥٦١] ١٣٨ - (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذُ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَمَّا قَبَلَ ذَلِكَ نَبِيُّ اللَّهِ ﷺ. فَلَمْ يَنْهَنَا عَنْهُ.

Chapter 23. The Prohibition Of Intercourse With A Pregnant Captive Woman

[3562] 139 - (1441) It was narrated from Abû Ad-Dardâ' that the Prophet ﷺ passed by a heavily pregnant (captive) woman, at the door of a tent and he said: "Perhaps he (the owner) wants to have intercourse with her?" They said: "Yes." The Messenger of Allâh ﷺ said: "I was thinking of cursing him with a curse that would go to his grave with him. How can he make him his heir when that is not permissible for him? How can he make him his slave when that is not permissible for him?"

[3563] (...) It was narrated from Shu'bah with this chain (a *Hadîth* similar to no. 3562).

Chapter 24. It Is Permissible To Have Intercourse With A Breastfeeding Woman (*Ghilah*), And 'Azl Is Disliked

[3564] 140 - (1442) It was narrated from Judâmah bint Wahb Al-Asadiyyah that she heard the Messenger of Allâh ﷺ say: "I was thinking of forbidding

(المعجم ٢٣) - (بَابُ تَحْرِيمِ وَطْئِ
الْحَامِلِ الْمَسِيْبَةِ) (التحفة ٢٣)

[٣٥٦٢] ١٣٩ - (١٤٤١) حَدَّثَنِي
مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ
خُصَيْرٍ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ
جُبَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ
النَّبِيِّ ﷺ أَنَّهُ أَتَى بِامْرَأَةٍ مُجِجٍ عَلَى بَابِ
فُسْطَاطٍ، فَقَالَ: «لَعَلَّهُ يُرِيدُ أَنْ يُلَمَّ بِهَا؟»
فَقَالُوا: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ
هَمَمْتُ أَنْ أُلْعَنَهُ لَعْنًا يَدْخُلُ مَعَهُ قَبْرُهُ،
كَيْفَ يُورَثُهُ وَهُوَ لَا يَحِلُّ لَهُ؟ كَيْفَ
يَسْتَعْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ؟».

[٣٥٦٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، جَمِيعًا
عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ.

(المعجم ٢٤) - (بَابُ جَوَازِ الْغِيلَةِ
وَهِيَ وَطْئُ الْمَرْضِعِ، وَكَرَاهَةُ الْعَزْلِ)
(التحفة ٢٤)

[٣٥٦٤] ١٤٠ - (١٤٤٢) وَحَدَّثَنَا
خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ؛
وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ:

intercourse with a breastfeeding woman, until it occurred to me that the Romans and Persians do that and it does not harm their children.”

قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبِ الْأَسَدِيَّةِ؛ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ، حَتَّى ذَكَرْتُ أَنَّ الرُّومَ وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ». وَأَمَّا خَلْفٌ فَقَالَ: عَنْ جُدَامَةَ الْأَسَدِيَّةِ، قَالَ مُسْلِمٌ: وَالصَّحِيحُ مَا قَالَهُ يَحْيَى: بِاللَّذَالِ غَيْرِ مَنْقُوطَةٍ.

[3565] 141 - (...) It was narrated from ‘Āishah that Judāmah bint Wahb, the sister of ‘Ukāshah, said: “I came to the Messenger of Allāh ﷺ along with some other people and he was saying: ‘I was thinking of forbidding intercourse with a breastfeeding woman, then I looked at the Romans and Persians; they have intercourse with their wives during the breastfeeding period and their children are not harmed by that at all.’ Then they asked him about ‘Azl and the Messenger of Allāh ﷺ said: ‘It is a hidden form of burying alive.’” Ubaidullāh added in his *Hadīth* from Al-Muqri’: This is a reference to (the verse): “And when the female (infant) buried alive is questioned.”^[1]

[٣٥٦٥] ١٤١ - (...) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو الْأَسْوَدِ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبٍ، أُخْتِ عُكَّاشَةَ قَالَتْ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ فِي أَنْاسٍ، وَهُوَ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ، فَتَطَرْتُ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، فَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا». ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ الْوَأْدُ الْخَفِيُّ».

زَادَ عُيَيْدُ اللَّهِ فِي حَدِيثِهِ عَنِ الْمُقْرِيءِ [وَهِيَ]: «وَإِذَا أَلْمَوْدَةُ سَلَّتْ» [التكوير: ٨].

^[1] At-Takwīr 81:6.

[3566] 142 - (...) It was narrated from 'Āishah that Judāmah bint Wahb Al-Asadiyyah said: "I heard the Messenger of Allāh ﷺ say:..." and he (the narrator) mentioned a *Hadīth* like that of Sa'eed bin Abī Ayyūb (no. 3565) about 'Azl and Ghilah.

[٣٥٦٦] ١٤٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جَدَامَةَ بِنْتِ وَهْبٍ الْأَسَدِيَّةِ أَنَّهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ بِمَثَلِ حَدِيثِ سَعِيدِ بْنِ أَبِي أَيُّوبَ، فِي الْعَزْلِ وَالْغِيلَةِ، غَيْرَ أَنَّهُ قَالَ: «الْغِيَالِ».

[3567] 143 - (1443) It was narrated from 'Āmir bin Sa'd bin Abī Waqqâs that Usāmah bin Zaid told his father Sa'd bin Abī Waqqâs that a man came to the Prophet ﷺ and said: "I withdraw ('Azl) from my wife." The Messenger of Allāh ﷺ said to him: "Why do you do that?" The man said: "Out of compassion towards her child, or, her children." The Messenger of Allāh ﷺ said: "If that was harmful, it would have harmed the Persians and Romans."

Zuhair said in his report: "If it is because of that, then no (do not do it), for that does not harm the Persians and Romans."

[٣٥٦٧] ١٤٣ - (١٤٤٣) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ [الْمَقْبَرِيُّ]: حَدَّثَنَا حَيْوَةُ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ عَامِرِ بْنِ سَعْدٍ، أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَ وَالِدَهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ؛ أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَغْزِلُ عَنِ امْرَأَتِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لِمَ تَفْعَلُ ذَلِكَ؟» فَقَالَ الرَّجُلُ: أَشْفَقْتُ عَلَى وَلَدِهَا، أَوْ عَلَى أَوْلَادِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ ذَلِكَ ضَارًّا، ضَرَّ فَارِسَ وَالرُّومَ». وَقَالَ زُهَيْرٌ فِي رِوَايَتِهِ «إِنْ كَانَ لِذَلِكَ فَلَا، مَا ضَارَّ ذَلِكَ فَارِسَ وَلَا الرُّومَ».

17. The Book Of Breastfeeding

Chapter 1. "Breastfeeding Makes Unlawful What Birth Makes Unlawful."

[3568] 1 - (1444) It was narrated from 'Amrah that 'Āishah told her, that the Messenger of Allāh ﷺ was with her, and she heard the voice of a man asking permission to enter Ḥafṣah's house. 'Āishah said: "I said: 'O Messenger of Allāh, there is a man asking permission to enter your house.' The Messenger of Allāh ﷺ said: 'I think it is so-and-so' - Ḥafṣah's paternal uncle through breastfeeding. 'Āishah said: 'O Messenger of Allāh, if so-and-so' - her paternal uncle through breastfeeding - were still alive, 'could he enter upon me?' The Messenger of Allāh ﷺ said: 'Yes, for breastfeeding makes unlawful what birth makes unlawful.'"

[3569] 2 - (...) It was narrated from 'Amrah that 'Āishah said: "The Messenger of Allāh ﷺ said to me: 'What becomes unlawful through breastfeeding is that which becomes unlawful through birth.'"

٢ - (المعجم ١٧) - كتاب الرضاع (التحفة ...)

(المعجم ١) - (بَابُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ) (التحفة ٢٥)

[٣٥٦٨] ١ - (١٤٤٤) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا، وَإِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ «أَرَاهُ فَلَانًا» - لَعَمَّ حَفْصَةَ مِنَ الرِّضَاعَةِ - قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! لَوْ كَانَ فَلَانٌ حَيًّا - لِعَمَّهَا مِنَ الرِّضَاعَةِ - دَخَلَ عَلَيَّ؟ قَالَ رَسُولُ اللَّهِ ﷺ «نَعَمْ، إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ».

[٣٥٦٩] ٢ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَدَلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ،

جَمِيعًا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عُمَرَةَ، عَنْ
عَائِشَةَ قَالَتْ: قَالَ [لِي] رَسُولُ
اللَّهِ ﷺ: «يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ
مِنَ الْوِلَادَةِ».

[3570] (...) ‘Abdullâh bin Abî
Bakr narrated a *Hadîth* similar to
that of Hishâm bin ‘Urwah (no.
3569), with this chain.

[٣٥٧٠] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ
مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ،
بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ هِشَامِ بْنِ
عُرْوَةَ.

Chapter 2. The Prohibition That Results From Breastfeeding Is Related To The Issue Of The Male

[3571] 3 - (1445) It was
narrated from ‘Aishah that Aflah,
the brother of Abû Al-Qu‘ais, came
and asked for permission to enter
upon her, who was her paternal
uncle through breastfeeding, after
(the command of) *Hijâb* had been
revealed. She said: “I refused to let
him in, and when the Messenger of
Allâh ﷺ came, I told him what I
had done, and he told me to let
him in.”

(المعجم ٢) - (بَابُ تَحْرِيمِ الرِّضَاعَةِ مِنْ مَاءِ الْفَحْلِ) (التحفة ٢٦)

[٣٥٧١] ٣- (١٤٤٥) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ
ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ
عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ أَفْلَحَ، أَخَا أَبِي
الْقُعَيْسِ، جَاءَ يَسْتَأْذِنُ عَلَيْهَا، وَهُوَ عَمُّهَا
مِنَ الرِّضَاعَةِ، بَعْدَ أَنْ أَنْزَلَ الْحِجَابَ،
قَالَتْ: فَأَبَيْتُ أَنْ أَذْنَ لَهُ، فَلَمَّا جَاءَ
رَسُولُ اللَّهِ ﷺ أَخْبَرْتُهُ بِأَلَدِي صَنَعْتُ،
فَأَمَرَنِي أَنْ أَذْنَ لَهُ عَلَيَّ.

[3572] 4 - (...) It was narrated
that ‘Aishah said: “My paternal
uncle through breastfeeding,

[٣٥٧٢] ٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ

Aflah bin Abû Al-Qu'ais, came to me..." and he mentioned a *Hadîth* similar to that of Mâlik (no. 3571) and added: "I said: 'It is the woman who breastfed me, not the man.' He ﷺ said: 'May your hands' - or 'your right hand' - be rubbed with dust.'"

[3573] 5 - (...) It was narrated from 'Urwah that 'Āishah told him that Aflah, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, after the (command of) *Hijâb* had been revealed. Abû Al-Qu'ais was 'Āishah's father through breastfeeding. 'Āishah said: "I said: 'By Allâh, I will not give permission to Aflah until I seek permission from the Messenger of Allâh ﷺ, for Abû Al-Qu'ais is not the one who breastfed me, rather his wife breastfed me.'"' 'Āishah said: "When the Messenger of Allâh ﷺ came in, I said: 'O Messenger of Allâh, Aflah, the brother of Abû Al-Qu'ais, came to me and asked permission to enter upon me, but I did not want to give him permission until I asked your permission.' The Prophet ﷺ said: 'Give him permission.'"

'Urwah said: "Because of that, 'Āishah used to say: 'Regard as unlawful through breastfeeding that which you regard as unlawful through lineage.'"

الرَّهْرِي، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَتَانِي عَمِّي مِنَ الرِّضَاعَةِ، أَفْلَحُ بْنُ أَبِي قُعَيْسٍ، فَذَكَرَ بِمَعْنَى حَدِيثِ مَالِكٍ. وَزَادَ: قُلْتُ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَ: «تَرَبَّتْ يَدَاكِ، أَوْ يَمِينُكَ».

[٣٥٧٣] ٥ - (...) وَحَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّهُ جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، بَعْدَ مَا نَزَلَ الْحِجَابُ، وَكَانَ أَبُو الْقُعَيْسِ أَبَا عَائِشَةَ مِنَ الرِّضَاعَةِ، قَالَتْ عَائِشَةُ: فَقُلْتُ: وَاللَّهِ! لَا أَذِنُ لِأَفْلَحَ، حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَإِنَّ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعْتَنِي امْرَأَتُهُ، قَالَتْ عَائِشَةُ: فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ جَاءَنِي يَسْتَأْذِنُ عَلَيَّ فَكَرِهْتُ أَنْ أَذِنَ لَهُ حَتَّى أَسْتَأْذِنَكَ، قَالَ: قَالَتْ: فَقَالَ النَّبِيُّ ﷺ: «الَّذِي لَهُ».

قَالَ عُرْوَةُ: فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرَّمُوا مِنَ الرِّضَاعَةِ مَا تُحَرِّمُونَ مِنَ النَّسَبِ.

[3574] 6 - (...) It was narrated from Az-Zuhrî with this chain: "Aflah, the brother of Abû Al-Qu'ais, came and asked permission to enter upon her..." a similar *Hadîth* (as no. 3572), in which it says: "He is your paternal uncle, may your right hand be rubbed with dust." Abû Al-Qu'ais was the husband of the woman who breastfed 'Āishah.

[3575] 7 - (...) It was narrated that 'Āishah said: "My paternal uncle through breastfeeding came and asked permission to enter upon me, and I refused to give him permission until I consulted the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ came, I said: 'My paternal uncle through breastfeeding came and asked for permission to enter upon me, but I refused to give him permission.' The Messenger of Allāh ﷺ said: 'Let your uncle enter upon you.' I said: 'But it is the woman who breastfed me; the man did not breastfeed me.' He said: 'He is your uncle, let him enter upon you.'"

[3576] (...) Hishâm narrated with this chain that the brother of Abû Qu'ais asked for permission to enter upon her... a similar report (as no. 3575).

[3577] (...) A similar report (as no. 3575) was narrated from

[٣٥٧٤] ٦- (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيْهَا، يَنْحُو حَدِيثَهُمْ، وَفِيهِ «فَإِنَّهُ عَمَّكَ تَرَبَّتْ يَمِينُكَ». وَكَانَ أَبُو الْقُعَيْسِ زَوْجَ الْمَرْأَةِ الَّتِي أَرْضَعَتْ عَائِشَةَ.

[٣٥٧٥] ٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي مِنَ الرِّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ أَدْنَ لَهُ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ قُلْتُ: إِنَّ عَمِّي مِنَ الرِّضَاعَةِ اسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ أَدْنَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْيَلِجْ عَلَيْكَ عَمُّكَ» قُلْتُ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَ: «إِنَّهُ عَمُّكَ، فَلْيَلِجْ عَلَيْكَ».

[٣٥٧٦] (...) حَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا هِشَامٌ، بِهَذَا الْإِسْنَادِ أَنَّ أَخَا أَبِي قُعَيْسٍ اسْتَأْذَنَ عَلَيْهَا. فَذَكَرَ نَحْوَهُ.

[٣٥٧٧] (...) وَحَدَّثَنَا يُحْيَى بْنُ

Hishâm, with this chain, except that he said: "Abû Al-Qu'ais asked for permission to enter upon her."

[3578] 8 - (...) It was narrated from Ibn Juraij from 'Atâ', who said: "'Urwah bin Az-Zubair informed me that 'Âishah told him: 'My paternal uncle through breastfeeding, Abû Al-Ja'd, asked for permission to enter upon me, and I refused.'" - Hishâm said to me: "In fact it was Abû Al-Qu'ais." - "When the Prophet ﷺ came, I told him about that and he said: 'Why didn't you let him in, may your right hand - or your hand - be rubbed with dust?'"

[3579] 9 - (...) It was narrated from 'Âishah that her paternal uncle through breastfeeding, who was called Aflah, asked for permission to enter upon her, and she did not give him permission to enter until she had put on *Hijâb*. She told the Messenger of Allâh ﷺ, and he said to her: "Do not observe *Hijâb* before him, for what becomes unlawful through breastfeeding is that which becomes unlawful through lineage."

[3580] 10 - (...) It was narrated that 'Âishah said: "Aflah bin Qu'ais asked for permission to enter upon me, and I refused to let him in. He sent word saying:

يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّهُ قَالَ: اسْتَأْذَنَ عَلَيْهَا أَبُو الْقُعَيْسِ.

[٣٥٧٨] ٨- (...) وَحَدَّثَنِي الْحَسَنُ ابْنُ عَلِيٍّ الْهَلْوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: اسْتَأْذَنَ عَلَيَّ عَمِّي مِنَ الرِّضَاعَةِ، أَبُو الْجَعْدِ، فَرَدَدْتُهُ - قَالَ لِي هِشَامٌ: إِنَّمَا هُوَ أَبُو الْقُعَيْسِ - فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرْتُهُ ذَلِكَ. قَالَ «فَهَلَّا أَذِنْتَ لَهُ؟ تَرَبَّتْ يَمِينُكَ أَوْ يَدُكَ».

[٣٥٧٩] ٩- (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا أَخْبَرَتْهُ؛ أَنَّ عَمَّاهَا مِنَ الرِّضَاعَةِ يُسَمَّى أَفْلَحَ، اسْتَأْذَنَ عَلَيْهَا فَحَبَّبَتْهُ، فَأَخْبَرَتْ رَسُولَ اللَّهِ ﷺ. فَقَالَ لَهَا: «لَا تَحْتَجِي مِنْهُ، فَإِنَّهُ يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

[٣٥٨٠] ١٠- (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ عِرَاكِ بْنِ مَالِكٍ،

'I am your paternal uncle, my brother's wife breastfed you.' But she refused to let him in. Then the Messenger of Allāh ﷺ came, and she told him about that, and he said: 'Let him enter upon you, for he is your paternal uncle.'

عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ بْنُ قُعَيْسٍ، فَأَبَيْتُ أَنْ أَدْنَ لَهُ، فَأَرْسَلَ: إِنِّي عَمَّكَ، أَرْضَعْتُكِ امْرَأَةً أَخِي، فَأَبَيْتُ أَنْ أَدْنَ لَهُ، فَجَاءَ رَسُولُ اللَّهِ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: «لِيَدْخُلْ عَلَيْكَ، فَإِنَّهُ عَمُّكَ».

Chapter 3. The Daughter Of One's Brother Through Breastfeeding Is Forbidden In Marriage

[3581] 11 - (1446) It was narrated that 'Alî said: "I said: 'O Messenger of Allāh, why do you insist on choosing a wife from among the Quraish and you ignore us?' He said: 'Have you anything to suggest?' I said: 'Yes, the daughter of Hamzah.' The Messenger of Allāh ﷺ said: 'She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding.'"

(المعجم ٣) - (بَابُ تَحْرِيمِ ابْنَةِ الْأَخِ مِنَ الرِّضَاعَةِ) (التحفة ٢٧)

[٣٥٨١] ١١ - (١٤٤٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ تَنَوَّقُ فِي فُرَيْشٍ وَتَدْعُنَا؟ فَقَالَ: «وَعِنْدَكُمْ شَيْءٌ؟» قُلْتُ: نَعَمْ، بِنْتُ حَمْزَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَا تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ».

[3582] (...) A similar report (as no. 3581) was narrated from Al-A'mash with this chain.

[٣٥٨٢] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا عَبْدُ

الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سُفْيَانَ، كُلُّهُمْ،
عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[3583] 12 - (1447) It was narrated from Ibn ‘Abbâs that it was suggested that the Prophet ﷺ marry the daughter of Hamzah. He said: “She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding, and what becomes unlawful through breastfeeding is that which becomes unlawful through ties of kinship.”

[٣٥٨٣] ١٢ - (١٤٤٧) وَحَدَّثَنَا هَذَابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ، فَقَالَ: «إِنَّهَا لَا تَحِلُّ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، وَيَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ».

[3584] 13 - (...) The same report (no. 3583) was narrated from Qatâdah with the chain of Hammâm, except that the *Hadith* of Shu‘bah ends with the words “...the daughter of my brother through breastfeeding.” In the *Hadith* of Sa‘eed it says: “Verily what becomes unlawful through breastfeeding is that which becomes unlawful through blood ties”

[٣٥٨٤] ١٣ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ مِهْرَانَ الْقَطَّاعِيُّ: حَدَّثَنَا بَشْرُ بْنُ عُمَرَ، جَمِيعًا، عَنْ شُعْبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، كِلَيْهِمَا عَنْ قَتَادَةَ بِإِسْنَادِ هَمَّامٍ سَوَاءً غَيْرَ أَنَّ حَدِيثَ شُعْبَةَ انْتَهَى عِنْدَ قَوْلِهِ «ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ». وَفِي حَدِيثِ سَعِيدٍ «وَأِنَّهُ يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ». وَفِي رِوَايَةِ بَشْرِ بْنِ عُمَرَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ.

[3585] 14 - (1448) Umm Salamah, the wife of the Prophet ﷺ said: “It was said to the Messenger of Allâh ﷺ: ‘What do you think, O Messenger of Allâh,

[٣٥٨٥] ١٤ - (١٤٤٨) وَحَدَّثَنَا هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي

about the daughter of Ḥamzah?
Or it was said: 'Why don't you propose marriage to the daughter of Ḥamzah bin 'Abdul-Muṭṭalib?'
He said: 'Ḥamzah is my brother through breastfeeding.'

مَحْرَمَةٌ بِنُ بَكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ
عَبْدَ اللَّهِ بْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ مُحَمَّدَ
ابْنَ مُسْلِمٍ يَقُولُ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ
الرَّحْمَنِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ
النَّبِيِّ ﷺ تَقُولُ: قِيلَ لِرَسُولِ اللَّهِ ﷺ:
أَيْنَ أَنْتِ؟ يَا رَسُولَ اللَّهِ! عَنِ ابْنَةِ حَمْزَةَ؟
أَوْ قِيلَ: أَلَا تَخْطُبُ بِنْتَ حَمْزَةَ بْنِ عَبْدِ
الْمُطَّلِبِ؟ قَالَ: «إِنَّ حَمْزَةَ أَخِي مِنَ
الرِّضَاعَةِ».

Chapter 4. The Prohibition Of Marriage To One's Stepdaughter And The Sister Of One's Wife

(المعجم ٤) - (بَابُ تَحْرِيمِ الرِّبَاةِ)

وأخت المرأة (التحفة ٢٨)

[3586] 15 - (1449) It was narrated that Umm Ḥabībah bint Abī Sufyān said: "The Messenger of Allāh ﷺ entered upon me and I said to him: 'What about my sister, the daughter of Abū Sufyān?' He said: 'What should I do?' I said: 'Marry her.' He said: 'Would you like that?' I said: 'I am not your only wife, and I would like my sister to share with me in this goodness.' He said: 'She is not permissible for me (to marry).' I said: 'I have been told that you proposed marriage to Durrah bint Abī Salamah.' He said: 'The daughter of Umm Salamah?' I said: 'Yes.' He said: 'Even if she was not my stepdaughter under my care, she

[٣٥٨٦] ١٥ - (١٤٤٩) حَدَّثَنَا أَبُو
كَرْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو
أَسَامَةَ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنِي أَبِي عَنْ
زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ
أَبِي سُفْيَانَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ
اللَّهِ ﷺ فَقُلْتُ لَهُ: هَلْ لَكَ فِي أُخْتِي بِنْتِ
أَبِي سُفْيَانَ؟ فَقَالَ: «أَفْعَلُ مَاذَا؟» قُلْتُ:
تَنْكِحُهَا. قَالَ: «أَوْ تُجَيِّنُ ذَلِكَ؟» قُلْتُ:
لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَرِكَنِي فِي
الْخَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لَا تَحِلُّ لِي»
قُلْتُ: فَإِنِّي أَخْبَرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتِ
أَبِي سَلَمَةَ. قَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟»

would not be permissible for me (to marry); her father and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage.”

[3587] (...) A similar report (as no. 3586) was narrated from Hishâm bin ‘Urwah with this chain.

[3588] 16 - (...) Umm Habîbah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: “O Messenger of Allâh, marry my sister ‘Azzah.” The Messenger of Allâh ﷺ said: “Would you like that?” She said: “Yes, O Messenger of Allâh. I am not your only wife, and I would like my sister to share with me in the goodness.” The Messenger of Allâh ﷺ said: “That is not permissible for me.” I said: “O Messenger of Allâh, we have been told that you want to marry Durrah bint Abî Salamah.” He said: “The daughter of Abû Salamah?” She said: “Yes.” The Messenger of Allâh ﷺ said: “Even if she were not my stepdaughter under my care, she would not be permissible for me (to marry), for she is the

قُلْتُ: نَعَمْ. قَالَ: «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي، مَا حَلَّتْ لِي. إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْنِي وَأَبَاهَا ثُوَيْبَةُ، فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

[٣٥٨٧] (...) وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا زُهَيْرٌ، كِلَاهُمَا، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الْإِسْنَادِ، سَوَاءً.

[٣٥٨٨] ١٦ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ مُحَمَّدَ بْنَ شَهَابٍ كَتَبَ يَذْكُرُ؛ أَنَّ عُرْوَةَ حَدَّثَتْهُ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا؛ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! انكِحْ أُخْتِي عَزَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتُحِبِّينَ ذَلِكَ» فَقَالَتْ: نَعَمْ، يَا رَسُولَ اللَّهِ! لَسْتُ لَكَ بِمُخْلِطَةٍ، وَأَحَبُّ مَنْ شَرَكَنِي فِي خَيْرٍ، أُخْتِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ ذَلِكَ لَا يَحِلُّ لِي». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَإِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ. قَالَ «أَبْنَتْ

daughter of my brother through breastfeeding. Her father Abû Salamah and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage.”

[3589] (...) A similar *Hadîth* (as no. 3588) was narrated from Az-Zuhrî with the chain of Ibn Abî Ḥabîbah, but none of them mentioned ‘Azzah by name except Yazîd bin Abî Ḥabîbah.

Chapter 5. One Or Two Sucks

[3590] 17 - (1450) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘One or two sucks do not make anything forbidden.’”

أَبِي سَلَمَةَ؟» قَالَتْ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ «لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجَرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْنِي وَأَبَاهَا أَبَا سَلَمَةَ ثَوْبِي، فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

[٣٥٨٩] (...) وَحَدَّثَنِيهِ عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزُّهْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، كِلَاهُمَا، عَنِ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ أَبِي حَبِيبٍ عَنْهُ، نَحْوَ حَدِيثِهِ، وَلَمْ يُسَمِّ أَحَدٌ مِنْهُمْ فِي حَدِيثِهِ، عَزَّةَ، غَيْرُ يَزِيدَ بْنِ أَبِي حَبِيبٍ.

(المعجم ٥) - (بَابُ فِي الْمَصَّةِ

والمصتان) (التحفة ٢٩)

[٣٥٩٠] ١٧ - (١٤٥٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا إِسْمَاعِيلُ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ

رَسُولُ اللَّهِ ﷺ: - وَقَالَ سُؤَيْدٌ وَرُهَيْرٌ:
إِنَّ النَّبِيَّ ﷺ قَالَ -: «لَا تُحَرِّمُ الْمَصَّةُ
وَالْمَصَّتَانِ».

[3591] 18 - (1451) It was narrated that Umm Al-Faḍl said: "A Bedouin entered upon the Prophet of Allāh ﷺ when he was in my house, and said: 'O Prophet of Allāh, I have a wife and I took another wife. My first wife claims that she breastfed my new wife once or twice.' The Prophet of Allāh ﷺ said: 'One or two sucks do not make anything forbidden.'" 'Amr said in his report: "It was narrated from 'Abdullāh bin Al-Hārith bin Nawfal."

[٣٥٩١] ١٨ - (١٤٥١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ كُلُّهُمْ، عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ
لِيَحْيَى - أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ
أَيُّوبَ، يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ
اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ قَالَتْ:
دَخَلَ أَغْرَابِيُّ عَلَى نَبِيِّ اللَّهِ ﷺ وَهُوَ فِي
بَيْتِي. فَقَالَ: يَا نَبِيَّ اللَّهِ! إِنِّي كَانَتْ لِي
امْرَأَةٌ فَتَزَوَّجْتُ عَلَيْهَا أُخْرَى، فَزَعَمَتْ
امْرَأَتِي الْأُولَى أَنَّهَا أَرْضَعَتْ امْرَأَتِي
الْحَدَّثِي رَضْعَةً أَوْ رَضْعَتَيْنِ، فَقَالَ نَبِيُّ
اللَّهِ ﷺ: «لَا تُحَرِّمُ الْإِمْلَاجَةُ
وَالْإِمْلَاجَتَانِ» قَالَ عَمْرُو فِي رِوَايَتِهِ: عَنْ
عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ.

[3592] 19 - (...) It was narrated from Umm Al-Faḍl that a man from Banū 'Āmir bin Ṣa'sa'ah said: "O Prophet of Allāh, does a single breastfeeding make anything forbidden?" He said: "No."

[٣٥٩٢] ١٩ - (...) حَدَّثَنِي أَبُو
غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذٌ؛ وَحَدَّثَنَا
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ
ابْنِ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ
صَالِحِ ابْنِ أَبِي مَرْيَمَ، أَبِي الْخَلِيلِ، عَنْ
عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ؛ أَنَّ
رَجُلًا مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ قَالَ: يَا

نَبِيِّ اللَّهِ! هَلْ تُحَرِّمُ الرُّضْعَةَ الْوَاحِدَةَ؟
قَالَ: «لَا».

[3593] 20 - (...) Umm Al-Faḍl narrated that the Prophet of Allāh ﷺ said: "One or two breastfeedings, or one or two sucks, do not make anything forbidden."

[٣٥٩٣] ٢٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ؛ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا تُحَرِّمُ الرُّضْعَةُ أَوْ الرُّضْعَتَانِ، أَوْ الْمَصَّةُ أَوْ الْمَصَّتَانِ».

[3594] 21 - (...) It was narrated from Ibn 'Abī 'Arūbah, with this chain (a *Hadīth* similar to no. 3593). As for Ishāq, he said, as in the report of Ibn Bishr: "...or two breastfeedings or two sucks." As for Ibn Abī Shāibah, he said: "...and two breastfeedings and two sucks."

[٣٥٩٤] ٢١- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ عَبْدِ بْنِ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرُوبَةَ، بِهَذَا الْإِسْنَادِ. أَمَّا إِسْحَاقُ فَقَالَ كَرِوَايَةَ ابْنِ بِشْرِ: «أَوْ الرُّضْعَتَانِ أَوْ الْمَصَّتَانِ» وَأَمَّا ابْنُ أَبِي شَيْبَةَ فَقَالَ: «وَالرُّضْعَتَانِ وَالْمَصَّتَانِ».

[3595] 22 - (...) It was narrated from Umm Al-Faḍl that the Prophet ﷺ said: "One or two sucks do not make anything forbidden."

[٣٥٩٥] ٢٢- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمَّ الْفَضْلِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُحَرِّمُ الْإِمْلَاجَةُ وَالْإِمْلَاجَتَانِ».

[3596] 23 - (...) It was narrated from Umm Al-Faḍl that a man asked the Prophet ﷺ: "Does one

[٣٥٩٦] ٢٣- (...) حَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا

suck make anything forbidden?”
He said: “No.”

Chapter 6. Becoming *Mahram* Is Established By Five Breastfeedings

[3597] 24 - (1452) It was narrated that ‘Āishah said: “Among the things that were revealed of the Qur’ān was that ten definite breastfeedings make a person a *Mahram*, then that was abrogated and replaced with five definite breastfeedings, and the Messenger of Allāh ﷺ passed away when this was among the things that were recited of the Qur’ān.”

[3598] 25 - (...) It was narrated from ‘Amrah that she heard ‘Āishah say - when she was mentioning what kind of breastfeeding makes a person a *Mahram* - Ten definite breastfeedings were revealed in the Qur’ān, then five definite breastfeedings were revealed too.

[3599] (...) ‘Amrah narrated that she heard ‘Āishah say... a similar report (as no. 3597).

هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ الْفَضْلِ سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أُنْحَرِمُ الْمَصَّةُ؟ فَقَالَ: «لَا».

(المعجم ٦) - (بَابُ التَّحْرِيمِ بِخَمْسِ رَضَعَاتٍ) (التحفة ٣٠)

[٣٥٩٧] ٢٤ - (١٤٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: كَانَ فِيْمَا أُنْزِلَ مِنَ الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحْرَمْنَ، ثُمَّ نُسِخْنَ: بِخَمْسٍ مَعْلُومَاتٍ، فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَهِيَ فِيْمَا يُقْرَأُ مِنَ الْقُرْآنِ.

[٣٥٩٨] ٢٥ - (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرَةَ؛ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ - وَهِيَ تَذْكُرُ الَّذِي يُحْرَمُ مِنَ الرِّضَاعَةِ - قَالَتْ: عَمْرَةُ: فَقَالَتْ عَائِشَةُ: نَزَلَ فِي الْقُرْآنِ: عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ، ثُمَّ نَزَلَ أَيْضًا: خَمْسٌ مَعْلُومَاتٌ.

[٣٥٩٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ

يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي عَمْرُو؛
أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ بِمِثْلِهِ.

Chapter 7. Breastfeeding An Adult

(المعجم ٧) - (بَابُ رِضَاعَةِ الْكَبِيرِ)

(التحفة ٣١)

[3600] 26 - (1453) It was narrated that 'Āishah said: "Sahlah bint Suhail came to the Prophet ﷺ and said: 'O Messenger of Allāh, I see (signs of displeasure) on the face of Abū Hudhaifah when Sālim - who was his ally^[1] - comes in. The Prophet ﷺ said: 'Breastfeed him.' She said: 'How can I breastfeed him? He is a grown man.' The Messenger of Allāh ﷺ smiled and said: 'I know that he is a grown man.'"

'Amr added in his *Hadīth*: "He was one of those who had been present at Badr." In the report of Ibn Abī 'Umar: "The Messenger of Allāh ﷺ laughed."

[٣٦٠٠] ٢٦ - (١٤٥٣) وَحَدَّثَنَا
عَمْرُو النَّاقِدُ وَابْنُ أَبِي عَمَرَ قَالَا: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
جَاءَتْ سَهْلَةَ بِنْتُ سَهْلٍ إِلَى النَّبِيِّ ﷺ.
فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي أَرَى فِي وَجْهِ
أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ - وَهُوَ
حَلِيفُهُ - فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ»
قَالَتْ: وَكَيْفَ أَرْضِعُهُ؟ وَهُوَ رَجُلٌ كَبِيرٌ،
فَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «قَدْ عَلِمْتُ
أَنَّهُ رَجُلٌ كَبِيرٌ».

زَادَ عَمْرُو فِي حَدِيثِهِ: وَكَانَ قَدْ شَهِدَ
بَدْرًا. وَفِي رَوَايَةِ ابْنِ أَبِي عَمَرَ: فَضَحِكَ
رَسُولُ اللَّهِ ﷺ.

[3601] 27 - (...) It was narrated from 'Āishah that Sālim, the freed slave of Abū Hudhaifah,

[٣٦٠١] ٢٧ - (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ الْحَنْطَلِيُّ وَمُحَمَّدُ بْنُ أَبِي

[1] Sālim bin 'Ubaid bin Rabī'ah was adopted by Abū Hudhaifah, as was the custom of the Arabs, and he was brought up under the care of Abū Hudhaifah and his wife as if he was their son. When the verse: "Call them (adopted sons) by (the names of) their fathers." [Al-Ahzāb 33:5] was revealed, the idea of adoption was abolished and it became hard on them to prevent him from entering upon them because he was like a son to them. So Sahlah asked him about that.

was with Abû Hudhaifah and his family in their house. She - meaning the daughter of Suhail (ans wife od Abû Hudhaifah)- came to the Prophet ﷺ and said: "Sâlim has attained what men attain (puberty) and he understands what they understand. He enters upon us and I think that Abû Hudhaifah feels some (discomfort) in his heart because of that." The Prophet ﷺ said to her: "Breastfeed him and he will be unlawful for you, and what Abû Hudhaifah feels in his heart will disappear." She came back to him and said: "I breastfed him, and what Abû Hudhaifah felt in his heart has disappeared."

[3602] 28 - (...) It was narrated from 'Āishah that Sahlah bint Suhail bin 'Amr came to the Prophet ﷺ and said: "O Messenger of Allāh, Sâlim - meaning Sâlim, the freed slave of Abû Hudhaifah - is with us in our house, and he has attained what men attain and knows what men know." He said: "Breastfeed him and he will be unlawful for you." He (Ibn Abî Mulaikah, a narrator) said: "For a year or so I did not narrate this out of fear, then I met Al-Qâsim and said to him: 'You told me a *Ḥadīth* that I have not narrated yet.' He said: 'What is it?' And I told him. He

عَمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ، - قَالَ ابْنُ أَبِي عَمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ - عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ؛ أَنَّ سَالِمًا مَوْلَى أَبِي حُدَيْفَةَ كَانَ مَعَ أَبِي حُدَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ. فَأَتَتْ يَغْنِي بِنْتُ سُهَيْلٍ، النَّبِيَّ ﷺ. فَقَالَتْ: إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ، وَعَقَلَ مَا عَقَلُوا، وَإِنَّهُ يَدْخُلُ عَلَيْنَا، وَإِنِّي أَظُنُّ أَنَّ فِي نَفْسِ أَبِي حُدَيْفَةَ مِنْ ذَلِكَ شَيْئًا. فَقَالَ لَهَا النَّبِيُّ ﷺ «أَرْضِعِيهِ تَحْرِمِي عَلَيْهِ، وَيَذْهَبَ الَّذِي فِي نَفْسِ أَبِي حُدَيْفَةَ» فَرَجَعَتْ إِلَيْهِ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُهُ، فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُدَيْفَةَ.

[٣٦٠٢] ٢٨ - (...) وَحَدَّثَنَا

إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ؛ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ بَنِي أَبِي بَكْرٍ أَخْبَرَهُ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ سُهَيْلَةَ بِنْتَ سُهَيْلٍ بِنِ عَمْرِو جَاءَتْ النَّبِيَّ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ سَالِمًا - لِسَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ - مَعَنَا فِي بَيْتِنَا، وَقَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ قَالَ: «أَرْضِعِيهِ

said: 'Narrate from me that 'Āishah told me that.'

تَحْرُمِي عَلَيْهِ قَالَ: فَمَكَثْتُ سَنَةً أَوْ قَرِيبًا مِنْهَا لَا أَحَدْتُ بِهِ رَهْبَةً، ثُمَّ لَقِيتُ الْقَاسِمَ فَقُلْتُ لَهُ: لَقَدْ حَدَّثَنِي حَدِيثًا مَا حَدَّثْتُهُ بَعْدُ. قَالَ: مَا هُوَ؟ فَأَخْبَرْتُهُ. قَالَ: فَحَدَّثْتُهُ عَنِّي أَنَّ عَائِشَةَ أَخْبَرَنِيهِ.

[3603] 29 - (...) It was narrated that Zainab bint Umm Salamah said: Umm Salamah said to Āishah: 'There enters upon you a slave boy who is close to puberty, and I would not like him to enter upon me. 'Āishah said: Do you not have a good example in the Messenger of Allāh ﷺ? She said: The wife of Abū Hudhaifah said: "O Messenger of Allāh, Sālim enters upon me and he is a man, and there is some (discomfort) in the heart of Abū Hudhaifah about that." The Messenger of Allāh ﷺ said: "Breastfeed him so that he may enter upon you."

[٣٦٠٣] ٢٩- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ: قَالَتْ أُمُّ سَلَمَةَ لِعَائِشَةَ: إِنَّهُ يَدْخُلُ عَلَيْكَ الْغُلَامُ الْأَنْفَعُ الَّذِي مَا أَحَبُّ أَنْ يَدْخُلَ عَلَيَّ. قَالَ: فَقَالَتْ عَائِشَةُ: أَمَا لَكَ فِي رَسُولِ اللَّهِ ﷺ أَسْوَأَ حَسَنَةٍ؟ قَالَتْ: إِنَّ امْرَأَةً أَبِي حَذِيفَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ سَالِمًا يَدْخُلُ عَلَيَّ وَهُوَ رَجُلٌ، وَفِي نَفْسِ أَبِي حَذِيفَةَ مِنْهُ شَيْءٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ حَتَّى يَدْخُلَ عَلَيْكَ».

[3604] 30 - (...) Zainab bint Abi Salamah said: I heard Umm Salamah, the wife of the Prophet ﷺ say to 'Āishah: By Allāh, I do not like a boy who has passed the age of breastfeeding to see me. She said: Why? Sahlah bint Sa'd came to the Messenger of Allāh

[٣٦٠٤] ٣٠- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهْرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُرُونَ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ يَقُولُ:

ﷺ and said: "O Messenger of Allâh, by Allâh, I see some (discomfort) in the face of Abû Hudhaifah when Sâlim comes in." The Messenger of Allâh ﷺ said: "Breastfeed him." She said: "He has a beard." He said: "Breastfeed him, and that which is in the face of Abû Hudhaifah will disappear." She said: "By Allâh, I did not see it in the face of Abû Hudhaifah (after that)."

سَمِعْتُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ لِعَائِشَةَ: وَاللَّهِ! مَا تَطِيبُ نَفْسِي أَنْ يَرَانِي الْغُلَامُ قَدْ اسْتَعْنَى عَنِ الرِّضَاعَةِ. فَقَالَتْ: لِمَ؟ قَدْ جَاءَتْ سَهْلَةً بِنْتُ سُهَيْلٍ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! إِنِّي لَأَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضِعِيهِ». فَقَالَتْ: إِنَّهُ دُو لِحْيَةٍ. فَقَالَ: «أَرْضِعِيهِ يَذْهَبَ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ». فَقَالَتْ: وَاللَّهِ! مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ.

[3605] 31 - (1454) Zainab bint Abî Salamah narrated that her mother Umm Salamah, the wife of the Prophet ﷺ, used to say: "The other wives of the Prophet ﷺ used to refuse to admit anyone on the basis of that breastfeeding (of a grown-up). They said to 'Āishah, 'By Allâh, we think that this is a concession which the Messenger of Allâh ﷺ granted only in the case of Sâlim. No one will enter upon us or see us on the basis of this type of breastfeeding."

[٣٦٠٥] ٣١ - (١٤٥٤) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو عُبَيْدَةَ ابْنُ عَبْدِ اللَّهِ بْنُ زَمْعَةَ؛ أَنَّ أُمَّهُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ؛ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبِي سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِمْ أَحَدًا بِتِلْكَ الرِّضَاعَةِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ! مَا نَرَى هَذَا إِلَّا رُخْصَةً أَرْخَصَهَا رَسُولُ اللَّهِ ﷺ لِسَالِمٍ خَاصَّةً، فَمَا هُوَ بِدَاخِلٍ عَلَيْنَا أَحَدٌ بِهَذِهِ الرِّضَاعَةِ، وَلَا رَائِنَا.

Chapter 8. Breastfeeding Is Because Of Hunger (Meaning, During Infancy)

[3606] 32 - (1455) It was narrated that Masrûq said: "Āishah said: The Messenger of Allāh ﷺ entered upon me and there was a man sitting in my house. He felt upset because of that and I saw signs of anger in his face. I said: "O Messenger of Allāh, he is my brother through breastfeeding." He said: "Consider who are your brothers through breastfeeding,^[1] for breastfeeding is only through hunger."

[3607] (...) A similar *Hadīth* (as no. 3606) was narrated from Ash'ath bin Abī Ash-Sha'ithā' with the chain of Abū Al-Aḥwas.

(المعجم ٨) - (بَابُ إِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ) (التحفة ٣٢)

[٣٦٠٦] ٣٢ - (١٤٥٥) وَحَدَّثَنِي هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ، فَاسْتَدَّ ذَلِكَ عَلَيْهِ، وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ. قَالَتْ: فَقَالَ: «نَنْظُرُنْ إِخْوَتَكُنَّ مِنَ الرِّضَاعَةِ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ».

[٣٦٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، جَمِيعًا عَنْ سُفْيَانَ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ، كُلُّهُمْ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ بِإِسْنَادِ أَبِي الْأَحْوَصِ،

[1] Meaning, verify what really happened and whether the breastfeeding met the conditions such as there having been five full feedings within the first two years of life, etc.

كَمَعْنَى حَدِيثِهِ، غَيْرَ أَنََّّهُمْ قَالُوا «مِنْ
الْمَجَاعَةِ».

**Chapter 9. It Is Permissible To
Have Intercourse With A
Female Captive After It Is
Established That She Is Not
Pregnant, And If She Has A
Husband Then Her Marriage
Is Annulled When She Is
Captured**

[3608] 33 - (1456) It was narrated from Abû Sa'eed Al-Khudrî that on the Day of Hunain, the Messenger of Allâh ﷺ sent an army to Awtâs, where they met the enemy, fought them and prevailed over them. They captured some female prisoners, and it was as if the Companions of the Messenger of Allâh ﷺ felt reluctant to have intercourse with them because of their idolator husbands. Then Allâh, the Mighty and Sublime, revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess",^[1] meaning, they are permissible for you once their 'Iddah has ended.

(المعجم ٩) - (بَابُ جَوَازِ وَطْئِ
الْمَسِيئَةِ بَعْدَ الْاِسْتِبْرَاءِ، وَإِنْ كَانَ لَهَا
زَوْجٌ اِنْفُسَخَ نِكَاحُهُ بِالسَّبْيِ)
(التحفة ٣٣)

[٣٦٠٨] ٣٣ - (١٤٥٦) وَحَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْقَوَارِيرِيُّ:
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ
أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ صَالِحٍ، أَبِي
الْخَلِيلِ، عَنْ أَبِي عُلْقَمَةَ الْهَاشِمِيِّ، عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ، يَوْمَ حُنَيْنٍ، بَعَثَ جَيْشًا إِلَى
أَوْطَاسٍ، فَلَقُوا عَدُوًّا، فَقَاتَلُوهُمْ،
فَظَهَرُوا عَلَيْهِمْ، وَأَصَابُوا لَهُمْ سَبَايَا،
فَكَانَ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ
تَخَرَّجُوا مِنْ غَشْيَانِهِنَّ مِنْ أَجْلِ
أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ فِي ذَلِكَ: ﴿وَالْمُحْصَنَاتُ مِنَ
النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾
[النساء: ٢٤]. أَيُّ فَهِنَّ لَكُمْ حَلَالٌ إِذَا
انْقَضَتْ عِدَّتُهُنَّ.

^[1] An-Nisâ' 4:24.

[3609] 34 - (...) Abû Sa'eed Al-Khudrî narrated that on the Day of Hunain the Prophet of Allâh ﷺ sent out a party... a *Hadîth* like that of Yazîd bin Zuray', (no. 3608) except that he said: "Except those whom your right hands possess" for they are permissible for you. And he did not mention: "When their 'Iddah is over."

[3610] (...) A similar report (as no. 3609) was narrated from Qatâdah with this chain.

[3611] 35 - (...) It was narrated that Abû Sa'eed said: 'They captured some female prisoners on the Day of Awâtâs, who had husbands, so they were worried, then this verse was revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess..."^[1]

[3612] (...) A similar report (as no. 3611) was narrated from Qatâdah with this chain.

[٣٦٠٩] ٣٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ؛ أَنَّ أَبَا عُلْقَمَةَ الْهَاشِمِيَّ حَدَّثَ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ ﷺ بَعَثَ يَوْمَ حُنَيْنٍ سَرِيَّةً. بِمَعْنَى حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ غَيْرَ أَنَّهُ قَالَ: إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ مِنْهُمْ فَحَلَالٌ لَكُمْ، وَلَمْ يَذْكُرْ: إِذَا انْقَضَتْ عِدَّتُهُمْ.

[٣٦١٠] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٣٦١١] ٣٥- (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ قَالَ: أَصَابُوا سَبِيًّا يَوْمَ أَوْطَاسٍ لَهُنَّ أَزْوَاجٌ، فَتَحَوُّوْا، فَأَنْزَلَتْ هَذِهِ الْآيَةُ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: ٢٤].

[٣٦١٢] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:

^[1] *An-Nisâ'* 4:24.

حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ،
نَحْوَهُ.

Chapter 10. The Child Belongs / To (The Owner Of) The Bed And Suspicion Must Be Avoided

[3613] 36 - (1457) It was narrated that ‘Āishah said: “Sa’d bin Abī Waqqâs and ‘Abd bin Zam’ah disputed concerning a boy. Sa’d said: ‘O Messenger of Allāh, this is the son of my brother, ‘Utbaḥ bin Abī Waqqâs, who stated to me that he is his child. See how he resembles him.’ ‘Abd bin Zam’ah said: ‘This is my brother, O Messenger of Allāh, he was born on my father’s bed of his slave woman.’ The Messenger of Allāh ﷺ looked to see who he resembled, and he saw a clear resemblance to ‘Utbaḥ. But he said: ‘He is yours, O ‘Abd. The child is for the (owner of the) bed and the fornicator gets the *Hajar*.^[1] Observe *Hijāb* from him, O Sawdah bint Zam’ah.” She said: “And he never saw Sawdah.” Muḥammad bin Rumḥ did not mention the words: “O ‘Abd.”

[3614] (...) A similar report (as no. 3613) was narrated from Az-Zuhrī with this chain, except that Ma’mar and Ibn ‘Uyaynah said in their *Ḥadīth*: “The child is for the

(المعجم ١٠) - (بَابُ الْوَلَدِ لِلْفِرَاشِ،
وَتَوْقِي الشُّبُهَاتِ) (التحفة ٣٤)

[٣٦١٣] ٣٦ - (١٤٥٧) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: اخْتَصَمَ
سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي
غُلَامٍ، فَقَالَ سَعْدٌ: هَذَا، يَا رَسُولَ اللَّهِ!
ابْنُ أَخِي، عُتْبَةُ بْنُ أَبِي وَقَّاصٍ، عَهْدَ إِلَيَّ
أَنَّهُ ابْنُهُ، انْظُرْ إِلَيَّ شَبَّهِهُ. وَقَالَ عَبْدُ بْنُ
زَمْعَةَ: هَذَا أَخِي، يَا رَسُولَ اللَّهِ! وَلَدَ عَلَيَّ
فِرَاشِ أَبِي، مِنْ وَلِيدَتِهِ، فَتَنَظَرَ رَسُولُ اللَّهِ
إِلَى شَبَّهِهِ، فَرَأَى شَبَّهًا بَيْنًا بَعْثَةً، فَقَالَ:
«هُوَ لَكَ يَا عَبْدُ! الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ
الْحَجَرُ، وَاحْتَجِي مِنْهُ يَا سَوْدَةُ بِنْتُ
زَمْعَةَ». قَالَتْ: فَلَمْ يَرَ سَوْدَةَ قَطُّ، وَلَمْ
يَذْكُرْ مُحَمَّدُ بْنُ رُمْحٍ قَوْلَهُ «يَا عَبْدُ».

[٣٦١٤] (...) حَدَّثَنَا سَعِيدُ بْنُ
مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو
الْثَّاقِفِيُّ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛

[1] “The stone” and they say that its meaning is “nothing.”

(owner of the) bed,” and they did not mention “and the fornicator gets the *Hajar*.”

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ. غَيْرَ أَنَّ مَعْمَرًا وَابْنَ عُيَيْنَةَ، فِي حَدِيثِهِمَا «الْوَلَدُ لِلْفِرَاشِ» وَلَمْ يَذْكُرَا «لِلْعَاهِرِ الْحَجَرُ».

[3615] 37 - (1458) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The child is for the (owner of the) bed and the fornicator gets the *Hajar*.”

[٣٦١٥] ٣٧ - (١٤٥٨) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

[3616] (...) A *Hadith* like that of Ma'mar (no. 3615) was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٦١٦] (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَزُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ الْأَعْلَى ابْنُ حَمَّادٍ، وَعَمْرُو بْنُ النَّاقِدِ قَالُوا: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ - أَمَّا ابْنُ مَنْصُورٍ فَقَالَ: عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. وَأَمَّا عَبْدُ الْأَعْلَى فَقَالَ: عَنْ أَبِي سَلَمَةَ، أَوْ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. وَقَالَ زُهَيْرٌ: عَنْ سَعِيدٍ أَوْ عَنْ أَبِي سَلَمَةَ. أَحَدُهُمَا أَوْ كِلَاهُمَا، عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ مَرَّةً، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ. وَمَرَّةً عَنْ سَعِيدٍ أَوْ أَبِي سَلَمَةَ. وَمَرَّةً عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَعْمَرٍ.

Chapter 11. Detecting Relationships From Physical Features

[3617] 38 - (1459) It was narrated from 'Āishah that she said: "The Messenger of Allāh ﷺ entered upon me one day happily, with his face shining. He said: 'Did you not see that Mujazziz looked at Zaid bin Hārithah and Usāmah bin Zaid just now, and he said: These feet belong to one another.'"

[3618] 39 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ entered upon me happy one day and said: 'O 'Āishah, did you not see that Mujazziz Al-Mudlaji entered upon me and he saw Usāmah and Zaid with a piece of velvet cloth over them that was covering their heads, but their feet were showing, and he said: These feet belong to one another.'"

[3619] 40 - (...) It was narrated that 'Āishah said: "A *Qā'if* (one who detects family resemblance) entered when the Messenger of Allāh ﷺ was present, and Usāmah bin Zaid and Zaid bin

(المعجم ١١) - (بَابُ الْعَمَلِ بِالْحَاقِ)

القائف الولد (التحفة ٣٥)

[٣٦١٧] ٣٨ - (١٤٥٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُورًا، تَبَرَّقُ أَسَارِيرُ وَجْهِهِ. فَقَالَ: «أَلَمْ تَرَيَّ أَنَّ مُجَزَّزًا نَظَرَ إِنَّمَا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ. فَقَالَ: إِنَّ بَعْضَ هَذِهِ الْأَقْدَامِ لَمِنْ بَعْضٍ».

[٣٦١٨] ٣٩ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: - وَاللَّفْظُ لِعَمْرُو - قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ مَسْرُورًا. فَقَالَ: «يَا عَائِشَةُ! أَلَمْ تَرَيَّ أَنَّ مُجَزَّزًا الْمُدَلِجِي دَخَلَ عَلَيَّ، فَرَأَى أُسَامَةَ وَزَيْدًا وَعَلَيْهِمَا قُطِيفَةٌ قَدْ غَطَيَا رُءُوسَهُمَا، وَبَدَتْ أَقْدَامُهُمَا. فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

[٣٦١٩] ٤٠ - (...) وَحَدَّثَنَا

مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ قَائِفٌ وَرَسُولُ اللَّهِ ﷺ

Hâriṭhah were lying down. He said: 'These feet belong to one another.' The Prophet ﷺ was pleased by this and liked it, and he told 'Āishah about it."

شَاهِدٌ، وَأَسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُصْطَجِعَانِ. فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ، فَسَرَّ بِذَلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، وَأَخْبَرَ بِهِ عَائِشَةَ.

[3620] (...) A similar *Hadīth* (as no. 3619) was narrated from Az-Zuhrī with this chain, and in the *Hadīth* of Yūnus it adds: "And Mujazziz was a *Qā'if*."

[٣٦٢٠] (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ، كُلُّهُم عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِهِمْ. وَزَادَ فِي حَدِيثِ يُونُسَ: وَكَانَ مُجَزَّزٌ قَائِفًا.

Chapter 12. How Long A Virgin And A Previously-Married Woman Are Entitled To Have The Husband Stay With Them After Marriage

[3621] 41 - (1460) It was narrated from Umm Salamah that when the Messenger of Allāh ﷺ married Umm Salamah, he stayed with her for three days, and he said: "There is no lack of esteem on the part of your husband towards you. If you wish, I will stay with you for seven days, but if I stay with you for seven days, then I will have to stay with each of my wives for seven days."

(المعجم ١٢) - (بَابُ قَدَرِ مَا تَسْتَحِقُّهُ الْبَكْرُ وَالْتِيبُ مِنْ إِقَامَةِ الزَّوْجِ عِنْدَهَا عَقِبَ الزَّوَافِ) (التحفة ٣٦)

[٣٦٢١] ٤١ - (١٤٦٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثًا، وَقَالَ: «إِنَّهُ لَيْسَ بِكَ عَلَى أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ لَكَ، وَإِنْ سَبَعْتُ لَكَ سَبَعْتُ لِنِسَائِي».

[3622] 42 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that when the Messenger of Allâh ﷺ married Umm Salamah, the following morning he said to her: "There is no lack of esteem on the part of your husband towards you. If you wish, I will stay with you for seven days, or if you wish I will stay with you for three, then I will visit (each of you) in turn." She said: "Make it three."

[3623] (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân that when the Messenger of Allâh ﷺ married Umm Salamah, he went to stay with her, then he wanted to leave and she took hold of his garment. The Messenger of Allâh ﷺ said: "If you wish, I will stay longer and count it. For a virgin seven days, and for a previously-married woman, three."

[3624] (...) A similar report (as no. 3623) was narrated from 'Abdur-Raḥmân bin Ḥumaid with this chain.

[3625] 43 - (...) It was narrated from Abû Bakr bin 'Abdur-Raḥmân bin Al-Hâriṭh bin Hishâm, from Umm Salamah. He (ﷺ) said that the Messenger of Allâh ﷺ married her, and he mentioned some things, including this: He said: "If you wish, I will stay with

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ، وَأَصْبَحَتْ عِنْدَهُ فَقَالَ لَهَا: «لَيْسَ بِكَ عَلَيَّ أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ عِنْدَكَ، وَإِنْ شِئْتَ ثَلَاثُ ثُمَّ دُرْتُ» قَالَتْ: ثَلَاثُ.

[٣٦٢٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ [الْقَعْنَبِيُّ]: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ يَلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تَزَوَّجَ أُمَّ سَلَمَةَ فَدَخَلَ عَلَيْهَا، فَأَرَادَ أَنْ يَخْرُجَ أَخَذَتْ بِنُؤْبِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتَ زِدْنِي وَحَاسِبْتِكِ بِهِ، لِبِكْرِ سَبْعٍ وَلِلنِّبِ ثَلَاثٌ».

[٣٦٢٤] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو ضَمْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٣٦٢٥] ٤٣ - (...) حَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ غِيَاثٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمَّ سَلَمَةَ؛ ذَكَرَ أَنَّ رَسُولَ

you (to Umm Salamah) for seven days, and then spend seven days with each of my wives, for if I spend seven days with you I will spend seven days with each of my wives.”

[3626] 44 - (1461) It was narrated that Anas bin Mâlik said: “If (a man) marries a virgin in addition to a previously-married woman, he should stay with her for seven days, and if he marries a previously-married woman in addition to a virgin, he should stay with her for three.” *Khâlid* (a narrator) said: “If I were to say that he attributed it to the Prophet ﷺ I would be speaking the truth, but he said: ‘That is the *Sunnah*.’”

[3627] 45 - (...) It was narrated that Anas said: “It is *Sunnah* to stay with a virgin for seven days.”

Khâlid (a narrator) said: “If you wish, I will say that he attributed it to the Prophet ﷺ.”

Chapter 13. Dividing One's Time Among Wives; The *Sunnah* Is For Each One To Have One Night And One Day

[3628] 46 - (1462) It was narrated that Anas said: “The Prophet ﷺ had nine wives, and when he divided his time among

الله ﷺ تَزَوَّجَهَا، وَذَكَرَ أَشْيَاءَ، هَذَا فِيهِ. قَالَ «إِنْ شِئْتَ أَنْ أُسَبِّحَ لَكَ وَأُسَبِّحَ لِنِسَائِي، وَإِنْ سَبَعْتَ لَكَ سَبَعْتُ لِنِسَائِي».

[٣٦٢٦] ٤٤ - (١٤٦١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] قَالَ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى النَّبِيِّ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ النَّبِيُّ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلَاثًا. قَالَ خَالِدٌ: وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ، وَلَكِنَّهُ قَالَ: السُّنَّةُ كَذَلِكَ.

[٣٦٢٧] ٤٥ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ وَخَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: مِنْ السُّنَّةِ أَنْ يُقِيمَ عِنْدَ الْبِكْرِ سَبْعًا. قَالَ خَالِدٌ: وَلَوْ شِئْتُ قُلْتُ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ.

(المعجم ١٣) - (بَابُ الْقِسْمِ بَيْنَ الزَّوْجَاتِ، وَبَيَانُ أَنَّ السَّنَةَ أَنْ تَكُونَ لِكُلِّ وَاحِدَةٍ لَيْلَةً مَعَ يَوْمِهَا) (التحفة ٣٧)

[٣٦٢٨] ٤٦ - (١٤٦٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا

them, he did not come back to the first one until the ninth day. Every night they used to gather in the house of the one whose night it was. He was in 'Āishah's house, and Zainab came and he reached out his hand towards her. 'Āishah said: 'This is Zainab, and the Prophet ﷺ withdrew his hand.' They argued and raised their voices, and the *Iqamah* was called for prayer. Abū Bakr came past at that point and heard their voices, so he said: 'Come out for the prayer, O Messenger of Allāh ﷺ, and throw dust in their mouths.' The Prophet ﷺ came out, and 'Āishah said: 'Now the Prophet ﷺ will finish his prayer and come, and Abū Bakr will come and do such-and-such to me.' When the Prophet ﷺ had finished his prayer, Abū Bakr came to her and spoke sternly to her, and said: 'Do you behave like this?'"

سَلِمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ تِسْعُ نِسْوَةٍ، فَكَانَ إِذَا قَسَمَ بَيْنَهُنَّ لَا يَنْتَهِي إِلَى الْمَرْأَةِ الْأُولَى إِلَّا فِي تِسْعٍ، فَكَانَ يَجْتَمِعْنَ كُلُّ لَيْلَةٍ فِي بَيْتِ النَّبِيِّ يَأْتِيهَا، فَكَانَ فِي بَيْتِ عَائِشَةَ، فَجَاءَتْ زَيْنَبُ، فَمَدَّ يَدَهُ إِلَيْهَا، فَقَالَتْ: هَذِهِ زَيْنَبُ، فَكَفَّ النَّبِيُّ ﷺ يَدَهُ، فَتَفَاوَلَتَا حَتَّى اسْتَحَبَّتَا، وَأُقِيمَتِ الصَّلَاةُ، فَمَرَّ أَبُو بَكْرٍ عَلَى ذَلِكَ، فَسَمِعَ أَصْوَاتَهُمَا، فَقَالَ: اخْرُجْ، يَا رَسُولَ اللَّهِ! إِلَى الصَّلَاةِ، وَاحْتُ فِي أَفْوَاهِهِنَّ التُّرَابَ. فَخَرَجَ النَّبِيُّ ﷺ فَقَالَتْ عَائِشَةُ: الْآنَ يَقْضِي النَّبِيُّ ﷺ صَلَاتَهُ فَيَجِيءُ أَبُو بَكْرٍ فَيَفْعَلُ لِي وَيَفْعَلُ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَتَاهَا أَبُو بَكْرٍ، فَقَالَ لَهَا قَوْلًا شَدِيدًا، وَقَالَ: أَتَصْنَعِينَ هَذَا؟

Chapter 14. It Is Permissible For A Wife To Give Her Turn To A Co-Wife

[3629] 47 - (1463) It was narrated that 'Āishah said: "I never saw a woman whose position I wished I could be in more than Sawdah bint Zam'ah, a woman of strong character." When she grew old, she gave her day with the Messenger of Allāh ﷺ to 'Āishah. She said: "O Messenger of Allāh, I

(المعجم ١٤) - (بَابُ جَوَازِ هَبْتِهَا

نَوْبَتِهَا لَضَرَّتِهَا) (التحفة ٣٨)

[٣٦٢٩] ٤٧ - (١٤٦٣) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ امْرَأَةً أَحَبَّ إِلَيَّ أَنْ أَكُونَ فِي مَسَاحِجِهَا مِنْ سَوْدَةَ بِنْتِ زَمْعَةَ، مِنْ امْرَأَةٍ فِيهَا حِدَّةٌ، قَالَتْ: فَلَمَّا كَبُرَتْ جَعَلْتُ

have given my day with you to 'Āishah." So the Messenger of Allāh ﷺ gave 'Āishah two days, her day, and Sawdah's day.

[3630] 48 - (...) It was narrated from Hishām with this chain, that when Sawdah grew old... a *Hadīth* like that of Jarīr (no. 3629). In the *Hadīth* of Sharīk it adds: "She was the first woman whom he married after me."

[3631] 49 - (1464) It was narrated that 'Āishah said: "I used to feel jealous of the women who offered themselves (in marriage) to the Messenger of Allāh ﷺ, and I would say: 'Would a woman offer herself?' When Allāh, the Most High, revealed the words: "You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), ..., [1] I said: 'By Allāh, I see that you

يَوْمَهَا مِنْ رَسُولِ اللَّهِ ﷺ لِعَائِشَةَ، قَالَتْ: يَا رَسُولَ اللَّهِ! قَدْ جَعَلْتُ يَوْمِي مِنْكَ لِعَائِشَةَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ لِعَائِشَةَ يَوْمَيْنِ: يَوْمَهَا، وَيَوْمَ سَوْدَةَ.

[٣٦٣٠] ٤٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ: وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَرِيكٌ، كُلُّهُمْ، عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ: أَنَّ سَوْدَةَ لَمَّا كَبِرَتْ، بِمَعْنَى حَدِيثِ جَرِيرٍ، وَزَادَ فِي حَدِيثِ شَرِيكٍ قَالَتْ: وَكَانَتْ أَوَّلَ امْرَأَةٍ تَزَوَّجَهَا بَعْدِي.

[٣٦٣١] ٤٩ - (١٤٦٤) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبَنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ. وَأَقُولُ: أَوْتَهَبُ الْمَرْأَةَ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى: ﴿تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ وَتَقْوَى إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَرَلْتَ﴾ [الأحزاب: ٥١] قَالَتْ قُلْتُ: وَاللَّهِ! مَا أَرَى رَبِّكَ إِلَّا يُسَارِعُ لَكَ فِي هَوَاكَ.

[1] *Al-Ahẓâb* 33:51.

Lord is quick to respond to your wishes.”

[3632] 50 - (...) It was narrated from ‘Āishah that she used to say: “Wouldn’t a woman feel too shy to offer herself to a man?” Until Allāh [the Mighty and Sublime] revealed: “You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will”^[1] Then she said: “Your Lord is quick to respond to your wishes.”

[3633] 51 - (1465) ‘Aṭā’ said: “We attended the funeral of Maimūnah, the wife of the Prophet ﷺ, in Sarif with Ibn ‘Abbās. Ibn ‘Abbās said: ‘This is the wife of the Prophet ﷺ, so when you lift her, do not shake her nor disturb her; be gentle with her. The Messenger of Allāh ﷺ had nine wives, and he used to divide his time between eight of them, and he did not allot a share of his time to one of them. The one to whom he did not allot a share of his time was Ṣafīyyah bint Ḥuyayy bin Akḥṭab.”

[3634] 52 - (...) It was narrated from Ibn Juraij with this chain (a *Ḥadīth* similar to no. 3633), and

[٣٦٣٢] ٥٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقُولُ: أَمَا تَسْتَحْيِي امْرَأَةً تَهَبُ نَفْسَهَا لِرَجُلٍ؟ حَتَّى أَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: «تُرْجَى مِنْ نَشَاءٍ مِنْهُمْ وَتُؤْتَى إِلَيْكَ مِنْ نَشَاءٍ» [الأحزاب: ٥١] فَقُلْتُ: إِنَّ رَبَّكَ لَيَسَارِعُ لَكَ فِي هَؤُلَاءِ.

[٣٦٣٣] ٥١ - (١٤٦٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ، - قَالَ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا - مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ قَالَ: حَضَرْنَا، مَعَ ابْنِ عَبَّاسٍ، جَنَازَةَ مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ، بِسَرِفٍ. فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجُ النَّبِيِّ ﷺ فَإِذَا رَفَعْتُمْ نَعَشَهَا فَلَا تُزْعِرُوهُوَ، وَلَا تُزْلِزُوهُوَ، وَارْقُفُّوهُ، فَإِنَّهُ كَانَ عِنْدَ رَسُولِ اللَّهِ ﷺ تِسْعٌ، فَكَانَ يَقْسِمُ لِثَمَانٍ وَلَا يَقْسِمُ لِوَاحِدَةٍ. قَالَ عَطَاءٌ: الَّتِي لَا يَقْسِمُ لَهَا صَفِيَّةُ بِنْتُ حُيَّيِّ بْنِ أَخْطَبٍ.

[٣٦٣٤] ٥٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا، عَنْ

^[1] *Al-Ahzâb* 33:51.

he added: 'Aṭā' said: "...She was the last of them to die, and she died in Al-Madīnah."

Chapter 15. It Is Recommended To Marry One Who Is Religiously Committed

[3635] 53 - (1466) It was narrated from Abū Hurairah that the Prophet ﷺ said: "Women are married for four things: Their wealth, their lineage, their beauty and their religion. Choose the one with religion, may your hands be rubbed with dust."^[1]

[3636] 54 - (715) Jābir bin 'Abdullāh said: "I married a woman at the time of the Messenger of Allāh ﷺ, and I met the Prophet ﷺ and he said: 'O Jābir, have you gotten married?' I said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a virgin so you could play with her?' I said: 'O Messenger of Allāh, I have sisters, and I was afraid that she might cause trouble between myself and them.' He said: 'That's fine then. A woman is

عَبْدُ الرَّزَاقِ، عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ. وَزَادَ: قَالَ عَطَاءٌ: كَانَتْ آخِرُهُنَّ مَوْتًا. مَاتَتْ بِالْمَدِينَةِ.

(المعجم ١٥) - (بَابُ اسْتِحْبَابِ نِكَاحِ ذَاتِ الدِّينِ) (التحفة ٣٩)

[٣٦٣٥] ٥٣ - (١٤٦٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِحِمَالِهَا، وَلِدِينِهَا فَاطْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ».

[٣٦٣٦] ٥٤ - (٧١٥) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَلَقِيتُ النَّبِيَّ ﷺ فَقَالَ: «يَا جَابِرُ! تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «بِكْرٌ أَمْ ثَيِّبٌ؟» قُلْتُ: ثَيِّبٌ. قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُهَا؟» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي أَخَوَاتٍ، فَخَشِيتُ

^[1] Meaning, may you prosper.

married for her religion, her wealth or her beauty. Choose the one with religion, may your hands be rubbed with dust.”

Chapter 16. It Is Recommended To Marry Virgins

[3637] 55 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “I married a woman and the Messenger of Allâh ﷺ said to me: ‘Have you gotten married?’ I said: ‘Yes.’ He said: ‘A virgin or a previously-married woman?’ I said: ‘A previously-married woman.’ He said: ‘What about virgins and playing with them?’”

Shu‘bah said: “I mentioned this to ‘Amr bin Dinâr and he said: ‘I heard it from Jâbir, but he said: ‘Why not a young virgin, so you could play with her and she could play with you?’”

[3638] 56 - (...) It was narrated from Jâbir bin ‘Abdullâh, that ‘Abdullâh (his father) died and left behind nine - or seven - daughters, and I married a previously-married woman. The Messenger of Allâh ﷺ said to me: “O Jâbir, have you gotten married?” I said: “Yes.” He said: “A virgin or a previously-married woman?” I said: “A previously-

أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ، قَالَ: «فَذَاكَ إِذَا، إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا، وَمَالِهَا، وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ تَرَبَّثَ يَدَاكَ». [راجع: ١٦٥٦]

(المعجم ١٦) - (بَابُ اسْتِحْبَابِ نِكَاحِ الْبِكْرِ) (التحفة ٤٠)

[٣٦٣٧] ٥٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ «هَلْ تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «أَبْكَرًا أَمْ ثَيِّبًا؟» قُلْتُ: ثَيِّبًا، قَالَ: «فَإِنَّ أَنْتَ مِنَ الْعَذَارَى وَلِعَابِهَا؟».

قَالَ شُعْبَةُ: فَذَكَرْتُهُ لِعَمْرِو بْنِ دِينَارٍ، فَقَالَ: قَدْ سَمِعْتُهُ مِنْ جَابِرٍ، وَإِنَّمَا قَالَ: «فَهَلَا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ؟».

[راجع: ١٦٥٦، ٣٦٣٦]

[٣٦٣٨] ٥٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو الرَّبِيعِ الزُّهْرَانِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ بَنَاتٍ - أَوْ قَالَ سَبْعَ - فَتَزَوَّجْتُ امْرَأَةً ثَيِّبًا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ «يَا جَابِرُ! تَزَوَّجْتَ؟»:

married woman, O Messenger of Allāh.” He said: “Why not a young virgin whom you could play with, and she could play with you?” - or he said: “Whom you could make laugh, and she could make you laugh?” - I said to him: “‘Abdullāh died and left behind nine - or seven - daughters, and I did not like to bring to them one who was like them. I wanted to bring a woman who could look after them and take care of them.” He said: “Then may Allāh bless you,” or he said good words to me.

قَالَ قُلْتُ: نَعَمْ، قَالَ: «فَبِكْرٌ أَمْ نَيْبٌ؟»
قَالَ قُلْتُ: بَلَى نَيْبٌ، يَا رَسُولَ اللَّهِ! قَالَ:
«فَهَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ» - أَوْ
قَالَ: «تُضَاحِكُهَا وَتُضَاحِكُكَ» - قَالَ:
قُلْتُ لَهُ: إِنَّ عَبْدَ اللَّهِ هَلَكَ وَتَرَكَ تِسْعَ
بَنَاتٍ - أَوْ سَبْعَ - وَإِنِّي كَرِهْتُ أَنْ أَتِيَهُنَّ
أَوْ أَجِئَهُنَّ بِمِثْلِهِنَّ، فَأَحْبَبْتُ أَنْ أَجِيءَ
بِامْرَأَةٍ تَقُومُ عَلَيْهِنَّ وَتُضْلِحُهُنَّ. قَالَ:
«فَبَارَكَ اللَّهُ لَكَ» أَوْ قَالَ لِي خَيْرًا.

وَفِي رِوَايَةِ أَبِي الرَّبِيعِ «تُلَاعِبُهَا
وَتُلَاعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ».

[راجع: ١٦٥٦، ٣٦٣٦، ٣٦٣٧]

[3639] (...) It was narrated that Jâbir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said to me: ‘Did you get married, O Jâbir?’”... and he quoted the *Hadīth* (similar to no. 3638) as far as the words: “A woman who would look after them and comb their hair.” He said: “You have done well,” and he did not mention the words that come after that.

[٣٦٣٩] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ لِي رَسُولُ
اللَّهِ ﷺ: «هَلْ نَكَحْتَ يَا جَابِرُ؟» وَسَاقَ
الْحَدِيثَ إِلَى قَوْلِهِ: امْرَأَةٌ تَقُومُ عَلَيْهِنَّ
وَتَمْسُطُهُنَّ. قَالَ: «أَصَبْتُ» وَلَمْ يَذْكُرْ مَا
بَعْدَهُ. [راجع: ١٦٥٦، ٣٦٣٦]

[3640] 57 - (...) It was narrated that Jâbir bin ‘Abdullāh said: “We were with the Messenger of Allāh ﷺ on a campaign, and when we were heading back I urged my camel on because it was slow. A rider behind me caught up with me and prodded

[٣٦٤٠] ٥٧- (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ
الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا
مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا أَقْبَلْنَا
تَعَجَّلْتُ عَلَى بَعِيرٍ لِي قُطُوفٍ، فَلَجَفَنِي

my camel with an 'Anazah^[1] that he had with him, and my camel moved forward like the best camel you have ever seen. I turned around and there was the Messenger of Allâh ﷺ. He said: 'Why are you in such a hurry, O Jâbir?' I said: 'O Messenger of Allâh, I have recently got married.' He said: 'Did you marry a virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a young virgin who you could play with and she could play with you?'"

"When we came to Al-Madînah, we wanted to enter but he said: 'Slow down so we can enter at night, so that the women whose hair is disheveled may comb their hair, and the women whose husbands have been away may shave their pubes.' And he said: 'When you arrive, be smart, be smart.'"^[2]

[3641] (...) It was narrated that Jâbir bin 'Abdullâh said: "I went out on a campaign with the Messenger of Allâh ﷺ and my camel held me back. The Messenger of Allâh ﷺ came to me and said: 'O Jâbir.' I said: 'Yes.' He said: 'What is the matter with you?' I said: 'My camel is holding me back; it is tired and I fell behind.' He dismounted and

رَاكِبٌ خَلْفِي، فَنَحَسَ بَعِيرِي بِعَنْزَةٍ كَانَتْ مَعَهُ، فَأَنْطَلَقَ بَعِيرِي كَأَجْوَدَ مَا أَنْتَ رَأَى مِنَ الْإِبِلِ، فَالْتَقَيْتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ، فَقَالَ «مَا يُعْجِلُكَ يَا جَابِرُ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. فَقَالَ: «أَبِكْرًا تَزَوَّجْتَهَا أَمْ نَيْبًا؟» قَالَ: قُلْتُ: بَلَّ نَيْبًا. قَالَ: «هَلَا جَارِيَةٌ تَلَاعِبُهَا وَتُلَاعِبُكَ؟».

قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَهَبْنَا لِنَدْخُلَ. فَقَالَ: «أَمْهَلُوا حَتَّى نَدْخُلَ لَيْلًا - أَيْ عِشَاءً، - كَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغْيِبَةُ». قَالَ: وَقَالَ: «إِذَا قَدِمْتَ فَالْكَيْسَ! الْكَيْسَ!». [راجع:

[١٦٥٦، ٣٦٣٦]

[٣٦٤١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي ابْنَ عَبْدِ الْمَجِيدِ الثَّقَفِيِّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ. فَأَبْطَأَ بِي جَمَلِي، فَأَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ»

[1] A short, iron-tipped spear.

[2] Be smart: This may mean either "be smart and have intercourse with your wife (for the purpose of having children)" or "be smart and do not rush to have intercourse with your wife until you are sure that she is not menstruating etc."

prodded it with a crooked stick, then he said: 'Ride.' So I rode, and I remember that I had to restrain it from passing the Messenger of Allâh ﷺ. He said: 'Have you gotten married?' I said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously-married woman.' He said: 'Why not a girl whom you could play with and she could play with you?' I said: 'I have sisters and I wanted to marry a woman who could keep them together and comb their hair and take care of them.' He said: 'You are going home, and when you arrive, be smart, be smart.' Then he said: 'Will you sell your camel?' I said: 'Yes.' So he bought it from me for an *Uqiyah*, then the Messenger of Allâh ﷺ arrived and I arrived in the morning. I came to the *Masjid* and found him at the door of the *Masjid*. He said: 'Have you just arrived now?' I said: 'Yes.' He said: 'Leave your camel and go inside and pray two *Rak'ah*.' So I went inside and prayed, then I came back. He told Bilâl to weigh out an *Uqiyah* for me and Bilâl did that, and added a little more. Then I left, then when I was on my way he said: 'Call Jâbir for me.' I was called and I said: 'Now he will return the camel to me, and there was nothing I disliked more than it.' He said: 'Take your camel, and keep its price for yourself.'"

قُلْتُ: نَعَمْ. قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: أَبْطَأَ بِي عَلَيَّ جَمَلِي وَأَعْيَا فَتَخَلَّمْتُ، فَتَزَلَّ فَحَجَنَهُ بِمِحْجَنِهِ. ثُمَّ قَالَ: «ارْكَبْ» فَرَكِبْتُ، فَلَقَدْ رَأَيْتُنِي أَكْفُهُ عَنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «[أَأَتَزَوَّجْتُ؟]» فَقُلْتُ: نَعَمْ. فَقَالَ: «أَبِكْرًا أَمْ نَثِيًّا؟» فَقُلْتُ: بَلْ نَثِيْبٌ. قَالَ: «فَهَلَّا جَارِيَّةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَخَبِئْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْسُطُهُنَّ وَتَقُومَ عَلَيْهِنَّ. قَالَ: «أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ! الْكَيْسَ!» ثُمَّ قَالَ «أَتَبِيعُ جَمَلَكَ؟» قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأَوْقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدِمْتُ بِالْعَدَاةِ، فَحِجْتُ الْمَسْجِدَ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ. فَقَالَ: «الْآنَ حِينَ قَدِمْتُ؟» قُلْتُ: نَعَمْ، قَالَ: «فَدَعْ جَمَلَكَ وَادْخُلْ فَصَلِّ رَكْعَتَيْنِ» قَالَ: فَدَخَلْتُ فَصَلَّيْتُ ثُمَّ رَجَعْتُ، فَأَمَرَ بِلَالًا أَنْ يَزِنَ لِي أَوْقِيَّةً، فَوَزَنَ لِي بِلَالٌ، فَأَرْجَحَ فِي الْمِيزَانِ. قَالَ: فَانْطَلَقْتُ. فَلَمَّا وَلَّيْتُ قَالَ: «ادْعُ لِي جَابِرًا» فَدَعَيْتُ. فَقُلْتُ: الْآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضُ إِلَيَّ مِنْهُ. فَقَالَ: «خُذْ جَمَلَكَ، وَلَكَ ثَمَنُهُ». [راجع: ١٦٥٦، ٣٦٣٦]

[3642] 58 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We were on a journey with the Messenger of Allâh ﷺ and I was on a camel that lagged behind the people. The Messenger of Allâh ﷺ struck it," or prodded it - I think he said, "with something that he had with him. After that it started going ahead of the people and I was struggling to restrain it. The Messenger of Allâh ﷺ said: 'Will you sell it to me for such-and-such, may Allâh forgive you?' I said: 'It is yours, O Prophet of Allâh.' He said: 'Will you sell it to me for such-and-such, may Allâh forgive you?' I said: 'It is yours, O Prophet of Allâh.' He said to me: 'Did you get married after your father died?' I said: 'Yes.' He said: 'A previously-married woman or a virgin?' I said: 'A previously-married woman.' He said: 'Why didn't you marry a virgin who could make you laugh and you could make her laugh, and she could play with you and you could play with her?'"

Abû Naḍrah said: "That was a phrase that the Muslims used to say: 'Do such and such; may Allâh forgive you.'"

Chapter 17. Advice With Regard To Women

[3643] 59 - (...) It was narrated

[٣٦٤٢] ٥٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا فِي مَسِيرٍ مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا عَلَى نَاضِحٍ، إِنَّمَا هُوَ فِي أُخْرِيَّاتِ النَّاسِ. قَالَ فَضَرَبَهُ رَسُولُ اللَّهِ ﷺ. أَوْ قَالَ نَحَسَهُ - أَرَاهُ قَالَ بِشَيْءٍ كَانَ مَعَهُ. قَالَ: فَجَعَلَ بَعْدَ ذَلِكَ يَتَقَدَّمُ النَّاسَ يَبْتَازُعُنِي حَتَّى إِنِّي لَأَكْفُهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَبِيعُنِي بِكَذَا وَكَذَا؟ وَاللَّهِ يَغْفِرُ لَكَ» قَالَ: قُلْتُ: هُوَ لَكَ، يَا نَبِيَّ اللَّهِ! قَالَ: «أَتَبِيعُنِي بِكَذَا وَكَذَا؟ وَاللَّهِ يَغْفِرُ لَكَ». قَالَ: قُلْتُ: هُوَ لَكَ. [يَا نَبِيَّ اللَّهِ!] قَالَ: وَقَالَ لِي: «أَتَزَوَّجْتَ بَعْدَ أَبِيكَ؟» قُلْتُ: نَعَمْ. قَالَ: «نَيْبًا أَمْ بِكَرًا؟» قَالَ: قُلْتُ: نَيْبًا. قَالَ: «فَهَلَّا تَزَوَّجْتَ بِكَرًا تُضَاحِكُكَ وَتُضَاحِكُهَا، وَتَلَاْعِبُكَ وَتَلَاْعِبُهَا؟».

قَالَ أَبُو نَضْرَةَ: وَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ، أَفَعَلَ كَذَا وَكَذَا، وَاللَّهِ يَغْفِرُ لَكَ. [راجع: ١٦٥٦، ٣٦٣٦]

(المعجم ١٧) - (بَابُ الْوَصِيَّةِ بِالنِّسَاءِ)
(التحفة ٤٢)

[٣٦٤٣] ٥٩ - (...) حَدَّثَنَا عَمْرُو

that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Woman was created from a rib, it will never become straight for you in any way. If you wish to benefit from her then you may benefit from her, along with her crookedness, but if you try to straighten her you will break her, and breaking her is divorcing her.'"

[3644] 60 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, if he witnesses something let him speak good or else keep silent. Deal kindly with women, for woman was created from a rib, and the most crooked part of a rib is its upper part. If you try to straighten it you will break it, and if you leave it alone it will remain crooked. Deal (kindly) with women."

[3645] 61 - (1467) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No believing man should hate a believing woman. If he dislikes one of her characteristics, he may be pleased with another.'"

الْأَفْدُ وَابْنُ أَبِي عَمَرَ: - وَاللَّفْظُ لِابْنِ أَبِي عَمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ، فَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا، وَبِهَا عَوَجٌ، وَإِنْ ذَهَبْتَ تَقِيمُهَا كَسَرْتَهَا، وَكَسَرُهَا طَلَأُهَا».

[٣٦٤٤] ٦٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَإِذَا شَهِدَ امْرَأًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْضُوا بِالنِّسَاءِ خَيْرًا فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ، إِنْ ذَهَبْتَ تَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْضُوا بِالنِّسَاءِ [خَيْرًا]».

[٣٦٤٥] ٦١ - (١٤٦٧) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي الْأَسِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْرُكُ مُؤْمِنٌ

مُؤْمِنَةٍ، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا
آخَرَ» أَوْ قَالَ: «غَيْرُهُ».

[3646] (...) A similar report (as no. 3645) was narrated from Abû Hurairah from the Prophet ﷺ.

[٣٦٤٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْتَنَى: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ
الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا عِمْرَانُ بْنُ أَبِي
أَنَسٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 18. Were It Not For Ḥawwâ', No Female Would Ever Betray Her Husband

[3647] 62 - (1468) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not for Ḥawwâ', no female would ever have betrayed her husband."

(المعجم ١٨) - (بَابُ لَوْلَا حَوَاءَ لَمْ
تَخُنْ أَنْثَى زَوْجَهَا الدَّهْرُ) (التحفة ٤٣)

[٣٦٤٧] ٦٢ - (١٤٦٨) حَدَّثَنَا هَرُونَ
ابْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ اللَّهِ بْنُ
وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ
أَبَا يُوسُفَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ
أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَوْلَا
حَوَاءُ، لَمْ تَخُنْ أَنْثَى زَوْجَهَا الدَّهْرُ».

[3648] 63 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ. He mentioned a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'Were it not for the Children of Israel, no food would go bad and no meat would turn rotten, and were it not for Ḥawwâ' no female would ever betray her husband.'"

[٣٦٤٨] ٦٣ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
مَعْمَرٌ عَنْ هَمَّامِ بْنِ مَبِيٍّ قَالَ: هَذَا مَا
حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ:
فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «لَوْلَا بَنُو إِسْرَائِيلَ، لَمْ يَخْبُثِ
الطَّعَامُ، وَلَمْ يَخْزِرِ اللَّحْمُ، وَلَوْلَا حَوَاءُ،
لَمْ تَخُنْ أَنْثَى زَوْجَهَا الدَّهْرُ».

Chapter 19. The Best Temporary Joy Of This World Is The Righteous Woman

[3649] 64 - (1469) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: “This world is no more than temporary joys, and there is no temporary joy of this world that is better than the righteous wife.”

Chapter 20. Advice With Regard To Women

[3650] 65 - (1470) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Woman is like a rib. If you try to straighten her you will break her, but if you leave her alone you will benefit from her even though there is some crookedness in her.’”

[3651] (...) A similar report (as no. 3650) was narrated from the nephew of Az-Zuhrî, from his paternal uncle, with this chain.

(المعجم ١٩) - (بَابُ خَيْرِ مَتَاعِ الدُّنْيَا
الْمَرْأَةُ الصَّالِحَةُ) (التحفة ٤١)

[٣٦٤٩] ٦٤ - (١٤٦٩) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنِي شُرْحَبِيلُ بْنُ شَرِيكٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُلَيْيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ».

(المعجم ٢٠) - (بَابُ الْوَصِيَّةِ بِالنِّسَاءِ)
(التحفة ٤٢)

[٣٦٥٠] ٦٥ - (١٤٧٠) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَرْأَةَ كَالضِّلْعِ. إِذَا ذَهَبَتْ تَقِيمُهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوَجٌ».

[٣٦٥١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ سِوَاءً.

18. The Book Of Divorce

٣ - (المعجم ١٨) - كتاب الطلاق (التحفة ٩)

Chapter 1. The Prohibition Of Divorcing A Menstruating Woman Without Her Consent; If A Man Breaks This Rule It Still Counts As A Divorce, And He Should Be Ordered To Take Her Back

[3652] 1 - (1471) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating, at the time of the Messenger of Allāh ﷺ. 'Umar bin Al-Khattâb asked the Messenger of Allāh ﷺ about that and the Messenger of Allāh ﷺ said to him: "Tell him to take her back, then wait until she has become pure, then menstruated again, then become pure again. Then if he wishes he may keep her, or if he wishes he may divorce her before he has intercourse with her. That is the 'Iddah (prescribed periods) for which Allāh has enjoined the divorce of women."

[3653] (...) It was narrated from 'Abdullāh that he divorced one of his wives while she was menstruating, with a single divorce. The Messenger

(المعجم ١) - (بَابُ تَحْرِيمِ طَلَاقِ
الْحَائِضِ بِغَيْرِ رِضَاهَا، وَأَنَّهُ لَوْ خَالَفَ
وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا) (التحفة ١)

[٣٦٥٢] ١ - (١٤٧١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكِ بْنِ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛
أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ
رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ
رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ
اللَّهِ ﷺ: «مُرْهُ فَلْيَرْاجِعْهَا، ثُمَّ لِيَرْكُهَا
حَتَّى تَطْهَرُ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهَرُ، ثُمَّ إِنْ
شَاءَ أَمْسَكَ بَعْدَ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ
يَمْسَ، فِتْلِكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ [عَزَّ
وَجَلَّ] أَنْ يُطْلَقَ لَهَا النِّسَاءُ».

[٣٦٥٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمَحٍ -
وَاللَّفْظُ لِيَحْيَى - قَالَ قُتَيْبَةُ: حَدَّثَنَا لَيْثُ:

of Allâh ﷺ ordered him to take her back and keep her until she had become pure then menstruated again in his house. Then he should wait until she became pure again, then if he wished he could divorce her when she became pure, before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women.

Ibn Rumh added in his report: "When 'Abdullâh was asked about that, he said to one of them: 'But if you have divorced your wife once or twice, the Messenger of Allâh ﷺ told me to do that (i.e., take her back), but if you have divorced her three times, then she becomes unlawful to you until she marries another husband; and you have disobeyed Allâh with regard to His commands about divorcing your wife.'"

Muslim said: Al-Laith did well with his saying: "A single divorce (a narrator)."

[3654] 2 - (...) It was narrated that Ibn 'Umar said: "I divorced my wife at the time of the Messenger of Allâh ﷺ while she was menstruating. 'Umar mentioned that to the Messenger of Allâh ﷺ and he said: 'Tell him to take her back, then let him wait until she becomes pure, then menstruates again, then when she becomes

وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُرَاجِعَهَا ثُمَّ يُمْسِكَهَا حَتَّى تَطْهَرُ، ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى، ثُمَّ يُمْسِكَهَا حَتَّى تَطْهَرُ مِنْ حَيْضَتِهَا، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا حِينَ تَطْهَرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا، فَبَلَكَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلِّقَ لَهَا النِّسَاءَ.

وَزَادَ ابْنُ رُمَيْحٍ فِي رِوَايَتِهِ: وَكَانَ عَبْدُ اللَّهِ إِذَا سُئِلَ عَنْ ذَلِكَ، قَالَ لِأَحَدِهِمْ: أَمَّا أَنْتَ طَلَّقْتَ امْرَأَتَكَ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنِي بِهِذَا، وَإِنْ كُنْتَ طَلَّقْتَهَا ثَلَاثًا فَقَدْ حُرِّمْتَ عَلَيْكَ حَتَّى تَنْكِحَ زَوْجًا غَيْرَكَ وَعَصَيْتَ اللَّهَ فِيمَا أَمَرَكَ مِنْ طَلَاقِ امْرَأَتِكَ.

قَالَ مُسْلِمٌ: جَوَّدَ اللَّيْثُ فِي قَوْلِهِ: تَطْلِيقَةً وَاحِدَةً.

[٣٦٥٤] ٢- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَرَّةً فَلْيُرَاجِعَهَا، ثُمَّ

pure again, let him divorce her before having intercourse with her, or let him keep her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women.”

‘Ubaidullâh said: “I said to Nâfi’: ‘What happened to that divorce?’ He said: ‘It was one divorce that was counted as such.”

[3655] (...) A similar report (as no. 3654) was narrated from ‘Ubaidullâh with this chain, but he did not mention what ‘Ubaidullâh said to Nâfi’.

[3656] 3 - (...) It was narrated from Nâfi’ that Ibn ‘Umar divorced his wife while she was menstruating, and ‘Umar asked the Prophet ﷺ about that. He (ﷺ) ordered him to take her back, then wait until she had menstruated again, then wait until she became pure, then he could divorce her before having intercourse with her. That is the *'Iddah* (prescribed periods) for which Allâh has enjoined the divorce of women. He said: “When Ibn ‘Umar was asked about a man who divorces his wife while she is menstruating, he

لَبَدَعَهَا حَتَّى تَطْهَرُ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى، فَإِذَا طَهُرَتْ فَلْيُطَلِّقْهَا قَبْلَ أَنْ يُجَامِعَهَا، أَوْ يُمَسِّكَهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النَّسَاءُ.»

قَالَ عُبَيْدُ اللَّهِ: قُلْتُ لِنَافِعٍ: مَا صُنِعَتْ التَّطْلِيقَةُ؟ قَالَ: وَاحِدَةٌ اعْتُدَّ بِهَا.

[٣٦٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ، نَحْوَهُ. وَلَمْ يَذْكُرْ قَوْلَ عُبَيْدِ اللَّهِ لِنَافِعٍ.

قَالَ ابْنُ الْمُثَنَّى فِي رَوَاتِهِ: فَلْيَرْجِعْهَا، وَقَالَ أَبُو بَكْرٍ: فَلْيَرْاجِعْهَا.

[٣٦٥٦] ٣- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يُمَهِّلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهَرُ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، فَبَلَغَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُطَلَّقَ لَهَا النَّسَاءُ، قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ وَهِيَ حَائِضٌ يَقُولُ: أَمَا أَنْتَ

would say: 'If you have divorced her once or twice, the Messenger of Allâh ﷺ told him to take her back, then wait until she menstruated again, then wait until she became pure, then divorce her before having intercourse with her. If you divorced her three times, then you have disobeyed your Lord with regard to the manner in which He commanded you to divorce your wife, and the divorce is irrevocable.'

[3657] 4 - (...) 'Abdullâh bin 'Umar said: "I divorced my wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ and the Messenger of Allâh ﷺ got angry and said: 'Tell him to take her back until she has menstruated again, a menses other than that in which he divorced her. Then if he wants to divorce her, let him divorce her when she is pure of menses and before he has intercourse with her. That is divorce at the time prescribed by Allâh.'" 'Abdullâh had divorced her once, and that was counted as one divorce. And 'Abdullâh took her back as the Messenger of Allâh ﷺ commanded him.

[3658] (...) It was narrated from Az-Zuhri with this chain (a *Hadith* similar to no. 3657), except that he

طَلَّقَهَا وَاحِدَةً أَوْ اثْنَتَيْنِ، إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُمَهِّلَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ يُمَهِّلَهَا حَتَّى تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، وَأَمَّا أَنْتَ طَلَّقْتَهَا ثَلَاثًا، فَقَدْ عَصَيْتَ رَبَّكَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ، وَبَانَتْ مِنْكَ.

[٣٦٥٧] ٤- (...) وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ أَخِي الزُّهْرِيِّ، عَنْ عَمِّهِ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ ﷺ، فَتَعَيَّظَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «مَرُّهُ فَلْيُرَاجِعَهَا، حَتَّى تَحِيضَ حَيْضَةً [أُخْرَى] مُسْتَقْبَلَةً، سِوَى حَيْضَتِهَا الَّتِي طَلَّقَهَا فِيهَا، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقَهَا طَاهِرًا مِنْ حَيْضَتِهَا قَبْلَ أَنْ يَمَسَّهَا، فَذَلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ» وَكَانَ عَبْدُ اللَّهِ طَلَّقَهَا تَطْلِيقَةً [وَاحِدَةً]، فَحَسِبْتُ مِنْ طَلَاقِهَا، وَرَاجَعَهَا عَبْدُ اللَّهِ كَمَا أَمَرَهُ رَسُولُ اللَّهِ ﷺ.

[٣٦٥٨] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا

said: "...Ibn 'Umar said: 'So I took her back, and that was counted as one divorce that I had given her.'"

مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: قَالَ ابْنُ عُمَرَ: فَرَأَجَعْتُهَا، وَحَسِبْتُ لَهَا التَّطْلِيقَ الَّذِي طَلَقْتُهَا.

[3659] 5 - (...) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar mentioned that to the Prophet ﷺ who said: "Tell him to take her back, then divorce her when she is pure or pregnant."

[٣٦٥٩] ٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا».

[3660] 6 - (...) It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allāh ﷺ about that and he said: "Tell him to take her back until she becomes pure, then menstruates again, then becomes pure, then he may divorce her after that or keep her."

[٣٦٦٠] ٦- (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ، أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى، ثُمَّ تَطْهَرَ ثُمَّ يُطَلِّقَ بَعْدُ، أَوْ يُنْسِكَ».

[3661] 7 - (...) It was narrated that Ibn Sīrīn said: For twenty years those whom I trust narrated

[٣٦٦١] ٧- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

to me that Ibn ‘Umar divorced his wife thrice while she was menstruating and he was told to take her back. I did not doubt them, but I did not hear the *Hadith* from anyone else either, until I met Abû Ghallâb, Yûnus bin Jubair Al-Bâhili, who was very reliable. He told me that he asked Ibn ‘Umar, who told him that he had divorced his wife with one divorce while she was menstruating, and he was commanded to take her back. He said: I said: “‘Was that counted as a divorce?’ He said: ‘Of course; it must be counted even if he failed and acted foolishly.’”^[1]

[3662] (...) A similar report (as no. 3661) was narrated from Ayyûb with this chain, except that he said: “‘Umar asked the Prophet ﷺ and he told him...”

[3663] 8 - (...) It was narrated from Ayyûb with this chain (a *Hadith* similar to no. 3661), and he said in the *Hadith*: “Umar asked the Prophet ﷺ about that, and he told him to take her back, until he could divorce her when she was pure, without having had intercourse with her. And he said: ‘Divorce her at the beginning of her *Iddah*.’”

إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ قَالَ: مَكَثْتُ عِشْرِينَ سَنَةً يُحَدِّثُنِي مَنْ لَا أَتَهُمْ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَهِيَ حَائِضٌ. فَأَمَرَ أَنْ يُرَاجِعَهَا، فَجَعَلْتُ لَا أَتَهُمُ، وَلَا أَعْرِفُ الْحَدِيثَ، حَتَّى لَقِيتُ أَبَا غَلَّابٍ، يُونُسَ بْنَ جُبَيْرٍ الْبَاهِلِيَّ، وَكَانَ ذَا ثَبَتٍ، فَحَدَّثَنِي أَنَّهُ سَأَلَ ابْنَ عُمَرَ، فَحَدَّثَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ تَطْلِيقَةً وَهِيَ حَائِضٌ، فَأَمَرَ أَنْ يُرَاجِعَهَا قَالَ: قُلْتُ: أَفَحُسِبَتْ عَلَيْهِ؟ قَالَ: فَمَهُ، أَوْ إِنْ عَجَرَ وَاسْتَحَمَقَ؟.

[٣٦٦٢] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ فَأَمَرَهُ.

[٣٦٦٣] ٨- (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ. وَقَالَ فِي الْحَدِيثِ: فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ عَنْ ذَلِكَ؟ فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى يُطَلِّقَهَا طَاهِرًا مِنْ غَيْرِ جِمَاعٍ، وَقَالَ: «يُطَلِّقَهَا فِي قُبُلِ عِدَّتِهَا».

[1] These are the words of Ibn ‘Umar himself, referring to himself in the third person, as is clear in subsequent narrations.

[3664] 9 - (...) It was narrated that Yûnus bin Jubair said: "I said to Ibn 'Umar: 'A man divorced his wife while she was menstruating.' He said: 'Do you know 'Abdullâh bin 'Umar? He divorced his wife while she was menstruating, and 'Umar went to the Prophet ﷺ and asked him (about that), and he told him to take her back, so that she might start her 'Iddah.'"^[1] He said: "I said to him: 'If a man divorces his wife while she is menstruating, does that count as a divorce?' He said: 'Of course; it must be counted even if he failed and acted foolishly.'"

[3665] 10 - (...) Ibn 'Umar said: "I divorced my wife while she was menstruating, and 'Umar went to the Prophet ﷺ and told him about that. The Prophet ﷺ said: 'Let him take her back, then when she becomes pure, if he wishes he may divorce her.' He (the narrator) said: "I said to Ibn 'Umar: 'Was that counted (as a divorce)?' He said: 'Why wouldn't it be? It must be counted even if he failed and acted foolishly.'"

[٣٦٦٤] ٩ - (...) وَحَدَّثَنِي يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّورَقِيُّ عَنِ ابْنِ عُثَيْبٍ، عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَسَأَلَهُ: فَأَمَرَهُ أَنْ يَرْجِعَهَا، ثُمَّ تَسْتَقْبِلُ عِدَّتَهَا، قَالَ: فَقُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ، أَيُعْتَدُ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: فَمَهْ أَوْ إِنْ عَجَزَ وَاسْتَحَمَقَ؟

[٣٦٦٥] ١٠ - (...) حَدَّثَنَا [مُحَمَّدُ] ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لِإِرْجَاعِهَا، فَإِذَا طَهَّرَتْ، فَإِنْ شَاءَ فَلْيُطَلِّقْهَا» قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَفَتَحْتَسِبُ بِهَا؟ فَقَالَ: مَا يَمْنَعُهُ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ؟

^[1] Meaning, her 'Iddah starts when he divorces her while she is not menstruating.

[3666] 11 - (...) It was narrated that Anas bin Sîrîn said: "I asked Ibn 'Umar about his wife whom he divorced. He said: 'I divorced her while she was menstruating, and I told 'Umar about that, and he told the Prophet ﷺ, who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure."' He said: 'So I took her back, then I divorced her when she was pure.' I said: 'Was that divorce that you gave her while she was menstruating counted as such? He said: 'Why wouldn't I count it? It must be counted even if I failed and acted foolishly.'"

[3667] 12 - (...) It was narrated from Anas bin Sîrîn that he heard Ibn 'Umar said: "I divorced my wife while she was menstruating. 'Umar went to the Prophet ﷺ and told him about that, and he said: 'Tell him to take her back, then when she becomes pure, let him divorce her.' I said to Ibn 'Umar: 'Did you count that divorce as such?' He said: 'Of course.'"

[3668] (...) Shu'bah narrated with this chain (a *Hadîth* similar to no. 3667), except that in their *Hadîth* it says: "...Let him take her back." And in their *Hadîth* (it

[٣٦٦٦] ١١- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ امْرَأَتِهِ الَّتِي طَلَّقَ؟ قَالَ: طَلَّقْتُهَا وَهِيَ حَائِضٌ، فَذَكَرْتُ ذَلِكَ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، فَإِذَا طَهَّرَتْ فَلْيُطَلِّقْهَا لِيُطَهِّرَهَا» قَالَ: فَارْجَعْتُهَا ثُمَّ طَلَّقْتُهَا لِيُطَهِّرَهَا، قُلْتُ: فَأَعْتَدْتُ بِتِلْكَ التَّطْلِيقَةِ الَّتِي طَلَّقْتُ وَهِيَ حَائِضٌ؟ قَالَ: مَا لِي لَا أَعْتَدُ بِهَا؟ وَإِنْ كُنْتُ عَجَزْتُ وَاسْتَحَمَقْتُ.

[٣٦٦٧] ١٢- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى عُمَرَ النَّبِيُّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ إِذَا طَهَّرَتْ فَلْيُطَلِّقْهَا» قُلْتُ لِابْنِ عُمَرَ: أَفَحَسِبْتَ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: قَمَهُ.

[٣٦٦٨] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشْرٍ: حَدَّثَنَا

says): He said: "I said to him: 'Did you count it as such?' He said: 'Of course.'"

[3669] 13 - (...) Ibn Ṭawûs narrated from his father that he heard Ibn 'Umar being asked about a man who divorced his wife while she was menstruating. He said: "Do you know 'Abdullâh bin 'Umar?" He said: "Yes." He said: "He divorced his wife while she was menstruating, and 'Umar went to the Prophet ﷺ and told him the news. He told him to take her back." He (Ibn Ṭawûs) said: "I did not hear him - his father - say any more than that."

[3670] 14 - (...) Abû Az-Zubair narrated that he heard 'Abdur-Rahmân bin Ayman, the freed slave of 'Azzah, asking Ibn 'Umar, and Abû Az-Zubair heard that: "What do you think of a man who divorces his wife when she is menstruating?" He said: "Ibn 'Umar divorced his wife while she was menstruating, at the time of the Messenger of Allâh ﷺ." 'Umar asked the Messenger of Allâh ﷺ (about it), saying: "'Abdullâh bin 'Umar has divorced his wife when she is menstruating.' The Prophet ﷺ said to him: 'Let him take her back.' So he took her back. And

بَهْرُ قَالَا: حَدَّثَنَا شُعْبَةُ؛ بِهَذَا الْإِسْنَادِ،
غَيْرَ أَنَّ فِي حَدِيثِهِمَا «لِيَرْجِعَهَا»، وَفِي
حَدِيثِهِمَا: قَالَ: قُلْتُ لَهُ: أَتَحْتَسِبُ بِهَا؟
قَالَ: فَمَهْ.

[٣٦٦٩] ١٣ - (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ: عَنْ
أَبِيهِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ
طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ: أَتَعْرِفُ عَبْدَ
اللَّهِ بْنَ عُمَرَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّهُ طَلَّقَ
امْرَأَتَهُ حَائِضًا، فَذَهَبَ عُمَرُ إِلَى النَّبِيِّ ﷺ
فَأَخْبَرَهُ الْخَبَرَ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا. قَالَ:
لَمْ أَسْمَعْهُ يَزِيدُ عَلَى ذَلِكَ - لِأَبِيهِ -.

[٣٦٧٠] ١٤ - (...) حَدَّثَنِي هَرُونَ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو
الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ
مَوْلَى عَزَّةَ، يُسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ
يَسْمَعُ [ذَلِكَ]، كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ
امْرَأَتَهُ حَائِضًا؟ فَقَالَ: طَلَّقَ ابْنُ عُمَرَ
امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ، فَسَأَلَ عُمَرُ رَسُولَ اللَّهِ ﷺ؟
فَقَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ
وَهِيَ حَائِضٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ:

he said: 'When she becomes pure, let him divorce her or let him keep her.'

Ibn 'Umar said: "And the Prophet ﷺ recited the words: O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods)..."^[1]

[3671] (...) A similar story (as no. 3670) was narrated from Ibn 'Umar.

[3672] (...) Abû Az-Zubair narrated that he heard 'Abdur-Rahmân bin Ayman, the freed slave of 'Urwah, asking Ibn 'Umar, when Abû Az-Zubair was listening... a *Hadîth* like that of Hajjâj (no. 3670), with some additions.

Muslim said: He made a mistake when he said "...the freed slave of 'Urwah"; he was the freed slave of 'Azzah.

Chapter 2. Threefold Divorce

[3673] 15 - (1472) It was narrated that Ibn 'Abbâs said: "During the time of the Messenger of Allâh ﷺ, Abû Bakr and the first two years of 'Umar's *Khilâfah*, a threefold^[2] divorce was counted

«لِيرَاجِعَهَا» فَرَدَّهَا، وَقَالَ: «إِذَا طَهُرَتْ فَلْيُطْلَقْ أَوْ لِيُْمْسِكْ».

قَالَ ابْنُ عُمَرَ: وَقَرَأَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ» (الطلاق: ١).

[٣٦٧١] (...) حَدَّثَنِي هُرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ نَحْوَ هَذِهِ الْقِصَّةِ،

[٣٦٧٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي مَوْلَى عُروَةَ، يَسْأَلُ ابْنَ عُمَرَ؟ وَأَبُو الزُّبَيْرِ يَسْمَعُ، بِمِثْلِ حَدِيثِ حَجَّاجٍ، وَفِيهِ بَعْضُ الزِّيَادَةِ. قَالَ مُسْلِمٌ: أَخْطَأَ حَيْثُ قَالَ: مَوْلَى عُروَةَ، إِنَّمَا هُوَ مَوْلَى عَزَّةَ.

(المعجم ٢) - (بَابُ طَلَاقِ الثَّلَاثِ)

(التحفة ٢)

[٣٦٧٣] ١٥ - (١٤٧٢) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ: - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ إِسْحَقُ: أَخْبَرَنَا وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

[1] *At-Talâq* 65:1.

[2] Giving divorce thrice in one sitting.

as one. Then ‘Umar bin Al-Khaṭṭāb said: ‘People have become hasty in a matter in which they should take their time. I am thinking of holding them to it.’ So he made it binding upon them.”

[3674] 16 - (...) Ibn Ṭawûs narrated from his father that Abû Aṣ-Ṣahbâ’ said to Ibn ‘Abbâs: “Do you know that the threefold divorce was regarded as one at the time of the Messenger of Allâh ﷺ and Abû Bakr, and for three years of ‘Umar’s leadership?” He said: “Yes.”

[3675] 17 - (...) It was narrated from Ṭawûs that Abû Aṣ-Ṣahbâ’ said to Ibn ‘Abbâs: “Tell us of something interesting that you know. Wasn’t the threefold divorce counted as one at the time of the Messenger of Allâh ﷺ and Abû Bakr?” He said: “That was so, then at the time of ‘Umar the people began to issue divorces frequently, so he made it binding upon them.”

مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَسَتَيْنِ مِنْ خِلَافَةِ عُمَرَ، طَلَاقُ الثَّلَاثِ وَاحِدَةً، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّاسَ قَدْ اسْتَعْجَلُوا فِي أَمْرِ [قَدْ] كَانَتْ لَهُمْ فِيهِ آثَاءٌ، فَلَوْ أَمْضَيْنَاهُ عَلَيْهِمْ فَأَمْضَاهُ عَلَيْهِمْ.

[٣٦٧٤] ١٦ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ؛ أَنَّ أَبَا الصُّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: أَتَعْلَمُ أَنَّ مَا كَانَتْ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ فَقَالَ ابْنُ عَبَّاسٍ: نَعَمْ.

[٣٦٧٥] ١٧ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ؛ أَنَّ أَبَا الصُّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: هَاتِ مِنْ هَنَاتِكَ! أَلَمْ يَكُنِ الطَّلَاقُ الثَّلَاثُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

وَأَبِي بَكْرٍ وَاحِدَةً؟ فَقَالَ: قَدْ كَانَ ذَلِكَ،
فَلَمَّا كَانَ فِي عَهْدِ عُمَرَ تَتَابَعَ النَّاسُ فِي
الطَّلَاقِ، فَأَجَازَهُ عَلَيْهِمْ.

Chapter 3. Expiation Must Be Offered By One Who Declares His Wife To Be Unlawful For Him But Does Not Intend Divorce Thereby

[3676] 18 - (1473) It was narrated from Ibn ‘Abbâs that he used to say concerning declaring one’s wife to be unlawful: “It is an oath for which expiation must be offered.”

Ibn ‘Abbâs said: “Indeed in the Messenger of Allâh you have a good example to follow for him...”^[1]

(المعجم ٣) - (بَابُ وَجوب الكفارة
على من حرّم امرأته ولم ينو الطلاق)
(التحفة ٣)

[٣٦٧٦] ١٨ - (١٤٧٣) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ،
عَنْ هِشَامٍ يَعْنِي الدَّسْتَوَائِيَّ قَالَ: كَتَبَ
إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ يَعْلَى
ابْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ
ابْنِ عَبَّاسٍ؛ أَنَّهُ كَانَ يَقُولُ فِي الْحَرَامِ:
يَمِينٌ يُكْفَرُهَا.

وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ
فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾
[الأحزاب: ٢١].

[3677] 19 - (...) Sa‘eed bin Jubair narrated that he heard Ibn ‘Abbâs say: “If a man declares his wife to be unlawful for him, this is an oath for which expiation must be offered.” And he said: “Indeed in the Messenger of Allâh you have a good example to follow for him...”^[2]

[٣٦٧٧] ١٩ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ بَشْرِ الْحَرِيرِيُّ: حَدَّثَنَا مُعَاوِيَةُ [يَعْنِي]
ابْنَ سَلَامٍ: عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ
يَعْلَى بْنَ حَكِيمٍ أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ جُبَيْرٍ
أَخْبَرَهُ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: إِذَا
حَرَّمَ الرَّجُلُ عَلَيْهِ امْرَأَتَهُ فَهِيَ يَمِينٌ

^[1] Al-Ahẓāb 33:21.

^[2] Al-Ahẓāb 33:21.

يَكْفُرُهَا وَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ».

[3678] 20 - (1474) ‘Āishah narrated that the Prophet ﷺ used to stay with Zainab bint Jahsh and drink honey in her house. She said: “Ḥaḥṣah and I agreed that whichever of us the Prophet ﷺ entered upon first, she should say: ‘I can smell *Maghâfir* on you; have you eaten *Maghâfir*?’^[1] He entered upon one of them and she said that to him. He said: ‘No, I drank honey at the house of Zainab bint Jahsh, but I will never do it again.’ Then the following verses were revealed: “Why do you forbid (for yourself) that which Allāh has allowed to you” up to the words, “If you two turn in repentance to Allh”^[2] - addressing ‘Āishah and Ḥaḥṣah - The phrase “And (remember) when the Prophet disclosed a matter in confidence to one of his wives” (in verse 3) refers to him saying: ‘No, I drank honey.’”

[3679] 21 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ liked sweets and honey, and when he had prayed *‘Aṣr*, he would go around to his wives and get close to them. He entered upon Ḥaḥṣah and stayed there longer than he usually did. I

[٣٦٧٨] ٢٠ - (١٤٧٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ عَبِيدَ بْنَ عُمَيْرٍ يُخْبِرُ؛ أَنَّهُ سَمِعَ عَائِشَةَ تُخْبِرُ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرِبُ عِنْدَهَا عَسَلًا، قَالَتْ: فَتَوَاطَيْتُ أَنَا وَحَفْصَةُ أَنَّ آتَيْنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ. فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ» فَتَزَلْ: «لِمَ تُحَرِّمُ مَا أَمَلَ اللَّهُ لَكَ» إِلَى قَوْلِهِ «إِنْ لُتُبَا» - لِعَائِشَةَ وَحَفْصَةَ - [التَّحْرِيمُ ٤-١] «وَإِذَا أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا» - لِقَوْلِهِ: بَلْ شَرِبْتُ عَسَلًا.

[٣٦٧٩] ٢١ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَهَرُوثُ بْنُ عَبْدِ اللَّهِ: قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ، فَكَانَ إِذَا

[1] A sweet resin with a bad smell which comes out of a tree or thorny shrub called ‘*Urfūt*.

[2] *At-Tahrīm* 66:1-4.

asked about that and I was told that a woman from among her people had given her a small vessel of honey as a gift, and she had poured some for the Prophet ﷺ to drink. I said: 'By Allâh, we will play a trick on him.' I mentioned that to Sawdah and said: 'When he enters upon you, he will get close to you, so say to him: "O Messenger of Allâh, have you eaten *Maghâfir*?"' He will say to you: "No." So say to him: "What is this smell?" - for the Messenger of Allâh ﷺ hated to have any smell coming from him - He will tell you: "Ḥafṣah poured me a drink of honey." Say to him: "The bees must have sipped the nectar of *Al-Urfut*." I will say that to him too, and you say it as well, O Ṣafīyyah.' Then he entered upon Sawdah." She said: "Sawdah used to say: 'By the One besides Whom there is none worthy of worship, I nearly decided to tell him what you had told me to say, when he was at the door, but I was afraid of you.' When the Messenger of Allâh ﷺ drew close, she said: 'O Messenger of Allâh, have you eaten *Maghâfir*?' He said: 'No.' She said: 'Then what is this smell?' He said: 'Ḥafṣah poured me a drink of honey.' She said: 'The bees must have sipped the nectar of *Al-Urfut*.' When he entered upon me, I said the same thing, then he entered upon Ṣafīyyah and she said the same thing. When he

صَلَّى الْعَصْرَ، دَارَ عَلَى نِسَائِهِ، فَيَذْنُو مِثْنَهُ، فَدَخَلَ عَلَى حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مَا كَانَ يَحْتَبِسُ، فَسَأَلَتْ عَنْ ذَلِكَ، فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَمِعَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللَّهِ! لَتَحْتَاكَنَّ لَهُ، فَذَكَرْتُ ذَلِكَ لِسُودَةَ، وَقُلْتُ: إِذَا دَخَلَ عَلَيْكَ فَإِنَّهُ سَيَذْنُو مِنْكَ، فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُولِي لَهُ: مَا هَذِهِ الرَّيْحُ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنْدُ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرَّيْحُ - فَإِنَّهُ سَيَقُولُ لَكَ: سَقَمْتَنِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ، وَسَأَقُولُ ذَلِكَ لَهُ، وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ! فَلَمَّا دَخَلَ عَلَى سُودَةَ، قَالَتْ: تَقُولُ سُودَةُ: وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! لَقَدْ كَذَبْتُ أَنْ أُبَادِيَهُ بِالَّذِي قُلْتَ لِي - وَإِنَّهُ لَعَلَى الْبَابِ - فَرَقًا مِنْكَ، فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ؟ قَالَ: «لَا». قَالَتْ: فَمَا هَذِهِ الرَّيْحُ؟ قَالَ: «سَقَمْتَنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، قَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ. فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذَلِكَ، ثُمَّ دَخَلَ عَلَى صَفِيَّةَ فَقَالَتْ مِثْلَ ذَلِكَ، فَلَمَّا

entered upon Ḥafṣah she said: ‘O Messenger of Allāh, shall I pour you some?’ He said: ‘I have no need of it.’”

“Sawdah said: ‘*Subhân-Allāh*, we have deprived him of it.’ I said to her: ‘Be quiet!’”

[3680] (...) A similar report (as no. 3679) was narrated from Hishām bin ‘Urwah with this chain.

Chapter 4. Giving One's Wife The Choice Does Not Count As A Divorce, Unless It Is Intended As Such

[3681] 22 - (1475) ‘Āishah said: “When the Messenger of Allāh ﷺ was commanded to give his wives the choice, he started with me. He said: ‘I am going to tell you something, and you must not hasten to decide until you consult your parents.’ He knew that my parents would never tell me to leave him. Then he said: ‘Allāh [the Mighty and Sublime] says: O Prophet! Say to your wives: “If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allāh

دَخَلَ عَلَى حَفْصَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! أَلَا أَسْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي بِهِ».

قَالَتْ تَقُولُ سَوْدَةُ: سُبْحَانَ اللَّهِ! وَاللَّهِ! لَقَدْ حَرَمْنَاهُ، قَالَتْ: قُلْتُ لَهَا: اسْكُتِي.

- قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ [بْنِ الْقَاسِمِ]: حَدَّثَنَا أَبُو أُسَامَةَ بِهَذَا سَوَاءً.

[٣٦٨٠] (...) وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

(المعجم ٤) - (بَابُ بَيَانِ أَنْ تَخْيِيرُهُ
امْرَأَتَهُ لَا يَكُونُ طَلَاقًا إِلَّا بِالنِّيَّةِ)
(التحفة ٤)

[٣٦٨١] ٢٢- (١٤٧٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ؛ قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ؛ أَنَّ عَائِشَةَ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «إِنِّي ذَاكِرٌ لِكَ أَمْرًا، فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ». قَالَتْ:

and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward.”^[1] She said: I told him: ‘Why would I need to consult my parents about this? For surely I desire Allâh and His Messenger and the Home of the Hereafter.’ Then the wives of the Messenger of Allâh ﷺ all did the same as I had done.”

قَدْ عَلِمَ أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ قَالَ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] قَالَ: ﴿يَتَأْتِيهَا النَّبِيُّ قُلُ لَأَزْوَاجُكَ إِنْ كُنْتَن تَرْضِينَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْتَ أُمْتَعْتَكُنَّ وَأَسْرَخَكُنَّ سَرَاحًا جَمِيلًا وَلِنْ كُنْتَن تَرْضَيْنَ اللَّهَ وَرَسُولَهُ وَالْدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا﴾ [الأحزاب: ٢٨ و ٢٩] قَالَتْ قُلْتُ: فِي أَيِّ هَذَا أَسْتَأْذِنُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْدَّارَ الْآخِرَةَ، قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ رَسُولِ اللَّهِ ﷺ مِثْلَ مَا فَعَلْتُ. [انظر: ٣٦٩٦]

[3682] 23 - (1476) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ used to ask us for permission - if it was the day of one of us - after the verse “You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.”^[2] was revealed. Mu’adhah said to her: ‘What did you say to the Messenger of Allâh ﷺ when he asked you for permission?’ She said: ‘If it had been up to me I would not have shown preference to anyone over myself.’”

[٣٦٨٢] ٢٣ - (١٤٧٦) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا - إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا - بَعْدَ مَا نَزَلَتْ: ﴿تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتَقْوِي إِلَيْكَ مَنْ تَشَاءُ﴾ [الأحزاب: ٥١] فَقَالَتْ لَهَا مُعَاذَةُ: فَمَا كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ إِذَا اسْتَأْذَنَكَ؟ قَالَتْ كُنْتُ أَقُولُ: إِنْ كَانَ ذَلِكَ إِلَيَّ لَمْ أُؤَيِّرْ أَحَدًا عَلَى نَفْسِي.

^[1] *Al-Ahzâb* 33:28, 29.

^[2] *Al-Ahzâb* 33:51.

[3683] (...) A similar report (as no. 3682) was narrated by 'Āshim.

[3684] 24 - (1477) It was narrated that Masrūq said: "‘Āishah said: ‘The Messenger of Allāh ﷺ gave us the choice but we did not count it as a divorce.’"

[3685] 25 - (...) It was narrated that Masrūq said: "I would not care if I gave my wife the choice once or a hundred times or a thousand times, after she has chosen me. I asked ‘Āishah and she said: ‘The Messenger of Allāh ﷺ gave us the choice - was that a divorce?’"

[3686] 26 - (...) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ gave his wives the choice, and that was not a divorce.

[3687] 27 - (...) It was narrated that ‘Āishah said: "The Messenger of Allāh ﷺ gave us the choice and

[٣٦٨٣] (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عِيسَى: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ بِهَذَا الْإِسْنَادِ نَحْوَهُ،

[٣٦٨٤] ٢٤ - (١٤٧٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبَّازٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: قَدْ خَيْرَنَا رَسُولُ اللَّهِ ﷺ فَلَمْ نَعُدَّهُ طَلَاقًا.

[٣٦٨٥] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: مَا أَبَالِي خَيْرْتُ امْرَأَتِي وَاحِدَةً أَوْ مِائَةً أَوْ أَلْفًا، بَعْدَ أَنْ تَخْتَارَنِي، وَلَقَدْ سَأَلْتُ عَائِشَةَ فَقَالَتْ: قَدْ خَيْرَنَا رَسُولُ اللَّهِ ﷺ، أَفَكَانَ طَلَاقًا؟!

[٣٦٨٦] ٢٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَيْرَ نِسَاءَهُ، فَلَمْ يَكُنْ طَلَاقًا.

[٣٦٨٧] ٢٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ

we chose him, and he did not count that as a divorce.”

[3688] 28 - (...) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ gave us the choice and we chose him, and he did not count that as anything against us.”

[3689] (...) A similar report (as no. 3688) was narrated from ‘Aishah.

[3690] 29 - (1478) It was narrated that Jâbir bin ‘Abdullâh said: “Abû Bakr came in, seeking permission to enter upon the Messenger of Allāh ﷺ, and he found the people sitting at his door, and they were not given permission to enter. Permission was given to Abû Bakr and he entered. Then ‘Umar came and asked for permission, and

شَفِيَّانَ، عَنْ عَاصِمِ الْأَخْوَلِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعُدَّهُ طَلَاقًا.

[٣٦٨٨] ٢٨- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللَّهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعُدَّهَا عَلَيْنَا شَيْئًا.

[٣٦٨٩] (...) حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ - وَعَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ بِمِثْلِهِ.

[٣٦٩٠] ٢٩- (١٤٧٨) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَ النَّاسَ جُلُوسًا بَيْتِهِ، لَمْ يُؤْذَنَ لِأَحَدٍ مِنْهُمْ - قَالَ -: فَأَذِنَ لِأَبِي بَكْرٍ فَدَخَلَ،

permission was granted. He found the Messenger of Allâh ﷺ sitting silently, with his wives around him. He said: 'I am going to say something to you which will make the Prophet ﷺ smile.' He said: 'O Messenger of Allâh, if you had seen the daughter of Khârijah asking me for (more) maintenance, and I got up and poked her on the neck.' The Messenger of Allâh ﷺ smiled and said: 'They are around me, as you can see, asking me for (more) maintenance.' Abû Bakr got up and poked 'Âishah on the neck, and 'Umar got up and poked Hafṣah on the neck, and both of them said: 'Are you asking the Messenger of Allâh ﷺ for that which he does not have?' They said: 'By Allâh, we will never ask the Messenger of Allâh ﷺ for something that he does not have.' Then he (ﷺ) stayed away from them for a month or twenty-nine days, then this verse was revealed to him: O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muḥsinât*^[1] (good doers) amongst you an enormous reward." He started with 'Âishah.

ثُمَّ أَقْبَلَ عُمَرُ فَاسْتَأْذَنَ فَأُذِنَ لَهُ، فَوَجَدَ النَّبِيَّ ﷺ جَالِسًا - حَوْلَهُ نِسَاؤُهُ - وَاجْمًا سَاكِتًا - قَالَ - : فَقَالَ: لَأَقُولَنَّ شَيْئًا أَضْحِكُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتَ بِنْتَ خَارِجَةَ سَأَلْتَنِي الثَّقَفَةَ فَقُمْتُ إِلَيْهَا فَوَجَّأْتُ عُقْفَهَا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «هُنَّ حَوْلِي كَمَا تَرَى، يَسْأَلْنَنِي الثَّقَفَةَ، فَقَامَ أَبُو بَكْرٍ إِلَى عَائِشَةَ يَجَأُ عُقْفَهَا، وَقَامَ عُمَرُ إِلَى حَفْصَةَ يَجَأُ عُقْفَهَا، كِلَاهُمَا يَقُولُ: تَسْأَلُنَ رَسُولَ اللَّهِ ﷺ مَا لَيْسَ عِنْدَهُ. قُلْنَ: وَاللَّهِ! لَا نَسْأَلُ رَسُولَ اللَّهِ ﷺ شَيْئًا أَبَدًا لَيْسَ عِنْدَهُ، ثُمَّ اعْتَزَلَهُنَّ شَهْرًا أَوْ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِلَّذِينَ كَفَرُوا الْآيَةُ: حَتَّىٰ بَلَغَ - ﴿لِلْمُحْسِنَاتِ مِنْكُنَّ أُجْرًا عَظِيمًا﴾ قَالَ: فَبَدَأَ بِعَائِشَةَ فَقَالَ: «يَا عَائِشَةُ! إِنِّي أُرِيدُ أَنْ أَعْرِضَ عَلَيْكَ أَمْرًا أُحِبُّ أَنْ لَا تَعْجَلِي فِيهِ حَتَّىٰ تَسْتَشِيرِي أَبَوَيْكَ» قَالَتْ: وَمَا هُوَ؟ يَا رَسُولَ اللَّهِ! فَتَلَا عَلَيْهَا هَذِهِ الْآيَةَ. قَالَتْ: أَفِيكَ، يَا رَسُولَ اللَّهِ! اسْتَشِيرُ أَبَوَيَّ؟ بَلْ اخْتَارَ اللَّهُ وَرَسُولُهُ وَالذَّارَ الْآخِرَةَ، وَأَسْأَلُكَ أَنْ لَا تُخْبِرَ

[1] *Al-Aḥzâb* 33:28-29.

He said: 'O 'Āishah, I want to suggest something to you, but I want you not to rush to answer until you consult your parents.' She said: 'What is it, O Messenger of Allāh?' He recited this verse to her and she said: 'Do I need to consult my parents (concerning you), O Messenger of Allāh? No, I choose Allāh and His Messenger and the Home of the Hereafter. But I ask you not to tell any of your wives what I have said.' He said: 'None of them will ask, but I will tell her. Allāh did not send me to make things hard for people in the hope that they would make mistakes, rather He sent me to teach and make things easy.'"

Chapter 5. *Īlâ*,^[1] Keeping Away From One's Wives And Giving Them The Choice, And The Saying Of Allāh, The Most High: "But If You Help One Another Against Him..."^[2]

[3691] 30 - (1479) 'Abdullāh bin 'Abbās narrated: "'Umar bin Al-Khaṭṭāb told me: 'When the Prophet of Allāh ﷺ stayed away from his wives, I entered the *Masjid* and saw the people striking the ground with pebbles and saying: "The Messenger of Allāh ﷺ has divorced his wives." That was before *Hijāb* had been enjoined upon them.' 'Umar said:

امْرَأَةً مِنْ نِسَائِكَ بِالَّذِي قُلْتُ. قَالَ: «لَا تَسْأَلْنِي امْرَأَةً مِنْهُنَّ إِلَّا أَخْبَرْتُهَا، إِنَّ اللَّهَ تَعَالَى لَمْ يَعْثُبْنِي مُعْتَبًا وَلَا مُتَعَتًّا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيْسِرًا».

(المعجم ٥) - (بَابُ فِي الْإِبْلَاءِ
واعترال النساء وتخييرهن، وقوله
تعالى: «وإن تظاهرا عليه» (التحفة ٥)

[٣٦٩١] ٣٠ - (١٤٧٩) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ
الْحَقْفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ
سِمَاكِ أَبِي زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ:
لَمَّا اعْتَزَلَ نَبِيُّ اللَّهِ ﷺ نِسَاءَهُ قَالَ:
دَخَلْتُ الْمَسْجِدَ، فَإِذَا النَّاسُ يَنْكُتُونَ

^[1] Vowing to stay away from one's wife for a certain period of time.

^[2] *At-Tahrīm* 66:4.

‘I said: “I must find out about this today.” So I entered upon ‘Āishah and said: “O daughter of Abû Bakr, have you gone so far that you annoy the Messenger of Allâh ﷺ?” She said: “What have I to do with you, O son of Al-Khaṭṭâb? You should pay attention to your own daughter.” So I entered upon Ḥaṣṣah bint ‘Umar and said to her: “O Ḥaṣṣah, have you gone so far that you annoy the Messenger of Allâh ﷺ? By Allâh you know that the Messenger of Allâh ﷺ does not love you, and were it not for me the Messenger of Allâh ﷺ would have divorced you.” She began to weep bitterly, and I said to her: “Where is the Messenger of Allâh ﷺ?” She said: “He is in his store room in the loft.”

I went in and I saw Rabâḥ, the slave of the Messenger of Allâh ﷺ, sitting at the threshold of the loft, with his legs dangling on the hollow wood of the tree trunk on which the Messenger of Allâh ﷺ used to climb up and down. I called out: “O Rabâḥ, ask the Messenger of Allâh ﷺ for permission for me to enter.” Rabâḥ looked into the room, then he looked at me and did not say anything. Then I said: “O Rabâḥ, ask the Messenger of Allâh ﷺ for permission for me to enter.” Rabâḥ looked into the room, then he looked at me and

بِالْحَصَى وَيَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، وَذَلِكَ قَبْلَ أَنْ يُؤْمَرَ بِالْحِجَابِ - قَالَ عُمَرُ - فَقُلْتُ: لَا عَلِمْتُ ذَلِكَ الْيَوْمَ - قَالَ -: فَدَخَلْتُ عَلَى عَائِشَةَ، فَقُلْتُ: يَا بِنْتُ أَبِي بَكْرٍ! أَقَدْ بَلَغَ مِنْ شَانِكَ أَنْ تُؤْذِيَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: مَا لِي وَمَا لَكَ يَا ابْنَ الْخَطَّابِ؟ عَلَيْكَ بِعَيْتِكَ. قَالَ: فَدَخَلْتُ عَلَى حَفْصَةَ بِنْتُ عُمَرَ، فَقُلْتُ لَهَا: يَا حَفْصَةُ! أَقَدْ بَلَغَ مِنْ شَانِكَ أَنْ تُؤْذِيَ رَسُولَ اللَّهِ ﷺ؟ وَاللَّهِ! لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَا يُحِبُّكَ، وَلَوْلَا أَنَا لَطَلَّفَكَ رَسُولُ اللَّهِ ﷺ، فَبَكَتْ أَشَدَّ الْبَكَاءِ، فَقُلْتُ لَهَا: أَيْنَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: هُوَ فِي خِزَانَتِهِ فِي الْمَشْرِئَةِ، فَدَخَلْتُ فَإِذَا أَنَا بِرَبَاحٍ غَلَامٍ رَسُولِ اللَّهِ ﷺ قَاعِدًا عَلَى أُسْكُفَةٍ الْمَشْرِئَةِ، مُدِّلٌ رِجْلَيْهِ عَلَى نَقِيرٍ مِنْ خَشَبٍ، وَهُوَ جَذَعٌ يَرْقَى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَيَتَحَدَّرُ، فَتَادَيْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَظَرَّ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُلْتُ: يَا رَبَاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَظَرَّ رَبَاحٌ إِلَى الْغُرْفَةِ ثُمَّ نَظَرَ إِلَيَّ فَلَمْ يَقُلْ شَيْئًا، ثُمَّ

did not say anything. Then I raised my voice and said: "O Rabâh! Ask for the Messenger of Allâh ﷺ for permission for me to enter, for I think that the Messenger of Allâh ﷺ thinks that I have come because of Hafṣah, but by Allâh, if the Messenger of Allâh ﷺ tells me to strike her neck, I will certainly do it." I raised my voice, then he gestured to me to climb up. I entered upon the Messenger of Allâh ﷺ and found him lying on a reed mat. I sat down, and he drew his *Izâr* up over him. He was not wearing anything else and I could see that the reed mat had left marks on his side. I looked around the store room of the Messenger of Allâh ﷺ and all I saw was a handful of barley, about a *Ŝâ'*, and an equal amount of *Qaraz*^[1] in the corner of the room, and I saw a half-tanned piece of leather hanging up. My eyes filled with tears and he said: "Why are you weeping, O son of Al-Khaṭṭâb?" I said: "O Prophet of Allâh, why shouldn't I weep when this reed mat has left marks on your side, and this is your store room, and all I see in it is what I see, when this Caesar and this Kisra are living lives of plenty, but you are the Messenger of Allâh ﷺ and His chosen one, and this is your store

رَفَعْتُ صَوْتِي فَقُلْتُ: يَا رَبَّاحُ! اسْتَأْذِنْ لِي عِنْدَكَ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِنِّي أَطُرُ أَنَّ رَسُولَ اللَّهِ ﷺ ظَنَّ أَنِّي جِئْتُ مِنْ أَجْلِ حَفْصَةَ، وَاللَّهِ! لَئِنْ أَمَرَنِي رَسُولُ اللَّهِ ﷺ بِضَرْبِ عُنُقِهَا لِأَضْرِبَنَّ عُنُقَهَا، وَرَفَعْتُ صَوْتِي، فَأَوْمَأَ إِلَيَّ أَنْ ارْقَهُ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَى حَصِيرٍ فَجَلَسْتُ، فَأَذْنَى عَلَيْهِ إِزَارَهُ، وَلَيْسَ عَلَيْهِ غَيْرُهُ، وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ، فَتَطَرْتُ بِبَصَرِي فِي خِزَانَةِ رَسُولِ اللَّهِ ﷺ، فَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرِ نَحْوِ الصَّاعِ، وَمِثْلُهَا قَرَطًا فِي نَاحِيَةِ الْغُرْفَةِ، وَإِذَا أَفِيقٌ مُعْلَقٌ، - قَالَ - : فَابْتَدَرْتُ عَيْنَايَ. قَالَ: «مَا يُبْكِيكَ؟ يَا ابْنَ الْخَطَّابِ!» قُلْتُ: يَا نَبِيَّ اللَّهِ! وَمَا لِي لَا أَبْكِي؟ وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ، وَهَذِهِ خِزَانَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَى، وَذَاكَ قَيْصَرٌ وَكِسْرَى فِي الثَّمَارِ وَالْأَنْهَارِ، وَأَنْتَ رَسُولُ اللَّهِ ﷺ وَصَفْوَتُهُ، وَهَذِهِ خِزَانَتُكَ. فَقَالَ: «يَا ابْنَ الْخَطَّابِ! أَلَا تَرْضَى أَنْ تَكُونَ لَنَا الْآخِرَةُ وَلَهُمُ الدُّنْيَا؟» قُلْتُ: بَلَى. قَالَ: وَدَخَلْتُ عَلَيْهِ حِينَ دَخَلْتُ وَأَنَا أَرَى فِي وَجْهِهِ

[1] Leaves of *mimosa flava* used for dyeing.

room?" He said: "O son of Al-Khaṭṭāb, does it not please you that the Hereafter is for us and this world is for them?" I said: "Yes." And when I entered upon him I saw signs of anger on his face. I said: "O Messenger of Allāh, why are you so upset about these women? If you divorce them, Allāh is with you, and the Angels and Jibrīl and Mikā'il, and myself and Abū Bakr and the believers will be with you." Seldom did I speak words - praise be to Allāh - but I hoped that Allah would confirm what I said. Then this verse, the verse of choice, was revealed: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you..."^[1] "...But if you help one another against him, then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrīl (Gabriel), and the righteous among the believers; and furthermore, the Angels are his helpers".^[2] 'Āishah bint Abī Bakr and Ḥaṣṣah had helped one another against the other wives of the Prophet ﷺ.

I said: "O Messenger of Allāh, have you divorced them?" He said: "No." I said: "O Messenger of Allāh, I entered the *Masjid* and the Muslims were striking the ground with the pebbles and

الْغَضَبَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا يَشُقُّ عَلَيْكَ مِنْ شَأْنِ النِّسَاءِ؟ فَإِنْ كُنْتَ طَلَقْتَهُنَّ فَإِنَّ اللَّهَ مَعَكَ وَمَلَائِكَتُهُ وَجِبْرِيلُ وَمِيكَائِيلُ، وَأَنَا وَأَبُو بَكْرٍ وَالْمُؤْمِنُونَ مَعَكَ، وَقَلَّمَا تَكَلَّمْتُ - وَأَحْمَدُ اللَّهَ - بِكَلَامٍ إِلَّا رَجَوْتُ أَنْ يَكُونَ اللَّهُ يُصَدِّقُ قَوْلِي الَّذِي أَقُولُ. وَنَزَلَتْ هَذِهِ الْآيَةُ آيَةُ التَّخْيِيرِ: ﴿عَسَى رَبُّهُ إِنْ طَلَقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ [التحریم: ٥] ﴿وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ [التحریم: ٤] وَكَانَتْ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ وَحَفْصَةُ تَظَاهَرَانِ عَلَى سَائِرِ نِسَاءِ النَّبِيِّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَطَلَقْتَهُنَّ؟ قَالَ: «لَا» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي دَخَلْتُ الْمَسْجِدَ وَالْمُسْلِمُونَ يَنْكُتُونَ بِالْحَصَى، يَقُولُونَ: طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، أَفَأَنْزِلُ فَأُخْبِرُهُمْ أَنَّكَ لَمْ تُطَلِّقْتَهُنَّ؟ قَالَ: «نَعَمْ، إِنْ شِئْتَ» فَلَمْ أَزَلْ أُحَدِّثُهُ حَتَّى تَحَسَّرَ الْغَضَبُ عَنْ وَجْهِهِ، وَحَتَّى كَثُرَ فَضْجُكَ، وَكَانَ مِنْ أَحْسَنِ النَّاسِ ثَغْرًا، ثُمَّ نَزَلَ نَبِيُّ اللَّهِ ﷺ فَتَرَلْتُ

^[1] *At-Tahrīm* 66:5.

^[2] *At-Tahrīm* 66:4.

saying that the Messenger of Allâh ﷺ has divorced his wives. Shall I go down and tell them that you have not divorced them?" He said: "Yes, if you wish." I kept on talking to him until the signs of anger disappeared from his face, and until he began to smile, and he had the most handsome teeth of any people. Then the Prophet of Allâh ﷺ went down and I went down clinging to the tree trunk, while the Messenger of Allâh ﷺ went down as if he was walking on the ground, not holding on with his hand. I said: "O Messenger of Allâh, you were in that room for twenty-nine days."

He said: "The month may be twenty-nine days." I stood at the door of the *Masjid* and called out at the top of my voice: "The Messenger of Allâh ﷺ has not divorced his wives, and this verse has been revealed: When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)..."^[1] I understood this matter, and Allâh [the Mighty and Sublime] revealed the verse of choice.

[3692] 31 - (...) 'Abdullâh bin 'Abbâs narrated: "For one year I

أَتَشَبَّثُ بِالْجِدْعِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ كَأَنَّمَا يَمْشِي عَلَى الْأَرْضِ مَا يَمْسُهُ بِيَدِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كُنْتُ فِي الْغُرْفَةِ تِسْعَةً وَعِشْرِينَ. قَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ» فَقُمْتُ عَلَى بَابِ الْمَسْجِدِ، فَنادَيْتُ بِأَعْلَى صَوْتِي: لَمْ يُطْلَقْ [رَسُولُ اللَّهِ ﷺ] نِسَاءَهُ، وَنَزَلَتْ هَذِهِ الْآيَةُ: «وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ» [النساء: ٨٣] فَكُنْتُ أَنَا اسْتَنْبَطْتُ ذَلِكَ الْأَمْرَ، وَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ] آيَةَ التَّخْيِيرِ.

[3692] ٣١- (...) حَدَّثَنَا هَرُونَ

^[1] *An-Nisâ'* 83.

wanted to ask ‘Umar bin Al-Khaṭṭāb about a verse, but I could not ask him out of respect for him, until he went out for *Hajj*, and I went with him. When he came back, while we were partway along the road, he went aside to an *Arāk* tree to relieve himself. I waited until he had finished, then I walked with him and said: ‘O Commander of the Believers, who are the two wives who helped one another against the Messenger of Allāh ﷺ?’ He said: ‘That was Ḥaṣṣah and ‘Āishah.’ I said to him: ‘By Allāh, I wanted to ask you about that for a year but I could not, out of respect for you.’ He said: ‘Do not do that. If you think that I have any knowledge, then ask me about it, and if I know I will tell you.’

And ‘Umar said: ‘By Allāh, during the *Jāhiliyyah* we had no regard for woman, until Allāh revealed what He revealed concerning them, and allotted to them what He allotted to them. While I was thinking about some matter, my wife said to me: I wish that you had done such-and-such. I said to her: What does it have to do with you? Why are you worried about what I want to do? She said to me: How strange it is, O son of Al-Khaṭṭāb, that you do not want me to argue with you! Your daughter argues with the Messenger of Allāh ﷺ until he spends the whole day angry.’”

“Umar said: ‘I picked up my

ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَحْيَى: أَخْبَرَنِي عُبَيْدُ بْنُ حُنَيْنٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُحَدِّثُ قَالَ: مَكُنْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ، فَمَا أَسْتَطِيعُ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ، حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ، فَلَمَّا رَجَعَ، فَكُنَّا بِنَعِصِ الطَّرِيقِ، عَدَلُ إِلَى الْأَرَاكِ لِحَاجَةِ لَهُ، فَوَقَفْتُ لَهُ حَتَّى فَرَغَ ثُمَّ سِرْتُ مَعَهُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ أَرْوَاجِهِ؟ فَقَالَ: تِلْكَ حَفْصَةُ وَعَائِشَةُ - قَالَ - فَقُلْتُ لَهُ: وَاللَّهِ! إِنْ كُنْتُ لِأُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مُنْذُ سَنَةٍ فَمَا أَسْتَطِيعُ هَيْبَةً لَكَ. قَالَ: فَلَا تَفْعَلْ، مَا ظَنَنْتُ أَنْ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي عَنْهُ، فَإِنْ كُنْتُ أَعْلَمُهُ أَخْبَرْتُكَ - قَالَ - وَقَالَ عُمَرُ: وَاللَّهِ! إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا، حَتَّى أَنْزَلَ اللَّهُ [تَعَالَى] فِيهِنَّ مَا أَنْزَلَ، وَقَسَمَ لَهُنَّ مَا قَسَمَ - قَالَ -: فَبَيْنَمَا أَنَا فِي أَمْرِ أَتَمِرُهُ، إِذْ قَالَتْ لِي امْرَأَتِي: لَوْ صَنَعْتَ كَذَا وَكَذَا! فَقُلْتُ لَهَا: وَمَا لَكَ أَنْتِ وَلِمَا هَهُنَا؟ وَمَا تَكَلَّمُكِ فِي أَمْرِ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا

Ridâ' (cloak) and came out of my house, and I went to Ḥaḥṣah. I said to her: "O my daughter, do you argue with the Messenger of Allâh ﷺ until he spends the whole day angry?" Ḥaḥṣah said: "By Allâh, we argue with him." I said: "I am warning you of the punishment of Allâh and the wrath of His Messenger. Do not be misled by this one is amazed with her beauty, and the love of the Messenger of Allâh ﷺ for her." Then I went and entered upon Umm Salamah, because I was related to her, and I spoke to her. Umm Salamah said to me: "How strange it is, O son of Al-Khaṭṭâb, that you interfere with everything to such an extent that now you want to intervene between the Messenger of Allâh ﷺ and his wives." That astonished me so much that my anger subsided, and I left. I had a friend among the *Anṣâr*; if I was absent he would bring me the news, and if he was absent, I would bring him the news. At that time we were worried about one of the kings of Ghassân, as we had been told that he wanted to attack us, and our hearts were filled with that (worry).

"The *Anṣârî* came and knocked at the door, saying: "Open up, open up!" I said: "Has the Ghassânî come?" He said: "It is worse than that. The Messenger of Allâh ﷺ has decided to stay away from his wives." I said:

لَكَ، يَا ابْنَ الْخَطَّابِ! مَا تُرِيدُ أَنْ تُرَاجِعَ أَنْتَ، وَإِنْ ابْتَنَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضَبَانِ، قَالَ عُمَرُ: فَأَخَذُ رِدَائِي ثُمَّ أَخْرَجُ مَكَانِي، حَتَّى أَدْخَلَ عَلَى حَفْصَةَ، فَقُلْتُ لَهَا يَا بَنِيَّةُ! إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَّ يَوْمَهُ غَضَبَانِ، فَقَالَتْ حَفْصَةُ: وَاللَّهِ! إِنَّا لَنُرَاجِعُهُ، فَقُلْتُ: تَعْلَمِينَ أَنِّي أُحَذِّرُكَ عَقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ، يَا بَنِيَّةُ! لَا يُعْرَنُكَ هَذِهِ الَّتِي قَدْ أَعْجَبَهَا حُسْنُهَا وَحُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا، ثُمَّ خَرَجْتُ حَتَّى أَدْخَلُ عَلَى أُمِّ سَلَمَةَ، لِقَرَابَتِي مِنْهَا، فَكَلَّمْتُهَا، فَقَالَتْ لِي أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ! قَدْ دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَزْوَاجِهِ قَالَ: فَأَخَذْتَنِي أَخَذًا كَسَرْتَنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا، وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ، إِذَا غِبْتُ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ، وَنَحْنُ حَيِّتُذُ نَتَخَوَّفُ مَلِكًا مِنْ مُلُوكِ غَسَّانَ، ذَكَرَ لَنَا أَنَّهُ يُرِيدُ أَنْ يَسِيرَ إِلَيْنَا، فَقَدْ امْتَلَأَتْ صُدُورُنَا مِنْهُ فَأَتَى صَاحِبِي الْأَنْصَارِيُّ يَدُقُ الْبَابَ، وَقَالَ: افْتَحِ، افْتَحِ، فَقُلْتُ جَاءَ

“May the noses of Hafṣah and ‘Āishah be rubbed with dust!” Then I picked up my garment and went out. I came and found the Messenger of Allāh ﷺ was in his loft, to which he climbed up via a ladder made of date palm. A black slave of the Messenger of Allāh ﷺ was at the top of the ladder, and I said: “This is ‘Umar.” I was given permission (to enter) and I told the Messenger of Allāh ﷺ what had happened. When I reached the words of Umm Salamah the Messenger of Allāh ﷺ smiled. He was lying on a reed mat with nothing between him and it, and beneath his head was a pillow of leather, stuffed with palm fibers. At his feet was a pile of *Qaraz* and by his head there was a hide hanging. I saw the marks of the reed mat on the side of the Messenger of Allāh ﷺ, and I wept. He said: “Why are you weeping?” I said: “O Messenger of Allāh, Kisra and Caesar are living the lives they live, but you are the Messenger of Allāh ﷺ.” The Messenger of Allāh ﷺ said: “Does it not please you that this world is for them and the Hereafter is for you?”

[3693] 32 - (...) It was narrated that Ibn ‘Abbās said: I came with ‘Umar, then when we were in Marr Az-Zahrān... and he quoted the complete *Hadīth*, like the *Hadīth* of Sulaimān bin Bilāl (no. 3692), except that he said: “I said: ‘What about the two women?’ He

العَسَانِي؟ فَقَالَ: أَشَدُّ مِنْ ذَلِكَ، اعْتَزَلَ رَسُولُ اللَّهِ ﷺ أَرْوَاجَهُ. فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، ثُمَّ أَخَذُ نَوْبِي فَأَخْرُجُ، حَتَّى جِئْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرِئِهِ لَهُ يُرْتَقَى إِلَيْهَا بِعَجَلِهَا، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: هَذَا عُمَرُ. فَأُذِنَ لِي - قَالَ عُمَرُ -: فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ، وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ، وَتَحْتَ رَأْسِهِ وَسَادَةٌ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَطًا مَضْبُورًا، وَعِنْدَ رَأْسِهِ أَهْبَاءٌ مُعَلَّقَةٌ، فَرَأَيْتُ أَثَرَ الْحَصِيرِ فِي جَنْبِ رَسُولِ اللَّهِ ﷺ، فَبَكَيْتُ، فَقَالَ: «مَا يُبْكِيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ رَسُولُ اللَّهِ ﷺ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَكَ الْآخِرَةُ؟».

[٣٦٩٣] ٣٢ - (...) حَدَّثَنَا مُحَمَّدٌ

بْنُ الْمُثَنَّى: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: عَنْ عُثَيْدِ بْنِ حُنَيْنٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ مَعَ عُمَرَ، حَتَّى إِذَا كُنَّا بِمَرِّ

said: ‘Ḥaḥṣah and Umm Salamah.” And he added: “And I came to the apartments and in every house there was some weeping.” And he also added: “He had vowed to stay away from them for a month, then when it was the twenty-ninth day, he came to them.”

[3694] 33 - (...) Ibn ‘Abbās said: “I wanted to ask ‘Umar about the two women who helped one another at the time of the Messenger of Allāh ﷺ, but for one year I could not find any opportunity, until I accompanied him to Makkah. When he was in Marr Az-Zahrân, he went to relieve himself, and he said: ‘Bring me a jug of water.’ So I brought it to him, and when he had relieved himself and came back, I went to pour water for him, then I remembered and said to him: ‘O Commander of the Believers, who were the two women?’ And I did not finish what I was saying before he said: ‘‘Aishah and Ḥaḥṣah.”

[3695] 34 - (...) It was narrated that Ibn ‘Abbās said: “I was eager to ask ‘Umar about the two wives of the Prophet ﷺ concerning whom Allāh, the Most High said:

الظَّهْرَانِ، وَسَاقَ الْحَدِيثَ بِطَوِيلِهِ، كَنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّهُ قَالَ قُلْتُ: شَأْنُ الْمَرْأَتَيْنِ؟ قَالَ: حَفْصَةُ وَأُمُّ سَلَمَةَ. وَزَادَ فِيهِ: فَأَتَيْتُ الْحَجَرَ فِإِذَا فِي كُلِّ بَيْتٍ بُكَاءٌ. وَزَادَ أَيْضًا: وَكَانَ أَلَى مِنْهُنَّ شَهْرًا، فَلَمَّا كَانَ تِسْعًا وَعِشْرِينَ نَزَلَ إِلَيْهِنَّ.

[3694] ٣٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعَ عُيَيْنَةَ ابْنَ حُنَيْنٍ وَهُوَ مَوْلَى الْعَبَّاسِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَلَبِثْتُ سَنَةً مَا أَجِدُ لَهُ مَوْضِعًا حَتَّى صَحِبْتُهُ إِلَى مَكَّةَ، فَلَمَّا كَانَ بِمَرِّ الظَّهْرَانِ [دَهَبَ] يَقْضِي حَاجَتَهُ، فَقَالَ: أَدْرِكْنِي بِإِدَاوَةٍ مِنْ مَاءٍ، فَأَتَيْتُهُ بِهَا، فَلَمَّا قَضَى حَاجَتَهُ وَرَجَعَ دَهَبْتُ أَصْبُ عَلَيْهِ، وَذَكَرْتُ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ الْمَرْأَتَانِ؟ فَمَا قَضَيْتُ بِكَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ.

[3695] ٣٤- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ قَالَ ابْنُ

“If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined...,”^[1] until ‘Umar went for *Hajj* and I went with him. When we were partway there, ‘Umar turned aside, and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he performed *Wuḍû’*.

I said: ‘O Commander of the Believers, who are the two wives of the Prophet ﷺ, about whom Allâh the Mighty and Sublime said: “If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined...”’^[2] ‘Umar said: ‘How strange of you, O Ibn ‘Abbâs!’” - Az-Zuhrî (a narrator) said: “By Allâh, he did not like the question, but he did not conceal anything” - “He said: ‘They were Ḥaḥṣah and ‘Āishah.’ Then he started to narrate the *Ḥadīth* and said: ‘We people of the Quraish were a people who dominated women, but when we came to Al-Madīnah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banû Umayyah bin Zaid in Al-‘Awâli. One day I got angry with my wife, and she argued with me. I did not like her to argue with me. But she said: “Do you not like me to argue

أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ إِسْحَقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمُرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ نُنَوِّبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحریم: ٤٤]، حَتَّى حَجَّ عُمَرُ وَحَجَّجْتُ مَعَهُ، فَلَمَّا كُنَّا بِنَعْصِ الطَّرِيقِ عَدَلَ عُمَرُ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرَّرَ، ثُمَّ أَتَانِي فَسَكَبْتُ عَلَى يَدَيْهِ، فَتَوَضَّأَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ الْمُرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿لَهُمَا﴾ ﴿إِنْ نُنَوِّبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ قَالَ عُمَرُ: وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ! - قَالَ الزُّهْرِيُّ: كَرِهَ، وَاللَّهِ! مَا سَأَلُهُ عَنْهُ وَلَمْ يَكُنْهُ - قَالَ: هِيَ حَفْصَةُ وَعَائِشَةُ، ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ قَالَ: كُنَّا، مَعْشَرَ قُرَيْشٍ، قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ - قَالَ -: وَكَانَ مَزِلِّي فِي

^[1] *At-Tahrīm* 66:4.

^[2] *At-Tahrīm* 66:4.

with you? By Allâh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes.” I went and entered upon Hafṣah, and I said: “Do you argue with the Messenger of Allâh ﷺ?” She said: “Yes.” I said: “Does one of you forsake him all day until night comes?” She said: “Yes.” I said: “Any one of you who does that is doomed and lost. Does any one of you feel assured that Allâh will not be angry with her because of the anger of His Messenger ﷺ, for then she will be doomed? Do not argue with the Messenger of Allâh ﷺ and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh ﷺ than you” - referring to ‘Āishah.

“And ‘Umar said: ‘I had a neighbor among the *Anṣâr*. We used to take turns going down to the Messenger of Allâh ﷺ. He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassân were shoeing their horses to attack us. My friend went to visit, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: “Something terrible has

بَنِي أُمَيَّةَ بْنِ زَيْدٍ بِالْعَوَالِي، فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنْكِرُ أَنْ أَرَا جَعَلَكَ؟ فَوَاللَّهِ! إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَهُ، وَنَهَجْرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، فَاظْلَمْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: أَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَتْ: نَعَمْ. فَقُلْتُ: أَتَهْجُرُهُ إِحْدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ. قُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْكُمْ وَخَسِرَ، أَفَتَأْمُرُنَّ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِيَغْضَبَ رَسُولُهُ ﷺ، فَإِذَا هِيَ قَدْ هَلَكْتُ، لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا، وَسَلِّبِي مَا بَدَا لَكَ وَلَا يَغُرَّنَّكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْسَمُ وَأَحَبُّ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْكَ - يُرِيدُ عَائِشَةَ، قَالَ -: وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ - قَالَ - فَكُنَّا نَتَنَاقَبُ التَّزْوِلَ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَنْزِلُ يَوْمًا وَأَنْزَلَ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ، وَآتِيهِ بِمِثْلِ ذَلِكَ، فَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعَلُ الْخَيْلَ لِتَغْرُونَا، فَتَزَلُ صَاحِبِي، ثُمَّ أَتَانِي عِشَاءً فَضْرَبَ بَابِي ثُمَّ نَادَانِي، فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ، قُلْتُ: مَاذَا؟ أَجَاءَتْ غَسَّانُ؟

happened!" I said: "What? Have the Ghassân come?" He said: "No, it is more terrible than that, and worse. The Prophet ﷺ has divorced his wives." I said: "Ḥafṣah is doomed and lost. I thought that this would happen." Then when I had prayed *Ṣubḥ*, I got dressed, then I went down and entered upon Ḥafṣah, who was weeping. I said: "Has the Messenger of Allāh ﷺ divorced you?" She said: "I do not know. He has secluded himself in this loft." I went to a black slave of his, and I said: "Ask for permission for 'Umar to enter." He went in, then he came out to me and said: "I mentioned you to him but he did not say anything."

"I went away and came to the *Minbar*, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: "Ask for permission for 'Umar to enter." He went in. Then he came out to me. He said: "I mentioned you to him but he did not say anything." I turned to leave. Then the slave called me, and he said: "Go in, he has given you permission." So I went in and greeted the Messenger of Allāh ﷺ with *Salâm*. He was resting on a reed mat that had left marks on his side. I said: "O Messenger of Allāh, have you divorced your

قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ. فَقُلْتُ: قَدْ حَابَتْ حَفْصَةُ وَخَسِرَتْ، وَقَدْ كُنْتُ أَظُنُّ هَذَا كَانِنًا، حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي، ثُمَّ نَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ وَهِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: لَا أَدْرِي، هَا هُوَ ذَا مُعْتَرِلٌ فِي هَذِهِ الْمَشْرُبَةِ، فَأَتَيْتُ غَلَامًا لَهُ أَسْوَدٌ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ، فَقَالَ: ذَكَرْتُكَ لَهُ فَصَمَّتْ. فَأَنْطَلَقْتُ حَتَّى انْتَهَيْتُ إِلَى الْمِنْبَرِ فَجَلَسْتُ، فَإِذَا عِنْدَهُ رَهْطٌ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، ثُمَّ أَتَيْتُ الْغَلَامَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَّتْ، فَوَلَّيْتُ مُدْبِرًا، فَإِذَا الْغَلَامُ يَدْعُونِي فَقَالَ: ادْخُلْ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَّكِيٌّ عَلَى رَمْلٍ حَصِيرٍ قَدْ أَثَرَ فِي جَنْبِهِ، فَقُلْتُ: أَطَلَّقْتَ، يَا رَسُولَ اللَّهِ نِسَاءَكَ؟ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ «لَا» فَقُلْتُ: اللَّهُ أَكْبَرُ! لَوْ رَأَيْنَا، يَا رَسُولَ اللَّهِ! وَكُنَّا مَعَشَرَ قُرَيْشٍ، قَوْمًا نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَحَدَّنَا

wives?" He looked up at me and said: "No." I said: "*Allâhu Akbar!* If you had seen us, O Messenger of Allâh, we the Quraysh, were a people who dominated women, but when we came to Al-Madînah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: "Do you not like me to argue with you? By Allâh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes." I said: "Any one of them who does that is doomed and lost. Does one of them feel assured that Allâh will not be angry with her because of the anger of His Messenger ﷺ, then she will be doomed?" The Messenger of Allâh ﷺ smiled. I said: "O Messenger of Allâh, I entered upon Hafṣah and I said: 'Do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh ﷺ than you.'" The Messenger of Allâh ﷺ smiled again."

"I said: "O Messenger of Allâh, may I talk to you freely?" He said: "Yes." So I sat down and looked around the room, and by Allâh, I did not see anything in it to please the eye except three

قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ، فَتَغَضَّبْتُ عَلَى أَمْرَاتِي يَوْمًا، فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي. فَقَالَتْ: مَا تُنْكِرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ! إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَهُ، وَتَهْجُرُ[ه] إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُمْ وَخَسِرَ، أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِيَغْضَبَ رَسُولُهُ ﷺ، فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ دَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: لَا يَعْزَنُكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْسَمَ مِنْكَ وَأَحَبُّ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْكَ فَتَبَسَّمَ أُخْرَى فَقُلْتُ: أَتُسَائِلُنِي، يَا رَسُولَ اللَّهِ! قَالَ: «نَعَمْ» فَجَلَسْتُ، فَزَعَتُ رَأْسِي فِي الْبَيْتِ فَوَاللَّهِ! مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ، إِلَّا أَهْبَأُ ثَلَاثَةً، فَقُلْتُ: ادْعُ اللَّهَ يَا رَسُولَ اللَّهِ! أَنْ يُوسِّعَ عَلَيَّ أُمَّتِي، فَقَدْ وَسَّعَ عَلَيَّ فَارِسَ وَالرُّومَ، وَهُمْ لَا يَعْبُدُونَ اللَّهَ عَزَّ وَجَلَّ - فَاسْتَوَيْ جَالِسًا ثُمَّ قَالَ: «أَفِي شَكِّ أَنْتَ؟ يَا ابْنَ الْخَطَابِ! أَوْلَيْكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ! وَكَانَ أَفْسَمَ أَنْ لَا

hides. I said: "Pray to Allâh, O Messenger of Allâh, to make life prosperous for your *Ummah*, for He has made life prosperous for the Persians and Romans, but they do not worship Allâh, the Mighty and Sublime." He sat up straight and said: "Are you doubting, O son of Al-Khattâb? Their good things have been granted to them in this world." I said: "Pray for forgiveness for me, O Messenger of Allâh." He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allâh [the Mighty and Sublime] rebuked him."

[3696] 35 - (1475) Az-Zuhrî said: 'Urwah told me that 'Âishah said: "When twenty-nine nights had passed, the Messenger of Allâh ﷺ entered upon me; he started with me. I said: 'O Messenger of Allâh, you swore that you would not enter upon us for a month, but now you have entered on the twenty-ninth day; I have been counting them.' He said: 'The month may be twenty-nine days.' Then he said: 'O 'Âishah, I am going to tell you something, but you do not have to hasten to decide until you consult your parents.'"

"Then he recited to me the verse: O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you

يَدْخُلْ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةِ مُوجِدَتِهِ
عَلَيْهِنَّ حَتَّى عَاتَبَهُ اللَّهُ [عَزَّ وَجَلَّ].

[٣٦٩٦] ٣٥ - (١٤٧٥) قَالَ الزُّهْرِيُّ :

فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ : لَمَّا مَضَى
تِسْعٌ وَعِشْرُونَ لَيْلَةً ، دَخَلَ عَلَيَّ رَسُولُ
اللَّهِ ﷺ ، بَدَأَ بِي ، فَقُلْتُ : يَا رَسُولَ اللَّهِ !
إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا ،
وَأَنَّكَ دَخَلْتَ مِنْ تِسْعٍ وَعِشْرِينَ ، أَعْدُهُنَّ .
فَقَالَ : « إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ » ثُمَّ قَالَ :
« يَا عَائِشَةُ ! إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ
لَا تَعْجَلِي فِيهِ حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ » . ثُمَّ
قَرَأَ عَلَيَّ الْآيَةَ : ﴿ يَأَيُّهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ ﴾ حَتَّى بَلَغَ ﴿ أَجْرًا عَظِيمًا ﴾ . قَالَتْ
عَائِشَةُ : قَدْ عَلِمَ ، وَاللَّهِ ! أَنْ أَبَوَيَّ لَمْ يَكُونَا
لِيَأْمُرَانِي بِفِرَاقِهِ - قَالَتْ - فَقُلْتُ : أَوْ فِي

and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward.”^[1] ‘Aishah said: “He knew, by Allâh, that my parents would never tell me to leave him. I said: ‘Do I need to consult my parents about this? I desire Allâh and His Messenger and the Home of the Hereafter.’”

Ma‘mar said: “Ayyûb told me that ‘Aishah said: ‘Do not tell your wives that I have chosen you.’ The Prophet ﷺ said to her: ‘Allâh has sent me to convey (the message); He did not send me to make things hard for people in the hope that they would make mistakes.’”

Chapter 6. The Woman Who Has Been Irrevocably Divorced Is Not Entitled To Maintenance

[3697] 36 - (1480) It was narrated from Fâtimah bint Qais that Abû ‘Amr bin Ḥaṣṣ divorced her irrevocably when he was absent. He sent some barley to her via his agent, and she was angry with that.

He said: “By Allâh, you are not entitled to anything from us.” She came to the Messenger of Allâh ﷺ and told him about that, and he said: “You are not

هَذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ.

قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ
قَالَتْ: لَا تُخْبِرْ نِسَاءَكَ أَنِّي اخْتَرْتُكَ.
فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِنَّ اللَّهَ أَرْسَلَنِي
مُبَلِّغًا وَلَمْ يُرْسِلْنِي مُتَعَتِّيًا».

• قَالَ قَتَادَةُ: «صَغَتْ قُلُوبُكُمْ» قَالَ:
مَالَتْ قُلُوبُكُمْ. [راجع: ٣٦٨١]

(المعجم ٦) - (بَابُ الْمَطْلُوقَةِ الْبَائِسَةِ لَا نَفَقَةَ لَهَا) (التحفة ٦)

[٣٦٩٧] ٣٦ - (١٤٨٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ
سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ أَبَا عَمْرٍو بْنَ
حَنْصِلٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ
إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ، فَسَخَطَتْهُ، فَقَالَ:

^[1] *Al-Ahzâb* 33:28, 29.

entitled to maintenance from him.” He told her to observe her *Iddah* in the house of Umm Sharîk, then he said: “She is a woman whom my Companions visit. Observe your *Iddah* in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garments. And when your *Iddah* is over, let me know.”

She said: “When my *Iddah* ended, I told him that Mu’âwiyah bin Abî Sufyân and Abû Jahm had proposed marriage to me. The Messenger of Allâh ﷺ said: ‘As for Abû Jahm, his stick never leaves his shoulder.’^[1] As for Mu’âwiyah, he is very poor and has no wealth. Marry Usâmah bin Zaid.’ I did not like that, but he said: ‘Marry Usâmah bin Zaid.’ So I married him, and Allâh caused it to be good and I was envied for that.”

[3698] 37 - (...) It was narrated from Fâtimah bint Qais that her husband divorced her at the time of the Prophet ﷺ, and the maintenance he gave her was very little. When she saw that she said: “By Allâh, I am going to tell the Messenger of Allâh ﷺ. If I am entitled to maintenance I will take what is enough for me, and if I am not entitled to maintenance I will not take anything from him.” She said: “I told the Messenger of Allâh ﷺ about that and he said:

وَاللَّهِ! مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ؛ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: «لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ». فَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكٍ، ثُمَّ قَالَ: «تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي، اعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكَ، فَإِذَا حَلَلْتَ فَادِينِي» - قَالَتْ -: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي، قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ غِصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَضُعْلُوكَ لَا مَالَ لَهُ، انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهَتْهُ، ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ» فَتَكَحَّتْهُ، فَجَعَلَ اللَّهُ فِيهِ خَيْرًا وَاعْتَبِطَ [بِهِ].

[٣٦٩٨] ٣٧- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ. وَقَالَ قُتَيْبَةُ أَيْضًا: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، - كِلَاهِمَا - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّهُ طَلَّقَهَا زَوْجَهَا فِي عَهْدِ النَّبِيِّ ﷺ، وَكَانَ أَنْفَقَ عَلَيْهَا نَفَقَةً دُونَ، فَلَمَّا رَأَتْ ذَلِكَ قَالَتْ: وَاللَّهِ! لِأَعْلَمَنَّ

[1] See no. 3712.

‘You are not entitled to maintenance or accommodation.’”

[3699] (...) It was narrated that Abû Salamah said: “I asked Fâtimah bint Qais, and she told me that her Makhzûmî husband divorced her and refused to give her any maintenance. She went to the Messenger of Allâh ﷺ and told him, and the Messenger of Allâh ﷺ said: ‘You are not entitled to any maintenance. Go and stay with Ibn Umm Maktûm, for he is a blind man and you can take off your garments there.’”

[3700] 38 - (...) Abû Salamah narrated that Fâtimah bint Qais, the sister of Aḍ-Ḍaḥḥâk bin Qais, told him, that Abû Ḥaṣṣ bin Al-Mughîrah Al-Makhzûmî divorced her three times, then he went to Yemen. His people said to her: “You are not entitled to maintenance from us.” Khâlid bin Al-Walîd came with a group of people to the Messenger of Allâh ﷺ in the house of Maimûnah and said: “Abû Ḥaṣṣ has divorced his wife three times; is she entitled to

رَسُولَ اللَّهِ ﷺ، فَإِنْ كَانَتْ لِي نَفَقَةٌ أَخَذْتُ الَّذِي يُصْلِحُنِي، وَإِنْ لَمْ تَكُنْ لِي نَفَقَةٌ لَمْ أَخْذُ مِنْهُ شَيْئًا، قَالَتْ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا نَفَقَةَ لَكَ، وَلَا سُكْنَى».

[٣٦٩٩] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ أَنَّهُ قَالَ: سَأَلْتُ فَاطِمَةَ بِنْتَ قَيْسٍ، فَأَخْبَرْتَنِي أَنَّ زَوْجَهَا الْمَخْزُومِيَّ طَلَّقَهَا، فَأَبَى أَنْ يُنْفِقَ عَلَيْهَا، فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَتْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَفَقَةَ لَكَ، فَانْقِلِي، فَادْهَبِي إِلَى ابْنِ أُمِّ مَكْتُومٍ، فَكُونِي عِنْدَهُ، فَإِنَّهُ رَجُلٌ أَعْمَى، تَضَعِينَ ثِيَابَكَ عِنْدَهُ».

[٣٧٠٠] ٣٨- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أُخْتِ الصَّحَّاحِ بْنِ قَيْسٍ أَخْبَرَتْهُ؛ أَنَّ أَبَا حَفْصٍ بْنُ الْمُغِيرَةِ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا، ثُمَّ انْطَلَقَ إِلَى الْيَمَنِ، فَقَالَ لَهَا أَهْلُهُ: لَيْسَ لَكَ عَلَيْنَا نَفَقَةٌ، فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ،

maintenance?" The Messenger of Allâh ﷺ said: "She is not entitled to maintenance, but she has to observe the *'Iddah*." And he sent word to her, saying: "Do not be hasty in making a decision concerning yourself (without consulting me)." He told her to move to (the house of) Umm Sharîk, then he sent word saying: "Umm Sharîk is visited by the first *Muhâjirîn*. Go to Ibn Umm Maktûm, the blind man, for if you take off your *Khimâr* (head cover) he will not see you." So she went and stayed there, and when her *'Iddah* was over, the Messenger of Allâh ﷺ married her to Usâmah bin Zaid bin Hârithah.

[3701] 39 - (...) Abû Salamah narrated that he wrote down what Fâtimah bint Qais said: "I was married to a man from Banû Makhzûm, and he divorced me irrevocably. I sent word to his people asking for maintenance..." and they quoted a *Hadîth* like that of Yahyâ bin Abî Kathîr from Abû Salamah (no. 3700), except that in the *Hadîth* of Muḥammad bin 'Amr (a narrator) it says: "Do not hasten to make a decision without letting us know."

فَأَتَوْا رَسُولَ اللَّهِ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَقَالُوا: إِنَّ أَبَا حَفْصٍ طَلَّقَ امْرَأَتَهُ ثَلَاثًا، فَهَلْ لَهَا مِنْ نَفَقَةٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ، وَعَلَيْهَا الْعِدَّةُ». وَأَرْسَلَ إِلَيْهَا: «أَنْ لَا تَسْبِقَنِي بِنَفْسِكَ»، وَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى أُمِّ شَرِيكٍ، ثُمَّ أَرْسَلَ إِلَيْهَا «أَنْ أُمِّ شَرِيكِ يَأْتِيهَا الْمُهَاجِرُونَ الْأَوَّلُونَ، فَانْطَلِقِي إِلَى ابْنِ أُمِّ مَكْتُومِ الْأَعْمَى، فَإِنَّكَ إِذَا وَضَعْتَ خِمَارَكَ، لَمْ يَرَكَ» فَانْطَلَقَتْ إِلَيْهِ، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا رَسُولُ اللَّهِ ﷺ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ.

[٣٧٠١] ٣٩ - (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ بْنَ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَ: كَتَبْتُ ذَلِكَ مِنْ فِيهَا كِتَابًا. قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ، فَأَرْسَلْتُ إِلَى أَهْلِي أَتُبْغِي النِّفَقَةَ، وَاقْتَصَصُوا الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي

سَلَمَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ
عَمْرٍو: «لَا تَقُوتِينَا بِنَفْسِكَ».

[3702] 40 - (...) Fâṭimah bint Qais narrated that she was married to Abû ‘Amr bin Ḥafṣ bin Al-Mughîrah, and he issued the last of three divorces to her. She said that she came to the Messenger of Allâh ﷺ to consult him about leaving her house, and he told her to go to Ibn Umm Maktûm, the blind man. Marwân refused to believe him about a divorced woman leaving her house, and ‘Urwah said: “‘Aishah objected to that regarding Fâṭimah bint Qais.”^[1]

[٣٧٠٢] ٤٠- (...) حَدَّثَنَا حَسَنُ
ابْنِ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ،
جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ
شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
ابْنَ عَوْفٍ أَخْبَرَهُ؛ أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ
أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ
حَفْصِ بْنِ الْمُغِيرَةِ، فَطَلَّقَهَا آخِرَ ثَلَاثِ
تَطْلِقَاتٍ، فَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ
اللهِ ﷺ تَسْتَفْتِيهِ فِي خُرُوجِهَا مِنْ بَيْتِهَا،
فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ
الْأَعْمَى، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَهُ فِي
خُرُوجِ الْمُطَلَّغَةِ مِنْ بَيْتِهَا، وَقَالَ عُرْوَةُ:
إِنَّ عَائِشَةَ أَنْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ بِنْتِ
قَيْسٍ.

[3703] (...) A similar report (as no. 3702) was narrated from Shihâb with this chain, as well of the comment of ‘Urwah about ‘Aishah’s objection to Fâṭimah bint Qais.

[٣٧٠٣] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا حُجَيْبٌ: حَدَّثَنَا اللَّيْثُ عَنْ
عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ
مِثْلَهُ، مَعَ قَوْلِ عُرْوَةَ: إِنَّ عَائِشَةَ أَنْكَرَتْ
ذَلِكَ عَلَى فَاطِمَةَ.

^[1] Meaning, later after the death of the Prophet ﷺ, when she heard that Fâṭimah narrated this about a woman observing her ‘*Iddah*’ in other than her husband’s house.

[3704] 41 - (...) It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Abû 'Amr bin Hafṣ bin Al-Mughîrah set out with 'Alî bin Abî Tâlib for Yemen, and he sent word to his wife Fâtimah bint Qais with her final divorce, and told Al-Hârith bin Hishâm and 'Ayyâsh bin Abî Rabî'ah to give her some maintenance. They said to her: "By Allâh, you will not have any maintenance unless you are pregnant." She came to the Prophet ﷺ and told him what they had said, and he said: "There is no maintenance for you." She asked him for permission to move, and he gave her permission. She said: "Where, O Messenger of Allâh?" He said: "To Ibn Umm Maktûm." He was blind, so she could take off her garments in his house and he would not see her. When her 'Iddah was over, the Prophet ﷺ married her to Usâmah bin Zaid. Marwân sent Qabîṣah bin Dhuwaib to her to ask her about this *Hadîth*, and she narrated it to him. Marwân said: "We have only heard this *Hadîth* from a woman, so we will follow what we are certain of, which is what we found the people following." When news of what Marwân said reached Fâtimah she said: "Between you and I is the Qur'ân. Allâh, Most High, says: "...And turn them

[٣٧٠٤] ٤١ - (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا عَمْرٍو بْنَ حَفْصِ بْنِ الْمُغِيرَةِ خَرَجَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى الْيَمَنِ، فَأَرْسَلَ إِلَى امْرَأَتِهِ فَاطِمَةَ بِنْتِ قَيْسٍ بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ مِنْ طَلَاقِهَا، وَأَمَرَ لَهَا الْحَارِثُ بْنُ هِشَامٍ وَعَبَّاسُ بْنُ أَبِي رَيْعَةَ بِنَفَقَةٍ فَقَالَا لَهَا: وَاللَّهِ! مَا لَكَ نَفَقَةٌ إِلَّا أَنْ تَكُونِي حَامِلًا، فَأَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ قَوْلَهُمَا، فَقَالَ: «لَا نَفَقَةَ لَكَ» فَاسْتَأْذَنَتْهُ فِي الْإِنْتِقَالِ فَأَذِنَ لَهَا، فَقَالَتْ: أَيْنَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «إِلَى ابْنِ أُمِّ مَكْتُومٍ» وَكَانَ أَعْمَى، تَضَعُ يَتَابِعَهَا عِنْدَهُ وَلَا يَرَاهَا، فَلَمَّا مَضَتْ عِدَّتُهَا أَنْكَحَهَا النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ، فَأَرْسَلَ إِلَيْهَا مَرْوَانُ قَيْصَةَ بْنَ ذُوَيْبٍ يَسْأَلُهَا عَنِ الْحَدِيثِ، فَحَدَّثَتْهُ بِهِ، فَقَالَ مَرْوَانُ: لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنْ امْرَأَةٍ، سَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا، فَقَالَتْ فَاطِمَةُ - حِينَ بَلَغَهَا قَوْلُ مَرْوَانَ -: فَبَيْنِي وَبَيْنَكُمْ الْقُرْآنُ، قَالَ اللَّهُ تَعَالَى: ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾

not out of their (husband's) homes...".^[1] She said: "This is for one whose divorce is revocable, so what new thing will Allāh bring to pass after the third (irrevocable divorce)? How can you say that she is not entitled to maintenance if she is not pregnant? On what grounds do you detain her?"

[3705] 42 - (...) It was narrated that Ash-Sha'bî said: "I entered upon Fâtimah bint Qais, and I asked her about the ruling of the Messenger of Allāh ﷺ concerning her. She said: 'My husband divorced me irrevocably, and I referred my dispute with him about maintenance and accommodation to the Messenger of Allāh ﷺ. He did not grant me any accommodation nor maintenance, and he told me to observe my 'Iddah in the house of Ibn Umm Maktûm.'"

[3706] (...) It was narrated from Ash-Sha'bî that he said: "I entered upon Fâtimah bint Qais..." a *Hadîth* like that of Zuhair from Hushaim (no. 3705).

[الطلاق ١:] الآية. قَالَتْ: هَذَا لِمَنْ كَانَتْ لَهُ مُرَاجَعَةٌ، فَأَيُّ أَمْرٍ يَحْدُثُ بَعْدَ الثَّلَاثِ؟ فَكَيْفَ تَقُولُونَ: لَا نَفَقَةٌ لَهَا إِذَا لَمْ تَكُنْ حَامِلًا؟ فَعَلَامَ تَحْبِسُونَهَا؟

[٣٧٠٥] ٤٢ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَأَشْعَثُ وَمُجَالِدٌ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَدَاوُدُ - قَالَ دَاوُدُ حَدَّثَنَا - كُلُّهُمْ عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ عَلَيْهَا، قَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ، فَقَالَتْ: فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فِي السُّكْنَى وَالنَّفَقَةِ، قَالَتْ: فَلَمْ يَجْعَلْ لِي سَكْنَى وَلَا نَفَقَةً، وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

[٣٧٠٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ حُصَيْنٍ وَدَاوُدَ وَمُغِيرَةَ وَإِسْمَاعِيلَ وَأَشْعَثَ، عَنِ الشَّعْبِيِّ؛ أَنَّهُ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، بِمِثْلِ حَدِيثِ زُهَيْرٍ عَنْ هُشَيْمٍ.

[1] At-Talâq 65:1.

[3707] 43 - (...) Ash-Sha'bî said: "We entered upon Fâtimah bint Qais and she offered us fresh dates and *Sawîq*. We asked her about the woman who has been thrice divorced - where should she observe her 'Iddah? She said: 'My husband divorced me three times, and the Prophet ﷺ gave me permission to observe my 'Iddah among my family.'"

[3708] 44 - (...) It was narrated from Ash-Sha'bî, from Fâtimah bint Qais, that concerning a woman who has been thrice divorced, the Prophet ﷺ said: "She is not entitled to accommodation nor maintenance."

[3709] 45 - (...) It was narrated from Ash-Sha'bî that Fâtimah bint Qais said: "My husband divorced me three times, and I wanted to move. I went to the Prophet ﷺ and he said: 'Move to the house of your cousin 'Amr bin Umm Maktûm, and observe your 'Iddah there.'"

[٣٧٠٧] ٤٣- (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهَجَمِيُّ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتَتْحَفَّتْنَا بِرُطْبِ ابْنِ طَابٍ، وَسَقَّتْنَا سَوِيقَ سُلْتٍ، فَسَأَلْتَهَا عَنِ الْمُطَلَّاقَةِ ثَلَاثًا أَيْنَ تَعْتَدُ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثًا، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَ فِي أَهْلِي.

[٣٧٠٨] ٤٤- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ ﷺ فِي الْمُطَلَّاقَةِ ثَلَاثًا، قَالَ: «لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ».

[٣٧٠٩] ٤٥- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، فَأَرَدْتُ الثَّقَلَةَ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقَالَ: «انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكَ عَمْرٍو بْنِ أُمِّ مَكْتُومٍ، فَأَعْتَدِي عِنْدَهُ».

[3710] 46 - (...) It was narrated that Abû Ishâq said: "I was with Al-Aswad bin Yazîd, sitting in the grand *Masjid*,^[1] and *Ash-Sha'bi* was with us. *Ash-Sha'bi* narrated the *Hadîth* of Fâtimah bint Qais, that the Messenger of Allâh ﷺ did not grant to her any accommodation nor maintenance. Then Al-Aswad took a handful of pebbles and threw them at him, and said: 'Woe to you for narrating such a thing. 'Umar said: We will not leave the Book of Allâh and the *Sunnah* of our Prophet ﷺ for the words of a woman when we do not know whether she remembered or forgot. She is entitled to accommodation and maintenance. And he recited the verse: "...And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open *Fâhishah*..."^[2]

[3711] (...) A *Hadîth* similar to that of Abû Aḥmad from 'Ammâr bin Ruzaiq (no. 3710) was narrated from Abû Ishâq with this chain.

[٣٧١٠] ٤٦- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو بْنِ جَبَلَةَ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَمَارُ بْنُ رَزِيْقٍ عَنْ أَبِي إِسْحَقَ قَالَ: كُنْتُ مَعَ الْأَسْوَدِ بْنِ يَزِيدَ جَالِسًا فِي الْمَسْجِدِ الْأَعْظَمِ، وَمَعَنَا الشَّعْبِيُّ، فَحَدَّثَ الشَّعْبِيُّ بِحَدِيثِ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَجْعَلْ لَهَا سُكْنًى وَلَا نَفَقَةً، ثُمَّ أَخَذَ الْأَسْوَدُ كَفًّا مِنْ حَصَى فَحَصَبَهُ بِهِ، فَقَالَ: وَيْلَكَ! تَحَدَّثُ بِمِثْلِ هَذَا، قَالَ عُمَرُ: لَا تَتْرُكْ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنا ﷺ لِقَوْلِ امْرَأَةٍ، لَا نَذَرِي لَعَلَّهَا حَفِظَتْ أَوْ نَسِيَتْ لَهَا السُّكْنَى وَالنَّفَقَةَ، [وَنَلَا الْآيَةَ] قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ﴾ [الطلاق: ١].

[٣٧١١] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَلِيمَانُ بْنُ مُعَاذٍ عَنْ أَبِي إِسْحَقَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أَحْمَدَ عَنْ عَمَارِ بْنِ رَزِيْقٍ بِقِصَّتِهِ.

[1] Meaning the grand *Masjid* of Al-Kûfah, for Abû Ishâq, Al-Aswad, and *Ash-Sha'bi* were all in Al-Kûfah.

[2] *At-Talâq* 65:1.

[3712] 47 - (...) It was narrated that Abû Bakr bin Abî Al-Jahm bin Şukhair Al-'Adawî said: "I heard Fâṭimah bint Qais say that her husband divorced her thrice, and the Messenger of Allāh ﷺ did not grant her any accommodation or maintenance. She said: 'The Messenger of Allāh ﷺ said to me: "When your 'Iddah is over, let me know.'" So she let him know, and Mu'āwiyah, Abû Jahm and Usamah bin Zaid proposed to her. The Messenger of Allāh ﷺ said: "As for Mu'āwiyah, he is a poor man who has no wealth. As for Abû Jahm, he is a man who beats women. But (choose) Usamah bin Zaid." She gestured with her hand like this, (as if expressing disapproval), saying said: "Usamah!? Usamah!?" But the Messenger of Allāh ﷺ said to her: "Obedience to Allāh and obedience to His Messenger is better for you." She said: 'So I married him and I was envied.'"

[3713] 48 - (...) It was narrated that Abû Bakr bin Abî Al-Jahm said: "I heard Fâṭimah bint Qais say: 'My husband Abû 'Amr bin Ḥafş bin Al-Mughîrah sent 'Ayyāsh bin Abî Rabî'ah to me with word of my divorce, and he sent with him five Ṣā's of dates and five Ṣā's of barley. I said: "Do I get no maintenance other than this? And am I not to observe my 'Iddah in your home?" He said: "No." She said:

[٣٧١٢] ٤٧- (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بَكْرٍ بْنِ أَبِي الْجَهْمِ بْنِ صَخِيرِ الْعَدَوِيِّ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: إِنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، فَلَمْ يَجْعَلْ لَهَا رَسُولُ اللَّهِ ﷺ سُكْنًى وَلَا نَفَقَةً - قَالَتْ -: قَالَ لِي رَسُولُ اللَّهِ ﷺ «إِذَا حَلَلْتَ فَأَذِنِي» فَأَذَنْتُهُ، فَخَطَبَهَا مُعَاوِيَةُ وَأَبُو جَهْمٍ وَأُسَامَةُ بْنُ زَيْدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ «أَمَّا مُعَاوِيَةُ فَرَجُلٌ تَرَبَّ لَا مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ صَرَّابُ النِّسَاءِ، وَلَكِنْ أُسَامَةُ [بْنُ زَيْدٍ]» فَقَالَتْ يَبْدِهَا هَكَذَا: أُسَامَةُ! أُسَامَةُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «طَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ خَيْرٌ لَكَ» قَالَتْ: فَتَزَوَّجْتُهُ فَأَعْتُبْتُ.

[٣٧١٣] ٤٨- (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَثْوُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي الْجَهْمِ قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي أَبُو عَمْرٍو بْنُ حَفْصِ بْنِ الْمُغِيرَةِ، عِيَّاشَ بْنُ أَبِي رَيْبَعَةَ بِطَلَّاقِي: [وَأَرْسَلَ مَعَهُ بِخَمْسَةِ أَصْعِ تَمْرٍ، وَخَمْسَةِ أَصْعِ شَعِيرٍ، فَقُلْتُ: أَمَّا لِي نَفَقَةٌ

"I got dressed and went to the Messenger of Allāh ﷺ. He said: 'How many times has he divorced you?' I said: 'Three.' He said: 'He is right, you are not entitled to maintenance. Observe your 'Iddah in the house of your cousin 'Amr bin Umm Maktûm, for he is blind and you can take off your garments there. When your 'Iddah is over, let me know.' Some men proposed to me, including Mu'âwiyah and Abû Al-Jahm. The Prophet ﷺ said to me: 'Mu'âwiyah is poor and destitute, and Abû Al-Jahm is harsh towards women' - or 'he beats women,' or words to that effect - 'but you should marry Usâmah bin Zaid.'"

[3714] 49 - (...) Abû Bakr bin Abî Al-Jahm said: "Abû Salamah bin 'Abdur-Raḥmân and I entered upon Fâtimah bint Qais. We asked her and she said: 'I was married to Abû 'Amr bin Ḥaḥṣ bin Al-Mughîrah. He went out on the campaign to Najrân...' and he quoted a *Ḥadîth* like that of Ibn Maḥdî (no. 3713), and added: "She said: 'So I married him and Allāh honored me with Abû Zaid and Allāh blessed me with Abû Zaid.'"

إِلَّا هَذَا؟ وَلَا أَعْتَدُ فِي مَزَلِكُمْ؟ قَالَ: لَا، قَالَتْ: فَشَدَدْتُ عَلَيَّ ثِيَابِي، وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «كَمْ طَلَّقَكِ؟» قُلْتُ: ثَلَاثًا. قَالَ: «صَدَقَ، لَيْسَ لَكَ نَفَقَةٌ، اعْدُدِي فِي بَيْتِ ابْنِ عَمِّكَ [عَمْرُو] ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ ضَرِيرُ الْبَصَرِ، تُلْقِي ثَوْبَكَ عِنْدَهُ، فَإِذَا انْقَضَتْ عِدَّتُكَ فَأَذِنِي» قَالَتْ: فَخَطَبَنِي خُطَّابٌ، مِنْهُمْ مُعَاوِيَةُ وَأَبُو الْجَهْمِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مُعَاوِيَةَ تَرَبَّ خَفِيفُ الْحَالِ، وَأَبُو الْجَهْمِ مِنْهُ شِدَّةٌ عَلَى النِّسَاءِ - أَوْ يَضْرِبُ النِّسَاءَ، أَوْ نَحْوَ هَذَا - وَلَكِنْ عَلَيْكَ بِأَسَمَةَ ابْنِ زَيْدٍ».

[٣٧١٤] ٤٩ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ: حَدَّثَنِي أَبُو بَكْرٍ ابْنُ أَبِي الْجَهْمِ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَسَأَلْنَاهَا فَقَالَتْ: كُنْتُ عِنْدَ أَبِي عَمْرٍو بْنِ حَفْصِ بْنِ الْمُعْبِرَةِ، فَخَرَجَ فِي غَزْوَةِ نَجْرَانَ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَهْدِيٍّ، وَزَادَ: قَالَتْ: فَتَزَوَّجْتُهُ فَشَرَّفَنِي اللَّهُ بِأَبِي زَيْدٍ، وَكَرَّمَنِي اللَّهُ بِأَبِي زَيْدٍ.

[3715] 50 - (...) Abû Bakr said: "Abû Salamah and I entered upon Fâṭimah bint Qais during the time of Ibn Az-Zubair, and she told us that her husband had divorced her irrevocably..." a *Hadīth* like that of Sufyân (no. 3714).

[3716] 51 - (...) It was narrated that Fâṭimah bint Qais said: "My husband divorced me three times, and the Messenger of Allāh ﷺ did not grant me any accommodation nor maintenance."

[3717] 52 - (1481) It was narrated from Hishâm: "My father told me: 'Yaḥyâ bin Sa'eed bin Al-'Aṣ married the daughter of 'Abdur-Raḥmân bin Al-Ḥakam, then he divorced her and expelled her out of his house. 'Urwah criticized them for that, and they said: "Fâṭimah went out (of her husband's house)."' 'Urwah said: "I went to 'Ā'ishah and told her about that. She said: 'There is nothing good for Fâṭimah bint Qais in narrating this *Hadīth*.'"

[٣٧١٥] ٥٠- (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعُتْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، زَمَنَ ابْنِ الزُّبَيْرِ، فَحَدَّثَتْنَا أَنَّ زَوْجَهَا طَلَّقَهَا طَلَاقًا بَاتًا، يَنْحِرُ حَدِيثَ سُفْيَانَ.

[٣٧١٦] ٥١- (...) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ عَنْ السُّدِّيِّ، عَنِ الْبَهِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا، فَلَمْ يَجْعَلْ لِي رَسُولُ اللَّهِ ﷺ سُكْنَى وَلَا نَفَقَةً.

[٣٧١٧] ٥٢- (١٤٨١) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: حَدَّثَنِي أَبِي قَالَ: تَزَوَّجَ يَحْيَى بْنُ سَعِيدٍ ابْنَ الْعَاصِ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ، فَطَلَّقَهَا فَأَخْرَجَهَا مِنْ عِنْدِهِ، فَعَابَ ذَلِكَ عَلَيْهِمْ عُرْوَةُ، فَقَالُوا: إِنَّ فَاطِمَةَ قَدْ خَرَجَتْ. قَالَ عُرْوَةُ: فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا بِذَلِكَ فَقَالَتْ: مَا لِفَاطِمَةَ بِنْتِ قَيْسٍ خَيْرٌ [فِي] أَنْ تَذْكُرَ هَذَا الْحَدِيثَ. [انظر: ٣٧١٩]

[3718] 53 - (1482) It was narrated that Fâtimah bint Qais said: "I said: 'O Messenger of Allâh, my husband has divorced me three times, and I am afraid that someone may break in.' So he told her to move."

[3719] 54 - (1481) ^[1] It was narrated from 'Āishah that she said: "There is nothing good for Fâtimah in narrating this" (a *Hadīth* similar to no. 3717)- meaning, that she had no accommodation or maintenance.

[3720]... - (...) It was narrated from 'Abdur-Raḥmān bin Al-Qâsim that his father said: "'Urwah bin Az-Zubair said to 'Āishah: 'Do you not see so-and-so the daughter of Al-Ḥakam? Her husband divorced her three times and she left.' She said: 'It is a bad thing that she has done.' He said: 'Have you not heard what Fâtimah says?' She said: 'There is nothing good for her in mentioning that.'"

[٣٧١٨] ٥٣ - (١٤٨٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! زَوْجِي طَلَّقَنِي ثَلَاثًا، وَأَخَافُ أَنْ يُفْتَحَمَ عَلَيَّ. قَالَ: فَأَمَرَهَا فَتَحَوَّلَتْ.

[٣٧١٩] ٥٤ - (١٤٨١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ خَيْرٌ أَنْ تَذْكُرَ هَذَا- تَعْنِي قَوْلَهَا: لَا سَكْنَى وَلَا نَفَقَةَ. [راجع: ٣٧١٧]

[٣٧٢٠] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرَي إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ؟ طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ، فَقَالَتْ: بِسْمَا صَنَعْتُ، فَقَالَ: أَلَمْ تَسْمَعِي إِلَى قَوْلِ فَاطِمَةَ؟ فَقَالَتْ: أَمَا إِنَّهُ لَا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ.

[1] The sequence is like this in the text.

Chapter 7. It Is Permissible For A Women Who Is Observing 'Iddah After An Irrevocable Divorce Or The Death Of Her Husband To Go Out During The Day If She Needs To

[3721] 55 - (1483) Jâbir bin 'Abdullâh said: "My maternal aunt was divorced and she wanted to harvest her date palms. A man rebuked her for going out, so she went to the Prophet ﷺ (inquiring about going out during 'Iddah) and he said: 'No, go and harvest your date palms, for perhaps you will give charity or do an act of kindness.'"

Chapter 8. The 'Iddah Of A Woman Whose Husband Had Died, And The Like, Ends When She Gives Birth

[3722] 56 - (1484) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that his father wrote to 'Umar bin 'Abdullâh bin Al-Arqam Az-Zuhrî, telling him to go to Subai'ah bint Al-Hâarith Al-Aslamiyyah to ask her about

(المعجم ٧) - (بَابُ جَوَازِ خُرُوجِ
الْمُعْتَدَةِ الْبَائِنِ وَالْمُتَوَفَّى عَنْهَا زَوْجِهَا
فِي النَّهَارِ لِحَاجَتِهَا) (التحفة ٧)

[٣٧٢١] ٥٥ - (١٤٨٣) وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا يَحْيَى
ابْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنِي
ابْنُ جُرَيْجٍ؛ قَالَ: وَحَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ
اللهِ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: طَلَّقْتُ
خَالَتِي، فَأَرَادَتْ أَنْ تَجِدَ نَحْلَهَا، فَرَجَرَهَا
رَجُلٌ أَنْ تَخْرُجَ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ:
«بَلَى، فَجُدِّي نَحْلَكَ، فَإِنَّكَ عَسَى أَنْ
تَصَدَّقِي أَوْ تَفْعَلِي مَعْرُوفًا».

(المعجم ٨) - (بَابُ انْقِضَاءِ عِدَّةِ
الْمُتَوَفَّى عَنْهَا وَغَيْرِهَا، بَوْضِعِ الْحَمْلِ)
(التحفة ٨)

[٣٧٢٢] ٥٦ - (١٤٨٤) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَتَقَارَبَا فِي
اللَّفْظِ قَالَ حَرَمَلَةُ: حَدَّثَنَا، وَقَالَ أَبُو
الطَّاهِرِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: حَدَّثَنِي

her *Hadîth*, and what the Messenger of Allâh ﷺ said to her when she consulted him. ‘Umar bin ‘Abdullâh wrote back to ‘Abdullâh bin ‘Utbah telling him that Subai‘ah told him that she was married to Sa‘d bin Khawlah, one of Banû ‘Amir bin Lu‘ayy, who was one of those who had been present at (the Battle of) Badr. He died during the Farewell Pilgrimage while she was pregnant, and she gave birth shortly after he died. When her *Nifâs* ended, she adorned herself to receive offers of marriage. Abû As-Sanâbil bin Ba‘kak - a man from Banû ‘Abd Ad-Dâr - entered upon her and said to her: “Why do I see you beautified? Perhaps you are hoping to get married? By Allâh, you will not get married until four months and ten days have passed!” Subai‘ah said: “When he said that to me, I got dressed that evening and went to the Messenger of Allâh ﷺ and asked him about that. He advised me that my *Iddah* had ended when I gave birth, and he told me to get married if I wanted to.”

Ibn Shihâb said: “I do not see anything wrong with (a woman) getting married after she has given birth, even if she is still bleeding, but her husband should not come close to her until she becomes pure.”

يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ [بْنِ
مَسْعُودٍ]؛ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ
اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ
عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ،
فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَمَّا قَالَ لَهَا رَسُولُ
اللَّهِ ﷺ، حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ
عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ
سُبَيْعَةَ أَخْبَرَتْهُ؛ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ
خَوْلَةَ، وَهُوَ فِي بَيْتِ عَامِرِ بْنِ لُؤْيٍ، وَكَانَ
مِمَّنْ شَهِدَ بَدْرًا، فَتَوَفَّى عَنْهَا فِي حَجَّةِ
الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشُبْ أَنْ
وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ
مِنْ نَفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ
عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ
بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ
مُتَّجِمَةً؟ لَعَلَّكَ تَرْجِينَ النِّكَاحَ، إِنَّكَ
وَاللَّهِ! مَا أَنْتِ بِنَاجِحٍ حَتَّى تَمُرَّ عَلَيْكَ
أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا
قَالَ لِي ذَلِكَ، جَمَعْتُ عَلَى نَيْبِي حِينَ
أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ
عَنْ ذَلِكَ؟ فَأَقْتَنِي بِأَنِّي قَدْ حَلَلْتُ حِينَ
وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّرْجُوحِ إِنْ بَدَأَ

لي .

قَالَ ابْنُ شِهَابٍ: فَلَا أَرَى بَأْسًا أَنْ
تَتَزَوَّجَ حِينَ وَضَعَتْ، وَإِنْ كَانَتْ فِي
دَمِهَا، غَيْرَ أَنَّهُ لَا يَقْرُبُهَا زَوْجُهَا حَتَّى
تَطْهُرَ.

[3723] 57 - (1485) Sulaimân bin Yasâr narrated that Abû Salamah bin 'Abdur-Raḥmân and Ibn 'Abbâs met in the house of Abû Hurairah, and they were talking about a woman who gives birth a few days after her husband has died. Ibn 'Abbâs said: "Her 'Iddah is the longer of the two periods." Abû Salamah said: "Her 'Iddah is over." They started to dispute about that. Then Abû Hurairah said: "I am with my nephew" - meaning Abû Salamah. So they sent Kuraib, the freed slave of Ibn 'Abbâs, to Umm Salamah to ask her about that. He came to them and told them that Umm Salamah said: "Subai'ah Al-Aslamiyyah gave birth a few days after her husband died, and she mentioned that to the Messenger of Allâh ﷺ, who told her to get married."

[٣٧٢٣] ٥٧ - (١٤٨٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّبِي الْعَنَزِي: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ، أَنَّ أَبَا سَلَمَةَ ابْنَ عَبْدِ الرَّحْمَنِ وَابْنَ عَبَّاسٍ اجْتَمَعَا عِنْدَ أَبِي هُرَيْرَةَ، وَهُمَا يَذْكُرَانِ الْمَرْأَةَ تَنْفُسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، فَقَالَ ابْنُ عَبَّاسٍ: عِدَّتُهَا آخِرُ الْأَجَلَيْنِ، وَقَالَ أَبُو سَلَمَةَ: قَدْ حَلَّتْ، فَجَعَلَا يَتَنَازَعَانِ ذَلِكَ - قَالَ - فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذَلِكَ؟ فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّ أُمَّ سَلَمَةَ قَالَتْ: إِنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نَفَسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، وَإِنَّهَا ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ تَتَزَوَّجَ.

[3724] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîth* similar to no. 3723), except that Al-Laiṭh said in his *Hadîth*: "They sent word to Umm

[٣٧٢٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ

Salamah,” and he did not mention Kuraib by name.

Chapter 9. The Obligation To Mourn During The *'Iddah* Following The Death Of One's Husband, But It Is Forbidden To Mourn For More Than Three Days In Other Cases

[3725] 58 - (1486) It was narrated from Ḥumaid bin Nâfi', from Zainab bint Abi Salamah, that she told him these three *Ahādīth*. He said: "Zainab said: 'I entered upon Umm Ḥabībah, the wife of the Prophet ﷺ, when her father Abū Sufyān died. Umm Ḥabībah called for some perfume that had a yellowish color, *Khalūq* or something else, and she put some of it on a girl, then she wiped her cheeks with it and said: "By Allāh, I have no need of perfume, but I heard the Messenger of Allāh ﷺ saying on the *Minbar*: 'It is not permissible for a women who believes in Allāh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days.'"

هَرُونَ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا
الْإِسْنَادِ، غَيْرَ أَنَّ اللَّيْثَ قَالَ فِي حَدِيثِهِ:
فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ، وَلَمْ يُسَمَّ كُرَيْبًا.

(المعجم ٩) - (بَابُ وَجوب الإحْدَادِ)

في عدة الوفاة، وتحريمه في غير
ذلك، (إلا ثلاثة أيام) (التحفة ٩)

[٣٧٢٥] ٥٨ - (١٤٨٦) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ
نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا
أَخْبَرَتْهُ هَلْ فِيهِ الْأَحَادِيثُ الثَّلَاثَةُ قَالَ:
قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ
النَّبِيِّ ﷺ، حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ،
فَدَعَتْ أُمَّ حَبِيبَةَ بِطِيبٍ فِيهِ صُفْرَةٌ، خَلَقَتْ
أَوْ غَيْرُهُ، فَدَهَنْتُ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ
بِعَارِضِهَا ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي بِالطِّيبِ
[مِنْ] حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ
لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُحَدِّثُ
عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ،
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [انظر: ٣٧٢٩ و

[3726] (1487) Zainab said: "Then I entered upon Zainab bint Jahsh when her brother died. She called for some perfume and put on some of it, then she said: 'By Allâh, I have no need of perfume, but I heard the Messenger of Allâh ﷺ saying on the *Minbar*: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days."

[3727] (1488) Zainab said: "I heard my mother Umm Salamah say: A woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, my daughter's husband has died, and she has trouble in her eye; can we apply kohl for her?" The Messenger of Allâh ﷺ said: "No," two or three times, then he said: "It is only four months and ten days. During the *Jâhiliyyah* one of you would throw a piece of dung at the end of one year."

[3728] (1489) Humaid said: "I said to Zainab: 'What is this throwing a piece of dung at the end of one year?'"^[1] Zainab said: 'If a woman's husband died, she would go into a hut and wear her worst clothes, and she would not put on perfume or anything until

[٣٧٢٦] (١٤٨٧) قَالَتْ زَيْنَبُ : ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ حِينَ تُؤَفِّي أُخُوَهَا ، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ : وَاللَّهِ ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ : « لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، تُحَدِّثُ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ ، إِلَّا عَلَى زَوْجٍ ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا » . (انظر : ٣٧٣٠)

[٣٧٢٧] (١٤٨٨) قَالَتْ زَيْنَبُ : سَمِعْتُ أُمِّي أُمَّ سَلَمَةَ تَقُولُ : جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ ابْنَتِي تُؤَفِّي عَنْهَا زَوْجَهَا ، وَقَدْ اسْتَكْتَحَتْ عَيْنَهَا ، أَفَنَكْحُلُهَا ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : « لَا » - مَرَّتَيْنِ أَوْ ثَلَاثًا ، كُلُّ ذَلِكَ يَقُولُ : « لَا » - ، ثُمَّ قَالَ : « إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ » .

[٣٧٢٨] (١٤٨٩) قَالَ حُمَيْدٌ : فَقُلْتُ لِرَزِينَبَ : وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ ؟ فَقَالَتْ زَيْنَبُ : كَانَتْ الْمَرْأَةُ ، إِذَا تُؤَفِّي عَنْهَا زَوْجَهَا دَخَلَتْ حِفْشًا ، وَلَبِسَتْ شَرَّ ثِيَابِهَا ، وَلَمْ تَمَسَّ طِيبًا وَلَا شَيْئًا حَتَّى

^[1] See *Hadith* no. 3727.

one year had passed. Then an animal would be brought - a donkey or a sheep or a bird - she would rub her hands over it, and rarely did (such a woman) rub her hands over anything but it died. Then she would be given a piece of dung which she would throw, then she would go back to whatever she wanted to of perfume and other things.”

[3729] 59 - (1486) It was narrated that Ḥumaid bin Nāfi' said: I heard Zainab, the daughter of Umm Salamah, say: A close relative of Umm Ḥabibah died, and she called for some yellow perfume and put it on her forearms, and she said: "I only did this because I heard the Messenger of Allāh ﷺ say: 'It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than three days, except for a husband, four months and ten days.'"

[3730] (1487/1488) Zainab narrated it from her mother, and from Zainab the wife of the Prophet ﷺ - or from one of the wives of the Prophet ﷺ (a *Ḥadīth* similar to no. 3729).

[3731] 60 - (1488) It was narrated that Ḥumaid bin Nāfi' said: "I heard Zainab, the daughter of Umm Salamah, narrating from her mother, that a woman's husband died, and they

تَيَمَّرَ بِهَا سَنَةً، ثُمَّ تُؤْتَى بِدَابَّةٍ - حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ - فَتَقْتَضُ بِهِ، فَقَلَمًا تَقْتَضُ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ، بَعْدُ، مَا شَاءَتْ مِنْ طَيِّبٍ أَوْ غَيْرِهِ.

[٣٧٢٩] ٥٩ - (١٤٨٦) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ قَالَتْ: تُؤْفِي حَمِيمٍ لِأُمِّ حَبِيبَةَ، فَدَعَتْ بِصُفْرَةٍ فَمَسَحَتْهُ بِذِرَاعَيْهَا وَقَالَتْ: إِنَّمَا أَصْنَعُ هَذَا لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ٣٧٢٥]

[٣٧٣٠] ٦٠ - (١٤٨٨/١٤٨٧) وَحَدَّثَنَاهُ

زَيْنَبُ عَنْ أُمِّهَا، وَعَنْ زَيْنَبَ زَوْجِ النَّبِيِّ ﷺ - أَوْ عَنْ امْرَأَةٍ مِنْ بَعْضِ أَرْوَاجِ النَّبِيِّ ﷺ. [راجع: ٣٧٢٦]

[٣٧٣١] ٦٠ - (١٤٨٨) وَحَدَّثَنَا مُحَمَّدُ

بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ قَالَ: سَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ تَحَدَّثُ عَنْ أُمِّهَا أَنَّ امْرَأَةً تُؤْفِي

were worried about her (diseased) eye. They came to the Prophet ﷺ and asked him for permission to use kohl, and the Messenger of Allāh ﷺ said: 'One of you used to stay in the worst part of her house, in her worst garments' - or 'in her worst garments in her house - for a year, then if a dog passed by she would throw a piece of dung and then come out. Isn't it only four months and ten days?'"

[3732] (...) Both *Aḥadīth* (no. 3729, 2730) were narrated from Ḥumaid bin Nāfi', the *Ḥadīth* of Umm Salamah about kohl and the *Ḥadīth* of Umm Salamah and another of the wives of the Prophet ﷺ, except that he did not name her as Zainab, similar to the *Ḥadīth* of Muḥammad bin Ja'far.

[3733] 61 - (1486/1488) It was narrated from Ḥumaid bin Nāfi' that he heard Zainab bint Abī Salamah narrate that Umm Salamah and Umm Ḥabībah mentioned that a woman came to the Messenger of Allāh ﷺ and told him that the husband of a daughter of hers had died, and she had a problem in her eye and wanted to use kohl. The Messenger of Allāh ﷺ said: "One of you used to throw a piece of dung at the end of a year. It is only four months and ten days."

رَوَّجَهَا، فَخَافُوا عَلَى عَيْنِهَا، فَأَتُوا النَّبِيَّ ﷺ، فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَكُونُ فِي شَرِّ بَيْتِهَا فِي أَحْلَاسِهَا - أَوْ فِي شَرِّ أَحْلَاسِهَا فِي بَيْتِهَا - حَوْلًا، فَإِذَا مَرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ فَخَرَجَتْ أَفْلًا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[٣٧٣٢] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ بِالْحَدِيثَيْنِ جَمِيعًا حَدِيثُ أُمِّ سَلَمَةَ فِي الْكُحْلِ، وَحَدِيثُ أُمِّ سَلَمَةَ وَأُخْرَى مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، غَيْرَ أَنَّهُ لَمْ تُسَمَّ زَيْنَبُ، نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ.

[٣٧٣٣] ٦١ - (١٤٨٨/١٤٨٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ؛ أَنَّهُ سَمِعَ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَحَدَّثُ عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ تَذْكُرَانِ [أَنَّ] امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ، فَذَكَرَتْ [لَهُ] أَنَّ ابْنَتَهُ لَهَا تُؤْفِي عَنْهَا رَوَّجَهَا، فَاسْتَكْتَتْ عَيْنُهَا فِيهِ تَرِيدُ أَنْ تَكْحُلَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا».

[3734] 62 - (1486) It was narrated that Zainab bint Abi Salamah said: "When news of the death of Abû Sufyân came to Umm Ḥabîbah, on the third day she called for some yellowish perfume and wiped some of it on her forearms and cheeks, and said: 'I have no need of this, but I heard the Prophet ﷺ say: It is not permissible for a woman who believes in Allâh and the Last Day, to mourn for more than three days, except for a husband, for whom she should mourn for four months and ten days.'"

[3735] 63 - (1490) It was narrated from Nâfi' that Ṣafiyyah bint Abi 'Ubaid narrated to him from Ḥaḥṣah, or from 'Āishah, or from them both, that the Messenger of Allâh ﷺ said: "It is not permissible for any woman who believes in Allâh and the Last Day, or who believes in Allâh and His Messenger, to mourn for more than three days for anyone, except for her husband."

[3736] (...) A *Ḥadīth* similar to that of Al-Laith (no. 3735) was narrated from Nâfi' with this chain.

[٣٧٣٤] ٦٢ - (١٤٨٦) حَدَّثَنَا عُمَرُو
التَّائِقْدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعُمَرُو -
قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ
ابْنِ مُوسَى، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ
زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ قَالَتْ: لَمَّا أَتَى أُمَّ
حَبِيبَةَ نَعِيَّ أَبِي سُفْيَانَ دَعَتْ - فِي الْيَوْمِ
الثَّالِثِ - بِصُفْرَةٍ، فَمَسَحَتْ بِهِ ذِرَاعَيْهَا
وَعَارِضَيْهَا. وَقَالَتْ: كُنْتُ عَنْ هَذَا غَنِيَّةً،
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ
تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحْدِثَ فَوْقَ
ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، فَإِنَهَا تُحْدِثُ عَلَيْهِ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع: ٣٧٣٥]

[٣٧٣٥] ٦٣ - (١٤٩٠) وَحَدَّثَنَا يَحْيَى
بْنُ يَحْيَى وَفَيْيَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ
سَعْدٍ، عَنْ نَافِعٍ؛ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ
حَدَّثَتْهُ عَنْ حَفْصَةَ، أَوْ عَنْ عَائِشَةَ أَوْ عَنْ
كِلْتُمَاهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ
لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ - أَوْ تُؤْمِنُ
بِاللَّهِ وَرَسُولِهِ - أَنْ تُحْدِثَ عَلَى مَيِّتٍ فَوْقَ
ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى زَوْجِهَا».

[٣٧٣٦] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ
فَرُّوخَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ
مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ
نَافِعٍ بِإِسْنَادِ حَدِيثِ اللَّيْثِ، مِثْلَ رَوَايَتِهِ.

[3737] 64 - (...) It was narrated from Ṣafiyyah bint Abî 'Ubaid that she heard Ḥafṣah bint 'Umar, the wife of the Prophet ﷺ, narrating a *Hadīth* from the Prophet ﷺ that was similar to that of Al-Laiṭh and Ibn Dīnār (no. 3735), and he added: "She should mourn for him for four months and ten days."

[3738] (...) A *Hadīth* similar to theirs (i.e. Nāfi' and Al-Laiṭh) was narrated from Ṣafiyyah bint Abî 'Ubaid, from one of the wives of the Prophet ﷺ, from the Prophet ﷺ.

[3739] 65 - (1491) It was narrated from 'Āishah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than three days for anyone who dies, except for her husband."

[3740] 66 - (938 [sic]) It was narrated from Umm 'Aṭiyyah that the Messenger of Allāh ﷺ

[٣٧٣٧] ٦٤ - (...) وَحَدَّثَنَا أَبُو عَسَانَ الْمُسَمِّيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ؛ أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ، زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ وَابْنِ دِينَارٍ، وَزَادَ «فَإِنَّهَا تُحَدِّثُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

[٣٧٣٨] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي ثَوْبٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، جَمِيعًا عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِهِمْ.

[٣٧٣٩] ٦٥ - (١٤٩١) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سَفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُحَدِّثَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجِهَا».

[٣٧٤٠] ٦٦ - (٩٣٨) وَحَدَّثَنَا حَسَنُ ابْنُ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ

said: "No woman should mourn for more than three days for anyone who dies, except for her husband; four months and ten days, when she should not wear any dyed clothes except a garment made of *Aṣb*,^[1] and she should not put on kohl or perfume except in the case of purifying herself after menses, when she may use a little *Qusṭ* or *Azfar*."^[2]

[3741] (...) It was narrated from Hishām with this chain (a *Hadith* similar to no. 3740), and he said: "...As soon as her menses end, a little of *Qusṭ* or *Azfar*."

[3742] 67 - (...) It was narrated that Umm 'Aṭīyah said: "We were forbidden to mourn for more than three days for anyone who dies, except for a husband, four months and ten days, when we were not to put on kohl or perfume, or wear dyed garments. But a concession was granted to a woman when she purifies herself - when one of us washed herself (*Ghusl*) following menses - to use a little *Qusṭ* or *Azfar*."

هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُحْدُ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصَبٍ، وَلَا تَكْتَحِلُ، وَلَا تَمْسُ طِيًّا، إِلَّا - إِذَا طَهَّرَتْ - بُدَّةً مِنْ قُسْطٍ أَوْ أَظْفَارٍ».

[راجع: ٢١٦٦، ٢١٦٧]

[٣٧٤١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ وَقَالَا: «عِنْدَ أَذْنَى طَهْرِهَا: بُدَّةً مِنْ قُسْطٍ وَأَظْفَارٍ».

[٣٧٤٢] ٦٧ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نُنْهَى أَنْ نُحْدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَحِلُ، وَلَا نَطْطِيبُ، وَلَا نَلْبَسُ ثَوْبًا مَصْبُوغًا، وَقَدْ رُحِّصَ لِلْمَرْأَةِ فِي طَهْرِهَا - إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا - فِي بُدَّةٍ مِنْ قُسْطٍ وَأَظْفَارٍ.

[1] A Yemeni *Burd* woven from a type of yarn, some of whose strands are dyed.

[2] Two types of incense.

19. The Book Of Li'ân

٤ - (المعجم ١٩) - كتاب اللعان

(التحفة ١٠)

[3743] 1 - (1492) Sahl bin Sa'd As-Sâ'idî narrated that 'Uwaimir Al-'Ajlânî came to 'Âsim bin 'Adiyy Al-Anshârî and said to him: "O 'Âsim, what do you think, if a man finds a man with his wife, should he kill him and be killed by them in return? Or what should he do? O 'Âsim, ask the Messenger of Allâh ﷺ about that for me." So 'Âsim asked the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ did not like this question, and he criticized it so much that 'Âsim felt very upset by what he heard from the Messenger of Allâh ﷺ. When 'Âsim went back to his family, 'Uwaimir came to him and said: "O 'Âsim, what did the Messenger of Allâh ﷺ say to you?" 'Âsim said to 'Uwaimir: "You did not bring me any good. The Messenger of Allâh ﷺ did not like the question that I asked him." 'Uwaimir said: "By Allâh, I will not rest until I ask him about it." So 'Uwaimir went to the Messenger of Allâh ﷺ who was amidst the people, and he said: "O Messenger of Allâh, what do you think, if a man finds another man with his wife, should he kill

[٣٧٤٣] ١ - (١٤٩٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ أَخْبَرَهُ؛ أَنَّ عُؤَيْمِرَ الْعَجْلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الْأَنْصَارِيِّ فَقَالَ لَهُ: أَرَأَيْتَ يَا عَاصِمُ! لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَبَقْتُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَاسْتَلَّ لِي عَنْ ذَلِكَ - يَا عَاصِمُ! رَسُولَ اللَّهِ ﷺ فَسَأَلَ عَاصِمُ رَسُولَ اللَّهِ ﷺ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُؤَيْمِرُ فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَ عَاصِمُ لِعُؤَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُؤَيْمِرُ: وَاللَّهِ! لَا أَتَّهِي حَتَّى أَسْأَلَهُ عَنْهَا، فَأَقْبَلَ عُؤَيْمِرُ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا،

him and be killed by them in return? Or what should he do?" The Messenger of Allâh ﷺ said: "(Verses) have been revealed concerning you and your wife, so go and bring her."

Sahl said: "They engaged in *Li'ân*, and I was among the people who were with the Messenger of Allâh ﷺ. When they had finished, 'Uwaimir said: 'O Messenger of Allâh, I would be a liar if I kept her now.' So he divorced her three times before the Messenger of Allâh ﷺ could tell him to do anything."

Ibn Shihâb said: "Then that became the practice of those who engage in *Li'ân*."

[3744] 2 - (...) Sahl bin Sa'd Al-Anṣârî narrated that 'Uwaimir Al-Anṣârî, one of Banû Al-'Ajlân, came to 'Āsim bin 'Adiyy... and he quoted a *Hadīth* like that of Mālik (no. 3743). And he added into the *Hadīth*: "...His leaving her after that became the practice of those who engage in *Li'ân*." And he added: "Sahl said: 'She was pregnant, so her son was named after her, then it became the practice that he could inherit from her and she could inherit from him the shares decreed by Allâh.'"

[3745] 3 - (...) Ibn Juraij narrated: "Ibn Shihâb told me about the two who engage in

أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَتِكَ، فَادْهَبْ فَأْتِ بِهَا».

قَالَ سَهْلٌ: فَتَلَاعَنَا، وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَا قَالَ عُؤَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنْ أَمْسَكْتُهَا، فَطَلَقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَكَانَتْ [تِلْكَ] سُنَّةَ الْمُتَلَاعِنِينَ.

[٣٧٤٤] ٢- (...) وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ [الْأَنْصَارِيُّ]؛ أَنَّ عُؤَيْمِرَ الْأَنْصَارِيَّ مِنْ بَنِي الْعَجْلَانِ، أَتَى عَاصِمَ بْنَ عَدِيٍّ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَأَدْرَجَ فِي الْحَدِيثِ قَوْلَهُ: وَكَانَ فِرَاقُهُ إِيَّاهَا - بَعْدَ - سُنَّةٍ فِي الْمُتَلَاعِنِينَ. وَزَادَ فِيهِ: قَالَ سَهْلٌ: وَكَانَتْ حَامِلًا، فَكَانَ ابْنُهَا يُدْعَى إِلَى أُمِّهِ، ثُمَّ جَرَتْ السُّنَّةُ أَنَّهُ يَرِثُهَا وَتَرِثُ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا.

[٣٧٤٥] ٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

Li'ân and what is done in this case, based on the *Hadîth* of Sahl bin Sa'd, the brother of Banû Sâ'idah, according to which a man from among the *Anṣâr* came to the Prophet ﷺ and said: 'O Messenger of Allâh, what do you think of a man who finds another man with his wife?...'" and he mentioned the same *Hadîth* (no. 3743), and added: "So they engaged in *Li'ân* in the *Masjid* and I was present." And he said in the *Hadîth*: "Then he divorced her three times before the Messenger of Allâh ﷺ could tell him to, and he divorced her in front of the Prophet ﷺ. The Prophet ﷺ said: 'Every couple who engage in *Li'ân* are to be separated.'"

[3746] 4 - (1493) It was narrated that Sa'eed bin Jubair said: "I was asked about the couple who engage in *Li'ân*, during the governorship of Muṣ'ab - should they be separated?" He said: "I did not know what to say, so I went to the house of Ibn 'Umar in Makkah and I said to the slave: 'Ask for permission for me to enter.' He said: 'He is taking a nap.' But he heard my voice and said: 'Ibn Jubair?' I said: 'Yes.' He said: 'Come in, for by Allâh it can only be some need that has brought you at this hour.' So I went in, and saw him resting on a blanket, reclining on a pillow that

ابن جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنِ الْمُتَلَاعِنَيْنِ وَعَنِ السَّنَةِ فِيهِمَا، عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَحْيَى بَنِي سَاعِدَةَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ، وَزَادَ فِيهِ: فَتَلَاعَنَّا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ، وَقَالَ فِي الْحَدِيثِ: فَطَلَّقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ، فَفَارَقَهَا عِنْدَ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «ذَاكُمُ التَّفْرِيقُ بَيْنَ كُلِّ مُتَلَاعِنَيْنِ».

[3746] 4 - (1493) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ عَنِ الْمُتَلَاعِنَيْنِ فِي إِمْرَةٍ مُضْغَبٍ، أَتَفَرَّقُ بَيْنَهُمَا؟ قَالَ: فَمَا دَرَيْتُ مَا أَقُولُ: فَمَضَيْتُ إِلَى مَنْزِلِ ابْنِ عُمَرَ بِمَكَّةَ، فَقُلْتُ لِلْعَلَامِ: اسْتَأْذِنْ لِي، قَالَ: إِنَّهُ قَائِلٌ، فَسَمِعَ صَوْتِي، قَالَ: ابْنُ جُبَيْرٍ؟ قُلْتُ: نَعَمْ، قَالَ: ادْخُلْ، فَوَاللَّهِ! مَا جَاءَ بِكَ، هَذِهِ السَّاعَةُ، إِلَّا حَاجَةٌ،

was stuffed with palm fibers. I said: 'Abû 'Abdur-Rahmân, should a couple who engage in *Li'ân* be separated?' He said: '*Subhân-Allâh*, yes. The first one to ask about this was so-and-so the son of so-and-so. He said: "O Messenger of Allâh, what do you think, if one of us finds his wife committing an immoral action, what should he do? If he speaks, he will be speaking of a serious matter, and if he keeps quiet, he will be keeping quiet about an equally serious matter." The Prophet ﷺ remained silent and did not answer him. Then he came to him after that, and said: "I have been afflicted with what I asked you about." Then Allâh revealed these verses in *Sûrat An-Nûr*: "And for those who accuse their wives..."^[1] He (ﷺ) recited them to him, and exhorted and admonished him, and told him that the punishment in this world was lighter than the punishment in the Hereafter. He said: "No, by the One Who sent you with the truth, I am not lying about her." Then he (ﷺ) called her and exhorted and admonished her, and told her that the punishment in this world was lighter than the punishment in the Hereafter. She said: "No, by the One Who sent you with the truth, he is lying." He told the

فَدَخَلْتُ، فَإِذَا هُوَ مُفْتَرٍشٌ بَرْدَعَةً، مُتَوَسِّدٌ
وِسَادَةً حَشَوْهَا لَيْفٌ. قُلْتُ: أَبَا عَبْدِ
الرَّحْمَنِ! الْمُتَلَاعِنَانِ، أَتُفَرَّقُ بَيْنَهُمَا؟
قَالَ: سُبْحَانَ اللَّهِ! نَعَمْ، إِنَّ أَوَّلَ مَنْ سَأَلَ
عَنْ ذَلِكَ فُلَانُ بْنُ فُلَانٍ، قَالَ: يَا رَسُولَ
اللَّهِ! أَرَأَيْتَ أَنْ لَوْ وَجَدَ أَحَدُنَا امْرَأَتَهُ
عَلَى فَاحِشَةٍ، كَيْفَ يَصْنَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمَ
بِأَمْرِ عَظِيمٍ. وَإِنْ سَكَتَ سَكَتَ عَنْ مِثْلِ
ذَلِكَ، قَالَ: فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ،
فَلَمَّا كَانَ بَعْدَ ذَلِكَ آتَاهُ فَقَالَ: إِنَّ الَّذِي
سَأَلْتُكَ عَنْهُ قَدْ ابْتَلَيْتُ بِهِ، فَأَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ هَؤُلَاءِ الْآيَاتِ فِي سُورَةِ النُّورِ:
﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ [النور: ٦-٩]
فَتَلَاهُنَّ عَلَيْهِ وَوَعَّظَهَا وَذَكَرَهَا، وَأَخْبَرَهَا أَنَّ
عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ،
قَالَ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا كَذَبْتُ
عَلَيْهَا. ثُمَّ دَعَاَهَا فَوَعَّظَهَا وَذَكَرَهَا
وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ
عَذَابِ الْآخِرَةِ، قَالَتْ: لَا، وَالَّذِي بَعَثَكَ
بِالْحَقِّ إِنَّهُ لَكَاذِبٌ. فَبَدَأَ بِالرَّجُلِ فَشَهِدَ
أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ،
وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ

^[1] *An-Nûr* 24:6-9.

man to start (the process of *Li'ân*). So he testified four times, by Allâh, that he was telling the truth, and the fifth time that the curse of Allâh would be upon him if he was lying. Then he (ﷺ) told the woman to testify. She testified four times by Allâh that he was lying, and the fifth time that the wrath of Allâh would be upon her if he was telling the truth. Then he separated them.”

[3747] (...) Sa'eed bin Jubair said: “At the time of Muṣ'ab bin Az-Zubair, I was asked about the two who engaged in *Li'ân*, and I did not know what to say, so I went to 'Abdullâh bin 'Umar and I said: 'Do you think that two who engage in *Li'ân* should be separated?...’” then he mentioned a *Hadīth* like that of Ibn Numair (no. 3746).

[3748] 5 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said to the two who engaged in *Li'ân*: ‘Your reckoning is with Allâh; one of you is lying. You have no rights over her.’ He said: ‘O Messenger of Allâh, my property (which I gave her)?’ He said: ‘You have no right to it. If you are telling the truth about her, it is in return for having been intimate with her, and if you are lying about her, they you have

الكَاذِبِينَ، ثُمَّ تَتَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَقَ بَيْنَهُمَا.

[٣٧٤٧] (...) وَحَدَّثَنِيهِ عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتْلَاعَيْنِ، زَمَنَ مُضْعَبِ بْنِ الرَّبِيعِ، فَلَمْ أَذِرْمَا أَقُولُ: فَأَتَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، فَقُلْتُ: أَرَأَيْتَ الْمُتْلَاعَيْنِ أَبْفَرَقُ بَيْنَهُمَا؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[٣٧٤٨] ٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْمُتْلَاعَيْنِ: «حِسَابُكُمَا عَلَى اللَّهِ. أَحَدُكُمَا كَاذِبٌ، لَا سَبِيلَ لَكَ عَلَيْهَا» قَالَ: يَا رَسُولَ اللَّهِ مَا لِي؟ قَالَ:

even less right to it.” Zuhair said in his report: “Sufyân bin ‘Amr told us that he heard Sa‘eed bin Jubair say: ‘I heard Ibn ‘Umar say: The Messenger of Allâh ﷺ said...”

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ مِنْهَا» قَالَ زُهَيْرٌ فِي رَوَاتِهِ: قَالَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

[3749] 6 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ separated two members of Banû Al-‘Ajlân and said: ‘Allâh knows that one of you is lying; will either of you repent?’”

[٣٧٤٩] ٦- (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الزُّهْرَانِيُّ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ: فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ، وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟».

[3750] (...) Sa‘eed bin Jubair said: “I asked Ibn ‘Umar about *Li'ân*,” and he narrated a similar *Hadîth* (as no. 3749) from the Messenger of Allâh ﷺ.

[٣٧٥٠] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ؛ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ اللَّعَانِ؟ فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3751] 7 - (...) It was narrated that Sa‘eed bin Jubair said: “Mus‘ab did not separate the two who engaged in *Li'ân*.” Sa‘eed said: “I mentioned that to ‘Abdullâh bin ‘Umar and he said: ‘The Prophet of Allâh ﷺ separated the couple from Banû Al-‘Ajlân.”

[٣٧٥١] ٧- (...) وَحَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِلْمُسَمَعِيِّ وَابْنِ الْمُثَنَّى - قَالُوا: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمْ يُفَرِّقْ مُضْعَبُ بَيْنَ الْمُتَلَاعِنِينَ، قَالَ سَعِيدٌ: فَذَكَرْتُ

ذَلِكَ لِعَبْدِ اللَّهِ ابْنِ عُمَرَ، فَقَالَ: فَرَّقَ نَبِيُّ
اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ.

[3752] 8 - (1494) It was narrated from Ibn 'Umar that a man engaged in *Li'ân* with his wife at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ separated them and attributed the child to his mother.

[٣٧٥٢] ٨ - (١٤٩٤) وَحَدَّثَنَا سَعِيدُ
ابْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا
مَالِكٌ؛ وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى -
وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ
نَافِعٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَجُلًا لَاعَنَ
امْرَأَتَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَفَرَّقَ
رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا وَالْحَقَّ الْوَلَدَ بِأُمِّهِ؟
قَالَ: نَعَمْ.

[3753] 9 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ asked a man of the *Anṣâr* and his wife to engage in *Li'ân*, and he separated them."

[٣٧٥٣] ٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا
ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ
اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَاعَنَ
رَسُولُ اللَّهِ ﷺ بَيْنَ رَجُلٍ مِنَ الْأَنْصَارِ
وَامْرَأَتِهِ، وَفَرَّقَ بَيْنَهُمَا.

[3754]... - (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3753).

[٣٧٥٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا
يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ ﷺ بِهَذَا
الْإِسْنَادِ.

[3755] 10 - (1495) It was narrated that 'Abdullâh said: "We were in the *Masjid* on the night of Friday when a man from among the *Anṣâr* came and said: 'If a man finds another man with

[٣٧٥٥] ١٠ - (١٤٩٥) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ
ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِرُؤَيْسٍ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا

his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage. By Allâh, I am going to ask the Messenger of Allâh ﷺ about it.' The next day, he went to the Messenger of Allâh ﷺ and asked him, saying: 'If a man finds another man with his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage.' The Messenger of Allâh ﷺ said: 'O Allâh, guide us to the ruling,' and he started to supplicate. Then the verse of *Li'ân* was revealed: "And for those who accuse their wives, but have no witnesses except themselves..."^[1] Then that man was put to that test before the people. He and his wife came to the Messenger of Allâh ﷺ and engaged in *Li'ân*. The man testified four times by Allâh that he was telling the truth, then the fifth time he swore that the curse of Allâh would be upon him if he was lying. Then she started to testify, and the Prophet ﷺ said to her: 'Stop.' But she insisted and carried on engaging in *Li'ân*. When they left, he said: 'Perhaps she will give birth to a curly-haired black child.' And she did give birth to a curly-haired black child."

- جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُلَقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّا لِلَّيْلَةِ جُمُعَةٌ فِي الْمَسْجِدِ، إِذْ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ جَلْدَتْهُمُوهُ، أَوْ قَتَلَ فَتَلْتُمُوهُ، وَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ، وَاللَّهِ! لَأَسْأَلَنَّ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَلَمَّا كَانَ مِنَ الْعِدِ أَتَى رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ جَلْدَتْهُمُوهُ، أَوْ قَتَلَ فَتَلْتُمُوهُ، أَوْ سَكَتَ سَكَتَ عَلَى غَيْظٍ. فَقَالَ: «اللَّهُمَّ! افْتَحْ وَجْعَلْ يَدْعُو، فَزَلْتَ آيَةُ اللَّعَانِ: ﴿وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ﴾، هَذِهِ الْآيَاتُ [النور: ٦-٩]، فَأُبْلِي بِهِ ذَلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ، فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَتَلَاَعْنَا، فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، ثُمَّ لَعَنَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، فَذَهَبَتْ لِتَلْعَنَ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَهْ» فَأَبَتْ فَلَعَنَتْ، فَلَمَّا أَذْبَرَا قَالَ: «لَعَلَّهَا أَنْ تَحْيِيَ بِهِ أَسْوَدَ جَعْدًا» فَجَاءَتْ بِهِ أَسْوَدَ جَعْدًا.

[1] An-Nur 24:6-7.

[3756] (...) A similar report (as no. 3755) was narrated from Al-A'mash with this chain.

[٣٧٥٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ ابْنُ سُلَيْمَانَ، جَمِيعًا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[3757] 11 - (1496) It was narrated that Muḥammad said: "I asked Anas bin Mâlik (about *Li'ân*) as I saw that he had knowledge of it. He said: 'Hilâl bin Umayyah accused his wife (of committing *Zinâ*) with Sharîk bin Saḥmâ', who was the brother of Al-Barâ' bin Mâlik on his mother's side. He was the first man to engage in *Li'ân* in Islam.' He said: 'He engaged in *Li'ân* with her and the Messenger of Allâh ﷺ said: "Watch her. If she brings forth a child who is white with straight hair and something wrong with his eyes, then he belongs to Hilâl bin Umayyah, and if she gives birth to a child who has dark eyelids, curly hair and lean calves, then he belongs to Sharîk bin Saḥmâ'." He said: 'I was told that she gave birth to a child who had dark eyelids, curly hair and lean calves.'"

[٣٧٥٧] ١١ - (١٤٩٦) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ - وَأَنَا أَرَى أَنَّ عِنْدَهُ مِنْهُ عِلْمًا - فَقَالَ: إِنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ بِشَرِيكَ بْنِ سَحْمَاءَ، وَكَانَ أَخَا الْبَرَاءِ بْنِ مَالِكٍ لِأُمِّهِ، وَكَانَ أَوَّلَ رَجُلٍ لَاعَنَ فِي الْإِسْلَامِ، قَالَ: فَلَاعَنَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهَ أَبْيَضَ سَبْطًا قُضِيَ الْعَيْنَيْنِ فَهُوَ لِهِلَالِ بْنِ أُمَيَّةَ، وَإِنْ جَاءَتْ بِهَ أَكْحَلَ جَعْدًا حُمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكَ بْنِ سَحْمَاءَ» قَالَ: فَأَنْبِئْتُ أَنَّهَا جَاءَتْ بِهَ أَكْحَلَ جَعْدًا حُمْشَ السَّاقَيْنِ.

[3758] 12 - (1497) It was narrated that Ibn 'Abbâs said: "Mention of *Li'ân* was made in the presence of the Messenger of Allâh ﷺ. 'Āsim bin 'Adiyy said something about that, then he

[٣٧٥٨] ١٢ - (١٤٩٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ وَعَيْسَى بْنُ حَمَّادٍ الْمِصْرِيُّانِ - وَاللَّفْظُ لِابْنِ رُمْحٍ - قَالَا: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ،

left. A man from among his people came to him and complained that he had found a man with his wife. 'Āsim said: 'I am being tested with what I said.' He took him to the Messenger of Allāh ﷺ and told him what he had found his wife doing. That man was sallow and lean, with straight hair, and the one whom he claimed to have found with his wife had fleshy calves and was dark and bulky. The Messenger of Allāh ﷺ said: 'O Allāh, make it clear.' Then she gave birth to a child who resembled the one who her husband said he found with her. The Messenger of Allāh ﷺ made them engage in *Li'ân*." A man said to Ibn 'Abbās in that gathering: "Was she the one about whom the Messenger of Allāh ﷺ said: 'If I were to have stoned anyone without evidence, I would have stoned this woman?'" Ibn 'Abbās said: 'No, that was a woman who continued to be a bad woman after becoming Muslim.'"

[3759] (...) It was narrated that Ibn 'Abbās said: "Mention of the two who engage in *Li'ân* was made in the presence of the Messenger of Allāh ﷺ..." a *Hadīth* like that of Al-Laith (no. 3758), and he added, after saying bulky, "with very curly hair."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذَكَرَ التَّلَاعُنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا، ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلًا، فَقَالَ عَاصِمٌ: مَا ابْتُلِيتُ بِهَذَا إِلَّا لِقَوْلِي، فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ مُضْفَرًا، قَلِيلَ اللَّحْمِ، سَبَطَ الشَّعْرَ، وَكَانَ الَّذِي ادَّعَى إِلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ، خَذَلًا، آدَمَ، كَثِيرَ اللَّحْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! بَيِّنْ» فَوَضَعَتْ شَبِيهَا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجَهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلَا عَنَ رَسُولِ اللَّهِ ﷺ بَيْنَهُمَا، فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ؟» فَقَالَ ابْنُ عَبَّاسٍ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهَرُ فِي الْإِسْلَامِ الشُّوْءَ.

[٣٧٥٩] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ يَعْنِي ابْنَ يَلَالٍ عَنْ يَحْيَى، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ

عَبَّاسٍ أَنَّهُ قَالَ: ذَكَرَ الْمُتَلَاعِنَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ، وَزَادَ [فِيهِ]، بَعْدَ قَوْلِهِ كَثِيرَ اللَّحْمِ - قَالَ - : جَعْدًا قَطَطًا .

[3760] 13 - (...) It was narrated that Al-Qâsim bin Muḥammad said: “‘Abdullâh bin Shaddâd said: ‘Mention of the two who engage in *Li'ân* was made in the presence of Ibn ‘Abbâs, and Ibn Shaddâd said: “Are they the two of whom the Prophet ﷺ said: ‘If I were to stone anyone without proof, I would stone her?’ Ibn ‘Abbâs said: “No, that was a woman who was infamous for her immoral conduct.”

[٣٧٦٠] ١٣ - (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرُو - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ: وَذَكَرَ الْمُتَلَاعِنَانِ عِنْدَ ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ شَدَّادٍ: أَهْمَا اللَّذَانِ قَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ رَاجِمًا أَحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا؟» فَقَالَ ابْنُ عَبَّاسٍ: لَا، تِلْكَ امْرَأَةٌ أَعْلَنْتُ. قَالَ ابْنُ أَبِي عُمَرَ فِي رَوَايَتِهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ .

[3761] 14 - (1498) It was narrated from Abû Hurairah that Sa'd bin 'Ubâdah Al-Anṣârî said: “O Messenger of Allâh, do you think that if a man finds another man with his wife, he should kill him?” The Messenger of Allâh ﷺ said, “No.” Sa'd said: “(But) he would (do that), by the One Who honored you with the truth!” The Messenger of Allâh ﷺ said: “Listen (you people) to what your leader says.”

[٣٧٦١] ١٤ - (١٤٩٨) حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ الْأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الرَّجُلَ يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا» قَالَ سَعْدٌ: بَلَى، وَالَّذِي أَكْرَمَكَ بِالْحَقِّ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا إِلَيَّ مَا يَقُولُ سَيِّدُكُمْ» .

[3762] 15 - (...) It was narrated from Abû Hurairah that Sa'd bin 'Ubâdah said: "O Messenger of Allâh, if I find a man with my wife, should I let him be until I bring four witnesses?" He said: "Yes."

[3763] 16 - (...) It was narrated that Abû Hurairah said: "Sa'd bin 'Ubâdah said: 'O Messenger of Allâh, if I find a man with my wife, should I not touch him until I bring four witnesses?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'No, by the One who sent you with the truth! I would hasten to him with my sword before that.' The Messenger of Allâh ﷺ said: 'Listen (you people) to what your leader says. He is jealous, but I am more jealous than him, and Allâh is more jealous than me.'"

[3764] 17 - (1499) It was narrated that Al-Mughîrah bin Shu'bah said: "Sa'd bin 'Ubâdah said: 'If I saw a man with my wife, I would strike him with my sword, and not with the flat side of it.' News of that reached the Messenger of Allâh ﷺ and he

[٣٧٦٢] ١٥ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ: يَا رَسُولَ اللَّهِ! إِنْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلًا، [أَأْمِهْلُهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ «نَعَمْ».

[٣٧٦٣] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ اللَّهِ! لَوْ وَجَدْتُ مَعَ أَهْلِي رَجُلًا، لَمْ أَمْسَهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ: كَلَّا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنْ كُنْتُ لَأُعَاجِلُهُ بِالسَّيْفِ قَبْلَ ذَلِكَ، قَالَ رَسُولُ اللَّهِ ﷺ «اسْمَعُوا إِلَيَّ مَا يَقُولُ سَيِّدُكُمْ، إِنَّهُ لَعَيُورٌ، وَأَنَا أَغَيْرُ مِنْهُ، وَاللَّهُ أَغَيْرُ مِنِّي».

[٣٧٦٤] ١٧ - (١٤٩٩) حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ -

said: 'Are you surprised at the jealousy of Sa'd? By Allâh, I am more jealous than him, and Allâh is more jealous than me. It is because of His jealousy that Allâh forbade immoral deeds, both open and secret. There is no person who is more jealous than Allâh, and there is no person to whom warnings are more beloved than Allâh. Because of that, Allâh sent the Messengers as bearers of glad tidings and warnings. There is no person to whom praise is more beloved than Allâh. Because of that Allâh made the promise of Paradise.'"

[3765] (...) A similar report (as no. 3764) was narrated from 'Abdul-Malik bin 'Umair with this chain.

[3766] 18 - (1500) It was narrated that Abû Hurairah said: "A man from Banû Fazârah came to the Prophet ﷺ and said: 'My wife has given birth to a black boy.' The Prophet ﷺ said: 'Do you have camels?' He said: 'Yes.' He said: 'What are their colors?' He said: 'Red.' He said: 'Are there any dusky ones among

كَاتِبِ الْمُغِيرَةِ - عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصَفِّحٍ عَنْهُ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ. فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللَّهِ! لَأَنَا أَغَيْرُ مِنْهُ، وَاللَّهُ أَغَيْرُ مِنِّي، مِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا شَخْصَ أَغَيْرُ مِنَ اللَّهِ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْعُدُوِّ مِنَ اللَّهِ؛ مِنْ أَجْلِ ذَلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنذِرِينَ، وَلَا شَخْصَ أَحَبُّ إِلَيْهِ الْمَدْحَةُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ».

[٣٧٦٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: غَيْرَ مُصَفِّحٍ، وَلَمْ يَقُلْ عَنْهُ.

[٣٧٦٦] ١٨ - (١٥٠٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ

them?’ He said: ‘There are dusky ones among them.’ He said: ‘Where does that come from?’ He said: ‘Perhaps it is an inherited trait.’ He said: ‘And perhaps this is an inherited trait.’”

[3767] 19 - (...) A *Hadīth* similar to that of Ibn ‘Uyaynah (no. 3766) was narrated from Az-Zuhrī with this chain, except that according to the *Hadīth* of Ma‘mar he said: “O Messenger of Allāh, my wife has given birth to a black boy,” as if hinting that it was not his. And at the end of the *Hadīth* he said: “And he did not allow him to deny the child.”

[3768] 20 - (...) It was narrated from Abū Hurairah that a Bedouin came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, my wife has given birth to a black boy, and I am shocked and am not

إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُمْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: «نَعَمْ»، قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا مِنْ أَوْزُقٍ؟» قَالَ: إِنَّ فِيهَا لَوْزُقًا. قَالَ: «فَأَنْتَ أَتَاهَا ذَاكَ؟» قَالَ: عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ، قَالَ: «وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ».

[٣٧٦٧] ١٩ - (...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَحْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا ابْنُ أَبِي ذُئْبٍ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ فَقَالَ: يَا رَسُولَ اللَّهِ! وَلَدَتْ أُمْرَأَتِي غُلَامًا أَسْوَدَ، وَهُوَ حِينَنِيذٍ يُعْرَضُ بِأَنْ يَنْفِيَهُ، وَزَادَ فِي آخِرِ الْحَدِيثِ - قَالَ -: وَلَمْ يُرْخَصْ لَهُ فِي الْإِنْتِمَاءِ مِنْهُ.

[٣٧٦٨] ٢٠ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَرَمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي

sure (if he is mine).” The Prophet ﷺ said to him: “Do you have camels?” He said: “Yes.” He said: “What are their colors?” He said: “Red.” He said: “Are there any dusky ones among them?” He said: “Yes.” The Messenger of Allâh ﷺ said: “How is that?” He said: “Perhaps, O Messenger of Allâh, that it is an inherited trait.” The Messenger of Allâh ﷺ said: “Perhaps this is also an inherited trait.”

[3769] (...) It was narrated that Abû Hurairah narrated a similar report (as no. 3766) from the Messenger of Allâh ﷺ.

سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، وَإِنِّي أَنْكَرْتُهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقٍ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنْتَ هُوَ؟» قَالَ: لَعَلَّهُ، يَا رَسُولَ اللَّهِ! يَكُونُ نَزْعُهُ عِرْقُ لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَهَذَا لَعَلَّهُ أَنْ يَكُونَ نَزْعُهُ عِرْقُ لَهُ».

[٣٧٦٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَّيْنٌ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: بَلَّغْنَا أَنَّ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ بِتَحْوِ حَدِيثِهِمْ.

20. The Book Of Manumission

Chapter: One Who Frees His Share Of A Slave

[3770] 1 - (1501) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares. Then he should free the slave, otherwise he has freed only what he has freed.'"

[3771] (...) A *Hadīth* similar to that of Mālik from Nāfi' (no. 3770) was narrated from Nāfi' from Ibn 'Umar.

٥ - (المعجم ٢٠) - كتاب العتق (التحفة ١)

(المعجم ...) - (باب: من أعتق
شركا له في عبد) (التحفة ١)

[٣٧٧٠] ١ - (١٥٠١) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ
نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ،
فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قُوَّماً عَلَيْهِ
قِيَمَةُ الْعَدْلِ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ
وَعَتَقَ عَلَيْهِ الْعَبْدَ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا
عَتَقَ». [انظر: ٤٣٢٥]

[٣٧٧١] (...) وَحَدَّثَنَاهُ فُتَيْبَةُ بْنُ
سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ
اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ
فَرُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ؛ وَحَدَّثَنَا
أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا
حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا عُيَيْدُ اللَّهِ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ
قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ؛ وَحَدَّثَنِي
إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ

عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ ابْنُ أُمَيَّةَ، وَحَدَّثَنَا هُرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أَسَامَةُ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ ابْنِ أَبِي ذُنْبٍ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ بِمَعْنَى حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

Chapter 1. A Slave Working To Pay Off The Other Half

(المعجم ١) - (بَابُ ذِكْرِ سَعَايَةِ الْعَبْدِ)
(التحفة ٢)

[3772] 2 - (1502) It was narrated from Abû Hurairah, that the Prophet ﷺ said concerning a slave who is owned by two men, one of whom manumits (his share): "He is responsible (for manumitting the other share)."

[٣٧٧٢] ٢ - (١٥٠٢) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ -: فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ، فَيُعْتَقُ أَحَدُهُمَا قَالَ -: «يُضْمَنُ». [انظر: ٤٣٣١]

[3773] 3 - (1503) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever manumits his share of a slave, let him manumit him completely with his own wealth if he has wealth, and if he does not have wealth, let the slave work for his manumission, without being overburdened."

[٣٧٧٣] ٣ - (١٥٠٣) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُرْوَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِقْصًا لَهُ فِي عَبْدٍ، فَخَلَّاهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ،

اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ. [انظر:

[٤٣٣٢]

[3774] 4 - (...) It was narrated from Sa'eed bin Abî 'Arûbah with this chain (a *Hadîth* similar to no. 3773), and he added: "If he does not have any money, a fair price should be worked out for the slave, then let him work for the share that was not manumitted, without him being overburdened."

[3775] (...) Wahb bin Jarîr narrated: "My father said: 'I heard Qatâdah narrate...'" a *Hadîth* similar to that of Ibn Abî 'Arûbah (no. 3774) with this chain, and he mentioned in the *Hadîth*: "...A fair price should be worked out for him."

Chapter 2. *Al-Walâ'* (Right Of Inheritance) Belongs To The One Who Manumits The Slave

[3776] 5 - (1504) It was narrated from 'Āishah that she wanted to buy a slave woman and manumit her, and her masters said: "We will sell her on condition that the right of inheritance (*Al-Walâ'*) remains ours." She mentioned that to the Messenger of Allāh ﷺ and he said: "Do not let that stop you, for the right of inheritance belongs to the one who manumits (the slave)."

[٣٧٧٤] ٤ - (...) وَحَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ بِهَذَا الْإِسْنَادِ، وَزَادَ «إِنْ لَمْ يَكُنْ لَهُ مَالٌ قَوْمَ عَلَيْهِ الْعَبْدُ قِيمَةً عَدْلٍ، ثُمَّ يُسْتَسْعَى فِي نَصِيبِ الَّذِي لَمْ يُعْتَقْ، غَيْرَ مَشْقُوقٍ عَلَيْهِ».

[٣٧٧٥] (...) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ بِهَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ ابْنِ أَبِي عَرُوبَةَ، وَذَكَرَ فِي الْحَدِيثِ: قَوْمَ عَلَيْهِ قِيمَةً عَدْلٍ.

(المعجم ٢) - (بَابُ بَيَانِ أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ) (التحفة ٣)

[٣٧٧٦] ٥ - (١٥٠٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَقَالَ أَهْلُهَا: نَبِيعُكَهَا عَلَى أَنْ وَلَاءَهَا لَنَا، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

[3777] 6 - (...) It was narrated from 'Urwah that 'Āishah told him that Barîrah came to her seeking her help with her contract of manumission, as she had not paid off anything stipulated in her contract of manumission. 'Āishah said to her: "Go back to your masters, and if they like, I will pay off your contract of manumission on your behalf, and the right of inheritance (*Al-Walâ*) will be mine, then I will do it." Barîrah mentioned that to her masters, but they refused and said: "If she wishes to do that for you, seeking reward with Allâh, then let her do it, but the right of inheritance will be ours." She ('Āishah) mentioned that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to her: "Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave)." Then the Messenger of Allâh ﷺ stood up and said: "What is the matter with people who stipulate conditions that are not in the Book of Allâh? Whoever stipulates a condition that is not in the Book of Allâh has no right, even if he stipulates a hundred times. The conditions stipulated by Allâh are more valid and carry more weight."

[3778] 7 - (...) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that she said: "Barîrah came to me and said: 'O

[٣٧٧٧] ٦- (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ؛ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ، وَيَكُونَ وَلَاؤُكَ لِي، فَعَلْتُ، فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا، فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلَاؤُكَ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِتَّبَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ» ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أَنْاسٍ يَشْتَرُطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ، فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ، شَرَطَ اللَّهُ أَحَقُّ وَأَوْثَقُ».

[٣٧٧٨] ٧- (...) حَدَّثَنِي أَبُو

الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ

‘Āishah, I have made a contract of manumission with my masters, for nine *Uqiyahs*, one *Uqiyah* each year...” a *Ḥadīth* like that of Al-Laiṭh (no. 3777). And he added: “He (ﷺ) said: ‘Do not let that stop you; buy her and manumit her.’” And he (a narrator) said in the *Ḥadīth*: “Then the Messenger of Allāh ﷺ stood up before the people and praised and glorified Allāh, then he said: “To proceed.”

[3779] 8 - (...) It was narrated that ‘Āishah said: “Barīrah entered upon me and said: ‘My masters have made a contract of manumission for me, in return for nine *Uqiyah* over (a period of) nine years, one *Uqiyah* each year; help me.’ I said to her: ‘If your masters wish, I will prepare it for them in one payment, and I will manumit you, and the right of inheritance will be mine, (only) then I will do it.’ She mentioned that to her masters, but they insisted that the right of inheritance would be theirs. She came to me and told me that, and I scolded her. She said: ‘Then it is not possible.’ The Messenger of Allāh ﷺ heard and he asked me, and I told him about that. He said: ‘Buy her and manumit her, even if they stipulated that the right of inheritance would be theirs, for the right of inheritance belongs to

الرَّبِّيرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةُ إِلَيَّ، فَقَالَتْ: يَا عَائِشَةُ! إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ وَوَقِيَّةٍ، بِمَعْنَى حَدِيثِ اللَّيْثِ، وَزَادَ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ مِنْهَا، ابْتَاعِي وَأَعْتِقِي»، وَقَالَ فِي الْحَدِيثِ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ».

[۳۷۷۹] ۸- (...) [و] حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ عَلَى بَرِيرَةَ فَقَالَتْ: إِنَّ أَهْلِي كَاتَبُونِي عَلَى تِسْعِ أَوَاقٍ فِي تِسْعِ سِنِينَ، [فِي] كُلِّ سَنَةٍ وَوَقِيَّةٍ، فَأَعِينَنِي، فَقُلْتُ لَهَا: إِنْ شَاءَ أَهْلُكَ أَنْ أَعِدَّهَا لَهُمْ عِدَّةً وَاحِدَةً وَأُعْتِقَكَ، وَيَكُونَ الْوَلَاءُ لِي، فَعَلْتُ، فَذَكَرْتُ ذَلِكَ لِأَهْلِهَا، فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ، فَاتَّشَيْتُ فَذَكَرْتُ ذَلِكَ - قَالَتْ - : فَأَنْتَهَرْتُهَا، فَقَالَتْ: لَا هَاءَ اللَّهُ إِذَا، قَالَتْ: فَسَمِعَ رَسُولُ اللَّهِ ﷺ، فَسَأَلَنِي فَأَخْبَرْتُهُ، فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، وَاشْتَرِطِي لَهُمُ الْوَلَاءَ، فَإِنَّ

the one who manumits (the slave).’ So I did that. Then the Messenger of Allâh ﷺ addressed the people in the evening. He praised and glorified Allâh as He deserves, then he said: ‘What is the matter with people who stipulate conditions that are not in the Book of Allâh? There is no condition that is not in the Book of Allâh but it is invalid, even if there are one hundred conditions. The Book of Allâh is more deserving of being followed and the conditions of Allâh are more binding. What is the matter with some men among you who say: “Manumit so-and-so and the right of inheritance will be mine;” rather the right of inheritance belongs to the one who manumits (the slave).”

[3780] 9 - (...) A *Hadîth* similar to that of Abû Usâmah (no. 3779) was narrated from Hishâm bin ‘Urwah with this chain, except that in the *Hadîth* of Jarîr it says: “...Her husband was a slave, and the Messenger of Allâh ﷺ gave her the choice, and she chose herself. If he had been a free man, he would not have given her the choice.”

[3781] 10 - (...) It was narrated that ‘Aishah said: “Three rulings were given concerning Barîrah.

الْوَلَاءَ لِمَنْ أَعْتَقَ» فَقَعَلْتُ، قَالَتْ: ثُمَّ حَظَبَ رَسُولُ اللَّهِ ﷺ عَشِيَّةً، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةً شَرْطٍ، كِتَابُ اللَّهِ أَحَقُّ وَشَرَطُ اللَّهِ أَوْثَقُ، مَا بَالُ رِجَالٍ مِنْكُمْ يَقُولُ أَحَدُهُمْ: أَعْيِنُ فُلَانًا وَالْوَلَاءَ لِي، إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

[٣٧٨٠] ٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ، غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: قَالَ: وَكَانَ زَوْجُهَا عَبْدًا، فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيَّرَهَا، وَلَيْسَ فِي حَدِيثِهِمْ: «أَمَّا بَعْدُ».

[٣٧٨١] ١٠- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَزُهَيْرٍ

Her masters wanted to sell her but they stipulated that the right of inheritance would be theirs. I mentioned that to the Prophet ﷺ and he said: 'Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave).'" She said: "Then she was manumitted, and the Messenger of Allāh ﷺ gave her the choice,^[1] and she chose herself. And the people used to give her charity and she would give us gifts. I mentioned that to the Prophet ﷺ and he said: 'It is charity for her, but it is a gift for you, so eat it.'"

[3782] 11 - (...) It was narrated from 'Āishah that she bought Barīrah from some people among the *Anṣār*, and they stipulated that the right of inheritance would be theirs. The Messenger of Allāh ﷺ said: "The right of inheritance belongs to the one who bestows the favor (manumits the slave)." And the Messenger of Allāh ﷺ gave her the choice, as her husband was a slave. And she gave some meat to 'Āishah as a gift, and the Messenger of Allāh ﷺ said: "Why don't you cook some of this meat for us?" 'Āishah said: "It was given in charity to Barīrah." He said: "It

- قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ ابْنُ عُزْوَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرُطُوا وَلَاءَهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ»- قَالَتْ: وَعُتِقْتُ، فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، فَاخْتَارَتْ نَفْسَهَا -قَالَتْ-: وَكَانَ النَّاسُ يَتَصَدَّقُونَ عَلَيْهَا وَتُهْدَى لَنَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَكُمْ هَدِيَّةٌ، فَكُلُوهُ».

[٣٧٨٢] ١١- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أَنَاسٍ مِنَ الْأَنْصَارِ، وَاشْتَرَطُوا الْوَلَاءَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَاءُ لِمَنْ وَلِيَ النِّعْمَةَ» وَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ، وَكَانَ زَوْجُهَا عَبْدًا، وَأَهْدَتْ لِعَائِشَةَ لَحْمًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ صَنَعْتُمْ لَنَا مِنْ هَذَا اللَّحْمِ؟» قَالَتْ

[1] The choice to be with her husband, who is still a slave or to leave him and be free.

is charity for her and a gift for us.”

[3783] 12 - (...) It was narrated from ‘Āishah that she wanted to buy Barīrah in order to manumit her, but they (her owners) stipulated conditions about the right of inheritance. She mentioned that to the Messenger of Allāh ﷺ and he said: “Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave).” Some meat was given to the Messenger of Allāh ﷺ as a gift, and they said to the Prophet ﷺ: “This was given in charity to Barīrah.” He said: “It is charity for her but it is a gift for us.” And she was given the choice.

‘Abdur-Rahmān (a narrator) said: “Her husband was a free man.” Shu‘bah said: “Then I asked him about her husband, and he said: ‘I do not know.’”

[3784] (...) Shu‘bah narrated a similar report (as no. 3783) with this chain.

[3785] 13 - (...) It was narrated from ‘Urwah that ‘Āishah said: “The husband of Barīrah was a slave.”

عَائِشَةُ: تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

[٣٧٨٣] ١٢- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعَتَقِ، فَاشْتَرَطُوا وَلَاءَهَا، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ»، وَأَهْدِيَ لِرَسُولِ اللَّهِ ﷺ لَحْمًا، فَقَالُوا لِلنَّبِيِّ ﷺ: هَذَا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ»، وَخَيْرْتُ، فَقَالَ عَبْدُ الرَّحْمَنِ: وَكَانَ زَوْجُهَا حُرًّا، قَالَ شُعْبَةُ: ثُمَّ سَأَلْتُهُ عَنْ زَوْجِهَا؟ فَقَالَ: لَا أَدْرِي.

[٣٧٨٤] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ النَّوْفَلِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[٣٧٨٥] ١٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ أَبِي هِشَامٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُغِيرَةُ ابْنُ سَلَمَةَ الْمَخْزُومِيُّ أَبُو هِشَامٍ: حَدَّثَنَا وَهَبٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ يَزِيدَ بْنِ

رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:
كَانَ زَوْجُ بَرِيرَةَ عَبْدًا.

[3786] 14 - (...) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that she said: "Three rulings were established concerning Barîrah: She was given the choice about her husband when she was manumitted; some meat was given to her and the Messenger of Allāh ﷺ entered upon me when the earthen pot was on the fire. He called for some food, and some bread, and ordinary condiments were brought to him. He said: 'Do I not see an earthen pot on the fire with meat in it?' They said: 'Yes, O Messenger of Allāh; that is meat that was given in charity to Barîrah and we did not want to give some to you.' He said: 'It is charity for her but it is a gift from her to us.'" And the Prophet ﷺ said concerning her: 'The right of inheritance belongs to the one who manumits (the slave).'"

[3787] 15 - (1505) It was narrated that Abū Hurairah said: "Āishah wanted to buy Barîrah and manumit her, but her masters insisted that the right of inheritance should be theirs. She mentioned that to the Messenger of Allāh ﷺ and he said: 'Do not let that stop you, for the right of inheritance belongs to the one who manumits (the slave).'"

[٣٧٨٦] ١٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ ابْنُ أَنَسٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَتْ فِي بَرِيرَةَ ثَلَاثَ سَنَيْنَ: خُبِرْتُ عَلَى زَوْجِهَا حِينَ عَتَقْتُ، وَأُهِدِيَ لَهَا لَحْمٌ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَالْبُرْمَةُ عَلَى النَّارِ، فَدَعَا بِطَعَامٍ، فَأَتَيْتُ بِخُبْزٍ وَأُدْمٍ مِنْ أَدَمِ الْبَيْتِ، فَقَالَ: «أَلَمْ أَرْبُرْمَةً عَلَى النَّارِ فِيهَا لَحْمٌ؟» فَقَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! ذَلِكَ لَحْمٌ تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ، فَكَرِهْنَا أَنْ نُطْعِمَكَ مِنْهُ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ مِنْهَا لَنَا هَدِيَّةٌ»، وَقَالَ النَّبِيُّ ﷺ فِيهَا: «إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

[٣٧٨٧] ١٥ - (١٥٠٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ ابْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَأَبَى أَهْلُهَا إِلَّا أَنْ يَكُونَ لَهُمُ الْوَلَاءُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ

الله ﷺ، فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أُعْتِقَ».

Chapter 3. The Prohibition Of Selling Or Giving Away The *Walâ*'

(المعجم ٣) - (بَابُ النَّهْيِ عَنْ بَيْعِ الْوَلَاءِ وَهَبَتِهِ) (التحفة ٤)

[3788] 16 - (1506) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling or giving away the *Walâ*'.

Ibrâhîm said:^[1] "I heard Muslim bin Al-Hajjâj say: 'All people depend on 'Abdullâh bin Dînâr in this *Hadîth*.'"

[٣٧٨٨] ١٦ - (١٥٠٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبَّتِهِ.

قَالَ إِبْرَاهِيمُ سَمِعْتُ مُسْلِمَ بْنَ الْحَجَّاجِ يَقُولُ: النَّاسُ كُلُّهُمْ عِيَالٌ، عَلَى عَبْدِ اللَّهِ ابْنِ دِينَارٍ، فِي هَذَا الْحَدِيثِ.

[3789] (...) A similar report (as no. 3788) was narrated from 'Abdullâh bin Dînâr, from Ibn 'Umar, from the Prophet ﷺ, except that in the *Hadîth* of Ath-Thaqafî from 'Ubaidullâh, it mentions selling only and does not mention giving away.

[٣٧٨٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا ابْنُ عُيَيْنَةَ، وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُيَيْدُ اللَّهِ؛ وَحَدَّثَنَا

^[1] That is, Ibrâhîm bin Muḥammad bin Sufyân, one of those who reports this book from Imâm Muslim. The meaning of the statement of Imâm Muslim is that it has only been reported by 'Abdullâh bin Dînâr.

ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا
الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كُلُّ هَؤُلَاءِ
عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ بِمِثْلِهِ، عِزٌّ أَنَّ الثَّقَفِيَّ لَيْسَ فِي
حَدِيثِهِ عَنْ عَبْدِ اللَّهِ، إِلَّا الْبَيْعُ، وَلَمْ يَذْكُرِ
الْهَبَةَ.

Chapter 4. The Prohibition Of A Manumitted Slave Taking Anyone As A *Mawla*^[1] Except The One Who Manumitted Him

(المعجم ٤) - (بابُ تحریم تولی
العتیق غیر موالیہ) (التحفة ٥)

[3790] 17 - (1507) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ dictated the blood money to be paid by each tribe, then he dictated: ‘It is not permissible for a Muslim to become the *Mawla* of a slave who has been manumitted by a Muslim man, without his permission.’ Then I was told that in his *Ṣahifah* (a letter), he cursed the one who did that.”

[٣٧٩٠] ١٧ - (١٥٠٧) حَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ،
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَتَبَ
النَّبِيُّ ﷺ عَلَى كُلِّ بَطْنٍ عُقُوبَهُ، ثُمَّ
كَتَبَ «أَنَّهُ لَا يَحِلُّ [لِمُسْلِمٍ] أَنْ يَتَوَالَى
مَوْلَى رَجُلٍ مُسْلِمٍ بِغَيْرِ إِذْنِهِ» ثُمَّ
أُخْبِرْتُ، أَنَّهُ لَعَنَ - فِي صَحِيفَتِهِ مَنْ
فَعَلَ ذَلِكَ.

[3791] 18 - (1508) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever takes people as *Mawla* without the permission of the those who set him free, upon him

[٣٧٩١] ١٨ - (١٥٠٨) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا يَغْفُوبُ يَعْنِي ابْنَ عَبْدِ
الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] The word *Mawla* refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's *Mawla* means giving the right of inheritance to the new *Mawla*.

will be the curse of Allâh and the Angels, and no *Ṣarf* nor *ʿAdl* will be accepted from him.”

[3792] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever takes people as his *Mawla* without the permission of those who set him free, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection, no *ʿAdl* nor *Ṣarf* will be accepted from him.”

[3793] (...) It was narrated from Al-Aʿmash with this chain (a *Hadath* similar to no. 3792), except that he said: “Whoever takes people other than those who set him free as *Mawla* without their permission...”

[3794] 20 - (1370) It was narrated from Ibrâhîm At-Taimî that his father said: “‘Alî bin Abî Tâlib addressed us and said: ‘Whoever claims that we have something that we recite apart from the Book of Allâh and this *Ṣahîfah*’ - a document that was hanging from the sheath of his sword - ‘is lying. In it are the ages of camels and rulings concerning injuries, and in it the Prophet ﷺ said: “Al-Madînah is sacred, the

«مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ».

[٣٧٩٢] ١٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ، يَوْمَ الْقِيَامَةِ، عَدْلٌ وَلَا صَرْفٌ».

[٣٧٩٣] (...) وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَمَنْ وَالَّى غَيْرَ مَوَالِيهِ بِغَيْرِ إِذْنِهِمْ».

[٣٧٩٤] ٢٠ - (١٣٧٠) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَأُ إِلَّا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَهَذِهِ الصَّحِيفَةُ - قَالَ: وَصَحِيفَةٌ مُعَلَّقَةٌ فِي قِرَابِ سَيْفِهِ - فَقَدْ كَذَبَ، فِيهَا أَسْنَانُ الْإِبِلِ، وَأَشْيَاءُ مِنْ

area between ‘Ayr and Thawr. Whoever introduces any *Hadath* or gives refuge to a *Muhdith*, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *‘Adl* from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his *Mawla*, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any *Ṣarf* nor *‘Adl* from him.”

Chapter 5. The Virtue Of Manumitting Slaves

[3795] 21 - (1509) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever frees a believing slave, Allâh will ransom each of his limbs from the Fire for each of his (the slave’s) limbs.”

[3796] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever frees a believing slave,

الْجِرَاحَاتِ، وَفِيهَا قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَى ثَوْرٍ، فَمَنْ أَحَدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحَدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ، صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ، وَمَنْ أَدْعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ، صَرْفًا وَلَا عَدْلًا».

[راجع: ٣٣٢٧]

(المعجم ٥) - (بَابُ فَضْلِ الْعَتَقِ)

(التحفة ٦)

[٣٧٩٥] ٢١ - (١٥٠٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَمَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ وَهُوَ ابْنُ أَبِي هِنْدٍ: حَدَّثَنِي إِسْمَاعِيلُ ابْنُ أَبِي حَكِيمٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ».

[٣٧٩٦] ٢٢ - (...) وَحَدَّثَنَا دَاوُدُ ابْنُ رُسَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ

Allâh will ransom each of his limbs from the Fire for each of his (the slave's) limbs, even his private part for his private part."

[3797] 23 - (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever frees a believing slave, Allâh will ransom each of his limbs from the Fire for each of his (the slave's) limbs, until He ransoms his private part for his private part.'"

[3798] 24 - (...) It was narrated from Sa'eed bin Marjânah - the companion of 'Alî bin Ḥusain - who said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: "Any Muslim who frees another Muslim, Allâh will save each of his limbs from the Fire for each of his (the slave's) limbs." He said: "When I heard this *Ḥadîth* from Abû Hurairah, I went and mentioned it to 'Alî bin Al-Ḥusain and he manumitted a slave of his for whom Ibn Ja'far

مُحَمَّدُ بْنُ مُطَرِّفٍ أَبِي عَسَّانَ الْمَدَنِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهَا عُضْوًا مِنْ أَعْضَائِهِ مِنَ النَّارِ، حَتَّى فَرَجَهُ بِفَرَجِهِ».

[3797] ٢٣ - (...) [و] حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ، حَتَّى يُعْتِقَ فَرَجَهُ بِفَرَجِهِ».

[3798] ٢٤ - (...) وَحَدَّثَنِي

حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ الْعُمَرِيُّ: حَدَّثَنَا وَاقِدٌ - يَعْنِي أَخَاهُ - : حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ - صَاحِبُ عَلِيٍّ ابْنِ حُسَيْنٍ - قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا، اسْتَنْقَذَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ»

was prepared to pay ten thousand Dirham - or one thousand Dînârs.”

قَالَ: فَأَنْطَلَقْتُ حِينَ سَمِعْتُ الْحَدِيثَ مِنْ أَبِي هُرَيْرَةَ، فَذَكَرْتُهُ لِعَلِيِّ بْنِ الْحُسَيْنِ، فَأَعْتَقَ عَبْدًا لَهُ قَدْ أَعْطَاهُ بِهِ ابْنُ جَعْفَرٍ عَشْرَةَ آلَافٍ [دِرْهَمٍ] - أَوْ أَلْفَ دِينَارٍ.

Chapter 6. The Virtue Of Manumitting One's Father

(المعجم ٦) - (بَابُ فَضْلِ عَتَقِ الْوَالِدِ)
(التحفة ٧)

[3799] 25 - (1510) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘No son can repay his father unless he finds him enslaved and buys him and manumits him.’”

[٣٧٩٩] ٢٥ - (١٥١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُحَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ»، وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ «وَلَدٌ وَالِدُهُ».

[3800] (...) A similar report (as no. 3799) was narrated from Suhail with this chain.

[٣٨٠٠] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، كُلُّهُمْ عَنْ شَفِيَّانَ، عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالُوا «وَلَدٌ وَالِدُهُ».

21. The Book Of Financial Transactions

٦ - (المعجم ٢١) - كتاب البيوع
(التحفة ١٢)

Chapters 1. The Invalidity Of *Al-Mulâmasah*^[1] And *Al-Munâbadhah*^[2] Transactions

[3801] 1 - (1511) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade *Mulâmasah* and *Munâbadhah* transactions.

[3802] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ (with a different chain of narrators).

[3803] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ (with a different chain of narrators).

(المعجم ١) - (بَابُ إِطْطَالِ بَيْعِ
الْمَلَامَسَةِ وَالْمُنَابَذَةِ) (التحفة ١)

[٣٨٠١] ١ - (١٥١١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْمَلَامَسَةِ
وَالْمُنَابَذَةِ.

[٣٨٠٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ
وَأَبْنُ أَبِي عُمرَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ
سُفْيَانَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[٣٨٠٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ:
حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا عَبْدُ الْوَهَّابِ، كُلُّهُمْ عَنْ عُبيدِ اللَّهِ

[1] *Al-Mulâmasah* is a buy for prefixed price with closed eyes, or in darkness just by the first touch of hand.

[2] *Al-Munâbadhah* is an agreement to barter one thing for another without seeing or checking either of them.

ابنِ عُمَرَ، عَنْ خُثَيْبِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3804] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٣٨٠٤] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَغْنِي ابْنُ عَبْدِ
الرَّحْمَنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
بِمِثْلِهِ.

[3805] 2 - (...) It was narrated from Abû Hurairah that he said: "Two kinds of transaction were forbidden: *Mulâmasah* and *Munâbadhah*. *Mulâmasah* is when each person touches (*Yalmis*) the garment of his companion without examining it further, and *Munâbadhah* is when each person throws (*Yanbidh*) his garment to the other, and neither of them examines the garment of the other."

[٣٨٠٥] ٢- (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ
عَنْ عَطَاءِ بْنِ مِينَاءَ؛ أَنَّهُ سَمِعَهُ يُحَدِّثُ
عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: نُهِيَ عَنْ
يَبْعَتَيْنِ: الْمَلَامَسَةِ وَالْمُنَابَذَةِ، أَمَّا
الْمَلَامَسَةُ: فَإِنْ يَلْمَسَ كُلُّ وَاحِدٍ مِنْهُمَا
ثَوْبَ صَاحِبِهِ بِغَيْرِ تَأْمُلٍ، وَالْمُنَابَذَةُ:
أَنْ يَنْبِذَ كُلُّ وَاحِدٍ مِنْهُمَا ثَوْبَهُ إِلَى
الْآخَرِ، وَلَمْ يَنْظُرْ وَاحِدٌ مِنْهُمَا إِلَى
ثَوْبِ صَاحِبِهِ.

[3806] 3 - (1512) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade two kinds of sales and two kinds of dressing to us. He forbade *Mulâmasah* and *Munâbadhah* transactions. *Mulâmasah* is when a man touches the garment of another with his

[٣٨٠٦] ٣- (١٥١٢) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ
لِحَرَمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي
عَامِرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ: أَنَّ أَبَا

hand, by night or by day, and he does not examine it any more than that. *Munâbadhah* is when a man throws his garment to another man, and the other man throws his garment to him, and this is how the transaction is done, without examining and without being pleased (with the item)."

[3807] (...) It was narrated from Ibn Shihâb (a *Hadîth* similar to no. 3806 with a different chain of narrators).

Chapter 2. The Invalidity Of *Haṣâh* Transactions And Transactions Involving Ambiguity

[3808] 4 - (1513) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Haṣâh* transactions^[1] and transactions involving ambiguity.

سَعِيدُ الْخُدْرِيِّ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ وَلِبَسَتَيْنِ: نَهَى عَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ، وَالْمَلَامَسَةُ: لَمَسُ الرَّجُلِ ثَوْبَ الْآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، وَلَا يَقْلِبُهُ إِلَّا بِذَلِكَ، وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بَتَوْبِهِ وَيَنْبِذَ الْآخَرُ إِلَيْهِ ثَوْبَهُ، وَيَكُونُ ذَلِكَ بَيْعَهُمَا عَنْ غَيْرِ نَظَرٍ وَلَا تَرَاضٍ.

[٣٨٠٧] (...) وَحَدَّثَنِيهِ عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ.

(المعجم ٢) - (بَابُ بَطْلَانِ بَيْعِ الْحَصَاةِ وَالْبَيْعِ الَّذِي فِيهِ غُرْرٌ)
(التحفة ٢)

[٣٨٠٨] ٤ - (١٥١٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَيَحْيَى بْنُ سَعِيدٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ، وَعَنْ بَيْعِ الْغُرْرِ.

[1] Those that involve throwing stones, and based upon where they land a deal is finalized.

Chapter 3. The Prohibition Of Selling *Habl Al-Habalah*^[1]

[3809] 5 - (1514) It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ forbade selling *Habl Al-Habalah*.

[3810] 6 - (...) It was narrated that Ibn ‘Umar said: “During the *Jāhiliyyah*, people used to sell the meat of camels up to *Habl Al-Habalah*. *Habl Al-Habalah* means that the she-camel gives birth, then the one that she bore becomes pregnant. The Messenger of Allāh ﷺ forbade that.”

Chapter 4. The Prohibition Of Urging A Buyer To Cancel A Purchase In Order To Sell Him One’s Own Goods And Urging A Seller To Cancel A Sale Already Agreed Upon So That One Can Buy The Goods Oneself; And The Prohibition Of Artificially Inflating Prices; And The Prohibition Of Letting Milk Accumulate In The Udder In Order To Deceive The Purchaser

[3811] 7 - (1412) It was

(المعجم ٣) - (بَابُ تَحْرِيمِ بَيْعِ حَبْلِ الْحَبَلَةِ) (التحفة ٣)

[٣٨٠٩] ٥ - (١٥١٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ.

[٣٨١٠] ٦ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِرُحْمِيرٍ - قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَّبِعُونَ لَحْمَ الْجَزُورِ إِلَى حَبْلِ الْحَبَلَةِ وَحَبْلِ الْحَبَلَةِ: أَنْ تُنْتِجَ النَّاقَةُ ثُمَّ تَحْمِلَ الَّتِي تُنْتِجَتْ، فَتَهَاكُمُ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ.

(المعجم ٤) - (بَابُ تَحْرِيمِ بَيْعِ الرَّجُلِ عَلَى بَيْعِ أَخِيهِ، وَسَوْمِهِ عَلَى سَوْمِهِ، وَتَحْرِيمِ النِّجَشِ، وَتَحْرِيمِ التَّصْرِيَةِ) (التحفة ٤)

[٣٨١١] ٧ - (١٤١٢) حَدَّثَنَا يَحْيَى

[1] *Habl Al-Habalah* means selling the offspring of the offspring that is still in the womb of the camel being sold.

narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Do not urge a buyer to cancel a purchase in order to sell him your own goods."

ابْنُ يَحْيَى: قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَسْعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ».

[راجع: ٣٤٥٤]

[3812] 8 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No man should urge a buyer to cancel a purchase with his brother in order to sell him his own goods; or propose marriage to a woman to whom his brother has already proposed, unless he gives him permission."

[٣٨١٢] ٨- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِرُحَيْمِرٍ - قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَسْعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، إِلَّا أَنْ يُأْذَنَ لَهُ».

[3813] 9 - (1515) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "No Muslim should urge a seller to cancel a sale to another Muslim that is already agreed upon so as to buy the goods himself."

[٣٨١٣] ٩-(١٥١٥) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَسْمُرُ الْمُسْلِمُ عَلَى سَوْمِ الْمُسْلِمِ».

[3814] 10 - (...) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ forbade a man to urge someone to cancel a sale already agreed upon so that he can buy the goods himself.

[٣٨١٤] ١٠- (...) وَحَدَّثَنِيهِ أَحْمَدُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ وَسَهْلٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَسْتَأْمَ الرَّجُلُ عَلَى سَوْمٍ أَخِيهِ، وَفِي رِوَايَةِ الدُّورَقِيِّ: عَلَى سَيْمَةِ أَخِيهِ.

[3815] 11 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not go out to intercept the riders for trade, do not urge a buyer to cancel a purchase already agreed upon in order to sell him your own goods, do not artificially inflate prices; no town-dweller should sell on behalf of a Bedouin; and do not let milk accumulate in the udders of camels and sheep. Whoever buys them after that, he has the choice between two things, after he milks them: if he likes, he may keep them, and if he likes, he may return them along with a *Ṣa'* of dates."

[٣٨١٥] ١١- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتْلَقَى الرُّكْبَانُ لِبَيْعٍ، وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَنَاجَشُوا، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، فَمَنْ ابْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، بَعْدَ أَنْ يَحْلُبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ».

[3816] 12 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade intercepting the riders, and he forbade town-dwellers to sell on behalf of Bedouin, (and he forbade) a woman to ask for the divorce of her sister, (and he forbade) artificial inflation of prices and allowing milk to accumulate in the udders, (and

[٣٨١٦] ١٢- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّلَقِّي [لِلرُّكْبَانِ]، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلَاقَ

he forbade) a man from urging a seller to cancel a sale already agreed upon with his brother, so as to buy the goods himself.

[3817] (...) Shu‘bah narrated with this chain (a *Hadīth* similar to no. 3816) that - according to the *Hadīth* of Ghundar and Wahb, “it was forbidden;” and according to the *Hadīth* of ‘Abduṣ-Ṣamad; “The Messenger of Allāh ﷺ forbade...” a *Hadīth* like that of Mu‘ādh from Shu‘bah.

[3818] 13 - (1516) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ forbade artificial inflation of prices.

Chapter 5. The Prohibition Of Intercepting Traders

[3819] 14 - (1517) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ forbade intercepting traders until they reach the markets with their goods. This is the wording of Ibn Numair.

أُخْتِهَا، وَعَنِ النَّجْشِ وَالتَّضْرِيَةِ، وَأَنْ يَسْتَأْمَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ.

[٣٨١٧] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ - فِي حَدِيثِ غُنْدَرٍ وَوَهْبٍ: نَهَى، وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى - بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ.

[٣٨١٨] ١٣ - (١٥١٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّجْشِ.

(المعجم ٥) - (بَابُ تَحْرِيمِ تَلْقَى الْجَلْبِ) (التحفة ٥)

[٣٨١٩] ١٤ - (١٥١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُتَلَقَّى السَّلْعُ حَتَّى تَبْلُغَ الْأَسْوَاقَ. وَهَذَا لَفْظُ

ابن نُمَيْرٍ، وَقَالَ الْآخَرَانِ: إِنَّ النَّبِيَّ ﷺ
نَهَى عَنِ التَّلَقِّي.

[3820] (...) A *Hadith* like that of Ibn Numair (no. 3819) from ‘Ubaidullâh was narrated from Ibn ‘Umar from the Prophet ﷺ.

[٣٨٢٠] (...) [و]حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ.

[3821] 15 - (1518) It was narrated from ‘Abdullâh from the Prophet ﷺ that he forbade intercepting people with their goods before they reached the market.

[٣٨٢١] ١٥ - (١٥١٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ تَلَقِّي الْبُيُوعِ.

[3822] 16 - (1519) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade intercepting incoming merchants.”

[٣٨٢٢] ١٦ - (١٥١٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَلَقَّى الْجَلْبُ.

[3823] 17 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not intercept incoming merchants. Whoever intercepts them and buys from them, when the owner of the merchandise reaches the market, he has the choice.’”

[٣٨٢٣] ١٧ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ الْقُرْدُوسِيُّ عَنْ ابْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَلَقُّوا الْجَلْبَ، فَمَنْ تَلَقَّى فَاشْتَرَى مِنْهُ، فَإِذَا أَتَى سَيِّدُهُ السُّوقَ، فَهُوَ بِالْخِيَارِ».

Chapter 6. The Prohibition Of The Town-Dweller Selling On Behalf Of A Bedouin

[3824] 18 - (1520) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No town-dweller should sell on behalf of a Bedouin."

Zuhair said: "It was narrated from the Prophet ﷺ that he forbade town-dwellers to sell on behalf of Bedouins."

[3825] 19 - (1521) It was narrated from Ibn Tâwûs, from his father, from Ibn 'Abbâs who said: "The Messenger of Allâh ﷺ forbade intercepting the riders, and for a town dweller to sell on behalf of a Bedouin."

He said: "I said to Ibn 'Abbâs: 'What does it mean, "for a town dweller to sell on behalf of a Bedouin?"' He said: 'He should not act as a broker for him.'"

[3826] 20 - (1522) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'A town-dweller should not sell on behalf of a Bedouin. Let the people be, and Allâh will provide for them by means of one another.'"

(المعجم ٦) - (بَابُ تَحْرِيمِ بَيْعِ الْحَاضِرِ لِلْبَادِي) (التحفة ٦)

[٣٨٢٤] ١٨ - (١٥٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ ﷺ، قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ».

وَقَالَ زُهَيْرٌ: عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

[٣٨٢٥] ١٩ - (١٥٢١) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتْلَقَى الرُّكْبَانُ، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

قَالَ: فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُنْ لَهُ سِمَسَارًا.

[٣٨٢٦] ٢٠ - (١٥٢٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، دَعُوا النَّاسَ يَرْزُقِ اللَّهُ

بَعْضَهُمْ مِنْ بَعْضٍ». غَيْرَ أَنَّ فِي رِوَايَةٍ يَحْيَى: «يُرْزَقُ».

[3827] (...) A similar report (as no. 3826) was narrated from Jâbir, from the Prophet ﷺ.

[٣٨٢٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3828] 21 - (1523) It was narrated that Anas bin Mâlik said: "We were forbidden that a town-dweller should sell on behalf of a Bedouin, even if he was his brother or father."

[٣٨٢٨] ٢١ - (١٥٢٣) [و] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نُهِنَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ.

[3829] 22 - (...) Anas bin Mâlik said: "We were forbidden that a town-dweller should sell for a Bedouin."

[٣٨٢٩] ٢٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: نُهِنَا عَنْ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

Chapter 7. Ruling On Selling *Al-Muṣarrâh* (An Animal In Whose Udder Milk Has Been Allowed To Accumulate)

[3830] 23 - (1524) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever buys a sheep in whose udder milk has been allowed to accumulate, let him take it and milk it. If he is pleased with its

(المعجم ٧) - (بَابُ حَكْمِ بَيْعِ الْمَصْرَاةِ) (التحفة ٧)

[٣٨٣٠] ٢٣ - (١٥٢٤) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اشْتَرَى

milk, he may keep it, otherwise he may return it along with a Ṣâ' of dates."

[3831] 24 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever buys a sheep in whose udder milk has been allowed to accumulate, has the choice for three days: if he wishes he may keep it, or if he wishes he may return it along with a Ṣâ' of dates."

[3832] 25 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever buys a sheep in whose udder milk has been allowed to accumulate has the choice for three days. If he returns it he should give a Ṣâ' of food along with it, but not wheat."

[3833] 26 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever buys a sheep in whose udder milk has been allowed to accumulate has the choice of two things: If he wishes he may keep it, and if he wishes he may return it, along with a Ṣâ' of dates, but not wheat.'"

شَاةٍ مُصْرَاءَ فَلْيَنْقَلِبْ بِهَا، فَلْيَحْلُبْهَا، فَإِنْ رَضِيَ حِلَابَهَا أَمْسَكَهَا، وَإِلَّا رَدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ.

[٣٨٣١] ٢٤- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَغْيِي بْنِ عَبْدِ الرَّحْمَنِ الْقَارِي، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتَاعَ شَاةً مُصْرَاءَ فَهُوَ فِيهَا بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، إِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ رَدَّهَا، وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ».

[٣٨٣٢] ٢٥- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنُ جَبَلَةَ بْنِ أَبِي رَوَادٍ: حَدَّثَنَا أَبُو عَامِرٍ يَغْيِي الْعَقْدِيُّ: حَدَّثَنَا قُرَّةٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اشْتَرَى شَاةً مُصْرَاءَ فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ، لَا سَمْرَاءَ».

[٣٨٣٣] ٢٦- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَثُوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اشْتَرَى شَاةً مُصْرَاءَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِنْ شَاءَ أَمْسَكَهَا، وَإِنْ شَاءَ رَدَّهَا، وَصَاعًا مِنْ تَمْرٍ، لَا سَمْرَاءَ».

[3834] 27 - (...) It was narrated from Ayyûb with this chain (a *Hadîth* similar to no. 3834), except that he said: "Whoever buys sheep has the choice..."

[3835] 28 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'If one of you buys a milch-camel in whose udder milk has been allowed to accumulate, or a sheep in whose udder milk has been allowed to accumulate, he has the choice of two things after milking it: either keeping it or returning it along with a *Ṣâ'* of dates.'"

Chapter 8. It Is Invalid To Sell Goods Before Taking Possession Of Them

[3836] 29 - (1525) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Whoever buys some food, let him not sell it until he has received it in full."

Ibn 'Abbâs said: "I think that all things are like this (i.e. it applies to all transactions)."

[٣٨٣٤] ٢٧ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أُيُوبَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «مَنْ اشْتَرَى مِنْ الْعَنَمِ فَهُوَ بِالْخِيَارِ».

[٣٨٣٥] ٢٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَا أَحَدُكُمْ اشْتَرَى لِفَحَةً مُصْرَاءَ أَوْ شَاةَ مُصْرَاءَ، فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا، إِمَّا هِيَ، وَإِلَّا فَلْيُرَدِّهَا وَصَاعًا مِنْ تَمْرٍ».

(المعجم ٨) - (بَابُ بَطْلَانِ بَيْعِ الْمَبِيعِ قَبْلَ الْقَبْضِ) (التحفة ٨)

[٣٨٣٦] ٢٩ - (١٥٢٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَفُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتَنَعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ مِثْلَهُ.

[3837] (...) A similar report (as no. 3836) was narrated from 'Amr bin Dînâr with this chain.

[٣٨٣٧] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدِ قَالَا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَهُوَ الثَّوْرِيُّ، كِلَاهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[3838] 30 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, let him not sell it until he has taken possession of it.'"

Ibn 'Abbâs said: "I think that everything is like food."

[٣٨٣٨] ٣٠- (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَخْبِيبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

[3839] 31 - (...) It was narrated from Ibn Tâwûs, from his father, from Ibn 'Abbâs who said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, he should not sell it until he has measured it.'"

I said to Ibn 'Abbâs: "Why?" He said: "Don't you see that they are exchanging gold, but the delivery of food is delayed?"

[٣٨٣٩] ٣١- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَكْتَالَهُ».

فَقُلْتُ لِابْنِ عَبَّاسٍ: لِمَ؟ فَقَالَ: أَلَا تَرَاهُمْ يَتَّبِعُونَ بِالذَّهَبِ، وَالطَّعَامُ مُرْجَا؟ وَلَمْ يَقُلْ أَبُو كُرَيْبٍ: مُرْجَا.

[3840] 32 - (1526) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Whoever buys foodstuff should not sell it until he has received it in full."

[٣٨٤٠] ٣٢ - (١٥٢٦) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ». [انظر: ٣٨٤٢، ٣٨٤٤]

[3841] 33 - (1527) It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allāh ﷺ we used to buy food, and someone would be sent to us to tell us to move it from the place where we had bought it to another place before we sell it."

[٣٨٤١] ٣٣ - (١٥٢٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ نَبْتَاعُ الطَّعَامَ، فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِإِنْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَاهُ فِيهِ، إِلَى مَكَانٍ سِوَاهُ، قَبْلَ أَنْ يَبِيعَهُ. [انظر: ٣٨٤٣، ٣٨٤٦]

[3842] 34 - (1526) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Whoever buys food should not sell it until he has received it in full."

[٣٨٤٢] ٣٤ - (١٥٢٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اشْتَرَى طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ». [راجع: ٣٨٤٠]

[3843] (1527) He (i.e. Ibn 'Umar) said: "We used to buy food from the riders without measure, but the Messenger of Allāh ﷺ forbade us to sell it until we had moved it from its place."

[٣٨٤٣] (١٥٢٧) قَالَ: وَكُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِرَافًا، فَتَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَهُ حَتَّى نَنْقُلَهُ مِنْ مَكَانِهِ. [راجع: ٣٨٤١]

[3844] 35 - (1526) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “Whoever buys food, he should not sell it until he has received it in full and taken possession of it.”

[3845] 36 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ said: ‘Whoever buys food, he should not sell it until he takes possession of it.’”

[3846] 37 - (1527) It was narrated from Ibn ‘Umar that they would be beaten at the time of the Messenger of Allâh ﷺ if they bought food without measure then sold it on the spot, unless they moved it.

[3847] 38 - (...) Sâlim bin ‘Abdullâh narrated that his father said: “I saw the people at the time of the Messenger of Allâh ﷺ being beaten if they bought food without measure then sold it on the spot, unless they took it to their own places.”

[٣٨٤٤] ٣٥ - (١٥٢٦) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اشْتَرَى طَعَامًا فَلَا يَبْعُهُ حَتَّى يَسْتَوْفِيَهُ وَيَقْبِضَهُ». [راجع: ٣٨٤٠]

[٣٨٤٥] ٣٦ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، وَقَالَ عَلِيُّ: حَدَّثَنَا إِسْمَاعِيلُ -، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْعُهُ حَتَّى يَقْبِضَهُ».

[٣٨٤٦] ٣٧ - (١٥٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا اشْتَرَوْا طَعَامًا جَزَافًا، أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يُحَوِّلُوهُ. [راجع: ٣٨٤١]

[٣٨٤٧] ٣٨ - (...) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ أَبَاهُ قَالَ: [قَدْ] رَأَيْتُ النَّاسَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، إِذَا ابْتَاعُوا طَعَامًا

Ibn Shihâb said: “‘Ubaidullâh bin ‘Abdullâh bin ‘Umar told me that his father used to buy food without measure then take it to his family.”

[3848] 39 - (1528) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever buys food, let him not sell it until he has measured it.”

[3849] 40 - (...) It was narrated from Abû Hurairah that he said to Marwân: “Have you made permissible a transaction involving *Ribâ*?” Marwân said: “I have not done that.” Abû Hurairah said: “You have allowed selling *Ṣakk*.”^[1] The Messenger of Allâh ﷺ forbade selling food until it has been received in full.” Then Marwân addressed the people and forbade such transactions.

Sulaimân said: “I saw the guards collecting them from the hands of the people.”

جَزَافًا، يُضْرَبُونَ [فِي] أَنْ يَبْعُوهُ فِي مَكَانِهِمْ ذَلِكَ، حَتَّى يُؤْوَوهُ إِلَى رَحَالِهِمْ.

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ أَبَاهُ كَانَ يَشْتَرِي الطَّعَامَ جَزَافًا، فَيَحْمِلُهُ إِلَى أَهْلِهِ.

[٣٨٤٨] ٣٩ - (١٥٢٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنِ الصَّحَّاحِ ابْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَسَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اشْتَرَى طَعَامًا فَلَا يَبْعُهُ حَتَّى يَكْتَالَهُ». وَفِي رِوَايَةِ أَبِي بَكْرٍ: «مَنْ ابْتَاعَ».

[٣٨٤٩] ٤٠ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمُخْزُومِيُّ: حَدَّثَنَا الصَّحَّاحُ بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَسَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ لِمَرْوَانَ: أَخْلَلْتَ بَيْعَ الرِّبَا، فَقَالَ مَرْوَانُ: مَا فَعَلْتُ، فَقَالَ أَبُو هُرَيْرَةَ: أَخْلَلْتَ بَيْعَ الصَّكَاكِ، وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّى يُسْتَوْفَى. [قَالَ]: فَحَطَبَ مَرْوَانُ النَّاسَ، فَنَهَى عَنْ بَيْعِهَا.

[1] *Ṣakk*: A letter from the ruler ordering that food and other items be given to the holder of the letter.

قَالَ سُلَيْمَانُ: فَتَظَرْتُ إِلَى حَرَسٍ
يَأْخُذُونَهَا مِنْ أَيْدِي النَّاسِ.

[3850] 41 - (1529) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ used to say: “When you buy foodstuff, do not sell it until you have received it in full.”

[٣٨٥٠] ٤١ - (١٥٢٩) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ: أَخْبَرَنِي ابْنُ
جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ
ابْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ
يَقُولُ: «إِذَا ابْتَعْتَ طَعَامًا، فَلَا تَبِعْهُ حَتَّى
تَسْتَوْفِيَهُ».

Chapter 9. The Prohibition Of Selling A Heap Of Dates The Weight Of Which Is Unknown

(المعجم ٩) - (بَابُ تَحْرِيمِ بَيْعِ صَبْرَةِ
التَّمْرِ الْمَجْهُولَةِ الْقَدْرِ بِتَمَرٍ) (التحفة ٩)

[3851] 42 - (1530) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade selling a heap of dates, the weight of which is unknown, for a known weight of dates.”

[٣٨٥١] ٤٢ - (١٥٣٠) حَدَّثَنِي أَبُو
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِّحٍ: حَدَّثَنَا
ابْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ؛ أَنَّ أَبَا
الزُّبَيْرِ أَخْبَرَهُ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ
اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ
الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا، بِالْكَيْلِ
الْمُسَمَّى مِنَ التَّمْرِ.

[3852] (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade...” a similar report (as *Hadîth* no. 3851), except that he did not say “of dates” in the latter part of the *Hadîth*.

[٣٨٥٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحٌ [بْنُ عُبَادَةَ]: أَخْبَرَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ
جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ
اللَّهِ ﷺ، بِمِثْلِهِ غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: مِنَ
التَّمْرِ، فِي آخِرِ الْحَدِيثِ.

Chapter 10. Affirming That Both Parties To A Transaction Have The Option (Of Canceling It) While They Are Still Together

[3853] 34 - (1531) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Each party to a transaction has the option (of canceling it) so long as they have not separated, except in the case of *Bai' Al-Khiyâr*."^[1]

[3854] (...) A *Hadîth* similar to that of Mâlik from Nâfi' (no. 3853) was narrated from Ibn 'Umar, from the Prophet ﷺ.

(المعجم ١٠) - (بَابُ ثُبُوتِ خِيَارِ
المَجْلِسِ لِلْمُتَبَايِعِينَ) (التحفة ١٠)

[٣٨٥٣] ٤٣ - (١٥٣١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «الْبَيْعَانِ، كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ
عَلَى صَاحِبِهِ، مَا لَمْ يَتَفَرَّقَا، إِلَّا بَيْعَ
الْخِيَارِ».

[٣٨٥٤] (...) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا
يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشِيرٍ؛
وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كُلُّهُمْ
عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ
وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ؛
وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا:
حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، جَمِيعًا عَنْ
أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي
عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ:

^[1] A transaction where both parties have chosen to agree upon a deal.

سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[3855] 44 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When two men enter into a transaction, each one of them has the option (of canceling) so long as they have not parted and are still together. But if one of them gives the other the choice to decide, then they agree on a deal, then it becomes binding. If they part after that and neither of them canceled it, then the transaction becomes binding."

[٣٨٥٥] ٤٤- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ فِكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَكَانَا جَمِيعًا، أَوْ يُخَيَّرُ أَحَدُهُمَا الْآخَرَ، فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ فَتَبَايَعَا عَلَى ذَلِكَ فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ، فَقَدْ وَجَبَ الْبَيْعُ».

[3856] 45 - (...) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'When two parties enter into a transaction, each of them has the option of (canceling) the sale, so long as they have not parted, but if they chose to agree on a deal, then it becomes binding.'"

Ibn Abî 'Umar added in his report: "Nâfi' said: 'If he entered into a transaction with a man and intended not to let him off, he would get up and walk away for a while, then come back to him.'"

[٣٨٥٦] ٤٥- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ زُهَيْرٌ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَمْلَى عَلَيَّ نَافِعٌ؛ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَبَايَعَ الْمُتَبَايِعَانِ بِالْبَيْعِ فِكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْنِهِمَا مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ بَيْنَهُمَا عَنْ خِيَارٍ، فَإِذَا كَانَ بَيْنَهُمَا عَنْ خِيَارٍ فَقَدْ وَجَبَ».

زَادَ ابْنُ أَبِي عُمَرَ فِي رَوَاتِهِ: قَالَ نَافِعٌ: فَكَانَ إِذَا بَاعَ رَجُلًا فَأَرَادَ أَنْ لَا يُقِيلَهُ، قَامَ فَمَسَى هَيْئَةً ثُمَّ رَجَعَ إِلَيْهِ.

[3857] 46 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ said: ‘There is no deal between two parties until they part, unless they choose to agree on a deal.’”

[٣٨٥٧] ٤٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى [بْنُ يَحْيَى]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَيْعٍ لَا يَبْعُ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا، إِلَّا بَيْعَ الْخِيَارِ».

Chapter 11. Honesty In Selling And Disclosure Of Defects

[3858] 47 - (1532) It was narrated from Ḥakīm bin Hizām that the Prophet ﷺ said: “The two parties to a transaction have the option (of canceling it) until they part. If they are honest and disclose any defects, their transaction will be blessed, but if they lie and conceal defects the blessing will be erased.”

(المعجم ١١) - (بَابُ الصَّدَقِ فِي

الْبَيْعِ وَالْبَيَانِ) (التحفة ١١)

[٣٨٥٨] ٤٧ - (١٥٣٢) حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَتُهُ بَيْعُهُمَا».

[3859] (...) It was narrated that Abû At-Tayyâḥ said: "I heard 'Abdullâh bin Al-Hârith narrating from Ḥakîm bin Ḥizâm from the Prophet ﷺ..." a similar report (as no. 3858).

Muslim bin Al-Ḥajjâj said: Ḥakîm bin Ḥizâm was born inside the Ka'bah and lived for one hundred and twenty years.

Chapter 12. One Who Is Deceived In Transactions

[3860] 48 - (1533) Ibn 'Umar said that a man told the Messenger of Allâh ﷺ that he was often deceived in transactions, and the Messenger of Allâh ﷺ said: "When you enter into a transaction, say: 'There should be no deceit.'"

So when he entered into a transaction he would say: "There should be no deceit."

[3861] (...) A similar report (as no. 3860) was narrated from 'Abdullâh bin Dînâr with this chain, but it does not say in their *Hadîth*: "When he entered into a

[٣٨٥٩] (...) وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ حَكِيمِ ابْنِ حِرَامٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. قَالَ مُسْلِمٌ بْنُ الْحَجَّاجِ: وَلَدَ حَكِيمٌ ابْنُ حِرَامٍ فِي جَوْفِ الْكَعْبَةِ، وَعَاشَ مِائَةً وَعِشْرِينَ سَنَةً.

(المعجم ١٢) - (بَابُ مَنْ يَخْدَعُ فِي الْبَيْعِ) (التحفة ١٢)

[٣٨٦٠] ٤٨ - (١٥٣٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى [بْنُ يَحْيَى]: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبَيْعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ «مَنْ بَايَعْتَ فَقُلْ: لَا خِلَافَةَ».

فَكَانَ إِذَا بَايَعَ يَقُولُ: لَا خِلَافَةَ.

[٣٨٦١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ

transaction he would say: 'There should be no deceit.'"

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَلَيْسَ فِي حَدِيثِهِمَا: فَكَانَ إِذَا بَاعَ يَقُولُ: لَا خِيَابَةَ.

Chapter 13. The Prohibition Of Selling Produce Before Its Goodness Appears

(المعجم ١٣) - (بَابُ النَّهْيِ عَنْ بَيْعِ الثَّمَارِ قَبْلَ بَدْوِ صِلَاحِهَا بِغَيْرِ شَرْطِ الْقَطْعِ) (التحفة ١٣)

[3862] 49 - (1534) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling produce until its goodness appears. He forbade it for the seller and the buyer.

[٣٨٦٢] ٤٩ - (١٥٣٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدُوَ صِلَاحُهَا، نَهَى الْبَائِعَ وَالْمُبْتَاعَ. [انظر: ٣٨٦٥ و ٣٨٧٥]

[3863] (...) A similar report (as no. 3862) was narrated from Ibn 'Umar, from the Prophet ﷺ.

[٣٨٦٣] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[3864] 50 - (1535) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling the fruit of date palms until it began to develop color (turn yellow or red) and ears (of grain) until they turned white (having developed) and were free of blight. He forbade that to the seller and the buyer.

[٣٨٦٤] ٥٠ - (١٥٣٥) حَدَّثَنِي عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ التَّحْلِ حَتَّى يَرْهُو، وَعَنِ السَّنْبَلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةُ، وَنَهَى الْبَائِعَ وَالْمُسْتَرِي.

[3865] 51 - (1534) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Do not sell produce until its goodness appears and there is no longer any fear of blight.’”

He said: “Until its goodness appears means when it turns red or yellow.”

[3866] (...) It was narrated from Yahyâ with this chain (a *Hadīth* similar to no. 3865), up to (the words); “until its goodness appears;” and he did not mention what comes after that.

[3867] (...) A *Hadīth* like that of ‘Abdul-Wahhâb (no. 3866) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[3868] (...) A *Hadīth* like that of Mâlik and ‘Ubaidullâh (nos. 3862, 3863) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[3869] 52 - (...) It was narrated from ‘Abdullâh bin Dīnâr that he heard Ibn ‘Umar say: “The Messenger of Allāh ﷺ said: ‘Do not sell produce until its goodness appears.’”

[٣٨٦٥] ٥١ - (١٥٣٤) حَدَّثَنِي زُهَيْرُ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبْتَاعُوا الثَّمَرَ
حَتَّى يَبْدُوَ صَلَاحُهُ وَتَذْهَبَ عَنْهُ الْآفَةُ».
قَالَ: يَبْدُوَ صَلَاحُهُ: حُمْرَتُهُ وَصُفْرَتُهُ.

[راجع: ٣٨٦٢]

[٣٨٦٦] (...) [و] حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَنَّى وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ
الْوَهَّابِ عَنْ يَحْيَى بِهَذَا الْإِسْنَادِ، حَتَّى
يَبْدُوَ صَلَاحُهُ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٣٨٦٧] (...) حَدَّثَنَا ابْنُ رَافِعٍ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ
بِمِثْلِ حَدِيثِ عَبْدِ الْوَهَّابِ.

[٣٨٦٨] (...) حَدَّثَنَا سُؤَيْدُ بْنُ
سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي
مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ وَعُبَيْدِ اللَّهِ.

[٣٨٦٩] ٥٢ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي يُوسُفَ وَقُتَيْبَةُ وَابْنُ
حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا،
وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ
ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ

سَمِعَ ابْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ».

[3870] (...) It was narrated from ‘Abdullâh bin Dînâr with this chain (a *Hadîth* similar to no 3869). In the *Hadîth* of Shu‘bah it adds: “It was said to Ibn ‘Umar: ‘What does its goodness mean?’ He said: ‘When there is no more danger of blight.’”

[٣٨٧٠] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ بِهِذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ شُعْبَةَ: فَقِيلَ لِابْنِ عُمَرَ: مَا صَلَاحُهُ؟ قَالَ: تَذَهَبُ عَاهَتُهُ.

[3871] 53 - (1536) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade” - or “forbade us - selling fruits until they became good.”

[٣٨٧١] ٥٣ - (١٥٣٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: نَهَى - أَوْ نَهَاَنَا - رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطْيِبَ. [انظر:

٣٩٠٨، ٣٩٣٢]

[3872] 54 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade selling produce until its goodness appeared.”

[٣٨٧٢] ٥٤ - (...) حَدَّثَنَا أَحْمَدُ ابْنُ عُثْمَانَ التَّوْقَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا رَوْحٌ قَالَا: حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ.

[3873] 55 - (1537) It was narrated that Abû Al-Bakhtarî said: "I asked Ibn 'Abbâs about selling the fruit of date palms. He said: 'The Messenger of Allâh ﷺ forbade selling the fruit of date palms until it (some of it) could be eaten, and until it was weighed.' I said: 'What does weighed mean?' A man who was with him said: 'Until it is estimated.'"

[3874] 56 - (1538) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not sell produce until its goodness appears.'"

Chapter 14. The Prohibition Of Selling Fresh Dates In Exchange For Dry Dates Except In The Case Of 'Arâya^[1]

[3875] 57 - (1534) It was narrated from Ibn 'Umar that the Prophet ﷺ forbade selling produce until it became ripe, and he forbade selling fresh dates for dry dates.

[٣٨٧٣] ٥٥ - (١٥٣٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ ، عَنْ أَبِي الْبَحْتَرِيِّ قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ ؟ فَقَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ مِنْهُ ، وَحَتَّى يُوزَنَ . قَالَ : فَقُلْتُ : مَا يُوزَنُ ؟ فَقَالَ رَجُلٌ عِنْدَهُ : حَتَّى يُحْزَرَ .

[٣٨٧٤] ٥٦ - (١٥٣٨) وَحَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ ، عَنْ ابْنِ أَبِي نُعْمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « لَا تَبْتَاعُوا الثَّمَارَ حَتَّى يَبْدُوَ صَلاَحُهَا » .

[انظر : ٣٨٧٧]

(المعجم ١٤) - (بَابُ تَحْرِيمِ بَيْعِ الرُّطْبِ بِالتَّمْرِ إِلَّا فِي الْعَرَايَا) (التحفة ١٤)

[٣٨٧٥] ٥٧ - (١٥٣٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُمَا - قَالَا : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَهَى

[1] 'Arâya refers to a kind of sale in which the owner of dates that are still on the tree can sell them for dried dates by estimation.

عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ، وَعَنْ بَيْعِ الثَّمَرِ بِالثَّمَرِ. [راجع: ٣٨٦٢]

[3876] (1539) Zaid bin Thâbit narrated that the Messenger of Allâh ﷺ granted a concession with regard to selling 'Arâyâ.

[٣٨٧٦] (١٥٣٩) قَالَ ابْنُ عُمَرَ: وَحَدَّثَنَا زَيْدُ بْنُ ثَابِتٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا. زَادَ ابْنُ نُمَيْرٍ فِي رِوَايَتِهِ: أَنَّ ثُبَاعَ. [انظر: ٣٨٧٨]

[3877] 58 - (1538) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not sell produce until it becomes ripe, and do not sell fresh dates for dry dates.'"

Ibn Shihâb said: "Sâlim bin 'Abdullâh bin 'Umar narrated a similar report to me from his father from the Messenger of Allâh ﷺ."

[٣٨٧٧] ٥٨ - (١٥٣٨) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ - وَاللَّفْظُ لِحَرَمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبْتَاعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ، وَلَا تَبْتَاعُوا الثَّمَرَ بِالثَّمَرِ». [راجع: ٣٨٧٤]

قَالَ ابْنُ شِهَابٍ: وَحَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ابْنُ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ، سِوَاءَ.

[3878] 59 - (1539) It was narrated from Sa'eed bin Al-Mûsâyyab that the Messenger of Allâh ﷺ forbade *Muzâbanah* and *Muhâqalah* transactions. *Muzâbanah* is when dates on the tree are sold for dry dates, and *Muhâqalah* is when crops in the field are sold for dry wheat, or land is leased out for wheat.

[٣٨٧٨] ٥٩ - (١٥٣٩) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ [بَيْعِ] الْمُزَابَنَةِ وَالْمُحَاقَلَةِ، وَالْمُزَابَنَةُ: أَنْ يُبَاعَ ثَمَرُ

He said: "Sâlim bin 'Abdullâh narrated to me that the Messenger of Allâh ﷺ said: 'Do not sell produce until it becomes ripe, and do not sell fresh dates for dry dates.' Sâlim said: "Abdullâh bin Zaid bin Thâbit told me that after that the Messenger of Allâh ﷺ granted a concession allowing the sale of 'Arâyâ for fresh dates or dried dates, but he did not grant a concession in any other case."

التَّخْلِ بِالتَّمْرِ، وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الزَّرْعُ بِالْقَمْحِ، وَاشْتِكَاءُ الْأَرْضِ بِالْقَمْحِ.
قَالَ: وَأَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا تَبْتَاعُوا التَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ، وَلَا تَبْتَاعُوا التَّمَرَ بِالتَّمْرِ».

وَقَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ عَنْ زَيْدِ ابْنِ ثَابِتٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطْبِ أَوْ بِالتَّمْرِ، وَلَمْ يُرَخَّصْ فِي غَيْرِ ذَلِكَ.

[راجع: ٣٨٧٦]

[3879] 60 - (...) It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession to the owner of 'Arâyâ; allowing him to sell it for an estimated measure of dried dates.

[٣٨٧٩] ٦٠- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِصَاحِبِ الْعَرِيَّةِ أَنْ يَبِيعَهَا بِخَرْصِهَا مِنَ التَّمْرِ.

[3880] 61 - (...) Zaid bin Thâbit narrated that the Messenger of Allâh ﷺ granted a concession with regard to 'Arâyâ, by which the people of a household could eat fresh dates in return for a estimated measure of dried dates.

[٣٨٨٠] ٦١- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ: أَخْبَرَنِي نَافِعٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرِيَّةِ بِأَخْذِهَا أَهْلَ الْبَيْتِ بِخَرْصِهَا تَمَرًا، يَأْكُلُونَهَا رُطْبًا.

[3881] (...) Nâfi' narrated a similar report (as no. 3880).

[3882] 62 - (...) It was narrated from Yahyâ bin Sa'eed with this chain (a *Hadîth* similar to no. 3880), except that he said: '*Arâyâ* refers to the produce of palm trees that is given to people, and they sell it for a similar measure of dried dates.

[3883] 63 - (...) It was narrated from 'Abdullâh bin 'Umar: "Zaid bin Thâbit told me that the Messenger of Allâh ﷺ granted a concession allowing the sale of '*Arâyâ* for a similar measure of dried dates."

Yahyâ said: "'*Arâyâ* is when a man buys the produce of date palms so that he can give his family fresh dates to eat, in return for an estimated measure of dried dates."

[3884] 64 - (...) It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession with regard to '*Arâyâ*, allowing it to be sold for a similar measure.

[٣٨٨١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٣٨٨٢] ٦٢- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: وَالْعَرِيَّةُ: النَّخْلُ تُجْعَلُ لِلْقَوْمِ فَيَبِيعُونَهَا بِخَرَصِهَا تَمْرًا.

[٣٨٨٣] ٦٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بْنُ الْمَهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرَصِهَا تَمْرًا.

قَالَ يَحْيَى: الْعَرِيَّةُ أَنْ يَشْتَرِيَ الرَّجُلُ تَمْرَ النَّخْلَاتِ لِطَعَامِ أَهْلِهِ رُطْبًا، بِخَرَصِهَا تَمْرًا.

[٣٨٨٤] ٦٤- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُيَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرَصِهَا كَيْلًا.

[3885] 65 - (...) It was narrated from 'Ubaidullâh with this chain (a *Hadîth* similar to no. 3884).

[3886] 66 - (...) It was narrated from Nâfi' with this chain that the Messenger of Allâh ﷺ granted a concession allowing 'Arâyâ to be sold for a similar measure.

[3887] 67 - (1540) It was narrated from Bushair bin Yasâr from some of the Companions of the Messenger of Allâh ﷺ who were members of his family, including Sahl bin Abî Hathmah, that the Messenger of Allâh ﷺ forbade selling fresh dates for dried dates. He said: "That is *Ribâ*, that is *Muzâbanah*." But he granted a concession allowing the sale of 'Ariyyah, where the produce of one or two palm trees is assigned to a household in return for an estimated measure of dried dates, so that they can eat fresh dates.

[3888] 68 - (...) It was narrated from Bushair bin Yasâr, that the Companions of the Messenger of Allâh ﷺ said: "The Messenger of Allâh ﷺ granted a concession with regard to the sale of 'Ariyyah for an estimated measure of dried dates."

[٣٨٨٥] ٦٥ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ، وَقَالَ: أَنْ تُؤْخَذَ بِخَرْصِهَا.

[٣٨٨٦] ٦٦ - (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ بِهِذَا الْإِسْنَادِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا.

[٣٨٨٧] ٦٧ - (١٥٤٠) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يُعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ دَارِهِمْ، مِنْهُمْ سَهْلُ بْنُ أَبِي حَكْمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ بِالثَّمَرِ، وَقَالَ: «ذَلِكَ الرِّبَا، تِلْكَ الْمُرَابَنَةُ» إِلَّا أَنَّهُ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ، النَّخْلَةِ وَالنَّخْلَتَيْنِ يَأْخُذُهَا أَهْلُ الْبَيْتِ بِخَرْصِهَا تَمْرًا، يَأْكُلُونَهَا رُطْبًا.

[٣٨٨٨] ٦٨ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ قَالُوا: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا.

[3889] 69 - (...) Bushair bin Yasâr narrated from some Companions of the Messenger of Allâh ﷺ who were members of his family that the Messenger of Allâh ﷺ forbade... and he mentioned a *Hadith* like that of Sulaimân bin Bilâl from Yahyâ (no. 3887), except that Ishâq and Ibn Al-Muthanna said *Zabn* instead of *Ribâ*, but Ibn Abî 'Umar said *Ribâ*.

[3890] (...) A *Hadith* like theirs (i.e. Ishâq and Ibn Al-Muthanna, no. 3889) was narrated from Sahl bin Abî Hathmah from the Prophet ﷺ.

[3891] 70 - (...) Râfi' bin Khadij and Sahl bin Abî Hathmah narrated that the Messenger of Allâh ﷺ forbade *Muzâbanah*, selling fresh dates for dried dates, except for those who owned 'Arâyah - he gave them permission.

[٣٨٨٩] ٦٩- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ الثَّقَفِيِّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ عَنْ بَعْضِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ دَارِهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى. فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ يَحْيَى، غَيْرَ أَنَّ إِسْحَاقَ وَابْنَ الْمُثَنَّى جَعَلَا مَكَانَ الرَّبَا الزَّيْنِ، وَقَالَ ابْنُ أَبِي عُمَرَ: الرَّبَا.

[٣٨٩٠] (...) وَحَدَّثَنَا عُمَرُو النَّاقِدِ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِهِمْ.

[٣٨٩١] ٧٠- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَسَنُ الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ؛ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَنْمَةَ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ، الثَّمَرِ بِالثَّمَرِ، إِلَّا أَصْحَابَ الْعَرَايَا، فَإِنَّهُ قَدْ أَذِنَ لَهُمْ.

[3892] 71 - (1541) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ granted a concession allowing the sale of 'Arâyâ for estimated amounts less than five *Wasq*, or up to five *Wasq*. Dâwûd was unsure and said: "Five or less than five?" He said: "Yes."

[٣٨٩٢] ٧١ - (١٥٤١) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ قُلْتُ لِمَالِكٍ: حَدَّثَكَ دَاوُدُ بْنُ الْحَصِينِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ أَوْ فِي خَمْسَةِ - يَشْكُ دَاوُدُ قَالَ: خَمْسَةِ أَوْ دُونَ خَمْسَةِ؟ - قَالَ: نَعَمْ.

[3893] 72 - (1542) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Muzâbanah*. *Muzâbanah* refers to selling fresh dates for dried dates by measure, and selling grapes for raisins by measure.

[٣٨٩٣] ٧٢ - (١٥٤٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى [التَّمِيمِيُّ] قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: بَيْعُ الثَّمَرِ بِالثَّمَرِ كَيْلًا، وَبَيْعُ الْكُرْمِ بِالزَّيْبِ كَيْلًا.

[3894] 73 - (...) It was narrated from Nâfi' that 'Abdullâh told him that the Prophet ﷺ forbade *Muzâbanah*. *Muzâbanah* means selling the produce of palm trees for dried dates by measure, or selling grapes for raisins by measure, or selling crops for dried wheat by measure.

[٣٨٩٤] ٧٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: بَيْعُ ثَمَرِ النَّخْلِ بِالثَّمَرِ كَيْلًا، وَبَيْعِ الْعِنَبِ بِالزَّيْبِ كَيْلًا، وَبَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلًا.

[3895] (...) A similar report (as no. 3894) was narrated from 'Ubaidullâh with this chain.

[٣٨٩٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[3896] 74 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ forbade *Muzâbanah*. *Muzâbanah* means selling the produce of palm trees for dried dates by measure, or selling grapes for raisins by measure, or selling any kind of produce for an estimated measure of the same kind of produce.”

[3897] 75 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ forbade *Muzâbanah*. *Muzâbanah* means selling what is up on the palm trees for dried dates of a specified amount (by saying), “If there is more it is mine and if there is less then I owe you.”

[3898] (...) Ayyûb narrated a similar report (as no. 3897) with this chain.

[3899] 76 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allāh ﷺ forbade *Muzâbanah*, selling the produce of one’s garden. If it is palm trees; for dried dates by measure, and if it is grapes; selling them for raisins by measure, and if it is unharvested produce; selling it for a measure of harvested produce. He forbade all of that.”

[٣٨٩٦] ٧٤- (...) حَدَّثَنِي يَحْيَى
ابْنُ مَعِينٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَحُسَيْنُ بْنُ
عِيسَى قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى
رَسُولُ اللَّهِ ﷺ عَنِ الْمُرَابَنَةِ، وَالْمُرَابَنَةُ:
بَيْعُ ثَمَرِ النَّخْلِ بِالثَّمَرِ كَيْلًا، وَبَيْعُ الرَّيْبِ
بِالْعِنَبِ كَيْلًا، وَعَنْ كُلِّ ثَمَرٍ بِحَرْصِهِ.

[٣٨٩٧] ٧٥- (...) وَحَدَّثَنِي عَلِيُّ
ابْنُ حُجْرٍ [السَّعْدِيُّ] وَرُهَيْبُ بْنُ حَرْبٍ قَالَا:
حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ إِبْرَاهِيمَ، عَنْ
أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ، وَالْمُرَابَنَةُ: أَنْ
يُبَاعَ مَا فِي رُءُوسِ النَّخْلِ بِثَمَرٍ، بِكَيْلٍ
مُسَمًّى، إِنْ زَادَ فَلِي وَإِنْ نَقَصَ فَعَلَيَّ.

[٣٨٩٨] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ
وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا
أَيُّوبُ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[٣٨٩٩] ٧٦- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنِي
مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ [قَالَ]: نَهَى رَسُولُ
اللَّهِ ﷺ عَنِ الْمُرَابَنَةِ: أَنْ يَبِيعَ ثَمَرُ
حَاطِطِهِ: إِنْ كَانَتْ نَخْلًا، بِثَمَرٍ كَيْلًا،
وَإِنْ كَانَ كَرْمًا، أَنْ يَبِيعَهُ بِرَيْبٍ كَيْلًا،

وَأِنْ كَانَ زَرْعًا، أَنْ يَبِيعَهُ بِكَئِلٍ طَعَامٍ،
نَهَى عَنْ ذَلِكَ كُلِّهِ.

وَفِي رِوَايَةٍ قُتَيْبَةَ: أَوْ كَانَ زَرْعًا.

[3900] (...) A *Hadîth* similar to theirs (i.e. Qutaiba and others, no. 3899) was narrated from Nâfi' with this chain.

[٣٩٠٠] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:

أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ؛ قَالَ: وَحَدَّثَنَا
ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي
الضَّحَّاكُ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا
حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ، كُلُّهُمْ
عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِهِمْ.

Chapter 15. One Who Sells Date Palms On Which There Are Dates

(المعجم ١٥) - (بَابُ مَنْ بَاعَ نَخْلًا

عَلَيْهَا تَمْرٌ) (التحفة ١٥)

[3901] 77 - (1534) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever sells date palms that have been pollinated, the produce belongs to the seller, unless the buyer stipulates otherwise."

[٣٩٠١] ٧٧ - (١٥٤٣) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلًا قَدْ أُبْرِثَ،
فَتَمَرُهَا لِلْبَّاعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[3902] 78 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Any palm trees which are purchased and they have been pollinated, the produce belongs to the one who pollinated them, unless the one who buys them stipulates otherwise."

[٣٩٠٢] ٧٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ

الْمُسَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ
نُعْمٍ: حَدَّثَنَا أَبِي، جَمِيعًا عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَالْفَلْطُ لَهُ - : حَدَّثَنَا
مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا نَخْلٍ
اشْتَرَيْتَ أَصُولَهَا وَقَدْ أُبْرِثَ، فَإِنَّ تَمَرَهَا لِلَّذِي
أَبْرَهَا، إِلَّا أَنْ يَشْتَرِطَ الَّذِي اشْتَرَاهَا».

[3903] 79 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Any person who pollinates palm trees then sells them, the produce of the palm tree belongs to the one who pollinated it, unless the buyer stipulates otherwise."

[3904] (...) A similar report (as no. 3903) was narrated from Nâfi' with this chain.

[3905] 80 - (...) It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Whoever buys palm trees after they have been pollinated, their produce belongs to the seller, unless the buyer stipulates otherwise. Whoever buys a slave, his property belongs to the one who sold him, unless the buyer stipulated otherwise.'"

[3906] (...) A similar report (as no. 3905) was narrated from Az-Zuhri with this chain.

[٣٩٠٣] ٧٩- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ أَبْرَ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبْرَ ثَمَرُ النَّخْلِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[٣٩٠٤] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، عَنْ نَافِعٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[٣٩٠٥] ٨٠- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرُهَا لِلَّذِي بَاعَهَا، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنْ ابْتَاعَ عَبْدًا فَمَالُهُ لِلَّذِي بَاعَهُ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[٣٩٠٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[3907] (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father said: “I heard the Messenger of Allâh ﷺ say...” a similar report (as no. 3905).

[٣٩٠٧] (...) وَحَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، بِمِثْلِهِ.

Chapter 16. The Prohibition Of *Muhâqalah* And *Muzâbanah*, And *Mukhâbarah* ; And Selling Produce Before Its Goodness Appears, And *Mu‘awamah* ; Which He Is Selling Years In Advance

(المعجم ١٦) - (بَابُ النَّهْيِ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ، وَعَنِ الْمُخَابَرَةِ وَبَيْعِ الثَّمَرَةِ قَبْلَ بُدْوِ صِلَاحِهَا، وَعَنِ بَيْعِ الْمَعَاوِمَةِ وَهُوَ بَيْعُ السِّنِينَ)
(التحفة ١٦)

[3908] 81 - (1536) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade *Muhâqalah*, *Muzâbanah* and *Mukhâbarah*, and selling produce before its goodness appears; it should not be sold except for Dînâr and Dirham, except in the case of ‘*Arâyâ*.”

[٣٩٠٨] ٨١ - (١٥٣٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا جَمِيعًا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صِلَاحُهُ، وَلَا يُبَاعَ إِلَّا بِالدِّينَارِ وَالذَّرْهَمِ، إِلَّا الْعَرَايَا. [راجع: ٣٨٧١]

[3909] (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade...” and he mentioned something similar (to *Hadîth* no. 3908).

[٣٩٠٩] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ؛ أَنَّهُمَا سَمِعَا جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ.

[3910] 82 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ forbade *Mukhâbarah*, *Muhâqalah* and *Muzâbanah*, and selling produce until it is fit to eat; it should not be sold except for Dirham and Dinâr, except in the case of *‘Arâyâ*.

‘Atâ’ said: “Jâbir explained it to us and said: ‘*Mukhâbarah* refers to unused land which a man gives to another man who spends on it then (the owner) takes some of its produce in return. He said that *Muzâbanah* means selling fresh dates on the tree for dried dates by measure, and *Muhâqalah* refers to something similar with regard to crops, where standing crops are sold for grains by measure.’”

[3911] 83 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ forbade *Muhâqalah*, *Muzâbanah* and *Mukhâbarah*, and buying palm trees until (their produce is) ripe. And ripening means that they turn red or yellow, or are fit to eat. *Muhâqalah* means selling the field for a known measure of food. *Muzâbanah* means selling the palm tree for some *Wasq* of dried dates. *Mukhâbarah* refers to a share, one-third or one-quarter and so on.

Zaid said: “I said to ‘Atâ’ bin

[٣٩١٠] ٨٢- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ الْجَزْرِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُحَاقَلَةِ وَالْمُزَابَنَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُطْعِمَ، وَلَا تُبَاعَ إِلَّا بِالدَّرَاهِمِ وَاللِّتَانِيَةِ، إِلَّا الْعَرَايَا.

قَالَ عَطَاءٌ: فَسَرَهَا لَنَا جَابِرٌ قَالَ: أَمَّا الْمُخَابَرَةُ فَالْأَرْضُ الْبَيْضَاءُ يَذْفَعُهَا الرَّجُلُ إِلَى الرَّجُلِ فَيُنْفِقُ فِيهَا ثُمَّ يَأْخُذُ مِنَ الثَّمَرِ، وَزَعَمَ أَنَّ الْمُزَابَنَةَ بَيْعُ الرُّطْبِ فِي النَّخْلِ بِالثَّمَرِ كَيْلًا، وَالْمُحَاقَلَةُ فِي الزَّرْعِ عَلَى نَحْوِ ذَلِكَ، يَبِيعُ الزَّرْعَ الْقَائِمَ بِالْحَبِّ كَيْلًا.

[٣٩١١] ٨٣- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ ابْنُ أَبِي خَلْفٍ، كُلِّهِمَا عَنْ زَكَرِيَّا - قَالَ ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَّا ابْنُ عَدِيٍّ -: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ: حَدَّثَنَا أَبُو الْوَلِيدِ الْمَكِّيُّ وَهُوَ جَالِسٌ عِنْدَ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ يُشْتَرَى النَّخْلُ حَتَّى يُشْقَى، وَالْإِشْقَاءُ أَنْ يَحْمَرَ أَوْ يَصْفَرَ أَوْ

Abî Rabâh: ‘Did you hear Jâbir bin ‘Abdullâh narrate that from the Messenger of Allâh ﷺ?’ He said: ‘Yes.’”

[3912] 84 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade *Muzâbanah*, *Muḥâqalah* and *Mukhâbarah*, and selling produce until it is ripe (*Tushqih*).”

He said: “I said to Sa‘eed: ‘What does *Tushqih* mean?’ He said: ‘When they turn red or yellow and are fit to eat.’”

[3913] 85 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade *Muḥâqalah*, *Muzâbanah*, *Mu‘awamah* and *Mukhâbarah* - one of them said: selling years ahead is *Mu‘awamah* - and exemption of something unspecified, but he granted a concession with regard to ‘*Arâyâ*.’”

يُؤْكَلُ مِنْهُ شَيْءٌ، وَالْمُحَاقَلَةُ: أَنْ يُبَاعَ الْحَقْلُ بِكَيْلٍ مِنَ الطَّعَامِ مَعْلُومٍ، وَالْمُزَابَنَةُ أَنْ يُبَاعَ التَّخْلُ بِأَوْسَاقٍ مِنَ التَّمْرِ، وَالْمُخَابَرَةُ: الثُّلُثُ وَالرُّبْعُ وَأَشْبَاهُ ذَلِكَ.

قَالَ زَيْدٌ: قُلْتُ لِعَطَاءِ بْنِ أَبِي رَبَاحٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَذْكُرُ هَذَا عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

[٣٩١٢] ٨٤- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُخَابَرَةِ، وَعَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُشَقِّحَ. قَالَ قُلْتُ لِسَعِيدٍ: مَا تُشَقِّحُ؟ قَالَ: تَحْمَارٌ وَتَضْفَارٌ وَيُؤْكَلُ مِنْهَا.

[٣٩١٣] ٨٥- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِعُبَيْدِ اللَّهِ - قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُعَاوَمَةِ وَالْمُخَابَرَةِ - قَالَ أَحَدُهُمَا: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ - وَعَنِ الثُّبَيَّا وَرَخَّصَ فِي الْعَرَايَا.

[3914] (...) A similar report (as no. 3913) was narrated from Jâbir from the Prophet ﷺ, except that he did not mention: "Selling years ahead is *Mu'âwamah*."

Chapter 17. *Kirâ'* (Leasing Land)^[1]

[3915] 86 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade leasing out land, selling it years ahead and selling produce until it is good (i.e. ready to eat)."

[3916] 87 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade leasing out land.

[3917] 88 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it, and if he does not cultivate it, he should let his brother cultivate it.'"

[٣٩١٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيٍّ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ لَا يَذْكُرُ: بَيْعُ السِّنِينَ هِيَ الْمُعَاوَمَةُ.

(المعجم ١٧) - (بَابُ كِرَاءِ الْأَرْضِ)
(التحفة ١٧)

[٣٩١٥] ٨٦ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا رِبَاحُ بْنُ أَبِي مَعْرُوفٍ قَالَ: سَمِعْتُ عَطَاءً، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ، وَعَنْ بَيْعِهَا السِّنِينَ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَطْيَبَ.

[٣٩١٦] ٨٧ - (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ مَطَرِ الْوَرَّاقِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ.

[٣٩١٧] ٨٨ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ لَقَبُهُ عَارِمٌ، وَهُوَ أَبُو التُّعَمَّانِ السُّدُوسِيُّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا مَطَرُ الْوَرَّاقِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ

[1] *Kirâ'*: When the owner allows the land to be used in exchange for a certain portion of the produce. Some of the narrations that follow explain it explicitly.

الله ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا، فَإِنْ لَمْ يَزْرِعْهَا فَلْيُزْرِعْهَا أَخَاهُ».

[3918] 89 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “One of the Companions of the Messenger of Allâh ﷺ had some surplus land, and the Messenger of Allâh ﷺ said: ‘Whoever has surplus land, let him cultivate it or lend it to his brother, but if he insists, let him keep his land.’”

[٣٩١٨] ٨٩- (...) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا هِشْلُ بْنُ يَزِيدٍ، عَنْ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ لِرَجَالٍ فُضُولُ أَرْضِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ فَضْلُ أَرْضٍ فَلْيُزْرِعْهَا أَوْ لِيُؤْتِهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

[3919] 90 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade taking rent or a share for land.”

[٣٩١٩] ٩٠- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَلَّى بْنُ مَثُورٍ الرَّازِيُّ: حَدَّثَنَا خَالِدٌ: أَخْبَرَنَا الشَّيْبَانِيُّ عَنْ بُكَيْرِ بْنِ الْأَخْطَسِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُؤْخَذَ الْأَرْضُ أَجْرًا أَوْ حَظًّا.

[3920] 91 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Whoever has land, let him cultivate it. If he cannot cultivate it, or is unable to do so, let him lend it to his Muslim brother, but he should not take rent for it.’”

[٣٩٢٠] ٩١- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا، فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَزْرِعْهَا وَعَجَزَ عَنْهَا، فَلْيُؤْتِهَا أَخَاهُ الْمُسْلِمَ، وَلَا يُؤَاجِرْهَا إِلَّاهًا».

[3921] 92 - (...) Hammâm narrated: “Sulaimân bin Mūsâ asked ‘Atâ’: ‘Did Jâbir bin ‘Abdullâh tell you that the Prophet ﷺ said: “Whoever has

[٣٩٢١] ٩٢- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: حَدَّثَنَا هَمَّامٌ قَالَ: سَأَلَ سُلَيْمَانَ بْنَ مُوسَى عَطَاءٌ فَقَالَ: أَحَدَّثَكَ

land, let him cultivate it or let his brother cultivate it, and he should not lease it out”? He said: “Yes.”

[3922] 93 - (...) It was narrated from Jâbir that the Prophet ﷺ forbade *Mukhâbarah*.

[3923] 94 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever has surplus land, let him cultivate it or let his brother cultivate it, and not sell it.’ I said to Sa’eed: Does ‘not sell it’ refer to leasing? He said: ‘Yes.’”

[3924] 95 - (...) It was narrated that Jâbir said: “We used to rent (*Khâbir*) land at the time of the Messenger of Allâh ﷺ and we would get a share of the grain left in the ears after threshing and of such-and-such (a quantity). Then the Messenger of Allâh ﷺ said: ‘Whoever has land (surplus) let him cultivate it or let his brother till it, otherwise, let him leave it.’”

[3925] 96 - (...) Jâbir bin ‘Abdullâh said: “At the time of the Messenger of Allâh ﷺ we used to take land in return for one-third or one-quarter of that

جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا، أَوْ لِيَزْرِعْهَا أَخَاهُ، وَلَا يُكْرِهَا» قَالَ: نَعَمْ.

[٣٩٢٢] ٩٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ جَابِرِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُخَابَرَةِ.

[٣٩٢٣] ٩٤- (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُثَيْدُ اللَّهِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاء قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ [يَقُولُ]: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ فَضْلُ أَرْضٍ فَلْيَزْرِعْهَا، أَوْ لِيَزْرِعْهَا أَخَاهُ، وَلَا تَبِيعُوهَا» فَقُلْتُ لِسَعِيدٍ: مَا قَوْلُهُ: وَلَا تَبِيعُوهَا؟ يَغْنِي الْكِرَاءُ؟ قَالَ: نَعَمْ.

[٣٩٢٤] ٩٥- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُنَّا نُخَابِرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَنُصِيبُ مِنَ الْقَصْرِئِ وَمِنْ كَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا أَوْ فَلْيُحْرِثْهَا أَخَاهُ، وَلَا فَلْيَدَعْهَا».

[٣٩٢٥] ٩٦- (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى، جَمِيعًا عَنْ ابْنِ وَهْبٍ - قَالَ ابْنُ عِيسَى: حَدَّثَنَا عَبْدُ

which grew along the water channels. The Messenger of Allâh ﷺ addressed us concerning that and said: 'Whoever has land, let him cultivate it. If he does not cultivate it, let him lend it to his brother. If he does not lend it to his brother, let him keep it.'

[3926] 97 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Whoever has land, let him donate it or lend it.'"

[3927] 98 - (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 3926), except that he (رحمته) said: "Let him cultivate it, or let his brother cultivate it."

[3928] 99 - (...) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade leasing out land.

Bukhair said: "Nâfi' told me that he heard Ibn 'Umar say: 'We used to lease out land, then we stopped doing that when we heard the *Hadith* of Râfi' bin Khadij.'"

الله بِنُ وَهَبَ - : حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : كُنَّا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ نَأْخُذُ الْأَرْضَ بِالثُّلْثِ أَوْ الرَّبْعِ بِالْمَادِيَّاتِ ، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ فَقَالَ : « مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا ، فَإِنْ لَمْ يَزْرِعْهَا فَلْيَمْنَحْهَا أَخَاهُ ، فَإِنْ لَمْ يَمْنَحْهَا أَخَاهُ فَلْيُمْسِكْهَا » .

[٣٩٢٦] ٩٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى : حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ : حَدَّثَنَا أَبُو سُفْيَانَ عَنْ جَابِرٍ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : « مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا أَوْ لِيُعْرِهَا » .

[٣٩٢٧] ٩٨ - (...) وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ : حَدَّثَنَا أَبُو الْجَوَّابِ : حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ ، غَيْرَ أَنَّهُ قَالَ « فَلْيَزْرِعْهَا أَوْ فَلْيُزْرِعْهَا رَجُلًا » .

[٣٩٢٨] ٩٩ - (...) وَحَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ : حَدَّثَنَا ابْنُ وَهَبٍ : أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ ، أَنَّ بُكَيْرًا حَدَّثَهُ : أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي سَلَمَةَ حَدَّثَهُ عَنِ الثُّعْمَانِ بْنِ أَبِي عَبَّاسٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ .

[3929] 100 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling (leasing) unused land for two or three years."

[3930] 101 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling years ahead."

According to the report of Ibn Abî Shâibah: (the Messenger of Allâh ﷺ forbade) "Selling produce for years ahead."

[3931] 102 - (1544) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it or lend it to his brother, and if he insists, let him keep his land.'"

[3932] 103 - (1536) Jâbir bin 'Abdullâh narrated that he heard the Messenger of Allâh ﷺ

قَالَ بُكَيرٌ: وَحَدَّثَنِي نَافِعٌ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُكْرِي أَرْضَنَا ثُمَّ تَرَكْنَا ذَلِكَ حِينَ سَمِعْنَا حَدِيثَ رَافِعِ بْنِ خَدِيجٍ. [٣٩٢٩] ١٠٠ - (...) وَحَدَّثَنَا يَحْيَى

بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ أَرْضِ الْبَيْضَاءِ سَتَيْنِ أَوْ ثَلَاثًا.

[٣٩٣٠] ١٠١ - (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ السَّنِينَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: عَنْ بَيْعِ ثَمَرِ سِنِينَ.

[٣٩٣١] ١٠٢ - (١٥٤٤) وَحَدَّثَنَا حَسَنُ [بْنِ عَلِيٍّ] الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ».

[٣٩٣٢] ١٠٣ - (١٥٣٦) حَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو تَوْبَةَ عَنْ

forbidding *Muzâbanah* and *Huqûl*. Jâbir bin ‘Abdullâh said: “*Muzâbanah* means selling fresh dates for dried dates, and *Huqûl* means leasing out land (*Kirâ*).”

مَعَاوِيَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ؛ أَنَّ يَزِيدَ ابْنَ نُعَيْمٍ أَخْبَرَهُ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْمَزَابَنَةِ وَالْحُقُولِ، فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: الْمَزَابَنَةُ: التَّمَرُ بِالتَّمْرِ، وَالْحُقُولُ: كِرَاءُ الْأَرْضِ. [راجع: ٣٨٧١]

[3933] 104 - (1545) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade *Muhâqalah* and *Muzâbanah*.”

[٣٩٣٣] ١٠٤ - (١٥٤٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَحْيَى ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمَزَابَنَةِ.

[3934] 105 - (1546) Abû Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ forbade *Muzâbanah* and *Muhâqalah*. *Muzâbanah* means buying dates on the tops of the palm trees and *Muhâqalah* means leasing out land.”

[٣٩٣٤] ١٠٥ - (١٥٤٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ؛ أَنَّ أَبَا سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمَزَابَنَةِ وَالْمُحَاقَلَةِ، وَالْمَزَابَنَةُ اشْتِرَاءُ التَّمْرِ فِي رُءُوسِ النَّخْلِ، وَالْمُحَاقَلَةُ: كِرَاءُ الْأَرْضِ.

[3935] 106 - (1547) It was narrated that ‘Amr said: “I heard Ibn ‘Umar say: ‘We did not see anything wrong with renting out land until last year, then Râfi‘ said that the Prophet of Allâh ﷺ had forbidden it.”

[٣٩٣٥] ١٠٦ - (١٥٤٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ الْعَتَكِيُّ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا لَا نَرَى

بِالْخُبْرِ بَأْسًا، حَتَّى كَانَ عَامُ أَوَّلَ، فَرَزَعَمَ
رَافِعٌ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنْهُ. [انظر:

[٣٩٥١]

[3936] 107 - (...) A similar report (as no. 3935) was narrated from 'Amr bin Dīnār with this chain. In the *Hadīth* of Ibn 'Uyaynah it adds: "So we stopped it because of that."

[٣٩٣٦] ١٠٧- (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ؛
وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ
قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ،
عَنْ أَيُّوبَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمَا عَنْ
عَمْرِو بْنِ دِينَارٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ
فِي حَدِيثِ ابْنِ عُيَيْنَةَ: فَتَرَكْنَاهُ مِنْ أَجْلِهِ.

[3937] 108 - (...) It was narrated that Mujāhid said: "Ibn 'Umar said: 'Rāfi' stopped us from benefiting from our land."

[٣٩٣٧] ١٠٨- (...) وَحَدَّثَنِي
عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ
أَيُّوبَ، عَنْ أَبِي الْخَلِيلِ، عَنْ مُجَاهِدٍ
قَالَ: قَالَ ابْنُ عُمَرَ: لَقَدْ مَنَعَنَا رَافِعٌ نَفْعَ
أَرْضِنَا.

[3938] 109 - (...) It was narrated from Nāfi' that Ibn 'Umar used to lease out his farmland at the time of the Prophet ﷺ and during the leadership of Abū Bakr, 'Umar and 'Uthmān, and the beginning of the leadership of Mu'āwiyah. Until, at the end of the leadership of Mu'āwiyah, he heard that Rāfi' bin Khadīj narrated a *Hadīth* in which (he mentioned) it was forbidden by the Prophet ﷺ. He entered upon him, when I was with

[٣٩٣٨] ١٠٩- (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْعَةَ
عَنْ أَيُّوبَ، عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ
يُكْرِى مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ، وَفِي
إِمَارَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، وَصَدْرًا
مِنْ خِلَافَةِ مُعَاوِيَةَ، حَتَّى بَلَغَهُ فِي آخِرِ
خِلَافَةِ مُعَاوِيَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ
فِيهَا بِنَهْيٍ عَنِ النَّبِيِّ ﷺ، فَدَخَلَ عَلَيْهِ

him, and asked him. He said: "The Messenger of Allāh ﷺ forbade leasing out farmland." Then Ibn 'Umar stopped doing that .

When he was asked about that afterwards he said: "Rāfi' bin Khadīj said that the Messenger of Allāh ﷺ forbade it."

[3939] (...) A similar report (as no. 3938) was narrated from Ayyūb with this chain. In the *Hadīth* of Ibn 'Ulayyah it adds: "He said: 'Ibn 'Umar stopped doing it after that, and he did not lease it out.'"

[3940] 110 - (...) It was narrated that Nāfi' said: "I went with Ibn 'Umar to Rāfi' bin Khadīj in Al-Balāṭ, and he told him that the Messenger of Allāh ﷺ forbade leasing out farmland."

[3941] (...) It was narrated from Ibn 'Umar that he went to Rāfi'... and he narrated this *Hadīth* (no. 3940) from the Prophet ﷺ.

وَأَنَا مَعَهُ، فَسَأَلَهُ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَتَرَكَهَا ابْنُ عُمَرَ بَعْدُ.

فَكَانَ إِذَا سُئِلَ عَنْهَا، بَعْدُ، قَالَ: رَعِمَ رَافِعُ بْنُ خَدِيجٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا.

[٣٩٣٩] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ. حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ فِي حَدِيثِ ابْنِ عُليَّةَ: قَالَ: فَتَرَكَهَا ابْنُ عُمَرَ بَعْدَ ذَلِكَ، فَكَانَ لَا يُكْرِيهَا.

[٣٩٤٠] ١١٠ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ نَافِعٍ قَالَ: ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَى رَافِعِ ابْنِ خَدِيجٍ حَتَّى أَتَاهُ بِالْبَلَاطِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ.

[٣٩٤١] (...) وَحَدَّثَنِي ابْنُ أَبِي خَلْفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ أَتَى رَافِعًا، فَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ.

[3942] 111 - (...) It was narrated from Nâfi' that Ibn 'Umar used to rent out land. Then he was told a *Hadîth* from Râfi' bin Khadîj. He said to him: "Come with me," and we went to him, and he narrated from some of his paternal uncles and said that the Prophet ﷺ had forbidden leasing out land. Then Ibn 'Umar stopped doing that and he did not rent it out.

[3943] (...) Ibn 'Awn narrated (a *Hadîth* as no. 3942) it with this chain, and he said: "He (Râfi') narrated to him from some of his paternal uncles, from the Prophet ﷺ."

[3944] 112 - (...) Sâlim bin 'Abdullâh narrated that 'Abdullâh bin 'Umar used to lease out his land, until he heard that Râfi' bin Khadîj Al-Anṣârî forbade leasing out land. 'Abdullâh met him and said: "O Ibn Khadîj, what are you narrating from the Messenger of Allâh ﷺ about leasing out land?" Râfi' bin Khadîj said to 'Abdullâh: "I heard my two paternal uncles, who had been present at (the battle of) Badr, narrating to the family, that the Messenger of Allâh ﷺ forbade leasing out land." 'Abdullâh said: "At the time of the Messenger of Allâh ﷺ I knew that land could be leased

[٣٩٤٢] ١١١ - (...) حَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنٌ يَعْنِي بْنَ حَسَنِ ابْنِ يَسَارٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ كَانَ يَأْجُرُ الْأَرْضَ - قَالَ - : فَنَبِيٌّ حَدِيثًا عَنْ رَافِعٍ [ابْنِ خَدِيجٍ] - قَالَ - : فَأَنْطَلَقَ بِي مَعَهُ إِلَيْهِ - قَالَ - : فَذَكَرَ عَنْ بَعْضِ عُمَمَتَيْهِ، ذَكَرَ فِيهِ [عَنِ] النَّبِيِّ ﷺ، أَنَّهُ نَهَى عَنْ كِرَاءِ الْأَرْضِ - قَالَ - : فَتَرَكَهُ ابْنُ عُمَرَ فَلَمْ يَأْجُرْ [ه].

[٣٩٤٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: حَدَّثَنَا ابْنُ عَوْنٍ، بِهَذَا الْإِسْنَادِ [و] قَالَ: فَحَدَّثَهُ عَنْ بَعْضِ عُمَمَتَيْهِ عَنِ النَّبِيِّ ﷺ.

[٣٩٤٤] ١١٢ - (...) وَحَدَّثَنِي عَبْدُ

الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يُكْرِي أَرْضِيهِ، حَتَّى بَلَغَهُ أَنَّ رَافِعَ ابْنَ خَدِيجٍ الْأَنْصَارِيَّ كَانَ يَنْهَى عَنْ كِرَاءِ الْأَرْضِ، فَلَقِيَهُ عَبْدُ اللَّهِ فَقَالَ: يَا ابْنَ خَدِيجٍ! مَاذَا تَحَدَّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي كِرَاءِ الْأَرْضِ؟ قَالَ رَافِعُ بْنُ خَدِيجٍ لِعَبْدِ اللَّهِ: سَمِعْتُ عَمِّي وَكَأَنَّا قَدْ شَهِدَا

out.” Then ‘Abdullâh was afraid that the Messenger of Allâh ﷺ had said something new that he did not know of, so he stopped leasing out land.

بَدْرًا يُحَدِّثَانِ أَهْلَ الدَّارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ. قَالَ عَبْدُ اللَّهِ: لَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، أَنَّ الْأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَحَدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ عَلَيْهِ، فَتَرَكَ كِرَاءَ الْأَرْضِ.

Chapter 18. Leasing Out Land (Kirâ') In Return For Food

(المعجم ١٨) - (بَابُ كِرَاءِ الْأَرْضِ بِالطَّعَامِ) (التحفة ١٨)

[3945] 113 - (1548) It was narrated that Râfi' bin Khadîj said: "We used to rent land at the time of the Messenger of Allâh ﷺ, leasing it for one-third or one-quarter (of the yield of a specified crop) and a specified amount of food. Then one day, one of my paternal uncles came to us and said: 'The Messenger of Allâh ﷺ has forbidden to us something that was beneficial to us, but obedience to Allâh and His Messenger is more beneficial to us. He forbade us to rent land and lease it for one-third or one-quarter (of the yield of a specified crop) and a specified amount of food, and he ordered the owner of the land to cultivate it or let it be cultivated, and he disliked leasing it out or anything else.'"

[٣٩٤٥] ١١٣ - (١٥٤٨) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ يَعْلَى ابْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَتُكْرِمُهَا بِالثُّلُثِ وَالرُّبْعِ وَالطَّعَامِ الْمُسَمَّى، فَجَاءَنَا ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي فَقَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ لَنَا نَافِعًا، وَطَوَاعِيَّةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا، نَهَانَا أَنْ نُحَاقِلَ بِالْأَرْضِ فَتُكْرِمُهَا عَلَى الثُّلُثِ وَالرُّبْعِ وَالطَّعَامِ الْمُسَمَّى، وَأَمَرَ رَبَّ الْأَرْضِ أَنْ يَزْرِعَهَا أَوْ يَزْرِعَهَا، وَكَرِهَ كِرَاءَهَا، وَمَا سِوَى ذَلِكَ.

[3946] (...) It was narrated that Râfi' bin Khadîj said: "We used to rent land and lease it for one-third or one-quarter..." then he narrated a *Hadîth* like that of Ibn 'Ulayyah (no. 3945).

[٣٩٤٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ قَالَ: كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ رَافِعِ ابْنِ خَدِيجٍ. قَالَ: كُنَّا نَحَاقِلُ بِالْأَرْضِ فَتُكْرِمُهَا عَلَيَّ الثُّلُثُ وَالرُّبْعُ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُثَيْبٍ.

[3947] (...) A similar report (as no. 3945) was narrated from Ya'la bin Hakîm, with this chain.

[٣٩٤٧] (...) حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُهُ، كُلُّهُمْ عَنِ ابْنِ أَبِي عُرْوَةَ، عَنْ يَعْلَى بْنِ حَكِيمٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[3948] (...) It was narrated from Râfi' bin Khadîj from the Prophet ﷺ (a *Hadîth* similar to no. 3945) but he did not say: "From some of his paternal uncles."

[٣٩٤٨] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ بِهَذَا الْإِسْنَادِ، عَنْ رَافِعِ [ابْنِ خَدِيجٍ] عَنِ النَّبِيِّ ﷺ، وَلَمْ يَقُلْ: عَنْ بَعْضِ عُمُومَتِهِ.

[3949] 114 - (...) It was narrated from Abû An-Najâshî, the freed slave of Râfi' bin Khadîj, from Râfi', that Zuhair bin Râfi' - who was his paternal uncle - (He) said: "Zuhair came to me and said: 'The Messenger of Allâh ﷺ forbade something that was beneficial for us.' I said: 'What is that? Whatever the Messenger of

[٣٩٤٩] ١١٤ - (...) حَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهَرٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَّاشِيِّ مَوْلَى رَافِعِ ابْنِ خَدِيجٍ، عَنْ رَافِعٍ؛ أَنَّ طُهَيْرَ ابْنَ رَافِعٍ - وَهُوَ عَمُّهُ - قَالَ: أَتَانِي

Allâh ﷺ says is right.' He said: 'He asked me: "What do you do with your fields?" I said: "We rent them, O Messenger of Allâh, in return for (what grows on the edge) of the spring, or for several *Wasq* of dates or barley." He said: "Do not do that. Cultivate them, or let them be cultivated by others, or keep them."

[3950] (...) This was narrated from Râfi' from the Prophet ﷺ, (a *Hadîth* similar to no. 3949) but he did not say: "From the paternal uncle of Zuhair."

Chapter 19. Leasing Out Land (*Kirâ'*) For Gold And Silver

[3951] 115 - (1547) It was narrated from Hanzalah bin Qais that he asked Râfi' bin Khadij about leasing out land. He said: "The Messenger of Allâh ﷺ forbade leasing out land." I said: "For gold and silver?" He said: "As for (leasing it for) gold and silver, there is nothing wrong with that."

ظَهَيْرٌ فَقَالَ: لَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانَ بِنَا رَافِقًا. فَقُلْتُ: وَمَا ذَاكَ؟ مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ - قَالَ -: سَأَلَنِي كَيْفَ تَصْنَعُونَ بِمَحَافِلِكُمْ؟ فَقُلْتُ: نُؤَاجِرُهَا، يَا رَسُولَ اللَّهِ! عَلَى الرَّبِيعِ أَوْ الْأَوْسُقِ مِنَ الثَّمَرِ أَوْ الشَّعِيرِ قَالَ: «فَلَا تَفْعَلُوا، ازْرَعُوهَا، أَوْ ازْرِعُوهَا، أَوْ أُمْسِكُوهَا».

[٣٩٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي النَّجَّاشِيِّ، عَنْ رَافِعٍ عَنِ النَّبِيِّ ﷺ بِهِذَا وَلَمْ يَذْكُرْ: عَنْ عَمِّهِ ظَهَيْرٍ.

(المعجم ١٩) - (بَابُ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرَقِ) (التحفة ١٩)

[٣٩٥١] ١١٥ - (١٥٤٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ؛ أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ؟ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ - قَالَ -: فَقُلْتُ: أِبَالذَّهَبِ وَالْوَرَقِ؟ فَقَالَ: أَمَّا بِالذَّهَبِ وَالْوَرَقِ، فَلَا بَأْسَ بِهِ. [راجع:

[3952] 116 - (...) Ḥanzalah bin Qais Al-Anṣārī said: "I asked Rāfi' bin Khadīj about leasing out land for gold and silver. He said: 'There is nothing wrong with that. Rather at the time of the Prophet ﷺ the people used to rent land in return for what grows along the water channels, and at the springs, and in some parts of the fields, but one part would be destroyed while another part would be safe, or vice versa, and this was the only way in which people leased out land. So this was forbidden. As for something that is specified and guaranteed, there is nothing wrong with it.'"

[3953] 117 - (...) It was narrated from Ḥanzalah Az-Zuraqī that he heard Rāfi' bin Khadīj say: "We had the most land among the Anṣār, and we used to lease out land on the basis that we would have the produce of this part, and they would have the produce of that, and perhaps one part would yield produce and the other part would not. So he forbade us to do that. As for silver, he did not forbid us."

[3954] (...) A similar report (as no. 3953) was narrated from Yaḥyā bin Sa'eed, with this chain.

[٣٩٥٢] ١١٦ - (...) حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ: حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الْأَنْصَارِيُّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرَقِ؟ فَقَالَ: لَا بَأْسَ بِهِ، إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، عَلَى الْمَادِيَانَاتِ، وَأَقْبَالِ الْجَدَاوِلِ، وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هَذَا وَيَسْلَمُ هَذَا، وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا، فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا، فَلِذَلِكَ رُجِرَ عَنْهُ، فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ، فَلَا بَأْسَ بِهِ.

[٣٩٥٣] ١١٧ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ الزُّرَقِيِّ؛ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا أَكْثَرَ الْأَنْصَارِ حَقْلًا - قَالَ - : كُنَّا نُكْرِى الْأَرْضَ عَلَى أَنْ لَنَا هَذِهِ وَلَهُمْ هَذِهِ، فَرَبَّمَا أَخْرَجَتْ هَذِهِ وَلَمْ تَخْرُجْ هَذِهِ، فَتَهَانَا عَنْ ذَلِكَ، وَأَمَّا الْوَرَقُ فَلَمْ يَنْهَنَا.

[٣٩٥٤] (...) حَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا

يَزِيدُ بْنُ هُرُوثَانَ، جَمِيعًا عَنْ يَحْيَى بْنِ سَعِيدٍ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 20. Muzâra'ah
(Sharecropping) And Mu'âjarah
(lending)

(المعجم ٢٠) - (بَابُ فِي الْمَزَارَعَةِ
وَالْمُؤَاجَرَةِ) (التحفة ٢٠)

[3955] 118 - (1549) It was narrated that 'Abdullâh bin As-Sâ'ib said: "I asked 'Abdullâh bin Ma'qil about *Muzâra'ah*. He said: 'Thâbit bin Aḍ-Ḍaḥḥâk told me that the Messenger of Allâh ﷺ forbade *Muzâra'ah*.'" According to the report of Ibn Abî Shâibah: "He (ﷺ) forbade it." And he said: "I asked Ibn Ma'qil," but he did not name him as 'Abdullâh.

[٣٩٥٥] ١١٨ - (١٥٤٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: أَخْبَرَنِي ثَابِتُ بْنُ الضَّحَّاكِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَارَعَةِ. وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: نَهَى عَنْهَا. وَقَالَ: سَأَلْتُ ابْنَ مَعْقِلٍ، وَلَمْ يُسَمِّ عَبْدَ اللَّهِ.

[3956] 119 - (...) It was narrated that 'Abdullâh bin As-Sâ'ib said: "We entered upon 'Abdullâh bin Ma'qil and asked him about *Muzâra'ah*. He said: 'Thâbit said that the Messenger of Allâh ﷺ forbade *Muzâra'ah* and enjoined *Mu'âjarah* (renting out land), and he said: There is nothing wrong with it."

[٣٩٥٦] ١١٩ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَعْقِلٍ فَسَأَلْنَاهُ عَنِ الْمُزَارَعَةِ؟ فَقَالَ: رَزَعَمَ ثَابِتُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَارَعَةِ، وَأَمَرَ بِالْمُؤَاجَرَةِ، وَقَالَ: «لَا بَأْسَ بِهَا».

Chapter 21. Lending Land

(المعجم ٢١) - (بَابُ الْأَرْضِ تَمْنَحُ)

(التحفة ٢١)

[3957] 120 - (1550) It was narrated from 'Amr that Mujâhid said to Tâwûs: "Let us go to Ibn Râfi' bin Khadîj and listen to the *Hadîth* from his father, from the Prophet ﷺ." He said: "He rebuked him." He said: "By Allâh, if I had known that the Messenger of Allâh ﷺ forbade it, I would not have done it, but one who is more knowledgeable than them" - meaning Ibn 'Abbâs - "told me that the Messenger of Allâh ﷺ said: 'For a man to lend his land to his Muslim brother is better for him than taking a specified amount for it.'"

[3958] 121 - (...) It was narrated from Tâwûs that he used to rent out (*Yukhâbir*) his land. 'Amr said: "I said to him: 'O Abû 'Abdur-Rahmân, why don't you stop this renting, for they are saying that the Prophet ﷺ forbade renting out land?' He said: 'O 'Amr, the most knowledgeable of them of that' - meaning Ibn 'Abbâs - 'told me that the Prophet ﷺ did not forbid it, rather he said: For one of you to lend his land to his brother is better for him than renting it out for a specified amount.'"

[٣٩٥٧] ١٢٠ - (١٥٥٠) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو أَنَّ مُجَاهِدًا قَالَ لِبَطَاوُسٍ: انْطَلِقْ بِنَا إِلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ، فَاسْمَعْ مِنْهُ الْحَدِيثَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ - قَالَ - فَانْتَهَرَهُ - قَالَ -: إِنِّي وَاللَّهِ! لَوْ أَعْلَمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ مَا فَعَلْتُهُ، وَلَكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ يَعْنِي ابْنَ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأَنَّ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا».

[٣٩٥٨] ١٢١ - (...) وَحَدَّثَنَا ابْنُ

أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ طَاوُسٍ أَنَّهُ كَانَ يُخَابِرُ. قَالَ عَمْرٍو: فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! لَوْ تَرَكْتَ هَذِهِ الْمُخَابِرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُخَابِرَةِ. فَقَالَ: أَيُّ عَمْرٍو! أَخْبَرَنِي أَعْلَمُهُمْ بِذَلِكَ يَعْنِي ابْنَ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهَا، إِنَّمَا قَالَ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا».

[3959] (...) A *Hadīth* similar to theirs (i.e. Ibn Tāwūs and Ibn ‘Amr’ no. 3959) was narrated from Ibn ‘Abbās from the Prophet ﷺ.

[٣٩٥٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ، عَنْ سُفْيَانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكَ، عَنْ شُعْبَةَ، كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِهِمْ.

[3960] 122 - (...) It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “If one of you were to lend his land to his brother, that would be better for him than taking such and such for it” meaning a specified amount.

[٣٩٦٠] ١٢٢ - (...) وَحَدَّثَنِي عَبْدُ ابْنِ حُمَيْدٍ وَمُحَمَّدُ بْنُ رَافِعٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذًا وَكَذًا» لِشَيْءٍ مَعْلُومٍ.

قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ، وَهُوَ بِلِسَانِ الْأَنْصَارِ الْمُحَافَلَةُ.

[3961] 123 - (...) It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “Whoever has land, if he lends it to his brother, that is better for him.”

[٣٩٦١] ١٢٣ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَإِنَّهُ إِنْ مَنَحَهَا أَخَاهُ خَيْرٌ لَهُ».

22. The Book Of Musâqâh And Mu'âmalah

Chapter 1. Musâqâh And Mu'âmalah In Return For A Share Of The Fruit And Crops

[3962] 1 - (1551) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ made a contract with the people of Khaibar for half of the fruit or crops produced.

[3963] 2 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ handed over Khaibar in return for half of the fruit or crops that it produced. Every year his wives would be given one hundred Wasq: Eighty Wasq of dates and twenty of barley. When 'Umar was in charge, he divided Khaibar, and he gave the wives of the Prophet ﷺ the choice of having land and water allotted to them, or continuing to receive the same number of Wasq every year. They differed. Some of them chose land and water, and some of them chose to be given

٧ - (المعجم ٢٢) - كتاب

المساقاة والمزارعة (التحفة ...)

(المعجم ١) - (بَابُ الْمَسَاقَاةِ وَالْمُعَامَلَةِ بِجُزْءٍ مِنَ الثَّمَرِ وَالزَّرْعِ) (التحفة ٢٢)

[٣٩٦٢] ١ - (١٥٥١) حَدَّثَنَا أَحْمَدُ
ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ
لِزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ،
عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ
عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ
بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ تَمَرٍ أَوْ زَرْعٍ.

[٣٩٦٣] ٢ - (...) وَحَدَّثَنِي عَلِيُّ بْنُ
حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ وَهُوَ ابْنُ
مُسْهِرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ قَالَ: أُعْطِيَ رَسُولُ اللَّهِ ﷺ
خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ تَمَرٍ أَوْ
زَرْعٍ، فَكَانَ يُعْطَى أَزْوَاجُهُ كُلُّ سَنَةٍ مِائَةً
وَسَقٍ: ثَمَانِينَ وَسَقًا مِنْ تَمَرٍ، وَعِشْرِينَ
وَسَقًا مِنْ شَعِيرٍ، فَلَمَّا وَلِيَ عُمَرُ قَسَمَ
خَيْبَرَ، خَيْرَ أَزْوَاجِ النَّبِيِّ ﷺ، أَنْ يُقْطَعَ
لَهُنَّ الْأَرْضُ وَالْمَاءُ، أَوْ يَضْمَنَ لَهُنَّ
الْأَوْسَاقُ كُلُّ عَامٍ، فَاخْتَلَفْنَ، فَمِنْهُنَّ مَنْ

Wasq every year. 'Āishah and Ḥaḥṣah were among those who chose land and water."

[3964] 3 - (...) It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ made a contract with the people of Khaibar for one half of the crops or fruit produced... and he quoted a *Hadīth* like that of 'Alī bin Mushir, but he did not mention that 'Āishah and Ḥaḥṣah were among those who chose land and water. He said: "He gave the wives of the Prophet ﷺ the option of having land allocated to them," but he did not mention water.

[3965] 4 - (...) It was narrated that 'Abdullāh bin 'Umar said: "When Khaibar was conquered, the Jews asked the Messenger of Allāh ﷺ to let them stay there on the basis that they would work in the fields and give him half of the fruit or crops that they yielded. The Messenger of Allāh ﷺ said: 'I will let you stay there for as long as we wish.'" Then he (the sub narrator) quoted a *Hadīth* like that of Ibn Numair and Ibn Mushir from 'Ubaidullāh, and he added: "The produce would be divided into shares and the Messenger of Allāh ﷺ would take the *Khums*."

اخْتَارَ الْأَرْضَ وَالْمَاءَ، وَمِنْهُنَّ مَنِ اخْتَارَ الْأَوْسَاقَ كُلَّ عَامٍ، فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الْأَرْضَ وَالْمَاءَ.

[٣٩٦٤] ٣- (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا خَرَجَ مِنْهَا مِنْ زَرْعٍ أَوْ ثَمَرٍ، وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ عَلِيِّ بْنِ مُسْهِرٍ، وَلَمْ يَذْكُرْ: فَكَانَتْ عَائِشَةُ وَحَفْصَةُ مِمَّنِ اخْتَارَتَا الْأَرْضَ وَالْمَاءَ، وَقَالَ: خَيْرَ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُقْطَعَ لَهُنَّ الْأَرْضُ، وَلَمْ يَذْكُرِ الْمَاءَ.

[٣٩٦٥] ٤- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ سَأَلْتُ يَهُودَ رَسُولَ اللَّهِ ﷺ أَنْ يُعْرَهُمْ فِيهَا، عَلَى أَنْ يَعْمَلُوا عَلَى نِصْفِ مَا خَرَجَ مِنْهَا مِنَ الثَّمَرِ وَالزَّرْعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرَبُكُمْ فِيهَا عَلَى ذَلِكَ مَا شِئْنَا» ثُمَّ سَأَلَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ نُمَيْرٍ وَابْنِ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ. وَزَادَ فِيهِ: وَكَانَ الثَّمَرُ يُقْسَمُ عَلَى السُّهُمَانِ مِنْ

نِصْفٍ خَيْرٍ، فَيَأْخُذُ رَسُولُ اللَّهِ ﷺ
الْخُمْسَ.

[3966] 5 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ gave the palm trees and land of Khaibar to the Jews of Khaibar on the basis that they would cultivate them at their own expense, and the Messenger of Allâh ﷺ would have half of the yield.

[٣٩٦٦] ٥- (...) وَحَدَّثَنَا ابْنُ رُمَيْحَ :
أَخْبَرَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ،
عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ
اللَّهِ ﷺ ؛ أَنَّهُ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ
وَأَرْضَهَا ، عَلَى أَنْ يَعْمَلُوهَا مِنْ أَمْوَالِهِمْ ،
وَلِرَسُولِ اللَّهِ ﷺ شَطْرُ ثَمَرِهَا .

[3967] 6 - (...) It was narrated from Ibn 'Umar that 'Umar bin Al-Khattâb expelled the Jews and Christians from the land of Al-Hijâz. When the Messenger of Allâh ﷺ conquered Khaibar, he wanted to expel the Jews from it, as the land had come under the sway of Allâh, His Messenger and the Muslims. He wanted to expel the Jews from it but the Jews asked the Messenger of Allâh ﷺ to let them stay there on the basis that they would cultivate it, and they would have half of the yield. The Messenger of Allâh ﷺ said to them: "We will let you stay there on that basis, for as long as we wish." And they stayed there until 'Umar expelled them to Taimâ' and Arihâ'.

[٣٩٦٧] ٦- (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ
لِابْنِ رَافِعٍ - قَالَا : حَدَّثَنَا عَبْدُ الرَّزَّاقِ :
أَخْبَرَنَا ابْنُ جُرَيْجٍ : حَدَّثَنِي مُوسَى بْنُ
عُقْبَةَ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ؛ أَنَّ عُمَرَ
ابْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ
أَرْضِ الْحِجَازِ ، وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا
ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا ،
وَكَانَتْ الْأَرْضُ ، حِينَ ظَهَرَ عَلَيْهَا ، لِلَّهِ عَزَّ
وَجَلَّ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ ، فَأَرَادَ
إِخْرَاجَ الْيَهُودِ مِنْهَا ، فَسَأَلَتِ الْيَهُودُ رَسُولَ
اللَّهِ ﷺ أَنْ يَقْرَهُمْ بِهَا ، عَلَى أَنْ يَكْفُوا
عَمَلَهَا ، وَلَهُمْ نِصْفُ الثَّمَرِ . فَقَالَ لَهُمْ
رَسُولُ اللَّهِ ﷺ : «نَقْرُكُمْ بِهَا عَلَى ذَلِكَ ،
مَا شِئْنَا» فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ عُمَرُ
إِلَى تَيْمَاءَ وَأَرِيحَاءَ .

Chapter 2. The Virtue Of Planting And Cultivating

[3968] 7 - (1552) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who plants something but whatever is eaten of it is charity for him, and whatever is stolen from it is charity for him, and whatever the wild animals eat from it is charity for him, and whatever the birds eat from it is charity for him; no one takes anything from it but it will be charity for him.'"

[3969] 8 - (...) It was narrated from Jâbir that the Prophet ﷺ entered upon Umm Mubash-shir Al-Anṣâriyyah among her palm trees, and the Prophet ﷺ said to her: "Who planted these palm trees? Was it a Muslim or a disbeliever?" She said: "A Muslim." He said: "No Muslim plants anything or cultivates anything, and humans, animals or anything eats from it, but it will be charity for him."

[3970] 9 - (...) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'No Muslim man plants anything or cultivates anything that a wild animal or bird or anything eats

(المعجم ٢) - (بَابُ فَضْلِ الْغَرَسِ

والزَّرْعِ) (التحفة ٢٣)

[٣٩٦٨] ٧- (١٥٥٢) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزُرُّهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ».

[٣٩٦٩] ٨- (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أُمِّ مُبَشِّرٍ الْأَنْصَارِيَّةِ فِي نَخْلٍ لَهَا، فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَنْ غَرَسَ هَذَا النَّخْلَ؟ [أ] مُسْلِمٌ أَمْ كَافِرٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ. فَقَالَ: «لَا يَغْرِسُ مُسْلِمٌ غَرْسًا، وَلَا يَزُرُّهُ زَرْعًا، فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا شَيْءٌ، إِلَّا كَانَتْ لَهُ صَدَقَةٌ».

[٣٩٧٠] ٩- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَابْنُ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ

from, but he will have a reward for that.”

[3971] 10 - (...) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ entered upon Umm Ma’bad in her garden. He said: ‘O Umm Ma’bad, who planted these palm trees? Was it a Muslim or a disbeliever?’ She said: ‘A Muslim.’ He said: ‘No Muslim plants anything that a human, animal or bird eats from, but it will be charity for him until the Day of Resurrection.’”

[3972] 11 - (...) It was narrated from Al-A’mash, from Abû Sufyân, from Jâbir. ‘Amr added in his report from ‘Ammâr, and Abû Kuraib added in his report from Abû Mu’âwiyah; “from Umm Mubash-shir.” In the report of Ibn Fuḍail it says: “From the wife of Zaid bin Hârithah.” In the report of Ishâq from Abû Mu’âwiyah it says: “Perhaps he said: ‘From Umm Mubash-shir from the Prophet

يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَغْرِسُ رَجُلٌ مُسْلِمٌ غَرْسًا، وَلَا زَرْعًا، فَيَأْكُلُ مِنْهُ سَبْعٌ أَوْ طَائِرٌ أَوْ شَيْءٌ، إِلَّا كَانَ لَهُ فِيهِ أَجْرٌ». وَقَالَ ابْنُ أَبِي خَلَفٍ: طَائِرٌ شَيْءٌ كَذَا.

[٣٩٧١] ١٠ - (...) حَدَّثَنَا أَحْمَدُ ابْنُ سَعِيدٍ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَقَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ مَعْبِدٍ، حَائِطًا. فَقَالَ: «يَا أُمُّ مَعْبِدٍ! مَنْ غَرَسَ هَذَا النَّخْلَ؟ [أَمْ مُسْلِمٌ أَمْ كَافِرٌ؟] فَقَالَتْ: بَلْ مُسْلِمٌ. قَالَ: «فَلَا يَغْرِسُ الْمُسْلِمُ غَرْسًا، فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا طَيْرٌ، إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ».

[٣٩٧٢] ١١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ ابْنِ غِيَاثٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ، كُلُّ هَؤُلَاءِ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ. زَادَ عَمْرُو فِي

ﷺ and perhaps he did not say it.” All of them said: “From the Prophet ﷺ,” like the *Hadîth* of ‘Aṭâ’ (no. 3968), Abû Az-Zubair (no. 3969) and ‘Amr bin Dînâr (3971).

[3973] 12 - (1553) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim who plants something or cultivates something that birds, humans or animals eat from, but it will be charity for him.’”

[3974] 13 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ entered a garden of palm trees belonging to Umm Mubash-shir, a woman of the *Anṣâr*. The Messenger of Allâh ﷺ said: “Who planted these palm trees? Was it a Muslim or a disbeliever?” They said: “A Muslim...” a *Hadîth* like theirs (i.e., Yahya, Qutaibah, and Muḥammad no. 3973).

رَوَاتِهِ عَنْ عَمَّارٍ، وَأَبُو كُرَيْبٍ فِي رَوَاتِهِ عَنْ أَبِي مُعَاوِيَةَ فَقَالَا: عَنْ أُمِّ مُبَشِّرٍ. وَفِي رَوَايَةِ ابْنِ فَضِيلٍ: عَنْ امْرَأَةٍ زَيْدِ بْنِ حَارِثَةَ. وَفِي رَوَايَةِ إِسْحَاقَ، عَنْ أَبِي مُعَاوِيَةَ قَالَ: رُبَّمَا قَالَ عَنْ أُمِّ مُبَشِّرٍ عَنِ النَّبِيِّ ﷺ. وَرُبَّمَا لَمْ يَقُلْ. وَكُلُّهُمْ قَالُوا: عَنِ النَّبِيِّ ﷺ، بَنَحُو حَدِيثَ عَطَاءٍ وَأَبِي الزُّبَيْرِ وَعَمْرُو بْنُ دِينَارٍ.

[٣٩٧٣] ١٢ - (١٥٥٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ».

[٣٩٧٤] ١٣ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ دَخَلَ نَحْلًا لِأُمِّ مُبَشِّرٍ، امْرَأَةٍ مِنَ الْأَنْصَارِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَرَسَ هَذَا النَّحْلَ؟ أَمْسَلِمٌ أَمْ كَافِرٌ؟» قَالُوا: مُسْلِمٌ، بَنَحُو حَدِيثَهُمْ.

Chapter 3. Waiving Payment In The Case Of Blight

[3975] 14 - (1554) It was narrated from Abû Az-Zubair that he heard Jâbir bin 'Abdullâh رضي الله عنه say: "The Messenger of Allâh ﷺ said: 'If you sell some fruit to your brother then it is stricken with blight, it is not permissible for you to take anything from him. Why would you take your brother's wealth unlawfully?'"

[3976] (...) A similar report (as no. 3975) was narrated from Ibn Juraij with this chain.

[3977] 15 - (1555) It was narrated from Anas that the Prophet ﷺ forbade selling the fruit of palm trees until they bloom. We said: "What does bloom mean?" He said: "Turning red or yellow. Do you think that if Allâh withholds the fruit, would you regard your brother's wealth as permissible?"

(المعجم ٣) - (بَابُ وَضْعِ الْجَوَائِحِ)

(التحفة ٢٤)

[٣٩٧٥] ١٤ - (١٥٥٤) حَدَّثَنَا أَبُو

الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ بَعْتَ مِنْ أَخِيكَ ثَمَرًا؛ وَحَدَّثْنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ بَعْتَ مِنْ أَخِيكَ ثَمَرًا، فَأَصَابَتْهُ جَائِحَةٌ، فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا، بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟». [انظر: ٣٩٨٠]

[٣٩٧٦] (...) وَحَدَّثَنَا حَسَنُ

الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٣٩٧٧] ١٥ - (١٥٥٥) حَدَّثَنَا يَحْيَى

ابْنُ أَيُّوبَ وَفُتَيْيَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى تَرْتَوِيَ، فَقُلْنَا لَأَنَسٍ: مَا رَهْوُهَا؟ قَالَ: تَحْمَرُّ وَتَضْفَرُّ، أَرَأَيْتَكَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ، بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟.

[3978]... - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade selling fruit until it bloomed. They said: "What does bloom mean?" He said: "Turning red. He said: If Allâh withholds the fruit, on what basis do you regard your brother's wealth as permissible?"

[3979] 16 - (...) It was narrated from Anas that the Prophet ﷺ said: "If Allâh, the Mighty and Sublime, did not cause the fruit (to grow), on what basis do you regard your brother's wealth as permissible?"

[3980] 17 - (1554) It was narrated from Jâbir that the Prophet ﷺ enjoined waiving payments in a case where the crop was stricken by blight.

Abû Ishâq said: "Ibrâhîm (who was the companion of Muslim) said: "Abdur-Raḥmân bin Bishr narrated this to me from Sufyân."

Chapter 4. It Is Recommended To Waive Debts

[3981] 18 - (1556) It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the

[٣٩٧٨] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِىَ قَالُوا: وَمَا تُزْهِى؟ قَالَ: تَحْمَرُ، فَقَالَ: إِذَا مَنَّ اللَّهُ الثَّمَرَةَ، فِيمَ يَسْتَحِلُّ مَالَ أَخِيكَ؟.

[٣٩٧٩] ١٦ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ عَبَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنْ لَمْ يُثْمِرْهَا اللَّهُ عَزَّ وَجَلَّ، فِيمَ يَسْتَحِلُّ أَحَدُكُمْ مَالَ أَخِيهِ؟».

[٣٩٨٠] ١٧ - (١٥٥٤) حَدَّثَنَا بِشْرُ ابْنِ الْحَكَمِ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِبِشْرِ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ الْجَوَائِحِ. قَالَ [أَبُو إِسْحَاقَ] إِبْرَاهِيمُ [وَهُوَ صَاحِبُ مُسْلِمَ]: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ بِشْرِ عَنْ سُفْيَانَ، بِهَذَا. [راجع: ٣٩٧٥]

(المعجم ٤) - (بَابُ اسْتِحْبَابِ الْوَضْعِ مِنَ الدَّيْنِ) (التحفة ٢٥)

[٣٩٨١] ١٨ - (١٥٥٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ

Messenger of Allâh ﷺ, a man suffered loss of some fruit that he had bought, and his debts mounted. The Messenger of Allâh ﷺ said: 'Give him charity,' and the people gave him charity, but it was not enough to pay off his debt. The Messenger of Allâh ﷺ said to his creditors: 'Take what you find, and you are not entitled to any more than that.'"

[3982] (...) A similar report (as no. 3981) was narrated from Bukhair bin Al-Ashajj with this chain.

[3983] 19 - (1557) 'Āishah said: "The Messenger of Allâh ﷺ heard the noise of disputants at the door, raising their voices. One of them was asking the other to let him off and show him leniency in some matter, and he was saying: 'By Allâh I will not do that.' The Messenger of Allâh ﷺ came out to them and said: 'Where is the one who swears by Allâh that he will not do an act of kindness?' He said: 'Here I am, O Messenger of Allâh; he may have whatever he wants.'"

عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا، فَكَثُرَ دَيْنُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيَّ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ، فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعُرَمَائِهِ: «خُذُوا مَا وَجَدْتُمْ، وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ».

[٣٩٨٢] (...) حَدَّثَنِي يُوسُفُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٣٩٨٣] ١٩ - (١٥٥٧) وَحَدَّثَنِي غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ وَهُوَ ابْنُ بِلَالٍ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّ أُمَّهُ عَمْرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ، عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ، وَهُوَ يَقُولُ: وَاللَّهِ! لَا أَفْعَلُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمَا، فَقَالَ: «أَيْنَ الْمُتَأَلِّي

عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ؟» قَالَ: أَنَا،
يَا رَسُولَ اللَّهِ! فَلَهُ أَيُّ ذَلِكَ أَحَبُّ.

[3984] 20 - (1558) ‘Abdullâh bin Ka‘b bin Mâlik narrated from his father that he asked Ibn Abî Hâdrad to pay a debt that he owed him at the time of the Messenger of Allâh ﷺ, in the *Masjid*. Their voices became so loud that the Messenger of Allâh ﷺ could hear them in his house. The Messenger of Allâh ﷺ came out to them and lifted the curtain of his apartment, and he called Ka‘b bin Mâlik, saying: “O Ka‘b!” Ka‘b said: “Here I am, O Messenger of Allâh.” He gestured with his hand, saying waive half of your debt. Ka‘b said: “I have done that, O Messenger of Allâh.” The Messenger of Allâh ﷺ said: “Get up and pay off the rest.”

[٣٩٨٤] ٢٠ - (١٥٥٨) حَدَّثَنِي
حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ:
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ -
قَالَ: أَخْبَرَهُ عَنْ أَبِيهِ - أَنَّهُ تَقَاضَى ابْنُ
أَبِي حَذَرْدٍ دَيْنًا - كَانَ لَهُ عَلَيْهِ، فِي عَهْدِ
رَسُولِ اللَّهِ ﷺ - فِي الْمَسْجِدِ، فَارْتَفَعَتْ
أَصْوَاتُهُمَا، حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَ
هُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ
حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، وَنَادَى كَعْبَ
ابْنَ مَالِكٍ فَقَالَ: «يَا كَعْبُ!» فَقَالَ: لَبَّيْكَ
يَا رَسُولَ اللَّهِ! فَأَشَارَ إِلَيْهِ بِيَدِهِ: أَنْ ضَعِ
الشَّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبٌ: قَدْ فَعَلْتُ،
يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ «فَمُ
فَاقْضِهِ».

[3985] 21 - (...) Ka‘b bin Mâlik narrated that he asked Ibn Abî Hâdrad to pay off a debt that he owed him... a *Hadîth* like that of Ibn Wahb (3984).

[٣٩٨٥] ٢١ - (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عُثْمَانُ بْنُ
عُمَرَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ؛ أَنَّ كَعْبَ
بْنَ مَالِكٍ أَخْبَرَهُ؛ أَنَّهُ تَقَاضَى دَيْنًا لَهُ
عَلَى ابْنِ أَبِي حَذَرْدٍ، بِمِثْلِ حَدِيثِ ابْنِ
وَهْبٍ.

[3986] (...) It was narrated from Ka'b bin Mâlik that he was owed money by 'Abdullâh bin Abî Hadrâd Al-Aslamî. He met him and pressured him to pay it, and they spoke until their voices became loud. The Messenger of Allâh ﷺ passed by them and said: "O Ka'b!" and gestured with his hand as if he was telling him, 'Half.' So he took half of what was owed him and waived the rest.

[٣٩٨٦] (...) قَالَ مُسْلِمٌ: وَرَوَى
اللَيْثُ ابْنُ سَعْدٍ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ
أَنَّهُ كَانَ لَهُ مَالٌ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي
حَدَرْدٍ الْأَسْلَمِيِّ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا
حَتَّى ارْتَفَعَتِ الْأَصْوَاتُ، فَمَرَّ بِهِمَا
رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا كَعْبُ!» فَأَشَارَ
بِيَدِهِ، كَأَنَّهُ يَقُولُ النِّصْفَ فَأَخَذَ نِصْفًا مِمَّا
عَلَيْهِ، وَتَرَكَ نِصْفًا.

Chapter 5. If A Man Finds What He Sold With The Purchaser, Who Has Become Bankrupt, Then He Has The Right To Take It Back

[3987] 22 - (1559) Abû Hurairah said: "The Messenger of Allâh ﷺ said - or I heard the Messenger of Allâh ﷺ say -: 'Whoever finds his property with a man who has become bankrupt' - or 'a person who has become bankrupt - he is more entitled to it than anyone else.'"

(المعجم ٥) - (بَابُ مَنْ أَدْرَكَ مَا بَاعَهُ
عِنْدَ الْمُشْتَرِي، وَقَدْ أَفْلَسَ، فَلَهُ
الرَّجُوعُ فِيهِ) (التحفة ٢٦)

[٣٩٨٧] ٢٢ - (١٥٥٩) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرُ [ابْنِ
حَرْبٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي
أَبُو بَكْرِ بْنُ مُحَمَّدٍ بْنُ عَمْرٍو بْنُ حَزْمٍ؛
أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ؛ أَنَّ أَبَا
بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ
هَشَامٍ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ - أَوْ سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ -: «مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ
عِنْدَ رَجُلٍ قَدْ أَفْلَسَ - أَوْ إِنْسَانٍ قَدْ
أَفْلَسَ - فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

[3988] (...) A *Ḥadīth* like that of Zuhair (no. 3988) was narrated from Yahyâ bin Sa'eed with this chain. Ibn Rumḥ said in his report: "Any man who becomes bankrupt."

[٣٩٨٨] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُثَيْمٌ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ قَالَا: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَيَحْيَى بْنُ سَعِيدٍ وَحَفْصُ ابْنِ غِيَاثٍ، كُلُّ هَؤُلَاءِ عَنْ يَحْيَى بْنِ سَعِيدٍ فِي هَذَا الْإِسْنَادِ بِمَعْنَى حَدِيثِ زُهَيْرٍ. وَقَالَ ابْنُ رُمْحٍ مِنْ بَيْنِهِمْ فِي رِوَايَتِهِ: أَيُّمَا امْرِئٍ فَلَسَ.

[3989] 23 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ concerning a man who becomes destitute, if the goods are found with him and not given away yet: "The original owner who sold them to him is more entitled to them."

[٣٩٨٩] ٢٣- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ وَهُوَ ابْنُ عِكْرَمَةَ بْنِ خَالِدٍ الْمَخْزُومِيُّ، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ أَبِي الْحُسَيْنِ؛ أَنَّ أَبَا بَكْرٍ بْنُ مُحَمَّدٍ بْنَ عَمْرِو بْنِ حَزْمٍ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ عَنْ حَدِيثِ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ الَّذِي يُعْدِمُ، إِذَا وَجِدَ عِنْدَهُ الْمَتَاعَ وَلَمْ يُفَرِّقْهُ: «أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ».

[3990] 24 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a man becomes bankrupt, and a man finds his goods with him, he is more entitled to them."

[٣٩٩٠] ٢٤- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ النَّضْرِ ابْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ، فَهُوَ أَحَقُّ بِهِ».

[3991] (...) A similar report (as no. 3990) was narrated from Qatâdah with this chain, but they said: "He is more entitled to it than any other creditors."

[٣٩٩١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَعِيدٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ أَيْضًا: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنَا أَبِي كِلَاهُمَا عَنْ قَتَادَةَ بِهِذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَا: «فَهُوَ أَحَقُّ بِهِ مِنْ الْغُرَمَاءِ».

[3992] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man becomes bankrupt and another man finds his goods with him, he is more entitled to them."

[٣٩٩٢] ٢٥- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ - قَالَ حَجَّاجٌ حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ-: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ خُثَيْمِ بْنِ عِرَاكِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَفْلَسَ الرَّجُلُ، فَوَجَدَ الرَّجُلُ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا، فَهُوَ أَحَقُّ بِهَا».

Chapter 6. The Virtue Of Giving More Time To One Who Is Suffering Difficulty, And Letting Those Go Who Are Suffering Difficulty And Those Who Are Well Off

[3993] 26 - (1560) Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The angels took the soul of a man among those who came before you and they said: 'Did you do any good deeds?' He said: 'No.' They said: 'Try to remember.' He said: 'I used to lend money to people and I would tell my servants to give more time to those who were in difficulty and to be easy with those who were well off.' (The angel) said: Allâh said (to us): 'Be easy with him.'"

[3994] 27 - (...) It was narrated that Rib'î bin Hirâsh said: Hudhaifah and Abû Mas'ûd met, and Hudhaifah said: "A man met his Lord, may He be glorified and exalted, and He said: 'What did you do?' He said: 'I did not do anything good, except that I was a rich man and I used to ask the people (to repay their debts); I would accept repayment from those who were well off, and I would let those who were in difficulty go.' He said: 'Let My slave go.'" Abû Mas'ûd said: "That is what I heard the Messenger of Allâh ﷺ saying."

(المعجم ٦) - (باب فضل إنظار المعسر والتجاوز في الاقتضاء من الموسر والمعسر) (التحفة ٢٧)

[٣٩٩٣] ٢٦ - (١٥٦٠) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ رَبِيعِ بْنِ جِرَاشٍ أَنَّ حُذَيْفَةَ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، فَقَالُوا: أَعْمِلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: لَا. قَالُوا: تَذَكَّرَ. قَالَ: كُنْتُ أَدَايِنُ النَّاسَ، فَأَمَرْتُ فِتْيَانِي أَنْ يُنْظِرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُوسِرِ - قَالَ -: قَالَ اللَّهُ عَزَّ وَجَلَّ: تَجَوَّزُوا عَنْهُ».

[٣٩٩٤] ٢٧ - (...) وَحَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ حُجْرٍ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ، فَقَالَ حُذَيْفَةُ: «رَجُلٌ لَقِيَ رَبَّهُ عَزَّ وَجَلَّ فَقَالَ: مَا عَمِلْتَ؟ قَالَ: مَا عَمِلْتُ مِنَ الْخَيْرِ، إِلَّا أَنِّي كُنْتُ رَجُلًا ذَا مَالٍ، فَكُنْتُ أَطَالِبُ بِهِ النَّاسَ، فَكُنْتُ أَقْبِلُ الْمَيْسُورَ وَأَتَجَوَّزُ عَنِ الْمُعْسُورِ».

قَالَ: «تَجَاوَزُوا عَنْ عَبْدِي» قَالَ أَبُو مَسْعُودٍ: هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

[3995] 28 - (...) It was narrated from Hudhaifah from the Prophet ﷺ: "A man died and entered Paradise, and it was said to him: 'What did you use to do?' Either he remembered or was caused to remember, and he said: 'I used to enter into transactions with people, and I used to give those who were in difficulty more time and I would not be harsh when asking for repayment (from those who were well off).' So he was forgiven." Abû Mas'ûd said: "I also heard it from the Messenger of Allâh ﷺ."

[3996] 29 - (...) It was narrated that Hudhaifah said: "One of Allâh's slaves was brought before Him, to whom Allâh had given wealth. He said to him: 'What did you do in the world?' - although they cannot conceal anything from Allâh. He said: 'O Lord, You bestowed Your wealth upon me and I used to enter into transactions with people. It was my nature to be lenient, so I used to go easy on those who were well off and I would give more time to those who were in difficulty.' Allâh said: 'I have more right to that than you; let My slave go.'"

[٣٩٩٥] ٢٨- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ خُذَيْفَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا مَاتَ فَدَخَلَ الْجَنَّةَ، فَقِيلَ لَهُ: مَا كُنْتَ تَعْمَلُ؟ - قَالَ: فَإِمَّا ذَكَرَ وَإِمَّا ذُكِّرَ - فَقَالَ: إِنِّي كُنْتُ أَبَايُعِ النَّاسِ، فَكُنْتُ أَنْظِرُ الْمُعْسِرَ وَأَتَجَوَّزُ فِي السَّكَّةِ أَوْ فِي النَّقْدِ، فَغُفِرَ لَهُ» فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[٣٩٩٦] ٢٩- (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ خُذَيْفَةَ قَالَ: «أَتَى اللَّهُ تَعَالَى بِعَبْدٍ مِنْ عِبَادِهِ، آتَاهُ اللَّهُ مَالًا، فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ - قَالَ: وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا - قَالَ: يَا رَبِّ! أَتَيْتَنِي مَالَكَ، فَكُنْتُ أَبَايُعِ النَّاسِ، وَكَانَ مِنْ خُلَفَى الْجَوَارِ، فَكُنْتُ أَتَيْسِرُ عَلَى الْمُوسِرِ وَأَنْظِرُ الْمُعْسِرَ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ بِذَا مِنْكَ، تَجَاوَزُوا عَنْ عَبْدِي».

‘Uqbah bin ‘Âmir Al-Juhanî and Abû Mas‘ûd Al-Anşârî said: “This is how we heard it from the Messenger of Allâh ﷺ.”

[3997] 30 - (1561) It was narrated that Abû Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘A man among those who came before you was brought to account, and he was not found to have done anything good, except that he used to mix with people, and he was well off. He would tell his slaves to let those go who were in difficulty. Allâh, may He be exalted, said: We have more right to that than him; let him go.’”

[3998] 31 - (1562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man used to lend money to the people, and he used to say to his slaves: ‘If you come to one who is in difficulty, let him go; perhaps Allâh will let us go. When he met Allâh, He let him go.’”

فَقَالَ عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ: هَكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ اللَّهِ ﷺ.

[3997] ٣٠ - (١٥٦١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَاسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، فَكَانَ يَأْمُرُ غُلَمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، قَالَ: قَالَ اللَّهُ تَعَالَى: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ».

[3998] ٣١ - (١٥٦٢) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مَرْجَحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ - قَالَ مَنْصُورٌ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا إِبْرَاهِيمُ وَهُوَ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ - عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [بْنِ عُتْبَةَ]، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ

رَجُلٌ يُدَايِنُ النَّاسَ، فَكَانَ يَقُولُ لِفَتَاهُ:
إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهَ
يَتَجَاوَزُ عَنَّا، فَلَقِيَ اللَّهَ تَعَالَى فَتَجَاوَزَ
عَنْهُ.

[٣٩٩٩] (...) حَدَّثَنِي حَرَمَلَةُ بْنُ
يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ:
أَخْبَرَنِي يُونُسُ بْنُ ابْنِ شِهَابٍ؛ أَنَّ عُبَيْدَ
اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ، بِمِثْلِهِ.

[٤٠٠٠] ٣٢ - (١٥٦٣) حَدَّثَنَا أَبُو
الْهَيْثَمِ خَالِدُ بْنُ خِدَاشٍ بْنُ عَجْلَانَ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي قَتَادَةَ؛ أَنَّ أَبَا قَتَادَةَ طَلَبَ غَرِيمًا لَهُ
فَتَوَارَى عَنْهُ، ثُمَّ وَجَدَهُ، فَقَالَ: إِنِّي
مُعْسِرٌ. قَالَ: اللَّهُ؟ قَالَ: اللَّهُ. قَالَ:
فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
سَرَّهُ أَنْ يُنَجِّيهُ اللَّهُ مِنْ كُرْبٍ يَوْمَ
الْقِيَامَةِ فَلْيَنْتَسِ عَنْ مُعْسِرٍ، أَوْ يَضَعْ
عَنْهُ».

[٤٠٠١] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي جَرِيرٌ بْنُ
حَازِمٍ عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[3999] (...) Abû Hurairah said:
“I heard the Messenger of Allâh
ﷺ say...” a similar report (as no.
3998).

[4000] 32 - (1563) It was
narrated from ‘Abdullâh bin Abî
Qatâdah that Abû Qatâdah asked
a debtor to pay him back, and he
hid from him. Then he found him
and he said: “I am in difficulty.”
He said: “By Allâh?” He said:
“By Allâh.” He said: “I heard the
Messenger of Allâh ﷺ say:
‘Whoever would like Allâh to
save him from the hardships of
the Day of Resurrection, let him
give respite to the one who is in
difficulty, or let him go.’”

[4001] (...) A similar report (as
no. 4000) was narrated from
Ayyûb with this chain.

Chapter 7. The Prohibition Of A Rich Man Delaying Repayment. The Validity Of *Hawâlah* (Transferal Of Debts) And It Is Recommended To Accept Transferal Of A Debt If It Is Transferred To A Rich Man

[4002] 33 - (1564) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "For a rich man to delay repayment is wrongdoing, and if the debt of one of you is transferred to a rich man, let him accept it."

[4003] (...) A similar report (as no. 4002) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 8. The Prohibition Of Selling Surplus Water Which Is In The Wilderness And Is Needed To Take Care Of The Pasture. The Prohibition Of Not Allowing Others To Use It. The Prohibition Of Stud fees

[4004] 34 - (1565) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade selling surplus water."

(المعجم ٧) - (بَابُ تَحْرِيمِ مَطْلِ الْغَنِيِّ وَصَحَّةِ الْحَوَالَةِ، وَاسْتِحْبَابِ قَبُولِهَا إِذَا أُحِيلَ عَلَى مَلِيٍّ) (التحفة ٢٨)

[٤٠٠٢] ٣٣ - (١٥٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أَتَبَعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ».

[٤٠٠٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ جَمِيعًا: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

(المعجم ٨) - (بَابُ تَحْرِيمِ بَيْعِ فَضْلِ الْمَاءِ الَّذِي يَكُونُ بِالْفَلَاةِ وَيَحْتَاجُ إِلَيْهِ لِرَعْيِ الْكَلَأِ، وَتَحْرِيمِ مَنَعِ بَذَلِهِ. وَتَحْرِيمِ بَيْعِ ضَرَابِ الْفَحْلِ) (التحفة ٢٩)

[٤٠٠٤] ٣٤ - (١٥٦٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: جَمِيعًا عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ،

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

[4005] 35 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade stud fees for camels, and selling water and land for tilling. The Messenger of Allâh ﷺ forbade that."

[٤٠٠٥] ٣٥- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ، وَعَنْ بَيْعِ الْمَاءِ وَالْأَرْضِ لِتُحْرَتَ، فَعَنْ ذَلِكَ نَهَى رَسُولُ اللَّهِ ﷺ.

[4006] 36 - (1566) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Surplus water should not be withheld so as to prevent the growth of greenery."

[٤٠٠٦] ٣٦- (١٥٦٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ: كِلَاهُمَا عَنْ أَبِي الزِّنَادِ. عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَاءُ».

[4007] 37 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not withhold surplus water so as to prevent the growth of greenery.'"

[٤٠٠٧] ٣٧- (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرَمَلَةُ - وَاللَّفْظُ لِحَرَمَلَةَ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَمْنَعُوا فَضْلَ الْمَاءِ لَتَمْنَعُوا بِهِ الْكَلَاءُ».

[4008] 38 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Surplus water should not be sold as if selling greenery.'"

[٤٠٠٨] ٣٨- (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ التَّوْقَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ:

أَخْبَرَنِي زَيَْادُ بْنُ سَعْدٍ؛ أَنَّ هِلَالَ بْنَ
أُسَامَةَ أَخْبَرَهُ؛ أَنَّ أَبَا سَلَمَةَ بْنَ
عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاعُ
فَضْلُ الْمَاءِ لِبَيْعٍ بِهِ الْكَلَالُ».

**Chapter 9. The Prohibition Of
The Price Of A Dog, The Fee Of
A Fortuneteller And The
Payment Of A Prostitute, And
The Prohibition Of Selling Cats**

(المعجم ٩) - (بَابُ تَحْرِيمِ ثَمَنِ
الْكَلْبِ، وَحُلُوانِ الْكَاهِنِ، وَمَهْرِ
الْبَغْيِ. وَالنَّهْيِ عَنْ بَيْعِ السَّنُورِ)
(التحفة ٣٠)

[4009] 39 - (1567) It was narrated from Abû Mas'ûd Al-Anṣârî that the Messenger of Allâh ﷺ forbade the price of a dog, the payment of a prostitute, and the fee of a fortuneteller.

[٤٠٠٩] ٣٩ - (١٥٦٧) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ؛
أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ،
وَمَهْرِ الْبَغْيِ، وَحُلُوانِ الْكَاهِنِ.

[4010] (...) A similar report (as no. 4009) was narrated from Az-Zuhri with this chain.

[٤٠١٠] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ
سَعْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ؛
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ
الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

وَفِي حَدِيثِ اللَّيْثِ مِنْ رِوَايَةِ ابْنِ
رُمْحٍ؛ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ.

[4011] 40 - (1568) It was narrated that Râfi' bin Khadij said: "I heard the Prophet ﷺ say:

[٤٠١١] ٤٠ - (١٥٦٨) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ

‘The worst of earnings are the payment of a prostitute, the price of a dog and the fee of a cupper.’”

[4012] 41 - (...) Râfi‘ bin Khadîj narrated that the Messenger of Allâh ﷺ said: “The price of a dog is evil, the payment of a prostitute is evil and the earnings of a cupper are evil.”

[4013] (...) A similar report (as no. 4012) was narrated from Yahyâ bin Abî Kathîr with this chain.

[4014] (...) Râfi‘ bin Khadîj narrated a similar report (as no. 4012) from the Messenger of Allâh ﷺ.

[4015] 42 - (1569) It was narrated that Abû Az-Zubair said: “I asked Jâbir about the price of dogs and cats.” He said: “The Messenger of Allâh ﷺ forbade that.”

مُحَمَّدُ بْنُ يُوسُفَ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ، وَثَمَنُ الْكَلْبِ، وَكَسْبُ الْحَجَّامِ».

[٤٠١٢] ٤١ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ قَارِظٍ عَنِ السَّائِبِ بْنِ يَزِيدَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ثَمَنُ الْكَلْبِ خَيْثٌ، وَمَهْرُ الْبَغِيِّ خَيْثٌ، وَكَسْبُ الْحَجَّامِ خَيْثٌ».

[٤٠١٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٤٠١٤] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ عَنِ السَّائِبِ بْنِ يَزِيدَ: حَدَّثَنَا رَافِعُ بْنُ خَدِيجٍ عَنْ رَسُولِ اللَّهِ ﷺ، بِمِثْلِهِ.

[٤٠١٥] ٤٢ - (١٥٦٩) حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ

جَابِرًا عَنْ ثَمَنِ الْكَلْبِ وَالسَّنُورِ؟ فَقَالَ:
زَجَرَ النَّبِيُّ ﷺ عَنْ ذَلِكَ.

Chapter 10. The Command To Kill Dogs, And Its Abrogation. The Prohibition Of Keeping Dogs, Except For Hunting, Farming, (Herdng) Livestock And The Like

[4016] 43 - (1570) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ ordered that dogs be killed.

[4017] 44 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ ordered that dogs be killed, and he sent word to all quarters of Al-Madînah saying that they should be killed."

[4018] 45 - (...) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to order that dogs be killed, and I went throughout Al-Madînah, and we did not spare any dog but we killed it, to such an extent that we would even kill the dog of a woman belonging to the desert people."

[4019] 46 - (1571) It was

(المعجم ١٠) - (بَابُ الْأَمْرِ بِقَتْلِ الْكِلَابِ، وَبَيَانُ نَسْخِهِ، وَبَيَانُ تَحْرِيمِ اقْتِنَائِهَا، إِلَّا لَصِيدٍ أَوْ زَرْعٍ أَوْ مَاشِيَةٍ وَنَحْوِ ذَلِكَ) (التحفة ٣١)

[٤٠١٦] ٤٣ - (١٥٧٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ.

[٤٠١٧] ٤٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ، فَأَرْسَلَ فِي أَفْطَارِ الْمَدِينَةِ أَنْ تُقْتَلَ.

[٤٠١٨] ٤٥ - (...) وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ يَغْنِي ابْنُ مِفْضَلٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ، فَتَبَعْتُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلَا نَدْعُ كَلْبًا إِلَّا قَتَلْنَاهُ، حَتَّى إِنَّا لَنَقْتُلُ كُلَّ الْمَرْيَةِ مِنْ أَهْلِ الْبَادِيَةِ، يَتَّبِعُهَا.

[٤٠١٩] ٤٦ - (١٥٧١) حَدَّثَنِي يَحْيَى

narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined the killing of dogs, except dogs for hunting, and dogs for herding sheep or livestock. It was said to Ibn 'Umar: "Abû Hurairah says: 'Or farm dogs.' Ibn 'Umar said: 'Abû Hurairah had farmland.'"

ابْنُ يَحْيَى: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ، أَوْ مَاشِيَةٍ، فَقِيلَ لِابْنِ عُمَرَ: إِنَّ أَبَا هُرَيْرَةَ يَقُولُ: أَوْ كَلْبَ زَرْعٍ، فَقَالَ ابْنُ عُمَرَ: إِنَّ لَأَبِي هُرَيْرَةَ زَرْعًا.

[4020] 47 - (1572) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ ordered us to kill dogs, and even if a woman came from the desert with her dog, we would kill it. Then the Prophet ﷺ forbade killing them, and said: 'You should kill the dark black (dog) with two (white) spots (above its eyes), for it is a devil.'"

[٤٠٢٠] ٤٧ - (١٥٧٢) حَدَّثَنَا مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ، وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ، حَتَّى إِنْ الْمَرْأَةُ تَقَدَّمَ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَتَقْتُلُهُ، ثُمَّ نَهَى النَّبِيُّ ﷺ عَنْ قَتْلِهَا، وَقَالَ: «عَلَيْكُمْ بِالْأَسْوَدِ الْبَهِيمِ ذِي النُّقْطَتَيْنِ، فَإِنَّهُ شَيْطَانٌ».

[4021] 48 - (1573) It was narrated that Ibn al-Mughaffal said: "The Messenger of Allâh ﷺ enjoined the killing of dogs, then he said: 'What is the problem with them and dogs?' Then he granted a concession with regard to dogs for hunting and herding sheep."

[٤٠٢١] ٤٨ - (١٥٧٣) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ؛ سَمِعَ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ عَنِ ابْنِ الْمَعْقِلِ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا بَالُهُمْ وَيَا لِكِلَابٍ؟» ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيْدِ وَكَلْبِ الْغَنَمِ.

[4022] 49 - (...) It was narrated from Shu'bah (a *Hadîth* similar to no. 4021, with a different chain of narrators) with this chain.

Ibn Hâtim said in his *Hadîth* from Yahyâ: He (ﷺ) granted a concession with regard to dogs for herding sheep, hunting and (guard dogs) in farms.

[٤٠٢٢] ٤٩- (...) وَحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ.

وَقَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ عَنْ يَحْيَى: وَرَخَّصَ فِي كُلِّ الْغَنَمِ وَالصَّيْدِ وَالزَّرْعِ.

[4023] 50 - (1574) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog except a dog for herding livestock or hunting, two *Qîrât* will be deducted from his reward every day.'"

[٤٠٢٣] ٥٠- (١٥٧٤) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ ضَارِيًا نَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[4024] 51 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qîrât* will be deducted from his reward every day."

[٤٠٢٤] ٥١- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَقْتَنَى كَلْبًا، إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[4025] 52 - (...) It was narrated

[٤٠٢٥] ٥٢- (...) حَدَّثَنَا يَحْيَى

from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qirât* will be deducted from his (good) deeds every day.’”

[4026] 53 - (...) It was narrated from Sâlim bin ‘Abdullâh, from his father, that the Messenger of Allâh ﷺ said: “Whoever keeps a dog except a dog for guarding livestock or a hunting dog, a *Qirât* will be deducted from his (good) deeds every day.”

‘Abdullâh said: And Abû Hurairah said: “Or a farm dog.”

[4027] 54 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qirât* will be deducted from his (good) deeds every day.”

ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبَ ضَارِيَةٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[٤٠٢٦] ٥٣- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ [وَهُوَ ابْنُ جَعْفَرٍ] عَنْ مُحَمَّدٍ وَهُوَ ابْنُ أَبِي حَرْمَلَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

فَالَ عَبْدُ اللَّهِ: وَقَالَ أَبُو هُرَيْرَةَ: «أَوْ كَلْبَ حَرْثٍ».

[٤٠٢٧] ٥٤- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبَ ضَارِيَةٍ أَوْ مَاشِيَةٍ، نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ، قِيرَاطَانِ».

Sâlim said: And Abû Hurairah used to say, "Or a farm dog," and he owned farmland.

[4028] 55 - (...) Sâlim bin 'Abdullâh narrated that his father said: "The Messenger of Allâh ﷺ said: 'Any household that keeps a dog, except a dog for herding livestock or a dog for hunting, two *Qirât* will be deducted from their (good) deeds, every day.'"

[4029] 56 - (...) It was narrated that Abul-Hakam said: I heard Ibn 'Umar narrating that the Prophet ﷺ said: "Whoever keeps a dog, except a (guard) dog in farming, herding sheep or hunting, one *Qirât* will be deducted from his reward every day."

[4030] 57 - (1575) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever keeps a dog that is not a dog for hunting, livestock or land, two *Qirât* will be deducted from his reward every day."

قَالَ سَالِمٌ: وَكَانَ أَبُو هُرَيْرَةَ يَقُولُ: «أَوْ كَلْبَ حَرْثٍ» وَكَانَ صَاحِبَ حَرْثٍ.

[٤٠٢٨] ٥٥ - (...) حَدَّثَنَا دَاوُدُ بْنُ رُسَيْدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا عُمَرُ بْنُ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا أَهْلٍ دَارٍ اتَّخَذُوا كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَائِدٍ، نَقَصَ مِنْ عَمَلِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ».

[٤٠٢٩] ٥٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ زَرْعٍ أَوْ غَنَمٍ أَوْ صَيْدٍ، يَنْقُصُ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطًا».

[٤٠٣٠] ٥٧ - (١٥٧٥) وَحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ افْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلَا مَاشِيَةٍ وَلَا أَرْضٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ، كُلَّ يَوْمٍ».

وَلَيْسَ فِي حَدِيثِ أَبِي الطَّاهِرِ: «وَلَا أَرْضٍ».

[4031] 58 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires a dog that is not a dog for herding livestock, hunting or (guard dog) in farms, one *Qîrât* will be deducted from his reward every day.'"

Az-Zuhrî said: "The words of Abû Hurairah were mentioned to Ibn 'Umar and he said: 'May Allâh have mercy on Abû Hurairah, he owned farmland.'"

[٤٠٣١] ٥٨ - (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اتَّخَذَ كَلْبًا، إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ، انْتَقَصَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

قَالَ الزُّهْرِيُّ: فَذَكَرَ لِابْنِ عُمَرَ قَوْلَ أَبِي هُرَيْرَةَ، فَقَالَ: يَرْحَمُ اللَّهُ أَبَا هُرَيْرَةَ كَانَ صَاحِبَ زَرْعٍ.

[4032] 59 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog, one *Qîrât* will be deducted from his (good) deeds every day, except a (guard) dog in farms or herding livestock.'"

[٤٠٣٢] ٥٩ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ، إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ».

[4033] (...) Abû Hurairah narrated a similar report (as no. 4032) from the Messenger of Allâh ﷺ.

[٤٠٣٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

[4034] (...) Yaḥyâ bin Abî Kathîr narrated a similar report (as no. 4032) with this chain.

[٤٠٣٤] (...) حَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4035] 60 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires a dog that is not a dog for hunting or herding sheep, one *Qîrât* will be deducted from his (good) deeds every day.'"

[٤٠٣٥] ٦٠- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يُعْنِي ابْنَ زِيَادٍ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ: حَدَّثَنَا أَبُو رَزِينٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اتَّخَذَ كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلَا غَنَمٍ، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

[4036] 61 - (1576) As-Sâ'ib bin Yazîd narrated that he heard Sufyân bin Abî Zuhair, who was a man of *Shanû'ah* and one of the Companions of the Messenger of Allâh ﷺ, say: "I heard the Messenger of Allâh ﷺ say: 'Whoever keeps a dog that is not used in the farm or herding livestock, one *Qîrât* will be deducted from his good deeds every day.' He said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes, by the Lord of this *Masjid*."

[٤٠٣٦] ٦١- (١٥٧٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ يَزِيدَ بْنِ حُصَيْنَةَ، أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ سُفْيَانَ ابْنَ أَبِي زُهَيْرٍ وَهُوَ رَجُلٌ مِنْ شَنْوَةَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ افْتَنَى كَلْبًا لَا يُعْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ» قَالَ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي، وَرَبِّ هَذَا الْمَسْجِدِ.

[4037] (...) As-Sâ'ib bin Yazîd narrated that Sufyân bin Abî Zuhair *Ash-Shanâ'i* came to

[٤٠٣٧] (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا

them and said: "The Messenger of Allâh ﷺ said..." a similar report (as *Hadîth* no. 4036).

إِسْمَاعِيلُ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ؛ أَنَّهُ وَقَدَ عَلَيْهِمْ سُفْيَانُ ابْنُ أَبِي زُهَيْرٍ الشَّيْثِيُّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

Chapter 11. The Permissibility Of A Cupper's Earnings

(المعجم ١١) - (بَابُ حَلِّ أَجْرَةِ

الْحِجَامَةِ) (التحفة ٣٢)

[4038] 62 - (1577) It was narrated that Ḥumaid said: "Anas bin Mâlik was asked about the earnings of a cupper and he said: 'The Messenger of Allâh ﷺ was treated with cupping by Abû Ṭaibah, and he ordered that he be given two *Ṣâ'* of food. He spoke to his masters, and they waived their portion of his earnings, and he said: 'The best thing with which you may be treated is cupping,' or 'it is one of the best of your remedies.'"

[٤٠٣٨] ٦٢ - (١٥٧٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحِجَامِ؟ فَقَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ، وَقَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، أَوْ هُوَ مِنْ أَمْثَلِ دَوَائِكُمْ». [انظر: ٥٧٤٠]

[4039] 63 - (...) It was narrated that Ḥumaid said: "Anas was asked about the earnings of a cupper..." and he mentioned a similar report (as no. 4038), except that he said: "Among the best things with which you may be treated are cupping and *Al-Qusṭ Al-Bahrî* (a kind of incense), and do not torment your children by pressing the back of their throats."

[٤٠٣٩] ٦٣ - (...) حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ يَحْيَى الْفَزَارِيُّ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسُ عَنْ كَسْبِ الْحِجَامِ؟ فَذَكَرَ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ، وَلَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْعَمْرِ».

[4040] 64 - (...) It was narrated that Humaid said: "I heard Anas say: 'The Prophet ﷺ called a slave of ours who was a cupper, and he treated him with cupping, and he ordered that he given a *Şâ'*, or a *Mudd*, or two *Mudd*. And he spoke (to his master) about him, and he reduced his (the master's) portion of his earnings.'"

[4041] 65 - (1202) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ was treated with cupping, and he gave the cupper his wages, and he put medicine in his nose.

[4042] 66 - (...) It was narrated that Ibn 'Abbâs said: "The Prophet was treated with cupping by a slave of Banû Baiâdah, and the Prophet ﷺ gave him his wages, and spoke to his master, who reduced his (the master's) portion of his earnings. If it were unlawful the Prophet ﷺ would not have given him anything."

[٤٠٤٠] ٦٤- (...) حَدَّثَنَا أَحْمَدُ ابْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَعَا النَّبِيُّ ﷺ غُلَامًا لَنَا حَبَامًا، فَحَجَّمَهُ، فَأَمَرَ لَهُ بِصَاعٍ أَوْ مُدٍّ أَوْ مُدَّيْنِ، وَكَلَّمَ فِيهِ، فَخَفَّفَ عَنْ ضَرِيَّتِهِ.

[٤٠٤١] ٦٥-(١٢٠٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ ابْنُ مُسْلِمٍ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ، كِلَاهُمَا عَنْ وَهْبٍ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعْطَى. [راجع:

[٢٨٨٥

[٤٠٤٢] ٦٦- (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَجَّمَ النَّبِيُّ ﷺ عَبْدًا لِبَنِي يَيَاضَةَ، فَأَعْطَاهُ النَّبِيُّ ﷺ أَجْرَهُ، وَكَلَّمَ سَيِّدَهُ فَخَفَّفَ عَنْهُ مِنْ ضَرِيَّتِهِ، وَلَوْ كَانَ سُحْتًا لَمْ يُعْطِهِ النَّبِيُّ ﷺ. [راجع: [٢٨٨٥]

Chapter 12. The Prohibition Of Selling Wine

[4043] 67 - (1578) It was narrated that Abû Sa'eed Al-Khudrî said: "I heard the Messenger of Allâh ﷺ delivering a *Khutbah* in Al-Madînah. He said: 'O people, Allâh is hinting about wine, and perhaps He will reveal something about it, so whoever has any of it, let him sell it and benefit from it.' It was not long before the Prophet ﷺ said: 'Allâh has forbidden wine, so whoever hears this Verse and has any of it, he should not drink it or sell it.' The people went to whatever they had of it, and poured it out into the streets of Al-Madînah."

[4044] 68 - (1579) It was narrated from 'Abdur-Rahmân bin Wa'lah As-Saba'i, who was from Egypt, that he asked 'Abdullâh bin 'Abbâs about that which is extracted from grapes. Ibn 'Abbâs said: "A man gave the Messenger of Allâh ﷺ a small water-skin full of wine, and the Messenger of Allâh ﷺ said to him: 'Do you know that Allâh,

(المعجم ١٢) - (بَابُ تَحْرِيمِ بَيْعِ الْخَمْرِ) (التحفة ٣٣)

[٤٠٤٣] ٦٧ - (١٥٧٨) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى أَبُو هَمَّامٍ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ بِالْمَدِينَةِ قَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ تَعَالَى يُعَرِّضُ بِالْخَمْرِ، وَلَعَلَّ اللَّهَ سَيُزِلُ فِيهَا أَمْرًا، فَمَنْ كَانَ عِنْدَهُ مِنْهَا شَيْءٌ فَلْيَبِعْهُ وَلْيَنْتَفِعْ بِهِ». قَالَ: فَمَا لَبِثْنَا إِلَّا يَسِيرًا حَتَّى قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى حَرَّمَ الْخَمْرَ فَمَنْ أَدْرَكَتْهُ هَذِهِ الْآيَةُ وَعِنْدَهُ مِنْهَا شَيْءٌ فَلَا يَشْرَبُ وَلَا يَبِيعُ» قَالَ: فَاسْتَقْبَلَ النَّاسُ بِمَا كَانَ عِنْدَهُمْ مِنْهَا، فِي طَرِيقِ الْمَدِينَةِ، فَسَفَكُوهَا.

[٤٠٤٤] ٦٨ - (١٥٧٩) حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ - رَجُلٍ مِنْ أَهْلِ مِصْرَ - أَنَّهُ جَاءَ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَعُيَيْنَةُ عَنْ زَيْدِ بْنِ أَسْلَمَ،

may He be exalted, has forbidden it?' He said: 'No,' then he whispered to another man. The Messenger of Allâh ﷺ said: 'What are you whispering about?' He said: 'I told him to sell it.' He said: 'The One Who has forbidden drinking it has also forbidden selling it.' So he opened the skin until its contents drained away."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَغْلَةَ السَّيِّدِيِّ - مِنْ أَهْلِ مِصْرَ - أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ؟ قَالَ ابْنُ عَبَّاسٍ: إِنَّ رَجُلًا أَهْدَى لِرَسُولِ اللَّهِ ﷺ رَاوِيَةً خَمِيرًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ تَعَالَى قَدْ حَرَّمَهَا؟» قَالَ: لَا، فَسَارَّ إِنْسَانًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بِمَ سَارَرْتُهُ؟» فَقَالَ: أَمَرْتُهُ بِبَيْعِهَا، فَقَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» قَالَ: فَفَتَحَ الْمَزَادَةَ حَتَّى ذَهَبَ مَا فِيهَا.

[4045] (...) A similar report (as no. 4044) was narrated from 'Abdullâh bin 'Abbâs, from the Messenger of Allâh ﷺ.

[٤٠٤٥] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَغْلَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

[4046] 69 - (1580) It was narrated that 'Âishah said: "When the Verses at the end of *Sûrat Al-Baqarah* were revealed, the Messenger of Allâh ﷺ came out and recited them to the people, then he forbade dealing in wine."

[٤٠٤٦] ٦٩ - (١٥٨٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَظْهَرٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، خَرَجَ رَسُولُ اللَّهِ ﷺ فَافْتَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ نَهَى عَنِ التَّجَارَةِ فِي الْخَمْرِ.

[4047] 70 - (...) It was narrated that 'Āishah said: "When the Verses about *Ribâ* at the end of *Sûrat Al-Baqarah* were revealed, the Messenger of Allāh ﷺ went out to the *Masjid* and forbade dealing in wine."

[٤٠٤٧] ٧٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أُنْزِلَتْ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، فِي الرِّبَا، قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَحَرَّمَ التَّجَارَةَ فِي الْخَمْرِ.

Chapter 13. The Prohibition Of Selling Wine, Dead Meat, Pork And Idols

(المعجم ١٣) - (بَابُ تَحْرِيمِ بَيْعِ الْخَمْرِ وَالْمَيْتَةِ وَالْخَنزِيرِ وَالْأَصْنَامِ)
(التحفة ٣٤)

[4048] 71 - (1581) It was narrated from Jâbir bin 'Abdullâh that he heard the Messenger of Allāh ﷺ say, during the Year of the Conquest while he was in Makkah: "Allāh and His Messenger have forbidden the sale of wine, dead meat, pork and idols." It was said: "O Messenger of Allāh, what do you think about the fat of dead meat, for it is used for caulking ships, daubing hides, and the people use it in their lamps?" He said: "No, it is unlawful." Then the Messenger of Allāh ﷺ said: "May Allāh destroy the Jews, for Allāh forbade the fat to them, but they melted it, then they sold it and consumed its price."

[٤٠٤٨] ٧١ - (١٥٨١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ، عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخَنزِيرِ وَالْأَصْنَامِ» فَقِيلَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَتُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَنْصَفُ بِهَا النَّاسُ؟ فَقَالَ: «لَا، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ [عَزَّ وَجَلَّ] لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا، أَجْمَلُوهُ ثُمَّ بَاعُوهُ، فَأَكَلُوا ثَمَنَهُ».

[4049] (...) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ during the Year of the Conquest...” a *Hadîth* like that of Al-Laiṭh (no. 4048).

[٤٠٤٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الصَّحَّاحُ يَعْنِي أَبَا عَاصِمٍ عَنْ عَبْدِ الْحَمِيدِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، عَامَ الْفَتْحِ، بِمِثْلِ حَدِيثِ اللَّيْثِ.

[4050] 72 - (1582) It was narrated that Ibn ‘Abbâs said: “Umar heard that Samurah was selling wine, and he said: ‘May Allâh destroy Samurah. Does he not know that the Messenger of Allâh ﷺ said: “May Allâh curse the Jews; fat was forbidden to them but they melted it and sold it?”’”

[٤٠٥٠] ٧٢ - (١٥٨٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَلَغَ عُمَرُ أَنَّ سُمُرَةَ بَاعَ خَمْرًا، فَقَالَ: قَاتَلَ اللَّهُ سُمُرَةَ، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا؟».

[4051] (...) A similar report (as no. 4050) was narrated from ‘Amr bin Dinâr with this chain.

[٤٠٥١] (...) حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعٍ: حَدَّثَنَا رَوْحٌ يَعْنِي ابْنَ الْقَاسِمِ عَنْ عَمْرِو بْنِ دِينَارٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4052] 73 - (1583) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh destroy the Jews. Allâh forbade fat to them, so they sold it and consumed its price."

[٤٠٥٢] ٧٣ - (١٥٨٣) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ [الْحَنْظَلِيُّ]: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ، حَرَّمَ اللَّهُ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا».

[4053] 74 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May Allâh destroy the Jews. Fat was forbidden to them so they sold it and consumed its price.'"

[٤٠٥٣] ٧٤ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَاتَلَ اللَّهُ الْيَهُودَ، حَرَّمَ عَلَيْهِمُ الشُّحْمَ فَبَاعُوهُ وَأَكَلُوا ثَمَنَهُ».

Chapter 14. Ribâ (Usury, Interest)

(المعجم ١٤) - (بَابُ الرِّبَا)

(التحفة ٣٥)

[4054] 75 - (1584) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Do not sell gold for gold except like for like, and do not give more of one and less of the other. Do not sell silver except like for like, and do not give more of one and less of the other. And do not exchange something to be given later for something to be given now."

[٤٠٥٤] ٧٥ - (١٥٨٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشَفُّوا بَعْضُهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ». [انظر:

[4055] 67 - (...) Abû Sa'eed Al-Khudrî narrated this from the Messenger of Allâh ﷺ - according to the report of Qutaibah, 'Abdullâh and Nâfi' went with him; and according to the *Hadîth* of Ibn Rumh, Nâfi' said: "‘Abdullâh and Al-Laithi and I went with him” - “until he entered upon Abû Sa'eed Al-Khudrî who said: ‘This one told me that you are narrating that the Messenger of Allâh ﷺ forbade selling silver for silver except like for like, and selling gold for gold except like for like.’ Abû Sa'eed pointed to his eyes and ears and said: ‘My eyes saw, and my ears heard the Messenger of Allâh ﷺ saying: “Do not sell gold for gold, and do not sell silver for silver, except like for like, and do not give more of one and less of the other, and do not exchange something to be given later for something to be given now, except hand to hand.”’

[4056] (...) A *Hadîth* similar to that of Al-Laith from Nâfi' (no. 4055) was narrated from Abû Sa'eed Al-Khudrî from the Prophet ﷺ.

[٤٠٥٥] ٧٦- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ قَالَ لَهُ رَجُلٌ مِنْ بَنِي لَيْثٍ: إِنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ يَأْتُرُ هَذَا عَنْ رَسُولِ اللَّهِ ﷺ - فِي رِوَايَةِ قُتَيْبَةَ - فَذَهَبَ عَبْدُ اللَّهِ وَنَافِعُ مَعَهُ - وَفِي حَدِيثِ ابْنِ رُمْحٍ: قَالَ نَافِعٌ: فَذَهَبَ عَبْدُ اللَّهِ وَأَنَا مَعَهُ وَاللَّيْثِيُّ - حَتَّى دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ، فَقَالَ: إِنَّ هَذَا أَخْبَرَنِي أَنَّكَ تُخْبِرُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَعَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ. فَأَشَارَ أَبُو سَعِيدٍ بِإِصْبَعَيْهِ إِلَى عَيْنَيْهِ وَأُذُنَيْهِ. فَقَالَ: أَبْصَرْتُ عَيْنَايَ وَسَمِعْتُ أُذُنَايَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ، إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشْفُوا بَعْضَهُ عَلَى بَعْضٍ، وَلَا تَبِيعُوا شَيْئًا غَائِبًا مِنْهُ بِتَاجِزٍ، إِلَّا يَدًا بِيَدٍ».

[٤٠٥٦] (...) حَدَّثَنَا شَيْبَانُ بْنُ قُرُوخٍ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ؛

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، كُلُّهُمْ عَنْ نَافِعٍ. بَنَحُو حَدِيثَ اللَّيْثِ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ

[4057] 77 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Do not sell gold for gold, or silver for silver, except weight for weight, like for like, same for same."

[٤٠٥٧] ٧٧- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ وَلَا الْوَرِقَ بِالْوَرِقِ، إِلَّا وَزْنَا بِوَزْنٍ، مِثْلًا بِمِثْلٍ، سَوَاءٌ بِسَوَاءٍ».

[4058] 78 - (1585) It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ said: "Do not sell one Dînâr for two Dînâr, or one Dirham for two Dirham."

[٤٠٥٨] ٧٨- (١٥٨٥) حَدَّثَنِي أَبُو الطَّاهِرِ وَهْرُونَ بْنُ سَعِيدٍ [الْأَيْلِيُّ]. وَأَحْمَدُ بْنُ عِيسَى قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ: إِنَّهُ سَمِعَ مَالِكَ بْنَ أَبِي عَامِرٍ يُحَدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الدِّينَارَ بِالدِّينَارَيْنِ، وَلَا الدِّرْهَمَ بِالدِّرْهَمَيْنِ».

Chapter 15. Exchange And Selling Gold For Silver On The Spot

[4059] 79 - (1586) It was narrated from Mâlik bin Aws bin Al-Hadathân that he said: "I was

(المعجم ١٥) - (بَابُ الصَّرْفِ وَبَيْعِ الذَّهَبِ بِالْوَرِقِ نَقْدًا) (التحفة ٣٦)

[٤٠٥٩] ٧٩- (١٥٨٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدُ]

going around saying: 'Who will exchange Dirham (for my gold)?' Ṭalhah bin 'Ubaidullâh, who was with 'Umar bin Al-Khaṭṭâb, said: 'Show us your gold, then come to us later, when our servant comes, and we will give you your silver.' 'Umar bin Al-Khaṭṭâb said: 'No, by Allâh! Either give him his silver (now) or give him back his gold, for the Messenger of Allâh ﷺ said: "Silver for gold is *Ribâ*, unless it is exchanged on the spot; wheat for wheat is *Ribâ*, unless it is exchanged on the spot; barley for barley is *Ribâ*, unless it is exchanged on the spot; dates for dates is *Ribâ* unless it is exchanged on the spot."

[4060] (...) It was narrated from Az-Zuhri (a *Hadîth* similar to no. 4059) with this chain.

[4061] 80 - (1587) It was narrated that Abû Qilâbah said: "I was in Ash-Shâm in a gathering where Muslim bin Yasâr was present, when Abû Al-Ash'ath came." He said: "They said: 'Abû Al-Ash'ath.' And I said: 'Abû Al-Ash'ath!' He sat down and I said to him: 'Tell our brothers the *Hadîth* of 'Ubâdah bin Aṣ-Sâmit.' He said: 'Yes. We went out on a campaign when Mu'âwiyah was in charge of the

ابن رُمَيْح: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ -: أَرِنَا ذَهَبَكَ، ثُمَّ اثْنَا، إِذَا جَاءَ خَادِمُنَا، نُعْطِيكَ وَرِقَّكَ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ: كَلَّا، وَاللَّهِ! لَتُعْطِيَنَّهُ وَرِقَّهُ، أَوْ لَتَرُدَّنَّ إِلَيْهِ ذَهَبَهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَرِقُ بِالذَّهَبِ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَا إِلَّا هَاءَ وَهَاءَ، وَالتَّمَرُ بِالتَّمَرِ رِبَا إِلَّا هَاءَ وَهَاءَ».

[٤٠٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ، عَنْ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ.

[٤٠٦١] ٨٠ - (١٥٨٧) حَدَّثَنَا عُيَيْنَةُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: كُنْتُ بِالشَّامِ فِي حَلْفَةٍ فِيهَا مُسْلِمُ بْنُ يَسَارٍ، فَجَاءَ أَبُو الْأَشْعَثِ قَالَ: قَالُوا: أَبُو الْأَشْعَثِ، فَقُلْتُ أَبُو الْأَشْعَثِ! فَجَلَسَ فَقُلْتُ لَهُ: حَدِّثْ أَخَانَا حَدِيثَ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: نَعَمْ، غَزَوْنَا غَزَاةً وَعَلَى

people, and acquired a great deal of the spoils of war. Among the spoils we seized were some vessels of silver. Mu'âwiyah ordered a man to sell them, to be paid for when the people received their stipends, and the people hastened to buy them. News of that reached 'Ubâdah bin Aş-Şâmit and he stood up and said: I heard the Messenger of Allâh ﷺ forbidding the sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, except equal for equal, same for same. Whoever adds something more, or asks for something more, he has engaged in *Ribâ*."

"So the people returned what they had taken. News of that reached Mu'âwiyah and he stood up and delivered a speech, saying: 'What is the matter with men who narrated *Aḥadīth* from the Messenger of Allâh ﷺ, when we were present with him and accompanied him, and we did not hear that from him?'

"'Ubâdah bin Aş-Şâmit stood up and repeated the story, then he said: 'We will narrate what we heard from the Messenger of Allâh ﷺ, even if Mu'âwiyah does not like it' - or he said, 'in spite of him. I do not care if I do not join his troops on a dark night.'" Hammâd (one of the narrators) said: "This, or something like this."

النَّاسِ مُعَاوِيَةً، فَغَنِمْنَا غَنَائِمَ كَثِيرَةً، فَكَانَ
فِيمَا غَنِمْنَا، آتِيَةً مِنْ فِضَّةٍ، فَأَمَرَ مُعَاوِيَةُ
رَجُلًا أَنْ يَبِيعَهَا فِي أُعْطِيَّاتِ النَّاسِ،
فَتَسَارَعَ النَّاسُ فِي ذَلِكَ، فَبَلَغَ عُبَادَةُ بْنُ
الصَّامِتِ فَقَامَ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَنْهَى عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ،
وَالْفِضَّةِ بِالْفِضَّةِ، وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ
بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ، وَالْمِلْحِ بِالْمِلْحِ
إِلَّا سَوَاءً بِسَوَاءٍ، عَيْنًا بَعَيْنٍ، فَمَنْ زَادَ أَوْ
ازْدَادَ فَقَدْ أَزْبَى. فَرَدَّ النَّاسُ مَا أَخَذُوا،
فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَامَ خَطِيبًا فَقَالَ: أَلَا
مَا بَالُ رِجَالٍ يَتَحَدَّثُونَ عَنْ رَسُولِ اللَّهِ ﷺ
أَحَادِيثَ، قَدْ كُنَّا نَشْهَدُهُ وَنُصَحُّهُ فَلَمْ
نَسْمَعْهَا مِنْهُ. فَقَامَ عُبَادَةُ [ابْنُ الصَّامِتِ]
فَأَعَادَ الْقِصَّةَ، فَقَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَا
مِنْ رَسُولِ اللَّهِ ﷺ وَإِنْ كَرِهَ مُعَاوِيَةُ - أَوْ
قَالَ: وَإِنْ رَغِمَ - مَا أَبَالِي أَنْ لَا أَصْحَبُهُ
فِي جُنْدِهِ لَيْلَةً سَوْدَاءَ.

قَالَ حَمَّادٌ: هَذَا أَوْ نَحْوُهُ.

[4062] (...) A similar report (as no. 4061) was narrated from Ayyûb with this chain.

[4063] 81 - (...) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, same for same, hand to hand. But if these commodities differ, then sell as you like, as long as it is hand to hand."

[4064] 82 - (1584) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, hand to hand. Whoever gives more or asks for more, he has engaged in *Ribâ*, and the taker and the giver are the same.'"

[٤٠٦٢] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٠٦٣] ٨١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَابْنِ أَبِي شَيْبَةَ، قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءٌ بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ، فَيَبْعُوا كَيْفَ شِئْتُمْ، إِذَا كَانَ يَدًا بِيَدٍ».

[٤٠٦٤] ٨٢ - (١٥٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ

بِالْمِلْحِ، مِثْلًا بِمِثْلِ، يَدًا بِيَدٍ، فَمَنْ زَادَ
أَوْ اسْتَزَادَ فَقَدْ أَرْبَى، الْآخِذُ وَالْمُعْطِي
فِيهِ سَوَاءٌ». [راجع: ٤٠٥٤]

[4065] (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Gold for gold, like for like...'” a similar *Hadîth* (as no. 4064).

[٤٠٦٥] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ:
حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا سُلَيْمَانُ
الرَّبْعِيُّ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلِ»
فَذَكَرَ بِمِثْلِهِ.

[4066] 83 - (1588) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Dates for dates, wheat for wheat, barley for barley, salt for salt, like for like, hand to hand. Whoever gives more or asks for more, he has engaged in *Ribâ*, except in cases where the types differ.'”

[٤٠٦٦] ٨٣ - (١٥٨٨) حَدَّثَنَا أَبُو
كَرْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَوَاصِلُ ابْنِ عَبْدِ
الْأَعْلَى قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ،
عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «التَّمْرُ بِالتَّمْرِ، وَالْحِنْطَةُ
بِالْحِنْطَةِ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالْمِلْحُ
بِالْمِلْحِ، مِثْلًا بِمِثْلِ، يَدًا بِيَدٍ، فَمَنْ زَادَ
أَوْ اسْتَزَادَ فَقَدْ أَرْبَى، إِلَّا مَا اخْتَلَفَتْ
أَلْوَانُهُ.

[4067] (...) It was narrated from Fuḍail bin Ghazwân with this chain (a *Hadîth* similar to no. 4066), but he did not say, "hand to hand."

[٤٠٦٧] (...) حَدَّثَنِي أَبُو سَعِيدٍ
الْأَشْجِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فَضِيلِ ابْنِ
غَزْوَانَ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «يَدًا
بِيَدٍ».

[4068] 84 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

[٤٠٦٨] ٨٤ - (...) حَدَّثَنَا أَبُو
كَرْبٍ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَا:

‘Gold for gold, weight for weight, like for like. And silver for silver, weight for weight, like for like. Whoever adds more or asks for more, that is *Ribâ*.’”

[4069] 85 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Dînâr for Dînâr with no difference between them; and Dirham for Dirham with no difference between them.”

[4070] (...) Mûsâ bin Abî Tamîm narrated a similar report (as *Hadîth* no. 4069) with this chain.

Chapter 16. The Prohibition Of Selling Silver For Gold To Be Paid At A Later Date

[4071] 86 - (1589) It was narrated that Abû Al-Mînhâl said: *Sharîk* sold some silver for me, to be paid for during the *Hajj* season. He came to me and told me, and I said: “This is not good.” He said: “I sold it in the market and no one objected.” I went to Al-Barâ’ bin ‘Âzib and

حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ، وَزَنًا بِوزنٍ، مِثْلًا بِمِثْلٍ، وَالْفِضَّةُ بِالْفِضَّةِ وَزَنًا بِوزنٍ، مِثْلًا بِمِثْلٍ، فَمَنْ زَادَ أَوْ اسْتَرَادَ فَهُوَ رِبَاً».

[٤٠٦٩] ٨٥ - (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الدِّينَارُ بِالدِّينَارِ لَا فَضْلَ بَيْنَهُمَا، وَالدِّرْهَمُ بِالدِّرْهَمِ لَا فَضْلَ بَيْنَهُمَا».

[٤٠٧٠] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي مُوسَى بْنُ أَبِي تَمِيمٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ١٦) - (بَابُ النَّهْيِ عَنْ بَيْعِ الْوَرَقِ بِالذَّهَبِ دِينًا) (التحفة ٣٧)

[٤٠٧١] ٨٦ - (١٥٨٩) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ أَبِي الْمِنْهَالِ قَالَ: بَاعَ شَرِيكَ لِي وَرَقًا بِنَسِيئَةٍ إِلَى الْمَوْسِمِ، أَوْ إِلَى الْحَجِّ، فَجَاءَ إِلَيَّ فَأَخْبَرَنِي، فَقُلْتُ: هَذَا أَمْرٌ لَا يَصْلُحُ. قَالَ: قَدْ بَعْتُهُ

asked him, and he said: "When the Prophet ﷺ came to Al-Madinah, we used to sell in this fashion, and he said: 'Whatever is hand to hand, there is nothing wrong with it. But whatever is to be paid for later is *Ribâ*.'" Go to Zaid bin Arqam for he is more involved in trade than I am. So I went to him and asked him, and he said something similar.

[4072] 87 - (...) It was narrated from Habîb that he heard Abû Al-Minhâl say: "I asked Al-Barâ' bin 'Âzib about exchanging (gold for silver or vice versa) and he said: 'Ask Zaid bin Arqam, for he is more knowledgeable.' I asked Zaid and he said: 'Ask Al-Barâ', for he is more knowledgeable.' Then they said: 'The Messenger of Allâh ﷺ forbade selling silver for gold to be paid at a later date.'"

[4073] 88 - (1590) 'Abdur-Rahmân bin Abî Bakrah narrated that his father said: "The Messenger of Allâh ﷺ forbade selling silver for silver and gold for gold, except like for like; and he told us to buy silver for gold however we wished, and to buy gold for silver however we wished." He said: "A man asked him: 'Hand to hand?' He said: 'That is what I heard.'"

فِي السُّوقِ، فَلَمْ يُكْرَ ذَلِكَ عَلَيَّ أَحَدٌ، فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ، فَقَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هَذَا الْبَيْعِ، فَقَالَ: «مَا كَانَ يَدًا بِيَدٍ، فَلَا بَأْسَ بِهِ، وَمَا كَانَ نَسِيئَةً فَهُوَ رِبَا» وَائِثَ زَيْدِ ابْنِ أَرْقَمَ فَإِنَّهُ أَعْظَمُ تِجَارَةً مِنِّي، فَأَتَيْتُهُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ ذَلِكَ.

[٤٠٧٢] ٨٧- (...) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ [أَنَّهُ] سَمِعَ أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ؟ فَقَالَ: سَلْ زَيْدَ ابْنَ أَرْقَمَ فَهُوَ أَعْلَمُ، فَسَأَلْتُ زَيْدًا فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ أَعْلَمُ، ثُمَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالذَّهَبِ دَيْنًا.

[٤٠٧٣] ٨٨- (١٥٩٠) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَنْكَبِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ، وَالذَّهَبِ بِالذَّهَبِ، إِلَّا سَوَاءً بِسَوَاءٍ، وَأَمَرَنَا أَنْ نَشْتَرِيَ الْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا، وَنَشْتَرِيَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ

شَيْئًا، قَالَ: فَسَأَلَهُ رَجُلٌ فَقَالَ: يَدًا يَبِيدُ؟
فَقَالَ: هُكَذَا سَمِعْتُ.

[4074] (...) Abû Bakrah said: "The Messenger of Allâh ﷺ forbade us..." a similar report (as no. 4073).

[٤٠٧٤] (...) حَدَّثَنِي إِسْحَقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ يَحْيَى بْنِ أَبِي إِسْحَقَ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ أَخْبَرَهُ؛ أَنَّ أَبَا بَكْرَةَ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

Chapter 17. Selling A Necklace In Which There Are Pearls And Gold

[4075] 89 - (1591) Faḍālah bin 'Ubaid Al-Anṣārī said: "When the Messenger of Allâh ﷺ was in Khaibar, a necklace containing pearls and gold was brought to him. It was part of the spoils of war to be sold. The Messenger of Allâh ﷺ ordered that the gold in the necklace be extracted. Then the Messenger of Allâh ﷺ said to them: "Gold for gold, weight for weight."

(المعجم ١٧) - (بَابُ بَيْعِ الْقَلَادَةِ فِيهَا خَزْرَ وَذَهَبَ) (التحفة ٣٨)

[٤٠٧٥] ٨٩ - (١٥٩١) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنُ سَرِيحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ عَلِيَّ بْنَ رَبَاحٍ اللَّخْمِيِّ يَقُولُ: سَمِعْتُ فَضَالَهَ بْنَ عُبَيْدٍ الْأَنْصَارِيَّ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ، وَهُوَ بِخَيْبَرَ، بِقَلَادَةٍ فِيهَا خَزْرٌ وَذَهَبٌ وَهِيَ مِنَ الْمَعَانِمِ تُبَاعُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالذَّهَبِ الَّذِي فِي الْقَلَادَةِ فُتْرِعَ وَحْدَهُ، ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْنَا بِوَزْنٍ».

[4076] 90 - (...) It was narrated that Faḍālah bin 'Ubaid said: "On the Day of Khaibar, I bought a necklace for twelve Dīnār, which

[٤٠٧٦] ٩٠ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ أَبِي شُجَاعٍ سَعِيدٍ ابْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ

contained gold and pearls. I separated them and I found more than twelve Dînâr in it. I mentioned that to the Prophet ﷺ and he said: 'It should not be sold until they are separated.'"

[4077] (...) A similar report (as no. 4076) was narrated from Sa'eed bin Yazîd, with this chain.

[4078] 91 - (...) Faḍālah bin 'Ubaid said: "We were with the Messenger of Allāh ﷺ on the Day of Khaibar, trading with the Jews, an *Uqiyah* of gold for two or three Dînâr. The Messenger of Allāh ﷺ said: 'Do not sell gold for gold, unless it is weight for weight.'"

[4079] 92 - (...) It was narrated from Ḥanash that he said: "We were with Faḍālah bin 'Ubaid on a campaign, and there fell to my lot and that of my companions a necklace that contained gold, pearls and jewels. I wanted to buy it, so I asked Faḍālah bin 'Ubaid and he said: 'Extract its gold and put it in one pan, and

حَنَشِ الصَّنْعَانِيَّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: اشْتَرَيْتُ، يَوْمَ خَيْبَرٍ، قِلَادَةً بِاِثْنَيْ عَشَرَ دِينَارًا، فِيهَا ذَهَبٌ وَخَزَرٌ، فَفَضَّلْتُهَا، فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اِثْنَيْ عَشَرَ دِينَارًا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تَبَاعُ حَتَّى تُفْصَلَ».

[٤٠٧٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ يَزِيدَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٠٧٨] ٩١- (...) حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ أَبِي جَعْفَرٍ، عَنِ الْجَلَّاحِ أَبِي كَثِيرٍ: حَدَّثَنِي حَنَشُ الصَّنْعَانِيُّ عَنْ فَضَالَةَ ابْنِ عُبَيْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرٍ، نُبَايِعُ الْيَهُودَ، الْأَوْقِيَّةَ الذَّهَبِ بِالدِّينَارَيْنِ وَالثَّلَاثَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، إِلَّا وَزْنًا بِوَزْنٍ».

[٤٠٧٩] ٩٢- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ قُرَّةِ ابْنِ عَبْدِ الرَّحْمَنِ الْمَعَاوِرِيِّ وَعَمْرِو بْنِ الْحَارِثِ وَغَيْرِهِمَا؛ أَنَّ عَامِرَ بْنَ يَحْيَى الْمَعَاوِرِيَّ أَخْبَرَهُمْ عَنْ حَنَشٍ أَنَّهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ فِي غَزْوَةٍ: فَطَارَتْ

put your gold in the other pan, and do not take it unless (you give) like for like, for I heard the Messenger of Allâh ﷺ say: "Whoever believes in Allâh and the Last Day, let him not take (anything) except like for like."

لِي وَلَا أَصْحَابِي قِلَادَةً فِيهَا ذَهَبٌ وَوَرَقٌ وَجَوْهَرٌ، فَأَرَدْتُ أَنْ أَشْتَرِيَهَا، فَسَأَلْتُ فَضَالَهَ بْنَ عُبَيْدٍ فَقَالَ: انْزِعْ ذَهَبَهَا فَاجْعَلْهُ فِي كِفَّةٍ، وَاجْعَلْ ذَهَبَكَ فِي كِفَّةٍ، ثُمَّ لَا تَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلِ».

Chapter 18. Selling Food Like For Like

(المعجم ١٨) - (بَابُ بَيْعِ الطَّعَامِ مِثْلًا بِمِثْلٍ) (التحفة ٣٩)

[4080] 93 - (1592) It was narrated from Ma'mar bin 'Abdullâh that he sent his slave with a *Ṣâ'* of wheat and he said: "Sell it then buy barley." The slave went and took a *Ṣâ'* and part of a *Ṣâ'* more. When he came to Ma'mar he told him about that, and Ma'mar said to him: "Why did you do that? Go and give it back, and do not take anything but like for like, for I used to hear the Messenger of Allâh ﷺ say: 'Food for food, like for like.' And our food at that time was barley. It was said to him: 'It is not like it.' He said: 'I am afraid that it may be similar.'"

[٤٠٨٠] ٩٣ - (١٥٩٢) حَدَّثَنَا هَارُونُ ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ؛ أَنَّ أَبَا النَّضْرِ حَدَّثَهُ؛ أَنَّ بُشَيْرَ بْنَ سَعِيدٍ حَدَّثَهُ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَرْسَلَ غُلَامَهُ بِصَاعِ قَمْحٍ، فَقَالَ: بَعْهُ ثُمَّ اشْتَرِ بِهِ شَعِيرًا، فَذَهَبَ الْغُلَامُ فَأَخَذَ صَاعًا وَزِيَادَةً بَعْضِ صَاعٍ، فَلَمَّا جَاءَ مَعْمَرًا أَخْبَرَهُ بِذَلِكَ، فَقَالَ لَهُ مَعْمَرٌ: لِمَ فَعَلْتَ ذَلِكَ؟ انْطَلِقْ فَرُدَّهُ، وَلَا تَأْخُذَنَّ إِلَّا مِثْلًا بِمِثْلٍ، فَإِنِّي كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الطَّعَامُ بِالطَّعَامِ مِثْلًا بِمِثْلٍ» [قَالَ]: وَكَانَ طَعَامُنَا يَوْمَئِذٍ الشَّعِيرَ. قِيلَ

[لَهُ]: فَإِنَّهُ لَيْسَ بِمِثْلِهِ، قَالَ: فَإِنِّي أَخَافُ أَنْ يُضَارَعَ.

[4081] 94 - (...) Abû Hurairah and Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ sent the brother of Banû 'Adiyy Al-Anshârî to collect revenue from Khaibar, and he brought fine-quality (Janîb) dates. The Messenger of Allâh ﷺ said to him: "Are all the dates of Khaibar like this?" He said: "No, by Allâh, O Messenger of Allâh. We bought one Şâ' for two Şâ' out of the total." The Messenger of Allâh ﷺ said: "Do not do that. Rather (buy) like for like, or sell this and buy some of that with its price. And the same goes for weights."

[٤٠٨١] ٩٤ - (١٥٩٣) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ يَغْنِي ابْنُ بِلَالٍ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ سَعِيدَ ابْنِ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدَ الْخُدْرِيَّ حَدَّثَاهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَحَا بَنِي عَدِيٍّ الْأَنْصَارِيَّ فَاسْتَعْمَلَهُ عَلَى خَيْبَرَ، فَقَدِمَ بِتَمْرِ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلْ تَمْرَ خَيْبَرَ هَكَذَا؟» قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلُوا، وَلَكِنْ مِثْلًا بِمِثْلٍ، أَوْ يَبْعُوا هَذَا وَاشْتَرُوا بِتَمْنِهِ مِنْ هَذَا، وَكَذَلِكَ الْمِيزَانُ».

[4082] 95 - (...) It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that the Messenger of Allâh ﷺ appointed a man over Khaibar, and he brought some fine-quality dates. The Messenger of Allâh ﷺ said to him: "Are all the dates of Khaibar like this?" He said: No, by Allâh, O Messenger of Allâh. We take one Şâ' of these in return for two Şâ', and two Şâ' for three Şâ'. The Messenger of Allâh ﷺ said: "Do not do that. Sell them

[٤٠٨٢] ٩٥ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ وَعَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمْرِ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلْ تَمْرَ خَيْبَرَ هَكَذَا؟» فَقَالَ:

all for Dirham, then buy the fine-quality (*Janîb*) with the Dirham.”

[4083] 96 - (1594) Abû Sa'eed said: Bilâl brought some good quality (*Barnî*) dates and the Messenger of Allâh ﷺ said to him: “Where are these from?” Bilâl said: “We had some poor-quality dates, so I sold two *Şâ'* of them for one *Şâ'*, as food for the Prophet ﷺ.” At that, the Messenger of Allâh ﷺ said: “O! The essence of *Ribâ*! Do not do that. If you want to buy dates, then sell them in a separate transaction, then buy them.”

لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَفْعَلْ بِعِ الْجَمْعِ بِالذَّرَاهِمِ، ثُمَّ ابْتَغِ بِالذَّرَاهِمِ جَنِيْبًا».

[٤٠٨٣] ٩٦ - (١٥٩٤) حَدَّثَنَا إِسْحَقُ ابْنُ مَنْصُورٍ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوَحَاطِيُّ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ - وَاللَّفْظُ لَهُمَا - جَمِيعًا عَنْ يَحْيَى بْنِ حَسَّانٍ: حَدَّثَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ: أَخْبَرَنِي يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْعَافِرِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: جَاءَ بِلَالٌ بِتَمْرٍ بَرْنِيٍّ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مِنْ أَيْنَ هَذَا؟» فَقَالَ بِلَالٌ: تَمْرٌ، كَانَ عِنْدَنَا، رَدِيٍّ. فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِمَطْعَمِ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ، عِنْدَ ذَلِكَ: «أَوَّه! عَيْنُ الرَّبَا، لَا تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ التَّمْرَ فَبِعْهُ بِبَيْعِ آخَرَ، ثُمَّ اشْتَرِ بِهِ».

لَمْ يَذْكُرِ ابْنُ سَهْلٍ فِي حَدِيثِهِ: عِنْدَ ذَلِكَ. [انظر: ٤٠٨٦]

[4084] 97 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Some dates were brought to the Messenger of Allâh ﷺ and he said: 'These are not our dates.' The man said: 'O Messenger of Allâh, we sold two Şâ' of our dates for a Şâ' of these.' The Messenger of Allâh ﷺ said: 'This is Ribâ. Take them back, then sell our dates and buy some of these for us.'"

[4085] 98 - (1595) It was narrated that Abû Sa'eed said: "We were given dates of mixed quality at the time of the Messenger of Allâh ﷺ, and we used to sell two Şâ' for one. News of that reached the Messenger of Allâh ﷺ and he said: 'Do not sell two Şâ' of dates for one, or two Şâ' of wheat for one, or two Dirham for one.'"

[4086] 99 - (1594) It was narrated that Abû Naḍrah said: "I asked Ibn 'Abbâs about exchanging. He said: 'Is it hand to hand?' I said: 'Yes.' He said: 'There is nothing wrong with it.' I told Abû Sa'eed: 'I asked Ibn 'Abbâs about exchanging. He

[٤٠٨٤] ٩٧ - (...) وَحَدَّثَنَا سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي فَرْعَةَ الْبَاهِلِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَتَيْ رَسُولُ اللَّهِ ﷺ بِتَمْرٍ، فَقَالَ: «مَا هَذَا التَّمْرُ مِنْ تَمْرِنَا» فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! بَعْنَا تَمْرَنَا صَاعَيْنِ بِصَاعٍ مِنْ هَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا الرِّبَا، فَارْدُّوهُ، ثُمَّ يَبْعُوا تَمْرَنَا وَاشْتَرُوا لَنَا مِنْ هَذَا».

[٤٠٨٥] ٩٨ - (١٥٩٥) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عُثَيْدُ اللَّهِ ابْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَهُوَ الْخِلْطُ مِنَ التَّمْرِ، فَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَا صَاعِي تَمْرٍ بِصَاعٍ، وَلَا صَاعِي حِنْطَةٍ بِصَاعٍ، وَلَا دِرْهَمٍ بِدِرْهَمَيْنِ».

[٤٠٨٦] ٩٩ - (١٥٩٤) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سَعِيدِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيْدًا يَدٍ؟ قُلْتُ: نَعَمْ، قَالَ: لَا بَأْسَ بِهِ،

said: "Is it hand to hand?" I said: "Yes." He said: "There is nothing wrong with it." He said: 'Did he say that? We will write to him and tell him not to give that ruling.' He said: 'By Allâh, one of the slaves of the Messenger of Allâh ﷺ brought some dates and he found them odd and said: "It seems that these are not the dates of our land." He said: "Something happened to the dates of our land" - or "our dates" - "this year, so I took this and I gave more in return." He said: "If you gave something more, you engaged in *Ribâ*. Do not do it again. If you think there is something wrong with your dates, sell them then buy whatever dates you want."

[4087] 100 - (...) It was narrated that Abû Naḍrah said: "I asked Ibn 'Umar and Ibn 'Abbâs about exchange, and they did not see anything wrong with it. I was sitting with Abû Sa'eed Al-Khudrî and I asked him about exchange. He said: 'Whatever is extra is *Ribâ*,' and I did not accept it because of what they had said. He said: 'I am only narrating to you what I heard from the Messenger of Allâh ﷺ. A man who was taking care of the Prophet's date palms brought him a *Ṣâ'* of fine dates and the dates of the Prophet ﷺ were not of this type. The Prophet ﷺ said

فَأَخْبَرْتُ أَبَا سَعِيدٍ، فَقُلْتُ: إِنِّي سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّرْفِ؟ فَقَالَ: أَيْدًا يَدًا؟ قُلْتُ: نَعَمْ، قَالَ: فَلَا بَأْسَ بِهِ، قَالَ أَوْ قَالَ ذَلِكَ؟ إِنَّا سَنَكْتُبُ إِلَيْهِ فَلَا يُفْتِيكُمْوهُ، قَالَ: فَوَاللَّهِ! لَقَدْ جَاءَ بَعْضُ فِتْيَانِ رَسُولِ اللَّهِ ﷺ بِتَمَرٍ فَأَنْكَرَهُ، فَقَالَ: «كَأَنَّ هَذَا لَيْسَ مِنْ تَمَرِ أَرْضِنَا». قَالَ: كَانَ فِي تَمَرِ أَرْضِنَا - أَوْ فِي تَمَرِنَا - الْعَامَ، بَعْضُ الشَّيْءِ، فَأَخَذْتُ هَذَا وَزِدْتُ بَعْضَ الرِّيَادَةِ، فَقَالَ: «أَضَعَفْتُ، أُرَبِّيتُ، لَا تَقْرَبَنَّ هَذَا، إِذَا رَأَيْتَ مِنْ تَمَرِكَ شَيْءٌ فَبِعْهُ، ثُمَّ اشْتَرِ الَّذِي تُرِيدُ مِنَ التَّمْرِ».

[راجع: ٤٠٨٣]

[٤٠٨٧] ١٠٠ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: أَخْبَرَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ عَنِ الصَّرْفِ فَلَمْ يَرَيَا بِهِ بَأْسًا، فَإِنِّي لَقَاعِدٌ عِنْدَ أَبِي سَعِيدٍ الْخُدْرِيِّ فَسَأَلْتُهُ عَنِ الصَّرْفِ؟ فَقَالَ: مَا زَادَ فَهُوَ رِبًا، فَأَنْكَرْتُ ذَلِكَ لِقَوْلِهِمَا، فَقَالَ: لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، جَاءَهُ صَاحِبٌ نَحْلَهُ بِصَاعٍ مِنْ تَمَرٍ طَيِّبٍ، وَكَانَ تَمَرُ النَّبِيِّ ﷺ هَذَا اللَّوْنُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَنْتَى لَكَ

to him: "Where did you get this?" He said: "I sold two *Ṣâ'* and bought this *Ṣâ'* with them. That is the price for this in the market." The Messenger of Allâh ﷺ said: "Woe to you, you have engaged in *Ribâ*. If you want to do that, sell your dates for another commodity and then buy whatever dates you want with it."

Abû Sa'eed said: 'Dates for dates is closer to *Ribâ* than silver for silver.'" He said: "I went to Ibn 'Umar after that and he told me not to do that, and I did not go to Ibn 'Abbâs." He said: "Abû Aṣ-Ṣahbâ' told me that he asked Ibn 'Abbâs about it in Makkah and he disapproved of it."

[4088] 101 - (1596) It was narrated that Abû Ṣâlih said: "I heard Abû Sa'eed Al-Khudrî say: 'Dînâr for Dînâr, Dirham for Dirham, like for like; whoever gives more or asks for more has engaged in *Ribâ*.' I said to him: 'Ibn 'Abbâs says something different.' He said: 'I met Ibn 'Abbâs and I said: "Do you think that what you say is something that you heard from the Messenger of Allâh ﷺ or found in the Book of Allâh?" He said: "I did not hear it from the Messenger of Allâh ﷺ and I did not find it in the Book of Allâh, but Usâmah bin Zaid told me that the Prophet ﷺ said: '*Ribâ* is in the case of delayed payment.'"

هَذَا؟» قَالَ: انْطَلَقْتُ بِصَاعَيْنِ فَاشْتَرَيْتُ بِهِ هَذَا الصَّاعَ، فَإِنَّ سِعْرَ هَذَا فِي السُّوقِ كَذَا، وَسِعْرَ هَذَا كَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْلَكَ أَرَبَيْتَ، إِذَا أَرَدْتَ ذَلِكَ فَبِعْ تَمْرَكَ بِسِلْعَةٍ، ثُمَّ اشْتَرِ بِسِلْعَتِكَ أَيَّ تَمْرٍ شِئْتَ».

قَالَ أَبُو سَعِيدٍ: فَالتَّمْرُ بِالتَّمْرِ أَحَقُّ أَنْ يَكُونَ رَبًّا أَمْ الْفِضَّةُ بِالْفِضَّةِ؟ قَالَ: فَأَنْتَ ابْنُ عُمَرَ، بَعْدُ، فَتَهَانِي وَلَمْ آتِ ابْنَ عَبَّاسٍ، قَالَ: فَحَدَّثَنِي أَبُو الصَّهْبَاءِ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْهُ بِمَكَّةَ، فَكَرِهَهُ.

[٤٠٨٨] ١٠١ - (١٥٩٦) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ وَمُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ عَبَّادٍ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: الدِّينَارُ بِالدِّينَارِ، وَالذَّرْهَمُ بِالذَّرْهَمِ، مِثْلًا بِمِثْلٍ، مَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَرَبَى، فَقُلْتُ لَهُ: إِنَّ ابْنَ عَبَّاسٍ يَقُولُ غَيْرَ هَذَا فَقَالَ: لَقَدْ لَقِيتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: أَرَأَيْتَ هَذَا الَّذِي تَقُولُ أَشَيْءَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَوْ وَجَدْتَهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَ: لَمْ أَسْمَعْهُ مِنْ رَسُولٍ

الله ﷺ، وَلَمْ أَجِدْهُ فِي كِتَابِ اللَّهِ، وَلَكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّبَا فِي النَّسِيئَةِ».

[4089] 102 - (...) It was narrated from 'Ubaidullâh bin Abî Yazîd that he heard Ibn 'Abbâs say: "Usâmah bin Zaid told me that the Prophet ﷺ said: 'Ribâ is only in the case of delayed payment.'"

[٤٠٨٩] ١٠٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عَمَرَ - وَاللَّفْظُ لِعَمْرٍو، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ [أَنَّهُ] سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

[4090] 103 - (...) It was narrated from Ibn 'Abbâs, from Usâmah bin Zaid, that the Messenger of Allâh ﷺ said: "There is no Ribâ in that which is hand to hand."

[٤٠٩٠] ١٠٣ - (...) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ قَالَا: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا رِبَا فِيْمَا كَانَ يَدًا بِيَدٍ».

[4091] 104 - (...) 'Atâ' bin Abî Rabâh narrated that Abû Sa'eed Al-Khudrî met Ibn 'Abbâs and said to him: "Do you think that what you said about exchange is something that you heard from the Messenger of Allâh ﷺ, or something that you found in the Book of Allâh?" Ibn 'Abbâs said: "I do not say that it is either of

[٤٠٩١] ١٠٤ - (...) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنِي هِفْلٌ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رِبَاحٍ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ لَقِيَ ابْنَ عَبَّاسٍ فَقَالَ لَهُ: أَرَأَيْتَ قَوْلَكَ فِي الصَّرْفِ، [أَشَيْئًا سَمِعْتَهُ مِنْ رَسُولِ

them. As for the Messenger of Allâh ﷺ, you are more knowledgeable than me, and as for the Book of Allâh, I do not know it better (than you), but Usâmah bin Zaid told me that the Messenger of Allâh ﷺ said: 'Indeed, *Ribâ* is only in the case of delayed payment.'

Chapter 19. Cursing The One Who Consumes *Ribâ* And The One Who Pays It

[4092] 105 - (1597) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ* and the one who pays it." I (the narrator) said: "And the one who writes it down and the two who witness it?" He said: "We only narrate what we heard."

[4093] 106 - (1598) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ* and the one who pays it, the one who writes it down and the two who witness it," and he said: "They are all the same."

اللَّهِ ﷻ، أَمْ شَيْءٌ وَجَدْتُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ ابْنُ عَبَّاسٍ: كَلَّا لَا أَقُولُ. أَمَّا رَسُولُ اللَّهِ ﷺ فَأَنْتُمْ أَعْلَمُ بِهِ [مَنْ] وَأَمَّا كِتَابُ اللَّهِ فَلَا أَعْلَمُهُ، وَلَكِنْ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «[أَلَا] إِنَّمَا الرِّبَا فِي السَّيِّئَةِ».

(المعجم ١٩) - (بَابُ لَعْنِ أَكْلِ الرِّبَا وَمُوكَلِّهِ) (التحفة ٤٠)

[٤٠٩٢] ١٠٥ - (١٥٩٧) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ قَالَ: سَأَلَ شَيْبَاكَ إِبْرَاهِيمَ، فَحَدَّثَنَا عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا وَمُوكَلَّهُ. قَالَ: قُلْتُ - وَكَاتِبُهُ وَشَاهِدِيهِ؟ قَالَ: إِنَّمَا نَحْدُثُ بِمَا سَمِعْنَا.

[٤٠٩٣] ١٠٦ - (١٥٩٨) حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا، وَمُوكَلَّهُ، وَكَاتِبُهُ، وَشَاهِدِيهِ، وَقَالَ: هُمْ سَوَاءٌ.

Chapter 20. Taking That Which Is Lawful And Leaving That Which Is Unclear

[4094] 107 - (1599) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said - and An-Nu'mân pointed with his fingers to his ears - "That which is lawful is clear and that which is unlawful is clear, and between them are matters which are unclear which many people do not understand. Whoever guards against the unclear matters, he will protect his religion and his honor, but whoever falls into that which is unclear, he will soon fall into that which is unlawful. Like a shepherd who grazes his flock around the sanctuary; he will soon graze in it. Verily, every king has his prohibited land and verily, the prohibited land of Allâh is that which He has forbidden. In the body there is a piece of flesh which, if it is healthy, the entire body will be healthy but if it is corrupt, the entire body will be corrupt. Verily it is the heart."

[4095] (...) Zakariyyâ narrated a similar report (as no. 4094) with this chain.

[4096]... - (...) This *Hadîth* was

(المعجم ٢٠) - (بَابُ أَخَذَ الْحَلَالَ

وَتَرَكَ الشُّبُهَاتِ) (التحفة ٤١)

[٤٠٩٤] ١٠٧ - (١٥٩٩) وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: - وَأَهْوَى الثُّعْمَانُ بِإِصْبَعِهِ إِلَى أُذُنَيْهِ - «إِنَّ الْحَلَالَ بَيْنٌ وَإِنَّ الْحَرَامَ بَيْنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا! وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا! وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا! وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ، فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا! وَهِيَ الْقَلْبُ».

]

[٤٠٩٥] (...) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنِي عِيسَى بْنُ يُونُسَ قَالَ: أَخْبَرَنَا زَكَرِيَاءُ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٠٩٦] (...) [و] حَدَّثَنَا إِسْحَاقُ بْنُ

narrated from An-Nu'mân bin Bashîr from the Prophet ﷺ, except that the *Hadîth* of Zakariyyâ (no. 4094) is more complete and longer than their *Hadîth*.

[4097] 108 - (...) It was narrated from 'Âmir Ash-Sha'bî that he heard An-Nu'mân bin Bashîr, the Companion of the Messenger of Allâh ﷺ, addressing the people in Hims. He said: "That which is lawful is clear and that which is unlawful is clear," and he mentioned a *Hadîth* similar to that of Zakariyyâ from Ash-Sha'bî (no. 4094), up to the words: "Soon he will fall into it."

Chapter 21. Selling Camels And Stipulating That One May Ride Them

[4098] 109 - (715) Jâbir bin 'Abdullâh narrated that he was riding on a camel which had grown weak, and he wanted to let

إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ وَأَبِي فَرْوَةَ الْهَمْدَانِيِّ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنِ ابْنِ عَجَلَانَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ سَعِيدٍ، كُلُّهُمْ عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ حَدِيثَ زَكَرِيَاءَ أَتَمُّ مِنْ حَدِيثِهِمْ، وَأَكْثَرُ.

[٤٠٩٧] ١٠٨ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ عَنْ عَوْنِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ الشَّعْبِيِّ؛ أَنَّهُ سَمِعَ الثُّعْمَانَ بْنَ بَشِيرٍ بْنِ سَعْدٍ، صَاحِبَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ بِحُمْصَ، وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ». فَذَكَرَ بِمِثْلِ حَدِيثِ زَكَرِيَاءَ عَنِ الشَّعْبِيِّ - إِلَى قَوْلِهِ -: «يُوشِكُ أَنْ يَقَعَ فِيهِ».

(المعجم ٢١) - (بَابُ بَيْعِ الْبَعِيرِ

واستثناء ركوبه) (التحفة ٤٢)

[٤٠٩٨] ١٠٩ - (٧١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنْ عَامِرٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ

it go. He said: "The Prophet ﷺ caught up with me and he prayed for me and struck it, then it ran as it had never run before. He said: 'Sell it to me for an *Uqiyah*.' I said: 'No.' Then he said: 'Sell it to me.' So I sold it to him for an *Uqiyah*, but I stipulated that I would ride it back to my family. When I arrived, I brought the camel to him, and he paid me its price. Then I went back, and he sent (someone) after me and said: 'Do you think that I bargained with you so that I could take your camel? Take your camel and your Dirham, for they are yours.'"

[4099] (...) It was narrated from 'Amir: "Jâbir bin 'Abdullâh told me... a *Hadîth* like that of Ibn Numair (no. 4098)."

[4100] 110 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I went on a campaign with the Messenger of Allâh ﷺ and he caught up with me while I was riding a camel of mine that had grown weak and could hardly walk. He said to me: 'What is the matter with your camel?' I said: 'It has grown weak.' The Messenger of Allâh ﷺ fell behind and prodded it, and prayed for it, and (after that) it was always in front of the other camels, running ahead of them. He said to me: 'How do you find

الله؛ أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَغْيَا، فَأَرَادَ أَنْ يُسَيِّهَهُ، قَالَ: فَلَحَقَنِي النَّبِيُّ ﷺ، فَدَعَا لِي وَضَرَبَهُ، فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ، قَالَ: «بِعْنِيهِ بِوُقْيَةٍ» قُلْتُ: لَا، ثُمَّ قَالَ: «بِعْنِيهِ» فَبِعْتُهُ بِوُقْيَةٍ، وَاسْتَشْنَيْتُ عَلَيْهِ حُمْلَانَهُ إِلَى أَهْلِي، فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ، فَتَقَدَّنِي ثَمَنَهُ، ثُمَّ رَجَعْتُ، فَأَرْسَلَ فِي أَثَرِي، فَقَالَ: «أَتُرَانِي مَا كَشْنُكَ لِأَخَذَ جَمَلَكَ؟» جَمَلَكَ وَدَرَاهِمَكَ، فَهُوَ لَكَ». [راجع: ١٦٥٦]

[٤٠٩٩] (...) وَحَدَّثَنَا عَلِيُّ بْنُ حُسْرَمٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ زَكَرِيَّا، عَنْ عَامِرٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

[٤١٠٠] ١١٠ - (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَتَلَحَّقَ بِي، وَتَحْتِي نَاضِحٌ لِي قَدْ أَغْيَا وَلَا يَكَادُ يَسِيرُ، قَالَ: فَقَالَ لِي: «مَا لِيَعِيرِكَ؟» قَالَ: قُلْتُ: عَلِيلٌ، قَالَ: فَتَخَلَّفَ رَسُولُ

you: camel?' I said: 'It is fine; your blessing has reached it.' He said: 'Will you sell it to me?' I felt shy, and we did not have any camel but this one, so I said: 'Yes.' So I sold it to him, on the condition that I would ride it until I reached Al-Madînah. I said to him: 'O Messenger of Allâh, I am newly married,' and I asked him for permission to go on ahead, and he gave me permission. So I went ahead of the people until I reached Al-Madînah. There my maternal uncle met me and asked about the camel, and I told him what I had done with it, and he criticized me. And the Messenger of Allâh ﷺ said to me when I asked him for permission: 'Who did you marry, a virgin or a previously-married woman?' I said: 'I married a previously-married woman.' He said: 'Why not a virgin, so you could play with her and she could play with you?' I said to him: 'O Messenger of Allâh, my father has died' - or 'was martyred' - 'and I have young sisters. I did not want to marry one who was like them, who would not teach them manners and look after them. So I married a previously-married woman who would look after them and teach them manners.' When the Messenger of Allâh ﷺ came to Al-Madînah, I took the camel to him: the next morning, and he gave me its price and returned it to me."

اللَّهُ ﷺ فَرَجَرَهُ وَدَعَا لَهُ، فَمَا زَالَ بَيْنَ يَدَيِ الْإِبِلِ قُدَّامَهَا يَسِيرُ، [قَالَ]: فَقَالَ لِي «كَيْفَ تَرَى بَعِيرَكَ؟» قَالَ: قُلْتُ: بِخَيْرٍ، قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفْتَسِعُغِيهِ؟» فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ، قَالَ: فَقُلْتُ: نَعَمْ، فَبِعْتُهُ إِيَّاهُ، عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ، قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنِّي عَرُوسٌ فَاسْتَأْذَنْتُهُ، فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ حَتَّى انْتَهَيْتُ، فَلَقَيْتَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ، فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ، فَلَا مَنِي فِيهِ، قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ «مَا تَزَوَّجْتَ؟ أَبِكْرًا أَمْ نَبِيًّا؟» فَقُلْتُ لَهُ: تَزَوَّجْتُ نَبِيًّا، قَالَ: «أَفَلَا تَزَوَّجْتَ بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ؟» فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! تُؤَفِّي وَالِدِي - أَوْ اسْتُشْهِدَ - وَلِي خَوَاتٍ صِغَارَ، فَكَرِهْتُ أَنْ أَتَزَوَّجَ إِلَيْهِنَّ مِثْلَهُنَّ، فَلَا تُؤَدِّبُهُنَّ وَلَا تَقُومَ عَلَيْهِنَّ، فَتَزَوَّجْتُ نَبِيًّا لِيَقُومَ سَبِيحَهُنَّ وَتُؤَدِّبَهُنَّ - قَالَ -: فَلَمَّا نَزِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، غَدَوْتُ إِلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَيَّ.

[4101] 111 - (...) It was narrated that Jâbir said: "We came back from Makkah to Al-Madînah with the Messenger of Allâh ﷺ, and my camel grew weak..." and he quoted a similar *Hadîth* (as no. 4100), in which it says: "Then he said to me: 'Sell this camel of yours to me.' I said: 'No, rather it is yours.' He said: 'No, sell it to me.' I said: 'No, rather it is yours, O Messenger of Allâh.' He said: 'No, sell it to me.' So I said: 'There is a man to whom I owe an *Uqiyah* of gold; it is yours in return for that.' He said: 'I will take it, but you may ride it until Al-Madînah.' When I reached Al-Madînah, the Messenger of Allâh ﷺ said to Bilâl: 'Give him an *Uqiyah* of gold, and a little more.' So he gave me an *Uqiyah* of gold, and added a *Qîrât*." He said: "I said: 'The extra that the Messenger of Allâh ﷺ gave me never left me; it was in a (money) bag of mine until the people of Ash-Shâm took it on the Day of Al-Harrah.'"

[4102] 112 - (...) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Prophet ﷺ on a journey, and my camel fell behind..." he quoted the same *Hadîth* (as no. 4101) and said: "The Messenger of Allâh ﷺ prodded it, then he said to me:

[٤١٠١] ١١١ - (...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَعْتَلَّ جَمَلِي. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَفِيهِ: ثُمَّ قَالَ لِي: «يَغْنِي جَمَلُكَ هَذَا» قَالَ: قُلْتُ: لَا، بَلْ هُوَ لَكَ، قَالَ: «لَا، بَلْ يَغْنِيهِ» قَالَ قُلْتُ: لَا، بَلْ هُوَ لَكَ، يَا رَسُولَ اللَّهِ! قَالَ: «لَا، بَلْ يَغْنِيهِ» قَالَ: قُلْتُ: فَإِنَّ لِرَجُلٍ عَلَيَّ أَوْقِيَّةَ ذَهَبٍ، فَهُوَ لَكَ بِهَا، قَالَ: «قَدْ أَخَذْتُهُ، فَتَبَلَّغْ عَلَيْهِ إِلَى الْمَدِينَةِ» قَالَ: فَلَمَّا قَدِمْتُ الْمَدِينَةَ، قَالَ رَسُولُ اللَّهِ ﷺ لِبِلَالٍ: «أَعْطِهِ أَوْقِيَّةً مِنْ ذَهَبٍ، وَزِدْهُ» قَالَ: فَأَعْطَانِي أَوْقِيَّةً مِنْ ذَهَبٍ، وَزَادَنِي قِيرَاطًا، قَالَ فَقُلْتُ: لَا تُفَارِقْنِي زِيَادَةُ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَانَ فِي كَيْسٍ لِي، فَأَخَذَهُ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ.

[٤١٠٢] ١١٢ - (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: - حَدَّثَنَا الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَتَخَلَّفَ نَاضِجِي،

‘Ride, in the Name of Allâh.’”
And he also added: “He kept on giving me more and saying: ‘May Allâh forgive you.’”

[4103] 113 - (...) It was narrated that Jâbir said: “When the Prophet ﷺ came to me while my camel had grown weak, he prodded it and it jumped. After that, I was pulling on its reins (to slow it down) so that I could listen to what he was saying, but I could not manage it. The Prophet ﷺ caught up with me and said: ‘Sell it to me.’ So I sold it to him for five *Uqiyah*. I said: ‘On condition that I may ride it back to Al-Madīnah.’ He said: ‘You may ride it back to Al-Madīnah.’ When I came to Al-Madīnah, I brought it to him and he gave me an extra *Uqiyah*, then he gave it to me.”

[4104] 114 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “I traveled with the Messenger of Allâh ﷺ on one of his journeys” - I (the narrator) think he said it was a military campaign - and he narrated the *Hadīth* (as no. 4103) and added: “He said: ‘O Jâbir, have you received the price in full?’ I said: ‘Yes.’ He said: ‘The price is yours and the camel is yours. The price is yours and the camel is yours.’”

وَسَاقَ الْحَدِيثِ، وَقَالَ فِيهِ: فَنَحَسَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ لِي: «ارْكَبْ بِاسْمِ اللَّهِ» وَزَادَ أَيْضًا: قَالَ: فَمَا زَالَ يَزِيدُنِي وَيَقُولُ: «وَاللَّهِ يَغْفِرُ لَكَ».

[٤١٠٣] ١١٣ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمَّا أَتَى عَلَيَّ النَّبِيُّ ﷺ، وَقَدْ أَغْنَا بَعِيرِي - قَالَ -: فَنَحَسَهُ فَوَثَبَ، فَكُنْتُ بَعْدَ ذَلِكَ أَحْسِرُ خِطَامَهُ لِأَسْمَعَ حَدِيثَهُ، فَمَا أَقْدِرُ عَلَيْهِ، فَلَحِقَنِي النَّبِيُّ ﷺ فَقَالَ: «بِعْنِيهِ» فَبِعْتُهُ مِنْهُ بِخَمْسِ أَوَاقٍ، قَالَ قُلْتُ: عَلَى أَنَّ لِي ظَهْرَهُ إِلَى الْمَدِينَةِ، قَالَ: «وَلَوْ ظَهْرُهُ إِلَى الْمَدِينَةِ» - قَالَ -: فَلَمَّا قَدِمْتُ الْمَدِينَةَ أَتَيْتُهُ بِهِ، فَزَادَنِي أَوْقِيَّةً، ثُمَّ وَهَبَ لِي ﷺ.

[٤١٠٤] ١١٤ - (...) حَدَّثَنَا عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: حَدَّثَنَا بَشِيرُ بْنُ عُقْبَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَافَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ - أَظُنُّهُ قَالَ غَارِيًا - وَاقْتَصَرَ الْحَدِيثَ وَزَادَ فِيهِ: قَالَ: يَا جَابِرُ! أَتَوَفِّيَتِ الشَّمْنُ؟ قُلْتُ: نَعَمْ،

قَالَ: «لَكَ الثَّمَنُ وَلَكَ الْجَسَلُ. لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ».

[4105] 115 - (...) Jâbir bin Abdullah said: "The Messenger of Allâh ﷺ bought a camel from me for two *Uqiyah* and a Dirham or two Dirham. When we came to Şirâr, he ordered that a cow be slaughtered and they ate from it. When he came to Al-Madînah he told me to go to the *Masjid* and pray two *Rak'ah*, and he weighed out for me the price of the camel and gave me more."

[٤١٠٥] ١١٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ؛ [أَنَّهُ] سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اشْتَرَى مِنِّي رَسُولُ اللَّهِ ﷺ بَعِيرًا بُوَيْتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ، قَالَ: فَلَمَّا قَدِمَ صِرَارًا أَمَرَ بِبَقْرَةٍ فذُبِحَتْ، فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رَكْعَتَيْنِ، وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ فَأَرْجَحَ لِي.

[4106] 116 - (...) This report was narrated from Jâbir from the Prophet ﷺ (a *Hadîth* similar to no. 4105), except that he said: "He bought it from me for the price that he had stipulated," but he did not mention two *Uqiyahs* and a Dirham or two Dirham. And he said: "He ordered that a cow be slaughtered then he distributed its meat."

[٤١٠٦] ١١٦ - (...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَارِبٌ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ غَيْرَ أَنَّهُ قَالَ: فَاشْتَرَاهُ مِنِّي بِثَمَنِ قَدْ سَمَّاهُ، وَلَمْ يَذْكُرِ الْوَقِيتَيْنِ وَالْدِّرْهَمَ وَالْدِّرْهَمَيْنِ، وَقَالَ: أَمَرَ بِبَقْرَةٍ فَنُحِرَتْ، ثُمَّ قَسَمَ لَحْمَهَا.

[4107] 117 - (...) It was narrated from Jâbir that the Prophet ﷺ said to him: "I will take your camel for four Dînâr and you may ride it until Al-Madînah."

[٤١٠٧] ١١٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «قَدْ أَخَذْتُ جَمَلَكَ بِأَرْبَعَةِ دَنَانِيرَ، وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ».

Chapter 22. It Is Permissible To Lend Animals And It Is Recommended To Pay In Full, Giving Something Better Than That Which Is Owed

[4108] 118 - (1600) It was narrated from Abû Râfi' that the Messenger of Allâh ﷺ borrowed a young camel from a man, then some *Sadaqah* camels were brought to him. He told Abû Râfi' to give the man back his camel, and Abû Râfi' came back to him and said: "I could not find anything among them but camels that were better and older." He said: "Give it to him, for the best of people are those who are best in paying off their debts."

[4109] 119 - (...) It was narrated that Abû Râfi', the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ borrowed a young camel..." a similar report (as no. 4108), except that he said: "The best of the slaves of Allâh are those who are the best in paying off their debts."

[4110] 120 - (1601) It was narrated that Abû Hurairah said: "A man was owed something by the Messenger of Allâh ﷺ and he spoke to him in a harsh manner, so the Companions of the Prophet ﷺ wanted to go after him. The Prophet ﷺ said:

(المعجم ٢٢) - (بَابُ جَوَازِ اقْتِرَاضِ
الْحَيَوَانَ وَاسْتِحْبَابِ تَوْفِيْتِهِ خَيْرًا مِمَّا
عَلَيْهِ) (التحفة ٤٣)

[٤١٠٨] ١١٨ - (١٦٠٠) حَدَّثَنَا أَبُو
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْجٍ: أَخْبَرَنَا ابْنُ
وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا فَقَدِمَتْ عَلَيْهِ
إِبِلٌ مِنَ الصَّدَقَةِ، فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ
الرَّجُلَ بَكْرَهُ، فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ فَقَالَ: لَمْ
أَجِدْ فِيهَا إِلَّا خِيَارًا رَبَاعِيًا، فَقَالَ: «أَعْطِهِ
إِيَّاهُ، إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

[٤١٠٩] ١١٩ - (...) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدٍ
ابْنِ جَعْفَرٍ: سَمِعْتُ زَيْدَ بْنَ أَسْلَمَ:
أَخْبَرَنَا عَطَاءُ بْنُ يَسَارٍ عَنْ أَبِي رَافِعٍ مَوْلَى
رَسُولِ اللَّهِ ﷺ، قَالَ: اسْتَسْلَفَ رَسُولُ
اللَّهِ ﷺ بَكْرًا، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ
خَيْرَ عِبَادِ اللَّهِ أَحْسَنُهُمْ قَضَاءً».

[٤١١٠] ١٢٠ - (١٦٠١) حَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ [ابْنُ عُثْمَانَ الْعَبْدِيُّ]:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ
سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى رَسُولِ

'The one who has a right is entitled to speak.' And he said to them: 'Buy a camel for him and give it to him.' They said: 'We cannot find anything but a camel that is better than his.' He said: 'Buy it and give it to him, for among the best of you' - or 'the best of you' - 'are those who are the best in paying off debts.'"

[4111] 121 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ borrowed a camel, and gave back a camel that was better than it, and he said: 'The best of you are those who are the best in paying off debts.'"

[4112] 122 - (...) It was narrated that Abû Hurairah said: "A man came asking the Messenger of Allâh ﷺ to return a camel that he had borrowed, and he said: 'Give him a camel that is better than his camel.' And he said: 'The best of you is the one who is best in paying off debts.'"

Chapter 23. The Permissibility Of Selling Animals For Animals Of The Same Kind And Of Different Quality

[4113] 123 - (1602) It was narrated that Jâbir said: "A slave came and swore allegiance to the

الله ﷺ حَقًّا، فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا»، فَقَالَ لَهُمْ: «اشْتَرُوا لَهُ سِنًا فَأَعْطُوهُ إِيَّاهُ» فَقَالُوا: إِنَّا لَا نَجِدُ إِلَّا سِنًا هُوَ خَيْرٌ مِنْ سِنِّهِ، قَالَ: «فَاشْتَرَوْهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ مِنْ خَيْرِكُمْ - أَوْ خَيْرِكُمْ - أَحْسَنُكُمْ قَضَاءً».

[٤١١١] ١٢١ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَفْرَضَ رَسُولُ اللَّهِ ﷺ سِنًا، فَأَعْطَى سِنًا فَوْقَهُ، وَقَالَ: «خَيْرُكُمْ مَحَاسِنُكُمْ قَضَاءً».

[٤١١٢] ١٢٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ يَتَقَاضَى رَسُولُ اللَّهِ ﷺ بَعِيرًا، فَقَالَ: «أَعْطُوهُ سِنًا فَوْقَ سِنِّهِ»، وَقَالَ: «خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً».

(المعجم ٢٣) - (بَابُ جَوَازِ بَيْعِ

الحيوان بالحيوان، من جنسه،

متفاضلا) (التحفة ٤٤)

[٤١١٣] ١٢٣ - (١٦٠٢) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَابْنُ رُمَحٍ قَالَا:

Prophet ﷺ, pledging to emigrate, and he did not realize that he was a slave. Then his master came looking for him. The Prophet ﷺ said: 'Sell him to me,' and he bought him for two black slaves. Then after that he did not accept the oath of allegiance of anyone until he had asked: 'Is he a slave?'"

Chapter 24. Pawning (*Rahn*) And Its Permissibility Whether One Is Travelling Or Not

[4114] 124 - (1603) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ bought some food on credit from a Jew, and he gave him a coat of mail of his as collateral."

[4115] 125 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ bought some food from a Jew and gave him an iron coat of mail as collateral."

أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ
قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى
الْهَجْرَةِ، وَلَمْ يَشْعُرْ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ
يُرِيدُهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِعْنِيهِ»
فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يَبَايِعْ
أَحَدًا بَعْدُ، حَتَّى يَسْأَلَهُ «أَعْبَدُ هُوَ؟».

(المعجم ٢٤) - (باب الرهن وجوازه
في الحضرة كالسفري) (التحفة ٤٥)

[٤١١٤] ١٢٤ - (١٦٠٣) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِيَحْيَى - قَالَ
يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا -
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَى
رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا بِنَسِيئَةٍ،
فَأَعْطَاهُ دِرْعًا لَهُ، رَهْنًا.

[٤١١٥] ١٢٥ - (...) حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَلِيُّ بْنُ
خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ قَالَتْ: اشْتَرَى رَسُولُ اللَّهِ ﷺ
مِنْ يَهُودِيٍّ طَعَامًا، وَرَهْنَهُ دِرْعًا مِنْ
حَدِيدٍ.

[4116] 126 - (...) It was narrated from 'Aishah that the Messenger of Allâh ﷺ bought some food from a Jew to be paid for at a later date, and he gave him an iron coat of mail of his as collateral.

[4117] (...) A similar report (as no. 4116) was narrated from 'Aishah from the Prophet ﷺ, but he (the narrator) did not mention iron.

Chapter 25. Salam (Payment In Advance)

[4118] 127 - (1604) It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ came to Al-Madînah, they used to pay one or two years in advance for fruits. He said: 'Whoever pays for fruits in advance, let him pay in advance for a specified measure and a specified weight, for a specified amount of time.'"

[٤١١٦] ١٢٦- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنِ الْأَعْمَشِ قَالَ: ذَكَرْنَا الرَّهْنُ فِي السَّلَمِ عِنْدَ إِبْرَاهِيمَ النَّخَعِيِّ، فَقَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ يَزِيدَ عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ، وَرَهْنَهُ دِرْعًا لَهُ مِنْ حَدِيدٍ.

[٤١١٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَمْ يَذْكُرْ: مِنْ حَدِيدٍ.

(المعجم ٢٥) - (بَابُ السَّلَمِ)

(التحفة ٤٦)

[٤١١٨] ١٢٧- (١٦٠٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَعَمْرُو النَّاقِدُ - وَالْفُطَيْ لِيَحْيَى - قَالَ عَمْرُو: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يُسْلِفُونَ فِي الثَّمَارِ، السَّنَةَ وَالسَّنَتَيْنِ فَقَالَ: «مَنْ سَلَفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ».

[4119] 128 - (...) It was narrated that Ibn ‘Abbâs said: “When the Messenger of Allâh ﷺ came (to Al-Madīnah), the people used to pay in advance. The Messenger of Allâh ﷺ said to them: ‘Whoever pays in advance, let him not pay in advance except for a specified measure and a specified weight.’”

[4120] (...) A *Hadīth* like that of ‘Abdul-Wârith (no. 4119) was narrated from Ibn Abî Najîh with this chain, but he did not mention “until a specified time.”

[4121] (...) A *Hadīth* (no. 4120) like that of Ibn ‘Uyaynah was narrated from Ibn Abî Najîh with their chain, and he mentioned: “until a specified time.”

Chapter 26. The Prohibition Of Hoarding Staple Foods

[4122] 129 - (1605) Sa‘eed bin Al-Mûsâyyab narrated that Ma‘mar said: “The Messenger of Allâh ﷺ said: ‘Whoever hoards is

[٤١١٩] ١٢٨- (...) حَدَّثَنَا شَيْبَانُ

ابْنُ قُرُوحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ ابْنِ أَبِي نَجِيحٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَثِيرٍ عَنْ أَبِي الْمُنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ يُسْلِفُونَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فَلَا بُسْلَفَ إِلَّا فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ».

[٤١٢٠] (...) حَدَّثَنَا نَحْيَى بْنُ

نَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْمَاعِيلُ ابْنُ سَالِمٍ، حَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ بِهَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ، وَلَمْ يَذْكُرْ: «إِلَى أَجَلٍ مَعْلُومٍ».

[٤١٢١] (...) حَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ

أَبِي عُمَرَ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ بِإِسْنَادِهِمْ، بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، فَذَكَرَ فِيهِ: «إِلَى أَجَلٍ مَعْلُومٍ».

(المعجم ٢٦) - (بَابُ تَحْرِيمِ الْاِحْتِكَارِ فِي الْأَقْوَاتِ) (التحفة ٤٧)

[٤١٢٢] ١٢٩- (١٦٠٥) حَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بَلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ

a sinner.” It was said to Sa‘eed: “But you hoard.” Sa‘eed said: “Ma‘mar, the one who narrated this *Hadîth*, used to hoard.”

[4123] 130 - (...) It was narrated from Ma‘mar bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “No one hoards but a sinner.”

[4124] (...) It was narrated that Ma‘mar bin Abî Ma‘mar, one of Banû ‘Adiyy bin Ka‘b, said: “The Messenger of Allâh ﷺ said...” and he mentioned a *Hadîth* like that of Sulaimân bin Bilâl from Yahyâ (no. 4122).

Chapter 27. The Prohibition Of Swearing Oaths When Selling

[4125] 131 - (1606) It was narrated from Ibn Al-Mûsâyyab that Abû Hurairah said: “I heard

سَعِيدٌ قَالَ: كَانَ سَعِيدُ ابْنِ الْمُسَيَّبِ يُحَدِّثُ؛ أَنَّ مَعْمَرًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ احْتَكَرَ فَهُوَ خَاطِيٌّ» فَقِيلَ لِسَعِيدٍ: فَإِنَّكَ تَحْتَكِرُ؟ قَالَ سَعِيدٌ: إِنَّ مَعْمَرًا الَّذِي كَانَ يُحَدِّثُ هَذَا الْحَدِيثَ كَانَ يَحْتَكِرُ.

[٤١٢٣] ١٣٠ - (...) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَسْثَعِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ مُحَمَّدِ ابْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَحْتَكِرُ إِلَّا خَاطِيٌّ».

[٤١٢٤] (...) [قَالَ إِبْرَاهِيمُ: قَالَ مُسْلِمٌ: وَ] حَدَّثَنِي بَعْضُ أَصْحَابِنَا، عَنْ عَمْرٍو بْنِ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ ابْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيٍّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُلَيْمَانَ ابْنِ بِلَالٍ عَنْ يَحْيَى.

(المعجم ٢٧) - (بَابُ النَّهْيِ عَنِ الْحَلْفِ فِي الْبَيْعِ) (التحفة ٤٨)

[٤١٢٥] ١٣١ - (١٦٠٦) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ

the Messenger of Allâh ﷺ say: 'Swearing helps one to sell the goods but it erases (the blessing of) the profit.'

[4126] 132 - (1607) It was narrated from Abû Qatâdah Al-Ansârî that he heard the Messenger of Allâh ﷺ say: "Beware of swearing a great deal when selling, for it brings about a sale, then erases (the blessing)."

Chapter 28. Pre-Emption

[4127] 133 - (1608) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever has a partner in property or palm trees, he should not sell until he notifies his partner; if he agrees he may take it, and if he disagrees he may leave it.'"

الْأَمْوِيُّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَّمَلَهُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهِمَا عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلْفُ مَنْقَعَةٌ لِلسَّلْعَةِ، مَمْحَقَةٌ لِلرَّيْحِ».

[٤١٢٦] ١٣٢ - (١٦٠٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مَعْبُدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلْفِ فِي الْبَيْعِ، فَإِنَّهُ يُنَقِّضُ ثُمَّ يَمْحَقُ».

(المعجم ٢٨) - (بَابُ الشَّفْعَةِ)

(التحفة ٤٩)

[٤١٢٧] ١٣٣ - (١٦٠٨) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ شَرِيكٌ فِي رَبْعَةٍ أَوْ نَخْلٍ، فَلَيْسَ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ، فَإِنْ رَضِيَ أَخَذَ، وَإِنْ كَرِهَ تَرَكَ».

[4128] 134 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ decreed pre-emption in every partnership that has not been divided, whether it is a dwelling or a garden. It is not permissible for him to sell it until he notifies his partner, and if he wishes, he may take it, and if he wishes, he may leave it. If he sells it and he did not give permission, then he has more right to it."

[4129] 135 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: "There is pre-emption in every partnership in land, dwellings, or gardens. It is not right to sell until he offers it to his partner, who may take it or leave it. If he insists, then his partner has the greater right to it unless he notifies him."

Chapter 29. Fixing A Piece Of Wood To A Neighbor's Wall

[4130] 136 - (1609) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one of you should prevent his neighbor from fixing a piece of wood to his wall."

[٤١٢٨] ١٣٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَابْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا ابْنُ حُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شِرْكَةٍ لَمْ تَقْسَمْ، رَبْعَةً أَوْ حَائِطٍ، لَا يَجِلُّ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ، فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ، فَإِذَا بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ.

[٤١٢٩] ١٣٥ - (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ؛ أَنَّ أَبَا الزُّبَيْرِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ فِي أَرْضٍ أَوْ رُبْعٍ أَوْ حَائِطٍ، لَا يَصْلُحُ أَنْ يَبِيعَ حَتَّى يَغْرِضَ عَلَى شَرِيكَهِ فَيَأْخُذَ أَوْ يَدَعَ، فَإِنْ أَبَى فَشَرِيكَهُ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ».

(المعجم ٢٩) - (بَابُ غَرْزِ الْحَشْبَةِ فِي جِدَارِ الْجَارِ) (التحفة ٥٠)

[٤١٣٠] ١٣٦ - (١٦٠٩) حَدَّثَنَا نَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعُ

Then Abû Hurairah said: "Why do I see you objecting to it? By Allâh, I will keep reminding you of it."

[4131] (...) A similar report (as no. 4130) was narrated from Az-Zuhri with this chain.

Chapter 30. The Prohibition Of Wrongdoing, Seizing Land Unlawfully, Etc

[4132] 137 - (1610) It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Messenger of Allâh ﷺ said: "Whoever seizes a handspan of land unlawfully, Allâh will shackle his neck with it, to seven earths on the Day of Resurrection."

[4133] 138 - (...) It was narrated from 'Umar bin Muḥammad, that his father narrated to him from

أَحَدُكُمْ جَارُهُ أَنْ يَغْرَزَ خَشَبَةً فِي جِدَارِهِ،
قَالَ: ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي
أَرَاكُمْ عَنْهَا مُعْرِضِينَ؟ وَاللَّهِ! لَأَرْمِيَنَّ بِهَا
بَيْنَ أَكْتَافِكُمْ.

[٤١٣١] (...) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي
أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا:
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ
بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٣٠) - (بَابُ تَحْرِيمِ الظُّلْمِ
وِغْصَبِ الْأَرْضِ وَغَيْرِهَا) (التحفة ٥١)

[٤١٣٢] ١٣٧ - (١٦١٠) حَدَّثَنَا
يَحْيَى بْنُ أَبِي طَيِّبٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ
حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ
جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدِ السَّاعِدِيِّ، عَنْ
سَعِيدِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اقْتَطَعَ شِبْرًا مِنَ
الْأَرْضِ ظُلْمًا، طَوَّقَهُ اللَّهُ إِثْمَهُ يَوْمَ الْقِيَامَةِ
مِنْ سَبْعِ أَرْضِينَ».

[٤١٣٣] ١٣٨ - (...) حَدَّثَنَا
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ

Sa'eed bin Zaid bin 'Amr bin Nufail, that Arwâ disputed with him about part of his house and he said: "Let her take it, for I heard the Messenger of Allâh ﷺ say: 'Whoever seizes a handspan of land unlawfully, his neck will be shackled to seven earths on the Day of Resurrection.' O Allâh, if she is lying, take away her sight and make her grave in her house."

He said: "I saw her blind, clinging to the walls and saying: 'The supplication of Sa'eed bin Zaid afflicted me.' While she was walking in the house, she came to a well in the house and fell in, and it became her grave."

[4134] 139 - (...) It was narrated from Hishâm bin 'Urwah, from his father, that Arwâ bint Uwais claimed that Sa'eed bin Zaid had taken some of her land, and she referred her dispute with him to Marwân bin Al-Hakam. Sa'eed said: "Would I take any of her land after what I heard from the Messenger of Allâh ﷺ?" He said: "What did you hear from the Messenger of Allâh ﷺ?" He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever takes a handspan of land unlawfully, his neck will be shackled to seven earths.'" Marwân said to him: "I will not ask you for any proof after this." He (Sa'eed) said: "O Allâh, if she is lying then

وَهَبْ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ؛ أَنَّ أَرْوَى خَاصَمَتْهُ فِي بَعْضِ دَارِهِ فَقَالَ: دَعُوهَا وَإِيَّاهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، طُوِّقَهُ فِي سَبْعِ أَرْضِينَ يَوْمَ الْقِيَامَةِ»، اللَّهُمَّ! إِنْ كَانَتْ كَاذِبَةً فَأَعْمِ بَصَرَهَا، وَاجْعَلْ قَبْرَهَا فِي دَارِهَا. قَالَ: فَرَأَيْتُهَا عَمِيَاءَ تَلْتَمِسُ الْجُدْرَ تَقُولُ: أَصَابَنِي دَعْوَةُ سَعِيدِ بْنِ زَيْدٍ، فَبَيْنَمَا هِيَ تَمْشِي فِي الدَّارِ مَرَّتْ عَلَى بَيْتٍ فِي الدَّارِ، فَوَقَعَتْ فِيهَا، فَكَانَتْ قَبْرَهَا.

[٤١٣٤] ١٣٩ - (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ؛ أَنَّ أَرْوَى بِنْتَ أُوَيْسٍ ادَّعَتْ عَلَى سَعِيدِ بْنِ زَيْدٍ؛ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا، فَخَاصَمَتْهُ إِلَى مَرْوَانَ بْنِ الْحَكَمِ، فَقَالَ سَعِيدٌ: أَنَا كُنْتُ أَخْذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: وَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا طَوَّقَهُ إِلَى سَبْعِ أَرْضِينَ»، فَقَالَ لَهُ مَرْوَانُ: لَا أَسْأَلُكَ بَيِّنَةً بَعْدَ هَذَا

make her eyes blind and cause her to die in her own land." And she did not die until her sight was gone, then while she was walking on her land she fell into a pit and died.

[4135] 140 - (...) It was narrated that Sa'eed bin Zaid said: "I heard the Prophet ﷺ say: 'Whoever seizes a handspan of land unlawfully, his neck will be shackled to seven earths on the Day of Resurrection.'"

[4136] 141 - (1611) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one seizes a handspan of land unlawfully, but Allâh will shackle his neck to seven earths on the Day of Resurrection.'"

[4137] 142 - (1612) It was narrated from Muḥammad bin Ibrâhîm that Abû Salamah, who had a dispute with his people concerning some land, told him that he entered upon 'Āishah and told her about that. She said: "O Abû Salamah, stay away from this land, for the Messenger of Allâh ﷺ said: 'Whoever wrongs another with regard to (even) a

فَقَالَ: اللَّهُمَّ! إِنْ كَانَتْ كَاذِبَةً فَعَمَّ بَصَرَهَا وَاقْتُلْهَا فِي أَرْضِهَا، قَالَ: فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا، ثُمَّ بَيْنَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ.

[٤١٣٥] ١٤٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاءَ بْنُ أَبِي زَائِدَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ».

[٤١٣٦] ١٤١ - (١٦١١) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْخُذُ أَحَدٌ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، إِلَّا طَوَّقَهُ اللَّهُ إِلَى سَبْعِ أَرْضِينَ يَوْمَ الْقِيَامَةِ».

[٤١٣٧] ١٤٢ - (١٦١٢) حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ يَغْنِي ابْنَ عَبْدِ الْوَارِثِ: حَدَّثَنَا حَرْبٌ وَهُوَ ابْنُ شَدَّادٍ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ؛ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ، وَكَانَ بَيْنَهُ وَبَيْنَ قَوْمِهِ خُصُومَةٌ فِي أَرْضٍ، وَأَنَّهُ دَخَلَ عَلَى

handspan of land, his neck will be shackled to seven earths.”

عَائِشَةَ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ: يَا أَبَا سَلَمَةَ! اجْتَنِبِ الْأَرْضَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ فَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ».

[4138] (...) Abû Salamah narrated that he entered upon ‘Āishah... a similar report (as no. 4137).

[٤١٣٨] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى؛ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ؛ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ؛ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ، فَذَكَرَ مِثْلَهُ.

Chapter 31. The Width Of The Road If There Is A Dispute About It

(المعجم ٣١) - (بَابُ قَدْرِ الطَّرِيقِ إِذَا اخْتَلَفُوا فِيهِ) (التحفة ٥٢)

[4139] 143 - (1613) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If you dispute concerning the road, make its width seven cubits.”

[٤١٣٩] ١٤٣ - (١٦١٣) حَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا خَالِدُ الْحَذَاءُ عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، جُعِلَ عَرْضُهُ سَبْعَ أذْرُعٍ».

23. The Book Of The Shares Of Inheritance

Chapter... A Muslim Does Not Inherit From A Disbeliever And A Disbeliever Does Not Inherit From A Muslim

[4140] 1 - (1614) It was narrated from Usâmah bin Zaid that the Prophet ﷺ said: "A Muslim does not inherit from a disbeliever and a disbeliever does not inherit from a Muslim."

Chapter 1. Give The Shares Of Inheritance To Those Who Are Entitled To Them, And Whatever Is Left Goes To The Closest Male Relative

[4141] 2 - (1615) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Give the shares of inheritance to those who are entitled to them, and whatever is left, then it is for the closest male relative.'"

[4142] 3 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said:

٨ - (المعجم ٢٣) - كتاب الفرائض

(التحفة ١٣)

(المعجم ...) - (بَابُ: لَا يَرِثُ

المسلم الكافر ولا يرث الكافر

المسلم) (التحفة ١)

[٤١٤٠] ١ - (١٦١٤) حَدَّثَنَا يَحْيَى بْنُ

يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ

إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى:

أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ

عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ،

عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ:

أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ

الْكَافِرَ، وَلَا يَرِثُ الْكَافِرُ الْمُسْلِمَ».

(المعجم ١) - (بَابُ الْحَقُّوَا الْفَرَائِضَ

بِأَهْلِهَا فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرَ)

(التحفة ٢)

[٤١٤١] ٢ - (١٦١٥) حَدَّثَنَا عَبْدُ

الْأَعْلَى بْنُ حَمَّادٍ وَهُوَ التَّرْسِيُّ: حَدَّثَنَا وَهْبٌ

عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَقُّوَا الْفَرَائِضَ

بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرَ».

[٤١٤٢] ٣ - (...) حَدَّثَنَا أُمِّيَّةُ بْنُ

بِسْطَامٍ الْعُمَيْيُّ: حَدَّثَنَا زَيْدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

“Give the shares of inheritance to those who are entitled to them, and whatever is left of inheritance, then it is for the closest male relative.”

[4143] 4 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Divide the wealth among those who are entitled to a share of inheritance according to the Book of Allâh, the Most High, and whatever is left then it is for the closest male relative.’”

[4144] (...) A *Hadîth* like that of Wuhaib and Rawḥ bin Al-Qâsim (nos. 4141, 4142) was narrated from Ibn Tâwûs with this chain.

Chapter 2. Inheritance Of The *Kalâlah*^[1]

[4145] 5 - (1616) Jâbir bin ‘Abdullâh said: “I fell sick and the Messenger of Allâh ﷺ and

رَوْحُ بْنُ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضُ فَلْأَوْلَى رَجُلٍ ذَكَرَ».

[٤١٤٣] ٤ - (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ إِسْحَقُ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تَعَالَى، فَمَا تَرَكَتِ الْفَرَائِضُ فَلْأَوْلَى رَجُلٍ ذَكَرَ».

[٤١٤٤] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا زَيْدُ ابْنِ حُبَابٍ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنِ ابْنِ طَاوُسٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ وَهْبٍ وَرَوْحِ بْنِ الْقَاسِمِ.

(المعجم ٢) - (بَابُ مِيرَاثِ الْكَلَالَةِ)
(التحفة ٣)

[٤١٤٥] ٥ - (١٦١٦) حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ

^[1] Scholars differ over the meaning of *Kalâlah*, what is popular is that it refers to the person who dies, leaving no parent or child. For details see the *Tafsîr* of Ibn Kathîr published by Darussalam, *Sûrat An-Nisâ* 4:12, and 176.

Abû Bakr came walking to visit me. I lost consciousness, and the Messenger of Allâh ﷺ performed *Wudû'* then poured some of the water on me, and I regained consciousness. I said: 'O Messenger of Allâh, how should I dispose of my wealth?' He did not give me any answer until the Verse of inheritance was revealed: They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs)...".^[1]

[4146] 6 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ and Abû Bakr came walking to visit me in Banû Salamah, and they found me unconscious. He called for water and performed *Wudû'*, then he sprinkled some of it on me, and I regained consciousness. I said: 'What should I do with my wealth, O Messenger of Allâh?' And the Verse "Allâh commands you as regards your children's (inheritance): To the male, a portion equal to that of two females"^[2] was revealed."

[4147] 7 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ visited me while I was sick, and Abû Bakr was with him. (They came) walking and found me

ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: قَالَ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِي، مَا شَيْئَانِ، فَأُغْمِي عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَأَفَقْتُ، قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: ١٧٦].

[٤١٤٦] ٦- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ يَمْشِيَانِ، فَوَجَدَانِي لَا أَغْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَسَّ عَلَيَّ مِنْهُ فَأَفَقْتُ، فَقُلْتُ: كَيْفَ أَصْنَعُ فِي مَالِي؟ يَا رَسُولَ اللَّهِ! فَتَزَلَّتْ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾ [النساء: ١١].

[٤١٤٧] ٧- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ قَالَ:

[1] *An-Nisâ'* 4:176.

[2] *An-Nisâ'* 4:11

unconscious. The Messenger of Allāh ﷺ performed *Wuḍū'*. Then he poured some of the water on me, and I regained consciousness, and saw the Messenger of Allāh ﷺ there. I said: 'O Messenger of Allāh, what should I do with my wealth?' He did not give me any reply until the Verse of inheritance was revealed."

سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ، وَمَعَهُ أَبُو بَكْرٍ، مَاشِيْنٌ، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ، ثُمَّ صَبَّ عَلَيَّ مِنْ وَضُوئِهِ فَأَفْقَعْتُ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَصْنَعُ فِي مَالِي؟ قَالَ: فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ.

[4148] 8 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ entered upon me while I was sick and unconscious. He performed *Wuḍū'* and they poured some of the water over me, and I regained consciousness. I said: 'O Messenger of Allâh, I have no ascendants or descendants to inherit from me.' Then the Verse of inheritance was revealed." I [Shu'bah (a narrator)] said to Muhammad bin Al-Munkadir: "Was it: 'They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs)...'"^[1] He said: "Thus it was revealed."

[٤١٤٨] ٨ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ لَا أَغْقِلُ، فَتَوَضَّأَ، فَصَبَّوْا عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا يَرْتِنِي كَلَالَةٌ، فَتَزَلَّتْ آيَةُ الْمِيرَاثِ، فَقُلْتُ لِمُحَمَّدِ بْنِ الْمُنْكَدِرِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾؟ قَالَ: هَكَذَا أُنْزِلَتْ.

[4149] (...) It was narrated from Shu'bah (a *Hadīth* similar to no. 4148, with a different chain of

[٤١٤٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ سُمَيْلٍ وَأَبُو

[1] *An-Nisâ'* 4:176.

narrators). In the *Hadīth* of Wahb bin Jarīr it says: "The Verse of the shares of inheritance was revealed." In the *Hadīth* of An-Naḍr and Al-'Aqadī it says: "The Verse of the share of inheritance." None of their reports mention what Shu'bah said to Ibn Al-Munkadir.

[4150] 9 - (1617) It was narrated from Ma'dān bin Abī Ṭalḥah that 'Umar bin Al-Khaṭṭāb delivered a *Khuṭbah* one Friday. He mentioned the Prophet of Allāh ﷺ and he mentioned Abū Bakr. Then he said: "I am not leaving behind me any problem more difficult than that of *Kalālah*. I did not ask the Messenger of Allāh ﷺ about any matter more than I asked him about *Kalālah*, and he never appeared to be more annoyed by my asking any question than he did regarding this matter, until he poked me in the chest with his finger and said: 'O 'Umar, is not the Verse that was revealed in summer at the end of *Sūrat An-Nisā'* sufficient for you?' If I live I will give a verdict concerning it which would enable those who read the Qur'ān and those who do not read it to know about this."

[4151] (...) A similar report (as

عَامِرِ الْعَقْدِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، كُلُّهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ - فِي حَدِيثِ وَهْبِ بْنِ جَرِيرٍ: فَتَزَلَّتْ آيَةُ الْفَرَائِضِ. وَفِي حَدِيثِ النَّضْرِ وَالْعَقْدِيِّ: فَتَزَلَّتْ آيَةُ الْفَرَضِ. وَلَيْسَ فِي رِوَايَةِ أَحَدٍ مِنْهُمْ: قَوْلُ شُعْبَةَ لِابْنِ الْمُكَدِيرِ.

[٤١٥٠] ٩ - (١٦١٧) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ يَوْمَ جُمُعَةٍ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكْرٍ، ثُمَّ قَالَ: إِنِّي لَا أَدْعُ بَعْدِي شَيْئًا أَهَمَّ عِنْدِي مِنَ الْكَلَالَةِ، مَا رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي شَيْءٍ مَا رَاجَعْتُهُ فِي الْكَلَالَةِ، وَمَا أَغْلَظَ لِي فِي شَيْءٍ مَا أَغْلَظَ لِي فِيهِ، حَتَّى طَعَنَ بِإِضْبَاعِهِ فِي صَدْرِي، وَقَالَ: «يَا عُمَرُ! أَلَا تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ النَّسَاءِ؟» وَإِنِّي إِنْ أَعِشْ أَقْضِي فِيهَا بِقَضِيَّةٍ، يَقْضِي بِهَا مَنْ يَقْرَأُ الْقُرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ.

[٤١٥١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

no. 4150) was narrated from Qatādah with this chain.

Chapter 3. The Last Verse To Be Revealed Was The Verse Of *Kalâlah*

[4152] 10 - (1618) It was narrated that Al-Barâ' said: "The last Verse of the Qur'ân to be revealed was: 'They ask you for a legal verdict. Say: Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs)...'" [1]

[4153] 11 - (...) Al-Barâ' bin 'Âzib said: "The last Verse to be revealed was the Verse of *Kalâlah*, and the last *Sûrah* to be revealed was *Barâ'ah* (i.e., *Sûrat At-Taubah*)"

[4154] 12 - (...) It was narrated from Al-Barâ' that the last *Sûrah* to be revealed in full was *Sûrat At-Taubah* and the last Verse to be revealed was the Verse of *Kalâlah*.

أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُثَيْبٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ رَافِعٍ عَنْ شَبَابَةَ بْنِ سَوَّارٍ، عَنْ شُعْبَةَ، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٣) - (بَابُ آخِرِ آيَةِ أَنْزَلَتْ آيَةَ الْكَلَالَةِ) (التحفة ٤)

[٤١٥٢] ١٠ - (١٦١٨) حَدَّثَنَا عَلِيُّ ابْنُ خَشْرَمٍ: حَدَّثَنَا وَكَيْعٌ عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةٍ نَزَلَتْ مِنَ الْقُرْآنِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾.

[٤١٥٣] ١١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: آخِرُ آيَةٍ أَنْزَلَتْ، آيَةُ الْكَلَالَةِ، وَآخِرُ سُورَةٍ أَنْزَلَتْ بَرَاءَةٌ.

[٤١٥٤] ١٢ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَيْسَى وَهُوَ ابْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ؛ أَنَّ آخِرَ سُورَةٍ أَنْزَلَتْ

[1] *An-Nisâ'* 4:176.

تَامَّةٌ سُورَةُ التَّوْبَةِ، وَأَنَّ آخِرَ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ.

[4155] (...) A similar report (as no. 4154) was narrated from Al-Barâ', except that he said: "The last *Sûrah* to be revealed completely."

[٤١٥٥] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَىٰ يَعْنِي ابْنَ آدَمَ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رَزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: آخِرُ سُورَةٍ أُنْزِلَتْ كَامِلَةً.

[4156] 13 - (...) It was narrated that Al-Barâ' said: "The last Verse to be revealed was: 'They ask you for a legal verdict....'".^[1]

[٤١٥٦] ١٣- (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ أَبِي السَّفَرِ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةٍ أُنْزِلَتْ ﴿يَسْأَلُونَكَ﴾.

Chapter 4. Whoever Leaves Behind Wealth, It Is For His Heirs

(المعجم ٤) - (باب من ترك ما لا فلورثته) (التحفة ٥)

[4157] 14 - (1619) It was narrated from Abû Hurairah that a deceased man who owed debts would be brought to the Messenger of Allâh ﷺ. He would ask: "Did he leave behind anything to pay off his debt?" If he was told that he had left behind something to pay off his debt, he would offer the funeral prayer for him, otherwise he would say: "Pray for your companion." When Allâh granted him conquests, he said: "I am closer to the believers than their own selves. Whoever dies owing a debt, I will repay it, and whoever

[٤١٥٧] ١٤- (١٦١٩) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ عَنْ يُونُسَ الْأَيْلِيِّ؛ وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ اِرْحَمَنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ، عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: «هَلْ تَرَكَ لِدِينِهِ مِنْ

^[1] *An-Nisâ'* 4:176.

leaves behind wealth, it is for his heirs.”

[4158] (...) This *Hadîth* (similar to no. 4157) was narrated from Az-Zuhrî with this chain.

[4159] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “By the One in Whose Hand is the soul of Muḥammad! There is no believer on earth but I am the closest of people to him. Whoever among you leaves behind a debt or destitute children, I will take care of them. And whoever among you leaves behind wealth, it is for his heirs, whoever they are.”

[4160] 16 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah

قَضَاءِ؟» فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ وَفَاءَ صَلَّى عَلَيْهِ، وَإِلَّا قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ»، وَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيْ قَضَاؤِهِ، وَمَنْ تَرَكَ مَالًا فَهُوَ لَوَرَثَتِهِ».

[٤١٥٨] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، هَذَا الْحَدِيثَ.

[٤١٥٩] ١٥ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى النَّاسِ بِهِ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ صَيَاغًا فَأَنَا مَوْلَاهُ، وَأَيُّكُمْ تَرَكَ مَالًا فَلِيَ الْعَصَبَةِ مَنْ كَانَ».

[٤١٦٠] ١٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

narrated to us from the Messenger of Allāh ﷺ,” and he mentioned a number of *Aḥadīth*, including the following: “The Messenger of Allāh ﷺ said: ‘I am the closest of people to the believers according to the Book of Allāh, the Mighty and Sublime. Whoever among you leaves behind a debt or destitute children, call me, and I will take care of them. Whoever among you leaves behind wealth, let his wealth be given to his heirs, whoever they are.’”

[4161] 17 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever leaves behind wealth, it is for his heirs, and whoever leaves behind children, it is for us (to take care of them).”

[4162] (...) Shu'bah narrated (a *Ḥadīth* similar to no. 4161) with this chain, except that in the *Ḥadīth* of Ghundar it says: “Whoever leaves behind children, I will take care of them.”

مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَأَيُّكُمْ مَا تَرَكَ دَيْنًا أَوْ ضَيْعَةً فَأَدْعُونِي، فَأَنَا وَلِيُّهُ، وَأَيُّكُمْ مَا تَرَكَ مَالًا فَلْيُؤْتَرِ بِمَالِهِ عَصَبَتُهُ، مَنْ كَانَ».

[٤١٦١] ١٧ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ؛ أَنَّهُ سَمِعَ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَرَكَ مَالًا فَلِلْوَرَثَةِ، وَمَنْ تَرَكَ كَلًّا فَلَيْنَا».

[٤١٦٢] (...) حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا عُثْمَرُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ عُثْمَرَ «فَمَنْ تَرَكَ كَلًّا وَلَيْتُهُ».

24. The Book Of Gifts

٩ - (المعجم ٢٤) - كتاب الهبات

(التحفة ١٤)

Chapter 1. It Is Disliked For A Man To Buy What He Gave In Charity From The One To Whom He Gave It

(المعجم ١) - (باب كراهة شراء

الإنسان ما تصدق به ممن تصدق

عليه) (التحفة ١)

[4163] 1 - (1620) It was narrated from Zaid bin Aslam, from his father, that 'Umar bin Al-Khaṭṭāb said: "I donated a fine horse (to be ridden in *Jihād*) in the cause of Allāh, and its owner neglected it. I thought that he would sell it for a cheap price, and I asked the Messenger of Allāh ﷺ about that. He said: 'Do not buy it, and do not take back your charity, for the one who takes back his charity is like the dog that returns to its vomit.'"

[٤١٦٣] ١ - (١٦٢٠) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: حَمَلْتُ عَلَى فَرَسٍ عَتِيقٍ فِي سَبِيلِ اللَّهِ، فَأَصَاعَهُ صَاحِبُهُ، فَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «لَا تَبْتَعُهُ وَلَا تَعُدْ فِي صَدَقَتِكَ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

[4164] (...) It was narrated from Mālik bin Anas (a *Hadīth* similar to no. 4163) with this chain, and he added: "Do not buy it even if he gives it to you for a Dirham."

[٤١٦٤] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ؛ عَنْ مَالِكِ بْنِ أَنَسٍ بِهَذَا الْإِسْنَادِ، وَزَادَ: «لَا تَبْتَعُهُ وَإِنْ أَعْطَاكَ بِدِرْهَمٍ».

[4165] 2 - (...) It was narrated from 'Umar that he donated a horse (to be ridden in *Jihād*) in the cause of Allāh, and he found it with its owner who had

[٤١٦٥] ٢ - (...) حَدَّثَنِي أُمَيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، عَنْ زَيْدِ

neglected it. He was of poor means and 'Umar wanted to buy it, so he went to the Messenger of Allâh ﷺ and told him about that. He said: "Do not buy it, even if he gives it to you for a Dirham, for the likeness of the one who takes back his charity is that of the dog who returns to his vomit."

[4166] (...) It was narrated from Ibn Abî 'Umar that Sufyân narrated from Zaid bin Aslam (a *Hadîth* similar to no. 4165), but the *Hadîth* of Mâlik (no. 4163) and Rawḥ (no. 4165) is more complete and in detail.

[4167] 3 - (1621) It was narrated from Ibn 'Umar that 'Umar bin Al-Khaṭṭâb donated a horse (to be ridden in *Jihâd*) in the cause of Allâh, and he found it offered for sale. He wanted to buy it, and he asked the Messenger of Allâh ﷺ about that. He said: "Do not buy it; do not take back your charity."

[4168] (...) A *Hadîth* like that of Mâlik (no. 4167) was narrated from Ibn 'Umar, from the Prophet ﷺ.

ابن أسلم، عن أبيه، عن عمر؛ أنه حمل على فرس في سبيل الله، فوجده عند صاحبه وقد أضاعه، وكان قليل المال، فأراد أن يشتريه، فأتى رسول الله ﷺ فذكر ذلك له فقال: «لا تشتروه، وإن أعطيته بدرهم، فإن مثل العائِد في صدقته، كمثل الكلب يعود في قيئه».

[٤١٦٦] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ مَالِكٍ وَرَوَّحَ أَتَمُّ وَأَكْثَرُ.

[٤١٦٧] ٣-(١٦٢١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «لَا تَبْتَعَهُ، وَلَا تَعُدْ فِي صَدَقَتِكَ».

[٤١٦٨] (...) وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ رُمَحْ، جَمِيعًا عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا الْمُقَدَّمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو

أُسَامَةَ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، رَ . لَمَّا عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ
حَدِيثِ مَالِكٍ .

[4169] 4 - (...) It was narrated from Ibn 'Umar that 'Umar donated a horse (to be ridden in *Jihād*) in the cause of Allāh, then he saw it being offered for sale and he wanted to buy it. He asked the Prophet ﷺ. The Messenger of Allāh ﷺ said: "Do not take back your charity, O 'Umar."

[٤١٦٩] ٤ - (...) حَدَّثَنَا ابْنُ أَبِي
عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدِ -
ثَالِ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ
عَنِ ابْنِ أَبِي، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛
أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ
ثُمَّ رَأَاهَا تُبَاعُ فَأَرَادَ أَنْ يَشْتَرِيهَا. فَسَأَلَ
النَّبِيَّ ﷺ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَعُدْ
فِي صَدَقَتِكَ، يَا عُمَرُ؟» .

Chapter 2. The Prohibition Of Taking Back One's Charity After It Has Been Accepted, Except In The Case Of What A Father Gives To A Son Or Grandson

[4170] 5 - (1622) It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "The likeness of the one who takes back his charity is that of a dog which vomits then returns to its vomit to eat it."

(المعجم ٢) - (بَابُ تَحْرِيمِ الرُّجُوعِ
فِي الصَّدَقَةِ بَعْدَ الْقَبْضِ إِلَّا مَا وَهَبَهُ
لَوْلَاهُ وَإِنْ سَفَلَ) (التحفة ٢)

[٤١٧٠] ٥ - (١٦٢٢) حَدَّثَنِي إِبْرَاهِيمُ
ابْنُ مُوسَى الرَّازِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا:
أَخْبَرَنَا عِيسَى بْنُ نُؤْسٍ: حَدَّثَنَا الْأَوْزَاعِيُّ
عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ
الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ
قَالَ: «مِثْلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ، كَمِثْلِ
الْكَلْبِ يَتَقَيَّءُ ثُمَّ يَعُودُ فِي قَيْئِهِ، فَيَأْكُلُهُ» .

[4171] (...) Muḥammad bin 'Alī bin Al-Ḥusain mentioned a similar report (as *Ḥadīth* no. 4170) with this chain.

[٤١٧١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنِ

الْأَوْزَاعِيِّ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ
الْحُسَيْنِ يَذْكُرُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[4172] (...) ‘Abdur-Rahmân bin ‘Amr narrated that Muḥammad,^[1] the son of Fâtimah, the daughter of the Messenger of Allâh ﷺ, narrated a similar *Ḥadīth* (as no. 4170) with this chain.

[٤١٧٢] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ
الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
حَرْبٌ: حَدَّثَنِي يَحْيَى وَهُوَ ابْنُ أَبِي كَثِيرٍ:
حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو، أَنَّ
مُحَمَّدًا ابْنَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ
حَدَّثَهُ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمْ.

[4173] 6 - (...) Sa‘eed bin Al-Mūsāyyab said: “I heard Ibn ‘Abbās say: ‘I heard the Messenger of Allâh ﷺ say: “The likeness of the one who gives charity then takes his charity back is that of a dog which vomits, then eats its vomit.”

[٤١٧٣] ٦- (...) وَحَدَّثَنِي هَرُونَ
ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى قَالَا:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ
الْحَارِثِ عَنْ بُكَيْرٍ؛ أَنَّهُ سَمِعَ سَعِيدَ بْنَ
الْمُسَيَّبِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ
الَّذِي يَتَصَدَّقُ بِصَدَقَةٍ ثُمَّ يَعُودُ فِي صَدَقَتِهِ،
كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَأْكُلُ قَيْئَهُ».

[4174] 7 - (...) It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “The one who takes back his gift is like the one who returns to his vomit.”

[٤١٧٤] ٧- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ
أَنَّهُ قَالَ: «الْعَائِدُ فِي هَبَّتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

[4175] (...) A similar report (as no. 4174) was narrated from Qatādah with this chain.

[٤١٧٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ،
عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[1] He is Muḥammad bin Alī bin Al-Ḥussain the great grandson of Fâtimah ﷺ.

[4176] 8 - (...) It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “The one who takes back his gift is like the dog that vomits then returns to its vomit.”

Chapter 3. It Is Disliked To Favor Some Of One’s Children Over Others In Gift-Giving

[4177] 9 - (1623) It was narrated that An-Nu‘mān bin Bashīr said that his father brought him to the Messenger of Allāh ﷺ and said: “I have given this son of mine a slave that belonged to me. The Messenger of Allāh ﷺ said: ‘Have you given a similar gift to all your children?’ He said: ‘No.’ The Messenger of Allāh ﷺ said: ‘Then take it back.’”

[4178] 10 - (...) It was narrated that An-Nu‘mān bin Bashīr said: “My father brought me to the Messenger of Allāh ﷺ and said: ‘I have given this son of mine a slave.’ He said: ‘Have you given a gift to all your children?’ He said: ‘No.’ He said: ‘Then take him (the slave) back.’”

[٤١٧٦] ٨- (...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هَبَّتِهِ كَالْكَلْبِ، يَتْبَعُهُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

(المعجم ٣) - (بَابُ كَرَاهَةِ تَفْضِيلِ بَعْضِ الْأَوْلَادِ فِي الْهَبَةِ) (التحفة ٣)

[٤١٧٧] ٩- (١٦٢٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ يُحَدِّثَانِهِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّهُ قَالَ: إِنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلْ وَلَدِكَ نَحْلَتُهُ مِثْلَ هَذَا؟» فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْجِعْهُ».

[٤١٧٨] ١٠- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ وَمُحَمَّدِ بْنِ النُّعْمَانِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَتَى بِي أَبِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا

غُلَامًا، فَقَالَ: «أَكُلَّ بَنِكَ نَحَلْتُ؟» قَالَ: لَا، قَالَ: «فَارْزُدْهُ».

[4179] 11 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 4178).

[٤١٧٩] ١١ - (...) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، أَمَّا يُونُسُ وَمَعْمَرٌ فَفِي حَدِيثِهِمَا «أَكُلَّ بَنِكَ» وَفِي حَدِيثِ اللَّيْثِ وَابْنِ عُيَيْنَةَ: «أَكُلَّ وَلَدِكَ» وَرِوَايَةُ اللَّيْثِ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّ بَشِيرًا جَاءَ بِالنُّعْمَانِ.

[4180] 12 - (...) It was narrated from Hishâm bin 'Urwah that his father said: "An-Nu'mân bin Bashîr told us that his father gave him a slave, and the Prophet ﷺ said to him: 'What is this slave?' He said: 'My father gave him to me.' He ﷺ said (to my father): 'Did you give to all his brothers what you gave to this one?' He said: 'No.' He said: 'Then take him back.'"

[٤١٨٠] ١٢ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ بَشِيرٍ قَالَ: وَقَدْ أَعْطَاهُ أَبُوهُ غُلَامًا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا هَذَا الْغُلَامُ؟» قَالَ: أَعْطَانِيهِ أَبِي قَالَ: «فَكُلَّ إِخْوَتِهِ أَعْطَيْتَهُ كَمَا أَعْطَيْتَ هَذَا؟» قَالَ: لَا، قَالَ: «فَرُدَّهُ».

[4181] 13 - (...) It was narrated that An-Nu'mân bin Bashîr said: "My father gave me some of his wealth and my mother, 'Amrah bint Rawâhah, said: 'I will not approve until you ask the Messenger of Allâh ﷺ to bear witness.' So my father went to the Prophet ﷺ to ask him to bear witness to my gift. The Messenger of Allâh ﷺ said to him: 'Have you done this for all your children?' He said: 'No.' He said: 'Fear Allâh and treat your children fairly.' My father came back and took back the gift."

[4182] 14 - (...) An-Nu'mân bin Bashîr narrated that his mother, the daughter of Rawâhah, asked his father to give a gift to her son, and he kept delaying it for a year, then he decided to do that. She said: "I will not approve until you ask the Messenger of Allâh ﷺ to bear witness to what you have given to my son." So my father took me by the hand, and I was a young boy at that time. He went to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, the mother of this boy, the daughter of Rawâhah, would like you to bear witness to that which

[٤١٨١] ١٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ الْعَوَّامِ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: تَصَدَّقَ عَلَيَّ أَبِي بِبَعْضِ مَالِهِ فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ ﷺ، فَانْطَلَقَ أَبِي إِلَى النَّبِيِّ ﷺ لِيُشْهَدَهُ عَلَى صَدَقَتِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلِّهِمْ؟» قَالَ: لَا، قَالَ: «اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ» فَرَجَعَ أَبِي، فَردَّ بَلَكَ الصَّدَقَةَ.

[٤١٨٢] ١٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّمِيمِيُّ عَنِ الشَّعْبِيِّ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ؛ أَنَّ أُمَّهُ بِنْتُ رَوَاحَةَ سَأَلَتْ أَبَاهُ بِبَعْضِ الْمُوهُوبَةِ مِنْ مَالِهِ لِابْنِهَا، فَالْتَوَى بِهَا سَنَةً، ثُمَّ بَدَأَ لَهُ، فَقَالَتْ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ

I have given to her son.” The Messenger of Allāh ﷺ said: “O Bashîr, do you have any other children?” He said: “Yes.” He said: “Have you given to all of them like you have given to this one?” He said: “No.” He said: “Then do not ask me to bear witness for I will not bear witness to injustice.”

[4183] 15 - (...) It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allāh ﷺ said: “Do you have any other sons besides him?” He said: “Yes.” He said: “Have you given to all of them like you have given to this one?” He said: “No.” He said: “I will not bear witness to injustice.”

[4184] 16 - (...) It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allāh ﷺ said to his father: “Do not ask me to bear witness to injustice.”

[4185] 17 - (...) It was narrated that An-Nu'mân bin Bashîr said: “My father took me to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, bear witness that I have given to this

الله ﷺ عَلَى مَا وَهَبْتُ لِابْنِي، فَأَخَذَ أَبِي بِيَدِي، وَأَنَا يَوْمَئِذٍ غُلَامٌ، فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمَّ هَذَا، بِنْتُ رَوَاحَةَ، أَعْجَبَهَا أَنْ أُشْهِدَكَ عَلَى الَّذِي وَهَبْتُ لِابْنِهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بَشِيرُ أَلَيْكَ وَلَدٌ سِوَى هَذَا؟» قَالَ: نَعَمْ، قَالَ: «أَكُلُّهُمْ وَهَبْتُ لَهُ مِثْلَ هَذَا؟» قَالَ: لَا، قَالَ: «فَلَا تُشْهِدْنِي إِذَا فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ».

[٤١٨٣] ١٥ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِسْمَاعِيلُ عَنْ الشَّعْبِيِّ، عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَيْكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ، قَالَ «فَكُلُّهُمْ أُعْطِيتَ مِثْلَ هَذَا؟» قَالَ: لَا. قَالَ: «فَلَا أَشْهَدُ عَلَى جَوْرٍ».

[٤١٨٤] ١٦ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ عَاصِمِ الْأَحْوَلِ عَنِ الشَّعْبِيِّ، عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِأَبِيهِ «لَا تُشْهِدْنِي عَلَى جَوْرٍ».

[٤١٨٥] ١٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ وَعَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ الدَّوْرَقِيُّ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ

son of mine such and such of my wealth.' He said: 'Have you given to all your sons the like of what you have given to An-Nu'mân?' He said: 'No.' He said: 'Then ask someone else to bear witness to this.' Then he said: 'Would you not like them all to honor you equally?' He said: 'Of course.' He said: 'Then do not do it.'"

[4186] 18 - (...) It was narrated that An-Nu'mân bin Bashîr said: "My father gave me a gift, then he brought me to the Messenger of Allâh ﷺ to bear witness to it. He said: 'Have you given this to all of your children?' He said: 'No.' He said: 'Would you not like them all to honor you as you want this one to?' He said: 'Of course.' He said: 'Then I will not bear witness.'"

Ibn 'Awn said: "I narrated it to Muḥammad and he said: 'I was told that he (ﷺ) said: "Treat your children similarly."'

[4187] 19 - (1624) It was narrated that Jâbir said: "The wife of Bashîr said: 'Give your

- وَاللَّفْظُ لِيَعْقُوبَ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْطَلَقَ بِي أَبِي يَحْمِلُنِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَشْهَدُ أَنِّي قَدْ نَحَلْتُ الثُّعْمَانَ كَذَا وَكَذَا مِنْ مَالِي، فَقَالَ: «أَكُلْ بَنِيكَ قَدْ نَحَلْتَ مِثْلَ مَا نَحَلْتَ الثُّعْمَانَ؟» قَالَ: لَا، قَالَ: «فَأَشْهَدُ عَلَى هَذَا غَيْرِي»، ثُمَّ قَالَ: «أَيَسْرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَى، قَالَ: «فَلَا، إِذَا».

[٤١٨٦] ١٨ - (...) حَدَّثَنَا أَحْمَدُ ابْنُ عُمَرَ التَّوْفَلِيُّ: حَدَّثَنَا أَزْهَرُ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: نَحَلَنِي أَبِي نُحْلًا، ثُمَّ أَتَى بِي رَسُولُ اللَّهِ ﷺ لِيشْهدهُ، فَقَالَ «أَكُلْ وَلَدُكَ أَعْطَيْتَهُ هَذَا؟» قَالَ: لَا. قَالَ: «أَلَيْسَ تُرِيدُ مِنْهُمْ الْبِرَّ مِثْلَ مَا تُرِيدُ مِنْ ذَا؟» قَالَ: بَلَى. قَالَ: «فَإِنِّي لَا أَشْهَدُ».

قَالَ ابْنُ عَوْنٍ: فَحَدَّثْتُ بِهِ مُحَمَّدًا فَقَالَ: إِنَّمَا حَدَّثْتُ أَنَّهُ قَالَ: «قَارِبُوا بَيْنَ أَبْنَائِكُمْ».

[٤١٨٧] ١٩ - (١٦٢٤) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرُ:

slave to my son, and ask the Messenger of Allâh ﷺ to bear witness for me.' So he went to the Messenger of Allâh ﷺ and said: 'The daughter of so-and-so asked me to give my slave to her son, and she said: "Ask the Messenger of Allâh ﷺ to bear witness for me."' He said: 'Does he have any brothers?' He said: 'Yes.' He said: 'Have you given to all of them something like that which you have given to him?' He said: 'No.' He said: 'This is not right. I will not bear witness to anything but that which is right and proper.'"

Chapter 4. The 'Umrâ (Lifelong Gift)

[4188] 20 - (1625) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Any man who is given a gift for life, it belongs to him and his heirs. It belongs to the one to whom it is given, and does not go back to the one who gave it, because he has given it in such a way that it is subject to the rules of inheritance."

[4189] 21 - (...) It was narrated that Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'Whoever gives a man a gift for life, it belongs to him and his

حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَتْ امْرَأَةٌ بِشِيرٍ: انْحَلِ ابْنِي غُلَامَكَ، وَأَشْهَدْ لِي رَسُولَ اللَّهِ ﷺ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ ابْنَةَ فُلَانٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَهَا غُلَامِي، وَقَالَتْ: أَشْهَدْ لِي رَسُولَ اللَّهِ ﷺ، فَقَالَ: «أَلَهُ إِخْوَةٌ؟» قَالَ نَعَمْ، قَالَ: «أَفَكُلُّهُمْ أُعْطِيَتْ مِثْلَ مَا أُعْطِيَتْهُ؟» قَالَ: لَا. قَالَ: «فَلَيْسَ يَصْلُحُ هَذَا، وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَى حَقٍّ».

(المعجم ٤) - (بَابُ الْعُمَرَى)

(التحفة ٤)

[٤١٨٨] ٢٠ - (١٦٢٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمرَى لَهُ وَلَعَقِهِ، فَإِنَّهَا لِلَّذِي أُعْطِيَهَا، لَا تَرْجِعُ إِلَى الَّذِي أُعْطَاهَا، لِأَنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

[٤١٨٩] ٢١ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ

children. His words ended his right to it and it belongs to the one to whom it was given for life and to his heirs.”

Yaḥyâ said at the beginning of his *Hadīth*: “Any man who is given a gift for life, it belongs to him and his children.”

ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ؛ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْزَمَ رَجُلًا عُمُرِي لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيهَا، وَهِيَ لِمَنْ أَعْمَرَ وَلِعَقِبِهِ».

غَيْرَ أَنْ يَحْيَى قَالَ فِي أَوَّلِ حَدِيثِهِ: «أَيُّمَا رَجُلٍ أَعْمَرَ عُمُرِي، فَهِيَ لَهُ وَلِعَقِبِهِ».

[4190] 22 - (...) Jâbir bin ‘Abdullâh Al-Anṣârî narrated that the Messenger of Allâh ﷺ said: “Any man who gives a man a gift for life, it belongs to him (the latter) and to his heirs.” He said:^[1] “I have given it to you and your heirs so long as any one of you is still alive, then it belongs to the one to whom it was given, and it does not go back to the giver because he has given it in such a way that it is subject to the rules of inheritance.”

[٤١٩٠] ٢٢- (...) حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ الْعُمَرَى وَسُتَيْهَا، عَنْ حَدِيثِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْزَمَ رَجُلًا عُمُرِي لَهُ وَلِعَقِبِهِ»، فَقَالَ: قَدْ أُعْطِيَتْكُمَا وَعَقِبُكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ، فَإِنَّهَا لِمَنْ أُعْطِيَتْهَا، وَإِنَّهَا لَا تَرْجِعُ إِلَى صَاحِبِهَا، مَنْ أَجَلَ أَنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

[4191] 23 - (...) It was narrated that Jâbir said: “The kind of gift for life that the Messenger of

[٤١٩١] ٢٣- (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ

^[1] This could be part of the *Hadīth* as it appears to be in the narration of it with this chain recorded by Aḥmad (3:399). Or, it could be an explanation of Abū Salamah as it appears in no. 4192.

Allâh ﷺ allowed is only when a person says: 'It is for you and your children.' But if he says it is yours as long as you live, then it goes back to its owner."

Ma'mar said: "Az-Zuhrî used to issue *Fatwas* to that effect."

[4192] 24 - (...) It was narrated from Jâbir, who is (Jâbir) bin 'Abdullâh, that the Messenger of Allâh ﷺ ruled concerning one who is given a gift for life that it belongs to him and his children, and it belongs to him absolutely, and it is not permissible for the giver to stipulate any conditions or make any exceptions.

Abû Salamah said: "Because he has given it in such a way that it is subject to the rules of inheritance, therefore any conditions that he may stipulate are overruled by the rules of inheritance."

[4193] 25 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'A gift for life belongs to the one to whom it is given.'"

[4194] (...) It was narrated from

لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: إِنَّمَا الْعُمَرَى الَّتِي أَجَازَ رَسُولُ اللَّهِ ﷺ، أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقِبِكَ، فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عَشْتِ، فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا، قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُفْتِي بِهِ.

[٤١٩٢] ٢٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ ابْنِ أَبِي ذَنْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ وَهُوَ ابْنُ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِيمَنْ أُعْمِرَ عُمَرَى لَهُ وَلِعَقِبِهِ، فَهِيَ لَهُ بَتْلَةً، لَا يَجُوزُ لِمُعْطِي فِيهَا شَرْطٌ وَلَا ثُنْيَا.

قَالَ أَبُو سَلَمَةَ: لِأَنَّهُ أُعْطِيَ عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ، فَقَطَعَتِ الْمَوَارِيثُ شَرْطَهُ.

[٤١٩٣] ٢٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «الْعُمَرَى لِمَنْ وَهَبَتْ لَهُ».

[٤١٩٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

Jâbir bin 'Abdullâh that the Prophet of Allâh ﷺ said... a similar report (as no. 4194).

[4195] (...) It was narrated from Jâbir who attributed it to the Prophet ﷺ (a *Hadîth* similar to no. 4194).

[4196] 26 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Keep your wealth and do not squander it, for whoever gives a gift for life, it belongs to the one to whom it was given, during his lifetime and after his death, and to his children.'"

[4197] 27 - (...) A *Hadîth* like that of Abû Khaiṭhamah (no. 4196) was narrated from Jâbir from the Prophet ﷺ. In the *Hadîth* of Ayyûb it adds: "The *Anṣâr* started to give gifts for life to the *Muhâjirîn*, and the Messenger of Allâh ﷺ said: 'Keep your wealth.'"

الْمُنَى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: بِمِثْلِهِ.

[٤١٩٥] (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ؛

[٤١٩٦] ٢٦ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلَا تُفْسِدُوهَا، فَإِنَّهُ مَنْ أَعْمَرَ عُمْرِي فِيهِ لِلَّذِي أَعْمَرَهَا، حَيًّا وَمَيِّتًا وَلِعَقِبِهِ».

[٤١٩٧] ٢٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَبِي عُمَانَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ، كُلُّ هَؤُلَاءِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي خَيْثَمَةَ، وَفِي حَدِيثِ أَيُّوبَ مِنَ الزِّيَادَةِ قَالَ: جَعَلَ الْأَنْصَارُ يُعْمِرُونَ الْمُهَاجِرِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ».

[4198] 28 - (...) It was narrated from Abû Az-Zubair, that Jâbir said: "A woman in Al-Madînah gave a garden of hers as a gift for life to a son of hers, then he died and she died after him, and he left behind a son, but he also had brothers who were the sons of the woman who had given the gift for life. The children of the woman who had given the gift said: 'The garden should come back to us.' But the sons of the one to whom it had been given said: 'No, it belonged to our father in life and in death.' They referred the dispute to Târiq, the freed slave of 'Uthmân, and he called Jâbir, who bore witness that the Messenger of Allâh ﷺ had said, that a gift for life belonged to the one to whom it was given. Târiq ruled on that basis, then he wrote to 'Abdul-Malik and told him about that, and he told him of Jâbir's testimony. 'Abdul-Malik said: 'Jâbir spoke the truth.' So Târiq issued a ruling on that basis, and that garden still belongs to the descendents of the one to whom it was given for life, to this day."

[4199] 29 - (...) It was narrated from Sulaimân bin Yasâr that Târiq ruled that a gift given for life belongs to the heir, because of what Jâbir bin 'Abdullâh narrated from the Messenger of Allâh ﷺ.

[٤١٩٨] ٢٨ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَعْمَرَتِ امْرَأَةٌ بِالْمَدِينَةِ حَائِطًا لَهَا ابْنًا لَهَا، ثُمَّ تُوُفِّيَ، وَتُوُفِّيَتْ بَعْدَهُ، وَتَرَكَ وَلَدًا، وَلَهُ إِخْوَةٌ بَنُونَ لِلْمُعْمَرَةِ، فَقَالَ وَلَدُ الْمُعْمَرَةِ: رَجَعَ الْحَائِطُ إِلَيْنَا، وَقَالَ بَنُو الْمُعْمَرِ: بَلْ كَانَ لِأَبِينَا حَيَاتُهُ وَمَوْتُهُ، فَاخْتَصَمُوا إِلَى طَارِقِ مَوْلَى عُثْمَانَ، فَدَعَا جَابِرًا فَشَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ بِالْعُمَرَى لِصَاحِبِهَا، فَقَضَى بِذَلِكَ طَارِقٌ، ثُمَّ كَتَبَ إِلَى عَبْدِ الْمَلِكِ فَأَخْبَرَهُ بِذَلِكَ، وَأَخْبَرَهُ بِشَهَادَةِ جَابِرٍ، فَقَالَ عَبْدُ الْمَلِكِ: صَدَقَ جَابِرٌ، فَأَمْضَى ذَلِكَ طَارِقٌ، فَإِنَّ ذَلِكَ الْحَائِطَ لِبَنِي الْمُعْمَرِ حَتَّى الْيَوْمِ.

[٤١٩٩] ٢٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سُلَيْمَانَ بْنِ

يَسَارٍ؛ أَنْ طَارِقًا قَضَى بِالْعُمَرَى لِلْوَارِثِ،
لِقَوْلِ جَابِرٍ [بْنِ عَبْدِ اللَّهِ] عَنْ رَسُولِ
اللَّهِ ﷺ.

[4200] 30 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “A gift for life is permissible.”

[٤٢٠٠] ٣٠- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:
سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ:
«الْعُمَرَى جَائِزَةٌ».

[4201] 31 - (...) It was narrated from Jâbir that the Prophet ﷺ said: “A gift for life is part of the estate of its owner.”

[٤٢٠١] ٣١- (...) حَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي
ابْنَ الْحَارِثِ، حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ،
عَنْ عَطَاءٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ: «الْعُمَرَى مِيرَاثٌ لِأَهْلِهَا».

[4202] 32 - (1626) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A gift for life is permissible.”

[٤٢٠٢] ٣٢- (١٦٢٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ
أَنْسٍ، عَنْ بَشِيرِ بْنِ نَهْيكٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

[4203] (...) It was narrated from Qatâdah (a *Hadîth* similar to no. 4201) with this chain, except that he said: “part of the estate of its owner” or he said, “permissible.”

[٤٢٠٣] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ:
حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ
أَنَّهُ قَالَ «مِيرَاثٌ لِأَهْلِهَا» أَوْ قَالَ
«جَائِزَةٌ».

25. The Book Of Wills

١٠ - (المعجم ٢٥) - كتاب الوصية

(التحفة ١٥)

Chapter... A Man's Will Should Be Written With Him

(المعجم ...) - (بَاب: وصية الرجل

مكتوبة عنده) (التحفة ١)

[4204] 1 - (1627) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "It is not right for a Muslim man who has anything that he wants to bequeath, to stay for more than two nights without having his will written with him."

[٤٢٠٤] ١ - (١٦٢٧) حَدَّثَنَا أَبُو حَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَتَرِيُّ - وَاللَّفْظُ لَابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدِ الْقَطَّانِ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقَّ امْرِئٌ مُسْلِمٍ، لَهُ شَيْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ، بَيْتَ لَيْلَتَيْنِ، إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

[4205] 2 - (...) It was narrated from 'Ubaidullāh (a *Hadīth* similar to no. 4204) with this chain, except that they (the narrators) said: "Who has anything to be bequeathed." And they did not say, "Anything that he wants to bequeath."

[٤٢٠٥] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنِي أَبِي، كِلَاهُمَا عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُمَا قَالَا: «وَلَهُ شَيْءٌ يُوصِي فِيهِ» وَلَمْ يَقُولَا «يُرِيدُ أَنْ يُوصِيَ فِيهِ».

[4206] 3 - (...) A *Hadīth* like that of 'Ubaidullāh (no. 4205) was narrated from Nāfi' from Ibn 'Umar, from the Prophet ﷺ, and they said: "Who has anything to be bequeathed." But in the *Hadīth* of Ayyūb it says: "that he wants to

[٤٢٠٦] ٣ - (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبٍ، كِلَاهُمَا عَنْ

bequeath,” like the report of Yahyâ from ‘Ubaidullâh.

أَيُّوبَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي هَارُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامُ يَعْنِي ابْنَ سَعْدٍ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ، وَقَالُوا جَمِيعًا: «لَهُ شَيْءٌ يُوصِي فِيهِ» إِلَّا فِي حَدِيثِ أَيُّوبَ فَإِنَّهُ قَالَ: «يُرِيدُ أَنْ يُوصِيَ فِيهِ» كَرَوَايَةٍ يَحْتَمِلُ عَنْ عُبَيْدِ اللَّهِ.

[4207] 4 - (...) It was narrated from Sâlim, from his father, that he heard the Messenger of Allâh ﷺ say: “It is not right for a Muslim man who has anything to be bequeathed to stay for three nights without having his will written down with him.”

‘Abdullâh bin ‘Umar said: “Since I heard the Messenger of Allâh ﷺ say that, no night passed but I had my will with me.”

[٤٢٠٧] ٤ - (...) حَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ، يَبِيتُ ثَلَاثَ لَيَالٍ إِلَّا وَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ».

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ، إِلَّا وَعِنْدِي وَصِيَّتِي.

[4208] (...) A *Hadîth* like that of ‘Amr bin Al-Hârith (no. 4207) was narrated from Az-Zuhri with this chain.

[٤٢٠٨] (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ

ابن اللَّيْث: حَدَّثَنِي أَبِي عَنْ جَدِّي:
حَدَّثَنِي عُقَيْلٌ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ
ابْنُ حُمَيْدٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمَا عَنِ الزُّهْرِيِّ بِهَذَا
الْإِسْنَادِ، نَحْوَ حَدِيثِ عَمْرِو بْنِ
الْحَارِثِ.

Chapter 1. Bequeathing One-Third

(المعجم ١) - (بَابُ الْوَصِيَّةِ بِالثُلُثِ)

(التحفة ٢)

[4209] 5 - (1628) It was narrated from 'Âmir bin Sa'd that his father said: "The Messenger of Allâh ﷺ visited me during the Farewell Pilgrimage, when I fell sick with a sickness that brought me close to death. I said: 'O Messenger of Allâh, you can see how bad my sickness is, and I am wealthy, and no one will inherit from me except one daughter of mine. Can I give two-thirds of my wealth in charity?' He said: 'No.' I said: 'Can I give half of it in charity?' He said: 'No. (Give) one-third, and one-third is a lot. If you leave your heirs rich and wealthy, that is better for them than leaving them dependent and asking from people. You will never spend on maintenance, seeking thereby the Face of Allâh, but you will be rewarded for it, even a morsel that you put in your wife's mouth.' I said: 'O Messenger of Allâh, will I be left

[٤٢٠٩] ٥ - (١٦٢٨) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا إِسْرَاهِيمُ ابْنُ
سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ غَامِرِ بْنِ
سَعْدٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي رَسُولُ
اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ
أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، قُلْتُ: يَا
رَسُولَ اللَّهِ! بَلَغَ بِي مَا تَرَى مِنَ الْوَجَعِ،
وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتِي لِي
وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي؟ قَالَ «لَا»
قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ «لَا»،
الْثُلُثُ، وَالْثُلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَذَرَ
وَرَثَتَكَ أَغْنَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً
يَتَكَفَّفُونَ النَّاسَ، وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي
بِهَا وَجْهَ اللَّهِ، إِلَّا أُجِرْتَ بِهَا، حَتَّى
الْلُّقْمَةُ تَجْعَلُهَا فِي فِي امْرَأَتِكَ قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفُ بَعْدَ

behind my companions?' He said: 'You will never be left behind by them and do a good deed, seeking thereby the Face of Allāh, but it will increase you in status. Perhaps you will live until some people benefit from you and others are harmed by you. O Allāh, complete the emigration of my Companions and do not cause them to turn back on their heels.' How unfortunate Sa'd bin Khawlah was."

He said: "The Messenger of Allāh ﷺ felt sorry for him because he died in Makkah."

[4210] (...) A similar report (as no. 4209) was narrated with this chain.

[4211] (...) It was narrated that Sa'd said: "The Prophet ﷺ entered upon me to visit me (when I was sick)..." and he narrated a *Hadīth* like that of Az-Zuhrī (no. 4210), but he did not mention what the Prophet ﷺ said about Sa'd bin Khawlah, but he said: "He did not want to die in a land from which he had emigrated."

أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا أَرْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يُنْفَعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ! أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ حَوْلَةَ».

قَالَ: رَأَيْتُ لَهُ رَسُولَ اللَّهِ ﷺ مِنْ أَنْ تُوفِّيَ بِمَكَّةَ.

[٤٢١٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنِ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

[٤٢١١] (...) وَحَدَّثَنِي إِسْحَقُ بْنُ مِصْبُورٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ يَمُودُنِي، فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ قَوْلَ النَّبِيِّ ﷺ فِي سَعْدِ بْنِ حَوْلَةَ، غَيْرَ أَنَّهُ قَالَ: وَكَانَ

يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا .

[4212] 6 - (...) Muṣ'ab bin Sa'd narrated that his father said: "I fell sick and I sent word to the Prophet ﷺ. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half?' And he refused. I said: 'Then one-third?'" He (the narrator) said: "He remained silent after one-third." He said: "After that, one-third was permissible."

[٤٢١٢] ٦- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُضْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: مَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ، فَقُلْتُ: دَعْنِي أَقْسِمَ مَالِي حَيْثُ شِئْتُ، فَأَبَى، قُلْتُ: فَالْثُّلُثُ؟ قَالَ: فَسَكَتَ بَعْدَ الثُّلُثِ،

قَالَ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا.

[4213] (...) A similar report (as no. 4212) was narrated from Simāk with, but he did not say: "After that, one-third was permissible."

[٤٢١٣] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهِذَا الْإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ: فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزًا.

[4214] 7 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: "The Prophet ﷺ visited me (when I was sick) and I said: 'I will bequeath all my wealth.' He said: 'No.' I said: 'Then one-half.' He said: 'No.' I said: 'One-third?' He said: 'Yes, but one-third is a lot.'"

[٤٢١٤] ٧- (...) وَحَدَّثَنِي الْقَاسِمُ ابْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ فَقُلْتُ: أَوْصِي بِمَالِي كُلِّهِ، فَقَالَ «لَا»، قُلْتُ: فَالْثُّلُثُ، فَقَالَ «لَا» فَقُلْتُ: أَبِالْثُّلُثِ؟ فَقَالَ: «نَعَمْ، وَالثُّلُثُ كَثِيرٌ».

[4215] 8 - (...) It was narrated from three of the sons of Sa'd, from their father, that the Prophet ﷺ entered upon Sa'd to visit him (when he was sick) in Makkah, and he wept. He said: "Why are you weeping?" He said: "I am afraid that I will die in the land from which I emigrated, as Sa'd bin Khawlah died." The Prophet ﷺ said: "O Allâh, heal Sa'd. O Allâh, heal Sa'd," three times. He said: "O Messenger of Allâh, I have a lot of wealth, and only my daughter will inherit from me. Should I bequeath all my wealth?" He said: "No." He said: "Then two-thirds?" He said: "No." He said: "Then half?" He said: "No." He said: "Then one-third?" He said: "One-third, but one-third is a lot. What you give of your wealth is charity, what you spend on your family is charity, what you give to your wife to eat from your wealth is charity. If you leave your family well off, that is better for you than leaving them asking from people," and he gestured with his hand.

[4216] 9 - (...) It was narrated that three of the sons of Sa'd said: "Sa'd fell sick in Makkah, and the Messenger of Allāh ﷺ came to visit him..." a *Ḥadīth* like that of Ath-Thaqafi (no. 4215).

[٤٢١٥] ٨- (. . .) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَبِي السَّخْتَيَانِي، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُمَيْرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ، كُلُّهُمْ يُحَدِّثُهُ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى سَعْدٍ يَعُوْدُهُ بِمَكَّةَ، فَبَكَى، فَقَالَ: «مَا يُبْكِيكَ؟» فَقَالَ: قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا، كَمَا مَاتَ سَعْدُ ابْنُ خَوْلَةَ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ! اشْفِ سَعْدًا، اللَّهُمَّ! اشْفِ سَعْدًا» ثَلَاثَ مَرَّاتٍ، قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي مَا لَا كَثِيرًا، وَإِنَّمَا يَرْتُدِّي ابْتِغَاءَ أَفْأَوْصِي بِمَالِي كُلُّهُ؟ قَالَ: «لَا» قَالَ: فَبِالثَّلْثِينَ؟ قَالَ: «لَا» قَالَ: فَبِالثَّلْثِ؟ قَالَ: «لَا» قَالَ: فَبِالثَّلْثِ كَثِيرٌ، إِنَّ صَدَقَتَكَ مِنْ مَالِكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ صَدَقَةٌ، وَإِنْ مَا تَأْكُلُ أَمْرَاتُكَ مِنْ مَالِكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدْعَ أَهْلَكَ بِخَيْرٍ - أَوْ قَالَ بِعَيْشٍ - خَيْرٌ مِنْ أَنْ تَدْعَهُمْ يَتَكَفَّفُونَ النَّاسَ» وَقَالَ بِيْدهِ .

[٤٢١٦] ٩- (. .) وَحَدَّثَنِي أَبُو الرَّبِيعِ
الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ عَنْ
عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ
الْجُمَيْرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ قَالُوا:

[4217] (...) Three of the sons of Sa'd bin Mâlik narrated, each of them narrating a *Hadith* like that of the others, that Sa'd fell sick in Makkah and the Prophet ﷺ came to visit him... a *Hadith* like that of 'Amr bin Sa'eed from Humaid Al-Himyari (no. 4215).

[4218] 10 - (1629) It was narrated that Ibn 'Abbâs said: "Would that the people would reduce it from one-third to one-quarter, for the Messenger of Allâh ﷺ said: 'One-third, and one-third is a lot.'"

Chapter 2. The Reward For Charity Reaches The Deceased

[4219] 11 - (1630) It was narrated from Abû Hurairah that

مَرَضَ سَعْدٌ بِمَكَّةَ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، يَنْحُو حَدِيثَ الثَّقَفِيِّ.

[٤٢١٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي ثَلَاثَةٌ مِنْ وَلَدِ سَعْدِ بْنِ مَالِكٍ، كُلُّهُمْ يُحَدِّثُونِيهِ مِثْلَ حَدِيثِ صَاحِبِهِ قَالَ: مَرَضَ سَعْدٌ بِمَكَّةَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، يَنْحُو حَدِيثَ عَمْرِو بْنِ سَعِيدٍ عَنْ حُمَيْدِ الْجُمَيْرِيِّ.

[٤٢١٨] ١٠ - (١٦٢٩) حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى بْنُ يَعْنَى ابْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرَّبْعِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ»،

وَفِي حَدِيثِ وَكِيعٍ «كَبِيرٌ - أَوْ - كَثِيرٌ».

(المعجم ٢) - (بَابُ وُصُولِ ثَوَابِ الصَّدَقَاتِ إِلَى الْمَيِّتِ) (التحفة ٣)

[٤٢١٩] ١١ - (١٦٣٠) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ

a man said to the Prophet ﷺ: "My father died and he left behind some wealth but he did not make a will. Will it expiate for him if charity is given on his behalf?" He said: "Yes."

[4220] 12 - (1004) It was narrated from 'Āishah that a man said to the Prophet ﷺ: "My mother died suddenly and I think that if she could have spoken, she would have given charity. Will I have a reward if I give charity on her behalf?" He said: "Yes."

[4221] (...) It was narrated from 'Āishah that a man came to the Prophet ﷺ and said: "O Messenger of Allāh, my mother died suddenly and she did not leave a will. I think that if she could have spoken she would have given charity. Will she have a reward if I give charity on her behalf?" He said: "Yes."

[4222] 13 - (...) It was narrated from Hishām bin 'Urwah (a *Hadīth* similar to no. 4221) with this chain. As for Abū Usāmah and Rawḥ, in their *Hadīth* it says: "Will I have a reward?" as Yahyā bin Sa'eed said. As for Shu'aib and Ja'far, in their *Hadīth* it says: "Will she have a reward?" as in the *Hadīth* of Ibn Bishr.

حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنْ أَبِي مَاتَ وَتَرَكَ مَالًا وَلَمْ يُوصِ، فَهَلْ يُكَفِّرُ عَنْهُ إِنْ تُصَدَّقَ عَنْهُ؟ قَالَ: «نَعَمْ».

[٤٢٢٠] ١٢ - (١٠٠٤) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ؛ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنْ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَإِنِّي أَظْنُهَا لَوْ تَكَلَّمَتْ تَصَدَّقْتُ، فَلِي أَجْرٌ إِنْ أَتَصَدَّقَ عَنْهَا؟ قَالَ: «نَعَمْ». [راجع: ٢٣٢٦]

[٤٢٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَلَمْ تُوصِ، وَأَظْنُهَا لَوْ تَكَلَّمَتْ تَصَدَّقْتُ، أَفَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ».

[٤٢٢٢] ١٣ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ؛ وَحَدَّثَنِي أُمَيَّةُ ابْنُ بَسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ يَعْنَى ابْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:

حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، كُلُّهُمْ عَنْ هِشَامِ
ابْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، أَمَّا أَبُو أُسَامَةَ
وَرَوْحُ فَنِي حَدِيثِهِمَا: فَهَلْ لِي أَجْرٌ؟ كَمَا
قَالَ يَحْيَى بْنُ سَعِيدٍ، وَأَمَّا شُعَيْبٌ وَجَعْفَرُ
فَنِي حَدِيثِهِمَا: أَفَلَهَا أَجْرٌ؟ كَرِوَايَةِ ابْنِ
بَشِيرٍ.

Chapter 3. What Reward Reaches A Man After His Death

[4223] 14 - (1631) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "When a man dies, all his good deeds come to an end except three: Ongoing charity, beneficial knowledge, or a righteous son who will pray for him."

(المعجم ٣) - (بَابُ مَا يَلْحَقُ الْإِنْسَانَ

من الثواب بعد وفاته) (التحفة ٤)

[٤٢٢٣] ١٤ - (١٦٣١) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ وَابْنُ
حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ
الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ:
إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ،
أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

Chapter 4. Waqf (Endowment)

[4224] 15 - (1632) It was narrated that Ibn 'Umar said: "Umar was given a share of land in Khaibar, and he came to the Prophet ﷺ to consult him about it. He said: 'O Messenger of Allāh, I have been given a share of land at Khaibar and I have never been given any wealth that is more precious to me than it.

(المعجم ٤) - (بَابُ الْوَقْفِ) (التحفة ٥)

[٤٢٢٤] ١٥ - (١٦٣٢) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا سُلَيْمُ بْنُ
أَخْضَرَ عَنِ ابْنِ عَوْنٍ، عَنِ نَافِعٍ، عَنِ ابْنِ
عُمَرَ قَالَ: أَصَابَ عُمَرُ أَرْضًا بِحَيْرٍ،
فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ: يَا
رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ أَرْضًا بِحَيْرٍ، لَمْ

What do you command me to do with it?" He said: "If you wish, you can 'freeze' it and give it in charity." So 'Umar gave it in charity and stipulated that it was not to be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives and slaves, for the cause of Allāh and for wayfarers and guests; and there was no sin on the one appointed to look after it if he ate from it on a reasonable basis, and fed a friend without storing anything for the future."

He said:^[1] "I narrated this *Ḥadīth* to Muḥammad, when I reached the words "without storing anything for the future," Muḥammad said: Without storing it with a view to becoming rich.

Ibn 'Awn said: "The one who read this book, he told me, that in it are the words: 'Without storing it with a view to becoming rich.'"

[4225] (...) A similar report (as no. 4224) was narrated from Ibn 'Awn with this chain, except that in the *Ḥadīth* of Ibn Abī Zā'idah and Azhar it ends at the words: "And feed a friend without storing anything for the future." And he did not mention what comes after that. The *Ḥadīth* of Ibn Abī 'Adiyy includes what is mentioned by Sulaim: "I narrated this *Ḥadīth* to Muḥammad..."

أَصَبَ مَا لَا قَطُّ هُوَ أَنْفَسُ عِنْدِي مِنْهُ، فَمَا تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا»، قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهُ لَا يُبَاعُ أَصْلُهَا، وَلَا يُتَّاعُ، وَلَا تُورَثُ، وَلَا تُوهَبُ، قَالَ: فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ، وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، وَلَا جُنَاحَ عَلَى مَنْ وَلَّيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ.

قَالَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ مُحَمَّدًا، فَلَمَّا بَلَغْتُ هَذَا الْمَكَانَ: غَيْرَ مُتَمَوِّلٍ فِيهِ، قَالَ مُحَمَّدٌ: غَيْرَ مُتَأَنِّلٍ مَالًا. قَالَ ابْنُ عَوْنٍ: وَأَتَّبَعِي مَنْ قَرَأَ هَذَا الْكِتَابَ أَنَّ فِيهِ: غَيْرَ مُتَأَنِّلٍ مَالًا.

[٤٢٢٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا أَزْهَرُ السَّمَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنِ ابْنِ عَوْنٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ حَدِيثَ ابْنِ أَبِي زَائِدَةَ وَأَزْهَرَ انْتَهَى عِنْدَ قَوْلِهِ «أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ، وَحَدِيثُ

[1] That is Ibn 'Awn, the narrator and the Muḥammad is Ibn Sîrîn.

[4226] (1633) It was narrated from Ibn 'Umar that 'Umar said: "I was given a share of the land of Khaibar, and I came to the Messenger of Allāh ﷺ and said: 'I have been given a share of the land of Khaibar, and I have never acquired any wealth that is dearer to me or more precious than that...' and he quoted a similar *Hadīth* (as no. 4224), but he did not mention (the words): "I narrated it to Muḥammad," and what comes after that.

Chapter 5. Not Making A Will For One Who Has Nothing To Be Bequeathed

[4227] 16 - (1634) It was narrated that Ṭalḥah bin Musārrif said: "I asked 'Abdullāh bin Abī Awfa: 'Did the Messenger of Allāh ﷺ leave a will?' He said: 'No.' I said: 'Why is making a will prescribed for the Muslims, or why are they commanded to make wills?' He said: 'His final guidance was adherence to the Book of Allāh.'"

[4228] 17 - (...) A similar report was narrated from Mālik bin Maghwal (as no. 4227), except that in the *Hadīth* of

ابن أبي عدي فيه ما ذكر سَلِمَ قَوْلُهُ: فَحَدَّثْتُ بِهِذَا الْحَدِيثِ مُحَمَّدًا إِلَى آخِرِهِ. [٤٢٢٦] (١٦٣٣) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنْ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: أَصَبْتُ أَرْضًا لَمْ أَصِبْ مَالًا أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: فَحَدَّثْتُ مُحَمَّدًا، وَمَا بَعْدَهُ.

(المعجم ٥) - (بَابُ تَرْكِ الْوَصِيَّةِ لِمَنْ لَيْسَ لَهُ شَيْءٌ يُوصِي فِيهِ) (التحفة ٦)

[٤٢٢٧] ١٦ - (١٦٣٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ مَعْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: لَا، قُلْتُ: فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ، أَوْ فَلِمَ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ تَعَالَى.

[٤٢٢٨] ١٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ مَالِكِ

Wakî' it says: "I said: 'How come the people were commanded to make wills?'" In the *Hadîth* of Ibn Numair it says: "How come it is prescribed for the Muslims to make wills?"

ابْنِ مِعْوَلٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ أَنَّ فِي حَدِيثٍ وَكَيْعٍ: قُلْتُ: فَكَيْفَ أُمِرَ النَّاسُ بِالْوَصِيَّةِ؟ وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: قُلْتُ: كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ؟.

[4229] 18 - (1635) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ did not leave behind a Dînâr, a Dirham, a sheep nor a camel, and he did not bequeath anything."

[٤٢٢٩] ١٨ - (١٦٣٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا، وَلَا دِرْهَمًا، وَلَا شَاةً، وَلَا بَعِيرًا، وَلَا أَوْصَى بِشَيْءٍ.

[4230] (...) A similar report (as no. 4229) was narrated from Al-A'mash with this chain.

[٤٢٣٠] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ، كُلُّهُمْ عَنْ جَرِيرٍ؛ وَحَدَّثَنَا عَلِيُّ ابْنُ حُشْرَمٍ: أَخْبَرَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4231] 19 - (1636) It was narrated that Al-Aswad bin Yazid said: "They said in the presence of 'Āishah that 'Alī was bequeathed something by the Prophet ﷺ. She said: 'When did

[٤٢٣١] ١٩ - (١٦٣٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ،

he make a will for him? He was leaning on my chest' - or she said: 'in my lap - and he called for a bowl, then he fell into my lap and I did not realize that he had died. So when did he make a will for him?'"

[4232] 20 - (1637) It was narrated that Sa'eed bin Jubair said: "Ibn 'Abbās said: 'Thursday and what a Thursday!' Then he wept until his tears wet the pebbles. I said: 'O Abū 'Abbās, what about Thursday?' He said: 'The Messenger of Allāh ﷺ took a turn for the worse, and he said: "Come to me and I will dictate for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: "What is the matter with him? Is he delirious? Try to find out what he means."^[1] He said: "Let me be. The state in which I am now is better. I urge you to do three things: Expel the idolators from the Arabian Peninsula, and reward the delegations as I used to do."

عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا، فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ؟ فَقَدْ كُنْتُ مُسِنِدَتَهُ إِلَى صَدْرِي - أَوْ قَالَتْ حَجْرِي - فَدَعَا بِالطُّسْتِ، فَلَقِدِ انْحَنَتْ فِي حَجْرِي، وَمَا شَعَرْتُ أَنَّهُ مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ؟

[٤٢٣٢] ٢٠ - (١٦٣٧) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمَ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى، فَقُلْتُ: يَا أَبَا عَبَّاسٍ وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اسْتَدَّ رِسُولُ اللَّهِ ﷺ وَجَعَهُ، فَقَالَ: «اثْنُونِي أَكْتُبَ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي» فَتَنَازَعُوا، وَمَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ، وَقَالُوا: مَا شَأْنُهُ؟ أَهَجَرَ؟ اسْتَفْهَمُوهُ، قَالَ: «دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ، أُوصِيكُمْ بِثَلَاثَ:

[1] That is, some of them thought that it was better that he not be bothered with that, due to the strain on his condition, while others thought that it should be considered an order from him. Then some of them asked the others whether they thought that there was something wrong with him; maybe they thought he was delirious, and that is why they did not want him to write? And then they told them that rather, they should listen to what he is saying and try to understand it. See *Minnat Al-Mun'im*.

Then he remained silent about the third, or he said it, and I was caused to forget it.”

Abû Ishâq [Ibrâhîm] said: “Al-Ḥasan bin Bishr told us, Sufyân told us...” this *Ḥadīth*.

أَخْرَجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ،
وَأَجِزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِزُهُمْ،
قَالَ: وَسَكَتَ عَنِ الثَّالِثَةِ، أَوْ قَالَهَا
فَأَنْسِيَتْهَا.

قَالَ أَبُو إِسْحَقَ [إِبْرَاهِيمُ]: حَدَّثَنَا
الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا سُفْيَانُ بِهَذَا
الْحَدِيثِ.

[4233] 21 - (...) It was narrated from Sa'd bin Jubair that Ibn 'Abbâs said: “Thursday and what a Thursday!” Then his tears started to flow until I saw what looked like strings of pearls on his cheeks. He said: “The Messenger of Allâh ﷺ said: ‘Bring me a shoulder blade and an inkpot’ - or ‘a tablet and an inkpot’ - and I will dictate for you a document after which you will never go astray.’ They said: ‘The Messenger of Allâh ﷺ is in a state of delirium.’”

[٤٢٣٣] ٢١ - (...) حَدَّثَنَا إِسْحَقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ
مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: يَوْمُ
الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ثُمَّ جَعَلَ تَسِيلُ
دُمُوعُهُ، حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا
نِظَامُ اللَّوْلُؤِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«اتُّوْنِي بِالْكَتِفِ وَالِدَّوَاةِ - أَوِ اللَّوْحِ
وَالِدَّوَاةِ - أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا
بَعْدَهُ أَبَدًا» فَقَالُوا: إِنَّ رَسُولَ اللَّهِ ﷺ
يَهْجُرُ.

[4234] 22 - (...) It was narrated that Ibn 'Abbâs said: “When the Messenger of Allâh ﷺ was dying, there were men in the house among whom was 'Umar bin Al-Khattâb. The Prophet ﷺ said: ‘Come, let me dictate for you a document after which you will not go astray.’ ‘Umar said: ‘The Messenger of Allâh ﷺ is

[٤٢٣٤] ٢٢ - (...) حَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ
عَبِيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ

overcome with pain, and you have the Qur'ân; the Book of Allâh is sufficient for us.' The people in the house disagreed, and they argued. Some of them said: 'Come close and let the Messenger of Allâh ﷺ dictate for you a document after which you will not go astray.' Others agreed with what 'Umar said. When their idle talk and argument in the presence of the Messenger of Allâh ﷺ became too much, the Messenger of Allâh ﷺ said: 'Get up and leave.'"

'Ubaidullâh said: "Ibn 'Abbâs used to say: 'What a calamity it was when the Messenger of Allâh ﷺ was prevented from dictating that document for them because of their disagreement and noise.'"

وَفِي النَّبِيِّ رِجَالٌ فِيهِمْ عُمَرُ بْنُ
الْخَطَّابِ، فَقَالَ النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ
لَكُمْ كِتَابًا لَا تَضِلُّوْنَ بَعْدَهُ»، فَقَالَ عُمَرُ:
إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ،
وَعِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ،
فَاخْتَلَفَ أَهْلُ النَّبِيِّ، فَاخْتَصَمُوا، مِنْهُمْ
مَنْ يَقُولُ: قَرُّبُوا يَكْتُبْ لَكُمْ رَسُولُ
اللَّهِ ﷺ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ
يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ
وَالْاِخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ ﷺ، قَالَ
رَسُولُ اللَّهِ ﷺ: «قُومُوا».

قَالَ عُبَيْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ
يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ
رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ
الْكِتَابَ، مِنْ اخْتِلَافِهِمْ وَلَغَطِهِمْ.

26. The Book Of Vows

١١ - (المعجم ٢٦) - كتاب النذر

(التحفة ١٦)

Chapter 1. The Command To Fulfill Vows

(المعجم ١) - (بَابُ الْأَمْرِ بِقِضَاءِ

النذر) (التحفة ١)

[4235] 1 - (1638) It was narrated that Ibn 'Abbâs said: "Sa'd bin 'Ubâdah asked the Messenger of Allâh ﷺ about a vow that his mother had made, but she died before she could fulfill it. The Messenger of Allâh ﷺ said: 'Fulfill it on her behalf.'"

[٤٢٣٥] ١ - (١٦٣٨) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ قَالَا: حَدَّثَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَيْ سَعْدُ بْنُ عَبَادَةَ رَسُولَ اللَّهِ ﷺ فِي نَذَرٍ كَانَ عَلَى أُمِّهِ، تُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَاقْضِهِ عَنْهَا».

[4236] (...) A similar *Hadith* (as no. 4235) was narrated from Az-Zuhri with the chain of Al-Laith.

[٤٢٣٦] (...) حَدَّثَنَا يَحْيَى بْنُ

يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ

سَلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ بَكْرِ بْنِ وَاثِلٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِإِسْنَادِ اللَّيْثِ، وَمَعْنَى حَدِيثِهِ.

Chapter 2. The Prohibition Of Vows, And Confirmation That They Do Not Avert Anything

[4237] 2 - (1639) It was narrated that ‘Abdullāh bin ‘Umar said: “One day the Messenger of Allāh ﷺ starting telling us not to make vows, and he said: ‘They do not avert anything, all they do is get something out of a stingy person.’”

(المعجم ٢) - (بَابُ النَّهْيِ عَنِ النَّذْرِ، وَأَنَّهُ لَا يَرُدُّ شَيْئًا) (التحفة ٢)

[٤٢٣٧] ٢ - (١٦٣٩) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مَرْثَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ يَوْمًا يَنْهَانَا عَنِ النَّذْرِ، وَيَقُولُ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

[4238] 3 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “A vow does not bring anything forward nor delay it, all it does is get something out of a miser.”

[٤٢٣٨] ٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ يَحْيَى: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «النَّذْرُ لَا يُقَدِّمُ شَيْئًا، وَلَا يُؤَخِّرُهُ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4239] 4 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade vows, and said: “They do not bring anything good, all they do is get something out of a miser.”

[٤٢٣٩] ٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ الْمُثَنَّى - : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَبْدِ

اللَّهُ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ النَّذْرِ، وَقَالَ: «إِنَّهُ لَا يَأْتِي بِخَيْرٍ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4240] (...) A *Hadīth* like that of Jarīr (no. 4237) was narrated from Manṣūr with this chain.

[٤٢٤٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ.

[4241] 5 - (1640) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Do not make vows, for a vow is of no avail against the Divine Decree; all it does is get something out of a miser."

[٤٢٤١] ٥ - (١٦٤٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَغْنِي الدَّرَاوَزِيُّ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَنْذِرُوا، فَإِنَّ النَّذَرَ لَا يُغْنِي مِنَ الْقَدَرِ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4242] 6 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ forbade vows and said: "They do not avert the Divine Decree; all they do is get something out of a miser."

[٤٢٤٢] ٦ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ النَّذْرِ، وَقَالَ: «إِنَّهُ لَا يَرُدُّ مِنَ الْقَدَرِ، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[4243] 7 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: "A vow does not

[٤٢٤٣] ٧ - (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ

bring closer to the son of Âdam something that Allâh has not decreed for him, but a vow sometimes coincides with the Divine Decree. And thus it gets from a miser something that the miser did not want to give."

[4244] (...) A similar report (as no. 4243) was narrated from 'Amr bin Abî 'Amr with this chain.

Chapter 3. There Is No Fulfillment Of A Vow That Involves Disobedience Towards Allâh, Or A Vow Concerning That Which A Person Does Not Own

[4245] 8 - (1641) It was narrated that 'Imrân bin Ḥuṣāin said: "Ṭhaqîf were allies of Banû 'Uqail, and Ṭhaqîf captured two of the Companions of the Messenger of Allâh ﷺ. And the Companions of the Messenger of Allâh ﷺ captured a man from Banû 'Uqail, and along with him they caught (the camel) Al-'Aḍbâ'. The Messenger of Allâh

قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَمْرِو وَهُوَ ابْنُ أَبِي عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ النَّذَرَ لَا يَقْرُبُ مِنْ ابْنِ آدَمَ شَيْئًا لَمْ يَكُنِ اللَّهُ عَزَّ وَجَلَّ قَدَرَهُ لَهُ، وَلَكِنْ النَّذَرُ يُوَافِقُ الْقَدَرَ، فَيُخْرِجُ بِذَلِكَ مِنَ الْبَخِيلِ مَا لَمْ يَكُنِ الْبَخِيلُ يُرِيدُ أَنْ يُخْرِجَ».

[٤٢٤٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، وَعَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزْدِيَّ، كِلَاهُمَا عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهَذَا الْإِسْنَادِ مِثْلَهُ.

(المعجم ٣) - (بَابُ لَا وِفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ، وَلَا فِيهَا لَا يَمْلِكُ الْعَبْدُ) (التحفة ٣)

[٤٢٤٥] ٨ - (١٦٤١) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنِ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَتْ ثَقِيفُ حُلَفَاءَ لِبَنِي عَقِيلٍ، فَأَسْرَتْ ثَقِيفُ رَجُلَيْنِ مِنْ

ﷺ passed by him when he was in chains. He said: 'O Muḥammad!' So he came to him and said: 'What is the matter with you?' He said: 'Why did you capture me, and why did you capture the one who precedes the pilgrims (the camel)?' He said: 'I captured you because of the wrongdoing of your allies Thaḡif.' Then he turned away, and he called out to him, saying: 'O Muḥammad!' The Messenger of Allāh ﷺ was compassionate and kind, so he came back to him and said: 'What is the matter with you?' He said: 'I am a Muslim.' He said: 'If you had said that when you were still in control of your affairs, you would have gained every success.' Then he turned away, and he called him, saying: 'O Muḥammad! O Muḥammad!' He came to him and said: 'What is the matter with you?' He said: 'I am hungry, feed me, and I am thirsty, give me to drink.' He said: 'That is what you need,' and he ransomed him for the two (Muslim) men."

He said: "And a woman of the *Anṣār* was taken captive and Al-'Aḏbā' was captured, and the woman was put in chains. The people were letting their animals graze in front of their houses. She escaped from her chains one night and went to the camels. Every time she came near a camel it groaned, so she left it

أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَأَسْرَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلًا مِنْ بَنِي عُقَيْلٍ، وَأَصَابُوا مَعَهُ الْعُضْبَاءَ، فَأَتَى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي الْوُثَاقِ، قَالَ: يَا مُحَمَّدُ! فَأَتَاهُ، قَالَ: «مَا شَأْنُكَ؟» فَقَالَ: بِمَ أَخَذْتَنِي؟ وَبِمَ أَخَذْتَ سَابِقَةَ الْحَاجِّ؟ قَالَ - إِعْظَامًا لِدَلِكْ - : «أَخَذْتُكَ بِجَرِيرَةِ حُلَفَائِكَ ثِغْيَفَ» ثُمَّ انْصَرَفَ عَنْهُ فَنَادَاهُ، فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَقِيقًا، فَرَجَعَ إِلَيْهِ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي مُسْلِمٌ، قَالَ: «لَوْ قُلتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ، أَفَلَحْتَ كُلَّ الْفَلَاحِ» ثُمَّ انْصَرَفَ، فَنَادَاهُ، فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَأَتَاهُ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي جَائِعٌ فَطْعِمْنِي، وَظَمَانٌ فَاسْقِنِي، قَالَ: «هَذِهِ حَاجَتُكَ» فَقَلَدِي بِالرَّجُلَيْنِ.

قَالَ: وَأُسْرَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ، وَأُصِيبَتِ الْعُضْبَاءُ، فَكَانَتِ الْمَرْأَةُ فِي الْوُثَاقِ، وَكَانَ الْقَوْمُ يُرِيحُونَ نَعْمَهُمْ بَيْنَ يَدَيْ بُيُوتِهِمْ، فَأَنْفَلَتْ ذَاتَ لَيْلَةٍ مِنَ الْوُثَاقِ فَأَتَتْ الْإِبِلَ، فَجَعَلَتْ إِذَا دَنَتْ مِنَ الْبُعِيرِ رَغًا فَتَرَكُوهُ، حَتَّى تَنْتَهِيَ إِلَى الْعُضْبَاءِ، فَلَمْ تَزُغْ، قَالَ: وَهِيَ نَاقَةٌ

alone, until she came to Al-‘Aḍbā’, which did not groan. She was a docile camel, so the woman sat on her back and prodded her, and she moved off. They were alerted about her and they looked for her, but she got away from them. She vowed to Allāh that if Allāh saved her by means of (the camel), she would sacrifice her. When she reached Al-Madīnah, the people saw her and said: ‘Al-‘Aḍbā’, the she-camel of the Messenger of Allāh ﷺ.’ She said that she had vowed that if Allāh saved her by means of her, she would sacrifice her. They came to the Messenger of Allāh ﷺ and told him about that, and he said: ‘*Subhān-Allāh*, what a bad reward! She vowed to Allāh that if Allāh saved her by means of her, she would sacrifice her. There is no fulfillment of a vow that involves sin, or a vow that involves something that a person does not own.’”

According to the report of Ibn Hujr: “There is no vow in that which involves disobedience towards Allāh.”

[4246] (...) A similar report (as no. 4245) was narrated from Ayyûb with this chain. In the *Hadīth* of Hammād it says: “Al-‘Aḍbā’ belonged to a man of Banû ‘Uqail, and she was one of those that preceded the pilgrims.” In his *Hadīth* it also says: “She came to a camel that was submissive and

مَوْقَّةٌ، فَقَعَدَتْ فِي عَجْزِهَا ثُمَّ زَجَرَتْهَا فَانْطَلَقَتْ، وَنَدَرُوا بِهَا فَطَلَبُوهَا فَأَعْجَزَتْهُمْ قَالَ: وَنَذَرْتُ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَّتْهَا، فَلَمَّا قَدِمَتِ الْمَدِينَةَ رَأَاهَا النَّاسُ، فَقَالُوا: الْعَضْبَاءُ، نَاقَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: إِنَّهَا نَذَرْتُ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَّتْهَا، فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: «سُبْحَانَ اللَّهِ بِئْسَ مَا جَزَتْهَا، نَذَرْتُ لِلَّهِ إِنْ نَجَّاهَا اللَّهُ عَلَيْهَا لَتَنْحَرَّتْهَا، لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةٍ، وَلَا فِيمَا لَا يَمْلِكُ الْعَبْدُ».

وَفِي رِوَايَةِ ابْنِ حُجْرٍ «لَا نَذَرَ فِي مَعْصِيَةِ اللَّهِ».

[٤٢٤٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنْ عَبْدِ الْوَهَّابِ الثَّقَفِيِّ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَفِي حَدِيثِ حَمَّادٍ قَالَ: كَانَتْ الْعَضْبَاءُ لِرَجُلٍ

well-behaved.” In the *Hadīth* of Ath-Thaqafi it says: “She was a well-trained camel.”

Chapter 4. One Who Vows To Walk To The Ka'bah

[4247] 9 - (1642) It was narrated from Anas that the Prophet ﷺ saw an old man being supported between two of his sons. He said: “What is the matter with this one?” They said: “He vowed to walk.” He said: “Allāh has no need of this man’s torturing himself.” And he ordered him to ride.

[4248] 10 - (1634) It was narrated from Abû Hurairah that the Prophet ﷺ caught up with an old man who was walking between his two sons, leaning on them. The Prophet ﷺ said: “What is the matter with him?” His sons said to him: “O Messenger of Allāh, he made a vow.” The Prophet ﷺ said: “Ride, O old man, for Allāh has no need of you and your vow.”

مِنْ بَنِي عُقَيْلٍ، وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ، وَفِي حَدِيثِهِ أَيْضًا: فَأَتَتْ عَلَى نَاقَةٍ ذُلُولٍ مُجْرَسَةٍ وَفِي حَدِيثِ الثَّقَفِيِّ: وَهِيَ نَاقَةٌ مُدْرَبَةٌ.

(المعجم ٤) - (بَابُ مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ) (التحفة ٤)

[٤٢٤٧] ٩ - (١٦٤٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا يَزِيدُ ابْنُ زُرَيْعٍ، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادِي بَيْنَ ابْنَيْهِ، فَقَالَ: «مَا بَالُ هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ، قَالَ: «إِنَّ اللَّهَ تَعَالَى عَنْ تَعْدِيبِ هَذَا نَفْسَهُ لَغَنِيٍّ» وَأَمَرَهُ أَنْ يَرْكَبَ.

[٤٢٤٨] ١٠ - (١٦٤٣) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَمْرِو وَهُوَ ابْنُ أَبِي عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ أَدْرَكَ شَيْخًا يَمْشِي بَيْنَ ابْنَيْهِ، يَتَوَكَّأُ عَلَيْهِمَا، فَقَالَ النَّبِيُّ ﷺ: «مَا شَأْنُ هَذَا؟» قَالَ ابْنَاهُ: يَا رَسُولَ اللَّهِ كَانَ عَلَيْهِ

نَذَرَ، فَقَالَ النَّبِيُّ ﷺ: «ارْكَبْ، أَيُّهَا الشَّيْخُ فَإِنَّ اللَّهَ غَنِيَ عَنْكَ وَعَنْ نَذْرِكَ» - وَاللَّفْظُ لِغُثَيَّةَ وَابْنِ حُجْرٍ.

[4249] (...) A similar report (as no. 4248) was narrated from Ibn Abî 'Amr with this chain.

[٤٢٤٩] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزِيَّ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهَذَا الْإِسْنَادِ. وَمِثْلُهُ.

[4250] 11 - (1644) It was narrated from Yazîd bin Abî Ḥabîb, from Abul-Khair, that 'Uqbah bin 'Âmir said: "My sister vowed to walk to the House of Allâh barefoot, and she told me to ask the Messenger of Allâh ﷺ about that for her. So I asked the Messenger of Allâh ﷺ and he said: 'Let her walk and let her ride.'"

[٤٢٥٠] ١١ - (١٦٤٤) حَدَّثَنَا زَكَرِيَاءُ ابْنُ يَحْيَى بْنِ صَالِحٍ الْمِصْرِيُّ: حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيَّاشٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ حَافِيَةً، فَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللَّهِ ﷺ، فَاسْتَفْتَيْتُهُ، فَقَالَ: «لَتَمْشِيَ وَلَتَرْكَبَ».

[4251] 12 - (...) It was narrated from Yazîd bin Abî Ḥabîb, that Abul-Khair narrated to him from 'Uqbah bin 'Âmir Al-Juhani, that he said: "My sister made a vow..." and he mentioned a *Hadîth* like that of Mufaḍḍal (no. 4250), but he did not mention in the *Hadîth*: "barefoot," and he added: "Abul-Khair did not leave 'Uqbah."

[٤٢٥١] ١٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّهُ قَالَ: نَذَرْتُ أُخْتِي. فَذَكَرَ بِمِثْلِ حَدِيثِ مُفَضَّلٍ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: حَافِيَةً، وَزَادَ: وَكَانَ أَبُو الْخَيْرِ لَا يُفَارِقُ عُقْبَةَ.

[4252] (...) Yazîd bin Abî Ḥabîb narrated a *Ḥadîth* like that of ‘Abdur-Razzâq (no. 4251) with this chain.

[٤٢٥٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَابْنُ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا رَوْحُ ابْنُ عُبَادَةَ: حَدَّثَنَا بْنُ جُرَيْجٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ أَنَّ يَزِيدَ ابْنَ أَبِي حَبِيبٍ أَخْبَرَهُ بِهَذَا الْإِسْنَادِ. مِثْلَ حَدِيثِ عَبْدِ الرَّزَّاقِ.

Chapter 5. Expiation For Breaking A Vow

(المعجم ٥) - (بَابُ فِي كَفَّارَةِ النَّذْرِ)
(التحفة ٥)

[4253] 13 - (1645) It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh ﷺ said: “The expiation for breaking a vow is *Kafâratul-Yamîn* (the expiation for breaking an oath).”

[٤٢٥٣] ١٣ - (١٦٤٥) وَحَدَّثَنِي هَرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى وَأَحْمَدُ بْنُ عِيسَى - قَالَ يُونُسُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عُلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

27. The Book Of Oaths

١٢ - (المعجم ٢٧) - كتاب الأيمان

(التحفة ...)

Chapter 1. The Prohibition Of Swearing By Something Other Than Allâh

(المعجم ١) - (بَابُ النَّهْيِ عَنِ الْحَلْفِ

بِغَيْرِ اللَّهِ تَعَالَى) (التحفة ٦)

[4254] 1 - (1646) It was narrated from Sâlim bin ‘Abdullâh, that his father said: “I heard ‘Umar bin Al-Khaṭṭâb say: ‘The Messenger of Allâh ﷺ said: “Allâh, may He be exalted, forbids you to swear by your fathers.”

‘Umar said: “By Allâh, I have not sworn by them since I heard the Messenger of Allâh ﷺ forbid that, whether on my own behalf or narrating it from someone else.”

[٤٢٥٤] ١ - (١٦٤٦) حَدَّثَنِي أَبُو

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ».

قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، ذَاكِرًا وَلَا آثِرًا.

[4255] 2 - (...) A similar report (as no. 4254) was narrated from Az-Zuhrî with this chain, except that in the *Hadîth* of ‘Uqail it says: “I have not sworn by them since I heard the Messenger of Allâh ﷺ forbidding it, and I have not spoken of it.” He did not say: “Whether on my own behalf or narrating it from someone else.”

[٤٢٥٥] ٢ - (...) حَدَّثَنِي عَبْدُ

الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ عُقَيْلٍ: مَا حَلَفْتُ بِهَا

مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْهَا،
وَلَا تَكَلَّمْتُ بِهَا، وَلَمْ يَقُلْ: ذَاكِرًا وَلَا
آثِرًا.

[4256] (...) It was narrated from Sâlim that his father said: "The Prophet ﷺ heard 'Umar swearing by his father..." a report like that of Yûnus and Ma'mar (no. 4254, 4255).

[٤٢٥٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيَّ ﷺ عُمَرَ وَهُوَ يَحْلِفُ بِأَبِيهِ، بِمِثْلِ رِوَايَةِ يُونُسَ وَمَعْمَرَ.

[4257] 3 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ caught up with 'Umar bin Al-Khattâb among a group of riders when 'Umar was swearing by his father, and the Messenger of Allâh ﷺ told them not to do that and said: "Allâh forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allâh or else remain silent."

[٤٢٥٧] ٣- (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ، وَعُمَرُ يَحْلِفُ بِأَبِيهِ، فَتَنَادَاهُمُ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمُ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ».

[4258] 4 - (...) A similar report (as no. 4257) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٢٥٨] ٤- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى - وَهُوَ الْقَطَّانُ، عَنْ غُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي يَشْرُ بْنُ هَلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا

أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ؛ وَحَدَّثَنَا
ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ
إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ
وَابْنُ أَبِي ذُئْبٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَابْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ،
عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ،
كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِمِثْلِ
هَذِهِ الْقِصَّةِ عَنِ النَّبِيِّ ﷺ.

[4259] (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ said: ‘Whoever wants to swear, let him not swear by anything but Allâh.’ The Quraish used to swear by their fathers.” But he said: “Do not swear by your fathers.”

[٤٢٥٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى
وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ:
حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ عَبْدِ
اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ حَالِفًا فَلَا يَخْلِفُ
إِلَّا بِاللَّهِ»، وَكَانَتْ قُرَيْشٌ تَخْلِفُ بِأَبَائِهَا،
فَقَالَ: «لَا تَخْلِفُوا بِأَبَائِكُمْ».

Chapter 2. Whoever Swears By Al-Lât And Al-‘Uzza, Let Him Say *Lâ Ilâha Illallâh*

[4260] 5 - (1647) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever among you swears and says in his oath ‘By al-Lât,’ let him say *Lâ Ilâha Illallâh*. And whoever says

(المعجم ٢) - (بَابُ مَنْ حَلَفَ بِاللَّاتِ
وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ)
(التحفة ٧)

[٤٢٦٠] ٥ - (١٦٤٧) حَدَّثَنِي أَبُو
الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ؛
وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ:

to his companion: 'Come, I will gamble with you,' let him give charity."

[4261] (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 4260), and the *Hadîth* of Ma'mar is like the *Hadîth* of Yûnus, except that he said: "Let him give something in charity." In the *Hadîth* of Al-Awzâ'î it says: "Whoever swears by al-Lât and Al-'Uzza."

Abû Al-Huşain Muslim said: This phrase - meaning: "Come, I will gamble with you" - was not narrated by anyone except Az-Zuhrî. Az-Zuhrî had approximately ninety phrases which he narrated from the Prophet ﷺ and no one else narrated them with any reliable chain of narrators.

[4262] 6 - (1648) It was narrated that 'Abdur-Rahmân bin Samurah said: "The Messenger of Allâh ﷺ said: 'Do not swear by false gods or by your fathers.'"

أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ، فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ، فَلْيَتَصَدَّقْ».

[٤٢٦١] (...) وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَحَدِيثُ مَعْمَرٍ مِثْلُ حَدِيثِ يُونسَ، غَيْرَ أَنَّهُ قَالَ «فَلْيَتَصَدَّقْ بِشَيْءٍ»، وَفِي حَدِيثِ الْأَوْزَاعِيِّ «مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّى».

قَالَ أَبُو الْحُسَيْنِ مُسْلِمٌ: هَذَا الْحَرْفُ، يَعْنِي قَوْلُهُ: «تَعَالَ أَقَامِرُكَ فَلْيَتَصَدَّقْ» لَا يَرْوِيهِ أَحَدٌ، غَيْرُ الزُّهْرِيِّ، قَالَ: وَلِلزُّهْرِيِّ نَحْوٌ مِنْ تِسْعِينَ حَرْفًا يَرْوِيهِ عَنِ النَّبِيِّ ﷺ، لَا يُشَارِكُهُ فِيهِ أَحَدٌ بِأَسَانِيدٍ جَيِّدَةٍ.

[٤٢٦٢] ٦ - (١٦٤٨) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِالطَّوَاغِي وَلَا بِآبَائِكُمْ».

Chapter 3. It Is Recommended For The One Who Swears An Oath Then Sees That Something Else Is Better Than It, To Do That Which Is Better And Offer Expiation For His Oath

[4263] 7 - (1649) It was narrated that Abû Mûsâ Al-Asha'ri said: "I came to the Prophet ﷺ among a group of the Asha'ris to ask him for mounts. He said: 'By Allâh, I will not give you mounts, and I do not have anything to give you as mounts.' As much time as Allâh willed passed, then some camels were brought, and he ordered that we be given three camels with white humps. When we set out we said" - or "we said to one another" - 'Allâh will not bless us. We came to the Messenger of Allâh ﷺ to ask him for mounts and he swore that he would not give us mounts, then he gave us mounts.'" So they went to him and told him, and he said: "It was not me who gave you mounts, rather Allâh gave you mounts. By Allâh, if Allâh wills, I do not swear an oath then see something better than that, but I expiate my oath and do that which is better."

[4264] 8 - (...) It was narrated that Abû Mûsâ said: "My companions sent me to the

(المعجم ٣) - (بَابُ نَدَبٍ مِنْ حَلْفٍ يَمِينًا، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، أَنْ يَأْتِيَ الَّذِي هُوَ خَيْرٌ، وَيَكْفِرُ عَنْ يَمِينِهِ)
(التحفة ٨)

[٤٢٦٣] ٧ - (١٦٤٩) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَيَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ - وَاللَّفْظُ لِحَلْفٍ - قَالُوا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللَّهِ! لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» قَالَ: فَلَيْتُنَا مَا شَاءَ اللَّهُ، ثُمَّ أَتَيْتُ بَابِلَ، فَأَمَرَ لَنَا بِثَلَاثِ ذَوْدٍ غُرِّ الذَّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا - أَوْ قَالَ بَعْضُنَا لِبَعْضٍ -: لَا يَبَارِكُ اللَّهُ لَنَا، أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ حَمَلَنَا، فَأَتَوَهُ فَأَخْبَرُوهُ، فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي، وَاللَّهِ! إِنْ شَاءَ اللَّهُ، لَا أَخْلِفُ عَلَى يَمِينٍ ثُمَّ أَرَى خَيْرًا مِنْهَا، إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ».

[٤٢٦٤] ٨ - (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ

Messenger of Allāh ﷺ to ask him for mounts for them, because they were with him in the army of hardship - meaning, the campaign to Tabūk. I said: 'O Prophet of Allāh, my companions have sent me to you, so that you might give them mounts.' He said: 'By Allāh, I will not give you anything to ride.' It so happened that I came to him when he was angry and I did not realize it. So I went back saddened by the refusal of the Messenger of Allāh ﷺ, and I was worried that the Messenger of Allāh ﷺ was upset with me. So I went back to my companions and told them what the Messenger of Allāh ﷺ had said. Only a short time passed, then I heard Bilāl calling: 'O 'Abdullāh bin Qais!' So I answered him, and he said: 'Go to the Messenger of Allāh ﷺ, he is calling you.' When I came to the Messenger of Allāh ﷺ, he said: 'Take this pair and this pair and this pair' - six camels that he had bought from Sa'd at that time. 'Take them to your companions and say: "Allāh" - or "the Messenger of Allāh ﷺ" - has provided you with these mounts so ride them."

Abû Mûsâ said: "So I took them to my companions and I said: 'The Messenger of Allāh ﷺ has given you these to ride, but by Allāh I will not leave you until some of you come with me to one who heard what the Messenger of

الْهَمْدَانِي - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ ﷺ أَسْأَلُهُ لَهُمُ الْخُمَلَانَ، إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ - وَهِيَ غَزْوَةُ تَبُوكَ - قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ: «وَاللَّهِ! لَا أَحْمِلُكُمْ عَلَى شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضَبَانٌ وَلَا أَشْعُرُ، فَرَجَعْتُ حَزِينًا مِنْ مَنَعَ رَسُولُ اللَّهِ ﷺ، وَمِنْ مَخَافَةٍ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ قَدْ وَجَدَ فِي نَفْسِهِ عَلَيَّ، فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ، فَلَمْ أَتُبَّ إِلَّا سُوءَةً إِذْ سَمِعْتُ بِلَالًا يُنَادِي: أَيُّ عَبْدٍ لِلَّهِ بْنِ قَيْسٍ! فَأَجَبْتُهُ، فَقَالَ: أَحِبَّ رَسُولَ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «خُذْ هَذَيْنِ الْقَرِينَيْنِ، وَهَذَيْنِ الْقَرِينَيْنِ، وَهَذَيْنِ الْقَرِينَيْنِ، - لَيْسَتْ أَبْعَرَةُ ابْنَاءَهُنَّ حَبِيبَتِي مِنْ سَعْدٍ - فَانْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ، فَقُلْ: إِنَّ اللَّهَ - أَوْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ - يَحْمِلُكُمْ عَلَى هَؤُلَاءِ، فَارْكَبُوهُنَّ».

قَالَ أَبُو مُوسَى: فَانْطَلَقْتُ إِلَى

Allâh ﷺ said, when I asked him (for mounts) for you and he refused at first, then he gave them to me after that. Do not think that I have told you anything that he did not say.' They said to me: 'By Allâh, you are truthful in our opinion, but we will do what you wish.'" So Abû Mûsâ went with a group of them until they came to those who had heard what the Messenger of Allâh ﷺ had said when he refused to respond to their request, then gave them something after that, and they told them the same as Abû Mûsâ had told them.

أَصْحَابِي بِهِنَّ، فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ عَلَى هَؤُلَاءِ، وَلَكِنْ، وَاللَّهِ لَا أَدْعُكُمْ حَتَّى يَنْطَلِقَ مَعِيَ بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَ رَسُولِ اللَّهِ ﷺ، حِينَ سَأَلْتُهُ لَكُمْ، وَمَنْعَهُ فِي أَوَّلِ مَرَّةٍ، ثُمَّ إِعْطَاهُ إِيَّايَ بَعْدَ ذَلِكَ، لَا تَنْظُنُّوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ، فَقَالُوا لِي: وَاللَّهِ! إِنَّكَ عِنْدَنَا لَمُصَدِّقٌ، وَلَنْفَعَلَنَّ مَا أَحْبَبْتَ، فَانْطَلَقَ أَبُو مُوسَى بِبَنِيهِ مِنْهُمْ، حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ وَمَنْعَهُ إِيَّاهُمْ، ثُمَّ إِعْطَاهُمْ بَعْدَ، فَحَدَّثُوهُمْ بِمَا حَدَّثْتُهُمْ بِهِ أَبُو مُوسَى، سَوَاءً.

[4265] 9 - (...) Ayyûb said: "The *Hadîth* of Al-Qâsim is better known to me than the *Hadîth* of Abû Qilâbah. He said: 'We were with Abû Mûsâ and he called for his food, and there was some chicken there. A man from Banû Taimullâh came in who was of reddish complexion and looked like a freed slave. He said: "Come and join me." The man hesitated, so he said: "Come, for I saw the Messenger of Allâh ﷺ eating this." The man said: "I saw it eating something and I found it repugnant, and I swore that I would not eat it." He said: "Come, I will tell you something about that (the oath)." "I came to the Messenger of

[٤٢٦٥] ٩- (...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَبِي ثَيْبٍ، عَنْ أَبِي قِلَابَةَ وَعَنِ الْقَاسِمِ بْنِ عَاصِمٍ، عَنْ زُهْدَمِ الْجَرْمِيِّ قَالَ أَيُّوبُ: وَأَنَا لِحَدِيثِ الْقَاسِمِ أَخْفَظُ مِنِّي لِحَدِيثِ أَبِي قِلَابَةَ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى، فَدَعَا بِمَا يَدِيهِ وَعَلَيْهَا لَحْمٌ دَجَاجٌ، فَدَخَلَ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ، أَحْمَرٌ، شَبِيهُ بِالْمَوَالِي، فَقَالَ لَهُ: هَلُمَّ فَتَلَكَّا فَقَالَ: هَلُمَّ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ، فَقَالَ الرَّجُلُ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدِرْتُهُ، فَحَلَفْتُ أَنْ لَا

Allâh ﷺ with a group of Ash'arîs to ask him for mounts, and he said: 'By Allâh, I will not give you mounts, and I have nothing to give to you as mounts.' As much time passed as Allâh willed, then some spoils of war consisting of camels, was brought to the Messenger of Allâh ﷺ. He called us, and ordered that we be given five of the camels with white humps. When we set out, we said to one another: 'We made the Messenger of Allâh ﷺ forget his oath, and we will not be blessed.' So we went back to him and said: 'O Messenger of Allâh, we came to you and asked you for mounts, and you swore that you would not give us mounts, then you gave us mounts. Did you forget, O Messenger of Allâh?' He said: 'By Allâh, if Allâh wills, I do not swear an oath then see that something else is better than it, but I do that which is better and offer expiation. Go, for it is Allâh Who has given you mounts.'"

[4266] (...) It was narrated that Zahdam Al-Jarmî said: "There was love and brotherhood between this clan of Jarm and the Ash'arîs. We were with Abû Mûsâ Al-Ash'arî, and some food containing chicken was brought to him..." and he narrated something similar (as *Hadîth* no. 4265).

أَطْعَمَهُ، فَقَالَ: هَلُمَّ أَحَدُكَ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللَّهِ! لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ» فَلَبِسْنَا مَا شَاءَ اللَّهُ، فَأَتَيْ رَسُولَ اللَّهِ ﷺ بِنَهَبٍ إِبِلٍ، فَدَعَا بِنَا، فَأَمَرَ لَنَا بِخُمْسِ ذَوْدِ غُرِّ الذَّرَى، قَالَ: فَلَمَّا انْطَلَقْنَا، قَالَ بَعْضُنَا لِبَعْضٍ: أَعَفَلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ، لَا يُبَارِكُ لَنَا، فَرَجَعْنَا إِلَيْهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا أَتَيْنَاكَ نَسْتَحْمِلُكَ، وَإِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا، ثُمَّ حَمَلْتَنَا، أَفَنَسِيتَ؟ يَا رَسُولَ اللَّهِ، قَالَ: «إِنِّي، وَاللَّهِ! إِنْ شَاءَ اللَّهُ، لَا أَحْلِفُ عَلَى يَمِينٍ فَارَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا، فَانْطَلِقُوا، فَإِنَّمَا حَمَلَكُمْ اللَّهُ عَزَّ وَجَلَّ».

[٤٢٦٦] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زُهْدَمِ الْجَرْمِيِّ قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الْأَشْعَرِيِّينَ وَذُو إِخَاءٍ، فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقُرْبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمٌ دَجَاجٍ، فَذَكَرَ نَحْوَهُ.

[4267] (...) It was narrated that Zahdam Al-Jarmî said: "We were with Abû Mûsâ..." and they all narrated a *Hadîth* like that of Hammâd bin Zaid (no. 4265).

[٤٢٦٧] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حَجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، عَنْ إِسْمَاعِيلَ ابْنِ عُليَّةَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمِ الْجَرْمِيِّ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ التَّمِيمِيِّ، عَنْ زَهْدَمِ الْجَرْمِيِّ، وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ، عَنْ زَهْدَمِ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى، وَافْتَضَوْا جَمِيعًا الْحَدِيثَ بِمَعْنَى حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[4268] (...) Zahdam Al-Jarmî said: "I entered upon Abû Mûsâ when he was eating chicken..." and he quoted a *Hadîth* like theirs (no. 4264, 4265), and he added: "He (ﷺ) said: 'By Allâh, I did not forget it.'"

[٤٢٦٨] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الصَّبْعِيُّ -يَعْنِي ابْنَ حَزْنٍ-: حَدَّثَنَا مَطَرُ الْوَرَّاقُ: حَدَّثَنَا زَهْدَمُ الْجَرْمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ يَأْكُلُ لَحْمَ الدَّجَاجِ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ، وَزَادَ فِيهِ قَالَ: «إِنِّي، وَاللَّهِ! مَا نَسِيتُهَا».

[4269] 10 - (...) It was narrated that Abû Mûsâ Al-Aṣḥa'ri said: "We came to the Messenger of Allâh ﷺ to ask him for mounts, and he said: 'I do not have anything to give to you as

[٤٢٦٩] ١٠- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ ضُرَيْبِ بْنِ نُفَيْرٍ الْقُمَيْسِيِّ، عَنْ زَهْدَمِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ:

mounts, and by Allâh I will not give you mounts.’ Then the Messenger of Allâh ﷺ sent to us three camels with white humps. We said: ‘We came to the Messenger of Allâh ﷺ and asked him for mounts, and he swore that he would not give us mounts.’ So we went back to him and told him, and he said: ‘I do not swear an oath, then see that something else is better than it, but I do that which is better.’”

[4270] (...) It was narrated that Abû Mûsâ said: “We were on foot, then we came to the Prophet of Allâh ﷺ and asked him for mounts...” a *Hadîth* like that of Jarîr (no. 4269).

[4271] 11 - (1650) It was narrated that Abû Hurairah said: “A man came to the Prophet ﷺ late at night, then he went back to his family and found that his children had gone to sleep. His wife brought him his food, but he swore that he would not eat because of his children, then he decided to eat. He came to the Messenger of Allâh ﷺ and told him about that, and the Messenger of Allâh ﷺ said: ‘Whoever swears an oath then sees that something else is better than it, let him do that, and offer expiation for his oath.’”

أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ، فَقَالَ «مَا عِنْدِي مَا أَحْمِلُكُمْ، وَاللَّهِ مَا أَحْمِلُكُمْ» ثُمَّ بَعَثَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ بِثَلَاثَةِ ذَوْدِ بُقْعٍ الذَّرَى، فَقُلْنَا: إِنَّا أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لَا يَحْمِلَنَا، فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ، فَقَالَ: «إِنِّي لَا أَحْلِفُ عَلَى يَمِينٍ، أَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ اللَّيْلِي هُوَ خَيْرٌ».

[٤٢٧٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى التَّيْمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو السَّلِيلِ، عَنْ زَهْدَمٍ، يُحَدِّثُهُ عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَشَاءً، فَأَتَيْنَا نَبِيَّ اللَّهِ ﷺ نَسْتَحْمِلُهُ، يَنْحُو حَدِيثَ جَرِيرٍ.

[٤٢٧١] ١١ - (١٦٥٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: أَخْبَرَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَعْتَمَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ، ثُمَّ رَجَعَ إِلَى أَهْلِهِ فَوَجَدَ الصَّبِيَّةَ قَدْ نَامُوا، فَأَتَاهُ أَهْلُهُ بِطَعَامِهِ، فَحَلَفَ لَا يَأْكُلُ، مِنْ أَجْلِ صَبِيَّتِهِ، ثُمَّ بَدَأَ لَهُ فَأَكَلَ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِهَا، وَلْيُكْفِرْ عَنْ يَمِينِهِ».

[4272] 12 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever swears an oath, then sees that something else is better than it, let him offer expiation for his oath and do it."

[4273] 13 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath, then sees that something else is better than it, let him do that which is better, and offer expiation for his oath.'"

[4274] 14 - (...) Suhail narrated a *Hadîth* like that of Mâlik (no. 4272) with a different chain of narrators, (reporting the Messegnger of Allâh ﷺ saying: "Let him offer expiation for his oath and do that which is better."

[4275] 15 - (1651) It was narrated that Tamîm bin Ṭarafah said: "A man came to 'Adiyy bin Hâtîm and asked him for the price of a servant, or part of the price of a servant. He said: 'I do

[٤٢٧٢] ١٢ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَفْعَلْ».

[٤٢٧٣] ١٣ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا ابْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

[٤٢٧٤] ١٤ - (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ يَعْنَى ابْنَ بِلَالٍ، حَدَّثَنِي سُهَيْلٌ فِي هَذَا الْإِسْنَادِ بِمَعْنَى حَدِيثِ مَالِكٍ «فَلْيُكَفِّرْ يَمِينَهُ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

[٤٢٧٥] ١٥ - (١٦٥١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ يَعْْنَى ابْنَ رُفْعٍ، عَنْ تَمِيمِ بْنِ طَرْقَةَ قَالَ: جَاءَ سَائِلٌ إِلَى عَدِيِّ بْنِ حَاتِمٍ، فَسَأَلَهُ

not have anything to give you except my coat of mail and my helmet, but I will write to my family and tell them to give you these two things.' He did not accept that, and 'Adiyy got angry. He said: 'By Allāh, I will not give you anything!' Then the man accepted it, and he said: 'By Allāh, were it not that I heard the Messenger of Allāh ﷺ say: "Whoever swears an oath then sees something that is more favored by Allāh the Mighty and Sublime, than it, let him do that which is more favored by Allāh," I would not have broken my oath."

[4276] ١٦ - (...) It was narrated that 'Adiyy bin Hātim said: "The Messenger of Allāh ﷺ said: 'Whoever swears an oath, then sees that something else is better than it, let him do that which is better and ignore his oath.'"

[4277] 17 - (...) It was narrated from Tamīm At-Tā'ī that 'Adiyy said: "The Messenger of Allāh ﷺ said: 'If one of you swears an oath, then he sees something that is better than it, let him offer expiation for it then do that which is better than it.'"

نَفَقَةً فِي ثَمَنِ خَادِمٍ أَوْ فِي بَعْضِ ثَمَنِ خَادِمٍ، فَقَالَ: لَيْسَ عِنْدِي مَا أُعْطِيكَ إِلَّا دِرْعِي وَمَغْفِرِي، فَأَكْتُبْ إِلَيَّ أَهْلِي أَنْ يُعْطَوْكُهُمَا، قَالَ: فَلَمْ يَرْضَ، فَغَضِبَ عَدِيٌّ، فَقَالَ: وَاللَّهِ! لَا أُعْطِيكَ شَيْئًا، ثُمَّ إِنَّ الرَّجُلَ رَضِيَ، فَقَالَ: أَمَا وَاللَّهِ! لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتَقَى لِلَّهِ عَزَّ وَجَلَّ مِنْهَا، فَلْيَأْتِ التَّقْوَى» مَا حَنَنْتُ يَمِينِي.

[٤٢٧٦] ١٦ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرْقَةَ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَتْرِكْ يَمِينَهُ».

[٤٢٧٧] ١٧ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ - وَاللَّفْظُ لَابْنِ طَرِيفٍ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ الطَّائِيِّ، عَنْ عَدِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَلَفَ أَحَدُكُمْ عَلَى الْيَمِينِ،

فَرَأَى خَيْرًا مِنْهَا، فَلْيَكْفُرْهَا، وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

[4278] (...) It was narrated from ‘Adiyy bin Hâtim that he heard the Prophet ﷺ saying that (a *Hadîth* similar to no. 4277).

[٤٢٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ الطَّائِنِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ ذَلِكَ.

[4279] 18 - (...) It was narrated that Tamîm bin Ṭarafah said: “I heard ‘Adiyy bin Hâtim say, when a man came to him asking him for a hundred Dirham: ‘Are you asking me for a hundred Dirham when I am the son of Hâtim? By Allâh, I will not give it to you.’ Then he said: ‘Were it not that I heard the Messenger of Allâh ﷺ say: “Whoever swears an oath, then sees something better than it, let him do that which is better.”

[٤٢٧٩] ١٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ، وَأَتَاهُ رَجُلٌ يَسْأَلُهُ مِائَةَ دِرْهَمٍ، فَقَالَ: تَسْأَلُنِي مِائَةَ دِرْهَمٍ، وَأَنَا ابْنُ حَاتِمٍ؟ وَاللَّهِ! لَا أُعْطِيكَ ثُمَّ قَالَ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

[4280] (...) Tamîm bin Ṭarafah said: “I heard ‘Adiyy bin Hâtim, when a man asked him...” he mentioned a similar report (as no. 4279) and added: “You may have four hundred from me.”

[٤٢٨٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ قَالَ: سَمِعْتُ تَمِيمَ بْنَ طَرْفَةَ قَالَ: سَمِعْتُ عَدِيَّ ابْنَ حَاتِمٍ، أَنَّ رَجُلًا سَأَلَهُ فَذَكَرَ مِثْلَهُ، وَزَادَ: وَلَكَ أَرْبَعُمِائَةٍ فِي عَطَائِي.

[4281] 19 - (1652) ‘Abdur-Raḥmân bin Samurah said: “The Messenger of Allâh ﷺ said to

[٤٢٨١] ١٩ - (١٦٥٢) وَحَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ: حَدَّثَنَا

me: ‘O ‘Abdur-Raḥmân bin Samurah, do not seek authority, for if you are given it when you ask for it, you will be left on your own without the support of Allâh. But if you are given it without asking for it, you will be helped (by Allâh). If you swear to do something then see that something else is better than it, then offer expiation for your oath and do that which is better.’”

الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُمْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنُ سُمْرَةَ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى أَمْرٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ، وَاتَّبِ الْاَلَّذِي هُوَ خَيْرٌ». [انظر: ٤٧١٥]

[4282] (...) It was narrated from Al-Hasan, from ‘Abdur-Raḥmân bin Samurah, from the Prophet ﷺ with this chain (a *Hadīth* similar to no. 4281), but in the *Hadīth* of Al-Mu‘tamir from his father there is no mention of authority.

قَالَ أَبُو أَحْمَدَ الْجُلُودِيُّ: حَدَّثَنَا أَبُو الْعَبَّاسِ الْمَاسَرَجِيُّ: حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ بِهَذَا الْإِسْنَادِ. [٤٢٨٢] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ: وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةٍ وَيُونُسَ بْنِ عُبَيْدٍ وَهَشَامِ بْنِ حَسَّانَ فِي آخَرِينَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِ الْمُعْتَمِرِ عَنْ أَبِيهِ، ذِكْرُ الْإِمَارَةِ.

Chapter 4. An Oath Is Judged On The Intention Of The One Who Asks For It To Be Sworn

[4283] 20 - (1653) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Your oath is according to what your companion believes.'"

(المعجم ٤) - (بَابُ الْيَمِينِ عَلَى نِيَّةِ الْمُسْتَخْلِفِ) (التحفة ٩)

[٤٢٨٣] ٢٠ - (١٦٥٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ - قَالَ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ بْنُ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ، وَقَالَ عَمْرُو: حَدَّثَنَا هُشَيْمٌ ابْنُ بَشِيرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهِ صَاحِبُكَ»، وَقَالَ عَمْرُو «يُصَدِّقُكَ بِهِ صَاحِبُكَ».

[4284] 21 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The oath is according to the intention of the one who asks for it to be sworn.'"

[٤٢٨٤] ٢١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ هُرُونَ عَنْ هُشَيْمٍ، عَنْ عَبَادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَمِينُ عَلَى نِيَّةِ الْمُسْتَخْلِفِ».

Chapter 5. Saying: "If Allâh wills" When Swearing Oaths And At Other Times

[4285] 22 - (1654) It was narrated that Abû Hurairah said: "Sulaimân had sixty women and he said: 'I will go around to all of them tonight, and each of them will become pregnant, and each of them will give birth to a boy who will become a knight who will fight in the cause of Allâh.

(المعجم ٥) - (بَابُ الْإِسْتِثْنَاءِ فِي الْيَمِينِ وَغَيْرِهَا) (التحفة ١٠)

[٤٢٨٥] ٢٢ - (١٦٥٤) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ فَضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لِأَبِي الرَّبِيعِ - قَالَا: حَدَّثَنَا حَمَادٌ - وَهُوَ ابْنُ زَيْدٍ - : حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِسُلَيْمَانَ سِتُّونَ امْرَأَةً، فَقَالَ:

But none of them became pregnant except one, who gave birth to an malformed child.” The Messenger of Allāh ﷺ said: “If he had said: ‘If Allāh wills,’ each of them would have given birth to a boy who would become a knight who would fight in the cause of Allāh.”

لَا طُوفَ عَلَيْهِنَّ اللَّيْلَةُ، فَتَحْمِلُ كُلُّ وَاحِدَةٍ مِنْهُنَّ، فَلِدُّ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلَامًا فَارِسًا، يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا وَاحِدَةً، فَوَلَدَتْ نِصْفَ إِنْسَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ اسْتَشْتَى، لَوَلَدَتْ كُلُّ وَاحِدَةٍ مِنْهُنَّ غُلَامًا فَارِسًا، يُقَاتِلُ فِي سَبِيلِ اللَّهِ».

[4286] 23 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Sulaimân bin Dâwûd, the Prophet of Allāh, said: ‘Tonight I will go around to seventy women, each of whom will give birth to a boy who will fight in the cause of Allāh.’ His companion, or the Angel, said: ‘Say: “If Allāh wills.”’ But he did not say it, or he was caused to forget, and none of his women gave birth to a child except one, who gave birth to a deformed child.” The Messenger of Allāh ﷺ said: “If he had said: ‘If Allāh wills,’ he would not have broken his oath, and that would have been a means of attaining what he hoped for.”

[٤٢٨٦] ٢٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ ابْنُ دَاوُدَ نَبِيُّ اللَّهِ: لَا طَيْفَنَ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِغُلَامٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ، أَوِ الْمَلِكُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، وَكَسِيَ فَلَمْ تَأْتِ وَاحِدَةً مِنْ نِسَائِهِ، إِلَّا وَاحِدَةً جَاءَتْ بِشِقِّ غُلَامٍ»، قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَحْنُثْ، وَكَانَ دَرَكًا لَهُ فِي حَاجَتِهِ».

[4287] (...) A similar report (as no. 4286) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٤٢٨٧] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. مِثْلَهُ أَوْ نَحْوَهُ.

[4288] 24 - (...) It was narrated that Abû Hurairah said: "Sulaimân bin Dâwûd said: 'Tonight I will go around to seventy women and each of them will give birth to a boy who will fight in the cause of Allâh.' It was said to him: 'Say: "If Allâh wills,"' but he did not say it. He went around to them, but none of them gave birth except one woman, who gave birth to a malformed child." The Messenger of Allâh ﷺ said: "If he had said 'If Allâh wills,' he would not have broken his oath, and that could have been a means of fulfilling his wish."

[4289] 25 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Sulaimân bin Dâwûd said: 'Tonight I will go around to ninety women, and each of them will give birth to a knight who will fight in the cause of Allâh.' His companion said to him: 'Say "If Allâh wills."' But he did not say 'If Allâh wills,' and he went round to all of them. None of them became pregnant except one woman, who gave birth to a deformed child. By the One in Whose Hand is the soul of Muḥammad, if he had said 'If Allâh wills,' they would all have been knights, striving in the cause of Allâh."

[٤٢٨٨] ٢٤- (...) وَحَدَّثَنَا عَبْدُ

ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لِأَطِيفِنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً، تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا، يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَيَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، فَأَطَافَ بِهِنَّ، فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً، يَصِفُ إِنْسَانٍ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَخْنَثْ، وَكَانَ دَرَكًا لِحَاجَتِهِ».

[٤٢٨٩] ٢٥- (...) حَدَّثَنَا زُهَيْرُ

ابْنُ حَرْبٍ: حَدَّثَنِي شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لِأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلُّهَا تَأْتِي بِفَارِسٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ: قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ إِنْ شَاءَ اللَّهُ، فَطَافَ عَلَيْهِنَّ جَمِيعًا، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً، فَجَاءَتْ بِشِقِّ رَجُلٍ، وَابْنُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ».

[4290] (...) A similar report (as no. 4289) was narrated from Abû Az-Zinnâd with this chain, except that he said: "They all would have borne a boy who would strive in the cause of Allâh, may He be exalted."

Chapter 6. The Prohibition Of Persisting In An Oath That Will Harm The Family Of The One Who Swears It, So Long As Not Persisting In It Does Not Involve Anything Unlawful

[4291] 26 - (1655) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He mentioned a number of *Aḥādīth* including the following: "The Messenger of Allâh ﷺ said: 'By Allâh, if one of you persist in an oath concerning his family, that is more sinful before Allâh than offering the expiation that has been enjoined by Allâh.'"

Chapter 7. The Vow Of A Disbeliever, And What He Should Do About It If He Becomes A Muslim

[4292] 27 - (1656) It was narrated from Ibn 'Umar that 'Umar said: "O Messenger of Allâh, during the *Jâhiliyyah* I vowed that I would spend a night in *I'tikâf* in *Al-Masjid Al-Ḥarâm*." He said: "Fulfill your vow."

[٤٢٩٠] (...) وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ يَهْدَا الْإِسْنَادَ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «كُلُّهَا تَحْمِلُ غَلَامًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى».

(المعجم ٦) - (بَابُ النَّهْيِ عَنِ الْإِصْرَارِ عَلَى الْيَمِينِ، فِيمَا يَتَأَذَى بِهِ أَهْلُ الْحَالِفِ، مِمَّا لَيْسَ بِحَرَامٍ)
(التحفة ١١)

[٤٢٩١] ٢٦ - (١٦٥٥) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! لَأَنْ يَلْجَأَ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ، أَوْ أَنَّهُ لَهٗ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ اللَّهُ».

(المعجم ٧) - (بَابُ نَذْرِ الْكَافِرِ، وَمَا يَفْعَلُ فِيهِ إِذَا أَسْلَمَ) (التحفة ١٢)

[٤٢٩٢] ٢٧ - (١٦٥٦) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى، وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُحْمَةِ - قَالُوا: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ

الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَغْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «فَأَوْفِ بِنَذْرِكَ».

[4293] (...) This *Hadīth* (which is similar to no. 4291) was narrated from Ibn ‘Umar. As for Abū Usamah and Ath-Thaqafi, their *Hadīth* mentions *I’tikâf* for one night. As for Shu‘bah, he said: “He obliged himself to spend a day in *I’tikâf*.” In the *Hadīth* there is no mention of a day or a night.

[٤٢٩٣] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي الثَّقَفِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا، عَنْ حَفْصِ بْنِ غِيَاثٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ حَفْصٌ مِنْ بَيْنِهِمْ: عَنْ عُمَرَ، بِهَذَا الْحَدِيثِ، أَمَّا أَبُو أُسَامَةَ وَالثَّقَفِيُّ فَفِي حَدِيثِهِمَا: اِغْتِكَافُ لَيْلَةٍ، وَأَمَّا فِي حَدِيثِ شُعْبَةَ فَقَالَ: جَعَلَ عَلَيْهِ يَوْمًا يَغْتَكِفُهُ، وَلَيْسَ فِي حَدِيثِ حَفْصٍ ذِكْرُ يَوْمٍ وَلَا لَيْلَةٍ.

[4294] 28 - (...) ‘Abdullâh bin ‘Umar narrated that ‘Umar bin Al-Khaṭṭâb asked the Messenger of Allâh ﷺ when he was in Al-Jir‘ânah, after he had come back from Aṭ-Ṭâ’if: “O Messenger of Allâh, during the *Jâhiliyyah* I

[٤٢٩٤] ٢٨- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: أَنَّ أَيُّوبَ حَدَّثَهُ: أَنَّ نَافِعًا حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ

vowed that I would spend a day in *I'tikâf* in *Al-Masjid Al-Harâm*. What do you think?" He said: "Go and spend a day in *I'tikâf*."

He said: "And the Messenger of Allâh ﷺ had given him a slave woman from the *Khums*, but when the Messenger of Allâh ﷺ freed the captives, 'Umar bin Al-Khaṭṭâb heard their voices saying: 'The Messenger of Allâh ﷺ has set us free.' He said: 'What is this?' They said: 'The Messenger of Allâh ﷺ has set the prisoners free.' 'Umar said: 'O 'Abdullâh, go to that slave woman and set her free.'"

حَدَّثَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ ﷺ، وَهُوَ بِالْجِعْرَانَةِ، بَعْدَ أَنْ رَجَعَ مِنَ الطَّائِفِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ يَوْمًا فِي الْمَسْجِدِ الْحَرَامِ، فَكَيْفَ تَرَى؟ قَالَ: «أَذْهَبْ فَأَعْتَكِفْ يَوْمًا».

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أَعْطَاهُ جَارِيَةً مِنَ الْخُمْسِ، فَلَمَّا أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ أَصْوَاتَهُمْ يَقُولُونَ: أَعْتَقَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: مَا هَذَا؟ فَقَالُوا: أَعْتَقَ رَسُولُ اللَّهِ ﷺ سَبَايَا النَّاسِ، فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ! أَدْهَبْ إِلَى تِلْكَ الْجَارِيَةِ فَخَلِّ سَبِيلَهَا.

[4295] (...) It was narrated that Ibn 'Umar said: "When the Prophet ﷺ came back from Hunain, 'Umar asked the Messenger of Allâh ﷺ about a vow that he had made during the *Jâhiliyyah*, to observe *I'tikâf* for one day." Then he mentioned a *Hadîth* like that of Jarîr bin Hâzim (no. 4294).

[٤٢٩٥] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي ثَوْبٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا قَتَلَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، سَأَلَ عُمَرَ رَسُولَ اللَّهِ ﷺ عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ، اعْتَكَافَ يَوْمٍ، ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ جَرِيرِ بْنِ حَازِمٍ.

[4296] (...) It was narrated that Nâfi' said: "Mention was made in the presence of Ibn 'Umar of the 'Umrah of the Messenger of Allâh ﷺ from Al-Jir'ânah. He

[٤٢٩٦] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو ثَوْبٍ عَنْ نَافِعٍ قَالَ: ذَكَرَ عِنْدَ ابْنِ عُمَرَ: عُمْرَةُ

said: 'He did not perform 'Umrah from there.' He said: 'And 'Umar had made a vow during the *Jâhiliyyah* to observe *I'tikâf* for one night.'" Then he mentioned a *Hadîth* like that of Jarîr bin Hâzim and Ma'mar, from Ayyûb (no. 4294, 4295).

[4297] (...) This *Hadîth* about vows was narrated from Ibn 'Umar (a *Hadîth* similar to no. 4294). In both their *Aḥadîth* it mentions *I'tikâf* for one day.

Chapter 8. Treatment Of Slaves, And The Expiation Of One Who Slaps His Slave

[4298] 29 - (1657) It was narrated that Zadân bin Abî 'Umar said: "I came to Ibn 'Umar who had freed a slave. He picked up a stick or something from the ground and said: 'There is no more reward in it than the equivalent of this, but I heard the Messenger of Allâh ﷺ say: "Whoever slaps his slave or beats him, his expiation is to manumit him."'

رَسُولُ اللَّهِ ﷺ مِنَ الْجِعْرَانَةِ، فَقَالَ: لَمْ يَغْتَمِرْ مِنْهَا، قَالَ: وَكَانَ عُمَرُ نَذَرَ اعْتِكَافَ لَيْلَةٍ فِي الْجَاهِلِيَّةِ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ جَرِيرِ بْنِ حَازِمٍ وَمَعْمَرٍ، عَنْ أَيُّوبَ.

[٤٢٩٧] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِهَذَا الْحَدِيثِ فِي النَّذْرِ، وَفِي حَدِيثِهِمَا جَمِيعًا: اعْتِكَافٌ يَوْمَ.

(المعجم ٨) - (بَابُ صَحْبَةِ الْمَمَالِكِ، - وَكَفَّارَةُ مَنْ لَطَمَ عَبْدَهُ)
(التحفة ١٣)

[٤٢٩٨] ٢٩ - (١٦٥٧) حَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ زَادَانَ أَبِي عُمَرَ قَالَ: أَتَيْتُ ابْنَ عُمَرَ، وَقَدْ أَعْتَقَ مَمْلُوكًا، قَالَ: فَأَخَذَ مِنَ الْأَرْضِ عُودًا أَوْ شَيْئًا، فَقَالَ: مَا فِيهِ مِنَ الْأَجْرِ مَا يَسْوِي هَذَا، إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ».

[4299] 30 - (...) It was narrated from Zadân that Ibn ‘Umar called a slave of his and he saw marks on his back. He said to him: “Have I caused you pain?” He said: “No.” He said: “You are free.”

Then he picked up something from the ground and said: “I will not have any reward for it, not even the weight of this. I heard the Messenger of Allâh ﷺ say: ‘Whoever beats a slave without him having done anything to deserve it, or slaps him, his expiation is to manumit him.’”

[4300]... - (...) It was narrated from Firâs with the chain of Shu‘bah and Abû ‘Awânah (a *Hadîth* similar to no. 4299). As for the *Hadîth* of Ibn Mahdî, it says: “Without him having done anything to deserve it”. In the *Hadîth* of Waki‘ it says: “Whoever slaps his slave” and does not mention “Without him having done anything to deserve it.”

[4301] 31 - (1658) It was narrated that Mu‘âwiyah bin Suwaid said: “I slapped a freed slave of ours and he ran away. Then I came just before *Zuhr* and prayed behind my father. He called him, and called for me, then he said: ‘Do to him what he

[٤٢٩٩] ٣٠- (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ قَالَ: سَمِعْتُ ذُكْوَانَ يُحَدِّثُ عَنْ زَادَانَ: أَنَّ ابْنَ عُمَرَ دَعَا بِغُلَامٍ لَهُ، فَأَرَأَى بِظَهْرِهِ أَثَرًا، فَقَالَ لَهُ: أَوْجَعْتِكَ؟ قَالَ: لَا، قَالَ: فَأَنْتَ عَتِيقٌ.

قَالَ: ثُمَّ أَخَذَ شَيْئًا مِنَ الْأَرْضِ فَقَالَ: مَا لِي فِيهِ مِنَ الْأَجْرِ مَا يَزِنُ هَذَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ. أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ».

[٤٣٠٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ فِرَاسٍ بِإِسْنَادٍ شُعْبَةَ وَأَبِي عَوَّانَةَ، أَمَّا حَدِيثُ ابْنِ مَهْدِيٍّ فَذَكَرَ فِيهِ «حَدًّا لَمْ يَأْتِهِ»، وَفِي حَدِيثِ وَكِيعٍ «مَنْ لَطَمَ عَبْدَهُ» وَلَمْ يَذْكُرِ الْحَدَّ.

[٤٣٠١] ٣١- (١٦٥٨) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ قَالَ: لَطَمْتُ

did to you,' but he let me go. Then he said: 'At the time of the Messenger of Allâh ﷺ, we Banû Muqarrin had only one servant. One of us slapped her and news of that reached the Prophet ﷺ. He said: 'Manumit her.' They said: 'They do not have any other servant.' He said: 'Then let them keep her, and when they no longer need her, they should let her go.'"

[4302] 32 - (...) It was narrated that Hilâl bin Yasâf said: "An old man got angry and slapped a servant of his. Suwaid bin Muqarrin said to him: 'Could you not find any part other than her face? I remember when I was the seventh of seven sons of Banû Muqarrin and we had no servant but one woman. The youngest of us slapped her and the Messenger of Allâh ﷺ commanded us to manumit her.'"

[4303] (...) It was narrated that Hilâl bin Yasâf said: "We used to sell cloth in the house of Suwaid bin Muqarrin, the brother of An-Nu'mân bin Muqarrin. A slave woman came out and said something to one of us, and he slapped her and Suwaid got angry..." a *Hadîth* like that of Ibn Idrîs (no. 4302).

مَوْلَى لَنَا فَهَرَبْتُ، ثُمَّ جِئْتُ قُبَيْلَ الظُّهْرِ، فَصَلَّيْتُ خَلْفَ أَبِي، فَدَعَاهُ وَدَعَانِي، ثُمَّ قَالَ: امْتَسِلْ مِنْهُ، فَعَقَا، ثُمَّ قَالَ: كُنَّا بَنِي مُقَرَّرٍ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، لَيْسَ لَنَا إِلَّا خَادِمٌ وَاحِدَةٌ، فَلَطَمَهَا أَحَدُنَا، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ «أَعْرِقُوهَا» قَالُوا: لَيْسَ لَهُمْ خَادِمٌ غَيْرُهَا، قَالَ: «فَلْيَسْتَحْدِمْوَهَا، فَإِذَا اسْتَعْتَمُوا عَنْهَا، فَلْيُحْلُوا سَبِيلَهَا».

[٤٣٠٢] ٣٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: عَجَلَ شَيْخٌ فَلَطَمَ خَادِمًا لَهُ، فَقَالَ لَهُ سُؤدَدُ بْنُ مَقَرٍّ: عَجَزَ عَلَيْكَ إِلَّا حُرٌّ وَجْهَهَا؟ لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرَّرٍ، مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ، لَطَمَهَا أَضْعَفُنَا، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا.

[٤٣٠٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: كُنَّا نَبِيعُ الْبُرِّ فِي دَارِ سُؤدَدِ بْنِ مَقَرٍّ، أَخِي الثَّعْمَانِ بْنِ مَقَرٍّ، فَخَرَجَتْ جَارِيَةٌ، فَقَالَتْ لِرَجُلٍ مِنَّا كَلِمَةً،

فَلَطَمَهَا، فَعَضِبَ سُؤَيْدٌ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ إِدْرِيسَ.

[4304] 33 - (...) Shu‘bah narrated: “Muḥammad bin Al-Munkadir said to me: ‘What is your name?’ I said: ‘Shu‘bah.’ Muḥammad said: ‘Abū Shu‘bah Al-‘Irāqî narrated to me from Suwaid bin Muqarrin that someone slapped a slave woman of his. Suwaid said to him: Do you not know that hitting the face is unlawful? He said: I remember when I was the seventh of my brothers, with the Messenger of Allāh ﷺ, and we only had one servant. One of us went and slapped him, and the Messenger of Allāh ﷺ commanded us to manumit him.”

[4305] (...) It was narrated from Wahb bin Jarir: “Shu‘bah told us: ‘Muḥammad bin Al-Munkadir said to me: What is your name?’” And he mentioned a *Hadith* like that of ‘Abduṣ-Ṣamad (no. 4304).

[4306] 34 - (1659) It was narrated from Ibrāhīm At-Taimī that his father said: ‘Abū Mas‘ūd Al-Badrī said: “I was beating a slave of mine with a whip when I heard a voice behind me (saying): ‘You should realize, Abū Mas‘ūd!’ But I did not understand the voice because I was so angry. When he came close to me, I saw that it was

[٤٣٠٤] ٣٣- (...) وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ: قَالَ لِي مُحَمَّدُ بْنُ الْمُثَنَّى: مَا اسْمُكَ؟ قُلْتُ: شُعْبَةُ، فَقَالَ مُحَمَّدٌ: حَدَّثَنِي أَبُو شُعْبَةَ الْعِرَاقِيُّ، عَنْ سُؤَيْدِ بْنِ مَقْرِنٍ أَنَّ جَارِيَةَ لَهُ لَطَمَهَا إِنْسَانٌ، فَقَالَ لَهُ سُؤَيْدٌ: أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ؟ فَقَالَ: لَقَدْ رَأَيْتَنِي، وَإِنِّي لَسَابِعُ إِخْوَةٍ لِي، مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا خَادِمٌ غَيْرُ وَاحِدٍ، فَعَمَدَ أَحَدُنَا فَلَطَمَهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهُ.

[٤٣٠٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ وَهْبِ بْنِ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ: قَالَ لِي مُحَمَّدُ بْنُ الْمُثَنَّى: مَا اسْمُكَ؟ فَذَكَرَ بِمِثْلِ حَدِيثِ عَبْدِ الصَّمَدِ.

[٤٣٠٦] ٣٤- (١٦٥٩) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنُ زَيْادٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ: كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي:

the Messenger of Allâh ﷺ and he was saying: 'You should realize, Abû Mas'ûd! 'You should realize, Abû Mas'ûd!' I threw down the whip that was in my hand and he said: 'You should realize, Abû Mas'ûd, that Allâh has more power over you than you have over this slave.' I said: 'I will never beat a slave again after this.'"

[4307] (...) A similar *Hadîth* (as no. 4306) was narrated from Al-A'mash with this chain, except that in the *Hadîth* of Jarîr it says: "The whip fell from my hand, out of awe towards him."

[4308] 35 - (...) It was narrated that Abû Mas'ûd Al-Anṣarî said: "I was beating a slave of mine, and I heard a voice behind me (saying): 'You should realize, Abû Mas'ûd, that Allâh has more power over you than you have over him.' I turned around, and I saw the Messenger of Allâh ﷺ. I said: 'O Messenger of Allâh, he is

«اعْلَمْ أَبَا مَسْعُودٍ!» فَلَمْ أَفْهَمْ الصَّوْتِ مِنَ الْغَضَبِ، قَالَ: فَلَمَّا دَنَا مِنِّي، إِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقُولُ: «اعْلَمْ أَبَا مَسْعُودٍ! اعْلَمْ أَبَا مَسْعُودٍ!» قَالَ: فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي، فَقَالَ: «اعْلَمْ، أَبَا مَسْعُودٍ! أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيَّ هَذَا الْغُلَامُ» قَالَ: فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

[٤٣٠٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ وَهُوَ الْمَعْمَرِيُّ، عَنْ سُفْيَانَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَّانَةَ، كُلُّهُمْ عَنْ الْأَعْمَشِ بِإِسْنَادِ عَبْدِ الْوَاحِدِ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: فَسَقَطَ مِنْ يَدِي السَّوْطُ، مِنْ هَيْبَتِهِ.

[٤٣٠٨] ٣٥ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي، فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا: «اعْلَمْ، أَبَا

free for the Face of Allāh.’ He said: ‘If you had not done that, the Fire would have scorched you,’ or ‘the Fire would have touched you.’”

[4309] 36 - (...) It was narrated from Abû Mas’ûd that he was beating a slave of his, and he (the slave) started saying: “I seek refuge in Allāh.” He carried on beating him, so he said: “I seek refuge in the Messenger of Allāh, and he stopped beating him.” The Messenger of Allāh ﷺ said: “By Allāh, Allāh has more power over you than you have over him.” Then he set him free.

[4310] (...) It was narrated from Shu‘bah with this chain (a *Hadîth* similar to no. 4309), but he did not mention the words: “I seek refuge in Allāh, I seek refuge in the Messenger of Allāh.”

Chapter 9. Stern Warning Against Accusing A Slave Of Fornication

[4311] 37 - (1660) Abû Hurairah said: Abul-Qâsim ﷺ said: “Whoever accuses his slave of fornication, the *Hadd* punishment

مَسْعُودًا! اللَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ»
فَالْتَفَتْتُ فَإِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ:
يَا رَسُولَ اللَّهِ! هُوَ حُرٌّ لَوْجِهَ اللَّهِ، فَقَالَ:
«أَمَّا لَوْ لَمْ تَفْعَلْ، لَلْفَحَنكَ النَّارُ، أَوْ
لَمَسَّنَكَ النَّارُ».

[٤٣٠٩] ٣٦ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ
الْمُثَنَّى - قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ،
عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ
التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ أَنَّهُ
كَانَ يَضْرِبُ غُلَامَهُ، فَجَعَلَ يَقُولُ: أَعُوذُ
بِاللَّهِ، قَالَ: فَجَعَلَ يَضْرِبُهُ، فَقَالَ: أَعُوذُ
بِرَسُولِ اللَّهِ، فَتَرَكَهُ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «وَاللَّهِ! اللَّهُ أَقْدَرُ عَلَيْكَ مِنْكَ
عَلَيْهِ» قَالَ: فَأَعْتَقَهُ.

[٤٣١٠] (...) وَحَدَّثَنِيهِ بِشْرُ بْنُ
خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ،
عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ قَوْلَهُ:
أَعُوذُ بِاللَّهِ، أَعُوذُ بِرَسُولِ اللَّهِ.

(المعجم ٩) - (بَابُ التَّغْلِيظِ عَلَى مَنْ
قَذَفَ مَمْلُوكَهُ بِالزُّنَى) (التحفة ١٤)

[٤٣١١] ٣٧ - (١٦٦٠) وَحَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ
نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ:

will be carried out against him on the Day of Resurrection, unless he is as he said.”

حَدَّثَنَا أَبِي: حَدَّثَنَا فَضِيلُ ابْنِ غَزْوَانَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي نُعْمٍ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ عليه السلام: «مَنْ قَدَفَ مَمْلُوكَهُ بِالزُّنَا، يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ».

[4312]... - (...) It was narrated from Fuḍail bin Ghazwān (a *Hadīth* similar to no. 4311) with this chain. In their *Hadīth* it says: “I heard Abul-Qâsim عليه السلام, the Prophet of repentance.”

[٤٣١٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِ، كِلَاهُمَا عَنْ فَضِيلِ بْنِ غَزْوَانَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: سَمِعْتُ أَبَا الْقَاسِمِ عليه السلام، نَبِيَّ التَّوْبَةِ.

Chapter 10. Feeding A Slave What One Eats And Clothing Him As One Clothes Oneself, And Not Burdening Him With More Than He Can Bear

[4313] 38 - (1661) It was narrated that Al-Ma'rûr bin Suwaid said: “We passed by Abû Dharr in Ar-Rabadhah. He was wearing a *Burd* and his slave was wearing something similar. We said: ‘O Abû Dharr, if you put them together it would be a *Hullah*.’ He said: ‘There was an exchange of words between myself and one of my brothers whose mother was a non-Arab, and I insulted him because of his mother. He complained about

(المعجم ١٠) - (بَابُ إِطْعَامِ الْمَمْلُوكِ مَا يَأْكُلُ، وَالْبَاسَةَ مَا يَلْبَسُ، وَلَا يَكْلِفُهُ مَا يَغْلِبُهُ) (التحفة ١٥)

[٤٣١٣] ٣٨- (١٦٦١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمُعَرُّورِ بْنِ سُوَيْدٍ قَالَ: مَرَرْنَا بِأَبِي ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ بُرْدٌ وَعَلَى غُلَامِهِ مِثْلُهُ، فَقُلْنَا: يَا أَبَا ذَرٍّ! لَوْ جَمَعْتَ بَيْنَهُمَا كَانَتْ حُلَّةً، فَقَالَ: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنْ إِخْوَانِي كَلَامٌ، وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَيَّرْتُهُ بِأُمِّهِ، فَشَكَانِي إِلَى النَّبِيِّ عليه السلام، فَلَقِيتُ النَّبِيَّ عليه السلام، فَقَالَ: «يَا

me to the Prophet ﷺ, then I met the Prophet ﷺ and he said: “O Abû Dharr, you are a man in whom there is some ignorance.” I said: “O Messenger of Allâh, if someone insults people, they will insult his father and mother.” He said: “O Abû Dharr, you are a man in whom there is some ignorance. They are your brothers whom Allâh has placed under your control, so feed them what you eat, and clothe them with what you wear, and do not burden them with more than they can bear; if you do burden them, then help them.”

[4314] 39 - (...) It was narrated from Al-A'mash (a *Hadîth* similar to no. 4313) with this chain. In the *Hadîth* of Zuhair and Abû Mu'âwiyah after the words “You are a man in whom there is some ignorance” it adds: “I said: ‘Even up to this time of old age?’ He said: ‘Yes.’” In the *Hadîth* of Abû Mu'âwiyah it says: “Yes, even up to this time of old age.” In the *Hadîth* of 'Eisâ it says: “If he burdens him with more than he can bear, let him sell him.” In the *Hadîth* of Zuhair it says: “Let him help him with it.” In the *Hadîth* of Abû Mu'âwiyah it does not say: “Let him sell him” or “let him help him.” It ends with the words “and do not burden him with more than he can bear.”

أَبَا ذَرٍّ! إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ سَبَّ الرَّجَالَ سَبَّوْا أَبَاهُ وَأُمَّهُ، قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ، هُمْ إِخْوَانُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَاطْعُمُوهُمْ مِمَّا تَأْكُلُونَ، وَأَلْبِسُوهُمْ مِمَّا تَلْبَسُونَ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ».

[٤٣١٤] ٣٩- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ زُهَيْرٍ وَأَبِي مُعَاوِيَةَ بَعْدَ قَوْلِهِ: «إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ» قَالَ: قُلْتُ: عَلَى حَالِ سَاعَتِي مِنَ الْكِبَرِ؟ قَالَ «نَعَمْ»، وَفِي رَوَايَةِ أَبِي مُعَاوِيَةَ «نَعَمْ، عَلَى حَالِ سَاعَتِكَ مِنَ الْكِبَرِ»، وَفِي حَدِيثِ عَيْسَى «فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَبِعْهُ»، وَفِي حَدِيثِ زُهَيْرٍ «فَلْيَبِعْهُ عَلَيْهِ»، وَلَيْسَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ «فَلْيَبِعْهُ» وَلَا «فَلْيَبِعْهُ»، انْتَهَى عِنْدَ قَوْلِهِ: «وَلَا يُكَلِّفُهُ مَا يَغْلِبُهُ».

[4315] 40 - (...) It was narrated that Al-Ma'rûr bin Suwaid said: "I saw Abû Dharr wearing a *Hullah* and his slave was wearing something similar. I asked him about that and he said that he had insulted a man at the time of the Messenger of Allâh ﷺ, criticizing him because of his mother. The man went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said: 'You are a man in whom there is still some ignorance. (They are) your brothers and servants whom Allâh has placed under your control, so whoever has his brother under his control, let him feed him what he eats and clothe him with what he wears. And do not burden them with more than they can bear, and if you do that, then help them.'"

[4316] 41 - (1662) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A slave is entitled to his food and clothing, and he should not be burdened except with that which he can bear."

[4317] 42 - (1663) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٤٣١٥] ٤٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الْأَحْدَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ وَعَلَيْهِ حُلَّةٌ وَعَلَى غَلَامِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذَلِكَ؟ قَالَ: فَذَكَرَ أَنَّهُ سَابَّ رَجُلًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَغَيَّرَهُ بِأَمِّهِ، قَالَ: فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ أَمْرُو فَيْكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ وَخَوَلَاكُمُ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ عَلَيْهِ».

[٤٣١٦] ٤١ - (١٦٦٢) وَحَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنُ سَرْجٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرٍو بْنُ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الْأَشَّجِّ حَدَّثَهُ، عَنِ الْعَجَلَانِ مَوْلَى فَاطِمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يَكْلَفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ».

[٤٣١٧] ٤٢ - (١٦٦٣) حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ

“When the servant of any one of you brings food which he had looked, worked hard and endured heat and smoke, let him invite him to eat with him, and if the food runs a little short, he should still put a morsel or two of it in his hand.”

مُوسَى بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ، وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ، فَلْيُقْعِدْهُ مَعَهُ، فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مُشْفُوهاً قَلِيلاً، فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ» قَالَ دَاوُدُ: يَغْنِي لُقْمَةً أَوْ لُقْمَتَيْنِ.

Chapter 11. The Reward Of A Slave Who Is Sincere Towards His Master And Worships Allâh Properly

(المعجم ١١) - (بَابُ ثَوَابِ الْعَبْدِ وَأَجْرِهِ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ) (التحفة ١٦)

[4318] 43 - (1664) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If a slave is sincere towards his master and worships Allâh properly, he will have a twofold reward."

[٤٣١٨] ٤٣ - (١٦٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ».

[4319] (...) A *Hadîth* similar to that of Mâlik (4318) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٤٣١٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، كُلُّهُمَا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، جَمِيعًا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ.

[4320] 44 - (1665) It was narrated that Ibn Shihâb said: I heard Sa'eed bin Al-Mûsâyyab say: 'Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The faithful slave will have two rewards.' By the One in Whose Hand is the soul of Abû Hurairah, were it not for *Jihâd* in the cause of Allâh, *Hajj* and honoring my mother, I would have liked to die a slave.

He said: "We heard that Abû Hurairah did not perform *Hajj* until his mother died, because he kept her company."

[٤٣٢٠] ٤٤ - (١٦٦٥) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُضِلِّحِ أَجْرَانِ»، وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَخْبَيْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. قَالَ: وَبَلَّغْنَا أَنَّ أَبَا هُرَيْرَةَ لَمْ يَكُنْ يَحُجُّ حَتَّى مَاتَتْ أُمُّهُ، لِصُحْبَتِهَا.

قَالَ أَبُو الطَّاهِرِ فِي حَدِيثِهِ: «لِلْعَبْدِ الْمُضِلِّحِ» وَلَمْ يَذْكُرِ الْمَمْلُوكَ.

[4321] (...) It was narrated from Ibn Shihâb (a *Hadîth* similar to no. 4340) with this chain, but he did not mention: "We heard..." etc.

[٤٣٢١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: بَلَّغْنَا وَمَا بَعْدَهُ.

[4322] 45 - (1666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a slave fulfills his duty towards Allâh and towards his master, he will have two rewards.'" He said: "I narrated it to Ka'b and Ka'b said (adding): 'He will not be brought to account, and neither will the poor believer.'"

[٤٣٢٢] ٤٥ - (١٦٦٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو ثَرْيَابٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَدَّى الْعَبْدُ حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، كَانَ لَهُ أَجْرَانِ» قَالَ: فَحَدَّثْتُهَا كَعْبًا، فَقَالَ كَعْبٌ: لَيْسَ عَلَيْهِ حِسَابٌ، وَلَا عَلَى مُؤْمِنٍ مُزْهَدٍ.

[4323] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 4322).

[4324] 46 - (1667) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He mentioned a number of *Ahâdith*, including the following: "The Messenger of Allâh ﷺ said: 'How good it is for a slave, if he dies worshipping Allâh well and keeping good company with his master. How good it is for him.'"

Chapter 12. One Who Frees His Share In A Slave

[4325] 47 - (1501) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be paid for their shares, then he should free the slave, otherwise he has freed only what he has freed.'"

[4326] 48 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever frees his share of a

[٤٣٢٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[٤٣٢٤] ٤٦ - (١٦٦٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمًا لِلْمَمْلُوكِ أَنْ يُتَوَفَّى، يُحْسِنُ عِبَادَةَ اللَّهِ وَصَحَابَةَ سَيِّدِهِ، نِعْمًا لَهُ».

(المعجم ١٢) - (بَابُ مَنْ أَعْتَقَ شُرَكَاءَهُ) (في عبد) (التحفة ١٧)

[٤٣٢٥] ٤٧ - (١٥٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: قُلْتُ لِمَالِكٍ: حَدَّثَكَ نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شُرَكَاءَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ، قَوْمَ عَلَيْهِ قِيمَةٌ الْعَدْلِ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ، وَعَتَقَ عَلَيْهِ الْعَبْدَ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

[راجع: ٣٧٧٠]

[٤٣٢٦] ٤٨ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ

slave, has to free him completely, if he has enough money to pay the full price; if he does not have enough money then he has freed only what he has freed.”

[4327] 49 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever frees his share of a slave and has enough money to pay the full price for him, a fair price should be worked out, otherwise he has freed only what he has freed.’”

[4328] (...) This *Hadîth* was narrated from Ibn ‘Umar, (similar to no. 4326) from the Prophet ﷺ, but in their *Hadîth* it does not say: “If he does not have enough money then he has freed only what he has freed.” But in the *Hadîth* of Ayyûb and Yahyâ bin Sa‘eed, they mentioned this phrase but they said: “We do not know whether it is part of the *Hadîth* or is something that was said by Nâfi’ (a narrator).” It does not say in the *Hadîth* of any of them: “I heard the Messenger of Allâh ﷺ say,” except in the *Hadîth* of Al-Laith bin Sa‘d.

اللہ ﷺ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ مِنْ مَمْلُوكٍ فَلَعَلَّهِ عَتَقَهُ كُلُّهُ، إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنْهُ مَا عَتَقَ» .

[٤٣٢٧] ٤٩ - (...) وَحَدَّثَنَا شَيْبَانُ

ابْنُ قُرُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ نَصِيْبًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مِنَ الْمَالِ قَدْرٌ مَا يَبْلُغُ قِيَمَتَهُ، فَوَّمَّ عَلَيْهِ قِيَمَةً عَدْلٍ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ» .

[٤٣٢٨] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، عَنِ اللَّيْثِ ابْنِ سَعْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ - وَهُوَ ابْنُ زَيْدٍ - ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَلِيَّةٍ - كِلَاهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ ابْنِ أَبِي ذُئْبٍ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

أُسَامَةُ - يَعْنِي ابْنَ زَيْدٍ - كُلُّ هَؤُلَاءِ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ
بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي حَدِيثِهِمْ «وَأِنْ
لَمْ يَكُنْ لَهُ مَالٌ فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ» إِلَّا
فِي حَدِيثِ أُتُوبَ وَيَحْيَى بْنِ سَعِيدٍ،
فَإِنَّهُمَا ذَكَرَا هَذَا الْحَرْفَ فِي الْحَدِيثِ،
وَقَالَا: لَا نَذَرِي، أَهْوَشِيءُ فِي الْحَدِيثِ
أَوْ قَالَهُ نَافِعٌ مِنْ قِبَلِهِ؟ وَلَيْسَ فِي رِوَايَةِ
أَحَدٍ مِنْهُمْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، إِلَّا
فِي حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ.

[4329] 50 - (...) It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Whoever frees a slave who is owned by him and another person, a fair price should be worked out for him, without cheating, underestimating or overestimating, then he should free him from his own wealth if he is well off."

[٤٣٢٩] ٥٠ - (...) وَحَدَّثَنَا عَمْرُو
النَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ ابْنِ
عُيَيْنَةَ، قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ
[ابْنُ عُيَيْنَةَ] عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ عَبْدِ
اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ أَعْتَقَ عَبْدًا بَيْنَهُ وَبَيْنَ آخَرَ، فُؤِمَ عَلَيْهِ
فِي مَالِهِ قِيمَةُ عَدْلٍ، لَا وَكَسَ وَلَا شَطَطَ،
ثُمَّ عَتَقَ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ مُوسِرًا».

[4330] 51 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever frees his share in a slave should (also) free the rest with his own money, if he has enough money to pay the price of the slave."

[٤٣٣٠] ٥١ - (...) حَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ:
أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ
فِي عَبْدٍ، عَتَقَ مَا بَقِيَ فِي مَالِهِ، إِذَا كَانَ
لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

[4331] 52 - (1502) It was narrated from Abû Hurairah that the Prophet ﷺ said concerning a slave who is owned by two men, one of whom manumits (his share): "He is responsible (for manumitting the other share)."

[٤٣٣١] ٥٢ - (١٥٠٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ، فِي الْمَمْلُوكِ بَيْنَ الرَّجُلَيْنِ فَيُعْتَقُ أَحَدُهُمَا قَالَ: «يُضْمَنُ». [راجع: ٢٧٧٢]

[4332] 53 - (1503) Shu'bah narrated with this chain (a *Hadith* similar to no. 4331): He said: "Whoever frees a share of a slave, he should be freed using his wealth."

[٤٣٣٢] ٥٣ - (١٥٠٣) وَحَدَّثَنَا عُيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ قَالَ: «مَنْ أَعْتَقَ شَقِيقًا مِنْ مَمْلُوكٍ، فَهُوَ حُرٌّ مِنْ مَالِهِ». [راجع: ٣٧٧٣]

[4333] 54 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever manumits his share of a slave, let him manumit him completely with his own money if he has money, and if he does not have money, let the slave work for his manumission, without being overburdened."

[٤٣٣٣] ٥٤ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شَقِيقًا لَهُ فِي عَبْدٍ، فَخَلَّاصَهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

[4334] 55 - (...) It was narrated from Ibn Abî 'Arûbah with (a different chain, a *Hadith* similar to no. 4333). In the *Hadith* of 'Eisa it says: "Then let him work

[٤٣٣٤] ٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بَشِيرٍ: وَحَدَّثَنَا إِسْحَاقُ بْنُ

for the manumission of the part that has not been freed, without being overburdened.”

[4335] 56 - (1668) It was narrated from ‘Imrân bin Ḥuṣayn that a man declared that six slaves of his would be set free when he died, but he did not have any other wealth apart from them. The Messenger of Allāh ﷺ called for them and divided them into three groups, then he cast lots among them, freeing two and leaving four as slaves, and he spoke harsh words to him.

[4336] 57 - (...) It was narrated from Ayyûb with this chain (a *Ḥadīth* similar to no. 4335). As for Ḥammād (a narrator), his *Ḥadīth* is like the report of Ibn ‘Ulayyah (no. 4335). As for Ath-Thaqafi, in his *Ḥadīth* it says: “That a man from among the *Anṣār* left instructions that when he died, his six slaves would be set free.”

[4337] (...) A *Ḥadīth* like that of Ibn ‘Ulayyah and Ḥammād (no. 4336) was narrated from ‘Imrân bin Ḥuṣayn, from the Prophet ﷺ.

إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ. قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنْ ابْنِ أَبِي عَرُوبَةَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ عِيسَى: «ثُمَّ يُسْتَسْعَى فِي نَصِيبِ الَّذِي لَمْ يَعْتَقَ غَيْرَ مَسْفُوقٍ عَلَيْهِ».

[٤٣٣٥] ٥٦ - (١٦٦٨) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُمَرَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ، فَدَعَا بِهِمْ رَسُولُ اللَّهِ ﷺ، فَجَزَّاهُمْ أَثْلًا، ثُمَّ أَفْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَارَقَّ أَرْبَعَةً، وَقَالَ لَهُ قَوْلًا شَدِيدًا.

[٤٣٣٦] ٥٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، عَنِ الثَّقَفِيِّ، كِلَاهُمَا عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، أَمَّا حَمَّادٌ فَحَدِيثُهُ كَرَوَايَةِ ابْنِ عَلِيَّةَ، وَأَمَّا الثَّقَفِيُّ فَفِي حَدِيثِهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَوْصَى عِنْدَ مَوْتِهِ، فَأَعْتَقَ سِتَّةَ مَمْلُوكِينَ.

[٤٣٣٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِهَالٍ الصَّرِيرُ وَأَحْمَدُ بْنُ عَبْدِ قَالَا:

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ
حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ
عَمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ: بِمِثْلِ
حَدِيثِ ابْنِ عُثَيْبَةَ وَحَمَّادٍ.

Chapter 13. Permissibility Of Selling A *Mudabbar*^[1]

(المعجم ١٣) - (بَابُ جَوَازِ بَيْعِ
الْمَدْبَرِ) (التحفة ١٨)

[4338] 58 - (997) It was narrated from Jâbir bin ‘Abdullâh that a man among the *Anṣâr* declared that a slave of his would become free after he died, and he did not own any other wealth apart from the slave. News of that reached the Prophet ﷺ and he said: “Who will buy him from me?” Nu’aim bin ‘Abdullâh bought him for a price of eight hundred Dirham, and he gave it to him.

‘Amr said: “I heard Jâbir bin ‘Abdullâh say: ‘He was a Coptic slave who died last year.’”

٤٣٣٨ [٥٨- (٩٩٧)] حَدَّثَنَا أَبُو الرَّبِيعِ
سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ -
يَعْنِي ابْنَ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ
أَعْتَقَ غَلَامًا لَهُ عَنْ دُبْرٍ، لَمْ يَكُنْ لَهُ مَالٌ
غَيْرُهُ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ، فَقَالَ: «مَنْ
يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ
بِثَمَانٍ مِائَةِ دِرْهَمٍ، فَدَفَعَهَا إِلَيْهِ.

قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
يَقُولُ: عَبْدًا قِطِيًّا مَاتَ عَامَ أَوَّلِ.

[راجع: ٢٣١٣]

[4339] 59 - (...) Sufyân bin ‘Uyaynah narrated: “‘Amr heard Jâbir say: ‘A man among the *Anṣâr* declared that a slave of his would become free after he died, and he did not own any other wealth apart from him. The Messenger of Allâh ﷺ sold him.’”

٤٣٣٩ [٥٩- (...)] وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
عَنِ ابْنِ عُيَيْنَةَ قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ
بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرًا يَقُولُ:
دَبَّرَ رَجُلٌ مِنَ الْأَنْصَارِ غَلَامًا لَهُ لَمْ يَكُنْ
لَهُ مَالٌ غَيْرُهُ، فَبَاعَهُ رَسُولُ اللَّهِ ﷺ.

[1] *Mudabbar*: A slave whose master has declared he will become free after he dies.

Jâbir said: "Ibn An-Naḥḥâm bought him, a Coptic slave who died last year, during the governorship of Ibn Az-Zubair."

[4340] (...) A *Hadîth* like that of Ḥammâd from 'Amr bin Dînâr (no. 4338) was narrated from Jâbir, from the Prophet ﷺ, concerning the *Mudabbar*.

[4341] (...) It was narrated from 'Aṭâ' bin Abî Rabâḥ, Ibn Az-Zubair and 'Amr bin Dînâr that Jâbir bin 'Abdullâh told them about the sale of a *Mudabbar*. All of them said, - a *Hadîth* like that of Ḥammâd and Ibn 'Uyaynah from 'Amr from Jâbir (no. 4338, 4339).

قَالَ جَابِرٌ: فَاشْتَرَاهُ ابْنُ النَّحَّامِ، عَبْدًا قِطْطِيًّا مَاتَ عَامَ أَوَّلٍ، فِي إِمَارَةِ ابْنِ الزُّبَيْرِ.

[٤٣٤٠] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ فِي الْمُدَبَّرِ نَحْوَ حَدِيثِ حَمَّادٍ عَنْ عَمْرِو ابْنِ دِينَارٍ.

[٤٣٤١] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سَهْلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ الْمُعَلِّمِ: حَدَّثَنِي عَطَاءٌ عَنْ جَابِرٍ؛ وَحَدَّثَنِي أَبُو عَسَانَ الْمُسَمْعِيُّ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي عَنْ مَطَرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَاحٍ، وَأَبِي الزُّبَيْرِ، وَعَمْرِو بْنِ دِينَارٍ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ فِي بَيْعِ الْمُدَبَّرِ، كُلُّ هَؤُلَاءِ قَالَ: عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ حَمَّادٍ وَابْنِ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرٍ.

28. The Book Of Oaths (*Qasâmah*),
Muḥâribîn,^[1] *Qaṣaṣ* (Retaliation)
 And *Diyât* (Blood Money)

١٣ - (المعجم ٢٨) - كتاب القسامة
 والمحاريين والقصاص والديات
 (التحفة ١٧ - الحدود)

Chapter 1. *Qasâmah* (Oaths)

[4342] 1 - (1669) It was narrated from Sahl bin Abi Ḥathmah - Yaḥyâ said: "I think he said: 'And from Râfi' bin Khadîj'" - that they said: "'Abdullâh bin Sahl bin Zaid and Muḥaiṣah bin Mas'ûd bin Zaid went out, and when they were in Khaibar they parted. Then Muḥaiṣah found 'Abdullâh bin Sahl slain, so he buried him. Then he came to the Messenger of Allâh ﷺ along with Ḥuwaiṣah bin Mas'ûd and 'Abdur-Raḥmân bin Sahl, who was the youngest of the people. 'Abdur-Raḥmân began to speak before his two companions, and the Messenger of Allâh ﷺ said to him: 'Let the eldest speak.' So he fell silent and his two companions spoke, and he spoke with them. They told the Messenger of Allâh ﷺ about the killing of 'Abdullâh bin

(المعجم ١) - (بَابُ الْقِسَامَةِ) (التحفة ١)

[٤٣٤٢] ١ - (١٦٦٩) وَحَدَّثَنَا قُتَيْبَةُ
 ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى - وَهُوَ
 ابْنُ سَعِيدٍ - عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ
 سَهْلِ بْنِ أَبِي حَنْمَةَ - قَالَ يَحْيَى:
 وَحَسِبْتُ قَالَ - وَعَنْ رَافِعِ بْنِ خَدِيجٍ
 أَنَّهُمَا قَالَا: خَرَجَ عَبْدُ اللَّهِ ابْنُ سَهْلِ بْنِ
 زَيْدٍ، وَمُحَيِّصَةُ بْنُ مَسْعُودٍ بْنِ زَيْدٍ، حَتَّى
 إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ،
 ثُمَّ إِذَا مُحَيِّصَةُ يَجِدُ عَبْدُ اللَّهِ ابْنَ سَهْلِ
 قَتِيلًا، فَدَفَنَهُ، ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ
 هُوَ وَحُوَيْصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَنِ
 ابْنُ سَهْلِ، وَكَانَ أَصْغَرَ الْقَوْمِ، فَذَهَبَ
 عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ، فَقَالَ
 لَهُ رَسُولُ اللَّهِ ﷺ: «كَبِّرْ» - الْكُبْرَ فِي
 السِّنِّ - فَصَمَّتْ، وَتَكَلَّمَ صَاحِبَاهُ،

[1] *Muḥâribîn*: These are aggressors who transgress against society or the legitimate state, as mentioned in the Verse: "The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter" [Al-Mâ'idah 5:33]

Sahl, and he said to them: 'Will you swear fifty times so that you may be entitled to (blood money) for your companion?' They said: 'How can we swear when we did not witness (what happened)?' He said: 'Then let the Jews swear fifty oaths that they are innocent.' They said: 'How can we accept the oaths of a disbelieving people?' When the Messenger of Allāh ﷺ saw that, he paid the blood money himself."

[4343] 2 - (...) It was narrated from Sahl bin Mas'ūd and Rāfi' bin Khadīj, that Muḥaiṣah bin Mas'ūd and 'Abdullāh bin Sahl went to Khaibar, where they parted among the palm trees. 'Abdullāh bin Sahl was killed, and they accused the Jews. His brother 'Abdur-Raḥmān and his two cousins Ḥuwaiṣah, and Muḥaiṣah, came to the Prophet ﷺ and 'Abdur-Raḥmān began to speak about his brother, but he was the youngest of them, so the Messenger of Allāh ﷺ said: "Let the eldest speak" or he ﷺ said "Let the eldest speak first." So they spoke about their companion's case, and the Messenger of Allāh ﷺ said: "Let fifty of you swear against one of them, then he will be handed over to you." They said: "It is something that we did not witness; how can we swear?" He said: "Then let the Jews swear fifty oaths that they are innocent."

وَتَكَلَّمَ مَعَهُمَا، فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ، فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ؟» - أَوْ قَاتِلَكُمْ - قَالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتُبْرئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا؟» قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَى عَقْلَهُ.

[٤٣٤٣] ٢- (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ: أَنَّ مُحَيِّصَةَ بِنْتُ مَسْعُودٍ وَعَبْدُ اللَّهِ ابْنَ سَهْلٍ انْطَلَقَا قَبْلَ خَبِيرٍ، فَتَفَرَّقَا فِي النَّحْلِ، فَقَتَلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَاتَّهَمُوا الْيَهُودَ، فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ وَابْنَا عَمِّهِ حُوَيْصَةُ وَمُحَيِّصَةُ إِلَى النَّبِيِّ ﷺ فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ، وَهُوَ أَضْعَرُّ مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبِّرِ الْكُبْرَ» أَوْ قَالَ: «لِيَبْدَأَ الْأَكْبَرُ» فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَيَذْفَعُ بِرَمْتِهِ؟» قَالُوا: أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتُبْرئُكُمْ يَهُودُ بِأَيْمَانِ

They said: "O Messenger of Allâh, they are a disbelieving people." So the Messenger of Allâh ﷺ paid the blood money himself.

Sahl said: "I entered a *Mirbad* (camel pen) of theirs one day, and a she-camel among those camels (that were given as blood money) kicked me."

[4344] (...) A similar report (as no. 4343) was narrated from Sahl bin Abî Ḥaṭmah from the Prophet ﷺ, and in his *Hadîth* he said: "The Messenger of Allâh ﷺ paid the blood money himself," but he did not say in his *Hadîth*: "A she-camel kicked me."

[4345] (...) A *Hadîth* similar to theirs (no. 4343) was narrated from Sahl bin Abî Ḥaṭmah.

[4346] 3 - (...) It was narrated from Buṣḥair bin Yasâr that 'Abdullâh bin Sahl bin Zaid and Muḥaiṣah bin Mas'ûd bin Zaid, two *Anṣârî* men from the tribe of Banû Ḥārithah, went out to Khaibar during the time of the Messenger of Allâh ﷺ. At that time there was a peace treaty, and its people were Jews. They parted to go about

خَمْسِينَ مِنْهُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ! قَوْمٌ كُفَّارٌ، [قَالَ]: فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ.

قَالَ سَهْلٌ: فَدَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا، فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الْإِبِلِ رَكْضَةً بِرِجْلِهَا، قَالَ حَمَّادٌ: هَذَا أَوْ نَحْوُهُ.

[٤٣٤٤] (...) وَحَدَّثَنَا الْقَوَارِيرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، وَقَالَ فِي حَدِيثِهِ: فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عُنْدِهِ، وَلَمْ يَقُلْ فِي حَدِيثِهِ: فَرَكَضَتْنِي نَاقَةٌ.

[٤٣٤٥] (...) وَحَدَّثَنَا عَمْرُو النَّافِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ [بِعْنِي] الثَّقَفِيُّ، جَمِيعًا، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ بِنَحْوِ حَدِيثِهِمْ.

[٤٣٤٦] ٣- (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلِ بْنِ زَيْدٍ، وَمُحَيِّصَةَ بْنَ مَسْعُودٍ بْنَ زَيْدٍ الْأَنْصَارِيِّينَ، ثُمَّ مِنْ بَنِي حَارِثَةَ، خَرَجَا إِلَى خَيْبَرَ فِي

their business, and ‘Abdullâh bin Sahl was killed. He was found slain in a water tank. His companion buried him, then he came to Al-Madīnah. The brother of the slain man, ‘Abdur-Raḥmân bin Sahl, along with Muḥaiṣah and Ḥuwaṣah, went and told the Messenger of Allâh ﷺ about ‘Abdullâh, and where he was killed. Bushair, who narrated this *Hadīth* from one of the Companions of the Messenger of Allâh ﷺ whom he met, said that he (ﷺ) said to them: “Will you swear fifty oaths so that you will be entitled to the blood money?” They said: “O Messenger of Allâh, we did not witness anything and we were not present.” And he said, that he (ﷺ) said: “Will you let the Jews swear fifty times that they are innocent?” They said: “O Messenger of Allâh, how can we accept the oaths of a disbelieving people?” Bushair said that the Messenger of Allâh ﷺ paid the blood money himself.

[4347] 4 - (...) It was narrated from Bushair bin Yasâr, that an *Anṣarī* man from Banû Ḥārithah who was called ‘Abdullâh bin Sahl bin Zaid, went with a cousin of his who was called Muḥaiṣah bin Mas‘ûd bin Zaid... and he quoted a *Hadīth* like that of Al-Laiṭh, up to the words: “And the Messenger of Allâh ﷺ paid the blood money himself.”

زَمَانَ رَسُولِ اللَّهِ ﷺ، وَهِيَ يَوْمَئِذٍ صَلْحٌ، وَأَهْلُهَا يَهُودٌ، فَتَفَرَّقَا لِحَاجَتِهِمَا، فَقَتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَوُجِدَ فِي شَرَبَةٍ مَقْتُولًا، فَذَفَنَهُ صَاحِبُهُ، ثُمَّ أَقْبَلَ إِلَى الْمَدِينَةِ، فَمَشَى أَخُو الْمَقْتُولِ، عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُويصَةُ، فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ شَأْنَ عَبْدِ اللَّهِ، وَحَيْثُ قَتِلَ، فَزَعَمَ بُشَيْرٌ وَهُوَ يُحَدِّثُ عَمَّنْ أَدْرَكَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ لَهُمْ: «تَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ قَاتِلَكُمْ؟» - أَوْ صَاحِبَكُمْ - قَالُوا: يَا رَسُولَ اللَّهِ! مَا شَهِدْنَا وَلَا حَضَرْنَا، فَزَعَمَ أَنَّهُ قَالَ: «فَتَبَرُّنْكُمْ يَهُودُ بِخَمْسِينَ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نَقْبُلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَزَعَمَ بُشَيْرٌ أَنَّ رَسُولَ اللَّهِ ﷺ عَقَلَهُ مِنْ عِنْدِهِ.

[٤٣٤٧] ٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْنٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ مِنْ بَنِي حَارِثَةَ، يُقَالُ لَهُ: عَبْدُ اللَّهِ بْنُ سَهْلٍ بْنُ زَيْدٍ، انْطَلَقَ هُوَ وَابْنُ عَمٍّ لَهُ يُقَالُ لَهُ: مُحَيِّصَةُ ابْنُ مَسْعُودٍ بْنِ زَيْدٍ، وَسَاقَ الْحَدِيثَ يَنْخُو حَدِيثَ اللَّيْثِ، إِلَى قَوْلِهِ: فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

Yaḥyâ said: "Busḥair bin Yasâr told me: 'Sahl bin Abî Ḥaṭṭmah told me: One of those camels (that were given as blood money) kicked me in the *Mirbad* (camel pen).'"

[4348] 5 - (...) It was narrated from Sahl bin Abî Ḥaṭṭmah Al-Anṣârî that some of them went to Khaibar, where they parted, and they found one of their number slain. He quoted the *Ḥadīth* (a *Ḥadīth* similar to no. 4346), in which he said: "The Messenger of Allāh ﷺ did not want his blood to have been shed in vain, so he paid one hundred camels from the *Zakāh* as blood money."

[4349] 6 - (...) It was narrated from Sahl bin Abî Ḥaṭṭmah that some of the elders of his people told him, that 'Abdullāh bin Sahl and Muḥaiṣah went out to Khaibar, because of some problem. Then Muḥaiṣah came and said that 'Abdullāh bin Sahl had been killed and thrown into a shallow well or ditch. He went to the Jews and said: "You killed him, by Allāh." They said: "By Allāh, we did not kill him." Then he went to his people and told them about that. Then he came with his brother Ḥuwaiṣah, who was older than him, and 'Abdur-Raḥmān bin Sahl. Muḥaiṣah

قَالَ يَحْيَى: فَحَدَّثَنِي بُسَيْرُ بْنُ يَسَارٍ قَالَ: أَخْبَرَنِي سَهْلُ بْنُ أَبِي حُتَمَةَ قَالَ: لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ بِالْمَرْبِدِ.

[٤٣٤٨] ٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ: حَدَّثَنَا بُسَيْرُ بْنُ يَسَارٍ الْأَنْصَارِيُّ عَنْ سَهْلِ بْنِ أَبِي حُتَمَةَ الْأَنْصَارِيِّ، أَنَّهُ أَخْبَرَهُ: أَنَّ نَفَرًا مِنْهُمْ انْطَلَقُوا إِلَى خَيْبَرَ، فَتَفَرَّقُوا فِيهَا، فَوَجَدُوا أَحَدَهُمْ قَتِيلًا، وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَكَّرَ رَسُولُ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ، فَوَدَّاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ.

[٤٣٤٩] ٦ - (...) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي أَبُو لَيْلَى بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حُتَمَةَ، أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ، أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ، مِنْ جِهْدِ أَصَابِهِمْ، فَأَتَى مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ ابْنَ سَهْلٍ قَدْ قُتِلَ، وَطُرِحَ فِي عَيْنٍ أَوْ فَقِيرٍ، فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ، وَاللَّهِ! قَتَلْتُمُوهُ، قَالُوا: وَاللَّهِ! مَا قَتَلْنَاهُ،

began to speak, as he was the one who had been in Khaibar, but the Messenger of Allâh ﷺ said to Muḥaiṣah: "Let the oldest speak." So Ḥuwaiṣah spoke, then Muḥaiṣah spoke, and the Messenger of Allâh ﷺ said: "They should pay the *Diyah* for your companion or else expect war." The Messenger of Allâh ﷺ wrote to them about that, and they wrote back (saying): "By Allâh we did not kill him." The Messenger of Allâh ﷺ said to Ḥuwaiṣah, Muḥaiṣah, and 'Abdur-Raḥmân: "Will you swear, so that you will be entitled to *Diyah* for the blood of your companion?" They said: "No." He said: "Then should the Jews swear for you?" They said: "They are not Muslims." So the Messenger of Allâh ﷺ paid the blood money for him, and sent one hundred camels to them.

Sahl said: "A red she-camel among them kicked me."

[4350] 7 - (1670) Abû Salamah bin 'Abdur-Raḥmân and Sulaimân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, narrated from an *Anṣârî* man among the Companions of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ confirmed

ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ، فَذَكَرَ لَهُمْ ذَلِكَ، ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيْصَةُ - وَهُوَ أَكْبَرُ مِنْهُ - وَعَبْدُ الرَّحْمَنِ بْنِ سَهْلٍ، فَذَهَبَ مُحَيِّصُهُ لِيَتَكَلَّمَ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ. كَبِّرْ» - يُرِيدُ السَّرَّ - فَتَكَلَّمَ حُوَيْصَةُ، ثُمَّ تَكَلَّمَ مُحَيِّصُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنْ يَدُودَا صَاحِبِكُمْ وَإِنَّمَا أَنْ يُؤْذِنُوا بِحَرْبٍ؟» فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فِي ذَلِكَ، فَكَتَبُوا: إِنَّا وَاللَّهِ! مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيْصَةَ وَمُحَبِّصَةَ وَعَبْدُ الرَّحْمَنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لَا، قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا مُسْلِمِينَ، فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ، فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مِائَةَ نَاقَةٍ حَتَّى أُذِخِلَتْ عَلَيْهِمُ الدَّارُ.

فَقَالَ سَهْلٌ: فَلَقَدْ رَكَّضَنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

[٤٣٥٠] ٧ - (١٦٧٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرَمَلَةُ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ

Qasâmah as it had been during the *Jâhiliyyah*.

[4351] 8 - (...) Ibn *Shihâb* narrated a similar report (as no. 4350) with this chain, and he added: "The Messenger of Allâh ﷺ passed a judgment among some of the *Anṣâr*, concerning a slain man whom they claimed had been killed by the Jews."

[4352] (...) It was narrated from Ibn *Shihâb* that Abû Salamah bin 'Abdur-Raḥmân and Sulaimân bin Yasâr told him from some of the *Anṣâr*, from the Prophet ﷺ - a *Hadîth* like that of Ibn Juraij (no. 4351).

Chapter 2. The Ruling On *Muhâribîn* And Apostates

[4353] 9 - (1671) It was narrated from Anas bin Mâlik that some people from 'Uraynah came to the Messenger of Allâh ﷺ in Al-Madînah, but they found that the climate did not suit them

الرَّحْمَنِ، وَسَلِيمَانُ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ رَوْحِ النَّبِيِّ ﷺ، عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ: أَقَرَّ الْقَسَامَةَ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ.

[٤٣٥١] ٨ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي ابْنُ شِهَابٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَزَادَ: وَقَضَى بِهَا رَسُولُ اللَّهِ ﷺ بَيْنَ نَاسٍ مِنَ الْأَنْصَارِ، فِي قَتِيلٍ ادَّعَوْهُ عَلَى الْيَهُودِ.

[٤٣٥٢] (...) وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ ابْنَ عَبْدِ الرَّحْمَنِ وَسَلِيمَانَ بْنَ يَسَارٍ أَخْبَرَاهُ عَنْ نَاسٍ مِنَ الْأَنْصَارِ، عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

(المعجم ٢) - (بَابُ حُكْمِ الْمُحَارِبِينَ وَالْمُرْتَدِينَ) (التحفة ٢)

[٤٣٥٣] ٩ - (١٦٧١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ هُشَيْنٍ، - وَاللَّفْظُ لِيَحْيَى - قَالَ: أَخْبَرَنَا هُشَيْنٌ، عَنْ عَبْدِ

(and they fell sick). The Messenger of Allāh ﷺ said to them: "If you wish, you may go out to the camels from *Ṣadaqah* and drink their milk and urine." So they did that and got better. Then they went to the herdsmen and killed them, and apostatized from Islam, and drove off the camels of the Messenger of Allāh ﷺ. News of that reached the Prophet ﷺ and he sent men after them. They were brought, and he had their hands and feet cut off, and their eyes poked out, and he left them in Al-Harrah until they died.

[4354] 10 - (...) It was narrated from Abû Qilâbah: "Anas told me that eight men from 'Ukl came to the Messenger of Allāh ﷺ, and they swore allegiance as Muslims, but they found that the land (i.e., the climate) did not suit them and they fell sick. They complained about that to the Messenger of Allāh ﷺ, and he said: 'Why don't you go out with our herdsman to the camels and get some of their milk and urine?' They said: 'Yes.' So they went out and drank some of their milk and urine, and they got better. Then they killed the herdsman and drove away the camels. News of that reached the Messenger of Allāh ﷺ, and he

الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَاسًا مِنْ عُرَيْتَةِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَاجْتَوَوْهَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتُمْ أَنْ تَخْرُجُوا إِلَى إِبِلِ الصَّدَقَةِ فَتَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا» فَفَعَلُوا، فَصَحُوا، ثُمَّ مَالُوا عَلَى الرِّعَاءِ فَقَتَلُوهُمْ، وَارْتَدُّوا عَنِ الْإِسْلَامِ، وَسَاقُوا ذَوْدَ رَسُولِ اللَّهِ ﷺ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَبَعَثَ فِي أَثَرِهِمْ فَأَتَى بِهِمْ، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ، وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّى مَاتُوا.

[٤٣٥٤] ١٠ - (...) وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا ابْنُ عُثْمَانَ عَنْ حَجَّاجِ ابْنِ أَبِي عُمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ، عَنْ أَبِي قِلَابَةَ: حَدَّثَنِي أَنَسٌ؛ أَنَّ نَفَرًا مِنْ عُكْلٍ، ثَمَانِيَّةً، قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، فَبَايَعُوهُ عَلَى الْإِسْلَامِ، فَاسْتَوْحَمُوا الْأَرْضَ، وَسَقَمَتْ أَجْسَادُهُمْ، فَشَكُوا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِبِلِهِ فَتَصِيبُونَ مِنْ أَبْوَالِهَا وَأَلْبَانِهَا؟»

sent men after them. They were caught and brought, and he ordered that their hands and feet be cut off and their eyes be branded, then they were left in the sun until they died."

[4355] 11 - (...) Anas bin Mâlik narrated: "Some people from 'Ukl or 'Uraynah came to the Messenger of Allâh ﷺ, but Al-Madīnah did not suit them (and they fell sick), so the Messenger of Allâh ﷺ told them to go to some milch camels and drink their milk and urine..." a *Hadīth* like that of Hajjāj bin Abi 'Uthmān (no. 4354).

He said: "Their eyes were branded and they were left in Al-Harrah, asking for water, but they were not given any water."

[4356] 12 - (...) It was narrated that Abū Qilābah said: "I was sitting behind 'Umar bin 'Abdul-'Azīz, and he said to the people: 'What do you say about *Qasamah*?' 'Anbasah said: 'Anas bin Mâlik told us such-and-such.' I said: 'Anas told

فَقَالُوا: بَلَى، فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا
وَأَلْبَانِهَا، فَصَسُّوْا، فَقَتَلُوا الرَّاعِي وَطَرَدُوا
الْإِبِلَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَبَعَثَ فِي
آثَارِهِمْ، فَأَذْرَكُوا، فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ
فَقَطَّعَتْ أَيْدِيَهُمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ، ثُمَّ
نُذِرُوا فِي الشَّمْسِ حَتَّى مَاتُوا.

وَقَالَ ابْنُ الصَّبَّاحِ فِي رِوَايَتِهِ:
وَاطَرَدُوا النَّعَمَ، وَقَالَ: وَسُمِرَتْ أَعْيُنُهُمْ.

[٤٣٥٥] ١١ - (...) وَحَدَّثَنَا هَرُونَ

ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ:
حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي
رَجَاءٍ مَوْلَى أَبِي فَلَاةٍ قَالَ أَبُو فَلَاةٍ:
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَدِمَ عَلَى
رَسُولِ اللَّهِ ﷺ قَوْمٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ،
فَاجْتَوَوْا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ
اللَّهِ ﷺ بِلِقَاحِ، وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ
أَبْوَالِهَا وَأَلْبَانِهَا، بِمَعْنَى حَدِيثِ حَجَّاجِ
ابْنِ أَبِي عُثْمَانَ.

وَقَالَ: وَسُمِرَتْ أَعْيُنُهُمْ، وَأُلْقُوا فِي
الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ.

[٤٣٥٦] ١٢ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، وَحَدَّثَنَا
أَحْمَدُ بْنُ عُثْمَانَ التَّوْقَلِيُّ: حَدَّثَنَا أَزْهَرُ
السَّمَّانُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ: حَدَّثَنَا

me that some people came to the Prophet ﷺ...” and he quoted a *Hadīth* like that of Ayyūb and Ḥajjāj (no. 4354 and 4355). Abū Qilābah said: “When I had finished, ‘Anbasah said: ‘*Subhān Allāh!*’ Abū Qilābah said: “I said: ‘Are you suspecting me (of lying), O ‘Anbasah?’ He said: ‘No, this is what Anas bin Mālik told us.’ You will still be fine, O people of *Ash-Shām*, so long as this man, or one like him, is among you.”

[4357] (...) It was narrated from Abū Qilābah, that Anas bin Mālik said: “Eight men from ‘Ukl came to the Messenger of Allāh ﷺ...” a *Hadīth* like theirs (i.e., Ayyūb and Ḥajjāj, no. 4354, 4355) and he added: “And he did not cauterize them.”

[4358] 13 - (...) It was narrated that Anas bin Mālik said: “Some

أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ، عَنْ أَبِي قِلَابَةَ قَالَ: كُنْتُ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، فَقَالَ لِلنَّاسِ: مَا تَقُولُونَ فِي الْقِسَامَةِ؟ فَقَالَ عُبَيْسَةُ: قَدْ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ كَذَا وَكَذَا، فَقُلْتُ: إِيَّايَ حَدَّثَ أَنَسٌ: قَدِمَ عَلَى النَّبِيِّ ﷺ قَوْمٌ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَيُّوبَ وَحَجَّاجٍ، قَالَ أَبُو قِلَابَةَ: فَلَمَّا فَرَغْتُ، قَالَ عُبَيْسَةُ: سُبْحَانَ اللَّهِ! قَالَ أَبُو قِلَابَةَ: فَقُلْتُ: أَتَتَّهَمُنِي يَا عُبَيْسَةُ؟ قَالَ: لَا، هَكَذَا حَدَّثَنَا أَنَسُ [بُنْ مَالِكٍ]، لَنْ تَزَالُوا بِخَيْرٍ، يَا أَهْلَ الشَّامِ، مَا دَامَ فِيكُمْ هَذَا أَوْ مِثْلُ هَذَا.

[٤٣٥٧] (...) وَحَدَّثَنَا الْحَسَنُ بْنُ أَبِي شُعَيْبٍ الْخَرَّائِيُّ: حَدَّثَنَا مَسْكِينٌ - وَهُوَ ابْنُ بُكَيْرٍ - الْخَرَّائِيُّ: أَخْبَرَنَا الْأَوْزَاعِيُّ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ، بِنَحْوِ حَدِيثِهِمْ، وَزَادَ فِي الْحَدِيثِ: وَلَمْ يَحْسِمَهُمْ.

[٤٣٥٨] ١٣ - (...) وَحَدَّثَنَا

people from 'Uraynah came to the Messenger of Allâh ﷺ, and they become Muslim and swore allegiance to him. Then Al-Madinah was stricken with *Al-Mûm* - and it is pleurisy -..." and he mentioned a *Hadîth* like theirs (no. 4354, 4355), and added: "There were twenty young men of the *Anṣâr* with him, so he sent them to them, and he sent with them a tracker to follow their tracks."

[4359] (...) It was narrated from Anas, and in the *Hadîth* of Hammâm (a sub-narrator it says: "Some people from 'Uraynah came to the Prophet ﷺ..." In the *Hadîth* of Sa'eed it says: "From 'Ukl and 'Uraynah," a similar *Hadîth* (as no. 4358).

[4360] 14 - (...) It was narrated that Anas said: "The Prophet ﷺ had the eyes of those people poked out because they had poked out the eyes of the herdsmen."

هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ نَفَرٌ مِنْ غُرَيْثَةَ، فَأَسْلَمُوا وَبَايَعُوهُ، وَقَدْ وَقَعَ بِالْمَدِينَةِ الْمُؤُمُ - وَهُوَ الْبَرَسَامُ - ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ، وَرَأَدَ: وَعِنْدَهُ شَبَابٌ مِنَ الْأَنْصَارِ قَرِيبٌ مِنْ عَشْرِينَ، فَأَرْسَلَهُمْ إِلَيْهِمْ، وَبَعَثَ مَعَهُمْ قَائِمًا يَقْتَصُ أَثَرَهُمْ.

[٤٣٥٩] (...) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ وَفِي حَدِيثِ هَمَّامٍ: قَدِمَ عَلَى النَّبِيِّ ﷺ رَهْطٌ مِنْ غُرَيْثَةَ، وَفِي حَدِيثِ سَعِيدٍ: مِنْ عُكْلٍ وَغُرَيْثَةَ، نَحْوَ حَدِيثِهِمْ.

[٤٣٦٠] ١٤ - (...) وَحَدَّثَنِي الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ: حَدَّثَنَا يَحْيَى ابْنُ غِيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسٍ قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَغْيَنَ أَوْلِيكَ، لِأَنَّهُمْ سَمَلُوا أَغْيَنَ الرَّعَاءِ.

Chapter 3. Confirmation Of Qisas In The Case Of Killing With A Rock and Other Sharp Or Heavy Objects, And The Killing Of A Man For A Woman

[4361] 15 - (1672) It was narrated from Anas bin Mâlik that a Jew killed a girl for her silver ornaments, and he killed her with a rock. She was brought to the Prophet ﷺ when there was still some life in her, and he said to her: "Did so-and-so kill you?" She gestured with her head saying no. He asked her again and she gestured with her head saying no. Then he asked her a third time and she said: Yes, gesturing with her head, so the Messenger of Allâh ﷺ had him killed between two rocks.

[4362] (...) A similar report (as *Hadith* no. 4361) was narrated from Shu'bah with this chain. In the *Hadith* of Idrîs (a sub-narrator) it says that his head was crushed between two rocks.

[4363] 16 - (...) It was narrated from Anas that a Jewish man killed an *Anṣârî* girl for her

(المعجم ٣) - (بَابُ ثُبُوتِ الْقِصَاصِ فِي الْقَتْلِ بِالْحَجَرِ وَغَيْرِهِ، مِنَ الْمَحْدَدَاتِ وَالْمِثْقَلَاتِ، وَقَتْلِ الرَّجُلِ بِالْمَرْأَةِ) (التحفة ٣)

[٤٣٦١] ١٥ - (١٦٧٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ، يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْصَاحٍ لَهَا، فَقَتَلَهَا بِحَجَرٍ، قَالَ: فَجِئَ بِهَا إِلَى النَّبِيِّ ﷺ، وَبِهَا رَمَقٌ، فَقَالَ لَهَا: «أَقْتَلَكِ فُلَانٌ؟» فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، ثُمَّ قَالَ لَهَا الثَّانِيَةَ، فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، ثُمَّ سَأَلَهَا الثَّالِثَةَ، فَقَالَتْ: نَعَمْ، وَأَشَارَتْ بِرَأْسِهَا، فَقَتَلَهُ رَسُولُ اللَّهِ ﷺ بَيْنَ حَجَرَيْنِ.

[٤٣٦٢] (...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ، وَفِي حَدِيثِ ابْنِ إِدْرِيسَ: فَرَضَ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

[٤٣٦٣] ١٦ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا

jewelry, then he threw her into a well and crushed her head with rocks. He was caught and brought to the Messenger of Allâh ﷺ, who ordered that he be stoned to death, so he was stoned to death.

[4364] (...) A similar report (as *Hadith* no. 4361) was narrated from Ayyûb with this chain.

[4365] 17 - (...) It was narrated from Anas bin Mâlik that a girl was found with her head crushed between two rocks. They asked her: "Who did this to you? Was it so-and-so? Was it so-and-so?" Until they mentioned that Jew, and she nodded her head. The Jew was caught and he admitted it, so the Messenger of Allâh ﷺ ordered that his head be struck with rocks.

Chapter 4. If A Person Attacks Another Person's Life And Limb, And The Other Defends Himself And Kills Him Or Injures Him, There Is No Penalty On Him

[4366] 18 - (1673) It was narrated that 'Imrân bin Ḥuşain said: "Ya'la bin Muniyah or Ibn

مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَى حُلِيِّ لَهَا، ثُمَّ أَلْقَاهَا فِي الْقَلْبِ، وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ، فَأَخَذَ فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَأَمَرَ بِهِ أَنْ يُرْجَمَ، حَتَّى يَمُوتَ، فَرُجِمَ حَتَّى مَاتَ.

[٤٣٦٤] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مَعْمَرٌ، عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٣٦٥] ١٧ - (...) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ جَارِيَةً وَجَدَ رَأْسَهَا قَدْ رُضَّ بَيْنَ حَجَرَيْنِ، فَسَأَلُوهَا: مَنْ صَنَعَ هَذَا بِكَ؟ فُلَانٌ؟ فُلَانٌ؟ حَتَّى ذَكَرُوا الْيَهُودِيَّ، فَأَوْمَتْ بِرَأْسِهَا، فَأَخَذَ الْيَهُودِيُّ فَأَقَرَّ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ.

(المعجم ٤) - (بَابُ الصَّائِلِ عَلَى نَفْسِ الْإِنْسَانِ وَ عَضْوِهِ، إِذَا دَفَعَهُ الْمَصُولُ عَلَيْهِ، فَأَتْلَفَ نَفْسَهُ أَوْ عَضْوَهُ، لَا ضَمَانَ عَلَيْهِ) (التحفة ٤)

[٤٣٦٦] ١٨ - (١٦٧٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ

Umayyah fought a man. One of them bit the other, and he tried to pull his hand away from his mouth, and his incisor fell out - Ibn Al-Muthannah said that two incisors fell out. They referred their dispute to the Prophet ﷺ and he said: "Would one of you bite as a male camel bites?" There is no *Diyah* for him."

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَاتَلَ يَغْلَى بْنُ مُنْيَةَ أَوْ ابْنُ أُمَيَّةَ رَجُلًا، فَعَضَّ أَحَدُهُمَا صَاحِبَهُ، فَانْتَرَعَ يَدَهُ مِنْ فِيهِ، فَتَرَخَ ثَنِيَّتَهُ، - وَقَالَ ابْنُ الْمُثَنَّى: ثَنِيَّتُهُ - فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَقَالَ: «أَيَعَضُّ أَحَدُكُمْ كَمَا يَعَضُّ الْفَحْلُ؟ لَا دِيَّةَ لَهُ» [انظر: ٤٣٧٠]

[4367] (...) A similar report (as no. 4366) was narrated from Ya'la, from the Prophet ﷺ.

[٤٣٦٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ ابْنِ يَغْلَى، عَنْ يَغْلَى عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[4368] 19 - (...) It was narrated from 'Imrân bin Ḥuṣain that a man bit the arm of another man, who pulled it away and his incisor fell out. The matter was referred to the Prophet ﷺ who dismissed the claim and said: "Did you want to eat his flesh?"

[٤٣٦٨] ١٩- (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمْعِيُّ، حَدَّثَنَا مُعَاذٌ يَعْنِي ابْنَ هِشَامٍ، حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ ابْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ ذِرَاعَ رَجُلٍ، فَجَذَبَهُ فَسَقَطَتْ ثَنِيَّتُهُ، فَرَفَعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهُ، وَقَالَ: «أَرَدْتَ أَنْ تَأْكُلَ لَحْمَهُ؟»

[4369] 20 - (1674) It was narrated from Ṣafwân bin Ya'la that a servant of Ya'la bin Munyah bit another man on the arm, and he pulled it away and his incisor fell out. The matter was referred to the Prophet ﷺ

[٤٣٦٩] ٢٠- (١٦٧٤) وَحَدَّثَنِي أَبُو غَسَّانَ الْمُسَمْعِيُّ: حَدَّثَنَا مُعَاذٌ [يَعْنِي ابْنَ هِشَامٍ]: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ بُذَيْلٍ، عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ، عَنْ

who dismissed the claim and said:
“Did you want to bite him as a
male camel bites?”

[4370] 21 - (1673) It was narrated from ‘Imrân bin Ḥuṣain that a man bit the hand of another man, who pulled his hand away and one or more of his incisors fell out. He referred the matter to the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ said: “What do you want me to do? Do you want me to order him to put his hand in your mouth so that you can bite it like a male camel? Give him your hand so that he can bite it, then you can pull it away”

[4371] 22 - (1674) It was narrated from Ṣafwân bin Ya‘la bin Munyah that his father said: “A man came to the Prophet ﷺ. He had bitten a man’s hand, who had pulled his hand away and his incisors had fallen out.” He said: “The Prophet ﷺ dismissed the claim and said: ‘Did you want to bite him as a camel bites?’”

[4372] 23 - (...) Ṣafwân bin Ya‘la bin Umayyah narrated that his father said: “I went out with

صَفْوَانَ بْنِ يَعْلَى أَنَّ أَجِيرًا لِيَعْلَى بْنِ مُثَنَّى، عَضَّ رَجُلًا ذِرَاعَهُ، فَجَذَبَهَا فَسَقَطَتْ ثَنِيَّتُهُ، فَرَفَعَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا وَقَالَ: «أَرَدْتُ أَنْ تَقْضِمَهَا كَمَا يَقْضِمُ الْفَحْلُ؟». [انظر: ٤٣٧١]

[٤٣٧٠] ٢١ - (١٦٧٣) حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ، عَنِ ابْنِ عَوْنٍ، عَنْ [مُحَمَّدٍ] بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ ثَنَائَاهُ، فَاسْتَعْدَى رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَأْمُرُنِي؟ تَأْمُرُنِي أَنْ أَمُرَهُ أَنْ يَدْعَ يَدَهُ فِي فِيكَ تَقْضِمُهَا كَمَا يَقْضِمُ الْفَحْلُ؟ اذْفَعْ يَدَكَ حَتَّى يَعْضَهَا ثُمَّ انْتَرِعْهَا». [راجع: ٤٣٦٦]

[٤٣٧١] ٢٢ - (١٦٧٤) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَخٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى ابْنِ مُثَنَّى، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، وَقَدْ عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ يَعْنِي الَّذِي عَضَّهُ قَالَ: فَأَبْطَلَهَا النَّبِيُّ ﷺ، وَقَالَ: «أَرَدْتُ أَنْ تَقْضِمَهُ كَمَا يَقْضِمُ الْفَحْلُ؟». [راجع: ٤٣٦٩]

[٤٣٧٢] ٢٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا

the Prophet ﷺ on the campaign to Tâbûk. He said: ‘Ya‘la used to say: “That campaign was the best of my deeds, in my view.”’ ‘Aṭâ’ said: “Şafwân said: ‘Ya‘la said: “I had a servant who fought with another man and one of them bit the hand of the other” - Şafwân said: “He told me which of them bit the other - the one who was bit pulled his hand away from the one who bit him, and pulled out one of his incisors. They came to the Prophet ﷺ, who dismissed his claim for his tooth.”

[4373] (...) Ibn Juraij narrated a similar report (as no. 4372) with this chain.

Chapter 5. The Validity Of Qisâs For Teeth And The Like

[4374] 24 - (1675) It was narrated from Anas that the sister of Ar-Rubai‘ Umm Hâriṭhah, injured a person. They referred the dispute to the Prophet ﷺ and the Messenger of Allâh ﷺ said: “Qisâs, Qisâs.” Umm Ar-Rabi‘ said: “O Messenger of Allâh, will Qisâs be taken from So-and-so? By Allâh, no Qisâs will be taken from her!” The Prophet ﷺ said: “Subhân-Allâh, O Umm Ar-Rabi‘! Qisâs is a command in the Book of

ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، قَالَ: وَكَانَ يَعْلَى يَقُولُ: تِلْكَ الْغَزْوَةُ أَوْثَقُ عَمَلِي عِنْدِي، فَقَالَ عَطَاءٌ: قَالَ صَفْوَانُ: قَالَ يَعْلَى: كَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا فَفَضَّ أَحَدُهُمَا يَدَ الْآخَرِ - قَالَ: لَقَدْ أَخْبَرَنِي صَفْوَانُ أَنَّهُمَا عَضَّ الْآخَرَ - فَانْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِ، فَانْتَزَعَ إِحْدَى نَيْبَيْهِ، فَأَتَا النَّبِيَّ ﷺ، فَأَهْدَرَ نَيْبَيْهِ.

[٤٣٧٣] (...) وَحَدَّثَنَا عَنْ زُرَّارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٥) - (بَابُ إِثْبَاتِ الْقِصَاصِ فِي الْأَسْنَانِ وَمَا فِي مَعْنَاهَا) (التحفة ٥)

[٤٣٧٤] ٢٤ - (١٦٧٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ [ابْنُ مُسْلِمٍ]: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ أُخْتِ الرُّبَيْعِ أُمَّ حَارِثَةَ، جَرَحَتْ إِنْسَانًا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْقِصَاصُ، الْقِصَاصُ» فَقَالَتْ أُمُّ الرُّبَيْعِ: يَا رَسُولَ اللَّهِ! أَيْقُصُّ مِنْ فُلَانَةٍ؟ وَاللَّهِ!

Allâh.” She said: “No, by Allâh, no *Qisâs* will ever be taken from her.” She kept saying it until they accepted the *Diyah*. The Messenger of Allâh ﷺ said: “Among the slaves of Allâh are those who, if they swear by Allâh that something will happen or not happen, then their oaths will be fulfilled.”

Chapter 6. When It Is Permissible To Shed The Blood Of A Muslim

[4375] 25 - (1676) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘It is not permissible to shed the blood of a Muslim who testifies that none has the right to be worshiped but Allâh and that I am the Messenger of Allâh, except in one of three cases: A married (or previously married) adulterer, a life for a life, or one who forsakes his religion leaving the *Jamâ’ah* (the congregation of Muslims).’”

[4376] (...) A similar report (as *Hadîth* no. 4375) was narrated from Al-A’mash with this chain.

لَا يُقْتَصُّ مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ! يَا أُمَّ الرَّبِيعِ! الْقِصَاصُ كِتَابُ اللَّهِ» قَالَتْ: لَا، وَاللَّهِ! لَا يُقْتَصُّ مِنْهَا أَبَدًا، قَالَ: فَمَا زَالَتْ حَتَّى قَبِلُوا الدِّيَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ».

(المعجم ٦) - (بَابُ مَا يَبَاحُ بِهِ دَمُ الْمُسْلِمِ) (التحفة ٦)

[٤٣٧٥] ٢٥ - (١٦٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مُسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِ، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ».

[٤٣٧٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبِي، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ. مِثْلُهُ.

[4377] 26 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ stood up among us and said: ‘By the One besides Whom none has the right to be worshiped! It is not permissible to shed the blood of a Muslim man who testifies that none has the right to be worshiped but Allâh and that I am the Messenger of Allâh, except in three cases: One who leaves Islam abandoning the *Jamâ’ah* (the congregation of Muslims), a married (or previously married) adulterer, and a life for a life.”

Al-A’mash said: I narrated it to Ibrâhîm, and he narrated a similar report from Al-Aswad, from ‘Aishah.

[4378] (...) A *Hadîth* like that of Sufyân (no. 4377) was narrated from Al-A’mash with both chains, but he did not mention in his *Hadîth* the words: “By the One besides Whom none has the right to be worshiped.”

Chapter 7. The Sin Of The One Who Set The Precedent Of Killing

[4379] 27 - (1677) It was narrated that ‘Abdullâh said: The Messenger of Allâh ﷺ said: ‘No

[٤٣٧٧] ٢٦ - (...) حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِأَحْمَدَ - قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «وَالَّذِي لَا إِلَهَ غَيْرُهُ لَا يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا ثَلَاثَةً نَفَرٍ: الثَّارِكُ لِلْإِسْلَامِ، الْمُفَارِقُ لِلْجَمَاعَةِ أَوْ الْجَمَاعَةِ، - شَكَّ فِيهِ أَحْمَدُ - وَالثَّيِّبُ الرَّانِي، وَالنَّفْسُ بِالنَّفْسِ».

قَالَ الْأَعْمَشُ: فَحَدَّثْتُ بِهِ إِبْرَاهِيمَ، فَحَدَّثَنِي عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ. بِمِثْلِهِ. [٤٣٧٨] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَالْقَاسِمُ بْنُ زَكَرِيَّا، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ بِإِسْنَادَيْنِ جَمِيعًا، نَحْوَ حَدِيثِ سُفْيَانَ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ قَوْلَهُ: «وَالَّذِي لَا إِلَهَ غَيْرُهُ!».

(المعجم ٧) - (بَابُ بَيَانِ إِثْمٍ مِنْ سَنَنِ الْقَتْلِ) (التحفة ٧)

[٤٣٧٩] ٢٧ - (١٦٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ

soul is killed unlawfully, but there is a share of the sin on the first son of Âdam, because he was the first one to set the precedent of killing.”

[4380] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar as no. 4379). In the *Hadith* of Jarîr and “Eisa bin Yûnus (sub-narrators): “because he killed” and it does not say “the first one.”

Chapter 8. The Punishment For Bloodshed In The Hereafter, And Bloodshed Will Be The First Thing Concerning Which Judgment Is Passed Among The People On The Day Of Resurrection

[4381] 28 - (1678) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The first thing concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed.’”

نُمَيْرٍ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ : حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمَهِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ».

[٤٣٨٠] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ جَرِيرٍ وَعِيسَى [ابْنِ يُونُسَ]: «لَأَنَّهُ سَنَّ الْقَتْلَ» لَمْ يَذْكُرَا: أَوَّلَ.

(المعجم ٨) - (بَابُ الْمَجَازَاةِ بِالْدَّمَاءِ فِي الْآخِرَةِ، وَأَنَّهَا أَوَّلُ مَا يَقْضَى فِيهِ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ) (التحفة ٨)

[٤٣٨١] ٢٨ - (١٦٧٨) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ وَكِيعٍ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَوَكِيعٌ عَنِ

الْأَعْمَشِ؛ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ».

[4382] (...) A similar report (as no. 4381) was narrated from 'Abdullāh from the Prophet ﷺ.

[٤٣٨٢] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ: - يَعْنِي ابْنَ الْحَارِثِ -؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمَا عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ بَعْضَهُمْ قَالَ عَنْ شُعْبَةَ: «يُقْضَى»، وَبَعْضُهُمْ قَالَ: «يُحْكَمُ بَيْنَ النَّاسِ».

Chapter 9. Emphasis On The Sanctity Of Blood, Honor And Wealth

[4383] 29 - (1679) It was narrated from Abū Bakrah that the Prophet ﷺ said: "Time has returned to its original order as it was on the day when Allāh created the heavens and the earth. The year is twelve months, of which four are sacred: Three consecutive months; Dhul-Qa'dah, Dhul-Hijjah and Muḥarram - and Rajab, the month of Muḍar, which comes

(المعجم ٩) - (بَابُ تَغْلِيظِ تَحْرِيمِ الدِّمَاءِ وَالْأَعْرَاضِ وَالْأَمْوَالِ) (التحفة ٩)

[٤٣٨٣] ٢٩ - (١٦٧٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَيَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ

between Jumâda and Sha'bân." Then he said: "What month is this?" We said: "Allâh and His Messenger know best." He remained silent until we thought that he was going to call it by another name. He said: "Is it not Dhul-Hijjah?" We said: "Yes indeed." He said: "What land is this?" We said: "Allâh and His Messenger know best." He remained silent until we thought that he was going to call it by another name. He said: "Is it not Al-Baldah (the city of Makkah)?" We said: "Yes indeed." He said: "What day is this?" We said: "Allâh and His Messenger know best." He remained silent until we thought that he was going to call it by another name. He said: "Is it not the Day of Sacrifice?" We said: "Yes indeed, O Messenger of Allâh." He said: "Your blood and your wealth" - Muḥammad (a narrator) said: "and I think he said: 'your honor' - "are sacred to you, as sacred as this day of yours, in this land of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds, so do not turn back misguided after I am gone, striking one another's necks. Let those who are present convey it to those who are absent; perhaps some of those to whom it is conveyed will understand it better than some of those who hear it." Then he said: "Have I not conveyed (the message)?"

السَّمَاوَاتِ وَالْأَرْضِ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبٌ، شَهْرٌ مُضَرٌّ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، ثُمَّ قَالَ: «أَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلَدَةُ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ - وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، وَتَسْتَلْقُونَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، فَلَا تَرْجِعَنَّ بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَّا يُبْلَغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبْلَغُهُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضٍ مِنْ سَمِيعِهِ»، ثُمَّ قَالَ: «أَلَا هَلْ بَلَغْتُ؟»

Ibn Ḥabīb said in his report: "And Rajab of Muḍar."

Abî Bakr (a narrator) said: "Do not turn back after me."

[4384] 30 - (...) It was narrated from 'Abdur-Raḥmān bin Abî Bakrah that his father said: "On that day, he (ﷺ) sat on his camel and someone took hold of its nose-ring, and he said: 'Do you know what day this is?' They said: 'Allāh and His Messenger know best,' until we thought that he was going to call it by another name. He said: 'Is it not the Day of Sacrifice?' We said: 'Yes indeed, O Messenger of Allāh.' He said: 'What month is this?' We said: 'Allāh and His Messenger know best.' He said: 'Is it not Dhul-Hijjah?' We said: 'Yes indeed, O Messenger of Allāh.' He said: 'What land is this?' We said: 'Allāh and His Messenger know best,' until we thought that he was going to call it by another name. He said: 'Is it not Al-Baldah (the city of Makka). We said: 'Yes indeed, O Messenger of Allāh.' He said: 'Your blood, your wealth and your honor are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Let those who are present convey it to those who are absent.' Then he turned towards two speckled black and white rams and sacrificed them, and to a flock of

قَالَ ابْنُ حَبِيبٍ فِي رِوَايَتِهِ: «وَرَجَبُ مُصَرَّ»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: «فَلَا تَرْجِعُوا بَعْدِي».

[٤٣٨٤] ٣٠ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ ذَلِكَ الْيَوْمُ، قَعَدَ عَلَى بَعِيرِهِ وَأَخَذَ إِنْسَانٌ بِخَطَامِهِ، فَقَالَ: «أَتَدْرُونَ أَيَّ يَوْمٍ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، فَقَالَ: «أَلَيْسَ بِيَوْمِ النَّحْرِ؟» قُلْنَا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَلَيْسَ بِذِي الْحِجَّةِ؟» قُلْنَا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قَالَ: «أَلَيْسَ بِالْبَلَدَةِ؟» قُلْنَا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فَلْيُلَيِّغِ الشَّاهِدُ الْغَائِبَ».

قَالَ: ثُمَّ انْكَمَّأَ إِلَى كَبَشَيْنِ أَمْلَحَيْنِ فَلَذَبَهُمَا، وَإِلَى جُرَيْعَةٍ مِنَ الْغَنَمِ فَفَسَمَهَا بَيْنَنَا.

sheep which he distributed amongst us.

[4385] (...) 'Abdur-Rahmân bin Abî Bakrah narrated that his father said: "When that day came, the Prophet ﷺ sat on a camel and a man was holding on to its rope or reins..." and he mentioned a *Hadîth* like that of Yazîd bin Zurai' (no 4384).

[4386] 31 - (...) It was narrated that Abî Bakrah said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'What day is this?'"... they quoted a *Hadîth* like that of Ibn 'Awn (no. 4385), except that he did not mention: "Your honor" and he did not mention: "Then he turned towards two speckled black and white rams," etc. And in his *Hadîth* he said: "As sacred as this day of yours, in this month of yours, in this land of yours, until the Day you meet your Lord. Have I not conveyed (the message)?" They said: "Yes." He said: "O Allâh, bear witness."

[٤٣٨٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ ابْنِ عَوْنٍ، قَالَ: قَالَ مُحَمَّدٌ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ ذَلِكَ الْيَوْمُ جَلَسَ النَّبِيُّ ﷺ عَلَى بَعِيرٍ، قَالَ: وَرَجُلٌ آخِذٌ بِرِجَامِهِ - أَوْ قَالَ: بِخِطَامِهِ -، فَذَكَرَ نَحْوَ حَدِيثِ يَزِيدَ ابْنِ زُرَيْعٍ.

[٤٣٨٦] ٣١ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنُ جَبَلَةَ وَأَحْمَدُ ابْنُ خِرَاشٍ،: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا قُرَّةُ بِإِسْنَادٍ يَحْيَى بْنُ سَعِيدٍ - وَسَمَى الرَّجُلَ حُمَيْدَ ابْنِ عَبْدِ الرَّحْمَنِ - عَنْ أَبِي بَكْرَةَ قَالَ: حَطَبْنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ، فَقَالَ: «أَيُّ يَوْمٍ هَذَا؟» وَسَاقُوا الْحَدِيثَ بِمِثْلِ حَدِيثِ ابْنِ عَوْنٍ، غَيْرَ أَنَّهُ لَا يَذْكُرُ: «وَأَغْرَضَكُمْ» وَلَا يَذْكُرُ: ثُمَّ انْكَفَأَ إِلَى

كَثْبَيْنِ وَمَا بَعْدَهُ، وَقَالَ فِي الْحَدِيثِ:
«كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا،
فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ،
أَلَا هَلْ بَلَغْتُ؟» قَالُوا: نَعَمْ، قَالَ:
«اللَّهُمَّ اشْهَدْ».

Chapter 10. A Confession To Murder Is Valid And The Heir Of The Victim Is Entitled To Qisâs, But It Is Recommended To Ask Him To Let Him Go

(المعجم ١٠) - (بَابُ صَحَةِ الْإِقْرَارِ
بِالْقَتْلِ وَتَمْكِينِ وَلِيِّ الْقَتِيلِ مِنْ
الْقَصَاصِ، وَاسْتِحْبَابِ طَلْبِ الْعَفْوِ
مِنْهُ) (التحفة ١٠)

[4387] 32 - (1680) It was narrated that 'Alqamah bin Wâ'il narrated that his father told him: "I was sitting with the Prophet ﷺ when a man came leading another on a rope. He said: 'O Messenger of Allâh, this man killed my brother.' The Messenger of Allâh ﷺ said: 'Did you kill him?' He said: 'If he does not admit it, I will establish proof against him.' He said: 'Yes, I killed him.' He said: 'How did you kill him?' He said: 'He and I were striking leaves from a tree, and he insulted me so I got angry and struck him with the axe on the side of his head and killed him.' The Prophet ﷺ said to him: 'Do you have anything with which to pay the *Diyah* for yourself?' He said: 'I have no property except my cloak and my axe.' He said: 'Perhaps your

[٤٣٨٧] ٣٢ - (١٦٨٠) وَحَدَّثَنَا عُيَيْدُ
اللَّهُ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
أَبُو يُونُسَ، عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ
عَلْقَمَةَ بْنِ وَاثِلٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ:
إِنِّي لَقَاعِدٌ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ
يَقُودُ آخَرَ يَنْشَعِي، فَقَالَ: يَا رَسُولَ اللَّهِ!
هَذَا قَتَلَ أَخِي، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَقْتَلْتَهُ؟» - فَقَالَ: إِنَّهُ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ
عَلَيْهِ الْبَيِّنَةَ - قَالَ: نَعَمْ قَتَلْتُهُ، قَالَ:
«كَيْفَ قَتَلْتَهُ؟» قَالَ: كُنْتُ أَنَا وَهُوَ نَخْتَبِطُ
مِنْ شَجَرَةٍ، فَسَبَّنِي فَأَغْضَبَنِي، فَضَرَبْتُهُ
بِالْفَأْسِ عَلَى قَرْبِهِ فَقَتَلْتُهُ، فَقَالَ لَهُ
النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ تُؤَدِّيهِ عَنْ
نَفْسِكَ؟» قَالَ: مَا لِي مَالٌ إِلَّا كِسَائِي
وَفَأْسِي، قَالَ: «فَتَرَى قَوْمَكَ يَشْتَرُونَكَ؟»

people will pay your ransom?' He said: 'I am too insignificant among my people for that.' He threw the rope to him and said: 'Take your companion away.' The man took him away, and when he turned away, the Messenger of Allāh ﷺ said: 'If he kills him he will be like him.' He came back and said: 'O Messenger of Allāh, I have heard that what you said: "If he kills him he will be like him," but I took him at your command.' The Messenger of Allāh ﷺ said: 'Don't you want him to carry your sin and the sin of your companion?' He said: 'O Prophet of Allāh, yes.' He said: 'If so, then let it be,' and he threw the rope down and let him go."

[4388] 33 - (...) It was narrated from 'Alqamah bin Wâ'il that his father said: "A man who had killed another man was brought to the Messenger of Allāh ﷺ by the heir of the one who had been killed, and (the Messenger of Allāh ﷺ gave the heir the right to retaliate). He took him away with a rope around his neck by which he was leading him. When he left, the Messenger of Allāh ﷺ said: 'The killer and the slain are both in Hell.' A man went to that man and told him what the Messenger of Allāh ﷺ had said, so he let him go."

Ismâ'il bin Sâlim said: "I mentioned that to Ḥabîb bin Abî Thâbit and he said: 'Ibn Ashwa'

قَالَ: أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذَاكَ، فَرَمَى إِلَيْهِ بِنِسْعَتِهِ، وَقَالَ: «دُونَكَ صَاحِبِكَ»، فَأَنْطَلَقَ بِهِ الرَّجُلُ، فَلَمَّا وَلَّى قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَرَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! [إِنَّهُ] بَلَغَنِي أَنَّكَ قُلْتَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» وَأَخَذْتُهُ بِأَمْرِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تُرِيدُ أَنْ يُوْءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟» قَالَ: يَا نَبِيَّ اللَّهِ - لَعَلَّهُ قَالَ - بَلَى، قَالَ: «فَإِنَّ ذَاكَ كَذَاكَ»، قَالَ: فَرَمَى بِنِسْعَتِهِ وَخَلَّى سَبِيلَهُ.

[٤٣٨٨] ٣٣- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ سَالِمٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ قَالَ: أَتَانِي رَسُولُ اللَّهِ ﷺ بِرَجُلٍ قَتَلَ رَجُلًا، فَأَقَادَ وَلِيَّ الْمَقْتُولِ مِنْهُ، فَأَنْطَلَقَ بِهِ وَفِي عُنُقِهِ نِسْعَةٌ يَجُرُّهَا، فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» فَأَتَى رَجُلٌ الرَّجُلَ فَقَالَ لَهُ مَقَالَةُ رَسُولِ اللَّهِ ﷺ. فَخَلَّى عَنْهُ.

قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ: فَذَكَرْتُ ذَلِكَ لِحَبِيبِ بْنِ أَبِي ثَابِتٍ فَقَالَ: حَدَّثَنِي ابْنُ

told me that the Prophet ﷺ asked him to let him go and he refused.”

Chapter 11. The *Diyah* For A Fetus ; And The *Diyah* For Accidental Killing And The Ambiguous Killing Must Be Paid By The *‘Aqilah*^[1] Of The Killer

[4389] 34 - (1681) It was narrated from Abû Hurairah that there were two women from Hudhail, one of whom threw a stone at the other and caused her to miscarry. The Prophet ﷺ ordered that a slave, male or female, be given as *Diyah*.

[4390] 35 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ ruled that a slave, male or female, be given as *Diyah* for the fetus of a woman from Banû Liḥyân who was miscarried and born dead. Then the woman who was ordered to give the slave had died, and the Messenger of Allâh ﷺ ruled that her estate be given to her sons and husband, and that the *Diyah* be paid by her *‘Ashabah*.^[2]

[4391] 36 - (...) Abû Hurairah said: “Two women from Hudhail fought and one of them threw a

أَشْوَعَ: أَنَّ النَّبِيَّ ﷺ إِنَّمَا سَأَلَهُ أَنْ يَغْفِرَ عَنْهُ فَأَبَى.

(المعجم ١١) - (بَابُ دِيَةِ الْجَنِينِ،
ووجوب الدية في قتل الخطأ وشبه
العمد على عاقلة الجاني) (التحفة ١١)

[٤٣٨٩] ٣٤ - (١٦٨١) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ
ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ: أَنَّ امْرَأَتَيْنِ مِنْ هَذِيلٍ، رَمَتْ
إِحْدَاهُمَا الْأُخْرَى، فَطَرَحَتْ جَنِينَهَا،
فَقَضَى فِيهِ النَّبِيُّ ﷺ، بِغُرَّةٍ أَوْ أَمَةٍ.

[٤٣٩٠] ٣٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شَهَابٍ، عَنْ
ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَضَى
رَسُولُ اللَّهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي
لَحْيَانَ سَقَطَ مَيِّتًا، بِغُرَّةٍ أَوْ أَمَةٍ، ثُمَّ إِنَّ
الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوفِّيتُ،
فَقَضَى رَسُولُ اللَّهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا
وَزَوْجِهَا، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا.

[٤٣٩١] ٣٦ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ، وَحَدَّثَنَا حَرَمَلَةُ

[1] *‘Aqilah*: The relatives who must pay the *‘Aql* or *Diyah* (blood money), meaning, the male relatives on the father's side.

[2] *‘Ashabah*: The male relatives on the father's side.

rock at the other and killed her and the child in her womb. They referred the matter to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ ruled that the *Diyah* for her fetus was a slave, male or female, and he ruled that the *Diyah* for the woman be paid by her (the killer's) 'Āqilah, and that her children and those who were with her would inherit her estate. Ḥamal bin An-Nâbighah Al-Hudhalî said: 'O Messenger of Allâh, how can a penalty be paid for one who did not drink or eat, or speak or make any sound (he said so rhyming the words in a poetic way)? Such a one should be overlooked.' The Messenger of Allâh ﷺ said: 'This man is one of the brothers of the soothsayers,' because of the rhymed speech with which he spoke."

[4392] (...) It was narrated that Abû Hurairah said: "Two women fought..." and he quoted the *Hadith* (as no. 4390), but he did not mention: "Her children and those who were with her would inherit her estate." And he said: "Someone said: 'Why should we pay the *Diyah*?'?" But he did not mention Ḥamal bin Mâlik by name.

[4393] 37 - (1682) It was narrated that Al-Mughîrah bin Shu'bah said: "A woman struck

ابْنُ يَحْيَى التُّجَيْبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هَذِلٍ، فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا، فَاتَّخَصَّمُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَضَى رَسُولُ اللَّهِ ﷺ: أَنَّ دِيَّةَ جَنِينِهَا غُرَّةٌ: عَبْدٌ أَوْ وَلِيدَةٌ، وَقَضَى بِدِيَّةِ الْمَرْأَةِ عَلَى عَائِلَتِهَا، وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، فَقَالَ حَمَلُ بْنُ النَّبِغَةِ الْهَذَلِيُّ: يَا رَسُولَ اللَّهِ! كَيْفَ أَعْرُومُ مَنْ لَا شَرَبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهْلَ؟ فَمِثْلُ ذَلِكَ يُطَلُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ» مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

[٤٣٩٢] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ، وَلَمْ يَذْكُرْ: وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، وَقَالَ: فَقَالَ قَائِلٌ: كَيْفَ نَعْقِلُ؟ وَلَمْ يُسَمِّ حَمَلُ بْنُ مَالِكٍ.

[٤٣٩٣] ٣٧ - (١٦٨٢) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا

pregnant co-wife with a tent pole, killing her. One of the women was from the tribe of Lihyân. The Messenger of Allâh ﷺ ruled that the *Diyah* for the one who had been killed was to be paid by the *‘Aṣabah* of the killer, and a slave, male or female, should be given (as *Diyah*) for the fetus in her womb. A man from the *‘Aṣabah* of the killer said: ‘Should we pay the *Diyah* for one who did not eat or drink or make any sound? Such a one should be overlooked.’ The Messenger of Allâh ﷺ said: ‘Is this rhymed speech like that of the Bedouin?’”

He said: “And he (ﷺ) imposed the *Diyah* on them.”

[4394] 38 - (...) It was narrated that Al-Mughîrah bin Shu‘bah said: “A woman killed her co-wife with a tent pole. Her case was brought to the Messenger of Allâh ﷺ and he ruled that her *‘Âqilah* should pay the *Diyah*. She was pregnant, so he also ruled that a slave be given as *Diyah* for the fetus. One of her *‘Aṣabah* said: ‘Should we pay *Diyah* for one who did not eat or drink or cry or make any sound? Such a one should be overlooked.’ He said: ‘Is this rhymed speech like that of the Bedouin?’”

جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُيَيْدِ بْنِ نُسَيْبَةَ الْخَزَاعِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَرَبَتْ امْرَأَةً ضَرَبَتْهَا بِعَمُودٍ فُسْطَاطٍ وَهِيَ حُبْلَى فَقَتَلَتْهَا، قَالَ: وَإِحْدَاهُمَا لِحَيَاتِي، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ، وَغُرَّةٍ لِمَا فِي بَطْنِهَا، فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنْعَرُمُ دِيَةَ مَنْ لَا أَكَلَّ وَلَا شَرَبَ وَلَا اسْتَهَلَ؟ فَمِثْلُ ذَلِكَ يُطْلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسَجْعُ كَسَجْعِ الْأَعْرَابِ؟».

قَالَ: وَجَعَلَ عَلَيْهِمُ الدِّيَةَ.

[٤٣٩٤] ٣٨ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُيَيْدِ بْنِ نُسَيْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَنَّ امْرَأَةً قَتَلَتْ ضَرَبَتْهَا بِعَمُودٍ فُسْطَاطٍ، فَأَتَى فِيهِ رَسُولُ اللَّهِ ﷺ، فَقَضَى عَلَى عَاقِلَتِهَا بِالْأَدْيَةِ، وَكَانَتْ حَامِلًا، فَقَضَى فِي الْجَنِينِ بِغُرَّةٍ، فَقَالَ بَعْضُ عَصَبَتِهَا: أُنَدِي مَنْ لَا طَعِمَ وَلَا شَرَبَ وَلَا صَاحَ فَاسْتَهَلَ؟ وَمِثْلُ ذَلِكَ يُطْلُ؟ [قَالَ]: فَقَالَ: «سَجْعُ كَسَجْعِ الْأَعْرَابِ؟».

[4395] (...) A *Hadith* like that of Jarir and Mufaddal (no. 4393, 4394) was narrated from Manṣūr with this chain.

[4396] (...) This *Hadith* was narrated from Manṣūr with their chain, except that it says: "She miscarried, and the matter was referred to the Prophet ﷺ who ruled that a slave be given (as *Diyah*). And he imposed that on the relatives of the woman; but in this *Hadith* it does not mention the *Diyah* for the woman.

[4397] 39 - (1683) It was narrated that Al-Miswar bin Makhramah said: "Umar bin Al-Khaṭṭāb consulted the people about *Diyah* for a woman's miscarriage. Al-Mughīrah bin Shu'bah said: 'I saw the Prophet ﷺ ruling that a slave, male or female, should be given.' Umar said: 'Bring me someone who can testify with you.' He (the narrator) said: 'Muḥammad bin Maslamah testified with him.'"

[٤٣٩٥] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَى حَدِيثِ جَرِيرٍ وَمُفَضَّلٍ.

[٤٣٩٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ بِإِسْنَادِهِمُ الْحَدِيثَ بِقِصَّتِهِ، غَيْرَ أَنَّ فِيهِ: فَاسْقَطْتُ، فَرَفَعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَضَى فِيهِ بِغُرَّةٍ، وَجَعَلَهُ عَلَى أَوْلِيَاءِ الْمَرْأَةِ، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: دِيَةَ الْمَرْأَةِ.

[٤٣٩٧] ٣٩ - (١٦٨٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكَيْعٌ عَنْ هِشَامِ بْنِ غُرَّةٍ، عَنْ أَبِيهِ، عَنِ الْمُسَوَّرِ بْنِ مَرْثَمَةَ قَالَ: اسْتَشَارَ عُمَرُ ابْنَ الْخَطَّابِ النَّاسَ فِي مِلَاصِ الْمَرْأَةِ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ النَّبِيَّ ﷺ قَضَى فِيهِ بِغُرَّةٍ: عَبْدٌ أَوْ أَمَةٌ، قَالَ: فَقَالَ عُمَرُ: إِنِّي بِمَنْ يَشْهَدُ مَعَكَ. قَالَ: فَشَهِدَ لَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

29. The Book Of *Hudûd* (Legal Punishments)

١٤ - (المعجم ٢٩) - كتاب الحدود (التحفة ...)

Chapter 1. The *Hadd* For Stealing And The Minimum Threshold

(المعجم ١) - (بَابُ حَدِّ السَّرْقَةِ وَنَصَابِهَا) (التحفة ١٢)

[4398] 1 - (1684) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ would cut off the thief’s hand for one-quarter of a Dīnār or more.”

[٤٣٩٨] ١ - (١٦٨٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِيَحْيَى - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْطَعُ السَّارِقَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

[4399] (...) A similar report (as no. 4398) was narrated from Az-Zuhrī with this chain.

[٤٣٩٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ وَإِبْرَاهِيمُ بْنُ سَعْدٍ، كُلُّهُمَا عَنِ الزُّهْرِيِّ. بِمِثْلِهِ، فِي هَذَا الْإِسْنَادِ.

[4400] 2 - (...) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “The hand of a thief should not be cut off, except for one-quarter of a Dīnār or more.”

[٤٤٠٠] ٢ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى؛ وَحَدَّثَنَا الْوَلِيدُ ابْنُ شُجَاعٍ - وَاللَّفْظُ لِلْوَلِيدِ وَحَرَمَلَةَ - قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ

[1] *Hudûd*: Plural; *Hadd*: Singular

عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

[4401] 3 - (...) 'Āishah narrated that she heard the Messenger of Allāh ﷺ say: "The hand should not be cut off except for one-quarter of a Dīnār or more."

[٤٤٠١] ٣- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَحْمَدُ بْنُ عِيسَى - وَاللَّفْظُ لَهُرُونَ وَأَحْمَدُ، قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةٌ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَمْرَةَ أَنَّهَا سَمِعَتْ عَائِشَةَ تُحَدِّثُ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُقَطَّعُ الْيَدُ إِلَّا فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ».

[4402] 4 - (...) It was narrated from 'Āishah that she heard the Prophet ﷺ say: "The hand of the thief should not be cut off except for one-quarter of a Dīnār or more."

[٤٤٠٢] ٤- (...) حَدَّثَنِي يَشْرُ بْنُ الْحَكَمِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «لَا تُقَطَّعُ يَدُ سَارِقٍ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

[4403] (...) A similar report (as no. 4402) was narrated from Yazîd bin 'Abdullâh bin Al-Hâdî with this chain.

[٤٤٠٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَإِسْحَاقُ بْنُ مَنْصُورٍ، جَمِيعًا عَنْ أَبِي عَامِرٍ الْعَقَدِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ مِنْ وَلَدِ الْمُسَوِّرِ ابْنِ مَحْرَمَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِي بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4404] 5 - (1685) It was narrated that 'Aishah said: "At the time of the Messenger of Allāh ﷺ the hand of a thief was not cut off for less than the price of a shield made of leather or iron (steel?), both of which were valuable."

[4405] (...) A *Hadīth* like that of Ibn Numair from Ḥumaid bin 'Abdur-Raḥmān Ar-Ru'âsî (no. 4404) was narrated from Hishām with this chain. In the *Hadīth* of 'Abdur-Raḥīm and Abū Usāmah it says: "At that time it was valuable."

[4406] 6 - (1686) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ cut off the hand of a thief for a shield, the value of which was three Dirham.

[4407] (...) A *Hadīth* like that of Yahyā bin Mālik (no. 4406) was narrated from Nāfi' from Ibn 'Umar, from the Prophet ﷺ, except that some of them

[٤٤٠٤] ٥ - (١٦٨٥) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمْ تُقَطَّعْ يَدُ سَارِقٍ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي أَقَلِّ مِنْ ثَمَنِ الْمِجَنِّ، حَجَفَةٍ أَوْ ثُرْسِي، وَكِلَاهُمَا دُو ثَمَنِ.

[٤٤٠٥] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ عَنْ حُمَيْدٍ [ابْنِ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيِّ، وَفِي حَدِيثِ عَبْدِ الرَّحِيمِ وَأَبِي أُسَامَةَ: وَهُوَ يَوْمَئِذٍ دُو ثَمَنِ].

[٤٤٠٦] ٦ - (١٦٨٦) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ سَارِقًا فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمٍ.

[٤٤٠٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ [وَابْنُ رُمَيْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ الْمُثَنَّى

said: 'Its value,' and some of them said: "Its price was three Dirham."

قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا
ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كُلُّهُمْ
عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي زُهَيْرُ [ابْنِ حَرْبٍ]:
حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُكَيْتَةَ؛ وَحَدَّثَنَا أَبُو
الرَّيْعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا
حَمَّادٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ
السَّخْتِيَّانِيِّ وَأَيُّوبَ بْنِ مُوسَى وَإِسْمَاعِيلَ
ابْنِ أُمَيَّةَ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ
الدَّارِمِيُّ: أَخْبَرَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ
عَنْ أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ، وَعَبِيدُ اللَّهِ
وَمُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ
رَافِعٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ؛ وَحَدَّثَنِي
أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَنْظَلَةَ
ابْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، وَعَبِيدُ اللَّهِ بْنُ
عُمَرَ، وَمَالِكُ بْنُ أَنَسٍ وَأَسَامَةُ بْنُ زَيْدٍ
اللَّيْثِيُّ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى عَنْ مَالِكٍ،
غَيْرَ أَنَّ بَعْضَهُمْ قَالَ: قِيمَتُهُ، وَبَعْضُهُمْ
قَالَ: ثَمَنٌ ثَلَاثَةُ دَرَاهِمٍ.

[4408] 7 - (1687) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

٧- (١٦٨٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو

‘May Allâh curse the thief, for he steals an egg and his hand is cut off, or he steals a rope and his hand is cut off.’”

[4409] (...) A similar report (as no. 4408) was narrated from Al-A'mash with this chain, except that he said: "If he steals a rope, if he steals an egg."

Chapter 2. Cutting off the hand of a thief from the nobility and others; the prohibition Of interceding with regard to *Hudûd* punishments

[4410] 8 - (1688) It was narrated from 'Āishah that Quraish were concerned about the case of the Makhzûmî woman who had stolen. They said: "Who will speak to the Messenger of Allâh ﷺ concerning her?" Then they said: "Who would dare to do that but Usâmah, the beloved of the Messenger of Allâh ﷺ?" So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: "Are you interceding about one of the *Hadd* punishments of Allâh?" Then he stood up and delivered a speech in which he said: "O people, those who came before you were doomed because if a nobleman among them stole, they let him off, but if a lowly

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ».

[٤٤٠٩] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، كُلُّهُمْ عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ يَقُولُ: «إِنْ سَرَقَ حَبْلًا، وَإِنْ سَرَقَ بَيْضَةً».

(المعجم ٢) - (باب قطع السارق الشريف وغيره، والنهي عن الشفاعة في الحدود) (التحفة ١٣)

[٤٤١٠] ٨ - (١٦٨٨) حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ، حُبَّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟»، ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ

person stole, they carried out the punishment on him. By Allāh, if Fâtimah the daughter of Muḥammad were to steal, I would cut off her hand."

تَرَكَوْهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمِ اللَّهُ! لَوْ أَنَّ فَاطِمَةَ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا.

وَفِي حَدِيثِ ابْنِ رُمَح: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ».

[4411] 9 - (...) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that Quraish were concerned about the case of the woman who had stolen, at the time of the Messenger of Allāh ﷺ, during the conquest of Makkah. They said: "Who will speak to the Messenger of Allāh ﷺ concerning her?" Then they said: "No one would dare to do that but Usāmah bin Zaid, the beloved of the Messenger of Allāh ﷺ." She was brought to the Messenger of Allāh ﷺ, and Usāmah bin Zaid spoke concerning her. The color of the face of the Messenger of Allāh ﷺ changed, and he said: "Are you interceding concerning one of the *Hadd* punishments of Allāh?" Usāmah said to him: Pray for forgiveness for me, O Messenger of Allāh! When evening came, the Messenger of Allāh ﷺ stood up and delivered a speech. He praised Allāh as He deserves to be praised, then he said: "Those who came before you were doomed because, if a nobleman among them stole, they

[٤٤١١] ٩ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَرَمَلَةَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ زَيْدٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ فُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الَّتِي سَرَقَتْ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ الْفَتْحِ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حُبُّ رَسُولِ اللَّهِ ﷺ؟ فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ، فَكَلَّمَ فِيهَا أُسَامَةَ بْنَ زَيْدٍ، فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» فَقَالَ [لَهُ] أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ! فَلَمَّا كَانَ الْعِشِيُّ، قَامَ رَسُولُ اللَّهِ ﷺ فَاخْتَطَبَ، فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ، أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ،

would let him off, but if a lowly person stole, they would carry out the *Hadd* punishment on him. By the One in Whose Hand is my soul, if Fāṭimah the daughter of Muḥammad were to steal, I would cut off her hand.” Then he ordered that the hand of that woman who had stolen be cut off.

Yūnus said: Ibn Shihāb said: ‘Urwah said: ‘Āishah said: “She repented properly after that, and got married, and after that she used to come and speak to me, and I would convey what she said to the Messenger of Allāh ﷺ.”

[4412] 10 - (...) It was narrated that ‘Āishah said: “A Makhzûmî woman used to borrow things and then deny it. The Prophet ﷺ ordered that her hand be cut off, and her family came to Usâmah bin Zaid and spoke to him, and he spoke to the Messenger of Allāh ﷺ about her...” then he (the sub-narrator) mentioned a *Hadīth* like that of Al-Laith and Yūnus (no. 4411).

[4413] 11 - (1689) It was narrated from Jūbair that a woman from Banū Makhzûm stole, and she was brought to the Prophet ﷺ. She sought refuge with Umm Salamah, the wife of the Prophet ﷺ, but the Prophet ﷺ said: “If Fāṭimah were to steal I would cut off her hand.” And her hand was cut off.

تَرَكَوْهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ الَّتِي سَرَقَتْ فَقُطِعَتْ يَدُهَا.

قَالَ يُونُسُ: قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَحَسَنْتُ تَوْبَتَهَا بَعْدُ، وَتَزَوَّجْتُ، وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ، فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[٤٤١٢] ١٠- (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجَحِّدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا، فَأَتَى أَهْلُهَا أُسَامَةُ [بْنُ زَيْدٍ] فَكَلَّمُوهُ، فَكَلَّمَ رَسُولُ اللَّهِ ﷺ فِيهَا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

[٤٤١٣] ١١- (١٦٨٩) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَأَتَى بِهَا النَّبِيُّ ﷺ، فَعَادَتْ بِأَمِّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا» فَقُطِعَتْ.

Chapter 3. The *Hadd* punishment for *Zinâ* (fornication, adultery)

[4414] 12 - (1690) It was narrated that 'Ubâdah bin Aş-Şâmit said: "Learn from me, learn from me, learn from me (the *Hadd* punishment for *Zinâ*). Allâh has ordained a way for them. For an unmarried person with an unmarried person, one hundred lashes and exile for one year. For a married person with a married person, one hundred lashes and stoning."

[4415] (...) Manşûr narrated a similar report (as no. 4414) with this chain.

[4416] 13 - (...) It was narrated that 'Ubâdah bin Aş-Şâmit said: "When the Revelation came upon him, the Prophet ﷺ would feel some distress because of that, and his face would change color. It came to him one day, and he felt that distress, then when it was over, he said: 'Learn from me (the *Hadd* punishment for *Zinâ*). Allâh has ordained a way for them, for a married person with a married person and for an unmarried person with an unmarried person. For a married person, one hundred lashes then

(المعجم ٣) - (بَابُ حَدِّ الزَّانِي)

(التحفة ١٤)

[٤٤١٤] ١٢ - (١٦٩٠) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ مَنصُورٍ، عَنْ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا عَنِّي، خُذُوا عَنِّي، خُذُوا عَنِّي، فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جَلْدٌ مِائَةٌ وَنَفْيٌ سَنَةً، وَالثَّيْبُ بِالثَّيْبِ، جَلْدٌ مِائَةٌ وَالرَّجْمُ».

[٤٤١٥] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ:

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنصُورٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٤١٦] ١٣ - (...) حَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ عَبْدِ الْأَعْلَى، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ [الرَّقَاشِيِّ]، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ كُرِبَ لِذَلِكَ وَتَرَبَّدَ لَهُ وَجْهُهُ، قَالَ: فَأُنْزِلَ عَلَيْهِ ذَاتَ يَوْمٍ، فَلَقِيَنِي كَذَلِكَ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ

stoning, and for an unmarried person, one hundred lashes then exile for one year.”

[4417] 14 - (...) It was narrated from Qatâdah with this chain (a *Hadîth* similar to no. 4416), except that in their (the sub-narrators) *Hadîth* it says: “An unmarried person should be whipped then exiled, and a married person should be whipped then stoned” and they did not mention (exile for) one year or one hundred (lashes).

Chapter 4. Stoning of a married person for *Zinâ*

[4418] 15 - (1691) It was narrated that ‘Abdullâh bin ‘Abbâs said: “‘Umar bin Al-Khaţţâb said, when he was sitting on the *Minbar* of the Messenger of Allâh ﷺ: Allâh sent Muḥammad ﷺ with the truth, and He revealed the Book to him. One of the things that Allâh revealed to him was the Verse of stoning. We recited it, memorized it and understood it, The Messenger of Allâh ﷺ stoned (adulterers) and we stoned them after him. But I am afraid that with the passage of time, people will say, we do not find (the Verse of) stoning in the Book of Allâh, so they will go astray and forsake an

سَيْلًا، الثَّيْبُ بِالثَّيْبِ وَالْبِكْرُ بِالْبِكْرِ، الثَّيْبُ جُلْدُ مِائَةٍ، ثُمَّ رَجْمًا بِالْحِجَارَةِ، وَالْبِكْرُ جُلْدُ مِائَةٍ ثُمَّ نَفْيُ سَنَةٍ.

[٤٤١٧] ١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، كِلَاهُمَا عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «الْبِكْرُ يُجْلَدُ وَيُنْفَى، وَالثَّيْبُ يُجْلَدُ وَيُرْجَمُ» وَلَا يَذْكُرَانِ: سَنَةً وَلَا مِائَةً.

(المعجم ٤) - (بَابُ رَجْمِ الثَّيْبِ فِي الزَّانِي) (التحفة ١٥)

[٤٤١٨] ١٥ - (١٦٩١) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ جَالِسٌ عَلَى مِثْبَرِ رَسُولِ اللَّهِ ﷺ: إِنَّ اللَّهَ [قَدْ] بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ: آيَةُ الرَّجْمِ، قَرَأْنَاهَا وَوَعَيْنَاهَا وَعَقَلْنَاهَا، فَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ،

obligation that Allâh revealed. Stoning (is mentioned) in the Book of Allâh as a duty which much be carried out on those who commit *Zinâ* if they are married, men and women alike, if proof is established or if there is pregnancy or a confession.”

[4419] (...) It was narrated from Az-Zuhrî (a *Hadîth* similar to no. 4418) with this chain.

Chapter 5. One who confesses to *Zinâ*

[4420] 16 - (...) It was narrated that Abû Hurairah said: “A Muslim man came to the Messenger of Allâh ﷺ when he was in the *Masjid* and called out to him, saying: O Messenger of Allâh, I have committed *Zinâ*. He turned away from him, so he came around to face him and said to him: O Messenger of Allâh, I have committed *Zinâ*. He turned away from him, until he had repeated that four times. When he had testified against himself four times, the Messenger of Allâh ﷺ called him and said: ‘Are you insane?’ He said: No. He said: ‘Are you married?’ He said: Yes.

فَأَحْشَىٰ إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ يَقُولَ قَائِلٌ: مَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ تَعَالَى، فَيُضَلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ، وَإِنَّ الرَّجْمَ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ، مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيِّنَةُ، أَوْ كَانَ الْحَبْلُ أَوْ الْإِعْتِرَافُ.

[٤٤١٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

(المعجم ٥) - (بَابُ مَنْ اعْتَرَفَ عَلَى نَفْسِهِ بِالزُّنَى) (التحفة ١٦)

[٤٤٢٠] ١٦ - (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: أَتَى رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ، فَتَنَادَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ، فَتَنَحَّى تَلَقَاءَ وَجْهِهِ، فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّى ثَنَى ذَلِكَ عَلَيْهِ

The Messenger of Allâh ﷺ said: "Take him and stone him."

Ibn Shihâb said: "Someone told me that he heard Jâbir bin 'Abdullâh say: I was one of those who stoned him. We stoned him in the prayer place, and when the stones hurt him he ran away. We caught up with him in the Harrah and we stoned him."

[4421] (...) A similar report (as no. 4420) was narrated from Ibn Shihâb.

[4422] (...) Ibn Shihâb said: "Someone told me that he heard Jâbir bin 'Abdullâh say..." a report like that mentioned by 'Uqail (no. 4420).

[4423] (...) It was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ - a report like that of 'Uqail from Az-Zuhrî, from Sa'eed, from Abû Salamah, from Abû Hurairah (no. 4420).

أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيْكَ جُنُونَ؟» قَالَ: لَا، قَالَ: «فَهَلْ أَحْصَيْتَ؟» قَالَ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْهَبُوا بِهِ فَأَرْجُمُوهُ».

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: فَكُنْتُ فِيْ مَنْ رَجَّمَهُ، فَرَجَّمْنَاهُ بِالْمُصَلَّى فَلَمَّا أَدْلَقْنَاهُ الْحِجَارَةَ هَرَبَ، فَأَذْرَكْنَاهُ بِالْحَرَّةِ فَرَجَّمْنَاهُ.

[٤٤٢١] (...) قَالَ مُسْلِمٌ: وَرَوَاهُ اللَّيْثُ أَيْضًا، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ خَالِدِ ابْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ. مِثْلُهُ.

[٤٤٢٢] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ أَيْضًا، وَفِي حَدِيثِهِمَا جَمِيعًا: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي مَنْ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ، كَمَا ذَكَرَ عُقَيْلٌ.

[٤٤٢٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ

وَابْنُ جَرْنَجٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، عَنْ أَبِي
سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ
النَّبِيِّ ﷺ، نَحْوَ رِوَايَةِ عَقِيلٍ عَنِ الزُّهْرِيِّ،
عَنِ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

[4424] 17 - (1692) It was narrated that Jâbir bin Samurah said: "I saw Mâ'iz bin Mâlik when he was brought to the Prophet ﷺ, a short, well built man who was not wearing a *Ridâ'* (upper garment). He testified against himself four times, saying that he had committed *Zinâ*, and the Messenger of Allâh ﷺ said: 'Perhaps you (kissed her or embraced her)?' He said: 'No, by Allâh, this ignoble one has committed *Zinâ*.' So he stoned him, then he gave a speech in which he said: 'Every time we set out on a campaign for the sake of Allâh, one of them stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). By Allâh, if I get hold of one of them I will certainly make an example of him.'"

[4425] 18 - (...) Jâbir bin Samurah said: "A short man, muscular, with unkempt hair who was wearing an *Izâr* (lower garment) and who had committed *Zinâ* was brought to the Messenger of Allâh ﷺ. He turned him away twice, then he ordered that he be stoned. The Messenger of Allâh

أَبُو [٤٤٢٤] ١٧ - (١٦٩٢) حَدَّثَنِي أَبُو
كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا
أَبُو عَوَّانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ
جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ مَا عَزَّ بْنَ
مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ ﷺ، رَجُلٌ
قَصِيرٌ أَغْضَلُ، لَيْسَ عَلَيْهِ رِدَاءٌ، فَشَهِدَ
عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ زَنَى، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ؟» قَالَ: لَا،
وَاللَّهِ! إِنَّهُ قَدْ زَنَى الْأَخِرُ، قَالَ: فَرَجَمَهُ،
ثُمَّ خَطَبَ فَقَالَ: «أَلَا كُلَّمَا نَفَرْنَا [عَازِينَ]
فِي سَبِيلِ اللَّهِ، خَلَفَ أَحَدُهُمْ لَهُ نَيْبٌ
كَتَيْبِ النَّيْسِ، يَمْنَحُ أَحَدَهُمُ الْكُفْبَةَ، أَمَا
وَاللَّهِ إِنْ يُمْكِنُنِي مِنْ أَحَدِهِمْ لَأُنْكَلِتُهُ عَنْهُ».

[٤٤٢٥] ١٨ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ
الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ:
سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: أُنِيَ رَسُولُ
اللَّهِ ﷺ بِرَجُلٍ قَصِيرٍ أَشْعَثَ، ذِي

ﷺ said: 'Every time we went out on a campaign for the sake of Allâh, one of you stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). If Allâh enables me to get hold of one of them, I will make an example of him.'"

He (the narrator) said: I narrated it to Sa'eed bin Jubair and he said: He turned him away four times.

[4426] (...) A *Hadîth* like that of Ibn Ja'far (no. 4425) was narrated from Jâbir bin Samurah from the Prophet ﷺ. Shabâbah agreed with his saying: he turned him away twice. "In the *Hadîth* of Abû 'Âmir it says: "He (ﷺ) turned him away two or three times."

[4427] 19 - (1693) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said to Mâ'iz bin Mâlik: "Is it true what I have heard about you?" He said: "What have you heard about me?" He said: "I heard that you committed *Zinâ* with the slave woman of the family of so-and-so." He said: "Yes." He (the narrator) said: "He testified to that four times, then he (ﷺ) ordered that he be stoned."

عَصَلَاتٍ، عَلَيْهِ إِزَارٌ، وَقَدْ زَنَى، فَرَدَّهُ مَرَّتَيْنِ، ثُمَّ أَمَرَ بِهِ فَرُجِمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلَّمَا نَفَرْنَا غَازِينَ فِي سَبِيلِ اللَّهِ، تَخَلَّفَ أَحَدُكُمْ يَنْبُ نَيْبِ الثَّيْسِ، يَمْنَحُ إِحْدَاهُنَّ الْكُتْبَةَ، إِنَّ اللَّهَ لَا يُمْكِنُنِي مِنْ أَحَدٍ مِنْهُمْ إِلَّا جَعَلْتُهُ نَكَالًا - أَوْ نَكَلْتُهُ -» .
قَالَ: فَحَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ.

[٤٤٢٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَّابُهُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ جَعْفَرٍ، وَوَافَقَهُ شَبَّابُهُ عَلَى قَوْلِهِ: فَرَدَّهُ مَرَّتَيْنِ، وَفِي حَدِيثِ أَبِي عَامِرٍ: فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلَاثًا.

[٤٤٢٧] ١٩ - (١٦٩٣) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقُّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ وَقَعْتَ بِجَارِيَةِ آلِ فُلَانٍ» قَالَ: نَعَمْ، قَالَ: فَشَهِدَ أَرْبَعَ شَهَادَاتٍ، ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

[4428] 20 - (1694) It was narrated from Abû Sa'eed that a man from Aslam who was called Mâ'iz bin Mâlik came to the Messenger of Allâh ﷺ and said: "I have committed an immoral deed, carry out (the punishment) on me." The Prophet ﷺ turned him away (from him) several times, then he asked his people about him, and they said: "We do not know of anything wrong with him, except that he has done something, and we think that he feels there is no way out except having the *Hadd* punishment carried out on him." He went back to the Messenger of Allâh ﷺ, and he commanded us to stone him. We took him to Baqî' Al-Gharqad, and we did not tie him up or dig a pit for him. We threw bones, clods of earth and pebbles at him, and he ran away, so we ran after him, until he reached the stony ground of the Harrah. He stopped there for us, and we threw the heavy stones of the Harrah at him until he stopped moving. Then the Messenger of Allâh ﷺ stood up and delivered a speech in the evening and said: "Every time we went out on a campaign for the sake of Allâh, a man would stay behind amongst our families and bleat like a male goat. It is my duty, if a man who has done that is brought to me, to make an example of him." And he (ﷺ) did not pray for forgiveness for him or curse him.

[٤٤٢٨] ٢٠ - (١٦٩٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا مِنْ أَسْلَمَ يُقَالُ لَهُ: مَا عِزُّ بْنُ مَالِكٍ، أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنِّي أَصَبْتُ فَاحِشَةً، فَأَقِمُّهُ عَلَيَّ، فَرَدَّهُ النَّبِيُّ ﷺ مِرَارًا، قَالَ: ثُمَّ سَأَلَ قَوْمَهُ؟ فَقَالُوا: مَا نَعْلَمُ بِهِ بَأْسًا، إِلَّا أَنَّهُ أَصَابَ شَيْئًا، نَرَى أَنَّهُ لَا يُخْرِجُهُ مِنْهُ إِلَّا أَنْ يُقَامَ فِيهِ الْحَدُّ، قَالَ: فَرَجَعَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَمَرَنَا أَنْ نَرْجُمَهُ، قَالَ: فَانْطَلَقْنَا بِهِ إِلَى بَقِيعِ الْغَرْقَدِ، قَالَ: فَمَا أَوْثَقْنَاهُ وَلَا حَفَرْنَا لَهُ، قَالَ: فَرَمَيْنَاهُ بِالْعِظَامِ وَالْمَدَرِ وَالْخَزَفِ، قَالَ: فَاشْتَدَّ وَاشْتَدَدْنَا خَلْفَهُ، حَتَّى أَتَى غُرْضَ الْحَرَّةِ، فَانْتَصَبَ لَنَا، فَرَمَيْنَاهُ بِجَلَامِيدِ الْحَرَّةِ يَغْنِي الْحِجَارَةَ، حَتَّى سَكَتَ، قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا مِنَ الْعِشِيِّ قَالَ: «أَوْ كُلَّمَا انْطَلَقْنَا غَزَاةً فِي سَبِيلِ اللَّهِ تَخَلَّفَ رَجُلٌ فِي عِيَالِنَا، لَهُ نَيْبٌ كَنَيْبِ النَّتِيسِ، عَلَيَّ أَنْ لَا أَوْتَى بِرَجُلٍ فَعَلَ ذَلِكَ إِلَّا نَكَلْتُ بِهِ»، قَالَ: فَمَا اسْتَغْفَرَ لَهُ وَلَا سَبَّهُ.

[4429] 21 - (...) Dâwûd narrated a similar report (as no. 4428) with this chain, and he said in the *Hadîth*: “The Prophet ﷺ stood up in the afternoon and praised and glorified Allâh, then he said: ‘What is the matter with people who, when we go out on a campaign, one of them stays behind and bleats like a male goat?’ and he did not say: ‘Who stays behind amongst our families.’”

[٤٤٢٩] ٢١- (...) وَحَدَّثَنِي مُحَمَّدٌ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا دَاوُدُ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ، وَقَالَ فِي الْحَدِيثِ: فَقَامَ النَّبِيُّ ﷺ مِنَ الْعِشِيِّ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ: فَمَا بَالُ أَقْوَامٍ، إِذَا غَزَوْنَا، يَتَخَلَّفُ أَحَدُهُمْ عَنَّا، لَهُ نَيْبٌ كَنَيْبِ التَّيْسِ»، وَلَمْ يَقُلْ «فِي عِيَالِنَا».

[4430] (...) Part of this *Hadîth* was narrated from Dâwûd (as *Hadîth* no. 4429) with this chain, except that in the *Hadîth* of Sufyân (a sub-narrator) it says: “He confessed to *Zinâ* three times.”

[٤٤٣٠] (...) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا، عَنْ دَاوُدَ بِهَذَا الْإِسْنَادِ، بَعْضَ هَذَا الْحَدِيثِ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: فَأَعْتَرَفَ بِالزَّئِي ثَلَاثَ مَرَّاتٍ.

[4431] 22 - (1695) It was narrated from Sulaimân bin Buraidah that his father said: “Mâ‘iz bin Mâlik came to the Prophet ﷺ and said: ‘O Messenger of Allâh, purify me! He said: ‘Woe to you, go back and seek forgiveness from Allâh and repent to Him.’ He came back shortly after that and said: ‘O Messenger of Allâh, purify me!’ He said: ‘Woe to you, go back and seek forgiveness from

[٤٤٣١] ٢٢- (١٦٩٥) حَدَّثَنَا مُحَمَّدٌ ابْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى وَهُوَ ابْنُ الْحَارِثِ الْمُحَارِبِيُّ، عَنْ غَيْلَانَ وَهُوَ ابْنُ جَامِعِ الْمُحَارِبِيِّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! طَهِّرْنِي، فَقَالَ: «وَيْحَكَ أَرْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ

Allâh and repent to Him.' He came back shortly after that and said: 'O Messenger of Allâh, purify me!' The Prophet ﷺ said something similar, then when it was the fourth time the Messenger of Allâh ﷺ said to him: 'From what should I purify you?' He said: 'From *Zinâ*.' The Messenger of Allâh ﷺ asked, 'Is he insane?' and he was told that he was not insane. He said: Has he drunk wine? A man got up and smelt his breath, and he did not find any smell of wine. The Messenger of Allâh ﷺ said: 'Did you commit *Zinâ*?' He said: 'Yes.' So he ordered that he be stoned. The people were of two minds about him. Some said: 'He is doomed, he has been encompassed by his sin.' Others said: 'There is no repentance better than that of Mâ'iz; he came to the Prophet ﷺ and put his hand in his, and said: Kill me with stones.' This (controversy) carried on for two or three days, then the Messenger of Allâh ﷺ came when they were sitting. He greeted them with Salâm then sat down, and said: 'Pray for forgiveness for Mâ'iz bin Mâlik.' They said: 'May Allâh forgive Mâ'iz bin Mâlik.' The Messenger of Allâh ﷺ said: 'He has repented in such a way that if it were to be divided among a nation it would be sufficient for them.'"

إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! طَهِّرْنِي، فَقَالَ النَّبِيُّ ﷺ: «وَيَحْكُ اَرْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ» قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! طَهِّرْنِي، فَقَالَ النَّبِيُّ ﷺ: «مِثْلَ ذَلِكَ، حَتَّى إِذَا كَانَتِ الرَّابِعَةُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فِيمَ أَطَهَّرُكَ؟» فَقَالَ: مِنَ الزُّنَى، فَسَأَلَ رَسُولُ اللَّهِ ﷺ: «أَبِهْ جُنُونٌ؟» فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ، فَقَالَ: «أَشْرَبَ خَمْرًا؟» فَقَامَ رَجُلٌ فَاسْتَنَكَّهُ فَلَمْ يَجِدْ مِنْهُ رِيحَ خَمَرٍ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَزْنَيْتَ؟» فَقَالَ: نَعَمْ، فَأَمَرَ بِهِ فَرُجِمَ، فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ: قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ، لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ، وَقَائِلٌ يَقُولُ: مَا تَوْبَةُ أَفْضَلَ مِنْ تَوْبَةِ مَا عَزِرَ: أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ، ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ، قَالَ: فَلَبَّثُوا بِذَلِكَ يَوْمَيْنِ أَوْ ثَلَاثَةً، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ، وَهُمْ جُلُوسٌ فَسَلَّمَ ثُمَّ جَلَسَ، فَقَالَ: «اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ»، قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ».

“Then a woman from Ghâmid from Al-Azd came to him and said: ‘O Messenger of Allâh, purify me.’ He said: ‘Woe to you! Go back and seek forgiveness from Allâh and repent to Him.’ She said: I think that you want to turn me away as you turned Mâ’iz away. He said: ‘Why is that?’ She said: “I am pregnant as a result of *Zinâ*.” He said: ‘You have done that?’ She said: ‘Yes.’ He said to her: ‘Not until you give birth to that which is in your womb.’ A man among the *Anṣâr* sponsored her until she gave birth, then he came to the Prophet ﷺ and said: ‘The Ghâmidi woman has given birth.’ He said: ‘We will not stone her and leave her young child with no one to breast-feed him.’ A man among the *Anṣâr* said: ‘I will take responsibility for his breast-feeding, O Prophet of Allâh.’ Then he had her stoned.”

[4432] 23 - (...) ‘Abdullâh bin Buraidah narrated from his father that Mâ’iz bin Mâlik Al-Aslamî came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have wronged myself and committed *Zinâ*, and I want you to purify me.” But he turned him away. The next day he came to him and said: “O Messenger of Allâh, I have committed *Zinâ*,” but he turned him away a second time, and the Messenger of Allâh ﷺ sent word to his

قَالَ: ثُمَّ جَاءَتْهُ امْرَأَةٌ مِنْ غَامِدٍ مِنَ الْأَزْدِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! طَهِّرْنِي، فَقَالَ: «وَيْحَكَ ارْجِعِي فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ»، فَقَالَتْ: أَرَأَيْكَ تُرِيدُ أَنْ تُرَدِّدَنِي كَمَا رَدَدْتَ مَاعِزَ بْنِ مَالِكٍ، قَالَ: «وَمَا ذَالِكُ؟» قَالَتْ: إِنَّهَا حُبْلَى مِنَ الزَّوْنِ، فَقَالَ: «أَنْتِ؟» قَالَتْ: نَعَمْ، فَقَالَ لَهَا: «حَتَّى تَضَعِي مَا فِي بَطْنِكَ»، قَالَ: فَكَفَّلَهَا رَجُلٌ مِنَ الْأَنْصَارِ حَتَّى وَضَعَتْ، قَالَ: فَأَتَى النَّبِيَّ ﷺ فَقَالَ: قَدْ وَضَعَتِ الْغَامِدِيَّةُ، فَقَالَ: «إِذَا لَا نَرْجُمُهَا وَنَدْعُ وَلَدَهَا صَغِيرًا لَيْسَ لَهُ مَنْ يُرْضِعُهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: إِلَيَّ رِضَاعُهُ، يَا نَبِيَّ اللَّهِ! قَالَ: فَرَجَمَهَا.

[٤٤٣٢] ٢٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ - : حَدَّثَنَا أَبِي: حَدَّثَنَا بُشَيْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ مَاعِزَ بْنَ مَالِكٍ الْأَسْلَمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ ظَلَمْتُ نَفْسِي وَرَزَيْتُ وَإِنِّي أُرِيدُ أَنْ تُطَهِّرَنِي، فَرَدَّهُ،

people saying: "Do you know whether there is anything wrong with his mind?" They said: "All we know is that he is of sound mind, and he is one of our righteous men as far as we can tell." He came to him (ﷺ) a third time, and he sent word to them again asking them, and they told him: "There is nothing wrong with him or his mind." When he came a fourth time, he had a pit dug for him then he ordered that he be stoned.

Then the Ghâmîdî woman came and said: "O Messenger of Allâh, I have committed *Zinâ*, purify me," but he turned her away. The next day she said: "O Messenger of Allâh, why are you turning me away? Perhaps you are turning me away as you turned Mâ'iz away. But by Allâh, I am pregnant." He said: "Then no (not now), go away until you give birth." When she gave birth, she brought the child to him wrapped in a cloth, and said: "Here he is, I have given birth." He said: "Go away and breast-feed him until he is weaned." When she had weaned him, she brought the boy to him, with a piece of bread in his hand and said: "Here, O Prophet of Allâh, I have weaned him, and he is eating food." He handed the boy over to one of the Muslim men, then he ordered that a pit be dug for her, up to her chest, and he

فَلَمَّا كَانَ مِنَ الْعَدِّ أَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ زَنَيْتُ، فَرَدَّهَ الثَّانِيَّةُ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى قَوْمِهِ فَقَالَ: «أَتَعْلَمُونَ بِعَقْلِهِ بِأَسَا تُنْكِرُونَ مِنْهُ شَيْئًا؟» فَقَالُوا: مَا نَعْلَمُهُ إِلَّا وَفِي الْعَقْلِ، مِنْ صَالِحِينَ، فِيمَا نُرَى، فَأَتَاهُ الثَّالِيَّةُ، فَأَرْسَلَ إِلَيْهِمْ أَيْضًا فَسَأَلَ عَنْهُ فَأَخْبَرُوهُ: أَنَّهُ لَا بَأْسَ بِهِ وَلَا بِعَقْلِهِ، فَلَمَّا كَانَ الرَّابِعَةَ حَفَرَ لَهُ حُفْرَةً ثُمَّ أَمَرَ بِهِ فَرُجِمَ.

قَالَ: فَجَاءَتِ الْغَامِدِيَّةُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي، وَإِنَّهُ رَدَّهَا، فَلَمَّا كَانَ الْعَدِّ قَالَتْ: يَا رَسُولَ اللَّهِ! لِمَ تَرُدُّنِي؟ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَا عِزًّا، فَوَاللَّهِ! إِنِّي لِحُبْلَى، قَالَ: «إِمَّا لَا، فَأَذْهَبِي حَتَّى تَلِدِي» قَالَ فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ، قَالَتْ: هَذَا قَدْ وَلَدْتُهُ، قَالَ: «أَذْهَبِي فَأَرْضِعِيهِ حَتَّى تَقْطِمْهُ»، فَلَمَّا فَطَمَتْهُ أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةً خُبِزٍ فَقَالَتْ: هَذَا، يَا نَبِيَّ اللَّهِ! قَدْ فَطَمْتُهُ، وَقَدْ أَكَلَ الطَّعَامَ، فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، ثُمَّ أَمَرَ بِهَا فَحَفَرَ لَهَا إِلَى صَدْرِهَا، وَأَمَرَ النَّاسَ فَرَجَمُوهَا، فَيُقْبَلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ، فَرَمَى رَأْسَهَا، فَتَنَصَّحَ الدَّمُ عَلَى وَجْهِهِ

ordered the people to stone her. *Khâlid bin Al-Walîd* came forward with a stone, which he flung at her head. The blood spurted onto *Khâlid*'s face and he cursed her. The Prophet of Allâh ﷺ heard him cursing her and he said: "Calm down, O *Khâlid*! By the One in Whose Hand is my soul, she has repented in such a manner that if the *Maks*^[1] - collector repented like that, he would be forgiven."

Then he ordered that the funeral prayer be offered for her, and she was buried.

[4433] 24 - (1696) It was narrated from 'Imrân bin Ḥusain that a woman from Juhainah came to the Prophet of Allâh ﷺ and she was pregnant as the result of *Zinâ*. She said: O Prophet of Allâh, I have done something that incurs a *Hadd* punishment, so carry it out on me. The Prophet of Allâh ﷺ called her guardian and said: "Treat her well, then when she has given birth, bring her to me." He did that, and the Prophet of Allâh ﷺ ordered that her clothes be tied around her, then he ordered that she be stoned. Then he offered the funeral prayer for her, and 'Umar said to him: "Will you offer the funeral prayer for her, O Prophet of Allâh, when she has committed *Zinâ*?" He said:

خَالِدٍ، فَسَبَّهَا، فَسَمِعَ نَبِيُّ اللَّهِ ﷺ سَبَّهُ
إِيَّاهَا، فَقَالَ: «مَهْلًا يَا خَالِدُ! فَوَالَّذِي
نَفْسِي بِيَدِهِ! لَقَدْ تَابَتْ تَوْبَةً، لَوْ تَابَهَا
صَاحِبُ مَكْسٍ لُغْفِرَ لَهُ».
ثُمَّ أَمَرَ بِهَا فَصَلَّى عَلَيْهَا وَدُفِنَتْ.

[٤٤٣٣] ٢٤ - (١٦٩٦) حَدَّثَنِي أَبُو
عَسَانَ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِصْمَعِيُّ:
حَدَّثَنَا مُعَاذُ بْنُ يَعْنَى ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي،
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو قِلَابَةَ:
أَنَّ أَبَا الْمُهَلَّبِ حَدَّثَهُ، عَنْ عِمْرَانَ بْنِ
حُصَيْنٍ: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ
اللَّهِ ﷺ، وَهِيَ حُبْلَى مِنَ الزَّوْنِ، فَقَالَتْ: يَا
نَبِيَّ اللَّهِ! أَصَبْتُ حَدًّا فَأَقِمْنِي عَلَيْهِ، فَدَعَا نَبِيُّ
اللَّهِ ﷺ وَلَيْلَهَا، فَقَالَ: «أَحْسِنِ إِلَيْهَا، فَإِذَا
وَضَعْتَ فَانْتِنِي بِهَا» فَفَعَلَ، فَأَمَرَ بِهَا نَبِيُّ
اللَّهِ ﷺ، فَشَكَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا
فَرَجِمَتْ، ثُمَّ صَلَّى عَلَيْهَا، فَقَالَ لَهُ عُمَرُ:
تُصَلِّي عَلَيْهَا يَا نَبِيَّ اللَّهِ! وَقَدْ زَنَتْ؟ قَالَ:

[1] *Maks*: an unjust tax collected by the helpers of the wrongdoers when people buy and sell.

"She has repented in such a manner that if it were divided among seventy of the people of Al-Madînah, it would be sufficient for them. Have you seen any repentance better than that of one who sacrificed herself to Allâh, Exalted is He?"

[4434] (...) Yahyâ bin Abî Kathîr narrated a similar report (as *Hadîth* no. 4433) with this chain.

[4435] 25 - (1697/1698) It was narrated that Abû Hurairah and Zaid bin Khâlîd Al-Juhanî said: "A man from among the Bedouin came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I adjure you by Allâh to judge me according to the Book of Allâh.' The second claimant - who was wiser than him - said: 'Yes, judge between us according to the Book of Allâh, but let me speak.' The Messenger of Allâh ﷺ said: 'Speak.' He said: 'My son was employed by this man, and he committed *Zinâ* with his wife. I was told that my son should be stoned, but I ransomed him for one hundred sheep and a slave girl. I asked the people of knowledge and they told me that my son should be given one hundred lashes and be exiled for one year, and that this man's wife should be stoned.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my

«لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى؟».

[٤٤٣٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٤٣٥] ٢٥ - (١٦٩٧/١٦٩٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ زُمْجٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا قَالَا: إِنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أُنْشِدُكَ اللَّهَ إِلَّا قَضَيْتَ لِي بِكِتَابِ اللَّهِ، فَقَالَ الْخَضَمُ الْآخَرُ، - وَهُوَ أَفْقَهُ مِنْهُ -: نَعَمْ، فَأَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ» قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَزَنَى بِأَمْرَاتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ، فَأَقْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى

soul, I will judge between you according to the Book of Allāh. The slave girl and the sheep should be given back, and your son should be given one hundred lashes and exiled for one year. Tomorrow, O Unais, go to the wife of this man, and if she admits it, then stone her.'

"The next day he went to her, and she admitted it, so the Messenger of Allāh ﷺ ordered that she be stoned."

ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَنَّ عَلَى امْرَأَةٍ هَذَا الرَّجْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَلِيدَةُ وَالْغَنَمُ رَدٌّ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ، يَا أُنَيْسُ! إِلَى امْرَأَةِ هَذَا، فَإِنْ اعْتَرَفَتْ فَأَرْجُمُهَا».

قَالَ: فَغَدَا عَلَيْهَا، فَأَعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ، فَرُجِمَتْ.

[4436] (...) A similar report (as no. 4435) was narrated from Az-Zuhrī with this chain.

[٤٤٣٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ، قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، كُلُّهُمُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 6. Stoning Jews and *Ahl Adh-Dhimmah* for *Zinā*

[4437] 26 - (1699) 'Abdullāh bin 'Umar narrated that a Jewish man and Jewish woman who had committed *Zinā* were brought to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ went to the Jews and said: "What do you find in the *Tawrāt* (Torah) about

(المعجم ٦) - (بَابُ رَجْمِ الْيَهُودِ،

أَهْلُ الذِّمَّةِ، فِي الزِّنَى) (التحفة ١٧)

[٤٤٣٧] ٢٦ - (١٦٩٩) حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى يَهُودِيٍّ وَيَهُودِيَّةً قَدْ

the one who commits *Zinâ*?" They said: "We make them sit backwards (on mounts) and parade them around." He said: "Bring the *Tawrât* (Torah) if you are telling the truth." They brought it and read it, and when they reached the Verse of stoning, the person who was reading placed his hand over the Verse of stoning and read that which came before it and that which came after it. 'Abdullâh bin Salâm - who was with the Messenger of Allâh ﷺ - said to him: "Tell him to lift his hand," so he lifted it, and there beneath it was the Verse of stoning. So the Messenger of Allâh ﷺ ordered that they be stoned."

"'Abdullâh bin 'Umar said: 'I was among those who stoned them, and I saw him shielding her from the stones with his body.'"

[4438] 27 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ stoned two Jews, a man and a woman, for *Zinâ*. The Jews brought them to the Messenger of Allâh ﷺ... and he quoted a similar *Hadîth* (as no. 4437).

زَنِيَا، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى جَاءَ يَهُودَ، فَقَالَ: «مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى؟» قَالُوا: نُسُودٌ وَجُوهُهُمَا وَنَحْمَلُهُمَا، وَنُخَالِفُ بَيْنَ وَجُوهِهِمَا، وَنُطَافُ بِهِمَا، قَالَ: «فَأْتُوا بِالتَّوْرَةِ، إِنْ كُنْتُمْ صَادِقِينَ» فَجَاءُوا بِهَا فَقَرَأُوهَا، حَتَّى إِذَا مَرُّوا بِآيَةِ الرَّجْمِ، وَضَعَ الْفَتَى الَّذِي يَقْرَأُ يَدَهُ عَلَى آيَةِ الرَّجْمِ، وَقَرَأَ مَا بَيْنَ يَدَيْهَا وَمَا وَرَاءَهَا، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ، - وَهُوَ مَعَ رَسُولِ اللَّهِ ﷺ - : مُرْهُ فَلْيَرْفَعْ يَدَهُ، فَرَفَعَهَا، فَإِذَا تَحْتَهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ، فَرُجِمَا.

قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: كُنْتُ فِيْمَنْ رَجَمَهُمَا، فَلَقَدْ رَأَيْتُهُ يَقِيهَا مِنَ الْحِجَارَةِ بِنَفْسِهِ.

[٤٤٣٨] ٢٧- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَلِيٍّ عَنْ أَبِي ثَوْبٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ مَالِكُ [ابْنُ أَنَسٍ] أَنَّ نَافِعًا أَخْبَرَهُمْ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَمَ فِي الزَّنَى يَهُودِيَيْنِ، رَجُلًا وَامْرَأَةً زَنِيَا، فَأَتَتِ الْيَهُودُ إِلَى رَسُولِ اللَّهِ ﷺ بِهِمَا، وَسَاقُوا الْحَدِيثَ بِخَوِّهِ.

[4439] (...) It was narrated from Ibn 'Umar that the Jews brought a man - of their own people - and a woman who had committed *Zinâ*, to the Messenger of Allâh ﷺ... and he quoted a *Hadîth* like that of 'Ubaidullâh from Nâfi' (no. 4437).

[4440] 28 - (1700) It was narrated that Al-Barâ' bin 'Âzib said: A Jew whose face had been blackened and who had been whipped passed by the Messenger of Allâh ﷺ. He called them and said: "Is this how you find the punishment for *Zinâ* in your Book?" They said: "Yes." He called one of their scholars and said: "I adjure you by Allâh Who sent down the *Tawrât* (Torah) to Mûsâ, is this how you find the punishment for *Zinâ* in your Book?" He said: "No. Had you not adjured me (by Allâh), I would not have told you. We find (that the punishment) is stoning, but it became common among our nobles, so, if we caught a noble we would let him go, but if we caught a lowly person we would carry out the punishment on him. We said: Come, let us agree on something that we can impose on noble and lowly alike. So we made (the punishment of) blackening of the face and whipping instead of stoning." The Messenger of Allâh ﷺ said: "O Allâh, I am the first to

[٤٤٣٩] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ بِرَجُلٍ - مِنْهُمْ - وَامْرَأَةٍ قَدْ زَنَيَا، وَسَأَلَ الْحَدِيثَ يَنْحَوِرُ حَدِيثَ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ.

[٤٤٤٠] ٢٨ - (١٧٠٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ، قَالَ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ يَهُودِيٌّ مُحَمَّمًا مَجْلُودًا، فَدَعَاهُمْ فَقَالَ: «هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالُوا: نَعَمْ، فَدَعَا رَجُلًا مِنْ عُلَمَائِهِمْ، فَقَالَ: «أَنْشُدْكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى!»: «هَكَذَا تَجِدُونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟» قَالَ: لَا، وَلَوْلَا أَنَّكَ نَشَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ، نَجِدُهُ الرَّجْمَ، وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا، فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ، وَإِذَا أَخَذْنَا الضَّعِيفَ، أَقَمْنَا عَلَيْهِ الْحَدَّ، قُلْنَا: تَعَالَوْا فَلْتَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ

revive Your command which they had made dead.” Then he (ﷺ) ordered that he be stoned, and Allâh revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you... If you are given this, take it...” (*Al-Mâ'idah* 5:41). He (the Jew) said: Go to Muḥammad (ﷺ), and if he orders you to blacken the face and whip him, then accept it, but if he tells you to stone him, then beware. Then Allâh revealed the words: “And whosoever does not judge by what Allâh has revealed, such are the disbelievers (*Al-Mâ'idah* 5:44), “...And whosoever does not judge by that which Allâh has revealed, such are the wrongdoers (*Al-Mâ'idah* 5:45), “And whosoever does not judge by what Allâh has revealed (then) such (people) are the rebellious to Allâh” (*Al-Mâ'idah* 5:47), all concerning the disbelievers.

[4441] (...) Al-A'mash narrated a similar *Hadîth* (as no. 4440) with this chain, as far as the words: “Then the Prophet ﷺ ordered that he be stoned,” and he did not mention what comes after that about the revelation of the Verse.

[4442] 28B - (1701) Jâbir bin 'Abdullâh said: The Prophet ﷺ

وَالْوَضِيعَ، فَجَعَلْنَا التَّحْمِيمَ وَالْجَلْدَ
مَكَانَ الرَّجْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذْ
أَمَاتُوهُ» فَأَمَرَ بِهِ فَرَجِمَ، فَأَنْزَلَ اللَّهُ عَزَّ
وَجَلَّ: «يَتَأْتِيهَا الرُّسُولُ لَا يَحْزَنُكَ
الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ» إِلَى
قَوْلِهِ: «إِنْ أُرَيْتُمْ هَذَا فَخَذُّوهُ»
[المائدة: ٤١] يَقُولُ: اثْنُوا مُحَمَّدًا ﷺ،
فَإِنْ أَمَرَكُمْ بِالتَّحْمِيمِ وَالْجَلْدِ فَخَذُّوهُ،
وَإِنْ أَفْتَاكُمْ بِالرَّجْمِ فَاخْذَرُوا، فَأَنْزَلَ اللَّهُ
تَعَالَى: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ» [المائدة:
٤٤]. «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ» [المائدة:
٤٥]. «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الْفَاسِقُونَ» [المائدة:
٤٧]. فِي الْكُفَّارِ كُلِّهَا.

[٤٤٤١] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو
سَعِيدٍ الْأَشَجُّ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا
الْأَعْمَشُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، إِلَى
قَوْلِهِ: فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرَجِمَ، وَلَمْ
يَذْكُرْ: مَا بَعْدَهُ مِنْ نَزُولِ آيَةِ.

[٤٤٤٢] ٢٨م - (١٧٠١) وَحَدَّثَنِي
هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ ابْنِ

stoned a man from Aslam, and a Jewish man and his wife.

[4443] (...) Ibn Juraij narrated a similar report (as no. 4442) with this chain, except that he said: "And a woman."

[4444] 29 - (1702) It was narrated that Ishâq Ash-Shaibânî said: "I asked 'Abdullâh bin Abî Awfa: 'Did the Messenger of Allâh ﷺ stone anyone?' He said: 'Yes.' I said: Was that after the Verse in *Sûrat An-Nûr* or before it? 'He said: I do not know."

[4445] 30 - (1703) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'If the slave woman of one of you commits *Zinâ* and it becomes clear, then carry out the *Hadd* punishment of whipping on her, but do not rebuke her. Then if she commits *Zinâ* (a second time) and it becomes clear, then

مُحَمَّدٍ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الرُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَجَمَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ، وَرَجُلًا مِنَ الْيَهُودِ وَامْرَأَتَهُ.

[٤٤٤٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ. مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: وَامْرَأَةً.

[٤٤٤٤] ٢٩ - (١٧٠٢) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ رَجَمَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: بَعْدَ مَا أُنْزِلَتْ سُورَةُ الثُّورِ أَمْ قَبْلَهَا؟ قَالَ: لَا أَذْرِي.

[٤٤٤٥] ٣٠ - (١٧٠٣) وَحَدَّثَنِي عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا زَنَّتْ أَمَةٌ أَحَدِكُمْ فَتَبَيَّنَ زَنَاهَا، فَلْيَجْلِدْهَا الْحَدَّ،

carry out the *Hadd* punishment of whipping on her, but do not rebuke her. Then if she commits *Zinâ* a third time, and it becomes clear, sell her, even for a rope of hair.”

[4446] 31 - (...) It was narrated from the Prophet ﷺ concerning the whipping of a slave woman (a *Hadûth* similar to no. 4445) if she commits *Zinâ* three times: “Then let him sell her the fourth time.”

وَلَا يُرَبِّ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ، فَلْيُجْلِدْهَا
الْحَدَّ، وَلَا يُرَبِّ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ
الثَّالِثَةَ، فَتَبَيَّنَ زِنَاهَا، فَلْيَبْعَهَا، وَلَوْ بِحَبْلِ
مِنْ شَعْرٍ.”

[٤٤٤٦] ٣١- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا
عَنِ ابْنِ عُيَيْنَةَ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا مُحَمَّدُ ابْنُ بَكْرِ الْبُرْسَانِيُّ: حَدَّثَنَا
هِشَامُ بْنُ حَسَّانَ، كِلَاهُمَا عَنْ أَيُّوبَ بْنِ
مُوسَى، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ
اللَّهِ بْنِ عُمَرَ، وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ
الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ
ابْنُ زَيْدٍ، وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَأَبُو
كَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ
ابْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، كُلُّ
هَؤُلَاءِ عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، إِلَّا أَنَّ ابْنَ إِسْحَاقَ
قَالَ فِي حَدِيثِهِ: عَنْ سَعِيدٍ، عَنْ أَبِيهِ عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، فِي جَلْدِ الْأَمَةِ
إِذَا زَنَتْ ثَلَاثًا: «ثُمَّ لَيْبِعَهَا فِي الرَّابِعَةِ».

[4447] 32 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked

[٤٤٤٧] ٣٢- (...) وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا

about a slave woman who commits *Zinâ* and is not married. He said: "If she commits *Zinâ*, whip her; then if she commits *Zinâ* (again), whip her; then if she commits *Zinâ*, whip her, then sell her, even if it is for a rope."

Ibn *Shihâb* said: I do not know whether it (the selling) was after the third time or the fourth.

مَالِكُ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ: سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصِنْ؟ قَالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ يَبْعُوهَا وَلَوْ بِضَفِيرٍ».

قَالَ ابْنُ شِهَابٍ: لَا أَذْرِي، أَبَعَدَ الثَّلَاثَةِ أَوِ الرَّابِعَةِ.

وَقَالَ الْقَعْنَبِيُّ فِي رَوَاتِهِ: قَالَ ابْنُ شِهَابٍ: وَالضَّفِيرُ: الْحَبْلُ.

[4448] 33 - (1704) It was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juḥanî that the Messenger of Allâh ﷺ was asked about a slave woman... a similar report (as no. 4447).

[٤٤٤٨] ٣٣ - (١٧٠٤) وَحَدَّثَنَا أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا يَقُولُ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ ابْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْأَمَةِ بِمِثْلِ حَدِيثِهِمَا، وَلَمْ يَذْكُرْ قَوْلَ ابْنِ شِهَابٍ: وَالضَّفِيرُ: الْحَبْلُ.

[4449] (...) A *Ḥadīth* like that of Mâlik (no. 4448) was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juḥanî from the Prophet ﷺ. The uncertainty as to whether she is to be sold after the third time or the fourth appears in all the reports.

[٤٤٤٩] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا يَغُثُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ

عُبَيْدُ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ [الْجُهَنِيِّ] عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ مَالِكٍ. وَالشُّكُّ فِي حَدِيثِهِمَا جَمِيعًا، فِي بَيْعِهَا فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ.

Chapter 7. Delaying the *Hadd* punishment in the case of women who have just given birth

[4450] 34 - (1705) It was narrated that Abû ‘Abdur-Raḥmân said: “Alî (may Allâh honor his face) gave a speech and said: ‘O people, carry out the *Hadd* punishments on your slaves, those who are married and those who are not married. A slave woman of the Messenger of Allâh ﷺ committed *Zinâ*, and he told me to whip her, but she had recently given birth, and I was afraid that if I whipped her, I would kill her. I mentioned that to the Prophet ﷺ and he said: You have done well.”

[4451] (...) It was narrated from As-Suddî with this chain (a similar *Ḥadīth* as no. 4450), but he did not mention: “Those who are married and those who are not married.” And he added in the *Ḥadīth*: “Leave her until she recovers.”

(المعجم ٧) - (بَابُ تَأْخِيرِ الْحَدِّ عَنِ النِّسَاءِ) (التحفة ١٨)

[٤٤٥٠] ٣٤ - (١٧٠٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا زَائِدَةُ عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: خَطَبَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ فَقَالَ: يَا أَيُّهَا النَّاسُ أَقِيمُوا عَلَى أَرْقَائِكُمُ الْحَدَّ، مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ، فَإِنَّ أُمَّةَ لِرَسُولِ اللَّهِ ﷺ زَنْتٌ، فَأَمَرَنِي أَنْ أَجْلِدَهَا، فَإِذَا هِيَ حَدِيثُ عَهْدٍ بِنَفَاسٍ، فَخَشِيتُ إِنْ أَنَا جَلَدْتُهَا، أَنْ أَقْتُلَهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَحْسَنْتَ».

[٤٤٥١] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ السُّدِّيِّ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ. وَزَادَ فِي الْحَدِيثِ: «اتْرُكْهَا حَتَّى تَمَائِلَ».

Chapter 8. *Hadd* punishment for drinking alcohol

(المعجم ٨) - (بَابُ حَدِّ الْخَمْرِ)

(التحفة ١٩)

[4452] 35 - (1706) It was narrated from Anas bin Mâlik that a man who had drunk wine was brought to the Prophet ﷺ and he whipped him with two palm branches approximately forty times.

He said: "And Abû Bakr did that, but when 'Umar was caliph he consulted the people and 'Abdur-Raḥmân said: 'The least of the *Hadd* punishments is eighty,' so 'Umar enjoined that."

[4453] (...) Qatâdah said: I heard Anas say: A man was brought to the Prophet ﷺ... and he mentioned a similar report (as no. 4452)."

[4454] 36 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ whipped people for drinking wine with palm branches and shoes, then Abû Bakr ordered that forty lashes be given, but when 'Umar was caliph, the people drew near to countryside and cities. He said: "What do you think about whipping for drinking wine?" 'Abdur-Raḥmân bin 'Awf said: "I think you should make it like the

[٤٤٥٢] ٣٥ - (١٧٠٦) حَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ: أَتَى بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَجَلَدَهُ بِجَرِيدَتَيْنِ نَحْوِ أَرْبَعِينَ.

قَالَ: وَفَعَلَهُ أَبُو بَكْرٍ، فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ، فَقَالَ عَبْدُ الرَّحْمَنِ: أَخَفَّ الْحُدُودِ ثَمَانِينَ، فَأَمَرَ بِهِ عُمَرُ.

[٤٤٥٣] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ

حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ،: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بِرَجُلٍ، فَذَكَرَ نَحْوَهُ.

[٤٤٥٤] ٣٦ - (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ، ثُمَّ جَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ، فَلَمَّا كَانَ عُمَرُ، وَدَنَا النَّاسُ مِنَ الرَّيْفِ وَالْقُرَى، قَالَ: مَا تَرَوْنَ فِي جَلْدِ الْخَمْرِ؟ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ:

lightest of the *Hadd* punishments” so ‘Umar ordered that eighty lashes be given.

[4455] (...) Hishâm narrated a similar report (as no. 4454) with this chain.

[4456] 37 - (...) It was narrated from Anas that the Prophet ﷺ used to give forty lashes with palm branches and shoes for (drinking) wine; then he mentioned a similar *Hadith* (as no. 4454), but he did not mention countryside and cities.

[4457] 38 - (1707) Huḍayn bin Al-Mundhir Abû Sasân said: “I saw when Al-Walîd was brought to ‘Uthmân bin ‘Affân after he had led two *Rak‘ah* of *Fajr* prayer and then said: ‘Shall I lead you in further prayers?’ Two men bore witness against him. One of them was Ḥumrân, who said that he had drunk wine, and the other testified that he had seen him vomiting. ‘Uthmân said: ‘He would not have vomited unless he drank it.’ He said: ‘O ‘Alî, get up and whip him.’ ‘Alî said: ‘O Ḥasan, get up and whip him. Al-Ḥasan said: ‘Let those who are enjoying the position of leadership carry out the punishment.’ It was as if he (‘Alî) got upset with him and he said: ‘Get up, O ‘Abdullâh bin

أَرَى أَنْ تَجْعَلَهَا كَأَخَفِ الْحُدُودِ، قَالَ: فَجَلَدَ عُمَرُ ثَمَانِينَ.

[٤٤٥٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٤٥٦] ٣٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ فِي الْخَمْرِ بِالنَّعَالِ وَالْجَرِيدِ أَرْبَعِينَ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمَا، وَلَمْ يَذْكُرِ: الرَّيْفَ وَالْقُرَى.

[٤٤٥٧] ٣٨-(١٧٠٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عَلِيَّةَ - عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللَّهِ الدَّانَاجِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - وَاللَّفْظُ لَهُ-: أَخْبَرَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُحْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْرٍ مَوْلَى ابْنِ عَامِرٍ الدَّانَاجِ: حَدَّثَنَا حُضَيْنُ بْنُ الْمُنْذِرِ أَبُو سَاسَانَ قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَّانَ أُتِيَ بِالْوَلِيدِ قَدْ صَلَّى الصُّبْحَ رَكَعَتَيْنِ، ثُمَّ قَالَ: أَرِيدُكُمْ؟ فَشَهِدَ عَلَيْهِ رَجُلَانِ: أَحَدُهُمَا حُمْرَانُ؛ أَنَّهُ شَرِبَ الْخَمْرَ وَشَهِدَ آخَرُ؛ أَنَّهُ

Ja'far! Get up and whip him.' So he whipped him, and 'Alî counted until he had reached forty, then he said: 'Stop.' Then he said: 'The Prophet ﷺ gave forty lashes, and Abû Bakr gave forty, and 'Umar gave eighty. All are *Sunnah* but this is dearer to me.'"

رَأَاهُ يَقْتُلُهُ، فَقَالَ عُثْمَانُ: إِنَّهُ لَمْ يَقْتُلْ حَتَّى شَرِبَهَا، فَقَالَ: يَا عَلِيُّ! قُمْ فَاجْلِدْهُ، فَقَالَ عَلِيُّ: قُمْ، يَا حَسَنُ! فَاجْلِدْهُ. فَقَالَ الْحَسَنُ: وَلَّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا فَكَأَنَّهُ وَجَدَ عَلَيْهِ، فَقَالَ: قُمْ يَا عَبْدَ اللَّهِ بْنُ جَعْفَرٍ! قُمْ فَاجْلِدْهُ، فَجَلَدَهُ، وَعَلِيٌّ يَعُدُّ حَتَّى بَلَغَ أَرْبَعِينَ، فَقَالَ: أَمْسِكْ، ثُمَّ قَالَ: جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ، وَأَبُو بَكْرٍ أَرْبَعِينَ، وَعُمَرُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ، وَهَذَا أَحَبُّ إِلَيَّ.

رَأَاهُ عَلِيٌّ بْنُ حُجْرٍ فِي رِوَايَتِهِ: قَالَ إِسْمَاعِيلُ: وَقَدْ سَمِعْتُ حَدِيثَ الدَّانَاجِ مِنْهُ فَلَمْ أَحْفَظْهُ.

[4458] 39 - (...) It was narrated that 'Alî said: "I did not carry out any *Hadd* punishment on a person who died as a result, but I did not mind, except in the case of one who had drunk wine, because if he died I would pay the *Diyah*, because the Messenger of Allâh ﷺ did not specify any number."

[٤٤٥٨] ٣٩- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي حَصِينٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ قَالَ: مَا كُنْتُ أَقِيمُ عَلَى أَحَدٍ حَدًّا فَيَمُوتَ فِيهِ، فَأَجَدَ مِنْهُ فِي نَفْسِي، إِلَّا صَاحِبَ الْحَمْرِ، لِأَنَّهُ إِنْ مَاتَ وَدَيْتُهُ، لِأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّهُ.

[4459] (...) Sufyân narrated a similar report (as no. 4458), with this chain.

[٤٤٥٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 9. Number of lashes in the case of *Ta'zîr*

[4460] 40 - (1708) It was narrated from Abû Burdah Al-Anṣârî that he heard the Messenger of Allâh ﷺ say: "No one should be given more than ten lashes except in the case of one of the *Hadd* punishments prescribed by Allâh."

Chapter 10. The *Hadd* punishments are an expiation for those on whom they are carried out

[4461] 41 - (1709) It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "We were with the Messenger of Allâh ﷺ in a gathering, and he said: 'Swear allegiance to me, pledging that you will not associate anything with Allâh, you will not commit *Zinâ*, you will not steal and you will not kill any soul whom Allâh has forbidden killing except in cases dictated by (Islamic) law. Whoever among you fulfills that, his reward will be with Allâh, and whoever does any of those things

(المعجم ٩) - (بَابُ قَدْرِ أَسْوَاطِ)

(التحفة ٢٠)

[٤٤٦٠] ٤٠ - (١٧٠٨) حَدَّثَنَا أَحْمَدُ

ابْنُ عِيْسَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو عَنْ بُكَيْرِ بْنِ الْأَشَجِّ قَالَ: بَيْنَا نَحْنُ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ، إِذْجَاءَهُ عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، فَحَدَّثَهُ، فَأَقْبَلَ عَلَيْنَا سُلَيْمَانُ، فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ [الْأَنْصَارِيِّ] أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُجْلَدُ أَحَدٌ فَوْقَ عَشْرَةِ أَسْوَاطٍ، إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

(المعجم ١٠) - (بَابُ الْحُدُودِ كَفَارَاتِ)

(التهفة ٢١)

[٤٤٦١] ٤١ - (١٧٠٩) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِعَمْرٍو - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عَبْدِادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَجْلِسٍ، فَقَالَ: «بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا،

and is punished for it, that will be an expiation for him. Whoever does any of those things and Allâh conceals him, his case will rest with Allâh: if He wills He will forgive him and if He wills He will punish him.”

[4462] 42 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 4461). He added in the *Hadîth*: “And he recited to us the Verse of (*Sûrat An-Nisâ*): ‘...That they will not associate anything in worship with Allâh...” (*Al-Mumtahanah* 60:12).

[4463] 43 - (...) It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allâh ﷺ took a pledge from us as he took from the women: That we would not associate anything in worship with Allâh, we would not steal, we would not commit *Zinâ*, we would not kill our children and we would not slander one another. (The Messenger of Allâh ﷺ would say:) among you fulfills that, his reward is with Allâh, and whoever among you does any of these things and is punished for it, that will be his expiation. If Allâh conceals anyone, his case will rest with Allâh: if He wills He will punish him and if He wills He will forgive him”

وَلَا تَزْنُوا، وَلَا تَسْرِقُوا، وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، فَمَنْ
وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ
شَيْئًا مِنْ ذَلِكَ فَعُوقِبَ بِهِ، فَهُوَ كَفَّارَةٌ لَهُ،
وَمَنْ أَصَابَ شَيْئًا مِنْ ذَلِكَ فَسَتَرَهُ اللَّهُ
عَلَيْهِ، فَأَمْرُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ إِنْ شَاءَ
عَفَا عَنْهُ، وَإِنْ شَاءَ عَذَّبَهُ». [انظر: ٤٧٦٨]

[٤٤٦٢] ٤٢ - (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ. وَرَدَّ فِي
الْحَدِيثِ: فَتَلَا عَلَيْنَا آيَةَ النِّسَاءِ: ﴿أَنْ لَا
يُشْرَكَ بِاللَّهِ شَيْئًا﴾ الْآيَةَ [الممتحنة: ١٢].

[٤٤٦٣] ٤٣ - (...) وَحَدَّثَنِي
إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ:
أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي
الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ عُبَادَةَ بْنِ
الصَّامِتِ قَالَ: أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ
كَمَا أَخَذَ عَلَى النِّسَاءِ: أَنْ لَا نُشْرِكَ بِاللَّهِ
شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِيَ، وَلَا نَقْتُلَ
أَوْلَادَنَا، وَلَا يَعْصُهُ بَعْضُنَا بَعْضًا: «فَمَنْ
وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَتَى
مِنْكُمْ حَدًّا فَأُقِيمَ عَلَيْهِ فَهُوَ كَفَّارَتُهُ، وَمَنْ
سَتَرَهُ اللَّهُ عَلَيْهِ فَأَمْرُهُ إِلَى اللَّهِ، إِنْ شَاءَ
عَذَّبَهُ، وَإِنْ شَاءَ عَفَرَ لَهُ».

[4464] 44 - (...) It was narrated that 'Ubâdah bin Aş-Şâmit said: I am one of the leaders who swore allegiance to the Messenger of Allâh ﷺ. He said: "We swore allegiance to him, pledging that we would not associate anything in worship with Allâh, we would not commit *Zinâ*, we would not steal, we would not kill any soul whom Allâh has forbidden killing except in cases dictated by (Islamic) law, we would not plunder and we would not disobey. Paradise (would be ours) if we did that, but if we committed any of these actions then the judgment would be decided by Allâh, exalted and glorified is He."

Chapter 11. There is no *Diyah* for injuries caused by animals or by falling into a mine or well

[4465] 45 - (1710) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no *Diyah* for injuries caused by animals. There is no *Diyah* for injuries caused by falling into a well. There is no *Diyah* for injuries suffered when working in a mine. And the *Khums* is due on buried treasure."

[4466] (...) A similar *Hadîth* (as no. 4465) was narrated from Az-Zuhri with the chain of Al-Laith.

[٤٤٦٤] ٤٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصَّنَابِغِيِّ، عَنْ عَبْدِادَةَ بْنِ الصَّامِتِ أَنَّهُ قَالَ: إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ: بَايَعَنَاهُ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَزْنِي، وَلَا نَسْرِقَ، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا نَنْتَهَبَ، وَلَا نَعْصِي، فَالْجَنَّةُ، إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا، كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ، وَقَالَ ابْنُ رُمْحٍ: كَانَ قَضَاؤُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

(المعجم ١١) - (بَابُ جَرَحِ الْعَجَمَاءِ وَالْمَعْدِنِ وَالْبَثْرِ جَبَارٍ) (التحفة ٢٢)

[٤٤٦٥] ٤٥ - (١٧١٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْعَجَمَاءُ جَرَحُهَا جَبَارٌ، وَالْبَثْرُ جَبَارٌ، وَالْمَعْدِنُ جَبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ».

[٤٤٦٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ

حَرْبٍ وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ كُلُّهُم، عَنْ
ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
إِسْحَاقُ - يَعْنِي: ابْنَ عِيسَى -: حَدَّثَنَا
مَالِكٌ، كِلَاهُمَا، عَنِ الزُّهْرِيِّ بِإِسْنَادِ
اللَّيْثِ، مِثْلَ حَدِيثِهِ.

[4467] (...) A similar report (as
no. 4465) was narrated from Abū
Hurairah, from the Messenger of
Allāh ﷺ.

[٤٤٦٧] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ
وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ
الْمُسَيَّبِ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. بِمِثْلِهِ.

[4468] 46 - (...) It was narrated
from Abū Hurairah that the
Messenger of Allāh ﷺ said:
"There is no *Diyah* for injuries
caused by falling into a well. There
is no *Diyah* for injuries suffered
when working in a mine. There is
no *Diyah* for injuries caused by an
animal. And the *Khums* is due on
buried treasure."

[٤٤٦٨] ٤٦ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُمْحٍ. بْنُ الْمُطَاهِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ أُيُوبَ
ابْنِ مُوسَى، عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ، عَنْ أَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْبُرُ جَرْحُهَا
جُبَارٌ، وَالْمَعْدِنُ جَرْحُهُ جُبَارٌ، وَالْعَجَمَاءُ
جَرْحُهَا جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ».

[4469] (...) A similar report (as
no. 4468) was narrated from Abū
Hurairah from the Prophet ﷺ.

[٤٤٦٩] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ
ابْنُ سَلَامٍ [الْجَمْعِيُّ]: حَدَّثَنَا الرَّبِيعُ يَعْنِي
ابْنَ مُسْلِمٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ:
حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ،
كِلاَهُمَا، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

30. The Book Of Judicial Decisions

١٥ - (المعجم ٢٠) - كتاب الأقضية
(التحفة ١٨)

Chapter 1. Oath should be sworn by the defendant

[4470] 1 - (1711) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "If people were given on the basis of their claims, people would claim the lives and property of men. Rather the oath should be sworn by the defendant."

[4471] 2 - (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ ruled that the oath should be sworn by the defendant.

Chapter 2. The obligation of judging on the basis of a witness and an oath

[4472] 3 - (1712) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ judged on the basis of a witness and an oath.

(المعجم ١) - (بَابُ اليمين على
المدعى عليه) (التحفة ١)

[٤٤٧٠] ١ - (١٧١١) وَحَدَّثَنِي أَبُو
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرَحٍ: أَخْبَرَنَا
ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي
مُليْكَهَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ:
«لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى نَاسٌ
دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ، وَلَكِنَّ اليمينَ عَلَى
الْمُدَّعَى عَلَيْهِ».

[٤٤٧١] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ
نَافِعِ بْنِ عُمَرَ، عَنْ ابْنِ أَبِي مُليْكَهَ، عَنْ
ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى
بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ.

(المعجم ٢) - (بَابُ وجوب الحكم
بشاهد ويمين) (التحفة ٢)

[٤٤٧٢] ٣ - (١٧١٢) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنُ نُمَيْرٍ
قَالَا: حَدَّثَنَا زَيْدٌ وَهُوَ ابْنُ حُبَابٍ:
حَدَّثَنِي سَيْفُ بْنُ سُلَيْمَانَ: أَخْبَرَنِي قَيْسُ

ابْنُ سَعْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بَيْنَيْنِ وَشَاهِدٍ.

Chapter 3. The judgment of the judge does not change what happened

[4473] 4 - (1713) It was narrated that Umm Salamah said: The Messenger of Allāh ﷺ said: "You refer your disputes to me, but one of you may be more eloquent in arguing than the other, and I judge in his favor because of what I hear from him. If I allocate to a person something that is his brother's right, let him not take it, for I have allocated him a piece of Fire."

[4474] (...) A similar report (as no. 4473) was narrated from Hishām with this chain.

[4475] 5 - (...) It was narrated from Umm Salamah, the wife of the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ heard noise of a dispute by the door of his apartment. He went out to them and said: "I am only human. Disputants come to me

(المعجم ٣) - (بَابُ بَيَانِ أَنَّ حَكْمَ الْحَاكِمِ لَا يَغْيِرُ الْبَاطِنَ) (التحفة ٣)

[٤٤٧٣] ٤ - (١٧١٣) حَدَّثَنِي يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِن كُنْتُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا، فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ بِهِ قِطْعَةً مِنَ النَّارِ».

[٤٤٧٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ، كِلَاهُمَا، عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٤٤٧٥] ٥ - (...) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُوسُفُ بْنُ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ

and one of them may be more eloquent than the other, so I think that he is telling the truth and I rule in his favor. If I rule in a person's favor concerning the rights of another Muslim, it is no more than a piece of Fire, so let him burden himself with it or forsake it."

[4476] 6 - (...) A *Hadith* like that of Yûnus (no. 4475) was narrated from Az-Zuhrî with this chain.

According to the *Hadith* of Ma'mar: She (i.e., Umm Salamah) said: The Messenger of Allâh ﷺ heard the sound of a dispute by her door.

رَسُولُ اللَّهِ ﷺ سَمِعَ جَلْبَةَ خَصْمٍ بِيَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ، فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَحْمِلْهَا أَوْ يَذَرْهَا».

[٤٤٧٦] ٦- (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يُونُسَ.

وَفِي حَدِيثِ مَعْمَرٍ: قَالَتْ: سَمِعَ النَّبِيَّ ﷺ لَجَبَةَ خَصْمٍ بِيَابِ أُمِّ سَلَمَةَ.

Chapter 4. The case of Hind

(المعجم ٤) - (بَابُ قَضِيَةِ هِنْدَ)

(التحفة ٤)

[4477] 7 - (1714) It was narrated that 'Āishah said: Hind bint 'Utbah, the wife of Abû Sufyân, entered upon the Messenger of Allâh ﷺ and said: O Messenger of Allâh, Abû Sufyân is a stingy man and he does not give me enough maintenance for myself and my children, unless I take from his wealth without his knowledge. Is there any sin on me for that? The

[٤٤٧٧] ٧- (١٧١٤) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ هِنْدُ بِنْتُ عُثْبَةَ امْرَأَةً أَبِي سُفْيَانَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، لَا يُعْطِينِي مِنَ النَّفَقَةِ مَا يَكْفِينِي وَيَكْفِي

Messenger of Allāh ﷺ said: "Take from his wealth on a reasonable basis, whatever is sufficient for yourself and your children."

[4478] (...) It was narrated from Hishām with this chain (a similar *Hadīth* as no. 4477).

[4479] 8 - (...) It was narrated that 'Āishah said: Hind came to the Prophet ﷺ and said: O Messenger of Allāh, by Allāh, there was no household on earth upon whom I would have loved to see Allāh bring disgrace more than your household, but now there is no household on earth upon whom I would love to see Allāh bring honor more than your household. The Prophet ﷺ said: "And that (love) will increase, by the One in Whose Hand is my soul." Then she said: O Messenger of Allāh, Abū Sufyān is a niggardly man. Is there any sin on me if I spend on his children from his wealth without his knowledge? The

بَنِي، إِلَّا مَا أَخَذْتُ مِنْ مَالِهِ بِغَيْرِ عِلْمِهِ، فَهَلْ عَلَيَّ فِي ذَلِكَ مِنْ جُنَاحٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ».

[٤٤٧٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، كِلَاهُمَا، عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَوَكَيْعٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ بِعَنِي ابْنَ عُثْمَانَ، كُلُّهُمْ، عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[٤٤٧٩] ٨ - (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ أَهْلٌ خِبَاءٍ أَحَبَّ إِلَيَّ مِنْ أَنْ يُذَلِّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ، وَمَا عَلَى ظَهْرِ الْأَرْضِ أَهْلٌ خِبَاءٍ أَحَبَّ إِلَيَّ [مِنْ] أَنْ يُعَزَّهُمُ اللَّهُ مِنْ أَهْلِ خِبَائِكَ، فَقَالَ النَّبِيُّ ﷺ: «وَأَيْضًا، وَالَّذِي نَفْسِي بِيَدِهِ!»، ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُنْسِكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ

Prophet ﷺ said: "There is no sin on you if you spend on them on a reasonable basis."

[4480] 9 - (...) 'Urwah bin Az-Zubair narrated that 'Āishah said: Hind bint 'Utbah bin Rabi'ah came and said: O Messenger of Allāh, by Allāh there was no household on earth whom I would love to see humiliated more than your household, but now there is no household on earth whom I would love to see honored more than your household. The Messenger of Allāh ﷺ said: "And that (love) will increase, by the One in Whose Hand is my soul." Then she said: O Messenger of Allāh, Abū Sufyān is a niggardly man. Is there any sin on me if I feed our children from what he has? He said: "No, but do that on a reasonable basis."

Chapter 5. The Prohibition Of asking too much with no need. The prohibition Of withholding the rights of others and asking of them, which means refusing to give others their rights and asking for that to which one is not entitled

[4481] 10 - (1715) It was narrated that Abū Hurairah said: The Messenger of Allāh ﷺ said:

أَنْفَقَ عَلَى عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا حَرَجَ عَلَيْكَ أَنْ تُنْفِقِيَ عَلَيْهِمْ بِالْمَعْرُوفِ».

[٤٤٨٠] ٩ - (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيُّ عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هُنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ! [وَاللَّهِ] مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ خِيبَاءٌ أَحَبَّ إِلَيَّ [مِنْ] أَنْ يَذُلُّوا مِنْ أَهْلِ خِيَابِكَ، وَمَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ خِيبَاءٌ أَحَبَّ إِلَيَّ [مِنْ] أَنْ يَعِزُّوا مِنْ أَهْلِ خِيَابِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْضًا، وَالَّذِي نَفْسِي بِيَدِهِ!»، ثُمَّ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِيكٌ، فَهَلْ عَلَيَّ حَرَجٌ مِنْ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ، عِيَالَنَا؟ قَالَ لَهَا: «لَا، إِلَّا بِالْمَعْرُوفِ».

(المعجم ٥) - (بَابُ النَّهْيِ عَنْ كَثْرَةِ الْمَسَائِلِ مِنْ غَيْرِ حَاجَةٍ. وَالنَّهْيِ عَنْ مَنَعِ وَهَاتِ، وَهُوَ الْامْتِنَاعُ مِنْ أَدَاءِ حَقِّ لَزْمِهِ أَوْ طَلَبِ مَا لَا يَسْتَحِقُّهُ) (التحفة ٥)

[٤٤٨١] ١٠ - (١٧١٥) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ

“Allâh likes three things for you and dislikes three things for you. He likes for you to worship Him and not associate anything with Him, and to hold fast to the rope of Allâh altogether and not be divided; and He dislikes for you to gossip, to ask too much and to waste money.”

[4482] 11 - (...) A similar report (as no. 4483) was narrated from Suhail with this chain, except that he said: (The Prophet ﷺ said:) He does not like three things for you. And he did not mention: and do not be divided.

[4483] 12 - (593) It was narrated from Al-Mughîrah bin Shu‘bah that the Messenger of Allâh ﷺ said: “Allâh has forbidden to you disobedience to mothers, burying daughters alive, and withholding the rights of others and asking of them. And He dislikes three things for you: gossip, asking too much and wasting money.”

[4484] (...) A similar report (as no. 4483) was narrated from Manşûr with this chain, except that he said: the Messenger of Allâh ﷺ forbade to you, and he did not say: Allâh forbade to you.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا، وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ».

[٤٤٨٢] ١١ - (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: وَيَسْخَطُ لَكُمْ ثَلَاثًا، وَلَمْ يَذْكُرْ: وَلَا تَفْرُقُوا.

[٤٤٨٣] ١٢ - (٥٩٣) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ غُفُوقَ الْأَمْهَاتِ، وَوَادُ الْبَنَاتِ وَمَنْعًا وَهَاتِ، وَكَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ». [١٣٣٨]

[٤٤٨٤] (...) حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: وَحَرَّمَ عَلَيْكُمْ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَقُلْ: إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ.

[4485] 13 - (...) It was narrated from Ash-Sha'bî: The scribe of Al-Mughîrah bin Shu'bah told me: Mushahwiyah wrote to Al-Mughîrah (saying): Write for me something that you heard from the Messenger of Allâh ﷺ. He wrote to him: I heard the Messenger of Allâh ﷺ say: "Allâh dislikes three things for you: gossip, wasting money and asking too much."

[4486] 14 - (...) It was narrated that Warrâd said: Al-Mughîrah wrote to Mushahwiyah: I heard the Messenger of Allâh ﷺ say: "Allâh has forbidden three things and disallowed three things. He has forbidden disobedience to parents, burying daughters alive and withholding the rights of others and asking of them; and He has disallowed three things: gossip, asking too much and wasting money."

Chapter 6. The reward of the judge if he strives to reach a decision, whether he gets it right or wrong

[4487] 15 - (1716) It was narrated from 'Amr bin Al-'Âs

[٤٤٨٥] ١٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدِ الْحَذَّاءِ: حَدَّثَنِي ابْنُ أَسْوَعَ عَنِ الشَّعْبِيِّ: حَدَّثَنِي كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةَ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَكَتَبَ إِلَيْهِ: أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ».

[٤٤٨٦] ١٤ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ مُحَمَّدِ بْنِ سُوْفَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُيَيْدٍ اللَّهُ الثَّقَفِيُّ عَنْ وَرَادٍ قَالَ: كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ، أَمَّا بَعْدُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ حَرَّمَ ثَلَاثًا، وَنَهَى عَنْ ثَلَاثٍ: حَرَّمَ عُقُوقَ الْوَالِدِ، وَوَادَ الْبَنَاتِ، وَلَا وَهَاتِ، وَنَهَى عَنْ ثَلَاثٍ: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ».

(المعجم ٦) - (بَابُ بَيَانِ أَجْرِ الْحَاكِمِ إِذَا اجْتَهِدَ، فَأَصَابَ أَوْ أَخْطَأَ)
(التحفة ٦)

[٤٤٨٧] ١٥ - (١٧١٦) حَدَّثَنِي يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ

that he heard the Messenger of Allâh ﷺ say: "If a judge passes a judgment, having striven to reach a decision, and he gets it right, he will have two rewards. If he passes a judgment, having striven to reach a decision, and he gets it wrong, he will have one reward."

[4488] (...) A similar report (as no. 4487) was narrated from 'Abdul-'Azîz bin Muḥammad, and at the end of the *Hadīth* he added: Yazîd said: I narrated this *Hadīth* to Abû Bakr bin Muḥammad bin 'Amr bin Ḥazm, and he said: This is what Abû Salamah narrated to me from Abû Hurairah.

[4489] (...) Yazîd bin 'Abdullâh bin Usâmah bin Al-Hâd Al-Laithi narrated a *Hadīth* like that of 'Abdul-'Azîz bin Muḥammad (no. 4488), with both chains.

Chapter 7. It is Disliked for a judge to pass a judgment when he is angry

[4490] 16 - (1717) It was narrated that 'Abdur-Raḥmân bin Abî Bakrah said: My father wrote

مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عُمَرُو بْنِ الْعَاصِ، عَنْ عُمَرُو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ، ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ».

[٤٤٨٨] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَبِي عَمْرٍ، كِلَاهُمَا، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فِي عَقِبِ الْحَدِيثِ: قَالَ يَزِيدُ: فَحَدَّثْتُ هَذَا الْحَدِيثَ أَبَا بَكْرٍ بْنُ مُحَمَّدٍ بْنِ عُمَرُو بْنِ حَزْمٍ، فَقَالَ: هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

[٤٤٨٩] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مَرْوَانُ يَغْنِي ابْنُ مُحَمَّدٍ الدَّمَشْقِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ بِهَذَا الْحَدِيثِ، مِثْلَ رِوَايَةِ عَبْدِ الْعَزِيزِ ابْنِ مُحَمَّدٍ، بِالْإِسْنَادَيْنِ جَمِيعًا.

(المعجم ٧) - (بَابُ كَرَاهَةِ قَضَاءِ

القاضي وهو غضبان) (التحفة ٧)

[٤٤٩٠] ١٦ - (١٧١٧) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ

- and I wrote it down for him - to 'Ubaidullâh bin Abî Bakrah, who was the Qâzî of Sijistan, (telling him): Do not pass judgment between two people when you are angry, for I heard the Messenger of Allâh ﷺ say: "No one should pass judgment between two people when he is angry."

[4491] (...) A *Hadîth* like that of Abû 'Awânah (no. 4490) was narrated from 'Abdur-Rahmân bin Abî Bakrah, from his father, from the Prophet ﷺ.

Chapter 8. Rejection of wrong rulings and of newly-invented matters

[4492] 17 - (1718) It was narrated that 'Āishah said: The Messenger of Allâh ﷺ said:

الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي - وَكَتَبْتُ لَهُ - إِلَى عَبْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضِي سَجِسْتَانَ: أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضَبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضَبَانُ».

[٤٤٩١] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، وَحَدَّثَنَا شَيْبَانُ بْنُ قُرُوحٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا، عَنْ شُعْبَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ ابْنِ عَلِيٍّ عَنْ زَائِدَةَ، كُلُّهُمَا، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: بِمِثْلِ حَدِيثِ أَبِي عَوَّانَةَ.

(المعجم ٨) - (بَابُ نَقْضِ الْأَحْكَامِ الْبَاطِلَةِ، وَرَدِّ مُحَدَّثَاتِ الْأُمُورِ)
(التحفة ٨)

[٤٤٩٢] ١٧ - (١٧١٨) حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللَّهِ ابْنُ

“Whoever introduces something into this matter of ours that is not part of it will have it rejected.”

عَوْنِ الْهَلَالِيِّ، جَمِيعًا، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: حَدَّثَنَا أَبِي عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

[4493] 18 - (...) It was narrated that Sa'd bin Ibrâhîm said: I asked Al-Qâsim bin Muḥammad about a man who had three dwellings and left a will concerning one third of each dwelling. He said: That could all be combined in one dwelling. Then he said: 'Āishah told me that the Messenger of Allāh ﷺ said: "Whoever does something that is not in accordance with this matter of ours will have it rejected."

[٤٤٩٣] ١٨ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ أَبِي عَامِرٍ، قَالَ عَبْدُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الزُّهْرِيُّ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلَاثُ مَسَاكِينَ، فَأَوْصَى بِثُلُثِ كُلِّ مَسْكَنِ مِنْهَا، قَالَ: يُجْمَعُ ذَلِكَ كُلُّهُ فِي مَسْكَنِ وَاحِدٍ، ثُمَّ قَالَ: أَخْبَرْتَنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ عَمَلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

Chapter 9. The best of witnesses

(المعجم ٩) - (بَابُ بَيَانِ خَيْرِ

الشهود) (التحفة ٩)

[4494] 19 - (1719) It was narrated from Zaid bin Khâlid Al-Juhanî that the Prophet ﷺ said: "Shall I not tell you of the best of witnesses?" The one who gives his testimony before being asked for it."

[٤٤٩٤] ١٩ - (١٧١٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ، عَنِ ابْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ

الْجَهَنِّي: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ؟ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

Chapter 10. Differences between Mujtahid

(المعجم ١٠) - (بَابُ اخْتِلَافِ

الْمُجْتَهِدِينَ) (التحفة ١٠)

[4495] 20 - (1720) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There were two women who had their sons with them. The wolf came and took away the son of one of them, and she said to her companion: 'The wolf has taken your son.' The other said: No, it has taken your son. They referred for judgment to Dâwûd عليه السلام, and he ruled in favor of the elder woman. They went out to Sulaimân, the son of Dâwûd عليه السلام, and told him about that, and he said: 'Bring me a knife and I will divide him between you.' The younger woman said: 'No, may Allâh have mercy on you! He is her son.' So he ruled in favor of the younger woman."

[٤٤٩٥] ٢٠ - (١٧٢٠) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِأَبْنٍ إِحْدَاهُمَا، فَقَالَتْ هَلْوَ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكَ أَنْتِ، وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكَ، فَتَحَاكَمَتَا إِلَى دَاوُدَ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ ابْنِ دَاوُدَ - عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ - فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُونِي بِالسَّكِينِ أَشَقُّهُ بَيْنَكُمَا، فَقَالَتِ الصَّغْرَى: لَا، يَرَحِمُكَ اللَّهُ هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصَّغْرَى».

قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ! إِنْ سَمِعْتُ بِالسَّكِينِ قَطُّ إِلَّا يَوْمِيذٍ، مَا كُنَّا نَقُولُ إِلَّا الْمُدِيَّةَ.

[4496] (...) A *Hadîth* like that of Warqâ' (no. 4495) was narrated from Abû Az-Zinnâd with this chain.

[٤٤٩٦] (...) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ يَعْنَى ابْنُ مَيْسَرَةَ الصَّنْعَانِيُّ عَنْ مُوسَى بْنِ عُقْبَةَ: وَحَدَّثَنَا

أُمِّيَّةُ بْنُ بَسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، جَمِيعًا، عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَى حَدِيثِ وَرْقَاءَ.

Chapter 11. It is recommended for a judge to reconcile between disputants

(المعجم ١١) - (باب استحباب
إصلاح الحاكم بين الخصمين)
(التحفة ١١)

[4497] 21 - (1721) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. He mentioned a number of *Ahâdith*, including the following: The Messenger of Allâh ﷺ said: "A man bought some property from another man, and the man who had bought the property found therein a jar full of gold. The one who had bought the property said to him: 'Take your gold from me, for I only bought the land from you, and I did not buy the gold from you.' The one who had sold the land said: 'I sold you the land and whatever is in it.' They referred to another man for judgment and one of them said: 'I have a son.' The other said: 'I have a daughter.' He said: 'Let the son marry the daughter, and spend some of it on yourselves and give some in charity.'"

[٤٤٩٧] ٢١ - (١٧٢١) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتَ مِنْكَ الْأَرْضَ، وَلَمْ أَبْتَغِ مِنْكَ الذَّهَبَ، فَقَالَ الَّذِي شَرَى الْأَرْضَ: إِنَّمَا بَعْتُكَ الْأَرْضَ وَمَا فِيهَا، قَالَ: فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الْآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحُوا الْغُلَامَ الْجَارِيَةَ. وَأَنْفِقُوهُ عَلَى أَنْفُسِكُمَا مِنْهُ، وَتَصَدَّقَا».

31. The Book Of Lost Property

١٦ - (المعجم ٣١) - كتاب اللقطة (التحفة ١٩)

**Chapter... [sic]. Memorizing
the features of the bag and
strap, and the ruling on lost
sheep and camels**

(المعجم ...) - (باب: معرفة

العفاص والوكاء وحكم ضالة الغنم
والإبل) (التحفة ١)

[4498] 1 - (1722) It was narrated that Zaid bin Khâlid Al-Juhanî said: A man came to the Prophet ﷺ and asked about picking up lost items. He said: "Memorize the features of its bag and strap, and announce it for a year. Then if its owner comes (give it to him), otherwise it is yours." He said: What about a lost sheep? He (ﷺ) said: "It is either for you or your brother or for the wolf." He said: What about a lost camel? He (ﷺ) said: "What have you to do with it? It has its water supply and its feet, and it can come to the water and eat from the trees, until its master finds it."

[٤٤٩٨] ١ - (١٧٢٢) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ،
عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ، عَنْ زَيْدِ بْنِ
خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى
النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ اللَّقْطَةِ؟ فَقَالَ:
«اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ عَرِّفْهَا
سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَشَانَكَ
بِهَا»، قَالَ: فَضَالَةُ الْغَنَمِ؟ قَالَ: «لَكَ أَوْ
لِأَخِيكَ أَوْ لِلذَّبِّ»، قَالَ: فَضَالَةُ الْإِبِلِ؟
قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا
وَجِذَاؤُهَا، تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ،
حَتَّى يَلْقَاهَا رَبُّهَا».

قَالَ يَحْيَى: أَحْسِبُ قَرَأْتُ: عِفَاصَهَا.

[4499] 2 - (...) It was narrated from Zaid bin Khâlid Al-Juhanî that a man asked the Messenger of Allâh ﷺ about picking up lost items. He (ﷺ) said: "Announce

[٤٤٩٩] ٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ
أَبِيٍّ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ ابْنُ
حُجْرٍ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا -

it for one year, then memorize the features of its strap and bag, then spend from it. Then if its owner comes, pay him back.” He said: O Messenger of Allâh, what about a lost sheep? He (ﷺ) said: “Take it, for it will be either for you, for your brother or for the wolf.” He said: O Messenger of Allâh, what about a lost camel? He (the narrator) said: The Messenger of Allâh ﷺ became so angry that his cheeks turned red - or his face turned red - and he (ﷺ) said: “What have you to do with it? It has its feet and its water supply until its owner finds it.”

[4500] 3 - (...) Rabî'ah bin 'Abdur-Rahmân narrated a *Hadîth* like that of Mâlik (no. 4498) with this chain, except that he added: A man came to the Messenger of Allâh ﷺ when I was with him and asked him about picking up lost items. And he said: 'Amr said in the *Hadîth*: (The Prophet ﷺ said:) “If no one comes looking for it, then spend it.”

[4501] 4 - (...) Zaid bin Khâlid Al-Juhanî said: A man came to the Messenger of Allâh ﷺ... and

إِسْمَاعِيلُ، وَهُوَ ابْنُ جَعْفَرٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللُّقْطَةِ؟ فَقَالَ: «عَرَفَهَا سَنَةً، ثُمَّ اعْرِفْ وَكَأَنَّهَا وَعِفَاصُهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَادِّهَا إِلَيْهِ» فَقَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْعَتَمِ؟ قَالَ: خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ، قَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْإِبِلِ؟ قَالَ: فَعَظِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْتَاهُ - أَوْ احْمَرَّ وَجْهُهُ - ثُمَّ قَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاوُهَا وَسِقَاوُهَا حَتَّى يَلْقَاهَا رَبُّهَا».

[٤٥٠٠] ٣- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَعَمْرُو بْنُ الْحَارِثِ وَغَيْرُهُمْ؛ أَنَّ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ حَدَّثَهُمْ بِهَذَا الْإِسْنَادِ؛ مِثْلَ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّهُ زَادَ: قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَأَنَا مَعَهُ، فَسَأَلَهُ عَنِ اللُّقْطَةِ؟ وَقَالَ: قَالَ عَمْرُو فِي الْحَدِيثِ: «فَإِذَا لَمْ يَأْتِ لَهَا طَالِبٌ فَاسْتَنْفِقْهَا».

[٤٥٠١] ٤- (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيِّ: حَدَّثَنَا

he mentioned a *Hadith* like that of Ismâ'il bin Ja'far (no. 4499), except that he said: His face and forehead turned red and he became angry. And after the words ...'Announce it for a year' he (the sub-narrator) added, "then if its owner does not come, it is a trust with you."

خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ قَالَ: سَمِعْتُ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ يَقُولُ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، غَيْرَ أَنَّهُ قَالَ: فَأَحْمَارَ وَجْهُهُ وَجَبِينُهُ، وَغَضِبَ، وَزَادَ - بَعْدَ قَوْلِهِ: ثُمَّ عَرَفَهَا سَنَةً - : «فَإِنْ لَمْ يَجِءْ صَاحِبُهَا كَانَتْ وَدِيعَةً عِنْدَكَ».

[4502] 5 - (...) It was narrated from Yazid, the freed slave of Al-Munba'ith, that he heard Zaid bin Khâlid Al-Juhanî, the Companion of the Messenger of Allâh ﷺ, say: The Messenger of Allâh ﷺ was asked about picking up lost gold and silver. He (ﷺ) said: "Memorize the features of its strap and bag, then announce it for one year. If you do not find [its owner] then spend it, but it is a trust with you. If some day its owner comes looking for it, then pay him back." And he asked him about a lost camel. He said: "What have you to do with it? Let it be, for it has its feet and water supply with it, and it seeks water and eats the trees, until its master finds it." And he asked him about a lost sheep. He said: "Take it, for it is either for you, for your brother or for the wolf."

[٤٥٠٢] ٥- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ يَغْنِي ابْنَ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللَّقْطَةِ الذَّهَبِ أَوْ الْوَرِقِ؟ فَقَالَ: «اعْرِفْ وَكَاءَهَا وَعِفَاصَهَا، ثُمَّ عَرَفَهَا سَنَةً، فَإِنْ لَمْ تَعْرِفْ فَاسْتَنْفِقْهَا، وَلْتَكُنْ وَدِيعَةً عِنْدَكَ، فَإِنْ جَاءَ طَالِبُهَا يَوْمًا مِنَ الدَّهْرِ فَأَدَّهَا إِلَيْهِ» وَسَأَلَهُ عَنْ ضَالَّةِ الْإِبِلِ؟ فَقَالَ: «مَالِكَ وَلَهَا؟ دَعُهَا، فَإِنْ مَعَهَا حِذَاءُهَا وَسِقَاءُهَا، تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا» وَسَأَلَهُ عَنِ السَّائَةِ؟ فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذُّبِّ».

[4503] 6 - (...) It was narrated from Yazîd, the freed slave of Al-Munba'ith, from Zaid bin Khâlid Al-Juhanî, that a man asked the Prophet ﷺ about a lost camel. Rabî'ah added: He (ﷺ) became so angry that his cheeks turned red... and he quoted a *Hadîth* similar to their (no. 4502), and added (that the Prophet ﷺ said:) "If its owner comes and recognizes its bag, amount and strap, then give it to him, otherwise it is yours."

[4504] 7 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: The Messenger of Allâh ﷺ was asked about picking up lost items. He said: "Announce it for one year, then if it is not recognized (i.e., claimed), memorize the features of its bag and strap, then consume it, but if its owner comes, pay it back."

[4505] 8 - (...) Ad-Ḍaḥḥâk bin 'Uthmân narrated it with this chain (a *Hadîth* similar to no. 4504), and he said in the *Hadîth*: "If it is recognized, then pay it

[٤٥٠٣] ٦- (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ وَرَبِيعَةُ الرَّائِي ابْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضَالَّةِ الْإِبِلِ؟ زَادَ رَبِيعَةُ: فَغَضِبَ حَتَّى احْمَرَّتْ وَجَتَاهُ، وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ، وَزَادَ: «فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا، وَعَدَدَهَا وَوِكَاءَهَا، فَأَعْطَاهَا إِيَّاهُ. وَإِلَّا، فَهِيَ لَكَ».

[٤٥٠٤] ٧- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِّحٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ اللَّقْطَةِ؟ فَقَالَ: «عَرَفَهَا سَنَةً، فَإِنْ لَمْ تُعْتَرَفْ، فَأَعْرِفْ عِفَاصَهَا وَوِكَاءَهَا، ثُمَّ كُلْهَا، فَإِنْ جَاءَ صَاحِبُهَا فَأَدِّهَا إِلَيْهِ».

[٤٥٠٥] ٨- (...) وَحَدَّثَنِيهِ إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، بِهَذَا

back, otherwise memorize the features of its strap, bag, container and amount.”

[4506] 9 - (1723) It was narrated that Salamah bin Kuhayl said: I heard Suwaid bin Ghafalah say: I went out with Zaid bin Sûhân and Salmân bin Rabî'ah on a campaign, and I found a whip and picked it up. They said to me: Leave it. I said: No, but I will announce it. If its owner comes (I will give it to him), otherwise I will make use of it. I refused (to pay heed to them). When we came back from our campaign, it was decreed that I would go for *Hajj*. I came to Al-Madînah and met Ubayy bin Ka'b, and I told him about the whip and what they had said. He said: At the time of the Messenger of Allâh ﷺ I found a moneybag in which there was one hundred Dînâr. I brought it to the Messenger of Allâh ﷺ and he said: "Announce it for one year." So I announced it, but no one came forward to claim it. I came to him again and he said: "Announce it for one year," but no one came forward to claim it. Then I came to him again and he said, "Announce it for one year." So I announced it, but no one came forward to claim it. Then he said: "Memorize its number, and the features of its bag and

الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: «فَإِنْ اغْتَرِفْتَ فَأَدَّهَا، وَإِلَّا فَأَعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَوِعَاءَهَا وَعَدَدَهَا».

[٤٥٠٦] ٩ - (١٧٢٣) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ سُوَيْدَ بْنَ عَفْلَةَ قَالَ: خَرَجْتُ أَنَا وَرَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِيعَةَ غَازِينَ، فَوَجَدْتُ سَوْطًا فَأَخَذْتُهُ، فَقَالَ لِي: دَعُهُ، فَقُلْتُ: لَا، وَلَكِنْ أُعْرِفُهُ، فَإِنْ جَاءَ صَاحِبُهُ، وَإِلَّا اسْتَمْتَعْتُ بِهِ، قَالَ: فَأَتَيْتُ عَلَيْهِمَا، فَلَمَّا رَجَعْنَا مِنْ غَزَاتِنَا، قُضِيَ لِي أَنِّي حَاجِبْتُ، فَأَتَيْتُ الْمَدِينَةَ، فَلَقَيْتُ أَبِيَّ بْنَ كَعْبٍ، فَأَخْبَرْتُهُ بِشَأْنِ السَّوْطِ وَبِقَوْلِهِمَا، فَقَالَ: إِنِّي وَجَدْتُ صُرَّةً فِيهَا مِائَةُ دِينَارٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: «عَرَفْهَا حَوْلًا» قَالَ: فَعَرَفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرَفْهَا حَوْلًا» فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرَفْهَا حَوْلًا» [فَعَرَفْتُهَا] فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، فَقَالَ: «احْفَظْ عَدَدَهَا وَوِعَاءَهَا

strap, then if its owner comes (give it to him), otherwise make use of it.” So I made use of it.

I met him in Makkah after that and he said: I do not know if it was three years or one year.

[4507] (...) Suwaid bin Ghafalah said: I went out with Zaid bin Şûhân and Salmân bin Rabî'ah, and I found a whip... and he narrated a similar *Hadîth* (as no. 4506), up to the words: so I made use of it. Shu'bah (a sub-narrator) said: And I heard him ten years later saying: I announced it for one year.

[4508] 10 - (...) A *Hadîth* like that of Shu'bah (no. 4507) was narrated from Salamah bin Kuhayl with this chain. In the *Hadîth* of both of them it says: three years, except for Hammâd bin Salamah, in whose *Hadîth* it says: for two or three years. In the *Hadîth* of Salmân and Zaid bin Abî Unaysah and Hammâd bin Salamah it says: “If someone comes and describes to you its number, its bag and its strap, then give it to him.” Sufyân added in the report of Wakî': “Otherwise, it is like your own property.” In the report of Ibn

وَوَكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَاسْتَمْتَعْتُ بِهَا.

فَلَقِيْتُهُ بَعْدَ ذَلِكَ بِمَكَّةَ فَقَالَ: لَا أَدْرِي بِثَلَاثَةِ أَحْوَالٍ أَوْ حَوْلٍ وَاحِدٍ.

[٤٥٠٧] (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَسْرِ الْعَبْدِيُّ: حَدَّثَنَا بِهِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سَلَمَةُ بْنُ كُهَيْلٍ أَوْ أَخْبَرَ الْقَوْمَ وَأَنَا فِيهِمْ، قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ، فَوَجَدْتُ سَوْطًا، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِهِ، إِلَى قَوْلِهِ: فَاسْتَمْتَعْتُ بِهَا، قَالَ شُعْبَةُ: فَسَمِعْتُهُ بَعْدَ عَشْرِ سِنِينَ يَقُولُ: عَرَفَهَا عَامًا وَاحِدًا.

[٤٥٠٨] ١٠ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، جَمِيعًا، عَنْ سُفْيَانَ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقْقِيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ يَعْنِي ابْنَ عُمَرَ عَنْ زَيْدِ بْنِ أَبِي أَنْيسَةَ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَسْرِ: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، كُلُّ هَؤُلَاءِ عَنْ سَلَمَةَ بْنِ

Numair it says: "Otherwise, make use of it."

كُهِلَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ شُعْبَةَ،
وَفِي حَدِيثِهِمْ جَمِيعًا: ثَلَاثَةُ أَحْوَالٍ، إِلَّا
حَمَّادُ بْنُ سَلَمَةَ فَإِنَّ فِي حَدِيثِهِ: عَامِنٌ أَوْ
ثَلَاثَةٌ، وَفِي حَدِيثِ سُفْيَانَ وَزَيْدِ بْنِ أَبِي
أُنَيْسَةَ وَحَمَّادِ بْنِ سَلَمَةَ: «فَإِنْ جَاءَ أَحَدٌ
يُخْبِرُكَ بِعَدِّهَا وَوَعَائِهَا وَوِكَائِهَا، فَأَعْطَهَا
إِيَّاهُ»، وَزَادَ سُفْيَانُ فِي رِوَايَةٍ وَكَيْعٍ:
«وَالْأَفْهَى كَسْبِيلُ مَالِكَ»، وَفِي رِوَايَةِ ابْنِ
نُمَيْرٍ: «وَالْأَفْهَى فَاسْتَمْتِعَ بِهَا».

Chapter 1. Picking up property lost by a pilgrim

(المعجم ١) - (بَابُ فِي لُقْطَةِ الْحَاجِّ)
(التحفة ٢)

[4509] 11 - (1724) It was narrated from 'Abdur-Rahmân bin 'Uthmân At-Taimî that the Messenger of Allâh ﷺ forbade picking up property lost by a pilgrim.

[٤٥٠٩] ١١ - (١٧٢٤) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو
ابْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ
الْأَشَجِّ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ
حَاطِبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ
التَّيْمِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُقْطَةِ
الْحَاجِّ.

[4510] 12 - (1725) It was narrated from Zaid bin Khâlid Al-Juhani that the Messenger of Allâh ﷺ said: "Whoever finds a lost item is himself lost, unless he announces it."

[٤٥١٠] ١٢ - (١٧٢٥) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي
عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ ابْنِ سَوَادَةَ،
عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ زَيْدِ بْنِ

خَالِدِ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ:
«مَنْ آوَى ضَالَّةً فَهُوَ ضَالٌّ، مَا لَمْ
يُعْرِفْهَا».

Chapter 2. Milking the animals is unlawful if the owner has not given permission

[4511] 13 - (1726) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: No one should milk the animals of another person without his permission. Would one of you like his store to be raided and his vessels to be broken into and his food to be taken? The udders of their livestock also store up food for them, so no one should milk the animals of another person without his permission."

[4512] (...) A *Hadîth* like that of Mâlik (no. 4511) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, except that in their *Hadîth* it says: "...to be thrown on the floor," except for Al-Laith bin Sa'd, in whose *Hadîth* it says: "...or his food to be taken," as in the report of Mâlik.

(المعجم ٢) - (بَابُ تَحْرِيمِ حَلَبِ
الْمَاشِيَةِ بِغَيْرِ إِذْنِ مَالِكِهَا) (التحفة ٣)

[٤٥١١] ١٣ - (١٧٢٦) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ [بْنِ أَنَسٍ]، عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا
يَحْلِبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ إِلَّا بِإِذْنِهِ، أُيْحِبُّ
أَحَدَكُمْ أَنْ تُؤْتَى مَشْرَبَتُهُ، فَتُكْسَرَ خِزَانَتُهُ،
فَيَنْتَقَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْزَنُ لَهُمْ ضُرُوعُ
مَوَاشِيهِمْ أَطْعَمَتْهُمْ، فَلَا يَحْلِبَنَّ أَحَدٌ
مَاشِيَةً أَحَدٍ إِلَّا بِإِذْنِهِ».

[٤٥١٢] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ وَمُحَمَّدُ بْنُ رُمْحٍ، جَمِيعًا عَنْ
اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ
نُُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا، عَنْ عُيَيْدٍ
اللَّهُ؛ وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا:
حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ:
حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ، جَمِيعًا،
عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنَا

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ
مَعْمَرٍ، عَنْ أَثُوبَ وَإِبْنِ جُرَيْجٍ عَنْ
مُوسَى، كُلُّ هَؤُلَاءِ، عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ،
غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا «فَيَسْتَلَّ» إِلَّا
اللَّيْثُ بْنُ سَعْدٍ فَإِنَّ فِي حَدِيثِهِ «فَيَسْتَلَّ
طَعَامُهُ» كَرِوَايَةِ مَالِكٍ.

Chapter 3. Hospitality etc.

(المعجم ٣) - (بَابُ الضِّيَافَةِ وَنَحْوِهَا)

(التحفة ٤)

[4513] 14 - (48) It was narrated that Abû Shurayh Al-'Adawi said: My ears heard and my eyes saw, when the Messenger of Allâh ﷺ spoke and said: "Whoever believes in Allâh and the Last Day, let him honor his guest with full hospitality." They said: What is full hospitality, O Messenger of Allâh? He said: "One day and one night, and hospitality is for three days, and anything beyond that is charity towards him." And he (ﷺ) said: "Whoever believes in Allâh and the Last Day, let him speak well or else remain silent."

[٤٥١٣] ١٤ - (٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: أَخْبَرَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي
سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ:
سَمِعْتُ أَذْنًا، وَأَبْصَرْتُ عَيْنًا، حِينَ
تَكَلَّمَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ
جَائِزَتَهُ»، قَالُوا: وَمَا جَائِزَتُهُ؟ يَا رَسُولَ
اللَّهِ! قَالَ: «يَوْمُهُ وَلَيْلَتُهُ، وَالضِّيَافَةُ: ثَلَاثَةُ
أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ
عَلَيْهِ»، وَقَالَ: «وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

[راجع: ١٧٦]

[4514] 15 - (...) It was narrated that Abû Shurayh Al-Khuzâ'i said: The Messenger of Allâh ﷺ said: "Hospitality is for three

[٤٥١٤] ١٥ - (...) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ:
حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ سَعِيدِ بْنِ

days, and full hospitality is for one day and one night. It is not permissible for a Muslim man to stay with his brother until he causes him to sin.” They said: O Messenger of Allâh, how could he cause him to sin? He said: “When he stays with him until there is nothing left with which to entertain him.”

[4515] 16 - (...) Abû Shurayh Al-Khuzâ'i said: My ears heard, my eyes saw and my heart understood, when the Messenger of Allâh ﷺ spoke of it... and he narrated a *Hadîth* like that of Al-Laith (no. 4513), in which he said: “It is not permissible for any one of you to stay with his brother until he causes him to sin,” as in the *Hadîth* of Wakî' (no.4514).

[4516] 17 - (1727) It was narrated that 'Uqbah bin 'Âmir said: We said: O Messenger of Allâh, you send us and we stay with people who do not show us hospitality. What do you think? The Messenger of Allâh ﷺ said to us: “If you stay with a people and they order that you be offered what is befitting to a guest, then accept it, and if they do not do that, then take from

أَبِي سَعِيدٍ الْمُقْبَرِيِّ، عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الضَّيَافَةُ: ثَلَاثَةُ أَيَّامٍ، وَجَائِزَتُهُ: يَوْمٌ وَلَيْلَةٌ، وَلَا يَحِلُّ لِرَجُلٍ مُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْتِمَهُ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يُؤْتِمُهُ؟ قَالَ: «يُقِيمُ عِنْدَهُ، وَلَا شَيْءَ لَهُ يَفْرِيه بِهِ».

[٤٥١٥] ١٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ - يَعْنِي الْحَنَفِيُّ - : حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ الْمُقْبَرِيِّ أَنَّهُ سَمِعَ أَبَا شُرَيْحٍ الْخَزَاعِيَّ يَقُولُ: سَمِعْتُ أَدْنَايَ، وَبَصُرَ عَيْنِي، وَوَعَاهُ قَلْبِي، حِينَ تَكَلَّمَ بِهِ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، وَذَكَرَ فِيهِ: «وَلَا يَحِلُّ لِأَحَدِكُمْ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْتِمَهُ» بِمِثْلِ مَا فِي حَدِيثِ وَكِيعٍ.

[٤٥١٦] ١٧ - (١٧٢٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعُنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَفْرُونَنَا، فَمَا تَرَى؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ

them the right of a guest that is due to him.”

فَأَمَرُوا لَكُمْ بِمَا يَتَّبِعِي لِلضَّيْفِ، فَاقْبَلُوا،
فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ
الَّذِي يَتَّبِعِي لَهُمْ».

Chapter 4. It is recommended to spend surplus wealth

(المعجم ٤) - (بَابُ اسْتِحْبَابِ

المُؤَاسَاةِ بِفُضُولِ الْمَالِ) (التحفة ٢٠ -

(المغازي: ١)

[4517] 18 - (1728) It was narrated that Abû Sa'eed Al-Khudrî said: Whilst we were on a journey with the Prophet ﷺ, a man came to him on a mount of his and started looking to his right and left. The Messenger of Allâh ﷺ said: "Whoever has a surplus mount, let him give it to one who has no mount, and whoever has surplus provisions, let him give them to one who has no provisions."

He mentioned various kinds of wealth, until we thought that none of us had any right to any kind of surplus.

[٤٥١٧] ١٨ - (١٧٢٨) حَدَّثَنَا شَيْبَانُ
ابْنُ قُرُوحَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنْ أَبِي
نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا
نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ، إِذْ جَاءَهُ رَجُلٌ
عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ
يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا
ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعِدْ
بِهِ عَلَى مَنْ لَا زَادَ لَهُ».

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا
ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي
فَضْلٍ.

Chapter 5. It is recommended to mix provisions if they are few, and to share them out

(المعجم ٥) - (بَابُ اسْتِحْبَابِ خَلْطِ

الْأَزْوَادِ إِذَا قَلَّتْ، وَالْمُؤَاسَاةِ فِيهَا)

(التحفة ٢)

[4518] 19 - (1729) Iyâs bin Salamah narrated that his father said: We went out with the Messenger of Allâh ﷺ on a

[٤٥١٨] ١٩ - (١٧٢٩) حَدَّثَنِي أَحْمَدُ
ابْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا النَّضْرُ -

campaign, and we faced hardship, so much so that we thought of slaughtering some of our mounts. The Prophet of Allâh ﷺ ordered us to gather together our provisions, then we spread out a sheet of leather and he gathered together the people's provisions on that leather sheet. I measured it and found that it was the size of a spot where a goat could sit, and we were fourteen hundred men. We ate until we were all had our hunger satisfied, then we filled our bags. The Prophet of Allâh ﷺ said: "Is there any water for *Wudû*?" A man brought a small bucket in which there was a drop of water, and poured it into a bowl. We all did *Wudû*, using water plentifully, fourteen hundred men.

Then after that eight men came and said: Is there any water for *Wudû*? And the Messenger of Allâh ﷺ said: "(The water for) *Wudû*' is finished."

يَعْنِي: ابْنُ مُحَمَّدٍ - الْيَمَامِيُّ: حَدَّثَنَا عِكْرَمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ، فَأَصَابَنَا جَهْدٌ، حَتَّى هَمَمْنَا أَنْ نَنْحَرَ بَعْضَ طَهْرِنَا، فَأَمَرَ نَبِيُّ اللَّهِ ﷺ فَجَمَعْنَا تَرَوَادِنَا، فَبَسَطْنَا لَهُ نِطْعًا، فَاجْتَمَعَ زَادُ الْقَوْمِ عَلَى النِّطْعِ، قَالَ: فَتَطَاوَلْتُ لِأَحْزَرِهِ كَمْ هُوَ؟ فَحَزَرْتُهُ كَرَبْضَةِ الْعَنْزِ، وَنَحْنُ أَرْبَعُ عَشْرَةَ مِائَةً، قَالَ: فَأَكَلْنَا حَتَّى شَبِعْنَا جَمِيعًا، ثُمَّ حَسَوْنَا جُرْبَنَا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «هَلْ مِنْ وَضُوءٍ؟» قَالَ: فَجَاءَ رَجُلٌ بِإِدَاوَةٍ [لَهُ] فِيهَا نُطْفَةٌ، فَأَفْرَغَهَا فِي قَدَحٍ، فَتَوَضَّأْنَا كُلُّنَا، نُدْغِفُهُ دَغْفَقَةً، أَرْبَعُ عَشْرَةَ مِائَةً.

قَالَ: ثُمَّ جَاءَ بَعْدَ [ذَلِكَ] ثَمَانِيَّةٌ فَقَالُوا: هَلْ مِنْ طَهُورٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَرِغِ الْوَضُوءَ».

English Translation of

Sahîh Muslim

English
Translation of
**Sahîh
Muslim**

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*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

32. The Book Of *Jihād* And Expeditions

١ - (المعجم ٢٢) - كتاب الجهاد
والسير (التحفة ...)

Chapter 1. Permissibility Of Raiding The *Kuffâr* Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning

(المعجم ١) - (بَابُ جَوَازِ الْإِغَارَةِ
عَلَى الْكُفَّارِ الَّذِينَ بَلَغَتْهُمْ دَعْوَةُ
الْإِسْلَامِ، مِنْ غَيْرِ تَقْدِيمِ إِعْلَامٍ
بِالْإِغَارَةِ) (التحفة ٣)

[4519] 1 - (1730) It was narrated that Ibn 'Awn said: I wrote to Nâfi' asking him about calling people (to Islam) before fighting. He wrote back to me (saying): That was only at the beginning of Islam. The Messenger of Allâh ﷺ raided Banû Al-Muṣṭaliq when they were unaware, and their cattle were drinking at the water. He killed their warriors and took their women and children captive. On that day - Yaḥyâ said: I think he said - Juwayriyah, the daughter of Al-Hârith, fell to his lot.

He said: And 'Abdullâh bin 'Umar narrated this *Hadîth* to me, and he was one of that army.

[٤٥١٩] ١ - (١٧٣٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا سُلَيْمُ ابْنُ
أَخْضَرَ عَنِ ابْنِ عَوْنٍ قَالَ: كَتَبْتُ إِلَى
نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ:
فَكَتَبَ إِلَيَّ: إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ
الْإِسْلَامِ، قَدْ أَغَارَ رَسُولُ اللَّهِ ﷺ عَلَى
بَنِي الْمُضْطَلِقِ وَهُمْ غَارُونَ، وَأَنْعَمَهُمْ
تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَهُمْ وَسَبَى
سَبْيَهُمْ وَأَصَابَ يَوْمِيذٍ - قَالَ يَحْيَى:
أَحْسِبُهُ قَالَ - جَوْرِيَّةٌ - أَوْ ابْنَةٌ - ابْنَةُ
الْحَارِثِ.

قَالَ: وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللَّهِ
ابْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْجَيْشِ.

[4520] (...) A similar report (as
no. 4519) was narrated from Ibn

[٤٥٢٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

‘Awn with this chain, and he said: Juwayriyah bint Al-Ḥārith, with no uncertainty.

الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ بِنِ
عَوْنٍ بِهَذَا الْإِسْنَادِ. مِثْلُهُ. وَقَالَ: جُوَيْرِيَّةُ
بِنْتُ الْحَارِثِ، وَلَمْ يَشْكُ.

Chapter 2. Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc.

[4521] 2 - (1731) Sufyân said: He dictated (the etiquette of warfare) to us.

(المعجم ٢) - (بَابُ تَأْمِيرِ الْإِمَامِ
الْأَمْرَاءَ عَلَى الْبُعُوثِ، وَوَصِيَّتِهِ إِيَّاهُمْ
بِأَدَابِ الْغَزْوِ وَغَيْرِهَا) (التحفة ٤)

[٤٥٢١] ٢ - (١٧٣١) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ
عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا سُفْيَانُ قَالَ:
أَمَلَاهُ عَلَيْنَا إِمْلَاءً قَالَا: ح:

[4522] 3 - (...) It was narrated from Sulaimân bin Buraidah that his father said: When the Messenger of Allâh ﷺ appointed commanders for an army or expedition, he would advise them personally to fear Allâh, exalted and glorified is He, and to be good to those of the Muslims who were under their command. Then he said: "Fight in the Name of Allâh, for the sake of Allâh. Fight those who disbelieve in Allâh. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children. When you meet your enemy among the idolaters, offer them three options, and whichever one they choose, accept it from them and refrain from

[٤٥٢٢] ٣ - (...) حَدَّثَنِي عَبْدُ اللَّهِ
ابْنُ هَاشِمٍ - وَاللَّفْظُ لَهُ - حَدَّثَنِي عَبْدُ
الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ
عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ
بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ،
إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ
فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَمَنْ مَعَهُ
مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا
بِاسْمِ اللَّهِ، فِي سَبِيلِ اللَّهِ، فَاقْتُلُوا مَنْ كَفَرَ
بِاللَّهِ، اغْزُوا فَلَا تَقْتُلُوا وَلَا تَغْدِرُوا وَلَا
تَمُوتُوا وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ
مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ -
أَوْ خِلَالٍ -، فَأَيُّنَّهَا مَا أَجَابُوكَ فَأَقْبَلْ

(fighting) them. Invite them to Islam and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to migrate from their land to the land of the *Muhâjirîn* (Al-Madînah), and tell them that if they do that, they will have the same rights and duties as the *Muhâjirîn* have. If they refuse to leave, then tell them that they are like the Muslim Bedouin and subject to the same rulings as the believers, but they will have no share of the booty and spoils of war, unless they strive alongside the Muslims. If they refuse, then ask them to pay *Jizyah*. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allâh and fight them. If you lay siege to a stronghold, and the people ask you to promise them the protection of Allâh and His Prophet ﷺ, do not give them the promise of the protection of Allâh and His Prophet; rather give them your promise of protection and that of your companions, for then if you break your promise and that of your companions, that is less serious than if the promise of Allâh and His Messenger is broken. If you besiege a stronghold and the people want to make a deal on the basis of the ruling of Allâh, do not make a deal on the basis of the ruling of Allâh, rather make a deal on the basis of your own ruling, for

مِنْهُمْ وَكَفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى
الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكَفَّ
عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ
إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنََّّهُمْ، إِنْ
فَعَلُوا ذَلِكَ، فَلَهُمْ مَا لِلْمُهَاجِرِينَ،
وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ
يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنََّّهُمْ يَكُونُونَ
كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ
اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا
يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ، إِلَّا
أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا
فَسَلِّهُمْ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ
مِنْهُمْ وَكَفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِزْ
بِاللَّهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ
فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّهِ
ﷺ، فَلَا تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَلَا ذِمَّةَ
نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ
أَصْحَابِكَ، فَإِنَّكُمْ، أَنْ تُخْفِرُوا ذِمَّتَكُمْ
وَذِمَّةَ أَصْحَابِكُمْ، أَهْوَنُ مِنْ أَنْ تُخْفِرُوا
ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ
حِصْنٍ، فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ
اللَّهِ، فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، وَلَكِنْ
أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ، لَا تَذَرِي
أَنْ تُصِيبَ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا» .

you cannot be certain that you will be able to work out a deal with them that is in accordance with Allāh's ruling."

‘Abdur-Rahmān (a narrator) said this or something similar, and Ishâq added at the end of his *Hadîth*: Yahyâ bin Adam said: I mentioned this *Hadîth* to Muqâtîl bin Hayyân and he said: Muslim bin Haysam narrated something similar to me from An-Nu‘mân bin Muqarrin from the Prophet ﷺ.

[4523] 4 - (...) Sulaimân bin Buraidah narrated that his father said: When the Messenger of Allāh ﷺ sent a commander or an expedition, he would call him and advise him, and he quoted a *Hadîth* like that of Sufyân (no. 4522).

[4524] 5 - (...) This was narrated from Shu‘bah.

Chapter 3. The Command To Show Leniency And Avoid Causing Aversion (Towards Islam)

[4525] 6 - (1732) It was narrated that Abû Mûsâ said: When the Messenger of Allāh ﷺ

قَالَ عَبْدُ الرَّحْمَنِ هَذَا أَوْ نَحْوَهُ، وَزَادَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ، عَنْ يَحْيَى بْنِ آدَمَ قَالَ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ، - قَالَ يَحْيَى: يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لِابْنِ حَيَّانَ - فَقَالَ: حَدَّثَنِي مُسْلِمُ ابْنُ هَيْصَمٍ، عَنِ الثَّعْمَانِ بْنِ مُقَرَّرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[٤٥٢٣] ٤ - (...) وَحَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ أَنَّ سُلَيْمَانَ بْنَ بُرَيْدَةَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا أَوْ سَرِيَّةً دَعَاهُ فَأَوْصَاهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُفْيَانَ.

[٤٥٢٤] ٥ - (...) [حَدَّثَنَا إِبْرَاهِيمُ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ بِهَذَا.

(المعجم ٣) - (بَابُ فِي الْأَمْرِ بِالتَّيْسِيرِ وَتَرْكِ التَّنْفِيرِ) (التحفة ٥)

[٤٥٢٥] ٦ - (١٧٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ [وَأَبُو كُرَيْبٍ - وَاللَّفْظُ

sent any of his Companions on a mission, he would say: "Give glad tidings and do not put people off; be easy going and do not be hard on them."

[4526] 7 - (1733) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'âdh to Yemen, and he said: "Be easy going and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided."

[4527] (...) A *Hadîth* like that of *Shu'bah* (no. 4526) was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather from the Prophet ﷺ, but in the *Hadîth* of Zaid bin Abî Unaysah it does not say: "Cooperate and do not be divided."

[4528] 8 - (1734) It was narrated that Abû At-Tayyâh said: I heard Anas bin Mâlik say:

لَأَبِي بَكْرٍ - قَالَ: [حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ: «بَشِّرُوا وَلَا تُتَفَرَّوْا، وَيَسِّرُوا وَلَا تُعَسِّرُوا».

[٤٥٢٦] ٧-(١٧٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُتَفَرَّرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا». [انظر:

٤٧١٧، ٥٢١٤]

[٤٥٢٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ وَحْدَةَ، وَابْنُ أَبِي خَلْفٍ عَنْ زَكَرِيَّا بْنِ عَدِيٍّ: أَخْبَرَنَا عُيَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أَنْسَةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شُعْبَةَ، وَلَيْسَ فِي حَدِيثِ زَيْدِ بْنِ أَبِي أَنْسَةَ «وَتَطَاوَعَا وَلَا تَخْتَلِفَا».

[٤٥٢٨] ٨-(١٧٣٤) حَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

The Messenger of Allāh ﷺ said: "Be easy going and do not be harsh, give solace and do not put people off."

شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسْرُوا وَلَا تَعْسَرُوا، وَسَكُنُوا وَلَا تُنْفَرُوا».

Chapter 4. The Prohibition Of Betrayal

(المعجم ٤) - (بَابُ تَحْرِيمِ الْغَدْرِ)

(التحفة ٦)

[4529] 9 - (1735) It was narrated that Ibn 'Umar said: The Messenger of Allāh ﷺ said: "When Allāh gathers together the first and the last (of men) on the Day of Resurrection, a banner will be raised for every betrayer and it will be said: This is the betrayal of so-and-so the son of so-and-so."

[٤٥٢٩] ٩ - (١٧٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ [يَعْنِي أَبَا قُدَامَةَ السَّرْحَسِيِّ قَالَا]: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، كُلُّهُمَا عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ، يُرْفَعُ لِكُلِّ غَادِرٍ لِيَوَاءٍ، فَقِيلَ: هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ».

[4530] (...) This *Hadith* was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٥٣٠] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ

الدَّارِمِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[4531] 10 - (...) ‘Abdullâh bin ‘Umar said: The Messenger of Allâh ﷺ said: “Allâh will set up a banner for the betrayer on the Day of Resurrection, and it will be said: This is the betrayal of so-and-so.”

[٤٥٣١] ١٠- (...) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ ابْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغَادِرَ يَنْصَبُ اللَّهُ لَهُ لَوَاءً يَوْمَ الْقِيَامَةِ، فَيَقَالُ: أَلَا هَذِهِ غَدْرُهُ فَلَانٍ».

[4532] 11 - (...) It was narrated from Ḥamzah and Sâlim the sons of ‘Abdullâh that ‘Abdullâh bin ‘Umar said: I heard the Messenger of Allâh ﷺ say: “For every betrayer there will be a banner on the Day of Resurrection.”

[٤٥٣٢] ١١- (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ حَمْزَةَ وَسَالِمِ ابْنَيْ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ».

[4533] 12 - (1736) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “Every betrayer will have a banner on the Day of Resurrection and it will be said: This is the betrayal of so-and-so.”

[٤٥٣٣] ١٢- (١٧٣٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَغْنِي بَنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ: هَذِهِ غَدْرُهُ فَلَانٍ».

[4534] (...) It was narrated from Shu'bah with this chain (a *Ḥadīth* similar to no. 4533), but in the *Ḥadīth* of 'Abdur-Rahmān it does not say: "It will be said: This is the betrayal of so-and-so."

[4535] 13 - (...) It was narrated that 'Abdullāh said: The Messenger of Allāh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized, and it will be said: This is the betrayal of so-and-so."

[4536] 14 - (1737) It was narrated that Anas said: The Messenger of Allāh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized."

[4537] 15 - (1738) It was narrated from Abū Sa'eed that the Prophet ﷺ said: "Every betrayer will have a banner by his backside on the Day of Resurrection."

[٤٥٣٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ؛ وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ عَبْدِ الرَّحْمَنِ: «يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

[٤٥٣٥] ١٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

[٤٥٣٦] ١٤- (١٧٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُيَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[٤٥٣٧] ١٥- (١٧٣٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُيَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ حُلَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ».

[4538] 16 - (...) It was narrated that Abû Sa'eed said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection that will be raised to a level commensurate with his betrayal, and no betrayal is greater than that of a leader of men."

[٤٥٣٨] ١٦ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرِّيَّانِ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلَا وَلَا غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرٍ عَامَّةٍ».

Chapter 5. Permissibility Of Deceit In War

(المعجم ٥) - (بَابُ جَوَازِ

الخداع في الحرب)

(التحفة ٧)

[4539] 17 - (1739) Sufyân said: 'Amr heard Jâbir say that the Messenger of Allâh ﷺ said: "War is deceit."

[٤٥٣٩] ١٧ - (١٧٣٩) وَحَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ ابْنِ حَرْبٍ - وَاللَّفْظُ لِعَلِيِّ وَزُهَيْرٍ، قَالَ عَلِيُّ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ قَالَ: سَمِعَ عَمْرُو جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خُدْعَةٌ».

[4540] 18 - (1740) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "War is deceit."

[٤٥٤٠] ١٨ - (١٧٤٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ [ابْنِ مُنْبِهٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خُدْعَةٌ».

Chapter 6. It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy

(المعجم ٦) - (بَابُ كَرَاهَةِ تَمَنِّي لِقَاءِ
الْعَدُوِّ، وَالْأَمْرُ بِالصَّبْرِ عِنْدَ اللِّقَاءِ)
(التحفة ٨)

[4541] 19 - (1741) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not wish to meet the enemy, but when you do meet them, then be steadfast."

[٤٥٤١] ١٩ - (١٧٤١) حَدَّثَنَا
الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ
حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ
عَنِ الْمُغِيرَةِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ
الْحِزَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ
قَالَ: «لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَإِذَا
لَقِيتُمُوهُمْ فَاصْبِرُوا».

[4542] 20 - (1742) It was narrated from Abû Nadr, from the letter of a man of Aslam who was one of the Companions of the Prophet ﷺ, who was called 'Abdullâh bin Abî Awfâ, who wrote to 'Umar bin 'Ubaidullâh, when he went to fight the Harûriyyah; he told him that on one of the days when the Messenger of Allâh ﷺ met the enemy, he waited until the sun went down, then he stood up and said: "O people, do not wish to meet the enemy, and ask Allâh to keep you safe and sound. When you do meet them, then be steadfast, and realize that Paradise lies in the shade of the swords." Then the Prophet ﷺ stood up and said: "O Allâh,

[٤٥٤٢] ٢٠ - (١٧٤٢) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ
عُقَيْبَةَ عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ رَجُلٍ مِنْ
أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عَبْدُ
اللَّهِ بْنُ أَبِي أَوْفَى، فَكَتَبَ إِلَى عُمَرَ بْنِ
عُبَيْدِ اللَّهِ، حِينَ سَارَ إِلَى الْحَرُورِيَّةِ،
يُخْبِرُهُ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ فِي بَعْضِ
أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، يَتَنَظَّرُ حَتَّى
إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا
أَيُّهَا النَّاسُ! لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا
اللَّهَ الْعَاقِبَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا،
وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ».

Revealer of the Book, Sender of the clouds and Defeater of the confederates, defeat them, and grant us victory over them.”

Chapter 7. It Is Recommended To Pray For Victory When Meeting The Enemy

[4543] 21 - (...) It was narrated that ‘Abdullâh bin Abî Awfa said: The Messenger of Allâh ﷺ prayed against the confederates and said: “O Allâh, Revealer of the Book, swift in taking account, Defeater of the confederates! O Allâh, defeat them and shake them.”

[4544] 22 - (...) Ibn Abî Awfâ said: The Messenger of Allâh ﷺ prayed... a *Hadîth* like that of Jâbir (no. 4543), except that he said: “Defeater of the confederates,” and he did not mention him saying, “O Allâh.”

[4545] (...) It was narrated from Ismâ’il with this chain (a *Hadîth* similar to no. 4543). Ibn Abî ‘Umar added in his report: “Sender of the clouds.”

ثُمَّ قَامَ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ».

(المعجم ٧) - (بَابُ اسْتِحْبَابِ الدَّعَاءِ
بِالنَّصْرِ عِنْدَ لِقَاءِ الْعَدُوِّ) (التحفة ٩)

[٤٥٤٣] ٢١- (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَحْزَابِ فَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابِ، اللَّهُمَّ! اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[٤٥٤٤] ٢٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ خَالِدٍ، غَيْرَ أَنَّهُ قَالَ: «هَازِمِ الْأَحْزَابِ» وَلَمْ يَذْكُرْ قَوْلَهُ: «اللَّهُمَّ».

[٤٥٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «مُجْرِيَ السَّحَابِ».

[4546] 23 - (1743) It was narrated from Anas that the Messenger of Allāh ﷺ used to say on the Day of Uhud: "O Allāh, if You will (that the Muslims be defeated), You will not be worshipped on earth."

Chapter 8. The Prohibition Of Killing Women And Children In War

[4547] 24 - (1744) It was narrated from 'Abdullāh that a woman was found slain during one of the campaigns of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ denounced the killing of women and children.

[4548] 25 - (...) It was narrated that Ibn 'Umar said: A woman was found slain in one of those campaigns, and the Messenger of Allāh ﷺ forbade killing women and children.

Chapter 9. Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately

[4549] 26 - (1745) It was narrated that Aṣ-Ṣa'b bin Jath-

[٤٥٤٦] ٢٣ - (١٧٤٣) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ يَوْمَ أُحُدٍ: «اللَّهُمَّ! إِنَّكَ إِن تَشَاءُ، لَا تُعْبَدُ فِي الْأَرْضِ».

(المعجم ٨) - (بَابُ تَحْرِيمِ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ فِي الْحَرْبِ) (التحفة ١٠)

[٤٥٤٧] ٢٤ - (١٧٤٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ.

[٤٥٤٨] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ وَأَبُو أُسَامَةَ، قَالَا: حَدَّثَنَا عُبيدُ اللَّهِ [بْنُ عُمَرَ] عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: وَجِدَتْ امْرَأَةً مَقْتُولَةً فِي بَعْضِ تِلْكَ الْمَغَازِي، فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ.

(المعجم ٩) - (بَابُ جَوَازِ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ فِي اللَّيَالِ مِنْ غَيْرِ تَعَمُّدٍ) (التحفة ١١)

[٤٥٤٩] ٢٦ - (١٧٤٥) وَحَدَّثَنَا

thâmah said: The Messenger of Allâh ﷺ was asked about the women and children of the idolaters being killed in night raids. He said: "They are of them."

[4550] 27 - (...) It was narrated that Aṣ-Ṣa'b bin Jath-thâmah said: I said: O Messenger of Allâh, we kill the children of the idolaters during night raids. He said: "They are of them."

[4551] 28 - (...) It was narrated from Aṣ-Ṣa'b bin Jath-thâmah that it was said to the Prophet ﷺ: What if a cavalry attacks at night and kills some of the children of the idolaters? He said: "They are of their fathers."

يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَصُورٍ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ؟ يُبْتَلُونَ فَيُصَيَّبُونَ مِنْ نِسَائِهِمْ وَذُرَارِيِّهِمْ، فَقَالَ: «هُمْ مِنْهُمْ».

[٤٥٥٠] ٢٧- (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ ابْنِ جَثَامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا نَصِيبُ فِي الْبَيَاتِ مِنْ ذُرَارِيِّ الْمُشْرِكِينَ، قَالَ: «هُمْ مِنْهُمْ».

[٤٥٥١] ٢٨- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ: لَوْ أَنَّ خَيْلًا أَغَارَتْ مِنَ اللَّيْلِ فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ؟ قَالَ: «هُمْ مِنْ آبَائِهِمْ».

Chapter 10. Permissibility Of Cutting Down The Trees Of The *Kuffār* And Burning Them

[4552] 29 - (1746) It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ burned the palm trees of Banû An-Naḍir and cut them down, at Al-Buwairah.

Qutaibah and Ibn Rumḥ added in their *Hadīth*: And Allāh revealed the words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the *Fāsiqûn* (the rebellious, the disobedient to Allāh)” [*Al-Hashr* 59:5].

[4553] 30 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ cut down the palm trees of Banû An-Naḍir and burned them, and concerning that Hassân said:

It was easy for the nobles of Banû Lu’ayy (Quraish)

To burn Al-Buwayrah with sparks flying everywhere.

And concerning that the Verse was revealed: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them...” [*Al-Hashr* 59:5].

[4554] 31 - (...) It was narrated that ‘Abdullāh bin ‘Umar said:

(المعجم ١٠) - (بَابُ جَوَازِ قَطْعِ أَشْجَارِ الْكُفَّارِ وَتَحْرِيقِهَا) (التحفة ١٢)

[٤٥٥٢] ٢٩ - (١٧٤٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُؤَيْرَةُ.

زَادَ قُتَيْبَةُ وَابْنُ رُمْحٍ فِي حَدِيثِهِمَا: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْرِجَ الْأَفْسَقِينَ﴾ [الحشر: ٥].

[٤٥٥٣] ٣٠ - (...) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ، وَلَهَا يَقُولُ حَسَّانُ:

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ وَفِي ذَلِكَ نَزَلَتْ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكْتُمُوهَا﴾ الْآيَةَ.

[٤٥٥٤] ٣١ - (...) حَدَّثَنَا سَهْلُ

The Messenger of Allāh ﷺ burned the palm trees of Banū An-Naḍīr.

ابْنُ عَثْمَانَ: أَخْبَرَنَا عُثْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ.

Chapter 11. War Booty Has Been Made Permissible For This Ummah Only

(المعجم ١١) - (بَابُ تَحْلِيلِ الْغَنَائِمِ)
لهذه الأمة خاصة (التحفة ١٣)

[4555] 32 - (1747) It was narrated that Hammām bin Munabbih said: This is what Abū Hurairah narrated from the Messenger of Allāh ﷺ, and he mentioned a number of *Aḥadīth*, including the following: The Messenger of Allāh ﷺ said: "One of the Prophets went out on a campaign, and he said to his people: No man should accompany me who has gotten married and wants to consummate the marriage but has not yet done so, or a man who has built a house but has not yet put the roof on, or a man who has bought some sheep or pregnant she-camels and is waiting for them to give birth. He went out to fight, and he approached a town at the time of *ʿAsr* prayer, or close to that time. He said to the sun: You are under the command of Allāh and I am under the command of Allāh. O Allāh, halt it for me for a while." So it was halted for him until Allāh granted him victory.

[٤٥٥٥] ٣٢ - (١٧٤٧) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «غَرَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا يَتَّبِعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَنْبِيَّ بِهَا، وَلَمَّا يَبْنِ، وَلَا آخَرَ قَدْ بَنَى بُيْتَانًا، وَلَمَّا يَرْفَعْ سُفْفَهَا، وَلَا آخَرَ قَدْ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ، وَهُوَ مُسْتَظِرٌّ وَلَادَهَا، قَالَ: فَعَرَا، فَأَدْنَى لِلْمَقَرَّةِ حِينَ صَلَاةِ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْسِنَا عَلَى شَيْئًا فَحُسِبَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، قَالَ: فَجَمَعُوا مَا غَنِمُوا، فَأَقْبَلَتِ النَّارُ

They gathered the booty that they had seized, and the fire came close to consume it, but it did not touch it. He said: "There is theft from the booty among you. Let one man from each tribe swear allegiance to me." They swore allegiance to him, and the hand of one man stuck to his hand. He said: "There is theft from the booty among you. Let your tribe swear allegiance to me." They swore allegiance to him, and the hands of two or three men stuck to his hand. He said: "There is theft from the booty among you; you have stolen from the booty." They brought forth to him gold equal to the size of a cow's head. They placed it with the wealth which was on the ground, then the fire came and consumed it. The booty was not permissible for anyone before us, but Allâh (blessed and exalted is He) saw our weakness and vulnerability, so He permitted it to us.

Chapter 12. Spoils Of War

[4556] 33 - (1748) It was narrated that Muṣ'ab bin Sa'd said: My father took something from the *Khums* and brought it to the Prophet ﷺ and said: Give me this, but he refused. Then Allâh revealed (the words): "They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils

لِتَأْكُلُهُ، فَأَبَتْ أَنْ تَطْعَمَهُ، فَقَالَ: فَيَكُمُ غُلُولٌ، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَبَايَعُوهُ، فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فَيَكُمُ الْغُلُولُ، فَلْيُبَايِعْنِي قَبِيلَتَكَ، فَبَايَعَتْهُ، قَالَ: فَلَصِقَ بِيَدِ رَجُلَيْنِ أَوْ ثَلَاثَةٍ، فَقَالَ: فَيَكُمُ الْغُلُولُ، أَنْتُمْ غَلَلْتُمْ، قَالَ: فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ، قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ، فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ، فَلَمْ تَحُلَّ الْعَنَائِمُ لِأَحَدٍ مِنْ قَبْلِنَا، ذَلِكَ بِأَنَّ اللَّهَ [تَبَارَكَ وَتَعَالَى] رَأَى ضَعْفَنَا وَعَجْزَنَا، فَطَيَّبَهَا لَنَا».

(المعجم ١٢) - (بَابُ الْأَنْفَالِ)

(التحفة ١٤)

[٤٥٥٦] ٣٣ - (١٧٤٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَخَذَ أَبِي مِنَ الْخُمْسِ شَيْئًا، فَأَتَانِي بِهِ النَّبِيُّ ﷺ، فَقَالَ: هَبْ لِي هَذَا، فَأَبَى، قَالَ فَأَنْزَلَ اللَّهُ عَزَّ

are for Allāh and the Messenger” [4-Anfāl 8:1].

[4557] 34 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: Four Verses were revealed concerning me: I acquired a sword (as booty) and brought it to the Prophet ﷺ and said: O Messenger of Allāh, grant it to me (as my share of the booty). He said: “Put it down.” Then he got up and said: O Messenger of Allāh, grant it to me. The Prophet ﷺ said to him: “Put it back where you got it from.” Then he stood up and said: Grant it to me, O Messenger of Allāh. He said: “Put it down.” He said: O Messenger of Allāh, grant it to me. Shall I be treated like one who is of no use (in war)? The Prophet ﷺ said to him: “Put it back where you got it from.” Then this Verse was revealed: “They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils are for Allāh and the Messenger” [4-Anfāl 8:1].

[4558] 35 - (1749) It was narrated that Ibn 'Umar said: The Prophet ﷺ sent an expedition, of whom I was one, towards Najd, and they captured a large number of camels. Each share was eleven or twelve camels, and they were each given one extra camel.

وَجَلَّ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ [الأنفال: ١]. [انظر: ٦٢٣٨]

[٤٥٥٧] ٣٤ - (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ: أَصَبْتُ سَيْفًا فَاتَى بِهِ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! نَفْلْنِيهِ، فَقَالَ: «ضَعْهُ» ثُمَّ قَامَ فَقَالَ: يَا رَسُولَ اللَّهِ! نَفْلْنِيهِ، فَقَالَ [لَهُ النَّبِيُّ ﷺ]: «ضَعْهُ [مِنْ حَيْثُ أَخَذْتَهُ]»، ثُمَّ قَامَ [فَقَالَ: نَفْلْنِيهِ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعْهُ» فَقَامَ]، فَقَالَ: يَا رَسُولَ اللَّهِ! نَفْلْنِيهِ، أَأَجْعَلُ كَمَنْ لَا عَنَاءَ لَهُ؟ فَقَالَ [لَهُ] النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾. [الأنفال: ١]

[٤٥٥٨] ٣٥ - (١٧٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَنَا فِيهِمْ، قِيلَ نَجِدُ، فَغَنِمُوا إِبِلًا كَثِيرَةً، فَكَانَتْ سُهْمَانُهُمْ اثْنِي عَشَرَ بَعِيرًا، أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنُفِّلُوا بَعِيرًا بَعِيرًا.

[4559] 36 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ sent an expedition towards Najd, among whom was Ibn 'Umar, and each share was twelve camels, and they were each given one camel apart from that, and the Messenger of Allāh ﷺ did not make any change in that.

[4560] 37 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allāh ﷺ sent an expedition towards Najd, and I went out with them. We acquired camels and sheep (as war booty), and the share of each of us was twelve camels, and the Messenger of Allāh ﷺ granted each of us an extra camel.

[4561] (...) It was narrated from 'Ubaidullāh with this chain.

[4562] (...) (a similar *Hadīth*) It was narrated that Ibn 'Awn said: I wrote to Nāfi', asking him about the spoils of war. He wrote back to me (saying): Ibn 'Umar was among an expedition... (a *Hadīth* similar to no. 4560)

A *Hadīth* like theirs was narrated from Nāfi', with this chain.

[٤٥٥٩] ٣٦- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةَ قَبْلَ نَجْدٍ، وَفِيهِمْ ابْنُ عُمَرَ، وَأَنَّ سُهْمَانَهُمْ بَلَغَتْ اثْنَيْ عَشَرَ بَعِيرًا، وَنَقَلُوا سِوَى ذَلِكَ بَعِيرًا، فَلَمْ يُغَيِّرْهُ رَسُولُ اللَّهِ ﷺ.

[٤٥٦٠] ٣٧- (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى نَجْدٍ، فَخَرَجْتُ فِيهَا، فَأَصَبْنَا إِبِلًا وَعُغَمًا، فَلَبِغْتُ سُهْمَانَنَا اثْنَيْ عَشَرَ بَعِيرًا، اثْنَيْ عَشَرَ بَعِيرًا، وَنَقَلْنَا رَسُولُ اللَّهِ ﷺ بَعِيرًا، بَعِيرًا.

[٤٥٦١] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ.

[٤٥٦٢] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَثُوبٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنِ النَّقْلِ؟ فَكَتَبَ إِلَيَّ: أَنَّ ابْنَ عُمَرَ كَانَ فِي سَرِيَّةٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ

حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: أَخْبَرَنِي مُوسَى؛ وَحَدَّثَنَا هَرُونَ [ابْنُ سَعِيدٍ] الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ [ابْنُ زَيْدٍ]، كُلُّهُمُ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمْ.

[4563] 38 - (1750) It was narrated from Sâlim that his father said: The Messenger of Allâh ﷺ granted us something in addition to our share of the *Khums*, and he gave me a big old camel.

[٤٥٦٣] ٣٨ - (١٧٥٠) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِسُرَيْجٍ - قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَفَّلَنَا رَسُولُ اللَّهِ ﷺ نَفْلًا سِوَى نَصِيبِنَا مِنَ الْخُمْسِ، فَأَصَابَنِي شَارِفٌ - وَالشَّارِفُ: الْمِسْنُ الْكَبِيرُ - .

[4564] 39 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ gave the troops a share of the spoils... a *Hadîth* like that of Ibn Rajâ' (no. 4563).

[٤٥٦٤] ٣٩ - (...) وَحَدَّثَنَا هَنَادُ ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: بَلَغَنِي عَنِ ابْنِ عُمَرَ قَالَ: نَفَّلَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، بِنَحْوِ حَدِيثِ ابْنِ رَجَاءٍ.

[4565] 40 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ gave something extra to some of those who had been on an expedition, apart from the shares that they were given like the rest of the army, and the *Khums* was due on the full amount (of booty).

[٤٥٦٥] ٤٠ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُنْفَلُ بَعْضُ مَنْ يَبْعَثُ مِنَ السَّرَايَا، لِأَنْفُسِهِمْ

Chapter 13. The Killer Is Entitled To The Belongings Of The One Who Is Killed

[4566] 41 - (1751) It was narrated that Abû Muḥammad Al-Anṣârî, who was a companion of Abû Qatâdah, said: Abû Qatâdah said... and he narrated the same *Hadîth* as no. 4568).

[4567] (...) It was narrated from Abû Muḥammad, the freed slave of Abû Qatâdah, that Abû Qatâdah said... and he quoted the *Hadîth* (as no. 4568).

[4568] (...) It was narrated that Abû Qatâdah said: We set out with the Messenger of Allâh ﷺ in the year of (the battle of) Hunain, and when we met (the enemy), the Muslims fell into a state of confusion. I saw that one of the *Mushrik* men had overpowered one of the Muslim men, so I crept up on him from behind and struck him between his neck and shoulders. He turned around and he grabbed me in such a way that I thought I was about to die, then he died. I joined 'Umar bin Al-Khaṭṭâb and he said: What is the matter with the people?

خَاصَّةً، سِوَى قَسْمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ فِي ذَلِكَ، وَاجِبٌ كُلِّهِ.

(المعجم ١٣) - (بَابُ اسْتِحْقَاقِ الْقَاتِلِ سَلْبَ الْقَتِيلِ) (التحفة ١٥)

[٤٥٦٦] ٤١ - (١٧٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ وَكَانَ جَلِيسًا لِأَبِي قَتَادَةَ قَالَ: قَالَ أَبُو قَتَادَةَ، وَافْتَصَّ الْحَدِيثَ.

[٤٥٦٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى [بْنِ سَعِيدٍ]، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: وَسَاقَ الْحَدِيثَ.

[٤٥٦٨] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ [وَحَرَّمَلُهُ] - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُبَيْنَ، فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، قَالَ: فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَاسْتَدْرْتُ إِلَيْهِ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ، فَضَرَبْتُهُ

I said: It is the decree of Allāh. Then the people came back, and the Messenger of Allāh ﷺ sat down and said: "Whoever killed someone has to bring his proof, then he may take his belongings." I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said likewise, and I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said that a third time and I stood up again. The Messenger of Allāh ﷺ said: "What is the matter with you, O Abû Qatādah?" I told him the story and a man who was there said: He has spoken the truth, O Messenger of Allāh. The belongings of that dead man are with me; persuade him to give up his right. Abû Bakr Aṣ-Ṣiddîq said: No, by Allāh, you should not expect one of the lions of Allāh who fought for Allāh and His Messenger to give up his booty to you. The Messenger of Allāh ﷺ said: "He is right; give it to him." So he gave it to me. I sold the shield and bought a garden in Banû Salimah, and that was the first property I acquired in Islam.

According to the *Hadīth* of Al-Laiṭh: Abû Bakr said: No, he will not give it to a little hyena from Quraish and ignore one of the lions of Allāh.

عَلَى حَبْلِ عَاتِقِهِ، وَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا، لَهُ عَلَيْهِ بَيْتَةٌ، فَلَهُ سَلْبُهُ» قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ مِثْلَ ذَلِكَ، قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ ذَلِكَ الثَّالِثَةَ، قَالَ فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟!» فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ يَا رَسُولَ اللَّهِ! سَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي، فَأَرْضِهِ مِنْ حَقِّهِ، فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لَا هَا اللَّهُ! إِذَا لَا يَعْمُدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلْبَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ، فَأَعْطِهِ إِيَّاهُ» فَأَعْطَانِي، قَالَ: فَبِعْتُ الدَّرْعَ فَابْتَعْتُ بِهِ مَحْرَقًا فِي بَنِي سَلِمْةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلَّتُهُ فِي الْإِسْلَامِ.

وَفِي حَدِيثِ اللَّيْثِ [فَقَالَ أَبُو بَكْرٍ]: كَلَّا لَا يُعْطِيهِ أَضْيَعٌ مِنْ قُرَيْشٍ وَيَدْعُ أَسَدًا مِنْ أَسَدِ اللَّهِ.

[وَفِي حَدِيثِ اللَّيْثِ: لَأَوَّلُ مَالٍ تَأْتَلَّتُهُ].

[4569] 42 - (1752) It was narrated that ‘Abdur-Rahmân bin ‘Awf said: Whilst I was standing in the ranks on the Day of Badr, I looked to my right and my left, and I saw that I was between two boys of the *Anṣâr* who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abû Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allâh ﷺ. By the One in Whose Hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. I was impressed by that. Then the other one gestured to me and said something similar. It was not long before I saw Abû Jahl moving about among the people. I said (to the boys): Do you not see? This is your companion about whom you were asking. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allâh ﷺ and told him. He (ﷺ) said: “Which of you killed him?” Each of them said: I killed him. He said: “Have you wiped your swords yet?” They said: No. So he (ﷺ) looked at their swords then he said: “Both of you killed him.” And he gave his (Abû Jahl’s) belongings

[٤٥٦٩] ٤٢ - (١٧٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا يُونُسُ بْنُ الْمَاجْشُونِ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، نَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثُهُ أَسْنَانُهُمَا، تَمَيَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعٍ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمُّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ إِلَيْهِ؟ يَا ابْنَ أَخِي! قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ! لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا، قَالَ: فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الْآخَرُ فَقَالَ مِثْلَهَا، قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ، فَقُلْتُ: أَلَا تَرَيَانِ؟ هَذَا صَاحِبُكُمَا الَّذِي تَسْأَلَانِ عَنْهُ، قَالَ: فَابْتَدَرَاهُ، فَضَرَبَاهُ بِسَيْفَيْهِمَا، حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ، فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ، فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالَا: لَا، فَنَظَرَ فِي السَّيْفَيْنِ

to Mu‘ādh bin ‘Amr bin Al-Jamūh. The two men were Mu‘ādh bin ‘Amr bin Al-Jamūh and Mu‘ādh bin ‘Afrā’.

فَقَالَ: «كِلَاكُمَا قَتَلَهُ» وَقَضَىٰ بِسَلْبِهِ لِمُعَاذِ ابْنِ عَمْرِو بْنِ الْجُمُوحِ. - وَالرَّجُلَانِ: مُعَاذُ بْنُ عَمْرِو بْنِ الْجُمُوحِ وَمُعَاذُ بْنُ عَفْرَاءَ.

[4570] 43 - (1753) It was narrated that ‘Awf bin Mālik said: A man from Himyar killed a man of the enemy, and wanted to take his belongings, but Khālīd bin Al-Walīd, who was their commander, did not let him. ‘Awf bin Mālik went to the Messenger of Allāh ﷺ and told him, and he said to Khālīd: “What prevented you from giving his belongings to him?” He said: Because I thought that that was too much for him to take, O Messenger of Allāh. He said: “Give it to him.” ‘Awf pulled on Khālīd’s cloak (as a rebuke), then he said: Didn’t I tell you that I was going to go to the Messenger of Allāh ﷺ? The Messenger of Allāh ﷺ heard him and became angry, and said: “Do not give him anything, O Khālīd! Do not give him anything, O Khālīd! Won’t you leave my commanders alone? The likeness of you and them is that of a man who takes camels and sheep out for grazing, and he grazes them, then when the time comes to water them, he brings them to the tank and they start to drink, and they drink the clear water and leave the stagnant

أَبُو [٤٥٧٠] - ٤٣ (١٧٥٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِيحَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلًا مِنَ الْعَدُوِّ، فَأَرَادَ سَلْبَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ، وَكَانَ وَالِيًا عَلَيْهِمْ، فَاتَى رَسُولَ اللَّهِ ﷺ عَوْفُ بْنُ مَالِكٍ، فَأَخْبَرَهُ، فَقَالَ لِيَخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلْبَهُ؟» قَالَ: اسْتَكْثَرْتُهُ، يَا رَسُولَ اللَّهِ! قَالَ: «ادْفَعْهُ إِلَيْهِ» فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ، ثُمَّ قَالَ: هَلْ أَنْجَزْتَ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَاسْتَعْصَبَ. فَقَالَ: «لَا تُعْطِهِ يَا خَالِدُ! لَا تُعْطِهِ يَا خَالِدُ! هَلْ أَنْتُمْ تَارِكُو لِي أَمْرًاي؟ إِنَّمَا مِثْلُكُمْ وَمِثْلُهُمْ كَمِثْلِ رَجُلٍ اسْتَرْعَىٰ إِبِلًا أَوْ غَنَمًا فَرَعَاهَا، ثُمَّ تَحَيَّنَ سَقِيَهَا، فَأَوْرَدَهَا حَوْضًا، فَشَرَعَتْ فِيهِ، فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدْرَهُ، فَصَفْوَهُ لَكُمْ، وَكَدْرَهُ عَلَيْهِمْ».

water. The clear water is for you and the stagnant water is for them.”

[4571] 44 - (...) It was narrated that ‘Awf bin Mâlik Al-Ashja‘î said: I went out among those who went out with Zaid bin Hârithah, on the campaign of Mu’tah, and I was traveling with one of those who had come as reinforcements from Yemen... and he quoted a similar *Hadîth* (as no. 4570) from the Prophet ﷺ, except that he said: ‘Awf said: I said: O Khâlid, do you not know that the Messenger of Allâh ﷺ has ruled that the belongings are for the killer? He said: Yes, but I thought it was too much.

[4572] 45 - (1754) Abû Salamah bin Al-Akwa‘ said: We went out on the campaign to Hawâzin with the Messenger of Allâh ﷺ. Whilst we were having lunch with the Messenger of Allâh ﷺ, a man came on a red camel and made it kneel, then he took a piece of leather from his belt and tied the camel with it, then he came and ate with the people, and he started looking around. Among us were those who were weak and had no mounts, and some of us were on foot. Then he rushed out, went to his camel, untethered it, made it

[٤٥٧١] ٤٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ ابْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ ابْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: خَرَجْتُ مَعَ مَنْ خَرَجَ مَعَ زَيْدِ ابْنِ حَارِثَةَ، فِي غَزْوَةِ مُؤَتَةَ، وَرَافَقَنِي مَدَدِيُّ بْنُ الْيَمَنِ. وَسَاقَ الْحَدِيثَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، غَيْرَ أَنَّهُ قَالَ فِي الْحَدِيثِ: قَالَ عَوْفٌ: فَقُلْتُ: يَا خَالِدُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسَّلْبِ لِلْقَاتِلِ؟ قَالَ: بَلَى، وَلَكِنِّي اسْتَكْرَهُ.

[٤٥٧٢] ٤٥ - (١٧٥٤) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِبَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي سَلَمَةَ بْنُ الْأَكْرَعِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِنَ، فَبَيْنَا نَحْنُ نَتَصَحَّى مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَأَنَاحَهُ، ثُمَّ انْتَرَعَ طَلْقًا مِنْ حَقَبِهِ فَقَيَّدَ بِهِ الْجَمَلَ، ثُمَّ تَقَدَّمَ يَتَغَدَّى مَعَ الْقَوْمِ، وَجَعَلَ

kneel and sat on it, then he urged it and the camel took off with him. Another man followed him on a brown she-camel.

Salamah said: I went out running, and I was by the haunch of the she-camel, then I went ahead until I was by the haunch of the (other) camel, then I went ahead until I grabbed hold of the camel's reins and made it kneel down. When it placed its knees on the ground I drew my sword and struck the man's head, and he fell down. Then I brought the camel, driving it, and his luggage and weapons were on it. The Messenger of Allāh ﷺ and the people met me, and he said: "Who killed the man?" They said: Ibn Al-Akwa'. He said: "All his (the slain man's) belongings are his."

يَنْظُرُ، وَفِينَا ضَعْفَةٌ وَرَقَّةٌ فِي الظَّهْرِ، وَبَعْضُنَا مُشَاءٌ، إِذْ خَرَجَ يَشْتَدُّ، فَأَتَى جَمَلَهُ فَأَطْلَقَ قَيْدَهُ، ثُمَّ أَنَاخَهُ فَقَعَدَ عَلَيْهِ، فَأَنَارَهُ، فَاشْتَدَّ بِهِ الْجَمَلُ، فَاتَّبَعَهُ رَجُلٌ عَلَى نَاقَةٍ وَرَقَاءَ.

قَالَ سَلَمَةُ: وَخَرَجْتُ أَشْتَدُّ، فَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ، ثُمَّ تَقَدَّمْتُ، حَتَّى كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ، ثُمَّ تَقَدَّمْتُ حَتَّى أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ، فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الْأَرْضِ اخْتَرَطْتُ سَيْفِي فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَتَدَرَّ، ثُمَّ جِئْتُ بِالْجَمَلِ أَقُوْدُهُ، عَلَيْهِ رَحْلُهُ وَسِلَاحُهُ، فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» قَالُوا: ابْنُ الْأَكْوَعِ، قَالَ: «لَهُ سَلْبُهُ أَجْمَعُ».

Chapter 14. Additional Rewards, And Ransoming Muslims In Return For Prisoners

[4573] 46 - (1755) Iyâs bin Salamah said: My father told me: We attacked Fazârah, and Abû Bakr was in charge of us; the Messenger of Allāh ﷺ had appointed him in command of us. When there was an hour between us and the water, Abû Bakr told us to make a stop at the end of

(المعجم ١٤) - (بَابُ التَّنْفِيلِ وَفِدَاءِ

المسلمين بالأسارى) (التحفة ١٦)

[٤٥٧٣] ٤٦ - (١٧٥٥) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَمْرُ بْنُ يُوسُفَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا فَرَازَةَ وَعَلَيْنَا أَبُو بَكْرٍ، أَمَرَهُ رَسُولُ اللَّهِ ﷺ عَلَيْنَا، فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةٌ،

the night. Then led us in a raid and we reached the water, and we killed some of them and took some of them as prisoners. I looked at a group of people, among whom were children, and I was afraid that they would reach the mountain before me, so I shot an arrow between them and the mountain, and when they saw the arrow, they stopped, then I brought them, driving them along. Among them was a woman of Banû Fazârah who was wearing a leather coat, and with her was her daughter who was one of the most beautiful of the Arabs. I brought them to Abû Bakr, and Abû Bakr gave me her daughter as a prize. We came to Al-Madinah and I had not yet come close to her, and the Messenger of Allâh ﷺ met me in the marketplace and said: "O Salamah, give that woman to me." I said: O Messenger of Allâh, I like her but I have not yet come close to her. Then the Messenger of Allâh ﷺ met me in the marketplace the next day and said to me: "O Salamah, give me that woman, may Allâh bless your father." I said: She is yours, O Messenger of Allâh. By Allâh, I have not yet come close to her. The Messenger of Allâh ﷺ sent her to the people of Makkah, and thus ransomed some Muslims who had been held captive in Makkah.

أَمَرَنَا أَبُو بَكْرٍ فَعَرَّسَنَا، ثُمَّ شَنَّ الْعَارَةَ،
فَوَرَدَ الْمَاءَ، فَقَتَلَ مَنْ قَتَلَ عَلَيْهِ، وَسَبَى،
وَأَنْظَرُ إِلَى عُنْتِي مِنَ النَّاسِ، فِيهِمْ
الذَّرَارِيُّ، فَخَشِيتُ أَنْ يَسْبِقُونِي إِلَى
الْجَبَلِ، فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ
الْجَبَلِ، فَلَمَّا رَأَوْا السَّهْمَ وَقَفُوا، فَجِئْتُ
بِهِمْ أَسْوَفَهُمْ، وَفِيهِمْ امْرَأَةٌ مِنْ بَنِي
فَزَارَةَ، عَلَيْهَا قِشْعٌ مِنْ أَدَمَ، - قَالَ:
الْقِشْعُ الطَّعْ - مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ
الْعَرَبِ، فَسَقْتُهُمْ حَتَّى آتَيْتُ بِهِمْ أَبَا بَكْرٍ،
فَقَبَّلَنِي أَبُو بَكْرٍ ابْتَهَتْهَا، فَقَدِمْنَا الْمَدِينَةَ وَمَا
كَشَفْتُ لَهَا ثَوْبًا، فَلَقِينِي رَسُولُ اللَّهِ ﷺ
فِي السُّوقِ، فَقَالَ: «يَا سَلَمَةُ! هَبْ لِي
الْمَرْأَةَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! [وَاللَّهِ!] لَقَدْ
أَعْجَبْتَنِي، وَمَا كَشَفْتُ لَهَا ثَوْبًا، ثُمَّ
لَقِينِي رَسُولُ اللَّهِ ﷺ مِنَ الْعَدِ فِي
السُّوقِ، فَقَالَ [لِي]: «يَا سَلَمَةُ! هَبْ لِي
الْمَرْأَةَ، اللَّهُ أَبُوكَ» فَقُلْتُ: هِيَ لَكَ يَا
رَسُولَ اللَّهِ! فَوَاللَّهِ! مَا كَشَفْتُ لَهَا ثَوْبًا،
فَبَعَثَ بِهَا رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ،
فَقَدَدَى بِهَا نَاسًا مِنَ الْمُسْلِمِينَ، كَانُوا
أَسْرُوا بِمَكَّةَ.

Chapter 15. Ruling On Fai' (Booty Acquired Without Fighting)

(المعجم ١٥) - (بَابُ حَكْمِ الْفَيْءِ)

(التحفة ١٧)

[4574] 47 - (1756) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from Muḥammad, the Messenger of Allâh ﷺ, and he mentioned a number of *Aḥadith*, including the following: The Messenger of Allâh ﷺ said: "If you come to a town (and take it peacefully) and stay there, then you have your share in it, but any town that disobeys Allâh and His Messenger (and is seized by force), one fifth of it is for Allâh and His Messenger ﷺ, then the rest is for you."

[4575] 48 - (1757) It was narrated that 'Umar said: The wealth of Banû An-Naḍir was among the *Fai'* that Allâh granted to His Messenger ﷺ, where the Muslims did not undertake any expedition with their cavalry or camelry. It was only for the Prophet ﷺ, and he used to spend it on the annual expenditure of his family, and whatever was left he spent on animals (for fighting) and weapons, in preparation for (*Jihād*) for the sake of Allâh.

[٤٥٧٤] ٤٧ - (١٧٥٦) وَحَدَّثَنَا

أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: [قَالَ] رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا، وَأَقَمْتُمْ فِيهَا، فَسَهْمُكُمْ فِيهَا، وَأَيُّمَا قَرْيَةٍ عَصَتْ اللَّهَ وَرَسُولَهُ، فَإِنَّ خُمْسَهَا لِلَّهِ وَرَسُولِهِ ﷺ، ثُمَّ هِيَ لَكُمْ».

[٤٥٧٥] ٤٨ - (١٧٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرِو، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِلنَّبِيِّ ﷺ خَاصَّةً، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَنَةً، وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ، عُدَّةً فِي سَبِيلِ اللَّهِ.

[4576] (...) It was narrated from Az-Zuhrî with this chain.

[٤٥٧٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

[4577] 49 - (...) Mâlik bin Aws said: 'Umar bin Al-Khattâb sent for me, and I came to him when the sun had risen high. I found him in his house, lying on his mattress, reclining on a leather pillow. He said to me: O Mâlik, some of your people have come to me for urgent help and I have ordered that they be given a little money. Take it and divide it among them. I said: Would that you had ordered someone else to do this. He said: Take it, O Mâlik. Then Yarfâ' came to him and said: O *Amîr Al-Mu'minîn*, will you let 'Uthmân, 'Abdur-Rahmân bin 'Awf, Az-Zubair and Sa'd come in? 'Umar said: Yes, so he let them in, and they came in. Then he came and said: Will you let 'Abbâs and 'Alî come in? He said: Yes, so he let them in. 'Abbâs said: O *Amîr Al-Mu'minîn*, will you judge between me and this treacherous, betraying, sinful liar? The people said: Yes, O *Amîr Al-Mu'minîn*, judge between them and let them settle the matter. - Mâlik bin Aws said: I could well imagine that they had sent them on ahead for that purpose. - 'Umar said: Wait a minute. I adjure you by Allâh, by Whose permission the heavens

[٤٥٧٧] ٤٩- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الصُّبَيْحِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ أَنَّ مَالِكَ ابْنَ أَوْسٍ حَدَّثَهُ قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ، قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِسًا عَلَى سَرِيرِهِ، مُفْضِيًا إِلَى رُمَالِهِ، مُتَكِّئًا عَلَى وَسَادَةٍ مِنْ أَدَمَ، فَقَالَ لِي: يَا مَالِ! إِنَّهُ قَدْ دَفَّ أَهْلُ أَيْبَاتٍ مِنْ قَوْمِكَ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ، فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ، قَالَ: قُلْتُ: لَوْ أَمَرْتُ بِهَذَا غَيْرِي؟ قَالَ: فَخُذْ، يَا مَالِ! قَالَ: فَجَاءَهُ يَرْفَأُ، فَقَالَ: هَلْ لَكَ، يَا أَمِيرَ الْمُؤْمِنِينَ! فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ؟ فَقَالَ عُمَرُ: نَعَمْ، فَأَذِنَ لَهُمْ، فَدَخَلُوا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنِي وَبَيْنَ هَذَا الْكَاذِبِ الْأَثِيمِ الْعَادِرِ الْخَائِنِ، قَالَ: فَقَالَ الْقَوْمُ: أَجَلْ، يَا أَمِيرَ الْمُؤْمِنِينَ فَافْضِ بَيْنَهُمْ وَأَرْحَهُمْ، - فَقَالَ مَالِكُ بْنُ أَوْسٍ: يُخَيَّلُ

and earth exist, do you know that the Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. Then he turned to Al-'Abbâs and 'Alî and said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that the Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. 'Umar said: Allâh bestowed upon His Messenger ﷺ that which He did not bestow upon anyone else. He said: "What Allâh gave as booty (*Fai'*) to His Messenger (Muḥammad ﷺ) from the people of the townships - it is for Allâh, His Messenger (Muḥammad ﷺ)" [Al-Hashr 59:7] - I do not know whether he recited the Verse that comes before it or not -. He said: The Messenger of Allâh ﷺ divided the wealth of Banû An-Naḍîr among you, and by Allâh, he did not prefer himself over you, and he did not take it and exclude you, until this property was left. The Messenger of Allâh ﷺ used to take his annual expenditure from it, and spend an equal amount for the sake of Allâh. Then he said: I adjure you by Allâh, by Whose permission the heavens and earth exist, do you know that? They said: Yes. Then he adjured 'Abbâs and 'Alî as he had adjured the others: Do

إِلَيَّ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِدَلِك - فَقَالَ عُمَرُ: اتَّيَدَا، أُنْشِدُكُمْ بِاللَّهِ الَّذِي يَأْذِينِ تَقُومُ السَّمَاءُ وَالْأَرْضُ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً؟» قَالُوا: نَعَمْ، ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ فَقَالَ: أُنْشِدُكُمَا [بِاللَّهِ] الَّذِي يَأْذِينِ تَقُومُ السَّمَاءُ وَالْأَرْضُ! أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً؟» قَالَا: نَعَمْ، فَقَالَ عُمَرُ: إِنَّ اللَّهَ تَعَالَى كَانَ خَصَّ رَسُولَهُ ﷺ بِخَاصَّةٍ لَمْ يُخَصَّصْ بِهَا أَحَدًا غَيْرَهُ. قَالَ: «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقَرْيَةِ فَلِلَّهِ وَلِلرَّسُولِ» [الحشر: ٧] - مَا أَدْرِي أَهْلَ قَرَأَ الْآيَةَ الَّتِي قَبْلَهَا أَمْ لَا؟ - قَالَ: فَقَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ، فَوَاللَّهِ! مَا اسْتَأْثَرَ عَلَيْكُمْ، وَلَا أَخَذَهَا دُونَكُمْ، حَتَّى بَقِيَ هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهُ نَفَقَتَهُ سَنَةً، ثُمَّ يَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ، ثُمَّ قَالَ: أُنْشِدُكُمْ بِاللَّهِ الَّذِي يَأْذِينِ تَقُومُ السَّمَاءُ وَالْأَرْضُ! أَتَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ نَشَدَ عَبَّاسًا وَعَلِيًّا! بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَلَمَّا تُوَفِّي رَسُولُ اللَّهِ ﷺ قَالَ

you know that? They said: Yes. He said: When the Messenger of Allāh ﷺ died, Abû Bakr said: I am the successor of the Messenger of Allāh ﷺ, and you came seeking your inheritance from the son of your brother, and this one came seeking the inheritance of his wife from her father, and Abû Bakr said: The Messenger of Allāh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity". You thought that he was lying, sinning, cheating and betraying, but Allāh knows that he was honest, righteous, well guided and following the truth. Then Abû Bakr died, and I am the successor of the Messenger of Allāh ﷺ and the successor of Abû Bakr. You think that I am lying, sinning, cheating and betraying, but Allāh knows that I am honest, righteous, well guided and following the truth. I became the guardian (of this property) and you and he came to me, both with the same purpose. You said: Give it to us, and I said: If you wish, I will give it to you, on condition that you pledge to Allāh that you will use it as the Messenger of Allāh ﷺ used it, and you took it on that basis. He said: Is that not so? They said: Yes. He said: Then you came to me, to judge between you. No, by Allāh, I will not judge between you in any other way until the

أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَجِئْتُمَا، تَطْلُبُ مِيرَاثَكَ مِنَ ابْنِ أَخِيكَ، وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» فَرَأَيْتُمَاهُ كَاذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللَّهِ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تُوَفِّي أَبُو بَكْرٍ، وَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَلَوْلِي أَبِي بَكْرٍ، فَرَأَيْتُمَانِي كَاذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلِيْتُهَا، ثُمَّ جِئْتَنِي أَنْتَ وَهَذَا، وَأَنْتُمَا جَمِيعٌ، وَأَمْرُكُمَا وَاحِدٌ، فَقُلْتُمْ: ادْفَعْهَا إِلَيْنَا، فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْنَكُمَا عَهْدَ اللَّهِ أَنْ تَعْمَلَا فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ فَأَخَذْتُمَاهَا بِذَلِكَ، قَالَ: أَكْذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: ثُمَّ جِئْتُمَانِي لِأَقْضِيَ بَيْنَكُمَا، وَلَا، وَاللَّهِ! لَا أَقْضِي بَيْنَكُمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَرَدَّاهَا إِلَيَّ.

Hour begins. If you are unable (to fulfill the condition), then give it back to me.

[4578] 50 - (...) It was narrated that Mâlik bin Aws bin Al-Hadathân said: ‘Umar bin Al-Khattâb sent for me and said: some families of your people have come to me... a *Hadîth* like that of Mâlik (no. 4578), except that it says (‘Umar bin Al-Khattâb said): He (ﷺ) used to spend his annual expenditure on his family from it. And Ma‘mar said: he would keep his family’s annual sustenance from it, then whatever was left he would spend in the cause of Allâh.

Chapter 16. The Words Of The Prophet ﷺ: “We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity”

[4579] 51 - (1758) It was narrated that ‘Aishah said: When the Messenger of Allâh ﷺ died, the wives of the Prophet ﷺ wanted to send ‘Uthmân bin ‘Affân to Abû Bakr, to ask him for their inheritance from the Prophet ﷺ. ‘Aishah said to them: Didn’t the Messenger of Allâh ﷺ say: “We (Prophets) have no heirs and whatever we leave behind is charity”?

[٤٥٧٨] ٥٠ - (...) حَدَّثَنَا إِسْحَقُ [بْنُ إِبْرَاهِيمَ] وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَّثَانِ قَالَ: أُرْسِلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: إِنَّهُ قَدْ حَضَرَ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ، يَنْحُو حَدِيثَ مَالِكٍ، غَيْرَ أَنَّ فِيهِ: فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهُ سَنَةً، وَرَبَّمَا قَالَ مَعْمَرٌ: يَحْبِسُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلًا مَالِ اللَّهِ تَعَالَى.

(المعجم ١٦) - (بَابُ قَوْلِ النَّبِيِّ ﷺ)
«لا نورث ما تركنا فهو صدقة»
(التحفة ١٨)

[٤٥٧٩] ٥١ - (١٧٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ، حِينَ تُؤْفَى رَسُولُ اللَّهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثَ عُثْمَانُ بْنُ عَفَّانَ إِلَى أَبِي بَكْرٍ، فَيَسْأَلُهُ مِيرَاثَهُنَّ مِنَ النَّبِيِّ ﷺ قَالَتْ عَائِشَةُ لَهُنَّ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَوْرُثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ؟».

[4580] 52 - (1759) It was narrated from 'Āishah that Fāṭimah, the daughter of the Messenger of Allāh ﷺ, sent word to Abū Bakr Aṣ-Ṣiddīq, asking for her inheritance from the Messenger of Allāh ﷺ, from the booty that Allāh had granted him in Al-Madīnah and Fadak, and what was left of the booty of Khaibar. Abū Bakr said: The Messenger of Allāh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity. Rather the family of Muḥammad may live on the income of these properties." By Allāh, I will not change any of the charity of the Messenger of Allāh ﷺ from how it was at the time of the Messenger of Allāh ﷺ, and I will do the same with it as the Messenger of Allāh ﷺ did. Abū Bakr refused to give Fāṭimah anything, and Fāṭimah felt angry with Abū Bakr for that, and she forsook him and did not speak to him until she died, and she lived for six months after the Messenger of Allāh ﷺ. When she died, her husband 'Alī bin Abī Ṭālib buried her at night, and did not tell Abū Bakr about that, and 'Alī offered the funeral prayer for her. 'Alī was held in special esteem among the people during Fāṭimah's lifetime, but when she died, 'Alī noticed a change in the people's attitude towards him. He sought to

[٤٥٨٠] ٥٢ - (١٧٥٩) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا لَيْثٌ عَنْ عُمَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصَّدِيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ، وَمَا بَقِيَ مِنْ خُمْسٍ خَيْرٍ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُوْرَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ وَأَنَايَ، وَاللَّهِ! لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا عَمَلَنَّ فِيهَا، بِمَا عَمِلَ [بِهِ] رَسُولُ اللَّهِ ﷺ، فَأَتَى أَبُو بَكْرٍ أَنْ يَذْفَعَ إِلَيَّ فَاطِمَةَ شَيْئًا، فَوَجَدْتُ فَاطِمَةَ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، قَالَ: فَهَجَرْتُهُ، فَلَمْ تُكَلِّمُهُ حَتَّى تُتُوفِّيَتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوتُفِّيَتْ دَفَنَهَا رَوْجُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ، وَصَلَّى عَلَيْهَا عَلِيٌّ، وَكَانَ لِعَلِيِّ مِنَ النَّاسِ جِهَةٌ، حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوتُفِّيَتْ اسْتَنْكَرَ عَلِيُّ وَجُوهَ النَّاسِ،

reconcile with Abû Bakr and swear allegiance to him, as he had not sworn allegiance to him all those months. He sent word to Abû Bakr saying: Come to us and do not bring anyone else with you - objecting to the presence of 'Umar bin Al-Khaṭṭâb. 'Umar said to Abû Bakr: By Allâh, you should not enter upon them alone. Abû Bakr said: What will they do to me? By Allâh, I will go to them. So Abû Bakr entered upon them, and 'Alî bin Abî Tâlib recited the *Tashah-hud*, then he said: O Abû Bakr, we acknowledge your virtue and what Allâh has given you. We do not envy you for any favor that Allâh has bestowed upon you, but you did it without consulting us and we thought that we had the right (to be consulted) because of our kinship with the Messenger of Allâh ﷺ. He kept speaking to Abû Bakr until Abû Bakr's eyes filled with tears. When Abû Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allâh ﷺ is dearer to me than kinship with my own people. As for this dispute that occurred between me and you concerning these properties, I have not deviated from the right path with regard to them, and I have not given up something that I saw the Messenger of Allâh ﷺ do with them, rather I have done

فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ بَايَعَ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنْ ائْتِنَا، وَلَا يَأْتِنَا مَعَكَ أَحَدٌ - كَرَاهِيَةً مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ عُمَرُ، لِأَبِي بَكْرٍ: وَاللَّهِ لَا تَدْخُلْ عَلَيْهِمْ وَحَدَّكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا [بِي]؟، إِنِّي وَاللَّهِ لَا يَتَنَّهُمُ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلَيَّ بْنُ أَبِي طَالِبٍ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا، يَا أَبَا بَكْرٍ! فَضِيلَتَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفُسْ عَلَيْكَ خَيْرًا سِوَا سَاقَةِ اللَّهِ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَحْنُ نَرَى لَنَا حَقًّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ، فَإِنِّي لَمْ أَلْ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ، فَقَالَ عَلَيُّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعُشَيْيَةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ صَلَاةَ الظُّهْرِ، رَقِيَ الْمِمْبَرُ، فَتَشَهَّدَ، وَذَكَرَ شَأْنَ عَلَيٍّ وَتَخَلَّفَهُ عَنِ

it too. 'Alî said to Abû Bakr: Your appointment for my oath of allegiance is this afternoon. When Abû Bakr had prayed *Zuhr*, he ascended the *Minbar* and recited the *Tashah-hud*, and he spoke of 'Alî and his delay in swearing allegiance, and the excuse that he had given, then he prayed for his forgiveness. And 'Alî bin Abî Tâlib recited the *Tashah-hud* and spoke highly of Abû Bakr, and said that what he had done was not due to jealousy of Abû Bakr, or a refusal to accept the favor that Allâh had bestowed upon him, but we thought that we should have had a share in the matter, but it had been decided without consulting us, and we were upset with that. The Muslims were pleased with this and said: You have done the right thing. Then the Muslims became closer to 'Alî, when he did the right thing.

[4581] 53 - (...) It was narrated from Âishah that Fâtimah and Al-'Abbâs came to Abû Bakr seeking their inheritance from the Messenger of Allâh ﷺ. At that time they were asking for his land at Fadak and his share of *Khaibar*. Abû Bakr said to them: I heard the Messenger of Allâh ﷺ... and he quoted a *Hadîth* like that of 'Uqail, from Az-Zuhrî (no. 4580), except that he said: Then 'Alî stood up and spoke highly of Abû Bakr, and he mentioned his

الْبَيْعَةِ، وَعُذِرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ، وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا انْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ، وَلَكِنَّا كُنَّا نَرَى لَنَا فِي الْأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا بِهِ، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَّرَ بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَبْتَ، وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

[٤٥٨١] ٥٣ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يُلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا جِيئَ يَطْلُبَانِ أَرْضَهُ مِنْ قَدِّكَ وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَسَاقَ

virtue and the fact that he had been one of the first to enter Islam. Then he went to Abû Bakr and swore allegiance to him, and the people came to 'Alî and said: You have done the right thing, you have done well. And the people became close to 'Alî when he did the right thing.

[4582] 54 - (...) 'Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet ﷺ, told him that Fâtimah, the daughter of the Messenger of Allâh ﷺ, asked Abû Bakr, after the death of the Messenger of Allâh ﷺ, to give her, her share of inheritance from that which the Messenger of Allâh ﷺ had left behind, of the *Fai'* that Allâh had bestowed upon him. Abû Bakr said to her: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity."

She lived for six months after the Messenger of Allâh ﷺ, and Fâtimah used to ask Abû Bakr for her share of that which the Messenger of Allâh ﷺ had left behind of *Khaibar* and *Fadak*, and his endowments in *Al-Madînah*, but Abû Bakr refused to give her that. He said: I will not stop doing something that the Messenger of Allâh ﷺ used to do, rather I will continue to do it.

الْحَدِيثَ بِمِثْلِ مَعْنَى حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ قَامَ عَلَيَّ فَعَظَمَ مِنْ حَقِّ أَبِي بَكْرٍ، وَذَكَرَ فَضِيلَتَهُ وَسَابِقَتَهُ، ثُمَّ مَضَى إِلَى أَبِي بَكْرٍ فَبَايَعَهُ، فَأَقْبَلَ النَّاسُ إِلَى عَلَيَّ فَقَالُوا: أَصَبْتَ وَأَحْسَنْتَ، فَكَانَ النَّاسُ قَرِيبًا إِلَى عَلَيَّ حِينَ قَارَبَ الْأَمْرَ وَالْمَعْرُوفَ.

[٤٥٨٢] ٥٤ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ [ابْنِ عَلِيٍّ] الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا، مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ، مَا تَرَكَنَا صَدَقَةٌ».

قَالَ: وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدْلِكَ، وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ

I am afraid that if I give up something that he did, I will go astray. As for his endowment in Al-Madīnah, ‘Umar gave it to ‘Alī and ‘Abbās, but ‘Alī took most of it. As for Khaibar and Fadak, ‘Umar kept them and said: They are the endowment of the Messenger of Allāh ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

[4583] 55 - (1760) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “My heirs cannot even share a Dinār. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity.”

[4584] (...) A similar report (as no. 4583) was narrated from Abū Az-Zinnād with this chain.

[4585] 56 - (1761) It was narrated from Abū Hurairah that the Prophet ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”

عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ، فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَعَلَبَهُ عَلَيْهَا عَلِيٌّ، وَأَمَّا خَيْبَرٌ وَفَدَكٌ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَتُهُ رَسُولِ اللَّهِ ﷺ، كَانَتْما لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَتَوَائِيهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ، قَالَ: فَهَمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

[٤٥٨٣] ٥٥ - (١٧٦٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَفْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

[٤٥٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٥٨٥] ٥٦ - (١٧٦١) وَحَدَّثَنِي ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ».

Chapter 17. How Booty Is To Be Shared Among The Fighters

[4586] 57 - (1762) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ divided the spoils of war: two shares for the horseman and one share for the foot soldier.

[4587] (...) ‘Ubaidullâh narrated a similar report (as no. 4586) with this chain, but he did not mention: the spoils of war.

Chapter 18. The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils

[4588] 58 - (1763) ‘Umar bin Al-Khaṭṭâb said: On the day of (the battle of) Badr, the Messenger of Allâh ﷺ looked at the idolaters and saw that they numbered one thousand, whilst his Companions numbered three hundred and nineteen. The Prophet of Allâh ﷺ turned to face the *Qiblah*, then he stretched forth his hands and started supplicating to his Lord (saying): “O Allâh, accomplish for me what You have promised me! O

(المعجم ١٧) - (بَابُ كَيْفِيَةِ قِسْمَةِ

الْغَنِيْمَةِ بَيْنَ الْحَاضِرِينَ) (التحفة ١٩)

[٤٥٨٦] ٥٧ - (١٧٦٢) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ كِلَاهُمَا عَنْ سُلَيْمٍ، قَالَ يَحْيَى: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ فِي النَّقْلِ: لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا.

[٤٥٨٧] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ: فِي النَّقْلِ.

(المعجم ١٨) - (بَابُ الْإِمْدَادِ

بِالْمَلَائِكَةِ فِي غَزْوَةِ بَدْرٍ، وَإِبَاحَةِ

الْغَنَائِمِ) (التحفة ٢٠)

[٤٥٨٨] ٥٨ - (١٧٦٣) حَدَّثَنَا هَنَادُ

ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي سِمَاكُ الْحَنْفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ هُوَ سِمَاكُ الْحَنْفِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

Allâh, give me what You have promised me! O Allâh, if this small band of Muslims is destroyed, You will not be worshipped on earth.” He kept calling out to his Lord, stretching out his hands and facing towards the *Qiblah*, until his cloak fell from his shoulders. Abû Bakr came to him, picked up his cloak and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allâh, this prayer of yours to your Lord will suffice you, for He will accomplish for you what He has promised to you. Then Allâh revealed the words: “(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one another) in succession’” [Al-Anfâl 8:9]. And Allâh supported him by means of the angels.

Abû Zumayl said: Ibn ‘Abbâs said: Whilst a Muslim man was pursuing a *Mushrik* man that day, he heard the crack of a whip above him, and the sound of a rider above him, saying: Onward, Hayzûm! He looked at the *Mushrik* in front of him, who had fallen down on his back, and saw that he had been struck on the nose, and his face was cut as if with a whip, and it had turned green. The *Anṣârî* came and told the Messenger of Allâh ﷺ about

عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ، وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيَّ اللَّهِ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ! أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ! آتِ مَا وَعَدْتَنِي، اللَّهُمَّ! إِنَّكَ إِنْ تُهْلِكَ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ» فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَا يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةِ، حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ، ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ، وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مُنَاشَدَتَكَ رَبَّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِ بْنِ الْمَلِكَةِ مُرْدِفِينَ﴾ [الأنفال: ٩]. فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ.

قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَةً بِالسَّوِطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ فَوْقَهُ يَقُولُ: أَقْدِمْ حَيْزُومَ!، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَحَرَ مُسْتَلْقِيًا، فَنَظَرَ

that and he said: "You have spoken the truth. That is part of the reinforcements from the third heaven." And on that day they killed seventy and took seventy prisoners.

Abû Zumayl said: Ibn 'Abbâs said: When the prisoners were captured, the Messenger of Allâh ﷺ said to Abû Bakr and 'Umar: "What do you think (we should do) with these prisoners?" Abû Bakr said: O Prophet of Allâh, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the *Kuffâr*, and perhaps Allâh will guide them to Islam. The Messenger of Allâh ﷺ said: "What do you think, O son of Al-Khattâb?" I said: No, by Allâh, O Messenger of Allâh. I do not think as Abû Bakr thinks. I think that you should hand them over to us so that we may strike their necks. You should hand 'Aqîl over to 'Alî so that he may strike his neck, and you should hand over so-and-so - a relative of 'Umar's - to me so that I may strike his neck, for these are the leaders and prominent figures of *Kufr*. But the Messenger of Allâh ﷺ inclined towards the view of Abû Bakr, and he did not incline towards what I said. The next day, I came and found the Messenger of Allâh ﷺ and Abû Bakr sitting and weeping. I said:

إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ
كَضْرَبَةِ السَّوْطِ، فَأَخْضَرَ ذَلِكَ أَجْمَعُ،
فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ ذَلِكَ رَسُولَ
اللَّهِ ﷺ، فَقَالَ: «صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ
السَّمَاءِ الثَّالِثَةِ» فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ،
وَأَسْرَوْا سَبْعِينَ.

قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا
أَسْرَوْا الْأَسَارَى، قَالَ رَسُولُ اللَّهِ ﷺ
لَأَبِي بَكْرٍ وَعُمَرَ: «مَا تَرَوْنَ فِي هَؤُلَاءِ
الْأَسَارَى؟» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ!
هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ، أَرَى أَنْ تَأْخُذَ
مِنْهُمْ فِدْيَةً، فَتَكُونُ لَنَا قُوَّةٌ عَلَى الْكُفَّارِ،
فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلْإِسْلَامِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ
الْخَطَّابِ؟!» قَالَ قُلْتُ: لَا، وَاللَّهِ يَا
رَسُولَ اللَّهِ! مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ،
وَلَكِنِّي أَرَى أَنْ تُمْكِّنَّا فَتَضْرِبَ أَعْنَاقَهُمْ،
فَتُمْكِّنَ عَلَيْنَا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ،
وَتُمْكِّنَنِي مِنْ فُلَانٍ - نَسِيْبًا لِعُمَرَ -
فَأَضْرِبَ عُنُقَهُ، فَإِنَّ هَؤُلَاءِ أَيْمَةُ الْكُفْرِ
وَصَنَادِيدُهَا، فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ
أَبُو بَكْرٍ، وَلَمْ يَهُوَ مَا قُلْتُ، فَلَمَّا كَانَ
مِنَ الْعَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ وَأَبُو
بَكْرٍ قَاعِدَيْنِ وَهُمَا يَبْكِيَانِ، قُلْتُ: يَا

O Messenger of Allāh, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allāh ﷺ said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree" - a tree that was close to the Prophet of Allāh ﷺ. Then Allāh revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.

Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good" [Al-Anfāl 8:67-69].

And Allāh permitted the booty to them.

Chapter 19. Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom

[4589] 59 - (1764) It was

رَسُولَ اللَّهِ! أَخْبِرْنِي مِنْ أَيْ شَيْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءَ بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءَ تَبَاكَيْتُ لِبُكَائِكُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَذْنَى مِنْ هَذِهِ الشَّجَرَةِ» - شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ ﷺ - وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْخِرَ فِي الْأَرْضِ» إِلَى قَوْلِهِ: «فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا» [الأنفال: ٦٧-٦٩] فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

(المعجم ١٩) - (بَابُ رِبْطِ الْأَسِيرِ)

وحبسه، وجواز المن عليه

(التحفة ٢١)

[٤٥٨٩] ٥٩ - (١٧٦٤) حَدَّثَنَا قُتَيْبَةُ

narrated from Sa'eed bin Abî Sa'eed that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent some cavalry towards Najd, and they brought a man of Banû Hanîfah who was called Thumâmah bin Uthâl, the leader of the people of Yamâmah. They tied him to one of the pillars of the *Masjid*, then the Messenger of Allâh ﷺ came out to him and said: "What do you have to say, O Thumâmah?" He said: O Muḥammad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood,

ابن سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خِيَلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟!» فَقَالَ: عِنْدِي يَا مُحَمَّدُ! خَيْرٌ، إِنْ تَقَتَّلْتُ تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ، حَتَّى كَانَ بَعْدَ الْعَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟!» قَالَ: مَا قُلْتُ لَكَ: إِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ، وَإِنْ تَقَتَّلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ مِنَ الْعَدِ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟!» فَقَالَ عِنْدِي مَا قُلْتُ لَكَ: إِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ، وَإِنْ تَقَتَّلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ» فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاعْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

and if you want money, then ask, and you will be given whatever you want. The Messenger of Allāh ﷺ said: "Let Thumamah go." So he went to some date palms that were near the *Masjid*, and washed himself, then he entered the *Masjid* and said: I bear witness that none has the right to be worshipped but Allāh and I bear witness that Muḥammad is His slave and Messenger. O Muḥammad, by Allāh, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allāh, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allāh, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do *Umrah*. What do you think? The Messenger of Allāh ﷺ gave him glad tidings and told him to do *Umrah*. When he came to Makkah, someone said to him: Have you changed your religion? He said: No, but I have submitted myself with the Messenger of Allāh ﷺ and no, by Allāh, no grain of wheat will come to you from Yamamah unless the Messenger of Allāh ﷺ gives permission.

يَا مُحَمَّدُ! وَاللَّهِ! مَا كَانَ عَلَى الْأَرْضِ
وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ
وَجْهِكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَاللَّهِ!
مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ،
فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ،
وَاللَّهِ! مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ
بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا
إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذْتَنِي وَأَنَا أُرِيدُ
الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ
اللَّهِ ﷺ، وَأَمَرَهُ أَنْ يَعْتِمِرَ، فَلَمَّا قَدِمَ مَكَّةَ
قَالَ لَهُ قَائِلٌ: أَصْبَوْتَ؟ فَقَالَ: لَا،
وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَلَا،
وَاللَّهِ! لَا تَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ
حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللَّهِ ﷺ.

[4590] 60 - (...) Sa'eed bin Abî Sa'eed Al-Maqburi narrated that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent his cavalry towards Najd and they brought a man who was called Thumâmah bin Uthâl Al-Hanafî, the leader of the people of Yamâmah... and he quoted a Hadîth like that of Al-Laith (no. 4589) , except that he said: If you kill me you will have killed one who shed blood.

Chapter 20. Expulsion Of The Jews From The Hijâz

[4591] 61 - (1765) It was narrated that Abû Hurairah said: Whilst we were in the *Masjid*, the Messenger of Allâh ﷺ came out to us and said: "Let us go to the Jews." So we went out with him, until we reached them. The Messenger of Allâh ﷺ stood and called them, saying: "O Jews, become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want. Become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want." He said it to them a third time, then he said: "Know that the land

[٤٥٩٠] ٦٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ الْحَقْفِيُّ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبَرِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا لَهُ نَحْوَ أَرْضِ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالِ الْحَنْفِيِّ، سَيِّدُ أَهْلِ الْيَمَامَةِ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ اللَّيْثِ، إِلَّا أَنَّهُ قَالَ: إِنْ تَقَتَّلَنِي تَقْتُلْ ذَا دَمٍ.

(المعجم ٢٠) - (بَابُ إِجْلَاءِ الْيَهُودِ

من الحجاز) (التحفة ٢٢)

[٤٥٩١] ٦١ - (١٧٦٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ» فَخَرَجْنَا مَعَهُ، حَتَّى جِئْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَتَنَادَاهُمْ، فَقَالَ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا» فَقَالُوا: قَدْ بَلَغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ» فَقَالَ لَهُمُ الثَّالِثَةَ، فَقَالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ ﷺ، وَأَنِّي أُرِيدُ أَنْ

belongs only to Allâh and His Messenger, and I intend to expel you from this land. Whoever among you has any property, let him sell it, otherwise, know that the land belongs to Allâh and His Messenger.”

[4592] 62 - (1766) It was narrated from Ibn ‘Umar that the Jews of Banû An-Naḍîr and Quraizah waged war against the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ expelled Banû An-Naḍîr but he let Quraizah stay and treated them kindly, until Quraizah waged war against him after that. Then he killed their men and distributed their women and children and their wealth among the Muslims. But some of them had joined the Messenger of Allâh ﷺ, so he granted them safety and they become Muslims. And the Messenger of Allâh ﷺ expelled all the Jews of Al-Madînah, Banû Qaynuqâ’, who were the people of ‘Abdullâh bin Salâm, and the Jews of Banû Hârithah, and all the Jews who were in Al-Madînah.

[4593] (...) This *Hadîth* was narrated from Mûsâ with this chain, but the *Hadîth* of Ibn Juraij (no. 4592) is longer and more complete.

أُجْلِيَكُمْ مِنْ هَذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فَأَعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ ﷺ.

[٤٥٩٢] ٦٢ - (١٧٦٦) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ مُوسَى ابْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ يَهُودَ بَنِي النَّضِيرِ وَفُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ، فَأَجْلَى رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ، وَأَقْرَ فُرَيْظَةَ وَمَنْ عَلَيْهِمْ، حَتَّى حَارَبَتْ فُرَيْظَةُ بَعْدَ ذَلِكَ، فَقَتَلَ رِجَالُهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إِلَّا أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ ﷺ فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنِقَاعَ، وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ.

[٤٥٩٣] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بِهَذَا الْإِسْنَادِ، هَذَا الْحَدِيثَ، وَحَدِيثُ ابْنِ جُرَيْجٍ أَكْثَرُ وَأَتَمُّ.

Chapter 21. Expulsion Of Jews And Christians From The Arabian Peninsula

[4594] 63 - (1767) Jâbir bin 'Abdullâh said: 'Umar bin Al-Khaṭṭâb said that he heard the Messenger of Allâh ﷺ say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

[4595] (...) A similar report (as no. 4594) was narrated from Az-Zubair, with this chain.

Chapter 22. Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment

[4596] 64 - (1768) Abû Sa'eed Al-Khudrî said: The people of

(المعجم ٢١) - (بَابُ إِخْرَاجِ الْيَهُودِ
وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ)
(التحفة ٢٣)

[٤٥٩٤] ٦٣ - (١٧٦٧) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ
مَخْلَدٍ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ
سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي
عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَا أُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ
جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا».
[٤٥٩٥] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا
سُفْيَانُ الثَّوْرِيُّ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ:
حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ
وَهُوَ ابْنُ عُبَيْدٍ اللَّهِ، كِلَاهُمَا عَنْ أَبِي
الزُّبَيْرِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ٢٢) - (بَابُ جَوَازِ قِتَالِ مَنْ
نَقَضَ الْعَهْدَ، وَجَوَازِ إِنْزَالِ أَهْلِ
الْحَصَنِ عَلَى حَكَمِ حَاكِمِ عَدْلِ أَهْلِ
لِلْحَكَمِ) (التحفة ٢٤)

[٤٥٩٦] ٦٤ - (١٧٦٨) وَحَدَّثَنَا أَبُو

Quraizah surrendered subject to the arbitration of Sa'd bin Mu'adh. The Messenger of Allāh ﷺ sent for Sa'd, who came to him riding a donkey, and when he drew close to the *Masjid*, the Messenger of Allāh ﷺ said to the *Anṣār*: "Stand up for your leader" - or the best of you. Then he said: "These people have surrendered, subject to your arbitration." He said: You should kill their warriors and take their women and children captive. The Prophet ﷺ said: "You have judged in accordance with the ruling of Allāh." Or he said: "with the ruling of the Sovereign (Allāh)."

[4597] (...) It was narrated from Shu'bah with this chain (a *Hadīth* similar to no. 4596), and he said in his *Hadīth*: The Messenger of Allāh ﷺ said: "You have judged concerning them according to the ruling of Allāh." and on one occasion he said: "with the ruling of the Sovereign (Allāh)."

بَكَرِ بْنِ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَالْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ بْنَ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى سَعْدٍ، فَأَتَاهُ عَلَى حِمَارٍ، فَلَمَّا دَنَا قَرِيبًا مِنَ الْمَسْجِدِ، قَالَ رَسُولُ اللَّهِ ﷺ لِلْأَنْصَارِ: «قُومُوا إِلَى سَيِّدِكُمْ» - أَوْ خَيْرِكُمْ -، ثُمَّ قَالَ: «إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ» قَالَ: تُقْتَلُ مُقَاتِلَتُهُمْ، وَتُسَبَى ذُرِّيَّتُهُمْ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَضَيْتَ بِحُكْمِ اللَّهِ» وَرَبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ» وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى: وَرَبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

[٤٥٩٧] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ بِهِذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ حَكَمْتَ [فِيهِمْ] بِحُكْمِ اللَّهِ»، وَقَالَ مَرَّةً: «حَكَمْتَ بِحُكْمِ الْمَلِكِ».

[4598] 65 - (1769) It was narrated that 'Aishah said: Sa'd was wounded on the day of (the battle of) Al-Khandaq, when a man from Quraish who was called Ibn Al-'Ariqah, shot him in the artery of his forearm. The Messenger of Allāh ﷺ set up a tent for him in the *Masjid* so that he could visit him easily. When the Messenger of Allāh ﷺ returned from Al-Khandaq, he lay down his arms and took a bath (*ghusl*). Then Jibril came to him, brushing dust from his hair, and said: Have you laid down your arms? By Allāh, we have not laid them down. Go out to them. The Messenger of Allāh ﷺ said: "Where?" He pointed towards Banû Quraizah. So the Messenger of Allāh ﷺ fought them, and they surrendered, subject to the ruling of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ referred judgement concerning them to Sa'd, who said: I judge that their warriors should be killed, and their children and women should be taken prisoner, and their wealth should be divided.

[4599] 66 - (...) Hishâm said: My father said: I was told that the Messenger of Allāh ﷺ said (to S'ad bin Mu'adh): "You have judged concerning them according to the ruling of Allāh."

[٤٥٩٨] ٦٥ - (١٧٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ، كِلَاهُمَا عَنْ ابْنِ نُمَيْرٍ، قَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ [يُقَالُ لَهُ] ابْنُ الْعَرِيقَةِ، رَمَاهُ فِي الْأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خِيَمَةً فِي الْمَسْجِدِ يُعَوِّدُهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ، وَضَعَ السَّلَاحَ، فَاعْتَسَلَ، فَأَتَى جَبْرِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْعُبَارِ، فَقَالَ: وَضَعْتَ السَّلَاحَ؟ وَاللَّهِ! مَا وَضَعْنَاهُ، اخْرُجْ إِلَيْهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإَيْنَ؟» فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ، فَتَزَلُّوا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ، فَردَّ رَسُولُ اللَّهِ ﷺ الْحُكْمَ فِيهِمْ إِلَى سَعْدٍ، قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسَبَى الذَّرِيَّةُ وَالنِّسَاءُ، وَتُقَسَمَ أَمْوَالُهُمْ.

[٤٥٩٩] ٦٦ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ قَالَ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ عَزَّ وَجَلَّ».

[4600] 67 - (...) It was narrated from 'Aishah that when Sa'd's wound became dry and was about to heal, he said: O Allāh, You know that there is nothing dearer to me than striving in *Jihād* for Your sake, against people who disbelieved in Your Messenger ﷺ and expelled him. O Allāh, if any war against Quraish remains, keep me alive so that I may fight in *Jihād* against them for Your sake. O Allāh, I think that You have ended the war between us and them. If You have ended the war between us and them, then open my wound so that my death may be due to that. Then he began to bleed from the base of his throat, and the people - there were some tents of Banû Ghifâr in the *Masjid* with him - were startled when they saw the blood flowing towards them. Then they said: O people of the tents, what is this that is coming from you? Then they saw that Sa'd's wound was pouring with blood and he died of that.

[4601] 68 - (...) A similar report (as no. 4600) was narrated from Hishâm with this chain, except that he said: He (i.e., Sa'd bin Mu'âdh) began to bleed that night, and the blood flowed until he died. And he added in his *Hadîth*: that is when the poet said:

Hark, O Sa'd, Sa'd of Banû Mu'âdh

[٤٦٠٠] ٦٧- (...) حَدَّثَنَا أَبُو

كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ:
أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ،
وَنَحَجَّرَ كَلْمُهُ لِلْبُرَى، فَقَالَ: اللَّهُمَّ! إِنَّكَ
تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَ
فَيْكَ، مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ ﷺ
وَأَخْرَجُوهُ، اللَّهُمَّ! فَإِنْ كَانَ بَقِيَ مِنْ
حَرْبِ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي أُجَاهِدُهُمْ
فَيْكَ، اللَّهُمَّ! فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ
الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كُنْتَ قَدْ
وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَأَفْجُرْهَا
وَأَجْعَلْ مَوْتِي فِيهَا، فَأَنْفَجَرْتُ مِنْ لَبَّتِهِ،
فَلَمْ يَرُغْمُ - وَفِي الْمَسْجِدِ [مَعَهُ] خَيْمَةٌ
مِنْ بَنِي غِفَارٍ - إِلَّا وَالِدَّمَ يَسِيلُ إِلَيْهِمْ،
فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي
يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ جُرْحُهُ يَغْدُ
دَمًا، فَمَاتَ فِيهَا.

[٤٦٠١] ٦٨- (...) وَحَدَّثَنَا عَلِيُّ بْنُ

الْحَسَنِ بْنِ سُلَيْمَانَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ
هِشَامٍ بِهَذَا الْإِسْنَادِ. نَحْوُهُ، غَيْرَ أَنَّهُ قَالَ:
فَأَنْفَجَرَ مِنْ لَبَّتِهِ، فَمَا زَالَ يَسِيلُ حَتَّى مَاتَ، وَزَادَ
فِي الْحَدِيثِ قَالَ: فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ:

أَلَا يَا سَعْدُ سَعْدُ بَنِي مُعَاذٍ
فَمَا فَعَلْتَ قُرْبُظَةً وَالنَّضِيرُ

What have Quraizah and Naḍīr done?

Indeed, Sa'd bin Mu'adh

Was steadfast on the morning they departed.

You have left your cooking-pot empty,

Whilst the cooking-pot of the people is hot and boiling.

Abû Hubâb the nobleman has said: O Qainuqâ', do not depart.

They were well settled in their country,

Just as rocks are well settled in Maytân (a hilly tract near Al-Madînah)

Chapter 23. Hastening To Fight, And Giving Precedence To The More Urgent Of Two Tasks When A Choice Must Be Made

[4602] 69 - (1770) It was narrated that 'Abdullâh said: The Messenger of Allâh ﷺ called out to us on the day he returned from (the battle of) *Al-Ahzâb*: "No one should pray *Zuhr* except in Banû Quraizah." But some people were afraid that the time (for *Zuhr*) would end, so they prayed before reaching Banû Quraizah, and others said: We will not pray anywhere but where the Messenger of Allâh ﷺ commanded us, even if the time ends. And he (ﷺ) did not criticize either of the two groups.

لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ
غَدَاةً تَحَمَّلُوا لَهُوَ الصَّبُورُ
تَرَكْتُمْ قَدْرَكُمْ لَا شَيْءَ فِيهَا
وَقَدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ
وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَابٍ
أَقِيمُوا، قَيْنُقَاعُ، وَلَا تَسِيرُوا
وَقَدْ كَانُوا بِبَلَدِهِمْ ثِقَالًا
كَمَا ثَقُلَتْ بِمِطَانِ الصُّخُورِ

(المعجم ٢٣) - (المبادرة بالغزو،

وتقديم أهم الأمرين المتعارضين)

(التحفة ٢٥)

[٤٦٠٢] ٦٩ - (١٧٧٠) وَحَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضَّبْعِيُّ: حَدَّثَنَا
جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: نَادَى فِينَا رَسُولُ اللَّهِ ﷺ يَوْمَ
انْصَرَفَ عَنِ الْأَحْزَابِ: «أَنْ لَا يُصَلِّيَنَّ
أَحَدُ الظُّهْرِ إِلَّا فِي بَنِي قُرَيْظَةَ» فَتَخَوَّفَ
نَاسٌ قَوْتَ الْوَقْتِ، فَصَلَّوْا دُونَ بَنِي
قُرَيْظَةَ، وَقَالَ آخَرُونَ: لَا نُصَلِّي إِلَّا
حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ ﷺ، وَإِنْ فَاتَنَا
الْوَقْتُ، قَالَ: فَمَا عَنَّفَ وَاحِدًا مِنَ
الْفَرِيقَيْنِ.

Chapter 24. The *Muhâjirûn* Returned To The *Anṣâr* The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests

[4603] 70 - (17771) It was narrated that Anas bin Mâlik said: When the *Muhâjirûn* came from Makkah to Al-Madînah, they came with nothing in their hands. The *Anṣâr* were people with land and date palms, so they shared what they had with them, giving them half of the yield each year, and they (the *Muhâjirîn*) gave their labour in return. The mother of Anas bin Mâlik was called Umm Sulaim, and she was also the mother of ‘Abdullâh bin Abî Talḥah, who was the brother of Anas through his mother. Umm Anas had given the Messenger of Allâh ﷺ some date palms of hers, and the Messenger of Allâh ﷺ gave them to Umm Ayman, his freed slave, the mother of Usâmah bin Zaid.

Ibn Shihâb said: Anas bin Mâlik told me that when the Messenger of Allâh ﷺ had finished fighting the people of Khaibar, and had gone back to Al-Madînah, the *Muhâjirûn* gave back their gifts of fruits and produce to the *Anṣâr*. He said: The Messenger of Allâh ﷺ gave the date palms back to my mother, and the Messenger of Allâh ﷺ gave Umm Ayman

(المعجم ٢٤) - (بَابُ رَدِّ الْمُهَاجِرِينَ إِلَى الْأَنْصَارِ مَنَاحِهِمْ مِنَ الشَّجَرِ وَالثَّمَرِ حِينَ اسْتَغْنَوْا عَنْهَا بِالْفَتْوحِ)
(التحفة ٢٦)

[٤٦٠٣] ٧٠ - (١٧٧١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ، الْمَدِينَةَ قَدِمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ، وَكَانَ الْأَنْصَارُ أَهْلُ الْأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ أَعْطَوْهُمْ أَنْصَافَ ثَمَارِ أَمْوَالِهِمْ، كُلِّ عَامٍ، وَيَكْفُونَهُمُ الْعَمَلَ وَالْمُؤْنَةَ، وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ، وَهِيَ تُدْعَى أُمَّ سُلَيْمٍ، وَكَانَتْ أُمُّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، كَانَتْ أُمُّ الْأَنْسِ لَأُمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ ﷺ عِذَاقًا لَهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ أُمُّ أَيْمَنَ مَوْلَانَتْهُ، أُمُّ أُسَامَةَ بْنِ زَيْدٍ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَرَغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ، وَانْصَرَفَ إِلَى الْمَدِينَةِ، رَدَّ الْمُهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَاحِيَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثَمَارِهِمْ، قَالَ: فَرَدَّ

some trees of his own garden instead of them.

Ibn Shihāb said: Umm Ayman, the mother of Usamah bin Zaid, was the slave woman of ‘Abdullāh bin ‘Abdul-Muṭṭalib, and she was from Ethiopia. When Āminah gave birth to the Messenger of Allāh ﷺ, after his father had died, Umm Ayman looked after him, then when the Messenger of Allāh ﷺ grew up, he manumitted her and arranged her marriage to Zaid bin Hārithah, she died five months after the death of the Messenger of Allāh ﷺ.

[4604] 71 - (...) It was narrated from Anas that a man put the date palms on his land at the Prophet's disposal, until he conquered Quraizah and An-Nadīr, after which he returned them to the one who had given them to him.

Anas said: My family told me to go to the Prophet ﷺ and ask him for what they had given to him, or some of it. But the Prophet ﷺ had given it to Umm Ayman, so I went to the Prophet ﷺ and he gave them to me, then Umm Ayman came and put a cloth around my neck and said: By Allāh, we will not give them to you, after he gave them to me. The Prophet of Allāh ﷺ said: "O

رَسُولُ اللَّهِ ﷺ إِلَى أُمِّي عِذَاقَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَاطِطِهِ.

قَالَ ابْنُ شِهَابٍ: وَكَانَ مِنْ شَأْنِ أُمِّ أَيْمَنَ، أُمَّ أُسَامَةَ بْنِ زَيْدٍ أَنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَكَانَتْ مِنَ الْحَبَشَةِ، فَلَمَّا وَلَدَتْ أَمِنَهُ رَسُولُ اللَّهِ ﷺ، بَعْدَ مَا تُوفِّيَ أَبُوهُ، فَكَانَتْ أُمَّ أَيْمَنَ تَحْضِنُهُ، حَتَّى كَبِرَ رَسُولُ اللَّهِ ﷺ، فَأَعْتَقَهَا، ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ، ثُمَّ تُوفِّيتْ بَعْدَ مَا تُوفِّيَ رَسُولُ اللَّهِ ﷺ بِخَمْسَةِ أَشْهُرٍ.

[٤٦٠٤] [٧١- (...)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ عُمَرَ الْبُكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَسْبِيُّ، كُلُّهُمْ عَنْ الْمُعْتَمِرِ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ -: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّمِيمِيُّ عَنْ أَبِيهِ، عَنْ أَنَسٍ أَنَّ رَجُلًا - قَالَ حَامِدٌ وَابْنُ عَبْدِ الْأَعْلَى: أَنَّ الرَّجُلَ - كَانَ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّحْلَاتِ مِنْ أَرْضِهِ، حَتَّى فُتِحَتْ عَلَيْهِ قُرَيْظَةُ وَالتَّضِيرُ، فَجَعَلَ بَعْدَ ذَلِكَ، يَرُدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ.

قَالَ أَنَسٌ: وَإِنَّ أَهْلِي أَمْرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ مَا كَانَ أَهْلُهُ أَعْطَوْهُ أَوْ

Umm Ayman, let him go, and you will have such and such.” She said: No, by the One besides Whom there is no other god! And she kept saying such words until he gave her ten times as much, or nearly ten times as much.

بَعْضُهُ، وَكَانَ نَبِيُّ اللَّهِ ﷺ قَدْ أَعْطَاهُ أُمَّ
أَيْمَنَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَعْطَانِيهِنَّ،
فَجَاءَتْ أُمَّ أَيْمَنَ فَجَعَلَتْ الثَّوْبَ فِي عُنُقِي
وَقَالَتْ: وَاللَّهِ لَا نُعْطِيكُهُنَّ وَقَدْ
أَعْطَانِيهِنَّ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا أُمَّ
أَيْمَنَ! اتْرْكِيهِ وَلَكِ كَذَا وَكَذَا»، وَتَقُولُ:
كَلَّا، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! فَجَعَلَ
يَقُولُ: «كَذَا» حَتَّى أَعْطَاهَا عَشْرَةَ أَمْثَالِهِ،
أَوْ قَرِيبًا مِنْ عَشْرَةِ أَمْثَالِهِ.

Chapter 25. Permissibility Of Eating Food Seized As Booty In *Dâr Al-Harb*

(المعجم ٢٥) - (بَابُ جَوَازِ الْأَكْلِ مِنْ
طَعَامِ الْغَنِيمَةِ فِي دَارِ الْحَرْبِ)
(التحفة ٢٧)

[4605] 72 - (1772) It was narrated that ‘Abdullâh bin Mughaffal said: I found a leather bag full of fat on the day of (the battle of) Khaibar, and I took hold of it and said: I will not give any of it to anyone this day. Then I turned around, and saw the Messenger of Allâh ﷺ smiling.

[٤٦٠٥] ٧٢ - (١٧٧٢) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ
الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ
اللَّهِ بْنِ مُعْقِلٍ قَالَ: أَصَبْتُ جِرَابًا مِنْ
شَحْمٍ يَوْمَ خَيْبَرَ، قَالَ: فَالْتَزَمْتُهُ، فَقُلْتُ:
لَا أُعْطِي الْيَوْمَ أَحَدًا مِنْ هَذَا شَيْئًا، قَالَ:
فَالْتَمْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ مُتَبَسِّمًا.

[4606] 73 - (...) ‘Abdullâh bin Mughaffal said: A leather bag of food and fat was thrown to us on the day of (the battle of) Khaibar, and I leapt forward and caught it. Then I turned around and saw the Messenger of Allâh ﷺ, and I felt shy before him.

[٤٦٠٦] ٧٣ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ:
حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ
قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعْقِلٍ يَقُولُ:
رُمِيَ إِلَيْنَا جِرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ يَوْمَ

(...) Shu'bah narrated it with this chain (a *Hadīth* similar to no. 4606), except that he said: A leather bag full of fat, and he did not mention food.

Chapter 26. The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam

[4607] 74 - (1773) It was narrated from Ibn 'Abbās that Abū Sufyān told him: During the truce between me and the Messenger of Allāh ﷺ, I set out, and whilst I was in Syria, a letter came from the Messenger of Allāh ﷺ to Heraclius, the ruler of the Byzantines. Dihyah Al-Kalbī brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: Is there anyone here from the people of this man who claims that he is a Prophet? They said: Yes. I was called, along with a number of men from Quraish, and we entered upon Heraclius, who seated us before him and said: Which of you is closest in kinship to this man who claims that he is a Prophet? Abū Sufyān said: I said: I am. So he seated

خَبِيرٌ، فَوُتِبْتُ لِإِخْذِهِ، قَالَ: فَالْتَفْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهِذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: جِرَابٌ مِنْ شَحْمٍ، وَلَمْ يَذْكُرِ الطَّعَامَ.

(المعجم ٢٦) - (بَابُ: كَتَبَ النَّبِيُّ ﷺ إِلَى هِرَقْلَ مَلِكِ الشَّامِ يَدْعُوهُ إِلَى الْإِسْلَامِ)
(التحفة ٢٨)

[٤٦٠٧] ٧٤ - (١٧٧٣) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ ابْنُ رَافِعٍ وَابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ، مِنْ فِيهِ إِلَى فِيهِ، قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَبَيْنَا أَنَا بِالشَّامِ، إِذْ جَاءَ بِكِتَابٍ مِنْ رَسُولِ اللَّهِ ﷺ إِلَى هِرَقْلَ، [يَعْنِي عَظِيمَ الرُّومِ] قَالَ: وَكَانَ دَحِيَّةُ الْكَلْبِيِّ جَاءَ بِهِ، فَدَفَعَهُ إِلَيَّ عَظِيمُ بُصْرَى، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى هِرَقْلَ،

me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him. Abû Sufyân said: By Allâh, were it not for the fear that people would say that I lied, I would have lied. Then he said to his interpreter: Ask him, what is his (the Prophet's) lineage among you? I said: He is of good lineage among us. He said: Was there any king among his forefathers? I said: No. He said: Did you ever accuse him of lying before he said what he said? I said: No. He said: Who are his followers? Are they the nobles among the people or the lowly? I said: The lowly. He said: Are they increasing in number or decreasing? He said: They are increasing. He said: Have any of them turned away from his religion after entering it, out of dissatisfaction? I said: No. He said: Have you fought him? I said: Yes. He said: How was (the outcome of) your fighting with him? I said: The war between us goes by turns; sometimes he prevails over us and sometimes we prevail over him. He said: Does he act treacherously? I said: No, but we have recently concluded a truce with him, and we do not know what he will do.

فَقَالَ هِرْقُلُ: هَلْ هَهُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا: نَعَمْ، قَالَ: فَدَعَيْتُ فِي نَفَرٍ مِنْ قُرَيْشٍ، فَدَخَلْنَا عَلَى هِرْقُلَ، فَأَجْلَسَنَا بَيْنَ يَدَيْهِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي، ثُمَّ دَعَا بَرَجْمَانِي فَقَالَ لَهُ: قُلْ لَهُمْ: إِنِّي سَأِلْتُ هَذَا؟ عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَّبَنِي فَكَذِّبُوهُ، قَالَ: فَقَالَ أَبُو سُفْيَانَ: وَائِمُ اللَّهُ! لَوْلَا مَخَافَةُ أَنْ يُؤْتَرَ عَلَيَّ الْكَذِبُ لَكَذَّبْتُ، ثُمَّ قَالَ لِبَرَجْمَانِي: سَلْهُ، كَيْفَ حَسَبُهُ فِيكُمْ؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو حَسَبٍ، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا، قَالَ: وَمَنْ يَتَّبِعُهُ؟ أَشَرَأَفُ النَّاسِ أَمْ ضَعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضَعَفَاؤُهُمْ، قَالَ: أَيْرِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ: قُلْتُ: لَا، بَلْ يَزِيدُونَ، قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةٌ لَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ، قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ

He (Abû Sufyân) said: By Allâh, I could not say anything more than that.

He said: Has anyone said such a thing before him? I said: No. He said to his interpreter: Tell him: I asked you about his lineage and you said that he is of good lineage among you; such are the Messengers, who are sent from the best lineages of their people. I asked: Was there any king among his forefathers, and you said: No. If there had been any king among his forefathers, I would have said that he was a man seeking the kingdom of his forefathers. I asked about his followers, whether they were lowly or noble, and you said they were lowly. Such are the followers of the Messengers. I asked you whether you accused him of lying before he said what he said, and you said no. I knew that if he did not tell lies about people, he would not tell lies about Allâh. I asked you whether anyone had turned away from his religion after entering it, out of dissatisfaction with it, and you said: No. Such is faith: when it penetrates deeply into the heart. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. Such is faith, until it prevails. I asked you whether you have fought them, and you said that you have fought them,

إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سَجَالًا، يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مَدَّةٍ لَا نَدْرِي مَا هُوَ صَانِعٌ فِيهَا.

قَالَ: فَوَاللَّهِ! مَا أَمَكَّنِي مِنْ كَلِمَةٍ أَدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ.

قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟

قَالَ: قُلْتُ: لَا، قَالَ لَتَرْجُمَانِي: قُلْ لَهُ:

إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَرَعَمْتَ أَنَّهُ فِيكُمْ

دُو حَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي

أَحْسَابٍ قَوْمِيهَا، وَسَأَلْتُ: هَلْ كَانَ فِي

آبَائِهِ مَلِكٌ؟ فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ

كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ

آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضَعَفَاؤُهُمْ أَمْ

أَشْرَافُهُمْ؟ فَقُلْتُ: بَلْ ضَعَفَاؤُهُمْ، وَهُمْ

أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ

بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَرَعَمْتَ

أَنْ لَا، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ

الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبُ

عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ

عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخَطُهُ لَهُ؟

فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا

خَاطَ بِسَاشَةِ الْقُلُوبِ، وَسَأَلْتُكَ: هَلْ

يَرِيدُونَ أَوْ يَنْقُصُونَ؟ فَرَعَمْتَ أَنَّهُمْ

and the war between you and him goes by turns: sometimes he defeats you and sometimes you defeat him. Thus the Messengers are tested, but ultimately the victory is theirs. I asked you whether he acts treacherously, and you said that he does not act treacherously. Such are the Messengers, they do not act treacherously. I asked you whether anyone had said such a thing before, and you said: No. I thought that if anyone had said such a thing before, he would be a man who was following what was said before. Then he said: What does he enjoin upon you? I said: He enjoins us to pray, give *Zakât*, uphold ties of kinship and remain chaste. He said: If what you say about him is true, then he is a Prophet. I knew that he would appear, but I did not think that he would be from among you. If I knew that I would be able to reach him safely, I would like to meet him, and if I were with him, I would wash his feet. His dominion will most certainly reach that which is beneath my feet.

Then he called for the letter of the Messenger of Allāh ﷺ and read it. It said: "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad the Messenger of Allāh to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. I invite you with the call of Islam.

يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ،
وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ؟ فَرَعَمْتَ أَنَّكُمْ قَدْ
قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ
سِجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ
الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ،
وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَرَعَمْتَ أَنَّهُ لَا
يَغْدِرُ، وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ،
وَسَأَلْتُكَ: هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟
فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ قَالَ هَذَا
الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ أَتَمَّ يَقُولُ
قِيلَ قَبْلَهُ، قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ؟
قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ
وَالْعِفَافِ، قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ
حَقًّا، فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ
خَارِجٌ، وَلَمْ أَكُنْ أَظُنُّهُ أَنَّهُ مِنْكُمْ، وَلَوْ
أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ، لَأَحْبَبْتُ
لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ
قَدَمَيْهِ، وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ.

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ
فَقَرَأَهُ، فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ
عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ
الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَعَايَةِ
الْإِسْلَامِ، أَسْلِمْ تَسْلِمًا، وَأَسْلِمْ يُؤْتِكَ اللَّهُ

Become Muslim and you will be safe. Become Muslim and Allāh will give you a twofold reward, but if you turn away, then upon you will be the sins of the peasants (your subjects). Say (O Muḥammad ﷺ): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: Bear witness that we are Muslims.' [*Al 'Imrân* 3:64].” When he had finished reading the letter, there were raised voices and a great deal of clamour, and he ordered that we be expelled. I said to my companions when we left: Ibn Abî Kabshah (i.e., the Prophet ﷺ) has come to wield a great deal of power; the king of Banû Al-Aṣfar is afraid of him.

I continued to be certain that the Messenger of Allāh ﷺ would prevail, until Allāh caused me to become Muslim.

[4608] (...) It was narrated from Ibn Shihâb with this chain (a similar *Ḥadīth* as no. 4607), and he added: When Allāh inflicted defeat on the Persian troops, Caesar travelled from Homs to Aelia (Jerusalem) to show his gratitude to Allāh. And he said in the *Ḥadīth*: “From Muḥammad,

أَجْرَكَ مَرَّتَيْنِ، وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ
الْأَرِيسِيِّينَ ﴿يَا هَلْ أَلِكْتُبِ تَعَالَوْا إِلَى
كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ
فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ﴾ [آل عمران: ٦٤] فَلَمَّا فَرَغَ مِنْ
قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الْأَصْوَاتُ عِنْدَهُ
وَكَثُرَ اللَّغْطُ، وَأَمَرَ بِنَا فَأَخْرَجَنَا، قَالَ:
فَقُلْتُ لِأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمَرَ
أَمْرٌ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي
الْأَصْفَرِ.

قَالَ: فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ
اللَّهِ ﷺ أَنَّهُ سَيُظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ
الْإِسْلَامَ.

[٤٦٠٨] (...) حَدَّثَنَا حَسَنُ
الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا
يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ
شِهَابٍ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي

the slave and Messenger of Allāh.”

Chapter 27. The Prophet ﷺ Wrote To The Kings Of The Kuffār, Inviting Them To Islam

[4609] 75 - (1774) It was narrated from Anas that the Prophet of Allāh ﷺ wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allāh. That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4610] (...) It was narrated from Qatādah that Anas bin Mâlik narrated a similar report (as no. 4609) from the Prophet ﷺ, but he did not say: That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4611] (...) It was narrated from Qatādah, from Anas (a similar report as no. 4609), but he did not say: That was not the Negus

الْحَدِيثُ: وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَى مِنْ حِمِصَ إِلَى إِيلِيَاءَ، شُكْرًا لِمَا أَبْلَاهُ اللَّهُ، وَقَالَ فِي الْحَدِيثِ: «مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ»، وَقَالَ: «إِثْمَ الْيَرِيسِيِّينَ»، وَقَالَ: «بِدَاعِيَةِ الْإِسْلَامِ».

(المعجم ٢٧) - (بَابُ: كَتَبَ النَّبِيُّ ﷺ إِلَى مُلُوكِ الْكُفَّارِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ)
(التحفة ٢٩)

[٤٦٠٩] ٧٥ - (١٧٧٤) حَدَّثَنِي يُونُسُ بْنُ حَمَّادٍ الْمَعْنِي: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَى كِسْرَى، وَإِلَى قَيْصَرَ، وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللَّهِ [تَعَالَى]، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

[٤٦١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزُّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

[٤٦١١] (...) وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ وَلَمْ

for whom the Prophet ﷺ offered the funeral prayer (a similar report as no. 4609).

يَذْكُرُ: وَلَيْسَ بِالتَّجَاشِي الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

Chapter 28. The Battle Of Hunain

(المعجم ٢٨) - (بَابُ غَزْوَةِ حَنِين)
(التحفة ٣٠)

[4612] 76 - (1775) It was narrated that Ibn Shihâb said: Kathîr bin ‘Abbâs bin ‘Abdul-Muṭṭalib said: ‘Abbâs said: I was present with the Messenger of Allâh ﷺ on the day of (of the battle of) Hunain. Abû Sufyân bin Al-Hârith bin ‘Abdul-Muṭṭalib and I stayed close to the Messenger of Allâh ﷺ and did not leave him. The Messenger of Allâh ﷺ was riding a white mule of his, that had been given to him by Farwah bin Nufâthah Al-Judhâmi. When the Muslims and the *Kuffâr* met, the Muslims turned and fled, but the Messenger of Allâh ﷺ spurred his mule towards the *Kuffâr*. ‘Abbâs said: I was holding on to the reins of the mule of the Messenger of Allâh ﷺ, checking it so that it did not go too fast, and Abû Sufyân was holding on to the stirrup of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “O ‘Abbâs, call the people of Al-Samurah.”^[1] ‘Abbâs - who was a man with a loud voice - said: I said at the top of my voice: Where are the people of Al-Samurah? He said: By Allâh, when they heard

[٤٦١٢] ٧٦ - (١٧٧٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِّحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شَيْهَابٍ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسٍ بْنُ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ عَبَّاسٌ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ، فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ، فَلَمْ نَفَارِقْهُ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَةٍ لَهُ بَيْضَاءَ، أَهْدَاهَا لَهُ فِرْوَةٌ بْنُ نَفَاثَةَ الْجُدَامِيِّ، فَلَمَّا تَفَقَّى الْمُسْلِمُونَ وَالْكَفَّارُ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَعْلَتَهُ قِبَلَ الْكُفَّارِ، قَالَ عَبَّاسٌ: وَأَنَا آخِذٌ بِلِجَامِ بَعْلَةِ رَسُولِ اللَّهِ ﷺ، أَكْفَمُهَا إِرَادَةً أَنْ لَا تُسْرِعَ، وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ عَبَّاسٍ! نَادِ أَصْحَابَ السَّمُرَةِ»، فَقَالَ عَبَّاسٌ - وَكَانَ رَجُلًا صَيِّتًا -: فَقُلْتُ

^[1] Al-Samurah: this was the tree beneath which they swore the *Bai‘*. *Ar-Riḍwân*.

my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are!" They fought with the *Kuffâr*, then the call went out to the *Anṣâr*: O *Anṣâr*, O *Anṣâr*! And the last to be called were Banû Al-Hârith bin Al-Khazraj. They said: O Banû Al-Hârith bin Al-Khazraj, O Banû Al-Hârith bin Al-Khazraj! The Messenger of Allâh ﷺ, seated on his mule, craned his neck to watch the fighting, and the Messenger of Allâh ﷺ said: "Now the battle is raging." Then the Messenger of Allâh ﷺ took some pebbles and flung them at the faces of the *Kuffâr*, then he said: "They are defeated, by the Lord of Muḥammad ﷺ!" Then I went and looked, and saw that the fighting was as it had been before. He said: By Allâh, all he did was throw some pebbles at them. Then their force was spent and they began to retreat.

[4613] 77 - (...) A similar report (as no. 4612) was narrated from Az-Zuhrî with this chain, except that he said: Farwah bin Nu'âmah Al-Judhâmi. And he said: "They have been defeated, by the Lord of the Ka'bah, they have been defeated, by the Lord of the Ka'bah!" and he added: until Allâh defeated them.

بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمَرَةِ؟
قَالَ: فَوَاللَّهِ لَكَأَنَّ عَظَفَتَهُمْ، حِينَ سَمِعُوا
صَوْتِي، عَظَفَهُ الْبَقَرُ عَلَى أَوْلَادِهَا،
فَقَالُوا: يَا لَيْتَكَ! يَا لَيْتَكَ! قَالَ: فَاقْتَتَلُوا
وَالْكَفَّارَ، وَالِدَعْوَةَ فِي الْأَنْصَارِ، يَقُولُونَ:
يَا مَعْشَرَ الْأَنْصَارِ! يَا مَعْشَرَ الْأَنْصَارِ!
قَالَ: ثُمَّ قَصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ
ابْنِ الْخَزْرَجِ، [فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ
الْخَزْرَجِ! يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ!]
فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَعْلَتِهِ،
كَالْمُتَطَاوِلِ عَلَيْهَا، إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «هَذَا حِينَ حَمَى الْوُطَيْسُ»،
قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصِيَّاتٍ فَرَمَى
بِهِنَّ وَجُوهَ الْكَفَّارِ، ثُمَّ قَالَ: «انْهَرُمُوا،
وَرَبَّ مُحَمَّدٍ ﷺ!» قَالَ: فَذَهَبَتْ أَنْظُرُ فَإِذَا
الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى، قَالَ: فَوَاللَّهِ! مَا
هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصِيَّاتِهِ، فَمَا زِلْتُ أَرَى
حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُذْبِرًا.

[٤٦١٣] ٧٧ - (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ
ابْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ:
أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،
نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَرَوْهُ بْنُ نُعَامَةَ
الْجُدَامِيِّ، وَقَالَ «انْهَرُمُوا، وَرَبَّ الْكَعْبَةِ!

He said: It is as if I can see the Prophet ﷺ, pursuing them on his mule.

انْهَرُمُوا، وَرَبَّ الْكَعْبَةِ! وَزَادَ فِي الْحَدِيثِ: حَتَّى هَزَمَهُمُ اللَّهُ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَى بَعْلَتِهِ.

[4614] (...) Kathîr bin ‘Abbâs narrated that his father said: I was with the Prophet ﷺ on the day of (of the battle of) Hunain... and he quoted the *Hadîth*, but the *Hadîth* of Yûnus and the *Hadîth* of Ma‘mar are longer and more complete.

[٤٦١٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ، وَسَاقَ الْحَدِيثَ، غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ.

[4615] 78 - (1776) It was narrated that Abû Ishâq said: A man said to Al-Barâ': O Abû ‘Umârah, did you run away on the day of (of the battle of) Hunain? He said: No, by Allâh, the Messenger of Allâh ﷺ did not turn his back, but some young men among his Companions were hasty and ill-prepared. They did not have any weapons, or many weapons, and they met some archers from among Hawâzin and Banû Nasr whose arrows hardly ever missed their targets. They shot at them, and hardly any of their arrows missed. They came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was on his white mule, and Abû Sufyân bin Al-Hârith bin ‘Abdul-Muttalib was leading it. He (ﷺ) dismounted and prayed for help, saying:

[٤٦١٥] ٧٨- (١٧٧٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي إِسْحَقَ قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: يَا أَبَا عُمَارَةَ! أَفَرَرْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا، وَاللَّهِ! مَا وَلَّى رَسُولُ اللَّهِ ﷺ، وَلَكِنَّهُ خَرَجَ شَبَابٌ أَصْحَابِهِ وَأَخِفَاؤُهُمْ حُسْرًا لَيْسَ عَلَيْهِمْ سِلَاحٌ، أَوْ كَثِيرٌ سِلَاحٌ، فَلَقُوا قَوْمًا رُمَاةً لَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، جَمْعَ هَوَازِنَ وَبَنِي نَصْرٍ، فَرَشَقُوهُمْ رَشَقًا مَا يَكَادُونَ يُحْطِثُونَ، فَأَقْبَلُوا هُنَاكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ الْبَيْضَاءِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ، فَتَرَلَّ وَاسْتَنْصَرَ، قَالَ:

“I am the Prophet and no doubt
I am the son of ‘Abdul-Muṭṭalib.”
Then he formed them into
ranks.

[4616] 79 - (...) It was narrated from Abû Ishâq that a man came to Al-Barâ’ and said: Did you run away on the day of (of the battle of) Hunain, O Abû ‘Umârah? He said: I bear witness that the Prophet of Allâh ﷺ did not retreat, but some hasty and ill-prepared young men went out and met this tribe of Hawâzin, who were archers. They shot a volley of arrows at them and did not miss, and the people retreated. Then the people started coming to the Messenger of Allâh ﷺ when Abû Sufyân bin Al-Hârith was leading his mule, and he (ﷺ) dismounted and called upon Allâh, seeking His help, and saying:

“I am the Prophet and no doubt
I am the son of ‘Abdul-Muṭṭalib.
O Allâh, send down Your help.”
Al-Barâ’ said: By Allâh, when the battle grew fierce, we sought protection by his side, and the brave ones among us were those who managed to stand on his side.

[4617] 80 - (...) It was narrated that Abû Ishâq said: I heard Al-Barâ’ when a man from Qais asked him: Did you flee and

«أَنَا النَّبِيُّ لَا كَذِبُ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ
ثُمَّ صَفَّهُمْ.

[٤٦١٦] ٧٩ - (...) حَدَّثَنَا أَحْمَدُ بْنُ
جَنَابٍ الْمُصَيِّصِيُّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ
عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَقَ قَالَ: جَاءَ
رَجُلٌ إِلَى الْبَرَاءِ، فَقَالَ: أَكُثُمُ وَلَيْتُمْ يَوْمَ
حُنَيْنٍ؟ يَا أَبَا عُمَارَةَ! فَقَالَ: أَشْهَدُ عَلَى نَبِيِّ
اللَّهِ ﷺ أَنَّهُ مَا وَلَّى، وَلَكِنَّهُ انْطَلَقَ أَخْفَاءَ مِنَ
النَّاسِ، وَخَسِرَ إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ،
وَهُمْ قَوْمٌ رَمَاءٌ، فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلِ،
كَأَنَّهَا رَجُلٌ مِنْ جَرَادٍ، فَانْكَشَفُوا، فَأَقْبَلَ
الْقَوْمُ إِلَى رَسُولِ اللَّهِ ﷺ، وَأَبُو سُفْيَانَ بْنُ
الْحَارِثِ يَقُودُ بِهِ بَعْلَتَهُ، فَتَزَلَّ، وَدَعَا،
وَاسْتَنْصَرَ، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبُ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ
اللَّهُمَّ نَزِّلْ نَصْرَكَ».

قَالَ الْبَرَاءُ: كُنَّا، وَاللَّهِ! إِذَا احْمَرَّ
الْبَاسُ نَتَّقِي بِهِ، وَإِنَّ الشُّجَاعَ مِنَّا لِلَّذِي
يُحَازِي بِهِ، يَعْنِي النَّبِيَّ ﷺ.

[٤٦١٧] ٨٠ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ
الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

leave the Messenger of Allāh ﷺ on the day of (of the battle of) Ḥunain? Al-Barā' said: The Messenger of Allāh ﷺ did not flee. At that time Hawâzin were archers, and when we attacked them they retreated, and we fell upon the booty, but then they came towards us with their arrows. And I saw the Messenger of Allāh ﷺ on his white mule, and Abû Sufyân bin Al-Ḥârith was holding the reins, and he (the Prophet ﷺ) was saying:

"I am the Prophet and no doubt
I am the son of 'Abdul-Muṭṭalib."

[4618] (...) Abû Ishâq narrated that a man said to Al-Barâ': O Abû 'Umârah... and he narrated the same *Ḥadīth* (as no. 4616), but it was less complete than their *Ḥadīth*.

[4619] 81 - (1777) Iyâs bin Salamah, who was the son of Al-Akwa', said: My father told me: We fought alongside the Messenger of Allāh ﷺ at Ḥunain. When we faced the enemy, I advanced and climbed a hillock, and a man of the enemy

حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ، وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: هَلْ فَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ الْبَرَاءُ: وَلَكِنْ رَسُولُ اللَّهِ ﷺ لَمْ يَفِرَّ، وَكَانَتْ هَوَازِنُ يَوْمئِذٍ رُمَاةً، وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمْ انْكَشَفُوا، فَأَكْبَيْنَا عَلَى الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسَّهَامِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى بَعْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبَ»

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

[٤٦١٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ خَلَادٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَقَ عَنِ الْبَرَاءِ قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ! فَذَكَرَ الْحَدِيثَ وَهُوَ أَقْلٌ مِنْ حَدِيثِهِمْ، وَهَؤُلَاءِ أَنْتُمْ حَدِيثًا.

[٤٦١٩] ٨١ - (١٧٧٧) وَحَدَّثَنَا زُهَيْرُ

ابْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَقْفِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ هُوَ ابْنُ الْأَكْوَعِ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، فَلَمَّا

turned towards me, so I shot him with an arrow, but he ducked and I did not realize what he had done. Then I looked at the people, who had appeared from another hillock, and they met, they and the Companions of the Prophet ﷺ. The Companions of the Prophet ﷺ turned back and I began to retreat. I was wearing two garments, one around my waist and the other on my shoulders. My *Izâr* became loose, so I was holding on to both of them. I passed by the Messenger of Allâh ﷺ when I was running away, and he was on his white mule. The Messenger of Allâh ﷺ said: "The son of Al-Akwa' has come back in fear." When they gathered around the Messenger of Allâh ﷺ, he dismounted and picked up a handful of dust from the ground, then he threw it in the direction of (the enemy) and said: "May their faces be deformed." There was not one man among them whom Allâh had created, but his face was filled with dust from that handful, and they turned and fled. Thus Allâh defeated them, and the Messenger of Allâh ﷺ divided their booty among the Muslims.

Chapter 29. The Battle Of Aṭ-Tâ'if

[4620] 82 - (1778) It was narrated from Abûl-'Abbâs, the blind poet, that 'Abdullâh bin

وَاجَهَنَا الْعَدُوَّ تَقَدَّمْتُ، فَأَغْلُو نَيْبَهُ،
فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُوِّ، فَأَرَمِيهِ بِسَهْمٍ،
فَتَوَارَى عَنِّي، فَمَا دَرَيْتُ مَا صَنَعَ، وَنَظَرْتُ
إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ نَيْبِهِ
أُخْرَى، فَالْتَقَوْا، هُمْ وَصَحَابَةُ النَّبِيِّ ﷺ،
فَوَلَّى صَحَابَةُ النَّبِيِّ ﷺ، وَأَرْجَعُ مُنْهَرِمًا،
وَعَلَى بُرْدَتَانِ، مُتَرِّرًا بِإِحْدَاهُمَا، مُرْتَدِّيًا
بِالْأُخْرَى، فَاسْتَطَلَقَ إِزَارِي، فَجَمَعْتُهُمَا
جَمِيعًا وَمَرَرْتُ، عَلَى رَسُولِ اللَّهِ ﷺ،
مُنْهَرِمًا وَهُوَ عَلَى بَعْلَتِهِ الشَّهْبَاءِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَجَعَ ابْنُ الْأَكْوَعِ
فِرْعَاءً» فَلَمَّا غَشَوْا رَسُولَ اللَّهِ ﷺ نَزَلَ عَنِ
الْبَغْلَةِ، ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ
الْأَرْضِ، ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ، فَقَالَ:
«شَاهَتِ الْوُجُوهُ» فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا
إِلَّا مَلَأَ عَيْنِيهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ، فَوَلَّوْا
مُدْبِرِينَ، فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ،
وَقَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَهُمْ بَيْنَ
الْمُسْلِمِينَ.

(المعجم ٢٩) - (بَابُ غَزْوَةِ الطَّائِفِ)

(التحفة ٣١)

[٤٦٢٠] ٨٢ - (١٧٧٨) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ وَابْنُ

‘Amr said: The Messenger of Allâh ﷺ besieged the people of Aṭ-Ṭâ’if, but he did not attain any victory over them. He said: “We will return, if Allâh wills.” His Companions said: Are we going back without having conquered it? The Messenger of Allâh ﷺ said to them: “We will attack in the morning.” So they attacked it the following morning, and many of them were wounded. The Messenger of Allâh ﷺ said to them: “We will depart in the morning.” He said: That pleased them, and the Messenger of Allâh ﷺ smiled.

نُمِرَ، جَمِيعًا عَنْ سُفْيَانَ قَالَ زُهَيْرٌ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ
أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرِو قَالَ: حَاصَرَ رَسُولُ
اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَلَمْ يَنْلُ مِنْهُمْ
شَيْئًا، فَقَالَ: «إِنَّا قَافِلُونَ، إِنْ شَاءَ اللَّهُ»
قَالَ أَصْحَابُهُ: نَرْجِعُ وَلَمْ نَفْتَحْهُ؟ فَقَالَ
لَهُمْ رَسُولُ اللَّهِ ﷺ: «اغْدُوا عَلَى
الْإِقْتَالِ» فَعَدُّوا عَلَيْهِ فَأَصَابَهُمْ جِرَاحٌ،
فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ
غَدًا» قَالَ: فَأَعَجَبَهُمْ ذَلِكَ، فَضَحِكَ
رَسُولُ اللَّهِ ﷺ.

Chapter 30. The Battle Of Badr

(المعجم ٣٠) - (بَابُ غَزْوَةِ بَدْر)

(التحفة ٣٢)

[4621] 83 - (1779) It was narrated from Anas that the Messenger of Allâh ﷺ consulted (his Companions) when news reached him that Abû Sufyân was advancing. Abû Bakr spoke, but he paid him no heed, then ‘Umar spoke but he paid him no heed. Then Sa’d bin ‘Ubâdah stood up and said: Do you want us to speak, O Messenger of Allâh? By the One in Whose Hand is my soul, if you tell us to plunge our horses into the sea, we will do so, and if you tell us to make our horses go as far as Bark Al-Ghimâd, we will

[٤٦٢١] ٨٣ - (١٧٧٩) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا
حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ شَاوَرَ، حِينَ بَلَغَهُ إِقْبَالُ
أَبِي سُفْيَانَ، قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ
فَأَعْرَضَ عَنْهُ، ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ
عَنْهُ، فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: إِيَّاَنَا
تُرِيدُ؟ يَا رَسُولَ اللَّهِ! وَالَّذِي نَفْسِي بِيَدِهِ!
لَوْ أَمَرْتَنَا أَنْ نُخِضَّهَا الْبَحْرَ لَأَخْضَّانَهَا،
وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ

do so. The Messenger of Allāh ﷺ encouraged the people, then they set out, and camped in Badr. Soon the water carriers of Quraish arrived, among whom was a black slave belonging to Banû Al-Hajjāj. They caught him, and the Companions of the Messenger of Allāh ﷺ questioned him about Abû Sufyân and his Companions, but he said: I do not know about Abû Sufyân, but Abû Jahl, 'Utbah, Shaibah and Umayyah bin Khalaf are there. When he said that, they beat him, and he said: Yes, I will tell you about Abû Sufyân. But when they stopped beating him and they questioned him, he said: I do not know about Abû Sufyân, but Abû Jahl, 'Utbah, Shaibah and Umayyah bin Khalaf are among the people. When he said that again, they beat him again. The Messenger of Allāh ﷺ was standing and praying, but when he saw that he stopped, and said: "By the One in Whose Hand is my soul, you beat him when he tells you the truth and you stop when he lies to you."

And the Messenger of Allāh ﷺ said: "This is the place where so-and-so will fall," placing his hand on the ground here and there. And none of them fell anywhere but in the places where the Messenger of Allāh ﷺ had put his hand on the ground.

الْغِمَادِ لَفَعَلْنَا، قَالَ: فَندَبَ رَسُولُ
الله ﷺ النَّاسَ، فَانْطَلَقُوا حَتَّى نَزَلُوا
بَدْرًا، وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ،
وَفِيهِمْ غُلَامٌ أَسْوَدُ لِبْنِي الْحَجَّاجِ،
فَأَخَذُوهُ، فَكَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ
يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ؟
فَيَقُولُ: مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ، وَلَكِنْ
هَذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ
خَلْفٍ، فَإِذَا قَالَ ذَلِكَ، ضَرَبُوهُ، فَقَالَ:
نَعَمْ، أَنَا أَخْبَرْتُكُمْ، هَذَا أَبُو سُفْيَانَ، فَإِذَا
تَرَكَوهُ فَسَأَلُوهُ فَقَالَ: مَا لِي بِأَبِي سُفْيَانَ
عِلْمٌ، وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ
وَأُمَيَّةُ ابْنُ خَلْفٍ فِي النَّاسِ، فَإِذَا قَالَ
هَذَا أَيْضًا ضَرَبُوهُ، وَرَسُولُ اللهِ ﷺ قَائِمٌ
يُصَلِّي، فَلَمَّا رَأَى ذَلِكَ انْصَرَفَ، وَقَالَ:
«وَالَّذِي نَفْسِي بِيَدِهِ لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ،
وَتَتْرَكُوهُ إِذَا كَذَبَكُمْ».

قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «هَذَا
مَضْرَعُ فُلَانٍ» وَيَضَعُ يَدَهُ عَلَى الْأَرْضِ،
هَهُنَا وَهَهُنَا، قَالَ: فَمَا مَاطَ أَحَدُهُمْ،
عَنْ مَوْضِعِ يَدِ رَسُولِ اللهِ ﷺ.

Chapter 31. The Conquest Of Makkah

[4622] 84 - (1780) It was narrated that Abû Hurairah said: Some delegations came to Mu'âwiyah. (The sub-narrator said:) That was during Ramadân, and we used to make food for one another. Abû Hurairah was one of those who frequently invited us to his place. I said: Should I not make some food and invite them to my place? So I ordered that food be prepared, then I met Abû Hurairah in the afternoon and said: The invitation is at my place tonight. He said: Have you beaten me to it? I said: Yes, and I have invited them. Abû Hurairah said: Shall I not tell you one of your *Aḥadīth*, O *Anṣār*? Then he mentioned the conquest of Makkah and said: The Messenger of Allāh ﷺ came to Makkah, and he appointed Az-Zubair in charge of one flank of the army and Khâlid in charge of the other, and he appointed Abû 'Ubaidah in charge of the troops that had no armour. They seized the bottom of the valley, and the Messenger of Allāh ﷺ was in the midst of a large troop. He looked and saw me, and he said: "O Abû Hurairah!" I said: Here I am, O Messenger of Allāh. He said: "Do not let anyone come to me but the *Anṣār*."

(المعجم ٣١) - (بَابُ فَتْحِ مَكَّةَ)

(التحفة ٣٣)

[٤٦٢٢] ٨٤ - (١٧٨٠) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَقَدَّتْ وَفُودٌ إِلَى مُعَاوِيَةَ، وَذَلِكَ فِي رَمَضَانَ، فَكَانَ يَصْنَعُ بَعْضُنَا لِبَعْضٍ الطَّعَامَ، وَكَانَ أَبُو هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ، فَقُلْتُ: أَلَا أَصْنَعُ طَعَامًا فَأَدْعُوهُمْ إِلَى رَحْلِي؟ فَأَمَرْتُ بِطَّعَامٍ يُصْنَعُ، ثُمَّ لَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ، فَقُلْتُ: الدَّعْوَةُ عِنْدِي اللَّيْلَةَ، فَقَالَ: سَبَقْتَنِي؟ قُلْتُ: نَعَمْ، فَدَعَوْتُهُمْ، فَقَالَ أَبُو هُرَيْرَةَ: أَلَا أُغْلِمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ الْأَنْصَارِ؟! ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَدِمَ مَكَّةَ، فَبَعَثَ الزُّبَيْرَ عَلَى إِحْدَى الْمُجَنَّبَتَيْنِ، وَبَعَثَ خَالِدًا عَلَى الْمُجَنَّبَةِ الْأُخْرَى، وَبَعَثَ أَبَا عُبَيْدَةَ عَلَى الْحُسْرِ، فَأَخَذُوا بَطْنَ الْوَادِي، وَرَسُولُ اللَّهِ ﷺ فِي كَتِيبَةٍ، قَالَ: فَتَطَّرَ فَرَانِي، فَقَالَ «أَبُو هُرَيْرَةَ!» قُلْتُ: لَيْتَ، يَا رَسُولَ اللَّهِ! فَقَالَ: «لَا يَأْتِينِي إِلَّا أَنْصَارِي».

Someone other than Shaybân added: He (ﷺ) said: "Call the *Anṣâr* to me," and they gathered around him. *Quraish* gathered together their followers from various tribes, and said: Let us send these people forward, and if any of them gets anything, we will be with them, but if anything happens to them, we will give what we are asked for. The Messenger of Allâh ﷺ said: "Look at the followers of *Quraish*," then he gestured with his hands, one on top of the other. Then he said: "Until you meet me at Aṣ-Ṣafa." So we set out, and not one of us wanted to kill a particular person but he killed him, and not one among them could offer any resistance. Abû Sufyân came and said: O Messenger of Allâh, shedding the blood of *Quraish* has become permissible; there will be no more *Quraish* after today. Then he (ﷺ) said: "Whoever enters the house of Abû Sufyân will be safe." The *Anṣâr* said to one another: The man has been overtaken by love for his city and compassion towards his kinsmen. Abû Hurairah said: The Revelation came upon him, and when the Revelation came, it was obvious to us, and no one could raise his eyes to the Messenger of Allâh ﷺ until the Revelation ceased. When the Revelation ceased, the Messenger of Allâh

زَادَ غَيْرُ شَيْبَانَ: فَقَالَ: «اهْتِفْ لِي بِالْأَنْصَارِ» قَالَ: فَأَطَاعُوا بِهِ، وَوَيْسَتْ قُرَيْشٌ أَوْبَاشًا لَهَا وَاتِّبَاعًا، فَقَالُوا: نُقَدِّمُ هَؤُلَاءِ، فَإِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعَهُمْ، وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَوْنَ إِلَى أَوْبَاشِ قُرَيْشٍ وَاتِّبَاعِهِمْ» ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ قَالَ: «حَتَّى تُؤَافِقُونِي بِالصَّفَا» قَالَ: فَأَنْطَلَقْنَا، فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلَّا قَتَلَهُ، وَمَا أَحَدٌ مِنْهُمْ يُوجِّهُ إِلَيْنَا شَيْئًا، قَالَ: فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ أُبَيِّحُ خَضِرَاءَ قُرَيْشٍ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ، ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ» فَقَالَتِ الْأَنْصَارُ، بَعْضُهُمْ لِبَعْضٍ: أَمَّا الرَّجُلُ فَأَدْرَكْتَهُ رَغْبَةً فِي قَرِيْبَتِهِ، وَرَافَةً بِعَشِيرَتِهِ، قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ، وَكَانَ إِذَا جَاءَ الْوَحْيُ لَا يَخْفَى عَلَيْنَا، فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّى يَنْقُضِيَ الْوَحْيُ، فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ» قَالُوا: لَبَّيْكَ، يَا رَسُولَ اللَّهِ! قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَأَدْرَكْتَهُ رَغْبَةً فِي قَرِيْبَتِهِ؟» قَالُوا: قَدْ كَانَ ذَاكَ،

ﷺ said: "O *Anṣâr*." They said: Here we are, O Messenger of Allâh. He said: "Did you say: The man has been overtaken with love for his city?" They said: That is so. He said: "No. I am the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you. I will live with you and I will die with you." They came to him weeping and said: By Allâh, we only said what we said out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: "Allâh and His Messenger affirm your sincerity and accept your apology." Then the people went to the house of Abû Sufyân, and the people locked their doors. The Messenger of Allâh ﷺ came to the Black Stone and touched it, then he circumambulated the House. Then he came to an idol that was beside the House, that they used to worship. The Messenger of Allâh ﷺ had a bow in his hand, and he took hold of the end of the bow, and when he came to the idol he poked it in the eyes and said: "Truth (i.e., Islamic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished" [*Al-Isrâ*' 17:81]. When he had completed his *Tawâf* he went to Aṣ-Ṣafa and climbed up it, until he could see the House, and he raised his hands and started to praise

قَالَ: «كَلَّا، إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، وَالْمَحْيَا مَحْيَاكُمْ، وَالْمَمَاتُ مَمَاتُكُمْ»، فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ: وَاللَّهِ! مَا قُلْنَا الَّذِي قُلْنَا إِلَّا الضَّنَّ بِاللَّهِ وَبِرَسُولِهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِيكُمْ وَيَعْدِرَانِيكُمْ» قَالَ: فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي سُفْيَانَ، وَأَغْلَقَ النَّاسُ أَبْوَابَهُمْ، قَالَ: وَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى أَقْبَلَ إِلَى الْحَجَرِ، فَاسْتَلَمَهُ، ثُمَّ طَافَ بِالْبَيْتِ، قَالَ: فَاتَى عَلَى صَنْمِهِ إِلَى جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ، قَالَ: وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ، وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ، فَلَمَّا أَتَى عَلَى الصَّنَمِ جَعَلَ يَطْعُنُ فِي عَيْنِهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ»، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلَا عَلَيْهِ، حَتَّى نَظَرَ إِلَى الْبَيْتِ، وَرَفَعَ يَدَيْهِ، فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو مَا شَاءَ أَنْ يَدْعُو.

Allâh and supplicate him as He willed he should supplicate.

[4623] 85 - (...) Sulaimân bin Al-Mughîrah narrated it with this chain (a similar *Hadîth* as no. 4622) and added: Then he gestured with his hands, one on top of the other: "Mow them down." And he said in the *Hadîth*: They (i.e., the *Ansâr*) said: We said that, O Messenger of Allâh. He said: "What is my name then? Verily I am the slave of Allâh and His Messenger."

[٤٦٢٣] ٨٥- (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهَذَا الْإِسْنَادِ، وَرَأَدَ فِي الْحَدِيثِ: ثُمَّ قَالَ يَدَيْهِ، إِحْدَاهُمَا عَلَى الْأُخْرَى: «احْصُدُوهُمْ حَصْدًا»، وَقَالَ فِي الْحَدِيثِ: قَالُوا: قُلْنَا: ذَاكَ يَا رَسُولَ اللَّهِ! قَالَ: «فَمَا اسْمِي إِذَا؟ كَلَّا إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ».

[4624] 86 - (...) It was narrated that ‘Abdullâh bin Rabâh said: We came to Mu‘âwiyah bin Abî Sufyân, and Abû Hurairah was among us. Each man among us used to make food one day for his companions, and it was my turn. I said: O Abû Hurairah, today is my day.. They came to the place, but the food was not yet ready. I said: O Abû Hurairah, why don't you narrate to us something from the Messenger of Allâh ﷺ until our food is ready? He said: We were with the Messenger of Allâh ﷺ on the day of the conquest (of Makkah). He (ﷺ) put Khâlîd bin Al-Walîd in charge of the right flank and Az-Zubair on the left, and he put Abû ‘Ubaidah in charge of the foot soldiers who (were to advance to) the bottom of the valley. Then he said: "O

[٤٦٢٤] ٨٦- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ عَبْدِ اللَّهِ ابْنِ رِبَاحٍ قَالَ: وَفَدْنَا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، وَفِينَا أَبُو هُرَيْرَةَ، فَكَانَ كُلُّ رَجُلٍ مِمَّا يَصْنَعُ طَعَامًا يَوْمًا لِأَصْحَابِهِ، فَكَانَتْ نَوْبَتِي، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ الْيَوْمَ يَوْمِي، فَجَاؤَا إِلَى الْمَنْزِلِ، وَلَمْ يُدْرِكْ طَعَامُنَا، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللَّهِ ﷺ حَتَّى يُدْرِكَ طَعَامُنَا، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَجَعَلَ خَالِدُ بْنُ الْوَلِيدِ عَلَى الْمُجَنَّبَةِ الْيُمْنَى، وَجَعَلَ الزُّبَيْرُ عَلَى الْمُجَنَّبَةِ الْيُسْرَى، وَجَعَلَ أَبَا عُبَيْدَةَ عَلَى الْبَيْذَفَةِ وَبَطْنِ الْوَادِي، فَقَالَ: «يَا

Abû Hurairah, call the *Anṣâr* for me.” So I called them and they came rushing. He said: “O *Anṣâr*, do you see the followers of Quraish?” They said: Yes. He said: “Look, when you meet them tomorrow, mow them down,” and he gestured with his hand, placing his right hand on top of his left. And he said: “Meet us at Aṣ-Ṣafa.” And any of them whom they saw was killed. The Messenger of Allāh ﷺ climbed up Aṣ-Ṣafa, and the *Anṣâr* came and surrounded Aṣ-Ṣafa. Abû Sufyân came and said: O Messenger of Allāh, Quraish have perished; there will be no more Quraish after this day. Abû Sufyân said: The Messenger of Allāh ﷺ said: “Whoever enters the house of Abû Sufyân will be safe. Whoever throws down his arms will be safe. Whoever locks his door will be safe.” The *Anṣâr* said: The man has been overtaken by compassion for his tribe and love for his city. The Revelation came down to the Messenger of Allāh ﷺ and he said: “You said: The man has been overtaken by compassion for his tribe and love for his city. So what is my name then? (and he said it) - three times - I am Muḥammad, the slave of Allāh and His Messenger. I emigrated for the sake of Allāh and to you, and I will live with you and die with you.” They said: By Allāh,

أَبَا هُرَيْرَةَ! ادْعُ لِي الْأَنْصَارَ فَدَعَوْهُمْ فَجَاؤا يُهْرُولُونَ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ، هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ؟» قَالُوا: نَعَمْ، قَالَ: «انْظُرُوا، إِذَا لَقِيتُمُوهُمْ غَدًا أَنْ تَحْصِدُوهُمْ حَصْدًا» وَأَخْفَى بِيَدِهِ، وَوَضَعَ يَمِينَهُ عَلَى شِمَالِهِ، وَقَالَ: «مَوْعِدُكُمُ الصَّفَا» قَالَ: فَمَا أَشْرَفَ يَوْمِنِذْ لَهُمْ أَحَدٌ إِلَّا أَنَا مُوهُ، قَالَ: وَصَعِدَ رَسُولُ اللَّهِ ﷺ الصَّفَا، وَجَاءَتِ الْأَنْصَارُ، فَاطَافُوا بِالصَّفَا، فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ! أُبِيدَتْ خَضِرَاءُ قُرَيْشٍ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ، [قَالَ أَبُو سُفْيَانَ]: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ»، فَقَالَتِ الْأَنْصَارُ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَافَةٌ بِعَشِيرَتِهِ، وَرَغْبَةٌ فِي قَرَبَتِهِ، وَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَافَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرَبَتِهِ، أَلَا فَمَا اسْمِي إِذَا!؟» - ثَلَاثَ مَرَّاتٍ - أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ، قَالُوا: وَاللَّهِ! مَا قُلْنَا إِلَّا ضِيئًا بِاللَّهِ

we only said that out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: "Allâh and His Messenger affirm your sincerity and accept your apology."

Chapter 32. Removal Of Idols From Around The Ka'bah

[4625] 87 - (1781) It was narrated that 'Abdullâh said: The Prophet ﷺ entered Makkah, and around the Ka'bah there were three hundred and sixty idols. He started poking them with a stick that was in his hand, saying: "Truth (i.e. Islamic Monotheism or this Qur'ân or Jihâd against polytheists) has come and *Bâtîl* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bâtîl* is ever bound to vanish" [*Al-Isrâ*' 17:81] and "*Al-Haqq* (the truth, i.e. the Qur'ân and Allâh's Revelation) has come, and *Al-Bâtîl* [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)" [*Sabâ*' 34:49]. Ibn 'Umar added: On the day of the conquest.

[4626] (...) It was narrated from Ibn Abî Najîh with this chain (a *Hadîth* similar to no. 4625), up to the word *Zahûqan*' (bound to vanish), and he did not mention the other Verse.

وَرَسُولِهِ ﷺ، قَالَ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِيكُمْ وَيَعْدِرَانِيكُمْ».

(المعجم ٣٢) - (بَابُ إِزَالَةِ الْأَصْنَامِ)

من حول الكعبة) (التحفة ٣٤)

[٤٦٢٥] ٨٧ - (١٧٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَابْنُ أَبِي عَمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نُصْبًا، فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١]. ﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩] زَادَ ابْنُ أَبِي عَمَرَ: يَوْمَ الْفَتْحِ.

[٤٦٢٦] (...) وَحَدَّثَنَا هَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ ابْنِ أَبِي نَجِيحٍ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: ﴿زَهُوقًا﴾، وَلَمْ يَذْكُرِ الْآيَةَ الْأُخْرَى، وَقَالَ: - بَدَلَ نُصْبًا - صَنَمًا.

Chapter 33. No Man Of Quraish Is To Be Captured Then Killed After The Conquest

[4627] 88 - (1782) It was narrated that Ash-Sha'bî said: 'Abdullâh bin Mutî' narrated to me that his father said: I heard the Prophet ﷺ say on the day of the conquest of Makkah: "No man of Quraish is to be captured then killed after this day, until the Day of Resurrection."

[4628] 89 - (...) Zakariya narrated it with this chain (a *Hadîth* similar to no. 4627) and added: None of the rebellious men of Quraish became Muslim except Mutî'. His name was Al-'Âsî (meaning disobedient) but the Messenger of Allâh ﷺ named him Mutî' (meaning obedient).

Chapter 34. The Truce Of Al-Hudaibiyah

[4629] 90 - (1783) Al-Barâ' bin 'Azîb said: 'Alî bin Abî Tâlib wrote down the truce between the Prophet ﷺ and the idolaters on the day of Al-Hudaibiyah. He wrote: "This is what has been agreed by Muḥammad the Messenger of Allâh." They (the *Kuffâr* of Makkah) said: Do not write, the Messenger of Allâh ﷺ, for if we knew that you were the Messenger of Allâh we would not

(المعجم ٣٣) - (بَابُ لَا يَقْتُلُ قُرَشِيٌّ صَبْرًا بَعْدَ الْفَتْحِ) (التحفة ٣٥)

[٤٦٢٧] ٨٨ - (١٧٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَوَكَيْعٌ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ: «لَا يَقْتُلُ قُرَشِيٌّ صَبْرًا بَعْدَ هَذَا الْيَوْمِ، إِلَى يَوْمِ الْقِيَامَةِ».

[٤٦٢٨] ٨٩ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّا بِهَذَا الْإِسْنَادِ، وَزَادَ: قَالَ: وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عَصَاةِ قُرَيْشٍ، غَيْرَ مُطِيعٍ، كَانَ اسْمُهُ الْعَاصِي، فَسَمَاهُ رَسُولُ اللَّهِ ﷺ مُطِيعًا.

(المعجم ٣٤) - (بَابُ صَلَاحِ الْحُدُوبِيَّةِ) (التحفة ٣٦)

[٤٦٢٩] ٩٠ - (١٧٨٣) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْمُشْرِكِينَ يَوْمَ الْحُدُوبِيَّةِ، فَكَتَبَ: «هَذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالُوا:

have fought you. The Prophet ﷺ said to ‘Alī: “Erase it.” He said: I am not the one who will erase it. So the Prophet ﷺ erased it with his hand. And among the things that they stipulated was that they (the Muslims) would enter Makkah and stay there for three days, and they would not enter with weapons, except weapons that were wrapped (in leather bags made for that purpose).

[4630] 91 - (...) It was narrated that Abū Ishâq said: I heard Al-Barâ’ bin ‘Āzib say: When the Messenger of Allāh ﷺ made a treaty with the people of Al-Hudaibiyah, ‘Alī wrote down the treaty between them. He wrote “Muḥammad the Messenger of Allāh”... then he mentioned a *Hadīth* like that of Mu‘ādh (no. 4629), except that he did not say in his *Hadīth*: “This is what has been agreed.”

[4631] 92 - (...) It was narrated that Al-Barâ’ said: When the Prophet ﷺ was prevented from reaching the Ka’bah, the people of Makkah made a treaty with him stating that he could enter (Makkah) and stay there for three days, and that he could enter it with his weapons

لَا تَكْتُبُ: رَسُولُ اللَّهِ ﷺ، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ ﷺ لَمْ نَقَاتِلَكَ، فَقَالَ النَّبِيُّ ﷺ لِعَلِيِّ «أَمْحُهُ» فَقَالَ: مَا أَنَا بِالَّذِي أَمْحَاهُ، فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ، قَالَ: وَكَانَ فِيمَا اشْتَرَطُوا، أَنْ يَدْخُلُوا مَكَّةَ فَيَقِيمُوا بِهَا ثَلَاثًا، وَلَا يَدْخُلُهَا بِسِلَاحٍ، إِلَّا جُلْبَانَ السِّلَاحِ.

قُلْتُ لِأَبِي إِسْحَقَ: وَمَا جُلْبَانُ السِّلَاحِ؟ قَالَ: الْقِرَابُ وَمَا فِيهِ.

[٤٦٣٠] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَّةِ: كَتَبَ عَلِيُّ كِتَابًا بَيْنَهُمْ، قَالَ: فَكَتَبَ: «مُحَمَّدٌ رَسُولُ اللَّهِ»، ثُمَّ ذَكَرَ بَنَحُو حَدِيثَ مُعَاذٍ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِي الْحَدِيثِ: «هَذَا مَا كَاتَبَ عَلَيْهِ».

[٤٦٣١] ٩٢ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ الْمِصْصِيُّ جَمِيعًا عَنْ عَيْسَى بْنِ يُونُسَ: - وَاللَّفْظُ لِإِسْحَقَ -، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَاءُ عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا أُحْصِرَ النَّبِيُّ ﷺ عِنْدَ

wrapped (in leather bags made for that purpose), meaning the sword and its sheath; he could not take away with him any of its inhabitants and he could not prevent any of those who were with him if they wanted to stay there. He said to ‘Alī: “Write down the terms between us: In the Name of Allāh, the Most Gracious, the Most Merciful. This is what has been agreed by Muḥammad the Messenger of Allāh.” The *Mushrikūn* said to him: If we knew that you were the Messenger of Allāh we would have followed you. Rather write: Muḥammad bin ‘Abdullāh. So he told ‘Alī to erase it, but ‘Alī said: No, by Allāh, I will not erase it. The Messenger of Allāh ﷺ said: “Show me where it is.” So he showed him where it was and he erased it, and he wrote: “bin ‘Abdullāh.” He stayed there for three days, then on the third day they said to ‘Alī: This is the last day stipulated for your companion. Tell him to leave. So he told him about that and he said: “Yes,” and left.

Ibn Janāb said in his narration, instead of ‘we would have followed you,’ ‘we would have sworn allegiance to you.’

[4632] 93 - (1784) It was narrated from Anas that Quraish made a treaty with the Prophet ﷺ, and among them was Suhail bin ‘Amr. The Prophet ﷺ said to

الْأَيْبِ، صَالَحَهُ أَهْلُ مَكَّةَ عَلَى أَنْ يَدْخُلَهَا فَيَقِيمَ بِهَا ثَلَاثًا، وَلَا يَدْخُلَهَا إِلَّا بِجُلْبَانِ السِّلَاحِ، السِّيفِ وَفِرَافِهِ. وَلَا يَخْرُجَ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا، وَلَا يَمْنَعُ أَحَدًا يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ، قَالَ لِعَلِيِّ: «اكتُبِ الشَّرْطَ بَيْنَنَا، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ تَابَعْنَاكَ، وَلَكِنْ اكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا، فَقَالَ عَلِيُّ: لَا، وَاللَّهِ! لَا أَمْحَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِي مَكَانَهَا» فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا، وَكَتَبَ «ابْنُ عَبْدِ اللَّهِ» فَأَقَامَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمُ الثَّلَاثُ قَالُوا لِعَلِيِّ: هَذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ، فَأَمَرَهُ فَلْيَخْرُجْ، فَأَخْبَرَهُ بِذَلِكَ، فَقَالَ: «نَعَمْ» فَخَرَجَ.

وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ: - مَكَانَ تَابَعْنَاكَ - بَايَعْنَاكَ.

[٤٦٣٢] ٩٣ - (١٧٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ

‘Alî: “Write: In the Name of Allâh, the Most Gracious, the Most Merciful.” Suhail said: As for in the Name of Allâh, we do not know what ‘In the Name of Allâh, the Most Gracious, the Most Merciful is.’ Rather write what we know: *Bismika Allâhumma* (In Your Name O Allâh). He said: “Write: From Muḥammad the Messenger of Allâh.” They said: If we knew that you were the Messenger of Allâh, we would have followed you. Rather write your name and the name of your father. So the Prophet ﷺ said: “Write: from Muḥammad bin ‘Abdullâh.” And they stipulated to the Prophet ﷺ: Whoever comes (to us) from you, we will not return him to you, but whoever comes to you from among us, you will send him back to us. They said: O Messenger of Allâh, should we write this? He said: Yes. Whoever among us goes to them, may Allâh keep him away, and whoever comes to us from them, Allâh will grant him a way out.”

[4633] 94 - (1785) It was narrated that Abû Wâ’il said: Sahl bin Ḥunayf stood up on the day of (the battle of) Siffin and said: O people, blame yourselves, for we were with the Messenger of Allâh ﷺ on the Day of Al-Ḥudaibiyah, and if we had seen fit to fight, we would have fought. That was in reference to the

قُرَيْشًا صَالَحُوا النَّبِيَّ ﷺ، فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو، فَقَالَ النَّبِيُّ ﷺ لِعَلِيِّ: «اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»، قَالَ سُهَيْلُ: أَمَّا بِاسْمِ اللَّهِ، فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَلَكِنْ اَكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ، فَقَالَ: «اَكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ» ﷺ قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَاتَّبَعْنَاكَ، وَلَكِنْ اَكْتُبْ اسْمَكَ وَاسْمَ أَبِيكَ، فَقَالَ النَّبِيُّ ﷺ: «اَكْتُبْ مِنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ» فَاشْتَرَطُوا عَلَى النَّبِيِّ ﷺ أَنْ مَنْ جَاءَ مِنْكُمْ لَمْ نَزِدْهُ عَلَيْكُمْ، وَمَنْ جَاءَكُمْ مِنَّا رَدَدْنَاهُ عَلَيْنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَتَكْتُبُ هَذَا؟ قَالَ: «نَعَمْ، إِنَّهُ مِنْ ذَهَبٍ مِنَّا إِلَيْهِمْ، فَأَبْعَدَهُ اللَّهُ، وَمَنْ جَاءَنَا مِنْهُمْ، سَيَجْعَلُ اللَّهُ لَهُ فَرْجًا وَمَخْرَجًا».

[٤٦٣٣] ٩٤ - (١٧٨٥) حَدَّثَنَا أَبُو

بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ - : حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ سَيَّاهٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ قَالَ: قَامَ سُهَيْلُ بْنُ حَتِيفٍ يَوْمَ

truce that was made between the Messenger of Allāh ﷺ and the idolaters. ‘Umar bin Al-Khaṭṭāb came and approached the Messenger of Allāh ﷺ, and said: O Messenger of Allāh, are we not following truth whilst they are following falsehood? He said: “Of course.” He said: Are not our slain in Paradise whilst their slain are in Hell? He said: “Of course.” He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allāh has not decided the issue between us and them? He said: “O son of Al-Khaṭṭāb, I am the Messenger of Allāh ﷺ and Allāh will never forsake me.” ‘Umar went away, but he could not bear his feelings of anger. He went to Abû Bakr and said: O Abû Bakr, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allāh has not decided the issue between us and them? He said: O son of Al-Khaṭṭāb, he is the Messenger of Allāh and Allāh will never forsake him. Then Qur’ān was revealed to the Messenger of Allāh ﷺ, speaking of victory, and he (ﷺ) sent for ‘Umar and recited it

صَفِينَ فَقَالَ: يَا أَيُّهَا النَّاسُ! اتَّهِمُوا أَنْفُسَكُمْ، لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ، وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا، وَذَلِكَ فِي الصُّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْمُشْرِكِينَ، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: «بَلَى» قَالَ: أَلَيْسَ قِتَالُنَا فِي الْجَنَّةِ وَقِتَالُهُمْ فِي النَّارِ؟ قَالَ: «بَلَى» قَالَ: فَنِعْمَ نُعْطِي الدِّيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا» قَالَ: فَانْطَلَقَ عُمَرُ فَلَمْ يَصِرْ مُعْظِظًا، فَأَتَى أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَى، قَالَ: أَلَيْسَ قِتَالُنَا فِي الْجَنَّةِ وَقِتَالُهُمْ فِي النَّارِ؟ قَالَ: بَلَى، قَالَ: فَعَلَامَ نُعْطِي الدِّيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ! إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا، قَالَ: فَتَرَلَّ الْقُرْآنَ عَلَى رَسُولِ اللَّهِ ﷺ بِالْفَتْحِ، فَأَرْسَلَ إِلَى عُمَرَ فَأَقْرَأَهُ إِيَّاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْ فَتَحَ هُوَ؟ قَالَ: «نَعَمْ» فَطَابَتْ نَفْسُهُ وَرَجَعَ.

to him. He said: O Messenger of Allāh, is it really a victory? He said: "Yes." Then he ('Umar) felt relieved and he went back.

[4634] 95 - (...) It was narrated that Shaqîq said: I heard Sahl bin Hunayf say at Siffin: O people, do not put too much faith in your own ideas, for by Allāh, I remember the day of Abû Jandal (i.e. Al-Hudaibiyah). If I could have gone against the command of the Messenger of Allāh ﷺ I would have done so. By Allāh, we have never put our swords on our shoulders for any purpose, but the fighting resulted in a situation we feel comfortable with, except in this affair of yours (i.e., the fighting between 'Alî and Mu'âwiyah, may Allāh be pleased with them).

[4635] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 4634), except that he said: For any purpose that could be difficult for us.

[4636] 96 - (...) It was narrated that Abû Wâ'il said: I heard Sahl bin Hunayf at Siffin saying: Do not rely on your own opinions with regard to matters of religion, for I remember the day of Abû Jandal (i.e. Al-Hudaibiyah). If I

[٤٦٣٤] ٩٥ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ بِصِفِّينَ: أَيُّهَا النَّاسُ! اتَّهَمُوا آرَاءَكُمْ، وَاللَّهِ! لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي اسْتَطَعْتُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ لَرَدَدْتُهُ، وَاللَّهِ! مَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرِ قَطٍّ، إِلَّا أَسْهَلَنَّا بِنَا إِلَى أَمْرِ نَعْرِفُهُ، إِلَّا أَمَرَكُمُ هَذَا. لَمْ يَذْكُرِ ابْنُ نُمَيْرٍ: إِلَى أَمْرِ قَطٍّ.

[٤٦٣٥] (...) -وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، جَمِيعًا عَنْ جَرِيرٍ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا وَكِيعٌ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: إِلَى أَمْرِ يُفْظَعُنَا.

[٤٦٣٦] ٩٦ - (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ بِصِفِّينَ يَقُولُ: اتَّهَمُوا

could have gone against the command of the Messenger of Allāh ﷺ (I would have done so). When we rely upon your opinion to solve a problem, another problem arises to take its place.

رَأَيْكُمْ عَلَى دِينِكُمْ، فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أُرَدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ، مَا سَدَدْنَا مِنْهُ فِي خُصْمٍ، إِلَّا أَنْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ.

[4637] 97 - (1786) It was narrated from Qatādah that Anas bin Mālik said: When the Verses “Verily, We have given you (O Muḥammad ﷺ) a manifest victory.

[٤٦٣٧] ٩٧ - (١٧٨٦) وَحَدَّثَنَا نَصْرُ

2. That Allāh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,

ابْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: لَمَّا نَزَلَتْ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ﴾ إِلَى قَوْلِهِ: ﴿فَوْزًا عَظِيمًا﴾

3. And that Allāh may help you with strong help.

[الفتح: ١-٥] مَرْجِعُهُ مِنَ الْحُدَيْبِيَّةِ وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ، وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَّةِ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success” [Al-Fath 48:1-5]

were revealed, on the way back from Al-Ḥudaibiyah, they were

overwhelmed with grief and distress. He (the Prophet ﷺ) had sacrificed his *Hady* (sacrificial animal) at Al-Ḥudaibiyah and he said: "There has been revealed to me a Verse that is dearer to me than the whole world."

[4638] (...) A *Ḥadīth* like that of Ibn Abī 'Arūbah (no. 4637) was narrated from Qatādah, from Anas.

[٤٦٣٨] (...) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، جَمِيعًا عَنْ قَتَادَةَ، عَنْ أَنَسٍ نَحْوَ حَدِيثِ ابْنِ أَبِي عُرْوَةَ.

Chapter 35. Upholding Covenants

(المعجم ٣٥) - (بَابُ الْوَفَاءِ بِالْعَهْدِ)

(التحفة ٣٧)

[4639] 98 - (1787) Ḥudhaifah bin Al-Yamān said: Nothing prevented me from being present at (the battle of) Badr except the fact that Abū Ḥusayl and I set out and were captured by the *Kuffār* of Quraish. They said: Are you looking for Muḥammad? We said: We are not looking for him; we are only headed towards Al-Madīnah. They took a covenant from us in the Name of Allāh that we would carry on to Al-Madīnah and not fight alongside him. We went to the Messenger

[٤٦٣٩] ٩٨ - (١٧٨٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ جُمَيْعٍ: حَدَّثَنَا أَبُو الطَّفِيلِ: حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ قَالَ: مَا مَنَعَنِي أَنْ أَشْهَدَ بَدْرًا إِلَّا أَنِّي خَرَجْتُ أَنَا وَأَبِي حُسَيْلٌ، قَالَ: فَأَخَذَنَا كُفَّارُ قُرَيْشٍ، قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا؟ فَقُلْنَا: مَا نُرِيدُهُ، مَا نُرِيدُ إِلَّا الْمَدِينَةَ، فَأَخَذُوا مِنَّا عَهْدَ اللَّهِ وَمِيثَاقَهُ

of Allāh ﷻ and told him about that, and he said: "Go back; we will fulfill the covenant made with them, and we will seek the help of Allāh against them."

Chapter 36. The Battle Of *Al-Ahzāb* (The Confederates)

[4640] 99 - (1788) It was narrated from Ibrāhīm At-Taimī that his father said: We were with Hudhaifah, and a man said: If I had met the Messenger of Allāh ﷻ I would have fought alongside him and striven hard. Hudhaifah said: Would you really have done that? I remember that we were with the Messenger of Allāh ﷻ on the night of *Al-Ahzāb*, and there was a strong wind and extreme cold. The Messenger of Allāh ﷻ said: "Is there any man who will bring me news of the people, and Allāh, exalted and glorious is He, will join him with me on the Day of Resurrection?" We stayed quiet and none of us answered him. Then he said: "Is there any man who will bring me news of the people, and Allāh, exalted and glorious is He, will join him with me on the Day of Resurrection?" We stayed quiet and none of us answered him. Then he said: "Is there any man who will bring me news of the

لَنَنْصَرِفَنَّ إِلَى الْمَدِينَةِ وَلَا نُقَاتِلُ مَعَهُ، فَاتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرَنَاهُ الْخَبَرَ، فَقَالَ: «انْصَرِفَا، نَفِي لَهُمْ بِعَهْدِهِمْ، وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ».

(المعجم ٣٦) - (بَابُ غَزْوَةِ الْأَحْزَابِ)

(التحفة ٣٨)

[٤٦٤٠] ٩٩ - (١٧٨٨) حَدَّثَنَا زُهَيْرُ

ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ حُذَيْفَةَ، فَقَالَ رَجُلٌ: لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ، فَقَالَ حُذَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذَٰلِكَ؟ لَقَدْ رَأَيْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْأَحْزَابِ، وَأَخَذْتَنَا رِيحٌ شَدِيدَةٌ وَفُرٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِيَ يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِيَ يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِيَ يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، فَقَالَ: «قُمْ. يَا

people, and Allāh, exalted and glorious is He, will join him with me on the Day of Resurrection?" We stayed quiet and none of us answered him. Then he said: "Get up, O Hudhaifah, and bring us news of the people." I had no alternative but to get up when he called me by name. He said: "Go and bring me news of the people, but do not provoke them against me." When I left him, it became as if I was walking in a heated bath, until I came to them. I saw Abū Sufyān warming his back against the fire, and I put an arrow in my bow and wanted to shoot him, but then I remembered the words of the Messenger of Allāh ﷺ: "Do not provoke them against me." If I had shot I would have hit him. Then I came back, walking as if I were in a heated bath. When I reached him, I told him the news of the people, and when I had finished, I began to feel cold. The Messenger of Allāh ﷺ gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: "Get up, O heavy sleeper!"

Chapter 37. The Battle Of Uḥud

[4641] 100 - (1789) It was narrated from Anas bin Mālik that on the day of (the battle of) Uḥud the Messenger of Allāh ﷺ

حُذِنْتُ! فَأَتَيْنَا بِخَبَرِ الْقَوْمِ فَلَمْ أَجِدْ بُدًّا، إِذْ دَعَانِي بِاسْمِي أَنْ أَقُومَ، قَالَ: «ادْهَبْ، فَأَتِي بِخَبَرِ الْقَوْمِ، وَلَا تَدْعُهُمْ عَلَيَّ» فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ، حَتَّى أَتَيْتُهُمْ، فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ بِالنَّارِ، فَوَضَعْتُ سَهْمًا فِي كَبِدِ الْقَوْسِ، فَأَرَدْتُ أَنْ أَرْمِيَهُ، فَذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: «لَا تَدْعُهُمْ عَلَيَّ» وَلَوْ رَمَيْتُهُ لَأَصَبْتُهُ، فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ الْحَمَّامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ خَبَرَ الْقَوْمِ، وَفَرَعْتُ، فُرِرْتُ، فَأَلْبَسَنِي رَسُولُ اللَّهِ ﷺ مِنْ فَضْلِ عِبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا، فَلَمْ أَرَلْ نَائِمًا حَتَّى أَصْبَحْتُ، فَلَمَّا أَصْبَحْتُ قَالَ: «قُمْ، يَا نَوْمَانُ!».

(المعجم ٣٧) - (بَابُ غَزْوَةِ أُحُدٍ)

(التحفة ٣٩)

[٤٦٤١] ١٠٠ - (١٧٨٩) وَحَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ

was left with only seven men of the *Anṣār* and two men of Quraish. When they were surrounded, he said: "Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?" One of the *Anṣārī* men went forward and fought until he was killed. Then they were surrounded again, and he said: "Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?" Another *Anṣārī* man went forward and fought until he was killed, and that continued until all seven had been killed. The Messenger of Allāh ﷺ said to his two companions: "We have not been fair to our companions."

[4642] 101 - (1790) 'Abdul-'Aziz bin Abî Ḥāzim narrated that his father heard Sahl bin Sa'd being asked about the wounds sustained by the Messenger of Allāh ﷺ on the day of (the battle of) Uḥud. He said: The face of the Messenger of Allāh ﷺ was wounded and his front tooth was broken, and his helmet was crushed on his head. Fāṭimah, the daughter of the Messenger of Allāh ﷺ, was washing away the blood, and 'Alī bin Abî Ṭālib was pouring water on it from a shield. When Fāṭimah saw that the water was only making the bleeding worse, she took a piece of reed

ابْنُ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ وَثَابِتِ
الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ
اللَّهِ ﷺ أَفْرَدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ
الْأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ، فَلَمَّا
رَهَقُوهُ قَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ
الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ
رَجُلٌ مِنَ الْأَنْصَارِ، فَقَاتَلَ حَتَّى قُتِلَ،
ثُمَّ رَهَقُوهُ أَيْضًا، [فَقَالَ: «مَنْ يَرُدُّهُمْ
عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي
الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ، مِنَ الْأَنْصَارِ،
فَقَاتَلَ حَتَّى قُتِلَ،] فَلَمْ يَزَلْ كَذَلِكَ حَتَّى
قُتِلَ السَّبْعَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ
لِصَاحِبَيْهِ: «مَا أَنْصَفْنَا أَصْحَابَنَا».

[٤٦٤٢] ١٠١ - (١٧٩٠) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ
سَهْلَ بْنَ سَعْدٍ يُسْأَلُ عَنْ جُرْحِ رَسُولِ
اللَّهِ ﷺ، يَوْمَ أُحُدٍ؟ فَقَالَ: جُرْحُ وَجْهِ
رَسُولِ اللَّهِ ﷺ، وَكُسِرَتْ رِبَاعِيَّتُهُ،
وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، فَكَانَتْ
فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغْسِلُ الدَّمَ،
وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا
بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا

mat and burnt it until it turned to ashes, then she placed it on the wound and the bleeding stopped.

[4643] 102 - (...) It was narrated from Abû Hâzim that he head Sahl bin Sa'd being asked about the wounds sustained by the Messenger of Allâh ﷺ. He said: By Allâh, I know who washed the wounds of the Messenger of Allâh ﷺ and who poured the water, and with what his wound was treated. Then he mentioned a *Hadîth* like that of 'Abdul-'Azîz (no. 4642), except that he added: ...And his face was wounded. And instead of 'crushed', he said, 'broken'.

[4644] 103 - (...) This *Hadîth* was narrated from Sahl bin Sa'd (a *Hadîth* similar to no. 4642), from the Prophet ﷺ. In the *Hadîth* of Ibn Abî Hilâl (it says): His face was injured. And in the *Hadîth* of Ibn Mutarrif it says: His face was wounded.

يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةً حَصِيرٍ فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ، فَاسْتَمْسَكَ الدَّمُ.

[٤٦٤٣] ١٠٢ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَمَا، وَاللَّهِ! إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ، وَمَنْ كَانَ يَسْكُبُ الْمَاءَ، وَبِمَاذَا دُويِّي [جُرْحُهُ]، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ، غَيْرَ أَنَّهُ زَادَ: وَجَرِحَ وَجْهَهُ، وَقَالَ- مَكَانَ هُشِمَتْ-: كُسِرَتْ.

[٤٦٤٤] ١٠٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِبْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ يَعْنِي ابْنَ مُطَرِّفٍ، كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا

الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، وَفِي حَدِيثِ ابْنِ أَبِي هِلَالٍ: أُصِيبَ وَجْهُهُ، وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ: جُرِحَ وَجْهُهُ.

[4645] 104 - (1791) It was narrated from Anas that the front tooth^[1] of the Messenger of Allâh ﷺ was broken on the day of (the battle of) Uḥud, and he was wounded in his head. He started to wipe away the blood and said: "How can any people prosper when they wound their Prophet and break his tooth when he is calling them to Allâh?" Then Allâh revealed the words: "Not for you (O Muḥammad ﷺ, but for Allâh) is the decision" [*Âl 'Imrân* 3:128].

حَدَّثَنَا [٤٦٤٥] ١٠٤ - (١٧٩١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كُسِرَتْ رَبَاعِيَّتُهُ يَوْمَ أُحُدٍ، وَشَجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ﷺ وَكَسَرُوا رَبَاعِيَّتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

[4646] 105 - (1792) It was narrated that 'Abdullâh said: It is as if I can see the Messenger of Allâh ﷺ, telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

حَدَّثَنَا [٤٦٤٦] ١٠٥ - (١٧٩٢) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

[4647] (...) It was narrated from

[٤٦٤٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ

[1] Front tooth: the Arabic word used here is *Rabâ'iyyah* which refers specifically to the front tooth that is next to the canine or eyetooth.

Al-A'mash with this chain (a *Hadīth* similar to no. 4646), except that he said: He wiped the blood from his forehead.

أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ وَمُحَمَّدُ بْنُ بِشْرِ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَهُوَ يَنْضِجُ الدَّمَ عَنْ جَبِينِهِ.

Chapter 38. The Intense Wrath Of Allāh Towards The One Who Was Killed By The Messenger Of Allāh ﷺ

(المعجم ٣٨) - (بَابُ اشْتِدَادِ غَضَبِ اللَّهِ عَلَى مَنْ قَتَلَهُ رَسُولُ اللَّهِ ﷺ)
(التحفة ٤٠)

[4648] 106 - (1793) Ma'mar bin Hammām bin Munabbih said: This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ, and he mentioned a number of *Aḥadīth* including the following: The Messenger of Allāh ﷺ said: "Great is the wrath of Allāh, Exalted and Glorified is He, towards people who do this to the Messenger of Allāh ﷺ," and he pointed to his front tooth. And the Messenger of Allāh ﷺ said: "Great is the wrath of Allāh towards a man who is killed by the Messenger of Allāh ﷺ (in battle) for the sake of Allāh, Exalted and Glorified is He."

[٤٦٤٨] ١٠٦ - (١٧٩٣) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا هَذَا بِرَسُولِ اللَّهِ ﷺ» وَهُوَ حَيْثُ يُشِيرُ إِلَى رِبَاعِيَّتِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ سِرًّا وَجَلًّا عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

Chapter 39. The Persecution Suffered By The Prophet ﷺ At The Hands Of The Idolaters And Hypocrites

(المعجم ٣٩) - (بَابُ مَا لَقِيَ النَّبِيُّ ﷺ مِنْ أَدْوَى الْمُشْرِكِينَ وَالْمُنَافِقِينَ) (التحفة ٤١)

[4649] 107 - (1794) It was narrated that Ibn Mas'ūd said: "While the Messenger of Allāh ﷺ was praying at the Ka'bah, Abū Jahl and some of his

[٤٦٤٩] ١٠٧ - (١٧٩٤) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنُ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ يَعْنِي ابْنَ

companions were sitting there. A she-camel had been slaughtered the previous day, and Abû Jahl said: 'Which of you will go and get the placenta of the she-camel of Banû so-and-so and put it on the shoulders of Muḥammad - ﷺ - when he prostrates?' The worst of the people went and got it, and when the Prophet ﷺ prostrated, he put it on his shoulders. They laughed, and started leaning against one another, and I was standing there, watching. If I had been in a strong position, I would have removed it from the back of the Messenger of Allāh ﷺ.

The Prophet ﷺ remained prostrating, and did not lift his head, until someone went and told Fâtimah, who was a young girl. She came and removed it, then she turned to them and berated them. When the Messenger of Allāh ﷺ had finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate three times, and when he asked (of Allāh), he would ask three times. Then he said: "O Allāh, it is for You to deal with the Quraish." - saying it three times. When they heard his voice, they stopped laughing and they were afraid because of his supplication. Then he said: "O Allāh, it is for You to deal with Abû Jahl bin Hishām, 'Utbaḥ bin

سُلَيْمَانَ عَنْ زَكْرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، عَنْ ابْنِ مَسْعُودٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابُ لَهُ جُلُوسٌ، وَقَدْ نُحِرَتْ جَزُورٌ بِالْأَمْسِ، فَقَالَ أَبُو جَهْلٍ: أَيُّكُمْ يَقُومُ إِلَى سَلَا جَزُورِ بَنِي فُلَانٍ فَيَأْخُذُهُ، فَيَضَعُهُ فِي كَتِفِي مُحَمَّدٍ - ﷺ - إِذَا سَجَدَ؟ فَأَنْبَعَثَ أَشَقَى الْقَوْمِ فَأَخَذَهُ، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ، قَالَ: فَاسْتَضَحِكُوا، وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَى بَعْضٍ، وَأَنَا قَائِمٌ أَنْظُرُ، لَوْ كَانَتْ لِي مَنَعَةٌ طَرَحْتُهُ عَنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ، وَالنَّبِيِّ ﷺ سَاجِدٌ، مَا يَرْفَعُ رَأْسَهُ، حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ فَاطِمَةَ، فَجَاءَتْ، وَهِيَ جُوزِيرَةٌ، فَطَرَحَتْهُ عَنْهُ، ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ رَفَعَ صَوْتَهُ ثُمَّ دَعَا عَلَيْهِمْ، وَكَانَ إِذَا دَعَا، دَعَا ثَلَاثًا، وَإِذَا سَأَلَ، سَأَلَ ثَلَاثًا، ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْنِكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمْ الضَّحْكُ، وَخَافُوا دَعْوَتَهُ، ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْنِكَ يَا أَبِي جَهْلٍ بْنَ هِشَامٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ، وَأُمَيَّةُ بْنُ خَلْفٍ، وَعُقْبَةُ بْنُ أَبِي

Rabî'ah, Shaibah bin Rabî'ah, Al-Walîd bin 'Uqbah, Umayyah bin Khalaf and 'Uqbah bin Abî Mu'aiṭ" - and he mentioned the seventh but I [one of the narrators] did not remember it. - By the One Who sent Muḥammad with the truth, I saw those whom he (ﷺ) named lying dead on the day of (the battle of) Badr, then they were dragged to the well, the well of Badr.

Abû Ishâq said: "Al-Walîd bin 'Uqbah was mentioned by mistake in this *Hadîth*."^[1]

[4650] 108 - (...) It was narrated that 'Abdullâh said: "While the Messenger of Allâh ﷺ was prostrating, and some people of the Quraish were around him, 'Uqbah bin Abî Mu'aiṭ brought the placenta of a she-camel and threw it on the back of the Messenger of Allâh ﷺ. He did not raise his head, then Fâtimah came and took it off his back, and she supplicated against those who had done this. Then he (ﷺ) supplicated, saying: 'O Allâh, it is for You to deal with this group of the Quraish; Abû Jahl bin Hishâm, 'Utba bin Rabî'ah, Shaibah bin Rabî'ah, 'Uqbah bin Abî Mu'aiṭ, and Umayyah bin Khalaf or Ubayy bin Khalaf'" - Shu'bah was not sure. - He said: "And I saw them slain on the day of (the battle)

مُعِيطُ» - وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ -
فَوَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ لَقَدْ رَأَيْتُ
الَّذِينَ سَمَى صِرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى
الْقَلْبِ، قَلْبِ بَدْرٍ.
قَالَ أَبُو إِسْحَقَ: الْوَلِيدُ بْنُ عُقْبَةَ غَلَطَ
فِي هَذَا الْحَدِيثِ.

[٤٦٥٠] ١٠٨ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ
الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ
يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ، وَحَوْلَهُ
نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَهُ عُقْبَةُ بْنُ أَبِي
مُعِيطٍ بِسَلَا جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ رَسُولِ
اللَّهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ
فَأَخَذَتْهُ عَنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ
ذَلِكَ، فَقَالَ: «اللَّهُمَّ! عَلَيكَ الْمَلَأُ مِنْ
قُرَيْشٍ، أَبَا جَهْلٍ بْنُ هِشَامٍ، وَعُتْبَةُ بْنُ
رَبِيعَةَ، وَشَيْبَةَ بْنُ رَبِيعَةَ، وَعُقْبَةُ بْنُ أَبِي
مُعِيطٍ، وَأُمَيَّةَ بْنُ خَلْفٍ، أَوْ أَبِي بَنٍ خَلْفٍ»

^[1] That is, the name should not be 'Uqbah, but 'Utba as narrated in no. 4651.

Badr, and they were thrown into a well, except for Umayyah or Ubayy, who ended up in pieces, and was not thrown into the well.”

[4651] 109 - (...) A similar report (as no. 4650) was narrated from Abû Ishâq with this chain of narration, and he added: “And he (ﷺ) liked to repeat his supplication three times: ‘O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish,’ - three times. And among them he mentioned Al-Walîd bin ‘Utbah and Umayyah bin Khalaf - he was not uncertain.” Abû Ishâq said: “And I forgot the seventh.”

[4652] 110 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh (ﷺ) turned to face the Ka’bah and he supplicated against six persons of the Quraish, including Abû Jahl, Umayyah bin Khalaf, ‘Utbah bin Rabî’ah, Shaibah bin Rabî’ah and ‘Uqbah bin Abî Mu’ait. And I swear by Allâh that I saw them slain at Badr, and they had been changed by the sun, for it was a hot day.”

[4653] 111 - (1795) It was narrated from Ibn Shihâb: “Urwah bin Az-Zubair told me

- شُعْبَةُ الشَّائِ - قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بَيْرٍ، غَيْرَ أَنَّ أُمَيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبَيْرِ.

[٤٦٥١] ١٠٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَقَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَزَادَ: وَكَانَ يَسْتَحِبُّ ثَلَاثًا يَقُولُ: «اللَّهُمَّ! عَلَيكَ بِقُرَيْشٍ، اللَّهُمَّ! عَلَيكَ بِقُرَيْشٍ، اللَّهُمَّ! عَلَيكَ بِقُرَيْشٍ» ثَلَاثًا، وَذَكَرَ فِيهِمُ الْوَلِيدَ ابْنَ عُتْبَةَ، وَأُمَيَّةَ بْنَ خَلْفٍ، وَلَمْ يَشْكُ، قَالَ أَبُو إِسْحَقَ: وَنَسِيتُ السَّابِعَ.

[٤٦٥٢] ١١٠ - (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، فَدَعَا عَلَى سِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ، فِيهِمْ أَبُو جَهْلٍ وَأُمَيَّةُ ابْنُ خَلْفٍ وَعُتْبَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعَقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأُقْسِمُ بِاللَّهِ! لَقَدْ رَأَيْتُهُمْ صَرَخَى عَلَى بَدْرٍ، قَدْ غَيَّرَتْهُمْ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا.

[٤٦٥٣] ١١١ - (١٧٩٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ،

that 'Āishah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allāh ﷺ: 'O Messenger of Allāh, was there ever a day that was worse for you than the day of (the battle of) Uḥud?' He said: 'I suffered at the hands of your people, and the worst that I suffered from them was the day of Al-'Aqabah, when I presented myself to Ibn 'Abd Yāfil bin 'Abd Kulāl, and he did not respond to what I wanted. So I went, with signs of distress on my face, and I did not recover until I was in Qarn Ath-Tha'Ālib, where I lifted my head and saw that a cloud was shading me. I looked and saw therein Jibrā'il, who called me and said: "Allāh has heard what your people said to you, and how they have rejected you. He has sent to you the angel of the mountains, so that you can tell him to do whatever you want to them. Then he called the angel of the mountains to me and he greeted me with *Salām*, then said: O Muḥammad, Allāh has heard what your people have said to you, and I am the angel of the mountains. Your Lord has sent me so that you can tell me what to do. What do you want? If you wish I will bring together *Al-Akshabain* (the two mountains of Makkah) to crush them." The Messenger of Allāh ﷺ said to

وَحَرَمَلَهُ بْنُ يَحْيَى، وَعَمَرُو بْنُ سَوَادٍ الْعَامِرِيُّ - وَأَلْفَظَهُمْ مُتْقَارِبَةً - قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ فَقَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِی، فَلَمْ أَسْتَقِ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي، فَتَنَظَرْتُ فَإِذَا فِيهَا جِبْرَائِيلُ، عَلَيْهِ السَّلَامُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ [إِنْ شِئْتَ] أَطْبَعْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ»، فَقَالَ لَهُ

him: Rather I hope that Allāh will bring forth from their loins people who will worship Allāh alone, not associating anything with Him.”

[4654] 112 - (1796) It was narrated that Jundab bin Sufyān said: “The finger of the Messenger of Allāh ﷺ was wounded in one of the battles and he said:

‘You are just a finger that has bled.

What you have experienced is in the cause of Allāh.”

[4655] 113 - (...) It was narrated from Al-Aswad bin Qais with this chain of narration. He said: “The Messenger of Allāh ﷺ was in a cave, and his finger was hurt.”

[4656] 114 - (1797) It was narrated from Al-Aswad bin Qais that he heard Jundab say: “Jibrīl was delayed in coming to the Messenger of Allāh ﷺ and the idolaters said: ‘Muḥammad has been forsaken.’ Then Allāh, [the Mighty and Sublime] revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muḥammad

رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا».

[٤٦٥٤] ١١٢ - (١٧٩٦) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ، قَالَ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ ابْنِ سُفْيَانَ قَالَ: دَمِيتُ إصْبِعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ، فَقَالَ: «هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمِيتَ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ»

[٤٦٥٥] ١١٣ - (...) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي غَارٍ، فَتُكِبَتْ إصْبَعُهُ.

[٤٦٥٦] ١١٤ - (١٧٩٧) وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ أَنَّهُ سَمِعَ جُنْدَبًا يَقُولُ: أَبْطَأَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ الْمُشْرِكُونَ: قَدْ وَدَّعَ مُحَمَّدٌ، فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا

[1] *Aḍ-Ḍuḥa* 93:1-3.

ﷺ) has neither forsaken you nor hates you.”^[1]

سَجَى O مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿

[الضحى: ١-٣].

[4657] 115 - (...) It was narrated that Al-Aswad bin Qais said: “I heard Jundab bin Sufyân say: ‘The Messenger of Allâh ﷺ fell sick and did not get up to pray *Qiyâm* (the late night prayer) for two or three nights. Then a woman came to him and said: ‘O Muḥammad, I hope that your *Shaiṭân* has left you; I have not seen him approach you for two or three nights.’ Then Allâh, the Mighty and Sublime, revealed (the words): ‘By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.’”^[2]

[٤٦٥٧] ١١٥ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ - : حَدَّثَنَا زُهَيْرٌ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ سُفْيَانَ يَقُولُ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَلَمْ يُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِيبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثٍ، قَالَ: فَانْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَى O وَاللَّيْلِ إِذَا سَجَى O مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾ .

[4658] (...) (Two similar *Aḥādith*) were narrated from Al-Aswad bin Qais with this chain of narration.

[٤٦٥٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَلَائِكِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمَا .

Chapter 40. The Supplication Of The Prophet ﷺ And His Steadfastness In The Face Of The Hypocrites' Persecution

(المعجم ٤٠) - (بَابُ فِي دَعَاءِ النَّبِيِّ ﷺ، وَصَبْرِهِ عَلَى أَدَى الْمُنَافِقِينَ) (التحفة ٤٢)

[4659] 116 - (1798) It was

[٤٦٥٩] ١١٦ - (١٧٩٨) حَدَّثَنَا

^[1] *Aḍ-Ḍuḥā* 93:1-3

narrated from ‘Urwah, that Usamah bin Zaid told him that the Prophet ﷺ rode a donkey, on which was a saddle beneath which was a blanket from Fadak, and Usamah rode on it with him, behind him, when he went to visit Sa’d bin ‘Ubâdah (who was sick) in (the dwellings of) Banû Al-Hârith bin Al-Khazraj. That was before the battle of Badr. He passed by a gathering which was a mixed company of Muslims, idolaters and Jews, among whom was ‘Abdullâh bin Ubayy. ‘Abdullâh bin Rawâḥah was also present in the gathering.

When the gathering was engulfed by dust stirred up by the animal, ‘Abdullâh bin Ubayy covered his nose with his cloak and said: “Do not scatter dust over us.” The Prophet ﷺ greeted them with *Salâm*, then he dismounted and called them to Allâh, and recited Qur’ân to them. ‘Abdullâh bin Ubayy said: “O man, is there is nothing better than that? If what you say is true, do not bother us in our gatherings. Go back to your place, and if any of us come to you, you can tell him your stories.” ‘Abdullâh bin Rawâḥah said: “Come to us in our gatherings, for we love that.” Then the Muslims, idolaters and Jews began to rebuke one another, until they were about to come to blows, and the Prophet ﷺ kept trying to calm them down. Then he rode his

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ -، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ أُسَامَةَ ابْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ رَكِبَ جَمَارًا، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَذَكِيَّةٌ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةُ، وَهُوَ يَعُودُ سَعْدُ بْنُ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عُبْدَةَ الْأَوْثَانِ، وَالْيَهُودِ، فِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتْ الْمَجْلِسَ عَجَاجَةُ الدَّائِيَّةِ، خَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لَا تُعْبِرُوا عَلَيْنَا، فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَتَرَلَّ، فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَيُّهَا الْمَرْءُ! لَا أَحْسَنَ مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلَا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُصْ عَلَيْهِ، فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: اغْشِنَا فِي مَجَالِسِنَا، فَإِنَّا نَحِبُّ ذَلِكَ، قَالَ: فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ، حَتَّى هُمُوا

animal until he entered upon Sa'd bin 'Ubâdah and said: "O Sa'd, have you not heard what Abû Hubâb said? - meaning 'Abdullâh bin Ubayy - he said such and such." He said: "Pardon him, O Messenger of Allâh, and forgive him, for by Allâh, Allâh has given you that which He has given you, but the people of this town had agreed to make him their king, and when Allâh changed that by means of the truth that He has given you, that upset him, and that is why he is the way he is." So the Prophet ﷺ pardoned him.

[4660] (...) A similar report (as no. 4659) was narrated from Ibn Shihâb with this chain of narration, and he added: "That was before 'Abdullâh became Muslim."

[4661] 117 - (1799) It was narrated that Anas bin Mâlik said: "It was said to the Prophet ﷺ: 'Why don't you go to 'Abdullâh bin Ubayy?' So he went to him, riding a donkey, and the Muslims set out too, and (they passed over) saline ground. When the Prophet ﷺ came to him, he said: 'Do not come near me, for by Allâh the stench of your donkey offends me.' One of the *Anṣâr* said: 'By Allâh, the

أَنْ يَتَوَابَّوْا، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ، ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ: «أَيُّ سَعْدُ! أَلَمْ تَسْمَعْ إِلَى مَا قَالَ أَبُو حُبَابٍ؟ - يُرِيدُ عَبْدَ اللَّهِ بْنَ أَبِي - قَالَ كَذَا وَكَذَا» قَالَ: اغْفُ عَنْهُ، يَا رَسُولَ اللَّهِ! وَاصْفَحْ، فَوَاللَّهِ! لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ، وَلَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ أَنْ يُتَوَجَّوهُ، فَيَعَصُّوهُ بِالْعَصَايَةِ، فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ، شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[٤٦٦٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ، يَعْنِي ابْنَ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، وَزَادَ: وَذَلِكَ قُبِلَ أَنْ يُسَلَّمَ عَبْدُ اللَّهِ.

[٤٦٦١] ١١٧ - (١٧٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ ابْنَ أَبِي؟ قَالَ: فَانْطَلَقَ إِلَيْهِ، وَرَكِبَ حِمَارًا، وَانْطَلَقَ الْمُسْلِمُونَ، وَهِيَ أَرْضٌ سَبِيحَةٌ، فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ قَالَ: إِلَيْكَ عَنِّي، فَوَاللَّهِ لَقَدْ آذَانِي نَنْتُ حِمَارَكَ،

donkey of the Messenger of Allāh ﷺ smells better than you do.' One of 'Abdullāh's people got angry on his behalf, and the two groups got angry with one another and struck one another with palm branches, hands and shoes. And we heard that the following words were revealed concerning them: 'And if two parties (or groups) among the believers fall to fighting, then make peace between them both.'^[1]

Chapter 41. The Slaying Of Abû Jahl

[4662] 118 - (1800) Anas bin Mâlik said: "The Messenger of Allāh ﷺ said: 'Who will find out for us what happened to Abû Jahl?' Ibn Mas'ûd set out and found that he had been struck by the two sons of 'Afrâ' and he was cold (near death). He took hold of his beard and said: 'Are you Abû Jahl?' He said: 'Is there anyone better than a man whom you have killed - or whose people have killed him?'"

And Abû Mijlaz said: "Abû Jahl said: 'Would that someone other than a peasant had killed me.'"

قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ! لِحِمَارِ رَسُولِ اللَّهِ ﷺ أَطْيَبُ رِيحًا مِنْكَ، قَالَ: فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ، قَالَ: فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، قَالَ: فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالْأَيْدِي وَبِالْعُجَالِ، فَبَلَّغْنَا أَنَّهَا نَزَلَتْ فِيهِمْ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

(المعجم ٤١) - (بَابُ قَتْلِ أَبِي جَهْلٍ) (التحفة ٤٣)

[٤٦٦٢] ١١٨ - (١٨٠٠) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ: - يَعْنِي ابْنَ عُثَيْبَةَ - : حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَنْظُرْ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟» فَأَنْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، قَالَ: فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ: أَنْتَ أَبُو جَهْلٍ؟ فَقَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ - أَوْ قَالَ - قَتَلَهُ قَوْمُهُ؟. قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكْأَرٍ قَتَلَنِي؟.

^[1] Al-Hujurât 49:9.

[4663] (...) Anas said: "The Prophet of Allāh ﷺ said: 'Who will find out for me what happened to Abū Jahl?'" A *Hadīth* like that of Ibn 'Ulayyah, (no. 4662) and the words of Abū Mijlaz as narrated by Ismā'īl.

Chapter 42. The Slaying Of Ka'b Bin Al-Ashraf, The *Tāgūt* Of The Jews

[4664] 119 - (1801) It was narrated that 'Amr heard Jābir say: "The Messenger of Allāh ﷺ said: 'Who will (deal with) Ka'b bin Al-Ashraf? For he has offended Allāh and His Messenger.' Muḥammad bin Maslamah said: 'O Messenger of Allāh, do you want me to kill him?' He said: 'Yes.' He said: 'Give me permission to speak to him (with no restrictions).' He said: 'Speak to him (and say whatever you want).' So he went to him and spoke to him, and reminded him of that which was between them. He said: 'This man is asking us for charity and he is asking us for too much.' When he heard that he said: 'And by Allāh, you will become more tired of him.' He said: 'We have become his followers now, and we would not like to leave him until we see what turn things will take.' He said: 'I want you to

[٤٦٦٣] (...) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مُعَمَّرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَنَسٌ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ؟» بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ، وَقَوْلِ أَبِي مِجْلَزٍ، كَمَا ذَكَرَهُ إِسْمَاعِيلُ.

(المعجم ٤٢) - (بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ طَاغُوتِ الْيَهُودِ) (التحفة ٤٤)

[٤٦٦٤] ١١٩ - (١٨٠١) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِلزُّهْرِيِّ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ» - ﷺ - قَالَ مُحَمَّدُ ابْنُ مَسْلَمَةَ: يَا رَسُولَ اللَّهِ! أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: ائْذَنْ لِي فَلَأَقُلَّ، قَالَ «قُلْ»، فَأَتَاهُ فَقَالَ لَهُ، وَذَكَرَ مَا بَيْنَهُمْ، وَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً، وَقَدْ عَنَانَا، فَلَمَّا سَمِعَهُ قَالَ: وَأَيْضًا، وَاللَّهِ! لَتَمَلَّنَّهُ، قَالَ: إِنَّا قَدْ أَبْعَيْنَاهُ الْآنَ، وَنَكَرَهُ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ، قَالَ: وَقَدْ

give me a loan.' He said: 'What will you give me as a collateral?' He said: 'What do you want?' He said: 'Give me your womenfolk as collateral.' He said: 'You are the most handsome of the Arabs; why would we give you our womenfolk as collateral?' He said: 'Give me your children as collateral.' He said: 'Our children will be slandered, and it will be said that they were given as collateral for two *Ṣā'* of dates.' Rather we will give you our weapons as collateral.' He said: 'Yes, then.' So he promised him that he would come to him with Al-Hārith, Abû 'Abs bin Jabr, and 'Abbâd bin Bishr. They came and called to him at night, and he went down to them." - Sufyân said: (all the narrators) except 'Amr said: "His wife said to him: 'I hear a sound like the sound of one who wants to shed blood.' He said: 'It is only Muḥammad bin Maslamah, his foster brother, and Abû Nâ'ilah. When a gentleman is called he must respond, even if he will be stabbed.' Muḥammad said: 'When he comes, I will stretch out my hands towards his head, and when I hold him, do your job.' When he came down, he came down holding his cloak under his arm. They said: 'We smell a nice fragrance coming from you.' He said: 'Yes, I am married to so-and-so who is the

أَرَدْتُ أَنْ تُسَلِّفَنِي سَلْفًا، قَالَ: فَمَا تَرَهْنُنِي؟ قَالَ: مَا تُرِيدُ؟ قَالَ: تَرَهْنُنِي نِسَاءَكُمْ، قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ. أَنْزَهْنِكَ نِسَاءَنَا؟ قَالَ لَهُ: تَرَهْنُونِي أَوْلَادَكُمْ، قَالَ: يُسَبُّ ابْنُ أَحَدِنَا، فَيَقَالُ: رُهِينَ فِي وَسْقَيْنِ مِنْ تَمْرٍ، وَلَكِنْ تَرَهْنُكَ اللَّأَمَّةُ يَعْنِي السَّلَاحَ، قَالَ: فَعَمَّ، وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسٍ بْنِ جَبْرِ وَعَبَّادِ بْنِ بَشِيرٍ، قَالَ: فَجَاءُوا فَدَعَوْهُ لَيْلًا، فَتَزَلَّ إِلَيْهِمْ، قَالَ سُفْيَانُ: قَالَ غَيْرُ عَمْرٍو: قَالَتْ لَهُ امْرَأَتُهُ: إِنِّي لَأَسْمَعُ صَوْتًا كَأَنَّهُ صَوْتُ دَمٍ، قَالَ: إِنَّمَا هَذَا مُحَمَّدٌ [بْنُ مَسْلَمَةَ] وَرَضِيعُهُ [وَأَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ لَيْلًا لَأَجَابَ، قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ فَسَوْفَ أُمِدُّ يَدَيَّ إِلَى رَأْسِهِ، فَإِذَا اسْتَمَكَنْتُ مِنْهُ فَدُونَكُمْ، قَالَ: فَلَمَّا نَزَلَ، نَزَلَ وَهُوَ مُتَوَشِّحٌ، فَقَالُوا: نَجِدُ مِنْكَ رِيحَ الطَّيِّبِ، قَالَ: نَعَمْ، تَحْتِي فَلَانَةٌ، هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ، قَالَ: فَتَأَذَّنُ لِي أَنْ أَشُمَّ مِنْهُ، قَالَ: نَعَمْ، فَشَمَّ، فَتَنَاولَ فَشَمَّ، ثُمَّ قَالَ: أَتَأَذَّنُ لِي أَنْ أَغُودَ؟ قَالَ: فَاسْتَمَكَنْ مِنْ رَأْسِهِ، ثُمَّ قَالَ: دُونَكُمْ، قَالَ: فَتَقَلَّبُوهُ.

most fragrant of Arab women.' He said: 'Let me smell it.' He said: 'Yes, smell it.' So he held his head and smelled it. Then he said: 'Will you let me smell it again?' Then he held him firmly by the head and said: 'Do your job,' and they killed him."

Chapter 43. The Battle Of Khaibar

[4665] 120 - (1365) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ launched a campaign against Khaibar. "We prayed *Fajr* there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Ṭalḥah rode, and I was seated behind Abû Ṭalḥah (on his mount). The Prophet ﷺ let his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: '*Allâhu-Akbar!* Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!'^[1] He said it three times. The people had come out to their work and they said:

(المعجم ٤٣) - (بَابُ غَزْوَةِ خَيْبَرِ)

(التحفة ٤٥)

[٤٦٦٥] ١٢٠ - (١٣٦٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ، قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغُلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي رُفَاقِ خَيْبَرَ، وَإِنْ رُكْبَتِي لَتَمَسَّ فَخِذَ نَبِيِّ اللَّهِ ﷺ، وَأَنْحَسَرَ الْإِزَارُ عَنْ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَإِنِّي لَأَرَى بَيَاضَ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ! خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَ مَرَارٍ، قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ، قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا:

^[1] As mentioned in *Sûrat Aş-Şaffât* 37:177.

‘Muhammad!’” - (One of the narrators) ‘Abdul-‘Azîz said: “Some of our companions said: ‘And the army!’”- He said: “And we seized Khaibar by force.”

[4666] 121 - (...) It was narrated that Anas said: “I was riding behind Abû Ṭalhah on the day of (the battle of) Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them when the sun had risen and they had brought out their flocks and had come out with their axes, large baskets and shovels. They said: ‘Muhammad and the army!’ The Messenger of Allâh ﷺ said: ‘Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’^[1] And Allâh defeated them.”

[4667] 122 - (...) It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ came to Khaibar he said: “Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!”^[2]

[4668] 123 - (1802) It was

وَالْخَمِيسُ، قَالَ: وَأَصْبَنَاهَا عَنْوَةً.
[راجع: ٣٣٢١]

[٤٦٦٦] ١٢١- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ
ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنْتُ
رِدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرٍ، وَقَدِمِي تَمَسُّ
قَدَمَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَأَتَيْنَاهُمْ حِينَ
بَرَعَتِ الشَّمْسُ، وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ،
وَأَخْرَجُوا بِفُؤُوسِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ،
فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ، قَالَ: وَقَالَ
رَسُولُ اللَّهِ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَ:
فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ.

[٤٦٦٧] ١٢٢- (...) حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ
قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا
شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: لَمَّا أَتَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ قَالَ:
«إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ
الْمُنْذَرِينَ».

[٤٦٦٨] ١٢٣- (١٨٠٢) حَدَّثَنَا قُتَيْبَةُ

^[1] As mentioned in *Sûrat As-Saffât* 37:177.

^[2] As mentioned in *Sûrat As-Saffât* 37:177.

narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allāh ﷺ to Khaibar, travelling by night. One of the men said to 'Amir bin Al-Akwa': 'Will you not let us hear some of your poetry?' For 'Amir was a poet. So he started to chant to the people, saying:

'O Allāh, were it not for You, we would not have been guided,
Or given charity or offered prayers.

So forgive us, we want to lay down our lives for You

Make us steadfast when we meet (the enemy)

And bestow tranquillity upon us
When we are called upon.'

The Messenger of Allāh ﷺ said: 'Who is this camel-driver?' They said: "Āmir." He said: 'May Allāh have mercy on him.' One of the men said: 'It (martyrdom) is guaranteed for him, O Messenger of Allāh. Would that you had let us benefit from him.' Then we came to Khaibar and besieged them until we began to suffer extreme hunger. Then he said: 'Allāh, exalted is He, has granted victory over them.'

When the evening of the day when victory was granted came, the people lit many fires. The Messenger of Allāh ﷺ said: 'What are these fires? What have they been lit for?' They said: 'For cooking meat.' He said: 'What

ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ
لِابْنِ عَبَّادٍ - قَالَ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ
إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَى
سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى
خَيْبَرَ، فَتَسَيَّرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنْ
الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تُسْمِعُنَا مِنْ
هُنِيهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا،
فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ، فِدَاءَ لَكَ، مَا اقْتَفَيْنَا
وَتَبَّتِ الْأَقْدَامُ إِنْ لَا قَيْنَا
وَأَلْقَيْنَ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَبِالصَّبَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا
السَّائِقُ؟» قَالُوا: عَامِرٌ، قَالَ: «يُرْحَمُهُ
اللَّهُ» قَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ، يَا
رَسُولَ اللَّهِ! لَوْلَا أَمْتَعْتَنَا بِهِ، قَالَ: فَأَتَيْنَا
خَيْبَرَ فَحَاصَرْنَاهُمْ، حَتَّى أَصَابَتْنا مَخْمَصَةٌ
شَدِيدَةٌ، ثُمَّ قَالَ: «إِنَّ اللَّهَ تَعَالَى فَتَحَهَا
عَلَيْهِمْ» فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ
الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً،

kind of meat?' They said: 'The meat of domestic donkeys.' The Messenger of Allāh ﷺ said: 'Throw it away and break the pots.' A man said: 'Or may they throw it away and wash the pots?' He said: 'Or that.' When the people were drawn up in ranks, 'Âmir's sword was somewhat short. He went to strike the leg of a Jew, but his sword recoiled and struck his own knee, and he died as a result of that. When they returned (from Khaibar)" - Salamah said it while holding my hand - "when the Messenger of Allāh ﷺ saw me looking subdued, he said: 'What is the matter with you?' I said to him: 'May my father and mother be ransomed for you, O Messenger of Allāh. They are saying that 'Âmir's deed was in vain.' He said: 'Who said that?' I said: 'So-and-so, and so-and-so, and Usaïd bin Ḥudair Al-Anṣârî.' He said: 'Those who said that are lying. He will have two rewards,' and he held up two fingers together, 'for he strove hard in worship and engaged in Jihād in the cause of Allāh, and there are few Arabs who strove as he did.'"

[4669] 124 - (...) Salamah bin Al-Akwa' said: "On the day of (the battle of) Khaibar, my brother fought fiercely alongside the Messenger of Allāh ﷺ, but

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ يُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ، قَالَ: «أَيُّ لَحْمٍ؟» قَالُوا: لَحْمُ حُمُرِ الْإِنْسِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: أَوْ يُهْرِيقُونَهَا وَيَعْسِلُونَهَا؟ فَقَالَ: «أَوْ ذَاكَ» قَالَ: فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصْرٌ، فَتَنَاولَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابٌ سَيْفِهِ فَأَصَابَ رُكْبَةً عَامِرٍ، فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَتَلُوا قَالَ سَلَمَةُ، وَهُوَ آخِذٌ بِيَدِي، قَالَ: فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ سَاقِيَنَا قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فِذَاكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: فُلَانٌ وَفُلَانٌ وَأُسَيْدُ بْنُ حُضَيْرٍ الْأَنْصَارِيُّ، فَقَالَ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لَاجْرَيْنِ» وَجَمَعَ بَيْنَ إِصْبَعَيْهِ «إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قُلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلُهُ». وَخَالَفَ قُتَيْبَةُ مُحَمَّدًا مِنَ الْحَدِيثِ فِي حَرْفَيْنِ، وَفِي رِوَايَةِ ابْنِ عَبَّادٍ: وَالْقِيَامُ سَكِينَةً عَلَيْنَا. [انظر: ٥٠١٨]

[٤٦٦٩] ١٢٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ

his sword recoiled on him and killed him. The Companions of the Messenger of Allāh ﷺ said concerning that - doubting (that it was martyrdom): 'A man died by his own weapon.' And they were uncertain about him." Salamah said: "The Messenger of Allāh ﷺ came back from Khaibar and I said: 'O Messenger of Allāh, give me permission to recite some lines of poetry to you.'" The Messenger of Allāh ﷺ gave him permission, but 'Umar bin Al-Khaṭṭāb said: "I know what you are going to say." "I said:

'O Allāh, were it not for You, we would not have been guided,

Or given charity or offered prayers.'

The Messenger of Allāh ﷺ said: 'You are right.'

'Bestow tranquillity upon us

And make us steadfast when we meet (the enemy),

For the idolaters have wronged us.'

When I had finished reciting these lines, the Messenger of Allāh ﷺ said: 'Who said this?' I said: 'My brother said it.' The Messenger of Allāh ﷺ said: 'May Allāh have mercy on him.' I said: 'By Allāh, O Messenger of Allāh, people are reluctant to offer the funeral prayer for him, and they are saying that he is a man who died by his own weapon.' The Messenger of Allāh ﷺ said: 'He died having striven hard in

الرَّحْمَنِ - وَنَسَبُهُ غَيْرُ ابْنٍ وَهَبٍ، فَقَالَ: ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَرْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ، وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ فِي سِلَاحِهِ، وَشَكُّوا فِي بَعْضِ أَمْرِهِ، قَالَ سَلَمَةُ: فَقَقَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي أَنْ أَرْجُزَ بِكَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَعْلَمَ مَا تَقُولُ، قَالَ: فَقُلْتُ: وَاللَّهِ! لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَقَالَ رَسُولُ اللَّهِ ﷺ «صَدَقْتُ».

فَأَنْزَلَنَ سَكِينَةً عَلَيْنَا وَثَبَّتِ الْأَقْدَامَ إِنْ لَا قَيْنَا وَالْمُشْرِكُونَ قَدْ بَعَوْا عَلَيْنَا قَالَ: فَلَمَّا قَضَيْتُ رَجْزِي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ هَذَا؟» قُلْتُ: قَالَهُ أَخِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُهُ اللَّهُ» قَالَ فَقُلْتُ: وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنْ نَاسًا لِيَهَابُونَ الصَّلَاةَ عَلَيْهِ، يَقُولُونَ: رَجُلٌ مَاتَ بِسِلَاحِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا».

worship and engaged in *Jihâd* in the cause of Allâh.”

Ibn Shihâb said: “Then I asked a son of Salamah bin Al-Akwa‘, and he told me something similar, except that he said - ‘When I said that people were reluctant to offer the funeral prayer for him - that the Messenger of Allâh ﷺ said: “They are lying. He died having striven hard in worship and engaged in *Jihâd* in the cause of Allâh, and he will have a two fold reward,” and he gestured with two fingers.”

Chapter 44. The Battle Of *Al-Ahzâb* (The Confederates), Also Known As *Al-Khandaq* (The Ditch)

[4670] 125 - (1803) Al-Barâ‘ said: “On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ was moving dirt with us. The dirt had covered the whiteness of his stomach, and he was saying:

‘O Allâh, were it not for You we would not have been guided Or given charity or offered prayers.

Send down tranquility upon us For those have wronged us.’

And he said:

‘The men are refusing to listen to us,

But if they want mischief we shall refuse.’

And he raised his voice when saying these words.”

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْنَ أَسْلَمَةَ ابْنَ الْأَكْوَعِ، فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ - حِينَ قُلْتُ: إِنَّ نَاسًا يَهَابُونَ الصَّلَاةَ عَلَيْهِ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبُوا، مَاتَ جَاهِدًا مُجَاهِدًا، فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِإِصْبَعَيْهِ.

(المعجم ٤٤) - (بَابُ غَزْوَةِ الْأَحْزَابِ)

وهي الخندق (التحفة ٤٦)

[٤٦٧٠] ١٢٥ - (١٨٠٣) حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ وَارَى التُّرَابَ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

«وَاللَّهِ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزِلْ سَكِينَةً عَلَيْنَا إِنَّ الْأُلَى قَدْ بَغَوْا عَلَيْنَا» قَالَ: وَرَبَّمَا قَالَ:

«إِنَّ الْمَلَائِكَةَ قَدْ أَبَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَتَنَا أَبَيْنَا»
وَيَرْفَعُ بِهَا صَوْتَهُ.

[4671] (...) It was narrated that Abû Ishâq said: "I heard Al-Barâ' mention something similar (to no. 4670), except that he said: 'For those have transgressed against us.'"

[٤٦٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ
أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ، فَذَكَرَ مِثْلَهُ،
إِلَّا أَنَّهُ قَالَ: «إِنَّ الْأُلَى قَدْ بَعَوْا عَلَيْنَا».

[4672] 126 - (1804) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ came to us when we were digging the ditch and carrying away the dirt on our shoulders. The Messenger of Allâh ﷺ said: 'O Allâh, there is no life but the life of the Hereafter, so forgive the *Muhâjirîn* and the *Anṣâr*.'"

[٤٦٧٢] [١٢٦ - (١٨٠٤)] حَدَّثَنَا عَبْدُ
اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ
سَعْدٍ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ
نُحْفِرُ الْخَنْدَقَ، وَنَنْقُلُ التُّرَابَ عَلَى
أَكْتِفَانَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! لَا
عِيشَ إِلَّا عِيشُ الْآخِرَةِ فَاعْفِرْ لِلْمُهَاجِرِينَ
وَالْأَنْصَارِ».

[4673] 127 - (1805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said:

"O Allâh, there is no life but
the life of the Hereafter,
So forgive the *Anṣâr* and the
Muhâjirîn."

[٤٦٧٣] [١٢٧ - (١٨٠٥)] وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ،
عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ:

«اللَّهُمَّ! لَا عِيشَ إِلَّا عِيشُ الْآخِرَةِ
فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

[4674] 128 - (...) It was narrated from Qatâdah: "Anas

[٤٦٧٤] [١٢٨ - (...)] حَدَّثَنَا

bin Mâlik told us that the Messenger of Allâh ﷺ used to say: 'O Allâh, there is no life but the life of the Hereafter.'" (One of the narrators) *Shu'bah* said: "Or he said:

'O Allâh, there is no life but the life of the Hereafter,
So honor the *Anṣâr* and the *Muhâjirîn*."

[4675] 129 - (...) Anas bin Mâlik said: "They were chanting lines of poetry, when the Messenger of Allâh ﷺ was with them, and they were saying:

'O Allâh, there is no goodness but the goodness of the Hereafter
So help the *Anṣâr* and the *Muhâjirîn*."

According to the *Hadîth* of *Shaibân*, instead of "help" they said "forgive."

[4676] 130 - (...) It was narrated from Anas that the Companions of Muḥammad ﷺ were saying on the day of (the battle of) Al-Khandaq: 'We are the ones who swore allegiance to Muḥammad (Swearing) to follow Islam as long as we live.'

Or he said: '(Swearing) to engage in *Jihād*'" - (One of the narrators) *Ḥammâd* was not sure -

[مُحَمَّدٌ] بِنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ «اللَّهُمَّ! إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ» قَالَ شُعْبَةُ: أَوْ قَالَ: «اللَّهُمَّ! لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

[٤٦٧٥] ١٢٩ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ فَرُّوخَ قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

اللَّهُمَّ! لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ وَفِي حَدِيثِ شَيْبَانَ - بَدَلٌ فَانْصُرْ - : فَاعْفِرْ .

[٤٦٧٦] ١٣٠ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا أَوْ قَالَ: عَلَى الْجِهَادِ - شَكَّ حَمَّادٌ -

“And the Prophet ﷺ was saying: ‘O Allāh, the (true) goodness is the goodness of the Hereafter, So forgive the *Anṣār* and *Muhâjirîn*.’”

Chapter 45. The Battle Of Dhu-Qarad And Other Battles

[4677] 131 - (1806) Salamah bin Al-Akwa' said: “I went out before the first *Adhân*, and the milch-camels of the Messenger of Allāh ﷺ were grazing at Dhu Qarad. A slave of ‘Abdur-Rahmân bin ‘Awf met me and said: ‘The milch-camels of the Messenger of Allāh ﷺ have been stolen.’ I said: ‘Who took them?’ He said: ‘Ghatafân.’ So I shouted three times: ‘*Ya Ṣabâhâh!* (a cry of alarm),’ and I made the whole city between the two lava plains hear me. Then I ran off in pursuit until I caught up with them in Dhu Qarad, and they were watering (the animals). I started shooting them with my arrows, as I was an archer, and saying:

‘I am the son of Al-Akwa’

And today is the day when the ignoble meet their doom.’

I kept chanting these lines, until I rescued the milch-camels from them, and I snatched thirty cloaks from them too. Then the Prophet ﷺ and the people came, and I said: ‘O Prophet of Allāh, I kept the people away from the

وَالنَّبِيُّ ﷺ يَقُولُ:
«اللَّهُمَّ! إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

(المعجم ٤٥) - (باب غزوة ذي قرد
وغيرها) (التحفة ٤٧)

[٤٦٧٧] [١٣١- (١٨٠٦) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ - يَعْنِي ابْنَ
إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ:
سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ: خَرَجْتُ
قَبْلَ أَنْ يُؤْذَنَ بِالْأَوَّلَى، وَكَانَتْ لِقَاحُ
رَسُولِ اللَّهِ ﷺ تَرَعَى بِذِي قَرْدٍ، قَالَ:
فَلَقَنِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
فَقَالَ: أَخَذْتُ لِقَاحَ رَسُولِ اللَّهِ ﷺ.
فَقُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ، قَالَ:
فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ: يَا صَبَاحَاهُ
قَالَ: فَأَسَمِعْتُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ، ثُمَّ
انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ
أَخَذُوا بِذِي قَرْدٍ، يَسْقُونَ مِنَ الْمَاءِ.
فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِيًا،
وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ
وَالْيَوْمُ يَوْمُ الرُّضْعِ
فَارْتَجِرْ، حَتَّى اسْتَفْقَذْتُ اللَّقَاحَ مِنْهُمْ،
وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً، قَالَ: وَجَاءَ

water when they were thirsty. Send someone after them now.’ He (ﷺ) said: ‘O son of Al-Akwa‘, you have taken (what you have taken); be kind.’ Then we came back, and the Messenger of Allāh (ﷺ) seated me behind him on his she-camel, until we entered Al-Madīnah.”

[4678] 132 - (1807) Iyās bin Salamah narrated: “My father said: ‘We came to Al-Hudaibiyah with the Messenger of Allāh (ﷺ) and we were fourteen hundred strong. They had fifty sheep that they could not water. The Messenger of Allāh (ﷺ) sat at the edge of the well, and he either offered supplication or spat into the well, then the water welled up, and we drank and gave water to the animals. Then the Messenger of Allāh (ﷺ) called upon us to swear allegiance at the foot of the tree. I swore allegiance to him with the first of the people, then one group after another swore allegiance to him. Then when the people were halfway done, he said: “Swear allegiance, O Salamah!” I said: “I swore allegiance to you, O Messenger of Allāh, with the first of the people.” He said: “Do it again.” And the Messenger of Allāh (ﷺ) saw that I had no weapon, so the Messenger of Allāh (ﷺ) gave me a large shield or a small shield, then I swore allegiance to him again. Then when he reached the last of

النَّبِيِّ ﷺ وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ، وَهُمْ عَطَاشٌ، فَأَبْعَثْ إِلَيْهِمُ السَّاعَةَ، فَقَالَ: «يَا ابْنَ الْأَكْوَعِ مَلَكْتُ فَأَسْجِعْ»، قَالَ: ثُمَّ رَجَعْنَا، وَيُرْدِفُنِي رَسُولُ اللَّهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ.

[٤٦٧٨] ١٣٢ - (١٨٠٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَدَدِيُّ، كِلَاهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَهَذَا حَدِيثُهُ: أَخْبَرَنَا أَبُو عَلِيٍّ الْحَقَقِيُّ عُبيدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: قَدِمْنَا الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ أَرْبَعُ عَشْرَةَ مِائَةً، وَعَلَيْهِ خَمْسُونَ شَاةً لَا تَرْوِيهَا، قَالَ: فَقَعَدَ رَسُولُ اللَّهِ ﷺ عَلَى جَبَا الرِّكْبَةِ، فَإِنَّمَا دَعَا وَإِنَّمَا بَسَقَ فِيهَا، قَالَ: فَجَاشَتْ، فَسَقَيْنَا وَاسْتَقَيْنَا، قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ، قَالَ: فَبَايَعْتُهُ أَوَّلَ النَّاسِ، ثُمَّ بَايَعَ وَبَايَعَ، حَتَّى إِذَا كَانَ فِي وَسْطِ مِنَ النَّاسِ قَالَ: «بَايَعَ»

the people, he said: "Will you not swear allegiance to me, O Salamah?"

I said: "I have sworn allegiance to you, O Messenger of Allâh, with the first of the people and when the people were halfway done." He said: "Do it again." So I swore allegiance to him a third time. Then he said to me: "O Salamah, where is the shield that I gave you?" I said: "O Messenger of Allâh, my paternal uncle 'Âmir met me and he had no weapon, so I gave it to him." The Messenger of Allâh ﷺ smiled and said: "You are like the one who said in the past: 'O Allâh, give me a friend who is dearer to me than my own self.'" Then the idolaters sent an offer of peace, so we started to mix with one another and we concluded a truce. I was a servant of Ṭaḥḥab bin 'Ubaidullâh; I used to water and groom his horse, and serve him, and I ate from his food. I had left behind my family and wealth to emigrate in the cause of Allâh and to join His Messenger ﷺ. When we made peace with the people of Makkah and began to mix with one another, I came to a tree, swept away its thorns and lay down at its base. Then four of the idolaters from Makkah came to me and started to speak ill of the Messenger of Allâh ﷺ. I got angry with them and I moved to another tree, and they hung up their weapons and lay down. While they

يَا سَلَمَةُ! قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ! فِي أَوَّلِ النَّاسِ، قَالَ: «وَأَيْضًا» قَالَ: وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَزَلًا - يَعْنِي لَيْسَ مَعَهُ سِلَاحٌ - قَالَ: فَأَعْطَانِي رَسُولُ اللَّهِ ﷺ حَجَفَةً أَوْ دَرَقَةً، ثُمَّ بَايَعَ، حَتَّى إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ: «أَلَا تُبَايِعُنِي؟ يَا سَلَمَةُ» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ! فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ، قَالَ: «وَأَيْضًا» قَالَ: فَبَايَعْتُهُ الثَّلَاثَةَ، ثُمَّ قَالَ لِي: «يَا سَلَمَةُ! أَيَنْ حَجَفَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟» قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! لَقِيَنِي عَمِّي عَامِرٌ عَزَلًا، فَأَعْطَيْتُهُ إِيَّاهَا، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ: اللَّهُمَّ! أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»، ثُمَّ إِنَّ الْمُشْرِكِينَ رَاسَلُونَا الصُّلْحَ، حَتَّى مَشَى بَعْضُنَا فِي بَعْضٍ، وَاصْطَلَحْنَا، قَالَ: وَكُنْتُ تَبِيعًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَسْقِي فَرَسَهُ، وَأَحْسُهُ، وَأَخْدُمُهُ، وَأَكُلُ مِنْ طَعَامِهِ، وَتَرَكْتُ أَهْلِي وَمَالِي، مُهَاجِرًا إِلَى اللَّهِ تَعَالَى وَرَسُولِهِ ﷺ، قَالَ: فَلَمَّا اصْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ، أَتَيْتُ شَجَرَةً فَكَسَحْتُ

were like that, a caller cried out from the bottom of the valley: "O *Muhâjirîn*! Ibn Zunaim has been killed!" I drew my sword and attacked those four men while they slept, and I took their weapons and gathered them in my hand. Then I said: "By the One Who has honored the face of Muḥammad, none of you will raise his head but I will strike his face." Then I brought them to the Messenger of Allâh ﷺ, and my paternal uncle 'Âmir brought a man from Al-'Abalât who was called Mikraz, leading him to the Messenger of Allâh ﷺ on a horse with a thick covering on its back, along with seventy of the idolaters. The Messenger of Allâh ﷺ looked at them and said: "Let them go, so that it may be proven that they are evildoers from beginning to end." So the Messenger of Allâh ﷺ pardoned them, then Allâh revealed (the words): 'And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.'^[1]

شَوْكَهَا، فَاضْطَجَعْتُ فِي أَصْلِهَا، قَالَ: فَآتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، فَجَعَلُوا يَقْعُونَ فِي رَسُولِ اللَّهِ ﷺ. فَأَبْغَضْتُهُمْ، فَتَحَوَّلْتُ إِلَى شَجَرَةٍ أُخْرَى، وَعَلَقُوا سِلَاحَهُمْ، وَاضْطَجَعُوا، فَبَيْنَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ مِنْ أَسْفَلِ الْوَادِي: يَا لِلْمُهَاجِرِينَ! قُتِلَ ابْنُ زُنَيْمٍ، قَالَ: فَاخْتَرْتُ سَيْفِي، ثُمَّ شَدَدْتُ عَلَى أَوْلِيكَ الْأَرْبَعَةَ وَهُمْ رُقُودٌ، فَأَخَذْتُ سِلَاحَهُمْ، فَجَعَلْتُهُ ضِغْتًا فِي يَدِي، قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ! لَا يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلَّا ضَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ، قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسْوَفَهُمْ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلَاتِ يُقَالُ لَهُ مِكْرَزٌ، يَقُودُهُ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَى فَرَسٍ مُجَفَّفٍ، فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ، فَنَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُوهُمْ، يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثَنَاءُ» فَعَفَا عَنْهُمْ رَسُولُ اللَّهِ ﷺ، وَأَنْزَلَ اللَّهُ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤] الْآيَةَ كُلَّهَا.

^[1] Al-Fath 48:24.

Then we set out back to Al-Madīnah, and we made a stop where there was a mountain between us and Banî Liḥyân, who were idolaters. The Messenger of Allāh ﷺ prayed for forgiveness for the one who would climb the mountain that night as a scout for the Prophet ﷺ and his Companions. I climbed that mountain two or three times. Then we came to Al-Madīnah and the Messenger of Allāh ﷺ sent his mounts with Rabâh, the slave of the Messenger of Allāh ﷺ, and I went with him. I also took out the horse of Ṭalḥah, to let it graze with the other mounts. The next morning, ‘Abdur-Raḥmân Al-Fazârî had raided the mounts of the Messenger of Allāh ﷺ and driven them all away, and had killed the herdsman. I said: “O Rabâh, take this horse and go to Ṭalḥah bin ‘Ubaidullâh, and tell the Messenger of Allāh ﷺ that the idolaters have raided his mounts.” Then I stood on a hillock and turned to face Al-Madīnah, and I called out three times: *Yâ Ṣabâhâh!* (a cry of alarm). Then I set off in pursuit of the people, shooting arrows at them, and reciting lines of poetry, saying:

“I am the son of Al-Akwa’

And today is the day when the ignoble meet their doom.”

I caught up with one of them, and shot an arrow that went

قَالَ: ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ،
فَنَزَلْنَا مَنْزِلًا، بَيْنَنَا وَبَيْنَ بَنِي لِحْيَانَ جَبَلٌ،
وَهُمُ الْمُشْرِكُونَ، فَاسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ
لِمَنْ رَقِيَ هَذَا الْجَبَلَ اللَّيْلَةَ، كَأَنَّهُ طَلِيعَةٌ
لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ سَلَمَةُ: فَرَقِيتُ
تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ قَدِمْنَا
الْمَدِينَةَ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ بِظَهْرِهِ مَعَ
رَبَاحٍ غُلَامٍ رَسُولِ اللَّهِ ﷺ، وَأَنَا مَعَهُ،
وَخَرَجْتُ مَعَهُ بِفَرَسٍ طَلْحَةَ، أُنْدِيهِ مَعَ
الظَّهْرِ، فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمَنِ
الْفَزَارِيُّ قَدْ أَغَارَ عَلَى ظَهْرِ رَسُولِ
اللَّهِ ﷺ. فَاسْتَأْفَهُ أَجْمَعُ، وَقَتَلَ رَاعِيَهُ،
قَالَ فَقُلْتُ: يَا رَبَّاحُ! خُذْ هَذَا الْفَرَسَ
فَابْلِغْهُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ، وَأَخْبِرْ رَسُولَ
اللَّهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَى
سَرْحِهِ، قَالَ: ثُمَّ قُمْتُ عَلَى أَكْمَةٍ
فَاسْتَقْبَلْتُ الْمَدِينَةَ، فَتَادَيْتُ ثَلَاثًا: يَا
صَبَاحَاهُ! ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ
أَرْمِيهِم بِالْبَبْلِ، وَأَرْتَجِرُ، أَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ

وَالْيَوْمُ يَوْمُ الرُّضْعِ

فَالْحَقُّ رَجُلًا مِنْهُمْ، فَأَصُكُ سَهْمًا فِي
رَحْلِهِ، حَتَّى يَخْلَصَ نَصْلُ السَّهْمِ إِلَى
كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا.

through his saddle and pierced his shoulder, and I said: "Take that!"

"I am the son of Al-Akwa'

And today is the day when the ignoble meet their doom."

He said: 'By Allāh, I kept shooting at them and killing their mounts; every time a horseman came back towards me, I went to a tree and sat at its foot, then I shot him and killed his horse. Then when the mountains narrowed in and they entered a narrow gorge, I climbed up the mountain and started repelling them with stones, and I kept following them until I managed to recapture all the camels of the Messenger of Allāh ﷺ and they gave up. But I pursued them, shooting at them, until they dropped more than thirty cloaks and thirty spears in order to lighten their loads. They did not throw down anything but I put a stone on it as a marker for the Messenger of Allāh ﷺ and his Companions to recognize it. Then they came to a narrow pass, and so-and-so the son of Badr Al-Fazârî came to them, and they sat down to eat lunch. I sat atop a stone and Al-Fazârî said: "What is this that I see?" They said: "By Allāh, yesterday we encountered this one and he has not left us since it was dark; he kept shooting at us until he took everything that was in our hands."

وَأَنَا ابْنُ الْأَكْوَعِ
وَالْيَوْمُ يَوْمُ الرُّضْعِ
قَالَ: فَوَاللَّهِ! مَا زِلْتُ أَرْمِيهِمْ وَأَغْفِرُ
بِهِمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ أَتَيْتُ شَجَرَةً
فَجَلَسْتُ فِي أَصْلِهَا، ثُمَّ رَمَيْتُهُ، فَعَقَرْتُ
بِهِ، حَتَّى إِذَا تَضَايَقَ الْجَبَلُ فَدَخَلُوا فِي
تَضَايِقِهِ، عَلَوْتُ الْجَبَلَ، فَجَعَلْتُ أُرْدِّيهِمْ
بِالْحِجَارَةِ، قَالَ: فَمَا زِلْتُ كَذَلِكَ أَتْبِعُهُمْ
حَتَّى مَا خَلَقَ اللَّهُ تَعَالَى مِنْ بَعِيرٍ مِنْ ظَهْرِ
رَسُولِ اللَّهِ ﷺ إِلَّا خَلَفْتُهُ وَرَاءَ ظَهْرِي،
وَحَلَلُوا بَيْنِي وَبَيْنَهُ، ثُمَّ اتَّبَعْتُهُمْ أَرْمِيهِمْ،
حَتَّى أَلْقَوْا أَكْثَرَ مِنْ ثَلَاثِينَ بُرْدَةً وَثَلَاثِينَ
رُمْحًا، يَسْتَحْفُونَ، وَلَا يَطْرَحُونَ شَيْئًا إِلَّا
جَعَلْتُ عَلَيْهِ آرَامًا مِنَ الْحِجَارَةِ، يَعْرِفُهَا
رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، حَتَّى أَتَوْا
مُتَضَايِقًا مِنْ ثَنِيَّةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلَانُ
ابْنُ بَدْرِ الْفَزَارِيِّ، فَجَلَسُوا يَتَضَحَّوْنَ يَعْنِي
يَتَعَلَّدُونَ، وَجَلَسْتُ عَلَى رَأْسِ قَرْنٍ، قَالَ
الْفَزَارِيُّ: مَا هَذَا الَّذِي أَرَى؟ قَالُوا:
لَقِينَا مِنْ هَذَا، الْبَرْحِ، وَاللَّهِ! مَا فَارَقْنَا
مُنْذُ غَلَسَ، يَزْمِينَا حَتَّى انْتَزَعَ كُلَّ شَيْءٍ
فِي أَيْدِينَا، قَالَ: فَلْيَقُمْ إِلَيْهِ نَقِرْ مِنْكُمْ،
أَرْبَعَةً، قَالَ: فَصَعِدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ فِي
الْجَبَلِ. قَالَ: فَلَمَّا أَمْكُونِي مِنَ الْكَلَامِ،

He said: "Four of you should get up and rush at him." So four of them climbed up the mountain towards me, and when it became possible to talk, I said: "Do you know me?" They said: "No, who are you?" I said: "I am Salamah bin Al-Akwa', and by the One Who has honored the face of Muḥammad, I will not pursue any man among you but I will catch him, but no man among you who pursues me will catch me." One of them said: "I think (he is right)." So they went back, but I did not move from that place until I saw the horsemen of the Messenger of Allāh ﷺ riding through the trees. The first of them was Al-Akḥram Al-Asadī, after whom came Abū Qatādah Al-Anṣārī, after whom came Al-Miqdād bin Al-Aswad Al-Kindī. I took hold of the reins of Al-Akḥram and they (the idolaters) turned and fled. I said: "O Akḥram, guard yourselves against them lest they cut you off, until the Messenger of Allāh ﷺ and his Companions join you." He said: "O Salamah, if you believe in Allāh and the Last Day, and you know that Paradise is true and Hell is true, then do not stand between me and martyrdom." So I let him go, and he and 'Abdur-Raḥmān met. He killed the horse of 'Abdur-Raḥmān and 'Abdur-Raḥmān stabbed him and killed him, then

قَالَ قُلْتُ: هَلْ تَعْرِفُونِي؟ قَالُوا: لَا، وَمَنْ أَنْتَ؟ قَالَ قُلْتُ: أَنَا سَلَمَةُ بْنُ الْأَكْوَعِ، وَالَّذِي كَرَّمَ وَجَهَ مُحَمَّدٍ ﷺ! لَا أَطْلُبُ رَجُلًا مِنْكُمْ إِلَّا أَذْرَكْتُهُ، وَلَا يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيَذْرِكُنِي، قَالَ أَحَدُهُمْ: أَنَا أَطْلُبُ، قَالَ: فَارْجِعُوا، فَمَا بَرِحْتُ مَكَانِي حَتَّى رَأَيْتُ فَوَارِسَ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ، قَالَ: فَإِذَا أَوَّلَهُمُ الْأَحْرَمُ الْأَسَدِيَّ، وَعَلَى إِثْرِهِ أَبُو قَتَادَةَ الْأَنْصَارِيُّ، وَعَلَى إِثْرِهِ الْمِقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ، قَالَ: فَأَخَذْتُ بِعَيْنِ الْأَحْرَمِ، قَالَ: فَوَلَّوْا مُذْبِرِينَ، قُلْتُ: يَا أَحْرَمُ! اخْذَرُهُمْ، لَا يَقْطَعُونَكَ حَتَّى يَلْحَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، قَالَ: يَا سَلَمَةُ! إِنْ كُنْتُ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، فَلَا تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ، قَالَ: فَخَلَيْتُهُ، فَالْتَقَى هُوَ وَعَبْدُ الرَّحْمَنِ، قَالَ: فَعَقَرَ بِعَبْدِ الرَّحْمَنِ فَرَسَهُ، وَطَعَنَهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ، وَتَحَوَّلَ عَلَى فَرَسِهِ، وَلَحِقَ أَبُو قَتَادَةَ، فَارِسُ رَسُولِ اللَّهِ ﷺ بِعَبْدِ الرَّحْمَنِ، فَطَعَنَهُ فَقَتَلَهُ، فَوَالَّذِي كَرَّمَ وَجَهَ مُحَمَّدٍ ﷺ! لَتَبِعْتُهُمْ أَغْدُو عَلَى رِجْلَيْ، حَتَّى مَا أَرَى وَرَائِي، مِنْ

he turned his horse around. Abū Qatādah, the horseman of the Messenger of Allāh ﷺ, caught up with ‘Abdur-Rahmān and stabbed him and killed him. By the One Who has honored the face of Muḥammad, I followed them, running on foot, until I could not see the Companions of Muḥammad ﷺ or their dust behind me, until before the sun set, when they reached a pass where there was water, which was called Dhu Qarad, where they could drink, because they were thirsty.

They looked at me, running behind them, and I turned them out of there before they even tasted a drop of it. They went out and ran down a mountain path, and I ran behind one of their men and shot him in the shoulder blade. I said: “Take that! I am the son of Al-Akwa’ and today is the day when the ignoble meet their doom.” He said: “May his mother be bereft of him! He has been chasing us since morning.” I said: “Yes, O enemy of yourself, I have been chasing you since morning.” They left behind two horses on the mountain path, and I brought them to the Messenger of Allāh ﷺ. ‘Āmir met me with a container in which there was milk diluted with water, and a container in which there was water, and I performed *Wuḍū’* and drank some of it. Then I went to the Messenger of Allāh ﷺ, who was at the water

أَصْحَابِ مُحَمَّدٍ ﷺ وَلَا غُبَارِهِمْ شَيْئًا، حَتَّى يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى شَيْبٍ فِيهِ مَاءٌ، يُقَالُ لَهُ ذَا قَرَدٍ، لِيَشْرَبُوا مِنْهُ وَهُمْ عَطَاشٌ، قَالَ: فَنَظَرُوا إِلَيَّ أَغْدُو وَرَاءَهُمْ، فَحَلَيْتُهُمْ عَنْهُ يَعْنِي أَجَلَيْتُهُمْ عَنْهُ فَمَا ذَاقُوا مِنْهُ قَطْرَةً، قَالَ: وَيَخْرُجُونَ فَيَسْتَدُونَ فِي نَيْتِهِ، قَالَ: فَأَعْدُو فَالْحَقُّ رَجُلًا مِنْهُمْ، فَأَصْكُهُ بِسَهْمٍ فِي نُغْصِ كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا وَأَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمَ يَوْمُ الرُّضْعِ، قَالَ: يَا نِكَلْتَهُ أُمُّهُ! أَكْوَعُهُ بُكْرَةً، قَالَ قُلْتُ: نَعَمْ، يَا عَدُوَّ نَفْسِهِ أَكْوَعَكَ بُكْرَةً، قَالَ: وَارْدُوا فَرَسَيْنِ عَلَى نَيْتِهِ، قَالَ: فَجِئْتُ بِهِمَا أَسْوَقَهُمَا إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَلَحِقْنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَذَقَةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ، فَتَوَضَّأْتُ وَشَرِبْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي خَلَيْتُهُمْ عَنْهُ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ تِلْكَ الْإِبِلَ، وَكُلَّ شَيْءٍ اسْتَقْدَتْهُ مِنَ الْمُشْرِكِينَ وَكُلَّ رُمْحٍ وَبُرْدَةٍ، وَإِذَا بِلَالٌ نَحَرَ نَافَةَ مِنَ الْإِبِلِ الَّذِي اسْتَقْدَتْ مِنَ الْقَوْمِ، وَإِذَا هُوَ يَشْوِي لِرَسُولِ اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ خَلْنِي فَأَنْتَجِبَ مِنَ الْقَوْمِ

from which I had driven them away. The Messenger of Allāh ﷺ had taken those camels and everything that I had captured from the idolaters, and all of the spears and cloaks. Bilāl had slaughtered one of the camels that I had captured from the people, and he was roasting part of its liver and hump for the Messenger of Allāh ﷺ. I said: “O Messenger of Allāh, let me select one hundred men from among the people and follow those people, so that there will be no one who could convey the news but I will kill him.”

The Messenger of Allāh ﷺ smiled so broadly that his molars appeared in the light of the fire, then he said: “O Salamah, do you think that you can do that?” I said: “Yes, by the One Who has honored you.” He said: “Now they are being welcomed in the land of Ghatafân.” A man from Ghatafân came and so-and-so slaughtered a camel for them. As they were skinning it, they saw a cloud of dust, and they said: “The people have come!” They fled, and the next morning the Messenger of Allāh ﷺ said: “The best of our horsemen today was Abû Qatadah, and the best of our foot soldiers was Salamah.” Then the Messenger of Allāh ﷺ gave me two shares, the share of a horseman and the share of a foot soldier; he gave me them both. Then the Messenger of

مِائَةِ رَجُلٍ، فَاتَّبَعَ الْقَوْمَ فَلَا يَبْقَى مِنْهُمْ مُخْبِرٌ إِلَّا قَتَلْتُهُ، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ، فَقَالَ: «يَا سَلَمَةُ! أَتُرَاكَ كُنْتَ فَاعِلًا؟» قُلْتُ: نَعَمْ، وَالَّذِي أَكْرَمَكَ!، فَقَالَ: «إِنَّهُمْ الْآنَ لَيُفْرُونَ فِي أَرْضِ غَطَفَانَ» قَالَ: فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ، فَقَالَ: نَحَرَ لَهُمْ فُلَانٌ جَزُورًا، فَلَمَّا كَشَفُوا جِلْدَهَا رَأَوْا غُبَارًا، فَقَالُوا: أَتَاكُمْ الْقَوْمُ، فَخَرَجُوا هَارِبِينَ، فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ خَيْرٌ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ، وَخَيْرَ رَجَالِنَا سَلَمَةُ» قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللَّهِ ﷺ سَهْمَيْنِ: سَهْمُ الْفَارِسِ وَسَهْمُ الرَّاجِلِ، فَجَمَعَهُمَا لِي جَمِيعًا، ثُمَّ أَرَدَنِي رَسُولُ اللَّهِ ﷺ وَرَاءَهُ عَلَى الْعُضْبَاءِ، رَاجِعِينَ إِلَى الْمَدِينَةِ، قَالَ: فَبَيْنَمَا نَحْنُ نَسِيرُ، قَالَ: وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا يُسْبِقُ شَدًّا، قَالَ: فَجَعَلَ يَقُولُ: أَلَا مُسَابِقُ إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مُسَابِقٍ إِلَى الْمَدِينَةِ؟ فَجَعَلَ يُعِيدُ ذَلِكَ، قَالَ: فَلَمَّا سَمِعْتُ كَلَامَهُ قُلْتُ: أَمَا تُكْرِمُ كَرِيمًا، وَلَا تَهَابُ شَرِيفًا؟ قَالَ: لَا، إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي

Allâh ﷺ seated me behind him on Al-‘Aḍbâ’ (his she-camel), and we came back to Al-Madînah. There was a man among the *Anṣâr* who could not be beaten in a race. He started saying: “Is there anyone who will race me back to Al-Madînah? Who will race me back to Al-Madînah?” And he started repeating that. When I heard his words, I said: “Will you not show honor and respect to a noble man?” He said: “No, unless he is the Messenger of Allâh ﷺ.” I said: “O Messenger of Allâh, may my father and mother be ransomed for you; let me get down and race this man.” He said: “If you wish.” I said: “I am coming to you.”

I leapt up and started running. I slowed down on one or two high places where I starting gasping, then I followed his tracks, then I slowed down on one or two high places, then I rushed and caught up with him. I tapped him between the shoulders and said: “You have been overtaken, by Allâh!” I said: “I think so.” Then I beat him to Al-Madînah. Then by Allâh, we only stayed there for three nights before we went out to Khaibar with the Messenger of Allâh ﷺ. My paternal uncle ‘Âmir started reciting lines of poetry to the people, saying:

“By Allâh, were it not for Allâh we would not have been guided,
Or given charity or offered prayers.

أَنْتَ وَأُمِّي ذَرْنِي فَلِأَسَابِقِ الرَّجُلِ، قَالَ: «إِنْ شِئْتُ» قَالَ قُلْتُ: أَذْهَبَ إِلَيْكَ، وَنَتَيْتُ رِجْلَيَّ فَطَفَرْتُ فَعَدَوْتُ، قَالَ: فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ أَسْتَبْقِي نَفْسِي، ثُمَّ عَدَوْتُ فِي إِثْرِهِ، فَرَبَطْتُ عَلَيْهِ شَرَفًا أَوْ شَرَفَيْنِ، ثُمَّ إِنِّي رَفَعْتُ حَتَّى أَلْحَقَهُ، : فَأَصُكُّهُ بَيْنَ كَتِفَيْهِ، قَالَ قُلْتُ: قَدْ سُبِقْتُ، وَاللَّهِ! قَالَ: أَنَا أَظُنُّ قَالَ: فَسَبَقْتُهُ إِلَى الْمَدِينَةِ، قَالَ: فَوَاللَّهِ! مَا لَبِثْنَا إِلَّا ثَلَاثَ لَيَالٍ حَتَّى خَرَجْنَا إِلَى خَيْبَرَ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَجَعَلَ عَمِّي عَامِرٌ يَرْتَجِزُ بِالْقَوْمِ.

تَاللَّهِ! لَوْلَا اللَّهُ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَعْنَيْنَا
فَثَبَّتِ الْأَقْدَامَ إِنْ لَا قَيْنَا
وَأَنْزَلَنَ سَكِينَةً عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا؟»
قَالَ: أَنَا عَامِرٌ، قَالَ: «غَفَرَ لَكَ رَبُّكَ»
قَالَ: وَمَا اسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ
لِإِنْسَانٍ يَخُصُّهُ إِلَّا اسْتُشْهِدَ، قَالَ:
فَنَادَى عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ عَلَى
جَمَلٍ لَهُ: يَا نَبِيَّ اللَّهِ! لَوْلَا [مَا] مَتَّعَنَا
بِعَامِرٍ، قَالَ: فَلَمَّا قَدِمْنَا خَيْبَرَ قَالَ:

We cannot do without Your favor,

So keep us steadfast when we meet (the enemy)

And send down tranquillity upon us."

The Messenger of Allāh ﷺ said: "Who is this?" He said: "I am 'Âmir." He said: "May your Lord forgive you." Whenever the Messenger of Allāh ﷺ prayed for forgiveness for a certain person, he would be martyred. 'Umar bin Al-Khaṭṭâb, who was riding a camel of his, called out: "O Prophet of Allāh, would that you had let us benefit from 'Âmir." When we reached Khaibar, their king Marḥab came out, brandishing his sword and saying:

"Khaibar knows that I am Marḥab
A fully armed warrior, a tried
and tested hero

When war comes, spreading its
flames."

My paternal uncle 'Âmir came out to meet him in single combat, and said:

"Khaibar knows that I am 'Âmir,
A fully-armed warrior who
plunges into battle."

They exchanged blows; the sword of Marḥab struck the shield of my uncle 'Âmir, and 'Âmir went to attack from below, but his sword recoiled and struck the artery in his forearm, and that led to his death.'

Salamah said: 'I went out and

خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطُرُ بِسَيْفِهِ
وَيَقُولُ:

قَدْ عَلِمْتُ خَيْبَرُ أَنِّي مَرْحَبٌ
شَاكِي السَّلَاحِ بَطْلٌ مُجَرَّبٌ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلْهَبُ

قَالَ: وَبَرَزَ لَهُ عَمِي عَامِرٌ، فَقَالَ:

قَدْ عَلِمْتُ خَيْبَرُ أَنِّي عَامِرٌ
شَاكِي السَّلَاحِ بَطْلٌ مُغَامِرٌ
قَالَ: فَاخْتَلَفَا ضَرْبَتَيْنِ، فَوَقَعَ سَيْفُ
مَرْحَبٍ فِي ثَرَسِ عَمِي عَامِرٍ، وَذَهَبَ
عَامِرٌ يَسْأَلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَى نَفْسِهِ،
فَقَطَعَ أَكْحَلَهُ، وَكَانَتْ فِيهَا نَفْسُهُ.

قَالَ سَلَمَةُ: فَخَرَجْتُ فَإِذَا نَفَرٌ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطْلٌ عَمَلُ
عَامِرٍ، قَتَلَ نَفْسَهُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ
وَأَنَا أَبْكِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَطْلُ
عَمَلُ عَامِرٍ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
قَالَ ذَلِكَ؟» قَالَ قُلْتُ: نَاسٌ مِنْ
أَصْحَابِكَ، قَالَ: «كَذَبَ مَنْ قَالَ ذَلِكَ،
بَلْ لَهُ أَجْرُهُ مَرَّتَيْنِ»، ثُمَّ أَرْسَلَنِي إِلَى
عَلِيٍّ، وَهُوَ أَرْمَدُ، فَقَالَ: «لَأُعْطِيَكَ الرَّايَةَ
رَجُلًا يُحِبُّ اللَّهَ تَعَالَى وَرَسُولَهُ ﷺ، أَوْ
يُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ: فَأَتَيْتُ عَلِيًّا
فَجِئْتُ بِهِ أَقْوَدَهُ، وَهُوَ أَرْمَدُ، حَتَّى أَتَيْتُ

saw a group of the Companions of the Prophet ﷺ, who were saying: "Âmir's deed was in vain; he killed himself." I went to the Prophet ﷺ weeping, and said: "O Messenger of Allâh, was 'Âmir's deed in vain?" He said: "Who said that?" I said: "Some of your Companions." He said: "Whoever said that is lying. Rather he will have a twofold reward." Then he sent me to 'Alî, who had sore eyes, and he said: "I will give the banner to a man who loves Allâh and His Messenger ﷺ, or who is loved by Allâh and His Messenger ﷺ." I brought 'Alî, leading him because he had sore eyes. I brought him to the Messenger of Allâh ﷺ, who put spittle in his eyes, and they were healed, then he gave him the banner.

Marḥab came out, saying:

"Khaibar knows that I am Marḥab
A fully armed warrior, a tried
and tested hero

When war comes, spreading its
flames."

'Alî said:

"I am the one whose mother
called him Ḥaidar (lion)

Like a lion in the forest with a
fearsome countenance.

I return their attack with one
more fierce."

He struck the head of Marḥab
and killed him, then victory came
at his hands."

بِهِ رَسُولَ اللَّهِ ﷺ، فَبَسَقَ فِي عَيْنَيْهِ فَبَرَأَ،
وَأَعْطَاهُ الرَّايَةَ، وَخَرَجَ مَرْحَبٌ فَقَالَ:

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي مَرْحَبٌ
شَاكِي السَّلَاحِ بَطْلٌ مُجَرَّبٌ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

فَقَالَ عَلِيٌّ:

أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَهُ
كَلَيْتُ غَابَاتٍ كَرِيهِ الْمَنْظَرَهُ

أَوْفِيهِمُ بِالصَّاعِ كَيْلَ السَّنْدَرَهُ

قَالَ: فَضْرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ. ثُمَّ

كَانَ الْفَتْحُ عَلَى يَدَيْهِ.

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا

مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الصَّمَدِ [ابْنُ

عَبْدِ الْوَارِثِ] عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهَذَا

[الْحَدِيثِ بِطَوْلِهِ].

وَحَدَّثَنَا إِبْرَاهِيمُ وَحَدَّثَنَا أَحْمَدُ بْنُ

يُوسُفَ الْأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ

مُحَمَّدٍ عَنْ عِكْرِمَةَ [بْنِ عَمَّارٍ] بِهَذَا.

Chapter 46. The Words Of Allâh, The Most High: "And He It Is Who Has Withheld Their Hands From You"^[1]

[4679] 133 - (1808) It was narrated from Anas bin Mâlik that eighty armed men from Makkah swooped down upon the Messenger of Allâh ﷺ from the mountain of At-Tan'îm, seeking to attack the Prophet ﷺ and his Companions. He captured them but spared their lives. Then Allâh revealed (the words): "And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them."^[2]

Chapter 47. Women Participating In Military Expeditions With The Men

[4680] 134 - (1809) It was narrated from Anas that on the day of (the battle of) Hunain, Umm Sulaim kept a dagger with her. Abû Talhah saw her and said: "O Messenger of Allâh, Umm Sulaim has a dagger with her." The Messenger of Allâh ﷺ said to her: "What is this dagger

(المعجم ٤٦) - (بَابُ قَوْلِ اللَّهِ تَعَالَى :
﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ﴾ .

(الآية) (التحفة ٤٨)

[٤٦٧٩] ١٣٣ - (١٨٠٨) حَدَّثَنِي
عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ
ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ ثَمَانِينَ
رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ
اللَّهِ ﷺ مِنْ جَبَلِ النَّعِيمِ مُتَسَلِّحِينَ،
يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ،
فَأَخَذَهُمْ سِلَاحًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ
عَزَّ وَجَلَّ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ
عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤].

(المعجم ٤٧) - (بَابُ غَزْوَةِ النِّسَاءِ مَعَ
الرِّجَالِ) (التحفة ٤٩)

[٤٦٨٠] ١٣٤ - (١٨٠٩) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ
ثَابِتٍ، عَنْ أَنَسِ؛ أَنَّ أُمَّ سُلَيْمٍ اتَّخَذَتْ
يَوْمَ حُنَيْنٍ خِنْجَرًا، فَكَانَ مَعَهَا، فَرَأَاهَا
أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَا هِيَ أُمُّ

^[1] Al-Fath 48:24.

^[2] Al-Fath 48:24.

(for)?” She said: “I am keeping it so that if any of the idolaters come near me, I will rip his belly open with it.” The Messenger of Allāh ﷺ smiled and she said: “O Messenger of Allāh, kill all those, other than us, whom you set free, because they are the ones who deserted you.” The Messenger of Allāh ﷺ said: “O Umm Sulaim, Allāh is sufficient and He has been kind to us.”

[4681] (...) A *Hadīth* like that of Thābit (no. 4680) was narrated from Anas bin Mālik concerning the story of Umm Sulaim and the Prophet ﷺ.

[4682] 135 - (1810) It was narrated that Anas said: “The Messenger of Allāh ﷺ allowed Umm Sulaim and some of the *Anṣārī* women to accompany him on military campaigns. They would bring water and treat the wounded.”

[4683] 136 - (1811) It was narrated that Anas said: “On the day of (the battle of) Uhūd, when some of the people felt defeated and deserted the Prophet ﷺ, Abū Ṭalḥah stood in front of the

سُلَيْمٍ مَعَهَا خِنْجَرٌ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا هَذَا الْخِنْجَرُ؟» قَالَتْ: اتَّخَذْتُهُ، إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْحَكُ، قَالَتْ: يَا رَسُولَ اللَّهِ! أَقْتُلْ مَنْ بَعَدَنَا مِنَ الطُّلَفَاءِ أَنْهَرُمُوا بِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سُلَيْمٍ! إِنَّ اللَّهَ قَدْ كَفَى وَأَحْسَنَ». [انظر: ٤٦٧١]

[٤٦٨١] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ ثَابِتٍ. [راجع: ٤٦٧٠]

[٤٦٨٢] ١٣٥ - (١٨١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمِّ سُلَيْمٍ، وَنِسْوَةٍ مِنَ الْأَنْصَارِ مَعَهُ إِذَا غَزَا، فَيَسْقِيَنَ الْمَاءَ وَيُدَاوِينَ الْجُرْحَى.

[٤٦٨٣] ١٣٦ - (١٨١١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو وَهُوَ أَبُو مَعْمَرٍ الْمِنْفَرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ

Prophet ﷺ, covering him with a shield. Abû Ṭalhah was a powerful archer and he broke two or three bows that day (because of excessive use). Whenever a man passed in front of him with a quiver of arrows, he (ﷺ) would say: 'Spread them for Abû Ṭalhah.' The Prophet of Allâh would look out over the people, and Abû Ṭalhah would say to him: 'O Prophet of Allâh, may my father and mother be ransomed for you. Do not raise your head, lest you be struck by an arrow from the people. My neck is before your neck.' And I saw 'Āishah bint Abî Bakr and Umm Sulaim, with their garments folded up, and I could see their anklets on their feet, carrying water skins on their backs, pouring it into their mouths. Then they would go back and fill them again, then bring them and pour water into the people's mouths. The sword fell from Abû Ṭalhah's hand two or three times, because of drowsiness."

Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy

[4684] 137 - (1812) It was narrated from Yazîd bin Hurmuz that Najdah wrote to Ibn 'Abbâs,

ابْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ أَحَدٍ انْهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ ﷺ، وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوَّبٌ عَلَيْهِ بِحِجَفَةٍ، قَالَ: وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ النَّرْعِ، وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا، قَالَ: فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: «انْثَرَهَا لِأَبِي طَلْحَةَ»، قَالَ: وَيُسْرِفُ نَبِيُّ اللَّهِ ﷺ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي! لَا تُسْرِفْ لَا يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ، قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سَلِيمٍ وَإِنَّهُمَا لَمُسْمِرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تَنْفُلَانِ الْقُرْبَ عَلَى مُتُونِهِمَا، ثُمَّ تُفْرِغَانِيهِ فِي أَفْوَاهِهِمَا، ثُمَّ تَرْجِعَانِ فْتَمْلَأَانِيهَا، ثُمَّ تَحِيَّانِ تُفْرِغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيَّ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا، مِنَ النَّعَاسِ.

(المعجم ٤٨) - (بَابُ النِّسَاءِ الْغَارِيَّاتِ يَرْضَخُ لَهُنَّ وَلَا يَسْهُمُ، وَالنَّهْيُ عَنْ قَتْلِ صَبِيَّانِ أَهْلِ الْحَرْبِ) (التحفة ٥٠)

[٤٦٨٤] ١٣٧ - (١٨١٢) حَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

asking him about five things. Ibn ‘Abbās said: “Were it not for (fear of) concealing knowledge, I would not have written to him.” Najdah wrote to him (saying): “Tell me, did the Messenger of Allāh ﷺ take women on campaigns with him? Did he give them a share (of the spoils of war)? Did he kill children? How long is an orphan considered to be such? And about the *Khums* - who is it for?” Ibn ‘Abbās wrote to him saying: “You wrote and asked me whether the Messenger of Allāh ﷺ took women on campaigns with him. He did take them with him, so that they might treat the wounded, and they were given a reward from the spoils of war; as for a regular share, that was not given to them. The Messenger of Allāh ﷺ did not kill children, so do not kill children. And you wrote and asked me how long an orphan is considered to be such. By Allāh, if a man’s beard has grown but he is still incapable of getting his due from others or fulfilling his obligations towards them (then he is still regarded as an orphan). But when he can look after his affairs like other people, then he is no longer regarded as an orphan. And you wrote and asked me about the *Khums* and who it is for. We used to say that it was for us, but our people have denied it to us.”

يَعْنِي ابْنَ بِلَالٍ عَنْ جَعْفَرٍ [بْنِ مُحَمَّدٍ] عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ، أَنَّ نَجْدَةَ كَتَبَتْ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خُمْسٍ خِلَالٍ. فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَكْتُمَ عِلْمًا مَا كَتَبْتُ إِلَيْهِ، كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا بَعْدُ، فَأَخْبِرْنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصَّبِيَّانَ؟ وَمَتَى يَنْقُضِي يَتِمُّ الْيَتِيمُ؟ وَعَنِ الْخُمْسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَقَدْ كَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْجُرْحَى وَيُحْذِينَ مِنَ الْغَنِمَةِ، وَأَمَّا بِسَهْمٍ، فَلَمْ يَضْرِبْ لَهُنَّ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبِيَّانَ، فَلَا تَقْتُلِ الصَّبِيَّانَ، وَكَتَبْتَ تَسْأَلُنِي: مَتَى يَنْقُضِي يَتِمُّ الْيَتِيمُ؟ فَلَعَمْرِي إِنَّ الرَّجُلَ لَتَبْتُ لِحَيْتُهُ وَإِنَّهُ لَضَعِيفُ الْأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحٍ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ عَنْهُ الْيَتِمُ، وَكَتَبْتَ تَسْأَلُنِي عَنِ الْخُمْسِ لِمَنْ هُوَ؟ وَإِنَّا [كُنَّا] نَقُولُ: هُوَ لَنَا، فَأَبَى عَلَيْنَا قَوْمُنَا ذَلِكَ.

[4685] 138 - (...) It was narrated from Yazîd bin Hurmuz that Najdah wrote to Ibn ‘Abbâs and asked him about some things... a *Hadîth* like that of Sulaimân bin Bilâl (no. 4684), except that in the *Hadîth* of Hâtim it says: “The Messenger of Allâh ﷺ did not kill children, so do not kill children, unless you know what Al-Khiḍr knew about the boy whom he killed.”^[1]

Ishâq added in his *Hadîth* from Hâtim: “... and you can tell who is a believer, in which case kill the disbelievers and leave the believers.”

[4686] 139 - (...) It was narrated that Yazîd bin Hurmuz said: “Najdah bin ‘Âmir Al-Ḥarûrî wrote to Ibn ‘Abbâs and asked him about slaves and women who are present at the time when the spoils of war are distributed - do they get a share of it? (And he asked) about killing children, and when an orphan is no longer regarded as such, and who are the kinsmen (*Dhawil-Qurbâ*) (of the Prophet ﷺ)? He said to Yazîd: ‘Write to him. Were it not that he is likely to fall into folly, I would not have written to him. Write: You wrote and asked me about women and slaves who are present at the time when the spoils

[٤٦٨٥] ١٣٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ؛ أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خِلَالٍ، بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّ فِي حَدِيثِ حَاتِمٍ: وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبِيَّانَ، فَلَا تَقْتُلُ الصَّبِيَّانَ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عِلْمَ الْخَضِرِ مِنَ الصَّبِيِّ الَّذِي قُتِلَ.

وَرَأَى إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَنَمِيزَ الْمُؤْمِنِ، فَتَقْتُلُ الْكَافِرَ وَتَدَعِ الْمُؤْمِنَ.

[٤٦٨٦] ١٣٩ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَالْمَرْأَةِ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقَسَّمُ لَهُمَا؟ وَعَنْ قَتْلِ الْوَلَدَانِ؟ وَعَنِ الْيَتِيمِ مَتَى يَنْقَطِعُ عَنْهُ الْيَتِيمُ؟ وَعَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ فَقَالَ لِيَزِيدَ: اكْتُبْ إِلَيْهِ، فَلَوْلَا أَنْ يَقَعَ فِي أَحْمَقَةٍ مَا كَتَبْتُ إِلَيْهِ، اكْتُبْ: إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ

[1] See: *Sûrat Al-Kahf* 18:74.

of war are distributed - do they get a share of it? They do not get a share of it, but they are to be given a reward. You wrote and asked me about killing children. The Messenger of Allâh ﷺ did not kill them, so do not kill them, unless you know about them what the companion of Mûsâ knew about the boy whom he killed.^[1] You wrote and asked me about an orphan and when he is no longer regarded as an orphan. He continues to be regarded as an orphan until he reaches puberty and attains maturity of mind. And you wrote and asked me about the kinsmen (of the Prophet ﷺ), and who they are. We believed that we were they, but our people denied that to us."

[4687] (...) It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to Ibn 'Abbâs..." and he quoted a similar *Hadîth* (as no. 4684).

Abû Ishâq said: 'Abdur-Rahmân bin Bishr narrated: Sufyân narrated this *Hadîth*, in full.

[4688] 140 - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah bin 'Âmir wrote to Ibn 'Abbâs." He said: "I was present with Ibn 'Abbâs when he read his letter and when he wrote

وَالْعَبْدُ يَحْضُرَانِ الْمَغْنَمَ، هَلْ يُقَسَّمُ لَهُمَا شَيْءٌ؟ وَإِنَّهُ لَيْسَ لَهُمَا شَيْءٌ، إِلَّا أَنْ يُحْذَيَا، وَكُتِبَتْ تَسْأَلُنِي عَنْ قَتْلِ الْوِلْدَانِ؟ وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْعِلَامِ الَّذِي قَتَلَهُ، وَكُتِبَتْ تَسْأَلُنِي عَنِ الْيَتِيمِ، مَتَى يَنْقَطِعُ عَنْهُ اسْمُ الْيَتِيمِ؟ وَإِنَّهُ لَا يَنْقَطِعُ عَنْهُ اسْمُ الْيَتِيمِ حَتَّى يَبْلُغَ وَيُؤَنَسَ مِنْهُ رُسْدٌ، وَكُتِبَتْ تَسْأَلُنِي عَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ وَإِنَّا زَعَمْنَا أَنَا هُمْ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا.

[٤٦٨٧] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بَشْرِ الْعَبْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ، وَسَأَلَ الْحَدِيثَ بِمِثْلِهِ.

قَالَ أَبُو إِسْحَقَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ: حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ، بِطَوْلِهِ.

[٤٦٨٨] ١٤٠ - (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ بْنُ حَازِمٍ: حَدَّثَنِي أَبِي قَالَ:

[1] See: *Sûrat Al-Kahf* 18:71.

his answer. Ibn ‘Abbās said: ‘By Allāh, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honored.’ He wrote to him (saying): ‘You asked about the share of the kinsmen whom Allāh mentioned - who are they? We used to think that we are the kinsmen of the Messenger of Allāh ﷺ, but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan.

You asked: “Did the Messenger of Allāh ﷺ kill any of the children of the idolaters?” The Messenger of Allāh ﷺ did not kill any of them, so you should not kill any of them, unless you know about them what Al-Khidr knew about the boy whom he killed. You asked about women and slaves, and whether they are to be given a defined share if they are present in battle? They are not to be given a defined share, but they should be given some reward from the spoils of war.”

سَمِعْتُ قَيْسًا يُحَدِّثُ عَنْ يَزِيدَ بْنِ هُرْمُزٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا جَرِيرُ بْنُ حَارِظٍ: حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ، قَالَ: فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ، وَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ! لَوْلَا أَنْ أُرَدُّهُ عَنْ تَتْنٍ يَقَعُ فِيهِ مَا كَتَبْتُ إِلَيْهِ، وَلَا تُعَمَّةَ عَيْنٍ، قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَ عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ، مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَى أَنْ قَرَابَةَ رَسُولِ اللَّهِ ﷺ هُمْ نَحْنُ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا، وَسَأَلْتُ عَنِ الْيَتِيمِ، مَتَى يَقْضَى يَتْمُهُ؟ وَإِنَّهُ إِذَا بَلَغَ النِّكَاحَ وَأُونِسَ مِنْهُ رُشْدٌ وَدُفِعَ إِلَيْهِ مَالُهُ، فَقَدْ انْقَضَى يَتْمُهُ، وَسَأَلْتُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَأَنْتَ، فَلَا تَقْتُلُ مِنْهُمْ أَحَدًا، إِلَّا أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ، وَسَأَلْتُ عَنِ الْمَرْأَةِ وَالْعَبْدِ، هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ، إِذَا

[1] See: Al-Kahf 18:71.

حَضَرُوا الْبَاسَ؟ وَإِنَّهُمْ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ، إِلَّا أَنْ يُحْذَى مِنْ غَنَائِمِ الْقَوْمِ.

[4689] 141 - (...) It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to Ibn 'Abbâs..." and he mentioned part of the *Hadîth* but he did not narrate it in full, like the *Hadîth* we have mentioned above.

[٤٦٨٩] ١٤١ - (...) وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ الْمُخْتَارِ بْنِ صَيْفِيٍّ، عَنْ يَزِيدِ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ بَعْضَ الْحَدِيثِ، وَلَمْ يُتِمَّ الْقِصَّةَ، كَأَتِمَامٍ مِمَّنْ ذَكَرْنَا حَدِيثَهُمْ.

[4690] 142 - (1812) It was narrated that Umm 'Atiyyah Al-Anṣārīyyah said: "I went out on seven campaigns with the Messenger of Allāh ﷺ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick."

[٤٦٩٠] ١٤٢ - (١٨١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ، أَخْلَفُهُمْ فِي رِحَالِهِمْ، فَأَصْنَعُ لَهُمُ الطَّعَامَ، وَأُدَاوِي الْجُرْحَى، وَأَقُومُ عَلَى الْمَرْضَى.

[4691] (...) Hishâm narrated a similar report (as no. 4690) with this chain of narration.

[٤٦٩١] (...) وَحَدَّثَنَا عَنْ مَرْوَةَ النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ بِهَذَا الْإِسْنَادِ، [نَحْوَهُ].

Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

(المعجم ٤٩) - (بَابُ عَدَدِ غَزَوَاتِ

النَّبِيِّ ﷺ) (التحفة ٥١)

[4692] 143 - (1254) It was narrated from Abû Ishâq that 'Abdullâh bin Yazîd went out to lead the people in prayers for rain. He prayed two *Rak'ah* then he prayed for rain. He said: "On

[٤٦٩٢] ١٤٣ - (١٢٥٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدٍ خَرَجَ

that day I met Zaid bin Arqam, and there was only one man between me and him. I said to him: 'How many campaigns did the Messenger of Allāh ﷺ wage?' He said: 'Nineteen.' I said: 'On how many campaigns were you with him?' He said: 'Seventeen.' I said: 'What was the first campaign he waged?' He said: 'Dhāt Al-'Usair or 'Al-'Ushair.'"

[4693] 144 - (...) It was narrated from Ibn Ishāq, from Zaid bin Arqam from whom he heard it, that the Messenger of Allāh ﷺ went on nineteen campaigns, and after he emigrated he performed *Hajj* only once, the Farewell *Hajj*.

[4694] 145 - (1813) Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullāh say: "I went on nineteen campaigns with the Messenger of Allāh ﷺ."

Jâbir said: "I was not present at (the battles of) Badr or Uhud, because my father did not let me go. When 'Abdullāh (i.e., his father) was killed on the day of Uhud, I did not stay behind from any campaign with the Messenger of Allāh ﷺ."

[4695] 146 - (1814) It was narrated from 'Abdullāh bin Buraidah that his father said:

لِئَسْتَسْقِي بِالنَّاسِ، فَصَلَّى رَعَتَيْنِ ثُمَّ اسْتَسْقَى، قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنِ أَرْقَمَ، قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ، أَوْ بَيْنِي وَبَيْنَهُ رَجُلٌ، قَالَ فَقُلْتُ لَهُ: كَمْ غَزَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ، فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ غَزَوَةً، قَالَ فَقُلْتُ: فَمَا أَوَّلُ غَزْوَةٍ غَزَا؟ قَالَ: ذَاتُ الْعُسَيْرِ أَوِ الْعُشَيْرِ. [راجع: ٣٠٣٥]

[٤٦٩٣] ١٤٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ سَمِعَهُ مِنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَحَجَّ بَعْدَهَا هَاجِرَ حَجَّةً لَمْ يَحُجَّ غَيْرَهَا، حَجَّةَ الْوَدَاعِ.

[٤٦٩٤] ١٤٥ - (١٨١٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَاءُ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً.

قَالَ جَابِرٌ: لَمْ أَشْهَدْ بَدْرًا وَلَا أُحُدًا، مَنَعَنِي أَبِي، فَلَمَّا قُتِلَ عَبْدُ اللَّهِ ﷺ يَوْمَ أُحُدٍ، لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ قَطُّ.

[٤٦٩٥] ١٤٦ - (١٨١٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ

"The Messenger of Allāh ﷺ went on nineteen campaigns, and he fought in eight of them."

الْحَبَابِ؛ وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا أَبُو ثُمَيْلَةَ، قَالَ جَمِيعًا: حَدَّثَنَا حُسَيْنُ ابْنُ وَقْدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً، قَاتَلَ فِي ثَمَانٍ مِنْهُنَّ.

وَلَمْ يَقُلْ أَبُو بَكْرٍ: مِنْهُنَّ، وَقَالَ فِي حَدِيثِهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ.

[4696] 147 - (...) It was narrated from Ibn Buraidah that his father said that he went on sixteen campaigns with the Messenger of Allāh ﷺ.

[٤٦٩٦] ١٤٧ - (...) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ كَهْمَسٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

[4697] 148 - (1815) It was narrated that Yazîd bin Abî 'Ubaid said: "I heard Salamah say: 'I went on seven campaigns with the Messenger of Allāh ﷺ, and I went out on nine campaigns that he sent out. On one occasion Abû Bakr was in charge of us and on another occasion Usâmah bin Zaid was in charge of us.'"

[٤٦٩٧] ١٤٨ - (١٨١٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ وَهُوَ ابْنُ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ، تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ بْنُ زَيْدٍ.

[4698] (...) Hâtîm narrated it with this chain of narration (a *Hadîth* similar to no. 4697), except that he said in both cases: "Seven campaigns."

[٤٦٩٨] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ، فِي كِلْتَايَهُمَا: سَبْعَ غَزَوَاتٍ.

Chapter 50. The Campaign Of Dhât Ar-Riqâ'

(المعجم ٥٠) - (بَابُ غَزْوَةِ ذَاتِ

الرِّقَاعِ) (التحفة ٥٢)

[4699] 149 - (1816) It was

[٤٦٩٩] ١٤٩ - (١٨١٦) حَدَّثَنَا أَبُو

narrated that Abû Mûsâ said: "We went out with the Messenger of Allâh ﷺ on a campaign, and there were six of us. We had only one camel, which we took turns riding. Our feet became sore, and my feet became so sore that my toenails fell off. We wrapped rags around out feet, so the campaign became known as Dhât Ar-Riqâ' because of the rags that we used to bandage our feet."

Abû Burdah said: "Abû Mûsâ narrated this *Hadîth*, then he did not like to do so. It is as if he did not like to broadcast his deeds."

عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ [بْنِ أَبِي بُرْدَةَ] عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ قَالَ: فَتَقَبَّتْ أَقْدَامُنَا، فَتَقَبَّتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرْقَ، فَسُمِّيَتْ غَزْوَةُ ذَاتِ الرَّقَاعِ، لِمَا كُنَّا نُعَصِّبُ عَلَى أَرْجُلِنَا مِنَ الْخِرْقِ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثَ أَبُو مُوسَى بِهَذَا الْحَدِيثِ، ثُمَّ كَرِهَ ذَلِكَ، قَالَ: كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ. قَالَ أَبُو أُسَامَةَ: وَزَادَنِي غَيْرُ بُرَيْدٍ: وَاللَّهُ يُجْزِي بِهِ.

Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims

[4700] 150 - (1817) It was narrated that 'Ā'ishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ set out for Badr, and when he was in Harrat Al-Wabarah, he was met by a man who was known for his courage and valor. The Companions of the Messenger of Allâh ﷺ rejoiced when they saw him, but when he caught up with him he said to the

(المعجم ٥١) - (بَابُ كَرَاهَةِ الْإِسْتِعَانَةِ فِي الْغَزْوِ بِكَافِرٍ إِلَّا لِحَاجَةٍ أَوْ كَوْنِهِ حَسَنَ الرَّأْيِ فِي الْمُسْلِمِينَ) (التحفة ٥٣)

[٤٧٠٠] [١٥٠ - (١٨١٧)] حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ - : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ الْأَسْلَمِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

Messenger of Allāh ﷺ: 'I have come so that I may join you and get a share (of the spoils of war) with you.' The Messenger of Allāh ﷺ said to him: 'Will you believe in Allāh and His Messenger?' He said: 'No.' He said: 'Then go back, for I will never seek the help of a idolater.'"

She said: "He went away, then when we were in Ash-Shajarah, the man met him and said the same as he had said the first time, and the Prophet ﷺ said the same as he had said; he said: 'Go back, for I will never seek the help of a idolater.' Then he came back and met him in Al-Baidā', and he said what he had said to him the first time: 'Will you believe in Allāh and His Messenger?' He said: 'Yes.' The Messenger of Allāh ﷺ said to him: 'Then come with us.'"

النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ قَبْلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبَرَةِ أَدْرَكَهُ رَجُلٌ، قَدْ كَانَ يُدْكِرُ مِنْهُ جُرْأَةً وَنَجْدَةً، فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَدْرَكَهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: جِئْتُ لِأَتَّبِعَكَ وَأُصِيبَ مَعَكَ، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: لَا، قَالَ: «فَارْجِعْ، فَلَنْ أَسْتَعِينُ بِمُشْرِكٍ».

قَالَتْ: ثُمَّ مَضَى، حَتَّى إِذَا كُنَّا بِالشَّجَرَةِ أَدْرَكَهُ الرَّجُلُ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ كَمَا قَالَ أَوَّلَ مَرَّةٍ، قَالَ: «فَارْجِعْ فَلَنْ أَسْتَعِينُ بِمُشْرِكٍ»، قَالَ: ثُمَّ رَجَعَ فَأَدْرَكَهُ بِالْبَيْدَاءِ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: نَعَمْ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَانْطَلِقْ».

33. The Book of Leadership

٢ - (المعجم ٣٣) - كتاب الإمارة

(التحفة ...)

Chapter 1 - The People Follow The Quraish And The Caliphate Belongs To The Quraish

[4701] 1 - (1818) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people follow the Quraish in this matter, the Muslims follow the Muslims, and the disbelievers follow the disbelievers.'"

(المعجم ١) - (بَابُ النَّاسِ تَبَعَ لِقُرَيْشٍ

وَالْخِلَافَةُ فِي قُرَيْشٍ) (التحفة ٥٤)

[٤٧٠١] ١ - (١٨١٨) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا الْمُغِيرَةُ يَعْنِيَانِ الْحِزَامِيَّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَفِي حَدِيثِ زُهَيْرٍ: يَبْلُغُ بِهِ النَّبِيُّ ﷺ: وَقَالَ عَمْرُو: رَوَايَةُ «النَّاسُ تَبَعَ لِقُرَيْشٍ فِي هَذَا الشَّانِ، مُسْلِمُهُمْ لِمُسْلِمِهِمْ وَكَافِرُهُمْ لِكَافِرِهِمْ».

[4702] 2 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadith* including the following: 'The people follow the Quraish in this matter, the Muslims follow the Muslims and the disbelievers follow the disbelievers.'"

[٤٧٠٢] ٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ تَبَعَ لِقُرَيْشٍ فِي هَذَا الشَّانِ، مُسْلِمُهُمْ تَبَعَ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعَ لِكَافِرِهِمْ».

[4703] 3 - (1819) Jâbir bin 'Abdullâh said: "The Prophet ﷺ said: 'People follow the Quraish, for good or for evil.'"

[4704] 4 - (1820) 'Âsim bin Muḥammad bin Zaid narrated from his father that Abdullâh said: The Messenger of Allâh ﷺ said: "This matter will remain among the Quraish, even if only two people remain."

[4705] 5 - (1821) It was narrated that Jâbir bin Samurah said: "I entered upon the Prophet ﷺ with my father, and I heard him say: 'This matter will not end until there have been among them twelve caliphs.' Then he said something that I could not hear, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[4706] 6 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Prophet ﷺ say: 'The

[٤٧٠٣] ٣ - (١٨١٩) وَحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ تَبِعَ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ».

[٤٧٠٤] ٤ - (١٨٢٠) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ [بْنِ زَيْدٍ] عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ».

[٤٧٠٥] ٥ - (١٨٢١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَّانَ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى النَّبِيِّ ﷺ. فَسَمِعْتُهُ يَقُولُ: «إِنَّ هَذَا الْأَمْرَ لَا يَنْقُضِي حَتَّى يَمْضِيَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ، قَالَ فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[٤٧٠٦] ٦ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ

people's affairs will go well so long as they are governed by twelve men.' Then the Prophet ﷺ said something that I did not hear, and I asked my father: 'What did the Messenger of Allâh ﷺ say?' He said: 'All of them will be from the Quraish.'

[4707] (...) This *Hadith* was narrated from Jâbir bin Samurah (similar to no. 4706) from the Prophet ﷺ, but he did not mention (the words) "The people's affairs will go well."

[4708] 7 - (...) It was narrated that Simâk bin Harb said: I heard Jâbir bin Samurah say: I heard the Messenger of Allâh ﷺ say: "Islam will continue to prevail through twelve caliphs." Then he said something that I did not understand, and I said to my father: "What did he say?" He said: "All of them will be from the Quraish."

[4709] 8 - (...) It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ said: 'This matter will continue to prevail until there have been twelve caliphs.' Then he said something that I did not understand, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا». ثُمَّ تَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ خَفِيتُ عَلَيْ. فَسَأَلْتُ أَبِي: مَاذَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[٤٧٠٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا».

[٤٧٠٨] ٧ - (...) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[٤٧٠٩] ٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَزَالُ هَذَا الْأَمْرُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4710] 9 - (...) It was narrated that Jâbir bin Samurah said: "I went to the Messenger of Allâh ﷺ, and my father was with me, and I heard him say: 'This religion will continue to prevail and be strong until there have been twelve caliphs.' Then he said something that I could not hear because of the people's voices. I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧١٠] ٩ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ. وَحَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَزْهَرُ. حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: انْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعِيَ أَبِي، فَسَمِعْتُهُ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا مَيِّعًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» فَقَالَ كَلِمَةً صَمِنَهَا النَّاسُ. فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4711] 10 - (1822) It was narrated that 'Amir bin Sa'd bin Abî Waqqâs said: I sent a letter to Jâbir bin Samurah with my slave Nâfi', saying: Tell me of something that you heard from the Messenger of Allâh ﷺ. He wrote back to me saying: I heard the Messenger of Allâh ﷺ one Friday, the day on which the Aslamî was stoned, saying: "This religion will continue until the Hour begins, or until there have been twelve caliphs over you, all of them from the Quraish." And I heard him say: "A small group of Muslims will conquer the white palace, the palace of Chosroes, or of the family of Chosroes." And I heard him say: "Just before the Hour there will be liars, so beware of them." And I heard him say: "If Allâh

[٤٧١١] ١٠ - (١٨٢٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ، مَعَ غُلَامِي نَافِعٍ: أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَوْمَ جُمُعَةٍ، عَشِيَّةَ رَجَمِ الْأَسْلَمِيِّ، فَقَالَ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرَيْشٍ» وَسَمِعْتُهُ يَقُولُ: «عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَحُونَ الْبَيْتَ الْأَبْيَضَ، بَيْتَ كِسْرَى، أَوْ آلِ كِسْرَى». وَسَمِعْتُهُ يَقُولُ:

bestows something good upon one of you, let him start with himself and his family.” And I heard him say: “I will reach the Cistern ahead of you.”

[4712] (...) It was narrated from ‘Âmir bin Sa’d that he sent word to Ibn Samurah Al-‘Adawî saying: “Tell us what you heard from the Messenger of Allâh ﷺ.” He said: “I heard the Messenger of Allâh ﷺ say...” and he mentioned a *Hadîth* like that of Hâtim (no. 4711).

Chapter 2. Appointing A Successor Or Not Doing So

[4713] 11 - (1823) It was narrated that Ibn ‘Umar said: “I was with my father when he was wounded. They praised him and said: ‘May Allâh reward you with good.’ He said: ‘I hope (for Allâh’s mercy) and I fear (His wrath).’ They said: ‘Appoint a successor.’ He said: ‘Should I carry the burden of your affairs in life and in death? Would that my caliphate would conclude with nothing to my credit or counting against me. If I appoint a successor, then one who was better than me appointed a

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَابِينَ فَأَحْذَرُوهُمْ». وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ تَعَالَى أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ». وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

[٤٧١٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ مُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّهُ أَرْسَلَ إِلَى ابْنِ سُمُرَةَ الْعَدَوِيِّ: حَدَّثَنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

(المعجم ٢) - (بَابُ الاستخلاف

وتركه) (التحفة ٥٥)

[٤٧١٣] ١١ - (١٨٢٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ، فَأَتْنُوهُ عَلَيْهِ، وَقَالُوا: جَزَاكَ اللَّهُ خَيْرًا، فَقَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلَفْ، فَقَالَ: أَتَحْمِلُ أَمْرَكُمْ حَيًّا وَمَيِّتًا؟ لَوِدِدْتُ أَنَّ حَظِّي مِنْهَا الْكَفَافُ، لَا عَلَيَّ وَلَا لِي، فَإِنْ اسْتَخْلَفْتُ فَقَدْ اسْتَخْلَفْتُ مَنْ هُوَ خَيْرٌ مِنِّي يَعْنِي أَبَا بَكْرٍ،

successor' - meaning Abû Bakr - 'and if I do not do that, then one who was better than me, the Messenger of Allâh ﷺ, did not do that either.'"

'Abdullâh said: "Then I knew, when he mentioned the Messenger of Allâh ﷺ, that he was not going to appoint a successor."

[4714] 12 - (...) It was narrated that Ibn 'Umar said: "I entered upon Hafṣah and she said: 'Do you know that your father is not going to appoint a successor?' I said: 'He will not do that.' She said: 'He will do that.' I swore that I would talk to him about that, and I remained silent until the next day, and I did not speak to him. It was as if I were carrying a mountain in my right hand, until I came back to him and entered upon him, and he asked me about the state of the people, and I told him. Then I said: 'I have heard the people saying something, and I swore that I would speak to you about it.'

"They said that you are not going to appoint a successor, but if you had a herdsman tending camels or a shepherd tending sheep, and he came to you and left his herd or flock, wouldn't you think that he is being negligent? But looking after people is more serious. He agreed with me, then he lowered

وَأَنْ أَتْرُكُكُمْ فَقَدْ تَرَكْتُكُمْ مَنْ هُوَ خَيْرٌ مِنِّي، رَسُولُ اللَّهِ ﷺ.

قَالَ عَبْدُ اللَّهِ: فَعَرَفْتُ أَنَّهُ، حِينَ ذَكَرَ رَسُولُ اللَّهِ ﷺ، غَيْرُ مُسْتَخْلِفٍ.

[٤٧١٤] ١٢ - (...) حَدَّثَنَا إِسْحَقُ

ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ إِسْحَقُ وَعَبْدُ: أَخْبَرَنَا، وَقَالَ

الْآخَرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ عَنِ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ فَقَالَتْ: أَعْلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟

قَالَ قُلْتُ: مَا كَانَ لِيَفْعَلَ، قَالَتْ: إِنَّهُ فَاعِلٌ، قَالَ: فَحَلَفْتُ أَنِّي أَكَلِمُهُ فِي ذَلِكَ، فَسَكَتُ، حَتَّى غَدَوْتُ، وَلَمْ أَكَلِمُهُ، قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي

جَبَلًا، حَتَّى رَجَعْتُ فَدَخَلْتُ عَلَيْهِ، فَسَأَلَنِي عَنْ حَالِ النَّاسِ، وَأَنَا أُخْبِرُهُ.

قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَ، فَالَيْتُ أَنْ أَقُولَهَا لَكَ،

زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ، وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ

his head (in thought) for a while, then he raised his head and said: 'Allāh will protect His religion. If I do not appoint a successor, then the Messenger of Allāh ﷺ did not appoint a successor, and if I do appoint a successor, then Abū Bakr appointed a successor.'

"By Allāh, as soon as he mentioned the Messenger of Allāh ﷺ and Abū Bakr, I knew that he would not place anyone on the same level as the Messenger of Allāh ﷺ, and he would not appoint a successor."

وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَيَّعَ؛ فَرِعَايَةَ النَّاسِ أَشَدُّ، قَالَ: فَوَاقَفَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي لَئِنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ.

قَالَ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيُعْدِلَ بِرَسُولِ اللَّهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ.

Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority

[4715] 13 - (1652 [sic])

'Abdur-Raḥmān bin Samurah narrated: "The Messenger of Allāh ﷺ said to me: 'O 'Abdur-Raḥmān, do not seek a position of authority, for if you are given it when you ask for it, you will be left alone (without divine support), but if you are given it without asking for it, you will be helped (by divine support).'"

(المعجم ٣) - (بَابُ النَّهْيِ عَنْ طَلَبِ
الإمارة والحرص عليها) (التحفة ٥٦)

[٤٧١٥] ١٣ - (١٦٥٢) وَحَدَّثَنَا

شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُمْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيَتْهَا، عَنْ مَسْأَلَةٍ، وَكَلْتَ إِلَيْهَا. وَإِنْ أُعْطِيَتْهَا، عَنْ غَيْرِ مَسْأَلَةٍ، أُعِنْتَ عَلَيْهَا».

[راجع: ٤٢٨١]

[4716] (...) A *Hadīth* like that of Jarīr (no. 4715) was narrated from 'Abdur-Raḥmān bin Samurah, from the Prophet ﷺ.

[٤٧١٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٍ وَحُمَيْدٍ؛ وَحَدَّثَنِي

أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عُبَيْدٍ وَهَشَامِ بْنِ حَسَّانَ، كُلُّهُمْ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ جَرِيرٍ.

[4717] 14 - (1733) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ along with two of my paternal cousins. One of the two men said: 'O Messenger of Allâh, appoint me over some of that with which Allâh has entrusted you,' and the other one said something similar. He said: 'By Allâh, we will not appoint to such positions anyone who asks for it, or anyone who is eager for it.'"

[٤٧١٧] ١٤ - (١٧٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ. أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ! أَمَرْنَا عَلَى بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ، فَقَالَ: «إِنَّا، وَاللَّهِ! لَا نُؤَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ». [راجع: ٤٥٢٦]

[4718] 15 - (...) Abû Mûsâ said: "I came to the Prophet ﷺ, with two men of the Ash'aris, one on my right and one on my left, and both of them asked for a position of authority. The Prophet ﷺ was using a *Siwâk* (tooth stick) and he said: 'What are you saying, O Abû Mûsâ (or O 'Abdullâh bin Qais)?' I said: 'By the One Who has sent you with the truth, they did not tell me what was on their minds, and I did not realize that they were going to ask for positions of authority.'" He said:

[٤٧١٨] ١٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَابْنِ حَاتِمٍ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ ابْنُ هِلَالٍ: حَدَّثَنِي أَبُو بُرْدَةَ: قَالَ: قَالَ أَبُو مُوسَى: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، فَكِلَاهُمَا سَأَلَ الْعَمَلَ، وَالنَّبِيُّ ﷺ يَسْتَاكُ، فَقَالَ:

“It is as if I can see his *Siwâk* between his lips. He said: ‘We will never appoint to this work those who want it. Rather you should go, O Abû Mûsâ (or O ‘Abdullâh bin Qais).’” And he sent him to be in charge of Yemen, then he sent Mu‘âdh bin Jabal after him. When (Mu‘âdh) reached him he said: “Dismount,” and he spread a mattress for him. There was a man with him who was tied up. He said: “What is this?” He said: “This man was a Jew who became Muslim, then he went back to his old false religion, and became a Jew again.” He said: “I will not sit down until he is executed in accordance with the decree of Allâh and His Messenger ﷺ.” He said: “Sit down, it will be done.” He said: “I will not sit down until he is killed in accordance with the decree of Allâh and His Messenger ﷺ,” (and he said that) three times. So he ordered that he be killed. Then they spoke of praying *Qiyâm* at night, and one of them, that is, Mu‘âdh, said: “As for me, I sleep and I pray *Qiyâm*, and I hope that I will get the same (reward) for my sleep as for my prayer.”

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily

[4719] 16 - (1825) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allâh, will

«مَا تَقُولُ؟ يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ!» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِ تَحْتَ شَفْتَيْهِ، وَقَدْ قَلَصْتُ، فَقَالَ: «لَنْ، أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنْ اذْهَبْ أَنْتَ، يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ!» فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: انْزِلْ، وَأَلْقِ لِي وَسَادَةً، وَإِذَا رَجُلٌ عِنْدَهُ مُوثِقٌ، قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، دِينَ السَّوْءِ، فَتَهَوَّدَ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ ﷺ، فَقَالَ: اجْلِسْ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ ﷺ، ثَلَاثَ مَرَّاتٍ، فَأَمَرَ بِهِ فُقْتُِلَ، ثُمَّ تَذَاكَرَا الْقِيَامَ مِنَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا، مُعَاذٌ: أَمَّا أَنَا فَأَنَا مُمْسِكٌ وَأَقُومُ وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

(المعجم ٤) - (بَابُ كَرَاهَةِ الْإِمَارَةِ)

بغير ضرورة) (التحفة ٥٧)

[٤٧١٩] ١٦ - (١٨٢٥) حَدَّثَنَا عَبْدُ

الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي،

you not appoint me (to a position of authority)?' He struck me on the shoulder with his hand and said: 'O Abû Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfills all obligations and does all duties required.'"

شَيْبُ بْنُ اللَّيْثِ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدٍ الْحَضْرَمِيِّ، عَنْ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا، يَوْمَ الْقِيَامَةِ، خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

[4720] 17 - (1826) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: "O Abû Dharr. I think that you are weak, and I love for you what I love for myself. Do not take a position of authority over even two persons, and do not take care of the property of an orphan."

[٤٧٢٠] ١٧ - (١٨٢٦) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنِ الْمُقْرِئِ قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ».

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One's Authority With Kindness And The Prohibition Against Causing Them Hardship

[4721] 18 - (1827) It was narrated from 'Abdullâh bin

(المعجم ٥) - (بَابُ فَضِيلَةِ الْأَمِيرِ الْعَادِلِ وَعَقُوبَةِ الْجَائِرِ، وَالْحَثُّ عَلَى الرِّفْقِ بِالرَّعِيَّةِ، وَالنَّهْيُ عَنْ إِدْخَالِ الْمَشَقَّةِ عَلَيْهِمْ) (التحفة ٥٨)

[٤٧٢١] ١٨ - (١٨٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ

‘Amr that the Messenger of Allâh ﷺ said: “Those who are fair and just will be near to Allâh on thrones of light, at the Right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are Right, those who are fair and just in their rulings and towards their families and those who are under their authority.”

نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ يَعْنَى ابْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرِ: يَبْلُغُ بِهِ النَّبِيُّ ﷺ، وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ، عِنْدَ اللَّهِ، عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا».

[4722] 19 - (1828) It was narrated that ‘Abdur-Rahmân bin Shumâsah said: “I went to ‘Āishah and asked her about something. She said: ‘Where are you from?’ I said: ‘I am a man from Egypt.’ She said: ‘How was your commander with you in this war of yours?’ He said: ‘We did not experience anything bad from him. If a man’s camel died, he would give him a camel, and if his slave died, he would give him a slave; if he needed basic provisions, he would give him basic provisions.’ She said: ‘What has happened to my brother, Muḥammad bin Abî Bakr, does not prevent me from telling you what I heard from the Messenger of Allâh ﷺ, which he said in this house of mine: (He ﷺ said:) “O Allâh, whoever attains any position of authority among my Ummah and is harsh towards

[٤٧٢٢] ١٩ - (١٨٢٨) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ شَمَاسَةَ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ، فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ، فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَايَكُم هَذِهِ؟ فَقَالَ: مَا نَقَمْنَا مِنْهُ شَيْئًا، إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِثْلُ الْبَعِيرِ، فَيُعْطِيهِ الْبَعِيرَ، وَالْعَبْدُ، فَيُعْطِيهِ الْعَبْدَ، وَيَحْتَاجُ إِلَى التَّقَةِ، فَيُعْطِيهِ التَّقَةَ، فَقَالَتْ: أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخِي، أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ فِي بَيْتِي هَذَا: «اللَّهُمَّ! مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْفُقْ

them, be harsh towards him, and whoever attains any position of authority among my *Ummah* and is kind towards them, be kind towards him.”

[4723] (...) A similar report (as no. 4722) was narrated from ‘Abdur-Rahmân bin Shumâsah, from ‘Aishah, from the Prophet ﷺ.

[4724] 20 - (1829) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.”

[4725] (...) A *Hadîth* like that of Al-Laith from Nâfi‘ (no. 4724) was narrated from Nâfi‘ from Ibn ‘Umar.

عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَقَ بِهِمْ، فَأَرْفُقْ بِهِ.

[٤٧٢٣] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَارِمٍ عَنْ حَرْمَلَةَ الْمُضَرِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٤٧٢٤] ٢٠ - (١٨٢٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فِكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[٤٧٢٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى يَعْنِي الْقَطَّانَ كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ [ابْنِ]

عُمَرَ] وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ
قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ وَحَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ
أَيُّوبَ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الصَّحَّاحُ يَعْنِي
ابْنَ عُثْمَانَ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ
الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي
أُسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[4726] (...) A *Hadîth* like that of Al-Laith from Nâfi' (no. 4724) was narrated from Nâfi' from Ibn 'Umar.

[٤٧٢٦] (...) قَالَ أَبُو إِسْحَاقَ:
وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
بِهَذَا، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[4727] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say:..." a *Hadîth* like that of Nâfi' from Ibn 'Umar (no. 4725). In the *Hadîth* of Az-Zuhrî (a sub-narrator) it adds: "He said: 'I think he (ﷺ) said: "The man is a shepherd of his father's wealth and is responsible for his flock.""

[٤٧٢٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنِ سَعِيدٍ]
وَأَبْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ
جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ
عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمَعْنَى
حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ، وَزَادَ فِي
حَدِيثِ الزُّهْرِيِّ: قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ

قَالَ: «الرَّجُلُ رَاعٍ، فِي مَالِ أَبِيهِ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ».

[4728] (...) A similar report (as no. 4727) was narrated from ‘Abdullâh bin ‘Umar, from the Prophet ﷺ.

[٤٧٢٨] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: أَخْبَرَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمَّرُوهُ ابْنُ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ ابْنِ سَعِيدٍ: حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى.

[4729] 21 - (142) It was narrated that Al-Hasan said: ‘Ubaidullâh bin Ziyâd visited Ma‘qil bin Yasâr Al-Muzanî during his final illness, and Ma‘qil said: I am going to tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ. If I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: “If Allâh appoints a person to a position of authority, and on the day he dies he is being deceitful towards those under his authority, Allâh will forbid Paradise to him.”

[٤٧٢٩] ٢١ - (١٤٢) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيِّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةَ مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». [راجع: ٣٦٣]

[4730] (...) It was narrated that Al-Hasan said: “Ibn Ziyâd entered upon Ma‘qil bin Yasâr when he was sick...” a *Hadîth* like that of Abû Al-Ash-hab (no. 4729), and he added: “He said: ‘Did you not tell me this before today?’ He said: ‘I did not tell it to you,’ or ‘I was not going to tell it to you.’”

[٤٧٣٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ، بِمِثْلِ حَدِيثِ أَبِي الْأَشْهَبِ، وَزَادَ: قَالَ: أَلَا كُنْتُ حَدَّثْتُكَ هَذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لِأُحَدِّثْكَ.

[4731] 22 - (...) It was narrated from Abû Al-Malîh that ‘Ubaidullâh bin Ziyâd entered upon Ma‘qil bin Yasâr when he was sick, and Ma‘qil said to him: “I am going to tell you a *Hadîth*; were it not that I am about to die, I would not have narrated it to you. I heard the Messenger of Allâh ﷺ say: ‘There is no leader who has reached a position of authority over the Muslims, then he does not strive for their sake or act with sincerity towards them, but he will not enter Paradise with them.’”

[4732] (...) Sawâdah bin Abî Al-Aswad narrated: “My father told me that Ma‘qil bin Yasâr fell sick and ‘Ubaidullâh bin Ziyâd came to visit him...” a *Hadîth* like that of Al-Hasan from Ma‘qil (no. 4729).

[4733] 23 - (1830) Al-Hasan narrated that ‘Â'idh bin ‘Amr, who was one of the Companions of the Messenger of Allâh ﷺ, entered upon ‘Ubaidullâh bin Ziyâd, and he said: “O my son, I heard the Messenger of Allâh ﷺ say: ‘The worst of guardians are those who are cruel. Beware lest

[٤٧٣١] ٢٢ - (...) وَحَدَّثَنَا أَبُو عَسَّانَ الْمُسَمْعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللَّهِ ابْنَ زِيَادٍ دَخَلَ عَلَى مَعْقِلِ بْنِ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

[٤٧٣٢] (...) وَحَدَّثَنَا عُقْبَةُ بْنُ مَكْرَمٍ الْعَمِي: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنِي أَبِي؛ أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرِضٌ فَأَتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُوذُهُ. نَحْوُ حَدِيثِ الْحَسَنِ عَنْ مَعْقِلٍ.

[٤٧٣٣] ٢٣ (١٨٣٠) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: أَخْبَرَنَا الْحَسَنُ أَنَّ عَائِذَ بْنَ عَمْرٍو، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَقَالَ: أَيُّ بُنَيَّ! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ

you be one of them.” So he said to him: “Sit down; you are no more than one of the chaff of the Companions of Muḥammad ﷺ.” So he said: “Was there chaff among them? Rather the chaff came after them, and among people other than them.”

Chapter 6. Emphatic Prohibition Against *Ghulûl* (Stealing From The Spoils Of War)

[4734] 24 - (1831) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ stood up amongst us one day and mentioned *Ghulûl* (theft from the war spoils of war). He declared it to be an extremely serious matter, then he said: ‘I should not see one of you coming on the Day of Resurrection with a groaning camel on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a neighing horse on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a bleating sheep on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.”’

الْحُطْمَةُ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ» فَقَالَ لَهُ: اجْلِسْ، فَإِنَّمَا أَنْتَ مِنْ نُخَالَةٍ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ؟ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ، وَفِي غَيْرِهِمْ.

(المعجم ٦) - (بَابُ غُلْظِ تَحْرِيمِ)

(الغلول) (التحفة ٥٩)

[٤٧٣٤] ٢٤ - (١٨٣١) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمْ أَمْرَهُ، ثُمَّ قَالَ: «لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمَحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ شَاةٌ لَهَا نُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ نَفْسٌ لَهَا

“I should not see one of you coming on the Day of Resurrection with a person crying loudly on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with flapping clothes on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a heap of gold and silver on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.”

[4735] (...) A *Hadith* like that of Ismâ'il from Abû Hayyân (no. 4734) was narrated from Abû Hurairah.

[4736] 25 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ mentioned *Ghulûl* (stealing from the spoils of war) and declared it to be a serious matter...” and he

صَبَاحٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْفَيْنَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ».

[٤٧٣٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي حَيَّانَ، وَعُمَارَةُ بْنُ الْقَعْقَاعِ، جَمِيعًا عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ إِسْمَاعِيلَ عَنْ أَبِي حَيَّانَ.

[٤٧٣٦] ٢٥- (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ

narrated the same *Hadith* (as no. 4736). Hammâd (a sub-narrator) said: "Then I heard Yaḥyâ after that narrating it, and he told us something similar to what Ayyûb narrated to us from him."

[4737] (...) A similar *Hadith* (as no. 4736) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 7. The Prohibition Of Giving Gifts To Agents

[4738] 26 - (1832) It was narrated that Abû Ḥumaid As-Sâ'idî said: "The Messenger of Allâh ﷺ appointed a man in charge of collecting the *Ṣadaqah* (*Zakât*) from Al-Asad who was called Ibn Al-Lutbiyyah. When he came he said: 'This is for you, and this was given to me.' The Messenger of Allâh ﷺ stood up on the *Minbar* and praised and glorified Allâh, and said: 'What is the matter with an agent whom I send, and he says: "This is for you and this was given to me?" Why doesn't he sit in the house of his father or the house of his mother and see if he is given anything or not. By the One in

أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْعُلُولَ فَعَظَّمَهُ، وَاقْتَصَرَ الْحَدِيثَ. قَالَ حَمَّادٌ: ثُمَّ سَمِعْتُ يَحْيَى بَعْدَ ذَلِكَ يُحَدِّثُهُ، فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ.

[٤٧٣٧] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ يَحْيَى ابْنِ سَعِيدٍ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ.

(المعجم ٧) - (بَابُ تَحْرِيمِ هَدَايَا الْعَمَالِ) (التحفة ٦٠)

[٤٧٣٨] ٢٦ - (١٨٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو بْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ يُقَالُ لَهُ ابْنُ اللَّتْبِيَّةِ - قَالَ عَمْرُو بْنُ أَبِي عُمَرَ: عَلَى الصَّدَقَةِ - فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي، قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. وَقَالَ: «مَا بَالُ عَامِلٍ أَبْعَثُهُ فَيَقُولُ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي أَفَلَا

Whose Hand is the soul of Muḥammad! None of you gets anything from it (unlawfully), but he will bring it on the Day of Resurrection, carrying it on his shoulders, even if it is a groaning camel, a lowing cow or a bleating sheep.' Then he raised his arms until we saw the whiteness of his armpits, then he said: 'O Allāh, have I conveyed (the message)?' two times."

[4739] (...) It was narrated that Abū Ḥumaid As-Sâ'idî said: "The Prophet ﷺ appointed Ibn Al-Lutbiyyah, a man from Al-Azd, in charge of collecting the *Ṣadaqah* (*Zakât*), and he brought the wealth and gave it to the Prophet ﷺ. He said: 'This is your wealth and this is a gift that was given to me.' The Prophet ﷺ said to him: 'Why don't you sit in the house of your father and mother and see if you are given any gifts or not?' Then the Prophet ﷺ stood up and delivered a speech..." then he mentioned a *Hadîth* like that of Sufyân (no. 4738).

[4740] 27 - (...) It was narrated that Abū Ḥumaid As-Sâ'idî said: "The Messenger of Allāh ﷺ appointed a man from Al-Asad who was called Ibn Al-Lutbiyyah in charge of the *Ṣadaqah* (*Zakât*) of Banū Sulaim. He said: 'This is your wealth, and this is a gift (for me).' The Messenger of Allāh ﷺ said: 'Why don't you sit in the

قَعَدَ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّى يَنْظُرَ أَيُّهُدَىٰ إِلَيْهِ أَمْ لَا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَىٰ عُنُقِهِ، بَعِيرٌ لَهُ رُعَاءٌ، أَوْ بَقَرَةٌ لَهَا حُورَاءٌ، أَوْ شَاةٌ تَبْعُرُ. ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتَيْ إِبْطَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

[٤٧٣٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ ابْنَ النَّثِيَّةِ، رَجُلًا مِنَ الْأَزْدِ، عَلَى الصَّدَقَةِ، فَجَاءَ بِالْمَالِ فَدَفَعَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: هَذَا مَا لَكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ فَتَنْظُرَ أَيُّهُدَىٰ لَكَ أَمْ لَا؟» ثُمَّ قَامَ النَّبِيُّ ﷺ حَاطِيًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[٤٧٤٠] ٢٧ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعَى ابْنُ الْأُنْثِيَّةِ، فَلَمَّا جَاءَ

house of your father and mother so that the gift may come to you, if you are telling the truth.’ Then he addressed us; he praised and glorified Allâh, then he said: ‘I appoint a man among you (to deal with some of the affairs) that Allâh has entrusted to me, then he comes and says: “This is your wealth and this is a gift that was given to me.” Why doesn’t he sit in the house of his father and mother so that the gift may come to him, if he is telling the truth? By Allâh, no one of you takes something from it unlawfully, but he will meet Allâh, exalted is He, on the Day of Resurrection carrying it, and I will recognize one of you who meets Allâh carrying a groaning camel, or a lowing cow, or a bleating sheep.’ Then he raised his arms until the whiteness of his armpits could be seen and said: ‘O Allâh, have I conveyed (the message)?’ My eyes saw and my ears heard.”

[4741] 28 - (...) It was narrated from Hishâm with this chain of narration (a similar *Hadith* as no. 4740). In the *Hadith* of ‘Abdah and Ibn Numair it says: “You should know, by Allâh. By the One in Whose Hand is my soul! None of you should take anything from it.” In the *Hadith* of Sufyân (a sub-narrator) it adds: “My eyes saw and my ears heard. Ask Zaid bin Thâbit, for he was present with me.”

حَاسِبُهُ، قَالَ: هَذَا مَالُكُمْ، وَهَذَا هَدِيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقًا؟» ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللَّهُ، فَيَأْتِينِي فَيَقُولُ: هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ، إِنْ كَانَ صَادِقًا، وَاللَّهِ! لَا يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بَعِيرٍ حَقَّهُ، إِلَّا لَقِيَ اللَّهَ تَعَالَى يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا عَرَفْنَ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رِغَاءٌ، أَوْ بَقَرَةً لَهَا خَوَارٌ، أَوْ شَاةً تَبْعُرُ» ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَغْتُ؟» بَصَرَ عَيْنِي وَسَمِعَ أُذُنِي.

[٤٧٤١] ٢٨- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ وَابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ عَبْدِ وَابْنِ نُمَيْرٍ: فَلَمَّا جَاءَ حَاسِبُهُ، كَمَا قَالَ أَبُو أُسَامَةَ، وَفِي حَدِيثِ ابْنِ نُمَيْرٍ:

«تَعْلَمَنَّ وَاللَّهِ! وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا»، وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنَايَ، وَسَلُّوا زَيْدَ بْنَ ثَابِتٍ، فَإِنَّهُ كَانَ حَاضِرًا مَعِيَ.

[4742] 29 - (...) It was narrated from Ibn Humaid As-Sâ'idî that the Messenger of Allâh ﷺ appointed a man in charge of the *Ṣadaqah* (*Zakât*), and he brought a large number of things, and he started saying: "This is for you, and this was given to me..." and he mentioned a similar report (as no. 4740). 'Urwah said: "I said to Abû Humaid As-Sâ'idî: 'Did you hear it from the Messenger of Allâh ﷺ?' He said: 'From his mouth to my ears.'"

[٤٧٤٢] ٢٩- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ وَهُوَ أَبُو الزِّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى الصَّدَقَةِ، فَجَاءَ بِسَوَادٍ كَثِيرٍ، فَجَعَلَ يَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِي إِلَيَّ، فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لِأَبِي حُمَيْدٍ السَّاعِدِيِّ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مِنْ فِيهِ إِلَى أُذُنِي.

[4743] 30 - (1833) It was narrated that 'Adiyy bin 'Amīrah Al-Kindī said: "I heard the Messenger of Allâh ﷺ say: 'Whomever we appoint of you to do any task, and he conceals a needle or more, it is stolen spoils of war (*Ghulûl*) that he will bring on the Day of Resurrection.' A black man from among the *Anṣār* stood up - it is as if I can see him now - and he said: 'O Messenger of Allâh, take back from me your

[٤٧٤٣] ٣٠- (١٨٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ بْنُ الْجَرَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَكَتَمْنَا مَخْطَأَ مَا فَوْقَهُ، كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَ إِلَيْهِ

assignment.’ He said: ‘Why are you saying that?’ He said: ‘I heard you saying such and such.’ He (ﷺ) said: ‘And I say it now. Whoever among you is appointed to do any task, let him bring everything, small or large, and whatever is given to him, let him take it, but whatever is forbidden to him, let him refrain.’”

[4744] (...) Ismâ'il narrated a similar report (as no. 4743) with this chain of narration.

[4745] (...) 'Adiyy bin 'Amîrah Al-Kindî said: "I heard the Messenger of Allâh ﷺ say..." a similar *Hadîth* (as no. 4743).

Chapter 8. The Obligation Of Obeying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters

[4746] 31 - (1834) Hajjâj bin Muḥammad said: "Ibn Juraij said: 'The words: "O you who believe! Obey Allâh and obey the Messenger,

رَجُلٌ أَسْوَدُ، مِنَ الْأَنْصَارِ، كَأَنِّي أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! اقْبُلْ عَنِّي عَمَلَكَ. قَالَ: «وَمَا لَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا، قَالَ: «وَأَنَا أَقُولُهُ الْآنَ، مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَلْيَجِءْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَخَذَ، وَمَا نُهِيَ عَنْهُ انْتَهَى».

[٤٧٤٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشْرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٧٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِهِمْ.

(المعجم ٨) - (بَابُ وَجوب طاعة
الأمراء في غير معصية، وتحريمها في
المعصية) (التحفة ٦١)

[٤٧٤٦] ٣١ - (١٨٣٤) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ

and those of you (Muslims) who are in authority...^[1] were revealed concerning ‘Abdullâh bin Hudhâfah bin Qais bin ‘Adiyy As-Sahmî, whom the Prophet ﷺ sent as commander of an expedition. Ya‘lâ bin Muslim narrated it to me from Sa‘eed bin Jubair, from Ibn ‘Abbâs.”

[4747] 32 - (1835) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.”

[4748] (...) It was narrated from Abû Az-Zinnâd with this chain of narration (a *Hadîth* similar to no. 4747), but he did not mention (the words): “Whoever disobeys the leader has disobeyed me.”

[4749] 33 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader I appoint has obeyed me, and whoever disobeys the leader I appoint has disobeyed me.”

جُرَيْجٍ: نَزَلَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [النساء: ٥٩] فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ السَّهْمِيِّ، بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ، أَخْبَرَنِيهِ يَعْلَى ابْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[٤٧٤٧] ٣٢ - (١٨٣٥) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِرِ الْأَمِيرَ فَقَدْ عَصَانِي».

[٤٧٤٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَمَنْ يَعْصِرِ الْأَمِيرَ فَقَدْ عَصَانِي».

[٤٧٤٩] ٣٣ - (...) وَحَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى

[1] *An-Nisâ'* 4:59.

الله، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي.

[4750] (...) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Rahmân told him that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said... a similar report (as no. 4749).

[٤٧٥٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ زِيَادٍ، عَنْ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ سَوَاءً.

[4751] (...) It was narrated that Abû Ya'la bin 'Aṭâ' heard Abû 'Alqamah, who heard Abû Hurairah (narrate) from the Prophet ﷺ... a similar *Hadîth* (as no. 4749).

[٤٧٥١] (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى ابْنِ عَطَاءٍ، عَنْ أَبِي عَلْقَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَى فِيٍّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِهِمْ.

[4752] (...) A similar *Hadîth* (as no. 4749) was narrated from Abû Hurairah from the Prophet ﷺ.

[٤٧٥٢] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِهِمْ.

[4753] 34 - (...) Abû Hurairah narrated from the Messenger of Allâh ﷺ, that he said: "Whoever

[٤٧٥٣] ٣٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَيَّوَةَ؛ أَنَّ

obeys the leader” but he did not say “the leader I appoint.” The same appears in the *Hadīth* of Hammâm (a sub-narrator) from Abû Hurairah.

[4754] 35 - (1836) It was narrated that Abû Hurairah said: “The Messenger of Allāh ﷺ said: ‘You must hear and obey, at times of hardship and times of ease, whether you like it or not, even if the leaders act in a selfish manner.’”

[4755] 36 - (1837) It was narrated that Abû Dharr said: “My beloved ﷺ advised me to hear and obey, even if (the leader is) a slave with amputated limbs.”

[4756] (...) It was narrated from Abû ‘Imrân with this chain of narration (a *Hadīth* similar to no. 4755), and he said in the *Hadīth*: “...An Abyssinian slave with amputated limbs.”

أَبَا يُنُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ، وَقَالَ: «مَنْ أَطَاعَ الْأَمِيرَ وَلَمْ يَقُلْ «أَمِيرِي»، وَكَذَلِكَ فِي حَدِيثِ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

[٤٧٥٤] ٣٥ - (١٨٣٦) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ قَالَ سَعِيدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ، فِي عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَآثَرَةٍ عَلَيْكَ».

[٤٧٥٥] ٣٦ - (١٨٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي ﷺ أَوْصَانِي أَنْ أَسْمَعَ وَأَطِيعَ، وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[٤٧٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهَذَا

الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: عَبْدًا حَبَشِيًّا مُجَدَّعَ الْأَطْرَافِ.

[4757] (...) It was narrated from Abû 'Imrân with this chain of narration, as Ibn Idrîs said (no. 4755): "A slave with amputated limbs."

[٤٧٥٧] (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ، بِهَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[4758] 37 - (1838) It was narrated that Yahyâ bin Ḥusain said: "I heard my grandmother narrate that she heard the Prophet ﷺ delivering a *Khutbah* during the Farewell Pilgrimage, and he said: 'Even if there is appointed over you a slave who leads you in accordance with the Book of Allâh, then listen to him and obey.'"

[٤٧٥٨] ٣٧- (١٨٣٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: «وَلَوْ اسْتَعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، اسْمَعُوا لَهُ وَأَطِيعُوا».

[4759] (...) It was narrated from Shu'bah with this chain of narration (a *Hadîth* similar to no. 4758), and he said: "An Abyssinian slave."

[٤٧٥٩] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، وَقَالَ «عَبْدًا حَبَشِيًّا».

[4760]... - (...) It was narrated from Shu'bah with this chain of narration (a *Hadîth* similar to no. 4758), and he said: "An Abyssinian slave with amputated limbs."

[٤٧٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، وَقَالَ: «عَبْدًا حَبَشِيًّا مُجَدَّعًا».

[4761] (...) Shu'bah narrated it with this chain of narration (a *Hadîth* similar to no. 4760), but he did not mention "...an Abyssinian slave with amputated limbs," and he

[٤٧٦١] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بَشِيرٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «حَبَشِيًّا مُجَدَّعًا»

added that she heard the Messenger of Allâh ﷺ in Minâ or 'Arafât.

[4762] (...) It was narrated from Yahyâ bin Ḥuşain from his grandmother Umm Al-Ḥuşain; he said: I heard her say: "I performed *Hajj* with the Messenger of Allâh ﷺ - the Farewell Pilgrimage - and the Messenger of Allâh ﷺ said many things, then I heard him say: 'If there is appointed over you a slave with amputated limbs' - I think she said: 'and black, who leads you in accordance with the Book of Allâh, then listen to him and obey.'"

[4763] 38 - (1839) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Muslim must hear and obey, whether he likes it or not, unless he is commanded to commit a sin; if he is commanded to commit a sin, then there is no hearing and no obeying."

[4764] (...) A similar report (as no. 4763) was narrated from 'Ubaidullâh, with this chain of narration.

[4765] 39 - (1840) It was narrated from 'Alî that the Messenger of Allâh ﷺ sent an

وَزَادَ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ بِمِنَى،
أَوْ بَعْرَفَاتِ.

[٤٧٦٢] (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ يَحْيَى ابْنِ حُصَيْنٍ، عَنْ جَدِّهِ أُمِّ الْحُصَيْنِ قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدِّعٌ حَسِبْتُهَا قَالَتْ: أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

[٤٧٦٣] ٣٨ - (١٨٣٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ، فَلَا سَمْعَ وَلَا طَاعَةَ».

[٤٧٦٤] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ عُبَيْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٤٧٦٥] ٣٩ - (١٨٤٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ

army and he appointed a man over them. He (the commander) lit a fire and said: "Enter it." Some people wanted to enter it, but others said: "We are trying to flee from this." Mention of that was made to the Messenger of Allāh ﷺ and he said to those who had wanted to enter the fire: "If you had entered it, you would have remained in it until the Day of Resurrection." And he said good words to the others. He (ﷺ) said: "There is no obedience if it involves disobedience towards Allāh; obedience is only in that which is right and proper."

[4766] 40 - (...) It was narrated that 'Alī said: "The Messenger of Allāh ﷺ sent an expedition, and he appointed a man in charge of them, and told them to listen to him and obey him. They made him angry with regard to some matter, so he said: 'Gather firewood for me.' So they gathered it for him, then he said: 'Light a fire.' So they lit a fire. Then he said: 'Didn't the Messenger of Allāh ﷺ tell you to listen to me and obey me?' They said: 'Yes.' He said: 'Then enter it (the fire).' They looked at one another and said: 'We have fled to the Messenger of Allāh ﷺ from the Fire.' They stood like that for a while, then his anger ceased and the fire was extinguished. When

الْمُتَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا، وَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ الْآخَرُونَ: إِنَّا [قَدْ] فَرَرْنَا مِنْهَا، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَرَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ» وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا، قَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[٤٧٦٦] ٤٠ - (...) [وَأَحَدُنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ ابْنِ حَرْبٍ وَأَبُو سَعِيدٍ الْأَشْجَعِ، وَتَقَارَبُوا فِي اللَّفْظِ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوهُ، فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطَبًا، فَجَمَعُوا لَهُ، ثُمَّ قَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوا نَارًا، ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتَطِيعُوا؟ قَالُوا: بَلَى، قَالَ: فَادْخُلُوهَا،

they came back, they told the Prophet ﷺ about that, and he said: 'If they had entered it they would not have come out of it. Obedience is only in that which is right and proper.'"

[4767] (...) A similar report (as no. 4766) was narrated from Al-A'mash with this chain of narration.

[4768] 41 - (1709) It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah, from his father, that his grandfather said: "We swore allegiance to the Messenger of Allâh ﷺ, pledging to hear and obey, at times of hardship and times of ease, whether we liked it or not, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and not to fear the blame of any blamer in the cause of Allâh."

[4769] (...) A similar report (as no. 4768) was narrated from 'Ubâdah bin Al-Walîd, with this chain of narration.

قَالَ: فَتَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَزْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذَلِكَ. وَسَكَنَ غَضَبُهُ، وَطَفِيتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[٤٧٦٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٧٦٨] ٤١ - (١٧٠٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ ابْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. [راجع: ٤٤٦١]

[٤٧٦٩] (...) وَحَدَّثَنَا أَبُو نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ إِدْرِيسَ: حَدَّثَنَا ابْنُ عَجَلَانَ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هَذَا الْإِسْنَادِ، [مِثْلُهُ].

[4770]... - (...) It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aş-Şâmit, from his father: "My father told me: 'We swore allegiance to the Messenger of Allâh ﷺ...' a *Hadîth* like that of Ibn Idrîs (no. 4768).

[4771] 42 - (...) It was narrated that Junâdah bin Abî Umayyah said: "We entered upon 'Ubâdah bin Aş-Şâmit when he was sick. We said: 'Tell us, may Allâh give you health, a *Hadîth* by means of which Allâh may benefit us, that you heard from the Messenger of Allâh ﷺ.' He said: 'The Messenger of Allâh ﷺ called us, and we swore allegiance to him, and among the pledges that he took from us was that we would hear and obey, whether we liked it or not, at times of hardship and times of ease, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and he said: "Unless you see blatant *Kufr* (disbelief), for which you have proof from Allâh."

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected

[4772] 34 - (1841) It was narrated from Abû Hurairah that

[٤٧٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي عَنْ يَزِيدَ وَهُوَ ابْنُ الْهَادِ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ: حَدَّثَنِي أَبِي قَالَ: بَايَعَنَا رَسُولَ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[٤٧٧١] ٤٢- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ بْنُ مُسْلِمٍ: حَدَّثَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ ابْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ. فَقُلْنَا: حَدَّثْنَا، أَصْلَحَكَ اللَّهُ، بِحَدِيثٍ يَنْفَعُ اللَّهَ بِهِ، سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَايَعَنَا، [هـ]، فَكَانَ فِيمَا أَخَذَ عَلَيْنَا، أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَآثَرَةٍ عَلَيْنَا، وَ[أَنْ] لَا تَنَازَعَ الْأُمَرَاءُ أَهْلَهُ، قَالَ: «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ».

(المعجم ٩) - (بَابُ الْإِمَامِ جُنَّةٌ يَقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقِي بِهِ) (التحفة ٦٢)

[٤٧٧٢] ٤٣- (١٨٤١) حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا

the Prophet ﷺ said: "The ruler is a shield from behind whom they fight and by whom they are protected. If he enjoins fear of Allâh and is just, then he will be rewarded for that, but if he enjoins otherwise, that will count against him."

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs

[4773] 44 - (1842) It was narrated that Abû Hâzim said: "I stayed with Abû Hurairah for five years, and I heard him narrate that the Prophet ﷺ said: 'The Children of Israel were ruled by the Prophets. Every time one Prophet died, another Prophet would succeed him. But there will be no Prophet after me, but there will be many caliphs.' They said: 'What do you command us to do?' He said: 'Fulfill the oath of allegiance to the first one and not the second (if there are two caliphs at one time), and give them their dues, for Allâh will question them about that which He entrusted to them.'"

[4774] (...) A similar report (as no. 4773) was narrated from Al-Ḥasan bin Furât, from his father, with this chain of narration.

شَبَابُهُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ، وَيَتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ [عَزَّ وَجَلَّ] وَعَدَلَ، كَانَ لَهُ بِذَلِكَ أَجْرٌ، وَإِنْ يَأْمُرُ بِغَيْرِهِ، كَانَ عَلَيْهِ مِنْهُ».

(المعجم ١٠) - (بَابُ وَجوبِ الوفاء ببيعة الخليفة، الأول فالأول)

(التحفة ٦٣)

[٤٧٧٣] ٤٤ - (١٨٤٢) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بَيْعَةَ الْأَوَّلِ فَلِأَوَّلٍ، وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

[٤٧٧٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ

الْحَسَنُ بْنُ فُرَاتٍ، عَنْ أَبِيهِ، بِهَذَا
الْإِسْنَادِ، مِثْلُهُ.

[4775] 45 - (1843) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'After me there will be selfishness and things that you object to.' They said: 'O Messenger of Allâh, what do you command us to do if any of us lives to see that?' He said: 'Fulfill the duties that you owe, and ask Allâh for your rights.'"

[٤٧٧٥] ٤٥ - (١٨٤٣) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَخْوَصِ
وَوَكَيْعٌ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُ:
حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ
قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَدَّثَنَا إِسْحَقُ
ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُشْرَمٍ قَالَا:
أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمْ عَنْ
الْأَعْمَشِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا جَرِيرٌ، عَنْ
الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا
سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ تُتَكْرَوْنَهَا».
قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ
مِنَّا ذَلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي
عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[4776] 46 - (1844) It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah said: "I entered the *Masjid* and saw 'Abdullâh bin 'Amr bin Al-'Âṣ sitting in the shade of the Ka'bah, and the people were gathered around him. I came to them and sat down with him, and he said: 'We were with the Messenger of Allâh ﷺ on a journey, and we made a stop.

[٤٧٧٦] ٤٦ - (١٨٤٤) حَدَّثَنَا زُهَيْرٌ
ابْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ قَالَ
إِسْحَقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ
قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ ﷺ
عَمُرُو بْنُ الْعَاصِ جَالِسًا فِي ظِلِّ الْكَعْبَةِ،

Some of us began to repair tents, and some of us competed in shooting (arrows), and some of us grazed their animals. Then the caller of the Messenger of Allâh ﷺ called out: “*Aṣ-Ṣalātu Jâmi’ah* (prayer is about to begin).” We gathered around the Messenger of Allâh ﷺ and he said: “There was no Prophet before me but it was his duty to tell his *Ummah* of the best of what he knew was good for them, and the worst of what he knew was bad for them.

“The time of peace and security for this *Ummah* has been made in its first era, and its last era will be afflicted with trials and things that you object to. *Fitnah* (tribulation) will come in waves, one after another. A *Fitnah* will come and the believer will say: ‘This is going to cause my doom.’ Then when it ends, another *Fitnah* will come, and the believer will say: ‘This is the one.’ Whoever would like to be delivered from Hell and enter Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever swears allegiance to a ruler, giving him his oath with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.” I (the narrator) drew close to him and said to him: ‘I adjure you by Allâh, did you hear this

وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ، فَأَتَيْتُهُمْ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَتَرَلْنَا مَزْرَلًا، فَمِنَّا مَنْ يُضْلِحُ خِبَاءَهُ، وَمِنَّا مَنْ يَتَّضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشَرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتُهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ، وَإِنْ أُمْتُكُمْ هَذِهِ جُعِلَ عَاقِبَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُتَكْرَمُ نَهَا، وَتَجِيءُ فِتْنَةٌ فَيَرَّقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَذِهِ، فَمَنْ أَحَبَّ أَنْ يُرْخِزَ عَنِ النَّارِ وَيَدْخَلَ الْجَنَّةَ، فَلَنَاتِهِ مَبِيتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْمَى إِلَيْهِ، وَمَنْ بَايَعَ إِمَامًا، فَأَعْطَاهُ صَفَقَةً يَدِهِ وَتَمَرَةً قَلْبِهِ، فَلْيُطْعَمْ إِنْ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُبَارِعُهُ فَاضْرِبُوا عُنُقَ الْآخَرِ». فَذَنُوتُ مِنْهُ فَقُلْتُ [لَهُ]: أَنْشُدْكَ اللَّهَ! أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَأَهْوَى إِلَى أُذُنِيهِ وَقَلْبِهِ بِيَدَيْهِ،

from the Messenger of Allâh ﷺ? He pointed to his ears and his heart and said: 'My ears heard it and my heart understood.' I said to him: 'This son of your paternal uncle, Mu'âwiyah, enjoins us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, but Allâh, glorified and exalted is He, says: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you..^[1] He remained silent for a while, then he said: 'Obey him in that which is obedience to Allâh, and disobey him in that which is disobedience to Allâh.'

[4777] (...) A similar report (as no. 4776) was narrated from Al-A'mash, with this chain of narration.

[4778] 47 - (...) It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah As-Sâ'idî said: "I saw a group of people at the Ka'bah..." and he mentioned a *Hadîth* like that of Al-A'mash (no. 4776).

وَقَالَ: سَمِعْتُهُ أَذْنَايَ وَوَعَاهُ قَلْبِي، فَقُلْتُ لَهُ: هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ، وَنَقْتُلَ أَنْفُسَنَا، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بَحْزَةً عَنْ تَرَضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ٢٩]. قَالَ: فَسَكَتَ سَاعَةً ثُمَّ قَالَ: أَطِيعُوهُ فِي طَاعَةِ اللَّهِ، وَاعْصِيهِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ.

[٤٧٧٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالُوا: حَدَّثَنَا وَيَعْقُوبُ حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٧٧٨] ٤٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُؤَدِّبِ إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ

^[1] *An-Nisâ'* 4:29.

الْكُفْبَةِ الصَّائِدِيَّ قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ
الْكُفْبَةِ، فَذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ.

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness

(المعجم ١١) - (بَابُ الْأَمْرِ بِالصَّبْرِ
عِنْدَ ظَلَمِ الْوَلَاةِ وَاسْتِثَارِهِمْ
(التحفة ٦٤))

[4779] 48 - (1845) It was narrated from Usaid bin Hudair that a man from among the *Anṣār* took the Messenger of Allāh ﷺ aside and said: "Will you not appoint me as you appointed so-and-so?" He said: "You will encounter selfishness after I am gone, so be patient until you meet me at the Cistern."

[٤٧٧٩] ٤٨ - (١٨٤٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:
سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ،
عَنْ أَسِيدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ
الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ ﷺ، فَقَالَ: أَلَا
تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فَلَانًا؟ فَقَالَ:
«إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَهُ، فَاصْبِرُوا حَتَّى
تَلْقَوْنِي عَلَى الْحَوْضِ».

[4780] (...) It was narrated that Qatadah said: "I heard Anas narrating from Usaid bin Hudair that a man from among the *Anṣār* took the Messenger of Allāh ﷺ aside..." a similar report (as no. 4779).

[٤٧٨٠] (...) وَحَدَّثَنِي يَحْيَى بْنُ
حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ
قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَسِيدِ
ابْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا
بِرَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

[4781] (...) Shu'bah narrated it with this chain of narration (a *Hadīth* similar to no. 4779), but he did not say: "He took the Messenger of Allāh ﷺ aside."

[٤٧٨١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ
مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَقُلْ: خَلَا بِرَسُولِ
اللَّهِ ﷺ.

Chapter 12. Obeying Rulers Even If They Withhold The People's Rights

[4782] 49 - (1846) It was narrated from 'Alqamah bin Wâ'il Al-Hadramî that his father said: Salamah bin Yazîd Al-Ju'fî asked the Messenger of Allâh ﷺ: "O Messenger of Allâh, what do you think, if there are appointed over us rulers who demand their rights and withhold our rights, what do you command us to do?" He turned away from him, then he asked him again and he turned away from him, then when he asked him the second or third time, Al-Ash'ath bin Qais pulled him aside and he said: "Listen and obey, for on them will be their burden and on you will be your burden."

[4783] 50 - (....) Shu'bah said: "Al-Ash'ath bin Qais pulled him aside and the Messenger of Allâh ﷺ said: "Listen and obey, for on them be their burden and on you will be your burden."

(المعجم ١٢) - (بَابُ فِي طَاعَةِ

الْأُمَرَاءِ وَإِنْ مَنَعُوا الْحَقُوقَ)

(التحفة ٦٥)

[٤٧٨٢] ٤٩ - (١٨٤٦) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ ابْنِ وَاثِلِ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلَ سَلَمَةَ بْنُ يَزِيدَ الْجُعْفِيَّ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ فَجَذَبَهُ الْأَشْعَثُ ابْنُ قَيْسٍ، وَقَالَ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

[٤٧٨٣] ٥٠ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

Chapter 13. The Obligation Of Staying With The *Jamâ'ah* (Main Body) Of The Muslims When *Fitn* (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The *Jamâ'ah*

[4784] 51 - (1847) Hudhaifah bin Al-Yamân said: "The people used to ask the Messenger of Allâh ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: 'O Messenger of Allâh, we were in a state of ignorance (*Jâhiliyyah*) and evil, then Allâh sent us this good (i.e., Islam). Will there be any evil after this good?' He said: 'Yes.' I said: 'Will there be any good after that evil?' He said: 'Yes, but it will be tainted.' I said: 'How will it be tainted?' He said: '(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.'

"I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).' I said: 'O Messenger of Allâh, describe them to us.' He said: 'They will be from among our people, speaking our language.' I

(المعجم ١٣) - (بَابُ وَجوب ملازمة جماعة المسلمين عند ظهور الفتن، وفي كل حال. وتحريم الخروج من الطاعة ومفارقة الجماعة) (التحفة ٦٦)

[٤٧٨٤] ٥١ - (١٨٤٧) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنُ جَابِرٍ: حَدَّثَنَا بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قَالَ: قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَتُونَ بِغَيْرِ سُنِّيٍّ، وَيَهْتَدُونَ بِغَيْرِ هُدًى، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ. دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ!

said: 'O Messenger of Allâh, what do you command me to do if I live to see such a thing?' He said: 'Adhere to the *Jamâ'ah* (group, community, main body) of the Muslims and their *Imâm* (leader).' I asked: 'What if there is no *Jamâ'ah* and no leader?' He said: 'Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.'

[4785] 52 - (...) Hudhaifah bin Al-Yamân said: "I said: 'O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?' He said: 'Yes.' I said: 'And will there be any goodness after that evil?' He said: 'Yes.' I said: 'And will there be any evil after that goodness?' He said: 'Yes.' I said: 'How?' He said: 'After I am gone, there will be *A'immah* (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.' I said: 'What should I do, O Messenger of Allâh, if I live to see that?' He said: 'Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.'"

صِفْهُمْ لَنَا، قَالَ: «نَعَمْ، هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلْزُمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعُصَّ عَلَى أَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَى ذَلِكَ».

[٤٧٨٥] ٥٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ سَهْلٍ بْنُ عَسْكَرِ التَّمِيمِيِّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى وَهُوَ ابْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ: حَدَّثَنَا زَيْدُ بْنُ سَلَامٍ عَنْ أَبِي سَلَامٍ قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا بَشَرًا، فَجَاءَ اللَّهُ بِخَيْرٍ، فَنَحْنُ فِيهِ، فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَيْمَةٌ لَا يَهْتَدُونَ بِهَدَايَ، وَلَا يَسْتَوُونَ بِسُنَّتِي، وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ» قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ؟ يَا رَسُولَ اللَّهِ!

إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ [لِلْأَمِيرِ]، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ، فَاسْمَعْ وَأَطِع».

[4786] 53 - (1848) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever rebels against obedience and splits away from the *Jamâ'ah* (main body of the Muslims) and dies (in that state) has died a death of *Jâhiliyyah*. Whoever fights for no real cause, getting angry for the sake of tribalism, calling for tribalism, or supporting tribalism, and is killed, dies in a state of *Jâhiliyyah*. Whoever rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers, and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me and I am not of him."

[٤٧٨٦] ٥٣ - (١٨٤٨) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَارِثٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي قَيْسٍ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُيْمِيَّةٍ، يَغْضَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقُتِلَ، فَقَتْلُهُ جَاهِلِيَّةٌ، وَمَنْ خَرَجَ عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

[4787] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Jarîr (no. 4786). And he said: "...and does not spare the believers."

[٤٧٨٧] (...) وَحَدَّثَنِي عُبيدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَّاحٍ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَنْحُو حَدِيثَ جَرِيرٍ، وَقَالَ «لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا».

[4788] 54 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever rebels against obedience

[٤٧٨٨] ٥٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

and separates from the main body of Muslims, then dies (in that state), has died a death of *Jâhiliyyah*. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my *Ummah*. Whoever of my *Ummah* rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me.”

[4789] (...) It was narrated from Ghailân bin Jarîr with this chain of narration (a *Hadith* similar to no 4788). As for Ibn Al-Muthanna (a sub-narrator), he did not mention the Prophet ﷺ in his *Hadith*. As for Ibn Bash-shâr (a sub-narrator), he said in his report: “The Messenger of Allâh ﷺ said...” like their *Hadith*.

[4790] 55 - (1849) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the *Jamâ‘ah* (main body of Muslims) by a handspan and dies (in that state), that is a death of *Jâhiliyyah*.’”

[4791] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said:

غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لَا يَتَحَاشَرُ مِنْ مُؤْمِنِهَا، وَلَا يَفِي الذِّي عَهْدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

[٤٧٨٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، بِهَذَا الْإِسْنَادِ. أَمَّا ابْنُ الْمُثَنَّى فَلَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الْحَدِيثِ، وَأَمَّا ابْنُ بَشَّارٍ فَقَالَ فِي رَوَاتِهِ: قَالَ رَسُولُ اللَّهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[٤٧٩٠] ٥٥- (١٨٤٩) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَضْرِبْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِرًّا فَمَاتَ، فَمِيتَةً جَاهِلِيَّةً».

[٤٧٩١] ٥٦- (...) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا

“Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of *Jâhiliyyah*.”

[4792] 57 - (1850) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said: ‘Whoever is killed (fighting) for no real cause, calling for tribalism or supporting tribalism, his death is a death of *Jâhiliyyah*.’”

[4793] 58 - (1851) It was narrated that Nâfi’ said: “‘Abdullâh bin ‘Umar came to ‘Abdullâh bin Muṭî’, when the incident of Al-Ḥarrah occurred, at the time of Yazîd bin Mu‘âwiyah, and he said: ‘Set out a pillow for Abû ‘Abdur-Raḥmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a *Ḥadîth*. I heard the Messenger of Allâh ﷺ say: “Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.”

الْجَعْدُ: حَدَّثَنَا أَبُو رَجَاءٍ الْطَّارِدِيُّ عَنْ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَخْرُجُ مِنَ السُّلْطَانِ شِبْرًا، فَمَاتَ عَلَيْهِ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

[٤٧٩٢] ٥٧ - (١٨٥٠) وَحَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مِجَلَزٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَدْعُو عَصِيَّةً، أَوْ يَنْصُرُ عَصِيَّةً، فَقَتَلَهُ جَاهِلِيَّةً».

[٤٧٩٣] ٥٨ - (١٨٥١) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدٍ بْنِ زَيْدٍ عَنْ زَيْدِ ابْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: جَاءَ عَبْدُ اللَّهِ ابْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، رَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرَحُوا لِأَبِي عَبْدِ الرَّحْمَنِ وَسَادَةً، فَقَالَ: إِنِّي لَمْ آتِكَ لِأَجْلِسَ، أَتَيْتُكَ لِأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ، لَا حُجَّةَ لَهُ،

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ
مِيتَةً جَاهِلِيَّةً.

[4794] (...) It was narrated from Ibn ‘Umar that he came to Ibn Muṭi‘... and he narrated something similar (as no. 4793) from the Prophet ﷺ.

[٤٧٩٤] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: حَدَّثَنَا
لَيْثٌ عَنْ عَبْدِ اللَّهِ [الله] بْنِ أَبِي جَعْفَرٍ، عَنْ
بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ أَنَّهُ أَتَى ابْنَ مُطِيعٍ، فَذَكَرَ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[4795] (...) A *Ḥadīth* like that of Nāfi‘ from Ibn ‘Umar was narrated from Ibn ‘Umar (no. 4793), from the Prophet ﷺ.

[٤٧٩٥] (...) وَحَدَّثَنَا عَمْرُو بْنُ
عَلِيٍّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَمْرٍو بْنِ جَبَلَةَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ
قَالَ جَمِيعًا: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ
زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ نَافِعٍ، عَنْ
ابْنِ عُمَرَ.

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United

(المعجم ١٤) - (بَابُ حَكْمٍ مِنْ فِرْقِ
أَمْرِ الْمُسْلِمِينَ وَهُوَ مُجْتَمِعٌ)
(التحفة ٦٧)

[4796] 59 - (1852) It was narrated that Ziyād bin ‘Ilâqah said: “I heard ‘Arfajah say: ‘I heard the Messenger of Allāh ﷺ say: “There will be *Fitnah* and innovations. Whoever wants to divide this *Ummah* when it is united, strike him with the sword, no matter who he is.”

[٤٧٩٦] ٥٩ - (١٨٥٢) وَحَدَّثَنِي أَبُو
بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ
نَافِعٍ: حَدَّثَنَا غُنْدَرٌ وَقَالَ ابْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ
عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَرْفَجَةَ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ

سَتَكُونُ هَنَاتٍ وَهَنَاتٍ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ، وَهِيَ جَمِيعٌ، فَأُضْرِبُوهُ بِالسَّيْفِ، كَأَنَّا مَنْ كَانَ».

[4797] (...) A similar report (as no. 2796) was narrated from ‘Arfajah from the Prophet ﷺ, except that in their *Hadith* it says: “...kill him”.

[٤٧٩٧] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ حِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُضْعَبُ بْنُ الْمَقْدَامِ الْخُثْعَمِيُّ: حَدَّثَنَا إِسْرَائِيلُ؛ وَحَدَّثَنِي حَبَّاجٌ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُحْتَارِ وَرَجُلٌ سَمَّاهُ، كُلُّهُمْ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا «فَأَقْتُلُوهُ».

[4798] 60 - (...) It was narrated that ‘Arfajah said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever comes to you, when you are united behind one man, seeking to divide you, kill him.’”

[٤٧٩٨] ٦٠ - (...) وَحَدَّثَنِي عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ، عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَأَقْتُلُوهُ».

Chapter 15. If Allegiance Has Been Sworn To Two Caliphs

(المعجم ١٥) - (بَابُ إِذَا بُويعَ

لِخَلِيفَتَيْنِ) (التحفة ٦٨)

[4799] 61 - (1853) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of

[٤٧٩٩] ٦١ - (١٨٥٣) وَحَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْإِسْطِطِي: حَدَّثَنَا خَالِدُ بْنُ

Allâh ﷻ said: 'If allegiance has been sworn to two caliphs, then kill the second one.'

عَبْدُ اللَّهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِذَا بُوِيعَ لِلْخَلِيفَتَيْنِ، فَاقْتُلُوا
الْآخَرَ مِنْهُمَا».

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against Sharī'ah, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

(المعجم ١٦) - (بَابُ وَجوب الإنكار
على الأمراء فيما يخالف الشرع وترك
قتالهم ما صلوا، ونحو ذلك)
(التحفة ٦٩)

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

[٤٨٠٠] ٦٢ - (١٨٥٤) حَدَّثَنَا هَدَّابُ
ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ ابْنُ
يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ
ضَبَّةَ بِنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «سَتَكُونُ أُمَرَاءُ،
فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيءًا،
وَمَنْ أَنْكَرَ سَلِيمًا، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»
قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا
صَلَّوْا».

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects (to them) will also be safe, but whoever approves and follows (is

[٤٨٠١] ٦٣ - (...) وَحَدَّثَنِي أَبُو
غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ،
جَمِيعًا عَنْ مُعَاذٍ - وَاللَّفْظُ لِأَبِي غَسَّانَ -:
حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ، الدَّسْتَوَائِيُّ:
حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ
ضَبَّةَ بِنِ مِحْصَنٍ الْعَنْزِيَّ، عَنْ أُمِّ سَلَمَةَ
رُوحِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

«يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُكْرَهُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِيَءٌ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»
قَالُوا: يَا رَسُولَ اللَّهِ! أَلَا نُقَاتِلُهُمْ؟ قَالَ:
«لَا، مَا صَلَّوْا» أَيُّ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

[4802] 64 - (...) It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ said...” a similar report (as no. 4801), except that he said: “Whoever objects to (their bad deeds) will be free of blame, and whoever dislikes (their bad deeds) will also be safe.”

[٤٨٠٢] ٦٤ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ وَهَيْشَامُ بْنُ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ بِنَحْوِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ «فَمَنْ أَنْكَرَ فَقَدْ بَرِيَءٌ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ».

[4803] (...) It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ said...” a similar report (as no. 4801), except for the words: “...but whoever accepts and follows” which he (the sub-narrator) did not mention.

[٤٨٠٣] (...) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ هَيْشَامٍ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ، إِلَّا قَوْلَهُ: «وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ» لَمْ يَذْكُرْهُ.

Chapter 17. The Best And Worst Of Rulers

(المعجم ١٧) - (بَابُ خِيَارِ الْأَئِمَّةِ)

(وشرارهم) (التحفة ٧٠)

[4804] 65 - (1855) It was narrated from ‘Awf bin Mâlik that the Messenger of Allāh ﷺ said: “The best of your rulers are

[٤٨٠٤] ٦٥ - (١٨٥٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَزِيدَ بْنِ

those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.” It was said: “O Messenger of Allâh, should we not fight them with the sword?” He said: “No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them.”

[4805] 66 - (...) ‘Awf bin Mâlik Al-Ashja’î said: “I heard the Messenger of Allâh ﷺ say: ‘The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.’ They said: ‘O Messenger of Allâh, in that case, should we not fight them?’ He said: ‘No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of

يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ ابْنِ حَيَّانَ، عَنْ مُسْلِمٍ. بْنُ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خِيَارُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا تُنَادِيَهُمْ بِالسَّيْفِ؟ فَقَالَ: «لَا. مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وَلَايَتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَتِهِ».

[٤٨٠٥] ٦٦ - (...) حَدَّثَنَا دَاوُدُ ابْنُ رُسَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَى بَنِي فَزَارَةَ وَهُوَ رُزَيْقُ بْنُ حَيَّانَ، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرْظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ [الْأَشْجَعِيَّ]، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «خِيَارُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالَ قَالُوا: يَا رَسُولَ اللَّهِ!

disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him).”

أَفَلَا نُنَادِيهِمْ عِنْدَ ذَلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، قَالَ لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ. أَلَا مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلْيَكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فَقُلْتُ يَعْنِي لِرُزْقِي، حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ: اللَّهُ! يَا أَبَا الْمُقْدَامِ! لَحَدَّثَكَ بِهَذَا، أَوْ سَمِعْتَ هَذَا، مِنْ مُسْلِمِ بْنِ قَرْظَةَ يَقُولُ: سَمِعْتُ عَوْفًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: فَجِئْنَا عَلَى رُكْبَتَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: إِي. وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرْظَةَ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

[4806] (...) Ibn Jâbir narrated it with this chain of narration (a *Hadîth* similar to no. 4805).

[٤٨٠٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا ابْنُ جَابِرٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: رُزِقْتُ مَوْلَى بَنِي فَرَّازَةَ.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ بْنِ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of *Ba'it Ar-Riḍwān* Beneath The Tree

[4807] 67 - (1856) It was narrated that Jābir said: "On the day of Al-Hudaibiyah we were fourteen hundred, and we swore allegiance to him (ﷺ) while 'Umar was holding his hand beneath the tree, which was an acacia. And we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death."

[4808] 68 - (...) It was narrated that Jābir said: "We did not swear allegiance to the Messenger of Allāh ﷺ pledging to fight to the death, but we swore that we would not flee."

[4809] 69 - (...) It was narrated from Ibn Juraij: "Abū Az-Zubair told me that he heard Jābir being asked: 'How many (persons) were they on the day of Al-Hudaibiyah?' He said: 'We were fourteen hundred, and we swore allegiance to him (ﷺ) while 'Umar was holding his hand beneath the tree,

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ مَبَايَعَةِ
الإمام الجيش عند إرادة القتال. وبيان
بيعة الرضوان تحت الشجرة)
(التحفة ٧١)

[٤٨٠٧] ٦٧ - (١٨٥٦) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي
الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ
أَلْفًا وَأَرْبَعَمِائَةٍ، فَبَايَعَنَاهُ وَعُمَرُ أَخَذَ بِيَدِهِ
تَحْتَ الشَّجَرَةِ، وَهِيَ سُمْرَةٌ.

وَقَالَ: بَايَعَنَاهُ عَلَى أَنْ لَا نَفِرَّ، وَلَمْ
نُبَايِعْهُ عَلَى الْمَوْتِ.

[٤٨٠٨] ٦٨ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ
عُيَيْنَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمْ نُبَايِعْ
رَسُولَ اللَّهِ ﷺ عَلَى الْمَوْتِ، إِنَّمَا بَايَعَنَاهُ
عَلَى أَنْ لَا نَفِرَّ.

[٤٨٠٩] ٦٩ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ
جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ
جَابِرًا يُسْأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَّةِ؟
قَالَ: كُنَّا أَرْبَعَ عَشْرَةَ مِائَةً، فَبَايَعَنَاهُ،
وَعُمَرُ أَخَذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ

which was an acacia. We swore allegiance to him, except for Jadd bin Qais Al-Anṣārī, who hid beneath the belly of his camel.”

[4810] 70 - (...) Abû Az-Zubair told me that he heard Jâbir being asked: “Did the Prophet ﷺ accept the oath of allegiance in Dhul-Hulaifah?” He said: “No, but he offered prayers there. And he did not receive the oath of allegiance beside any tree except the tree that was in Al-Hudaibiyah.”

Ibn Juraij said: “Abû Az-Zubair told me that he heard Jâbir bin ‘Abdullâh say: ‘The Prophet ﷺ prayed (offered supplication) over the well of Al-Hudaibiyah.’”

[4811] 71 - (...) It was narrated that Jâbir said: “On the day of Al-Hudaibiyah we were fourteen hundred. The Prophet ﷺ said to us: ‘Today you are the best of people on earth.’” Jâbir said: “If I could see, I would show you the spot where the tree was (under which the Prophet ﷺ took the oath).”

سَمْرَةَ، فَبَايَعْنَاهُ، غَيْرَ جَدِّ بْنِ قَيْسِ الْأَنْصَارِيِّ، اخْتَبَى تَحْتَ بَطْنٍ بَعِيرِهِ.

[٤٨١٠] ٧٠- (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْمُرِيُّ، مَوْلَى سُلَيْمَانَ بْنِ مُجَالِدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرًا يُسْأَلُ: هَلْ بَايَعَ النَّبِيُّ ﷺ بِذِي الْحُلَيْفَةِ؟ فَقَالَ: لَا، وَلَكِنْ صَلَّى بِهَا، وَلَمْ يُبَايَعْ عِنْدَ شَجَرَةٍ، إِلَّا الشَّجَرَةَ الَّتِي بِالْحُدَيْبِيَّةِ.

قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَعَا النَّبِيُّ ﷺ عَلَى بئرِ الْحُدَيْبِيَّةِ.

[٤٨١١] ٧١- (...) حَدَّثَنَا سَعِيدُ ابْنِ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدِ - وَاللَّفْظُ لِسَعِيدٍ - قَالَ سَعِيدٌ وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةٍ، فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَنْتُمْ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ».

وَقَالَ جَابِرٌ: لَوْ كُنْتُ أَبْصِرُ لَأَرَيْتُكُمْ مَوْضِعَ الشَّجَرَةِ.

[4812] 72 - (...) It was narrated that Sâlim bin Abî Al-Ja'd said: "I asked Jâbir bin 'Abdullâh about the 'companions of the tree.' He said: 'If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred.'"

[4813] 73 - (...) It was narrated that Jâbir said: "If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred."

[4814] 74 - (...) It was narrated from Al-A'mash: "Sâlim bin Abî Al-Ja'd narrated: 'I said to Jâbir: "How many were you that day?" He said: "Fourteen hundred.'"

[4815] 75 - (1857) 'Abdullâh bin Abî Awfâ said: "The 'companions of the tree' were thirteen hundred, and (the people from the tribe of) Aslam were one-eighth of the *Muhâjirîn*."

[٤٨١٢] ٧٢- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِائَةً أَلْفٍ لَكَفَانَا، كُنَّا أَلْفًا وَخَمْسِمِائَةً.

[٤٨١٣] ٧٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، كِلَاهُمَا يَقُولُ: عَنْ حُصَيْنٍ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: لَوْ كُنَّا مِائَةً أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[٤٨١٤] ٧٤- (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لَجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفًا وَأَرْبَعِمِائَةً.

[٤٨١٥] ٧٥- (١٨٥٧) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ أَبِي أَوْفَى قَالَ: كَانَ أَصْحَابُ

الشَّجَرَةَ أَلْفًا وَثَلَاثِمِائَةً، وَكَانَتْ أَسْلَمُ
ثُمَّنَ الْمُهَاجِرِينَ.

[4816] (...) A similar report (as no. 4815) was narrated from Shu'bah with this chain of narration.

[٤٨١٦] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
حَدَّثَنَا أَبُو دَاوُدَ، وَحَدَّثَنَا [ه] إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ، جَمِيعًا
عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4817] 76 - (1858) It was narrated that Ma'qil bin Yasâr said: "I remember the Day of the Tree, when the Prophet ﷺ received the people's oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred." He said: "We did not swear to fight to the death, but we swore not to flee."

[٤٨١٧] ٧٦ - (١٨٥٨) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا زَيْدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ،
عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ أَدْرِجٍ، عَنْ
مَعْقِلِ بْنِ يَسَارٍ قَالَ: لَقَدْ رَأَيْتِي يَوْمَ
الشَّجَرَةِ، وَالنَّبِيُّ ﷺ يُبَايِعُ النَّاسَ، وَأَنَا
رَافِعٌ غُضُنًا مِنْ أَغْصَانِهَا عَنْ رَأْسِهِ، وَنَحْنُ
أَرْبَعُ عَشْرَةَ مِائَةً، قَالَ: لَمْ نُبَايِعْهُ عَلَى
الْمَوْتِ، وَلَكِنْ بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ.

[4818] (...) It was narrated from Yûnus with this chain of narration (a similar Hadîth as no. 4817).

[٤٨١٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ
يُونُسَ، بِهَذَا الْإِسْنَادِ.

[4819] 77 - (1859) It was narrated that Sa'eed bin Al-Mûsâyyab said: "My father was one of those who swore allegiance to the Messenger of Allâh ﷺ beside the tree. He said: 'We set out the following year, intending to perform Hajj, but the location (of the tree) was hidden from us. If you think you can find it, then know better.'"

[٤٨١٩] ٧٧ - (١٨٥٩) وَحَدَّثَنَا
حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ
أَبِي مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ عِنْدَ
الشَّجَرَةِ، قَالَ: فَانْطَلَقْنَا فِي قَابِلٍ
حَاجِّينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا، فَإِنْ كَانَتْ
تَبَيَّنَتْ لَكُمْ فَانْتُمْ أَعْلَمُ.

[4820] 78 - (...) It was narrated from Sa'eed bin Al-Mûsâyyab, from his father, that they were with the Messenger of Allâh ﷺ in the Year of the Tree. He said: "But they forgot its location the following year."

[4821] 79 - (...) It was narrated from Sa'eed bin Al-Mûsâyyab that his father said: "I saw the tree, then I went there after that and I could not locate it."

[4822] 80 - (1860) It was narrated that Yazîd bin Abî 'Ubaid, the freed slave of Salamah bin Al-Akwa', said: "I said to Salamah: 'On what basis did you swear allegiance to the Messenger of Allâh ﷺ on the day of Al-Hudaibiyah?' He said: 'To fight to the death.'"

[4823] (...) A similar report (as no. 4822) was narrated from Salamah.

[4824] 81 - (1861) It was narrated that 'Abdullâh bin Zaid said: "Someone came to him and

٤٨٢٠ [٧٨- (...)] وَحَدَّثَنِيهِ مُحَمَّدٌ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: وَقَرَأْتُهُ عَلَى نَصْرِ بْنِ عَلِيٍّ عَنْ أَبِي أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ ﷺ عَامَ الشَّجَرَةِ، قَالَ: فَنَسَوَهَا مِنَ الْعَامِ الْمُقْبِلِ.

٤٨٢١ [٧٩- (...)] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ، فَلَمْ أَعْرِفْهَا.

٤٨٢٢ [٨٠- (١٨٦٠)] وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، [مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ] قَالَ: قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ.

٤٨٢٣ [(...)] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ عَنْ سَلَمَةَ بِمِثْلِهِ.

٤٨٢٤ [٨١- (١٨٦١)] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ:

said: 'Ibn Hanẓalah is making the people swear allegiance to him.' He said: 'On what basis?' He said: 'That they will fight to the death.' He said: 'Allegiance is not to be sworn on that basis to anyone after the Messenger of Allāh ﷺ.'"

Chapter 19. The Prohibition of A Muhājir Returning To Settle In His Former Homeland

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa' that he entered upon Al-Hajjāj and he said: "O Ibn Al-Akwa', have you turned upon your heels and gone to live in the desert?" He said: "No, but the Messenger of Allāh ﷺ gave me permission to live in the desert."

Chapter 20. Swearing Allegiance And Pledging To Adhere To Islam, To Engage In Jihād And To Do Good, After The Conquest Of Makkah, And The Meaning Of The Phrase : "There Is No Hijrah (Emigration) After The Conquest."

[4826] 83 - (1863) Mujāshī' bin Mas'ūd As-Sulamī said: "I came to the Prophet ﷺ to swear allegiance and pledge to emigrate, but he

حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَتَاهُ آتٍ فَقَالَ: هَذَاكَ ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ، فَقَالَ: عَلَى مَاذَا! قَالَ: عَلَى الْمَوْتِ. قَالَ: لَا أَبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ.

(المعجم ١٩) - (بَابُ تَحْرِيمِ رَجُوعِ الْمُهَاجِرِ إِلَى اسْتِيطَانِ وَطْنِهِ)
(التحفة ٧٢)

[٤٨٢٥] ٨٢ - (١٨٦٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ ارْتَدَدْتَ عَلَى عَقِبَيْكَ؟ تَعَرَّبْتَ؟ قَالَ: لَا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ أَذَنَ لِي فِي الْبَدْوِ.

(المعجم ٢٠) - (بَابُ الْمُبَايَعَةِ بَعْدَ فَتْحِ مَكَّةَ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ. وَبَيَانُ مَعْنَى «لَا هِجْرَةَ بَعْدَ الْفَتْحِ»)
(التحفة ٧٣)

[٤٨٢٦] ٨٣ - (١٨٦٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَاءَ عَنْ عَاصِمٍ

said: 'The time for emigration is over. Rather (pledge) to adhere to Islam, to engage in *Jihâd* and to do good.'"

[4827] 84 - (...) Mujâshi' bin Mas'ûd As-Sulamî said: "I brought my brother, Abû Ma'bad, to the Messenger of Allâh ﷺ after the conquest (of Makkah) and said: 'O Messenger of Allâh, accept his pledge to emigrate.' He said: 'The time for emigration is over.' I said: 'Then on what basis will you accept his oath of allegiance?' He said: 'To adhere to Islam, to engage in *Jihâd* and to do good.'"

[4828] (...) It was narrated from 'Āsim with this chain of narration (a similar *Hadîth* as 4827). He said: "I met his brother, and he said: 'Mujâshi' spoke the truth.' And he did not mention Abû Ma'bad."

[4829] 85 - (1353) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the day of the conquest of Makkah: 'There is no *Hijrah*

الأخول، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَبَايَعُهُ عَلَى الْهِجْرَةِ، فَقَالَ: «إِنَّ الْهِجْرَةَ قَدْ مَضَتْ لِأَهْلِهَا وَلَكِنْ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

[٤٨٢٧] ٨٤ - (...) وَحَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودٍ السُّلَمِيُّ قَالَ: جِئْتُ بِأَخِي، أَبِي مَعْبِدٍ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ الْفَتْحِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَايَعُهُ عَلَى الْهِجْرَةِ. قَالَ: [قَدْ] مَضَتْ الْهِجْرَةُ بِأَهْلِهَا قُلْتُ: فَبِأَيِّ شَيْءٍ تُبَايَعُهُ؟ قَالَ: «عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

قَالَ أَبُو عُثْمَانَ: فَلَقِيتُ أَبَا مَعْبِدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

[٤٨٢٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ. قَالَ: فَلَقِيتُ أَخَاهُ، فَقَالَ: صَدَقَ مُجَاشِعٌ، وَلَمْ يَذْكُرْ: أَبَا مَعْبِدٍ.

[٤٨٢٩] ٨٥ - (١٣٥٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،

(emigration) any more; rather there is *Jihâd* and good intentions, and when you are asked to mobilize, then do so.”

[4830] (...) A similar report (as no. 4829) was narrated from Manṣûr with this chain of narration.

عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتَحَ مَكَّةَ «لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبَيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ٣٣٠٢]

[٤٨٣٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ [بْنُ مَنْصُورٍ] وَابْنُ رَافِعٍ عَنْ يَحْيَى بْنِ آدَمَ: حَدَّثَنَا مُفَضَّلُ بْنُ يَغْنِيٍّ ابْنُ مُهْلَهْلٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4831] 86 - (1864) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ was asked about *Hijrah* (emigration). He said: ‘There is no emigration after the conquest, but there is *Jihâd* and good intentions, and if you are asked to mobilize, then do so.”

[٤٨٣١] ٨٦ - (١٨٦٤) [وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبٍ بْنُ أَبِي ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَبَيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[4832] 87 - (1865) Abū Sa‘eed Al-Khudrī narrated that a Bedouin asked the Messenger of Allāh ﷺ about emigration. He said: “Woe to you! Emigration is very difficult. Do you have camels?” He said:

[٤٨٣٢] ٨٧ - (١٨٦٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ:

“Yes.” He said: “Do you pay *Zakât* on them?” He said: “Yes.” He said: “Then do good deeds even if you live beyond the sea, for Allâh will never leave any of your good deeds unrewarded.”

حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهَجْرَةِ؟ فَقَالَ: «وَيْحَكَ! إِنَّ شَأْنَ الْهَجْرَةِ لَشَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ شَيْئًا».

[4833] (...) A similar report (as no. 4832) narrated from Al-Awzâ'î with this chain of narration, except that he said: “Surely, Allâh will never leave any of your good deeds unrewarded.” And he added in the *Hadîth*: “Do you milk them on the day that they come to the water?” He said: “Yes.”

[٤٨٣٣] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ [الدَّارِمِيُّ]: حَدَّثَنَا مُحَمَّدُ ابْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ شَيْئًا» وَزَادَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْتَلِبُهَا يَوْمَ وَرْدِهَا؟» قَالَ: نَعَمْ.

Chapter 21. How Women Gave Their Oath Of Allegiance

(المعجم ٢١) - (بَابُ كَيْفِيَةِ بَيْعَةِ النِّسَاءِ) (التحفة ٧٤)

[4834] 88 - (1866) ‘Āishah, the wife of the Prophet ﷺ, said: “When the believing women emigrated to join the Messenger of Allâh ﷺ, they would be tested in accordance with the words of Allâh: ‘O Prophet! When believing women come to you to give you the *Bai‘* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual

[٤٨٣٤] ٨٨ - (١٨٦٦) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِّحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ، يُمْتَحَنَنَّ بِقَوْلِ اللَّهِ تَعَالَى: ﴿يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعَنَّكَ عَلَى

intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islamic Monotheism and all that which Islam ordains), then accept their *Bai'* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.^[1] 'Āishah said: "Whoever among the believing women accepted that, then she passed the test. When they accepted that verbally, the Messenger of Allâh ﷺ said to them: 'Go, for I have accepted your oath of allegiance.' By Allâh, the hand of the Messenger of Allâh ﷺ never touched the hand of a woman; rather he accepted their oath of allegiance verbally."

'Āishah said: "By Allâh, the Messenger of Allâh ﷺ never accepted the oath of allegiance from women except in the manner enjoined upon him by Allâh, and the hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he accepted the oath from them, he would say to them: 'I have accepted your oath of allegiance,' verbally."

[4835] 89 - (...) It was narrated from 'Urwah that 'Āishah told

أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَرْبِيَنَّ ﴿[الممتحنة: ١٢]﴾ إِلَى آخِرِ الْآيَةِ.

قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمِحْنَةِ.

وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَقَرَّرَنَ بِذَلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «انْطَلِقْنَ، فَقَدْ بَايَعْتُكُنَّ» وَلَا، وَاللَّهِ! مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ! مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ قَطُّ، إِلَّا بِمَا أَمَرَهُ اللَّهُ تَعَالَى، وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ، وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ «قَدْ بَايَعْتُكُنَّ»، كَلَامًا.

[٤٨٣٥] ٨٩ - (...) وَحَدَّثَنِي هَرُورُنْ

ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ - قَالَ أَبُو

[1] *Al-Mumtahana* 60:12.

him about the women's oath of allegiance. She said: "The hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he had accepted a woman's oath of allegiance he said: 'Go, for I have accepted your oath of allegiance.'"

Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible

[4836] 90 - (1867) 'Abdullâh bin 'Umar said: "We swore allegiance to the Messenger of Allâh ﷺ pledging to hear and obey, and he said to us: 'As much as possible.'"

Chapter 23. The Age Of Adulthood, Responsibility

[4837] 91 - (1868) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ inspected me on the day of (the battle of) Uḥud, when I was fourteen years old, and he did not allow me to take part in the

الطَّاهِرِ: أَخْبَرَنَا، وَقَالَ هَرُونُ: حَدَّثَنَا - ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ بَيْعَةِ النِّسَاءِ. قَالَتْ: مَا مَسَّ رَسُولُ اللَّهِ ﷺ بِيَدِهِ امْرَأَةً قَطُّ، إِلَّا أَنْ يَأْخُذَ عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ، قَالَ: «أَذْهَبِي فَقَدْ بَايَعْتُكِ».

(المعجم ٢٢) - (بَابُ الْبَيْعَةِ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا اسْتَطَاعَ)
(التحفة ٧٥)

[٤٨٣٦] ٩٠ - (١٨٦٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - وَاللَّفْظُ لَابْنِ أَيُّوبَ - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ».

(المعجم ٢٣) - (بَابُ بَيَانِ سِنِّ الْبُلُوغِ) (التحفة ٧٦)

[٤٨٣٧] ٩١ - (١٨٦٨) حَدَّثَنَا مُحَمَّدٌ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: عَرَضَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ فِي

fighting. He inspected me on the day of (the battle of) Al-Khandaq, when I was fifteen years old, and he allowed me (to take part in the fighting)."

Nâfi' said: "I came to 'Umar bin 'Abdul-'Azîz, who was the caliph at that time, and I narrated this *Hadîth* to him. He said: 'This is the demarcation between a minor and an adult.' He wrote to his agents telling them to pay a stipend to all those over the age of fifteen, and to regard all those under that age as children."

[4838] (...) It was narrated from 'Ubaidullâh with this chain of narration (a *Hadîth* similar to no. 4837), except that in their *Hadîth* it says: "I was fourteen years old and he thought I was too young."

Chapter 24. The Prohibition Of Traveling With The *Mushaf* To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands

[4839] 92 - (1869) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy."

الْقِتَالِ، وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجْزَنِي، وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ، فَقَالَ: إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، فَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً، وَمَنْ كَانَ دُونَ ذَلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ.

[٤٨٣٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْني الثَّقَفِيُّ جَمِيعًا عَنْ عُبيدِ اللَّهِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ: وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ [سَنَةً] فَاسْتَضَعَرَنِي.

(المعجم ٢٤) - (بَابُ النَّهْيِ أَنْ يَسَافِرَ بِالصَّحْفِ إِلَى أَرْضِ الْكُفَّارِ إِذَا خِيفَ وَقُوعُهُ بِأَيْدِيهِمْ) (التحفة ٧٧)

[٤٨٣٩] ٩٢ - (١٨٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ [عَبْدِ اللَّهِ] ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

[4840] 93 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy, lest the enemy get hold of it.

[٤٨٤٠] ٩٣- (...) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَنْهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

[4841] 94 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not travel with the Qur'ân, for I am afraid lest the enemy get hold of it.'"

[٤٨٤١] ٩٤- (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لَا أَمْنُ أَنْ يَنَالَهُ الْعَدُوُّ».

Ayyûb (a narrator) said: "Lest the enemy get hold of it and dispute with you concerning it."

قَالَ أَيُّوبُ: فَقَدْ نَالَهُ الْعَدُوُّ وَخَاصَمُوكُمْ بِهِ.

[4842] (...) It was narrated from Ibn 'Umar from the Prophet ﷺ (a similar *Hadîth* as no 4841).

In the *Hadîth* of Ibn 'Ulayyah and Ath-Thaqafî it says: "I am afraid." In the *Hadîth* of Sufyân and Adh-Dhah-hâk bin 'Uthmân it says: "Lest the enemy get hold of it."

[٤٨٤٢] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُليَّةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ وَالتَّحْفِيُّ، كُلُّهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، جَمِيعًا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

فِي حَدِيثِ ابْنِ عُليَّةَ وَالتَّحْفِيِّ «فَإِنِّي أَخَافُ»، وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ الضَّحَّاكِ بْنِ عُثْمَانَ «مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ».

Chapter 25. Horse Race And Training Horses For Racing

[4843] 95 - (1870) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ held a race for horses that had been specially prepared^[1] for that, from Al-Ḥaifā’ to Ṭhaniyyat Al-Wadâ’, and he held a race for horses that had not been specially prepared from Ath-Ṭhaniyyah to the *Masjid* of Banû Zuraiq, and Ibn ‘Umar was one of those who participated in the race.

[4844] (...) A *Ḥadīth* like that of Mālik from Nāfi‘ (no. 4843) was narrated from Ibn ‘Umar, and in the *Ḥadīth* of Ayyûb from Hammâd and Ibn ‘Ulayyah it adds: “Abdullâh said: ‘I came first in the race, and the horse jumped into the *Masjid* with me.’”^[2]

(المعجم ٢٥) - (بَابُ الْمَسَابَقَةِ بَيْنَ

الْخَيْلِ وَتَضْمِيرِهَا) (التحفة ٧٨)

[٤٨٤٣] ٩٥ - (١٨٧٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفَافِيَاءِ، وَكَانَ أَمَدُهَا ثَلَاثَةَ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ، مِنَ الثَّلَاثَةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا.

[٤٨٤٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، جَمِيعًا عَنْ

[1] Specially prepared: This involved reducing their feed for a while and confining them in a narrow stall, covering them with blankets so that they would sweat; as the sweat dried their flesh would also dry and they would become stronger for running.

[2] The *Masjid*, which was the *Masjid* of Banû Zurayq, was the finishing-point of the race, and it had a low wall, over which the horse jumped.

عَبْدُ اللَّهِ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ
ابْنُ عَبْدِ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا
سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ
عُقْبَةَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ:
حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ
ابْنِ زَيْدٍ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ. بِمَعْنَى حَدِيثِ مَالِكٍ عَنْ نَافِعٍ وَزَادَ
فِي حَدِيثِ أَيُّوبَ، مِنْ رِوَايَةِ حَمَّادٍ وَابْنِ
عُلَيَّةَ: قَالَ عَبْدُ اللَّهِ: فَجِئْتُ سَابِقًا،
فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ.

Chapter 26. The Virtue Of Horses; Goodness Is Tied To Their Forelocks

(المعجم ٢٦) - (بَابُ فَضِيلَةِ الْخَيْلِ

وَأَنَّ الْخَيْرَ مَعْقُودٌ بِنَوَاصِيهَا)

(التحفة ٧٩)

[4845] 96 - (1871) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

[٤٨٤٥] ٩٦ - (١٨٧١) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ
إِلَى يَوْمِ الْقِيَامَةِ».

[4846] (...) A *Hadîth* like that of Mâlik from Nâfi' (no. 4845) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٨٤٦] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ
رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ:
حَدَّثَنَا يَحْيَى، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ؛
وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا
ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّهُمْ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ
حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[4847] 97 - (1872) It was narrated that Jarîr bin ‘Abdullâh said: “I saw the Messenger of Allâh ﷺ twisting the forelock of a horse between his fingers and saying: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.’”

[٤٨٤٧] ٩٧ - (١٨٧٢) وَحَدَّثَنَا نَصْرُ
ابْنِ عَلِيٍّ الْجَهْضَمِيُّ وَصَالِحُ بْنُ حَاتِمٍ. بْنُ
وَرْدَانَ، جَمِيعًا عَنْ يَزِيدَ، قَالَ
الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا
يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ
أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ
ابْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ، وَهُوَ يَقُولُ:
«الْحَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ
الْقِيَامَةِ: الْأَجْرُ وَالْغَنِيمَةُ».

[4848] (...) A similar report (as no. 4847) was narrated from Yûnus with this chain of narration.

[٤٨٤٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
وَكَيْعٌ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ يُونُسَ
بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4849] 98 - (1873) It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses until the Day

[٤٨٤٩] ٩٨ - (١٨٧٣) وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرٍ، عَنْ عُرْوَةَ

of Resurrection: Reward and spoils of war.”

[4850] 99 - (...) It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses.’ It was said to him: ‘O Messenger of Allâh, how is that?’ He said: ‘Reward and spoils of war until the Day of Resurrection.’”

[4851] (...) It was narrated from Ḥuṣain with this chain of narration (a *Hadîth* similar to no. 4850), except that he said: ‘Urwah bin Al-Ja’d.

[4852] (...) It was narrated from ‘Urwah Al-Bâriqî, from the Prophet ﷺ (a *Hadîth* similar to no. 4850), but he did not mention “Reward and spoils of war,” In the *Hadîth* of Sufyân (it says): “He heard ‘Urwah Al-Bâriqî, who heard the Prophet ﷺ.”

[4853] (...) This was narrated from ‘Urwah bin Al-Ja’d from the Prophet ﷺ, but he did not mention: “Reward and spoils of war.”

الْبَارِقِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: [الْأَجْرُ وَالْمَغْنَمُ]».

[٤٨٥٠] ٩٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ وَابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ» قَالَ: فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! بِمَ ذَاكَ؟ قَالَ: «الْأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ».

[٤٨٥١] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ حُصَيْنٍ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عُرْوَةُ بْنُ الْجَعْدِ.

[٤٨٥٢] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ أَبِي الْأَحْوَصِ؛ وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ سُفْيَانَ، جَمِيعًا عَنْ شَيْبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرِ «الْأَجْرُ وَالْمَغْنَمُ». وَفِي حَدِيثِ سُفْيَانَ: سَمِعَ عُرْوَةَ الْبَارِقِيَّ سَمِعَ النَّبِيَّ ﷺ.

[٤٨٥٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَقَ، عَنْ
الْعِزَّارِ بْنِ حُرَيْثٍ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ
عَنِ النَّبِيِّ ﷺ بِهَذَا، وَلَمْ يَذْكُرِ «الْأَجَرَ
وَالْمَغْنَمَ».

[4854] 100 - (1874) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Blessing is in the forelocks of horses.'"

[٤٨٥٤] ١٠٠ - (١٨٧٤) حَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ،
عَنْ أَنَسِ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْبَرَكََةُ فِي نَوَاصِي الْخَيْلِ».

[4855] (...) It was narrated that Abû At-Tayyâh heard Anas narrating a similar report (as no. 4854) from the Prophet ﷺ.

[٤٨٥٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
التَّيَّاحِ سَمِعَ أَنَسًا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ،
بِمِثْلِهِ.

Chapter 27. Disliked Qualities In Horses

[4856] 101 - (1875) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ disliked Shikâl in horses."

(المعجم ٢٧) - (بَابُ مَا يَكْرَهُ مِنْ

صفات الخيل) (التحفة ٨٠)

[٤٨٥٦] ١٠١ - (١٨٧٥) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَرُثَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - قَالَ
يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا
وَكَيْعٌ - عَنْ سُفْيَانَ، عَنْ سَلَمِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ الشَّكَالَ مِنَ الْخَيْلِ.

[4857] 102 - (...) A similar report (as no. 4856) was narrated from Sufyân with this chain of narration. In the *Hadîth* of ‘Abdur-Razzâq it adds: “*Shikâl* is when a horse has some whiteness on its right hind foot and left forefoot, or on its right forefoot and its left hind foot.”

[٤٨٥٧] ١٠٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ: وَالشَّكَالُ أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي يَدِهِ الْيُسْرَى، أَوْ فِي يَدِهِ الْيُمْنَى وَرِجْلِهِ الْيُسْرَى.

[4858] (...) A *Hadîth* like that of Waki‘ (no. 4856) was narrated from Abû Hurairah, from the Prophet ﷺ. According to the report of Wabh: “From ‘Abdullâh bin Yazîd,” but he did not mention An-Nakha‘î (a sub-narrator).

[٤٨٥٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ وَكَيْعٍ، وَفِي رِوَايَةِ وَهْبٍ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَلَمْ يَذْكُرِ النَّخَعِيَّ.

Chapter 28. The Virtue Of Jihâd And Going Out (To Fight) In The Cause Of Allâh

(المعجم ٢٨) - (بَابُ فَضْلِ الْجِهَادِ وَالْخُرُوجِ فِي سَبِيلِ اللَّهِ)

(التحفة ٢١ - الجهاد: ١)

[4859] 103 - (1876) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh has guaranteed to the one

[٤٨٥٩] ١٠٣ - (١٨٧٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَ

who goes out (to fight) in His cause - "and he only goes out to engage in *Jihâd* in My cause, out of faith in Me and affirming the truth of My Messengers - then I guarantee that I will either admit him to Paradise or I will bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war." By the One in Whose Hand is the soul of Muḥammad, there is no one who is wounded in the cause of Allâh, but he will come on the Day of Resurrection in the state in which he was wounded, with its color the color of blood and its scent that of musk. By the One in Whose Hand is the soul of Muḥammad, were it not that it would cause hardship to the Muslims, I would not have stayed behind from any expedition that went out to fight in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means, and it would be too hard for them to stay behind without me. By the One in Whose Hand is the soul of Muḥammad, I wish that I could fight in the cause of Allâh and be killed, then fight and be killed, then fight and be killed."

[4860] (...) It was narrated from 'Umârah with this chain of narration (a *Hadîth* similar to no. 4859).

هُوَ ابْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي، وَتَصَدِيقًا بِرُسُلِي، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ تَعَالَى، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كَلِمٍ، لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ يَشُقَّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللَّهِ فَأُقْتَلَ، ثُمَّ أَغْزُو فَأُقْتَلَ، ثُمَّ أَغْزُو فَأُقْتَلَ».

[٤٨٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ، بِهَذَا الْإِسْنَادِ.

[4861] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has given a guarantee to the one who fights in His cause and does not go out of his house except to fight in *Jihâd* for His cause and to affirm His words, but He will either admit him to Paradise or bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war."

[4862] 105 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one is wounded in the cause of Allâh - and Allâh knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds flowing with blood, the color will be the color of blood but the scent will be the fragrance of musk."

[4863] 106 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahâdith* including the following: "The Messenger of Allâh ﷺ said: 'Every wound that a Muslim sustains in the cause of Allâh, on the Day of Resurrection it will be

[٤٨٦١] ١٠٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحَزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَكْفَلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا جِهَادًا فِي سَبِيلِهِ وَتَصَدِيقُ كَلِمَتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

[٤٨٦٢] ١٠٥ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يُعْبُ، اللَّوْنُ لَوْنُ دَمٍ وَالرَّيْحُ رِيحُ مِسْكِ».

[٤٨٦٣] ١٠٦ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ كَلِمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ، ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ

in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk.' And the Messenger of Allāh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, were it not that I would cause hardship for the believers, I would not have stayed behind from any expedition that fought in the cause of Allāh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means to join me, and they would not like to stay behind without me.'"

[4864] (...) It was narrated that Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say: 'Were it not that it would be too difficult for the believers, I would not have stayed behind from any expedition'" - a similar *Hadīth* (as no. 4863). With this chain of narration (it is narrated): "By the One in Whose Hand is my soul, I wish that I could be killed in the cause of Allāh, then brought back to life," a *Hadīth* like that of Abū Zur'ah from Abū Hurairah.

[4865] (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Were it not that it would be too difficult for my *Ummah*, I would have liked not to stay behind from any expedition' - a similar *Hadīth*."

كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ دَمٍ. وَالْعَرْفُ عَرْفُ الْمِسْكِ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً فَيَتَّبِعُونِي، وَلَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَقْعُدُوا بَعْدِي».

[٤٨٦٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ بِمِثْلِ حَدِيثِهِمْ، وَبِهَذَا الْإِسْنَادِ «وَالَّذِي نَفْسِي بِيَدِهِ! لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَى» بِمِثْلِ حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

[٤٨٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَى

ابن سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَخْبَيْتُ أَنْ لَا أَتَخَلَّفَ خَلْفَ سَرِيَّةٍ» نَحْوَ حَدِيثِهِمْ.

[4866] 107 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh guarantees the one who goes out (to fight) in His cause... I would not have stayed behind from any expedition that went out in the cause of Allâh.'"

[٤٨٦٦] ١٠٧ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ» إِلَى قَوْلِهِ: «مَا تَخَلَّفْتُ خِلَافَ سَرِيَّةٍ تَعْرُو فِي سَبِيلِ اللَّهِ تَعَالَى».

Chapter 29. The Virtue Of Martyrdom In The Cause Of Allâh

(المعجم ٢٩) - (بَابُ فَضْلِ الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى) (التحفة ٢)

[4867] 108 - (1877) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is no soul that dies, having a good (reward) with Allâh, that would like to return to this world, or to have this world and everything in it, except the martyr, who wishes that he could come back to this world and be killed (again), because of what he sees of the virtue of martyrdom."

[٤٨٦٧] ١٠٨ - (١٨٧٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرُهَا أَنَّهَا تَرْجِعُ إِلَى الدُّنْيَا، وَلَا أَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدُ، [فَإِنَّهُ] يَتَمَتَّى أَنْ يَرْجَعَ فَيُقْتَلَ فِي الدُّنْيَا، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ».

[4868] 109 - (...) It was narrated that Qatâdah said: "I heard Anas bin Mâlik narrate that the Prophet ﷺ said: 'There

[٤٨٦٨] ١٠٩ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ

is no one who enters Paradise and wishes to return to this world, even if he were to have everything that is on earth, except the martyr; he wishes that he could come back and be killed ten times, because of what he sees of honor.”

قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا، وَأَنْ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجَعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ».

[4869] 110 - (1878) It was narrated that Abû Hurairah said: “It was said to the Prophet ﷺ: ‘What is equivalent to *Jihâd* in the cause of Allâh (glorified and exalted is He)?’ He said: ‘You are not able for that.’” He said: “They repeated the question two or three times, and each time he (ﷺ) said: ‘You are not able for that.’ The third time, he said: ‘The likeness of one who strives in the cause of Allâh is that of one who fasts, prays *Qiyâm* and obeys Allâh, and does not falter in his fasting or prayer, until the one who is fighting in *Jihâd* in the cause of Allâh returns.”

[٤٨٦٩] ١١٠ - (١٨٧٨) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ سَهِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدُلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ؟] قَالَ: «لَا تَسْتَطِيعُوهُ» قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُوهُ». وَقَالَ فِي الثَّالِثَةِ: «مِثْلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمِثْلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ، لَا يَقْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ، حَتَّى يَرْجَعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى».

[4870] (...) A similar report (as no. 4869) was narrated from Suhail with this chain of narration.

[٤٨٧٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ سَهِيلٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[4871] 111 - (1879) It was narrated from Abû Sallâm that he said: “An-Nu‘mân bin Bashîr

[٤٨٧١] ١١١ - (١٨٧٩) حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو

told me: ‘I was at the *Minbar* of the Messenger of Allâh ﷺ and a man said: “I would not care if I did not do any good deed after becoming Muslim, except providing water to the pilgrims.” Another said: “I would not care if I did not do any good deed after becoming Muslim, except visiting and maintaining *Al-Masjid Al-Harâm*.” Another man said: “*Jihâd* in the cause of Allâh is better than what you have said.” ‘Umar rebuked them and said: “Do not raise your voices beside the *Minbar* of the Messenger of Allâh ﷺ. Today is Friday, so when I have prayed *Jumu‘ah*, I will go in and ask him (the Prophet ﷺ) about that concerning which you are differing.”

Then Allâh revealed the words: ‘Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers.’^[1]

[4872]... - (...) An-Nu‘mân bin Bashîr said: “I was at the *Minbar* of the Messenger of Allâh ﷺ...”

تَوْبَةً: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ زَيْدِ ابْنِ سَلَامٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي الثَّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَجُلٌ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أُسْقِيَ الْحَاجَّ، وَقَالَ آخَرُ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أُعْمَرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ. وَهُوَ يَوْمُ الْجُمُعَةِ، وَلَكِنْ إِذَا صَلَّيْتُ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة: ١٩] الْآيَةَ إِلَى آخِرِهَا.

[٤٨٧٢] (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ

^[1] *At-Tawbah* 9:19.

a *Hadîth* like that of Abû Tawbah (no. 4871).

حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي زَيْدٌ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي التُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي تَوْبَةَ.

Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allâh

[4873] 112 - (1880) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Going out in the morning or in the evening in the cause of Allâh is better than this world and everything in it.'"

[4874] 113 - (1881) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ said: "For a person to go out in the morning in the cause of Allâh is better than this world and everything in it."

[4875] 114 - (...) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Prophet ﷺ said: "Going out in the morning or in the evening in the cause of Allâh is better than this world and everything in it."

(المعجم ٣٠) - (بَابُ فَضْلِ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ) (التحفة ٣)

[٤٨٧٣] ١١٢ - (١٨٨٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ [ابْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعْدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[٤٨٧٤] ١١٣ - (١٨٨١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالْغَدْوَةُ يَغْدُوهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[٤٨٧٥] ١١٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [السَّاعِدِيِّ] عَنِ

النَّبِيِّ ﷺ قَالَ: «عَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4876] 114 (B) - (1882) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not for some men among my *Ummah*...' and he quoted the *Hadîth* and said therein: 'Going out in the evening or the morning in the cause of Allâh is better than this world and everything in it.'"

[٤٨٧٦] ١١٤م - (١٨٨٢) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ذُكْوَانَ [بْنِ] أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ رِجَالًا مِنْ أُمَّتِي» وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: «وَلَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ عَدْوَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4877] 115 - (1883) Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'Going out in the morning or in the evening in the cause of Allâh is better than that on which the sun rises and sets.'"

[٤٨٧٧] ١١٥ - (١٨٨٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَإِسْحَاقُ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - الْمُفْرِيُّ عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ [أَبِي] أَيُّوبَ حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكَ الْمَعَاوِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

[4878] (...) Abû Ayyûb Al-Anṣārî said: "The Messenger of Allâh ﷺ said:..." A similar report (as no. 4877).

[٤٨٧٨] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَازٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ:

أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَحَيَّوَةُ بْنُ شُرَيْحٍ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
مِثْلَهُ سَوَاءً.

Chapter 31. The High Positions That Allâh Has Prepared For The *Mujâhid* In Paradise

(المعجم ٣١) - (بَابُ بَيَانِ مَا أَعَدَّ اللَّهُ تَعَالَى لِلْمُجَاهِدِ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ) (التحفة ٤)

[4879] 116 - (1884) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “O Abû Sa‘eed, whoever is content with Allâh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet, Paradise is guaranteed for him.” Abû Sa‘eed wondered at that, and said: “Say it to me again, O Messenger of Allâh.” He did that, then he said: “And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth.” He said: “What is it, O Messenger of Allâh?” He said: “*Jihâd* in the cause of Allâh, *Jihâd* in the cause of Allâh.”

[٤٨٧٩] ١١٦ - (١٨٨٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي أَبُو هَانِيءٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ. فَقَالَ: أَعَدَّهَا عَلَيَّ، يَا رَسُولَ اللَّهِ! فَفَعَلَ. ثُمَّ قَالَ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ».

Chapter 32. If A Person Is Killed In The Cause Of Allâh, All His Sins Will Be Expiated, Except Debt

[4880] 117 - (1885) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ stood up before them and said to them: “*Jihâd* in the cause of Allâh and faith in Allâh are the best of deeds.” A man stood up and said: “O Messenger of Allâh, do you think that if I am killed in the cause of Allâh, my sins will be expiated?” The Messenger of Allâh ﷺ said: “Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away.” Then the Messenger of Allâh ﷺ said: “What did you say?” He said: “Do you think that if I am killed in the cause of Allâh, my sins will be expiated?” The Messenger of Allâh ﷺ said: “Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away, except debt, for Jibrîl, ؑ, told me that.”

[4881] (...) It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “A man came to the Messenger of Allâh ﷺ and said: ‘Do you think that if I am killed in the cause of Allâh...?’” A *Hadîth* like that of Al-Laith (no. 4881).

(المعجم ٣٢) - (بَابُ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ كُفِّرَتْ خَطَايَاهُ، إِلَّا الدَّيْنَ) (التحفة ٥)

[٤٨٨٠] ١١٧ - (١٨٨٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ [أَنَّهُ] سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ: «أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تُكَفَّرَ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ. إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ. وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ، عَلَيْهِ السَّلَامُ، قَالَ لِي ذَلِكَ».

[٤٨٨١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا يَحْيَى [يَعْنِي] ابْنَ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ،

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ:
جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:
أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؟ بِمَعْنَى
حَدِيثِ اللَّيْثِ.

[4882] 118 - (...) It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that a man came to the Prophet ﷺ when he was on the *Minbar* and said: "Do you think that if I strike with my sword...?" A *Hadîth* like that of Al-Maqburî (no. 4881).

[٤٨٨٢] ١١٨ - (...) [و] حَدَّثَنَا
سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو
ابْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَالَ:
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ مُحَمَّدِ بْنِ
قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ
عَنِ النَّبِيِّ ﷺ يَزِيدُ أَحَدَهُمَا عَلَى صَاحِبِهِ:
أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمَنْبَرِ،
فَقَالَ: أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي، بِمَعْنَى
حَدِيثِ الْمُقْبَرِيِّ.

[4883] 119 - (1886) It was narrated from 'Abdullâh bin 'Amr bin Al-Âsh that the Messenger of Allâh ﷺ said: "The martyr will be forgiven for everything, except debt."

[٤٨٨٣] ١١٩ - (١٨٨٦) حَدَّثَنَا
زَكَرِيَّا بْنُ يَحْيَى بْنِ صَالِحٍ الْمَصْرِيُّ:
حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عِيَّاشٍ وَ
هُوَ ابْنُ عَبَّاسٍ الْقُتَيْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ
أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
"يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلَّا الدَّيْنَ".

[4884] 120 - (...) It was narrated from 'Abdullâh bin 'Amr bin Al-Âsh that the Prophet ﷺ said: "Being killed in the cause of Allâh expiates everything, except debt."

[٤٨٨٤] ١٢٠ - (...) وَحَدَّثَنِي زُهَيْرُ
ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ
الْمُقَرِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ:
حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ الْقُتَيْبِيُّ عَنْ أَبِي

عَبْدُ الرَّحْمَنِ الْحُبَلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَتْلُ فِي
سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ، إِلَّا الدِّينَ».

Chapter 33. The Souls Of The Martyrs Are In Paradise, And They Are Alive With Their Lord And They Have Provision

(المعجم ٣٣) - (بَابُ بَيَانِ أَنَّ أَرْوَاحَ
الشَّهَدَاءِ فِي الْجَنَّةِ، وَأَنَّهُمْ أَحْيَاءُ عِنْدَ
رَبِّهِمْ يَرْزُقُونَ) (التحفة ٦)

[4585] 121 - (1887) It was narrated that Masrûq said: "We asked 'Abdullâh bin Mas'ûd about this Verse: 'Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.'^[1] He said: 'We also asked about that, and he (the Prophet ﷺ) said: "Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: 'Do you desire anything?' They said: 'What could we desire, when we can roam freely wherever we want in Paradise?' He ﷺ did that with them three times, and when they saw that they would not be left without being asked, they said: 'O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.' When He saw that

[٤٨٨٥] [١٢١- (١٨٨٧) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ،
كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعَيْسَى بْنُ يُونُسَ،
جَمِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
أَسْبَاطُ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ
عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ قَالَ:
سَأَلْنَا عَبْدَ اللَّهِ [هُوَ ابْنُ مَسْعُودٍ] عَنْ هَذِهِ
الْآيَةِ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ﴾
[آل عمران: ١٦٩] قَالَ: أَمَّا إِنَّا فَدُ سَأَلْنَا عَنْ
ذَلِكَ. فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ
حُضِرَ، لَهَا فَنَادِيلٌ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرُحُ
مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ
الْفَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ اِطْلَاعَةً،
فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ قَالُوا: أَيُّ شَيْءٍ

[1] *Âl 'Imrân* 3:169.

they had no need, they were left alone.”

نَسْتَهِي؟ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ! نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تَرْكُوا».

Chapter 34. The Virtue Of *Jihâd* And Keeping Watch Over The Frontier

(المعجم ٣٤) - (باب فضل الجهاد والرباط) (التحفة ٧)

[4886] 122 - (1888) It was narrated from Abû Sa'eed Al-Khudrî that a man came to the Prophet ﷺ and said: "Which of the people is best?" He said: "A man who strives in *Jihâd* in the cause of Allâh with his wealth and his self." He said: "Then who?" He said: "A believer in a mountain pass who worships Allâh his Lord, and spares the people from his evil."

[٤٨٨٦] ١٢٢ - (١٨٨٨) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ، يَعْبُدُ [الله] رَبَّهُ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[4887] 123 - (...) It was narrated that Abû Sa'eed said: "A man said: 'Which of the people is best, O Messenger of Allâh?' He said: 'A believer who strives in *Jihâd* with his self and his wealth, in the cause of Allâh.' He said: 'Then who?' He said: 'Then a man who withdraws into

[٤٨٨٧] ١٢٣ - (...) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ»

a mountain pass, worshipping his Lord and sparing the people from his evil.”

[4888] 124 - (...) It was narrated from Ibn Shihâb with this chain of narration (a *Hadîth* similar to no. 4887). He said: “A man in a mountain pass,” and he did not say, “then a man.”

[4889] 125 - (1889) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the best of lives is that of a man who holds the reins of his horse, (ever ready) to march in the cause of Allâh, flying on its back every time he hears the shout at the approach of the enemy, or a cry of alarm, seeking to be killed or to die at places where such can be expected. Or, a man who lives with his sheep at the top of one of these mountains or in the bottom of one of these valleys, establishing regular prayer, paying *Zakât* and worshipping his Lord till the inevitable (i.e., death) comes to him and there is nothing between him and the people except good (i.e., he is on good terms with everyone).”

[4890] 126 - (...) A similar report (as no. 4889) was narrated from Abû Hâzim with this chain

قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُعْتَرِلٌ فِي شِعْبٍ مِنَ الشُّعَابِ، يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[٤٨٨٨] ١٢٤ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ، عَنْ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، قَالَ: «رَجُلٌ فِي شِعْبٍ» وَلَمْ يَقُلْ: «ثُمَّ رَجُلٌ».

[٤٨٨٩] ١٢٥ - (١٨٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ، رَجُلٌ مُمَسِكَ عِنَانٍ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَنَتِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَرْعَةً طَارَ عَلَيْهِ، يَنْتَعِي الْقَتْلَ وَالْمَوْتَ مَطَانُهُ، أَوْ رَجُلٌ فِي غَنِيمَةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعَفِ، أَوْ بَطْنٍ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

[٤٨٩٠] ١٢٦ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي

of narration. He said: "From Ba'jah bin 'Abdullâh bin Badr," and he said: "In one of these mountain passes," unlike the report of Yahyâ.

[4891] 127 - (...) A *Hadîth* like that of Abû Hâzim (no. 4890) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: "In one of the mountain passes."

Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise

[4892] 128 - (1890) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh will laugh at two men, one of whom kills the other, and both of whom will enter Paradise." They said: "How is that, O Messenger of Allâh?" He said: "One fights in the cause of Allâh and is martyred, then Allâh turns in forgiveness to the one who killed him as he becomes Muslim, and he fights in the cause of Allâh and is martyred."

حَازِمٍ، وَيَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَقَالَ: عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ، وَقَالَ: «فِي شِعْبَةٍ مِنْ هَذِهِ الشَّعَابِ» خِلَافَ رِوَايَةِ يَحْيَى.

[٤٨٩١] ١٢٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي حَازِمٍ. عَنْ بَعْجَةَ، وَقَالَ: «فِي شِعْبٍ مِنَ الشَّعَابِ».

(المعجم ٣٥) - (بَابُ بَيَانِ الرَّجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ، يَدْخُلَانِ الْجَنَّةَ)
(التحفة ٨)

[٤٨٩٢] ١٢٨ - (١٨٩٠) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ» فَقَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ] فَيُسْتَشْهِدُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسَلِّمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ] فَيُسْتَشْهِدُ».

[4893] (...) A similar report (as no. 4892) was narrated from Abû Az-Zinnâd with this chain of narration.

[4894] 129 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh will laugh at two men, one of whom killed the other, both of whom will enter Paradise.' They said: 'How is that, O Messenger of Allâh?' He said: 'One fought and entered Paradise, then Allâh turned in forgiveness to the other, and guided him to Islam, then he fought in *Jihâd* in the cause of Allâh and was martyred.'"

Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path

[4895] 130 - (1891) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No disbeliever and his killer will ever be together in Hell."

[٤٨٩٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّنَادِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٨٩٤] ١٢٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَضْحَكُ اللَّهُ لِرَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ»، قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يَقْتُلُ هَذَا فَيَلْبِغُ الْجَنَّةَ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْآخَرِ فَيَهْدِيهِ إِلَى الْإِسْلَامِ، ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهِدُ».

(المعجم ٣٦) - (بَابُ مَنْ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ) (التحفة ٩)

[٤٨٩٥] ١٣٠ - (١٨٩١) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا».

[4896] 131 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No two people will be together in Hell in such a way that one harms the other.' It was said: 'Who are they, O Messenger of Allâh?' He said: 'A believer who kills a disbeliever then keeps to the right path.'"

[٤٨٩٦] ١٣١ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهَلَالِيُّ: حَدَّثَنَا أَبُو إِسْحَقَ الْفَزَارِيُّ، [عَنْ] إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعًا يَضُرُّ أَحَدُهُمَا الْآخَرَ» قِيلَ: مَنْ هُم؟ يَا رَسُولَ اللَّهِ! قَالَ: «مُؤْمِنٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ».

Chapter 37. The Virtue Of Charity In The Cause Of Allâh, And Its Manifold Reward

(المعجم ٣٧) - (بَابُ فَضْلِ الصَّدَقَةِ فِي سَبِيلِ اللَّهِ تَعَالَى، وَتَضْعِيفِهَا) (التحفة ١٠)

[4897] 132 - (1892) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man brought a bridled she-camel and said: 'This is (given) in the cause of Allâh.' The Messenger of Allâh ﷺ said: 'On the Day of Resurrection you will have seven hundred she-camels in return; all of which will be bridled.'"

[٤٨٩٧] ١٣٢ - (١٨٩٢) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ. فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سَبْعُمِائَةٍ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ».

[4898] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadîth* as no. 4987).

[٤٨٩٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence

[4899] 133 - (1893) It was narrated that Abû Mas'ûd Al-Anṣârî said: "A man came to the Messenger of Allâh ﷺ and said: 'My mount has died, give me a mount.' He said: 'I do not have anything.' A man said: 'O Messenger of Allâh, I will tell him about someone who will give him a mount.' The Messenger of Allâh ﷺ said: 'The one who tells another about something good is like the one who does it.'"

[4900] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadith* as no. 4999).

[4901] 134 - (1894) It was narrated from Anas bin Mâlik that a young man of Aslam said: "O Messenger of Allâh, I want to go out to fight but I do not have

(المعجم ٣٨) - (بَابُ فَضْلِ إِعَانَةِ

الغازي في سبيل الله بمركوب وغيره،
وخلافته في أهله بخير) (التحفة ١١)

[٤٨٩٩] ١٣٣ - (١٨٩٣) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ أَبِي
عُمَرَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا:
حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي
عَمْرٍو السَّيْنَانِيِّ، عَنْ أَبِي مَسْعُودٍ
الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ
فَقَالَ: إِنِّي أُبَدِّعُ بِي فَاحْمِلْنِي. فَقَالَ: «مَا
عِنْدِي» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنَا
أَدُلُّهُ عَلَى مَنْ يَحْمِلُهُ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ
فَاعِلِهِ».

[٤٩٠٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ

إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي
بِشْرِ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ بِغَنِي ابْنِ
جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدٌ بْنُ رَافِعٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ كُلُّهُمْ
عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

[٤٩٠١] ١٣٤ - (١٨٩٤) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا
حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ

the means to equip myself.” He said: “Go to so-and-so, for he has equipped himself but has fallen sick.” He went to him and said: “The Messenger of Allâh ﷺ sends greetings of *Salâm* to you, and he said to give me that with which you had equipped yourself.” He said: “O so-and-so (to his wife), give him that with which I had equipped myself, and do not withhold anything from him, for by Allâh, if you withhold anything it will not be blessed for you.”

[4902] 135 - (1895) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ said: “Whoever equips a warrior in the cause of Allâh, has participated in the battle, and whoever looks after his family has participated in the battle.”

[4903] 136 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: “The Prophet of Allâh ﷺ said: ‘Whoever equips a warrior in the cause of Allâh, has

[ابن مَالِك]؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْغَزَا وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ، قَالَ: «إِنِّي فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضٌ»، فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقْرِيكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتُ بِهِ، قَالَ: يَا فُلَانُ! أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ، وَلَا تَحْسِبِي عَنْهُ شَيْئًا، فَوَاللَّهِ! لَا تَحْسِبِي مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ فِيهِ».

[٤٩٠٢] ١٣٥ - (١٨٩٥) وَحَدَّثَنَا سَعِيدُ بْنُ مَنصُورٍ وَأَبُو الطَّاهِرِ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، وَقَالَ سَعِيدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ -: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَّجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

[٤٩٠٣] ١٣٦ - (...) حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ: حَدَّثَنَا

participated in the battle, and whoever looks after a warrior's family has participated in the battle.”

[4904] 137 - (1896) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ sent a troop to Banû Lihyân, from Hudhail, and said: "Let one man out of every two join the expedition, and the reward will be shared between them both."

[4905] (...) Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ sent out a troop... a similar report (as no. 4904).

[4906] (...) A similar report (as no. 4904) was narrated from Yahyâ with this chain of narrators.

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ ابْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا».

[٤٩٠٤] ١٣٧ - (١٨٩٦) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا إِلَى بَنِي لِحْيَانَ، مِنْ هُذَيْلٍ، فَقَالَ: «لَيَبْعَثَ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالْأَجْرُ بَيْنَهُمَا».

[٤٩٠٥] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا الْحُسَيْنُ عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا، بِمِثْلِهِ.

[٤٩٠٦] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4907] 138 - (...) It was narrated from Yazîd bin Abî Sa'eed, the freed slave of Al-Mahrî, from his father, from Abû Sa'eed Al-Khudrî, that the Messenger of Allâh ﷺ sent a troop to Banû Lihyân and said: "Let one man out of every two go out," then he said to those who stayed behind: "Whichever of you stays behind and looks after the family and property of the one who goes out, will have half of the reward of the one who goes out."

Chapter 39. The Sanctity Of The Wives Of The *Mujâhidîn*, And The Sin Of The One Who Betrays Them With Regard To Them

[4908] 139 - (1897) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The sanctity of the wives of the *Mujâhidîn* for those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of one of the *Mujâhidîn* and then betrays him with regard to them, but he will be made to stand on the Day of Resurrection, and he (the *Mujâhid*) will take as much of his good deeds as he wishes; so what do you think?'"

[٤٩٠٧] ١٣٨ - (...) وَحَدَّثَنَا

سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ ابْنِ أَبِي سَعِيدٍ، مَوْلَى الْمُهَرِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحْيَانَ فَقَالَ: «لِيُخْرِجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلًا» ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

(المعجم ٣٩) - (بَابُ حُرْمَةِ نِسَاءِ

الْمُجَاهِدِينَ، وَإِثْمُ مَنْ خَانَهُمْ فِيهِنَّ)

(التحفة ١٢)

[٤٩٠٨] ١٣٩ - (١٨٩٧) وَحَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ، كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ، إِلَّا وُفِّقَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟».

[4909] (...) It was narrated from Ibn Buraidah that his father said: "The Prophet ﷺ said..." a *Hadīth* like that of Ath-Thawrī (no. 4908).

[٤٩٠٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مِسْعَرٌ [عَنْ] عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ يَعْنِي النَّبِيَّ ﷺ بِمَعْنَى حَدِيثِ الثَّوْرِيِّ.

[4910] 140 - (...) It was narrated from 'Alqamah bin Marthad with this chain of narration (a similar *Hadīth* as no. 4908), and he said: "The Messenger of Allāh ﷺ turned to us and said: 'What do you think?'"

[٤٩١٠] ١٤٠ - (...) وَحَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، بِهَذَا الْإِسْنَادِ: «وَقَالَ: فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ»، فَالْتَمَسَتْ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَمَا ظَنُّكُمْ؟».

Chapter 40. The Duty Of *Jihād* Is Waived For Those Who Have Excuses

[4911] 141 - (1898) It was narrated from Abû Ishâq that he heard Al-Barâ' say concerning the Verse: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh."^[1] The Messenger of Allāh ﷺ ordered Zaid to bring a shoulder blade and he wrote it down. Ibn Umm Maktûm complained to him about his being blind, and it was revealed: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are

(المعجم ٤٠) - (بَابُ سَقُوطِ فَرَضِ الْجِهَادِ عَنِ الْمَعْدُورِينَ) (التحفة ١٣)

[٤٩١١] ١٤١ - (١٨٩٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ أَنَّهُ سَمِعَ الْبَرَاءَ [يَقُولُ] فِي هَذِهِ الْآيَةِ: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) فَأَمَرَ رَسُولُ اللَّهِ ﷺ زَيْدًا فَجَاءَ بِكَنْفٍ فَكَتَبَهَا فَشَكَا إِلَيْهِ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ، فَتَرَلَّتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾.

[1] *An-Nisâ* 4:95.

blind or lame), and those who strive hard and fight in the Cause of Allâh.^[1]

Shu'bah said: "Sa'd bin Ibrâhîm told me, from a man, from Zaid bin Thâbit, concerning this Verse: 'Not equal are those of the believers who sit (at home)...,' a *Hadîth* like that of Al-Barâ'. And Ibn Bash-shâr said in his report: "Sa'd bin Ibrâhîm, from his father, from a man, from Zaid bin Thâbit."

[4912] 142 - (...) It was narrated that Al-Barâ' said: "When the Verse: 'Not equal are those of the believers who sit (at home)..., was revealed, Ibn Umm Maktûm spoke to him, then the words: '...except those who are disabled (by injury or are blind or lame)...' were revealed."

Chapter 41. Affirmation Of Paradise For The Martyr

[4913] 143 - (1899) It was narrated from 'Amr that he heard Jâbir say: "A man said: 'Where will I be, O Messenger of Allâh, if I am killed?' He said: 'In Paradise.' He threw down some dates that were in his hand, then he fought until he was killed." According to the *Hadîth* of Suwaid: "A man said to the Prophet ﷺ on the day of (the battle of) Uhud."

قَالَ شُعْبَةُ: وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، فِي هَذِهِ الْآيَةِ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ﴾. بِمِثْلِ حَدِيثِ الْبَرَاءِ، وَقَالَ ابْنُ بَشَّارٍ فِي رَوَايَتِهِ: سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ.

[٤٩١٢] ١٤٢ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرِ عَنْ مِسْعَرٍ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ كَلَّمَهُ ابْنُ أُمِّ مَكْتُومٍ، فَتَزَلَّتْ: ﴿عِذُّ أُولَى الضَّرَرِ﴾.

(المعجم ٤١) - (بَابُ ثُبُوتِ الْجَنَّةِ)

(للشهيد) (التحفة ١٤)

[٤٩١٣] ١٤٣ - (١٨٩٩) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِسَعِيدٍ - أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا يَقُولُ: قَالَ رَجُلٌ: أَيْنَ أَنَا، يَا رَسُولَ اللَّهِ! إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ، وَفِي حَدِيثِ سُوَيْدٍ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ.

[1] *An-Nisâ'* 4:95.

[4914] 144 - (1900) It was narrated that Al-Barâ' said: "A man from Banû Al-Nabî - a tribe of the *Anṣâr* - came and said: 'I bear witness that none has the right to be worshipped but Allâh and that you are His slave and Messenger.' Then he went forth and fought until he was killed. The Prophet ﷺ said: 'His good deeds were few, but his reward is great.'"

[٤٩١٤] ١٤٤ - (١٩٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَاءَ، عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ إِلَى النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ الْمِصْبِصِيُّ: حَدَّثَنَا عِمْسَى يَعْنِي ابْنَ يُونُسَ عَنْ زَكَرِيَاءَ، عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ - قَبِيلَةٍ مِنَ الْأَنْصَارِ - فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ، ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ، فَقَالَ النَّبِيُّ ﷺ: «عَمِلَ هَذَا يَسِيرًا، وَأَجَرَ كَثِيرًا».

[4915] 145 - (1901) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ sent Busaisah as a scout to see what had happened to the caravan of Abû Sufyân. Then he came, and there was no one in the house except myself and the Messenger of Allâh ﷺ." - He (one of the narrators) said: "I do not know if he mentioned one of his wives too" - "He told him the news, and the Messenger of Allâh ﷺ went out and spoke to the people. He said: 'We have something to pursue. Whoever has his mount ready, let him ride with us.' Some men started to ask him for permission to go and bring their mounts from the high

[٤٩١٥] ١٤٥ - (١٩٠١) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَاطِمَةُ مُتْقَارِبَةً قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانٌ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بُسَيْسَةَ، عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ، فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرُ رَسُولِ اللَّهِ ﷺ - قَالَ: لَا أَدْرِي مَا اسْتَسْنَى بَعْضَ نِسَائِهِ - قَالَ: فَحَدَّثَهُ الْحَدِيثَ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ

ground of Al-Madīnah, and he said: 'No, only those whose mounts are ready.' The Messenger of Allāh ﷺ and his Companions set out, and they reached Badr before the idolaters.

"The Messenger of Allāh ﷺ said: 'None of you should go ahead to do anything unless I am ahead of him.' The idolaters drew close and the Messenger of Allāh ﷺ said: 'Get up to Paradise, as wide as the heavens and the earth.' 'Umair bin Al-Humâm Al-Anṣârî said: 'O Messenger of Allāh, Paradise as wide as the heavens and the earth?' He said: 'Yes.' He said: 'Good, good.' The Messenger of Allāh ﷺ said: 'What makes you say: "Good, good?"' He said: 'Nothing, O Messenger of Allāh, except the hope that I will be one of its people.' He said: 'You will be one of its people.' He took some dates out of his bag and started eating them, then he said: 'If I live until I finish eating these dates of mine, that will be a long life.' So he threw aside the dates he had, then he fought them until he was killed."

فَتَكَلَّمَ، فَقَالَ: «إِنَّ لَنَا طَلِبَةً، فَمَنْ كَانَ ظَهْرُهُ حَاضِرًا فَلْيَرْكَبْ مَعَنَا» فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظَهْرَانِهِمْ فِي غُلُوِّ الْمَدِينَةِ، فَقَالَ: «لَا. إِلَّا مَنْ كَانَ ظَهْرُهُ حَاضِرًا» فَأَنْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَقَدَّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَذَنَّا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ ابْنُ الْحَمَامِ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ! جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ» قَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! إِلَّا رَجَاءَةً أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» قَالَ: فَأَخْرَجَ تُمَيْرَاتٍ مِنْ قَرْنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَيْنَ أَنَا حَيِّثُ حَتَّى أَكُلَ تَمْرَاتِي هَذِهِ، إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ، قَالَ: فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ.

[٤٩١٦] ١٤٦ - (١٩٠٢) حَدَّثَنَا يَحْيَى

[4916] 146 - (1902) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his

ابْنُ يَحْيَى التَّمِيمِيُّ وَفُتَيْبَةُ بْنُ سَعِيدٍ -

father: "The Messenger of Allâh ﷺ said: 'The gates of Paradise are beneath the shadows of the swords.' An unkempt man stood up and said: 'O Abû Mûsâ, did you hear the Messenger of Allâh ﷺ say this?' He said: 'Yes.' He went back to his Companions and said: 'I greet you with peace.' Then he broke the scabbard of his sword and threw it aside, then he walked towards the enemy with his sword and fought with it until he was killed."

[4917] 147 - (677) It was narrated that Anas bin Mâlik said: "Some people came to the Prophet ﷺ and said: 'Send some men with us to teach us the Qur'ân and Sunnah.' He sent to them seventy men of the *Anṣâr* who were called *Al-Qurrâ'*, among whom was my maternal uncle Ḥarâm. They used to recite Qur'ân and study at night and learn, and during the day, they used to bring water to the *Masjid* and gather firewood and sell it, in order to buy food for *Ahl As-Suffah* and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.

وَاللَّفْظُ لِيَحْيَى - قَالَ فُتِيهٖ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - جَعْفَرُ ابْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِي، وَهُوَ بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلِّ الشُّوْفِ» فَقَامَ رَجُلٌ رَثَّ الْهَيْئَةَ، فَقَالَ: يَا أَبَا مُوسَى! أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعْ إِلَى أَصْحَابِهِ فَقَالَ: أَقْرَأُ عَلَيْكُمْ السَّلَامَ، ثُمَّ كَسَرَ جَنْبَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ، فَضْرَبَ بِهِ حَتَّى قُتِلَ.

[٤٩١٧] ١٤٧ - (٦٧٧) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ [ابْنِ مَالِكٍ] قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ فَقَالُوا: أَنْ ابْعَثْ مَعَنَا رِجَالًا يُعَلِّمُونَ الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ، يُقَالُ لَهُمُ الْقُرَّاءُ، فِيهِمْ خَالِي حَرَامٌ، يَقْرَءُونَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِئُونَ بِالْمَاءِ فَيَصْعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصَّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ

They said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’” A man came to Harâm, the maternal uncle of Anas, from behind and stabbed him with a spear that ran him through. Harâm said: “I have succeeded, by the Lord of the Ka’bah!” The Messenger of Allâh ﷺ said to his Companions: “Your brothers have been killed, and they said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’”

[4918] 148 - (1903) It was narrated that Thâbit said: “Anas said: ‘My paternal uncle after whom I was named was not present with the Messenger of Allâh ﷺ at (the battle of) Badr, and he was upset about that. He said: “I have missed the first battle where the Messenger of Allâh ﷺ was present, but if Allâh gives me the opportunity to be at any other battle with the Messenger of Allâh ﷺ, Allâh, exalted is He, will see what I will do.” He was afraid to say more than that. He was present with the Messenger of Allâh ﷺ on the day of (the battle of) Uḥud. He met Sa’d bin Mu’âdh, and Anas said to him: “O Abû ‘Amr, where are you going?” He said: “I smell the fragrance of Paradise beside Uḥud.” He fought them until he

إِلَيْهِمْ، فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ، قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ! بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيتَ عَنَّا، قَالَ وَأَتَى رَجُلٌ حَرَامًا، خَالَ أَنَسٍ، مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ، فَقَالَ حَرَامٌ: فُزْتُ، وَرَبِّ الْكَعْبَةِ! فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا، وَإِنَّهُمْ قَالُوا: اللَّهُمَّ! بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيتَ عَنَّا».

[راجع: ١٥٤٥]

[٤٩١٨] ١٤٨ - (١٩٠٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بِهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: عَمِّي الَّذِي سُمِّيْتُ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللَّهِ ﷺ بَدْرًا، قَالَ: فَشَقَّ عَلَيْهِ، قَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غِبْتُ عَنْهُ، وَإِنْ أَرَانِي اللَّهُ مَشْهَدًا، [فِيمَا] بَعْدُ، مَعَ رَسُولِ اللَّهِ ﷺ، لَيَرَانِي اللَّهُ تَعَالَى مَا أَصْنَعُ، قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، قَالَ: فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: فَاسْتَقْبَلَ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ لَهُ أَنَسٌ: يَا أَبَا عَمْرٍو أَيْنَ؟ فَقَالَ: وَاهَا لِرِيحِ الْجَنَّةِ، أَجِدُهُ دُونَ أُحُدٍ، قَالَ: فَقَاتَلَهُمْ حَتَّى قُتِلَ، قَالَ:

was killed, and eighty-odd wounds were counted on his body, inflicted with swords, spears and arrows. [Anas bin Mâlik] said: "His sister, my paternal aunt Ar-Rubayyî' bint An-Naḍr, said: 'I could not recognize my brother except by his finger tips.' Then this Verse was revealed: 'Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd*, and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.'^[1] And they thought that it had been revealed concerning him and his companions."

Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh

[4919] 149 - (1904) It was narrated that 'Amr bin Murrah said: "I heard Abû Wâ'il say: 'Abû Mûsâ Al-Ash'arî told us that a Bedouin man came to the Prophet ﷺ and said: "O Messenger of Allâh, a man may fight for spoils of war, and a man

فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَتَمَانُونَ، مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمِيَّةٍ، قَالَ فَقَالَتْ أُخْتُهُ، عَمَّتِي الرُّبَيْعُ بِنْتُ النَّضْرِ: فَمَا عَرَفْتُ أَخِي إِلَّا بِبَيِّنَاتِهِ، وَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿رِجَالٌ صدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَلُوا بَدِيلًا﴾ [الأحزاب: ٢٣] قَالَ: فَكَانُوا يُرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ.

(المعجم ٤٢) - (بَابُ مَنْ قَاتَلَ لَتَكُونَ
كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ)
(التحفة ١٥)

[٤٩١٩] ١٤٩ - (١٩٠٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو

^[1] Al-Ahḏâb 33:23.

may fight so that he will be remembered, and a man may fight to be seen as brave. Which of them is (fighting) in the cause of Allâh?” The Messenger of Allâh ﷺ said: “The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.”

[4920] 150 - (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ was asked about a man who fights to display his courage, one who fights for the sake of tribalism, and one who fights to show off - which of them is (fighting) in the cause of Allâh? The Messenger of Allâh ﷺ said: ‘The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.’”

[4921] (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ came to us and we said: ‘O Messenger of Allâh, a man among us may fight to display his courage...’ and he mentioned a similar report (as no. 4920).”

مُوسَى الْأَشْعَرِيُّ؛ أَنَّ رَجُلًا أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ، وَالرَّجُلُ يُقَاتِلُ لِيَرَى مَكَانَهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ».

[٤٩٢٠] ١٥٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

[٤٩٢١] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: أَتَيْتَنَا رَسُولُ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُقَاتِلُ مِنَّا شَجَاعَةً، فَذَكَرَ مِثْلَهُ.

[4922] 151 - (...) It was narrated from Abû Mûsâ Al-Ash'arî that a man asked the Messenger of Allâh ﷺ about fighting in the cause of Allâh, glorified and exalted is He. He said: "A man may fight out of anger, or for the sake of his tribe." He raised his head to look at him - and he only raised his head because the man was standing - and said: "The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh."

Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell

[4923] 152 - (1905) It was narrated that Sulaimân bin Yasâr said: "The people dispersed from around Abû Hurairah, and Nâtil, who was from the people of Ash-Shâm, said: 'O *Shaikh!* Tell me a *Hadîth* that you heard from the Messenger of Allâh ﷺ.' He said: 'Yes. I heard the Messenger of Allâh ﷺ say: "The first of the people concerning whom judgement will be passed on the Day of Resurrection will be a man who was martyred. He will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I fought for Your sake until I was martyred.' He will say: 'You are lying, rather

[٤٩٢٢] ١٥١ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ]؟ فَقَالَ: الرَّجُلُ يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حِمِيَّةً، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ - وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلَّا أَنَّهُ كَانَ قَاتِلًا - فَقَالَ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

(المعجم ٤٣) - (بَابُ مَنْ قَاتَلَ لِلرِّيَاءِ وَالسَّمْعَةِ اسْتَحَقَّ النَّارَ) (التحفة ١٦)

[٤٩٢٣] ١٥٢ - (١٩٠٥) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُونُسَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلُ أَهْلُ الشَّامِ: أَيُّهَا الشَّيْخُ! حَدَّثَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَتُهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ،

you fought so that it would be said he is brave, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire.

"And a man who acquired knowledge and taught it, and read Qur'ân, will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I acquired knowledge and taught it, and I read Qur'ân for Your sake.' He will say: 'You are lying. You acquired knowledge and taught it so that it would be said, he is a scholar, and you read Qur'ân so that it would be said, he is a reciter, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire. And a man whom Allâh made rich, and to whom He granted all kinds of wealth will be brought, and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I did not leave any way in which You love wealth to be spent but I spent it for Your sake.' He will say: 'You are lying, rather you did that that so that it would be said, he is generous, and it was said.' Then he will be ordered to be dragged on his face and thrown into the Fire."

[4924] (...) It was narrated from Abû Hurairah that Nâtil Ash-Shâmî said to him... and he

فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتَ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتَ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ.

[٤٩٢٤] (...) وَحَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: أَخْبَرَنَا الْحَجَّاجُ يَعْنِي ابْنَ مُحَمَّدٍ

narrated a *Hadīth* like that of Khâlid bin Al-Hârith (no. 4923).

Chapter 44. The Reward Of Those Who Fought And Acquired Spoils Of War And Those Who Did Not Acquire Spoils Of War

[4925] 153 - (1906) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There is no troop that fights in the cause of Allâh and acquires spoils of war, but they have received two thirds of their reward in advance, and one third remains for them. If they did not acquire any spoils of war, then they will have their reward in full."

[4926] 154 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There is no troop or expedition that fights and acquires spoils of war but they have received two thirds of their reward in advance, and there is no troop or expedition that returns empty handed and

عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُونُسَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّجَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ: نَاتِلُ الشَّامِيِّ، وَاقْتَصَرَ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ الْحَارِثِ.

(المعجم ٤٤) - (بَابُ بَيَانِ قَدْرِ ثَوَابِ مَنْ غَزَا فَنَعِمَ وَمَنْ لَمْ يَغْنَمْ) (التحفة ١٧)

[٤٩٢٥] ١٥٣ - (١٩٠٦) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِيءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ الْغَنِيمَةَ، إِلَّا تَعَجَّلُوا ثُلُثِي أَجْرِهِمْ مِنَ الْآخِرَةِ، وَبَقِيَ لَهُمُ الثُّلُثُ، وَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

[٤٩٢٦] ١٥٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي أَبُو هَانِيءٍ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبَلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَغْنَمُ وَتَسْلَمُ

wounded but they will receive their reward in full.”

Chapter 45. The Words Of The Prophet ﷺ: “Deeds Are But With Intentions” Which Includes Fighting And Other Deeds

[4927] 155 - (1907) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh ﷺ said: ‘Deeds are but with intentions and each man will have but that which he intended. If a man’s emigration was in the cause of Allāh and His Messenger, then his emigration was in the cause of Allāh and His Messenger, but if his migration was to achieve some worldly aim or to take some woman in marriage, his emigration was for that for which he emigrated.”

[4928] (...) A similar *Hadīth* (as no. 4927) was narrated from Yahyā bin Sa‘eed, with the chain of narration of Mālik.

In the *Hadīth* of Sufyān (it says): “I heard ‘Umar bin Al-Khaṭṭāb on the *Minbar* narrating from the Prophet ﷺ.”

إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثِي أَجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخَفَّقُ وَتُصَابُ إِلَّا تَمَّ أَجُورُهُمْ».

(المعجم ٤٥) - (بَابُ قَوْلِهِ ﷺ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ» وَأَنَّهُ يَدْخُلُ فِيهِ الْغَزْوُ وَغَيْرُهُ مِنَ الْأَعْمَالِ) (التحفة ١٨)

[٤٩٢٧] ١٥٥ - (١٩٠٧) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[٤٩٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو خَالِدٍ الْأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ

غِيَاثٍ وَيزِيدُ بْنُ هَارُونَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ،
كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِإِسْنَادٍ مَالِكٍ؛
وَمَعْنَى حَدِيثِهِ.

وَفِي حَدِيثِ سُفْيَانَ: سَمِعْتُ عُمَرَ بْنَ
الْخَطَّابِ عَلَى الْمِنْبَرِ يُخْبِرُ عَنِ النَّبِيِّ ﷺ.

Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allâh, Exalted Is He

(المعجم ٤٦) - (بَابُ اسْتِحْبَابِ طَلَبِ
الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى
(التحفة ١٩)

[4929] 156 - (1908) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever sincerely seeks martyrdom, (its reward) will be given to him, even if he does not achieve it.'"

[٤٩٢٩] ١٥٦ - (١٩٠٨) وَحَدَّثَنَا
سُفْيَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ:
حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ
صَادِقًا، أُعْطِيَهَا، وَلَوْ لَمْ تُصِبْهُ».

[4930] 157 - (1909) Sahl bin Abî Umâmah bin Sahl bin Hunaif narrated from his father, from his grandfather, that the Prophet ﷺ said: "Whoever sincerely asks Allâh for martyrdom, Allâh will cause him to attain the status of the martyrs, even if he dies in his bed."

[٤٩٣٠] ١٥٧ - (١٩٠٩) وَحَدَّثَنِي
أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ
لِحَرَمَلَةَ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا،
وَقَالَ: حَرَمَلَةُ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ
وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ
أَبِي أُمَامَةَ بْنَ سَهْلٍ بْنَ حُنَيْفٍ حَدَّثَهُ عَنْ
أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ
سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ

الشَّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ» [وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ فِي حَدِيثِهِ «بِصِدْقٍ»].

Chapter 47. Criticism Of One Who Dies Without Having Fought (In *Jihâd*) Or Having Thought Of Fighting

(المعجم ٤٧) - (بَابُ ذِمِّ مَنْ مَاتَ وَلَمْ يَغْزِ، وَلَمْ يَحْدِثْ نَفْسَهُ بِالْغَزْوِ)
(التحفة ٢٠)

[4931] 158 - (1910) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever dies without having fought (in *Jihâd*) or having thought of fighting, has died as a type of hypocrite.'"

Ibn Sahm said: "Abdullâh bin Al-Mubârak said: 'We think that that applied at the time of the Messenger of Allâh ﷺ.'"

[٤٩٣١] ١٥٨ - (١٩١٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ وَهَيْبِ الْمَكِّيِّ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ ابْنِ الْمُتَكْدِرِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزِ، وَلَمْ يُحْدِثْ بِهِ نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ».

قَالَ ابْنُ سَهْمٍ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: فَتَرَى أَنَّ ذَلِكَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse

(المعجم ٤٨) - (بَابُ ثَوَابِ مَنْ حَبَسَهُ عَنِ الْغَزْوِ مَرَضٌ أَوْ عَذْرٌ آخَرُ)
(التحفة ٢١)

[4932] 159 - (1911) It was narrated that Jâbir said: "We were with the Prophet ﷺ on a campaign and he said: 'In Al-Madînah there are men and you have not covered any distance or

[٤٩٣٢] ١٥٩ - (١٩١١) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ:

crossed any valley but they were with you, but they were held back by sickness.”

[4933] (...) It was narrated from Al-A'mash with this chain of narration (a *Hadith* similar to no. 4932), except that in the *Hadith* of Wakî' (it says): "But they shared the reward with you."

Chapter 49. The Virtue Of Campaigning By Sea

[4934] 160 - (1912) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to enter upon Umm Ḥarâm bint Milhân^[1] and she would give him food. Umm Ḥarâm was married to 'Ubâdah bin Aṣ-Ṣâmit. The Messenger of Allâh ﷺ entered upon her one day and she gave him some food, then she sat and checked his head for lice,^[2] and the Messenger of Allâh ﷺ slept, then he woke up

كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَقَالَ «إِنَّ بِالْمَدِينَةِ لَرِجَالًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَاِدْيَا، إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

[٤٩٣٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كُلُّهُمَا عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ «إِلَّا شَرِكُوكُمْ فِي الْأَجْرِ».

(المعجم ٤٩) - (بَابُ فَضْلِ الْغَزْوِ فِي الْبَحْرِ) (التحفة ٢٢)

[٤٩٣٤] ١٦٠ - (١٩١٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَيَطْعُمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَأَطْعَمَتْهُ، ثُمَّ جَلَسَتْ تَقْلِبِي رَأْسَهُ،

[1] Umm Ḥarâm bint Milhân: The scholars said that the Prophet ﷺ was a *Maḥram* to her, but they differed as how that was so. Ibn 'Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because 'Abdul-Muṭṭalib's mother was from Banû An-Najjâr.

[2] It should be noted that checking the head for lice does not necessarily mean that there were any.

smiling. She said: "I said: 'Why are you smiling, O Messenger of Allāh?' He said: 'Some people of my *Ummah* were shown to me, on a campaign in the cause of Allāh, riding on the surface of this sea, kings on throne, or like kings on thrones.'" - There is some uncertainty as to which he said. - She said: 'O Messenger of Allāh, pray to Allāh to make me one of them.' He prayed for her, then he lay down his head and slept, then he woke up smiling." She said: "I said: 'Why are you smiling O Messenger of Allāh?' He said: 'Some people of my *Ummah* have been shown to me, on a campaign in the cause of Allāh,' as he had said the first time. She said: 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said: 'You will be one of the first ones.'"

Umm Harām bint Milhān traveled by sea at the time of Mu'āwiyah,^[1] then when she came ashore, she was riding her mount and she was thrown and died.

[4935] 161 - (...) It was narrated from Anas bin Mālik that Umm Harām, who was the maternal aunt of Anas, said:

فَنَامَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ نَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِرَّةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ». يَشْكُ أَيُّهُمَا قَالَ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، فَدَعَا لَهَا، ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ» كَمَا قَالَ فِي الْأَوَّلِي، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، قَالَ «أَنْتِ مِنَ الْأَوَّلِينَ».

فَرَكِبْتُ أُمَّ حَرَامٍ بِنْتُ مِلْحَانَ الْبَحْرِ فِي زَمَانِ مُعَاوِيَةَ، فَضَرَعْتُ عَنْ دَابَّتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ، فَهَلَكْتُ.

[٤٩٣٥] ١٦١ - (...) حَدَّثَنَا خَلْفُ

ابْنُ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ

[1] At the time of Mu'āwiyah: Most scholars of biography are of the view that this happened during the caliphate of 'Uthmān bin 'Affān, may Allāh be pleased with him, during that Umm Harām and her husband traveled to Cyprus, where she fell from her mount and died, and was buried there. Based on this, the words: "At the time of Mu'āwiyah" refer to the time of Mu'āwiyah's sea campaign, not the time of his caliphate.

“The Prophet ﷺ came to us one day and took a nap in our house, then he woke up smiling. I said: ‘Why are you smiling, O Messenger of Allâh, may my father and mother be sacrificed for you?’ He said: ‘I have been shown some people of my *Ummah* riding on the surface of this sea, like kings on thrones.’ I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of them.’” She said: “Then he slept, then he woke again, smiling. I asked him (about that) and he said something similar. I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of the first.’”

He said: “‘Ubâdah bin Aş-Şâmit married her after that, and he went on a campaign by sea and took her with him. When she arrived, a mule was brought for her and she rode it, but she fell down and broke her neck.”

[4936] 162 - (...) It was narrated from Anas bin Mâlik, from his maternal aunt Umm Harâm bint Milhân, that she said: “One day the Messenger of Allâh ﷺ fell asleep near me, then he woke up smiling.” She said: “I said: ‘O Messenger of Allâh, why are you smiling?’ He said: ‘Some people of my *Ummah* were shown to me, riding on the surface of this green sea.’” Then

يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ وَهِيَ خَالَتُهُ أَنَسٍ قَالَتْ: أَتَانَا النَّبِيُّ ﷺ يَوْمًا، فَقَالَ عِنْدَنَا، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يَضْحَكُكَ؟ يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي قَالَ: «أُرِيتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ ظَهَرَ الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسْرِ» فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «فَإِنَّكَ مِنْهُمْ» قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضًا وَهُوَ يَضْحَكُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقُلْتُ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ «أَنْتَ مِنَ الْأَوَّلِينَ».

قَالَ: فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ، بَعْدُ، فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ، فَلَمَّا أَنْ جَاءَتْ قُرْبَتْ لَهَا بَعْلُهُ، فَكَرَبَتْهَا، فَصَرَ عُنُقَهَا، فَأَنْدَقَتْ عُنُقَهَا.

[٤٩٣٦] ١٦٢ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ رُمْحٍ، عَنْ ابْنِ الْمُهَاجِرِ وَيَحْيَى ابْنِ يَحْيَى [قَالَ:] أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ابْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا قَرِيبًا مِنِّي، ثُمَّ اسْتَيْقَظَ يَبْسُمُ قَالَتْ: فَقُلْتُ: يَا

he mentioned a *Hadîth* like that of Hammâd bin Zaid (no. 4935).

[4937] (...) It was narrated from ‘Abdullâh bin ‘Abdur-Rahmân that he heard Anas bin Mâlik say: “The Messenger of Allâh ﷺ came to Bint Milhân, the maternal aunt of Anas, and lay down his head (to sleep) in her house...” and he quoted a *Hadîth* like that of Ishâq bin Abî Talhah and Muḥammad bin Yahyâ bin Habbân (no. 4934, 4935).

Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allâh, Glorified And Exalted Is He

[4938] 163 - (1913) It was narrated that Salmân said: “I heard the Messenger of Allâh ﷺ say: ‘Guarding the frontier in the cause of Allâh for one day and night is better than fasting and praying *Qiyâm* for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.’”

رَسُولَ اللَّهِ! مَا أَضْحَكَكَ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، يَزْكُبُونَ ظَهَرَ هَذَا الْبَحْرِ الْأَخْضَرِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[٤٩٣٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: أَخْبَرَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بِنْتَ مِلْحَانَ، خَالَةَ لَأَنَسِ، فَوَضَعَ رَأْسَهُ عِنْدَهَا، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ وَمُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ.

(المعجم ٥٠) - (بَابُ فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ) (التحفة ٢٣)

[٤٩٣٨] ١٦٣ - (١٩١٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنُ بَهْرَامٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ: حَدَّثَنَا لَيْثٌ بِعَنْ أَبِي سَعْدٍ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ، عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ، جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْمَتَانَّ».

[4939] (...) A *Hadīth* like that of Al-Laith from Ayyūb bin Mūsā (no. 4938) was narrated from Salmān Al-Khair, from the Messenger of Allāh ﷺ.

[٤٩٣٩] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ، عَنْ سَلْمَانَ الْخَيْرِ، عَنْ رَسُولِ اللَّهِ ﷺ بِمَعْنَى حَدِيثِ اللَّيْثِ عَنْ أَيُّوبَ ابْنِ مُوسَى.

Chapter 51. About The Martyrs

(المعجم ٥١) - (بَابُ بَيَانِ الشَّهَدَاءِ)

(التحفة ٢٤)

[4940] 164 - (1914) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "While a man was walking on the road, he found a thorny branch on the road, so he removed it. Allāh appreciated that and forgave him." And he said: "The martyrs are five: The one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed in the cause of Allāh (glorified and exalted is He)."

[٤٩٤٠] ١٦٤ - (١٩١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ، يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخْرَعَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ»، وَقَالَ: «الشَّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرَقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ». [انظر: ٦٦٦٩]

[4941] 165 - (1915) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Who do you consider to be the martyrs among you?' They said: 'O Messenger of Allāh, the one who is killed in the cause of

[٤٩٤١] ١٦٥ - (١٩١٥) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟»

Allâh is a martyr.' He said: 'Then the martyrs among my *Ummah* will be few.' They said: 'Then who are they, O Messenger of Allâh?' He said: 'The one who is killed in the cause of Allâh is a martyr, the one who dies in the cause of Allâh is a martyr, the one who dies of plague is a martyr, and the one who dies of a stomach disease is a martyr.'"

Ibn Al-Miqsam said: "I bear witness that your father said in this *Hadîth*: 'And the one who drowns is a martyr.'"

[4942] (...) Suhail said: "‘Ubaidullâh bin Miqsam said: ‘I bear witness that your brother added in this *Hadîth*: “The one who drowns is a martyr.”’"

[4943] (...) Suhail narrated it with this chain of narration (a *Hadîth* similar to no. 4942), and in his *Hadîth* he said: "‘Ubaidullâh bin Miqsam narrated to me from Abû Sâlih, and he added: ‘And the one who drowns is a martyr.’"

[4944] 166 - (1916) It was narrated that Hafṣah bint Sîrîn said: "Anas bin Mâlik said to me: ‘Of what did Yaḥyâ bin Abî ‘Amrah

قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيتُ» قَالُوا: فَمَنْ هُمْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ».

قَالَ ابْنُ مِقْسَمٍ: أَشْهَدُ عَلَى أَبِيكَ، فِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ «وَالْغَرِيقُ شَهِيدٌ».

[٤٩٤٢] (...) وَحَدَّثَنِي عَبْدُ الْحَمِيدِ ابْنُ بَيَانَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ سُهَيْلٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِهِ: قَالَ سُهَيْلٌ: قَالَ عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ: أَشْهَدُ عَلَى أَخِيكَ أَنَّهُ زَادَ فِي هَذَا الْحَدِيثِ «وَمَنْ غَرِقَ فَهُوَ شَهِيدٌ».

[٤٩٤٣] (...) [و] حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ أَبِي صَالِحٍ، وَزَادَ فِيهِ «وَالْغَرِيقُ شَهِيدٌ».

[٤٩٤٤] ١٦٦ - (١٩١٦) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ

die?’ I said: ‘Of the plague.’” She said: He (i.e., Anas) said: The Messenger of Allāh ﷺ said: “The plague is martyrdom for every Muslim.”

حَفْصَةُ بِنْتُ سِيرِينَ قَالَتْ: قَالَ لِي أَنَسُ ابْنُ مَالِكٍ: بِمَ مَاتَ يَحْيَى بْنُ أَبِي عَمْرَةَ؟ قَالَتْ: قُلْتُ: بِالطَّاعُونِ قَالَتْ: [فَقَالَ:] قَالَ رَسُولُ اللَّهِ ﷺ «الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[4945] (...) A similar report (as no. 4944) was narrated from ‘Āṣim, with this chain of narration.

[٤٩٤٥] (...) وَحَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It

(المعجم ٥٢) - (بَابُ فَضْلِ الرَّمْيِ وَالْحَثِّ عَلَيْهِ، وَذَمُّ مَنْ عَلِمَهُ ثُمَّ نَسِيَهُ) (التحفة ٢٥)

[4946] 167 - (1917) ‘Uqbah bin ‘Āmir said: “I heard the Messenger of Allāh ﷺ say, on the *Minbar*: ‘And make ready against them all you can of power.’^[1] Verily, power is shooting, verily power is shooting, verily power is shooting.”

[٤٩٤٦] ١٦٧ - (١٩١٧) حَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شَفِيٍّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ» أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ.

[4947] 168 - (1918) It was narrated that ‘Uqbah bin ‘Āmir said: “I heard the Messenger of Allāh ﷺ say: ‘Lands will be conquered by you and Allāh will suffice you, so no one of you

[٤٩٤٧] ١٦٨ - (١٩١٨) وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ، عَنْ

[1] *Al-Anfāl* 8:60.

should give up playing with arrows.”

[4948] (...) It was narrated that Abû ‘Alî Al-Hamdânî said: “I heard ‘Uqbah bin ‘Âmir narrate from the Prophet ﷺ...” a similar report (as no. 4947).

[4949] 169 - (1919) It was narrated from ‘Abdur-Raḥmân bin Shumâsah that Fuqaim Al-Lakhmî said to ‘Uqbah bin ‘Âmir: “You go between these two targets but you are an old man, and it must be difficult for you.” ‘Uqbah said: “Were it not for some words that I heard from the Messenger of Allâh ﷺ, I would not trouble myself.” Al-Hârith said: “I said to Ibn Shumâsah: ‘Why was that?’ He said: “He (ﷺ) said: ‘Whoever learns archery then abandons it, he is not one of us, or, he has sinned.’”

Chapter 53. The Words Of The Prophet ﷺ: “A Group Of My Ummah Will Continue To Prevail On The Basis Of The Truth, And They Will Not Be Harmed By Those Who Oppose Them”

[4950] 170 - (1920) It was narrated that Thawbân said:

عُقْبَةُ بْنُ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرْضُونَ، وَيَكْفِيكُمْ اللَّهُ، فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يُلْهَوْ بِأَسْهُمِهِ».

[٤٩٤٨] (...) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنْ بَكْرِ بْنِ مُصَرَّ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ ابْنَ عَامِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٤٩٤٩] ١٦٩ - (١٩١٩) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، عَنْ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ شِمَاسَةَ؛ أَنَّ فُقَيْمًا اللَّخْمِيَّ قَالَ لِعُقْبَةَ بْنِ عَامِرٍ: تَخْتَلِفُ بَيْنَ هَذَيْنِ الْغَرَضَيْنِ، وَأَنْتَ كَبِيرٌ يَشُقُّ عَلَيْكَ، قَالَ عُقْبَةُ: لَوْلَا كَلَامٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ أَعَانِيهِ، قَالَ الْحَارِثُ: فَقُلْتُ لِابْنِ شِمَاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ قَدْ عَصَى».

(المعجم ٥٣) - (بَابُ قَوْلِهِ ﷺ «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مِنْ خَالِفِهِمْ»)
(التحفة ٢٦)

[٤٩٥٠] ١٧٠ - (١٩٢٠) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَفُتَيْبَةُ

“The Messenger of Allâh ﷺ said: ‘A group of my *Ummah* will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allâh comes to pass when they are like that.’” In the *Hadîth* of Qutaibah it does not say: “When they are like that.”

[4951] 171 - (1921) It was narrated that Al-Mughîrah said: “I heard the Messenger of Allâh ﷺ say: ‘Some people among my *Ummah* will continue to prevail over the people, until the decree of Allâh comes to them while they are still prevailing.’”

[4952] (...) Al-Mughîrah bin Shu‘bah said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* like that of Marwân (no. 4951).

[4953] 172 - (1922) It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: “This

ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ». وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ «وَهُمْ كَذَلِكَ».

[٤٩٥١] ١٧١ - (١٩٢١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ، كِلَاهُمَا عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مَرْوَانُ [بِغْنِي الْفَرَارِيِّ] عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ، وَهُمْ ظَاهِرُونَ».

[٤٩٥٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَسَمَةَ: حَدَّثَنِي إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ الْمُغِيرَةَ ابْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِ مَرْوَانَ سِوَاءً.

[٤٩٥٣] ١٧٢ - (١٩٢٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا:

religion will continue to abide, and a group among the Muslims will continue to fight for it, until the Hour begins.”

[4954] 173 - (1923) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘A group among my *Ummah* will continue to fight for the truth, prevailing until the Day of Resurrection.’”

[4955] 174 - (1037) ‘Umair bin Hânî’ said: “I heard Mu‘âwiyah on the *Minbar* saying: ‘I heard the Messenger of Allâh ﷺ say: “A group among my *Ummah* will continue to live by the command of Allâh, and they will not be harmed by those who forsake them or oppose them, until the decree of Allâh comes when they are still prevailing over the people.”

[4956] 175 - (...) Yazîd bin Al-Aṣamm said: “I heard Mu‘âwiyah bin Abî Sufyân mention a *Hadîth*

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ؛ [أَنَّهُ] قَالَ: «لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا، يُقَاتِلُ عَلَيْهِ عَصَابَةٌ مِنَ الْمُسْلِمِينَ، حَتَّى تَقُومَ السَّاعَةُ».

[٤٩٥٤] ١٧٣ - (١٩٢٣) حَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ، ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ».

[٤٩٥٥] ١٧٤ - (١٠٣٧) حَدَّثَنَا مَنصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، أَنَّ عُمَيْرَ بْنَ هَانِيءٍ حَدَّثَهُ قَالَ: سَمِعْتُ مُعَاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ». [راجع: ٢٣٨٩]

[٤٩٥٦] ١٧٥ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنصُورٍ: أَخْبَرَنَا كَثِيرُ بْنُ

that he narrated from the Prophet ﷺ, and I did not hear him narrate any other *Hadith* from the Prophet ﷺ on his *Minbar*. He said: 'The Messenger of Allāh ﷺ said: "If Allāh intends good for a person, He causes him to acquire a deep understanding of Islam. A group of Muslims will continue to fight in defense of the truth and to prevail over those who oppose them, until the Day of Resurrection."

[4957] 176 - (1924) 'Abdur-Rahmān bin Shumāsah Al-Mahrī said: "I was with Maslamah bin Mukhallad, and 'Abdullāh bin 'Amr bin Al-Āṣ was also with him. 'Abdullāh said: 'The Hour will not come except upon the worst of people, who are worse than the people of the *Jāhiliyyah*. They will not ask Allāh for anything but He will refuse their request.'

While they were like that, 'Uqbah bin 'Āmir came, and Maslamah said to him: 'O 'Uqbah, listen to what 'Abdullāh is saying.' He said: 'He knows best; as for me, I heard the Messenger of Allāh ﷺ say: "A group of my *Ummah* will continue to fight to establish the command of Allāh, continuing to defeat their enemies and not being harmed by those who oppose them until the

هشام: حَدَّثَنَا جَعْفَرُ [وَهُوَ] ابْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ذَكَرَ حَدِيثًا رَوَاهُ عَنِ النَّبِيِّ ﷺ، لَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ ﷺ عَلَى مِثْرِهِ حَدِيثًا غَيْرُهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَلَا تَزَالُ عِصَابَةُ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ».

[٤٩٥٧] ١٧٦ - (١٩٢٤) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُمَاسَةَ الْمَهْرِيُّ قَالَ: كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُخَلَّدٍ، وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، فَقَالَ عَبْدُ اللَّهِ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ، هُمْ شَرُّ مِنْ أَهْلِ الْجَاهِلِيَّةِ، لَا يَدْعُونَ اللَّهَ بِسْمِيٍّ إِلَّا رَدَّهُ عَلَيْهِمْ.

فَبَيْنَمَا هُمْ عَلَى ذَلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ، فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ! اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ، فَقَالَ عُقْبَةُ: هُوَ أَعْلَمُ، وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ

Hour comes upon them when they are like that.” ‘Abdullâh said: ‘Yes, then Allâh will send a wind like the fragrance of musk and with a touch like that of silk, and it will not leave any soul in whose heart is a grain of faith, but it will take it. Then the worst of people will be left, upon whom the Hour will come.”

[4958] 177 - (1925) It was narrated that Sa’d bin Abî Waqqâs said: “The Messenger of Allâh ﷺ said: ‘The people of the *Gharb*^[1] will continue to prevail on the basis of the truth until the Hour begins.”

Chapter 54. Keeping Animals’ Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night

[4959] 178 - (1926) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If you are traveling in fertile land, then give the camels their share of the land; if you are

يَقُولُ: «لَا تَزَالُ عِصَابَةُ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ، فَاهْرِبِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى تَأْتِيَهُمُ السَّاعَةُ، وَهُمْ عَلَى ذَلِكَ». فَقَالَ عَبْدُ اللَّهِ: أَجَلٌ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ الْمُسْكِ، مَسْهًا مَسُّ الْحَرِيرِ، فَلَا تَتْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، ثُمَّ يَبْقَى شِرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ.

[٤٩٥٨] ١٧٧ - (١٩٢٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ».

(المعجم ٥٤) - (بَابُ مِرَاعَاةِ مَصْلَحَةِ

الدَّوَابِّ فِي السَّيْرِ، وَالنَّهْيُ عَنْ

التَّعْرِيسِ فِي الطَّرِيقِ) (التحفة ٢٧)

[٤٩٥٩] ١٧٨ - (١٩٢٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخُصْبِ،

[1] The people of the *Gharb*: *Gharb* here may refer to “buckets” and the “people of the bucket” means the Arabs who used buckets to draw water from wells, or it may mean “the west” referring to Shâm or Greater Syria.

traveling in arid land, then hasten to pass through it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the abode of the vermin of the night.”

[4960] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If you are traveling in fertile land, then give the camels their share of the land, and if you are traveling in arid land, then hasten to cross it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the pathway of wild animals and the abode of the vermin of the night.”

Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business

[4961] 179 - (1927) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Travel is a kind of torment. It deprives one of you of his sleep, food and drink. When one of you has completed his business, let him hasten back to his family.”

فَاعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَاسْرِعُوا عَلَيْهَا السَّيْرَ، وَإِذَا عَرَسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا مَأْوَى الْهُوَامِ بِاللَّيْلِ.

[٤٩٦٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخُصْبِ، فَاعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَبَادِرُوا بِهَا نَفْسَهَا، وَإِذَا عَرَسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ، وَمَأْوَى الْهُوَامِ بِاللَّيْلِ».

(المعجم ٥٥) - (باب السفر قطعة من العذاب، واستحباب تعجيل المسافر إلى أهله، بعد قضاء شغله) (التحفة ٢٨)

[٤٩٦١] ١٧٩ - (١٩٢٧) حَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ وَأَبُو مُصْعَبٍ الزُّهْرِيُّ وَمَنْصُورُ بْنُ أَبِي مُرَاجِمٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ سَمِيُّ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ

Chapter 56. It Is Disliked To Enter At Night When Coming Home From A Journey

[4962] 180 - (1928) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ did not come to his family at night; he used to come to them in the morning or afternoon.

[4963] (...) A similar report (as no. 4962) was narrated from Anas bin Mâlik, from the Prophet ﷺ, but he said: "He did not enter upon..."

[4964] 181 - (715) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ on a campaign, and when we came to Al-Madinah, we want to enter (the city) and he said: 'Slow down so that we will enter at night, i.e., in the evening, so that the disheveled one may comb her hair and the one whose husband

وَسَرَابُهُ، فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ، فَلْيُعْجَلْ إِلَىٰ أَهْلِهِ؟" قَالَ: نَعَمْ.

(المعجم ٥٦) - (بَابُ كَرَاهَةِ الطَّرُوقِ، وهو الدخول ليلاً، لمن ورد من سفر) (التحفة ٢٩)

[٤٩٦٢] ١٨٠ - (١٩٢٨) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غَدْوَةً أَوْ عَشِيَّةً.

[٤٩٦٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كَانَ لَا يَدْخُلُ.

[٤٩٦٤] ١٨١ - (٧١٥) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ دَهَبْنَا لِنَدْخُلَ، فَقَالَ: «أَمْهَلُوا حَتَّى نَدْخُلَ

has been away may remove her pubes.”

[4965] 182 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘If one of you comes at night, let him not enter upon his family at night, until the one whose husband has been away has removed her pubes and the one who is disheveled has combed her hair.’”

[4966] (...) Shu‘bah narrated, Sayyâr narrated a similar *Hadith* (as no. 4965) with this chain of narration.

[4967] 183 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade a man, if he had been away for a long time, to come to his family at night.”

[4968] (...) Shu‘bah narrated it with this chain of narration (a *Hadith* similar to no. 4967).

[4969] 184 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade a man to come to his family at night, doubting their fidelity and seeking out their lapses.”

لَيْلًا أَيْ عِشَاءَ كَيْ تَمْسُطَ الشَّعْثَةُ وَتَسْتَحِدَّ الْمُغْيِبَةُ. [راجع: ١٦٥٦]

[٤٩٦٥] ١٨٢- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَدِمَ أَحَدُكُمْ لَيْلًا فَلَا يَأْتِيَنَّ أَهْلَهُ طُرُوقًا، حَتَّى تَسْتَحِدَّ الْمُغْيِبَةُ، وَتَمْسُطَ الشَّعْثَةُ».

[٤٩٦٦] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٤٩٦٧] ١٨٣- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوقًا.

[٤٩٦٨] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ.

[٤٩٦٩] ١٨٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ قَالَ:

نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا، يَتَخَوَّنُهُمْ أَوْ يَطْلُبُ عَثَرَاتِهِمْ.

[٤٩٧٠] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ قَالَ عَبْدُ الرَّحْمَنِ: قَالَ سُفْيَانُ: لَا أَدْرِي، هَذَا فِي الْحَدِيثِ أَمْ لَا، يَعْنِي أَنْ يَتَخَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثَرَاتِهِمْ.

[4970] (...) Sufyân narrated with this chain of narration that ‘Abdur-Rahmân said: “Sufyân said: ‘I do not know whether this is part of the *Hadîth* or not,’ i.e., (the words) ‘doubting their fidelity and seeking out their lapses.’”

[٤٩٧١] ١٨٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِكَرَاهَةِ الطُّرُوقِ، وَلَمْ يَذْكُرْ: يَتَخَوَّنُهُمْ وَيَلْتَمِسُ عَثَرَاتِهِمْ.

[4971] 185 - (...) It was narrated from Jâbir, from the Prophet ﷺ, that it is disliked to come at night, but he did not say, “doubting their fidelity and seeking out their lapses.”

34. The Book of Hunting, Slaughter And What Animals May Be Eaten

٣ - (المعجم ٣٤) - كتاب الصيد والذبائح وما يؤكل من الحيوان (التحفة ٢٢)

Chapter 1. Hunting With Trained Dogs And Arrows

(المعجم ١) - (بَابُ الصَّيْدِ بِالْكَلَابِ المُعَلِّمَةِ وَالرَّمِي) (التحفة ١)

[4972] 1 - (1929) It was narrated that 'Adiyy bin Hâtim said: "I said: 'O Messenger of Allâh, I release my trained dogs and they catch (game) for me, and I mention the Name of Allâh over them.' He said: 'If you release your trained dog and you mention the Name of Allâh over him, then eat.' I said: 'Even if (the dogs) kill (the game)?' He said: 'Even if they kill it, so long as another dog has not joined them.'" I said to him: 'And I shoot the game with a *Mi'râd*^[1] (a short blunt, arrow without fletching) and I hit it.' He said: 'If you shoot the *Mi'râd* and it pierces (the game), then eat it, but if it strikes it sideways, then do not eat it."

[٤٩٧٢] ١ - (١٩٢٩) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ فَيُمْسِكُنَّ عَلَيَّ، وَأَذْكُرُ اسْمَ اللَّهِ [عَلَيْهِ]، فَقَالَ: «إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمِ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ، فَكُلْ» قُلْتُ: وَإِنْ قَتَلَنَ؟ قَالَ: «وَإِنْ قَتَلَنَ، مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مَعَهَا» قُلْتُ لَهُ: فَإِنِّي أُرْمِي بِالْمِعْرَاضِ الصَّيْدَ، فَأُصِيبُ، فَقَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ، فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرَضِهِ، فَلَا تَأْكُلْهُ».

[4973] 2 - (...) It was narrated that 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ

[٤٩٧٣] ٢ - (...) حَدَّثَنَا أَبُو بَكْرِ

[1] A short, blunt, featherless arrow, or something that has a blade or point on one end or one side, while the other end of it or side of it is wooden.

saying: 'We are a people who hunt with these dogs.' He said: 'If you release these trained dogs and mention the Name of Allāh over them, then eat what they catch for you, even if they kill it, unless the dog eats some of it. If he eats some of it then do not eat of it, for I am afraid that he may have caught it for himself. And if other dogs join your dog, then do not eat (the game).'"

[4974] 3 - (...) It was narrated that 'Adiyy bin Hātim said: "I asked the Messenger of Allāh ﷺ about the *Mi'rād*. He said: 'If its point strikes (the game), then eat, but if its edge (i.e., side - ways) strikes it and kills it, then it has been beaten to death, so do not eat it.' And I asked the Messenger of Allāh ﷺ about dogs. He said: 'If you release your dog and mention the Name of Allāh, then eat, but if he has eaten part of it then do not eat, for he has caught it for himself.' I said: 'What if I find another dog with my dog, and I do not know which of them caught it?' He said: 'Do not eat, for you mentioned the Name of Allāh over your dog but you did not mention the Name of Allāh over any other.'"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ بَيَّانٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهِذِهِ الْكِلَابِ، فَقَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعْلَمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكَ عَلَيْكَ وَإِنْ قَتَلَنْ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا، فَلَا تَأْكُلْ».

[4974] ٣- (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلْ، فَإِنَّهُ وَقِيدٌ، فَلَا تَأْكُلْ»، وَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، فَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ، فَإِنَّهُ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ» قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كُلِّبِي كُلْبًا آخَرَ، فَلَا أَذْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَى كُلِّبِكَ، وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

[4975] (...) Ash-Sha'bî said: "I heard 'Adiyy bin Hâtim saying: 'I asked the Messenger of Allâh ﷺ about the *Mi'râd*..." and he mentioned a similar report (as *Hadîth* no. 4974).

[4976] (...) 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ about the *Mi'râd*..." and he mentioned a similar report (as no. 4974).

[4977] 4 - (...) It was narrated that 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ about hunting with a *Mi'râd*. He said: 'Whatever is struck with its point, eat it, but whatever is struck with its sideways, do not eat it, for it has been beaten to death.' And I asked him about hunting with dogs. He said: 'Whatever it catches for you and does not eat, then eat it, for its slaughtering is its being caught and killed (by the dog). But if you find another dog with him and you fear that (the other dog) caught it with him and killed it, then do not eat, for you mentioned the Name of Allâh over your dog, not any other.'"

[٤٩٧٥] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ قَالَ: وَأَخْبَرَنِي شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ فَذَكَرَ مِثْلَهُ.

[٤٩٧٦] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ: وَعَنْ نَاسٍ ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ ابْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ بِمِثْلِ ذَلِكَ.

[٤٩٧٧] ٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنْ عَامِرٍ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ؟ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَقِيدٌ». وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ ذَكَاتَهُ أَخْذُهُ، فَإِنْ وَجَدْتَ عِنْدَهُ كَلْبًا آخَرَ، فَخَشِيتَ أَنْ يَكُونَ أَخْذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلَا تَأْكُلْ، إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ، وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ».

[4978] (...) Zakariyyâ bin Abî Zâ'idah narrated it with this chain.

[4979] 5 - (...) Ash-Sha'bî said: "I heard 'Adiyy bin Hâtîm, who was our neighbor, partner and close associate in An-Nahrain, say that he asked the Messenger of Allâh ﷺ: 'I release my dog and I find another dog has caught the game with my dog, and I do not know which of them caught it and killed it first.' He said: 'Do not eat, for you only mentioned the Name of Allâh over your dog, not any other.'"

[4980] (...) A similar report (as no. 4979) was narrated from 'Adiyy bin Hâtîm from the Prophet ﷺ.

[4981] 6 - (...) It was narrated that 'Adiyy bin Hâtîm said: "The Messenger of Allâh ﷺ said to me: 'If you release your dog and mention the Name of Allâh, if he catches something for you and you find it alive, then slaughter it; if you find he has killed it but has not eaten any of it, then eat it. If you find another dog with your dog and it (the game) has been killed, then do not eat, for you do not know which of them killed it. If you shoot your arrow and mention the Name of Allâh, then

[٤٩٧٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، بِهَذَا الْإِسْنَادِ.

[٤٩٧٩] ٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنُ عَبْدِ الْحَمِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ وَكَانَ لَنَا جَارًا وَدَخِيلًا وَرَبِيطًا بِالنَّهْرَيْنِ، أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلْ كُلِّي فَأَجِدُ مَعَ كُلِّي كَلْبًا قَدْ أَخَذَ، فَلَا أَدْرِي أَيُّهُمَا أَخَذَ، قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمِيتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

[٤٩٨٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ عَنِ عَدِيِّ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

[٤٩٨١] ٦ - (...) حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيَّ بْنِ حَاتِمٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُرْسِلَتْ كُلْبُكَ فَأَذْكُرْ اسْمَ اللَّهِ، فَإِنْ أُمْسَكَ عَلَيْكَ فَأَذْكُرْتَهُ حَيًّا فَأَذْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، وَإِنْ وَجَدْتَ مَعَ كُلْبِكَ كَلْبًا غَيْرَهُ وَقَدْ قَتَلَ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي أَيُّهُمَا قَتَلَهُ، وَإِنْ رَمَيْتَ سَهْمَكَ

(the game) vanishes from your sight for a day, and you only find the mark of your arrow on it, then eat if you wish, but if you find it drowned in water, then do not eat it.”

[4982] 7 - (...) It was narrated that ‘Adiyy bin Hātim said: “I asked the Messenger of Allāh ﷺ about hunting. He said: “When you shoot your arrow, mention the Name of Allāh. Then if you find it (the game) dead then eat, unless you find that it has fallen into water, in which case you cannot know whether it was the water that killed it, or your arrow.”

[4983] 8 - (1930) Abū Tha’labah Al-Khushānī said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, we are in the land of some of the People of the Book, and we eat from their vessels. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land of some of the People of the Book, and eating from their vessels, if you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them. As for what you have mentioned about being in a

فَذَكِّرْ اسْمَ اللَّهِ، فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيهِ إِلَّا أَثَرَ سَهْمِكَ، فَكُلْ إِنْ شِئْتَ، وَإِنْ وَجَدْتَهُ غَرِيقًا فِي الْمَاءِ، فَلَا تَأْكُلْ”.

[٤٩٨٢] ٧- (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ؟ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرْ اسْمَ اللَّهِ، فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فَكُلْ، إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ، فَإِنَّكَ لَا تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

[٤٩٨٣] ٨- (١٩٣٠) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ بَزِيدٍ الدَّمَشَقِيَّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا نَعْلَبَةَ الْخُسَيْنِيَّ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضٍ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، نَأْكُلُ فِي آيَتِهِمْ، وَأَرْضٍ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ، أَوْ بِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنْكُمْ بِأَرْضِ قَوْمٍ [مِنْ] أَهْلِ الْكِتَابِ، تَأْكُلُونَ فِي آيَتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آيَتِهِمْ، فَلَا تَأْكُلُوا

hunting land, whatever you catch with your bow, mention the Name of Allâh then eat, and whatever you catch with your trained dog, mention the Name of Allâh then eat. But whatever you catch with your dog that is not trained, if you come to it (when it is still alive) and slaughter it, then eat it.”

[4984] (...) A *Hadith* like that of Ibn Al-Mubârak (no. 4983) was narrated from Haiwah with this chain of narration, except that the *Hadith* of Ibn Wahb does not mention hunting with a bow.

Chapter 2. If The Game Disappears, Then Is Found Afterwards

[4985] 9 - (1931) It was narrated from Abû Tha'labah that the Prophet ﷺ said: “If you shoot your arrow and (the game) disappears, then you find it, then eat it, so long as it has not turned rotten.”

[4986] 10 - (...) It was narrated from Abû Tha'labah from the Prophet ﷺ concerning the one who catches up with his game after three days: (He ﷺ said:) “Eat it so long as it has not turned rotten.”

فِيهَا، وَإِنْ لَمْ تَجِدُوا، فَأَغْسِلُوهَا ثُمَّ كُلُوا فِيهَا، وَأَمَّا مَا ذَكَرْتُ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا أَصَبْتَ بِقَوْسِكَ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعْلَمِ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعْلَمٍ فَادْكُرْتَ ذَكَاتَهُ، فَكُلْ».

[٤٩٨٤] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِئُ كِلَاهُمَا عَنْ حَيَّوَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ الْمُبَارَكِ، غَيْرَ أَنَّ حَدِيثَ ابْنِ وَهْبٍ لَمْ يَذْكُرْ فِيهِ: صَيْدَ الْقَوْسِ.

(المعجم ٢) - (بَابُ إِذَا غَابَ عَنْهُ

الصيد ثم وجده) (التحفة ٢)

[٤٩٨٥] ٩ - (١٩٣١) حَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ حَمَّادُ بْنُ خَالِدٍ الْحَيَّاطُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ، فَغَابَ عَنْكَ، فَادْرَكْتَهُ، فَكُلْهُ، مَا لَمْ يُنْتِنَ».

[٤٩٨٦] ١٠ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: أَخْبَرَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنِي مُعَاوِيَةُ عَنْ عَبْدِ الرَّحْمَنِ

[4987] 11 - (...) A *Hadith* like that of Al-'Alâ' was narrated from Abû Tha'labah Al-Khushânî, except that he did not mention it turning rotten. And he said concerning dogs: "Eat it after three days unless it has turned rotten, in which case leave it."

Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons

[4988] 12 - (1932) It was narrated that Abû Tha'labah said: "The Prophet ﷺ forbade eating any wild animal with fangs." Ishâq and Ibn Abî 'Umar added in their *Hadith*: "Az-Zuhrî said: 'We did not hear this until we came to Ash-Shâm.'"

ابن جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ: «فَكُلْهُ مَا لَمْ يُتَنَّ».

[٤٩٨٧] ١١ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثُهُ فِي الصَّيْدِ، ثُمَّ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ وَأَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ بِمِثْلِ حَدِيثِ الْعَلَاءِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ تَوَتُّنَهُ، وَقَالَ فِي الْكَلْبِ: «كُلْهُ بَعْدَ ثَلَاثٍ إِلَّا أَنْ يُتَنَّ، فَدَعُهُ».

(المعجم ٣) - (بَابُ تَحْرِيمِ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ) (التحفة ٣)

[٤٩٨٨] ١٢ - (١٩٣٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسٍ، عَنْ أَبِي ثَعْلَبَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ. زَادَ

إِسْحَاقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا:
قَالَ الزُّهْرِيُّ: وَلَمْ نَسْمَعْ بِهِذَا حَتَّى
قَدِمْنَا الشَّامَ.

[4989] 13 - (...) It was narrated from Abû Idrîs Al-Khawlânî that he heard Abû Tha'labah Al-Khushânî say: "The Messenger of Allâh ﷺ forbade eating any wild animal with fangs."

Ibn Shihâb said: "I did not hear that from our scholars in the Hijâz, until Abû Idrîs, who was one of the *Fuqahâ'* (scholar) of Ash-Shâm, narrated it to me."

[٤٩٨٩] ١٣- (...) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي
إِدْرِيسَ الْخَوْلَانِيِّ؛ أَنَّهُ سَمِعَ أَبَا نُعْلَبَةَ
الْخُسَنِيَّ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ
أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.
قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ ذَلِكَ مِنْ
عُلَمَائِنَا بِالْحِجَازِ، حَتَّى حَدَّثَنِي أَبُو
إِدْرِيسَ، وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ.

[4990] 14 - (...) It was narrated from Abû Tha'labah Al-Khushânî that the Messenger of Allâh ﷺ forbade eating any wild animal with fangs.

[٤٩٩٠] ١٤- (...) وَحَدَّثَنِي هُرُونُ
ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ:
أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى عَنْ ابْنِ الْحَارِثِ؛ أَنَّ ابْنَ
شِهَابٍ حَدَّثَهُ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ،
عَنْ أَبِي نُعْلَبَةَ الْخُسَنِيِّ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ
السَّبَاعِ.

[4991] (...) A *Hadîth* like that of Yûnus and 'Amr was narrated from Az-Zuhrî with this chain of narration. All (the narrators) mentioned eating except Şâlih and Yûsuf, in whose *Hadîth* it says: "He forbade every wild animal that has fangs."

[٤٩٩١] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ
وَابْنُ أَبِي ذَيْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ
ابْنُ يَزِيدَ وَغَيْرُهُمْ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ
وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ

مَعْمَرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا
يُوسُفُ بْنُ الْمَاجِشُونِ؛ وَحَدَّثَنَا الْحُلَوَانِيُّ
وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ
سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنْ
الرُّهْرِيِّ، بِهَذَا الْإِسْنَادِ مِثْلَ حَدِيثِ يُوسُفَ
وَعَمْرٍو، كُلُّهُمْ ذَكَرَ الْأَكْلَ إِلَّا صَالِحًا
وَيُوسُفَ، فَإِنَّ حَدِيثَهُمَا: نَهَى عَنْ كُلِّ ذِي
نَابٍ مِنَ السَّبَاعِ.

[4992] 15 - (1933) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Every wild animal that has fangs, eating it is *Harâm* (forbidden)."

[٤٩٩٢] ١٥ - (١٩٣٣) وَحَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
يَعْنِي ابْنَ مَهْدِيٍّ عَنْ مَالِكٍ عَنْ
إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَمِيْدَةَ
ابْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ
السَّبَاعِ، فَأَكُلُهُ حَرَامٌ».

[4993] (...) Mâlik bin Anas narrated a similar report (as no. 4992), with this chain of narrators.

[٤٩٩٣] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ:
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ
أَنَسٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4994] 16 - (1934) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade (eating) every wild animal with fangs and every bird with talons."

[٤٩٩٤] ١٦ - (١٩٣٤) وَحَدَّثَنَا عُمَيْدُ
اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ
مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ،
وَعَنْ كُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ.

[4995]... - (...) Shu'bah said... a similar report with this chain of narrators (as no. 4994).

[4996] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ forbade every wild animal that has fangs and every bird that has talons.

[4997] (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade..." a *Hadith* like that of Shu'bah from Al-Hakam.

Chapter 4. Permissibility Of (Eating) Dead Animals From The Sea

[4998] 17 - (1935) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent us on an expedition and appointed Abû

[٤٩٩٥] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: قَالَ شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٩٩٦] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بَشِيرٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

[٤٩٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَبُو بَشِيرٍ أَخْبَرَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَى؛ وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ عَنِ الْحَكَمِ.

(المعجم ٤) - (بَابُ إِبَاحَةِ مَيْتَاتِ

البحر) (التحفة ٤)

[٤٩٩٨] ١٧ - (١٩٣٥) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:

'Ubaidah in charge of us, to intercept a caravan of the Quraish. He supplied us with a bag of dates, and we had no other provisions apart from that. Abû 'Ubaidah used to give them to us, one date at a time." He (the narrator) said: "I said: 'What did you do with it?' He said: 'We used to suck it like a child, then drink water after that, and it would suffice us for that day until night. And we used to knock down leaves with our sticks, then soak them in water and eat them. We set off along the coast and there appeared before us on the shore something like a huge mound. We came to it and saw that it was a beast called Al-'Anbar (sperm whale). Abû 'Ubaidah said: "It is dead meat." Then he said: "No, we are the envoys of the Messenger of Allâh ﷺ, (striving) in the cause of Allâh, and we are compelled (by hunger); eat." We lived on it for a month, three hundred of us, until we grew fat. And I remember that we extracted pitchers of fat from its eye socket, and we cut out pieces of meat like that of a bull. Abû 'Ubaidah called out thirteen of us and made them sit in its eye socket, and he took one of its ribs and set it up, then he saddled the largest camel we had with us and passed beneath it. And we supplied ourselves with

أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَرَ عَلَيْنَا أبا عُبَيْدَةَ، نَتَلَقَّى عِيرًا لِقُرَيْشٍ، وَرَوَدَنَا جَرَابًا مِنْ تَمَرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً، قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَصْعُقُونَ بِهَا؟ قَالَ: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعَصِينَا الْخَبَطَ، ثُمَّ نَبْلُهُ بِالْمَاءِ فَتَأْكُلُهُ، قَالَ: وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرَفَعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكُثَيْبِ الضَّخْمِ، فَأَتَيْنَاهُ فِإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَبْرَ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ، ثُمَّ قَالَ: لَا، بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ، وَفِي سَبِيلِ اللَّهِ، وَقَدْ اضْطُرُّرْتُمْ فَكُلُوا، قَالَ: فَأَقَمْنَا عَلَيْهِ شَهْرًا، وَنَحْنُ ثَلَاثُمِائَةٍ حَتَّى سَمِنَّا، قَالَ: [وَالْقَدْ رَأَيْنَا نَعْتَرُفُ مِنْ وَقْبِ عَيْنِهِ، بِالْقِلَالِ، الدُّهْنُ، وَنَقْتَطِعُ مِنْهُ الْفِدَرَ كَالثَّوْرِ - أَوْ كَقَدْرِ الثَّوْرِ - فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ، وَأَخَذَ ضِلْعًا مِنْ أَضْلَاعِهِ، فَأَقَامَهَا، ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا، فَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَايِقٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ

preserved pieces of its meat. When we reached Al-Madīnah, we came to the Messenger of Allāh ﷺ and told him all of that. He said: "It is provision that Allāh brought forth for you. Do you have any of its meat with you that you can give us to eat?" We sent some of it to the Messenger of Allāh ﷺ and he ate it."

[4999] 18 - (...) 'Amr heard Jâbir bin 'Abdullâh say: "The Messenger of Allāh ﷺ sent us, three hundred riders, with Abû 'Ubaidah bin Al-Jarrâh in charge, to keep a lookout for the caravan of the Quraish. We stayed on the coast for half a month, and we were stricken with such intense hunger that we ate leaves, and it was called the Army of Leaves. Then the sea threw out to us a beast called Al-'Anbar (sperm whale) and we ate from it for half a month and rubbed its fat on our bodies, until our bodies grew strong. Abû 'Ubaidah took one of its ribs and set it up, then he looked for the tallest man in the army and the tallest camel. He mounted the man on the camel, and he passed beneath it. And a number of men sat in its eye socket, and we extracted such and such number of pitchers of fat from its eye socket. 'Abû 'Ubaidah used to give each one of us a handful of dates at a time, then he gave us one date at a time, and when he ran out we felt its loss."

[5000] 19 - (...) 'Amr heard

أَتَيْنَا رَسُولَ اللَّهِ ﷺ، فَذَكَّرْنَا ذَلِكَ لَهُ، فَقَالَ: «هُوَ رِزْقُ أَخْرَجَهُ اللَّهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٍ فَتُطْعَمُونَا؟» قَالَ: فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ، فَأَكَلَهُ.

[٤٩٩٩] ١٨ - (...) حَدَّثَنَا عَبْدُ

الْجَبَّارِ بْنِ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرُوَ جَابِرَ بْنِ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَتَحْنُ ثَلَاثُمِائَةِ رَاكِبٍ، وَأَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، تَرَصَّدَ عِيرًا لِقُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ، حَتَّى أَكَلْنَا الْخَبَطَ، فَسَمِّيَ جَيْشُ الْخَبَطِ، فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ، فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ، وَادَّهَنَّا مِنْ وَدَكِهَا حَتَّى ثَابَتْ أَجْسَامُنَا، قَالَ: فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ، ثُمَّ نَظَرَ إِلَى أَطْوَلِ رَجُلٍ فِي الْجَيْشِ، وَأَطْوَلِ جَمَلٍ فَحَمَلَهُ عَلَيْهِ، فَمَرَّ تَحْتَهُ، قَالَ: وَجَلَسَ فِي حِجَاكِ عَيْنَيْهِ نَفَرٌ، قَالَ: وَأَخْرَجْنَا مِنْ [وَقَبِ] عَيْنَيْهِ كَذَا وَكَذَا قُلَّةً وَذِكٍ، قَالَ: وَكَانَ مَعَنَا جِرَابٌ مِنْ تَمْرٍ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِي كُلَّ رَجُلٍ مِائَةً قَبْضَةً قَبْضَةً، ثُمَّ أَعْطَانَا تَمْرَةً تَمْرَةً، فَلَمَّا فَنِيَ وَجَدْنَا فَقْدَهُ.

[٥٠٠٠] ١٩ - (...) وَحَدَّثَنَا عَبْدُ

Jâbir say concerning the Army of the Leaves: "A man slaughtered three camels, then another three, then another three, then Abû 'Ubaidah forbade him to do that."

[5001] 20 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ sent us, three hundred men, and we carried our provision slung around our necks."

[5002] 21 - (...) Jâbir bin 'Abdullâh narrated: "The Messenger of Allâh ﷺ sent an expedition, three hundred strong, and appointed Abû 'Ubaidah bin Al-Jarrâh in charge of them. Their provisions ran short, so Abû 'Ubaidah collected their provisions in a bag and fed us from it each day, until the ration was reduced to one date each every day."

[5003] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent an expedition, of whom I was one, to the coast..." and they (the narrators) all quoted a *Hadîth* like that of 'Amr bin Dînâr and Abû Az-Zubair except that in the *Hadîth* of Wahb bin

الْجَبَّارِ بْنِ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرُو جَابِرًا يَقُولُ، فِي جَيْشِ الْخَبَطِ: إِنَّ رَجُلًا نَحَرَ ثَلَاثَ جَزَائِرَ، ثُمَّ ثَلَاثًا، ثُمَّ ثَلَاثًا، ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ.

[٥٠٠١] ٢٠ - (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا.

[٥٠٠٢] ٢١ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مَالِكِ [بْنِ أَنَسٍ]، عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، ثَلَاثُمِائَةٍ، وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ، فَفَنِي زَادَهُمْ، فَجَمَعَ أَبُو عُبَيْدَةَ زَادَهُمْ فِي مَزْوِدٍ، فَكَانَ يَقْوَتُنَا، حَتَّى كَانَ يُصِيبُنَا، كُلُّ يَوْمٍ تَمْرَةٌ.

[٥٠٠٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ كَثِيرٍ قَالَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، أَنَا فِيهِمْ، إِلَى سَيْفِ الْبَحْرِ

Kaisân (no. 5002) it says: "The army ate from it for eighteen days."

[5004] (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent an expedition to the land of Juhainah, and appointed a man in charge of them..." and he quoted a similar *Hadith* (as no. 5003).

Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys

[5005] 22 - (1407) It was narrated from 'Alî bin Abî Tâlib that the Messenger of Allâh ﷺ forbade *Mut'ah* marriage with women on the Day of Khaibar, and he forbade the meat of domesticated donkeys.

[5006] (...) It was narrated from Az-Zuhri, with this chain of narrators. In the *Hadith* of Yûnus

وَسَافُوا جَمِيعًا بَقِيَّةَ الْحَدِيثِ، كَنَحَوْ حَدِيثَ عَمْرِو بْنِ دِينَارٍ وَأَبِي الزُّبَيْرِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبِ بْنِ كَيْسَانَ: فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِ عَشْرَةَ لَيْلَةً.

[٥٠٠٤] (...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْقَزَّازُ، كِلَاهُمَا عَنْ دَاوُدَ ابْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا إِلَى أَرْضِ جُهَيْنَةَ، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا، وَسَاقَ الْحَدِيثَ يَنْحُو حَدِيثَهُمْ.

(المعجم ٥) - (بَابُ تَحْرِيمِ أَكْلِ لَحْمِ الْحَمْرِ الْإِنْسِيَةِ) (التحفة ٥)

[٥٠٠٥] ٢٢ - (١٤٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ [ابْنِ أَنَسٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ، ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ إِلَّا نَسِيَةً.

[راجع: ٣٤٣١]

[٥٠٠٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَرَهَيْرُ بْنُ حَرْبٍ

it says: "And eating the meat of domesticated donkeys."

قَالُوا: حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ، وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ: وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

[5007] 23 - (1936) It was narrated from Ibn Shihâb that Abû Idrîs told him that Abû Tha'labah said: "The Messenger of Allâh ﷺ prohibited the meat of domesticated donkeys."

[٥٠٠٧] ٢٣ - (١٩٣٦) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ؛ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ؛ أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ.

[5008] 24 - (561) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade eating the meat of domesticated donkeys.

[٥٠٠٨] ٢٤ - (٥٦١) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَسَالِمٌ عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [انظر: ١٢٤٨]

[5009] 25 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade eating domesticated donkeys on the Day of Khaibar, although the people needed it."

[٥٠٠٩] ٢٥ - (...) وَحَدَّثَنِي هَرُؤُنْ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ قَالَ: قَالَ ابْنُ عُمَرَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبِي

وَمَعْنُ بْنُ عِيسَى عَنْ مَالِكٍ [بْنِ أَنَسٍ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْحِمَارِ الْأَهْلِيِّ يَوْمَ خَيْبَرٍ، وَكَانَ النَّاسُ احْتَاَجُوا إِلَيْهَا.

[5010] 26 - (1937) It was narrated that Ash-Shaibânî said: "I asked 'Abdullâh bin Abî Awfâ about the meat of domesticated donkeys. He said: 'We were stricken with hunger on the Day of Khaibar, when we were with the Messenger of Allâh ﷺ, and the people had captured some donkeys outside Al-Madînah. So we slaughtered them, and the cooking pots were boiling, when the caller of the Messenger of Allâh ﷺ cried out that the cooking pots should be overturned and nothing of the donkey meat should be eaten.' I said: "What kind of prohibition was it?" He said: 'We talked about that amongst ourselves, did he (ﷺ) prohibit it forever or did he prohibit it because it had not been distributed as it should have been (i.e., with the Khumus being taken out before the booty was divided)?"

[٥٠١٠] ٢٦ - (١٩٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ؟ فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرٍ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَصَبْنَا لِلْقَوْمِ حُمُرًا خَارِجَةً مِنَ الْمَدِينَةِ، فَتَحَرَّنَاهَا، فَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنْ اكْفُوا الْقُدُورَ وَلَا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا. فَقُلْتُ: حَرَمَهَا تَحْرِيمَ مَاذَا؟ قَالَ: تَحَدَّثْنَا بَيْنَنَا فَقُلْنَا: حَرَمَهَا أَلْبَتَّةَ، وَحَرَمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُخَمَّسْ.

[5011] 27 - (...) Sulaimân Ash-Shaibânî said: "I heard 'Abdullâh bin Abî Awfâ say: 'On the Day of Khaibar we fell upon some domesticated donkeys and slaughtered them. When the cooking pots were boiling, the

[٥٠١١] ٢٧ - (...) وَحَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي

caller of the Messenger of Allāh ﷺ cried out (saying): “Overturn the cooking pots and do not eat any of the donkey meat.” Some people said: “The Messenger of Allāh ﷺ has only forbidden it because it has not been distributed as it should have been (i.e., with the *Khumus* being taken out before the booty was divided),” and others said: “He has forbidden it forever.”

أَوْفَى يَقُولُ: أَصَابَتْنَا مَجَاعَةٌ لِيَالِي خَيْرٍ، فَلَمَّا كَانَ يَوْمُ خَيْرٍ وَقَعْنَا فِي الْحُمْرِ الْأَهْلِيَّةِ فَانْتَحَرْنَاَهَا، فَلَمَّا عَلَتْ بِهَا الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنْ اكْفُوا الْقُدُورَ، وَلَا تَأْكُلُوا مِنْ لَحْمِ الْحُمْرِ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: إِنَّمَا نَهَى عَنْهَا رَسُولُ اللَّهِ ﷺ لِأَنَّهَا لَمْ تُخَسَّنْ، وَقَالَ آخَرُونَ: نَهَى عَنْهَا الْبَتَّةَ.

[5012] 28 - (1938) It was narrated that ‘Adiyy bin Thâbit said: “I heard Al-Barâ’ and ‘Abdullâh bin Abî Awfâ say: ‘We got some donkeys and cooked them, then the caller of the Messenger of Allāh ﷺ cried out saying: “Overturn the cooking pots.”

[٥٠١٢] ٢٨ - (١٩٣٨) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ وَعَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولَانِ: أَصَبْنَا حُمْرًا، فَطَبَخْنَاهَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَنْ اكْفُوا الْقُدُورَ.

[5013] 29 - (...) It was narrated that Abû Ishâq said: “Al-Barâ’ said: ‘On the Day of Khaibar we got some donkeys, then the caller of the Messenger of Allāh ﷺ cried out saying: “Overturn the cooking pots.”

[٥٠١٣] ٢٩ - (...) حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ: قَالَ الْبَرَاءُ: أَصَبْنَا يَوْمَ خَيْرٍ حُمْرًا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَنْ اكْفُوا الْقُدُورَ.

[5014] 30 - (...) It was narrated that Thâbit bin ‘Ubaidullâh said: “I heard Al-Barâ’ saying: ‘We were forbidden the meat of domesticated donkeys.”

[٥٠١٤] ٣٠ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا - ابْنُ بِشْرِ عَنْ مِسْعَرٍ، عَنْ

ثَابِتُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ:
نَهَيْنَا عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.

[5015] 31 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw and cooked, then he did not command us to eat it."

[٥٠١٥] ٣١- (...) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ، عَنِ
الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا
رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمْرِ
الْأَهْلِيَّةِ، نَيْثَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهَا.

[5016] (...) A similar report (as no. 5015) was narrated from 'Âṣim with this chain narrators.

[٥٠١٦] (...) وَحَدَّثَنِي أَبُو سَعِيدٍ
الْأَشْجِيُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ
عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[5017] 32 - (1939) It was narrated that Ibn 'Abbâs said: "I do not know whether the Messenger of Allâh ﷺ forbade it because they (donkeys) were beasts of burden for the people, and he did not want their beasts of burden to be lost, or if he prohibited the meat of domesticated donkeys on the Day of Khaibar."

[٥٠١٧] ٣٢- (١٩٣٩) وَحَدَّثَنِي
أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ
حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ
عَاصِمٍ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
لَا أَذْرِي، إِنَّمَا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ
مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةً النَّاسِ، فَكَرِهَ أَنْ
تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَمَهُ فِي يَوْمٍ
خَيْرٍ، لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ.

[5018] 33 - (1802) It was narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ for Khaibar, then Allâh granted them victory over it. When evening came on the day that they conquered it, the people lit many fires, and the Messenger of Allâh ﷺ said: 'What are these

[٥٠١٨] ٣٣- (١٨٠٢) وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبَّادٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالَا:
حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ
ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى
خَيْبَرَ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ فَلَمَّا أَمْسَى

fires? What are you lighting them for?' They said: 'For (cooking) meat.' He said: 'What kind of meat?' They said: 'For the meat of domesticated donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break them (the pots).' A man said: 'O Messenger of Allâh, or throw it away and wash them?' He said: 'Or that.'"

النَّاسُ، الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ،
أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ
تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ: «عَلَى
أَيِّ لَحْمٍ؟» قَالُوا: عَلَى لَحْمِ حُمُرٍ
إِنْسِيَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا
وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا. قَالَ: «أَوْ ذَاكَ».

[راجع: ٤٦٦٨]

[5019] (...) It was narrated from Yazid bin Abî 'Ubaid, with this chain narrators.

[٥٠١٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ
وَصَفْوَانُ بْنُ عِيسَى، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
النَّضْرِ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، كُلُّهُمْ
عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، بِهَذَا الْإِسْنَادِ.

[5020] 24 - (1940) It was narrated that Anas said: "When the Messenger of Allâh ﷺ conquered Khaibar, we captured some donkeys outside the town, and we cooked some of them. Then the caller of the Messenger of Allâh ﷺ cried out (saying); 'Allâh and His Messenger have forbidden it to you, for it is an abomination of the *Shaitân's* handiwork.' So the pots and their contents were overturned, and they were brimming with their contents."

[٥٠٢٠] ٣٤ - (١٩٤٠) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ
مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا فَتَحَ رَسُولُ
اللَّهِ ﷺ خَيْبَرَ، أَصَبْنَا حُمُرًا خَارِجًا مِنَ
الْقَرْيَةِ، فَطَبَخْنَا مِنْهَا، فَنَادَى مُنَادِي
رَسُولِ اللَّهِ ﷺ: أَلَا إِنَّ اللَّهَ وَرَسُولَهُ
يَنْهَانِكُمْ عَنْهَا، فَإِنَّهَا رَجَسٌ مِنْ عَمَلِ
الشَّيْطَانِ، فَأُكْفِمَتِ الْقُدُورُ بِمَا فِيهَا،
وَأَنَّهَا لَتَفُورُ بِمَا فِيهَا.

[5021] 35 - (...) It was narrated

[٥٠٢١] ٣٥ - (...) وَحَدَّثَنَا مُحَمَّدٌ

that Anas bin Mâlik said: "On the Day of Khaibar, someone came and said: 'O Messenger of Allâh, the donkeys have been eaten.' Then another person came and said: 'O Messenger of Allâh, the donkeys are finished.' The Messenger of Allâh ﷺ told Abû Ṭalhah to call out: 'Allâh and His Messenger forbid the meat of donkeys to you, for it is an abomination or it is impure.' So the cooking pots were overturned with their contents."

ابْنُ مِنْهَالٍ الصَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ مُحَمَّدٍ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ جَاءَ جَاءٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَكَلْتُ الْحُمْرُ. ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَفْنَيْتِ الْحُمْرُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا طَلْحَةَ فَنَادَى: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِيكُمُ عَنْ لُحُومِ الْحُمْرِ، فَإِنَّهَا رِجْسٌ أَوْ نَجَسٌ.

قَالَ: فَأَكْفَيْتِ الْقُدُورُ بِمَا فِيهَا.

Chapter 6. Permissibility Of Eating Horse Meat

(المعجم ٦) - (باب إباحة أكل لحم الخيل) (التحفة ٦)

[5022] 36 - (1941) It was narrated from Jâbir bin 'Abdullâh that on the Day of Khaibar, the Messenger of Allâh ﷺ forbade the meat of domesticated donkeys, but he permitted the meat of horses.

[٥٠٢٢] ٣٦ - (١٩٤١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَفَتَيْهُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، يَوْمَ خَيْبَرَ، عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ، وَأَذِنَ فِي لُحُومِ الْخَيْلِ.

[5023] 37 - (...) Jâbir bin 'Abdullâh said: "At the time of Khaibar, we ate the meat of horses and onagers,^[1] but the

[٥٠٢٣] ٣٧ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ

[1] A type of wild donkey.

Prophet ﷺ forbade us (to eat) the meat of domestic donkeys.”

[5024] (...) It was narrated from Ibn Juraij, with this chain narrators (a *Hadith* similar to no. 5023).

[5025] 38 - (1942) It was narrated that Asmâ' said: "We slaughtered a horse at the time of the Messenger of Allâh ﷺ and ate it."

[5026] (...) It was narrated from Hishâm with this chain narrators (a *Hadith* similar to no. 5025).

Chapter 7. The Permissibility Of Eating *Ad-Dabb* (Mastigure)^[1]

[5027] 39 - (1943) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar said: The Prophet ﷺ was asked about *Ad-Dabb* (mastigure, desert lizard).

جَابِرَ بْنِ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمَرَ الْوَحْشِ، وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ الْأَهْلِيِّ.

[٥٠٢٤] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُمَانَ التَّوْلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ.

[٥٠٢٥] ٣٨ - (١٩٤٢) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَحَفْصُ ابْنُ غِيَاثٍ وَوَكَيْعٌ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَكَلْنَاهُ.

[٥٠٢٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كِلَاهُمَا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

(المعجم ٧) - (بَابُ إِبَاحَةِ الضَّبِّ)
(التحفة ٧)

[٥٠٢٧] ٣٩ - (١٩٤٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ - قَالَ يَحْيَى بْنُ

[1] A type of lizard (uromastix) that grows up to one or two feet in length.

He said: "I will not eat it but I will not prohibit it."

[5028] 40 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allāh ﷺ about eating Aḍ-Ḍabb (mastigure, desert lizard), and he said: "I do not eat it but I do not prohibit it.""

[5029] 41 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allāh ﷺ about eating Aḍ-Ḍabb (mastigure, desert lizard) when he was on the pulpit. He said: 'I do not eat it but I do not prohibit it.'"

[5030] (...) A similar report (as no. 5029) was narrated from 'Ubaidullāh with this chain narrators.

[5031] (...) A *Ḥadīth* like that of Al-Laiṭh from Nāfi' (no. 5029) was narrated from Nāfi' from Ibn 'Umar, from the Prophet ﷺ, except that the *Ḥadīth* of Ayyūb (says): "A mastigure was brought to the Messenger of Allāh ﷺ and he did not eat it but he did not prohibit it." In the *Ḥadīth* of Usāmah it says: "A man stood up

يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَسْتُ بِأَكْلِهِ وَلَا مُحَرَّمِهِ».

[٥٠٢٨] ٤٠ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

[٥٠٢٩] ٤١ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

[٥٠٣٠] (...) وَحَدَّثَنَا عُبيدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ عُبيدِ اللَّهِ بِمِثْلِهِ، فِي هَذَا الْإِسْنَادِ.

[٥٠٣١] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَادٌ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مَعْوَلٍ، وَحَدَّثَنِي هَرُؤُونَ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا

in the *Masjid* when the Messenger of Allāh ﷺ was on the pulpit.”

ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: سَمِعْتُ مُوسَى ابْنَ عُقْبَةَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي الضَّبِّ. بِمَعْنَى حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، غَيْرَ أَنَّ حَدِيثَ أَيُّوبَ: أَتَى رَسُولُ اللَّهِ ﷺ بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمَهُ. وَفِي حَدِيثِ أَسَامَةَ قَالَ: قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبَرِ.

[5032] 42 - (1944) *Ash-Sha'bî* heard Ibn 'Umar (say) that the Prophet ﷺ had some of his Companions with him, among whom was Sa'd. Some mastigure meat was brought to them and one of the wives of the Prophet ﷺ called out: "It is mastigure meat." The Messenger of Allāh ﷺ said: "Eat, for it is *Halāl*, but it is not something that I eat."

[٥٠٣٢] ٤٢ - (١٩٤٤) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعُتْبَرِيِّ: سَمِعَ الشَّعْبِيَّ: سَمِعَ ابْنَ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ. وَأَتُوا بِلَحْمٍ ضَبٍّ فَنَادَتْ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمٌ ضَبٍّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا، فَإِنَّهُ حَلَالٌ، وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي».

[5033] (...) It was narrated that Tawbah Al-'Anbarî said: "*Ash-Sha'bî* said to me: 'Have you heard the *Hadîth* of Al-Hasan from the Prophet? I sat with Ibn 'Umar for nearly two years or a year and a half, and I did not hear him narrate anything from the Prophet ﷺ except this. He said: "Some of the Companions

[٥٠٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعُتْبَرِيِّ قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ ﷺ؛ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سَتَيْنِ أَوْ سَنَةٍ وَنِصْفٍ، فَلَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ ﷺ غَيْرَ

of the Prophet ﷺ, among whom was Sa'd..." a *Hadîth* like that of Mu'adh (no. 5032).

[5034] 43 - (1945) It was narrated that 'Abdullâh bin 'Abbâs said: "Khâlîd bin Al-Walîd and I, along with the Messenger of Allâh ﷺ, entered the house of Maimûnah. A roasted mastigure was brought and the Messenger of Allâh ﷺ stretched out his hand, then one of the women who were in the house of Maimûnah said: 'Tell the Messenger of Allâh ﷺ what he is about to eat.' Then the Messenger of Allâh ﷺ withdrew his hand. I said: 'Is it *Harâm*, O Messenger of Allâh?' He said: 'No, but it is not found in the land of my people and I have an aversion to it.'"

Khâlîd said: "I took it and ate it, and the Messenger of Allâh ﷺ was looking on."

[5035] 44 - (1946) It was narrated from Abû Umâmah bin Sahl bin Hunaif Al-Anṣārî that 'Abdullâh bin 'Abbâs told him that Khâlîd bin Al-Walîd, who was called Ṣaifullâh (the Sword of Allâh), told him that he entered, along with the Messenger of Allâh ﷺ, upon Maimûnah, the wife of the Prophet ﷺ, who was his maternal aunt and the maternal aunt of Ibn 'Abbâs. He found in her house a roasted mastigure

هَذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ. بِمِثْلِ حَدِيثِ مُعَاذٍ.

[٥٠٣٤] ٤٣ - (١٩٤٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ [ابْنِ حُنَيْفٍ]، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوزٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقُلْتُ: أَحَرَامٌ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافَهُ».

قَالَ خَالِدٌ: فَاجْتَرَزْتُهُ فَأَكَلْتُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

[٥٠٣٥] ٤٤ - (١٩٤٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ، جَمِيعًا عَنْ ابْنِ وَهْبٍ - قَالَ حَرَمَلَةُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ؛ أَنَّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ سَيْفُ اللَّهِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ زَوْجِ

which had been brought by her sister Hufaidah bint Al-Hârith from Najd. It was rare that food would be offered to him without being described or named. The Messenger of Allâh ﷺ stretched out his hand towards it and one of the women present said: "Tell the Messenger of Allâh ﷺ what is being offered to him." They said: "It is a mastigure, O Messenger of Allâh." The Messenger of Allâh ﷺ withdrew his hand and Khâlid bin Al-Walîd said: "Is mastigure Harâm, O Messenger of Allâh?" He said: "No, but it is not found in the land of my people and I have an aversion to it."

Khâlid said: "I took it and ate it while the Messenger of Allâh ﷺ was looking on, and he did not forbid me."

[5036] 45 - (...) It was narrated from Ibn 'Abbâs that Khâlid bin Al-Walîd told him that he entered with the Messenger of Allâh ﷺ upon Maimûnah bint Al-Hârith, who was his maternal aunt. Some mastigure meat was brought to the Messenger of Allâh ﷺ, which had been brought by Umm Hufaid bint Al-Hârith from Najd, who was married to a man from Banû Ja'far. The Messenger of Allâh ﷺ would not eat anything until he knew what it was... then he mentioned a Hadîth like that of

النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ وَخَالَهٗ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُودًا، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدِمَتْ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ، وَكَانَ أَقْلٌ مَا يُقَدَّمُ بِيَدِهِ لِبَطْعَامٍ حَتَّى يُحَدِّثَ بِهِ وَيُسَمِّيَ لَهُ، فَأَهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ، فَقَالَتْ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَخْبِرَنَّ رَسُولَ اللَّهِ ﷺ بِمَا قَدِمْتَنَ لَهُ. قُلْنَ: هُوَ الضَّبُّ، يَا رَسُولَ اللَّهِ! فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحْرَامُ الضَّبِّ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَلَمْ يَنْهَنِي.

[٥٠٣٦] ٤٥ - (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَهِيَ خَالَتُهُ، فَقَدِمَ إِلَى

Yûnus (no. 5035), and at the end of the *Hadîth* he added: "Ibn Al-Aṣamm narrated it from Maimûnah, and he was under her care."

[5037] (1945) It was narrated that Ibn 'Abbâs said: "Two grilled mastigures were brought to the Prophet ﷺ when we were in the house of Maimûnah..." a similar *Hadîth* (as no. 5036), but he did not mention Yazîd bin Al-Aṣamm from Maimûnah.

[5038] (...) It was narrated that Ibn 'Abbâs said: "Some mastigure meat was brought to the Messenger of Allâh ﷺ when he was in the house of Maimûnah and Khâlîd bin Al-Walîd was with him..." and he mentioned a *Hadîth* like that of Az-Zuhri.

[5039] 46 - (1947) Ibn 'Abbâs said: "My maternal aunt Umm Hufaid gave a gift to the Messenger of Allâh ﷺ of some ghee, dried yoghurt and mastigures. He ate

رَسُولُ اللَّهِ ﷺ لَحْمُ ضَبٍّ، جَاءَتْ بِهِ أُمُّ حَفِيدِ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، وَكَانَتْ تَحْتَ رَجُلٍ مِنْ بَنِي جَعْفَرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، وَرَأَدَ فِي آخِرِ الْحَدِيثِ: وَحَدَّثَهُ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حِجْرِهَا.

[٥٠٣٧] (١٩٤٥) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ وَنَحْنُ فِي بَيْتِ مَيْمُونَةَ بَضْبَيْنِ مَشْوَيْنِ. بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: يَزِيدَ ابْنَ الْأَصَمِّ عَنْ مَيْمُونَةَ.

[٥٠٣٨] (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنَا أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هَلَالٍ عَنْ ابْنِ الْمُثَنِّكِ؛ أَنَّ أَبَا أُمَامَةَ [بْنَ سَهْلٍ] أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي بَيْتِ مَيْمُونَةَ، وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، بِلَحْمِ ضَبٍّ. فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ.

[٥٠٣٩] ٤٦ - (١٩٤٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، - قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا - غُنْدُرٌ: حَدَّثَنَا

some of the ghee and dried yoghurt, but he left the mastigure, having an aversion to it. It was eaten at the table of the Messenger of Allâh ﷺ, and if it were *Harâm*, it would not have been eaten at the table of the Messenger of Allâh ﷺ."

[5040] 47 - (1948) It was narrated that Yazîd bin Al-Aşamm said: "A newly-married man in Al-Madînah invited us (to a meal) and he served us thirteen mastigures. Some people ate and some did not. I met Ibn 'Abbâs the next day and told him about that. People started narrating what they heard about this issue, until one of them said: 'The Messenger of Allâh ﷺ said: "I do not eat it, but I do not forbid it and I do not prohibit it."' Ibn 'Abbâs said: 'What a bad thing you have said. No Prophet of Allâh was sent except to explain what is permitted and what is forbidden. When the Messenger of Allâh ﷺ was in the house of Maimûnah, along with Al-Faḍl bin 'Abbâs, Khâlîd bin Al-Walîd and another woman, a tray of meat was brought to them. When the Messenger of Allâh ﷺ wanted to eat, Maimûnah said to him: "It is mastigure meat." He withdrew his hand and said:

شُعْبَةُ عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضْبًا، فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ، وَتَرَكَ الضَّبَّ تَقْدُرًا، وَأَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ.

[٥٠٤٠] ٤٧ - (١٩٤٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ قَالَ: دَعَانَا عَرُوسٌ بِالْمَدِينَةِ، فَقَرَّبَ إِلَيْنَا ثَلَاثَةَ عَشَرَ ضَبًّا، فَأَكَلُ وَتَارَكُ، فَلَقِيتُ ابْنَ عَبَّاسٍ مِنَ الْغَدِ، فَأَخْبَرْتُهُ، فَأَكْثَرَ الْقَوْمُ حَوْلَهُ، حَتَّى قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا أَكُلُهُ، وَلَا أَنْهَى عَنْهُ، وَلَا أُحَرِّمُهُ». فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا قُلْتُمْ، مَا بَعَثَ نَبِيُّ اللَّهِ ﷺ إِلَّا مُجَلًّا وَمُحَرَّمًا؛ إِنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ أُخْرَى، إِذْ قُرِبَ إِلَيْهِمْ خِوَانٌ عَلَيْهِ لَحْمٌ، فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ لَحْمٌ ضَبٍّ، فَكَفَّ يَدَهُ، وَقَالَ: «هَذَا لَحْمٌ لَمْ أَكُلْهُ قَطُّ». وَقَالَ لَهُمْ: «كُلُوا» فَأَكَلَ مِنْهُ الْفَضْلُ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ.

“This is meat which I have never eaten.” And he said to them: “Eat.” So Al-Faḍl, Khâlid and the woman ate from it.

Maimûnah said: “I will never eat something that the Messenger of Allâh ﷺ did not eat.”

[5041] 48 - (1949) Jâbir bin ‘Abdullâh said: “A mastigure was brought to the Messenger of Allâh ﷺ and he refused to eat it. He said: ‘I do not know, perhaps it is descended from one of the generations who were transformed.’”

[5042] 49 - (1950) It was narrated that Abû Az-Zubair said: “I asked Jâbir about mastigure. He said: ‘Do not eat it,’ and he regarded it as repulsive. He said: ‘Umar bin Al-Khattâb said: ‘The Prophet ﷺ did not prohibit it, and Allâh has benefited more than one person by it. It is the food of most shepherds, and if I had some with me I would eat it.’”

[5043] 50 - (1951) It was narrated that Abû Sa‘eed said: “A man said: ‘O Messenger of Allâh, we live in a land that abounds in mastigures. What do you command us to do? Or what is your ruling to us?’ He said: ‘I have been told that a group of

وَقَالَتْ مَيْمُونَةُ: لَا أَكُلُ مِنْ شَيْءٍ إِلَّا شَيْءٌ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ.

[٥٠٤١] ٤٨ - (١٩٤٩) [وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بَضْبٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهُ، وَقَالَ: «لَا أَذْرِي، لَعَلَّهُ مِنَ الْقُرُونِ الَّتِي مُسِخَتْ».

[٥٠٤٢] ٤٩ - (١٩٥٠) وَحَدَّثَنِي سَلَمَةُ

ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرًا عَنِ الضَّبِّ؟ فَقَالَ: لَا تَطْعَمُوهُ، وَقَدَرَهُ، وَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمَهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، فَإِنَّمَا طَعَامُ عَامَّةِ الرِّعَاءِ مِنْهُ، وَلَوْ كَانَ عِنْدِي طَعَمْتُهُ.

[٥٠٤٣] ٥٠ - (١٩٥١) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضٍ مَضْبِيَّةٍ، فَمَا تَأْمُرُنَا؟ أَوْ فَمَا تُنْفِيْنَا؟

the Children of Israel was transformed,' and he did not command or forbid."

Abû Sa'eed said: "After that, 'Umar said: 'Allâh (Glorified and Exalted is He) has benefited more than one person by it, and it is the food of most shepherds. If I had some with me, I would eat it. It was just that the Messenger of Allâh ﷺ had an aversion to it."

[5044] 51 - (...) It was narrated from Abû Sa'eed that a Bedouin came to the Messenger of Allâh ﷺ and said: "I live in a low land that abounds in mastigures, and they are the main food of my people." He (ﷺ) did not answer him and we said: "Ask him again." He asked him again and he did not answer him, three times. Then the Messenger of Allâh ﷺ called out to him the third time and said: "O Bedouin, Allâh cursed or became angry with a tribe of the Children of Israel, and He transformed them into animals that move on the earth, and I do not know, perhaps these are descended from them. So I do not eat it but I do not forbid it."

Chapter 8. The Permissibility Of Eating Locusts

[5045] 52 - (1952) It was narrated that 'Abdullâh bin Abî Awfâ said: "We went on seven campaigns with the Messenger of

قَالَ: «ذَكَرَ لِي أَنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِيخَتْ» فَلَمْ يَأْمُرْ وَلَمْ يَنْهَ.

قَالَ أَبُو سَعِيدٍ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ، قَالَ عُمَرُ: إِنَّ اللَّهَ [عَزَّ وَجَلَّ] لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، وَإِنَّهُ لَطَعَامُ عَامَّةٍ هَذِهِ الرِّعَاءِ، وَلَوْ كَانَ عِنْدِي لَطَعِمْتُهُ، إِنَّمَا عَاقَبَهُ رَسُولُ اللَّهِ ﷺ.

[٥٠٤٤] ٥١ - (...) حَدَّثَنِي مُحَمَّدُ

ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا أَبُو عَقِيلٍ الدُّورِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ؛ أَنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي فِي غَائِطٍ مَضْبَّةٍ، وَإِنَّهُ عَامَّةُ طَعَامِ أَهْلِي - قَالَ - : فَلَمْ يُجِبْهُ، فَقُلْنَا: عَاوِذُهُ. فَعَاوِذَهُ فَلَمْ يُجِبْهُ، ثَلَاثًا، ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ﷺ فِي الثَّلَاثَةِ فَقَالَ: «يَا أَعْرَابِي! إِنَّ اللَّهَ لَعَنَ أَوْ غَضِبَ عَلَى سِبْطٍ مِنْ بَنِي إِسْرَائِيلَ، فَمَسَخَهُمْ [دَوَابَّ] يَدْبُونُ فِي الْأَرْضِ، فَلَا أَدْرِي لَعَلَّ هَذَا مِنْهَا، فَلَسْتُ أَكُلُهَا وَلَا أَنْهَى عَنْهَا».

(المعجم ٨) - (بَابُ إِباحَةِ الجراد)

(التحفة ٨)

[٥٠٤٥] ٥٢ - (١٩٥٢) حَدَّثَنَا أَبُو

كَامِلُ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْقُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى

Allâh ﷺ during which we ate locusts.”

[5046] (...) It was narrated that Abû Ya'fûr with this chain of narrators (a similar *Hadîth* as no. 5045).

Abû Bakr said in his report: “Seven campaigns.” Ishâq said: “Six.” Ibn Abî 'Umar said: “Six or seven.”

[5047] (...) It was narrated from Abû Ya'fûr with this chain of narrators, and he said: “Seven campaigns.”

Chapter 9. The Permissibility Of Eating Rabbit

[5048] 53 - (1953) It was narrated that Anas bin Mâlik said: “We passed by and chased a rabbit in Marr Az-Zahrân. They ran after it but got tired, then I ran and caught it. I brought it to Abû Ṭalhah, who slaughtered it, and he sent its haunch and two hind legs to the Messenger of Allâh ﷺ. I brought it to the Messenger of Allâh ﷺ and he accepted it.”

قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.

[٥٠٤٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنْ أَبِي يَغْفُورٍ، بِهَذَا الْإِسْنَادِ.

قَالَ أَبُو بَكْرٍ فِي رَوَايَتِهِ: سَبْعَ غَزَوَاتٍ. وَقَالَ إِسْحَاقُ: سِتٌّ. وَقَالَ ابْنُ أَبِي عُمَرَ: سِتٌّ أَوْ سَبْعَ.

[٥٠٤٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَحَدَّثَنَا ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي يَغْفُورٍ، بِهَذَا الْإِسْنَادِ. [وَقَالَ: سَبْعَ غَزَوَاتٍ.]

(المعجم ٩) - (بَابُ إِبَاحَةِ الْأَرْبِ)

(التحفة ٩)

[٥٠٤٨] ٥٣ - (١٩٥٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَرْنَا فَاسْتَنْفَجْنَا أَرْبًا بِمَرِّ الظُّهْرَانِ، فَسَعَوْا عَلَيْهِ فَلَعَبُوا، قَالَ: فَسَعَيْتُ حَتَّى أَدْرَكْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، فَبَعَثَ بِوَرِكَيْهَا وَفَخَذَيْهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَبِلَهُ.

[5049] (...) It was narrated from Shu'bah with this chain (a similar Hadith as no. 5048). In the Hadith of Yahya it says: "Its haunch or its hind legs."

Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked

[5050] 54 - (1954) It was narrated that Ibn Buraidah said: "Abdullâh bin Al-Mughaffal saw one of his companions throwing small pebbles and he said to him: 'Do not throw small pebbles, for the Messenger of Allâh ﷺ disliked - or forbade - the throwing of small pebbles, for no game is caught thereby and no enemy is defeated; it just breaks a tooth or puts out an eye.' Then he saw him throwing small pebbles again after that and he said to him: 'I tell you that the Messenger of Allâh ﷺ used to dislike - or forbid - the throwing of small pebbles, then I see you throwing small pebbles! I will never speak to you again!'"

[5051] (...) 'Uthmân bin 'Umar narrated: "Kahmas narrated a similar report (as no. 5050) with this chain of narrators."

[٥٠٤٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ يَحْيَى: بِوَرِكِهَا أَوْ فَخْذَيْهَا.

(المعجم ١٠) - (بَابُ إِبَاحَةِ مَا يَسْتَعَانُ بِهِ عَلَى الْإِصْطِيَادِ وَالْعَدُوِّ، وَكَرَاهَةِ الْخَذْفِ) (التحفة ١٠)

[٥٠٥٠] ٥٤ - (١٩٥٤) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بَرِيْدَةَ قَالَ: رَأَى عَبْدُ اللَّهِ ابْنَ الْمُغَفَّلِ رَجُلًا مِنْ أَصْحَابِهِ يَخْذِفُ، فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ - أَوْ قَالَ - يَهْئِي عَنِ الْخَذْفِ، فَإِنَّهُ لَا يُصَادُ بِهِ الصَّيْدُ، وَلَا يُنْكَأُ بِهِ الْعَدُوُّ، وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ، ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَخْذِفُ، فَقَالَ لَهُ أَخْبِرْكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ - أَوْ يَنْهَى - عَنِ الْخَذْفِ، ثُمَّ أَرَاكَ تَخْذِفُ! لَا أَكَلِّمُكَ كَلِمَةً، كَذَا وَكَذَا.

[٥٠٥١] (...) حَدَّثَنِي أَبُو دَاوُدَ سَلِيمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: أَخْبَرَنَا كَهْمَسٌ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[5052] 55 - (...) It was narrated that 'Abdullâh bin Al-Mughaffal said: "The Messenger of Allâh ﷺ forbade the throwing of small pebbles." Ibn Ja'far said in his *Hadîth*: "It does not kill (or hurt) the enemy or kill the game, rather it breaks a tooth or puts out an eye." Ibn Mahdî said: "It does not defeat the enemy." And he did not say: "It puts out an eye."

[5053] 56 - (...) It was narrated from Sa'eed bin Al-Jubair that a relative of 'Abdullâh bin Al-Mughaffal threw small pebbles and he told him not to do that. He said: "The Messenger of Allâh ﷺ forbade the throwing of small pebbles and said: 'It does not kill the game or kill (or hurt) the enemy, rather it breaks a tooth or puts out an eye.'" Then he did it again and he said: "I told you that the Messenger of Allâh ﷺ forbade it, then you throw small pebbles again. I will never speak to you."

[5054] (...) A similar report (as no. 5053) was narrated from Ayyûb with this chain of narrators.

[٥٠٥٢] ٥٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخَذْفِ - قَالَ ابْنُ جَعْفَرٍ فِي حَدِيثِهِ: - وَقَالَ: إِنَّهُ لَا يَنْكَأُ الْعَدُوَّ وَلَا يَقْتُلُ الصَّيْدَ، وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ. وَقَالَ ابْنُ مَهْدِيٍّ: إِنَّهَا لَا تَنْكَأُ الْعَدُوَّ، وَلَمْ يَذْكُرْ: يَفْقَأُ الْعَيْنَ.

[٥٠٥٣] ٥٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيٍّ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيْبًا لِعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ خَذَفَ - قَالَ - فَتَهَاهُ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْكَأُ عَدُوًّا، وَلَكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ» قَالَ فَعَادَ فَقَالَ: أُوْحَدُّكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ ثُمَّ تَخَذَفُ! لَا أَكَلِّمُكَ أَبَدًا.

[٥٠٥٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade

[5055] 57 - (1955) It was narrated that Shaddâd bin Aws said: "There are two things that I memorized from the Messenger of Allâh ﷺ. He (ﷺ) said: 'Allâh has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'"

[5056] (...) It was narrated from Khâlid Al-Hadhâ', with the chain of narrators and meaning of the Hadîth of Ibn 'Ulayyah (no. 5055).

Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)

[5057] 58 - (1956) Hishâm bin Zaid bin Anas bin Mâlik said: "I

(المعجم ١١) - (بَابُ الْأَمْرِ بِإِحْسَانِ

الذَّبْحِ وَالْقَتْلِ، وَتَحْدِيدِ الشَّفْرَةِ)

(التحفة ١١)

[٥٠٥٥] ٥٧ - (١٩٥٥) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحِدِّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِخْ ذَبِيحَتَهُ».

[٥٠٥٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:

أَخْبَرَنَا هُشَيْمٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، وَحَدَّثَنِي أَبُو بَكْرِ ابْنُ نَافِعٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، كُلُّ هَؤُلَاءِ عَنْ خَالِدِ الْحَذَّاءِ، بِإِسْنَادِ حَدِيثِ ابْنِ عَلِيَّةَ وَمَعْنَى حَدِيثِهِ.

(المعجم ١٢) - (بَابُ النَّهْيِ عَنْ صَبْرِ

الْبَهَائِمِ) (التحفة ١٢)

[٥٠٥٧] ٥٨ - (١٩٥٦) حَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

entered, the house of Al-Hakam bin Ayyûb along with my grandfather Anas bin Mâlik, and there were some people who had made a hen a target and were shooting arrows at her. Anas said: 'The Messenger of Allâh ﷺ forbade taking animals as targets.'"

[5058] (...) It was narrated from Shu'bah with this chain of narrators (a similar *Hadith* as no. 5057).

[5059] 58m - (1957) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Do not take any living being as a target."

[5060] (...) A similar report (as no. 5059) was narrated from Shu'bah, with this chain of narrators.

[5061] 59 - (1958) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by a group of people who had taken a hen as a target and were shooting

حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ ابْنَ أَنَسٍ بْنِ مَالِكٍ قَالَ: دَخَلْتُ مَعَ جَدِّي أَنَسِ بْنِ مَالِكٍ، دَارَ الْحَكَمِ بْنِ أَيُّوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا - قَالَ - فَقَالَ أَنَسٌ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ.

[٥٠٥٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ.

[٥٠٥٩] ٥٨م - (١٩٥٧) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

[٥٠٦٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٠٦١] ٥٩ - (١٩٥٨) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي

at her. When they saw Ibn 'Umar, they scattered, and Ibn 'Umar said: 'Who did this? The Messenger of Allâh ﷺ cursed the one who does this.'

بِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِتَقْرِ فَعَدَّ نَصَبُوا دُجَاجَةً يَتَرَامُونَهَا، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

[5062] (...) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by some young men of Quraish who had taken a bird as a target and were shooting at it, and they had agreed to give every arrow that missed to the owner of the bird. When they saw Ibn 'Umar, they scattered. Ibn 'Umar said: 'Who did this? May Allâh curse the one who did this. The Messenger of Allâh ﷺ cursed the one who takes any living being as a target.'"

[٥٠٦٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِفَتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَزْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ، غَرَضًا.

[5063] 60 - (1959) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade capturing any animal for the purpose of killing it (for sport)."

[٥٠٦٣] ٦٠ - (١٩٥٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْرًا.

35. The Book of Sacrifices

٤ - (المعجم ٢٥) - كتاب الأضاحي

(التحفة ٢٣)

Chapter 1. The Time For Sacrifice

[5064] 1 - (1960) Jundab bin Sufyân said: "I was present at ('Eid) *Al-Adha* with the Messenger of Allâh ﷺ, and no sooner had he finished his prayer, and said the *Salâm*, but he saw the meat of some sacrifices that had been slaughtered before he had finished his prayer. He said: 'Whoever offered his sacrifice before the prayer - or before we prayed - let him offer another one in its stead, and whoever did not yet offer his sacrifice, let him offer it in the Name of Allâh.'"

[5065] 2 - (...) It was narrated that Jundab bin Sufyân said: "I was present at ('Eid) *Al-Adha* with the Messenger of Allâh ﷺ, and when he had finished leading the people in prayer, he looked towards some sheep that had been slaughtered and said: 'Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its stead, and whoever has not yet slaughtered (his sacrifice),

(المعجم ١) - (بَابُ وَقْتِهَا) (التحفة ١)

[٥٠٦٤] ١ - (١٩٦٠) حَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَسْوَدُ ابْنُ قَيْسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا أَبُو خَيْثَمَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ: حَدَّثَنِي جُنْدَبُ بْنُ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَى مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَعْذُ أَنْ صَلَّى وَفَرَغَ مِنْ صَلَاتِهِ، سَلَّمَ، فَإِذَا هُوَ يَرَى لَحْمَ أَضَاحِيٍّ قَدْ ذُبِحَتْ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ، فَقَالَ: «مَنْ كَانَ ذَبَحَ أَضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ - أَوْ نُصَلِّيَ - فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[٥٠٦٥] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ ابْنُ سَلِيمٍ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَى مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى صَلَاتَهُ بِالنَّاسِ، نَظَرَ إِلَى غَنَمٍ قَدْ ذُبِحَتْ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيَذْبَحْ

let him slaughter it in the Name of Allâh.”

[5066] (...) It was narrated from Al-Aswad bin Qais with this chain of narrators, and he said: “In the Name of Allâh,” like the *Hadîth* of Abul-Ahwas.

[5067] 3 - (...) It was narrated from Al-Aswad (that he) heard Jundab Al-Bajalî say: “I saw the Messenger of Allâh ﷺ pray on the day of (*Eid*) *Al-Adha*, then he delivered the *Khutbah* and said: ‘Whoever offered his sacrifice before praying, let him offer another in its stead, and whoever has not offered the sacrifice, let him slaughter it in the Name of Allâh.’”

[5068] (...) *Shu'bah* narrated a similar report (as no. 5067) with this chain of narrators.

[5069] 4 - (1961) It was narrated that Al-Barâ' said: “My maternal uncle Abû Burdah offered his sacrifice before the prayer, and the Messenger of Allâh ﷺ said: ‘That is just a sheep for meat.’ He said: ‘O Messenger of Allâh, I have a *Jadh'ah*^[1] goat.’ He said:

شَاةً مَكَانَهَا. وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ.”

[٥٠٦٦] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبْنُ أَبِي عُمَرَ عَنِ ابْنِ عُيَيْنَةَ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الْإِسْنَادِ وَقَالَ: عَلَى اسْمِ اللَّهِ. كَحَدِيثِ أَبِي الْأَخْوَصِ.

[٥٠٦٧] ٣- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَسْوَدِ سَمِعَ جُنْدَبًا الْبَجَلِيَّ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ أَضْحَى، ثُمَّ خَطَبَ، فَقَالَ: «مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيُعِدْ مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[٥٠٦٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٠٦٩] ٤- (١٩٦١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ قَالَ: ضَحَّى خَالِي أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاةٌ لَحْمٍ» فَقَالَ:

[1] Its mention preceded in the Book of *Zakât*. It is a term that refers to a particular age among cattle. For goats it refers to what entered its second year, for cows what completed the third, for camels what entered its fifth year, and in the case of sheep

‘Offer it as a sacrifice, but that will not suffice for anyone but you.’ Then he said: ‘Whoever offered the sacrifice before the prayer has only slaughtered it for himself, but whoever offers the sacrifice after the prayer has completed his rituals and done it according to the *Sunnah* of the Muslims.’”

[5070] 5 - (...) It was narrated from Al-Barâ' bin 'Azib that his maternal uncle Abû Burdah bin Niyâr slaughtered (his sacrifice) before the Messenger of Allâh ﷺ did, and he said: “O Messenger of Allâh, this is a day when meat is not desirable so I hastened to offer my sacrifice in order to feed my family and neighbors and household.”^[1] The Messenger of Allâh ﷺ said: “Repeat your sacrifice.” He said: “O Messenger of Allâh, I have a weanling female goat that is better than two sheep for meat.” He said: “It is the best of your sacrifice - but no *Jadh'ah* will suffice for anyone after you.”

[5071] (...) It was narrated that Al-Barâ' bin 'Azib said: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: ‘No one should offer the

يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي جَذْعَةً مِنَ الْمَعْرِ. فَقَالَ: «صَحَّ بِهَا، وَلَا تَصْلُحْ لِعِزِّكَ». ثُمَّ قَالَ: «مَنْ ضَحَّى قَبْلَ الصَّلَاةِ، فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ، فَقَدْ تَمَّ نُسْكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[٥٠٧٠] ٥- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ خَالَهُ أَبَا بُرْدَةَ بْنَ نِيَّارٍ ذَبَحَ قَبْلَ أَنْ يَذْبَحَ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ، وَإِنِّي عَجَلْتُ نَسِيكَتِي لِأُطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعِدْ نُسْكَكَ» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي عَنَاقَ لَبَنٍ، هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ. فَقَالَ: «هِيَ خَيْرٌ نَسِيكَتِكَ - وَلَا تَجْزِي جَذْعَةً عَنْ أَحَدٍ بَعْدَكَ».

[٥٠٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ:

according to the majority it is what completed a year. And it is also said that it is less than that. Then they differed, so some said six months, others said eight, others tenetc. See *Minnat Al-Mun'im*.

[1] He means that people see so much of it that day.

sacrifice until we have prayed.' My maternal uncle said: 'O Messenger of Allāh, this is a day when meat is not desirable,'" and he narrated a *Hadīth* like that of Hushaim (no. 5070).

[5072] 6 - (...) It was narrated that Al-Barâ' said: "The Messenger of Allāh ﷺ said: 'Whoever prays as we do, faces the same *Qiblah* as we do and offers the same sacrifice as we do, let him not slaughter (his sacrifice) until he has prayed.' My maternal uncle said: 'O Messenger of Allāh, I have offered a sacrifice on behalf of a son of mine.' He said: 'That is something that you have hastened to do for your family.' He said: 'I have a sheep that is better than two other sheep.' He said: 'Sacrifice it, for it is the better of the two.'"

[5073] 7 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allāh ﷺ said: 'The first thing with which we begin on this day (the day of *Eid*) of ours is the prayer; we pray, then we go back and offer the sacrifice. Whoever does that has attained our *Sunnah*, and whoever has already slaughtered (the sacrificial animal), that is just meat that he has given to his family, and there is nothing of the sacrifice in it.' Abû Burdah bin Niyâr had already slaughtered (his sacrificial animal)

خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «لَا يَذْبَحَنَّ أَحَدٌ حَتَّى يُصَلِّيَ» قَالَ فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ. ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ هُشَيْمٍ.

[٥٠٧٢] ٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا، وَوَجَّهَ قِبْلَتَنَا، وَنَسَكَ نُسُكَنَا، فَلَا يَذْبَحُ حَتَّى يُصَلِّيَ» فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ! قَدْ نَسَكْتُ عَنْ ابْنِ لِي. فَقَالَ: «ذَاكَ شَيْءٌ عَجَلْتَهُ لِأَهْلِكَ» قَالَ: إِنَّ عِنْدِي شَاةً خَيْرٌ مِنْ شَاتَيْنِ. قَالَ: «ضَحَّ بِهَا، فَإِنَّهَا خَيْرٌ نَسِيكَتِهِ».

[٥٠٧٣] ٧ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ الْأَيْمِيِّ، عَنْ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا، أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرُ، فَمَنْ فَعَلَ ذَلِكَ، فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ، فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ

and he said: 'I have a *Jadh'ah* that is better than a *Musinnah*.'^[1] He (ﷺ) said: 'Slaughter it, but it will not will not suffice for anyone else after you.'"

[5074] (...) A similar report (as no. 5073) was narrated from Al-Barâ' bin 'Âzib, from the Prophet ﷺ.

[5075] (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice after the prayer..." then he mentioned a similar *Hadith* (as no. 5073).

[5076] 8 - (...) Al-Barâ' bin 'Âzib narrated: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'No one should offer the sacrifice until he has prayed.' A man said: 'I have a weanling female goat that is better than two sheep for meat.' He said: "Sacrifice it, but no *Jadh'ah* will suffice for anyone after you."

مِنَ التُّسْكِ فِي شَيْءٍ» وَكَانَ أَبُو بُرْدَةَ بْنُ نِيَّارٍ قَدْ ذَبَحَ، فَقَالَ: عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[٥٠٧٤] (...) حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ، سَمِعَ الشَّعْبِيَّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٥٠٧٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ. ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

[٥٠٧٦] ٨- (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ [بْنِ صَخْرِ] الدَّارِمِيُّ: حَدَّثَنَا أَبُو التُّعْمَانِ عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنُ زِيَادٍ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنِ الشَّعْبِيِّ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي

^[1] This has also preceded in the Book of *Zakât*. It is that whose second set of teeth have come in, and in the case of sheep it is the second year. See *Minnat Al-Mun'im*.

يَوْمَ نَحْرٍ، فَقَالَ «لَا يُضَحِّيَنَّ أَحَدٌ حَتَّى يُصَلِّيَ» قَالَ رَجُلٌ: عِنْدِي عَنَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ. قَالَ «فَضَحْ بِهَا، وَلَا تَجْزِي جَذَعَةً عَنْ أَحَدٍ بَعْدَكَ».

[5077] 9 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "Abû Burdah slaughtered (his sacrificial animal) before the prayer, and the Messenger of Allâh ﷺ said: 'Offer something else in its stead.' He said: 'O Messenger of Allâh, I do not have anything but a *Jadh'ah*'" - Shu'bah said: "And I think he said - 'which is better than a *Musinnah*.'" The Messenger of Allâh ﷺ said: "Offer it in its stead, but it will not suffice for anyone after you."

[٥٠٧٧] ٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ، فَقَالَ النَّبِيُّ ﷺ «أَبْدِلْهَا» فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ عِنْدِي إِلَّا جَذَعَةٌ - قَالَ شُعْبَةُ: وَأَطْنَتْهُ قَالَ - وَهِيَ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ «اجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[5078] (...) Shu'bah narrated it with this chain of narrators (a *Hadîth* similar to no. 5077), but he did not mention the doubt about whether he said: "It is better than a *Musinnah*."

[٥٠٧٨] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرِ الشَّكَّ فِي قَوْلِهِ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ.

[5079] 10 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said on the Day of Sacrifice: 'Whoever slaughtered (his sacrificial animal) before the prayer, let him repeat it.' A man stood up and said: 'O Messenger of Allâh, this is a day on which people

[٥٠٧٩] ١٠ - (١٩٦٢) وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُليَّةٍ - وَاللَّفْظُ لِعَمْرٍو - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ

want meat, and he mentioned the need of his neighbor – as if the Messenger of Allāh ﷺ agreed with him – and I have a *Jadh'ah* that is dearer to me than two sheep for meat, can I slaughter it (as a sacrifice)?” He granted him a concession (allowing him to do that).” He (the narrator) said: “I do not know whether that concession applied to others or not.” He said: “Then the Messenger of Allāh ﷺ turned towards two rams and slaughtered them, and the people turned towards some sheep and distributed, or he said; divided them.”

[5080] 11 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ prayed then delivered the *Khutbah*, and he ordered those who had slaughtered (their sacrificial animals) before the prayer to repeat (the sacrifice)... then he mentioned a *Hadith* like that of Ibn 'Ulayyah (no. 5079).

[5081] 12 - (...) It was narrated that Anas bin Mâlik said: The Messenger of Allāh ﷺ addressed us on the day of (*Eid*) *Al-Adha* and he noticed the smell of meat. He forbade them to slaughter (the sacrifice) and said: “Whoever has already offered the sacrifice, let him repeat it.” Then he mentioned a similar *Hadith*.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيُعِدْ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ هَنَةً مِنْ جِيرَانِي، كَأَنَّ رَسُولَ اللَّهِ ﷺ صَدَّقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ، أَفَأَذْبَحُهَا؟ قَالَ فَرَحَّصَ لَهُ. فَقَالَ: لَا أَذْري أَلْبَغْتَ رُخْصَتَهُ مِنْ سِوَاهُ أَمْ لَا؟ قَالَ: وَانْكَفَأَ رَسُولُ اللَّهِ ﷺ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا، فَقَامَ النَّاسُ إِلَى غَنِيمَةٍ، فَتَوَزَّعُوها. أَوْ قَالَ فَتَجَزَّعُوها.

[٥٠٨٠] ١١ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهْشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى ثُمَّ خَطَبَ، فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ أَنْ يُعِيدَ ذَبْحًا ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

[٥٠٨١] ١٢ - (...) وَحَدَّثَنِي زَيْادُ ابْنُ يَحْيَى الْحَسَانِيُّ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى - قَالَ - فَوَجَدَ رِيحَ لَحْمٍ، فَتَهَاهُمْ أَنْ يَذْبَحُوا،

قَالَ: «مَنْ كَانَ ضَحَّى، فَلْيُعِدْ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِهِمَا.

Chapter 2. The Age Of Sacrificial Animals

(المعجم ٢) - (بَابُ سِنِّ الْأَضْحِيَّةِ)
(التحفة ٢)

[5082] 13 - (1963) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Do not slaughter anything but *Musinnah*, unless it is too difficult for you, in which case slaughter a *Jadh'ah*."

[٥٠٨٢] ١٣ - (١٩٦٣) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذَبُحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ يَغْسُرَ عَلَيْكُمْ، فَتَذَبُحُوا جَذْعَةً مِنَ الضَّأْنِ».

[5083] 14 - (1964) Jâbir bin 'Abdullâh said: "The Prophet ﷺ led us in prayer on the Day of *Nahr* in Al-Madīnah, and some men went and offered their *Nahr*, thinking that the Prophet ﷺ had offered his *Nahr*. The Prophet ﷺ ordered those who had offered their *Nahr* before him to repeat it with another *Nahr*, and not to offer their *Nahr* until the Prophet ﷺ had done so."

[٥٠٨٣] ١٤ - (١٩٦٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: صَلَّى بِنَا النَّبِيِّ ﷺ يَوْمَ النَّحْرِ بِالْمَدِينَةِ، فَتَقَدَّمَ رِجَالٌ فَنَحَرُوا، وَظَنُّوا أَنَّ النَّبِيَّ ﷺ قَدْ نَحَرَ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ نَحَرَ قَبْلَهُ، أَنْ يُعِيدَ بِنَحْرِ آخَرَ، وَلَا يَنْحَرُوا حَتَّى يَنْحَرَ النَّبِيُّ ﷺ.

[5084] 15 - (1965) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ gave him some sheep to distribute among his Companions as sacrifices, and there a young goat remained. He mentioned it to the Messenger of Allâh ﷺ and he said: "Sacrifice it yourself."

[٥٠٨٤] ١٥ - (١٩٦٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى أَصْحَابِهِ ضَحَايَا، فَبَقِيَ

عُتُوْدٌ، فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ:
«صَحَّ بِهِ أَنْتَ».
قَالَ قُتَيْبَةُ: عَلَى صَحَابَتِهِ.

[5085] 16 - (...) It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "The Messenger of Allâh ﷺ distributed some sacrificial animals among us, and I got a *Jadh'ah*. I said: 'O Messenger of Allâh, I have got a *Jadh'ah*.' He said: 'Sacrifice it.'"

[٥٠٨٥] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ
هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ
عَامِرٍ [الْجُهَنِيِّ] قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ
فَيْنَا ضَحَايَا، فَأَصَابَنِي جَذْعٌ، فَقُلْتُ: يَا
رَسُولَ اللَّهِ! إِنَّهُ أَصَابَنِي جَذْعٌ. فَقَالَ:
«صَحَّ بِهِ».

[5086] (...) 'Uqbah bin 'Âmir narrated that the Messenger of Allâh ﷺ distributed some sacrificial animals among his Companions... a similar report (as no. 5085).

[٥٠٨٦] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنِي يَحْيَى بْنُ
حَسَّانٍ أَخْبَرَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ:
حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي بَعْجَةُ
ابْنُ عَبْدِ اللَّهِ؛ أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ
أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ ضَحَايَا
بَيْنَ أَصْحَابِهِ. بِمِثْلِ مَعْنَاهُ.

Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Allâh, And To Say The *Takbîr*

[5087] 17 - (1966) It was narrated that Anas said: "The

(المعجم ٣) - (بَابُ اسْتِحْبَابِ
اسْتِحْسَانِ الضَّحِيَّةِ، وَذَبْحِهَا مَبَاشَرَةً
بِلا تَوَكُّلٍ، وَالتَّسْمِيَةِ وَالتَّكْبِيرِ)
(التحفة ٣)

[٥٠٨٧] ١٧ - (١٩٦٦) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ،

Prophet ﷺ sacrificed two horned black and white rams; he slaughtered them with his own hand and said the Name of Allāh, and said the *Takbîr*, and he placed his foot on their sides.”

[5088] 18 - (...) It was narrated that Anas said: “The Messenger of Allāh ﷺ sacrificed two horned black and white rams. I saw him slaughter them with his own hand, and I saw him placing his foot on their sides, and he said the Name of Allāh and he said the *Takbîr*.”

[5089] (...) Shu‘bah narrated: “Qatādah informed me: ‘I heard Anas say: “The Messenger of Allāh ﷺ sacrificed...” a similar report (as no. 5088). He said: “I (the sub narrator) said: ‘Did you hear it from Anas?’ He said: ‘Yes.’”

[5090] (...) A similar report (as no. 5088) was narrated from Anas from the Prophet ﷺ, except that he said: “And he (ﷺ) said: *Bismillāh, Allāhu-Akbar* (in the Name of Allāh, Allāh is most Great).”

[5091] 19 - (1967) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ ordered that a horned ram, with black legs, a black belly and black around its eyes, be brought for

عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

[٥٠٨٨] ١٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ - قَالَ -: وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا - قَالَ -: وَسَمَّى وَكَبَّرَ.

[٥٠٨٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: ضَحَّى رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ. قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ.

[٥٠٩٠] (...) وَحَدَّثَنَا مُحَمَّدٌ بْنُ الْمُثَنَّى: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَيَقُولُ: «بِاسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ».

[٥٠٩١] ١٩ - (١٩٦٧) وَحَدَّثَنَا هَرُورُ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: قَالَ حَيْوَةُ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ

him to sacrifice it. He said to 'Aishah: "Bring me the knife." Then he said: "Sharpen it on a stone." She did that, then he took it and he took the ram and made it lie down, then he slaughtered it and said: "In the Name of Allâh, O Allâh, accept it from Muḥammad and the family of Muḥammad and from the *Ummah* of Muḥammad." Then he sacrificed it.

الرُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِكَبْشٍ أَقْرَنَ، يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ. فَأَتَيْتُ بِهِ لِيُضَحِّيَ بِهِ. قَالَ لِعَائِشَةَ «هَلُمِّي الْمِدْيَةَ». ثُمَّ قَالَ «اشْحَذِيهَا بِحَجَرٍ» فَفَعَلْتُ، ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأَضَجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ! تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ» ثُمَّ ضَحَّى بِهِ.

Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And All Other Bones

[5092] 20 - (1968) It was narrated from Râfi' bin Khadîj: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.' He ﷺ said: 'Slaughter quickly (with whatever) makes the blood flow, and mention the Name of Allâh and eat, but do not use teeth and nails. I will explain to you. As for teeth, they are bones, and as for nails, they are the knives of the Abyssinians.' We acquired some camels and sheep, and one of the camels went out of control, and a man shot it with an arrow and brought it under control. The Messenger of Allâh

(المعجم ٤) - (بَابُ جَوَازِ الذَّبْحِ بِكُلِّ مَا أَنْهَرَ الدَّمَ، إِلَّا السِّنَّ وَسَائِرَ الْعِظَامِ) (التحفة ٤)

[٥٠٩٢] ٢٠ - (١٩٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي عَنْ عَبَّادَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعٍ بْنِ خَدِيجٍ، عَنْ رَافِعِ ابْنِ خَدِيجٍ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا لَا قُوَّةَ لَالْعَدُوِّ عَدَا، وَلَيْسَتْ مَعَنَا مِدَى. قَالَ ﷺ: «أَعْجِلْ أَوْ أَرِنْ مَا أَنْهَرَ الدَّمَ، وَذَكَرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأُحَدِّثُكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمِدَى الْحَبَشِ» قَالَ: وَأَصَبْنَا نَهَبَ إِبِلٍ وَغَنَمٍ، فَدَفَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

ﷺ said: ‘These camels have the inclination to behave in a wild manner. If one of them overwhelms you, do the same thing.’”

[5093] 21 - (...) It was narrated that Râfi‘ bin Khadîj said: “We were with the Messenger of Allâh ﷺ at Dhul-Hulaifah in Tihâmah, and we acquired some sheep and camels. The people rushed (and slaughtered these animals) and started cooking them in pots, but he (ﷺ) ordered that they be overturned, then he made ten sheep equivalent to one camel...” and he mentioned the rest of the Hadîth like the Hadîth of Yahya bin Sa‘eed (no. 5092).

[5094] 22 - (...) It was narrated from ‘Abâyah bin Rifâ‘ah bin Râfi‘ bin Khadîj that his grandfather said: “We said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives, so can we use a piece of reed for slaughtering?’” He mentioned the same narration (as no. 5092) and he said: “One of those camels went wild, and we shot it with arrows until we made it fall down.”

لِهَذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ، فَاصْنَعُوا بِهِ هَكَذَا».

[٥٠٩٣] ٢١ - (...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ ابْنُ سَعِيدٍ بِنِ مَسْرُوقٍ عَنْ أَبِيهِ، عَنْ عَبَّادَةَ ابْنِ رِفَاعَةَ بِنِ رَافِعِ ابْنِ خَدِيجٍ، عَنْ رَافِعِ ابْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَمًا وَإِبِلًا، فَعَجَّلَ الْقَوْمُ، فَأَغْلَوْا بِهَا الْقُدُورَ، فَأَمَرَ بِهَا فَكْفِئَتْ، ثُمَّ عَدَلَ عَشْرًا مِنَ الْغَنَمِ بِجَزُورٍ. وَذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

[٥٠٩٤] ٢٢ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ ابْنِ رِفَاعَةَ بِنِ رَافِعِ ابْنِ خَدِيجٍ، عَنْ جَدِّهِ رَافِعٍ. ثُمَّ حَدَّثَنِيهِ عُمَرُ بْنُ سَعِيدٍ [بِنِ مَسْرُوقٍ] عَنْ أَبِيهِ، عَنْ عَبَّادَةَ بِنِ رِفَاعَةَ ابْنِ رَافِعِ بِنِ خَدِيجٍ، عَنْ جَدِّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا لَا قُوَّةَ لِلْعَدُوِّ غَدًا، وَلَيْسَ مَعَنَا مُدَى، فَتَذَكِّي بِاللِّيطِ؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ، وَقَالَ: فَتَدَّ عَلَيْنَا بَعِيرٌ مِنْهَا، فَرَمَيْنَاهُ بِالتَّبَلِ حَتَّى وَهَضْنَاهُ.

[5095] (...) It was narrated from Sa'eed bin Masrûq with this chain of narrators, the same *Hadîth* (as no. 5092) until the end. And he said in it: "We do not have any knives with us, so can we slaughter with reeds?"

[٥٠٩٥] (...) وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكْرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا الْإِسْنَادِ، الْحَدِيثَ إِلَى آخِرِهِ بِتَمَامِهِ وَقَالَ فِيهِ: وَلَيْسَتْ مَعَنَا مُدَى، أَفَنْذِيحُ بِالْقَصَبِ.

[5096] 23 - (...) It was narrated from Râfi' bin Khadîj that he said: "O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives," and he quoted the same *Hadîth* (as no. 5093), but he did not mention (the words): "The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned," but he mentioned the rest of the story.

[٥٠٩٦] ٢٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّيَّةِ بْنِ رِفَاعَةَ [بْنِ رَافِعٍ]، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا لَأَقُو الْعُدُوَّ غَدًا، وَلَيْسَ مَعَنَا مُدَى. وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ: فَعَجَلَ الْقَوْمُ فَأَعْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِّتَتْ. وَذَكَرَ سَائِرَ الْقِصَّةِ.

Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants

[5097] 24 - (1969) It was narrated that Abû 'Ubaid said: "I attended 'Eid with 'Alî bin Abî Tâlib, and he started with the prayer before the *Khutbah*. He said: 'The Messenger of Allâh ﷺ

(المعجم ٥) - (بَابُ بَيَانِ مَا كَانَ مِنَ النِّهْيِ عَنْ أَكْلِ لَحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ فِي أَوَّلِ الْإِسْلَامِ. وَبَيَانِ نَسْخِهِ وَإِبَاحَتِهِ إِلَى مَتَى شَاءَ) (التحفة ٥)

[٥٠٩٧] ٢٤- (١٩٦٩) حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَبَدَأَ بِالصَّلَاةِ

forbade us to eat the meat of our sacrifices after three days.”

[5098] 25 - (...) Abû ‘Ubaid, the freed slave of Ibn Azhar, narrated that he attended ‘*Eid* with ‘Umar bin Al-Khattâb. He said: “Then I prayed with ‘Alî bin Abî Tâlib, and he led us in prayer before the *Khutbah*, then he addressed the people. He said: ‘The Messenger of Allâh ﷺ forbade you to eat the meat of your sacrifices for more than three days, so do not eat it.’”

[5099]... - (...) A similar report (as no. 5098) was narrated from Az-Zuhri, with this chain of narrators.

[5100] 26 - (1970) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No one should eat from the meat of the sacrifice for more than three days.”

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلَاثٍ.

[٥٠٩٨] ٢٥ - (...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ؛ أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ - قَالَ - : ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ - : فَصَلَّيْنَا لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثِ لَيَالٍ، فَلَا تَأْكُلُوا.

[٥٠٩٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ [ابْنُ إِبْرَاهِيمَ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥١٠٠] ٢٦ - (١٩٧٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَأْكُلُ أَحَدٌ مِنْ لَحْمِ أَضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

[5101] (...) A *Hadîth* like that of Al-Laith (no. 5100) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[5102] 27 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.

Sâlim (a narrator) said: “Ibn ‘Umar would not to eat the sacrificial meat for more than three days.” Ibn Abî ‘Umar said: “after three days.”

[5103] 28 - (1971) It was narrated from ‘Abdullâh bin Abî Bakr that ‘Abdullâh bin Wâqid said: “The Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.” ‘Abdullâh bin Abî Bakr said: “I mentioned that to ‘Amrah and she said: ‘He spoke the truth. I heard ‘Āishah say: “The poor among the people of the desert came to the towns during ‘Eîd Al-Adha (seeking help) during the time of the Messenger of Allâh ﷺ, and the

[٥١٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[٥١٠٢] ٢٧- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ عَبْدُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُكَلَّ لُحُومُ الْأَضَاحِي بَعْدَ ثَلَاثٍ.

قَالَ سَالِمٌ: فَكَانَ ابْنُ عُمَرَ لَا يَأْكُلُ لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثٍ. وَقَالَ ابْنُ أَبِي عُمَرَ: بَعْدَ ثَلَاثٍ.

[٥١٠٣] ٢٨- (١٩٧١) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ فَقَالَتْ: صَدَقَ، سَمِعْتُ عَائِشَةَ تَقُولُ: دَفَّ أَهْلُ أَبْيَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حُضْرَةَ الْأَضْحَى، زَمَنَ

Messenger of Allâh ﷺ said: 'Keep enough for three days, then give what is left in charity.' After that they said: 'O Messenger of Allâh, the people are making skins with (the hides of) their sacrifices, and they are putting the fat into them.' The Messenger of Allâh ﷺ said: 'Why is that?' They said: 'You forbade eating the meat of the sacrificial animals after three days.' He said: 'I only forbade you because of the poor people who came (seeking help). (Now) eat and store and give in charity.'"

[5104] 29 - (1972) It was narrated from Jâbir that (in the beginning) the Prophet ﷺ forbade eating the sacrificial meat after three days, then after that he said: "Eat, store (for the journey) and save."

[5105] 30 - (...) Jâbir bin 'Abdullâh said: "We not eat the sacrificial meat for more than three days in Minâ, then the Messenger of Allâh ﷺ granted us a concession and said: 'Eat and store (for the journey).'"

I said to 'Âtâ': "Did Jâbir say: 'Until we came to Al-Madînah?' He said: 'Yes.'"

رَسُولُ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْخِرُوا ثَلَاثًا، ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ» فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ يَتَّخِذُونَ الْأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيُجْمِلُونَ فِيهَا الْوَدَكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قَالُوا: نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلَاثٍ. فَقَالَ: «[إِنَّمَا] نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَةِ الَّتِي دَفَّتْ، فَكُلُوا وَادْخِرُوا وَتَصَدَّقُوا».

[٥١٠٤] ٢٩ - (١٩٧٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ بَعْدُ: «كُلُوا وَتَزَوَّدُوا وَادْخِرُوا».

[٥١٠٥] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ: حَدَّثَنَا ابْنُ عُثَيْمٍ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ : حَدَّثَنَا عَطَاءٌ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلَاثٍ مِنْنًى، فَأَرْخَصَ لَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ «كُلُوا وَتَزَوَّدُوا».

قُلْتُ لِعَطَاءٍ: قَالَ جَابِرٌ: حَتَّى جِئْنَا الْمَدِينَةَ؟ قَالَ: نَعَمْ.

[5106] 31 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We would not keep the sacrificial meat for more than three days, then the Messenger of Allâh ﷺ ordered us to store some of it (for the journey) and to eat from it - i.e., for more than three days.”

[٥١٠٦] ٣١- (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نُمْسِكُ لَحْمَ الْأَضَاحِي فَوْقَ ثَلَاثٍ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَرَوَّدَ مِنْهَا، وَنَأْكُلَ مِنْهَا - يَعْنِي فَوْقَ ثَلَاثٍ.

[5107] 32 - (...) It was narrated that Jâbir said: “We used to take it as provisions (on the journey) to Al-Madînah at the time of the Messenger of Allâh ﷺ.”

[٥١٠٧] ٣٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَرَوَّدُهَا إِلَى الْمَدِينَةِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[5108] 33 - (1973) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘O people of Al-Madînah, do not eat the sacrificial meat for more than three.’” Ibn Al-Muthanna said: “Three days.”

They complained to the Messenger of Allâh ﷺ that they had children and servants, and he said: “Eat, give to others and save and store it.”

[٥١٠٨] ٣٣- (١٩٧٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْمَدِينَةِ! لَا تَأْكُلُوا لَحْمَ الْأَضَاحِي فَوْقَ ثَلَاثٍ» - وَقَالَ ابْنُ الْمُثَنَّى: ثَلَاثَةَ أَيَّامٍ.

فَسَكُّوا إِلَى رَسُولِ اللَّهِ ﷺ أَنَّ لَهُمْ

عِيَالًا وَحَشَمًا وَحَدَمًا، فَقَالَ: «كُلُوا
وَأَطْعُمُوا وَاحْسِبُوا أَوْ ادَّخِرُوا». قَالَ ابْنُ
الْمُسَيَّبِ: شَكَ عَبْدُ الْأَعْلَى.

[5109] 34 - (1974) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ said: "Whoever among you offers a sacrifice, nothing of it should be left in his house after the third day." The following year, they said: "O Messenger of Allâh, shall we do what we did last year?" He said: "No, that was a year when people were hard-pressed, and I wanted (the meat) to be distributed among them."

[٥١٠٩] ٣٤ - (١٩٧٤) حَدَّثَنَا إِسْحَقُ
ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ
ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ضَحَّى مِنْكُمْ
فَلَا يُضْحِئَ فِي بَيْتِهِ، بَعْدَ ثَالِثَةٍ، شَيْئًا».
فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا: يَا
رَسُولَ اللَّهِ! نَفْعَلْ كَمَا فَعَلْنَا عَامَ أَوَّلٍ؟
فَقَالَ: «لَا، إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ
يَجْهَدُونَ، فَأَرَدْتُ أَنْ يَفْشَوْ فِيهِمْ».

[5110] 35 - (1975) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ slaughtered his sacrifice then he said: 'O Thawbân, prepare this meat for us.'" And he kept giving it to him to eat until he came to Al-Madînah.

[٥١١٠] ٣٥ - (١٩٧٥) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا
مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ
جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ قَالَ: ذَبَحَ
رَسُولُ اللَّهِ ﷺ ضَحِيَّتَهُ ثُمَّ قَالَ: «يَا
ثَوْبَانُ! أَضْلِحْ لَحْمَ هَذِهِ» فَلَمْ أَرَلْ أَطْعِمُهُ
مِنْهَا حَتَّى قَدِمَ الْمَدِينَةَ.

[5111] (...) It was narrated from Mu'âwiyah bin Şâlih, with this chain of narrators (a *Hadîth* similar to no. 5110).

[٥١١١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا زَيْدُ بْنُ
حُبَابٍ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ:
أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ
مُعَاوِيَةَ بْنِ صَالِحٍ، بِهَذَا الْإِسْنَادِ.

[5112] 36 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allāh ﷺ said: “The Messenger of Allāh ﷺ said to me during the Farewell Pilgrimage: ‘Prepare this meat.’” “So I prepared it and he continued to eat from it until he reached Al-Madīnah.”

[5113] (...) Yahya bin Hamzah narrated with this chain (a *Hadīth* similar to no. 5112), but he did not say: “During the Farewell Pilgrimage.”

[5114] 37 - (977) It was narrated from ‘Abdullāh bin Buraidah that his father said: “The Messenger of Allāh ﷺ said: ‘I forbade you to visit the graves, but now visit them. And I forbade you to (eat) the sacrificial meat for more than three days, but now keep it as long as you see fit. And I forbade you to drink *Nabīdh* unless it was in skins, but now drink it from any kind of vessel, but do not drink any intoxicant.’”

[٥١١٢] ٣٦- (...) وَحَدَّثَنِي إِسْحَقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ «أَصْلِحْ هَذَا اللَّحْمَ» قَالَ فَأَصْلَحْتُهُ، قَالَ- فَلَمْ يَزَلْ يَأْكُلُ مِنْهُ حَتَّى بَلَغَ الْمَدِينَةَ.

[٥١١٣] (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَقُلْ: فِي حَجَّةِ الْوَدَاعِ.

[٥١١٤] ٣٧- (٩٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ - قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ، وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ مُرَّةٍ - عَنْ مُحَارِبٍ، عَنْ ابْنِ بَرِيدَةَ، عَنْ أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةٍ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا. وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاغِي فَوْقَ ثَلَاثٍ، فَأَمْسِكُوا مَا بَدَا لَكُمْ. وَنَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا». [راجع: ٢٢٦٠]

[5115]... - (...) It was narrated from Ibn Buraidah, narrating his father, that the Messenger of Allâh ﷺ said: "I used to forbid you..." and he mentioned a *Hadith* like that of Abû Sinân (no. 5114).

[٥١١٥] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُنْتُ نَهَيْتُكُمْ» فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي سِنَانٍ.

Chapter 6. *Fara'* And *'Atîrah*^[1]

(المعجم ٦) - (بَابُ الْفَرَعِ وَالْعَتِيرَةِ)
(التحفة ٦)

[5116] 38 - (1976) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "There is no *Fara'* and no *'Atîrah*." Ibn Râfi' added in his report: "*Fara'* refers to the firstborn which they used to sacrifice."

[٥١١٦] ٣٨- (١٩٧٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا فَرَعَ وَلَا عَتِيرَةَ».

زَادَ ابْنُ رَافِعٍ فِي رَوَايَتِهِ: وَالْفَرَعُ أَوَّلُ التَّنَاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ.

[1] Two types of sacrifices performed before Islâm.

Chapter 7. When The First Ten Days Of Dhul-Hijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails

[5117] 39 - (1977) It was narrated from Umm Salamah that the Prophet ﷺ said: "When the ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let nothing touch his hair or skin."

It was said to Sufyân (a sub narrator): "Some of them do not attribute it to the Prophet ﷺ." He said: "But I attribute it to him."

[5118] 40 - (...) It was narrated from Umm Salamah, attributing it to the Prophet ﷺ: "When the first ten days begin, if he has a sacrificial animal that he wants to offer as a sacrifice, let him not remove anything from his hair or trim his nails."

[5119] 41 - (...) It was narrated from Sa'eed bin Al-Musaiyyab, from Umm Salamah, that the Prophet ﷺ said: "When you see the crescent moon of Dhul-Hijjah, and one of you wants to

(المعجم ٧) - (بَابُ نَهْيٍ مِنْ دَخَلَ عَلَيْهِ عَشْرَ ذِي الْحِجَّةِ، وَهُوَ يُرِيدُ التَّضَحِّيَةَ، أَنْ يَأْخُذَ مِنْ شَعْرِهِ وَ أَظْفَارِهِ شَيْئًا) (التحفة ٧)

[٥١١٧] ٣٩ - (١٩٧٧) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دَخَلَتِ الْعَشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلَا يَمَسَّ مِنْ شَعْرِهِ وَبَشَرِهِ شَيْئًا». قِيلَ لِسُفْيَانَ: فَإِنَّ بَعْضَهُمْ لَا يَرْفَعُهُ. قَالَ: لَكِنِّي أَرْفَعُهُ.

[٥١١٨] ٤٠ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ تَرْفَعُهُ، قَالَ: «إِذَا دَخَلَ الْعَشْرُ، وَعِنْدَهُ أَضْحِيَّةٌ، يُرِيدُ أَنْ يُضَحِّيَ، فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمَنَّ ظَفْرًا».

[٥١١٩] ٤١ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ الْعُبَيْرِيُّ أَبُو غَسَّانَ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ

offer a sacrifice, let him leave his hair and nails alone.”

[5120] (...) A similar report (as no. 5119) was narrated from ‘Umar or ‘Amr bin Muslim, with this chain of narrators.

[5121] 42 - (...) It was narrated that ‘Umar bin Muslim bin ‘Umârah bin Ukaimah Al-Laiṭhî said: “I heard Sa‘eed bin Al-Musaiyyab say: ‘I heard Umm Salamah, the wife of the Prophet ﷺ, say: “The Messenger of Allâh ﷺ said: ‘Whoever has an animal to sacrifice, when the crescent moon of Dhul-Hijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.””

[5122] (...) ‘Amr bin Muslim bin ‘Umârah Al-Laiṭhî said: “We were in the bath-house just before (*‘Eid*) *Al-Adḥa*, and some people removed their pubic hair using a depilatory agent. Some of the people in the bath-house said: ‘Sa‘eed bin Al-Musaiyyab regards this as *Makrûh*, or he

سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ».

[٥١٢٠] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ أَوْ عَمْرِو بْنِ مُسْلِمٍ، هَذَا الْإِسْنَادُ، نَحْوَهُ.

[٥١٢١] ٤٢ - (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو اللَّيْثِيُّ عَنْ عَمْرِو بْنِ مُسْلِمٍ بْنِ عُمَارَةَ بْنِ أَكِيمَةَ اللَّيْثِيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ، فَإِذَا أَهْلَ هِلَالَ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا، حَتَّى يُضَحِّيَ».

[٥١٢٢] (...) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو: حَدَّثَنَا عَمْرِو بْنُ مُسْلِمٍ بْنِ عُمَارَةَ اللَّيْثِيُّ قَالَ: كُنَّا فِي الْحَمَّامِ قُبَيْلَ الْأَضْحَى، فَاطَّلَى فِيهِ نَاسٌ، فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ: إِنَّ

forbids it.' I met Sa'eed bin Al-Musayyab and told him about that, and he said: 'O son of my brother, this is a *Hadīth* which has been caused to be forgotten and abandoned, which Umm Salamah narrated to me from the Prophet ﷺ. She said: "The Messenger of Allāh ﷺ said..." a *Hadīth* like that of Mu'adh from Muḥammad bin 'Amr.

[5123] (...) It was narrated from 'Umar bin Muslim Al-Junda'i that Ibn Al-Musaiyyab told him that Umm Salamah the wife of the Prophet ﷺ told him... a *Hadīth* like theirs (no. 5112).

Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Allāh, And The One Who Does That Is Cursed

[5124] 43 - (1978) Abû Aṭ-Ṭufail 'Āmir bin Wāthilah said: "I was with 'Alī bin Abī Ṭālib when a man came to him and said: 'What did the Prophet ﷺ tell you in secret?' He got angry and said: 'The Prophet ﷺ did not tell me anything in secret that he hid from the people, but he

سَعِيدَ بْنِ الْمُسَيَّبِ يَكْرَهُ هَذَا، أَوْ يَنْهَى عَنْهُ. فَلَقِيتُ سَعِيدَ ابْنَ الْمُسَيَّبِ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: يَا ابْنَ أَخِي! هَذَا حَدِيثٌ قَدْ نُسِيَ وَتُرِكَ، حَدَّثَنِي أُمُّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمَعْنَى حَدِيثِ مُعَاذٍ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو.

[٥١٢٣] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَخِي ابْنِ وَهْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَبِوَةُ: أَخْبَرَنِي خَالِدُ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ الْجُنْدَعِيِّ؛ أَنَّ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ؛ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، وَذَكَرَ النَّبِيُّ ﷺ بِمَعْنَى حَدِيثِهِمْ.

(المعجم ٨) - (بَابُ تَحْرِيمِ الذَّبِيحِ لغير الله تعالى ولعن فاعله) (التحفة ٨)

[٥١٢٤] ٤٣ - (١٩٧٨) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَسُرَيْجُ بْنُ يُونُسَ، كِلَاهُمَا عَنْ مَرْوَانَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْقَزَارِيُّ - : حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ: حَدَّثَنَا أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَائِلَةَ قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ،

told me four things.” He said: “What are they, O *Amir Al-Mu'minîn*?” He said: “He (ﷺ) said: ‘May Allâh curse the one who curses his father, may Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who gives refuge to a *Muḥdith*,^[1] and may Allâh curse the one who changes the boundary markers.’”

[5125] 44 - (...) It was narrated that Abû Aṭ-Ṭufail said: “We said to ‘Alî bin Abî Ṭâlib: ‘Tell us of something that the Messenger of Allâh ﷺ told you in secret.’ He said: ‘He did not tell me anything in secret that he concealed from the people, but I heard him say: “May Allâh curse the one who offers a sacrifice to something other than Allâh, may Allâh curse the one who gives refuge to a *Muḥdith*, may Allâh curse the one who curses his parents and may Allâh curse the one who changes the boundary markers.’”

[5126] 45 - (...) It was narrated that Abû Aṭ-Ṭufail said: “Alî (bin Abî Ṭâlib) was asked: ‘Did the

فَاتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟ قَالَ فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسُ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ. قَالَ فَقَالَ: مَا هُنَّ؟ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: قَالَ «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

[٥١٢٥] ٤٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مَنْصُورِ ابْنِ حَيَّانَ، عَنْ أَبِي الطَّفِيلِ قَالَ: قُلْنَا لِإِلْعَلِّي [بْنِ أَبِي طَالِبٍ]: أَخْبِرْنَا بِشَيْءٍ أَسْرَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: مَا أَسْرَ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسُ، وَلَكِنِّي سَمِعْتُهُ يَقُولُ «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدِيهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ».

[٥١٢٦] ٤٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ

[1] *Muḥdith* and it may be read: *Muḥdath*, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of *Muḥdath* is the innovated thing itself, for which “giving refuge” would mean accepting and abiding by it. See *Minnat Al-Mun'im*.

Messenger of Allâh ﷺ tell you anything that was for you only?' He said: 'The Messenger of Allâh ﷺ did not tell us anything that was for us only, that he did not tell all the people, except that which is in this sheath of my sword.' He took out a document on which it was written: 'May Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who steals the boundary markers, may Allâh curse the one who curses his parents, and may Allâh curse the one who gives refuge to a *Muḥdith*.'

لَاِبْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ أَبِي بَرَّةَ يُحَدِّثُ عَنْ أَبِي الطُّفَيْلِ، قَالَ: سُئِلَ عَلِيٌّ: أَخَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يُعَمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا - قَالَ -: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا».

36. The Book of Drinks

٥ - (المعجم ٣٦) - كتاب الأشربة

(التحفة ٢٤)

Chapter 1. The Prohibition Of *Khamr*, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate

[5127] 1 - (1979) It was narrated from Ibn Jurairj (who said): "Ibn Shihâb narrated to me, from 'Alî bin Al-Husain bin 'Alî, from his father Husain bin 'Alî, from 'Alî bin Abî Tâlib who said: "I got an old she-camel from the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ gave me another she-camel. I made them kneel at the door of a man from among the *Anṣâr*, intending to carry *Idhkhir* on them to sell it - and there was a goldsmith of Banû Qainuqâ' with me - so that I could use the money to give a wedding feast for my marriage to Fâtimah. Ḥamzah bin 'Abdul-Muṭṭalib was drinking in that house, and there was a singing-girl with him who said:

'O Ḥamzah, get up and slaughter the fat she-camels.'

So Ḥamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers."

(المعجم ١) - (بَابُ تَحْرِيمِ الْخَمْرِ،
وبيان أنها تكون من عصير العنب
ومن التمر والبسر والزبيب، وغيرها
مما يسكر) (التحفة ١)

[٥١٢٧] ١ - (١٩٧٩) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ
شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ
أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي
طَالِبٍ قَالَ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ
اللَّهِ ﷺ فِي مَغْنَمٍ يَوْمَ بَدْرٍ. وَأَعْطَانِي
رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنْخَتُهُمَا
يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا
أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَبِيعَةٍ -
وَمَعِيَ صَائِعٌ مِنْ بَنِي قَيْنِقَاعَ - فَأَسْتَعِينُ
بِهِ عَلَى وَلِيمَةٍ فَاطِمَةَ، وَحَمْزَةُ بْنُ عَبْدِ
الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، مَعَهُ قَيْنَةٌ
تُغْنِيهِ، فَقَالَتْ:

أَلَا يَا حَمْزُ لِلشَّرَفِ النَّوَاءُ.

فَنَارَ إِلَيْهِمَا حَمْزَةُ بِالسَّيْفِ، فَجَبَّ

I said to Ibn Shihâb: "Did he take out anything from their humps?" He said: "He cut off their humps and took them away." Ibn Shihâb said: "Alî said: 'I looked at a sight that shocked me. I went to the Prophet ﷺ, and Zaid bin Hârithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: "Are you anything more than the slaves of my forefathers?" The Messenger of Allâh ﷺ backed off until he departed from them.'"

[5128] (...) Ibn Juraij narrated a similar report (as no. 5127) with this chain of narrators.

[5129] 2 - (...) Hussain bin 'Alî narrated that 'Alî said: "I had a she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ had also given me a she-camel from the *Khumus* on that day. When I wanted to consummate my marriage to Fâtimah, the daughter of the Messenger of Allâh ﷺ, I made a deal a man who was a goldsmith from Banû Qainuqâ' to go with me so that we could bring some *Idhkhir*. I wanted to sell it to the goldsmiths and use the money for

أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا.

قُلْتُ لِابْنِ شِهَابٍ: وَمِنْ السَّامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا. قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ: فَتَظَرْتُ إِلَى مَنْظَرٍ أَظْفَعَنِي، فَأَتَيْتُ النَّبِيَّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبْرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، وَانْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَى حَمْزَةَ فَتَغَيَّطَ عَلَيْهِ، فَرَفَعَ حَمْزَةُ بَصْرَهُ، فَقَالَ: هَلْ أَنْتُمْ إِلَّا عِبِيدٌ لِأَبَائِي؟ فَرَجَعَ رَسُولُ اللَّهِ ﷺ يَقْهَرُ حَتَّى خَرَجَ عَنْهُمْ.

[٥١٢٨] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٥١٢٩] ٢- (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرٍ بْنُ عَفِيرٍ أَبُو عُثْمَانَ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدٍ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ بْنُ عَلِيٍّ؛ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِييٍ مِنَ الْمَغَنَمِ، يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَتَيْتَنِي فَاطِمَةُ نَتَتْ رَسُولَ

my wedding feast. While I was gathering the equipment for my two she-camels, such as saddles, sacks and ropes, and my two she-camels were sitting by the door of an apartment belonging to an *Anṣārī* man until I collected those things, my two she-camels were attacked; their humps were cut off, their flanks cut open and their livers taken out. I could not help weeping when I saw what had happened to them. I said: 'Who did this?' They said: 'Ḥamzah bin 'Abdul-Muṭṭalib did it; he is in this house, drinking with some of the *Anṣār*, and a singing girl is singing to him and his companions. She said in her song: "O Ḥamzah, get up and attack that fat she-camel." So Ḥamzah stood up with his sword and cut off their humps, cut open their flanks and took out their livers.'" 'Alī said: "I went and entered upon the Messenger of Allāh ﷺ, and Zaid bin Ḥārithah was with him. The Messenger of Allāh ﷺ saw in my face that something had happened and the Messenger of Allāh ﷺ said: 'What is the matter with you?' I said: 'O Messenger of Allāh, by Allāh, I have never seen anything like today. Ḥamzah attacked my two she-camels. He cut off their humps and cut open their sides. He is there in a house and he is drinking.' The Messenger of Allāh ﷺ called for his *Ridā*'

اللَّهُ ﷻ، وَاعْدْتُ رَجُلًا صَوَاغًا مِنْ بَنِي قَيْنُقَاعَ يَرْجُلُ مَعِيَ، فَتَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَيْعَهُ مِنَ الصَّوَاغِينَ، فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْجِبَالِ، وَشَارِفَايَ مُنَاخَانَ، إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، وَجَمَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدْ اجْتَبَتْ أَسْنِمَتُهُمَا، وَبَقِرَتْ خَوَاصِرُهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، قُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ ابْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ، غَنَّتْهُ قَيْنَةُ وَأَصْحَابُهُ، فَقَالَتْ فِي غَنَائِهَا: أَلَا يَا حَمْزُ لِلشُّرْفِ التَّوَاءِ. فَقَامَ حَمْزَةُ بِالسَّيْفِ، فَاجْتَبَتْ أَسْنِمَتُهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا - قَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. قَالَ فَعَرَفَ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتِي فَاجْتَبَتْ أَسْنِمَتُهُمَا

(cloak) and put it on, then he set out walking, and Zaid bin Hârithah and I followed him. When he came to the door (of the house) in which Hamzah was, he asked for permission to enter and they gave him permission, and they were drinking. The Messenger of Allâh ﷺ started to rebuke Hamzah for what he had done. Hamzah's eyes were red, and he looked at the Messenger of Allâh ﷺ, then he lifted his gaze and looked at his knees, then he lifted his gaze and looked at his waist, then he lifted his gaze and looked at his face, and Hamzah said: 'Are you anything more than the slaves of my father?' The Messenger of Allâh ﷺ realized that he was drunk, so the Messenger of Allâh ﷺ started backing off and left, and we left with him."

[5130] (...) A similar report (as no. 5129) was narrated from Az-Zuhrî with this chain of narrators.

[5131] 3 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring drinks for the people in the house of Abû Talḥah on the day that *Khamr* was forbidden, and they were not drinking anything but date wine made from unripe dates and

وَبَقَرَ خَوَاصِرَهُمَا، وَهَآ هُوَ ذَا فِي بَيْتٍ، مَعَهُ شَرْبٌ - قَالَ - فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَابَ الَّذِي فِيهِ حَمْرَةٌ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ، فَإِذَا هُمْ شَرْبٌ، فَطَلَفَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْرَةَ فِيمَا فَعَلَ، فَإِذَا حَمْرَةٌ مُحْمَرَةٌ عَيْنَاهُ، فَظَنَرَ حَمْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَدَ النَّظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَظَنَرَ إِلَى سَرِّيهِ، ثُمَّ صَعَدَ النَّظَرَ فَظَنَرَ إِلَى وَجْهِهِ، فَقَالَ حَمْرَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ نَمِلٌ، فَكَصَرَ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ الْقَهْقَرَى، وَخَرَجَ وَخَرَجْنَا مَعَهُ.

[٥١٣٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْزَادٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ؛ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥١٣١] ٣- (١٩٨٠) حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ سَاقِيَ الْقَوْمِ، يَوْمَ حُرِّمَتِ الْخَمْرُ، فِي بَيْتِ أَبِي طَلْحَةَ،

dried dates. Then a caller cried out and he said: 'Go out and see.' So I went out and a caller was crying out: '*Khamr* has been forbidden.' So it was spilled out in the lanes of Al-Madīnah. Abū Ṭalḥah said to me: 'Go out and spill it.' So I went out and spilled it. They said – or some of them said – 'so-and-so was killed and so-and-so was killed while wine was in their stomachs.'" – He (one of the narrators) said: "I do not know if this was part of the *Ḥadīth* of Anas." – "And Allāh revealed the words: 'Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds...' "[1]

[5132] 4 - (...) 'Abdul-'Azīz bin Suhaib said: "They asked Anas bin Mālik about date wine. He said: 'We did not have any other wine except this date wine of yours that you call *Al-Faḍīkh*. I was pouring it for Abū Ṭalḥah, Abū Ayyūb and some other Companions of the Messenger of Allāh ﷺ in our house, when a man came and said: "Have you heard the news?" We said: "No." He said: "*Khamr* has been forbidden." He said: "O Anas, spill these large pitchers." And

وَمَا شَرَابُهُمْ إِلَّا الْفَضِيخُ: الْبُسْرُ وَالْتَمْرُ،
فَإِذَا مُنَادٍ يُنَادِي، فَقَالَ: أَخْرُجْ فَأَنْظُرْ.
فَخَرَجْتُ فَإِذَا مُنَادٍ يُنَادِي: أَلَا إِنَّ الْخَمْرَ
قَدْ حُرِّمَتْ. قَالَ فَجَرَثَ فِي سِكَكِ
الْمَدِينَةِ، فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ
فَاهْرِقْهَا، فَهَرَقْتُهَا، فَقَالُوا - أَوْ قَالَ
بَعْضُهُمْ -: قُتِلَ فُلَانٌ، قُتِلَ فُلَانٌ، وَهِيَ
فِي بَطُونِهِمْ - قَالَ: فَلَا أَذْرِي هُوَ مِنْ
حَدِيثِ أَنَسٍ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا
وَعَمِلُوا الصَّالِحَاتِ﴾

[المائدة: ٩٣]. [انظر: ٥١٣٨]

[٥١٣٢] ٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ
ابْنُ صَهْبٍ قَالَ: سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ
الْفَضِيخِ؟ فَقَالَ: مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ
فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّوهُ الْفَضِيخَ، إِنِّي
لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالًا
مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِي بَيْتِنَا، إِذْ
جَاءَ رَجُلٌ فَقَالَ: هَلْ بَلَغَكُمْ الْخَبَرُ؟ فَلَنَّا؟
لَا. قَالَ: فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ: يَا

[1] *Al-Mâ'idah* 5:93.

they did not go back to it or ask about it, after hearing the news of that man.”

[5133] 5 - (...) Anas bin Mâlik said: “I was looking after the uncles (elders) of my tribe, pouring date wine for them, and I was the youngest of them. Then a man came and said: ‘*Khamr* has been forbidden.’ They said: ‘Spill it out, O Anas,’ so I spilled it out.”

I (the sub narrator) said to Anas: “What was it?” He said: “Unripe dates and fresh dates.” And Abû Bakr bin Anas said: “That was their *Khamr* in those days.”

[5134] 6 - (...) Al-Mu‘tamir narrated that his father said: “Anas said: ‘I was looking after the people, pouring drinks for them...’” a *Hadîth* like that of Ibn ‘Ulayyah (no. 5133), except that he said: “And Abû Bakr bin Anas said: ‘That was their *Khamr* in those days.’ Anas was present and Anas did not object to that.”

Ibn ‘Abdul-A‘lâ said: “Al-Mu‘tamir narrated that his father said: ‘One of those who were with me told me that he heard Anas say: “That was their *Khamr* in those days.”’

أَنَسُ! أَرِقْ هَذِهِ الْقِلَالَ. قَالَ: فَمَا رَاجِعُوهَا وَلَا سَأَلُوا عَنْهَا، بَعْدَ خَبَرِ الرَّجُلِ.

[٥١٣٣] ٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ - قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: إِنِّي لَقَائِمٌ عَلَى الْحَيِّ، عَلَى غُمُومَتِي، أَسْقِيهِمْ مِنْ فُضِيخٍ لَهُمْ، وَأَنَا أَصْغَرُهُمْ سِنًا. فَجَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتْ الْخَمْرُ. فَقَالُوا: اكْفَيْتُهَا، يَا أَنَسُ! فَكَفَّأْتُهَا.

قَالَ قُلْتُ لِأَنَسٍ: مَا هُوَ؟ قَالَ بُسْرٌ وَرُطْبٌ - قَالَ - فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ.

قَالَ سُلَيْمَانُ: وَحَدَّثَنِي رَجُلٌ عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّهُ قَالَ ذَلِكَ أَيْضًا.

[٥١٣٤] ٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: قَالَ أَنَسُ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَسْقِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ عُثَيْمٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: كَانَ خَمْرُهُمْ يَوْمَئِذٍ، وَأَنَسٌ شَاهِدٌ. فَلَمْ يُنْكِرْ أَنَسُ ذَلِكَ.

وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِيَ؛ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ خَمْرُهُمْ يَوْمَئِذٍ.

[5135] 7 - (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Ṭalḥah, Abû Dujānah, Mu'âdh bin Jabal and a group of the *Anṣâr* when someone came in and said: 'There is fresh news! It has been revealed that *Khamr* is forbidden.' We spilled it out on that day, and it was a mixture of unripe dates and dried dates."

Qatâdah said: "And Anas bin Mâlik said: '*Khamr* was forbidden, and most of their *Khamr* in those days was a mixture of unripe dates and dried dates.'"

[5136] (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Ṭalḥah, Abû Dujānah, and Suhail bin Baidâ' from a skin which contained a mixture made from unripe dates and dried dates..." a *Ḥadīth* like that of Sa'eed (no. 5135).

[5137] 8 - (1981) Anas bin Mâlik said: "The Messenger of Allāh ﷺ forbade mixing dried dates and unripe dates and drinking the mixture, for that was what most of their *Khamr* was on the day when *Khamr* was forbidden."

[٥١٣٥] ٧- (...) وَحَدَّثَنَا يَحْيَى بْنُ أَبِي قَبْصَةَ: حَدَّثَنَا ابْنُ عُثَيْمٍ. قَالَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ، فِي رَهْطٍ مِنَ الْأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ: حَدَّثَ خَبَرٌ، نَزَلَ تَحْرِيمُ الْخَمْرِ، فَكَمَفْنَاهَا يَوْمَئِذٍ. وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ.

قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَّةُ خُمُورِهِمْ، يَوْمَئِذٍ، خَلِيطُ الْبُسْرِ وَالتَّمْرِ.

[٥١٣٦] (...) وَحَدَّثَنَا أَبُو عَسَاةٍ الْمُسَمَّعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسُهَيْلَ ابْنِ بَيْضَاءَ مِنْ مَزَادَةٍ، فِيهَا خَلِيطُ بُسْرِ وَتَمْرِ. يَنْحُو حَدِيثُ سَعِيدٍ.

[٥١٣٧] ٨- (١٩٨١) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْجٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُخْلَطَ التَّمْرُ وَالزَّهْوُ ثُمَّ

يُشْرَب، وَإِنَّ ذَلِكَ كَانَ عَامَّةَ حُمُورِهِمْ،
يَوْمَ حُرِّمَتِ الْخَمْرُ.

[5138] 9 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring date wine made from dried dates for Abû 'Ubaidah bin Al-Jarrâh, Abû Ṭalḥah and Ubayy bin Ka'b, when someone came to them and said: '*Khamr* has been forbidden.' Abû Ṭalḥah said: 'O Anas, go to this pitcher and break it.' So I went and got a pointed stone of ours, and I struck the lower part of it, until I broke it."

[٥١٣٨] ٩ - (١٩٨٠) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ قَالَ: كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأَبِيَّ ابْنَ كَعْبٍ، شَرَابًا مِنْ فَضِيحٍ وَنَمْرٍ، فَأَتَانَهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ! فُمَ إِلَى هَذِهِ الْجِرَّةِ فَاكْسِرْهَا، فَقُمْتُ إِلَى مَهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ، حَتَّى تَكَسَّرَتْ. [راجع: ٥١٣١]

[5139] 10 - (1982) Anas bin Mâlik said: "Allâh revealed the Verse in which Allâh forbade *Khamr*, and there was no drink that was drunk in Al-Madînah except drinks made from dates."

[٥١٣٩] ١٠ - (١٩٨٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: أَخْبَرَنَا أَبُو بَكْرِ بْنُ يَغْنِي الْحَقَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَقَدْ أُنْزِلَ اللَّهُ الْآيَةُ الَّتِي حَرَّمَ اللَّهُ فِيهَا الْخَمْرَ، وَمَا بِالْمَدِينَةِ شَرَابٌ يُشْرَبُ إِلَّا مِنْ تَمْرٍ.

Chapter 2. The Prohibition Of Making Vinegar From Wine

(المعجم ٢) - (بَابُ تَحْرِيمِ تَخْلِيلِ الْخَمْرِ) (التحفة ٢)

[5140] 11 - (1983) It was narrated from Anas that the Prophet ﷺ was asked about

[٥١٤٠] ١١ - (١٩٨٣) وَحَدَّثَنَا نَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ

wine, should it be made into vinegar. He said: "No."

مَهْدِيٍّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ تَتَّخَذُ خَلًّا؟ فَقَالَ: «لَا».

Chapter 3. The Prohibition Of Using *Khamr* As A Remedy ; It Is Not A Remedy

(المعجم ٣) - (بَابُ تَحْرِيمِ التَّدَاوِي بِالْخَمْرِ وَبَيَانِ أَنَّهَا لَيْسَتْ بِدَوَاءٍ)
(التحفة ٣)

[5141] 12 - (1984) It was narrated from 'Alqamah bin Wâ'il, from his father Wâ'il Al-Hāḍramî, that Tāriq bin Suwaid Al-Ju'fî asked the Prophet ﷺ about *Khamr*, and he forbade him or expressed his disapproval of his making it. He said: "I only make it as a remedy." He said: "It is not a remedy, but it is a disease."

[٥١٤١] ١٢ - (١٩٨٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ وَاثِلِ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوَيْدٍ الْجُعْفِيَّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؟ فَتَنَاهَا، أَوْ كَرِهَهَا أَنْ يَصْنَعَهَا، فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ. فَقَالَ: «إِنَّهُ لَيْسَ بِدَوَاءٍ، وَلَكِنَّهُ دَاءٌ».

Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called *Khamr*

(المعجم ٤) - (بَابُ بَيَانِ أَنَّ جَمِيعَ مَا يَنْبَذُ، مِمَّا يَتَّخَذُ مِنَ النَّخْلِ وَالْعَنْبِ، يُسَمَّى خَمْرًا) (التحفة ٤)

[5142] 13 - (1985) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: '*Khamr* comes from these two

[٥١٤٢] ١٣ - (١٩٨٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

trees, the date palm and the grapevine.”

[5143] 14 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘*Khamr* comes from these two trees, the date palm and the grapevine.”

[5144] 15 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘*Khamr* comes from these two trees, the grapevine and the date palm.”

Chapter 5. It Is Disliked To Make *Nabîdh* By Mixing Dried Dates And Raisins

[5145] 16 - (1986) Jâbir bin ‘Abdullâh Al-Anṣârî narrated that the Prophet ﷺ forbade mixing raisins and dried dates, and unripe dates and dried dates.

إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُمَانَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ؛ أَنَّ أَبَا كَثِيرٍ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

[٥١٤٣] ١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

[٥١٤٤] ١٥ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ الْأَوْزَاعِيِّ وَعِكْرَمَةَ بْنِ عَمَّارٍ وَعُقْبَةَ ابْنِ التَّوَّامِ، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: الْكَرْمَةِ وَالنَّخْلَةِ». وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «الْكَرْمِ وَالنَّخْلِ».

(المعجم ٥) - (بَابُ كَرَاهَةِ انْتِبَازِ التَّمْرِ وَالزَّبِيبِ مَخْلُوطِينَ) (التحفة ٥)

[٥١٤٥] ١٦ - (١٩٨٦) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ

[5146] 17 - (...) It was narrated from Jâbir bin 'Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with dried dates and raisins together, and he forbade making *Nabîdh* with fresh dates and unripe dates together.

[5147] 18 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: "Do not mix fresh dates and unripe dates, or raisins and dried dates when making *Nabîdh*."

[5148] 19 - (...) It was narrated from Jâbir bin 'Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with raisins and dried dates together, and he forbade making *Nabîdh* with unripe dates and fresh dates together.

الْأَنْصَارِيُّ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُخْلَطَ الزَّيْبُ وَالْتَّمْرُ، وَالْبُسْرُ وَالتَّمْرُ.

[٥١٤٦] ١٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى أَنْ يُبَدَّ التَّمْرُ وَالزَّيْبُ جَمِيعًا، وَنَهَى أَنْ يُبَدَّ الرُّطْبُ وَالْبُسْرُ جَمِيعًا.

[٥١٤٧] ١٨ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ لِي عَطَاءٌ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْمَعُوا بَيْنَ الرُّطْبِ وَالْبُسْرِ، وَبَيْنَ الزَّيْبِ وَالتَّمْرِ، نَيْدًا».

[٥١٤٨] ١٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزَّيْبِ الْمَكِّيِّ مَوْلَى حَكِيمِ ابْنِ حِزَامٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى أَنْ يُبَدَّ الزَّيْبُ وَالتَّمْرُ جَمِيعًا، وَنَهَى أَنْ يُبَدَّ الْبُسْرُ وَالرُّطْبُ جَمِيعًا.

[5149] 20 - (1987) It was narrated from Abû Sa'eed that the Prophet ﷺ forbade mixing dried dates and raisins, and mixing dried dates and unripe dates.

[5150] 21 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade us to mix raisins and dried dates, and to mix unripe dates and dried dates."

[5151] (...) A similar report (as no. 5150) was narrated from Maslamah with this chain of narrators.

[5152] 22 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Whoever among you drinks *Nabîdh*, let him drink it made from raisins on their own, or dried dates on their own, or unripe dates on their own.'"

[5153] 23 - (...) Ismâ'il bin Muslim Al-'Abdî narrated with this chain narrators: "The Messenger of Allâh ﷺ forbade us to mix unripe dates with dried dates, or raisins

[٥١٤٩] ٢٠ - (١٩٨٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ النَّبِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّمْرِ وَالزَّيْبِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُخْلَطَ بَيْنَهُمَا.

[٥١٥٠] ٢١ - (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ أَبُو مَسْلَمَةَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلُطَ الزَّيْبَ وَالتَّمْرَ، وَأَنْ نَخْلُطَ الْبُسْرَ وَالتَّمْرَ.

[٥١٥١] (...) وَحَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضُمِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنَى ابْنُ مَفْضَلٍ عَنْ أَبِي مَسْلَمَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥١٥٢] ٢٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ النَّبِيذَ مِنْكُمْ، فَلْيَشْرِبْهُ زَيْبًا فَرْدًا، أَوْ تَمْرًا فَرْدًا، أَوْ بُسْرًا فَرْدًا».

[٥١٥٣] ٢٣ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، بِهَذَا

with dried dates, or raisins with unripe dates.” He (ﷺ) said: “Whoever among you drinks it”... and he mentioned a *Hadīth* like that of Waki’ (no. 5152).

[5154] 24 - (1988) It was narrated from ‘Abdullāh bin Abī Qatādah that his father said: “The Messenger of Allāh ﷺ said: ‘Do not make *Nabīdh* with *Az-Zahw*^[1] and fresh dates together, and do not make *Nabīdh* with raisins and dried dates together. Steep each one of them on its own.”

[5155] (...) A similar report (as no. 5154) was narrated from Yahya bin Abī Kathīr with this chain of narrators.

[5156] 25 - (...) It was narrated from Abū Qatādah that the Messenger of Allāh ﷺ said: “Do not make *Nabīdh* with unripe dates and ripe dates together, and do not make *Nabīdh* with fresh dates and raisins together, rather steep each one on its own.”

Yahya said that he met ‘Abdullāh bin Abī Qatādah and he narrated a

الْإِسْنَادُ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلُطَ بُسْرًا بِتَمْرٍ، أَوْ زَبِيبًا بِتَمْرٍ، أَوْ زَبِيبًا بِبُسْرِ. وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ». فَذَكَرَ بِمِثْلِ حَدِيثٍ وَكَيْعٍ.

[٥١٥٤] ٢٤ - (١٩٨٨) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ: أَخْبَرَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّبِدُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا تَتَّبِدُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعًا، وَانْتَبِدُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حَدِيثِهِ».

[٥١٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٥١٥٦] ٢٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ وَهُوَ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَّبِدُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا تَتَّبِدُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعًا، وَلَكِنْ انْتَبِدُوا كُلَّ وَاحِدٍ عَلَى حَدِيثِهِ».

[1] *Az-Zahw*: A type of date that is not ripe but has taken on a reddish or yellowish color.

similar report to him from his father, from the Prophet ﷺ.

[5157] (...) Yahya bin Abî Kathîr narrated it with these two chain of narrators, except that he said: "Fresh dates and *Az-Zahw*, and dried dates and raisins."

[5158] 26 - (...) 'Abdullâh bin Abî Qatâdah narrated from his father that the Prophet of Allâh ﷺ forbade mixing dried dates and unripe dates, and mixing raisins and dried dates, and mixing *Az-Zahw* and fresh dates, and he said: "Steep each one on its own."

[5159] (...) A similar *Hadîth* (as no. 5158) was narrated from Abû Qatâdah, from the Prophet ﷺ.

[5160] 26m - (1989) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade raisins and dried dates, and unripe dates and dried dates, and he said: 'Each of them should be steeped on its own.'"

وَرَزَعَمَ يَحْيَى أَنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هَذَا.

[٥١٥٧] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، بِهِذَيْنِ الْإِسْنَادَيْنِ، غَيْرَ أَنَّهُ قَالَ: «الرُّطَبُ وَالزَّهْوُ، وَالتَّمْرُ وَالزَّرْبَبُ».

[٥١٥٨] ٢٦ - (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ، وَعَنْ خَلِيطِ الزَّرْبَبِ وَالرُّطَبِ، وَتَمْرٍ، وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطَبِ، وَقَالَ: «انْبِذُوا كُلَّ وَاحِدٍ عَلَى حِدَةٍ».

[٥١٥٩] (...) وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَذَا الْحَدِيثِ.

[٥١٦٠] ٢٦م - (١٩٨٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ الْحَنَفِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الزَّرْبَبِ

وَالتَّمْرَ، وَالْبُسْرَ وَالتَّمْرَ، وَقَالَ: «يُتَبَدُّ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَّتِهِ».

[5161] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5160).

[٥١٦١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أُذَيْنَةَ وَهُوَ أَبُو كَثِيرٍ الْغُبَرِيُّ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[5162] 27 - (1990) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ forbade mixing dried dates and raisins together, or mixing unripe dates and dried dates together, and he wrote to the people of Jurash forbidding them to mix dried dates and raisins."

[٥١٦٢] ٢٧ - (١٩٩٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّيْبُ جَمِيعًا، وَأَنْ يُخْلَطَ الْبُسْرُ وَالتَّمْرُ جَمِيعًا، وَكَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالزَّيْبِ.

[5163] (...) It was narrated from Ash-Shaibânî with this chain of narrators concerning dried dates and raisins (a similar report as no. 5162), but he did not mention unripe dates and dried dates.

[٥١٦٣] (...) وَحَدَّثَنِيهِ وَهْبُ بْنُ بَقَّةٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَانَ عَنْ الشَّيْبَانِيِّ، بِهَذَا الْإِسْنَادِ فِي التَّمْرِ وَالزَّيْبِ، وَلَمْ يَذْكُرْ: الْبُسْرَ وَالتَّمْرَ.

[5164] 28 - (1991) It was narrated from Ibn 'Umar that he used to say: "It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together."

[٥١٦٤] ٢٨ - (١٩٩١) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ

يَقُولُ: قَدْ نُهِيَ أَنْ يُبْنَدَ الْبُسْرُ وَالرُّطْبُ جَمِيعًا، وَالتَّمْرُ وَالزَّيْبُ جَمِيعًا.

[5165] 29 - (...) It was narrated that Ibn 'Umar said: "It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together."

[٥١٦٥] ٢٩- (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَالَ: قَدْ نُهِيَ أَنْ يُبْنَدَ الْبُسْرُ وَالرُّطْبُ جَمِيعًا، وَالتَّمْرُ وَالزَّيْبُ جَمِيعًا.

Chapter 6. The Prohibition Of Making *Nabîdh* In *Al-Muzaffat*,^[1] *Ad-Dubbâ*,^[2] (Gourds), *Al-Hantam*^[2] And *An-Naqîr*,^[3] This Has Been Abrogated And Now It Is Permitted, So Long As It Does Not Become Intoxicating

[5166] 30 - (1992) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

(المعجم ٦) - (بَابُ النَّهْيِ عَنِ الْإِنْتِبَازِ فِي الْمَزْفَةِ وَالِدُبَّاءِ وَالْحَتَمِ وَالنَّقِيرِ، وَبَيَانُ أَنَّهُ مَنْسُوخٌ، وَأَنَّهُ الْيَوْمَ حَلَالٌ، مَا لَمْ يَصِرْ مَسْكِرًا) (التحفة ٦)

[٥١٦٦] ٣٠- (١٩٩٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمَزْفَةِ، أَنْ يُبْنَدَ فِيهِ.

[5167] 31 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

[٥١٦٧] ٣١- (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمَزْفَةِ أَنْ يُبْنَدَ فِيهِ.

[1] *Al-Muzaffat* is that which is coated with pitch or tar. Similar is *Al-Muqayyar*.

[2] *Hantam* is an earthenware jar.

[3] *An-Naqîr* is something that was hollowed out, like the stump or a large cut of a date palm tree.

[5168] (1993) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not make *Nabîdh* in gourds or *Al-Muzaffat*.'" Then Abû Hurairah said: "And avoid *Al-Hantam*."

[5169] 32 - (...) It was narrated from Wuhaib, from Suhail, from his father, from Abû Hurairah that the Prophet ﷺ forbade *Al-Muzaffat*, *Al-Hantam* and *An-Naqîr*. He said: "It was said to Abû Hurairah: 'What is *Al-Hantam*?' He said: 'The green earthenware jars.'"

[5170] 33 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said to the delegation of 'Abdul-Qais: "I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar* - *Al-Hantam* are skins cut at the top - but drink from your waterskins, and keep them tied up."

[5171] 34 - (1994) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*." This is the *Hadîth* of Jarîr.

According to the *Hadîth* of 'Abthar and Shu'bah, the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٦٨] (١٩٩٣) قَالَ: وَأَخْبَرَهُ أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّبِدُوا فِي الدُّبَاءِ وَلَا فِي الْمُرَقَّتِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاجْتَنِبُوا الْحَنَاتِمَ.

[٥١٦٩] ٣٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا وَهَيْبٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ الْمُرَقَّتِ وَالْحَنَتَمِ وَالنَّقِيرِ. قَالَ قِيلَ لِأَبِي هُرَيْرَةَ: مَا الْحَنَتَمُ؟ قَالَ: الْجِرَارُ الْخَضِرُ.

[٥١٧٠] ٣٣ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا نُوحُ بْنُ قَيْسٍ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِيُوْفِدَ عَبْدُ الْقَيْسِ: «أَنْهَاكُمْ عَنِ الدُّبَاءِ وَالْحَنَتَمِ وَالنَّقِيرِ وَالْمُقَيْرِ - وَالْحَنَتَمِ: الْمَزَادَةُ الْمَجْبُوبَةُ - وَلَكِنْ اشْرَبْ فِي سِقَائِكَ وَأَوْكِه».

[٥١٧١] ٣٤ - (١٩٩٤) حَدَّثَنَا سَعِيدُ ابْنِ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَّازٌ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ: وَحَدَّثَنِي يَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ

الْحَارِثُ بْنُ سُوَيْدٍ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّبَدَ فِي الدُّبَاءِ وَالْمُرَقَّتِ. هَذَا حَدِيثٌ جَرِيرٌ. وَفِي حَدِيثٍ عَبَثٍ وَشُعْبَةٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْمُرَقَّتِ.

[5172] 35 - (1995) It was narrated that Ibrâhîm said: "I said to Al-Aswad: 'Did you ask the Mother of the Believers about what it is *Makrûh* (undesirable, disliked) to make *Nabîdh* in?' He said: 'Yes. I said: "O Mother of the Believers, tell me what the Messenger of Allâh ﷺ forbade making *Nabîdh* in." She said: "He forbade us, the members of his household, to make *Nabîdh* in gourds and *Al-Muzaffat*."

He said: "I said to him: 'Did she not mention *Al-Hantam* and earthenware jars?' He said: 'I only tell you what I heard. Do you want me to tell you what I did not hear?'"

[٥١٧٢] ٣٥ - (١٩٩٥) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ لِلْأَسْوَدِ: هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُتَّبَدَ فِيهِ؟ قَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَخْبَرْنِي عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُتَّبَدَ فِيهِ. قَالَتْ: نَهَانَا، أَهْلَ الْبَيْتِ، أَنْ نَتَّبَدَ فِي الدُّبَاءِ وَالْمُرَقَّتِ.

قَالَ قُلْتُ لَهُ: أَمَا ذَكَرْتَ الْحَنَمَ وَالْجَرَّ؟ قَالَ: إِنَّمَا أَحَدْتُكَ مَا سَمِعْتُ، [أ]أَحَدْتُكَ مَا لَمْ أَسْمَعْ؟.

[5173] 36 - (...) It was narrated from 'Āishah that the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٧٣] ٣٦ - (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَسْعَيْي: أَخْبَرَنَا عَبَّاسٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْمُرَقَّتِ.

[5174] (...) A similar report (as no. 5173) was narrated from 'Āishah, from the Prophet ﷺ.

[٥١٧٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ: حَدَّثَنَا

[5175] 37 - (...) Thumâmah bin Hazn Al-Qushairî said: "I met 'Aishah and asked her about *Nabîdh*. She told me that the delegation of 'Abdul-Qais came to the Prophet ﷺ and they asked the Prophet ﷺ about *Nabîdh*. He forbade them to make *Nabîdh* in gourds, *An-Naqîr*, *Al-Muzaffat* and *Al-Hantam*."

[5176] 38 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*."

[5177] (...) Ishâq bin Suwaid narrated it with this chain of narrators, except that instead of *Al-Muzaffat* he said: "*Al-Muqayyar*."

[5178] 39 - (17) It was narrated that Abû Jamrah said: "I heard Ibn 'Abbâs say: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Prophet ﷺ said: 'I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar*.'"

سُفْيَانُ وَشُعْبَةُ قَالَا: حَدَّثَنَا مَنْصُورٌ وَسُلَيْمَانٌ وَحَمَّادٌ عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٥١٧٥] ٣٧- (...) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ الْفَضْلِ: حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنٍ الْقُشَيْرِيُّ قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيدِ؟ فَحَدَّثَنِي؛ أَنَّ وَقَدْ عَبْدَ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ ﷺ. فَسَأَلُوا النَّبِيَّ ﷺ عَنِ النَّبِيدِ؟ فَتَهَاوَهُمْ أَنْ يَتَّبِعُوا فِي الدُّبَاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَالْحَتَمِ.

[٥١٧٦] ٣٨- (...) وَحَدَّثَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُثَيْمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[٥١٧٧] (...) وَحَدَّثَنَاهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، بِهَذَا الْإِسْنَادِ، إِلَّا أَنَّهُ جَعَلَ - مَكَانَ الْمُزَفَّتِ - الْمُقَيْرِ.

[٥١٧٨] ٣٩- (١٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ:

قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ،
فَقَالَ النَّبِيُّ ﷺ «أَنْهَاكُمْ عَنِ الدُّبَاءِ
وَالْحَتَمِ وَالْتَقِيرِ وَالْمُقَيْرِ». [راجع: ١١٥]
وَفِي حَدِيثِ حَمَادٍ جَعَلَ - مَكَانَ
الْمُقَيْرِ - الْمُرْفَتِ.

[5179] 40 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*."

[٥١٧٩] ٤٠ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ
الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمُرْفَتِ
وَالْتَقِيرِ.

[5180] 41 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*, and mixing *Al-Balkh*^[1] with *Az-Zahw*."

[٥١٨٠] ٤١ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ
عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمُرْفَتِ
وَالْتَقِيرِ، وَأَنْ يُخْلَطَ الْبَلْخُ بِالزَّهْوِ.

[5181] 42 - (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade gourds, *An-Naqîr* and *Al-Muzaffat*."

[٥١٨١] ٤٢ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ
مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ يَحْيَى [أَبِي عُمَرَ]
الْبَهْرَانِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

[1] *Al-Balkh*: A type of unripe dates that have taken on a slight color, but having less color than *Az-Zahw*.

[5182] 43 - (1996) It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ forbade making *Nabîdh* in *Al-Jarr*.^[1]

[5183] 44 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*.

[5184] (...) It was narrated from Qatâdah with this chain of narrators that the Prophet of Allâh forbade making *Nabîdh*... and he mentioned a similar report (as no. 5183).

[5185] 45 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade drinking from *Al-Hantam*, gourds and *An-Naqîr*."

حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[٥١٨٢] ٤٣ - (١٩٩٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ التِّيمِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا سُلَيْمَانُ التِّيمِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَرِّ أَنْ يُبَدَّ فِيهِ.

[٥١٨٣] ٤٤ - (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: أَخْبَرَنَا ابْنُ عُلَيَّةَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[٥١٨٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى أَنْ يُتَبَدَّ، فَذَكَرَ مِثْلَهُ.

[٥١٨٥] ٤٥ - (...) وَحَدَّثَنَا نَصْرُ ابْنُ عَلِيٍّ الْجَهْصَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى يَعْنِي ابْنَ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى

^[1] *Al-Jarr*, also a type of earthenware jar or container.

رَسُولُ اللَّهِ ﷺ عَنِ الشَّرْبِ فِي الْحَنْتَمَةِ
وَالذُّبَاءِ وَالتَّقْيِيرِ .

[5186] 46 - (1997) It was narrated that Sa'eed bin Jubair said: "I bear witness that Ibn 'Umar and Ibn 'Abbâs bore witness that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*."

[٥١٨٦] ٤٦ - (١٩٩٧) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَسُرَيْجُ بْنُ يُونُسَ - وَاللَّفْظُ
لِأَبِي بَكْرٍ - قَالَ : حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ
عَنْ مَنْصُورِ بْنِ حَيَّانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ
قَالَ : أَشْهَدُ عَلَى ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ أَنَّهُمَا
شَهِدَا ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الذُّبَاءِ
وَالْحَنْتَمِ وَالْمَرْقَةِ وَالتَّقْيِيرِ .

[5187] 47 - (...) It was narrated that Sa'eed bin Jubair said: "I asked Ibn 'Umar about *Nabîdh* made in earthenware jars. He said: 'The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.' I went to Ibn 'Abbâs and said: 'Have you heard what Ibn 'Umar is saying?' He said: 'What is he saying?' I said: 'He said: "The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.'" He said: 'Ibn 'Umar is telling the truth. The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.' I said: 'What is *Nabîdh* made in earthenware jars?' He said: 'Everything (every vessel) that is made of earth.'"

[٥١٨٧] ٤٧ - (...) حَدَّثَنَا شَيْبَانُ
ابْنُ قُرُوحَ : حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ
حَازِمٍ : حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ قَالَ : سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ
الْجَرِّ فَقَالَ : حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ
الْجَرِّ ، فَاتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ : أَلَا
تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ : وَمَا
يَقُولُ؟ قُلْتُ : قَالَ : حَرَّمَ رَسُولُ اللَّهِ ﷺ
نَبِيذَ الْجَرِّ . فَقَالَ : صَدَقَ ابْنُ عُمَرَ : حَرَّمَ
رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ . فَقُلْتُ : وَأَيُّ
شَيْءٍ نَبِيذُ الْجَرِّ؟ فَقَالَ : كُلُّ شَيْءٍ يُصْنَعُ
مِنْ الْمَدَرِ .

[5188] 48 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ addressed the people during one of his campaigns. Ibn

[٥١٨٨] ٤٨ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ : قَرَأْتُ عَلَى مَالِكٍ عَنْ

‘Umar said: “I turned towards him and he moved away before I reached him. I asked: ‘What did he say?’ They said: ‘He forbade making *Nabîdh* in gourds and *Al-Muzaffat*.’”

[5189] 49 - (...) A *Hadîth* like that of Mâlik (no. 5188) was narrated from Ibn ‘Umar, but they did not mention (the words) ‘during one of his campaigns,’ apart from Mâlik and Usâmah.

[5190] 50 - (...) It was narrated that Thâbit said: “I said to Ibn ‘Umar: ‘Did the Messenger of Allâh ﷺ forbid *Nabîdh* made in earthenware jars?’ He said: ‘They say so.’ I said: ‘Did the Messenger of Allâh ﷺ forbid it?’ He said: ‘They say so.’”

نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي بَعْضِ مَعَارِيزِهِ. قَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ نَحْوَهُ. فَانْصَرَفَ قَبْلَ أَنْ أَبْلُغَهُ. فَسَأَلْتُ: مَاذَا قَالَ؟ قَالُوا: نَهَى أَنْ يُنْبَذَ فِي الدُّبَاءِ وَالْمُرَقَّطِ.

[٥١٨٩] ٤٩- (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُيَيْدُ اللَّهِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ عَنِ الثَّقَفِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي قُدَيْلٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَرُونَ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرُوا: فِي بَعْضِ مَعَارِيزِهِ، إِلَّا مَالِكٌ وَأُسَامَةُ.

[٥١٩٠] ٥٠- (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ قَالَ قُلْتُ لِابْنِ عُمَرَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ؟ قَالَ فَقَالَ: قَدْ زَعَمُوا ذَلِكَ. قُلْتُ: أَنَنْهَى عَنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَدْ زَعَمُوا ذَلِكَ.

[5191] (...) It was narrated that Ṭāwûs said: "A man said to Ibn 'Umar: 'Did the Prophet of Allāh ﷺ forbid *Nabīdh* made in earthenware jars?' He said: 'Yes.'" Then Ṭāwûs said: "By Allāh, I heard that from him."

[5192] 51 - (...) It was narrated from Ibn 'Umar that a man came to him and said: "Did the Prophet ﷺ forbid making *Nabīdh* in earthenware jars and gourds?" He said: "Yes."

[5193] 52 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ forbade earthenware jars and gourds.

[5194] 53 - (...) It was narrated from Ibrâhîm bin Maisarah that he heard Ṭāwûs say: "I was sitting with Ibn 'Umar, when a man came to him and said: 'Did the Messenger of Allāh ﷺ forbid *Nabīdh* made in earthenware jars, gourds and *Al-Muzaffar*?' He said: 'Yes.'"

[5195] 54 - (...) It was narrated that Muḥârib bin Dithâr said: "I heard Ibn 'Umar say: 'The Messenger of Allāh ﷺ forbade *Al-*

[٥١٩١] (...) حَدَّثَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ: حَدَّثَنَا ابْنُ عُثَيْمٍ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ طَاوُسٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَلَيْسَ نَبِيذُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. ثُمَّ قَالَ طَاوُسٌ: وَاللَّهِ! إِنِّي سَمِعْتُهُ مِنْهُ.

[٥١٩٢] ٥١ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا جَاءَهُ فَقَالَ: أَلَيْسَ النَّبِيُّ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ وَالِدَبَاءِ؟ قَالَ: نَعَمْ.

[٥١٩٣] ٥٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَرِّ وَالِدَبَاءِ.

[٥١٩٤] ٥٣ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ: أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ، فَجَاءَهُ رَجُلٌ فَقَالَ: أَلَيْسَ رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالِدَبَاءِ وَالْمَزَفَّتِ؟ قَالَ: نَعَمْ.

[٥١٩٥] ٥٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ

Hantam, gourds and *Al-Muzaffat*.”
He said: “I heard it more than once.”

[5196] (...) A similar report (as no. 5195) was narrated from Ibn ‘Umar from the Prophet ﷺ.

He said: “And I think he said: ‘And *An-Naqîr*.’”

[5197] 55 - (...) It was narrated that ‘Uqbah bin Huraith said: “I heard Ibn ‘Umar say: ‘The Messenger of Allāh ﷺ forbade earthenware jars, gourds and *Al-Muzaffat*, and he said: “Make *Nabîdh* in skins.”

[5198] 56 - (...) It was narrated that Jabalah said: “I heard Ibn ‘Umar say: ‘The Messenger of Allāh ﷺ forbade *Al-Hantam*.’ I said: ‘What are *Al-Hantam*?’ He said: ‘Earthenware jars.’”

[5199] 57 - (...) It was narrated that ‘Amr bin Murrah said: “*Zâdhân* said: ‘I said to Ibn ‘Umar: “Tell me about the drinks that the Messenger of Allāh ﷺ forbade in your language, then explain to me in

دِثَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمِ وَالذُّبَاءِ وَالْمَرْقَةِ. قَالَ: سَمِعْتُهُ غَيْرَ مَرَّةٍ.

[٥١٩٦] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَّاسُ بْنُ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. قَالَ: وَأَرَاهُ قَالَ: وَالنَّقِيرَ.

[٥١٩٧] ٥٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالذُّبَاءِ وَالْمَرْقَةِ، وَقَالَ «اتَّبِدُوا فِي الْأَسْقِيَةِ».

[٥١٩٨] ٥٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمَةِ، فَقُلْتُ: مَا الْحَتَمَةُ؟ قَالَ: الْجَرَّةُ.

[٥١٩٩] ٥٧ - (...) حَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ: حَدَّثَنِي زَادَانُ قَالَ: قُلْتُ لِابْنِ عُمَرَ: حَدَّثَنِي بِمَا نَهَى عَنْهُ

our language, for your language is different than ours.” He said: “The Messenger of Allāh ﷺ forbade *Al-Hantam*, which are earthenware jars; *Ad-Dubbâ*, which are squashes; *Al-Muzaffat* which are *Al-Muqayyar*; and *An-Naqîr* which are date palms from which vessels are fashioned or hollowed out, and he told us to make *Nabîdh* in waterskins.”

[5200] (...) Shu‘bah narrated it with this chain of narrators.

[5201] 58 - (...) ‘Abdul-Khâliq bin Salamah said: “I heard Sa‘eed bin Al-Musayyab saying: ‘I heard ‘Abdullâh bin ‘Umar say beside this *Minbar* - and he pointed to the *Minbar* of the Messenger of Allāh ﷺ: “When the delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ and asked him about drinks, he forbade them to use gourds, *An-Naqîr* and *Al-Hantam*.” I said to him: ‘O Abû Muḥammad, what about *Al-Muzaffat*?’ We thought that he had forgotten them, but he said: ‘I did not hear it that day from ‘Abdullâh bin ‘Umar. But he did dislike it.”

[5202] 59 - (1998) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allāh ﷺ forbade *An-Naqîr*, *Al-Muzaffat* and gourds.

النَّبِيِّ ﷺ مِنَ الْأَشْرِبَةِ بِلُغَتِكَ، وَفَسَّرَهُ لِي بِلُغَتِنَا، فَإِنَّ لَكُمْ لُغَةً سَوَى لُغَتِنَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمِ، وَهِيَ الْجَرَّةُ، وَعَنِ الدُّبَاءِ وَهِيَ الْقَرَعَةُ، وَعَنِ الْمُرْقَتِ وَهُوَ الْمُقَيْرُ، وَعَنِ النَّقِيرِ وَهِيَ النَّحْلَةُ تُنْسَحُ نَسْحًا، وَتُنْقَرُ نَقْرًا، وَأَمَرَ أَنْ يُتَبَدَّ فِي الْأَسْقِيَةِ.

[٥٢٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الْإِسْنَادِ.

[٥٢٠١] ٥٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ سَلَمَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ عِنْدَ هَذَا الْمِنْبَرِ، وَأَشَارَ إِلَى مَنبَرِ رَسُولِ اللَّهِ ﷺ: قَدِمَ وَفَدَ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلُوهُ عَنِ الْأَشْرِبَةِ، فَنَهَاهُمْ عَنِ الدُّبَاءِ وَالنَّقِيرِ وَالْحَتَمِ. فَقُلْتُ [لَهُ]: يَا أَبَا مُحَمَّدٍ! وَالْمُرْقَتِ؟ وَظَنَنَّا أَنَّهُ نَسِيَهُ. فَقَالَ: لَمْ أَسْمَعْهُ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، وَقَدْ كَانَ يَكْرَهُ.

[٥٢٠٢] ٥٩ - (١٩٩٨) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ

أَبِي الزُّبَيْرِ، عَنْ جَابِرِ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّقِيرِ وَالْمُزَفَّتِ وَالذُّبَاءِ.

[5203] 60 - (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ forbid earthenware jars, gourds and *Al-Muzaffat*."

[٥٢٠٣] ٦٠- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْجَرِّ وَالذُّبَاءِ وَالْمُزَفَّتِ.

[5204] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade earthenware jars, *Al-Muzaffat* and *An-Naqîr*."

[٥٢٠٤] (...) قَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالْمُزَفَّتِ وَالتَّقِيرِ.

(1999) And if the Messenger of Allâh ﷺ could not find anything for *Nabîdh* to be made for him, it would be prepared in a bowl made of stone.

(١٩٩٩) وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا لَمْ يَجِدْ شَيْئًا يُنْبَذُ لَهُ فِيهِ نُبَذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[5205] 61 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ would have *Nabîdh* prepared for him in a bowl made of stone.

[٥٢٠٥] ٦١- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[5206] 62 - (...) It was narrated that Jâbir said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ in a waterskin. If they could not find a waterskin it would be prepared in a bowl made of stone."

[٥٢٠٦] ٦٢- (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا

سِقَاءٌ نَبَذَ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ. فَقَالَ
بَعْضُ الْقَوْمِ - وَأَنَا أَسْمَعُ - لِأَبِي الرَّبِيعِ
قَالَ: مِنْ يَرَام؟ قَالَ: مِنْ يَرَام.

[5207] 63 - (977) It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you to drink *Nabîdh* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.'"

[٥٢٠٧] ٦٣ - (٩٧٧) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا:
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - قَالَ أَبُو بَكْرٍ: عَنْ
أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ
مُرَّةٍ - عَنْ مُحَارِبٍ، عَنِ ابْنِ بَرِيدَةَ عَنْ
أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ
مُرَّةٍ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ
اللَّهِ بْنِ بَرِيدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ،
فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا
مُسْكِرًا». [راجع: ٢٢٦٠]

[5208] 64 - (...) It was narrated from Ibn Buraidah, from his father, that the Messenger of Allâh ﷺ said: "I forbade you to use vessels because vessels do not make anything *Halâl* or *Harâm*, and all intoxicants are *Harâm*."

[٥٢٠٨] ٦٤ - (...) حَدَّثَنَا حَجَّاجُ
ابْنُ الشَّاعِرِ: حَدَّثَنَا ضَحَّاكُ بْنُ مَخْلَدٍ عَنْ
سُفْيَانَ، عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ
بَرِيدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنَّ الظُّرُوفَ -
أَوْ ظَرْفًا - لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ.
وَكُلُّ مُسْكِرٍ حَرَامٌ».

[5209] 65 - (...) It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ

[٥٢٠٩] ٦٥ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ

said: 'I used to forbid you to drink from leather vessels, but now drink from all kinds of vessels, but do not drink any intoxicant.'

[5210] 66 - (2000) It was narrated that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ forbade *Nabîdh* in certain vessels they said: 'Not all people can afford (the right kind of vessels),' so he granted a dispensation with regard to unvarnished earthenware jars."

Chapter 7. Every Intoxicant Is *Khamr* And All *Khamr* Is *Harâm*

[5211] 67 - (2001) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about *Al-Bit* (mead). He said: 'Every drink that intoxicates is *Harâm*.'"

[5212] 68 - (...) 'Âishah said: "The Messenger of Allâh ﷺ was asked about mead. The Messenger

[مُعَرِّف] بِنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ فِي ظُرُوفِ الْأَدَمِ، فَاشْرَبُوا فِي كُلِّ وَعَاءٍ، غَيْرَ أَنْ لَا تَشْرَبُوا مُسْكِرًا».

[٥٢١٠] ٦٦ - (٢٠٠٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّبِذِ فِي الْأَوْعِيَةِ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ، فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمَرْقَةِ.

(المعجم ٧) - (بَابُ بَيَانِ أَنْ كُلَّ مُسْكِرٍ خَمْرٌ، وَأَنْ كُلَّ خَمْرٍ حَرَامٌ)
(التحفة ٧)

[٥٢١١] ٦٧ - (٢٠٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[٥٢١٢] ٦٨ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا ابْنُ

of Allāh ﷺ said: 'Every drink that intoxicates is *Harām*.'

[5213] 69 - (...) It was narrated from Az-Zuhrī with this chain (a *Hadīth* similar to no. 5211). In the *Hadīth* of Sufyān and Al-Ṣāliḥ it does not say that he was asked about mead, which is mentioned in the *Hadīth* of Ma'mar. In the *Hadīth* of Ṣāliḥ it says: "She heard the Messenger of Allāh ﷺ say: 'Every drink that intoxicates is *Harām*.'"

[5214] 70 - (1733) It was narrated that Abū Mūsā said: "The Prophet ﷺ sent myself and Mu'ādh bin Jabal to Yemen. I said: 'O Messenger of Allāh, there is a drink that is made in our land that is called *Al-Mizr* (beer), which is made of barley, and another

وَهَبَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنْ الْبَتَعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[٥٢١٣] ٦٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنِ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ سُفْيَانَ وَصَالِحٍ: سِئِلَ عَنِ الْبَتَعِ؟ وَهُوَ فِي حَدِيثِ مَعْمَرٍ، وَفِي حَدِيثِ صَالِحٍ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ «كُلُّ شَرَابٍ مُسْكِرٍ حَرَامٌ».

[٥٢١٤] ٧٠ - (١٧٣٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: بَعَثَنِي النَّبِيُّ ﷺ أَنَا

called *Al-Bit'* (mead), which is made of honey.' He said: 'Every intoxicant is *Harâm*.'"

[5215] (...) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'âdh to Yemen and he said to them: "Give glad tidings and make things easy, teach and do not repulse people." And I think he said: "And cooperate." When he turned to leave, Abû Mûsâ came back and said: "O Messenger of Allâh, they have a drink made of honey which is cooked until it becomes thick, and *Al-Mizr*, which is made of barley." The Messenger of Allâh ﷺ said: "Everything that detains (a person) from *Aş-Şalât* (prayer) is *Harâm*."

[5216] 71 - (...) It was narrated that Sa'eed bin Abî Burdah narrated that his father said: "The Messenger of Allâh ﷺ sent me and Mu'âdh to Yemen, and he said: 'Call the people (to Islam), give glad tidings and do not repulse them, make things easy and do not make them difficult.' I said: 'O Messenger of Allâh, advise us about two drinks that we used to make in Yemen: mead, which is made from honey

وَمُعَادَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَابًا يُصْنَعُ بِأَرْضِنَا يُقَالُ لَهُ: الْمِزْرُ، مِنَ الشَّعِيرِ، وَشَرَابًا يُقَالُ لَهُ: الْبِتْعُ، مِنَ الْعَسَلِ. فَقَالَ: «كُلُّ مُشْكِرٍ حَرَامٌ». [راجع: ٤٥٢٦]

[٥٢١٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَهُ مِنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَادًا إِلَى الْيَمَنِ فَقَالَ لَهُمَا: «بَشِّرَا وَيَسِّرَا، وَعَلِّمَا وَلَا تُتَفَرَّأَا» وَأَرَاهُ قَالَ: «وَتَطَاوَعَا» قَالَ: فَلَمَّا وَلَّى رَجَعَ أَبُو مُوسَى فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لَهُمْ شَرَابًا مِنَ الْعَسَلِ يُطْبَخُ حَتَّى يَغْفَدَ، وَالْمِزْرُ، يُصْنَعُ مِنَ الشَّعِيرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَا أَسْكَرَ عَنِ الصَّلَاةِ فَهُوَ حَرَامٌ».

[٥٢١٦] ٧١- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ ابْنِ أَبِي خَلْفٍ - وَاللَّفْظُ لِابْنِ أَبِي خَلْفٍ - قَالَ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَهُوَ ابْنُ عَمْرِو عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَمُعَادًا إِلَى الْيَمَنِ، فَقَالَ: «ادْعُوا

that is steeped until it becomes strong, and *Al-Mizr*, which is made of corn and barley that are steeped until they become strong.' The Messenger of Allāh ﷺ had been given the gift of concise speech and he said: 'I forbid every intoxicant that detains (a person) from *Aṣ-Ṣalāt* (prayer).'"

[5217] 72 - (2002) It was narrated from Jābir that a man came from Jaishān - and Jaishān is in Yemen - and asked the Prophet ﷺ about a drink that they used to drink in their land, which was made of corn and was called *Al-Mizr*. The Prophet ﷺ said: "Is it an intoxicant?" He said: "Yes." The Messenger of Allāh ﷺ said: "Every intoxicant is *Harām*. Allāh has made a covenant that whoever drinks intoxicants, He will give him to drink of the mud of *Al-Khabāl*." They said: "O Messenger of Allāh, what is the mud of *Al-Khabāl*?" He said: "The sweat of the people of Hell, or the juice of the people of Hell."

[5218] 73 - (2003) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Every intoxicant is *Khamr* and every intoxicant is *Harām*. Whoever

النَّاسَ، وَبَشْرًا وَلَا تُنْفَرًا، وَيَسْرًا وَلَا تُعَسْرًا» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ: الْبِنْعُ، وَهُوَ مِنَ الْعَسَلِ يُبْنَدُ حَتَّى يَشْتَدَّ، وَالْمِزْرُ، وَهُوَ مِنَ الذَّرَّةِ وَالشَّعِيرِ يُبْنَدُ حَتَّى يَشْتَدَّ - قَالَ - وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ: «أَنْتَهَى عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلَاةِ».

[٥٢١٧] ٧٢ - (٢٠٠٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا قَدِمَ مِنْ جَيْشَانَ - وَجَيْشَانُ مِنَ الْيَمَنِ - فَسَأَلَ النَّبِيَّ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذَّرَّةِ يُقَالُ لَهُ الْمِزْرُ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، إِنَّ عَلَى اللَّهِ، [عَزَّ وَجَلَّ]، عَهْدًا، لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ، أَوْ عُصَاةُ أَهْلِ النَّارِ».

[٥٢١٨] ٧٣ - (٢٠٠٣) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ

drinks *Khamr* in this world and dies when he is addicted to it and has not repented, will not drink it in the Hereafter.”

[5219] 74 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Every intoxicant is *Khamr* and every intoxicant is *Harām*.”

[5220] (...) A similar report was narrated from Mûsâ bin ‘Uqbah, with this chain of narrators.

[5221] 75 - (...) It was narrated by Nāfi‘ that Ibn ‘Umar said, and I do not know if it was from the Prophet ﷺ, “Every intoxicant is *Khamr* and all *Khamr* is *Harām*.”

Chapter 8. The Punishment Of One Who Drinks *Khamr* If He Does Not Repent From It: He Will Be Denied It In The Hereafter

[5222] 76 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Whoever drinks

ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يَذُمُّهَا، لَمْ يَتُبْ، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

[٥٢١٩] ٧٤- (...) وَحَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، كِلَاهُمَا عَنْ رُوحِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

[٥٢٢٠] (...) وَحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٢٢١] ٧٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُيَيْدِ اللَّهِ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ».

(المعجم ٨) - (بَابُ عَقُوبَةِ مَنْ شَرِبَ الْخَمْرَ إِذَا لَمْ يَتُبْ مِنْهَا، بِمَنْعِهِ إِيَّاهَا فِي الْآخِرَةِ) (التحفة ٨)

[٥٢٢٢] ٧٦- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

Khamr in this world will be denied it in the Hereafter.”

[5223] 77 - (...) It was narrated that Ibn ‘Umar said: “Whoever drinks Khamr in this world and does not repent from it, will be denied it in the Hereafter and he will not be given it to drink.” It was said to Mâlik (a sub narrator): “Did he (i.e., Ibn ‘Umar) attribute it to the Prophet ﷺ?” He said: “Yes.”

[5224] 78 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Whoever drinks Khamr in this world will not drink it in the Hereafter, unless he repents.”

[5225] (...) A Hadîth like that of ‘Ubaidullâh (no. 5224) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

Chapter 9. The Permissibility Of Nabîdh So Long As It Has Not Become Strong And Has Not Become Intoxicating

[5226] 79 - (2004) Ibn ‘Abbâs said: “Nabîdh would be made for the Messenger of Allâh ﷺ at the

نَافِع، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، حُرِمَهَا فِي الْآخِرَةِ».

[٥٢٢٣] ٧٧- (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَلَمْ يُتَبِّ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ فَلَمْ يُسْقَهَا» قِيلَ لِمَالِكٍ: رَفَعَهُ؟ قَالَ: نَعَمْ.

[٥٢٢٤] ٧٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ، إِلَّا أَنْ يَتُوبَ».

[٥٢٢٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ يَعْنِي ابْنَ سُلَيْمَانَ الْمُخَزُومِيَّ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ عُبيدِ اللَّهِ.

(المعجم ٩) - (بَابُ إِباحَةِ النَّبِيدِ الَّذِي لَمْ يَشْتَدْ وَلَمْ يَصِرْ مُسْكِرًا) (التحفة ٩)

[٥٢٢٦] ٧٩- (٢٠٠٤) وَحَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

beginning of the night, and he would drink it the next morning, during that day and the night, then during the following day and night, and the next day until *ʿAṣr*. Then if there was anything left of it, he would give it to his servant to drink or order that it be poured away.”

[5227] 80 - (...) It was narrated that Yaḥya Al-Baḥrānī said: “They mentioned *Nabīdh* in the presence of Ibn ‘Abbās and he said: ‘*Nabīdh* would be made for him in a skin.’” Shu‘bah said: “On Monday night, and he would drink it on Monday and Tuesday until *ʿAṣr*, then if anything was left he would give it to his servant to drink or pour it away.”

[5228] 81 - (...) It was narrated that Ibn ‘Abbās said: “Raisins would be soaked for the Messenger of Allāh ﷺ and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.”

شُعْبَةُ عَنْ يَحْيَى بْنِ عُبَيْدٍ، أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُتَبَدُّ لَهُ أَوَّلَ اللَّيْلِ، فَيَشْرِبُهُ إِذَا أَصْبَحَ، يَوْمَهُ ذَلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ، وَالْغَدَ وَاللَّيْلَةَ الْآخِرَى، وَالْغَدَ إِلَى الْعَصْرِ، فَإِنْ بَقِيَ شَيْءٌ، سَقَاهُ الْخَادِمَ أَوْ أَمَرَ بِهِ فَصُبَّ.

[٥٢٢٧] ٨٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى الْبَهْرَانِيِّ قَالَ: ذَكَرُوا النَّبِيَّ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُتَبَدُّ لَهُ فِي سِقَاءٍ. قَالَ شُعْبَةُ: مِنْ لَيْلَةٍ الْاِثْنَيْنِ، فَيَشْرِبُهُ يَوْمَ الْاِثْنَيْنِ وَالثَّلَاثَاءِ إِلَى الْعَصْرِ، فَإِنْ فَصَلَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَادِمَ أَوْ صَبَّهُ.

[٥٢٢٨] ٨١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْقَعُ لَهُ الزَّرْبِبُ، فَيَشْرِبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّلَاثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيُسْقَى أَوْ يَهْرَاقُ.

[5229] 82 - (...) It was narrated that Ibn ‘Abbâs said: “Raisins would be steeped for the Messenger of Allâh ﷺ in a skin and he would drink it that day, the next day and the next day, then when evening came on the third day, he would drink it and give it to others to drink, and if there was anything left over, he would spill it out.”

[5230] 83 - (...) It was narrated that Yahya bin ‘Umar Al-Nakha‘î said: “Some people asked Ibn ‘Abbâs about buying and selling *Khamr* and dealing in it. He said: ‘Are you Muslims?’ They said: ‘Yes.’ He said: ‘It is not permissible to buy it, sell it or deal in it.’ They asked him about *Nabîdh* and he said: ‘The Messenger of Allâh ﷺ went out on a journey, then he came back and some of his Companions had made *Nabîdh* in *Al-Hantam*, *An-Naqîr* and gourds. He ordered that it be spilled out, then he ordered that raisins and water be put in a skin overnight. The next day he drank from it, and the following night, and the next day until evening came. He drank from it and gave it to others to drink, and the following morning he poured away whatever was left of it.”

[5231] 84 - (2005) *Thumâmah* bin *Ḥazan* Al-Qushairî said: “I met ‘*Āishah* and asked her about

[٥٢٢٩] ٨٢- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ يَحْيَى أَبِي عُمَرَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنَبِّدُ لَهُ الزَّرْبِيُّ فِي السَّقَاءِ، فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ، فَإِذَا كَانَ مَسَاءً الثَّلَاثَةِ شَرِبَهُ وَسَقَاهُ، فَإِنْ فَضَلَ شَيْءٌ أَهْرَاقَهُ.

[٥٢٣٠] ٨٣- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ [أَحْمَدَ بْنَ] أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُثَيْدُ اللَّهِ عَنْ زَيْدٍ، عَنْ يَحْيَى، [أَبِي عُمَرَ] النَّخَعِيِّ قَالَ: سَأَلَ قَوْمٌ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ وَشِرَائِهَا وَالتَّجَارَةِ فِيهَا؟ فَقَالَ: أَمْسِلُمُونَ أَنْتُمْ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنَّهُ لَا يَضْلُحُ بَيْعُهَا وَلَا شِرَاؤُهَا وَلَا التَّجَارَةُ فِيهَا. قَالَ: فَسَأَلُوهُ عَنِ النَّبِيذِ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، ثُمَّ رَجَعَ وَقَدْ نَبَذَ نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَنَقِيرٍ وَدُبَاءٍ، فَأَمَرَ بِهِ فَأَهْرَقَ، ثُمَّ أَمَرَ بِسَقَاءٍ فَجُعِلَ فِيهِ زَرْبٌ وَمَاءٌ، فَجُعِلَ مِنَ اللَّيْلِ فَأَصْبَحَ، فَشَرِبَ مِنْهُ يَوْمَهُ ذَلِكَ وَلَيْلَتَهُ الْمُسْتَقْبَلَةَ، وَمِنْ الْغَدِ حَتَّى أَمْسَى، فَشَرِبَهُ وَسَقَى، فَلَمَّا أَصْبَحَ أَمَرَ بِمَا بَقِيَ مِنْهُ فَأَهْرَقَ.

[٥٢٣١] ٨٤- (٢٠٠٥) حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحَ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ

Nabîdh. ‘Āishah called an Abyssinian slave woman and said: ‘Ask her, for she used to make *Nabîdh* for the Messenger of Allāh ﷺ.’ The Abyssinian woman said: ‘I used to make it for him in a skin at night, which I would tie shut and hang up, and when morning came he would drink from it.’”

[5232] 85 - (...) It was narrated that ‘Āishah said: “We used to make *Nabîdh* for the Messenger of Allāh ﷺ in a skin that was tied at the top and had a plugged hole in the bottom. We would make the *Nabîdh* in the morning, and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning.”

[5233] 86 - (2006) It was narrated that Sahl bin Sa’d said: “Abû Usaid As-Sâ’idî invited the Messenger of Allāh ﷺ to his wedding, and his wife was serving them that day, and she was the bride.” Sahl said: “Do you know what she gave the Messenger of Allāh ﷺ to drink? She steeped some dates for him the night before in a bowl made of stone, and when he had eaten she gave him that to drink.”

[5234] (...) It was narrated that Abû Hâzim said: “I heard Sahl say: ‘Abû Usaid As-Sâ’idî came

الْفَضْلِ الْحُدَانِيَّ: حَدَّثَنَا ثُمَامَةُ يَعْنِي ابْنَ حَزْنِ الْقَشِيرِيِّ قَالَ: لَقِيتُ عَائِشَةَ، فَسَأَلْتُهَا عَنِ النَّبِيذِ؟ فَدَعَتْ عَائِشَةَ جَارِيَةً حَبَشِيَّةً فَقَالَتْ: سَلْ هَذِهِ، إِنَّمَا كَانَتْ تَنْبِذُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَتِ الْحَبَشِيَّةُ: كُنْتُ أَنْبِذُ لَهُ فِي سِقَاءٍ مِنَ اللَّيْلِ، وَأُوَكِّيهِ وَأَعْلَقُهُ، فَإِذَا أَصْبَحَ شَرِبَ مِنْهُ.

[٥٢٣٢] ٨٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنْزِيُّ: حَدَّثَنِي عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يُوسُفَ، عَنْ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، يُوَكِّي أَعْلَاهُ، وَلَهُ عَرَلَاءٌ، نَنْبِذُهُ غَدُوَّةً، فَيَشْرَبُهُ عِشَاءً، وَنَنْبِذُهُ عِشَاءً، فَيَشْرَبُهُ غَدُوَّةً.

[٥٢٣٣] ٨٦ - (٢٠٠٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ فِي عُرْسِهِ، فَكَانَتْ امْرَأَتُهُ يَوْمِئِذٍ خَادِمَتَهُمْ، وَهِيَ الْعَرُوسُ. قَالَ سَهْلٌ: تَذَرُون مَا سَقَتْ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[٥٢٣٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ

to the Messenger of Allâh ﷺ and invited the Messenger of Allâh ﷺ...” a similar report (as no. 5234), but he did not say: “When he had eaten she gave him that to drink.”

[5235] 87 - (...) It was narrated from Sahl bin Sa’d with this chain (a *Hadîth* similar to no. 5234). And he said: “In a bowl made of stone. And when the Messenger of Allâh ﷺ had finished eating, she stirred it up for him and gave him that to drink, and she gave that only to him.”

[5236] 88 - (2007) It was narrated that Sahl bin Sa’d said: “Mention was made to the Messenger of Allâh ﷺ of an Arab woman, so he commanded Abû Usaid to send for her. He sent for her and she came, and she stayed in the fortress of Banû Sâ'idah. The Messenger of Allâh ﷺ went out to her and entered upon her, and he saw a woman with her head lowered. When the Messenger of Allâh ﷺ spoke to her, she said: ‘I seek refuge with Allâh from you.’ He said: ‘You are protected from me.’ They said to her: ‘Do you know who this is?’ She said: ‘No.’ They said: ‘This is the Messenger of Allâh ﷺ, who came to propose marriage to you.’ She said: ‘Then I am most unfortunate.’”

الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: أَتَى أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.

[٥٢٣٥] ٨٧ - (...) وَحَدَّثَنِي مُحَمَّدٌ

ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي أَبَا غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا الْحَدِيثِ، وَقَالَ: فِي تَوْرٍ مِنْ حِجَارَةٍ، فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ أَمَاتَتْهُ فَسَقَتْهُ، تَخُصُّهُ بِذَلِكَ.

[٥٢٣٦] ٨٨ - (٢٠٠٧) حَدَّثَنِي

مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ - قَالَ أَبُو بَكْرٍ: أَخْبَرَنَا، وَقَالَ ابْنُ سَهْلٍ: حَدَّثَنَا - ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ وَهُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ: أَخْبَرَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَتَزَلَّتْ فِي أَجْمِ بَنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيْهَا، فَإِذَا امْرَأَةٌ مُنْكَسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. قَالَ: «قَدْ

Sahl said: "Then the Messenger of Allāh ﷺ came and sat that day beneath the pavilion of Banû Sâ'idah, along with his Companions, and said: 'Give us something to drink.' So I brought this vessel out to them and gave them something to drink in it."

Abû Hâzim said: "Sahl brought that vessel out and we drank from it. Then after that 'Umar bin 'Abdul-'Azîz asked him to give it to him as a gift, and he gave it to him." According to the report of Abû Bakr bin Ishâq he said: "Give us something to drink, O Sahl."

أَعَذْتُكَ مِنِّي» فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هَذَا؟ فَقَالَتْ: لَا. فَقَالُوا: هَذَا رَسُولُ اللَّهِ ﷺ، جَاءَكَ لِيَخْطُبَكَ، قَالَتْ: أَنَا كُنْتُ أَشْقَى مِنْ ذَلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ: «اسْقِنَا» لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هَذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ.

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ - قَالَ - : ثُمَّ اسْتَوْهَبَهُ، بَعْدَ ذَلِكَ، عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ. وَفِي رِوَايَةِ أَبِي بَكْرٍ ابْنِ إِسْحَاقَ: قَالَ: «اسْقِنَا يَا سَهْلٌ».

[5237] 89 - (2008) It was narrated that Anas said: "I gave the Messenger of Allāh ﷺ all kinds of drinks in this vessel of mine: Honey, *Nabîdh*, water and milk."

[٥٢٣٧] ٨٩ - (٢٠٠٨) [و] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ بِقَدَحِي هَذَا، الشَّرَابَ كُلَّهُ: الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ.

Chapter 10. The Permissibility Of Drinking Milk

(المعجم ١٠) - (بَابُ جَوَازِ شَرْبِ اللَّبَنِ) (التحفة ١٠)

[5238] 90 - (2009) It was narrated that Al-Barâ' said: "Abû Bakr As-Şiddîq said: 'When we

[٥٢٣٨] ٩٠ - (٢٠٠٩) حَدَّثَنَا عُيَيْنَةُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي. حَدَّثَنَا

set out from Makkah to Al-Madīnah with the Messenger of Allāh ﷺ, we passed by a shepherd. The Messenger of Allāh ﷺ was thirsty, so I milked a small amount of milk for him and brought it to him, and he drank until I was happy.”

[5239] 91 - (...) Al-Barā' said: "When the Messenger of Allāh ﷺ came from Makkah to Al-Madīnah, he was pursued by Surāqah bin Mālik bin Ju'sham. The Messenger of Allāh ﷺ prayed against him and his horse sank into the sand. He said: 'Pray to Allāh for me, and I will not harm you.' So he prayed to Allāh. Then the Messenger of Allāh ﷺ became thirsty, and they passed by a shepherd. Abū Bakr Aṣ-Ṣiddīq said: 'I took a vessel and milked a small amount of milk into it for the Messenger of Allāh ﷺ, and I brought it to him and he drank until I was happy.'"

[5240] 92 - (168) Abū Hurairah said: "On the night on which he (ﷺ) was taken on the Night Journey, in *Il'yâ'* (Jerusalem), the Messenger of Allāh ﷺ was brought two vessels, one of wine

شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ . قَالَ : قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعِي، وَقَدْ عَطِشَ رَسُولُ اللَّهِ ﷺ قَالَ : فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهَا فَشَرِبَ حَتَّى رَضِيَ . [انظر: ٧٥٢١]

[٥٢٣٩] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ أَبَا إِسْحَاقَ الْهَمْدَانِي يَقُولُ : سَمِعْتُ الْبَرَاءَ يَقُولُ : لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَاتَّبَعَهُ سَرَّاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ - قَالَ - : فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَسَاحَتْ فَرَسُهُ، فَقَالَ : ادْعُ اللَّهَ لِي وَلَا أُضْرِكَ - قَالَ - : فَدَعَا اللَّهُ - قَالَ - : فَعَطِشَ رَسُولُ اللَّهِ ﷺ، فَمَرُوا بِرَاعِي غَنَمٍ، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ : فَأَخَذْتُ قَدْحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّى رَضِيَ .

[٥٢٤٠] ٩٢ - (١٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ عَبَّادٍ - قَالَا : حَدَّثَنَا أَبُو صَفْوَانَ : أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : قَالَ ابْنُ

and the other of milk. He looked at them and chose the milk. Jibril, ﷺ, said to him: 'Praise be to Allāh Who has guided you to the *Fiṭrah*. If you had chosen the wine, your *Ummah* would have gone astray.'

[5241] (...) Abû Hurairah said: "The Messenger of Allāh ﷺ was brought..." a similar report (as no. 5240), but he did not mention in "*Īlîyâ*".

Chapter 11. Drinking *Nabîdh* And Covering Vessels

[5242] 93 - (2010) Jâbir bin 'Abdullâh said: "Abû Ḥumaid As-Sâ'idî told me: 'I brought the Prophet ﷺ a vessel of milk from An-Naqî' that was not covered. He said: "Why did you not cover it, if only with a stick?"'

Abû Ḥumaid said: 'He had been commanded that skins should be tied up at night and doors should be locked at night.'

المُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ ﷺ أَتَى لَيْلَةَ أُسْرِي بِهِ، بِإِيلِيَاءَ، بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَتَنَظَّرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ. لَوْ أَخَذْتَ الْخَمْرَ، غَوَتْ أُمَّتُكَ. [راجع: ٤٢٤]

[٥٢٤١] (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ، وَلَمْ يَذْكُرْ: بِإِيلِيَاءَ.

(المعجم ١١) - (بَابُ فِي شَرْبِ النَّبِيذِ
وَتَخْمِيرِ الْإِنَاءِ) (التحفة ١١)

[٥٢٤٢] ٩٣- (٢٠١٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ - أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِقَدَحٍ لَبَنٍ مِنَ التَّقِيعِ، لَيْسَ مُخَمَّرًا، فَقَالَ: «أَلَا خَمَرْتَهُ وَلَوْ تَعَرَّضُ عَلَيْهِ غُدَاً».

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أُمِرَ بِالْأَسْقِيَةِ أَنْ تُوَكَّأَ لَيْلًا، وَبِالْأَبْوَابِ أَنْ تُغْلَقَ لَيْلًا.

[٥٢٤٣] (...) حَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَزَكَرِيَّا بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ بِقَدَحٍ لَبَنٍ. بِمِثْلِهِ - قَالَ: - وَلَمْ يَذْكُرْ زَكَرِيَّا قَوْلَ أَبِي حُمَيْدٍ: بِاللَّيْلِ.

[٥٢٤٤] ٩٤ - (٢٠١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَاسْتَسْقَى، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَلَا نَسْقِيكَ نَبِيذًا؟ فَقَالَ: «بَلَى» قَالَ فَخَرَجَ الرَّجُلُ يَسْعَى، فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا خَمَرُهُ وَلَوْ تَعَرَّضُ عَلَيْهِ عُودًا!» قَالَ فَشَرِبَ.

[٥٢٤٥] ٩٥ - (...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ وَابْنِ أَبِي صَالِحٍ عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّبِيعِ، فَقَالَ لَهُ

[5243] (...) Jâbir bin ‘Abdullâh said: “Abû Ḥumaid As-Sâ’idi told me that he brought the Prophet ﷺ a vessel of milk...” a similar report (as no. 5242). And he (one of the narrators) said: “Zakariyyâ did not mention the words of Abû Ḥumaid: ‘At night.’”

[5244] 94 - (2011) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ and he asked for something to drink. A man said: ‘O Messenger of Allâh, shall we not give you some *Nabîdh*?’ He said: ‘Yes.’ The man rushed out and brought a vessel in which was some *Nabîdh*. The Messenger of Allâh ﷺ said: ‘Why didn’t you cover it, if only with a stick?’ Then he drank it.”

[5245] 95 - (...) It was narrated that Jâbir said: “A man called Abû Ḥumaid brought a vessel of milk from An-Naqî’, and the Messenger of Allâh ﷺ said to him: ‘Why didn’t you cover it, if only with a stick?’”

رَسُولُ اللَّهِ ﷺ «أَلَّا خَمَرْتَهُ وَلَوْ تَعْرُضُ عَلَيْهِ عُودًا!».

Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allâh Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals In After Maghrib

[5246] 96 - (2012) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Cover vessels, tie up waterskins, close doors and extinguish lamps, for the *Shaitân* (Satan) does not undo waterskins, nor open doors, nor uncover vessels. If one of you cannot find anything but a stick to place over his vessels, or to mention the Name of Allâh, let him do so, for the mouse may set fire to the people's house." Qutaibah did not mention in his *Hadith* "Close doors."

[5247] (...) This *Hadith* was narrated from Jâbir from the Prophet ﷺ, except that he said: "Cover vessels." And he did not mention putting a stick across vessels.

(المعجم ١٢) - (بَابُ اسْتِحْبَابِ

تخمير الإناء وهو تغطيته وإيكاء

السقاء وإغلاق الأبواب وذكر اسم الله تعالى عليها وإطفاء السراج والنار عند النوم، وكف الصبيان والمواشي بعد المغرب) (التحفة ١٢)

[٥٢٤٦] ٩٦ - (٢٠١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «عَطُوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السَّرَاجَ؛ فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدَكُمْ إِلَّا أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُودًا، أَوْ يَذْكُرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ، فَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ» وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ: «وَأَغْلِقُوا الْبَابَ».

[٥٢٤٧] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى

قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّهُ قَالَ: «وَاكْفُوا الْإِنَاءَ أَوْ خَمَرُوا الْإِنَاءَ».

وَلَمْ يَذْكُرْ: تَعْرِضَ الْعُودَ عَلَى الْإِنَاءِ.

[5248] (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Close doors,’ and he mentioned a *Hadîth* like that of Al-Laiṭh (no. 5245), except that he said: ‘Cover vessels.’ And he said: ‘The mouse may set fire to the family’s clothes.’”

[5249] (...) A similar *Hadîth* (as no. 5245) was narrated from Jâbir from the Prophet ﷺ. And he said: “The mouse may set fire to the house with the occupants inside.”

[5250] 97 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wings of the night spread - or when evening comes - keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the Name of Allâh, for the *Shaiṭân* (Satan) does not open a closed door. And tie up your waterskins and mention the Name of Allâh, and cover your vessels and mention the Name of Allâh, even if you only put something over them, and extinguish your lamps.’”

[٥٢٤٨] (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَغْلِقُوا الْبَابَ» فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، غَيْرَ أَنَّهُ قَالَ: «وَحَمَرُوا الْآيَةَ». وَقَالَ: «تَضْرِمُ عَلَى أَهْلِ الْبَيْتِ ثِيَابَهُمْ».

[٥٢٤٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِهِمْ. وَقَالَ: «وَالْفُؤَيْسِقَةُ تَضْرِمُ الثِّيْتَ عَلَى أَهْلِهِ».

[٥٢٥٠] ٩٧- (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صَبِيئَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْشُرُ حَبْنِدَهُ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قِرْبَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَحَمَرُوا آيَتَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا، وَأَطْفِئُوا مَصَابِيحَكُمْ».

[5251] (...) ‘Amr bin Dînâr narrated that he heard Jâbir bin ‘Abdullâh say something similar to what ‘Âtâ’ narrated (no. 5250), but he did not say: “Mention the Name of Allâh, Exalted and Glorified is He.”

[5252] (...) A report like that of Rawḥ (no. 5251) was narrated from ‘Âtâ’ and ‘Amr bin Dînâr.

[5253] 98 - (2013) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Do not let your animals and children go out when the sun has set, until the first part of the night is over, for the devils come out when the sun sets, until the first part of the night is over.’”

[5254] (...) A *Hadîth* like that of Zuhair (no. 5253) was narrated from Jâbir, from the Prophet ﷺ.

[5255] 99 - (2014) It was narrated that Jâbir bin ‘Abdullâh said: “I heard the Messenger of

[٥٢٥١] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ [بْنُ عَبْدِ اللَّهِ]: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ نَحْوًا مِمَّا أَخْبَرَ عَطَاءٌ، إِلَّا أَنَّهُ لَا يَقُولُ: «اذْكُرُوا اسْمَ اللَّهِ، عَزَّ وَجَلَّ».

[٥٢٥٢] (...) حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ التَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْحَدِيثِ عَنْ عَطَاءٍ وَعَمْرُو بْنِ دِينَارٍ، كَرَوَايَةِ رَوْحٍ.

[٥٢٥٣] ٩٨- (٢٠١٣) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْسِلُوا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحِمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تُبْعَثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحِمَةُ الْعِشَاءِ».

[٥٢٥٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ زُهَيْرٍ.

[٥٢٥٥] ٩٩- (٢٠١٤) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا

Allāh ﷺ say: 'Cover the vessels and tie up the waterskins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any waterskin that is not tied up, but some of that pestilence descends into it.'

[5256] (...) Laith bin Sa'd narrated a similar report with this chain narrators, except that he said: "There is one day in the year when pestilence descends." And at the end of the *Hadīth* he added: "Al-Laith said: 'The non-Arabs among us protect themselves against that in Kanūn Al-Awwal.'"^[1]

[5257] 100 - (2015) It was narrated from Sālim, from his father, that the Prophet ﷺ said: "Do not leave fire in your houses when you go to sleep."

[5258] 101 - (2016) It was narrated that Abū Mūsā said: "A house burned down with its occupants one night in Al-Madīnah,

الليث بن سعد: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ ابْنِ أَسَمَةَ بْنِ الْهَادِ اللَّيْثِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنِ الْقُقْعَاقِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَطُوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ، إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ».

[٥٢٥٦] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا لَيْثُ بْنُ سَعِيدٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ فِي السَّنَةِ يَوْمًا يَنْزِلُ فِيهِ وَبَاءٌ». وَزَادَ فِي آخِرِ الْحَدِيثِ: قَالَ اللَّيْثُ: فَالْأَعَاجِمُ عِنْدَنَا يَتَّقُونَ ذَلِكَ فِي كَانُونِ الْأَوَّلِ.

[٥٢٥٧] ١٠٠ - (٢٠١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَعَمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَتْرَكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

[٥٢٥٨] ١٠١ - (٢٠١٦) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَبُو بَكْرِ بْنُ

^[1] It is a reference to a Roman month, it is said it is the third on their calendar, and that it begins sometime in December, or, that it is December, which is more popular now.

and when the Messenger of Allāh ﷺ was told about them, he said: 'This fire is no more than an enemy to you, so when you go to sleep, extinguish it.'"

أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: اخْتَرَقَ بَيْتٌ عَلَى أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

Chapter 13. The Etiquette Of Eating And Drinking, And Rulings Thereon

[5259] 102 - (2017) It was narrated that Hudhaifah said: "When we attended a meal with the Prophet ﷺ, we would not place our hands on the food until the Messenger of Allāh ﷺ did so first. On one occasion we attended a meal with him, and a girl came (running) as if she was being pushed. She went to place her hand on the food and the Messenger of Allāh ﷺ took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allāh ﷺ said: 'The *Shaitān* considers food permissible so long as the Name of Allāh has not been mentioned over it. He brought this girl so that he might make it permissible (for himself) by means of her, and I took hold of her hand.

(المعجم ١٣) - (بَابُ آدَابِ الطَّعَامِ وَالشَّرَابِ وَأَحْكَامِهِمَا) (التحفة ١٣)

[٥٢٥٩] ١٠٢ - (٢٠١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَامًا لَمْ نَضَعْ أَيْدِينَا، حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ، فَيَضَعُ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً، طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الْأَعْرَابِيُّ

Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers.”

[5260] (...) It was narrated that Hudhaifah bin Al-Yamân said: “When we were invited to a meal with the Messenger of Allâh ﷺ...” and he mentioned a *Hadîth* like that of Abû Mu‘âwiyah (no. 5259), but he said: “As if he was being chased,” and concerning the girl he said, “as if she was being chased.” And he mentioned the Bedouin’s arrival before that of the girl, and at the end of the *Hadîth* he added: “Then he (ﷺ) mentioned the Name of Allâh and ate.”

[5261] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 5260), but he mentioned the girl’s arrival before that of the Bedouin.

[5262] 103 - (2018) It was narrated from Jâbir bin ‘Abdullâh that he heard the Prophet ﷺ say: “If a man enters his house, and mentions Allâh, Glorified and Exalted is He, when he enters and when he eats, the *Shaytân* says: ‘You have no place to stay and no

لِيَسْتَحِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا».

[٥٢٦٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى ابْنُ يُونُسَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حُذَيْفَةَ الْأَرْحَبِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى طَعَامٍ. فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ وَقَالَ: كَأَنَّمَا يُطْرَدُ وَفِي الْجَارِيَةِ كَأَنَّمَا تُطْرَدُ وَقَدَّمَ مَجِيءَ الْأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ، وَزَادَ فِي آخِرِ الْحَدِيثِ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَآكَلَ.

[٥٢٦١] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الْأَعْرَابِيِّ.

[٥٢٦٢] ١٠٣ - (٢٠١٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا الضَّحَّاكُ يَغْنِي أَبَا عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا

dinner.’ But if he enters and does not mention Allâh when he enters, the *Shaiṭân* says: ‘You have found a place to stay.’ And if he does not mention Allâh when he eats, he says: ‘You have found a place to stay and dinner.’”

[5263] (...) Jâbir bin ‘Abdullâh said that he heard the Prophet ﷺ say... a *Hadîth* like that of Abû ‘Âsim (no. 5262), except that he said: “If he does not mention the Name of Allâh when he eats,” and “if he does not mention the Name of Allâh when he enters.”

[5264] 104 - (2019) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Do not eat with the left hand, for the *Shaiṭân* eats with the left hand.”

[5265] 105 - (2020) It was narrated from Abû Bakr bin ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar, from his grandfather Ibn ‘Umar, that the Messenger of Allâh ﷺ said: “When one of you eats, let him eat with his right

دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَيِّتَ لَكُمْ وَلَا عِشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَيِّتَ. وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكْتُمُ الْمَيِّتَ وَالْعِشَاءَ.

[٥٢٦٣] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ أَبِي عَاصِمٍ، إِلَّا أَنَّهُ قَالَ: «وَأِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ طَعَامِهِ، وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ».

[٥٢٦٤] ١٠٤ - (٢٠١٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَأْكُلُوا بِالشَّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ».

[٥٢٦٥] ١٠٥ - (٢٠٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ

hand, and when he drinks, let him drink with his right hand, for the *Shaiṭān* eats with his left hand and drinks with his left hand.”

[5266] (...) It was narrated from Az-Zuhri with the chain of Sufyān.

عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ
عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ
أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ
فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ
بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

[٥٢٦٦] (...) وَحَدَّثَنَا قُتَيْبَةُ عَنْ
مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ؛ وَحَدَّثَنَا
ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ
الْمُنْثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ،
كِلَاهُمَا عَنْ عَبْدِ اللَّهِ، جَمِيعًا عَنْ
الزُّهْرِيِّ بِإِسْنَادِ سُفْيَانَ.

[5267] 106 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allāh ﷺ said: “No one among you should eat with his left hand or drink with it, for the *Shaiṭān* eats with his left hand and drinks with it.”

He said: “And Nâfi‘ used to add: ‘And he should not take with it or give with it.’” According to the report of Abû Aṭ-Ṭâhir: “No one of you should eat...”

[٥٢٦٧] ١٠٦ - (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرَمَلَةُ - قَالَ أَبُو الطَّاهِرِ
أَخْبَرَنَا، وَقَالَ حَرَمَلَةُ: حَدَّثَنَا - عَبْدُ اللَّهِ
ابْنُ وَهَبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ:
حَدَّثَنِي الْقَاسِمُ بْنُ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ
ابْنِ عُمَرَ: حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْكُلَنَّ أَحَدٌ
مِنْكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِهَا، فَإِنَّ
الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا».
قَالَ: وَكَانَ نَافِعٌ يَزِيدُ فِيهَا «وَلَا يَأْخُذُ
بِهَا وَلَا يُعْطِي بِهَا». وَفِي رِوَايَةِ أَبِي
الطَّاهِرِ «لَا يَأْكُلَنَّ أَحَدُكُمْ».

[5268] 107 - (2021) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that a man ate with his left hand in the presence of the Messenger of Allâh ﷺ. He said: "Eat with your right hand." He said: "I cannot." He said: "May you never be able to," for nothing was preventing him from doing so but arrogance. And he never raised it to his mouth again.

[5269] 108 - (2022) It was narrated from Wahb bin Kaisân that he heard 'Umar bin Abî Salamah say: "I was under the care of the Messenger of Allâh ﷺ, and my hand used to wander all over the plate. He (ﷺ) said to me: 'O young boy, say the Name of Allâh and eat with your right hand, and eat from what is nearest to you.'"

[5270] 109 - (...) It was narrated that 'Umar bin Abî Salamah said: "One day I ate with the Messenger of Allâh ﷺ, and I started to take meat from all around the plate. The Messenger of Allâh ﷺ said: 'Eat from that which is nearest to you.'"

[٥٢٦٨] ١٠٧ - (٢٠٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ. فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لَا أَسْتَطِيعُ. قَالَ: «لَا اسْتَطَعْتُ» مَا مَنَعَهُ إِلَّا الْكِبَرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

[٥٢٦٩] ١٠٨ - (٢٠٢٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ: سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ. قَالَ: كُنْتُ فِي حَجَرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: «يَا غُلَامُ! سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

[٥٢٧٠] ١٠٩ - (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَبُو بَكْرٍ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ ﷺ،

فَجَعَلْتُ أَخْذُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ،
فَقَالَ رَسُولُ اللَّهِ ﷺ «كُلْ مِمَّا يَلِيكَ».

[5271] 110 - (2023) It was narrated that Abû Sa'eed said: "The Prophet ﷺ forbade turning waterskins upside down and drinking from their mouths."

[٥٢٧١] ١١٠ - (٢٠٢٣) حَدَّثَنَا
عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ
الزُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ
قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ اخْتِنَاثِ
الْأَسْقِيَةِ.

[5272] 111 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade drinking from the mouths of waterskins."

[٥٢٧٢] ١١١ - (...) وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ؛ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ
اخْتِنَاثِ الْأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

[5273] (...) A similar report (as no. 5272) was narrated from Az-Zuhrî with this chain of narrators.

[٥٢٧٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ
عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ
أَنَّهُ قَالَ: وَاخْتِنَاثُهَا أَنْ يُقْلَبَ رَأْسُهَا ثُمَّ
يُشْرَبَ مِنْهُ.

Chapter 14. Drinking While Standing

(المعجم ١٤) - (بَابُ فِي الشَّرْبِ

قَائِمًا) (التحفة ١٤)

[5274] 112 - (2024) It was narrated from Anas that the Messenger of Allâh ﷺ disapproved of drinking while standing.

[٥٢٧٤] ١١٢ - (٢٠٢٤) وَحَدَّثَنَا
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا
فَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ
الشُّرْبِ قَائِمًا.

[5275] 113 - (...) It was narrated from Anas that the Prophet ﷺ forbade drinking whilst standing. Qatādah said: "We said: 'What about eating?' He said: 'That is worse, or more abhorrent.'"

[5276] (...) A similar report (as no. 5275) was narrated from Anas, from the Prophet ﷺ, but he did not mention the words of Qatādah.

[5277] 114 - (2025) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ disapproved of drinking while standing.

[5278] 115 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade drinking while standing.

[5279] 116 - (2026) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one among

[٥٢٧٥] ١١٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. قَالَ قَتَادَةُ: فَقُلْنَا: فَلَا أَكُلُ؟ فَقَالَ: ذَاكَ أَشْرُّ أَوْ أَخْبَثُ.

[٥٢٧٦] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ.

[٥٢٧٧] ١١٤ - (٢٠٢٥) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عَيْسَى الْأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشَّرْبِ قَائِمًا.

[٥٢٧٨] ١١٥ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَزُهَيْرٍ وَابْنِ الْمُثَنَّى - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عَيْسَى الْأُسْوَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّرْبِ قَائِمًا.

[٥٢٧٩] ١١٦ - (٢٠٢٦) حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا مَرْوَانُ يَعْنِي

you should drink while standing. Whoever forgets, let him make himself vomit.”

Chapter 15. Drinking Zamzam Water While Standing

[5280] 117 - (2027) It was narrated that Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing.”

[5281] 118 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ drank Zamzam water from a bucket while standing.

[5282] 119 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ drank Zamzam water while standing.

الْفَزَارِيُّ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنِي أَبُو عَطْفَانَ الْمُرِّيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِئْ».

(المعجم ١٥) - (بَابُ فِي الشَّرْبِ مِنْ زَمْزَمٍ قَائِمًا) (التحفة ١٥)

[٥٢٨٠] ١١٧ - (٢٠٢٧) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمٍ فَشَرِبَ وَهُوَ قَائِمٌ.

[٥٢٨١] ١١٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمٍ، مِنْ دَلْوٍ مِنْهَا، وَهُوَ قَائِمٌ.

[٥٢٨٢] ١١٩ - (...) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمُ الْأَحْوَلُ؛ وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ - قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا، وَقَالَ يَعْقُوبُ: حَدَّثَنَا - هُشَيْمٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمٍ وَهُوَ قَائِمٌ.

[5283] 120 - (...) Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing, and he asked for water while he was at the Ka‘bah.”

[5284] (...) It was narrated from Shu‘bah with this chain of narrators. In their (Muḥammad and Wabḥ, sub narrators) Hadīth it says: “And I brought it to him in a bucket.”

Chapter 16. It Is *Makrūh* (Disliked) To Breathe Into The Vessel, And It Is *Mustaḥabb* To Take Three Breaths, Outside The Vessel

[5285] 121 - (267) It was narrated from ‘Abdullāh bin Abī Qatādah, from his father, that the Prophet ﷺ forbade breathing into the vessel.

[5286] 122 - (2028) It was narrated from Anas that the Messenger of Allâh ﷺ used to take three breaths in the vessel.^[1]

[٥٢٨٣] ١٢٠ - (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ قَائِمًا، وَاسْتَسْقَى وَهُوَ عِنْدَ الْبَيْتِ.

[٥٢٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، [كِلَاهُمَا] عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: فَأَتَيْتُهُ بِدَلْوٍ.

(المعجم ١٦) - (بَابُ كَرَاهَةِ التَّنَفُّسِ فِي نَفْسِ الْإِنَاءِ وَاسْتِحْبَابِ التَّنَفُّسِ ثَلَاثًا، خَارِجَ الْإِنَاءِ) (التحفة ١٦)

[٥٢٨٥] ١٢١ - (٢٦٧) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ. [راجع: ٦١٣]

[٥٢٨٦] ١٢٢ - (٢٠٢٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ عَزْرَةَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ

[1] “The meaning here is not that he would breathe into the vessel, because that would contradict the Hadīth before it, rather the meaning is that he would breathe while drinking from the vessel three times.” (Minnat Al-Mun‘im)

أَنَسٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.

[٥٢٨٧] ١٢٣ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي عَصَامٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ: «إِنَّهُ أَرْوَى وَأَبْرَأُ وَأَمْرٌ».

قَالَ أَنَسٌ: وَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا.

[٥٢٨٨] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ أَبِي عَصَامٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَقَالَ: فِي الْإِنَاءِ.

(المعجم ١٧) - (بَابُ اسْتِحْبَابِ إِدَارَةِ الْمَاءِ وَاللَبَنِ، وَنَحْوَهُمَا، عَلَى يَمِينِ الْمَبْتَدِئِ) (التحفة ١٧)

[٥٢٨٩] ١٢٤ - (٢٠٢٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتِيَ بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَغْرَابِيُّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ،

[5287] 123 - (...) It was narrated that Anas said: “The Messenger of Allāh ﷺ used to breathe three times when drinking, and he would say: ‘It is more thirst-quenching, healthier and more wholesome.’”
Anas said: “And I breathe three times during the drink.”

[5288] (...) A similar report (as no. 5287) was narrated from Anas, from the Prophet ﷺ, and he said: “In the vessel.”

Chapter 17. It Is *Mustahabb* To Pass Water And Milk Etc., To The Right Of The One Who Drinks First

[5289] 124 - (2029) It was narrated from Anas bin Mâlik that some milk that had been mixed with water was brought to the Messenger of Allāh ﷺ, and to his right was a Bedouin, and to his left was Abû Bakr. He drank some, then he gave it to the

Bedouin, and said: "To the (immediate) right then to the next on the right."

[5290] 125 - (...) It was narrated that Anas said: "The Prophet ﷺ came to Al-Madînah when I was ten years old, and he died when I was twenty years old. My mothers (i.e., my mother and my maternal aunts) used to urge me to serve him. He (ﷺ) entered upon us in our house and we milked a domestic sheep for him, and mixed it with water from a well in the house. The Messenger of Allâh ﷺ drank, then 'Umar said to him - as Abû Bakr was sitting to his left - 'O Messenger of Allâh, give it to Abû Bakr.' But he gave it to a Bedouin who was on his right, and the Messenger of Allâh ﷺ said: 'To the (immediate) right then the next to the right.'"

[5291] 126 - (...) Anas bin Mâlik narrated: "The Messenger of Allâh ﷺ came to us in our house, and he asked for something to drink. We milked a sheep for him, then I mixed it with water from this well of mine." He said: "I gave it to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ drank, and Abû Bakr was on his left, 'Umar was in front of him and a Bedouin was on his right. When the Messenger of Allâh ﷺ had

فَشَرِبَ، ثُمَّ أَعْطَى الْأَعْرَابِيَّ، وَقَالَ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[٥٢٩٠] ١٢٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِرُحَيْمِرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرِ، وَمَاتَ وَأَنَا ابْنُ عَشْرَيْنَ، وَكُنَّ أُمّهَاتِي يُحَسِّنَنِي عَلَى خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا دَارَنَا، فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ، وَشَيْبَ لَهُ مِنْ بَيْتْرِ فِي الدَّارِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ - وَأَبُو بَكْرٍ عَنْ شِمَالِهِ -: يَا رَسُولَ اللَّهِ! أَعْطِ أَبَا بَكْرٍ، فَأَعْطَاهُ أَعْرَابِيًّا عَنْ يَمِينِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[٥٢٩١] ١٢٦ - (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ بْنِ حَزْمٍ أَبِي طَوَالَةَ الْأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ أَنَسَ

finished drinking, 'Umar said: 'Here is Abû Bakr, O Messenger of Allâh' - pointing him out to him. But the Messenger of Allâh ﷺ gave it to the Bedouin, and not to Abû Bakr or 'Umar. The Messenger of Allâh ﷺ said: 'Those who are on the right, those who are on the right, those who are on the right, those who are on the right.'"

Anas said: "So it is *Sunnah*, so it is *Sunnah*, so it is *Sunnah*."

ابْنُ مَالِكٍ يُحَدِّثُ قَالَ: أَنَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا، فَاسْتَسْقَى، فَحَلَبْنَا لَهُ شَاءً، ثُمَّ شُبْتُ مِنْ مَاءٍ بَثْرِي هَذِهِ - قَالَ -: فَأَعْطِيتُ رَسُولَ اللَّهِ ﷺ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ وَجَاهَهُ، وَأَعْرَابِي عَنْ يَمِينِهِ - قَالَ -: فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ ﷺ مِنْ شُرْبِهِ، قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ، يَا رَسُولَ اللَّهِ! يُرِيهِ إِيَّاهُ، فَأَعْطَى رَسُولُ اللَّهِ ﷺ الْأَعْرَابِيَّ، وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمُنُونَ، الْأَيْمُنُونَ».

قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ.

[5292] 127 - (2030) It was narrated from Sahl bin Sa'd As-Sâ'idî that a drink was brought to the Messenger of Allâh ﷺ and he drank some. On his right there was a young boy and on his left were some older men. He said to the young boy: "Will you give me permission to give it to these men?" The boy said: "No, by Allâh, I will not give up my share of you to anyone."

So the Messenger of Allâh ﷺ gave it to him in his hand.

[٥٢٩٢] ١٢٧ - (٢٠٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذُنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا، وَاللَّهِ! لَا أُؤْثِرُ بِنَصِيبي مِنْكَ أَحَدًا.

قَالَ: فَتَلَّهَ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ.

[5293] 128 - (...) A similar report (as no. 5292) was narrated from Sa'd from the Prophet ﷺ.

[٥٢٩٣] ١٢٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي

حَارِمْ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ،
كِلَاهُمَا عَنْ أَبِي حَارِمْ، عَنْ سَهْلِ بْنِ
سَعْدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُولَا:
فَتَلَّهُ. وَلَكِنْ فِي رِوَايَةِ يَعْقُوبَ: قَالَ:
فَأَعْطَاهُ إِيَّاهُ.

Chapter 18. It Is Recommended To Lick One's Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One's Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The Sunnah Is To Eat With Three Fingers

[5294] 129 - (2031) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When one of you eats some food, let him not wipe his hand until he has licked it, or had it licked.'"

[5295] 130 - (...) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When one of you eats some food, let him not wipe his hand until he has licked it or had it licked.'"

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ لَعْقِ
الأصابع والقصعة، وأكل اللقمة
الساقطة بعد مسح ما يصيبها من
أذى، وكراهة مسح اليد قبل لعقها
لاحتمال كون بركة الطعام في ذلك
الباقى وأن السنة الأكل بثلاث أصابع)
(التحفة الأطعمة: ١)

[٥٢٩٤] ١٢٩ - (٢٠٣١) حَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّافِذُ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ:
أَخْبَرَنَا. وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ عَنْ
عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا،
فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا».

[٥٢٩٥] ١٣٠ - (...) حَدَّثَنَا هَرُورُ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو
عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ :
سَمِعْتُ عَطَاءً يَقُولُ : سَمِعْتُ ابْنَ عَبَّاسٍ
يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِذَا أَكَلَ
أَحَدُكُمْ مِنَ الطَّعَامِ ، فَلَا يَمْسَحُ يَدَهُ حَتَّى
يُلْعَقَهَا أَوْ يُلْعِمَهَا » .

[5296] 131 - (2032) It was narrated from Ibn Ka'b bin Mâlik, that his father said: "I saw the Prophet ﷺ licking his three fingers after eating." Ibn Hâtim did not mention (the word) three. Ibn Abî Shaibah said in his report: "from 'Abdur-Rahmân bin Ka'b, from his father."

[٥٢٩٦] ١٣١ - (٢٠٣٢) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ
ابْنُ حَاتِمٍ قَالُوا : حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ
سُفْيَانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ ابْنِ
كَعْبِ بْنِ مَالِكٍ ، عَنْ أَبِيهِ . قَالَ : رَأَيْتُ
النَّبِيَّ ﷺ يُلْعَقُ أَصَابِعَهُ الثَّلَاثَ مِنَ
الطَّعَامِ . وَلَمْ يَذْكُرِ ابْنُ حَاتِمٍ : الثَّلَاثَ .
وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ : عَنْ عَبْدِ
الرَّحْمَنِ بْنِ كَعْبٍ ، عَنْ أَبِيهِ .

[5297] (...) It was narrated from Ibn Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ used to eat with three fingers, and lick his hand before wiping it."

[٥٢٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى : أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ
عُرْوَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ ، عَنْ
ابْنِ كَعْبِ بْنِ مَالِكٍ ، عَنْ أَبِيهِ قَالَ : كَانَ
رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعَ ،
وَيُلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا .

[5298] 132 - (...) 'Abdur-Rahmân bin Ka'b bin Mâlik - or 'Abdullâh bin Ka'b - narrated that his father Ka'b told them that the Messenger of Allâh ﷺ

[٥٢٩٨] ١٣٢ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا
هِشَامٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ ؛ أَنَّ عَبْدَ

used to eat with three fingers, and when he finished he would lick them.

[5299] (...) ‘Abdur-Raḥmân bin Ka‘b bin Mâlik and ‘Abdullâh bin Ka‘b - or one of them - narrated a similar report (as no. 5298) from his father, Ka‘b bin Mâlik, from the Prophet ﷺ.

[5300] 133 - (2033) It was narrated from Jâbir that the Prophet ﷺ enjoined licking one's fingers and (wiping) the plate, and he said: "You do not know in which part the blessing is."

[5301] 134 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the *Shaiṭân*. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is.'"

الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَوْ عَبْدَ اللَّهِ
ابْنَ كَعْبٍ - أَخْبَرَهُ عَنْ أَبِيهِ كَعْبٍ؛ أَنَّهُ
حَدَّثَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْكُلُ
بِثَلَاثِ أَصَابِعٍ، فَإِذَا فَرَغَ لَعَقَهَا.

[٥٢٩٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ سَعْدٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنِ
كَعْبِ بْنِ مَالِكٍ وَعَبْدَ اللَّهِ بْنِ كَعْبٍ حَدَّثَاهُ
- أَوْ أَحَدَهُمَا - عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ
عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[٥٣٠٠] ١٣٣ - (٢٠٣٣) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ
أَمَرَ بَلْعَ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ:
«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ».

[٥٣٠١] ١٣٤ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتْ
لَفْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيُمِطْ مَا كَانَ
بِهَا مِنْ أَذَى وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا
لِلشَّيْطَانِ، وَلَا يَمْسَحَ يَدَهُ بِالْمُنْدِيلِ حَتَّى
يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ
طَعَامِهِ الْبَرَكَةُ».

[5302] (...) A similar report (as no. 5301) was narrated from Sufyân with this chain of narrators.

In their *Hadîth* it says: "...He should not wipe his hand with the cloth until he has licked it, or has had it licked...."

[٥٣٠٢] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ؛ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ سُفْيَانَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

وفي حديثهما: «وَلَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا» وَمَا بَعْدَهُ.

[5303] 135 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The *Shaiṭân* is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the *Shaiṭân*. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"

[٥٣٠٣] ١٣٥ - (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمُ اللَّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى، ثُمَّ لْيَأْكُلْهَا، وَلَا يَدَعَهَا لِلشَّيْطَانِ، فَإِذَا فَرَّغَ فَلْيَلْعُقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَنْدِرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ».

[5304] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5303): "If one of you drops a morsel" up to the end of the *Hadîth*, but he did not mention the first part of the *Hadîth*: "The *Shaiṭân* is present with one of you."

[٥٣٠٤] (...) وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ «إِذَا سَقَطَتْ لَقْمَةُ أَحَدِكُمْ» إِلَى آخِرِ الْحَدِيثِ، وَلَمْ يَذْكُرْ أَوَّلَ الْحَدِيثِ «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ».

[5305] (...) It was narrated from Jâbir from the Prophet ﷺ concerning licking. It was narrated from Abû Sufyân, from Jâbir, from the Prophet ﷺ, and he mentioned the (dropped) morsel, a similar *Hadîth* (as no. 5303).

[5306] 136 - (2034) It was narrated from Anas that when the Messenger of Allâh ﷺ ate food, he would lick his three fingers, and he said: "If one of you drops a morsel, let him remove the dirt from it and eat it, and not leave it for the *Shaitân*." And he commanded us to wipe the platter, and he said: "You do not know in which part of your food the blessing is."

[5307] 137 - (2035) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you has eaten, let him lick his fingers, for he does not know in which part of it the blessing is."

[5308] (...) Hammâd narrated it with this chain of narrators (a similar *Hadîth* as no. 5307), except

[٥٣٠٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، فِي ذِكْرِ اللَّعِقِ، وَعَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، وَذَكَرَ اللَّقْمَةَ، نَحْوَ حَدِيثِهِمَا.

[٥٣٠٦] ١٣٦ - (٢٠٣٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ الْعُبَيْدِيُّ قَالَا: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ، - قَالَ - وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَى، وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا لِلشَّيْطَانِ» وَأَمَرَنَا أَنْ نَسْلُكَ الْقَضْعَةَ، قَالَ: «فِيكُمْ لَا تَذُرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَةَ».

[٥٣٠٧] ١٣٧ - (٢٠٣٥) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّنَ الْبَرَكَةِ».

[٥٣٠٨] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ

that he said: "Let one of you wipe the plate." And he said: "In which part of your food the blessing is, or it is blessed for you."

مَهْدِي قَالَ: حَدَّثَنَا حَمَّادٌ، بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَلَيْسَتْ أَحَدُكُمْ الصَّحْفَةَ». وَقَالَ: «فِي أَيِّ طَعَامِكُمُ الْبَرَكَهُ، أَوْ يُبَارَكُ لَكُمْ».

Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest

(المعجم ١٩) - (بَابُ مَا يَفْعَلُ الضَّيْفُ إِذَا تَبِعَهُ غَيْرٌ مِنْ دَعَاةِ صَاحِبِ الطَّعَامِ، وَاسْتِحْبَابِ إِذْنِ صَاحِبِ الطَّعَامِ لِلتَّابِعِ) (التحفة ٢)

[5309] 138 - (2036) It was narrated that Abû Mas'ûd Al-Anṣârî said: "There was a man among the *Anṣâr* who was called Abû Shu'aib and he had a slave who was a butcher. He saw the Messenger of Allâh ﷺ and recognized the signs of hunger in his face. He said to his slave: 'Woe to you, make us food enough for five people, for I want to invite the Prophet ﷺ as the fifth of five.' So he made (the food), then he came to the Prophet ﷺ and invited him as the fifth of five. Another man followed them, and when he reached the door, the Prophet ﷺ said: 'This man has followed us. If you wish, you may give him permission and if you wish he may go back.' He said: 'No, rather I will give him permission, O Messenger of Allâh.'"

[٥٣٠٩] [١٣٨ - (٢٠٣٦)] حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلَامٌ لَحَامٌ، فَرَأَى رَسُولَ اللَّهِ ﷺ فَعَرَفَ فِي وَجْهِهِ الْجُوعَ، فَقَالَ لِغُلَامِهِ: وَيْحَكَ اصْنَعْ لَنَا طَعَامًا لِخَمْسَةِ نَفَرٍ، فَإِنِّي أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ حَامِسَ خَمْسَةٍ، قَالَ: فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَدَعَاهُ حَامِسَ خَمْسَةٍ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ قَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا اتَّبَعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ» قَالَ: لَا، بَلْ أَذْنُ لَهُ، يَا رَسُولَ اللَّهِ!.

[5310] (...) A *Hadīth* like that of Jābir (no. 5309) was narrated from Abū Mas'ūd, from the Prophet ﷺ.

[٥٣١٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو سَعِيدٍ الْأَسْجُ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، يَنْحُو حَدِيثَ جَرِيرٍ.

قَالَ نَصْرُ بْنُ عَلِيٍّ فِي رِوَايَتِهِ لِهَذَا الْحَدِيثِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْأَنْصَارِيُّ، وَسَاقَ الْحَدِيثَ.

[5311] (...) This *Hadīth* was narrated from Abū Mas'ūd, from the Prophet ﷺ, and from Al-A'mash from Abū Sufyān, from Jābir (a *Hadīth* similar to no. 5309).

[٥٣١١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنُ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْنٍ عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ. وَعَنِ الْأَعْمَشِ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ.

[5312] 139 - (2037) It was narrated from Anas that a Persian neighbor of the Messenger of Allāh ﷺ was good at making soup. He made (some soup) for the Messenger of Allāh ﷺ, then he came to invite him. He said: "And this one too?" - meaning 'Āishah - but he said: "No." The Messenger of Allāh ﷺ said: "No (I will not come)." He invited him again, and the Messenger of Allāh ﷺ said: "And this one too?" He said: "No." The Messenger of Allāh ﷺ said: "No (I will not come)." Then he invited him again, and the Messenger of Allāh ﷺ said: "And this one too?" He said yes the third time, so they got up and went to his house.

Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat

[5313] 140 - (2038) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ went out one day or night, and he met Abû Bakr and 'Umar. He said: 'What brings you out of your houses at this hour?' They said: 'Hunger, O Messenger of Allāh.' He said: 'Me too, by the One in Whose Hand is my soul, I have come out for the same

[٥٣١٢] ١٣٩ - (٢٠٣٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: «وَهَذِهِ؟» لِعَائِشَةَ. فَقَالَ: لَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: «لَا» ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟» قَالَ: نَعَمْ فِي الثَّالِثَةِ، فَقَامَا يَتَدَافَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ.

(المعجم ٢٠) - (بَابُ جَوَازِ اسْتِبَاعِهِ غَيْرِهِ إِلَى دَارٍ مِنْ يَثِقُ بِرِضَاهِ بِذَلِكَ، وَيَتَحَقَّقُهُ تَحَقُّقًا تَامًا، وَاسْتِحْبَابُ الْاجْتِمَاعِ عَلَى الطَّعَامِ) (التحفة ٣)

[٥٣١٣] ١٤٠ - (٢٠٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلْفُ ابْنِ خَلِيفَةَ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَذِهِ السَّاعَةَ؟» قَالَا: الْجُوعُ، يَا

reason as you have come out. Get up.' So they got up and went with him, and he came to an *Anṣārī* man, but he was not at home. When his wife saw him (the Prophet ﷺ), she said: 'Welcome!' The Messenger of Allāh ﷺ said to her: 'Where is so-and-so?' She said: 'He has gone to bring us some fresh water.' When the *Anṣārī* came, he saw the Messenger of Allāh ﷺ and his two Companions, then he said: 'Praise be to Allāh, no one has more honorable guests today than I.' He went and brought them a bunch of unripe dates, dried dates and fresh dates, and said: 'Eat some of this.' Then he picked up a long knife, and the Messenger of Allāh ﷺ said to him: 'Beware (of slaughtering) a milch animal.' He slaughtered a sheep for them and they ate from it, and from that bunch of dates, and they drank. When they had eaten and drunk their fill, the Messenger of Allāh ﷺ said to Abû Bakr and 'Umar: 'By the One in Whose Hand is my soul, you will be asked about this blessing on the Day of Resurrection; hunger brought you out of your houses and you did not go back until this blessing came to you.'"

[5314] (...) Abû Hurairah said: "While Abû Bakr was sitting, and 'Umar was with him, the Messenger of Allāh ﷺ came to

رَسُولَ اللَّهِ! قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ! لَأُخْرِجَنِي الَّذِي أَخْرَجَكُمَا، فُومُوا» فَقَامُوا مَعَهُ، فَأَتَى رَجُلًا مِنَ الْأَنْصَارِ، فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَبًا! وَأَهْلًا! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ فُلَانٌ؟» قَالَتْ: ذَهَبَ يَسْتَعِذُّ لَنَا مِنَ الْمَاءِ، إِذْ جَاءَ الْأَنْصَارِيُّ فَظَرَّ إِلَى رَسُولِ اللَّهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، مَا أَحَدُ الْيَوْمِ أَكْرَمَ أَضْيَافًا مِنِّي، قَالَ: فَانْطَلَقَ فِجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطْبٌ، فَقَالَ: كُلُوا مِنْ هَذِهِ، وَأَخَذَ الْمُدِيَّةَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِيَّاكَ! وَالْحُلُوبَ» فَذَبَحَ لَهُمْ، فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذَلِكَ الْعِذْقِ، وَشَرِبُوا، فَلَمَّا أَنْ شَبِعُوا وَرَوُوا، قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَتُسْأَلَنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُم مِّنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمُ هَذَا النَّعِيمُ».

[٥٣١٤] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ يَعْني الْمَغِيرَةَ ابْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ:

them and said: 'Why are you sitting here?' They said: 'Hunger brought us out of our houses, by the One Who sent you with the truth.'" Then he mentioned a *Hadīth* like that of *Khalaf bin Khalifah* (no. 5313).

[5315] 141 - (2039) Jâbir bin 'Abdullâh said: "When the ditch was dug (for the Battle of Trench), I saw that the Messenger of Allâh ﷺ was very hungry. I went to my wife and said to her: 'Do you have anything? For I have seen that the Messenger of Allâh ﷺ is very hungry.' She brought out a bag in which there was a *Ṣâ'* of barley. We had a lamb, which I slaughtered, and she ground (the barley), and she finished when I finished. I cut up (the lamb) and put it in the pot, then I went back to the Messenger of Allâh ﷺ. She said: 'Do not embarrass me before the Messenger of Allâh ﷺ and those who are with him.' I came to him and whispered to him, (saying) 'O Messenger of Allâh, we have slaughtered an animal of ours, and we have ground a *Ṣâ'* of barley that we had, so come with a small group.' The Messenger of Allâh ﷺ called out: 'O People of the Ditch! Jâbir had made food for you, come along!' And the Messenger of Allâh ﷺ

حَدَّثَنَا يَزِيدُ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: بَيْنَا أَبُو بَكْرٍ قَاعِدٌ وَعُمَرُ مَعَهُ، إِذْ آتَاهُمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا أَفْعَدَكُمَا هَهُنَا؟» قَالَا: أَخْرَجَنَا الْجُوعُ مِنْ بُيُوتِنَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ خَلْفِ ابْنِ خَلِيفَةَ.

[٥٣١٥] ١٤١ - (٢٠٣٩) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي الضَّحَّاكُ بْنُ مَخْلَدٍ مِنْ رُفْعَةَ عَارِضَ لِي بِهَا، ثُمَّ قَرَأَهُ عَلَيَّ قَالَ: أَخْبَرَنَاهُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاء قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمْصًا، فَاكْتَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ عِنْدَكَ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمْصًا شَدِيدًا، فَأَخْرَجَتْ لِي جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ، قَالَ فَذَبَحْتُهَا وَطَحَنْتُ، فَفَرَعْتُ إِلَى فَرَاعِي، فَقَطَعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: لَا تَفْضَحْنِي بِرَسُولِ اللَّهِ ﷺ وَمَنْ مَعَهُ - قَالَ - فَجِئْتُهُ فَسَارَزْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا قَدْ ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنْتُ صَاعًا مِنْ

said (to me): 'Do not move your pot from the hearth or bake your bread until I come.' I came and the Messenger of Allāh ﷺ came ahead of the people. I came to my wife and she said: 'Woe to you, woe to you!' I said: 'I did what you told me.' She brought out our dough for him and he spat in it and blessed it. Then he went to our pot and spat in it and blessed it. Then he said: 'Call a woman to bake with you, and serve food from your pot but do not remove it from the hearth.' There were one thousand men, and I swear by Allāh that they ate until they left and went away, and our pot was still brimming as before, and our dough was still being baked as before."

[5316] 142 - (2040) Anas bin Mālik said: "Abū Ṭalhah said to Umm Sulaim: 'I have heard the voice of the Messenger of Allāh ﷺ sounding weak, and I know that he is hungry. Do you have anything?' She said: 'Yes,' and she brought out some loaves of barley, then she took a head-cover of hers and wrapped the bread in part of it, then she put that beneath my garment and covered me with part of it, then

شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَفَرٍ مَعَكَ، فَصَاحَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ سُورًا، فَحَيَّ هَلَا بِكُمْ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْزِلَنَّ بُرْمَتَكُمْ وَلَا تَخْبِزَنَّ عَجِينَكُمْ، حَتَّى أَجِيءَ» فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّى جِئْتُ امْرَأَتِي، فَقَالَتْ: بِكَ، وَبِكَ، قُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتَ لِي، فَأَخْرَجَتْ لَهُ عَجِينَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ فِيهَا وَبَارَكَ. ثُمَّ قَالَ: «أَدْعُونِي خَابِرَةً فَلْتَخْبِزْ مَعَكَ، وَاقْدِجِي مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوها» وَهُمْ أَلْفٌ، فَأُقْسِمُ بِاللَّهِ لَاكُلُوا حَتَّى تَرْكُوهُ وَانْحَرْفُوا، وَإِنَّ بُرْمَتَنَا لَتَغْطُ كَمَا هِيَ، وَإِنَّ عَجِينَتَنَا - أَوْ كَمَا قَالَ الضَّحَّاكُ - لَيُخْبِزُ كَمَا هُوَ.

[٥٣١٦] ١٤٢ - (٢٠٤٠) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ [بْنِ أَنَسٍ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: قَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا، أَغْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَفْرَاصًا مِنْ

she sent me to the Messenger of Allâh ﷺ. I took it and I found the Messenger of Allâh ﷺ sitting in the *Masjid*, and the people were with him. I stood near them and the Messenger of Allâh ﷺ said: 'Has Abû Ṭalḥah sent you?' I said: 'Yes.' He said: 'Is it concerning food?' I said: 'Yes.' The Messenger of Allâh ﷺ said to those who were with him: 'Get up.' He set out, and I set out ahead of them, until I came to Abû Ṭalḥah, and I told him. Abû Ṭalḥah said: 'O Umm Sulaim, the Messenger of Allâh ﷺ has come with the people, and we do not have enough to feed them.' She said: 'Allâh and His Messenger know best.' Abû Ṭalḥah went out and met the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ came with him until they both entered. The Messenger of Allâh ﷺ said: 'Bring me what you have, O Umm Sulaim.' She brought that bread and the Messenger of Allâh ﷺ ordered that it be broken into small pieces. Then Umm Sulaim squeezed ghee over it from a small skin and seasoned it, then the Messenger of Allâh ﷺ said over it what Allâh willed he should say. Then he said: 'Give permission for ten to enter.' He gave them permission and they ate until they were full, then they left. Then he said: 'Give permission for ten to enter.' He gave them permission

شَعِيرٍ: ثُمَّ أَخَذَتْ خِمَارًا لَهَا، فَلَفَّتِ
الْجُبَّ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي،
وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلْتَنِي إِلَى رَسُولِ
اللَّهِ ﷺ. قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ
اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ، وَمَعَهُ
النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَرْسَلَكِ أَبُو طَلْحَةَ؟» فَقُلْتُ:
نَعَمْ، فَقَالَ: «أَلْطَعَامُ؟» فَقُلْتُ: نَعَمْ،
فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»
قَالَ: فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ، حَتَّى
جِئْتُ أَبَا طَلْحَةَ، فَأَخْبَرْتُهُ، فَقَالَ أَبُو
طَلْحَةَ: يَا أُمَّ سُلَيْمٍ! قَدْ جَاءَ رَسُولُ
اللَّهِ ﷺ وَالنَّاسُ، وَلَيْسَ عِنْدَنَا مَا
نُطْعِمُهُمْ. فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ
اللَّهِ ﷺ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ مَعَهُ حَتَّى
دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلُمِّي مَا
عِنْدِكَ، يَا أُمَّ سُلَيْمٍ!» فَأَتَتْ بِذَلِكَ الْجُبِّ،
فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَفَتَّ، وَعَصَرَتْ
عَلَيْهِ أُمَّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ
فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ،
ثُمَّ قَالَ: «إِئْذَنْ لِعَشْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا
حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «إِئْذَنْ
لِعَشْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ

and they ate until they were full, then they left. He said: 'Give permission for ten to enter,' until all the people had eaten their fill, and there were seventy or eighty men."

[5317] 143 - (...) Anas bin Mâlik narrated: "Abû Ṭalḥah sent me to the Messenger of Allâh ﷺ to invite him, as he had made some food. I came and found the Messenger of Allâh ﷺ with the people. He looked at me and I felt shy, so I said: Accept the invitation of Abû Ṭalḥah.' He said to the people: 'Get up.' Abû Ṭalḥah said: 'O Messenger of Allâh, I only made something for you.'" He said: "The Messenger of Allâh ﷺ touched it and prayed that it might be blessed, then he said: 'Admit a group of my Companions, ten men.' And he said: 'Eat.' He brought out something for them from between his fingers, and they ate until they were full, then they left. Then he said: 'Admit (another) ten,' and they ate and left. They kept coming and going, ten by ten, until there was no one left who had not come in and eaten his fill. Then he collected it and it was as it had been when they ate from it."

[5318] (...) Anas bin Mâlik said: "Abû Ṭalḥah sent me to the Messenger of Allâh ﷺ..." and he

خَرَجُوا، ثُمَّ قَالَ: «اِئْذَنْ لِعَشْرَةٍ» حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ رَجُلًا أَوْ ثَمَانُونَ.

[٥٣١٧] ١٤٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ لِادْعَاةِ، وَقَدْ جَعَلَ طَعَامًا، قَالَ فَأَقْبَلْتُ وَرَسُولُ اللَّهِ ﷺ مَعَ النَّاسِ، فَظَنَرْتُ إِلَيَّ فَاسْتَحْيَيْتُ فَقُلْتُ: أَحِبُّ أَبَا طَلْحَةَ، فَقَالَ لِلنَّاسِ: «قُومُوا» فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ! إِنَّمَا صَنَعْتُ لَكَ شَيْئًا، قَالَ فَمَسَّهَا رَسُولُ اللَّهِ ﷺ، وَدَعَا فِيهَا بِالْبَرَكَةِ، ثُمَّ قَالَ: «أَدْخِلْ نَفَرًا مِنْ أَصْحَابِي، عَشْرَةً» وَقَالَ: «كُلُوا» وَأَخْرَجَ لَهُمْ شَيْئًا مِنْ بَيْنِ أَصَابِعِهِ، فَأَكَلُوا حَتَّى شَبِعُوا، فَخَرَجُوا، فَقَالَ: «أَدْخِلْ عَشْرَةً» فَأَكَلُوا حَتَّى خَرَجُوا فَمَا زَالَ يُدْخِلُ عَشْرَةً وَيُخْرِجُ عَشْرَةً حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا دَخَلَ فَأَكَلَ حَتَّى شَبِعَ، ثُمَّ هَيَّأَهَا، فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

[٥٣١٨] (...) وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ

narrated a *Hadith* like that of Ibn Numair (no. 5317), except that he said at the end: "Then Abû Ṭalḥah took what was left and gathered it together, then he prayed that it might be blessed, and it became as it had been at first, and he said: 'Take this.'"

[5319] (...) It was narrated that Anas bin Mâlik said: "Abû Ṭalḥah told Umm Sulaim to make some food for the Prophet ﷺ, just for him, then he sent me to him... and he quoted the same *Hadith* (no. 5317), and he said: "The Messenger of Allâh ﷺ put his hand on it and said the Name of Allâh over it, then he said: 'Give permission for ten to enter.' He gave them permission and they came in, and he said: 'Eat and mention the Name of Allâh,' and they ate, until eighty men had done that. Then the Prophet ﷺ and the members of the household ate after that, and there was still some food left over."

[5320] (...) This story about the food of Abû Ṭalḥah was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Abû Ṭalḥah stood at the door until the Messenger of Allâh ﷺ came, and he said to him: 'O Messenger of Allâh, it is only a small

ابْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ: ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ، ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ، قَالَ فَعَادَ كَمَا كَانَ، فَقَالَ: «دُونَكُمْ هَذَا».

[٥٣١٩] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَمَرَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ أَنْ تَصْنَعَ لِلنَّبِيِّ ﷺ طَعَامًا لِنَفْسِهِ خَاصَّةً، ثُمَّ أُرْسَلَنِي إِلَيْهِ، وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَوُضِعَ النَّبِيُّ ﷺ يَدُهُ وَاسْمَى عَلَيْهِ، ثُمَّ قَالَ: «إِنِّدْ لِعَشْرَةٍ» فَأِذْنَ لَهُمْ فَدَخَلُوا، فَقَالَ: «كُلُوا وَاسْمُوا اللَّهَ» فَأَكَلُوا، حَتَّى فَعَلَ ذَلِكَ بِثَمَانِينَ رَجُلًا، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذَلِكَ وَأَهْلُ الْبَيْتِ، وَتَرَكُوا سُورًا.

[٥٣٢٠] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهِذِهِ الْقِصَّةِ، فِي طَعَامِ أَبِي طَلْحَةَ، عَنْ

amount.' He said: 'Bring it, for Allâh will bless it.'"

[5321] (...) This *Hadîth* was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Then the Messenger of Allâh ﷺ ate and the members of the household ate, and what was left over they sent to their neighbors."

[5322] (...) It was narrated that Anas bin Mâlik said: "Abû Ṭalhah saw the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach (because of hunger). He went to Umm Sulaim and said: 'I have seen the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach, and I think that he is hungry...' and he quoted the *Hadîth* (similar to no. 5317), and said: "Then the Messenger of Allâh ﷺ, Abû Ṭalhah, Umm Sulaim and Anas bin Mâlik ate, and there was some left over, so we gave it to our neighbors."

النَّبِيِّ ﷺ. وَقَالَ فِيهِ: فَقَامَ أَبُو طَلْحَةَ عَلَى الْبَابِ، حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كَانَ شَيْئًا يَسِيرًا، قَالَ: «هَلُمُّهُ، فَإِنَّ اللَّهَ سَيَجْعَلُ فِيهِ الْبَرَكَهَ».

[٥٣٢١] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْبَحْلِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَى: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلَ أَهْلُ الْبَيْتِ، وَأَفْضَلُوا مَا أَبْلَعُوا جِيرَانَهُمْ.

[٥٣٢٢] (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ جَرِيرَ بْنَ زَيْدٍ يُحَدِّثُ عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى أَبُو طَلْحَةَ رَسُولَ اللَّهِ ﷺ مُضْطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْرًا لِبَطْنٍ، فَأَتَى أُمَّ سُلَيْمٍ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُضْطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْرًا لِبَطْنٍ وَأَطْنُهُ جَائِعًا. وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ وَأُمُّ سُلَيْمٍ وَأَنَسُ [بْنُ مَالِكٍ]، وَفَضَلْتُ فَضْلَهُ، فَأَهْدَيْنَاهُ لِجِيرَانِنَا.

[5323] (...) Anas bin Mâlik said: "I came to the Messenger of Allâh ﷺ and I found him sitting with his Companions and talking to them, and he had bound his stomach with a cloth." - Usâmah (a narrator) said: "And I am not sure whether he had tied a stone to it." - "I (Anas) said to some of his (ﷺ) Companions: 'Why has the Messenger of Allâh ﷺ bound his stomach?' They said: 'Because of hunger.' I went to Abû Ṭalḥah, who was the husband of Umm Sulaim bint Milhân, and I said: 'O my father, I have seen the Messenger of Allâh ﷺ with his stomach bound with a cloth, and I asked some of his Companions, and they said it is because of hunger.' Abû Ṭalḥah entered upon my mother and said: 'Is there anything?' She said: 'Yes, I have some pieces of bread and some dates. If the Messenger of Allâh ﷺ comes to us on his own, we can give him enough for him to eat his fill, but if someone else comes with him it will not be enough for them.'" Then he mentioned the rest of the story (as in *Hadîth* no. 5317).

[5324] (...) A similar *Hadîth* (as no. 5317) was narrated from Anas bin Mâlik from the Prophet ﷺ about the food of Abû Ṭalḥah (with a different chain of narrators).

[٥٣٢٣] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ؛ أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: جِئْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا فَوَجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ، وَقَدْ عَصَبَ بَطْنَهُ بِعَصَابَةٍ - قَالَ أَسَامَةُ: وَأَنَا أَشْكُ - عَلَى حَجَرٍ، فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَبَ رَسُولُ اللَّهِ ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ، فَذَهَبْتُ إِلَى أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ، فَقُلْتُ: يَا أَبَتَاهُ! قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَصَبَ بَطْنَهُ بِعَصَابَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا: مِنَ الْجُوعِ، فَدَخَلَ أَبُو طَلْحَةَ عَلَى أُمِّي، فَقَالَ: هَلْ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، عِنْدِي كِسْرٌ مِنْ خُبْزٍ وَتَمْرَاتٍ، فَإِنْ جَاءَنَا رَسُولُ اللَّهِ ﷺ وَحْدَهُ أَشْبَعْنَاهُ، وَإِنْ جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ. ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ.

[٥٣٢٤] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ السَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي طَعَامِ أَبِي طَلْحَةَ، نَحْوَ حَدِيثِهِمْ.

Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That

[5325] 144 - (2041) Anas bin Mâlik said: "A tailor invited the Messenger of Allâh ﷺ to a meal that he had made." Anas bin Mâlik said: "I went with the Messenger of Allâh ﷺ to that meal, and he offered to the Messenger of Allâh ﷺ some barley bread and some soup containing squash and strips of meat." Anas said: "I saw the Messenger of Allâh ﷺ looking for the squash on all sides of the dish." He said: "I have not stopped liking squash since that day."

[5326] 145 - (...) It was narrated from Thâbit that Anas said: "A man invited the Messenger of Allâh ﷺ, and I went with him. He brought some soup containing squash, and the Messenger of Allâh ﷺ started to eat that squash and he liked it. When I saw that, I started to pass it to him and not eat it myself." And Anas said: "Since that time I have not stopped liking squash."

(المعجم ٢١) - (بَابُ جَوَازِ أَكْلِ المرق، واستحباب [أكل] اليقطين، وإيثار أهل المائدة بعضهم بعضاً وإن كانوا ضيفانا، إذا لم يكره ذلك صاحب الطعام) (التحفة ٤)

[٥٣٢٥] ١٤٤ - (٢٠٤١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خِيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لَطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَفَرَّبْتُ إِلَى رَسُولِ اللَّهِ ﷺ خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسُ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَّبِعُ الدُّبَّاءَ مِنْ حَوَالِي الصَّحْفَةِ، - قَالَ - : فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مُنْذُ يَوْمَئِذٍ.

[٥٣٢٦] ١٤٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ ابْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَعَا رَسُولَ اللَّهِ ﷺ رَجُلٌ، فَأَنْطَلَقْتُ مَعَهُ، فَجِئْتُ بِمَرَقَةٍ فِيهَا دُبَّاءٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مِنْ ذَلِكَ الدُّبَّاءِ وَيُعْجِبُهُ، قَالَ: فَلَمَّا رَأَيْتُ ذَلِكَ جَعَلْتُ أُلْقِيهِ إِلَيْهِ وَلَا أَطْعُمُهُ - قَالَ - فَقَالَ أَنَسُ: فَمَا زِلْتُ، بَعْدُ، يُعْجِبُنِي الدُّبَّاءُ.

[5327] (...) It was narrated from Anas bin Mâlik that a man who was a tailor invited the Messenger of Allâh ﷺ. And he (the narrator) added: “Thâbit said: ‘I heard Anas say: “No food was made for me after that in which squash could be added, but it was added.”

Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To *Du‘â* (Supplication), And He Should Respond To That Request

[5328] 146 - (2042) It was narrated that ‘Abdullâh bin Busr said: “The Messenger of Allâh ﷺ came to my father and we offered him some food and some *Waṭbah*.^[1] Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together” - *Shu‘bah* said: “I think we learn from this that one may hold the date stones between two fingers, *In shâ Allâh*” - “Then some drink was brought and he

[٥٣٢٧] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا خِيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ. وَزَادَ: قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَسًا يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ، بَعْدُ، أَفَدِرُّ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَاءٌ إِلَّا صُنِعَ.

(المعجم ٢٢) - (بَابُ اسْتِحْبَابِ وَضْعِ النُّوْيِ خَارِجَ التَّمْرِ، وَاسْتِحْبَابِ دَعَاءِ الضَّيْفِ لِأَهْلِ الطَّعَامِ، وَطَلْبِ دَعَاءِ مَنْ الضَّيْفِ الصَّالِحِ، وَإِجَابَتِهِ إِلَى ذَلِكَ) (التحفة ٥)

[٥٣٢٨] ١٤٦ - (٢٠٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي، قَالَ: فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوَطْبَةً، فَأَكَلَ مِنْهَا، ثُمَّ أَتَى بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النُّوْيَ بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَابَةَ وَالْوُسْطَى - قَالَ شُعْبَةُ: هُوَ ظَنِّي، وَهُوَ فِيهِ، إِنْ شَاءَ اللَّهُ: إِلْقَاءُ

^[1] A mixture of dates, dried cottage cheese, and cooking fat.

drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding-animal: 'Pray to Allâh for us.' He said: '*Allâhumma Bârik lahum fî mâ razaqtuhum, faghfirlahum farhamhum* (O Allâh, bless them in that which You have provided for them, and forgive them and have mercy on them.)'"

[5329] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5328), but he did not express any doubt about holding the date stones between his fingers.

Chapter 23. Eating Cucumbers With Fresh Dates

[5330] 147 - (2043) It was narrated that 'Abdullâh bin Ja'far said: "I saw the Messenger of Allâh ﷺ eating cucumbers with fresh dates."

Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit

[5331] 148 - (2044) Anas bin Mâlik said: "I saw the Messenger

النَّوَى بَيْنَ الْإِصْبَعَيْنِ - ثُمَّ أَتَى بِشَرَابٍ فَشَرِبَهُ، ثُمَّ نَاولَهُ الَّذِي عَنْ يَمِينِهِ، قَالَ فَقَالَ أَبِي، وَأَخَذَ بِلِجَامِ دَابَّتِهِ: ادْعُ اللَّهَ لَنَا، فَقَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، فَاعْفُ رَحْمَتُكَ لَهُمْ».

[٥٣٢٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَلَمْ يَشْكَا فِي إِقَاءِ النَّوَى بَيْنَ الْإِصْبَعَيْنِ.

(المعجم ٢٣) - (بَابُ أَكْلِ الْقَثَاءِ

بِالرُّطْبِ) (التحفة ٦)

[٥٣٣٠] ١٤٧ - (٢٠٤٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَعَبْدُ اللَّهِ ابْنُ عَوْنٍ الْهَلَالِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ ابْنُ عَوْنٍ: حَدَّثَنَا - إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقَثَاءَ بِالرُّطْبِ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ

تَوَاضُعِ الْأَكْلِ، وَصِفَةِ قَعُودِهِ)

(التحفة ٧)

[٥٣٣١] ١٤٨ - (٢٠٤٤) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجَعِ،

of Allāh ﷺ (Muqi'yan) sitting and eating dates.”^[1]

[5332] 149 - (...) It was narrated that Anas said: “Some dates were brought to the Messenger of Allāh ﷺ, and the Prophet ﷺ started to distributing them while sitting, eating some of them quickly.”

Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One's Companions

[5333] 150 - (2045) Jabalah bin Suhaim said: “Ibn Az-Zubair used to provide us with dates, as the people had been stricken with famine at that time. We were eating and Ibn 'Umar passed by us while we were eating, and he said: ‘Do not eat two together, for the Messenger of Allāh ﷺ forbade eating two together, unless a man asks his brother for permission.’”

كَلاَهُمَا عَنْ حَفْصٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ - عَنْ مُصْعَبِ بْنِ سَلِيمٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُفْعِيًا، يَأْكُلُ تَمْرًا.

[٥٣٣٢] ١٤٩ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ مُصْعَبِ بْنِ سَلِيمٍ، عَنْ أَنَسٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ بِتَمَرٍ، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ مُحْتَفِزٌ، يَأْكُلُ مِنْهُ أَكْلاً ذَرِيعًا. وَفِي رِوَايَةِ زُهَيْرٍ: أَكْلاً حَثِيثًا.

(المعجم ٢٥) - (بَابُ نَهْيِ الْأَكْلِ مَعَ جَمَاعَةٍ، عَنْ قِرَانِ تَمْرَتَيْنِ وَنَحْوِهِمَا فِي لُقْمَةٍ، إِلَّا بِإِذْنِ أَصْحَابِهِ) (التحفة ٨)

[٥٣٣٣] ١٥٠ - (٢٠٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ جَبَلَةَ ابْنَ سَحِيمٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَرُفُّنَا التَّمْرَ - قَالَ - وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُحْدٌ، فَكُنَّا نَأْكُلُ فِيمُرَ عَلَيْنَا ابْنُ

[1] It is “sitting on his hind quarters on his calves.” (An-Nawawī).

Shu'bah (a narrator) said: "I think that these are the words of Ibn 'Umar," i.e. about asking permission.

[5334] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadith* similar to no. 5333). Their *Hadith* does not mention the words of Shu'bah or the comment that the people had been stricken with famine at that time.

[5335] 151 - (...) It was narrated that Jabalah bin Suhaim said: "I heard Ibn 'Umar say: 'The Messenger of Allāh ﷺ forbade a man to eat two dates at once unless he asked permission from his companions.'"

Chapter 26. Storing Dates And Other Provisions For One's Children

[5336] 152 - (2046) It was narrated from 'Aishah that the Prophet ﷺ said: "No household will go hungry if they have dates."

عُمَرَ وَنَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تُقَارِنُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْإِفْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.
قَالَ شُعْبَةُ: لَا أَرَى هَذِهِ الْكَلِمَةَ إِلَّا مِنْ كَلِمَةِ ابْنِ عُمَرَ، يَعْنِي الْاسْتِثْنَاءَ.

[٥٣٣٤] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا قَوْلُ شُعْبَةَ، وَلَا قَوْلُهُ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُحْدٌ.

[٥٣٣٥] ١٥١ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَقْرَنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ.

(المعجم ٢٦) - (بَابُ فِي إِدْخَالِ التَّمْرِ وَنَحْوِهِ مِنَ الْأَقْوَاتِ لِلْعِيَالِ) (التحفة ٩)

[٥٣٣٦] ١٥٢ - (٢٠٤٦) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمْ التَّمْرُ».

[5337] 153 - (...) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ said: ‘O ‘Aishah, a house in which there are no dates, its people will go hungry. O ‘Aishah, a house in which there are no dates, its people will go hungry.’” He said it two or three times.

[٥٣٣٧] ١٥٣ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا يَعْقُوبُ ابْنُ مُحَمَّدٍ بْنُ طَحْلَاءٍ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ، يَا عَائِشَةُ! بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ - أَوْ جَاعَ أَهْلُهُ - « قَالَهَا مَرَّتَيْنِ، أَوْ ثَلَاثًا.

Chapter 27. The Virtue Of The Dates Of Al-Madīnah

(المعجم ٢٧) - (بَابُ فَضْلِ تَمْرِ

الْمَدِينَةِ) (التحفة ١٠)

[5338] 154 - (2047) It was narrated from ‘Āmir bin Sa’d bin Abī Waqqâs, from his father, that the Messenger of Allāh ﷺ said: “Whoever eats seven dates from the area between the two lava fields in the morning, no poison will harm him until evening comes.”

[٥٣٣٨] ١٥٤ - (٢٠٤٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْقُوبِي ابْنُ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتٍ، مِمَّا بَيْنَ لَابَتَيْهَا، حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ سُمٌّ حَتَّى يُمْسِيَ».

[5339] 155 - (...) ‘Āmir bin Sa’d bin Abī Waqqâs said: “I heard Sa’d say: ‘I heard the Messenger of Allāh ﷺ say: “Whoever eats seven ‘Ajwah dates in the morning, he will not be harmed by any poison or witchcraft that day.”

[٥٣٣٩] ١٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هَاشِمِ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ

تَصَبَّحَ بِسَبْعِ تَمْرَاتٍ، عَجْوَةً، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمْ وَلَا سِحْرٌ.

[5340] (...) A similar report (as no. 5339) was narrated from Hâshim bin Hâshim with this chain from the Prophet ﷺ.

[٥٣٤٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرِ شُجَاعُ بْنُ الْوَلِيدِ، كِلَاهُمَا عَنْ هَاشِمِ بْنِ هَاشِمٍ، بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَا يَقُولَانِ: سَمِعْتُ النَّبِيَّ ﷺ.

[5341] 156 - (2048) It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "In the 'Ajwah dates of Al-'Âliyah (villages to the east of Al-Madīnah) there is healing," or "they are an antidote first thing in the morning."

[٥٣٤١] ١٥٦ - (٢٠٤٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي حَبْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكِ وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً، أَوْ إِنَّهَا تُزِيلُ أَوَّلَ الْبُكَرَةِ».

Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them

[5342] 157 - (2049) It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "I heard the Prophet ﷺ say: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

(المعجم ٢٨) - (بَابُ فَضْلِ الْكَمَاءِ،

ومداواة العين بها) (التحفة ١١)

[٥٣٤٢] ١٥٧ - (٢٠٤٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعُمَرُ بْنُ عُيَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرِو بْنِ

نُقِيلَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمَّاءُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[٥٣٤٣] ١٥٨ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمَّاءُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[٥٣٤٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عُثَيْبَةَ عَنْ الْحَسَنِ الْعُرَيْيِّ، عَنْ عَمْرَو بْنَ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ. قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُكْرَهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

[٥٣٤٥] ١٥٩ - (...) حَدَّثَنَا سَعِيدُ

ابْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَّزٌ عَنْ مُطَرِّفٍ، عَنْ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ عَمْرَو بْنَ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ عَمْرَو بْنَ نُفَيْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَّاءُ مِنَ الْمَنِّ، الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5343] 158 - (...) Sa'eed bin Zaid said: "I heard the Messenger of Allâh ﷺ say: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[5344] (...) It was narrated from Sa'eed bin Zaid, from the Prophet ﷺ.

Shu'bah (a narrator) said: "When Al-Hakam narrated it to me, I did not find it strange because of the (the previous versions of the) *Hadith* of 'Abdul-Malik (no. 5342)."

[5345] 159 - (...) It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, which Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[5346] 160 - (...) It was narrated from 'Amr bin Huraith, from Sa'eed bin Zaid, that the Prophet ﷺ said: "Truffles are a kind of manna that Allâh sent down to Mûsâ, ﷺ, and their juice is a healing for the eyes."

[٥٣٤٦] ١٦٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنِ الْحَسَنِ الْعُرَيْنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكُمَاةُ مِنَ الْمَنَّاءِ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، وَمَاؤها شِفَاءٌ لِلْعَيْنِ».

[5347] 161 - (...) Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna that Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[٥٣٤٧] ١٦١ - (...) وَحَدَّثَنَا أَبُو أَبِي عُمَرَ: حَدَّثَنَا شُفْيَانٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ حُرَيْثٍ: قَالَ سَمِعْتُ سَعِيدَ ابْنِ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكُمَاةُ مِنَ الْمَنَّاءِ الَّذِي أَنْزَلَ اللَّهُ، عَزَّ وَجَلَّ، عَلَى بَنِي إِسْرَائِيلَ، وَمَاؤها شِفَاءٌ لِلْعَيْنِ».

[5348] 162 - (...) It was narrated that Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٨] ١٦٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَيْبٍ قَالَ: سَمِعْتُهُ مِنْ شَهْرِ بْنِ حَوْشِبٍ، فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ فَلَقِيتُ عَبْدَ الْمَلِكِ، فَحَدَّثَنِي عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكُمَاةُ مِنَ الْمَنَّاءِ، وَمَاؤها شِفَاءٌ لِلْعَيْنِ».

Chapter 29. The Virtue Of The Black Fruit From The Arak Tree

[5349] 163 - (2050) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Prophet ﷺ in Marr Az-Zahrân and we were picking the fruit of the arak tree. The Prophet ﷺ said: ‘You should choose the black ones.’ We said: ‘O Messenger of Allâh, it is as if you once tended sheep.’ He said: ‘Yes. Was there any Prophet who did not tend sheep?’ or words to that effect.”

(المعجم ٢٩) - (بَابُ فَضِيلَةِ الْأَسْوَدِ

من الكباث) (التحفة ١٢)

[٥٣٤٩] ١٦٣ - (٢٠٥٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِمَرِّ الظَّهْرَانِ، وَنَحْنُ نَجْنِي الْكَبَاثَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّكَ رَعَيْتَ الْغَنَمَ. قَالَ «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا؟» أَوْ نَحْوَ هَذَا مِنَ الْقَوْلِ.

Chapter 30. The Virtue Of Vinegar And Using It As A Condiment

[5350] 164 - (2051) It was narrated from ‘Âishah that the Prophet ﷺ said: “What an excellent condiment is vinegar.”

(المعجم ٣٠) - (بَابُ فَضِيلَةِ الْخَلِ،

والتأدم به) (التحفة ١٣)

[٥٣٥٠] ١٦٤ - (٢٠٥١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نِعْمَ الْأُدُمُّ، أَوْ الْإِدَامُ، الْخَلُّ».

[5351] 165 - (...) Sulaimân bin Bilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 5350).

[٥٣٥١] ١٦٥ - (...) وَحَدَّثَنَا

مُوسَى بْنُ قُرَيْشٍ بْنُ نَافِعٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ الْوُحَاظِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ بِهِذَا الْإِسْنَادِ، وَقَالَ: «نِعْمَ الْأُدُمُّ» وَلَمْ يَشْكُ.

[5352] 166 - (2052) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ asked his family for condiments and they said: “We do not have anything but vinegar.” He called for it and he started eating it, saying: “What an excellent condiment vinegar is, what an excellent condiment vinegar is.”

[5353] 167 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Vinegar is an excellent condiment.’”

Jâbir said: “I have not stopped liking vinegar since I heard that from the Prophet of Allâh ﷺ.”
Ṭalhah said: “I have not stopped liking vinegar since I heard that from Jâbir.”

[5354] 168 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ took him by the hand and (led him) to his house... a *Hadith* like that of Ibn ‘Ulayyah (no. 5353), up to the words; “What an excellent condiment vinegar is” and he did not mention what came after that.

[٥٣٥٢] ١٦٦ - (٢٠٥٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الْأُدْمَ، فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: «نِعْمَ الْأُدْمُ الْخَلُّ، نِعْمَ الْأُدْمُ الْخَلُّ».

[٥٣٥٣] ١٦٧ - (...) حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيٍّ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي ذَاتَ يَوْمٍ، إِلَى مَنْزِلِهِ، فَأَخْرَجَ إِلَيْهِ فَلَقَا مِنْ خُبْزٍ، فَقَالَ: «مَا مِنْ أُدْمٍ؟» فَقَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٍّ، قَالَ: «فَإِنَّ الْخَلَّ نِعْمَ الْأُدْمُ».

قَالَ جَابِرٌ: فَمَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ ﷺ، وَقَالَ طَلْحَةُ: مَا زِلْتُ أُحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ.

[٥٣٥٤] ١٦٨ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ طَلْحَةَ بْنِ نَافِعٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ إِلَى مَنْزِلِهِ، بِمِثْلِ حَدِيثِ

ابْنِ عَلِيَّةَ، إِلَى قَوْلِهِ: «فَنِعَمَ الْأُدُمُ الْخَلُّ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[5355] 169 - (...) Jâbir bin ‘Abdullâh said: “I was sitting in a house and the Messenger of Allâh ﷺ passed by me. He gestured to me so I stood up, and he took hold of my hand and we set off until we came to the apartment of one of his wives. He went in, then he gave me permission to enter, and I entered beyond the curtain. He said: ‘Is there anything for breakfast?’ They said: ‘Yes.’ Three loaves of bread were brought to him, which they put on a tray of palm leaves. The Messenger of Allâh ﷺ took one loaf and put it in front of him, and he took another loaf and put it in front of me, then he took the third loaf and broke it in two, putting one half in front of him and one in front of me. Then he said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Bring it, what an excellent condiment it is.’”

Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods

[5356] 170 - (2053) It was narrated that Abû Ayyûb Al-

[٥٣٥٥] ١٦٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَجَّاجُ بْنُ أَبِي زَيْنَبٍ: حَدَّثَنِي أَبُو سُفْيَانَ طَلْحَةُ بْنُ نَافِعٍ قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ جَالِسًا فِي دَارٍ، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ، فَأَشَارَ إِلَيَّ، فَقُمْتُ إِلَيْهِ، فَأَخَذَ بِيَدِي، فَانْطَلَقْنَا حَتَّى أَتَى بَعْضَ حُجَرِ نِسَائِهِ، فَدَخَلَ، ثُمَّ أَذِنَ لِي، فَدَخَلْتُ الْحِجَابَ عَلَيْهَا، فَقَالَ: «هَلْ مِنْ غَدَاءٍ؟» فَقَالُوا: نَعَمْ، فَأَتَيْتُ بِثَلَاثَةِ أَقْرِصَةٍ، فَوَضَعْنِ عَلَى بَيْتِي، فَأَخَذَ رَسُولُ اللَّهِ ﷺ قُرْصًا فَوَضَعَهُ بَيْنَ يَدَيْهِ، وَأَخَذَ قُرْصًا آخَرَ فَوَضَعَهُ بَيْنَ يَدَيَّ، ثُمَّ أَخَذَ الثَّالِثَ فَكَسَرَهُ بِأَيْتَيْنِ، فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَيَّ، ثُمَّ قَالَ: «هَلْ مِنْ أَدُمٍ؟» قَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٍّ، قَالَ: «هَاتُوهُ، فَنِعَمَ الْأُدُمُ هُوَ».

(المعجم ٣١) - (بَابُ إِبَاحَةِ أَكْلِ الثَّوْمِ، وَأَنَّهُ يَنْبَغِي لِمَنْ أَرَادَ خُطَابَ الْكِبَارِ تَرْكَهُ، وَكَذَا مَا فِي مَعْنَاهُ)
(التحفة ١٤)

[٥٣٥٦] ١٧٠ - (٢٠٥٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ

Anṣârî said: "When food was brought to the Messenger of Allâh ﷺ, he would eat some of it and send the leftovers to me. One day he sent food of which he had not eaten anything, because there was garlic in it. I asked him: 'Is it *Harâm*?' He said: 'No, but I dislike it because of its smell.'"

He said: "And I dislike that which he disliked."

لَا بِنِ الْمُنْتَى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَالِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أُتِيَ بِطَعَامٍ، أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلَةٍ إِلَيَّ، وَإِنَّهُ بَعَثَ إِلَيَّ يَوْمًا بِفَضْلَةٍ لَمْ يَأْكُلْ مِنْهَا، لِأَنَّ فِيهَا ثُومًا، فَسَأَلْتُهُ: أَحَرَامٌ هُوَ؟ قَالَ: «لَا»، وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ.

قَالَ: فَإِنِّي أَكْرَهُ مَا كَرِهْتَ.

[5357] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadith* similar to no. 5357).

[٥٣٥٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ.

[5358] 171 - (...) It was narrated from Abû Ayyûb that the Prophet ﷺ came and stayed in his house. The Prophet ﷺ stayed on the lower floor and Abû Ayyûb was on the top floor. Abû Ayyûb got up one night and said: "We are walking above the head of the Messenger of Allâh ﷺ." So they moved aside and spend the night in a corner. Then he spoke to the Prophet ﷺ (about that) and the Prophet ﷺ said: "The lower floor is more comfortable." He said: "I will not live on a roof beneath which you are." So the Prophet ﷺ moved to the upper floor and Abû

[٥٣٥٨] ١٧١ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ سَعِيدٍ بْنُ صَخْرٍ - وَاللَّفْظُ مِنْهُمَا قَرِيبٌ - قَالَا: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتٌ - فِي رِوَايَةِ حَجَّاجِ بْنِ يَزِيدَ: [أَبُو] زَيْدٍ الْأَحْوَلُ -: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ عَنْ أَفْلَحَ، مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ؛ أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ؛ فَتَزَلَ النَّبِيُّ ﷺ فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي الْعُلُوِّ، فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً، فَقَالَ: نَمْسِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ ﷺ.

Ayyûb moved to the lower floor. He used to make food for the Prophet ﷺ, and when it was brought back to him, he would ask where his fingers had touched it, and he would follow the place where his fingers had been. He made him some food that contained garlic, and when it was brought back to him he asked where his fingers had touched it, and it was said to him: "He did not eat any of it." He got worried and went up to him, and said: "Is it *Harâm*?" The Prophet ﷺ said: "No, but I do not like it." He said: "I dislike what you dislike." He said: "And the Revelation used to come to the Prophet ﷺ."

Chapter 32. Honoring Guests And The Virtue Of Showing Preference To One's Guest

[5359] 172 - (2054) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'I am starving.' He sent word to one of his wives and she said: 'By the One Who has sent you with the truth, I do not have anything but water.' Then he sent word to another of his wives, and she said something similar, until all of them had said that: 'No, by the One Who has sent you with the truth, I do not have anything but

فَتَنَحَّوْا، فَبَاتُوا فِي جَانِبٍ، ثُمَّ قَالَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «السُّفْلُ أَرْفَقُ» فَقَالَ: لَا أَعْلُو سَقِيفَةَ أَنْتَ تَحْتَهَا، فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعُلُوِّ وَأَبُو أَيُّوبَ فِي السُّفْلِ، فَكَانَ يَصْنَعُ لِلنَّبِيِّ ﷺ طَعَامًا، فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَّبِعُ مَوْضِعَ أَصَابِعِهِ، فَصَنَعَ لَهُ طَعَامًا فِيهِ ثَوْمٌ، فَلَمَّا رُدَّ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ، فَقِيلَ لَهُ: لَمْ يَأْكُلْ، فَفَزِعَ وَصَعِدَ إِلَيْهِ، فَقَالَ: أَحْرَامٌ هُوَ؟ قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنِّي أَكْرَهُهُ» قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ، أَوْ مَا كَرِهْتَ. قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتَى بِالْوَحْيِ.

(المعجم ٣٢) - (بابُ إِكْرَامِ الضَّيْفِ وَفَضْلُ إِيْثَارِهِ) (التحفة ١٥)

[٥٣٥٩] ١٧٢ - (٢٠٥٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَيَّ بَعْضُ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَيَّ أُخْرَى، فَقَالَتْ: مِثْلَ ذَلِكَ، حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ:

water.' He said: 'Who will host this man tonight, and Allâh will have mercy on him?' An *Anṣârî* man stood up and said: 'I will, O Messenger of Allâh.' He took him to his house and said to his wife: 'Do you have anything?' She said: 'No, only the food for my children.' He said: 'Distract them with something, then when our guest comes in, extinguish the lamp and make him think that we are eating. Then when he wants to eat, go to the lamp and extinguish it.' They sat and the guest ate, and the following morning he went to the Prophet ﷺ, who said: 'Allâh is pleased with what you two did for your guest last night.'"

[5360] 173 - (...) It was narrated from Abû Hurairah that an *Anṣârî* man had a guest one night, and he did not have anything but food for himself and his children. He said to his wife: "Put the children to sleep and extinguish the lamp, then serve what you have to the guest." He said: "And this Verse was revealed: '...And give them (emigrants) preference over themselves even though they were in need of that.'"^[1]

[5361] (...) It was narrated that

لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ: «مَنْ يُضِيفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللَّهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: أَنَا، يَا رَسُولَ اللَّهِ! فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ، فَقَالَ لَامْرَأَتِهِ: هَلْ عِنْدِكَ شَيْءٌ؟ قَالَتْ: لَا، إِلَّا قُوتٌ صُيْبَانِي، قَالَ: فَعَلَّلِيهِمْ بِشَيْءٍ، فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِي السَّرَاجَ وَأَرِيهِ أَنَا نَأْكُلُ، فَإِذَا أَهْوَى لِيَأْكُلَ فَقُومِي إِلَى السَّرَاجِ حَتَّى تُطْفِئِيهِ، قَالَ: فَفَعَلُوا وَأَكَلَ الضَّيْفُ، فَلَمَّا أَصْبَحَ عَدَا عَلَى النَّبِيِّ ﷺ، فَقَالَ: «قَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ».

[٥٣٦٠] ١٧٣ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ ضَيْفٌ، فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوَّتُهُ وَقُوتُ صُيْبَانِهِ، فَقَالَ لَامْرَأَتِهِ: تَوَمِّي الصَّبِيَّةَ وَأَطْفِئِي السَّرَاجَ وَقَرِّي لِلضَّيْفِ مَا عِنْدَكَ، قَالَ فَتَرَلَّتْ هَذِهِ الْآيَةُ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر الآية: ٩].

[٥٣٦١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:

[1] *Al-Hashr* 59:9.

Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ to be hosted as a guest, but he did not have anything to offer him. He said: 'Won't some man host him, and Allâh will have mercy on him?' An *Anṣârî* man who was called Abû Ṭalḥah stood up and took him to his house..." and he quoted a *Hadîth* like that of Jarîr (no. 5359), and he mentioned the revelation of the Verse as Waki' mentioned it (no. 5360).

[5362] 174 - (2055) It was narrated that Al-Miqdâd said: "I came with two companions of mine, and our hearing and sight had been affected by hunger. We presented ourselves to the Companions of the Messenger of Allâh ﷺ, but none of them could host us. We came to the Prophet ﷺ and he took us to his family. There were three goats there and the Prophet ﷺ said: 'Milk them and we will share the milk.' We used to milk them and each one of us would drink his share, and we would set aside the Prophet's share for him. He would come at night and would say *Salâm* in such a manner that would not wake one who was sleeping, but one who was awake would hear it. Then he would go to the *Masjid* and pray, then he would come to his drink and drink it. One night the *Shaitân* came to me when I had drunk my share

حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ لِيُضَيِّفَهُ، فَلَمْ يَكُنْ عِنْدَهُ مَا يُضَيِّفُهُ، فَقَالَ: «أَلَا رَجُلٌ يُضَيِّفُ هَذَا، رَحِمَهُ اللَّهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ، فَاْنْطَلَقَ بِهِ إِلَى رَحْلِهِ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَذَكَرَ فِيهِ نَزُولُ الْآيَةِ كَمَا ذَكَرَهُ وَكِيعٌ.

[٥٣٦٢] ١٧٤ - (٢٠٥٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّادٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمُقَدَّادِ، قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي، وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا، فَاتَيْنَا النَّبِيَّ ﷺ فَاْنْطَلَقَ بِنَا إِلَى أَهْلِهِ، فَإِذَا ثَلَاثَةٌ أَعْنُرُ، فَقَالَ النَّبِيُّ ﷺ: «اَحْتَلُوا هَذَا اللَّبَنَ بَيْنَنَا» قَالَ: فَكُنَّا نَحْتَلِبُ فَيَسْرُبُ كُلُّ إِنْسَانٍ مِنَّْا نَصِيْبَهُ، وَنَزْفَعُ لِلنَّبِيِّ ﷺ نَصِيْبَهُ قَالَ: فَيَجِيءُ مِنَ اللَّيْلِ فَيَسْلُمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيُسْمِعُ الْيَقْظَانَ، قَالَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ

and said: 'Muḥammad has gone to the *Anṣâr* and they are offering him hospitality, and he will have with them something that will leave him in no need of this draught (of milk).' So I went and drank it, and when it had penetrated deeply into my stomach and I realized that it was too late, the *Shaiṭân* made me regret it and he said: 'Woe to you, what have you done? Have you drunk the drink of Muḥammad ﷺ? He will come and will not find it, then he will pray against you and you will be doomed, and you will be a loser in this world and in the Hereafter.' I had a sheet over me; if I covered my feet with it my head was exposed, and if I covered my head with it my feet were exposed. I could not sleep, but my two companions had gone to sleep and they had not done what I had done. The Prophet ﷺ came and said *Salâm* as he usually did, then he went to the *Masjid* and prayed. Then he came to his drink and uncovered it, and he did not find anything in it. He looked up at the sky and I said: 'Now he is praying against me and I am doomed.' But he said: 'O Allâh, feed those who have fed me and give drink to those who have given me to drink.' I wrapped the blanket tightly around me and I took a knife and went to the goats, to see which of them was the fattest so

فَيَشْرَبُ، فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ، وَقَدْ شَرَبْتُ نَصِيبِي فَقَالَ: مُحَمَّدٌ يَأْتِي الْأَنْصَارَ فَيُتَحَفُّونَهُ، وَيُصِيبُ عَنْدهُمْ، مَا بِهِ حَاجَةٌ إِلَى هَذِهِ الْجُرْعَةِ، فَأَتَيْتُهَا فَشَرَبْتُهَا، فَلَمَّا أَنْ وَعَلْتُ فِي بَطْنِي، وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ، - قَالَ - : نَذَمَنِي الشَّيْطَانُ فَقَالَ: وَيْحَكَ مَا صَنَعْتَ؟ أَشَرَبْتَ شَرَابَ مُحَمَّدٍ ﷺ؟ فَيَجِيءُ فَلَا يَجِدُهُ فَيَدْعُو عَلَيْكَ فَتَهْلِكُ، فَتَذْهَبُ دُنْيَاكَ وَآخِرَتُكَ، وَعَلَيَّ سَمْلَةٌ، إِذَا وَضَعْتُهَا عَلَى قَدَمَيَّ خَرَجَ رَأْسِي، وَإِذَا وَضَعْتُهَا عَلَى رَأْسِي خَرَجَ قَدَمَايَ، وَجَعَلَ لَا يَجِئُنِي النَّوْمُ، وَأَمَّا صَاحِبَايَ فَنَامَا وَلَمْ يَضَعَا مَا صَنَعْتُ، قَالَ فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَى الْمَسْجِدَ فَصَلَّى، ثُمَّ أَتَى شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئًا، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَقُلْتُ: الْآنَ يَدْعُو عَلَيَّ فَأَهْلِكُ فَقَالَ: «اللَّهُمَّ! أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي» قَالَ: فَعَمَدْتُ إِلَى السَّمْلَةِ فَشَدَدْتُهَا عَلَيَّ، وَأَخَذْتُ الشُّفْرَةَ فَأَنْطَلَقْتُ إِلَى الْأَعْزُرِ أَيُّهَا أَسْمَنُ فَادْبَحْتُهَا لِرَسُولِ اللَّهِ ﷺ، فَإِذَا هِيَ حَافِلٌ، وَإِذَا هُنَّ حُقْلٌ كُلُّهُنَّ، فَعَمَدْتُ إِلَى إِنَاءٍ لِأَلِ مُحَمَّدٍ ﷺ مَا كَانُوا يَطْمَعُونَ

that I could slaughter it for the Messenger of Allâh ﷺ, but its udder was full of milk, and they all had udders full of milk. I went to a vessel that belonged to the family of Muḥammad ﷺ, that they used for milking, and I milked (the goat) into it until it filled with foam, and I brought it to the Messenger of Allâh ﷺ. He said: 'Did you have your drinks tonight?' I said: 'O Messenger of Allâh, drink.' He drank and handed it back to me. I said: 'O Messenger of Allâh, drink.' He drank then handed it back to me. When I realized that the Prophet ﷺ had drunk his fill and I had earned the blessing (of his supplication), I laughed so much that I fell to the ground. The Prophet ﷺ said: 'Have you been up to no good, O Miqdâd?' I said: 'O Messenger of Allâh, what happened is such-and-such and I did such-and-such.' The Prophet ﷺ said: 'This is nothing but a mercy from Allâh, Glorified and Exalted is He. Why didn't you tell me so that we could have woken our two companions and they could have had some?' I said: 'By the One Who has sent you with the truth, if you get your share, and I get some with you, I would not care whoever else gets some.'"

[5363] (...) Sulaimân bin Al-Mughîrah narrated it with this chain of narrators (a similar *Hadîth* as no. 5362).

أَنْ يَحْتَلِبُوا فِيهِ، قَالَ فَحَلَبْتُ فِيهِ حَتَّى
عَلَتْهُ رَغَوَةٌ، فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ
فَقَالَ: «أَشْرَبْتُمْ شَرَابَكُمْ اللَّيْلَةَ؟» قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ! أَشْرَبْتُ، فَشَرِبْتُ ثُمَّ
نَاوَلَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَشْرَبْتُ،
فَشَرِبْتُ ثُمَّ نَاوَلَنِي، فَلَمَّا عَرَفْتُ أَنَّ
النَّبِيَّ ﷺ قَدْ رَوَى، وَأَصَبْتُ دَعْوَتَهُ،
ضَحَكْتُ حَتَّى أُلْقِيتُ إِلَى الْأَرْضِ، قَالَ:
فَقَالَ النَّبِيُّ ﷺ: «إِحْدَى سَوَاتِكَ يَا
مِقْدَادُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَانَ مِنْ
أَمْرِي كَذَا وَكَذَا، وَفَعَلْتُ كَذَا، فَقَالَ
النَّبِيُّ ﷺ: «مَا هَٰذَا إِلَّا رَحْمَةٌ مِنَ اللَّهِ عَزَّ
وَجَلَّ، أَفَلَا كُنْتَ آذَنْتَنِي، فَنُوقِظَ صَاحِبَيْنَا
فَيُصَيَّانِ مِنْهَا» قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ
بِالْحَقِّ مَا أُبَالِي إِذَا أَصَبْتُهَا وَأَصَبْتُهَا
مَعَكَ، مَنْ أَصَابَهَا مِنَ النَّاسِ.

[٥٣٦٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا
سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهَٰذَا الْإِسْنَادِ.

[5364] 175 - (2056) It was narrated that ‘Abdur-Rahmân bin Abî Bakr said: “We were one hundred and thirty men with the Prophet ﷺ, and the Prophet ﷺ said: ‘Does any one among you have any food?’ One man had a *Ŝâ*’ of foodstuff or the like, so he made some dough. Then a man, a tall *Mushrik* (idolater) with dishevelled hair, came along with some sheep that he was driving. The Prophet ﷺ said: ‘Will you sell one or give it as a gift?’ He said: ‘No, I will sell it.’ So he bought a sheep from him, and it was slaughtered and prepared. The Messenger of Allâh ﷺ ordered that its liver be grilled. By Allâh, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allâh ﷺ. If he was present, he gave it to him, and if he was absent he set it aside for him.

And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.”

[5365] 176 - (2057) ‘Abdur-Rahmân bin Abî Bakr narrated that the people of *Aş-Suffah* were

[٥٣٦٤] ١٧٥ - (٢٠٥٦) حَدَّثَنَا عُبَيْدُ

اللهُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ
الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى،
جَمِيعًا عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ - وَاللَّفْظُ
لِابْنِ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ -: حَدَّثَنَا
أَبِي عَنْ أَبِي عُثْمَانَ - حَدَّثَ أَيْضًا - عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا مَعَ
النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ:
«هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ
صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعَجَنَ، ثُمَّ
جَاءَ رَجُلٌ، مُشْرِكٌ مُشْعَانٌ طَوِيلٌ، يَغْنَمُ
يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبِيعْ أَمْ عَطَيْتَهُ
- أَوْ قَالَ - أَمْ هِبَةً؟» قَالَ: لَا، بَلْ بَيْعٌ،
فَاشْتَرَيْتُ مِنْهُ شَاةً، فَضَعِغْتُ، وَأَمَرَ رَسُولُ
اللهِ ﷺ بِسَوَادِ الْبُطْنِ أَنْ يُشَوَّى، قَالَ:
وَايْمُ اللهِ! مَا مِنَ الثَّلَاثِينَ وَمِائَةٍ إِلَّا حَزَّ لَهُ
رَسُولُ اللهِ ﷺ حُرَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ
كَانَ شَاهِدًا، أَعْطَاهُ، وَإِنْ كَانَ غَائِبًا،
خَبَأَ لَهُ.

قَالَ: وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلْنَا مِنْهُمَا
أَجْمَعُونَ، وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ،
فَحَمَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ.

[٥٣٦٥] ١٧٦ - (٢٠٥٧) حَدَّثَنَا عُبَيْدُ

اللهُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ وَحَامِدُ بْنُ عُمَرَ

poor people, and on one occasion the Messenger of Allâh ﷺ said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abû Bakr took three people with him and the Prophet of Allâh ﷺ took ten. Abû Bakr took three" and he (the narrator) said: "That was me and my father and my mother" - and I do not know if he said: - "and my wife and a servant whom we shared with the household of Abû Bakr." "Abû Bakr ate dinner with the Prophet ﷺ, then he stayed until 'Ishâ' prayer was offered, then he went back and stayed until the Messenger of Allâh ﷺ became drowsy, and he came after as much of the night had passed as Allâh willed. His wife said to him: "What kept you away from your guests?" Or she said: "Your guest." He said: "Have you not given them dinner?" She said: "They refused (to eat) until you came." They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: "O ignorant fellow!" And he reprimanded me and berated me. He said: "Eat, but you may not enjoy it" And he said: "By Allâh, I will never eat it. By Allâh, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before."

الْبَكْرَاوِي وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ
لِابْنِ مُعَاذٍ -: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ
قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عَثْمَانَ؛ أَنَّهُ
حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ
أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فَقَرَاءَ، وَإِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ
طَعَامٌ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةٍ، وَمَنْ كَانَ
عِنْدَهُ طَعَامٌ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ،
بِسَادِسٍ»، أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ
بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشْرَةٍ، وَأَبُو
بَكْرٍ بِثَلَاثَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي -
وَلَا أَذْرِي هَلْ قَالَ: - وَامْرَأَتِي وَخَادِمٌ
بَيْنَ بَيْنِنَا وَبَيَّتِ أَبِي بَكْرٍ قَالَ: وَإِنَّ أَبَا
بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى
صَلَّيْتُ الْعِشَاءَ، ثُمَّ رَجَعْتُ فَلَبِثَ حَتَّى نَعَسَ
رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ
الَلَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا
حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ:
ضَيْفِكَ؟ قَالَ: أَوْ مَا عَشَّيْتَهُمْ؟ قَالَتْ:
أَبَوْا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ
فَغَلَبُوهُمْ، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ،
وَقَالَ: يَا عُثْرُ! فَجَدَعْتُ وَسَبَّ، وَقَالَ:
كُلُوا، لَا هَيْئًا، وَقَالَ: وَاللَّهِ! لَا أَطْعَمُهُ

Abû Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: "O sister of Banû Firâs, what is this?" She said: "No, O apple of my eye, now it is three times more than it was before." Abû Bakr ate some of it and said: "That was from the *Shaiṭân*" - meaning his oath. Then he ate a morsel of it and took it to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ found it in the morning." He said: "There was a treaty between us and some people which came to an end, and we were divided into twelve groups, each of which was headed by a man, and Allâh knows best how many were with each man. But the Prophet ﷺ sent a leader with each group, and all of them ate from it."

[5366] 177 - (...) It was narrated that 'Abdur-Rahmân bin Abî Bakr said: "Some guests came to stay with us and my father used to go and talk to the Messenger of Allâh ﷺ at night. He set out and said: 'O 'Abdur-Rahmân, serve food to the guests.' When evening came, we brought food to them but they refused to eat and said: 'Not until the head of the household comes and eats with us.' I said to them:

أَبَدًا، قَالَ: وَائِمُ اللَّهِ! مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ حَتَّى شَبِعْنَا وَصَارَتْ أَكْثَرُ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ، قَالَ لِامْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ! مَا هَذَا؟ قَالَتْ: لَا، وَقُرَّةَ عَيْنِي! لَهَايَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ، قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَصْبَحَتْ عِنْدَهُ، قَالَ وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلَ، فَفَرَّقْنَا اثْنَا عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنْاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، قَالَ: إِلَّا أَنَّهُ بَعَثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[٥٣٦٦] ١٧٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ عَنْ الْجَرِيرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا، قَالَ: وَكَانَ أَبِي يَتَحَدَّثُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ، قَالَ: فَانْطَلَقَ وَقَالَ: يَا عَبْدَ الرَّحْمَنِ! افْرُغْ مِنْ أَضْيَافِكَ. قَالَ: فَلَمَّا أُمْسَيْتُ جِئْنَا بِقِرَاهُمْ، قَالَ:

'He is a strict man and if you do not do it, I am afraid that I will be in trouble with him.' But they refused. When he came, the first thing he did was to ask: 'Did you serve your guests?' They said: 'No, by Allâh, we did not.' He said: 'Did I not tell 'Abdur-Rahmân (to do that)?' I hid from him, and he said: 'O 'Abdur-Rahmân!' I hid from him, but he said: 'O ignorant lad, I adjure you, if you can hear my voice, to come here.' So I came and I said: 'By Allâh, it is no fault of mine. They are your guests, ask them. I brought them some food but they refused to eat until you come.' He said: 'What is the matter with you? Will you not accept our hospitality?' Abû Bakr said: 'By Allâh, I will not eat tonight.' They said: 'By Allâh, we will not eat until you eat.' He said: 'I have never seen a worse night than tonight. Woe to you, what is the matter with you? Why do you not accept our hospitality?' Then he said: 'What I did at first was from the *Shaiân*. Bring the food.' So the food was brought, and he said the Name of Allâh and ate, and they ate. When morning came he went to the Prophet ﷺ and said: 'O Messenger of Allâh, they fulfilled their oath but I broke mine.' He said: 'Rather you are the most sincere of them and you are the best of them.'

فَأَبَوْا، فَقَالُوا: حَتَّى يَجِيءَ أَبُو مَرْزِلِنَا فَيَطْعَمَ مَعَنَا، قَالَ: فَقُلْتُ لَهُمْ: إِنَّهُ رَجُلٌ حَدِيدٌ، وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يُصِيبَنِي مِنْهُ أَدَى، قَالَ: فَأَبَوْا، فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَيْءٍ أَوَّلَ مِنْهُمْ، فَقَالَ: أَفَرَعْتُمْ مِنْ أَضْيَافِكُمْ؟ قَالَ: قَالُوا: لَا، وَاللَّهِ! مَا فَرَعْنَا، قَالَ: أَلَمْ أَمُرْ عَبْدَ الرَّحْمَنِ؟ قَالَ: وَتَنَحَّيْتُ عَنْهُ، فَقَالَ: يَا عَبْدَ الرَّحْمَنِ! قَالَ: فَتَنَحَّيْتُ عَنْهُ، قَالَ: فَقَالَ: يَا غُثْرُ! أَقْسَمْتُ عَلَيْكَ! إِنْ كُنْتَ تَسْمَعُ صَوْتِي إِلَّا جِئْتُ، قَالَ: فَجِئْتُ قَالَ: فَقُلْتُ: وَاللَّهِ! مَا لِي ذَنْبٌ، هَؤُلَاءِ أَضْيَافُكَ فَسَلُّهُمْ، قَدْ أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّى تَجِيءَ، قَالَ: فَقَالَ: مَا لَكُمْ؟ أَلَا تَقْبَلُوا عَنَّا قِرَاحُكُمْ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: فَوَاللَّهِ! لَا أَطْعَمُهُ اللَّيْلَةَ، قَالَ: فَقَالُوا: فَوَاللَّهِ! لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، قَالَ: فَقَالَ مَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ، وَيَلَكُمْ! مَا لَكُمْ؟ أَلَا تَقْبَلُوا عَنَّا قِرَاحُكُمْ؟ قَالَ: ثُمَّ قَالَ: أَمَّا الْأُولَى فَمِنْ الشَّيْطَانِ، هَلُمُّوا قِرَاحُكُمْ، قَالَ: فَجِيءَ بِالطَّعَامِ فَسَمَّى فَأَكَلَ وَأَكَلُوا، قَالَ: فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! بَرُّوا وَحَبِشْتُ، قَالَ: فَأَخْبَرَهُ فَقَالَ: «بَلْ أَنْتَ أَبْرُهُمْ وَأَخْيَرُهُمْ».

قَالَ: وَلَمْ تُبْلَغْنِي كَفَّارَةً.

He said: "And I did not hear of any expiation."

Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On

[5367] 178 - (2058) It was narrated from Abû Hurairah that he said: "The Messenger of Allâh ﷺ said: 'The food of two is sufficient for three, and the food of three is sufficient for four.'"

[5368] 179 - (2059) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.'"

[5369] (...) A *Hadîth* like that of Ibn Juraij (no. 5368) was narrated from the Prophet ﷺ.

(المعجم ٣٣) - (بَابُ فَضِيلَةِ الْمَوَاسَاةِ فِي الطَّعَامِ الْقَلِيلِ، وَأَنْ طَعَامَ الْاِثْنَيْنِ يَكْفِي الثَّلَاثَةَ، وَنَحْوُ ذَلِكَ) (التحفة ١٦)

[٥٣٦٧] ١٧٨ - (٢٠٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْاِثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ».

[٥٣٦٨] ١٧٩ - (٢٠٥٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ، وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ، وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».

وَفِي رِوَايَةٍ إِسْحَاقُ: قَالَ رَسُولُ اللَّهِ ﷺ، لَمْ يَذْكُرْ: سَمِعْتُ.

[٥٣٦٩] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ

سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

[٥٣٧٠] ١٨٠ - (...) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْوَاحِدِ يَكْفِي الْأَثْنَيْنِ، وَطَعَامُ الْأَثْنَيْنِ يَكْفِي الْأَرْبَعَةَ».

[٥٣٧١] ١٨١ - (...) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الرَّجُلِ يَكْفِي الرَّجُلَيْنِ، وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةً، وَطَعَامُ أَرْبَعَةٍ يَكْفِي ثَمَانِيَةً».

[5370] 180 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The food of one is sufficient for two, and the food of two is sufficient for four.'"

[5371] 181 - (...) It was narrated from Jâbir that the Prophet ﷺ said: "The food of one man is sufficient for two men, and the food of two men is sufficient for four, and the food of four is sufficient for eight."

Chapter 34. The Believer Eats In One Intestine And The *Kâfir* (Disbeliever) Eats In Seven Intestines

[5372] 182 - (2060) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The *Kâfir* (disbeliever) eats in seven intestines and the believer eats in one intestine."

(المعجم ٣٤) - (بَابُ الْمُؤْمِنِ يَأْكُلُ

فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي

سَبْعَةِ أَمْعَاءَ) (التحفة ١٧)

[٥٣٧٢] ١٨٢ - (٢٠٦٠) حَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَافِرُ

يَأْكُلُ فِي سَبْعَةِ أَمْعَاءَ، وَالْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ».

[5373] (...) A similar report (as no. 5372) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[٥٣٧٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عُيَيْنُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5374] 183 - (...) Nâfi‘ said: “Ibn ‘Umar saw a poor man, and he put some food in front of him, and put more, and he started to eat a great deal. He said: ‘Do not let this man enter upon me, for I heard the Messenger of Allâh ﷺ say: “The disbeliever eats in seven intestines.”

[٥٣٧٤] ١٨٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاqِدِ بْنِ مُحَمَّدٍ ابْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ نَافِعًا قَالَ: رَأَى ابْنُ عُمَرَ مِسْكِينًا، فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ، وَيَضَعُ بَيْنَ يَدَيْهِ، قَالَ: فَجَعَلَ يَأْكُلُ أَكْلًا كَثِيرًا، قَالَ: فَقَالَ: لَا يُدْخَلَنَّ هَذَا عَلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءَ».

[5375] 184 - (2061) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

[٥٣٧٥] ١٨٤- (٢٠٦١) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءَ».

[5376] (...) A similar report (as no. 5375) was narrated from Jâbir, but he did not mention Ibn 'Umar.

[5377] 185 - (2062) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

[5378] (...) A similar *Hadîth* was narrated from Abû Hurairah, from the Prophet ﷺ.

[5379] 186 - (2063) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ hosted a guest who was a disbeliever. The Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then another, and he drank it, then another, and he drank it, until he had drunk the milk of seven sheep. Then the next morning he became Muslim, and the Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then he ordered that another be milked

[٥٣٧٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: ابْنُ عُمَرَ.

[٥٣٧٧] ١٨٥ - (٢٠٦٢) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[٥٣٧٨] (...) حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ.

[٥٣٧٩] ١٨٦ - (٢٠٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ضَافَهُ ضَيْفٌ، وَهُوَ كَافِرٌ، فَأَمَرَ لَهُ [رَسُولُ اللَّهِ ﷺ] بِشَاةٍ فَحَلَيْتُ، فَشَرِبَ حِلَابَهَا، ثُمَّ أُخْرِي فَشَرِبْتُ، ثُمَّ أُخْرِي فَشَرِبْتُ، حَتَّى شَرِبَ حِلَابَ سَبْعِ شِيَاءٍ، ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَشَرِبَ حِلَابَهَا، ثُمَّ

but he did not finish it. The Messenger of Allâh ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

Chapter 35. Do Not Criticize Food

[5380] 187 - (2064) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ never criticized any food. If he liked something he would eat, it and if he disliked it he would leave it."

[5381] (...) Sulaimân Al-A'mash narrated a similar report (as no. 5380) with this chain of narrators.

[5382] (...) A similar report was narrated from Sufyân, from Al-A'mash, with this chain of narrators.

[5383] 188 - (...) It was narrated that Abû Hurairah said: "I never saw the Messenger of Allâh ﷺ criticize any food. If he liked it he ate it and if he did not like it he remained silent."

أَمَرَ بِأُخْرَى فَلَمْ يَسْتَمِّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مِعَى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءَ».

(المعجم ٣٥) - (بَابُ لَا يَعْيبُ

الطعام) (التحفة ١٨)

[٥٣٨٠] ١٨٧ - (٢٠٦٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَى شَيْئًا أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[٥٣٨١] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٣٨٢] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ وَعَبْدُ الْمَلِكِ ابْنُ عَمْرٍو وَعُمَرُ بْنُ سَعْدٍ أَبُو دَاوُدَ الْحَفَرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٥٣٨٣] ١٨٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا

الْأَعْمَشُ عَنْ أَبِي يَحْيَى مَوْلَى آلِ جَعْدَةَ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ رَسُولَ
اللَّهِ ﷺ غَابَ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَاهُ
أَكَلَهُ، وَإِنْ لَمْ يَشْتَهِهِ سَكَتَ.

[5384] (...) A similar report (as
no. 5383) was narrated from Abû
Hurairah, from the Prophet ﷺ.

[٥٣٨٤] وَحَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ
ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلُهُ.

37. The Book Of Clothing And Adornment

Chapter 1. The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women

[5385] 1 - (2065) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "The one who drinks from a vessel of silver is gulping the fire of Hell into his belly."

[5386] (...) A *Hadīth* like that of Mālik bin Anas (no. 5385) was narrated from Nāfi', with this chain of narrators, and in the *Hadīth* of 'Alī bin Mus-hir from 'Ubaidullāh it adds: "The one who eats or drinks from a vessel of silver or gold." It does not mention eating and gold in the *Hadīth* of any of them, except the *Hadīth* of Ibn Mus-hir.

٦ - (المعجم ٣٧) - كتاب اللباس والزينة (التحفة ...)

(المعجم ١) - (بَابُ تَحْرِيمِ اسْتِعْمَالِ
أَوَانِي الذَّهَبِ وَالْفِضَّةِ فِي الشَّرْبِ
وغيره، على الرجال والنساء)
(التحفة ١٩)

[٥٣٨٥] ١ - (٢٠٦٥) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ
زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي بَكْرِ الصَّدِيقِ، عَنْ أُمِّ سَلَمَةَ
زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«الَّذِي يَشْرَبُ فِي آيَةِ الْفِضَّةِ، إِنَّمَا يُجَرِّجُ
فِي بَطْنِهِ نَارَ جَهَنَّمَ».

[٥٣٨٦] (...) وَحَدَّثَنَاهُ قُتَيْبَةُ وَمُحَمَّدُ
ابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِيهِ
عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ
يَعْنِي ابْنَ عَلِيٍّ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ
نُفَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ؛ وَحَدَّثَنَا
[مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَالْوَلِيدُ بْنُ شُجَاعٍ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ
مُسَهَّرٍ عَنْ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
أَبِي بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا الْفَضِيلُ بْنُ

سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، بِمِثْلِ حَدِيثِ مَالِكِ ابْنِ أَنَسٍ، بِإِسْنَادِهِ عَنْ نَافِعٍ وَزَادَ فِي حَدِيثِ عَلِيِّ بْنِ مُسْهَرٍ عَنْ عُبَيْدِ اللَّهِ: «أَنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آيَةِ الْفِضَّةِ وَالذَّهَبِ» وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ ذِكْرُ الْأَكْلِ وَالذَّهَبِ، إِلَّا فِي حَدِيثِ ابْنِ مُسْهَرٍ.

[5387] 2 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'Whoever drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.'"

[٥٣٨٧] ٢- (...) وَحَدَّثَنِي زَيْدُ بْنُ يَزِيدَ أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ يَعْنِي ابْنَ مُرَّةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ خَالَتِهِ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ».

Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide

(المعجم ٢) - (بَابُ تَحْرِيمِ اسْتِعْمَالِ إِنَاءِ الذَّهَبِ وَالْفِضَّةِ عَلَى الرِّجَالِ وَالنِّسَاءِ، وَخَاتَمِ الذَّهَبِ وَالْحَرِيرِ عَلَى الرِّجَالِ، وَإِبَاحَتِهِ لِلنِّسَاءِ. وَإِبَاحَةُ الْعَلَمِ وَنَحْوِهِ لِلرِّجَالِ، مَا لَمْ يَزِدْ عَلَى أَرْبَعِ أَصَابِعٍ) (التحفة ٢٠)

[5388] 3 - (2066) Mu'âwiyah bin Suwaid bin Muqarrin said: "I

[٥٣٨٨] ٣- (٢٠٦٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ

entered upon Al-Barâ' bin 'Azib and I heard him say: 'The Messenger of Allâh ﷺ enjoined seven things upon us and he forbade seven things for us. He commanded us to visit the sick, to attend funerals, to reply (to say: *Yarhamuk Allâh*; (may Allâh have mercy on you) to one who sneezes, to fulfill oaths or help fulfil an oath made by another, to help the one who has been wronged, to accept invitations and to spread the greeting of *Salâm*. And he forbade us from wearing rings of gold, to drink from silver vessels, to use *Mayâthir*,^[1] to wear *Qasî*,^[2] to wear silk, *Istabraq* and *Dîbâj*."^[3]

[5389] (...) A similar report (as no. 5388) was narrated from Ash'ath bin Sulaim with this chain of narrators, except the phrase to fulfill oaths or help fulfill an oath made by another, instead of which he said: "To give a description of a lost item."

[5390] (...) A *Hadîth* like that of Zuhair (no. 5388) was narrated from Ash'ath bin Abî Ash-Sha'thâ' with this chain of narrators, but he

أَشْعَثَ بِنِ أَبِي الشَّعْثَاءِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَشْعَثُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدٍ بْنُ مُقَرِّنٍ قَالَ: دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، أَوْ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَهَانَا عَنْ خَوَاتِيمٍ، أَوْ عَنْ تَحْتَمٍ بِالذَّهَبِ، وَعَنْ شُرْبٍ بِالْفِضَّةِ، وَعَنْ الْمَيَاثِرِ، وَعَنْ الْقَسِيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالذِّبَاجِ.

[٥٣٨٩] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، إِلَّا قَوْلَهُ: وَإِبْرَارِ الْقَسَمِ أَوْ الْمُقْسِمِ، فَإِنَّهُ لَمْ يَذْكُرْ هَذَا الْحَرْفَ فِي الْحَدِيثِ، وَجَعَلَ مَكَانَهُ: وَإِنْشَادِ الضَّالِّ.

[٥٣٩٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: وَحَدَّثَنَا

[1] A type of camel saddle cloth or cushion made of silk.

[2] *Qasî*: Garments made of fabric with stripes of silk woven into it, or a type of garment from an area in Egypt with a similar name.

[3] Two types of silk one of which is often called brocade and is thicker than the other.

said to help fulfill the oath of another, and he was not uncertain. And he added in this *Hadith*: “Drinking from vessels of silver, for whoever drinks from them in this world will not drink from them in the Hereafter.”

[5391] (...) It was narrated from Ash‘ath bin Abî Ash-Sha‘thâ’ with this chain of narrators, but he did not mention the additional material mentioned by Jarîr and Ibn Mus-hir (no. 5391).

[5392] (...) It was narrated from Ash‘ath bin Sulaim with their chain of narrators, except the words spreading the greeting of *Salâm*, instead of which he said: “Returning the greeting of *Salâm*.” And he said: “He (ﷺ) forbade us to wear gold rings.”

[5393] (...) It was narrated from Ash‘ath bin Abî Ash-Sha‘thâ’ with their chain narrators, and he

عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ،
كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي
الشَّعْثَاءِ، بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ
زُهَيْرٍ، وَقَالَ: إِبْرَارِ الْمُقْسِمِ، مِنْ غَيْرِ
شَكٍّ، وَزَادَ فِي الْحَدِيثِ: وَعَنِ الشَّرْبِ
فِي الْفِضَّةِ، فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي
الدُّنْيَا، لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ.

[٥٣٩١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو إِسْحَقَ
الشَّيْبَانِيُّ وَلَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ أَشْعَثَ
ابْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ، وَلَمْ يَذْكُرْ
زِيَادَةَ جَرِيرٍ وَابْنَ مُسْهِرٍ.

[٥٣٩٢] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ
الْعَقَدِيُّ، وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ:
حَدَّثَنِي بِهِزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ
أَشْعَثَ بْنِ سُلَيْمٍ، بِإِسْنَادِهِمْ وَمَعْنَى حَدِيثِهِمْ،
إِلَّا قَوْلَهُ: وَإِفْسَاءِ السَّلَامِ، فَإِنَّهُ قَالَ بَدَلَهَا:
وَرَدَّ السَّلَامِ، وَقَالَ: نَهَانَا عَنْ خَاتَمِ
الذَّهَبِ أَوْ حَلَقَةِ الذَّهَبِ.

[٥٣٩٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعَمْرُو بْنُ

said: "Spreading the greeting of *Salām*" and "gold rings."

[5394] 4 - (2067) 'Abdullāh bin 'Ukaim said: "We were with Hudhaifah in Al-Madā'in when Hudhaifah asked for water, and a chieftain brought him a drink in a vessel of silver. He threw it aside and said: 'I am telling you that I already told him not to bring me a drink in this vessel, for the Messenger of Allāh ﷺ said: "Do not drink from vessels of gold and silver, and do not wear *Dibāj* and silk. They are for them in this world and for you in the Hereafter, on the Day of Resurrection."

[5395] (...) It was narrated that Abū Farwah Al-Juhanī said: "I heard 'Abdullāh bin 'Ukaim say: 'We were with Hudhaifah in Al-Madā'in..." and he mentioned something similar (to no. 5394) but he did not mention in his *Hadīth* "...the Day of Resurrection."

[5396] (...) It was narrated from Hudhaifah, that Abū Farwah said: "I heard Ibn 'Ukaim say, - and I thought that Ibn Abī Laila heard it from Ibn 'Ukaim: 'We

مُحَمَّدٌ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ، وَقَالَ: وَإِفْشَاءِ السَّلَامِ وَخَاتَمِ الذَّهَبِ، مِنْ غَيْرِ شَكٍّ.

[٥٣٩٤] ٤ - (٢٠٦٧) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو بْنِ سَهْلٍ بْنِ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعْتُهُ يَذْكُرُهُ عَنْ أَبِي فَرْوَةَ؛ [أَنَّهُ] سَمِعَ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَاسْتَسْقَى حُذَيْفَةُ، فَجَاءَهُ دُھَقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَرَمَاهُ بِهِ، وَقَالَ: إِنِّي أَخْبَرْتُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لَا يَسْقِيَنِي فِيهِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّبَاجَ وَالْحَرِيرَ، فَإِنَّهُ لَهُمْ فِي الدُّنْيَا، وَهُوَ لَكُمْ فِي الْآخِرَةِ، يَوْمَ الْقِيَامَةِ».

[٥٣٩٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي فَرْوَةَ الْجُهَنِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ يَقُولُ: كُنَّا عِنْدَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: «يَوْمَ الْقِيَامَةِ».

[٥٣٩٦] (...) وَحَدَّثَنِي عَبْدُ الْجَبَّارِ ابْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ أَوَّلًا عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي

were with Hudhaifah in Al-Madâ'in," and he mentioned something similar (to no. 5394), but he did not say "the Day of Resurrection."

[5397] (...) It was narrated from Al-Hakam that he heard 'Abdur-Rahmân, meaning Ibn Abî Laila, say: "I saw Hudhaifah ask for a drink in Al-Madâ'in, and someone brought it to him in a vessel of silver." And he mentioned a *Hadith* like that of Ibn 'Ukaim from Hudhaifah.

[5398] (...) A *Hadith* like that of Mu'adh was narrated from Shu'bah, with the same chain narrators, but none of them mentioned the words: "I saw Hudhaifah," except Mu'adh only. Rather they said: "Hudhaifah asked for a drink."

[5399] (...) A *Hadith* like that of those whom we have mentioned (Mu'adh, Abî Laila, Ibn Ukaim) was narrated from Hudhaifah, from the Prophet ﷺ.

لَيْلَى، عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا يَزِيدُ؛ سَمِعَهُ مِنْ ابْنِ أَبِي لَيْلَى عَنْ حُذَيْفَةَ، ثُمَّ حَدَّثَنَا أَبُو فَرْوَةَ قَالَ: سَمِعْتُ ابْنَ عُكَيْمٍ، فَظَنَنْتُ أَنَّ ابْنَ أَبِي لَيْلَى إِنَّمَا سَمِعَهُ مِنْ ابْنِ عُكَيْمٍ، قَالَ: كُنَّا مَعَ حُذَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ، وَلَمْ يَقُلْ «يَوْمَ الْقِيَامَةِ».

[٥٣٩٧] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ؛ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ يَعْنِي ابْنَ أَبِي لَيْلَى قَالَ: شَهِدْتُ حُذَيْفَةَ اسْتَسْقَى بِالْمَدَائِنِ، فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ، فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُكَيْمٍ عَنْ حُذَيْفَةَ.

[٥٣٩٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَشْرِ: حَدَّثَنَا بَهْزٌ، كُلُّهُمْ عَنْ شُعْبَةَ، بِمِثْلِ حَدِيثِ مُعَاذٍ وَإِسْنَادِهِ، وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي الْحَدِيثِ: شَهِدْتُ حُذَيْفَةَ، غَيْرُ مُعَاذٍ وَحْدَهُ، إِنَّمَا قَالُوا: إِنَّ حُذَيْفَةَ اسْتَسْقَى.

[٥٣٩٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي

عَدِيٍّ عَنِ ابْنِ عَوْنٍ، كِلَاهُمَا عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ مَنْ ذَكَرْنَا.

[5400] 5 - (...) ‘Abdur-Rahmân bin Abî Laila said: “Hudhaifah asked for a drink and a Magian gave it to him in a vessel of silver. He said: ‘I heard the Messenger of Allâh ﷺ say: “Do not wear silk or *Dibâj*, and do not drink from vessels of gold and silver, or eat from plates of the same. They are for them in this world.”

[٥٤٠٠] ٥- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ: اسْتَسْقَى حُذَيْفَةُ، فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيْبَاجَ، وَلَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا».

Chapter... The Prohibition Of Wearing Silk Etc., For Men

(المعجم...) - (باب: تحريم لبس الحرير وغير ذلك للرجال)

(التحفة ٢٦ - اللباس: ١)

[5401] 6 - (2068) It was narrated from Ibn ‘Umar that ‘Umar bin Al-Khaṭṭâb saw a striped silk *Hullah*^[1] being sold at the door of the *Masjid*, and he said: “O Messenger of Allâh, why don’t you buy this and wear it for the people on Fridays, and for the

[٥٤٠١] ٦-(٢٠٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةَ سَبْرَاءَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ

[1] *Hullah*: An upper cloth (*Ridâ’*) and lower cloth (*Izâr*) made of the same fabric.

delegations when they come to you?" The Messenger of Allāh ﷺ said: "This is only worn by one who has no share in the Hereafter." Then some *Hullahs* like it were brought to the Messenger of Allāh ﷺ and he gave one of them to 'Umar. 'Umar said: "O Messenger of Allāh, are you giving me this to wear when you said what you said about the *Hullah* of 'Uṭārid?" The Messenger of Allāh ﷺ said: "I did not give it to you to wear it." So 'Umar gave it to an idolater brother of his in Makkah.

[5402] (...) A *Hadīth* like that of Mālik (no. 5401) was narrated from Ibn 'Umar, from the Messenger of Allāh ﷺ.

[5403] 7 - (...) It was narrated that Ibn 'Umar said: "Umar saw 'Uṭārid At-Tamīmī standing in the market selling a *Hullah* of striped silk. He was a man who used to meet with kings and get gifts from them. 'Umar said: 'O Messenger of Allāh, I have seen 'Uṭārid standing in the market selling a *Hullah* of striped silk.

اَشْتَرَيْتَ هَذِهِ فَلَيْسَتْهَا [لِلنَّاسِ] يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ» ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَسَوْنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُهَا لِتَلْبَسَهَا» فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا، بِمَكَّةَ.

[٥٤٠٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى ابْنِ عُقْبَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ مَالِكٍ.

[٥٤٠٣] ٧ - (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: رَأَى عُمَرُ عُطَارِدًا التَّمِيمِيَّ يَقِيمُ بِالسُّوقِ حُلَّةَ سِيرَاءَ، وَكَانَ رَجُلًا يَعْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ، فَقَالَ عُمَرُ: يَا رَسُولَ

Why don't you buy it and wear it when the delegations of the Arabs come to you?" I think he said: "And wear it on Fridays." The Messenger of Allâh ﷺ said to him: 'Silk is only worn in this world by one who will have no share in the Hereafter.' Some time after that, some *Hullahs* of striped silk were brought to the Messenger of Allâh ﷺ and he sent one *Hullah* to 'Umar and one to Usâmah bin Zaid, and he gave a *Hullah* to 'Alî bin Abî Tâlib. He said: 'Tear it and make head covers for your womenfolk.' Then 'Umar came, carrying his *Hullah*, and said: 'O Messenger of Allâh, have you sent this to me, when you said what you said previously about the *Hullah* of 'Uṭārid?' He said: 'I did not send it to you for you to wear it; rather I sent it to you so that you could benefit from it.' As for Usâmah, he put on his *Hullah* and the Messenger of Allâh ﷺ gave him a look whereby he realized that the Messenger of Allâh ﷺ disapproved of what he had done, and he said: 'O Messenger of Allâh, why are you looking at me when you are the one who sent it to me?' He said: 'I did not send it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.'"

[5404] 8 - (...) 'Abdullâh bin 'Umar said: "Umar bin Al-

الله! إِنِّي رَأَيْتُ عَطَارِدًا يُقِيمُ فِي السُّوقِ حُلَّةَ سِيرَاءٍ، فَلَوْ اشْتَرَيْتَهَا فَلَبَسْتُهَا لَوْفُودِ الْعَرَبِ إِذَا قَدِمُوا عَلَيْكَ وَأَطْنَتْهُ قَالَ: وَلَبَسْتُهَا يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ» فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى رَسُولُ اللَّهِ ﷺ بِحُلٍّ سِيرَاءٍ، فَبَعَثَ إِلَى عُمَرَ بِحُلَّةٍ، وَبَعَثَ إِلَى أُسَامَةَ بْنِ زَيْدٍ بِحُلَّةٍ، وَأَعْطَى عَلِيَّ بْنَ أَبِي طَالِبٍ حُلَّةً، وَقَالَ: «شَقَّقْهَا خُمْرًا بَيْنَ نِسَائِكَ» قَالَ: فَجَاءَ عُمَرُ بِحُلَّتِهِ يَحْمِلُهَا، فَقَالَ: يَا رَسُولَ اللَّهِ! بَعَثْتَ إِلَيَّ بِهِذِهِ، وَقَدْ قُلْتَ بِالْأَمْسِ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَلَكِنِّي بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا» وَأَمَّا أُسَامَةُ فَرَأَى فِي حُلَّتِهِ، فَظَنَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ نَظْرًا، عَرَفَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْكَرَ مَا صَنَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا تَنْظُرُ إِلَيَّ؟ فَأَنْتَ بَعَثْتَ إِلَيَّ بِهَا، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ إِلَيْكَ لِتَلْبَسَهَا، وَلَكِنِّي بَعَثْتُ بِهَا [إِلَيْكَ] لِتُشَقِّقَهَا خُمْرًا بَيْنَ نِسَائِكَ».

[٥٤٠٤] ٨ - (...) وَحَدَّثَنِي أَبُو

Khaṭṭāb found a *Hullah* of *Istabraq* being offered for sale in the market, so he took it and brought it to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, buy this and adorn yourself with it for 'Eīd and for the delegations.' The Messenger of Allāh ﷺ said: 'This is only a garment for the one who has no share in the Hereafter.' As much time passed as Allāh willed, then the Messenger of Allāh ﷺ sent to 'Umar a garment made of *Dibāj*. 'Umar brought it to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, you said: "This is only a garment for the one who has no share in the Hereafter," then you sent this to me?' The Messenger of Allāh ﷺ said to him: 'Sell it and meet your needs with it.'"

[5405] (...) A similar report (as no. 5404) was narrated from Ibn Shihāb, with this chain of narrators.

[5406] 9 - (...) It was narrated from Ibn 'Umar that 'Umar saw a man from the family of 'Uṭārid wearing a cloak of *Dibāj* or silk, and he said to the Messenger of

الطَّاهِرِ وَحَرَمَلَهُ بْنُ يَحْيَى - وَاللَّفْظُ لِحَرَمَلَهُ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ، فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! ابْتَغِ هَذِهِ فَتَجْمِلْ بِهَا لِلْعِيدِ وَالْوُفْدِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَقَ لَهُ» قَالَ: فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُجَّةٍ دِيْبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! قُلْتُ: «إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَقَ لَهُ»، أَوْ قُلْتُ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ» ثُمَّ أَرْسَلْتَ إِلَيَّ بِهَذِهِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَبِيعَهَا وَتُصِيبُ بِهَا حَاجَتَكَ».

[٥٤٠٥] (...) وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٥٤٠٦] ٩ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ حَفْصٍ عَنْ سَالِمٍ،

Allâh ﷺ: 'Why don't you buy it?' He said: 'This is only worn by one who has no share in the Hereafter.' Then the Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me. I said: 'Have you sent it to me when I heard you say what you said about it?' He said: 'I only sent it to you so that you profit from it.'

[5407] (...) It was narrated from Sâlim bin 'Abdullâh bin 'Umar, from his father, that 'Umar bin Al-Khattâb saw a man from the family of 'Utârid wearing... a *Hadîth* like that of Yahya bin Sa'eed (no. 5406), except that he said: "I only sent it to you so that you could benefit from it, I did not send it to you so that you could wear it."

[5408] (...) Yahya bin Abî Ishâq said: "Sâlim bin 'Abdullâh asked me about *Istabraq*. I said: 'It is the coarse type of *Dibâj*.' He said: 'But I heard 'Abdullâh bin 'Umar say: "Umar saw a man wearing a *Hullah* of *Istabraq*, and he brought it to the Messenger of Allâh ﷺ..." and he mentioned a similar *Hadîth* (as no. 5407), except that he said: "I only sent it to you so that you could get money by selling it."

عَنْ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ رَأَى عَلَى رَجُلٍ مِنْ آلِ عِطَارِدٍ قَبَاءً مِنْ دِيبَاجٍ أَوْ حَرِيرٍ، فَقَالَ لِرَسُولِ اللَّهِ ﷺ: لَوْ اشْتَرَيْتُهُ فَقَالَ: «إِنَّمَا يَلْبَسُ هَذَا مَنْ لَا خَلَاقَ لَهُ» فَأُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيرَاءٌ، فَأَرْسَلَ بِهَا إِلَيَّ، قَالَ: قُلْتُ: أَرْسَلْتَ بِهَا إِلَيَّ، وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتَعَ بِهَا».

[٥٤٠٧] (...) وَحَدَّثَنَا ابْنُ نُؤْمِرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ [ابْنَ الْخَطَّابِ] رَأَى عَلَى رَجُلٍ مِنْ آلِ عِطَارِدٍ، بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ، غَيْرَ أَنَّهُ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَتَفَعَّلَ بِهَا، وَلَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا».

[٥٤٠٨] (...) حَدَّثَنِي [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ فِي الْإِسْتَبْرِقِ؟ قَالَ: قُلْتُ: مَا غُلْظَ مِنَ الدِّيبَاجِ وَخَشَنَ مِنْهُ، فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَى عُمَرَ عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرِقٍ، فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ

فَذَكَرَ نَحْوَ حَدِيثِهِمْ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا مَالًا».

[٥٤٠٩] ١٠ - (٢٠٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدٍ عَطَاءٍ، قَالَ: أُرْسَلْتَنِي أَسْمَاءُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَتْ: بَلَّغْنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ ثَلَاثًا: الْعِلْمَ فِي الثَّوْبِ، وَمِثْرَةَ الْأَرْجُوانِ، وَصَوْمَ رَجَبٍ كُلِّهِ، فَقَالَ لِي عَبْدُ اللَّهِ: أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ، فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ، وَأَمَّا مَا ذَكَرْتَ مِنَ الْعِلْمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَقَ لَهُ» فَخَفْتُ أَنْ يَكُونَ الْعِلْمُ مِنْهُ، وَأَمَّا مِثْرَةُ الْأَرْجُوانِ، فَهَذِهِ مِثْرَةُ عَبْدِ اللَّهِ، فَإِذَا هِيَ أَرْجُوانٌ.

فَرَجَعْتُ إِلَى أَسْمَاءَ فَخَبَرْتُهَا فَقَالَتْ: هَذِهِ جُبَّةُ رَسُولِ اللَّهِ ﷺ، فَأَخْرَجَتْ إِلَيَّ جُبَّةَ طَيَالِسَةٍ كَسْرَوَانِيَّةٍ، لَهَا لِنْتُ دِيَّاجٍ، وَفَرَجِيهَا مَكْفُوفَتَيْنِ بِالْذِّيَّاجِ، فَقَالَتْ: هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ،

[5409] 10 - (2069) It was narrated that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr, who was the maternal uncle of the son of ‘Âtâ’, said: “Asmâ’ sent me to ‘Abdullâh bin ‘Umar, and saying: ‘I have heard that you regard three things as *Harâm*: Borders on garments, *Mitharat Al-Arjuwân*,^[1] and fasting the whole (month) of Rajab.’ ‘Abdullâh said to me: ‘As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard ‘Umar bin Al-Khattâb say: “I heard the Messenger of Allâh ﷺ say: ‘Silk is only worn by one who has no share in the Hereafter,’” and I was afraid that borders were included in that. As for *Mitharat Al-Arjuwân*, this is the *Mitharah* of ‘Abdullâh, and it is *Arjuwân*.’

I went back to Asmâ’ and told her, and she said: ‘This is the *Jubbah* (a type of cloak) of the Messenger of Allâh ﷺ, and she brought out to me a *Tayâlisah* cloak which had pockets lined with *Dibâj* and its sleeves were edged with *Dibâj*. She said: ‘This was in ‘Aishah’s possession until she died, and when she died, I took it. The Prophet ﷺ used to

[1] Saddle cloths made of bright red cloth

wear it, and now we wash it for the sick and seek healing thereby.”

[5410] 11 - (...) It was narrated that Khalifah bin Ka'b, Abū Dhubyān, said: “Do not dress your women in silk, for I heard ‘Umar bin Al-Khaṭṭāb say: ‘The Messenger of Allāh ﷺ said: “Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter.”

[5411] 12 - (...) It was narrated that Abū ‘Uthmān said: “Umar wrote to us when we were in Azerbaijan, (saying): ‘O ‘Utba bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of *Shirk* and garments of silk, for the Messenger of Allāh ﷺ forbade garments of silk and said except this much, and the Messenger of Allāh ﷺ held up his forefinger and middle finger, holding them together.” Zuhair said: “Āṣim said: ‘It is in the book,” and Zuhair held up his two fingers.

فَلَمَّا قُبِضَتْ قَبَضْتُهَا، وَكَانَ النَّبِيُّ ﷺ يَلْبُسُهَا، فَتَحْنُ نَغْسِلُهَا لِلْمَرْضَى لِنَسْتَشْفِي بِهَا.

[٥٤١٠] ١١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُيَيْدُ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي دُبْيَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: أَلَا لَا تَلْبَسُوا نِسَاءَكُمْ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[٥٤١١] ١٢ - (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرِيجَانَ: يَا عُتْبَةُ بْنُ فَرْقَدٍ! إِنَّهُ لَيْسَ مِنْ كَذِّكَ وَلَا مِنْ كَذِّ أَبِيكَ وَلَا مِنْ كَذِّ أُمِّكَ، فَأَشْبِعِ الْمُسْلِمِينَ فِي رَحَالِهِمْ، مِمَّا تَشْبِعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّعَمُّ، وَزَيِّ أَهْلِ الشَّرِكِ، وَلَبُوسِ الْحَرِيرِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لَبُوسِ الْحَرِيرِ، قَالَ إِلَّا هَكَذَا، وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إصْبَعَيْهِ الْوُسْطَى وَالسَّبَابَةَ وَضَمَّهُمَا، قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هُوَ فِي الْكِتَابِ [قَالَ]: وَرَفَعَ زُهَيْرٌ إصْبَعَيْهِ.

[5412] 13 - (...) A similar report (as no. 5412) was narrated from ‘Āṣim with this chain of narrators, from the Prophet ﷺ, concerning silk.

[٥٤١٢] ١٣- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَفْصُ ابْنِ غِيَاثٍ، كِلَاهُمَا عَنْ عَاصِمٍ بِهَذَا الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ فِي الْحَرِيرِ، بِمِثْلِهِ.

[5413] (...) It was narrated that Abû ‘Uthmân said: “We were with ‘Utbaḥ bin Farqad when the letter of ‘Umar came to us, saying that the Messenger of Allāh ﷺ said: ‘No one wears silk but one who will have no share of it in the Hereafter, except this much.’” Abû ‘Uthmân gestured with the two fingers that are next to the thumb. I thought it meant the patterns on the Tayâlisah until I was shown the Tayâlisah.

[٥٤١٣] (...) وَحَدَّثَنَا ابْنُ أَبِي شَيْبَةَ (وَهُوَ عُثْمَانُ) وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلَاهُمَا عَنْ جَرِيرٍ - وَاللَّفْظُ لِإِسْحَاقَ -: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَنَا كِتَابُ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا هَكَذَا» قَالَ أَبُو عُثْمَانَ: بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الْإِبْهَامَ، فَرُئِيْتُهُمَا أَرْزَارَ الطَّيَالِسَةِ، حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

[5414] (...) Abû ‘Uthmân said: “We were with ‘Utbaḥ bin Farqad” - a *Ḥadīth* like that of Jarīr (no. 5413).

[٥٤١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ.

[5415] 14 - (...) It was narrated that Qatādah said: “I heard Abû ‘Uthmân An-Nahdî say: ‘The letter of ‘Umar came to us when we were in Azerbaijan with

[٥٤١٥] ١٤- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

‘Utbah bin Farqad, or in Ash-Shâm, (saying): ‘The Messenger of Allâh ﷺ forbade silk except so much’” - two fingers.

Abû ‘Uthmân said: “We had no doubt that he meant silk borders.”

حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ التَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَدْرِيجَانَ مَعَ عُبَيْةَ بْنِ فَرْقَدٍ، أَوْ بِالشَّامِ: أَمَّا بَعْدُ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا، إِضْبَعَيْنِ.
قَالَ أَبُو عُثْمَانَ: فَمَا عَتَمْنَا أَنَّهُ يَعْنِي الْأَعْلَامَ.

[5416] (...) A similar report (as no. 5415) was narrated from Qatâdah with this chain of narrators, but he did not mention the words of Abû ‘Uthmân.

[٥٤١٦] (...) وَحَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ وَهُوَ ابْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُثْمَانَ.

[5417] 15 - (...) It was narrated from Suwaid bin Ghafalah that ‘Umar bin Al-Khaṭṭâb gave a speech in Al-Jâbiyah and said: “The Prophet of Allâh ﷺ forbade wearing silk, except a space the width of two fingers, or three, or four.”

[٥٤١٧] ١٥ - (...) حَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو غَسَّانَ الْمُسَمَعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ؛ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ، إِلَّا مَوْضِعَ إِضْبَعَيْنِ، أَوْ ثَلَاثٍ، أَوْ أَرْبَعٍ.

[5418] (...) A similar report (as

[٥٤١٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

no. 5417) was narrated from Sa'eed, from Qatadah, with this chain of narrators.

[5419] 16 - (2070) Jâbir bin 'Abdullâh said: "One day the Prophet ﷺ wore a *Qabâ'* (a type of cloak) of *Dibâj* silk that had been given to him, but soon he took it off and sent it to 'Umar bin Al-Khattâb. It was said to him: 'How quickly you took it off, O Messenger of Allâh.' He said: 'Jibrîl told me not to wear it.' 'Umar came weeping and said: O Messenger of Allâh, you disliked something but you gave it to me. What is the matter with me?' He said: 'I did not give it to you for you to wear it, rather I gave it to you for you to sell it.' So he sold it for two thousand Dirham."

[5420] 17 - (2071) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me and I put it on. Then I could see anger on his face, and he said: "I did not send

عَبْدُ اللَّهِ الرَّزِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٤١٩] ١٦ - (٢٠٧٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَيَحْيَى بْنُ حَبِيبٍ وَحَجَّاجُ بْنُ الشَّاعِرِ - وَاللَّفْظُ لِابْنِ حَبِيبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَبَسَ النَّبِيُّ ﷺ يَوْمًا قَبَاءَ مِنْ دِيْبَاجٍ أَهْدَى لَهُ، ثُمَّ أَوْشَكَ أَنْ يَنْزِعَهُ، فَأَرْسَلَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقِيلَ [لَهُ]: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللَّهِ! فَقَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ» عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَجَاءَهُ عُمَرُ يَبْكِي، فَقَالَ: يَا رَسُولَ اللَّهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ، فَمَا لِي؟ فَقَالَ: «إِنِّي لَمْ أُعْطِكَ لَتَلْبَسَهُ، إِنَّمَا أُعْطَيْتُكَ تَبِيعَهُ» فَبَاعَهُ بِالْفَنِيِّ دَرَاهِمَ.

[٥٤٢٠] ١٧ - (٢٠٧١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ عَنْ

it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.”

[5421] (...) It was narrated from Abû ‘Awn with this chain of narrators. In the *Hadîth* of Mu‘âdh it says: “He told me to divide it among my womenfolk.” In the *Hadîth* of Muḥammad bin Ja‘far it says: “So I divided it among my womenfolk,” but he did not mention: “He told me to.”

[5422] 18 - (...) It was narrated from ‘Alî that Ukaidir of Dûmah gave the Prophet ﷺ a silken garment, and he gave it to ‘Alî and said: “Cut it up to make head covers for the Fâṭimahs (i.e., for your family).”

Abû Bakr and Abû Kuraib said: “Among the womenfolk.”

[5423] 19 - (...) It was narrated that ‘Alî bin Abî Ṭâlib said: “The Messenger of Allâh ﷺ gave me a

عَلَيَّ، فَقَالَ: أَهْدَيْتَ لِرَسُولِ اللَّهِ ﷺ حُلَّةً سَيِّرَاءَ، فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا، فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَشَقَّهَا خُمْرًا بَيْنَ النِّسَاءِ».

[٥٤٢١] (...) وَحَدَّثَنَا عَنْ عَبْدِ اللَّهِ بْنِ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْنَى ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، بِهَذَا الْإِسْنَادِ، فِي حَدِيثِ مُعَاذٍ: فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي، وَفِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: فَأَطَرْتُهَا بَيْنَ نِسَائِي، وَلَمْ يَذْكُرْ: فَأَمَرَنِي.

[٥٤٢٢] ١٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَكَيْعٌ عَنْ مُسْعَرٍ، عَنْ أَبِي عَوْنٍ التَّقْفِي، عَنْ أَبِي صَالِحٍ الْحَنْفِيِّ، عَنْ عَلِيٍّ؛ أَنَّ أُكَيْدِرَ دَوْمَةَ أَهْدَى إِلَى النَّبِيِّ ﷺ ثَوْبَ حَرِيرٍ، فَأَعْطَاهُ عَلِيًّا، فَقَالَ: «شَقَّهْ خُمْرًا بَيْنَ الْفَوَاطِمِ».

وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: بَيْنَ النِّسَاءِ.

[٥٤٢٣] ١٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُثْمَرُ عَنْ شُعْبَةَ،

Hullah of striped silk, and I went out in it, but I saw anger on his face, so I cut it up and distributed it among my womenfolk.”

عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةً سِيرَاءً، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ فَشَقَقْتُهَا بَيْنَ نِسَائِي.

[5424] 20 - (2072) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ sent ‘Umar a *Hullah* of *Sundus* silk, and ‘Umar said: ‘Have you sent it to me when you said what you said about it?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you for you to benefit from its price.’”

[٥٤٢٤] ٢٠ - (٢٠٧٢) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصَمِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى عُمَرَ بِجُبَّةٍ سُندُسٍ، فَقَالَ عُمَرُ: بَعَثْتَ بِهَا إِلَيَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَفِيعَ بِثَمَنِهَا».

[5425] 21 - (2073) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Whoever wears silk in this world will not wear it in the Hereafter.’”

[٥٤٢٥] ٢١ - (٢٠٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُليَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[5426] 22 - (2074) Abû Umâmah narrated that the Messenger of Allâh ﷺ said: “Whoever wears silk in this world will not wear it in the Hereafter.”

[٥٤٢٦] ٢٢ - (٢٠٧٤) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشْقِيُّ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو

[5427] 23 - (2075) It was narrated from 'Uqbah bin 'Âmir that he said: "A silk *Farrûkh* (a type of cloak) was given to the Messenger of Allâh ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: 'This is not befitting for the pious.'"

[5428] (...) Yazîd bin Abî Ḥabîb narrated it with this chain of narrators.

Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

[5429] 24 - (2076) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ granted a concession to 'Abdur-Raḥmân bin 'Awf and Az-Zubair bin Al-'Awwâm, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.

أَمَامَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[٥٤٢٧] ٢٣ - (٢٠٧٥) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: أَهْدَى لِرَسُولِ اللَّهِ ﷺ فَرُوجَ حَرِيرٍ، فَلَبَسَهُ ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَتَزَعَهُ نَزْعًا شَدِيدًا، كَالْكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ».

[٥٤٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، بِهَذَا الْإِسْنَادِ.

(المعجم ٣) - (بَابُ إِیَاحَةِ لِبَسِ الْحَرِيرِ لِلرَّجُلِ، إِذَا كَانَ بِهِ حَكَّةٌ أَوْ نَحْوَهَا) (التحفة ٢)

[٥٤٢٩] ٢٤ - (٢٠٧٦) وَحَدَّثَنَا أَبُو

كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ أُنْبَأَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَلِلزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ، فِي السَّفَرِ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا، أَوْ وَجَعَ كَانَ بِهِمَا.

[5430] (...) Sa'eed narrated it with this chain of narrators (a similar *Hadith* as no. 5429), but he did not mention (the words) "during a journey."

[٥٤٣٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا سَعِيدٌ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: فِي السَّفَرِ.

[5431] 25 - (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ granted a concession, or a concession was granted, to Az-Zubair bin Al-'Awwām and 'Abdur-Rahmān bin 'Awf, allowing them to wear silk, because of a skin condition that they had."

[٥٤٣١] ٢٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، أَوْ رَخَّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ، لِحِكَّةٍ كَانَتْ بِهِمَا.

[5432] (...) Shu'bah narrated a similar report (as no. 5431) with this chain of narrators.

[٥٤٣٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5433] 26 - (...) Anas narrated that 'Abdur-Rahmān bin 'Awf and Az-Zubair bin Al-'Awwām complained to the Prophet ﷺ about lice, and he granted them a concession allowing them to wear silk shirts, during a campaign that they went on.

[٥٤٣٣] ٢٦- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ؛ أَنَّ أَنَسًا أَخْبَرَهُ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ ابْنَ الْعَوَّامِ شَكَّوْا إِلَى النَّبِيِّ ﷺ الْقُمَّلَ، فَرَخَّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ، فِي غَزَاةٍ لَهُمَا.

Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower

(المعجم ٤) - (بَابُ النَّهْيِ عَنْ لِبْسِ الرَّجُلِ الثَّوْبَ الْمَعْصُفَرِ) (التحفة ٣)

[5434] 27 - (2077) 'Abdullāh bin 'Amr bin Al-'Āṣ narrated that the Messenger of Allāh ﷺ saw 'Alī wearing two garments that

[٥٤٣٤] ٢٧- (٢٠٧٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى: حَدَّثَنِي مُحَمَّدُ بْنُ

had been dyed with safflower and he said: "These are garments of the disbelievers; do not wear them."

إِبْرَاهِيمَ بْنِ الْحَارِثِ؛ أَنَّ ابْنَ مَعْدَانَ أَخْبَرَهُ؛ أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ أَخْبَرَهُ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ عَلِيَّ ثَوْبَيْنِ مُعْضَفَرَيْنِ، فَقَالَ: «إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ، فَلَا تَلْبَسْنَهَا».

[5435] (...) It was narrated from Yahya bin Abî Kathîr with this chain of narrators, and they said: From Khâlid bin Ma'dân.

[٥٤٣٥] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا هِشَامٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ وَقَالَا: عَنْ خَالِدِ بْنِ مَعْدَانَ.

[5436] 28 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Prophet ﷺ saw me wearing two garments that had been dyed with safflower and he said: 'Did your mother tell you to do this?' I said: 'Should I wash them?' He said: 'No, burn them.'"

[٥٤٣٦] ٢٨- (...) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِيوبَ الْمُؤَصِّلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: رَأَى النَّبِيُّ ﷺ عَلِيَّ ثَوْبَيْنِ مُعْضَفَرَيْنِ فَقَالَ: «[أ]أَمَرْتُكَ بِهَذَا؟» قُلْتُ: أَعْسِلُهُمَا؟، قَالَ: «بَلْ أَحْرِقُهُمَا».

[5437] 29 - (2078) It was narrated from 'Alî bin Abî Tâlib that the Messenger of Allâh ﷺ forbade wearing *Qasî* and garments dyed with safflower, and wearing gold rings, and reciting Qur'ân while bowing.

[٥٤٣٧] ٢٩- (٢٠٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْقَسِيِّ

وَالْمُعْصَفَرِ، وَعَنْ تَخْتُمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.

[5438] 30 - (...) 'Alî bin Abî Tâlib said: "The Prophet ﷺ forbade reciting (the Qur'ân) whilst bowing, wearing gold and wearing garments dyed with safflower."

[٥٤٣٨] ٣٠- (...) وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعْصَفَرِ.

[5439] 31 - (...) It was narrated that 'Alî bin Abî Tâlib said: "The Messenger of Allâh ﷺ forbade me to wear gold rings, to wear *Qasî*, to recite Qur'ân while bowing and prostrating, and to wear garments dyed with safflower."

[٥٤٣٩] ٣١- (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّحْتُمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْقَسِيِّ، وَعَنْ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعْصَفَرِ.

Chapter 5. The Virtue Of Wearing The *Hibarah*^[1]

(المعجم ٥) - (بَابُ فَضْلِ لِبَاسِ

الْثِيَابِ الْحَبْرَةِ) (التحفة ٤)

[5440] 32 - (2079) Qatâdah said: We said to Anas bin Mâlik: "Which garments were most liked by the Messenger of Allâh ﷺ, or which did the Messenger of Allâh

[٥٤٤٠] ٣٢- (٢٠٧٩) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْنَا لِأَنَسِ بْنِ مَالِكٍ: أَيُّ اللِّبَاسِ

[1] The *Hibarah* was a garment of linen or cotton that was adorned with a pattern or stripes.

ﷺ like best?" He said: "The *Hibarah*."

[5441] 33 - (...) It was narrated that Anas said: "The garment most liked by the Messenger of Allâh ﷺ was the *Hibarah*."

Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

[5442] 34 - (2080) It was narrated that Abû Al-Burdah said: "I entered upon 'Āishah and she brought out to us a coarse *Izâr* of the type that is made in Yemen, and a cloak of the type that is called *Mulabbadah* and she swore by Allâh that the Messenger of Allâh ﷺ had died wearing these two garments."

[5443] 35 - (...) It was narrated that Abû Burdah said: "'Āishah brought out to us an *Izâr* and a *Mulabbad* cloak, and said: In these the Messenger of Allâh ﷺ died."

Ibn Hâtim said in his *Hadîth*: "A coarse *Izâr*."

كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ، أَوْ أَغْجَبَ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَ: الْحَبْرَةُ.

[٥٤٤١] ٣٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْحَبْرَةُ.

(المعجم ٦) - (بَابُ التَّوَاضُعِ فِي اللِّبَاسِ، وَالِاِقْتِصَارِ عَلَى الْغَلِيظِ مِنْهُ وَالْيَسِيرِ، فِي اللِّبَاسِ وَالْفَرَاشِ وَغَيْرِهِمَا، وَجَوَازِ لِبَسِ الثَّوْبِ الشَّعْرِ، وَمَا فِيهِ أَعْلَامٌ) (التحفة ٥)

[٥٤٤٢] ٣٤- (٢٠٨٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدٌ عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكَسَاءً مِنَ الثِّيَابِ يُسَمُّونَهَا الْمَلْبَدَةَ، قَالَ: فَاقْسَمْتُ بِاللَّهِ!؛ إِنَّ رَسُولَ اللَّهِ ﷺ قُبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ.

[٥٤٤٣] ٣٥- (...) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ - عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ

أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا
وَكِسَاءً مُلْبَدًا، فَقَالَتْ: فِي هَذَا قُبُضَ
رَسُولُ اللَّهِ ﷺ.
قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ: إِزَارًا
غَلِيظًا.

[5444] (...) A similar report (as
no. 5443) was narrated from
Ayyûb with this chain of narrators,
and he said: "A coarse *Izâr*."

[٥٤٤٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ:
إِزَارًا غَلِيظًا.

[5445] 36 - (2081) It was
narrated that 'Āishah said: "The
Prophet ﷺ went out one morning,
wearing a striped garment made of
black hair."

[٥٤٤٥] ٣٦- (٢٠٨١) وَحَدَّثَنِي
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاءَ بْنُ
أَبِي زَائِدَةَ عَنْ أَبِيهِ؛ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ
أَبِيهِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَبَلٍ: حَدَّثَنَا يَحْيَى
ابْنُ زَكَرِيَاءَ: أَخْبَرَنِي أَبِي عَنْ مُضْعَبِ بْنِ
شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ
قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ
مِرْطٌ مُرَحَّلٌ مِنْ شَعْرِ أَسْوَدَ.

[5446] 37 - (2082) It was
narrated that 'Āishah said: "The
pillow of the Messenger of Allāh
ﷺ, on which he reclined, was
made of leather and stuffed with
palm fibres."

[٥٤٤٦] ٣٧- (٢٠٨٢) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ
سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: كَانَ وَسَادَةُ رَسُولِ
اللَّهِ ﷺ، الَّتِي يَتَكِيءُ عَلَيْهَا، مِنْ أَدَمَ
حَشْوُهُ لَيْفٌ.

[5447] 38 - (...) It was narrated that 'Aishah said: "The mattress of the Messenger of Allâh ﷺ, on which he slept, was of leather stuffed with palm fibres."

[5448] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 5447).

Chapter 7. The Permissibility Of Using Blankets

[5449] 39 - (2083) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said to me, when I got married: 'Have you acquired any blankets?' I said: 'Where would we get blankets from?' He said: 'It will come.'"

[5450] 40 - (...) It was narrated that Jâbir bin 'Abdullâh said: "When I got married, the Messenger of Allâh ﷺ said to me:

[٥٤٤٧] ٣٨- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ، الَّذِي يَنَامُ عَلَيْهِ، أَدَمًا حَشُوهُ لَيْفٌ.

[٥٤٤٨] (...) - وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ هِشَامِ [ابْنِ عُرْوَةَ]، بِهَذَا الْإِسْنَادِ، وَقَالَا: ضِجَاعُ رَسُولِ اللَّهِ ﷺ، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: يَنَامُ عَلَيْهِ.

(المعجم ٧) - (بَابُ جَوَازِ اتِّخَاذِ

الأنماط) (التحفة ٦)

[٥٤٤٩] ٣٩- (٢٠٨٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ عَمْرُو وَقُتَيْبَةُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - سُفْيَانُ عَنْ ابْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، لَمَّا تَزَوَّجْتُ: «أَتَّخَذْتَ أَنْمَاطًا؟» قُلْتُ: وَأَنْتَى لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَّا إِنَّهَا سَتَكُونُ».

[٥٤٥٠] ٤٠- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرِ

‘Have you acquired any blankets?’
I said: ‘Where would we get blankets from?’ He said: ‘It will come.’”

Jâbir said: “My wife had a blanket, and I said: ‘Keep it away from me.’ But she said: ‘The Messenger of Allâh ﷺ said: “It will come.”’

[5451] (...) Sufyân narrated it with this chain of narrators (a similar *Hadîth* as no. 5450) and added: “And I let her (keep it).”

Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

[5452] 41 - (2084) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said to him: “A bed for the man, a bed for his wife, a third for the guest, and the fourth is for the *Shaitân*.”

Chapter 9. The Prohibition Of Letting One’s Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

[5453] 42 - (2085) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said:

ابْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَّخَذْتَ أُنْمَاطًا؟» قُلْتُ: وَأَنْتَى لَنَا أُنْمَاطٌ؟ قَالَ: «أَمَّا إِنَّهَا سَتَكُونُ».
قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ، فَأَنَا أَقُولُ: نَحْيِهِ عَنِّي، وَتَقُولُ: قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ».

[٥٤٥١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ، وَزَادَ: فَادْعُهَا.

(المعجم ٨) - (بَابُ كَرَاهَةِ مَا زَادَ

عَلَى الْحَاجَةِ مِنَ الْفَرَاشِ وَاللِّبَاسِ)

(التحفة ٧)

[٥٤٥٢] ٤١ - (٢٠٨٤) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْجٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِيءٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لِمَرْأَتِهِ، وَالثَّالِثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ».

(المعجم ٩) - (بَابُ تَحْرِيمِ جَرِّ الثَّوْبِ

خِيَلًا، وَبَيَانِ حَدِّ مَا يَجُوزُ إِرْخَاؤُهُ

إِلَيْهِ، وَمَا يَسْتَحِبُّ) (التحفة ٨)

[٥٤٥٣] ٤٢ - (٢٠٨٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ

“Allâh, Exalted is He, will not look as the one who lets his garment drag out of pride.”

[5454] (...) A *Hadîth* like that of Mâlik (no. 5453) was narrated from Ibn ‘Umar from the Prophet ﷺ, and he added: “On the Day of Resurrection.”

عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ تَعَالَى إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا».

[٥٤٥٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، كُلُّهُمْ عَنْ عُيَيْدٍ اللَّهِ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا هَرُونَ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ، وَزَادَ فِيهِ: «يَوْمَ الْقِيَامَةِ».

[5455] 43 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The one who lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”

[٥٤٥٥] ٤٣- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ وَسَلِيمُ بْنُ عَبْدِ اللَّهِ وَنَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجُرُّ ثِيَابَهُ مِنَ الْخِيَلَاءِ، لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5456] (...) A *Hadith* like theirs (no. 5455) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[٥٤٥٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مُحَارِبِ ابْنِ دِثَارٍ وَجَبَلَةَ بْنِ سُهَيْمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ.

[5457] 44 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allāh ﷺ said: “Whoever lets his garment drag out of pride, Allāh will not look at him on the Day of Resurrection.”

[٥٤٥٧] ٤٤ - (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنْ الْخِيَلَاءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5458] (...) Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say...” a similar report (as no. 5457).

[٥٤٥٨] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا حَنْظَلَةُ ابْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: ثِيَابَهُ.

[5459] 45 - (...) It was narrated from Ibn ‘Umar that he saw a man letting his *Izâr* drag, and he said: “Where are you from?” He told him which tribe he belonged to and he was from Banû Laith, and Ibn ‘Umar recognized him. He said: “I heard with my own two ears the Messenger of Allāh ﷺ say: ‘Whoever lets his garment drag with no intention but pride, Allāh will not look at him on the Day of Resurrection.’”

[٥٤٥٩] ٤٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُسْلِمَ ابْنَ يَتَاقٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ رَأَى رَجُلًا يَجُرُّ إِزَارَهُ، فَقَالَ: مِمَّنْ أَنْتَ؟ فَانْتَسَبَ لَهُ، فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ، فَعَرَفَهُ ابْنُ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «مَنْ جَرَّ

إِزَارُهُ، لَا يُرِيدُ بِذَلِكَ إِلَّا الْمَخِيلَةَ، فَإِنَّ اللَّهَ لَا يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5460] (...) A similar report (as no. 5459) was narrated from Ibn ‘Umar from the Prophet ﷺ, but in the *Hadīth* of Abū Yūnus it says: “From Muslim Abul-Hasan,” and in both their reports it says: ‘Whoever lets his *Izâr* drag,’ and they did not say: ‘His garment.’”

[٥٤٦٠] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ يَعْنِي ابْنَ أَبِي سُلَيْمَانَ; وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ; وَحَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ابْنَ نَافِعٍ، كُلُّهُمْ عَنْ مُسْلِمَ بْنِ يَتَاقٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِ أَبِي يُونُسَ: عَنْ مُسْلِمِ أَبِي الْحَسَنِ، وَفِي رَوَايَتِهِمْ جَمِيعًا «مَنْ جَرَّ إِزَارَهُ» وَلَمْ يَقُولُوا: «ثَوْبَهُ».

[5461] 46 - (...) Muḥammad bin ‘Abbād bin Ja’far said: “I told Muslim bin Yasār, the freed slave of Nâfi’ bin ‘Abdul-Ḥârith, to ask Ibn ‘Umar, while I was sitting between them, did you hear anything from the Messenger of Allāh ﷺ about the one who lets his *Izâr* drag out of pride? He said: I heard him say: ‘Allāh will not look at him on the Day of Resurrection.’”

[٥٤٦١] ٤٦ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَابْنُ أَبِي خَلْفٍ، وَالْفَاطَهُمُ مُتَقَارِبَةً قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَمَرْتُ مُسْلِمَ بْنَ يَسَارٍ، مَوْلَى نَافِعِ بْنِ عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ ابْنَ عُمَرَ، [قَالَ] وَأَنَا جَالِسٌ بَيْنَهُمَا: أَسَمِعْتَ مِنْ النَّبِيِّ ﷺ، فِي الَّذِي يَجُرُّ إِزَارَهُ مِنَ الْخِيَلَاءِ، شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5462] 47 - (2086) It was narrated that Ibn 'Umar said: "I passed by the Messenger of Allāh ﷺ and my *Izâr* was trailing. He said: 'O 'Abdullāh, lift up your *Izâr*.' So I lifted it up, then he said: 'More.' So I lifted it some more, and then more and more. One of the people said: 'Up to where?' He (ﷺ) said: 'Halfway up the calf.'"

[5463] 48 - (2087) Ibn Ziyād said, I saw Abû Hurairah - when he was the governor of Baḥrain - when he saw a man letting his *Izâr* drag and saying: "The *Amîr* has come, the *Amîr* has come," he started striking the ground with his feet and say: "The Messenger of Allāh ﷺ said: 'Allāh will not look at the one who lets his *Izâr* drag out of pride.'"

[5464] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadīth* similar to no. 5463). In the *Hadīth* of Ibn Ja'far it says: "Marwān used to appoint Abû Hurairah to govern in his absence." And in the *Hadīth* of Ibn Al-Muthanna it says: "Abû Hurairah used to be appointed in charge of Al-Madīnah."

[٥٤٦٢] ٤٧ - (٢٠٨٦) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنْ ابْنِ عُمَرَ، قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَفِي إِزَارِي اسْتِرْخَاءً، فَقَالَ: «يَا عَبْدَ اللَّهِ! ارْفَعْ إِزَارَكَ» فَرَفَعْتُهُ، ثُمَّ قَالَ: «زِدْ» فَرَدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ، فَقَالَ بَعْضُ الْقَوْمِ: [إِلَى] أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّاقَيْنِ.

[٥٤٦٣] ٤٨ - (٢٠٨٧) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجُرُّ إِزَارَهُ، فَجَعَلَ يَضْرِبُ الْأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ، وَهُوَ يَقُولُ: جَاءَ الْأَمِيرُ، جَاءَ الْأَمِيرُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ يَجُرُّ إِزَارَهُ بَطَرًا».

[٥٤٦٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ، وَفِي حَدِيثِ ابْنِ الْمُثَنَّى: كَانَ أَبُو هُرَيْرَةَ يُسْتَخْلَفُ عَلَى الْمَدِينَةِ.

Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One's Clothes

[5465] 49 - (2088) It was narrated from Abû Hurairah that the Prophet ﷺ said: "While a man was walking, admiring his long hair and his fine *Ridâ*, the earth swallowed him up, and he will continue to sink down into the earth until the Day of Resurrection."

[5466] (...) A similar report (as no. 5465) was narrated from Abû Hurairah, from the Prophet ﷺ.

[5467] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was strutting proudly in his two *Ridâ*'s, admiring himself, Allâh caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection."

(المعجم ١٠) - (بَابُ تَحْرِيمِ التَّبَخُّرِ فِي الْمَشْيِ، مَعَ إِعْجَابِهِ بِثِيَابِهِ)
(التحفة ٩)

[٥٤٦٥] ٤٩ - (٢٠٨٨) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمْعِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ يَغْنِي ابْنُ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جُمَّتُهُ وَبُرْدَاهُ، إِذْ خُسِفَ بِهِ الْأَرْضُ، فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ حَتَّى تَقُومَ السَّاعَةُ».

[٥٤٦٦] (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَذَا.

[٥٤٦٧] ٥٠ - (...) حَدَّثَنَا قُتَيْبَةُ [ابْنُ سَعِيدٍ]: حَدَّثَنَا الْمُغِيرَةُ بْنُ يَحْيَى الْحَزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَتَبَخَّرُ، يَمْشِي فِي بُرْدَيْهِ، قَدْ أَعْجَبَتْهُ نَفْسُهُ، فَخُسِفَ اللَّهُ بِهِ الْأَرْضَ، فَهُوَ يَتَجَلَجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ».

[5468] (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'While a man was strutting proudly in two *Ridâ's*," then he mentioned something similar (to *Ḥadīth* no. 5467).

[5469] (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man from among those who came before you was strutting proudly in a *Hullah*,'" then he (the sub narrator) mentioned a *Ḥadīth* similar to theirs.

Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

[5470] 51 - (2089) It was narrated from Abû Hurairah, from the Prophet ﷺ, that he forbade gold rings.

[5471] (...) Shu'bah narrated it with this chain narrators.

[٥٤٦٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَتَبَخَّطُرُ فِي بُرْدَيْنِ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

[٥٤٦٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخَّطُرُ فِي حُلَّةٍ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ.

(المعجم ١١) - (بابُ تحريم خاتم الذهب على الرجال، ونسخ ما كان من إباحته في أول الإسلام) (التحفة ١٠)

[٥٤٧٠] ٥١ - (٢٠٨٩) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ ابْنِ نَهْيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ.

[٥٤٧١] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، وَفِي

حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: سَمِعْتُ النَّضَرَ ابْنَ أَنَسٍ .

[5472] 52 - (2090) It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh ﷺ saw a gold ring on a man’s hand. He took it off and threw it aside, and said: “Would one of you go and pick up a live ember of fire and hold it in his hand?” After the Messenger of Allâh ﷺ had left, it was said to the man: “Take your ring and benefit from it (by selling it).” He said: “No, by Allâh, I will never pick it up when the Messenger of Allâh ﷺ has thrown it aside.”

[٥٤٧٢] ٥٢ - (٢٠٩٠) حَدَّثَنَا مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي إِبْرَاهِيمُ ابْنُ عُقْبَةَ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَتَرَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ» فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتِمَكَ انْتَفِعْ بِهِ، قَالَ: لَا، وَاللَّهِ! لَا أَخْذُهُ أَبَدًا، وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ.

[5473] 53 - (2091) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ had a ring made of gold, and he used to put its *Faṣṣ* (stone or engraving) against his palm when he wore it, and the people did likewise. Then he sat on the *Minbar* and took it off, and said: “I used to wear this ring and put its *Faṣṣ* next to my palm.” Then he threw it away and said: “By Allâh, I will never wear it again.” And the people threw away their rings too.

[٥٤٧٣] ٥٣ - (٢٠٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اضْطَمَعَ خَاتِمًا مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبَسَهُ، فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَتَرَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ» فَرَمَى بِهِ، ثُمَّ قَالَ: «وَاللَّهِ! لَا أَلْبَسُهُ أَبَدًا» فَتَبَدَّ النَّاسُ خَوَاتِيمَهُمْ، وَلَفِظَ الْحَدِيثُ لِيَحْيَى.

[5474] (...) This *Hadith* was narrated from Ibn ‘Umar, from the Prophet ﷺ, concerning gold rings (a narration similar to no. 5473), and in the *Hadith* of ‘Uqbah bin Khâlid it adds: “He wore it on his right hand.”

[5475] (...) A *Hadith* like that of Al-Laith (no. 5473) was narrated from Ibn ‘Umar from the Prophet ﷺ, concerning gold rings.

Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words ‘Muhammad Rasûl Allâh’ (Muhammad the Messenger of Allâh), And The Caliphs Wore It After He Died

[5476] 54 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ acquired

[٥٤٧٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبيدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، فِي خَاتَمِ الذَّهَبِ، وَزَادَ فِي حَدِيثِ عُقْبَةَ بْنُ خَالِدٍ: وَجَعَلَهُ فِي يَدِهِ الْيُمْنَى.

[٥٤٧٥] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْأُسَيْبِيُّ: حَدَّثَنَا أَنَسُ بْنُ يَعْنَى ابْنُ عِيَّاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ؛ وَحَدَّثَنَا هَرُونَ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ أُسَامَةَ، جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، فِي خَاتَمِ الذَّهَبِ، نَحْوَ حَدِيثِ اللَّيْثِ.

(المعجم ١٢) - (بَابُ لِبَسِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ وَرَقٍ نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَلِبَسَ الْخُلَفَاءُ لَهُ مِنْ بَعْدِهِ) (التحفة ١١)

[٥٤٧٦] ٥٤ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ

a ring of silver which was on his hand, then it was on the hand of Abû Bakr, then it was on the hand of ‘Umar, then it was on the hand of ‘Uthmân until it fell from (his hand) into the well of Arîs, and its inscription said *Muḥammad Rasûl Allâh*.”

Ibn Numair said: “Until it fell into a well,” and he did not say, “from (his hand).”

[5477] 55 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved ‘*Muḥammad Rasûl Allâh*.’ And he said: ‘No one should have an engraving like this engraving of mine.’ When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu‘aiqib into the well of Arîs.”

[5478] (2092) It was narrated from Anas bin Mâlik that the Prophet ﷺ acquired a ring of silver, on which was engraved ‘*Muḥammad Rasûl Allâh*’, and he

عَبِيدُ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُمَيْرُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِمًا مِنْ وَرَقٍ فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ مِنْهُ فِي بئرِ أَرَيْسٍ، نَقْشُهُ - مُحَمَّدٌ رَسُولُ اللَّهِ -

قَالَ ابْنُ نُمَيْرٍ: حَتَّى وَقَعَ فِي بئرٍ، لَمْ يَقُلْ: مِنْهُ.

[٥٤٧٧] ٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتِمًا مِنْ ذَهَبٍ، ثُمَّ أَلْقَاهُ، ثُمَّ اتَّخَذَ خَاتِمًا مِنْ وَرَقٍ، وَنَقَشَ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ - وَقَالَ: «لَا يَنْقُشُ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هَذَا» وَكَانَ إِذَا لَبَسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ، وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِبٍ، فِي بئرِ أَرَيْسٍ.

[٥٤٧٨] (٢٠٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، كُلُّهُمْ عَنْ حَمَادٍ، - قَالَ يَحْيَى:

said to the people: "I have acquired a ring of silver and engraved on it 'Muhammad Rasûl Allâh,' and no one should have an engraving like this."

[5479] (...) This was narrated from Anas, from the Prophet ﷺ, but he did not mention in the *Hadîth*: 'Muhammad Rasûl Allâh.'

Chapter 13. The Prophet ﷺ Acquired An (inscribed) Ring When He Wanted To Send Letters To The Non-Arabs

[5480] 56 - (...) It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ wanted to send a letter to the Byzantines, they (the people) said: 'They do not read any letter unless it is sealed.' So the Messenger of Allâh ﷺ acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allâh ﷺ, and its inscription said: 'Muhammad Rasûl Allâh.'

أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتِمًا مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ - وَقَالَ لِلنَّاسِ: «إِنِّي اتَّخَذْتُ خَاتِمًا مِنْ فِضَّةٍ، وَنَقَشْتُ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ - فَلَا يَنْقُشُ أَحَدٌ عَلَيَّ نَقْشِهِ».

[٥٤٧٩] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنِ حَرْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ عُثَيْبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا، وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

(المعجم ١٣) - (بَابُ فِي اتِّخَاذِ

النَّبِيِّ ﷺ خَاتِمًا، لَمَّا أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ (التحفة ١٢)

[٥٤٨٠] ٥٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ، قَالَ: قَالُوا: إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا، قَالَ: فَاتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِمًا مِنْ فِضَّةٍ، كَأَنِّي

أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِ رَسُولِ اللَّهِ ﷺ،
نَفْسُهُ - مُحَمَّدٌ رَسُولُ اللَّهِ -

[5481] 57 - (...) It was narrated from Anas that the Prophet of Allāh ﷺ wanted to send a letter to the non-Arabs, and it was said to him: "The non-Arabs do not read any letter unless it has a seal on it." So he had a ring of silver made.

He said: "It is as if I can see its brightness on his hand."

[5482] 58 - (...) It was narrated from Anas that the Prophet ﷺ wanted to send a letter to Chosroes, Caesar and the Negus, and it was said: "They do not accept any letter without a seal." So the Messenger of Allāh ﷺ had a ring made of silver, on which was engraved: 'Muhammad Rasûl Allāh'.

Chapter 14. Discarding Rings

[5483] 59 - (2093) It was narrated from Anas bin Mâlik that one day he saw a ring of silver on the hand of the Messenger of Allāh ﷺ, and the people made rings of silver and wore them, then the Prophet ﷺ discarded his ring and the people discarded their rings.

[٥٤٨١] ٥٧ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ، فَقِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتِمٌ، فَاصْطَنَعَ خَاتِمًا مِنْ فِضَّةٍ. قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

[٥٤٨٢] ٥٨ - (...) حَدَّثَنَا نَصْرُ بْنُ

عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ أَخِيهِ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَى كِسْرَى وَقَيْصَرَ وَالتَّجَاشِيِّ، فَقِيلَ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتِمٍ، فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتِمًا حَلَقَةً فِضَّةً، وَنَقَشَ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ -

(المعجم ١٤) - (بَابُ فِي طَرَحِ

الْحَوَاتِمِ) (التحفة ١٣)

[٥٤٨٣] ٥٩ - (٢٠٩٣) حَدَّثَنِي أَبُو

عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زَيْادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَبْصَرَ فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتِمًا مِنْ وَرَقٍ، يَوْمًا وَاحِدًا، قَالَ فَصَنَعَ النَّاسُ الْحَوَاتِمَ مِنْ

وَرِقٍ فَلَبِسُوهُ، فَطَرَحَ النَّبِيُّ ﷺ خَاتِمَهُ
فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[5484] 60 - (...) Anas bin Mâlik narrated that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, then the people had rings of silver made, and they wore them. Then the Prophet ﷺ discarded his ring, and the people discarded their rings.

[٥٤٨٤] ٦٠ - (...) حَدَّثَنِي مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحُ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زَيْدًا؛ أَنَّ ابْنَ
شِهَابٍ أَخْبَرَهُ؛ أَنَّ أَنَسَ بْنَ مَالِكٍ
أَخْبَرَهُ؛ أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ
خَاتِمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ
النَّاسَ اضْطَرَبُوا الْخَوَاتِمَ مِنْ وَرِقٍ،
فَلَبِسُوهُمَا، فَطَرَحَ النَّبِيُّ ﷺ خَاتِمَهُ، فَطَرَحَ
النَّاسُ خَوَاتِمَهُمْ.

[5485] (...) A similar report (as no. 5484) was narrated from Ibn Juraij, with this chain of narrators.

[٥٤٨٥] (...) وَحَدَّثَنَا عُقْبَةُ بْنُ
مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ
جُرَيْجٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 15. Silver Ring With An Abyssinian Stone

[5486] 61 - (2094) Anas bin Mâlik said: "The ring of the Messenger of Allâh ﷺ was made of silver, and its stone was Abyssinian."

(المعجم ١٥) - (بَابُ فِي خَاتَمِ الْوَرِقِ
فَصْه حَبْشِي) (التحفة ١٤)

[٥٤٨٦] ٦١ - (٢٠٩٤) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ
الْمِصْرِيُّ أَخْبَرَنِي يُونُسُ بْنُ زَيْدٍ عَنِ ابْنِ
شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ
خَاتِمُ رَسُولِ اللَّهِ ﷺ مِنْ وَرِقٍ، وَكَانَ
فَصُّهُ حَبَشِيًّا.

[5487] 62 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a

[٥٤٨٧] ٦٢ - (...) وَحَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَعَبَادُ بْنُ مُوسَى قَالَا:

silver ring on his right hand, in which was an Abyssinian stone, and he wore the stone against his palm.

[5488] (...) A *Hadith* like that of *Talhah* bin *Yahya* (no. 5487) was narrated from *Yûnus* bin *Yazîd* with this chain of narrators.

Chapter 16. Wearing Rings On The Little Finger

[5489] 63 - (2095) It was narrated that *Anas* said: The ring of the Prophet ﷺ was on this - and he pointed to the little finger on his left hand.

Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

[5490] 64 - (2078) It was narrated that 'Alî said: "He" - meaning the Prophet ﷺ - "forbade

حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى وَهُوَ الْأَنْصَارِيُّ ثُمَّ الزُّرْقِيُّ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَيْسَ خَاتَمَ فَضَّةٍ فِي يَمِينِهِ، فِيهِ فَصٌّ حَبَشِيٌّ، كَانَ يَجْعَلُ فَضَّهُ مِمَّا يَلِي كَفَّهُ.

[٥٤٨٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ، بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ طَلْحَةَ ابْنِ يَحْيَى.

(المعجم ١٦) - (بَابُ فِي لِبَسِ الْخَاتَمِ فِي الْخَنْصَرِ مِنَ الْيَدِ) (التحفة ١٥)

[٥٤٨٩] ٦٣ - (٢٠٩٥) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي هَذِهِ، وَأَشَارَ إِلَى الْخَنْصَرِ مِنْ يَدِهِ الْيُسْرَى.

(المعجم ١٧) - (بَابُ النَّهْيِ عَنِ التَّخْتُمِ فِي الْوَسْطَى وَالَّتِي تَلِيهَا) (التحفة ١٦)

[٥٤٩٠] ٦٤ - (٢٠٧٨) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ،

me to wear my ring on this or the one that is next to it” - ‘Āṣim (one of the narrators) did not know which of the two it was - “and he forbade me to wear *Qasî*, and to sit on *Miyâthir*.

He^[1] said: “As for *Qasî*, it is a striped garment that is brought from Egypt and Ash-Shâm. As for *Miyâthir*, that is something that women used to make for their husbands’ mounts, like *Al-Arjûn*^[2] velvet (cushions).”

جَمِيعًا عَنِ ابْنِ إِدْرِيسَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - : حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ : سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ ، عَنْ عَلِيٍّ قَالَ : نَهَانِي ، يَعْنِي النَّبِيَّ ﷺ ، أَنْ أَجْعَلَ حَاتِمِي فِي هَذِهِ ، أَوْ الَّتِي تَلِيهَا - لَمْ يَذَرِ عَاصِمٌ فِي أَيِّ الثَّانَتَيْنِ - وَنَهَانِي عَنْ لُبْسِ الْقَسِيِّ ، وَعَنْ جُلُوسٍ عَلَى الْمِيَاثِرِ .

قَالَ : فَأَمَّا الْقَسِيُّ فَثِيَابٌ مُضَلَّعَةٌ يُؤْتَى بِهَا مِنْ مِصْرَ وَالشَّامِ فِيهَا شِبْهُ كَذَا ، وَأَمَّا الْمِيَاثِرُ فَشَيْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِيُعَوِّلَنَّهُنَّ عَلَى الرَّحْلِ ، كَالْقَطَائِفِ الْأَرْجَوَانِ .

[5491] (...) It was narrated that a son of Abû Mûsâ said: “I heard ‘Alî say...” and he narrated a similar *Hadîth* (as no. 5490) from the Prophet ﷺ.

[٥٤٩١] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ ، عَنِ ابْنِ أَبِي مُوسَى قَالَ : سَمِعْتُ عَلِيًّا ، فَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ ، بِنَحْوِهِ .

[5492] (...) Abû Burdah said: “I heard ‘Alî bin Abî Tâlib say: ‘He’ - meaning the Prophet ﷺ - ‘forbade’ - or ‘he forbade me...’” and he mentioned something similar (to *Hadîth* no. 5490).

[٥٤٩٢] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ : سَمِعْتُ أَبَا بُرْدَةَ قَالَ : سَمِعْتُ عَلِيَّ بْنَ

[1] According to a version *Al-Bukhârî* mentioned without a chain (before no. 5838) this is ‘Alî giving the definition.

[2] They say it is “dyed red.”

أَبِي طَالِبٍ قَالَ: نَهَى، أَوْ نَهَانِي، يَعْنِي النَّبِيَّ ﷺ، فَذَكَرَ نَحْوَهُ.

[5493] 65 - (...) It was narrated that Ibn Abî Burdah said: "Alî said: 'The Messenger of Allâh ﷺ forbade me to wear a ring on this finger'" or this one - and he pointed to the middle finger "and the one that is next to it."

[٥٤٩٣] ٦٥ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخَتَّمُ فِي إِصْبَعِي هَذِهِ أَوْ هَذِهِ، قَالَ: فَأَوْمَأَ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا.

Chapter 18. It Is Recommended To Wear Sandals Etc.

[5494] 66 - (2096) It was narrated that Jâbir said: "I heard the Prophet ﷺ say, during a campaign that we fought: 'Wear shoes a great deal, for a man is still riding, as it were, when he wears shoes.'"

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ لِبَسِ النِّعَالِ وَمَا فِي مَعْنَاهَا) (التحفة ١٧)

[٥٤٩٤] ٦٦ - (٢٠٩٦) حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ [يَقُولُ] فِي غَزْوَةٍ غَزَوْنَاهَا: «اسْتَكْبِرُوا مِنَ النَّعَالِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ».

Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

[5495] 67 - (2097) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you puts his shoes on, let him start on the right, and

(المعجم ١٩) - (بَابُ اسْتِحْبَابِ لِبَسِ النِّعَالِ فِي الْيَمْنَى أَوَّلًا، وَالْخَلْعِ مِنَ الْبِسْرَى أَوَّلًا، وَكَرَاهَةِ الْمَشْيِ فِي نَعْلٍ وَاحِدَةٍ) (التحفة ١٨)

[٥٤٩٥] ٦٧ - (٢٠٩٧) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ

when he takes them off, let him start on the left, and let him wear them both or take them both off.”

[5496] 68 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of you should walk in one shoe. Let him wear them both, or take them both off.”

[5497] 69 - (2098) It was narrated that Abû Razîn said: “Abû Hurairah came out to us and put his hand on his forehead and said: ‘Do you not say to one another that I am telling lies about the Messenger of Allâh ﷺ so that you will be guided while I go astray? I bear witness that I heard the Messenger of Allâh ﷺ say: “If the sandal strap of one of you breaks, let him not walk in the other until he has fixed it.”’

[5498] (...) Something similar (to *Hadith* no. 5497) was narrated from Abû Hurairah, from the Prophet ﷺ.

زِيَادٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اتَّعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمَنِى، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشَّمَالِ، وَلْيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيُخْلَعْهُمَا جَمِيعًا».

[٥٤٩٦] ٦٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلَهُمَا جَمِيعًا، أَوْ لِيُخْلَعْهُمَا جَمِيعًا».

[٥٤٩٧] ٦٩ - (٢٠٩٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي زَرِينَةَ قَالَ: خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَصَرَبَ بِيَدِهِ عَلَى جَبْهَتِهِ فَقَالَ: أَلَا إِنَّكُمْ تَحَدَّثُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ لَتَهْتَدُوا وَأَضِلُّ، أَلَا وَإِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شَيْئٌ مِنْ أَحَدِكُمْ، فَلَا يَمْشِي فِي الْأُخْرَى حَتَّى يُصْلِحَهَا».

[٥٤٩٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي زَرِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَى.

Chapter 20. The Prohibition Of *Ishtimâl Aş-Şammâ'* (Wrapping Oneself Up Entirely In One's Garment With No Room For The Arms To Emerge),^[1] And *Al-Ihtibâ'* (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The 'Awrah, And The Ruling On Lying On One's Back With One Leg On Top Of The Other

[5499] 70 - (2099) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade eating with the left hand, walking in one shoe, *Ishtimâl Aş-Şammâ'*, and *Al-Ihtibâ'* in a single garment, exposing one's private parts.

[5500] 71 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said" - or "I heard the Messenger of Allâh ﷺ say - : 'If the sandal strap of one of you breaks, let him not walk in one sandal until he has fixed his other sandal; let him not walk in one *Khuff*; let him not eat with his left hand; let him not do *Ihtibâ'* in a single garment, and let him not do *Itihâf Aş-Şammâ'*."

(المعجم ٢٠) - (بَابُ النِّهْيِ عَنْ
اِسْتِمَالِ الصَّمَاءِ، وَالِاحْتِبَاءِ فِي ثَوْبٍ
وَاحِدٍ كَاشِفًا بَعْضَ عَوْرَتِهِ وَحَكْمُ
الِاسْتِلْقَاءِ عَلَى ظَهْرِهِ رَافِعًا إِحْدَى
رِجْلَيْهِ عَلَى الْآخَرَى) (التحفة ١٩، ٢٠)

[٥٤٩٩] ٧٠ - (٢٠٩٩) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا
قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛
أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَأْكُلَ الرَّجُلُ
بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ
يَسْتَمِلَ الصَّمَاءَ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ
وَاحِدٍ، كَاشِفًا عَنْ فَرْجِهِ.

[٥٥٠٠] ٧١ - (...) حَدَّثَنَا أَحْمَدُ بْنُ
يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ
جَابِرٍ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو
خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ - أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ - : «إِذَا انْقَطَعَ شِئْءٌ أَحَدِكُمْ - أَوْ مِنْ
انْقَطَعَ شِئْءٌ نَعْلِهِ - فَلَا يَمْشِي فِي نَعْلٍ
وَاحِدَةٍ حَتَّى يُصْلِحَ شِئْءَهُ، وَلَا يَمْشِي فِي

[1] Some of the linguist define it differently.

حُفَّ وَاحِدَةً، وَلَا يَأْكُلُ بِشِمَالِهِ، وَلَا يَحْتَبِي
بِالثُّوبِ الْوَاحِدِ، وَلَا يَلْتَحِفُ الصَّمَاءَ».

[5501] 72 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Ishtimâl Aş-Şammâ* and *Al-Ihtibâ* in a single garment, with the legs drawn up to the belly, and (he forbade) putting one leg on top of the other when lying on one's back.

[٥٥٠١] ٧٢- (...) حَدَّثَنَا قُتَيْبَةُ:
حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا
اللِّيثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنِ اسْتِمَالِ الصَّمَاءِ،
وَالْإِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْ يَرْفَعَ
الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى، وَهُوَ
مُسْتَلْقٍ عَلَى ظَهْرِهِ.

[5502] 73 - (...) Jâbir bin 'Abdullâh narrated that the Prophet ﷺ said: "Do not walk in one shoe, do not do *Ihtibâ* in a single *Izâr*, do not eat with your left hand, do not do *Ishtimâl Aş-Şammâ* and do not put one leg on top of the other when you are lying on your back."

[٥٥٠٢] ٧٣- (...) وَحَدَّثَنَا إِسْحَقُ
ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ - قَالَ
إِسْحَقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا
- مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ:
أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ
عَبْدِ اللَّهِ يُحَدِّثُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا
تَمْشِ فِي نَعْلٍ وَاحِدَةٍ، وَلَا تَحْتَبِ فِي
إِزَارٍ وَاحِدٍ، وَلَا تَأْكُلُ بِشِمَالِكَ، وَلَا
تَشْتَمِلُ الصَّمَاءَ، وَلَا تَضَعُ إِحْدَى رِجْلَيْكَ
عَلَى الْأُخْرَى، إِذَا اسْتَلَقَيْتَ».

[5503] 74 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "No one of you should lie on his back then place one leg on top of the other."

[٥٥٠٣] ٧٤- (...) وَحَدَّثَنِي
إِسْحَقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ
عَبَادَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ يَعْنِي ابْنَ
الْأَخْنَسِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَسْتَلِقُ

أَحَدُكُمْ ثُمَّ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى
الْأُخْرَى».

Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

(المعجم ٢٢) - (بَابُ فِي إِبَاحَةِ
الاستلقاء، ووضع إحدى الرجلين
على الأخرى) (التحفة ٢١)

[5504] 75 - (2100) It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the Masjid, putting one leg on top of the other.

[٥٥٠٤] ٧٥ - (٢١٠٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ
شِهَابٍ، عَنْ عَبْدِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ أَنَّهُ
رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ،
وَاصِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

[5505] 76 - (...) A similar report (as no. 5504) was narrated from Az-Zuhri, with this chain of narrators.

[٥٥٠٥] ٧٦ - (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ
ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنِ ابْنِ
عُيَيْنَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا:
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا:
أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ
الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

(المعجم ٢٣) - (بَابُ نَهْيِ الرَّجُلِ عَنْ
التزعفر) (التحفة ٢٢)

[5506] 77 - (2101) It was narrated from Anas bin Mâlik that the Prophet ﷺ forbade (dyeing with) saffron. Hammâd said: "Meaning, for men."

[٥٥٠٦] ٧٧ - (٢١٠١) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى:
أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ الْأَخْرَاقُ: حَدَّثَنَا
حَمَّادٌ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ

ابْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَعُّفِ، قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: يَعْنِي لِلرَّجَالِ.

[5507] (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ forbade men (from dyeing with) saffron."

[٥٥٠٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَرَعَّفَ الرَّجُلُ.

Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is *Harâm*

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ خَضَابِ الشَّيْبِ بِصَفْرَةٍ وَحُمْرَةٍ، وَتَحْرِيمِهِ بِالسَّوَادِ) (التحفة ٢٣)

[5508] 78 - (2102) It was narrated that Jâbir said: "Abû Quḥâfah was brought during the year of the Conquest or on the Day of the Conquest, and his hair and beard were white like hyssop. He (ﷺ) ordered him, or his womenfolk were ordered, saying: 'Change this with something.'"

[٥٥٠٨] ٧٨ - (٢١٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَتَيْتُ بِأَبِي قُحَافَةَ، وَجَاءَ، عَامَ الْفَتْحِ أَوْ يَوْمَ الْفَتْحِ، وَرَأْسُهُ وَلِحْيَتُهُ مِثْلُ الثَّغَامِ أَوْ الثَّغَامَةِ، فَأَمَرَ، أَوْ فَأَمَرَ بِهِ إِلَى نِسَائِهِ، قَالَ: «غَيِّرُوا هَذَا بِشَيْءٍ».

[5509] 79 - (...) It was narrated that Jâbir bin 'Abdullâh said: "Abû Quḥâfah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allāh ﷺ said: 'Change this with something, but avoid black.'"

[٥٥٠٩] ٧٩ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا،

فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَذَا بِشَيْءٍ،
وَاجْتَنِبُوا السَّوَادَ».

Chapter 25. Differing From The Jews With Regard To Dyeing

[5510] 80 - (2103) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Jews and the Christians do not dye (their hair), so be different from them."

(المعجم ٢٥) - (بَابُ فِي مَخَالَفَةِ

الْيَهُودِ فِي الصَّبْغِ) (التحفة ٢٤)

[٥٥١٠] ٨٠ - (٢١٠٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو
التَّائِقُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى
قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ:
حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ
أَبِي سَلَمَةَ وَسَلِيمَانَ بْنِ يَسَارٍ، عَنْ أَبِي
هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْيَهُودَ
وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالِفُوهُمْ».

Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

[5511] 81 - (2104) It was narrated that 'Āishah said: "Jibrīl, ﷺ, promised to come to the Messenger of Allāh ﷺ at a certain hour, and that time came but he did not arrive. He (the Messenger ﷺ) had a stick in his hand which he threw down and said: 'Allāh does not break His promise, and neither do His Messengers.' Then

(المعجم ٢٦) - (بَابُ تَحْرِيمِ تَصْوِيرِ
صُورَةِ الْحَيَوَانَ، وَتَحْرِيمِ اتِّخَاذِ مَا فِيهِ
صُورٍ غَيْرِ مَمْتَهَنَةٍ بِالْفَرَشِ وَنَحْوِهِ، وَأَنَّ
الْمَلَائِكَةَ عَلَيْهِمُ السَّلَامُ لَا يَدْخُلُونَ بَيْتًا
فِيهِ صُورَةٌ أَوْ كَلْبٌ) (التحفة ٢٥)

[٥٥١١] ٨١ - (٢١٠٤) حَدَّثَنِي سُؤَيْدُ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي
حَازِمٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: وَاعَدَ
رَسُولُ اللَّهِ ﷺ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فِي
سَاعَةٍ يَأْتِيهِ فِيهَا، فَجَاءَتْ تِلْكَ السَّاعَةُ

he turned and saw a puppy beneath a bed. He said: 'O 'Āishah, when did this dog get in here?' She said: 'By Allāh, I do not know.' He ordered that it be taken out, and Jibrīl ﷺ came. The Messenger of Allāh ﷺ said: 'You made an appointment with me and I waited for you but you did not come.' He said: 'I was prevented by the dog that was in your house. We do not enter a house in which there is a dog or an image.'"

[5512] (...) It was narrated from Abū Hāzim with this chain of narrators (a *Hadīth* similar to no. 5511) that Jibrīl, ﷺ, promised to come to the Messenger of Allāh ﷺ... and he (the sub narrator) mentioned the *Hadīth*, but it was not as long as the *Hadīth* of Ibn Abī Hāzim.

[5513] 82 - (2105) It was narrated that 'Abdullāh bin 'Abbās said: "Maimūnah told me that the Messenger of Allāh ﷺ got up one morning looking subdued and Maimūnah said: 'O Messenger of Allāh, I see a change in your mood today.' The Messenger of Allāh ﷺ said: 'Jibrīl promised me that he would meet me last night, but he did not meet me. But, by Allāh, he would not break his promise to

وَلَمْ يَأْتِهِ، وَفِي يَدِهِ عَصَا فَأَلْقَاهَا مِنْ يَدِهِ، وَقَالَ: «مَا يُخْرِفُ اللَّهُ وَعْدَهُ، وَلَا رُسُلُهُ» ثُمَّ التَفَتَ فَإِذَا جَرُّوْ كَلْبٍ تَحْتَ سَرِيرٍ، فَقَالَ: «يَا عَائِشَةُ! مَتَى دَخَلَ هَذَا الْكَلْبُ هَهُنَا؟» فَقَالَتْ: وَاللَّهِ! مَا دَرَيْتُ، فَأَمَرَ بِهِ فَأُخْرِجَ، فَجَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَعَدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ» فَقَالَ: مَنْعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ.

[٥٥١٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمُخْزُومِيُّ: حَدَّثَنَا وَهْبٌ عَنْ أَبِي حَازِمٍ، بِهَذَا الْإِسْنَادِ؛ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ وَعَدَ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيَهُ، فَذَكَرَ الْحَدِيثَ، وَلَمْ يُطَوِّلْ كَتَطَوَّلِ ابْنُ أَبِي حَازِمٍ.

[٥٥١٣] ٨٢- (٢١٠٥) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ السَّبَّاقِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرْتَنِي مَيْمُونَةُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا، فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ! لَقَدْ اسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمِ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي

me.' The Messenger of Allāh ﷺ spent that day like that, then it occurred to him that there was a puppy beneath a bed of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it in the place where it had been. When evening came, Jibrīl ﷺ, met him, and he said to him: 'You promised that you would meet me yesterday.' He said: 'Yes, but we do not enter any house in which there is a dog or an image.' The next morning, the Messenger of Allāh ﷺ ordered that all dogs be killed, and he even ordered that dogs kept for (guarding) small gardens be killed, but he left the dogs kept for (guarding) large gardens."

[5514] 83 - (2106) It was narrated from Ibn 'Abbās, from Abū Ṭalḥah, that the Prophet ﷺ said: "The angels do not enter a house in which there is a dog or an image."

[5515] 84 - (...) Ibn 'Abbās said: "I heard Abū Ṭalḥah say: 'I heard the Messenger of Allāh ﷺ say: "The angels do not enter a house in which there is a dog or an image."

اللَّيْلَةَ، فَلَمْ يَلْقَنِي، أَمْ وَاللَّهِ! مَا أَخْلَفَنِي» قَالَ: فَظَلَّ رَسُولُ اللَّهِ ﷺ يَوْمَهُ ذَلِكَ عَلَى ذَلِكَ، ثُمَّ وَقَعَ فِي نَفْسِهِ جَزْؤُ كُلِّ تَحْتَ فُسْطَاطٍ لَنَا، فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَتَضَخَ مَكَانَهُ، فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: «قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ» قَالَ: أَجَلْ، وَلَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ الْكِلَابِ، حَتَّى إِنَّهُ يَأْمُرُ بِقَتْلِ كُلِّ الْحَائِطِ الصَّغِيرِ، وَيَتْرُكُ كُلَّ الْحَائِطِ الْكَبِيرِ.

[٥٥١٤] ٨٣ - (٢١٠٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّائِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ يَحْيَى وَإِسْحَاقُ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

[٥٥١٥] ٨٤ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

عُتِبَ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ
أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَا تَدْخُلُ الْمَلَايِكَةُ بَيْتًا فِيهِ كَلْبٌ
وَلَا صُورَةٌ».

[5516] (...) A *Hadīth* like that of Yûnus (no. 5515) was narrated from Az-Zuhrî with this chain of narrators.

[٥٥١٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا
الْإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ، وَذَكَرَهُ
الْأَخْبَارَ فِي الْإِسْنَادِ.

[5517] 85 - (...) It was narrated that Abû Ṭalḥah, the Companion of the Messenger of Allāh ﷺ, said: "The Messenger of Allāh ﷺ said: 'The angels do not enter a house in which there is an image.'"

Busr said: "Then Zaid fell sick after that, and we visited him, and at his door there was a curtain with an image on it. I said to 'Ubaidullāh Al-Kḥawlānī, who was raised by Maimūnah, the wife of the Prophet ﷺ: 'Did Zaid not tell us about images yesterday?' 'Ubaidullāh said: 'Did you not hear him when he said: "Except patterns on cloth?"

[٥٥١٧] ٨٥- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ
بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ
أَبِي طَلْحَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ
قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
الْمَلَايِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ [بَعْدُ]،
فَعُدْنَا، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، قَالَ
فَقُلْتُ لَعَبِيدِ اللَّهِ الْخَوْلَانِيِّ رَيْبٍ مَيْمُونَةٍ،
زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورِ
يَوْمَ الْأَوَّلِ؟ فَقَالَ عَبِيدُ اللَّهِ: أَلَمْ تَسْمَعْهُ حِينَ
قَالَ: إِلَّا رَقْمًا فِي ثَوْبٍ؟.

[5518] 86 - (...) Abû Ṭalḥah narrated that the Messenger of Allāh ﷺ said: "The angels do not enter a house in which there is an image."

[٥٥١٨] ٨٦- (...) حَدَّثَنِي أَبُو
الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْرَ بْنَ الْأَسَجِ

Busr said: "Zaid bin Khâlid fell sick and we visited him, and in his house we saw a curtain on which there were images. I said to 'Ubaidullâh Al-Khawlânî: 'Did he not narrate to us about images?'" He said: (Yes, but) "He (i.e., Zaid) said: 'Except patterns on cloth; did you not hear him?' I said: 'No.' He said: 'But he did mention that.'"

حَدَّثَهُ؛ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ؛ أَنَّ زَيْدَ ابْنِ خَالِدٍ الْجُهَنِيِّ حَدَّثَهُ، وَمَعَ بُسْرِ عُبَيْدُ اللَّهِ الْخَوْلَانِيُّ؛ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: فَمَرَضَ زَيْدُ بْنُ خَالِدٍ، فَعُدْنَاهُ، فَإِذَا نَحْنُ فِي بَيْتِهِ بِسْتَرٍ فِيهِ تَصَاوِيرُ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ قَالَ: إِنَّهُ قَالَ: إِلَّا رَقْمًا فِي ثَوْبٍ، أَلَمْ تَسْمَعْهُ؟ قُلْتُ: لَا، قَالَ: بَلَى، قَدْ ذَكَرَ ذَلِكَ.

[5519] 87 - (...) It was narrated from Zaid bin Khâlid Al-Juhni, from Abû Ṭalḥah Al-Anṣârî who said: "I heard the Messenger of Allâh ﷺ say: 'The angels do not enter a house in which there is a dog or images.'"

[٥٥١٩] ٨٧- (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَبِي الْحُبَابِ، مَوْلَى بَنِي النَّجَّارِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلٌ».

[5520] (2107) I (Zaid) came to 'Aishah and said: "This man told me that the Prophet ﷺ said: 'The angels do not enter a house in which there is a dog or images.' Did you hear the Messenger of Allâh ﷺ say that?" She said: "No, but I will tell you

[٥٥٢٠] (٢١٠٧) قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: إِنَّ هَذَا يُخْبِرُنِي أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلٌ» فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ ذَكَرَ ذَلِكَ؟ فَقَالَتْ: لَا، وَلَكِنْ سَأَحَدُكُمْ مَا

what I saw him do. I saw him go out on his campaign, and I took a blanket and hung it over the door. When he came back and saw the blanket, I saw displeasure in his face. He pulled it down and tore it or cut it, and said: 'Allâh has not commanded us to clothe stones and clay.'” She said: “We cut it up and made two pillows with it, and I stuffed them with palm fibres, and he did not criticize me for that.”

[5521] 88 - (...) It was narrated that ‘Āishah said: “We had a curtain on which there were images of birds, and when anyone came in, it would be facing him. The Messenger of Allâh ﷺ said: ‘Change this, for every time I come in I see it, and it reminds me of worldly adornments.’ We had a blanket which we used to say had a border of silk, and we used to cover ourselves with it.”

[5522] 89 - (...) Ibn Abî ‘Adiyy and ‘Abdul-A‘lâ narrated it with this chain of narrators (a *Hadīth* similar to no. 5221). Ibn Al-Muthanna said: “And he” - meaning ‘Abdul-A‘lâ - “added: ‘The Messenger of Allâh ﷺ did not tell us to cut it.’”

[5523] 90 - (...) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ came from a journey,

رَأَيْتُهُ فَعَلَّ، رَأَيْتُهُ خَرَجَ فِي غَزَاتِهِ، فَأَخَذْتُ نَمَطًا فَسَرَّيْتُهُ عَلَى الْبَابِ، فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ، عَرَفْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ، فَجَذَبَهُ حَتَّى هَتَكَهُ أَوْ قَطَعَهُ، وَقَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُو الْحِجَارَةَ وَالطِّينَ» قَالَتْ: فَقَطَعْنَا مِنْهُ وَسَادَتَيْنِ وَحَشَوْتُهُمَا لِفًا، فَلَمْ يَعْيبْ ذَلِكَ عَلَيَّ.

[٥٥٢١] ٨٨- (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْنَالٌ طَائِرٌ، وَكَانَ الدَّاحِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «حَوْلِي هَذَا، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا» قَالَتْ: وَكَانَتْ لَنَا قَطِيفَةٌ كُنَّا نَقُولُ عَلَمُهَا حَرِيرٌ، فَكُنَّا نَلْبَسُهَا.

[٥٥٢٢] ٨٩- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَى، بِهَذَا الْإِسْنَادِ، قَالَ ابْنُ الْمُثَنَّى: وَزَادَ فِيهِ - يُرِيدُ عَبْدُ الْأَعْلَى - فَلَمْ يَأْمُرْنَا رَسُولُ اللَّهِ ﷺ بِقَطْعِهِ.

[٥٥٢٣] ٩٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا

and I had hung over my door a curtain on which there were images of winged horses, and he told me to take it down.”

[5524] (...) Wakî‘ narrated it with this chain of narrators (a *Hadîth* similar to no. 5523), and in the *Hadîth* of ‘Abdah it does not say: He came from a journey.

[5525] 91 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ entered upon me and I had hung up a thin curtain on which there was an image. His face changed color, then he tore down the curtain and said: ‘Among the people who will be most severely punished on the Day of Resurrection will be those who imitate the creation of Allāh.’”

[5526] (...) It was narrated from Al-Qâsim bin Muḥammad that ‘Āishah told him that the Messenger of Allāh ﷺ entered upon her... a *Hadîth* like that of Ibrâhîm bin Sa’d (no. 5525), except that he said: “Then he went to the curtain and tore it down with his own hand.”

[5527] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no.

أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ عَلَى بَابِي دُرُنُوكًا فِيهِ الْخَيْلُ ذَوَاتُ الْأَجْنِحَةِ، فَأَمَرَنِي فَتَرَعْتُهُ.

[٥٥٢٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ، بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ عَبْدِ: قَدِمَ مِنْ سَفَرٍ.

[٥٥٢٥] ٩١ - (...) حَدَّثَنَا مَنْصُورُ ابْنِ أَبِي مُرَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مُسْتَرَّةٌ بِقِرَامٍ فِيهِ صُورَةٌ، فَتَلَوْنَ وَجْهَهُ، ثُمَّ تَنَاولَ السَّتْرَ فَهَتَكَهُ، ثُمَّ قَالَ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ».

[٥٥٢٦] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَهْوَى إِلَى الْقِرَامِ فَهَتَكَ يَدَيْهِ.

[٥٥٢٧] (...) حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنِ

5525). In their *Hadith* it says: "The people who will be most severely punished." It does not say: "Among the people".

[5528] 92 - (...) 'Aishah said: "The Messenger of Allāh ﷺ entered upon me and I had covered a niche of mine with a thin curtain on which there were images. When he saw it, he tore it down, and his face changed color and he said: 'O 'Aishah, the people who will be most severely punished by Allāh on the Day of Resurrection will be those who imitate the creation of Allāh.'"

'Aishah said: "We cut it up and made one or two pillows from it."

[5529] 93 - (...) It was narrated from 'Aishah that she had a cloth on which there were images, which she had placed over a niche. The Prophet ﷺ used to offer prayers facing it, and he said: "Take it away from me." She said: "So I tore it up and made it into cushions."

حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا» لَمْ يَذْكُرَا: «مِنْ».

[٥٥٢٨] ٩٢ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لَزُهَيْرٍ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلٌ، فَلَمَّا رَأَتْ هَتَكَه وَتَلَوْنَ وَجْهَهُ وَقَالَ: «يَا عَائِشَةُ! أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ تَعَالَى».

قَالَتْ عَائِشَةُ: فَقَطَعْنَاهُ فَجَعَلْنَاهُ مِنْهُ وَسَادَةً أَوْ وَسَادَتَيْنِ.

[٥٥٢٩] ٩٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُسَيَّبِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرٌ، مَمْدُودٌ إِلَى سَهْوَةٍ وَكَانَ النَّبِيُّ ﷺ يُصَلِّي إِلَيْهِ، فَقَالَ: «أَخْرِبْهُ عَنِّي»، قَالَتْ: فَأَخْرَجْتُهُ فَجَعَلْتُهُ وَسَادَةً.

[5530] (...) It was narrated from Shu'bah with this chain of narrators (a Hadīth similar to no. 5529).

[٥٥٣٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُقْبَةُ بْنُ مُكْرَمٍ عَنْ سَعِيدِ بْنِ عَامِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعًا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ.

[5531] 94 - (...) It was narrated that 'Āishah said: "The Prophet ﷺ entered upon me and I had hung up a blanket on which there were images. He removed it, and I took it and made two pillows out of it."

[٥٥٣١] ٩٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ وَقَدْ سَتَرْتُ نَمَطًا فِيهِ تَصَاوِيرُ، فَتَحَاهُ، فَاتَّخَذْتُ مِنْهُ وِسَادَتَيْنِ.

[5532] 95 - (...) It was narrated from Bukair, that 'Abdur-Rahmān bin Al-Qāsim narrated from his father, from 'Āishah, the wife of the Prophet ﷺ, that she put up a curtain on which there were images, and the Messenger of Allāh ﷺ came in and took it down. She said: "I cut it up and made two pillows." A man in the gathering that day who was called Rabī'ah bin 'Aṭā', the freed slave of Banū Zuhrah, said: "Did you hear Abū Muḥammad say that 'Āishah said: 'The Messenger of Allāh ﷺ used to recline on them?' Ibn Al-Qāsim said: 'No, but I heard him,' meaning Al-Qāsim bin Muḥammad."

[٥٥٣٢] ٩٥ - (...) [و] حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بَكْرًا حَدَّثَهُ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ فَتَرَعَهُ، قَالَتْ: فَقَطَعْتُهُ وِسَادَتَيْنِ، فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ، يُقَالُ لَهُ رِبِيعَةُ بْنُ عَطَاءٍ، مَوْلَى بَنِي زُهْرَةَ: أَفَمَا سَمِعْتَ أَبَا مُحَمَّدٍ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا؟ قَالَ ابْنُ الْقَاسِمِ: لَا، قَالَ: لَكِنِّي قَدْ سَمِعْتُهُ. يُرِيدُ الْقَاسِمُ بْنُ مُحَمَّدٍ.

[5533] 96 - (...) It was narrated from 'Āishah that she bought a cushion on which there were images. When the Messenger of Allāh ﷺ saw it, he stood at the door and did not enter. I recognized (or she recognized) displeasure in his face. She said: "O Messenger of Allāh, I ask Allāh and His Messenger for forgiveness, what have I done wrong?" The Messenger of Allāh ﷺ said: "What is this pillow?" She said: "I bought it for you to sit on and recline on." The Messenger of Allāh ﷺ said: "The makers of these images will be punished and it will be said to them: 'Bring to life that which you have created.'" Then he said: "The house in which there are images is not entered by the Angels."

[5534] (...) This *Ḥadīth* was narrated from 'Āishah. Some of them (sub narrators) narrated a more complete *Ḥadīth* than others. In the *Ḥadīth* of Ibn Akhil -Māijshūn it adds: "She said: 'I took it and made it into two cushions, and he used to recline on them in the house.'"

[٥٥٣٣] ٩٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّهَا اشْتَرَتْ نُمْرَقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفْتُ، أَوْ فَعَرَفْتُ، فِي وَجْهِهِ الْكَرَاهِيَّةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَمَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ هَذِهِ النُّمْرَقَةِ؟» قَالَتْ: اشْتَرَيْتُهَا لَكَ، تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ، وَيُقَالُ لَهُمْ: أَحْبَبُوا مَا خَلَقْتُمْ» ثُمَّ قَالَ: «إِنَّ النَّبِيَّ الَّذِي فِيهِ الصُّوَرُ لَا تَدْخُلُهُ الْمَلَائِكَةُ».

[٥٥٣٤] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبِي عَنْ جَدِّي، عَنْ أَيُّوبَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُرَاعِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ

ابن أخي المَاجِشُونِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ، وَبَعْضُهُمْ أَمُّ حَدِيثًا لَهُ مِنْ بَعْضٍ، وَزَادَ فِي حَدِيثِ ابْنِ أَخِي الْمَاجِشُونِ؛ قَالَتْ: فَأَخَذْتُهُ فَجَعَلْتُهُ مِرْقَقَتَيْنِ، فَكَانَ يَرْتَقِي بِهِمَا فِي الْبَيْتِ.

[5535] 97 - (2108) It was narrated from Nâfi' that Ibn 'Umar told him that the Messenger of Allâh ﷺ said: "Those who make images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created.'"

[٥٥٣٥] ٩٧ - (٢١٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِينَ يَصْنَعُونَ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[5536] (...) It was narrated from Ibn 'Umar from the Prophet ﷺ... a *Hadîth* like that of 'Ubaidullâh, from Nâfi', from Ibn 'Umar (no. 5535), from the Prophet ﷺ.

[٥٥٣٦] (...) حَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُثَيْبَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

[5537] 98 - (2109) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The

[٥٥٣٧] ٩٨ - (٢١٠٩) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

people who will be most severely punished on the Day of Resurrection will be *Al-Muṣawwirūn* (the image-makers).”

[5538] (...) It was narrated from Abū Mu‘āwiyah: “Among the people of Hell who will be most severely punished on the Day of Resurrection will be the image-makers.”

The *Hadīth* of Sufyān is like the *Hadīth* of Wakī‘ (no. 5537).

[5539] (...) It was narrated that Muslim bin Ṣubaiḥ said: “I was with Masrūq in a house in which there were images of Mariam, and Masrūq said: ‘Are these images of Chosroes?’ I said: ‘No, these are images of Mariam.’ Masrūq said: ‘I heard ‘Abdullāh bin Mas‘ūd say: “The Messenger of Allāh ﷺ said: ‘The people who will be most severely punished on the Day of Resurrection will be the image-makers.’”’

الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ» وَلَمْ يَذْكُرِ الْأَشْجُ: «إِنَّ».

[٥٥٣٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي رِوَايَةِ يَحْيَى وَأَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «إِنَّ مِنْ أَشَدَّ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ عَذَابًا، الْمُصَوِّرُونَ».

وَحَدِيثُ سُفْيَانَ كَحَدِيثِ وَكِيعٍ.

[٥٥٣٩] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَقْصُورٌ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تَمَاثِيلُ مَرْيَمَ فَقَالَ مَسْرُوقٌ: هَذَا تَمَاثِيلُ كِسْرَى؟ فَقُلْتُ: لَا، هَذَا تَمَاثِيلُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ».

[5540] 99 - (2110) It was narrated that Sa'eed bin Abul-Hasan said: "A man came to Ibn 'Abbâs and said: 'I am a man who makes these images; advise me about that.' He said to him: 'Come close to me.' So he came closer to him. He said: 'Come closer to me.' So he came closer to him, until he put his hand on his head and said: 'I will tell you what I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell."'

He said: 'If you must do that, then make (images of) trees and inanimate things.'" Naṣr bin 'Alî approved of it.^[1]

[5541] 100 - (...) It was narrated that An-Naḍr bin Anas bin Mâlik said: "I was sitting with Ibn 'Abbâs and he was giving advice but he did not say: 'The Messenger of Allâh ﷺ said,' until a man asked him: 'I am a man who makes these images.' Ibn 'Abbâs said: 'Come closer,' so the man came closer. Ibn 'Abbâs said: 'I heard the Messenger of

[٥٥٤٠] ٩٩ - (٢١١٠) [قَالَ] مُسْلِمٌ: قَرَأْتُ عَلَى نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ عَنْ عَبْدِ الْأَعْلَى بْنِ عَبْدِ الْأَعْلَى: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنِّي رَجُلٌ أَصَوِّرُ هَذِهِ الصُّوَرِ، فَأَفْتِنِي فِيهَا، فَقَالَ لَهُ: اذْنُ مِنِّي، فَدَنَا مِنْهُ، ثُمَّ قَالَ: اذْنُ مِنِّي، فَدَنَا حَتَّى وَضَعَ يَدَهُ عَلَى رَأْسِهِ، وَقَالَ: أُتْبِكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يَجْعَلُ لَهُ، بِكُلِّ صُورَةٍ صَوَّرَهَا، نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ».

وَقَالَ: إِنْ كُنْتُ لَا بُدَّ فَاعِلًا، فَاصْنَعْ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. فَأَقْرَبَهُ نَصْرُ بْنُ عَلِيٍّ.

[٥٥٤١] ١٠٠ - (...) [وَحَدَّثَنَا] أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُشْهِرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ بْنِ مَالِكٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ، فَجَعَلَ يُفْتِي وَلَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، حَتَّى سَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ أَصَوِّرُ هَذِهِ

[1] That is because at the beginning of the chain of narration, Imâm Muslim said: "I read the following before Naṣr bin 'Abî Al-Jahdamî." And his approval of it, means that he approved of it, and that it be narrated upon his authority.

Allâh ﷻ say: "Whoever makes an image in this world will be commanded to breathe the soul into it on the Day of Resurrection, and he will not be able to do that."

[5542] (...) It was narrated from An-Nadr bin Anas that a man came to Ibn 'Abbâs, and he narrated a similar report (as no. 5541) from the Prophet ﷺ.

[5543] 101 - (2111) It was narrated that Abû Zur'ah said: "I entered the house of Marwân along with Abû Hurairah and saw images therein. He said: 'I heard the Messenger of Allâh ﷻ say: "Allâh, Exalted and Glorified is He, said: 'Who does more wrong than the one who tries to imitate My creation? Let them create an ant, or let them create a grain of wheat, or let them create a grain of barley.'"

[5544] (...) It was narrated that Abû Zur'ah said: "Abû Hurairah and I entered a house that was being built in Al-Madînah for Sa'eed or for Marwân, and he saw an image maker making

الصُّورَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: اذْنُهُ، فَذَنَا الرَّجُلُ، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلَّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ بِنَافِخٍ».

[٥٥٤٢] (...) حَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ؛ أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٥٥٤٣] ١٠١ - (٢١١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ، وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ فَرَأَيْتُ فِيهَا تَصَاوِيرَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَطْلَمَ يَمِّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؟ فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً».

[٥٥٤٤] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَارًا تُبْنَى بِالْمَدِينَةِ، لِسَعِيدٍ أَوْ لِمَرْوَانَ، قَالَ:

images in the house. He said: "The Messenger of Allāh ﷺ said..." a similar report (as no. 5543), but he did not say: "or let them create a grain of barley."

[5545] 102 - (2112) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'The angels do not enter a house in which there are statues or images.'"

Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey

[5546] 103 - (2113) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "The angels do not accompany any group with whom there is a dog or a bell."

[5547] (...) It was narrated from Suhail with this chain (a *Hadîth* similar to no. 5546).

[5548] 104 - (2114) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "Bells are the musical instruments of the *Shaitân*."

فَرَأَى مُصَوِّرًا يُصَوِّرُ فِي الدَّارِ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «أَوْ لِيَخْلُقُوا شَعِيرَةً».

[٥٥٤٥] ١٠٢ - (٢١١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ تَمَاثِيلٌ أَوْ تَصَاوِيرٌ».

(المعجم ٢٧) - (بَابُ كِرَاهَةِ الْكَلْبِ وَالْجَرَسِ فِي السَّفَرِ) (التحفة ٢٦)

[٥٥٤٦] ١٠٣ - (٢١١٣) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ مَفْضَلٍ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ».

[٥٥٤٧] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي، كِلَاهُمَا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ.

[٥٥٤٨] ١٠٤ - (٢١١٤) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ».

Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels

[5549] 105 - (2115) It was narrated from ‘Abbâd bin Tamîm that Abû Bashîr Al-Anṣârî told him that he was with the Messenger of Allâh ﷺ on one of his journeys, and the Messenger of Allâh ﷺ sent an envoy - ‘Abdullâh bin Abî Bakr said: “I think he said: ‘When the people were at their places of rest - (saying): “No camel is to be left among any group of people with a garland of sinew” or “a garland, but it is to be cut off.”

Mâlik said: “I think that this prohibition was for those who do it for protection against the evil eye.”

Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face

[5550] 106 - (2116) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade striking on the face or branding on the face.”

[5551] (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade...” a similar report (as no. 5550).

(المعجم ٢٨) - (بَابُ كَرَاهَةِ قِلَادَةِ

الوتر في رقبة البعير) (التحفة ٢٧)

[٥٥٤٩] ١٠٥ - (٢١١٥) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ؛ أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَشْفَارِهِ، قَالَ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا - قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ؛ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَيْتِهِمْ - «لَا تُبْقِينَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ - أَوْ قِلَادَةً - إِلَّا قُطِعَتْ».

قَالَ مَالِكٌ: أَرَى ذَلِكَ مِنَ الْعَيْنِ.

(المعجم ٢٩) - (بَابُ النَّهْيِ عَنْ

ضَرْبِ الْحَيَوَانِ فِي وَجْهِهِ، وَوَسْمِهِ

فِيهِ) (التحفة ٢٨)

[٥٥٥٠] ١٠٦ - (٢١١٦) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

[٥٥٥١] (...) حَدَّثَنَا هَرُونَ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ،

كَلاَهُمَا عَنِ ابْنِ جُرَيْجٍ. قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[5552] 107 - (2117) It was narrated from Jâbir that a donkey that had been branded on the face passed by the Prophet ﷺ and he said: "May Allâh curse the one who branded him."

[٥٥٥٢] ١٠٧ - (٢١١٧) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أُعَيْنٍ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارًا قَدْ وُصِمَ فِي وَجْهِهِ فَقَالَ: «لَعَنَ اللَّهُ الَّذِي وَسَمَهُ».

[5553] 108 - (2118) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ saw a donkey that had been branded on the face and he denounced that and said: "By Allâh, I will not brand it except on the part that is farthest from the face." So he branded it on the rump, and he was the first one to brand on the rump.

[٥٥٥٣] ١٠٨ - (٢١١٨) حَدَّثَنَا أَحْمَدُ ابْنُ عِيسَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا أَبَا عَبْدِ اللَّهِ مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَرَأَى رَسُولُ اللَّهِ ﷺ حِمَارًا مَوْصُومَ الْوَجْهِ فَأَنْكَرَ ذَلِكَ قَالَ: فَوَاللَّهِ! لَا أَسْمُهُ إِلَّا فِي أَفْصَى شَيْءٍ مِنَ الْوَجْهِ، فَأَمَرَ بِحِمَارٍ لَهُ فَكَوِّيَ فِيهِ جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَّى الْجَاعِرَتَيْنِ.

Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah

[5554] 109 - (2119) It was narrated that Anas said: "When Umm Sulaim gave birth, she said to me: 'O Anas, look at this boy; he should not be given anything until you take him to the Prophet

(المعجم ٣٠) - (بَابُ جَوَازِ وَصْمِ الْحَيَوَانِ غَيْرِ الْإِنْسَانِ فِي غَيْرِ الْوَجْهِ، وَنَدْبُهُ فِي نَعْمِ الزَّكَاةِ وَالْجِزْيَةِ) (التحفة ٢٩)

[٥٥٥٤] ١٠٩ - (٢١١٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ

ﷺ in the morning so that he may perform *Tahnik* for him.' So I took him in the morning and found (the Prophet ﷺ) in a garden, wearing a *Jawni* cloak and branding the camels that had been brought to him from the spoils of war."

[5555] 110 - (...) Anas bin Mâlik narrated that when his mother gave birth, they took the child to the Prophet ﷺ so that he could perform *Tahnik* for him. They found the Prophet ﷺ in a camel-pen, branding sheep. Shu'bah said: "As far as I know, he said: 'On their ears.'"

[5556] 111 - (...) It was narrated from Shu'bah: "Hishâm bin Zaid said: 'I heard Anas say: "We entered upon the Messenger of Allâh ﷺ in a camel-pen and he was branding sheep." He said: "I think he said: 'On their ears.'"

[5557] (...) A similar report (as no. 5556) was narrated from Shu'bah with this chain of narrators.

[5558] 112 - (...) It was narrated that Anas bin Mâlik said: "I saw a branding iron in the hand of

لي: يَا أَنَسُ! انْظُرْ هَذَا الْعُلَامَ، فَلَا يُصَيِّنُ شَيْئًا حَتَّى تَعْدُو بِهِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ فَعَدَوْتُ فَإِذَا هُوَ فِي الْحَائِطِ، وَعَلَيْهِ خِمِصَةٌ جَوْنِيَّةٌ، وَهُوَ يَسْمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَنَحِ.

[٥٥٥٥] ١١٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ: أَنَّ أُمَّهُ حِينَ وَلَدَتْ انْطَلَقُوا بِالْصَّبِيِّ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ: فَإِذَا النَّبِيُّ ﷺ فِي مَرْبَدٍ يَسْمُ غَنَمًا، قَالَ شُعْبَةُ: وَأَكْثَرُ عَلَمِي أَنَّهُ قَالَ: فِي آذَانِهَا.

[٥٥٥٦] ١١١ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ مَرْبَدًا وَهُوَ يَسْمُ غَنَمًا، قَالَ: أَحْسِبُهُ قَالَ: فِي آذَانِهَا.

[٥٥٥٧] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَى وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٥٥٨] ١١٢ - (...) حَدَّثَنَا هَرُورُ بْنُ مَعْرُوفٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

the Messenger of Allâh ﷺ, when he was branding the *Ṣadaqah* (*Zakât*) camels.”

Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part

[5559] 113 - (2120) It was narrated from ‘Umar bin Nâfi’ narrated from his father, from Ibn ‘Umar, that the Messenger of Allâh ﷺ forbade *Qaza*. He (‘Umar) said: “I said to Nâfi’; ‘What is *Qaza*?’ He said: ‘Shaving part of a boy’s head and leaving part.”

[5560] (...) ‘Ubaidullâh narrated it with this chain of narrators (a *Hadîth* similar to no. 5559), and the explanation in the *Hadîth* of Abû Usâmah was attributed to ‘Ubaidullâh.

[5561] (...) A similar report (as no. 5559) was narrated from ‘Umar bin Nâfi’ with the chain of narrators of ‘Ubaidullâh, and they gave the explanation in the *Hadîth*.

الأوراعي، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ﷺ الْمَيْسَمَ، وَهُوَ يَسْمُ إِبِلَ الصَّدَقَةِ.

(المعجم ٣١) - (بَابُ كَرَاهَةِ الْقَرْعِ)

(التحفة ٣٠)

[٥٥٥٩] ١١٣ - (٢١٢٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْقَرْعِ، قَالَ: قُلْتُ لِنَافِعٍ: وَمَا الْقَرْعُ؟ قَالَ: يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ.

[٥٥٦٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، وَجَعَلَ التَّفْسِيرَ، فِي حَدِيثِ أَبِي أُسَامَةَ، مِنْ قَوْلِ عُبَيْدِ اللَّهِ.

[٥٥٦١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ؛ وَحَدَّثَنِي أُمِّيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ عُمَرَ بْنِ نَافِعٍ بِإِسْنَادِ عُبَيْدِ اللَّهِ، مِثْلَهُ، وَالْحَقُّ التَّفْسِيرُ فِي الْحَدِيثِ.

[5562] (...) This was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٥٥٦٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذَلِكَ.

Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

(المعجم ٣٢) - (بَابُ النَّهْيِ عَنِ الْجُلُوسِ فِي الطَّرَاقَاتِ، وَإِعْطَاءِ الطَّرِيقِ حَقَّهُ) (التحفة ٣١)

[5563] 114 - (2121) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Beware of sitting in the streets." They said: "O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there." The Messenger of Allâh ﷺ said: "If you must sit there, then give the street its rights." They said: "What are its rights?" He said; "Lowering the gaze, refraining from causing annoyance, returning greetings, enjoining what is good and forbidding what is evil."

[٥٥٦٣] ١١٤ - (٢١٢١) حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرَاقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا، نَتَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ». [انظر: ٥٦٤٨]

[5564] (...) A similar report (as no. 5565) was narrated from Zaid bin Aslam with this chain.

[٥٥٦٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ

الْمَدَنِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ يَعْنِي ابْنَ
سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَذَا
الْإِسْنَادِ، مِثْلَهُ.

Chapter 33. The Prohibition Of Adding Hair Extensions, Having Them Added, Tattooing, Being Tattooed, *An-Nâmiṣah*, *Al-Mutanâmiṣah*,^[1] Separating Teeth, And Changing The Creation Of *Alfâh*

(المعجم ٣٣) - (بَابُ تَحْرِيمِ فَعْلِ
الْوَاصِلَةِ وَالْمُسْتَوَصِلَةِ، وَالْوَاشِمَةِ
وَالْمُسْتَوْشِمَةِ، وَالنَّامِصَةِ وَالْمَتَمِصَةِ،
وَالْمُتَفَلِّجَاتِ، وَالْمَغْرِيرَاتِ خَلَقَ اللَّهُ
تَعَالَى) (التحفة ٣٢)

[5565] 115 - (2122) It was narrated that Asmâ' bint Abî Bakr said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have a daughter who is about to get married, and she caught the measles and her hair has fallen out. Can I give her hair extensions?' He said: 'Allâh has cursed the one who adds hair extensions and the one who has them added.'"

[٥٥٦٥] ١١٥ - (٢١٢٢) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ
هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ،
عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: جَاءَتِ
امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ
اللَّهِ! إِنَّ لِي ابْنَةً عَرِيسًا، أَصَابَتْهَا حَصْبَةٌ
فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُهَا؟ فَقَالَ: «لَعَنَ اللَّهُ
الْوَاصِلَةَ وَالْمُسْتَوَصِلَةَ».

[5566] (...) A *Ḥadīth* like that of Abû Mu'âwiyah (no. 5565) was narrated from Hishâm bin 'Urwah with this chain of narrators.

[٥٥٦٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي وَعَبْدُهُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقِذُ:
أَخْبَرَنَا أَسْوَدُ بْنُ غَامِرٍ: أَخْبَرَنَا شُعْبَةُ،

[1] *An-Nâmiṣah* is the woman *Nâmiṣ*, that is the person who removes hair, and some say it is the hair of the face only, and other say the hair of the eye-brows only. *Al-Mutanâmiṣah* is the woman who has it done by another.

كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ،
نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ وَكِيعًا
وَشُعْبَةَ فِي حَدِيثِهِمَا: فَتَمَرَّطَ شَعْرُهَا.

[٥٥٦٧] ١١٦- (...) وَحَدَّثَنِي

أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: أَخْبَرَنَا
حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنْصُورٌ
عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّ
امْرَأَةً أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي
رَزَوْتُ ابْنَتِي، فَتَمَرَّقَ شَعْرُ رَأْسِهَا،
وَرَزَوُجُهَا يَسْتَحْسِنُهَا، أَفَأَصِلُ شَعْرَهَا؟ يَا
رَسُولَ اللَّهِ! فَتَهَاها.

[٥٥٦٨] ١١٧- (٢١٢٣) حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو
ابْنِ مُرَّةٍ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ
يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ:
أَنَّ جَارِيَةً مِنَ الْأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا
مَرِضَتْ فَتَمَرَّطَ شَعْرُهَا، فَأَرَادُوا أَنْ
يَصِلُوا، فَسَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟
فَلَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[٥٥٦٩] ١١٨- (...) حَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ إِبْرَاهِيمَ بْنِ

[5567] 116 - (...) It was
narrated from Asmâ' bint Abî
Bakr that a woman came to the
Prophet ﷺ and said: "I married
my daughter, but her hair has
fallen out, and her husband loves
her and wants her to look good.
Can I add hair extensions to her
hair, O Messenger of Allâh?"
But he forbade her to do so.

[5568] 117 - (2123) It was
narrated from 'Āishah that an
Anṣārî girl got married, and she
got sick and her hair fell out.
They wanted to give her hair
extensions and they asked the
Messenger of Allâh ﷺ about
that, and he cursed the one who
adds hair extensions and the one
who has that done.

[5569] 118 - (...) It was narrated
from 'Āishah that an *Anṣārî*
woman married her daughter off,

then she got sick and her hair fell out. She came to the Prophet ﷺ and said: "Her husband wants her to add hair extensions, can I do that for her?" The Messenger of Allâh ﷺ said: "Those who add hair extensions are cursed."

[5570] (...) It was narrated from Ibrâhîm bin Nâfi' with this chain of narrators, and he said: "Those who add hair extensions are cursed."

[5571] 119 - (2124) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cursed the one who adds hair extensions and the one who has them added, and the one who does tattoos and the one who has them done.

[5572] (...) A similar report (as no. 5571) was narrated from 'Abdullâh from the Prophet ﷺ.

[5573] 120 - (2125) It was narrated that 'Abdullâh said: "May Allâh curse the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and

نَافِعُ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ بْنُ يَتَاقَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَةً لَهَا، فَاشْتَكَّتْ فَتَسَاقَطَ شَعْرُهَا، فَأَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ زَوْجَهَا يُرِيدُهَا، أَفَأَصِلُ شَعْرَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لُعِنَ الْوَاصِلَاتُ».

[٥٥٧٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: «لُعِنَ الْمُوَاصِلَاتُ».

[٥٥٧١] ١١٩ - (٢١٢٤) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

[٥٥٧٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٥٥٧٣] ١٢٠ - (٢١٢٥) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِإِسْحَاقَ -: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

the *Mutanâmiṣah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh.” News of that reached a woman of Banû Asad who was called Umm Ya‘qûb, who used to read the Qur’ân. She came to him and said: “What is this that I have heard about you cursing the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and the *Mutanâmiṣah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh?” ‘Abdullâh said: “Why should I not curse those whom the Messenger of Allâh ﷺ cursed, when it is in the Book of Allâh?” The woman said: “I have read the *Muṣḥaf* (the Noble Qur’ân) from cover to cover and I did not find it.” He said: “If you had read it you would have found it.” Allâh says: ‘And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).’^[1] The woman said: “I think that I would see something of that on your wife now.” He said: “Go and look.” So she entered upon the wife of ‘Abdullâh and did not see anything. She came to him and said: “I did not see anything.” He said: “If that were the case, we would not live with her.”

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُتَمَصِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ، قَالَ: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثُ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَصِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ، فَقَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ وَهُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ، فَقَالَ: لَيْتَنِي كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا آتَيْنَاكُمْ إِلَّا رِسَالًا فَحِذُّوهَا وَمَا نَهَيْنَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر الآية: ٧]. فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْآنَ، قَالَ: أَذْهَبِي فَانْظُرِي، قَالَ: فَدَخَلْتُ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَفَلَمْ تَرَ شَيْئًا، فَجَاءَتْ إِلَيْهِ فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ: أَمَا لَوْ كَانَ ذَلِكَ، لَمْ نُجَامِعْهَا.

[1] *Al-Hashr* 59:7.

[5574] (...) A *Hadîth* like that of Jarîr (no. 5573) was narrated from Manşûr with this chain of narrators.

[5575] (...) This *Hadîth* was narrated from Manşûr with this chain of narrators (a narration similar to no. 5573) from the Prophet ﷺ, without the story of Umm Ya'qûb.

[5576] (...) A *Hadîth* similar to theirs (no. 5573) was narrated from 'Abdullâh, from the Prophet ﷺ.

[5577] 121 - (2126) Abû Az-Zubair narrated that he head Jâbir bin 'Abdullâh say: "The Prophet ﷺ forbade women to attach anything to their head."

[٥٥٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُفَضَّلٌ وَهُوَ ابْنُ مُهْلِلٍ، كِلَاهُمَا عَنْ مَنْصُورٍ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَفِي حَدِيثِ مُفَضَّلٍ: الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ.

[٥٥٧٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، الْحَدِيثُ عَنِ النَّبِيِّ ﷺ، مُجَرَّدًا عَنْ سَائِرِ الْقِصَّةِ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ.

[٥٥٧٦] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[٥٥٧٧] ١٢١ - (٢١٢٦) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: زَجَرَ النَّبِيُّ ﷺ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا.

[5578] 122 - (2127) It was narrated from Humaid bin 'Abdur-Rahmân bin 'Awf that he heard Mu'âwiyah bin Abî Sufyân, during the season of *Hajj*, say when he was on the *Minbar*, and he held up a hair piece that he took from his guard's hand: "O people of Al-Madînah, where are your scholars? I heard the Messenger of Allâh ﷺ forbid such as this, and he said: 'The Children of Israel were doomed when their women adopted such things.'"

[5579] (...) A *Hadîth* like that of Mâlik (no. 5578) was narrated from Az-Zuhrî, except that in the *Hadîth* of Ma'mar it says: "The Children of Israel were punished."

[5580] 123 - (...) Sa'eed bin Al-Musayyab said: Mu'âwiyah came to Al-Madînah and addressed us. He brought out a bunch of hair and said: "I did not think that anyone did this but the Jews. The Messenger of Allâh ﷺ heard of this and he called it falsehood."

[٥٥٧٨] ١٢٢ - (٢١٢٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجٍّ، وَهُوَ عَلَى الْمَنْبَرِ، وَتَنَاولَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدِ حَرَسِيِّ، يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ، وَيَقُولُ: «إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ».

[٥٥٧٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِمِثْلِ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «إِنَّمَا عَذَّبَ بَنُو إِسْرَائِيلَ».

[٥٥٨٠] ١٢٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُثْمَرُ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخْرَجَ كُبَّةً مِنْ شَعْرِ فَقَالَ: مَا كُنْتُ أَرَى

أَنَّ أَحَدًا يَفْعَلُهُ إِلَّا الْيَهُودَ، إِنَّ رَسُولَ اللَّهِ ﷺ بَلَّغَهُ فَسَمَّاهُ الرُّورَ.

[5581] 124 - (...) It was narrated from Sa'eed bin Al-Musayyab that Mu'âwiyah said one day: "You have introduced an evil adornment, and the Messenger of Allâh ﷺ forbade falsehood." A man brought a stick on the end of which was a cloth, and Mu'âwiyah said: Verily this is falsehood. Qatâdah said: "He was referring to women using the cloth to increase the volume of their hair."

[٥٥٨١] ١٢٤ - (...) حَدَّثَنِي أَبُو عَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: أَخْبَرَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ مُعَاوِيَةَ قَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ قَدْ أَحْدَثْتُمْ زِيَّ سَوْءٍ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الرُّورِ، قَالَ: وَجَاءَ رَجُلٌ بِعَصَا عَلَى رَأْسِهَا خِرْقَةٌ، قَالَ مُعَاوِيَةُ: أَلَا وَهَذَا الرُّورُ. قَالَ قَتَادَةُ: يَعْنِي مَا تَكْثُرُ بِهِ النِّسَاءُ أَشْعَارُهُنَّ مِنَ الْخِرَقِ.

Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

(المعجم ٣٤) - (بَابُ النِّسَاءِ)

الكاسيات العاريات المائلات

(المميلات) (التحفة ٣٣)

[5582] 125 - (2128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, *Mumilât Mâ'ilât*, (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance,

[٥٥٨٢] ١٢٥ - (٢١٢٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» [انظر: ٧١٩٤].

and its fragrance may be detected from such and such a distance.”

Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

[5583] 126 - (2129) It was narrated from ‘Āishah that a woman said: “O Messenger of Allāh, what if I say that my husband has given me something that he did not give me?” The Messenger of Allāh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5584] 127 - (2130) It was narrated from Asmâ’ that a woman came to the Prophet ﷺ and said: “I have a co-wife; is there any sin on me if I pretend that my husband has given me something that he did not give to me?” The Messenger of Allāh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5585] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 5584).

(المعجم ٣٥) - (بَابُ النَّهْيِ عَنِ التَّزْوِيرِ فِي اللِّبَاسِ وَغَيْرِهِ، وَالتَّشْبِعِ بِمَا لَمْ يُعْطَ) (التحفة ٣٤)

[٥٥٨٣] ١٢٦ - (٢١٢٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَعَبْدَةُ عَنْ هِشَامٍ [ابْنِ عُرْوَةَ]، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! أَقُولُ: إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَّاسٍ ثَوْبِي زُورٍ».

[٥٥٨٤] ١٢٧ - (٢١٣٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَتَشَبَّعَ مِنْ مَالِ زَوْجِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَّاسٍ ثَوْبِي زُورٍ».

[٥٥٨٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

38. The Book Of *Al-Ādāb* (Manners And Etiquette)

Chapter 1. The Prohibition Of Taking The *Kunyah* Abul- Qâsim, And The Names Which Are Recommended

[5586] 1 - (2131) It was narrated that Anas said: "A man called out to another man in Al-Baqî': 'O Abul-Qâsim!' The Messenger of Allâh ﷺ turned to him. (But) he said: 'O Messenger of Allâh, I did not mean you; I was calling so-and-so.' The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*.'"

[5587] 2 - (2132) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The most beloved of your names to Allâh are 'Abdullâh and 'Abdur-Rahmân.'"

[5588] 3 - (2133) It was

٧ - (المعجم ٣٨) - كتاب الآداب
(التحفة ٢٧)

(المعجم ١) - (بَابُ النَّهْيِ عَنِ التَّكْنِيهِ
بِأَبِي الْقَاسِمِ، وَبَيَانُ مَا يَسْتَحَبُّ مِنْ
الْأَسْمَاءِ) (التحفة ١)

[٥٥٨٦] ١ - (٢١٣١) حَدَّثَنِي أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي عُمَرَ -
قَالَ أَبُو كُرَيْبٍ أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا
مَرْوَانُ يَعْنِيانِ الْفَزَارِيَّ، عَنْ حُمَيْدٍ، عَنْ
أَنْسٍ قَالَ: نَادَى رَجُلٌ رَجُلًا بِالْبِقْعِ: يَا
أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ،
فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَعْنِكَ، إِنَّمَا
دَعَوْتُ فَلَانًا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«تَسَمَّوْا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي».

[٥٥٨٧] ٢ - (٢١٣٢) حَدَّثَنِي إِبْرَاهِيمُ
ابْنُ زَيْدٍ [وَهُوَ] الْمُلقَّبُ بِسَبْلَانَ: أَخْبَرَنَا
عَبَادُ بْنُ عَبَّادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَأَخِيهِ
عُبَيْدِ اللَّهِ: سَمِعَهُ مِنْهُمَا سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ
وَمِائَةٍ: يُحَدِّثَانِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ
أَسْمَائِكُمْ إِلَيَّ اللَّهُ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».

[٥٥٨٨] ٣ - (٢١٣٣) حَدَّثَنَا عُثْمَانُ بْنُ

narrated from Sâlim bin Abû Ja'd that Jâbir bin 'Abdullâh said: "A boy was born to a man among us, and he called him Muḥammad. His people said to him: 'We will not let you call him by the name of the Messenger of Allâh ﷺ.' He took his son, carrying him on his back, and brought him to the Prophet ﷺ, and he said: 'O Messenger of Allâh, a boy had been born to me and I named him Muḥammad, but my people said to me: "We will not let you call him by the name of the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

[5589] 4 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A boy was born to a man among us and he called him Muḥammad. We said: 'We will not allow you to call him by the name of the Messenger of Allâh ﷺ until you consult him.' So he went to him and said: 'A boy has been born to me and I called him after the Messenger of Allâh, but my people refused to call me after him (i.e., Abû Muḥammad) until I ask permission from the Prophet ﷺ.' He (ﷺ) said: 'You may call yourselves by my name but not my *Kunyah*, for I have only been sent as a *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

[5590] (...) It was narrated from

أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُثْمَانُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَلَدَ لِرَجُلٍ مِّنَّا غُلَامٌ، فَسَمَاهُ مُحَمَّدًا، فَقَالَ لَهُ قَوْمُهُ: لَا نَدْعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ، فَاذْطَلَقَ بِأَبْنَيْهِ حَامِلَهُ عَلَى ظَهْرِهِ، فَاتَى بِهِ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَلَدَ لِي غُلَامٌ، فَسَمَيْتُهُ مُحَمَّدًا، فَقَالَ لِي قَوْمِي: لَا نَدْعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلَا تَكْتُبُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ، أَقْسِمُ بَيْنَكُمْ».

[٥٥٨٩] ٤ - (...) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبَّازٌ عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَلَدَ لِرَجُلٍ مِّنَّا غُلَامٌ، فَسَمَاهُ مُحَمَّدًا، فَقُلْنَا: لَا نَكْنِيكَ بِرَسُولِ اللَّهِ ﷺ، حَتَّى تَسْتَأْمِرَهُ، [قَالَ] فَاتَاهُ، فَقَالَ: إِنَّهُ وَلَدَ لِي غُلَامٌ فَسَمَيْتُهُ بِرَسُولِ اللَّهِ، وَإِنَّ قَوْمِي أَبَوْا أَنْ يَكُونُوا بِهِ، حَتَّى تَسْتَأْذِنَ النَّبِيَّ ﷺ، فَقَالَ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكْتُبُوا بِكُنْيَتِي، فَإِنَّمَا بُعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ».

[٥٥٩٠] (...) وَحَدَّثَنَا رِفَاعَةُ بْنُ

Ḥusain with this chain (a *Hadîth* similar to no. 5589), but he did not mention (the phrase): “For I have been sent as a Qâsim (distributor), I distribute (Allâh’s blessings) among you.”

[5591] 5 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am Abul-Qâsim, I distribute (Allâh’s blessings) among you.”

[5592] - (...) It was narrated from Al-A‘*mash* with this chain of narrators, and he said: “I have only been appointed as a *Qâsim* (distributor), I distribute among you.”

[5593] 6 - (...) It was narrated from Jâbir bin ‘Abdullâh that a boy was born to an *Anṣârî* man and he wanted to call him Muḥammad, so he came to the Prophet ﷺ and asked him, and he (ﷺ) said: “The *Anṣâr* have done well; you may call yourselves by my name and you do not call yourselves by my *Kunyah*.”

[5594] 7 - (...) It was narrated from Jâbir bin ‘Abdullâh from the Prophet ﷺ... a *Hadîth* like that of Zakariyyâ. In the *Hadîth* of An-Naḍr it is narrated that Shu‘bah said: “And Ḥusain and

أَلْهَيْتُمْ الْوَاسِطِيَّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ: «فَإِنَّمَا بُعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ».

[٥٥٩١] ٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكْنُؤْا بِكُنْيَتِي، فَإِنِّي أَنَا أَبُو الْقَاسِمِ، أَقْسِمُ بَيْنَكُمْ». وَفِي رِوَايَةِ أَبِي بَكْرٍ «وَلَا تَكْنُؤْا».

[٥٥٩٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَ: «إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ».

[٥٥٩٣] ٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ سَمِعْتُ قَتَادَةَ عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ وَلِدَ لَهُ غُلَامٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ: «أَحْسَنَتِ الْأَنْصَارُ، تَسَمَّوْا بِاسْمِي وَلَا تَكْنُؤْا بِكُنْيَتِي».

[٥٥٩٤] ٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنُ جَبَلَةَ: حَدَّثَنَا

Sulaimân added - Ḥuşain said: ‘The Messenger of Allāh ﷺ said: “I have only been sent as a *Qâsim* (distributor), I distribute (Allāh’s blessings) among you.” And Sulaimân said: “I am only a *Qâsim* (distributor), I distribute (Allāh’s blessings) among you.”

مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، كُلُّهُم عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ]، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ سَمِيلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَمَنْصُورٍ وَسُلَيْمَانَ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالُوا: سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثٍ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلُ، وَفِي حَدِيثِ النَّضْرِ عَنْ شُعْبَةَ قَالَ: وَرَأَدَ فِيهِ حُصَيْنٌ وَسُلَيْمَانُ - قَالَ حُصَيْنٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ»، وَقَالَ سُلَيْمَانُ: «فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

[5595] (...) Jâbir bin ‘Abdullâh said: “A boy was born to a man among us, and he called him Al-Qâsim. We said: ‘We will not call you Abul-Qâsim, and we will not give you that pleasure.’ He went to the Prophet ﷺ and told him about that, and he said: ‘Call your son ‘Abdur-Raḥmân.’”

[٥٥٩٥] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ-: حَدَّثَنَا ابْنُ الْمُثَنَّى؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: وَلِدَ لِرَجُلٍ مِنَّا غُلَامٌ، فَسَمَاهُ الْقَاسِمُ، فَقُلْنَا: لَا نَكْنِيكَ أَبَا الْقَاسِمِ، وَلَا نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ».

[5596] (...) A *Ḥadīth* like that

[٥٥٩٦] (...) وَحَدَّثَنِي أُمِيَّةُ بْنُ بَسْطَامٍ:

of Ibn 'Uyaynah was narrated from Jābir, except that he did not mention (the phrase) 'we will not give you that pleasure.'

[5597] 8 - (2134) Abū Hurairah said: Abul-Qāsim ﷺ said: "You may call yourselves by my name but do not call yourselves by my *Kunyah*."

[5598] 9 - (2135) It was narrated that Al-Mughīrah bin Shu'bah said: "When I came to Najrān, they asked me: 'You recite (the Verse) 'O sister of Hārūn,^[1] but Mūsā came such-and-such a number of years before 'Eisā.' So when I returned I asked Allāh's Messenger about that, and he said: 'They used to name their children after the Prophets and the righteous who came before them.'"

حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُثَيْبَةَ، كِلَاهُمَا عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدَّرِ، عَنْ جَابِرٍ، بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَلَا نُنْعِمُكَ عَيْنًا.

[٥٥٩٧] ٨ - (٢١٣٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْتُبُوا بِكُنْيَتِي» قَالَ عَمْرُو: عَنْ أَبِي هُرَيْرَةَ، وَلَمْ يَقُلْ: سَمِعْتُ.

[٥٥٩٨] ٩ - (٢١٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي، فَقَالُوا: إِنَّكُمْ تَقْرَأُونَ: ﴿يَتَّخَذَ هَرُونَ﴾، [مريم: ٢٨] وَمُوسَى قَبْلَ عِيسَى بِكَذَا وَكَذَا، فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ سَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

[1] *Mariam* 19:28.

Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nâfi' (Beneficial) Etc.

[5599] 10 - (2136) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ forbade us from giving our slaves four names: Aflah (successful), Rabâh (profit), Yasâr (wealth) and Nâfi' (beneficial)."

[5600] 11 - (...) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'Do not call your boys Rabâh, Yasâr, Aflah or Nâfi'.'"

[5601] 12 - (2137) It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'The most beloved of words to Allâh are four: *Subhân-Allâh* (Glory be to Allâh), *Al-ḥamdu-Lillâh* (praise be to Allâh), *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and *Allâhu-Akbar* (Allâh is most Great), and it does not matter with which of them you start. And do not call your boys Yasâr, Rabâh, Najîh or Aflah, for you will say: 'Is he there,' and if he is not you will say: 'No.'"

(المعجم ٢) - (بَابُ كَرَاهَةِ التَّسْمِيَةِ
بِالْأَسْمَاءِ الْقَبِيحَةِ، وَبَنَافِعٍ وَنَحْوِهِ)
(التحفة ٢)

[٥٥٩٩] ١٠ - (٢١٣٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى
وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُعْتَمِرُ
ابْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ،
وَقَالَ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ:
سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ
جُنْدَبٍ - قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا
بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ، وَرَبَاحَ، وَيَسَارَ، وَنَافِعَ.

[٥٦٠٠] ١١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ [ابْنِ
الرَّبِيعِ]، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَمِّ غُلَامَكَ
رَبَاحًا، وَلَا يَسَارًا، وَلَا أَفْلَحَ، وَلَا نَافِعًا».

[٥٦٠١] ١٢ - (٢١٣٧) حَدَّثَنَا أَحْمَدُ بْنُ
عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ
عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ
سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ،
وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا
يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ، وَلَا تُسَمِّينَ غُلَامَكَ
يَسَارًا، وَلَا رَبَاحًا، وَلَا نَجِيحًا، وَلَا أَفْلَحَ،
فَإِنَّكَ تَقُولُ: أَتَمَّ هُوَ؟ فَلَا يَكُونُ، فَيَقُولُ: لَا».

إِنَّمَا هُنَّ أَرْبَعٌ، فَلَا تَزِيدَنَّ عَلَيَّ.

“They are only four, and do not ask me any more.”

[5602] (...) It was narrated from Maṣṣūr with the chain of Zuhair. As for the *Hadīth* of Jarīr and Rawḥ, it is like the *Hadīth* of Zuhair. As for the *Hadīth* of Shu‘bah, it only mentions the naming of boys, it does not mention the four words.

[٥٦٠٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَحَدَّثَنِي أُمِّيَةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِإِسْنَادٍ زَاهِرٍ، فَأَمَّا حَدِيثُ جَرِيرٍ وَرَوْحٍ، فَكَمِثِلِ حَدِيثِ زَاهِرٍ بِقِصَّتِهِ، وَأَمَّا حَدِيثُ شُعْبَةَ فَلَيْسَ فِيهِ إِلَّا ذِكْرُ تَسْمِيَةِ الْغُلَامِ، وَلَمْ يَذْكُرِ الْكَلَامَ الْأَرْبَعَ.

[5603] 13 - (2138) Abū Az-Zubair narrated that Jābir bin ‘Abdullāh said: “The Prophet ﷺ wanted to forbid using the names Ya‘lā (elevated), Barakah (blessing), Aflah (successful), Yasār (wealth), Nāfi‘ (beneficial) etc., then I saw that he remained quiet about them after that and did not say anything. Then the Messenger of Allāh ﷺ passed away without having forbidden that. Then ‘Umar wanted to forbid that but then he did not.”

[٥٦٠٣] ١٣ - (٢١٣٨) حَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهَى عَنْ أَنْ يُسَمَّى بِيَعْلَى، وَبِرَكَّةَ، وَبِأَفْلَحَ، وَبِإِسَارٍ، وَبِنَافِعٍ، وَبِنَحْوِ ذَلِكَ، ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدَ عَنْهَا، فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُضِيَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَنْهَ عَنْ ذَلِكَ، ثُمَّ أَرَادَ عُمَرُ أَنْ يَنْهَى عَنْ ذَلِكَ، ثُمَّ تَرَكَهُ.

Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwairiyah And The Like

[5604] 14 - (2139) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ changed

(المعجم ٣) - (بَابُ اسْتِحْبَابِ تَغْيِيرِ الْأَسْمَاءِ الْقَبِيحِ إِلَى حَسَنٍ، وَتَغْيِيرِ اسْمِ بَرَّةَ إِلَى زَيْنَبَ وَجَوَيْرِيَّةَ وَنَحْوَهُمَا) (التحفة ٣)
[٥٦٠٤] ١٤ - (٢١٣٩) حَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى

the name of ‘Āṣiyah (meaning disobedient) and said: “You are Jamīlah (meaning beautiful).”

[5605] 15 - (...) It was narrated from Ibn ‘Umar that a daughter of ‘Umar was called ‘Āṣiyah, and the Messenger of Allāh ﷺ renamed her Jamīlah.

[5606] 16 - (2140) It was narrated that Ibn ‘Abbās said: “Juwairiyah’s name was Barrah (meaning pious) and the Messenger of Allāh ﷺ changed her name to Juwairiyah. He did not like it to be said that he had left the company of a pious woman.”

[5607] 17 - (2141) It was narrated from Abū Hurairah that Zainab’s name was Barrah, and it was said: “She is praising herself.” So the Messenger of Allāh ﷺ named her Zainab.

وَعَبِيدُ اللَّهِ بْنِ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: «أَنْتِ جَمِيلَةٌ».

قَالَ أَحْمَدُ - مَكَانَ أَخْبَرَنِي -: عَنْ .

[٥٦٠٥] ١٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ ابْنَةَ لِعُمَرَ كَانَتْ يُقَالُ لَهَا عَاصِيَةُ، فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ جَمِيلَةَ.

[٥٦٠٦] ١٦ - (٢١٤٠) حَدَّثَنَا عُمَرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعُمَرُو - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ جُوَيْرِيَّةُ اسْمُهَا بَرَّةٌ، فَحَوَّلَ رَسُولُ اللَّهِ ﷺ اسْمَهَا جُوَيْرِيَّةَ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ - وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ عَنْ كُرَيْبٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ.

[٥٦٠٧] ١٧ - (٢١٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَبَا رَافِعٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

زَيْنَبَ كَانَ اسْمُهَا بَرَّةً، فَقِيلَ: تُرَكِّي نَفْسَهَا، فَسَمَاهَا رَسُولُ اللَّهِ ﷺ زَيْنَبَ - وَلَفِظُ الْحَدِيثِ لَهُؤُلَاءِ ذُوْنُ ابْنِ بَشَّارٍ - وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[5608] 18 - (2142) Zainab bint Umm Salamah said: "My name was Barrah, but the Messenger of Allāh ﷺ named me Zainab."

She said: "Zainab bint Jahsh joined his (ﷺ) household and her name was Barrah, but he renamed her Zainab."

[٥٦٠٨] ١٨ - (٢١٤٢) حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: قَالَ: حَدَّثَنَا الْوَلِيدُ ابْنُ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنُ عَطَاءٍ: حَدَّثَنِي زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ قَالَتْ: كَانَ اسْمِي بَرَّةً، فَسَمَانِي رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

قَالَتْ: وَدَخَلْتُ عَلَيْهِ زَيْنَبُ بِنْتُ جَحْشٍ، وَاسْمُهَا بَرَّةٌ، فَسَمَاهَا زَيْنَبَ.

[5609] 19 - (...) It was narrated that Muḥammad bin ‘Amr bin ‘Aṭā’ said: "I called my daughter Barrah, but Zainab bint Abî Salamah told me that the Messenger of Allāh ﷺ had forbidden this name. (She said) 'I was given this name, but the Messenger of Allāh ﷺ said: "Do not praise yourselves, for Allāh knows best who among you is pious." They said: "What should we call her?" He said: "Call her Zainab."

[٥٦٠٩] ١٩ - (...) حَدَّثَنَا عَمْرٍو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ عَطَاءٍ قَالَ: سَمَيْتُ ابْنَتِي بَرَّةً، فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الْأِسْمِ، وَسَمَيْتُ بَرَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرَكُّوْا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ» فَقَالُوا: بِمَ نَسَمِيْهَا؟ قَالَ «سَمُوْهَا زَيْنَبَ».

Chapter 4. The Prohibition Of The Names *Malik Al-Amlāk* Or *Malik Al-Mulūk* (King Of Kings)

[5610] 20 - (2134) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The vilest of names before Allāh is that of a

(المعجم ٤) - (بَابُ تَحْرِيمِ التَّسْمِي بِمَلِكِ الْأَمْلَاقِ، أَوْ بِمَلِكِ الْمُلُوكِ) (التحفة ٤)

[٥٦١٠] ٢٠ - (٢١٤٣) حَدَّثَنَا سَعِيدُ ابْنِ عَمْرٍو الْأَشْعَثِيُّ وَأَحْمَدُ بْنُ حَبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَ

man who is called *Malik Al-Amlāk*.” Ibn Abī *Shaibah* added in his report: “There is no King but Allāh, Glorified and Exalted is He.”

Al-Ashja’i said: *Sufyān* said: “It is like *Shahin-shah* (a Persian title signifying “king of kings”).”

الْأَشْعَثِيُّ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ يُسَمَّى مَلِكَ الْأَمْلَاكِ» - زَادَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ «لَا مَالِكَ إِلَّا اللَّهُ [عَزَّ وَجَلَّ]».

قَالَ الْأَشْعَثِيُّ: قَالَ سُفْيَانُ: مِثْلُ شَاهَانَ شَاهَ. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: سَأَلْتُ أَبَا عَمْرٍو عَنْ أَخْنَعَ؟ فَقَالَ: أَوْضَعَ.

[5611] 21 - (...) Ma'mar narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ” - and he narrated a number of *Aḥadīth*, including the following: “The Messenger of Allāh ﷺ said: ‘The most hated of men before Allāh on the Day of Resurrection, and the most wretched, and the most hated to Him, will be a man who was called *Malik Al-Amlāk*, for there is no King but Allāh.”

[٥٦١١] ٢١- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْيَظُ رَجُلٍ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ، وَأَخْبَثُهُ وَأَغْيَظُهُ عَلَيْهِ، رَجُلٌ كَانَ يُسَمَّى مَلِكَ الْأَمْلَاكِ، لَا مَلِكَ إِلَّا اللَّهُ».

Chapter 5. It Is Recommended To Perform *Tahnik* For The Newborn When He Is Born And To Take Him To A pious Man To Perform *Tahnik* For Him ; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names ‘Abdullāh, Ibrāhīm, And The Names Of All Other Prophets, Peace Be Upon Them

[5612] 22 - (2144) It was

(المعجم ٥) - (بَابُ اسْتِحْبَابِ تَحْنِيكِ الْمَوْلُودِ عِنْدَ وَلَادَتِهِ وَحَمْلِهِ إِلَى صَالِحٍ يَحْنِكُهُ، وَجَوَازِ تَسْمِيَّتِهِ يَوْمَ وَلَادَتِهِ، وَاسْتِحْبَابِ التَّسْمِيَةِ بَعْدَ اللَّهِ وَإِبْرَاهِيمَ وَسَائِرِ أَسْمَاءِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ)

(التحفة ٥)

[٥٦١٢] ٢٢- (٢١٤٤) حَدَّثَنَا عَبْدُ

narrated that Anas bin Mâlik said: "I took 'Abdullâh bin Abî Ṭalḥah Al-Anṣârî to the Messenger of Allâh ﷺ when he was born, and the Messenger of Allâh ﷺ was wearing a cloak and daubing pitch on a camel of his. He said: 'Do you have any dates with you?' I said: 'Yes.' I gave him some dates and he put them in his mouth and softened them, then he opened the baby's mouth and put some in his mouth, and the baby started to smack his lips. The Messenger of Allâh ﷺ said: 'How the Anṣâr love dates,' and he named him 'Abdullâh.'"

[5613] 23 - (...) It was narrated that Anas bin Mâlik said: "A son of Abû Ṭalḥah fell sick; Abû Ṭalḥah went out and the boy died. When Abû Ṭalḥah returned he said: 'What happened to my son?' Umm Sulaim said: 'He is quieter than he was.' She brought him his dinner and he ate, then he had intercourse with her, and when it was over she said: 'Bury the boy.' The next morning Abû Ṭalḥah went to the Messenger of Allâh ﷺ and told him what had happened. He said: 'Did you spend the night together?' He said: 'Yes.' He said: 'O Allâh, bless them.' She gave birth to a boy and Abû Ṭalḥah said to me: 'Take him to the Prophet ﷺ,' [So he took him to the Prophet ﷺ.] And she sent some dates with him. The Prophet ﷺ took him and said: 'Is there anything with him?' They said: 'Yes, some dates.' The

الأعلى بن حماد: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ إِلَى رَسُولِ اللَّهِ ﷺ حِينَ وُلِدَ، وَرَسُولُ اللَّهِ ﷺ فِي عَبَاءَةٍ يَهْنَأُ بِعَيْرِهَا لَهُ، فَقَالَ: «هَلْ مَعَكَ تَمْرٌ؟» فَقُلْتُ: نَعَمْ، فَتَاوَلْتُهُ تَمَرَاتٍ، فَأَلْقَاهُنَّ فِي فِيهِ، فَلَاكِهَنَّ ثُمَّ فَعَرَّ فَالْصَّبِيُّ فَمَجَّهَ فِي فِيهِ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «حُبُّ الْأَنْصَارِ التَّمْرَ» وَسَمَّاهُ عَبْدَ اللَّهِ. [انظر: ٦٣٢٢]

[٥٦١٣] ٢٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ابْنُ لِأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سَلِيمٍ: هُوَ أَسْكَنُ مِمَّا كَانَ، فَقَرَّبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَّغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعَرَسْتُمُ اللَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا، فَقَالَ لِي أَبُو طَلْحَةَ: اخْمِلْهُ حَتَّى تَأْتِيَهُ النَّبِيُّ ﷺ، [فَأَتَى بِهِ النَّبِيُّ ﷺ]، وَبَعَثَتْ مَعَهُ بَتَمَرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا: نَعَمْ.

Prophet ﷺ took them and chewed them, then he took it from his mouth and put it in the child's mouth and rubbed it on his palate (*Tahnik*) and named him 'Abdullāh."

[5614] (...) This story was narrated from Anas, like the *Hadīth* of Yazīd (no. 5613).

[5615] 24 - (2145) It was narrated that Abū Mūsā said: "A son was born to me and I took him to the Prophet ﷺ. He named him Ibrāhīm and rubbed his palate with some dates (*Tahnik*)."

[5616] 25 - (2146) 'Urwah bin Az-Zubair and Fāṭimah bint Al-Mundhir said: "Asmā' bint Abī Bakr set out when she migrated, and she was pregnant with 'Abdullāh bin Az-Zubair. She came to Qubā' and gave birth to 'Abdullāh bin Az-Zubair. When she had given birth, she went to the Messenger of Allāh ﷺ so that he could perform *Tahnik* for him. The Messenger of Allāh ﷺ took him from her and put him in his lap, then he called for a date." 'Āishah said: "We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allāh

تَمَرَاتٍ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَعَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَكَهُ، وَسَمَّاهُ عَبْدَ اللَّهِ.

[٥٦١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ بِهِذِهِ الْقِصَّةِ، نَحْوَ حَدِيثِ يَزِيدَ.

[٥٦١٥] ٢٤ - (٢١٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وَلَدَ لِي غُلَامٌ، فَأَنْتَيْتُ بِهِ النَّبِيَّ ﷺ، فَسَمَّاهُ إِبْرَاهِيمَ، وَحَنَكَهُ بِتَمْرَةٍ.

[٥٦١٦] ٢٥ - (٢١٤٦) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ يَحْيَى ابْنُ إِسْحَاقَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ ابْنِ الزُّبَيْرِ أَنَّهُمَا قَالَا: خَرَجَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، حِينَ هَاجَرَتْ، وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، فَقَدِمَتْ قُبَاءً، فَتَفَسَّتْ بِعَبْدِ اللَّهِ بِقُبَاءٍ، ثُمَّ خَرَجَتْ حِينَ تَفَسَّتْ إِلَى رَسُولِ اللَّهِ ﷺ لِيُحَنِّكَهُ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، قَالَ: قَالَتْ عَائِشَةُ: فَمَكَّنْتَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا، فَمَضَعَهَا، ثُمَّ

ﷺ.” Then Asmâ’ said: “Then he patted him and prayed for him and named him ‘Abdullâh. Then when he was seven or eight years old, he came and swore allegiance to the Messenger of Allâh ﷺ, as Az-Zubair told him to do that. The Messenger of Allâh ﷺ smiled when he saw him coming to him and accepted his oath of allegiance from him.”

[5617] 26 - (...) It was narrated from Asmâ’ that she became pregnant with ‘Abdullâh bin Az-Zubair in Makkah. She said: “I set out when I was in the late stages of pregnancy, and headed for Al-Madînah. I stopped in Qubâ’ and gave birth to him in Qubâ’. Then I came to the Messenger of Allâh ﷺ, who put him in his lap and called for a date. He chewed it then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh ﷺ. Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child to be born in Islam.”

[5618] (...) It was narrated from Asmâ’ bint Abî Bakr Aş-Şiddîq that she migrated to join the Messenger of Allâh ﷺ when she was pregnant with ‘Abdullâh bin Az-Zubair - and he mentioned a *Ḥadīth* like that of Abû Usâmah (no. 5615).

بَصَقَهَا فِي فِيهِ، فَإِنَّ أَوَّلَ شَيْءٍ دَخَلَ بَطْنُهُ لَرِيْقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ وَصَلَّى عَلَيْهِ وَسَمَّاهُ عَبْدَ اللَّهِ، ثُمَّ جَاءَ، وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانٍ، لِيُبَايِعَ رَسُولَ اللَّهِ ﷺ، وَأَمَرَهُ بِذَلِكَ الزُّبَيْرُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ مُقْبِلًا إِلَيْهِ، ثُمَّ بَايَعَهُ.

[٥٦١٧] ٢٦- (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ؛ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، بِمَكَّةَ، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاةٍ، فَوَلَدَتْهُ بِقُبَاةٍ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَعَهَا ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيْقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَتَكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ.

[٥٦١٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّهَا هَاجَرَتْ إِلَى رَسُولِ اللَّهِ ﷺ، وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ - فَذَكَرَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[5619] 27 - (2147) It was narrated from 'Āishah that infants would be brought to the Messenger of Allāh ﷺ, and he would bless them and perform *Tahnik* for them.

[5620] 28 - (2148) It was narrated that 'Āishah said: "We brought 'Abdullāh bin Az-Zubair to the Messenger of Allāh ﷺ so that he could perform *Tahnik* for him. He asked us for a date and we had a hard time finding one."

[5621] 29 - (2149) It was narrated that Sahl bin Sa'd said: "Al-Mundhir bin Abî Usaid was brought to the Messenger of Allāh ﷺ when he was born. The Prophet ﷺ put him on his thigh and Abû Usaid was sitting there. The Prophet ﷺ was occupied with some matter so Abû Usaid ordered that his son be lifted from the Prophet's thigh and they took him away. When the Messenger of Allāh ﷺ finished what he was doing, he said: 'Where is the child?' Abû Usaid said: 'They took him away, O Messenger of Allāh.' He said: 'What is his name?' He said: 'So-and-so, O Messenger of Allāh.' He said: 'No; rather his name is Al-Mundhir.' So he named him Al-Mundhir that day."

[٥٦١٩] ٢٧ - (٢١٤٧) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ:
حَدَّثَنَا هِشَامُ [يَعْنِي ابْنَ عُرْوَةَ]؛ عَنْ أَبِيهِ،
عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى
بِالصَّبْيَانِ، فَيَبْرِكُ عَلَيْهِمْ، وَيُحَنِّكُهُمْ.

[٥٦٢٠] ٢٨ - (٢١٤٨) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جِئْنَا
بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ،
فَطَلَبْنَا تَمْرَةً، فَعَزَّ عَلَيْنَا طَلِبَهَا.

[٥٦٢١] ٢٩ - (٢١٤٩) حَدَّثَنِي مُحَمَّدٌ
ابْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ قَالَا:
حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ
مُطَرِّفٍ أَبُو عَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ
سَهْلِ بْنِ سَعْدٍ قَالَ: أَتَى بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ
إِلَى رَسُولِ اللَّهِ ﷺ، حِينَ وُلِدَ، فَوَضَعَهُ
النَّبِيُّ ﷺ عَلَى فَخْذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ،
فَلَهِيَ النَّبِيُّ ﷺ بَشِيءَ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو
أُسَيْدٍ بَابْنِهِ فَاحْتَمَلَ مِنْ عَلَى فَخْذِ رَسُولِ
اللَّهِ ﷺ، فَأَقْلَبُوهُ، فَاسْتَفَاقَ رَسُولُ اللَّهِ ﷺ،
فَقَالَ: «أَيْنَ الصَّبِيِّ؟» فَقَالَ أَبُو أُسَيْدٍ:
«أَقْلَبْنَاهُ، يَا رَسُولَ اللَّهِ! قَالَ: «مَا اسْمُهُ؟»
قَالَ: «فُلَانٌ. [يَا رَسُولَ اللَّهِ!] قَالَ: «لَا،
وَلَكِنْ اسْمُهُ الْمُنْذِرُ» فَسَمَاهُ، يَوْمَئِذٍ الْمُنْذِرَ.

Chapter... It Is Permissible To Give A *Kunyah* To One Who Has No Child, Or To A Minor

[5622] 30 - (2150) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was the best of people in attitude. I had a brother who was called Abû 'Umar." - He (the narrator) said: "I think he said: 'He was a weanling.'" - "When the Messenger of Allâh ﷺ came and saw him, he said: 'Abû 'Umar, what happened to the *Nughair* (nightingale)?' He used to play with it."

Chapter 6. It Is Permissible To Say: 'O My Son' To Someone Other Than One's Son, And It Is Recommended To Speak Kindly

[5623] 31 - (2151) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to me: 'O my son.'"

[5624] 32 - (2152) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Messenger of Allâh ﷺ about the

(المعجم ...) - (بَابُ جَوَازِ تَكْنِيَةِ مَنْ لَمْ يُولَدْ لَهُ. وَكُنْيَةِ الصَّغِيرِ) (التحفة ...)

[٥٦٢٢] ٣٠ - (٢١٥٠) حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ، قَالَ: أَحْسِبُهُ قَالَ: كَانَ فَطِيمًا، قَالَ: فَكَانَ إِذَا جَاءَ رَسُولُ اللَّهِ ﷺ فَرَأَاهُ قَالَ: «أَبَا عُمَيْرٍ! مَا فَعَلَ النَّعْمِيرُ؟» قَالَ: وَكَانَ يَلْعَبُ بِهِ.

(المعجم ٦) - (بَابُ جَوَازِ قَوْلِهِ لَغَيْرِ ابْنِهِ: يَا بَنِي، وَاسْتِحَابَهُ لِلْمَلَأُطْفَةِ) (التحفة ٦)

[٥٦٢٣] ٣١ - (٢١٥١) حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بَنِي».

[٥٦٢٤] ٣٢ - (٢١٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ: حَدَّثَنَا يَزِيدُ

Dajjāl more than I did. He said to me: ‘O my son, why are you so worried about him? He will never harm you.’ I said: ‘They say that he has with him rivers of water and mountains of bread.’ He said: ‘He is more insignificant before Allāh than that.’”

ابْنُ هُرُونٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ رَسُولَ اللَّهِ ﷺ أَحَدٌ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنْهُ، فَقَالَ لِي: «أَيُّ بَنِي! وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَنْ يَضُرَّكَ» قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْرِ، قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[5625] (...) It was narrated from Ismā'il with this chain of narrators (a *Hadīth* similar to no. 5624), but it does not mention in the *Hadīth* of any of them the words of the Prophet ﷺ to Al-Mughîrah: “O my son,” except the *Hadīth* of Yazîd (no. 5624).

[٥٦٢٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ قَوْلُ النَّبِيِّ ﷺ لِلْمُغِيرَةِ «أَيُّ بَنِي!» إِلَّا فِي حَدِيثِ يَزِيدَ وَحْدَهُ.

Chapter 7. Seeking Permission To Enter A House

(المعجم ٧) - (بَابُ الْإِسْتِئْذَانِ)

(التحفة ٧)

[5626] 33 - (2153) Abû Sa'eed Al-Khudrî said: “I was sitting in Al-Madînah, in a gathering of the *Anṣār*, when Abû Mûsâ came to us, in a panic, or trembling with fear. We said: ‘What is the matter with you?’ He said: “Umar sent for me to come to him, and I came to his door and said *Salām* three times,

[٥٦٢٦] ٣٣ - (٢١٥٣) وَحَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدٍ بْنِ بُكَيْرٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا وَاللَّهِ! يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ ابْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنْتُ جَالِسًا بِالْمَدِينَةِ فِي مَجْلِسِ الْأَنْصَارِ، فَأَتَانَا أَبُو مُوسَى فَرَعَا أَوْ

but he did not answer me, so I went back.' He said: 'What kept you from coming to us?' I said: 'I did come, and I said *Salâm* three times at your door, but you did not answer me, so I went back, because the Messenger of Allâh ﷺ said: "If one of you asks permission to enter three times and permission is not given to him, let him go back."' 'Umar said: 'Bring proof (of the Prophet ﷺ saying that), otherwise I will take you to task.'

Ubayy bin Ka'b said: 'No one should go with him but the youngest of the people.'" Abû Sa'eed said: "I said: 'I am the youngest of the people.' He said: 'Go with him.'"

[5627] (...) It was narrated from Yazîd bin *Khuṣaifah* with this chain of narrators (a *Hadîth* similar to no. 5626). Ibn Abî 'Umar added in his *Hadîth*: "Abû Sa'eed said: 'So I went with him to 'Umar and I bore witness.'"

[5628] 34 - (...) Abû Sa'eed Al-Khudrî said: "We were in a gathering with Ubayy bin Ka'b, when Abû Mûsâ Al-Ash'arî came, looking angry. He stood there and said: 'I adjure you by Allâh, did anyone among you hear the Messenger of Allâh ﷺ say: "Permission is to be sought three times, then if permission is given to you, (enter) otherwise go back"?' Ubayy said: 'Why is that?' He said: 'I asked permission to enter upon 'Umar bin Al-Khaṭṭâb three times

مَدْعُورًا، قُلْنَا: مَا شَأْنُكَ؟ قَالَ: إِنَّ عُمَرَ أَرْسَلَ إِلَيَّ أَنْ آتِيَهُ، فَأَتَيْتُ بَابَهُ فَسَلَّمْتُ ثَلَاثًا فَلَمْ يَرُدَّ عَلَيَّ، فَرَجَعْتُ فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنَا؟ قُلْتُ: إِنِّي أَتَيْتُكَ، فَسَلَّمْتُ عَلَى بَابِكَ ثَلَاثًا، فَلَمْ تَرُدُّوا عَلَيَّ، فَرَجَعْتُ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنْ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ، فَلْيَرْجِعْ». فَقَالَ عُمَرُ: أَقِمْ عَلَيْهِ الْيَبْتَةَ، وَإِلَّا أَوْجَعْتُكَ.

فَقَالَ أَبِي بْنُ كَعْبٍ: لَا يَقُومُ مَعَهُ إِلَّا أَصْغَرُ الْقَوْمِ، قَالَ أَبُو سَعِيدٍ: قُلْتُ: أَنَا أَصْغَرُ الْقَوْمِ، قَالَ: فَادْهَبْ بِهِ.

[٥٦٢٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ بِهِذَا الْإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: قَالَ أَبُو سَعِيدٍ: فَقُمْتُ مَعَهُ، فَدَهَبْتُ إِلَى عُمَرَ، فَشَهِدْتُ.

[٥٦٢٨] ٣٤- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَّجِّ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا فِي مَجْلِسٍ عِنْدَ أَبِي بَنْ كَعْبٍ، فَأَتَى أَبُو مُوسَى الْأَشْعَرِيُّ مُغْضَبًا حَتَّى وَقَفَ، فَقَالَ: أَسْتَدْعِيكُمْ اللَّهُ! هَلْ سَمِعَ أَحَدٌ مِنْكُمْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الاسْتِذْنَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ. وَإِلَّا

yesterday, but permission was not given to me, so I went back.' Then I came to him today and entered upon him, and I told him that I had come to him yesterday and said *Salām* three times, then I went away. He said: "We heard you but we were busy with something at that time. Why didn't you keep asking for permission until permission was given to you?" He said: "I asked permission as I heard the Messenger of Allāh ﷺ (say we should ask permission)." He said: "By Allāh, I will beat you on your back and your stomach if you do not bring someone to bear witness to that."

"Ubayy bin Ka'b said: 'By Allāh, no one will go with you but the youngest of us. Get up, O Abū Sa'eed!' So I got up and went to 'Umar, and I said: 'I heard the Messenger of Allāh ﷺ say that.'"

[5629] 35 - (...) It was narrated from Abū Sa'eed that Abū Mūsā went to 'Umar's door and asked for permission to enter. 'Umar said: "One." He asked permission a second time and 'Umar said: "Two." He asked permission a third time, and 'Umar said: "Three." Then he went away. 'Umar sent someone after him to bring him back. He ('Umar) said: "If this is something that you learned from the Messenger of Allāh ﷺ, all well and good, otherwise I will make an example of you." Abū Sa'eed said: "He came to us and said: 'Do you not know that the Messenger of

فَارْجِعْ". قَالَ أَبِي: وَمَا ذَاكَ؟ قَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ أَمْسٍ ثَلَاثَ مَرَّاتٍ، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، ثُمَّ جِئْتُهُ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ، فَأَخْبَرْتُهُ أَنِّي جِئْتُ أَمْسٍ فَسَلَّمْتُ ثَلَاثًا، ثُمَّ انْصَرَفْتُ، قَالَ: قَدْ سَمِعْنَاكَ وَنَحْنُ حَيَّيْدٌ عَلَى شُغْلٍ، فَلَوْ مَا اسْتَأْذَنْتَ حَتَّى يُؤْذَنَ لَكَ؟ قَالَ: اسْتَأْذَنْتُ، كَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: فَوَاللَّهِ! لَا وَجَعَ ظَهْرُكَ وَبَطْنُكَ، أَوْ لَتَأْتِيَنَّ بِمَنْ يَشْهَدُ لَكَ عَلَى هَذَا.

فَقَالَ أَبِي بْنُ كَعْبٍ: فَوَاللَّهِ! لَا يَقُومُ مَعَكَ إِلَّا أَحَدُنَا سِنًا، فَمَنْ، يَا أَبَا سَعِيدٍ! فَقُمْتُ حَتَّى أَتَيْتُ عُمَرَ، فَقُلْتُ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا.

[٥٦٢٩] ٣٥ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنِي ابْنُ مِفْضَلٍ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَبَا مُوسَى أَتَى بَابَ عُمَرَ، فَاسْتَأْذَنَ، فَقَالَ عُمَرُ: وَاحِدَةً، ثُمَّ اسْتَأْذَنَ الثَّانِيَةَ، فَقَالَ عُمَرُ: ثِنْتَانِ، ثُمَّ اسْتَأْذَنَ الثَّالِثَةَ، فَقَالَ عُمَرُ: ثَلَاثَ، ثُمَّ انْصَرَفَ فَاتَّبَعَهُ فَرَدَّهُ، فَقَالَ: إِنْ كَانَ هَذَا شَيْئًا حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَهَا، وَإِلَّا، فَلَا جَعَلَكَ عِظَةً، قَالَ أَبُو سَعِيدٍ: فَأَتَانَا فَقَالَ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا اسْتِئْذَانُ

Allāh ﷺ said: "Permission is to be sought three times?" They started laughing and I said: 'Your Muslim brother comes to you upset and you laugh? Let's go, and I will be your partner in this trouble.' He said: 'This is Abû Sa'eed."

[5630] (...) A *Hadīth* like that of Bishr bin Mufaḍḍal (no. 5629) was narrated from Abû Sa'eed Al-Khudrī, from Abû Maslamah.

ثَلَاثٌ؟ قَالَ: فَجَعَلُوا يَضْحَكُونَ، قَالَ: فَقُلْتُ: أَتَاكُمْ أَخُوكُمْ الْمُسْلِمُ قَدْ أَفْرَعٌ، وَتَضْحَكُونَ؟ انْطَلِقْ فَأَنَا شَرِيكَكَ فِي هَذِهِ الْعُقُوبَةِ، فَأَتَاهُ فَقَالَ: هَذَا أَبُو سَعِيدٍ.

[٥٦٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنِ الْجُرَيْرِيِّ وَسَعِيدِ ابْنِ يَزِيدَ، كِلَاهُمَا عَنْ أَبِي نَضْرَةَ قَالَا: سَمِعْنَاهُ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، بِمَعْنَى حَدِيثِ بَشْرِ بْنِ مُفَضَّلٍ عَنْ أَبِي مَسْلَمَةَ.

[5631] 36 - (...) It was narrated from 'Ubaid bin 'Umar that Abû Mûsâ asked permission to enter upon 'Umar three times, and it was as if he found him busy, so he went back. 'Umar said: "Didn't we hear the voice of 'Abdullāh bin Qais? Let him in." He was called and he said: "What made you do what you did?" He said: "That was enjoined upon us." He said: "Either you bring us proof for that or I will do such-and-such." He went to a gathering of the *Anṣār* and they said: "No one will bear witness to that except the youngest of us." Abû Sa'eed stood up and said: "This was enjoined upon us." 'Umar said: "I missed out on this command of the Messenger of

[٥٦٣١] ٣٦- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقُطَّانُ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ ثَلَاثًا، فَكَأَنَّهُ وَجَدَهُ مَشْغُولًا، فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ نَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ، ائْذِنُوا لَهُ، فَدَعِيَ لَهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ، قَالَ: إِنَّا كُنَّا نُوْمِرُ بِهَذَا، قَالَ: لَتَقِيمَنَّ عَلَى هَذَا بَيْتَهُ أَوْ لَا فَعَلْنَا، فَخَرَجَ فَأَنْطَلَقَ إِلَى مَجْلِسٍ مِنَ الْأَنْصَارِ، فَقَالُوا: لَا يَسْهَدُ لَكَ عَلَى هَذَا إِلَّا أَصْغَرُنَا، فَقَامَ أَبُو سَعِيدٍ فَقَالَ: كُنَّا نُوْمِرُ بِهَذَا، فَقَالَ

Allâh ﷺ because of my business in the marketplace.”

[5632] (...) Ibn Juraij narrated a similar report (as no. 5631) with this chain of narrators, but in the *Hadîth* of An-Naḍr it does not mention (the phrase): “I missed out on this command of the Messenger of Allâh ﷺ because of my business in the marketplace”

[5633] 37 - (2154) It was narrated that Abû Mûsâ Al-Ash‘arî said: “Abû Mûsâ came to ‘Umar bin Al-Khaṭṭâb and said: ‘*As-Salâmu ‘alaikum*, this is ‘Abdullâh bin Qais,’ but permission was not given to him to enter. He said: ‘*As-Salâmu ‘alaikum*, this is Abû Mûsâ; *As-Salâmu ‘alaikum*, this is Al-Ash‘arî.’ Then he left. He (‘Umar) said: ‘Bring him back,’ so they brought him back. He said: ‘O Abû Mûsâ, why did you go back? We were busy with something.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “Permission is to be sought three times, then if permission is given to you (go in), otherwise go back.”’ He said: ‘Bring proof of this, or I will do such-and-such. So Abû Mûsâ went away.’

“Umar said: ‘If there is any proof, you will find it by the *Minbar* this evening. If there is no proof, you will not find it.’ When evening came, he found it. He said: ‘O Abû Mûsâ,

عُمَرُ: خَفِيَّ عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ، أَلْهَانِي عَنْهُ الصَّفَقُ بِالْأَسْوَاقِ.

[٥٦٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا النَّضْرُ يَعْنِي ابْنَ شُمَيْلٍ، قَالَا جَمِيعًا: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكُرْ فِي حَدِيثِ النَّضْرِ: أَلْهَانِي عَنْهُ الصَّفَقُ بِالْأَسْوَاقِ.

[٥٦٣٣] ٣٧ - (٢١٥٤) حَدَّثَنَا حُسَيْنُ ابْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: جَاءَ أَبُو مُوسَى إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا عَبْدُ اللَّهِ بْنُ قَيْسٍ، فَلَمْ يَأْذَنْ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا أَبُو مُوسَى، السَّلَامُ عَلَيْكُمْ، هَذَا الْأَشْعَرِيُّ، ثُمَّ انْصَرَفَ، فَقَالَ: رُدُّوا عَلَيَّ، رُدُّوا عَلَيَّ، فَجَاءَ فَقَالَ: يَا أَبَا مُوسَى! مَا رَدَّكَ؟ كُنَّا فِي شُغْلٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلَّا فَارْجِعْ»، قَالَ: لَتَأْتِيَنِي عَلَى هَذَا بَيِّنَةٍ، وَإِلَّا فَعَلْتُ وَفَعَلْتُ، فَذَهَبَ أَبُو مُوسَى.

قَالَ عُمَرُ: إِنْ وَجَدَ بَيِّنَةً تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً، وَإِنْ لَمْ يَجِدْ بَيِّنَةً فَلَمْ تَجِدُوهُ، فَلَمَّا أَتَى جَاءَ بِالْعَشِيِّ وَجَدَهُ، قَالَ: يَا أَبَا مُوسَى! مَا

what do you say? Did you find it?' He said: 'Yes, Ubayy bin Ka'b.' He said: 'He is of good character.' He said: 'O Abû Aṭ-Ṭufail, what does this one say?' He said: 'I heard the Messenger of Allāh ﷺ say that, O son of Al-Khaṭṭâb, so do not punish the Companions of the Messenger of Allāh ﷺ.' He said: 'Subhân Allāh, I heard something and I wanted to be sure of it.'"

[5634] (...) It was narrated from Ṭalhah bin Yahya with this chain of narrators, except that he said: "He said: 'O Abul-Mundhir, did you hear this from the Messenger of Allāh ﷺ?' He said: 'Yes, so do not be a torment to the Companions of the Messenger of Allāh ﷺ, O son of Al-Khaṭṭâb.'" And he did not mention the word of 'Umar; "Subhân Allāh," etc.

Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say 'Me' When Asked 'Who Is It?'

[5635] 38 - (2155) It was narrated that Jâbir bin 'Abdullâh said: "I came to the Prophet ﷺ and called out, and the Prophet ﷺ said: 'Who is this?' I said: 'Me.'" He (ﷺ) came out saying: 'Me? Me?'"

[5636] 39 - (...) It was narrated

تَقُولُ؟ أَقَدَ وَجَدْتَ؟ قَالَ: نَعَمْ، أُبَيُّ بْنُ كَعْبٍ، قَالَ: عَدَلٌ، قَالَ: يَا أَبَا الطُّفَيْلِ! مَا يَقُولُ هَذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ يَا ابْنَ الْخَطَّابِ! فَلَا تَكُونَنَّ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ. قَالَ: سُبْحَانَ اللَّهِ! إِنَّمَا سَمِعْتُ شَيْئًا، فَأَحْبَبْتُ أَنْ أَتَبَيَّنَ.

[٥٦٣٤] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ طَلْحَةَ بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: يَا أَبَا الْمُنْذِرِ! أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ، فَلَا تَكُنْ، يَا ابْنَ الْخَطَّابِ! عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ: سُبْحَانَ اللَّهِ، وَمَا بَعْدَهُ.

(المعجم ٨) - (بَابُ كَرَاهَةِ قَوْلِ
المُسْتَأْذِنِ أَنَا، إِذَا قِيلَ مِنْ هَذَا)
(التحفة ٨)

[٥٦٣٥] ٣٨- (٢١٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَعَوْتُ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ هَذَا؟» قُلْتُ: أَنَا، قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: «أَنَا، أَنَا».

[٥٦٣٦] ٣٩- (...) حَدَّثَنَا يَحْيَى بْنُ

that Jâbir bin ‘Abdullâh said: “I asked permission to enter upon the Prophet ﷺ and he said: ‘Who is this?’ I said: ‘Me.’ The Prophet ﷺ said: ‘Me? Me?’”

[5637] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadīth* similar to no. 5636). In their *Hadīth* it says: “As if he disliked that.”

Chapter 9. The Prohibition Of Looking Into A House

[5638] 40 - (2156) Sahl bin Sa’d As-Sâ’idî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: “If I had known that you were looking at me I would have poked you in the eye with it.” And the Messenger of Allâh ﷺ said: “Seeking permission is enjoined because of looking.”

[5639] 41 - (...) Sahl bin Sa’d

يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «أَنَا، أَنَا!».

[٥٦٣٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا بِهِزُّ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمْ: كَأَنَّهُ كَرِهَ ذَلِكَ.

(المعجم ٩) - (بَابُ تَحْرِيمِ النَّظَرِ فِي بَيْتٍ غَيْرِهِ) (التحفة ٩)

[٥٦٣٨] ٤٠ - (٢١٥٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ زُحْرٍ قَالَا: أَخْبَرَنَا اللَّيْثُ - وَاللَّفْظُ لِيَحْيَى -؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلًا أَطْلَعَ فِي جُحْرِ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولُ اللَّهِ ﷺ مِزْدَى يَحْكُ بِهِ رَأْسَهُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ قَالَ: «لَوْ أَعْلَمْتُ أَنَّكَ تَنْظُرُنِي لَطَعْتُ بِهِ فِي عَيْنِكَ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

[٥٦٣٩] ٤١ - (...) وَحَدَّثَنِي حَزْمَلَةُ

As-Sâ'idî Al-Anṣārî narrated that a man looked through a crack in the door of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ had a comb with which he was combing his hair. The Messenger of Allāh ﷺ said to him: "If I had known that you were looking at me I would have poked you in the eye with it. Allāh has only enjoined seeking permission because of looking."

[5640] (...) A *Hadīth* like that of Al-Laiṭh and Yûnus (no. 5638) was narrated from Sahl bin Sa'd, from the Prophet ﷺ.

[5641] 42 - (2157) It was narrated from Anas bin Mâlik that a man looked into one of the apartments of the Prophet ﷺ, and he (ﷺ) got up, with one or more arrowheads in his hand. It is as if I can see the Messenger of Allāh ﷺ trying to stab him.

[5642] 43 - (2158) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever looks

ابْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ؛ أَنَّ سَهْلَ بْنَ سَعْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ جُحْرِ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِذْرَى يُرْجُلُ بِهَ رَأْسَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَوْ أَعْلَمَ أَنَّكَ تَنْظُرُ، طَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جَعَلَ اللَّهُ الْإِذْنَ مِنْ أَجْلِ الْبَصَرِ».

[٥٦٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

[٥٦٤١] ٤٢ - (٢١٥٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى وَأَبِي كَامِلٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَافِصَ، فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، يَخْتَلُهُ لِيَطْعَنَهُ.

[٥٦٤٢] ٤٣ - (٢١٥٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ

into a house without the people's permission, it is permissible for them to put out his eyes."

[5643] 44 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man were to look in at you without your permission, and you threw a pebble at him and put out his eye, there would be no blame on you."

Chapter 10. An Accidental Glance

[5644] 45 - (2159) It was narrated that Jarîr bin 'Abdullâh said: "I asked the Messenger of Allâh ﷺ about an accidental glance and he ordered me to avert my gaze."

[5645] (...) A similar report (as no. 5644) was narrated from Yûnus with this chain of narrators.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطْلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَرُوا عَيْنَهُ».

[٥٦٤٣] ٤٤ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ رَجُلًا أَطْلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَدَفْتُهُ بِحَصَاةٍ، فَفَقَأَتْ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

(المعجم ١٠) - (بابُ نظرِ الفجاءة)

(التحفة ١٠)

[٥٦٤٤] ٤٥ - (٢١٥٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ، كِلَاهُمَا عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرَةِ الْفُجَاءَةِ، فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي.

[٥٦٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى، - وَقَالَ إِسْحَاقُ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ - كِلَاهُمَا عَنْ يُونُسَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

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*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

39. The Book of The *Salâm* (Greeting)

١ - (المعجم ٣٩) - كتاب السلام
(التحفة ...)

Chapter 1. The One Who Is Riding Should Greet The One Who Is Walking, And The Smaller Group Should Greet The Larger Group

[5646] 1 - (2160) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group.'"

(المعجم ١) - (بَابُ يَسْلَمُ الرَّابِطُ
عَلَى الْمَاشِي، وَالْقَلِيلُ عَلَى الْكَثِيرِ)
(التحفة ١١)

[٥٦٤٦] ١ - (٢١٦٠) حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّابِطُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

Chapter 2. One Of The Duties Of Sitting In The Street Is To Return *Salâm*

[5647] 2 - (2161) It was narrated from Ishâq bin 'Abdullâh bin Abî Talhah that his father said: "Abû Talhah said: 'We were sitting in the courtyard, talking, when the Messenger of Allâh ﷺ came and stood with us, and said: "Why are you sitting in the street? Avoid

(المعجم ٢) - (بَابُ مَنْ حَقَّ الْجُلُوسُ
عَلَى الطَّرِيقِ رَدَّ السَّلَامِ) (التحفة ١٢)

[٥٦٤٧] ٢ - (٢١٦١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ،

sitting in the streets.” We said: “We do not mean any harm; we are sitting and talking.” He said: “If you insist, then fulfill its rights: lowering the gaze, returning *Salâm*, and speaking well.”

عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو طَلْحَةَ: كُنَّا قُعُودًا بِالْأُفْنِيَةِ نَتَحَدَّثُ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَقَالَ: «مَا لَكُمْ وَلِمَجَالِسِ الصُّعَدَاتِ؟ اجْتَنِبُوا مَجَالِسَ الصُّعَدَاتِ» فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَأْسٍ، قَعَدْنَا نَتَذَكَّرُ وَنَتَحَدَّثُ، فَقَالَ: «إِنَّمَا لَا، فَأَذُوا حَقَّهَا: غَضُّ الْبَصَرِ، وَرَدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ».

[5648] 3 - (2121) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allâh ﷺ said: “If you must sit there, then give the street its rights.” They said: “What are its rights?” He said; “Lowering the gaze, refraining from causing annoyance, returning greeting, enjoining what is good and forbidding what is evil.”

[٥٦٤٨] ٣- (٢١٢١) حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا كُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». [راجع: ٥٥٦٣]

[5649] (...) It was narrated from Zaid bin Aslam with this chain of narrators (a similar *Hadîth* as no. 5648).

[٥٦٤٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ: يَعْنِي ابْنَ سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَذَا الْإِسْنَادِ.

**Chapter 3. One Of The Rights
Of One Muslim Over Another
Is (The Greeting Of) *Salâm***

[5650] 4 - (2162) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are five rights that the Muslim has over his brother: Returning the *Salâm*, replying by saying *Yarhamuk Allâh* (may Allâh have mercy on you) to one who sneezes, accepting an invitation, visiting the sick and attending funerals.'"

(المعجم ٣) - (بَابُ مِنْ حَقِّ الْمُسْلِمِ
لِلْمُسْلِمِ رَدُّ السَّلَامِ) (التحفة ١٣)

[٥٦٥٠] ٤ - (٢١٦٢) حَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ
الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
خَمْسٌ»؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ،
عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ تَجِبُ
لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ،
وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ،
وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ».

قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ يُرْسِلُ
هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، فَأَسْنَدَهُ مَرَّةً
عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ.

[5651] 5 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The rights of one Muslim over another are six." It was said: "What are they, O Messenger of Allâh?" He said: "If you meet him, greet him with *Salâm*; if he invites you, accept the invitation; if he asks for advice, give him sincere advice; if he sneezes and praises Allâh, then

[٥٦٥١] ٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
سِتٌّ». قِيلَ: مَا هُنَّ؟ يَا رَسُولَ اللَّهِ!
قَالَ: «إِذَا لَقِيَتهُ فَسَلَّمَ عَلَيْهِ، وَإِذَا دَعَاكَ

reply to him [say *Yarhamuk Allâh* (may Allâh have mercy on you)]; if he falls sick, visit him; and if he dies, attend his funeral.”

Chapter 4. The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them

[5652] 6 - (2163) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “If the people of the Book greet you with *Salâm*, say: ‘*Wa ‘alaikum* (and also unto you).’”

[5653] 7 - (...) It was narrated from Anas that the companions of the Prophet ﷺ said to the Prophet ﷺ: “The people of the Book greet us with *Salâm*. How should we respond to them?” He said: “Say: ‘*Wa ‘alaikum* (and also unto you).’”

فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ».

(المعجم ٤) - (بَابُ النَّهْيِ عَنْ ابْتِدَاءِ أَهْلِ الْكِتَابِ بِالسَّلَامِ، وَكَيْفَ يَرُدُّ عَلَيْهِمْ) (التحفة ١٤)

[٥٦٥٢] ٦ - (٢١٦٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ ابْنُ أَبِي بَكْرٍ عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ».

[٥٦٥٣] ٧ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، قَالَا: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا، فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

[5654] 8 - (2164) Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the Jews greet you, one of them says; *'As-sâmu 'alaikum* (death be upon you).' So say: *'Wa 'alaik* (and also upon you).'"

[٥٦٥٤] ٨ - (٢١٦٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَى - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ، يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكُمْ، فَقُلْ: عَلَيْكَ».

[5655] 9 - (...) A similar report (as no. 5654) was narrated from Ibn 'Umar from the Prophet ﷺ, except that he said: "Say: *'Wa 'alaikum* (and also upon you)."

[٥٦٥٥] ٩ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «فَقُولُوا: وَعَلَيْكُمْ».

[5656] 10 - (2165) It was narrated that 'Āishah said: "A group of Jews asked permission to enter upon the Messenger of Allâh ﷺ and they said: *'As-Sâmu 'alaikum* (death be upon you).' 'Āishah said: 'Rather may death be upon you, and curses.' The Messenger of Allâh ﷺ said: 'O 'Āishah, Allâh has enjoined kindness in all things.' She said: 'Did you not hear what they said?' He said: 'I said: "And also upon you."'

[٥٦٥٦] ١٠ - (٢١٦٥) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: بَلْ عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ» قَالَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ «قَدْ قُلْتُ: وَعَلَيْكُمْ».

[5657] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5657). In their *Hadîth* it says: "The Messenger of Allâh ﷺ said: 'I said: "Upon you." And he did not mention (the word) 'And.'

[٥٦٥٧] (...) حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِسْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمَا جَمِيعًا: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلْتُ: عَلَيْكُمْ» وَلَمْ يَذْكُرُوا الْوَاوَ.

[5658] 11 - (...) It was narrated that 'Āishah said: "Some Jews came to the Messenger of Allâh ﷺ and said: 'As-Sâmu 'alaika (death be upon you), O Abul-Qâsim.' He said: 'Wa 'alaikum (and also upon you).'" 'Āishah said: "I said: 'Rather may death and shame be upon you.' The Messenger of Allâh ﷺ said: 'O 'Āishah, do not be harsh.' She said: 'Did you not hear what they said?' He said: 'Did I not respond to what they said? I said: 'Wa 'alaikum (and also upon you).'"

[٥٦٥٨] ١١ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيَّ ﷺ أَنَسٌ مِنَ الْيَهُودِ، فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! قَالَ: «وَعَلَيْكُمْ» قَالَتْ عَائِشَةُ: قُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَالذَّامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! لَا تَكُونِي فَاحِشَةً» فَقَالَتْ: مَا سَمِعْتُ مَا قَالُوا؟ فَقَالَ: «أَوَلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا؟ قُلْتُ: وَعَلَيْكُمْ».

[5659] (...) Al-A'mash narrated it with this chain of narrators (a *Hadîth* similar to no. 5658), but he said: "Āishah understood them and cursed them, but the Messenger of Allâh ﷺ said: 'Enough, O 'Āishah! Allâh does not like harshness and harsh words.'" And he added: "And Allâh revealed the words: 'And

[٥٦٥٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِسْرَاهِيمَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَفَطِنْتُ بِهِمْ عَائِشَةَ فَسَبَّهْتُهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ، يَا عَائِشَةُ! فَإِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَالتَّمَحُّشَ» - وَرَادَ: فَأَنْزَلَ اللَّهُ عَزَّ

when they come to you, they greet you with a greeting wherewith Allâh greets you not' to the end of the Verse."^[1]

[5660] 12 - (2166) Jâbir bin 'Abdullâh said: "Some Jews greeted the Messenger of Allâh ﷺ and said: 'As-Sâmu 'alaika (death be upon you) O Abul-Qâsim.' He said: 'Wa 'alaikum (and also upon you).' 'Aishah got angry and said: 'Did you not hear what they said?' He said: 'Yes, I heard it and I responded to them. Our *Du'â*' (supplication) against them will be answered but their *Du'â*' against us will not be answered."

[5661] 13 - (2167) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not initiate the greeting with the Jews or Christians, and if you meet one of them on the street, drive him to the narrowest part of it."

[5662] (...) In the narration of Waki' it was: "When you meet the Jews." In the narration of Ibn Ja'far from Shu'bah: "He said concerning the people of the Book." And in the narration of Jarîr it says: "If you meet them," and he did not mention any of the people of *Shirk*.

وَجَلَّ: ﴿وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾ [المجادلة: ٨] إِلَى آخِرِ الْآيَةِ.

[٥٦٦٠] ١٢ - (٢١٦٦) حَدَّثَنِي هُرُورُ ابْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! فَقَالَ: «وَعَلَيْكُمْ» فَقَالَتْ عَائِشَةُ، وَغَضِبَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «بَلَى، قَدْ سَمِعْتُ، فَرَدَدْتُ عَلَيْهِمْ، وَإِنَّا نَجَابُ عَلَيْهِمْ وَلَا يُجَابُونَ عَلَيْنَا».

[٥٦٦١] ١٣ - (٢١٦٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْدُؤُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاصْطَرُّوهُ إِلَى أَضْيَقِهِ».

[٥٦٦٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ،

[1] *Al-Mujâdilah* 58:8.

كُلُّهُمْ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، فِي حَدِيثٍ وَكَيْعٍ «إِذَا لَقِيتُمُ الْيَهُودَ»، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ عَنْ شُعْبَةَ: قَالَ فِي أَهْلِ الْكِتَابِ، وَفِي حَدِيثِ جَرِيرٍ «إِذَا لَقِيتُمُوهُمْ» وَلَمْ يُسَمِّ أَحَدًا مِنَ الْمُشْرِكِينَ.

Chapter 5. It Is Recommended To Greet Children With *Salâm*

[5663] 14 - (2168) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ passed by some children and greeted them (with *Salâm*).

[5664] (...) Sayyâr narrated it with this chain of narrators (a *Hadîth* similar to no. 5663).

[5665] 15 - (...) It was narrated that Sayyâr said: "I was walking with *Thâbit Al-Bunânî* and he passed by some children and greeted them with *Salâm*. *Thâbit* narrated that he was walking with *Anas* and he passed by some children and greeted them with *Salâm*. *Anas* narrated that he was walking with the Messenger of Allâh ﷺ and he passed by some children and greeted them with *Salâm*."

(المعجم ٥) - (بَابُ اسْتِحْبَابِ السَّلَامِ عَلَى الصَّبِيَّانِ) (التحفة ١٥)

[٥٦٦٣] ١٤ - (٢١٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ ثَابِتِ الْبُنَّانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى غِلْمَانٍ لَهُمْ فَسَلَّمَ عَلَيْهِمْ.

[٥٦٦٤] (...) وَحَدَّثَنِي إِسْمَاعِيلُ ابْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ بِهَذَا الْإِسْنَادِ.

[٥٦٦٥] ١٥ - (...) وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتِ الْبُنَّانِيِّ، فَمَرَّ بِصَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، فَحَدَّثَ ثَابِتٌ أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسٍ، فَمَرَّ بِصَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسٌ أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَّ بِصَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ.

Chapter 6. It Is Permissible To Give Permission To Enter By Raising The Curtain Or Indicating with Some Other Sign

[5666] 16 - (2169) Ibn Mas'ûd said: "The Messenger of Allâh ﷺ said to me: 'Your permission to enter upon me is when the curtain is raised, or when you hear me speaking quietly, unless I forbid you.'"

[5667] (...) A similar report (as no. 5666) was narrated from Al-Hasan bin 'Ubaidullâh with this chain of narrators.

Chapter 7. The Permissibility Of Women Going Out To Relieve Themselves

[5668] 17 - (2170) It was narrated that 'Aishah said: "Sawdah went out, after *Hijâb* had been enjoined

(المعجم ٦) - (بَابُ جَوَازِ جَعْلِ الْإِذْنِ رَفْعَ حِجَابٍ، أَوْ غَيْرِهِ مِنَ الْعَلَامَاتِ)
(التحفة ١٦)

[٥٦٦٦] ١٦ - (٢١٦٩) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ - وَاللَّفْظُ لِقُتَيْبَةَ - : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ : حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدٍ اللَّهُ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ : سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ : قَالَ لِي رَسُولُ اللَّهِ ﷺ : «إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ، وَأَنْ تَسْمَعَ سَوَادِي، حَتَّى أَنْهَاكَ».

[٥٦٦٧] (...) - وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا، وَقَالَ الْآخَرَانِ : حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهُ بِهِذَا الْإِسْنَادِ، وَمِثْلُهُ.

(المعجم ٧) - (بَابُ إِبَاحَةِ الْخُرُوجِ لِلنِّسَاءِ لِقَضَاءِ حَاجَةِ الْإِنْسَانِ)
(التحفة ١٧)

[٥٦٦٨] ١٧ - (٢١٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا

upon us, to relieve herself. She was a large woman who stood out among other women, and she was recognizable to anyone who knew her. ‘Umar bin Al-Khattâb saw her and said: ‘O Sawdah, by Allâh you cannot hide from us. Be careful when you go out.’ So she turned back. The Messenger of Allâh ﷺ was in my house, eating dinner, and he had a bone with meat on it in his hand. She came in and said: ‘O Messenger of Allâh, I went out and ‘Umar said such-and-such to me.’ Then the Revelation of Allâh came upon him, then it ceased, and the bone was still in his hand; he had not put it down. He said: ‘Permission is given to you to go out for your needs.’”

أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْتُ سَوْدَةَ، بَعْدَ مَا ضَرَبَ عَلَيْنَا الْحِجَابُ، لِتَفْضِي حَاجَتَهَا، وَكَانَتْ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْمًا، لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا، فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا سَوْدَةُ! وَاللَّهِ! مَا تَحْفَيْنَ عَلَيْنَا، فَأَنْظُرِي كَيْفَ تَخْرُجِينَ، قَالَتْ: فَأَنْكَفَأْتُ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرَقٌ، فَدَخَلْتُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي خَرَجْتُ، فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأَوْحَى اللَّهُ إِلَيْهِ، ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَضَعَهُ، فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: يَفْرَعُ النِّسَاءَ جِسْمَهَا، زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: فَقَالَ هِشَامٌ: يَعْنِي الْبَرَّازَ.

[5669] (...) Hishâm narrated it with this chain of narrators (a *Hadith* similar to no. 5668) and he said: “She was a woman who stood out among people.” And he said: “He (ﷺ) was eating dinner.”

[٥٦٦٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، وَقَالَ: وَكَانَتْ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمَهَا، قَالَ: وَإِنَّهُ لَيَتَعَشَّى.

[5670] (...) It was narrated from Hishâm with this chain of narrators.

[٥٦٧٠] (...) وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[5671] 18 - (...) It was narrated from ‘Āishah that the wives of the Prophet ﷺ used to go out at night, if they want to relieve themselves, to the open fields. ‘Umar bin Al-Khaṭṭāb used to say to the Messenger of Allāh ﷺ: “Tell your wives to conceal themselves.” But the Messenger of Allāh ﷺ did not do that. Then Sawdah bint Zam‘ah, the wife of the Prophet ﷺ, went out one night, and she was a tall woman. ‘Umar called out: “We recognize you, O Sawdah!” Hoping that the command of *Hijāb* would be revealed.

‘Āishah said: “Then Allāh revealed the command of *Hijāb*.”

[٥٦٧١] ١٨ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ، إِذَا تَبَرَّزْنَ، إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْخِجٌ، وَكَانَ عُمَرُ ابْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي، عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَتَادَاهَا عُمَرُ: أَلَا قَدْ عَرَفْنَاكَ، يَا سَوْدَةُ! حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ.

قَالَتْ عَائِشَةُ: فَأَنْزَلَ [اللَّهُ عَزَّ وَجَلَّ] الْحِجَابَ.

[5672] (...) A similar report (as no. 5671) was narrated from Ibn Shihāb with this chain of narrators.

[٥٦٧٢] (...) حَدَّثَنَا عُمَرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 8. The Prohibition Of Being Alone With A Non-Mahram Woman Or Entering Upon Her

[5673] 19 - (2171) It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘No

(المعجم ٨) - (بَابُ تَحْرِيمِ الْخُلُوةِ بِالْأَجْنِبِيَّةِ وَالِدُخُولِ عَلَيْهَا) (التحفة ١٨)
[٥٦٧٣] ١٩ - (٢١٧١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى:

man should spend the night in the house of a non-virgin woman unless he is her husband or *Maḥram*.”

[5674] 20 - (2172) It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh ﷺ said: “Beware of entering upon women.” An *Anṣârî* man said: “O Messenger of Allâh, what about the in-law?” He said: “The in-law is death.”

[5675] (...) It was narrated from ‘Amr bin Al-Ḥârith, Al-Laiṭh bin Sa’d, Ḥaiwah bin Shuraiḥ and others that Yazîd bin Abî Ḥabîb told them a similar report (as no. 5674), with this chain of narrators.

[5676] 21 - (...) Al-Laiṭh bin Sa’d said: “The in-law is the brother of the husband and similar relatives of the husband such as his cousin and the like.”

أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - هُشَيْمٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا ! لَا يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ نَيْبٍ، إِلَّا أَنْ يَكُونَ نَاكِحًا أَوْ ذَا مَحْرَمٍ».

[٥٦٧٤] ٢٠ - (٢١٧٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالْذُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنْ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمُو؟ قَالَ: «الْحَمُو الْمَوْتُ».

[٥٦٧٥] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ وَاللَّيْثِ بْنِ سَعْدٍ وَحَيَّوَةَ بْنِ شُرَيْحٍ وَغَيْرِهِمْ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ حَدَّثَهُمْ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٦٧٦] ٢١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَسَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: الْحَمُو أَخُ الزَّوْجِ، وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ، ابْنِ الْعَمِّ وَنَحْوِهِ.

[5677] 22 - (2173) ‘Abdullâh bin ‘Amr bin Al-Âṣ narrated that a group from Banû Hâshim entered upon Asmâ’ bint ‘Umais, then Abû Bakr Aṣ-Ṣiddîq came in. She was married to him at that time, and he saw them there and disliked that. He mentioned that to the Messenger of Allâh ﷺ and said: “I know nothing but good (about my wife).” The Messenger of Allâh ﷺ said: “Allâh protected her from that.” Then the Messenger of Allâh ﷺ stood on the *Minbar* and said: “After this day, no man should enter upon a woman whose husband is absent, unless there are one or two other men with him.”

Chapter 9. It Is Recommended For The One Who Is Seen Alone With A Woman Who Is His Wife Or *Maḥram*, To Say: “This Is So-And-So,” To Ward off Suspicion

[5678] 23 - (2174) It was narrated from Anas that the Prophet ﷺ was with one of his wives, and a man passed by him. He called him and he came, and he said: “O so-and-so, this is my wife, so-and-so.” He said: “O Messenger of Allâh, if I were to

[٥٦٧٧] ٢٢ - (٢١٧٣) وَحَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ جُبَيْرٍ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ: أَنَّ نَفَرًا مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ، فَدَخَلَ أَبُو بَكْرٍ الصَّدِيقُ، وَهِيَ تَحْتَهُ يَوْمَئِذٍ، فَرَأَهُمْ، فَكَرِهَ ذَلِكَ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، وَقَالَ: لَمْ أَرَ إِلَّا خَيْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذَلِكَ»، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «لَا يَدْخُلَنَّ رَجُلٌ، بَعْدَ يَوْمِي هَذَا، عَلَى مُعِينَةٍ، إِلَّا وَمَعَهُ رَجُلٌ أَوْ اثْنَانِ».

(المعجم ٩) - (بَابُ بَيَانِ أَنَّهُ يَسْتَحَبُّ لِمَنْ رَوَى خَالِيًا بَامْرَأَةٍ، [وَكَانَتْ زَوْجَةً أَوْ مُحَرَّمًا لَهُ، أَنْ يَقُولَ: هَذِهِ فَلَانَةٌ، لِيُدْفَعَ ظَنُّ السُّوءِ بِهِ]) (التحفة ١٩)

[٥٦٧٨] ٢٣ - (٢١٧٤) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ مَعَ إِحْدَى نِسَائِهِ، فَمَرَّ بِهِ رَجُلٌ فَدَعَاهُ، فَجَاءَ، فَقَالَ: «يَا فُلَانُ!

be suspicious about anyone, I would not be suspicious about you.” The Messenger of Allâh ﷺ said: “The *Shaitân* flows through man like blood.”

[5679] 24 - (2175) It was narrated from ‘Alî bin Ḥusain that Ṣafiyyah bint Ḥuyayy said: “The Prophet ﷺ was observing *I’tikâf* and I came to visit him one night. I spoke to him, then I got up to go back, and he got up with me to send me back.” Her home was in the house of Usâmah bin Zaid. Two men of the *Anṣâr* passed by, and when they saw the Prophet ﷺ, they hurried up. The Prophet ﷺ said: “Wait; this is Ṣafiyyah bint Ḥuyayy.” They said: “*Subhân-Allâh*, O Messenger of Allâh!” He said: “The *Shaitân* flows through man like blood, and I was afraid that he might instil some evil (or something) in your hearts.”

[5680] 25 - (...) ‘Alî bin Ḥusain narrated that Ṣafiyyah, the wife of the Prophet ﷺ, told him that she came to the Prophet ﷺ to visit him when he was observing *I’tikâf* in the *Masjid*, during the last ten days of Ramaḍân. She

هَلَدِهِ زَوْجَتِي فَلَانَةُ»، فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ كُنْتُ أَطْنُ بِهِ، فَلَمْ أَكُنْ أَطْنُ بِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ».

[٥٦٧٩] ٢٤ - (٢١٧٥) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُيَّيٍّ . قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورُهُ لَيْلًا، فَحَدَّثَنِي، ثُمَّ قُمْتُ لِأَنْقَلِبَ، فَقَامَ مَعِيَ لِيَقْلِبَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَّيٍّ» فَقَالَا: سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَرًّا» أَوْ قَالَ «شَيْئًا».

[٥٦٨٠] ٢٥ - (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْجَ

spoke with him for a while, then she got up to go back, and the Prophet ﷺ got up to send her back. Then he mentioned a *Hadith* like that of Ma'mar (no. 5679), except that he said: "The Prophet ﷺ said: 'The *Shaitân* is as close to man as his blood.' And he did not say: 'flows.'"

Chapter 10. If A Man Comes To A Gathering And Finds A Space, Let Him Sit There, Otherwise Let Him Sit Behind Them

[5681] 26 - (2176) It was narrated from Abû Wâqid Al-Laithî that while the Messenger of Allâh ﷺ was sitting in the *Masjid*, and the people were with him, three people came in. Two of them went to the Messenger of Allâh ﷺ and one went away. They stood beside the Messenger of Allâh ﷺ. One of them saw a space in the circle and sat down, and the other sat behind them, but the third turned and left. When the Messenger of Allâh ﷺ had finished, he said: "Shall I not tell you about these three people? One of them sought refuge with Allâh and Allâh granted him refuge, the other felt shy so Allâh was merciful to him, and the third turned away, so Allâh turned away from him."

النَّبِيِّ ﷺ أَخْبَرْتُهُ: أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ ﷺ تَزُورُهُ، فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثْتُ عَنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَتَقَلَّبُ، وَقَامَ النَّبِيُّ ﷺ يَقْلِبُهَا، ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ مَعْمَرٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِّ وَلَمْ يَقُلْ: «يَجْرِي».

(المعجم ١٠) - (بَابُ مَنْ أَتَى مَجْلِسًا وَجَدَ فُرْجَةً فَجَلَسَ فِيهَا، وَإِلَّا وَرَاءَهُمْ) (التحفة ٢٠)

[٥٦٨١] ٢٦ - (٢١٧٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ نَفَرٌ ثَلَاثَةً، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحُلُقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ

الله، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ،
وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ».

[5682] (...) Ishâq bin ‘Abdullâh bin Abî Ṭalḥah narrated a similar report with this chain of narrators (a *Ḥadīth* similar to no. 5681).

[٥٦٨٢] (...) حَدَّثَنَا أَحْمَدُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ
وَهُوَ ابْنُ شَدَّادٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ
مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ، قَالَ
جَمِيعًا: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ
إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ حَدَّثَهُ
فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ، فِي الْمَعْنَى.

Chapter 11. The Prohibition Of Making A Man Get Up From A Place That He Reached First

(المعجم ١١) - (بَابُ تَحْرِيمِ إِقَامَةِ
الْإِنْسَانِ مِنْ مَوْضِعِهِ الْمَبَاحِ الَّذِي سَبَقَ
إِلَيْهِ) (التحفة ٢١)

[5683] 27 - (2177) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No one of you should make a man get up from his place and then sit there.”

[٥٦٨٣] ٢٧ - (٢١٧٧) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رُمْحٍ: ابْنُ الْمَهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«لَا يُقِيمَنَّ أَحَدُكُمْ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ
يَجْلِسُ فِيهِ».

[5684] 28 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No man should make another man get up from his place and then sit there; rather accommodate one another and make room.”

[٥٦٨٤] ٢٨ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛
وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى
وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا
عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ، كُلُّهُمْ عَنْ

عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا».

[5685] (...) A *Hadith* like that of Al-Laith (no. 5683) was narrated from Ibn 'Umar, from the Prophet ﷺ, but they did not mention in the *Hadith* (the words): "Rather accommodate one another and make room". In the *Hadith* of Ibn Juraij it adds: "I said: 'On Friday?' He said: 'On Friday and at other times.'"

[٥٦٨٥] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ، وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ «وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا» وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ، قُلْتُ: فِي يَوْمِ الْجُمُعَةِ؟ قَالَ: فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا.

[5686] 29 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one of you should make his brother get up and then sit in his place."

(The sub narrator said:) If a man stood up to give his place to Ibn 'Umar, he would not sit there.

[٥٦٨٦] ٢٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ»،

وَكَانَ ابْنُ عُمَرَ، إِذَا قَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ، لَمْ يَجْلِسْ فِيهِ.

[5687] (...) Ma'mar narrated a similar report (as no. 5686) with this chain of narrators.

[٥٦٨٧] (...) وَحَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5688] 30 - (2178) It was narrated from Jâbir that the Prophet ﷺ said: "No one of you should make his brother get up on Friday, then go and sit in his place. Rather he should say: 'Make room for me.'"

[٥٦٨٨] ٣٠ - (٢١٧٨) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُيَيْدٍ اللَّهُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ، ثُمَّ لِيُخَالِفَ إِلَى مَقْعَدِهِ فَيَقْعُدَ فِيهِ، وَلَكِنْ يَقُولُ: افْسَحُوا».

Chapter 12. If A Man Gets Up From His Spot Then Comes Back To It, He Has More Right To It

(المعجم ١٢) - (بَابُ إِذَا قَامَ مِنْ مَجْلِسِهِ ثُمَّ عَادَ، فَهُوَ أَحَقُّ بِهِ)
(التحفة ٢٢)

[5689] 31 - (2179) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you gets up" – and in the *Hadîth* of Abû 'Awânah: "Whoever gets up" – "from his spot and then comes back to it, he has more right to it."

[٥٦٨٩] ٣١ - (٢١٧٩) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، وَقَالَ قُتَيْبَةُ أَيْضًا: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ»، وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

Chapter 13. Forbidding A Hermaphrodite From Entering Upon Non-*Mahram* Women

[5690] 32 - (2180) It was narrated from Umm Salamah that a hermaphrodite was with her when the Messenger of Allâh ﷺ was in the house. He said to the brother of Umm Salamah: "O 'Abdullâh bin Abî Umayyah, if Allâh enables you to conquer At-Tâ'if, I will show you the daughter of Ghailân, for she shows four folds when facing you and eight when she turns her back." The Messenger of Allâh ﷺ heard him and said: "These people should never enter upon you."

[5691] 33 - (2181) It was narrated that 'Aishah said: "A hermaphrodite used to enter upon the wives of the Prophet ﷺ, and they regarded him as one of those who are without desire. The Prophet ﷺ came in one day when he was with one of his wives, and he was describing a woman. He said: "She shows four folds when facing you and eight

(المعجم ١٣) - (بَابُ مَنَعَ الْمَخْتِ
مِنَ الدَّخُولِ عَلَى النِّسَاءِ الْأَجَانِبِ)
(التحفة ٢٣)

[٥٦٩٠] ٣٢ - (٢١٨٠) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
وَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا
جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
مُعَاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو
كُرَيْبٍ أَيْضًا - وَاللَّفْظُ هَذَا - : حَدَّثَنَا ابْنُ
نُفَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبِ
بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ مُحَنَّتًا
كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ ﷺ فِي الْبَيْتِ،
فَقَالَ لِأَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللَّهِ بْنَ أَبِي
أُمَيَّةَ! إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا،
فَإِنِّي أَذْلُكَ عَلَى بِنْتِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ
بِأَرْبَعٍ وَتُدْبَرُ بِثَمَانٍ، قَالَ فَسَمِعَهُ رَسُولُ
اللَّهِ ﷺ فَقَالَ: «لَا يَدْخُلُ هَؤُلَاءِ عَلَيْكُمْ».

[٥٦٩١] ٣٣ - (٢١٨١) وَحَدَّثَنَا عَبْدُ
ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ
مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ قَالَتْ: كَانَ يَدْخُلُ عَلَى أَزْوَاجِ
النَّبِيِّ ﷺ مُحَنَّتٌ، فَكَانُوا يَعْدُونَهُ مِنْ غَيْرِ
أُولِي الْإِرْزَةِ، قَالَ فَدَخَلَ النَّبِيُّ ﷺ يَوْمًا
وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً،

when she turns her back.” The Prophet ﷺ said: “I see that he knows about these things. He should not enter upon you.” She said: “(After this) they observed *Hijâb* before him.”

Chapter 14. It Is Permissible To Seat A Non-Mahram Woman Behind One (On A Mount) If She Is Exhausted On The Road

[5692] 34 - (2182) It was narrated from Hishâm from his father, that Asmâ' bint Abî Bakr said: “Az-Zubair married me and he did not have anything but his horse. I used to feed his horse, look after it for him, and groom it, and I used to grind date stones for his camel and feed it, and I would bring water and repair his bucket. I used to knead dough but I was not good at baking it, so some *Anṣârî* neighbors used to bake it for me, and they were sincere women. I used to bring the date stones from Az-Zubair's land which the Messenger of Allâh ﷺ had allocated to him, carrying them on my head, and it was two thirds of a parasang away. I came one day with the date stones on my head, and I met the Messenger of Allâh ﷺ and a group of his Companions. He called me, then he said: '*Ikḥ, Ikḥ*' (to make his camel kneel down) so that he could make me ride behind him, but I felt shy

قَالَ: إِذَا أَقْبَلْتُ أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَذْبَرْتُ أَذْبَرْتُ بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَرَى هَذَا يَعْرِفُ مَا هَهُنَا، لَا يَدْخُلَنَّ عَلَيْكُنَّ» قَالَتْ: فَحَجَبُوهُ.

(المعجم ١٤) - (بَابُ جَوَازِ إِرْدَافِ الْمَرْأَةِ الْأَجْنِبِيَّةِ، إِذَا أُعِيتَ، فِي الطَّرِيقِ) (التحفة ٢٤)

[٥٦٩٢] ٣٤- (٢١٨٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ، غَيْرَ فَرَسِهِ، قَالَتْ: فَكُنْتُ أَغْلِفُ فَرَسَهُ، وَأَخْفِيهِ مَوْتَهُ، وَأَسْوِشُهُ، وَأَدُقُّ النَّوْىَ لِتَاضِجِهِ، وَأَغْلِفُهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرِزُ غَرَبَهُ، وَأَعِجُنُ، وَلَمْ أَكُنْ أَحْسِنُ أَحْزِبُ، فَكَانَ يَخْزِبُ لِي جَارَاتٍ مِنَ الْأَنْصَارِ، وَكُنَّ نِسْوَةً صِدْقٍ، قَالَتْ: وَكُنْتُ أَتَقُلُّ النَّوْىَ، مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ، عَلَى رَأْسِي، وَهِيَ عَلَى ثُلْثِي فَرَسَخٍ، قَالَتْ: فَجِئْتُ يَوْمًا وَالنَّوْىَ عَلَى رَأْسِي، فَلَقِيتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: «إِخْ إِخْ»

because I knew of your jealousy.” He (Az-Zubair) said: “By Allâh, for you to carry the date stones on your head is worse for me to bear than your riding behind him.” She said: “Then after that Abû Bakr sent me a servant who took care of the horse for me, and it was as if he freed me from slavery.”

[5693] 35 - (...) Asmâ' said: “I used to serve Az-Zubair in the house and he had a horse, which I used to groom, and there was no part of the service that was harder for me than looking after the horse. I used to bring it grass and look after it, and groom it.” He (the sub narrator) said: “Then she got a servant. The Prophet ﷺ brought some prisoners of war and gave her a servant.” She said: “She looked after the horse for me, and she relieved me of that burden.”

A man came to me and said: “O Umm ‘Abdullâh, I am a poor man, and I want to set up business in the shade of your house.” She said: “If I allow you, Az-Zubair may refuse. Come and ask me when Az-Zubair is present.” He came and said: “O Umm ‘Abdullâh, I am a poor man and I want to set up business in the shade of your house.” She said: “Is there no place in Al-Madînah other than my house?” Az-Zubair said to him: “Why would you prevent a poor man from doing business?” He sold things until he acquired some wealth, then I sold

لِيَحْمِلَنِي خَلْفَهُ، قَالَتْ: فَاسْتَحْيَيْتُ وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللَّهِ! لَحْمُلُكَ النَّوَى عَلَى رَأْسِكَ أَشَدُّ مِنْ رُكُوبِكَ مَعَهُ، قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ ذَلِكَ، بِخَادِمٍ، فَكَفَّنِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

[٥٦٩٣] ٣٥ - (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ أَسْمَاءَ قَالَتْ: كُنْتُ أَخْدُمُ الزُّبَيْرَ خِدْمَةَ الْبَيْتِ، وَكَانَ لَهُ فَرَسٌ، وَكُنْتُ أَسْوِسُهُ، فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ سِيَاسَةِ الْفَرَسِ، كُنْتُ أَحْتَشُّ لَهُ وَأُقَوِّمُ عَلَيْهِ وَأَسْوِسُهُ، قَالَ: ثُمَّ إِنَّهَا أَصَابَتْ خَادِمًا، جَاءَ النَّبِيُّ ﷺ سَبِيًّا فَأَغْطَاهَا خَادِمًا، قَالَتْ: كَفَّنِي سِيَاسَةَ الْفَرَسِ، فَأَلْقَتْ عَنِّي مَوْثَنَةً.

فَجَاءَنِي رَجُلٌ فَقَالَ: يَا أُمَّ عَبْدَ اللَّهِ! إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكَ، قَالَتْ: إِنِّي إِنْ رَخَّصْتُ لَكَ أَبِي ذَلِكَ الزُّبَيْرُ، فَتَعَالَ فَاطْلُبْ إِلَيَّ، وَالزُّبَيْرُ شَاهِدٌ، فَجَاءَ فَقَالَ: يَا أُمَّ عَبْدَ اللَّهِ! إِنِّي رَجُلٌ فَقِيرٌ أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكَ، فَقَالَتْ: مَا لَكَ بِالْمَدِينَةِ إِلَّا دَارِي؟ فَقَالَ

our slave woman to him, and Az-Zubair entered upon me when her price was in my lap. He said: "Give it to me," but she said: "I have already decided to give it in charity."

لَهَا الزُّبَيْرُ: مَا لَكَ أَنْ تَمْنَعِي رَجُلًا فَقِيرًا يَبِيعُ؟ فَكَانَ يَبِيعُ إِلَيَّ أَنْ كَسَبَ، فَبِعْتُهُ الْجَارِيَّةَ، فَدَخَلَ عَلَيَّ الزُّبَيْرُ وَثَمَنُهَا فِي حَجْرِي، فَقَالَ: هَبِيهَا لِي، فَقَالَتْ: إِنِّي قَدْ تَصَدَّقْتُ بِهَا.

Chapter 15. The Prohibition Of Two People Conversing Privately To The Exclusion Of A Third Without His Consent

(المعجم ١٥) - (بَابُ تَحْرِيمِ مَنَاجَاةِ الْاِثْنَيْنِ دُونَ الثَّالِثِ، بِغَيْرِ رِضَاهِ) (التحفة ٢٥)

[5694] 36 - (2183) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If there are three people, two should not converse privately to the exclusion of the third."

[٥٦٩٤] ٣٦ - (٢١٨٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثَلَاثَةٌ، فَلَا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ».

[5695] (...) A *Hadith* like that of Mâlik (no. 5694) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٥٦٩٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ كُلُّهُمَا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَيُّوبَ بْنَ مُوسَى، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ مَالِكٍ.

[5696] 37 - (2184) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If you are three, two should not converse privately to the exclusion of the third, until some other people join you, because that will make him sad.’”

[5697] 38 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If you are three, then two should not converse privately to the exclusion of their companion, for that will make him sad.’”

[5698] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 5697).

[٥٦٩٦] ٣٧ - (٢١٨٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِرُهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الْآخَرِ، حَتَّى تَتَخَلَّطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزَنَهُ».

[٥٦٩٧] ٣٨ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبَيْهِمَا، فَإِنَّ ذَلِكَ يُحْزَنُهُ».

[٥٦٩٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

Chapter 16. Medicine, Sickness And Ruqyah

[5699] 39 - (2185) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that she said: "When the Messenger of Allāh ﷺ fell sick, Jibrīl, عليه السلام, would recite *Ruqyah* for him, saying: 'In the Name of Allāh, may He cure you, from every disease may He heal you, from the evil of the envier when he envies and from the evil of every evil eye.'"

[5700] 40 - (2186) It was narrated from Abû Sa'eed that Jibrīl عليه السلام, came to the Prophet ﷺ and said: "O Muḥammad, are you sick?" He said: "Yes." He said: "In the Name of Allāh I perform *Ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye, may Allāh heal you, in the Name of Allāh I perform *Ruqyah* for you."

[5701] 41 - (2187) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allāh ﷺ." He

(المعجم ١٦) - (بَابُ الطَّبِّ وَالْمَرَضِ وَالرَّقِيِّ) (التحفة الطب: ١)

[٥٦٩٩] ٣٩ - (٢١٨٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَّازِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَسَمَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ إِذَا اسْتَكَى رَسُولُ اللَّهِ ﷺ رَقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قَالَ: بِاسْمِ اللَّهِ يُبْرِيكُ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

[٥٧٠٠] ٤٠ - (٢١٨٦) حَدَّثَنَا بِشْرُ ابْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! اسْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ.

[٥٧٠١] ٤١ - (٢١٨٧) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا

mentioned a number of *Aḥadīth*, including this following: “The Messenger of Allāh ﷺ said: ‘The evil eye is real.’”

[5702] 42 - (2188) It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “The evil eye is real, and if anything were to overtake the Divine Decree, it would be the evil eye, so when you are asked to bathe, then do so.”^[1]

Chapter 17. Witchcraft, Magic

[5703] 43 - (2189) It was narrated that ‘Āishah said: “A spell was cast on the Prophet ﷺ until he imagined that he had done a thing when he had not done it. One day – or one night – the Messenger of Allāh ﷺ said a *Du‘ā*, then he said a *Du‘ā*, then he said a *Du‘ā*, then he said: ‘O ‘Āishah, do you know that Allāh has responded concerning that which I asked Him about? Two men came to me and one of

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ -
فَذَكَرَ أَحَادِيثَ، مِنْهَا -: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ».

[٥٧٠٢] ٤٢ - (٢١٨٨) وَحَدَّثَنَا عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَحَجَّاجُ بْنُ
الشَّاعِرِ وَأَحْمَدُ بْنُ خِرَاشٍ - قَالَ عَبْدُ
اللَّهِ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا -
مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا وَهَيْبٌ
عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ،
وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ،
وَإِذَا اسْتُغْسِلْتُمْ فَاعْسِلُوا».

(المعجم ١٧) - (بَابُ السَّحَرِ)

(التحفة ٢)

[٥٧٠٣] ٤٣ - (٢١٨٩) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَحَرَ رَسُولُ
اللَّهِ ﷺ يَهُودِيٍّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ
لَهُ: لَيْدُ بْنُ الْأَعْصَمِ، قَالَتْ: حَتَّى كَانَ
رَسُولُ اللَّهِ ﷺ يُحَيِّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ
الشَّيْءَ، وَمَا يَفْعَلُهُ، حَتَّى إِذَا كَانَ ذَاتَ
يَوْمٍ، أَوْ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ،

^[1] Washing the body was a treatment used for the one thought to have given the evil eye. He would be washed with water, and some of that water would be caught and washed over the one afflicted. It is reported in authentic narrations in the *Sunnah*.

them sat at my head and the other at my feet. The one who was at my head said to the one who was at my feet, or the one who was at my feet said to the one who was at my head: "What is ailing the man?" He said: "He has been bewitched." He said: "Who has bewitched him?" He said: "Labîd bin Al-A'sam." He said: "With what?" He said: "With a comb, the hair that is stuck to it, and the pollen of a male date palm." He said: "Where is it?" He said: "In the well of Dhû Arwân."

She said: "The Messenger of Allâh ﷺ went to it, with some of his Companions, then he said: 'O 'Aishah, by Allâh, its water is like an infusion of henna and its date palms are like the heads of devils.'"

"I said: 'O Messenger of Allâh, why don't you burn it?' He said: 'No. Allâh has healed me, and I feared that it might bring evil upon the people. But I ordered that it be filled in.'"

[5704] 44 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ was bewitched." Abû Kuraib quoted the same story, a *Hadith* like that of Ibn Numair (no. 5703), and he said: "The Messenger of Allâh ﷺ went to the well and looked into it, and there

ثُمَّ دَعَا، ثُمَّ دَعَا، ثُمَّ قَالَ: «يَا عَائِشَةُ! أَشَعَرْتُ أَنْ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي، أَوِ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَيْدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجَبَّ طَلْعَةٌ ذَكَرَ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بئرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي أَنْاسٍ مِنْ أَصْحَابِهِ، ثُمَّ قَالَ: «يَا عَائِشَةُ! وَاللَّهِ! لَكَأَنَّ مَاءَهَا نَقَاعَةُ الْحِجَاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ».

قَالَتْ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَحَرَقْتَهُ؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ، وَكَرِهْتُ أَنْ أُبَيِّرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا فَدْفِنْتُ».

[٥٧٠٤] ٤٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ رَسُولُ اللَّهِ ﷺ، وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، وَقَالَ

were date palms around it. She said: 'I said: "O Messenger of Allâh, bring it out." And he did not say: "Why don't you burn it?" And he (the narrator) did not mention (the words): "I ordered that it be filled in."

Chapter 18. Poison

[5705] 45 - (2190) It was narrated from Anas that a Jewish woman presented some poisoned lamb to the Messenger of Allâh ﷺ and he ate some of it. She was brought to the Messenger of Allâh ﷺ and he asked her about that. She said: "I wanted to kill you." He said: "Allâh will never give you the power to do that." Or he said: "to me." They said: "Shall we kill her?" He said: "No." He said: "And I continued to see its effects on the uvula of the Messenger of Allâh ﷺ."

[5706] (...) Anas bin Mâlik narrated that a Jewish woman put some poison in some meat, then she presented it to the Messenger of Allâh ﷺ... a *Hadîth* like that of *Khâlid* (no. 5705).

فِيهِ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى الْبَيْتِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ، وَقَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَخْرَجَهُ، وَلَمْ يَقُلْ: أَفَلَا أُحْرِقْتَهُ؟ وَلَمْ يَذْكُرْ «فَأَمَرْتُ بِهَا فُدِفَتْ»

(المعجم ١٨) - (بَابُ السَّمِّ) (التحفة ٣)

[٥٧٠٥] ٤٥ - (٢١٩٠) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ ابْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا، فَجِئَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ؟ فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ، قَالَ: «مَا كَانَ اللَّهُ لِيَسْلُطَكَ عَلَى ذَاكَ» قَالَ أَوْ قَالَ: «عَلَيَّ» قَالَ قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا» قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

[٥٧٠٦] (...) وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ؛ أَنَّ يَهُودِيَّةً جَعَلَتْ سَمًّا فِي لَحْمٍ، ثُمَّ أَتَتْ بِهِ رَسُولَ اللَّهِ ﷺ بِنَحْوِ حَدِيثِ خَالِدٍ.

Chapter 19. It Is Recommended To Recite Ruqyah For One Who Is Sick

[5707] 46 - (2191) It was narrated that ‘Āishah said: “If one of us fell sick, the Messenger of Allāh ﷺ would wipe him with his hand then he would say: ‘Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.’

“When the Messenger of Allāh ﷺ fell sick and took a turn for the worse, I took his hand to do the same as he used to do, but he pulled his hand away and said: ‘O Allāh, forgive me and join me to the Higher Company.’”

She said: “I looked, and he had passed away.”

[5708] (...) It was narrated from Al-A‘*mash* with the chain of Jarīr (a *Hadīth* similar to no. 5707).

In the *Hadīth* of Hushaim and Shu‘bah it says: “He wiped him with his hand.” In the *Hadīth* of Ath-Thawrī it says: “He wiped him with his right hand.” Following the *Hadīth* of Yahya from Sufyān from

(المعجم ١٩) - (بَابُ اسْتِحْبَابِ رُقِيَّةِ الْمَرِيضِ) (التحفة ٤)

[٥٧٠٧] ٤٦ - (٢١٩١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اسْتَكَلَى مِنَّا إِنْسَانٌ، مَسَحَهُ بِيَمِينِهِ، ثُمَّ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا».

فَلَمَّا مَرَضَ رَسُولُ اللَّهِ ﷺ وَتَقَلَّ، أَخَذْتُ بِيَدِهِ لِأَضْمَعَ بِهِ نَحْوَ مَا كَانَ يَصْنَعُ فَاَنْتَرَعَ يَدَهُ مِنْ يَدَيَّ، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الْأَعْلَى». قَالَتْ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا هُوَ قَدْ قَضَى.

[٥٧٠٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي يَشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ بِشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ؛

Al-A'mash it says: "I narrated it to Mansûr and he told me a similar report from Ibrâhîm from Masrûq from 'Āishah."

وَحَدَّثَنَا أَيُّضًا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرٍ بْنُ خَلَّادٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ سُفْيَانَ، كُلُّ هَؤُلَاءِ عَنِ الْأَعْمَشِ، بِإِسْنَادٍ جَرِيرٍ.

فِي حَدِيثِ هُثَيْمٍ وَشُعْبَةَ: مَسَحَهُ بِيَدِهِ، قَالَ وَفِي حَدِيثِ الثَّوْرِيِّ: مَسَحَهُ بِيَمِينِهِ، وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَى عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ، قَالَ: فَحَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ، بِنَحْوِهِ.

[5709] 47 - (...) It was narrated from 'Āishah that when the Messenger of Allāh ﷺ visited a sick person, he would say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

[٥٧٠٩] ٤٧- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَادَ مَرِيضًا يَقُولُ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، أَشْفِهِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

[5710] 48 - (...) It was narrated that 'Āishah said: "When the Messenger of Allāh ﷺ visited a sick person he would pray for him and say: 'Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.'"

[٥٧١٠] ٤٨- (...) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَأَشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا

يُعَادِرُ سَقَمًا»، وَفِي رَوَايَةِ أَبِي بَكْرٍ: فَدَعَا لَهُ، وَقَالَ: «وَأَنْتَ الشَّافِي».

[5711] (...) A *Hadîth* like that of Abû 'Awânah and Jarîr (no. 5709) was narrated from 'Aishah who said: "The Messenger of Allâh ﷺ used to..."

[٥٧١١] (...) حَدَّثَنِي الْقَاسِمُ بْنُ زَكْرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ - وَمُسْلِمِ بْنِ صُبَيْحٍ - عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ وَجَرِيرٍ.

[5712] 49 - (...) It was narrated from 'Aishah that the Messenger of Allâh ﷺ used to recite this *Ruqyah*: "Take away the pain, O Lord of mankind, for healing is in Your hand and none can relieve it except You."

[٥٧١٢] ٤٩- (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي بِهِذِهِ الرَّقِيَّةَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ».

[5713] (...) A similar report (as no. 5713) was narrated from Hishâm with this chain of narrators.

[٥٧١٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ هِشَامٍ بِهِذَا الْإِسْنَادِ، مِثْلَهُ.

Chapter 20. Reciting *Al-Mu'awwidhât* As *Ruqyah* For The Sick, And Blowing Over Them

[5714] 50 - (2192) It was narrated that 'Aishah said: "If one of his family fell sick, the Messenger of Allâh ﷺ would blow over him

(المعجم ٢٠) - (بَابُ رَقِيَةِ الْمَرِيضِ بِالْمَعْوِذَاتِ وَالنَّفْثِ) (التحفة ٥)

[٥٧١٤] ٥٠- (٢١٩٢) وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَيَحْيَى بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ عَنْ هِشَامِ بْنِ

and recite *Al-Mu'awwidhât*. When he fell sick with his final illness, I started to blow over him and wipe him with his own hand, because it was more blessed than my hand."

[5715] 51 - (...) It was narrated from 'Āishah: "When he was sick, the Prophet ﷺ would recite *Al-Mu'awwidhât* and blow over himself. When his pain got worse, I would recite over him and wipe his hand over him, seeking its blessing."

[5716] (...) A similar *Hadīth* (as no. 5715) was narrated from Ibn Shihâb with the chain of Mâlik, but it does not say in the *Hadīth* of any of them: 'Seeking its blessing,' except in the *Hadīth* of Mâlik. In the *Hadīth* of Yûnus and Ziyâd it says: "When the Prophet ﷺ fell sick he would blow over himself and recite *Al-Mu'awwidhât*, and he would wipe his hand over himself."

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرَضَ أَحَدٌ مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرَضَ مَرَضُهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ، لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَهَ مِنْ يَدِي، وَفِي رِوَايَةٍ يَحْيَى بْنُ أَيُّوبَ: بِمُعَوِّذَاتٍ.

[٥٧١٥] ٥١ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اسْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفُثُ فَلَمَّا اسْتَدَّ وَجَعَهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ عَنْهُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

[٥٧١٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، كُلُّهُمَا عَنْ ابْنِ شِهَابٍ بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: رَجَاءَ بَرَكَتِهَا، إِلَّا فِي حَدِيثِ مَالِكٍ، وَفِي

حَدِيثِ يُونُسَ وَزِيَادٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، وَمَسَحَ عَنْهُ يَدَهُ.

[5717] 52 - (2193) It was narrated from ‘Abdur-Rahmân bin Al-Aswad that his father said: “I asked ‘Āishah about *Ruqyah*, and she said: ‘The Messenger of Allāh ﷺ granted a concession allowing a family among the *Anṣār* to recite *Ruqyah* for every type of poison.”

[٥٧١٧] ٥٢ - (٢١٩٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ؟ فَقَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الْأَنْصَارِ، فِي الرُّقْيَةِ، مِنْ كُلِّ ذِي حُمَةٍ.

[5718] 53 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ granted a concession to a family among the *Anṣār* to recite *Ruqyah* for every type of poison.”

[٥٧١٨] ٥٣ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الْأَنْصَارِ، فِي الرُّقْيَةِ، مِنَ الْحُمَةِ.

[5719] 54 - (2194) It was narrated from ‘Āishah that if someone fell sick or suffered an ailment or injury, the Messenger of Allāh ﷺ would do this with his finger – Sufyân (a narrator) put his forefinger on the ground then raised it – and the Prophet ﷺ said: “In the Name of Allāh, with the dust of our land and the spittle of one of us, our sick one will be healed, by the leave of our Lord.”

[٥٧١٩] ٥٤ - (٢١٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عُمَرَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى الْإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ ﷺ بِإِصْبَعِهِ هَكَذَا - وَوَضَعَ سُفْيَانُ سَبَابَتَهُ بِالْأَرْضِ ثُمَّ

رَفَعَهَا - «بِاسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا،
بِرِيقَةٍ بَعْضِنَا، يُشْفَى بِهِ سَقِيمُنَا، بِإِذْنِ
رَبِّنَا».

قَالَ ابْنُ أَبِي شَيْبَةَ «يُشْفَى سَقِيمُنَا»
وَقَالَ زُهَيْرٌ «لِيُشْفَى سَقِيمُنَا».

Chapter 21. It Is Recommended To Recite *Ruqyah* For The Evil Eye, Pustules, And Stings

(المعجم ٢١) - (باب استحباب الرقية
من العين والنملة والحمة والنظرة)
(التحفة ٦)

[5720] 55 - (2195) It was narrated from 'Aishah that the Messenger of Allâh ﷺ used to tell her to recite *Ruqyah* for protection against the evil eye.

[٥٧٢٠] ٥٥ - (٢١٩٥) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ ابْنُ
إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو
بَكْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - :
حَدَّثَنَا - مُحَمَّدُ بْنُ بَشِيرٍ عَنْ مِسْعَرٍ:
حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ عَنِ ابْنِ شَدَّادٍ، عَنْ
عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُهَا أَنْ
تَسْتَرْقِيَ مِنَ الْعَيْنِ.

[5721] (...) Mis'ar narrated a similar *Hadîth* (as no. 5720) with this chain of narrators.

[٥٧٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ بْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا
مِسْعَرٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5722] 56 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to tell me to recite *Ruqyah* for protection against the evil eye."

[٥٧٢٢] ٥٦ - (...) وَحَدَّثَنَا ابْنُ
نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبُدِ
ابْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ
عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي
أَنْ أُسْتَرْقِيَ مِنَ الْعَيْنِ.

[5723] 57 - (2196) It was narrated that Anas bin Mâlik said concerning *Ruqyah*: "It is allowed in the case of stings, pustules and the evil eye."

[5724] 58 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ granted permission allowing *Ruqyah* in the case of the evil eye, stings and pustules."

[5725] 59 - (2197) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said to a young girl in her house on whose face he saw yellow marks: "She is affected by the evil eye; recite *Ruqyah* for her."

[٥٧٢٣] ٥٧ - (٢١٩٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرُّقَى، قَالَ: رُخِّصَ فِي الْحَمَةِ وَالنَّمْلَةِ وَالْعَيْنِ.

[٥٧٢٤] ٥٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَسَنٌ وَهُوَ ابْنُ صَالِحٍ، كِلَاهُمَا عَنْ عَاصِمٍ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ قَالَ: رُخِّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقِيَّةِ مِنَ الْعَيْنِ، وَالْحَمَةِ، وَالنَّمْلَةِ. وَفِي حَدِيثِ سُفْيَانَ: يُونُسَ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ.

[٥٧٢٥] ٥٩ - (٢١٩٧) حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجَارِيَةٍ فِي بَيْتِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، رَأَى بِوَجْهِهَا سَفْعَةً فَقَالَ: «بِهَا نَظْرَةٌ، فَاسْتَرْفُوا لَهَا» يَعْنِي بِوَجْهِهَا صُفْرَةً.

[5726] 60 - (2198) Jâbir bin 'Abdullâh said: "The Prophet ﷺ granted permission to the family of Ḥazm to recite *Ruqyah* for snake bite. He (ﷺ) said to Asmâ' bint 'Umais: 'Why do I see my brother's children looking so thin? Are they in need?' She said: 'No, but the evil eye has affected them.' He said: 'Recite *Ruqyah* for them.' She said: 'So I recited it for him, and he said: 'Recite it as *Ruqyah* for them.'"

[5727] 61 - (2199) Jâbir bin 'Abdullâh said: "The Prophet ﷺ granted permission to Banû 'Amr allowing *Ruqyah* for snake bites." Abû Az-Zubair said: "And I heard Jâbir bin 'Abdullâh say: 'A man was stung by a scorpion when we were sitting with the Messenger of Allâh ﷺ, and a man said: "O Messenger of Allâh, shall I recite *Ruqyah*?"' He said: 'Whoever among you can benefit his brother, let him do so.'"

[5728] (...) Ibn Juraij narrated a similar report (as no. 5227) with this chain of narrators except that he said: "A man among the people said: 'Shall I Recite *Ruqyah* for him, O Messenger of Allâh?"

[٥٧٢٦] ٦٠ - (٢١٩٨) حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ الْعُمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَخَّصَ النَّبِيُّ ﷺ لِأَلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ، وَقَالَ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ: «مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ» قَالَتْ: لَا، وَلَكِنْ أَلْعَيْنُ تُسْرِعُ إِلَيْهِمْ، قَالَ: «ارْقِيهِمْ» قَالَتْ: فَعَرَضْتُ عَلَيْهِ، فَقَالَ: «ارْقِيهِمْ».

[٥٧٢٧] ٦١ - (٢١٩٩) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَخَّصَ النَّبِيُّ ﷺ فِي رُقْيَةِ الْحَيَّةِ لِبَنِي عَمْرِو. وَقَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَدَغَتْ رَجُلًا مِنَّا عَقْرَبٌ، وَنَحْنُ جُلُوسٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرْقِي؟ قَالَ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

[٥٧٢٨] (...) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَرْقِيهِ يَا رَسُولَ اللَّهِ! وَلَمْ يَقُلْ: أَرْقِي.

[5729] 62 - (...) It was narrated that Jâbir said: "I had a maternal uncle who used to recite *Ruqyah* for scorpion stings, then the Messenger of Allâh ﷺ forbade *Ruqyah*. He came to him and said: 'O Messenger of Allâh, you have forbidden *Ruqyah* but I recite *Ruqyah* for scorpion stings.' He said: 'Whoever among you can benefit his brother, let him do so.'"

[5730] (...) A similar report (as no. 5729) was narrated from Al-A'mash with this chain of narrators.

[5731] 63 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade *Ruqyah*, then the family of 'Amr bin Hazm came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we had a *Ruqyah* that we used to recite for scorpion stings, but you have forbidden *Ruqyah*.' They recited it to him and he said: 'I do not see anything wrong with it. Whoever among you can benefit his brother, let him do so.'"

Chapter 22. There Is Nothing Wrong With *Ruqyah* That Does Not Involve *Shirk*

[5732] 64 - (2200) It was narrated that 'Awf bin Mâlik Al-Ashja'î said: "We used to recite

[٥٧٢٩] ٦٢- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كَانَ لِي خَالَ يَرْقِي مِنَ الْعُقْرَبِ، فَهَيَّ رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَى، قَالَ فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ نَهَيْتَ عَنِ الرُّقَى، وَأَنَا أَرْقِي مِنَ الْعُقْرَبِ، فَقَالَ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْتَفِعَ أَخَاهُ فَلْيَنْتَفِعْ».

[٥٧٣٠] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٥٧٣١] ٦٣- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَى، فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَتْ عِنْدَنَا رُقِيَّةٌ نَرْقِي بِهَا مِنَ الْعُقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرُّقَى، قَالَ: فَعَرَضُوهَا عَلَيْهِ، فَقَالَ: «مَا أَرَى بَأْسًا، مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْتَفِعَ أَخَاهُ فَلْيَنْتَفِعْ».

(المعجم ٢٢) - (بَابُ لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شُرْكٌ) (التحفة ٧)

[٥٧٣٢] ٦٤- (٢٢٠٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي

Ruqyah during the *Jâhiliyyah*, and we said: ‘O Messenger of Allâh, what do you think about that?’ He said: ‘Present your *Ruqyah* to me. There is nothing wrong with a *Ruqyah* that does not involve *Shirk*.’”

Chapter 23. The Permissibility Of Accepting A Reward For Reciting *Ruqyah* With Qur’ân And *Du’â* (Supplications)

[5733] 65 - (2201) It was narrated from Abû Sa’eed Al-Khudrî that a group of the Companions of the Prophet ﷺ set out on a journey and traveled until they stopped near one of the Arab tribes. They asked them for hospitality but they refused to host them. Then they asked them: “Is there anyone among you who knows how to do *Ruqyah*?” Because the leader of that tribe had been stung or had fallen ill. A man among them said: “Yes.” So he went to him and performed *Ruqyah* for him by reciting the Opening of the Book (i.e., *Sûrat Al-Fâtiḥah*). The man recovered and he was given a flock of sheep, but he refused to accept them and said: “Not until I tell the Prophet ﷺ about that.” So he came to the Prophet ﷺ and told him about that. He

مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: كُنَّا نَرْفِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ».

(المعجم ٢٣) - (بَابُ جَوَازِ اخْذِ
الْأَجْرَةِ عَلَى الرُّقِيَةِ بِالْقُرْآنِ وَالْأَذْكَارِ)
(التحفة ٨)

[٥٧٣٣] ٦٥ - (٢٢٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى [التَّمِيمِيُّ]: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا فِي سَفَرٍ، فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَصَافُوهُمْ فَلَمْ يُضَيِّفُوهُمْ، فَقَالُوا لَهُمْ: هَلْ فِيكُمْ رَاقٍ؟ فَإِنْ سَيِّدَ الْحَيِّ لَدَيْغٍ أَوْ مُصَابٍّ، فَقَالَ رَجُلٌ مِنْهُمْ: نَعَمْ، فَأَتَاهُ فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ، فَبَرَأَ الرَّجُلُ، فَأُعْطِيَ قَطِيعًا مِنْ غَنَمٍ، فَأَبَى أَنْ يَقْبَلَهَا، وَقَالَ: حَتَّى أَذْكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا رَقِيتُ إِلَّا بِفَاتِحَةِ الْكِتَابِ، فَتَبَسَّمَ وَقَالَ: «وَمَا أَذْرَاكَ أَنَّهَا رُقِيَّةٌ؟» ثُمَّ

said: "O Messenger of Allâh, by Allâh, I did not recite anything but the Opening of the Book as *Ruqyah* for him." He smiled and said: "How did you know that it is a *Ruqyah*?" Then he said: "Accept (the sheep) from them and give me a share with you."

[5734] (...) It was narrated from Abû Bishr with this chain of narrators (a *Hadîth* similar to no. 5733), and he said in the *Hadîth*: "He started to recite the Essence of the Qur'ân (*Al-Fâtiḥah*) and he collected his spittle and blew it, and the man recovered."

[5735] 66 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We made a stop and a woman came and said: 'The chief of our tribe is ill, he has been stung. Is there anyone among you who can perform *Ruqyah*?' A man among us got up and went with her, and we did not think that he was good at performing *Ruqyah*. He recited the Opening of the Book as a *Ruqyah* for him, and he recovered. They gave us some sheep and gave us milk to drink. We said: 'Are you good at performing *Ruqyah*?' He said: 'I did not recite anything for *Ruqyah* but the Opening of the Book.' I said: 'Do not move them (the sheep) until we come to the Prophet ﷺ.' We came to the Prophet ﷺ and told him about that, and he said: 'How did he

قَالَ: «خُذُوا مِنْهُمْ وَاضْرِبُوا لِي بِسْمِهِمْ مَعَكُمْ».

[٥٧٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلَاهُمَا عَنْ غُنْدَرٍ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ عَنْ أَبِي بَشْرِ بْنِ هَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَجَعَلَ يَقْرَأُ أَمَّ الْقُرْآنِ، وَيَجْمَعُ بُرْاقَهُ، وَيَتْفِلُ، فَبَرَأَ الرَّجُلُ.

[٥٧٣٥] ٦٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبُدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَزَلْنَا مَنَزِلًا. فَأَتَتْنَا امْرَأَةٌ فَقَالَتْ: إِنَّ سَيِّدَ الْحَيِّ سَلِيمٌ، لُدِغَ، فَهَلْ فِيكُمْ مِنْ رَاقٍ؟ فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَطْنُهُ يُحْسِنُ رُفْيَةً، فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ، فَأَعْطَوْهُ غَنَمًا، وَسَقَوْنَا لَبَنًا، فَقُلْنَا: أَكُنْتَ تُحْسِنُ رُفْيَةً؟ فَقَالَ: مَا رَفَيْتُهُ إِلَّا بِفَاتِحَةِ الْكِتَابِ، قَالَ: فَقُلْتُ: لَا تُحَرِّكُوهَا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ، فَأَتَيْنَا

know that it is a *Ruqyah*? Distribute them and give me a share with you.”

[5736] (...) Hishâm narrated a similar report (as no. 5735) with this chain of narrators, but he said: “A man got up and went with her, and we did not think that he was one who could perform *Ruqyah*.”

Chapter 24. It Is Recommended To Put One's Hand On The Site Of The Pain When Supplicating

[5737] 67 - (2202) It was narrated from 'Uthmân bin Abul-Âṣ Ath-Thaqafî that he complained to the Messenger of Allâh ﷺ about some pain that he had felt in his body since he became Muslim. The Messenger of Allâh ﷺ said to him: “Put your hand on the part of your body that hurts and say: '*Bismillâh* (in the Name of Allâh)' three times, then say seven times: 'I seek refuge in Allâh and His Power from the evil of what I find and I fear.'”

النَّبِيِّ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: «مَا كَانَ يُدْرِيه أَنَّهَا رُقْيَةٌ؟ افْسِمُوا وَاضْرِبُوا لِي بِسْمِهِمْ مَعَكُمْ».

[٥٧٣٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَأْتِيهِ بِرُقْيَةٍ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ وَضْعِ يَدِهِ عَلَى مَوْضِعِ الْأَلَمِ، مَعَ الدَّعَاءِ)
(التحفة ٩)

[٥٧٣٧] ٦٧ - (٢٢٠٢) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ عَنْ مُطْعِمٍ عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ: أَنَّهُ شَكََا إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا، يَجِدُهُ فِي جَسَدِهِ مُنْذُ أَسْلَمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ، وَقُلْ: بِاسْمِ اللَّهِ، ثَلَاثًا، وَقُلْ، سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَازِرُ».

Chapter 25. Seeking Refuge With Allâh From The Devil Who Whispers During Prayer

(المعجم ٢٥) - (بَابُ التَّعَوُّذِ مِنْ

شَيْطَانِ الْوَسْوَسةِ فِي الصَّلَاةِ)

(التحفة ١٠)

[5738] 68 - (2203) It was narrated that ‘Uthmân bin Abul-‘Âs came to the Prophet ﷺ and said: “O Messenger of Allâh, the *Shaitân* interferes between me and my prayer and my recitation, and he makes me confused. The Messenger of Allâh ﷺ said: ‘That is a devil called *Khinzab*. If you feel that, then seek refuge with Allâh from him and blow spittle to your left three times.’ He said: ‘I did that and Allâh took him away from me.’”

[٥٧٣٨] ٦٨ - (٢٢٠٣) وَحَدَّثَنِي يَحْيَى بْنُ خَلْفٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى النَّبِيَّ ﷺ فَقَالَ: «يَا رَسُولَ اللَّهِ! إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَفِرَائَتِي، يُلَبِّسُهَا عَلَيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ شَيْطَانٌ يَقُولُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَانْفُلْ عَلَى يَسَارِكَ ثَلَاثًا»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

[5739] (...) It was narrated from ‘Uthmân bin Abul-‘Âs that he came to the Prophet ﷺ... and he mentioned a similar report (as no. 5738), but in the *Hadith* of Sâlim bin Nûh it does not say: “Three times.”

[٥٧٣٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَذَكَرَ بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي حَدِيثِ سَالِمِ بْنِ نُوحٍ ثَلَاثًا.

[5740] (...) It was narrated that ‘Uthmân bin Abul-‘Âs Ath-Thaqafî said: “I said: ‘O Messenger of Allâh...’” then he mentioned a similar *Hadith*.

[٥٧٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ سَعِيدِ الْجُرَيْرِيِّ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ

اللَّهُ بْنُ الشَّخِيرِ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ
التَّقْفِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، نَمَّ
ذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

**Chapter 26. For Every Disease
There Is A Remedy, And It Is
Recommended To Treat Disease**

[5741] 69 - (2204) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allâh's Leave."

[5742] 70 - (2205) Jâbir bin 'Abdullâh visited Al-Muqanna' (when he was sick) then he said: "I will not depart until you are treated with cupping, for I heard the Messenger of Allâh ﷺ say: 'In it there is healing.'"

[5743] 71 - (...) It was narrated that 'Āsim bin 'Umar bin Qatâdah said: "Jâbir bin 'Abdullâh came to us in our home along with another man who was suffering from an abscess or a wound. He said: 'What ails you?' He said: 'An abscess that is causing me pain.'"

(المعجم ٢٦) - (بَابُ لِكُلِّ دَاءٍ دَوَاءٌ،
وَاسْتِحْبَابُ التَّدَاوِي) (التحفة ١١)

[٥٧٤١] ٦٩ - (٢٢٠٤) حَدَّثَنَا هَرُونَ
ابْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى
قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو
وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ،
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ
اللَّهِ ﷺ أَنَّهُ قَالَ: «لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا
أَصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى».

[٥٧٤٢] ٧٠ - (٢٢٠٥) حَدَّثَنَا هَرُونَ
ابْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ قَالَا: حَدَّثَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي عَمْرُو، أَنَّ بُكَيْرًا حَدَّثَهُ، أَنَّ
عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّ جَابِرَ بْنَ
عَبْدِ اللَّهِ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ: لَا أَبْرَحُ حَتَّى
تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِنَّ فِيهِ شِفَاءً».

[٥٧٤٣] ٧١ - (...) حَدَّثَنَا نَصْرُ بْنُ
عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ سُلَيْمَانَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ
قَتَادَةَ، قَالَ: جَاءَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي
أَهْلِنَا، وَرَجُلٌ يَشْتَكِي خُرَاجًا بِهِ أَوْ

He said: 'O young boy, bring me a cupper.' He said to him: 'What will you do with the cupper, O 'Abdullâh?' He said: 'I want him to treat him with cupping tools.' He said: 'By Allâh, if flies land on me or if a piece of cloth touches me, it hurts me a great deal.' When he saw that he was feeling anxious about that he said: 'I heard the Messenger of Allâh ﷺ say: "If there is any good in your remedies it is in the incision of the cupper, or a drink of honey, or cauterization with fire."' The Messenger of Allâh ﷺ said: "But I would not like to be cauterized." He brought a cupper and he made an incision, and the pain he had went away."

[5744] 72 - (2206) It was narrated from Jâbir that Umm Salamah asked the Messenger of Allâh ﷺ for permission for cupping, and the Prophet ﷺ told Abû ʿĀibah to treat her with cupping.

He said: "I think he said: 'He was her brother through breastfeeding, or a young boy who had not reached puberty.'"

[5745] 73 - (2207) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent a doctor to Ubayy bin Ka'b, and he cut a vein then he cauterized it."

جُرَاحًا، فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجُ بِي قَدْ شَقَّ عَلَيَّ، فَقَالَ: يَا غُلَامُ ائْتِنِي بِحَجَّامٍ، فَقَالَ لَهُ: مَا تَصْنَعُ بِالْحَجَّامِ؟ يَا أَبَا عَبْدِ اللَّهِ! قَالَ: أُرِيدُ أَنْ أُعْلَقَ فِيهِ مَحْجَمًا، قَالَ: وَاللَّهِ! إِنَّ الدُّبَابَ لَيُصِيبُنِي، أَوْ يُصِيبُنِي الثَّوْبُ، فَيُؤْذِينِي، وَيَشُقُّ عَلَيَّ، فَلَمَّا رَأَى تَبَرُّمَهُ مِنْ ذَلِكَ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ خَيْرٌ، فَفِي شَرْطَةِ مَحْجَمٍ، أَوْ شَرِيَةِ مِنْ عَسَلٍ، أَوْ لَذْعَةِ بَنَارٍ»، قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أَحَبُّ أَنْ أُكْتَوِيَ» قَالَ فَجَاءَ بِحَجَّامٍ فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجِدُ.

[٥٧٤٤] ٧٢ - (٢٢٠٦) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرِّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمَ.

[٥٧٤٥] ٧٣ - (٢٢٠٧) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ،
عَنْ جَابِرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى
أَبِي بَنٍ كَعْبٍ طَبِييًّا، فَقَطَعَ مِنْهُ عِرْقًا، ثُمَّ
كَوَاهُ عَلَيْهِ.

[5746] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5745), but he did not mention: "He cut a vein."

[٥٧٤٦] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي إِسْحَاقُ
ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا
سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا
الْإِسْنَادِ، وَلَمْ يَذْكُرْ: فَقَطَعَ مِنْهُ عِرْقًا.

[5747] 74 - (...) Jâbir bin 'Abdullâh said: "Ubayy was wounded in his medial arm vein on the day of (the battle of) *Al-Ahzâb*, and the Messenger of Allâh ﷺ cauterized it."

[٥٧٤٧] ٧٤- (...) وَحَدَّثَنِي بِشْرُ
ابْنِ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ،
عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ:
سَمِعْتُ أَبَا سُفْيَانَ قَالَ: سَمِعْتُ جَابِرَ بْنَ
عَبْدِ اللَّهِ قَالَ: رُمِيَ أَبِي يَوْمَ الْأَحْزَابِ عَلَى
أَكْحَلِهِ، قَالَ فَكَوَاهُ رَسُولُ اللَّهِ ﷺ.

[5748] 75 - (2208) It was narrated that Jâbir said: "Sa'd bin Mu'âdh was wounded in his medial arm vein, and the Prophet ﷺ cauterized it with his own hand, using an iron rod. Then it swelled up and he cauterized it again."

[٥٧٤٨] ٧٥-(٢٢٠٨) حَدَّثَنَا أَحْمَدُ
ابْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو
الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي
أَكْحَلِهِ، قَالَ: فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ
بِمِسْقَفٍ، ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ.

[5749] 76 - (1202) It was narrated from Ibn 'Abbâs that the Prophet ﷺ was treated with

[٥٧٤٩] ٧٦-(١٢٠٢) حَدَّثَنِي أَحْمَدُ
ابْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا

cupping, and he gave the cupper his fee, and he took some medicine through his nose.

[5750] 77 - (1577) It was narrated that 'Amr bin 'Âmir Al-Anshârî said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ was treated with cupping and he did not withhold payment from anyone.'"

[5751] 78 - (2209) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Fever is from the heat of Hell, so cool it down with water."

[5752] (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "High fever is from the heat of Hell, so cool it down with water."

حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ [راجع: ٢٨٨٥].

[٥٧٥٠] ٧٧- (١٥٧٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكِيعٌ، وَقَالَ أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا - وَكِيعٌ - عَنْ مُسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَكَانَ لَا يَظْلُمُ أَحَدًا أَجْرَهُ. [راجع: ٤٠٣٨]

[٥٧٥١] ٧٨- (٢٢٠٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُّوهَا بِالْمَاءِ».

[٥٧٥٢] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بِشْرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بِشْرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُّوهَا بِالْمَاءِ».

[5753] 79 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

[5754] 80 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

[5755] 81 - (2210) It was narrated from 'Āishah that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so cool it down with water."

[5756] (...) A similar report (as no. 5755) was narrated from Hishâm with this chain of narrators.

[٥٧٥٣] ٧٩- (...) وَحَدَّثَنِي هَرُونَ
ابْنُ سَعِيدٍ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ:
حَدَّثَنِي مَالِكٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ
يَعْنِي ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى
مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِئُوهَا بِالْمَاءِ».

[٥٧٥٤] ٨٠- (...) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، وَحَدَّثَنِي هَرُونَ بْنُ
عَبْدِ اللَّهِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا رَوْحٌ:
حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ،
عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ،
فَأَطْفِئُوهَا بِالْمَاءِ».

[٥٧٥٥] ٨١- (٢٢١٠) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى
مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ».

[٥٧٥٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ وَعَبْدَةُ
ابْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ بِهَذَا
الْإِسْنَادِ، مِثْلُهُ.

[5757] 82 - (2211) It was narrated from Asmâ' that a woman who was running a high fever was brought to her. She called for some water and sprinkled it in the neckline of her garment and said: "The Messenger of Allâh ﷺ said: 'Cool it down with water.' And he said: 'It is from the heat of Hell.'"

[5758] (...) In the *Hadîth* of Ibn Numair (no. 5757) it says: "She sprinkled water in the neckline of her garment." It does not say in the *Hadîth* of Abû Usâmah: "It is from the heat of Hell."

[5759] 83 - (2212) It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

[5760] 84 - (...) Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

[٥٧٥٧] ٨٢ - (٢٢١١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرْأَةِ الْمُوْغُوْكَةِ، فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَيْبِهَا، وَتَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ابْرُدُّوْهَا بِالْمَاءِ»، وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

[٥٧٥٨] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: صَبَّتِ الْمَاءَ بَيْنَهَا وَبَيْنَ جَيْبِهَا، وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ: «أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

قَالَ أَبُو أَحْمَدَ: قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا أَبُو أُسَامَةَ بِهَذَا [الْإِسْنَادِ].

[٥٧٥٩] ٨٣ - (٢٢١٢) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحُمَّى مِنْ قَوْرِ جَهَنَّمَ، فَابْرُدُّوْهَا بِالْمَاءِ».

[٥٧٦٠] ٨٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ

قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَى مِنْ فَوْرِ جَهَنَّمَ فَأَبْرُدُهَا عَنْكُمْ بِالْمَاءِ»، وَلَمْ يَذْكُرْ أَبُو بَكْرٍ «عَنْكُمْ» وَقَالَ: قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ.

Chapter 27. It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly

[5761] 85 - (2213) It was narrated that 'Āishah said: "We administered medicine to the Messenger of Allāh ﷺ in the side of his mouth when he was sick, and he indicated to us that we should not do that. But we said it is just the objection of the sick person to the medicine. When he recovered he said: 'There is no one among you who should not have medicine administered in the side of his mouth, except Al-'Abbās, as he was not present with you.'"

Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary

[5762] 86 - (287) It was narrated that Umm Qais bint Miḥṣan, the sister of 'Ukāshah (bin Miḥṣan), said: "I brought a son of mine to the Messenger of Allāh ﷺ who was not yet eating

(المعجم ٢٧) - (بَابُ كَرَاهَةِ التَّدَاوِي بِاللَّدُودِ) (التحفة ١٢)

[٥٧٦١] ٨٥ - (٢٢١٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ، فَأَشَارَ أَنْ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «لَا يَبْقَى أَحَدٌ مِنْكُمْ إِلَّا لَدٌ، غَيْرُ الْعَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

(المعجم ٢٨) - (بَابُ التَّدَاوِي بِالْعُودِ الْهِنْدِيِّ، وَهُوَ الْكَسْتِ) (التحفة ١٣)

[٥٧٦٢] ٨٦ - (٢٨٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِرُزْهَيْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ

food, and he urinated on him, and he called for some water and sprinkled it over it.

الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مُحْصَنِ أُخْتِ عُكَّاشَةَ [بِنِ مُحْصَنِ]، قَالَتْ: دَخَلْتُ بِابْنِ لِي عَلَى رَسُولِ اللَّهِ ﷺ، لَمْ يَأْكُلِ الطَّعَامَ، فَقَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَرَشَّهُ. [راجع: ٦٦٥]

[5763] (2214) She (Umm Qais bint Miḥṣan) said: "I brought a son of mine to him and I had squeezed his uvula to relieve the swelling. He said: 'Why do you squeeze your children's uvulas like this? You should use this Indian aloeswood, for in it there are seven cures, including pleurisy. It should be administered through the nose for swelling in the uvula and in the side of the mouth for pleurisy.'"

[٥٧٦٣] (٢٢١٤) قَالَتْ: وَدَخَلْتُ عَلَيْهِ بِابْنِ لِي، قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «عَلَامَ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ، يُسْعَطُ مِنَ الْعُدْرَةِ، وَيُلْدُ مِنْ ذَاتِ الْجَنْبِ.»

[5764] 87 - (...) 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated that Umm Qais bint Miḥṣan, who was one of the earliest *Muhâjir* women who had sworn allegiance to the Messenger of Allâh ﷺ, and who was the sister of 'Ukâshah bin Miḥṣan, one of Banû Asad bin Khuzaimah, told him that she brought a son of hers, who had not reached the age of eating food, to the Messenger of Allâh ﷺ. She had squeezed his uvula to relieve swelling – Yûnus (a narrator) said: "She had squeezed his uvula because she was afraid it might have swollen" – she said: "The Messenger of Allâh ﷺ said: 'Why

[٥٧٦٤] ٨٧ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسٍ بِنْتِ مُحْصَنِ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بِنِ مُحْصَنِ، أَحَدِ بَنِي أَسَدِ بْنِ خُزَيْمَةَ - قَالَ: أَخْبَرْتَنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلِ الطَّعَامَ، وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ -

do you squeeze your children's uvulas like this? You should use this Indian aloeswood – meaning costmary – for in it there are seven cures, including pleurisy.”

قَالَ يُونُسُ: أَعْلَقْتُ: عَمَزَتْ فَهِيَ تَخَافُ أَنْ تَكُونَ بِهِ عُذْرَةٌ - قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَامَهُ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا الْإِعْلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ يَعْنِي بِهِ الْكُسْتُ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ».

[5765] (287) ‘Ubaidullâh said: And she (Umm Qais bint Miḥṣan) narrated that that son of hers urinated in the lap of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ called for some water and he sprinkled it on the urine, and he did not wash it thoroughly.

[٥٧٦٥] (٢٨٧) قَالَ عُبَيْدُ اللَّهِ: وَأَخْبَرْتَنِي أَنَّ ابْنَهَا، ذَاكَ، بَالَ فِي حَجَرِ رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ فَنَضَحَهُ عَلَى بَوْلِهِ وَلَمْ يَغْسِلْهُ غَسَلًا.

Chapter 29. Treating Sickness With The Black Seed

(المعجم ٢٩) - (بَابُ التَّدَاوِي بِالْحَبَةِ السَّوْدَاءِ) (التحفة ١٤)

[5766] 88 - (2215) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: “In the black seed there is healing for every disease, except death.”

[٥٧٦٦] ٨٨ - (٢٢١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ بِنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِي الْحَبَةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ»، وَالسَّامُ: الْمَوْتُ، وَالْحَبَةُ السَّوْدَاءُ: الشُّونِيزُ.

[5767] (...) A *Hadīth* like that of ‘Uqail (no. 5766) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٧٦٧] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَزْمَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ

الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ
وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ؛
وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ:
أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ
الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُقَيْلٍ، وَفِي
حَدِيثِ سُفْيَانَ وَيُونُسَ: الْحَبَّةُ السَّوْدَاءُ.
وَلَمْ يَقُلْ: الشُّونِيزُ.

[5768] 89 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no disease but there is a cure for it in the black seed, except death."

[٥٧٦٨] ٨٩- (...) وَحَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ
قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ
- عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ،
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ دَاءٍ، إِلَّا
فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ، إِلَّا السَّامُ»

Chapter 30. *Talbînah*^[1] Gives Comfort To The Sick Person

(المعجم ٣٠) - (بَابُ التَّلْبِينَةِ مَجْمَعَةً
لِفَوَادِ الْمَرِيضِ) (التحفة ١٥)

[5769] 90 - (2216) 'Urwah narrated from 'Āishah that if anyone died among her family, and the women gathered, when everyone had left but her own family and close friends, 'Āishah

[٥٧٦٩] ٩٠- (٢٢١٦) حَدَّثَنِي عَبْدُ
الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ:
حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ [بْنُ
خَالِدٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ

[1] *Talbînah*: A soup made from flour or bran.

the wife of the Prophet ﷺ would order that a pot of *Talbînah* be cooked, then that some *Tharîd* be made and the *Talbînah* poured over it, then she would say: "Eat it, for I heard the Messenger of Allâh ﷺ say: '*Talbînah* brings comfort to the sick person and it lessens grief.'"

Chapter 31. Treating Sickness With A Drink Of Honey

[5770] 91 - (2217) It was narrated that Abû Sa'eed Al-Khudrî said: "A man came to the Prophet ﷺ and said: 'My brother's bowels are loose.' The Messenger of Allâh ﷺ said: 'Give him honey to drink.' He gave him honey, then he came and said: 'I gave him honey to drink but it only made the problem worse.' He said it to him three times, then he came the fourth time and he (ﷺ) said: 'Give him honey to drink.' He said: 'I did that before and it only made it worse.' The Messenger of Allâh ﷺ said: 'Allâh speaks the Truth and your brother's bowels are lying.' Then he gave him honey to drink and he recovered."

عَائِشَةُ زَوْجَ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ، إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا، أَمَرْتُ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصَبَّتِ التَّلْبِينَةُ عَلَيْهِ، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ، تُذْهِبُ بَعْضَ الْحُزَنِ».

(المعجم ٣١) - (بَابُ النَّدَاوِي بِسْقِي الْعَسَلِ) (التحفة ١٦)

[٥٧٧٠] ٩١ - (٢٢١٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطْلَقَ بَطْنَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلًا» فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: إِنِّي سَقَيْتُهُ [عَسَلًا] فَلَمْ يَزِدْهُ إِلَّا اسْتَطْلَاقًا، فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ: «اسْقِهِ عَسَلًا» فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطْلَاقًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ» فَسَقَاهُ فَبَرَأَ.

[5771] (...) It was narrated from Abû Sa'eed Al-Khudrî that a man came to the Prophet ﷺ and said: "My brother has an upset stomach." He said to him: "Give him honey to drink," a *Hadîth* like that of *Shu'bah* (no. 5770).

Chapter 32. About The Plague, Ill Omens, Soothsaying And The Like

[5772] 92 - (2218) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that he heard his father asking Usâmah bin Zaid: "What did you hear from the Messenger of Allâh ﷺ about the plague?" Usâmah said: "The Messenger of Allâh ﷺ said: 'The plague is a calamity (or a punishment) that was sent upon the Children of Israel, or upon those who came before you. If you hear of it in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.'"

Abû An-Naḍr said: "Do not leave, except to flee from it."

[٥٧٧١] (...) وَحَدَّثَنِيهِ عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي عَرِبَ بَطْنُهُ، فَقَالَ لَهُ: «اسْقِهِ عَسَلًا» بِمَعْنَى حَدِيثِ شُعْبَةَ.

(المعجم ٣٢) - (بَابُ الطَّاعُونَ وَالطَّيْرَةِ وَالْكِهَانَةِ وَنَحْوَهَا) (التحفة ١٧)

[٥٧٧٢] ٩٢ - (٢٢١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُثَنِّدِ وَأَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونَ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونَ رِجْزٌ [أَوْ عَذَابٌ] أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بَارِضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بَارِضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

وَقَالَ أَبُو النَّضْرِ: «لَا يُخْرِجُكُمْ إِلَّا فِرَارٌ مِنْهُ».

[5773] 93 - (...) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'The plague is a sign of punishment with which Allâh tests some of His slaves. If you hear of it, do not enter (the land where it is), and if it breaks out in a land where you are, do not flee from it'"

[5774] 94 - (...) It was narrated that Usâmah said: "The Messenger of Allâh ﷺ said: 'This plague is a punishment that was sent upon those who came before you, or upon the Children of Israel. If it is present in a land (where you are), do not depart from it, fleeing from it, and if it is in a land, do not go there.'"

[5775] 95 - (...) 'Âmir bin Sa'd narrated that a man asked Sa'd bin Abî Waqqâs about the plague. Usâmah bin Zaid said: "I will tell you about it. The Messenger of Allâh ﷺ said: 'It is a torment or a punishment that Allâh sent

[٥٧٧٣] ٩٣- (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْبٍ وَثَّقِيَّهُ ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا الْمُغِيرَةُ - وَنَسَبُهُ ابْنُ قَعْبٍ فَقَالَ: ابْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ - عَنْ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونَ آيَةُ الرَّجْزِ، ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ، فَإِذَا سَمِعْتُمْ بِهِ، فَلَا تَدْخُلُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَفِرُّوا مِنْهُ». هَذَا حَدِيثُ الْقَعْنَبِيِّ، وَثَّقِيَّهُ نَحْوُهُ.

[٥٧٧٤] ٩٤- (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أُسَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ سُلِّطَ عَلَى مَنْ كَانَ قَبْلَكُمْ، أَوْ عَلَى بَنِي إِسْرَائِيلَ، فَإِذَا كَانَ بِأَرْضٍ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ، وَإِذَا كَانَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا».

[٥٧٧٥] ٩٥- (...) حَدَّثَنَا مُحَمَّدٌ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلًا سَأَلَ

upon some of the Children of Israel, or some people who came before you. If you hear of it in some land, do not go there, and if it comes upon you, do not leave, fleeing from it.”

[5776] (...) A similar *Hadîth* (as no. 5775) was narrated from ‘Amr bin Dînâr with the chain of Ibn Juraij.

[5777] 96 - (...) It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ said: “This pain or this sickness (meaning plague) is a punishment with which some of the nations who came before you were punished, then it remained on earth after that, coming and going from time to time. Whoever hears of it in some land should not go there, and whoever is in a land where it breaks out should not leave, fleeing from it.”

سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطَّاعُونَ؟ فَقَالَ أُسَامَةُ بْنُ زَيْدٍ: أَنَا أَخْبَرُكَ عَنْهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَذَابٌ أَوْ رَجْزٌ أَرْسَلَهُ اللَّهُ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ نَاسٍ كَانُوا قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَدْخُلُوهَا عَلَيْهِ، وَإِذَا دَخَلَهَا عَلَيْكُمْ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا».

[٥٧٧٦] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِ ابْنِ جُرَيْجٍ، نَحْوَ حَدِيثِهِ.

[٥٧٧٧] ٩٦ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ هَذَا الْوَجَعَ أَوْ السَّقَمَ رَجْزٌ عَذَبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ، ثُمَّ بَقِيَ بَعْدُ بِالْأَرْضِ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الْأُخْرَى، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ، فَلَا يَقْدَمَنَّ عَلَيْهِ، وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا، فَلَا يُخْرِجَنَّ الْفِرَارَ مِنْهُ».

[5778] (...) A similar *Hadîth* (as no. 5777) was narrated from Az-Zuhri with the chain of Yûnus.

[٥٧٧٨] (...) وَحَدَّثَنَا أَبُو كَامِلٍ
الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَغْنِي ابْنُ
زِيَادٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِإِسْنَادٍ
يُونُسَ، نَحْوَ حَدِيثِهِ.

[5779] 97 - (...) It was narrated that Ḥabîb said: "We were in Al-Madînah and we heard that the plague had broken out in Al-Kûfah. 'Aṭâ' bin Yasâr and others told me that the Messenger of Allâh ﷺ said: 'If you are in a land where the plague breaks out, do not leave, and if you hear that it is in some land, do not go there.' I said: 'From whom (did you hear this)?' He said: 'From 'Âmir bin Sa'd who narrated it.' I went to him and they said: 'He is away.' But I met his brother Ibrâhîm bin Sa'd and I asked him. He said: 'I was present when Usâmah narrated it to Sa'd. He (Usâmah) said: "I heard the Messenger of Allâh ﷺ say: 'This disease is a calamity and a punishment, or the remainder of a punishment, with which some of those who came before you were punished. If it breaks out in a land where you are, do not leave it, and if you hear that it is in a land, do not go there.'"

Ḥabîb said: "I said to Ibrâhîm: 'Did you hear Usâmah narrate it to Sa'd, and he did not deny it?' He said: 'Yes.'"

[٥٧٧٩] ٩٧- (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ
شُعْبَةَ، عَنْ حَبِيبٍ قَالَ: كُنَّا بِالْمَدِينَةِ
فَبَلَغَنِي أَنَّ الطَّاعُونَ قَدْ وَقَعَ بِالْكُوفَةِ،
فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ: إِنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا،
فَلَا تَخْرُجْ مِنْهَا، وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ،
فَلَا تَدْخُلْهَا» قَالَ قُلْتُ: عَمَّنْ؟ قَالُوا:
عَنْ عَامِرِ بْنِ سَعْدٍ يُحَدِّثُ بِهِ، قَالَ فَأَتَيْتُهُ
فَقَالُوا: غَائِبٌ، قَالَ فَلَقِيتُ أَخَاهُ إِبْرَاهِيمَ
ابْنَ سَعْدٍ فَسَأَلْتُهُ؟ فَقَالَ: شَهِدْتُ أُسَامَةَ
يُحَدِّثُ سَعْدًا فَقَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْوَجَعَ رِجْزٌ
وَعَذَابٌ أَوْ بَقِيَّةُ عَذَابٍ عُذِّبَ بِهِ أَنَاسٌ مِنْ
قَبْلِكُمْ، فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا
تَخْرُجُوا مِنْهَا، وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ،
فَلَا تَدْخُلُوهَا».

قَالَ حَبِيبٌ: فَقُلْتُ لِإِبْرَاهِيمَ: أَنْتَ
سَمِعْتَ أُسَامَةَ يُحَدِّثُ سَعْدًا وَهُوَ لَا
يُنْكِرُ؟ قَالَ: نَعَمْ.

[5780] (...) Shu'bah narrated it with this chain of narrators (a *Hadith* similar to no. 5779), except that he did not mention the story of 'Aṭâ' bin Yasâr at the beginning of the *Hadith*.

[5781] (...) It was narrated that Sa'd bin Mâlik, Khuzaimah bin Thâbit and Usâmah bin Zaid said: The Messenger of Allâh ﷺ said... a *Hadith* like that of Shu'bah (no. 5779).

[5782] (...) It was narrated that Ibrâhîm bin Sa'd bin Abî Waqqâs said: "Usâmah bin Zaid and Sa'd were sitting and talking, and they said: 'The Messenger of Allâh ﷺ said...' a similar *Hadith* (as no. 5779).

[5783] (...) A *Hadith* like theirs (i.e., Usâmah bin Zaid and Sa'd, no. 5779) was narrated from Ibrâhîm bin Sa'd bin Mâlik, from his father, from the Prophet ﷺ.

[5784] 98 - (2219) It was narrated from 'Abdullâh bin 'Abbâs that 'Umar bin Al-Khaṭṭâb

[٥٧٨٠] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ قِصَّةَ عَطَاءِ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ.

[٥٧٨١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ وَخُرَيْمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنِ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ بِمَعْنَى حَدِيثِ شُعْبَةَ.

[٥٧٨٢] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ، عَنْ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَانَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدُ بْنُ جَالِسٍ يَتَحَدَّثَانِ فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ، بَنَحُو حَدِيثَهُمْ.

[٥٧٨٣] (...) وَحَدَّثَنِيهِ وَهْبُ بْنُ يَكْفٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنْ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بَنَحُو حَدِيثَهُمْ.

[٥٧٨٤] ٩٨ - (٢٢١٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى

set out for Ash-Shâm, and when he was in Sargh he was met by the commanders of the troops, Abû 'Ubaidah bin Al-Jarrâh and his companions, who told him that pestilence had broken out in Ash-Shâm.

Ibn 'Abbâs said: "Umar said: 'Call the first *Muhâjirîn* for me.' So I called them, and he consulted them and told them that pestilence had broken out in Ash-Shâm. They had a difference of opinion. Some of them said: 'You have come out for a purpose and we do not think that you should go back.' Some said: 'You have the remainder of the people and the Companions of the Messenger of Allâh ﷺ with you; we do not think that you should continue with them to where this pestilence is.' He said: 'You may go.' Then he said: 'Call the *Anṣâr* for me,' so I called them for him, and he consulted them, and they did the same as the *Mujâhirîn* had done, and had the same difference of opinion. He said: 'You may go.' Then he said: 'Call for me those who are here of the elders of the Quraish who migrated after the conquest of Makkah. I called them and no two men among them differed. They said: 'We think that you should go back with the people and not take them to where this pestilence is.' Umar called out to the people: 'In the morning I will be mounted, so get on your

مَالِكِ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرِغَ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ، وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا نَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، قَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ فَدَعَوْتُهُمْ لَهُ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلَفْ عَلَيْهِ رَجُلَانِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ،

mounts in the morning.’ Abû ‘Uбайдah bin Al-Jarrâh said: ‘Are you fleeing from the Decree of Allâh?’ ‘Umar said: ‘Would that someone other than you had said that, O Abû ‘Uбайдah’ – because ‘Umar did not like to disagree with him – ‘Yes, we are fleeing from the Decree of Allâh to the Decree of Allâh. Do you think that if you had camels and they came down into a valley that had two sides, one that was green and verdant and one that was barren, and you took them to graze in the verdant side, would that not be by the Decree of Allâh? And if you took them to graze on the barren side, would that not also be by the Decree of Allâh?’ Then ‘Abdur-Rahmân bin ‘Awf came, who had been absent on some errand, and said: ‘I have some knowledge about that. I heard the Messenger of Allâh ﷺ say: “If you hear that it (the plague) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.”

‘Umar bin Al-Khattâb praised Allâh, then he went back.

[5785] 99 - (...) Ma‘mar narrated with this chain of narrators a *Hadîth* like that of Mâlik (no. 5784), and in the *Hadîth* of Ma‘mar it adds: “And he (i.e., ‘Umar bin Al-Khattâb) said to him: ‘Do you think that if he took them to graze in the barren part

فَنَادَى عُمَرُ فِي النَّاسِ: إِنِّي مُضِجٌ عَلَى ظَهْرٍ، فَأَصْبَحُوا عَلَيْهِ، فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَارًا مِنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! - وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ - نَعَمْ، نَفَرْتُ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطْتُ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَضِيبَةٌ وَالْأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْخَضِيبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَعَيِّيًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

قَالَ: فَحَمِدَ اللَّهُ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ انْصَرَفَ.

[٥٧٨٥] ٩٩- (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ

and not the verdant part, that this would be a shortcoming?" He said: 'Yes.' He said: 'Then move on.' So he traveled until he came to Al-Madînah, and he said: 'This is the right place,' or he said: 'This is the destination, if Allâh, the Exalted, wills.'"

[5786] (...) It was narrated from Ibn Shihâb with this chain of narrators (a *Hadîth* similar to no. 5784).

[5787] 100 - (...) It was narrated from 'Abdullâh bin 'Âmir bin Rabî'ah that 'Umar set out for Ash-Shâm, but when he came to Sargh he heard that pestilence had broken out in Ash-Shâm. 'Abdur-Rahmân bin 'Awf told him that the Messenger of Allâh ﷺ said: "If you hear of it breaking out in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it." So 'Umar bin Al-Khaṭṭâb returned from Sargh.

It was narrated from Ibn Shihâb from Sâlim bin 'Abdullâh that 'Umar went back with the people.

مَالِكٍ، وَزَادَ فِي حَدِيثِ مَعْمَرٍ قَالَ وَقَالَ لَهُ أَيْضًا: أَرَأَيْتَ لَوْ أَنَّهُ رَعَى الْجَذْبَةَ وَتَرَكَ الْخَضْبَةَ أَكُنْتُ مُعْجَزُهُ؟ قَالَ: نَعَمْ، قَالَ: فَسِرْ إِذَا، قَالَ: فَسَارَ حَتَّى أَتَى الْمَدِينَةَ، فَقَالَ: هَذَا الْمَحَلُّ أَوْ قَالَ: هَذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ تَعَالَى.

[٥٧٨٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الْحَارِثِ حَدَّثَهُ، وَلَمْ يَقُلْ: عَبْدَ اللَّهِ بْنُ عَبْدِ اللَّهِ.

[٥٧٨٧] ١٠٠ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ ابْنِ رِبْعَةَ: أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ سَرَعَ بَلَعَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَرَجَعَ عُمَرُ [بْنُ الْخَطَّابِ] مِنْ سَرَعٍ.

وَعَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ عَنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ.

**Chapter 33. There Is No
'Adwâ,^[1] No Ṭiyarah (Evil
Omens),^[2] No Hâmah,^[3] No
Ṣafar,^[4] No Nawa',^[5] And No
Ghoul,^[6] And No Sick Camel
Should Be Brought To A
Healthy Camel**

[5788] 101 - (2220) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ said: "There is no 'Adwâ, no Ṣafar and no Hâmah," a Bedouin said: "O Messenger of Allâh, what about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?" He said: "Who infected the first one?"

(المعجم ٣٣) - (بَابُ لَا عَدْوَى وَلَا
طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ، وَلَا نَوَاءَ وَلَا
غُولَ، وَلَا يُوْرِدُ مَمْرَضَ عَلَى مَصْحَ)
(التحفة ١٨)

[٥٧٨٨] ١٠١ - (٢٢٢٠) حَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِأَبِي
الطَّاهِرِ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ»، فَقَالَ
أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! فَمَا بَالُ الْإِبِلِ
تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ، فَيَجِيءُ
الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيَجْرِبُهَا
كُلُّهَا؟ قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟».

[انظر: ٥٧٩٤]

[1] Meaning one will not automatically be infected by another's ailment, rather only if Allâh has decreed it.

[2] Evil omens derived mostly from the flight of birds.

[3] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person's head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See *Fath Al-Bârî* and *An-Nihâyah*.

[4] *Ṣafar* it refers to the tape worm or a similar parasite. The Arabs used to say that it was more contagious than leprosy. So the negation was not of its existence, but of the superstitions surrounding it. There are also other sayings defining it, see no. 5797 and for more see *Fath Al-Bârî*, Chapter 25 in the Book of Medicine.

[5] The belief that a star's position brings rain.

[6] Most of the scholars explain that it refers to a certain type of *Jinn* that murders travelers during the night after leading them astray on their journey.

[5789] 102 - (...) It was narrated from Ibn Shihâb: "Abû Salamah bin 'Abdur-Raḥmân and others told me that Abû Hurairah said: 'The Messenger of Allâh ﷺ said: "There is no *Adwâ*, no *Ṭiyarah*, no *Ṣafar* and no *Hâmah*.'" A Bedouin said: "O Messenger of Allâh..." a *Hadîth* like that of Yûnus (no. 5788).

[5790] 103 - (...) Abû Hurairah said: "The Prophet ﷺ said: 'There is no *Adwâ*.' A Bedouin stood up..." and he (the sub narrator) mentioned a *Hadîth* like that of Yûnus and Ṣâliḥ. And it was narrated from Shu'aib that Az-Zuhrî said: "As-Sâ'ib bin Yazîd bin Ukht Namir told me that the Prophet ﷺ said: 'There is no *Adwâ*, no *Ṣafar* and no *Hâmah*.'"

[5791] 104 - (2221) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Raḥmân bin 'Awf told him that the Messenger of Allâh ﷺ said: "There is no *Adwâ*." And he narrated that the Messenger of Allâh ﷺ said: "No sick camel should be put with a healthy one."

[٥٧٨٩] ١٠٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ وَلَا صَفَرَ وَلَا هَامَةَ» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ!، بِمِثْلِ حَدِيثِ يُونُسَ.

[٥٧٩٠] ١٠٣ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَيَّانُ بْنُ أَبِي سَيَّانٍ الدُّؤَلِيُّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَى» فَقَامَ أَعْرَابِيٌّ فَذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَصَالِحٍ، وَعَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ ابْنِ أَخْتِ نَمِيرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ».

[٥٧٩١] ١٠٤ - (٢٢٢١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلُهُ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَهُ، أَنَّ رَسُولَ

Abû Salamah said: Abû Hurairah narrated them both the *Aḥādīth* from the Messenger of Allāh ﷺ, then after that Abû Hurairah did not mention "There is no 'Adwâ," but he continued to narrate the words: "No sick camel should be put with a healthy one." Al-Ḥārith bin Abî Dhubâb – who was the cousin of Abû Hurairah – said: "O Abû Hurairah, I used to hear you narrate along with this *Ḥadīth* another *Ḥadīth*, concerning which you are now silent. You used to say: 'The Messenger of Allāh ﷺ said: "There is no 'Adwâ." But Abû Hurairah refused to acknowledge that and he said: "No sick camel should be put with a healthy one." Al-Ḥārith disagreed about that until Abû Hurairah grew angry and said something in Abyssinian, then he said to Al-Ḥārith: "Do you know what I said?" He said: "No." Abû Hurairah said: "I denied it."

Abû Salamah said: "By Allāh, Abû Hurairah used to narrate to us that the Messenger of Allāh ﷺ said: 'There is no 'Adwâ.' I do not know whether Abû Hurairah forgot or whether one of them abrogated the other."

[5792] 105 - (...) Abû Hurairah narrated that the Messenger of Allāh ﷺ said: "There is no

اللَّهُ ﷻ قَالَ: «لَا عَدْوَى» وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُورَدُ مُمْرِضٌ عَلَى مُصِصٍ».

قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلْتَاهُمَا عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ «لَا عَدْوَى» وَأَقَامَ عَلَى أَنَّ «لَا يُورَدُ مُمْرِضٌ عَلَى مُصِصٍ» قَالَ فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ - وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ - : قَدْ كُنْتُ أَسْمَعُكَ، يَا أَبَا هُرَيْرَةَ! تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثًا آخَرَ، قَدْ سَكَتَ عَنْهُ، كُنْتُ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى» فَأَبَى أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ، وَقَالَ: «لَا يُورَدُ مُمْرِضٌ عَلَى مُصِصٍ» فَمَارَاهُ الْحَارِثُ فِي ذَلِكَ حَتَّى غَضِبَ أَبُو هُرَيْرَةَ فَرَطَنَ بِالْحَبَشِيَّةِ، فَقَالَ لِلْحَارِثِ: أَتَدْرِي مَاذَا قُلْتُ؟ قَالَ: لَا، قَالَ أَبُو هُرَيْرَةَ إِنِّي قُلْتُ: أَبَيْتُ.

قَالَ أَبُو سَلَمَةَ: وَلَعَمْرِي! لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى» فَلَا أَذْرِي أَنَسِيَ أَبُو هُرَيْرَةَ، أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الْآخَرَ؟.

[٥٧٩٢] ١٠٥ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ

‘*Adwâ*.” And he narrated as well: “No sick camel should be put with a healthy one,” like the *Hadith* of Yûnus (no. 5791).

حُمَيْدٌ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - يَعْقُوبُ يَعْنُونَ ابْنَ
إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحِ
عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى» وَيُحَدِّثُ
مَعَ ذَلِكَ «لَا يُورَدُ الْمُمْرِضُ عَلَى الْمُصِحِّ»
بِمِثْلِ حَدِيثِ يُونُسَ.

[5793] (...) A similar report (as no. 5791) was narrated from Az-Zuhrî with this chain of narrators.

[٥٧٩٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو
الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَذَا
الْإِسْنَادِ، نَحْوَهُ.

[5794] 106 - (2220) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “There is no ‘*Adwâ*, no *Hâmah*, no no *Nawa*’ and no *Şafar*.”

[٥٧٩٤] ١٠٦ - (٢٢٢٠) حَدَّثَنَا
يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا:
حَدَّثَنَا إِسْمَاعِيلُ - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا هَامَةٌ
وَلَا نَوَاءٌ وَلَا صَفَرٌ». [راجع: ٥٧٨٨]

[5795] 107 - (2222) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘There is no ‘*Adwâ*, no *Ṭiyarah* and no *Ghoul*.’”

[٥٧٩٥] ١٠٧ - (٢٢٢٢) حَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو
الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ
جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
عَدْوَى وَلَا طَيْرَةٌ وَلَا غُولٌ».

[5796] 108 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no *Adwâ*, no *Ghoul* and no *Şafar*.'"

[5797] 109 - (...) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say: 'There is no *Adwâ*, no *Şafar* and no *Ghoul*.'"

And I (the narrator) heard Abû Az-Zubair say that Jâbir explained the words "There is no *Şafar*" to them. Abû Az-Zubair said: "*Şafar* means the belly." It was said to Jâbir: "How is that?" He said: "It was said that it is worms in the belly." He said: "But he did not explain *Ghoul* to them." Abû Az-Zubair said: "This is the *Ghoul* that assumes different shapes."

Chapter 34. *Aṭ-Tiyarah* And *Al-Fa'l*, And That Which May Be Regarded As Inauspicious

[5798] 110 - (2223) Abû Hurairah said: "I heard the Prophet ﷺ say: 'There is no *Ṭiyarah*; the best of it is *Al-Fa'l*.' It was said: 'O Messenger of Allâh, what is *Al-Fa'l*?' He said: 'A good word which one of you hears.'"^[1]

[٥٧٩٦] ١٠٨ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ: حَدَّثَنَا بِهِ: حَدَّثَنَا يَزِيدُ وَهُوَ الثُّسَيْرِيُّ، حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا عَدْوَى وَلَا غُولٌ وَلَا صَفَرٌ».

[٥٧٩٧] ١٠٩ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا عَدْوَى وَلَا صَفَرٌ وَلَا غُولٌ».

وَسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ، أَنَّ جَابِرًا فَسَّرَ لَهُمْ قَوْلَهُ: «وَلَا صَفَرٌ» فَقَالَ أَبُو الزُّبَيْرِ: الصَّفَرُ: الْبَطْنُ، وَقِيلَ لِجَابِرٍ: كَيْفَ؟ قَالَ كَانَ يُقَالُ: [إِنَهَا] دَوَابُّ الْبَطْنِ، قَالَ وَلَمْ يُفَسِّرِ الْغُولَ، قَالَ أَبُو الزُّبَيْرِ: هَذِهِ الْغُولُ الَّتِي تَغُولُ.

(المعجم ٣٤) - (بَابُ الطَّيْرَةِ وَالْفَأْلِ، وما يكون فيه الشؤم) (التحفة ١٩)

[٥٧٩٨] ١١٠ - (٢٢٢٣) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ:

^[1] Meaning that the best kind of sign or indication is *Al-Fa'l* which is explained in the narration. Whereas *Ṭiyarah* causes a person to not do something based upon mere superstition.

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا طَيْرَةَ وَخَيْرُهَا الْفَالُ»، قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا الْفَالُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [انظر: ٥٨٠٢]

[5799] (...) A similar report (as no. 5798) was narrated from Az-Zuhrî with this chain of narrators.

In the *Hadîth* of 'Uqail it is narrated from the Messenger of Allâh ﷺ, and he did not say: "I heard." In the *Hadîth* of Shu'aib it says: "I heard the Prophet ﷺ," as Ma'mar said.

[٥٧٩٩] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ: وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِنْهُ. وَفِي حَدِيثِ عُقَيْلٍ: عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ، وَفِي حَدِيثِ شُعَيْبٍ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، كَمَا قَالَ مَعْمَرٌ.

[5800] 111 - (2224) It was narrated from Anas that the Prophet of Allâh ﷺ said: "There is no 'Adwâ and no *Ṭiyarah*, but I like *Fa'l*: A kind word or a good word."

[٥٨٠٠] ١١١ - (٢٢٢٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَبُعْجِبْنِي الْفَالُ: الْكَلِمَةُ الْحَسَنَةُ، الْكَلِمَةُ الطَّيِّبَةُ».

[5801] 112 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is no 'Adwâ and no *Ṭiyarah*, but I like *Fa'l*." It was said: "What is *Fa'l*?" He (ﷺ) said: "A good word."

[٥٨٠١] ١١٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ،

وَيُعْجِبُنِي الْقَالُ» قَالَ قِيلَ: وَمَا الْقَالُ؟
قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

[5802] 113 - (2223) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no *Adwâ* and no *Ṭiyarah*, but I like *Fa'l*.'"

[٥٨٠٢] ١١٣ - (٢٢٢٣) وَحَدَّثَنِي
حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُعَلَّى بْنُ
أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ:
حَدَّثَنَا يَحْيَى بْنُ عَتِيْقٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَأُحِبُّ
الْقَالَ الصَّالِحَ». [راجع: ٥٧٩٨]

[5803] 114 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no *Adwâ*, no *Hâmah* and no *Ṭiyarah*, but I like *Fa'l*.'"

[٥٨٠٣] ١١٤ - (...) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:
أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا عَدْوَى وَلَا هَامَةَ وَلَا طَيْرَةَ،
وَأُحِبُّ الْقَالَ الصَّالِحَ».

[5804] 115 - (2225) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "*Ash-Shu'm*^[1] is only to be found in a house, a woman and a horse."

[٥٨٠٤] ١١٥ - (٢٢٢٥) حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ
أَنَسٍ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ:
قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ
حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللَّهِ [بْنِ عُمَرَ]،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

[1] *Ash-Shu'm*: Ill fortune, bad omen and the like. Al-Khattâbî said: "It is as if he said: 'If one of you has a house he dislikes to live in, or a woman whose companionship he dislikes, or a horse he dislikes to ride.'"

[5805] 116 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “There is no *‘Adwâ* and no *Tiyarah*, rather *Ash-Shu’m* is only to be found in three things: A woman, a horse and a house.”

[5806] (...) A *Hadîth* like that of Mâlik (no. 5804) was narrated from Sâlim, from his father, from the Messenger of Allâh ﷺ concerning *Ash-Shu’m*. None of them mentioned *‘Adwâ* and *Tiyarah* in the *Hadîth* of Ibn ‘Umar, except Yûnus bin Yazîd.

[٥٨٠٥] ١١٦ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ [بْنُ يَحْيَى] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَلَامٍ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طِيْرَةَ، وَإِنَّمَا الشُّؤْمُ فِي ثَلَاثَةٍ: الْمَرْأَةُ وَالْفَرَسُ وَالِدَّارِ».

[٥٨٠٦] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ، عَنْ أَبِيهِمَا عَنِ النَّبِيِّ ﷺ؛ [وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعُمَرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ]؛ وَحَدَّثَنَا عُمَرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ [بْنِ عُمَرَ]، عَنْ [عَبْدِ اللَّهِ] ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ ابْنُ اللَّيْثِ [ابْنُ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ
الرُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ
النَّبِيِّ ﷺ، فِي الشُّؤْمِ، بِمِثْلِ حَدِيثِ
مَالِكٍ، لَا يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ
ابْنِ عُمَرَ: الْعَدَوَى وَالطَّيْرَةَ، غَيْرَ يُونسَ
ابْنَ يَزِيدَ.

[5807] 117 - (...) It was narrated
from Ibn 'Umar that the Prophet ﷺ
said: "If *Ash-Shu'm* is in anything,
then it is in a horse, a woman or a
house."

[٥٨٠٧] ١١٧ - (...) وَحَدَّثَنَا
أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ
ابْنِ مُحَمَّدٍ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ
يَكُ مِنَ الشُّؤْمِ شَيْءٌ حَقٌّ، فَفِي الْفَرَسِ
وَالْمَرْأَةِ وَالْدَّارِ».

[5808] (...) Shu'bah narrated a
similar report (as no. 5807) with
this chain of narrators .

[٥٨٠٨] (...) وَحَدَّثَنِي هَرُونَ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَقُلْ:
حَقٌّ.

[5809] 118 - (...) It was narrated
from Hamzah bin 'Abdullâh bin
'Umar, from his father, that the
Messenger of Allâh ﷺ said: "If
Ash-Shu'm is in anything, it is in a
horse, a house or a woman."

[٥٨٠٩] ١١٨ - (...) وَحَدَّثَنِي أَبُو
بَكْرٍ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ:
أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عُثْبَةُ بْنُ
مُسْلِمٍ عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ
كَانَ الشُّؤْمُ فِي شَيْءٍ، فَفِي الْفَرَسِ
وَالْمَسْكَنِ وَالْمَرْأَةِ».

[5810] 119 - (2226) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'If it exists, it is in a woman, a horse or a house,' meaning *Ash-Shu'm*."

[٥٨١٠] ١١٩ - (٢٢٢٦) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ، فَفِي الْمَرَأَةِ وَالْفَرَسِ وَالْمَسْكَنِ يَعْنِي الشُّؤْمَ.

[5811] (...) A similar report (as *Hadith* no. 5810) was narrated from Sahl bin Sa'd from the Prophet ﷺ.

[٥٨١١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5812] 120 - (2227) Jâbir narrated that the Messenger of Allâh ﷺ said: "If it (i.e., *Ash-Shu'm*) exists in anything, it is in a house, a servant or a horse."

[٥٨١٢] ١٢٠ - (٢٢٢٧) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ، فَفِي الرَّبْعِ وَالْخَادِمِ وَالْفَرَسِ».

Chapter 35. The Prohibition Of Soothsaying And Going To Soothsayers

(المعجم ٣٥) - (بَابُ تَحْرِيمِ الْكُهَانَةِ وَإِتْيَانِ الْكُهَانِ) (التحفة ٢٠)

[5813] 121 - (537) It was narrated that Mu'âwiyah bin Al-Hakam As-Sulamî said: "I said: 'O Messenger of Allâh, there are some things that we used to do during the *Jâhiliyyah*. We used to go to soothsayers.' He said: 'Do not go to soothsayers.' I said: 'We used to follow *Tiyarah*.' He

[٥٨١٣] ١٢١ - (٥٣٧) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أُمُورًا كُنَّا نَصْنَعُهَا فِي

said: ‘That is something that one of you feels in his heart. He should not let it prevent him from doing something.’”

الْبَاهِلِيَّةَ، كُنَّا نَأْتِي الْكُهَّانَ، قَالَ ﷺ: «فَلَا تَأْتُوا الْكُهَّانَ» قَالَ قُلْتُ: كُنَّا نَنْطِيرُ، قَالَ: «ذَاكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ، فَلَا يَصُدُّكُمْ». [راجع: ١١٩٩]

[5814] (...) A *Ḥadīth* like that of Yûnus (no. 5813) was narrated from Az-Zuhrî with this chain of narrators, except that Mâlik mentioned *Ṭiyarah* in his *Ḥadīth*, but he did not mention soothsayers.

[٥٨١٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنِي حُجَيْنٌ يَعْنِي ابْنَ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّ مَالِكًا فِي حَدِيثِهِ ذَكَرَ الطَّيْرَةَ، وَكَانَ فِيهِ ذِكْرُ الْكُهَّانِ.

[5815] (...) A *Ḥadīth* like that of Az-Zuhrî from Abû Salamah from Mu‘âwiyah was narrated from Mu‘âwiyah bin Al-Ḥakam As-Sulamî from the Prophet ﷺ. In the *Ḥadīth* of Yahya bin Abî Kathîr it adds: “He said: ‘I said: “Among us there are some men who perform *Khaff*.”^[1] He said: “One of the Prophets used to

[٥٨١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ حَجَّاجِ الصَّوَّافِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالٍ

[1] *Khaff*: The drawing of lines or the like in sand for the purpose of making decisions. It is also called *Tarq* or *Ilm Ar-Raml*. It is referred to as “geomancy” in the English language. Regarding the meaning of “If a person’s *Khaff* is the same as his...” An-Nawawî said: “If anyone’s *Khaff* is found to be in accord with that form of *Khaff*; and the form of it is not known, so it is dependant upon what is not possible. It is as if it is a clear prohibition.”

draw lines; if a person's *Khatt* is in accord with his, that is fine."

ابْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ مُعَاوِيَةَ، وَزَادَ فِي حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: قُلْتُ: وَمِمَّا رَجُلٌ يَخْطُونَ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَافَقَ خَطُّهُ فَذَاكَ».

[5816] 122 - (2228) It was narrated that 'Āishah said: "I said: 'O Messenger of Allāh, the soothsayers used to tell us things that we would find to be true.' He said: 'That is a true word that the *Jinn* snatches and throws into the ear of his friend (the soothsayers), but he adds a hundred lies to it.'"

[٥٨١٦] ١٢٢ - (٢٢٢٨) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَا بِالشَّيْءِ فَنَجِدُهُ حَقًّا، قَالَ: «تِلْكَ الْكَلِمَةُ الْحَقُّ، يَخْطُمُهَا الْجَنِّي فَيَقْذِفُهَا فِي أُذُنِ وَلِيِّهِ، وَيَزِيدُ فِيهَا مِائَةَ كَذِبَةٍ».

[5817] 123 - (...) 'Āishah said: "Some people asked the Messenger of Allāh ﷺ about soothsayers. The Messenger of Allāh ﷺ said to them: 'They are nothing.' They said: 'O Messenger of Allāh, sometimes they tell us something that turns out to be true.' The Messenger of Allāh ﷺ said: 'That is a word from the *Jinn* that the *Jinn* snatches, and he cackles it into the ear of his friend (the soothsayers) as a hen cackles, but they mix more than a hundred lies with it.'"

[٥٨١٧] ١٢٣ - (...) حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغْبَرَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدٍ اللَّهُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أَنَسُ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ» قَالُوا: يَا رَسُولَ اللَّهِ! فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا الشَّيْءَ يَكُونُ حَقًّا، قَالَ رَسُولُ

اللَّهُ ﷻ: «تِلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطُفُهَا الْجِنِّي، فَيَقْرُأُهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاةِ، فَيَخْلُطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةٍ كَذْبَةٍ».

[5818] (...) A report like that of Ma'qil from Az-Zuhrî (no. 5817) was narrated from Ibn Shihâb with this chain of narrators.

[٥٨١٨] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرٍو، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَ رِوَايَةِ مَعْقِلٍ عَنِ الزُّهْرِيِّ.

[5819] 124 - (2229) It was narrated that 'Abdullâh bin 'Abbâs said: "One of the Companions of the Messenger of Allâh ﷺ, an *Anṣârî* man, told me that while they were sitting one night with the Messenger of Allâh ﷺ, a shooting star shone brightly. The Messenger of Allâh ﷺ said to them: 'What did you used to say during the *Jâhiliyyah* if you saw a shooting star?' They said: 'Allâh and His Messenger know best. We used to say that a great man has been born this night, or that a great man has died.' The Messenger of Allâh ﷺ said: 'It does not appear for the death or life of anyone, but when our Lord, Exalted and Blessed is His Name, decrees some matter, the bearers of the Throne glorify Him, then the inhabitants of heaven who are closest to them glorify Him, until the *Tasbiḥ*

[٥٨١٩] ١٢٤ - (٢٢٢٩) حَدَّثَنَا حَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ حَسَنٌ: حَدَّثَنَا يَعْقُوبُ، وَقَالَ عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - : حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الْأَنْصَارِ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ، إِذَا رُمِيَ بِمِثْلِ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، كُنَّا نَقُولُ وَلَدَ اللَّيْلَةِ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهَا لَا يُرْمَى بِهَا لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ

(statements of glorification) reach the people of the lowest heaven. Then those who are nearest to the bearers of the Throne say: "What did your Lord say?" And they tell them what He said. And the inhabitants of heaven ask one another for the news, until the news reaches the lowest heaven. Then the eavesdropping *Jinn* snatch what they can and they convey it to their friend (the soothsayers). What they narrated as they heard it is true, but they add lies to it."

[5820] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5819). In the *Hadîth* of Yûnus it adds: "Allâh says: 'So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth'." [1] In the *Hadîth* of Ma'qil it says the same as Al-Awzâ'î said: "But they add lies to it."

رَبَّنَا، تَبَارَكَ وَتَعَالَى اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يُلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ أَهْلَ هَذِهِ السَّمَاءِ الدُّنْيَا، ثُمَّ قَالَ الَّذِينَ يُلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ، قَالَ: فَيَسْتَخْبِرُ بَعْضُ أَهْلِ السَّمَاوَاتِ بَعْضًا، حَتَّى يَبْلُغَ الْخَبْرُ هَذِهِ السَّمَاءِ الدُّنْيَا، فَتُخْطَفُ الْجِنُّ السَّمْعَ فَيَقْدِفُونَ إِلَى أَوْلِيَائِهِمْ، وَيُزْمُونَ بِهِ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ".

[٥٨٢٠] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرِو الْأَوْزَاعِيُّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ - يَعْنِي ابْنَ عُيَيْدٍ اللَّهِ -، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ يُونُسَ قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ، وَفِي حَدِيثِ الْأَوْزَاعِيِّ «وَلَكِنْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ»، وَفِي حَدِيثِ يُونُسَ «وَلَكِنَّهُمْ

[1] Sabâ' 34:23.

يَرْقُونَ فِيهِ وَيَزِيدُونَ» وَزَادَ فِي حَدِيثِ
يُونُسَ «وَقَالَ اللَّهُ: ﴿حَقَّ إِذَا فُزِعَ عَنْ
قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا
الْحَقَّ﴾» [سبأ: ٢٣]. وَفِي حَدِيثِ مَعْقِلٍ
كَمَا قَالَ الْأَوْزَاعِيُّ «وَلَكِنَّهُمْ يَفْرِفُونَ فِيهِ
وَيَزِيدُونَ».

[5821] 125 - (2230) It was narrated from Ṣafīyyah, from one of the wives of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty nights.”

[٥٨٢١] ١٢٥ - (٢٢٣٠) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنِي يَحْيَى
ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،
عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَّافًا
فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ
أَرْبَعِينَ لَيْلَةً».

Chapter 36. Avoiding Lepers Etc.

(المعجم ٣٦) - (بَابُ اجْتِنَابِ
الْمَجْذُومِ وَنَحْوِهِ)
(التحفة ٢١)

[5822] 126 - (2231) It was narrated from ‘Amr bin Ash-Sharīd that his father said: “Among the delegation of Thaqīf there was a leper. The Prophet ﷺ sent word to him saying: ‘We have accepted your oath of allegiance; now go back.’”

[٥٨٢٢] ١٢٦ - (٢٢٣١) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ
عَبْدِ اللَّهِ وَهُشَيْمُ بْنُ بَشِيرٍ عَنْ يَعْلَى بْنِ
عَطَاءٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ
قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ،
فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَايَعْنَاكَ
فَارْجِعْ».

Chapter 37. Killing Snakes Etc.

(المعجم ٣٧) - (في قتل الحيات

وغيرها) (التحفة الحيوان: ١)

[5823] 127 - (2232) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ enjoined killing *Dhut-Tufyatain* (the snake with two stripes), for it causes blindness and miscarriage."

[٥٨٢٣] ١٢٧ - (٢٢٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ ذِي الطُّفَيْتَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبْلَ.

[5824] (...) Hishâm narrated it with this chain of narrators (a *Hadith* similar to no. 5823) but he said: "The short-tailed snake and the snake with two stripes."

[٥٨٢٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهِذَا الْإِسْنَادِ، وَقَالَ: الْأَبْتَرُ وَذُو الطُّفَيْتَيْنِ.

[5825] 128 - (2233) It was narrated from Sâlim, from his father, from the Prophet ﷺ (that he said): "Kill snakes and the one with two stripes and the short-tailed one, for they cause miscarriage and blindness."

[٥٨٢٥] ١٢٨ - (٢٢٣٣) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «اقْتُلُوا الْحَيَاتِ وَذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ، فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبْلَ وَيَلْتَمِسَانِ الْبَصَرَ».

Ibn 'Umar used to kill every snake he found. Abû Lubābah bin 'Abdul-Mundhir or Zaid bin Al-Khattāb saw him chasing a snake and said: "It is forbidden to kill those snakes that live in houses."

قَالَ فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْدِرِ أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَهُوَ يُطَارِدُ حَيَّةً، فَقَالَ: إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ.

[5826] 129 - (...) It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ enjoin the killing of dogs. He said: ‘Kill snakes and dogs, and kill the one that has two stripes and the short-tailed one, for they cause blindness and miscarriage.’”

Az-Zuhrî said: “We thought that was because of their poison, and Allâh knows best.”

Sâlim said: “‘Abdullâh bin ‘Umar said: ‘For a while I did not leave any snake that I saw but I killed it. One day, while I was chasing the kind of snake that lives in houses, Zaid bin Al-Khattâb or Abû Lubâbah passed by me when I was chasing it. He said: ‘Take it easy, O ‘Abdullâh.’ I said: ‘The Messenger of Allâh ﷺ enjoined killing them.’ He said: ‘The Messenger of Allâh ﷺ forbade killing those that live in houses.’”

[5827] 130 - (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5826), except that Şâlih said: “Until Abû Lubâbah bin ‘Abdul-Mundhir and Zaid bin Al-Khattâb saw me and said: He (ﷺ) forbade killing those that live in houses.

In the *Hadîth* of Yûnus (it says): “Kill snakes,” but he did not say: “The one with two stripes and the short-tailed one.”

[٥٨٢٦] ١٢٩ - (...) وَحَدَّثَنَا

حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اقْتُلُوا الْحَيَّاتِ، وَالْكِلَابَ، وَاقْتُلُوا ذَا الطَّفْيَيْنِ، وَالْأَبْتَرِ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَى».

قَالَ الزُّهْرِيُّ: وَرَأَى ذَلِكَ مِنْ سُمَمَاهَا، وَاللَّهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَلَبِثْتُ لَا أَتْرُكُ حَيَّةً أَرَاهَا إِلَّا قَتَلْتُهَا، فَبَيْنَا أَنَا أَطَارِدُ حَيَّةً، يَوْمًا، مِنْ دَوَاتِ الْبُبُوتِ، مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ أَوْ أَبُو لُبَابَةَ، وَأَنَا أَطَارِدُهَا، فَقَالَ: مَهْلًا، يَا عَبْدَ اللَّهِ! فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ دَوَاتِ الْبُبُوتِ.

[٥٨٢٧] ١٣٠ - (...) وَحَدَّثَنِيهِ

حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ صَالِحًا قَالَ: حَتَّى رَأَى

أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْدَرِ وَزَيْدُ بْنُ الْخَطَّابِ فَقَالَا: إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ .
وَفِي حَدِيثِ يُوسُفَ «اقْتُلُوا الْحَيَّاتِ»
وَلَمْ يَقُلْ «ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرِ» .

[5828] 131 - (...) It was narrated from Nâfi' that Abû Lubâbah spoke to Ibn 'Umar telling him to create a door in his house, so that they would have easier access to the *Masjid*. The laborers found the skin of a small snake, and 'Abdullâh said: "Find it and kill it." Abû Lubâbah said: "Do not kill it, for the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses."

[5829] 132 - (...) Nâfi' said: Ibn 'Umar used to kill all kinds of snakes, until Abû Lubâbah bin 'Abdul-Mundhir Al-Badrî told us that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses, then he refrained.

[5830] 133 - (...) Nâfi' narrated that he heard Abû Lubâbah tell Ibn 'Umar that the Messenger of Allâh ﷺ forbade killing small snakes.

[٥٨٢٨] ١٣١- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ- وَاللَّفْظُ لَهُ -: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ؛ أَنَّ أَبَا لُبَابَةَ كَلَّمَ ابْنَ عُمَرَ لِيَفْتَحَ لَهُ بَابًا فِي دَارِهِ، يَسْتَقْرِئَ بِهِ إِلَى الْمَسْجِدِ، فَوَجَدَ الْعُلَمَاءَ جِلْدَ جَانٍّ، فَقَالَ عَبْدُ اللَّهِ: التَّمَسُّوهُ فَاقْتُلُوهُ، فَقَالَ أَبُو لُبَابَةَ: لَا تَقْتُلُوهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجَنَانِ الَّتِي فِي الْبُيُوتِ .

[٥٨٢٩] ١٣٢- (...) وَحَدَّثَنَا شَيْبَانُ بْنُ قُرُوحٍ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ: حَدَّثَنَا نَافِعٌ قَالَ: كَانَ ابْنُ عُمَرَ يَقْتُلُ الْحَيَّاتِ كُلَّهِنَّ، حَتَّى حَدَّثَنَا أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْدَرِ الْبَدْرِيُّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ جَنَانِ الْبُيُوتِ، فَأَمْسَكَ .

[٥٨٣٠] ١٣٣- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ؛ أَنَّهُ سَمِعَ أَبَا لُبَابَةَ يُخْبِرُ ابْنَ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجَنَانِ .

[5831] 134 - (...) It was narrated from Nâfi', from 'Abdullâh, that Abû Lubâbah told him that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses.

[5832] 135 - (...) Nâfi' narrated from Abû Lubâbah bin 'Abdul-Mundhîr Al-Ansârî - who lived in Qubâ' then moved to Al-Madînah - that while 'Abdullâh bin 'Umar was with him, making a door in the wall, they saw a snake of the type that lives in houses, and they wanted to kill it. Abû Lubâbah said that it was forbidden to kill them - meaning the snakes that live in houses - but it was enjoined to kill the short-tailed snake and the one with two stripes. And it was said: "They are the ones that target the eyes and cause miscarriages."

[5833] 136 - (...) It was narrated from 'Umar bin Nâfi', that his father said: "One day 'Abdullâh bin 'Umar was at a demolished site of his, when he

[٥٨٣١] ١٣٤ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ عَنِ النَّبِيِّ ﷺ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضُّبَيْيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ أَبَا لُبَابَةَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَانِ الَّتِي فِي الْبُيُوتِ.

[٥٨٣٢] ١٣٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي نَافِعٌ؛ أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ الْأَنْصَارِيِّ - وَكَانَ مَسْكَنُهُ بِقُبَاءَ فَانْتَقَلَ إِلَى الْمَدِينَةِ - فَبَيْنَمَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسًا مَعَهُ يَفْتَحُ خَوْخَةَ لَهُ، إِذَا هُمْ بِحَيَّةٍ مِنْ عَوَامِرِ الْبُيُوتِ، فَأَرَادُوا قَتْلَهَا، فَقَالَ أَبُو لُبَابَةَ: إِنَّهُ قَدْ نُهِيَ عَنْهُمْ - يُرِيدُ عَوَامِرَ الْبُيُوتِ - وَأُمِرَ بِقَتْلِ الْأَبْتَرِ وَذِي الطُّفَيْتَيْنِ، وَقِيلَ: هُمَا اللَّذَانِ يَلْتَمِعَانِ الْبَصَرَ وَيَطْرَحَانِ أَوْلَادَ النِّسَاءِ.

[٥٨٣٣] ١٣٦ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ عِنْدَنَا ابْنُ

saw the flash of a small snake. He said: 'Find this snake and kill it.' Abû Lubâbah Al-Anṣârî said: 'I heard the Messenger of Allâh ﷺ forbid killing the small snakes that live in houses, except the short-tailed snake and the one with two stripes, for they are the ones that cause blindness and miscarriages.'"

[5834] (...) Nâfi' narrated that Abû Lubâbah passed by Ibn 'Umar when he was at the fortified place that was near the house of 'Umar bin Al-Khaṭṭâb, watching a snake... a *Hadîth* like that of Al-Laith bin Sa'd (no. 5828).

[5835] 137 - (2234) It was narrated that 'Abdullâh said: "We were with the Prophet ﷺ in a cave, and: 'By the winds (or angels or the Messengers of Allâh) sent forth one after another^[1] was revealed to him. We heard it directly from his lips. Then a snake came out and he said: 'Kill it.' So we hastened to kill it but it got away from us. The Prophet ﷺ said: 'Allâh protected it from your harm as He protected you from its harm.'"

جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَوْمًا عِنْدَ هَدْمٍ لَهُ، فَرَأَى وَيَصَّ جَانٌّ، فَقَالَ: اتَّبِعُوا هَذَا الْجَانَّ فَاقْتُلُوهُ، قَالَ أَبُو لُبَابَةَ الْأَنْصَارِيُّ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلَّا الْأَبْتَرِ وَذَا الطُّفَيْتَيْنِ، فَإِنَّهُمَا اللَّذَانِ يَخْطِفَانِ الْبَصَرَ وَيَتَّبِعَانِ مَا فِي بُطُونِ النِّسَاءِ.

[٥٨٣٤] (...) حَدَّثَنَا هَرُؤُنُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَسَامَةُ؛ أَنَّ نَافِعًا حَدَّثَهُ؛ أَنَّ أَبَا لُبَابَةَ مَرَّ بِابْنِ عُمَرَ، وَهُوَ عِنْدَ الْأُطْمِ الَّذِي عِنْدَ دَارِ عُمَرَ بْنِ الْخَطَّابِ، يَرْصُدُ حَيَّةً، يَنْحَوِرُ حَدِيثِ اللَّيْثِ بْنِ سَعِيدٍ.

[٥٨٣٥] ١٣٧ - (٢٢٣٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: ﴿وَالْمُرْسَلَاتُ عُرْفًا﴾، فَتَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ

[1] Al-Mursalât 77.

خَرَجْتُ عَلَيْنَا حَيَّةً، فَقَالَ: «اقتُلوهَا»
فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقْتَنَا، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ
شَرَّهَا». [انظر: ٥٨٣٨]

[5836] (...) A similar report (as no. 5835) was narrated from Al-A'mash with this chain of narrators.

[٥٨٣٦] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا
جَرِيرٌ عَنِ الْأَعْمَشِ فِي هَذَا الْإِسْنَادِ،
بِمِثْلِهِ.

[5837] 138 - (2235) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ told a *Muḥrim* (pilgrim in *Ihrâm*) to kill a snake in Minâ.

[٥٨٣٧] ١٣٨ - (٢٢٣٥) وَحَدَّثَنَا أَبُو
كَرَيْبٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ:
حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ أَمَرَ مُحْرِمًا بِقَتْلِ حَيَّةٍ بِمِنَى.

[5838] (2234) It was narrated that 'Abdullâh said: "While we were with the Messenger of Allâh ﷺ in a cave..." a *Hadîth* like that of Jarîr and Abû Mu'âwiyah (no. 5835, 5836).

[٥٨٣٨] (٢٢٣٤) وَحَدَّثَنَا عُمرُ بْنُ
حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ الْأَسْوَدِ،
عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ
اللَّهِ ﷺ فِي غَارٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ
وَأَبِي مُعَاوِيَةَ. [راجع: ٥٨٣٥]

[5839] 139 - (2236) Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhrah, narrated that he entered upon Abû Sa'eed Al-Khudrî in his house. He said: "I found him praying, so I sat down to wait until he finished his prayer. I heard a sound in the

[٥٨٣٩] ١٣٩ - (٢٢٣٦) وَحَدَّثَنِي أَبُو
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرَحٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ
عَنْ صَيْفِيِّ - وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أَفْلَحٍ:
أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَى هِشَامِ بْنِ

ceiling, and I turned and saw a snake, so I jumped up to kill it, but he gestured to me to sit down, so I sat down. When he had finished he pointed to a room in the house and said: 'Do you see this room?' I said: 'Yes.' He said: 'In it there was a young man of our family who was newly married. We went out with the Messenger of Allâh ﷺ to (the battle of) Al-Khandaq (the Ditch) and that young man used to ask the Messenger of Allâh ﷺ for permission to go back to his wife at mid-day. He asked him for permission one day, and the Messenger of Allâh ﷺ said: "Take your weapon with you, for I fear that Quraizah may harm you." So the man took his weapon and went back, and he found his wife standing in the courtyard. He ran towards her with the spear to stab her, because he was overtaken by protective jealousy (*Ghîrah*), but she said to him: "Put your spear down, and go inside the house so you can see what made me come out." He went inside and saw a huge snake coiled on the bed. He ran towards it with his spear and pierced it, then he came out and thrust the spear, with the snake on it, into the ground in the yard. It attacked him, and it is not known which of them died first, the snake or the young man. We said to him (the Prophet ﷺ):

زُهْرَةَ؛ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فِي بَيْتِهِ، قَالَ فَوَجَدْتُهُ يُصَلِّي، فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ، فَسَمِعْتُ تَحْرِيكًا فِي عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ، فَالْتَفْتُ فَإِذَا حَيَّةٌ، فَوَبَّئْتُ لِأَقْتُلَهَا، فَأَشَارَ إِلَيَّ: أَنْ اجْلِسْ، فَجَلَسْتُ، فَلَمَّا انْصَرَفَ أَشَارَ إِلَى بَيْتٍ فِي الدَّارِ، فَقَالَ: أَتَرَى هَذَا الْبَيْتَ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: كَانَ فِيهِ فَتًى مِنَّا حَدِيثُ عَهْدٍ بِعُرْسٍ، قَالَ: فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ اللَّهِ ﷺ بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَى أَهْلِهِ، فَاسْتَأْذَنَهُ يَوْمًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ سِلَاحَكَ، فَإِنِّي أَخَشَى عَلَيْكَ فُرِيضَةً» فَاحَذَ الرَّجُلُ سِلَاحَهُ، ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةً، فَأَهْوَى إِلَيْهَا بِالرُّمْحِ لِيَطْعَنَهَا بِهِ، وَأَصَابَتْهُ غَيْرَةً، فَقَالَتْ لَهُ: اكْفُفْ عَلَيْكَ رُمَحَكَ، وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي، فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفِرَاشِ، فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَضَمَهَا بِهِ، ثُمَّ خَرَجَ فَرَكَّزَهُ فِي الدَّارِ، فَاضْطَرَبَتْ عَلَيْهِ، فَمَا يُدْرَى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا، الْحَيَّةُ أَمْ الْفَتَى؟ قَالَ فَجِئْنَا إِلَى رَسُولِ اللَّهِ ﷺ وَذَكَرْنَا ذَلِكَ لَهُ، وَقُلْنَا لَهُ: ادْعُ اللَّهَ

“Pray to Allâh that he might be brought back to life for us.” He said: “Pray for forgiveness for your companion.” Then he said: “In Al-Madînah there are some *Jinn* who became Muslim, so if you see any of them, ask them to leave for three days. If it appears to you after that then kill it, for it is a devil.”

[5840] 140 - (...) Asmâ' bint 'Ubaïd narrated that a man who was called As-Sâ'ib – and he is known to us as Abû As-Sâ'ib – said: “We entered upon Abû Sa'eed Al-Khudrî, and while we were sitting there, we heard a movement beneath the bed. We looked and saw a snake...” and he quoted the story as in the *Hadîth* of Mâlik from Saïfi (no. 5839). And he said: “The Messenger of Allâh ﷺ said: ‘These houses have inhabitants. If you see any of them, ask them to leave for three days. If it goes (all well and good), otherwise kill it, for it is a disbeliever.’ And he said to them: ‘Go and bury your companion.’”

[5841] 141 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘In Al-Madînah there are some of the *Jinn* who have become Muslim. Whoever

يُحْيِيهِ لَنَا، فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ»، ثُمَّ قَالَ: «إِنَّ بِالْمَدِينَةِ جِنًّا قَدْ أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فَأَذْنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَأَقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[٥٨٤٠] ١٤٠ - (...) وَحَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ ابْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ أَسْمَاءَ بِنْتُ عُبَيْدٍ يُحَدِّثُ عَنْ رَجُلٍ يُقَالُ لَهُ السَّائِبُ - وَهُوَ عِنْدَنَا أَبُو السَّائِبِ - قَالَ: دَخَلْنَا عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ، فَبَيْنَمَا نَحْنُ جُلُوسٌ إِذْ سَمِعْنَا تَحْتَ سَرِيرِهِ حَرَكَةً، فَنَظَرْنَا فَإِذَا حَيَّةٌ، وَسَاقُ الْحَدِيثِ بِقِصَّتِهِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ صَنِيفِيٍّ، وَقَالَ فِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْبُيُوتِ عَوَامِرَ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلَاثًا، فَإِنْ ذَهَبَ، وَإِلَّا فَأَقْتُلُوهُ، فَإِنَّهُ كَافِرٌ». وَقَالَ لَهُمْ: «اذْهَبُوا فَأَذْنُوا صَاحِبَكُمْ».

[٥٨٤١] ١٤١ - (...) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ عَجَلَانَ: حَدَّثَنِي صَنِيفِيٌّ عَنْ أَبِي السَّائِبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

sees any sign of these inhabitants, let him warn him for three days, then if he appears after that let him kill him, for he is a devil.”

Chapter 38. It Is Recommended To Kill Geckos

[5842] 142 - (2237) It was narrated from Sa'eed bin Al-Musaiyyab, from Umm Sharîk, that the Prophet ﷺ told her to kill geckos.

In the *Hadîth* of Ibn Abî Shaibah it says: “He (ﷺ) enjoined (the killing of geckos).”

[5843] 143 - (...) Sa'eed bin Al-Musaiyyab narrated that Umm Sharîk told him that she asked the Prophet ﷺ about killing geckos and he told her to kill them.

Umm Sharîk was one of the women of Banû 'Âmir bin Lu'ayy.

سَمِعْتُهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِالْمَدِينَةِ نَفَرًا مِنَ الْجِنَّ قَدْ أَسْلَمُوا، فَمَنْ رَأَى شَيْئًا مِنْ هَذِهِ الْعَوَامِرِ فَلْيُؤْذِنْهُ ثَلَاثًا، فَإِنْ بَدَأَ لَهُ، بَعْدَ، فَلْيَقْتُلْهُ، فَإِنَّهُ شَيْطَانٌ».

(المعجم ٣٨) - (بَابُ اسْتِحْبَابِ قَتْلِ

الْوَزَغِ) (التحفة ٢)

[٥٨٤٢] ١٤٢ - (٢٢٣٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الْأَوْزَاعِ.

وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: أَمَرَ.

[٥٨٤٣] ١٤٣ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنُ أَبِي خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّ [سَعِيدَ] بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ: أَنَّهَا اسْتَأْمَرَتِ النَّبِيَّ ﷺ فِي قَتْلِ الْوَزَغَانِ، فَأَمَرَ بِقَتْلِهَا.

[5844] 144 - (2238) It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ enjoined the killing of geckos and he called them *Fuqaisiq* (vermin).

[5845] 145 - (2239) It was narrated from 'Aishah that the Messenger of Allâh ﷺ called geckos *Fuqaisiq* (vermin).

Harmalah added: "She (meaning 'Aishah) said: 'I did not hear him enjoining that they be killed.'"

[5846] 146 - (2240) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever kills a gecko with the first blow will have such and such of *Hasanah* (good merit). Whoever kills it with the second blow will have such and such of *Hasanah*, less than the first. Whoever kills it with the third blow will have such-and-such of *Hasanah*, less than the second.'"

وَأُمُّ شَرِيكٍ إِحْدَى نِسَاءِ بَنِي عَامِرٍ بْنِ لُؤْيٍ، اتَّفَقَ لَفْظُ حَدِيثِ ابْنِ أَبِي خَلْفٍ وَعَبْدِ ابْنِ حُمَيْدٍ، وَحَدِيثِ ابْنِ وَهْبٍ قَرِيبٌ مِنْهُ.

[٥٨٤٤] ١٤٤ - (٢٢٣٨) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوَرَعِ، وَسَمَّاهُ فُؤَيْسِقًا.

[٥٨٤٥] ١٤٥ - (٢٢٣٩) وَحَدَّثَنِي

أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَرَعِ: «الْفُؤَيْسِقُ».

زَادَ حَرْمَلَةُ: قَالَتْ: وَلَمْ أَسْمَعْهُ أَمَرَ

بِقَتْلِهِ.

[٥٨٤٦] ١٤٦ - (٢٢٤٠) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَرَعَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا. وَكَذَا حِمْمَةٌ، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةٌ، لِدُونِ الْأُولَى، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حِمْمَةٌ، لِدُونِ الثَّانِيَةِ».

[5847] 147 - (...) A *Hadith* like that of *Khâlid* from *Sahl* (no. 5846) was narrated from *Abû Hurairah* from the Prophet ﷺ, except *Jarîr* only, in whose *Hadith* it says: "Whoever kills a gecko with the first blow, one hundred *Hasanah* will be recorded for him, and for the second blow, less than that, and for the third blow, less than that."

[٥٨٤٧] ١٤٧ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّا؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، كُلُّهُمْ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ، إِلَّا جَرِيرًا وَحْدَهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَزَعًا فِي أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَفِي الثَّانِيَةِ دُونَ ذَلِكَ، وَفِي الثَّالِثَةِ دُونَ ذَلِكَ».

[5848] (...) It was narrated from *Abû Hurairah* that the Prophet ﷺ said: "For the first blow seventy *Hasanah*."

[٥٨٤٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ زَكَرِيَّا، عَنْ سُهَيْلٍ: حَدَّثَنِي أُخْنِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً».

Chapter 39. The Prohibition Of Killing Ants

(المعجم ٣٩) - (بَابُ النَّهْيِ عَنْ قَتْلِ

(النمل) (التحفة ٣)

[5849] 148 - (2241) It was narrated from *Abû Hurairah* from the Messenger of Allâh ﷺ: "An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?"

[٥٨٤٩] ١٤٨ - (٢٢٤١) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا

مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ،
فَأَوْحَى اللَّهُ إِلَيْهِ: أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ
أَهْلَكَتْ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ؟»

[5850] 149 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allâh revealed to him: 'Why not punish just one ant?'"

[٥٨٥٠] ١٤٩ - (...) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ
الرَّحْمَنِ الْجَزَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ
قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ،
فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ
تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ
إِلَيْهِ: فَهَلَّا نَمْلَةٌ وَاحِدَةٌ.»

[5851] 150 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he narrated a number of *Ahadith* including the following: "The Messenger of Allâh ﷺ said: 'One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allâh revealed to him: 'Why not punish just one ant?'"

[٥٨٥١] ١٥٠ - (...) حَدَّثَنَا مُحَمَّدٌ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ
مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَ نَبِيٌّ مِنَ
الْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ
نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، وَأَمَرَ
بِهَا فَأُحْرِقَتْ فِي النَّارِ، قَالَ: فَأَوْحَى اللَّهُ
إِلَيْهِ: فَهَلَّا نَمْلَةٌ وَاحِدَةٌ.»

Chapter 40. The Prohibition Of Killing Cats

(المعجم ٤٠) - (بابُ تحريم قتل
الهرّة) (التحفة ٤)

[5852] 151 - (2242) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A

[٥٨٥٢] ١٥١ - (٢٢٤٢) حَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الصُّبُعِيُّ: حَدَّثَنَا

woman was punished because of a cat which she imprisoned until it died, and she entered Hell because of that. She did not feed it or give it water when she imprisoned it, and she did not let it eat from the vermin of the earth.”

[5853] (...) A similar report (as no. 5852) was narrated from Ibn ‘Umar and Sa‘eed al-Maqburî, from Abû Hurairah, from the Prophet ﷺ.

[5854] (...) It was narrated from Nâfi‘ from Ibn ‘Umar, from the Prophet ﷺ (a similar *Hadîth*).

[5855] 152 - (2243) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A woman was punished because of a cat that she did not feed or give water, and she did not let it eat from the vermin of the earth.”

[5856] (...) Hishâm narrated it with this chain of narrators. In their *Hadîth* it says, “She tied it up”. In the *Hadîth* of Abû Mu‘awiyah it says: “The insects of the earth.”

جُرَيْرَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ سَجَنَتَهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتَهَا وَسَقَتَهَا، إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ». [انظر: ٦٦٧٥]

[٥٨٥٣] (...) وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ وَعَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ مَعْنَاهُ.

[٥٨٥٤] (...) وَحَدَّثَنَا هُرُؤُنُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مَعْنِ بْنِ عِيسَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذَلِكَ.

[٥٨٥٥] ١٥٢ - (٢٢٤٣) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ لَمْ تُطْعَمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَتْرَكْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

[٥٨٥٦] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا:

«رَبَطْتُهَا»، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ:
«حَشَرَاتِ الْأَرْضِ».

[5857] (...) A *Hadîth* like that of Hishâm bin 'Urwah (no. 5855) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٥٨٥٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[5858] (...) A similar *Hadîth* (as no. 5855) was narrated from Abû Hurairah from the Prophet ﷺ.

[٥٨٥٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

Chapter 41. The Virtue Of Giving Food And Water To Animals Which Are Unlawful To Eat

[5859] 153 - (2244) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on the road, he became very thirsty. He found a well so he went down into it and drank, then he came out. There he saw a dog that was panting and biting the ground out of thirst. The man said: 'This dog is feeling the same thirst that I felt.' So he went back down into the well and filled his shoe with water, then he held it in his mouth until he climbed back up, and he gave the water to the dog.

(المعجم ٤١) - (بَابُ فَضْلِ سَقْيِ الْبَهَائِمِ الْمُحْتَرَمَةِ وَإِطْعَامِهَا) (التحفة ٥)
[٥٨٥٩] ١٥٣ - (٢٢٤٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ - عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بُئْرًا فَتَنَزَّلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي، فَتَنَزَّلَ الْبُئْرَ فَمَلَأَ حَفَّهُ مَاءً، ثُمَّ أَمْسَكَهُ

Allâh appreciated (his action) and forgave him.” They said: “O Messenger of Allâh, will we have reward with regard to these animals? He said: ‘In every living thing there is reward.’”

[5860] 154 - (2245) It was narrated from Abû Hurairah from the Prophet ﷺ: “A prostitute saw a dog on a hot day that was circling a well and its tongue was hanging out because of thirst. She drew some water for it in her shoe, and she was forgiven (by Allâh).”

[5861] 155 - (...) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: “While a dog was circling a well, almost dying of thirst, one of the prostitutes of the Children of Israel saw it. She took off her shoe and used it to give water to it, and made it drink, and she was forgiven (by Allâh) because of that.”

بِفِيهِ حَتَّى رَقِيَ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَعَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ».

[٥٨٦٠] ١٥٤ - (٢٢٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبُئْرٍ، قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ، فَتَرَعَتْ لَهُ بِمُوقِهَا، فَعَفَرَ لَهَا».

[٥٨٦١] ١٥٥ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَتَرَعَتْ مُوقِهَا، فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ إِيَّاهُ، فَعَفَرَ لَهَا بِهِ».

40. Statements Relating To Manners And Other Than That

Chapter 1. The Prohibition Of Cursing the "Time"

[5862] 1 - (2246) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh says: "The son of Âdam inveighs against time, but I am time, in My Hand is the night and day."'"

[5863] 2 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, says: 'The son of Âdam offends Me. He inveighs against time, but I am time, I alternate the night and day.'"

[5864] 3 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

٢ - (المعجم ٤٠) - كتاب الألفاظ من الأدب وغيرها (التحفة ٣٠)

(المعجم ١) - (بابُ النهي عن سب الدهر) (التحفة ١)

[٥٨٦٢] ١ - (٢٢٤٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ وَحَرَمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يَسُبُّ ابْنُ آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ».

[٥٨٦٣] ٢ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ [عَزَّ وَجَلَّ]: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، أَقْلُبُ اللَّيْلَ وَالنَّهَارَ».

[٥٨٦٤] ٣ - (...) حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

'Allâh, Blessed and Exalted is He, said: 'The son of Âdam offends me. He says: 'May time be doomed.' But none of you should say 'may time be doomed,' for I am time, I alternate night and day, and if I wished I could end them.'"

[5865] 4 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say: 'May time be doomed,' for Allâh is time."

[5866] 5 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not curse time, for Allâh is time."

Chapter 2. It Is Disliked To Call Grapes *Karm*

[5867] 6 - (2247) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should inveigh against time, for Allâh is time, and none of you should call grapes *Karm*, for *Karm* is the Muslim man.'"^[1]

عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَقُولُ: يَا خَبِيَّةَ الدَّهْرِ! فَلَا يَقُولَنَّ أَحَدُكُمْ: يَا خَبِيَّةَ الدَّهْرِ! فَإِنِّي أَنَا الدَّهْرُ، أَقْلَبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ قَبَضْتُهُمَا».

[٥٨٦٥] ٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ [ابْنُ عَبْدِ الرَّحْمَنِ] عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: يَا خَبِيَّةَ الدَّهْرِ! فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

[٥٨٦٦] ٥ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

(المعجم ٢) - (بَابُ كَرَاهَةِ تَسْمِيَةِ

العنب كرما) (التحفة ٢)

[٥٨٦٧] ٦ - (٢٢٤٧) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَسُبُّ أَحَدُكُمْ الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ

^[1] *Karm* is from *Karuma*; to be noble, generous. They used to call grapes *Karm* because when a man became intoxicated from wine his inhibitions would weaken, and he would be more generous.

الدَّهْرُ، وَلَا يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ:
الْكَرْمَ، فَإِنَّ الْكَرْمَ الرَّجُلَ الْمُسْلِمُ».

[5868] 7 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not say *Karm*, for *Karm* is the heart of the believer."

[٥٨٦٨] ٧- (...) حَدَّثَنَا عُمَرُو
النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: كَرْمٌ،
فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ».

[5869] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not call grapes *Karm*, for *Karm* is the Muslim man."

[٥٨٦٩] ٨- (...) حَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنْ ابْنِ
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ
الْكَرْمَ [الرَّجُلَ] الْمُسْلِمُ».

[5870] 9 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should say *Karm*, for *Karm* is only the heart of the believer."

[٥٨٧٠] ٩- (...) حَدَّثَنَا زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ
عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ
أَحَدُكُمْ: الْكَرْمُ، فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

[5871] 10 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should call grapes *Karm*, for *Karm* is only the Muslim man."

[٥٨٧١] ١٠- (...) وَحَدَّثَنَا ابْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا
أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ
أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ:
«لَا يَقُولَنَّ أَحَدُكُمْ، لِلْعِنَبِ الْكَرْمَ، إِنَّمَا
الْكَرْمُ الرَّجُلُ الْمُسْلِمُ».

[5872] 11 - (2248) It was narrated from 'Alqamah bin Wâ'il, from his father, that the Prophet ﷺ said: "Do not say *Karm*, rather say: '*Hablah*,'" [1] referring to grapes.

[٥٨٧٢] ١١ - (٢٢٤٨) حَدَّثَنَا عَلِيُّ ابْنُ حَسْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا: الْحَبْلَةُ» يَعْنِي الْعِنَبَ.

[5873] 12 - (...) 'Alqamah bin Wâ'il (narrated) from his father that the Prophet ﷺ said: "Do not say *Karm*, rather say '*Inab* and '*Hablah*."

[٥٨٧٣] ١٢ - (...) وَحَدَّثَنِيهِ زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَمِعْتُ عَلْقَمَةَ بْنَ وَاثِلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا: الْعِنَبُ وَالْحَبْلَةُ».

Chapter 3. Ruling On Using The Words '*Abd* And '*Amah* (For Slaves) And '*Mawla* And '*Sayyid* (For Masters)

(المعجم ٣) - (بَابُ حَكْمِ إِطْلَاقِ لَفْظَةِ الْعَبْدِ وَالْأَمَةِ وَالْمَوْلَى وَالسَّيِّدِ)
(التحفة ٣)

[5874] 13 - (2249) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say my '*Abd* (my slave) or my '*Amah* (my female slave), for all of you are slaves ('*Abîd*) of Allâh and your women folk are His female slaves ('*Imâ*'). Rather let him say my '*Ghulâm* or my '*Jâriyah*, or '*Fatâya* or '*Fatâtû*."

[٥٨٧٤] ١٣ - (٢٢٤٩) حَدَّثَنَا يَحْيَى ابْنُ أَبِي بَرْوَةَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَّتِي، كُلُّكُمْ عَبْدُ اللَّهِ وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ، وَلَكِنْ لِيَقُلْ: غُلَامِي وَجَارِيَّتِي، وَفَتَايَ وَفَتَاتِي».

[1] Meaning, 'Vine'.

[5875] 14 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should say my *'Abd* (slave), for all of you are slaves of Allâh. Rather let him say: my *Fatâya* (young man). And no slave should say *Rabbî* (my lord), rather let him say *Sayyidî* (my master).'"

[5876] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5875). In their *Hadîth* it says: "No slave should say to his master: *Mawlâya*."

In the *Hadîth* of Abû Mu'âwiyah it adds: "For your *Mawla* is Allâh."

[5877] 15 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, – and he mentioned a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should say (to his slave): "Give water to your *Rabb* (lord), give food to your *Rabb*, help your *Rabb* with *Wuḍû*.'" And he said: 'None of you should say *Rabbî* (my lord), rather he should say *Sayyidî* or *Mawlâya* (my master). And none of you should say my *'Abd* or my

[٥٨٧٥] ١٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي، فَكُلُّكُمْ عَبِيدُ اللَّهِ، وَلَكِنْ لِيَقُلْ: فَتَايَ، وَلَا يَقُلِ الْعَبْدُ: رَبِّي، وَلَكِنْ لِيَقُلْ: سَيِّدِي».

[٥٨٧٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكَيْعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «وَلَا يَقُلِ الْعَبْدُ لِسَيِّدِهِ: مَوْلَايَ». وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَإِنْ مَوْلَاكُمْ اللَّهُ [عَزَّ وَجَلَّ]».

[٥٨٧٧] ١٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُلْ أَحَدُكُمْ: اسْتَيْ رَبِّكَ، أَطْعِمَ رَبِّكَ، وَصِيَّ رَبِّكَ» وَقَالَ: «لَا يَقُلْ أَحَدُكُمْ: رَبِّي، وَلِيَقُلْ: سَيِّدِي، وَمَوْلَايَ، وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي، وَأَمْتِي، وَلِيَقُلْ: فَتَايَ، فَتَايَ، غُلَامِي».

Amah; let him say my *Fatâya* or *Fatâtî*, or *Ghulâmî*.”

Chapter 4. It Is Disliked For A Man To Say: “*Khabuthat Nafsî*” (I Feel Bad)

[5878] 16 - (2250) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘No one among you should say: “*Khabuthat Nafsî* (I feel bad).” Rather let him say: “*Laqisat Nafsî* (I feel tired).”^[1]

[5879] (...) Abû Mu‘âwiyah narrated it with this chain of narrators.

[5880] 17 - (2251) It was narrated from Abû Umâmah bin Sahl bin Ḥunaif, from his father, that the Messenger of Allāh ﷺ said: “None of you should say: ‘*Khabuthat Nafsî* (I feel bad).’ Rather let him say: ‘*Laqisat Nafsî* (I feel tired).”

(المعجم ٤) - (بَابُ كَرَاهَةِ قَوْلِ

الْإِنْسَانِ: خَبِثْتُ نَفْسِي) (التحفة ٤)

[٥٨٧٨] ١٦ - (٢٢٥٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبِثْتُ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسْتُ نَفْسِي»، هَذَا حَدِيثُ أَبِي كُرَيْبٍ، وَقَالَ أَبُو بَكْرٍ: عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ: «لَكِنْ».

[٥٨٧٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ بِهِذَا الْإِسْنَادِ.

[٥٨٨٠] ١٧ - (٢٢٥١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ: خَبِثْتُ نَفْسِي، وَلِيَقُلْ: لَقِسْتُ نَفْسِي».

[1] *Khabuthat Nafsî* and *Laqisat Nafsî* both mean more or less the same thing (I feel bad or I feel tired), but the word *Khabuthat* carries connotations of evil (cf. *Khabith*), so its use is discouraged.

Chapter 5. Using Musk, Which Is The Best Of Perfume. It Is Disliked To Refuse A Gift Of Scent Or Perfume

[5881] 18 - 6 It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "A woman of the Children of Israel, who was short, was walking with two tall women. She got two shoes made of wood and a ring of gold with a compartment, then she filled it with musk, which is the best of perfumes, and she passed between those two women, but they did not recognize her, and she moved her hand like this." And Shu'bah (a sub narrator) shook his hand.

[5882] 19 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ mentioned a woman of the Children of Israel who filled her ring with musk, and musk is the best of perfumes.

[5883] 20 - (2253) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is offered perfume, let him not refuse it, for it is light to carry, and smells good.'"

(المعجم ٥) - (باب استعمال المسك، وأنه أطيب الطيب. وكراهة ردّ الريحان والطيب) (التحفة ٥)

[٥٨٨١] ١٨ - (٢٢٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ شُعْبَةَ: حَدَّثَنِي خُلَيْدُ بْنُ جَعْفَرٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ امْرَأَةٌ، مِنْ بَنِي إِسْرَائِيلَ، قَصِيرَةً، تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ، فَاتَّخَذَتْ رِجْلَيْنِ مِنْ خَشَبٍ، وَخَاتَمًا مِنْ ذَهَبٍ مُغْلَقٍ مُطْبِقٍ، ثُمَّ حَشَتْهُ مِسْكًَا، وَهُوَ أَطْيَبُ الطَّيِّبِ، فَمَرَّتْ بَيْنَ الْمَرْأَتَيْنِ، فَلَمْ يَعْرِفُوهَا، فَقَالَتْ بِيَدِهَا هَكَذَا» وَنَفَضَ شُعْبَةُ يَدَهُ.

[٥٨٨٢] ١٩ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِّ قَالَا: سَمِعْنَا أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ، حَشَتْ خَاتَمَهَا مِسْكًَا، وَالْمِسْكَ أَطْيَبُ الطَّيِّبِ.

[٥٨٨٣] ٢٠ - (٢٢٥٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ الْمُقْرِئِ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا [أَبُو] عَبْدِ الرَّحْمَنِ الْمُقْرِئُ - عَنْ

سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عُرِضَ عَلَيْهِ رِيحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرَّيْحِ».

[5884] 21 - (2254) It was narrated that Nâfi' said: "When Ibn 'Umar perfumed himself with incense, he used aloeswood that was not mixed with anything, or he used camphor that he put with the aloeswood, then he said: 'This is how the Messenger of Allâh ﷺ used to perfume himself with incense.'"^[1]

[٥٨٨٤] ٢١ - (٢٢٥٤) حَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجَمَرَ اسْتَجَمَرَ بِالْأُلُوَّةِ، غَيْرَ مُطَرَّاقٍ، وَبِكَافُورٍ، يَطْرَحُهُ مَعَ الْأُلُوَّةِ، ثُمَّ قَالَ: هَكَذَا كَانَ يَسْتَجِمِرُ رَسُولُ اللَّهِ ﷺ.

^[1] Aloeswood is what is most commonly called 'Oūd.

41. The Book Of Poetry

Chapter... – Reciting Poetry, The Most Poetic Of Words, And Criticism Of Poetry

[5885] 1 - (2255) It was narrated from 'Amr bin Ash-Sharîd that his father said: "I rode behind the Messenger of Allâh ﷺ one day, and he said: 'Do you know anything of the poetry of Umayyah bin Abî Aş-Şalt?' I said: 'Yes.' He said: 'Go on (recite it).' So I recited a line, then he said: 'Go on,' and I recited a line, until I had recited one hundred lines."

[5886] (...) It was narrated that Ash-Sharîd said: "The Messenger of Allâh ﷺ seated me behind him on his mount..." and he narrated a similar report (as no. 5865).

[5887] (...) It was narrated from 'Amr bin Ash-Sharîd that his father said: "The Messenger of Allâh ﷺ asked me to recite poetry..." a *Hadîth* like that of Ibrâhîm bin Maisarah (no. 5885), and he added: "He said: 'He was

٣ - (المعجم ٤١) - كتاب الشعر

(التحفة ٣١)

(المعجم...) - (بَابُ: فِي إِنْشَادِ
الْأَشْعَارِ وَبَيَانِ أَشْعَرِ الْكَلِمَةِ وَذَمِّ
الشَّعْرِ) (التحفة ١)

[٥٨٨٥] ١ - (٢٢٥٥) حَدَّثَنَا عَمْرُو
التَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ
- قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ
- عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرٍو بْنِ
الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: رَدِّفْتُ رَسُولَ اللَّهِ ﷺ
يَوْمًا، فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي
الْصَّلْتِ شَيْئًا؟» قُلْتُ: نَعَمْ، قَالَ: «هِيَ»
فَأَنْشَدْتُهُ بَيْتًا، فَقَالَ: «هِيَ» ثُمَّ أَنْشَدْتُهُ بَيْتًا،
فَقَالَ: «هِيَ» حَتَّى أَنْشَدْتُهُ مِائَةَ بَيْتٍ.

[٥٨٨٦] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ
وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنْ
إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرٍو بْنِ الشَّرِيدِ،
أَوْ يَعْقُوبَ بْنِ عَاصِمٍ، عَنِ الشَّرِيدِ [قَالَ]:
أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ، فَذَكَرَ بِمِثْلِهِ.

[٥٨٨٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ،
وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ

almost a Muslim.” In the *Hadith* of Ibn Mahdī it says: “He was almost a Muslim in his poetry.”

[5888] 2 - (2256) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The truest word uttered by the Arabs in verse is the words of Labid:

‘Surely! Everything apart from Allāh is in vain.’”

[5889] 3 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allāh ﷺ said: ‘The truest word ever uttered by a poet is the words of Labid:

‘Surely Everything apart from Allāh is in vain.’

And Umayyah bin Abî Aş-Şalt was almost a Muslim.”

[5890] 4 - (...) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: “The truest line that a poet ever uttered is the words:

‘Surely! Everything apart from Allāh is in vain.’

And Umayyah bin Abî Aş-Şalt was almost a Muslim.”

عَبْدُ الرَّحْمَنِ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: اسْتَشْدَدَنِي رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، وَزَادَ: قَالَ «إِنْ كَادَ لَيْسَلِمَ» وَفِي حَدِيثِ ابْنِ مَهْدِيٍّ قَالَ: «فَلَقَدْ كَادَ يُسَلِمُ فِي شِعْرِهِ».

[٥٨٨٨] ٢- (٢٢٥٦) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، جَمِيعًا عَنْ شَرِيكِ، قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعَرُ كَلِمَةٍ تَكَلَّمْتُ بِهَا الْعَرَبُ، كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ».

[٥٨٨٩] ٣- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ. وَكَادَ

[أُمِّيَّةٌ] بْنُ أَبِي الصَّلْتِ أَنْ يُسَلِمَ».

[٥٨٩٠] ٤- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ أَصْدَقَ بَيِّنَةٍ قَالَهُ الشَّاعِرُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ. وَكَأَدَ
[أُمِّيَّةٌ] بَنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

[5891] 5 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The truest line uttered by the poets is:

'Surely! Everything apart from Allâh is in vain.'"

[٥٨٩١] ٥- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَصْدَقُ بَيْتٍ قَالَتْهُ الشُّعْرَاءُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ».

[5892] 6 - (...) It was narrated that Abû Salamah bin 'Abdur-Rahmân said: I heard Abû Hurairah say: I heard the Messenger of Allâh ﷺ say: "The truest word that a poet ever said was the words of Labîd:

'Surely! Everything apart from Allâh is in vain.'"

And he did not say any more than that.

[٥٨٩٢] ٦- (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ»، مَا زَادَ عَلَى ذَلِكَ.

[5893] 7 - (2257) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If the belly of a man were to be filled with pus that corrodes it, that would be better than being filled with poetry.'"

Abû Bakr (Ibn Abî Shaibah) said: "But Ḥaḥṣ did not say: 'corrodes it.'"

[٥٨٩٣] ٧- (٢٢٥٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَسَدِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

قَالَ أَبُو بَكْرٍ: إِلَّا أَنْ حَفْصًا لَمْ يَقُلْ «يَرِيهِ».

[5894] 8 - (2258) It was narrated from Sa'd that the Prophet ﷺ said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than him being filled with poetry."

[٥٨٩٤] ٨ - (٢٢٥٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

[5895] 9 - (2259) It was narrated that Abû Sa'eed Al-Khudrî said: "While we were traveling with the Messenger of Allâh ﷺ in Al-'Arj, we were met by a poet who was reciting poetry. The Messenger of Allâh ﷺ said: 'Catch the devil' – or: 'restrain the devil' – 'If the belly of a man were to be filled with pus, that would be better for him than being filled with poetry.'"

[٥٨٩٥] ٩ - (٢٢٥٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ الْهَادِ، عَنْ يُحْيَى مَوْلَى مُضْعَبِ بْنِ الزُّبَيْرِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعَرَجِ، إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ، لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

Chapter 1. The Prohibition Of Playing *Nardashîr*^[1]

(المعجم ١) - (بَابُ تَحْرِيمِ اللَّعِبِ
بِالنَّرْدَشِيرِ) (التحفة ٢)

[5896] 10 - (2260) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: "Whoever plays *Nardashîr*, it is as if he were dipping his hand in the flesh and blood of a pig."

[٥٨٩٦] ١٠ - (٢٢٦٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خَنْزِيرٍ وَدَمِهِ».

[1] A Persian word for a game similar to what is called backgammon today.

42. The Book Of Dreams

٤ - (المعجم ٤٢) - كتاب الرؤيا

(التحفة ٣٢)

Chapter...-Good Dreams Come From Allâh And They Are A Part Of Prophethood

(المعجم ...) - (باب، في كون الرؤيا من الله وأنها جزء من النبوة)

(التحفة ١)

[5897] 1 - (2261) It was narrated that Abû Salamah said: "I used to see dreams that made me tremble, but I did not cover myself with a blanket, until I met Abû Qatâdah and told him about that. He said: 'I heard the Messenger of Allâh ﷺ say: "Good dreams come from Allâh and bad dreams come from the *Shaitân*. If one of you sees a dream that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him."

[٥٨٩٧] ١ - (٢٢٦١) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - : حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرِئُ مِنْهَا، غَيْرَ أَنِّي لَا أُرْمَلُ، حَتَّى لَقِيتُ أَبَا قَتَادَةَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

[5898] (...) A similar report (as no. 5897) was narrated from Abû Qatâdah, from the Prophet ﷺ, but they did not mention in their *Hadîth* the words of Abû Salamah: "I used to see dreams that made me tremble, but I did not cover myself with a blanket."

[٥٨٩٨] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، وَعَبْدُ رَبِّهِ وَيَحْيَى ابْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَمْرٍو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ، وَلَمْ يَذْكُرْ فِي

[5899] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5897), but it does not say in their *Hadîth*: Which made me tremble. And in the *Hadîth* of Yûnus it adds: "Let him spit lightly to his left three times when he gets up."

[5900] 2 - (...) Abû Qatâdah said: "I heard the Messenger of Allâh ﷺ say: 'Good dreams come from Allâh and bad dreams come from the *Shaitân*. If one of you sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him.'" He said: "I used to see dreams that weighed more heavily on me than a mountain, but since I heard this *Hadîth*, I do not care about them."

[5901] (...) Abû Salamah said: "I used to see dreams... (a *Hadîth* similar to no. 5897)." In the *Hadîth*

حَدِيثُهُمْ قَوْلَ أَبِي سَلَمَةَ: كُنْتُ أَرَى الرُّؤْيَا أُغْرِى مِنْهَا، غَيْرَ أَنِّي لَا أَرْمُلُ.

[٥٨٩٩] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ

يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِهِمَا: أُغْرِى مِنْهَا: وَزَادَ فِي حَدِيثِ يُوسُفَ: «فَلْيَبْصُرْ عَنْ يَسَارِهِ، حِينَ يَهْبُثُ مِنْ نَوْمِهِ، ثَلَاثَ مَرَّاتٍ».

[٥٩٠٠] ٢- (...) حَدَّثَنَا عَبْدُ اللَّهِ

ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَبْصُرْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَعُوْذْ [بِاللَّهِ] مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ» فَقَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنْ جَبَلٍ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ بِهَذَا الْحَدِيثِ، فَمَا أَبَالِيَهَا.

[٥٩٠١] (...) وَحَدَّثَنَا هُثَيْبٌ وَمُحَمَّدُ

ابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا

of Al-Laith and Ibn Numair, there is no mention of the words of Abû Salamah up to the end of the *Hadith*. Ibn Rumh added: "And let him turn over from the side on which he was sleeping."

مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ
بِعَنِي الثَّقَفِيِّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، كُلُّهُمَّ عَنْ يَحْيَى
ابْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ
الثَّقَفِيِّ: قَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لَأَرَى
الرُّؤْيَا، وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَابْنِ نُمَيْرٍ
قَوْلُ أَبِي سَلَمَةَ إِلَى آخِرِ الْحَدِيثِ، وَزَادَ
ابْنُ رُمَحٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ:
«وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

[5902] 3 - (...) It was narrated from Abû Qatâdah, that the Messenger of Allâh ﷺ said: "Good dreams come from Allâh and bad dreams come from the *Shaitân*. Whoever sees a dream that he dislikes, let him spit lightly to his left and seek refuge with Allâh from the *Shaitân*, and it will not harm him; and he should not tell anyone about it. If he sees a good dream, let him rejoice but he should not tell anyone except one whom he loves."

[٥٩٠٢] ٣- (...) وَحَدَّثَنِي أَبُو
الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ:
أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ
سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ
قَالَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالرُّؤْيَا
السَّوْءُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى رُؤْيَا فَكَّرَهَا
مِنْهَا شَيْئًا فَلْيَنْفُثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ
مِنَ الشَّيْطَانِ، لَا تَضُرَّهُ، وَلَا يُخْبِرُ بِهَا
أَحَدًا، فَإِنْ رَأَى رُؤْيَا حَسَنَةً فَلْيُبَشِّرْ، وَلَا
يُخْبِرْ إِلَّا مَنْ يُحِبُّ».

[5903] 4 - (...) It was narrated that Abû Salamah said: "I used to see dreams that made me ill. Then I met Abû Qatâdah and he said: 'I used to see dreams that made me ill, until I heard the Messenger of Allâh ﷺ say:

[٥٩٠٣] ٤- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ خَلَّادٍ الْبَاهِلِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ
الْحَكَمِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ

“Good dreams come from Allâh, so if one of you sees something that he likes, let him not tell anyone of it but one whom he loves. If he sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from the evil of the *Shaitân* and its evil, but let him not tell anyone about it, for it will not harm him.”

[5904] 5 - (2262) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “If one of you sees a dream that he dislikes, let him spit to his left three times and seek refuge with Allâh from the *Shaitân* three times, and let him turn over from the side on which he was sleeping.”

[5905] 6 - (2263) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Towards the end of time, hardly any dream of a Muslim will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one of the forty-five parts of Prophethood. Dreams are of three types: A good dream which

أَبِي سَلَمَةَ قَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا تُمْرِضُنِي، قَالَ: فَلَقِيتُ أَبَا قَتَادَةَ، فَقَالَ: وَأَنَا إِنْ كُنْتُ لَأَرَى الرُّؤْيَا تُمْرِضُنِي، حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهَا إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَّقِ اللَّهَ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَا تَضُرُّهُ».

[٥٩٠٤] ٥ - (٢٢٦٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا فَلْيَتَّقِ اللَّهَ عَلَى يَسَارِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

[٥٩٠٥] ٦ - (٢٢٦٣) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِبٌ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ

is glad tidings from Allâh, a dream from the *Shaiṭân* which causes distress, and a dream that comes from what a man is thinking of to himself. If one of you sees something that he dislikes, let him get up and offer *Ṣalât*, and not tell people about it.” He said: “And I like fetters and I dislike yokes (in dreams); fetters represent steadfastness in religion.” (One of the narrators said) I do not know if this is part of the *Ḥadīth* or the words of Ibn Sîrīn.

[5906] (...) It was narrated from Ayyûb with this chain of narrators, and he said in the *Ḥadīth*: “Abû Hurairah said: ‘I like fetters, and I dislike yokes (in dreams); fetters represent steadfastness in religion. And the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of Prophethood.”’

[5907] (...) It was narrated that Abû Hurairah said: “Towards the end of time...” and he quoted the *Ḥadīth* (as no. 5906), but he did not mention the Prophet ﷺ.

[5908] (...) It was narrated from Abû Hurairah from the Prophet ﷺ, and he mentioned in the *Ḥadīth* the words: “And I dislike yokes,” until the end of the *Ḥadīth*, but he did not mention (the words):

جُزْءًا مِنَ النَّبُوءَةِ، وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَرُّؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ، وَرُّؤْيَا مِمَّا يُحَدِّثُ الْمَرْءَ نَفْسَهُ، فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيَصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ قَالَ: «وَأُحِبُّ الْقَيْدَ وَأَكْرَهُ الْغُلَّ، وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ» فَلَا أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ. [انظر: ٥٩١١]

[٥٩٠٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: قَالَ أَبُو هُرَيْرَةَ: فَيُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ، وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَقَالَ النَّبِيُّ ﷺ: «رُّؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩٠٧] (...) حَدَّثَنِي أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهْشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا اقْتَرَبَ الزَّمَانُ، وَسَاقَ الْحَدِيثُ، وَلَمْ يَذْكُرْ فِيهِ النَّبِيُّ ﷺ.

[٥٩٠٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَأَدْرَجَ فِي

“Dreams are one of the forty-six parts of Prophethood.”

[5909] 7 - (2264) It was narrated from Anas bin Mâlik that ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allâh ﷺ said: ‘The dream of the believer is one of the forty-six parts of Prophethood.’”

[5910] (...) A similar report (as no. 5909) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[5911] 8 - (2263) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The dream of a believer is one of the forty-six parts of Prophethood.’”

[5912] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The dream of a

الْحَدِيثِ قَوْلُهُ: وَأَكْرَهُ الْغُلِّ، إِلَى تَمَامِ الْكَلَامِ، وَلَمْ يَذْكُرْ: «الرُّؤْيَا جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩٠٩] ٧ - (٢٢٦٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩١٠] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ ذَلِكَ.

[٥٩١١] ٨ - (٢٢٦٣) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ». [راجع: ٥٩٠٥]

[٥٩١٢] (...) وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ الْخَلِيلِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ

believer that he sees or that is shown to him.” In the *Hadith* of Ibn Mushir it says: “A good dream is one of the forty-six parts of Prophethood.”

[5913] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The dream of a righteous man is one of the forty-six parts of Prophethood.”

[5914] (...) It was narrated from Yahya bin Abî Kathîr with this chain of narrators.

[5915] (...) A *Hadith* like that of ‘Abdullâh bin Yahya bin Abî Kathîr (no. 5913) from his father was narrated from Abû Hurairah, from the Prophet ﷺ.

[5916] 9 - (2265) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Good dreams are

الأغمس؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُسْلِمِ يَرَاهَا أَوْ تُرَى لَهُ»، وَفِي حَدِيثِ ابْنِ مُسْهِرٍ «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩١٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩١٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُفَيْرٍ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي الْمُبَارَكِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ يَعْنِي ابْنَ شَدَّادٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ.

[٥٩١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عَبْدِ اللَّهِ بْنِ يَحْيَى ابْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ.

[٥٩١٦] ٩ - (٢٢٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا

one of the seventy parts of Prophethood.”

[5917] (...) It was narrated from ‘Ubaidullâh with this chain of narrators.

[5918] (...) It was narrated from Nâfi‘ with this chain of narrators (a *Hadîth* similar to no. 5916). In the *Hadîth* of Al-Laith it says: Nâfi‘ said: “I think that Ibn ‘Umar said: ‘One of the seventy parts of Prophethood.’”

Chapter 1. The Words Of The Prophet ﷺ: “Whoever Sees Me In A Dream Has Indeed Seen Me.”

[5919] 10 - (2266) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot resemble me.’”

ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

[٥٩١٧] (...) [حَدَّثَنَا ابْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ.

[٥٩١٨] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَيْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ اللَّيْثِ: قَالَ نَافِعٌ: حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ: «جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

(المعجم ١) - (بَابُ قَوْلِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ «مَنْ رَأَانِي فِي الْمَنَامِ فَقَدْ رَأَانِي») (التحفة ٢)

[٥٩١٩] ١٠ - (٢٢٦٦) وَحَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهَشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَانِي فِي الْمَنَامِ فَقَدْ رَأَانِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

[5920] 11 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever sees me in a dream will see me when he is awake, or it is as if he saw me when he was awake, for the *Shaiṭân* cannot resemble me.'"

[5921] (2267) Abû Qatâdah said: "The Messenger of Allâh ﷺ said: 'Whoever sees me has seen the truth.'"

[5922] (...) The nephew of Az-Zuhrî narrated: "My paternal uncle told me..." and he mentioned the two *Aḥadīth* with their chain of narrators, like the *Ḥadīth* of Yûnus (no. 5920).

[5923] 12 - (2268) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot appear in my form." And he said: "If one of you has a bad dream, let him not tell anyone of how the *Shaiṭân* toyed with him in his sleep."

[٥٩٢٠] ١١- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقَظَةِ، أَوْ لَكَأَنَّمَا رَأَى فِي الْيَقَظَةِ، لَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

[٥٩٢١] (٢٢٦٧) وَقَالَ فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ».

[٥٩٢٢] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ: حَدَّثَنِي عَمِّي، فَذَكَرَ الْحَدِيثَيْنِ جَمِيعًا بِإِسْنَادَيْهِمَا، سَوَاءً مِثْلَ حَدِيثِ يُونُسَ.

[٥٩٢٣] ١٢- (٢٢٦٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى فِي النَّوْمِ فَقَدْ رَأَى، إِنَّهُ لَا يَتَّبِعِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي»، وَقَالَ: «إِذَا حَلَمَ أَحَدُكُمْ فَلَا يُخْبِرْ أَحَدًا بِتَلَعُّبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

[5924] 13 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh said: "Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot resemble me."

[٥٩٢٤] ١٣ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَاءُ ابْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي النَّوْمِ فَقَدْ رَأَى، فَإِنَّهُ لَا يَتَّبِعِي لِلشَّيْطَانِ أَنْ يَتَشَبَّهُ بِي».

Chapter 2. No One Should Speak Of How The *Shaiṭân* Toyed With Him In His Sleep

[5925] 14 - (...) It was narrated from Jâbir that a Bedouin came to the Messenger of Allâh ﷺ and said: "I dreamt that my head was cut off and I was chasing it. The Prophet ﷺ rebuked him and said: 'Do not speak of how the *Shaiṭân* toyed with you in your sleep.'"

(المعجم ٢) - (بَابُ لَا يَخْبِرُ بِتَلْعَبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ) (التحفة ٣)

[٥٩٢٥] ١٤ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ لِأَعْرَابِيٍّ جَاءَهُ فَقَالَ: إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ، فَأَنَا أَتْبَعُهُ، فَوَجَرَهُ النَّبِيُّ ﷺ وَقَالَ: «لَا تُخْبِرْ بِتَلْعَبِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ».

[5926] 15 - (...) It was narrated that Jâbir said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I saw in a dream as if my head was cut off and it rolled away and I was chasing it.' The Messenger of Allâh ﷺ said to the Bedouin: 'Do not tell people of how the *Shaiṭân* toyed with you in your sleep.'"

[٥٩٢٦] ١٥ - (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحَّرَجَ فَاسْتَدَدْتُ عَلَى أَثَرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَعْرَابِيِّ: «لَا تُحَدِّثِ النَّاسَ بِتَلْعَبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ».

He said: "I heard the Prophet ﷺ after that, delivering a *Khutbah*

and saying: 'None of you should speak of how the *Shaitân* toyed with him in his sleep.'

وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدُ، يَخْطُبُ فَقَالَ: «لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلْعَبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ».

[5927] 16 - (...) It was narrated that Jâbir said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I saw in a dream as if my head was cut off.' The Prophet ﷺ smiled and said: 'If the *Shaitân* toys with one of you in his sleep, he should not tell the people about it.'" According to the report of Abû Bakr (Ibn Abî Shaibah): "If one of you is toyed with," and he did not mention the *Shaitân*.

[٥٩٢٧] ١٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ، قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: «إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلَا يُحَدِّثُ بِهِ النَّاسَ»، وَفِي رَوَايَةِ أَبِي بَكْرٍ: «إِذَا لَعِبَ بِأَحَدِكُمْ» وَلَمْ يَذْكُرِ الشَّيْطَانُ.

Chapter 3. Interpretation Of Dreams

(المعجم ٣) - (بَابُ فِي تَأْوِيلِ الرُّؤْيَا)

(التحفة ٤)

[5928] 17 - (2269) Ibn 'Abbâs used to narrate that a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey, and I saw people collecting it in the palms of their hands, some getting more and some getting less. And I saw a rope connecting heaven and earth. I saw you take hold of it and ascend, then another man took hold of it after you and ascended, then another

[٥٩٢٨] ١٧ - (٢٢٦٩) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ، وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَخْبَرَهُ؛

man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended.”

Abû Bakr said: “O Messenger of Allâh, may my father be sacrificed for you, by Allâh. Let me interpret it.” The Messenger of Allâh ﷺ said: “Interpret it.” Abû Bakr said: “As for the canopy, it is the canopy of Islam. As for the ghee and honey dripping from it, that is the Qur’ân, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur’ân and the one who learns a little. As for the rope connecting heaven and earth, it is the Truth that you brought, you adhere to it and Allâh raises you thereby. Then another man takes hold of it after you and is raised thereby, then another man takes hold of it and is raised thereby, then another man takes hold of it, then it breaks and is reconnected, and he is raised thereby. Tell me, O Messenger of Allâh, may my father and mother be sacrificed for you, am I right or wrong?” The Messenger of Allâh ﷺ said: “You got some of it right and some of it wrong.” He said: “By Allâh, O Messenger of Allâh, I adjure you to tell me what I got wrong.” He said: “Do not swear.”

أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظِلَّةً تَنْطُفُ السَّمَنُ وَالْعَسَلُ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ، فَأَلْمُسْتُكَثِيرَ وَالْمُسْتَقِلَّ، وَأَرَى سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ [آخَرُ] فَانْقَطَعَ بِهِ، ثُمَّ وَصِلَ لَهُ فَعَلَا.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! بِأَيِّ أَنتَ وَاللَّهِ! لَتَدْعَنِي فَلَا أُعْبِرَنَّهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «اعْبُرْهَا»، قَالَ أَبُو بَكْرٍ: أَمَّا الظِّلَّةُ فَظِلَّةُ الْإِسْلَامِ، وَأَمَّا الَّذِي يَنْطُفُ مِنَ السَّمَنِ وَالْعَسَلِ فَأَلْقُرَانُ: حَلَاوَتُهُ وَلَيِّنُهُ، وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ فَأَلْمُسْتُكَثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيَعْمَلُكَ اللَّهُ بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْمَلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْمَلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوصِلُ لَهُ فَيَعْمَلُو بِهِ، فَأَخْبِرْنِي، يَا رَسُولَ اللَّهِ! بِأَيِّ أَنتَ وَأُمِّي أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَبْتُ»

بَعْضًا وَأَخْطَأَتْ بَعْضًا» قَالَ: فَوَاللَّهِ! يَا رَسُولَ اللَّهِ! لَتُحَدِّثَنِي مَا الَّذِي أَخْطَأْتُ؟ قَالَ: «لَا تُقْسِمُ».

[5929] (...) It was narrated that Ibn ‘Abbās said: “A man came to the Prophet ﷺ when he returned from Uḥud and said: ‘O Messenger of Allāh, last night I saw in a dream a canopy dripping with ghee and honey...’” a *Hadīth* like that of Yūnus (no 5928).

[٥٩٢٩] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ [بْنِ عَبْدِ اللَّهِ]، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مُنْصَرَفَهُ مِنْ أُحُدٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ فِي الْمَنَامِ ظِلَّةً تَنْطَفُ السَّمَنَ وَالْعَسَلَ، بِمَعْنَى حَدِيثِ يُونُسَ.

[5930] (...) It was narrated that Ibn ‘Abbās or Abū Hurairah said – Ma‘mar (the sub narrator) sometimes said it was narrated from Ibn ‘Abbās and sometimes said it was narrated from Abū Hurairah – that a man came to the Messenger of Allāh ﷺ and said: “~~Last night I saw a canopy...~~” a similar *Hadīth* (as no. 5928).

[٥٩٣٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَوْ أَبِي هُرَيْرَةَ قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ أحيانًا يَقُولُ: عَنْ ابْنِ عَبَّاسٍ، وَأحيانًا يَقُولُ: عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظِلَّةً بِمَعْنَى حَدِيثِهِمْ.

[5931] (...) It was narrated from Ibn ‘Abbās that among the things that the Messenger of Allāh ﷺ used to say to his Companions was: “Whoever among you has seen a dream, let him narrate it and I will interpret it for him.” A man came and said: “O Messenger of Allāh, I saw a canopy...” a similar *Hadīth* (as no. 5928).

[٥٩٣١] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِمَّا يَقُولُ لِأَصْحَابِهِ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلْيَقْصِهَا أَغْبَرَهَا لَهُ»

قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ ظُلَّةً، يَنْخَوِ حَدِيثَهُمْ.

Chapter 4. The Dreams Of The Prophet ﷺ

(المعجم ٤) - (بَابُ رُؤْيَا النَّبِيِّ ﷺ)
(التحفة ٥)

[5932] 18 - (2270) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'One night in a dream I saw myself in the house of 'Uqbah bin Râfi'. We were brought some fresh *Ibn Tâb* dates.^[1] I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected.'"

[٥٩٣٢] ١٨ - (٢٢٧٠) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةٍ، فِيمَا يَرَى النَّائِمُ، كَأَنَّا فِي دَارِ عُقْبَةَ ابْنِ رَافِعٍ، فَأَتَيْنَا بَرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ الرُّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةِ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».

[5933] 19 - (2271) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "I saw myself in a dream using a *Siwâk*, and two men competed to take it from me, one of whom was older than the other. The younger one got it from me, and it was said to me: 'Give it to the older one.' So I gave it to the older one."

[٥٩٣٣] ١٩ - (٢٢٧١) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا صَحْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكِ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاولْتُ السِّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ».

[5934] 20 - (2272) It was narrated from Abû Mûsa that the Prophet ﷺ said: "In a dream I saw myself migrating from

[٥٩٣٤] ٢٠ - (٢٢٧٢) حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بُرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَتَقَارَبَا فِي

[1] A well known type of dates that were attributed to Ibn Tâb a man from Al-Madīnah.

Makkah to a land in which there were date palms. I thought that it would be Al-Yamamah or Hajar, but it turned out to be Al-Madinah, Yathrib. And in this dream of mine I saw myself brandishing a sword, the upper part of which was broken. That turned out to be what happened to the believers on the Day of Uhud. Then I brandished it again and it became better than it had been before. That turned out to be what Allāh has brought about of the Conquest (of Makkah) and the unity of the believers. And I also saw some cows, and something that was good from Allāh. The cows are the group of believers on the Day of Uhud, and the good is the good that Allāh brought about after that, and the reward for sincerity that Allāh gave us after that on the Day of Badr.”

[5935] 21 - (2273) It was narrated that Ibn ‘Abbās said: “The liar Musailimah came to Al-Madinah at the time of the Prophet ﷺ and started saying: ‘If Muḥammad appoints me as his successor I will follow him.’ He came with a large number of his people, and was met by the Prophet ﷺ who had Thâbit bin Qais bin Shammâs with him, and in the Prophet’s hand was a piece of palm branch. He came and stood in front of Musailimah and his companions, and said: ‘If you

اللفظ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلْبِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَايَ هَذِهِ أَنِّي هَزَزْتُ سَيْفًا، فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَتَوَابِ الصَّدَقِ الَّذِي آتَانَا اللَّهُ بَعْدُ، يَوْمَ بَدْرٍ».

[٥٩٣٥] ٢١ - (٢٢٧٣) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: قَالَ نَافِعُ بْنُ جُبَيْرٍ: عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ، الْمَدِينَةَ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ

were to ask me for this piece of palm branch I would not give it to you. I will never transgress the Command of Allāh with regard to you. If you turn away, Allāh will destroy you. I think you are the one concerning whom I was shown something in a dream. This is Thābit; he will answer you on my behalf.' Then he left."

(2274) Ibn 'Abbās said: "I asked about the words of the Prophet ﷺ: 'I think you are the one concerning whom I was shown something in a dream.' Abū Hurairah told me that the Prophet ﷺ said: 'While I was sleeping I saw two bangles of gold on my arms, and they troubled me. It was revealed to me in my dream that I should blow on them, so I did that, and they flew away. I interpreted them as referring to two liars who will emerge after I am gone. One of them is Al-'Ansî, the man of Şan'â', and the other is Musailimah, the man of Al-Yamâmah.'"

[5936] 22 - (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ." He narrated a number of *Aḥadīth*, including the following: "While I was sleeping, the treasures of the earth were brought to me, and two bangles of gold were placed on my arms. They troubled me greatly,

شَمَاسٍ، وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةُ جَرِيدَةٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، قَالَ: «لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ أَتَعَدَّى أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَذْبَرْتَ لَيَعْمُرَنَّكَ اللَّهُ، وَإِنِّي لَأُرَاكَ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ، وَهَذَا ثَابِتٌ يُجِيبُكَ عَنِّي» ثُمَّ انْصَرَفَ عَنْهُ.

(٢٢٧٤) فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ» فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سُورَيْنِ مِنْ ذَهَبٍ، فَأَهْمَنِي شَأْنُهُمَا، فَأَوْحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ أَنْفُخَهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوَلَّتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعُسَيْيُّ، صَاحِبُ صَنْعَاءَ، وَالْآخَرُ مُسَيْلِمَةَ، صَاحِبُ الْيَمَامَةِ».

[٥٩٣٦] ٢٢- (...) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ خَزَائِنَ الْأَرْضِ، فَوُضِعَ فِي يَدَيَّ أُسُورَيْنِ مِنْ

then it was revealed to me that I should blow on them, so I blew on them and they were gone. I interpreted them as being the two liars between whom I am: the man of Şan'â' and the man of Al-Yamâmah."

[5937] 23 - (2275) It was narrated that Samurah bin Jundab said: "When the Prophet ﷺ had prayed *Şubḥ*, he would turn towards them (i.e., the people praying with him) and say: 'Did any one of you see a dream last night?'"

ذَهَبَ، فَكَبَّرَا عَلَيَّ وَأَهْمَانِي، فَأُوحِيَ إِلَيَّ
أَنْ أَنْفُخَهُمَا، فَتَفَخَّخْتُهُمَا فَذَهَبَا، فَأَوْلَتْهُمَا
الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ
صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ.

[٥٩٣٧] ٢٣ - (٢٢٧٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا
أَبِي عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ سَمُرَةَ
ابْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى
الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «هَلْ
رَأَى أَحَدٌ مِنْكُمْ الْبَارِحَةَ رُؤْيَا؟».

43. The Book Of Virtues (And Merits Of The Prophet ﷺ And Other Prophets)

Chapter 1. The Superiority Of The Prophet's ﷺ Lineage, And The Stone That Greeted Him Before His Prophethood

[5938] 1 - (2276) Wâthilah bin Al-Asqa' said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, Glorified and Exalted is He, chose Kinânah from among the children of Ismâ'il, ﷺ, and He chose the Quraish from among Kinânah, and He chose Banû Hâshim from among the Quraish, and He chose me from among Banû Hâshim.'"

[5939] 2 - (2277) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'I know a stone in Makkah that used to greet me before I was sent (made a Prophet). I would recognize it even now.'"

٥ - (المعجم ٤٣) - كتاب الفضائل

(التحفة ٣٣)

(المعجم ١) - (بَابُ فَضْلِ نَسَبِ
النَّبِيِّ ﷺ، وَتَسْلِيمِ الْحَجَرِ عَلَيْهِ قَبْلَ
النَّبُوءَةِ) (التحفة ١)

[٥٩٣٨] ١ - (٢٢٧٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ مَهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ سَهْمٍ، جَمِيعًا عَنِ الْوَلِيدِ -
قَالَ ابْنُ مَهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ
- حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ شَدَّادٍ،
أَنَّهُ سَمِعَ وَائِلَةَ بْنَ الْأَسَمْعِ يَقُولُ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ
اضْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ، وَاضْطَفَى قُرَيْشًا مِنْ
كِنَانَةَ، وَاضْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ،
وَاضْطَفَانِي مِنْ بَنِي هَاشِمٍ»

[٥٩٣٩] ٢ - (٢٢٧٧) وَحَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ
إِبْرَاهِيمَ بْنِ طَهْمَانَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ
عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِنِّي لَأَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ
أَنْ أُبْعَثَ، إِنِّي لَأَعْرِفُهُ الْآنَ».

Chapter 2. The Superiority Of Our Prophet ﷺ Over All Of Creation

[5940] 3 - (2278) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I will be the leader of the sons of Âdam on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.'"

Chapter 3. The Miracles Of The Prophet ﷺ

[5941] 4 - (2279) It was narrated from Anas that the Prophet ﷺ called for water and it was brought in a shallow vessel. The people started performing *Wuḍû'*, and I estimated that they were between sixty and eighty. And I looked at the water that was springing from between his (ﷺ) fingers.

[5942] 5 - (...) It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ when the time for 'Aṣr came. The people looked for water and could not find any. Some water

(المعجم ٢) - (بَابُ تَفْضِيلِ نَبِينَا ﷺ)
على جميع الخلائق) (التحفة ٢)

[٥٩٤٠] ٣ - (٢٢٧٨) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا هِفْلُ يَغْنِي ابْنُ زِيَادٍ، عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي أَبُو عَمَّارٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُّوخَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْسَقُ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ».

(المعجم ٣) - (بَابُ فِي مَعْجَزَاتِ النَّبِيِّ ﷺ) (التحفة ٣)

[٥٩٤١] ٤ - (٢٢٧٩) وَحَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ يَغْنِي ابْنُ زَيْدٍ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَعَا بِمَاءٍ فَأُتِيَ بِقَدَحٍ رَحْرَاحٍ، فَجَعَلَ الْقَوْمُ يَتَوَضَّأُونَ، فَحَزَرْتُ مَا بَيْنَ السِّتِينَ إِلَى الثَّمَانِينَ، قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ.

[٥٩٤٢] ٥ - (...) وَحَدَّثَنِي إِسْحَاقُ ابْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ

for *Wudû'* was brought to the Messenger of Allâh ﷺ and he put his hand in that vessel and told the people to perform *Wudû'* from it. I saw the water springing from beneath his fingers, and the people performed *Wudû'* from it, down to the last of them.

[5943] 6 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ and his Companions were in Az-Zawra' – he said: Az-Zawra' is a place in Al-Madînah by the marketplace, near the *Masjid*. He called for a vessel of water and placed his hand in it, and it started to spring forth from between his fingers, and all of his Companions performed *Wudû'*. I said: "How many were they, O Abû Hamzah?" He said: "They were around three hundred."

[5944] (...) It was narrated from Anas that the Prophet ﷺ was in Az Zawra', and he was brought a vessel of water in which he could not immerse his fingers fully. Then he mentioned a *Hadîth* like that of *Hishâm* (no. 5943).

إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ، فَأَتَى رَسُولُ اللَّهِ ﷺ بِوُضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[٥٩٤٣] ٦- (...) حَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعَاذُ بْنُ يَعْنَى ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَأَصْحَابَهُ بِالزَّوْرَاءِ - قَالَ: وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا بَيْنَهُمَا - دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فِيهِ، فَجَعَلَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ، قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حَمْرَةَ؟ قَالَ: كَانُوا زُهَاءَ الثَّلَاثِمِائَةِ.

[٥٩٤٤] ٧- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ بِالزَّوْرَاءِ، فَأَتَى بِإِنَاءٍ مَاءٍ لَا يَغْمُرُ أَصَابِعَهُ، أَوْ قَدَرَ مَا يُوَارِي أَصَابِعَهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامٍ.

[5945] 8 - (2280) It was narrated from Jâbir that Umm Mâlik used to give ghee to the Prophet ﷺ in a butter-skin of hers. Her sons used to go to her and asked for condiments, when they did not have anything. She would go to that skin in which she used to give (ghee) to the Prophet ﷺ and would find some ghee in it. It kept providing condiment for her family until one day she squeezed it. She went to the Prophet ﷺ and he said: "Did you squeeze it?" She said: "Yes." He said: "If you had left it alone the ghee would still be there."

[5946] 9 - (2281) It was narrated from Jâbir that a man came to the Prophet ﷺ and asked him for food. He gave him half a *Wasq* of barley and the man, his wife and their guest continued to eat from it until he weighed it. He came to the Prophet ﷺ who said: "If you had not weighed it, you would still be eating from it, it would still be there."

[5947] 10 - (706) Mu'âdh bin Jabal narrated: "We set out with the Messenger of Allâh ﷺ during the campaign of Tabûk, and he was joining the prayers. He would pray *Zuhr* and '*Aṣr* together, and *Maghrib* and '*Ishâ* together, until one day he delayed the prayer,

[٥٩٤٥] ٨ - (٢٢٨٠) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عَكَّةَ لَهَا سَمْنًا، فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الْأُدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْنًا، فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّى عَصَرَتْهُ، فَأَتَتْ النَّبِيَّ ﷺ فَقَالَ: «عَصَرْتِيهَا؟» فَقَالَتْ: نَعَمْ، قَالَ: «لَوْ تَرَكْتِيهَا مَا زَالَ قَائِمًا».

[٥٩٤٦] ٩ - (٢٢٨١) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ، فَأَطْعَمَهُ شَطْرَ وَسْقٍ شَعِيرٍ، فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا، حَتَّى كَالَهُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: «لَوْ لَمْ تَكِلْهُ لَأَكَلْتُمْ مِنْهُ، وَلَقَامَ لَكُمْ».

[٥٩٤٧] ١٠ - (٧٠٦) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَائِلَةَ أَخْبَرَهُ، أَنَّ مُعَاذَ بْنَ جَبَلٍ

then he came out and prayed *Zuhr* and *ʿAsr* together. Then he went in, and he came out after that and prayed *Maghrib* and *ʿIshâ* together. Then he said: 'Tomorrow, if Allâh wills, you will reach the spring of Tabûk. You should not approach it until the forenoon, and whoever among you comes to it should not touch its water until I come.' We came to it, and two men had reached it before us. The spring was a trickle of water, like a shoelace. The Messenger of Allâh ﷺ asked them: 'Did you touch the water at all?' They said: 'Yes.' The Prophet ﷺ rebuked them, and said to them whatever Allâh willed he should say. Then the people scooped water from the spring little by little, until they had gathered a little in a vessel. The Messenger of Allâh ﷺ washed his hands and face in it, then he poured it back into the spring, and it began to flow abundantly. The people drank their fill, then he said: 'Soon, O Mu'adh, if you live a long life, you will see this area filled with gardens.'"

أَخْبَرَهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ غَزْوَةِ تَبُوكَ، فَكَانَ يَجْمَعُ الصَّلَاةَ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، حَتَّى إِذَا كَانَ يَوْمًا آخَرَ الصَّلَاةَ، ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذَلِكَ، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، ثُمَّ قَالَ: «إِنَّكُمْ سَتَأْتُونَ غَدًا، إِنْ شَاءَ اللَّهُ، عَيْنَ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى يُضْحِيَ النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ فَلَا يَمَسَّ مِنْ مَائِهَا شَيْئًا حَتَّى آتِي»، فَجِئْنَاهَا وَقَدْ سَبَقْنَا إِلَيْهَا رَجُلَانِ، وَالْعَيْنُ مِثْلُ الشَّرَاكِ تَبْضُ بِشَيْءٍ مِنْ مَاءٍ، قَالَ: فَسَأَلَهُمَا رَسُولُ اللَّهِ ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئًا؟» قَالَا: نَعَمْ، فَسَبَّهَمَا النَّبِيُّ ﷺ، وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ، قَالَ: ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا، حَتَّى اجْتَمَعَ فِي شَيْءٍ، قَالَ: وَغَسَلَ رَسُولُ اللَّهِ ﷺ فِيهِ يَدَيْهِ وَوَجْهَهُ، ثُمَّ أَعَادَهُ فِيهَا، فَجَرَتِ الْعَيْنُ بِمَاءٍ مِنْهُمِ، أَوْ قَالَ: غَزِيرٍ - شَكَّ أَبُو عَلِيٍّ أَتِيَهُمَا قَالَ - فَاسْتَقَى النَّاسُ، ثُمَّ قَالَ: «يُوشِكُ، يَا مُعَاذُ! إِنْ طَالَتْ بِكَ حَيَاةٌ، أَنْ تَرَى مَا هَهُنَا قَدْ مُلِئَ جَنَانًا». [راجع: ١٦٣١]

[5948] 11 - (1392) It was narrated that Abû Humaïd said: "We went out with the Messenger of Allâh ﷺ on the campaign of Tabûk, and we came to the valley of Al-Qurâ, where there was a garden belonging to a woman. The Messenger of Allâh ﷺ said: 'Estimate the amount of its produce.' So we estimated it, and the Messenger of Allâh ﷺ estimated it at ten *Wasq*. He said: 'Remember this number until we come back, if Allâh wills.' So we set off, until we came to Tabûk. The Messenger of Allâh ﷺ said: 'There will be a strong wind tonight, so none of you should stand up in it, and whoever has a camel, let him hobble it tightly.'

"The strong wind came, and one man stood up; the wind carried him and threw him down in the mountains of Tayy'. The envoy of Ibn Al-'Almâ', the ruler of Aylah, brought a letter to the Messenger of Allâh ﷺ and gave him a gift of a white mule. The Messenger of Allâh ﷺ wrote back to him and sent him a gift of a cloak. Then we came back to the valley of Al-Qurâ, and the Messenger of Allâh ﷺ asked that woman about her garden: 'How much is its produce?' She said: 'Ten *Wasq*.' The Messenger of Allâh ﷺ said: 'I am hastening back; whoever among you wishes may

[٥٩٤٨] ١١ - (١٣٩٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ [بْنِ سَعْدٍ] السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَأَتَيْنَا وَادِي الْقُرَى عَلَى حَدِيقَةٍ لِمَرْأَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْرُصُوهَا» فَخَرَصْنَاهَا، وَخَرَصَهَا رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ، وَقَالَ: «أَحْصِيهَا حَتَّى نَرْجِعَ إِلَيْكَ، إِنْ شَاءَ اللَّهُ»، فَأَنْطَلَقْنَا، حَتَّى قَدِمْنَا تَبُوكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلَا يَقُمْ فِيهَا أَحَدٌ مِنْكُمْ، فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيُسَدِّ عِقَالَهُ» فَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِجَبَلِي طِيٍّ، فَجَاءَ رَسُولُ ابْنِ الْعَلَمَاءِ، صَاحِبِ أُيْلَةَ، إِلَى رَسُولِ اللَّهِ ﷺ بِكِتَابٍ، وَأَهْدَى لَهُ بَغْلَةً بَيْضَاءَ، فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَأَهْدَى لَهُ بُرْدًا، ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِي الْقُرَى، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ عَنْ حَدِيقَتِهَا: «كَمْ بَلَغَ ثَمَرُهَا؟» فَقَالَتْ: عَشْرَةَ أَوْسُقٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِيَ،

leave with me, and whoever wishes may stay.' We set out and when we were approaching Al-Madīnah he said: 'This is Tābah and this is Uḥud - it is a mountain that loves us and we love it.' Then he said: 'The best houses of the *Anṣār* are the house of Banū An-Najjār, then the house of Banū 'Abdul-Ash-hal, then the house of Banū 'Abdul-Ḥārith bin Al-Khazraj, then the house of Banū Sā'idah, and there is goodness in all the houses of the *Anṣār*.' Sa'd bin 'Ubādah came to us and Abū Usaid said: 'Did you not see how the Messenger of Allāh ﷺ mentioned the best of the houses of the *Anṣār*, and mentioned us last?' Sa'd went to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, you mentioned the best of the houses of the *Anṣār* and mentioned us last.' He said: "Is it not sufficient for you that you are among the best?"

[5949] 12 - (...) 'Amr bin Yaḥya narrated it with this chain of narrators (a *Ḥadīth* similar to no. 5948), up to the words: "And there is goodness in all the houses of the *Anṣār*". He did not mention what comes after that of the story of Sa'd bin 'Ubādah. In the *Ḥadīth* of Wuhaib it adds: "The Messenger of Allāh ﷺ wrote to them in their land."

وَمَنْ شَاءَ فَلْيَمْكُثْ» فَخَرَجْنَا حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ، فَقَالَ: «هَذِهِ طَابَةٌ، وَهَذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ قَالَ: «إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي [عَبْدِ] الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» فَلَحَقْنَا سَعْدُ بْنُ عُبَادَةَ، فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ ﷺ خَيْرَ دُورِ الْأَنْصَارِ، فَجَعَلْنَا آخِرًا، فَأَذْرَكَ سَعْدُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! خَيْرَتِ دُورِ الْأَنْصَارِ فَجَعَلْتَنَا آخِرًا، فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ». [راجع: ٣٣٧١]

[٥٩٤٩] ١٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ «وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةِ سَعْدِ بْنِ عُبَادَةَ، وَزَادَ فِي حَدِيثِ وَهَيْبٍ: فَكَتَبَ لَهُ رَسُولُ

اللَّهُ ﷺ بِبَحْرِهِمْ، وَلَمْ يَذْكُرْ فِي حَدِيثٍ
وَهَيْبٍ: فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ.

Chapter 4. He (ﷺ) Put His Trust In Allâh And Allâh Protected Him From The People

(المعجم ٤) - (بَابُ تَوَكُّلِهِ عَلَى اللَّهِ
تَعَالَى، وَعِصْمَةِ اللَّهِ تَعَالَى لَهُ مِنَ
النَّاسِ) (التحفة ٤)

[5950] 13 - (843) It was narrated that Jâbir bin ‘Abdullâh said: “We went out with the Messenger of Allâh ﷺ on a campaign towards Najd. The Messenger of Allâh ﷺ caught up with us in a valley that abounded in thorny trees. The Messenger of Allâh ﷺ stopped beneath a tree and hung his sword on one of its branches. The people scattered throughout the valley, seeking shade beneath the trees. The Messenger of Allâh ﷺ said: ‘A man came to me while I was sleeping and took the sword, then I woke up to find him standing over my head, and I did not realize (that he was there) until the sword was unsheathed in his hand. He said to me: “Who will protect you against me?” I said: “Allâh.” He said a second time: “Who will protect you against me?” I said: “Allâh.” Then he sheathed the sword, and he is sitting over there.’ Then the Messenger of Allâh ﷺ left him alone.”

[٥٩٥٠] ١٣ - (٨٤٣) حَدَّثَنَا عَبْدُ بَنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ
جَابِرٍ؛ وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ
جَعْفَرٍ بْنِ زِيَادٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا
إِبْرَاهِيمُ يَعْني ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ،
عَنْ سِنَانِ بْنِ أَبِي سِنَانَ الدُّوْلِيِّ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْنَا مَعَ رَسُولِ
اللَّهِ ﷺ غَزْوَةَ قَبْلِ نَجْدٍ، فَأَذْرَكَنَا رَسُولُ
اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاءِ، فَزَلَّ
رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ
بِغُضَنِ مِنْ أَغْصَانِهَا، قَالَ: وَتَفَرَّقَ النَّاسُ
فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ، قَالَ: فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ رَجُلًا أَتَانِي وَأَنَا
نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقِظْتُ وَهُوَ قَائِمٌ
عَلَى رَأْسِي، فَلَمْ أَشْعُرْ إِلَّا وَالسَّيْفُ صَلَاقًا
فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟
قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ
يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، قَالَ:

فَشَامَ السَّيْفَ، فَهِيَ هُوَ ذَا جَالِسٍ» ثُمَّ لَمْ يَعْرضُ لَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ١٩٤٩]

[5951] 14 - (...) Jâbir bin ‘Abdullâh Al-Anṣârî, who was one of the Companions of the Prophet ﷺ, narrated that he went out on a campaign with the Prophet ﷺ in the direction of Najd. When the Prophet ﷺ came back, he came back with him, and they sat to rest one day. Then he mentioned a *Hadîth* like that of Ibrâhîm bin Sa’d and Ma’mar (no. 5950).

[٥٩٥١] ١٤- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَيَانُ بْنُ أَبِي سَيَانَ الدُّؤَلِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُمَا: أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ غَزْوَةً قَبْلَ نَجْدٍ، فَلَمَّا قَفَلَ النَّبِيُّ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكْتَهُمُ الْقَائِلَةُ يَوْمًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ وَمَعْمَرٍ.

[5952] (...) It was narrated that Jâbir said: “We came back with the Messenger of Allâh ﷺ, and when we were in Dhât Ar-Riqâ’...” a *Hadîth* like that of Az-Zuhrî (no. 5950), but he did not mention (the words): “Then the Messenger of Allâh ﷺ left him alone.”

[٥٩٥٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ، بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ: ثُمَّ لَمْ يَعْرضُ لَهُ رَسُولُ اللَّهِ ﷺ.

Chapter 5. The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent

[5953] 15 - (2282) It was narrated from Abû Mûsa that the Prophet ﷺ said: “The likeness of

(المعجم ٥) - (بَابُ بَيَانِ مِثْلِ مَا بَعَثَ النَّبِيُّ ﷺ مِنَ الْهُدَى وَالْعِلْمِ) (التحفة ٥)

[٥٩٥٣] ١٥- (٢٢٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَمُحَمَّدُ

the guidance and knowledge with which Allâh has sent me is that of rain falling upon the earth. Some of it is good ground which receives the water and brings forth a great deal of herbage and grass. Some of it is hard but it retains the water, and Allâh benefits people by it, and they drink it and give it to their animals to drink, and they use it for irrigation and grazing. And another part of it is barren, it does not retain the water or produce herbage. That is the likeness of one who gains an understanding of the religion of Allâh, and Allâh benefits him by that with which Allâh has sent me, and he learns and teaches others; and the likeness of a man who pays no attention to that, and does not accept the guidance of Allâh with which I have been sent.”

Chapter 6. His (ﷺ) Compassion Towards His *Ummah*, And His Intense Concern To Warn Them Against That Which May Harm Them

[5954] 16 - (2283) It was narrated from Abû Mûsa that the Prophet ﷺ said: “The likeness of me and that with which Allâh has sent me, is that of a man who came to his people and said: ‘O people, I have seen the army with my own eyes, and I am a plain^[1]

ابْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَفَنَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُنْمِسُكُ مَاءٌ وَلَا تُنْبِتُ كَلَاءً، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ، وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ».

(المعجم ٦) - (بَابُ شَفَقَتِهِ ﷺ عَلَى

أُمَّتِهِ، وَمِبَالِغَتِهِ فِي تَحْذِيرِهِمْ مِمَّا

يُضْرَهُمْ) (التحفة ٦)

[٥٩٥٤] ١٦ - (٢٢٨٣) وَحَدَّثَنَا عَبْدُ

اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ: - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلِي

[1] Plain (lit. “naked”); This refers to the custom whereby one giving a warning would take off his cloak and wave it.

warner; save yourselves!’ Some of his people obeyed him and fled early of a place of safety. Others belied him, and in the morning the army found them in their houses and killed them and destroyed them. That is the likeness of those who obey me and follow that which I have brought, and the likeness of those who disobey me and belie that which I have brought of the truth.”

[5955] 17 - (2284) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘My likeness and that of my *Ummah* is that of a man who lights a fire and insects and moths start falling into it. I am trying to hold you back but you are rushing headlong into it.’”

[5956] (...) A similar report (as no. 5955) was narrated from Abû Az-Zinnâd with this chain.

[5957] 18 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. – He narrated a

وَمَثَلُ مَا بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ، فَقَالَ: يَا قَوْمُ! إِنِّي رَأَيْتُ الْجَيْشَ بَعِثَنِي، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالْتَجَاءُ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَذْلَجُوا فَانْطَلَقُوا عَلَى مُهْلَتِهِمْ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنْ الْحَقِّ.”

[٥٩٥٥] ١٧ - (٢٢٨٤) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُعْبِرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ، فَأَنَا آخِذٌ بِحُجْرَتِكُمْ وَأَنْتُمْ تَقَحُّمُونَ فِيهِ».

[٥٩٥٦] (...) وَحَدَّثَنَا عُمَرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٥٩٥٧] ١٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا

number of *Aḥadith*, including the following: “The Messenger of Allāh ﷺ said: ‘My likeness is that of a man who lights a fire, and when it is glowing, moths and insects start falling into it. He tries to stop them but they overwhelm him and fall in. That is the likeness of you and I. I am trying to hold you back from the fire (and saying), come away from the fire, come away from the fire, but you overwhelm me and rush headlong into it.’”

[5958] 19 - (2285) It was narrated that Jâbir said: “The Messenger of Allāh ﷺ said: ‘The likeness of me and you is that of a man who lights a fire, and locusts and moths start falling into it, and he is trying to keep them out of it. I am holding you back from the fire, but you are slipping through my hands.’”

Chapter 7. He ﷺ Was The Seal Of The Prophets

[5959] 20 - (2286) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The likeness of myself and the Prophets (who came before me) is that of a man who built a structure and built it well and he made it beautiful, and the people started walking

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيَعْلِبُنَّهُ فَيَتَقَحَّمْنَ فِيهَا، قَالَ: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجْزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَعْلِبُونِي وَتَقَحَّمُونَ فِيهَا».

[٥٩٥٨] ١٩ - (٢٢٨٥) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا، وَهُوَ يَذْبُحُهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجْزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تُفْلِتُونَ مِنْ يَدِي».

(المعجم ٧) - (بَابُ ذِكْرِ كَوْنِهِ ﷺ)

خاتم النبيين (التحفة ٧)

[٥٩٥٩] ٢٠ - (٢٢٨٦) وَحَدَّثَنَا عَمْرُو [بْنُ مُحَمَّدٍ] النَّاقِدُ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى بُيْتًا

around it and saying: 'We have never seen any structure more beautiful than this, except for this brick.' I am that brick."

[5960] 21 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'The likeness of myself and the Prophets who came before me is that of a man who built some houses and built them well, making them beautiful and perfect, apart from the space of one brick in one of their corners. The people started walking around them, admiring the structure, saying: "Why don't you put a brick here? Then your building will be complete."' Muhammad ﷺ said: 'I am that brick.'"

[5961] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The likeness of myself and the Prophets who came before me is that of a man who built a structure and built it well and made it beautiful, except for the space of a brick in one of its corners. The people started walking around it, admiring it and saying: 'Why is this brick missing?' I am that brick, I am the Seal of the Prophets."

فَأَحْسَنَهُ وَأَجْمَلَهُ، فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ، يَقُولُونَ: مَا رَأَيْنَا بُيُوتًا أَحْسَنَ مِنْ هَذَا، إِلَّا هَذِهِ اللَّيْنَةُ، فَكُنْتُ أَنَا تِلْكَ اللَّيْنَةُ.

[٥٩٦٠] ٢١- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ أَبُو الْقَاسِمِ ﷺ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ: أَلَا وَضَعْتُ هَهُنَا لَبْنَةً فَيَتِمُّ بُيُوتَانَا» فَقَالَ مُحَمَّدٌ ﷺ: «فَكُنْتُ أَنَا اللَّيْنَةُ».

[٥٩٦١] ٢٢- (...) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُيُوتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيُعْجِبُونَ لَهُ وَيَقُولُونَ: هَلَّا

وُضِعَتْ هَذِهِ اللَّيْنَةُ قَالَ: «فَأَنَا اللَّيْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ».

[5962] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'The likeness of me and the Prophets...'" and he mentioned something similar (to *Hadîth* no. 5961).

[٥٩٦٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِثْلِي وَمِثْلُ النَّبِيِّينَ» فَذَكَرَ نَحْوَهُ.

[5963] 23 - (2287) It was narrated from Jâbir that the Prophet ﷺ said: "The likeness of myself and the (previous) Prophets is that of a man who built a house and made it perfect and complete, except the space of a brick. The people started to enter it and admire it, and they said: 'Were it not for the space of a brick.'" The Messenger of Allâh ﷺ said: "I am the space of that brick, I have come and sealed the (succession of) Prophets ﷺ."

[٥٩٦٣] ٢٣ - (٢٢٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مِثْلِي وَمِثْلُ الْأَنْبِيَاءِ، كَمِثْلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا، وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْنَةِ»، قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَا مَوْضِعُ اللَّبْنَةِ، حِينَئِذٍ فَخَتَمْتُ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ».

[5964] (...) Salîm narrated a similar report with this chain of narrators, and instead of saying 'made it complete' he said 'made it beautiful.'

[٥٩٦٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ بِهِذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: بَدَلَ - أَتَمَّهَا - أَحْسَنَهَا.

Chapter 8. When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them

(المعجم ٨) - (بَابُ إِذَا أَرَادَ اللَّهُ تَعَالَى رَحْمَةً أُمَّةً قَبَضَ نَبِيَّهَا قَبْلَهَا) (التحفة ٨)

[5965] 24 - (2288) It was narrated from Abû Mûsa that the Prophet ﷺ said: "When Allâh

[٥٩٦٥] ٢٤ - (٢٢٨٨) قَالَ مُسْلِمٌ: وَحَدَّثْتُ عَنْ أَبِي أُسَامَةَ، وَمِمَّنْ

wants to show mercy to a nation among His slaves, He takes their Prophet before them, and makes him a forerunner for them. When He wants to destroy a nation, He punishes them when their Prophet is still alive, then He destroys them while he is looking on, and He relieves him by means of their destruction because they belied him and disobeyed his commands.”

Chapter 9. The Haud (Cistern) Of Our Prophet ﷺ And Its Attributes

[5966] 25 - (2289) Jundab said: “I heard the Prophet ﷺ say: ‘I will reach *Al-Haud* (the Cistern) ahead of you.”

[5967] (...) A similar report (as no. 5966) was narrated from ‘Abdul-Malik bin ‘Umar, from Jundab, from the Prophet ﷺ.

رَوَى ذَلِكَ عَنْهُ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ، عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَقْرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ».

(المعجم ٩) - (بَابُ إِثْبَاتِ حَوْضِ

نَبِيِّنا ﷺ وصفاته) (التحفة ٩)

[٥٩٦٦] ٢٥ - (٢٢٨٩) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

[٥٩٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرٍ، جَمِيعًا عَنْ مِسْعَرٍ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5968] 26 - (2290) It was narrated that Abû Hâzim said: "I heard Sahl say: 'I heard the Prophet ﷺ say: "I will reach the Cistern ahead of you. He who comes will drink, and whoever drinks will never be thirsty again. There will come to me some people whom I will recognize and they will recognize me, then they will be prevented from reaching me."'"

Abû Hâzim said: "And I heard An-Nu'mân bin Abî 'Ayyâsh say, when I was narrating this *Hadîth* to them: 'Is this what you heard Sahl say?' I said: 'Yes.'"

[5969] (2291) And I bear witness that I heard Abû Sa'eed Al-Khudrî add something and say (The Messenger of Allâh ﷺ said): "They belong to me." But it will be said: "You do not know what they did after you were gone." And I will say: "Away, away with the one who changed (the religion) after I was gone."

[5970] (...) A *Hadîth* like that of Ya'qûb (no. 5968) was narrated from Sahl from the Prophet ﷺ, and from An-Nu'mân bin Abî 'Ayyâsh, from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

[٥٩٦٨] ٢٦ - (٢٢٩٠) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا، وَلَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَغْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَذَا الْحَدِيثَ، فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا يَقُولُ؟، قَالَ فَقُلْتُ: نَعَمْ.

[٥٩٦٩] (٢٢٩١) قَالَ: وَأَنَا أَشْهَدُ

عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فَيَقُولُ: «إِنَّهُمْ مِنِّي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا عَمِلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي».

[٥٩٧٠] (...) وَحَدَّثَنَا هَرُونَ بْنُ

سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو أُسَامَةَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ النَّبِيِّ ﷺ، وَعَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ يَعْقُوبَ.

[5971] 27 - (2292) ‘Abdullâh bin ‘Amr bin Al-‘Âṣ said: “The Messenger of Allâh ﷺ said: ‘My Cistern is the size of a month’s journey, its sides are equal, its water is whiter than silver, its fragrance is better than musk, and its jugs are like the (number of) stars of the sky. Whoever drinks from it will never be thirsty again.’”

[5972] (2293) Asmâ’ bint Abî Bakr said: “The Messenger of Allâh ﷺ said: ‘I will reach the Cistern and I will see those of you who come to me. Some people will be detained before they reach me and I will say: “O Lord, they belong to me and to my *Ummah*.” It will be said: “Do you not know what they did after you were gone? By Allâh, they continued turning on their heels after you were gone.”

Ibn Abî Mulaikah used to say: “O Allâh, we seek refuge with You from turning on our heels or being put to trial with regard to our religion.”

[5973] 28 - (2294) ‘Āishah said: “I heard the Messenger of Allâh ﷺ say when he was among his Companions: ‘I will be at the Cistern and I will see those of you who come towards me. By Allâh, some men will be prevented from

[٥٩٧١] ٢٧- (٢٢٩٢) وَحَدَّثَنَا دَاوُدُ

ابْنُ عَمْرٍو الصَّبْيِيُّ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجَمَحِيُّ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرَقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيْرَانُهُ كَنُجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا».

[٥٩٧٢] (٢٢٩٣) وَقَالَتْ

أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وَسَيُؤَخِّدُ أَتَانَسُ دُونِي، فَأَقُولُ: يَا رَبِّ! مِنِّي وَمِنْ أُمَّتِي، فَيَقَالُ: أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهِ! مَا بَرَحُوا بَعْدَكَ يَرْجِعُونَ عَلَيَّ أَغْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اَللّٰهُمَّ! إِنَّا نَعُوْذُ بِكَ أَنْ تَرْجِعَ عَلَيَّ أَغْقَابِنَا، أَوْ أَنْ تُفَتِّنَ عَنْ دِينِنَا.

[٥٩٧٣] ٢٨- (٢٢٩٤) وَحَدَّثَنَا ابْنُ

أَبِي عَمْرٍو: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ ابْنِ خُنَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، [أَنَّهُ] سَمِعَ عَائِشَةَ تَقُولُ: سَمِعْتُ

reaching me, and I will say: "O Lord, they belong to me and my *Ummah*." He will say: "You do not know what they did after you were gone. They kept turning back on their heels." "

[5974] 29 - (2295) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I used to hear the people talking about the Cistern, but I did not hear anything about it from the Messenger of Allāh ﷺ, until one day, when the slave woman was combing my hair, I heard the Messenger of Allāh ﷺ say: 'O people!' I said to the slave woman: 'Move away from me.' She said: 'He only called the men; he did not call the women.' I said: 'I am one of the people.' The Messenger of Allāh ﷺ said: 'I will reach the Cistern ahead of you, so beware lest one of you come and be driven away like a stray camel. I will say: "What is the matter with this one?" And it will be said: "You do not know what they introduced after you were gone." I will say: "Away with them."'

رَسُولُ اللَّهِ ﷺ [يَقُولُ]، وَهُوَ بَيْنَ ظَهْرَانِي أَصْحَابِهِ: «إِنِّي عَلَى الْحَوْضِ، أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، فَوَاللَّهِ! لَيُفْتَنَنَّ دُونِي رَجُلًا، فَلَأَقُولَنَّ: أَيُّ رَبِّ! مِنِّي وَمِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا عَمِلُوا بِغَدَاكَ، مَا زَالُوا يَرْجِعُونَ عَلَيَّ أَعْقَابِهِمْ».

[٥٩٧٤] ٢٩ - (٢٢٩٥) وَحَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا كَانَ يَوْمًا مِنْ ذَلِكَ، وَالْجَارِيَةُ تَمْشُطُنِي، فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّهَا النَّاسُ!» فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي، قَالَتْ: إِنَّمَا دَعَا الرَّجُلَ وَلَمْ يَدْعُ النِّسَاءَ، فَقُلْتُ: إِنِّي مِنَ النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَكُمْ فَرَطٌ عَلَى الْحَوْضِ، فَإِيَّايَ لَا يَأْتِيَنَّ أَحَدُكُمْ فَيَذُبُّ عَنِّي كَمَا يُذِبُّ الْبَعِيرُ الضَّالَّ، فَأَقُولُ: فِيمَ هَذَا؟ فَيَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحَدُثُوا بِغَدَاكَ، فَأَقُولُ: سُبْحَانَ».

[5975] (...) ‘Abdullâh bin Râfi‘ said: “Umm Salamah used to narrate that she heard the Prophet ﷺ say on the *Minbar*, while she was having her hair combed: ‘O people!’ She said to the one who was combing her hair: ‘Gather my hair and put it together...’” A *Hadîth* like that of Bukair from Al-Qâsim bin ‘Abbâs (no. 5974).

[5976] 30 - (2296) It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh ﷺ came out one day and prayed for the people of Uḥud as he used to pray for the dead. Then he went to the *Minbar* and said: “I will be there ahead of you, and I will be your witness. By Allâh, I can see my Cistern now. I am given the keys to the treasures of the earth, or the keys to the earth. By Allâh, I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for them (the treasures of the earth).”

[5977] 31 - (...) It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ prayed for those who had been slain at Uḥud, then he ascended the

[٥٩٧٥] (...) وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ قَالَ: كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ؛ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمُنْبَرِ - وَهِيَ تَمْشِي - «أَيُّهَا النَّاسُ» فَقَالَتْ لِمَ شِطَّهَا: كُفِّي رَأْسِي، يَنْخُو حَدِيثُ بُكَيْرٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ. [٥٩٧٦] ٣٠ - (٢٢٩٦) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُثْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمُنْبَرِ، فَقَالَ: «إِنِّي فَرَطُ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي، وَاللَّهِ! لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي، وَاللَّهِ! مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا».

[٥٩٧٧] ٣١ - (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرٍ ابْنَ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ

Minbar like one who was bidding farewell to the living and the dead. He said: 'I will reach the Cistern ahead of you, and its width is like the distance between Aylah and Al-Juhfah. I do not fear that you will associate others with Allāh after I am gone, but I fear that you will compete with one another for worldly gains and you will fight one another and be destroyed as those who came before you were destroyed.'

'Uqbah said: "That was the last thing I heard the Messenger of Allāh ﷺ say on the *Minbar*."

يَحْيَى بْنُ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَى أُحُدٍ، ثُمَّ صَعِدَ الْمُنْبَرَ كَالْمُودِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، فَقَالَ: «إِنِّي فَارِطُكُمْ عَلَى الْحَوْضِ، وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةِ، إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُسْرِكُوا بَعْدِي، وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَنَافَسُوا فِيهَا، وَتَقْتُلُوا، فَتَهْلِكُوا، كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ».

قَالَ عُقْبَةُ: فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمُنْبَرِ.

[5978] 32 - (2297) It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: "O Lord, my companions, my companions!" It will be said: "You do not know what they introduced after you were gone."'

[٥٩٧٨] ٣٢ - (٢٢٩٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَارِطُكُمْ عَلَى الْحَوْضِ، وَلَأَنَارِ عَن أَقْوَامٍ ثُمَّ لَأُغْلِبَنَّ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي، أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ».

[5979] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 5978), but he did not mention (the words) "My companions, my companions."

[٥٩٧٩] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «أَصْحَابِي، أَصْحَابِي».

[5980] (...) A *Hadith* like that of Al-A'mash (no. 5978) was narrated from 'Abdullâh from the Prophet ﷺ.

[5981] (...) A *Hadith* like that of Al-A'mash and Mughîrah was narrated from Hudhaifah (no. 5978, 5980), from the Prophet ﷺ.

[5982] 33 - (2298) It was narrated from Hârithah that he heard the Prophet ﷺ say: "His Cistern is (as large as the distance) between Şan'â' and Al-Madînah."

Al-Mustawrid said to him: "Did you not hear him say, 'The vessels'?" He said: "No." Al-Mustawrid said: "There will be seen in it vessels like the stars."

[5983] (...) Hârithah bin Wahb Al-Khuzâ'i said: "I heard the Messenger of Allâh ﷺ say..." and he mentioned a similar report (as no. 2298) about the Cistern, but

[٥٩٨٠] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ الْأَعْمَشِ، وَفِي حَدِيثِ شُعْبَةَ عَنْ مُغِيرَةَ: سَمِعْتُ أَبَا وَائِلٍ.

[٥٩٨١] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْجَرِيُّ: أَخْبَرَنَا عَبَّاسٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ، كِلَاهُمَا عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ الْأَعْمَشِ وَمُغِيرَةَ.

[٥٩٨٢] ٣٣ - (٢٢٩٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ: «الْأَوَانِي؟» قَالَ: لَا، فَقَالَ الْمُسْتَوْرِدُ: «تَرَى فِيهِ الْآيَةَ مِثْلَ الْكَوَاكِبِ».

[٥٩٨٣] (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ: حَدَّثَنَا حَرَمِيُّ بْنُ عَمَارَةَ حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ،

he did not mention the words of Al-Mustawrid.

[5984] 34 - (2299) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Ahead of you lies the Cistern. The distance between its two corners is like the distance between Jarbâ' and Adhrah.'"

[5985] (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Ahead of you lies a Cistern like the distance between Jarbâ' and Adhrah." In the report of Ibn Al-Muthanna it says: "My Cistern."

[5986] (...) 'Ubaidullâh narrated a similar report (as no. 5985) with this chain of narrators, and he added: "Ubaidullâh said: 'I asked him and he said: "They are two towns in Ash-Shâm, between which there is the distance of three nights' travel." In the *Hadîth* of Ibn Bishr it says: "Three days."

أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَذَكَرَ الْحَوْضَ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ قَوْلَ الْمُشْتَوْرِدِ وَقَوْلَهُ.

[٥٩٨٤] ٣٤ - (٢٢٩٩) حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَامَكُمْ حَوْضًا، مَا بَيْنَ نَاحِيَّتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

[٥٩٨٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ» - وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى: «حَوْضِي».

[٥٩٨٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ: قَالَ عُبَيْدُ اللَّهِ: فَسَأَلْتُهُ فَقَالَ: قَرَيْتَيْنِ بِالشَّامِ، بَيْنَهُمَا مَسِيرَةُ ثَلَاثِ لَيَالٍ، وَفِي حَدِيثِ ابْنِ بَشِيرٍ: ثَلَاثَةُ أَيَّامٍ.

[5987] (...) A *Hadîth* like that of ‘Uбайдullâh (no. 5986) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[5988] 35 - (...) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: “Ahead of you lies a Cistern like (the distance) between Jarbâ and Adhraḥ, in which there are jugs like the stars of the sky. Whoever comes to it and drinks from it will never be thirsty again.”

[5989] 36 - (2300) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allâh, what are the vessels of the Cistern?’ He said: ‘By the One is Whose Hand is the soul of Muḥammad, its vessels are more numerous than the stars and planets in the sky, nay! on a dark and cloudless night. The vessels of Paradise, whoever drinks from them will never be thirsty again. There flow into it two spouts from Paradise, and whoever drinks from it will never be thirsty again. It is as wide as it is long, like the distance between ‘Ammân and Aylah. Its water is whiter than milk and sweeter than honey.’”

[٥٩٨٧] (...) وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

[٥٩٨٨] ٣٥- (...) وَحَدَّثَنَا حَرَمَلَةُ ابْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرَحَ، فِيهِ أَبَارِيقُ كُنُجُومِ السَّمَاءِ، مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا».

[٥٩٨٩] ٣٦- (٢٣٠٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّي - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّي عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا آتِيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا آتِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلَا! فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِحَةِ، آتِيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ، يَشْحَبُ فِيهِ مِزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ

يَظْمَأُ، عَرَضُهُ مِثْلُ طَوْلِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ».

[5990] 37 - (2301) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: "I will be at my Cistern pushing crowds of people away, so as to allow the people of Yemen to reach it, and I will strike with my stick until it flows for them." He was asked how wide it is, and he said: "From where I am standing to 'Ammân." He was asked about its drink and he said: "It is whiter than milk and sweeter than honey. Two spouts that originate from Paradise lead into it, one of gold and one of silver."

[٥٩٩٠] ٣٧ - (٢٣٠١) حَدَّثَنَا أَبُو عَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَمَنِيِّ، عَنْ ثَوْبَانَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنِّي لَبِعُفْرِ حَوْضِي أَذُودُ النَّاسَ لِأَهْلِ الْيَمَنِ، أَضْرِبُ بِعَصَايَ حَتَّى يَرْفُضَ عَلَيْهِمْ»، فَسُئِلَ عَنْ عَرَضِهِ فَقَالَ: «مِنْ مُقَامِي إِلَى عَمَّانَ» وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ: «أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، يَعْثُ فِيهِ مِيزَابَانِ يَمْدَانِهِ مِنَ الْجَنَّةِ، أَحَدُهُمَا مِنْ ذَهَبٍ، وَالْآخَرُ مِنْ وَرَقٍ».

[5991] (...) A similar *Hadith* (as no. 5990) was narrated from Qatâdah with the chain of Hishâm, except that he said: "On the Day of Resurrection I will be at the edge of the Cistern."

[٥٩٩١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ، بِإِسْنَادِ هِشَامٍ، بِمِثْلِ حَدِيثِهِ، غَيْرَ أَنَّهُ قَالَ: «أَنَا، يَوْمَ الْقِيَامَةِ، عِنْدَ عُفْرِ الْحَوْضِ».

[5992] (...) The *Hadith* of the Cistern was narrated from Thawbân, from the Messenger of Allâh ﷺ. I

[٥٩٩٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ

said^[1] to Yahya bin Hammâd (a narrator): “Did you hear this *Hadîth* from Abû ‘Awânah?” He said: “I also heard it from Shu‘bah.” I said: “Look at it for me.” So he looked for me, then he narrated it to me.

عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ، حَدِيثَ الْحَوْضِ، فَقُلْتُ لِيَحْيَى بْنِ حَمَّادٍ: هَذَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي عَوَانَةَ، فَقَالَ: وَسَمِعْتُهُ أَيْضًا مِنْ شُعْبَةَ فَقُلْتُ: انْظُرْ لِي فِيهِ، فَنَظَرَ لِي فِيهِ فَحَدَّثَنِي بِهِ.

[5993] 28 - (2302) It was narrated from Abû Hurairah that the Prophet ﷺ said: “I will drive some people away from my Cistern as a stray camel is driven away.”

[٥٩٩٣] ٣٨ - (٢٣٠٢) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَأَذْودَنَّ عَنْ حَوْضِي رَجَالًا كَمَا تَذَادُ الْغَرِيبَةُ مِنَ الْإِبِلِ».

[5994] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 5993).

[٥٩٩٤] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[5995] 39 - (2303) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “The size of my Cistern is like the distance between Aylah and Şan‘â’ in Yemen. In it there are jugs as numerous as the stars in the sky.”

[٥٩٩٥] ٣٩ - (٢٣٠٣) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْرُ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِقِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[انظر: ٥٩٩٨]

[1] That is Muḥammad bin Bash-shâr, Bundâr, who narrated it from him.

[5996] 40 - (2304) Anas bin Mâlik narrated that the Prophet ﷺ said: "Some of those who accompanied me will come to me at the Cistern, and when I see them and they come close to me, they will be taken away before they reach me. I will say: 'O Lord, my companions, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone.'"

[5997] (...) This was narrated from Anas from the Prophet ﷺ, and he added: "Its vessels are as numerous as the stars."

[5998] 41 - (2303) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "The distance between two corners of my Cistern is like the distance between Şan'â' and Al-Madînah."

[٥٩٩٦] ٤٠ - (٢٣٠٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ: حَدَّثَنَا وَهَيْبٌ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ يُحَدِّثُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحِبَنِي، حَتَّى إِذَا رَأَيْتَهُمْ وَرُفِعُوا إِلَيَّ، اخْتَلَجُوا دُونِي، فَلَا قَوْلَ: أَيُّ رَبِّ! أَصِيحَابِي، أَصِيحَابِي، فَلَيَقَالَ لِي: إِنَّكَ لَا تَدْرِي مَا أَحَدُثُوا بَعْدَكَ».

[٥٩٩٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَى، وَرَأَى: «أَيُّتُهُ عَدَدُ النُّجُوم».

[٥٩٩٨] ٤١ - (٢٣٠٣) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التِّيمِيُّ وَهَرَبُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِعَاصِمٍ - قَالَا: حَدَّثَنَا مُعْتَمِرٌ: قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ نَاحِيَّتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ». [راجع:

[5999] 42 - (...) A similar report (as no. 5998) was narrated from Anas from the Prophet ﷺ, except that they were not sure and they said: "Or like the distance between Al-Madīnah and 'Ammān." In the *Hadīth* of Abū 'Awānah it says: "The distance between the two sides of my Cistern."

[6000] 43 - (...) It was narrated from Qatādah that Anas said: "The Prophet of Allāh ﷺ said: 'In it (the Cistern) can be seen jugs of gold and silver, as numerous as the stars in the sky.'"

[6001] (...) Anas bin Mâlik narrated that the Prophet of Allāh ﷺ said... a similar report (as no. 6000), and he added: "Or more than the number of stars in the sky."

[6002] 44 - (2305) It was narrated from Jâbir bin Samurah that the Messenger of Allāh ﷺ said: "I will reach the Cistern ahead of you, and the distance between its edges is like the distance between Şan'â' and

٤٢- (...) وَحَدَّثَنَا هَرُونَ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
هِشَامٌ؛ وَحَدَّثَنَا حَسَنُ [بْنِ عَلِيٍّ]
الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ:
حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ
أَنْسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُمَا
شَكَّا فَقَالَا: أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ
وَعَمَّانَ، وَفِي حَدِيثِ أَبِي عَوَانَةَ «مَا بَيْنَ
لَا بَتْنِي حَوْضِي».

٤٣- (...) وَحَدَّثَنَا يَحْيَى
ابْنُ حَبِيبٍ الْحَارِثِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الرُّزَّيُّ قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ
سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: قَالَ أَنْسٌ: قَالَ
نَبِيُّ اللَّهِ ﷺ: «تَرَى فِيهِ أَبَارِيقُ الذَّهَبِ
وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[٦٠٠١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: . حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى:
حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ بْنُ
مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، مِثْلَهُ،
وَرَادَ: «أَوْ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ».

[٦٠٠٢] ٤٤- (٢٣٠٥) حَدَّثَنِي
الْوَلِيدُ بْنُ شُجَاعٍ بْنِ الْوَلِيدِ السَّكُونِيُّ:
حَدَّثَنِي أَبِي [رَجَمَهُ اللَّهُ]: حَدَّثَنِي زِيَادُ بْنُ
خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ

Aylah, and its jugs are like the stars.”

[6003] 45 - (...) It was narrated that ‘Amir bin Sa’d bin Abi Waqqâs said: “I wrote to Jâbir bin Samurah (and sent it) with my slave Nâfi’ (saying): ‘Tell me of something that you heard from the Messenger of Allâh ﷺ.’ He wrote to me (saying): ‘I heard him say: “I will be the first one to reach the Cistern.”’

ابنِ سَمُرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا إِنِّي فَرَطُ لَكُمْ عَلَى الْحَوْضِ، وَإِنْ بَعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، كَأَنَّ الْأَبَارِيقَ فِيهِ النُّجُومُ».

[٦٠٠٣] ٤٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ فَكَتَبَ إِلَيَّ: إِنِّي سَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

Chapter 10. The Angels Fought Alongside Him ﷺ

[6004] 46 - (2306) It was narrated that Sa’d said: “On the Day of Uḥud I was on the right side of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, and I never saw them before or since, meaning Jibrîl and Mikâ’il, ﷺ.”

(المعجم ١٠) - (بابُ إكرامه ﷺ)
بقتال الملائكة معه ﷺ (التحفة ١٠)

[٦٠٠٤] ٤٦ - (٢٣٠٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ، يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيَاضٌ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ، يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ.

[6005] 47 - (...) It was narrated that Sa’d bin Abi Waqqâs said: “On the Day of Uḥud I was on

[٦٠٠٥] ٤٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ

the right of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, fighting fiercely for him. And I never saw them before or since.”

ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا سَعْدُ عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ رَأَيْتُ يَوْمَ أُحُدٍ، عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيْضٌ، يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

Chapter 11. His (ﷺ) Courage

(المعجم ١١) - (بَابُ شَجَاعَتِهِ ﷺ)

(التحفة ١١)

[6006] 48 - (2307) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ was the best of people, and he was the most generous of people and the most courageous of people. One night the people of Al-Madînah were in a state of panic, and some people went out towards the noise. They were met by the Messenger of Allâh ﷺ, who was coming back, as he had gone towards the noise before them. He was riding the horse of Abû Ṭalhah bareback, with his sword around his neck, and he said: ‘Do not be afraid, do not be afraid.’ And he said: ‘We found it (the horse) to be swift-footed’ or, ‘It is swift-footed.’”

He said: “And it was a horse that was known to be slow.”

[٦٠٠٦] ٤٨ - (٢٣٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ، وَكَانَ أَجْوَدَ النَّاسِ، وَكَانَ أَشْجَعَ النَّاسِ، وَلَقَدْ فَرَجَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ نَاسٌ قَبْلَ الصَّوْتِ، فَتَلَقَّاهُمْ رَسُولُ اللَّهِ ﷺ رَاجِعًا، وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِّي، فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، قَالَ: «وَجَدْنَاهُ بَحْرًا، أَوْ إِنَّهُ لَبَحْرٌ».

قَالَ: وَكَانَ فَرَسًا يُبْطَأُ.

[6007] 49 - (...) It was narrated that Anas said: "There was a disturbance in Al-Madīnah, and the Prophet ﷺ borrowed a horse belonging to Abū Ṭalhah that was called Mandūb, and rode it. He said: 'We have not seen any cause for panic, and we have found it (the horse) to be swift-footed.'"

[6008] (...) Shu'bah narrated with this chain of narrators (a *Hadīth* similar to no. 6007). In the *Hadīth* of Ibn Ja'far it says: "A horse of ours," it does not say a horse belonging to Abū Ṭalhah.

Chapter 12. His (ﷺ) Generosity

[6009] 50 - (2308) It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ was the most generous of people in doing good, and he was at his most generous in the month of Ramaḍān. Jibrīl ﷺ, used to meet him every year in Ramaḍān until it ended, and the Messenger of Allāh ﷺ would recite the Qur'ān to him. When Jibrīl met him, the Messenger of Allāh ﷺ was more generous in doing good than the (rain) blowing wind."

[٦٠٠٧] ٤٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرَسٌ، فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ يُقَالُ لَهُ: مَدْنُوبٌ، فَرَكِبَهُ فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَسٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

[٦٠٠٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ قَالَ: فَرَسًا لَنَا، وَلَمْ يَقُلْ: لِأَبِي طَلْحَةَ، وَفِي حَدِيثِ خَالِدٍ: عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا.

(المعجم ١٢) - (بَابُ جُودِهِ ﷺ)

(التحفة ١٢)

[٦٠٠٩] ٥٠- (٢٣٠٨) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنِي أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا إِبْرَاهِيمُ عَنِ ابْنِ شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ [ابْنِ مَسْعُودٍ]، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ،

إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ، كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ، فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[6010] (...) A similar report (as no. 6009) was narrated from Az-Zuhri with this chain of narrators.

[٦٠١٠] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يُونُسَ؛ وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

Chapter 13. His (ﷺ) Good Manners

(المعجم ١٣) - (بَابُ حَسَنِ خَلْقِهِ

(ﷺ) (التحفة ١٣)

[6011] 51 - (2309) It was narrated that Anas bin Mâlik said: "I served the Messenger of Allâh ﷺ for ten years, and by Allâh he never spoke any word of contempt to me, and he never said to me for any reason, why did you do such and such? Or why did you not do such and such?"

[٦٠١١] ٥١ - (٢٣٠٩) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ [ابْنِ مَالِكٍ] قَالَ: خَدَمْتُ رَسُولَ اللَّهِ عَشْرَ سِنِينَ، وَاللَّهِ! مَا قَالَ لِي: أَفَّا قُطُ، وَلَا قَالَ لِي لَشَيْءٍ: لِمَ فَعَلْتَ كَذَا؟ وَهَلَّا فَعَلْتَ كَذَا؟.

زَادَ أَبُو الرَّبِيعِ: لَيْسَ مِمَّا يَصْنَعُهُ الْخَادِمُ، وَلَمْ يَذْكُرْ قَوْلَهُ: وَاللَّهِ! [انظر: ٦٠١٦]

[6012] (...) A similar report (as no. 6011) was narrated from Anas.

[٦٠١٢] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سَلَامُ بْنُ مَسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيِّ عَنْ أَنَسٍ، بِمِثْلِهِ.

[6013] 52 - (...) It was narrated that Anas said: "When the Messenger of Allāh ﷺ came to Al-Madīnah, Abū Ṭalhah took me by the hand and brought me to the Messenger of Allāh ﷺ, and said: 'O Messenger of Allāh, Anas is a good boy, let him serve you.' I served him while traveling and at home, and by Allāh he never said to me about something that I had done: 'Why did you do this like this?' Or for something that I had not done: 'Why did you not do this like this?'"

[6014] 53 - (...) It was narrated that Anas said: "I served the Messenger of Allāh ﷺ for nine years, and I never knew him to say: 'Why did you do such and such?' And he never criticized me for anything."

[6015] 54 - (2310) Anas said: "The Messenger of Allāh ﷺ was one of the best people in manners. One day he sent me to do an errand for him, and I said: 'By Allāh, I will not go.' But in my heart I intended to go and do what the Prophet of Allāh ﷺ had

[٦٠١٣] ٥٢- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَأَنْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَنَسًا غُلَامٌ كَيِّسٌ فَلْيَخْدَمْكَ، قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، وَاللَّهُ! مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هَذَا هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ: لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا؟.

[٦٠١٤] ٥٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا زَكَرِيَاءُ: حَدَّثَنِي سَعِيدٌ وَهُوَ ابْنُ أَبِي بُرْدَةَ عَنْ أَنَسٍ قَالَ: خَدَمْتُ رَسُولَ اللَّهِ ﷺ تِسْعَ سِنِينَ، فَمَا أَعْلَمُهُ قَالَ لِي قَطُّ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ وَلَا عَابَ عَلَيَّ شَيْئًا قَطُّ.

[٦٠١٥] ٥٤- (٢٣١٠) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ يَزِيدَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَارٍ قَالَ: قَالَ إِسْحَاقُ: قَالَ أَنَسٌ: كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا،

told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allâh ﷺ caught me on the back of my neck from behind. I looked at him and he was smiling. He said: 'O Unais, did you go where I told you to go?' I said: 'Yes, I am going, O Messenger of Allâh.'"

فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللَّهِ! لَا أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ؛ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ، فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى الصَّبْيَانِ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ قَبَضَ بِقَفَايَ مِنْ وَرَائِي، قَالَ: فَظَنَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ، فَقَالَ: «يَا أُنَيْسُ! أَذْهَبْتَ حَيْثُ أَمَرْتُكَ؟» قَالَ: قُلْتُ: نَعَمْ، أَنَا أَذْهَبُ، يَا رَسُولَ اللَّهِ! . [انظر: ٦٠١٧]

[6016] (2309) Anas said: "By Allâh, I served him (ﷺ) for nine years, and I never knew him to say for something I had done: 'Why did you do such and such?' Or for something I had failed to do: 'Why did you not do such and such?'"

[٦٠١٦] (٢٣٠٩) قَالَ أَنَسٌ: وَاللَّهِ! لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لَشَيْءٍ صَنَعْتُهُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ أَوْ لَشَيْءٍ تَرَكْتُهُ: هَلَّا فَعَلْتَ كَذَا وَكَذَا. [راجع: ٦٠١١]

[6017] 55 - (2310) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had the best manners among the people."

[٦٠١٧] ٥٥ - (٢٣١٠) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا. [راجع: ٦٠١٥]

Chapter 14. His (ﷺ) Generosity

(المعجم ١٤) - (بَابُ فِي سَخَائِهِ ﷺ)
(التحفة ١٤)

[6018] 56 - (2311) Jâbir bin 'Abdullâh said: "If the Messenger of Allâh ﷺ was asked for anything, he never said no."

[٦٠١٨] ٥٦ - (٢٣١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُثَنَّدِ:

سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

[6019] (...) It was narrated that Muḥammad bin Al-Munkadir said: "I heard Jābir bin 'Abdullāh say:..." A similar report (as no. 6018).

[٦٠١٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَسَجَعِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ ابْنِ الْمُكَدِيرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ. بِمِثْلِهِ، سَوَاءً.

[6020] 57 - (2312) It was narrated from Mūsā bin Anas that his father said: "The Messenger of Allāh ﷺ was never asked for anything for the sake of Islam but he would give it. A man came and he gave him a large number of sheep. He went back to his people and said: 'O people, become Muslim, for Muḥammad ﷺ gives as if he has no fear of want.'"

[٦٠٢٠] ٥٧ - (٢٣١٢) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَالَ: يَا قَوْمُ! أَسْلِمُوا، فَإِنَّ مُحَمَّدًا ﷺ يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ.

[6021] 58 - (...) It was narrated from Anas that a man asked the Prophet ﷺ for a large number of sheep and he gave them to him. He went to his people and said: "O people, become Muslim, for by Allāh, Muḥammad ﷺ gives as if he does not fear want."

Anas said: "If a man became Muslim seeking nothing but worldly gain, as soon as he became Muslim,

[٦٠٢١] ٥٨ (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ غَنَمًا بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ، فَأَتَى قَوْمَهُ فَقَالَ: أَيُّ قَوْمٍ! أَسْلِمُوا، فَوَاللَّهِ! إِنَّ مُحَمَّدًا ﷺ لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.

Islam would become dearer to him than this world and everything in it.”

[6022] 59 - (2313) It was narrated that Ibn Shihâb said: “The Messenger of Allâh ﷺ set out on the campaign to conquer Makkah, then the Messenger of Allâh ﷺ set out with those of the Muslims who were with him. They fought at Hunain and Allâh supported His religion and granted victory to the Muslims. On that day the Messenger of Allâh ﷺ gave Şafwân bin Umaiyah a hundred sheep, then another hundred, then another hundred.”

Ibn Shihâb said: “Sa‘eed bin Al-Musayyab told me that Şafwân said: ‘By Allâh, the Messenger of Allâh ﷺ gave me what he gave me, and he was the most hated of people to me, but he kept giving to me until he became the most beloved of people to me.’”

[6023] 60 - (2314) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wealth of Baḥrain comes to us, I will give you such and such, and such and such,’ and he gestured with both of his hands. But the Prophet ﷺ died before the wealth of Baḥrain came. It came to Abû Bakr after he was gone, and he ordered a caller to call

فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيْسَ لِمَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يُسَلِّمُ حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

[٦٠٢٢] ٥٩ - (٢٣١٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْفَتْحِ، فَفَتَحَ مَكَّةَ، ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَاقْتَلُوا بِحُنَيْنٍ، فَفَضَّرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ، وَأَعْطَى رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةَ مِنَ النَّعَمِ، ثُمَّ مِائَةَ، ثُمَّ مِائَةَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ صَفْوَانَ قَالَ: وَاللَّهِ! لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ ﷺ مَا أَعْطَانِي، وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ.

[٦٠٢٣] ٦٠ - (٢٣١٤) حَدَّثَنَا عَمْرٍو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ الْمُثَنِّكِدِ؛ [أَنَّهُ] سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ الْمُثَنِّكِدِ، عَنْ جَابِرٍ، وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، أَحَدُهُمَا يَزِيدُ عَلَى الْآخَرِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ -

out: 'Whoever had any promise from the Prophet ﷺ or was owed anything by him, let him come.' I got up and said: 'The Prophet ﷺ said: "When the wealth of Baḥrain comes to us, I will give you such and such, and such and such."' Abû Bakr took a handful and said to me: 'Count it.' So I counted it, and it was five hundred. He said: 'Take twice as much again.'"

وَاللَّفْظُ لَهُ - قَالَ: قَالَ سُفْيَانُ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ، قَالَ سُفْيَانُ: وَسَمِعْتُ أَيْضًا عَمْرُو بْنَ دِينَارٍ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَرَأَى أَحَدَهُمَا عَلَى الْآخَرِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أُعْطِيتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا»، وَقَالَ بِيَدَيْهِ جَمِيعًا، فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَجِيءَ مَالُ الْبَحْرَيْنِ، فَقَدِمَ عَلَى أَبِي بَكْرٍ بَعْدَهُ، فَأَمَرَ مُنَادِيًا فَنَادَى: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَّةٌ أَوْ دَيْنٌ فَلْيَأْتِ، فَقُمْتُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطِيتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا» فَحَنَى أَبُو بَكْرٍ مَرَّةً، ثُمَّ قَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِائَةٍ، فَقَالَ: خُذْ مِثْلَهَا.

[6024] 61 - (...) It was narrated that Jâbir bin Abdullâh said: "When the Prophet ﷺ died, some wealth came to Abû Bakr from Al-'Alâ bin Al-Ḥaḍramî. Abû Bakr said: 'Whoever was owed anything by the Prophet ﷺ, or had a promise from him, let him come to us.'" A *Ḥadīth* like that of Ibn 'Uyainah (no. 6023).

[٦٠٢٤] ٦١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ

ابْنِ الْحَضَرَمِيِّ، فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ عَلَى النَّبِيِّ ﷺ دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلُهُ عِدَّةٌ، فَلْيَأْتِنَا، بِنَحْوِ حَدِيثِ ابْنِ عُيَيْنَةَ.

Chapter 15. His (ﷺ) Compassion Towards Children And His Humbleness, And The Virtue Of That

(المعجم ١٥) - (بَابُ رَحْمَتِهِ ﷺ)
الصبيان والعيال، وتواضعه، وفضل ذلك (التحفة ١٥)

[6025] 62 - (2315) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Last night a boy was born to me, and I have named him after my father Ibrâhîm ﷺ.' Then he gave him to Umm Saif, the wife of a blacksmith who was called Abû Saif. He set out to go to him and I followed him. We came to Abû Saif and he was pumping the bellows, and the house was filled with smoke. I quickened my pace and went ahead of the Messenger of Allâh ﷺ and I said: 'O Abû Saif! Stop, for the Messenger of Allâh ﷺ has come.' So he stopped, and the Messenger of Allâh ﷺ called for the boy. He embraced him and said whatever Allâh willed he should say."

Anas said: "I saw him (the boy, Ibrâhîm) as he breathed his last in the arms of the Messenger of Allâh ﷺ. The eyes of the Messenger of Allâh ﷺ filled with tears, and he said: 'The eyes weep and the heart grieves, but we do not say anything

[٦٠٢٥] ٦٢ - (٢٣١٥) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ، كِلَاهُمَا عَنْ سُلَيْمَانَ - وَاللَّفْظُ لِشَيْبَانَ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وُلِدَ لِي اللَّيْلَةَ غُلَامٌ، فَسَمَّيْتُهُ بِاسْمِ أَبِي، إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ -» ثُمَّ دَفَعَهُ إِلَيَّ أُمُّ سَيْفٍ، امْرَأَةٌ قَتِينٌ يَقَالُ لَهُ: أَبُو سَيْفٍ، فَانْطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ، فَانْتَهَيْنَا إِلَى أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكَبِيرِهِ، قَدْ امْتَلَأَ الْبَيْتُ دُخَانًا، فَأَسْرَعْتُ الْمَسِيَّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا أَبَا سَيْفٍ! أَمْسِكْ، جَاءَ رَسُولُ اللَّهِ ﷺ، فَأَمْسَكَ، فَدَعَا النَّبِيُّ ﷺ بِالْصَّبِيِّ، فَضَمَّهُ إِلَيْهِ، وَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ.

فَقَالَ أَنَسٌ: لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَلَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ، فَقَالَ: «تَذْمُعُ الْعَيْنِ وَيَحْزَنُ

but that which pleases our Lord. By Allâh, O Ibrâhîm, we are grieved for you.”

[6026] 63 - (2316) It was narrated that Anas bin Mâlik said: “I have never seen anyone who was more compassionate towards children than the Messenger of Allâh ﷺ. Ibrâhîm (the son of the Prophet ﷺ) was sent to be nursed in the suburbs of Al-Madinah. He used to go, and we would go with him, and he would enter the house which was filled with smoke, as his foster father was a blacksmith, and he would hold him and kiss him, then he would come back.”

‘Amr said: “When Ibrâhîm died, the Messenger of Allâh ﷺ said: ‘Ibrâhîm is my son and he has died in infancy. He has two foster-mothers who will complete his suckling in Paradise.’”

[6027] 64 - (2317) It was narrated that ‘Āishah said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Do you kiss your children?’ They said: ‘Yes.’ They said: ‘By Allâh, we do not kiss them.’ The Messenger of Allâh ﷺ said: ‘What can I do if Allâh has deprived you of mercy?’”

Ibn Numair said: “Deprived your hearts of mercy.”

الْقَلْبُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَاللَّهِ! يَا إِبْرَاهِيمُ! إِنَّا بِكَ لَمَحْزُونُونَ».

[٦٠٢٦] ٦٣ - (٢٣١٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُثَيْبٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَخُنُ، وَكَانَ ظَهْرُهُ قَيْنًا، فَيَأْخُذُهُ فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ.

قَالَ عَمْرُو: فَلَمَّا تُوْفِّي إِبْرَاهِيمُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثُّدْيِ، وَإِنْ لَهُ لَطَظَتَيْنِ تُكْمَلَانِ رَضَاعُهُ فِي الْجَنَّةِ».

[٦٠٢٧] ٦٤ - (٢٣١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: أَتَقْبَلُونَ صَبِيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ! مَا نَقْبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ أَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ».

وَقَالَ ابْنُ نُمَيْرٍ: «مِنْ قَلْبِكَ الرَّحْمَةُ».

[6028] 65 - (2318) It was narrated from Abû Hurairah that Al-Aqra' bin Hâbis saw the Prophet ﷺ kissing Al-Hasan and he said: "I have ten children and I have never kissed any of them." The Messenger of Allâh ﷺ said: "The one who does not show mercy will not be shown mercy."

[6029] (...) A similar report (as no. 6028) was narrated from Abû Hurairah, from the Prophet ﷺ.

[6030] 66 - (2319) It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever does not show mercy to people, Allâh will not show mercy to him.'"

[٦٠٢٨] ٦٥ - (٢٣١٨) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ يُقَبِّلُ الْحَسَنَ، فَقَالَ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرَحَمُ».

[٦٠٢٩] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٦٠٣٠] ٦٦ - (٢٣١٩) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا حَفْصُ بْنُ يَغْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَأَبِي طَيَّيَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ [عَزَّ وَجَلَّ]».

[6031] (...) A *Hadith* like that of Al-A'mash (no. 6030) was narrated from Jarir, from the Prophet ﷺ.

[٦٠٣١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدِ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ الْأَعْمَشِ.

Chapter 16. His (ﷺ) Great Modesty

(المعجم ١٦) - (بَابُ كَثْرَةِ حَيَاةِ ﷺ)
(التحفة ١٦)

[6032] 67 - (2320) It was narrated that Qatadah said: I heard 'Abdullâh bin Abî 'Utbah say: I heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ was more shy than a virgin behind her veil; if he disliked something we could see it in his face."

[٦٠٣٢] ٦٧ - (٢٣٢٠) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي عُثْبَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَحْمَدُ ابْنُ سِنَانٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُثْبَةَ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

[6033] 68 - (2321) It was narrated that Masrûq said: "We

[٦٠٣٣] ٦٨ - (٢٣٢١) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا:

entered upon ‘Abdullâh bin ‘Amr when Mu‘âwiyah came to Al-Kûfah, and he mentioned the Messenger of Allâh ﷺ, and said: ‘He was not rude and he never spoke intentionally in an offensive manner.’ And he said: ‘The Messenger of Allâh ﷺ said: “Among the best of you are those who are best in manners.”

‘Uthmân said: “When he came with Mu‘âwiyah to Al-Kûfah.”

[6034] (...) A similar report (as *Hadith* no. 6033) was narrated from Al-A‘mash with this chain of narrators.

Chapter 17. His (ﷺ) Smile And Easy Going Attitude

[6035] 69 - (2322) It was narrated that Simâk bin Harb said: “I said to Jâbir bin Samurah: ‘Did you sit with the Messenger of Allâh ﷺ?’ He said: ‘Yes, frequently. He would not get up from the place where he had prayed *Ṣubḥ* until the sun had risen, and when it rose, he got up. And they used to converse and talk about the *Jâhiliyyah* and laugh, and he ﷺ would smile.”

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مُعَاوِيَةُ إِلَى الْكُوفَةِ، فَذَكَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاجِشًا وَلَا مُتَفَحِّشًا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ خِيَارِكُمْ أَحَاسِنَكُمْ أَخْلَاقًا».

قَالَ عُثْمَانُ: حِينَ قَدِمَ مَعَ مُعَاوِيَةَ [إِلَى] الْكُوفَةِ.

[٦٠٣٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعُ: حَدَّثَنَا أَبُو خَالِدٍ يَغْنِي الْأَحْمَرُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ١٧) - (بَابُ تَبَسُّمِهِ ﷺ)
(وحسن عشرته) (التحفة ١٧)

[٦٠٣٥] ٦٩ - (٢٣٢٢) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لَجَابِرِ بْنِ سَمُرَةَ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيرًا، كَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحُ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ، وَكَانُوا يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ، فَيَضْحَكُونَ، وَيَتَبَسَّمُ ﷺ.

Chapter 18. His (ﷺ) Compassion Towards Women And His Command To Treat Them Kindly

[6036] 70 - (2323) It was narrated that Anas said: "The Messenger of Allāh ﷺ was on one of his journeys, and a black slave called Anjashah was singing camel-driving songs. The Messenger of Allāh ﷺ said to him: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[6037] (...) A similar report (as no. 6036) was narrated from Anas.

[6038] 71 - (...) It was narrated from Anas that the Prophet ﷺ came to his wives when a camel-driver called Anjashah was driving the camels on which they were riding. He said: "Woe to you O Anjashah! Go slowly when you are driving mounts that are carrying glass vessels."

(المعجم ١٨) - (بَابُ رَحْمَتِهِ ﷺ)
النساء وأمره بالرفق بهن) (التحفة ١٨)
[٦٠٣٦] ٧٠ - (٢٣٢٣) حَدَّثَنَا أَبُو
الرَّيِّعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَقُتَيْبَةُ بْنُ
سَعِيدٍ وَأَبُو كَامِلٍ، جَمِيعًا عَنْ حَمَادِ بْنِ
زَيْدٍ، قَالَ أَبُو الرَّيِّعِ: حَدَّثَنَا حَمَادٌ:
حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ
أَسْفَارِهِ، وَغَلَامٌ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ،
يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا
أَنْجَشَةُ! رُوَيْدَكَ، سَوِّقًا بِالْقَوَارِيرِ».
[٦٠٣٧] (...) وَحَدَّثَنَا أَبُو الرَّيِّعِ
الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَأَبُو كَامِلٍ قَالُوا:
حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنَحْوِهِ.
[٦٠٣٨] ٧١ - (...) وَحَدَّثَنِي عَمْرُو
النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ ابْنِ
عُلَيَّةَ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ -
حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ؛ أَنَّ
النَّبِيَّ ﷺ أَتَى عَلَى أَرْوَاجِهِ، وَسَوَّاقٌ يَسُوقُ
بِهِنَّ يُقَالُ لَهُ: أَنْجَشَةُ، فَقَالَ: «وَيْحَكَ يَا
أَنْجَشَةُ! رُوَيْدًا سَوِّقَكَ بِالْقَوَارِيرِ».
قَالَ: قَالَ أَبُو قِلَابَةَ: تَكَلَّمَ رَسُولُ
اللَّهِ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ
لَعَبْتُمُوهَا عَلَيْهِ.

[6039] 72 - (...) It was narrated that Anas bin Mâlik said: "Umm Sulaim was with the wives of the Prophet ﷺ when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh ﷺ said: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[6040] 73 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ had a camel-driver with a fine voice. The Messenger of Allâh ﷺ said: 'Go slowly, O Anjashah; do not break the glass vessels,' meaning the weak women."

[6041] (...) It was narrated from Anas from the Prophet ﷺ (a *Hadîth* similar to no. 6040), but he did not mention a camel driver with a fine voice.

Chapter 19. His (ﷺ) Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them

[6042] 74 - (2324) It was narrated that Anas bin Mâlik said: "When the Messenger of

[٦٠٣٩] ٧٢- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّمِيمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ ﷺ، وَهُوَ يَسُوقُ بِهِنَّ سَوَاقٍ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيُّ أَنْجَشَةٍ! رُوَيْدَا سَوَاقَكَ بِالْقَوَارِيرِ».

[٦٠٤٠] ٧٣- (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَادٍ حَسَنُ الصَّوْتِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ «رُوَيْدَا يَا أَنْجَشَةُ! لَا تَكْسِرِ الْقَوَارِيرَ» يَعْنِي ضَعْفَةَ النِّسَاءِ.

[٦٠٤١] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ: حَادٍ حَسَنُ الصَّوْتِ.

(المعجم ١٩) - (بَابُ قُرْبِهِ ﷺ مِنَ النَّاسِ، وَتَبَرُّكِهِمْ بِهِ وَتَوَاضُعِهِ لَهُمْ)
(التحفة ١٩)

[٦٠٤٢] ٧٤- (٢٣٢٤) وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَأَبُو بَكْرِ بْنُ النَّضْرِ بْنِ

Allâh ﷺ prayed *Al-Ghadâh (Fajr)*, the servants of Al-Madīnah would bring their vessels filled with water, and no vessel was brought but he would dip his hand in it. Even if a vessel was brought on a cold morning he would dip his hand in it.”

[6043] 75 - (2325) It was narrated that Anas said: “I saw the Messenger of Allâh ﷺ when the barber was cutting his hair, and his Companions were walking around him, not wanting any hair to fall except into a man’s hand.”

[6044] 76 - (2326) It was narrated from Anas that there was a woman who was intellect was slightly diminished. She said: “O Messenger of Allâh, I want something from you.” He said: “O Umm Fulân (mother of so-and-so), see which side of the road you want, until I see to what you want.” He stood with her on one side of the road, until she got what she needed.

أَبِي النَّضْرِ وَهْرُونَ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ أَبِي النَّضْرِ، [قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو النَّضْرِ] يَعْنِي هَاشِمَ بْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْمَدِينَةِ بِأَيْتِهِمْ فِيهَا الْمَاءُ، فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهِ، وَرُبَّمَا جَاءَهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.

[٦٠٤٣] ٧٥ - (٢٣٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَالْحَلَّاقُ يَحْلِفُهُ، وَأَطَافَ بِهِ أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ.

[٦٠٤٤] ٧٦ - (٢٣٢٦) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: «يَا أُمَّ فَلَانٍ! انْظُرِي أَيَّ السَّكِّ شِئْتَ، حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ» فَخَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ، حَتَّى فَرَعَتْ مِنْ حَاجَتِهَا.

Chapter 20. His (ﷺ) Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allâh If His Sacred Limits Were Transgressed

[6045] 77 - (2327) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ was never given the choice between two things but he would choose the easier of the two, so long as it was not a sin; if it was a sin he would be the furthest of the people from it. And the Messenger of Allâh ﷺ never took revenge for his own sake, unless the sacred limits of Allâh were transgressed."

[6046] (...) It was narrated from 'Urwah, from 'Āishah (a *Hadīth* similar to no. 6045).

[6047] (...) A *Hadīth* like that of Mālik (no. 6045) was narrated from Ibn Shihāb with this chain of narrators.

(المعجم ٢٠) - (بَابُ مَبَاعَدَتِهِ ﷺ لِلْأَثَامِ، وَاخْتِيَارِهِ مِنَ الْمُبَاحِ أَسْهَلَهُ، وَانْتِقَامَهُ لِلَّهِ تَعَالَى عِنْدَ انْتِهَاكِ حُرْمَاتِهِ)
(التحفة ٢٠)

[٦٠٤٥] ٧٧ - (٢٣٢٧) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا خَيْرٌ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ.

[٦٠٤٦] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنْ مُحَمَّدٍ - فِي رِوَايَةِ فَضِيلٍ، ابْنِ شِهَابٍ، وَفِي رِوَايَةِ جَرِيرٍ، مُحَمَّدُ بْنُ الزُّهْرِيِّ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛

[٦٠٤٧] (...) وَحَدَّثَنِيهِ حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهِذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ مَالِكٍ.

[6048] 78 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was never given the choice between two things, one of which was easier than the other, but he would choose the easier of the two, so long as it was not a sin. If it was a sin he would be the furthest of the people from it."

[6049] (...) It was narrated from Hishām with this chain of narrators (a *Hadīth* similar to no. 6048), as far as the words, "...The easier of the two...", but he did not mention what comes after that.

[6050] 79 - (2328) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ never hit anyone with his hand, nor any woman or servant, except when fighting in *Jihād* in the cause of Allāh. And if he was offended in some way he never took revenge for his own sake, unless one of the sacred limits of Allāh had been transgressed, then he would take revenge for the sake of Allāh."

[6051] (...) It was narrated from Hishām with this chain of narrators (a *Hadīth* similar to no. 6050).

[٦٠٤٨] ٧٨- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ بَيْنَ أَمْرَيْنِ، أَحَدُهُمَا أَيْسَرُ مِنَ الْآخَرِ، إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا، كَانَ أَبْعَدَ النَّاسِ مِنْهُ.

[٦٠٤٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ [جَمِيعًا] عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: أَيْسَرَهُمَا، وَلَمْ يَذْكُرَا مَا بَعْدَهُ.

[٦٠٥٠] ٧٩-(٢٣٢٨) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً، وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ، فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلَّا أَنْ يَنْتَهَكَ شَيْئًا مِنْ مَحَارِمِ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ.

[٦٠٥١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُهُ وَوَكَيْعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

Chapter 21. His (ﷺ) Good, Fragrance And Soft Touch, And Seeking Blessing From His Touch

[6052] 80 - (2329) It was narrated that Jâbir bin Samurah said: "I prayed the first prayer (i.e., *Al-Fajr*) with the Messenger of Allâh ﷺ, then he went out to his family, and I went with him. Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller."

[6053] 81 - (2330) It was narrated that Anas said: "I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allâh ﷺ, and I have never touched any *Dibâj* or silk softer to the touch than the Messenger of Allâh ﷺ."

[6054] 82 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ was of a fair complexion,

(المعجم ٢١) - (بَابُ طِيبِ رِيحِهِ ﷺ)
ولين مسه، [والتبرك بمسحه]
(التحفة ٢١)

[٦٠٥٢] ٨٠ - (٢٣٢٩) حَدَّثَنَا عَمْرُو ابْنُ حَمَّادٍ بْنُ طَلْحَةَ الْقَنَادُ: حَدَّثَنَا أَسْبَاطُ وَهُوَ ابْنُ نَصْرِ الِهُمْدَانِيِّ عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْأُولَى، ثُمَّ خَرَجَ إِلَى أَهْلِهِ وَخَرَجْتُ مَعَهُ، فَاسْتَقْبَلَهُ وَلَدَانِ، فَجَعَلَ يَمْسَحُ خَدَّيْ أَحَدِهِمَا وَاحِدًا وَاحِدًا، قَالَ: وَأَمَّا أَنَا فَمَسَحَ خَدَّيْ، قَالَ: فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَأَنَّمَا أَخْرَجَهَا مِنْ جُوزَةِ عَطَارٍ.

[٦٠٥٣] ٨١ - (٢٣٣٠) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: مَا شَمِسْتُ غَنَبًا قَطُّ وَلَا مِسْكَ وَلَا شَيْئًا أَطْيَبَ مِنْ رِيحِ رَسُولِ اللَّهِ ﷺ، وَلَا مَسِسْتُ شَيْئًا قَطُّ دِيبَاجًا وَلَا حَرِيرًا أَلْيَنَ مَسًا مِنْ رَسُولِ اللَّهِ ﷺ.

[٦٠٥٤] ٨٢ - (...) وَحَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا

and his sweat was like pearls. When he walked he leaned forward. I have not touched any *Dibâj* or silk softer to the touch than the Messenger of Allâh ﷺ, and I have not smelled any musk or amber more fragrant than the scent of the Messenger of Allâh ﷺ.”

حَبَّانُ: حَدَّثَنَا حَمَّادُ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ، كَأَنَّ عَرَقَهُ اللَّوْلُؤُ، إِذَا مَشَى تَكَفَّأً، وَلَا مَسِسْتُ دِيبَاجَةً وَلَا حَرِيرَةً أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ مِسْكَةً وَلَا عَبْرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ.

Chapter 22. The Fragrance Of His (ﷺ) Sweat, And Seeking Blessing Therefrom

[6055] 83 - (2331) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ entered upon us and took a nap in our house, and he began to sweat. Our mother came with a glass bottle and started to collect the sweat in it. The Prophet ﷺ woke up and said: ‘O Umm Sulaim, what is this that you are doing?’ She said: ‘This is your sweat; we put it in our perfume, and it is among the best of fragrances.’”

(المعجم ٢٢) - (بَابُ طِيبِ عَرَقِهِ

ﷺ، والتبرك به) (التحفة ٢٢)

[٦٠٥٥] ٨٣ - (٢٣٣١) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ عِنْدَنَا فَعَرِقٌ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ، فَجَعَلَتْ تَسْلُبُ الْعَرَقَ فِيهَا، فَاسْتَيْقِظَ النَّبِيُّ ﷺ فَقَالَ: «يَا أُمَّ سُلَيْمِ! مَا هَذَا الَّذِي تَصْنَعِينَ؟» قَالَتْ: هَذَا عَرَقُكَ نَجْعَلُهُ فِي طِبْنَا، وَهُوَ مِنْ أَطْيَبِ الطِّيبِ.

[6056] 84 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ used to enter the house of Umm Sulaim and sleep on her bed when she was not there. He came one day and slept on her bed, then she came and it was said to her: ‘The Prophet ﷺ is sleeping in your house, on your

[٦٠٥٦] ٨٤ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ بَيْتَ أُمَّ سُلَيْمٍ فَيَنَامُ عَلَى فِرَاشِهَا وَلَيْسَتْ

bed.' She came, and he had begun to sweat, and the sweat had fallen onto the leather cloth that was on the bed. She opened her jewellery box and started to wipe up that sweat and squeeze it into her bottles. The Prophet ﷺ woke up and said: 'What are you doing, O Umm Sulaim?' She said: 'O Messenger of Allâh, we hope for blessing for our children.' He said: 'You have done right.'

[6057] 85 - (2332) It was narrated from Umm Sulaim that the Prophet ﷺ used to come to her and take a nap in her house. She would spread a piece of cloth for him and he would sleep on it. He used to sweat a great deal, and she would collect his sweat and put it in her perfume bottles. The Prophet ﷺ said: "O Umm Sulaim, what is this?" She said: "Your sweat; I put it in my perfume."

Chapter 23. The Prophet ﷺ Sweated When It Was Cold, And When The Revelation Came To Him

[6058] 86 - (2333) It was narrated that 'Āishah said: "If the

فيه، قَالَ: فَجَاءَ ذَاتَ يَوْمٍ فَنَامَ عَلَى فِرَاشِهَا، فَأَتَتْ فَقِيلَ لَهَا: هَذَا النَّبِيُّ ﷺ نَائِمٌ فِي بَيْتِكَ، عَلَى فِرَاشِكَ، قَالَ: فَجَاءَتْ وَقَدْ عَرِقَ، وَاسْتَقَمَّ عَرَقُهُ عَلَى قِطْعَةٍ أُدِيمَ، عَلَى الْفَرَاشِ، فَفَتَحَتْ عَيْدَتَهَا فَجَعَلَتْ تُنَشِّفُ ذَلِكَ الْعَرَقَ فَتَعَصِرُهُ فِي قَوَارِيرِهَا، فَفَزَعَ النَّبِيُّ ﷺ فَقَالَ: «مَا تَصْنَعِينَ؟ يَا أُمَّ سُلَيْمٍ!» فَقَالَتْ: يَا رَسُولَ اللَّهِ! نَزَجُو بَرَكَتَهُ لِصِبْيَانِنَا، قَالَ: «أَصَبْتَ».

[٦٠٥٧] ٨٥ - (٢٣٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنْ أُمِّ سُلَيْمٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا، فَتَبْسُطُ لَهُ نِطْعًا فَيَقِيلُ عَلَيْهِ، وَكَانَ كَثِيرَ الْعَرَقِ، فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ وَالْقَوَارِيرِ، فَقَالَ النَّبِيُّ ﷺ: «يَا أُمَّ سُلَيْمٍ! مَا هَذَا؟» قَالَتْ: عَرَقُكَ أَدَوُفُ بِهِ طَيِّبِي.

(المعجم ٢٣) - (بَابُ عَرَقِ النَّبِيِّ ﷺ) في البرد، وحين يأتيه الوحي (التحفة ٢٣)

[٦٠٥٨] ٨٦ - (٢٣٣٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

Revelation came to the Messenger of Allâh ﷺ on a cold day, his forehead would be covered with sweat."

أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ لَيُنْزَلُ عَلَى رَسُولِ اللَّهِ ﷺ فِي الْغَدَاةِ الْبَارِدَةِ، ثُمَّ تَفِيضُ جَبْهَتُهُ عَرَقًا.

[6059] 87 - (...) It was narrated from 'Aishah that Al-Hâriṭh bin Hishâm asked the Prophet ﷺ: "How does the Revelation come to you?" He said: "Sometimes it comes like the ringing of a bell, and that is the hardest for me, but when it is over I have understood it. Sometimes an angel comes in the form of a man, and I understand what he says."

[٦٠٥٩] ٨٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بَشِيرٍ، جَمِيعًا عَنْ هِشَامٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ- وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلَافَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ، وَأَحْيَانًا مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ، فَأَعْيِي مَا يَقُولُ».

[6060] 88 - (2334) It was narrated that 'Ubâdah bin Aş-Şâmit said: "When the Revelation came upon the Prophet of Allâh ﷺ, he would feel anxious because of that, and his face would change color."

[٦٠٦٠] ٨٨-(٢٣٣٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، كُرِبَ لِدَلِّكَ، وَتَرَبَّدَ وَجْهُهُ.

[6061] 89 - (2335) It was narrated that 'Ubâdah bin Aş-Şâmit said: "When the Revelation came upon the Prophet ﷺ, he would lower his head, and his Companions would lower their heads, and when it was over, he would raise his head."

Chapter 24. Description Of His (ﷺ) Hair, Attributes And Appearance

[6062] 90 - (2336) It was narrated that Ibn 'Abbâs said: "The People of the Book used to let their hair fall over their foreheads and the idolaters used to part their hair. The Messenger of Allâh ﷺ liked to do the same as the People of the Book in matters concerning which he had received no command. So the Messenger of Allâh ﷺ let his hair fall over his forehead, then later on he parted it."

[6063] (...) A similar report (as no. 6062) was narrated from Ibn Shihâb with this chain of narrators.

[٦٠٦١] ٨٩ - (٢٣٣٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عَبْدِادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ نَكَسَ رَأْسَهُ، وَنَكَسَ أَصْحَابُهُ رُءُوسَهُمْ، فَلَمَّا أَتَلَى عَنْهُ، رَفَعَ رَأْسَهُ.

(المعجم ٢٤) - (بَابُ صِفَةِ شَعْرِهِ ﷺ) وصفاته وحليته (التحفة ٢٤)

[٦٠٦٢] ٩٠ - (٢٣٣٦) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ ابْنُ زِيَادٍ - قَالَ مَنْصُورٌ: حَدَّثَنَا، وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا - إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَرْفُقُونَ رُءُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَّقَ بَعْدُ.

[٦٠٦٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 25. Description Of The Prophet ﷺ; He Was The Most Handsome Of People

(المعجم ٢٥) - (بَابُ فِي صِفَةِ
النَّبِيِّ ﷺ، وَأَنَّهُ كَانَ أَحْسَنَ النَّاسِ
وَجْهًا) (التحفة ٢٥)

[6064] 91 - (2337) Al-Barâ' said: "The Messenger of Allâh ﷺ was a man of medium height, broad shouldered with thick hair hanging down to his earlobes. He wore a red *Hullah* and I have never seen anything more handsome than him ﷺ."

[٦٠٦٤] ٩١ - (٢٣٣٧) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَ[مُحَمَّدُ] بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:
سَمِعْتُ أَبَا إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ
يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا،
بُعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَةِ إِلَى
شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حُمْرَاءُ، مَا رَأَيْتُ
شَيْئًا قَطُّ أَحْسَنَ مِنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

[6065] 92 - (...) It was narrated that Al-Barâ' said: "I have never seen any man with long hair more handsome in a red *Hullah* than the Messenger of Allâh ﷺ, with his hair reaching his shoulders. He was broad shouldered and was neither tall nor short."

[٦٠٦٥] ٩٢ - (...) حَدَّثَنَا عَمْرُو
النَّافِدِ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ
سُفْيَانَ، عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: مَا
رَأَيْتُ مِنْ ذِي لِمَةٍ أَحْسَنَ فِي حُلَّةٍ حُمْرَاءَ مِنْ
رَسُولِ اللَّهِ ﷺ، شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ، بُعِيدَ
مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ.
قَالَ أَبُو كُرَيْبٍ: لَهُ شَعْرٌ.

[6066] 93 - (...) Al-Barâ' said: "The Messenger of Allâh ﷺ was the most handsome of people in face and body; he was neither very tall nor short."

[٦٠٦٦] ٩٣ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ
عَنْ إِبْرَاهِيمَ بْنِ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي
إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ
اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُمْ
خَلْقًا، لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلَا بِالْقَصِيرِ.

Chapter 26. Description Of His (ﷺ) Hair

[6067] 94 - (2338) Qatâdah said: "I said to Anas bin Mâlik: 'What was the hair of the Prophet (ﷺ) like?' He said: 'His hair was wavy, neither curly nor straight, and it hung between his ears and his shoulders.'"

[6068] 95 - (...) It was narrated from Anas that the hair of Messenger of Allâh (ﷺ) came down to his shoulders.

[6069] 96 - (...) It was narrated that Anas said: "The hair of the Messenger of Allâh (ﷺ) came halfway down his ears."

Chapter 27. The Mouth, Eyes And Heels Of The Prophet (ﷺ)

[6070] 97 - (2339) Jâbir bin Samurah said: "The Messenger of Allâh (ﷺ) had a wide mouth, wide eyes and lean heels."

(المعجم ٢٦) - (بَابُ صِفَةِ شَعْرِ

النبي ﷺ) (التحفة ٢٦)

[٦٠٦٧] ٩٤ - (٢٣٣٨) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ شَعْرًا رَجُلًا، لَيْسَ بِالْجَعْدِ وَلَا السَّبِطِ، بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ.

[٦٠٦٨] ٩٥ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ [بْنُ هِلَالٍ]؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَضْرِبُ شَعْرُهُ مَنْكِبَيْهِ.

[٦٠٦٩] ٩٦ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنْسٍ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

(المعجم ٢٧) - (بَابُ فِي صِفَةِ فَمِ

النبي ﷺ، وَعَيْنَيْهِ، وَعَقْبَيْهِ)

(التحفة ٢٧)

[٦٠٧٠] ٩٧ - (٢٣٣٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ:

سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ النِّمِّ، أَشْكَلَ الْعَيْنِ، مَنهُوسَ الْعَقَبَيْنِ قَالَ: قُلْتُ لِسَمَاكِ: مَا ضَلِيعُ النِّمِّ؟ قَالَ: عَظِيمُ النِّمِّ، قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ، قَالَ: قُلْتُ: مَا مَنهُوسُ الْعَقَبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقَبِ.

Chapter 28. The Prophet ﷺ Was White With An Elegant Face

[6071] 98 - (2340) It was narrated from Al-Jurairî from Abû Aṭ-Ṭufail: "I said to him: 'Did you see the Messenger of Allâh ﷺ?' He said: 'Yes, he was white with an elegant face.'"

Muslim bin Al-Hajjâj said: Abû Aṭ-Ṭufail died in 100 AH, and he was the last of the Companions of the Messenger of Allâh ﷺ to die.

[6072] 99 - (...) It was narrated that Abû Aṭ-Ṭufail said: "I saw the Messenger of Allâh ﷺ and there is no one else (left) on the face of the earth who saw him apart from me." He (the narrator) said: "I said to him: 'How did you see him?' He said: 'He was white and elegant, of average height and build.'"

(المعجم ٢٨) - (بَابُ كَانَ النَّبِيُّ ﷺ أبيض، مليح الوجه) (التحفة ٢٨)

[٦٠٧١] ٩٨ - (٢٣٤٠) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ أَيْضَ، مَلِيحَ الْوَجْهِ. قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: مَاتَ أَبُو الطُّفَيْلِ سَنَةَ وَائِثَةٍ وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

[٦٠٧٢] ٩٩ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا عَلَى وَجْهِهِ الْأَرْضُ رَجُلٌ رَأَاهُ غَيْرِي، قَالَ: فَقُلْتُ [لَهُ:] فَكَيْفَ رَأَيْتُهُ؟ قَالَ: كَانَ أَيْضَ مَلِيحًا مُقَصَّدًا.

Chapter 29. His (ﷺ) Grey Hairs

(المعجم ٢٩) - (بَابُ شَيْبِهِ ﷺ)

(التحفة ٢٩)

[6073] 100 - (2341) It was narrated that Ibn Sîrîn said: "Anas bin Mâlik was asked: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'I did not see any white hairs' - Ibn Idrîs said: 'as if he saw only a few' - 'but Abû Bakr and 'Umar dyed their hair with henna and *Katam*.'"

[٦٠٧٣] ١٠٠ - (٢٣٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ ابْنِ إِدْرِيسَ - قَالَ عَمْرُو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ - عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَمِعْتُ أَنَسَ [ابْنَ مَالِكٍ]: هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَكُنْ رَأَى مِنَ الشَّيْبِ إِلَّا - قَالَ ابْنُ إِدْرِيسَ: كَأَنَّهُ يُقَلِّلُهُ - وَقَدْ خَضَبَ أَبُو بَكْرٍ وَعَمْرٌ بِالْحِنَاءِ وَالْكَتَمِ.

[6074] 101 - (...) It was narrated that Ibn Sîrîn said: "I asked Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He did not reach the stage where he needed to dye his hair.' And he said: 'There were a few white hairs in his beard.' I said to him: 'Did Abû Bakr dye his hair?' He said: 'Yes, with henna and *Katam*.'"

[٦٠٧٤] ١٠١ - (...) حَدَّثَنَا مُحَمَّدٌ ابْنُ بَكَّارٍ بْنُ الرَّيَّانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ ابْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ خَضَبَ؟ فَقَالَ: لَمْ يَبْلُغِ الْخَضَابَ، فَقَالَ: كَانَ فِي لِحْيَتِهِ شَعْرَاتٌ بَيْضٌ، قَالَ: قُلْتُ لَهُ: أَكَانَ أَبُو بَكْرٍ يَخْضِبُ؟ قَالَ فَقَالَ: نَعَمْ، بِالْحِنَاءِ وَالْكَتَمِ.

[6075] 102 - (...) It was narrated that Muḥammad bin Sîrîn said: "I asked Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He only saw a few white hairs.'"

[٦٠٧٥] ١٠٢ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ

ابْنُ مَالِكٍ: أَخْضَبَ رَسُولُ اللَّهِ ﷺ؟
قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلَّا قَلِيلًا.

[٦٠٧٦] ١٠٣- (...) حَدَّثَنِي أَبُو
الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا
ثَابِتٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ
خِضَابِ النَّبِيِّ ﷺ؟ فَقَالَ: لَوْ شِئْتُ أَنْ
أَعُدَّ شَمَطَاتِ كُنْ فِي رَأْسِهِ فَعَلْتُ،
وَقَالَ: لَمْ يَخْضِبْ، وَقَدْ اخْتَضَبَ أَبُو
بَكْرٍ بِالْحِنَّاءِ وَالْكُتْمِ، وَاخْتَضَبَ عُمَرُ
بِالْحِنَّاءِ بَحْتًا.

[٦٠٧٧] ١٠٤- (...) حَدَّثَنَا نَصْرُ
ابْنُ عَلِيٍّ الْجَهْزَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْمُثَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: يُكْرَهُ أَنْ يَنْتَفِ الرَّجُلُ الشَّعْرَةَ
الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ قَالَ: وَلَمْ
يَخْضِبْ رَسُولُ اللَّهِ ﷺ، إِنَّمَا كَانَ
الْبَيَاضُ فِي عُنُقَتِهِ وَفِي الصَّدْعَيْنِ، وَفِي
الرَّأْسِ نَبَذٌ.

[٦٠٧٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
الْمُثَنَّى بِهَذَا الْإِسْنَادِ.

[٦٠٧٩] ١٠٥- (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ
الدُّورَقِيُّ وَهَرُورُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ

[6076] 103 - (...) Thâbit said:
Anas bin Mâlik was asked about
the Prophet ﷺ dyeing his hair.
He said: "If I had wanted to
count the number of white hairs
on his head I could have done
so." And he said: "He did not
dye his hair, but Abû Bakr dyed
his hair with henna and *Katam*,
and 'Umar dyed his hair with
pure henna."

[6077] 104 - (...) It was
narrated that Anas bin Mâlik
said: "It is disliked for a man to
pluck out white hairs from his
hair and beard." He said: "And
the Messenger of Allâh ﷺ did
not dye his hair; the white hairs
were only in the tuft of hair
between his lower lip and his
chin, and at his temples, and a
few on his head."

[6078] (...) Al-Muthanna narrated
it with this chain of narrators (a
Hadîth similar to no. 6078).

[6079] 105 - (...) It was narrated
that Anas was asked about the
white hair of the Prophet ﷺ. He
said: "Allâh did not blemish him
with white hair."

أَبِي دَاوُدَ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ: سَمِعَ أَبَا إِيَّاسٍ عَنْ أَنَسٍ أَنَّهُ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: مَا شَأْنُهُ اللَّهُ بَيَّضَاءَ.

[٦٠٨٠] ١٠٦ - (٢٣٤٢) حَدَّثَنَا

أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي جَحِيفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هَذِهِ مِنْهُ بَيَّضَاءَ، وَوَضَعَ زُهَيْرٌ بَعْضَ أَصَابِعِهِ عَلَى عَقْفَتِهِ، قِيلَ لَهُ: مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ: أَكْبَرِي النَّبْلَ وَأَرِشُهَا.

[٦٠٨١] ١٠٧ - (٢٣٤٣) حَدَّثَنَا

وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جَحِيفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَبْيَضَ قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ يَشْبُهُ.

[٦٠٨٢] (...) وَحَدَّثَنَا سَعِيدُ بْنُ

مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جَحِيفَةَ بِهَذَا، وَلَمْ يَقُولُوا: أَبْيَضَ قَدْ شَابَ.

[6080] 106 - (2342) It was narrated that Abû Juhaifah said: "I saw the Messenger of Allâh ﷺ with this much white hair" – and Zuhair (a sub narrator) put one of his fingers on the tuft of hair between his lower lip and his chin. It was said to him: "How old were you on that day?" He said: "I was making arrows and putting feathers on them (i.e., had passed the age of childhood)."

[6081] 107 - (2343) It was narrated that Abû Juhaifah said: "I saw the Messenger of Allâh ﷺ with a white complexion and some white hairs. Al-Hasan bin 'Alî resembled him."

[6082] (...) This was narrated from Abû Juhaifah (a *Hadîth* similar to no. 6081), but they did not say: "With a white complexion and white hair."

[6083] 108 - (2344) It was narrated that Simâk bin Ḥarb said: "I heard Jâbir bin Samurah being asked about the white hair of the Prophet ﷺ. He said: 'When he (ﷺ) put oil on his hair none of them could be seen, and if he did not put oil on his hair, they could be seen.'"

[٦٠٨٣] ١٠٨ - (٢٣٤٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ [ابْنِ حَرْبٍ] قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: كَانَ إِذَا آدَهَنَ رَأْسَهُ لَمْ يَرِ مِنْهُ شَيْءٌ، وَإِذَا لَمْ يَدَهِنْ رَأْيِي مِنْهُ.

Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet ﷺ

(المعجم ٣٠) - (بَابُ إِثْبَاتِ خَاتَمِ النُّبُوَّةِ، وَصِفَتِهِ، وَمَحَلِّهِ مِنْ جَسَدِهِ ﷺ) (التحفة ٣٠)

[6084] 109 - (...) Jâbir bin Samurah said: "Some whiteness had appeared in the hair of the Messenger of Allâh ﷺ, at the front of his head and in his beard. If he put oil on his hair they could not be seen, but if his hair was uncombed, they could be seen, and the hair of his beard was thick." A man asked: "Was his face bright like a sword?" He said: "No, rather it was like the sun and the moon, and it was round. And I saw the Seal (of Prophethood) on his shoulder, like a pigeon's egg, the same color as his body."

[٦٠٨٤] ١٠٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ شَمِطَ مُقَدِّمَ رَأْسِهِ وَلِخَيْتِهِ، وَكَانَ إِذَا آدَهَنَ لَمْ يَتَبَيَّنْ، وَإِذَا شَعَتِ رَأْسُهُ تَبَيَّنَ، وَكَانَ كَثِيرَ شَعْرِ اللَّحْيَةِ، فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ؟ قَالَ: لَا، بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيرًا، وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشَبِّهُ جَسَدَهُ.

[6085] 110 - (...) Jâbir bin Samurah said: "I saw a seal on the back of the Messenger of Allâh ﷺ, like a pigeon's egg."

[٦٠٨٥] ١١٠ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَمِعْتُ جَابِرَ

ابْنُ سَمُرَةَ قَالَ: رَأَيْتُ خَاتِمًا فِي ظَهْرِ رَسُولِ اللَّهِ ﷺ، كَأَنَّهُ بَيْضَةُ حَمَامٍ.

[٦٠٨٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا حَسَنُ بْنُ صَالِحٍ عَنْ سِمَاكِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٠٨٧] ١١١ - (٢٣٤٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجَعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتِمِهِ بَيْنَ كَتِفَيْهِ، مِثْلَ زَرِّ الْحَجَلَةِ.

[٦٠٨٨] ١١٢ - (٢٣٤٦) حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ، وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنْ عَاصِمِ الْأَحْوَلِ، وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَكَلْتُ

[6086] (...) A similar report (as *Hadith* no. 6085) was narrated from Simāk with this chain of narrators.

[6087] 111 - (2345) As-Sâ'ib bin Yazîd said: "My maternal aunt brought me to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, my sister's son is ailing.' He (ﷺ) wiped my head and prayed for blessing for me, then he performed *Wudû'* and I drank some of his *Wudû'* water. Then I stood behind him and saw the Seal between his shoulders, like a bird's egg."

[6088] 112 - (2346) It was narrated that 'Abdullāh bin Sarjis said: "I saw the Prophet ﷺ and I ate bread and meat with him" - or he said: "*Tharîd*." He (the narrator) said: "I said to him: 'Did the Prophet ﷺ pray for forgiveness for you?' He said: 'Yes, and for you.' Then he recited this Verse: 'And ask forgiveness for your sin, and also for (the sin of) believing men and believing women.'"^[1]

[1] Muḥammad 47:19.

He said: "Then I went behind him and looked at the Seal of Prophethood between his shoulders, near his left shoulder blade, the shape of a palm with the fingers held together, and on it were spots like moles."

مَعَهُ خُبْرًا وَلَحْمًا، أَوْ قَالَ: ثَرِيدًا، قَالَ: فَقُلْتُ لَهُ: أَسْتَغْفِرُ لَكَ النَّبِيَّ ﷺ؟ قَالَ: نَعَمْ، وَلَكَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَسْتَغْفِرُ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [محمد: ١٩].

قَالَ: ثُمَّ دُرْتُ خَلْفَهُ فَظَرْتُ إِلَى خَاتِمِ النَّبَوَّةِ بَيْنَ كَتِفَيْهِ، عِنْدَ نَاغِضِ كَتِفِهِ الْيُسْرَى، جُمْعًا، عَلَيْهِ خِيَلَانٌ كَأَمْثَالِ الثَّالِيلِ.

Chapter 31. How Long He ﷺ Lived, And How Long He Stayed In Makkah And Al-Madīnah

(المعجم ٣١) - (بَابُ قَدْرِ عَمْرِهِ ﷺ وَإِقَامَتِهِ بِمَكَّةَ وَالْمَدِينَةِ) (التحفة ٣١)

[6089] 113 - (2347) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was neither very tall nor short, and he was neither glaringly white nor brown, and his hair was neither very curly nor straight. Allâh appointed him (as His Messenger) when he reached the age of forty, and he stayed in Makkah for ten years, and in Al-Madīnah for ten years. Allâh caused him to die when he was sixty years old, and there were no more than twenty white hairs in his hair and beard."

[٦٠٨٩] ١١٣ - (٢٣٤٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ، وَلَا بِالْجَعْدِ الْقَطِطِ وَلَا بِالْسَّيْطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.

[6090] (...) A *Hadīth* like that of Mâlik bin Anas (no. 6089) was narrated from (from two routes,

[٦٠٩٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ

from) Anas bin Mâlik, and in both of their *Aḥadīth* it adds: “He was bright-faced.”

قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ابْنُ بِلَالٍ، كِلَاهُمَا عَنْ رَبِيعَةَ [يَعْنِي] ابْنَ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِمِثْلِ حَدِيثِ مَالِكٍ [بْنِ أَنَسٍ]، وَزَادَ فِي حَدِيثِهِمَا: كَانَ أَزْهَرَ.

Chapter 32. The Age Of The Prophet ﷺ When He Died

[6091] 114 - (2348) It was narrated that Anas bin Mâlik said: “The Messenger of Allāh ﷺ died when he was sixty-three years old, and Abû Bakr Aṣ-Ṣiddîq died when he was sixty-three years old, and ‘Umar died when he was sixty-three years old.”

[6092] 115 - (2349) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ died when he was sixty-three years old.

Ibn Shihāb said: “Sa‘eed bin Al-Musaiyyab told me something similar.”

(المعجم ٣٢) - (بَابُ كَمْ سَنَ

النبي ﷺ يَوْمَ قُبُضِ) (التحفة ٣٢)

[٦٠٩١] ١١٤ - (٢٣٤٨) وَحَدَّثَنِي أَبُو عَسَانَ الرَّازِيُّ مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ: حَدَّثَنَا عُثْمَانُ بْنُ زَائِدَةَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ الصِّدِّيقُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[٦٠٩٢] ١١٥ - (٢٣٤٩) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تُوْفِيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً.

وَقَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، بِمِثْلِ ذَلِكَ.

[6093] (...) A *Hadith* like that of ‘Uqail (no. 6092) was narrated from Ibn *Shihâb* with both chain of narrators.

Chapter 33. How Long Did The Prophet ﷺ Stay In Makkah And Al-Madînah?

[6094] 116 - (2350) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long was the Prophet ﷺ in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was thirteen.’”

[6095] (...) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long did the Prophet ﷺ stay in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was ten-plus.’ He prayed for forgiveness for him and said: ‘He took that from the words of the poet.’”

[6096] 117 - (2351) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ stayed in Makkah for thirteen years and he died when he was sixty-three years old.

[٦٠٩٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، بِإِسْنَادَيْنِ جَمِيعًا، مِثْلَ حَدِيثِ عُقَيْلٍ.

(المعجم ٣٣) - (بَابُ كَمْ أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ وَالْمَدِينَةَ) (التحفة ٣٣)

[٦٠٩٤] ١١٦ - (٢٣٥٠) وَحَدَّثَنَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَذَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ كَانَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: ثَلَاثَ عَشْرَةَ.

[٦٠٩٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ لَبِثَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: بِضْعَ عَشْرَةَ، قَالَ فَغَفَرَهُ وَقَالَ: إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ.

[٦٠٩٦] ١١٧ - (٢٣٥١) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ عَنْ رَوْحِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَتُوفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6097] 118 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for thirteen years, receiving Revelation, and in Al-Madīnah for ten years, and he died when he was sixty-three years old.”

[6098] 119 - (2352) It was narrated that Abû Ishâq said: “I was sitting with ‘Abdullâh bin ‘Utbah, and they mentioned the age of the Messenger of Allâh ﷺ. Some of the people said that Abû Bakr was older than the Messenger of Allâh ﷺ. ‘Abdullâh said: ‘The Messenger of Allâh ﷺ passed away when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’

A man who was called ‘Âmir bin Sa’d said: ‘Jarîr told us: “We were sitting with Mu‘âwiyah and they mentioned the age of the Messenger of Allâh ﷺ. Mu‘âwiyah said: ‘The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’”

[٦٠٩٧] ١١٨ - (...) وَحَدَّثَنَا ابْنُ

أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَمْرَةَ الضُّبَعِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ [سَنَةً] يُوحَىٰ إِلَيْهِ، وَبِالْمَدِينَةِ عَشْرًا، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً.

[٦٠٩٨] ١١٩ - (٢٣٥٢) وَحَدَّثَنَا

عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا سَلَامُ أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُ الْقَوْمِ: كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ عَبْدُ اللَّهِ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، يُقَالُ لَهُ:

عَامِرُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ قَالَ: كُنَّا قُعُودًا عِنْدَ مُعَاوِيَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ مُعَاوِيَةُ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ [سَنَةً]، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6099] 120 - (...) It was narrated from Jarîr that he heard Mu'âwiyah giving a speech, and he said: "The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr and 'Umar died at the same age, and I am sixty-three years old."

[6100] 121 - (2353) It was narrated that 'Ammâr, the freed slave of Banû Hâshim, said: "I asked Ibn 'Abbâs: 'How old was the Messenger of Allâh ﷺ on the day he died?' He said: 'I did not think that a man of such standing among his people as you would be unaware of that.'" He said: "I said: 'I asked the people and they gave me different answers. I want to know what you say.' He said: 'Do you know how to count?' I said: 'Yes.' He said: 'Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, in it were times of safety and times of fear, and ten years after he migrated to Al-Madînah.'"

[6101] (...) A *Hadîth* like that of Yazîd bin Zurai' (no. 6100) was narrated from Yûnus with this chain of narrators.

[٦٠٩٩] ١٢٠ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَامِرِ بْنِ سَعْدِ الْبَجَلِيِّ، عَنْ جَرِيرٍ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ يَخْطُبُ فَقَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ.

[٦١٠٠] ١٢١ - (٢٣٥٣) وَحَدَّثَنِي ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمَّارٍ، مَوْلَى بَنِي هَاشِمٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَى عَلَيْهِ ذَلِكَ، قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ، قَالَ: أَتَحْسِبُ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: أُمْسِكْ أَرْبَعِينَ، بُعِثَ إِلَيْهَا خَمْسَ عَشْرَةَ بِمَكَّةَ، يَأْمَنُ وَيَخَافُ، وَعَشْرَ، مِنْ مَهَاجِرِهِ إِلَى الْمَدِينَةِ.

[٦١٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بِهِذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[6102] 122 - (...) Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ died when he was sixty-five years old.

[6103] (...) It was narrated from Khâlid with this chain of narrators (a *Hadîth* similar to no. 6102).

[6104] 123 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years.”

Chapter 34. His (ﷺ) Names

[6105] 124 - (2354) Muḥammad bin Jubair bin Muṭ‘im narrated from his father that the Prophet ﷺ said: “I am Muḥammad, and I am Aḥmad, and I am Al-Mâhî (the eraser) by means of whom disbelief is erased, and I am Al-Hâshir (the gatherer) after whom all the people will be gathered (in the Hereafter),

[٦١٠٢] ١٢٢- (...) وَحَدَّثَنَا نَصْرُ ابْنِ عَلِيٍّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفَضَّلٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تُوْفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[٦١٠٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عَلِيٍّ عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ.

[٦١٠٤] ١٢٣- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ ابْنِ أَبِي عَمَّارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، يَسْمَعُ الصَّوْتِ، وَيَرَى الضُّوْءَ، سَبْعَ سِنِينَ، وَلَا يَرَى شَيْئًا، وَثَمَانِ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا.

(المعجم ٣٤) - (بَابُ فِي أَسْمَائِهِ ﷺ)
(التحفة ٣٤)

[٦١٠٥] ١٢٤- (٢٣٥٤) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبْنُ أَبِي عَمْرٍ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا

and I am Al-‘Âqib (the last).” Al-‘Âqib is the one after whom there is no other Prophet.

[6106] 125 - (...) It was narrated from Muḥammad bin Jubair bin Muṭ‘im, from his father, that the Messenger of Allāh ﷺ said: “I have several names. I am Muḥammad, and I am Aḥmad, and I am Al-Mâhî (the eraser) by means of whom Allāh erases disbelief, and I am Al-Ḥâshir (the gatherer) at whose feet the people will be gathered, and I am Al-‘Âqib (the last) after whom there will be no other.” And Allāh called him *Ra’ûfan Raḥîma* (kind and compassionate).

[6107] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Ḥadîth* similar to no. 6106). In the *Ḥadîth* of Shu‘aib and Ma‘mar it says: “I heard the Messenger of Allāh ﷺ.” In the *Ḥadîth* of Ma‘mar it says: “I said to Az-Zuhri: ‘What does Al-‘Âqib mean?’ He said: ‘The one after whom there is no other Prophet.’”

مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يُمَحِّى بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى عَقِبِي، وَأَنَا الْعَاقِبُ، وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

[٦١٠٦] ١٢٥ - (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ»، وَقَدْ سَمَّاهُ اللَّهُ رَوْوْفًا رَحِيمًا.

[٦١٠٧] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلٌ وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ شُعَيْبٍ وَمَعْمَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَفِي حَدِيثِ مَعْمَرٍ: قَالَ: قُلْتُ لِلزُّهْرِيِّ: وَمَا

الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ،
وَفِي حَدِيثٍ مَعْمَرٍ وَعُقَيْلٍ: الْكَفَرَةُ،
وَفِي حَدِيثٍ شُعَيْبٍ: الْكُفْرُ.

[٦١٠٨] ١٢٦ - (٢٣٥٥) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْطَلِيُّ: أَخْبَرَنَا
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،
عَنْ أَبِي عُيَيْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ
أَسْمَاءً، فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ،
وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ
الرَّحْمَةِ».

Chapter 35. His (ﷺ) Knowledge Of Allāh And His Great Fear Of Him

[6109] 127 - (2356) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ did something that he regarded as permissible. News of that reached some of his Companions, and it was as if they disliked it and refrained from it. News of that reached him, and he stood up to deliver a speech and said: 'What is the matter with some men who hear of something that I did because I regarded it as permissible, but they dislike it and refrain from it? By Allāh, I am the most knowledgeable of them about Allāh, and I am the one who fears Him the most.'"

(المعجم ٣٥) - (بَابُ عِلْمِهِ ﷺ بِاللَّهِ

تعالى وشدة خشيته) (التحفة ٣٥)

[٦١٠٩] ١٢٧ - (٢٣٥٦) وَحَدَّثَنَا
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ
الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: صَنَعَ رَسُولُ
اللَّهِ ﷺ أَمْرًا فَتَرَخَّصَ فِيهِ، فَبَلَغَ ذَلِكَ
نَاسًا مِنْ أَصْحَابِهِ، فَكَأَنَّهُمْ كَرِهُوا
وَتَزَهُوا عَنْهُ، فَبَلَغَهُ ذَلِكَ، فَقَامَ خَطِيبًا
فَقَالَ: «مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ
تَرَخَّصْتُ فِيهِ، فَكَرِهُوا وَتَزَهُوا عَنْهُ،
فَوَاللَّهِ! لَأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ
خَشِيَّةً».

[6110] (...) A similar *Hadith* (as no. 6109) was narrated from Al-A'mash with the chain of Jarîr.

[6111] 128 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ granted a concession allowing something, but some of the people refrained from it. News of that reached the Prophet ﷺ and he became so angry that his anger could be seen on his face, then he said: 'What is the matter with people who refrain from that concerning which I have been granted a concession? By Allāh, I am the most knowledgeable of them about Allāh, and I am the one who fears Him the most.'"

Chapter 36. The Obligation To Follow Him ﷺ

[6112] 129 - (2357) 'Abdullāh bin Az-Zubair narrated that an *Anṣārî* man disputed with Az-Zubair in the presence of the Messenger of Allāh ﷺ about the streams of the *Harrah* with which the date-palms were watered. The *Anṣārî* said: "Let the water flow," but he refused. They referred the dispute to the Messenger of Allāh

[٦١١٠] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ غِيَاثٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِإِسْنَادٍ جَرِيرٍ، نَحْوَ حَدِيثِهِ.

[٦١١١] ١٢٨ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي أَمْرِ، فَتَنَزَّ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَغَضِبَ، حَتَّى بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْغُبُونَ عَمَّا رُخِّصَ لِي فِيهِ، فَوَاللَّهِ! لَأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ حَشِيَّةً».

(المعجم ٣٦) - (بَابُ وَجُوبِ

اتِّبَاعِهِ ﷺ) (التحفة ٣٦)

[٦١١٢] ١٢٩ - (٢٣٥٧) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فِي

ﷺ, and the Messenger of Allâh ﷺ said to Az-Zubair: "Water (your trees), O Az-Zubair, then let the water flow to your neighbor." The *Ansâri* got angry and said: "O Messenger of Allâh, it is because he is your cousin!" The face of the Prophet of Allâh ﷺ changed color, then he said: "O Zubair, water (your trees) then block the water until it backs up to the bottom of the wall." Az-Zubair said: "By Allâh, I think that this Verse was revealed concerning that: 'But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.'"^[1]

Chapter 37. Respecting Him (ﷺ) And Not Asking Him Unnecessary Questions

[6113] 130 - (1337) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: "Whatever I forbid to you, refrain from it, and whatever I order you, do as much of it as you can. Those who came before you were only destroyed because of their excessive questions and differences with their Prophets."

شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّحْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ، يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْ كَانَ ابْنُ عَمَّتِكَ! فَتَلَوْنَ وَجْهَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ، ثُمَّ اخْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ»، فَقَالَ الزُّبَيْرُ: وَاللَّهِ! إِنِّي لَأَخْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾ [النساء: ٦٥].

(المعجم ٣٧) - (بَابُ تَوْقِيرِهِ ﷺ،

وترك إكثار سؤاله عما لا ضرورة إليه، أو لا يتعلق به تكليف وما لا يقع، ونحو ذلك) (التحفة ٣٧)

[٦١١٣] ١٣٠ - (١٣٣٧) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ قَالَا: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ

[1] *An-Nisâ'* 4:65.

فَفَعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ
الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ،
وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ». [راجع: ٣٢٥٧]
[٦١١٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا أَبُو سَلَمَةَ
وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخَزَاعِيُّ: حَدَّثَنَا
لَيْثٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ ابْنِ شِهَابٍ
بِهَذَا الْإِسْنَادِ، مِثْلَهُ سِوَاءَ.

[6114] (...) A similar report (as
no. 6113) was narrated from Ibn
Shihâb with this chain of narrators.

[٦١١٥] ١٣١- (...) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا
أَبِي، كِلَاهُمَا عَنْ الْأَعْمَشِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْجَزَامِيَّ؛
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ،
كِلاَهُمَا عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ
حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ
زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ،
كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ: «ذَرُونِي مَا
تَرَكْتُكُمْ»، وَفِي حَدِيثِ هَمَّامٍ «مَا تَرَكْتُكُمْ،
فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ» ثُمَّ ذَكَرُوا

[6115] 131 - (...) It was
narrated that Abû Hurairah said:
“The Prophet ﷺ said: ‘Do not
ask me about things that I have
not mentioned to you.’” In the
Hadîth of Hammâm it says: “...
What has not been mentioned to
you; those who came before you
were only destroyed because...”
and they mentioned a *Hadîth* like
that of Az-Zuhrî from Sa‘eed and
Abû Salamah, from Abû Hurairah.

نَحْوَ حَدِيثِ الزُّهْرِيِّ عَنِ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

[6116] 132 - (2358) It was narrated from ‘Âmir bin Sa’d that his father said: “The Messenger of Allâh ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden to the Muslims, but it became forbidden to them because of his asking.’”

[٦١١٦] ١٣٢ - (٢٣٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحْرَمْ عَلَى الْمُسْلِمِينَ، فَحُرِّمَ عَلَيْهِمْ، مِنْ أَجْلِ مَسْأَلَتِهِ».

[6117] 133 - (...) It was narrated from ‘Âmir bin Sa’d that his father said: “The Messenger of Allâh ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden, but it became forbidden to the people because of his asking.’”

[٦١١٧] ١٣٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ قَالَ: - أَحْفَظُهُ كَمَا أَحْفَظُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الزُّهْرِيُّ: عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحْرَمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

[6118] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6117). In the *Hadîth* of Ma‘mar it adds: “A man who asked about something and indulged in hair-splitting.”

[٦١١٨] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ

مَعْمَرٍ: «رَجُلٌ سَأَلَ عَنْ شَيْءٍ وَنَقَرَ عَنْهُ»،
وَقَالَ فِي حَدِيثٍ يُؤْنَسُ: عَامِرُ بْنُ سَعْدٍ؛
أَنَّهُ سَمِعَ سَعْدًا.

[6119] 134 - (2359) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ heard something about his Companions, and he delivered a *Khutbah* and said: 'Paradise and Hell were shown to me, and I have never seen good and evil as (I did) today. If you knew what I know, you would laugh little and weep much.'" He said: "There was never a day harder for the Companions of the Messenger of Allâh ﷺ than that day. They covered their heads and wept. Then 'Umar stood up and said: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Prophet.' That man stood up and said: 'Who is my father?' He (ﷺ) said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble.'^[1] was revealed."

[٦١١٩] ١٣٤ - (٢٣٥٩) حَدَّثَنَا
مَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ قُدَّامَةَ
السُّلَمِيُّ وَيَحْيَى بْنُ مُحَمَّدٍ اللَّؤْلُؤِيُّ -
وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ مَحْمُودٌ: حَدَّثَنَا
النَّضْرُ بْنُ شَمِيلٍ، وَقَالَ الْآخَرَانِ:
أَخْبَرَنَا النَّضْرُ-: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا
مُوسَى بْنُ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: بَلَغَ رَسُولُ اللَّهِ ﷺ عَنْ أَصْحَابِهِ
شَيْءٌ، فَخَطَبَ فَقَالَ: «عُرِضَتْ عَلَيَّ
الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ
وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُمْ
قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالَ، فَمَا أَتَى عَلَى
أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَوْمٌ أَشَدَّ مِنْهُ،
قَالَ، غَطَّوْا رُءُوسَهُمْ وَلَهُمْ حَنِينٌ، قَالَ
فَقَامَ عُمَرُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا،
وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، قَالَ:
فَقَامَ ذَلِكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ:
«أَبُوكَ فَلَانٌ» فَتَرَلْتُ: «يَتَأَيَّهَا الَّذِينَ
ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ
لَكُمْ فَسْأَلُكُمْ» [المائدة: ١٠١].

[1] *Al-Mâ'idah* 5:101.

[6120] 135 - (...) Anas bin Mâlik said: "A man said: 'O Messenger of Allâh, who is my father?' He said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.'^[1] was revealed."

[٦١٢٠] ١٣٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ بْنِ رَبِيعٍ الْقَيْسِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فَلَانٌ» وَنَزَلَتْ: ﴿يَتَأْتِيَهَا الَّذِينَ ءَامَنُوا لَا تَشْكُلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلْ لَكُمْ تَسْوِكُمْ﴾ تَمَامَ الْآيَةِ.

[6121] 136 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came out when the sun had passed its zenith, and led them in *Zuhr* prayer. When he had said the *Salâm* he stood on the *Minbar* and mentioned the Hour, and said that there would be momentous events before it, then he said: "Whoever would like to ask me about anything, let him ask me, for by Allâh, you will not ask me about anything but I will tell you about it, so long as I am standing here."

Anas bin Mâlik said: "By Allâh, the people wept a great deal when they heard that from the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ often used to say 'Ask me.' 'Abdullâh bin Hudhâfah stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Hudhâfah.' When the Messenger of Allâh ﷺ

[٦١٢١] ١٣٦ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرَمَلَةَ بْنِ عِمْرَانَ التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّى لَهُمْ صَلَاةَ الظُّهْرِ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ قَبْلَهَا أُمُورًا عَظِيمًا، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَيْءٍ فَلْيَسْأَلْنِي عَنْهُ، فَوَاللَّهِ! لَا تَسْأَلُونَنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا».

قَالَ أَنَسُ بْنُ مَالِكٍ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَكْثَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ:

^[1] Al-Mâ'idah 5:101.

had said ‘Ask me’ repeatedly, ‘Umar knelt down and said: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Messenger.’ The Messenger of Allâh ﷺ fell silent when ‘Umar said that. Then the Messenger of Allâh ﷺ said: ‘Hard times are at hand, by the One in Whose Hand is the soul of Muḥammad. Paradise and Hell were shown to me just now, on this wall, and I have never seen good and evil as (I did) today.’”

Ibn Shihâb said: “Ubaidullâh bin ‘Abdullâh bin ‘Utbah told me: ‘Umm ‘Abdullâh bin Hudhâfah said to ‘Abdullâh bin Hudhâfah: “I have never heard of a son more disrespectful than you. How can you be sure that your mother did not commit some of the sins committed by the women of the *Jâhiliyyah*, thus you would have exposed her before the people?” ‘Abdullâh bin Hudhâfah said: “By Allâh, if he had said that a black slave was my father I would have attributed myself to him.”

[6122] (...) This *Hadîth* was narrated from Anas (similar to no. 6121) from the Prophet, along with the *Hadîth* of ‘Ubaidullâh.

«سَلُونِي» فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ حُذَافَةُ» فَلَمَّا أَكْثَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ يَقُولَ: «سَلُونِي» بَرَكَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ ذَلِكَ، قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلِي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ آفَاءً، فِي عُرْضٍ هَذَا الْحَائِطِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَتْ أُمُّ عَبْدِ اللَّهِ ابْنِ حُذَافَةَ لِعَبْدِ اللَّهِ بْنِ حُذَافَةَ: مَا سَمِعْتُ بِابْنٍ قَطُّ أَعَقَّ مِنْكَ؟ أَأَمِنْتَ أَنْ تَكُونَ أُمُّكَ قَدْ قَارَفَتْ بَعْضَ مَا تُقَارِفُ نِسَاءَ أَهْلِ الْجَاهِلِيَّةِ، فَتَفْضَحَهَا عَلَى أَعْيُنِ النَّاسِ؟ قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ: وَاللَّهِ! لَوْ أَلْحَقَنِي بِعَبْدٍ أَسْوَدَ، لَلْحَقَّقْتُهُ.

[٦١٢٢] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا

شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ
عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَحَدِيثِ
عُبَيْدِ اللَّهِ، مَعَهُ، غَيْرَ أَنَّ شُعَيْبًا قَالَ عَنِ
الزُّهْرِيِّ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ؛
أَنَّ أُمَّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ قَالَتْ، بِمِثْلِ
حَدِيثِ يُونُسَ.

[6123] 137 - (...) It was narrated from Anas bin Mâlik that the people asked the Prophet of Allâh ﷺ until he was hard pressed by their questioning. He came out one day and ascended the *Minbar*, and said: "Ask me, for you will not ask me anything but I will explain it to you." When the people heard that, they were too over-awed to ask anything, as if something bad were about to happen.

Anas said: "I started to look to my right and my left, and every man had wrapped his head in his garment and was weeping. A man who used to be slandered and attributed to someone other than his father stood up in the *Masjid* and said: 'O Prophet of Allâh, who is my father?' He said: 'Your father is Hudhâfah.' Then 'Umar bin Al-Khaṭṭâb started saying: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Messenger, we seek refuge with Allâh from the

[٦١٢٣] ١٣٧ - (...) حَدَّثَنَا
يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا عَبْدُ
الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ
ابْنِ مَالِكٍ: أَنَّ النَّاسَ سَأَلُوا نَبِيَّ اللَّهِ ﷺ
حَتَّى أَحْقَوْهُ بِالْمَسْأَلَةِ، فَخَرَجَ ذَاتَ يَوْمٍ
فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «سَلُونِي، لَا
تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنَّتهُ لَكُمْ» فَلَمَّا
سَمِعَ ذَلِكَ الْقَوْمُ أَرْمَوْا وَرَهَبُوا أَنْ يَسْأَلُوهُ
أَنْ يَكُونَ بَيْنَ يَدَيْ أَمْرِ قَدْ حَضَرَ.

قَالَ أَنَسٌ: فَجَعَلْتُ أَلْتَفِتُ يَمِينًا
وَشِمَالًا، فَإِذَا كُلُّ رَجُلٍ لَافَّ رَأْسَهُ فِي
تَوْبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ،
كَانَ يُلَاحِظُ فَيَدْعِي لِغَيْرِ أَبِيهِ، فَقَالَ: يَا
نَبِيَّ اللَّهِ! مَنْ أَبِي؟ قَالَ «أَبُوكَ حُذَافَةُ»،
ثُمَّ أَنْشَأَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ
عَنْهُ] فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ
دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا، عَايِذًا بِاللَّهِ

evil of *Fitnah*.' The Messenger of Allâh ﷺ said: 'I have never seen good and evil as (I did) today. Paradise and Hell were shown to me; I saw them near this wall.'"

[6124] (...) This story was narrated from Anas (a *Hadith* similar to no. 6123).

[6125] 138 - (2360) It was narrated that Abû Mûsâ said: "The Prophet ﷺ was asked about some things that he disliked. When he was asked too much he became angry and said to the people: 'Ask me whatever you want.' A man said: 'Who is my father?' He said: 'Your father is Hudhâfah.' Another man stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.' When 'Umar saw the anger on the face of the Messenger of Allâh ﷺ, he said: 'O Messenger of Allâh, we repent to Allâh.'" In the report of Abû Kuraib (it says): "He said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.'"

مِنْ سُوءِ الْفِتَنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ أَرَ كَالْيَوْمِ قَطُّ فِي الْخَيْرِ وَالشَّرِّ، إِنِّي صَوَّرْتُ لِي الْجَنَّةَ وَالنَّارَ، فَرَأَيْتُهُمَا دُونَ هَذَا الْحَائِطِ».

[٦١٢٤] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا [مُحَمَّدُ] بْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ هِشَامٍ؛ وَحَدَّثَنَا عَاصِمُ بْنُ [ال]نَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي، قَالَ جَمِيعًا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ بِهَذِهِ الْقِصَّةِ.

[٦١٢٥] ١٣٨ - (٢٣٦٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْثَرَ عَلَيْهِ غَضَبٌ، ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ خُذَافَةُ» فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ» فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَضَبِ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَتُوبُ إِلَى اللَّهِ، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: قَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ سَالِمٌ، مَوْلَى شَيْبَةَ».

Chapter 38. The Obligation To Obey What He (ﷺ) Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters

[6126] 139 - (2361) It was narrated from Mûsâ bin Ṭalhah that his father said: "The Messenger of Allâh ﷺ and I passed by some people who were at the top of their date palms. He said: 'What are these people doing?' They said: 'They are pollinating them, putting the male with the female so that it will be pollinated.' The Messenger of Allâh ﷺ said: 'I do not think that it is of any use.' They were told about that, so they stopped doing it. The Messenger of Allâh ﷺ was told about that and he said: 'If it benefits them, let them do it. I only expressed what I thought. Do not blame me for what I say based on my own thoughts, but if I narrate something to you from Allâh, then follow it, for I will never tell lies about Allâh, may He Glorified and Exalted is He.'"

[6127] 140 - (2362) Râfi' bin Khadij said: "The Messenger of Allâh ﷺ came to Al-Madīnah, and they (the farmers) were pollinating the date palms. They said, they are pollinating the date

(المعجم ٣٨) - (بَابُ وَجوب امتثال ما قاله شرعاً، دون ما ذكره ﷺ من معاش الدنيا، على سبيل الرأي)
(التحفة ٣٨)

[٦١٢٦] ١٣٩ - (٢٣٦١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ وَتَقَارَبَا فِي اللَّفْظِ، وَهَذَا حَدِيثُ قُتَيْبَةَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِقَوْمٍ عَلَى رُءُوسِ النَّخْلِ، فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» فَقَالُوا: يُلْقِحُونَهُ، يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى فَتَلْقَحُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئًا» قَالَ: فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا تُوَاحِدُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنْ اللَّهِ شَيْئًا، فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ».

[٦١٢٧] ١٤٠ - (٢٣٦٢) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْبِمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ وَأَحْمَدُ بْنُ جَعْفَرٍ الْمَعْقِرِيُّ قَالُوا: حَدَّثَنَا النَّضْرُ بْنُ

palms. He said: 'What are you doing?' They said: 'We used to do that.' He said: "Perhaps if you do not do it, it may be better." So they stopped doing it, and the crop (that year) failed or the yield was reduced. They mentioned that to him and he said: 'I am only human. If I tell you to do some in religious matter, then follow it, but if I tell you to do something based on my opinion, then I am only human.'

مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَارٍ: حَدَّثَنِي أَبُو النَّجَاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يَأْبُرُونَ النَّخْلَ، يَقُولُونَ يُلْقَحُونَ النَّخْلَ، فَقَالَ: «مَا تَصْنَعُونَ؟» قَالُوا: كُنَّا نَصْنَعُهُ، قَالَ: «لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا» فَتَرَكُوهُ، فَتَفَضَّتْ أَوْ قَالَ فَتَفَضَّتْ، قَالَ: فَذَكِّرُوا ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي، فَإِنَّمَا أَنَا بَشَرٌ».

قَالَ عِكْرِمَةُ: أَوْ نَحْوَ هَذَا.

قَالَ الْمُعْقِرِيُّ: فَتَفَضَّتْ، وَلَمْ يَشْكُ.

[6128] 141 - (...) It was narrated from Anas that the Prophet ﷺ passed by some people who were pollinating (palm trees) and said: "If you do not do it, it may be better." The trees produced bad dates, then he passed by them and said: "What is the matter with your palm trees?" They said: "You said such-and-such." He said: "You know better about your worldly affairs."

[٦١٢٨] ١٤١ - (٢٣٦٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنْ الْأَسْوَدِ بْنِ عَامِرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَوْمٍ يُلْقَحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

Chapter 39. The Virtue Of Looking At Him (ﷺ) And Longing To See Him

[6129] 142 - (2364) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he narrated a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, there will come to one of you a day when he cannot see me, then seeing me will become dearer to him than his family and his wealth together.'"

(المعجم ٣٩) - (بَابُ فَضْلِ النَّظَرِ

إِلَيْهِ ﷺ، وَتَمَنِيهِ) (التحفة ٣٩)

[٦١٢٩] ١٤٢ - (٢٣٦٤) حَدَّثَنَا

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ! لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي، ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ».

قَالَ أَبُو إِسْحَاقَ: الْمَعْنَى فِيهِ عِنْدِي، لَأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ، وَمَالِهِ، وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ.

Chapter 40. The Virtues Of 'Eîsâ, ﷺ Him

[6130] 143 - (2365) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'I am the closest of the people to the son of Mariam. The Prophets are brothers from different mothers, and there is no Prophet between him and I.'"

(المعجم ٤٠) - (بَابُ فَضَائِلِ عِيسَى

عَلَيْهِ السَّلَام) (التحفة ٤٠)

[٦١٣٠] ١٤٣ - (٢٣٦٥) حَدَّثَنِي

حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، الْأَنْبِيَاءِ أَوْلَادُ عِلَّاتٍ، وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

[6131] 144 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ. The Prophets are brothers from different mothers, and there is no Prophet between 'Eîsâ and I.'"

[6132] 145 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ bin Mariam, in this world and in the Hereafter.' They said: 'How is that, O Messenger of Allâh?' He said: 'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us.'"

[6133] 146 - (2366) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no child who is born but the *Shaiṭân* pricks him, and he begins to cry because of the *Shaiṭân* pricking him, except the son of Mariam and his mother." Then Abû Hurairah said: "Recite, if you wish: '...And I seek refuge with You (Allâh) for her and for

[٦١٣١] ١٤٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو دَاوُدَ عُمَرُ ابْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى، الْأَنْبِيَاءِ أَوْلَادُ عُلَاتٍ، وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَى نَبِيٌّ».

[٦١٣٢] ١٤٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ، فِي الْأُولَى وَالْآخِرَةِ» قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عُلَاتٍ، وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ».

[٦١٣٣] ١٤٦- (٢٣٦٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا نَحَسَهُ الشَّيْطَانُ، فَيَسْتَهْلُ صَارِحًا مِنْ نَحْسَةِ الشَّيْطَانِ، إِلَّا ابْنَ مَرْيَمَ وَأُمَّهُ»، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: أَفَرَأَوْا

her offspring from Shaiṭân (Satan), the outcast.”^[1]

[6134] (...) It was narrated from Az-Zuhri with his chain of narrators (a *Hadith* similar no. 6133), and they said: “He (the Shaiṭân) touches him when he is born, and he cries because of the Shaiṭân touching him.” In the *Hadith* of Shu‘aib it says: “Because of the Shaiṭân’s touch.”

[6135] 147 (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Every son of Âdam is touched by the Shaiṭân on the day his mother gives birth to him, except Mariam and her son.”

[6136] 148 - (2367) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The infant’s cry when he is born is because of the prick of the Shaiṭân.’”

[6137] 149 - (2368) It was

إِنْ شِئْتُمْ: ﴿وَلَيْتَ أُعِيدَهَا بِكَ وَدُرَيْتَهَا مِنْ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦].

[٦١٣٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، جَمِيعًا عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَ: «يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهْلُ صَارِحًا مِنْ مَسِّ الشَّيْطَانِ إِثًّا»، وَفِي حَدِيثِ شُعَيْبٍ «مِنْ مَسِّ الشَّيْطَانِ».

[٦١٣٥] ١٤٧- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ أَبَا يُوسُفَ سُلَيْمًا مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «كُلُّ بَنِي آدَمَ يَمَسُّهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ، إِلَّا مَرْيَمَ وَابْنَهَا».

[٦١٣٦] ١٤٨- (٢٣٦٧) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، [عَنْ أَبِيهِ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَبَاحُ الْمَوْلُودِ حِينَ يَقَعُ، نَزْعَةٌ مِنَ الشَّيْطَانِ».

[٦١٣٧] ١٤٩- (٢٣٦٨) حَدَّثَنَا

^[1] *Âl ‘Imrân* 3:36.

narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: "Eîsâ bin Mariam ؑ, saw a man stealing and 'Eîsâ, ؑ, said to him: "Did you steal?" He said: "No, by the One besides Whom there is none worthy of worship." 'Eîsâ ؑ, said: "I believe in Allâh and I disbelieve my own self."

مَحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَى عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: سَرَقْتَ؟ قَالَ: كَلَّا، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! فَقَالَ عِيسَى عَلَيْهِ السَّلَامُ: آمَنْتُ بِاللَّهِ، وَكَذَّبْتُ نَفْسِي».

Chapter 41. The Virtues Of Ibrâhîm ؑ

(المعجم ٤١) - (بَابُ مِنْ فَضَائِلِ)

إِبْرَاهِيمَ الْخَلِيلِ ؑ (التحفة ٤١)

[6138] 150 - (2369) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O best of creation!' The Messenger of Allâh ﷺ said: "That is Ibrâhîm, ؑ."

[٦١٣٨] ١٥٠ - (٢٣٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ فَضَالٍ عَنِ الْمُخْتَارِ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلَيْلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا خَيْرَ الْبَرِيَّةِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

[6139] (...) Mukhtâr bin Fulful, the freed slave of 'Amr bin Huraith, said: "I heard Anas say: 'A man said: "O Messenger of Allâh..." a similar report (a *Ḥadîth* no. 6138).

[٦١٣٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ مُخْتَارَ ابْنَ فُلَيْلٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! بِمِثْلِهِ.

[6140] (...) Al-Mukhtâr said: "I heard Anas (narrate) from the Prophet ﷺ" - a similar report (as no. 6138).

[6141] 151 - (2370) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: (The Prophet) 'Ibrâhîm ﷺ circumcised himself when he was eighty years old, with an adze.'"

[6142] 152 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to doubt than Ibrâhîm when he said: 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhîm) said: 'Yes (I believe), but to be stronger in faith.'^[1] And may Allâh have mercy on Lût for he wanted a powerful support.^[2] And if I had stayed in prison as long as Yûsuf stayed, I would have responded to the messenger (of the king)."

[٦١٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْمُخْتَارِ قَالَ: سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٦١٤١] ١٥١ - (٢٣٧٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحَزَامِيِّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَنَنَ إِبْرَاهِيمُ، [النَّبِيُّ] عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقُدُومِ».

[٦١٤٢] ١٥٢ - (١٥١) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، إِذْ قَالَ: رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى، قَالَ: أَوْ لَمْ تُؤْمِنْ قَالَ: بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي وَبِرَحْمَةِ اللَّهِ لَوْطًا عَلَيْهِ السَّلَامُ، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ طُولَ لَبِثِ يُونُسَ لَأَجَبْتُ الدَّاعِيَ». [راجع: ٣٨٢]

[1] See *Al-Baqarah* 2:260.

[2] See *Hûd* 11:80.

[6143] (...) A *Hadîth* like that of Az-Zuhri (no. 6142) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[6144] 153 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "May Allâh forgive Lûtؑ, for he wanted a powerful support."

[6145] 154 - (2371) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Ibrâhîmؑ, never told any lies except three, two of which were for the sake of Allâh, when he said: 'I am sick' and when he said: 'Nay, this one, the biggest of them (idols) did it.'^[1] And one was for the sake of Sârah, when he came to the land of a tyrant, and Sârah was with him, and she was the most good-looking of people. He said to her: 'If this tyrant realizes that you are my wife, he will take you away from me. If he asks you, tell him that

[٦١٤٣] (...) وَحَدَّثَنَا - إِنْ شَاءَ اللَّهُ - عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ.

[٦١٤٤] ١٥٣- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَغْفِرُ اللَّهُ لِللُّوطِ عَلَيْهِ السَّلَامُ إِنَّهُ أَوَى إِلَى رُكْنٍ شَدِيدٍ».

[٦١٤٥] ١٥٤-(٢٣٧١) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ، عَلَيْهِ السَّلَامُ، قَطُّ إِلَّا ثَلَاثَ كَذَبَاتٍ، ثِنْتَيْنِ فِي ذَاتِ اللَّهِ، قَوْلُهُ: إِنِّي سَقِيمٌ وَقَوْلُهُ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَوَاحِدَةً فِي شَأْنِ سَارَةَ، فَإِنَّهُ قَدِمَ أَرْضَ جَبَّارٍ وَمَعَهُ سَارَةُ، [وَأَنَّ] كَانَتْ أَحْسَنَ النَّاسِ، فَقَالَ لَهَا: إِنَّ هَذَا الْجَبَّارَ، إِنْ

[1] See *Al-Anbiyâ'* 21:63.

you are my sister, for you are my sister in Islam, and I do not know of any other Muslim on earth apart from you and me.'

"When he entered his land and some of the tyrant's people saw him, they went to him (the tyrant) and said to him: 'There has come to your land a woman who should not belong to anyone but you.' He sent for her and she was brought to him, and Ibrâhîm ﷺ stood in prayer. When she entered upon him, he could not help but reach out towards her, but his hand was seized forcefully. He said to her: 'Pray to Allâh to let my hand go, and I will not harm you.' She did that, but he did the same thing again, and his hand was seized more forcefully than before. He said the same thing to her, and she did that, but he did the same thing again, and his hand was seized more forcefully than the first two times. He said: 'Pray to Allâh to let my hand go, and by Allâh I will not harm you.' She did that and his hand was let go. Then he called the one who had brought her and said to him: 'You brought me a devil, not a human being. Expel her from my land, and give her Hâjar.'

"She came back walking, and when Ibrâhîm ﷺ saw her he turned away and said to her: 'What happened?' She said: 'Nothing but good. Allâh withheld the hand of

يَعْلَمُ أَنَّكَ امْرَأَتِي، يَغْلِبْنِي عَلَيْكَ، فَإِنْ سَأَلْتُكَ فَأَخْبِرْنِي أَنَّكَ أُخْتِي، فَإِنَّكَ أُخْتِي فِي الْإِسْلَامِ، فَإِنِّي لَا أَعْلَمُ فِي الْأَرْضِ مُسْلِمًا غَيْرِي وَغَيْرِكَ، فَلَمَّا دَخَلَ أَرْضَهُ رَأَاهَا بَعْضُ أَهْلِ الْجَبَّارِ، أَنَاهُ فَقَالَ [لَهُ]: لَقَدْ قَدِمْتَ أَرْضَكَ امْرَأَةً لَا يَنْبَغِي لَهَا أَنْ تَكُونَ إِلَّا لَكَ، فَأَرْسَلْتُ إِلَيْهَا فَأَتَيْتُ بِهَا، فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الصَّلَاةِ، فَلَمَّا دَخَلَتْ عَلَيْهِ لَمْ يَتِمَّالِكْ أَنْ بَسَطَ يَدَهُ إِلَيْهَا، فَقَبِضَتْ يَدَهُ قَبْضَةً شَدِيدَةً، فَقَالَ لَهَا: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي وَلَا أَضُرُّكَ، فَفَعَلَتْ، فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنْ الْقَبْضَةِ الْأُولَى، فَقَالَ لَهَا مِثْلَ ذَلِكَ، فَفَعَلَتْ، فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنْ الْقَبْضَتَيْنِ الْأُولَيْنِ، فَقَالَ: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي، فَلِكِ اللَّهُ أَنْ لَا أَضُرُّكَ، فَفَعَلَتْ، وَأُطْلِقَتْ يَدُهُ، وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ: إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، وَلَمْ تَأْتِنِي بِإِنْسَانٍ، فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا هَاجِرًا.

قَالَ: فَأَقْبَلْتُ تَمْشِي، فَلَمَّا رَأَاهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ انْصَرَفَ، فَقَالَ لَهَا: مَهْمٌ؟ قَالَتْ: خَيْرًا، كَفَّ اللَّهُ يَدَ الْفَاجِرِ، وَأَخَذَ خَادِمًا.

the evildoer and he gave me a servant.”

Abû Hurairah said: “That was your mother, O sons of the rain of the sky.”

Chapter 42. The Virtues Of Mûsâ ﷺ

[6146] 155 - (339) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of *Aḥadīth*, including the following: “The Messenger of Allâh ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s *‘Awrah*, but Mûsâ ﷺ, used to bathe alone. They said: “By Allâh, nothing is keeping Mûsâ from bathing with us but a scrotal hernia.” On one occasion he went to bathe and he put his garment on a rock, and the rock fled with his garment. Mûsâ raced after it saying: “My garment, O rock! My garment, O rock!” until the Children of Israel had seen Mûsâ’s *‘Awrah* and said: “By Allâh, there is nothing wrong with him.”

“Then the rock stood still, until everyone could see it, then he took his garment and started striking the rock hard.”

Abû Hurairah said: “By Allâh, there were six or seven marks on the rock, where Mûsâ ﷺ, struck the rock.”

قَالَ أَبُو هُرَيْرَةَ: فَلَيْكَ أَتُكْمُ يَا بَنِي مَاءِ السَّمَاءِ.

(المعجم ٤٢) - (بَابُ مِنْ فَضَائِلِ

مُوسَى ﷺ) (التحفة ٤٢)

[٦١٤٦] ١٥٥ - (٣٣٩) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءَ، يَنْظُرُ بَعْضُهُمْ إِلَى سَوْأَةِ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ وَحْدَهُ، فَقَالُوا: وَاللَّهِ! مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدِرُ، قَالَ: فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ: فَجَمَعَ مُوسَى بِأَثَرِهِ يَقُولُ: ثَوْبِي، حَجَرُ! ثَوْبِي، حَجَرُ! حَتَّى نَظَرْتُ بَنُو إِسْرَائِيلَ إِلَى سَوْأَةِ مُوسَى، فَقَالُوا: وَاللَّهِ! مَا بِمُوسَى مِنْ بَأْسٍ.

فَقَامَ الْحَجَرُ بَعْدُ، حَتَّى نَظَرَ إِلَيْهِ، قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا.

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ! إِنَّهُ بِالْحَجَرِ نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرَبَ مُوسَى عَلَيْهِ

السَّلَامُ بِالْحَجَرِ. [راجع: ٧٧٠]

[6147] 156 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: Abû Hurairah told us: “Mûsâ ﷺ, was a shy man, and he was never seen naked. The Children of Israel said: ‘He has a scrotal hernia.’ He bathed in a pond and put his garment on a rock. The rock sped off, and he chased it with his stick, striking it and saying: ‘My garment, O rock! My garment, O rock!’ until it stopped near a group of the Children of Israel. Then the Verse: ‘O you who believe! Be not like those who annoyed Mûsâ, but Allâh cleared him of that which they alleged, and he was honourable before Allâh^[1]’ was revealed.”

[6148] 157 - (2372) It was narrated that Abû Hurairah said: “The Angel of Death was sent to Mûsâ ﷺ, and when he came to him he slapped him and put out his eye. He went back to his Lord and said: ‘You sent me to a slave of Yours who does not want to die.’ Allâh restored his eye and said: ‘Go back to him and tell him to put his hand on the back of an ox, and however many hairs his hand covers, he will have one year for each hair.’ He said: ‘O Lord,

[٦١٤٧] ١٥٦ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ قَالَ: أَتَيْنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ مُوسَى عَلَيْهِ السَّلَامُ رَجُلًا حَيَّيًّا، قَالَ: فَكَانَ لَا يُرَى مُتَجَرِّدًا، قَالَ: فَقَالَ بَنُو إِسْرَائِيلَ: إِنَّهُ آذَرُ، قَالَ: فَأَعْتَسَلَ عِنْدَ مُوَيْهِ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَانْطَلَقَ الْحَجَرُ يَسْعَى، وَاتَّبَعَهُ بَعْصَاهُ يَضْرِبُهُ: ثَوْبِي، حَجَرُ! ثَوْبِي، حَجَرُ! حَتَّى وَقَفَ عَلَى مَلَا مِنْ بَنِي إِسْرَائِيلَ، وَنَزَلَتْ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾ [الأحزاب: ٦٩].

[٦١٤٨] ١٥٧ - (٢٣٧٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ فَقَفَأَ عَيْنَهُ، فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسِلْتَنِي إِلَى عَبْدِ لَا يُرِيدُ الْمَوْتَ، قَالَ: فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ

[1] Al-Ahzâb 33:69.

then what?' He said: 'Death.' He said: 'Let it be now.' And he asked Allâh to bring him near to the holy land, a stone's throw from it. And the Messenger of Allâh ﷺ said: 'If I were there, I would show you his grave beside the road, beneath the red mound.'"

وَقَالَ: ارْجِعْ إِلَيْهِ، فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ، بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ، سَنَةٌ، قَالَ: أَيُّ رَبِّ! ثُمَّ مَهْ؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، فَسَأَلَ اللَّهَ أَنْ يُذْنِبَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْ كُنْتُ ثُمَّ، لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، تَحْتَ الْكَنْبِ الْأَحْمَرِ».

[6149] 158 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'The Angel of Death came to Mûsâ ؑ, and said: "Answer the call of your Lord." Mûsâ ؑ, slapped the eye of the Angel of Death and put it out. The Angel went back to Allâh, Exalted is He, and said: "You have sent me to a slave of Yours who does not want to die, and he has put out my eye." Allâh restored his eye and said: "Go back to My slave and say: 'Do you want to live? If you want to live, put your hand on the back of an ox and however many hairs your hand covers, you will have one year for every hair.'" He said: "Then what?" He said: "Then you will die." He (Mûsâ

[٦١٤٩] ١٥٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَجِبْ رَبَّكَ، قَالَ: فَلَطَمَ مُوسَى عَلَيْهِ السَّلَامُ عَيْنَ مَلِكِ الْمَوْتِ فَفَقَّأَهَا، قَالَ: فَرَجَعَ الْمَلَكُ إِلَى اللَّهِ تَعَالَى فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَكَ لَا يُرِيدُ الْمَوْتَ، وَقَدْ فَقَّأَ عَيْنِي، قَالَ: فَرَدَّ اللَّهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَى عَبْدِي فَقُلْ: الْحَيَاةُ تُرِيدُ؟ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَتْنِ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ، فَإِنَّكَ تَعِيشُ بِهَا سَنَةً، قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ،

ﷺ said: "Rather let it be now. O Lord, cause me to die a stone's throw from the holy land." The Messenger of Allāh ﷺ said: 'By Allāh, if I were there I would show you his grave, beside the road, beneath the red mound.'

[6150] (...) Ma'mar narrated a similar *Hadīth* (as no. 6149).

[6151] 159 - (2373) It was narrated that Abû Hurairah said: "While a Jew was selling some goods, he was offered something for them that he did not like, or that did not please him" – 'Abdul-'Azīz (a narrator) was not sure. – "He said: 'No, by the One Who chose Mūsâ ﷺ, above mankind!' An *Anṣārī* man heard him and slapped him on the face, and said: 'You say, by the One Who chose Mūsâ ﷺ above mankind, when the Messenger of Allāh ﷺ is among us?' The Jew went to the Messenger of Allāh ﷺ and said: 'O Abul-Qâsim, I am under protection and have a covenant.' And he said: 'So-and-so slapped my face.' The Messenger of Allāh ﷺ said: 'Why did you slap his face?' He said: 'O Messenger of Allāh, he said: "By the One Who chose Mūsâ

قَالَ: فَلَا نَ مِنْ قَرِيبٍ، رَبِّ! أَمِئْتِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ، رَمِيَةً بِحَجَرٍ" قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! لَوْ أَنِّي عِنْدَهُ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكُتَيْبِ الْأَحْمَرِ».

[٦١٥٠] (...) حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِمِثْلِ هَذَا الْحَدِيثِ.

[٦١٥١] ١٥٩ - (٢٣٧٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْزِضُ سِلْعَةً لَهُ أُعْطِيَ بِهَا شَيْئًا، كَرِهَهُ أَوْ لَمْ يَرْضَهُ - شَكَ عَبْدُ الْعَزِيزِ - قَالَ: لَا، وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ! قَالَ: فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَلَطَمَ وَجْهَهُ قَالَ: تَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهَرِنَا؟ قَالَ: فَذَهَبَ الْيَهُودِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ لِي ذِمَّةً وَعَهْدًا، وَقَالَ: فَلَا نَ

﴿ over mankind, ” when you are among us.’ The Messenger of Allâh ﷺ became so angry that his anger could be seen in his face, and said: ‘Do not differentiate between the Prophets of Allâh, for the Trumpet will be blown and those who are in heaven and on earth will swoon, except those whom Allâh wills. Then it will be blown again and I will be the first one to be raised, or among the first to be raised, and Mûsâ ؑ, will be there, holding on to the Throne, and I will not know whether he was compensated for his swooning on the Day of Aţ-Ṭûr or whether he was raised before me. And I do not say that anyone is better than Yûnus bin Matta ؑ.”

[6152] (...) ‘Abdul-‘Azîz bin Abî Salamah narrated a similar (as no. 6151) report with this chain of narrators.

[6153] 160 - (...) It was narrated that Abû Hurairah said: “Two men traded insults, a Jewish man and a Muslim man. The Muslim said: ‘By the One Who chose Muḥammad ﷺ above all of creation.’ The Jew said: ‘By the One Who chose Mûsâ ؑ, above all of creation.’ The Muslim raised his hand at that point and slapped

لَطَمَ وَجْهِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ: قَالَ - يَا رَسُولَ اللَّهِ! -: وَالَّذِي اضْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ، وَأَنْتَ بَيْنَ أَظْهُرِنَا، قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى عَرَفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «لَا تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ، قَالَ: ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، أَوْ فِي أَوَّلِ مَنْ بُعِثَ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ آخِذٌ بِالْعَرْشِ، فَلَا أَدْرِي أَحُوسِبَ بِصَعْفَةِ يَوْمِ الطُّورِ، أَوْ بُعِثَ قَبْلِي، وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ».

[٦١٥٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرَيْرٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بِهَذَا الْإِسْنَادِ، سَوَاءً.

[٦١٥٣] ١٦٠ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدُ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلَانِ، رَجُلٌ مِنْ

the Jew's face. The Jew went to the Messenger of Allâh ﷺ and told what had happened between him and the Muslim. The Messenger of Allâh ﷺ said: 'Do not regard me as superior to Mûsâ, for (when the Trumpet is blown) the people will swoon and I will be the first one to wake up, and I will see Mûsâ ﷺ, holding on to the side of the Throne, and I will not know whether he was one of those who swooned and he woke up before me, or if he will be one of those who are exempted (from swooning when the Trumpet is blown) by Allâh.'"

[6154] 161 - (...) It was narrated that Abû Hurairah said: "A Muslim man and a Jewish man traded insults..." a *Hadîth* like that of Ibrâhîm bin Sa'd from Ibn Shihâb (no.6153).

[6155] 162 - (2374) It was narrated that Abû Sa'eed Al-Khudrî said: "A Jew who had been

اليهود وَرَجُلٌ مِنَ الْمُسْلِمِينَ، فَقَالَ الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا ﷺ عَلَى الْعَالَمِينَ! وَقَالَ الْيَهُودِيُّ: وَالَّذِي اضْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْعَالَمِينَ! وَقَالَ: فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ [الْيَهُودِيُّ] إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيْقُ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعَقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَشْنَى اللَّهَ».

[٦١٥٤] ١٦١ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

[٦١٥٥] ١٦٢ - (٢٣٧٤) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:

slapped on the face came to the Prophet ﷺ...” a *Hadîth* like that of Az-Zuhrî (no. 6154), except that he said: “I will not know whether he was one of those who swooned and he woke up before me, or if his swooning at Aṭ-Ṭūr was sufficient for him.”

[6156] 163 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘Do not differentiate between the Prophets.’”

[6157] 164 - (2375) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “I came to” – in the report of Haddâb: “I passed by – Mûsâ on the night on which I was taken on the Night Journey, at the red mound, and he was standing and praying in his grave.”

[6158] 165 - (...) Anas said: The Messenger of Allâh ﷺ said: “I passed by Mûsâ and he was

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: «فَلَا أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ اكْتَفَى بِصَعْقَةِ الطَّوْرِ».

[٦١٥٦] ١٦٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ». وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: عَمْرِو ابْنِ يَحْيَى قَالَ: حَدَّثَنِي أَبِي.

[٦١٥٧] ١٦٤ - (٢٣٧٥) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ قُرُوحٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَّانِيِّ وَسُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ - وَفِي رِوَايَةٍ هَدَّابُ: مَرَرْتُ - عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي عِنْدَ الْكُتَيْبِ الْأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

[٦١٥٨] ١٦٥ - (...) وَحَدَّثَنَا عَلِيُّ ابْنِ خَشْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ

praying in his grave.” In the *Hadith* of ‘Eisâ it adds: “I passed by on the night on which I was taken on the Night Journey.”

Chapter 43. Yûnus عليه السلام, And The Words Of The Prophet ﷺ: “No One Should Say: ‘I Am Better Than Yûnus Bin Matta.’”

[6159] 166 - (2376) It was narrated from Abû Hurairah from the Prophet ﷺ that He (Allâh, Blessed and Exalted is He) said: No slave of Mine should say” – Ibn Al-Muthanna said: “My slave should not say” – ‘I am better than Yûnus bin Matta [عليه السلام].’”

يُونُسَ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ». وَزَادَ فِي حَدِيثِ عَيْسَى: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي».

(المعجم ٤٣) - (بَابُ فِي ذِكْرِ يُونُسَ عَلَيْهِ السَّلَامُ وَقَوْلِ النَّبِيِّ ﷺ): «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» (التحفة ٤٣)

[٦١٥٩] ١٦٦ - (٢٣٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ «قَالَ: - يَعْنِي اللَّهُ تَبَارَكَ وَتَعَالَى - لَا يَنْبَغِي لِعَبْدٍ لِي - وَقَالَ ابْنُ الْمُثَنَّى: لِعَبْدِي - أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، [عَلَيْهِ السَّلَامُ]».

قَالَ ابْنُ أَبِي شَيْبَةَ: مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[6160] 167 - (2377) It was narrated that Qatâdah said: "I heard Abul-'Âliyah say: 'The cousin of your Prophet ﷺ, i.e., Ibn 'Abbâs told me that the Prophet ﷺ said: "No one should say: 'I am better than Yûnus bin Matta.'"

[٦١٦٠] ١٦٧ - (٢٣٧٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ يَعْنِي ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»، وَنَسَبَهُ إِلَى أَبِيهِ.

Chapter 44. The Virtues Of Yûsuf ﷺ

(المعجم ٤٤) - (بَابُ مِنْ فَضَائِلِ)

يوسف، ﷺ (التحفة ٤٤)

[6161] 168 - (2378) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, who is the most honored of people?' He said: 'The one with the most *Taqwa*.' They said: 'This is not what we are asking about.' He said: 'Yûsuf, the Prophet of Allâh, the son of the Prophet of Allâh, the son of the Prophet of Allâh, the son of the *Khalîl* (Close Friend) of Allâh.' They said: 'This is not what we are asking about.' He said: 'Are you asking about the lineages of the Arabs then? The best of them during the *Jâhiliyyah* are the best of them in Islam, when they gain understanding (of the religion)."

[٦١٦١] ١٦٨ - (٢٣٧٨) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فِيُوسُفُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ [ابْنِ نَبِيِّ اللَّهِ] ابْنِ خَلِيلِ اللَّهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ، إِذَا فَفَّهُوا».

Chapter 45. The Virtues Of Zakariyyâ ﷺ

[6162] 169 - (2379) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Zakariyyâ was a carpenter."

(المعجم ٤٥) - (بَابُ مِنْ فَضَائِلِ)

زَكَرِيَّا، ﷺ (التحفة ٤٥)

[٦١٦٢] ١٦٩ - (٢٣٧٩) حَدَّثَنَا

هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَّا نَجَّارًا».

Chapter 46. The Virtues Of Al-Khaḍr ﷺ

[6163] 170 - (2380) It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Nawf Al-Bikâlî is saying that Mûsâ ﷺ, the (Prophet) of the Children of Israel is not the same Mûsâ ﷺ, who accompanied Al-Khaḍr.' He said: 'The enemy of Allâh is lying. I heard Ubayy bin Ka'b say: "I heard the Messenger of Allâh ﷺ say: 'Mûsâ ﷺ, stood up and delivered a speech to the Children of Israel. He was asked: "Which of the people is most knowledgeable?" He said: "I am the most knowledgeable." Allâh was angry with him because he did not attribute knowledge to Him, and Allâh revealed to him: "One of My slaves, at the place where the two seas meet, is more knowledgeable than you." Mûsâ said: "O Lord,

(المعجم ٤٦) - (بَابُ مِنْ فَضَائِلِ)

الْخَضِر، ﷺ (التحفة ٤٦)

[٦١٦٣] ١٧٠ - (٢٣٨٠) حَدَّثَنَا

عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عَمْرِو المَكِّي، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عَمَرَ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ، صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَى عَلَيْهِ السَّلَامُ صَاحِبُ الْخَضِرِ، عَلَيْهِ السَّلَامُ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، سَمِعْتُ أَبِي بَنَ كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَامَ مُوسَى [عَلَيْهِ السَّلَامُ] خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ، قَالَ:

how can I meet him?" It was said to him: "Carry a fish in a basket, and where you lose the fish, he will be there."

"He set off, accompanied by his servant, who was Yûsha' bin Nûn. Mûsâ عليه السلام, carried a fish in a basket. He and his slave set out walking until they came to the rock. Mûsâ عليه السلام, and his slave went to sleep, and the fish began to move in the basket until it came out of the basket and fell into the sea. Allâh halted the flow of water until it became like an arch, and it was like a tunnel for the fish, and Mûsâ and his servant were astonished. They set out for the rest of that day and the following night, and the servant of Mûsâ forgot to tell him.

The next morning Mûsâ, عليه السلام, said to his slave: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." He had not felt tired until he passed the place where he had been enjoined to stop. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we were seeking."

"So they retraced their steps until they came to the rock, where they saw a man covered with a garment.

فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ مُوسَى: أَيُّ رَبِّ! كَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَفْقُدَ الْحُوتَ فَهُوَ ثَمَّ، فَاَنْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ، وَهُوَ يُوشِعُ بَنُ نُونٍ، فَحَمَلَ مُوسَى عَلَيْهِ السَّلَامُ، حُوتًا فِي مِكْتَلٍ، وَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى أَتَيَا الصَّخْرَةَ، فَفَرَقَدَ مُوسَى، عَلَيْهِ السَّلَامُ، وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، حَتَّى خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ، قَالَ: وَأَمْسَكَ اللَّهُ عَنْهُ جِرْيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْحُوتِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَاَنْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا، وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَى، عَلَيْهِ السَّلَامُ، قَالَ لِفَتَاهُ: (أَتَيْنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا)، قَالَ: وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ، قَالَ: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى

Mûsâ greeted him with *Salâm* and Al-Khaḍr said to him: "How could you have peace (*Salâm*) in your land?" He said: "I am Mûsâ." He said: "The Mûsâ of the Children of Israel?" He said: "Yes." He said: "You have knowledge from Allâh that Allâh has taught you, and I do not know it, and I have knowledge from Allâh that Allâh has taught me, and you do not know it." Mûsâ ﷺ said to him: "May I follow you so that you may teach me some of that knowledge which you have been taught by Allâh?" He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not?" Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all."

Al-Khaḍr said to him: "Then, if you follow me, ask me not about anything till I myself mention of it to you." Mûsâ said: "Yes." So Al-Khaḍr and Mûsâ set out walking along the shore of the sea, and a boat passed by them. They spoke to them, asking them to carry them. They recognized Al-Khaḍr so they carried them for free. Al-Khaḍr went to one of the planks of the boat and pulled it out, and Mûsâ said to him: "These people carried us for free, and you have scuttled their boat

ءَاثَارَهُمَا قَصَصًا ۖ قَالَ: يَفْضَانِ أَثَارَهُمَا،
حَتَّى أَتَيَا الصَّخْرَةَ فَرَأَى رَجُلًا مُسَجًى
عَلَيْهِ بَنَوْبٌ، فَسَلَّمَ عَلَيْهِ مُوسَى، فَقَالَ لَهُ
الْخَضِرُ: أَنَّى بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا
مُوسَى، قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ:
نَعَمْ، قَالَ: إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ
عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ
عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ، قَالَ لَهُ
مُوسَى، [عَلَيْهِ السَّلَامُ]: هَلْ أَتَّبِعُكَ عَلَى
أَنْ تَعْلَمَنِي مِمَّا عُلِّمْتَ رُشْدًا؟ قَالَ: إِنَّكَ
لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَى
مَا لَمْ تُحِطْ بِهِ خُبْرًا، قَالَ: سَتَجِدُنِي إِنْ
شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا، قَالَ
لَهُ الْخَضِرُ: فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ
شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا، قَالَ:
نَعَمْ، فَاَنْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ
عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ،
فَكَلَّمَاهُمَا أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَ
فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمَدَ الْخَضِرُ إِلَى
لَوْحٍ مِنَ الْأَوْحَادِ السَّفِينَةِ فَزَعَّهُ، فَقَالَ لَهُ
مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ
إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا، لَقَدْ
جِئْتَ شَيْئًا إِمْرًا، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا، قَالَ: لَا تُؤَاخِذْنِي

so as to drown its people. Verily, you have committed a dreadful thing.” Al-Khaḍr said: “Did I not tell you, that you would not be able to have patience with me?” Mûsâ said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).” Then they disembarked from the ship and while they were walking along the shore, they saw a boy playing with other boys. Al-Khaḍr took hold of his head and pulled it off and killed him. Mûsâ said to him: “Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!” Al-Khaḍr said: “Did I not tell you that you can have no patience with me?” He said: “This was more grievous than the first.” Mûsâ said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.”

“Then they set off until they came to the people of a village, where they asked the people for food but they refused to entertain them. They found therein a wall that was about to collapse, and Al-Khaḍr gestured with his hand and set it straight. Mûsâ said to him: “People to whom we came, and they showed us no hospitality and offered us no food; if you had wished you could have taken wages for it.” Al-Khaḍr said:

بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا،
ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ
عَلَى السَّاحِلِ إِذَا غُلَامٌ يَلْعَبُ مَعَ
الْعِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ، فَاقْتَلَعَهُ
بِيَدِهِ، فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى: أَقْتَلْتَ
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئًا
نُكْرًا، قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا؟ قَالَ: وَهَلْزِهِ أَشَدُّ مِنْ
الْأُولَى، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ
بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي
عُذْرًا، فَاَنْطَلَقَا حَتَّى إِذَا أَتَبَا أَهْلَ قَرْيَةٍ
اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا،
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ -
يَقُولُ -: مَا لَئِلْ، قَالَ الْخَضِرُ بِيَدِهِ هَكَذَا،
فَأَقَامَهُ، قَالَ لَهُ مُوسَى: قَوْمٌ آتَيْنَاهُمْ فَلَمْ
يُضَيِّقُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لَتَّحَدَّثْتَ
عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ،
سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
صَبْرًا، قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ
مُوسَى، لَوَدِدْتُ أَنَّهُ كَانَ صَبَرَ حَتَّى يَقْصَرَ
عَيْنَا مِنْ أَخْبَارِهِمَا»، قَالَ: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «كَانَتْ الْأُولَى مِنْ مُوسَى
نِسْيَانًا»، قَالَ: «وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ
عَلَى حَرْفِ السَّفِينَةِ، ثُمَّ نَفَرَ فِي الْبَحْرِ،

“This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.”

“The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on Mûsâ. Would that he had had patience so that we might have heard more of their story.’ The Messenger of Allâh ﷺ said: ‘The first time was due to forgetfulness on Mûsâ’s part. A bird came and perched on the edge of the boat and pecked in the water, and Al-Khaḍr said to him: “Your knowledge and my knowledge compared to the knowledge of Allâh are no more than that which this bird takes from the sea.”’

Sa‘eed bin Jubair said: “And he used to read: ‘...There was a king ahead of them who seized every ship by force.’ And he used to read: ‘As for the boy, he was a disbeliever.’”

[6164] 171 - (...) It was narrated that Sa‘eed bin Jubair said: “It was said to Ibn ‘Abbâs: ‘Nawf says that the Mûsâ who went to seek knowledge was not the same as the Mûsâ of the Children of Israel.’ He said: ‘Did you hear that, O Sa‘eed?’ He said: ‘Yes.’ He said: ‘Nawf is lying.”

فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ عَلَيَّ وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُضْفُورُ مِنَ الْبَحْرِ.

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ يَقْرَأُ: (وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا)، وَكَانَ يَقْرَأُ: (وَأَمَّا الْعَلَامُ فَكَانَ كَافِرًا).

[٦١٦٤] ١٧١ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ رَقَبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قِيلَ لَابْنِ عَبَّاسٍ: إِنَّ نَوْفًا يَزْعُمُ أَنَّ مُوسَى الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، قَالَ:

أَسْمِعْتُهُ؟ يَا سَعِيدُ! قُلْتُ: نَعَمْ، قَالَ:
كَذَبَ نَوْفٌ.

[6165] 172 - (...) Ubayy bin Ka'b narrated: "I heard the Messenger of Allāh ﷺ say: 'While Mūsā ؑ was among his people, reminding them of the days of Allāh – and the days of Allāh are His blessings and trials – he said: "I do not know of any man on earth who is better and more knowledgeable than me."

"Allāh revealed to him: I know best about goodness or with whom it is. In the land there is a man who is more knowledgeable than you." He said: "O Lord, guide me to him." It was said to him: "Take a salted fish with you as provision, and he will be where you lose the fish." He and his servant set out until they came to the rock, but he did not find any clue. Mūsā set out and left his servant behind, and the fish began to stir in the water, which became like a tunnel. His servant said: "Should I not catch up with the Prophet of Allāh and tell him?" But he was caused to forget. When they went beyond (that point) he said to his servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." And they did not become tired until they passed that point."

"Then he remembered and said: "Do you remember when we

[٦١٦٥] ١٧٢- (...) حَدَّثَنَا أَبِي
ابْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِنَّهُ بَيْنَمَا مُوسَى، عَلَيْهِ السَّلَامُ،
فِي قَوْمِهِ يُذَكِّرُهُمْ بِأَيَّامِ اللَّهِ، وَأَيَّامِ اللَّهِ:
نِعْمَاؤُهُ وَبَلَاؤُهُ، إِذْ قَالَ: مَا أَعْلَمُ فِي
الْأَرْضِ رَجُلًا خَيْرًا وَ أَعْلَمَ مِنِّي، قَالَ:
فَأَوْحَى اللَّهُ إِلَيْهِ، إِنِّي أَعْلَمُ بِالْخَيْرِ مِنْهُ،
أَوْ عِنْدَ مَنْ هُوَ، إِنَّ فِي الْأَرْضِ رَجُلًا هُوَ
أَعْلَمُ مِنْكَ، قَالَ: يَا رَبِّ! فَدَلَّنِي عَلَيْهِ،
قَالَ: فَقِيلَ لَهُ: تَزَوَّدْ حُوتًا مَالِحًا، فَإِنَّهُ
حَيْثُ تَفْقَدُ الْحُوتَ، قَالَ: فَاَنْطَلَقَ هُوَ
وَفَتَاهُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَعَمِيَ
عَلَيْهِ، فَاَنْطَلَقَ وَتَرَكَ فَتَاهُ، فَاضْطَرَبَ
الْحُوتُ فِي الْمَاءِ، فَجَعَلَ لَا يَلْتَمِمْ عَلَيْهِ،
صَارَ مِثْلَ الْكُوَّةِ، قَالَ: فَقَالَ فَتَاهُ: أَلَا
أَلْحَقْ نَبِيَّ اللَّهِ فَأُخْبِرَهُ؟ قَالَ: فَنُسِيَ، فَلَمَّا
تَجَاوَزَا قَالَ لِفَتَاهُ: «إِنَّا عَدَاءَنَا لَقَدْ لَقِينَا
مِنْ سَفَرِنَا هَذَا نَصَبًا» قَالَ: وَلَمْ يُصِبْهُمْ
نَصَبٌ حَتَّى تَجَاوَزَا، قَالَ: فَتَذَكَّرَ قَالَ:
(أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ، وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ
أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا)

betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we have been seeking." So they went back retracing their footsteps. He showed him where the fish had jumped out, and he said: "This is the place that was described to me." Then he went looking for him, and he found Al-Khaḍr covered with a garment, lying on his back. Mûsâ said: "*As-salâmu 'alaikum*." He uncovered his face and said: "*Wa 'alaikum as-salâm*. Who are you?" He said: "I am Mûsâ." He said: "Who is Mûsâ?" He said: "The Mûsâ of the Children of Israel." He said: "What brings you here?" He said: "I have come that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)." He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not? – something I have been enjoined to do but if you see it you will not be able to bear it." Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all." Al-Khaḍr said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." So they both proceeded, till, when they embarked the ship,

قَالَ: (ذَلِكَ مَا كُنَّا نَبْغِي فَأَرْتَدَّا عَلَى
أَثَارِهِمَا قَصَصًا) فَأَرَاهُ مَكَانَ الْحُوتِ،
قَالَ: هَهُنَا وَصِفْ لِي، قَالَ: فَذَهَبَ
يَلْتَمِسُ فَإِذَا هُوَ بِالْخَضِرِ مُسَجًى ثَوْبًا،
مُسْتَلْقِيًا عَلَى الْقَفَا، أَوْ قَالَ عَلَى حِلَاوَةِ
الْقَفَا، قَالَ: السَّلَامُ عَلَيْكُمْ، فَكَشَفَ
الثَّوْبَ عَنْ وَجْهِهِ قَالَ: وَعَلَيْكُمْ السَّلَامُ
قَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى، قَالَ:
وَمَنْ مُوسَى؟ قَالَ: مُوسَى بَنِي إِسْرَائِيلَ،
قَالَ: مَجِيءٌ مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ
لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا، قَالَ: (إِنَّكَ
لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَى
مَا لَمْ تُحِطْ بِهِ خَيْرًا) شَيْءٌ أُمِرْتُ [بِهِ] أَنْ
أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ، قَالَ: (سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا)
قَالَ: فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا، فَانْطَلَقَا حَتَّى
إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا، قَالَ: انْتَحَى
عَلَيْهَا، قَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ:
(أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا
إِمْرًا، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا؟) قَالَ: لَا تُؤَاخِذْنِي بِمَا
نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا،
فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا يَلْعُبُونَ،

he scuttled it. Mûsâ said: "Have you scuttled it in order to drown its people? Verily, you have committed a dreadful thing." He said: "Did I not tell you, that you would not be able to have patience with me?" He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they proceeded until they came to some boys who were playing, and Al-Khaḍr went straight to one of them, and killed him. Mûsâ ﷺ, was greatly distressed by that and said: "Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!"

At this point the Messenger of Allâh ﷺ said, May Allâh's Mercy be upon us and on Mûsâ ﷺ 'Were it not that he was too hasty he would have seen wondrous things, but he was seized with fear of blame for his companion. Mûsâ said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." If he had been patient he would have seen wondrous things."

He (Ubayy bin Ka'b) said: "When he (ﷺ) mentioned any of the Prophets he would start with himself saying: 'May Allâh have mercy upon us and upon my brother so-and-so, may the mercy of Allâh be upon us.' "Then they proceeded until they came to the people of a town who were very

قَالَ: فَأَنْطَلَقَ إِلَى أَحَدِهِمْ بَادِيَ الرَّأْيِ فَقَتَلَهُ، فذَعَرَ عِنْدَهَا مُوسَى عَلَيْهِ السَّلَامُ، ذَعْرَةً مُنْكَرَةً، قَالَ: (أَقْتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُ شَيْئًا نُكْرًا)، فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ هَذَا الْمَكَانِ: «رَحِمَهُ اللَّهُ عَلَيْنَا وَعَلَى مُوسَى - عَلَيْهِ السَّلَامُ - لَوْلَا أَنَّهُ عَجَلَ لَرَأَى الْعُجْبَ، وَلَكِنَّهُ أَخَذْتُهُ مِنْ صَاحِبِهِ دَمَامَةً، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا، وَلَوْ صَبَرَ لَرَأَى الْعُجْبَ» - قَالَ: وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنَ الْأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ، «رَحِمَهُ اللَّهُ عَلَيْنَا وَعَلَى أَخِي كَذَا، رَحِمَهُ اللَّهُ عَلَيْنَا - فَأَنْطَلَقْنَا حَتَّى إِذَا أَتَيْنَا أَهْلَ قَرْيَةٍ لِنَأْمَا فَطَافَا فِي الْمَجَالِسِ فَاسْتَطَعْنَا أَهْلُهَا، فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ، قَالَ: لَوْ شِئْتُ لَأَنْتَحَذْتُ عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ وَأَخَذَ بِتَوْبِهِ، قَالَ: سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا، أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ، إِلَى آخِرِ الْآيَةِ، فَإِذَا جَاءَ الَّذِي يَسَخَرُهَا وَجَدَهَا مُنْحَرِقَةً فَتَجَاوَزَهَا فَأَصْلَحُوهَا بِخَشْبَةٍ، وَأَمَّا الْغُلَامُ فَطُغِعَ يَوْمَ طُبِعَ كَافِرًا، وَكَانَ

stingy. They went around to various gatherings asking the people for food, but they refused to entertain them. They found there a wall that was about to collapse, but Al-Khadr made it straight. Mûsâ said: "If you had wished, surely, you could have taken wages for it!" Al-Khadr said: "This is the parting between me and you." He took hold of his garment and said: "I will tell you the interpretation of (those) things over which you were unable to hold patience. As for the ship, it belonged to poor people working in the sea. So I wished to make a defect in it, as there was a king behind them who seized every ship by force. When they came to the one who wanted to seize it, he found it was damaged so he let it go, and they repaired it with wood. As for the boy, he was created a disbeliever by nature, but his parents loved him; had he lived, we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should exchange him for them with one better in righteousness and nearer to mercy. As for the wall, it belonged to two orphan boys in the town. Under the wall there was a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain

أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ، فَلَوْ أَنَّهُ أَذْرَكَ
أَرْهَقَهُمَا طُغْيَانًا وَكُفْرًا، فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا
رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا، وَأَمَّا
الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
إِلَى آخِرِ الْآيَةِ.

their age of full strength and take out their treasure as a mercy from your Lord.”

[6166] (...) A similar *Hadīth* (as no. 6165) was narrated from Abū Ishāq with the chain of At-Taimī from Abū Ishāq.

[6167] 173 - (...) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ recited: "You could have taken wages for it."

[6168] 174 - (...) It was narrated from 'Abdullāh bin 'Abbās that he and Al-Ḥurr bin Qais bin Ḥiṣn Al-Fazārī disputed concerning the companion of Mūsā ؑ. Ibn 'Abbās said: "He is Al-Khaḍr ؑ." Ubayy bin Ka'b Al-Anṣārī passed by them and Ibn 'Abbās called him and said: "O Abū Aṭ-Ṭufail, come here. This companion of mine and I are disputing about the companion of Mūsā ؑ whom he wanted to meet. Did you hear the Messenger of Allāh ﷺ speak about him?" Ubayy said: "I heard the Messenger of Allāh ﷺ say:

[٦١٦٦] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ مُوسَى، كِلَاهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، بِإِسْنَادِ التَّيْمِيِّ عَنْ أَبِي إِسْحَاقَ، نَحْوَ حَدِيثِهِ.

[٦١٦٧] ١٧٣ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ: لَتَخِذْتَ عَلَيْهِ أَجْرًا.

[٦١٦٨] ١٧٤ - (...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ ابْنُ قَيْسِ بْنِ حِصْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى، عَلَيْهِ السَّلَامُ، فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ، فَمَرَّ بِهِمَا أَبِي ابْنُ كَعْبٍ الْأَنْصَارِيُّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: يَا أَبَا الطُّفَيْلِ! هَلُمَّ إِلَيْنَا، فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ

‘While Mûsâ was among a group of the Children of Israel, a man came to him and said: “Do you know of anyone who is more knowledgeable than you?” Mûsâ ﷺ said: “No.” Allâh revealed to Mûsâ ﷺ: “No, there is Our slave Al-Khaḍr.” Mûsâ asked how he could meet him, and the fish was made a sign. It was said to him: “When you lose the fish, go back and you will meet him.”

“Mûsâ traveled as far as Allâh willed he should travel, then he said to his servant: “Bring us our morning meal.” When Mûsâ asked him for the morning meal, the servant of Mûsâ ﷺ said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaiṭân* made me forget to remember it.” Mûsâ said to his servant: “That is what we have been seeking.” So they went back, retracing their footsteps. Then they found Al-Khaḍr, and his story is told by Allâh in His Book.”

But Yûnus (a narrator, in his *Hadith*) said: “He (Mûsâ) followed the traces of the fish in the sea.”

مُوسَى عَلَيْهِ السَّلَامُ الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقْيِهِ، فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟، فَقَالَ أُبَيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتِمَّا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى عَلَيْهِ السَّلَامُ: لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ: بَلَى عَبْدُنَا الْخَضِرُ، قَالَ: فَسَأَلَ مُوسَى عَلَيْهِ السَّلَامُ السَّبِيلَ إِلَى لُقْيِهِ، فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْهُوتَ آيَةً، وَقِيلَ لَهُ: إِذَا افْتَقَدْتَ الْهُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَى مَا شَاءَ اللَّهُ أَنْ يَسِيرَ، ثُمَّ قَالَ لِفَتَاهُ: آتِنَا غَدَاءَنَا، فَقَالَ فَتَى مُوسَى، عَلَيْهِ السَّلَامُ، حِينَ سَأَلَهُ الْغَدَاءَ: «قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْهُوتَ وَمَا أَنْسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ» فَقَالَ مُوسَى لِفَتَاهُ: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ».

إِلَّا أَنَّ يُونُسَ قَالَ: فَكَانَ يَتَّبِعُ أَثَرَ الْهُوتِ فِي الْبَحْرِ.

44. The Book Of The Virtues Of The Companions (ﷺ)

Chapter 1. The Virtues Of Abû Bakr Aş-Şiddîq, May Allâh Be Pleased With Him

[6169] 1 - (2381) Anas bin Mâlik narrated that Abû Bakr Aş-Şiddîq told him: “I looked at the feet of the idolaters above our heads when we were in the cave, and I said: ‘O Messenger of Allâh ﷺ, if one of them were to look down at his feet he would see us beneath his feet.’ He said: ‘O Abû Bakr, what do you think of two, of whom Allâh is the third of them?’”

[6170] 2 - (2382) It was narrated from Abû Sa‘eed that the Messenger of Allâh ﷺ sat on the *Minbar* and said: “Allâh has given a slave the choice between being given the delights of this world or that which is with Him, and he has chosen that which is with Him.” Abû Bakr wept and wept, and said: “May our fathers

٦ - (المعجم ٤٤) - كتاب فضائل

الصحابة رضي الله عنهم (التحفة . . .)

(المعجم ١) - (بَابُ مِنْ فَضَائِلِ أَبِي

بَكْرٍ الصِّدِّيقِ، رَضِيَ اللَّهُ عَنْهُ)

(التحفة ٤٧)

[٦١٦٩] ١ - (٢٣٨١) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ - قَالَ عَبْدُ اللَّهِ:
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَبَّانُ
ابْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَابِتٌ:
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ
الصِّدِّيقَ حَدَّثَهُ قَالَ: نَظَرْتُ إِلَى أَقْدَامِ
الْمُشْرِكِينَ عَلَى رُءُوسِنَا وَنَحْنُ فِي الْغَارِ،
فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ
إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ، فَقَالَ:
«يَا أَبَا بَكْرٍ! مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ تَالِئُهُمَا».

[٦١٧٠] ٢ - (٢٣٨٢) حَدَّثَنِي عَبْدُ اللَّهِ
ابْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ: حَدَّثَنَا
مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ
عُبَيْدِ بْنِ حُسَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ
رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ:
«عَبْدُ خَيْرِهِ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةُ الدُّنْيَا

and mothers be ransomed for you.” The Messenger of Allâh ﷺ was the one who had been given the choice, and Abû Bakr was the one among us who knew it best.

The Messenger of Allâh ﷺ said: “The most generous of the people to me with his wealth and his companionship is Abû Bakr. If I were to have taken a *Khalîl* (close friend) I would have taken Abû Bakr as a *Khalîl*, but there is the brotherhood of Islam. And no door to the *Masjid* (from any house) should be left open except the door of Abû Bakr.”

[6171] (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ addressed the people one day...” a *Hadîth* like that of Mâlik (no. 6170).

[6172] 3 - (2383) ‘Abdullâh bin Mas‘ûd narrated that the Prophet ﷺ said: “If I were to have taken a *Khalîl* I would have taken Abû Bakr as a close friend, but he is my brother and my companion. Allâh, Exalted and Glorified is He, has taken your companion as a *Khalîl*.”

وَبَيْنَ مَا عِنْدَهُ، فَأَخْتَارَ مَا عِنْدَهُ» فَبَكَى أَبُو بَكْرٍ، وَبَكَى، فَقَالَ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَنَ النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أَخُوهُ الْإِسْلَامِ، لَا تُبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةً إِلَّا خَوْخَةُ أَبِي بَكْرٍ».

[٦١٧١] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَالِمٍ، أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ وَبُسَيْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْمًا، بِمِثْلِ حَدِيثِ مَالِكٍ.

[٦١٧٢] ٣-(٢٣٨٣) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهَذِيلِ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنْ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ

أَخِي وَصَاحِبِي، وَقَدْ اتَّخَذَ اللَّهُ، [عَزَّ وَجَلَّ]، صَاحِبَكُمْ خَلِيلًا».

[6173] 4 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken anyone from among my *Ummah* as a *Khalîl*, I would have taken Abû Bakr as a *Khalîl*.”

[٦١٧٣] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ».

[6174] 5 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If I were to have taken a *Khalîl* I would have taken the son of Abû Quhâfah as a *Khalîl*.”

[٦١٧٤] ٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنِي سَفْيَانُ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ [وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا»

[6175] 6 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken any of the people of earth as a *Khalîl*, I would have taken the son of Abû Quhâfah as a *Khalîl*, but your companion is Allâh’s *Khalîl*.”

[٦١٧٥] ٦ - (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَرُهَيْيْرُ بْنُ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَدَيْلِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ

[6176] 7 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I am innocent of every (claim) of *Khilla*; if I were to have taken a *Khalil* I would have taken Abû Bakr as a *Khalil*, but your companion is Allâh’s *Khalil*.’”

عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ».

[٦١٧٦] ٧- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجُ - وَاللَّفْظُ لَهُمَا - قَالَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلٍّ مِنْ خِلِّهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ».

[6177] 8 - (2384) ‘Amr bin Al-‘Âs narrated that the Messenger of Allâh ﷺ sent him at the head of the army of Dhât As-Salâsil; “I came to him and said: ‘Which of the people is dearest to you?’ He said: ‘Aishah.’ I said: ‘Who among men?’ He said: ‘Her father.’ I said: ‘Then who?’ He said: ‘Umar,’ and he mentioned some other men.”

[٦١٧٧] ٨- (٢٣٨٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ: أَخْبَرَنِي عَمْرُو بْنُ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ» قُلْتُ: مَنْ الرِّجَالِ؟ قَالَ: «أَبُوهَا» قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «عُمَرُ» فَعَدَّ رِجَالًا.

[6178] 9 - (2385) It was narrated from Ibn Abî Mulaikah: "I heard 'Āishah being asked who the Messenger of Allāh ﷺ would have appointed if he had appointed a successor. She said: 'Abû Bakr.' It was said to her: 'Then who, after Abû Bakr?' She said: "Umar.' Then it was said to her: 'Then who, after 'Umar?' She said: 'Abû 'Uбайдah bin Al-Jarrâh,' then she kept quiet after that."

[6179] 10 - (2386) It was narrated from Muḥammad bin Jubair bin Muṭ'im, from his father, that a woman asked the Messenger of Allāh ﷺ something, and he told her to come back to him. She said: "O Messenger of Allāh, what if I come and do not find you?" - my father said: "It was as if she was referring to death" - he said: "If you do not find me, then go to Abû Bakr."

[6180] (...) Muḥammad bin Jubair bin Muṭ'im narrated that his father Jubair bin Muṭ'im told him that a woman came to the Messenger of Allāh ﷺ and spoke to him about something, and he told her to do something... a *Ḥadīth* like that of 'Abbād bin Mûsâ (no. 6179).

[٦١٧٨] ٩ - (٢٣٨٥) وَحَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ: سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللَّهِ ﷺ مُسْتَخْلِفًا لَوْ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ، فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ، ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ، ثُمَّ انْتَهَتْ إِلَى هَذَا.

[٦١٧٩] ١٠ - (٢٣٨٦) حَدَّثَنِي عَبَّادُ ابْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي أَبِي عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ شَيْئًا، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟ - قَالَ أَبِي: كَانَتْهَا تَعْنِي الْمَوْتَ - قَالَ: «فَإِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ».

[٦١٨٠] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ

فَكَلَّمْتُهُ فِي شَيْءٍ، فَأَمَرَهَا بِأَمْرٍ، بِمِثْلِ حَدِيثِ عَبَّادِ بْنِ مُوسَى.

[6181] 11 - (2387) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said to me when he was sick: 'Call your father Abū Bakr and your brother for me, so that I may write a document, for I fear that someone might wish (for succession) and say: "I am more entitled to it," when Allāh and the believers insist on Abū Bakr.'"

[٦١٨١] ١١ - (٢٣٨٧) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي مَرَضِهِ: «ادْعِي لِي أَبَا بَكْرٍ وَأَبَاكَ، وَأَخَاكَ، حَتَّى أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولَ قَائِلٌ: أَنَا أَوْلَى، وَيَأْتِي اللَّهَ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ».

[6182] 12 - (1028) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Who among you is fasting today?' Abū Bakr said: 'I am.' He said: 'Who among you has followed a funeral today?' Abū Bakr said: 'I have.' He said: 'Who among you has fed a poor person today?' Abū Bakr said: 'I have.' He said: 'Who among you has visited a sick person today?' Abū Bakr said: 'I have.' The Messenger of Allāh ﷺ said: 'These qualities are not combined in a person but he will enter Paradise.'"

[٦١٨٢] ١٢ - (١٠٢٨) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُعَاوِيَةَ الْفَزَارِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ اتَّبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ». [راجع: ٢٣٧٤]

[6183] 13 - (2388) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While a man was driving a cow of his, on which he was carrying a load, the cow turned to him and said: I was not created for this; rather I was created for ploughing.' The people said: '*Subhân Allâh!*' And they were amazed and alarmed at the idea of a cow talking. The Messenger of Allâh ﷺ said: 'I believe it and so do Abû Bakr and 'Umar.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While a shepherd was tending his flock, the wolf attacked and caught a sheep. The shepherd chased him until he rescued the sheep from him, and the wolf turned to him and said to him: Who will protect it on the day of the wild beast, when there is no shepherd but me? The people said: '*Subhân Allâh!*' The Messenger of Allâh ﷺ said: 'I believe it, and so do Abû Bakr and 'Umar.'"

[6184] (...) The story of the sheep and the wolf was narrated from Ibn Shihâb (a *Hadîth* similar to no. 6183) with this chain, but he did not mention the story of the cow.

[٦١٨٣] ١٣ - (٢٣٨٨) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ وَحَرَمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، التَفَتَتْ إِلَيْهِ الْبَقْرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَذَا، وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ»، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! تَعَجُّبًا وَفَرَعًا، أَبَقْرَةً تَكَلِّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أَوْمِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا رَاعٍ فِي غَنَمِهِ، عَدَا عَلَيْهِ الذُّئْبُ فَأَخَذَ مِنْهَا شَاةً، فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ، فَالْتَمَتْ إِلَيْهِ الذُّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبْعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أَوْمِنُ بِذَلِكَ، أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

[٦١٨٤] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ

[6185] (...) A *Hadith* like that of Yûnus from Az-Zuhrî was narrated from Abû Hurairah (no. 6183) from the Prophet ﷺ. In both the *Ahadith* the cow and the sheep are both mentioned, and they said in their *Hadith*: (The Messenger of Allâh ﷺ said:) "I believe in it and so do Abû Bakr and 'Umar."

[6186] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadith* as no. 6183).

Chapter 2. The Virtues Of 'Umar

[6187] 14 - (2389) It was narrated that Ibn Abî Mulaikah said: "I heard Ibn 'Abbâs say: "Umar bin Al-Khaṭṭâb was placed on his bed,^[1] and the people gathered around him, praying for

شَهَابٍ بِهَذَا الْإِسْنَادِ، قِصَّةَ الشَّاةِ وَالذَّبِّ، وَلَمْ يَذْكُرْ قِصَّةَ الْبَقَرَةِ.

[٦١٨٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ - وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقَرَةِ وَالشَّاةِ مَعًا، وَقَالَا فِي حَدِيثِهِمَا: «فَإِنِّي أُوْمِنُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا تَمَّ.

[٦١٨٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، كِلَاهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(المعجم ٢) - (بَابُ مِنْ فَضَائِلِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٤٨)

[٦١٨٧] ١٤ - (٢٣٨٩) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا،

[1] Meaning when he died.

him and praising him, before he was lifted up, and I was among them. Nothing surprised me except a man who seized my shoulder from behind. I turned to him and saw that it was 'Alî. He prayed for mercy for 'Umar and said: You have not left behind any one with the like of whose deeds I would like to meet Allâh more than you. By Allâh, I think that Allâh will unite you with your two companions, because I often heard the Messenger of Allâh ﷺ say: 'Abû Bakr, 'Umar and I came; Abû Bakr, 'Umar and I went in; Abû Bakr, 'Umar and I went out.' So I hope – or I think – that Allâh will unite you with them.”

[6188] (...) A similar report (as *Hadîth* no. 6187) was narrated from 'Umar bin Sa'eed with this chain of narrators.

[6189] 15 - (2390) Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘While I was sleeping, I saw the people being shown to me and they were wearing garments, some of which

وَقَالَا الْآخَرَانِ: أَخْبَرَنَا - ابْنُ الْمُبَارَكِ عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسَيْنٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وَضَعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ، فَتَكَفَّهُ النَّاسُ يَدْعُونَ وَيُثْنُونَ وَيُصَلُّونَ عَلَيْهِ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، قَالَ: فَلَمْ يُرْغِنِي إِلَّا بِرَجُلٍ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَائِي، فَالْتَفَتْتُ إِلَيْهِ فَإِذَا هُوَ عَلِيٌّ، فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ، أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ، مِنْكَ، وَإِيمُ اللَّهِ! إِنْ كُنْتُ لَأَظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَذَاكَ أَنِّي كُنْتُ أَكْثَرُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لَأَرْجُو، أَوْ لَأَظُنُّ، أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا.

[٦١٨٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيْسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[٦١٨٩] ١٥ - (٢٣٩٠) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ [بْنُ عَلِيٍّ] الْحُلَوَانِيُّ

came down to the chest and some came lower than that. 'Umar bin Al-Khaṭṭāb passed by and he was wearing a garment that was dragging.' They said: 'How did you interpret that, O Messenger of Allāh?' He said: 'The religion.'"

وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُمْ - قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ»، قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِينَ».

[6190] 16 - (2391) It was narrated from Ḥamzah bin 'Abdullāh bin 'Umar bin Al-Khaṭṭāb from his father that the Messenger of Allāh ﷺ said: 'While I was sleeping, I saw a vessel that was brought to me, in which was milk. I drank from it until its moisture flowed from beneath my nails, then I gave my leftovers to 'Umar bin Al-Khaṭṭāb.' They said: 'How did you interpret that, O Messenger of Allāh?' He said: 'Knowledge.'"

حَدَّثَنِي [٦١٩٠] ١٦ - (٢٣٩١) حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ، إِذْ رَأَيْتُ قَدَحًا أُتِيَتْ بِهِ، فِيهِ لَبَنٌ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَجْرِي فِي أَطْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ»، قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْعِلْمُ».

[6191] (...) A similar *Ḥadīth* (as no. 6190) was narrated from Ṣāliḥ with the chain of Yūnus.

[٦١٩١] (...) وَحَدَّثَنَا هُثَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ؛ وَحَدَّثَنَا الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ

يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، بِإِسْنَادِ يُوسُفَ، نَحْوَ حَدِيثِهِ.

[٦١٩٢] ١٧ - (٢٣٩٢) وَحَدَّثَنَا

حَزْمَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ؛ أَنَّ سَعِيدَ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ، عَلَيْهَا دَلْوٌ، فَتَرَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَّافَةَ فَتَرَعَ بِهَا ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي نَزْعِهِ، ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى ضَرَبَ النَّاسُ بِعَطَنِ».

[٦١٩٣] (...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ

شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرُو التَّاقِدُ وَالْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، بِإِسْنَادِ يُوسُفَ، نَحْوَ حَدِيثِهِ.

[٦١٩٤] (...) حَدَّثَنَا الْحُلَوَانِيُّ

وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ الْأَعْرَجُ وَغَيْرُهُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ

[6192] 17 - (2392) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself at a well by which there was a bucket. I drew as much (water) as Allâh willed from it, then the son of Abû Quḥâfah (i.e., Abû Bakr Aṣ-Ṣiddîq) took it and drew a bucket or two with some weakness, may Allâh forgive him. Then it changed into a large bucket, and the son of Al-Khaṭṭâb took it, and I have never seen any leader among the people draw water as vigorously as 'Umar bin Al-Khaṭṭâb; (he drew so much water) that the people drank their fill and then they stayed there for a while.'"

[6193] (...) A similar *Hadîth* (as no. 6192) was narrated from Ṣâliḥ with the chain of narrators of Yûnus.

[6194] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I saw the son of Abû Quḥâfah drawing water.'" A *Hadîth* like that of Az-Zuhri.

اللَّهُ ﷺ قَالَ: «رَأَيْتُ ابْنَ أَبِي فُحَافَةَ يَنْزِعُ» بِنَحْوِ حَدِيثِ الزُّهْرِيِّ.

[6195] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping I was shown myself drawing water from my Cistern and giving it to the people. Abû Bakr came to me and took the bucket from my hand to let me rest, and he drew two buckets, but there was some weakness in his drawing, may Allâh forgive him. Then the son of Al-Khatṭâb came and took it from him, and I have never seen a man drawing water more vigorously than him, until the people left (having drunk their fill), and the Cistern was still overflowing with water."

[6196] 19 - (2393) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "I saw as if I was drawing water in a leather bucket from a well, then Abû Bakr came and drew a bucket or two, but he drew it in a manner that had some weakness in it, may Allâh forgive him. Then 'Umar came and asked for water, and it turned into a large bucket, and I have never seen any leader among the people draw water as vigorously. He went on drawing water until the people had drunk their fill, then they stayed there for a while."

[٦١٩٥] ١٨ - (...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنَا عُمَى عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عُمَرُو بْنُ الْحَارِثِ؛ أَنَّ أَبَا يُوسُفَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنِّي أَنْزَعُ عَلَى حَوْضِي أَشْقِي النَّاسَ، فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدَي لِيُرْوَحَنِي، فَتَزَعَ دَلْوَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَى مِنْهُ، حَتَّى تَوَلَّى النَّاسُ، وَالْحَوْضُ مَلَأٌ يَتَفَجَّرُ».

[٦١٩٦] ١٩ - (٢٣٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ كَأَنِّي أَنْزَعُ بِدَلْوٍ بِكَرَّةٍ عَلَى قَلْبٍ، فَجَاءَ أَبُو بَكْرٍ فَتَزَعَ دَنُوبًا أَوْ دَنُوبَيْنِ، فَتَزَعَ نَزْعًا ضَعِيفًا، وَاللَّهُ، [تَبَارَكَ وَتَعَالَى]، يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ فَاسْتَقَى، فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ

عَبَقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى رَوَى
النَّاسُ وَضَرَبُوا الْعَطَنَ».

[6197] (...) A similar *Hadith* (as no. 6196) was narrated from Sâlim bin ‘Abdullâh, from his father, about the Messenger of Allâh ﷺ seeing Abû Bakr and ‘Umar bin Al-Khattâb (❁).

[٦١٩٧] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ
عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي
مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ،
عَنْ أَبِيهِ، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ، فِي
أَبِي بَكْرٍ وَعُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ
عَنْهُمَا]، يَنْحَوِ حَدِيثَهُمْ.

[6198] 20 - (2394) It was narrated from Jâbir that the Prophet ﷺ said: “I entered Paradise where I saw a house or a palace.” I said: “To whom does this belong?” They said: “To ‘Umar bin Al-Khattâb.” I wanted to enter it, but then I remembered your protective jealousy (*Ghîrah*).” ‘Umar wept and said: “O Messenger of Allâh, would I feel jealous towards you?”

[٦١٩٨] ٢٠ - (٢٣٩٤) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ
عَمْرِو وَابْنِ الْمُثَنِّكِدِرِ، سَمِعَا جَابِرًا يُخْبِرُ
عَنِ النَّبِيِّ ﷺ، وَحَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ -
وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ
ابْنِ الْمُثَنِّكِدِرِ وَعَمْرِو، عَنْ جَابِرٍ، عَنِ
النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا
دَارًا أَوْ قَصْرًا، فَقُلْتُ: لِمَنْ هَذَا؟
فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ
أَدْخُلَ، فَذَكَرْتُ غَيْرَتَكَ»، فَبَكَى عُمَرُ
وَقَالَ: أَيُّ رَسُولِ اللَّهِ! أَوْ عَلَيْكَ يُعَارُ؟.

[6199] (...) It was narrated from Ibn Al-Munkadir: “I heard Jâbir (narrate) from the Prophet ﷺ...” a *Hadith* like that of Ibn Numair and Zuhair (no. 6198).

[٦١٩٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو وَابْنِ
الْمُثَنِّكِدِرِ، عَنْ جَابِرٍ، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، سَمِعَ
جَابِرًا، وَحَدَّثَنَا عُمَرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ

عَنِ ابْنِ الْمُكَدِّرِ: سَمِعْتُ جَابِرًا عَنْ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَرُهَيْرٍ.

[٦٢٠٠] ٢١ - (٢٣٩٥) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَةَ عُمَرَ، فَوَلَّيْتُ مُدْبِرًا».

قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ، وَنَحْنُ جَمِيعًا فِي ذَلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ عُمَرُ: يَا أَبِي أَنْتَ وَأُمِّي! يَا رَسُولَ اللَّهِ! أَعَلَيْكَ أَغَارُ؟

[٦٢٠١] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدِ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٢٠٢] ٢٢ - (٢٣٩٦) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي،

[6200] 21 - (2395) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping, I saw myself in Paradise, and there was a woman performing *Wudû'* beside a palace. I said: 'To whom does this belong?' They said: 'To 'Umar bin Al-Khattâb.' Then I remembered the protective jealousy of 'Umar, so I turned away."

Abû Hurairah said: "'Umar wept, and we were all in that gathering with the Messenger of Allâh ﷺ. Then 'Umar said: 'May my father and mother be sacrificed for you, O Messenger of Allâh; would I feel jealous towards you?'"

[6201] (...) A similar report (as no. 6200) was narrated from Ibn Shihâb with this chain of narrators.

[6202] 22 - (2396) Muḥammad bin Sa'd bin Abi Waqqâs narrated that his father Sa'd said: "'Umar asked for permission to enter upon the Messenger of Allâh ﷺ, and there were some women of

the Quraish with him who were asking too much of him, and raising their voices. When ‘Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allāh ﷺ gave him permission to enter, and the Messenger of Allāh ﷺ was smiling. ‘Umar said: ‘May Allāh make you happy all your life, O Messenger of Allāh.’ The Messenger of Allāh ﷺ said: ‘I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves.’ ‘Umar said: ‘O Messenger of Allāh, you are more deserving of being feared.’ Then ‘Umar said: ‘O enemies of your souls, do you fear me and you do not fear the Messenger of Allāh ﷺ?’ They said: ‘Yes, for you are harsher and more strict than the Messenger of Allāh ﷺ.’ The Messenger of Allāh ﷺ said: ‘By the One in Whose Hand is my soul, the *Shaitân* never meets you on a road but he takes a different road.’”

[6203]... (2397) It was narrated from Abû Hurairah that ‘Umar bin Al-Khaṭṭâb came to the Messenger of Allāh ﷺ, and there

وَقَالَ حَسَنٌ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ
إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ
صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ
الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ؛ أَنَّ
مُحَمَّدَ بْنَ سَعْدٍ بْنَ أَبِي وَقَاصٍ أَخْبَرَهُ؛
أَنَّ أَبَاهُ سَعْدًا قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى
رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ
يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا
اسْتَأْذَنَ عُمَرُ فَمَنْ يَبْتَدِرُونَ الْحِجَابَ، فَأَذِنَ
لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ
يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنِّكَ،
يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ:
«عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي،
فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»
قَالَ عُمَرُ: فَأَنْتَ، يَا رَسُولَ اللَّهِ! أَحَقُّ أَنْ
يَهَبْنَ، ثُمَّ قَالَ عُمَرُ: أَيُّ عُدَوَاتِ أَنْفُسِهِنَّ
أَتَهَنَّنِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ:
نَعَمْ، أَنْتَ أَغْلَظُ وَأَقْظُ مِنْ رَسُولِ
اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي
نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا
فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ».

[٦٢٠٣] [٢٣٩٧] حَدَّثَنَا هَرُؤُنُ بْنُ
مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ:
أَخْبَرَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

were some women with him who had raised their voices at the Messenger of Allāh ﷺ. When ‘Umar asked permission to enter they concealed themselves... a *Hadīth* like that of Az-Zuhrī (no. 6203).

[6204] 23 - (2398) It was narrated from ‘Aishah that the Prophet ﷺ used to say: “Among the nations that came before you there were men who were inspired. If there are any among my *Ummah* who are inspired, then ‘Umar bin Al-Khaṭṭāb is among them.”

[6205] (...) A similar report (as *Hadīth* no. 6204) was narrated from Sa’d bin Ibrāhīm with this chain of narrators.

[6206] 24 - (2399) It was narrated that Ibn ‘Umar said: “‘Umar said: ‘My Lord agreed with me concerning three things: *Maqām Ibrāhīm*, *Hijāb* and the prisoners of (the battle of) Badr.”

عُمَرُ بْنُ الْخَطَّابِ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ،
وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَى رَسُولِ
اللَّهِ ﷺ، فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَرْنَ
الْحِجَابَ، فَذَكَرَ نَحْوَ حَدِيثِ الزُّهْرِيِّ.

[٦٢٠٤] ٢٣ - (٢٣٩٨) حَدَّثَنِي أَبُو
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْجٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ،
عَنْ أَبِيهِ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي
سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ
يَقُولُ: «قَدْ كَانَ يَكُونُ فِي الْأُمَمِ قَبْلَكُمْ
مُحَدِّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ
فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ».

قَالَ ابْنُ وَهَبٍ: تَفْسِيرُ مُحَدِّثُونَ: مُلْهُمُونَ.
[٦٢٠٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا عَمْرُو النَّاقِدُ
وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ
عُيَيْنَةَ، كِلَاهُمَا عَنِ ابْنِ عَجَلَانَ، عَنْ
سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٢٠٦] ٢٤ - (٢٣٩٩) حَدَّثَنَا عُقْبَةُ
ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ
قَالَ: جُوَيْرِيَةُ بْنُ أَسْمَاءَ أَخْبَرَنَا عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ: وَافَقْتُ
رَبِّي فِي ثَلَاثٍ: فِي مَقَامِ إِبْرَاهِيمَ، وَفِي
الْحِجَابِ، وَفِي أُسَارَى بَدْرٍ.

[6207] 25 - (2400) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy bin Salûl died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger of Allâh ﷺ and asked him to give him his garment, so that he might shroud his father in it, and he gave it to him. Then he asked him (ﷺ) to offer the funeral prayer for him, and the Messenger of Allâh ﷺ stood up to offer prayers for him. ‘Umar stood up and caught hold of the garment of the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?’ The Messenger of Allâh ﷺ said: ‘Rather Allâh has given me the choice.’ He said: “Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness...”^[1] And I will ask more than seventy times.’ He said: ‘But he is a hypocrite.’

“The Messenger of Allâh ﷺ offered the funeral prayer for him, then Allâh, Glorified and Exalted is He, revealed (the Verse): “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”^[2]

[٦٢٠٧] ٢٥ - (٢٤٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَبِيصَهُ أَنْ يُكْمَنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُصَلِّيَ عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيْرِي اللَّهُ فَقَالَ: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠] وَسَازِيدُهُ عَلَى سَبْعِينَ قَالَ: إِنَّهُ مُتَافِقٌ.

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [التوبة: ٨٤].

[1] At-Tawbah 9:80.

[2] At-Tawbah 9:84.

[6208] (...) A *Hadith* like that of Abû Usâmah (no. 6207) was narrated from ‘Ubaidullâh with this chain of narrators, and he added: “He said: ‘So he stopped praying for them.’”

Chapter 3. The Virtues Of ‘Uthmân Bin ‘Affân, May Allâh Be Pleased With Him

[6209] 26 - (2401) ‘Āishah said: “The Messenger of Allâh ﷺ was lying down in my house with his thigh or shin uncovered. Abû Bakr asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Umar asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Uthmân asked for permission to enter and the Messenger of Allâh ﷺ sat up and straightened his garment” - Muḥammad (one of the narrators) said: “I do not say that this all happened on one day” - “and he came in and he spoke to him. When he left, ‘Āishah said: ‘Abû Bakr came in and you did not stir for him, and ‘Umar came in and you did not stir for him, then ‘Uthmân came in and you sat up and straightened your garment.’ He (ﷺ) said: ‘Should I not feel shy before a man before whom the angels feel shy?’”

[٦٢٠٨] (...) وَحَدَّثَنَا [مُحَمَّدٌ] بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، فِي مَعْنَى حَدِيثِ أَبِي أُسَامَةَ، وَزَادَ: قَالَ: فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

(المعجم ٣) - (بَابُ مِنْ فَضَائِلِ عُثْمَانَ ابْنِ عَفَانَ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٤٩)

[٦٢٠٩] ٢٦- (٢٤٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي بُرَيْدٍ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءٍ وَسَلْيَمَانَ ابْنَيْ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُصْطَجِعًا فِي بَيْتِي، كَاشِفًا عَنْ فَخْذَيْهِ، أَوْ سَاقَيْهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ، فَأَذِنَ لَهُ، وَهُوَ عَلَى تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ، وَهُوَ كَذَلِكَ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَسَوَّى ثِيَابَهُ - قَالَ مُحَمَّدٌ: وَلَا أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ، فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهْتَشْ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ

فَلَمْ تَهْتَشَّ لَهُ وَلَمْ تُبَالِهْ، ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتُ وَسَوَّيْتُ ثِيَابَكَ فَقَالَ: «أَلَا أُسْتَجِي مِنْ رَجُلٍ تَسْتَجِي مِنْهُ الْمَلَائِكَةُ».

[٦٢١٠] ٢٧- (٢٤٠٢) حَدَّثَنِي عَبْدُ

الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقْبَةُ بْنُ خَالِدٍ عَنِ ابْنِ شَهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ، لَا يَسِرُّ مِرْطَ عَائِشَةَ، فَأَذِنَ لِأَبِي بَكْرٍ وَهُوَ كَذَلِكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ، فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ، وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكَ ثِيَابَكَ» فَقَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! مَا لِي لَمْ أَرَكَ فَرِغْتَ لِأَبِي بَكْرٍ وَعُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]، كَمَا فَرِغْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِّيٌّ، وَإِنِّي خَشِيتُ، إِنْ أَذِنْتُ لَهُ عَلَى تِلْكَ الْحَالِ، أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ».

[6210] 27 - (2402) ‘Āishah, the wife of the Prophet ﷺ, and ‘Uthmān narrated that Abū Bakr asked for permission to enter upon the Messenger of Allāh ﷺ when he was lying down on his bed, wearing the cover of ‘Āishah. He gave permission to Abū Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then ‘Umar asked for permission to enter, and he gave him permission (to enter) when he was like that, and he fulfilled his need, then he went away. ‘Uthmān said: “Then I asked permission to enter and he sat up, and said to ‘Āishah: ‘Cover yourself properly.’ I fulfilled my need then I went away.” ‘Āishah said: “O Messenger of Allāh, why did I not see you stirring for Abū Bakr and ‘Umar as you did for ‘Uthmān?” The Messenger of Allāh ﷺ said: “Uthmān is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need.”

[6211] (...) ‘Uthmân and ‘Āishah narrated that Abû Bakr Aṣ-Ṣiddîq asked for permission to enter upon the Messenger of Allâh ﷺ... and he narrated a *Hadîth* like that of ‘Uqayl from Az-Zuhri (no. 6210).

[٦٢١١] (...) حَدَّثَنَا عَنْ عُمَرُو النَّاقِدِ وَالْحَسَنِ بْنِ عَلِيٍّ الْحُلَوَانِيِّ وَعَبْدُ بْنُ حَمِيدٍ، كُلُّهُمْ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ بْنُ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ الصَّدِيقَ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الرَّهْرِيِّ.

[6212] 28 - (2403) It was narrated that Abû Mûsâ Al-Ash‘arî said: While the Messenger of Allâh ﷺ was in one of the gardens of Al-Madînah, driving a stick into the ground, a man asked for the gate to be opened. He said: “Open up, and give him the glad tidings of Paradise.” It was Abû Bakr, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened, and he said: “Open up, and give him the glad tidings of Paradise.” I went and saw that it was ‘Umar, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened. The Prophet ﷺ sat up and said: “Open up, and give him the glad tidings of Paradise because of some turmoil that he

[٦٢١٢] ٢٨- (٢٤٠٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ أَبِي عُثْمَانَ الْهَدِيدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: بَيَّنَّمَا رَسُولُ اللَّهِ ﷺ فِي حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ، وَهُوَ مُتَكِيٌّ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطَّيْنِ، إِذَا اسْتَفْتَحَ رَجُلٌ، فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَإِذَا أَبُو بَكْرٍ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، فَقَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، قَالَ: فَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى

will have to face.” I went and saw that it was ‘Uthmân bin ‘Affân. I opened (the gate) and gave him the glad tidings of Paradise. I said what he had said and he said: O Allâh, grant patience, and Allâh is the One Whose help we seek.

[6213] (...) It was narrated from Abû Mûsâ Al-Ash‘arî that the Messenger of Allâh ﷺ entered a garden and told me to watch the gate... a *Hadîth* like that of ‘Uthmân bin Ghiyâth (no. 6212).

[6214] 29 - (...) Abû Mûsâ Al-Ash‘arî narrated that he performed *Wudû’* in his house, then he went out and said: “I shall certainly keep close to the Messenger of Allâh ﷺ and stay with him for the whole day.”

He came to the *Masjid* and asked about the Prophet ﷺ, and they said: “He has gone out in this direction.” He said: “So I went out, following him and asking about him, until he entered the well of Arîs. I sat at the gate, which was made of palm branches, until the Messenger of Allâh ﷺ had relieved himself and performed *Wudû’*. Then I got up and went to him, and he was sitting on the edge of the well of Arîs, with his shins uncovered and his legs dangling in the well.

بَلَوَى تَكُونُ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ، قَالَ: فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ، قَالَ: وَقُلْتُ لِلَّذِي قَالَ. فَقَالَ: اللَّهُمَّ! صَبْرًا، وَاللَّهُ الْمُسْتَعَانُ.

[٦٢١٣] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي أَنْ أَحْفَظَ الْبَابَ، بِمَعْنَى حَدِيثِ عُثْمَانَ بْنِ غِيَاثٍ.

[٦٢١٤] ٢٩- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ مِسْكِينٍ الْبِمَايِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقَالَ: لَا لَزَمَنْ رَسُولَ اللَّهِ ﷺ، وَلَا كُونَنَّ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ، وَجَّهَ هَهُنَا، قَالَ: فَخَرَجْتُ عَلَى إِثَرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بَيْتَ أَرِسٍ، قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بَيْتِ أَرِسٍ،

I greeted him with *Salâm*, then I went and sat at the gate, and I said: 'I will be the gatekeeper of the Messenger of Allâh ﷺ today.'

"Then Abû Bakr came and pushed at the gate. I said: 'Who is this?' He said: 'Abû Bakr.' I said: 'One moment.' Then I went and said: 'O Messenger of Allâh, Abû Bakr is here, asking for permission to enter.' He said: 'Let him in, and give him the glad tidings of Paradise.' So I went and said to Abû Bakr: 'Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise.' Abû Bakr came in and sat on the right of the Messenger of Allâh ﷺ on the well, dangling his legs in the well as the Messenger of Allâh ﷺ was doing, and he uncovered his shins. Then I went back and sat down. I had left my brother performing *Wudû'*, and he was to catch up with me. I said: 'If Allâh wills good for so-and-so'" – meaning his brother – 'He will bring him.'

"Someone was shaking the gate and I said: 'Who is this?' He said: 'Umar bin Al-Khaṭṭâb.' I said: 'One moment.' Then I came to the Messenger of Allâh ﷺ and greeted him with *Salâm*, and I said: "Umar is asking for permission to enter.' He said: 'Let him in, and give him the glad tidings of Paradise.' So I went to 'Umar and said: 'Come in, and the Messenger of Allâh ﷺ is giving

وَتَوَسَّطَ قُمَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ، وَدَلَّاهُمَا فِي الْبُئْرِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَا كُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «اِئْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، قَالَ: فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبُئْرِ، كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ - يُرِيدُ أَخَاهُ - خَيْرًا يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَذَا عُمَرُ يَسْتَأْذِنُ، فَقَالَ: «اِئْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ فَقُلْتُ: أَذَنْ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ

you the glad tidings of Paradise.’ He came in and sat with the Messenger of Allâh ﷺ on the edge of the well, on his left and he dangled his legs in the well. Then I went back and sat down. I said: ‘If Allâh wills good for so-and-so’ – meaning his brother – “He will bring him.’ Then someone shook the gate, and I said: ‘Who is this?’ He said: “Uthmân bin ‘Affân.’ I said: ‘One moment.’ I went to the Prophet ﷺ and told him, and he said: ‘Let him in, and give him the glad tidings of Paradise, with some turmoil that he will have to face.’ So I went and said: ‘Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise, with some turmoil that you will have to face.’ He came in and found that the edge of the well was full, so he sat facing them, on the other side.”

Sharîk said: “Sa‘eed bin Al-Mûsâyyab said: ‘I interpreted that as being the position of their graves.”

[6215] (...) Sa‘eed bin Al-Mûsâyyab said: “Abû Mûsâ Al-Ash‘arî told me here” – and Sulaimân pointed to where Sa‘eed had sat, beside the hut – “Abû Mûsâ said: ‘I went out looking for the Messenger of Allâh ﷺ, and I found that he had gone to the gardens. I followed him and found that he had entered a garden, and sat on the edge of a well. He had uncovered his legs and allowed them to dangle in the well...” and

فِي الْقَفِّ، عَنْ يَسَارِهِ، وَذَلَّى رِجْلَيْهِ فِي الْبُئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يَرِدُ اللَّهُ بِفُلَانٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: وَجِئْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «إِذْنٌ لَهُ، وَبَشْرُهُ بِالْجَنَّةِ، مَعَ بَلَوَى تُصِيبُهُ» قَالَ: فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، مَعَ بَلَوَى تُصِيبُكَ، قَالَ: فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِئَ، فَجَلَسَ وَجَاهَهُمْ مِنْ الشَّقِّ الْأَخَرِ.

قَالَ شَرِيكٌ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَلَّتْهَا قُبُورُهُمْ.

[٦٢١٥] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ هَهُنَا - وَأَشَارَ لِي سُلَيْمَانُ إِلَى مَجْلِسِ سَعِيدٍ، نَاحِيَةِ الْمَقْصُورَةِ - قَالَ أَبُو مُوسَى: خَرَجْتُ أُرِيدُ رَسُولَ

he quoted a *Hadith* like that of Yahyâ bin Hassân (no. 6214), but he did not mention the words of Sa'eed: "I interpreted that as being the position of their graves."

[6216] (...) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ went out one day to a garden in Al-Madînah to relieve himself, and I set out following him...." He quoted a *Hadith* like that of Sulaimân bin Bilâl (no. 6215), and he mentioned in the *Hadith* that Ibn Al-Mûsâyyab said: "I interpreted that as being the position of their graves, which are gathered together here, but 'Uthmân's grave is separate."

Chapter 4. The Virtues Of 'Alî bin Abî Tâlib, May Allâh Be Pleased With Him

[6217] 30 - (2404) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "The Messenger of Allâh ﷺ said to 'Alî: 'You are to me like

الله ﷻ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي الْأُمُودِ، فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالًا، فَجَلَسَ فِي الْقَفِّ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبُرِّ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ حَسَّانَ، وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوَلَّتْهَا قُبُورُهُمْ.

[٦٢١٦] (...) حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا إِلَى حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثَرِهِ، وَاقْتَصَرَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُلَيْمَانَ ابْنِ يَلَالٍ، وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذَلِكَ قُبُورَهُمْ اجْتَمَعَتْ هَهُنَا، وَانْفَرَدَ عُثْمَانُ.

(المعجم ٤) - (بَابُ مِنْ فَضَائِلِ عَلِيٍّ)

بن أبي طالب، رضي الله عنه)

(التحفة ٥٠)

[٦٢١٧] ٣٠ - (٢٤٠٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللَّهِ

Hârûn to Mûsâ, except that there is no Prophet after me.”

Sa‘eed said: “I wanted to hear it directly from Sa’d, so I met Sa’d and told him what ‘Âmir had narrated to me, and he said: ‘I heard it.’ I said: ‘Did you hear it?’ He put his fingers on his ears and said: ‘Yes, otherwise let them become deaf.’”

الْقَوَارِيرِيُّ وَسَرِيحُ بْنُ يُونُسَ، كُلُّهُمْ عَنْ يُونُسَ بْنِ الْمَاجِشُونِ - وَاللَّفْظُ لِابْنِ الصَّبَّاحِ - : حَدَّثَنَا يُونُسُ أَبُو سَلَمَةَ الْمَاجِشُونُ : حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ : «أَنْتَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي» .

قَالَ سَعِيدٌ : فَأُحْبِبُّ أَنْ أَشَافَهُ بِهَا سَعْدًا، فَلَقِيتُ سَعْدًا، فَحَدَّثَنِي بِمَا حَدَّثَنِي بِهِ عَامِرٌ، فَقَالَ : أَنَا سَمِعْتُهُ، قُلْتُ : أَنْتَ سَمِعْتُهُ؟ قَالَ : فَوَضَعَ إصْبَعَهُ عَلَى أُذُنِهِ قَالَ : نَعَمْ، وَإِلَّا، فَاسْتَكْنَا .

[6218] 31 - (...) It was narrated that Sa’d bin Abî Waqqâş said: “The Messenger of Allâh ﷺ appointed ‘Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He (‘Alî) said: ‘O Messenger of Allâh, are you leaving me behind with the women and children?’ He (ﷺ) said: ‘Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.’”

[٦٢١٨] ٣١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ مُضْعَبِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، [عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ] قَالَ : خَلَفَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ تَبُوكَ، فَقَالَ : يَا رَسُولَ اللَّهِ! تُخَلِّفُنِي فِي السَّاءِ وَالصَّيِّبَانِ؟ فَقَالَ : «أَمَّا

تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي».

[6219] (...) Shu'bah narrated it with this chain of narrators.

[٦٢١٩] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ.

[6220] 32 - (...) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâş that his father said: "Mu'âwiyah bin Abî Sufyân ordered Sa'd^[1] saying: 'What kept you from cursing Abû At-Turâb?' He said: 'It is because of three things that I remembered that the Messenger of Allâh ﷺ said that I will never curse him, because if even one of them were for me that would be dearer to me than red camels. I heard the Messenger of Allâh ﷺ say to him, when he appointed him in charge during his absence when he went on one of his campaigns, and 'Alî said to him: "O Messenger of Allâh, are you leaving me behind with the women and children?" The Messenger of Allâh ﷺ said to him: "Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophethood after me." And I heard him say on the Day of Khaibar: "I shall give the flag to a man who loves Allâh and His

[٦٢٢٠] ٣٢- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ غَامِرِ ابْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا، قَالَهُنَّ لَهُ رَسُولُ اللَّهِ ﷺ، فَلَنْ أُسَبَّهُ، لَأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَهُ، وَخَلَفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا رَسُولَ اللَّهِ! خَلَفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي» وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ:

[1] See no. 6229.

Messenger, and Allâh and His Messenger love him.” We were all hoping for it, but he said: “Call ‘Alî for me.” He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed – “...Let us call our sons and your sons...”^[1] – the Messenger of Allâh ﷺ called ‘Alî, Fâtimah, Hasan and Husain and said: “O Allâh, these are my family.”

[6221] (...) It was narrated from Sa’d that the Prophet ﷺ said to ‘Alî: “Does it not please you to be to me as Hârûn was to Mûsâ?”

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said on the Day of Khaibar: “I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands.” ‘Umar bin Al-Khattâb said: “I never desired leadership except on that day.” He said: “I

فَطَاوَلْنَا لَهَا فَقَالَ «ادْعُوا لِي عَلِيًّا» فَأَتَانِي بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ، ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ [آل عمران: ١٦] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

[٦٢٢١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبرَاهِيمَ: سَمِعْتُ إِبرَاهِيمَ بْنَ سَعْدٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى».

[٦٢٢٢] ٣٣ - (٢٤٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، يُفْتَحُ اللَّهُ عَلَى يَدَيْهِ»،

^[1] *Âl Imrân* 3:16.

came before him in the hope that I might be called to it, but the Messenger of Allâh ﷺ called 'Alî bin Abî Tâlib. He gave it to him and said: 'March, and do not turn around until Allâh grants you victory.'" 'Alî walked a little way, then he stopped, but he did not turn around, and he shouted: "O Messenger of Allâh, on what basis should I fight the people?" He said: "Fight them until they bear witness that none has the right to we worshiped but Allâh and that Muḥammad is the Messenger of Allâh. If they do that, then they have protected from you their blood and their wealth, except for a right that is due, and their reckoning will be with Allâh."

[6223] 34 - (2406) Sahl bin Sa'd narrated that the Messenger of Allâh ﷺ said on the Day of Khaibar: "I shall give this flag to a man at whose hands Allâh will grant victory; he loves Allâh and His Messenger and Allâh and His Messenger love him." The people spent the night wondering which of them would be given it. When morning came the people went to the Messenger of Allâh ﷺ, all of them hoping to be given it. He said: "Where is 'Alî bin Abî Tâlib?" They said: "O Messenger of Allâh, he has a problem in his eyes." They sent for him and he was brought, and the Messenger of Allâh ﷺ put some spittle in his eyes and prayed for him, and

قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ، قَالَ: فَتَسَاوَرْتُ لَهَا رَجَاءً أَنْ أَدْعَى لَهَا، قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «امْشِ، وَلَا تَلْتَفِتْ، حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ» قَالَ: فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ، فَصَرَخَ: يَا رَسُولَ اللَّهِ! عَلَى مَاذَا أَقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

[٦٢٢٣] ٣٤ - (٢٤٠٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] - وَاللَّفْظُ هَذَا - : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرٍ: «لَأُعْطِينَ هَذِهِ الرِّايَةَ رَجُلًا يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ

he was healed, such that it was as if there had been no pain in him. He gave him the flag and 'Alî said: "O Messenger of Allâh, shall I fight them until they become like us?" He said: "Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allâh. By Allâh, if Allâh were to guide one man through you, that would be better for you than having red camels."

[6224] 35 - (2407) It was narrated that Salamah bin Al-Akwa' said: "Alî stayed behind and did not go with the Prophet ﷺ during the campaign of Khaibar, and he had an inflammation in his eyes. He said: 'How could I stay behind and not go with the Messenger of Allâh ﷺ?' So 'Alî set out and caught up with the Prophet ﷺ. On the evening before Allâh granted victory, the Messenger of Allâh ﷺ said: 'Tomorrow I shall give the flag' – or 'the flag will be carried by' – 'a man whom Allâh and His Messenger love' – or he said: 'who loves Allâh and His Messenger' – and Allâh will grant him victory.' Then we saw 'Alî, and we were not expecting to see him. They said: 'Here is 'Alî.'

يُعْطَاهَا، فَقَالَ: «أَيُّنَ عَلِيِّ بْنِ أَبِي طَالِبٍ؟» فَقَالُوا: هُوَ، يَا رَسُولَ اللَّهِ! يَشْتَكِي عَيْنَيْهِ، قَالَ: فَأَرْسِلُوا إِلَيْهِ، فَأَتَيْ بِهِ، فَبَصَّقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأَ، حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: «انْفُذْ عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ! لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[٦٢٢٤] ٣٥ - (٢٤٠٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ رَمِدًا، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ! فَخَرَجَ عَلَيَّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «لَأُعْطِينَ الرَّايَةَ، أَوْ لَيَأْخُذَنَّ بِالرَّايَةِ، غَدًا، رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ» فَإِذَا نَحْنُ بِعَلِيِّ، وَمَا نَرْجُوهُ، فَقَالُوا: هَذَا عَلِيٌّ، فَأَعْطَاهُ

And the Messenger of Allâh ﷺ gave the flag to him, and Allâh granted victory to him.”

[6225] 36 - (2408) Yazîd bin Hayyân said: “Ḥuşain bin Sabrah, ‘Umar bin Muslim and I set out and came to Zaid bin Arqam. When we sat with him, Ḥuşain said to him: ‘O Zaid, you have attained a great deal of good. You saw the Messenger of Allâh ﷺ and heard his *Hadîth*, you fought alongside him and prayed behind him. O Zaid, you have attained a great deal of good. Tell us, O Zaid, what you heard from the Messenger of Allâh ﷺ.’ He said: ‘O son of my brother, by Allâh I have grown old and it has been a long time, and I have forgotten some of that which I learned from the Messenger of Allâh ﷺ. Whatever I narrate to you, accept it, otherwise do not push me.’ Then he said: ‘One day the Messenger of Allâh ﷺ stood and addressed us at a watering place called *Khum*, between Makkah and Al-Madînah. He praised and glorified Allâh, and he exhorted and reminded us, then he said: “O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allâh in which is guidance and light. Follow the Book of Allâh and hold fast to

رَسُولِ اللَّهِ ﷺ الرَّايَةَ، فَفَتَحَ اللَّهُ عَلَيْهِ.

[٦٢٢٥] ٣٦ - (٢٤٠٨) حَدَّثَنِي زُهَيْرٌ

ابْنُ حَرْبٍ وَشُجَاعُ بْنُ مَخْلَدٍ، جَمِيعًا عَنْ
ابْنِ عُليَّةَ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ
ابْنُ إِبْرَاهِيمَ - : حَدَّثَنِي أَبُو حَيَّانَ:
حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا
وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى
زَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ
حُصَيْنٌ: لَقَدْ لَقِيتُ، يَا زَيْدُ! خَيْرًا كَثِيرًا،
رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتُ حَدِيثَهُ،
وَعَزَوْتُ مَعَهُ، وَصَلَّيْتُ خَلْفَهُ، لَقَدْ
لَقِيتُ، يَا زَيْدُ! خَيْرًا كَثِيرًا، حَدَّثَنَا يَا
زَيْدُ! مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ،
قَالَ: يَا ابْنَ أَخِي! وَاللَّهِ! لَقَدْ كَبُرَتْ
سِنِّي، وَقَدَّمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي
كُنْتُ أَعْيِي مِنْ رَسُولِ اللَّهِ ﷺ، فَمَا
حَدَّثْتُكُمْ فَأَقْبِلُوا، وَمَا لَا، فَلَا تُكَلِّفُونِيهِ،
ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا فِينَا
خَطِيبًا، بِمَاءٍ يُدْعَى حُمَّا، بَيْنَ مَكَّةَ
وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَوَعِظَ
وَذَكَرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا
النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ
رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ

it.” And he encouraged us to adhere to the Book of Allâh, then he said: “And the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household.” Ḥuṣain said to him: ‘Who are the people of his household, O Zaid? Aren’t his wives among the people of his household?’ He said: ‘His wives are among the people of his household, but the people of his household are those to whom *Zakât* is forbidden after he is gone.’ He said: ‘Who are they?’ He said: ‘They are the family of ‘Alî, the family of ‘Aqîl, the family of Ja‘far, and the family of ‘Abbâs.’ He said: ‘Was *Zakât* forbidden to all of these?’ He said: ‘Yes.’”

[6226] (...) It was narrated from Zaid bin Arqam from the Prophet ﷺ - and he quoted a *Ḥadîth* like that of Zuhair (no. 6225).

[6227] (...) A *Ḥadîth* like that of Ismâ‘îl (no. 6225) was narrated from Abû Ḥayyân with this chain of narrators, and in the *Ḥadîth* of Jarîr it adds: “The Book of Allâh

ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى
وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا
بِهِ» فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَّبَ فِيهِ، ثُمَّ
قَالَ: «وَأَهْلُ بَيْتِي، أَذْكُرْكُمْ اللَّهَ فِي أَهْلِ
بَيْتِي، أَذْكُرْكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ
اللَّهِ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنٌ:
وَمَنْ أَهْلُ بَيْتِهِ؟ يَا زَيْدُ! أَلَيْسَ نِسَاؤُهُ مِنْ
أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ،
وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حَرَّمَ الصَّدَقَةَ بَعْدَهُ،
قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ
عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ، قَالَ:
كُلُّ هَؤُلَاءِ حُرِّمَ الصَّدَقَةُ؟ قَالَ: نَعَمْ.

[٦٢٢٦] (...) [وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَكَّارٍ بْنُ الرِّيَّانِ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ
إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ زَيْدِ
بْنِ حَيَّانَ، عَنْ زَيْدِ ابْنِ أَرْقَمَ عَنِ
النَّبِيِّ ﷺ - وَسَاقَ الْحَدِيثَ بِنَحْوِهِ،
بِمَعْنَى حَدِيثِ زُهَيْرٍ].

[٦٢٢٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ؛
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ،

in which is guidance and light; whoever holds fast to it and adheres to it, will be following true guidance, and whoever deviates from it will go astray.”

[6228] 37 - (...) It was narrated that Yazîd bin Ḥayyân said: “We entered upon Zaid bin Arqam and said to him: ‘You have seen good things; you accompanied the Messenger of Allâh ﷺ and prayed behind him...’” and he quoted a *Hadîth* like that of Abû Ḥayyân (no. 6225), except that he said: (The Messenger of Allâh ﷺ said:) “Behold, I am leaving among you the two weighty things, one of which is the Book of Allâh, Glorified and Exalted is He, which is the rope of Allâh. Whoever follows it will be following true guidance, and whoever forsakes it will be misguided.” And in it, it says: “And we said: ‘Who are the people of his household? His wives?’ He said: ‘No, by Allâh. A woman may be with a man only for a part of his lifetime, then he divorces her and she goes back to her father and her people. The people of his household are his origin and his male relatives to whom *Zakât* was forbidden after he was gone.’”

[6229] 38 - (2409) It was narrated that Sahl bin Sa’d said: “A man from the family of Marwân was

كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ إِسْمَاعِيلَ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: «كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ، مَنْ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَى الْهُدَى، وَمَنْ أَخْطَأَهُ ضَلَّ».

[٦٢٢٨] ٣٧- (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ بَكَّارٍ بْنِ الرِّيَّانِ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدٍ وَهُوَ ابْنُ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْرًا، لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ ﷺ وَصَلَّيْتَ خَلْفَهُ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ، غَيْرَ أَنَّهُ قَالَ: «أَلَا وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللَّهِ [عَزَّ وَجَلَّ]، هُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ»، وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لَا، أَيْمُ اللَّهِ! إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَى أَبِيهَا وَفَوْمِهَا، أَهْلُ بَيْتِهِ أَصْلُهُ، وَعَصْبَتُهُ الَّذِينَ حُرِّمُوا الصَّدَقَةُ بَعْدَهُ».

[٦٢٢٩] ٣٨-(٢٤٠٩) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي

appointed as governor of Al-Madīnah, and he called Sahl bin Sa'd and ordered him to insult 'Alī, but Sa'd refused. He said: 'If you refuse to do it, then at least say: "May Allāh curse Abū At-Turāb."' Sahl said: 'No name is dearer to 'Alī than Abū At-Turāb, and he used to feel happy when he was called by it.' He said: 'Tell us his story; why was he called Abū At-Turāb?' He said: 'The Messenger of Allāh ﷺ came to the house of Fāṭimah and he did not find 'Alī in the house. He said: "Where is the son of your uncle?" She said: "There was something between him and I, and he got angry with me and went out; he did not take a nap in my house." The Messenger of Allāh ﷺ said to someone: "Go and look where he is." He came and said: "O Messenger of Allāh, by Allāh, he is in the *Masjid*, sleeping." The Messenger of Allāh ﷺ came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allāh ﷺ started wiping it from him, saying: "Get up, Abū At-Turāb, get up Abū At-Turāb."

Chapter 5. The Virtues Of Sa'd Bin Abi Waqqâs, May Allāh Be Pleased With Him

[6230] 39 - (2410) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ could not

حَارِمْ عَنْ أَبِي حَارِمْ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ، قَالَ: فَدَعَا سَهْلُ بْنُ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا، قَالَ: فَأَبَى سَهْلٌ، فَقَالَ [لَهُ]: أَمَّا إِذَا أَبَيْتَ فَقُلْ: لَعَنَ اللَّهُ أَبَا التُّرَابِ، فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي التُّرَابِ، وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا، فَقَالَ لَهُ: أَخْبِرْنَا عَنْ قِصَّتِهِ، لِمَ سُمِّيَ أَبَا تُّرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: «أَيُّنَ ابْنُ عَمِّكَ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَعَاظَنِي فَخَرَجَ، فَلَمْ يَقُلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ: «انْظُرْ، أَيُّنَ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! هُوَ فِي الْمَسْجِدِ رَافِدٌ، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، فَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التُّرَابِ! قُمْ أَبَا التُّرَابِ!».

(المعجم ٥) - (باب في فضل سعد بن أبي وقاص، رضي الله عنه)
(التحفة ٥١)

[٦٢٣٠] ٣٩ - (٢٤١٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ

sleep one night and said: 'Would that a righteous man from among my Companions would guard me tonight.' We heard the sound of a weapon, and the Messenger of Allāh ﷺ said: 'Who is this?' Sa'd bin Abî Waqqâs said: 'O Messenger of Allāh, I have come to guard you.'"

‘Āishah said: “The Messenger of Allāh ﷺ slept until I could hear him breathing deeply.”

[6231] 40 - (...) ‘Āishah said: “The Messenger of Allāh ﷺ stayed up late one night when he first came to Al-Madīnah, and he said: ‘Would that a righteous man from among my Companions would guard me tonight.’ While we were like that, we heard the clatter of a weapon. He said: ‘Who is this?’ He said: ‘Sa’d bin Abî Waqqâs.’ The Messenger of Allāh ﷺ said: ‘What brings you here?’ He said: ‘I felt some fear for the Messenger of Allāh ﷺ so I came to guard him.’ The Messenger of Allāh ﷺ prayed for him, then he went to sleep.”

According to the report of Ibn Rumḥ: “We said: ‘Who is this?’”

ابْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: أَرَقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ، قَالَتْ وَسَمِعْنَا صَوْتَ السَّلَاحِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا؟» قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: يَا رَسُولَ اللَّهِ! جِئْتُ أَحْرُسُكَ.

قَالَتْ عَائِشَةُ: فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى سَمِعْتُ غَطِيطَهُ.

[٦٢٣١] ٤٠ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، أَنَّ عَائِشَةَ قَالَتْ: سَهَرَ رَسُولُ اللَّهِ ﷺ، مَقْدَمَهُ الْمَدِينَةَ، لَيْلَةً، فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ» قَالَتْ: قَبِينَا نَحْنُ كَذَلِكَ سَمِعْنَا خَشْخَشَةَ سِلَاحٍ، فَقَالَ: «مَنْ هَذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَ بِكَ؟» فَقَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ ﷺ، فَجِئْتُ أَحْرُسُهُ، فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ نَامَ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: فَقُلْنَا: مَنْ هَذَا؟

[6232] (...) ‘Āishah said: “The Messenger of Allāh ﷺ could not sleep one night...” a *Hadīth* like that of Sulaimān bin Bilāl (no. 6230).

[٦٢٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عَامِرٍ بْنِ رَبِيعَةَ يَقُولُ: قَالَتْ عَائِشَةُ: أَرَقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ - بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[6233] 41 - (2411) It was narrated that ‘Abdullāh bin Shaddād said: “I heard ‘Alī say: ‘The Messenger of Allāh ﷺ never mentioned both his parents together for anyone except Sa’d bin Mālik. He started to say to him on the Day of Uhud: “Shoot, may my father and mother be ransomed for you!”

[٦٢٣٣] ٤١ - (٢٤١١) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَغْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ لِأَحَدٍ، غَيْرَ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ جَعَلَ يَقُولُ لَهُ يَوْمَ أُحُدٍ: «أَرَمَ، فِذَاكَ أَبِي وَأُمِّي!».

[6234] (...) A similar report (as no. 6233) was narrated from ‘Alī, from the Prophet ﷺ (with this chain of narrator).

[٦٢٣٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ الْحَنْظَلِيُّ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ، عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، كُلُّهُمْ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6235] 42 - (2412) It was narrated that Sa’d bin Abī Waqqāṣ said: “The Messenger of Allāh ﷺ

[٦٢٣٥] ٤٢ - (٢٤١٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

mentioned both his parents together for me on the Day of Uhud."

[6236] (...) It was narrated from Yahyâ bin Sa'eed with this chain of narrators (a *Hadith* similar to no. 6235).

[6237] (...) It was narrated from 'Amir bin Sa'd that his father said that the Prophet ﷺ mentioned both his parents together for him on the Day of Uhud. An idolater man was attacking the Muslims fiercely and the Messenger of Allâh ﷺ said to him: "Shoot, may my father and mother be ransomed for you!" So I shot him with an arrow that had no head, and I hit him in his side and he fell down, and his *'Awrah* was uncovered. The Messenger of Allâh ﷺ smiled so broadly that I could see his molars.

[6238] 43 - (1748) Muṣ'ab bin Sa'd narrated from his father that some Verses of Qur'ân were revealed concerning him. He said: "The mother of Sa'd swore that she would not speak to him unless he renounced his faith, and she would not eat or drink. She said: 'You say that Allâh has

يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ يَوْمَ أُحُدٍ.

[٦٢٣٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمَيْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ.

[٦٢٣٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ جَمَعَ لَهُ أَبُوهُ يَوْمَ أُحُدٍ، قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اِزْمِرْ، فِذَاكَ أَبِي وَأُمِّي!» قَالَ: فَتَرَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَضْلٌ فَأَصَبْتُ جَنْبَهُ فَسَقَطَ، وَانْكَشَفَتْ عَوْرَتُهُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، حَتَّى نَظَرْتُ إِلَى نَوَاجِذِهِ.

[٦٢٣٨] ٤٣ - (١٧٤٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُضْعَبُ ابْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ قَالَ: حَلَفْتُ أُمُّ سَعْدٍ أَنَّ لَا

enjoined you to treat your parents well, and I am your mother, and I am telling you to do this.’

“She stayed (like that) for three days, then she fainted from hunger. A son of hers who was called ‘Umârah got up and gave her some water, and she started praying against Sa’d. Then Allâh revealed this Verse in the Qur’ân: ‘And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not^[1] (and)^[2] ‘...But behave with them in the world kindly...’^[3]

He said: “And the Messenger of Allâh ﷺ acquired a great deal of booty, among which was a sword. I picked it up and brought it to the Messenger of Allâh ﷺ and said: ‘Allocate this sword to me, for I am one whose situation you know.’ He said: ‘Put it back where you took it from.’ I went,

تَكَلَّمَهُ أَبَدًا حَتَّى يَخْفَرُ بِدِينِهِ، وَلَا تَأْكُلَ وَلَا تَشْرَبَ، قَالَتْ: رَعِمْتُ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ، فَأَنَا أُمُّكَ، وَأَنَا أُمْرُكَ بِهَذَا.

قَالَ: مَكَثْتُ ثَلَاثًا حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ، فَقَامَ ابْنُ لَهَا يُقَالُ لَهُ عَمَارَةُ: فَسَفَاها، فَجَعَلْتُ تَدْعُو عَلَى سَعْدٍ، فَأَنْزَلَ اللَّهُ - عَزَّ وَجَلَّ - فِي الْقُرْآنِ هَذِهِ الْآيَةَ: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾ ﴿وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

قَالَ: وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَيِمَةٌ عَظِيمَةٌ، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: نَقَلْنِي هَذَا السَّيْفَ، فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ. فَقَالَ: «رُدُّهُ مِنْ حَيْثُ أَخَذْتَهُ» فَاِنْطَلَقْتُ، حَتَّى

^[1] *Al-'Ankabût* 29:8.

^[2] The word (and) is added to the translation, since as the text appears it runs together here. In the Qur’ân, these are two separate *Āyah* from two separate *Sûrah* whose references we added in the notes. In his commentary on *Ṣaḥīḥ Al-Bukhārī* (no. 5970), Al-Hâfiẓ Ibn Ḥajar mentioned this narration and others who recorded it only mentioning the first *Āyah*, and in a version of Aḥmad it does not say: “The *Āyah*,” and in another version of Aḥmad (1:181, no. 1567) it says: “and he recited until he reached.” So these are apparently the two separate *Āyah*. Finally, he says the following: “And what is apparent to me is that the two *Āyah* were confirmed in the original, but that some of them dropped that (mistakenly) from one of the narrators. And Allâh knows best.” Implying that both of these *Āyah* were revealed on that occasion. Versions of this narration are mentioned in the *Tafsîr* of Ibn Kathîr at both locations.

^[3] *Luqmân* 31:15.

then when I wanted to put it in the place where the spoils of war were gathered, I decided to try again, so I went back and said: 'Give it to me.' He said in a loud voice: 'Put it back where you took it from.' Then Allâh revealed the words: 'They ask you about the spoils of war...'^[1]

"Then I fell sick, and I sent word to the Prophet ﷺ, and he came to me. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half.' But he refused. I said: 'Then one third.' He remained silent, then after that one third was permitted.

"I came to a group of the *Anṣâr* and *Muhâjirîn* and they said: 'Come, we will give you food and wine.' That was before wine was forbidden. I came to them in a garden, and they had a roasted camel head and a small skin of wine. I ate and drank with them, then I mentioned the *Anṣâr* and *Muhâjirîn* to them. I said: 'The *Muhâjirîn* are better than the *Anṣâr*.' A man took one of the jawbones of the camel head and struck me with it, and injured my nose. I came to the Messenger of Allâh ﷺ and told him, then Allâh revealed this Verse about me and about wine:

'...*Khamr* (all kinds of alcoholic

[إِذَا] أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبْضِ لَأَمْتِنِي نَفْسِي، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: أَعْطِينِي، قَالَ: فَسَدَّ لِي صَوْتُهُ: «رُدُّهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾ [الأنفال: ١].

قَالَ: وَمَرَضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَأَتَانِي، فَقُلْتُ: دَعْنِي أَقْسِمَ مَالِي حَيْثُ شِئْتُ، قَالَ: فَأَبَى، قُلْتُ: فَالْنُصْفَ، قَالَ: فَأَبَى، قُلْتُ: فَالْثُلُثَ، فَسَكَتَ، فَكَانَ، بَعْدَ، الثُّلُثِ جَائِزًا.

قَالَ: وَأَتَيْتُ عَلَى نَفَرٍ مِنَ الْأَنْصَارِ وَالْمُهَاجِرِينَ، فَقَالُوا: تَعَالَ نُطْعِمُكَ وَنَسْقِيكَ خَمْرًا، وَذَلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، قَالَ: فَأَتَيْتُهُمْ فِي حُشٍّ - وَالْحُشُّ: الْبُسْتَانُ - فَإِذَا رَأْسُ جَزْوِيرٍ مَشْوِيٍّ عِنْدَهُمْ، وَرِقٌّ مِنْ خَمْرٍ، قَالَ: فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ، قَالَ: فَذَكَرْتُ الْأَنْصَارَ وَالْمُهَاجِرِينَ عِنْدَهُمْ، فَقُلْتُ: الْمُهَاجِرُونَ خَيْرٌ مِنَ الْأَنْصَارِ، قَالَ: فَأَخَذَ رَجُلٌ أَحَدَ لَحْيِي الرَّأْسِ فَضَرَبَنِي بِهِ فَجَرَحَ بَأْنْفِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَخَبَرْتُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيَّ - يَعْنِي نَفْسَهُ - شَأْنَ الْخَمْرِ: ﴿إِنَّمَا الْخَمْرُ

[1] *Al-Anfâl* 8:1.

drinks), and gambling, and *Al-Anṣāb* [stone altars for sacrifices to idols etc], and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitāns* (Satan's) handiwork..."^[1]

[6239] 44 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: "Four Verses were revealed concerning me..." and he quoted a *Hadīth* like that of Zuhair from Simāk (no. 6238). In the *Hadīth* of Shu'bah it adds: "When they wanted to feed her (Sa'd's mother) they opened her mouth with a stick and put food in her mouth." In his *Hadīth* it also says: "He struck Sa'd's nose with it and split it, and the nose of Sa'd remained split."

[6240] 45 - (2413) It was narrated that Sa'd said, concerning the Verse: "'And turn not away those who invoke their Lord, morning and afternoon..."^[2] - "This was revealed concerning six people, including myself and Ibn Mas'ūd. The idolaters had said: 'Do not keep these people near you.'"

وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِيْجُسٌ مِّنْ عَمَلِ
الشَّيْطَانِ ﴿[المائدة: ٩٠]. [راجع: ٤٥٥٦]

[٦٢٣٩] ٤٤ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ
ابْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ
أَبِيهِ [أَنَّهُ] قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ،
وَسَاقَ الْحَدِيثِ بِمَعْنَى حَدِيثِ زُهَيْرٍ عَنْ
سِمَاكِ - وَزَادَ فِي حَدِيثِ شُعْبَةَ: قَالَ
فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا
فَافَهَا بِعَصَا، ثُمَّ أَوْجَرُوهَا، وَفِي حَدِيثِهِ
أَيْضًا: فَضْرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، فَكَانَ
أَنْفُ سَعْدٍ مَقْزُورًا.

[٦٢٤٠] ٤٥ - (٢٤١٣) حَدَّثَنَا زُهَيْرُ
بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ
سُفْيَانَ، عَنْ الْقَدَامِ بْنِ شُرَيْحٍ، عَنْ
أَبِيهِ، عَنْ سَعْدٍ فِي ﴿وَلَا تَطْرُدِ الَّذِينَ
يَدْعُونَ رَبَّهُمْ بِالْغَدُوِّ وَالْغَيْبِ﴾ [الأنعام:
٥٢]. قَالَ: نَزَلَتْ فِي سِتَّةٍ: أَنَا وَابْنُ
مَسْعُودٍ مِنْهُمْ، وَكَانَ الْمُشْرِكُونَ قَالُوا: لَا
تَذْنِبِي هَؤُلَاءِ.

^[1] *Al-Mâ'idah* 5:90.

^[2] *Al-An'âm* 6:52.

[6241] 46 - (...) It was narrated that Sa'd said: "We were six people with the Prophet ﷺ, and the idolaters said to the Prophet ﷺ: 'Send these people away so that they will not become too bold with us.' They were myself, Ibn Mas'ûd, a man from Hudhail, Bilâl," and two men whose names I do not know. There occurred to the Messenger of Allâh ﷺ what Allâh willed should occur and he thought to himself. Then Allâh revealed the words: 'And turn not away those who invoke their Lord, morning and afternoon seeking His Face.'"^[1]

[6242] 47 - (2414) It was narrated that Abû 'Uthmân said: "No one stayed with the Messenger of Allâh ﷺ on one of those nights when the Messenger of Allâh ﷺ was fighting, except Talhah and Sa'd."

[٦٢٤١] ٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ عَنْ إِسْرَائِيلَ، عَنِ الْقُدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا.

قَالَ: وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ، وَرَجُلٌ مِنْ هَذِيلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ أَسْمِيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ [الأنعام: ٥٢].

[٦٢٤٢] ٤٧ - (٢٤١٤) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالُوا: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ابْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبِي عَنْ أَبِي عُثْمَانَ قَالَ: لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ - عَنْ حَدِيثِهِمَا.

^[1] Al-An'âm 6:52.

Chapter 6. The Virtues Of Ṭalḥah And Az-Zubair, May Allāh Be Pleased With Them

[6243] 48 - (2415) It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ exhorted the people on the Day of Al-Khandaq, and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ The Prophet ﷺ said: ‘Every Prophet has a helper, and my helper is Az-Zubair.’”

[6244] (...) A *Ḥadīth* like that of Ibn ‘Uyayanah (no. 6243) was narrated from Jābir, from the Prophet ﷺ.

[6245] 49 - (2416) It was narrated that ‘Abdullāh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were with the women in the fort of Ḥassān. Sometimes he would squat down for me to (climb on his shoulders and) look, and sometimes I would squat down for him to (climb on my shoulders and) look. And I recognized my

(المعجم ٦) - (بَابُ مِنْ فَضَائِلِ طَلْحَةَ
وَالزُّبَيْرِ، رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا)
(التحفة ٥٢)

[٦٢٤٣] ٤٨ - (٢٤١٥) حَدَّثَنَا عَمْرُو
النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ
ابْنِ الْمُثَنِّكِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:
سَمِعْتُهُ يَقُولُ: نَذَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ
يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ،
فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ
الزُّبَيْرُ، فَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ نَبِيٍّ
حَوَارِيٌّ وَحَوَارِيُّ الزُّبَيْرِ».

[٦٢٤٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛
وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ،
جَمِيعًا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا
عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِرِ، عَنْ جَابِرِ عَنِ
النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

[٦٢٤٥] ٤٩ - (٢٤١٦) حَدَّثَنَا
إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ،
كِلَاهُمَا عَنْ ابْنِ مُسْهِرٍ، - قَالَ
إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ - عَنْ
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ
ابْنِ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي
سَلَمَةَ، يَوْمَ الْخَنْدَقِ، مَعَ النِّسْوَةِ، فِي

father when he passed by on his horse with his weapons, heading towards Banû Quraizah.”

“He^[1] said: ‘‘Abdullâh bin ‘Urwah informed me that ‘Abdullâh bin Az-Zubair said: ‘I mentioned that to my father and he said: “Did you see me, O my son?” I said: “Yes.” He said: “By Allâh, on that day the Messenger of Allâh ﷺ mentioned both his parents for me, and he said: ‘May my father and mother be ransomed for you.”’

[6246] (...) It was narrated that ‘Abdullâh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were in the fort where the women were,” meaning the wives of the Prophet ﷺ.

And he quoted a *Hadîth* like that of Ibn Mus-hir (no. 6245) with this chain of narrators. But he did not mention ‘Abdullâh bin ‘Urwah in the *Hadîth*. But that event was added to the *Hadîth* of Hishâm from his father, from Ibn Az-Zubair.

[6247] 50 - (2417) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on (Mount) Hîrâ’ with Abû Bakr,

أُطِمَ حَسَّانَ، فَكَانَ يُطَاطِئُ لِي مَرَّةً فَأَنْظَرُ، وَأُطَاطِئُ لَهُ مَرَّةً فَيَنْظُرُ، فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَى فَرَسِهِ فِي السَّلَاحِ، إِلَى بَنِي قُرَيْظَةَ.

قَالَ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: فَذَكَرْتُ ذَلِكَ لِأَبِي، فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَّا وَاللَّهِ! لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، أَبُوهُ، فَقَالَ: «فَدَاكَ أَبِي وَأُمِّي!».

[٦٢٤٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُطْمِ الَّذِي فِيهِ النِّسْوَةُ، يَعْنِي نِسْوَةَ النَّبِيِّ ﷺ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ فِي هَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عُرْوَةَ فِي الْحَدِيثِ، وَلَكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ، عَنْ ابْنِ الزُّبَيْرِ.

[٦٢٤٧] ٥٠ - (٢٤١٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

[1] That is Hishâm bin ‘Urwah, who narrated this *Hadîth* from his father from ‘Abdullâh bin Az-Zubair, and ‘Abdullâh bin ‘Urwah is Hishâm’s brother.

‘Umar, ‘Alî, ‘Uthmân, Ṭalḥah and Az-Zubair. The rock shook and the Messenger of Allâh ﷺ said: “Be still, for there is no one on you but a Prophet, a *Ṣiddîq*^[1] or a martyr.”

[6248] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on Mount Hîrâ’ and it shook. The Messenger of Allâh ﷺ said: “Be still Hîrâ’, for there is no one on you but a Prophet, a *Ṣiddîq* or a martyr.” On it were the Prophet ﷺ, Abû Bakr, ‘Umar, ‘Uthmân, ‘Alî, Ṭalḥah, Az-Zubair and Sa’d bin Abî Waqqâs (ﷺ).

[6249] 51- (2418) Hishâm narrated that his father said: “‘Āishah said to me: ‘Your parents, by Allâh, are among those who answered (the Call of) Allâh and the Messenger after being wounded.’”^[2]

مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى حِرَاءٍ، هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ، فَتَحَرَّكَتِ الصَّخْرَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اهْدَأْ، فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِّيقٌ أَوْ شَهِيدٌ».

[٦٢٤٨] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَزِيدَ بْنِ خُنَيْسٍ وَأَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى جَبَلٍ حِرَاءٍ، فَتَحَرَّكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْكُنْ، حِرَاءُ! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِّيقٌ أَوْ شَهِيدٌ» وَعَلَيْهِ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ [رَضِيَ اللَّهُ عَنْهُمْ].

[٦٢٤٩] ٥١- (٢٤١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَعَبْدُهُ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: أَبَوَاكَ، وَاللَّهِ! مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

[1] A true believer.

[2] See *Āl ‘Imrân* 3:172.

[6250] (...) Hishâm narrated it with this chain of narrators (a *Hadîth* similar to no. 6249) and added: "...meaning Abû Bakr and Az-Zubair."

[6251] 52 - (...) It was narrated that 'Urwah said: "'Āishah said to me: 'Your parents were among those who answered (the Call of) Allāh and the Messenger after being wounded.'"^[1]

Chapter 7. The Virtues Of Abû 'Ubaidah Bin Al-Jarrâh, May Allāh Be Pleased With Him

[6252] 53 - (2419) It was narrated that Abû Qilâbah said: "The Messenger of Allāh ﷺ said: 'Every *Ummah* has a trustee (*Āmin*), and our trustee for this *Ummah* Abû 'Ubaidah bin Al-Jarrâh.'"

[6253] 54 - (...) It was narrated from Anas that the people of Yemen came to the Messenger of Allāh ﷺ and said: "Send with us a man who can teach us the *Sunnah* and Islam." He (ﷺ) took the hand of Abû 'Ubaidah bin

[٦٢٥٠] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بِهَذَا الْإِسْنَادِ - وَزَادَ: تَغْنِي أَبَا بَكْرٍ وَالرُّبَيْعَ.

[٦٢٥١] ٥٢ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ قَالَ: قَالَتْ لِي عَائِشَةُ: كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

(المعجم ٧) - (باب من فضائل أبي عبيدة بن الجراح، رضي الله عنه) (التحفة ٥٣)

[٦٢٥٢] ٥٣ - (٢٤١٩) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ خَالِدٍ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: قَالَ أَنَسٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيُّهَا الْأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[٦٢٥٣] ٥٤ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ [وَهُوَ ابْنُ سَلَمَةَ] عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ أَهْلَ الْيَمَنِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: ابْعَثْ مَعَنَا رَجُلًا يُعَلِّمُنَا السُّنَّةَ

^[1] See *Al 'Imrân* 3:172.

Al-Jarrâh and said: "This is the trustee of this *Ummah*."

[6254] 55 - (2420) It was narrated that Hudhaifah said: "The people of Najrân came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, send to us a man of trust. He said: 'I shall send to you a man of trust in the true sense of the word.' The people looked up hoping to be chosen, and he sent Abû 'Ubaidah bin Al-Jarrâh."

[6255] (...) A similar report (as *Hadith* no. 6254) was narrated from Abû Ishâq with this chain of narrators.

Chapter 8. The Virtues Of Al-Hasan And Al-Husain, May Allâh Be Pleased With Them

[6256] 56 - (2421) It was narrated from Abû Hurairah that the Prophet ﷺ said to Hasan: "O Allâh, I love him, so love him, and love those who love him."

وَالْإِسْلَامَ، قَالَ: فَأَخَذَ بِيَدِ أَبِي عُيَيْدَةَ فَقَالَ: «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ».

[٦٢٥٤] ٥٥ - (٢٤٢٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ يُحَدِّثُ عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! ابْعَثْ إِلَيْنَا رَجُلًا أَمِينًا، فَقَالَ: «لَا بُعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، حَقَّ أَمِينٍ» قَالَ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ، فَبَعَثَ أَبَا عُيَيْدَةَ بْنِ الْجَرَّاحِ.

[٦٢٥٥] (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَقَ بِهِذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٨) - (باب من فضائل الحسن والحسين، رضي الله عنهما) (التحفة ٥٤)

[٦٢٥٦] ٥٦ - (٢٤٢١) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِحَسَنِ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[6257] 57 - (...) It was narrated that Abû Hurairah said: "I went out with the Messenger of Allâh ﷺ at some time of the day, and he did not speak to me or I to him, until he came to the market of Banû Qainuqâ'. Then he left and went to the house of Fâtimah and said: 'Is the little one there? Is the little one there?' meaning Ḥasan. We thought that his mother had kept him in to bathe him and dress him in a garland, but soon he came running, until they embraced one another. The Messenger of Allâh ﷺ said: 'O Allâh, I love him, so love him and love those who love him.'"

[6258] 58 - (2422) Al-Barâ' bin 'Âzib said: "I saw Al-Ḥasan bin 'Alî on the shoulder of the Prophet ﷺ, and he was saying: 'O Allâh, I love him so love him.'"

[6259] 59 - (...) It was narrated that Al-Barâ' said: "I saw the Messenger of Allâh ﷺ putting Al-Ḥasan bin 'Alî on his shoulder and saying: 'O Allâh, I love him so love him.'"

[٦٢٥٧] ٥٧- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لَا يَكَلِّمُنِي وَلَا أَكَلِمُهُ، حَتَّى جَاءَ سُوقَ بَنِي قَيْنِقَاعَ، ثُمَّ انْصَرَفَ، حَتَّى أَتَى خِبَاءَ فَاطِمَةَ فَقَالَ: «أَتُمْ لُكْعُ؟ أَتُمْ لُكْعُ؟» يَعْنِي حَسَنًا، فَظَنَنَّا أَنَّهُ إِنَّمَا تَحْسِبُهُ أُمُّهُ لِأَن تَغْسِلَهُ وَتُلْبِسُهُ سَحَابًا، فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَى، حَتَّى اعْتَنَقَ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[٦٢٥٨] ٥٨- (٢٤٢٢) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِ النَّبِيِّ ﷺ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[٦٢٥٩] ٥٩- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ - قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا - عُنْدَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعًا الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[6260] 60 - (2423) Iyâs narrated that his father said: "I led the Prophet of Allâh ﷺ and Al-Ḥasan and Al-Ḥusain on the white mule, until I brought them to the apartment of the Prophet ﷺ, with one of them in front of him and one of them behind."

Chapter 9. The Virtues Of The Household Of The Prophet ﷺ

[6261] 61 - (2424) It was narrated that Ṣaḥīyyah bint Shaibah said: "Āishah said: 'The Prophet ﷺ went out one morning wearing a striped cloak of black camel hair. Al-Ḥasan bin 'Alī came and he enfolded him in the cloak, then Al-Ḥusain came and he enfolded him in it, then Fāṭimah came and he enfolded her in it, then 'Alī came and he enfolded him in it, then he said: "Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family, and to purify you with a thorough purification."^[1]

[٦٢٦٠] ٦٠ - (٢٤٢٣) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ قَالَا: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: قَالَا: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَارٍ: حَدَّثَنَا إِيَاسٌ عَنْ أَبِيهِ قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللَّهِ ﷺ وَالْحَسَنَ وَالْحُسَيْنَ، بَعْلَتُهُ الشَّهْبَاءُ، حَتَّى أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ، هَذَا قُدَّامَهُ وَهَذَا خَلْفَهُ.

(المعجم ٩) - (بَابُ فَضَائِلِ أَهْلِ بَيْتِ النَّبِيِّ ﷺ) (التحفة ٥٥)

[٦٢٦١] ٦١ - (٢٤٢٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ زَكَرِيَّاءَ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ: خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ، مِنْ شَعَرٍ أَسْوَدَ، فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ، ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيُّ فَأَدْخَلَهُ، ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣].

[1] *Al-Aḥzâb* 33:33. Following this narration, copies of the text include an additional chain narrated by Abū Aḥmad Muḥammad bin 'Eisâ who is Al-Julûdî, one of those who reported *Ṣaḥīḥ Muslim*.

Chapter 10. The Virtues Of Zaid Bin Hārithah And His Son Usâmah, May Allāh Be Pleased With Them Both

[6262] 62 - (2425) It was narrated from Sâlim bin ‘Abdullâh that his father said: “We used to call Zaid bin Hārithah ‘Zaid bin Muḥammad,’ until it was revealed in the Qur’ân: ‘Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh....”^[1]

[6263] (...) A similar report (as no. 6262) was narrated from ‘Abdullâh.

[6264] 63 - (2426) It was narrated from ‘Abdullâh bin Dīnâr that he heard Ibn ‘Umar say: “The Messenger of Allāh ﷺ sent an expedition and he appointed Usâmah bin Zaid in charge of them. The people objected to his command and the Messenger of

(المعجم ١٠) - (بَابُ مِنْ فَضَائِلِ زَيْدِ ابْنِ حَارِثَةَ وَابْنِهِ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُمَا) (التحفة ٥٦)

[٦٢٦٢] ٦٢ - (٢٤٢٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ يَعْنِي ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنِ مُحَمَّدٍ، حَتَّى نَزَلَ فِي الْقُرْآنِ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ [الأحزاب: ٥].

[قَالَ الشَّيْخُ أَبُو أَحْمَدَ مُحَمَّدٌ بْنُ عِيْسَى: أَخْبَرَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ وَمُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنُ يُونُسَ الدُّوَيْرِيُّ قَالَا: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بِهَذَا الْحَدِيثِ].

[٦٢٦٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ.

[٦٢٦٤] ٦٣ - (٢٤٢٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي ثَابِتٍ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،

^[1] Al-Ahẓâb 33:5.

Allâh ﷺ stood up and said: ‘You object to his command and you objected to the command of his father before him. By Allâh, he (his father) was fit to command, and he was one of the dearest of people to me, and he (Usâmah) is one of the dearest of people to me after him.’”

[6265] 64 - (...) It was narrated from Sâlim that his father said: “The Messenger of Allâh ﷺ said when he was on the *Minbar*: ‘You object to his command’ – meaning Usâmah bin Zaid – ‘and you objected to the command of his father before him. But by Allâh, he was fit to command and by Allâh he was one of the dearest of people to me. By Allâh this one’ – meaning Usâmah bin Zaid – ‘is fit to command, and by Allâh, he is one of the dearest of them to me after him. So treat him well, for he is one of your righteous.’”

Chapter 11. The Virtues Of ‘Abdullâh Bin Ja‘far, May Allâh Be Pleased With Him

[6266] 65 - (2427) It was narrated that ‘Abdullâh bin Abî Mulaikah said: “Abdullâh bin

أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْنًا، وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطَعْنُوا فِي إِمْرَتِهِ، فَقَدْ كُتِمْتُمْ تَطَعُونُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَخَلِيفًا لِلْإِمْرَةِ، وَإِنْ كَانَ لَيُؤْتِي النَّاسَ إِلَيَّ، وَإِنْ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ، بَعْدَهُ».

[٦٢٦٥] ٦٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ يَغْنِي ابْنَ حَمْزَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمُبَرِّ: «إِنْ تَطَعْنُوا فِي إِمَارَتِهِ - يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ - فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَخَلِيفًا لَهَا، وَإِنَّمَا اللَّهُ! إِنْ هَذَا لَهَا لِأَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّمَا اللَّهُ! إِنْ هَذَا لَهَا لَخَلِيقٌ - يُرِيدُ أُسَامَةَ [بْنَ زَيْدٍ] - وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَأَحَبَّهُمْ إِلَيَّ مِنْ بَعْدِهِ، فَأَوْصِيكُمْ بِهِ فَإِنَّهُ مِنْ صَالِحِيكُمْ».

(المعجم ١١) - (بَابُ مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، رَضِيَ اللَّهُ عَنْهُمَا)
(التحفة ٥٧)

[٦٢٦٦] ٦٥ - (٢٤٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

Ja'far said to Ibn Az-Zubair: 'Do you remember when we met the Messenger of Allâh ﷺ, myself, you and Ibn 'Abbâs?' He said: 'Yes, and he carried us on his mount but he left you.'

[6267] (...) A *Hadîth* like that of Ibn 'Ulayyah (no. 6266) was narrated from Ḥabîb bin Aṣh-Shahîd, with this chain of narrators.

[6268] 66 - (2428) It was narrated that 'Abdullâh bin Ja'far said: "When the Messenger of Allâh ﷺ came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he seated me on his mount in front of him. Then one of the two sons of Fâtimah came, and he seated him behind him. And we entered Al-Madînah, three of us on one mount."

[6269] 67 - (...) 'Abdullâh bin Ja'far said: "When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Ḥasan or Al-Ḥusain and I were taken to meet him, and he seated one of us on his mount in front of him and the other behind him, until we entered Al-Madînah."

عَلَيْهِ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لِابْنِ الزُّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ، أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، فَحَمَلْنَا، وَتَرَكَكَ.

[٦٢٦٧] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، بِمِثْلِ حَدِيثِ ابْنِ عَلِيَّةَ، وَإِسْنَادِهِ.

[٦٢٦٨] ٦٦ - (٢٤٢٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ مُورِقِ الْعَجَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلَقَّى بِصَبِيَّانِ أَهْلِ بَيْتِهِ، قَالَ، وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسَبَقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، فَأَرَدَفَهُ خَلْفَهُ، قَالَ: فَأَدْخَلْنَا الْمَدِينَةَ، ثَلَاثَةً عَلَى دَابَّةٍ وَاحِدَةٍ.

[٦٢٦٩] ٦٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ: حَدَّثَنِي مُورِقُ الْعَجَلِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تُلَقَّى بِنَا،

قَالَ: فَتَلَقَّيْ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ،
قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالْآخَرَ
خَلْفَهُ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

[6270] 68 - (2429) It was narrated that ‘Abdullâh bin Ja‘far said: “The Messenger of Allâh ﷺ seated me behind him on his mount one day and said something to me in secret that I will never tell to any of the people.”

[٦٢٧٠] ٦٨ - (٢٤٢٩) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُّوخَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ
الْحَسَنِ بْنِ سَعْدِ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرَدَنِي رَسُولُ
اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسْرَأَ إِلَيَّ حَدِيثًا،
لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ.

Chapter 12. The Virtues Of Khadîjah, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٢) - (بَابُ مِنْ فَضَائِلِ
خَدِيجَةَ [أُمِ الْمُؤْمِنِينَ]، رَضِيَ اللَّهُ
تَعَالَى عَنْهَا) (التحفة ٥٨)

[6271] 69 - (2430) It was narrated from Hishâm that his father said: I heard ‘Abdullâh bin Ja‘far say: I heard ‘Alî say in Al-Kûfah: “I heard the Messenger of Allâh ﷺ say: ‘The best woman in it was Mariam bint ‘Imrân, and the best woman in it is Khadîjah bint Khuwailid.’”

Abû Kuraib said: “And Wakî‘ pointed to the sky and the ground.”^[1]

[٦٢٧١] ٦٩ - (٢٤٣٠) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُمَيْرٍ وَأَبُو أُسَامَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكَيْعٌ وَأَبُو
مُعَاوِيَةَ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، كُلُّهُمْ عَنْ
هِشَامِ بْنِ عُرْوَةَ - وَاللَّفْظُ حَدِيثُ أَبِي
أُسَامَةَ -؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ:

^[1] Indicating that “it” refers to the world, and the meaning is understood to be during each of their times.

سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلِيًّا بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ».

قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكِيعٌ إِلَى السَّمَاءِ وَالْأَرْضِ.

[6272] 70 - (2431) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Many men have attained perfection but no women have attained perfection except Mariam bint 'Imrân and Âsiyah the wife of Pharaoh. And the superiority of 'Âishah to other women is like the superiority of *Tharîd* to other foods.'"

[٦٢٧٢] ٧٠ - (٢٤٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عِمْرَانَ، وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[6273] 71 - (2432) It was narrated that Abû Zur'ah said: "Jibrîl came to the Prophet ﷺ and said: 'O Messenger of Allâh, Khadîjah is coming to you with a vessel in which there is condiment, food, or drink. When she comes to

[٦٢٧٣] ٧١ - (٢٤٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ:

you, convey to her greetings of *Salâm* from her Lord, Glorified and Exalted is He, and from me, and give her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.”

أَتَى جَبْرِيلُ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَأَقْرَأُ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا [عَزَّ وَجَلَّ]، وَمَنِّي، وَبَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحَبَ فِيهِ وَلَا نَصَبَ.

قَالَ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أَبِي هُرَيْرَةَ، [وَلَمْ يَقُلْ: سَمِعْتُ، وَلَمْ يَقُلْ فِي الْحَدِيثِ: وَمَنِّي].

[6274] 72 - (2433) It was narrated that Ismâ'il said: "I said to 'Abdullâh bin Abî Awfâ: 'Did the Messenger of Allâh ﷺ give *Khadîjah* the glad tidings of a house in Paradise?' He said: 'Yes, he gave her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.'"

[٦٢٧٤] ٧٢ - (٢٤٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ ابْنُ يَسْرِ [الْعَبْدِيُّ] عَنْ إِسْمَاعِيلَ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَكَانَ رَسُولُ اللَّهِ ﷺ بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ؟ قَالَ: نَعَمْ. بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحَبَ فِيهِ وَلَا نَصَبَ.

[6275] (...) A similar report (as no. 6274) was narrated from Ismâ'il bin Abî *Khâlid*, from Ibn Abî Awfâ, from the Prophet ﷺ.

[٦٢٧٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَجَرِيرٌ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ ابْنِ أَبِي أَوْفَى عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6276] 73 - (2434) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ gave Khadijah bint Khuwailid the glad tidings of a house in Paradise."

[6277] 74 - (2435) It was narrated that 'Āishah said: "I never felt jealous of any woman as I did of Khadijah, although she died three years before he (ﷺ) married me. I used to hear him mention her, and his Lord told him to give her the glad tidings of a house of pearls in Paradise, and he used to slaughter a sheep and gift it to her friends."

[6278] 75 - (...) It was narrated that 'Āishah said: "I never felt jealous of any of the wives of the Prophet ﷺ except Khadijah, even though I never met her."

She said: "When the Messenger of Allāh ﷺ slaughtered a sheep, he said: 'Send this to the friends of Khadijah.' I annoyed him one day and by saying: 'Khadijah?' The Messenger of Allāh ﷺ said: 'Her love is instilled in my heart.'"

[٦٢٧٦] ٧٣ - (٢٤٣٤) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: بَشَّرَ رَسُولُ اللَّهِ ﷺ خَدِيجَةَ، [بِنْتِ خُوَيْلِدٍ]، بَيْتٍ فِي الْجَنَّةِ.

[٦٢٧٧] ٧٤ - (٢٤٣٥) حَدَّثَنَا أَبُو

كَرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَزْتُ عَلَى امْرَأَةٍ مَا غَزْتُ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلَاثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَلَقَدْ أَمَرَهُ رَبُّهُ [عَزَّ وَجَلَّ] أَنْ يُبَشِّرَهَا بَيْتٍ مِنْ قَصَبٍ فِي الْجَنَّةِ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِيهَا إِلَى خَلَائِلِهَا.

[٦٢٧٨] ٧٥ - (...) حَدَّثَنَا سَهْلُ

ابْنُ عُثْمَانَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَزْتُ عَلَى نِسَاءِ النَّبِيِّ ﷺ إِلَّا عَلَى خَدِيجَةَ، وَإِنِّي لَمْ أُذْرِكُهَا.

قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ: «أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ» قَالَتْ: فَأَعْصَبْتُهُ يَوْمًا فَقُلْتُ: خَدِيجَةُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ رَزَقْتُ حُبَّهَا».

[6279] (...) Hishâm narrated a *Hadîth* like that of Abû Usâmah (no. 6277) with this chain of narrators, up to the story of the sheep, but he did not mention the extra material that comes after that.

[6280] 76 - (...) It was narrated that ‘Āishah said: “I did not feel jealous of any of the wives of the Prophet ﷺ as I did of Khadîjah, because he (ﷺ) often mentioned her, although I never saw her.”

[6281] 77 - (2436) It was narrated that ‘Āishah said: “The Prophet ﷺ did not take another wife in addition to Khadîjah until she died.”

[6282] 78 - (2437) It was narrated that ‘Āishah said: “Hâlah bint Khuwailid, the sister of Khadîjah, asked permission to enter upon the Messenger of Allâh ﷺ, and he remembered how Khadîjah used to ask permission, and he felt happy when he heard that. He said: ‘O Allâh, Hâlah bint Khuwailid.’ I felt jealous and said: ‘Why do you remember one of the old women of the Quraish with red gums? She is long dead

[٦٢٧٩] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ، إِلَى قِصَّةِ الشَّاةِ، وَلَمْ يَذْكُرِ الزِّيَادَةَ بَعْدَهَا.

[٦٢٨٠] ٧٦ - (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا غُرْتُ [لِلنَّبِيِّ ﷺ] عَلَى امْرَأَةٍ مِنْ نِسَائِهِ، مَا غُرْتُ عَلَى خَدِيجَةَ، لِكَثْرَةِ ذِكْرِهَا، وَمَا رَأَيْتُهَا قَطُّ.

[٦٢٨١] ٧٧ - (٢٤٣٦) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَى خَدِيجَةَ حَتَّى مَاتَتْ.

[٦٢٨٢] ٧٨ - (٢٤٣٧) حَدَّثَنَا سُؤَيْدُ ابْنِ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَأَرْتَاخَ لِذَلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَةُ بِنْتُ خُوَيْلِدٍ» فَعُرْتُ فَقُلْتُ: وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ،

and Allâh has given you a better one in her stead!”

Chapter 13. The Virtues Of ‘Āishah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6283] 79 - (2438) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ said: ‘I was shown in my dreams for three nights that the angel brought you to me wrapped in a cloth of silk, saying: “This is your wife.” I uncovered your face and saw that it was you, and I said: If this is from Allâh then He will bring it to pass.”’

[6284] (...) A similar report (as *Hadīth* no. 6283) was narrated from Hishām with this chain of narrators.

[6285] 80 - (2439) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ said to me: ‘I know when you are pleased with me and when you are angry with me.’ I said: ‘How do you know that?’ He said: ‘When you are pleased with me, you say: “No, by the Lord of Muḥammad,” and when you are

حَمْرَاءِ الشُّدْقَيْنِ، خَمَشَاءِ السَّاقَيْنِ هَلَكَتْ فِي الدَّهْرِ، فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا!.

(المعجم ١٣) - (بَابُ [فِي] فَضَائِلِ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا) (التحفة ٥٩)

[٦٢٨٣] ٧٩ - (٢٤٣٨) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ، جَمِيعًا عَنْ حَمَادِ بْنِ زَيْدٍ - وَاللَّفْظُ لِأَبِي الرَّبِيعِ - : حَدَّثَنَا حَمَادٌ : حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «أُرِيْتُكَ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ، جَاءَنِي بِكِ الْمَلَكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ، يَقُولُ : هَذِهِ امْرَأَتُكَ؟ فَأَكْشِفُ عَنْ وَجْهِكِ، فَإِذَا أَنْتِ هِيَ، فَأَقُولُ : إِنَّ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ، يُمِضُهُ».

[٦٢٨٤] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا ابْنُ إِدْرِيسَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٦٢٨٥] ٨٠ - (٢٤٣٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ : وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ : حَدَّثَنَا هِشَامٌ، وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : قَالَ لِي رَسُولُ

angry with me you say, "No, by the Lord of Ibrâhîm." I said: 'Yes, by Allâh! O Messenger of Allâh, I forsake everything but your name.'

[6286] (...) It was narrated from Hishâm bin 'Urwah (a *Hadîth* similar to no. 6285) with this chain of narrators, up to the words, "No, by the Lord of Ibrâhîm," and he did not mention what came after that.

[6287] 81 - (2440) It was narrated from 'Āishah that she used to play with dolls in the house of the Messenger of Allâh ﷺ. She said: "My friends used to come to me but they would feel shy of the Messenger of Allâh ﷺ and leave, but the Messenger of Allâh ﷺ would send them to me."

[6288] (...) It was narrated from Hishâm (a *Hadîth* similar to no. 6287) with this chain of narrators. In the *Hadîth* of Jarîr it says: "I used to play with dolls in his house."

اللَّهُ ﷻ: «إِنِّي لَأَعْلَمُ إِذَا كُنْتَ عَنِّي رَاضِيَةً، وَإِذَا كُنْتَ عَلَيَّ غَضَبِي» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ قَالَ «أَمَّا إِذَا كُنْتَ عَنِّي رَاضِيَةً، فَإِنَّكَ تَقُولِينَ: لَا، وَرَبِّ مُحَمَّدٍ وَإِذَا كُنْتَ غَضَبِي، قُلْتَ: لَا، وَرَبِّ إِبْرَاهِيمَ» قَالَتْ: قُلْتُ: أَجَلْ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا أَهْجُرُ إِلَّا اسْمَكَ.

[٦٢٨٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ [بْنِ عُرْوَةَ] بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: لَا، وَرَبِّ إِبْرَاهِيمَ! وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٦٢٨٧] ٨١ - (٢٤٤٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي فَكُنَّ يَنْقِمِعْنَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُسْرِبُهُنَّ إِلَيَّ.

[٦٢٨٨] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، كُلُّهُمْ عَنْ هِشَامِ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِ جَرِيرٍ:

كُنْتُ أَلْعَبُ بِالْبَنَاتِ فِي بَيْتِهِ، وَهُنَّ
الْلُّعْبُ.

[6289] 82 - (2441) It was narrated from 'Āishah that the people used to send their gifts when it was 'Āishah's day (i.e., the day when Allāh's Messenger was in her apartment), seeking thereby to please the Messenger of Allāh ﷺ.

[6290] 83 - (2442) 'Āishah, the wife of the Prophet ﷺ, said: "The wives of the Prophet ﷺ sent Fāṭimah the daughter of the Messenger of Allāh ﷺ to the Messenger of Allāh ﷺ. She asked permission to enter when he was lying down with me under my cover, and he gave her permission. She said: 'O Messenger of Allāh, your wives have sent me to you to ask you to be just with regard to the daughter of Abū Quhāfah.' I ('Āishah) kept quiet. The Messenger of Allāh ﷺ said to her: 'O my daughter, do you not love that which I love?' She said: 'Yes.' He said: 'Then love this one.' Fāṭimah got up when she heard that from the Messenger of Allāh ﷺ, and she went back to the wives of the Messenger of Allāh ﷺ and told them what she had said, and what the Messenger of Allāh ﷺ had said to her. They said to her: 'You have been of no avail for us. Go back to the Messenger of Allāh ﷺ and say to him: "Your wives

[٦٢٨٩] ٨٢ - (٢٤٤١) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَذَا يَأْتِيهِمْ يَوْمَ عَائِشَةَ، يَتَتَّعُونَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ ﷺ.

[٦٢٩٠] ٨٣ - (٢٤٤٢) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَبُو بَكْرِ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْتَأْذَنْتْ عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِيَ فِي مِرْطِي، فَأَذِنَ لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنِي إِلَيْكَ يَسْأَلُكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، وَأَنَا سَاكِتَةٌ، قَالَتْ: فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيُّ بَيْتَةٍ! أَلَسْتَ تُحِبِّينَ مَا أُحِبُّ؟» فَقَالَتْ: بَلَى، قَالَ: «فَاجِئِي هَذِهِ». قَالَتْ: فَقَامَتْ فَاطِمَةُ حِينَ

urge you to be just with regard to the daughter of Abû Quhâfah.” Fâṭimah said: ‘By Allâh, I will never speak to him about her.’”

‘Aishah said: “The wives of the Prophet ﷺ sent Zainab bint Jahsh, the wife of the Prophet ﷺ, who was the one who was the closest of them to me in status before the Messenger of Allâh ﷺ. I have never seen any woman who was better in religious commitment than Zainab, more fearing of Allâh, more truthful in speech, more keen to uphold family ties, more generous in giving charity, or more keen to draw close to Allâh. But she was quick to lose her temper, although she would calm down as quickly. She asked permission to enter upon the Messenger of Allâh ﷺ when the Messenger of Allâh ﷺ was with ‘Aishah beneath her cover, as he was when Fâṭimah had come in. The Messenger of Allâh ﷺ gave her permission and she said: ‘O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.’ Then she showed harshness towards me and insulted me, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. This went on, until I realized that the Messenger of Allâh ﷺ would not object if I responded. When I started

سَمِعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَرَجَعْتُ إِلَى أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَ لَهَا: مَا نُرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ، فَارْجِعِي إِلَى رَسُولِ اللَّهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَشْتَدُّنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، فَقَالَتْ فَاطِمَةُ: وَاللَّهِ! لَا أَكَلِمُهُ فِيهَا أَبَدًا، قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ ﷺ، وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَلَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ، وَأَتَّقَى اللَّهَ، وَأَصْدَقَ حَدِيثًا، وَأَوْصَلَ لِلرَّحِمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِدَالًا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَقَرَّبُ بِهِ إِلَى اللَّهِ [تَعَالَى]، مَا عَدَا سُورَةً مِنْ حِدَّةٍ كَانَتْ فِيهَا، تُسْرِعُ مِنْهَا الْفَيْئَةَ. قَالَتْ: فَاسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَى الْحَالِ الَّتِي دَخَلْتُ فَاطِمَةَ عَلَيْهَا وَهُوَ بِهَا. فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنِي إِلَيْكَ يَسْأَلُنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، قَالَتْ: ثُمَّ وَقَعْتُ

responding, I answered back to everything that she had said. And the Messenger of Allāh ﷺ said, smiling: 'She is the daughter of Abû Bakr.'

ي، فَاسْطَالَتْ عَلَيَّ، وَأَنَا أَرْقُبُ رَسُولَ
الله ﷺ، وَأَرْقُبُ طَرَفَهُ، هَلْ يَأْذُنُ لِي
فِيهَا، قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبَ حَتَّى عَرَفْتُ
أَنَّ رَسُولَ اللهِ ﷺ لَا يَكْرَهُ أَنْ أَنْتَصِرَ،
قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ
أُنْحَيْتُ عَلَيْهَا، قَالَتْ: فَقَالَ رَسُولُ
الله ﷺ وَتَبَسَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

[6291] (...) A similar report (as *Hadith* no. 6290) was narrated from Az-Zuhrî with this chain of narrators, except that he said: ('Āishah said...) "When I started responding, I defeated her (in argument)."

[٦٢٩١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ
عَبْدِ اللهِ بْنِ قُهْرَازٍ قَالَ: عَبْدُ اللهِ بْنُ
عُثْمَانَ حَدَّثَنِي عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ،
عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،
مِثْلَهُ فِي الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا
وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أُنْحَتَهَا غَلَبَةً.

[6292] 84 - (2443) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ (during his fatal illness) used to check and ask: 'Where will I be today? Where will I be tomorrow?' hoping that the turn of 'Āishah was close. When it was my day, Allāh took his soul when he was between my neck and my chest."

[٦٢٩٢] ٨٤ - (٢٤٤٣) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي
عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ
لَيَتَقَفَّدُ يَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا
غَدًا؟» اسْتَبْطَاءً لِيَوْمِ عَائِشَةَ، قَالَتْ: فَلَمَّا
كَانَ يَوْمِي قَبِضَهُ اللهُ بَيْنَ سُحْرِي وَنَحْرِي.

[6293] 85 - (2444) It was narrated from 'Āishah that she heard the Messenger of Allāh ﷺ saying, before he died, when he was leaning on her chest: "O Allāh, forgive me and have mercy

[٦٢٩٣] ٨٥ - (٢٤٤٤) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا
قُرِئَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
عَبَادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ:

on me, and join me to (the higher) companionship.”

[6294] (...) A similar report (a *Hadith* no. 6293) was narrated from *Hishâm* with this chain of narrators.

[6295] 86 - (...) It was narrated that ‘Aishah said: “I used to hear that no Prophet ever died until he had been given the choice between this world and the Hereafter. I heard the Prophet ﷺ, during the sickness of which he died, saying with some gruffness in his voice: ‘In the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Ṣiddiqîn*, the martyrs, and the righteous. And how excellent these companions are!’”^[1]

She said: “And I thought that he had been given the choice at that point.”

أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَى صَدْرِهَا، وَأَصْغَتْ إِلَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِنِي بِالرَّفِيقِي».

[٦٢٩٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ ابْنِ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٢٩٥] ٨٦ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: «مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا» [النساء: ٦٩].

قَالَتْ: فَظَنَنْتُهُ خَيْرَ حَيِّتِلِي.

[1] *An-Nisâ'* 4:69.

[6296] (...) A similar report (as *Hadith* no. 6295) was narrated from Sa'd with this chain of narrators.

[6297] 87 - (...) 'Āishah, the wife of the Prophet ﷺ said: "The Messenger of Allāh ﷺ used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.' 'Āishah said: "When the Messenger of Allāh ﷺ was about to die, and his head was on my thigh, he lost consciousness for a while then he woke up, and his eyes were staring fixedly at the ceiling, then he said: 'O Allāh, the higher companionship.'"

'Āishah said: "I said: 'Then he is not going to choose us.'"

'Āishah said: "I remembered the *Hadith* that he used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.'"

'Āishah said: "That was the last word that the Messenger of Allāh ﷺ said: 'O Allāh, the higher companionship.'"

[٦٢٩٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٢٩٧] ٨٧- (...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ [بْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رَجَالٍ مِنْ أَهْلِ الْعِلْمِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّى يُرَى مَقْعَدُهُ فِي الْجَنَّةِ، ثُمَّ يُخَيَّرُ» قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، وَرَأْسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةٌ ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى».

قَالَتْ عَائِشَةُ: قُلْتُ: إِذَا لَا يَخْتَارُنَا. قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ». قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرُ كَلِمَةٍ

تَكَلَّمَ بِهَا رَسُولُ اللَّهِ ﷺ قَوْلَهُ: «اللَّهُمَّ! الرَّفِيقَ الْأَعْلَى».

[6298] 88 - (2445) It was narrated that 'Āishah said: "When the Messenger of Allāh ﷺ went out (on a journey), he would draw lots between his wives. The lot fell to 'Āishah and Ḥaḥṣah, and they both went out with him. When night came, the Messenger of Allāh ﷺ would travel with 'Āishah, talking with her. Ḥaḥṣah said to 'Āishah: 'Why don't you ride my camel tonight and I will ride your camel, and you will see and I will see?'"^[1] She said: "Yes." So 'Āishah rode Ḥaḥṣah's camel, and Ḥaḥṣah rode 'Āishah's camel. The Messenger of Allāh ﷺ came to the camel of 'Āishah, which Ḥaḥṣah was riding, and he greeted her with *Salām* and travelled with her, until they halted. 'Āishah missed him and felt jealous, so when they halted she started putting her foot in the grass and saying: "O Lord, let a scorpion or snake come and sting or bite me; he is Your Messenger and I cannot say anything to him."

[٦٢٩٨] ٨٨ - (٢٤٤٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ أَبِي نُعَيْمٍ - قَالَ عَبْدُ: حَدَّثَنَا أَبُو نُعَيْمٍ -: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَرَجَ، أَفْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْفُرْعَةُ عَلَى عَائِشَةَ وَحَفْصَةَ، فَخَرَجَتَا مَعَهُ جَمِيعًا، وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ بِاللَّيْلِ، سَارَ مَعَ عَائِشَةَ، يَتَحَدَّثُ مَعَهَا، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: أَلَا تَرَ كَيْبِنَ اللَّيْلَةِ بَعِيرِي وَأَرْكَبُ بَعِيرِي، فَتَنْظُرِينَ وَأَنْظُرِي؟ قَالَتْ: بَلَى، فَرَكِبْتُ عَائِشَةَ عَلَى بَعِيرِ حَفْصَةَ، وَرَكِبْتُ حَفْصَةَ عَلَى بَعِيرِ عَائِشَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَى جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ ثُمَّ سَارَ مَعَهَا، حَتَّى نَزَلُوا، فَافْتَقَدَتْهُ عَائِشَةُ فَعَارَتْ، فَلَمَّا نَزَلُوا جَعَلَتْ تَجْعَلُ رِجْلَهَا بَيْنَ الْإِذْخِرِ وَتَقُولُ:

^[1] Ibn Ḥajar (no. 5211) explained that 'Āishah, ❁, conceded due to Ḥaḥṣah's longing to be able to see what she had not be able to see. And that this may be because they were not riding next to each other, but each of them were in a certain location as is customary in a camel-train, and that the meaning of what would be seen could be the tracks of his camel.

يَا رَبِّ! سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي،
رَسُولُكَ، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

[6299] 89 - (2446) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'The superiority of 'Āishah to other women is like the superiority of *Tharîd* to other kinds of food.'"

[٦٢٩٩] ٨٩ - (٢٤٤٦) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[6300] (...) A similar report (as *Hadîth* no. 6299) was narrated from Anas from the Prophet ﷺ.

[٦٣٠٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا فُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - وَفِي حَدِيثِ إِسْمَاعِيلَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ.

[6301] 90 - (2447) It was narrated from 'Āishah that the Prophet ﷺ said to her: "Jibrîl conveys greetings of *Salâm* to you." She said: "I said: 'And upon him be peace and the mercy of Allâh.'"

[٦٣٠١] ٩٠ - (٢٤٤٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ وَيَعْلَى بْنُ عُيَيْدٍ عَنْ زَكَرِيَاءَ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، أَنَّهَا حَدَّثَتْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ» قَالَتْ: فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ.

[6302] (...) ‘Āishah narrated that the Messenger of Allāh ﷺ said to her:... a similar *Hadīth* (as no. 6301).

[6303] (...) A similar report (as no. 6301) was narrated from Zakariyyā with this chain of narrators.

[6304] 91 - (...) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “The Messenger of Allāh ﷺ said: ‘O ‘Āishah, this is Jibrīl conveying greetings of *Salām* to you.’” She said: “I said: ‘And upon him be peace and the mercy of Allāh.’”

She said: “He could see what I could not.”

Chapter 14. The *Hadīth* Of Umm Zar‘

[6305] 92 - (2448) It was narrated that ‘Āishah said: “Eleven women sat together and promised one another that they would not conceal anything about their husbands.

[٦٣٠٢] (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَلَائِي: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا، بِمِثْلِ حَدِيثِهِمَا.

[٦٣٠٣] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ عَنْ زَكَرِيَّا بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٣٠٤] ٩١ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو أَيْمَانَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ! هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ» فَقَالَتْ [فَقُلْتُ]: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ.

قَالَتْ: وَهُوَ يَرَى مَا لَا أَرَى.

(المعجم ١٤) - (بَابُ ذِكْرِ حَدِيثِ أُمِّ زَرْعٍ) (التحفة ٦٠)

[٦٣٠٥] ٩٢ - (٢٤٤٨) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ، كِلَاهُمَا عَنْ عِيسَى-وَاللَّفْظُ لِابْنِ حُجْرٍ-: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ

The first one said: 'My husband is like the meat of a lean camel placed at the top of a hill that it is difficult to climb, and (the meat) is not so good that one feels the urge to take it away (from that hilltop).'

The second one said: 'I will not talk about my husband because I fear that if I start I will never stop (because his faults are so many). But if I start, I will list all his faults.'

The third one said: 'My husband is tall (and nothing else). If I speak (mention his faults) he will divorce me, but if I keep quiet I will be suspended (between wifely treatment and abandonment).'

The fourth one said: 'My husband is like the night of Tihâmah (i.e., very pleasant), neither too hot not too cold, and I have no fear for him and we never get bored of each other.'

The fifth one said: 'My husband is like a leopard when he enters the house and like a lion when he leaves, and he does not ask about that which he leaves in the house.'

The sixth one said: 'As for my husband, he eats so much that nothing is left, and when he drinks he does not leave a drop. When he lies down he wraps himself and he does not touch me so that he might know my sorrow.'

The seventh one said: 'My husband is impotent and foolish,

عُرْوَةَ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدَنَ وَتَعَاقدَنَ أَنْ لَا يَكْتُمَنَّ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا.

قَالَتْ الْأُولَى: زَوْجِي لَحْمٌ جَمَلٍ غَثٌ عَلَى رَأْسِ جَبَلٍ وَغَيْرِ، لَا سَهْلٌ فَيُرْتَقَى، وَلَا سَمِينٌ فَيُنْتَقَى.

قَالَتِ الثَّانِيَةُ: زَوْجِي لَا أَبْتُ خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَذْرُهُ، إِنْ أَذْكُرُهُ أَذْكُرْ عَجْرَهُ وَبُجْرَهُ. قَالَتِ الثَّلَاثَةُ: زَوْجِي الْعَشَقْتُ، إِنْ أَنْطِقُ أَطْلُقُ، وَإِنْ أَسْكُتُ أُعَلِّقُ.

قَالَتِ الرَّابِعَةُ: زَوْجِي كَلِيلُ تِهَامَةٍ، لَا حَرٌّ، وَلَا قَرٌّ، وَلَا مَخَافَةٌ وَلَا سَامَةٌ.

قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهَدَى، وَإِنْ خَرَجَ أَسِيدَ، وَلَا يَسْأَلُ عَمَّا عَهْدَ.

قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنْ اضْطَجَعَ التَّفَّ، وَلَا يُوَلِّجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ.

قَالَتِ السَّابِعَةُ: زَوْجِي غَيَايَاءُ أَوْ غَيَايَاءُ، طَبَاقَاءُ كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَاكَ أَوْ فَلَاكَ، أَوْ جَمَعَ كُلًّا لَكَ.

قَالَتِ الثَّامِنَةُ: زَوْجِي، الرِّيحُ رِيحُ زَرْبٍ، وَالْمَسُّ مَسُّ أَرْبَبٍ.

قَالَتِ الثَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ،

suffering from all kinds of diseases, with such rough manners that he may break my head or injure my body, or both.'

The eighth one said: 'My husband is as sweet as *Zarnab* (an aromatic plant) and as soft as a rabbit.'

The ninth one said: 'My husband is from a prominent family, and is tall, with heaps of ashes (at his door - i.e., he is very hospitable) and his house is near the meeting place.'

The tenth one said: 'My husband is Mâlik, and how fine is Mâlik? Mâlik is better than that. He has many camels, more than the pastures he has for them. When they hear the sound of the *Mizhar*^[1] they become sure that they are going to be slaughtered.'

The eleventh one said: 'My husband is Abû Zar' and how fine Abû Zar' is. He has put heavy jewellery on my ears and covered my sinews and bones with fat (by supplying plentiful food), and he showed me great respect which made me feel honored. He found me among the shepherds living on the side of the mountain, and he made me one of those who have horses, camels, lands and heaps of grain, and he has a great deal of wealth. If I say something, he never criticizes me. I sleep and get up in the morning, and drink to my

طَوِيلُ النَّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ
النِّيبِ مِنَ النَّادِ.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا
مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ إِبِلٌ
كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، إِذَا
سَمِعْنَ صَوْتَ الْمِزْهَرِ أَتَقَنَّ أَنَّهُنَّ هَوَالِكٌ.
قَالَتِ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو

زَرْعٍ، وَمَا أَبُو زَرْعٍ؟ أَنَاسٌ مِنْ حُلِيِّ
أُذُنِي، وَمَلَأَ مِنْ شَحْمِ عَضْدِي، وَبَجَحَنِي
فَبَجَحَتِ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ
غَنِيمَةِ بَشِقٍ، فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ
وَأَطِيطٍ، وَدَائِسٍ وَمُنَقٍّ فَعِنْدَهُ أَقُولُ فَلَا
أُفْجِحُ، وَأَرْفُدُ فَأَتَصَبِّحُ، وَأَشْرَبُ فَأَتَفَنِّحُ.

أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟
عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ
كَمَسَلٍ شَطْبِيَّةٍ، وَنُشْبَعُهُ ذِرَاعُ الْجَفْرَةِ.

بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟
طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا
وَعَظِظُ جَارَتِهَا.

جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟
لَا تَبْتُ حَدِيثَنَا تَبْيِثًا، وَلَا تَنْقُتُ مِيرَتَنَا
تَنْقِيثًا، وَلَا تَمْلَأُ بَيْتَنَا تَعْيِيشًا.

[1] A piece of wood which is beaten while singing.

heart's content. And the mother of Abû Zar', how fine is the mother of Abû Zar'! Her vessels are filled to the brim and her house is quite spacious. As for the son of Abû Zar', he is as slim as a green branch of palm peeled from its bark, or like a sword drawn from its sheath, and the foreleg of a lamb is enough to fill him. As for the daughter of Abû Zar', how fine is the daughter of Abû Zar'. She is obedient to her father and obedient to her mother, filling out her cloak and a source of jealousy for her co-wife. As for the slave-girl of Abû Zar', how good she is. She does not disclose our affairs to others, and she does not take our squander wheat or provision, and she does not leave garbage scattered in the house like a bird's nest. One day Abû Zar' went out when the milk churned in the vessels, and he met a woman who had two sons like leopards, playing with her pomegranates (breasts) under her shirt. He divorced me and married that woman. Later on, I married another man, a generous man who was an expert rider and a fine archer. He gave me many gifts and a pair of every kind of animal, and he said: "Eat, Umm Zar', and send (food) to your family." But if I were to combine everything, it would not fill the smallest vessel of Abû Zar'."

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوْطَابُ
تُمَخَضُ، فَلَقِي امْرَأَةً مَعَهَا وَلَدَانِ لَهَا
كَالْفَهْدَيْنِ، يُلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا
بِرُمَاتَيْنِ، فَطَلَّقْنِي وَنَكَحَهَا، فَتَكَحْتُ بَعْدَهُ
رَجُلًا سَرِيًّا، رَكِبَ سَرِيًّا، وَأَخَذَ خِطِيًّا،
وَأَرَاخَ عَلَيَّ نَعْمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ
زَوْجًا، قَالَ: كُلِّي أُمُّ زَرْعٍ وَمِيرِي أَهْلَكَ.
أَصْغَرَ آيَةَ أَبِي زَرْعٍ.
قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:
«كُنْتُ لَكَ كَأَبِي زَرْعٍ لِأُمِّ زَرْعٍ».

‘Āishah said: “The Messenger of Allāh ﷺ said to me: ‘I am to you like Abū Zar’ to Umm Zar’.”

[6306] (...) It was narrated from Hishām bin ‘Urwah with this chain of narrators (a *Ḥadīth* similar to no. 6305).

[٦٣٠٦] (...) وَحَدَّثَنِيهِ الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عَيَايَاءُ طَبَاقَاءُ، وَلَمْ يَشْكُ، وَقَالَ: قَلِيلَاتُ الْمَسَارِحِ، وَقَالَ: وَصِفُرُ رِدَائِهَا، وَخَيْرُ نِسَائِهَا، وَعَقْرُ جَارَتِهَا، وَقَالَ: وَلَا تَنْفُثُ مِيرَتَنَا تَنْفِثًا، وَقَالَ: وَأَعْطَانِي مِنْ كُلِّ ذِي رَائِحَةٍ زَوْجًا.

Chapter 15. The Virtues Of Fâtimah, May Allāh Be Pleased With Her, The Daughter Of The Prophet ﷺ

(المعجم ١٥) - (بَابُ مِنْ فَضَائِلِ)
فاطمة، [بنت النبي،] رَضِيَ اللَّهُ عَنْهَا
(التحفة ٦١)

[6307] 93 - (2449) Al-Miswar bin Makhramah narrated that he heard the Messenger of Allāh ﷺ say on the *Minbar*: “Banū Hishām bin Al-Mughîrah asked me for permission to give their daughter in marriage to ‘Alî bin Abî Tâlib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless the son of Abū Tâlib would like to divorce my daughter and marry their daughter. My daughter is a part of me; what disturbs her disturbs me and what offends her offends me.”

[٦٣٠٧] ٩٣ - (٢٤٤٩) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ اللَّيْثِ بْنِ سَعِيدٍ - قَالَ ابْنُ يُونُسَ: حَدَّثَنَا لَيْثٌ - : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ؛ أَنَّ الْمُسَوَّرَ بْنَ مَخْرَمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكَحُوا ابْنَتَهُمْ، عَلَيَّ بْنُ أَبِي طَالِبٍ، فَلَا أَدْنُ لَهُمْ، ثُمَّ لَا أَدْنُ لَهُمْ، ثُمَّ لَا أَدْنُ لَهُمْ، إِلَّا أَنْ

يُحِبُّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلَّقَ ابْنَتِي وَيُنْكَحَ ابْنَتَهُمْ، فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي، يَرِيئُنِي مَا رَابَهَا وَيُؤْذِنِي مَا آذَاهَا».

[6308] 94 - (...) It was narrated that Al-Miswar bin Makhramah said: "The Messenger of Allāh ﷺ said: 'Fâtimah is a part of me; what offends her offends me.'"

[٦٣٠٨] ٩٤- (...) وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَذَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي، يُؤْذِنِي مَا آذَاهَا».

[6309] 95 - (...) 'Alî bin Al-Husain narrated that when they came to Al-Madînah from Yazîd bin Mu'âwiyah, after the killing of Al-Husain bin 'Alî ؑ, he was met by Al-Miswar bin Makhramah who said to him: "Do you have anything you want me to do?" He said: "I said to him: 'No.'" He said to him: "Will you give me the sword of the Messenger of Allāh ﷺ? For I fear that the people may wrest it from you. By Allāh! If you give it to me I will never give it up so long as there is still life in me. 'Alî bin Abî Tâlib proposed marriage to the daughter of Abû Jahl (to be a co-wife) to Fâtimah, and I heard the Messenger of Allāh ﷺ addressing the people concerning that, on this Minbar of his, and I was an adolescent at that time. He said: 'Fâtimah is part of me, and I fear lest she be put to trial with regard to her religious commitment.'

[٦٣٠٩] ٩٥- (...) حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنُ حَلْحَلَةَ الدُّوْلِيُّ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ؛ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ؛ أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقَتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُمَا]، لَقِيَهُ الْمُسَوَّرُ بْنُ مَخْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ [مِنْ] حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ فَقُلْتُ لَهُ: لَا، قَالَ لَهُ: هَلْ أَنْتَ مُعْطِي سَيْفَ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَإِنَّمَا اللَّهُ! لَئِنْ أَعْطَيْتَنِيهِ لَا يُخَلِّصُ إِلَيْهِ أَبَدًا، حَتَّى تَبْلُغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ، فَسَمِعْتُ

“Then he mentioned a son-in-law of his from Banû ‘Abd Shams, and praised his behavior as a son-in-law. He said: ‘When he spoke to me he told the truth, when he made me a promise he kept it, and I do not say that any permissible thing is forbidden, or that any forbidden thing is permitted, but by Allâh, the daughter of the Messenger of Allâh ﷺ and the daughter of the enemy of Allâh will never be joined together in one place.’”

رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ، عَلَى مِثْرِهِ هَذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَإِنِّي أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا».

قَالَ: ثُمَّ ذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: «حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَأَوْفَى لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالًا وَلَا أُحِلُّ حَرَامًا، وَلَكِنْ، وَاللَّهِ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا».

[6310] 96 - (...) Al-Miswar bin Makhramah narrated that ‘Alî bin Abî Tâlib proposed to the daughter of Abû Jahl, and he was already married to Fâṭimah the daughter of the Prophet ﷺ. When Fâṭimah heard of that she came to the Prophet ﷺ and said to him: “Your people are saying that you do not get angry for the sake of your daughters, and ‘Alî is going to marry the daughter of Abû Jahl.”

Al-Miswar said: “The Prophet ﷺ stood up and I heard him when he bore witness (i.e., proclaimed the *Shahâda*; I bear witness that none has the right to be worshiped but Allâh), then he said: ‘I gave a daughter of mine in marriage to Abul-‘Âs bin Ar-Rabî‘, and when he spoke he told

[٦٣١٠] ٩٦- (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ؛ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ، وَعِنْدَهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ، فَلَمَّا سَمِعَتْ بِذَلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، وَهَذَا عَلِيٌّ نَاكِحًا ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمِسْوَرُ: فَقَامَ النَّبِيُّ ﷺ فَسَمِعْتُهُ حِينَ تَشْهَدُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي

me the truth. Fâtimah bint Muḥammad is a part of me, and I do not like for her to be put to trial. By Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will not be joined together as wives of one man.' So 'Alī abandoned that proposal."

[6311] (...) A similar report (as no. 6310) was narrated by Az-Zuhrī with this chain of narrators.

[6312] 97 - (2450) It was narrated from 'Āishah that the Messenger of Allāh ﷺ called Fâtimah, his daughter, and whispered to her, and she wept. Then he whispered to her again and she smiled. 'Āishah said: "I said to Fâtimah: 'What is it that the Messenger of Allāh ﷺ whispered to you and you wept, then he whispered to you and you smiled?' She said: 'He whispered to me and told me of his death, so I wept, then he whispered to me and told me that I would be the first one of his family to follow him, so I smiled.'"

فَصَدَّقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضَعَّةٌ مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يَفْتَنُوهَا، وَإِنَّهَا، وَاللَّهِ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا".
قَالَ: فَتَرَكَ عَلَيَّ الْخُطْبَةَ.

[٦٣١١] (...) وَحَدَّثَنِيهِ أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ التَّعْمَانَ يَعْنِي ابْنَ رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٦٣١٢] ٩٧ - (٢٤٥٠) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا، فَبَكَتْ، ثُمَّ سَارَّهَا فَضَحِكَتْ، فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِفَاطِمَةَ: مَا هَذَا الَّذِي سَارَّكَ بِهِ رَسُولُ اللَّهِ ﷺ فَبَكَيتِ، ثُمَّ سَارَّكَ فَضَحِكَتِ؟ قَالَتْ: سَارَّنِي فَأَخْبَرَنِي بِمَوْتِهِ، فَبَكَيتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنَّي أَوَّلُ مَنْ يَتَّبَعُهُ مِنْ أَهْلِهِ، فَضَحِكَتُ.

[6313] 98 - (...) It was narrated that 'Aishah said: "The wives of the Prophet ﷺ were with him, and not one of them was absent. Fâtimah came walking, and her manner of walking was exactly like that of the Messenger of Allâh ﷺ. When he saw her, he welcomed her and said: 'Welcome to my daughter.' Then he seated her on his right or his left. He whispered to her and she wept bitterly, and when he saw that she was so upset, he whispered to her again and she smiled. I said to her: 'The Messenger of Allâh ﷺ singled you out from among his womenfolk to whisper to, then you wept?' When the Messenger of Allâh ﷺ left, I asked her: 'What did the Messenger of Allâh ﷺ say to you?' She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' When the Messenger of Allâh ﷺ died, I said: 'I adjure you by the right I have over you, tell me what the Messenger of Allâh ﷺ said to you.' She said: 'Now, yes (I will tell you). When he (ﷺ) whispered to me the first time, he told me that: "Jibrîl used to review the Qur'ân once or twice every year, but now he reviewed it twice; and I think that my death is near, so fear Allâh and be patient, and I will be a fitting forerunner for you."' She said: 'So I wept, as you saw. When he saw my grief, he whispered to me a second time, and said: "O Fâtimah, does it not please you to

أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَشْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ، لَمْ يُعَادِرْ مِنْهُنَّ وَاحِدَةً، فَأَقْبَلْتُ فَاطِمَةَ تَمْشِي، مَا تُحْطِئُ مِنْ مَشْيِهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ ﷺ شَيْئًا، فَلَمَّا رَأَاهَا رَحَبَ بِهَا، فَقَالَ: «مَرْحَبًا بِابْنَتِي» ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَّهَا فَبَكَتْ بَكَاءً شَدِيدًا، فَلَمَّا رَأَى جَزَعَهَا سَارَّهَا الثَّانِيَةَ فَضَجَّكَتْ، فَقُلْتُ لَهَا: خَصَّكَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسَّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: مَا كُنْتُ أَفْشِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ، قَالَتْ: فَلَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ قُلْتُ: عَزَمْتُ عَلَيْكَ، بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ، لَمَّا حَدَّثَنِي مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: أَمَّا الْآنَ، فَنَعَمْ، أَمَّا حِينَ سَارَّنِي فِي الْمَرَّةِ الْأُولَى، فَأَخْبَرَنِي: «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَإِنَّهُ عَارَضَهُ الْآنَ مَرَّتَيْنِ، وَإِنِّي لَا أَرَى الْأَجَلَ إِلَّا قَدْ اقْتَرَبَ، فَاتَّقِي اللَّهَ

be the leader of the believing women, or the leader of the women of this *Ummah*?" She said: "So I smiled as you saw me."

[6314] 99 - (...) It was narrated that 'Āishah said: "The wives of the Prophet ﷺ gathered and not one of them was absent. Then Fāṭimah came, and her manner of walking was like that of the Messenger of Allāh ﷺ. He said: 'Welcome to my daughter,' and seated her to his right or his left. Then he whispered something to her and Fāṭimah – may Allāh be pleased with her – wept, then he whispered to her and she smiled. I said to her: 'What made you weep?' She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' I said: 'I have never seen grief and joy so close as today.' I said to her when she wept: 'The Messenger of Allāh ﷺ singled you out to say something to, and you wept.' And I asked her what he had said. She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' Then when he died, I asked her and she said: 'He (ﷺ) told me: "Jibrīl used to review the Qur'ān once every year, but this year he reviewed it with me twice, and I

وَاضْبِرِي، فَإِنَّهُ نِعْمَ السَّلَفُ أَنَا لَكَ». قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ، فَلَمَّا رَأَى جَزْعِي سَارَنِي الثَّانِيَةَ فَقَالَ: «يَا فَاطِمَةُ! أَمَا تَرْضَيْنِ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟» قَالَتْ: فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ.

[٦٣١٤] ٩٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ زَكَرِيَّا؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّا عَنْ فِرَاسٍ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ، فَلَمْ يُعَادِرْ مِنْهُنَّ امْرَأَةً، فَجَاءَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَرْحَبًا بِابْنَتِي» فَاجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ إِنَّهُ أَسَرَّ إِلَيْهَا حَدِيثًا فَبَكَتْ فَاطِمَةُ - رِضْوَانُ اللَّهِ عَلَيْهَا - ثُمَّ إِنَّهُ سَارَهَا فَضَحِكَتْ أَيْضًا، فَقُلْتُ لَهَا مَا يُبْكِيكِ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكَ رَسُولُ اللَّهِ ﷺ بِحَدِيثِهِ دُونَنَا ثُمَّ تَبْكِينَ؟ وَسَأَلْتُهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا قُبِضَ سَأَلْتُهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَنِي: «أَنَّ جِبْرِيلَ

realized that my death has drawn near, and you will be the first of my family to follow me, and I will be a fitting forerunner for you.” So I wept at that, then he whispered to me and said: “Does it not please you to be the leader of the believing women, or the leader of the women of this *Ummah*?” so I smiled at that.”

Chapter 16. The Virtues Of Umm Salamah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6315] 100 - (2451) It was narrated that Salmân said: “Do not be, if you can, the first one to enter the marketplace and the last one to leave it, for it is the battleground of the *Shaitân* where he sets up his banner.”

He said: “And I was told that Jibrîl (ﷺ), came to the Prophet of Allâh ﷺ when Umm Salamah was with him, and he spoke with him then he left. The Prophet of Allâh ﷺ said to Umm Salamah: ‘Who was this?’ She said: ‘This was Dihyah Al-Kalbi.’”

He said: “And Umm Salamah said: ‘By Allâh, I did not think it was anyone other than he, until I heard the *Khutbah* of the Prophet of Allâh ﷺ in which he conveyed some information, or words to that effect.” He said: “I said to

كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً، وَإِنَّهُ عَارِضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، وَلَا أُرَانِي إِلَّا قَدْ حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِي لِحُوقًا بِي، وَنَعَمَ السَّلَفُ أَنَا لَكَ» فَبَكَيْتُ لِذَلِكَ، ثُمَّ إِنَّهُ سَارَّنِي فَقَالَ: «أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟» فَضَحِكْتُ لِذَلِكَ.

(المعجم ١٦) - (بَابُ مِنْ فَضَائِلِ أُمِّ سَلَمَةَ، [أُمِّ الْمُؤْمِنِينَ]، رَضِيَ اللَّهُ عَنْهَا) (التحفة ٦٢)

[٦٣١٥] ١٠٠ - (٢٤٥١) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ، كِلَاهُمَا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ حَمَادٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عَثْمَانَ عَنْ سَلْمَانَ قَالَ: لَا تَكُونَنَّ، إِنْ اسْتَطَعْتَ، أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصِبُ رَايَتَهُ.

قَالَ: وَأُنَبِّئُكَ أَنَّ جِبْرِيلَ [عَلَيْهِ السَّلَامُ] أَتَى نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ - قَالَ: - فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ، فَقَالَ نَبِيُّ اللَّهِ ﷺ لِأُمِّ سَلَمَةَ: «مَنْ هَذَا؟» أَوْ كَمَا قَالَ، قَالَتْ: هَذَا دِحْيَةُ الْكَلْبِيِّ - قَالَ: -

Abû 'Uthmân: 'From whom did you hear this?' He said: 'From Usâmah bin Zaid.'"

فَقَالَتْ أُمُّ سَلَمَةَ: أَيُّمُ اللَّهُ! مَا حَسِبْتُهُ إِلَّا
إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ
يُخْبِرُ خَبَرَنَا، أَوْ كَمَا قَالَ، قَالَ فَقُلْتُ
لِأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ:
مِنْ أَسَامَةَ بْنِ زَيْدٍ.

Chapter 17. The Virtues Of Zainab, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٧) - (بَابُ مِنْ فَضَائِلِ

زَيْنَب، أُمُّ الْمُؤْمِنِينَ، رَضِيَ اللَّهُ عَنْهَا)
(التحفة ٦٣)

[6316] 101 - (2452) It was narrated that 'Āishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ said: 'The quickest of you to join me (after I die) will be the one with the longest hands.'"

[٦٣١٦] ١٠١ - (٢٤٥٢) حَدَّثَنَا
مَحْمُودُ بْنُ غِيلَانَ أَبُو أَحْمَدَ: حَدَّثَنَا
الْفَضْلُ بْنُ مُوسَى السَّيْتَانِيُّ: أَخْبَرَنَا طَلْحَةُ
ابْنُ يَحْيَى بْنِ طَلْحَةَ عَنْ عَائِشَةَ بِنْتِ
طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْرَعُكُمْ لِحَاقًا
بِي، أَطْوَلُكُمْ يَدًا».

She said: "They started to measure one another, to see who had the longest hands."

قَالَتْ: فَكُنَّ يَتَطَاوَلْنَ أَيَّتُهُنَّ أَطْوَلُ يَدًا.
قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ،
لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ.

She said: "But the one who had the longest hands was Zainab, because she used to work with her hands and give charity."

(المعجم ١٨) - (بَابُ مِنْ فَضَائِلِ أُمِّ

أَيْمَن، رَضِيَ اللَّهُ عَنْهَا) (التحفة ٦٤)

Chapter 18. The Virtues Of Umm Ayman, May Allâh Be Pleased With Her

[6317] 102 - (2453) It was narrated that Anas said: "The Messenger of Allâh ﷺ went to Umm Ayman, and we went with him. She gave him a vessel in

[٦٣١٧] ١٠٢ - (٢٤٥٣) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو
أَسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ،

which was some drink, and I do not know whether he refused it because he was fasting or because he did not want it, and she raised her voice to him and started grumbling.”

[6318] 103 - (2454) It was narrated that Anas said: “Abû Bakr (may Allâh be pleased with him) said to ‘Umar, after the Messenger of Allâh ﷺ died: ‘Let us go to Umm Ayman and visit her, as the Messenger of Allâh ﷺ used to visit her.’ When they came to her she wept, and they said to her: ‘Why are you weeping? What is with Allâh is better for His Messenger ﷺ.’ She said: ‘I am not weeping because I do not know that what is with Allâh is better for His Messenger ﷺ; rather I am weeping because the revelation from heaven has ceased.’ She moved them to tears, and they started to weep with her.”

Chapter 19. The Virtues Of Umm Sulaim –The Mother Of Anas Bin Mâlik– And Bilâl, May Allâh Be Pleased With Them Both

[6319] 104 - (2455) It was narrated that Anas said: “The Prophet ﷺ would not enter upon

عَنْ أَنَسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَى أُمِّ أَيْمَنَ، فَانْطَلَقْتُ مَعَهُ، فَأَوَلَّتُهُ إِنَاءً فِيهِ شَرَابٌ، قَالَ: فَلَا أَدْرِي أَصَادَفْتُهُ صَائِمًا أَوْ لَمْ يَرِدْهُ، فَجَعَلْتُ تَصْخَبُ عَلَيْهِ وَتَذْمُرُ عَلَيْهِ.

[٦٣١٨] ١٠٣ - (٢٤٥٤) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، لِعُمَرَ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكْتُ، فَقَالَ لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونُ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ مَعَهَا.

(المعجم ١٩) - (بَابُ مِنْ فَضَائِلِ أُمِّ سَلِيمٍ - أُمِّ أَنَسِ بْنِ مَالِكٍ - وَبِلَالٍ رَضِيَ اللَّهُ عَنْهُمَا) (التحفة ٦٥)

[٦٣١٩] ١٠٤ - (٢٤٥٥) حَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا

any women other than his wives except Umm Sulaim. He used to enter upon her and he was asked about that. He said: 'I feel compassion for her because her brother was killed when he was with me.'

[6320] 105 - (2456) It was narrated from Anas that the Prophet ﷺ said: "I entered Paradise and heard footsteps. I said: 'Who is this?' They said: 'This is Al-Ghumaişâ' bint Milhân, the mother of Anas bin Mâlik.'"

[6321] 106 - (2457) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "I was shown Paradise, and I saw the wife of Abû Talhah, then I heard footsteps ahead of me, and there was Bilâl."

Chapter 20. The Virtues Of Abû Talhah Al-Anşârî, May Allâh Be Pleased With Him

[6322] 107 - (2144) It was narrated that Anas said: "A son of Abû Talhah from Umm Sulaim died, and she said to her

هَمَّامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدْخُلُ عَلَى أَحَدٍ مِنَ النِّسَاءِ إِلَّا عَلَى أَزْوَاجِهِ، إِلَّا أُمُّ سُلَيْمٍ، فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا فَقِيلَ لَهُ فِي ذَلِكَ، فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِيَ».

[٦٣٢٠] ١٠٥ - (٢٤٥٦) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذِهِ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ، أُمُّ أَنَسِ بْنِ مَالِكٍ».

[٦٣٢١] ١٠٦ - (٢٤٥٧) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْفَرَجِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ [بْنُ] الْمُتَكَدِّرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِيتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةً أَبِي طَلْحَةَ، ثُمَّ سَمِعْتُ خَشْفَةً أَمَامِي، فَإِذَا بِبِلَالٍ».

(المعجم ٢٠) - (بَابُ مِنْ فَضَائِلِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ) (التحفة ٦٦)

[٦٣٢٢] ١٠٧ - (٢١٤٤) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ

family: 'Do not tell Abû Ṭalḥah about his son until I tell him.' He came and she brought him his dinner, and he ate and drank. Then she adorned herself for him more beautifully than she had ever done before that, and he had intercourse with her. When she saw that he was satisfied, she said: 'O Abû Ṭalḥah, do you think that if some people lent something to a household and they asked for it back, do they have the right to refuse?' He said: 'No.' She said: 'Seek reward for the loss of your son.' He got angry and said: 'You left me until I indulged myself and then you told me about my son?'

"He went to the Messenger of Allāh ﷺ and told him what had happened. The Messenger of Allāh ﷺ said: 'May Allāh bless you both in the night you spent.' She became pregnant. The Messenger of Allāh ﷺ was on a journey, and she was with him. Whenever the Messenger of Allāh ﷺ returned from a journey, he did not enter (the city) at night. They drew close to Al-Madīnah and she felt the pangs of childbirth. Abû Ṭalḥah stayed with her and the Messenger of Allāh ﷺ went on ahead. Abû Ṭalḥah said: 'You know, O Lord, that that I love to go out with Your Messenger when he goes out, and come in with him when he comes in, but I have been detained as You see.'

أَنَسِ قَالَ: مَاتَ ابْنٌ لِأَيِّ طَلْحَةَ مِنْ أُمِّ سُلَيْمٍ، فَقَالَتْ لِأَهْلِهَا: لَا تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ، قَالَ: فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عِشَاءً، فَأَكَلَ وَشَرِبَ - قَالَ -: ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصْنَعُ قَبْلَ ذَلِكَ، فَوَقَعَ بِهَا، فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا، قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ، فَطَلَبُوا عَارِيَتَهُمْ، أَلَيْسَ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لَا. قَالَتْ: فَاحْتَسِبِ ابْنَكَ - قَالَ -: فَغَضِبَ فَقَالَ: تَرَكْنِي حَتَّى تَلَطَّخْتُ ثُمَّ أَخْبَرْتَنِي بِابْنِي! فَاذْهَبِي حَتَّى أَتَى رَسُولُ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكُمَا فِي غَابِرٍ لَيْلَتِكُمَا» قَالَ: فَحَمَلْتُ، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ، لَا يَطْرُقُهَا طُرُوقًا، فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَسَبَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رَسُولُ اللَّهِ ﷺ - قَالَ -: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ! إِنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخَلَ مَعَهُ إِذَا دَخَلَ، وَقَدْ احْتَسَبْتُ بِمَا تَرَى، قَالَ:

Umm Sulaim said: 'O Abû Talḥah, I do not feel what I was feeling; let's go.' So they set off, then she felt the labor pains again when they arrived, and she gave birth to a boy. My mother said to me: 'O Anas, no one should breastfeed him until you take him in the morning to the Messenger of Allāh ﷺ.' The next morning, I carried him and brought him to the Messenger of Allāh ﷺ, and I came to him when he was holding a branding-iron. When he saw me he said: 'Perhaps Umm Sulaim has given birth?' He said: 'Yes.' He put down the branding-iron, and I brought the baby, and put him in his lap. The Messenger of Allāh ﷺ called for some 'Ajwah dates of Al-Madīnah and softened them in his mouth, then placed some in the mouth of the child, and the child started to smack his lips. The Messenger of Allāh ﷺ said: 'See how the *Anṣār* love dates.' And he wiped his face and named him 'Abdullāh.'

[6323] (...) Anas bin Mâlik said: "A son of Abû Talḥah died..." and he narrated a similar *Ḥadīth* (as no. 6322).

تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجِدُ
الَّذِي كُنْتُ أَجِدُ، انْطَلِقْ، فَانْطَلِقْنَا،
قَالَ: وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا،
فَوَلَدْتُ غُلَامًا، فَقَالَتْ لِي أُمِّي: يَا
أَنْسُ! لَا يُرْضِعُهُ أَحَدٌ حَتَّى تَغْدُو بِهِ
عَلَى رَسُولِ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ
اِحْتَمَلْتُهُ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ
اللَّهِ ﷺ، قَالَ: فَصَادَفْتُهُ وَمَعَهُ مِيسَمٌ،
فَلَمَّا رَأَيْتَنِي قَالَ: «لَعَلَّ أُمَّ سُلَيْمٍ
وَلَدَتْ؟» قُلْتُ: نَعَمْ، قَالَ فَوَضَعَ
الْمِيسَمَ، قَالَ: وَجِئْتُ بِهِ فَوَضَعْتُهُ فِي
حَجْرِهِ، وَدَعَا رَسُولُ اللَّهِ ﷺ بِعَجْوَةٍ مِنْ
عَجْوَةِ الْمَدِينَةِ، فَلَاحَهَا فِي فِيهِ حَتَّى
دَابَتْ، ثُمَّ قَدَفَهَا فِي فِي الصَّبِيِّ، فَجَعَلَ
الصَّبِيُّ يَتَلَمَّظُهَا - قَالَ -: فَقَالَ رَسُولُ
اللَّهِ ﷺ: «انْظُرُوا إِلَى حُبِّ الْأَنْصَارِ
الْتَمَرُ» قَالَ: فَمَسَحَ وَجْهَهُ وَسَمَاهُ عَبْدُ
اللَّهِ. [راجع: ٥٦١٢]

[٦٣٢٣] (...) حَدَّثَنَا أَحْمَدُ بْنُ
الْحَسَنِ بْنِ جِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ
عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ:
حَدَّثَنَا ثَابِتٌ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ
قَالَ: مَاتَ ابْنُ لِأَبِي طَلْحَةَ. وَاقْتَصَرَ
الْحَدِيثُ بِمِثْلِهِ.

Chapter 21. The Virtues Of Bilâl, May Allâh Be Pleased With Him

[6324] 108 - (2458) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to Bilâl, at the time of the *Ghadâh* (*Fajr*) prayer: 'O Bilâl, tell me of an action that you did in Islam, for which you most hope to earn reward, for last night I heard the sound of your sandals in front of me in Paradise.' Bilâl said: 'I have not done any action in Islam for which I hope to earn reward more than the fact that I do not purify myself fully (i.e., perform *Wudû*') at some time of the night or day, except that I pray as much as Allâh wills I should pray with that purification."

Chapter 22. The Virtues Of 'Abdullâh Bin Mas'ûd And His Mother, May Allâh Be Pleased With Them Both

[6325] 109 - (2459) It was narrated that 'Abdullâh said: "When this Verse was revealed – 'Those who believe and do righteous good

(المعجم ٢١) - (بَابُ مِنْ فَضَائِلِ)

بِلَالٍ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٦٧)

[٦٣٢٤] ١٠٨ - (٢٤٥٨) حَدَّثَنَا عُيَيْدٌ

ابْنُ يَعِيشَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو

حَيَّانَ التَّمِيمِيُّ يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلَالٍ، [عِنْدَ] صَلَاةِ الْعَدَاةِ: «يَا بِلَالُ! حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ، عِنْدَكَ، فِي الْإِسْلَامِ مُنْفَعَةً، فَإِنِّي سَمِعْتُ اللَّيْلَةَ خَشَفَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ».

قَالَ قَالَ بِلَالٌ: مَا عَمِلْتُ عَمَلًا فِي الْإِسْلَامِ أَرْجَى عِنْدِي مُنْفَعَةً، مِنْ أَنِّي لَا أَتَطَهَّرُ طَهُورًا تَامًا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطَّهُورِ، مَا كَتَبَ اللَّهُ لِي أَنْ أُصَلِّيَ.

(المعجم ٢٢) - (بَابُ مِنْ فَضَائِلِ عَبْدِ

اللَّهِ بْنِ مَسْعُودٍ وَأُمِّهِ، رَضِيَ اللَّهُ

[تعالى] عَنْهُمَا) (التحفة ٦٨)

[٦٣٢٥] ١٠٩ - (٢٤٥٩) حَدَّثَنَا

مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَعَبْدُ اللَّهِ بْنُ غَامِرٍ بْنُ زُرَّارَةَ

deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.^[1] – the Messenger of Allâh ﷺ said to me: ‘It was said to me that you are one of them.’”

[6326] - 110 - (2460) It was narrated that Abû Mûsâ said: “My brother and I came from Yemen, and for a while we thought that Ibn Mas‘ûd and his mother were among the members of the household of the Messenger of Allâh ﷺ, because they often entered upon him and stayed with him for a long time.”

[6327] (...) Abû Mûsâ said: “My brother and I came from Yemen...” a similar report (a *Hadîth* no. 6326).

الْحَضْرَمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شُبَّاعٍ - قَالَ سَهْلٌ وَمِنْجَابٌ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا﴾ [المائدة: ٩٣] إِلَى آخِرِ الْآيَةِ. قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قِيلَ لِي: أَنْتَ مِنْهُمْ».

[٦٣٢٦] ١١٠ - (٢٤٦٠) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَقَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ، فَكُنَّا جِنًا وَمَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، مِنْ كَثَرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ.

[٦٣٢٧] (...) حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَقَ؛ أَنَّهُ سَمِعَ الْأَسْوَدَ يَقُولُ: سَمِعْتُ

[1] *Al-Mâ'idah* 5:93.

أَبَا مُوسَى يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي
مِنَ الْيَمَنِ - فَذَكَرَ بِمِثْلِهِ.

[6328] 111 - (...) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ and I thought that 'Abdullâh was a member of his household, or words to that effect."

[٦٣٢٨] ١١١ - (...) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ
قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ،
عَنْ أَبِي إِسْحَقَ، عَنِ الْأَسْوَدِ، عَنْ أَبِي
مُوسَى، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا
أَرَى أَنَّ عَبْدَ اللَّهِ مِنْ أَهْلِ الْبَيْتِ، أَوْ مَا
ذَكَرَ مِنْ نَحْوِ هَذَا.

[6329] 112 - (2461) Abul-Aḥwaṣ said: "I saw Abû Mûsâ and Abû Mas'ûd when Ibn Mas'ûd died. One of them said to the other: 'Do you think he has left behind anyone like him?' He said: 'You said it rightly. How often was he admitted when we were not, and how often was he present when we were absent?'"

[٦٣٢٩] ١١٢ - (٢٤٦١) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ
سَمِعْتُ أَبَا الْأَحْوَصِ قَالَ: شَهِدْتُ أَبَا
مُوسَى وَأَبَا مَسْعُودٍ، حِينَ مَاتَ ابْنُ
مَسْعُودٍ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَتَرَاهُ
تَرَكَ بَعْدَهُ مِثْلَهُ؟ فَقَالَ: إِنْ قُلْتَ ذَاكَ، إِنْ
كَانَ لِيُؤْذَنَ لَهُ إِذَا حُجِّبْنَا، وَيَشْهَدُ إِذَا
غَبْنَا.

[6330] 113 - (...) It was narrated that Abul-Aḥwaṣ said: "We were in the house of Abû Mûsâ with a number of the companions of 'Abdullâh, and they were looking at a *Mushaf*. 'Abdullâh stood up and Abû Mas'ûd said: 'I do not think that

[٦٣٣٠] ١١٣ - (...) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يَحْيَى بْنُ
آدَمَ: حَدَّثَنَا قُطَيْبَةُ [هُوَ ابْنُ عَبْدِ الْعَزِيزِ]،
عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ،
عَنْ أَبِي الْأَحْوَصِ قَالَ: كُنَّا فِي دَارِ أَبِي

the Messenger of Allāh ﷺ has left behind anyone who is more knowledgeable of that which Allāh has revealed than this one who is standing up.' Abû Mûsâ said: 'Exactly. He was present when we were absent, and he was admitted when we were not.'"

[6331] (...) It was narrated that Zaid bin Wahb said: "I was sitting with Hudhaifah and Abû Mûsâ..." and he quoted the *Hadîth*, but the *Hadîth* of Qutbah (as no. 6330) is more complete and longer.

[6332] 114 - (2462) It was narrated that 'Abdullāh said: '...Whosoever deceives his companions as regards the spoils of war, he shall bring forth on the Day of Resurrection that which he took (illegally)...^[1] According to whose recitation do you want me to recite? I recited seventy-odd *Sûrah* to the Messenger

مُوسَىٰ مَعَ نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ، وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ، فَقَامَ عَبْدُ اللَّهِ، فَقَالَ أَبُو مَسْعُودٍ: مَا أَعْلَمُ رَسُولُ اللَّهِ ﷺ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ مِنْ هَذَا الْقَائِمِ، فَقَالَ أَبُو مُوسَىٰ: أَمَّا لَيْسَ قُلْتُ ذَلِكَ، لَقَدْ كَانَ يَشْهَدُ إِذَا غَبْنَا، وَيُؤَذِّنُ لَهُ إِذَا حُجِبْنَا.

[٦٣٣١] (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّا: حَدَّثَنَا عَبْدُ اللَّهِ [هُوَ ابْنُ مُوسَى] عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الْأَخْوَصِ قَالَ: أَتَيْتُ أَبَا مُوسَىٰ فَوَجَدْتُ عَبْدَ اللَّهِ وَأَبَا مُوسَىٰ، وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: كُنْتُ جَالِسًا مَعَ حُذَيْفَةَ وَأَبِي مُوسَىٰ - وَسَاقَ الْحَدِيثَ، وَحَدِيثُ قُطَيْبَةَ أَتَمُّ وَأَكْثَرُ.

[٦٣٣٢] ١١٤ - (٢٤٦٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: «وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ» [آل عمران: ١٦١] ثُمَّ قَالَ: عَلَى قِرَاءَةٍ مَنْ تَأْمُرُونَنِي أَنْ أَقْرَأَ؟

[1] *Âl 'Imrân* 3:161.

of Allāh ﷺ, and the Companions of the Messenger of Allāh ﷺ know that I am the most knowledgeable of them of the Book of Allāh. If I knew that someone was more knowledgeable than myself, I would travel and go to him.”

Shaqîq said: “I sat in the circles of the Companions of Muḥammad ﷺ, and I never heard anyone refute him or criticize him.”

[6333] 115 - (2463) It was narrated that ‘Abdullāh said: “By the One besides Whom there is none worthy of worship, there is no *Sûrah* in the Book of Allāh but I know best where it was revealed, and there is no Verse but I know best concerning what it was revealed. If I knew that someone was more knowledgeable of the Book of Allāh than myself, and I could reach him by camel, I would ride to where he is.”

[6334] 116 - (2464) It was narrated that Masrûq said: “We used to come to ‘Abdullāh bin ‘Amr and talk to him” – Ibn Numair said: “with him” – and one day we mentioned ‘Abdullāh bin Mas‘ûd. He said: ‘You have mentioned a man whom I still love after something that I heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: “Learn the Qur’ân from four: from Ibn Umm ‘Abd – and

فَلَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ، وَلَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ مِنِّي لَرَحَلْتُ إِلَيْهِ.

قَالَ شَقِيقٌ: فَجَلَسْتُ فِي حَلَقِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَمَا سَمِعْتُ أَحَدًا يَرُدُّ ذَلِكَ عَلَيْهِ، وَلَا يَعْيبُهُ.

[٦٣٣٣] ١١٥ - (٢٤٦٣) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا قُطَيْبٌ عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ! مَا مِنْ كِتَابِ اللَّهِ سُورَةٌ إِلَّا أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ، وَمَا مِنْ آيَةٍ إِلَّا أَنَا أَعْلَمُ فِيمَا أُنْزِلَتْ، وَلَوْ أَعْلَمُ أَحَدًا هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي، تَبْلُغُهُ الْإِبِلُ، لَرَكِبْتُ إِلَيْهِ.

[٦٣٣٤] ١١٦ - (٢٤٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا نَأْتِي عَبْدَ اللَّهِ بْنَ عَمْرٍو فَتَتَحَدَّثُ إِلَيْهِ - وَقَالَ ابْنُ نُمَيْرٍ: عِنْدَهُ - فَذَكَّرْنَا يَوْمًا عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، فَقَالَ: لَقَدْ ذَكَّرْتُمْ رَجُلًا لَا أَرَا أَوْجِبُهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ

he started with him, Mu'adh bin Jabal, Ubayy bin Ka'b and Sâlim the freed slave of Abû Hudhaifah."

[6335] 117 - (...) It was narrated that Masrûq said: "We were with 'Abdullâh bin 'Amr and we mentioned a *Hadîth* from 'Abdullâh bin Mas'ûd. He said: 'That is a man whom I still love after something that I heard the Messenger of Allâh ﷺ say. I heard him say: "Learn the Qur'ân from four people: from Ibn Umm 'Abd - and he started with him - from Ubayy bin Ka'b, from Sâlim the freed slave of Abû Hudhaifah and from Mu'adh bin Jabal."

[6336] (...) It was narrated from Abû Mu'âwiyah (a *Hadîth* similar to no. 6335), but he mentioned Mu'adh before Ubayy. In the report of Abû Kuraib, Ubayy is mentioned before Mu'adh.

اللَّهُ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ أُمِّ عَبْدِ - فَبَدَأَ بِهِ - وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي بِنِ كَعْبٍ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ».

[٦٣٣٥] ١١٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَذَكَرْنَا حَدِيثًا عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ فَقَالَ: إِنَّ ذَلِكَ الرَّجُلَ لَا أَرَأَى أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ، سَمِعْتُهُ يَقُولُ: «افْرَأُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ نَفَرٍ: مِنْ ابْنِ أُمِّ عَبْدِ - فَبَدَأَ بِهِ - وَمِنْ أَبِي بِنِ كَعْبٍ، وَمِنْ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَمِنْ مُعَاذِ بْنِ جَبَلٍ».

وَحَرْفٌ - لَمْ يَذْكُرْهُ زُهَيْرُ بْنُ حَرْبٍ - قَوْلُهُ: يَقُولُهُ.

[٦٣٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَوَكَيْعٍ - فِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ، قَدَّمَ مُعَاذًا قَبْلَ أَبِي، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ، أَبِي قَبْلَ مُعَاذٍ.

[6337] (...) It was narrated from Al-A'mash (a *Hadith* similar to no. 6335) with this chain of narrators, but he mentioned the four names in a different order.

[6338] 118 - (...) It was narrated that Masrûq said: "They mentioned Ibn Mas'ûd in the presence of 'Abdullâh bin 'Amr and he said: 'That is a man whom I still love, after what I heard the Messenger of Allâh ﷺ say: Learn Qur'ân from four people: from Ibn Mas'ûd, Sâlim the freed slave of Abû Hudhaifah, Ubayy bin Ka'b and Mu'adh bin Jabal.'"

[6339] (...) Shu'bah narrated with this chain of narrators (a *Hadith* similar to no. 6338) and added: He started with these two, but I do not know with which of them he started.

Chapter 23. The Virtues Of Ubayy bin Ka'b And A Group Of *Al-Anṣâr*, May Allâh Be Pleased With Them

[6340] 119 - (2465) Anas said: "Four people collected the Qur'ân at the time of the Messenger of

[٦٣٣٧] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ الْأَعْمَشِ، بِإِسْنَادِهِمْ، وَاخْتَلَفَا عَنْ شُعْبَةَ فِي تَسْيِيقِ الْأَرْبَعَةِ.

[٦٣٣٨] ١١٨ - (...) حَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ: ذَلِكَ رَجُلٌ لَا أَرَأَى أَنْ أُحِبَّهُ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ مَسْعُودٍ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأَبِي بَنْ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

[٦٣٣٩] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهِذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: بَدَأَ بِهِذَيْنِ، لَا أَدْرِي بِأَيِّهِمَا بَدَأَ.

(المعجم ٢٣) - (بَابٌ مِنْ فَضَائِلِ أَبِي بَنْ كَعْبٍ وَجَمَاعَةٍ مِنَ الْأَنْصَارِ، رَضِيَ اللَّهُ عَنْهُمْ) (التحفة ٦٩)

[٦٣٤٠] ١١٩ - (٢٤٦٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا

Allâh ﷺ, all of whom were from among the *Anṣâr*: Mu'âdh bin Jabal, Ubayy bin Ka'b, Zaid bin Thâbit and Abû Zaid."

Qatâdah said: "I said to Anas: 'Who is Abû Zaid?' He said: 'One of my paternal uncles.'"

[6341] 120 - (...) Qatâdah said: "I said to Anas bin Mâlik: 'Who collected the Qur'ân at the time of the Messenger of Allâh ﷺ?' He said: 'Four (people), all of them from among the *Anṣâr*: Ubayy bin Ka'b, Mu'âdh bin Jabal, Zaid bin Thâbit and a man from among the *Anṣâr* who was known as Abû Zaid.'"

[6342] 121 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: "Allâh, Glorified and Exalted is He, has commanded me to recite to you." He said: "Did Allâh mention me by name to you?" He (ﷺ) said: "Allâh mentioned you by name to me." (upon hearing this) Ubayy started to weep.

[6343] 122 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: 'Allâh has commanded me to recite to you:

شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: جَمَعَ الْقُرْآنَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، أَرْبَعَةً، كُلُّهُمْ مِنَ الْأَنْصَارِ: مُعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ. قَالَ قَتَادَةُ: قُلْتُ لِأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي.

[٦٣٤١] ١٢٠ - (...) حَدَّثَنِي أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: قَالَ: قَالَ هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنَسِ ابْنِ مَالِكٍ: مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَرْبَعَةٌ، كُلُّهُمْ مِنَ الْأَنْصَارِ: أُبَيُّ بْنُ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَرَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أَبَا زَيْدٍ.

[٦٣٤٢] ١٢١ - (٧٩٩) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأُبَيٍّ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ: «اللَّهُ سَمَّانِي لَكَ؟» قَالَ: «اللَّهُ سَمَّاءَ لِي» قَالَ: فَجَعَلَ أُبَيُّ يَبْكِي. [راجع:

[١٨٦٤

[٦٣٤٣] ١٢٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

“Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolaters, were not going to leave (their disbelief) until there came to them clear evidence.”^[1] He said: ‘Did He mention me by name?’ He (ﷺ) said: ‘Yes.’ And he (Ubayy) wept.”

[6344] (...) It was narrated that Qatādah said: “I heard Anas say: ‘The Messenger of Allāh ﷺ said to Ubayy...” a similar report (as *Hadith* no. 6343) .

Chapter 24. The Virtues Of Sa’d bin Mu’ādh, May Allāh Be Pleased With Him

[6345] 123 - (2466) Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said, when the *Janāzah* of Sa’d bin Mu’ādh was in front of them: ‘The Throne of the Most Merciful shook at (his death).’”

[6346] 124 - (...) It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘The Throne of the Most Merciful shook at the death of Sa’d bin Mu’ādh.’”

فَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» [البينة: ١] قَالَ: وَسَمَانِي؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[٦٣٤٤] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيِّ، بِمِثْلِهِ.

(المعجم ٢٤) - (بَابُ مِنْ فَضَائِلِ سَعْدِ ابْنِ مُعَاذٍ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٧٠)

[٦٣٤٥] [١٢٣- (٢٤٦٦)] حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَجَنَازَةُ سَعْدِ بْنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَزَّتْ لَهَا عَرْشُ الرَّحْمَنِ».

[٦٣٤٦] [١٢٤- (...)] حَدَّثَنَا عَمْرُو التَّائِقُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اهْتَزَّتْ عَرْشُ الرَّحْمَنِ، لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

^[1] Al-Bayyinah 98:1.

[6347] 125 - (2467) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said, when Sa'd's *Janâzah* was put down: "The Throne of the Most Merciful shook at (his death)."

[6348] 126 - (2468) Al-Barâ' said: "A *Hullah* made of silk was given to the Messenger of Allâh ﷺ, and his Companions started touching it and admiring its softness. He said: 'Do you admire the softness of this? The handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this and softer.'"

[6349] (...) A similar report (a *Hadîth* no. 6348) was narrated from Anas, from the Prophet ﷺ.

[6350] (...) Shu'bah narrated this *Hadîth* with both chain of narrators,

[٦٣٤٧] ١٢٥ - (٢٤٦٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزَّازِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، وَجَنَازَتُهُ مَوْضُوعَةٌ - يَعْنِي سَعْدًا - « اهْتَزَّتْ لَهَا عَرْشُ الرَّحْمَنِ ».

[٦٣٤٨] ١٢٦ - (٢٤٦٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أَهْدَيْتُ لِرَسُولِ اللَّهِ ﷺ حُلَّةَ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَلْمُسُونَهَا وَيَعْجُبُونَ مِنْ لِينِهَا فَقَالَ: « أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ، خَيْرٌ مِنْهَا وَاللَّيْنُ ».

[٦٣٤٩] (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَنَّ بَنِيَّ أَبَا إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِثَوْبٍ حَرِيرٍ - فَذَكَرَ الْحَدِيثَ، ثُمَّ قَالَ ابْنُ عَبْدِ، أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَذَا أَوْ بِمِثْلِهِ.

[٦٣٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

a report like that of Abû Dâwûd (no. 6349).

[6351] 127 - (2469) Anas bin Mâlik narrated that a *Jubbah* of *Sundus* was given to the Messenger of Allâh ﷺ after silk had been forbidden. The people started admiring it and he (ﷺ) said: "By the One in Whose Hand is the soul of Muḥammad, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this."

[6352] (...) It was narrated from Anas that Ukaidir Dûmat Al-Jandal presented the Prophet ﷺ a *Hullah*... and he mentioned a similar report (as *Hadîth* no. 6351) but he did not say:

"After silk had been forbidden."

Chapter 25. The Virtues Of Abû Dujânah Simâk Bin Kharashah, May Allâh Be Pleased With Him

[6353] 128 - (2470) It was narrated from Anas that the Messenger of Allâh ﷺ picked up a sword on the Day of Uḥud and said: "Who will take this from me?" They stretched out their hands, each man among them saying: "I will!" He said: "Who

عَمِرُو بْنُ جَبَلَةَ: حَدَّثَنَا أُمِّيَّةُ بْنُ خَالِدٍ:
حَدَّثَنَا شُعْبَةُ هَذَا الْحَدِيثِ، بِإِسْنَادَيْنِ
جَمِيعًا، كَرِوَايَةِ أَبِي دَاوُدَ.

[٦٣٥١] ١٢٧ - (٢٤٦٩) حَدَّثَنَا
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ؛ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ جُبَّةً مِنْ
سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ، فَعَجِبَ
النَّاسُ مِنْهَا. قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ! إِنَّ مَنَادِيلَ سَعْدِ بْنِ مُعَاذٍ، فِي
الْجَنَّةِ، أَحْسَنُ مِنْ هَذَا».

[٦٣٥٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ
عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُكَيْدِرَ دُومَةَ الْجَنْدَلِ
أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةً - فَذَكَرَ نَحْوَهُ،
وَلَمْ يَذْكُرْ فِيهِ: وَكَانَ يَنْهَى عَنِ الْحَرِيرِ.

(المعجم ٢٥) - (بَابُ مِنْ فَضَائِلِ أَبِي
دَجَانَةَ، سَمَاكُ بْنُ خَرَّشَةَ، رَضِيَ اللَّهُ
[تعالى] عنه) (التحفة ٧١)

[٦٣٥٣] ١٢٨ - (٢٤٧٠) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَمَّانُ: حَدَّثَنَا
حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ أَخَذَ سَيْفًا يَوْمَ أُحُدٍ، فَقَالَ:
«مَنْ يَأْخُذُ مِنِّي هَذَا» فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ

will take it and give it its due?" The people withdrew their hands, but Simâk bin Kharashah Abû Dujânah said: "I will take it and give it its due."

He said: And he took it and split open the heads of the idolaters with it.

Chapter 26. The Virtues Of 'Abdullâh Bin 'Amr Bin Harâm, The Father Of Jâbir, May Allâh Be Pleased With Them Both

[6354] 129 - (2471) Jâbir bin 'Abdullâh said: "On the Day of Uḥud, my father was brought, covered with a cloth, and he had been mutilated. I wanted to lift the cloth but my people told me not to. [Then (again) I wanted to lift the cloth but my people told me not to.] Then the Messenger of Allâh ﷺ lifted it, or ordered that it be lifted, and I heard the voice of a woman weeping or screaming. He said: 'Who is this?' They said: 'The daughter of 'Amr,' or; 'the sister of 'Amr.' He said: 'Why is she weeping? The angels continued to shade him with their wings until he was lifted up.'"

[6355] 130 - (...) It was narrated that Jâbir bin 'Abdullâh said: "My father was killed on the Day of Uḥud and I started to lift the cloth from his face, and I was

إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» فَأَحْجَمَ الْقَوْمُ، فَقَالَ سِمَاكُ ابْنُ خَرَّشَةَ أَبُو دُجَانَةَ: أَنَا أَخْذُهُ بِحَقِّهِ. قَالَ: فَأَخْذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ.

(المعجم ٢٦) - (باب من فضائل عبد الله بن عمرو بن حرام، والد جابر، رضي الله [تعالى] عنهما) (التحفة ٧٢)

[٦٣٥٤] ١٢٩ - (٢٤٧١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ [ابْنَ عَبْدِ اللَّهِ] يَقُولُ: لَمَّا كَانَ يَوْمُ أُحُدٍ، جِئْتُ بِأَبِي مُسَجًى، وَقَدْ مِثَلَ بِهِ - قَالَ - : فَأَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَتَهَانِي قَوْمِي، [ثُمَّ أَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَتَهَانِي قَوْمِي]، فَرَفَعَهُ رَسُولُ اللَّهِ ﷺ، أَوْ أَمَرَ بِهِ فَرَفَعَهُ، فَسَمِعَ صَوْتَ بَاكِئَةٍ أَوْ صَائِحَةٍ، فَقَالَ: «مَنْ هَذِهِ؟» فَقَالُوا: بِنْتُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: «وَلِمَ تَبْكِي؟» فَمَا زَالَتِ الْمَلَائِكَةُ تَظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ.

[٦٣٥٥] ١٣٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ

weeping, and they started telling me not to do that, but the Messenger of Allāh ﷺ did not tell me not to do it. Fāṭimah bint ‘Amr began to weep and the Messenger of Allāh ﷺ said: ‘Weep for him or do not weep for him. The angels continued to shade him with their wings until you lifted him up.’”

[6356] (...) This *Hadīth* was narrated from Jābir (a *Hadīth* similar to no. 6355) except that Ibn Juraij (a narrator), did not mention in his *Hadīth* the angels and the weeping of the woman.

[6357] (...) It was narrated that Jābir said: “My father was brought on the Day of Uhud with his ears and nose cut off, and he was placed in front of the Prophet ﷺ...” – and he mentioned a similar *Hadīth* (as no. 6355).

Chapter 27. The Virtues Of Julaibib, May Allāh Be Pleased With Him

[6358] 131 - (2472) It was narrated from Abū Barzah that the Prophet ﷺ was on one of his

جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أُصِيبَ أَبِي يَوْمَ أُحُدٍ، فَجَعَلْتُ أَكْشِفُ الثُّوبَ عَنْ وَجْهِهِ وَأَبْكِي، وَجَعَلُوا يَنْهَوْنِي، وَرَسُولُ اللَّهِ ﷺ لَا يَنْهَانِي، قَالَ: وَجَعَلْتُ فَاطِمَةُ بِنْتُ عَمْرٍو تَبْكِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَبْكِيهِ، أَوْ لَا تَبْكِيهِ، مَا زَالَتِ الْمَلَائِكَةُ تَظِلُّهُ بِأَجْنِحَتِهَا، حَتَّى رَفَعْتُمُوهُ».

[٦٣٥٦] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرٍ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ لَيْسَ فِي حَدِيثِهِ ذِكْرُ الْمَلَائِكَةِ وَبُكَاءِ الْبَاكِئَةِ.

[٦٣٥٧] (...) حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرٍ قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ مُجَدَّعًا، فَوُضِعَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

(المعجم ٢٧) - (بَابُ مِنْ فَضَائِلِ)

جليبيب، رضي الله عنه) (التحفة ٧٣)

[٦٣٥٨] [١٣١ - (٢٤٧٢)] حَدَّثَنِي إِسْحَاقُ بْنُ عَمْرٍو بْنِ سَلِيطٍ: حَدَّثَنَا حَمَّادُ

campaigns, and Allâh granted him *Fai*'. He said to his Companions: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "No." He said: "But I am missing Julaibîb; go and look for him." They looked for him among the slain, and they found him beside seven men whom he had killed and they had killed him. The Prophet ﷺ came and stood over him, and said: "He killed seven, then they killed him. He belongs to me and I belong to him. He belongs to me and I belong to him." He carried him in his arms, and he had nothing but the arms of the Prophet ﷺ. A grave was dug for him and he was placed in his grave." And no mention was made of *Ghusl*.

Chapter 28. The Virtues Of Abû Dharr, May Allâh Be Pleased With Him

[6359] 132 - (2473) It was narrated from 'Abdullâh bin Aṣ-Ṣâmit that Abû Dharr said: "We set out from our people Ghifâr, who used to regard the sacred months as permissible.^[1] I set out with my brother Unais and our mother, and we stayed with a

ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ كِنَانَةَ بْنِ نُعَيْمٍ، عَنْ أَبِي بَرْزَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي مَعْرَى لَهُ، فَأَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لِأَصْحَابِهِ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلَانًا وَفُلَانًا وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلَانًا وَفُلَانًا وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: لَا، قَالَ: «لَكِنِّي أَفْقَدُ جُلَيْبِيًّا، فَاطْلُبُوهُ» فَطَلَبَ فِي الْقَتْلَى، فَوَجَدُوهُ إِلَى جَنْبِ سَبْعَةٍ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوهُ، فَأَتَى النَّبِيَّ ﷺ فَوَقَفَ عَلَيْهِ، فَقَالَ: «قَتَلَ سَبْعَةً، ثُمَّ قَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ، هَذَا مِنِّي وَأَنَا مِنْهُ». قَالَ: فَوَضَعَهُ عَلَى سَاعِدَيْهِ، لَيْسَ لَهُ إِلَّا سَاعِدَا النَّبِيِّ ﷺ، قَالَ: فَحَفِرَ لَهُ وَوُضِعَ فِي قَبْرِهِ، وَلَمْ يَذْكُرْ غَسْلًا.

(المعجم ٢٨) - (بَابُ مِنْ فَضَائِلِ أَبِي

ذَرٍّ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٧٤)

[٦٣٥٩] ١٣٢ - (٢٤٧٣) حَدَّثَنَا هَذَابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ: أَخْبَرَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: خَرَجْنَا مِنْ قَوْمِنَا غِفَارٍ، وَكَانُوا يُحِلُّونَ

[1] For fighting.

maternal uncle of ours. Our uncle honoured us and treated us kindly, but his people felt jealous of us, and they said: 'When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).' Our uncle came and told us of what had been said to him. I said: 'As for your past kindness, you have undone it, and we cannot stay with you after this.' We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer who confirmed that the herd of Unais was better, and Unais came to us with our camels and the other herd."

He (Abû Dharr) said: "I started to perform prayers, O son of my brother, three years before I met the Messenger of Allâh ﷺ." I said: "To whom?" He said: "To Allâh." I said: "What direction did you face?" He said: "I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.

"So Unais said: 'I have an errand in Makkah; stay here.' He went to Makkah, and he came back late. I said: 'What did you

السَّهَرُ الْحَرَامَ، فَخَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمُّنَا، فَتَزَلُّنَا عَلَى خَالٍ لَنَا، فَأَكْرَمَنَا خَالُنَا وَأَحْسَنَ إِلَيْنَا، فَحَسَدَنَا قَوْمُهُ فَقَالُوا: إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٌ، فَجَاءَ خَالُنَا فَتَنَا عَلَيْنَا الَّذِي قِيلَ لَهُ، فَقُلْتُ: أَمَّا مَا مَضَى مِنْ مَعْرِيفِكَ فَقَدْ كَذَّرْتَهُ، وَلَا جِمَاعَ لَكَ فِيهَا بَعْدُ، فَقَرَّبْنَا صِرْمَتَنَا فَاحْتَمَلْنَا عَلَيْهَا، وَتَعَطَّى خَالُنَا نَوْبَهُ فَجَعَلَ يَبْكِي، فَاَنْطَلَقْنَا حَتَّى نَزَلْنَا بِحَضْرَةِ مَكَّةَ، فَتَافَرَ أُنَيْسٌ عَنْ صِرْمَتَنَا وَعَنْ مِثْلِهَا، فَأَتَانَا الْكَاهِنُ، فَخَيَّرَ أُنَيْسًا، فَأَتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا. قَالَ: وَقَدْ صَلَّيْتُ، يَا ابْنَ أَخِي! قَبْلَ أَنْ أَلْقَى رَسُولَ اللَّهِ ﷺ بِثَلَاثِ سِنِينَ، قُلْتُ: لِمَنْ؟ قَالَ: لِلَّهِ، قُلْتُ: فَأَيْنَ تَوَجَّهَ؟ قَالَ: اتَّوَجَّهَ حَيْثُ يُوْجِّهُنِي رَبِّي عَزَّ وَجَلَّ، أَصَلِّيْتُ عِشَاءً حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أَلْقَيْتُ كَأَنِّي خِفَاءٌ، حَتَّى تَعْلُوَنِي الشَّمْسُ.

فَقَالَ أُنَيْسٌ: إِنَّ لِي حَاجَةً بِمَكَّةَ فَأُفْنِي، فَاَنْطَلَقَ أُنَيْسٌ حَتَّى أَتَى مَكَّةَ، فَارَاتَ عَلَيَّ، ثُمَّ جَاءَ فَقُلْتُ: مَا صَنَعْتَ؟ قَالَ: لَقِيتُ رَجُلًا بِمَكَّةَ عَلَى دِينِكَ، يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ، قُلْتُ: فَمَا يَقُولُ

do?' He said: 'I met a man in Makkah who follows your religion. He says that Allâh has sent him.' I said: 'What do the people say?' He said: 'They say that he is a poet, or a soothsayer, or a magician.' And Unais was one of the poets.

"Unais said: 'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allâh, he is telling the truth and they are lying.'

"I said: 'Stay here while I go and look.'"

He said: "I came to Makkah and looked for an insignificant man among them. I said: 'Where is this man whom you call *Aş-Şâbi*'?"^[1] He pointed at me and said: 'The *Şâbi*!' The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol. I went to Zamzam and washed the blood from myself, and I drank some of its water. O son of my brother, I stayed there for thirty, between nights and days, and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach.

النَّاسُ؟ قَالَ: يَقُولُونَ: شَاعِرٌ، كَاهِنٌ، سَاحِرٌ، وَكَانَ أُنَيْسٌ أَحَدَ الشُّعْرَاءِ.

قَالَ أُنَيْسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ، فَمَا هُوَ بِقَوْلِهِمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَقْرَاءِ الشُّعْرِ، فَمَا يَلْتَمِمْ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ، وَاللَّهِ! إِنَّهُ لَصَادِقٌ، وَإِنَّهُمْ لَكَاذِبُونَ.

قَالَ: قُلْتُ: فَاعْتَنِي حَتَّى أَذْهَبَ فَأَنْظُرَ، قَالَ: فَأَتَيْتُ مَكَّةَ، فَتَضَعَّفْتُ رَجُلًا مِنْهُمْ، فَقُلْتُ: أَيْنَ هَذَا الَّذِي تَدْعُوهُ الصَّابِي؟ فَأَشَارَ إِلَيَّ، فَقَالَ: الصَّابِيُّ فَمَالَ عَلَيَّ أَهْلُ الْوَادِي بِكُلِّ مَدْرَةٍ وَعَظْمٍ، حَتَّى خَرْتُ مَغْشِيًا عَلَيَّ، قَالَ: فَارْتَمَعْتُ حِينَ ارْتَمَعْتُ، كَأَنِّي نَضْبٌ أَحْمَرٌ، قَالَ: فَأَتَيْتُ زَمْزَمَ فَعَسَلْتُ عَنِّي الدَّمَاءَ: وَشَرِبْتُ مِنْ مَائِهَا، وَلَقَدْ لَبِثْتُ، يَا ابْنَ أَخِي! ثَلَاثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ، مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنْكَ بَطْنِي، وَمَا وَجَدْتُ عَلَى كَبِدِي سَخْفَةً جُوعٍ.

قَالَ: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ قَمَرَاءَ إِضْحِيَانٍ، إِذْ ضُرِبَ عَلَيَّ أَسْمِخَتِهِمْ، فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَأَمْرَاتَيْنِ مِنْهُمْ

^[1] *Aş-Şâbi*: the one who changed his religion.

“While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka’bah except two of their women, who were calling upon Isâf and Nâ’ilah (two of their idols). They came to me during their circumambulation and I said: ‘Marry one of them to the other.’ But they did not stop what they were saying. They came to me again and I said: ‘They are just pieces of wood like private parts’; and I could not use a metaphor. They turned away from me saying: ‘If any of our people were here they would teach you a lesson.’ They were met by the Messenger of Allâh ﷺ and Abû Bakr as they were coming down the hill, and he said: ‘What is the matter with you?’ They (the two women) said: ‘The *Ṣâbi*’ between the Ka’bah and its cover.’ He said: ‘What did he say to you?’ They said: ‘He said to us a word that we cannot repeat.’ The Messenger of Allâh ﷺ came and touched the (Black) Stone, then he circumambulated the Ka’bah, he and his Companion, then he prayed. When he had finished his prayer” - Abû Dharr said - “I was the first one to greet him with the greeting of Islam. I said: ‘*As-Salâmu ‘alaika yâ Rasûlullâh* (Peace be upon you, O Messenger of Allâh).’ He said: ‘*Wa ‘alaika wa rahmatullâh* (and upon you, and the mercy of Allâh).’ Then he said: ‘Who are you?’ I said: ‘I am from

تَدْعُوَانِ إِسَافًا وَنَائِلَةً، قَالَ: فَأَتْنَا عَلَيَّ فِي طَوَافِهِمَا فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا الْأُخْرَى، قَالَ: فَمَا تَنَاهَا عَنْ قَوْلِهِمَا، قَالَ: فَأَتْنَا عَلَيَّ، فَقُلْتُ: هُنَّ مِثْلُ الْخَشَبَةِ، غَيْرَ أَنِّي لَا أَكْنِي، فَاَنْطَلَقْنَا تُؤَلُّوَانِ وَتَقُولَانِ: لَوْ كَانَ هَهُنَا أَحَدٌ مِنْ أَنْفَارِنَا، قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَهُمَا هَابِطَانِ، قَالَ: «مَا لَكُمَا؟» قَالَتَا: الصَّابِيُّ بَيْنَ الْكَعْبَةِ وَأَسْتَارِهَا، قَالَ: «مَا قَالَ لَكُمَا؟» قَالَتَا: إِنَّهُ قَالَ لَنَا كَلِمَةً تَمْلَأُ الْقَمَمَ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ، وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ، ثُمَّ صَلَّى، فَلَمَّا قَضَى صَلَاتَهُ - قَالَ أَبُو ذَرٍّ - فَكُنْتُ أَنَا أَوَّلُ مَنْ حَيَّاهُ بِتَحِيَّةِ الْإِسْلَامِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللَّهِ» ثُمَّ قَالَ: «مَنْ أَنْتَ؟» قَالَ: قُلْتُ: مِنْ غِفَارٍ، قَالَ: فَأَهْوَى بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَى جَبْهَتِهِ، فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنْ ائْتَمَيْتُ إِلَى غِفَارٍ، فَذَهَبْتُ أَخْذُ بِيَدِهِ، فَقَدَعَنِي صَاحِبُهُ، وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «مَتَى كُنْتَ هَهُنَا؟» - قَالَ: قَدْ كُنْتُ هَهُنَا مُنْذُ ثَلَاثِينَ، بَيْنَ لَيْلَةٍ

Ghifâr.' He lifted his hand and placed his fingers on his forehead, and I said to myself: 'He does not like the fact that I am from Ghifâr.' I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: 'How long have you been here?' I said: 'I have been here for thirty, between night and day.' He said: 'Who has been feeding you?' I said: 'I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.' He said: 'It is blessed, it serves as food.'"

"Abû Bakr said: 'O Messenger of Allâh, give me permission to offer him food tonight.' The Messenger of Allâh ﷺ and Abû Bakr set off, and I went with them. Abû Bakr opened a door and brought us raisins of Aṭ-Ṭâ'if, and that was the first food I ate. I stayed for a while, then I came to the Messenger of Allâh ﷺ and he said: 'I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib. Will you convey a message from me to your people? Perhaps Allâh will benefit them through you and grant you reward through them.' I came to Unais and he said: 'What did you do?' I said: 'What I did is become Muslim and attest to the truth.' He said: 'I

وَيَوْمَ، قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟» قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنُقُ بَطْنِي، وَمَا أَجِدُ عَلَى كِبْدِي سُحْفَةً جُوعٍ، قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طَعِمَ».

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي فِي طَعَامِهِ اللَّيْلَةَ، فَاَنْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَأَنْطَلَقْتُ مَعَهُمَا، فَفَتَحَ أَبُو بَكْرٍ بَابًا، فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَبِيبِ الطَّائِفِ، فَكَانَ ذَلِكَ أَوَّلَ طَعَامٍ أَكَلْتُهُ بِهَا، ثُمَّ غَبَرْتُ مَا غَبَرْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ قَدْ وَجَّهْتُ لِي أَرْضَ ذَاتِ نَخْلٍ، لَا أَرَاهَا إِلَّا يَثْرِبَ، فَهَلْ أَنْتَ مُبْلِغٌ عَنِّي قَوْمَكَ؟ عَسَى اللَّهُ أَنْ يَنْفَعَهُمْ بِكَ وَيَأْجُرَكَ فِيهِمْ». فَأَتَيْتُ أُنَيْسًا فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ وَصَدَقْتُ، قَالَ: مَا بِي رَغْبَةٌ عَنْ دِينِكَ، فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَقْتُ، فَأَتَيْنَا أُمَّنَا، فَقَالَتْ: مَا بِي رَغْبَةٌ عَنْ دِينِكُمَا، فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَقْتُ، فَاحْتَمَلْنَا حَتَّى أَتَيْنَا قَوْمَنَا غِفَارًا، فَأَسْلَمَ نَصْفُهُمْ، وَكَانَ يَوْمُهُمْ إِيمَاءُ بْنِ رَحْصَةَ الْغِفَارِيِّ، وَكَانَ سَيِّدَهُمْ.

وَقَالَ نَصْفُهُمْ: إِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ

have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our mother and she said: 'I have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our people Ghifâr, and half of them became Muslim, and they were led in prayer by Aymâ' bin Raḥaḍah Al-Ghifârî, who was their chief.

"The other half of them said: 'When the Messenger of Allâh ﷺ comes to Al-Madînah, we will become Muslim.' The Messenger of Allâh ﷺ came to Al-Madînah and the other half became Muslim. (The tribe of) Aslam came and said: 'O Messenger of Allâh, our brothers, we become Muslim on the same basis that they became Muslim.' The Messenger of Allâh ﷺ said: 'May Allâh forgive (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*)."

[6360] (...) Humaid bin Hilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 6359), and after the words – "Stay here while I go and look" – he added: "He said: 'Yes, but be on your guard against the people of Makkah, for they are his enemies and are hostile towards him.'"

الْمَدِينَةَ أَسْلَمْنَا، فَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَأَسْلَمَ نِصْفُهُمُ الْبَاقِي، وَجَاءَتْ أَسْلَمٌ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِخْوَتَنَا، نُسَلِّمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ، فَأَسْلَمُوا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَفَارُ غَفَرَ اللَّهُ لَهَا: وَأَسْلَمُ سَالَمَهَا اللَّهُ»

[٦٣٦٠] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ بِهَذَا الْإِسْنَادِ، وَزَادَ بَعْدَ قَوْلِهِ - قُلْتُ فَأَكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ - قَالَ: نَعَمْ، وَكُنْ عَلَى حَذَرٍ مِنْ أَهْلِ مَكَّةَ، فَإِنَّهُمْ قَدْ شَفَقُوا لَهُ وَتَجَهَّمُوا.

[6361] (...) It was narrated that ‘Abdullâh bin Aṣ-Ṣâmit said: Abû Dharr said: “O son of my brother, I prayed for two years before the Prophet ﷺ was sent.” I said: “Which direction did you face?” He said: “I faced where my Lord directed me to.” And he narrated a *Hadîth* like that of Sulaimân bin Al-Mughîrah (no. 6360), and he said in the *Hadîth*: “They went to a man who was a soothsayer to judge between them (about the wager)” – he said – “and my brother Unais kept praising him until he declared him the winner.” He said: “And we took his camels and added them to our camels.” He also said in his *Hadîth*: “The Prophet ﷺ came and circumambulated the House and prayed two *Rak‘ah* behind the *Maqâm*.” He said: “I came to him, and I was the first one to greet him with the greeting of Islam. I said: *As-Salâmu ‘alaika yâ Rasûlullâh* (peace be upon you, O Messenger of Allâh).’ He said: ‘*Wa ‘alaikas-salâm* (and peace be upon you, too), who are you?’” In his *Hadîth* it also says: “Then he said: ‘How long have you been here?’ I said: ‘For fifteen days.’” And it says: “Abû Bakr said: ‘Let him be my guest tonight.’”

[6362] 133 - (2474) It was narrated that Ibn ‘Abbâs said: “When Abû Dharr heard that the

[٦٣٦١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَمَرِيُّ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ قَالَ: أَتَيْنَا ابْنَ عَوْنٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ: قَالَ أَبُو ذَرٍّ: يَا ابْنَ أَخِي! صَلَّيْتُ سَنَتَيْنِ قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ، قَالَ قُلْتُ: فَأَيْنَ كُنْتَ تَوَجَّهُ؟ قَالَ: حَيْثُ وَجَّهَنِي اللَّهُ، وَاقْتَصَرَ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، وَقَالَ فِي الْحَدِيثِ: فَتَنَافَرَا إِلَى رَجُلٍ مِنَ الْكُهَّانِ - قَالَ - فَلَمْ يَزَلْ أَخِي أَنْيَسَ يَمْدَحُهُ حَتَّى غَلَبَهُ، قَالَ فَأَخَذَنَا صِرْمَتَهُ فَضَمَمْنَاهَا إِلَى صِرْمَتِنَا، وَقَالَ أَيْضًا فِي حَدِيثِهِ: قَالَ فَجَاءَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى رَكَعَتَيْنِ خَلْفَ الْمَقَامِ، قَالَ: فَأَتَيْتُهُ، فَإِنِّي لَأَوَّلُ النَّاسِ حَيَّاهُ بِتَحِيَّةِ الْإِسْلَامِ، فَقَالَ: قُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «وَعَلَيْكَ السَّلَامُ، مَنْ أَنْتَ؟». وَفِي حَدِيثِهِ أَيْضًا: فَقَالَ: «مُنْذُ كَمْ أَنْتَ هَهُنَا؟» قَالَ: قُلْتُ: مُنْذُ خَمْسَ عَشْرَةَ، وَفِيهِ قَالَ: فَقَالَ أَبُو بَكْرٍ: أَتُحْفِنِي بِضِيَافَتِهِ اللَّيْلَةَ.

[٦٣٦٢] ١٣٣ - (٢٤٧٤) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ عَرْعَرَةَ السَّامِيُّ

Prophet ﷺ had been sent (as the Messenger of Allâh) in Makkah, he said to his brother: 'Ride to this valley and find out for me about this man who claims to bring news from heaven, and listen to what he says, then come to me.'

"So the other man set out and came to Makkah, where he listened to what he said, then he came back to Abû Dharr and said: 'I have seen him enjoining good morals and saying words that are not poetry.' He said: 'You have not told me enough.' So he took provisions and a skin full of water and went to Makkah. He came to the Masjid and looked for the Prophet ﷺ, but he did not know what he looked like, and he did not want to ask about him. Then when night came he lay down to sleep. 'Alî saw him and realized that he was a stranger. When he saw him he followed him, and neither of them asked the other about anything, until morning came. Then he took his waterskin and provisions to the Masjid and stayed there all day, but he did not see the Prophet ﷺ until evening came.

"Then he went back to the place where he slept, and 'Alî passed by him and said: 'This man has not been able to find a place to stay.' He made him get up and took him with him, and neither of them asked the other about anything. On the third day the

وَمُحَمَّدُ بْنُ حَاتِمٍ - وَتَقَارَبَا فِي سَبَاقِ الْحَدِيثِ، وَاللَّفْظُ لِابْنِ حَاتِمٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا الْمُشَنَّى بْنُ سَعِيدٍ عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ بِمَكَّةَ قَالَ لِأَخِيهِ: ارْكَبْ إِلَى هَذَا الْوَادِي، فَأَعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ، فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ انْتَبِ، فَاَنْطَلَقَ الْآخَرُ حَتَّى قَدِمَ مَكَّةَ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ بِالشَّعْرِ، فَقَالَ: مَا شَفَيْتَنِي فِيمَا أَرَدْتُ، فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ، حَتَّى قَدِمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ فَاتَمَسَرَ النَّبِيُّ ﷺ وَلَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَدْرَكَهُ - يَعْنِي اللَّيْلَ - فَاضْطَجَعَ، فَرَأَهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَأَهُ تَبِعَهُ، فَلَمْ يَسْأَلْ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى أَصْبَحَ، ثُمَّ اخْتَمَلَ قُرْبَيْتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ، فَظَلَّ ذَلِكَ الْيَوْمَ، وَلَا يَرَى النَّبِيَّ ﷺ، حَتَّى أَمْسَى، فَعَادَ إِلَى مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيٌّ، فَقَالَ: مَا أَنْ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ

same thing happened. 'Alī made him get up and go with him, and he said: 'Will you not tell me what has brought you to this land'? He said: 'If you give me a solemn promise that you will guide me aright, I will do that.' He did so, and he told him. He said: 'It is true; he is the Messenger of Allāh ﷺ. In the morning, follow me, and if I see anything that makes me fear for you, I will stand as if I am passing water, but if I move on, then follow me until I enter some house. He did that, and he followed in his footsteps until he entered upon the Prophet ﷺ, and he entered with him and listened to his words, and he embraced Islam on the spot.

"The Prophet ﷺ said to him: 'Go back to your people and inform them, until my command comes to you.' He said: 'By Allāh, I will shout it aloud among them.' He went out to the *Masjid*, and called out at the top of his voice: 'I bear witness that none has the right to be worshiped but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh.' The people attacked him and beat him until they made him fall down. Al-'Abbās came and leaned over him, and said: 'Woe to you! Do you not know that he is from Ghifār and your trade routes to Ash-Shām pass through their land?' And he

مَعَهُ، وَلَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثَةِ فَعَلَ مِثْلَ ذَلِكَ، فَأَقَامَهُ عَلَيْهِ مَعَهُ، ثُمَّ قَالَ لَهُ: أَلَا تُحَدِّثُنِي؟ مَا الَّذِي أَقْدَمَكَ هَذَا الْبَلَدَ؟ قَالَ: إِنَّ أَعْطَيْتَنِي عَهْدًا وَمِثَاقًا لَتُرْشِدَنِي، فَعَلْتُ، فَفَعَلَ، فَأَخْبَرَهُ، فَقَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي، فَإِنِّي إِن رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ، قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِن مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَدْخَلِي، فَفَعَلَ، فَاَنْطَلَقَ يَقْفُوهُ، حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي». فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ، فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَتَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَارَ الْقَوْمُ فَضْرَبُوهُ حَتَّى أَضْجَعُوهُ، وَأَتَى الْعَبَّاسُ فَكَبَّ عَلَيْهِ، فَقَالَ: وَيْلَكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ، وَأَنَّ طَرِيقَ تِجَارِكُمْ إِلَى الشَّامِ عَلَيْهِمْ، فَأَنْقَذَهُ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْعَدِ لِمِثْلِهَا، وَتَارُوا إِلَيْهِ فَضْرَبُوهُ، فَكَبَّ عَلَيْهِ الْعَبَّاسُ فَأَنْقَذَهُ.

rescued him from them. The next day he did the same thing, and they attacked him and beat him, and Al-'Abbâs leaned over him and rescued him."

Chapter 29. The Virtues Of Jarîr Bin 'Abdullâh, May Allâh Be Pleased With Him

[6363] 134 - (2475) It was narrated that Bayân said: "I heard Qais bin Abî Hâzim say: 'Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile."'

[6364] 135 - (...) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile on his face." Ibn Numair added in his *Hadîth* from Ibn Idrîs: "I complained to him that I could not sit firmly on a horse, and he struck me on the chest with his hand and said: 'O Allâh, make him sit firmly, and make him steadfast and rightly-guided.'"

(المعجم ٢٩) - (بَابُ مِنْ فَضَائِلِ
جرير بن عبد الله، رضي الله [تعالى]
عنه) (التحفة ٧٥)

[٦٣٦٣] ١٣٤ - (٢٤٧٥) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ
عَنْ يَبَّانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ
جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ
يَبَّانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ يَبَّانٍ قَالَ:
سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يَقُولُ: قَالَ
جَرِيرُ بْنُ عَبْدِ اللَّهِ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ
مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا ضَحْكَ.

[٦٣٦٤] ١٣٥ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ عَنْ
إِسْمَاعِيلَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ إِدْرِيسَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ
جَرِيرٍ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ
أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِي وَجْهِهِ -
زَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ عَنْ ابْنِ إِدْرِيسَ:
وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَتْبُتُ عَلَى الْخَيْلِ،
فَضْرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ!
بَنِّهْ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

[6365] 136 - (2476) It was narrated that Jarîr said: "During the *Jâhiliyyah* there was a house (temple) called Dhul-Khalaṣah, which was known as the Yemenî ka'bah and the Shâmî ka'bah. The Messenger of Allâh ﷺ said: 'Will you rid me of Dhul-Khalaṣah and the Yemenî ka'bah and the Shâmî?' I went to it with one hundred and fifty men of Aḥmas, and we broke it and killed those whom we found there. I came to him and told him, and he prayed for us and for Aḥmas."

[6366] 137 - (...) It was narrated from Qais bin Abî Ḥâzim, that Jarîr bin 'Abdullâh Al-Bajalî said: "The Messenger of Allâh ﷺ said to me: 'O Jarîr, will you not rid me of Dhul-Khalaṣah?' – a house belonging to Khath'am that was called the Yemenî ka'bah. I went to it with one hundred and fifty horsemen of Aḥmas. It used to be that I could not sit firmly on a horse, and I mentioned that to the Messenger of Allâh ﷺ. He struck me on the chest with his hand and said: 'O Allâh, make him sit firmly, and make him steadfast and rightly-guided.'"

He said:^[1] "He went out and burned it with fire, then Jarîr

[٦٣٦٥] ١٣٦ - (٢٤٧٦) حَدَّثَنِي عَبْدُ الْحَمِيدُ بْنُ بَيَّانٍ: أَخْبَرَنَا خَالِدٌ عَنْ بَيَّانٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ ذُو الْخَلَصَةِ، وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَّةُ وَالْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَّةِ وَالشَّامِيَّةِ» فَتَفَرَّطُ إِلَيْهِ فِي مِائَةٍ وَخَمْسِينَ مِنْ أَحْمَسَ، فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، قَالَ: فَدَعَا لَنَا وَلَا أَحْمَسَ.

[٦٣٦٦] ١٣٧ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَرِيرُ! أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ» بَيْتٌ لِيُخَنَّمِ كَانَ يُدْعَى كَعْبَةُ الْيَمَانِيَّةِ، قَالَ: فَتَفَرَّطُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةٍ فَارْسٍ، وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَضَرَبَ يَدَهُ فِي صَدْرِي فَقَالَ: «اللَّهُمَّ! ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

قَالَ: فَأَنْطَلَقَ فَحَرَقَهَا بِالنَّارِ، ثُمَّ بَعَثَ جَرِيرٌ إِلَى رَسُولِ اللَّهِ ﷺ رَجُلًا يُسَرِّهُ،

[1] That is Qais, he emigrated to the Prophet ﷺ, but the Prophet ﷺ died before he reached Al-Madinah.

sent a man who was known as Abû Arṭâh, who was one of us, to the Messenger of Allâh ﷺ to tell him the good news. He said: 'I did not come to you until we left it like a scabby camel.' The Messenger of Allâh ﷺ invoked blessings upon the horses and men of Aḥmas five times."

[6367] (...) It was narrated from Ismâ'il with this chain of narrators (a *Hadîth* similar to no. 6366). In the *Hadîth* of Marwân it said: "The messenger of Jarîr, Abû Arṭâh Ḥuşain bin Rabî'ah, came and gave the good news to the Prophet ﷺ."

Chapter 30. The Virtues Of 'Abdullâh Bin 'Abbâs May Allâh Be Pleased With Them

[6368] 138 - (2477) It was narrated from Ibn 'Abbâs that the Prophet ﷺ went to relieve himself, and I put out water for him to perform *Wudû*'. When he came back he said: "Who put this here?" – according to the report of Zuhair: "they said," and according to the report of Abû

يُكْنَى أَبَا أَرْطَاةَ، مِنَّا، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ لَهُ: مَا جِئْتُكَ حَتَّى تَرْكُنَاهَا كَانَتْهَا جَمَلٌ أَجْرَبُ، فَبَرَكَ رَسُولُ اللَّهِ ﷺ عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا، خَمْسَ مَرَّاتٍ.

[٦٣٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِ مَرْوَانَ: فَجَاءَ بَشِيرُ جَرِيرٍ أَبُو أَرْطَاةَ حُصَيْنُ بْنُ رَبِيعَةَ، يُبَشِّرُ النَّبِيَّ ﷺ.

(المعجم ٣٠) - (بَابُ مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا)
(التحفة ٧٦)

[٦٣٦٨] ١٣٨ - (٢٤٧٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ الشُّكْرِيُّ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى الْخَلَاءَ، فَوَضَعْتُ لَهُ

Bakr: "I said – Ibn ‘Abbâs." He said: "O Allâh, grant him deep understanding of the faith."

Chapter 31. The Virtues Of ‘Abdullâh Bin ‘Umar, May Allâh Be Pleased With Them

[6369] 139 - (2478) It was narrated from Nâfi‘ that Ibn ‘Umar said: "I saw in a dream as if I had a piece of *Istabraq* in my hand, and there was no place I wanted to go to in Paradise but it flew with me to it. I told Ḥaṣṣah about it, and Ḥaṣṣah told the Prophet ﷺ, and the Prophet ﷺ said: 'I think that ‘Abdullâh is a righteous man.'"

[6370] 140 - (2479) It was narrated from Sâlim that Ibn ‘Umar said: "During the lifetime of the Messenger of Allâh ﷺ, if a man saw a dream he would tell it to the Messenger of Allâh ﷺ. I wished that I could see a dream and tell it to the Prophet ﷺ. I was young and unmarried, and I used to sleep in the *Masjid* at the time of the Messenger of Allâh

وَصُوءًا، فَلَمَّا خَرَجَ قَالَ: «مَنْ وَضَعَ هَذَا؟» - فِي رِوَايَةٍ زُهَيْرٍ: قَالُوا، وَفِي رِوَايَةِ أَبِي بَكْرٍ: قُلْتُ - : ابْنُ عَبَّاسٍ، قَالَ: «اللَّهُمَّ! فَقِّهْهُ فِي الدِّينِ».

(المعجم ٣١) - (بَابُ مِنْ فَضَائِلِ [عبد الله] بن عمر، رضي الله عنهما)
(التحفة ٧٧)

[٦٣٦٩] ١٣٩ - (٢٤٧٨) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَخَلْفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - : حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ قِطْعَةً إِسْتَبْرَقٍ، وَلَيْسَ مَكَانٌ أُرِيدُ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، قَالَ: فَقَصَصْتُ عَلَى حَفْصَةَ، فَقَصَّصَتْهُ حَفْصَةُ عَلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ عَبْدَ اللَّهِ رَجُلًا صَالِحًا».

[٦٣٧٠] ١٤٠ - (٢٤٧٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذَا رَأَى رُؤْيَا، قَصَّصَهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَمَتَّيْتُ أَنْ

ﷺ. I saw myself in a dream, as if two angels took hold of me and brought me to the fire, and it was built like a well, and it had two poles like the poles of a well. In it were some people whom I recognized, and I started saying, 'I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire.' They were joined by another angel who said to me: 'Do not fear.' I told this to Ḥaḥṣah, and Ḥaḥṣah told it to the Messenger of Allâh ﷺ, and the Prophet ﷺ said: 'What a good man 'Abdullâh is, if only he prayed at night.'"

Sâlim said: "After that, 'Abdullâh only slept a little at night."

[6371] (...) It was narrated from Nâfi' that Ibn 'Umar said: "I used to stay in the *Masjid* at night, and I did not have any family. I saw in a dream as if I was taken to a well..." and he narrated from the Prophet ﷺ a *Ḥadīth* like that of Az-Zuhrî, from Sâlim (no. 6370), from his father.

أَرَىٰ رُؤْيَا أَقْصَاهَا عَلَى النَّبِيِّ ﷺ - قَالَ - :
وَكُنْتُ عَلَامًا شَابًا عَزَبًا، وَكُنْتُ أَنَا فِي
الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ،
فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي
فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ
الْبُرِّ، وَإِذَا لَهَا قَرْنَانِ كَقَرْنَيْ الْبُرِّ، وَإِذَا
فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ:
أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ،
أَعُوذُ بِاللَّهِ مِنَ النَّارِ، قَالَ: فَلَقِيَهُمَا مَلَكٌ
فَقَالَ لِي: لَمْ تُرْعَ، فَقَصَصْتُهَا عَلَى
حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ
اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ
عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ».

قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ، بَعْدَ ذَلِكَ،
لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

[٦٣٧١] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُوسَى بْنُ
خَالِدٍ خَتَنُ الْفَرَزَايِيِّ عَنْ أَبِي إِسْحَاقَ
الْفَرَزَارِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ أَيْتُ فِي
الْمَسْجِدِ، وَلَمْ يَكُنْ لِي أَهْلٌ، فَرَأَيْتُ فِي
الْمَنَامِ كَأَنَّمَا انْطَلَقَ بِي إِلَى بُرٍّ - فَذَكَرَ
عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ عَنْ
سَالِمٍ، عَنْ أَبِيهِ.

Chapter 32. The Virtues Of Anas bin Mâlik, May Allâh Be Pleased With Him

[6372] 141 - (2480) It was narrated from Anas, from Umm Sulaim, that she said: "O Messenger of Allâh, here is your servant Anas, pray to Allâh for him. He said: 'O Allâh, increase his wealth and his offspring, and bless him in what You give to him.'"

[6373] (...) It was narrated from Qatâdah: "I heard Anas say: 'Umm Sulaim said: O Messenger of Allâh, here is your servant Anas... a similar report (as *Hadîth* no. 6372).

[6374] (...) It was narrated that Hishâm bin Zaid said: "I heard Anas bin Mâlik say..." a similar report (as *Hadîth* no. 6372).

[6375] 142 - (2481) It was narrated that Anas said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, who was my maternal aunt. My mother said: 'O Messenger of Allâh, here is your little servant, pray to Allâh for him.' He prayed for all goodness for me, and at

(المعجم ٣٢) - (بَابُ مِنْ فَضَائِلِ أَنَسِ
ابن مالك، رضي الله عنه) (التحفة ٧٨)

[٦٣٧٢] ١٤١ - (٢٤٨٠) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ:
سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، عَنْ أُمِّ
سُلَيْمٍ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! خَادِمُكَ
أَنَسٌ، اذْعُ اللَّهُ لَهُ. فَقَالَ: «اللَّهُمَّ! أَكْثِرْ
مَالَهُ وَوَلَدَهُ، بَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ».

[٦٣٧٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى وَابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ:
حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا
يَقُولُ: قَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللَّهِ!
خَادِمُكَ أَنَسٌ. فَذَكَرَ نَحْوَهُ.

[٦٣٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ
أَنَسَ بْنَ مَالِكٍ يَقُولُ؛ مِثْلَ ذَلِكَ.

[٦٣٧٥] ١٤٢ - (٢٤٨١) حَدَّثَنِي
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ
الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ
أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ
إِلَّا أَنَا وَأُمِّي، وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَتْ
أُمِّي: يَا رَسُولَ اللَّهِ! خُودِمُكَ، اذْعُ اللَّهُ

the end of his supplication he said: ‘O Allâh, increase his wealth and his offspring, and bless them for him.’”

[6376] 143 - (...) Anas said: “My mother, Umm Anas, brought me to the Messenger of Allâh ﷺ and she had made me an *Izâr* out of half of her head cover and had made the other half into a *Ridâ*. She said: ‘O Messenger of Allâh, this is Unais, my son. I have brought him to you to serve you, so pray to Allâh for him.’ He said: ‘O Allâh, increase his wealth and offspring.’”

Anas said: “By Allâh, my wealth is great and today my children and my children’s children are now more than one hundred in number.”

[6377] 144 - (...) Anas bin Mâlik said: “The Messenger of Allâh ﷺ passed by and my mother Umm Sulaim heard his voice. She said: ‘May my father and mother be sacrificed for you, O Messenger of Allâh, (this is) Unais.’ The Messenger of Allâh ﷺ prayed for three things for me. I have seen two of them in this world and I hope for the third in the Hereafter.”

[6378] 145 - (2482) It was narrated that Anas said: “The Messenger of Allâh ﷺ came to

لَهُ، قَالَ: فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

[٦٣٧٦] ١٤٣ - (...) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرَمَةُ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنِي أَنَسٌ قَالَ: جَاءَتْ بِي أُمِّي، أُمُّ أَنَسٍ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ أَرَزْتَنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَذَا أُنَيْسٌ، ابْنِي، أَتَيْتُكَ بِهِ يَخْدُمُكَ، فَادْعُ اللَّهَ لَهُ، فَقَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ».

قَالَ أَنَسٌ: فَوَاللَّهِ! إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَادُونَ عَلَى نَحْوِ الْمِائَةِ، الْيَوْمَ.

[٦٣٧٧] ١٤٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنْ الْجَعْفَرِ أَبِي عُثْمَانَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ، فَسَمِعْتُ أُمِّي أُمَّ سُلَيْمٍ صَوْتَهُ، فَقَالَتْ: يَا أَبِي وَأُمِّي، يَا رَسُولَ اللَّهِ! أُنَيْسٌ، فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهَا اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ.

[٦٣٧٨] ١٤٥ - (٢٤٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَادُ

me when I was playing with some other boys. He greeted us with *Salâm* and sent me on an errand, and I was late in coming back to my mother. When I came she said: 'What kept you?' I said: 'The Messenger of Allâh ﷺ sent me on an errand.' She said: 'What errand?' I said: 'It is a secret.' She said: 'Do not tell the secret of the Messenger of Allâh ﷺ to anyone.'"

Anas said: "By Allâh, if I were to have told it to anyone, I would have told it to you, O *Thâbit*."

[6379] 146 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ told me a secret, and I have not told it to anyone since. Umm Sulaim asked me about it, but I did not tell her."

Chapter 33. The Virtues Of 'Abdullâh Bin Salâm, May Allâh Be Pleased With Him

[6380] 147 - (2483) It was narrated that 'Amir bin Sa'd said: "I heard my father say: 'I did not hear the Messenger of Allâh ﷺ say, to any living person, that he

ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ - قَالَ - : فَسَلَّمَ عَلَيْنَا، فَبَعَثَنِي إِلَى حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ، قَالَتْ: لَا تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَدًا.

قَالَ أَنَسٌ: وَاللَّهِ! لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ، يَا ثَابِتُ!.

[٦٣٧٩] ١٤٦ - (...) حَدَّثَنِي

حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَارِمٌ بْنُ الْفَضْلِ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَسَرَّ إِلَيَّ نَبِيُّ اللَّهِ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ، وَلَقَدْ سَأَلْتَنِي عَنْهُ أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ.

(المعجم ٣٣) - (بَابُ مِنْ فَضَائِلِ عَبْدِ

اللَّهِ بْنِ سَلَامٍ، رَضِيَ اللَّهُ عَنْهُ)

(التحفة ٧٩)

[٦٣٨٠] ١٤٧ - (٢٤٨٣) حَدَّثَنِي

رُهَيْبُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ،

would be in Paradise, apart from ‘Abdullâh bin Salâm.”

[6381] 148 - (2484) It was narrated that Qais bin ‘Ubâd said: “I was in Al-Madînah with some people, among whom were some Companions of the Prophet ﷺ, when a man came whose face showed signs of the fear of Allâh. Some of the people said: ‘This man is one of the people of Paradise, this man is one of the people of Paradise.’ He prayed two *Rak’ah*, making them short, then he went out. I followed him, and he entered his house, and I entered, and we spoke together. When he was at ease, I said to him: ‘When you came in before, a man said such-and-such.’ He said: ‘*Subhân Allâh!* No one should say what he does not know.’ He said: ‘Shall I tell you why that is? I saw a dream at the time of the Messenger of Allâh ﷺ, and I told him about it. I saw myself in a garden’ – and he mentioned its vastness and richness and lushness – ‘and in the middle of the garden there was a pillar of iron. Its base was in the earth and its top was in the sky, and at the top of it, there was a handhold. It was said to me: “Climb it.” I said: “I cannot.”

عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيٍّ يَمْشِي، إِنَّهُ فِي الْجَنَّةِ، إِلَّا لِعَبْدِ اللَّهِ ابْنِ سَلَامٍ.

[٦٣٨١] ١٤٨ - (٢٤٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى [الْعَرِّيُّ]: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ، فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ. فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثَرٌ مِنْ خُشُوعٍ، فَقَالَ بَعْضُ الْقَوْمِ: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَصَلَّى رَكَعَتَيْنِ [يَتَجَوَّزُ فِيهِمَا]، ثُمَّ خَرَجَ فَاتَّبَعْتُهُ، فَدَخَلَ مَنْزِلَهُ، وَدَخَلْتُ، فَتَحَدَّثْنَا، فَلَمَّا اسْتَأْنَسَ قُلْتُ لَهُ: إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ، قَالَ رَجُلٌ كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ! مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ، قَالَ: وَسَأُحَدِّثُكَ لِمَ ذَلِكَ؟ رَأَيْتُ رُؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَصَصْتُهَا عَلَيْهِ: رَأَيْتُنِي فِي رَوْضَةٍ - ذَكَرَ سَعَتَهَا وَعُشْبَهَا وَخَضَرَتَهَا - وَوَسَطَ الرَّوْضَةِ عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةٌ، فَقِيلَ لِي: ارْقُفْ. فَقُلْتُ لَهُ: لَا أَسْتَطِيعُ، فَجَاءَنِي مَنْصُفٌ -

Then a helper came to me and he pushed me up from behind. So I climbed until I was at the top of the pillar, and I took hold of the handhold. It was said to me: "Hold it tightly."

"I woke up and it was in my hand. I told the Prophet ﷺ about it, and he said: 'That garden is Islam, and that pillar is the pillar of Islam, and that handhold is the most trustworthy handhold. You will remain a Muslim until you die.'"

He said: "And the man was 'Abdullâh bin Salâm."

[6382] 149 - (...) It was narrated that Muḥammad bin Sîrîn said: "Qais bin 'Ubâd said: 'I was in a circle in which Sa'd bin Mâlik and Ibn 'Umar were present. 'Abdullâh bin Salâm passed by and they said: "This man is one of the people of Paradise." I got up and said to him: "They said such-and-such." He said: "*Subhân Allâh!* They should not say what they do not know. I saw a pillar placed in the middle of a green garden, set up there. At the top of it there was a handhold, and at the bottom of it there was a helper. It was said to me: 'Climb up.' So I climbed up until I took hold of the handhold. I told the Messenger of Allâh ﷺ about it and the Messenger of Allâh ﷺ said: "Abdullâh will die

قَالَ ابْنُ عَوْنٍ: وَالْمِنْصَفُ: الْخَادِمُ - فَقَالَ بِيَّابِي مِنْ خَلْفِي وَوَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ بِيَدِهِ فَرَقِيتُ حَتَّى كُنْتُ فِي أَعْلَى الْعُمُودِ، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِي: اسْتَمْسِكْ.

فَلَقَدْ اسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرُّوضَةُ الْإِسْلَامُ، وَذَلِكَ الْعُمُودُ عُمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُثْقَى، فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ».

قَالَ: وَالرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلَامٍ.

[٦٣٨٢] ١٤٩ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَمْرٍو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرْمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ قَيْسُ بْنُ عَبَّادٍ: كُنْتُ فِي حَلَقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ، فَمَرَّ عَبْدُ اللَّهِ ابْنُ سَلَامٍ، فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَقُمْتُ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ! مَا كَانَ يَنْبَغِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا رَأَيْتُ كَأَنَّ عُمُودًا وَضِعَ فِي وَسْطِ رَوْضَةٍ خَضِرَاءَ، فَنُصِبَ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ - وَالْمِنْصَفُ: الْوَصِيفُ - فَقِيلَ لِي: ارْفَعَهُ.

when he is still holding on to the most trustworthy handhold.”

فَرَقِيَّتُهُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ، فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى».

[6383] 150 - (...) It was narrated that Kharashah bin Al-Hurr said: “I was sitting in a circle in the Masjid of Al-Madīnah, and in it there was a Shaikh who was of a handsome appearance. And he was ‘Abdullāh bin Salām. He started telling them good things and when he left, the people said: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man.’ I said: ‘By Allāh, I shall follow him and find out where his house is.’ So I followed him, and he set out until he almost left Al-Madīnah, then he entered his house. I asked permission to enter, and he gave me permission. He said: ‘What do you want, O son of my brother?’ I said: ‘I heard the people saying of you when you left: “Whoever would like to look at a man from among the people of Paradise, let him look at this man,” and I wanted to be with you.”

“He said: ‘Allāh knows best who the people of Paradise are, but I will tell you why they said that. While I was sleeping, a man came to me and said: “Get up.” He took me by the hand and I

[٦٣٨٣] ١٥٠ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسَهَّرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ قَالَ: كُنْتُ جَالِسًا فِي حَلَقَةٍ فِي مَسْجِدِ الْمَدِينَةِ، قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَهُوَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ: فَجَعَلَ يُحَدِّثُهُمْ حَدِيثًا حَسَنًا، قَالَ: فَلَمَّا قَامَ قَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا، قَالَ: فَقُلْتُ: وَاللَّهِ! لَا تَبْعَنَّهُ فَلَا أَعْلَمَنَّ مَكَانَ بَيْتِهِ، قَالَ: فَتَبِعْتُهُ، فَاَنْطَلَقَ حَتَّى كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ، ثُمَّ دَخَلَ مَنْزِلَهُ، قَالَ: فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي، فَقَالَ: مَا حَاجَتُكَ؟ يَا ابْنَ أَخِي! قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ لَمَّا قُمْتَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا، فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ، قَالَ: اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكَ مِنْ قَالُوا إِنِّي بَيْنَمَا أَنَا نَائِمٌ،

went with him. I saw paths to my left, and I was about to follow them, but he said to me: "Do not follow them, for they are the paths of those of the Left Hand."^[1] Then I saw clear and straight paths on my right, and he said to me: "Follow these." He brought me to a mountain, and he said to me: "Climb up." But when I wanted to climb, I fell on my buttocks, and this happened several times. Then he brought me to a pillar, the head of which was in the sky and its base was on the ground, at the top of it there was a ring." He said to me: "Climb to the top of this." I said: "How can I climb this when its top is in the sky?" He took hold of my hand and pushed me up. Then I was hanging on to that ring. Then he struck the pillar and it fell down, but I carried on holding on to the ring, until morning came. I went to the Prophet ﷺ and told him about that, and he said: "As for the paths on your left, they are the paths of those on the Left Hand. As for the paths which you saw on your right, they are the paths of those on the Right Hand. As for the mountain, it is the status of the martyrs, which you will never attain. As for the pillar, it is the pillar of Islam, and as for

إِذْ أَتَانِي رَجُلٌ فَقَالَ لِي: قُمْ، فَأَخَذَ يَدَيَّ فَأَنْطَلَقْتُ مَعَهُ قَالَ: فَإِذَا أَنَا بِجَوَادٍّ عَنْ شِمَالِي، قَالَ: فَأَخَذْتُ لِأَخُذَ فِيهَا، فَقَالَ لِي: لَا تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشِّمَالِ، قَالَ: وَإِذَا جَوَادٌّ مِنْهُجٍّ عَلَى يَمِينِي، فَقَالَ لِي: خُذْ هُهْنًا، - قَالَ - : فَأَتَيْتُ بِي جَبَلًا، فَقَالَ لِي: اصْعِدْ، قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرَرْتُ عَلَى اسْتِي، قَالَ: حَتَّى فَعَلْتُ ذَلِكَ مِرَارًا، قَالَ: ثُمَّ انْطَلَقَ بِي حَتَّى أَتَى بِي عُمُودًا، رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الْأَرْضِ، فِي أَعْلَاهُ حَلَقَةٌ، فَقَالَ لِي: اصْعِدْ فَوْقَ هَذَا، قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هَذَا وَرَأْسُهُ فِي السَّمَاءِ؟ قَالَ فَأَخَذَ يَدَيَّ فَرَجَلَ بِي، فَقَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلَقَةِ، قَالَ: ثُمَّ ضَرَبَ الْعُمُودَ فَخَرَّ، قَالَ: وَبَقِيتُ مُتَعَلِّقًا بِالْحَلَقَةِ حَتَّى أَصْبَحْتُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، فَقَالَ: «أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ فَهِيَ طُرُقُ أَصْحَابِ الشِّمَالِ - قَالَ - وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ، وَأَمَّا الْجَبَلُ فَهُوَ مِزْلُ الشُّهَدَاءِ، وَلَكِنْ

[1] See *Al-Wâqi'ah* 56:7-10.

the handhold, it is the handhold of Islam, and you will continue to adhere to it until you die.”

Chapter 34. The Virtues Of Ḥassân Bin Thâbit, May Allâh Be Pleased With Him

[6384] 151 - (2485) It was narrated from Abû Hurairah that ‘Umar passed by Ḥassân when he was reciting poetry in the *Masjid* and he glared at him. He said: “I used to recite poetry here when there was one here who was better than you.” Then he turned to Abû Hurairah and said: “I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ say: ‘Reply on my behalf. O Allâh, support him with the Holy Spirit?’” He said: “By Allâh, yes.”

[6385] (...) It was narrated from Ibn Al-Musâyyab that Ḥassân said, in a circle among whom was Abû Hurairah: “I adjure you by Allâh, O Abû Hurairah, did you hear the Messenger of Allâh ﷺ...?” And he narrated something similar (to *Ḥadîth* no. 6384).

[6386] 152 - (...) Abû Salamah bin ‘Abdur-Raḥmân narrated that he heard Ḥassân bin Thâbit Al-

تَنَالَهُ، وَأَمَّا الْعَمُودُ فَهُوَ عَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ عُرْوَةُ الْإِسْلَامِ، وَلَكِنْ تَزَالُ مُتَمَسِّكًا بِهِ حَتَّى تَمُوتَ».

(المعجم ٣٤) - (بَابُ فَضَائِلِ حَسَّانِ)
ابن ثابت، رضي الله عنه (التحفة ٨٠)

[٦٣٨٤] ١٥١ - (٢٤٨٥) حَدَّثَنَا عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، كُلُّهُمْ عَنْ سُفْيَانَ - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عُمَرَ مَرَّ بِحَسَّانٍ وَهُوَ يُنْشِدُ الشَّعْرَ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ، فَقَالَ: قَدْ كُنْتُ أَتَشِدُّ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَفَّتْ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ: أَتَشُدُّكَ اللَّهُ أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ! أَيْدُهُ بِرُوحِ الْقُدُسِ»؟ قَالَ: اللَّهُمَّ! نَعَمْ.

[٦٣٨٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ: عَنِ ابْنِ الْمُسَيَّبِ أَنَّ حَسَّانَ قَالَ، فِي حَلْقَةٍ فِيهِمْ أَبُو هُرَيْرَةَ: أَتَشُدُّكَ اللَّهُ، يَا أَبَا هُرَيْرَةَ! أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ.

[٦٣٨٦] ١٥٢ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

Anṣārî asking Abû Hurairah to bear witness (saying): "I adjure you by Allâh, did you hear the Prophet ﷺ say: 'O Ḥassân, answer on behalf of the Messenger of Allâh ﷺ. O Allâh, support him with the Holy Spirit?'" Abû Hurairah said: "Yes."

[6387] 153 - (2486) Al-Barâ' bin 'Âzib said: "I heard the Messenger of Allâh ﷺ say to Ḥassân bin Thâbit: 'Lampoon them, and Jibrîl is with you.'"

[6388] (...) A similar report (as *Ḥadîth* no. 6387) was narrated from Shu'bah with this chain of narrators.

[6389] 154 - (2487) It was narrated from Hishâm, from his father, that Ḥassân bin Thâbit was one of those who spoke too much to 'Aishah. I scolded him but she said: "O son of my brother, let him be, for he used to defend the Messenger of Allâh ﷺ."

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ: أَنْشَدَكَ اللَّهُ! هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ! أَجِبْ عَنِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ! أَيْدُهُ بِرُوحِ الْقُدُسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[٦٣٨٧] ١٥٣ - (٢٤٨٦) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُهُمْ، أَوْ هَاجِهِمْ، وَجِبْرِيلُ مَعَكَ».

[٦٣٨٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٦٣٨٩] ١٥٤ - (٢٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ حَسَّانَ بْنَ ثَابِتٍ كَانَ مِمَّنْ كَثُرَ عَلَى عَائِشَةَ، فَسَبَّيْتُهُ، فَقَالَتْ: يَا ابْنَ أُخْتِي! دَعُهُ، فَإِنَّهُ كَانَ يُنَافِخُ عَنِ رَسُولِ اللَّهِ ﷺ.

[6390] (...) It was narrated from Hishâm with this chain of narrators.

[6391] 155 - (2488) It was narrated that Masrûq said: "I entered upon 'Āishah and Ḥassân bin Thâbit was with her, reciting poetry to her. He said:

'She is chaste and prudent, she is beyond any suspicion;

She rises hungry in the morning but she does not consume the flesh of the chaste and innocent.'

'Āishah said to him: 'But you are not like that.'" Masrûq said: "I said to her: 'Why do you give him permission to enter upon you, when Allâh says: '...And as for him among them who had the greater share therein, his will be a great torment.'^[1] She said: 'What torment is greater than blindness?' She said: 'He used to defend' – or 'compose satirical verse on behalf of – the Messenger of Allâh ﷺ."

[6392] (...) It was narrated from Shu'bah with this chain of narrators (a *Ḥadīth* similar as no. 6391), and he said: She said: "He used to compose satire as a rebuttal on behalf of the Messenger of Allâh ﷺ. But he did not mention the words: 'She is chaste and prudent.'"

[6393] 156 - (2489) It was narrated that 'Āishah said: "Ḥassân

[٦٣٩٠] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[٦٣٩١] ١٥٥ - (٢٤٨٨) حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُشِيدُهَا شِعْرًا، يُشَبِّبُ بِأَيَّاتٍ لَهُ فَقَالَ:

حَصَّانَ رَزَانَ مَا تُزَنُّ بِرَيْبَةٍ وَتُضْبِحُ غَرْتِي مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذَلِكَ، قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا: لِمَ تَأْذِنِينَ لَهُ يَدْخُلُ عَلَيْكَ؟ وَقَدْ قَالَ اللَّهُ: ﴿وَالَّذِي تَوَلَّى كِبَرَهُ مِنْهُمْ لَمْ يُعَذِّبْ عَذَابَ عَظِيمٍ﴾ [النور: ١١]. فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى؟ فَقَالَتْ إِنَّهُ كَانَ يُنَافِحُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ ﷺ.

[٦٣٩٢] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، وَقَالَ قَالَتْ: كَانَ يَذُبُّ عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ: حَصَّانَ رَزَانَ.

[٦٣٩٣] ١٥٦ - (٢٤٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ

[1] *An-Nûr* 24:11.

said: ‘O Messenger of Allāh: “Do you give me permission (to lampoon) Abû Sufyân?” He said: “How can I, when I am related to him?” He said: “By the One Who has honored you, I shall draw you out from among them as a hair is drawn out from dough.” Then Ḥassân said:

“The pinnacle of glory belongs to the tribe of Hâshim, the children of Bint Makhzûm, whereas your father was a slave.”

This was his *Qaṣidah*.

[6394] (...) Hishâm bin ‘Urwah narrated it with this chain of narrators (a *Hadīth* similar to no. 6393). She said: “Ḥassân bin Thâbit asked the Prophet ﷺ for permission to lampoon the idolaters,” but he did not mention Abû Sufyân.

[6395] 157 - (2490) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “Lampoon the Quraish, for it will hurt them more than arrows.” He sent word to Ibn Rawâhah, saying: “Lampoon them.” So he lampooned them but it was not good enough. Then he sent word to Ka’b bin Mâlik, then he sent word to Ḥassân bin Thâbit. When he entered upon him, Ḥassân said: “Now you have sent for this lion who wreaks vengeance then waves his tail about,” then he stuck out his tongue

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ حَسَّانُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي فِي أَبِي سُفْيَانَ. قَالَ: «كَيْفَ بِقَرَاتِي مِنْهُ؟» قَالَ: وَالَّذِي أَكْرَمَكَ! لَا سُلْتَنَكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْخَمِيرِ، فَقَالَ حَسَّانُ:

وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ
بَنُو بِنْتٍ مَخْزُومٍ، وَوَالِدُكَ الْعَبْدُ
فَصَيْدَتُهُ هَذِهِ.

[٦٣٩٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِهَذَا الْإِسْنَادِ، قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتِ النَّبِيِّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، وَلَمْ يَذْكُرْ أَبَا سُفْيَانَ، وَقَالَ - بَدَلَ الْخَمِيرِ - الْعَجِينِ.

[٦٣٩٥] ١٥٧ - (٢٤٩٠) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هَلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اهْجُوا قُرَيْشًا، فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقٍ بِالتَّبَلِ» فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ فَقَالَ: «اهْجُهُمْ» فَهَجَاهُمْ فَلَمْ يُرْضَ، فَأَرْسَلَ إِلَى

and moved it. He said: "By the One Who sent you with the Truth, I shall tear them with my tongue as leather is torn." The Messenger of Allāh ﷺ said: "Do not be hasty. Abū Bakr is most knowledgeable about their lineage, and I share a lineage with them. (Wait) until he summarizes my lineage for you." Hassân went to him, then he came back and said: "O Messenger of Allāh, he has summarized your lineage for me. By the One Who sent you with the Truth, I shall draw you out from among them as a hair is drawn out of the dough."

‘Āishah said: "I heard the Messenger of Allāh ﷺ say to Hassân: 'The Holy Spirit will continue to support you, so long as you are defending Allāh and His Messenger.'"

She said: "I heard the Messenger of Allāh ﷺ say: 'Hassân has lampooned them and has satisfied himself and others.'

Hassân said:

'You satirized Muḥammad, but I replied on his behalf,
And there is reward with Allāh for this.

You satirized Muḥammad,
virtuous, righteous,
The Messenger of Allāh, whose
nature is sincerity.

So verily my father and my
mother and my honor
Are a protection to the honor
of Muḥammad.

كَعْبِ بْنِ مَالِكٍ، ثُمَّ أَرْسَلَ إِلَى حَسَّانَ بْنِ ثَابِتٍ، فَلَمَّا دَخَلَ عَلَيْهِ، قَالَ حَسَّانُ: قَدْ آنَ لَكُمْ أَنْ تُرْسِلُوا إِلَيَّ هَذَا الْأَسَدَ الضَّارِبَ بِذَنبِهِ، ثُمَّ أَذْلَعَ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! لِأَفْرِيتَهُمْ بِلِسَانِي فَرِي الْأَدِيمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَعْجَلْ، فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا، فَإِنَّ لِي فِيهِمْ نَسَبًا، حَتَّى يُلْخِصَ لَكَ نَسَبِي» فَأَتَاهُ حَسَّانُ، ثُمَّ رَجَعَ فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ لَخِّصَ لِي نَسَبَكَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ! لِأَسَلِّتَكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْعُجَيْنِ.

قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانٍ: «إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ يُؤَيِّدُكَ، مَا نَافَحْتَ عَنِ اللَّهِ وَرَسُولِهِ».

وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هَجَاهُمْ حَسَّانُ فَشَفَى وَاشْتَفَى».

قَالَ حَسَّانُ:

هَجَوْتُ مُحَمَّدًا فَأَجَبْتُ عَنْهُ
وَعِنْدَ اللَّهِ فِي ذَاكَ الْجَزَاءُ
هَجَوْتُ مُحَمَّدًا بَرًّا تَقِيًّا
رَسُولَ اللَّهِ شَيْمَتُهُ الْوَفَاءُ
فَإِنَّ أَبِي وَوَالِدَتِي وَعَرْضِي
لِعَرْضِ مُحَمَّدٍ مِنْكُمْ وَفَاءُ

May I lose my dear daughter, if you don't see them (horses),
Stirring up the dust on the two sides of Kadâ' (a hill near Makkah)..

They (horses) pull at the reins, going upwards,

On their shoulders are spears thirsting (for the blood of the enemy).

Our steeds are galloping, our women wipe them with their mantles.

If you leave us alone, we will perform 'Umrah

And this will be a victory.

Otherwise wait for the fighting on the day on which Allâh will honor whom He pleases.

And Allâh said: "I have sent a servant who speak the truth in which there is no ambiguity."

And Allâh said: "I have prepared an army" – they are the *Anṣâr* whose object is fighting (the enemy) There reaches every day from Ma'dd abuse, or fighting, or satire.

Whoever satirizes the Messenger from among you, or praises him and helps, it is all the same,

And Jibrîl, the Messenger of Allâh is among us, and the Holy Spirit who has no match."

Chapter 35. The Virtues Of Abû Hurairah (Ad-Dawsî), May Allâh Be Pleased With Him

[6396] 158 - (2491) Abû Hurairah said: "I used to call my mother to Islam when she was a

ثَكَلْتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا
تُثِيرُ النِّفْعَ مِنْ كَنَفِي كَدَاءِ
يُبَارِينَ الْأَعِنَّةَ مُضْعِدَاتِ
عَلَى أَكْتَافِهَا الْأَسْلَاطِمَاءِ
تَظَلُّ جِيَادُنَا مُتَمَطِّراتِ
تَلْطُمُهُنَّ بِالْحُمُرِ النَّسَاءِ
فَإِنْ أَعْرَضْتُمُو عَنَّا اعْتَمَرْنَا
وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغَطَاءُ
وَلَا فَاصِبِرُوا لِضِرَابِ يَوْمٍ
يُعِزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ
وَقَالَ اللَّهُ: قَدْ أَرْسَلْتُ عَبْدًا
يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءُ
وَقَالَ اللَّهُ: قَدْ يَسَّرْتُ جُنْدًا
هُمْ الْأَنْصَارُ عَرْضَتْهَا اللَّقَاءُ
يُلَاقِي كُلَّ يَوْمٍ مِنْ مَعَدٍّ
سَبَابٌ أَوْ قَتَالٌ أَوْ هَجَاءُ
فَمَنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ
وَيَمْدَحْهُ وَيَنْصُرْهُ سَوَاءُ
وَجِبْرِيلَ رَسُولَ اللَّهِ فِينَا
وَرُوحَ الْقُدُسِ لَيْسَ لَهُ كِفَاءُ

(المعجم ٣٥) - (بَابُ مَنْ فَضَّلَ أَبِي هُرَيْرَةَ

[الدوسي], رضي الله عنه) (التحفة ٨١)

[٦٣٩٦] ١٥٨ - (٢٤٩١) حَدَّثَنَا

عُمَرُو النَّاقِدُ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ

idolator. I called her one day, and she said to me something about the Messenger of Allâh ﷺ that I disliked. I came to the Messenger of Allâh ﷺ weeping, and said: 'O Messenger of Allâh, I have been calling my mother to Islam but she refuses. I called her today and she said to me something about you that I disliked. Pray to Allâh to guide the mother of Abû Hurairah.' The Messenger of Allâh ﷺ said: 'O Allâh, guide the mother of Abû Hurairah.' I went out, feeling optimistic because of the supplication of the Prophet of Allâh ﷺ.

"When I came near the door, I found it closed. My mother heard my footsteps and said: 'Stay where you are, O Abû Hurairah!' I heard the sound of falling water. She performed *Ghusl* then she put on her chemise and quickly put on her head cover, then she opened the door and said: 'O Abû Hurairah, I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger.'"

He said: "I went back to the Messenger of Allâh ﷺ and I came to him, weeping with joy. I said: 'O Messenger of Allâh, be of good cheer, for Allâh has answered your prayer and has guided the mother of Abû Hurairah.' He praised and glorified Allâh and said good things.

الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ عَنْ أَبِي كَثِيرٍ [يَرِيدَ بْنِ عَبْدِ الرَّحْمَنِ]: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ، فَدَعَوْتُهَا يَوْمًا فَأَسْمَعَنِي فِي رَسُولِ اللَّهِ ﷺ مَا أَكْرَهُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أَبْكِي، قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ فَتَأْبَى عَلَيَّ، فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعَنِي فِيكَ مَا أَكْرَهُ، فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اهْدِ أُمَّ أَبِي هُرَيْرَةَ» فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا جِئْتُ فَصَرْتُ إِلَى الْبَابِ، فَإِذَا هُوَ مُجَافٌ، فَسَمِعْتُ أُمِّي خَشْفَ قَدَمَيَّ، فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ! وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ، قَالَ: فَاغْتَسَلْتُ وَلَبِسْتُ دِرْعَهَا وَعَجَلْتُ عَنْ خِمَارِهَا، فَفَتَحَتِ الْبَابَ، ثُمَّ قَالَتْ: يَا أَبَا هُرَيْرَةَ! أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَبْشِرْ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَى أُمَّ أَبِي هُرَيْرَةَ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَقَالَ خَيْرًا.

"I said: 'O Messenger of Allâh, pray to Allâh to make my mother and I beloved to His believing slaves, and to make them beloved to us.' The Messenger of Allâh ﷺ said: 'O Allâh, make this slave of Yours' - meaning Abû Hurairah - 'and his mother beloved to Your believing slaves, and make the believers beloved to them.' There is no believer created who hears of me or sees me, but he loves me."

[6397] 159 - (2492) Abû Hurairah said: "You say that Abû Hurairah narrates too many *Aḥadīth* from the Messenger of Allâh ﷺ, and our reckoning will be with Allâh. I was a poor man and I served the Messenger of Allâh ﷺ in return for having enough to eat. The *Muhâjirîn* were busy with their trading in the market, and the *Anṣâr* were busy with tending to their property. The Messenger of Allâh ﷺ said: 'Who will spread out his garment so that he will never forget anything that he hears from me?' So I spread out my garment until he had finished speaking, then I gathered it to me, and I have not forgotten anything that I heard from him."

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يُحِبِّبَنِي أَنَا وَأُمِّي إِلَى عِبَادِهِ الْمُؤْمِنِينَ، وَيُحِبِّبَهُمَ إِلَيْنَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! حَبِّبْ عَبْدَكَ هَذَا - يَعْنِي أَبَا هُرَيْرَةَ - وَأُمَّهُ إِلَى عِبَادِكَ الْمُؤْمِنِينَ، وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ» فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي، وَلَا يَرَانِي، إِلَّا أَحَبَّنِي.

[٦٣٩٧] ١٥٩ - (٢٤٩٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنْ سُفْيَانَ. قَالَ زُهَيْرُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ، وَاللَّهُ الْمُوعِدُ، كُنْتُ رَجُلًا مِسْكِينًا، أَخْدُمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْفَيْئَامُ عَلَى أَمْوَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَبْسُطُ ثَوْبَهُ فَلَنْ يَنْسِيَ شَيْئًا سَمِعَهُ مِنِّي» فَبَسَطْتُ ثَوْبِي حَتَّى قَضَى حَدِيثَهُ، ثُمَّ ضَمَمْتُهُ إِلَيَّ، فَمَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ.

[انظر: ٦٣٩٩ ت ٢٤٩٢]

[6398] (...) This *Hadith* was narrated from Abû Hurairah (a similar narration as no. 6397), except that Mâlik (a sub narrator) ended his *Hadith* where the words of Abû Hurairah end, and he did not mention in his *Hadith* the words of the Prophet ﷺ: "Who will spread out his garment..."

[6399] 160 - (2493) It was narrated from 'Urwah bin Az-Zubair that 'Āishah said: "Are you surprised that Abû Hurairah came and sat beside my apartment and narrated from the Prophet ﷺ so that I could hear it. But I was offering a voluntary prayer, and he left before I finished my prayer. If I had caught up with him I would have told him: 'The Messenger of Allāh ﷺ did not speak as quickly as you do.'"

[6399]. (2492) Ibn Shihâb said: "Ibn Al-Mûsayyab said: 'Abû Hurairah said: "They say that Abû Hurairah narrates too much (*Aḥadīth* from the Messenger of Allāh ﷺ), and the reckoning is with Allāh. They say: 'Why don't the *Muhājirīn* and *Anṣār* narrate as

[٦٣٩٨] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ: أَخْبَرَنَا مَعْنُ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ; وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ مَالِكَاً انْتَهَى حَدِيثُهُ عِنْدَ انْقِضَاءِ قَوْلِ أَبِي هُرَيْرَةَ - وَلَمْ يَذْكُرْ فِي حَدِيثِهِ الرَّوَايَةَ عَنِ النَّبِيِّ ﷺ «مَنْ يَبْسُطُ ثَوْبَهُ» إِلَى آخِرِهِ.

[٦٣٩٩] ١٦٠ - (٢٤٩٣) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ عَائِشَةَ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، يُسْمِعُنِي ذَلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ. [انظر: ٧٥٠٩]

(٢٤٩٢) قَالَ ابْنُ شِهَابٍ: وَقَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ، وَاللَّهُ الْمَوْعِدُ وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأَخْبِرُكُمْ عَنْ ذَلِكَ: إِنَّ

much as he does?' I will tell you about that.

"My brothers among the *Anṣâr* were busy working the land, and my brothers among the *Muhâjirîn* were busy trading in the marketplace. But I used to stay close to the Messenger of Allâh ﷺ in return for enough to eat. Hence I was present when they were absent, and I remembered when they forgot. The Messenger of Allâh ﷺ said one day: 'Who among you will spread out his cloak and listen to what I say, then gather it to his chest, then he will not forget anything that he hears.' So I spread out a garment that I was wearing, until he finished speaking, then I gathered it to my chest, and after that day I did not forget anything that he told me. Were it not for two verses that Allâh revealed in His Book, I would never have narrated anything: 'Verily, those who conceal *Al-Bayyinât* (the clear proofs, evidences) and the guidance, which We have sent down" to the end of the two Verses.^[1]

[6400] (...) It was narrated from Az-Zuhrî: Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Rahmân narrated that Abû Hurairah said: "You say that Abû Hurairah narrates too many *Aḥadīth* from the Messenger of Allâh ﷺ..." a similar *Ḥadīth* (as no. 2492).

إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَسْغُلُهُمْ عَمَلُ أَرْضِهِمْ، وَأَمَّا إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَسْغُلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا، وَأُحْفِظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا: «أَيُّكُمْ يَبْسُطُ ثَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هَذَا، ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ، فَإِنَّهُ لَمْ يَنْسَ شَيْئًا سَمِعَهُ» فَبَسَطْتُ بُرْدَةً عَلَيَّ، حَتَّى فَرَغَ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَمَا نَسِيتُ بَعْدَ ذَلِكَ الْيَوْمِ شَيْئًا حَدَّثَنِي بِهِ، وَلَوْلَا آيَاتَانِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَّثْتُ شَيْئًا أَبَدًا: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى﴾ [البقرة: ١٥٩، ١٦٠] إِلَى آخِرِ الْآيَتَيْنِ. [راجع: ٦٣٩٧]

[٦٤٠٠] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّكُمْ تَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنِ رَسُولِ اللَّهِ ﷺ، بَنَحُو حَدِيثَهُمْ.

[1] *Al-Baqarah* 2:159,160.

Chapter 36. The Virtues Of Hâṭib Bin Abî Balta'ah And The People Of Badr, May Allâh Be Pleased With Them

[6401] 161 - (2494) 'Ubaidullâh bin Abî Râfi', who was the scribe of 'Alî, said: "I heard 'Alî, [may Allâh be pleased with him] say: 'The Messenger of Allâh ﷺ sent us; myself, Az-Zubair and Al-Miqdâd, and he said: "Go to the garden of Khâkh, in which you will find a woman riding a camel with whom there is a letter, and take it from her."

"We set out, with our horses galloping, and we found the woman. We said: 'Give us the letter.' She said: 'I do not have a letter.' We said: 'Either you give us the letter, or we will remove your clothes (to search for the letter).' So she brought it out from her braided hair, and we brought it to the Messenger of Allâh ﷺ. And in it (was written): 'From Hâṭib bin Abî Balt'ah' to some of the idolaters of Makkah, telling them something about the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'O Hâṭib, what is this?' He said: 'Do not be hasty in judging me, O Messenger of Allâh. I am a man who was attached to the Quraish' – Sufyân (a sub narrator) said: 'He was an ally of theirs, but he was not one of them' – 'and the

(المعجم ٣٦) - (بَابُ مِنْ فَضَائِلِ)
حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَأَهْلِ بَدْرِ رَضِيَ
اللَّهُ عَنْهُمْ) (التحفة ٨٢)

[٦٤٠١] ١٦١ - (٢٤٩٤) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ
حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ -
وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحَاقُ: أَخْبَرَنَا،
وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ
عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ: أَخْبَرَنِي
عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، وَهُوَ كَاتِبٌ عَلَيَّ.
قَالَ: سَمِعْتُ عَلِيًّا [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ
يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ
وَالْمِقْدَادُ، فَقَالَ: «اتُّوا رَوْضَةَ خَاخَ، فَإِنَّ
بِهَا طَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا»
فَانْطَلَقْنَا تَعَادَى بَنَاتِ خَيْلُنَا، فَإِذَا نَحْنُ
بِالْمَرْأَةِ، فَقُلْنَا: أَخْرِجِي الْكِتَابَ، فَقَالَتْ:
مَا مَعِيَ كِتَابٌ، فَقُلْنَا: لَنُخْرِجَنَّ الْكِتَابَ أَوْ
لَنُلْقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا،
فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ، فَإِذَا فِيهِ: مِنْ
حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ
الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ
أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«يَا حَاطِبُ! مَا هَذَا؟» قَالَ: لَا تَعْجَلْ عَلَيَّ
يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي

Muhâjirîn with you have relatives who will protect their families. As I have no blood ties among them, I wanted to do them a favor so that they would protect my family. I did not do it out of disbelief or because I apostatized from my religion, nor because I approved of disbelief after becoming Muslim.’”

“The Messenger of Allâh ﷺ said: ‘He has spoken the truth.’ ‘Umar said: ‘O Messenger of Allâh, let me strike the neck of this hypocrite.’ He (ﷺ) said: “He was present at (the battle of) Badr, and you do not know, perhaps Allâh looked upon the people of Badr and said: ‘Do what you wish, for I have forgiven you.’ Then Allâh revealed the words: ‘O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends.’”^[1]

[6402] (...) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ sent myself and Abû Marthad Al-Ghanawî and Az-Zubair bin Al-Awwâm, and we were all horsemen. He said: ‘Go until you come to the garden of Khâkh, in which there is a woman from among the idolaters who has a letter with her from Hâtib, written to the idolaters.’”

قُرَيْشٍ - قَالَ سُفْيَانُ: كَانَ حَلِيفًا لَهُمْ، وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا - وَكَانَ مَنْ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ، فَأَحْبَبْتُ، إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ» فَقَالَ عُمَرُ: دَعْنِي، يَا رَسُولَ اللَّهِ! أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اغْمُلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [الممتحنة: ١] . وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الْآيَةِ، وَجَعَلَهَا إِسْحَاقُ فِي رِوَايَتِهِ، مِنْ تِلَاوَةِ سُفْيَانَ .

[٦٤٠٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ، كُلُّهُمْ عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،

[1] *Al-Mumtāhanah* 60:1.

And he mentioned a *Hadīth* like that of ‘Ubaidullāh bin Abî Râfi’ from ‘Alî (no. 6402).”

عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ، وَأَبَا مَرْثِدَ الْغَنَوِيِّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ، وَكُلُّنَا فَارِسٌ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخِرٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَى الْمُشْرِكِينَ» فَذَكَرَ بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ ابْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ.

[6403] 162 - (2495) It was narrated from Jâbir that a slave of Hâṭib came to the Messenger of Allāh ﷺ complaining about Hâṭib. He said: “O Messenger of Allāh, Hâṭib is going to go to Hell.” The Messenger of Allāh ﷺ said: “You are lying, he is not going to go to Hell, for he was present at (the battle of) Badr and Al-Ḥudaibiyah.”

[٦٤٠٣] ١٦٢ - (٢٤٩٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ عَبْدًا لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ ﷺ يَشْكُو حَاطِبًا، فَقَالَ: يَا رَسُولَ اللَّهِ! لِيَدْخُلَنَّ حَاطِبُ النَّارَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتَ لَا يَدْخُلُهَا، فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ».

Chapter 37. The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance *Bay‘at Ar-Riḍwân*, May Allāh Be Pleased With Them

(المعجم ٣٧) - (بَابٌ مِنْ فَضَائِلِ

أَصْحَابِ الشَّجَرَةِ، أَهْلُ بَيْعَةِ

الرِّضْوَانِ، رَضِيَ اللَّهُ عَنْهُمْ)

(التحفة ٨٣)

[6404] 163 - (2496) Jâbir bin ‘Abdullāh said: “Umm Mubashshir told me that, in the presence of Ḥafṣah, she heard the Prophet ﷺ say: ‘None of the companions of the tree, those who swore their oath of allegiance beneath it, will enter the Fire, if Allāh wills.’ She said: ‘Yes they will, O Messenger

[٦٤٠٤] ١٦٣ - (٢٤٩٦) حَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرْتَنِي أُمُّ مُبَشِّرٍ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ عِنْدَ حَفْصَةَ: «لَا يَدْخُلُ النَّارَ، إِنْ

of Allāh.’ And he scolded her. Ḥafṣah said: ‘There is not one of you but will pass over it (Hell).^[1] The Prophet ﷺ said: ‘But Allāh says: ‘Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).’^[2]

Chapter 38. The Virtues Of The Two Ash‘arīs; Abû Mûsâ And Abû ‘Amir, May Allāh Be Pleased With Them

[6405] 164 - (2497) It was narrated that Abû Mûsâ said: “I was with the Prophet ﷺ when he was camping in Al-Ji‘rānah, between Makkah and Al-Madīnah, and Bilāl was with him. A Bedouin man came to the Messenger of Allāh ﷺ and said: ‘Will you fulfill your promise to me, O Muḥammad?’ The Messenger of Allāh ﷺ said to him: ‘Accept the glad tidings.’ The Bedouin said to him: How often you say to me; ‘Accept the good news.’ The Messenger of Allāh ﷺ turned to Abû Mûsâ and Bilāl, looking angry, and said: ‘This one has rejected glad tidings; you two accept it.’ They said: ‘We accept it, O Messenger of Allāh.’ Then the Messenger of Allāh ﷺ called for a

شَاءَ اللَّهُ، مِنْ أَصْحَابِ الشَّجَرَةِ، أَحَدٌ مِنَ الَّذِينَ بَايَعُوا تَحْتَهَا» قَالَتْ: بَلَى، يَا رَسُولَ اللَّهِ! فَانْتَهَرَهَا، فَقَالَتْ حَفْصَةُ: ﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا﴾ [مريم: ٧١]. فَقَالَ النَّبِيُّ ﷺ: «قَدْ قَالَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿ثُمَّ نَسِىَ الَّذِينَ اتَّقَوْا وَنَذَرُوا الظَّالِمِينَ فِيهَا جِثَّتًا﴾ [مريم: ٧٢].

(المعجم ٣٨) - (بَابُ مِنْ فَضَائِلِ أَبِي مُوسَى وَأَبِي عَامِرِ الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُمَا) (التحفة ٨٤)

[٦٤٠٥] ١٦٤ - (٢٤٩٧) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلَالٌ، فَاتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ أَعْرَابِيٌّ، فَقَالَ: أَلَا تُنْجِرُ لِي، يَا مُحَمَّدُ! مَا وَعَدْتَنِي؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَبْشِرْ». فَقَالَ لَهُ الْأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ «أَبْشِرْ» فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي مُوسَى وَبِلَالٍ،

^[1] Mariam 19:71.

^[2] Mariam 19:72.

vessel of water, and he washed his hands and face in it, and rinsed his mouth, then he said: 'Drink from it, and pour some on your faces and chests, and accept the glad tidings.' Umm Salamah called out to them from behind the curtain: 'Leave some of that which is in your vessel for your mother.' So they left some of it for her."

[6406] 165 - (2498) It was narrated from Abû Burdah that his father said: "When the Prophet ﷺ had finished with (the battle of) Hunain, he sent Abû 'Âmir at the head of an army to Awtâs, where he met Duraid bin Aş-Şimmah, who was killed, and Allâh caused his companions to be defeated. Abû Mûsâ said: 'And he sent me with Abû 'Âmir.' He said: 'Abû 'Âmir was struck in the knee with an arrow by a man of Banû Jusham, and it was stuck in his knee. I came to him and said: "O uncle, who struck you?"'

Abû 'Âmir pointed him out to Abû Mûsâ and said: "That one killed me, do you see the one who struck me?" Abû Mûsâ said: "I went to him and caught up with him, and when he saw me, he ran away from me. I followed

كَهَيْتَةِ الْغَضْبَانِ، فَقَالَ: «إِنَّ هَذَا قَدْ رَدَّ الْبَشْرَى، فَأَقْبِلَا أَنْتُمَا» فَقَالَا: قِيلْنَا يَا رَسُولَ اللَّهِ! ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ بِقَدَحٍ فِيهِ مَاءٌ، فَعَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا» فَأَخَذَا الْقَدَحَ، فَفَعَلَا مَا أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ ﷺ، فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السُّرِّ: أَفْضِلَا لِأُمِّكُمَا مِمَّا فِي إِيَّائِكُمَا، فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً.

[٦٤٠٦] ١٦٥ - (٢٤٩٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا فَرَعَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أُوطَاسٍ، فَلَقِيَ دُرَيْدَ بْنَ الصَّمَّةِ، فَقَتَلَ دُرَيْدَ بْنَ الصَّمَّةِ وَهَزَمَ اللَّهُ أَصْحَابَهُ، فَقَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ - قَالَ -: فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ، فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمُّ! مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَى أَبِي مُوسَى، فَقَالَ: إِنَّ ذَاكَ قَاتِلِي، تَرَاهُ ذَاكَ

him and I started saying: 'Don't you feel ashamed? Aren't you an Arab? Won't you stand firm?' So he stopped, and we met and traded blows, then I struck him with the sword and killed him. Then I went back to Abû 'Âmir and said: 'Allâh has killed your opponent.' He said: 'Pull this arrow out.' So I pulled it out and water came out of it (the wound). He said: 'O son of my brother, go to the Messenger of Allâh ﷺ and convey greetings of *Salâm* to him from me, and say to him: "Abû 'Âmir says to you: 'Pray for forgiveness for me.'"

"Abû 'Âmir appointed me in charge of the people, then it was not long before he died. When I came back to the Prophet ﷺ, I entered upon him when he was in a house on a bed made of rope without a mattress, and the ropes had left marks on the back and sides of the Messenger of Allâh ﷺ. I told him what had happened to us and to Abû 'Âmir, and I said to him: 'He said: "Tell him to pray for forgiveness for me.'"

The Messenger of Allâh ﷺ called for some water and he performed *Wudu'*, then he raised his hands and said: 'O Allâh, forgive 'Ubaid Abû 'Âmir,' until I could see the whiteness of his armpits. Then he said: 'O Allâh, on the Day of Resurrection make him above many of Your creation,' or; 'many of the people.' I said: 'And me, O

الَّذِي رَمَانِي، قَالَ أَبُو مُوسَى: فَقَصَدْتُ لَهُ فَأَعْتَمَدْتُهُ فَلَحِقْتُهُ، فَلَمَّا رَأَيْتُ وَلِيَّ عَنِّي ذَاهِبًا، فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ [لَهُ]: أَلَا تَسْتَحْيِي؟ أَلَسْتَ عَرَبِيًّا؟ أَلَا تَتُبْتُ؟ فَكَفْتُ، فَالْتَفَتُ أَنَا وَهُوَ، فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتَيْنِ، فَضْرَبْتُهُ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ رَجَعْتُ إِلَى أَبِي عَامِرٍ فَقُلْتُ: إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبَكَ، قَالَ: فَانْزِعْ هَذَا السَّهْمَ، فَتَرَعْتُهُ فَتَرَا مِنْهُ الْمَاءَ، فَقَالَ: يَا ابْنَ أَخِي! انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَقْرِئْهُ مِنِّي السَّلَامَ، وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرْ لِي، قَالَ: وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، وَمَكَثَ يَسِيرًا ثُمَّ إِنَّهُ مَاتَ، فَلَمَّا رَجَعْتُ إِلَى النَّبِيِّ ﷺ دَخَلْتُ عَلَيْهِ، وَهُوَ فِي بَيْتٍ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَثَرَ رِمَالُ السَّرِيرِ بِظَهْرِ رَسُولِ اللَّهِ ﷺ وَجَنَبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ، وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ: يَسْتَغْفِرُ لِي، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ! اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنْ النَّاسِ» فَقُلْتُ: وَلِي، يَا رَسُولَ

Messenger of Allāh! Pray for forgiveness for me!’ The Prophet ﷺ said: ‘O Allāh, forgive ‘Abdullāh bin Qais for his sins, and admit him to a gate of great honor on the Day of Resurrection.’”^[1]

Abû Burdah said: “One of them was for Abû ‘Âmir and the other was for Abû Mûsâ.”

Chapter 39. The Virtues Of The Ash‘arīs, May Allāh Be Pleased With Them

[6407] 166 - (2499) It was narrated that Abû Mûsâ said: “The Messenger of Allāh ﷺ said: ‘I recognize the voices of a group of the Ash‘arīs when they recite Qur’ân, when they enter at night, and I can tell where they are from their voices when they recite Qur’ân at night, even though I did not see where they stopped during the day. Among them is a *Hakīm*”^[2] who, when he

الله! فَاسْتَغْفِرْ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا».

قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لِأَبِي عَامِرٍ، وَالْأُخْرَى لِأَبِي مُوسَى.

(المعجم ٣٩) - (بَابُ مِنْ فَضَائِلِ

الْأَشْعَرِيِّينَ رَضِيَ اللَّهُ عَنْهُمْ)

(التحفة ٨٥)

[٦٤٠٧] ١٦٦ - (٢٤٩٩) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: أَخْبَرَنَا بَرِيدٌ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَصْوَاتَ رِفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرِ

^[1] See *An-Nisâ*’ 4:31.

^[2] *Hakīm*; scholars differ over whether this is a description or a name. If it were a description, then it means a wise man. In *Al-Isâbah* Al-Hâfîz Ibn Hajar said: “*Hakīm* Al-Ash‘arî: I do not know of any information about him, except what occurs in the Two *Ṣaḥîḥ*, in the *Ḥadîth* of Abû Mûsâ Al-Ash‘arî, who said: ‘The Messenger of Allāh ﷺ said: “I recognize the voices of a group of the Ash‘arīs when they recite Qur’ân, when they enter at night,” - meaning in the *Masjid* - “Among them is a *Hakīm*, who, when he meets the horsemen’ - so he mentioned the *Ḥadîth*.” And Al-Hâfîz also said there: “Ibn At-Tin, and others among those who explained *Al-Bukhârî*, said that his saying: ‘Among them is a *Hakīm*’ is a description of a man among them, not a name. And this was reported by ‘Iyâd from his Shaikh, Abû ‘Alî Aṣ-Ṣadafî.” An-Nawawî said similar to this. See also *Fath Al-Bârî* (no. 4232) where he said that: “when they enter at night” means when they enter their homes after going out to the *Masjid* or for some work and then return, and he cited that from an-Nawawî, while what is with us in the commentary of

meets the horsemen” – or “the enemy – he says to them: “My companions are telling you to wait for them.”

[6408] 167 - (2500) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘If the Ash‘arîs run short of provisions during a campaign, or they run short of food for their families in Al-Madînah, they gather whatever they have in a single cloth and divide it equally among themselves. They belong to me and I belong to them.’”

Chapter 40. The Virtues Of Abû Sufyân Sakhr bin Harb, May Allâh Be Pleased With Him

[6409] 168 - (2501) Ibn ‘Abbâs said: “The Muslims would not look at Abû Sufyân nor sit with him. He said to the Prophet ﷺ: ‘O Prophet of Allâh, give me three things.’ He said: ‘Yes.’ He said: ‘I have with me the most beautiful

مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ الْعَدُوَّ - قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

[٦٤٠٨] ١٦٧ - (٢٥٠٠) حَدَّثَنَا أَبُو

عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ - : حَدَّثَنِي بَرِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْأَشْعَرِيِّينَ، إِذَا أَرْمَلُوا فِي الْعَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عَنْدهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ افْتَسَمُوهُ بَيْنَهُمْ فِي إِثْنَاءِ وَاحِدٍ، بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

(المعجم ٤٠) - (بَابُ مِنْ فَضَائِلِ أَبِي سَفْيَانَ صَخْرَ بْنِ حَرْبٍ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٨٦)

[٦٤٠٩] ١٦٨ - (٢٥٠١) حَدَّثَنَا

عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ وَأَحْمَدُ ابْنُ جَعْفَرٍ الْمَعْقَرِيُّ قَالَا: حَدَّثَنَا النَّضْرُ وَهُوَ ابْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرَمَةُ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ:

An-Nawawî today is: “When they go out for work then return.” Without mentioning the *Masjid*. Also, it is important to understand the different explanations, that some of them recited this *Hadîth* with the meaning: “When they ride (*yarhulûn*) during the night” instead of *yadhkhalûn* “enter.” And An-Nawawî considered the recitation cited in our text (*yadhkhalûn* “enter”) to be the more correct.

and best (woman) of the Arabs, Umm Habîbah bint Abî Sufyân, and I will give her to you in marriage.' He said: 'Yes.' He said: 'Make Mu'âwiyah your scribe.' He said: 'Yes.' He said: 'And appoint me as a commander so that I can fight the disbelievers as I used to fight the Muslims.' He said: 'Yes.'"

Abû Zmail said: "If he had not asked the Prophet ﷺ for that, he would not have given him that, because whenever he was asked for something he would say: 'Yes.'"

Chapter 41. The Virtues Of Ja'far Bin Abî Tâlib And Asmâ' Bint 'Umais, And The People Of Their Ship, May Allâh Be Pleased With Them

[6410] 169 - (2502) It was narrated that Abû Mûsâ said: "We heard about the migration of the Messenger of Allâh ﷺ when we were in Yemen, so we set out to migrate to him, my two brothers and I. I was the youngest of them; one of them was Abû Burdah and the other was Abû Ruhm, and fifty-odd or fifty-three of my people. We embarked on a ship and our ship took us to the Negus in Abyssinia. We met Ja'far bin

كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ، فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللَّهِ! ثَلَاثَ أَعْطَيْنِهِنَّ. قَالَ: «نَعَمْ» قَالَ: عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ، أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ، أَزَوَّجَكُهَا، قَالَ: «نَعَمْ» قَالَ: وَمُعَاوِيَةُ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ، قَالَ: «نَعَمْ». قَالَ: وَتَوَمَّرَنِي حَتَّى أَقَاتِلَ الْكُفَّارَ، كَمَا كُنْتُ أَقَاتِلُ الْمُسْلِمِينَ، قَالَ: «نَعَمْ».

قَالَ أَبُو زَمِيلٍ: وَلَوْلَا أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ ﷺ، مَا أَعْطَاهُ ذَلِكَ، لِأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئًا إِلَّا قَالَ: «نَعَمْ».

(المعجم ٤١) - (بَابُ مِنْ فَضَائِلِ جَعْفَرِ [بن أبي طالب]، وأسماء بنت عميس، وأهل سفينتهم، رضي الله عنهم) (التحفة ٨٧)

[٦٤١٠] ١٦٩ - (٢٥٠٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدٌ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: بَلَّغْنَا مَخْرَجَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي، أَنَا أَصْغَرُهُمَا، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُحْمٍ. - إِمَّا قَالَ بِضْعًا

Abî Tâlib and his companions there, and Ja'far said: 'The Messenger of Allâh ﷺ sent us here, and told us to stay here, so stay with us.' We stayed with him, until we came all together. And we met the Messenger of Allâh ﷺ when he conquered Khaibar, and he gave us a share (of the spoils of war) or he gave us some of it. He did not give anything to anyone who had not been present at the conquest of Khaibar, except those who were present with him, and those who had been on our ship along with Ja'far and his companions. He gave them a share too. Some of the people said to us – meaning the people of the ship – 'We migrated before you.'"

[6411] (2503) He said:^[1] "Asmâ' bint 'Umais, who was one of those who had come with us, entered upon Ḥaḥṣah, the wife of the Prophet ﷺ, to visit her. She was one of those who had migrated to Abyssinia. 'Umar entered upon Ḥaḥṣah when Asmâ' was with her, and when he saw Asmâ', 'Umar said: 'Who is this?' She said: 'Asmâ' bint 'Umais.' 'Umar said: 'Is this the Abyssinian woman? Is this the seafaring

وَأَمَّا قَالَ: ثَلَاثَةٌ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي - قَالَ: فَرَكِبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هَهُنَا، وَأَمَرَنَا بِالْإِقَامَةِ، فَأَقِيمُوا مَعَنَا، قَالَ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، قَالَ: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا، أَوْ قَالَ أَعْطَانَا مِنْهَا، وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا، إِلَّا مَنْ شَهِدَ مَعَهُ، إِلَّا لِأَصْحَابِ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ، قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا - يَعْنِي لِأَهْلِ السَّفِينَةِ -: نَحْنُ سَبَقْنَاكُمْ بِالْهَجْرَةِ.

[٦٤١١] [٢٥٠٣] قَالَ: فَدَخَلْتُ أَسْمَاءَ بِنْتُ عُمَيْسٍ، وَهِيَ مِنْ قَدِيمٍ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟

[1] This is a continuation of the previous narration.

woman?' Asmâ' said: 'Yes.' 'Umar said: 'We migrated before you, so we have more right to the Messenger of Allâh ﷺ than you.' She got angry and spoke up: 'You are lying, O 'Umar! No, by Allâh, you were with the Messenger of Allâh ﷺ, and he was feeding your hungry ones, and exhorting your ignorant, while we were in a hostile land far away in Abyssinia, and that was for the sake of Allâh and His Messenger ﷺ. By Allâh, I will not eat or drink anything until I tell the Messenger of Allâh ﷺ about what you said. We were in a state of constant trouble and fear, and I will say that to the Messenger of Allâh ﷺ and I will ask him. By Allâh, I am not lying or adding anything to that.' When the Prophet ﷺ came, she said: 'O Prophet of Allâh, 'Umar said such-and-such.' The Messenger of Allâh ﷺ said: 'No one has more right to me than you. He and his companions migrated once, but you, the people of the ship, migrated twice.'

"She said: 'I saw Abû Mûsâ and the people of the ship coming to me in groups, asking me about that *Hadîth*, and there is nothing in this world more pleasing to them or more significant than what the Messenger of Allâh ﷺ said to them.'"

Abû Burdah said: "Asmâ' said: 'I saw Abû Mûsâ asking me to repeat this *Hadîth*.'"

الْبَحْرِيَّةُ هَذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ، فَقَالَ عُمَرُ: سَبَقْنَاكُمْ بِالْهَجْرَةِ، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَعَضِبَتْ، وَقَالَتْ كَلِمَةً: كَذَبْتَ، يَا عُمَرُ! كَلَّا، وَاللَّهِ! كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعْظُمُ جَاهِلَكُمْ وَكُنَّا فِي دَارٍ، أَوْ فِي أَرْضٍ، الْبُعْدَاءِ الْبُعْضَاءِ فِي الْحَبْشَةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَإِنَّمَا اللَّهُ! لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَذْكَرَ مَا قُلْتُ، لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَأَذْكَرُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَأَسْأَلُهُ، وَاللَّهِ! لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا أَزِيدُ عَلَى ذَلِكَ، قَالَ فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ! إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ «لَيْسَ بِأَحَقُّ بِي مِنْكُمْ، وَلَهُ وَلِأَصْحَابِهِ هَجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ، أَهْلُ السَّفِينَةِ، هَجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا، يَسْأَلُونَنِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو بُرْدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى، وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

Chapter 42. The Virtues Of Salmân, Bilâl And Şuhaib, May Allâh Be Pleased With Them

[6412] 170 - (2504) It was narrated from 'Ā'idh bin 'Amr that Abû Sufyân came to Salmân, Şuhaib and Bilâl among a group of people, and they said: "By Allâh, the swords of Allâh did not reach the neck of an enemy of Allâh they were supposed to reach." Abû Bakr said: "Do you say this to an elder and chief of Quraish?" He went to the Prophet ﷺ and told him, and he said: "O Abû Bakr, perhaps you annoyed them, and if you have annoyed them you have annoyed your Lord."

Abû Bakr went to them and said: "O my brothers, have I annoyed you?" They said: "No, may Allâh forgive you, O my brother."

[6413] 171 - (2505) It was narrated that Jâbir bin 'Abdullâh said: "The Verse 'When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector),^[1] was revealed concerning us; Banû Salamah and Banû Hârithah - and we would not like for it not to have been revealed, because Allâh, Glorified and Exalted is He, said:

(المعجم ٤٢) - (بَابُ مِنْ فَضَائِلِ)

سلمان وبلال وصهيب رضي الله

عنهم) (التحفة ٨٨)

[٦٤١٢] ١٧٠ - (٢٥٠٤) حَدَّثَنَا

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا
حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ بْنِ
قُرَّةَ، عَنْ عَائِذِ بْنِ عَمْرٍو؛ أَنَّ أَبَا سُفْيَانَ
أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي نَقَرٍ،
فَقَالُوا: [وَاللَّهِ]! مَا أَخَذَتْ سُيُوفُ اللَّهِ مِنْ
عُنُقِ عَدُوِّ اللَّهِ مَا خَذَهَا - قَالَ - : فَقَالَ
أَبُو بَكْرٍ: أَتَقُولُونَ هَذَا لِشَيْخٍ قُرَيْشٍ
وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ:
«يَا أَبَا بَكْرٍ! لَعَلَّكَ أَعْضَبْتَهُمْ، لَئِنْ كُنْتَ
أَعْضَبْتَهُمْ لَقَدْ أَعْضَبْتَ رَبَّكَ».

فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ: يَا إِخْوَتَاهُ!
أَعْضَبْتُكُمْ؟ قَالُوا: لَا، يَغْفِرُ اللَّهُ لَكَ، يَا أَخِي!

[٦٤١٣] ١٧١ - (٢٥٠٥) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ
عَبْدَةَ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَا: أَخْبَرَنَا
سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
قَالَ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّتْ طَلِيفَتَانِ
مِنْكُمْ أَنْ تَفْسَلَا وَاللَّهُ وَلِيُّهُمَا﴾ [آل
عمران: ١٢٢] بَنُو سَلَمَةَ وَبَنُو حَارِثَةَ، وَمَا

[1] *Âl 'Imrân* 3:122.

‘But Allāh was their *Walī* (Supporter and Protector).’ ”

Chapter 43. The Virtues Of The *Anṣār*, May Allāh Be Pleased With Them

[6414] 172 - (2506) It was narrated that Zaid bin Arqam said: “The Messenger of Allāh ﷺ said: ‘O Allāh, forgive the *Anṣār* and the children of the *Anṣār*, and the children of the children of the *Anṣār*.’ ”

[6415] (...) Shu‘bah narrated it with this chain of narrators.

[6416] 173 • (2507) Anas narrated that the Messenger of Allāh ﷺ prayed for forgiveness for the *Anṣār* – he said, “And I think he said: ‘And the children of the *Anṣār*, and the freed slaves of the *Anṣār*.’ ”

[6417] 174 - (2508) It was narrated from Anas that the Prophet ﷺ saw some children

نَحِبُ أَنَّهَا لَمْ تَنْزِلْ، لِقَوْلِ اللَّهِ [عَزَّ وَجَلَّ]: ﴿وَاللَّهُ وَلِيُّهُمَا﴾ .

(المعجم ٤٣) - (بَابُ مِنْ فَضَائِلِ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ) (التحفة ٨٩)

[٦٤١٤] ١٧٢ - (٢٥٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَسَى، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَأَبْنَاءِ ابْنَاءِ الْأَنْصَارِ».

[٦٤١٥] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

[٦٤١٦] ١٧٣ - (٢٥٠٧) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْفَرَ لِلْأَنْصَارِ - قَالَ - : وَأَحْسِبُهُ قَالَ: «وَلِذُرَارِيِّ الْأَنْصَارِ، وَلِمَوَالِي الْأَنْصَارِ» لَا أَشْكُ فِيهِ.

[٦٤١٧] ١٧٤ - (٢٥٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ،

and women coming back from a wedding, and the Prophet of Allāh ﷺ stood up and said: "By Allāh, you are among the dearest of people to me, by Allāh, you are among the dearest of people to me" – meaning the *Anṣār*.

[6418] 175 - (2509) Anas bin Mālik said: "A woman of the *Anṣār* came to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ stood aside with her, and said: 'By the One in Whose Hand is my soul, you (the *Anṣār*) are the dearest of people to me' (and He ﷺ said this) three times."

[6419] (...) It was narrated from Sūbāh (a similar *Hadīth* as no. 6418) with this chain of narrators.

[6420] 176 - (2510) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "The *Anṣār* are my inner circle and trusted friends. The

جَمِيعًا عَنِ ابْنِ عَلِيَّةَ - وَاللَّفْظُ لِرُحَيْمِرٍ - :
حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ
صُهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى
صَيَانًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ
اللَّهِ ﷺ مُمْتَلًا. فَقَالَ: «اللَّهُمَّ! أَنْتُمْ مِنْ
أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ! أَنْتُمْ مِنْ أَحَبِّ
النَّاسِ إِلَيَّ» يَعْنِي الْأَنْصَارَ.

[٦٤١٨] ١٧٥ - (٢٥٠٩) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ
عُنْدُرٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ - : حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ
زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ:
جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ
اللَّهِ ﷺ قَالَ: فَخَلَا بِهَا رَسُولُ اللَّهِ ﷺ.
وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّكُمْ لَأَحَبُّ
النَّاسِ إِلَيَّ» ثَلَاثَ مَرَّاتٍ.

[٦٤١٩] (...) حَدَّثَنِيهِ يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا:
حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ شُعْبَةَ
بِهَذَا الْإِسْنَادِ.

[٦٤٢٠] ١٧٦ - (٢٥١٠) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ -
وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ

people will increase in number but the *Anṣār* will decrease, so appreciate their good deeds and overlook their bad deeds.”

Chapter 44. The Best Clans Of The *Anṣār*

[6421] 177 - (2511) It was narrated that Abû Usaïd said: “The Messenger of Allāh ﷺ said: ‘The best clans of the *Anṣār* are Banû An-Najjâr, then Banû ‘Abdul-Ashhal, then Banû Al-Khazraj, then Banû Sâ‘idah. And in all the clans of the *Anṣār* there is goodness.’ Sa’d said: ‘I think that the Messenger of Allāh ﷺ placed others above us.’ It was said: ‘He placed you above many others.’”

[6422] (...) A similar report (as *Hadith* no. 6421) was narrated from Abû Usaïd Al-Anṣârî from the Prophet ﷺ.

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْأَنْصَارَ كَرِّشِي وَعَيْتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقْلُونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيئِهِمْ».

(المعجم ٤٤) - (بَابُ فِي خَيْرِ دُورِ الْأَنْصَارِ، رَضِيَ اللَّهُ عَنْهُمْ) (التحفة ٩٠)
[٦٤٢١] ١٧٧ - (٢٥١١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارُ خَيْرٌ». فَقَالَ سَعْدٌ: مَا أُرَى رَسُولَ اللَّهِ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[٦٤٢٢] (...) حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَبِي أُسَيْدٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

[6423] (...) A similar report (as *Hadīth* no. 6422) was narrated from Anas from the Prophet ﷺ, except that he did not mention the words of Sa'd.

[٦٤٢٣] (...) حَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، كُلُّهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ لَا يَذْكُرُ فِي الْحَدِيثِ قَوْلَ سَعْدٍ.

[6424] 178 - (...) It was narrated that Ibrāhīm bin Muḥammad bin Ṭalḥah said: "I heard Abū Usaīd delivering a *Khuṭbah* in the presence of Ibn 'Utbaḥ and he said: 'The Messenger of Allāh ﷺ said: "The best clans of the *Anṣār* are the clan of Banū An-Najjār, the clan of Banū 'Abdul-Ashḥal, the clan of Banū Al-Hārith bin Al-Khazraj and the clan of Banū Sā'idah.' By Allāh, if I were to give preference to anyone I would give preference to my clan."

[٦٤٢٤] ١٧٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَمُحَمَّدُ بْنُ مِهْرَانَ [الرَّازِيُّ] - وَاللَّفْظُ - لِابْنِ عَبَادٍ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ. قَالَ: سَمِعْتُ أَبَا أُسَيْدٍ خَطِيبًا عِنْدَ ابْنِ عُثْبَةَ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، وَدَارُ بَنِي عَبْدِ الْأَشْهَلِ، وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَدَارُ بَنِي سَاعِدَةَ». وَاللَّهُ! لَوْ كُنْتُ مُؤْتِرًا بِهَا أَحَدًا لَأَتَرْتُ بِهَا عَشِيرَتِي.

[6425] 179 - (...) It was narrated that Abū Az-Zinnād said: "Abū Salamah bore witness, that he heard Abū Usaīd Al-Anṣārī bear witness, that the Messenger of Allāh ﷺ said: 'The best clans of the *Anṣār* are Banū An-Najjār, then Banū 'Abdul-

[٦٤٢٥] ١٧٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ قَالَ: شَهِدَ أَبُو سَلَمَةَ لَسَمْعِ أَبَا أُسَيْدٍ الْأَنْصَارِيِّ يَشْهَدُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو

Ashhal, then Banû Al-Hârith bin Al-Khazraj, then Banû Sâ'idah, and in every clan of the *Anṣâr* there is goodness.”

Abû Salamah said: “Abû Usaid said: ‘Would I tell a lie about the Messenger of Allâh ﷺ? If I were lying I would have started with my own people, Banû Sâ'idah.’ News of that reached Sa'd bin 'Ubâdah and he was a little upset, and he said: ‘We have been left behind, we are the last of the four. Saddle my donkey for me so that I might go to the Messenger of Allâh ﷺ.’ But his nephew Sahl spoke to him and said: ‘Are you going to reject what the Messenger of Allâh ﷺ said when the Messenger of Allâh ﷺ knows best? Is it not sufficient for you that you are the fourth of four?’ So he changed his mind and said: ‘Allâh and His Messenger know best,’ and he ordered that his donkey be unsaddled.”

[6426] (...) Abû Usaid Al-Anṣârî narrated that he heard the Messenger of Allâh ﷺ say: “The best of the *Anṣâr*,” or; “the best clans of the *Anṣâr*,” a similar *Hadîth* about the clan (as no. 6425), but he did not mention the story of Sa'd bin 'Ubâdah (may Allâh be pleased with him).

النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارِ خَيْرٌ.”

قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أُسَيْدٍ: أَتَهُمْ أَنَا عَلَى رَسُولِ اللَّهِ ﷺ؟ لَوْ كُنْتُ كَاذِبًا لَبَدَأْتُ بِقَوْمِي بَنِي سَاعِدَةَ، وَبَلَغَ ذَلِكَ سَعْدُ بْنُ عُבَادَةَ فَوَجَدَ فِي نَفْسِهِ، وَقَالَ: خُلِفْنَا فَكُنَّا آخِرَ الْأَرْبَعِ، أَسْرَجُوا لِي حِمَارِي آتَى رَسُولَ اللَّهِ ﷺ، فَكَلَّمَهُ ابْنُ أَخِيهِ، سَهْلٌ. فَقَالَ: أَتَذْهَبُ لِتَرُدَّ عَلَى رَسُولِ اللَّهِ ﷺ؟ وَرَسُولُ اللَّهِ ﷺ أَعْلَمُ، أَوْلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعِ، فَرَجَعَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ.

[٦٤٢٦] (...) حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ ابْنُ بَحْرٍ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّ أَبَا أُسَيْدٍ الْأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الْأَنْصَارِ، أَوْ خَيْرُ دُورِ الْأَنْصَارِ.» بِمِثْلِ حَدِيثِهِمْ فِي ذِكْرِ الدُّورِ، وَلَمْ يَذْكُرْ قِصَّةَ سَعْدِ بْنِ عُبَادَةَ [رَضِيَ اللَّهُ عَنْهُ].

[6427] 180 - (2512) Abû Hurairah said: "While he was in a large gathering of Muslims, the Messenger of Allâh ﷺ said: 'Shall I tell you about the best clans of the *Anṣâr*?' They said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Banû 'Abdul-Ashhal.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû An-Najjâr.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Al-Hâriṭh bin Al-Khazraj.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Sâ'idah.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then in every clan of the *Anṣâr* there is goodness.'

"Sa'd bin 'Ubâdah stood up angrily and said: 'Are we the last of the four?' And he wanted to speak to the Messenger of Allâh ﷺ, but a man among his people said: 'Sit down. Are you not pleased that the Messenger of Allâh ﷺ mentioned your clan among the four clans whom he mentioned by name? Those whom he left and did not mention by name are more than those whom he did mention by name.' So Sa'd bin 'Ubâdah dropped the idea of speaking to the Messenger of Allâh ﷺ."

[٦٤٢٧] ١٨٠ - (٢٥١٢) وَحَدَّثَنِي عَمَرُو النَّاقِدُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ الْمُسْلِمِينَ: «أُحَدِّثُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ: «بَنُو عَبْدِ الْأَشْهَلِ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ بَنُو النَّجَّارِ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ «ثُمَّ بَنُو سَاعِدَةَ» قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ «ثُمَّ فِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغَضَّبًا، فَقَالَ: أَأَنْحُنَّ آخِرُ الْأَرْبَعِ؟ حِينَ سَمِعِي رَسُولَ اللَّهِ ﷺ دَارَهُمْ، فَأَرَادَ كَلَامَ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ رَجُلٌ مِنْ قَوْمِهِ: اجْلِسْ، أَلَا تَرْضَى أَنْ سَمِعِي رَسُولَ اللَّهِ ﷺ دَارَكُمْ فِي الْأَرْبَعِ الدُّوَرِ الَّتِي سَمِعِي؟ فَمَنْ تَرَكَ فَلَمْ يُسَمَّ أَكْثَرَ مِمَّنْ سَمِيَ، فَانْتَهَى سَعْدُ بْنُ عُبَادَةَ عَنْ كَلَامِ رَسُولِ اللَّهِ ﷺ.

Chapter 45. Keeping Good Company With The *Anṣār*, May Allāh Be Pleased With Them

[6428] 181 - (2513) It was narrated that Anas bin Mâlik said: "I went out with Jarîr bin 'Abdullâh Al-Bajalî on a journey, and he was serving me. I said to him: 'Do not do that.' He said: 'I saw the *Anṣâr* doing something for the Messenger of Allâh ﷺ, and I decided that if I accompanied any of them I would serve him.'"

Ibn Al-Muthanna and Ibn Bash-shâr added in their *Hadîth*: "Jarîr was older than Anas."

(المعجم ٤٥) - (بَابُ فِي حَسَنِ صَحْبَةِ الْأَنْصَارِ، رَضِيَ اللَّهُ عَنْهُمْ) (التحفة ٩١)

[٦٤٢٨] ١٨١ - (٢٥١٣) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ ابْنِ عَرَّةَ - وَاللَّفْظُ لِلْجَهْضَمِيِّ - : حَدَّثَنِي مُحَمَّدُ بْنُ عَرَّةَ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فِي سَفَرٍ، وَكَانَ يَخْدُمُنِي، فَقُلْتُ لَهُ: لَا تَفْعَلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الْأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ ﷺ شَيْئًا، أَلَيْتُ أَنْ لَا أَصْحَبَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ.

زَادَ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ فِي حَدِيثِهِمَا: وَكَانَ جَرِيرٌ أَكْبَرَ مِنْ أَنَسٍ، وَقَالَ ابْنُ بَشَّارٍ: أَسَنَّ مِنْ أَنَسٍ.

Chapter 46. The Supplication Of The Prophet ﷺ For Ghifâr And Aslam

[6429] 182 - (2514) It was narrated by 'Abdullâh bin Aṣ-Ṣâmit from Abû Dharr that the Messenger of Allâh ﷺ said: "May Allâh pardon (*Ghifara*) Ghifâr and may Allâh keep Aslam safe and sound (*sâlama*)."

(المعجم ٤٦) - (بَابُ دَعَاءِ النَّبِيِّ ﷺ لِغِفَارٍ وَأَسْلَمٍ) (التحفة ٩٢)

[٦٤٢٩] ١٨٢ - (٢٥١٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارٌ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمٌ سَالَمَهَا اللَّهُ».

[6430] 183 - (...) It was narrated that Abû Dharr said: The Messenger of Allâh ﷺ said to me: "Go to your people and say: 'The Messenger of Allâh ﷺ said: May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr.'"

[٦٤٣٠] ١٨٣ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ [ابْنُ عُمَرَ] الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ ابْنِ مَهْدِيٍّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِثْبَتْ قَوْمَكَ» فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا».

[6431] (...) Shu'bah narrated it with this chain of narrators.

[٦٤٣١] (...) حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ.

[6432] 184 - (2515) It was narrated from Jâbir that the Prophet ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr."

[٦٤٣٢] ١٨٤ - (٢٥١٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَسُوَيْدُ ابْنِ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ
عَنْ أَبِي عَاصِمٍ كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ،
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلَمَةُ
ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ:
حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ،
كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ
سَالَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا».

[6433] 185 - (2516) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr. As for me, I did not say it, rather Allâh [the Mighty and Sublime] said it."

[٦٤٣٣] ١٨٥ - (٢٥١٦) وَحَدَّثَنِي
حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ
مُوسَى، عَنْ خُثَيْمِ بْنِ عِرَالٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أَسْلَمُ سَالَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا،
أَمَّا إِنِّي لَمْ أَقُلْهَا، وَلَكِنْ قَالَهَا اللَّهُ [عَزَّ
وَجَلَّ]».

[6434] 186 - (2517) It was narrated that Khufâf bin Îmâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said during the prayer: 'O Allâh, curse Banû Liḥyân, Ri'l and Dhakwân, and 'Uṣayyah, for they have disobeyed Allâh and His Messenger, and may Allâh pardon (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*).'"

[٦٤٣٤] ١٨٦ - (٢٥١٧) وَحَدَّثَنِي
أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ،
عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ
عَلِيٍّ، عَنْ خُفَّافِ بْنِ إِيمَاءٍ الْغِفَارِيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ!
الْعَنْ بَنِي لِحْيَانَ وَرِعْلًا وَذَكْوَانَ، وَعُصَيَّةَ
عَصَوْا اللَّهَ وَرَسُولَهُ، غَفَارُ غَفَرَ اللَّهُ لَهَا،
وَأَسْلَمُ سَالَمَهَا اللَّهُ».

[6435] 187 - (2518) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The

[٦٤٣٥] ١٨٧ - (٢٥١٨) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ

Messenger of Allāh ﷺ said: ‘May Allāh pardon (*Ghafara*) Ghifār and may Allāh keep Aslam safe and sound (*Sālama*), but ‘Uṣayyah have disobeyed Allāh and His Messenger.’”

[6436] (...) A similar report (as *Hadīth* no. 6435) was narrated from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ. In the *Hadīth* of Ṣāliḥ and Usāmah it says that the Messenger of Allāh ﷺ said that on the *Minbar*.

[6437] (...) Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ...” A similar *Hadīth* (as no. 6436).

وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ، وَعُصَيْيَةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

[٦٤٣٦] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا أُسَامَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَفِي حَدِيثِ صَالِحٍ وَأُسَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ عَلَى الْمِنْبَرِ.

[٦٤٣٧] (...) حَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، مِثْلَ حَدِيثِ هَؤُلَاءِ عَنِ ابْنِ عُمَرَ.

Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, Ashja', Muzainah, Tamîm, Daws and Tayy'

[6438] 188 - (2519) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'The *Anṣâr*, *Muzainah*, *Juhainah*, *Ghifâr* and *Ashja'*, and whoever was from Banû 'Abdullâh, are my supporters among the people, and Allâh and His Messenger are their protectors.'"

[6439] 189 - (2520) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Quraish*, the *Anṣâr*, *Muzainah*, *Juhainah*, *Aslam*, *Ghifâr* and *Ashja'* are my supporters and they have no protector other than Allâh and His Messenger.'"

[6440] (...) A similar report (as *Hadîth* no. 6439) was narrated from Sa'd bin Ibrâhîm with this chain of narrators, except that in the *Hadîth* (it says): "Sa'd said concerning some of this: 'As far as I know.'"

(المعجم ٤٧) - (بَابُ مِنْ فَضَائِلِ غِفَارٍ وَأَسْلَمَ وَجُهَيْنَةَ وَأَشْجَعَ وَمُزَيْنَةَ وَتَمِيمٍ وَدَوْسٍ وَطَيٍّ) (التحفة ٩٣)

[٦٤٣٨] ١٨٨ - (٢٥١٩) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ [وَأُحْمَرُ بْنُ هَرُونَ: أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَغِفَارُ وَأَشْجَعُ، وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللَّهِ، مَوَالِيَ دُونَ النَّاسِ، وَاللَّهُ وَرَسُولُهُ مَوْلَاهُمْ».

[٦٤٣٩] ١٨٩ - (٢٥٢٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ، مَوَالٍ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ».

[٦٤٤٠] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ أَنَّ فِي الْحَدِيثِ: قَالَ سَعْدٌ فِي بَعْضِ هَذَا: فِيمَا أَعْلَمُ.

[6441] 190 - (2521) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Aslam, Ghifâr, Muzainah and whoever was from Juhainah" – or Juhainah – "are better than Banû Tamîm and Banû 'Âmir and the two allies, Asad and Ghaṭafân."

[6442] 191 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, Ghifâr, Aslam, Muzainah, whoever was from Juhainah – or he said, Juhainah and whoever was from Muzainah – will be better before Allâh on the Day of Resurrection than Asad, Tayy' and Ghaṭafân.'"

[٦٤٤١] ١٩٠ - (٢٥٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَسْلَمٌ وَغِفَارٌ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ جُهَيْنَةَ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ، وَالْحَلِيفَيْنِ، أَسَدٍ وَغَطَفَانَ».

[٦٤٤٢] ١٩١ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُعِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَغِفَارٌ وَأَسْلَمٌ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ قَالَ جُهَيْنَةَ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَطَيٍّ وَغَطَفَانَ».

[6443] 192 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Aslam, Ghifâr, some of Muzainah and Juhainah – or whoever was from Juhainah and Muzainah – will be better before Allâh – I think he said, on the Day of Resurrection – than Asad, Ghaṭafân, Hawâzin and Tamîm."

[6444] 193 - (2522) 'Abdur-Raḥmân bin Abî Bakrah narrated from his father that Al-Aqra' bin Ḥâbis came to the Messenger of Allâh ﷺ and said: "The thieves of Aslam, Ghifâr and Muzainah, and I think Juhainah" – Muḥammad (one of the narrators) is the one who was not sure – "who plundered the pilgrims, have sworn allegiance to you." The Messenger of Allâh ﷺ said: "What do you think if Aslam, Ghifâr and Muzainah," and I think Juhainah, "are better than Banû Tamîm, Banû Âmir, Asad and Ghaṭafân - would the latter be doomed and lost?" He said: "Yes." He said: "By the One in Whose Hand is my soul, they are better than them." In the *Ḥadīth* of Ibn Abî Shaibah it does not say: "Muḥammad is the one who was not sure."

[٦٤٤٣] ١٩٢ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَيَعْقُوبُ الدَّورَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ يَغْيَانِ ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَأَسْلَمُ وَغِفَارُ، وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ شَيْءٌ مِنْ جُهَيْنَةَ وَمُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ - قَالَ أَحْسِبُهُ قَالَ - يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَغَطَفَانَ وَهَوَازِنَ وَتَمِيمٍ».

[٦٤٤٤] ١٩٣ - (٢٥٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ بْنِ أَبِي يَعْقُوبَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ عَنْ أَبِيهِ؛ أَنَّ الْأَفْرَعَ بْنَ حَابِسٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ، وَأَحْسِبُ جُهَيْنَةَ - مُحَمَّدٌ الَّذِي شَكَّ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَ- أَحْسِبُ - جُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي غَامِرٍ وَأَسَدٍ وَغَطَفَانَ، أَحَابُوا وَخَسِرُوا؟» فَقَالَ: نَعَمْ قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ لَأَخِيرُ

مِنْهُمْ» وَلَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ:
مُحَمَّدٌ الَّذِي شَكَّ.

[6445] (...) The chief of Banû Tamîm, Muḥammad bin ‘Abdullâh bin Abî Ya‘qûb Aḍ-Ḍabbî narrated a similar report (as *Ḥadîth* no. 6444) with this chain of narrators, and he said: “and Juhainah” and he did not say: “I think.”

[٦٤٤٥] (...) حَدَّثَنِي هَرُؤُنُ بْنُ عَبْدِ
اللهٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ:
حَدَّثَنِي سَيِّدُ بَنِي تَمِيمٍ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ
أَبِي يَعْقُوبَ الضَّبِّيِّ بِهَذَا الْإِسْنَادِ، مِثْلُهُ،
وَقَالَ: «وَجُهَيْنَةُ» وَلَمْ يَقُلْ: أَحْسِبُ.

[6446] 194 - (...) It was narrated from ‘Abdur-Raḥmân bin Abî Bakrah, from his father, that the Messenger of Allâh ﷺ said: “Aslam, Ghifâr, Muzainah and Juhainah are better than Banî Tamîm and Banû ‘Âmir, and the two allies, Banî Asad and Ghatafân.”

[٦٤٤٦] ١٩٤ - (...) حَدَّثَنَا نَضْرُ
ابْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ أَبِي بَشْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ
قَالَ: «أَسْلَمٌ وَغِفَارٌ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرُ
مَنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ، وَالْحَلِيفَيْنِ
بَنِي أَسَدٍ وَعُطَفَانَ».

[6447] (...) It was narrated from Abû Bishr with this chain of narrators (a *Ḥadîth* similar to no. 6446).

[٦٤٤٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى وَهَرُؤُنُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا
عَبْدُ الصَّمَدِ: حَدَّثَنِي عَمْرُو النَّاقِدُ:
حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي بَشْرٍ بِهَذَا الْإِسْنَادِ.

[6448] 195 - (...) It was narrated from ‘Abdur-Raḥmân bin Abî Bakrah that his father said: “The Messenger of Allâh ﷺ said: ‘What do you think, if Juhainah, Aslam and Ghifâr are better than Banû Tamîm and Banû ‘Abdullâh bin Ghatafân

[٦٤٤٨] ١٩٥ - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ
لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ
شَفِيَّانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ

and ‘Âmir bin Şa‘sa‘ah?” He said it in a loud voice and they said: “O Messenger of Allâh, they would be doomed and lost.” He said: “Then they are better.”

According to the report of Abû Kuraib: “What do you think if Juhainah, Muzainah, Aslam and Ghifâr...?”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَأَسْلَمٌ وَغِفَارٌ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ وَعَامِرِ بْنِ صَعْصَعَةَ» وَمَدَّ بِهَا صَوْتَهُ فَقَالُوا: يَا رَسُولَ اللَّهِ! فَقَدْ خَابُوا وَخَسِرُوا، قَالَ: «فَأَيْنَهُمْ خَيْرٌ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمٌ وَغِفَارٌ».

[6449] 196 - (2523) It was narrated that ‘Adiyy bin Hâtim said: “I came to ‘Umar bin Al-Khaţţâb and he said to me: ‘The first charity that brightened the face of the Messenger of Allâh ﷺ and the faces of his Companions was that charity of Tayy’ which you brought to the Messenger of Allâh ﷺ.”

[٦٤٤٩] ١٩٦ - (٢٥٢٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ أَصْحَابِهِ، صَدَقَةُ طَيٍّ، جِئْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[6450] 197 - (2524) It was narrated that Abû Hurairah said: “At-Ṭufail and his companions came and said: ‘O Messenger of Allâh, Daws have disbelieved and persisted in disbelief; pray to Allâh against them.’ It was said: ‘Daws are doomed.’ He said: ‘O Allâh, guide Daws and bring them here.’”

[٦٤٥٠] ١٩٧ - (٢٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا، فَقِيلَ: هَلَكْتُ دَوْسٌ، فَقَالَ: «اللَّهُمَّ! اهْدِ دَوْسًا وَائْتِ بِهِمْ».

[6451] 198 - (2525) It was narrated from Abû Zur'ah that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'They will put up the strongest resistance of my *Ummah* against the *Dajjâl*.' Their charity (*Zakât*) came and the Prophet ﷺ said: 'This is the charity of our people.' And he said: 'Āishah had a slave girl from among them,' and the Messenger of Allâh ﷺ said: 'Set her free, for she is from the children of Ismâ'il.'"

[6452] (...) It was narrated that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard the Messenger of Allâh ﷺ say about them." And he mentioned a similar report (as *Hadîth* no. 6451).

[6453] (...) It was narrated that Abû Hurairah said: "There are three things that I heard from the Messenger of Allâh ﷺ about Banû Tamîm, and I still love them after that." He quoted a similar *Hadîth* (as no. 6451), except that he said: "They are the bravest of people in the battlefield." But he did not mention the *Dajjâl*.

[٦٤٥١] ١٩٨ - (٢٥٢٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ مِنْ ثَلَاثٍ، سَمِعْتُهُمْ مِنْ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ» - قَالَ: - وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ ﷺ: «هَذِهِ صَدَقَاتُ قَوْمِنَا» - قَالَ: - وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ عَائِشَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْتَقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ».

[٦٤٥٢] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلَاثٍ سَمِعْتُهُمْ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُهَا فِيهِمْ. فَذَكَرَ مِثْلَهُ.

[٦٤٥٣] (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبُكْرَاوِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ إِمَامٌ مُسَجَّدٌ دَاوُدُ: حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ثَلَاثُ خِصَالٍ سَمِعْتُهُمْ مِنْ رَسُولِ اللَّهِ ﷺ فِي بَنِي تَمِيمٍ، لَا أَزَالُ أُحِبُّهُمْ بَعْدَهُ. وَسَاقَ الْحَدِيثَ بِهَذَا الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: «هُمْ أَشَدُّ النَّاسِ قِتَالًا فِي الْمَلَا حِمٍ». وَلَمْ يَذْكُرِ الدَّجَالَ.

Chapter 48. The Best Of People

(المعجم ٤٨) - (بَابُ خِيَارِ النَّاسِ)

(التحفة ٩٤)

[6454] 199 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "You will find that people are of different qualities. The best of them in the *Jâhiliyyah* will be the best of them in Islam, when they attain *Fiqh* (the true understanding of Islam). And you will find that among the best of people in positions of authority are those who dislike it most, before it is thrust upon them. And you will find that among the worst of people is the one who is two-faced, showing one face to these people and another face to those."

[6455] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will find that people are of different qualities'" – a *Hadîth* like that of Az-Zuhrî, (no. 6454) except that in the *Hadîth* of Abû Zur'ah and Al-A'raj it says: "You will find the best of people in this matter are those who hate it the most until it is thrust upon them."

[٦٤٥٤] ١٩٩ - (٢٥٢٦) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا، وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الْأَمْرِ، أَكْرَهُهُمْ لَهُ، قَبْلَ أَنْ يَقَعَ فِيهِ، وَتَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ وَهَؤُلَاءِ بِوَجْهِهِ». [انظر: ٦٦٣٠]

[٦٤٥٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحَزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «تَجِدُونَ النَّاسَ مَعَادِنَ» بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ وَالْأَعْرَجِ «تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً حَتَّى يَقَعَ فِيهِ».

Chapter 49. The Virtues Of The Women Of The Quraish

[6456] 200 - (2527) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best women who ride camels are' – one of them (the sub narrator) said: 'the righteous women of the Quraish,' and the other said: 'the women of the Quraish, – 'they are the kindest to the orphans when they are small, and they are the best at looking after the wealth of their husbands.'"

[6457] (...) A similar report (as *Hadith* no. 6456) was narrated from Abû Hurairah, and attributed to the Prophet ﷺ, and from Ibn Tâwûs from his father, who attributed it to the Prophet ﷺ, except that he said: "They are the kindest to children when they are small" and he did not say: "orphans."

[6458] 201 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The women of the Quraish are the best of women who ride camels; they are the kindest to children and they are the best at looking after their husbands' wealth.'"

Abû Hurairah said following that: "Mariam bint 'Imrân never rode a camel."

(المعجم ٤٩) - (بَابُ مِنْ فَضَائِلِ نِسَاءِ قُرَيْشٍ) (التحفة ٩٥)

[٦٤٥٦] ٢٠٠ - (٢٥٢٧) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكَبْنَ الْإِبِلَ - قَالَ أَحَدُهُمَا: صَالِحُ نِسَاءٍ قُرَيْشٍ، وَقَالَ الْآخَرُ: نِسَاءُ قُرَيْشٍ - أَحْنَاهُ عَلَى يَتِيمٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».

[٦٤٥٧] (...) حَدَّثَنَا عُمَرُو النَّاقِذُ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ، وَابْنُ طَاوُسٍ عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيُّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «أَرْعَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ» وَلَمْ يَقُلْ: يَتِيمٍ.

[٦٤٥٨] ٢٠١ - (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكَبْنَ الْإِبِلَ، أَحْنَاهُ عَلَى طِفْلِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».

قَالَ: يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ:
وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ.

[6459] (...) It was narrated from Abû Hurairah that the Prophet ﷺ proposed marriage to Umm Hânî' bint Abî Ṭâlib, and she said: "O Messenger of Allâh, I have grown old and I have children." The Messenger of Allâh ﷺ said: "The best of women who ride..." Then he mentioned a *Hadîth* like that of Yûnus (no. 6458), except that he said: "They are the kindest to children when they are small."

[٦٤٥٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَ أُمَّ هَانِيءَ بِنْتَ أَبِي طَالِبٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ كَبُرْتُ، وَلِي عِيَالٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ [رَكِبْنَ]» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: «أَحْنَاهُ عَلَى وَلَدٍ فِي صَغَرِهِ».

[6460] 202 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The best of women who ride camels are the righteous women of the Quraish. They are the kindest to children when they are small and they are the best at looking after their husband's wealth."

[٦٤٦٠] ٢٠٢ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدُ أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ، صَالِحُ نِسَاءٍ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صَغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».

[6461] (...) A *Hadīth* like that of Ma'mar (no. 6460) was narrated from Abū Hurairah from the Prophet ﷺ.

[٦٤٦١] (...) حَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَكِيمٍ الْأَوْدِيُّ: حَدَّثَنَا خَالِدُ يَعْنِي ابْنَ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَعْمَرٍ هَذَا، سَوَاءً.

Chapter 50. The Prophet ﷺ Established Bonds Of Brotherhood Among His Companions, May Allāh Be Pleased With Them

[6462] 203 - (2528) It was narrated from Anas that the Messenger of Allāh ﷺ established brotherhood between Abū 'Ubaidah bin Al-Jarrāh and Abū Talḥah.

(المعجم ٥٠) - (بَابُ مَوَاحَاةِ
النَّبِيِّ ﷺ بَيْنَ أَصْحَابِهِ، رَضِيَ اللَّهُ
[تعالى] عَنْهُمْ) (التحفة ٩٦)

[٦٤٦٢] ٢٠٣ - (٢٥٢٨) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادُ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَى بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ.

[6463] 204 - (2529) 'Āsim Al-Aḥwal narrated that it was said to Anas bin Mālik: "Have you heard that the Messenger of Allāh said: 'There is no *Ḥilf* (alliance) in Islam?' So Anas said that the Messenger of Allāh ﷺ established an alliance (*Ḥilf*) between the Quraish and the Anṣār, in his house."

[٦٤٦٣] ٢٠٤ - (٢٥٢٩) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ قَالَ: قِيلَ لِأَنَسٍ بْنِ مَالِكٍ: بَلَعْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ؟» فَقَالَ أَنَسٌ: قَدْ حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ، فِي دَارِهِ.

[6464] 205 - (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ established an alliance between the Quraish and

[٦٤٦٤] ٢٠٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ

the *Anṣâr* in my house in Al-Madînah.”

[6465] 206 - (2530) It was narrated that Jubair bin Muʿim said: “The Messenger of Allâh ﷺ said: “There is no alliance (*Hilf*) in Islam. Alliances existed during the *Jâhiliyyah*; Islam only strenthened them.”

عَاصِمٍ، عَنْ أَنَسٍ قَالَ: خَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ، فِي دَارِي الَّتِي بِالْمَدِينَةِ.

[٦٤٦٥] ٢٠٦ - (٢٥٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ، كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً».

Chapter 51. The Presence Of The Prophet ﷺ Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The *Ummah*

[6466] 207 - (2531) It was narrated from Abû Burdah that his father said: “We prayed *Maghrib* with the Messenger of Allâh ﷺ, then we said: ‘Why don’t we sit and wait until we pray *ʿIshâ*’ with him?’ So we sat, and he came out to us and said: ‘Are you still here?’ We said: ‘O Messenger of Allâh, we prayed *Maghrib* with you, then we said we will sit until we pray *ʿIshâ*’ with you.’ He said: ‘You have done well,’ or ‘you have done the right thing.’ He raised his head to look at the sky, and he

(المعجم ٥١) - (بَابُ بَيَانِ أَنْ بَقَاءِ النَّبِيِّ ﷺ أَمَانٌ لِأَصْحَابِهِ، وَبَقَاءِ أَصْحَابِهِ أَمَانٌ لِلأُمَّةِ) (التحفة ٩٧)

[٦٤٦٦] ٢٠٧ - (٢٥٣١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَاسْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ - عَنْ مُجَمِّعِ بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ! قَالَ: فَجَلَسْنَا، فَخَرَجَ

often raised his head to look at the sky, and said: 'The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what is promised. I am a source of security for my Companions, and when I am gone there will come to my Companions what they are promised. And my Companions are a source of security for my *Ummah*, and when my Companions are gone, there will come to my *Ummah* what they are promised.'

عَلَيْنَا، فَقَالَ: «مَا زِلْتُمْ هَهُنَا؟» قُلْنَا يَا رَسُولَ اللَّهِ! صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ، قَالَ «أَحْسَنْتُمْ أَوْ أَصَبْتُمْ» قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ، فَقَالَ: «التُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ التُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ».

Chapter 52. The Virtues Of the *Sahâbah*, Then Those Who Come After Them, Then Those Who Come After Them

(المعجم ٥٢) - (بَابُ فَضْلِ الصَّحَابَةِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ) (التحفة ٩٨)

[6467] 208 - (2532) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There will come to the people a time when groups of people will go out to fight, and it will be said to them: 'Is there anyone among you who saw the Messenger of Allâh ﷺ?' And they will say: 'Yes,' and victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied the Messenger of Allâh ﷺ?' They will say: 'Yes,' and

[٦٤٦٧] ٢٠٨ - (٢٥٣٢) حَدَّثَنَا أَبُو حَيْثِمَةَ زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّغِيِّ - وَاللَّفْظُ لِرُحَيْمِرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرًا يُخْبِرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يَغْزُو فِتَامٌ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَى رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ، ثُمَّ يَغْزُو فِتَامٌ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ رَأَى مَنْ

victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied anyone who accompanied the Messenger of Allāh ﷺ?' They will say: 'Yes,' and victory will be granted to them."

[6468] 209 - (...) It was narrated from Jâbir that Abû Sa'eed Al-Khudrî said: "The Messenger of Allāh ﷺ said: 'There will come to the people a time when a detachment will be sent out, and they will say: "Look and see if you can find among you anyone of the Companions of the Prophet ﷺ." A man will be found, and victory will be granted to them because of him. Then a second detachment will be sent out, and they will say: "Is there anyone among them who saw the Companions of the Prophet ﷺ?" And victory will be granted to them because of him. Then a third detachment will be sent out and they will say: "Look and see if you can find among them anyone who saw someone who saw the Companions of the Prophet." Then there will be a fourth detachment, and it will be said: "Look and see if you can find among them anyone who saw someone, who saw someone, who saw the Companions of the Prophet ﷺ." A man will be

صَحَبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ، ثُمَّ يَغْزُو فِتْنًا مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: [هَلْ] فِيكُمْ مَنْ رَأَى مَنْ صَحَبَ مَنْ صَحَبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ".

[٦٤٦٨] ٢٠٩- (...) حَدَّثَنِي سَعِيدُ ابْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: زَعَمَ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يُبْعَثُ مِنْهُمْ الْبُعْثُ فَيَقُولُونَ: انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيَفْتَحُ لَهُمْ بِهِ، ثُمَّ يُبْعَثُ الْبُعْثُ الثَّانِي فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابِ النَّبِيِّ ﷺ؟ فَيَفْتَحُ لَهُمْ [بِهِ]، ثُمَّ يُبْعَثُ الْبُعْثُ الثَّلَاثُ فَيَقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابِ النَّبِيِّ ﷺ؟ ثُمَّ يَكُونُ الْبُعْثُ الرَّابِعُ فَيَقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيَفْتَحُ لَهُمْ بِهِ».

found, and victory will be granted because of him.’”

[6469] 210 - (2533) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The best of my *Ummah* are the generation who come after me, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

[6470] 211 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ was asked: ‘Which of the people are best?’ He said: ‘My generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

Ibrâhîm said: “They used to forbid us, when we were children, to swear oaths and give testimony.”

[6471] (...) A similar *Hadîth* (as no. 6470) was narrated from Manşûr with the chain of Abû Al-Aḥwaş and Jarîr, but in their *Hadîth*

[٦٤٦٩] ٢١٠ - (٢٥٣٣) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو
الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ
يَزِيدٍ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ
الَّذِينَ يُلُونِي، ثُمَّ الَّذِينَ يُلُونَهُمْ، ثُمَّ الَّذِينَ
يُلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ
يَمِينُهُ، وَيَمِينُهُ شَهَادَتُهُ» لَمْ يَذْكُرْ هَنَادُ الْقَرْنَ
فِي حَدِيثِهِ، وَقَالَ قُتَيْبَةُ: «ثُمَّ يَجِيءُ أَقْوَامٌ».

[٦٤٧٠] ٢١١ - (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ:
سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟
قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يُلُونَهُمْ، ثُمَّ الَّذِينَ
يُلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ
أَحَدِهِمْ يَمِينُهُ، وَتَبْدُرُ يَمِينُهُ شَهَادَتُهُ».

قَالَ إِبْرَاهِيمُ: كَانُوا يَنْهَوْنَنَا، وَنَحْنُ
غُلَمَاءُ، عَنِ الْعَهْدِ وَالشَّهَادَاتِ.

[٦٤٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى
وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ

it does not say: "The Messenger of Allāh ﷺ was asked."

الْمُنْتَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مَنْصُورٍ، بِإِسْنَادِ أَبِي الْأَحْوَصِ وَجَرِيرٍ، بِمَعْنَى حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِهِمَا: سُئِلَ رَسُولُ اللَّهِ ﷺ.

[6472] 212 - (...) It was narrated from 'Abdullāh that the Prophet ﷺ said: "The best of people are my generation, then those who come after them, then those who come after them." I do not know if he said after the third or fourth time: "Then they will be followed by people whose testimony will come before their oath, and their oath before their testimony."

[٦٤٧٢] ٢١٢- (...) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَزْهَرُ ابْنُ سَعْدٍ السَّمَّانُ عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» فَلَا أَدْرِي فِي الثَّلَاثَةِ أَوْ فِي الرَّابِعَةِ قَالَ: «ثُمَّ يَتَخَلَّفُ [مِنْ] بَعْدِهِمْ خَلْفٌ، تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينُهُ، وَيَمِينُهُ شَهَادَتُهُ».

[6473] 213 - (2534) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said: 'The best of my *Ummah* are the generation among whom I was sent, then those who come after them.' Allāh knows best whether he said it a third time or not, then he said: 'Then there will come a people who love to be fat, and they will give testimony before being asked to do so.'"

[٦٤٧٣] ٢١٣- (٢٥٣٤) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشْرٍ؛ قَالَ: وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشْرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقُرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّلَاثَ أَمْ لَا، قَالَ: «ثُمَّ يَخْلَفُ قَوْمٌ يُحِبُّونَ السَّمَانَةَ، يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَدُوا».

[6474] (...) A similar report (as *Hadīth* no. 6473) was narrated from Abū Bishr with this chain of narrators, except that in the *Hadīth* of Shu‘bah it says: “Abū Hurairah said: ‘I do not know if he said it two times or three.’”

[٦٤٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ قَالَ: وَحَدَّثَنِي حَجَّاجُ ابْنِ الشَّاعِرِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ كِلَاهُمَا عَنْ أَبِي بَشْرٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: قَالَ أَبُو هُرَيْرَةَ: فَلَا أَدْرِي مَرَّتَيْنِ أَوْ ثَلَاثًا.

[6475] 214 - (2535) ‘Imrân bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “The best of you are my generation, then those who come after them, then those who come after them, then those who come after them.” ‘Imrân said: “I do not know if the Messenger of Allāh ﷺ said after his generation two or three times: “Then there will come after them people who will give testimony and will not be asked to do so. They will be dishonest and not trustworthy, they will make vows and not fulfill them, and fatness will become widespread among them.”

[٦٤٧٥] ٢١٤ - (٢٥٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُنْتَنِي وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ غُنْدَرٍ - قَالَ ابْنُ الْمُنْتَنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ: حَدَّثَنِي زَهْدُمُ بْنُ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلَا أَدْرِي أَقَالَ رَسُولُ اللَّهِ ﷺ بَعْدَ قَرْنِهِ، مَرَّتَيْنِ أَوْ ثَلَاثًا: «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُتَمَنُّونَ، وَيَنْذِرُونَ وَلَا يُؤْفَوْنَ وَيَظْهَرُ فِيهِمُ السَّمَنُ».

[6476] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadīth* similar to no.

[٦٤٧٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا

6475). In their *Hadīth* it says: “I do not know whether he mentioned two or three after his generation.” In the *Hadīth* of *Shabâbah* it says: “I heard Zahdam bin Muḍarrib, who came to me for some reason riding a horse, and he told me that he heard ‘Imrân bin Ḥuṣain. In the *Hadīth* of Yaḥyâ and *Shabâbah* (it says): “They will make vows but will not fulfill them.”

[6477] 215 - (...) This *Hadīth* was narrated from ‘Imrân bin Ḥuṣain from the Prophet ﷺ: “The best of this *Ummah* are the generation to whom I was sent, then those who come after them.” In the *Hadīth* of Abû ‘Awânah it adds: “He said: ‘And Allâh knows best whether he mentioned the third time or not’” – like the *Hadīth* of Zahdam from ‘Imrân. In the *Hadīth* of Hishâm from Qatâdah it adds: “They will swear oaths but they will not be asked to swear oaths.”

عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ الْعَبْدِيُّ: حَدَّثَنَا بِهِزٌ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمْ: قَالَ: فَلَا أَذْرِي أَذْكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلَاثَةٍ، وَفِي حَدِيثِ شَبَابَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مُضَرِّبٍ، وَجَاءَنِي فِي حَاجَةٍ عَلَى فَرَسٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ. وَفِي حَدِيثِ يَحْيَى وَشَبَابَةَ: «يَنْذِرُونَ وَلَا يَقُونَ». وَفِي حَدِيثِ بِهِزٍ: «يُوفُونَ» كَمَا قَالَ ابْنُ جَعْفَرٍ.

[٦٤٧٧] ٢١٥ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ. بِهَذَا الْحَدِيثِ: «خَيْرُ هَذِهِ الْأُمَّةِ الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» - زَادَ فِي حَدِيثِ أَبِي عَوَانَةَ قَالَ: وَاللَّهِ أَغْلَمُ، أَذْكَرَ الثَّلَاثِ أَمْ لَا، بِمِثْلِ حَدِيثِ زَهْدَمٍ عَنْ عِمْرَانَ - وَزَادَ فِي حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ: «وَيَحْلِفُونَ وَلَا يُسْتَحْلَفُونَ».

[6478] 216 - (2536) It was narrated that ‘Āishah said: “A man asked the Prophet ﷺ: ‘Which people are best?’ He said: ‘The generation to whom I was sent, then the second, then the third.’”

Chapter 53. The Meaning Of The Words Of The Prophet ﷺ: “After One Hundred Years There Will Be No Soul Left Alive That Is Living Now”

[6479] 217 - (2537) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ led us in *‘Ishâ*’ prayer one night at the end of his life, then when he had said the *Salâm*, he stood up and said: ‘Have you seen this night of yours? One hundred years from now, there will be no one left who is on the face of the earth.’”

Ibn ‘Umar said: “The people did not understand these words of the Messenger of Allâh ﷺ about one hundred years, and they interpreted the *Hadîth* incorrectly; all that the Messenger of Allâh ﷺ said was ‘One hundred years from now, there will be no one left who is on the face of the earth’ meaning that

[٦٤٧٨] ٢١٦ - (٢٥٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَشَجَاعُ بْنُ مَخْلَدٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا حُسَيْنٌ وَهُوَ ابْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبُهَيْيِّ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «الْقَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّلَاثُ».

(المعجم ٥٣) - (بَابُ بَيَانِ مَعْنَى قَوْلِهِ ﷺ: «عَلَى رَأْسِ مِائَةِ سَنَةٍ لَا يَبْقَى نَفْسٌ مَنفُوسَةٌ مِمَّنْ هُوَ مَوْجُودُ الْآنَ».)
(التحفة ٩٩)

[٦٤٧٩] ٢١٧ - (٢٥٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدُ أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، صَلَاةَ الْعِشَاءِ، فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ».

that generation would come to an end.”

[6480] (...) A similar *Hadith* (as no. 6479) was narrated from Az-Zuhri with the chain of Ma'mar.

[6481] 218 - (2538) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say, one month before he died: 'You ask me about the Hour? The knowledge thereof is with Allâh, and I swear by Allâh, there is no soul that is living now that will survive after one hundred years.'"

[6482] (...) Ibn Juraij narrated it with this chain of narrators (a *Hadith* similar to no. 6481), but he did not say, "...one month before he died."

قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الْأَحَادِيثِ، عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»، يُرِيدُ بِذَلِكَ أَنْ يَنْخَرِمَ ذَلِكَ الْقَرْنُ.

[٦٤٨٠] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. وَرَوَاهُ اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ بْنِ مُسَافِرٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادٍ مَعْمَرٍ، كَمِثْلِ حَدِيثِهِ.

[٦٤٨١] ٢١٨ - (٢٥٣٨) حَدَّثَنِي هَرُورُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ: «تَسْأَلُونِي عَنِ السَّاعَةِ؟ وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ، وَأُقْسِمُ بِاللَّهِ! مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ». [انظر: ٦٤٨٦]

[٦٤٨٢] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: قَبْلَ مَوْتِهِ بِشَهْرٍ.

[6483] (...) It was narrated from Jâbir bin ‘Abdullâh that one month before he died, or thereabouts, the Prophet ﷺ said: “There is no soul living today that will still be alive after one hundred years.”

[٦٤٨٣] (...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، كِلَاهُمَا عَنْ الْمُعْتَمِرِ - قَالَ ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ ذَلِكَ قَبْلَ مَوْتِهِ بِشَهْرٍ، أَوْ نَحْوِ ذَلِكَ: «مَا مِنْ نَفْسٍ مَنفُوسَةٍ، الْيَوْمَ، تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ، وَهِيَ حَيَّةٌ يَوْمَئِذٍ».

وَعَنْ عَبْدِ الرَّحْمَنِ صَاحِبِ السَّقَايَةِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ ذَلِكَ، وَفَسَّرَهَا عَبْدُ الرَّحْمَنِ قَالَ: نَقْصُ الْعُمُرِ.

[6484] (...) Sulaimân At-Taimî narrated a similar report (as *Hadith* no. 6483) with both chain of narrators.

[٦٤٨٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ بِإِسْنَادَيْنِ جَمِيعًا، مِثْلَهُ.

[6485] 219 - (2539) It was narrated that Abû Sa‘eed said: “When the Prophet ﷺ came back from Tabûk, they asked him about the Hour. The Messenger of Allâh ﷺ said: ‘After one hundred years there will be no soul living on earth that is alive today.’”

[٦٤٨٥] ٢١٩ - (٢٥٣٩) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ دَاوُدَ - وَاللَّفْظُ لَهُ -؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ تَبُوكَ، سَأَلُوهُ عَنِ السَّاعَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَأْتِي مِائَةُ سَنَةٍ، وَعَلَى الْأَرْضِ نَفْسٌ مَنفُوسَةٌ الْيَوْمَ».

[6486] 220 - (2538) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet of Allâh ﷺ said: ‘There is no soul alive that will remain for one hundred years.’”

Sâlim said: “We made mention of that to him (i.e., to Jâbir, and he explained:), It meant every soul that was alive on that day.”

Chapter 54. The Prohibition Of Reviling The Companions, May Allâh Be Pleased With Them

[6487] 221 - (2540) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not revile my Companions, do not revile my Companions. By the One in Whose Hand is my soul, if one of you were to spend the equivalent of Uḥud (mountain) in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.’”

[6488] 222 - (2541) It was narrated that Abû Sa‘eed said: “There was some (disagreement) between Khâlid bin Al-Walîd and ‘Abdur-Raḥmân bin ‘Awf, and Khâlid reviled him. The Messenger of Allâh ﷺ said: ‘Do not revile one of my Companions, for even

[٦٤٨٦] ٢٢٠ - (٢٥٣٨) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَنُفُوسَةٍ، تَبْلُغُ مِائَةَ سَنَةٍ».

فَقَالَ سَالِمٌ: تَذَكَّرْنَا ذَلِكَ عِنْدَهُ، إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ. [راجع: ٦٤٨١]

(المعجم ٥٤) - (بَابُ تَحْرِيمِ سَبِّ

الصحابة، رضي الله عنهم)

(التحفة ١٠٠)

[٦٤٨٧] ٢٢١ - (٢٥٤٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَذْرَكَ مَدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ».

[٦٤٨٨] ٢٢٢ - (٢٥٤١) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَيْءٌ، فَسَبَّهُ خَالِدٌ، فَقَالَ

if one of you were to spend the equivalent of Uḥud in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.”

[6489] (...) A similar *Hadīth* (as no. 6488) was narrated from Al-A'mash with the chain of narrators of Jarīr and Abū Mu'āwiyah, but in the *Hadīth* of Shu'bah and Waki' there is no mention of 'Abdur-Raḥmān bin 'Awf and Khālīd bin Al-Walīd.

Chapter 55. The Virtues Of Uwais Al-Qaranī, May Allāh Be Pleased With Him

[6490] 223 - (2542) It was narrated from Usair bin Jābir that the people of Al-Kūfah came to 'Umar, and among them was a man who mocked Uwais. 'Umar said: "Is there anyone here from among the Qaranīs?" That man came and 'Umar said: "The Messenger of Allāh ﷺ said: 'A man called Uwais will come to you from Yemen, and he will not leave anyone behind in Yemen except his mother. He had leprosy but he prayed to Allāh and He took it away, except for a spot the size of a Dīnār or

رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَذْرَكَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَةً».

[٦٤٨٩] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعًا عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ، بِمِثْلِ حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكِيعٍ ذِكْرُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ.

(المعجم ٥٥) - (بَابُ مِنْ فَضَائِلِ)

أُوَيْسِ الْقُرْنِيِّ، رَضِيَ اللَّهُ عَنْهُ

(التحفة ١٠١)

[٦٤٩٠] ٢٢٣ - (٢٥٤٢) حَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنِي سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَصْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ: أَنَّ أَهْلَ الْكُوفَةِ وَفَدُوا إِلَى عُمَرَ، وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ، فَقَالَ عُمَرُ: هَلْ هَهُنَا أَحَدٌ مِنَ الْقُرَيْشِيِّينَ؟ فَجَاءَ ذَلِكَ الرَّجُلُ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ: «إِنَّ رَجُلًا يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ

Dirham. Whoever among you meets him, let him pray for forgiveness for you.”

[6491] 224 - (...) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh ﷺ say: ‘The best of the *Tābi‘īn* will be a man who is called Uwais, and he will have a mother, and he will have had leprosy. Tell him to pray for forgiveness for you.’”

[6492] 225 - (...) It was narrated that Usair bin Jābir said: “Whenever reinforcements came from Yemen, ‘Umar bin Al-Khaṭṭāb would ask them: ‘Is Uwais bin ‘Āmir among you?’ When he found Uwais he said: ‘Are you Uwais bin ‘Āmir?’ He said: ‘Yes.’ He said: ‘Are you from Murād then from Qaran?’ He said: ‘Yes.’ He said: ‘Did you have leprosy, then you recovered from it except for a spot the size of a Dirham?’ He said: ‘Yes.’ He said: ‘Do you have a mother?’ He said: ‘Yes.’ He said: ‘I heard the Messenger of Allāh ﷺ say: “There will come to you Uwais bin ‘Āmir along with the reinforcements from Yemen, from Murād then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a

أُوَيْسٌ: لَا يَدْعُ بِالْيَمَنِ غَيْرَ أُمِّ لَهُ، قَدْ كَانَ بِهِ بَيَاضٌ، فَدَعَا اللَّهَ فَأَذْهَبَهُ عَنْهُ، إِلَّا مَوْضِعَ الدِّينَارِ أَوْ الدَّرْهَمِ، فَمَنْ لَفِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

[٦٤٩١] ٢٢٤ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَفَّانُ ابْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ الْجَرِيرِيِّ بِهَذَا الْإِسْنَادِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بَيَاضٌ، فَمَرُّوهُ فَلْيَسْتَغْفِرْ لَكُمْ».

[٦٤٩٢] ٢٢٥ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَاللَّفْظُ لِابْنِ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ، إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ، سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلَى أُوَيْسٍ، فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ، قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلَّا مَوْضِعَ

Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you then do so.” Pray for forgiveness for me.’ And he prayed for forgiveness for him.

“Umar said to him: ‘Where are you headed?’ He said: ‘Al-Kûfah.’ He said: ‘Shall I write to the governor for you?’ He said: ‘Being among the common folk is dearer to me.’

“The following year, a man from among their nobles performed *Hajj*, and he met ‘Umar, who asked him about Uwais. He said: ‘I left him in a shabby house with meagre provisions.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “There will come to you Uwais bin ‘Âmir alongwith the reinforcements from Yemen, from Murâd, then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you, then do so.”’ So he went to Uwais and said: ‘Pray for forgiveness for me.’ He said: ‘You have just come from a sacred journey, so pray for forgiveness for me.’ He said: ‘Pray for forgiveness for me.’ He said: ‘You have just come from a sacred

دِرْهَمٍ؟ قَالَ: نَعَمْ، قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ قَبْرًا مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَأَفْعَلْ». فَاسْتَغْفِرَ لِي، فَاسْتَغْفَرَ لَهُ.

فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ، قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَقَ عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْسٍ، قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ قَبْرًا مِنْهُ، إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَأَفْعَلْ». فَاتَى أُوَيْسًا فَقَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحَدْتُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي، قَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحَدْتُ عَهْدًا بِسَفَرٍ صَالِحٍ،

journey, so pray for forgiveness for me.' He said: 'Did you meet 'Umar?' He said: 'Yes.' So he prayed for forgiveness for him, and the people came to know of his piety, so he left."

Usair (a narrator) said: "His garment was a *Burdah*, and every time anyone saw him he would say: 'From where did Uwais get this *Burdah*?'"

Chapter 56. The Advice Of The Prophet ﷺ Concerning The People Of Egypt

[6493] 226 - (2543) Abû Dharr said: "The Messenger of Allâh ﷺ said: 'You will conquer a land in which the currency is the *Qîrât*. Treat its people kindly, for they have protection (*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.'"

He (the narrator) said: "He passed by Rabî'ah and 'Abdur-Rahmân, the two sons of *Shurahbîl* bin Hasanah, and they were fighting over a space the size of a brick, so he left."

[6494] 227 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said:

فَاسْتَغْفِرْ لِي، قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ، فَاسْتَغْفِرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَى وَجْهِهِ.

قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً، فَكَانَ كُلَّمَا رَأَى إِنْسَانًا قَالَ: مِنْ أَيْنَ لِأُوَيْسٍ هَذِهِ الْبُرْدَةُ؟.

(المعجم ٥٦) - (بَابُ وَصِيَةِ النَّبِيِّ ﷺ بِأَهْلِ مِصْرَ) (التحفة ١٠٢)

[٦٤٩٣] ٢٢٦ - (٢٥٤٣) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَرْمَلَةُ؛ وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا حَرْمَلَةُ وَهُوَ ابْنُ عِمْرَانَ التَّحِييِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ الْمَهْرِيِّ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذَكَّرُ فِيهَا الْقَبْرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا، فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَفْتَتِلَانِ فِي مَوْضِعٍ لَبَنَةٍ فَاخْرُجْ مِنْهَا».

قَالَ: قَمَرٌ بَرَبِيعَةَ وَعَبْدُ الرَّحْمَنِ ابْنِي شُرَحْبِيلَ بْنِ حَسَنَةَ، يَتَنَازَعَانِ فِي مَوْضِعٍ لَبَنَةٍ، فَخَرَجَ مِنْهَا.

[٦٤٩٤] ٢٢٧ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا:

‘You will conquer Egypt, and it is a land in which the currency is the *Qirât*. When you conquer it, treat its people kindly, for they have protection ((*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.’” He said: “I saw ‘Abdur-Rahmân bin Shurahbîl bin Ḥasanah and his brother Rabî‘ah, fighting over a space the size of a brick, so I left.”

حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ حَزْمَةَ الْمِصْرِيَّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ، عَنْ أَبِي بَصْرَةَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِيرَاطُ، فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا» أَوْ قَالَ: «ذِمَّةً وَصِهْرًا، فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعٍ لَبَنَةٍ، فَاخْرُجْ مِنْهَا». قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ شَرْحِبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ، يَخْتَصِمَانِ فِي مَوْضِعٍ لَبَنَةٍ، فَخَرَجْتُ مِنْهَا.

Chapter 57. The Virtues Of The People Of Oman

(المعجم ٥٧) - (بَابُ فَضْلِ أَهْلِ

عُمان) (التحفة ١٠٣)

[6495] 228 - (2544) Abû Barzah said: “The Messenger of Allâh ﷺ sent a man to one of the tribes of the Arabs, and they reviled him and beat him. He came to the Messenger of Allâh ﷺ and told him. The Messenger of Allâh ﷺ said: ‘If you had gone to the people of Oman, they would not have reviled you or beaten you.’”

[٦٤٩٥] ٢٢٨ - (٢٥٤٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ أَبِي الْوَّائِلِ، جَابِرِ بْنِ عَمْرٍو الرَّاسِيَّ: سَمِعْتُ أَبَا بَرَزَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا إِلَى حَيٍّ مِنْ أَهْلِ الْعَرَبِ، فَسَبَّوْهُ وَضَرَبُوهُ، فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمانَ أَتَيْتَ، مَا سَبُّوكَ وَلَا ضَرَبُوكَ».

Chapter 58. The Liar And Great Slaughterer Of Thaqîf

[6496] 229 - (2545) It was narrated from Abû Nawfal: "I saw 'Abdullâh bin Az-Zubair (hanging) on the road to Al-Madînah, and the Quraish and the people were passing by him. 'Abdullâh bin 'Umar came by, and he stopped and said: 'Peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib. By Allâh, I told you not to do this; by Allâh, I told you not to do this; by Allâh, I told you not to do this. By Allâh, as far as I know, you were devoted to fasting and prayer at night, and you upheld the ties of kinship. By Allâh, a nation of which you are the worst is a good nation.'

"Then 'Abdullâh bin 'Umar went away, and news of the position of 'Abdullâh and what he had said reached Al-Hajjâj. He sent for him, and the body was taken down and thrown into the graveyard of the Jews. Then he sent for his mother Asmâ' bint Abî Bakr, but she refused to come to him. The messenger said to her again: 'Either you will come or I shall send to you one who will drag you by your hair.' But she refused and said: 'By Allâh, I will not come until you send to me one who will drag me by my hair.' He (Al-Hajjâj) said: 'Bring me my shoes.' He put on his shoes and set

(المعجم ٥٨) - (بَابُ ذِكْرِ كَذَابِ

ثَقِيفٍ وَمِيبَرِهَا) (التحفة ١٠٤)

[٦٤٩٦] ٢٢٩ - (٢٥٤٥) حَدَّثَنَا عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ إِسْحَاقَ الْحَضْرَمِيَّ: أَخْبَرَنَا الْأَسْوَدُ ابْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ: رَأَيْتُ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ عَلَى عَقَبَةِ الْمَدِينَةِ، قَالَ: فَجَعَلْتُ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ، حَتَّى مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَوَقَفَ عَلَيْهِ فَقَالَ: السَّلَامُ عَلَيْكَ، أبا حُبَيْبٍ! السَّلَامُ عَلَيْكَ، أبا حُبَيْبٍ! أَمَا وَاللَّهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا، أَمَا وَاللَّهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا، أَمَا وَاللَّهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ هَذَا، أَمَا وَاللَّهِ! إِنْ كُنْتُ، مَا عَلِمْتُ، صَوَامًا، قَوَامًا، وَصُولًا لِلرَّحِمِ، أَمَا وَاللَّهِ! لَأُمَّةٌ أَنْتَ أَشْرُهَا لِأُمَّةٍ خَيْرٍ.

ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَبَلَغَ الْحَجَّاجَ مَوْقِفُ عَبْدَ اللَّهِ وَقَوْلُهُ، فَأَرْسَلَ إِلَيْهِ فَأَنْزَلَ عَنْ جِدْعِهِ، فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ، ثُمَّ أَرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، فَأَبَتْ أَنْ تَأْتِيَهُ، فَأَعَادَ عَلَيْهَا الرَّسُولَ: لَتَأْتِيَنِي أَوْ لَا بَعَثَ إِلَيْكَ مَنْ يَسْحَبُكَ بِقُرُونِكَ، قَالَ: فَأَبَتْ وَقَالَتْ: وَاللَّهِ! لَا أَتِيكَ حَتَّى تَبْعَثَ

out, swollen with pride, until he entered upon her. He said: 'What do you think about what I did to the enemy of Allāh?' She said: 'I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: O son of *Dhāt An-Niṭāqain* (the woman with two girdles). By Allāh, the woman with two girdles, one of them, she used to hang the food of the Messenger of Allāh ﷺ and the food of Abū Bakr out of the reach of wild animals, and the other was the girdle that no woman can do without. As for the Messenger of Allāh ﷺ, he told us: "Among *Thaqif* there will be a liar, and a great slaughterer." As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you.' He (the narrator) said: 'He (Al-Hajjāj) got up and left her, and he did not reply her.'"

Chapter 59. The Virtues Of The Persians

[6497] 230 - (2546) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'If the (knowledge of) religion was at the Pleiades, a man from among the Persians – or from among the sons of the Persians – would go and get it.'"

إِلَيَّ مَنْ يَسْحَبُنِي بِقُرُونِي، قَالَ: فَقَالَ: أَرُونِي سَبْتِي، فَأَخَذَ نَعْلَيْهِ، ثُمَّ انْطَلَقَ يَتَوَدَّفُ، حَتَّى دَخَلَ عَلَيْهَا، فَقَالَ: كَيْفَ رَأَيْتَنِي صَنَعْتُ بَعْدُ اللَّهِ؟ قَالَتْ: رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ، وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ، بَلَّغْنِي أَنْكَ تَقُولُ لَهُ: يَا ابْنَ ذَاتِ النِّطَاقَيْنِ! أَنَا، وَاللَّهِ! ذَاتِ النِّطَاقَيْنِ، أَمَّا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ ﷺ، وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ، وَأَمَّا الْآخَرُ فِطَاقُ الْمَرْأَةِ الَّتِي لَا تَسْغُنِي عَنْهُ، أَمَّا إِنْ رَسُولُ اللَّهِ ﷺ حَدَّثَنَا: «أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا» فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ، وَأَمَّا الْمُبِيرُ فَلَا إِخَالِكَ إِلَّا إِلَيْهِ، قَالَ: فَقَامَ عَنْهَا وَلَمْ يَرَا جَعْمَهَا.

(المعجم ٥٩) - (باب فضل فارس)

(التحفة ١٠٥)

[٦٤٩٧] ٢٣٠ - (٢٥٤٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرِ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ - أَوْ قَالَ - مِنْ أَبْنَاءِ فَارِسَ، حَتَّى يَتَنَاوَلَهُ».

[6498] 231 - (...) It was narrated that Abû Hurairah said: "We were sitting with the Prophet ﷺ and *Sûrat Al-Jumu'ah* was revealed to him. When he recited the words: 'And [He has sent him also to] others among them (Muslims) who have not yet joined them (but they will come),^[1] a man said: 'Who are they, O Messenger of Allâh?' The Prophet ﷺ did not answer him until he had asked two or three times, and among us was Salmân Al-Fârisî. Then the Prophet ﷺ put his hand on Salmân and said: 'If faith were at the Pleiades, some men from among these people would get it.'"

Chapter 60. The Words Of The Prophet ﷺ: "People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding"

[6499] 232 - (2547) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'You will find that people are like a hundred camels, among whom a man cannot find one that is fit for riding.'"

[٦٤٩٨] ٢٣١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ. فَلَمَّا قَرَأَ: ﴿وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ﴾ [الجمعة: ٣]. قَالَ [رَجُلٌ]: مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ! فَلَمْ يُرَاجِعْهُ النَّبِيُّ ﷺ، حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ: وَفِينَا سَلْمَانُ الْفَارِسِيُّ، قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الْإِيمَانُ عِنْدَ الثَّرَيَّا، لَنَالَهُ رَجَالٌ مِنْ هَؤُلَاءِ».

(المعجم ٦٠) - (بَابُ قَوْلِهِ ﷺ:

«النَّاسَ كَأَيْلٍ مَائَةٍ، لَا تَجِدُ فِيهَا

رَاحِلَةً») (التحفة ١٠٦)

[٦٤٩٩] ٢٣٢ - (٢٥٤٧) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ كَأَيْلٍ مَائَةٍ، لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

[1] *Al-Jumu'ah* 62:3.

45. The Book Of *Al-Birr*,^[1] Nurturing Ties And Manners

Chapter 1. Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

[6500] 1 - (2548) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'Which of the people is most deserving of my best companionship?' He said: 'Your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.'"

In the *Hadîth* of Qutaibah it says: "Who is most deserving of my best companionship?" And he did not say: "Which of the people?"

[6501] 2 - (...) It was narrated that Abû Hurairah said: "A man said: 'O Messenger of Allâh, which of the people is most deserving of my best companionship?' He said: 'Your mother, then your mother, then your mother, then your father, then the next closest and the next closest.'"

٧ - (المعجم ٤٥) - كتاب البر والصلة والأدب (التحفة ٣٤)

(المعجم ١) - (بَابُ بَرِّ الْوَالِدَيْنِ، وَأَيُّهُمَا أَحَقُّ بِهِ) (التحفة ١)

[٦٥٠٠] ١ - (٢٥٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بْنُ جَمِيلٍ بْنُ طَرِيفٍ الثَّقَفِيُّ وَزُهَيْرُ ابْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «تُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «تُمَّ أَبُوكَ». وَفِي حَدِيثٍ قُتَيْبَةَ: مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ وَلَمْ يَذْكُرِ النَّاسَ.

[٦٥٠١] ٢ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ

[1] Being dutiful and reverential to one's parents.

يُحْسِنِ الصُّحْبَةَ؟ قَالَ «أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

[6502] 3 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ..." and he mentioned a *Hadîth* like that of Jarîr (no. 6500), and he added: "He said: 'Yes, by your father, I shall tell you.'"

[٦٥٠٢] ٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكَ عَنْ عَمَارَةَ وَابْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ - وَزَادَ: فَقَالَ: «نَعَمْ: وَأَبِيكَ! لَتُبَيَّنَّ».

[6503] 4 - (...) It was narrated from Abû Shubrumah with this chain of narrators.

In the *Hadîth* of Wuhaib it says: "Whom should I treat with the most *Birr*?" In the *Hadîth* of Muḥammad bin Ṭalḥah it says: "Which of the people is most deserving of my best companionship?" Then he mentioned a *Hadîth* like that of Jarîr (no. 6500).

[٦٥٠٣] ٤- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ، كِلَاهُمَا عَنْ ابْنِ شُبْرُمَةَ بِهَذَا الْإِسْنَادِ.

فِي حَدِيثِ وَهَيْبٍ: مَنْ أَبْرُ؟ وَفِي حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ: أَيُّ النَّاسِ أَحَقُّ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ.

[6504] 5 - (2549) It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Prophet ﷺ and asked him for permission to go for *Jihâd*. He said: 'Are your parents alive?' He said: 'Yes.' He said: "Then your *Jihâd* is with them."

[٦٥٠٤] ٥- (٢٥٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ، عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبٌ عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ

فِي الْجِهَادِ، فَقَالَ: «أَحْيِي وَالِدَاكَ؟» قَالَ: نَعَمْ، قَالَ «فَفِيهِمَا فَجَاهِدْ».

[6505] (...) It was narrated from Abul-'Abbâs: "I heard 'Abdullâh bin 'Amr bin Al-'Âṣ saying: 'A man came to the Prophet ﷺ...' and he mentioned a similar report (as *Hadīth* no. 6504).

Muslim said: Abul-'Abbâs' name is As-Sâ'ib bin Farrûkh Al-Makkî.

[٦٥٠٥] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ: سَمِعْتُ أَبَا الْعَبَّاسِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ. قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ اسْمُهُ السَّائِبُ ابْنُ فَرُوحَ الْمَكِّي.

[6506] 6 - (...) A similar report (as *Hadīth* no. 6505) was narrated from Ḥabīb with this chain of narrators.

[٦٥٠٦] ٦- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ؛ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، جَمِيعًا عَنْ حَبِيبٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[6507] (...) 'Abdullâh bin 'Amr bin Al-'Âṣ said: "A man came to the Prophet of Allâh ﷺ and said: 'I swear my allegiance to you, that I will migrate and engage in *Jihâd*, seeking reward from Allâh.' He (ﷺ) said: 'Are either of your parents alive?' He said: 'Yes, both of them.' He said: 'Are you seeking reward from Allâh?' He said: 'Yes.' He said: 'Then go

[٦٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرٍو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا، مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ قَالَ: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: أَبَايُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ، أَبْتَغِي

back to your parents and be a good companion to them.”

Chapter 2. Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.

[6508] 7 - (2550) It was narrated from Abû Râfi‘ that Abû Hurairah said: “Juraij used to worship in his hermitage, and his mother came to him.”

Humaid said: “Abû Râfi‘ described to us how the Messenger of Allâh ﷺ described his mother when she called him, how she put her hand on her forehead then raised her head to call him.

“She said: ‘O Juraij! I am your mother, speak to me.’ She found him praying and he said: ‘O Allâh, my mother or my prayer?’ And he chose his prayer. She went away, then she came back a second time, and said: ‘O Juraij! I am your mother, speak to me.’ He said: ‘O Allâh, my mother or my prayer?’ And he chose his prayer. She said: ‘O Allâh, this is Juraij and he is my son, and I spoke to him but he refused to speak to me. O Allâh, do not let him die until he has seen prostitutes.’”

الْأَجَرَ مِنَ اللَّهِ، قَالَ «فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ، بَلْ كِلَاهُمَا، قَالَ «فَتَبْتَغِي الْأَجَرَ مِنَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ «فَارْجِعِي إِلَى وَالِدَيْكَ فَأَخْبِرِي صُحْبَتَهُمَا».

(المعجم ٢) - (بَابُ تَقْدِيمِ بَرِّ الْوَالِدَيْنِ عَلَى التَّطَوُّعِ بِالصَّلَاةِ، وَغَيْرِهَا)
(التحفة ٢)

[٦٥٠٨] ٧ - (٢٥٥٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ جُرَيْجٌ يَتَعَبَّدُ فِي صَوْمَةٍ، فَجَاءَتْ أُمُّهُ.

قَالَ حُمَيْدٌ: فَوَصَفَ لَنَا أَبُو رَافِعٍ صِفَةَ أَبِي هُرَيْرَةَ لَصِفَةِ رَسُولِ اللَّهِ ﷺ أُمُّهُ حِينَ دَعَتْهُ، كَيْفَ جَعَلَتْ كَفَّهَا فَوْقَ حَاجِبِهَا، ثُمَّ رَفَعَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، كَلِّمْنِي، فَصَادَفْتُهُ بِصَلَاتِي، فَقَالَ: اللَّهُمَّ! أُمِّي وَصَلَاتِي قَالَ: فَاخْتَارَ صَلَاتَهُ، فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، فَكَلِّمْنِي، قَالَ: اللَّهُمَّ! أُمِّي وَصَلَاتِي، فَاخْتَارَ صَلَاتَهُ، فَقَالَتْ: اللَّهُمَّ! إِنَّ هَذَا جُرَيْجٌ، وَهُوَ ابْنِي، وَإِنِّي كَلَّمْتُهُ فَأَبْرَأَ أَنْ يَكَلِّمَنِي، اللَّهُمَّ! فَلَا تُمِتْهُ حَتَّى زُ

He said: "If she had prayed that he be tempted, he would have fallen prey to temptation.

There was a shepherd who lived near his hermitage, and a woman came out of the village and he had intercourse with her. She became pregnant and gave birth to a boy. It was said to her: 'What is this?' She said: 'From the one who lives in this hermitage.' They came with their axes and shovels and called him, and they found him praying, and he did not speak to them. They started to destroy his hermitage, and when he saw that, he came down to them, and they said to him: 'Ask this woman.' He smiled and patted the child on the head and said: 'Who is your father?' He said: 'My father is the shepherd.' When they heard that from him they said: 'We will rebuild what we have destroyed of your hermitage with gold and silver.' He said: 'No; just put it back as it was, with clay.' Then he went up to it."

[6509] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one spoke in the cradle except three: 'Eîsâ bin Mariam, and the companion of Juraij. Juraij was a man devoted to worship, and he made a hermitage for himself where he used to stay. His mother came to him when he was praying and said: 'O Juraij!' He said: 'O Lord,

الْمُؤْمِسَاتِ. قَالَ: وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفُتِنَ.

قَالَ: وَكَانَ رَاعِي ضَاْنٍ يَأْوِي إِلَى دَيْرِهِ، قَالَ: فَحَرَجَتِ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي، فَحَمَلَتْ فَوَلَدَتْ غُلَامًا، فَقِيلَ لَهَا: مَا هَذَا؟ قَالَتْ: مِنْ صَاحِبِ هَذَا الدَّيْرِ، قَالَ فَجَاءُوا بِفُؤُسِهِمْ وَمَسَاحِيهِمْ، فَتَادَوْهُ فَصَادَفُوهُ يُصَلِّي، فَلَمْ يُكَلِّمُهُمْ، قَالَ: فَأَخَذُوا يَهْدُمُونَ دَيْرَهُ، فَلَمَّا رَأَى ذَلِكَ نَزَلَ إِلَيْهِمْ، فَقَالُوا لَهُ: سَلْ هَذِهِ، قَالَ: فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ: مَنْ أَبُوكَ؟ قَالَ: أَبِي رَاعِي الضَّأْنِ، فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ قَالُوا: نَبْنِي مَا هَدَمْنَا مِنْ دَيْرِكَ بِالذَّهَبِ وَالْفِضَّةِ، قَالَ: لَا، وَلَكِنْ أَعِيدُوهُ تَرَابًا كَمَا كَانَ، ثُمَّ عَلَاهُ.

[٦٥٠٩] ٨ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا جَرِيرُ بْنُ حَارِثٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى بْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ

my mother or my prayer?" And he continued praying and she left. The next day, she came when he was praying and said: 'O Juraij!' He said: 'O Lord, my mother or my prayer?' And he continued praying and she left. The next day she came to him and said: 'O Juraij!' He said: 'O Lord, my mother or my prayer?' And he continued praying. She said: 'O Allâh, do not cause him to die until he looks at the faces of prostitutes.'

"The Children of Israel began to speak of Juraij and his worship. There was a prostitute who was very beautiful, and she said: 'If you wish, I will tempt him for you.' So she presented herself to him but he did not pay any attention to her. She went to a shepherd who lived near his hermitage and let him have his way with her, and she became pregnant. When she gave birth, she said: 'He is from Juraij.' They went to him and asked him to come down, and they destroyed his hermitage and started beating him. He said: 'What is the matter with you?' They said: 'You committed Zinâ with this prostitute and she bore you a child.' He said: 'Where is the boy?' They brought him, and he said: 'Let me pray.' So he prayed, and when he had finished, he came to the child and poked him in the stomach, and said: 'O boy,

فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَأَنْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، [فَأَنْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدِ أَتَتْهُ فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ] فَقَالَتْ: اللَّهُمَّ! لَا تُمِتْهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ، فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ، وَكَانَتْ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لَا أَفْتِنَنَّ لَكُمْ، قَالَ: فَتَعَرَّضْتُ لَهُ فَلَمْ يَلْتَمِشْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ فَأَمَكَّتَهُ مِنْ نَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وَلَدَتْ، قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: رَبِّتِ بِهَذِهِ الْبَغِيِّ، فَوَلَدَتْ مِنْكَ، فَقَالَ: أَيْنَ الصَّبِيِّ؟ فَجَاءُوا بِهِ فَقَالَ: دَعُونِي حَتَّى أَصَلِّيَ، فَصَلَّى، فَلَمَّا أَنْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلَامُ! مَنْ أَبُوكَ؟ قَالَ: فُلَانُ الرَّاعِي، قَالَ: فَأَقْبَلُوا عَلَى جُرَيْجٍ يُعْبَلُونَهُ

who is your father?' He said: 'So-and-so, the shepherd.' They came to Juraij and kissed him and touched him (seeking blessing). They said: 'We will rebuild your hermitage in gold.' He said: 'No, just put it back as it was, of clay.' So they did that.

"While a child was nursing from his mother, a man passed by riding a fine horse and dressed in a fine garment. His mother said: 'O Allâh, make my son like this man.' The child left the breast and turned to look at him, then he said: 'O Allâh, do not make me like him.' Then he turned back to the breast and resumed nursing."

He said: "It is as if I can see the Messenger of Allâh ﷺ describing his suckling by placing his forefinger in his mouth and sucking on it."

He (ﷺ) said: "They (the mother and the child) passed by a girl whom they were beating and saying: 'You committed *Zinâ* and stole,' and she was saying: 'Sufficient for me is Allâh and He is the best disposer of affairs.' His mother said: 'O Allâh, do not make my son like her.' (The child) stopped nursing and looked at her, and said: 'O Allâh, make me like her.' Then she started to talk to him (the child). She said: 'O you shaven-headed one! A good-looking man passed by and I said: "O Allâh, make my son like him," and you said: "O Allâh, do not make

وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبِيٌّ لَكَ صَوْمَعَتِكَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا.

وَيِنَّا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهِةٍ وَشَارَةٍ حَسَنَةٍ، فَقَالَتْ أُمُّهُ اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَ هَذَا، فَتَرَكَ التَّدْيَ وَالْأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ، فَقَالَ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى تَدْيِهِ فَجَعَلَ يَرْضَعُ.

قَالَ: فَكَانَنِي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِإِصْبَعِهِ السَّبَابَةِ فِيهِ، فَجَعَلَ يَمَصُّهَا.

قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: «زَنَيْتِ، سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللَّهُ وَنِعَمَ الْوَكِيلُ، فَقَالَتْ أُمُّهُ: اللَّهُمَّ! لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَتَرَكَ الرِّضَاعَ وَنَظَرَ إِلَيْهَا، فَقَالَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا، فَهَنَّاكَ تَرَاجَعَا الْحَدِيثَ، فَقَالَتْ: حَلَقَى! مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَهُ فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهِذِهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ، سَرَقْتِ، فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَقُلْتُ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا.

me like him.” Then they passed by with this slave woman whom they were beating and saying: “You committed *Zinâ* and you stole,” and I said: “O Allâh, do not make him like her,” and you said: “O Allâh, make me like her.”

“He said: ‘That man was a tyrant, so I said: “O Allâh, do not make me like him.” And this woman of whom they said: “You committed *Zinâ* and stole,” – she did not commit *Zinâ* or steal, so I said: “O Allâh, make me like her.”’

Chapter 3. The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise

[6510] 9 - (2551) It was narrated from Abû Hurairah that the Prophet ﷺ said: “May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.” It was said: “Who, O Messenger of Allâh?” He said: “The one whose parents, one or both of them, reach old age during his lifetime and he does not enter Paradise.”

[6511] 10 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.’ It was said: Who, O Messenger of Allâh?” He said: ‘The one whose parents, one or

قَالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا، فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلَنِي مِثْلَهُ، وَإِنَّ هَذِهِ يَقُولُونَ لَهَا: زَنَيْتِ، وَلَمْ تَزْنِي، وَسَرَقَتْ، وَلَمْ تَسْرِقْ، فَقُلْتُ: اللَّهُمَّ! اجْعَلَنِي مِثْلَهَا.”

(المعجم ٣) - (بَابُ رَغْمٍ مِنْ أَدْرَكَ أَبَوَيْهِ أَوْ أَحَدَهُمَا عِنْدَ الْكِبَرِ، فَلَمْ يَدْخُلِ الْجَنَّةَ) (التحفة ٣)

[٦٥١٠] ٩- (٢٥٥١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ» [قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ] «مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ، أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ».

[٦٥١١] ١٠- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ» [قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ

both of them, reach old age during his lifetime and he does not enter Paradise.”

[6512] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust...’” three times, then he mentioned something similar (to *Hadîth* no. 6511).

Chapter 4. The Virtue Of Maintaining Ties With The Friends Of One's Father And Mother, Etc.

[6513] 11 - (2552) It was narrated from ‘Abdullâh bin Dînâr that a Bedouin man met ‘Abdullâh bin ‘Umar on the road to Makkah, and ‘Abdullâh greeted him, mounted him on a donkey that he had been riding, and gave him a turban that was on his head. Ibn Dînâr said: “We said to him: ‘May Allâh guide you. They are Bedouin and they are content with little.’ ‘Abdullâh (Ibn ‘Umar) said: ‘The father of this man was a friend of ‘Umar bin Al-Khattâb, and I heard the Messenger of Allâh ﷺ say: The best act of *Birr* is for a child to uphold ties with the friends of his father.’”

«مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَهُ الْكِبَرُ، أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ».

[٦٥١٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ» ثَلَاثًا، ثُمَّ ذَكَرَ مِثْلَهُ.

(المعجم ٤) - (بَابُ فَضْلِ صَلَةِ أَصْدِقَاءِ الْأَبِ وَالْأُمِّ، وَنَحْوِهِمَا)
(التحفة ٤)

[٦٥١٣] ١١ - (٢٥٥٢) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ، وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، فَقَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللَّهُ! إِنَّهُمْ الْأَعْرَابُ، إِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ، فَقَالَ عَبْدُ اللَّهِ: إِنْ أَلَّ هَذَا كَانَ وَدًّا لِعُمَرَ بْنِ الْخَطَّابِ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبْرَّ الْبِرِّ صَلَةُ الْوَلَدِ أَهْلَ وَدِّ أَبِيهِ».

[6514] 12 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said: “The best act of *Birr* is for a man to uphold ties with the friends of his father.”

[6515] 13 - (...) It was narrated from ‘Abdullâh bin Dînâr that when Ibn ‘Umar set out for Makkah, he had a donkey with him that he would ride for a change when he was tired of riding his camel, and he had a turban that he tied on his head. One day while he was riding that donkey, a Bedouin passed by him and he said: ‘Aren’t you so-and-so the son of so-and-so?’ He said: ‘Yes.’ He gave him the donkey and said: ‘Ride this,’ and he gave him the turban and said: ‘Tie this around your head.’ Some of his companions said to him: ‘May Allâh forgive you, you have given this Bedouin a donkey that you were riding for a change and a turban that you had tied around your head.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “One of the best acts of *Birr* is for a man to uphold ties with the friends of his father after he (the father) dies.” And his father was a friend of ‘Umar’s.

[٦٥١٤] ١٢- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيُّوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبْرُ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وَدَّ أَبِيهِ».

[٦٥١٥] ١٣- (...) حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي وَاللَّيْثُ بْنُ سَعْدٍ، جَمِيعًا عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ جِمَارٌ يَتَرَوَّحُ عَلَيْهِ، إِذَا مَلَ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةً يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذَلِكَ الْجِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنُ فُلَانٍ بْنِ فُلَانٍ؟ قَالَ: بَلَى، فَأَعْطَاهُ الْجِمَارَ وَقَالَ: ارْكَبْ هَذَا، وَالْعِمَامَةَ، قَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ أَعْطَيْتَ هَذَا الْأَعْرَابِيَّ جِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبْرِ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وَدَّ أَبِيهِ، بَعْدَ أَنْ يُوَلِّيَ» وَإِنْ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ.

Chapter 5. Meaning Of *Al-Birr* (Righteousness) And Sin

[6516] 14 - (2553) It was narrated that An-Nawwâs bin Sam'ân Al-Anṣârî said: "I asked the Messenger of Allâh ﷺ about righteousness and sin, and he said: '*Al-Birr* (righteousness) is a good character, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

[6517] 15 - (...) It was narrated that An-Nawwâs bin Sam'ân said: "I stayed with the Messenger of Allâh ﷺ in Al-Madînah for one year, and nothing kept me from parting from him except asking questions. If one of us left him he would not ask the Messenger of Allâh ﷺ about anything.^[1] But I asked him about righteousness and sin, and the Messenger of Allâh ﷺ said: '*Al-Birr* (righteousness) is good conduct, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

(المعجم ٥) - (بَابُ تَفْسِيرِ الْبِرِّ

وَالْإِثْمِ) (التحفة ٥)

[٦٥١٦] ١٤ - (٢٥٥٣) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ».

[٦٥١٧] ١٥ - (...) حَدَّثَنِي هَرُونُ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ: أَقَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ سَنَةً، مَا يَمْنَعُنِي مِنَ الْهَجْرَةِ إِلَّا الْمَسْأَلَةُ، كَانَ أَحَدُنَا إِذَا هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ».

[1] Because those who lived there had been prohibited from asking Allâh's Messenger ﷺ about anything until he had explained it to them. See no. 102.

Chapter 6. Upholding Ties Of Kinship, And The Prohibition Of Severing Them

[6518] 16 - (2554) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh created the creation, and when He had finished, *Ar-Rahm* (the womb; kinship) stood up and said: "I seek refuge from those who serve the ties of kith and kin." Allâh said: "Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?" It said: "Of course." Allâh said: "Then your prayer is granted."

"Then the Messenger of Allâh ﷺ said: 'Recite, if you wish: Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?'"^[1]

[6519] 17 - (2555) It was narrated that Âishah said: "The Messenger of Allâh ﷺ said: '*Ar-Rahm* is suspended from the

(المعجم ٦) - (بَابُ صِلَةِ الرَّحِمِ،

وتحريم قطيعتها) (التحفة ٦)

[٦٥١٨] ١٦ - (٢٥٥٤) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ بْنُ جَمِيلٍ بْنُ طَرِيفٍ بْنُ عَبْدِ
اللهِ التَّقْفِيُّ وَمُحَمَّدُ بْنُ عَبَّادٍ قَالَا: حَدَّثَنَا
حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ
وَهُوَ ابْنُ أَبِي مُزَرَّدٍ، مَوْلَى بَنِي هَاشِمٍ:
حَدَّثَنِي عَمِّي أَبُو الْحَبَابِ سَعِيدُ بْنُ يَسَارٍ
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«إِنَّ اللهَ خَلَقَ الْخَلْقَ، حَتَّى إِذَا فَرَغَ مِنْهُمْ
قَامَتِ الرَّحِمُ فَقَالَتْ: هَذَا مَقَامُ الْعَانِدِ
مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ
أَصِلَ مَنْ وَصَلَكَ وَأَقْطَعَ مَنْ قَطَعَكَ؟
قَالَتْ: بَلَى، قَالَ: فَذَاكَ لَكَ».

ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «افْرَأُوا إِنْ
شِئْتُمْ: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ
تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ
أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى
أَبْصَرَهُمْ ۚ أَفَلَا يَتَذَكَّرُونَ الْفُرْعَانُ أَمْ
عَلَى قُلُوبٍ أَقْفَالُهَا» [محمد: ٢٢-٢٤].

[٦٥١٩] ١٧ - (٢٥٥٥) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ
لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ مُعَاوِيَةَ

^[1] Muḥammad 47:22-24

Throne and it says: "Whoever takes care of me, Allâh takes care of him, and whoever cuts me off, Allâh cuts him off."

[6520] 18 - (2556) It was narrated from Muḥammad bin Jubair bin Muṭ'im, from his father, that the Prophet ﷺ said: "No one who severs will enter Paradise."

Ibn Abi 'Umar said: Sufyân said: "It means the one who severs ties of the womb."

[6521] 19 - (...) It was narrated from Az-Zuhrî that Muḥammad bin Jubair bin Muṭ'im told him that his father told him that the Messenger of Allâh ﷺ said: "No one who severs ties of the womb will enter Paradise."

[6522] (...) A similar report (as *Hadîth* no. 6521) was narrated from Az-Zuhrî with this chain of narrators, but he said: "I heard the Messenger of Allâh ﷺ."

[6523] 20 - (2557) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Whoever would like his *Rizq* (provision) to be

بْنِ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّحِمُ مُعْلَقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ».

[٦٥٢٠] ١٨ - (٢٥٥٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ.

[٦٥٢١] ١٩ - (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَصْمَاءَ الضُّبَيْعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ [بْنِ مُطْعِمٍ] أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِمٍ».

[٦٥٢٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

[٦٥٢٣] ٢٠ - (٢٥٥٧) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِييِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ،

increased and his life to be extended, should uphold the ties of the womb.”

[6524] 21 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Whoever would like his *Rizq* (provision) to be increased and his life to be extended, should uphold the ties of the womb.”

[6525] 22 - (2558) It was narrated from Abû Hurairah that a man said: “O Messenger of Allâh, I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me.” He said: “If you are as you say, then it is as if you are putting hot ashes in their mouths. Allâh will continue to support you as long as you continue to do that.”

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[٦٥٢٤] ٢١ - (...) [و] حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[٦٥٢٥] ٢٢ - (٢٥٥٨) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي قَرَابَةً، أَصْلَهُمْ وَيَقْطَعُونَنِي، وَأُحْسِنُ إِلَيْهِمْ وَيُؤْسِيئُونَ إِلَيَّ، وَأُحْلِمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمْ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ».

Chapter 7. The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another

[6526] 23 - (2559) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allâh, brothers. It is not permissible for a Muslim to forsake his brother for more than three (days)."

[6527] (...) A *Hadîth* like that of Mâlik (no. 6526) was narrated from Anas from the Prophet ﷺ.

[6528] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6527), and Ibn 'Uyaynah added: "Do not cut off ties with one another."

[6529] (...) It was narrated from Az-Zuhrî with this chain of narrators.

The report of Yazîd is like the report of Sufyân from Az-Zuhrî,

(المعجم ٧) - (بَابُ تَحْرِيمِ التَّحَاسُدِ
وَالْتَبَاغُضِ وَالتَّدَابُرِ) (التحفة ٧)

[٦٥٢٦] ٢٣ - (٢٥٥٩) حَدَّثَنِي يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ
ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغُضُوا وَلَا
تَحَاسِدُوا وَلَا تَدَابُرُوا، وَكُونُوا، عِبَادَ اللَّهِ
إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ
فَوْقَ ثَلَاثٍ».

[٦٥٢٧] (...) حَدَّثَنَا حَاجِبُ بْنُ
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ الْوَلِيدِ الرُّبَيْدِيُّ عَنِ الزُّهْرِيِّ:
أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ
أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ.

[٦٥٢٨] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ
وَأَبْنُ أَبِي عُمَرَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ
ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ -
وَرَدَّ ابْنُ عُيَيْنَةَ: «وَلَا تَقَاطَعُوا».

[٦٥٢٩] (...) حَدَّثَنَا أَبُو كَامِلٍ
حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ قَالَ: وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا

mentioning all four things. As for the *Hadith* of 'Abdur-Razzâq, it says: "Do not envy one another, do not cut off ties with one another, do not turn away from one another."

[6530] 24 - (...) It was narrated from Anas that the Prophet ﷺ said: "Do not envy one another, do not hate one another, do not cut off ties with one another and be, O slaves of Allâh, brothers."

[6531] (...) Shu'bah narrated a similar report (as *Hadith* no. 6530) with this chain of narrators and he added: "...As Allâh has commanded you."

Chapter 8. The Prohibition Of Forsaking Someone For More Than Three Days Without A Legitimate Reason

[6532] 25 - (2560) It was narrated from Abû Ayyûb Al-Ansârî that the Messenger of Allâh ﷺ said: "It is not permissible for a Muslim to forsake his brother for more than three nights, each of them turning away from the other when they meet. The better

عَنْ عَبْدِ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

أَمَّا رِوَايَةُ يَزِيدَ عَنْهُ فَكِرَ وَرِوَايَةُ سُفْيَانَ عَنِ الزُّهْرِيِّ، يَذْكُرُ الْخِصَالَ الْأَرْبَعَ جَمِيعًا، وَأَمَّا حَدِيثُ عَبْدِ الرَّزَّاقِ: «وَلَا تَحَاسَدُوا وَلَا تَقَاطَعُوا وَلَا تَذَابِرُوا».

[٦٥٣٠] ٢٤ - (...) [وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا».

[٦٥٣١] (...) وَحَدَّثَنِي عَلِيُّ بْنُ نَصْرِ الْجَهْضَمِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، مِثْلُهُ - وَزَادَ: «كَمَا أَمَرَكُمُ اللَّهُ».

(المعجم ٨) - (بَابُ تَحْرِيمِ الْهَجْرِ فَوْقَ ثَلَاثَةِ أَيَّامٍ، بِلَا عَذْرِ شَرْعِي) (التحفة ٨)

[٦٥٣٢] ٢٥ - (٢٥٦٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَمِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ

of them is the first to greet the other with *Salâm*.”

[6533] (...) A similar *Hadith* (as no. 6532) was narrated from Az-Zuhrî with the chain of narrators of Mâlik, except the words: “Each of them turning away from the other.” They all said in their *Hadith*: “Each of them avoiding the other.”

أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يُلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.”

[٦٥٣٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ؛ قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ؛ وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، كُلُّهُمْ عَنْ الزُّهْرِيِّ، بِإِسْنَادٍ مَالِكٍ وَمِثْلِ حَدِيثِهِ، إِلَّا قَوْلَهُ: «فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا» فَإِنَّهُمْ جَمِيعًا قَالُوا فِي حَدِيثِهِمْ، غَيْرَ مَالِكٍ: «فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا».

[6534] 26 - (2561) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “It is not permissible for a believer to forsake his brother for more than three days.”

[٦٥٣٤] ٢٦ - (٢٥٦١) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَهُوَ ابْنُ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ لِلْمُؤْمِنِ أَنْ يَنْهَجِرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

[6535] 27 - (2562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٦٥٣٥] ٢٧ - (٢٥٦٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

“There is no forsaking after three days.”

مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا هِجْرَةَ بَعْدَ ثَلَاثٍ».

Chapter 9. The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On

(المعجم ٩) - (بَابُ تَحْرِيمِ الظَّنِّ وَالتَّجَسُّسِ وَالتَّنَافُسِ وَالتَّجَاشُ، وَنَحْوَهَا) (التحفة ٩)

[6536] 28 - (2563) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another’s faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; do not turn away from one another and be, O slaves of Allâh, brothers.”

[٦٥٣٦] ٢٨ - (٢٥٦٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ! إِخْوَانًا».

[6537] 29 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do not use foul speech (with one another), do not turn away from one another, do not seek out one another’s faults, do not undercut one another. Be, O slaves of Allâh, brothers.”

[٦٥٣٧] ٢٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَهْجُرُوا وَلَا تَدَابَرُوا وَلَا تَحَسَّسُوا، وَلَا يَبْغِ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ! إِخْوَانًا».

[6538] 30 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not envy on one another, do not hate one another, do not seek

[٦٥٣٨] ٣٠ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

out one another's faults, do not spy on one another, and do not artificially increase prices. Be, O slaves of Allâh, brothers.”

[6539] (...) It was narrated from Al-A'mash with this chain of narrators: (The Messenger of Allâh ﷺ said:) “Do not cut off ties with one another, do not turn away from one another, do not hate one another, do not envy one another. Be, O slaves of Allâh, brothers, as Allâh has commanded you.”

[6540] 31 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not hate one another, do not turn away from one another, do not compete with one another. Be, O slaves of Allâh, brothers.”

Chapter 10. The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth

[6541] 32 - (2564) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not envy one another, do not artificially inflate prices, do not hate one another, do not turn away from one another, do not undercut one another. Be, O

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَسَسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَكُونُوا عِبَادَ اللَّهِ! إِخْوَانًا».

[٦٥٣٩] (...) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَلِيُّ بْنُ نَصْرِ الْجَهَنَمِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ! إِخْوَانًا، كَمَا أَمَرَكُمُ اللَّهُ».

[٦٥٤٠] ٣١- (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا جَبَّانٌ حَدَّثَنَا وَهْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا تَنَافَسُوا، وَكُونُوا عِبَادَ اللَّهِ! إِخْوَانًا».

(المعجم ١٠) - (بَابُ تَحْرِيمِ ظَلَمِ الْمُسْلِمِ وَخَذْلِهِ وَاحْتِقَارِهِ وَدَمِهِ وَعَرْضِهِ وَمَالِهِ) (التحفة ١٠)

[٦٥٤١] ٣٢- (٢٥٦٤) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا

slaves of Allâh, brothers. The Muslim is the brother of his fellow-Muslim. He does not wrong him, forsake or despise him. Piety (*Taqwa*) is here” – and he pointed to his chest three times. “It is sufficient sin for a man to despise his Muslim brother. A Muslim is unlawful to another Muslim, his blood, his wealth and his honor.”

[6542] 33 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” and he mentioned a *Hadith* like that of Dâwûd (no. 6541), adding some things and subtracting others. Among the things that he added was: “Allâh does not look at your bodies or your (outward) forms, rather He looks at your hearts” and he pointed with his fingers to his chest.

[6543] 34 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh does not look at your (outward) forms and your wealth, rather He looks at your hearts and your deeds.’”

تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هُنَا». وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَارٍ: «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ».

[٦٥٤٢] ٣٣- (...) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ كُرَيْبٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ - وَزَادَ، وَنَقَصَ، وَمِمَّا زَادَ فِيهِ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ» وَأَشَارَ بِأَصَابِعِهِ إِلَى صَدْرِهِ.

[٦٥٤٣] ٣٤- (...) حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

Chapter 11. The Prohibition Of Holding Grudges

[6544] 35 - (2565) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The gates of Paradise are opened on Mondays and Thursdays, and every slave (of Allâh) who does not associate anything with Allâh is forgiven, except a man between whom and his brother there is some grudge. It is said: 'Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.'"

[6545] (...) A similar *Hadîth* (as no. 6544) was narrated from Suhail, from his father, with the chain of narrators of Mâlik, except that in the *Hadîth* of Ad-Darâwardi it says: "Except two who forsake one another," from the report of Ibn 'Abdah. And Qutaibah said: "Except two who forsake one another."

[6546] 36 - (...) It was narrated that Abû Sâlih heard Abû Hurairah say, attributing it on one occasion to the Messenger of Allâh ﷺ: "Deeds are presented (before Allâh) every Thursday

(المعجم ١١) - (بَابُ النِّهْيِ عَنِ

الشَّحْنَاءِ) (التَّحْفَةُ ١١)

[٦٥٤٤] ٣٥ - (٢٥٦٥) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيَغْفَرُ لِكُلِّ عَبْدٍ لَا يَشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلٌ كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا].

[٦٥٤٥] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا جَرِيرٌ، قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ الدَّرَاوَرْدِيُّ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ الدَّرَاوَرْدِيِّ: «إِلَّا الْمُتَهَاجِرِينَ» مِنْ رِوَايَةِ ابْنِ عَبْدِ، وَقَالَ قُتَيْبَةُ: «إِلَّا الْمُهْتَجِرِينَ».

[٦٥٤٦] ٣٦ - (...) حَدَّثَنَا ابْنُ أَبِي

عُمَرَ: حَدَّثَنَا شُعْبَانُ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ: سَمِعَ أَبَا هُرَيْرَةَ رَفَعَهُ مَرَّةً قَالَ: «تُعْرَضُ الْأَعْمَالُ فِي كُلِّ

and Monday, and on that day Allâh forgives every person who does not associate anything with Allâh, except a man between whom and his brother there is some grudge. It is said: 'Delay these two until they reconcile, delay these two until they reconcile.'"

[6547] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The people's deeds are presented (before Allâh) twice every week; on Mondays and Thursdays, and every believing slave (of Allâh) is forgiven, except a slave between whom and his brother there is some grudge. It is said: 'Leave these two' – or: 'delay these two – until they reconcile.'"

Chapter 12. The Virtue Of Love For The Sake Of Allâh, Exalted Is He

[6548] 37 - (2566) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh will say on the Day of Resurrection: 'Where are the two who loved one another for My sake? Today I will shade them with My shade, on a day when there will be no shade but My shade.'"

يَوْمَ خَمِيسٍ وَاثْنَيْنِ، فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيَقَالُ ارْكُؤَا هَذَيْنِ حَتَّى يَصْطَلِحَا، ارْكُؤَا هَذَيْنِ حَتَّى يَصْطَلِحَا».

[٦٥٤٧] (...) حَدَّثَنَا أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ، يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيَغْفِرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: ارْكُؤَا، أَوْ ارْكُؤَا، هَذَيْنِ حَتَّى يَفْتِنَا».

(المعجم ١٢) - (بَابُ فَضْلِ الْحُبِّ فِي اللَّهِ تَعَالَى) (التحفة ١٢)

[٦٥٤٨] ٣٧ - (٢٥٦٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي، يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي».

[6549] 38 - (2567) It was narrated from Abû Hurairah from the Prophet ﷺ: "A man visited a brother of his in another town, and Allâh sent an angel to wait for him on the road. When he came to him, he said: 'Where are you headed?' He said: 'I am headed to a brother of mine in this town.' He said: 'Have you done him any favor for which you hope to be recompensed?' He said: 'No, but I love him for the sake of Allâh (the Mighty and Sublime).' He said: 'I am a messenger from Allâh to you, to tell you that Allâh loves you as you love him for His sake.'"

[6550] (...) A similar report (as *Hadîth* no. 6549) was narrated from Hammâd bin Salamah with this chain of narrators.

Chapter 13. The Virtue Of Visiting The Sick

[6551] 39 - (2568) It was narrated from Abû Asmâ', from Thawbân – who is called Abû Ar-Rabî' said: "He attributed it to the Prophet ﷺ," – but in the *Hadîth* of Sa'eed it says: "The Messenger of Allâh ﷺ said – "The one who visits the sick is in a *Makhrafah* (an orchard) of Paradise until he returns."

[٦٥٤٩] ٣٨ - (٢٥٦٧) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا زَارَ أَخَاهُ لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ، عَلَى مَدْرَجَتِهِ، مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَتَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخَاهُ لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرِيئُهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ [عَزَّ وَجَلَّ]، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، بِأَنَّ اللَّهَ قَدْ أَحَبَكَ كَمَا أَحْبَبْتُهُ فِيهِ».

[٦٥٥٠] (...) [قَالَ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عِيْسَى: أَخْبَرَنِي أَبُو بَكْرِ مُحَمَّدُ بْنُ زَنْجَوَيْهَ [الْقُسَيْرِيُّ]: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ التَّرْسِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ بِهِذَا الْإِسْنَادِ، نَحْوَهُ].

(المعجم ١٣) - (بَابُ فَضْلِ عِيَادَةِ

الْمَرِيضِ) (التحفة ١٣)

[٦٥٥١] ٣٩ - (٢٥٦٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ [الرَّهْرَانِيُّ] قَالَا: حَدَّثَنَا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ - قَالَ أَبُو الرَّبِيعِ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ - وَفِي حَدِيثِ سَعِيدٍ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[6552] 40 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'Whoever visits a sick person will remain in a *Khurfah* (an orchard) of Paradise until he returns.'"

[6553] 41 - (...) It was narrated from Thawbân that the Prophet ﷺ said: "When the Muslim visits his sick Muslim brother, he remains in a *Khurfah* (an orchard) of Paradise until he returns."

[6554] 42 - (...) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever visits a sick person, he will remain in a *Khurfah* (an orchard) of Paradise." It was said: "O Messenger of Allâh, what is a *Khurfah* of Paradise?" He said: "Its fruits."

[٦٥٥٢] ٤٠- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[٦٥٥٣] ٤١- (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[٦٥٥٤] ٤٢- (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ يَزِيدَ - وَاللَّفْظُ لِيُزْهَيْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، هُوَ أَبُو قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ». قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ «جَنَاهَا».

[6555] (...) It was narrated from 'Āṣim Al-Aḥwal with this chain of narrators.

[6556] 43 - (2569) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāh, Glorified and Exalted is He, will say on the Day of Resurrection: "O son of Ādam, I fell sick and you did not visit Me." He will say: "O Lord, how could I visit You when You are the Lord of the Worlds?" He will say: "Did you not know that My slave so-and-so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him? O son of Ādam, I asked you for food and you did not feed Me." He will say: "O Lord, how could I feed You when You are the Lord of the Worlds?" He said: "Did you not know that My slave so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me? O son of Ādam, I asked you for water and you did not give Me to drink." He will say: "O Lord, how could I give you to drink when You are the Lord of the Worlds?" He will say: "My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me.'"

[٦٥٥٥] (...) حَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عَاصِمٍ الْأَحْوَلِ بِهَذَا الْإِسْنَادِ.

[٦٥٥٦] ٤٣ - (٢٥٦٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ، يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! [و]كَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي».

**Chapter 14. The Reward Of
The Believer For Whatever
Befalls Him Of Sickness, Grief
And The Like, Even A Thorn
That Pricks Him**

[6557] 44 - (2570) It was narrated from Masrûq that ‘Āishah said: “I have never seen any man afflicted with more severe pain than the Messenger of Allāh ﷺ.”

[6558] (...) A similar *Hadīth* (as no. 6557) was narrated from Al-A‘mash with the chain of narrators of Jarīr.

[6559] 45 - (2571) It was narrated that ‘Abdullāh said: “I entered upon the Messenger of

(المعجم ١٤) - (بَابُ ثَوَابِ الْمُؤْمِنِ)
فِيمَا يَصِيبُهُ مِنْ مَرَضٍ أَوْ حُزْنٍ أَوْ نَحْوِ
ذَلِكَ، حَتَّى الشُّوْكَةِ يَشَاكُهَا)
(التحفة ١٤)

[٦٥٥٧] ٤٤ - (٢٥٧٠) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا -
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ
مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ مَا رَأَيْتُ
رَجُلًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ
اللَّهِ ﷺ، وَفِي رِوَايَةِ عُثْمَانَ - مَكَانَ
الْوَجَعِ - وَجَعًا.

[٦٥٥٨] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مُعَاذٍ: حَدَّثَنِي أَبِي؛ قَالَ: وَحَدَّثَنَا ابْنُ
الْمُنْكَثَرِ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي
عَدِيٍّ؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا
مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كُلُّهُمَا عَنْ شُعْبَةَ،
عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا مُضْعَبُ بْنُ الْمُقْدَامِ، كِلَاهُمَا عَنْ
سُفْيَانَ، عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ،
مِثْلَ حَدِيثِهِ.

[٦٥٥٩] ٤٥ - (٢٥٧١) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

Allâh ﷻ and he was running a fever. I touched him with my hand and said: 'O Messenger of Allâh, you are running a high fever.' The Messenger of Allâh ﷻ said: 'Yes, I am running a fever like two of you.' I said: 'Then you will have two rewards.' The Messenger of Allâh ﷻ said: 'Yes.' Then the Messenger of Allâh ﷻ said: 'There is no Muslim who is afflicted with sickness or anything else, but Allâh will make fall thereby his bad deeds just as trees shed their leaves.'"

بُنْ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ
الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ
سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى
رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَمَسَسْتُهُ
بِيَدِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ
لَتُوعَكُ وَعَكًا شَدِيدًا، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَجَلْ. إِنِّي أُوَعَكُ كَمَا يُوعَكُ
رَجُلَانِ مِنْكُمْ» قَالَ: فَقُلْتُ: ذَلِكَ، أَلَّا
لَكَ أَجْرَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَجَلْ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ،
إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ، كَمَا تَحْطُ الشَّجَرَةُ
وَرَقَّهَا».

وَلَيْسَ فِي حَدِيثِ زُهَيْرٍ: فَمَسَسْتُهُ
بِيَدِي.

[6560] (...) A similar *Hadith* (as no. 6559) was narrated from Al-A'mash with the chain of narrators of Jarîr. In the *Hadith* of Abû Mu'âwiyah it adds: "He said: 'Yes, by the One in Whose Hand is my soul, there is no Muslim on earth (who is)..."

[٦٥٦٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنَا
إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ
يُونُسَ وَيَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي
غَنِيَّةٍ، كُلُّهُمْ عَنْ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ،
نَحْوَ حَدِيثِهِ - وَزَادَ فِي حَدِيثِ أَبِي

مُعَاوِيَةَ، قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ! مَا عَلَى الْأَرْضِ مُسْلِمٌ».

[6561] 46 - (2572) It was narrated that Al-Aswad said: "Some young men of the Quraish entered upon 'Āishah while she was in Minâ, and they were laughing. She said: 'Why are you laughing?' They said: 'so-and-so stumbled on the tent rope and almost broke his neck' or 'lost an eye.' She said: 'Do not laugh, for I heard the Messenger of Allâh ﷺ say: There is no Muslim who is pricked by a thorn or more, but it will be decreed that he will rise one degree in status because of it, and one sin will be erased.'"

[٦٥٦١] ٤٦ - (٢٥٧٢) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ زُهَيْرُ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَى عَائِشَةَ، وَهِيَ بِمِنَى، وَهُمْ يَضْحَكُونَ، فَقَالَتْ: مَا يُضْحِكُكُمْ؟ قَالُوا: فُلَانٌ خَرَّ عَلَى طُنْبٍ فُسْطَاطٍ، فَكَادَتْ عُنُقُهُ أَوْ عَيْنُهُ أَنْ تَذْهَبَ، قَالَتْ: لَا تَضْحَكُوا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ».

[6562] 47 - (...) It was narrated from Al-Aswad that 'Āishah said: "The Messenger of Allâh ﷺ said: 'No believer is pricked by a thorn or more, but Allâh will raise him one degree in status thereby, or will erase a sin thereby.'"

[٦٥٦٢] ٤٧ - (...) [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةٌ».

[6563] 48 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said: 'No believer is pricked by a thorn or more, but Allāh will cut (erase) some of his sins thereby.'"

[6564] (...) Hishām narrated it with this chain of narrators.

[6565] 49 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ said: "There is no calamity that befalls a Muslim but he is expiated thereby, even a thorn that pricks him."

[6566] 50 - (...) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "No calamity befalls a believer, not even a thorn (that pricks him), but some of his sins are cut (erased) thereby" or: "some of his sins are expiated."

Yazīd did not know which of them 'Urwah (a sub narrator) said.

[6567] 51 - (...) It was narrated that 'Āishah said: "I heard the Messenger of Allāh ﷺ say:

[٦٥٦٣] ٤٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ».

[٦٥٦٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ.

[٦٥٦٥] ٤٩- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَوَيْسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ. عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلَّا كُفِّرَ بِهَا عَنْهُ، حَتَّى الشَّوْكَةُ يُشَاكُّهَا».

[٦٥٦٦] ٥٠- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ، حَتَّى الشَّوْكَةُ، إِلَّا قُصَّ بِهَا مِنْ خَطَايَاهُ، أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ».

لَا يَدْرِي يَزِيدُ، أَيُّهُمَا قَالَ عُرْوَةُ.

[٦٥٦٧] ٥١- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ:

‘There is nothing that befalls a believer, not even a thorn that pricks him, but Allâh will record a good deed for him thereby, or make fall (erase) a bad deed.’”

[6568] 52 - (2573) It was narrated from Abû Sa‘eed and Abû Hurairah that they heard the Messenger of Allâh ﷺ say: “No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated.”

[6569] (2574) It was narrated that Abû Hurairah said: “When the Verse ‘Whosoever works evil, will have the recompense thereof,’^[1] was revealed, the Muslims were greatly troubled. The Messenger of Allâh ﷺ said: ‘Do the best that you reasonably can, and try to do what is right, for in everything that befalls the Muslim there is expiation, even if he stumbles or is pricked by a thorn.’”

أَخْبَرَنَا حَيَّوَةُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ، حَتَّى الشَّوْكَةِ تُصِيبُهُ، إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ».

[٦٥٦٨] ٥٢ - (٢٥٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ، وَلَا نَصَبٍ، وَلَا سَقَمٍ، وَلَا حَزَنٍ، حَتَّى الْهَمُّ بِهِمْ إِلَّا كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ».

[٦٥٦٩] (٢٥٧٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ مُحَيْصِنٍ، شَيْخٍ مِنْ قُرَيْشٍ، سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ بْنَ مَخْرَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ. قَالَ: لَمَّا نَزَلَتْ: ﴿مَنْ يَعْمَلْ سُوْءًا يَجْزَ بِهِ﴾ [النساء: ١٢٣]. بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغًا شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدُّوا،

[1] *An-Nisâ* 4:123.

فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ،
حَتَّى النُّكْبَةِ يُنْكَبُهَا، أَوْ الشَّوْكَةُ يُشَاكُّهَا» .
قَالَ: مُسْلِمٌ: هُوَ عُمَرُ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ مُحَيِّصٍ، مِنْ أَهْلِ مَكَّةَ .

[6570] 53 - (2575) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ entered upon Umm As-Sâ’ib or Umm Al-Musayyab, and said: “What is the matter with you, O Umm As-Sâ’ib (or Umm Al-Musayyab)? Why are you shivering?” She said: “I have a fever, may Allâh not bless it!” He said: “Do not revile fever, for it takes away the sins of the sons of Âdam as the bellows takes away the dross of iron.”

[٦٥٧٠] ٥٣ - (٢٥٧٥) حَدَّثَنِي عُيَيْدُ
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ
زُرَيْعٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ: حَدَّثَنِي
أَبُو الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ
رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ
أُمِّ الْمُسَيْبِ، فَقَالَ: «مَا لَكَ؟ يَا أُمَّ
السَّائِبِ! أَوْ يَا أُمَّ الْمُسَيْبِ! تَرْفَرِينَ؟»
قَالَتْ: الْحُمَّى، لَا بَارَكَ اللَّهُ فِيهَا، فَقَالَ:
«لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي
آدَمَ، كَمَا يَذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ» .

[6571] 54 - (2576) ‘Aṭâ’ bin Abî Rabâh said: Ibn ‘Abbâs said to me: Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black woman came to the Prophet ﷺ and said: “I have epilepsy and I become uncovered. Pray to Allâh for me.” He (ﷺ) said: “If you wish, you may be patient, and Paradise will be yours, or if you wish, I will pray to Allâh to heal you.” She said: “I will be patient.” She said: “But I become uncovered; pray to Allâh that I will not become uncovered.” So he prayed for her.”

[٦٥٧١] ٥٤ - (٢٥٧٦) حَدَّثَنَا عُيَيْدُ
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالَا: حَدَّثَنَا
عِمْرَانُ أَبُو بَكْرٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي
رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا
أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى،
قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَتَتْ
النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُضْرَعُ، وَإِنِّي
أَتَكْشَفُ، فَادْعُ اللَّهَ لِي، قَالَ «إِنْ شِئْتَ
صَبَرْتَ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ

اللَّهُ أَنْ يُعَافِيكَ». قَالَتْ: أَصْبِرُ، قَالَتْ:
فَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ،
فَدَعَا لَهَا.

Chapter 15. The Prohibition Of Oppression

(المعجم ١٥) - (بَابُ تَحْرِيمِ الظُّلْمِ)
(التحفة ١٥)

[6572] 55 - (2577) It was narrated from Abû Dharr that the Prophet ﷺ said, narrating from Allâh, Glorified and Exalted is He: "O My slaves, I have forbidden oppression to Myself, and I have made it unlawful among you, so do not wrong one another. O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you. O My slaves, you can never do Me any harm or bring Me any benefit. O My slaves, if the first of you and the last of you, your humans and your jinn, were equal in piety like the heart of the most pious man among you, that would not add anything to My dominion. O My slaves, if the first of you and the

[٦٥٧٢] ٥٥ - (٢٥٧٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ الدَّارِمِيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدٍ الدَّمَشَقِيِّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَرِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالُمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهِدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسِكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى

last of you, your humans and your jinn, were equal in evil like the heart of the most evil man among you, that would not detract anything from My dominion. O My slaves, if the first of you and the last of you, your humans and your jinn, were to stand on a single plain and ask of Me and I were to give each one what he asked for, that would not cause any loss to Me greater than what is lost when a needle is dipped into the sea. O My slaves, it is only your actions that I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allâh, and whoever finds it to be otherwise, let him blame no one but himself.”

Sa‘eed said: “When Abû Idrîs Al-Khawlanî narrated this *Hadîth*, he would kneel down.”

[6573] (...) Sa‘eed bin ‘Abdul-‘Azîz narrated it with this chain of narrators, but the *Hadîth* of Marwân is more complete.

[6574] (...) Abû Mus-hir narrated it and they quoted the *Hadîth* in full.

أَتَقَى قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْ سَكُمُ وَجِئَكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْ سَكُمُ وَجِئَكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنِّي عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوفِّيْكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، جَثَا عَلَى رُكْبَتَيْهِ.

[٦٥٧٣] (...) حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو مُسْهَرٍ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ مَرْوَانَ أَتَمَّهُمَا حَدِيثًا.

[٦٥٧٤] (...) قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا بِهَذَا الْحَدِيثِ الْحَسَنُ وَالْحُسَيْنُ، ابْنَا بَشِيرٍ، وَمُحَمَّدُ بْنُ يَحْيَى قَالُوا: حَدَّثَنَا أَبُو مُسْهَرٍ، فَذَكَرُوا الْحَدِيثَ بِطَوْلِهِ.

[6575] (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said, narrating from Allâh, Glorified and Exalted is He: 'I have forbidden injustice to Myself and for My slaves, so do not wrong one another'" and he quoted a similar *Hadîth* (as no. 6572), but the *Hadîth* of Abû Idrîs that we have quoted is more complete.

[6576] 56 - (2578) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Beware of oppression, for oppression will be darkness on the Day of Resurrection. Beware of stinginess for stinginess destroyed those who came before you and caused them to shed their blood and regard as permissible that which had been forbidden to them."

[6577] 57 - (2579) It was narrated that Abû 'Umar said: "The Messenger of Allâh ﷺ said: 'Oppression (*Zulm*) will be darkness (*Zulumât*) on the Day of Resurrection.'"

[6578] 58 - (2580) It was narrated from Sâlim, from his father, that the Messenger of

[٦٥٧٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِيمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ: «إِنِّي حَرَمْتُ عَلَى نَفْسِي الظُّلْمَ وَعَلَى عِبَادِي، فَلَا تَظَالَمُوا». وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَحَدِيثُ أَبِي إِدْرِيسَ الَّذِي ذَكَرْنَاهُ أَتَمُّ مِنْهُ.

[٦٥٧٦] ٥٦ - (٢٥٧٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي بَنَ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشَّحَّ، فَإِنَّ الشَّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحْلَوْا مَحَارِمَهُمْ».

[٦٥٧٧] ٥٧ - (٢٥٧٩) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

[٦٥٧٨] ٥٨ - (٢٥٨٠) حَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُثْمَانَ، عَنْ

Allâh ﷻ said: "The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. The one who meets the needs of his brother, Allâh will meet his needs. Whoever relieves a Muslim of distress, Allâh will relieve his of distress on the Day of Resurrection. Whoever conceals (the faults of) a Muslim, Allâh will conceal him on the Day of Resurrection."

[6579] 59 - (2581) It was narrated from Abû Hurairah that the Messenger of Allâh ﷻ said: "Do you know what bankrupt means?" They said: "Among us, the one who has no Dirham nor goods is the one who is bankrupt." He said: "The one who is bankrupt among my *Ummah* is the one who will come on the Day of Resurrection with prayer (*Ṣalât*), fasting (*Ṣaum*) and Chairty (*Zakât*), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire."

[6580] 60 - (2582) It was narrated from Abû Hurairah that the Messenger of Allâh ﷻ said: "Rights will certainly be restored to all creatures on the Day of

الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[٦٥٧٩] ٥٩ - (٢٥٨١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّذَرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُفْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرْحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

[٦٥٨٠] ٦٠ - (٢٥٨٢) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ،

Resurrection, until even the hornless sheep will settle its score with the horned one.”

[6581] 61 - (2583) It was narrated that Abû Mûsâ that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, grants respite to the wrongdoer, but when He seizes him He will not leave him be.” Then he recited: ‘Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.’^[1]

Chapter 16. Supporting One's Brother Whether He Is Doing Wrong Or Being Wronged

[6582] 62 - (2584) It was narrated that Jâbir said: “Two young men got into a fight, one from among the *Muhâjirîn* and one from among the *Anṣâr*. The *Muhâjir* or the *Muhâjirîn* called out: ‘O *Muhâjirîn*!’ And the *Anṣârî* called out: ‘O *Anṣâr*!’ The Messenger of Allâh ﷺ came out and said: ‘What is this call of the people of *Jâhiliyyah*?’ They said: No, O Messenger of Allâh. It is just two young men who got into a fight, when one of them hit the other

عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتَوُدَّ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ».

[٦٥٨١] ٦١ - (٢٥٨٣) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ». ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [هود: ١٠٢].

(المعجم ١٦) - (باب نصر الأخ ظالماً أو مظلوماً) (التحفة ١٦)

[٦٥٨٢] ٦٢ - (٢٥٨٤) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: اقْتَتَلَ غُلَامَانِ، غُلَامٌ مِنَ الْمُهَاجِرِينَ وَغُلَامٌ مِنَ الْأَنْصَارِ، فَنَادَى الْمُهَاجِرُ أَوْ الْمُهَاجِرُونَ: يَا لِّلْمُهَاجِرِينَ! وَنَادَى الْأَنْصَارِيُّ: يَا لِّلْأَنْصَارِ! فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا هَذَا دَعَوَى أَهْلِ

^[1] *Hūd* 11:102.

from behind.' He said: 'It does not matter. Let a man support his brother whether he is doing wrong or being wronged. If he is doing wrong, let him stop him, then he will be supporting him. And if he is being wronged, let him help him.'"

[6583] 63 - (...) Sufyân bin 'Uyaynah said: "Amr heard Jâbir bin 'Abdullâh say: 'We were with the Messenger of Allâh ﷺ on a campaign, when a man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind. The *Anṣârî* said: 'O *Anṣâr!*' And the *Muhâjir* said: 'O *Muhâjirîn!*' The Messenger of Allâh ﷺ said: 'What is this call of *Jâhiliyyah*?' They said: 'O Messenger of Allâh, a man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind.' He said: 'Stay away from it, it is disgusting.'"

"Abdullâh bin Ubayy heard it and said: 'They have done it, by Allâh. If we return to Al-Madīnah, indeed the more honorable (referring to himself) will expel therefrom the meaner.'^[1] 'Umar said: 'Let me strike the neck of this hypocrite.' He (ﷺ) said: 'Let him be, lest the people say that Muḥammad kills his Companions.'"

الْجَاهِلِيَّةِ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ! إِلَّا أَنْ غُلَامَيْنِ اقْتَتَلَا فَكَسَعَ أَحَدُهُمَا الْآخَرَ، فَقَالَ: «لَا بَأْسَ، وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا، إِنْ كَانَ ظَالِمًا فَلْيَنْصُرْهُ، فَإِنَّهُ لَهُ نَصْرٌ، وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ».

[٦٥٨٣] ٦٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ وَابْنُ أَبِي عَمْرٍ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدِ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرَ [بْنِ عَبْدِ اللَّهِ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَ الْأَنْصَارِ! وَقَالَ الْمُهَاجِرُ: يَا لَ الْمُهَاجِرِينَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: يَا رَسُولَ اللَّهِ! كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُتَنَبِّئَةٌ» فَسَمِعَهَا عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَقَالَ: قَدْ فَعَلُوهَا، وَاللَّهِ! لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ.

قَالَ عُمَرُ: دَعْنِي أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «دَعُهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».

^[1] See *Al-Munâfiqûn* 63:8.

[6584] 64 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “A man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind. He came to the Messenger of Allâh ﷺ and asked him to settle the score and the Prophet ﷺ said: ‘Keep away from it, it is disgusting.’”

[٦٥٨٤] ٦٤ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَإِسْحَقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ ابْنُ رَافِعٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ الْقَوْدَ: فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا، فَإِنَّهَا مُتَنَنَةٌ».

قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَةِ عَمْرِو: قَالَ: سَمِعْتُ جَابِرًا.

Chapter 17. The Mutual Mercy, Compassion And Support Of The Believers

[6585] 65 - (2585) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘The believers are like a structure, parts of which support other parts.’”

(المعجم ١٧) - (بَابُ تَرَاحُمِ الْمُؤْمِنِينَ وَتَعَاطُفِهِمْ وَتَعَاوُذِهِمْ) (التحفة ١٧)

[٦٥٨٥] ٦٥ - (٢٥٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا».

[6586] 66 - (2586) It was narrated that An-Nu‘mân bin Bashîr said: “The Messenger of

[٦٥٨٦] ٦٦ - (٢٥٨٦) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا

Allâh ﷺ said: 'The likeness of the believers in their mutual love, mercy and compassion is that of the body; when one part of it is in pain, the rest of the body joins it in restlessness and fever.'

[6587] (...) A similar report (as *Hadîth* no. 6586) was narrated from An-Nu'mân bin Bashîr, from the Prophet ﷺ.

[6588] 67 - (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The believers are like a single person; if his head hurts, the rest of his body joins him in fever and restlessness.'"

[6589] (...) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ said: 'The Muslims are like a single person. If his eye is in pain, his whole body is in pain, and if his head is in pain, his whole body is in pain.'"

[6590] (...) A similar report (as *Hadîth* no. 6589) was narrated from An-Nu'mân bin Bashîr, from the Prophet ﷺ.

زَكَرِيَّا عَنْ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى».

[٦٥٨٧] (...) حَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[٦٥٨٨] ٦٧ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجُ قَالََا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى رَأْسُهُ، تَدَاعَى [لَهُ] سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ».

[٦٥٨٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى عَيْنُهُ، اشْتَكَى كُلُّهُ، وَإِنْ اشْتَكَى رَأْسُهُ، اشْتَكَى كُلُّهُ».

[٦٥٩٠] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ

الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ
بَشِيرٍ عَنِ النَّبِيِّ ﷺ، نَحْوُهُ.

Chapter 18. The Prohibition Of Reviling

(المعجم ١٨) - (بَابُ النَّهْيِ عَنْ

السَّبَابِ) (التحفة ١٨)

[6591] 68 - (2587) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When two people revile one another, the one who starts it is the sinner, so long as the one who is wronged does not transgress."

[٦٥٩١] ٦٨ - (٢٥٨٧) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا:
حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَايَنَ مَا قَالَا،
فَعَلَى الْبَادِي، مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

Chapter 19. It Is Recommend To Forgive And Be Humble

(المعجم ١٩) - (بَابُ اسْتِحْبَابِ الْعَفْوِ

والتواضع) (التحفة ١٩)

[6592] 69 - (2588) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Charity does not decrease wealth. No one forgives, but Allâh increases him in honor, and no one humbles himself before Allâh but Allâh raises him in status."

[٦٥٩٢] ٦٩ - (٢٥٨٨) حَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ
وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ
صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا
عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ».

Chapter 20. The Prohibition Of Backbiting

(المعجم ٢٠) - (بَابُ تَحْرِيمِ الْغِيْبَةِ)

(التحفة ٢٠)

[6593] 70 - (2589) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you know what backbiting is?" They said: "Allâh and His

[٦٥٩٣] ٧٠ - (٢٥٨٩) حَدَّثَنَا يَحْيَى بْنُ
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

Messenger know best.” He said: “When you say about your brother something that he dislikes.” They said: “What if what I say about my brother is true?” He said: “If it is true then you have backbitten him, and if it is not true then you have slandered him.”

Chapter 21. Glad Tidings That Whomever Allāh Conceals In This World, He Will Conceal Him In The Hereafter

[6594] 71 - (2590) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh does not conceal a person in this world but Allāh will conceal him on the Day of Resurrection.”

[6595] 72 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “No one conceals another person in this world, but Allāh will conceal him on the Day of Resurrection.”

Chapter 22. Being Kind To Protect Oneself From Another's Vile Behavior

[6596] 73 - (2591) ‘Aishah narrated that a man asked permission to enter upon the Prophet ﷺ and he said: “Let him in, what a

رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيْبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهْتَهُ».

(المعجم ٢١) - (بَابُ بَشَارَةِ مَنْ سَتَرَ اللَّهُ تَعَالَى عَلَيْهِ فِي الدُّنْيَا، بِأَنْ يَسْتَرَهُ عَلَيْهِ فِي الْآخِرَةِ) (التحفة ٢١)

[٦٥٩٤] ٧١ - (٢٥٩٠) حَدَّثَنِي أُمِّةُ ابْنِ سَيْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا، إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[٦٥٩٥] ٧٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا، إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

(المعجم ٢٢) - (بَابُ مَدَارَاةٍ مَنْ يَتَّقَى فَحْشَهُ) (التحفة ٢٢)

[٦٥٩٦] ٧٣ - (٢٥٩١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو

bad (man of his tribe, on what a bad member of the tribe he is!" When he came in, he spoke kindly to him. 'Āishah said: I said: 'O Messenger of Allāh, you said what you said about him, then you spoke kindly to him?' He said: 'O 'Āishah, the worst of people in status before Allāh on the Day of Resurrection will be those whom the people leave alone or abandon in order to protect themselves from their vile behavior."

الْثَّاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِرُهَيْرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ عُيَيْنَةَ، عَنْ ابْنِ الْمُنْكَدِرِ: سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَائِشَةُ، أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «اِئْذَنُوا لَهُ، فَلْيَسْ ابْنُ الْعَشِيرَةِ، أَوْ يَسْ رَجُلُ الْعَشِيرَةِ» فَلَمَّا دَخَلَ عَلَيْهِ أَلَانَ لَهُ الْقَوْلَ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ قَالَ: «يَا عَائِشَةُ! إِنْ شَرَّ النَّاسِ مَنَزَلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مَنْ وَدَعَهُ، أَوْ تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[6597] (...) A similar *Hadīth* (as no. 6596) was narrated from Ibn *Al-Munkadir* with this chain of narrators. But he did not say: What a bad man of his tribe, or what a bad member of the tribe he is!

[٦٥٩٧] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ الْمُنْكَدِرِ فِي هَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ، غَيْرَ أَنَّهُ قَالَ: «يَسْ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ هَذَا».

Chapter 23. The Virtue Of Gentleness

(المعجم ٢٣) - (بَابُ فَضْلِ الرَّفْقِ)

(التحفة ٢٣)

[6598] 74 - (2592) It was narrated from Jarīr that the Prophet ﷺ said: "Whoever is deprived of gentleness, he is deprived of goodness."

[٦٥٩٨] ٧٤ - (٢٥٩٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنَا مَنصُورٌ عَنْ تَمِيمِ بْنِ

سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُحْرَمِ الرَّفْقُ، يُحْرَمِ الْخَيْرَ».

[6599] 75 - (...) It was narrated that 'Abdur-Rahmân bin Hilâl Al-'Absî said: I heard Jarîr say: I heard the Messenger of Allâh ﷺ say: "Whoever is deprived of gentleness, he is deprived of goodness."

[٦٥٩٩] ٧٥- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالُوا: حَدَّثَنَا وَكِيعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُمَا - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمٍ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ الْعَبْسِيِّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُحْرَمِ الرَّفْقُ يُحْرَمِ الْخَيْرَ».

[6600] 76 - (...) Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever is deprived of gentleness, he is deprived of goodness.'"

[٦٦٠٠] ٧٦- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ حُرِمَ الرَّفْقُ حُرِمَ الْخَيْرَ، أَوْ مَنْ يُحْرَمِ الرَّفْقُ يُحْرَمِ الْخَيْرَ».

[6601] 77 - (2593) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "O 'Āishah, Allāh is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else."

[6602] 78 - (2594) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There is no gentleness in a thing but it adorns it, and it is not removed from something but it mars it."

[6603] 79 - (...) Al-Miqdâm bin Shuraih bin Hânî' narrated it with this chain of narrators (a *Hadīth* similar to no. 6602), and he added in the *Hadīth*: "Āishah rode a camel, and it was being difficult and she started to yell at it. The Messenger of Allāh ﷺ said to her: 'You should be gentle.'" Then he mentioned a similar report.

[٦٦٠١] ٧٧ - (٢٥٩٣) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي حَيَّوَةُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ».

[٦٦٠٢] ٧٨ - (٢٥٩٤) حَدَّثَنَا عُيَيْنَةُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْمُقْدَامِ، وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِيٍّ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ».

[٦٦٠٣] ٧٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْمُقْدَامَ بْنَ شُرَيْحِ بْنِ هَانِيٍّ بِهَذَا الْإِسْنَادِ - وَزَادَ فِي الْحَدِيثِ: رَكِبَتْ عَائِشَةُ بَعِيرًا، فَكَانَتْ فِيهِ صُعُوبَةً، فَجَعَلَتْ تُرْدِّدُهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ بِالرَّفْقِ». ثُمَّ ذَكَرَ بِمِثْلِهِ.

Chapter 24. The Prohibition Of Cursing Animals Etc.

[6604] 80 - (2595) It was narrated that 'Imrân bin Ḥusain said: "While the Messenger of Allāh ﷺ was on one of his journeys, a woman from among the *Anṣār* was on a camel and it shied, so she cursed it. The Messenger of Allāh ﷺ heard that and said: 'Unload (the camel) and let it go, for it is cursed.'"

'Imrân said: "It is as if I can see it now, walking among the people, with no one paying any attention to it."

[6605] 81 - (...) A similar *Ḥadīth* (as no. 6604) was narrated from Ayyûb, with the chain of narrators of Ismâ'îl, except that in the *Ḥadīth* of Hammâd it says: "Imrân said: 'It is as if I can see it, an ash-colored camel.'" In the *Ḥadīth* of Ath-Thaqafî it says: "Unload it and make its back bare, for it is cursed."

(المعجم ٢٤) - (بَابُ النَّهْيِ عَنْ لَعْنِ الدَّوَابِّ وَغَيْرِهَا) (التحفة ٢٤)

[٦٦٠٤] ٨٠ - (٢٥٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ -: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ فَلَعَنَتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الْآنَ تَمْشِي فِي النَّاسِ، مَا يَعْزُضُ لَهَا أَحَدٌ.

[٦٦٠٥] ٨١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، كِلَاهُمَا عَنْ أَيُّوبَ، بِإِسْنَادِ إِسْمَاعِيلَ، نَحْوَ حَدِيثِهِ، إِلَّا أَنَّ فِي حَدِيثِ حَمَّادٍ: قَالَ عِمْرَانُ: فَكَأَنِّي أَنْظُرُ إِلَيْهَا، نَاقَةً وَرَقَاءَ، وَفِي حَدِيثِ الثَّقَفِيِّ: فَقَالَ: «خُذُوا مَا عَلَيْهَا وَأَعْرِوْهَا، فَإِنَّهَا مَلْعُونَةٌ».

[6606] 82 - (2596) It was narrated that Abû Barzah Al-Aslamî said: "While a slave girl was riding a she-camel which was carrying some of the people's luggage, she saw the Prophet ﷺ, but the mountain path started to get narrower. She said: 'Move on, O Allâh curse her.' The Prophet ﷺ said: 'Do not let the she-camel on which there is a curse accompany us.'"

[6607] 83 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators (a *Hadîth* similar to no. 6606). In the *Hadîth* of Al-Mu'tamir it adds: (The Messenger of Allâh ﷺ said:) "No, by Allâh, no camel on which there is a curse from Allâh will accompany us."

[6608] 84 - (2597) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not appropriate for a *Ṣiddîq* (sincere and true believer) to be an invoker of curses."

[٦٦٠٦] ٨٢ - (٢٥٩٦) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُمَانَ، عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ، قَالَ: بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ، عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ، وَتَضَاقَقَ بِهِمُ الْجَبَلُ، فَقَالَتْ: حَلِّ، اللَّهُمَّ! الْعَنْهَا قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لَا تُصَاحِبُنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ».

[٦٦٠٧] ٨٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، جَمِيعًا عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَذَا الْإِسْنَادِ - وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ «لَا، ائِمُّ اللَّهُ! لَا تُصَاحِبُنَا رَاحِلَةٌ عَلَيْهَا لَعْنَةٌ مِنْ اللَّهِ» أَوْ كَمَا قَالَ.

[٦٦٠٨] ٨٤ - (٢٥٩٧) حَدَّثَنَا هَرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْبَغِي لِصَدِّيقٍ أَنْ يَكُونَ لَعَانًا».

[6609] (...) A similar report (as *Hadith* no. 6608) was narrated from Al-'Alâ' bin 'Abdur-Raḥmân with this chain of narrators.

[6610] 85 - (2598) It was narrated from Zaid bin Aslam that 'Abdul-Malik bin Marwân sent some domestic goods for adornment to Umm Ad-Dardâ'. One night, 'Abdul-Malik got up in the night and called his servant, and it is as if he was slow in responding, so he cursed him. Umm Ad-Dardâ' said to him the following morning: I heard you last night cursing your servant when you called him. She said: I heard Abû Ad-Dardâ' say: The Messenger of Allâh ﷺ said: "Those who curse will not be intercessors or witnesses on the Day of Resurrection."

[6611] (...) A *Hadith* like that of Ḥaḥḥ bin Maisarah (no. 6610) was narrated from Zaid bin Aslam with this chain of narrators.

[6612] 86 - (...) It was narrated that Abû Ad-Dardâ' said: "I heard the Messenger of Allâh ﷺ

[٦٦٠٩] (...) حَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٦١٠] ٨٥ - (٢٥٩٨) حَدَّثَنِي سُؤَيْدُ ابْنِ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ، فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ، قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ، فَدَعَا خَادِمَهُ، فَكَأَنَّهُ أَبْطَأَ عَلَيْهِ، فَلَعَنَهُ، فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: سَمِعْتُكَ، اللَّيْلَةَ، لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ، فَقَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ» يَوْمَ الْقِيَامَةِ.

[٦٦١١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَأَبُو غَسَّانَ الْمُسَمَعِيُّ وَعَاصِمُ ابْنُ النُّضْرِ التَّمِيمِيُّ قَالُوا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ.

[٦٦١٢] ٨٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ

say: "Those who curse will not be witnesses or intercessors on the Day of Resurrection."

[6613] 87 - (2599) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, pray against the idolaters.' He said: 'I was not sent as an invoker of curses, rather I was sent as a mercy.'"

Chapter 25. Whomever Is Cursed, Reviled Or Prayed Against By The Prophet ﷺ When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

[6614] 88 - (2600) It was narrated that 'Āishah said: "Two men entered upon the Messenger of Allâh ﷺ and spoke to him about something; I do not know what it was. They made him angry and he cursed them and reviled them, then when they went out, I said: 'O Messenger of Allâh, some good will reach everyone but it will not reach these two.' He ﷺ said: 'Why is that?' I said: 'Because you cursed

عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ وَأَبِي حَازِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شُفَعَاءَ، يَوْمَ الْقِيَامَةِ».

[٦٦١٣] ٨٧ - (٢٥٩٩) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيَانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! ادْعُ عَلَى الْمُشْرِكِينَ، قَالَ «إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً».

(المعجم ٢٥) - (بَابُ مَنْ لَعَنَهُ النَّبِيُّ ﷺ أَوْ سَبَّهُ أَوْ دَعَا عَلَيْهِ، وَلَيْسَ هُوَ أَهْلًا لَذَلِكَ، كَانَ لَهُ زَكَاةٌ وَأَجْرًا وَرَحْمَةٌ) (التحفة ٢٥)

[٦٦١٤] ٨٨ - (٢٦٠٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلَانِ، فَكَلَّمَاهُ بِشَيْءٍ لَا أَذْرِي مَا هُوَ. فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَّهُمَا، فَلَمَّا خَرَجَا قُلْتُ: يَا رَسُولَ اللَّهِ! لِمَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَانِ، قَالَ ﷺ:

them and reviled them.' He said: 'Do you not know what condition I made with my Lord? I said: O Allâh, I am only human, so any Muslim whom I curse or revile, make it purification and reward for him.'"

[6615] (...) A *Hadîth* like that of Jarîr (no. 6614) was narrated from Al-A'mash with this chain of narrators, and it says in the *Hadîth* of 'Eîsâ: "They met privately with him, and he reviled them, cursed them and told them to leave."

[6616] 89 - (2601) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, I am only human, so any man among the Muslims whom I revile or curse or flog, make it purification and mercy for him.'"

[6617] (2602) A similar report (as *Hadîth* no. 6616) was narrated from Jâbir from the Prophet ﷺ, except that in it (it says): "Purification and reward."

«وَمَا ذَالِكُ؟» قَالَتْ قُلْتُ: لَعَنْتُهُمَا وَسَبَّيْتُهُمَا، قَالَ «أَوْ مَا عَلِمْتَ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللَّهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتُهُ أَوْ سَبَّيْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا».

[٦٦١٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ، وَقَالَ فِي حَدِيثِ عِيسَى: فَخَلَّوْا بِهِ، فَسَبَّيْتُهُمَا، وَلَعَنْتُهُمَا، وَأَخْرَجَهُمَا.

[٦٦١٦] ٨٩ - (٢٦٠١) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَّيْتُهُ، أَوْ لَعَنْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً». [انظر: ٦٦١٩]

[٦٦١٧] (٢٦٠٢) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّ فِيهِ: «زَكَاةً وَأَجْرًا». [انظر: ٦٦٢٥]

[6618] (...) A similar *Hadīth* (as no. 6616) was narrated from Al-A'mash with the chain of narrators of 'Abdullāh bin Numair, except that in the narration of 'Eisā it says "make" and "reward", in the *Hadīth* of Abū Hurairah, and it says "make" and "mercy" in the *Hadīth* of Jābir.

[6619] 90 - (2601) It was narrated from Abū Hurairah that the Prophet ﷺ said: "O Allāh, I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, scold, curse or flog, make it a prayer, purification and a means by which he will draw close to You on the Day of Resurrection."

[6620] (...) Abū Az-Zinnād narrated a similar report (as *Hadīth* no. 6619) with this chain of narrators.

[6621] (...) A similar report (as *Hadīth* no. 6619) was narrated from Abū Hurairah from the Prophet ﷺ.

[٦٦١٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِإِسْنَادِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ عَيْسَى: «اجْعَلْ» وَ«أَجْرًا» فِي حَدِيثِ أَبِي هُرَيْرَةَ، وَ«اجْعَلْ» وَ«رَحْمَةً» فِي حَدِيثِ جَابِرٍ.

[٦٦١٩] ٩٠ - (٢٦٠١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحَزَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ! إِنِّي أَتَخَذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ أَذْبَنُ، شَتَمْتُهُ، لَعَنْتُهُ، جَلَدْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَرَكَاعَةً وَفُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ». [راجع: ٦٦١٦]

[٦٦٢٠] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: «أَوْ جَلَدُهُ».

قَالَ أَبُو الزِّنَادِ: وَهِيَ لَعْنَةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هِيَ «جَلَدْتُهُ».

[٦٦٢١] (...) حَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي ثُبَّانٍ، عَنْ عَبْدِ
الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6622] 91 - (...) Abû Hurairah said: I heard the Messenger of Allâh ﷺ say: "O Allâh, Muḥammad is only human, and he gets angry as any human being gets angry. I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, revile or flog, make it an expiation, and a means by which he will draw close to You on the Day of Resurrection."

[٦٦٢٢] ٩١- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدٍ، عَنْ سَالِمٍ مَوْلَى النَّضْرِيِّينَ، قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنَّمَا مُحَمَّدٌ بَشَرٌ،
يَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، وَإِنِّي قَدْ
اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا
مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَبْتُهُ، أَوْ جَلَدْتُهُ،
فَاجْعَلْهَا لَهُ كَفَّارَةً، وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ
يَوْمَ الْقِيَامَةِ».

[6623] 92 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "O Allâh, any believing slave (of You) whom I revile, make that a means for him to draw close to You on the Day of Resurrection."

[٦٦٢٣] ٩٢- (...) حَدَّثَنِي حَرَمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ بْنُ أَبِي شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ
الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! فَأَيُّمَا عَبْدٍ مُؤْمِنٍ
سَبَبْتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ
الْقِيَامَةِ».

[6624] 93 - (...) It was narrated from Abû Hurairah that he said: "I heard the Messenger of Allâh ﷺ say: 'O Allâh, I am making a covenant with You that You will never break. Any believer whom

[٦٦٢٤] ٩٣- (...) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرُ:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ
أَخِي ابْنُ شِهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي سَعِيدُ

I harm, revile or flog, make that an expiation for him on the Day of Resurrection.”

[6625] 94 - (2602) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘I am only human, and I have made a condition with my Lord, Glorified and Exalted is He, that any Muslim whom I revile or scold, that will be purification and reward for him.’”

[6626] (...) A similar report (as no. 6625) was narrated from Ibn Juraij with this chain of narrators.

[6627] 95 - (2603) Anas bin Mâlik said: “Umm Sulaim,” – who was the mother of Anas – “had an orphan girl in her care. The Messenger of Allâh ﷺ saw the orphan girl and said: ‘Is it you? You have grown, may you never grow old.’ The girl went back to Umm Sulaim weeping, and Umm Sulaim said: ‘What is

ابْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَيْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْ ذَلِكَ كَفَّارَةً لَهُ، يَوْمَ الْقِيَامَةِ».

[٦٦٢٥] ٩٤ - (٢٦٠٢) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي [عَزَّ وَجَلَّ]، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَيْتُهُ أَوْ سَتَمْتُهُ، أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا». [راجع: ٦٦١٧]

[٦٦٢٦] (...) حَدَّثَنِي ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ؛ قَالَ: وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا أَبُو عَاصِمٍ، جَمِيعًا عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٦٦٢٧] ٩٥ - (٢٦٠٣) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِرُزْهَيْرٍ - قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ، وَفِي أُمِّ

the matter with you, O my daughter? 'The girl said: 'The Prophet of Allâh ﷺ prayed against me, he prayed that I would never grow old; now I will never grow any older.' Umm Sulaim went out, hastily wrapping her *Khimâr* around her head, until she met the Messenger of Allâh ﷺ.

"The Messenger of Allâh ﷺ said to her: 'What is the matter with you, O Umm Sulaim?' She said: 'O Prophet of Allâh, did you pray against my orphan girl?' He said: 'What is that, O Umm Sulaim?' She said: 'She says that you prayed that she might never grow in age and never grow old.' The Messenger of Allâh ﷺ smiled and said: 'O Umm Sulaim, do you not know that I made a condition with my Lord? I said: "I am only human; sometimes I am pleased as other human beings are pleased and sometimes I become angry as other human beings become angry. Anyone among my *Ummah* whom I pray against and they do not deserve it, make that a purification for him, and a cleansing (from sin), and a means by which he may draw close (to Allâh) on the Day of Resurrection."'

أَنَسِي، فَرَأَى رَسُولُ اللَّهِ ﷺ الْيَتِيمَةَ، فَقَالَ: «أَتَيْتَ هِيَ؟ لَقَدْ كَبُرْتَ، لَا كَبِيرَ سِنِكَ» فَرَجَعَتِ الْيَتِيمَةُ إِلَى أُمِّ سُلَيْمٍ تَبْكِي، فَقَالَتْ أُمُّ سُلَيْمٍ: مَا لَكَ؟ يَا بَنِيَّةُ قَالَتِ الْجَارِيَةُ: دَعَا عَلَيَّ نَبِيُّ اللَّهِ ﷺ أَنْ لَا يَكْبُرَ سِنِّي، فَلَا أَنْ لَا يَكْبُرَ سِنِّي أَبَدًا، أَوْ قَالَتْ قَرْنِي، فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوثُ خِمَارَهَا، حَتَّى لَقِيتُ رَسُولَ اللَّهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟ يَا أُمُّ سُلَيْمٍ!» فَقَالَتْ: يَا نَبِيَّ اللَّهِ! أَدَعَوْتَ عَلَيَّ يَتِيمَتِي؟ قَالَ: «وَمَا ذَاكَ؟ يَا أُمُّ سُلَيْمٍ!» قَالَتْ: زَعَمْتَ أَنَّكَ دَعَوْتَ أَنْ لَا يَكْبُرَ سِنُّهَا وَلَا يَكْبُرَ قَرْنُهَا، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «يَا أُمُّ سُلَيْمٍ! أَمَا تَعْلَمِينَ أَنَّ شَرَطِي عَلَى رَبِّي، أَنِّي اشْتَرَطْتُ عَلَى رَبِّي فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ، أَرْضَى كَمَا يَرْضَى الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ، مِنْ أُمَّتِي، بِدَعْوَةٍ، لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ طَهُورًا وَرِكَاءَةً وَقُرْبَةً تُقَرِّبُهَا إِلَيْهِ مِنْهُ يَوْمَ الْقِيَامَةِ».

وَقَالَ أَبُو مَعْنٍ: يَتِيمَةٌ، بِالتَّصْغِيرِ، فِي الْمَوَاضِعِ الثَّلَاثِ مِنَ الْحَدِيثِ.

[6628] 96 - (2604) It was narrated that Ibn ‘Abbâs said: “I was playing with some other boys when the Messenger of Allâh ﷺ came, and I hid behind a door. He came and patted me on the back, and said: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ He said: ‘May Allâh never fill his belly.’”

[6629] 97 - (...) Ibn ‘Abbâs said: “I was playing with some other boys, and the Messenger of Allâh ﷺ came, and I hid from him...” then he mentioned a similar report (as *Hadîth* no. 6628).

Chapter 26. Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That

[6630] 98 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the worst of people is the

[٦٦٢٨] ٩٦ - (٢٦٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ؛ وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْرَةَ الْقَصَابِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَلْعَبُ مَعَ الصَّبْيَانِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَتَوَارَيْتُ خَلْفَ بَابٍ، قَالَ: فَجَاءَ فَحَطَّأَنِي حَطَّاءَةً، وَقَالَ: «اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ». قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، قَالَ: ثُمَّ قَالَ لِي: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، فَقَالَ: «لَا أَشْعَ اللَّهُ بَطْنَهُ».

قَالَ ابْنُ الْمُثَنَّى: قُلْتُ لِأُمَيَّةَ: مَا حَطَّأَنِي؟ قَالَ: فَقَدَنِي قَفْدَةً.

[٦٦٢٩] ٩٧ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا التَّضَرُّ بْنُ شَمِيلٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو حَمْرَةَ. سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَلْعَبُ مَعَ الصَّبْيَانِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاخْتَبَأْتُ مِنْهُ. فَذَكَرَ بِمِثْلِهِ.

(المعجم ٢٦) - (بَابُ ذِمِّ ذِي

الْوَجْهَيْنِ، وَتَحْرِيمِ فَعْلِهِ) (التحفة ٢٦)

[٦٦٣٠] ٩٨ - (٢٥٢٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

one who is two-faced, showing one face to these people, and another face to those.”

[6631] 99 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: “The worst of people is the one who is two-faced, who shows one face to these people, and another face to those.”

[6632] 100 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You will find that among the worst of people is the one who is two-faced, who shows one face to these people and another face to those.’”

Chapter 27. The Prohibition Of Lying, And What Is Permitted Thereof

[6633] 101 - (2605) Humaid bin ‘Abdur-Raḥmân bin ‘Awf narrated that his mother, Umm Kulthûm bint ‘Uqbah bin Abî

رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوُجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ، وَهَؤُلَاءِ بِوَجْهِهِ». [راجع: ٦٤٥٤]

[٦٦٣١] ٩٩- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوُجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ، وَهَؤُلَاءِ بِوَجْهِهِ».

[٦٦٣٢] ١٠٠- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوُجْهَيْنِ، الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ، وَهَؤُلَاءِ بِوَجْهِهِ».

(المعجم ٢٧) - (بَابُ تَحْرِيمِ الْكَذْبِ، وَبَيَانِ مَا يَبَاحُ مِنْهُ) (التحفة ٢٧)

[٦٦٣٣] ١٠١- (٢٦٠٥) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي

Mu'ait – who was one of the first *Muhâjir* women who swore allegiance to the Prophet ﷺ – told him that she heard the Messenger of Allâh ﷺ say: “He is not a liar who reconciles between people, saying good things and conveying good things.”

Ibn *Shihâb* said (in his *Hadîth* that she said): “I did not hear of any concession being granted concerning anything that people call lies except in three cases: War, reconciling among people, and what a man says to his wife or a woman says to her husband.”

[6634] (...) A similar report (as *Hadîth* no. 6633) was narrated by Muḥammad bin Muslim bin ‘Ubaidullâh bin ‘Abdullâh bin *Shihâb* with this chain of narrators, except that in the *Hadîth* of Sâlih it says: “She said: ‘I did not hear him grant any concession concerning anything that people call lies except in three cases’” – like the report narrated by Yûnus from Ibn *Shihâb*.

[6635] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6633), up to the words: “... and conveying good things” and he did not mention what comes after that.

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أُمَّهُ، أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى، اللَّاتِي بَايَعْنَ النَّبِيَّ ﷺ، أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا».

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبٌ إِلَّا فِي ثَلَاثٍ: الْحَرْبُ، وَالْإِصْلَاحُ بَيْنَ النَّاسِ، وَحَدِيثُ الرَّجُلِ امْرَأَتَهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا.

[٦٦٣٤] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ عُبَيْدِ اللَّهِ بْنِ [عَبْدِ اللَّهِ] بْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: وَقَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلَاثٍ، بِمِثْلِ مَا جَعَلَهُ يُؤَسُّ مِنْ قَوْلِ ابْنِ شِهَابٍ.

[٦٦٣٥] (...) [و] حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: «وَنَمَى خَيْرًا» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 28. The Prohibition Of Malicious Gossip (*Namîmah*)

[6636] 102 - (2606) It was narrated that ‘Abdullâh bin Mas‘ûd said: “Muḥammad ﷺ said: ‘Shall I not tell you what calumny is? It is malicious gossip that is spread among people.’ And Muḥammad ﷺ said: ‘A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar.’”

Chapter 29. The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

[6637] 103 - (2607) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: “Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allâh as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allâh as a liar.”

(المعجم ٢٨) - (بَابُ تَحْرِيمِ النَّمِيمَةِ)
(التحفة ٢٨)

[٦٦٣٦] ١٠٢ - (٢٦٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَقَ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ مُحَمَّدًا ﷺ قَالَ: «أَلَا أُبَيِّكُمْ مَا الْعَصَةُ؟ هِيَ النَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ صَدِيقًا، وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَابًا».

(المعجم ٢٩) - (بَابُ قَبْحِ الْكَذِبِ، وَحَسَنِ الصِّدْقِ، وَفَضْلِهِ) (التحفة ٢٩)

[٦٦٣٧] ١٠٣ - (٢٦٠٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ،

وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.

[6638] 104 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘Truthfulness is righteousness and righteousness leads to Paradise. A person may endeavour to tell the truth until he is recorded (with Allâh) as truthful. Lying is wickedness and wickedness leads to the Fire. A man may endeavour to tell lies until he is recorded as a liar.’”

[٦٦٣٨] ١٠٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّدْقَ بَرٌّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ [عِنْدَ اللَّهِ] صِدِّيقًا، وَإِنَّ الْكَذِبَ فُجُورٌ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ كَذَابًا».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنِ النَّبِيِّ ﷺ.

[6639] 105 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavour to be truthful until he is recorded with Allâh as truthful. And beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allâh as a liar.’”

[٦٦٣٩] ١٠٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصَّدْقِ، فَإِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ،

وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَرَالُ
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ
عِنْدَ اللَّهِ كَذَابًا.

[6640] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 6639), but in the *Hadith* of 'Eisâ it does not say: "...and endeavor to be truthful, and endeavour to tell lies." In the *Hadith* of Ibn Mus-hir it says: "...until Allâh records him."

[٦٦٤٠] (...) حَدَّثَنَا مِنْجَابُ بْنُ
الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛
قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ،
كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ -
وَلَمْ يَذْكُرْ فِي حَدِيثِ عَيْسَى: «وَيَتَحَرَّى
الصُّدْقَ، وَيَتَحَرَّى الْكَذِبَ». وَفِي حَدِيثِ
ابْنِ مُسْهِرٍ: «حَتَّى يَكْتَبَهُ اللَّهُ».

Chapter 30. The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger

(المعجم ٣٠) - (بَابُ فَضْلِ مَنْ يَمْلِكُ
نَفْسَهُ عِنْدَ الْغَضَبِ، وَبِأَيِّ شَيْءٍ يَذْهَبُ
الْغَضَبُ) (التحفة ٣٠)

[6641] 106 - (2608) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Who do you regard as the *Raqûb*^[1] among you?' We said: 'The one who has no children.' He said: 'That is not the *Raqûb*; rather it is a man who does not send any of his children on ahead.' He said: 'Who do you regard as the wrestler among you?' We said: 'The one who cannot be wrestled to the ground by other men.' He said: 'That is not the one; rather it is the

[٦٦٤١] ١٠٦ - (٢٦٠٨) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ
لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ
الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا
تَعْدُونَ الرَّقُوبَ فِيكُمْ؟» قَالَ قُلْنَا: الَّذِي
لَا يُولَدُ لَهُ، قَالَ: «لَيْسَ ذَلِكَ بِالرَّقُوبِ،
وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ

[1] A person with no surviving children.

one who controls himself at times of anger.”

[6642] (...) A similar report (as *Hadith* no. 6641) was narrated from Al-A'mash with this chain of narrators.

[6643] 107 - (2609) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The strong man is not the one who wrestles others; rather the strong man is the one who controls himself at times of anger.”

[6644] 108 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘The strong man is not the one who wrestles others.’ They said: ‘Then who is the strong man, O Messenger of Allâh?’ He said: ‘The one who controls himself in times of anger.’”

سَيِّئًا» قَالَ: «فَمَا تَعُدُّونَ الصُّرْعَةَ فِيكُمْ؟»
قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرَّجَالُ،
قَالَ: «لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ
نَفْسَهُ عِنْدَ الْغَضَبِ».

[٦٦٤٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛
قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا
عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ
بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ.

[٦٦٤٣] ١٠٧ - (٢٦٠٩) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَعَبْدُ الْأَعْلَى بْنُ حَمَادٍ
قَالَ كِلَاهُمَا: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ
شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ
الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي
يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[٦٦٤٤] ١٠٨ - (...) حَدَّثَنَا
حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ
حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ:
أَخْبَرَنِي حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا
هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ» قَالُوا:
فَالشَّدِيدُ أَيُّمَ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ
«الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[6645] (...) A similar report (as *Hadīth* no. 6644) was narrated from Abū Hurairah, from the Prophet ﷺ.

[٦٦٤٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ قَالَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ [بْنِ عَوْفٍ]، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6646] 109 - (2610) It was narrated that Sulaiman bin Surad said: "Two men traded insults in the presence of the Messenger of Allāh ﷺ. The eyes of one of them turned red and the veins on his neck stood out. The Messenger of Allāh ﷺ said: 'I know a word which, if he said it, what he is feeling would go away: *A'ūdhu Billāhi min ash-shaiṭānir-rajīm* (I seek refuge with Allāh from the accursed *Shaiṭān*).'" The man said: 'Do you think I am possessed?'"

[٦٦٤٦] ١٠٩ - (٢٦١٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا تَحْمُرُ عَيْنَاهُ وَتَتَفَحُّ أَوْدَاجُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ الرَّجُلُ: وَهَلْ تَرَى [بِي] مِنْ جُنُونٍ؟.

قَالَ ابْنُ الْعَلَاءِ: فَقَالَ: وَهَلْ تَرَى، وَلَمْ يَذْكُرْ: الرَّجُلُ.

[6647] 110 - (...) Sulaimân bin Surad said: "Two men traded insults in the presence of the

[٦٦٤٧] ١١٠ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو

Prophet ﷺ, and one of them started to get angry and his face turned red. The Prophet ﷺ looked at him and said: 'I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaitânir-rajîm* (I seek refuge with Allâh from the accursed *Shaitân*).' A man went and told him what the Prophet ﷺ said. He said: 'Do you know what the Prophet ﷺ said just now? He said: "I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaitânir-rajîm*.'" The man said to him: 'Do you think I am possessed?'"

[6648] (...) It was narrated from Al-A'mash with this chain of narrators (a similar *Hadîth*).

Chapter 31. Man Is Created In Such A Way That He Is Not Steadfast

[6649] 111 - (2611) It was narrated from Anas that the Messenger of Allâh ﷺ said: "When Allâh formed Âdam in Paradise, He left him for as long as Allâh willed He should leave him. Iblîs started walking around him, looking at him, to see what he was.

أَسَامَةً: سَمِعْتُ الْأَعْمَشَ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَيْدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا يَغْضِبُ وَيَحْمَرُّ وَجْهَهُ، فَظَنَرُ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ ﷺ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ ﷺ آتِفًا؟ قَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ لَهُ الرَّجُلُ: أَمَجْنُونُ تَرَانِي؟

[٦٦٤٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

(المعجم ٣١) - (بَابُ خَلْقِ الْإِنْسَانِ خَلْقًا لَا يَتِمَالِكُ)
(التحفة ٣١)

[٦٦٤٩] ١١١ - (٢٦١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ

When he saw that he was hollow, he knew that he had been created in such a way that he would not be able to keep control.”^[1]

أَنْ يَتْرُكَهُ، فَجَعَلَ إِنْ لَيْسَ يُطِيفُ بِهِ، يَنْظُرُ مَا هُوَ؟، فَلَمَّا رَأَى أَجُوفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لَا يَتِمَّالُكَ».

[6650] (...) Hammâd narrated a similar report (as *Hadîth* no. 6649) with this chain of narrators.

[٦٦٥٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَّادٌ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 32. The Prohibition Of Striking The Face

(المعجم ٣٢) - (بَابُ النِّهْيِ عَنْ ضَرْبِ الْوَجْهِ) (التحفة ٣٢)

[6651] 112 - (2612) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you fights his brother, let him avoid the face.’”

[٦٦٥١] ١١٢ - (٢٦١٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْجَزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

[6652] (...) It was narrated from Abû Az-Zinnâd with this chain of narrators (a *Hadîth* similar to no. 6651), but he said: “If one of you strikes...”

[٦٦٥٢] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، بِهَذَا الْإِسْنَادِ. وَقَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ».

[6653] 113 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If one of you fights (his brother), let him avoid the face.”

[٦٦٥٣] ١١٣ - (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ [أَخَاهُ]، فَلْيَتَّقِ الْوَجْهَ».

^[1] Meaning, over his desires, and to ward off the whispering of *Shaitân*, because a hollow thing does not prevent anything from entering it.

[6654] 114 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you fights his brother, let him not slap his face.'"

[6655] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." (a *Hadîth* similar to no. 6654) – and in the *Hadîth* of Ibn Hâtim it says: "It was narrated that the Prophet ﷺ said: 'If one of you fights his brother, let him avoid the face, for Allâh created Âdam in His image.'"^[1]

[6656] 116 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you fights his brother, let him avoid the face."

[٦٦٥٤] ١١٤ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعُمَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ أَبَا أَيُّوبَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلَا يُلْطِمَنَّ الْوُجْهَ».

[٦٦٥٥] ١١٥ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُثَنَّى؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَفِي حَدِيثِ ابْنِ حَاتِمٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوُجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ».

[٦٦٥٦] ١١٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ يَحْيَى بْنِ مَالِكٍ الْمَرَاغِيِّ [وَهُوَ أَبُو أَيُّوبَ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] There is a great deal of debate among the scholars about the word "His," and does it refer to Âdam or to Allâh. See the comments of An-Nawawî on this narration, and Shaikh Al-Albanî in *Ṣaḥîḥ Al-Adab Al-Mufrad* no. 749/987; *Ad-Da'if* nos. 1175 and 1176; *Kitâb As-Sunnah* (no. 517 and what follows it), and Shaikh 'Abdullâh Ad-Duwaish's *Difâ' Ahl As-Sunnah wal-Îmân*.

«إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ
الْوَجْهَ».

Chapter 33. Stern Warning To One Who Torments People Unlawfully

(المعجم ٣٣) - (بَابُ الْوَعِيدِ الشَّدِيدِ
لِمَنْ عَذَّبَ النَّاسَ بِغَيْرِ حَقٍّ)
(التحفة ٣٣)

[6657] 117 - (2613) It was narrated that Hishâm bin Ḥakîm bin Hizâm said that he passed by some people in Ash-Shâm who had been made to stand in the sun, and oil had been poured over their heads. He said: "What is this?" It was said: "They are being punished for not paying the *Kharâj*." He said: "But I heard the Messenger of Allâh ﷺ say: 'Allâh will torment those who torment the people in this world.'"

[٦٦٥٧] ١١٧ - (٢٦١٣) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ
غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ هِشَامِ بْنِ حَكِيمٍ، بْنِ حِزَامٍ قَالَ: مَرَّ
بِالشَّامِ عَلَى أَنْاسٍ، وَقَدْ أُتِيمُوا فِي
السَّمْسِ، وَصُبَّ عَلَى رُءُوسِهِمُ الزَّيْتُ،
فَقَالَ مَا هَذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ،
فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ
النَّاسَ فِي الدُّنْيَا».

[6658] 118 - (...) It was narrated from Hishâm that his father said: "Hishâm bin Ḥakîm bin Hizâm passed by some of the *Anbât*^[1] in Ash-Shâm who had been made to stand in the sun. He said: "What is the matter with them?" They said: "They have been detained for (not paying) the *Jizyah*." Hishâm said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Allâh

[٦٦٥٨] ١١٨ - (...) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ
أَبِيهِ، قَالَ: مَرَّ هِشَامُ بْنُ حَكِيمٍ، بْنِ
حِزَامٍ عَلَى أَنْاسٍ مِنَ الْأَنْبَاطِ بِالشَّامِ،
قَدْ أُتِيمُوا فِي السَّمْسِ، فَقَالَ: مَا
شَأْنُهُمْ؟ قَالُوا: حُسِبُوا فِي الْجَزْيَةِ، فَقَالَ
هِشَامُ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ

[1] Farmers; or peasant farmers.

will torment those who torment people in this world.”

[6659] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6658). In the *Hadîth* of Jarîr it adds: “He said: ‘Their governor in Palestine at that time was ‘Umair bin Sa’d. He entered upon him and told him, and he ordered that they be let go.’”

[6660] 119 - (...) It was narrated from ‘Urwah bin Az-Zubair that Hishâm bin Ḥakîm found a man, when he was governor of Ḥims, making some of the *Anbât* stand in the sun for not paying the *Jizyah*. He said: “What is this? I heard the Messenger of Allâh ﷺ say: ‘Allâh will torment those who torment the people in this world.’”

Chapter 34. Telling The One Who Carries A Weapon In The *Masjid*, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

[6661] 120 - (2614) Jâbir said: “A man passed through the *Masjid* with an arrow, and the

يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

[٦٦٥٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ - وَزَادَ فِي حَدِيثِ جَرِيرٍ، قَالَ: وَأَمِيرُهُمْ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَى فِلَسْطِينَ، فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُوا.

[٦٦٦٠] ١١٩ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ رَجُلًا، وَهُوَ عَلَى حِمَصٍ، يُشَمِّسُ نَاسًا مِنَ النَّبْطِ فِي آدَاءِ الْجَزْيَةِ، فَقَالَ: مَا هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

(المعجم ٣٤) - (بَابُ أَمْرٍ مِنْ مَرِّ بِسِلَاحٍ، فِي مَسْجِدٍ أَوْ سَوْقٍ أَوْ غَيْرِهِمَا مِنَ الْمَوَاضِعِ الْجَامِعَةِ لِلنَّاسِ، أَنْ يَمْسَكَ بِنَصَالِهَا) (التحفة ٣٤)

[٦٦٦١] ١٢٠ - (٢٦١٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -

Messenger of Allâh ﷺ said:
‘Hold it by its point.’”

قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ:
حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو:
سَمِعَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ
بِسَهَامٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ
بِنَصَالِهَا».

[6662] 121 - (...) It was narrated
from Jâbir bin ‘Abdullâh that a
man passed through the *Masjid*
carrying an arrow with its point
outwards. He was ordered to
hold it by its point, so that it
would not scratch any Muslim.

[٦٦٦٢] ١٢١ - (...) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ - قَالَ أَبُو
الرَّبِيعِ: حَدَّثَنَا، وَقَالَ يَحْيَى وَاللَّفْظُ لَهُ:
أَخْبَرَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ
دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
رَجُلًا مَرَّ بِأَسْهُمٍ فِي الْمَسْجِدِ، قَدْ
أَبْدَى نُصُولَهَا، فَأَمَرَ أَنْ يَأْخُذَ بِنُصُولِهَا،
كَفَى لَا تَخْدِشَ مُسْلِمًا.

[6663] 122 - (...) It was
narrated from Jâbir that the
Messenger of Allâh ﷺ told a
man who used to give arrows in
charity in the *Masjid*, not to pass
through it unless he was holding
them by their points.

[٦٦٦٣] ١٢٢ - (...) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا
مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي
الرُّبَيْعِ، عَنْ جَابِرٍ عَنْ رَسُولِ
اللَّهِ ﷺ؛ أَنَّهُ أَمَرَ رَجُلًا، كَانَ يَتَصَدَّقُ
بِالنَّبْلِ فِي الْمَسْجِدِ، أَنْ لَا يَمُرَّ بِهَا إِلَّا
وَهُوَ آخِذٌ بِنُصُولِهَا، وَقَالَ ابْنُ رُمْحٍ:
كَانَ يَصَدَّقُ بِالنَّبْلِ.

[6664] 123 - (2615) It was
narrated from Abû Mûsâ that the
Messenger of Allâh ﷺ said: “If
one of you passes through a place
of gathering or market with an

[٦٦٦٤] ١٢٣ - (٢٦١٥) حَدَّثَنَا
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ
عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي

arrow in his hand, let him hold it by its point, then let him hold it by its point, then let him hold it by its point.”

Abû Mûsâ said: “By Allâh, we were not doomed until we started to point arrows at one another’s faces.”

[6665] 124 - (...) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “If one of you passes through our *Masjid* or our marketplace, with an arrow, let him hold it in his hand by its point, lest he harm one of the Muslims with it in some way.”

Chapter 35. The Prohibition Of Pointing At A Muslim With A Weapon

[6666] 125 - (2616) Abû Hurairah said: Abul-Qâsim ﷺ said: “Whoever points at his brother with a piece of iron, the angels will curse him until he stops it, even if it is his brother through his father and mother.”

مُوسَى، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سَوْقٍ، وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا».

قَالَ: فَقَالَ أَبُو مُوسَى: وَاللَّهِ! مَا مُتْنَا حَتَّى سَدَدْنَاها، بَعْضُنَا فِي وُجُوهِ بَعْضٍ.

[٦٦٦٥] ١٢٤ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سَوْقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ، أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ».

أَوْ قَالَ: «لِيَقْبِضَ عَلَى نِصَالِهَا».

(المعجم ٣٥) - (بَابُ النَّهْيِ عَنِ الإِشَارَةِ بِالسَّلَاحِ إِلَى مُسْلِمٍ)
(التحفة ٣٥)

[٦٦٦٦] ١٢٥ - (٢٦١٦) حَدَّثَنِي عُمَرُو النَّافِدُ وَابْنُ أَبِي عُمَرَ، قَالَ عُمَرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ

أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ، حَتَّى يَدْعَهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ».

[6667] (...) A similar report (as *Hadith* no. 6666) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٦٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6668] 126 - (2617) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he mentioned a number of *Aḥādīth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should point at his brother with a weapon, for you do not know, perhaps the *Shaitân* will cause his hand to slip (thereby killing someone), and he will fall into a ditch in the Fire.'"

[٦٦٦٨] ١٢٦ - (٢٦١٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَذَرِي أَحَدَكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

Chapter 36. The Virtue Of Removing A Harmful Thing From The Road

[6669] 127 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on a road, he found a thorny branch on the road, and he moved it. Allâh appreciated that and forgave him."

(المعجم ٣٦) - (بَابُ فَضْلِ إِزَالَةِ

الْأَذَى عَنِ الطَّرِيقِ) (التحفة ٣٦)

[٦٦٦٩] ١٢٧ - (١٩١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى

الطَّرِيقَ، فَأَخْرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ. [راجع: ٤٩٤٠]

[6670] 128 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man passed by a branch of a tree on the road, and he said: 'By Allâh, I shall remove this for the Muslims so that it will not harm them.' And he was admitted to Paradise."

[٦٦٧٠] ١٢٨- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنٍ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ، فَقَالَ: وَاللَّهِ! لَأُنَحِّينَ هَذَا عَنْ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ، فَأَدْخَلَ الْجَنَّةَ».

[6671] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "I saw a man enjoying himself in Paradise because of a tree that he cut down in the road, that used to cause annoyance to the people."

[٦٦٧١] ١٢٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا شَيْبَانُ عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَانَتْ تُؤْذِي النَّاسَ».

[6672] 130 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There was a tree that caused annoyance to the Muslims, so a man went and cut it down, and he entered Paradise."

[٦٦٧٢] ١٣٠- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ».

[6673] 131 - (2618) Abû Barzah said: "I said: 'O Prophet of Allâh, teach me something

[٦٦٧٣] ١٣١- (٢٦١٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ

from which I may benefit.' He said: 'Remove harmful things from the road of the Muslims.'"

[6674] 132 - (...) It was narrated that Abû Barzah Al-Aslamî said: "I said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I do not know, perhaps I will survive after you are gone, so add (to my knowledge) something by means of which Allâh may benefit me.' The Messenger of Allâh ﷺ said: 'Do such-and-such, and do such-and-such' – Abû Bakr (one of the narrators) forgot it – 'and remove harmful things from the road.'"

Chapter 37. The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

[6675] 133 - (2242) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A woman was punished because of a cat that she detained until it died, and she entered the Fire because of it. She did not feed it or give it water when she detained it, and she did not let it eat of the vermin of the earth."

عَنْ أَبَانَ بْنِ صَمْعَةَ: حَدَّثَنِي أَبُو الْوَازِعِ: حَدَّثَنِي أَبُو بَرَزَةَ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! عَلَّمَنِي شَيْئًا أَنْتَفِعُ بِهِ، قَالَ: «اغْزِلِ الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ».

[٦٦٧٤] ١٣٢ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبٍ بْنُ الْحَبَّابِ عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ، أَنَّ أَبَا بَرَزَةَ، قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! إِنِّي لَا أَذْرِي، لَعَسَى أَنْ تَمْضِيَ وَأَبْقَى بَعْدَكَ، فَزَوَّدَنِي شَيْئًا يَنْفَعُنِي اللَّهُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «افْعَلْ كَذَا، افْعَلْ كَذَا - أَبُو بَكْرٍ نَسِيَهُ - وَأَمِيرُ الْأَذَى عَنْ الطَّرِيقِ».

(المعجم ٣٧) - (بَابُ تَحْرِيمِ تَعْذِيبِ الْهَرَّةِ وَنَحْوِهَا، مِنَ الْحَيَوَانَ الَّذِي لَا يُوْذِي) (التحفة ٣٧)

[٦٦٧٥] ١٣٣ - (٢٢٤٢) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ بْنِ عُبَيْدٍ الصُّبُعِيُّ: حَدَّثَنَا جُوَيْرِيَةُ يَعْنِي ابْنَ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ، سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ هِيَ

حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ
خَشَاشِ الْأَرْضِ». [راجع: ٥٨٥٢]

[6676] (...) A *Hadīth* like that of Juwairiyah (no. 6675) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[٦٦٧٦] (...) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ، جَمِيعًا عَنْ مَعْنِ بْنِ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ جُوَيْرِيَةَ.

[6677] 134 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘A woman was punished because of a cat that she tied up and did not feed it or give it water, and she did not let it eat of the vermin of the earth.’”

[٦٦٧٧] ١٣٤- (...) حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَذِّبْتُ امْرَأَةً فِي هِرَّةٍ أَوْقَعْتُهَا، فَلَمْ تُطْعِمَهَا وَلَمْ تَسْقِهَا، وَلَمْ تَدَعْهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ».

[6678] (...) A similar report (as *Hadīth* no. 6677) was narrated from Abū Hurairah from the Prophet ﷺ.

[٦٦٧٨] (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6679] 135 - (2619) It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ,” – and he mentioned a number of *Aḥadīth* including the following: “The Messenger of Allāh ﷺ said: ‘A woman entered the Fire

[٦٦٧٩] ١٣٥- (٢٦١٩) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلَتْ امْرَأَةٌ النَّارَ مِنْ

because of a cat which she had and which she tied up and did not feed it or let it loose to eat of the vermin of the earth, until it died of starvation.”

جَرَاءِ هِرَّةٍ لَهَا، أَوْ هِرٍّ، رَبَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تُرْمِرُ مِنَ خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ هَرَالًا.

[انظر: ٦٩٨٢]

Chapter 38. The Prohibition Of Arrogance

(المعجم ٣٨) - (بَابُ تَحْرِيمِ الْكِبَرِ)

(التحفة ٣٨)

[6680] 136 - (2620) It was narrated that Abû Sa'eed Al-Khudrî and Abû Hurairah said: "The Messenger of Allâh ﷺ said (that Allâh said): 'Might is His *Izâr* and majesty is His *Ridâ*', and whoever contends with Me I shall punish him."

[٦٦٨٠] ١٣٦ - (٢٦٢٠) حَدَّثَنَا

أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ أَبِي مُسْلِمٍ الْأَعْرَجِ أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِزُّ إِزَارُهُ، وَالْكَبَرِيَاءُ رِدَاؤُهُ، فَمَنْ يَنَازِعُنِي عَدْبَتُهُ».

Chapter 39. The Prohibition Of Making Others Despair Of The Mercy Of Allâh

(المعجم ٣٩) - (بَابُ النَّهْيِ عَنْ تَقْنِيطِ

الْإِنْسَانِ مِنْ رَحْمَةِ اللَّهِ تَعَالَى)

(التحفة ٣٩)

[6681] 137 - (2621) It was narrated from Jundab that the Messenger of Allâh ﷺ said: "A man said: 'By Allâh, Allâh will not forgive so-and-so.' Allâh said: 'Who is the one who swore by Me that I will not forgive so-and-so? I have forgiven so-and-so and I have cancelled out your good deeds.'"

[٦٦٨١] ١٣٧ - (٢٦٢١) حَدَّثَنَا

سُوَيْدُ بْنُ سَعِيدٍ عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ: «أَنَّ رَجُلًا قَالَ: وَاللَّهِ! لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، وَإِنَّ اللَّهَ [تَعَالَى] قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى

عَلَيَّ أَنْ لَا أَعْفَرَ لِفُلَانٍ، فَإِنِّي قَدْ عَفَرْتُ
لِفُلَانٍ، وَأَحْبَطْتُ عَمَلَكَ» أَوْ كَمَا قَالَ.

Chapter 40. The Virtue Of The Weak And Downtrodden

(المعجم ٤٠) - (بَابُ فَضْلِ الضَّعْفَاءِ
وَالْخَامِلِينَ) (التحفة ٤٠)

[6682] 138 - (2622) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One who is dishevelled and dusty may be turned away from people's doors, but if he were to swear an oath urging Allâh to do something, Allâh would fulfill it."

[٦٦٨٢] ١٣٨ - (٢٦٢٢) حَدَّثَنَا
سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَنْصُ بْنُ مَيْسَرَةَ
عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«رَبِّ أَشَعْتُ مَذْفُوعٌ بِالْأَبْوَابِ، لَوْ أَقْسَمَ
عَلَى اللَّهِ لَأَبْرَهُ».

Chapter 41. The Prohibition Of Saying "The People Are Doomed"

(المعجم ٤١) - (بَابُ النَّهْيِ عَنْ قَوْلِ:
هَلَكَ النَّاسُ) (التحفة ٤١)

[6683] 139 - (2623) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man says 'the people are doomed,' he is the one who caused their doom."

Abû Ishâq (one of the narrators) said: "I do not know if it is 'caused their doom' or most doomed among them."

[٦٦٨٣] ١٣٩ - (٢٦٢٣) حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى
قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي
صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ:
هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ».

قَالَ أَبُو إِسْحَاقَ: لَا أَذْرِي، أَهْلَكُهُمْ
بِالنَّضْبِ، أَوْ أَهْلَكُهُمْ بِالرَّفْعِ.

[6684] (...) A similar report (as *Hadīth* no. 6683) was narrated from Suhail with this chain of narrators.

[٦٦٨٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رُوحِ ابْنِ الْقَاسِمِ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَكِيمٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، جَمِيعًا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

Chapter 42. Advice To Treat One's Neighbor Well

[6685] 140 - (2624) 'Āishah said: "I heard the Messenger of Allāh ﷺ say: 'Jibrīl kept urging me that neighbors should be treated well until I thought he would make them heirs.'"

(المعجم ٤٢) - (بَابُ الوصية بالجار والإحسان إليه) (التحفة ٤٢)

[٦٦٨٥] ١٤٠ - (٢٦٢٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُمْحٍ عَنْ اللَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ وَرَيْدُ بْنُ هُرُونَ، كُلُّهُمُ عَنْ يَحْيَى بْنِ سَعِيدٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي الثَّقَفِي: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ لَيُورَثَنِي».

[6686] (...) A similar report (as *Hadīth* no. 6685) was narrated from 'Āishah, from the Prophet ﷺ.

[٦٦٨٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6687] 141 - (2625) Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Jibrīl kept urging me that neighbors should be treated well until I thought he would make them heirs'"

[6688] 142 - (...) It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'O Abū Dharr, if you cook some soup, add extra water and send some to your neighbor.'"

[6689] 143 - (...) It was narrated that Abū Dharr said: "My beloved friend (ﷺ) advised me: 'If you cook some soup, add extra water and choose a family among your neighbors, and give them some of it.'"

[٦٦٨٧] ١٤١ - (٢٦٢٥) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ».

[٦٦٨٨] ١٤٢ - (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَ أَبُو كَامِلٍ حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ! إِذَا طَبَخْتَ مَرْقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ».

[٦٦٨٩] ١٤٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي [ﷺ] أَوْصَانِي: «إِذَا طَبَخْتَ مَرْقًا فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَتِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

Chapter 43. It Is Recommend To Show A Cheerful Countenance When Meeting Others

[6690] 144- (2626) It was narrated that Abû Dharr said: "The Prophet ﷺ said to me: 'Do not regard any act of kindness as insignificant, even meeting your brother with a cheerful countenance.'"

(المعجم ٤٣) - (بَابُ اسْتِحْبَابِ طَلَاةِ
الوجه عند اللقاء) (التحفة ٤٣)

[٦٦٩٠] ١٤٤ - (٢٦٢٦) حَدَّثَنِي أَبُو
غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ:
حَدَّثَنَا أَبُو عَامِرٍ يَغْنِي الْخَزَّازُ، عَنْ أَبِي
عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي
النَّبِيُّ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ
شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ».

Chapter 44. It Is Recommend To Intercede With Regard To That Which Is Not Unlawful

[6691] 145 - (2627) It was narrated that Abû Mûsâ said: "If someone who was in need came to him, the Messenger of Allâh ﷺ would turn to those who were sitting with him and say: 'Intercede and you will be rewarded, and Allâh will decree what He likes on the lips of His Prophet ﷺ.'"

(المعجم ٤٤) - (بَابُ اسْتِحْبَابِ
الشفاعة فيما ليس بحرام) (التحفة ٤٤)

[٦٦٩١] ١٤٥ - (٢٦٢٧) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
وَحَفْصُ بْنُ غِيَاثٍ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ
أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ
اللَّهِ ﷺ، إِذَا أَتَاهُ طَالِبُ حَاجَةٍ، أَقْبَلَ عَلَى
جُلَسَائِهِ فَقَالَ: «اشْفَعُوا فَلْتُوجَرُوا، وَلْيَقْضِ
اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ مَا أَحَبَّ».

Chapter 45. It Is Recommend To Keep Company With Righteous People And Avoid Bad Company

[6692] 146 - (2628) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The likeness of

(المعجم ٤٥) - (بَابُ اسْتِحْبَابِ
مجالسة الصالحين ومجانبة قراء
السوء) (التحفة ٤٥)

[٦٦٩٢] ١٤٦ - (٢٦٢٨) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

a good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will burn your clothes or you will notice a bad smell from him.”

عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ، إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبًا، وَنَافِخُ الْكَبِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً».

Chapter 46. The Virtue Of Treating Daughters Well

[6693] 147 - (2629) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “A woman came to me, and she had two daughters of hers with her. She asked me (for food) and I could not find anything except one date. I gave it to her and she took it and shared it between her daughters, and she did not eat any of it. Then she got up and left with her daughters. The Prophet ﷺ entered upon me and I told him about her, and the Prophet ﷺ said: ‘Anyone who is tested with daughters and treats them kindly, they will be a shield for him against the Fire.’”

(المعجم ٤٦) - (باب فضل الإحسان إلى البنات) (التحفة ٤٦)

[٦٦٩٣] ١٤٧ - (٢٦٢٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْرَازٍ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ - وَاللَّفْظُ لَهُمَا - قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ؛ قَالَ: أَنَّ عُرْوَةَ ابْنَ الزُّبَيْرِ أَخْبَرَهُ؛ قَالَ: أَنَّ عَائِشَةَ

رَوَّحَ النَّبِيُّ ﷺ قَالَتْ: جَاءَنِي امْرَأَةٌ، وَمَعَهَا ابْنَتَانِ لَهَا، فَسَأَلْتَنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَحَدَّثَنِي حَدِيثَهَا، فَقَالَ النَّبِيُّ ﷺ: «مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ، كُرَّ لَهُ سِتْرًا مِنَ النَّارِ».

[6694] 148 - (2630) It was narrated that 'Āishah said: "A poor woman came to me, carrying two of her daughters, and I gave her three dates to eat. She gave each of them a date and lifted the other one (to her mouth) to eat it, but her daughters asked her to give it to them, so she divided the date that she wanted to eat between them. I was impressed by what she did, and I told the Messenger of Allāh ﷺ about what she had done. He said: 'Allāh has decreed Paradise for her because of that,' or; 'He has ransomed her from the Fire because of that.'"

[٦٦٩٤] ١٤٨ - (٢٦٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، عَنْ ابْنِ الْهَادِ، أَنَّ زِيَادَ بْنَ أَبِي زِيَادٍ مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُهُ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: جَاءَنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَيَّ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطَعَمْتُهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ، الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ، أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ».

[6695] 149 - (2631) It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ

[٦٦٩٥] ١٤٩ - (٢٦٣١) حَدَّثَنِي عُمَرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:

said: 'Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection' – and he held his two fingers together."

Chapter 47. The Virtue Of One Whose Child Dies And He Seeks Reward

[6696] 150 - (2632) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No Muslim, three of whose children die, will be touched by the Fire, except for the fulfillment of the oath."

[6697] (...) It was narrated from Az-Zuhrî with the chain of Mâlik (a *Hadîth* similar to no. 6696), except that in the *Hadîth* of Sufyân it says: "... will enter the Fire, except for the fulfillment of the oath."

[6698] 151 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said to some of the *Anṣânî* women: "None of you has three children

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ جَارِيتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ» وَضَمَّ أَصَابِعَهُ.

(المعجم ٤٧) - (باب فضل من يموت له ولد فيحتسبه) (التحفة ٤٧)

[٦٦٩٦] ١٥٠ - (٢٦٣٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلَّا تَحَلَّهَ الْقَسَمُ».

[٦٦٩٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ الزُّهْرِيِّ، بِإِسْنَادِ مَالِكٍ، وَمَعْنَى حَدِيثِهِ، إِلَّا أَنَّ فِي حَدِيثِ سُفْيَانَ: «فَيَلْجُ النَّارُ إِلَّا تَحَلَّهَ الْقَسَمُ».

[٦٦٩٨] ١٥١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سَهْلِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي

who die, and she seeks reward with Allâh, but she will enter Paradise.” One of them said: “And two, O Messenger of Allâh?” He said: “And two.”

[6699] 152 - (2633) It was narrated that Abû Sa‘eed Al-Khudrî said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, the men are taking up all your time. Set aside a day for us when we can come to you and you can teach us some of that which Allâh has taught you.’ He said: ‘Gather on such-and-such a day.’ So they gathered, and the Messenger of Allâh ﷺ came to them, and taught them some of that which Allâh had taught him, then he said: ‘There is no woman among you who sends on three of her children ahead of her (i.e., they die during her lifetime), but they will be a screen for her against the Fire.’ A woman said: ‘And two, and two, and two?’ The Messenger of Allâh ﷺ said: ‘And two, and two, and vo.”

[6700] 153 - (2634) A similar report (as *Hadîth* no. 6699) was narrated from ‘Abdur-Rahmân bin Al-Aṣḥabânî with this chain of narrators, and they all added from

هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: «لَا يَمُوتُ لِأَحَدَاكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبُهُ، إِلَّا دَخَلْتَ الْجَنَّةَ». فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: أَوْ اثْنَانِ؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَوْ اثْنَانِ».

[٦٦٩٩] ١٥٢ - (٢٦٣٣) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ، نُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا». فَاجْتَمِعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنْ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا، مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ». فَقَالَتْ امْرَأَةٌ: وَاثْنَتَيْنِ، وَاثْنَتَيْنِ، وَاثْنَتَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاثْنَتَيْنِ، وَاثْنَتَيْنِ، وَاثْنَتَيْنِ».

[٦٧٠٠] ١٥٣ - (٢٦٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا عُبَيْدُ اللَّهِ

Shu'bah, that 'Abdur-Rahmân Al-Aṣḡabânî said: "I heard Abû Ḥâzim narrate that Abû Hurairah said: 'Three, who have not reached puberty.'"

[6701] 154 - (2635) It was narrated that Abû Ḥassân said: "I said to Abû Hurairah: 'Two of my sons have died. Can you narrate to me any *Ḥadīth* from the Messenger of Allāh ﷺ which will console us for our loss?' He said: 'Yes: (the Messenger of Allāh ﷺ said:) "Their little ones are the little ones of Paradise. When one of them meets his father – or his parents – he takes hold of his garment – or his hand – as I am taking hold of the hem of your garment, and he does not let go until Allāh admits him and his father to Paradise.'"

[6702] It was narrated from At-Taimî with this chain of narrators (a *Ḥadīth* similar to no. 6701), and he said: "Did you hear anything from the Messenger of Allāh ﷺ which will console us for our loss?" He said: "Yes."

بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ - وَزَادَا جَمِيعًا عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ قَالَ: سَمِعْتُ أَبَا حَازِمٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «ثَلَاثَةٌ لَمْ يَنْلُغُوا الْحِنْتَ».

[٦٧٠١] ١٥٤ - (٢٦٣٥) حَدَّثَنَا سُؤَيْدُ ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَتَقَارَبَا فِي اللَّفْظِ - قَالََا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ قَالَ: قُلْتُ لِأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِي ابْنَانِ، فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ تُطِيبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ: نَعَمْ، «صِعَارُهُمْ دَعَائِمُصُ الْجَنَّةِ يَنْلَقِي أَحَدُهُمْ أَبَاهُ - أَوْ قَالَ أَبَوَيْهِ - ، فَيَأْخُذُ بِتَوْبِهِ، - أَوْ قَالَ بِيَدِهِ - ، كَمَا آخُذُ أَنَا بِصَفِيفَةِ ثَوْبِكَ هَذَا، فَلَا يَتَنَاهَى - أَوْ قَالَ [فَلَا] يَنْتَهِي - حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ». وَفِي رَوَايَةِ سُؤَيْدٍ: حَدَّثَنَا أَبُو السَّلِيلِ.

[٦٧٠٢] حَدَّثَنِيهِ عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى عَنْ سَعِيدٍ، عَنِ التَّيْمِيِّ بِهَذَا الْإِسْنَادِ. وَقَالَ: فَهَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا تُطِيبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: نَعَمْ.

[6703] 155 - (2636) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Prophet of Allâh, pray to Allâh for him, for I have buried three.' He said: 'You have buried three?' She said: 'Yes.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[6704] 156 - (...) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Messenger of Allâh, he is ailing, and I am afraid for him. I have already buried three.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٣] ١٥٥ - (٢٦٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجُ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا حَفْصُ يَعْنُونَ ابْنَ غِيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصٍ ابْنُ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَدِّهِ طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي زُرْعَةَ [ابْنِ عَمْرِو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتِ امْرَأَةُ النَّبِيِّ ﷺ بِصَبِيٍّ لَهَا، فَقَالَتْ: يَا نَبِيَّ اللَّهِ! ادْعُ اللَّهَ لَهُ، فَلَقَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «دَفَنْتِ ثَلَاثَةً؟» قَالَتْ: نَعَمْ، قَالَ: «لَقَدْ اخْطَطَرْتَ بِحِطَّارٍ شَدِيدٍ مِنَ النَّارِ». قَالَ عُمَرُ، مِنْ بَيْنِهِمْ: عَنْ جَدِّهِ، وَقَالَ الْبَاقُونَ: عَنْ طَلْقٍ، وَلَمْ يَذْكُرُوا الْجَدَّ.

[٦٧٠٤] ١٥٦ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ طَلْقِ بْنِ مُعَاوِيَةَ التَّحْنِجِيِّ أَبِي غِيَاثٍ، عَنْ أَبِي زُرْعَةَ ابْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ يَشْتَكِي، وَإِنِّي أَخَافُ عَلَيْهِ، قَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «لَقَدْ اخْطَطَرْتَ بِحِطَّارٍ شَدِيدٍ مِنَ النَّارِ».

قَالَ زُهَيْرٌ: عَنْ طَلْقٍ، وَلَمْ يَذْكُرِ الْكُنْيَةَ.

Chapter 48. When Allâh Loves A Person, He Commands Jibra'il To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth

[6705] 157 - (2637) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh loves a person, He calls Jibra'il ﷺ, and says: "I love so-and-so, so love him." so Jibra'il loves him, then he calls out to the people of heaven: "Allâh loves so-and-so, so love him." So the people of heaven love him and he finds acceptance on earth. If Allâh hates someone, He calls Jibra'il and says: "I hate so-and-so, so hate him." So Jibra'il hates him, then he calls out to the people of heaven: "Allâh hates so-and-so, so hate him." So they hate him and he is hated on earth."

[6706] (...) It was narrated from Suhail with this chain of narrators, (a *Hadîth* similar to no. 6706) except that in the *Hadîth* of 'Alâ' bin Al-Musayyab there is no mention of hatred.

(المعجم ٤٨) - (بَابُ إِذَا أَحَبَّ اللَّهُ عَبْدًا، أَمْرُ جِبْرِئِيلَ فَأَحْبَهُ وَأَحْبَهُ أَهْلُ السَّمَاءِ، ثُمَّ يَوْضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ) (التحفة ٤٨)

[٦٧٠٥] [١٥٧ - (٢٦٣٧)] حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ، إِذَا أَحَبَّ عَبْدًا، دَعَا جِبْرِئِيلَ عَلَيْهِ السَّلَامُ فَقَالَ: إِنِّي أُحِبُّ فُلَانًا فَأَحْبُهُ، قَالَ: فَيَحِبُّهُ جِبْرِئِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبُوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يَوْضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا دَعَا جِبْرِئِيلَ فَيَقُولُ: إِنِّي أَبْغُضُ فُلَانًا فَأَبْغِضُهُ، قَالَ: فَيَبْغِضُهُ جِبْرِئِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ، قَالَ: فَيَبْغِضُونَهُ، ثُمَّ تَوْضَعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ».

[٦٧٠٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِي؛ قَالَ: وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ:

أَخْبَرَنَا عَبَّزٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ؛
وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ:
حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ وَهُوَ
ابْنُ أَنَسٍ، كُلُّهُمُ عَنْ سُهَيْلٍ بِهِذَا
الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ الْعَلَاءِ بْنِ
الْمُسَيَّبِ لَيْسَ فِيهِ ذِكْرُ الْبُغْضِ.

[6707] 158 - (...) It was narrated that Abû Şâlih said: "We were at 'Arafah, and 'Umar bin 'Abdul-'Azîz passed by when he was in charge of the *Hajj*, and the people stood up to look at him. I said to my father: 'O my father, I think that Allâh, the Exalted loves 'Umar bin 'Abdul-'Azîz.' He said: 'Why is that?' I said: 'Because he is loved in the hearts of the people.' He said: 'Tell me, did you hear Abû Hurairah narrate from the Messenger of Allâh ﷺ?...'" Then he narrated a *Hadîth* like that of Jarîr from Suhail (no. 6705).

حَدَّثَنِي [٦٧٠٧] ١٥٨ - (...) حَدَّثَنِي
عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:
أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي
سَلَمَةَ الْمَاجِشُونُ عَنْ سُهَيْلٍ عَنْ أَبِي
صَالِحٍ قَالَ: كُنَّا بِعَرَفَةَ، فَمَرَّ عُمَرُ بْنُ
عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ، فَقَامَ
النَّاسُ يَنْظُرُونَ إِلَيْهِ، فَقُلْتُ لِأَبِي: يَا
أَبَتِ! إِنِّي أَرَى اللَّهَ تَعَالَى يُحِبُّ عُمَرَ بْنَ
عَبْدِ الْعَزِيزِ، قَالَ: وَمَا ذَاكَ؟ قُلْتُ: لِمَا
لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ، قَالَ:
بِأَيْبِكَ! أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ
رَسُولِ اللَّهِ ﷺ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ
جَرِيرٍ عَنْ سُهَيْلٍ.

Chapter 49. Souls Are Like Conscripted Soldiers

(المعجم ٤٩) - (بَابُ الْأَرْوَاحِ جُنُودِ
مَجْنُونَةٍ) (التحفة ٤٩)

[6708] 159 - (2638) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Souls are like conscripted soldiers;

حَدَّثَنَا [٦٧٠٨] ١٥٩ - (٢٦٣٨) حَدَّثَنَا
قَتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ

those whom they recognize, they come together, and those whom they do not recognize, they stay away.”

[6709] 160 - (...) It was narrated from Abû Hurairah in a *Hadîth* which he attributed to the Prophet ﷺ: “People are of different qualities like silver and gold; the best of them in the *Jâhiliyyah* will be the best of them in Islam, if they attain the true understanding of religion (*Fiqh*). And souls are like conscripted soldiers; those whom they recognize they come together, and those whom they do not recognize, they stay away.”

Chapter 50. A Man Will Be With Those Whom He Loves

[6710] 161 - (2639) It was narrated from Anas bin Mâlik that a Bedouin said to the Messenger of Allâh ﷺ: “When will the Hour be?” The Messenger of Allâh ﷺ said to him: “What have you prepared for it?” He said: “Love for Allâh and His Messenger.” He said: “You will be with those whom you love.”

أَيُّهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

[٦٧٠٩] ١٦٠ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ، قَالَ: «النَّاسُ مَعَادِنٌ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَتَّهَوْا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

(المعجم ٥٠) - (بَابُ الْمَرْءِ مَعَ مَنْ أَحَبَّ) (التحفة ٥٠)

[٦٧١٠] ١٦١ - (٢٦٣٩) حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مَسْلَمَةَ] بِنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ ﷺ: «مَتَى السَّاعَةُ؟» قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا أَعَدَدْتَ لَهَا؟» قَالَ: حُبُّ اللَّهِ وَرَسُولِهِ، قَالَ «أَنْتَ مَعَ مَنْ أَحَبَّتَ».

[6711] 162 - (...) It was narrated that Anas said: "A man said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He did not mention much, and said: 'But I love Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[6712] (...) Anas bin Mâlik narrated that a man from among the Bedouin came to the Messenger of Allâh ﷺ... a similar report (as *Hadith* no. 6711), except that he said: "I have not made any great preparation for it for which I would praise myself."

[6713] 163 - (...) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He said: 'Love for Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[٦٧١١] ١٦٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِرُهْرِيِّ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتُ لَهَا؟» فَلَمْ يَذْكُرْ كَثِيرًا، قَالَ: وَلَكِنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ أَحَبَّتَ».

[٦٧١٢] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ؛ قَالَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَبِيرٍ أَحْمَدُ عَلَيْهِ نَفْسِي.

[٦٧١٣] ١٦٣ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتُ الْبُنَاتِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتُ لَهَا؟» قَالَ:

Anas said: "We did not rejoice over anything more, after Islam, than these words of the Prophet ﷺ: 'You will be with those whom you love.'"

Anas said: "I love Allâh and His Messenger, and Abû Bakr and 'Umar, and I hope that I will be with them, even if I do not do what they did."

[6714] (...) It was narrated from Anas bin Mâlik, from the Prophet ﷺ (a *Hadîth* similar to no. 6713), but he (the sub narrator) did not mention the words of Anas: "I love..." and what comes after that.

[6715] 164 - (...) Anas bin Mâlik said: "While the Messenger of Allâh ﷺ and I were coming out of the *Masjid*, we met a man at the portico of the *Masjid*. He said: 'O Messenger of Allâh, when will the Hour be?' The Messenger of Allâh ﷺ said: 'And what have you prepared for it?' The man paused, then he said: 'O Messenger of Allâh, I have not prepared much for it in the way of *Ṣalât* (prayer), or *Ṣiyâm* (fasting), or *Ṣadaqa* (charity), but I love Allâh and His Messenger.' He (ﷺ) said: 'You will be with those whom you love.'"

حُبَّ اللَّهِ وَرَسُولِهِ، قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَمَا فَرِحْنَا، بَعْدَ الْإِسْلَامِ، فَرَحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ، وَأَبَا بَكْرٍ وَعُمَرَ، فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

[٦٧١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ قَوْلَ أَنَسٍ: فَأَنَا أُحِبُّ، وَمَا بَعْدَهُ.

[٦٧١٥] ١٦٤ - (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: بَيْنَمَا أَنَا وَرَسُولُ اللَّهِ ﷺ خَارَجَيْنِ مِنَ الْمَسْجِدِ، فَلَقَيْنَا رَجُلًا عِنْدَ سُدَّةِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتُ لَهَا؟» قَالَ: فَكَأَنَّ الرَّجُلَ اسْتَكَانَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! مَا أَعْدَدْتُ لَهَا كَثِيرٌ

صَلَاةٍ وَلَا صِيَامٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6716] (...) A similar report (as *Hadith* no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ الْعَزِيزِ الشُّكْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6717] (...) This *Hadith* (similar to no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٧] (...) حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا؛ وَحَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ يَعْنِيانِ ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

[6718] 165 - (2640) It was narrated that 'Abdullâh said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think about a man who loves some people, even though his deeds are not like theirs?' The Messenger of Allâh ﷺ said: 'A man will be with those whom he loves.'"

[٦٧١٨] ١٦٥ - (٢٦٤٠) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

[يَا] رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

[6719] (...) A similar report (as *Hadith* no. 6718) was narrated from ‘Abdullâh from the Prophet ﷺ.

[٦٧١٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ، جَمِيعًا عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6720] (2641) It was narrated that Abû Mûsâ said: “A man came to the Prophet ﷺ...” and he mentioned a *Hadith* like that of Jarîr from Al-A‘mash (no.6718).

[٦٧٢٠] (٢٦٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنِ الْأَعْمَشِ.

Chapter 51. If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him

(المعجم ٥١) - (بَابُ إِذَا أُثْنِيَ عَلَى الصَّالِحِ فَهِيَ بَشْرَى وَلَا تَضُرُّهُ)
(التحفة ٥١)

[6721] 166 - (2642) It was narrated that Abû Dharr said: “It was said to the Messenger of

[٦٧٢١] ١٦٦ - (٢٦٤٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ وَأَبُو

Allâh ﷻ: 'What do you think of a man who does a good deed and the people praise him for it?' He said: 'That is glad tidings for the believer in this world.'"

كَامِلُ الْجَحْدَرِيِّ، فَضِيلُ بْنُ حُسَيْنٍ -
وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا،
وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ
عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قِيلَ لِرَسُولِ
اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ
الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ
عَاجِلُ بُشْرَى الْمُؤْمِنِ».

[6722] (...) A similar *Hadith* (as no. 6721) was narrated from Ibn 'Imrân Al-Jawnî with the chain of narrators of Hammâd bin Zaid, except that in their *Hadith* from Shu'bah, barring 'Abduş-Şamad, it says: "The people love him for it," and in the *Hadith* of 'Abduş-Şamad it says: "And the people praise him for it," as Hammâd said.

[٦٧٢٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ؛
قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْنَى: حَدَّثَنِي عَبْدُ الصَّمَدِ؛ وَحَدَّثَنَا
إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ، كُلُّهُمْ عَنْ شُعْبَةَ،
عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، بِإِسْنَادِ حَمَّادِ بْنِ
زَيْدٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ
عَنْ شُعْبَةَ، غَيْرَ عَبْدِ الصَّمَدِ: وَيُحِبُّهُ
النَّاسُ عَلَيْهِ، وَفِي حَدِيثِ عَبْدِ الصَّمَدِ:
وَيَحْمَدُهُ النَّاسُ، كَمَا قَالَ حَمَّادٌ.

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In the Name of Allâh, the Most
Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

46. The Book Of *Al-Qadr* (The Divine Decree)

١ - (المعجم ٤٦) - كتاب القدر
(التحفة ٣٥)

**Chapter 1. How The Human
Being Is Created, In His
Mother's Womb, And His
Provision, Lifespan And Deeds
Are Written Down, And His
Misery and Happiness**

(المعجم ١) - (بَابُ كَيْفِيَةِ خَلْقِ
الْأَدَمِيِّ، فِي بَطْنِ أُمِّهِ، وَكُتَابَةِ رِزْقِهِ
وَأَجَلِهِ وَعَمَلِهِ، وَشَقَاوَتِهِ وَسَعَادَتِهِ)
(التحفة ١)

[6723] 1 - (2643) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ – and he is the truthful, the one who is believed – told us: ‘The creation of any one of you is put together in his mother’s womb for forty days, then, he is during that (period) an *‘Alaqah*^[1] for a similar period. Then he becomes a *Mudghah*^[2] for a similar period. Then Allâh sends to him an angel who breathes the soul into him, and is enjoined to write down four things: His provision, his lifespan, his deeds and his misery or happiness. By the One besides Whom none has the right to be worshiped! One of you may do the deeds of the people of Paradise until there is nothing

[٦٧٢٣] ١ - (٢٦٤٣) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
وَوَكَيْعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ
نُصَيْرٍ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا
أَبِي وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالُوا: حَدَّثَنَا
الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ
الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ
خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ
فِي ذَلِكَ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ فِي
ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللَّهُ
الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ

[1] A piece that hangs, clings or is suspended.

[2] Like a chewed lump of flesh.

between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of the Fire and enters it. And one of you may do the deeds of the people of the Fire until there is nothing between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of Paradise, and enters it.”

[6724] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 6723). In the *Hadith* of Waki' it says: "The creation of any one of you is put together in his mother's womb for forty nights." In the *Hadith* of Mu'adh from Shu'bah it says: "Forty nights or forty days." In the *Hadith* of Jarir and 'Eisa it says: "Forty days."

كَلِمَاتٍ: يَكْتَبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٍّ أَوْ سَعِيدٍ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ! إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُهَا».

[٦٧٢٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، قَالَ فِي حَدِيثِ وَكِيعٍ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً»، وَقَالَ فِي حَدِيثِ مُعَاذٍ عَنْ شُعْبَةَ: «أَرْبَعِينَ لَيْلَةً أَوْ أَرْبَعِينَ يَوْمًا». وَأَمَّا فِي حَدِيثِ جَرِيرٍ وَعَيْسَى: «أَرْبَعِينَ يَوْمًا».

[6725] 2 - (2644) It was narrated from Hudhaifah bin Asid that the Prophet ﷺ said: "The angel

[٦٧٢٥] ٢- (٢٦٤٤) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ -

enters upon the *Nutfah* (sperm drop) after it has settled in the womb for forty or forty-five nights, and he says: 'O Lord, miserable or happy?' And they are written down. Then he says: 'O Lord, male or female?' And they are written down. And he writes down his deeds, what he will leave behind, lifespan and provisions, then the scroll is rolled up, and nothing is added or taken away therefrom."

[6726] 3 - (2645) 'Âmir bin Wâthilah narrated that he heard 'Abdullâh bin Mas'ûd say (explaining the *Hadîth* no. 6725) : "The miserable one is the one who is miserable in his mother's womb, and the happy one is the one who learns lessons from (the end of) others."

He ('Âmir bin Wâthilah) went to a man among the Companions of the Messenger of Allâh ﷺ who was called Hudhaifah bin Asîd Al-Ghifârî, and told him what Ibn Mas'ûd had said and asked: "How can a man (Hudhaifah) be in a state of misery without having done anything?" The man said to him: "Are you surprised by that? I heard the Messenger of Allâh ﷺ say: 'When forty-two nights have passed for the *Nutfah* (sperm drop), Allâh sends an angel to it,

وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَا : حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الطَّفِيلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقَرُّ فِي الرَّحِمِ بِأَرْبَعِينَ، أَوْ خَمْسَةِ وَأَرْبَعِينَ لَيْلَةً، فَيَقُولُ: يَا رَبِّ! أَشَقِيٌّ أَوْ سَعِيدٌ؟ فَيُكْتَبَانِ، فَيَقُولُ: أَيُّ رَبِّ أَذْكَرُ أَوْ أَثْنَى؟ فَيُكْتَبَانِ، وَيُكْتَبُ عَمَلُهُ وَآثَرُهُ وَأَجَلُهُ وَرِزْقُهُ، ثُمَّ تُطَوَّى الصُّحُفُ، فَلَا يُزَادُ فِيهَا وَلَا يُنْقَصُ».

[٦٧٢٦] ٣ - (٢٦٤٥) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرِو بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ عَامِرَ ابْنَ وَاثِلَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَالسَّعِيدُ مَنْ وَعِظَ بَعِيرَهُ، فَأَتَى رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يُقَالُ لَهُ حُذَيْفَةُ بْنُ أَسِيدِ الْغِفَارِيِّ، فَحَدَّثَهُ بِذَلِكَ مِنْ قَوْلِ ابْنِ مَسْعُودٍ فَقَالَ: وَكَيْفَ يَشَقَّى رَجُلٌ بَعِيرٍ عَمَلٍ؟ فَقَالَ لَهُ الرَّجُلُ: أَتَعْجَبُ مِنْ ذَلِكَ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا مَرَّ بِالنُّطْفَةِ اثْنَانِ وَأَرْبَعُونَ لَيْلَةً، بَعَثَ اللَّهُ إِلَيْهَا مَلَكًا،

and he gives it its shape and creates its hearing, sight, skin, flesh and bones. Then he says: ‘O Lord, male or female?’ Your Lord decrees whatever He wills, and the angel writes it down. Then he says: ‘O Lord, his lifespan?’ Your Lord says whatever He wills, and the angel writes it down. Then he says: ‘O Lord, his provision?’ Your Lord decrees whatever He wills, and the angel writes it down. Then the angel departs with the page in his hand, and he does not add or take away anything. therefrom”

[6727] (...) Abû Aṭ-Ṭufail narrated that ‘Abdullâh bin Mas‘ûd said..., and he quoted a *Hadīth* like that of ‘Amr bin Al-Hâriṯ (no. 6726).

[6728] 4 - (...) Abû Aṭ-Ṭufail said: I entered upon Abû Sarīḥah Ḥudhaifah bin Asīd Al-Ghifârī, and he said: I heard the Messenger of Allâh ﷺ with these two ears of mine, saying: “The *Nutfah* (sperm drop) stays in the womb for forty nights, then the angel comes down to it.” – Zuhair (one of the narrators) said: “I think he said: ‘The one who shapes it.’” – “He says: ‘O Lord, male or female?’ And Allâh makes it male or female. Then he says: ‘O Lord, physically sound or unsound?’

فَصَوَّرَهَا وَخَلَقَ سَمْعَهَا وَبَصَرَهَا وَجَلَدَهَا وَلَحْمَهَا وَعِظَامَهَا، ثُمَّ قَالَ: يَا رَبِّ! أَذَكَرٌ أَمْ أُنْثَى؟ فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلِكُ، ثُمَّ يَقُولُ: يَا رَبِّ! أَجَلُهُ؟، فَيَقُولُ رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلِكُ، ثُمَّ يَقُولُ: يَا رَبِّ! رِزْقُهُ؟، فَيَقْضِي رَبُّكَ مَا شَاءَ، وَيَكْتُبُ الْمَلِكُ، ثُمَّ يَخْرُجُ الْمَلِكُ بِالصَّحِيفَةِ فِي يَدِهِ، فَلَا يَرِيدُ عَلَى أَمْرٍ وَلَا يَنْقُصُ».

[٦٧٢٧] (...) حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ - وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ عَمْرِو بْنِ الْحَارِثِ.

[٦٧٢٨] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءٍ، أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ حَدَّثَهُ، أَنَّ أَبَا الطُّفَيْلِ حَدَّثَهُ قَالَ: دَخَلْتُ عَلَى أَبِي سَرِيحَةَ حَدِيقَةَ بْنِ أَسِيدِ الْعُفَارِيِّ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ يَدُ: «إِنَّ النُّطْفَةَ تَقَعُ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَتَصَوَّرُ عَلَيْهَا الْمَلِكُ». قَالَ

And Allâh makes him physically sound or unsound. Then he says: 'O Lord, what is his provision?' 'What is his lifespan?' 'Then Allâh makes him doomed or blessed.'"

زُهَيْرٌ: حَسِبْتُهُ قَالَ: الَّذِي يَخْلُقُهَا: «فَيَقُولُ: يَا رَبِّ! أَذَكَرُّ أَوْ أُنْثَى؟ فَيَجْعَلُهُ اللَّهُ ذَكَرًا أَوْ أُنْثَى، ثُمَّ يَقُولُ: يَا رَبِّ! أَسَوِيٌّ أَوْ غَيْرُ سَوِيٍّ؟ فَيَجْعَلُهُ اللَّهُ سَوِيًّا أَوْ غَيْرُ سَوِيٍّ. ثُمَّ يَقُولُ: يَا رَبِّ! مَا رِزْقُهُ؟ مَا أَجَلُهُ؟ مَا خُلُقُهُ؟ ثُمَّ يَجْعَلُهُ اللَّهُ شَقِيًّا أَوْ سَعِيدًا».

[6729] (...) It was narrated from Hudhaifah bin Asîd Al-Ghifârî, the Companion of the Prophet ﷺ, who attributed the *Hadîth* to the Messenger of Allâh ﷺ: "An angel is appointed over the womb, and when Allâh wants to create anything by His leave, after forty-odd nights..." then he mentioned a similar *Hadîth* (as no. 6728).

[٦٧٢٩] (...) حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا رَيْعَةُ بْنُ كُثُومٍ: حَدَّثَنِي أَبِي كُثُومٌ عَنْ أَبِي الطَّفِيلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ﷺ، رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ﷺ: «أَنَّ مَلَكَ مُوَكَّلًا بِالرَّحِمِ، إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ شَيْئًا يَأْذِنُ اللَّهُ، لِيَضَعَ وَأَرْبَعِينَ لَيْلَةً». ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ.

[6730] 5 - (2646) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, has appointed an angel over the womb, and he says: 'O Lord, a *Nutfah* (sperm drop); O Lord, an *Alaqah*; O Lord, a *Mudghah*.' Then when Allâh wants to decree the (final stage of) his creation, the angel says: 'O Lord, male or female? Miserable or happy? What is his provision? What is

[٦٧٣٠] ٥ - (٢٦٤٦) حَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ، وَرَفَعَ الْحَدِيثَ، أَنَّهُ قَالَ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] قَدْ وَكَّلَ بِالرَّحِمِ مَلَكَ، فَيَقُولُ أَيُّ رَبِّ! نُطْفَةٍ، أَيُّ رَبِّ! عَلَقَةٍ، أَيُّ رَبِّ! مُضْغَةٍ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقًا قَالَ: قَالَ الْمَلَكُ: أَيُّ رَبِّ! ذَكَرٌ أَوْ أُنْثَى؟

his lifespan?' And that is written in the womb of his mother."

[6731] 6 - (2647) It was narrated that 'Alî said: "We were at a funeral in Baqî' Al-Gharqad, and the Messenger of Allâh ﷺ came to us. He sat down and we sat down around him. He had a stick, and he looked down at the ground, and started to scratch the ground with the stick, then he said: 'There is no one among you, no living soul, but Allâh has decreed his place in Paradise or the Fire, and it has been decreed whether he is miserable or happy.' A man said: 'O Messenger of Allâh, shouldn't we rely on our destiny and stop striving?' He said: 'Whoever is one of the happy, he will find himself doing the deeds of the happy, and whoever is one of the miserable, he will find himself doing the deeds of them miserable.' He ﷺ said: 'Do good deeds, for everyone is helped (to do their deeds). The happy are helped to do the deeds of the happy, and the miserable are helped to do the deeds of the miserable.' Then he recited: 'As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al Husnâ*; We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self sufficient and

شَقِيٍّ أَوْ سَعِيدٍ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟
فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ».

[٦٧٣١] ٦ - (٢٦٤٧) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِرُزْهَرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَكَسَّ فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنُوسَةٍ، إِلَّا وَقَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا وَقَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفَلَا نَمُكُّ عَلَى كِتَابِنَا، وَنَدْعُ الْعَمَلَ؟ فَقَالَ: «مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ، فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ». فَقَالَ: «اعْمَلُوا فِكُلِّ مِيسِرٍ، أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَانْفَكَّ وَصَدَّقَ بِالْحُسْنَى ۖ فَسَنِيسِرُهُ لِلْيُسْرَى ۚ وَأَمَّا مَنْ

believes *Al-Husnâ*, We will make smooth for him the path for evil.’”^[1]

[6732] (...) A similar report (as *Hadith* no. 6731) was narrated from Manṣûr with this chain of narrators.

[6733] 7 - (...) It was narrated that ‘Alî said: “One day the Messenger of Allâh ﷺ was sitting with a stick in his hand, with which he was scratching the ground. He raised his head and said: ‘There is no soul among you but his place in Paradise or the Fire is known.’ They said: ‘O Messenger of Allâh, (if it is so, then) why should we strive? Should we not rely on that?’ He said: ‘No, keep striving, for everyone will be helped to do that for which he was created.’ Then he (ﷺ) recited: As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al-Husnâ*, up to His saying: We will make smooth for him the path for evil.’”^[2]

بِخَلٍّ وَاسْتَعْفَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنُيَسِّرُهُ
لِلْعُسْرَى ﴿[الليل: ٥ - ١٠].

[٦٧٣٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو
الْأَخْوَصِ عَنْ مَنصُورٍ بِهَذَا الْإِسْنَادِ فِي
مَعْنَاهُ، وَقَالَ: فَأَخَذَ عُودًا، وَلَمْ يَقُلْ:
مُخَصَّرَةً، وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ عَنْ
أَبِي الْأَخْوَصِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ.

[٦٧٣٣] ٧- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي
شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو سَعِيدٍ الْأَشْجَعِيُّ قَالُوا:
حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي
قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ -
وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ سَعْدِ بْنِ عُيَيْنَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
ذَاتَ يَوْمٍ جَالِسًا، وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ،
فَرَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ نَفْسٍ إِلَّا وَقَدْ
عَلِمَ مَنَزَلُهَا مِنَ الْجَنَّةِ وَالنَّارِ»، قَالُوا: يَا رَسُولَ
اللَّهِ! فَلِمَ نَعْمَلُ؟ أَفَلَا نَتَّكِلُ؟ قَالَ: «لَا،
اعْمَلُوا، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»، ثُمَّ قَرَأَ:
﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ - إِلَى
قَوْلِهِ: ﴿فَسَنُيَسِّرُهُ لِلْعُسْرَى﴾﴾ [الليل: ٥ - ١٠].

[1] *Al-Lail* 92:5-10.

[2] *Al-Lail* 92:5-10.

[6734] (...) A similar report (as *Hadith* no. 6733) was narrated from 'Alî, from the Prophet ﷺ with this chain of narrators.

[6735] 8 - (2648) It was narrated that Jâbir said: "Surâqah bin Mâlik bin Ju'sham said: 'O Messenger of Allâh, explain our religion to us as if we had been created just now. What about the deeds that we do day-to-day? Are they because the pens have dried and they are happening as they have already been decreed, or what we are to do?' He (ﷺ) said: 'No, it is because the pens have dried and they are happening as they have already been decreed.' He said: 'Then why should we strive?'"

Zuhair (a sub narrator) said: "Then Abû Az-Zubair (a narrator) said something that I did not understand, and I asked: 'What did he say?' He said: 'Strive, for everyone is helped.'"

[6736] (...) A similar report (as *Hadith* no. 6735) was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ and in it he said: "Everyone who strives will be helped to do his deeds (that were decreed for him)."

[٦٧٣٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَنَّهُمَا سَمِعَا سَعْدَ بْنَ عُيَيْدَةَ يُحَدِّثُهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[٦٧٣٥] ٨ - (٢٦٤٨) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ سُرَّاقَةُ ابْنُ مَالِكِ بْنِ جُعْشَمٍ قَالَ: يَا رَسُولَ اللَّهِ! بَيْنَ لَنَا دِينًا كَأَنَّا خُلِقْنَا الْآنَ، فِيمَا الْعَمَلُ الْيَوْمَ؟ أَمِذَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْمَقَادِيرُ، أَمْ فِيمَا نَسْتَقْبِلُ؟ قَالَ: «لَا، بَلْ فِيمَا جَفَّتْ بِهِ الْأَقْلَامُ وَجَرَتْ بِهِ الْمَقَادِيرُ» قَالَ: فَفِيمَ الْعَمَلُ؟

قَالَ زُهَيْرٌ: ثُمَّ تَكَلَّمَ أَبُو الزُّبَيْرِ بِشَيْءٍ لَمْ أَفْهَمُهُ، فَسَأَلْتُ: مَا قَالَ؟ فَقَالَ: «اعْمَلُوا فَكُلُّ مَيْسَرٍ».

[٦٧٣٦] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى، وَفِيهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ عَامِلٍ مُيسَّرٌ لِعَمَلِهِ».

[6737] 9 - (2649) It was narrated that 'Imrân bin Ḥuṣain said: "It was said: 'O Messenger of Allāh, is it known who are the people of Paradise and who are the people of the Fire?' He said: 'Yes.' It was said: 'Then why should people strive?' He said: 'Everyone is helped to do that for which he was created.'"

[6738] (...) A *Hadīth* like that of Ḥammād (no. 6737) was narrated from Yazīd Ar-Rishk with this chain of narrators. In the *Hadīth* of 'Abdul-Wārith it says: "I said: 'O Messenger of Allāh.'"

[6739] 10 - (2650) It was narrated that Abul-Aswad Ad-Dailî said: "Imrân bin Al-Ḥuṣain said to me: 'What do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them, or, is it connected to that which their Prophet ﷺ brought to them so that proof may be established against them?'"

[٦٧٣٧] ٩ - (٢٦٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَزِيدَ الضُّبَيْيِّ: حَدَّثَنَا مُطَرِّفٌ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَعْلِمَ أَهْلَ الْحَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: فَقَالَ: «نَعَمْ» قَالَ: قِيلَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ مُيسَّرٍ لِمَا خُلِقَ لَهُ».

[٦٧٣٨] (...) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ نُمَيْرٍ عَنْ ابْنِ عُثَيْمٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ يَزِيدَ الرَّشَكِيِّ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ حَمَّادٍ، وَفِي حَدِيثِ عَبْدِ الْوَارِثِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ!

[٦٧٣٩] ١٠ - (٢٦٥٠) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ يَحْيَى بْنِ عَقِيلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدَّيْلِيِّ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى عَلَيْهِمْ مِنْ قَدَرٍ مَا سَبَقَ؟ أَوْ فِيمَا

“I said: ‘It is something that has been previously decreed and decided for them.’ He said: ‘Wouldn’t that be an injustice?’ I was greatly disturbed by that, and I said: ‘Everything is created by Allâh and belongs to Him; He is not to be questioned about what He does, but they will be questioned.’

“He said to me: ‘May Allâh have mercy on you. I only asked you that in order to test your intelligence. Two men from Muzainah came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, what do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them or is it connected to that which their Prophet ﷺ brought to them so that proof may be established against them?”

“He (ﷺ) said: ‘No, it is something that has been previously decreed and decided for them, and the confirmation of that is in the Book of Allâh (the Mighty and Sublime): “By *Nafs* (Âdam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him.’”^[1]

[6740] 11 - (2651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man may do the deeds of the people of Paradise for a long

يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيَّهُمْ وَتَبَّتِ الْحُجَّةُ عَلَيْهِمْ؟ قُلْتُ: بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ، وَمَضَى عَلَيْهِمْ، قَالَ: فَقَالَ: أَفَلَا يَكُونُ ظُلْمًا؟ قَالَ: فَفَرَعْتُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا، وَقُلْتُ: كُلُّ شَيْءٍ خَلَقَ اللَّهُ وَمَلَكَ يَدِهِ، فَلَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ، فَقَالَ لِي: يَرْحَمَكَ اللَّهُ! إِنِّي لَمْ أَرِدْ بِمَا سَأَلْتُكَ إِلَّا لِأَخْزِرَ عَقْلَكَ، إِنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَا يَعْمَلُ النَّاسُ الْيَوْمَ، وَيَكْدُحُونَ فِيهِ، أَشَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَقَ؟ أَوْ فِيمَا يُسْتَقْبَلُونَ بِهِ مِمَّا أَتَاهُمْ بِهِ نَبِيَّهُمْ، وَتَبَّتِ الْحُجَّةُ عَلَيْهِمْ؟ فَقَالَ: «لَا، بَلْ شَيْءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ، وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ [عَزَّ وَجَلَّ]: ﴿وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾» [الشمس: ٧، ٨].

[٦٧٤٠] ١١ - (٢٦٥١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ

[1] *Ash-Shams* 91:7,8.

time, then his deeds end with one of the deeds of the people of the Fire, and a man may do the deeds of the people of the Fire for a long time, then his deeds end with one of the deeds of the people of Paradise.”

[6741] 12 - (112) It was narrated from Sahl bin Sa'd As-Sâ'idî that the Messenger of Allâh ﷺ said: “A man may do the deeds of the people of Paradise, or so it may seem to the people, although he is one of the people of the Fire. And a man may do the deeds of (the people of) the Fire, or so it seems to the people, although he is one of the people of Paradise.”

Chapter 2. The Debate Between Âdam And Mûsâ, Peace And Blessings Of Allâh Be Upon Them Both

[6742] 13 - (2652) It was narrated by Tâwûs that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Âdam and Mûsâ debated. Mûsâ said: ‘O Âdam, you are our father, but you caused our doom and caused us to be expelled from Paradise.’ Âdam said to him: ‘You are Mûsâ, Allâh chose you to speak to and wrote (the Tawrah) for

رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ الْجَنَّةِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ الزَّمَنَ الطَّوِيلَ بِعَمَلِ أَهْلِ النَّارِ، ثُمَّ يُخْتَمُ لَهُ عَمَلُهُ بِعَمَلِ أَهْلِ الْجَنَّةِ».

[٦٧٤١] ١٢ - (١١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ [أَهْلِ] الْجَنَّةِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ [أَهْلِ] النَّارِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». [راجع: ٣٠٦]

(المعجم ٢) - (بَابُ حِجَاجِ آدَمَ
وَمُوسَى صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّمَ)
(التحفة ٢)

[٦٧٤٢] ١٣ - (٢٦٥٢) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ وَإِبْرَاهِيمُ بْنُ دِينَارٍ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ حَاتِمٍ وَابْنِ دِينَارٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ

you with His Own Hand. Are you blaming me for something that Allâh decreed for me forty years before He created me?" The Prophet ﷺ said: 'Âdam got the better of Mûsâ, Âdam got the better of Mûsâ.'"

مُوسَى: يَا آدَمُ! أَنْتَ أَبُوْنَا، أَنْتَ خَيَّيْنَا وَأَخْرَجْنَا مِنَ الْجَنَّةِ، فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى، اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَأَ لَكَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَقَالَ [النَّبِيُّ ﷺ]: «فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى».

وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدِةَ، قَالَ أَحَدُهُمَا: خَطَأَ، وَقَالَ الْآخَرُ: كَتَبَ لَكَ التَّوْرَةَ بِيَدِهِ.

[6743] 14 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Âdam and Mûsâ debated, and Âdam got the better of Mûsâ. Mûsâ said to him: 'You are Âdam who caused the people to be misguided and caused them to be expelled from Paradise?' Âdam said: 'You are the one to whom Allâh gave knowledge of all things and chose him above all the people to convey His Message.?' He said: 'Yes.' He (i.e., Âdam) said: 'Are you blaming me for something that Allâh decreed for me before I was created?'"

[٦٧٤٣] ١٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَحَاجَّ آدَمُ وَمُوسَى، فَحَجَّ آدَمُ مُوسَى، فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَعُوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ: أَنْتَ الَّذِي أَعْطَاهُ اللَّهُ عِلْمَ كُلِّ شَيْءٍ، وَاصْطَفَاهُ عَلَى النَّاسِ بِرِسَالَتِهِ؟ قَالَ: نَعَمْ، قَالَ: فَتَلُومُنِي عَلَى أَمْرِ قَدَّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟».

[6744] 15 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Âdam and Mûsâ (ﷺ) debated in the presence of their Lord, and Âdam got the better of

[٦٧٤٤] ١٥ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدٍ الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ

Mûsâ. Mûsâ said: "You are Âdam whom Allâh created with His Own Hand and breathed into you of His spirit, and commanded the angels to prostrate to you, and caused you to dwell in Paradise. Then because of your lapse you caused the people to be sent down to the earth." Âdam, ﷺ, said: "You are Mûsâ whom Allâh chose by means of His Message, and by means of speaking to you, and He gave you the Tablets on which was the explanation of all things, and brought you close to speak with you. How long before I was created did Allâh write the Tawrah?" Mûsâ said: "Forty years." Âdam said: "And did you find in it (the words): Thus did Âdam disobey his Lord, so he went astray.^[1] He said: "Yes." He said: "Are you blaming me for doing a deed which Allâh decreed I would do, forty years before He created me?" The Messenger of Allâh ﷺ said: 'Thus Âdam got the better of Mûsâ.'

[6745] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Âdam and Mûsâ debated. Mûsâ said to him: 'You are Âdam, whose lapse caused you to be expelled from Paradise.'

عِيَاضٍ: حَدَّثَنِي الْحَارِثُ بْنُ أَبِي ذُبَابٍ عَنْ
يَرِيدٍ وَهُوَ ابْنُ هُرْمُزٍ وَعَبْدُ الرَّحْمَنِ الْأَعْرَجُ
قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «اِخْتَجَّ آدَمُ وَمُوسَى عَلَيْهِمَا
السَّلَامُ عِنْدَ رَبِّهِمَا، فَحَجَّ آدَمُ مُوسَى، قَالَ
مُوسَى: أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ،
وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسَجَدَ لَكَ
مَلَائِكَتُهُ، وَأَسْكَنَكَ فِي جَنَّتِهِ، ثُمَّ أَهْبَطْتَ
النَّاسَ بِخَطِيئَتِكَ إِلَى الْأَرْضِ؟ قَالَ آدَمُ
عَلَيْهِ السَّلَامُ: أَنْتَ مُوسَى الَّذِي اضْطَفَاكَ
اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، وَأَعْطَاكَ الْأَلْوَاحَ
فِيهَا تَبَيَّنَ كُلُّ شَيْءٍ، وَقَرَّبَكَ نَجِيًّا، فَبَكُمُ
وَجَدْتُ اللَّهَ كَتَبَ التَّوْرَةَ قَبْلَ أَنْ أُخْلَقَ؟
قَالَ مُوسَى: بِأَرْبَعِينَ عَامًا، قَالَ آدَمُ: فَهَلْ
وَجَدْتُ فِيهَا: ﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى﴾؟
[طه: ١٢١]. قَالَ: نَعَمْ. قَالَ: أَفَتَلُومُنِي
عَلَى أَنْ عَمِلْتُ عَمَلًا كَتَبَهُ اللَّهُ عَلَيَّ أَنْ
أَعْمَلَهُ، قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ قَالَ
رَسُولُ اللَّهِ ﷺ: «فَحَجَّ آدَمُ مُوسَى».

[٦٧٤٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ
وَابْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ شِهَابٍ، عَنْ
حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ،

[1] *Ta-Hâ* 20:121.

Âdam said to him: ‘You are Mûsâ, whom Allâh chose by means of His Message and by means of speaking to you, but you are blaming me for something that was decreed for me before I was created.’ So Âdam got the better of Mûsâ.”

[6746] (...) A similar *Hadîth* (as no. 6745) was narrated from Abû Hurairah, from the Prophet ﷺ.

[6747] (...) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ a similar *Hadîth* (as no. 6745).

[6748] 16 - (2653) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh decided the decrees of creation fifty thousand years before He created the heavens and the earth.’ He said: ‘And His Throne is above the water.’”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اُخْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَكَ خَطِيئَتِكَ مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اضْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ، ثُمَّ تَلَوْنِي عَلَى أَمْرِ قَدْ قُدِّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَحَجَّ آدَمُ مُوسَى».

[٦٧٤٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ الْيَمَامِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِهِمْ.

[٦٧٤٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا زَيْدُ بْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، نَحْوَ حَدِيثِهِمْ.

[٦٧٤٨] [١٦ - (٢٦٥٣)] حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرِيحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: «كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ، قَالَ: وَعَرْشُهُ عَلَى الْمَاءِ».

[6749] (...) A similar report (as *Hadith* no. 6748) was narrated from Abû Hâni' with this chain of narrators, except that they did not mention: "And His Throne is above the water."

[٦٧٤٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيَوَةُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعٌ يَعْنِي ابْنَ يَزِيدَ، كِلَاهُمَا عَنْ أَبِي هَانِيءٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُمَا لَمْ يَذْكُرَا: وَعَرْشُهُ عَلَى الْمَاءِ.

Chapter 3. Allâh Directs Hearts As He Wills

[6750] 17 - (2654) 'Abdullâh bin 'Amr bin Al-'Âṣ said that he heard the Messenger of Allâh ﷺ say: "The hearts of the sons of Âdam are all between two Fingers of the Most Merciful, like one heart, and He directs them as He wills." Then the Messenger of Allâh ﷺ said: "O Allâh, controller of the hearts, direct our hearts to obey You."

(المعجم ٣) - (بَابُ تَصْرِيفِ اللَّهِ

تَعَالَى الْقُلُوبَ كَيْفَ شَاءَ) (التحفة ٣)

[٦٧٥٠] ١٧ - (٢٦٥٤) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ نُمَيْرٍ، كِلَاهُمَا عَنِ الْمُقْرِئِ - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ - قَالَ: حَدَّثَنَا حَيَوَةُ: أَخْبَرَنِي أَبُو هَانِيءٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ حَيْثُ يَشَاءُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ».

Chapter 4. Everything Is Decided And Decreed

(المعجم ٤) - (بَابُ كُلِّ شَيْءٍ بِقَدَرٍ)
(التحفة ٤)

[6751] 18 - (2655) It was narrated from Tâwûs that he said: "I met one of the Companions of the Messenger of Allâh ﷺ who said: 'Everything is decided and decreed.'" He said: "And I heard 'Abdullâh bin 'Umar say: 'The Messenger of Allâh ﷺ said: Everything is decided and decreed, even incapability and ability, or ability and incapability.'"

[٦٧٥١] ١٨ - (٢٦٥٥) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: قَرَأْتُ عَلَى مَالِكِ ابْنِ أَنَسٍ، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، أَنَّهُ قَالَ: أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَقُولُونَ: كُلُّ شَيْءٍ بِقَدَرٍ، قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَيْءٍ بِقَدَرٍ، حَتَّى الْعَجْزُ وَالْكَيْسُ أَوْ الْكَيْسُ وَالْعَجْزُ».

[6752] 19 - (2656) It was narrated that Abû Hurairah said: "The idolaters of the Quraish came to argue with the Messenger of Allâh ﷺ about the Divine Decree, and thus was revealed: 'The Day they will be dragged on their faces into the Fire (it will be said to them): Taste you the touch of Hell!' Verily, We have created all things with *Qadar*.'"^[1]

[٦٧٥٢] ١٩ - (٢٦٥٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُخَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدَرِ، فَنَزَلَتْ: ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِِهِمْ ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٨، ٤٩].

[1] *Al-Qamar* 54:48,49.

Chapter 5. The Son Of Âdam's Share Of Zinâ Etc. Is Decreed For Him

[6753] 20 - (2657) It was narrated that Ibn 'Abbâs said: I have never seen anything more relative to *Lamam*^[1] than what Abû Hurairah said: That the Prophet ﷺ said: "Allâh has decreed for the son of Âdam his share of *Zinâ*, which he will inevitably get. The *Zinâ* of the eyes is looking, and the *Zinâ* of the tongue is speaking. The heart wishes and hopes, and the private part confirms that or denies it."

[6754] 21 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The son of Âdam's share of *Zinâ* has been decreed for him, which he will inevitably get. The *Zinâ* of the eyes is looking, the *Zinâ* of the ears is listening, the *Zinâ* of the tongue is speaking, the *Zinâ* of the hands is touching, and the *Zinâ* of the foot is walking. The heart longs and wishes, and the private part confirms that or denies it."

[1] See *An-Najm* 53:32.

(المعجم ٥) - (بَابُ: قدر على ابن آدم حظه من الزنى وغيره) (التحفة ٥)
[٦٧٥٣] ٢٠ - (٢٦٥٧) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، إِنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّنى، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرَنَى الْعَيْنَيْنِ النَّظْرَ، وَزَنَى اللِّسَانِ النَّطْقَ وَالنَّفْسُ تَمَنَّى وَتَشْتَهَى، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ».

قَالَ عَبْدٌ فِي رِوَايَتِهِ: ابْنِ طَاوُسٍ عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ.

[٦٧٥٤] ٢١ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا سُهَيْلُ ابْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّنى، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زَنَاهُمَا النَّظْرُ، وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ، وَاللِّسَانُ زَنَاهُ الْكَلَامُ وَالْيَدُ

زَنَاهَا الْبَطْشُ، وَالرَّجُلُ زَنَاهَا الْخُطَا،
وَالْقَلْبُ يَهْوَى وَيَتَمَتَّى، وَيُصَدِّقُ ذَلِكَ
الْفَرْجُ وَيُكَذِّبُهُ».

**Chapter 6. The Meaning Of
"Every Child Is Born In A
State Of *Fiṭrah*" And The
Ruling On The Dead Children
Of The Disbelievers And Of
The Muslims**

[6755] 22 - (2658) It was narrated from Abû Hurairah that he used to say the Messenger of Allâh ﷺ said: "There is no child who is not born in a state of *Fiṭrah*, then his parents make him a Jew or a Christian or a Magian, just as animals bring forth animals with their limbs intact, do you see any deformed one among them?" Then Abû Hurairah said: "Recite, if you wish: Allâh's *Fiṭrah* with which He has created mankind. No change let there be in *Khalq-illâh*." [1]

[6756] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadith* similar to no. 6755), and he said: "As animals bring forth other animals" and he did not say: "With their limbs intact."

(المعجم ٦) - (بَابُ مَعْنَى كُلِّ مَوْلُودٍ
يُولَدُ عَلَى الْفِطْرَةِ، وَحُكْمُ مَوْتَى أَطْفَالِ
الْكَفَّارِ وَأَطْفَالِ الْمُسْلِمِينَ) (التحفة ٦)

[٦٧٥٥] ٢٢ - (٢٦٥٨) حَدَّثَنَا
حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ
حَرْبٍ عَنِ الزُّيْنِيِّ، عَنِ الزُّهْرِيِّ:
أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي
هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى
الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ وَيُنَصْرَانِهِ
وَيُمَجْسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ
جَمْعَاءَ، هَلْ تُحْشَوْنَ فِيهَا مِنْ جَدْعَاءَ؟»
ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ:
«فِطَرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا
بَدِيلَ لِخَلْقِ اللَّهِ» [الروم: ٣٠].

[٦٧٥٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ وَحَدَّثَنَا
عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ،
كَلاَهُمَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا

[1] *Ar-Rûm* 30:30.

الإِسْنَادُ، وَقَالَ: «كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ وَلَمْ يَذْكُرْ: جَمْعَاءَ.

[6757] (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "There is no child who is not born in a state of *Fiṭrah*." Then he said: Recite: "Allâh's *Fiṭrah* with which He has created mankind. No change let there be in *Khalq-illâh*, that is the straight religion."^[1]

[٦٧٥٧] (...) حَدَّثَنِي أَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ» ثُمَّ يَقُولُ: اقْرَأُوا: ﴿فَطَرَتِ اللَّهُ أَلَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا بُدَّ لَهُ لِيَخْلُقَ اللَّهُ ذَلِكَ أَلَيْسَ الْقَيُّمُ﴾ [الروم: ٣٠].

[6758] 23 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no child who is not born in a state of *Fiṭrah*, then his parents make him a Jew or a Christian or a idolater.' A man said: 'O Messenger of Allâh, what do you think if he dies before that?' He said: 'Allâh knows best what they would have done.'"

[٦٧٥٨] ٢٣- (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشْرِكَانِهِ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ لَوْ مَاتَ قَبْلَ ذَلِكَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6759] (...) It was narrated from Al-A'mash with this chain of narrators (a *Ḥadīth* similar to no. 6758).

[٦٧٥٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[1] *Ar-Rûm* 30:30.

In the *Hadith* of Ibn Numair it says: "There is no child who is born but upon this *Millah*."

In the report of Abû Bakr from Abû Mu'âwiyah: "...upon this *Millah*, until he starts to speak."

In the report of Abû Kuraib from Abû Mu'âwiyah: "There is no child who is not born in a state of *Fitrah*, until he begins to speak."

[6760] 24 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Aḥadith*, including the following: "The Messenger of Allâh ﷺ said: 'Everyone who is born, is born in this state of *Fitrah*, then his parents make him a Jew or a Christian. Just as camels are bred – do you see any deformed one among them? Until you are the one who cuts (their ears, noses, tails etc).' They said: 'O Messenger of Allâh, what do you think of one who dies in childhood?' He said: 'Allâh knows best what they would have done.'"

[6761] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Every person is borne by his mother in a state of *Fitrah*, after which his parents make him a Jew or a Christian or a Magian, or if

فِي حَدِيثِ ابْنِ نُمَيْرٍ: «مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَهُوَ عَلَى الْمِلَّةِ».

وَفِي رَوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ: «إِلَّا عَلَى هَذِهِ الْمِلَّةِ، حَتَّى يَبِينَ عَنْهُ لِسَانُهُ».

وَفِي رَوَايَةِ أَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «لَيْسَ مِنْ مَوْلُودٍ يُولَدُ إِلَّا عَلَى هَذِهِ الْفِطْرَةِ، حَتَّى يُعَبِّرَ عَنْهُ لِسَانُهُ».

[٦٧٦٠] ٢٤- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُولَدُ يُولَدُ عَلَى هَذِهِ الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ وَيَنْصَرَانِهِ، كَمَا تَنْتَجُونَ الْإِبِلَ، فَهَلْ تَجِدُونَ فِيهَا جَدْعَاءَ؟ حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ مَنْ يَمُوتُ صَغِيرًا؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[٦٧٦١] ٢٥- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَى الْفِطْرَةِ، وَأَبَوَاهُ، بَعْدُ، يَهُودَانِهِ أَوْ

they are Muslims, (they make him) a Muslim. Every person who is borne by his mother is struck on his side by the *Shaitân*, except for Mariam and her son.”

[6762] 26 - (2659) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: “Allâh knows best what they would have done.”

[6763] (...) A similar *Hadîth* (as no. 6762) was narrated from Az-Zuhrî with the chain of narrators of Yûnus and Ibn Abî *Dhi'b*, except that in the *Hadîth* of Shu'aib and Ma'qil it says: “He was asked about the offspring of the idolaters.”

[6764] 27 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was asked about the children of the idolaters who die in infancy. He said: ‘Allâh knows best what they would have done.’”

يُصْرَانِهِ أَوْ يُمَجِّسَانِهِ، فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ، كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُرُهُ الشَّيْطَانُ فِي حِضْنَيْهِ، إِلَّا مَرْيَمَ وَابْنَهَا.

[٦٧٦٢] ٢٦ - (٢٦٥٩) حَدَّثَنَا أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ وَيُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[٦٧٦٣] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ؛ وَحَدَّثَنَا سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كُلُّهُمْ عَنْ الزُّهْرِيِّ، بِإِسْنَادِ يُونُسَ وَابْنِ أَبِي ذَنْبٍ، مِثْلَ حَدِيثِهِمَا، غَيْرَ، أَنَّ فِي حَدِيثِ شُعَيْبٍ وَمَعْقِلٍ: سُئِلَ عَنْ ذُرَارِيِّ الْمُشْرِكِينَ؟

[٦٧٦٤] ٢٧ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ، مَنْ يَمُوتُ مِنْهُمْ صَغِيرًا؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[6765] 28 - (2660) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: ‘Allâh knows best what they would have done, as He created them.’”

[6766] 29 - (2661) It was narrated that Ubayy bin Ka‘b said: “The Messenger of Allâh ﷺ said: ‘The boy who was killed by Al-Khidr was decreed to be a disbeliever; had he lived he would have oppressed his parents by rebellion and disbelief.’”^[1]

[6767] 30 - (2662) It was narrated that ‘Aishah, the Mother of the Believers, said: “A boy died and I said: ‘Glad tidings for him, one of the little birds of Paradise.’ The Messenger of Allâh ﷺ said: ‘Do you not know that Allâh created Paradise and the Fire, and He created people for one and people for the other?’”

[٦٧٦٥] ٢٨ - (٢٦٦٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَطْفَالِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ، إِذْ خَلَقَهُمْ».

[٦٧٦٦] ٢٩ - (٢٦٦١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْبٍ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَسْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعُلَامَ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ كَافِرًا، وَلَوْ عَاشَ لَأَرَهَقَ أَبَوَيْهِ طُعْيَانًا وَكُفْرًا».

[٦٧٦٧] ٣٠ - (٢٦٦٢) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ فَضِيلِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: تُوَفِّي صَبِيٍّ، فَقُلْتُ: طَوَّبَى لَهُ، غُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ لَا تَذَرِينَ أَنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَخَلَقَ النَّارَ، فَخَلَقَ لِهَذِهِ أَهْلًا، وَلِهَذِهِ أَهْلًا؟».

^[1] See *Al-Kahf* 18:80, and *Hadith* no. 6163.

[6768] 31 - (...) It was narrated that ‘Āishah, the Mother of the Believers, said: “The Messenger of Allāh ﷺ was called to the funeral of an *Anṣārī* boy and I said: ‘O Messenger of Allāh, glad tidings for this (boy), one of the little birds of Paradise. He did not do any evil or reach the age of doing evil.’ He said: ‘It may be otherwise, O ‘Āishah, for Allāh created people for Paradise, He created them for it when they were in their fathers’ loins. And He created people for the Fire, He created them for it when they were in their fathers’ loins.’”

[6769] (...) A similar *Hadīth* (as no. 6768) was narrated from Ṭalḥah bin Yahyā with the chain of Waki’.

Chapter 7. Lifespans, Provisions, Etc. Do Not Increase Or Decrease From What Has Already Been Decreed

[6770] 32 - (2663) It was narrated that ‘Abdullāh said: “Umm Ḥabībah, the wife of the

[٦٧٦٨] ٣١- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى جَنَازَةِ صَبِيٍّ مِنَ الْأَنْصَارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! طُوِيَ لِهَذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ! لَمْ يَعْمَلِ السُّوءَ وَلَمْ يُدْرِكْهُ، قَالَ: «أَوْ غَيْرَ ذَلِكَ؟»، يَا عَائِشَةُ! إِنَّ اللَّهَ خَلَقَ لِلْجَنَّةِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلَابِ آبَائِهِمْ، وَخَلَقَ لِلنَّارِ أَهْلًا، خَلَقَهُمْ لَهَا وَهُمْ فِي أَضْلَابِ آبَائِهِمْ».

[٦٧٦٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ طَلْحَةَ بْنِ يَحْيَى؛ وَحَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ، كِلَاهُمَا عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ طَلْحَةَ بْنِ يَحْيَى، بِإِسْنَادٍ وَكِيعٍ، نَحْوَ حَدِيثِهِ.

(المعجم ٧) - (بَابُ بَيَانِ أَنَّ الْأَجَالَ وَالْأَرْزَاقَ وَغَيْرَهَا، لَا تَزِيدُ وَلَا تَقْصُرُ عَمَّا سَبَقَ بِهِ الْقَدَرُ) (التحفة ٧)

[٦٧٧٠] ٣٢- (٢٦٦٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ

Prophet ﷺ, said: 'O Allâh, let me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu'âwiyah (all my life).' The Prophet ﷺ said: 'You have asked Allâh about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allâh will never do anything before its due time or delay it beyond its due time. If you had asked Allâh to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable.'"

Mention of monkeys was made in his presence. Mis'ar said: "I think he also mentioned pigs, which were transformed." He said: "Allâh never gives those who have been transformed offspring. Monkeys and pigs existed before that."

[6771] (...) It was narrated from both Ibn Bishr and Waki' (a *Hadîth* similar to no. 6770): "...From punishment in the Fire and from punishment in the grave."

[6772] 33 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "Umm Ḥabîbah said: 'O Allâh, let

لَأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ
مِسْعَرٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ
ابْنِ عَبْدِ اللَّهِ الشُّكْرِيِّ، عَنِ الْمُعْرُورِ بْنِ
سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ
رَوْحُ النَّبِيِّ ﷺ: «اللَّهُمَّ! أَمْتِنِي بِرَوْحِي
رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ،
وَبِأَخِي مُعَاوِيَةَ، قَالَ: فَقَالَ النَّبِيُّ ﷺ:
«قَدْ سَأَلْتَ اللَّهَ لِأَجَالٍ مَضْرُوبَةٍ، وَأَيَّامٍ
مَعْدُودَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، لَنْ يُعَجَّلَ
شَيْئًا قَبْلَ حَلِّهِ، أَوْ يُؤَخَّرَ شَيْئًا عَنْ حَلِّهِ،
وَلَوْ كُنْتُ سَأَلْتُ اللَّهَ أَنْ يُعِيدَكَ مِنْ عَذَابٍ
فِي النَّارِ، أَوْ عَذَابٍ فِي الْقَبْرِ، كَانَ خَيْرًا
أَوْ أَفْضَلَ».

قَالَ: وَذُكِرَتْ عِنْدَهُ الْقَرْدَةُ، قَالَ مِسْعَرٌ:
وَأَرَاهُ قَالَ وَالْخَنَازِيرُ مِنْ مَسْخٍ، فَقَالَ: «إِنَّ
اللَّهَ لَمْ يَجْعَلْ لِمَسْخٍ نَسْلًا وَلَا عَقَبًا، وَقَدْ
كَانَتْ الْقَرْدَةُ وَالْخَنَازِيرُ قَبْلَ ذَلِكَ».

[٦٧٧١] (...) حَدَّثَنَا أَبُو كُرَيْبٍ:
أَخْبَرَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ بِهَذَا الْإِسْنَادِ،
غَيْرَ أَنَّ فِي حَدِيثِهِ عَنْ ابْنِ بَشِيرٍ وَوَكَيْعٍ
جَمِيعًا: «مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ
فِي الْقَبْرِ».

[٦٧٧٢] ٣٣- (...) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ

me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu'âwiyah (all my life).' The Messenger of Allâh ﷺ said to her: 'You have asked Allâh about lifespans that have already been determined, steps (every move) it is decreed you will take, and provisions that have already been allotted. Nothing will happen before its due time, and nothing will be delayed beyond its due time. If you had asked Allâh to protect you from punishment in the Fire and punishment in the grave, that would have been better for you.'

"A man said: 'O Messenger of Allâh, monkeys and pigs, are they among those who were transformed?' The Prophet ﷺ said: 'Allâh does not destroy a people or punish a people and grant them offspring. Monkeys and pigs existed before that.'"

[6773] (...) Sufyân narrated it with this chain of narrators (a *Hadith* similar to no. 6272) but he did not said: ...Monkeys and pigs existed before that.

- وَاللَّفْظُ لِحَجَّاجٍ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ حَجَّاجٌ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ الشُّكْرِيِّ، عَنْ مَعْرُورِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ: اللَّهُمَّ! مَتَّعْنِي بِزَوْجِي رَسُولِ اللَّهِ ﷺ، وَبِأَبِي أَبِي سُفْيَانَ، وَبِأَخِي مُعَاوِيَةَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّكَ سَأَلْتَ اللَّهَ لِأَجْلِ مَضْرُوبَةٍ، وَأَنَارِ مَوْطُوءَةٍ، وَأَرْزَاقِ مَقْسُومَةٍ، لَا يُعْجَلُ شَيْئًا مِنْهَا قَبْلَ حِلِّهِ، وَلَا يُؤَخَّرُ مِنْهَا شَيْئًا بَعْدَ حِلِّهِ، وَلَوْ سَأَلْتَ اللَّهَ أَنْ يُعَافِيكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ، لَكَانَ خَيْرًا لَكَ».

قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الْفَرْدَةُ وَالْخَنَازِيرُ، هِيَ مِمَّا مُسِيخٌ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَهْلِكْ قَوْمًا، أَوْ يُعَذِّبْ قَوْمًا، فَيَجْعَلَ لَهُمْ نَسْلًا، وَإِنَّ الْفَرْدَةَ وَالْخَنَازِيرَ كَانُوا قَبْلَ ذَلِكَ».

[٦٧٧٣] (...) حَدَّثَنِي أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ حَفْصٍ: حَدَّثَنَا سُفْيَانُ بْنُ يَزِيدَ الْإِسْنَادِي، غَيْرَ أَنَّهُ قَالَ: «وَأَنَارِ مَبْلُوعَةٍ».

قَالَ ابْنُ مَعْبُدٍ: وَرَوَى بَعْضُهُمْ: «قَبْلَ حَلِّهِ» أَيُّ نَزْوِلِهِ.

Chapter 8. Belief In The Divine Decree And Submission To It

(المعجم ٨) - (بَابُ الْإِيمَانِ بِالْقَدَرِ)

والإذعان له (التحفة ٨)

[6774] 34 - (2664) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say: "If only I had done (such and such), then such and such would have happened," rather say: "Allâh has decreed and what He wills He does." For; "if only" opens the door to the work of the Shaitân."

[٦٧٧٤] ٣٤ - (٢٦٦٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ اللَّهُ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَرُ اللَّهِ، وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

47. The Book Of Knowledge

٢ - (المعجم ٤٧) - كتاب العلم

(التحفة ٣٦)

Chapter 1. The Prohibition Of, And Warning Against Seeking Out Verses Of The Qur'ân Whose Meanings Are Not Decisive; The Prohibition Of Arguing About The Qur'ân

(المعجم ١) - (بَابُ النَّهْيِ عَنْ اتِّبَاعِ
مُتَشَابِهِ الْقُرْآنِ، وَالتَّحْذِيرِ مِنْ مُتَبِعِيهِ،
وَالنَّهْيِ عَنِ الْاِخْتِلَافِ فِي الْقُرْآنِ)
(التحفة ١)

[6775] 1 - (2665) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ recited: 'It is He Who has sent down to you the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah*, and seeking for its hidden meanings, but none knows its hidden meanings save Allāh. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding.'"^[1] The Messenger of Allāh ﷺ said: 'If you see those who follow that which is not entirely clear in it, those are

[٦٧٧٥] ١ - (٢٦٦٥) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا يَزِيدُ بْنُ
إِبْرَاهِيمَ التُّسْتَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي
مُਲَيْكَةَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ
عَائِشَةَ قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ: ﴿هُوَ
الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا
تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي
الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا
وَمَا يَذْكُرُ إِلَّا أُولَؤُلَآءِ الْأَلْبَابِ﴾ [آل
عمران: ٧]. قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ،
فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ».

^[1] *Āl 'Imrân* 3:7

the ones whom Allâh mentioned, so beware of them.”

[6776] 2 - (2666) Abû ‘Imrân Al-Jawnî said: ‘Abdullâh bin Rabâh Al-Ansârî wrote to me (saying) that ‘Abdullâh bin ‘Amr said: “I went to the Messenger of Allâh ﷺ one day, and he heard the voices of two men arguing about a Verse (of the Qur’ân). The Messenger of Allâh ﷺ came out to them, and signs of anger could be seen on his face. He said: ‘Those who came before you were only doomed because they argued about the Book.’”

[٦٧٧٦] ٢ - (٢٦٦٦) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ قَالَ: كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: هَجَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمًا، قَالَ: فَسَمِعَ أَصْوَاتَ رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ، فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، يُعْرِفُ فِي وَجْهِهِ الْعَضْبُ، فَقَالَ: «إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ».

[6777] 3 - (2667) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said: ‘Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.”

[٦٧٧٧] ٣ - (٢٦٦٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو فُدَامَةَ الْحَارِثُ بْنُ عُبَيْدٍ عَنْ أَبِي عِمْرَانَ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَءُوا الْقُرْآنَ مَا اتَّخَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فِيهِ فَقُومُوا».

[6778] 4 - (...) It was narrated from Jundab, meaning, bin ‘Abdullâh, that the Messenger of Allâh ﷺ said: “Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.”

[٦٧٧٨] ٤ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبٍ يَعْنِي ابْنَ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اقْرَءُوا الْقُرْآنَ مَا اتَّخَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا».

[6779] (...) Abû ‘Imrân said: Ju‘ab said to us – while we were young men in Al-Kûfah – “The Messenger of Allâh ﷺ said: ‘Read Qur’ân...’” a similar *Hadîth* (as no. 6778).

[٦٧٧٩] (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ ابْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا أَبُو عِمْرَانَ، قَالَ: قَالَ لَنَا جُنْدَبٌ، وَنَحْنُ غِلْمَانٌ بِالْكُوفَةِ: قَالَ رَسُولُ اللَّهِ ﷺ: «افْرَأُوا الْقُرْآنَ» بِمِثْلِ حَدِيثِهِمَا.

Chapter 2. The One Who Is Harsh In Arguing

(المعجم ٢) - بَابُ: فِي الْأَلَدِ
(الخصم) (التحفة ٢)

[6780] 5 - (2668) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ said: ‘The most hated of men to Allâh is the one who is argumentative and is harsh in arguing.’”

[٦٧٨٠] ٥ - (٢٦٦٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِمُ».

Chapter 3. Following The Ways Of The Jews And Christians

(المعجم ٣) - بَابُ اتِّبَاعِ سُنَنِ الْيَهُودِ
وَالنَّصَارَى (التحفة ٣)

[6781] 6 - (2669) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘You will certainly follow the ways (and halaits) of those who came before you, handspan by handspan, cubit by cubit, until even if they entered a lizard’s hole, you would follow them.’ We said: ‘O Messenger of Allâh, the Jews and the Christians?’ He said: ‘Who else?’”

[٦٧٨١] ٦ - (٢٦٦٩) حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَتَّبِعَنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَا تَبْغُثُوهُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟».

[6782] (...) A similar report (as *Hadith* no. 6781) was narrated from Zaid bin Aslam with this chain of narrators.

[6783] (...) Zaid bin Aslam narrated from 'Aṭā' bin Yasār, and he mentioned a similar *Hadith* (as no. 6781).

Chapter 4. The Destruction Of Those Who Go To Extremes

[6784] 7 - (2670) It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'Those who go to extremes are doomed.'" He said it three times.

Chapter 5. The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time

[6785] 8 - (2671) Anas bin Mâlik said: "The Messenger of Allāh ﷺ said: 'Among the portents of the Hour is that knowledge will be taken away, ignorance will prevail, wine will

[٦٧٨٢] (...) حَدَّثَنِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعِيدِ بْنِ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ وَهُوَ مُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

[٦٧٨٣] (...) [قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ:] حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ [ابْنِ يَسَارٍ]، وَذَكَرَ الْحَدِيثَ، نَحْوُهُ.

(المعجم ٤) - (بَابُ هَلَكِ الْمُتَنَطِعُونَ)
(التحفة ٤)

[٦٧٨٤] ٧- (٢٦٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ الْمُتَنَطِعُونَ» قَالَهَا ثَلَاثًا.

(المعجم ٥) - (بَابُ رَفْعِ الْعِلْمِ وَقَبْضِهِ، وَظُهُورِ الْجَهْلِ وَالْفِتَنِ، فِي آخِرِ الزَّمَانِ)
(التحفة ٥)

[٦٧٨٥] ٨- (٢٦٧١) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّبَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ

be drunk, and *Zinâ* will become widespread.”

[6786] 9 - (...) It was narrated that Anas bin Mâlik said: “Shall I not tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ which no one who heard it will narrate to you after me? (He ﷺ said:) Among the portents of the Hour is that knowledge will be taken away and ignorance will prevail, *Zinâ* will become widespread and wine will be drunk. Men will leave (will be less in numbers) and women will be left, until there will be one man to look after fifty women.”

[6787] (...) It was narrated from Anas bin Mâlik from the Prophet ﷺ (a *Hadîth* similar to no. 6786). In the *Hadîth* of Abû Bishr and ‘Abdah it says: No one will narrate to you after me; “I heard the Messenger of Allâh ﷺ say...” and he mentioned a similar report.

[6788] 10 - (2672) It was narrated that Abû Wâ’il said: I was sitting with ‘Abdullâh and Abû Mûsâ, and they said: The Messenger of Allâh ﷺ said: “Before the Hour comes there

أَنْ يُزْفَعَ الْعِلْمُ، وَيَتَبَّتِ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزِّنَى».

[٦٧٨٦] ٩- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعَهُ مِنْهُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُزْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيُشْرَبَ الزِّنَى، وَيُشْرَبَ الْخَمْرُ وَيَذْهَبَ الرَّجَالُ، وَتَبْقَى النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ».

[٦٧٨٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ وَابْنِ أُسَامَةَ، كُلُّهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَفِي حَدِيثِ ابْنِ بَشْرٍ وَعَبْدَةَ: لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَذَكَرَ بِمِثْلِهِ.

[٦٧٨٨] ١٠- (٢٦٧٢) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَأَبِي، قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ - وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا

will be days during which knowledge will be taken away, and ignorance will appear, and there will be a lot of *Harj*, and *Harj* means killing.”

[6789] (...) It was narrated that Shaqîq said: “I was sitting with ‘Abdullâh and Abû Mûsâ, and they were talking to one another. They said: ‘The Messenger of Allâh ﷺ said.’” A *Hadîth* like that of Waki‘ and Ibn Numair (no. 6788).

[6790] (...) A similar report (as *Hadîth* no. 6788) was narrated from Abû Mûsâ, from the Prophet ﷺ.

[6791] (...) It was narrated that Abû Wâ’il said: “I was sitting with ‘Abdullâh and Abû Mûsâ,

وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ الْقَتْلُ».

[٦٧٨٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَأَبِي مُوسَى الْأَشْعَرِيِّ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ، مِثْلَ حَدِيثِ وَكَيْعٍ وَابْنِ نُمَيْرٍ.

[٦٧٩٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ الْحَنْظَلِيُّ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٦٧٩١] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ

and they were talking to one another, and Abû Mûsâ said: 'The Messenger of Allâh ﷺ said:" a similar report (as *Hadîth* no. 6789).

[6792] 11 - (157) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Time will pass quickly, and knowledge will be taken away, and tribulations will appear, and miserliness will be put (in people's hearts), and there will be a lot of *Harj*.' They said: 'What is *Harj*?' He said: 'Killing.'"

[6793] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Time will pass quickly and knowledge will be taken away.'" Then he mentioned a similar *Hadîth* (as no. 6792).

[6794] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Time will pass quickly and knowledge will be taken away." Then he mentioned a similar *Hadîth* (as no. 6792).

أَبِي وَائِلٍ قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، وَهُمَا يَتَحَدَّثَانِ، فَقَالَ أَبُو مُوسَى: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[٦٧٩٢] ١١ - (١٥٧) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ، وَيَقْبُضُ الْعِلْمُ، وَتَظْهَرُ الْفِتَنُ، وَيَلْقَى الشُّعْ، وَيَكْثُرُ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ». [راجع: ٣٩٦]

[٦٧٩٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعِلْمُ» ثُمَّ ذَكَرَ مِثْلَهُ.

[٦٧٩٤] ١٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَقْبُضُ الْعِلْمُ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمَا.

[6795] (...) A *Hadîth* like that of Az-Zuhrî from Ḥumaid from Abû Hurairah was narrated from the Prophet ﷺ, but they (the sub narrators) did not mention (the words) “miserliness will be put (in people’s hearts)”.

[٦٧٩٥] (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ وَعَمْرُو التَّاقِدِ قَالُوا: أَخْبَرَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي يُوْنُسَ، عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ قَالَ: عَنْ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ الزُّهْرِيِّ عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، غَيْرَ أَنَّهُمْ لَمْ يَذْكُرُوا: «وَيُلْقَى الشُّحُّ».

[6796] 13 - (2673) ‘Abdullâh bin ‘Amr bin Al-‘Âṣ said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh will not take away knowledge by snatching it away from the people. Rather, He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue *Fatâwâ* (rulings) without knowledge. They will go astray and lead others astray.”

[٦٧٩٦] ١٣ - (٢٦٧٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِرَاعًا يَنْتَرِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا، أَخَذَ النَّاسُ رُؤُوسًا جَهْلًا، فَسَلُّوا فَأَقْتُوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

[6797] (...) A *Hadith* like that of Jarîr (no. 6796) was narrated from ‘Abdullâh bin ‘Amr from the Prophet ﷺ. In the *Hadith* of ‘Umar bin ‘Alî it adds: “Then I met ‘Abdullâh bin ‘Amr at the beginning of the year, and I asked him, and he repeated the *Hadith* as he had narrated it. He said: ‘I heard the Messenger of Allâh ﷺ say...”

[٦٧٩٧] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَنَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَعَبْدَةُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ؛ وَحَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا شُعْبَةُ بْنُ الْحَجَّاجِ، كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. بِمِثْلِ حَدِيثِ جَرِيرٍ - وَزَادَ فِي حَدِيثِ عُمَرَ بْنِ عَلِيٍّ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، عَلَى رَأْسِ الْحَوْلِ، فَسَأَلْتُهُ فَرَدَّ عَلَيَّ الْحَدِيثَ كَمَا حَدَّثَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

[6798] (...) A *Hadith* like that of Hishâm bin ‘Urwah (no. 6797) was narrated from ‘Abdullâh bin ‘Amr from the Prophet ﷺ.

[٦٧٩٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: أَخْبَرَنِي أَبِي جَعْفَرٌ عَنْ عُمَرَ ابْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[6799] 14 - (...) It was narrated that 'Urwah bin Az-Zubair said: "Āishah said to me: 'O son of my sister, I have heard that 'Abdullāh bin 'Amr will pass by us en route to Hajj. Go to him and ask him, for he acquired a great deal of knowledge from the Prophet ﷺ.'" He said: "I met him, and asked him about things that he remembered about the Messenger of Allāh ﷺ."

'Urwah said: "Among the things that he mentioned was that the Prophet ﷺ said: 'Allāh will not snatch knowledge away from the people. Rather He will take away the scholars, and knowledge will be taken away with them, and there will be left among the people ignorant leaders who will issue *Fatāwā* to them without knowledge; they will go astray and lead others astray."

'Urwah said: "When I narrated that to 'Āishah, she could not believe it and found it strange. She said: 'Did he tell you that he heard the Prophet ﷺ say that?'"

'Urwah said: "The following year, she said to me: 'Ibn 'Amr has come; go and meet him and talk to him until you ask him about the *Hadīth* that he told you concerning knowledge.'" He said: "So I met him and asked him, and he told it to me as he had told me the first time."

'Urwah said: "When I told her that, she said: 'I do not think but he has told the truth. I think that he has neither added anything nor taken anything away.'"

[٦٧٩٩] ١٤ - (...) حَدَّثَنَا حَرَمَلَةُ ابْنُ

يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ، أَنَّ أَبَا الْأَسْوَدِ حَدَّثَهُ عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ قَالَ: قَالَتْ لِي عَائِشَةُ: يَا ابْنَ أُخْتِي! بَلِّغْنِي أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو مَارٌّ بِنَا إِلَى الْحَجِّ، فَالْقَهُ فَاسْأَلْهُ، فَإِنَّهُ قَدْ حَمَلَ عَنِ النَّبِيِّ ﷺ عِلْمًا كَثِيرًا، قَالَ: فَلَقِيْتُهُ فَسَأَلْتُهُ عَنْ أَشْيَاءَ يَذْكُرُهَا عَنْ رَسُولِ اللَّهِ ﷺ.

قَالَ عُرْوَةُ: فَكَانَ يَمَّا ذَكَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ لَا يَنْتَزِعُ الْعِلْمَ مِنَ النَّاسِ انْتِزَاعًا، وَلَكِنْ يَمُضُّ الْعُلَمَاءُ فَيَرْفَعُ الْعِلْمُ مَعَهُمْ، وَيَبْقَى فِي النَّاسِ رُؤُسَاءُ جُهَالًا، يُمْتَنُونَهُمْ بِغَيْرِ عِلْمٍ، فَيُضِلُّونَ وَيُضَلُّونَ».

قَالَ عُرْوَةُ: فَلَمَّا حَدَّثْتُ عَائِشَةَ بِذَلِكَ، أَعْظَمْتُ ذَلِكَ وَأَنْكَرْتُهُ، قَالَتْ: أَحَاكَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ هَذَا؟

قَالَ عُرْوَةُ: حَتَّى إِذَا كَانَ قَابِلٌ، قَالَتْ لَهُ: إِنَّ ابْنَ عَمْرٍو قَدْ قَدِمَ، فَالْقَهُ، ثُمَّ فَاتِحُهُ حَتَّى تَسْأَلَهُ عَنِ الْحَدِيثِ الَّذِي ذَكَرَهُ لَكَ فِي الْعِلْمِ، قَالَ: فَلَقِيْتُهُ فَسَأَلْتُهُ، فَذَكَرَهُ لِي نَحْوَ مَا حَدَّثَنِي بِهِ، فِي مَرَّتِهِ الْأُولَى.

قَالَ عُرْوَةُ: فَلَمَّا أَخْبَرْتُهَا بِذَلِكَ، قَالَتْ: مَا أَحْسِبُهُ إِلَّا قَدْ صَدَقَ، أَرَاهُ لَمْ يَزِدْ فِيهِ شَيْئًا وَلَمْ يَنْقُصْ.

Chapter 6. The One Who Starts Something Good Or Something Bad; The One Who Calls Others To Guidance Or Misguidance

[6800] 15 - (1017) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouins came to the Messenger of Allâh ﷺ wearing woollen garments,^[1] and he saw their bad condition and that they were in need, so he urged the people to give in charity, but they were so slow that (his disapproval) could be seen in his face.

“Then an *Anṣârî* man brought a purse of silver, then another came, then they came one after another, until signs of happiness could be seen in his face. The Messenger of Allâh ﷺ said: ‘Whoever starts a good practice in Islam that is followed after he is gone, there will be written for him a reward like that of those who do it, without that detracting from their reward in the slightest. Whoever starts a bad practice in Islam that is followed after he is gone, there will be written for him a burden of sin like that of those who do it, without that detracting from their burden in the slightest.’”

(المعجم ٦) - (بَابُ مَنْ سَنَّ سُنَّةً
حَسَنَةً أَوْ سَيِّئَةً، وَمَنْ دَعَا إِلَى هُدًى أَوْ
ضَلَالَةٍ) (التحفة ٦)

[٦٨٠٠] ١٥ - (١٠١٧) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ
عَنِ الْأَعْمَشِ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ
يَزِيدَ وَأَبِي الضُّحَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
هِلَالِ الْعُبَيْيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ
قَالَ: جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ
اللَّهِ ﷺ، عَلَيْهِمُ الصُّوفُ، فَرَأَى سُوءَ
حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ، فَحَثَّ النَّاسَ
عَلَى الصَّدَقَةِ، فَأَبْطَأُوا عَنْهُ، حَتَّى رُؤِيَ
ذَلِكَ فِي وَجْهِهِ.

قَالَ: ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ
بِضَرَّةٍ مِنْ وَرَقٍ، ثُمَّ جَاءَ آخَرُ، ثُمَّ تَتَابَعُوا
حَتَّى عُرِفَ الشُّرُورُ فِي وَجْهِهِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ
سُنَّةً حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ مِثْلُ
أَجْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ
أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ
سُنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ

[1] During the time of the Messenger of Allâh ﷺ woollen garments were considered coarse clothing and were used by the poor.

مِثْلَ وَزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ
أَوْزَارِهِمْ شَيْءٌ». [راجع: ٢٣٥١]

[6801] (...) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ delivered a *Khutbah* and urged people to give charity" – a *Hadîth* like that of Jarîr (no. 6800).

[٦٨٠١] (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ،
جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،
عَنْ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ،
عَنْ جَرِيرٍ، قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ
فَحَثَّ عَلَى الصَّدَقَةِ. بِمَعْنَى حَدِيثِ
جَرِيرٍ.

[6802] (...) Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'No one starts a good practice that is followed after he is gone...'” then he mentioned the *Hadîth* in full (as no. 6800).

[٦٨٠٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنُ سَعِيدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ هِلَالٍ الْعَبْسِيُّ قَالَ: قَالَ
جَرِيرُ بْنُ عَبْدِ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَا يَسُنُّ عَبْدٌ سُنَّةَ صَالِحَةٍ يُعْمَلُ بِهَا
بَعْدَهُ» ثُمَّ ذَكَرَ تَمَامَ الْحَدِيثِ.

[6803] (...) This *Hadîth* was narrated from Al-Mundhir bin Jarîr, from his father, from the Prophet ﷺ (a narration similar to no. 6800).

[٦٨٠٣] (...) حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ
عُمَرَ الْفَوَارِيزِيُّ وَأَبُو كَامِلٍ وَمُحَمَّدُ بْنُ
عَبْدِ الْمَلِكِ [الْأُمَوِيُّ] قَالُوا: حَدَّثَنَا أَبُو
عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ
الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ
بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ

مُعَاذٍ: حَدَّثَنَا أَبِي قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ
عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنِ الْمُنْذِرِ بْنِ
جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بِهَذَا
الْحَدِيثِ.

[6804] 16 - (2674) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest."

[٦٨٠٤] ١٦ - (٢٦٧٤) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ
قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ،
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى
هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ
تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا،
وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ
مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ
آثَامِهِمْ شَيْئًا».

48. The Book Of Remembrance, Supplication, Repentance And Praying For Forgiveness

Chapter 1. Encouragement To Remember Allâh, Exalted Is He

[6805] 2 - (2675) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, says: I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to Me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed.'"

[6806] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 6805), but he did not mention (the words): "If he draws near to Me an arm's length, I draw near to him a fathom's length."

٣ - (المعجم ٤٨) - كتاب الذكر

والدعاء والتوبة والاستغفار
(التحفة ٣٧)

(المعجم ١) - (بَابُ الْحَثِّ عَلَى ذِكْرِ
اللَّهِ تَعَالَى) (التحفة ١)

[٦٨٠٥] ٢ - (٢٦٧٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، إِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مِلٍّ، ذَكَرْتُهُ فِي مِلٍّ هُمْ خَيْرٌ مِنْهُمْ، وَإِنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[انظر: ٦٨٢٩ و ٦٩٥٢]

[٦٨٠٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا».

[6807] 3 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh said: If a person draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he draws near to Me a fathom's length, I come to him more quickly.'"

[6808] 4 - (2676) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was traveling on the road to Makkah, and he passed by a mountain called Jumdan. He said: 'Proceed, this is Jumdan; the *Mufaridûn* have gone on ahead.' They said: 'Who are the *Mufaridûn*, O Messenger of Allâh?' He said: 'The men and women who remember Allâh a great deal.'"

Chapter 2. The Names Of Allâh, Exalted Is He, And The Virtue Of The One Who Learns Them By Heart

[6809] 5 - (2677) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has ninety-nine names. Whoever memorizes them will enter Paradise. Allâh is

[٦٨٠٧] ٣- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ: رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ: إِذَا تَلَّقَانِي عَبْدٌ بِشِيرٍ، تَلَقَّيْتُهُ بِذِرَاعٍ، وَإِذَا تَلَّقَانِي بِذِرَاعٍ، تَلَقَّيْتُهُ بِبَاعٍ، وَإِذَا تَلَّقَانِي بِبَاعٍ، جِئْتُهُ أَتَيْتُهُ بِأَسْرَعٍ».

[٦٨٠٨] ٤- (٢٦٧٦) حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ الْعُيَشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي طَرِيقِ مَكَّةَ، فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانٌ، فَقَالَ: «سِيرُوا، هَذَا جُمْدَانٌ، سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا، وَالذَّاكِرَاتُ».

(المعجم ٢) - (بَابُ فِي أَسْمَاءِ اللَّهِ تَعَالَى، وَفَضْلٍ مِنْ أَحْصَاهَا) (التحفة ٢)

[٦٨٠٩] ٥- (٢٦٧٧) حَدَّثَنَا عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - وَاللَّفْظُ لِعَمْرِو -:

Witr (One) and He loves that which is odd-numbered.”

In the *Hadith* of Ibn Abî ‘Umar he (ﷺ) said: “...whoever enumerates them....”

[6810] 6 - It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh has ninety-nine names, one hundred less one. Whoever enumerates them will enter Paradise.”

Hammâm added from Abû Hurairah from the Prophet ﷺ: “He is *Witr* (One) and loves that which is odd-numbered.”

Chapter 3. Being Firm In Supplication And Not Saying: “If You Will”

[6811] 7 - (2678) It was narrated from Anas that the Messenger of Allâh ﷺ said: “When one of you calls upon Allâh, let him be firm in his supplication, and not say, ‘O Allâh, if You will then give me,’ for no one can compel Allâh.”

حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ، وَاللَّهُ وَثَرٌ، يُحِبُّ الْوَثَرَ». وَفِي رِوَايَةِ ابْنِ أَبِي عُمَرَ: «مَنْ أَحْصَاهَا».

[٦٨١٠] ٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ وَعَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

وَزَادَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّهُ وَثَرٌ، يُحِبُّ الْوَثَرَ».

(المعجم ٣) - (بَابُ الْعَزْمِ بِالْدُّعَاءِ،

وَلَا يَقُلْ: إِنْ شِئْتَ) (التحفة ٣)

[٦٨١١] ٧ - (٢٦٧٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلْيَعِزِّمْ فِي الدُّعَاءِ، وَلَا يَقُلْ: اللَّهُمَّ! إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لَا مُسْتَكْرِهَ لَهُ».

[6812] 8 - (2679) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you calls upon Allâh, let him not say: 'O Allâh, forgive me if You will,' rather let him be firm in his asking, and let him express his need in full, for nothing is too great for Allâh to give."

[6813] 9 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say: 'O Allâh, forgive me if You will, O Allâh have mercy on me if You will.' Let him be firm in his supplication, for Allâh does whatever He wills and no one can compel Him."

Chapter 4. It Is Disliked To Wish For Death Because Of Some Harm That Has Befallen One

[6814] 10 - (2680) It was narrated from Anas that the Messenger of Allâh ﷺ said: "None of you should wish for death because of some harm that has befallen him. If he must wish for it, then let him say: 'O Allâh, keep me alive so long as living is

[٦٨١٢] ٨ - (٢٦٧٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ، وَلَكِنْ [لِيَعْزِمَ الْمَسْأَلَةَ، وَلِيُعْظِمَ الرِّغْبَةَ، فَإِنَّ اللَّهَ لَا يَتَعَاطَمُهُ شَيْءٌ أَعْطَاهُ».

[٦٨١٣] ٩ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا الْحَارِثُ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ عَطَاءِ بْنِ مِيْنَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ! ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمَ فِي الدُّعَاءِ، فَإِنَّ اللَّهَ صَانِعُ مَا شَاءَ، لَا مُكْرَهَ لَهُ».

(المعجم ٤) - (بَابُ كَرَاهَةِ تَمَنِّي

الموت، لضر نزل به) (التحفة ٤)

[٦٨١٤] ١٠ - (٢٦٨٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ

good for me, and cause me to die when death is good for me.’”

[6815] (..) A similar report (as *Hadith* no. 6814) was narrated from Anas from the Prophet ﷺ.

[6816] 11 - (...) Anas said: “Were it not that the Messenger of Allâh ﷺ said: ‘None of you should wish for death,’ I would have wished for it.”

[6817] 12 - (2681) It was narrated that Qais bin Abî Hâzim said: “We entered upon Khabbâb who had been cauterized seven times on his stomach. He said: ‘Were it not that the Messenger of Allâh ﷺ forbade us to pray for death, I would have prayed for it.’”

[6818] (...) It was narrated from Ismâ’il with this chain of narrators (a *Hadith* similar to no. 6817).

مُتَمَمِّيًا فَلْيَقُلْ: اللَّهُمَّ! أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

[٦٨١٥] (...) حَدَّثَنِي ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، كِلَاهُمَا عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «مِنْ ضَرِّ أَصَابِهِ».

[٦٨١٦] ١١ - (...) حَدَّثَنِي حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ عَنْ النَّضْرِ بْنِ أَنَسٍ وَأَنَسٍ يَوْمَئِذٍ حَيٌّ، قَالَ: قَالَ أَنَسٌ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ» لَتَمَنَّيْتُهُ.

[٦٨١٧] ١٢ - (٢٦٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: دَخَلْنَا عَلَى حَبَّابٍ وَقَدْ اِكْتَوَى سَبْعَ كَيَّاتٍ فِي بَطْنِهِ، فَقَالَ: لَوْ مَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ، لَدَعَوْتُ بِهِ.

[٦٨١٨] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَجَرِيرُ بْنُ عَبْدِ الْحَمِيدِ وَوَكَيْعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ وَيَحْيَى بْنُ حَبِيبٍ قَالَا: حَدَّثَنَا مُعْتَمَرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمُ عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ.

[٦٨١٩] ١٣ - (٢٦٨٢) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إِنَّهُ إِذَا مَاتَ أَحَدُكُمْ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلَّا خَيْرًا».

[6819] 13 - (2682) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ" and he mentioned a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should wish for death or pray for it before it comes to him. When one of you dies, his good deeds come to an end. Surely, a longer life of a believer is nothing but good for him.'"

Chapter 5. Whoever Loves To Meet Allâh, Allâh Loves To Meet Him, And Whoever Hates To Meet Allâh, Allâh Hates To Meet Him

[6820] 14 - (2683) It was narrated from 'Ubâdah bin Aṣ-Ṣâmit that the Prophet of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him."

[6821] (...) Anas bin Mâlik narrated a similar report (as *Ḥadīth* no. 6820) from 'Ubâdah bin Aṣ-Ṣâmit, from the Prophet ﷺ.

(المعجم ٥) - (بَابُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ) (التحفة ٥)

[٦٨٢٠] ١٤ - (٢٦٨٣) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

[٦٨٢١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ:

[6822] 15 - (2684) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him.’ I said: ‘O Prophet of Allāh, (do you mean) hating death? For we all hate death.’ He said: ‘It is not like that. But when the believer is given glad tidings of the mercy of Allāh and His good pleasure and Paradise, he loves to meet Allāh and Allāh loves to meet him. But when the disbeliever is given the news of the punishment and wrath of Allāh, he hates to meet Allāh and Allāh hates to meet him.’”

[6823] (...) It was narrated from Qatādah with this chain of narrators (a *Ḥadīth* similar to no. 6822).

[6824] 16 - (...) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him, and death comes before meeting Allāh.”

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ عُبَادَةَ
ابْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٦٨٢٢] ١٥ - (٢٦٨٤) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ الرَّزِّيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ الْهَجَمِيُّ: حَدَّثَنَا سَعِيدٌ عَنْ
قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ،
عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ،
وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» فَقُلْتُ:
يَا نَبِيَّ اللَّهِ! أَكْرَاهِيَةِ الْمَوْتِ؟ فَكُنَّا نَكْرَهُ
الْمَوْتَ، فَقَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ
الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ
وَجَنَّتِهِ، أَحَبَّ لِقَاءَ اللَّهِ، فَأَحَبَّ اللَّهُ
لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ
وَسَخَطِهِ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ».

[٦٨٢٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى وَابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
بَكْرِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ بِهَذَا
الْإِسْنَادِ.

[٦٨٢٤] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ
زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحِ بْنِ
هَانِيٍّ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ

لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ،
وَالْمَوْتُ قَبْلَ لِقَاءِ اللَّهِ».

[6825] (...) ‘Āishah narrated that the Messenger of Allāh ﷺ said:..., a similar *Hadīth* (as no. 6824).

[٦٨٢٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرٍ: حَدَّثَنِي شُرَيْحُ بْنُ هَانِيٍّ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، بِمِثْلِهِ.

[6826] 17 - (2685) It was narrated from Shuraih bin Hāni’, that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him.’” He (the sub narrator) said: “I went to ‘Āishah and said: ‘O Mother of the Believers, I heard Abū Hurairah narrate a *Hadīth* from the Messenger of Allāh ﷺ, and if that is the case then we are doomed.’ She said: ‘The one who is doomed is the one who is doomed according to the words of the Messenger of Allāh ﷺ. Why do you say that?’ He said: ‘The Messenger of Allāh ﷺ said: “Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him,” but there is no one among us who does not hate death.’ She said: The Messenger of Allāh ﷺ did say that, but it is not what you

[٦٨٢٦] ١٧- (٢٦٨٥) حَدَّثَنَا سَعِيدُ ابْنِ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عُبَيْرُ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ! سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، إِنْ كَانَ كَذَلِكَ فَقَدْ هَلَكْنَا، فَقَالَتْ: إِنَّ الْهَالِكَ مَنْ هَلَكَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» وَلَيْسَ مِنَّا أَحَدٌ إِلَّا وَهُوَ يَكْرَهُ الْمَوْتَ، فَقَالَتْ: قَدْ قَالَهُ رَسُولُ اللَّهِ ﷺ، وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ، وَلَكِنْ إِذَا شَخَصَ الْبَصْرَ، وَحَشَرَ جَ الصَّدْرَ، وَافْتَشَرَ

think. Rather, when the eyes grow dim, the chest rattles, the skin shrinks and the fingers convulse, it is at that point whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

[6827] (...) A *Hadîth* like that of ‘Abthar (no. 6826) was narrated from Muṭarrif with this chain of narrators.

[6828] 18 - (2686) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.”

Chapter 6. The Virtue Of Remembrance, Supplication, Drawing Close To Allâh And Thinking Positively Of Him

[6829] 19 - (2675) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh says: I am as My slave thinks I am, and I am with him when he calls upon Me.’”

الجلد، وَتَشَنَّجَتِ الْأَصَابِعُ، فَعِنْدَ ذَلِكَ، مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ.

[٦٨٢٧] (...) حَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] الْحَنْظَلِيُّ: أَخْبَرَنِي جَرِيرٌ عَنْ مُطَرِّفٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ عَبْنَرٍ.

[٦٨٢٨] ١٨ - (٢٦٨٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَسْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ».

(المعجم ٦) - (بَابُ فَضْلِ الذِّكْرِ

والدعاء، والتقرب إلى الله تعالى

وحسن الظن به) (التحفة ٦)

[٦٨٢٩] ١٩ - (٢٦٧٥) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي». [راجع: ٦٨٠٥]

[6830] 20 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh says: 'If My slave draws near to Me a handspan, I draw near to him an arm's length, and if he draws near to Me an arm's length, I draw near to him a fathom's length, and if he comes to Me walking, I go to him at speed.'"

[6831] (...) Mu'tamir narrated it from his father with this chain of narrators (a *Hadîth* similar to no. 6830), but he did not mention (the words): "If he comes to Me walking, I go to him at speed."

[6832] 21 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh says: 'I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed.'"

[٦٨٣٠] ٢٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ بِنِ عُثْمَانَ الْعَدِيِّ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ وَهُوَ التَّيْمِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَقَرَّبَ عَبْدِي مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا - أَوْ بُوعًا - وَإِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[٦٨٣١] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا مُعَمَّرٌ عَنْ أَبِيهِ بِهِذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «إِذَا أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[٦٨٣٢] ٢١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَا، ذَكَرْتُهُ فِي مَلَا خَيْرٌ مِنْهُمْ، وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا، اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا، اقْتَرَبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

[6833] 22 - (2687) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, said: 'Whoever does a good deed will have a ten fold reward and more, and whoever does a bad deed its recompense is one like it, or I will forgive him. Whoever draws near to Me a handspan, I draw near to him an arm's length; and whoever draws near to Me an arm's length, I draw near to him a fathom's length; and whoever comes to Me walking, I go to him at speed. Whoever meets me with an earthful of sins (but) not associating anything with Me, I will meet him with a similar amount of forgiveness.'"

[6834] (...) A similar report (as *Hadîth* no. 6833) was narrated from Al-A'mash with this chain of narrators, except that he did not said: "He will have a ten fold reward or more."

Chapter 7. It Is Disliked To Pray For Punishment To Be Brought Forward In This World

[6835] 23 - (2688) It was narrated from Anas that the Messenger of Allâh ﷺ visited a Muslim man who was sick and had grown feeble like a chicken. The Messenger of Allâh ﷺ said

[٦٨٣٣] ٢٢ - (٢٦٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا، أَوْ أَغْفِرُ، وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرُولَةً، وَمَنْ لَقَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً».

[قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا وَكِيعٌ بِهَذَا الْحَدِيثِ].

[٦٨٣٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: «فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ».

(المعجم ٧) - (بَابُ كَرَاهَةِ الدَّعَاءِ

بِتَعْجِيلِ الْعُقُوبَةِ فِي الدُّنْيَا) (التحفة ٧)

[٦٨٣٥] ٢٣ - (٢٦٨٨) حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ

to him: "Did you pray (Allâh) for anything or ask for it?" He said: "Yes, I used to say: 'O Allâh, whatever punishment You would give me in the Hereafter, bring it forward in this world.'" The Messenger of Allâh ﷺ said: "*Subhân-Allâh!* You cannot bear it. Why didn't you say, O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire." Then he prayed to Allâh for him, and He healed him.

[6836] (...) Humaid narrated it with this chain of narrators (a *Hadîth* similar to no. 6835), up to the words, "...and save us from the torment of the Fire," and he did not mention the words that came after that.

[6837] 24 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ entered upon one of his Companions to visit him as he was sick, and he had become like a chicken – a *Hadîth* like that of Humaid (no. 6836), except that he (ﷺ) said: "You cannot bear the punishment of Allâh." And he (the narrator) did not mention (the words), "Then he prayed to Allâh for him, and He healed him."

[6838] (...) It was narrated from Anas from the Prophet ﷺ with this chain of narrators (a *Hadîth* similar to no. 6835).

رَجُلًا مِنَ الْمُسْلِمِينَ قَدْ خَفَتْ فَصَارَ مِثْلَ الْفَرْخِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ كُنْتَ تَدْعُو بِشَيْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ؟» قَالَ: نَعَمْ. كُنْتُ أَقُولُ: االلَّهُمَّ! مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ، فَعَجَّلْهُ لِي فِي الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! لَا تُطِيقُهُ - أَوْ لَا تَسْتَطِيعُهُ - أَفَلَا قُلْتَ: االلَّهُمَّ! آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ» قَالَ: فَدَعَا اللَّهَ لَهُ، فَشَفَاهُ.

[٦٨٣٦] (...) حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: «وَقِنَا عَذَابَ النَّارِ» وَلَمْ يَذْكُرِ الزِّيَادَةَ.

[٦٨٣٧] ٢٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ يَعُودُهُ، وَقَدْ صَارَ كَالْفَرْخِ، بِمَعْنَى حَدِيثِ حُمَيْدٍ، غَيْرَ أَنَّهُ قَالَ: «لَا طَاقَةَ لَكَ بِعَذَابِ اللَّهِ» وَلَمْ يَذْكُرْ: فَدَعَا اللَّهَ لَهُ: فَشَفَاهُ.

[٦٨٣٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا سَالِمُ بْنُ

نُوحِ الْعَطَّارُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ،
عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا
الْحَدِيثِ .

Chapter 8. The Virtues Of Gathering To Remember Allâh (*Adh-Dhikr*)

[6839] 25 - (2689) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Blessed and Exalted is He, has angels who travel about, with no other task but to seek out gatherings of *Adh-Dhikr* (remembrance of Allâh). When they find a gathering in which Allâh is remembered, they sit with them, and encircle them with their wings, until they fill the space between earth and the first heaven. When they part, they (the angels) ascend to the heaven, and Allâh, Glorified and Exalted is He, asks them, although He knows best: 'From where have you come?' They say: 'We have come from some of Your slaves on earth, who were Glorifying You, proclaiming Your Greatness, proclaiming Your Oneness, Praising You and asking of You.' He says: 'What are they asking of Me?' They say: 'They are asking You for Your Paradise.' He says: 'Have they seen My Paradise?' They say: No, O Our Lord. He says: 'And what if they saw My Paradise?' They say: 'And they are seeking Your protection.' He says:

(المعجم ٨) - (بَابُ فَضْلِ مَجَالِسِ
الذِّكْرِ) (التحفة ٨)

[٦٨٣٩] ٢٥ - (٢٦٨٩) حَدَّثَنَا مُحَمَّدُ
ابْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا
وُهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تَبَارَكَ
وَتَعَالَى مَلَائِكَةً سَيَّارَةً، فَضُلًا يَتَّبِعُونَ
مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ
ذِكْرٌ قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا
بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ
السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا
وَصَعِدُوا إِلَى السَّمَاءِ، قَالَ: فَيَسْأَلُهُمُ اللَّهُ
عَزَّ وَجَلَّ، وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ
جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ
فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ
وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ:
وَمَاذَا يَسْأَلُونَنِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتَكَ،
قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيْ
رَبِّ! قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟،
قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ
يَسْتَجِيرُونَنِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ!

‘From what are they seeking My protection?’ They say: ‘From Your Fire, O Lord.’ He says: ‘And what if they saw My Fire?’ They say: ‘And they are asking You for forgiveness.’ He says: ‘I have forgiven them, and given them what they asked for, and granted them protection from that which they sought My protection.’ They say: ‘Lord, among them is so-and-so, a sinner who was merely passing by, then he sat with them.’ He says: ‘Him too I have forgiven. They are people whose companion will not be miserable.’”

Chapter 9. The Virtue Of The Supplication: “O Allâh, Give Us Good In This World And Good In The Hereafter, And Save Us From The Torment Of The Fire”

[6840] 26 - (2690) It was narrated that ‘Abdul-‘Azîz bin Suhaib said: Qatâdah asked Anas: Which supplication did the Prophet ﷺ say the most?’ He said: The supplication that he said the most was: “*Allâhumma âtinâ fid-dunyâ’ hasanah wa fil-âkhirati hasanah, wa qinâ ‘adhâban-nâr.* (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)”

When Anas wanted to say a supplication, he would say these words, and when he had a specific need he would include these words in his supplication.

قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟، قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ: فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ: يَقُولُونَ: رَبِّ! فِيهِمْ فُلَانٌ، عَبْدٌ خَطَاءً، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمْ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.”

(المعجم ٩) - (بَابُ فَضْلِ الدَّعَاءِ
بِاللَّهِمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي
الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ)
(التحفة ٩)

[٦٨٤٠] ٢٦ - (٢٦٩٠) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ
عُلَيْيَةَ، عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ صُهَيْبٍ
قَالَ: سَأَلَ قَتَادَةُ أَنَسًا: أَيُّ دَعْوَةٍ كَانَ
يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرُ
دَعْوَةٍ يَدْعُو بِهَا يَقُولُ: «اللَّهُمَّ! آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ».

قَالَ: وَكَانَ أَنَسٌ، إِذَا أَرَادَ أَنْ يَدْعُو
بِدَعْوَةٍ، دَعَا بِهَا، فَإِذَا أَرَادَ أَنْ يَدْعُو
بِدُعَاءٍ، دَعَا بِهَا فِيهِ.

[6841] 27 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ used to say: '*Rabbanâ âtinâ fid-dunyâ*' *hasanah wa fil-âkhirati hasanah, wa qinâ 'adhâban-nâr*. (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)"

Chapter 10. The Virtue Of *Tahlîl* (Saying *Lâ ilâha illallâh*), *Tasbîh* (Saying *Subhân Allâh*) And *Du'â*' (Supplication)

[6842] 28 - (2691) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says: '*Lâ ilâha illallâhu waḥdahu lâ sharika lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa 'alâ kulli shay'in qadîr* (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things)' one hundred times in a day, it will be the equivalent of his freeing one hundred slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased for him, and it will be a protection for him against the *Shaitân* all day until evening comes, and no one will do anything better than what he has done except one who does more than that. And whoever says: '*Subhân Allahi wa biḥamdihi* (Glory and praise is to Allâh)'

[٦٨٤١] ٢٧- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

(المعجم ١٠) - (بَابُ فَضْلِ التَّهْلِيلِ وَالتَّسْبِيحِ وَالدَّعَاءِ) (التحفة ١٠)

[٦٨٤٢] ٢٨- (٢٦٩١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عِدَّةُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُجِيتٌ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِزْزًا مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّى يُمِيتَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ، وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ، مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

one hundred times in a day, his sins will be erased, even if they are like the foam of the sea.”

[6843] 29 - (2692) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever says in the morning and in the evening: ‘*Subhân Allâhi wa bihamdihi*’ (Glory and praise his to Allâh)’ one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that.”

[6844] 30 - (2693) It was narrated that ‘Amr bin Maimûn said: “Whoever says: ‘*Lâ ilâha illâllâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu, wa huwa ‘alâ kulli shay’in qadîr*’ (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him be praise and He has power over all things)’ tens times, he will be like one who freed four slaves among the sons of Ismâ‘il.

[6845] (...) A similar report (as *Hadîth* no. 6844) was narrated from Ash-Sha‘bî from Rabî‘ bin Khuthaim. (Ash-Sha‘bî) said: “I said to Rabî‘: ‘From whom did you hear it?’ He said: ‘From ‘Amr bin Maimûn.’”

[٦٨٤٣] ٢٩ - (٢٦٩٢) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ، حِينَ يُصْبِحُ وَحِينَ يُمَسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ، يَوْمَ الْقِيَامَةِ، بِأَفْضَلِ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[٦٨٤٤] ٣٠ - (٢٦٩٣) حَدَّثَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ الْغِيلَانِيُّ: حَدَّثَنَا أَبُو عَامِرٍ يَغْنِي الْعَقْدِيَّ، حَدَّثَنَا عُمَرُ وَهُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَارٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

[٦٨٤٥] وَقَالَ سُلَيْمَانُ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عُمَرُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ [خُثَيْمٍ]، بِمِثْلِ ذَلِكَ، قَالَ: فَقُلْتُ

He said: "I went to 'Amr bin Maimûn and said: 'From whom did you hear it?' He said: 'From Ibn Abî Laila.'" He said: "I went to Ibn Abî Laila and said: 'From whom did you hear it?' He said: 'From Abû Ayyûb Al-Anṣârî, who narrated it from the Messenger of Allâh ﷺ.'"

[6846] 31 - (2694) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Two words that are light on the tongue and heavy in the Scale, and beloved to the Most Merciful: *Subhân Allâhi wa bihamdihi, Subhân Allâhil-'azîm* (Glory and praise be to Allâh, and Glory to be Allâh the Almighty).'"

[6847] 32 - (2695) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: Saying '*Subhân Allâhi wal-hamdu-lillâhi, wa lâ ilâha illallâhu wallâhu Akbar* (Saying 'Glory is to Allâh, praise is to Allâh, none has the right to be worshipped but Allâh and Allâh is most great)' is dearer to me than everything upon which the sun rises."

[6848] 33 - (2696) It was narrated from Muṣ'ab bin Sa'd that his father said: "A Bedouin

لِلرَّيْبِ: مِمَّنْ سَمِعْتُهُ؟ قَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ فَقُلْتُ: مِمَّنْ سَمِعْتُهُ؟ قَالَ: مِنْ ابْنِ أَبِي لَيْلَى، قَالَ فَأَتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ: مِمَّنْ سَمِعْتُهُ؟ قَالَ: مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، يُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ.

[٦٨٤٦] ٣١ - (٢٦٩٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

[٦٨٤٧] ٣٢ - (٢٦٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

[٦٨٤٨] ٣٣ - (٢٦٩٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ

came to the Messenger of Allâh ﷺ and said: 'Teach me a word that I may say.' He said: 'Say: *"Lâ ilâha illâllâhu waḥdahu lâ sharîka lahu, Allâhu akbar kabîra, wal-ḥamdulillâhi khâthîra, wa subḥân Allâhi rabbil-'âlamîn, lâ ḥawla wa lâ quwwata illâ billâhil-'Azîzil-Hakîm* (None has the right to be worshipped but Allâh alone, with no partner or associate, Allâh is most great, much praise be to Allâh, glory is to Allâh the Lord of the worlds, and there is no power and no strength except with Allâh, the Almighty, the Most Wise)."

"He said: 'These are for my Lord; what is there for me?' He said: 'Say: *'Allâhum-maghfirîlî, warḥamnî wahdinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me and grant me provision)."

Mûsâ (a narrator) said: "As for (the words) 'keep me safe and sound,' I think he said it, but I do not know." Ibn Abî Shaibah did not mention the words of Mûsâ in his *Hadîth*.

[6849] 34 - (2697) Abû Mâlik Al-Ashja'î narrated that his father said: "The Messenger of Allâh ﷺ used to teach those who became Muslim to say: *'Allâhum-maghfirîlî, warḥamnî wahdinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me and grant me provision)."

[6850] 35 - (...) Abû Mâlik Al-Ashja'î narrated that his father said: "If a man became Muslim,

وَابْنُ نُمَيْرٍ عَنْ مُوسَى الْجُهَنِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَى الْجُهَنِيُّ عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَ أَغْرَابِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: عَلَّمْنِي كَلَامًا أَقُولُهُ، قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ». قَالَ: فَهَؤُلَاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

قَالَ مُوسَى: أَمَّا عَافِي، فَأَنَا أَتَوَّهُمُ وَمَا أَدْرِي، وَلَمْ يَذْكُرِ ابْنُ أَبِي شَيْبَةَ فِي حَدِيثِهِ قَوْلَ مُوسَى.

[٦٨٤٩] ٣٤ - (٢٦٩٧) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ مَنْ أَسْلَمَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي».

[٦٨٥٠] ٣٥ - (...) حَدَّثَنَا سَعِيدُ بْنُ أَزْهَرَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو

the Prophet ﷺ would teach him the prayer, then he would tell him to say these words: '*Allâhum-maghfirî, warḥamnî wahdinî, wa 'âfinî, warzuqnî* (O Allâh, forgive me, have mercy on me, guide me, keep me safe and sound, and grant me provision).'"

[6851] 36 - (...) Abû Mâlik narrated that his father heard the Prophet ﷺ say, when a man came to him and said: "O Messenger of Allâh ﷺ, what should I say when I ask of my Lord?" He ﷺ said: "Say: '*Allâhummaghfirî, warḥamnî wahdinî, wa 'âfinî, warzuqnî* (O Allâh, forgive me, have mercy on me, keep me safe and sound, and grant me provision),'" and he held his fingers together except the thumb and said: "These words sum up (good) for you in this world and in the Hereafter."

[6852] 37 - (2698) It was narrated from Muṣ'ab bin Sa'd: My father told me: "We were with the Messenger of Allâh ﷺ and he said: 'Is it too difficult for any one of you to earn one thousand *Ḥasanah* (good deeds) every day?' One of those who were sitting with him asked him: 'How can one of us earn one thousand *Ḥasanah*?' He said: 'If he says one hundred *Tasbîḥ*, (saying '*Subhân Allâh*) then one thousand *Ḥasanah* will be recorded for him, and one thousand bad deeds will be erased for him.'"

مَالِكٍ الْأَشْجَعِيِّ عَنْ أَبِيهِ قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلَاةَ، ثُمَّ أَمَرَهُ أَنْ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي».

[٦٨٥١] ٣٦- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا أَبُو مَالِكٍ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «قُلِ اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي» وَيَجْمَعُ أَصَابِعَهُ إِلَّا الإِبْهَامَ «فَإِنَّ هَؤُلَاءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتُكَ».

[٦٨٥٢] ٣٧- (٢٦٩٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْوَانُ وَعَلِيُّ بْنُ مُسْهِرٍ عَنْ مُوسَى الْجُهَنِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا مُوسَى الْجُهَنِيُّ عَنْ مُضْعَبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيَكْتُبُ لَهُ أَلْفُ حَسَنَةٍ، وَيُحِطُ عَنْهُ أَلْفُ خَطِيئَةٍ».

Chapter 11. The Virtue Of Gathering To Read Qur'ân And To Remember Allâh

[6853] 38 - (2699) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever removes a worldly hardship from a believer, Allâh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allâh will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allâh will conceal him (his faults) in this world and in the Hereafter. Allâh will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allâh will make a path to Paradise easy for him. No people gather in one of the houses of Allâh, reciting the Book of Allâh and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allâh will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.'"

[6854] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Abû Mu'âwiyah (no. 6853),

(المعجم ١١) - (بَابُ فَضْلِ الْجَمَاعِ عَلَى تِلَاوَةِ الْقُرْآنِ، وَعَلَى الذِّكْرِ) (التحفة ١١)

[٦٨٥٣] ٣٨ - (٢٦٩٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونَ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

[٦٨٥٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو

except that in the *Hadîth* of Abû Usâmah there is no mention of granting respite to (a debtor) who is in difficulty.

[6855] 39 - (2700) It was narrated that Al-Agharr Abû Muslim said: "I bear witness that Abû Hurairah and Abû Sa'eed Al-Khudrî bore witness, that the Prophet ﷺ said: 'No people sit and remember Allâh, Glorified and Exalted is He, but the angels surround them, mercy overshadows them, tranquility descends upon them and Allâh mentions them to those who are with Him.'"

[6856] (...) Shu'bah narrated a similar report (as *Hadîth* no. 6855) with this chain of narrators.

[6857] 40 - (2701) It was narrated that Abû Sa'eed Al-Khudrî said: Mu'âwiyah came out to a circle (gathering) in the *Masjid* and said: Why are you sitting here? They said: We are sitting to remember Allâh. He said: By Allâh, are you only

أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ أَبِي - وَفِي حَدِيثِ أَبِي أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ.

[٦٨٥٥] ٣٩ - (٢٧٠٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَقَ يُحَدِّثُ عَنِ الْأَعْرَ أَبِي مُسْلِمٍ، أَنَّهُ قَالَ: أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَعَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

[٦٨٥٦] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ، نَحْوَهُ.

[٦٨٥٧] ٤٠ - (٢٧٠١) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا

sitting for that purpose? They said: By Allâh, we are only sitting for that purpose. He said: I did not ask you to swear because I am accusing you. There is no one of my status in relation to the Messenger of Allâh ﷺ who has narrated fewer *Aḥadīth* from him than me. The Messenger of Allâh ﷺ came out to a circle of his Companions and said: "Why are you sitting here?" They said: "We are sitting to remember Allâh, and praise Him for having guided us to Islam and blessed us with it." He said: "By Allâh, are you only sitting for that purpose?" They said: "By Allâh, we are only sitting for that purpose." He said: "I did not ask you to swear because I am accusing you, but Jibrīl came to me and told me that Allâh was boasting of you to the angels."

Chapter 12. It Is Recommend To Pray For Forgiveness A Great Deal

[6858] 41 - (2702) It was narrated from Al-Agharr Al-Muzanî, who was a Companion of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "There is some kind of shadow upon my heart, so I ask Allâh for forgiveness one hundred times a day."

أَجَلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ: اللَّهُ! مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ! مَا أَجَلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَّا إِنِّي لَمْ أَسْخَلِفْكُمْ تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي، وَإِنْ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلْفَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجَلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا، قَالَ: «اللَّهُ! مَا أَجَلَسَكُمْ إِلَّا ذَاكَ؟» [قَالُوا: وَاللَّهِ! مَا أَجَلَسْنَا إِلَّا ذَاكَ]، قَالَ: «أَمَّا إِنِّي لَمْ أَسْخَلِفْكُمْ تُهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي؛ أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ».

(المعجم ١٢) - (بَابُ اسْتِحْبَابِ

الاستغفار والاستكثار منه) (التحفة ١٢)

[٦٨٥٨] ٤١ - (٢٧٠٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو الرَّبِيعِ الْعُتَيْبِيُّ، جَمِيعًا عَنْ حَمَادٍ - قَالَ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنِ الْأَعْرَابِيِّ الْمُزَنِيِّ وَكَانَتْ لَهُ صُحْبَةٌ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيُعَانُ عَلَى قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً».

[6859] 42 - (...) It was narrated that Abû Burdah said: "I heard Al-Agharr, who was one of the Companions of the Prophet ﷺ, telling Ibn 'Umar: 'The Messenger of Allâh ﷺ said: O people, repent to Allâh, for I repent to Allâh one hundred times a day.'"

[6860] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadith* similar to no. 6859).

[6861] 43 - (2703) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever repents before the sun rises from its place of setting, Allâh will accept his repentance.'"

[٦٨٥٩] ٤٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ الْأَعْرَجَ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - يُحَدِّثُ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! تَوْبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَى اللَّهِ - فِي الْيَوْمِ - مِائَةَ مَرَّةٍ».

[٦٨٦٠] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمَا عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ.

[٦٨٦١] ٤٣ - (٢٧٠٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، كُلُّهُمْ عَنْ هِشَامٍ؛ وَحَدَّثَنِي أَبُو حَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، تَابَ اللَّهُ عَلَيْهِ».

Chapter 13. It Is Recommend To Lower One's Voice When Saying Remembrance, Except In The Cases Where It Is Commanded To Raise The Voice Such As The *Talbiyah* Etc. It Is Recommend To Say A Great Deal, "There Is No Power And No Strength Except With Allâh"

[6862] 44 - (2704) It was narrated that Abû Mûsâ said: "We were with the Prophet ﷺ on a journey, and the people started to recite *Takbîr* (saying: *Allâhu-Akbar*) in loud voices. The Prophet ﷺ said: 'O people, be kind to yourselves, for you are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearing, Ever Near, and He is with you.' I was behind him, and I was saying: '*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).' He said: 'O 'Abdullâh bin Qais, shall I tell you of one of the treasures of Paradise?' I said: 'Yes, O Messenger of Allâh.' He said: 'Say: "*Lâ ḥawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh)."

[6863] (...) A similar report (as *Ḥadîth* no. 6862) was narrated from 'Aṣim with this chain of narrators.

(المعجم ١٣) - (بَابُ اسْتِحْبَابِ

خَفْضِ الصَّوْتِ بِالذِّكْرِ إِلَّا فِي

الْمَوَاضِعِ الَّتِي وَرَدَ الشَّرْعُ بِرَفْعِهِ فِيهَا
كَالتَّلْبِيَةِ وَغَيْرِهَا وَاسْتِحْبَابِ الْإِكْثَارِ مِنْ
قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(التحفة ١٣)

[٦٨٦٢] ٤٤ - (٢٧٠٤) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ
فُضَيْلٍ وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي
عُثْمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ
النَّبِيِّ ﷺ فِي سَفَرٍ، فَجَعَلَ النَّاسُ
يَجْهَرُونَ بِالتَّكْبِيرِ، فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا
النَّاسُ! ارْزِعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَيْسَ
تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَهُ
سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ» قَالَ: وَأَنَا
خَلْفُهُ، وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ، فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا
أَدُلُّكَ عَلَى كَثَرٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ:
بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «قُلْ: لَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[٦٨٦٣] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ

وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو سَعِيدٍ الْأَشْجَعِ،
جَمِيعًا عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ عَاصِمٍ.
بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

[6864] 45 - (...) It was narrated from Abû Mûsâ that they were with the Messenger of Allâh ﷺ, climbing up a hill, and one man, every time he climbed a hill, called out: “*Lâ ilâha illallâhu, wallâhu akbar* (None has the right to be worshiped but Allâh, and Allâh is most great).” The Prophet of Allâh ﷺ said: “You are not calling upon one who is deaf or absent.” And he said: “O Abû Mûsâ,” or “O ‘Abdullâh bin Qais, shall I not tell you of a word that is one of the treasures of Paradise?” I said: “What is it, O Messenger of Allâh?” He said: “*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).”

[6865] (...) It was narrated that Abû Mûsâ said: “While the Messenger of Allâh ﷺ” and he narrated a similar report (as *Hadîth* no. 6864).

[6866] (...) It was narrated that Abû Mûsâ said: “While we were with the Prophet ﷺ on a journey...” and he mentioned a *Hadîth* like that of ‘Âsim (no. 6862).

[6867] 46 - (...) It was narrated that Abû Mûsâ said: “We were with the Messenger of Allâh ﷺ on a campaign...” and he mentioned the *Hadîth* and said in it: “...The

٤٥- (...) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُمَانَ، عَنْ أَبِي مُوسَى أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ، وَهُمْ يَصْعَدُونَ فِي ثَنِيَّةٍ، قَالَ: فَجَعَلَ رَجُلٌ، كُلَّمَا عَلَا ثَنِيَّةً، نَادَى: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ: فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّكُمْ لَا تَتَادُونَ أَصَمَّ وَلَا غَائِبًا» قَالَ: فَقَالَ: «يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ الْجَنَّةِ؟» قُلْتُ: مَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[٦٨٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُمَانَ عَنْ أَبِي مُوسَى قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَهُ.

[٦٨٦٦] (...) حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَذَكَرَ نَحْوَ حَدِيثِ عَاصِمٍ.

٤٦- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي عُمَانَ، عَنْ

One Whom you are calling is closer to one of you than the neck of his mount.” And there is no mention in his (the sub narrator’s) *Hadith* of (the phrase): “*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).”

[6868] 47 - (...) It was narrated that Abû Mûsâ Al-Ash‘arî said: “The Messenger of Allâh ﷺ said to me: ‘Shall I not tell you of a word that is one of the treasures of Paradise’ – or ‘of one of the treasures of Paradise?’ I said: ‘Yes.’ He said: “*Lâ hawla wa lâ quwwata illâ billâh* (There is no power and no strength except with Allâh).”

Chapter 14. Supplications And Seeking Refuge With Allâh

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh ﷺ: “Teach me a supplication that I may say during my prayer.” He said: “Say: ‘*Allâhumma, innî zalamtu nafsî zulman kabîra, wa lâ yaghfirudh-dhunûba illâ anta, faghfirlî maghfiratan min ‘indika wârhamnî, innaka antal-ghafûrur-rahîm* (O Allâh, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have

أَبِي مُوسَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: «وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِي رَاحِلَةً أَحَدِكُمْ»، وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

[٦٨٦٨] ٤٧ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عُثْمَانُ وَهُوَ ابْنُ غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَذْلُكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ - أَوْ قَالَ - عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَى، فَقَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

(المعجم ١٤) - (بَابُ الدَّعَوَاتِ)

والتعوذ) (التحفة ١٤)

[٦٨٦٩] ٤٨ - (٢٧٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ؛ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلِ: اَللّٰهُمَّ اِنِّى ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا - وَقَالَ قُتَيْبَةُ: كَثِيرًا - وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا اَنْتَ، فَاعْفِرْ لِي

mercy on me, for You are the Oft-Forgiving, Most Merciful).”

[6870] (...) ‘Abdullâh bin ‘Amr bin Al-‘Âṣ said: “Abû Bakr Aṣ-Ṣiddîq said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, teach me a supplication which I may say in my prayer and in my house...’” then he mentioned a *Hadîth* like that of Al-Laith (no. 6869).

[6871] 49 - (589) (sic) It was narrated from ‘Āishah that the Messenger of Allâh ﷺ used to say these supplications: “*Allâhumma innî a’ûdhu bika min fitnatin-nâri wa ‘adhâbin-nâr, wa fitnatil-qabri wa ‘adhâbil-qabr, wa min sharri fitnatil-ghinâ wa min sharri fitnatil-faqr, wa a’ûdhu bika min sharri fitnatil-masihid-dajjâl. Allâhumma aghsil khatâyâya bima’ith-thalji wal-bard, wa naqqi qalbî minal-khatâyâ kamâ naqqaita ath-thawb al-abyada minad-danas. Wa bâ’id bainî wa baina khatâyâya kamâ bâ’ada bainal-mashriqi wal-maghrib. Allâhumma innî a’ûdhu bika min al-kasali wal-harami wal-ma’tami wal-magham* (O Allâh, I seek

مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ”.

[٦٨٧٠] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ وَعَمَرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ يَقُولُ: إِنَّ أَبَا بَكْرٍ الصَّدِيقَ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَّمْنِي، يَا رَسُولَ اللَّهِ! دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي وَفِي بَيْتِي، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، غَيْرَ أَنَّهُ قَالَ: «ظُلَمَا كَثِيرًا»

[٦٨٧١] ٤٩ - (٥٨٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهِؤَلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ! فَإِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْعَيْنِ، وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ

refuge with You from the trial of the Fire, and the torment of the Fire, and the trial of the grave, and the torment of the grave, from the evils of the trial of wealth and from the evils of the trial of poverty, and I seek refuge with You from the evil of the trial of the *Dajjâl*. O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of dirt. Put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allâh, I seek refuge with You from laziness, old age, sin and heavy debt).”

[6872] (...) It was narrated from Hishâm with this chain of narrators a similar *Hadîth* as no. 6871.

Chapter 15. Seeking Refuge With Allâh From Helplessness, Laziness Etc.

[6873] 50 - (2706) Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to say: ‘*Allâhumma, innî a‘ûdhu bika minal- ‘ajzi wal-kasali, al-jubni wal-harhmi, wal-bukhli, wa a‘ûdhu bika min ‘adhâbil-qabri, wa min fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, old age and miserliness. I seek refuge with You from the torment of the grave and from the trials of life and death).’”

بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ». [راجع: ١٣٢٥]

[٦٨٧٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

(المعجم ١٥) - (بَابُ التَّعَوُّذِ مِنَ الْعَجْزِ وَالْكَسَلِ وَغَيْرِهِ) (التحفة ١٥)

[٦٨٧٣] ٥٠ - (٢٧٠٦) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْمٍ - قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[6874] (...) A similar report (as *Hadith* no. 6873) was narrated from Anas from the Prophet ﷺ, except that in the *Hadith* of Yazid it does not say: "...and from the trials of life and death."

[6875] 51- (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ sought refuge with Allâh from things that he mentioned, and from miserliness (a *Hadith* similar to no. 6873).

[6876] 52 - (...) It was narrated that Anas said: "The Prophet ﷺ used to say this supplication: 'Allâhumma, innî a'ûdhu bika minal-bukhli, wal-kasli wa ardhalil-'umuri, wa 'adhâbil-qabri, wa fitnatil-mahyâ wal-mamât (O Allâh, I seek refuge with You from miserliness, laziness, utter senility, the torment of the grave and the trials of life and death).'"

Chapter 16. Seeking Refuge From A Bad End, And Misery Etc.

[6877] 53 - (2707) It was narrated from Abû Hurairah that

[٦٨٧٤] (...) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ، كِلَاهُمَا عَنْ التَّيْمِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ يَزِيدَ لَيْسَ فِي حَدِيثِهِ قَوْلُهُ: «وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[٦٨٧٥] ٥١- (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ مُبَارَكٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ تَعَوَّذَ مِنْ أَشْيَاءَ ذَكَرَهَا، وَالْبُخْلِ.

[٦٨٧٦] ٥٢- (...) حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ الْعَبْدِيُّ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ الْعَمِّيُّ: حَدَّثَنَا هَرُونَ الْأَعْوَرُ: حَدَّثَنَا شُعَيْبُ بْنُ الْحِجَابِ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَدْعُو بِهِؤُلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَأَرَذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

(المعجم ١٦) - (بَابُ: فِي التَّعَوُّذِ مِنْ سُوءِ الْقَضَاءِ وَدَرْكِ الشَّقَاءِ وَغَيْرِهِ)

(التحفة ١٦)

[٦٨٧٧] ٥٣- (٢٧٠٧) حَدَّثَنِي عَمْرُو التَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا

the Prophet ﷺ used to seek refuge with Allâh from a bad end, from misery, from the malicious joy of enemies and from severe calamity.

‘Amr said in his *Hadith*: “Sufyân said: ‘I think that I added one of them.’”

سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي سُمَيُّ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ سُوءِ الْقَضَاءِ، وَمِنْ ذُرِّ الشَّقَاءِ، وَمِنْ شِمَاتَةِ الْأَعْدَاءِ، وَمِنْ جُحْدِ الْبَلَاءِ.

قَالَ عَمْرُو فِي حَدِيثِهِ: قَالَ سُفْيَانُ: أَشْكُ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

[6878] 54 - (2708) Sa'd bin Abi Waqqâs said: I heard *Khawlah* bint *Ḥakīm* As-Sulamiyyah say: I heard the Messenger of Allâh ﷺ say: “Whoever stops at a place and says: ‘*A‘ūdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created),’ nothing will harm him until he moves on from that place.”

[٦٨٧٨] ٥٤ - (٢٧٠٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ يَعْقُوبَ، أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، أَنَّهُ سَمِعَ بُسْرَ بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ خَوْلَةَ بِنْتَ حَكِيمِ السُّلَمِيَّةِ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مِنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ».

[6879] 55 - (...) It was narrated from Sa'd bin Abi Waqqâs, from *Khawlah* bint *Ḥakīm* As-Sulamiyyah, that she heard the Messenger of Allâh ﷺ say: “When one of you stops at a place, let him say: ‘*A‘ūdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek

[٦٨٧٩] ٥٥ - (...) وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ، كِلَاهُمَا عَنِ ابْنِ وَهْبٍ - وَاللَّفْظُ لَهُوْنَ - : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ - قَالَ - : وَأَخْبَرَنَا عَمْرُو وَهُوَ ابْنُ

refuge in the Perfect Words of Allâh from the evil of that which He has created).’ Then nothing will harm him until he moves on from there.”

[6880] (2709) It was narrated that Abû Hurairah said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I was stung by a scorpion last night.’ He said: ‘If you had said, when evening came, “*A‘ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaq* (I seek refuge in the Perfect Words of Allâh from the evil of that which He has created)” it would not have harmed you.”

[6881] (...) Abû Hurairah said: “A man said: ‘O Messenger of Allâh, A scorpion stung me last night...” A *Hadîth* like that of Ibn Wahb (no. 6880).

الْحَارِثُ؛ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ
وَالْحَارِثُ بْنُ يَعْقُوبَ حَدَّثَاهُ عَنْ يَعْقُوبَ
ابْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ، عَنْ بُسْرِ بْنِ
سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ
خَوْلَةَ بِنْتِ حَكِيمِ السُّلَمِيَّةِ أَنَّهَا سَمِعَتْ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَزَلَ أَحَدُكُمْ
مَنْزِلًا فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ
الَّتَامَّاتِ مِنْ شَرِّ مَا خَلَقَ، فَإِنَّهُ لَا
يَضُرُّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْهُ».

[٦٨٨٠] [٢٧٠٩] قَالَ يَعْقُوبُ: وَقَالَ
الْقَعْقَاعُ بْنُ حَكِيمٍ عَنْ ذَكْوَانَ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: جَاءَ
رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ!
مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَنِي الْبَارِحَةَ!
قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ
بِكَلِمَاتِ اللَّهِ الَّتَامَّاتِ مِنْ شَرِّ مَا خَلَقَ،
لَمْ تَضُرَّكَ».

[٦٨٨١] (...) وَحَدَّثَنِي عِيسَى بْنُ
حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ
ابْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ
يَعْقُوبَ؛ أَنَّهُ ذَكَرَ لَهُ؛ أَنَّ أَبَا صَالِحٍ مَوْلَى
عَطْفَانَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! لَدَغَنِي
عَقْرَبٌ، بِمِثْلِ حَدِيثِ ابْنِ وَهْبٍ.

Chapter 17. Supplication When Going To Sleep

(المعجم ١٧) - (بَابُ الدَّعَاءِ عِنْدَ

النَّوْمِ) (التحفة ١٧)

[6882] 56 - (2710) Al-Barâ' bin 'Azib narrated that the Messenger of Allâh ﷺ said: "When you go to bed, perform *Wudû'* as for prayer, then lie down on your right side, then say: '*Allâhumma, aslamtu wajhî ilaika, wa fawwadtu amrî ilaika, wa alja'tu zahrî ilaika, raghbatan wa rahbatan ilaika, lâ malja' wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa binabiyykalladhî arsalt* (O Allâh, I have turned my face towards You and entrusted my affairs to You and relied completely upon You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent).' Make these your last words. Then if you die that night, you will have died in a state of *Fitrah*."

He said: "I repeated them in order to memorize them, and I said: 'I believe in Your Messenger whom You have sent,' and he said: 'Say: "I believe in Your Prophet whom You have sent."'

[6883] (...) This *Hadîth* was narrated from Al-Barâ' bin 'Azib from the Prophet ﷺ, but the *Hadîth* of Manşûr (no. 6882) is

[٦٨٨٢] ٥٦ - (٢٧١٠) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ! إِنِّي أَسْلَمْتُ وَجْهِيَ إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، وَاجْعَلْهُنَّ مِنْ آخِرِ كَلَامِكَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ، مِتُّ وَأَنْتَ عَلَى الْفِطْرَةِ».

قَالَ: فَرَدَدْتُهِنَّ لِأَشْتَدَّ كَرِهْنَّ فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: «قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[٦٨٨٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ إِدْرِيسَ، قَالَ: سَمِعْتُ حُصَيْنًا عَنْ

more complete. In the *Hadith* of Ḥuṣāin it adds (in the end): "...And when morning comes he will attain good."

[6884] 57 - (...) It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ told a man, when he went to bed at night, to say: "*Allâhumma aslamtu nafsî ilaika, wa wajjahtu wajhî ilaik, wa alja'tu zahrî ilaika, wa fawwaqtu amrî ilaika, la malja' wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa birasûlikalladhî arsalt* (O Allâh, I have submitted myself to You, and turned my face to You, and relied completely upon You, and delegated my affairs to You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Messenger whom You have sent). Then if he dies, he will have died in a state of *Fitrah*."

[6885] 58 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said to a man: 'O so-and-so, when you go to your bed...' - a *Hadith* like that of 'Amr bin Murrah (no. 6889), except that he said: "...and Your Prophet whom You have

سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ مَنصُورًا أَتَمَّ حَدِيثًا، وَزَادَ فِي حَدِيثِ حُصَيْنٍ: «وَلِإِنْ أَصْبَحَ أَصَابَ خَيْرًا».

[٦٨٨٤] ٥٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، أَنْ يَقُولَ: «اللَّهُمَّ! أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، فَإِنْ مَاتَ مَاتَ عَلَى الْفِطْرَةِ» وَلَمْ يَذْكُرْ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: مِنَ اللَّيْلِ.

[٦٨٨٥] ٥٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ: «يَا فُلَانُ! إِذَا أَوَيْتَ إِلَى فِرَاشِكَ» بِمِثْلِ حَدِيثِ عَمْرِو

sent. Then if you die that night, you will have died in a state of *Fiṭrah*, and if you live till morning you will attain good.”

[6886] (...) Al-Barâ' bin 'Âzib said: “The Messenger of Allâh ﷺ told a man...” a similar report (as *Hadīth* no. 6885), but he did not mention: “...and if you live till morning you will attain good.”

[6887] 59 - (2711) It was narrated from Al-Barâ' that when the Prophet ﷺ went to bed, he said: “*Allâhumma, bismika ahyâ wa bismika amût* (O Allâh, in Your Name I live and in Your Name I die).” And when he woke up he said: “*Al-hamdulillâhilladhî ahyânâ ba'da mâ amâtânâ, wa ilaihin-nushûr* (Praise be to Allâh Who has given us life after He caused us to die, and to Him is the Resurrection).”

[6888] 60 - (2712) It was narrated from 'Abdullâh bin 'Umar, that he ordered a man when he went to lie down, to say:

“*Allâhumma khalaqta nafsî, wa anta tawaffâhâ, laka mamâtuha wa maḥyâhâ, in aḥyaitahâ fâhfazhâ, wa in amattahâ faghfir laha. Allâhumma, (innî) as-alukal-âfiyah* (O Allâh, You have created my soul and it is for You

ابن مَرَّةً، غَيْرَ أَنَّهُ قَالَ: «وَبِسْمِكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ مِتُّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا».

[٦٨٨٦] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ؛ أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: «وَأِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا».

[٦٨٨٧] ٥٩ - (٢٧١١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللَّهُمَّ! بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ»، وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

[٦٨٨٨] ٦٠ - (٢٧١٢) حَدَّثَنَا عُقْبَةُ ابْنُ مُكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالَا: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، أَنَّهُ أَمَرَ رَجُلًا إِذَا أَخَذَ مَضْجَعَهُ، قَالَ: «اللَّهُمَّ! خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ

to take it in death. Its death and its life are in Your Hand. If You cause it to live then protect it and if You cause it to die then forgive it. O Allâh, I ask You to keep me safe and sound.)”

A man said to him: “Did you hear that from ‘Umar?” He said: “From one who is better than ‘Umar, from the Messenger of Allâh ﷺ.”

Ibn Nâfi‘ said in his report: “It was narrated from ‘Abdullâh bin Al-Hâriṭh,” and he did not say: “I heard.”

[6889] 61 - (2713) It was narrated that Suhail said: “Abû Şâliḥ used to tell us, if one of us wanted to sleep, to lie down on his right side and say: ‘*Allâhumma, rabbas-samâwâti wa rabbal-arḍi, wa rabbal-‘arshil-‘azîm, rabbanâ wa rabba kulli shay’in fâliqal-habbi wan-nawâ, wa munzilat-tawrâti wal-injîli wal-furqân, a‘ûdhu bika min sharri kulli shay’in anta âkhiḍhun bi nâsiyatihi, Allâhumma, antal-awwalu fa laisa qablaka shay’un, wa antal-âkhiru fa laisa ba’daka shay’un, wa antaz-zâhiru fa laisa fawqaka shay’un, wa antal-bâṭinu fa laisa dûnaka shay’un, iqḍi ‘annâd-daina wa aghninâ min al-faqr* (O Allâh, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Tawrah*, the *Injil* and the *Furqân* (Qur’ân), I seek refuge in You from the evil of all things that You seize by the

أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَهَا فَاعْفِرْ لَهَا،
اللَّهُمَّ! [إِنِّي] أَسْأَلُكَ الْعَافِيَةَ» فَقَالَ لَهُ
رَجُلٌ: أَسَمِعْتَ هَذَا مِنْ عُمَرَ؟ فَقَالَ: مِنْ
خَيْرٍ مِنْ عُمَرَ، مِنْ رَسُولِ اللَّهِ ﷺ.

قَالَ ابْنُ نَافِعٍ فِي رِوَايَتِهِ: عَنْ عَبْدِ اللَّهِ
ابْنِ الْحَارِثِ، وَلَمْ يَذْكُرْ: سَمِعْتُ.

[٦٨٨٩] ٦١ - (٢٧١٣) حَدَّثَنِي زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ قَالَ:
كَانَ أَبُو صَالِحٍ يَأْمُرُنَا، إِذَا أَرَادَ أَحَدُنَا أَنْ
يَنَامَ، أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ
يَقُولُ: «اللَّهُمَّ! رَبَّ السَّمَاوَاتِ وَرَبَّ
الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ
كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ
التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ
شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ!
أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ
الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ
فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ
دُونَكَ شَيْءٌ، افْضِ عَنَّا الدِّينَ وَأَغْنِنَا مِنَ
الْفَقْرِ» وَكَانَ يَرْوِي ذَلِكَ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ.

forelock [i.e., have full control over them]. O Allâh, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (*Az-Zâhir*) and there is nothing above You; You are the Hidden (*Al-Bâṭin*) and there is nothing beyond You. Settle our debt and spare us from poverty).’”

“He narrated that from Abû Hurairah, from the Prophet ﷺ.”

[6890] 62 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ used to tell us, if one of us went to his bed, to say...” a *Hadîth* like that of Jarîr (no. 6889), and he said: “And from the evil of every beast that You seize by the forelock.”

[6891] 63 - (...) It was narrated that Abû Hurairah said: Fâṭimah came to the Prophet ﷺ to ask him for a servant, and he said to her: “Say: O Allâh, Lord of the seven heavens...” a *Hadîth* like that of Suhail from his father (no. 6889).

[٦٨٩٠] ٦٢- (...) وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ يَعْنِي الطَّحَّانَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا، إِذَا أَخَذْنَا مَضَاجِعَنَا أَنْ نَقُولَ، بِمِثْلِ حَدِيثِ جَرِيرٍ وَقَالَ: «مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا».

[٦٨٩١] ٦٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ كِلَاهُمَا عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا «قُولِي: اَللّٰهُمَّ! رَبَّ السَّمَاوَاتِ السَّعَةِ» بِمِثْلِ حَدِيثِ سُهَيْلٍ عَنْ أَبِيهِ.

[6892] 64 - (2714) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When one of you goes to his bed, let him take the edge of his *Izâr* (lower garment) and dust off his bed with it, and let him say the Name of Allâh, for he does not know what came onto it after he left it. Then when he wants to lie down, let him lie down on his right side and say: '*Subhānaka rabbî, bika waḍa'tu janbî, wa bika arfa'uhu, in amskta nafsî faghfirlî wa in arsaltahâ fâhfazhâ bimâ tahfaẓu bihi 'ibâdakaṣ-ṣâlihîn* (Glory is to You my Lord, by Your Grace I lay myself down and by Your Grace I get up again. If You keep my soul, then forgive it and if You send it back, then protect it with that with which You protect Your believing slaves).'"

[6893] (...) It was narrated from 'Ubaid bin 'Umar with this chain of narrators (a *Ḥadîth* similar to no. 6892), and he (ﷺ) said: "Then let him say: 'In Your Name my Lord I lay myself down, and if you bring my soul back to life then have mercy on it.'"

[6894] 64 - (2715) It was narrated from Anas that when the Messenger of Allâh ﷺ went to his bed he would say: "*Al-Ḥamdulillâhilladhi aṭ'amnâ wa saqânâ wa kafânâ wa âwânâ, fakam mimman lâ kâfiya lahu wa lâmu'wiya* (Praise is to Allâh

[٦٨٩٢] ٦٤ - (٢٧١٤) حَدَّثَنَا إِسْحَاقُ ابْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ ابْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَأْخُذْ دَاخِلَهُ إِزَارَهُ، فَلْيَنْفُضْ بِهَا فِرَاشَهُ، وَلْيُسَمِّ اللَّهَ، فَإِنَّهُ لَا يَعْلَمُ مَا خَلَفَهُ بَعْدَهُ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يَضْطَجِعَ، فَلْيَضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ، وَلْيَقُلْ: سُبْحَانَكَ رَبِّي، بِكَ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي فَاعْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

[٦٨٩٣] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ بِهَذَا الْإِسْنَادِ، وَقَالَ: «ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، فَإِنْ أَحْيَيْتَ نَفْسِي فَارْحَمْهَا».

[٦٨٩٤] ٦٤ - (٢٧١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا

Who has fed us and given us to drink, and has sufficed us and provided us with shelter; how many are there for whom there is no one to suffice and no one to provide shelter).”

Chapter 18. Supplications (Of The Prophet ﷺ)

[6895] 65 - (2716) It was narrated that Farwah bin Nawfal Al-Ashja'î said: “I asked ‘Āishah about how the Messenger of Allāh ﷺ used to call upon Allāh in supplication, and she said: ‘He used to say: *Allāhumma, innî a'ūdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal* (O Allāh, I seek refuge with You from the evil of that which I have done, and from the evil of that which I have not done).’”

[6896] (...) It was narrated that Farwah bin Nawfal said: “I asked ‘Āishah about the supplication with which the Messenger of Allāh ﷺ used to call upon Allāh, and she said: ‘He used to say: *Allāhumma, innî a'ūdhu bika min sharri mâ 'amiltu wa sharri mâ lam a'mal* (O Allāh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).’”

[6897] (...) A similar report (as no. 6896) was narrated from Ḥusain with this chain of narrators, but in the *Ḥadīth* of Muḥammad

وَسَقَانَا، وَكَفَّانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَوِّيَ.”

(المعجم ١٨) - (بَابُ: فِي الْأَدْعِيَةِ)

(التحفة ١٨)

[٦٨٩٥] ٦٥ - (٢٧١٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى -: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ الْأَشْجَعِيِّ قَالَ: سَأَلْتُ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ اللَّهُ، قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

[٦٨٩٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُو بِهِ رَسُولُ اللَّهِ ﷺ، فَقَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

[٦٨٩٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنُ

bin Ja'far it says: "...wa min sharri mâ lam a'mal (and from the evil of that which I have not done)."

[6898] 66 - (...) It was narrated from 'Āishah that the Prophet ﷺ used to say in his supplication: "*Allāhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa sharri mâ lam a'mal* (O Allāh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done)."

[6899] 67 - (2717) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ used to say: "*Allāhumma laka aslamtu wa bika âmantu wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu. Allāhumma innî a'ûdhu bi'izzatika - lâ ilâha illa anta - an tuḍillanî, antal-hayyulladhî lâ yamûtu, wal-jinnu wal-insu yamûtûn* (O Allāh, to You have I submitted, in You have I believed, upon You I have relied, to You have I turned in repentance, with Your help have I fought my adversaries. O Allāh, I seek refuge in Your glory - none has the right to be worshipped but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die)."

جَبَلَةً: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ «وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

[٦٨٩٨] ٦٦ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا وَكِيعٌ عَنْ الْأَوْزَاعِيِّ، عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَشَرِّ مَا لَمْ أَعْمَلْ».

[٦٨٩٩] ٦٧ - (٢٧١٧) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي ابْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَتَيْتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ! إِنِّي أَعُوذُ بِعِزَّتِكَ - لَا إِلَهَ إِلَّا أَنْتَ - أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ».

[6900] 68 - (2718) It was narrated from Abū Hurairah that when the Prophet ﷺ was on a journey and the time just before dawn came he would say: "*Samma' sâmi'un bi-hamdillâhi wa husni balâ'ihî 'alainâ, rabbanâ sâhibnâ wa afdil 'alainâ, â'idhabillâhi min annâr* (Let one who hears us convey our praise of Allâh for His blessing upon us. Our Lord, accompany us and bestow Your Grace upon us. I seek refuge with Allâh from the Fire)."

[6901] 70 - (2719) It was narrated from Abū Burdah bin Abî Mûsâ Al-Ash'arî from his father that the Prophet ﷺ used to say this supplication: "*Allâhummaghfirli khaṭî'atî wa jahli, wa isrâfî fi amrî, wa mâ anta a'lamu bihi minnî, Allâhummaghfirli jiddî wa hazlî, wa khaṭa'î wa 'amdî, wa kullu dhâlika 'indî. Allâhummaghfirli mâ qaddamtu wa mâ akh-khartu, wa mâ asrartu, wa mâ a'lantu, wa mâ anta a'lamu bihi minnî, antal-muqaddimu wa antal-mu'akh-khiru, wa anta 'ala kulli shay'in qadîr* (O Allâh, forgive me for my sins and ignorance, for my extravagance in my affairs and for what You know better than me. O Allâh, forgive me (for what I have done) seriously and in jest, inadvertently and deliberately; all of that is from me. O Allâh, forgive me my past and future sins, what I have done hidden and what I have done openly, and what You know better

[٦٩٠٠] ٦٨ - (٢٧١٨) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا كَانَ فِي سَفَرٍ وَأَسْحَرَ، يَقُولُ: «سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبِنَا وَأَفْضَلُ عَلَيْنَا، عَاثِدًا بِاللَّهِ مِنَ النَّارِ».

[٦٩٠١] ٧٠ - (٢٧١٩) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ؛ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ «اللَّهُمَّ! اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ! اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ! اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

than me. You are the One Who brings forward and puts back and You have power over all things).”

[6902] (...) Shu‘bah narrated it with this chain (a Hadîth similar to no. 6901).

[6903] 71 - (2720) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ used to say: ‘*Allâhumma aṣliḥ li dīnilladhī huwa ‘iṣmatu amrî, wa aṣliḥ li dunyâyallatî fihâ ma‘âshî, wa aṣliḥ li âkhiratillatî fihâ ma‘âdî, waj‘alil-hayâta ziyâdatallî fî kulli khairin, waj‘alil-mawta râhatallî min kulli sharr*’ (O Allâh, set right for me my religious commitment, which is the safeguard of my affairs. Set right for me my worldly affairs in which is my living. Set right for me my Hereafter in which will be my final abode. Make this life a means of increase in all that is good, and make death a relief for me from all evil).”

[6904] 72 - (2721) It was narrated from ‘Abdullâh that the Prophet ﷺ used to say: “*Allâhumma innî as‘alukal-hudâ wat-tuqâ, wal-‘afâfa wal-ghinâ* (O Allâh I ask You for guidance, piety, abstinence and independence of means).”

[٦٩٠٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ الْمُسَمَعِيُّ: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ.

[٦٩٠٣] ٧١ - (٢٧٢٠) حَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا أَبُو قَطَنِ عَمْرُو بْنُ الْهَيْثَمِ الْفُطَيْي عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجْشُونِ، عَنْ قُدَامَةَ بْنِ مُوسَى، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ».

[٦٩٠٤] ٧٢ - (٢٧٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَاةَ وَالْغِنَى».

[6905] (...) A similar report (as *Hadith* no. 6904) was narrated from Abû Ishâq with this chain of narrators.

[6906] 73 - (2722) It was narrated that Zaid bin Arqam said: "I do not tell you anything but that which the Messenger of Allâh ﷺ said. He used to say: 'Allâhumma, innî a'ûdhu bika minal-'ajzi wal-kasali, wal-jubni wal-bukhli, wal-harami wa 'adhâbil-qabr. Allâhumma, âti nafsî taqwâhâ, wa zakkîhâ anta khairu man zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu bika min 'ilmi lâ yanfa'u wa min qalbillâ yakhsha'u, wa min nafsillâ yashba'u, wa min da'watillâ yustajâbu lahâ (O Allâh, I seek refuge with You from helplessness, laziness, cowardice, miserliness, old age and the torment of the grave. O Allâh, grant my soul piety and purify it, for You are the best to purify it, You are its Guardian and its Lord. O Allâh, I seek refuge with You from knowledge that is not beneficial, a heart that is not humble (before You), a soul that is not satisfied and a prayer that is not answered).'"

[6907] 74 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: "When evening came the Messenger

[٦٩٠٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَقَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّ ابْنَ الْمُثَنَّى قَالَ فِي رَوَايَتِهِ: «وَالْعِفَّة».

[٦٩٠٦] ٧٣ - (٢٧٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ، قَالَ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ، اللَّهُمَّ! آتِ نَفْسِي تَقْوَاهَا، وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَسْبَحُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

[٦٩٠٧] ٧٤ - (٢٧٢٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ

of Allâh ﷻ would say: ‘*Amsainâ wa amsal-mulkulillâhi, wal-ḥamdulillâhi lâ ilâha illallâhu waḥdahu lâ sharîka lah* (We have reached the evening and the dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate).”

Al-Ḥasan (one of the narrators) said: “Az-Zubaid told me that he memorized it from Ibrâhîm as follows: ‘*Lahul-mulku wa lahuḥ-ḥamdu wa huwa ‘alâ kulli shay’in qadîr. Allâhumma as’aluka khaira hâdhihil-lailati, wa a’ûdhu bika min sharri hâdhihil-lailati, wa sharri mâ ba’dahâ. Allâhumma innî a’ûdhu bika minal-kasali wa sū’il-kibar. Allâhumma innî a’ûdhu bika min ‘adhâbin fin-nâri wa ‘adhâbin fil-qabr* (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Allâh, I seek refuge in You from laziness and the evil of arrogance. O Allâh, I seek refuge in You from torment in the Fire and torment in the Grave).”

[6908] 75 - (...) It was narrated that ‘Abdullâh said: “When evening came, the Messenger of Allâh ﷻ would say: ‘*Amsainâ wa amsal-mulkulillâhi, wal-ḥamdulillâhi, lâ ilâha illallâhu waḥdahu lâ sharîka lah* (We

عَنِ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سُوَيْدٍ النَّحْعِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ».

قَالَ الْحَسَنُ: فَحَدَّثَنِي الزُّبَيْدُ أَنَّهُ حَفِظَ عَنْ إِبْرَاهِيمَ فِي هَذَا: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

[٦٩٠٨] ٧٥ - (...) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ

have reached the evening and the Dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate).”

He said:^[1] “I think he also said: ‘*Lahul-mulku wa lahu-l-hamdu wa huwa ‘alâ kulli shay’in qadîr. Rabbi as’aluka khaira mâ fî hâdhihil-lailati wa khaira mâ ba’dahâ, wa a’ûdhu bika min sharri mâ fî hâdhihil-lailati wa sharri mâ ba’dahâ. Rabbi a’ûdhu bika min ‘adhâbin fîn-nâri wa ‘adhâbin fîl-qabr* (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Lord, I seek refuge with You from laziness and the evil of arrogance. O Lord, I seek refuge with You from torment in the Fire and torment in the grave).”

And when morning came he would say that too: ‘*Aşbahnâ wa aşbahal-mulkulillâh* (We have reached the morning and the Dominion belongs to Allâh..).”

[6909] 76 - (...) It was narrated that ‘Abdullâh said: “When evening came the Messenger of Allâh ﷺ would say: ‘*Amsainâ wa amsal-mulkulillâhi, wal-hamdulillâhi lâ ilâha illallâhu waḥdahu lâ sharîka*

نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ»، قَالَ: أَرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ! أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ! أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ! أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ»، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ».

[٦٩٠٩] ٧٦ - (...) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

[1] This is a statement from one of the narrators.

lah. Allâhumma innî as'aluka min khaira hâdhihil-lailati, wa khairi mâ fihâ, wa a'ûdhu bika min sharrihâ wa sharri mâ fihâ. Allâhumma innî a'ûdhu bika minal-kasali wal-harmi wa sû'il-kibar, wa fitnatid-dunyâ wa 'adhâbil-qabr (We have reached the evening and the dominion belongs to Allâh, and praise is to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate. O Allâh, I ask You for the good of this night and the good of what is in it, and I seek refuge with You from the evil of this night and the evil of what is in it. O Allâh, I seek refuge with You from laziness, old age and the evil of arrogance, and the trials of this world and the torment of the grave)."

Al-Hasan bin 'Ubaidullâh said: "Zubaid bin Ibrâhîm bin Suwaid added, from 'Abdur-Rahmân bin Yazîd, from 'Abdullâh who attributed it to the Prophet ﷺ: '*Lâ ilâha illallâh, waḥdahu lâ sharîka lahu lahu-lmulku wa lahu-lhamdu wa huwa 'alâ kulli shay'in qadîr* (None has the right to be worshipped but Allâh alone with no partner or associate. His is the dominion, to Him is praise and He has power over all things)."

[6910] 77 - (2724) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Lâ ilâha illallâhu waḥdahu,*

يَزِيدُ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ»

قَالَ الْحَسَنُ بْنُ عُبَيْدٍ اللَّهِ: وَرَأَدَنِي فِيهِ زُبَيْدٌ عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ رَفَعَهُ - أَنَّهُ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

[٦٩١٠] ٧٧ - (٢٧٢٤) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ

a'azza jundahu wa naşara 'abdahu, wa ghalabal-ahzâba waḥdahu fa lâ shay'a ba'dah (None has the right to be worshipped but Allâh alone, He granted victory to His troops, supported His slave and defeated the confederates alone, and there is nothing after Him)."

[6911] 78 - (2725) It was narrated that 'Alî said: The Messenger of Allâh ﷺ said: Say: "*Allâhumma ihdinî wa saddidnî* (O Allâh, guide me and make me steadfast),' and when you mention guidance remember those who guide people along the road, and when you mention steadfastness remember those who shoot arrows."

[6912] (...) 'Âṣim bin Kulaib narrated it with this chain of narrators. He said: "The Messenger of Allâh ﷺ said to me: 'Say: *Allâhumma innî as'alukal-hudâ was-sadâd* (O Allâh I ask You for guidance and steadfastness).'" Then he mentioned something similar (to *Hadîth* no. 6911).

Chapter 19. The *Tasbîḥ* At The Beginning Of The Day And When Going To Sleep

[6913] 79 - (2726) It was narrated from Juwayriyah that the Prophet ﷺ left her one morning when he prayed *Ṣubḥ*, (i.e., *Fajr* prayer) and she was in her prayer-place, then he came back after the forenoon had

رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدُهُ، وَنَصَرَ عَبْدُهُ، وَعَلَبَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ».

[٦٩١١] ٧٨ - (٢٧٢٥) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ اللَّهُمَّ! اهْدِنِي وَسَلِّدْنِي، وَادْكُرْ بِالْهُدَى هِدَايَتِكَ الطَّرِيقَ، وَالسَّدَادِ سَدَادَ السَّهْمِ».

[٦٩١٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ إِدْرِيسَ، أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ بِهَذَا الْإِسْنَادِ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ اللَّهُمَّ! إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

(المعجم ١٩) - (بَابُ التَّسْبِيحِ أَوَّلُ

النَّهَارِ وَعِنْدَ النَّوْمِ) (التحفة ١٩)

[٦٩١٣] ٧٩ - (٢٧٢٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا شُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ،

come, and she was still sitting there. He said: "Are you still as you were when I left you?" She said: "Yes." The Prophet ﷺ said: "After I left you I said four words three times, which if they were weighed against what you have said today, they would outweigh it: *Subhân-Allâhi wa bi-ḥamdihi 'adada khalqihî, wa riḍâ nafsihî, wa zinata 'arshihi, wa midâda kalimâtihi* (Glory and praise is to Allâh, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words)."

[6914] (...) It was narrated by Juwairiyyah that the Messenger of Allâh ﷺ passed by her when she was praying *Al-Ghadâh (Fajr)*, or after he had prayed *Al-Ghadâh...* – and he (the sub narrator) mentioned a similar report (as no. 6913), except that he said: "*Subhân-Allâhi 'adada khalqihî, Subhân-Allâhi riḍâ nafsihî, Subhân-Allâhi zinata 'arshihi, Subhân-Allâhi midâda kalimâtihi* (Glory is to Allâh as much as the number of His creation, glory is to Allâh as much as pleases Him, glory is to Allâh as much as the weight of His Throne and glory is to Allâh as much as the ink of His Words)."

[6915] 80 - (2727) 'Alî narrated that Fâtimah complained about the pain caused to her hand by the mill, and some prisoners (of

عَنْ جُوَيْرِيَّةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدَهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَصْحَى، وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتُ عَلَى الْحَالِ الَّذِي فَارَقْتُكَ عَلَيْهَا؟» قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتَ بِعَدِّكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنَتْهُمْ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ».

[٦٩١٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ عَنْ مُحَمَّدِ بْنِ يَسْرٍ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي رِشْدِينَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَّةَ قَالَتْ: مَرَّ بِهَا رَسُولُ اللَّهِ ﷺ حِينَ صَلَّى الْعَدَاةَ، أَوْ بَعْدَ مَا صَلَّى الْعَدَاةَ - فَذَكَرَ نَحْوَهُ - غَيْرَ أَنَّهُ قَالَ: «سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ».

[٦٩١٥] ٨٠ - (٢٧٢٧) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ

war) had been brought to the Prophet ﷺ, so she went but did not find him, but she met 'Āishah and told her. When the Prophet ﷺ came, 'Āishah told him about Fāṭimah coming to her. The Prophet ﷺ came to us, and we had gone to bed. We started to get up, but the Prophet ﷺ said: "Stay where you are." Then he sat between us, until I could feel the coolness of his foot on my chest. Then he said: "Shall I not teach you something better than what you asked for? When you go to your bed, proclaim the greatness of Allāh thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. That is better for you than a servant."^[1]

[6916] (...) It was narrated from Shu'bah with this chain of narrators (a *Ḥadīth* similar to no. 6915). In the *Ḥadīth* of Mu'adh it says: "When you go to your bed at night."

[6917] (...) A *Ḥadīth* like that of Al-Ḥakam from Ibn Abī Laila (no. 6915) was narrated from 'Alī

جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا عَلِيٌّ: أَنَّ فَاطِمَةَ اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى فِي يَدِهَا، وَأَتَى النَّبِيَّ ﷺ سَبِيًّا، فَأَنْطَلَقَتْ فَلَمْ تَجِدْهُ، وَلَقِيتُ عَائِشَةَ فَأَخْبَرْتَهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرْتُهُ عَائِشَةُ بِمَجِيئِ فَاطِمَةَ إِلَيْهَا، فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا - وَقَدْ أَخَذْنَا مَضَاجِعَنَا - فَذَهَبْنَا نَقُومُ، فَقَالَ النَّبِيُّ ﷺ: «عَلَى مَكَانِكُمَا» فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمِهِ عَلَى صَدْرِي، ثُمَّ قَالَ: «أَلَا أَعْلَمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، أَنْ تُكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَاهُ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

[٦٩١٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ مُعَاذٍ: «إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا مِنَ اللَّيْلِ».

[٦٩١٧] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ

^[1] Meaning, by saying: *Allāhu Akbar, Subhān Allāh and Al-Ḥamdulillāh*.

from the Prophet ﷺ. In the *Hadîth* he added: "Alî said: 'I have not abandoned it since I heard it from the Prophet ﷺ.' It was said to him: 'Not even on the night of Siffin?' He said: 'Not even on the night of Siffin.'"

In the *Hadîth* of 'Atâ' from Mujâhid it is narrated that Ibn Abî Laila said: "He said: 'I said to him: "Not even on the night of Siffin?""

اللَّهُ بْنُ أَبِي يَزِيدَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبِيدُ بْنُ يَعِيشَ عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى، وَزَادَ فِي الْحَدِيثِ قَالَ عَلِيٌّ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ، قِيلَ لَهُ: وَلَا لَيْلَةً صَفِينَ؟ قَالَ: وَلَا لَيْلَةً صَفِينَ.

وَفِي حَدِيثِ عَطَاءٍ عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: قُلْتُ لَهُ: وَلَا لَيْلَةً صَفِينَ؟

[6918] 81 - (2728) It was narrated from Abû Hurairah that Fâtimah came to the Prophet ﷺ to ask him for a servant, and she complained about her work. He said: "We do not have anything to give you." He said: "Shall I not tell you about something that is better for you than a servant? Say: '*Subhân Allâh*' thirty-three times, '*Al-hamdu Lillâh*' thirty-three times, and '*Allâhu Akbar*' thirty-four times, when you go to bed."

[٦٩١٨] ٨١ - (٢٧٢٨) حَدَّثَنِي أُمِّيَةُ ابْنُ بِسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ [يَعْنِي] ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ فَاطِمَةَ أَتَتْ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا، وَشَكَتِ الْعَمَلَ، فَقَالَ: «مَا أَلْفَيْتِهِ عِنْدَنَا» قَالَ: «أَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ لَكَ مِنْ خَادِمٍ؟ تُسَبِّحِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُحَمِّدِينَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ أَرْبَعًا وَثَلَاثِينَ، حِينَ تَأْخُذِينَ مَضْجَعَكَ».

[6919] (...) Suhail narrated it with this chain of narrators.

Chapter 20. It Is Recommend To Say Supplication When A Rooster Crows

[6920] 82 - (2729) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When you hear the crowing of a rooster, ask Allâh of His Bounty, for it has seen an angel. But when you hear the braying of a donkey, then seek refuge with Allâh from the *Shaitân*, for it has seen a devil."

Chapter 21. Supplication At Times Of Distress

[6921] 83 - (2730) It was narrated from Ibn 'Abbâs that the Prophet of Allâh ﷺ used to say at times of distress: "*Lâ ilâha illal-lâhul-'azîmul-halîm, lâ ilâha illallâhu rabbul-'arshil-'azîm, lâ ilâha illallâhu rabbus-samâwâti wa rabbul-ardi rabbul-'arshil-karîm* (None has the right to be worshipped but Allâh, the Almighty, the Forebearing; none has the right to be worshipped but Allâh, Lord of the Mighty Throne; none has the right to be worshipped but Allâh, Lord of the heavens and Lord of the earth, Lord of the Mighty Throne.)"

[٦٩١٩] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ بِهَذَا الْإِسْنَادِ.

(المعجم ٢٠) - (بَابُ اسْتِحْبَابِ الدَّعَاءِ عِنْدَ صِيَاحِ الدِّيكِ) (التحفة ٢٠)
[٦٩٢٠] ٨٢ - (٢٧٢٩) حَدَّثَنِي قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهيقَ الحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا».

(المعجم ٢١) - (بَابُ دَعَاءِ الْكَرْبِ) (التحفة ٢١)

[٦٩٢١] ٨٣ - (٢٧٣٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ - وَاللَّفْظُ لِابْنِ سَعِيدٍ - قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ».

[6922] (...) It was narrated from Hishâm with this chain of narrators, but the *Hadîth* of Mu'âdh bin Hishâm (no. 6921) is more complete.

[6923] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to recite these words and say them in supplication at times of distress – and he mentioned a *Hadîth* like that of Mu'âdh bin Hishâm from his father from Qatâdah (no. 6921), except that he said: “*Rabbus-samâwâti wal-ard* (Lord of the heavens and the earth).”

[6924] (...) It was narrated from Ibn 'Abbâs that when the Prophet ﷺ was concerned about some matter he said – and he narrated a *Hadîth* like that of Mu'âdh from his father (no. 6921), and he added: “*Lâ ilâha illallâhu rabbul-'arshil-karîm* (None has the right to be worshipped but Allâh, Lord of the Mighty Throne).”

Chapter 22. The Virtue Of (Saying): “Glory To Allâh And With His Praise”

[6925] 84 - (2731) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ was asked which words are best? He

[٦٩٢٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ بِهِذَا الْإِسْنَادِ، وَحَدِيثُ مُعَاذِ بْنِ هِشَامٍ أَتَمُّ.

[٦٩٢٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، أَنَّ أَبَا الْعَالِيَةِ الرَّيَّاحِيَّ حَدَّثَهُمْ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو بِهِمْ وَيَقُولُهُنَّ عِنْدَ الْكَرْبِ، فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذِ بْنِ هِشَامٍ عَنْ أَبِيهِ، عَنْ قَتَادَةَ - غَيْرَ أَنَّهُ قَالَ: «رَبُّ السَّمَاوَاتِ وَالْأَرْضِ».

[٦٩٢٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنِي يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ - فَذَكَرَ بِمِثْلِ حَدِيثِ مُعَاذٍ عَنْ أَبِيهِ، وَزَادَ مَعَهُنَّ: «لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ».

(المعجم ٢٢) - (بَابُ فَضْلِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) (التحفة ٢٢)

[٦٩٢٥] ٨٤ - (٢٧٣١) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سَعِيدُ الْجَرِيرِيُّ عَنْ

said: "That which Allâh has chosen for His angels, or, for His slaves: 'Subhân Allâhi wa bi-hamdih (Glory to Allâh and with His praise).'"

[6926] 85 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'Shall I not tell you of the dearest of words to Allâh?' I said: 'Yes, O Messenger of Allâh, tell me which words are dearest to Allâh.' He said: 'The dearest of words to Allâh are: Subhân Allâhi wa bi-hamdih (Glory to Allâh and with His praise).'"

Chapter 23. The Virtue Of Praying For The Muslims In Their Absence

[6927] 86 - (2732) It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ said: 'There is no Muslim who prays for his brother in his absence, but the angel says: And you will have something similar.'"

أَبِي عَبْدِ اللَّهِ الْجَسْرِيِّ، عَنْ ابْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْكَلَامِ أَفْضَلُ؟ قَالَ: «مَا اضْطَفَّاهُ اللَّهُ لِمَلَايِكَتِهِ أَوْ لِعِبَادِهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[٦٩٢٦] ٨٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ شُعْبَةَ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَسْرِيِّ مِنْ عَنَزَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ، فَقَالَ: «إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

(المعجم ٢٣) - (بَابُ فَضْلِ الدَّعَاءِ لِلْمُسْلِمِينَ بِظَهْرِ الْغَيْبِ) (التحفة ٢٣)

[٦٩٢٧] ٨٦ - (٢٧٣٢) حَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَفْصِ الْوُكَيْعِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا أَبِي عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِينٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ، إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلٍ». [انظر: ٦٩٣٠]

[6928] 87 - (...) Umm Ad-Dardâ' said: "My husband told me that he heard the Messenger of Allâh ﷺ say: 'Whoever prays for his brother in his absence, the angel who is appointed over him says: *Âmin*, and you will have something similar.'"

[6929] 88 - (2733) It was narrated that Şafwân – who was the son of 'Abdullâh bin Şafwân, and Umm Ad-Dardâ' was married to him^[1] – said: I came to Ash-Shâm, and I went to the house of Abû Ad-Dardâ' but I did not find him there, but I found Umm Ad-Dardâ' there. She said: Do you intend to go for *Hajj* this year? I said: Yes. She said: Pray to Allâh for good for us, for the Prophet ﷺ used to say: "A Muslim's prayer for his brother in his absence will be answered. At his head there is an angel who is appointed, and when he prays for good for his brother, the angel who is appointed says: *Âmin*, and you will have something similar."

[6930] (2732) (Şafwân said:) "Then I went out to the market and I met Abû Ad-Dardâ', and he said something similar to me, narrating it from the Prophet ﷺ."

[٦٩٢٨] ٨٧- (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا مُوسَى بْنُ سُرَوَانَ الْمُعَلَّمُ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ: حَدَّثَنِي أُمُّ الدَّرْدَاءِ قَالَتْ: حَدَّثَنِي سَيِّدِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ».

[٦٩٢٩] ٨٨- (٢٧٣٣) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الرُّبَيْرِ، عَنْ صَفْوَانَ - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ - وَكَانَتْ تَحْتَهُ أُمُّ الدَّرْدَاءِ قَالَتْ: قَدِمْتُ الشَّامَ، فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ، وَوَجَدْتُ أُمَّ الدَّرْدَاءِ فَقَالَتْ: أَتُرِيدُ الْحَجَّ، الْعَامَ؟ فَقُلْتُ: نَعَمْ، قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ، فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ - بِظَهْرِ الْغَيْبِ - مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ، قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ».

[٦٩٣٠] (٢٧٣٢) قَالَ: فَخَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَقَالَ لِي مِثْلَ ذَلِكَ، يَرْوِيهِ عَنِ النَّبِيِّ ﷺ. [راجع: ٦٩٢٧]

[1] Shaikh Ḥusain bin Muḥsin Al-Anṣārī states that the correct manuscript of *Muslim* says that Şafwân was married to the daughter of Umm Ad-Dardâ', not to Umm Ad-Dardâ'.

[6931] (...) A similar report (as *Hadith* no. 6929) was narrated from ‘Abdul-Mâlik bin Abî Sulaimân with this chain of narrators, and he said: “From Şafwân bin ‘Abdullâh bin Şafwân.”

Chapter 24. It Is Recommend To Praise Allâh After Eating And Drinking

[6932] 89 - (2734) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it.’”

[6933] (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said...” a similar report (a *Hadith* no. 6932).

Chapter 25. It Is Recommend For The One Who Supplcated Not To Be Impatient, And Not To Say: “I Supplcated And Received No Response”

[6934] 90 - (2735) It was narrated from Abû Hurairah that the

[٦٩٣١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سَلِيمَانَ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ حَمْدِ اللَّهِ تَعَالَى بَعْدَ الْأَكْلِ وَالشَّرْبِ)
(التحفة ٢٤)

[٦٩٣٢] ٨٩ - (٢٧٣٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ - وَالْفَلْظُ لِابْنِ نُمَيْرٍ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بَشِيرٍ عَنْ زَكَرِيَاءَ بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا».

[٦٩٣٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ: حَدَّثَنَا زَكَرِيَاءُ بْنُ أَبِي زَائِدَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِنَحْوِهِ.

(المعجم ٢٥) - (بَابُ بَيَانِ أَنَّهُ يَسْتَجَابُ لِلدَّاعِي مَا لَمْ يَعْجَلْ فَيَقُولَ: دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي) (التحفة ٢٥)

[٦٩٣٤] ٩٠ - (٢٧٣٥) حَدَّثَنَا يَحْيَى

Messenger of Allâh ﷺ said: "One of you will receive a response so long as he does not become impatient and say: 'I supplicated and received no response.'"

[6935] 91 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One of you will receive a response so long as he does not become impatient and say: 'I called upon my Lord and received no response.'"

[6936] 92- (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient." It was said: "O Messenger of Allâh, what does being impatient mean?" He said: "Saying: 'I supplicated, and I supplicated, and I did not receive any response,' then he becomes disappointed and stops supplicating."

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلَا - أَوْ فَلَمْ - يُسْتَجَبْ لِي».

[٦٩٣٥] ٩١- (...) حَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ [بْنِ لَيْثٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ - وَكَانَ مِنَ الْقُرَاءِ وَأَهْلِ الْفَقْهِ - قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، فَيَقُولُ: قَدْ دَعَوْتُ رَبِّي فَلَمْ يُسْتَجَبْ لِي».

[٦٩٣٦] ٩٢- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ وَهُوَ ابْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ، مَا لَمْ يَسْتَعْجَلْ» قِيلَ: يَا رَسُولَ اللَّهِ! مَا الْأَسْتَعْجَالُ؟ قَالَ «يَقُولُ: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرِ يُسْتَجَبْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ، وَيَدْعُ الدُّعَاءَ».

THE Book Of Ar-Raqâq
(The Softening Of Hearts)

٤ - (المعجم ...) كتاب الرقاق
(التحفة ...)

**Chapter 26 - (The Saying Of
 The Messenger Of Allâh ﷺ)
 "Most Of The People Of
 Paradise Are Poor, And Most
 Of The Inhabitants Of The
 Fire Are Women, And About
 Al-Fitnah Of Women"**

[6937] 93 - (2736) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'I stood at the gate of Paradise, and I saw that most of those who entered it were poor, and the wealthy were detained, except the people of the Fire who were ordered to be taken there, and I stood by the gate of the Fire, and I saw that most of those who entered it were women.'"

[6938] 94 - (2737) Ibn 'Abbâs said: Muḥammad ﷺ said: "I looked into Paradise and saw that

(المعجم ٢٦) - (بَابُ أَكْثَرِ أَهْلِ الْجَنَّةِ الْفُقَرَاءَ، وَأَكْثَرِ أَهْلِ النَّارِ النِّسَاءَ، وَبَيَانَ الْفِتْنَةِ بِالنِّسَاءِ) (التحفة ٢٦)

[٦٩٣٧] ٩٣ - (٢٧٣٦) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْعَبْرِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ؛ وَحَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةٌ مَن دَخَلَهَا الْمَسَاكِينُ، وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ، إِلَّا أَصْحَابَ النَّارِ، فَقَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ، فَإِذَا عَامَّةٌ مَن دَخَلَهَا النِّسَاءُ».

[٦٩٣٨] ٩٤ - (٢٧٣٧) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ

most of its people are the poor, and I looked into the Fire and saw that most of its people are women.”

[6939] (...) Ayyûb narrated it with this chain of narrators (a *Hadîth* similar to no. 6938).

[6940] (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ looked into the Fire... and he mentioned a *Hadîth* like that of Ayyûb (no. 6938).

[6941] (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said...” and he narrated a similar report (as *Hadîth* no. 6938).

[6942] 95 - (2738) It was narrated that Abû At-Tayyâh said: “Muṭarrif bin ‘Abdullâh had two wives, and he came from the house of one of them, and the other one said: ‘Have you come from the house of so-and-so?’ He said: ‘I have come from the house of ‘Imrân bin Ḥuşain, and he told us that the Messenger of Allâh ﷺ said: “The fewest of the people of Paradise are women.”

عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

[٦٩٣٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ بِهَذَا الْإِسْنَادِ.

[٦٩٤٠] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ: حَدَّثَنَا أَبُو الرَّجَاءِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اطَّلَعَ فِي النَّارِ، فَذَكَرَ مِثْلَ حَدِيثِ أَيُّوبَ.

[٦٩٤١] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، سَمِعَ أَبَا رَجَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِهِ.

[٦٩٤٢] ٩٥ - (٢٧٣٨) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: كَانَ لِمُطَرِّفِ بْنِ عَبْدِ اللَّهِ امْرَأَتَانِ، فَجَاءَ مِنْ عِنْدِ إِحْدَاهُمَا، فَقَالَتِ الْأُخْرَى: جِئْتَ مِنْ عِنْدِ فُلَانَةٍ؟ فَقَالَ: جِئْتُ مِنْ عِنْدِ عِمْرَانَ ابْنِ حُصَيْنٍ، فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَقَلَّ سَاكِنِي الْجَنَّةِ النِّسَاءَ».

[6943] (...) It was narrated that Abû At-Tayyâh said: "I heard Muṭarrif narrating that he had two wives..." a *Hadîth* like that of Mu'adh.^[1]

[٦٩٤٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنُ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ أَنَّهُ كَانَتْ لَهُ امْرَأَتَانِ، بِمَعْنَى حَدِيثٍ مُعَاذٍ.

[6944] 96 - (2739) It was narrated that 'Abdullâh bin 'Umar said: "Among the supplication of the Messenger of Allâh ﷺ was: '*Allâhumma innî a'ûdhû bika min zawâli ni'matika, wa tahawwuli 'âfiyatika, wa fujâ'ati niqmatika, wa jamî'i sakhatik* (O Allâh, I seek refuge with You from the withdrawing of Your blessing, and the loss of health, and the sudden onset of Your wrath, and anything that may lead to Your displeasure).'"

[٦٩٤٤] ٩٦ - (٢٧٣٩) حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ: حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

[6945] 97 - (2740) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'I have not left behind me any *Fitnah* (trial) that is more harmful to men than women.'"

[٦٩٤٥] ٩٧ - (٢٧٤٠) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَرَكْتُ بَعْدِي فِتْنَةً، هِيَ أَضَرُّ عَلَى الرِّجَالِ، مِنْ النِّسَاءِ».

[1] Meaning *Hadîth* no. 6942.

[6946] 98 - (2741) It was narrated from Usamah bin Zaid bin Hârithah and Sa'eed bin Zaid bin 'Amr bin Nufail, the Messenger of Allâh ﷺ said: "I have not left behind among the people any *Fitnah* (trial) that is more harmful to men than women."

[٦٩٤٦] ٩٨ - (٢٧٤١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَبْرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، جَمِيعًا عَنْ الْمُعْتَمِرِ - قَالَ ابْنُ مُعَاذٍ: حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عُمَانَ عَنْ أَسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، أَنَّهُمَا حَدَّثَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَا تَرَكَتُ بَعْدِي فِي النَّاسِ، فِتْنَةٌ أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ».

[6947] (...) A similar report (as *Hadîth* no. 6945) was narrated from Sulaimân At-Taimî with this chain of narrators.

[٦٩٤٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ سُلَيْمَانَ التَّيْمِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[6948] 99 - (2742) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "This world is sweet and green, and Allâh has given you authority over it, so look at what you do. Beware of this world and beware of women, for the first *Fitnah* (trial) among the Children of Israel had to do with women."

[٦٩٤٨] ٩٩ - (٢٧٤٢) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ».

وَفِي حَدِيثِ ابْنِ بَشَّارٍ: «لَيَنْظُرَ كَيْفَ تَعْمَلُونَ».

(المعجم ٢٧) - (بَابُ قِصَّةِ أَصْحَابِ

الغار الثلاثة، والتوسل بصالح

الأعمال) (التحفة التوبة ١)

Chapter 27. The Story Of Three Men In The Cave And Their Tawassul (Seeking To Draw Close To Allāh) By Means Of Righteous Deeds

[6949] 100 - (2743) It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: "While three men were walking, it began to rain, and they found shelter in a cave in a mountain. Then a rock from the mountain fell over the mouth of the cave, and they were trapped. They said to one another: 'See if you have done any righteous deeds for the sake of Allāh, and pray to Allāh by virtue thereof, so that He might remove the rock for you.' One of them said: 'O Allāh, I had my parents who were old, and my wife, and I had young children. I used to graze the sheep for them and when I come back, I used to milk (the sheep) and I would start with my parents, and give them to drink before my children. One day I was delayed and I did not come back until evening, and I found that they had gone to sleep. I milked (the sheep) as usual, then I brought the milk and stood by their heads, but I did not like to wake them from their sleep, and I did not like to

[٦٩٤٩] ١٠٠ - (٢٧٤٣) حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَنَسُ بْنُ عِيَاضٍ أَبَا ضَمْرَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «بَيْنَمَا ثَلَاثَةُ نَفَرٍ يَتَمَشُّونَ أَخَذَهُمُ الْمَطَرُ، فَأَوَّوْا إِلَى غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَانْطَبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ، فَادْعُوا اللَّهَ تَعَالَى بِهَا، لَعَلَّهُ يَفْرِّجُهَا عَنْكُمْ، فَقَالَ أَحَدُهُمْ: اللَّهُمَّ! إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَامْرَأَتِي، وَلِي صَبِيَّةٌ صِغَارٌ أَرْعَى عَلَيْهِمْ، فَإِذَا أَرَحْتُ عَلَيْهِمْ، حَلَبْتُ، فَبَدَأْتُ بِوَالِدَيْهِ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ، وَإِنِّي نَأَى بِي ذَاتَ يَوْمٍ الشَّجَرِ، فَلَمْ آتِ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَخْلُبُ، فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا، أَكْرَهُ أَنْ

give milk to the children before them. The children were crying at my feet, and I remained like that, and they remained like that until dawn came. If You know that I did that seeking thereby Your Face, then open it a little for us, so that we may see the sky.' So Allâh opened it a little for them, and they could see the sky.

"The next one said: 'O Allâh, I had a female cousin whom I loved as deeply as any man loves a woman, and I wanted to have my way with her, but she refused unless I brought her one hundred Dînâr. I worked hard and collected one hundred Dînâr, and brought that to her. But when I was between her legs, she said: "O slave of Allâh, fear Allâh and do not break the seal except in a lawful manner." So I got up and left her. If You know that I did that seeking thereby Your Face, then open it some more for us.' And He opened it some more for them.

"The last one said: 'O Allâh, I hired a man in return for a measure (*Faraq*) of rice, and when he had finished his work he said: "Give me my wages." I offered the measure of rice to him but he refused it. So I sowed the rice many times until I had acquired cows and a herdsman thereby. Then he came to me and said: "Fear Allâh and do not wrong me with regard to my

أَوْقَظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَسْقِيَ
الصَّبِيَّةَ قَبْلَهُمَا، وَالصَّبِيَّةُ يَتَضَاعُونَ عِنْدَ
قَدَمَيَّ، فَلَمْ يَزَلْ ذَلِكَ دَائِي وَدَأْبُهُمْ حَتَّى
طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ
ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا مِنْهَا
فُرْجَةً، نَرَى مِنْهَا السَّمَاءَ، فَفَرَجَ اللَّهُ مِنْهَا
فُرْجَةً، فَرَأَوْا مِنْهَا السَّمَاءَ.

وَقَالَ الْآخَرُ: اللَّهُمَّ! إِنَّهُ كَانَتْ لِي
ابْنَةٌ عَمِّ أَحَبُّبْتُهَا كَأَشَدَّ مَا يُحِبُّ الرَّجَالُ
النِّسَاءَ، وَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى
آتَيْتُهَا بِمِائَةِ دِينَارٍ، فَبَعِثْتُ حَتَّى جَمَعْتُ
مِائَةَ دِينَارٍ، فَجِئْتُهَا بِهَا، فَلَمَّا وَقَعْتُ بَيْنَ
رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ! اتَّقِ اللَّهَ، وَلَا
تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهَا، فَقُمْتُ عَنْهَا،
فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ
وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً، فَفَرَجَ
لَهُمْ.

وَقَالَ الْآخَرُ: اللَّهُمَّ! إِنِّي كُنْتُ
اسْتَأْجَرْتُ أَحْبِرًا بِفَرْقِ أَرْزٍ، فَلَمَّا قَضَى
عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ
فَرْقَهُ فَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَرْزِعُهُ حَتَّى
جَمَعْتُ مِنْهُ بَقَرًا وَرِعَاءَهَا، فَجَاءَنِي
فَقَالَ: اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي حَقِّي، قُلْتُ:
أَذْهَبْ إِلَيَّ تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا،

wages.” I said: “Go to these cows and their herdsman and take them.” He said: “Fear Allāh and do not make fun of me.” I said: “I am not making fun of you. Take the cows and herdsman.” So he took them and went away. If You know that I did that seeking thereby Your Face, then open the rest of it for us.’ So Allāh opened the rest of it.”

[6950] (...) A *Hadīth* like that of Abū Ḍamrah from Mūsā bin ‘Uqbah (no. 6949) was narrated from Nāfi‘ from Ibn ‘Umar from the Prophet ﷺ, and they added in their *Hadīth*: “They went out walking,” except ‘Ubaidullāh, in whose *Hadīth* it says: “And they went out” and he did not mention anything after that.

فَقَالَ: أَتَيْتِ اللَّهَ وَلَا تَسْتَهْزِئِي بِي، فَقُلْتُ: إِنِّي لَا أَسْتَهْزِئُ بِكَ، خُذْ ذَلِكَ الْبَقَرَ وَرِعَاءَهَا، فَأَخْذَهُ فَذَهَبَ بِهِ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ، فَافْرُجْ لَنَا مَا بَقِيَ، فَفَرَجَ اللَّهُ مَا بَقِيَ.

[٦٩٥٠] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى ابْنُ عُقْبَةَ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا أَبِي وَرَقَةُ بْنُ مَسْقَلَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ ابْنِ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، كُلُّهُمْ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي ضَمْرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، وَزَادُوا فِي حَدِيثِهِمْ: «وَخَرَجُوا يَمْشُونَ»، وَفِي حَدِيثِ صَالِحٍ «يَتَمَاشُونَ» إِلَّا عُبَيْدَ اللَّهِ، فَإِنَّ فِي حَدِيثِهِ «وَخَرَجُوا» وَلَمْ يَذْكُرْ بَعْدَهَا شَيْئًا.

[6951] (...) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Three people of those who came before you went out, and they spent the night in a cave’...”and he quoted a *Hadîth* like that of Nâfi‘ from Ibn ‘Umar (no. 6950), except that he said: “One of them said: ‘O Allâh, I had elderly parents and I did not offer milk to anyone else in the evening before them.’” And he said: “She refused to let me have my way with her until she was hard pressed because of famine, then she came to me and I gave her one hundred and twenty Dînâr.” And he said: “He invested his wages until they generated a great deal of wealth.” And he said: “And they came walking out of the cave.”

[٦٩٥١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ ابْنُ بَهْرَامٍ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ - قَالَ ابْنُ سَهْلٍ: حَدَّثَنَا وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «انْطَلَقَ ثَلَاثَةٌ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ، حَتَّى آوَاهُمْ الْمَيْتُ إِلَى غَارٍ» - وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ - غَيْرَ أَنَّهُ قَالَ: قَالَ رَجُلٌ مِنْهُمْ: «اللَّهُمَّ! كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ لَا أَغْبِي قَبْلَهُمَا أَهْلًا وَلَا مَالًا»، وَقَالَ: «فَامْتَنَعَتْ مِنِّي حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السَّنِينَ، فَجَاءَنِي فَأَعْطَيْتُهَا عَشْرِينَ وَمِائَةَ دِينَارٍ»، وَقَالَ: «فَتَمَرَّتْ أَجْرُهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَارْتَعَجَتْ». وَقَالَ: «فَخَرَجُوا مِنَ الْغَارِ يَمْشُونَ».

49. The Book Of Repentance

٥ - (المعجم ٤٩) - كتاب التوبة

(التحفة ...)

Chapter 1. Exhortation To Repent And Rejoicing Therein

(المعجم ١) - (بَابُ: فِي الْحُضِّ عَلَى

التوبة والفرح بها) (التحفة ٢)

[6952] 1 - (2675) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, said: 'I am as My slave thinks I am, and I am with Him when he remembers Me.' By Allâh, Allâh rejoices more over the repentance of His slave than one of you when he finds his stray camel in the wilderness. 'If he draws near to Me a handspan, I draw near to him an forearm's length, and if he draws near to Me an forearm's length, I draw near to him a an arm's length, and if he comes to Me walking, I go to him at speed.'"

[٦٩٥٢] ١ - (٢٦٧٥) وَحَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي، وَاللَّهُ! لِلَّهِ أَقْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ، وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أُهْرُولُ». [راجع: ٦٨٠٥]

[6953] 2 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh rejoices more over the repentance of one of you, than one of you (rejoices) over his stray camel when he finds it.'"

[٦٩٥٣] ٢ - (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنُ قَعْبٍ الْقَعْبِيُّ: حَدَّثَنَا الْمُعْبِرَةُ يَعْنِي [ابْنَ عَبْدِ الرَّحْمَنِ] الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ أَحَدِكُمْ، مِنْ أَحَدِكُمْ بِضَالَّتِهِ، إِذَا وَجَدَهَا».

[6954] (...) A similar report (as *Hadith* no. 6953) was narrated from Abû Hurairah, from the Prophet ﷺ.

[6955] 3 - (2744) It was narrated that Al-Hâarith bin Suwaid said: "I entered upon 'Abdullâh to visit him when he was sick, and he told us two *Ahadith*: A *Hadith* from himself and a *Hadith* from the Messenger of Allâh ﷺ. "He said: "I heard the Messenger of Allâh ﷺ say: 'Verily, Allâh rejoices more over the repentance of His believing slave than a man in a desolate land who has his mount with him, on which is his food and drink, and he goes to sleep and awakens to find that it has disappeared. He looks for it until thirst overtakes him, then he says: 'I will go back to the place where I was, and sleep until I die.' He lays his head on his forearm, waiting for death, then he wakes up and there is his mount, with his provisions, and food and drink on it. Allâh rejoices more over the repentance of His believing slave than this man rejoices over his mount and his provisions."

[٦٩٥٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

[٦٩٥٥] ٣- (٢٧٤٤) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ أَعوذُ وَهُوَ مَرِيضٌ، فَحَدَّثَنَا بِحَدِيثَيْنِ: حَدِيثًا عَنْ نَفْسِهِ وَحَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِي أَرْضٍ دَوِّيَّةٍ مَهْلِكَةٍ، مَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّى أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ، فَنَامَ حَتَّى أُمُوتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ، فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ، عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَاللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ».

[6956] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 6955). And he said: "...than a man in a desolate land."

[6957] 4 - (...) Al-Hārith bin Suwaid said: "Abdullāh told me two *Aḥādīth*: One from the Messenger of Allāh ﷺ and the other from himself." He said: "The Messenger of Allāh ﷺ said: 'Allāh rejoices more over the repentance of His believing slave...'" a *Hadith* like that of Jarīr (no. 6955).

[6958] 5 - (2745) It was narrated that Simāk said: "An-Nu'mān bin Bashīr delivered a *Khutbah* and said: 'Verily, Allāh rejoices more over the repentance of His slave than a man who loads his provisions on his camel then travels until he is in the wilderness, then the time for a nap comes, so he dismounts and takes a nap beneath a tree, but sleep overwhelms him, and his camel runs away. Then he wakes up and climbs a hill but he does not see anything. Then he climbs a second hill but he does not see anything. Then he climbs a third hill but he does not see anything, so he goes back to the place where he

[٦٩٥٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطَيْبَةَ ابْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَ: «مِنْ رَجُلٍ يَدَاوِيهِ مِنَ الْأَرْضِ».

[٦٩٥٧] ٤ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَثُورٍ: أَخْبَرَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عُمَارَةُ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ الْحَارِثَ بْنَ سُوَيْدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ وَالْآخَرُ عَنْ نَفْسِهِ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ» بِمِثْلِ حَدِيثِ جَرِيرٍ.

[٦٩٥٨] ٥ - (٢٧٤٥) حَدَّثَنَا عُبيدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُوسُفَ عَنْ سِمَاكِ قَالَ: خَطَبَ التَّعْمَانُ بْنُ بَشِيرٍ فَقَالَ: «لِلَّهِ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ حَمَلَ زَادَهُ وَمَزَادَهُ عَلَى بَعِيرٍ، ثُمَّ سَارَ حَتَّى كَانَ بِفَلَاةٍ مِنَ الْأَرْضِ فَأَدْرَكَتْهُ الْقَائِلَةُ، فَتَزَلَّ فَقَالَ تَحْتَ شَجَرَةٍ، فَعَلَبَتْهُ عَيْنُهُ، وَانْسَلَّ بِعَيْرُهُ، فَاسْتَيْقِظَ فَسَعَى شَرْفًا فَلَمْ يَرَ شَيْئًا، ثُمَّ سَعَى شَرْفًا ثَانِيًا فَلَمْ يَرَ شَيْئًا، ثُمَّ سَعَى شَرْفًا ثَالِثًا فَلَمْ يَرَ شَيْئًا، فَأَقْبَلَ حَتَّى أَتَى مَكَانَهُ الَّذِي قَالَ

took his nap, and while he is sitting there, his camel comes walking and places its reins in his hand. Allâh rejoices more over the repentance of His slave than this man when he finds his camel as it had left him.”

Simâk said: “Ash-Sha‘bî said that An-Nu‘mân attributed this Hadîth to the Prophet ﷺ, but I did not hear that.”

[6959] 6 - (2746) It was narrated that Al-Barâ’ bin ‘Âzib said: “The Messenger of Allâh ﷺ said: ‘What do you say about the joy of a man whose mount has run away from him, dragging its reins in the waterless desert in which there is no food or drink, and his food and drink are on it (the camel). He looks for it until he becomes exhausted, then it passes by the trunk of a tree and its reins get caught on it, and he finds it caught there?’ We said: ‘(His joy would be) great, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘By Allâh, Allâh rejoices more over the repentance of His slave than this man over his mount.’”

Ja‘far said: “Ubaidullâh bin Iyâd narrated from his father.”

[6960] 7- (2747) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Allâh rejoices

فيه، فَبَيْنَمَا هُوَ قَاعِدٌ إِذْ جَاءَهُ بَعِيرُهُ يَمْشِي، حَتَّى وَضَعَ خِطَامَهُ فِي يَدِهِ، فَلَلَّهُ أَشَدَّ فَرَحًا بِتَوْبَةِ الْعَبْدِ، مِنْ هَذَا حِينَ وَجَدَ بَعِيرَهُ عَلَى حَالِهِ.”

قَالَ سِمَاكٌ: فَزَعَمَ الشَّعْبِيُّ، أَنَّ النُّعْمَانَ رَفَعَ هَذَا الْحَدِيثَ إِلَى النَّبِيِّ ﷺ، وَأَمَّا أَنَا فَلَمْ أَشْمَعْهُ.

[٦٩٥٩] ٦ - (٢٧٤٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَجَعْفَرُ بْنُ حُمَيْدٍ - قَالَ جَعْفَرُ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - عُبَيْدُ اللَّهِ بْنُ إِيَادٍ [بْنِ لَقِيطٍ] عَنْ إِيَادٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ تَقُولُونَ بِفَرَحِ رَجُلٍ انْفَلَتَ مِنْهُ رَاحِلَتُهُ، تَجْرُ زِمَامَهَا بِأَرْضٍ قَفَرٍ لَيْسَ بِهَا طَعَامٌ وَلَا شَرَابٌ، وَعَلَيْهَا لَهُ طَعَامٌ وَشَرَابٌ، فَطَلَبَهَا حَتَّى شَقَّ عَلَيْهِ، ثُمَّ مَرَّتْ بِجَذَلِ شَجَرَةٍ فَتَعَلَّقَ زِمَامُهَا، فَوَجَدَهَا مُتَعَلِّقَةً بِهِ؟» قُلْنَا: شَدِيدًا، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا، إِنَّهُ وَاللَّهِ! اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ، مِنَ الرَّجُلِ بِرَاحِلَتِهِ».

قَالَ جَعْفَرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادٍ عَنْ أَبِيهِ.

[٦٩٦٠] ٧ - (٢٧٤٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا:

more over the repentance of His slave when he repents to Him than one of you who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and while he is like that, there it is standing in front of him, so he takes hold of its reins and says – because of his intense joy: ‘O Allâh, You are my slave and I am your lord,’ making this mistake because of his intense joy.”

[6961] 8 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Allâh rejoices more over the repentance of His slave than one of you if he wakes up and finds his camel which he had lost in the wilderness.”

[6962] (...) Anas narrated a similar report (as *Hadith* no. 6961) from the Prophet ﷺ.

جَمِيعًا حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ: حَدَّثَنَا
عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ
[عَبْدِ اللَّهِ بْنِ] أَبِي طَلْحَةَ: حَدَّثَنَا أَنَسُ
ابْنُ مَالِكٍ - وَهُوَ عَمُّهُ - قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَهُ أَشَدُّ فَرَحًا بِتَوْبَةِ
عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ
عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْقَلَبَتْ مِنْهُ،
وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيَسَ مِنْهَا،
فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ
أَيَسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذْ
هُوَ بِهَا، فَأَتَمَّهُ عِنْدَهُ، فَأَخَذَ بِخَطَامِهَا،
ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ! أَنْتَ
عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ
الْفَرَحِ».

[٦٩٦١] ٨ - (...) حَدَّثَنَا هَدَّابُ بْنُ
خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ
أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا
اسْتَيْقَظَ عَلَى بَعِيرِهِ، قَدْ أَضَلَّهُ بِأَرْضِ
فَلَاةٍ».

[٦٩٦٢] (...) وَحَدَّثَنِيهِ أَحْمَدُ بْنُ
سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا
هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ [بْنُ
مَالِكٍ] عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 2. Sins Are Erased By Praying For Forgiveness And Repenting

[6963] 9 - (2748) It was narrated that Abû Ayyûb said, when he was dying: "I have concealed from you something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'If you did not commit sin, Allâh would create people who would commit sin, and He would forgive them.'"

[6964] 10 - (...) It was narrated from Abû Ayyûb Al-Ansârî that the Messenger of Allâh ﷺ said: "If you did not commit any sins for which Allâh would forgive you, Allâh would create a people who will have sins and he would forgive them for them."

[6965] 11 - (2749) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, if you did not commit sin, Allâh would dispense with you and create people who would commit sins, then ask (Allâh) for

(المعجم ٢) - (بَابُ سَقُوطِ الذُّنُوبِ
بِالِاسْتِغْفَارِ، وَالتَّوْبَةِ) (التحفة ٣)

[٦٩٦٣] ٩ - (٢٧٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ مُحَمَّدِ بْنِ قَيْسٍ، قَاصٌّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ: كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ لَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ، يَغْفِرُ لَهُمْ».

[٦٩٦٤] ١٠ - (...) حَدَّثَنَا هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَّاضٌ وَهُوَ ابْنُ عَبْدِ اللَّهِ الْفُهْرِيُّ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُبَيْدٍ بْنِ رِفَاعَةَ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ، عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَوْ أَنَّكُمْ لَمْ تَكُنْ لَكُمْ ذُنُوبٌ، يَغْفِرُهَا اللَّهُ لَكُمْ، لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ ذُنُوبٌ، يَغْفِرُهَا لَهُمْ».

[٦٩٦٥] ١١ - (٢٧٤٩) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرِ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ!

forgiveness, then he would forgive them.”

Chapter 3. The Virtue Of Constant *Dhikr*, Thinking Of The Hereafter, And Remembering That Allâh Is Always Watching ; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

[6966] 12 - (2750) It was narrated that Ḥanzalah Al-Usaidī – who was one of the scribes of the Messenger of Allâh ﷺ – said: “Abû Bakr met me and said: ‘How are you, O Ḥanzalah?’ I said: ‘Ḥanzalah has become a hypocrite.’ He said: ‘*Subhân Allâh!* What are you saying?’ I said: ‘When we are with the Messenger of Allâh ﷺ he reminds us of the Fire and Paradise, until it is as if we are seeing them with our own eyes, but when we depart from the Messenger of Allâh ﷺ, we attend to our wives and children and businesses, and we forget a great deal.’ Abû Bakr said: ‘By Allâh, we experience something similar.’

“Abû Bakr and I went and entered upon the Messenger of Allâh ﷺ, and I said: ‘Ḥanzalah has become a hypocrite, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘Why is that?’ I said: ‘O Messenger of Allâh, when we are with you, you remind us of

لَوْ لَمْ تُذُنِيُوا لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذُنُونُ، فَمَسْتَغْفِرُونَ [الله]، فَيَغْفِرُ لَهُمْ”.

(المعجم ٣) - (بَابُ فَضْلِ دَوَامِ الذِّكْرِ والفكر في أمور الآخرة، والمراقبة وجواز ترك ذلك في بعض الأوقات، والاشتغال بالدنيا) (التحفة ٤)

[٦٩٦٦] ١٢ - (٢٧٥٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَقَطَرُ بْنُ نُسَيْرٍ - وَاللَّفْظُ لِيَحْيَى -: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ إِيَّاسٍ الْجَرِيرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ حَنْظَلَةَ الْأَسَدِيِّ قَالَ: - وَكَانَ مِنْ كُتَّابِ رَسُولِ اللَّهِ ﷺ - قَالَ: لَقِيتُ أَبُو بَكْرٍ فَقَالَ: كَيْفَ أَنْتَ؟ يَا حَنْظَلَةُ! قَالَ: قُلْتُ: نَافَقَ حَنْظَلَةُ، قَالَ: سُبْحَانَ اللَّهِ! مَا تَقُولُ؟ قَالَ: قُلْتُ: نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ، يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ، [حَتَّى] كَأَنَّا رَأَيْ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، عَافَسْنَا الْأَرْوَاحَ وَالْأَوْلَادَ وَالضَّيْعَاتِ، نَسِينَا كَثِيرًا، قَالَ أَبُو بَكْرٍ: فَوَاللَّهِ! إِنَّا نَلْقَى مِثْلَ هَذَا، فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ، حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ، قُلْتُ: نَافَقَ

Paradise and the Fire (until) it is as if we are seeing them with our own eyes, but when we depart from you, we attend to our wives and children and businesses, and we forget a great deal.' The Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul, if you continued as you are when you are with me, and continued to remember (Paradise and Hell), the angels would shake hands with you in your homes and on the streets. But, O Ḥanẓalah, there is a time for this and a time for that'" (he said it) three times.

[6967] 13 - (...) It was narrated that Ḥanẓalah said: "We were with the Messenger of Allāh ﷺ and he exhorted us, and reminded us of the Fire. Then I came home and laughed with my children and played with my wife. Then I went out and met Abū Bakr, and I mentioned that to him. He said: 'I have done the same as you mentioned.' We met the Messenger of Allāh ﷺ and I said: 'O Messenger of Allāh, Ḥanẓalah has become a hypocrite.' He said: 'Don't speak like that.' So I told him what we had said, and Abū Bakr said: 'I have done the same as he has.' He (ﷺ) said: 'O Ḥanẓalah, there is a time for this and a time for that. If your hearts were always as they are when you

حَنَظَلَهُ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ: «وَمَا ذَٰلِكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! نَكُونُ عِنْدَكَ، نُذَكِّرُنَا بِالْجَنَّةِ وَالنَّارِ، [حَتَّى] كَأَنَّا رَأَيْ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ، عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي، وَفِي الذِّكْرِ، لَصَافَحْتَكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ، وَفِي طُرُقِكُمْ، وَلَكِنْ، يَا حَنَظَلَهُ! سَاعَةٌ وَسَاعَةٌ» ثَلَاثَ مَرَّاتٍ.

[٦٩٦٧] ١٣ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا سَعِيدُ الْجَرِيرِيُّ عَنْ أَبِي عُثْمَانَ التَّهْدِي، عَنْ حَنَظَلَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَوَعظَنَا فَذَكَرَ النَّارَ، قَالَ: ثُمَّ جِئْتُ إِلَى الْبَيْتِ فَصَاحَكْتُ الصَّبِيَّانَ وَلَا عِبْتُ الْمَرْأَةَ، قَالَ: فَخَرَجْتُ فَلَقِيتُ أَبَا بَكْرٍ، فَذَكَرْتُ ذَٰلِكَ لَهُ، فَقَالَ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا تَذَكَّرُ، فَلَقِينَا رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ نَافَقَ حَنَظَلَةُ، فَقَالَ: «مَهْ؟!» فَحَدَّثْتُهُ بِالْحَدِيثِ، فَقَالَ أَبُو بَكْرٍ: وَأَنَا قَدْ فَعَلْتُ مِثْلَ مَا فَعَلَ، فَقَالَ «يَا حَنَظَلَةُ سَاعَةٌ

are remembering, the angels would shake hands with you and greet you in the streets.”

[6968] (...) It was narrated that the scribe (of the Messenger of Allāh ﷺ) Ḥanzalah At-Tamîmî Al-Usaidî said: “We were with the Prophet ﷺ and we spoke of Paradise and the Fire...” and he mentioned a similar *Ḥadīth* (as no. 6967).

وَسَاعَةً، لَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ، لَصَافَحْتُكُمْ الْمَلَائِكَةُ، حَتَّى تُسَلِّمَ عَلَيْكُمْ فِي الطَّرِيقِ».

[٦٩٦٨] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ التَّهْدِيِّ، عَنْ حَنْظَلَةَ التَّمِيمِيِّ الْأُسَيْدِيِّ الْكَاتِبِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ، فَذَكَرَ نَحْوَ حَدِيثِهِمَا.

Chapter 4. The Vastness Of Allāh's Mercy, Which Prevails Over His Wrath

(المعجم ٤) - (باب في سعة رحمة الله تعالى، وأنها تغلب غضبه)
(التحفة ٥)

[6969] 14 - (2751) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Allāh created the creation, He wrote in His Book, which is with Him above the Throne: ‘My mercy prevails over My wrath.’”

[٦٩٦٩] ١٤ - (٢٧٥١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ يَحْيَى الْجَزَائِمِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

[6970] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allāh, Glorified and Exalted is He, said: “My mercy precedes My wrath.”

[٦٩٧٠] ١٥ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: سَبَقَتْ رَحْمَتِي غَضَبِي».

[6971] 16 - (...) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "When Allâh had finished creation, He ordained for Himself in His Book which is with Him: 'My mercy prevails over My wrath.'"

[6972] 17- (2752) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh made mercy in one hundred parts, and he kept ninety-nine parts with Him, and He sent one part down to earth, from which all creatures show compassion to one another, and animals even lift their hooves lest they harm their young.'"

[6973] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh created one hundred (parts) of mercy, and he placed one part among His creation, and kept one hundred less one with Him."

[٦٩٧١] ١٦- (...) حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا أَبُو صَمْرَةَ عَنِ الْحَارِثِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

[٦٩٧٢] ١٧- (٢٧٥٢) حَدَّثَنَا حَرَمَلَةُ ابْنُ يَحْيَى [التَّحِييُّ]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ أَنَّ سَعِيدَ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاخَمُ الْخَلَائِقُ، حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ».

[٦٩٧٣] ١٨- (...) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ مِائَةً رَحْمَةً، فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ، وَخَبَأَ عِنْدَهُ مِائَةً إِلَّا وَاحِدَةً».

[6974] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has one hundred (parts of) mercy, of which He sent one part down among jinn, humans, animals and insects, because of which they show compassion and kindness to one another, and a wild animal shows compassion to its young. And Allâh has kept back ninety-nine parts of mercy by which He will show mercy to His slaves on the Day of Resurrection."

[6975] 20 - (2753) It was narrated that Salmân Al-Fârisî said: "The Messenger of Allâh ﷺ said: 'Allâh has one hundred (parts) of mercy, because of (one part of) which creatures show mercy to one another, and ninety-nine parts are for the Day of Resurrection.'"

[6976] (...) Al-Mu'tamir narrated it from his father with this chain of narrators.

[6977] 21 - (...) It was narrated that Salmân said: "The Messenger of Allâh ﷺ said: 'On the day that Allâh created the heavens and the earth, He created one hundred (parts of) mercy, each of

[٦٩٧٤] ١٩ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ، فِيهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحِمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

[٦٩٧٥] ٢٠ - (٢٧٥٣) حَدَّثَنِي

الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَبُو عَثْمَانَ النَّهْدِيُّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ مِائَةَ رَحْمَةٍ، فَمِنْهَا رَحْمَةٌ بِهَا يَتَرَاحِمُ الْخَلْقُ بَيْنَهُمْ، وَتِسْعَةٌ وَتِسْعُونَ لِيَوْمِ الْقِيَامَةِ».

[٦٩٧٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ بِهَذَا الْإِسْنَادِ.

[٦٩٧٧] ٢١ - (...) حَدَّثَنَا ابْنُ

نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هَنْدٍ، عَنْ أَبِي عَثْمَانَ، عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ، يَوْمَ

which is as great as the distance between the heavens and the earth, and He put one part of that mercy on earth, because of which a mother shows compassion to her child and animals and birds show compassion to one another. When the Day of Resurrection comes, that mercy will complete the number (again).”

[6978] 22 - (2754) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “Some prisoners were brought to the Messenger of Allāh ﷺ, and there was a woman among the prisoners who was searching for someone. When she found a small boy among the prisoners, she clasped him to her and started to breastfeed him. The Messenger of Allāh ﷺ said to us: ‘Do you think that this woman would throw her child into the fire?’ We said: ‘No, by Allāh, she would never do that if she is able not to.’ The Messenger of Allāh ﷺ said: ‘Allāh is more merciful towards His slaves than this woman is towards her child.’”

[6979] 23 - (2755) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If the believer knew what there is with Allāh of torment, no one would hope for Paradise, and if

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، مِائَةَ رَحْمَةٍ، كُلُّ رَحْمَةٍ طَيَّاقٌ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، فَجَعَلَ مِنْهَا فِي الْأَرْضِ رَحْمَةً، فِيهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا، وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَى بَعْضٍ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ، أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ.”

[٦٩٧٨] ٢٢ - (٢٧٥٤) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ - وَاللَّفْظُ لِلْحَسَنِ -: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ [قَالَ]: قُدِمَ عَلَى رَسُولِ اللَّهِ ﷺ بَسْبِي، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ، تَبْتَغِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ فَأَلْصَقَتْهُ بِطَنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لَا، وَاللَّهِ! وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا».

[٦٩٧٩] ٢٣ - (٢٧٥٥) حَدَّثَنِي يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي الْعَلَاءُ عَنْ

the disbeliever knew what there is with Allâh of mercy, no one would despair of Paradise.”

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ».

[6980] 24 - (2756) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man who had never done any good deed told to his family that when he dies, to burn him then scatter half (of the ashes) on the land and half in the sea, for by Allâh, if Allâh gets him, He will punish him in a way that He has never punished anyone else. When the man died, they did what he had told them. Then Allâh commanded the land to gather together what was in it, and He commanded the sea to gather together what was in it, then He said (to that man): ‘Why did you do that?’ He said: ‘Out of fear of You, O Lord, and You know best.’ And Allâh forgave him.”

[٦٩٨٠] ٢٤ - (٢٧٥٦) حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ ابْنُ بَنْتٍ مَهْدِيٍّ بْنُ مَيْمُونٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ، لَمْ يَعْمَلْ حَسَنَةً قَطُّ، لِأَهْلِيهِ: إِذَا مَاتَ فَحَرِّقُوهُ، ثُمَّ أَذْروا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ، فَوَاللَّهِ! لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ، فَأَمَرَ اللَّهُ الْبَرَّ فَجَمَعَ مَا فِيهِ، وَأَمَرَ الْبَحْرَ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: مِنْ خَشْيَتِكَ، يَا رَبِّ! وَأَنْتَ أَعْلَمُ، فَغَفَرَ اللَّهُ لَهُ».

[6981] 25 - (...) It was narrated from Az-Zuhri, who said: Ḥumaid bin ‘Abdur-Raḥmân informed me from Abû Hurairah that the Prophet ﷺ said: “A man transgressed against his soul. When he was dying he told his sons: ‘When I die, burn me then

[٦٩٨١] ٢٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ لِي الزُّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ

crush (my bones), then scatter them in the wind and in the sea, for by Allâh, if Allâh gets me, He will punish me as He has never punished anyone.' They did that as they were told. Then Allâh said to the land: 'Return what you have taken,' and he was standing there. Then He said to him: 'What made you do what you did?' He said: 'Fear of You, O Lord.' And Allâh forgave him because of that."

عَجِيبَيْنِ؟ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ، فَلَمَّا حَصَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: «إِذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ أَذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ، فَوَاللَّهِ! لَئِنْ قَدَرَ عَلَيَّ رَبِّي، لِيَعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا، قَالَ: فَفَعَلُوا ذَلِكَ بِهِ، فَقَالَ لِلْأَرْضِ: أَدِّي مَا أَخَذْتَ، فَإِذَا هُوَ قَائِمٌ، فَقَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشِيتُكَ، يَا رَبِّ! أَوْ قَالَ - مَخَافَتُكَ، فَغَفَرَ لَهُ بِذَلِكَ».

[6982] (2619) Az-Zuhrî said: "Humaid narrated to me from Abû Hurairah that the Messenger of Allâh ﷺ said: 'A woman entered Hell because of a cat which she had; she had tied it up and did not feed it nor let it loose to eat of the vermin of the earth, until it died of starvation.'"

[٦٩٨٢] (٢٦١٩) قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدٌ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ [هَرَلًا]».

قَالَ الزُّهْرِيُّ: ذَلِكَ، لِئَلَّا يَتَّكِلَ رَجُلٌ، وَلَا يَيْئَسَ رَجُلٌ. [راجع: ٦٦٧٩]

[6983] 26 - (2756) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man transgressed against his soul...' a *Hadîth* like that of Ma'mar (no. 6981), up to the words: "And Allâh forgave him."

[٦٩٨٣] ٢٦ - (٢٧٥٦) حَدَّثَنِي أَبُو الرَّبِيعِ سَلِيمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، قَالَ الزُّهْرِيُّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

He did not mention the *Hadīth* about the woman and the cat.

In the *Hadīth* of Az-Zubaidī it says: "Allāh, Glorified and Exalted is He, said to everything that had taken any part of him: 'Give back that which you have taken of him.'"

عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْرَفَ عَبْدٌ عَلَى نَفْسِهِ» بَنَحُو حَدِيثَ مَعْمَرٍ، إِلَى قَوْلِهِ: «فَعَفَرَ اللَّهُ لَهُ».

وَلَمْ يَذْكُرْ حَدِيثَ الْمَرْأَةِ فِي قِصَّةِ الْهَرَّةِ.

وَفِي حَدِيثِ الزُّبَيْدِيِّ قَالَ: «فَقَالَ اللَّهُ سِرَ وَجَلَّ»، لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئًا: أَدَّ مَا أَخَذَتْ مِنْهُ».

[6984] 27 - (2757) Abū Sa'eed Al-Khudrī narrated from the Prophet ﷺ: "Allāh bestowed wealth and children upon a man among those who came before you. He said to his children: 'Do what I command you, or I will make others my heirs. When I die, burn me'" – and as far as I know, he said – "and crush (my bones), then scatter me in the wind, for I have never done any good that would please Allāh, and if Allāh gets me, He will punish me.' He took a pledge from them, and they did that for him. By my Lord, Allāh said: 'What made you do that?' He said: 'Fear of You.' And that is all that befell him."

[٦٩٨٤] ٢٧ - (٢٧٥٧) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ؛ سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَاثِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا فِيمَنْ كَانَ قَبْلَكُمْ رَأَسَهُ اللَّهُ مَالًا وَوَلَدًا، فَقَالَ لَوْلَايَهُ: لَتَفْعَلَنَّ مَا أَمَرُكُمْ بِهِ، أَوْ لَا وَلِيَّ مِيرَاثِي غَيْرُكُمْ، إِذَا أَنَا مُتُّ، فَأَحْرِقُونِي - وَأَكْتَرُ عَلَيَّ أَنَّهُ قَالَ - ثُمَّ اسْحَقُونِي، فَأَذْرُونِي فِي الرِّيحِ، فَإِنِّي لَمْ أَتَّبِعْهُ عِنْدَ اللَّهِ خَيْرًا، وَإِنَّ اللَّهَ يُقَدِّرُ عَلَيَّ أَنْ يُعَذِّبَنِي، قَالَ: فَأَخَذَ مِنْهُمْ مِثْقَالَ، فَمَعَلُوا ذَلِكَ بِهِ، وَرَبِّي! فَقَالَ اللَّهُ: مَا حَمَلَكَ عَلَيَّ مَا فَعَلْتَ؟ فَقَالَ: مَخَافَتُكَ، قَالَ: فَمَا تَلَا فَاَهُ غَيْرُهَا».

[6985] 28- (...) A similar *Hadith* (as no. 6984) was narrated from Qatadah with the chain of Shu'bah.

[٦٩٨٥] ٢٨- (...) [و] حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: قَالَ [لي] أَبِي: حَدَّثَنَا قَتَادَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ ابْنُ عَبْدِ الرَّحْمَنِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ قَتَادَةَ ذَكَرُوا جَمِيعًا بِإِسْنَادٍ شُعْبَةَ نَحْوَ حَدِيثِهِ، وَفِي حَدِيثِ شَيْبَانَ وَأَبِي عَوَانَةَ: «أَنَّ رَجُلًا مِنَ النَّاسِ رَغَسَهُ اللَّهُ مَالًا وَوَلَدًا».

وَفِي حَدِيثِ التَّبِيِّ: «فَإِنَّهُ لَمْ يَسْتَرْ عِنْدَ اللَّهِ خَيْرًا» قَالَ فَسَرَّهَا قَتَادَةُ: لَمْ يَدَّخِرْ عِنْدَ اللَّهِ خَيْرًا، وَفِي حَدِيثِ شَيْبَانَ: «فَإِنَّهُ، وَاللَّهِ! مَا ابْتَارَ عِنْدَ اللَّهِ خَيْرًا» وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَا امْتَارَ» بِالْمِيمِ.

Chapter 5. Acceptance Of Repentance From Sin, Even If The Sin And Repentance Happen Repeatedly

(المعجم ٥) - (بَابُ قَبُولِ التَّوْبَةِ مِنَ الذَّنُوبِ، وَإِنْ تَكَرَّرَتِ الذَّنُوبُ وَالتَّوْبَةُ) (التحفة ٦)

[6986] 29 - (2758) It was narrated from Abû Hurairah that in a *Hadith Qudsî* the Prophet ﷺ said, quoting the Lord, the Sublime and Majestic: "A man committed a sin and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave

[٦٩٨٦] ٢٩- (٢٧٥٨) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِي عَنْ رَبِّهِ

has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.' Then he sinned again and said: 'O Lord, forgive me.' Allâh, Blessed and Exalted is He, said: 'My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin. Do what you wish, for I have forgiven you.'"

'Abdul-A'lâ said: "I do not know whether he said after the third or the fourth time: 'Do what you wish.'"

[6987] (...) 'Abdul-A'lâ bin Hammâd An-Narsî narrated with this chain of narrators (a *Hadîth* similar to no. 6986).

[6988] 30 - (...) Ishâq bin 'Abdullâh bin Abî Ṭalḥah said: "In Al-Madînah there was a storyteller called 'Abdur-Rahmân bin Abî 'Amrah. I heard him say: 'I heard Abû Hurairah say: "A man committed a sin..." a *Hadîth* like that of Hammâd bin Salamah (no. 6986), and he mentioned three times that he committed a

عَزَّ وَجَلَّ قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، قَالَ: اللَّهُمَّ! اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، عَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ! اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ: أَيُّ رَبِّ! اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، اْعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ»

قَالَ عَبْدُ الْأَعْلَى: لَا أَدْرِي أَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «اْعْمَلْ مَا شِئْتَ».

[٦٩٨٧] (...) قَالَ أَبُو أَحْمَدَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَنْجُوهِ [الْقُرَشِيُّ] الْقُسَيْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ التَّرْسِيُّ بِهَذَا الْإِسْنَادِ.

[٦٩٨٨] ٣٠- (...) حَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: كَانَ بِالْمَدِينَةِ قَاصٌّ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ قَالَ: فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ

sin, and after the third time (he said): "I have forgiven My slave; let him do what he likes."

رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا» بِمَعْنَى حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ، وَذَكَرَ ثَلَاثَ مَرَّاتٍ، أَذْنَبَ ذَنْبًا، وَفِي الثَّالِثَةِ: قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ.

[6989] 31 - (2759) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Allâh holds out His Hand at night to accept the repentance of those who have sinned during the day, and He holds out His Hand by day to accept the repentance of those who have sinned at night – until the sun rises from its place of setting."

[٦٩٨٩] ٣١ - (٢٧٥٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ، لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ، لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

[6990] (...) Shu'bah narrated a similar report with this chain of narrators.

[٦٩٩٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهِذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 6. The Protective Jealousy (*Ghîrah*) Of Allâh The Most High, And The Prohibition Of Immoral Behavior

[6991] 32 - (2760) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose *Ghîrah* (protective jealousy) is greater than Allâh's. and because of that He forbade immoral actions, both

(المعجم ٦) - (بَابُ غِيْرَةِ اللَّهِ تَعَالَى،

وتحريم الفواحش) (التحفة ٧)

[٦٩٩١] ٣٢ - (٢٧٦٠) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ، وَلَيْسَ أَحَدٌ

those that are committed openly and those that are committed in secret.”

[6992] 33 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He.’”

[6993] 34 - (...) It was narrated from ‘Amr bin Murrah who said: “I heard Abû Wâ’il say: ‘I heard ‘Abdullâh bin Mas’ûd say:’” – He said: “I said: ‘Did you hear it from ‘Abdullâh?’ He said: ‘Yes, and he attributed it to the Prophet ﷺ’ – ‘There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself.’”

[6994] 35 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one to whom praise is

أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ».

[٦٩٩٢] ٣٣- (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ تَعَالَى».

[٦٩٩٣] ٣٤- (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ - قَالَ: قُلْتُ لَهُ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ - أَنَّهُ قَالَ: «لَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ، وَلِذَلِكَ مَدَحَ نَفْسَهُ».

[٦٩٩٤] ٣٥- (...) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ

more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose protective jealousy is greater than Allâh's, and because of that He forbade immoral actions. And there is no one to whom apologies (repentance) are dearer than Allâh, and because of that He sent down the Book and He sent the Messengers."

[6995] 36 - (2761) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh has a sense of protective jealousy and the believer has a sense of protective jealousy, too, and the protective jealousy of Allâh is provoked when the believer does something that is forbidden to him.'"

[6996] (2762) Asmâ' bint Abî Bakr narrated that she heard the Messenger of Allâh ﷺ say: "Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He."

[6997] (2761) A report like that of Hajjâj (no. 6995) was narrated from Abû Hurairah from the Prophet ﷺ.

إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ،
عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ أَحَبَّ إِلَيْهِ
الْمَذْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ
مَدَحَ نَفْسَهُ، وَلَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ
أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ، وَلَيْسَ أَحَدٌ
أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ
أَنْزَلَ الْكِتَابَ وَأَرْسَلَ الرُّسُلَ».

[٦٩٩٥] ٣٦ - (٢٧٦١) حَدَّثَنَا عَمْرُو
النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنِ
عَلِيٍّ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: قَالَ
يَحْيَى: وَحَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَغَارُ،
وَإِنَّ الْمُؤْمِنَ يَغَارُ، وَغَيْرُهُ اللَّهُ أَنْ يَأْتِيَ
الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ». [انظر: ٦٩٩٩]

[٦٩٩٦] (٢٧٦٢) قَالَ يَحْيَى: وَحَدَّثَنِي
أَبُو سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الرُّبَيْعِ حَدَّثَهُ، أَنَّ
أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ حَدَّثَتْهُ؛ أَنَّهَا سَمِعَتْ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ شَيْءٌ أَغْيَرَ مِنَ
اللَّهِ عَزَّ وَجَلَّ». [انظر: ٦٩٩٨]

[٦٩٩٧] (٢٧٦١) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْنَى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَانُ بْنُ

يَزِيدَ وَحَزْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ،
عَنِ النَّبِيِّ ﷺ بِمِثْلِ رِوَايَةِ حَجَّاجٍ، حَدِيثَ
أَبِي هُرَيْرَةَ خَاصَّةً، وَلَمْ يَذْكُرْ حَدِيثَ
أَسْمَاءَ.

[6998] 37 - (2762) It was narrated from Asmâ' that the Prophet ﷺ said: "Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He."

[٦٩٩٨] ٣٧ - (٢٧٦٢) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا يَسْرُ بْنُ
الْمُفْضِلِ عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ
أَسْمَاءَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا شَيْءَ
أَغْيَرُ مِنَ اللَّهِ عَزَّ وَجَلَّ». [راجع: ٦٩٩٦]

[6999] 38 - (2761) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The believer feels protective jealousy towards another believer, and Allâh has a greater sense of protective jealousy."

[٦٩٩٩] ٣٨ - (٢٧٦١) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ،
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَعَارُ
لِلْمُؤْمِنِ، وَاللَّهُ أَشَدُّ غَيْرًا». [راجع: ٦٩٩٥]

[7000] (...) Shu'bah said: "I heard Al-'Alâ..." (a *Hadîth* similar to no. 6999) with this chain of narrators.

[٧٠٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ بِهَذَا الْإِسْنَادِ.

Chapter 7. The Words Of Allâh The Most High: "Verily, The Good Deeds Remove The Evil Deeds"

[7001] 39 - (2763) It was narrated from 'Abdullâh bin Mas'ûd that a man kissed a woman, then he came to the Prophet ﷺ and told him about that. Then it was revealed: "And perform *Aṣ-Ṣalât*, at

(المعجم ٧) - (بَابُ قَوْلِهِ تَعَالَى: إِنَّ
الْحَسَنَاتِ يَذْهَبْنَ السَّيِّئَاتِ) (التحفة ٨)
[٧٠٠١] ٣٩ - (٢٧٦٣) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ
الْجَحْدَرِيُّ، كِلَاهُمَا عَنْ يَزِيدَ بْنِ زُرَيْعٍ -

the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).”^[1] The man said: “Is that just for me, O Messenger of Allâh?” He said: “It is for anyone who does that among my *Ummah*.”

[7002] 40 - (...) It was narrated from Ibn Mas‘ûd that a man came to the Prophet ﷺ and said that he had done something with a woman, either kissing or touching her hand or something, as if he was asking about the expiation for that. Then Allâh revealed (the words)... and he (the sub narrator) mentioned a *Hadîth* like that of Yazîd (no. 7001).

[7003] 41 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators. He said: “A man did something with a woman that was less than intercourse. He went to ‘Umar bin Al-Khaṭṭâb, who rebuked him strongly, then he went to Abû Bakr, who rebuked

وَاللَّفْظُ لِأَبِي كَامِلٍ - : حَدَّثَنَا يَزِيدُ :
حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ
اللهِ بْنِ مَسْعُودٍ : أَنَّ رَجُلًا أَصَابَ مِنْ
امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ
لَهُ، قَالَ : فَزَلْتُ ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي
النَّهَارِ وَرُكُفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ أَلْسِيَّتَ ذَلِكَ ذِكْرِي لِلذِّكْرِينَ﴾
[هود : ١١٤] . قَالَ : فَقَالَ الرَّجُلُ : أَلَيْ
هَذِهِ يَا رَسُولَ اللهِ ! قَالَ : «لِمَنْ عَمِلَ بِهَا
مِنْ أُمَّتِي» .

[٧٠٠٢] ٤٠ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ الْأَعْلَى : حَدَّثَنَا الْمُعْتَمِرُ عَنْ
أَبِيهِ : حَدَّثَنَا أَبُو عُثْمَانَ عَنْ ابْنِ مَسْعُودٍ ،
أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ ، فَذَكَرَ أَنَّهُ أَصَابَ
مِنْ امْرَأَةٍ ، إِمَّا قُبْلَةً ، أَوْ مَسًّا بِيَدٍ ، أَوْ
شَيْئًا ، كَأَنَّهُ يَسْأَلُ عَنْ كَفَّارَتِهَا ، قَالَ :
فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ
يَزِيدَ .

[٧٠٠٣] ٤١ - (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ
التَّيْمِيِّ بِهَذَا الْإِسْنَادِ قَالَ : أَصَابَ رَجُلٌ
مِنْ امْرَأَةٍ شَيْئًا دُونَ الْفَاحِشَةِ ، فَأَتَى عُمَرَ
ابْنَ الْخَطَّابِ فَعَظَّمَ عَلَيْهِ ، ثُمَّ أَتَى أَبَا بَكْرٍ

[1] Hûd 11:114.

him strongly, then he went to the Prophet ﷺ...” and he mentioned a *Ḥadīth* like that of Yazīd and Al-Mu‘tamir. (no. 7001, 7002)

[7004] 42 - (...) It was narrated that ‘Abdullāh said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I was intimate with a woman on the outskirts of Al-Madīnah, and I did something with her that was less than intercourse. Here I am, judge me as you wish.’ ‘Umar said to him: ‘Allāh had concealed you, why didn’t you conceal yourself?’ But the Prophet ﷺ did not answer. The man got up and left, then the Prophet ﷺ sent a man to call him back, and he recited this Verse to him: “And perform *As-Salāt*, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)”.[1] A man among the people said: ‘O Prophet of Allāh, is it only for him?’ He said: ‘No, it is for all the people.’”

[7005] 43 - (...) A *Ḥadīth* like that of Abū Al-Aḥwaṣ was narrated from ‘Abdullāh (no. 7004) from

فَعَظَمَ عَلَيْهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ يَزِيدَ وَالْمُعْتَمِرِ.

[٧٠٠٤] ٤٢ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي عَالَجْتُ امْرَأَةً فِي أَفْصَى الْمَدِينَةِ، وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا، فَأَنَا هَذَا، فَأَفْضُ فِيَّ مَا شِئْتُ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللَّهُ، لَوْ سَتَرْتَ نَفْسَكَ، قَالَ: فَلَمْ يَرُدَّ النَّبِيُّ ﷺ عَلَيْهِ شَيْئًا، فَقَامَ الرَّجُلُ فَانْطَلَقَ، فَاتَّبَعَهُ النَّبِيُّ ﷺ رَجُلًا دَعَاهُ، وَتَلَا عَلَيْهِ هَذِهِ الْآيَةَ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهَبْنَ بِالسَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ [هود: ١١٤]. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ! هَذَا لَهُ خَاصَّةٌ؟ قَالَ: «بَلَى لِلنَّاسِ كَافَّةً».

[٧٠٠٥] ٤٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو التُّعْمَانِ الْحَكَمُ

[1] *Hūd* 11:114.

the Prophet, and he said in his *Hadith*: “Mu‘âdh said: ‘O Messenger of Allâh, is it only for him or for all of us?’ He said: ‘No, it is for all of you.’”

[7006] 44 - (2764) It was narrated that Anas said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.’” He said: “The time for prayer came, so he prayed with the Messenger of Allâh ﷺ. When the prayer was over he said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so punish me according to the Book of Allâh.’ He (ﷺ) said: ‘Did you attend the prayer with us?’ He said: ‘Yes.’ He said: ‘You have been forgiven.’”

[7007] 45 - (2765) Abû Umâmah said: “While the Messenger of Allâh ﷺ was in the *Masjid* and we were sitting with him, a man came and said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on

ابْنُ عَبْدِ اللَّهِ الْعَجَلِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ خَالِهِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي الْأَحْوَصِ، وَقَالَ فِي حَدِيثِهِ: فَقَالَ مُعَاذُ: يَا رَسُولَ اللَّهِ! هَذَا لِهَذَا خَاصَّةً، أَوْ لَنَا عَامَّةً؟ قَالَ: «بَلْ لَكُمْ عَامَّةً».

[٧٠٠٦] ٤٤ - (٢٧٦٤) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا عُمَرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، قَالَ: وَحَضَرَتِ الصَّلَاةُ فَصَلَّيْ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا فَأَقِمْ فِيَّ كِتَابَ اللَّهِ، قَالَ: «هَلْ حَضَرْتَ مَعَنَا الصَّلَاةَ؟» قَالَ: نَعَمْ، قَالَ: «فَدُغِفِرَ لَكَ».

[٧٠٠٧] ٤٥ - (٢٧٦٥) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنَا شَدَّادُ: حَدَّثَنَا أَبُو أُمَامَةَ قَالَ: بَيْنَمَا رَسُولُ

me.' The Messenger of Allâh ﷺ remained silent and he said again: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.' (The Messenger of Allâh ﷺ) remained silent and he said it a third time, and the *Iqâmah* was called for prayer. When the Prophet of Allâh ﷺ left, the man followed him, and I (Abû Umâmah) also followed the Messenger of Allâh ﷺ to see how he would answer the man.

"The man caught up with the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.'" Abû Umâmah said: "The Messenger of Allâh ﷺ said to him: 'When you came out of your house, did you perform *Wudû'* and do it well?' He said: 'Yes, O Messenger of Allâh.' He said: 'Then did you attend the prayer with us?' He said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said to him: 'Then Allâh has forgiven your transgression' – or 'your sin.'"

Chapter 8. The Acceptance Of The Repentance Of The One Who Kills, Even If He Has Killed A Great Deal

[7008] 46 - (2766) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet of Allâh ﷺ said: "Among those who came

الله ﷺ فِي الْمَسْجِدِ، وَنَحْنُ قُعُودٌ مَعَهُ، إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ، فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ، فَسَكَتَ عَنْهُ وَقَالَ ثَالِثَةً، وَأُقِيمَتِ الصَّلَاةُ، فَلَمَّا انْصَرَفَ نَبِيُّ اللَّهِ ﷺ قَالَ أَبُو أُمَامَةَ: فَاتَّبَعَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ حِينَ انْصَرَفَ، وَاتَّبَعْتُ رَسُولَ اللَّهِ ﷺ أَنْظُرُ مَا يَرُدُّ عَلَى الرَّجُلِ، فَلَحِقَ الرَّجُلُ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْهُ عَلَيَّ، قَالَ أَبُو أُمَامَةَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ حِينَ خَرَجْتَ مِنْ بَيْتِكَ، أَلَيْسَ قَدْ تَوَضَّأْتَ فَأَخَسَنْتَ الْوُضُوءَ؟» قَالَ: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ شَهِدْتَ الصَّلَاةَ مَعَنَا؟» قَالَ: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ حَدَّكَ، أَوْ قَالَ - ذَنْبَكَ».

(المعجم ٨) - (بَابُ قَبُولِ تَوْبَةِ

الْقَاتِلِ، وَإِنْ كَثُرَ قَتْلُهُ) (التحفة ٩)

[٧٠٠٨] ٤٦ - (٢٧٦٦) حَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ

before you there was a man who killed ninety-nine people, then he asked who the most knowledgeable man on earth was, and he was directed to a monk. He went to him and told him that he had killed ninety-nine people; could he repent? The monk said no, so he killed him, thus completing one hundred. Then he asked who the most knowledgeable man on earth was, and he was directed to a man of knowledge, and said that he had killed one hundred people; could he repent? He said: 'Yes, who could stand between him and repentance? Go to such and such a land, for therein there are people who worship Allâh, so go and worship Allâh with them, and do not go back to your own land for it is a bad land.' So he set out, then when he was halfway there, death came upon him. The Angels of mercy and the Angels of torment disputed over him. The Angels of mercy said: 'He came repenting and turning whole-heartedly towards Allâh.' The Angels of torment said: 'He never did anything good.' Then an angel in the form of a man came to them and they appointed him (to decide) between them. He said: 'Measure the distance between the two lands, and whichever is closer, that is where he belongs.' So they measured it and they found that he was closer to the land that he was heading for, so the Angels of mercy took him."

هَسَام: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِّيقِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَغْلَمِ أَهْلِ الْأَرْضِ فُذِّلَ عَلَى رَأْسِهِ، فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا، فَقَتَلَهُ، فَكَمَّلَ بِهِ مِائَةً، ثُمَّ سَأَلَ عَنْ أَغْلَمِ أَهْلِ الْأَرْضِ فُذِّلَ عَلَى رَجُلٍ عَالِمٍ، فَقَالَ: إِنَّهُ قَتَلَ مِائَةً نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَاغْبِدِ اللَّهَ تَعَالَى مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ، فَانْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ، فَجَعَلُوهُ بَيْنَهُمْ، فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ، فَإِلَى أَيِّهِمَا كَانَ أَذْنَى، فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَذْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ».

Qatâdah said: "Al-Hasan said: 'We were told that when death came to him, he leaned forward (towards the land he was heading for).'"

[7009] 47 - (...) It was narrated from Abû Sa'eed Al-Khudrî from the Prophet ﷺ: "A man killed ninety-nine people, then he started asking whether he could repent. He came to a monk and asked him, and he said: 'You cannot repent,' so he killed the monk. Then he started asking, then he left that town for another town where there were righteous people. When he was part-way there, death overtook him, and he died when he was leaning forward. The Angels of mercy and the Angels of torment disputed over him, but he was closer to the righteous town by a handspan, so he was counted as one of its people."

[7010] 48 - (...) A *Hadîth* like that of Mu'âdh bin Mu'âdh (no. 7009) was narrated from Qatâdah with this chain of narrators, and he added: "Allâh ordered to (one land) to move away, and to (the other land) to come closer."

قَالَ قَتَادَةُ: فَقَالَ الْحَسَنُ: ذُكِرَ لَنَا أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ.

[٧٠٠٩] ٤٧ - (...) حَدَّثَنِي عُبَيْدُ

اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا الصَّدِّيقِ النَّاجِيَّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَجَعَلَ يَسْأَلُ: هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ: لَيْسَتْ لَكَ تَوْبَةٌ، فَقَتَلَ الرَّاهِبَ، ثُمَّ جَعَلَ يَسْأَلُ، ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَى قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ. فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَذْرَكَهُ الْمَوْتُ، فَنَأَى بِصَدْرِهِ، ثُمَّ مَاتَ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ مِنْهَا بِشِيرٍ، فَجُعِلَ مِنْ أَهْلِهَا».

[٧٠١٠] ٤٨ - (...) حَدَّثَنَا مُحَمَّدُ

ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ مُعَاذِ بْنِ مُعَاذٍ - وَزَادَ فِيهِ: «فَأَوْحَى اللَّهُ إِلَى هَذِهِ: أَنْ تَبَاعِدِي، وَإِلَى هَذِهِ: أَنْ تَقْرَبِي».

Chapter... The Vastness Of Allâh's Mercy Towards The Believers, And Every Muslim Will Be Ransomed By A Disbeliever From The Fire

[7011] 49 - (2767) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'When the Day of Resurrection comes, Allâh, Glorified and Exalted is He, will give every Muslim a Jew or a Christian, and He will say: "This is your ransom from the Fire."

[7012] 50 - (...) 'Awn and Sa'eed bin Abî Burdah narrated that they witnessed Abû Burdah narrating to 'Umar bin 'Abdul-'Azîz from his father that the Prophet ﷺ said: "No Muslim man dies but Allâh causes a Jew or a Christian to enter the Fire in his stead." 'Umar bin 'Abdul-'Azîz asked him to swear by Allâh, besides Whom none has the right to be worshipped, three times, that his father narrated that to him from the Prophet ﷺ, and he swore to him. Sa'eed did not tell me that he asked him to swear, but he did not object to what 'Awn said.

[7013] (...) Qatâdah narrated a *Hadîth* like that of 'Affân (no. 7012), with this chain of narrators, and he said: "Awn bin 'Utbah."

(المعجم . . .) - (باب: في سعة رحمة الله تعالى على المؤمنين، وفداء كل مسلم بكافر من النار) (التحفة . . .)

[٧٠١١] ٤٩ - (٢٧٦٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، دَفَعَ اللَّهُ عَزَّ وَجَلَّ إِلَى كُلِّ مُسْلِمٍ، يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيَقُولُ: هَذَا فِكَائِكَ مِنَ النَّارِ».

[٧٠١٢] ٥٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: عَنْ قَتَادَةَ، أَنَّ عَوْنًا وَسَعِيدَ ابْنِ أَبِي بُرْدَةَ حَدَّثَاهُ، أَنَّهُمَا شَهِدَا أَبَا بُرْدَةَ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ رَجُلٌ مُسْلِمٌ إِلَّا أَدْخَلَ اللَّهُ مَكَانَهُ، النَّارَ، يَهُودِيًّا أَوْ نَصْرَانِيًّا» قَالَ: فَاسْتَحْلَفَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! ثَلَاثَ مَرَّاتٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: فَحَلَفَ لَهُ، قَالَ: فَلَمْ يُحَدِّثْنِي سَعِيدٌ أَنَّهُ اسْتَحْلَفَهُ، وَلَمْ يُنْكِرْ عَلَى عَوْنٍ قَوْلَهُ.

[٧٠١٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: أَخْبَرَنَا

هَمَّامٌ: حَدَّثَنَا قَتَادَةُ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ عَفَّانَ، وَقَالَ: عَوْنُ بْنُ عُثْبَةَ.

[٧٠١٤] ٥١- (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ عَمْرٍو بْنُ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شَدَّادٌ، أَبُو طَلْحَةَ الرَّاسِبِيُّ عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ، يَوْمَ الْقِيَامَةِ، نَاسٌ مِنَ الْمُسْلِمِينَ، بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ، وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى» فِيمَا أَحْسِبُ أَنَا.

قَالَ أَبُو رَوْحٍ: لَا أَذْرِي مِمَّنِ الشُّكُّ. قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ بِهِ عَمْرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: أَبُوكَ حَدَّثَكَ هَذَا عَنْ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: نَعَمْ.

[٧٠١٥] ٥٢- (٢٧٦٨) حَدَّثَنَا زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ ابْنِ مُحَرَّرٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يَذْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ [عَزَّ وَجَلَّ]، حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ، فَيَقْرَأُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: [أَيَّ] رَبِّ! أَعْرِفُ، قَالَ: فَإِنِّي قَدْ

[7014] 51 - (...) It was narrated from Abû Burdah from his father that the Prophet ﷺ said: "On the Day of Resurrection some Muslim people will come with sins like mountains, but Allâh will forgive them and will place them (the sins) on the Jews and the Christians" as far as I reckon.

Abû Rawh said: "I do not know who is the one who was uncertain."

Abû Burdah said: "I narrated that to 'Umar bin 'Abdul-'Azîz and he said: 'Did your father narrate that to you from the Messenger of Allâh ﷺ?' I said: 'Yes.'"

[7015] 52 - (2768) It was narrated that Şafwân bin Muhriz said: "A man said to Ibn 'Umar: 'What did you hear the Messenger of Allâh ﷺ say about *Najwa* (private conversation)?' He said: 'I heard him say: "On the Day of Resurrection the believer will be brought close to his Lord (the Mighty and Sublime), until He places His concealment over him, then He will make him confess his sins, and He will say: 'Do you admit it?' He will say: 'Yes, O Lord, I admit it.' He will say: 'I concealed

them for you in the world and I forgive you for them today.' Then he will be given the record of his good deeds. As for the disbelievers and the hypocrites, it will be called out before all of creation: These are the ones who disbelieved in Allāh."

Chapter 9. The Repentance Of Ka'b Ibn Mâlik And His Two Companions

[7016] 53 - (2769) It was narrated that Ibn Shihâb said: "Then the Messenger of Allāh ﷺ went out on the campaign of Tabûk, heading towards the Byzantines and the Arab-Christians of Ash-Shâm."

Ibn Shihâb said: "And 'Abdur-Rahmân bin 'Abdullâh bin Ka'b bin Mâlik narrated, that 'Abdullâh bin Ka'b - who was the one among his children who became Ka'b's guide when he became blind - said: 'I heard Ka'b bin Mâlik narrate the story of him staying behind when the Messenger of Allāh ﷺ went out on the campaign to Tabûk. Ka'b bin Mâlik said: "I did not stay behind from any campaign that the Messenger of Allāh ﷺ went out on, except the campaign of Tabûk. I also stayed behind from the campaign of Badr, but the Messenger of Allāh did not admonish anyone who stayed behind from it. Rather the Messenger of Allāh ﷺ and the Muslims went out seeking the

سَتَرْتَهَا عَلَيْكَ فِي الدُّنْيَا، وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ، وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْخَلَائِقِ: هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى اللَّهِ».

(المعجم ٩) - (بَابُ حَدِيثِ تَوْبَةِ كَعْبِ ابْنِ مَالِكٍ وَصَاحِبِيهِ) (التحفة ١٠)

[٧٠١٦] ٥٣ - (٢٧٦٩) حَدَّثَنَا أَبُو

الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو [بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو] بْنُ سَرْحٍ، مَوْلَى بَنِي أُمَيَّةَ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: ثُمَّ غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، وَهُوَ يُرِيدُ الرُّومَ وَنَصَارَى الْعَرَبِ بِالشَّامِ.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي مُحَمَّدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، وَكَانَ قَائِدَ كَعْبٍ، مِنْ بَنِيهِ، حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ ابْنِ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، قَالَ كَعْبُ ابْنُ مَالِكٍ: لَمْ أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ غَزَاهَا قَطُّ، إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي قَدْ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ

caravan of the Quraish, but Allâh brought them and their enemy face-to-face without there being any intention of fighting. I was present with the Messenger of Allâh ﷺ on the night of Al-'Aqabah, when we swore our allegiance to Islam. That was not dearer to me than being present at Badr, although (the battle of) Badr was more famous among the people. When I stayed behind from going on the campaign to Tabûk with the Messenger of Allâh ﷺ, I was never stronger or better off than when I stayed behind from that campaign. By Allâh, I had never had two mounts at the same time I had two mounts at the time of that campaign. The Messenger of Allâh ﷺ waged this campaign at a time of intense heat, and was undertaking a long journey in a waterless land, and aiming to confront an enemy greater in numbers. He made the situation clear to the Muslims so that they could fully prepare themselves for their campaign. He told them the direction in which he wanted to go. The Muslims who were with the Messenger of Allâh ﷺ were many, and there was no proper written record of them."

Ka'b said: "Few men wanted to stay behind, and they thought that they could easily conceal themselves, so long as no Revelation came down from Allâh, Glorified and Exalted is

يُرِيدُونَ عَيْرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ، عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا أُحِبُّ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، وَكَانَ مِنْ خَبْرِي، حِينَ تَخَلَّفْتُ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ، أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللَّهِ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، فَعَزَّاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَقَارًا، وَاسْتَقْبَلَ عَدُوًّا كَثِيرًا، فَجَلَا لِلْمُسْلِمِينَ أَمْرُهُمْ لِيَتَأَهَّبُوا أَهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ، وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ - يُرِيدُ، بِذَلِكَ، الدِّيْوَانُ - .

قَالَ كَعْبٌ: فَقُلَّ رَجُلٌ يُرِيدُ أَنْ يَتَعَيَّبَ، يَظُنُّ أَنَّ ذَلِكَ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَعَزَّاهَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتْ الشَّمَارُ وَالظَّلَالُ، فَأَنَا إِلَيْهَا أَضْعَرُّ، فَتَجَهَّرَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ

He, concerning them. The Messenger of Allāh ﷺ went out on that campaign when the fruits were ripe and the shade was very attractive, and I had a fondness for those fruits. The Messenger of Allāh ﷺ made preparations, as did the Muslims with him. I would set out in the morning to make my preparations along with them, then I would come back and did not do anything. I said to myself: 'I can do that when I want to.' I kept on delaying that until the people were about to depart. The Messenger of Allāh ﷺ set out one morning and the Muslims set out with him, but I had not made any preparations. Then I went out and came back, and I did not do anything. I continued to do that until they had covered some distance, and I thought of riding and catching up with them. Would that I had done that, but that was not decreed for me.

"When I went out among the people, after the departure of the Messenger of Allāh ﷺ, I would feel shocked and upset to see that there was no one else of my calibre, except a man who was accused of being a hypocrite or a man who had been excused because of physical weakness. The Messenger of Allāh ﷺ did not remember me until he reached Tabūk, then he said, while he was sitting among the people in Tabūk: 'What happened to Ka'b bin Mâlik?' A man from Banû

أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَى ذَلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ ذَلِكَ يَتِمَادَى بِي حَتَّى اسْتَمَرَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ غَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ ذَلِكَ يَتِمَادَى بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْعَزْوُ، فَهَمَمْتُ أَنْ أَرْحَلَ فَأَدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يَقْدَرْ ذَلِكَ لِي، فَطُفِفْتُ، إِذَا خَرَجْتُ فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ، يَحْزَنُنِي أَنِّي لَا أَرَى لِي إِسْوَةً، إِلَّا رَجُلًا مَغْمُوصًا عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلًا مِمَّنْ عَذَرَ اللَّهُ مِنَ الضَّعَفَاءِ، وَلَمْ يَذْكُرْنِي [رَسُولُ اللَّهِ ﷺ] حَتَّى بَلَغَ تَبُوكَ فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ يَتَبَوَّكُ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» قَالَ رَجُلٌ مِنْ بَنِي سَلَمَةَ: يَا رَسُولَ اللَّهِ! حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفِيهِ، فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ: يَسَسَ مَا قُلْتَ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللَّهِ ﷺ، فَيَيْنَمَا هُوَ عَلَى ذَلِكَ رَأَى رَجُلًا مُبِصًّا يَزُولُ بِهِ السَّرَابُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

Salamah said: 'O Messenger of Allâh, his cloak and self admiration have detained him.' Mu'âdh bin Jabal said to him: 'What a bad thing you have said! By Allâh, O Messenger of Allâh, we know nothing but good about him.' The Messenger of Allâh ﷺ remained silent and while he was like that, he saw a man dressed in white, shimmering like a mirage. The Messenger of Allâh ﷺ said: 'Be Abû Khaithamah' and it was Abû Khaithamah Al-Ansârî, who was the one who gave a *Sâ'* in charity and was mocked by the hypocrites."

Ka'b bin Mâlik said: "When I heard that the Messenger of Allâh ﷺ was on his way back from Tabûk, I became very worried and I began to think of telling a lie, but then I said: 'How will I save myself from His wrath tomorrow?' I sought the advice of every wise man among my people. When I was told that the arrival of the Messenger of Allâh ﷺ was imminent, all false ideas left me, and I knew that nothing could save me from his wrath, so I decided to tell him the truth. The Messenger of Allâh ﷺ arrived in the morning, and whenever he returned from a journey, he would start by going to the *Masjid* and praying two *Rak'ah* there, then he would sit to talk to the people. When he had done that, those who had stayed behind came to him and

«كُنْ أَبَا خَيْثَمَةَ!»، فَإِذَا هُوَ أَبُو خَيْثَمَةَ الْأَنْصَارِيُّ، وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ.

فَقَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي، أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَوَجَّهَ قَافِلًا مِنْ تَبُوكَ، حَضَرَنِي بَشِيرٌ، فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمِ أَخْرُجُ مِنْ سَخَطِهِ غَدًا؟ وَأَسْتَعِينُ عَلَى ذَلِكَ كُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ لِي: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ قَادِمًا، زَاخَ عَنِّي الْبَاطِلُ، حَتَّى عَرَفْتُ أَنِّي لَنْ أَنْجُو مِنْهُ بِشَيْءٍ أَبَدًا، فَأَجْمَعْتُ صِدْقَهُ، وَصَبَّحَ رَسُولُ اللَّهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكَعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخْلَفُونَ، فَطَفِقُوا يَعْذِرُونَ إِلَيْهِ، وَيُخْلِفُونَ لَهُ، وَكَانُوا بِضَعَّةٍ وَثَمَانِينَ رَجُلًا، فَقِيلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عَلَانِيَتَهُمْ، وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ، حَتَّى جِئْتُ، فَلَمَّا سَلَّمْتُ، تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُ أُمَشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتِغَيْتَ ظَهْرَكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي، وَاللَّهِ!

started offering their excuses and swearing oaths to him.

“There were eighty-odd men, and the Messenger of Allāh ﷺ accepted their excuses as they appeared to be, and he accepted their oaths of allegiance and prayed for forgiveness for them, and he left their inward intentions to Allāh. Then I came, and when I greeted him with *Salām*, he smiled in the manner of one who is angry. Then he said: ‘Come here.’ So I came and sat before him, and he said to me: ‘What kept you behind? Did you not buy a mount?’ I said: ‘O Messenger of Allāh, by Allāh, if I sat before anyone in this world other than you, I would have saved myself from his anger with an excuse, for I have been given the ability to argue, but by Allāh, I know that if I were to tell you a lie today that you accepted, soon Allāh would make you angry with me, but if I tell you the truth today, you will be annoyed with me, yet I hope that Allāh will cause it to end well. By Allāh, I had no excuse. By Allāh, I was never stronger or more well-off than when I stayed behind and did not accompany you.’ The Messenger of Allāh ﷺ said: ‘As for this one, he has spoken the truth. Get up and leave until Allāh decides concerning you.’

“So I left, and some men of Banû Salamah came rushing after me and said to me: ‘By Allāh, we

لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنِّي سَأُخْرَجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلَكِنِّي، وَاللَّهِ! لَقَدْ عَلِمْتُ، لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي، لَيُوشِكَنَّ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ، وَاللَّهِ! مَا كَانَ لِي عُذْرٌ، وَاللَّهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا، فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ» فَقُمْتُ، وَتَارَ رِجَالٌ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللَّهِ! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، لَقَدْ عَجَزْتَ فِي أَنْ لَا تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ، بِمَا اعْتَذَرَ [بِهِ] إِلَيْهِ الْمُخَلَّفُونَ، فَقَدْ كَانَ كَافِيكَ ذَنْبَكَ، اسْتَغْفَارَ رَسُولُ اللَّهِ ﷺ لَكَ.

قَالَ: فَوَاللَّهِ! مَا زَالُوا يُؤْتِبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأُكَذِّبَ نَفْسِي، قَالَ: ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِيَ مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ، لَقِيَهُ مَعَكَ رَجُلَانِ، فَلَا مِثْلَ مَا قُلْتُ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، قَالَ: قُلْتُ:

never knew you to commit any sin before this, but you were unable to offer any excuse to the Messenger of Allâh ﷺ as the others who stayed behind did. It would have been sufficient for your sin if the Messenger of Allâh ﷺ had prayed for forgiveness for you.'

"By Allâh, they kept rebuking me until I wanted to go back to the Messenger of Allâh ﷺ and contradict myself. Then I said to them: 'Is there anyone else in the same position as me?' They said: 'Yes, there are two men in the same position as you; they said something like what you said, and they were told something like what you were told.' I said: 'Who are they?' They said: 'Murârah bin Rabî'ah Al-Âmirî and Hilâl bin Umayyah Al-Wâqifi.' They mentioned to me two righteous men who had been present at (the battle of) Badr, and there was an example for me in them. So I went away when they mentioned them to me.

"The Messenger of Allâh ﷺ forbade the Muslims to speak to the three of us among those who had stayed behind. So the people shunned us, or their attitude towards us changed, until it seemed to me that the land itself had turned hostile towards me, and it was no longer the land that I knew. We stayed like that for fifty nights. As for my two companions, they stayed in their houses weeping, but I was the

مَنْ هُمَا؟ قَالُوا: مُرَّارَةُ بْنُ رَبِيعَةَ الْعَامِرِيُّ، وَهِلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، قَالَ: فَذَكَّرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ، قَالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا، أَيُّهَا الثَّلَاثَةُ، مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ.

قَالَ: فَاجْتَنَبْنَا النَّاسَ، أَوْ قَالَ، تَعَيَّرُوا لَنَا حَتَّى تَتَكَرَّرَ لِي فِي نَفْسِي الْأَرْضُ، فَمَا هِيَ بِالْأَرْضِ الَّتِي أَعْرِفُ، فَلَيْسْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَاسْتَكْنَا وَقَعَدَا فِي بُيُوتِهِمَا بَيْكَيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدُهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتَى رَسُولُ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ، أَمْ لَا؟ ثُمَّ أَصْلِي قَرِيبًا مِنْهُ وَأَسَارِقُهُ النَّظَرَ، فَإِذَا أَفْبَلْتُ عَلَى صَلَاتِي نَظَرَ إِلَيَّ، وَإِذَا التَّمْتُ نَحْوَهُ أَغْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ الْمُسْلِمِينَ، مَسَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ

youngest and strongest of them. I would go out and attend the prayer, and go around in the marketplaces, and no one would speak to me. I would go to the Messenger of Allāh ﷺ and greet him with *Salām*, when he was sitting with the people after prayer, and I would say to myself: 'Did his lips move in response or not?' Then I would pray standing close to him, stealing glances at him. When I focused on my prayer, he would look at me, then when I looked at him he would turn away. Then when this harsh treatment of the Muslims had gone on for too long, I went and climbed the wall of the garden of Abû Qatâdah, who was my paternal cousin and the dearest of people to me, and I greeted him with *Salām* but by Allāh, he did not return the greeting. I said to him: 'O Abû Qatâdah, I adjure you by Allāh, do you know that I love Allāh and His Messenger?' He remained silent, so I adjured him again, and he remained silent. Then I adjured him again and he said: 'Allāh and His Messenger know best.' My eyes filled with tears, and I turned away and climbed back over the wall.

"While I was walking in the marketplace of Al-Madînah, I saw a farmer from Ash-Shâm, one of those who had brought foodstuff to sell in Al-Madînah. He was saying: 'Who will show

عَمِّي، وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أُنْشِدْكَ بِاللَّهِ! هَلْ تَعْلَمَنَّ أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ؟ قَالَ: فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ، فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ، حَتَّى تَسَوَّرْتُ الْجِدَارَ.

فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ، إِذَا نَبْطِي مِنْ نَبْطِ أَهْلِ الشَّامِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ، يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ، قَالَ: فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ، حَتَّى جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا، فَقَرَأْتُهُ فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضِيعَةٍ، فَالْحَقْ بِنَا نَوَاسِكَ، قَالَ: فَقُلْتُ، حِينَ قَرَأْتُهَا: وَهَذِهِ أَيْضًا مِنَ الْبَلَاءِ، فَتَيَأَمَمْتُ بِهَا التَّنُورَ فَسَجَرْتُهَا بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ، وَاسْتَلَبْتُ الْوُحْيَ، إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ بِأَمْرِكَ أَنْ تَعْتَزَلَ امْرَأَتَكَ، قَالَ: فَقُلْتُ: أَطْلُقُهَا أَمْ مَاذَا

me where Ka'b bin Mâlik is?' The people started to point me out to him, and he came to me and gave me a letter from the king of Ghassân. I was literate, so I read it and it said:

“‘We have heard that your companion is treating you cruelly, and you do not have to stay in a place where you are humiliated and have no rights. Come to us and we will support you.’ When I read it, I said: ‘This is also part of the test,’ and went to the oven and threw it in. Then when forty of the fifty days had passed, and no Revelation had come, the envoy of the Messenger of Allâh ﷺ came to me and said: ‘The Messenger of Allâh ﷺ has ordered you to keep away from your wife.’ I said: ‘Should I divorce her, or what should I do?’ He said: ‘No, just keep away from her, and do not come near her.’ And he sent word to my two companions with similar orders. I said to my wife: ‘Go to your family and stay with them until Allâh decides concerning this matter.’ The wife of Hilâl bin Umayyah came to the Messenger of Allâh ﷺ and said to him: ‘O Messenger of Allâh, Hilâl bin Umayyah is an old man who has no servant and no one to take care of him. Do you object if I serve him?’ He said: ‘No, but he should not come near you.’ She said: ‘By Allâh, he has no such

أَفْعَلُ؟ قَالَ: لَا، بَلِ اغْتَرِلْهَا، فَلَا تَقْرَبْنَهَا، قَالَ: فَأَرْسَلَ إِلَى صَاحِبِي بِمِثْلِ ذَلِكَ، قَالَ: فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ، قَالَ: فَجَاءَتِ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ ﷺ، فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ هِلَالَ بْنِ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «لَا، وَلَكِنْ لَا يَقْرَبَنَّكَ» فَقَالَتْ: إِنَّهُ، وَاللَّهِ! مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللَّهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ، إِلَى يَوْمِهِ هَذَا.

قَالَ: فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ؟ فَقَدْ أَذِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ، قَالَ: فَقُلْتُ: لَا اسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رَسُولُ اللَّهِ ﷺ، إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ، قَالَ: فَلَبِثْتُ بِذَلِكَ عَشْرَ لَيَالٍ، فَكَمِلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نُبِيٍّ عَنْ كَلَامِنَا، قَالَ: ثُمَّ صَلَّيْتُ صَلَاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً، عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ [عَزَّ وَجَلَّ] مِنَّا، قَدْ ضَاقَتْ عَلَيَّ

desire; he has not stopped weeping from the moment this happened until today.'

"Some of my family said to me: 'Why don't you ask the Messenger of Allāh ﷺ for permission concerning your wife, for he has given the wife of Hilāl bin Umayyah permission to serve him.' I said: 'I will not ask the Messenger of Allāh ﷺ for permission concerning her, for how can I know what the Messenger of Allāh ﷺ will say if I ask him for permission concerning her, when I am a young man?' I stayed like that for ten days, which completed fifty days from the time when it had become forbidden to speak to us. Then I prayed *Fajr* on the morning of the fiftieth day, on the roof of one of our houses. While I was sitting in the manner that Allāh, Glorified and Exalted is He, described us, my own self was straitened for me and the earth, vast as it is, was straitened for me,^[1] I heard the voice of someone shouting from the top of Mount Sal', saying at the top of his voice: 'O Ka'b bin Mālik, be of good cheer!' I fell down in prostration, for I knew that a way out had come.

"The Messenger of Allāh ﷺ had announced to the people that Allāh had accepted our repentance when he prayed *Fajr*, and the people started to give us the glad tidings.

نَفْسِي وَصَافَتْ عَلَيَّ الْأَرْضُ بِمَا رَحُبْتُ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى سَلْعٍ يَقُولُ، بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنُ مَالِكٍ! أَبَشِّرْ، قَالَ: فَخَرَزْتُ سَاجِدًا، وَعَرَفْتُ أَنَّ قَدْ جَاءَ فَرَجٌ.

قَالَ: وَأَذَنَ رَسُولُ اللَّهِ ﷺ النَّاسَ بِتَوْبَةِ اللَّهِ عَلَيْنَا، حِينَ صَلَّى صَلَاةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قَبْلَ صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ رَجُلٌ إِلَيَّ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ قَبْلِي، وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي، نَزَعْتُ لَهُ ثَوْبِي فَكَسَوْتُهُمَا إِيَّاهُ بِبِشَارَتِهِ، وَاللَّهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، فَأَنْطَلَقْتُ أَنَا وَمُ رَسُولَ اللَّهِ ﷺ، يَتَلَقَانِي النَّاسُ فَوْجًا فَوْجًا، يُهَنِّئُونِي بِالتَّوْبَةِ وَيَقُولُونَ: لِيَتَهَنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي الْمَسْجِدِ، [وَأَحْوَلَهُ النَّاسُ، فَقَامَ طَلَحَةُ بْنُ عُبَيْدٍ اللَّهُ يُهْرُولُ حَتَّى صَافَحَنِي وَهَنَانِي، وَاللَّهِ! مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ.

[1] See *At-Tawbah* 9:118.

They went to my two companions to tell them the glad tidings, and one man came to me galloping on his horse, and a man from Aslam came rushing to me, and he stood on top of the mountain and shouted. The man's voice was swifter than the horse. When the one whose voice I had heard giving me the glad tidings came to me, I took off my cloak and gave it to him in return for his good news. By Allâh, I did not have any other garment at that time, and I had to borrow two garments and put them on. I set out to go to the Messenger of Allâh ﷺ, and I was met by the people, group after group, congratulating me for my repentance and saying: 'Congratulations for Allâh's acceptance of your repentance.' Then I entered the *Masjid* and saw the Messenger of Allâh ﷺ sitting there with the people around him. Ṭalḥah bin 'Ubaidullâh got up and ran towards me to shake my hand and congratulate me, but by Allâh, no man among the *Muhâjirîn* got up except him."

(The sub narrator said:) Ka'b never forgot that (gesture) of Ṭalḥah's.

Ka'b said: "When I greeted the Messenger of Allâh ﷺ with *Salâm*, he said, with his face shining with joy: 'Be of good cheer, for this is the best day you have ever had since the day your mother gave birth to you.' I said: 'Is it from you, O Messenger of

قَالَ: فَكَانَ كَعْبٌ لَا يَسْأَلُهَا لِطَلْحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ وَيَقُولُ: «أَبَشِّرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدْتِكَ أُمُّكَ» قَالَ: فَقُلْتُ: أَمِنْ عِنْدِكَ؟ يَا رَسُولَ اللَّهِ! أَمْ مِنْ عِنْدِ اللَّهِ؟ فَقَالَ: «لَا، بَلْ مِنْ عِنْدِ اللَّهِ» وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَتَارَ وَجْهُهُ، حَتَّى كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ، قَالَ: وَكُنَّا نَعْرِفُ ذَلِكَ.

قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أُنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُمِسْكَ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ» قَالَ: فَقُلْتُ: فَإِنِّي أُمِسْتُ سَهْبِي الَّذِي بِخَيْرٍ، قَالَ: وَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ إِنَّمَا أَنْجَانِي بِالصَّدَقِ. وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيْتُ، قَالَ: فَوَاللَّهِ! مَا عَلِمْتُ أَنْ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ، مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ [إِلَى يَوْمِي هَذَا]، أَحْسَنَ مِنَّمَا أَبْلَانِي اللَّهُ [بِهِ]، وَوَاللَّهِ! مَا تَعَمَّدْتُ كَذِبَةً مُنْذُ قُلْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، إِلَى

Allâh, or from Allâh?' He said: 'No, it is from Allâh.' When the Messenger of Allâh ﷺ was happy, his face would shine, as if it were a piece of the moon, and we would recognize that.

"When I sat before him, I said: 'O Messenger of Allâh, as part of my repentance, I will give up my wealth as charity to Allâh and His Messenger ﷺ.' The Messenger of Allâh ﷺ said: 'Keep some of (the booty of) your wealth; that is better for you.' I said: 'I will keep my share of Khaibar.' Then I said: 'O Messenger of Allâh, Allâh saved me because I spoke the truth. As part of my repentance I shall speak nothing but the truth so long as I live.' By Allâh, I do not know of anyone among the Muslims whom Allâh put to a more severe test because of telling the truth, from the time I said that to the Messenger of Allâh ﷺ until today. By Allâh, I have not told a lie from the time I said that to the Messenger of Allâh ﷺ until today, and I hope that Allâh will protect me for the rest of my life."

"And Allâh revealed the words:

'Allâh has forgiven the Prophet, the *Muhâjirûn* and the *Anṣâr* who followed him (Muḥammad ﷺ) in the time of distress (Tabûk expedition)... Until he reached: 'Certainly, He is unto them full of

يَوْمِي هَذَا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَ.

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾ حَتَّى بَلَغَ ﴿إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ﴾ وَ عَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾ [التوبة: ١١٧ و ١١٨] حَتَّى بَلَغَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٩].

قَالَ كَعْبٌ: وَاللَّهِ! مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ إِذْ هَدَانِي اللَّهُ لِلْإِسْلَامِ، أَعْظَمَ فِي نَفْسِي، مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ، أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، إِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا، حِينَ أَنْزَلَ الْوَحْيَ، شَرًّا مَا قَالَ لِأَحَدٍ، وَقَالَ اللَّهُ: ﴿سَيَخْلِفُونَ بِاللَّهِ لَكُمْ لَعْنَةً إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِعَرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءُ بِمَا

kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabûk expedition) till, for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.”

[until he reached]:

“O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)”^[1]

Ka'b said; “By Allâh, Allâh did not bestow any blessing upon me, after He guided me to Islam, that was greater in my view than the fact that I told the truth to the Messenger of Allâh ﷺ, and I did not lie and end up doomed as happened to those who lied, when there came Revelation in which Allâh addressed those who had lied, and spoke the harshest words ever spoken to anyone. Allâh said:

“They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their

كَانُوا يَكْسِبُونَ ۝ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ [التوبة: ٩٥، ٩٦].

قَالَ كَعْبٌ: كُنَّا خُلَفْنَا، أَيُّهَا الثَّلَاثَةُ، عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّىٰ قَضَىٰ اللَّهُ فِيهِ، فَبِذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا﴾. وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِفْنَا، تَخْلُفْنَا عَنِ الْعَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

^[1] At-Tawbah 9:117-119.

dwelling place – a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn*.”^[1]

Ka'b said: "Our case was deferred, the three of us, unlike the case of those whose apology the Messenger of Allâh ﷺ accepted when they swore to him, and he accepted their oath of allegiance and prayed for forgiveness for them. The Messenger of Allâh ﷺ deferred our case until Allâh decided concerning it. Hence Allâh said: "And (He did forgive also) the three who..." What Allâh says here does not refer to our staying behind from the campaign, rather it refers to His delaying the decision concerning us, unlike those who swore an oath (to the Prophet ﷺ) and apologized to him, from whom he accepted that."

[7017] (...) A similar report was narrated from Az-Zuhrî.

[7018] 54 - (...) 'Abdullâh bin Ka'b bin Mâlik, who acted as Ka'b's guide when he became blind, said: "I heard Ka'b bin Mâlik telling his story about when he stayed behind from

[٧٠١٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا
اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ،
بِإِسْنَادِ يُونُسَ عَنِ الزُّهْرِيِّ سَوَاءً.

[٧٠١٨] ٥٤ - (...) وَحَدَّثَنِي عَبْدُ بْنُ

حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، ابْنُ أَخِي
الزُّهْرِيِّ عَنْ عَمِّهِ، مُحَمَّدِ بْنِ مُسْلِمٍ.

[1] *At-Tawbah* 9:95, 96.

going on the campaign to Tabûk with the Messenger of Allâh ﷺ...” and he quoted the *Hadîth* (as no. 7016) and added: “When the Messenger of Allâh ﷺ wanted to go out on a campaign, he would hint at a destination other than his real goal, except in the case of this campaign.”

In the *Hadîth* of Az-Zuhrî’s nephew, it does not mention Abû Khaithamah and his catching up with the Prophet ﷺ.

[7019] 55 - (...) ‘Abdur-Rahmân bin ‘Abdullâh bin Ka’b bin Mâlik narrated that his paternal uncle, ‘Ubaidullâh bin Ka’b, who was Ka’b’s guide when he lost his sight, and who was the most knowledgeable of his people about the *Ahâdith* of the Companions of the Messenger of Allâh ﷺ, said: “I heard my father Ka’b bin Mâlik, who was one of the three whose repentance was accepted, say that he did not stay behind from accompanying the Messenger of Allâh ﷺ on any campaign that he went on, except for two campaigns...” and he quoted the *Hadîth* and said: “The Messenger of Allâh ﷺ set out on the campaign with many people, more than ten thousand, and there was no record of their names.”

الرُّهْرِيُّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ، حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ، فِي غَزْوَةِ تَبُوكَ - وَسَاقَ الْحَدِيثِ، وَزَادَ فِيهِ، عَلَى يُونسَ: فَكَانَ رَسُولُ اللَّهِ ﷺ قَلَمًا يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ.

وَلَمْ يَذْكُرْ فِي حَدِيثِ ابْنِ أَخِي الرُّهْرِيِّ، أَبَا خَيْثَمَةَ وَلِحُوقَهُ بِالنَّبِيِّ ﷺ.

[٧٠١٩] ٥٥- (...) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، عَنِ الرُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنُ كَعْبِ ابْنِ مَالِكٍ عَنْ عَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ، حِينَ أُصِيبَ بَصَرُهُ، وَكَانَ أَعْلَمَ قَوْمِهِ وَأَوْعَاهُمْ لِأَحَادِيثِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَيْبَ عَلَيْهِمْ، يُحَدِّثُ: أَنَّهُ لَمْ يَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ، غَيْرَ غَزَوَتَيْنِ، وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: وَغَزَا رَسُولُ اللَّهِ ﷺ بِنَاسٍ كَثِيرٍ يَرِيدُونَ عَلَى عَشْرَةِ آلَافٍ، وَلَا يَجْمَعُهُمْ دِيَوَانٌ حَافِظٌ.

Chapter 10. *Al-Iffk* (The Slander) And The Acceptance Of The Slanderer's Repentance

(المعجم ١٠) - (بَابُ فِي حَدِيثِ

الإِفْكَ، وَقَبُولِ تَوْبَةِ الْقَاذِفِ)

(التحفة ١١)

[7020] 56 - (2770) It was narrated from Az-Zuhrî: "Sa'eed bin Al-Musayyab, 'Urwah bin Az-Zubair, 'Alqamah bin Waqqâs and 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd narrated the *Hadith* of 'Āishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, then Allâh declared her innocent of what they said. Each of them told me part of her story, and some of them had better memories than others and reported more details. I tried to memorize what each of them told me of the story, and their reports confirmed one another. They said that 'Āishah, the wife of the Prophet ﷺ said: 'When the Messenger of Allâh ﷺ wanted to go out on a journey, he would cast lots between his wives and the one whose name was drawn, the Messenger of Allâh ﷺ would take her with him.'

“‘Āishah said: 'He (ﷺ) cast lots between us for a campaign he was going on, and my name was drawn, so I went out with the Messenger of Allâh ﷺ. This was after the command of *Hijâb* had been revealed, so I would be lifted up in my *Howdah*, and I would be set down in it. That was the case throughout the journey, until the

[٧٠٢٠] ٥٦ - (٢٧٧٠) حَدَّثَنَا جَبَّانُ

ابْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: وَالسِّيَاقُ حَدِيثُ مَعْمَرٍ مِنْ رِوَايَةِ عَبْدِ وَابْنِ رَافِعٍ قَالَ يُونُسُ وَمَعْمَرٌ، جَمِيعًا عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنُ مَسْعُودٍ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّاهَا اللَّهُ مِمَّا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا مِنْ بَعْضٍ، وَأَثَبْتُ ائْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ الْحَدِيثَ الَّذِي حَدَّثَنِي، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، ذَكَرُوا أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا، أَفْرَعَ

Messenger of Allâh ﷺ had finished his campaign, then we headed back.

“When we were close to Al-Madīnah, he gave the command to move on one night. When he gave the command to move on, I got up and walked until I had passed beyond the army, and when I had relieved myself I came back to the camp. I put my hand to my chest and found that my necklace of Zafâr beads (a kind of Yemeni beads) had broken and fell off. I went back, looking for my necklace, and that distracted me. The men who used to prepare the camel for me and lift up my *Howdah* came and lifted it onto my camel that I used to ride, and they thought that I was in it.

“The women at that time were lean and did not carry much flesh, as they did not eat much food. The people did not notice the weight of the *Howdah* when they lifted it up, as I was a young girl. They drove the camel and set out. I found my necklace after the army had moved on, and I came back to their camp and there was no one to call and no one to answer. I waited in the place where I had stayed, thinking that the people would notice I was missing and would come back for me. While I was sitting in that place, tiredness overwhelmed me and I fell asleep. Şafwân bin Al-Mu‘aṭṭal As-Sulamî Adh-Dhakwânî had stopped to rest towards the end of the night, and he

بَيْنَ نِسَائِهِ، فَأَيُّتُهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ.

قَالَتْ عَائِشَةُ: فَأَفْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَذَلِكَ بَعْدَمَا أُنْزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ فِي هَوْدَجِي، وَأُنْزَلُ فِيهِ، مَسِيرَنَا، حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوِهِ، وَقَقَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ، أَذَنَ لَيْلَةٍ بِالرَّحِيلِ، فَقُمْتُ حِينَ أَذْنُوا بِالرَّحِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا قَضَيْتُ مِنْ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي فَإِذَا عِقْدِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْنِعَاؤُهُ، وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَحَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ.

قَالَتْ: وَكَانَتِ النِّسَاءُ إِذْ ذَاكَ خِفَافًا، لَمْ يُهَبِّلْنَ وَلَمْ يَعْشَهِنَّ اللَّحْمَ، إِنَّمَا يَأْكُلْنَ الْعُلْفَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ ثِقَلَ الْهُودَجِ حِينَ رَحَلُوهُ وَرَفَعُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، وَوَجَدْتُ عِقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ

was behind the army, and had set out at the end of night. In the morning he reached the place where I was, and he saw the shape of a person sleeping. He came to me, and he recognized me when he saw me, as he used to see me before the *Hijab* was enjoined upon me. I woke up when I heard his *Istirjâ'ah*^[1] when he recognized me, and I covered my face with my *Jilbâb*. By Allâh, he did not say a word to me and I did not hear any word from him apart from his *Istirjâ'ah*.

“He made his camel kneel down and put his foot on its foreleg (to keep it steady), then I mounted it, and he set off, leading me on the mount, until we came to the army, which had stopped to rest in the noonday heat. Then some were doomed because of my situation, foremost among whom was ‘Abdullâh bin Ubayy bin Salûl. We arrived in Al-Madînah, and I fell sick for a month after we arrived in Al-Madînah. The people were spreading what the people of the slander were saying, and I was not aware of any of that. What gave me cause for alarm was that I did not see the kindness that I usually saw from the Messenger of Allâh ﷺ when I was sick; rather the Messenger of Allâh ﷺ would just come and greet me with *Salâm*, and say: “How are you?” So that made me worried, but I was

وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنَزْلِي الَّذِي كُنْتُ فِيهِ، وَظَنَنْتُ أَنَّ الْقَوْمَ سَيَقْدُونَنِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنَزْلِي غَلَبَتْنِي عَيْنِي فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السُّلَمِيِّ، ثُمَّ الذُّكْوَانِيُّ، قَدْ عَرَسَ، مِنْ وَرَاءِ الْجَيْشِ فَادَّلَجَ، فَأَصْبَحَ عِنْدَ مَنَزْلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي، وَقَدْ كَانَ يَرَانِي قَبْلَ أَنْ يُضْرَبَ الْحِجَابُ عَلَيَّ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي، فَخَمَرْتُ وَجْهِي بِجِلْبَابِي، وَوَاللَّهِ! مَا يُكَلِّمُنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، حَتَّى أَنَاخَ رَاحِلَتَهُ، فَوَطِئَ عَلَى يَدِهَا فَارْكَبْتُهَا، فَأَنْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ، بَعْدَ مَا نَزَلُوا مُوْغِرِينَ فِي نَحْرِ الطَّهِيرَةِ، فَهَلَكَ مَنْ هَلَكَ فِي شَأْنِي، وَكَانَ الَّذِي تَوَلَّى كِبْرَهُ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سُلُولٍ، فَقَدِمْنَا الْمَدِينَةَ، فَاشْتَكَيْتُ، حِينَ قَدِمْنَا الْمَدِينَةَ، شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَهْلِ الْإِفْكِ، وَلَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ، وَهُوَ يَرِيبُنِي فِي وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرَى

[1] Saying: “Verily to Allâh we belong and verily unto Him is our return.”

unaware of the evil, until I went out after I had begun to recover, and Umm Miṣṭaḥ went out with me, to Al-Manâsi', which is where we used to relieve ourselves. We only used to go out at night, and that was before we had latrines close to our houses. We were like the early Arabs in our efforts to keep clean; we did not like to have latrines close to our houses.

“Umm Miṣṭaḥ and I set out. She was the daughter of Abû Ruhm bin Al-Muṭṭalib bin ‘Abd Manâf, and her mother was the daughter of Şakhr bin ‘Âmir, the maternal aunt of Abû Bakr Aş-Şiddîq. Her son was Miṣṭaḥ bin Uṭhâthah bin ‘Abbâd bin Al-Muṭṭalib. The daughter of Abû Ruhm and I set out for my house when we had finished our business, and Umm Miṣṭaḥ stumbled on her apron and said: “Woe to Miṣṭaḥ!” I said to her: “What a bad thing you have said; are you berating a man who was present at (the battle of) Badr?” She said: “O you! Have you not heard what he said?” I said: “What did he say?” She told me what the people of the slander were saying, and my sickness became worse. When I came back to my house, the Messenger of Allâh ﷺ entered upon me and greeted me with *Salâm*, then he said: “How are you?” I said: “Will you give me permission to go to my parents?” “At that time I wanted to get confirmation of the

مِنْهُ حِينَ أَشْتَكِي، إِنَّمَا يَدْخُلُ رَسُولُ اللَّهِ ﷺ فَيَسَلُّمْ ثُمَّ يَقُولُ: «كَيْفَ تَيْكُم؟» فَذَلِكَ يَرِيئِي، وَلَا أَشْعُرُ بِالشَّرِّ، حَتَّى خَرَجْتُ بَعْدَ مَا نَفَقْتُ وَخَرَجْتُ مَعِيَ أُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ، وَهُوَ مُتَبَرِّزُنَا، وَلَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُفَّ قَرِيًّا مِنْ بِيُوتِنَا، وَأَمَرْنَا أُمَّ الْعَرَبِ الْأُولَى فِي التَّزْوِ، وَكُنَّا نَتَأَذَى بِالْكُفِّ أَنْ نَتَّخِذَهَا عِنْدَ بِيُوتِنَا، فَأَنْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ، وَهِيَ بِنْتُ أَبِي رُحْمَ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ، خَالَهَ أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مِسْطَحُ بْنُ أُنَاثَةَ بْنِ عَبَّادِ بْنِ الْمُطَّلِبِ، فَأَقْبَلْتُ أَنَا وَبِنْتُ أَبِي رُحْمَ قَبْلَ بَيْتِي، حِينَ فَرَعْنَا مِنْ شَأْنِنَا، فَعَثَرْتُ أُمُّ مِسْطَحٍ فِي مِرْطَها، فَقَالَتْ: تَعَسَ مِسْطَحُ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتَ، أَتَسْبِيَنَّ رَجُلًا قَدْ شَهِدَ بَدْرًا، قَالَتْ: أَيْ هَتَاهُ! أَوْ لَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَاذَا قَالَ؟ قَالَتْ، فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِلْفِ، فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَيْكُم؟» قُلْتُ: أَتَأْذُنُ لِي أَنْ آتِيَ أَبَوَيَّ؟ قَالَتْ:

news from them. The Messenger of Allâh ﷺ gave me permission, so I went to my parents and said to my mother: 'O my mother, what are the people talking about?' She said: 'O my daughter, do not worry, for by Allâh there was never a good looking woman who was loved by her husband and she had co-wives, but they tried to find fault with her.' I said: '*Subhân Allâh*, are the people talking about that?' I wept that night until morning came, and my tears never stopped, and I did not get a wink of sleep. When morning came I was still weeping. The Messenger of Allâh ﷺ called 'Alî bin Abî Tâlib and Usâmah bin Zaid, when the Revelation was delayed, and asked their advice about leaving his wife.

"As for Usâmah bin Zaid, he told the Messenger of Allâh ﷺ what he knew about his wife's innocence, and what he knew of his (the Prophet's) love for her. He said: 'O Messenger of Allâh, she is your wife, and we know nothing but good about her.' As for 'Alî bin Abî Tâlib, he said: 'Allâh has not imposed any restrictions on you, and there are many other women besides her. If you ask the slave woman she will tell you the truth.' The Messenger of Allâh ﷺ called Barîrah and said: 'O Barîrah, have you seen anything to make you doubt about 'Āishah?' Barîrah said to him: 'By the One Who sent

وَأَنَا حِينِيذٌ أُرِيدُ أَنْ أَتَيِّقَنَّ الْخَبَرَ مِنْ قَبْلِهِمَا، فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ، فَجِئْتُ أَبَوَيَّ فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ! مَا يَتَحَدَّثُ النَّاسُ؟ [ف]قَالَتْ: يَا بُنَيَّةُ! هَوْنِي عَلَيْكَ، فَوَاللَّهِ! لَقَلَّمَا كَانَتْ امْرَأَةً قَطُّ وَضِئَتْهُ عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلَّا كَثُرْنَ عَلَيْهَا، قَالَتْ: قُلْتُ: سُبْحَانَ اللَّهِ! وَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟. قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا يَرُقًا لِي دَمْعٌ وَلَا أَكْتَجِلُ بَنُومٍ، ثُمَّ أَصْبَحْتُ أَبْكِي، وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلَبْتُ الْوَحْيَ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، قَالَتْ: فَأَمَّا أُسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ فِي نَفْسِهِ لَهُمْ مِنَ الْوُدِّ، فَقَالَ: يَا رَسُولَ اللَّهِ! هُمْ أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: لَمْ يُضَيِّقْ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَإِنْ تَسْأَلَ الْجَارِيَةَ تَصُدِّقُكَ، قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: «أَيُّ بَرِيرَةٍ! هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيْبُكَ مِنْ عَائِشَةَ؟» قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا قَطُّ أَغْمِضُهُ عَلَيْهَا، أَكْثَرَ مِنْ

you with the truth, I have never seen anything objectionable from her, except that she is a young girl who falls asleep when making dough for her family, then the domestic sheep comes and eats it.'

"The Messenger of Allâh ﷺ stood on the *Minbar* and sought support against 'Abdullâh bin Ubayy bin Salûl. The Messenger of Allâh ﷺ said when he was on the *Minbar*: 'O Muslims, who will support me against a man who has offended me with regard to my family? By Allâh, I know nothing but good about my family, and they have mentioned a man (Şafwân) about whom I know nothing but good, and he has never entered upon my family except with me.' Sa'd bin Mu'âdh Al-Anşârî stood up and said: 'I will support you against him, O Messenger of Allâh. If he is from Aws, I will strike his neck, and if he is from our brothers of Al-Khazraj, tell us what to do and we will do as you command.' Sa'd bin 'Ubâdah, who was the chief of Al-Khazraj, stood up. He was a righteous man but tribalism overtook him, and he said to Sa'd bin Mu'âdh: 'You are lying, by Allâh. You will not kill him and you will not be able to kill him.' Usaid bin Hudair, who was the cousin of Sa'd bin Mu'âdh, stood up and said to Sa'd bin 'Ubâdah: 'You are lying, by Allâh. We will certainly kill him, and you are a hypocrite, defending the hypocrites.'

أَنَّهَا جَارِيَةٌ حَدِيثُهُ السَّنَّ، تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ، قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَاسْتَعَذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي ابْنِ سَلُولٍ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ: «يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ! مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِيَ» فَقَامَ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ فَقَالَ: أَنَا أَعْذِرُكَ مِنْهُ. يَا رَسُولَ اللَّهِ! إِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا أَمْرَكَ، قَالَتْ: فَقَامَ سَعْدُ بْنُ عَبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ رَجُلًا صَالِحًا، وَلَكِنْ اجْتَهَلَتْهُ الْحَمِيَّةُ، فَقَالَ لِسَعْدِ بْنِ مُعَاذٍ: [كَذَبْتَ]، لَعَمْرُ اللَّهِ! لَا تَقْتُلْهُ وَلَا تَقْدِرْ عَلَى قَتْلِهِ، فَقَامَ أُسَيْدُ بْنُ حَضِيرٍ، وَهُوَ أُنْجَمُ سَعْدِ بْنِ مُعَاذٍ، فَقَالَ لِسَعْدِ بْنِ عَبَادَةَ: كَذَبْتَ، لَعَمْرُ اللَّهِ! لَنَقْتُلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُتَنَافِقِينَ، فَتَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ، حَتَّى هَمُّوا أَنْ يَفْتَسِلُوا، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ، فَلَمْ

“They began to argue while the Messenger of Allāh ﷺ was standing on the *Minbar*, and the Messenger of Allāh ﷺ kept trying to calm them down, until they finally calmed down and fell silent. I wept that day, and my tears never stopped and I did not get a wink of sleep. Then I wept the following night, and my tears never stopped and I did not get a wink of sleep, and my parents thought that my weeping would be the end of me. While they were sitting with me and I was weeping, an *Anṣārī* woman asked permission to come in and I gave her permission. She sat down and wept. While we were like that, the Messenger of Allāh ﷺ came in and greeted us with *Salām*, then he sat down. He had not sat with me since the rumour began, and for a month, no Revelation had come to him concerning me. The Messenger of Allāh ﷺ recited the *Tashah-hud* when he sat down, then he said ‘O ‘Āishah, I have heard such and such about you. If you are innocent then Allāh will declare your innocence, and if you have committed a sin, then ask Allāh to forgive you, and repent to Him, for when a person admits his sin and repents, Allāh will accept his repentance.’ When the Messenger of Allāh ﷺ finished what he was saying, my tears dried up and not another drop fell. I said to my father: ‘Answer the Messenger of

يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا وَسَكَتَ، قَالَتْ: وَبَكَيْتُ يَوْمِي ذَلِكَ، لَا يَرِقًا لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ بَكَيْتُ لَيْلَتِي الْمُقْبِلَةَ، لَا يَرِقًا لِي دَمْعٌ وَلَا أَكْتَحِلُ بِنَوْمٍ، وَأَبَوَايَ يَظُنَّانِ أَنَّ الْبُكَاءَ فَالِقُ كَبِدِي، فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي، وَأَنَا أَبْكِي، اسْتَأْذَنْتُ عَلَيَّ امْرَأَةً مِنَ الْأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي، قَالَتْ: فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَسَلَّمَ ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مُنْذُ قِيلَ لِي مَا قِيلَ، وَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ، قَالَتْ: فَتَشْهَدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ، يَا عَائِشَةُ! فَإِنَّهُ [قَدْ] بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ بَرِيئَةً فَسَبِّحْهُ اللَّهَ، وَإِنْ كُنْتَ أَلَمَمْتَ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبٍ ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ». قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ، فَالَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي: أَجِبْ عَنِّي رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ: فَقَالَ: وَاللَّهِ! مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لِأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللَّهِ ﷺ،

Allâh ﷻ on my behalf.' He said: 'By Allâh, I do not know what I should say to the Messenger of Allâh ﷺ.' I said to my mother: 'Answer the Messenger of Allâh ﷺ on my behalf.' She said: 'By Allâh, I do not know what I should say to the Messenger of Allâh ﷺ.' I was a young girl who did not know much of the Qur'ân, but I said: 'By Allâh, I know that you (all) have been listening to this (rumour) until it settled in your minds and you believed it. If I say to you that I am innocent, and Allâh knows that I am innocent, you will not believe me, but if I admit something to you, and Allâh knows that I am innocent, you will believe me. By Allâh, I can find no likeness for me and you except that which the father of Yûsuf said: 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe.'^[1]

“Then I turned away and lay down on my bed. By Allâh, at that time I knew I was innocent, and that Allâh would prove my innocence, but by Allâh, I did not think that He would reveal Revelation concerning me that would be recited. I did not think that I was so important that Allâh, Glorified and Exalted is He, would speak of me in words that would be recited. Rather I hoped that the

فَقَالَتْ: وَاللَّهِ! مَا أَذْرِي مَا أَقُولُ لِرَسُولِ
اللَّهِ ﷺ، فَقُلْتُ، وَأَنَا جَارِيَّةٌ حَدِيثُهُ السَّنِّ
لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ: إِنِّي، وَاللَّهِ! لَقَدْ
عَرَفْتُ أَنْكُمْ قَدْ سَمِعْتُمْ بِهِذَا حَتَّى اسْتَقَرَّ
فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَإِنْ قُلْتُ لَكُمْ:
إِنِّي بَرِيَّةٌ، وَاللَّهِ يَعْلَمُ أَنِّي بَرِيَّةٌ، لَا
تُصَدِّقُونِي بِذَلِكَ، وَلَئِنْ اعْتَرَفْتُ لَكُمْ
بِأَمْرِ، وَاللَّهِ يَعْلَمُ أَنِّي بَرِيَّةٌ، لَتُصَدِّقُونِي،
وَإِنِّي، وَاللَّهِ! مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا
كَمَا قَالَ أَبُو يُوسُفَ: ﴿فَصَبَّرَ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾.

قَالَتْ: ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلَى
فِرَاشِي، قَالَتْ: وَأَنَا، وَاللَّهِ! حَيْتَنِيذِ أَعْلَمُ
أَنِّي بَرِيَّةٌ، وَأَنَّ اللَّهَ مُبَرِّئِي بِرَاءَتِي، وَلَكِنْ،
وَاللَّهِ! مَا كُنْتُ أَظُنُّ أَنْ يُنْزَلَ فِي شَأْنِي وَحْيٌ
يُنْتَلَى، وَلَشَأْنِي كَانَ أَحَقَّرَ فِي نَفْسِي مِنْ أَنْ
يَتَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرِ يُنْتَلَى، وَلَكِنِّي
كُنْتُ أَرْجُو أَنْ يُرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ
رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، قَالَتْ: فَوَاللَّهِ! مَا رَأَمَ
رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ، وَلَا خَرَجَ مِنْ أَهْلِ
الْبَيْتِ أَحَدٌ، حَتَّى أُنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى
نَبِيِّهِ ﷺ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرْحَاءِ

^[1] Yûsuf 12:18.

Messenger of Allâh ﷺ would be shown something in a dream through which Allâh would prove that I was innocent. By Allâh, the Messenger of Allâh ﷺ did not move from where he was sitting, and no one in the house left before Allâh sent Revelation to His Prophet ﷺ, and he was overcome by the burden that overcame him when he received Revelation, when he perspired with drops of sweat like pearls on a winter day because of the weight of the words that were being revealed to him.

“‘When it was over, the Messenger of Allâh ﷺ smiled and the first thing he said was: ‘Be of good cheer, O ‘Aishah, for Allâh has declared you innocent.’ My mother said to me: ‘Get up and go to him.’ I said: ‘By Allâh, I will not get up and go to him, and I will not praise anyone but Allâh, for He is the One Who has revealed that I am innocent.’ Allâh revealed the words; ‘Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you...’^[1] ten Verses. Allâh revealed these Verses declaring that I was innocent.

“‘Abû Bakr, who used to spend on Mistah, because he was a relative of his and was poor, said: ‘By Allâh, I will never spend anything on him again after what he said about ‘Aishah.’ Then

عِنْدَ الْوَحْيِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجَمَانِ مِنَ الْعَرَقِ، فِي الْيَوْمِ الشَّاتِي، مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ، قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ، وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «أَبْشِرِي، يَا عَائِشَةُ! أَمَّا اللَّهُ فَقَدْ بَرَّأَكَ» فَقَالَتْ لِي أُمِّي: فُؤِمِي إِلَيْهِ، فَقُلْتُ: وَاللَّهِ! لَا أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهَ، هُوَ الَّذِي أُنْزَلَ بَرَاءَتِي، قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ﴾ [النور: ١١]. عَشْرَ آيَاتٍ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَاتِ بَرَاءَتِي. قَالَتْ: فَقَالَ أَبُو بَكْرٍ، وَكَانَ يُنْفِقُ عَلَى مِسْطَحٍ لِقَرَاتِهِ مِنْهُ وَفَقَرَهُ: وَاللَّهِ! لَا أَتُفِقُ عَلَيْهِ شَيْئًا أَبَدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى﴾ [النور: ٢٢]. إِلَى قَوْلِهِ: ﴿وَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾.

قَالَ حَبَابُ بْنُ مُوسَى: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: هَذِهِ أَرْجَى آيَةٍ فِي كِتَابِ اللَّهِ. فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! إِنِّي لِأَحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحٍ النَّفَقَةِ

[1] An-Nûr 24:11.

Allâh revealed the words: ‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the needy), and those who left their homes for Allâh’s Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?...’^[1]

Hibbân bin Mûsâ said: “‘Abdullâh bin Al-Mubârak said: ‘This is the Verse in the Book of Allâh which gives the most hope.’”

‘Abû Bakr said: “By Allâh, I love that Allâh should forgive me,” so he continued to spend on Miṣṭah as he used to, and said: “I will never stop it.”

‘Āishah said: “The Messenger of Allâh ﷺ asked Zainab bint Jaḥsh about me: “What do you know?” Or: “What do you think?” She said: “O Messenger of Allâh, by Allâh I have never heard or seen, and by Allâh, I do not know, anything but good.”

‘Āishah said: “She was the one among the wives of the Messenger of Allâh ﷺ who used to compete with me, but Allâh protected her by means of her piety, but her sister Ḥammah bint Jaḥsh opposed her, and was one of those who were doomed.”

Az-Zuhrî said: “This is what we have heard about this group.”

الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ: لَا أَنْزِعُهَا مِنْهُ أَبَدًا.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ زَوْجَ النَّبِيِّ ﷺ عَنْ أَمْرِي: «مَا عَلِمْتُ؟ أَوْ مَا رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ! مَا عَلِمْتُ إِلَّا خَيْرًا.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، فَعَصَمَهَا اللَّهُ بِالْوَرَعِ، وَطَوَّقَتْ أُخْتُهَا حَمْنَةُ بِنْتُ جَحْشٍ تُحَارِبُ لَهَا، فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَ الزُّهْرِيُّ: فَهَذَا مَا انْتَهَى إِلَيْنَا مِنْ أَمْرِ هَؤُلَاءِ الرَّهْطِ.

وَقَالَ فِي حَدِيثِ يُونُسَ: احْتَمَلْتُهُ الْحَمِيَّةُ.

^[1] *An-Nûr* 24:22.

[7021] 57 - (...) A *Hadîth* like that of Yûnus and Ma'mar (no. 7020) was narrated from Az-Zuhri with their chain of narrators.

In the *Hadîth* of Sâlih it adds: "Urwah said: "Āishah did not like Ḥassân to be reviled in her presence, and she said: "He said:

'My father, my mother and my honor are all to defend the honour of Muḥammad against you.'"

He also added: "Urwah said: "Āishah said: "By Allâh, the man against whom the allegation was made said: 'Subhân-Allâh, by the One in Whose Hand is my soul, I never unveiled any woman.' Then after that he was killed as a martyr in the cause of Allâh."

[٧٠٢١] ٥٧- (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ كِلَاهُمَا عَنِ الزُّهْرِيِّ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ بِإِسْنَادِهِمَا. وَفِي حَدِيثِ فُلَيْحٍ: اجْتَهَلْتُهُ الْحَمِيَّةُ، كَمَا قَالَ مَعْمَرٌ.

وَفِي حَدِيثِ صَالِحٍ: احْتَمَلْتُهُ الْحَمِيَّةُ كَقَوْلِ يُونُسَ وَزَادَ فِي حَدِيثِ صَالِحٍ: قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانٌ. وَتَقُولُ: إِنَّهُ قَالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِزُّي لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وَقَاءَ وَزَادَ أَيْضًا: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللَّهِ! إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ! فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا كَشَفْتُ عَنْ كَتَفِ أُتَيْ قَطُّ، قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ شَهِيدًا.

وَفِي حَدِيثِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ: مُوَعَّرِينَ فِي نَحْرِ الظَّهِيرَةِ.

وَقَالَ عَبْدُ الرَّزَّاقِ: مُوَعَّرِينَ.

قَالَ عَبْدُ بْنُ حُمَيْدٍ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: مَا قَوْلُهُ مُوَعَّرِينَ؟ قَالَ: الْوَعْرَةُ شِدَّةُ الْحَرِّ.

[7022] 58 - (...) It was narrated that Aishah said: "When the rumours spread about me, I did not know about it. The Messenger of Allāh ﷺ stood up to deliver a *Khutbah*. He recited the *Tashah-hud* and he praised Allāh as He deserves to be praised, then he said: 'Advise me with regard to some people who have made false charges against my wife, for by Allāh I do not know anything bad about my wife at all. And they have made false charges concerning a man about whom, by Allāh, I do not know anything bad at all, and who never entered my house except when I was present, and I was never absent on a journey but he was absent with me...' And he quoted the *Hadīth*, in which it says: "The Messenger of Allāh ﷺ entered my house and asked my slave woman, and she said: 'By Allāh, I do not know of any fault in her except that she falls asleep and the sheep comes in and eats her dough – or her yeast'" – Hishām was not sure. "Some of his Companions scolded her and said: 'Tell the Messenger of Allāh ﷺ the truth,' and they referred bluntly to this matter. She said: '*Subhān-Allāh*, by Allāh I do not know anything about her but what the goldsmith knows about a piece of pure gold.'"

"News of that reached the man concerning whom these things were being said, and he said: '*Subhān-Allāh*, by Allāh I have never unveiled any woman.'"

[٧٠٢٢] ٥٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ ، وَمَا عَلِمْتُ بِهِ ، قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَتَشَهَّدَ ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ، ثُمَّ قَالَ : « أَمَّا بَعْدُ ، أَشِيرُوا عَلَيَّ فِي أَنْاسٍ أَتْنُوا أَهْلِي ، وَإِنَّمِ اللَّهُ ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ ، وَأَبْنُوهُمْ ، يَمَنْ ، وَاللَّهِ ! مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ ، وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ ، وَلَا غِبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِي » ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ ، وَفِيهِ : وَلَقَدْ دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ جَارِيتِي ، فَقَالَتْ : وَاللَّهِ ! مَا عَلِمْتُ عَلَيْهَا عَيْبًا ، إِلَّا أَنَّهَا كَانَتْ تَرْفُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلُ عَجِينَهَا ، أَوْ قَالَتْ خَمِيرَهَا - شَكَّ هِشَامٌ - فَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ : اصْطَفِي رَسُولَ اللَّهِ ﷺ ، حَتَّى أَسْقُطُوا لَهَا بِهِ ، فَقَالَتْ : سُبْحَانَ اللَّهِ ! وَاللَّهِ ! مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى تَبْرِ الذَّهَبِ الْأَحْمَرِ .

وَقَدْ بَلَغَ الْأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ ، فَقَالَ : سُبْحَانَ اللَّهِ ! وَاللَّهِ ! مَا كَشَفْتُ عَنْ كَتَفِ أُنْتَى قَطُّ .

‘Aishah said: “He was killed as a martyr in the cause of Allâh, Glorified and Exalted is He.”

It is also narrated that those who spoke of it were Mistah, Hamnah and Hassân. As for the hypocrite ‘Abdullâh bin Ubayy, he is the one who collected false rumours and spread them further. And he is the one who took the lead in that, along with Hamnah.

Chapter 11. Exoneration Of The Prophet’s Concubine

[7023] 59 - (2771) It was narrated from Anas that a man was accused of misbehaving with the concubine of the Messenger of Allâh ﷺ who had borne him a child. The Messenger of Allâh ﷺ said to ‘Alî: “Go and strike his neck.” ‘Alî came to him and found him in a well, cooling himself off. ‘Alî said to him: “Come out,” and he took him by the hand and brought him out. Then he saw that he was mutilated and did not have a penis, so he refrained from killing him. Then he came to the Prophet ﷺ and said: “O Messenger of Allâh, he is mutilated, he does not have a penis.”

قَالَتْ عَائِشَةُ: وَقُتِلَ شَهِيدًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

وَفِيهِ أَيْضًا مِنَ الزِّيَادَةِ: وَكَانَ الَّذِينَ تَكَلَّمُوا بِهِ مُسَطَّحٌ وَحِمْنُهُ وَحَسَّانٌ، وَأَمَّا الْمُنَافِقُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ فَهُوَ الَّذِي كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ، وَهُوَ الَّذِي تَوَلَّى كِبْرَهُ، وَحِمْنُهُ.

(المعجم ١١) - (بَابُ بَرَاءَةِ حَرَمِ

النَّبِيِّ ﷺ مِنَ الرِّيبَةِ) (التحفة ١٢)

[٧٠٢٣] ٥٩ - (٢٧٧١) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَجُلًا كَانَ يُتَّهَمُ بِأَمِّ وَلَدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ: اذْهَبْ فَاضْرِبْ عُنُقَهُ، فَأَتَاهُ عَلِيٌّ فَإِذَا هُوَ فِي رَكِيٍّ يَتَبَرَّدُ فِيهَا، فَقَالَ لَهُ عَلِيٌّ: اخْرُجْ، فَنَاولَهُ يَدَهُ فَأَخْرَجَهُ، فَإِذَا هُوَ مَعْجُوبٌ لَيْسَ لَهُ ذَكَرٌ، فَكَفَّ عَلِيٌّ عَنْهُ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَمَعْجُوبٌ، مَا لَهُ ذَكَرٌ.

50. The Book Of The Attributes Of The Hypocrites And The Rulings Concerning Them

Chapter...The Attributes Of The Hypocrites And The Rulings Concerning Them

[7024] 1 - (2772) Zaid bin Arqam said: "We set out on a journey with the Messenger of Allâh ﷺ, and the people encountered hardship. 'Abdullâh bin Ubayy said to his companions: 'Spend not on those who are with Allâh's Messenger, until they desert him.' And he ('Abdullâh bin Ubayy) said: 'If we return to Al-Madînah, indeed the more honourable will expel therefrom the meaner.'

"I went to the Messenger of Allâh ﷺ and told him about that, and he sent for 'Abdullâh bin Ubayy and asked him about that. 'Abdullâh swore a vehement oath saying that he had not said that, and he said: 'Zaid is lying to the Messenger of Allâh ﷺ.' I was very upset about what they said, until Allâh revealed confirming what I had said: 'When the hypocrites come to you...'[1]

"Then the Messenger of Allâh ﷺ summoned them so that he could pray for forgiveness for

٦ - (المعجم ٥٠) - كتاب صفات

المنافقين وأحكامهم (التحفة ...)

(المعجم) - (باب صفات

المنافقين وأحكامهم) (التحفة ١٣)

[٧٠٢٤] ١ - (٢٧٧٢) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى:

حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو

إِسْحَاقَ، أَنَّهُ سَمِعَ زَيْدَ بْنَ أَرْقَمَ يَقُولُ:

خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ،

أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ

أُبَيٍّ لِأَصْحَابِهِ: لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ

رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا مِنْ حَوْلِهِ.

قَالَ زُهَيْرُ: وَهِيَ فِي قِرَاءَةٍ مَنْ خَفَضَ

حَوْلَهُ.

وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ

الْأَعَزُّ مِنْهَا الْأَذَلَّ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ

فَأُخْبِرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أُبَيٍّ

فَسَأَلَهُ فَاجْتَهَدَ يَمِينُهُ مَا فَعَلَ، فَقَالَ: كَذَبَ

زَيْدُ رَسُولُ اللَّهِ ﷺ، قَالَ: فَوَقَعَ فِي نَفْسِي

مِمَّا قَالُوا شِدَّةٌ، حَتَّى أَنْزَلَ اللَّهُ تَصْدِيقِي:

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾.

[1] Al-Munâfiqûn 63:1.

them, but they turned their heads away. And His Words: ‘...They are as blocks of wood propped up...’^[1] And they were rather good-looking men.”

[7025] 2 - (2773) It was narrated from ‘Amr that he heard Jâbir say: “The Prophet ﷺ came to the grave of ‘Abdullâh bin Ubayy and brought him out of his grave and placed him on his knees and blew on him, and dressed him in his own shirt. And Allâh knows best.”

[7026] (...) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ came to ‘Abdullâh bin ‘Ubayy after he had been placed in his grave...” and he narrated a *Hadîth* like that of Sufyân (no. 7025).

[7027] 3 - (2774) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy (bin Salûl) died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger

قَالَ: ثُمَّ دَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ، قَالَ: فَلَوَّوْا رُءُوسَهُمْ، وَقَوْلُهُ: ﴿كَأَنَّهُمْ خُشُبٌ مُسْتَنْدَةٌ﴾. وَقَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ.

[٧٠٢٥] ٢- (٢٧٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدِ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو؛ [أَنَّهُ] سَمِعَ جَابِرًا يَقُولُ: أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللَّهِ بْنِ أَبِي، فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ، وَاللَّهُ أَعْلَمُ.

[٧٠٢٦] (...) حَدَّثَنِي أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَ النَّبِيُّ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي، بَعْدَمَا أُدْخِلَ حُفْرَتَهُ، فَذَكَرَ بِمِثْلِ حَدِيثِ سُفْيَانَ.

[٧٠٢٧] ٣- (٢٧٧٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ

[1] *Al-Munâfiqûn* 63:4.

of Allāh ﷻ and asked him to give him his shirt so that he could shroud his father in it, and he gave it to him. Then he asked him to offer the funeral prayer for him, and the Messenger of Allāh ﷺ stood up to pray for him. ‘Umar stood up and took hold of the garment of the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, will you offer the funeral prayer for him when Allāh has forbidden you to pray for him?’ The Messenger of Allāh ﷺ said: ‘Rather Allāh has given me the choice, as He said: “Whether you ask for forgiveness for them or do not ask for forgiveness for them, if you ask for forgiveness for them seventy times...”^[1] – and I will do more than that.’ He said: ‘But he is a hypocrite.’ Then Allāh, Glorified and Exalted is He, revealed: “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”^[2]

[7028] 4 - (...) A similar report (as *Hadīth* no. 7027) was narrated from ‘Ubaidullāh with this chain of narrators and he added: “So he (ﷺ) stopped praying for them.”

[7029] 5 - (2775) It was narrated that Ibn Mas‘ūd said: “Three people gathered at the

قَالَ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي [ابْنُ
سَلُولَ], جَاءَ ابْنُهُ، عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ
قَمِيصَهُ يُكْفَنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ
أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ
لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ
رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ!
أَتُصَلِّيُ عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ
عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيْرَنِي
اللَّهُ فَقَالَ: «أَسْتَغْفِرُ لَهُمْ أَوْ لَا
تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ
مَرَّةً ﴿ وَسَأَرِيذُهُ عَلَى سَبْعِينَ ﴾ قَالَ: إِنَّهُ
مُتَأَوِّقٌ، فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ،
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَى
أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَفْسٌ عَلَى قَبْرِهِ﴾
[التوبة: ٨٤].

[٧٠٢٨] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَى وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا
يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عَبْدِ اللَّهِ بِهَذَا
الْإِسْنَادِ، نَحْوَهُ - وَزَادَ: قَالَ: فَتَرَكَ
الصَّلَاةَ عَلَيْهِمْ.

[٧٠٢٩] ٥ - (٢٧٧٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

Ka'bah – two Qurashîs and a Thaqafî, or two Thaqafîs and a Qurashî. They were lacking in understanding and had large bellies. One of them said: 'Do you think that Allâh can hear what we are saying?' Another said: 'He can hear if we speak loudly, but He cannot hear if we whisper.' The last one said: 'If He can hear us when we speak loudly, then He can hear us when we whisper.' Then Allâh, Glorified and Exalted is He revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allâh knew not much of what you were doing."^[1]

[7030] (...) A similar report (as *Hadîth* no. 7029) was narrated from 'Abdullâh.

[7031] 6 - (2776) It was narrated from Zaid bin Thâbit that the Prophet ﷺ went out to Uḥud, and some of those who were with him came back. Among the Companions of the Prophet ﷺ

مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ،
عَنِ ابْنِ مَسْعُودٍ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ
ثَلَاثَةٌ نَفَرٍ، قُرَشِيَّانِ وَثَقَفِيٌّ، أَوْ ثَقَفِيَّانِ
وَقُرَشِيٌّ، قَلِيلٌ فِيهِ قُلُوبُهُمْ، كَثِيرٌ سَحْمُ
بُطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ
يَسْمَعُ مَا نَقُولُ؟ وَقَالَ الْآخَرُ: يَسْمَعُ، إِنْ
جَهَرْنَا، وَلَا يَسْمَعُ، إِنْ أَخْفَيْنَا، وَقَالَ
الْآخَرُ: إِنْ كَانَ يَسْمَعُ، إِذَا جَهَرْنَا، فَهُوَ
يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:
﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ الْآيَةُ
[فصلت: ٢٢].

[٧٠٣٠] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ
خَلَّادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ عَنْ
عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ
عَبْدِ اللَّهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَى: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ
أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ نَحْوَهُ.

[٧٠٣١] ٦ - (٢٧٧٦) حَدَّثَنَا عُيَيْدُ اللَّهِ
ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يُحَدِّثُ عَنْ زَيْدٍ

^[1] *Fuṣṣilat* 41:22.

there were two groups, one of whom said: 'We will kill them,' and the other group said 'No.' Then it was revealed: Then what is the matter with you that you are divided into two parties about the hypocrites...?"^[1]

[7032] (...) A similar report (as *Hadith* no. 7031) was narrated from *Shu'bah* with this chain of narrators.

[7033] 7 - (2777) It was narrated from Abû Sa'eed Al-Khudrî that at the time of the Messenger of Allâh ﷺ, when the Messenger of Allâh ﷺ went out on a campaign, the hypocrites would stay behind, and they would be happy that they were staying behind, against (the order of) the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came back, they would make excuses and swear oaths, and they would like to be praised for what they had not done. Then it was revealed: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from

ابْنِ ثَابِتٍ؛ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أُحُدٍ، فَرَجَعَ نَاسٌ مِمَّنْ كَانَ مَعَهُ، فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِيهِمْ فِرْقَتَيْنِ، قَالَ بَعْضُهُمْ: نَقْتُلُهُمْ، وَقَالَ بَعْضُهُمْ: لَا، فَتَزَلَّتْ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾

[النساء: ٨٨].

[٧٠٣٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدَرٌ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٠٣٣] ٧ - (٢٧٧٧) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانُوا إِذَا خَرَجَ النَّبِيُّ ﷺ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرَحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ النَّبِيُّ ﷺ اغْتَدَرُوا إِلَيْهِ، وَحَلَفُوا، وَأَحْبَبُوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَتَزَلَّتْ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا

^[1] *An-Nisâ'* 4:88.

the torment, and for them is a painful torment.”^[1]

[7034] 8 - (2778) Humaid bin ‘Abdur-Raḥmān bin ‘Awf narrated that Marwān said to his gatekeeper: “Go – O Rāfi’ – to Ibn ‘Abbās, and say: ‘If every man among us who rejoices in what he has done, and loves to be praised for what he has not done is to be punished, then we will all be punished.’”

Ibn ‘Abbās said: “What does this Verse have to do with you? This Verse was revealed concerning the People of the Book.” Then Ibn ‘Abbās recited: ‘(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it...’^[2] And Ibn ‘Abbās recited: ‘Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...’”^[3]

Then Ibn ‘Abbās said: “The Prophet ﷺ asked them about something, and they concealed it, and told him something else, and they went out thinking that he thought they had told him what he had asked them about. So they praised themselves, and rejoiced over what they had

بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ﴿١٨٨﴾ [آل عمران: ١٨٨].

[٧٠٣٤] ٨ - (٢٧٧٨) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ؛ أَنَّ مَرْوَانَ قَالَ: اذْهَبْ، يَا رَافِعُ! - لِيَوَّابِهِ - إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أَتَى، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ، مُعَذِّبًا، لَنَعَذِّبَنَّ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ الْآيَةُ؟ إِنَّمَا نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَا ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾ [آل عمران: ١٨٧] هَذِهِ الْآيَةُ. وَتَلَا ابْنُ عَبَّاسٍ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ [آل عمران: ١٨٨]. وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ، وَأَخْرَوْهُ بَعْضُهُ، فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ

[1] *Āl-Imrân* 3:188.

[2] *Āl-Imrân* 3:187.

[3] *Āl-Imrân* 3:188.

done, by concealing from him what he had asked them about.”

[7035] 9 - (2779) It was narrated that Qais said: “I said to ‘Ammâr: ‘What do you think about what you did with regard to ‘Alî; was it your own opinion, or was it something that the Messenger of Allâh ﷺ enjoined upon you?’ He said: ‘The Messenger of Allâh ﷺ did not enjoin upon us something that he did not enjoin upon all the people. But Hudhaifah told me that the Messenger of Allâh ﷺ said: “Among my Companions (followers) there are twelve hypocrites,^[1] among whom are eight who will not enter Paradise until a camel passes through the eye of a needle. A flame of fire will be enough for them, and (the other) four.” I do not remember what Shu‘bah (a narrator) said about them.

[7036] 10 - (...) It was narrated that Qais bin ‘Ubâd said: “We said to ‘Ammâr: ‘Was your fighting based on your opinion? For one’s opinion may be right or wrong, or was it something that the Messenger of Allâh ﷺ enjoined upon you?’ He said: ‘The Messenger of Allâh ﷺ did not enjoin upon us anything

أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، فَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ، وَفَرَحُوا بِمَا أَتَوْا، مِنْ كَيْثَمَانِهِمْ إِيَّاهُ، مَا سَأَلَهُمْ عَنْهُ.

[٧٠٣٥] ٩ - (٢٧٧٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسٍ قَالَ: قُلْتُ لِعِمَّارٍ: أَرَأَيْتُمْ صَنِعْتُمْ هَذَا الَّذِي صَنَعْتُمْ فِي أَمْرِ عَلِيٍّ، أَرَأَيَا رَأَيْتُمُوهُ أَوْ شَيْئًا عَهْدَهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهْدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَافَّةً، وَلَكِنْ حُذِيقَةُ أَخْبَرَنِي عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: «فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا، فِيهِمْ ثَمَانِيَّةٌ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ثَمَانِيَّةٌ مِنْهُمْ تَكْفِيكَهُمْ الدُّبَيْلَةُ وَأَرْبَعَةٌ» لَمْ أَحْضَظْ مَا قَالَ شُعْبَةُ فِيهِمْ.

[٧٠٣٦] ١٠ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: قُلْنَا

[1] The meaning is: those who may be considered in my company, as seen in the following version of it which says: “My nation” in place of companions.

that he did not enjoin upon all the people.' And he said: 'The Messenger of Allāh ﷺ said: "Among my nation..."

Shu'bah (one of the narrators) said: "I think he said: 'Hudhaifah told me.'"

Ghundar (one of the narrators) said: "I think he said: 'Among my nation there will be twelve hypocrites who will not enter Paradise, or even smell its fragrance, until a camel passes through the eye of a needle. A flame of fire will be sufficient for eight of them, a flame of fire that will appear at their backs and protrude through their chests.'"

[7037] 11 - (...) Abû Aṭ-Tufail said: "There was some dispute between a man among the people of *Al-'Aqabah*^[1] and Hudhaifah. He said: 'I adjure you by Allāh, how many were the people of *Al-'Aqabah*?' The people said to him: 'Tell him, because he is asking you.' He said: 'We were told that there were fourteen, and if you were one of them then there were fifteen. I bear witness

لِعَمَّارٍ: أَرَأَيْتَ قَتَلَكُم، أَرَأَيَا رَأَيْتُمُوهُ؟ فَإِنَّ الرَّاْيَ يُخْطِئُ وَيُصِيبُ، أَوْ عَهْدًا عَهْدُهُ إِلَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَا عَهْدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ كَأَفَّةٍ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي أُمَّتِي». قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: حَدَّثَنِي حُذَيْفَةُ.

وَقَالَ عُندَرٌ: أَرَاهُ قَالَ: «فِي أُمَّتِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ، وَلَا يَجِدُونَ رِيحَهَا، حَتَّى يَلِجَ الْجَبَلُ فِي سُمِّ الْخِيَاطِ، ثَمَانِيَّةٌ مِنْهُمْ تَكْفِيكُهُمُ الدُّبَيْلَةُ، سِرَاجٌ مِنَ النَّارِ يَطْهَرُ فِي أَكْتَافِهِمْ، حَتَّى يَنْجَمَ مِنْ صُدُورِهِمْ».

[٧٠٣٧] ١١ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو أَحْمَدَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ جُمَيْعٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: كَانَ بَيْنَ رَجُلٍ مِنْ أَهْلِ الْعَقَبَةِ وَبَيْنَ حُذَيْفَةَ بَعْضُ مَا يَكُونُ بَيْنَ النَّاسِ، فَقَالَ: أَأَشَدُّكَ بِاللَّهِ! كَمْ كَانَ أَصْحَابُ الْعَقَبَةِ؟ - قَالَ: فَقَالَ لَهُ الْقَوْمُ: أَخْبِرْهُ إِذْ سَأَلَكَ، قَالَ: كُنَّا نَخْبِرُ أَنَّهُمْ أَرْبَعَةٌ عَشَرَ - فَإِنْ

[1] *Al-'Aqabah* - what is mentioned here is not *Al-'Aqabah* located in Minâ, where the Muslims from *Al-Madīnah* swore allegiance (*Bay'ah*) to the Prophet prior to the *Hijrah*; rather refers to *Al-'Aqabah* which was on the road to *Tabūk*, and was a place where the hypocrites gathered to plot their betrayal against the Prophet ﷺ at *Tabūk*.

by Allâh that twelve of them were enemies of Allâh and His Messenger in this life, and on the Day when the witnesses will stand forth, and three were excused. They will say: "We did not hear the caller of the Messenger of Allâh ﷺ and we did not know what the people intended." He (ﷺ) was in a lava field (Ḥarrah) and he walked and said: "There is little water; no one should go to it before me." But he found that some people had gone to it before him, and he cursed them on that day."

[7038] 12 - (2780) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever climbs the mountain pass, the pass of Al-Murâr, his sins will be erased as they were erased from the Children of Israel.'

"The first ones to climb it were our horsemen, the horsemen of Banû Al-Khazraj, then the rest of the people came. The Messenger of Allâh ﷺ said: 'All of you are forgiven, except the owner of the red camel.' We came to him and said: 'Come, the Messenger of Allâh ﷺ will pray for forgiveness for you.' He said: 'By Allâh, finding my lost camel is dearer to me than your companion praying for forgiveness for me.'"

He said: "He was a man who was looking for his lost camel."

كُنْتُ مِنْهُمْ فَقَدْ كَانَ الْقَوْمُ خَمْسَةَ عَشَرَ،
وَأَشْهَدُ بِاللَّهِ أَنَّ اثْنَيْ عَشَرَ مِنْهُمْ حَرَبَ اللَّهُ
وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ، وَعَذَرَ ثَلَاثَةً، قَالُوا: مَا سَمِعْنَا
مُنَادِي رَسُولِ اللَّهِ ﷺ وَلَا عَلِمْنَا بِمَا أَرَادَ
الْقَوْمُ، وَقَدْ كَانَ فِي حَرَّةٍ فَمَشَى فَقَالَ:
«إِنَّ الْمَاءَ قَلِيلٌ، فَلَا يَسْبِقُنِي إِلَيْهِ أَحَدٌ»
فَوَجَدَ قَوْمًا قَدْ سَبَقُوهُ، فَلَعَنَهُمْ يَوْمَئِذٍ.

[٧٠٣٨] ١٢ - (٢٧٨٠) حَدَّثَنَا عُبَيْدُ

اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا
قُرَّةُ بْنُ خَالِدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ
ابْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ يَصْعَدُ الثَّنِيَّةَ، ثَنِيَّةَ الْمُرَارِ، فَإِنَّهُ يُحِطُّ
عَنْهُ مَا حُطُّ عَنْ بَنِي إِسْرَائِيلَ».

قَالَ: فَكَانَ أَوَّلُ مَنْ صَعَدَهَا خَيْلُنَا،
خَيْلُ بَنِي الْخَزَرَجِ، ثُمَّ تَنَامَ النَّاسُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «وَكُلُّكُمْ مَغْفُورٌ لَهُ، إِلَّا
صَاحِبَ الْجَمَلِ الْأَحْمَرِ» فَاتَيْنَاهُ فَقُلْنَا
[لَهُ]: تَعَالَ، يَسْتَغْفِرْ لَكَ رَسُولُ اللَّهِ ﷺ،
فَقَالَ: وَاللَّهِ! لَئِنْ أَجَدَ صَالَتِي أَحَبُّ إِلَيَّ
مِنْ أَنْ يَسْتَغْفَرَ لِي صَاحِبُكُمْ.

قَالَ: وَكَانَ رَجُلٌ يَنْشُدُ ضَالَّةً لَهُ.

[7039] 13 - (...) It was narrated that Jâbir bin ‘Abdullâh said: (the Messenger of Allâh ﷺ said:) “Whoever climbs the pass of Al-Murâr – or Al-Marâr...” a *Hadîth* like that of Mu‘âdh (no. 7039), except that he said: “He was a Bedouin who had come looking for his lost camel.”

[7040] 14 - (2781) It was narrated that Anas bin Mâlik said: “Among us there was a man from Banû Al-Najjâr who had read *Al-Baqarah* and *Âl ‘Imrân*, and he used to write for the Messenger of Allâh ﷺ. He ran away and joined the people of the Book, and they held him in high regard, and they said: ‘This man used to write for Muḥammad, and they liked him.’ Before long, Allâh caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied.”

[7041] 15 - (2782) It was narrated from Jâbir that the Messenger of Allâh ﷺ came

[٧٠٣٩] ١٣- (...) وَحَدَّثَنَا بِحَبِي
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا أَبُو الزُّبَيْرِ
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ يَصْعَدُ ثِيَّةَ الْمُرَارِ أَوْ
الْمَرَارِ» بِمِثْلِ حَدِيثِ مُعَاذٍ، غَيْرَ أَنَّهُ قَالَ:
وَإِذَا هُوَ أَغْرَابِيٌّ جَاءَ يَنْشُدُ ضَالَّةً لَهُ.

[٧٠٤٠] ١٤- (٢٧٨١) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ:
حَدَّثَنَا سُلَيْمَانٌ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ
ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مِثًّا
رَجُلٌ مِنْ بَنِي النَّجَّارِ، قَدْ قَرَأَ الْبَقْرَةَ وَالْ
عِمْرَانَ، وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ،
فَانْطَلَقَ هَارِبًا حَتَّى لَحِقَ بِأَهْلِ الْكِتَابِ،
قَالَ: فَرَفَعُوهُ، قَالُوا: هَذَا قَدْ كَانَ يَكْتُبُ
لِمُحَمَّدٍ، فَأَعْجِبُوا بِهِ، فَمَا لَبِثَ أَنْ قَصَمَ
اللَّهُ عُنُقَهُ فِيهِمْ، فَحَفَرُوا لَهُ فَوَارَوْهُ،
فَأَصْبَحَتِ الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا،
ثُمَّ عَادُوا فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ
الْأَرْضُ قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، ثُمَّ عَادُوا
فَحَفَرُوا لَهُ، فَوَارَوْهُ، فَأَصْبَحَتِ الْأَرْضُ
قَدْ نَبَذَتْهُ عَلَى وَجْهِهَا، فَتَرَكُوهُ مَبْنُودًا.

[٧٠٤١] ١٥- (٢٧٨٢) حَدَّثَنِي أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنِي حَفْصُ

from a journey, and when he was close to Al-Madīnah there came a wind that was so strong that a rider could almost be buried in the sand. He said that the Messenger of Allāh ﷺ said: "This wind has been sent because of the death of a hypocrite." When he came to Al-Madīnah, they found out that one of the greatest of hypocrites had died.

[7042] 16 - (2783) Iyās said: "My father said: 'We went with the Messenger of Allāh ﷺ to visit a man who had a fever. I put my hand on him and said: 'By Allāh, I have never seen a man who is hotter than this.' The Prophet of Allāh ﷺ said: 'Shall I not tell you of one who will be hotter than him on the Day of Resurrection?' These two men who were riding with their backs towards the Prophet ﷺ (heading away from him)" – referring to two men who were among his companions at that time.^[1]

[7043] 17 - (2784) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The likeness of the hypocrite is that of a sheep that is confused and roams

يَعْنِي ابْنَ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مِنْ سَفَرٍ، فَلَمَّا كَانَ قُرْبَ الْمَدِينَةِ هَاجَتْ رِيحٌ شَدِيدَةٌ تَكَادُ أَنْ تَذْفِنَ الرَّكَّابَ، فَرَعِمَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثَتْ هَذِهِ الرِّيحُ لِمَوْتِ مُنَافِقٍ» فَلَمَّا قَدِمَ الْمَدِينَةَ، فَإِذَا مُنَافِقٌ عَظِيمٌ، مِنَ الْمُنَافِقِينَ، قَدْ مَاتَ.

[٧٠٤٢] ١٦ - (٢٧٨٣) حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا أَبُو مُحَمَّدٍ النَّضْرُ بْنُ مُحَمَّدٍ بْنُ مُوسَى الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِيَّاسٌ: حَدَّثَنِي أَبِي قَالَ: عُذْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَجُلًا مَوْعُوكًا، قَالَ: فَوَضَعْتُ يَدِي عَلَيْهِ فَقُلْتُ: وَاللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَشَدَّ حَرًّا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَشَدِّ حَرٍّ مِنْهُ يَوْمَ الْقِيَامَةِ؟ هَذَيْنِكَ الرَّجُلَيْنِ الرَّكَّابَيْنِ الْمُتَقَفِّينِ» لَرَجُلَيْنِ حَيَّئِذٍ مِنْ أَصْحَابِهِ.

[٧٠٤٣] ١٧ - (٢٧٨٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو

[1] They were described as his companions because they made an outward show of being Muslim and being among his Companions, but they were not among those who attained the virtue of being his Companions.

between two flocks, going to one and then to the other.”

أُسَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً».

[7044] (...) A similar report (as *Hadīth* no. 7043) was narrated from Ibn ‘Umar, from the Prophet ﷺ, except that he said: “It joins one, and then the other.”

[٧٠٤٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «تَكُرُّ فِي هَذِهِ مَرَّةً، وَفِي هَذِهِ مَرَّةً».

Chapter... The Description Of The Resurrection, And Paradise And Hell

(المعجم ...) - (بَابُ صِفَةِ الْقِيَامَةِ وَالْجَنَّةِ وَالنَّارِ) (التحفة ١٤)

[7045] 18 - (2785) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat’s wing before Allâh. Recite: ‘...And on the Day of Resurrection, We shall assign no weight for them.’”^[1]

[٧٠٤٥] ١٨ - (٢٧٨٥) حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي الرَّجُلُ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ، لَا يَزِنُ جَنَاحَ بَعُوضَةٍ عِنْدَ اللَّهِ. اقْرَأُوا: ﴿فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾» [الكهف: ١٠٥].

^[1] *Al-Kahf* 18:105.

[7046] 19 - (2786) It was narrated that ‘Abdullâh bin Mas‘ûd said: “A Jewish scholar came to the Messenger of Allâh ﷺ and said: ‘O Muḥammad, or O Abul-Qâsim – on the Day of Resurrection Allâh will carry the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He will shake them and will say: “I am the Sovereign, I am the Sovereign.” The Messenger of Allâh ﷺ smiled, liking what the Jewish scholar said and confirming it. Then he recited: “They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and Exalted is He above all that they associate as partners with Him!”^[1]

[7047] 20 - (...) It was narrated from Maṣṣûr with this chain of narrators. He said: “A Jewish scholar came to the Messenger of Allâh ﷺ...” a *Hadîth* like that of Fuḍail (no. 7046), but he did not mention (the words) “Then He will shake them.”

He said: “And I saw the Messenger

[٧٠٤٦] ١٩ - (٢٧٨٦) حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا فَضِيلٌ يُعْنِي
ابْنَ عِيَّاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عُيَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ
فَقَالَ: يَا مُحَمَّدُ! أَوْ يَا أَبَا الْقَاسِمِ! إِنَّ اللَّهَ
[تَعَالَى] يُمَسِّكُ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ عَلَى
إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ
وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى
إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ، ثُمَّ
يَهْزُهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ،
فَضَحَكَ رَسُولُ اللَّهِ ﷺ تَعَجُّبًا مِمَّا قَالَ
الْحَبْرُ، تَصْدِيقًا لَهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا
اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ
يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ
بِيمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا
يُشْرَكُونَ﴾ [الزمر: ٦٧].

[٧٠٤٧] ٢٠ - (...) حَدَّثَنَا عُثْمَانُ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا
عَنْ جَعْفَرٍ عَنِ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، قَالَ:
جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ﷺ،
بِمِثْلِ حَدِيثِ فَضِيلٍ، وَلَمْ يَذْكُرْ: ثُمَّ
يَهْزُهُنَّ.

[1] Az-Zumar 39:67.

of Allâh ﷺ smiling so broadly that his molars could be seen, liking what he said and confirming it. Then the Messenger of Allâh ﷺ said “They made not a just estimate of Allâh such as is due to Him” and recited the Verse.

[7048] 21 - (...) ‘Abdullâh said: A man from among the people of the Book came to the Messenger of Allâh ﷺ and said: “O Abul-Qâsim, Allâh will take hold of the heavens on one finger, and the earths on one finger, and the trees and soil on one finger, and the creation on one finger, then He will say: “I am the Sovereign, I am the Sovereign.” He said: “And I saw the Prophet ﷺ smiling so broadly that his molars could be seen, then he (ﷺ) said: ‘They made not a just estimate of Allâh such as is due to Him.’”

[7049] 22 - (...) It was narrated from Al-A‘mash with this chain of narrators in (a narration similar to no. 7048), except that their *Hadîth* it says: “The trees on one finger, the soil on one finger.” In the *Hadîth* of Jarîr it does not say: “And the creation on one finger,” but in his *Hadîth* it says: “The mountains on one finger.” In the *Hadîth* of Jarîr it adds: “Confirming it and liking what he said.”

وَقَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ تَعَجُّبًا لِمَا قَالَ: تَصْدِيقًا لَهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ وَتَلَا الْآيَةَ.

[٧٠٤٨] ٢١- (...) حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يَقُولُ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ وَالشَّرَى عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَنَا الْمَلِكُ، قَالَ: فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

[٧٠٤٩] ٢٢- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا:

وَالشَّجَرِ عَلَىٰ إِصْبَعٍ، وَالثَّرَىٰ عَلَىٰ إِصْبَعٍ،
وَلَيْسَ فِي حَدِيثِ جَرِيرٍ: وَالْخَلَائِقُ عَلَىٰ
إِصْبَعٍ، وَلَكِنْ فِي حَدِيثِهِ: وَالْجِبَالُ عَلَىٰ
إِصْبَعٍ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: تَصْدِيقًا
لَهُ تَعَجُّبًا لِمَا قَالَ.

[7050] 23 - (2787) Abû Hurairah used to say: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Blessed and Exalted is He, will roll up the heavens in His Right Hand, then He will say: 'I am the Sovereign, where are the kings of the earth?'"

[٧٠٥٠] ٢٣ - (٢٧٨٧) حَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي
ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبِضُ اللَّهُ تَبَارَكَ
وَتَعَالَى الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي
السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ،
أَيْنَ مُلُوكُ الْأَرْضِ».

[7051] 24 - (2788) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, Allâh, Glorified and Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?' Then He will roll up the earth in His Left Hand and he will say: 'I am the Sovereign, where are the tyrants? Where are the arrogant?'"

[٧٠٥١] ٢٤ - (٢٧٨٨) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ
عَنْ عُمَرَ بْنِ حَمْزَةَ، عَنْ سَالِمِ بْنِ عَبْدِ
اللَّهِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ عَزَّ
وَجَلَّ السَّمَاوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ
يَأْخُذُهَا بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا
الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ
الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضَ بِشِمَالِهِ،
ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟
أَيْنَ الْمُتَكَبِّرُونَ؟».

[7052] 25 - (...) It was narrated from ‘Ubaidullâh bin Miqdam that he watched ‘Abdullâh bin ‘Umar to see how he narrated that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, will take His heavens and His earths in His Hands and will say: ‘I am Allâh’ – clenching and unclenching his fist – ‘I am the Sovereign,’” and I looked at the *Minbar* and saw it shaking at the bottom, and I thought that it would fall with the Messenger of Allâh ﷺ.

[7053] 26 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I saw the Messenger of Allâh ﷺ on the *Minbar*, saying: ‘Al-Jabbâr, Glorified and Exalted is He, will take His heavens and His earths in His Hands,’” then he mentioned a *Hadîth* like that of Ya‘qûb (no. 7052).

Chapter 1. The Beginning Of Creation And The Creation Of Âdam, (Peace Be Upon Him)

[7054] 27 - (2789) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ took my hand and said: ‘Allâh, (Glorified and Exalted is He,) created the earth on Saturday, and

[٧٠٥٢] ٢٥- (...) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ عَبْدِ اللَّهِ ابْنِ مِقْسَمٍ؛ أَنَّهُ نَظَرَ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كَيْفَ يَحْكِي رَسُولَ اللَّهِ ﷺ قَالَ: «يَأْخُذُ اللَّهُ [عَزَّ وَجَلَّ] سَمَاوَاتِهِ وَأَرْضِيهِ بِيَدَيْهِ، فَيَقُولُ: أَنَا اللَّهُ- وَيَقْبِضُ أَصَابِعَهُ وَيَسْطُهَا - أَنَا الْمَلِكُ» حَتَّى نَظَرْتُ إِلَى الْمَنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي لَأَقُولُ: أَسَاقِطُ هُوَ بِرَسُولِ اللَّهِ ﷺ.

[٧٠٥٣] ٢٦- (...) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمَنْبَرِ، وَهُوَ يَقُولُ: «يَأْخُذُ الْجَبَّارُ، عَزَّ وَجَلَّ، سَمَاوَاتِهِ وَأَرْضِيهِ بِيَدَيْهِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ يَعْقُوبَ.

(المعجم ١) - (بَابُ ابْتِدَاءِ الْخَلْقِ،

وخلق آدم عليه السلام) (التحفة ١٥)

[٧٠٥٤] ٢٧- (٢٧٨٩) حَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ

over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Âdam, peace be upon him, after 'Aṣr on Friday, the last of creation in the last hour of Friday, between 'Aṣr and nightfall.”

عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللَّهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ النَّوْرَ يَوْمَ الْأَرْبَعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ».

[حَدَّثَنَا الْجُلُودِيُّ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ صَاحِبُ مُسْلِمٍ: حَدَّثَنَا الْإِسْطَاطِيُّ وَهُوَ الْحُسَيْنُ بْنُ عِيسَى، وَسَهْلُ بْنُ عَمَّارٍ، وَإِبْرَاهِيمُ ابْنُ بَنْتِ حَفْصٍ، وَغَيْرُهُمْ، عَنْ حَجَّاجٍ بِهَذَا الْحَدِيثِ].

Chapter 2. The Resurrection And Description Of The Earth On The Day Of Resurrection

(المعجم ٢) - (بَابُ: فِي الْبَعْثِ
وَالنَّشُورِ، وَصِفَةُ الْأَرْضِ يَوْمَ الْقِيَامَةِ)
(التحفة ١٦)

[7055] 28 - (2790) It was narrated that Sahl bin Sa'd said: "The Messenger of Allāh ﷺ said: 'On the Day of Resurrection, the people will be gathered on an earth that is white with a reddish

[٧٠٥٥] ٢٨ - (٢٧٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ:

tinge, like a loaf of pure-wheat flatbread, on which there is no landmark for anyone.”

[7056] 29 - (2791) It was narrated that ‘Āishah said: “I asked the Messenger of Allāh ﷺ about the Verse: ‘On the Day when the earth will be changed to another earth and so will be the heavens...’^[1] – where will the people be on that Day, O Messenger of Allāh?” He said: “On the *Ṣirāt*.”

Chapter 3. The Welcoming Feast Of The People Of Paradise

[7057] 30 - (2792) It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “On the Day of Resurrection the earth will be like a single loaf of flatbread, which Al-Jabbār will turn in His Hand as one of you turns his bread when he is traveling, a welcoming feast for the people of Paradise.” A Jewish man came and said: “May the Most Merciful bless you, Abul-Qāsim. Shall I not tell you of the welcoming feast for the people of Paradise on the Day of Resurrection?” He said: “Yes.” He said: “The earth will be

قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ، عَفْرَاءَ، كَقُرْصَةِ النَّبْتِ، لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ».

[٧٠٥٦] ٢٩ - (٢٧٩١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: «يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ» [إبراهيم: ٤٨]. فَأَيَّنَ يَكُونُ النَّاسُ يَوْمَئِذٍ؟ يَا رَسُولَ اللَّهِ! فَقَالَ: «عَلَى الصِّرَاطِ».

(المعجم ٣) - (بَابُ نَزْلِ أَهْلِ الْجَنَّةِ)
(التحفة ١٧)

[٧٠٥٧] ٣٠ - (٢٧٩٢) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَكْفُوهَا الْجَبَّارُ بِيَدِهِ، كَمَا يَكْفُو أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نَزْلًا لِأَهْلِ الْجَنَّةِ». قَالَ: فَأَتَنِي

^[1] Ibrâhîm 14:48.

like a single loaf of flatbread” – as the Messenger of Allâh ﷺ said. The Messenger of Allâh ﷺ looked at us and smiled so broadly that his molars could be seen. (The Jewish man) said: “Shall I not tell you of their seasoning?” He said: “Yes.” He said: “Their seasoning will be *Bâlâm* and fish.” They said: “What is this?” He said: “An ox and fish; seventy thousand will eat from the caudate lobe of their livers.”

[7058] 31 - (2793) It was narrated that Abû Hurairah said: “The Prophet ﷺ said: “If ten of the Jews follow me, there will be no Jew left but he will become Muslim.”

Chapter 4. The Jews' Asking The Prophet ﷺ About The Soul, And The Words Of Allâh: “And They Ask You Concerning The *Rûh* (The Spirit)”^[1]

[7059] 32 - (2794) It was narrated that ‘Abdullâh said: “While I was walking with the Prophet ﷺ in a field, and he was

رَجُلٌ مِنَ الْيَهُودِ، فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ، أبا الْقَاسِمِ! أَلَا أُخْبِرُكَ بِنَزْلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَى» قَالَ: تَكُونُ الْأَرْضُ خُبْرَةً وَاحِدَةً - كَمَا قَالَ رَسُولُ اللَّهِ ﷺ - قَالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَيْنَا ثُمَّ ضَحَكَ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: أَلَا أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: «بَلَى» قَالَ: إِدَامُهُمْ بَالَامٌ وَنُونٌ، قَالُوا: وَمَا هَذَا؟ قَالَ: «نُونٌ وَنُونٌ، يَأْكُلُ مِنْ زَانِدَةٍ كَبِدِهِمَا سَبْعُونَ أَلْفًا».

[٧٠٥٨] ٣١ - (٢٧٩٣) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَابَعَنِي عَشْرَةٌ مِنَ الْيَهُودِ لَمْ يَبْقَ عَلَى ظَهْرِهَا يَهُودِيٌّ إِلَّا أَسْلَمَ».

(المعجم ٤) - (بَابُ سُؤَالِ الْيَهُودِ النَّبِيَّ ﷺ عَنْ الرُّوحِ، وَقَوْلُهُ تَعَالَى: «يَسْأَلُونَكَ عَنِ الرُّوحِ» (الْآيَةُ) (التحفة ١٨)

[٧٠٥٩] ٣٢ - (٢٧٩٤) حَدَّثَنَا عُمَرُ ابْنُ حَفْصٍ بِنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ

[1] *Al-Isrâ* 17:85.

leaning on a palm branch, he passed by a group of Jews. They said to one another: 'Ask him about the soul.' They said: 'Why do you want to ask him about it? He may give an answer that you dislike.' They said: 'Ask him.' So one of them stood up and asked him about the soul. The Prophet ﷺ remained silent and did not give any answer, and I knew that Revelation was coming to him. I stayed where I was, and when the Revelation ended, he (ﷺ) said: "And they ask you concerning the *Rûh* (the spirit). Say: 'The *Rûh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'"^[1]

[7060] 33 - (...) It was narrated that 'Abdullâh said: "I was walking with the Prophet ﷺ in a field in Al-Madīnah..." a *Hadīth* like that of Ḥaḥṣ (no. 7059).

عَلَّمَهُ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا أَنَا
أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ، وَهُوَ
مُتَّكِئٌ عَلَى عَصِيْبٍ، إِذْ مَرَّ بِنَفَرٍ مِنَ
الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ
الرُّوحِ، فَقَالُوا: مَا رَأَيْتُمْ إِلَيْهِ؟ لَا
يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالُوا:
سَلُوهُ، فَقَامَ إِلَيْهِ بَعْضُهُمْ فَسَأَلَهُ عَنِ
الرُّوحِ، قَالَ: فَأَسَكَتَ النَّبِيُّ ﷺ، فَلَمْ
يَرُدَّ عَلَيْهِ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ،
قَالَ: فَقُمْتُ مَكَانِي، فَلَمَّا نَزَلَ الْوَحْيُ
قَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ
مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا﴾ [الإسراء: ٨٥].

[٧٠٦٠] ٣٣- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجَعِيُّ قَالَا:
حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَنْظَلِيُّ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا
عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ
قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ
بِالْمَدِينَةِ، بِنَحْوِ حَدِيثِ حَفْصٍ، غَيْرَ أَنَّ
فِي حَدِيثِ وَكِيعٍ: وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا، وَفِي حَدِيثِ عِيسَى [ابْنِ

^[1] *Al-Isrâ'* 17:85.

يُونُسَ]: وَمَا أُوتُوا، مِنْ رِوَايَةِ ابْنِ خَشْرَمٍ.

[7061] 34 - (...) It was narrated that ‘Abdullâh said: “The Prophet ﷺ was among the date palms, leaning on a palm branch...” then he mentioned a *Hadith* like the *Hadith* narrated from Al-A‘mash (no. 7059).

[٧٠٦١] ٣٤- (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ إِدْرِيسَ يَقُولُ: سَمِعْتُ الْأَعْمَشَ يَرْوِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ فِي نَخْلٍ يَتَوَكَّأُ عَلَى عَسِيبٍ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِهِمْ عَنْ الْأَعْمَشِ، وَقَالَ فِي رِوَايَتِهِ: وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا.

[7062] 35 - (2795) It was narrated that Khabbâb said: “I was owed a debt by Al-‘Âṣ bin Wâ’il, so I went to him and asked for it. He said to me: ‘I will never repay you until you disbelieve in Muḥammad.’ I said to him: ‘I will never disbelieve in Muḥammad until you die and are resurrected.’ He said: ‘Will I be resurrected after I die? I will repay you after I am resurrected, if I get wealth and children.’”

[٧٠٦٢] ٣٥- (٢٧٩٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجُ - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ عَنْ خَبَّابٍ قَالَ: كَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتْقَاضًا، فَقَالَ لِي: لَنْ أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، قَالَ: فَقُلْتُ لَهُ: إِنِّي لَنْ أَكْفُرَ بِمُحَمَّدٍ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ، قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ؟ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ.

Wakî‘ said: “This is how Al-A‘mash said it. And these Verses were revealed: ‘Have you seen him who disbelieved in Our *Ayât* and said: I shall certainly be given wealth and children [if I will be alive (again)]’ up to His saying: ‘...and he shall come to Us alone.’”^[1]

قَالَ وَكِيعٌ: كَذَا قَالَ الْأَعْمَشُ، قَالَ

[1] *Mariam* 19:77-80.

فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَا لَا وِلْدًا﴾ [مريم: ٧٧] إِلَى قَوْلِهِ: ﴿وَيَأْتِينَا فَرْدًا﴾.

[7063] 36 - (...) A *Hadīth* like that of Wakī' (no. 7062) was narrated from Al-A'mash with this chain of narrators, and in the *Hadīth* of Jarīr it says: "I was a blacksmith during the *Jāhiliyyah*, and I did some work for Al-'Āṣ bin Wā'il, and I came to him to ask him to pay me."

[٧٠٦٣] ٣٦- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ وَكِيعٍ، وَفِي حَدِيثِ جَرِيرٍ: قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، فَعَمِلْتُ لِلْعَاصِرِ بْنِ وَائِلٍ عَمَلًا، فَاتَّيْتُهُ أَتَقَاضَاهُ.

Chapter 5. The Words Of Allāh The Most High: "And Allāh Would Not Punish Them While You Are Amongst Them"^[1]

(المعجم ٥) - (بَابُ: فِي قَوْلِهِ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾ الْآيَةَ) (التحفة ١٩)

[7064] 37 - (2796) Anas bin Mālik said: Abū Jahl said: "O Allāh, if this is Truth from You, rain down stones upon us from heaven, or inflict upon us a painful torment." Then this was revealed: "And Allāh would not punish them while you are amongst them, nor will He punish them while they seek (Allāh's) forgiveness. And why should not Allāh punish them

[٧٠٦٤] ٣٧- (٢٧٩٦) حَدَّثَنَا عُيَيْدٌ اللَّهُ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ الزَّيَّادِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ! إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنَا بِعَذَابٍ أَلِيمٍ، فَنَزَلَتْ: ﴿وَمَا كَانَ

^[1] Al-Anfāl 8:33.

while they hinder (men) from *Al-Masjid Al-Harâm*.”^[1]

اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ
اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ۝ وَمَا
لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ ﴿الأنفال: ٣٣﴾
[٣٤] إِلَى آخِرِ الْآيَةِ.

**Chapter 6. The Words Of Allâh:
“Verily, Man Does Transgress
Because He Considers Himself
Self-Sufficient”^[2]**

(المعجم ٦) - (بَابُ قَوْلِهِ: ﴿إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۝ أَنْ رَأَاهُ اسْتَفْتَى﴾
(التحفة ٢٠))

[7065] 38 - (2797) It was narrated that Abû Hurairah said: “Abû Jahl said: ‘Does Muḥammad put his face on the ground (i.e., prostrate) among you?’ It was said: ‘Yes.’ He said: ‘By Al-Lât and Al-‘Uzza, if I see him doing that, I will stomp on his neck or smear his face with dust.’ He came to the Messenger of Allâh ﷺ when he was praying, and he wanted to stomp on his neck, but suddenly they saw him turning upon his heels, trying to shield himself with his hands. It was said to him: ‘What is the matter with you?’ He said: ‘Between him and I there is a ditch filled with fire, terror and wings.’

[٧٠٦٥] ٣٨ - (٢٧٩٧) حَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ مُعَاذٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الْقَيْسِيُّ قَالَا: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ:
حَدَّثَنِي نُعَيْمُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو جَهْلٍ: هَلْ
يُعْفِرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ؟ قَالَ:
فَقِيلَ: نَعَمْ، فَقَالَ: وَاللَّاتِ وَالْعُزَّى! لَئِنْ
رَأَيْتُهُ يَفْعَلُ ذَلِكَ لَأَطَّانٌ عَلَى رَقَبَتِهِ، أَوْ
لَأَعْفَرٌ وَجْهَهُ فِي التُّرَابِ، قَالَ: فَاتَى
رَسُولُ اللَّهِ ﷺ وَهُوَ يُصَلِّي، زَعَمَ لَيْطًا
عَلَى رَقَبَتِهِ، قَالَ: فَمَا فَجَّهْتُمْ مِنْهُ إِلَّا وَهُوَ
يَنْكِصُ عَلَى عَقْبَيْهِ وَيَتَّقِي يَدَيْهِ، قَالَ:
فَقِيلَ لَهُ: مَا لَكَ؟ فَقَالَ: إِنَّ بَيْنِي وَبَيْنَهُ
لَحَنْدَقًا مِنْ نَارٍ وَهَوْلًا وَأَجْنِحَةً.

“The Messenger of Allâh ﷺ said: ‘If he had come near me, the angels would have torn him limb from limb.’”

[1] *Al-Anfâl* 8:33-34.

[2] *Al-'Alaq* 96:6,7.

Then Allâh, Glorified and Exalted is He, revealed— and we do not know if this is the *Hadîth* of Abû Hurairah or something that he conveyed:

“Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, to your Lord is the return. Have you seen him who prevents. A slave when he prays? Have you seen if he (Muḥammad ﷺ) is on the guidance (of Allâh). Or enjoins piety? Have you seen if he denies and turns away?” – meaning Abû Jahl – “Knows he not, that Allâh does see (what he does)? Nay! If he ceases not, We will catch him by the forelock – A lying, sinful forelock! Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muḥammad) Do not obey him.”^[1]

فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ دَنَا مِنِّي لَا خَاطَفَتُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا».

قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - لَا نَذْرِي فِي حَدِيثِ أَبِي هُرَيْرَةَ، أَوْ شَيْءٍ بَلَغَهُ -: ﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ ۖ أَلَمْ يَرَهُ اسْتَعَى ۖ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۖ أَرَأَيْتَ الَّذِي يَنْهَىٰ ۖ عَبْدًا إِذَا صَلَّىٰ ۖ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۖ أَوْ أَمَرَ بِالْقَوَىٰ ۖ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۖ يَعْنِيٰ أَبَا جَهْلٍ، ۖ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۖ كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۖ نَاصِيَةٍ كَذِبَةٍ خَاطِفَةٍ ۖ فَنُدْعُ نَادِيَهُ ۖ سَمْعَىٰ الزَّبَانَةِ ۖ كَلَّا لَا تَطْلُعُ ۖ﴾ [العلق: ٦-١٩].

زَادَ عُبيدُ اللَّهِ فِي حَدِيثِهِ قَالَ: وَأَمَرَهُ بِمَا أَمَرَهُ بِهِ. وَزَادَ ابْنُ عَبْدِ الْأَعْلَى: فَلْيَدْعُ نَادِيَهُ، يَعْنِي: قُوَّةً.

Chapter 7. The Smoke (*Ad-Dukhân*)

[7066] 39 - (2798) It was narrated that Masrûq said: “We were sitting with ‘Abdullâh and he was lying down among us, when a man came to him and said: ‘O Abû ‘Abdur-Raḥmân,

(١) (جم ٧) - (بَابُ الدَّخَانِ)

(التحفة ٢١)

[٧٠٦٦] ٣٩ - (٢٧٩٨) حَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَيْ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا حَيْثُ عَبْدُ اللَّهِ جُلُوسًا، وَهُوَ مُضْطَجِعٌ،

^[1] *Al-'Alaq* 96:6-19.

there is a storyteller by the gates of Kindah who is telling stories. He claims that the sign of *Ad-Dukhân* (the smoke) is about to appear, and it will take the souls of the disbelievers, and it will afflict the believers with something like a cold.'

"Abdullâh sat up angrily and said: 'O people, fear Allâh! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: "Allâh knows best," for it is more knowledgeable for one of you to say, when he does not know, "Allâh knows best." Allâh, Glorified and Exalted is He, said to His Prophet ﷺ:

"Say: No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifîn* (those who pretend and fabricate things which do not exist)."^[1]

When the Messenger of Allâh ﷺ saw the people ignoring him, he said: "O Allâh, seven like the seven (years of famine) of Yûsuf." Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger. One of them would look at the sky and see something like smoke. Then Abû Sufyân came to him and said: "O Muḥammad, you have come enjoining us to obey Allâh and uphold ties of kinship. Your people are dying; pray to Allâh for

فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ قَاصًّا عِنْدَ أَبْوَابِ كِنْدَةَ يَقْصُ وَيَرْعُمُ أَنَّ آيَةَ الدُّخَانِ تَجِيءُ فَتَأْخُذُ بِأَنْفَاسِ الْكُفَّارِ، وَيَأْخُذُ الْمُؤْمِنِينَ مِنْهُ كَهَيْئَةِ الزُّكَّامِ، فَقَالَ عَبْدُ اللَّهِ، وَجَلَسَ وَهُوَ غَضْبَانٌ: يَا أَيُّهَا النَّاسُ! اتَّقُوا اللَّهَ، مَنْ عَلِمَ مِنْكُمْ شَيْئًا، فَلْيَقُلْ بِمَا يَعْلَمُ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّهُ أَعْلَمُ لِأَحَدِكُمْ أَنْ يَقُولَ، لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ [ص: ٨٦]. إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِذْبَارًا، فَقَالَ: «اللَّهُمَّ! سَبْعَ كَسْبَعٍ يُوسِفُ» قَالَ: فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ مِنَ الْجُوعِ، وَيَنْظُرُ إِلَى السَّمَاءِ أَحَدُهُمْ فَيَرَى كَهَيْئَةِ الدُّخَانِ، فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ! إِنَّكَ جِئْتَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصَلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ۝ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [الدخان: ١٠، ١١] إِلَى قَوْلِهِ: ﴿إِنَّكُمْ عَائِدُونَ﴾.

[1] Sâd 38:86.

them.” Allâh, Glorified and Exalted is He, said: “Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”^[1] up to His saying: “Verily, you will revert (to disbelief)”

“He said: ‘Can the punishment of the Hereafter be averted? “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”^[2] The “greatest seizure” was the Day of Badr, so the sign of the smoke has come to pass, as have the greatest seizure, *Al-Lizâm* (the inevitable punishment) and the Verses of *Ar-Rûm*.”^[3]

[7067] 40 - (...) It was narrated that Masrûq said: “A man came to ‘Abdullâh and said: ‘I have left a man in the *Masjid* who was interpreting the Qur’ân according to his own opinion. He interpreted this Verse: “The Day when the sky will bring forth a visible smoke” by saying: “On the Day of Resurrection a smoke will come to the people which they will inhale and they will get something like a cold.” ‘Abdullâh said: ‘Whoever knows something, let him speak of it, and whoever does not know, let him say: “Allâh knows best.” It is a part of a man’s understanding of religion when he has no knowledge of it, to say: “Allâh knows best.”

قَالَ: أَفَيُكْشَفُ عَذَابُ الْآخِرَةِ؟ ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْقِمُونَ﴾ [الدخان: ١٦]. فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتْ آيَةُ الدُّخَانِ، وَالْبَطْشَةُ، وَاللَّزَامُ، وَآيَةُ الرُّومِ.

[٧٠٦٧] ٤٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: أَخْبَرَنَا وَكَيْعٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ قَالَ: جَاءَ إِلَى عَبْدِ اللَّهِ رَجُلٌ فَقَالَ: تَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ، يُفَسِّرُ هَذِهِ الْآيَةَ: (يَوْمَ تَأْتِي

[1] *Ad-Dukhân* 44:10-11.

[2] *Ad-Dukhân* 44:16.

[3] This refers to the Verses at the beginning of *Sûrat Ar-Rûm* which said that Persians had defeated the Byzantines, and the Byzantines would shortly defeat the Persians.

“This (Verse) was revealed because when the Quraish disobeyed the Prophet ﷺ, he prayed against them, and prayed for a famine like the famine of Yûsuf, and they were so afflicted by severe drought and famine that a man would look at the sky and see something like smoke between him and it, because of hunger. They even ate bones. Then a man came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, pray to Allâh for forgiveness for Muḍar, for they are dying.” He said: “For Muḍar? You are indeed audacious.” So he prayed to Allâh for them, and Allâh, Glorified and Exalted is He, revealed: “Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief).”^[1]

Then it rained, and when relief reached them, they reverted to their former ways. Then Allâh, Glorified and Exalted is He, revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”^[2] “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”^[3] He said: ‘This refers to the Day of Badr.’”

السَّمَاءِ بِدُخَانٍ مُّبِينٍ قَالَ: يَا أَيُّهَا النَّاسُ
يَوْمَ الْقِيَامَةِ دُخَانٌ فَيَأْخُذُ بِأَنْفُسِهِمْ، حَتَّى
يَأْخُذَهُمْ مِنْهُ كَهَيْئَةِ الرُّكَامِ، فَقَالَ عَبْدُ
اللَّهِ: مَنْ عَلِمَ عِلْمًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ
يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ فِئِهِ
الرَّجُلِ أَنْ يَقُولَ، لِمَا لَا عِلْمَ لَهُ بِهِ: اللَّهُ
أَعْلَمُ، إِنَّمَا كَانَ هَذَا، أَنَّ قُرَيْشًا لَمَّا
اسْتَعْصَتْ عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ
بِسِنِينَ كَسَنِي يُوسُفَ، فَأَصَابَهُمْ فَحْطٌ
وَجَهْدٌ، حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ إِلَى
السَّمَاءِ فَيَرَى بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ
الْجَهْدِ، وَحَتَّى أَكَلُوا الْعِظَامَ، فَاتَى
النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ!
اسْتَغْفِرِ اللَّهَ لِمُضَرَ فَإِنَّهُمْ قَدْ هَلَكُوا،
فَقَالَ: «لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ» قَالَ: فَدَعَا
اللَّهُ لَهُمْ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّا
كَاشَفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾
[الدخان: ١٥].

قَالَ: فَمُطَرُوا، فَلَمَّا أَصَابَتْهُمْ
الرَّفَاهِيَةُ، قَالَ: عَادُوا إِلَى مَا كَانُوا
عَلَيْهِ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَارْتَقِبْ
يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ O

[1] Ad-Dukhân 44:15.

[2] Ad-Dukhân 44:10-11.

[3] Ad-Dukhân 44:16.

يَعْشَى النَّاسُ هَذَا عَذَابُ إِلِيمٍ ﴿
[الدخان: ١٠، ١١]. ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ
الْكُبْرَىٰ إِنَّا مُنْفِقُونَ﴾ [الدخان: ١٦].
قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

[7068] 41 - (...) It was narrated that ‘Abdullâh said: “There are five signs that have come to pass: The smoke, *Al-Lizâm* (the inevitable punishment), the Verses of *Ar-Rûm*, the greatest seizure, and the moon.”

[٧٠٦٨] ٤١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ
أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ،
وَاللِّزَامُ، وَالرُّومُ، وَالْبَطْشَةُ، وَالْقَمَرُ.

[7069] (...) Al-‘Amash narrated a similar report (as no. 7068) with this chain of narrators.

[٧٠٦٩] (...) حَدَّثَنِي أَبُو سَعِيدٍ
الْأَشْجُ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ
بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[7070] 42 - (2799) It was narrated that ‘Ubayy bin Ka‘b said, concerning the saying of Allâh, the Mighty and Sublime:

“And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter)...”^[1]

“(The near torment are) the calamities of this world, the Byzantines, the great seizure, or the smoke” – *Shu‘bah* was not sure about the great seizure or the smoke.

[٧٠٧٠] ٤٢ - (٢٧٩٩) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - :
حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَيْنِيِّ، عَنْ يَحْيَى بْنِ
الْجَزَّارِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى
عَنْ أَبِي بَكْرِ بْنِ كَعْبٍ، فِي قَوْلِهِ عَزَّ وَجَلَّ:
﴿وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَلَدِّ دُونَ
الْعَذَابِ الْأَكْبَرِ﴾ [السجدة: ٢١]. قَالَ:
مَصَابِئُ الدُّنْيَا، وَالرُّومُ، وَالْبَطْشَةُ، أَوْ

[1] *As-Sajdah* 32:21.

الدُّخَانُ - شُعْبَةُ الشَّائِ فِي الْبَطْشَةِ أَوْ
الدُّخَانِ - .

Chapter 8. The Splitting Of The Moon

(المعجم ٨) - (بَابُ انشِقَاقِ الْقَمَرِ)

(التحفة ٢٢)

[7071] 43 - (2800) It was narrated that ‘Abdullâh said: “The moon was split in half during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[٧٠٧١] ٤٣ - (٢٨٠٠) حَدَّثَنَا عَمْرُو
النَّاقِدُ وَرُحَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ
مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ بِشَقَّتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اشْهَدُوا».

[7072] 44 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “While we were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[٧٠٧٢] ٤٤ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا
عَمْرُو بْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي،
كِلَاهُمَا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مِنْجَابُ
بْنُ الْحَارِثِ التَّمِيمِيُّ - وَاللَّفْظُ لَهُ -:
أَخْبَرَنَا ابْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ
إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ
اللَّهِ ﷺ بِمِنَى، إِذَا انْفَلَقَ الْقَمَرُ فِلْقَتَيْنِ،
فَكَانَتْ فِلْقَةً وَرَاءَ الْجَبَلِ، وَفِلْقَةً دُونَهُ،
فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا».

[7073] 45 - (...) It was narrated

[٧٠٧٣] ٤٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ

that ‘Abdullâh bin Mas‘ûd said: “The moon split in half during the time of the Messenger of Allâh ﷺ; the mountain covered one half, and one half was above the mountain, and the Messenger of Allâh ﷺ said: ‘O Allâh, bear witness.’”

[7074] (2801) A similar report (as *Hadîth* no. 7073) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[7075] (...) A similar *Hadîth* (as no. 7073) was narrated from Shu‘bah, but in the *Hadîth* of Ibn ‘Adiyy it says: “And he said: ‘Bear witness, bear witness.’”

[7076] 46 - (2802) It was narrated from Anas that the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign, and he showed them the splitting of the moon, twice.

[7077] (...) A *Hadîth* like that of

ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَقَتَيْنِ، فَسَتَرَ الْجَبَلُ فَلَقَةً، وَكَانَتْ فَلَقَةً فَوْقَ الْجَبَلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اشْهَدْ».

[٧٠٧٤] (٢٨٠١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

[٧٠٧٥] (...) وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِإِسْنَادِ ابْنِ مُعَاذٍ عَنْ شُعْبَةَ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ ابْنِ أَبِي عَدِيٍّ: فَقَالَ: «اشْهَدُوا، اشْهَدُوا».

[٧٠٧٦] ٤٦ - (٢٨٠٢) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ، مَرَّتَيْنِ.

[٧٠٧٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ

Shaibân (no. 7076) was narrated from Anas.

[7078] 47 - (...) It was narrated that Anas said: "The Moon was split twice."

According to the *Hadith* of Abû Dâwûd: "The moon was split during the time of the Messenger of Allâh ﷺ."

[7079] 48 - (2803) It was narrated that Ibn 'Abbâs said: "The moon was split during the time of the Messenger of Allâh ﷺ."

Chapter 9. The Disbelievers

[7080] 49 - (2804) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'No one is more patient in bearing offensive things that he hears than Allâh, Glorified and Exalted is

رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ بِمَعْنَى حَدِيثِ شَيْبَانَ.

[٧٠٧٨] ٤٧ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: انْشَقَّ الْقَمَرُ فِرْقَتَيْنِ.

وَفِي حَدِيثِ أَبِي دَاوُدَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[٧٠٧٩] ٤٨ - (٢٨٠٣) حَدَّثَنَا مُوسَى ابْنُ قُرَيْشٍ التَّمِيمِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ: حَدَّثَنِي أَبِي: حَدَّثَنَا جَعْفَرُ ابْنُ رِبْعَةَ عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْقَمَرَ انْشَقَّ عَلَى زَمَانِ رَسُولِ اللَّهِ ﷺ.

(المعجم ٩) - (بَابُ فِي الْكُفَّارِ)

(التحفة ٢٣)

[٧٠٨٠] ٤٩ - (٢٨٠٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،

He; others are associated with Him, a son is attributed to Him, but He still grants them health and provision.”

[7081] (...) A similar report (as *Hadīth* no. 7080) was narrated from Abū Mūsā from the Prophet ﷺ, except the words, “...a son is attributed to Him,” which he did not mention.

[7082] 50 - (...) ‘Abdullâh bin Qais said: “The Messenger of Allâh ﷺ said: ‘There is no one who is more patient in bearing offensive things that he hears than Allâh, Exalted is He. They ascribe equals to Him and attribute a son to Him, yet despite that, He grants them provision and health and gives to them.’”

Chapter 10. The Disbeliever Seeking Ransom With An Earthful Of Gold

[7083] 51 - (2805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, will say to the least severely punished

عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَحَدٌ أَضْبِرُ عَلَى أَدَى يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ، إِنَّهُ يُشْرِكُ بِهِ، وَيُجْعَلُ لَهُ الْوَلَدُ، ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ».

[٧٠٨١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجَعُ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، إِلَّا قَوْلَهُ: «وَيُجْعَلُ لَهُ الْوَلَدُ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[٧٠٨٢] ٥٠ - (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَدٌ أَضْبَرَ عَلَى أَدَى يَسْمَعُهُ مِنَ اللَّهِ تَعَالَى، إِنَّهُمْ يَجْعَلُونَ لَهُ نَدًا، وَيَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ مَعَ ذَلِكَ يَرْزُقُهُمْ وَيُعَافِيهِمْ وَيُعْطِيهِمْ».

(المعجم ١٠) - (بَابُ طَلَبِ الْكَافِرِ الْفِدَاءَ بِمِلْءِ الْأَرْضِ ذَهَبًا) (التحفة ٢٤)

[٧٠٨٣] ٥١ - (٢٨٠٥) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ

person in Hell: 'If you had the world and everything in it, would you ransom yourself with it?' He will say: 'Yes.' He will say: 'I asked you for something less than that when you were in the loins of Âdam: (I asked you) not to associate anything with Me'" – I think he said – "and I would not cause you to enter the Fire, but you insisted on *Shirk* (associating others with Allâh)."

[7084] (...) Anas bin Mâlik narrated a similar report (as *Hadîth* no. 7083) from the Prophet ﷺ, except the words: "And I would not cause you to enter the Fire," which he did not say.

[7085] 52 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: "It will be said to the disbeliever on the Day of Resurrection: 'Do you think that if you had an earthful of gold, you would ransom yourself with it?' He will say: 'Yes.' It will be said to him: 'You were asked for something easier than that.'"

[7086] 53 - (...) A similar

ابْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ كَانَتْ لَكَ الدُّنْيَا وَمَا فِيهَا، أَكُنْتَ مُقْتَدِيًا بِهَا؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لَا تُشْرِكَ - أَحْسِبُهُ قَالَ - وَلَا أُدْخِلَكَ النَّارَ، فَأَيِّتَ إِلَّا الشُّرْكَ».

[٧٠٨٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، إِلَّا قَوْلَهُ: «وَلَا أُدْخِلَكَ النَّارَ» فَإِنَّهُ لَمْ يَذْكُرْهُ.

[٧٠٨٥] ٥٢ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «يُقَالُ لِلْكَافِرِ يَوْمَ الْقِيَامَةِ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلْءُ الْأَرْضِ ذَهَبًا، أَكُنْتَ تَقْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ. فَيُقَالُ لَهُ: قَدْ سَأَلْتَ أَيْسَرَ مِنْ ذَلِكَ».

[٧٠٨٦] ٥٣ - (...) وَحَدَّثَنَا عَبْدُ بْنُ

report (as *Hadith* no. 7086) was narrated from Anas, from the Prophet ﷺ, except that he said: "It will be said to him: 'You are lying; you were asked for something that was easier than that.'"

Chapter 11. The Disbeliever Will Be Driven Upon His Face

[7087] 54 - (2806) Anas bin Mâlik narrated that a man said: "O Messenger of Allâh, how will the disbeliever be driven upon his face on the Day of Resurrection?" He said: "Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?"

Qatâdah said: "Yes, by the Might of our Lord."

Chapter 12. The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

[7088] 55 - (2807) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The most affluent of the people in this world, of the inhabitants of the Fire, (who will

حَمِيدٌ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْني ابْنَ عَطَاءٍ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ: «فَيَقَالُ لَهُ: كَذَبْتَ، قَدْ سَأَلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ».

(المعجم ١١) - (بَابُ: يَحْشُرُ الْكَافِرَ عَلَى وَجْهِهِ) (التحفة ٢٥)

[٧٠٨٧] ٥٤ - (٢٨٠٦) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَزْهَرٍ - قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «الَّذِي الَّذِي أَمْسَاهُ عَلَى رِجْلَيْهِ فِي الدُّنْيَا، قَادِرًا عَلَى أَنْ يُمِشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟».

قَالَ قَتَادَةُ: بَلَى، وَعِزَّةَ رَبِّنَا!

(المعجم ١٢) - (بَابُ صَبْغِ أَنْعَمِ أَهْلِ الدُّنْيَا فِي النَّارِ، وَصَبْغِ أَشَدِّهِمْ بَوْسًا فِي الْجَنَّةِ) (التحفة ٢٦)

[٧٠٨٨] ٥٥ - (٢٨٠٧) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ

be) will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: 'O son of Âdam, did you ever see anything good? Did you ever have any pleasure?' He will say: 'No, by Allâh, O Lord.' Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: 'O son of Âdam, did you ever see anything bad? Did you ever experience any hardship?' He will say: 'No, by Allâh, O Lord. I never saw anything bad and I never experienced any hardship.'"

Chapter 13. The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter; And The Disbeliever Is Rewarded For His Good Deeds In This World

[7089] 56 - (2808) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Allâh does not treat the believer unjustly with regard to his good deeds. He blesses him because of them in this world and He will reward him for them in the Hereafter. As for the disbeliever, he is fed because of the good deeds that he does for the sake of Allâh in this world, then when he passes on into the Hereafter, he will have no good deeds left for which to be rewarded.'"

أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ! يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ! يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ».

(المعجم ١٣) - (بَابُ جَزَاءِ الْمُؤْمِنِ بِحَسَنَاتِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَتَعْجِيلِ حَسَنَاتِ الْكَافِرِ فِي الدُّنْيَا) (التحفة ٢٧)

[٧٠٨٩] ٥٦ - (٢٨٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هَمَامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً، يُعْطِي بِهَا فِي الدُّنْيَا وَيَجْزِي بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا، حَتَّى إِذَا

أَفْضَى إِلَى الْآخِرَةِ، لَمْ تَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا».

[7090] 57 - (...) It was narrated from Anas bin Mâlik from the Messenger of Allâh ﷺ: "If the disbeliever does a good deed, he is fed because of it in this world. As for the believer, Allâh stores up his good deeds for him in the Hereafter, and grants him provision in accordance with his obedience in this world."

[٧٠٩٠] ٥٧- (...) حَدَّثَنَا عَاصِمُ ابْنُ النَّضْرِ التَّيْمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ الْكَافِرَ إِذَا عَمَلَ حَسَنَةً أَطْعَمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ يَدْخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ وَيُعْطِيهِ رِزْقًا فِي الدُّنْيَا، عَلَى طَاعَتِهِ».

[7091] (...) A similar *Hadîth* (as no. 7090) was narrated from Anas, from the Prophet ﷺ.

[٧٠٩١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزَّازِيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِهِمَا.

Chapter 14. The Believer Is Like A Plant / and The Hypocrite And The Dishbeliever Are Like Cedars

(المعجم ١٤) - (بَابُ مِثْلِ الْمُؤْمِنِ كَالزَّرْعِ، وَالْمُنَافِقِ وَالْكَافِرِ كَالْأَرْزَةِ)
(التحفة ٢٨)

[7092] 58 - (2809) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a plant which the wind continually causes to sway, and the believer continues to be stricken with calamity. The likeness of the hypocrite is that of a cedar tree, which does not move until it is cut down.'"

[٧٠٩٢] ٥٨- (٢٨٠٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِثْلُ الْمُؤْمِنِ مِثْلُ الزَّرْعِ، لَا تَزَالُ الرِّيحُ تُبِيلُهُ، وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ الْبَلَاءُ، وَمِثْلُ الْمُنَافِقِ كَمِثْلِ

شَجَرَةٍ الْأَرْزِ، لَا تَهْتَرُ حَتَّى تُسْتَحْصَدَ.

[7093] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 7092).

[٧٠٩٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ - مَكَانَ قَوْلِهِ تَمِيلُهُ - «تُفَيْئُهُ».

[7094] 59 - (2810) Ka'b bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a fresh, tender plant, which is bent by the wind; the wind bends it flat sometimes and pushes it upright sometimes, until his appointed time comes. And the likeness of the disbeliever is that of a stiff cedar, not shaken by anything, until it is uprooted in one go.'"

[٧٠٩٤] ٥٩ - (٢٨١٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي ابْنُ كَعْبٍ بْنُ مَالِكٍ عَنْ أَبِيهِ، كَعْبِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْحَامَةِ مِنَ الزَّرْعِ، تُفَيْئُهَا الرِّيحُ، تَضْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَى، حَتَّى تَهْبِجَ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ الْمُجْدَبَةِ عَلَى أَصْلِهَا، لَا يُفَيْئُهَا شَيْءٌ، حَتَّى يَكُونَ أَنْجَعُافُهَا مَرَّةً وَاحِدَةً».

[7095] 60 - (...) It was narrated from 'Abdur-Rahmân bin Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ said: 'The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind bends it flat sometimes and

[٧٠٩٥] ٦٠ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ

pushes it upright sometimes, until his appointed time comes. And the likeness of the hypocrite is that of a stiff cedar which is not affected by anything, until it is uprooted in one go.”

[7096] 61 - (...) It was narrated from ‘Abdullâh bin Ka’b bin Mâlik from his father from the Prophet ﷺ (a *Hadîth* similar to no. 7095), except that Maḥmûd said in his report from Bishr: “The likeness of the disbeliever is that of a cedar,” and Ibn Ḥâtim said: “The likeness of the hypocrite,” as Zuhair said.

[7097] 62 - (...) It was narrated from ‘Abdullâh bin Ka’b bin Mâlik, and Ibn Bash-shâr: “It was narrated from the son of Ka’b bin Mâlik, from his father, from the Prophet ﷺ” – a similar *Hadîth* (as no. 7095). They both said in their *Hadîth* from Yahya: “The likeness of the disbeliever is that of a cedar.”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ مَثَلُ الْخَامَةِ مِنَ الزَّرْعِ، تُقَيِّئُهَا الرِّيحُ، تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا مَرَّةً، حَتَّى يَأْتِيَهُ أَجَلُهُ، وَمَثَلُ الْمُنَافِقِ مَثَلُ الْأَرْزَةِ الْمُجْدِبَةِ، الَّتِي لَا يُصِيبُهَا شَيْءٌ، حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً».

[٧٠٩٦] ٦١ - (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ وَمَحْمُودُ بْنُ غِيلَانَ قَالَا: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ غَيْرَ أَنَّ مَحْمُودًا قَالَ فِي رِوَايَتِهِ عَنْ بِشْرٍ: «وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ» وَأَمَّا ابْنُ حَاتِمٍ فَقَالَ: «مَثَلُ الْمُنَافِقِ» كَمَا قَالَ زُهَيْرٌ.

[٧٠٩٧] ٦٢ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ وَعَبْدُ اللَّهِ بْنُ هَاشِمٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ - قَالَ ابْنُ هَاشِمٍ: عَنْ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ وَقَالَ ابْنُ بَشَّارٍ: عَنْ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ - عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ، وَقَالَا جَمِيعًا فِي حَدِيثِهِمَا عَنْ يَحْيَى: «وَمَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ».

Chapter 15. The Likeness Of The Believer Is That Of A Date Palm

[7098] 63 - (2811) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me what it is.’ The people started to name trees of the desert.”

‘Abdullâh said: “It occurred to me that it was the date palm, but I felt too shy (to speak). Then they said: ‘Tell us what it is, O Messenger of Allâh.’ He said: ‘It is the date palm.’”

“I mentioned that to ‘Umar and he said: ‘If you had said, “it is the date palm,” that would have been dearer to me than such and such.”

[7099] 64 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said to his Companions one day: ‘Tell me about a tree that is like the believer.’ The people started to mention various desert trees.”

Ibn ‘Umar said: “It occurred to me that it was the date palm, and I wanted to say it, but because the people were so much older than

(المعجم ١٥) - (بَابُ مِثْلِ الْمُؤْمِنِ مِثْلُ النَّخْلَةِ) (التحفة ٢٩)

[٧٠٩٨] ٦٣ - (٢٨١١) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَثَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مِثْلُ الْمُسْلِمِ، فَحَدَّثُونِي مَا هِيَ؟» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي.

قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدَّثَنَا مَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: فَقَالَ: «هِيَ النَّخْلَةُ».

قَالَ: فَذَكَرْتُ ذَلِكَ لِعُمَرَ، قَالَ: لَأَنْ تَكُونَ قُلْتُ: هِيَ النَّخْلَةُ، أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[٧٠٩٩] ٦٤ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْخَلِيلِ الضُّبَعِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا لِأَصْحَابِهِ: «أَخْبِرُونِي عَنْ شَجَرَةٍ، مِثْلُهَا مِثْلُ الْمُؤْمِنِ» فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَرًا مِنْ شَجَرِ الْبَوَادِي.

me, I felt shy to speak. When they fell silent, the Messenger of Allâh ﷺ said: 'It is the date palm.'"

[7100] (...) It was narrated that Mujâhid said: "I went to Al-Madînah with Ibn 'Umar, and I did not hear him narrate any *Hadîth* from the Messenger of Allâh ﷺ except one. He said: 'We were with the Prophet ﷺ and some heart of palm was brought to him...' and he mentioned a similar report (as *Hadîth* no. 7099).

[7101] (...) Mujâhid said: "I heard Ibn 'Umar say: 'Some heart of palm was brought to the Messenger of Allâh ﷺ...' and he mentioned a similar *Hadîth* (as no. 7099).

[7102] (...) It was narrated that Ibn 'Umar said: "We were with the Messenger of Allâh ﷺ and he said: 'Tell me of a tree which is like a Muslim: Its leaves do not wither.'"

Ibrâhîm^[1] said: "Perhaps (Imâm) Muslim said: 'It constantly bears fruit.' But I also found that someone else said: 'It does not constantly bear fruit.'"

قَالَ ابْنُ عُمَرَ: وَالْقِي فِي نَفْسِي أَوْ رُوِيَ أَنَّهَا النَّحْلَةُ، فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا، فَإِذَا أَسْنَانُ الْقَوْمِ، فَهَابُ أَنْ أَتَكَلَّمُ، فَلَمَّا سَكَتُوا، قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ النَّحْلَةُ».

[٧١٠٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: صَجِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ، فَمَا سَمِعْتُهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَتَانِي بِجُمَارٍ، فَذَكَرَ بِنَحْوِ حَدِيثِهِمَا.

[٧١٠١] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بِجُمَارٍ، فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

[٧١٠٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَخْبِرُونِي بِشَجَرَةٍ شَبَّهَ، أَوْ كَالرَّجُلِ الْمُسْلِمِ، لَا يَتَحَاثُّ وَرَفَهَا».

[1] Ibrâhîm bin Muḥammad bin Sufyân, who reported the text from Imâm Muslim.

Ibn 'Umar said: "It occurred to me that it was the date palm, but I saw Abû Bakr and 'Umar not saying anything so I did not want to say anything. Then 'Umar said: 'If you had said it, that would be dearer to me than such and such.'"

قَالَ إِبْرَاهِيمُ: لَعَلَّ مُسْلِمًا قَالَ: وَتُوتِي [أُكْلَهَا]، وَكَذَا وَجَدْتُ عِنْدَ غَيْرِي أَيْضًا: وَلَا تُوتِي أُكْلَهَا كُلَّ حِينٍ.
قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا يَتَكَلَّمَانِ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا، فَقَالَ عُمَرُ: لِأَنْ تَكُونَ فُلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا.

Chapter 16. The Mischief Of The *Shaitân* And How He Sends His Troops To Tempt People, And With Every Person There Is A *Qarîn* (Companion From Among The Jinn)

[7103] 65 - (2812) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The *Shaitân* has despaired of being worshipped in the Arabian Peninsula, but he will sow seeds of discord among them.'"

(المعجم ١٦) - (باب تحريش الشيطان، وبعثه سراياه لفتنة الناس، وأن مع كل إنسان قرينا) (التحفة ٣٠)

[٧١٠٣] ٦٥ - (٢٨١٢) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيْسَأَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

[7104] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 7103).

[٧١٠٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

[7105] 66 - (2813) It was narrated that Jâbir said: I heard the Prophet ﷺ say: "The throne of Iblîs is upon the sea, and he sends out his troops to tempt the people, and the greatest of them in his view is the one who causes the greatest amount of *Fitnah* (tribulation or temptation)."

[7106] 67 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Iblîs places his throne over the water, then he sends out his troops, and the one who is closest in status to him is the one who causes the greatest amount of *Fitnah* (tribulation or temptation). One of them comes and says: 'I have done such and such,' and he says: 'You have not done anything.' Then one of them comes and says: 'I did not leave him until I separated him and his wife.' Then he draws him close to him and says: 'How good you are.'"

Al-A'mash said: "I think he (ﷺ) said: 'And he embraces him.'"

[7107] 68 - (...) It was narrated from Jâbir that he heard the Prophet ﷺ say: "The *Shaitân* sends out his troops and they tempt the people, and the greatest of them in status with him is the one who causes the greatest

[٧١٠٥] ٦٦ - (٢٨١٣) وَحَدَّثَنَا
عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ
- قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ:
حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي
سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «إِنَّ عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ،
فَيَبْعُثُ سَرَايَاهُ يَفْتِنُونَ النَّاسَ، فَأَعْظَمُهُمْ
عِنْدَهُ أَعْظَمُهُمْ فِتْنَةً».

[٧١٠٦] ٦٧ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْأَعْلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -
وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ: أَخْبَرَنَا أَبُو
مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ
جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْلِيسَ
يَضْعُ عَرْشَهُ عَلَى الْمَاءِ، ثُمَّ يَبْعُثُ سَرَايَاهُ،
فَأَدْنَاهُمْ مِنْهُ مَنْرَلَةً أَعْظَمُهُمْ فِتْنَةً، يَجِيءُ
أَحَدُهُمْ فَيَقُولُ: فَعَلْتُ كَذَا وَكَذَا، فَيَقُولُ: مَا
صَنَعْتَ شَيْئًا، قَالَ: ثُمَّ يَجِيءُ أَحَدُهُمْ
فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ
أَمْرَاتِهِ، قَالَ: فَيُدْنِيهِ مِنْهُ وَيَقُولُ: نِعَمَ أَنْتَ».
قَالَ الْأَعْمَشُ: أَرَاهُ قَالَ: «فَيَلْتَزِمُهُ».

[٧١٠٧] ٦٨ - (...) حَدَّثَنِي سَلَمَةُ
ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ،
حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ،
أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «يَبْعُثُ

amount of *Fitnah* (tribulation or temptation).”

[7108] 69 - (2814) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one among you but Allâh has appointed a companion for him from among the jinn.’ They said: ‘Even you, O Messenger of Allâh?’ He said: ‘Even me, but Allâh helped me with him, and he became Muslim, so he only tells me to do good.’”

[7109] (...) A similar *Hadîth* (as no. 7108) was narrated from Manşûr with the chain of Jarîr, but in the *Hadîth* of Sufyân it says: “There is appointed over him his companion from among the jinn and his companion from among the angels.”

[7110] 70 - (2815) It was narrated from ‘Urwah that ‘Āishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ left her house one night. She said: “I felt jealous about him, then he came and saw

الشَّيْطَانُ سَرَايَاهُ فَيَقْتُونِ النَّاسَ، فَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً.”

[٧١٠٨] ٦٩ - (٢٨١٤) حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ اللَّهُ بِهِ قَرِينَهُ مِنَ الْجِنِّ» قَالُوا: وَإِيَّاكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَإِيَّايَ، إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ».

[٧١٠٩] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى

وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِيَانِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَمَّارِ بْنِ زُرَيْقٍ، كِلَاهُمَا عَنْ مَنْصُورٍ بِإِسْنَادِ جَرِيرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: «وَقَدْ وَكَّلَ بِهِ قَرِينُهُ مِنَ الْجِنِّ، وَقَرِينُهُ مِنَ الْمَلَائِكَةِ».

[٧١١٠] ٧٠ - (٢٨١٥) حَدَّثَنِي هَرُونَ

ابْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ حَدَّثَهُ؛ أَنَّ عُرْوَةَ حَدَّثَهُ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ

what I was doing.” He said: “What is the matter with you, O ‘Āishah? Are you jealous?” I said: “Why wouldn’t one such as me feel jealous about one such as you?” The Messenger of Allāh ﷺ said: “Has your devil come to you?” I said: “O Messenger of Allāh, is there a devil with me?” He said: “Yes.” I said: “Is there a devil with every person?” He said: “Yes.” I said: “Even with you, O Messenger of Allāh?” He said: “Yes, but my Lord helped me with him until he became Muslim.”

Chapter 17. No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allāh, Exalted is He

[7111] 71 - (2816) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you will ever enter Paradise by virtue of his deeds.” A man said: “Not even you, O Messenger of Allāh?” He said: “Not even me, unless Allāh encompasses me with His mercy. But aim to do good.”

[7112] (...) It was narrated from Bukair bin Al-Ashajj with this chain (a *Hadīth* similar to no. 7111), except that he said: “... with His mercy and grace.” And he did not mention (the words): “But aim to do good.”

حَدَّثَنِي؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنْ عِنْدَهَا لَيْلًا، قَالَتْ: فَعِزْتُ عَلَيْهِ، فَجَاءَ فَرَأَى مَا أَصْنَعُ، فَقَالَ: «مَا لَكَ؟ يَا عَائِشَةُ! أَغِزْتُ؟» فَقُلْتُ: وَمَا لِي لَا يَغَارُ مِنِّي عَلَى مِثْلِكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقَدْ جَاءَكَ شَيْطَانُكَ؟» قَالَتْ: يَا رَسُولَ اللَّهِ! أَوْ مَعِيَ شَيْطَانٌ؟ قَالَ: «نَعَمْ» قُلْتُ: وَمَعَ كُلِّ إِنْسَانٍ؟ قَالَ: «نَعَمْ» قُلْتُ: وَمَعَكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَعَمْ، وَلَكِنْ رَبِّي أَعَانَنِي عَلَيْهِ حَتَّى أَسْلَمَ».

(المعجم ١٧) - (باب: لن يدخل أحد الجنة بعمله، بل برحمة الله تعالى)
(التحفة ٣١)

[٧١١١] ٧١ - (٢٨١٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ» قَالَ رَجُلٌ: وَلَا إِيَّاكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا إِيَّايَ، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ، وَلَكِنْ سَدُّوا». [انظر: ٧١٢٠]

[٧١١٢] (...) وَحَدَّثَنِيهِ يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ

قَالَ: «بِرَحْمَةٍ مِنْهُ وَفَضْلٍ» وَلَمْ يَذْكُرْ:
«وَلَكِنْ سَدُّوْا».

[7113] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "There is no one whose deeds will gain him admittance to Paradise." It was said: "Not even you, O Messenger of Allâh?" He said: "Not even me, unless my Lord encompasses me with His mercy."

[٧١١٣] ٧٢- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ بِغَيْبِ ابْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ» فَقِيلَ: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي رَبِّي بِرَحْمَةٍ».

[7114] 73 - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'There is no one among you whose deeds will save him.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His forgiveness and mercy.'"

[٧١١٤] ٧٣- (...) حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِمَغْفِرَةٍ مِنْهُ وَرَحْمَةٍ».

Ibn 'Awn (a sub narrator) gestured with his hand like this, and pointed to his head: "Not even me, unless Allâh encompasses me with His forgiveness and mercy."

وَقَالَ ابْنُ عَوْنٍ بِيَدِهِ هَكَذَا، وَأَشَارَ عَلَى رَأْسِهِ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِمَغْفِرَةٍ مِنْهُ وَرَحْمَةٍ».

[7115] 74 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one will be saved by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh saves me with mercy.'"

[٧١١٥] ٧٤- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ أَحَدٌ يُنْجِيهِ عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَذَرَكَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ».

[7116] 75 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is no one among you whose deeds will earn him admittance to Paradise.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with grace and mercy from Him.'"

[7117] 76 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Be moderate and aim to do good, and understand that none of you will be saved by virtue of his deeds.'" They said: 'O Messenger of Allâh, not even you?' He said: 'Not even me, unless Allâh encompasses me with His mercy and grace.'"

[7118] (2817) A similar report (as *Hadîth* no. 7177) was narrated from Jâbir, from the Prophet ﷺ.

[7119] (...) A report like that of Ibn Numair was narrated from Al-A'mash with both chain of narrators (no. 7117,7118).

[٧١١٦] ٧٥- (...) وَحَدَّثَنِي مُحَمَّدٌ

ابْنُ حَاتِمٍ: حَدَّثَنَا أَبُو عَبَّادٍ يَحْيَى بْنُ
عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ
شِهَابٍ عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ
ابْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ
عَمَلُهُ الْجَنَّةَ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ
اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ
مِنْهُ بِفَضْلِ وَرَحْمَةٍ».

[٧١١٧] ٧٦- (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا
وَسَدُّدُوا، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُو أَحَدٌ
مِنْكُمْ بِعَمَلِهِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَلَا
أَنْتَ؟ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَعَمَّدَنِي
اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

[٧١١٨] (٢٨١٧) حَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي
سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[انظر: ٧١٢١]

[٧١١٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ

إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ
بِإِسْنَادَيْنِ جَمِيعًا، كَرَوَايَةِ ابْنِ نُمَيْرٍ.

[7120] (2816) A similar report (as *Hadith* no. 7117) was narrated from Abû Hurairah, from the Prophet ﷺ. And he added: "And be of good cheer."

[7121] 77 - (2817) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'None of you will be admitted to Paradise or saved from the Fire by virtue of his deeds, not even me, except by mercy (from) Allâh.'"

[7122] 78 - (2818) It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'Aim to do good and be moderate, and be of good cheer, for none of you will be admitted to Paradise by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His mercy. And remember that the most beloved of deeds to Allâh is that which is done with regularity, even if it is small.'"

[٧١٢٠] (٢٨١٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - وَزَادَ: «وَأَبْشِرُوا». [راجع: ٧١١١]

[٧١٢١] ٧٧ - (٢٨١٧) حَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَغْقَلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَدْخُلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ، وَلَا يُجِيرُهُ مِنَ النَّارِ، وَلَا أَنَا، إِلَّا بِرَحْمَةٍ [مِنْ] اللَّهِ». [راجع: ٧١٠٨]

[٧١٢٢] ٧٨ - (٢٨١٨) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بِهِ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ يُحَدِّثُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَدُّوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لَنْ يَدْخُلَ الْجَنَّةَ أَحَدًا عَمَلُهُ» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَعَمَلَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ، وَاعْلَمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ».

[7123] (...) It was narrated from (a *Hadīth* similar to no. 7112) Mūsā bin ‘Uqbah with this chain of narrators, but he did not mention (the phrase) “And be of good cheer.”

[٧١٢٣] (...) وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَحْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «وَأَبْشِرُوا».

Chapter 18. Doing A Lot Of Good Deeds And Striving Hard In Worship

[7124] 79 - (2819) It was narrated from Al-Mughīrah bin Shu‘bah that the Prophet ﷺ prayed until his feet became swollen, and it was said to him: “Why do you burden yourself when Allāh has forgiven your past and future sins?” He said: “Should I not be a thankful slave?”

(المعجم ١٨) - (بَابُ إِكْثَارِ الْأَعْمَالِ، وَالاجْتِهَادِ فِي الْعِبَادَةِ) (التحفة ٣٢)

[٧١٢٤] ٧٩ - (٢٨١٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَكْلِفُ هَذَا؟ وَقَدْ غُفِرَ [اللَّهُ] لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَقَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7125] 80 - (...) Al-Mughīrah bin Shu‘bah said: “The Prophet ﷺ stood in prayer until his feet became swollen and they said: ‘Allāh has forgiven your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

[٧١٢٥] ٨٠ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ: سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى وَرِمَتْ قَدَمَاهُ، قَالُوا: قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

[7126] 81 - (2820) It was narrated that ‘Āishah said: “When the Messenger of Allāh ﷺ prayed, he would stand for so long that his feet became swollen.” ‘Āishah said: “O Messenger of Allāh, are

[٧١٢٦] ٨١ - (٢٨٢٠) حَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ وَهَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ

you doing this when Allâh has forgiven your past and future sins?" He said: "O 'Āishah, should I not be a thankful slave?"

قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا صَلَّى، قَامَ حَتَّى تَفْطَرْتَ رِجْلَاهُ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَتَضَنُّعُ هَذَا، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ فَقَالَ: «يَا عَائِشَةُ! أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟».

Chapter 19. Moderation In Preaching

(المعجم ١٩) - (بَابُ الْاِقْتِصَادِ فِي

الموعظة) (التحفة ٣٣)

[7127] 82 - (2821) It was narrated that Shaqîq said: "We were sitting at 'Abdullâh's door, waiting for him, when Yazîd bin Mu'âwiyah An-Nakha'î passed by us. We said: 'Tell him that we are here.' He entered upon him, and soon 'Abdullâh came out to us, and he said: 'I was told that you are here, but nothing prevented me from coming out to you except the fact that I did not want to burden you. The Messenger of Allâh ﷺ used to choose the right to time address us, for fear of burdening us.'"

[٧١٢٧] ٨٢ - (٢٨٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ نَنْتَظِرُهُ، فَمَرَّ بِنَا يَزِيدُ بْنُ مُعَاوِيَةَ التَّحِيَّيُّ، فَقُلْنَا: أَعْلِمُهُ بِمَكَانِنَا، فَدَخَلَ عَلَيْهِ فَلَمْ يَلْبَثْ أَنْ خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ، فَقَالَ: إِنِّي أَخْبَرُ بِمَكَانِكُمْ، فَمَا يَمْنَعُنِي أَنْ أَخْرُجَ إِلَيْكُمْ إِلَّا كَرَاهِيَةُ أَنْ أُمْلِكُكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ السَّامَةِ عَلَيْنَا.

[7128] (...) A similar report (as Hadith no. 7127) was narrated from Al-A'mash with this chain of narrators.

[٧١٢٨] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسَهَّرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ

يُونُسَ، وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا
الْإِسْنَادِ، نَحْوَهُ.

وَرَزَادَ مِنْجَابٍ فِي رِوَايَتِهِ عَنِ ابْنِ مُسْهِرٍ
قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مَرْثَةَ
عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، مِثْلَهُ.

[7129] 83 - (...) It was narrated that Shaqiq bin Abî Wâ'il said: "Abdullâh used to give us a talk every Thursday, and a man said to him: 'O Abû 'Abdur-Raḥmân, we love your talks, and we wish that you would give us a talk every day.' He said: 'Nothing prevents me from doing so except the fact that I do not want to burden you. The Messenger of Allâh ﷺ used to choose the right time to address us, for fear of burdening us.'"

[٧١٢٩] ٨٣- (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لَهُ -:
حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ، عَنْ
شَقِيقِ أَبِي وَاثِلٍ قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُنَا
كُلَّ يَوْمٍ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا
عَبْدِ الرَّحْمَنِ! إِنَّا نَحِبُّ حَدِيثَكَ وَنَسْتَهِيهِ،
وَلَوْ دِدْنَا أَنَّكَ حَدَّثْتَنَا كُلَّ يَوْمٍ، فَقَالَ: مَا
يَمْنَعُنِي أَنْ أُحَدِّثَكُمْ إِلَّا كَرَاهِيَةُ أَنْ
أُمْلِكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا
بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّامَةِ
عَلَيْنَا.

51. The Book Of Paradise And Description Of Its Delights And Its People

Chapter... The Description Of Paradise

[7130] 1 - (2822) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Paradise is surrounded with hardships and Hell is surrounded with desires.'"

[7131] (2823) A similar report (as *Hadîth* no. 7130) was narrated from Abû Hurairah, from the Prophet ﷺ.

[7132] 2 - (2824) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, said: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.'"

This is confirmed in the Book of Allâh: "No person knows what is kept hidden for them of joy as a reward for what they used to do."^[1]

٧ - (المعجم ٥١) - كتاب الجنة،

وصفة نعيمها وأهلها (التحفة ٣٩)

(المعجم . . .) - (باب صفة الجنة)

(التحفة ١)

[٧١٣٠] ١ - (٢٨٢٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

[٧١٣١] (٢٨٢٣) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٧١٣٢] ٢ - (٢٨٢٤) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَزُهَيْرُ بْنُ حَرْبٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا وَقَالَ سَعِيدٌ: أَخْبَرَنَا - سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ [عَزَّ وَجَلَّ]: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ».

^[1] *As-Sajdah* 32:17.

مُضْدَاقُ ذَلِكَ فِي كِتَابِ اللَّهِ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ١٧].

[7133] 3 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, said: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man,' apart from that of which Allâh has informed you."

[٧١٣٣] ٣- (...) حَدَّثَنِي هُرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ [عَزَّ وَجَلَّ]: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا، بَلَّةً مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ».

[7134] 4 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, says: "I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever entered the heart of man," apart from that of which Allâh has informed you.'"

[٧١٣٤] ٤- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا، بَلَّةً مَا أَطْلَعَكُمُ اللَّهُ عَلَيْهِ».

Then he recited: "No person knows what is kept hidden for them of joy..."^[1]

ثُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾.

[1] As-Sajdah 32:17.

[7135] 5 - (2825) Sahl bin Sa'd As-Sâ'idî said: "I was present with the Messenger of Allâh ﷺ in a gathering where he described Paradise, and at the end of his talk he said: 'There is in it that which no eye has seen, no ear has heard, nor has it ever crossed the heart of man.' Then he recited these Verses:

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do."^[1]

Chapter 1. In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It

[7136] 6 - (2826) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years."

[٧١٣٥] ٥ - (٢٨٢٥) حَدَّثَنَا هَرُؤُنُ ابْنُ مَعْرُوفٍ وَهَرُؤُنُ بْنُ سَعِيدٍ الْأَيْلِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو صَخْرٍ؛ أَنَّ أَبَا حَازِمٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ يَقُولُ: شَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ، حَتَّى انْتَهَى، ثُمَّ قَالَ [ﷺ] فِي آخِرِ حَدِيثِهِ: «فِيهَا مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا عَلَى قَلْبٍ بَشَرٌ خَطَرَ» ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: «لَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ» [السجدة: ١٦ و ١٧].

(المعجم ١) - (بَابُ: إِنْ فِي الْجَنَّةِ شَجَرَةٌ، يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا) (التحفة ٢)

[٧١٣٦] ٦ - (٢٨٢٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ سَنَةٍ».

^[1] As-Sajdah 32:16-17.

[7137] 7 - (...) A similar report (as *Hadith* no. 7136) was narrated from Abû Hurairah from the Prophet ﷺ, and he added: "...and still not cross it."

[7138] 8 - (2827) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years, and still not cross it."

[7139] (2828) Abû Sa'eed Al-Khudrî narrated that the Prophet ﷺ said: "In Paradise there is a tree in whose shade a rider could travel on a fine, swift-footed horse for one hundred years, and still not cross it."

Chapter 2. Bestowal Of Divine Pleasure On The People Of Paradise, And Allâh Will Never Be Angry With Them

[7140] 9 - (2829) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Allâh, Glorified and Exalted is He, will say to the people of Paradise: 'O people of Paradise!'

٧-(...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحَرَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ - وَزَادَ: «لَا يَقْطَعُهَا».

[٧١٣٨] ٨-(٢٨٢٧) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمُخْزُومِيُّ: حَدَّثَنَا وَهْبٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا».

[٧١٣٩] (٢٨٢٨) قَالَ أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ الزُّرْقَانِيَّ فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ الْجَوَادُ الْمُضْمَرَّ السَّرِيعَ، مِائَةَ عَامٍ، مَا يَقْطَعُهَا».

(المعجم ٢) - (بَابُ إِحْلَالِ الرِّضْوَانِ عَلَى أَهْلِ الْجَنَّةِ، فَلَا يَسْخَطُ عَلَيْهِمْ أَبَدًا) (التحفة ٣)

[٧١٤٠] ٩-(٢٨٢٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنِي هُرُورُ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ -:

They will say: 'Here we are at Your service, our Lord, all goodness is in Your Hand.' He will say: 'Are you pleased?' They will say: 'How could we not be pleased, O Lord, when You have given us that which You have not given to anyone else among Your creation?' He will say: 'Shall I not give you something even better than that?' They will say: 'O Lord, what can be better than that?' He will say: 'I bestow My pleasure upon you, and I will never be angry with you.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَبَّيْكَ، رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى؟ يَا رَبِّ! وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبِّ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

Chapter 3. The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky

[7141] 10 - (2830) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "The inhabitants of Paradise will see the highest place in Paradise as you see the planets in the sky."

(المعجم ٣) - (بَابُ تَرَائِي أَهْلِ الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا يَرَى الْكَوْكَبَ فِي السَّمَاءِ) (التحفة ٤)

[٧١٤١] ١٠ - (٢٨٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْعُرْفَةَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ».

[7142] (2831) Abû Sa'eed (in his *Hadîthi*) said: "As you see a brilliant star in the eastern or western horizon."

[٧١٤٢] (٢٨٣١) قَالَ: فَحَدَّثْتُ بِذَلِكَ التُّعْمَانَ بْنَ أَبِي عِيَّاشٍ فَقَالَ:

سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ:
«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ فِي
الْأُفُقِ الشَّرْقِيِّ أَوْ الْغَرْبِيِّ». [انظر:

[٧١٤٤

[7143] (...) A *Hadīth* like that of Ya'qûb (no. 7141) was narrated from Abû Hâzim with both chain of narrators.

[7144] 11 - (2831) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "The inhabitants of Paradise will see the people of the highest place in Paradise above them, as you see the brilliant star far away on the horizon in the east, or the west, because of the difference in status between them." They said: "O Messenger of Allâh, is that the status of the Prophets that no one else will attain?" He said: "No, by the One in Whose Hand is my soul. They are men who believed in Allâh and believed in the Messengers."

[٧١٤٣] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا الْمُخْزُومِيُّ: حَدَّثَنَا
وُهَيْبٌ عَنْ أَبِي حَازِمٍ بِإِسْنَادَيْنِ
جَمِيعًا، نَحْوَ حَدِيثِ يَعْقُوبَ.

[٧١٤٤] ١١ - (٢٨٣١) حَدَّثَنِي عَبْدُ
اللهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ:
حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي
هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ - وَاللَّفْظُ لَهُ -:
حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهَبٍ: أَخْبَرَنِي
مَالِكُ بْنُ أَنَسٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ
أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ
فَوْقِهِمْ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ
الْغَائِبَ مِنَ الْأُفُقِ مِنَ الْمَشْرِقِ أَوْ
الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا
رَسُولَ اللهِ! تِلْكَ مَنَازِلُ الْأَنْبيَاءِ، لَا
يَبْلُغُهَا غَيْرُهُمْ، قَالَ: «بَلَى، وَالَّذِي
نَفْسِي بِيَدِهِ! رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا
الْمُرْسَلِينَ». [راجع: ٧١٤٢]

Chapter 4. One Who Would Love To Have Seen The Prophet ﷺ Even If That Was At The Expense Of His Family And His Wealth

[7145] 12 - (2832) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Among the most beloved of my *Ummah* to me are people who will come after me, one of whom would wish to have seen me, even if that was at the expense of his family and his wealth."

Chapter 5. The Market Of Paradise, And What They Will Get There Of Delight And Beauty

[7146] 13 - (2833) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty and elegance. Then they will return to their families having increased in beauty and elegance and their families will say to them: 'By Allâh, you have increased in beauty and elegance,' and they will say: 'By Allâh, you too have increased in beauty and elegance.'"

(المعجم ٤) - (بَابُ: فِيمَنْ يود رؤية

النبي ﷺ، بأهله وماله) (التحفة ٥)

[٧١٤٥] ١٢ - (٢٨٣٢) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ أَشَدِّ أُمَّتِي إِلَيَّ حُبًّا، نَاسٌ يَكُونُونَ بَعْدِي، يَوَدُّ أَحَدُهُمْ لَوْ رَأَى رَأْيِي، بِأَهْلِهِ وَمَالِهِ».

(المعجم ٥) - (بَابُ: فِي سَوْقِ

الجنة، وما ينالون فيها من النعيم

والجمال) (التحفة ٦)

[٧١٤٦] ١٣ - (٢٨٣٣) حَدَّثَنَا أَبُو

عُثْمَانَ سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ بْنِ أَنَسٍ ابْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا، يَأْتُونَهَا كُلَّ جُمُعَةٍ، فَتَهْبُ رِيحُ الشَّمَالِ فَتَقْشَرُ فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَرْدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَقَدْ ارْدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُهُمْ: وَاللَّهِ! لَقَدْ ارْزَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا، فَيَقُولُونَ: وَأَنْتُمْ، وَاللَّهِ! لَقَدْ ارْزَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا».

Chapter 6. The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses

[7147] 14 - (2834) It was narrated that Muḥammad said: "They either boasted or discussed whether there would be more men or women in Paradise. Abû Hurairah said: 'Did not Abul-Qâsim ﷺ say: The first group to enter Paradise will look like the moon when it is full, then those who follow them will look like the most brilliant planet in the sky. Each man among them will have two wives whose marrow can be seen beneath their flesh, and there will be no one in Paradise who is unmarried.'"

[7148] (...) It was narrated that Ibn Sirîn said: "Men and women disputed as to which of them would form the majority in Paradise. They asked Abû Hurairah and he said: 'Abul-Qâsim ﷺ said:...' a *Hadîth* like that of Ibn 'Ulayyah (no. 7147).

[7149] 15 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The first group to enter Paradise will

(المعجم ٦) - (بَابُ أَوَّلِ زُمْرَةِ تَدْخُلُ
الجنة على صورة القمر ليلة البدر،
وصفاتهم وأزواجهم) (التحفة ٧)

[٧١٤٧] ١٤ - (٢٨٣٤) حَدَّثَنِي عُمَرُو
التَّاقِدُ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ،
جَمِيعًا عَنْ ابْنِ عُثَيْبٍ - وَاللَّفْظُ لِيَعْقُوبَ -
[قَالَا]: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي
أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ قَالَ: إِمَّا
تَفَاخَرُوا وَإِمَّا تَذَاكَرُوا: الرِّجَالُ فِي الْجَنَّةِ
أَكْثَرُ أَمْ النِّسَاءُ؟ فَقَالَ أَبُو هُرَيْرَةَ: أَوْ لَمْ
يَقُلْ أَبُو الْقَاسِمِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ
تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ
الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى أَضْوَاءِ كَوْكَبِ
دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرِئٍ مِنْهُمْ
زَوْجَتَانِ اثْنَتَانِ، يُرَى مَخَّ سَوْقِهِمَا مِنْ
وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ عَزَبٌ».

[٧١٤٨] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ
قَالَ: اخْتَصَمَ الرِّجَالُ وَالنِّسَاءُ: أَيُّهُمْ فِي
الْجَنَّةِ أَكْثَرُ؟ فَسَأَلُوا أَبَا هُرَيْرَةَ فَقَالَ: قَالَ
أَبُو الْقَاسِمِ ﷺ: مِثْلَ حَدِيثِ ابْنِ عُثَيْبٍ.

[٧١٤٩] ١٥ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ،
عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ

look like the moon when it is full, and those who come after them will look like the most brilliant planet in the sky. They will not urinate, or defecate, or spit, or blow their noses. Their combs will be of gold and their sweat will be musk, and their incense burners will be of aloeswood. Their wives will be *Al-Hûr Al-'Iyn* and their form will be as one man, the image of their father Âdam, sixty cubits tall."

قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] وَرُهَيْبُ بْنُ حَرْبٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يُلُونَهُمْ عَلَى أَشَدِّ كَوَكَبٍ دُرِّيٍّ، فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ وَلَا يَتَنَفَّلُونَ وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، [وَوَجَائِرُهُمُ الْأَلْوَةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ ذِرَاعًا، فِي السَّمَاءِ».

[7150] 16 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The first group of my *Ummah* to enter Paradise will look like the moon when it is full, then those who come after them will be like the brightest stars in the sky, then there will come others of different status. They will not defecate, or urinate, or blow their noses, or spit. Their combs will be of gold, their incense burners will be of aloeswood and their sweat will be musk. Their form will be that of one man, the

[٧١٥٠] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي، عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يُلُونَهُمْ عَلَى أَشَدِّ نَجْمٍ، فِي السَّمَاءِ، إِضَاءَةً، ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلُ، لَا يَتَغَوَّطُونَ وَلَا يَبُولُونَ وَلَا يَمْتَخِطُونَ وَلَا يَبْرُقُونَ، أَمْشَاطُهُمْ

height of their father Âdam, sixty cubits.”

Ibn Abî Shaibah said: “In the form (*Khuluqi*) of one man.” Abû Kuraib said: “In the creation (*Khulqi*) of one man.” Ibn Abî Shaibah said: “In the image of their father.”

Chapter 7. The Attributes Of Paradise And Its People, And Their Glorifying Allâh Every Morning And Evening

[7151] 17 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of *Aḥadîth*, including the following: “The Messenger of Allâh ﷺ said: ‘The first group to enter Paradise will look like the moon when it is full. They will not spit, or blow their noses, or defecate therein. Their vessels and combs will be of gold and silver, their incense burners will be of aloeswood, and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or enmity among them, and their hearts will be as one, and they will glorify Allâh morning and evening.’”

الذَّهَبُ، وَمَجَامِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ، أَخْلَافُهُمْ عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى طُولِ أَبِيهِمْ آدَمَ، سِتُونَ ذِرَاعًا.

قَالَ ابْنُ أَبِي شَيْبَةَ: عَلَى خَلْقِ رَجُلٍ، وَقَالَ أَبُو كُرَيْبٍ: عَلَى خُلُقِ رَجُلٍ، وَقَالَ ابْنُ أَبِي شَيْبَةَ: عَلَى صُورَةِ أَبِيهِمْ.

(المعجم ٧) - (باب في: صفات

الجنة وأهلها، وتسبيحهم فيها بكرة

وعشيا) (التحفة ٨)

[٧١٥١] ١٧ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُبَيِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ، صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ وَلَا يَتَغَوَّطُونَ فِيهَا، آيَتُهُمْ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمْ مِنَ الْأَلْوَةِ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مِثْ سَوْقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا».

[7152] 18 - (2835) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The people of Paradise will eat and drink there, but they will not spit, or urinate, or defecate, or blow their noses.' They said: 'What about their digestion?' He said: 'It will be by means of burping and sweating like musk. And they will glorify and praise Allâh as easily as breathing.'"

[7153] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 7152), as far as the words "...like musk."

[7154] 19 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The people of Paradise will eat and drink there, but they will not defecate, or blow their noses, or urinate. Rather their digestion will be by belching like musk, they will glorify and praise Allâh as easily as breathing.'"

[٧١٥٢] ١٨ - (٢٨٣٥) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ عُثْمَانُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ، وَلَا يَنْقُلُونَ وَلَا يَبُولُونَ، وَلَا يَغَوِّطُونَ وَلَا يَمْتَخِطُونَ» قَالُوا: فَمَا بَالُ الطَّعَامِ؟ قَالَ: «جُشَاءٌ وَرَشَحٌ كَرَشَحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ، كَمَا يُلْهَمُونَ النَّفْسَ».

[٧١٥٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: «كَرَشَحِ الْمِسْكِ».

[٧١٥٤] ١٩ - (...) حَدَّثَنِي الْحَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ أَبِي عَاصِمٍ - قَالَ حَسَنٌ: حَدَّثَنَا أَبُو عَاصِمٍ - عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا وَيَشْرَبُونَ، وَلَا يَغَوِّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَبُولُونَ، وَلَكِنْ طَعَامُهُمْ ذَاكَ جُشَاءٌ كَرَشَحِ

الْمُسْكُ، يُلْهَمُونَ التَّسْبِيحَ وَ التَّحْمِيدَ،
كَمَا يُلْهَمُونَ النَّفْسَ».

قَالَ: وَفِي حَدِيثِ حَجَّاجٍ: «طَعَامُهُمْ
ذَلِكَ».

[7155] 20 - (...) A similar report (as *Hadith* no. 7154) was narrated from Jâbir from the Prophet ﷺ except that he said: "...And they will glorify and praise Allâh as easily as breathing."

[٧١٥٥] ٢٠- (...) وَحَدَّثَنَا سَعِيدُ
ابْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ
عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ:
«وَيُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا يُلْهَمُونَ
النَّفْسَ».

**Chapter 8. The Eternal Delight
Of The People Of Paradise, And
The Verse In Which Allâh Says:
"And It Will Be Announced To
Them: This Is The Paradise
Which You Have Inherited For
What You Used To Do"**^[1]

[7156] 21 - (2836) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever enters Paradise will enjoy bliss and will not be miserable, his clothes will not wear out, and his youth will not fade."

(المعجم ٨) - (بَابُ: فِي دَوَامِ نَعِيمِ
أَهْلِ الْجَنَّةِ، وَقَوْلُهُ تَعَالَى: ﴿وَنُودُوا أَنْ
تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ﴾ (التحفة ٩)

[٧١٥٦] ٢١- (٢٨٣٦) حَدَّثَنِي زُهَيْرُ
ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ،
عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «مَنْ يَدْخُلِ الْجَنَّةَ يَنْعَمُ لَا
يَبْأَسُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ».

[7157] 22 - (2837) It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that

[٧١٥٧] ٢٢- (٢٨٣٧) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ

^[1] *Al-A'raf* 7:43.

the Prophet ﷺ said: "A caller will call out: 'You are promised that you will be healthy and will never get sick, you will live and never die, you will remain young and never grow old, you will enjoy bliss and will never be miserable.'" This is what Allâh, Glorified and Exalted is He, says: "And it will be announced to them: This is the Paradise which you have inherited for what you used to do."^[1]

لِإِسْحَاقَ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ التَّوْرِيُّ: فَحَدَّثَنِي أَبُو إِسْحَاقَ أَنَّ الْأَعْرَجَ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُنَادِي مُنَادٌ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأُسُوا أَبَدًا» فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَنُودُوا أَنْ تُلَكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الأعراف: ٤٣].

Chapter 9. The Tents Of Paradise, And The Wives That The Believers Will Have In Them

(المعجم ٩) - (بَابُ: فِي صِفَةِ خِيَامِ الْجَنَّةِ، وَمَا لِلْمُؤْمِنِينَ فِيهَا مِنَ الْأَهْلِينَ) (التحفة ١٠)

[7158] 23 - (2838) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his father, that the Prophet ﷺ said: "In Paradise the believer will have a tent made from a single hollowed-out pearl, sixty miles high (or wide), in which the believer will have wives and he will go around among them, and they will not see one another."

[٧١٥٨] ٢٣ - (٢٨٣٨) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ عَنْ أَبِي قُدَامَةَ وَهُوَ الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُحَوَّفَةٍ، طُولُهَا سِتُونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضُهُمْ بَعْضًا».

[7159] 24 - (...) It was narrated from Abû Bakr bin 'Abdullâh bin Qais from his father that the

[٧١٥٩] ٢٤ - (...) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ: حَدَّثَنَا أَبُو عَبْدِ

^[1] Al-A'raf 7:43.

Messenger of Allâh ﷺ said: "In Paradise there is a tent made from a hollowed-out pearl, sixty miles wide. In each corner of it there is a wife who cannot see the others, and the believer will go around to them."

[7160] 25 - (...) It was narrated from Abû Bakr bin Abî Mûsâ bin Qais from his father that the Prophet ﷺ said: (In paradise there is a tent.) "The tent is a pearl, sixty miles high. In each corner of it there is a wife for the believer, whom the others will not see."

Chapter 10. Rivers Of Paradise In This World

[7161] 26 - (2839) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Sayhân, Jayhân, *Al-Furât* (the Euphrates) and *An-Nîl* (the Nile) are all rivers of Paradise.'"

الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ خِيَمَةٌ مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ عَرْضُهَا سِتُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ».

[٧١٦٠] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا هَمَّامٌ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخِيَمَةُ دُرَّةٌ، طُولُهَا فِي السَّمَاءِ سِتُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِينَ، لَا يَرَاهُمُ الْآخَرُونَ».

(المعجم ١٠) - (بَابُ مَا فِي الدُّنْيَا مِنْ أَنْهَارِ الْجَنَّةِ) (التحفة ١١)

[٧١٦١] ٢٦ - (٢٨٣٩) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَعَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ غَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ، وَالْفُرَاتُ وَالنَّيْلُ، كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ».

Chapter 11. People Will Enter Paradise Whose Hearts Are Like The Hearts Of Birds

[7162] 27 - (2840) It was narrated from Abû Hurairah that the Prophet ﷺ said: "People will enter Paradise whose hearts are like the hearts of birds."

[7163] 28 - (2841) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." And he mentioned a number of *Ahâdith*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, created Âdam in his image, (his height) sixty cubits tall. When He had created him he said: "Go and greet that group" – a group of the angels who were sitting – "and listen to the response they give, for it will be your greeting and the greeting of your descendants." So he went and said: "*As-Salâmu 'alaikum* (peace be upon you)" and they said: *As-salâmu 'alaika wa Raḥmatullâh* (peace be upon you and the mercy of Allâh)." So they added (the words) *wa*

(المعجم ١١) - (بَابُ : يَدْخُلُ الْجَنَّةَ

أَقْوَامٌ، أَفْنَدَتْهُمْ مِثْلَ أَفْنَدَةِ الطَّيْرِ)

(التحفة ١٢)

[٧١٦٢] ٢٧ - (٢٨٤٠) حَدَّثَنِي

حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا أَبُو النُّضْرِ هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا إِبْرَاهِيمُ يَغْنِي ابْنُ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ الْجَنَّةَ أَقْوَامٌ أَفْنَدَتْهُمْ مِثْلُ أَفْنَدَةِ الطَّيْرِ».

[٧١٦٣] ٢٨ - (٢٨٤١) حَدَّثَنَا مُحَمَّدُ

ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ - وَهُمْ نَفَرٌ مِنَ الْمَلَائِكَةِ جُلُوسٌ - فَاسْتَمِعَ مَا يُحْيُونَكَ بِهِ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، قَالَ: فَذَهَبَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، قَالَ: فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، قَالَ: فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ،

Rahmatullâh. Everyone who enters Paradise will be in the image of Âdam, sixty cubits tall. Mankind continued to diminish in size after him until now.”

Chapter 12. About Hell – May Allâh Protect Us From It

[7164] 29 - (2842) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Hell will be brought on that Day (the Day of Resurrection) with seventy thousand reins, each rein being held by seventy thousand angels pulling it.’”

[7165] 30 - (2843) It was narrated from Abû Hurairah that the Prophet ﷺ said: “This fire of yours – that which is lit by the son of Âdam – is one-seventieth part of the fire of Hell.” They said: “By Allâh, if it was like this it would be sufficient, O Messenger of Allâh.” He said: “But it is sixty-nine degrees more, each one of which is like it in heat.”

[7166] (...) A *Hadîth* like that of Abû Az-Zinnâd (no. 7165) was narrated from Abû Hurairah, from the Prophet ﷺ.

وَطُولُهُ سِتُونَ ذِرَاعًا، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهُ حَتَّى الْآنَ».

(المعجم ١٢) - (بَابُ جَهَنَّمَ أَعَاذَنَا اللَّهُ مِنْهَا) (التحفة ١٣)

[٧١٦٤] ٢٩ - (٢٨٤٢) حَدَّثَنَا عُمَرُ ابْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ الْعَلَاءِ بْنِ خَالِدٍ الْكَاهِلِيِّ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ، لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُونَهَا».

[٧١٦٥] ٣٠ - (٢٨٤٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُعِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحَزَامِيِّ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَارُكُمْ هَذِهِ - الَّتِي يُوقِدُ ابْنُ آدَمَ - جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ». قَالُوا: وَاللَّهِ! إِنْ كَانَتْ لَكَافِيَةً، يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّهَا فَضَّلَتْ عَلَيْهَا بِتِسْعَةِ وَسْتَيْنَ جُزْءًا، كُلُّهَا مِثْلُ حَرِّهَا».

[٧١٦٦] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ

النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ، غَيْرَ أَنَّهُ قَالَ: «كُلُّهُنَّ مِثْلُ حَرِّهَا».

[7167] 31 - (2844) It was narrated that Abû Hurairah said: "We were with the Messenger of Allâh ﷺ when he heard a loud noise. The Prophet ﷺ said: 'Do you know what that was?' We said: 'Allâh and His Messenger know best.' He said: 'It was a stone that was thrown into the Fire seventy years ago, and it has been falling through the Fire until now, when it reached the bottom of it.'"

[٧١٦٧] ٣١ - (٢٨٤٤) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ سَمِعَ وَجِبَةً، فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ مَا هَذَا؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا، فَهُوَ يَهْوِي فِي النَّارِ الْآنَ، حَتَّى انْتَهَى إِلَى قَعْرِهَا».

[7168] (...) It was narrated from Abû Hurairah with this chain of narrators (a *Hadîth* similar to no. 7167), and he said: "...It has landed in the bottom of it, and you heard its sound."

[٧١٦٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ بِهَذَا الْإِسْنَادِ، وَقَالَ: «هَذَا وَقَعَ فِي أَسْفَلِهَا، فَسَمِعْتُمْ وَجِبَتَهَا».

[7169] 32 - (2845) It was narrated from Samurah that he heard the Prophet of Allâh ﷺ say: "There are some whom the Fire will seize up to the ankles, and some whom it will seize up to the waist, and some whom it will seize up to the neck."

[٧١٦٩] ٣٢ - (٢٨٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ قَتَادَةُ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ سَمُرَةَ أَنَّهُ سَمِعَ نَبِيَّ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى عُنُقِهِ».

[7170] 33 - (...) It was narrated from Samurah bin Jundab that the Prophet of Allâh ﷺ said: "Some of them will be seized by the Fire up to the ankles, some will be seized by the Fire up to the knees, some will be seized by the Fire up to the waist, and some will be seized by the Fire up to the collarbone."

[٧١٧٠] ٣٣- (...) حَدَّثَنِي عَمْرُو ابْنُ زُرَّارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْفُوتِهِ».

[7171] (...) Sa'eed narrated it with this chain of narrators (a *Hadith* similar to no. 7170), but instead of "waist" he said "groin".

[٧١٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ بِهَذَا الْإِسْنَادِ، وَجَعَلَ - مَكَانَ «حُجْرَتِهِ - حِفْوَيْهِ».

Chapter 13. The Arrogant Will Enter The Fire, And The Humble Will Enter Paradise

(المعجم ١٣) - (بَابُ النَّارِ يَدْخُلُهَا الْجَبَّارُونَ، وَالْجَنَّةُ يَدْخُلُهَا الضُّعَفَاءُ)
(التحفة ١٤)

[7172] 34 - (2846) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Fire and Paradise argued. One said: "I will be entered by the arrogant and proud." The other said: "I will be entered by the weak and poor." Allâh, Glorified and Exalted is He, said to the one: "You are My punishment, with which I will punish whomsoever I will." - and perhaps He said: "which I will inflict upon whomsoever I

[٧١٧٢] ٣٤- (٢٨٤٦) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِحْتَجَّتِ النَّارُ وَالْجَنَّةُ، فَقَالَتْ هَذِهِ: يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتْ هَذِهِ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، فَقَالَ اللَّهُ - عَزَّ وَجَلَّ - لِهَذِهِ: أَنْتِ عَذَابِي أُعَذِّبُ بِكَ

will.” – and He said to the other: “You are My mercy, by which I will show mercy to whomsoever I will, and each of you will be full.”

[7173] 35 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Fire and Paradise disputed. The Fire said: ‘I have been favored with the arrogant and proud.’ Paradise said: ‘What is the matter with me, that no one will enter me except the weak, humble and downtrodden?’ Allâh, Glorified and Exalted is He, said to Paradise: ‘You are My mercy, by which I will show mercy to whomsoever I will of My slaves.’ And He said to the Fire: ‘You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.’ As for the Fire, it will not be full until He puts His Foot on it and it says: ‘Enough, enough.’ Then it will be full, and all its parts will be integrated together.”

[7174] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Paradise and Hell disputed...” and he narrated a *Hadîth* like that of Abû Az-Zinnâd (no. 7173).

مَنْ أَشَاءَ - وَرَبَّمَا قَالَ: أَصِيبُ بِكَ مَنْ أَشَاءَ - . وَقَالَ لِهَذِهِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءَ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا .

[٧١٧٣] ٣٥ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَحَاجَّتِ النَّارُ وَالْجَنَّةُ، فَقَالَتِ النَّارُ: أُوزِئْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَعَجَزُهُمْ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي، أُعَذِّبُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَاَمَّا النَّارُ فَلَا تَمْتَلِئُ، فَيَضَعُ قَدَمَهُ عَلَيْهَا فَيَقُولُ: قَطُّ قَطُّ. فَهَذَا لِكَ تَمْتَلِئُ، وَيُزَوَّى بَعْضُهَا إِلَى بَعْضٍ».

[٧١٧٤] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهَلَالِيُّ: حَدَّثَنَا أَبُو سُفْيَانَ يَعْنِي مُحَمَّدَ بْنَ حُمَيْدٍ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «اِحْتَجَّتِ الْجَنَّةُ وَالنَّارُ» - وَافْتَصَرَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي الزِّنَادِ.

[7175] 36 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." And he mentioned a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'The Fire and Paradise disputed, and Hell said: 'I have been favored with the arrogant and proud.' Paradise said: 'What is the matter with me, that no one will enter me except the weak, humble and downtrodden?' Allâh, Glorified and Exalted is He, said to Paradise: 'You are My mercy, by which I will show mercy to whomsoever I will of My slaves.' And He said to the Fire: 'You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.' As for the Fire, it will not be full until Allâh, Blessed and Exalted is He, puts His Foot on it and it says: 'Enough, enough.' Then it will be full, and all its parts will be integrated together, and Allâh will not treat any of His creation unjustly. As for Paradise, Allâh will create a creation just for it."

[7176] (2847) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Paradise and the Fire disputed...' and he mentioned a *Hadīth* like that of Abû Hurairah, up to the words: "And it is upon me to fill

[٧١٧٥] ٣٦- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أُوتِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبَّرِينَ، وَقَالَتِ الْجَنَّةُ: فَمَا لِي لَا يَدْخُلْنِي إِلَّا ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَغِرَّتُهُمْ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: إِنَّمَا أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْلَأُ حَتَّى يَضَعَ اللَّهُ - تَبَارَكَ وَتَعَالَى - رِجْلَهُ، تَقُولُ: قَطُّ قَطُّ [قَطُّ]. فَهَذَا لِكَ تَمْلَأُ، وَيَزُوُّ بَعْضُهَا إِلَى بَعْضٍ، وَلَا يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِئُ لَهَا خَلْقًا».

[٧١٧٦] (٢٨٤٧) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِحْتَجَّتِ

both of you.” But he did not mention that additional material that came after that.

[7177] 37 - (2848) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: “Hell will keep saying: ‘Are there any more (to come)?’ Until the Lord of Glory, Blessed and Exalted is He, puts His Foot in it, then it will say: ‘Enough, enough, by Your glory!’ And all its parts will be integrated together.”

[7178] (...) A *Hadîth* like that of Shaibân (no. 7177) was narrated from Anas, from the Prophet ﷺ.

[7179] 38 - (...) ‘Abdul-Wahhâb bin ‘Aṭâ’ narrated concerning the saying of Allâh, the Mighty and Sublime: ‘On the Day when We will say to Hell: ‘Are you filled?’ It will say: ‘Are there any more (to come)?’”^[1] – from Sa‘eed, from Qatâdah, from Anas bin Mâlik that the Prophet ﷺ said: “(Inhabitants) will continue to be thrown into Hell, and it will say:

الْجَنَّةُ وَالنَّارُ» فَذَكَرَ نَحْوَ حَدِيثِ أَبِي هُرَيْرَةَ، إِلَى قَوْلِهِ: «وَلِكُلِّكُمَا عَلَيَّ مِلْؤُهَا»، وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنَ الزِّيَادَةِ.

[٧١٧٧] ٣٧ - (٢٨٤٨) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ فِيهَا رَبُّ الْعِزَّةِ - تَبَارَكَ وَتَعَالَى - قَدَمَهُ، فَتَقُولُ: قَطُ قَطُ، وَعِزَّتِكَ! وَيُزَوَّى بَعْضُهَا إِلَى بَعْضٍ».

[٧١٧٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارِ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ شَيْبَانَ.

[٧١٧٩] ٣٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ الرَّزَّازِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ ابْنُ عَطَاءٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: «يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ رَتَقُولُ هَلْ مِنْ مَزِيدٍ» [ق: ٣٠] فَأَخْبَرَنَا عَنْ سَعِيدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَزَالُ جَهَنَّمُ

^[1] Qâf 50:30.

‘Are there any more to come?’ Until the Lord of Glory places His Foot in it, then its parts will be integrated with one another and it will say: ‘Enough, enough, by Your glory and Your honor.’ And there will be extra space in Paradise, until Allâh creates another creation to live in the extra space of Paradise.”

[7180] 39 - (...) Anas narrated that the Prophet ﷺ said: “There will be left in Paradise as much (space) as Allâh wills should be left, then Allâh will create another creation for it as He wills.”

[7181] 40 - (2849) It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said: ‘Death will be brought on the Day of Resurrection like a black and white ram’” – Abû Kuraib added: “and it will be made to stand between Paradise and the Fire.” The (narrators) agreed on the rest of the *Hadith*. – ‘and it will he said: “O people of Paradise, do you recognize this?” They will crane their necks and look, and will say: “Yes; this is death.” Then it will be said: “O people of the Fire, do you recognize this?” They will crane their necks and look, and will say: “Yes; this is death.” Then the command will be given for it to

يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَرِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطُّ قَطُّ، بِعِزَّتِكَ وَكَرَمِكَ، وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا، فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ».

[٧١٨٠] ٣٩ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَبْقَى مِنَ الْجَنَّةِ مَا شَاءَ اللَّهُ أَنْ يَبْقَى، ثُمَّ يُنْشِئُ اللَّهُ تَعَالَى لَهَا خَلْقًا مِمَّا يَشَاءُ».

[٧١٨١] ٤٠ - (٢٨٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ كَأَنَّهُ كَبْشٌ أَمْلَحٌ - زَادَ أَبُو كُرَيْبٍ - فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ - وَاتَّقَا فِي بَاقِي الْحَدِيثِ - فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ! هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرِبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ! هَلْ تَعْرِفُونَ هَذَا؟ فَيَشْرِبُونَ وَيَنْظُرُونَ وَيَقُولُونَ:

be slaughtered. Then it will be said: "O people of Paradise, it is eternal, and there will be no death. O people of the Fire, it is eternal and there will be no death." Then the Messenger of Allāh ﷺ recited: "And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not"^[1] and gestured with his hand indicating this world."

[7182] 41 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allāh ﷺ said: 'When the people of Paradise are admitted to Paradise, and the people of the Fire are admitted to the Fire, it will be said: O people of Paradise...' then he narrated a *Hadith* like that of Abû Mu'âwiyah (no. 7181), except that he said: "That is the words of the Glorified and the Exalted (Allāh);" and he did not say: "Then the Messenger of Allāh ﷺ recited." And he did not say: "...and he gestured with his hand indicating this world."

[7183] 42 - (2850) 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'Allāh will admit the people of Paradise to Paradise and the people of the Fire to the Fire, then an announcer will stand between them and will say: O people of Paradise, there is no

نَعَم، هَذَا الْمَوْتُ، قَالَ: فَيُؤَمَّرُ بِهِ فَيَذْبَحُ، قَالَ: ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ فَلَا مَوْتَ. قَالَ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَأَنْذِرْهُمْ يَوْمَ الْمَسَرَّةِ إِذْ فَضَى الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾ [مريم: ٣٩] وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

[٧١٨٢] ٤١ - (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، قِيلَ: يَا أَهْلَ الْجَنَّةِ!» - ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّهُ قَالَ: «فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ» وَلَمْ يَقُلْ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ أَيْضًا: وَأَشَارَ بِيَدِهِ إِلَى الدُّنْيَا.

[٧١٨٣] ٤٢ - (٢٨٥٠) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا

^[1] *Mariam* 19:39.

death. O people of the Fire, there is no death. Everyone will abide for eternity where he is.”

[7184] 43 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “When the people of Paradise go to Paradise, and the people of the Fire go to the Fire, death will be brought and placed between Paradise and the Fire. Then it will be slaughtered, and a caller will call out: ‘O people of Paradise, there is no death; O people of the Fire, there is no death.’ Then the joy of the people of Paradise will increase, and the sorrow of the people of the Fire will increase.”

[7185] 44 - (2851) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The molar of the disbeliever’ – or ‘the eyetooth of the disbeliever’ – will be like Uḥud (mountain), and the thickness of his skin will be the distance of three nights travel.”

نَافِعٌ؛ أَنَّ عَبْدَ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ، وَيُدْخِلُ أَهْلَ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ، وَيَا أَهْلَ النَّارِ! لَا مَوْتَ، كُلُّ خَالِدٍ فِيمَا هُوَ فِيهِ».

[٧١٨٤] ٤٣ - (...) حَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ الْأَيْلِيُّ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنُ زَيْدٍ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَصَارَ أَهْلُ النَّارِ إِلَى النَّارِ، أُتِيَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ، يَا أَهْلَ النَّارِ! لَا مَوْتَ، فَيَزْدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزْدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ».

[٧١٨٥] ٤٤ - (٢٨٥١) وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَرُونَ بْنِ سَعْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ضِرْسُ الْكَافِرِ - أَوْ نَابُ الْكَافِرِ - مِثْلُ أَحَدٍ، وَغَلَطُ جُلْدِهِ مَسِيرَةُ ثَلَاثٍ».

[7186] 45 - (2852) It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: "The distance between the shoulders of the disbeliever in Hell will be the distance of three nights travel for a swift rider."

[٧١٨٦] ٤٥ - (٢٨٥٢) حَدَّثَنَا أَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ عُمَرَ الْوُكَيْعِيُّ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، يَرْفَعُهُ قَالَ: «مَا بَيْنَ مَنْكَبَيْ الْكَافِرِ فِي النَّارِ، مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ، لِلرَّاكِبِ الْمُسْرِعِ». وَلَمْ يَذْكُرِ الْوُكَيْعِيُّ «فِي النَّارِ».

[7187] 46 - (2853) Hârithah bin Wahb said that he heard the Prophet ﷺ say: "Shall I not tell you about the people of Paradise?" They said: "Yes." He said: "Every weak person who is regarded as insignificant, but if he were to beseech Allâh, He would respond to him." Then he said: "Shall I not tell you about the people of the Fire?" They said: "Yes." He said: "Every violent, haughty and arrogant person."

[٧١٨٧] ٤٦ - (٢٨٥٣) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ، أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ؛ [أَنَّهُ] سَمِعَ النَّبِيَّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى. قَالَ ﷺ: «كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ». ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟» قَالُوا: بَلَى. قَالَ: «كُلُّ عُتْلٍ جَوَاطٍ مُسْتَكْبِرٍ».

[7188] (...) Shu'bah narrated a similar report (as *Hadith* no. 7187) with this chain of narrators.

[٧١٨٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: «أَلَا أَدُلُّكُمْ».

[7189] 47 - (...) Hârithah bin Wahb Al-Khuzâ'i said: "The Messenger of Allâh ﷺ said: 'Shall I not tell you about the people of Paradise? Every weak person who is regarded as insignificant, but if he were to beseech Allâh, He

[٧١٨٩] ٤٧ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبُدِ بْنِ خَالِدٍ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخَزَاعِيَّ يَقُولُ: قَالَ

would respond to him. Shall I not tell you about the people of the Fire? Every haughty, low-born and arrogant person.”

[7190] 48 - (2854) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “There may be a dishevelled person who is driven away from the door, but if he were to urge Allâh, He would respond to him.”

[7191] 49 - (2855) It was narrated that ‘Abdullâh bin Zam‘ah said: “The Messenger of Allâh ﷺ delivered a *Khutbah*, and he mentioned the she-camel, and the one who slaughtered it. He said: ‘When the most wicked man among them went forth (to kill the she-camel)’”^[1] An evil and powerful man, who was of a high status among his people like Abû Zam‘ah. Then he mentioned women and exhorted (the men) with regard to them and said: ‘Why would one of you flog his wife’ – according to the report of Abû Bakr: ‘flog the slave woman.’ According to the report of Abû Kuraib: ‘flog the slave’ – ‘and then sleep with her at the end of the day?’ Then he spoke to them regarding their laughing upon breaking wind, and said:

رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَّعِفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ جَوَاطِ زَنِيمٍ مُتَكَبِّرٍ».

[٧١٩٠] ٤٨ - (٢٨٥٤) حَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنِي حَنْصُ بْنُ مِيسَرَةَ عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُبَّ أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ».

[٧١٩١] ٤٩ - (٢٨٥٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ النَّافَةَ وَذَكَرَ الَّذِي عَقَرَهَا، فَقَالَ: «إِذْ أَنْبَعَتْ أَشَقَّهَا» أَنْبَعَتْ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ ثُمَّ ذَكَرَ النِّسَاءَ فَوَعِظَ فِيهِنَّ ثُمَّ قَالَ: «إِلَى مَا يَجْلِدُ أَحَدُكُمْ أَمْرَأَتَهُ؟» - فِي رِوَايَةِ أَبِي بَكْرٍ: «جَلَدَ الْأَمَةَ» وَفِي رِوَايَةِ أَبِي كُرَيْبٍ «جَلَدَ الْعَبْدَ - وَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ» ثُمَّ وَعِظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ».

^[1] *Ash-Shams* 91:12.

‘Why would one of you laugh at something he himself does?’”

[7192] 50 - (2856) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I saw ‘Amr bin Luhayy bin Qam’ah bin Khindif, the father of those of Banû Ka’b, dragging his intestines in the Fire.’”

[7193] 51 - (...) Sa’eed bin Al-Musayyab said: “The *Bahîrah* was a camel which it was forbidden to milk for the sake of their false gods, so no one among the people would milk it. The *Sâ’ibah* was a camel which they let loose for the sake of their gods, so nothing was loaded onto it.

Ibn Al-Musayyab said: “Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: “I saw ‘Amr bin ‘Âmir Al-Khuzâ’î dragging his intestines in the Fire. He was the first one to introduce the institution of the *Sâ’ibah*.’”^[1]

[7194] 52 - (2128) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are two types of the people of the Fire whom I have

[٧١٩٢] ٥٠ - (٢٨٥٦) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمْعَةَ ابْنَ خَنْدِفٍ، أَبَا بَنِي كَعْبٍ هَؤُلَاءِ، يَجْرُ قُصْبُهُ فِي النَّارِ».

[٧١٩٣] ٥١ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: - حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ الْبَحِيرَةَ الَّتِي يُنْمَعُ دَرُّهَا لِلطَّوْأِغِيَّتِ، فَلَا يَحْتَلِبُهَا أَحَدٌ مِنَ النَّاسِ، وَأَمَّا السَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لِإِلَهَتِهِمْ، فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ.

وَقَالَ ابْنُ الْمُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عَمْرَو بْنَ عَامِرٍ الْخُزَاعِيَّ يَجْرُ قُصْبُهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ».

[٧١٩٤] ٥٢ - (٢١٢٨) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

^[1] It is an explanation of *Sûrat Al-Mâ'idah* 5:103.

not seen, men with whips like the tails of cattle with which they strike the people; and women who are clothed yet naked, *Mumilâtun-mâ'ilât* (walking with an enticing gait) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance, and its fragrance may be detected from such and such a distance.”

[7195] 53 - (2857) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Soon, if you live for a while, you will see people with something like the tails of cattle in their hands. They will go out in the morning under the wrath of Allâh and they will come back in the evening under the wrath of Allâh.’”

[7196] 54 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘If you live for a while, soon you will see people who will go out in the morning under the wrath of Allâh and they will come back in the evening under His curse, with something like the tails of cattle in their hands.’”

اللَّهُ ﷻ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأُسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». [راجع: ٥٥٨٢]

[٧١٩٥] ٥٣ - (٢٨٥٧) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا زَيْدٌ يَعْنِي ابْنَ حُبَابٍ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ، إِنْ طَالَتْ بِكَ مُدَّةٌ، أَنْ تَرَى قَوْمًا فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ، يَغْدُونَ فِي غَضَبِ اللَّهِ، وَيَرْوَحُونَ فِي سَخَطِ اللَّهِ».

[٧١٩٦] ٥٤ - (...) حَدَّثَنَا عُبيدُ اللَّهِ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ طَالَتْ بِكَ مُدَّةٌ، أَوْشَكَ أَنْ تَرَى قَوْمًا يَغْدُونَ فِي سَخَطِ اللَّهِ، وَيَرْوَحُونَ فِي لَعْنَتِهِ، فِي أَيْدِيهِمْ مِثْلُ أَذْنَابِ الْبَقَرِ».

Chapter 14. The Destruction (End) Of This World, And The Gathering On The Day Of Resurrection

[7197] 55 - (2858) Mustawrid, the brother of Banû Fihir, said: "The Messenger of Allâh ﷺ said: 'By Allâh, this world in comparison to the Hereafter, is like one of you dipping this' – and he pointed with his forefinger – 'into the sea; let him see how much he brings back.'"

(المعجم ١٤) - (بَابُ فَنَاءِ الدُّنْيَا،
وَبَيَانُ الْحَشْرِ يَوْمَ الْقِيَامَةِ) (التحفة ١٥)

[٧١٩٧] ٥٥ - (٢٨٥٨) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ؛
وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ
بِشْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا
مُوسَى بْنُ أَعْيَنَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ
أَبِي خَالِدٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسٌ قَالَ:
سَمِعْتُ مُسْتَوْرِدًا أَخَا بَنِي فَهْرٍ يَقُولُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! مَا الدُّنْيَا فِي الْآخِرَةِ
إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ -
وَأَشَارَ يَحْيَى بِالسَّبَابَةِ - فِي الْيَمِّ، فَلْيَنْظُرْ
[أَحَدُكُمْ] بِمَ تَرْجِعُ؟».

وَفِي حَدِيثِهِمْ جَمِيعًا، غَيْرَ يَحْيَى:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.

وَفِي حَدِيثِ أَبِي أُسَامَةَ: عَنِ الْمُسْتَوْرِدِ
ابْنِ شَدَادٍ أَخِي بَنِي فَهْرٍ، وَفِي حَدِيثِهِ أَيْضًا:
قَالَ وَأَشَارَ إِسْمَاعِيلُ بِالْإِبْهَامِ.

[٧١٩٨] ٥٦ - (٢٨٥٩) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
حَاتِمِ بْنِ أَبِي صَغِيرَةَ: حَدَّثَنِي ابْنُ أَبِي

[7198] 56 - (2859) It was narrated that 'Aishah said: "I heard the Messenger of Allâh ﷺ say: 'The people will be gathered on the Day of Resurrection barefoot,

naked and uncircumcised.' I said: 'O Messenger of Allâh, men and women together, looking at one another?' He said: 'O 'Āishah, the matter will be too serious for them to look at one another.'"

[7199] (...) It was narrated from Ḥātim bin Abī Ṣaghîrah (a *Hadīth* similar to no. 7198) with this chain of narrators, but he did not mention "uncircumcised" in his *Hadīth*.

[7200] 57 - (2860) It was narrated that Ibn 'Abbās heard the Prophet ﷺ delivering a speech and saying: "You will meet Allâh walking barefoot, naked and uncircumcised."

[7201] 58 - (...) It was narrated that Ibn 'Abbās said: "The Messenger of Allâh ﷺ stood before us and delivered a *Khutbah*,

مُليكة عن القاسم بن محمد، عن عائشة قالت: سمعت رسول الله ﷺ يقول: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا» قُلْتُ: يَا رَسُولَ اللَّهِ! الرَّجَالُ وَالنِّسَاءُ جَمِيعًا، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ ﷺ: «يَا عَائِشَةُ! الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ».

[٧١٩٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ «غُرْلًا».

[٧٢٠٠] ٥٧ - (٢٨٦٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَرُو عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلَاقُوا اللَّهِ مُسَاءَةً حُفَاةً عُرَاةً غُرْلًا» وَلَمْ يَذْكُرْ زُهَيْرٌ فِي حَدِيثِهِ: يَخْطُبُ.

[٧٢٠١] ٥٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ

and said: 'O people, you will be gathered to Allâh (on the Day of Resurrection) barefoot, naked and uncircumcised: "As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it."^[1] The first of creation to be clothed will be Ibrâhîm ﷺ. Behold! Then some men of my *Ummah* will be brought and taken to the left, and I will say: "O Lord, my Companions!" It will be said: "You do not know what they innovated after you were gone." And I will say as the righteous slave ('Eîsâ ﷺ) said: "...And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."^[2] Then it will be said to me: "They kept turning on their heels since you left them."

In the *Hadith* of Wakî' and Mu'âdh it says: "And it will be said: 'You do not know what they did after you were gone.'"

شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ ابْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ خَطِيئًا بِمَوْعِظَةٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حِفَاةَ غُرَاةٍ غُرْلًا ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾» [الأنبياء: ١٠٤]. أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْفِيَاةِ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - أَلَا! وَإِنَّهُ - سَيَجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ مِنْهُمْ ذَاتَ الشَّمَالِ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي، فَقَالَ: إِنَّكَ لَا تَذَرِي مَا أَحَدْتُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنَّ تَعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾» [المائدة: ١١٧، ١١٨]

قَالَ: «فَيَقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُذْ فَارَقْتَهُمْ».

وَفِي حَدِيثٍ وَكِيعٍ وَمُعَاذٍ: «فَيَقَالُ: إِنَّكَ لَا تَذَرِي مَا أَحَدْتُوا بَعْدَكَ».

[1] *Al-Anbiyâ'* 21:104.

[2] *Al-Mâ'idah* 5:117-118.

[7202] 59 - (2861) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night, and it will rest with them when they take a rest, and will be with them morning and evening."

[٧٢٠٢] ٥٩ - (٢٨٦١) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ قَالَا جَمِيعًا: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلَاثَةٌ عَلَى بَعِيرٍ، وَأَرْبَعَةٌ عَلَى بَعِيرٍ، وَعَشْرَةٌ عَلَى بَعِيرٍ، وَتَحْشَرُ بَقِيَّتَهُمُ النَّارُ، تَبِيتَ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا: وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

Chapter 15. Description Of The Day Of Resurrection, May Allâh Save Us From Its Terrors

(المعجم ١٥) - (بَابُ: فِي صِفَةِ يَوْمِ الْقِيَامَةِ، أَعَانَنَا اللَّهُ عَلَى أَهْوَالِهِ)
(التحفة ١٦)

[7203] 60 - (2862) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of the 'Ālamîn (all that exists)."[1] Until one of them will be submerged in his own sweat halfway up his ears."

[٧٢٠٣] ٦٠ - (٢٨٦٢) حَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ يَعْنُونَ ابْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» [المطففين: ٦] قَالَ: «حَتَّى يَقُومَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ

[1] Al-Muṭaffifîn 83:6.

أُذْنَيْهِ»، وَفِي رِوَايَةٍ ابْنِ الْمُثَنَّى قَالَ:
«يَقُومُ النَّاسُ» لَمْ يَذْكُرْ «يَوْمَ».

[7204] (...) A *Ḥadīth* like that of ‘Ubaidullāh from Nāfi’ (no. 7203) was narrated from Ibn ‘Umar from the Prophet ﷺ.

But in the *Ḥadīth* of Mūsā bin ‘Uqbah and Ṣāliḥ (it says): “Until one of them will disappear (submerged) in his sweat halfway up his ears.”

[٧٢٠٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا أَنَسُ بْنُ يَعْنِي ابْنُ عِيَّاصٍ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، كِلَاهُمَا عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ وَعِيسَى بْنُ يُونُسَ عَنِ ابْنِ عَوْنٍ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ ابْنُ جَعْفَرٍ بْنُ يَحْيَى: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو نَصْرٍ التَّمَّارُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ ابْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمرَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ. غَيْرَ أَنَّ فِي حَدِيثِ مُوسَى بْنِ عُقْبَةَ وَصَالِحٍ: «حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ».

[7205] 61 - (2863) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “On the Day of Resurrection, sweat will seep into the earth seventy fathoms, and it will reach up to the people’s mouths” or “ears.” Thawr (a narrator) was uncertain as to which of them he said.

[٧٢٠٥] ٦١ - (٢٨٦٣) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَرَقَ - يَوْمَ الْقِيَامَةِ - لَيَذْهَبُ فِي الْأَرْضِ سَبْعِينَ بَاعًا، وَإِنَّهُ لَيَبْلُغُ إِلَى أَفْوَاهِ النَّاسِ أَوْ إِلَى آذَانِهِمْ يَشْكُ ثَوْرٌ أَيهمَا قَالَ».

[7206] 62 - (2864) Al-Miqdâd bin Al-Aswad said: "I heard the Messenger of Allâh ﷺ say: 'The sun will be brought near to the people on the Day of Resurrection, until it is one *Mil* away from them.'"

Sulaim bin 'Âmir said: "By Allâh, I do not know what he meant by the word *Mil* – was it a measure of distance (mile) or the stick which is used to apply kohl to the eyes."

"And he (ﷺ) said: 'The people will be submerged in the sweat in accordance with their deeds; for some it will come up to their ankles, for some it will come up to their knees, for some it will come up to their waists and for some it will come up to their mouths.'

And the Messenger of Allâh ﷺ pointed with his hand to his mouth.

Chapter 16. Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World

[7207] 63 - (2865) It was narrated from 'Iyâd bin Hîmâr Al-Mujâshi'î that one day in his *Khutbah*, the Messenger of Allâh ﷺ said: "Behold! My Lord has

[٧٢٠٦] ٦٢ - (٢٨٦٤) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنِي الْمُقْدَادُ بْنُ الْأَسْوَدِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُذْنَى الشَّمْسُ - يَوْمَ الْقِيَامَةِ - مِنَ الْخَلْقِ، حَتَّى تَكُونَ مِنْهُ كَمِقْدَارِ مِيلٍ».

قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ! مَا أَدْرِي مَا يَعْني بِالْمِيلِ؟ أَمَسَافَةُ الْأَرْضِ، أَمْ الْمِيلُ الَّذِي يُكْحَلُ بِهِ الْعَيْنُ.

قَالَ: «فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَتِهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتِهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا».

قَالَ وَأَشَارَ رَسُولُ اللَّهِ ﷺ [بِيَدِهِ] إِلَى فِيهِ.

(المعجم ١٦) - (بَابُ الصِّفَاتِ الَّتِي يَعْرِفُ بِهَا فِي الدُّنْيَا أَهْلُ الْجَنَّةِ وَأَهْلُ النَّارِ) (التحفة ١٧)

[٧٢٠٧] ٦٣ - (٢٨٦٥) حَدَّثَنَا أَبُو عَسَانَ الْمُسَمْعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ بْنُ عُثْمَانَ - وَاللَّفْظُ

commanded me to teach you that which you do not know of what He has taught me: 'On this day, all the wealth that I have bestowed upon a slave (of Allâh) is permissible. I have created all My slaves *Hunafâ'* (with the inclination to worship Allâh alone), but the devils come to them and turn them away from their religion (true path). They forbid to them that which I have permitted to them, and they tell them to associate others with Me for which I have not sent down any authority.' Allâh looked at the people of earth and hated them, Arabs and non-Arabs alike, except a remnant of the People of the Book. He said: 'I have only sent you to put you to trial, and to put others to trial through you, and I have revealed to you a Book that cannot be washed away with water, which you will recite when sleeping and when awake.' Allâh commanded me to severely strike the Quraish and I said: 'Lord, they will break my head like bread.' He said: 'Expel them as they expelled you; fight them and We will help you; spend, and you will be spent upon; send out an army, and We will send five like it; fight with the help of those who obey you against those who disobey you.'"

He said: "And the people of Paradise are of three types: A man of authority who is fair and just,

لَأَبِي عَسَّانَ وَإِنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا
مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ،
عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ
عِيَّاضِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَتِهِ: «أَلَا!
إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُم مَّا جَهَلْتُمْ مِمَّا
عَلَّمَنِي، يَوْمِي هَذَا، كُلُّ مَالٍ نَحَلْتُهُ
عَبْدًا، حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُفَاءَ
كُلِّهِمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ
عَنْ دِينِهِمْ، وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَّتْ
لَهُمْ، وَأَمَرَتْهُمْ أَنْ يُسْرِكُوا بِي مَا لَمْ أُنْزَلْ
بِهِ سُلْطَانًا، وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ
الْأَرْضِ فَمَقَّتَهُمْ، عَرَبَهُمْ وَعَجَبَهُمْ، إِلَّا
بَقَايَا مِنْ أَهْلِ الْكِتَابِ، وَقَالَ: إِنَّمَا
بَعَثْتُكَ لَأَبْتَلِيكَ وَأَبْتَلِي بِكَ، وَأَنْزَلْتُ
عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا
وَيَقْظَانًا، وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ
قُرَيْشًا، فَقُلْتُ: رَبِّ! إِذَا يَنْلَعُوا رَأْسِي
فَيَدْعُوهُ خُبْرَةٌ، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا
اسْتَخْرِجُوكَ، وَاعْزُهُمْ نَعْرَكَ، وَأَنْفِقْ
فَسَيَنْفَقَ عَلَيْكَ، وَابْعَثْ حَيْشًا نَبْعَثْ
خَمْسَةً مِثْلَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ
عَصَاكَ، قَالَ: وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو
سُلْطَانٍ مُسَيِّطٍ مُتَصَدِّقٌ مُوَفَّقٌ، وَرَجُلٌ

who gives charity and does good; a man who is compassionate and kind to every relative, and Muslim; and a man who refrains from asking for help even though he has dependents.

“And the people of the Fire are of five types: A weak man who lacks the wisdom (to avoid evil); those who are your followers that do not have any care for family and wealth; one who is dishonest and is a miser even for a little; a man who will betray you morning and evening with regard to your family and your wealth” – and he mentioned miserliness or lying – “and the one whose language is obscene.” Abû Ghassân (a sub narrator) did not mention in his *Hadîth* the words “spend and you will be spent upon.”

[7208] (...) It was narrated from Qatâdah with this chain of narrators (a *Hadîth* similar to no. 7207), but he did not mention in his *Hadîth* (the words) “all the wealth that I have bestowed upon a slave (of Allâh) is permissible”.

[7209] (...) It was narrated from ‘Iyâd bin Hîmâr that the Messenger of Allâh ﷺ delivered a *Khutbah* one day... and he quoted the *Hadîth* (as no. 7207).

رَحِيمٌ رَقِيقٌ الْقَلْبِ لِكُلِّ ذِي فُرْجَى
وَمُسْلِمٍ، وَغَفِيفٌ وَمُتَعَفِّفٌ ذُو عِيَالٍ -
قَالَ -: وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ
الَّذِي لَا زَبَرَ لَهُ، الَّذِينَ هُمْ فِيكُمْ تَبَعًا لَا
يَتَّبِعُونَ أَهْلًا وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا
يَخْفَى لَهُ طَمَعٌ - وَإِنْ دَقَّ - إِلَّا خَانَهُ،
وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ
يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ. وَذَكَرَ
الْبُخْلَ أَوْ الْكَذِبَ «وَالسُّنْظِيرُ: الْفَحَّاشُ»
وَلَمْ يَذْكُرْ أَبُو غَسَّانَ فِي حَدِيثِهِ: «وَأَنْتَفِقَ
فَسَيُفْتَقَ عَلَيْكَ».

[٧٢٠٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَلِ الْعَنْزِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي
عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا
الْإِسْنَادِ، وَلَمْ يَذْكُرْ فِي حَدِيثِهِ: «كُلُّ مَالٍ
نَحَلْتُهُ عَبْدًا، حَلَالٌ».

[٧٢٠٩] (...) حَدَّثَنِي عَبْدُ الرَّحْمَنِ
ابْنُ بَشْرِ الْعَبْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ هِشَامِ صَاحِبِ الدُّسْتَوَائِي: حَدَّثَنَا
قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عِيَّاضِ بْنِ حِمَارٍ؛
أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ ذَاتَ يَوْمٍ.
وَسَاقَ الْحَدِيثَ، وَقَالَ فِي آخِرِهِ: قَالَ

يَحْيَى: قَالَ شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُطَرِّفًا فِي هَذَا الْحَدِيثِ.

[7210] 64 - (...) It was narrated that 'Iyâd bin Himâr, the brother of Banû Mujâshî' said: "The Messenger of Allâh ﷺ stood up among us one day and delivered a speech, and said: 'Allâh has commanded me...' and he quoted a *Hadîth* like that of Hishâm from Qatâdah (no. 7207), and added: "Allâh revealed to me that you should be humble (towards one another) so that no one should boast to another, and no one should wrong another." And he said in his *Hadîth*: "...they are those who follow you among you, who do not have any care for family and wealth."

I said: "Does that really happen, O Abû 'Abdullâh?" He said: "Yes, by Allâh. I saw them during the *Jâhiliyyah*, when a man would graze the sheep of a tribe in order to have his way with their slave girl."

Chapter 17. The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave – We Seek Refuge With Allâh From That
[7211] 65 - (2866) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said:

[٧٢١٠] ٦٤- (...) وَحَدَّثَنِي أَبُو عَمَّارٍ حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَى عَنِ الْحُسَيْنِ، عَنْ مَطَرٍ: حَدَّثَنِي قَتَادَةُ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عِيَّاضِ بْنِ حِمَارٍ أَخِي بَنِي مُجَاشِيعٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَطِيبًا فَقَالَ: «إِنَّ اللَّهَ أَمَرَنِي» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ - وَزَادَ فِيهِ: «وَلِإِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ». وَقَالَ فِي حَدِيثِهِ: «وَهُمْ فِيكُمْ تَبَعًا لَا يَبْغُونَ أَهْلًا وَلَا مَالًا».

فَقُلْتُ: فَيَكُونُ ذَلِكَ؟ يَا أَبَا عَبْدِ اللَّهِ! قَالَ: نَعَمْ، وَاللَّهِ! لَقَدْ أَذَرَكْتُهُمْ فِي الْجَاهِلِيَّةِ، وَإِنَّ الرَّجُلَ لَيَرَعَى عَلَى الْحَيِّ، مَا بِهِ إِلَّا وَلِيدَتُهُمْ يَطْوُهَا.

(المعجم ١٧) - (بَابُ عَرْضِ مَقْعَدِ الْمَيِّتِ مِنَ الْجَنَّةِ وَالنَّارِ عَلَيْهِ، وَإِثْبَاتِ عَذَابِ الْقَبْرِ، وَالتَّعَوُّذُ مِنْهُ) (التحفة ١٨)
[٧٢١١] ٦٥- (٢٨٦٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

“When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) among the people of Paradise. If he is one of the people of the Fire, then (he is shown his place) among the people of the Fire. And it is said: ‘This is your place, until Allâh resurrects you to it on the Day of Resurrection.’”

[7212] 66 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ said: ‘When a man dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) in Paradise, and if he is one of the people of the Fire, then (he is shown his place) in the Fire. Then it is said: This is your place to which you will be resurrected on the Day of Resurrection.’”

[7213] 67 - (2867) Abû Sa‘eed said: I did not hear it from the Messenger of Allâh ﷺ but Zaid bin Thâbit narrated it to me. He said: While the Prophet ﷺ was in a garden belonging to Banû An-Najjâr, on a mule of his, and we were with him, the mule was startled and nearly threw him off. There were six, or five, or four graves there – He said:^[1] This is how Al-Jurai‘î said it – and he (ﷺ) said:

نافع، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ غُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[٧٢١٢] ٦٦ - (...) حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا مَاتَ الرَّجُلُ غُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَالْجَنَّةُ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَالنَّارُ» قَالَ: «ثُمَّ يُقَالُ: هَذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[٧٢١٣] ٦٧ - (٢٨٦٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنِ ابْنِ عُلَيَّةَ - قَالَ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ - قَالَ: وَأَخْبَرَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ أَبُو سَعِيدٍ: وَلَمْ أَشْهَدُهُ مِنَ النَّبِيِّ ﷺ، وَلَكِنْ حَدَّثَنِي زَيْدُ بْنُ

^[1] That is Ibn ‘Ulayyah, from whom multiple routes have been narrated by the author for it. And Al-Jurai‘î is Sa‘eed bin Iyâs.

“Who knows the occupants of these graves?” A man said: “I do.” He said: “When did these people die?” He said: “They died as idolaters.” He said: “This *Ummah* will be tested in their graves. Were it not that you would not bury one another, I would pray to Allâh to make you hear the torment of the grave that I can hear.” Then he turned to face us and said: “Seek refuge with Allâh from the torment of the Fire.” We said: “We seek refuge with Allâh from the torment of the Fire.” He said: “Seek refuge with Allâh from the torment of the grave.” We said: “We seek refuge with Allâh from the torment of the grave.” He said: “Seek refuge with Allâh from the *Fitan* (tribulations), both visible and invisible.” We said: “We seek refuge with Allâh from *Fitan* (tribulations), both visible and invisible.” He said: “Seek refuge with Allâh from the *Fitnah* of *Ad-Dajjâl*.” We said: “We seek refuge with Allâh from the *Fitnah* of *Ad-Dajjâl*.”

[7214] 68 - (2868) It was narrated from Anas that the Prophet ﷺ said: “Were it not that you would not bury one another, I would have prayed to Allâh to let you hear the torment of the grave.”

ثَابِتٌ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي حَائِطٍ لِّنَبِيِّ النَّجَّارِ، عَلَى بَغْلَةٍ لَهُ، وَنَحْنُ مَعَهُ، إِذْ حَدَّثَ بِهِ فَكَادَتْ تُلْقِيهِ، وَإِذَا أَقْبُرٌ سِتَّةٌ أَوْ خَمْسَةٌ أَوْ أَرْبَعَةٌ - قَالَ: كَذَا كَانَ يَقُولُ الْجُرَيْرِيُّ - فَقَالَ: «مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبُرِ؟» فَقَالَ رَجُلٌ: أَنَا. قَالَ: «فَمَتَى مَاتَ هَؤُلَاءِ؟» قَالَ: مَاتُوا فِي الْإِسْرَاكِ. فَقَالَ: «إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا، فَلَوْلَا أَنْ لَا تَدَافِنُوا، لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ»، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ» فَقَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ فَقَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» فَقَالُوا: نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ» قَالُوا: نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ» قَالُوا: نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ.

[٧٢١٤] ٦٨ - (٢٨٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ».

[7215] 69 - (2869) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ set out after the sun had set, and he heard a sound. He said: 'Jews who are being tormented in their graves.'"

[٧٢١٥] ٦٩ - (٢٨٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كُلُّهُمَا عَنْ شُعْبَةَ، عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ - وَاللَّفْظُ لِرُحَيْمٍ -: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَوْنُ ابْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا، فَقَالَ: «يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا».

[7216] 70 - (2870) Anas bin Mâlik said: "The Prophet of Allâh ﷺ said: 'When a person is placed in his grave and his companions turn to leave, he hears the sound of their footsteps. Then two angels come to him and sit him up, and say to him: 'What did you used to say about this man?' As for the believer, he says: 'I bear witness that he is the slave of Allâh, and His Messenger.' Then it is said to him: 'Look at your place in the Fire; Allâh has substituted it with a place in Paradise.'" The Prophet of Allâh ﷺ said: "He is shown them both."

[٧٢١٦] ٧٠ - (٢٨٧٠) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قُرْعَ نِعَالِهِمْ». قَالَ: «يَأْتِيهِ مَلَكَانِ فَيَقْعَدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟». قَالَ: «فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ» قَالَ: «فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ

Qatâdah said: "It was said to us that his grave is expanded seventy cubits for him, and it is filled with greenery until the Day they will be resurrected."

[7217] 71 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'When the deceased is placed in his grave, he can hear the sound of their footsteps when they leave (after burying him).'"

[7218] 72 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: "When a person is placed in his grave, and his companions leave," and he mentioned a *Hadith* like that of Shaibân from Qatâdah (no. 7216).

[7219] 73 - (2871) It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ said: "Allâh will keep firm those who believe, with the word that stands firm in this world."^[1] This was revealed concerning the torment of the grave. It will be said to him (in the

أَبَدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ» قَالَ نَبِيُّ اللَّهِ ﷺ: «فَيَرَاهُمَا جَمِيعًا».

قَالَ قَتَادَةُ: وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يُبْعَثُونَ.

[٧٢١٧] ٧١ - (...) [وَحَدَّثَنَا

مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ، إِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ إِذَا انْصَرَفُوا».

[٧٢١٨] ٧٢ - (...) حَدَّثَنِي عَمْرُو

ابْنُ زُرَّارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ» فَذَكَرَ بِمِثْلِ حَدِيثِ شَيْبَانَ عَنْ قَتَادَةَ.

[٧٢١٩] ٧٣ - (٢٨٧١) حَدَّثَنَا مُحَمَّدُ

ابْنُ بَشَّارٍ بْنُ عُمَانَ الْعُبَيْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ ابْنِ مَرْزَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُثَبِّتُ اللَّهُ

[1] *Ibrâhîm* 14:27.

grave): 'Who is your Lord?' And he will say: 'My Lord is Allâh, and my Prophet is Muḥammad ﷺ.' That is what Allâh, Glorified and Exalted is He says: "Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter."

[7220] 74 - (...) It was narrated from Al-Barâ' bin 'Âzib: "Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter."^[1] "This was revealed concerning the torment of the grave."

[7221] 75 - (2872) It was narrated that Abû Hurairah said: "When the soul of the believer departs, it is received by two angels who take it up."

Hammâd said: "And he mentioned its good fragrance and he mentioned musk."

He said: "The people of heaven say: 'A good soul that has come from the earth. May Allâh bless you and the body in which you used to reside.' Then it is taken to its Lord, Glorified and Exalted is He, then He says: 'Take it to the Utmost Boundary.'"

الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ ﴿٢٧﴾ [إبراهيم: ٢٧] قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ، يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ وَنَبِيِّ مُحَمَّدٍ ﷺ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾».

[٧٢٢٠] ٧٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ بْنُ نَافِعٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنُونَ ابْنَ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: «يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ»، قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ.

[٧٢٢١] ٧٥ - (٢٨٧٢) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا بُذَيْلٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلْقَاهَا مَلَكَانِ يَضَعِدَانِهَا». قَالَ حَمَّادٌ: فَذَكَرَ مِنْ طِيبٍ رِيحِهَا، وَذَكَرَ الْمِسْكَ.

قَالَ: «وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قَبْلِ الْأَرْضِ، صَلَّى اللَّهُ عَلَيْكَ وَعَلَى جَسَدِكَ كُنْتَ تَعْمُرِينَهُ، فَيُنْطَلَقُ بِهِ إِلَى

[1] Ibrâhîm 14:27.

He said: "When the soul of the disbeliever departs" – Hammâd said: "and he mentioned its foul stench, and he mentioned curses" – "the people of heaven say: 'An evil soul that has come from the earth.' It is said: 'Take it to the Utmost Boundary.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ held a thin cloth that he had with him over his nose, like this."

[7222] 76 - (2873) It was narrated that Anas bin Mâlik said: "We were with 'Umar between Makkah and Al-Madînah, and we looked for the crescent of the new moon. I was a man with keen eyesight, and I saw it, but no one else said that he had seen it. I said to 'Umar: 'Don't you see it?' But he did not see it. 'Umar said: 'I will see it when I am lying on my bed.'"

"Then he started to tell us about the people of Badr. And he said: 'The Messenger of Allâh ﷺ showed us, one day before, where the people of Badr (the *Mushrikûn*) would fall. He said: "This is the place where so-and-so will fall tomorrow, if Allâh wills.'" 'Umar said: 'By the One in Whose Hand is my soul, they did not miss the places that the Messenger of Allâh ﷺ had pointed out. They were put in a well on top of one another, then

رَبِّهِ [عَزَّ وَجَلَّ] ثُمَّ يَقُولُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ».

قَالَ: «وَأَنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ - قَالَ حَمَّادٌ: وَذَكَرَ مِنْ نَتْنِهَا، وَذَكَرَ لَعْنًا - وَيَقُولُ أَهْلُ السَّمَاءِ: رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ، قَالَ: فَيَقَالُ: انْطَلِقُوا بِهِ إِلَى آخِرِ الْأَجَلِ».

قَالَ أَبُو هُرَيْرَةَ: فَرَدَّ رَسُولُ اللَّهِ ﷺ رِبْطَةً، كَانَتْ عَلَيْهِ، عَلَى أَنْفِهِ، هَكَذَا.

[٧٢٢٢] ٧٦ - (٢٨٧٣) حَدَّثَنِي إِسْحَاقُ ابْنُ عُمَرَ بْنِ سَلِيطٍ الْهَذَلِيُّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: كُنْتُ مَعَ عُمَرَ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُلَيْمَانُ [ابْنُ الْمُغِيرَةِ]: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَنَرَاْنَا الْهِلَالَ، وَكُنْتُ رَجُلًا حَدِيدَ الْبَصَرِ، فَرَأَيْتُهُ، وَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ رَأَاهُ غَيْرِي قَالَ: فَجَعَلْتُ أَقُولُ لِعُمَرَ: أَمَا تَرَاهُ؟ فَجَعَلَ لَا يَرَاهُ، قَالَ: يَقُولُ عُمَرُ: سَارَاهُ وَأَنَا مُسْتَلْقٍ عَلَى فِرَاشِي، ثُمَّ أَنشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُرِينَا مَصَارِعَ أَهْلِ بَدْرٍ بِالْأَمْسِ يَقُولُ: «هَذَا مَضْرَعُ فُلَانٍ غَدًا، إِنْ شَاءَ اللَّهُ». قَالَ: فَقَالَ

the Messenger of Allâh ﷺ went to them and said: "O so-and-so son of so-and-so, and O so-and-so son of so-and-so, have you found what Allâh and His Messenger promised to be true? For I have found what my Lord promised me to be true."

"Umar said: 'O Messenger of Allâh, how can you speak to bodies in which there are no souls?' He said: 'You do not hear what I am saying more clearly than they do, but they cannot give me any reply.'"

[7223] 77 - (2874) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ left the slain of Badr (the *Mushrikûn*) for three days, then he came to them and stood over them and called out to them: "O Abû Jahl bin Hishâm! O Umayyah bin Khalaf! O 'Utbah bin Rabî'ah! O Shaibah bin Rabî'ah! Have you not found what your Lord promised you to be true? For I have found what my Lord promised me to be true." 'Umar heard what the Prophet ﷺ said, and he said: "O Messenger of Allâh, how can they hear and respond when they have started to decay?" He (ﷺ) said: "By the One in Whose Hand is my soul, you cannot hear what I am saying any better than

عُمَرُ: فَوَالَّذِي بَعَثَهُ بِالْحَقِّ! مَا أَخْطَأُوا الْحُدُودَ الَّتِي حَدَّ رَسُولُ اللَّهِ ﷺ قَالَ: فَجَعَلُوا فِي بَيْتِ بَعْضِهِمْ عَلَى بَعْضٍ، فَانْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَهَى إِلَيْهِمْ فَقَالَ: «يَا فُلَانُ بْنُ فُلَانٍ! وَيَا فُلَانُ بْنُ فُلَانٍ! هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ اللَّهُ وَرَسُولُهُ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا».

قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَيْفَ تُكَلِّمُ أَجْسَادًا لَا أَرْوَاحَ فِيهَا؟ قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يَرُدُّوا عَلَيَّ شَيْئًا».

[٧٢٢٣] ٧٧ - (٢٨٧٤) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ تَرَكَ قَتْلَى بَدْرٍ ثَلَاثًا، ثُمَّ أَتَاهُمْ فَقَامَ عَلَيْهِمْ فَنَادَاهُمْ فَقَالَ: «يَا أَبَا جَهْلِ بْنِ هِشَامٍ! يَا أُمَيَّةَ بْنَ خَلْفٍ! يَا عُتْبَةَ بْنَ رَيْبَعَةَ! يَا شَيْبَةَ بْنَ رَيْبَعَةَ! أَلَيْسَ قَدْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ فَإِنِّي قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا» فَسَمِعَ عُمَرُ قَوْلَ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ يَسْمَعُوا وَأَتَى يُجِيبُوا وَقَدْ جَافُوا؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنَّهُمْ لَا يَقْدِرُونَ أَنْ

they can, but they are not able to respond.” Then he ordered that they be dragged and thrown into the well of Badr.

[7224] 78 - (2875) It was narrated that Abû Talḥah said: “On the Day of Badr, when the Prophet of Allāh ﷺ prevailed against them (the *Mushrikûn*), he ordered that twenty-odd men” – in the *Hadīth* of Rawḥ it says: “Twenty-four men” – “of the bravest of the disbelievers be thrown into one of the wells of Badr...” and he quoted a *Hadīth* like that of Thâbit from Anas (no. 7223).

Chapter 18. The Surety Of Reckoning

[7225] 79 - (2876) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ said: ‘Whoever is brought to account on the Day of Resurrection will be punished.’ I said: ‘Didn’t Allāh say: “He surely, will receive an easy reckoning”?’^[1] He said: ‘That is not the actual reckoning; rather that is

يُجِيبُوا». ثُمَّ أَمَرَ بِهِمْ فَسُجِبُوا، فَأُلْقُوا فِي قَلْبِ بَدْرٍ.

[٧٢٢٤] ٧٨ - (٢٨٧٥) حَدَّثَنِي يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِي: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، وَظَهَرَ عَلَيْهِمْ نَبِيُّ اللَّهِ ﷺ أَمَرَ بِبِضْعَةِ وَعَشْرِينَ رَجُلًا - وَفِي حَدِيثِ رَوْحٍ، بِأَرْبَعَةِ وَعَشْرِينَ رَجُلًا - مِنْ صَنَادِيدِ فُرَيْشٍ، فَأُلْقُوا فِي طَوِيِّ مِنْ أَطْوَاءِ بَدْرٍ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ.

(المعجم ١٨) - (بَابُ إِبْطَاتِ الْحِسَابِ)
(التحفة ١٩)

[٧٢٢٥] ٧٩ - (٢٨٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ عَلِيَّةَ - عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُوسِبَ، يَوْمَ الْقِيَامَةِ، عُذِّبَ» فَقُلْتُ: أَلَيْسَ

^[1] *Al-Inshiqâq* 84:8.

the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be punished.”

[7226] (...) Ayyûb narrated a similar report with this chain of narrators.

[7227] 80 - (...) It was narrated from ‘Āishah that the Prophet ﷺ said: “No one is brought to account but he will be doomed.” I said: “O Messenger of Allāh, didn’t Allāh say “...an easy reckoning.”? [1] He said: “That is the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be doomed.”

[7228] (...) It was narrated from ‘Āishah that the Prophet ﷺ said: “Whoever is examined thoroughly at the Reckoning will be doomed.” Then he (the sub narrator) mentioned a *Hadīth* like that of Abū Yûnus (no. 7227).

قَدْ قَالَ اللَّهُ تَعَالَى: ﴿سَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨] فَقَالَ: «لَيْسَ ذَلِكَ الْحِسَابُ، إِنَّمَا ذَلِكَ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عَذَّبَ».

[٧٢٢٦] (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعُتْكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٢٢٧] ٨٠- (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ بْنُ الْحَكَمِ الْعُبَيْدِيُّ: حَدَّثَنَا يَحْيَى بْنُ يَعْنَى ابْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكَ» قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْسَ اللَّهُ يَقُولُ: ﴿حِسَابًا يَسِيرًا﴾؟ قَالَ: «ذَلِكَ الْعَرْضُ، وَلَكِنْ مَنْ نُوقِشَ الْمُحَاسَبَةَ هَلَكَ».

[٧٢٢٨] (...) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي يُونُسَ.

[1] *Al-Inshiqâq* 84:8.

Chapter 19. The Command To Think Positively Of Allâh At The Time Of Death

(المعجم ١٩) - (بَابُ الْأَمْرِ بِحَسَنِ

الظَّنِّ بِاللَّهِ تَعَالَى، عِنْدَ الْمَوْتِ)

(التحفة ٢٠)

[7229] 81 - (2877) It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say, three days before he died: 'None of you should die except thinking positively of Allâh.'"

[٧٢٢٩] ٨١ - (٢٨٧٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، قَبْلَ وَفَاتِهِ بِثَلَاثٍ، يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ».

[7230] (...) A similar report (as *Hadîth* no. 7229) was narrated from Al-A'mash with this chain of narrators.

[٧٢٣٠] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[7231] 82 - (...) It was narrated that Jâbir bin 'Abdullâh Al-Anṣârî said: "I heard the Messenger of Allâh ﷺ say, three days before he died: 'None of you should die except thinking positively of Allâh, (Glorified and Exalted is He).'"

[٧٢٣١] ٨٢ - (...) وَحَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا أَبُو النُّعْمَانِ عَارِمٌ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ، يَقُولُ: «لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ [عَزَّ وَجَلَّ]».

[7232] 83 - (2878) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'Every slave

[٧٢٣٢] ٨٣ - (٢٨٧٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا:

(of Allâh) will be raised in the state in which he died.”

[7233] (...) A similar report (as *Hadîth* no. 7232) was narrated from Al-A'mash with this chain of narrators, and he said: The Prophet ﷺ said, but he did not say: "I heard."

[7234] 84 - (2879) 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'When Allâh wants to punish a people, the punishment befalls everyone who is among them, then they will be raised according to their deeds.'"

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ».

[٧٢٣٣] (...) حَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سَفْيَانَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: عَنِ النَّبِيِّ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ.

[٧٢٣٤] ٨٤ - (٢٨٧٩) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ».

52. The Book Of Tribulations And The Portents Of The Hour

Chapter 1. The Approach Of Tribulations And The Opening Of The Barrier Of Ya'jûj And Ma'jûj

[7235] 1 - (2880) It was narrated from Zainab bint Jahsh that the Prophet ﷺ awoke from sleep, saying: "None has the right to be worshipped but Allâh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj." And Sufyân gestured to indicate the size of the hole.

I said: "O Messenger of Allâh, will we be destroyed even though there are righteous people among us?" He said: "Yes, if evil prevails."

[7236] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 7235).

٨ - (المعجم ٥٢) - كتاب الفتن

وأشراط الساعة (التحفة ٤٠)

(المعجم ١) - (بَابُ اقْتِرَابِ الْفِتَنِ،
وفتح ردم يأجوج ومأجوج) (التحفة ١)

[٧٢٣٥] ١ - (٢٨٨٠) حَدَّثَنَا عَمْرُو
التَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ،
عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ
حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ؛ أَنَّ
النَّبِيَّ ﷺ اسْتَيْقَظَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: «لَا
إِلَهَ إِلَّا اللَّهُ، وَيَلُّ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ،
فُتِحَ الْيَوْمَ مِنْ رَدَمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ
هَذِهِ» وَعَقَدَ سُفْيَانُ بِيَدِهِ عَشْرَةَ.

قُلْتُ: يَا رَسُولَ اللَّهِ! أَنَهْلِكَ وَفِينَا
الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبْثُ».

[٧٢٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ وَسَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ
وَرُزْهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عَمَرَ قَالُوا:
حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ -
وَرَأَوْا فِي الْإِسْنَادِ عَنْ سُفْيَانَ فَقَالُوا:
عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ،
عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشٍ.

[7237] 2 - (...) It was narrated that Zainab bint Jahsh, the wife of the Prophet ﷺ, said: "The Messenger of Allāh ﷺ went out one day in a panic, red in the face, saying: 'None has the right to be worshipped but Allāh, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj,' and he made a circle with his thumb and forefinger."

She said; "I said: 'O Messenger of Allāh! Will we be destroyed even though there are righteous people among us?' He said: 'Yes, if evil prevails.'"

[7238] (...) A *Hadîth* like that of Yûnus from Az-Zuhrî (no. 7237) was narrated from Ibn Shihâb with this chain of narrators.

[7239] 3 - (2881) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Today (a hole) like this has been opened in the barrier of Ya'jûj and Ma'jûj."

[٧٢٣٧] ٢- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ؛ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا؛ أَنَّ زَيْنَبَ بِنْتَ جَحْشٍ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا فَرِعَا، مُحَمَّرًا وَجْهَهُ، يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَنِلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ، فَتُحِ الْيَوْمَ مِنْ رَذَمٍ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ» وَحَلَقَ بِإِصْبَعِهِ الْإِبْهَامَ، وَالَّتِي تَلِيهَا.

قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ، إِذَا كَثُرَ الْخَبْثُ.

[٧٢٣٨] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كِلَاهُمَا عَنْ ابْنِ شِهَابٍ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ وَفِي إِسْنَادِهِ.

[٧٢٣٩] ٣- (٢٨٨١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ

النَّبِيِّ ﷺ قَالَ: «فَتَحَ الْيَوْمَ مِنْ رَدْمٍ
يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ وَهَيْبٌ
بِيَدِهِ تِسْعِينَ.

Chapter 2. The Earth Swallowing Up The Army That Aims To Attack *Al-Bait* (The Ka'bah)

[7240] 4 - (2882) It was narrated that 'Ubaidullâh bin Al-Qibṭiyyah said: Al-Hārith bin Abī Rabī'ah, 'Abdullâh bin Ṣafwân and I entered upon Umm Salamah, the Mother of the Believers, and they asked her about the army which will be swallowed up by the earth. That was during the days of Ibn Az-Zubair. She said: The Messenger of Allâh ﷺ said: "Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth." I said: "O Messenger of Allâh, what about one who was forced (to join that army)?" He said: "He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention."

Abû Ja'far said: "It is the plain of Al-Madīnah."

(المعجم ٢) - (بَابُ الْخَسْفِ بِالْجَيْشِ
الَّذِي يَوْمَ الْبَيْتِ) (التحفة ٢)

[٧٢٤٠] ٤ - (٢٨٨٢) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ قَالَ إِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ
عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
الْقُبَيْطَةِ قَالَ: دَخَلَ الْحَارِثُ بْنُ أَبِي رَبِيعَةَ
وَعَبْدُ اللَّهِ بْنُ صَفْوَانَ، وَأَنَا مَعَهُمَا، عَلَى أُمَّ
سَلَمَةَ أُمِّ الْمُؤْمِنِينَ، فَسَأَلَاهَا عَنِ الْجَيْشِ
الَّذِي يُخَسَفُ بِهِ، وَكَانَ ذَلِكَ فِي أَيَّامِ ابْنِ
الزُّبَيْرِ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يُعَوِّذُ عَائِدٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ، فَإِذَا
كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ»
فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَكَيْفَ يَمُنَّ كَانَ
كَارِهًا؟ قَالَ: «يُخَسَفُ بِهِ مَعَهُمْ، وَلَكِنَّهُ
يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نَبِيِّهِ».

وَقَالَ أَبُو جَعْفَرٍ: هِيَ بَيْدَاءُ الْمَدِينَةِ.

[7241] 5 - (...) 'Abdul-'Azîz bin Rufai' narrated it with this chain of narrators (a *Hadīth* similar to no. 7240), and in his *Hadīth* he

[٧٢٤١] ٥ - (...) حَدَّثَنَا أَحْمَدُ بْنُ
يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ رُفَيْعٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ

said: "I met Abû Ja'far and said: 'Did she say: 'A plain in some land?' Abû Ja'far said: 'No, by Allâh, it is the plain of Al-Madînah.'"

[7242] 6 - (2883) It was narrated that Umayyah bin Şafwân heard his grandfather 'Abdullâh bin Şafwân say: Ḥaḥṣah told me that she heard the Messenger of Allâh ﷺ say: "An army will seek to attack this House, then when they are in a plain, the middle of them will be swallowed up by the earth, and the front (of the army) will call out to the back, then they will be swallowed up, and there will be no one left but one fugitive who will tell their story."

A man said: "I bear witness that you are not telling a lie about Ḥaḥṣah, and I bear witness that Ḥaḥṣah did not tell a lie about the Prophet ﷺ."

[7243] 7 - (...) 'Abdullâh bin Şafwân narrated from the Mother of the Believers that the Messenger of Allâh ﷺ said: "Some people will seek refuge in this House, i.e., the Ka'bah, who do not have the strength, numbers or weapons (to protect themselves), and an army will be sent after them, then when they are in a plain, they will be swallowed up by the earth."

Yûsuf said: "At that time the people of Ash-Shâm were marching

قَالَ: فَلَقِيتُ أَبَا جَعْفَرٍ فَقُلْتُ: إِنَّهَا إِنَّمَا قَالَتْ: بَيْدَاءَ مِنَ الْأَرْضِ، فَقَالَ أَبُو جَعْفَرٍ: كَلَّا، وَاللَّهِ! إِنَّهَا لَبَيْدَاءُ الْمَدِينَةِ.

[٧٢٤٢] ٦ - (٢٨٨٣) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أُمِّهِ بْنِ صَفْوَانَ؛ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنُ صَفْوَانَ يَقُولُ: أَخْبَرَنِي حَفْصَةُ؛ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «لَيُؤْمَنَّ هَذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ، حَتَّى إِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ، يُخْصَفُ بِأَوْسَطِهِمْ، وَيُنَادِي أَوْلَهُمْ آخِرَهُمْ، ثُمَّ يُخْصَفُ بِهِمْ، فَلَا يَبْقَى إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ».

فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ، وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

[٧٢٤٣] ٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو: أَخْبَرَنَا زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْمَلِكِ الْعَامِرِيِّ، عَنْ يُونُسَ بْنِ مَاهَكَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ صَفْوَانَ عَنْ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيَعُودُ بِهَذَا الْبَيْتِ - يَعْنِي الْكَعْبَةَ - قَوْمٌ لَيْسَتْ لَهُمْ مَنَعَةٌ وَلَا عَدَدٌ وَلَا عُدَّةٌ،

towards Makkah. ‘Abdullâh bin Şafwân said: “By Allâh, it is not this army.”

يُبْعَثُ إِلَيْهِمْ جَيْشٌ، حَتَّى إِذَا كَانُوا بَيِّدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ».

قَالَ يُوسُفُ: وَأَهْلُ الشَّامِ يَوْمَئِذٍ يَسِيرُونَ إِلَى مَكَّةَ، فَقَالَ عَبْدُ اللَّهِ بْنُ صَفْوَانَ: أَمْ وَاللَّهِ! مَا هُوَ بِهَذَا الْجَيْشِ.

قَالَ زَيْدٌ: وَحَدَّثَنِي عَبْدُ الْمَلِكِ الْعَامِرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنِ الْحَارِثِ بْنِ أَبِي رَيْعَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ، بِمِثْلِ حَدِيثِ يُوسُفَ بْنِ مَاهَكَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ فِيهِ الْجَيْشَ الَّذِي ذَكَرَهُ عَبْدُ اللَّهِ بْنُ صَفْوَانَ.

[7244] 8 - (2884) It was narrated from ‘Abdullâh bin Az-Zubair that ‘Āishah said: “The Messenger of Allâh ﷺ was startled in his sleep, and we said: ‘O Messenger of Allâh, you did something in your sleep that you did not do before.’ He said: ‘Strange it is, that some people of my *Ummah* will attack the House to kill a man of the Quraish who has sought refuge in the House. Then when they are in the plain, they will be swallowed up by the earth.’ We said: ‘O Messenger of Allâh, there may be all sorts of people on the road.’ He said: ‘Yes, among them will be those who are there by choice, those who were forced to join and travelers. They will all be destroyed as one, but they will be

[٧٢٤٤] ٨ - (٢٨٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَانِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ قَالَتْ: عَمِيَ رَسُولُ اللَّهِ ﷺ فِي مَنَامِهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ! صَنَعْتَ شَيْئًا فِي مَنَامِكَ لَمْ تَكُنْ تَفْعَلُهُ فَقَالَ: «الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يُؤْمُونَ الْبَيْتَ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ، حَتَّى إِذَا كَانُوا بِالْبَيِّدَاءِ خُسِفَ بِهِمْ». فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّ الطَّرِيقَ قَدْ يَجْمَعُ النَّاسَ. قَالَ: «نَعَمْ، فِيهِمُ الْمُسْتَبْصِرُ وَالْمَجْبُورُ، وَابْنُ السَّبِيلِ، يَهْلِكُونَ مَهْلَكًا وَاحِدًا،

raised in different states; Allâh will raise them according to their intentions.”

Chapter 3. Onset Of Tribulations Like Rainfall

[7245] 9 - (2885) It was narrated from Usâmah that the Prophet ﷺ looked out over one of the battlements of Al-Madînah and said: “Do you see what I see? I see the places of tribulation among your houses like the places where rain falls.”

[7246] (...) A similar report (as *Hadîth* no. 7245) was narrated from Az-Zuhrî with this chain of narrators.

[7247] 10 - (2886) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There will be tribulations during that one who is sitting is better than one who is standing, and one who is standing is better than one who is walking, and one who is walking is better than one who is running. He who sees them will be drawn to them, and whoever find a refuge from

وَيَصْدُرُونَ مَصَادِرَ شَتَّى، يَبْعَثُهُمُ اللَّهُ عَلَى نِيَّاتِهِمْ».

(المعجم ٣) - (بَابُ نَزُولِ الْفِتَنِ)

كمواقع القطر (التحفة ٣)

[٧٢٤٥] ٩ - (٢٨٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمَرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ؛ أَنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَى أَطْمٍ مِنْ أَطَامِ الْمَدِينَةِ، ثُمَّ قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لَأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ، كَمَوَاقِعِ الْقَطْرِ».

[٧٢٤٦] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٢٤٧] ١٠ - (٢٨٨٦) حَدَّثَنِي عَمَرُو النَّاقِدُ وَالْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ:

them, let him seek protection therein.”

[7248] 11 - (...) A *Hadīth* like that of Abū Hurairah (no. 7247) was narrated from Nawfal bin Mu‘āwiyah, but Abū Bakr (one of the narrators) added (the words): “Among the *Salāt* (prayers) there is one *Salāt* (prayer), whoever misses it, it is as if he was deprived of his family and his wealth.”

[7249] 12 - (...) It was narrated that Abū Hurairah said: “The Prophet ﷺ said: ‘There will be tribulation during that the one who sleeps will be better than the one who is awake, and the one who is awake will be better than the one who is standing, and the one who is standing will be better than the one who is running. Whoever finds a place of refuge, let him seek refuge therein.’”

[7250] 13 - (2887) ‘Uthmān Ash-Shah-hām said: Farqad As-Sabakhī and I went to Muslim bin

قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، وَمَنْ وَجَدَ فِيهَا مَلْجَأً فَلْيَعُدْ بِهِ».

[٧٢٤٨] ١١ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَالْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطِيعٍ بْنِ الْأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا بَكْرٍ يَزِيدُ: «مَنْ الصَّلَاةِ صَلَاةً، مَنْ فَاتَتْهُ فَكَانَ مَاتَ وَتَرَ أَهْلَهُ وَمَالَهُ».

[٧٢٤٩] ١٢ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَكُونُ فِتْنَةٌ النَّائِمُ فِيهَا خَيْرٌ مِنَ الْقِيْطَانِ، وَالْقِيْطَانُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ السَّاعِي، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَادًا فَلْيَسْتَعِذْ».

[٧٢٥٠] ١٣ - (٢٨٨٧) حَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا

Abî Bakrah when he was in his land, and entered upon him. We said: 'Did you hear your father narrate any *Hadîth* about tribulations?' He said: Yes, I heard Abû Bakrah narrate that the Messenger of Allâh ﷺ said: "Verily there will be tribulations, then there will be tribulations during that one who is sitting will be better than one who is walking, and one who is walking is better than one who is running. During those tribulations, whoever has camels, let him stay with his camels, whoever has sheep, let him stay with his sheep, and whoever has land, let him stay on his land." A man said: "O Messenger of Allâh, what do you think if he does not have camels, or sheep, or land?" He said: "Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)? O Allâh, have I conveyed (the message)?" A man said: "O Messenger of Allâh, what if I am forced to join one of the two ranks, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me?" He said: "He will bear the burden of his sin and your sin, and he will be one of the people of the Fire."

حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عُثْمَانُ الشَّحَّامُ قَالَ: انْطَلَقْتُ أَنَا وَفَرَقْدُ السَّبَخِيُّ إِلَى مُسْلِمِ بْنِ أَبِي بَكْرَةَ، وَهُوَ فِي أَرْضِهِ، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ فِي الْفِتَنِ حَدِيثًا؟ قَالَ: قَالَ: نَعَمْ، سَمِعْتُ أَبَا بَكْرَةَ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنٌ، أَلَا! ثُمَّ تَكُونُ فِتْنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي [فِيهَا]، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي إِلَيْهَا، أَلَا! فَإِذَا نَزَلَتْ أَوْ وَقَعَتْ، فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ». قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَنْ لَمْ تَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ؟ قَالَ: «يَعْمِدُ إِلَى سَيْفِهِ فَيَدُقُّ عَلَى حَدِّهِ بِحَجَرٍ، ثُمَّ لَيُنْجُ إِنْ اسْتَطَاعَ النَّجَاءَ، اللَّهُمَّ! هَلْ بَلَغْتُ؟ اللَّهُمَّ! هَلْ بَلَغْتُ؟ اللَّهُمَّ! هَلْ بَلَغْتُ؟» قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ أَكْرَهْتُ حَتَّى يُنْطَلَقَ بِي إِلَى أَحَدِ الصَّفَيْنِ، أَوْ إِحْدَى الْفِئَتَيْنِ، فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ، أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلَنِي؟ قَالَ: «يَوْمُ يَأْتِيهِ وَإِثْمُكَ، وَيَكُونُ مِنْ أَصْحَابِ النَّارِ».

[7251] (...) The *Hadīth* of Ibn Abī ‘Adiyy, which is like the *Hadīth* of Hammād up to the end, was narrated from ‘Uthmān Ash-Shah-hām (no. 7250) with this chain of narrators. The *Hadīth* of Wakī ends with the words: “Then let him try to find a way of escape if he can,” and he did not mention what comes after that.

Chapter 4. If Two Muslims Confront One Another With Their Swords

[7252] 14 - (2888) It was narrated that Al-Aḥnaf bin Qais said: “I went out looking for this man, and I was met by Abū Bakrah who said: ‘Where are you going, O Aḥnaf?’ I said: ‘I want to support the cousin of the Messenger of Allāh ﷺ,’ meaning ‘Alī. He said to me: ‘O Aḥnaf, go back, for I heard the Messenger of Allāh ﷺ say: “When two Muslims confront one another with their swords, the slayer and the slain will both be in the Fire.” I said: – or it was said: – “O Messenger of Allāh, (we understand about) the slayer, but what about the slain?” He said: “He wanted to kill his companion.”

[٧٢٥١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ عُثْمَانَ الشَّحَامِ بِهَذَا الْإِسْنَادِ، بِحَدِيثِ ابْنِ أَبِي عَدِيٍّ نَحْوَ حَدِيثِ حَمَّادٍ إِلَى آخِرِهِ وَانْتَهَى حَدِيثُ وَكِيعٍ عِنْدَ قَوْلِهِ: «إِنْ اسْتَطَاعَ النَّجَاءَ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

(المعجم ٤) - (بَابُ: إِذَا تَوَاجَهَ

المسلمان بسيفيهما) (التحفة ٤)

[٧٢٥٢] ١٤ - (٢٨٨٨) وَحَدَّثَنِي أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَيُونُسَ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ هَذَا الرَّجُلَ، فَلَقَيْتَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ؟ يَا أَخْنَفُ! قَالَ: قُلْتُ: أُرِيدُ نَصَرَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ يَعْنِي عَلِيًّا، قَالَ: فَقَالَ لِي: يَا أَخْنَفُ! ارْجِعْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ: فَقُلْتُ - أَوْ قِيلَ - : يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ قَدْ أَرَادَ قَتْلَ صَاحِبِهِ».

[7253] 15 - (...) It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'When two Muslims face one another with their swords, the slayer and the slain will both be in the Fire.'"

[7254] (...) A *Hadîth* like that of Abû Kâmil from Hammâd (no. 7252) was narrated from Ayyûb with this chain of narrators.

[7255] 16 - (...) It was narrated from Abû Bakrah that the Prophet ﷺ said: "When two Muslims, one of them bears arms against his brother, they are both on the brink of Hell, and if one of them kills the other, they will both enter it."

[7256] 17 - (157) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. And he mentioned a number of *Ahadîth*,

[٧٢٥٣] ١٥ - (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ وَيُونُسَ وَالْمُعَلَّى بْنِ زِيَادٍ عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا التَقَى الْمُسْلِمَانِ بِسَيفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

[٧٢٥٤] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ مِنْ كِتَابِهِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي كَامِلٍ عَنْ حَمَّادٍ، إِلَى آخِرِهِ.

[٧٢٥٥] ١٦ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا الْمُسْلِمَانِ، حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السَّلَاحَ، فَهُمَا عَلَى جُرْفٍ جَهَنَّمَ، فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ، دَخَلَاهَا جَمِيعًا».

[٧٢٥٦] ١٧ - (١٥٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا:

including the following: The Messenger of Allâh ﷺ said: "The Hour will not begin until two large groups (of Muslims) confront one another, and engage in a great and bloody battle, although the claim of both is the same."

[7257] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until there is a great deal of *Harj*." They said: "What is *Harj*, O Messenger of Allâh?" He said: "Killing, killing."

Chapter 5. (Parts of) This *Ummah* Will Destroy One Another

[7258] 19 - (2889) It was narrated that Thawbân said: The Messenger of Allâh ﷺ said: "Allâh drew the ends of the earth together for me to see, and I saw its eastern and western lands, and I saw that the dominion of my *Ummah* will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my *Ummah* be destroyed by a widespread famine, and not to let them be dominated by an enemy, that is not of them, that would destroy them utterly. My Lord said: 'O Muḥammad, when I decree something it cannot be altered. I

وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتِيلَ فِئَتَانِ عَظِيمَتَانِ، تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، وَدَعْوَاهُمَا وَاحِدَةٌ». [راجع: ٣٩٦]

[٧٢٥٧] ١٨ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ» قَالُوا: وَمَا الْهَرْجُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْقَتْلُ، الْقَتْلُ».

(المعجم ٥) - (بَابُ هَلَاكِ هَذِهِ الْأُمَّةِ بَعْضُهُمْ بِبَعْضٍ) (التحفة ٥)

[٧٢٥٨] ١٩ - (٢٨٨٩) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ حَمَّادِ بْنِ زَيْدٍ - وَاللَّفْظُ لِقُتَيْبَةَ - حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زَوَى لِي مِنْهَا، وَأُعْطِيتُ الْكَثْرَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسِتَةٍ عَامَةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا - مِنْ سِوَى أَنْفُسِهِمْ - فَيَسْتَبِيحَ بَيْضَتَهُمْ،

have granted you that your *Ummah* will not be destroyed by a widespread famine, and it will not be dominated by an enemy, that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive.”

[7259] (...) It was narrated from *Thawbân* that the Prophet of Allâh ﷺ said: “Allâh, Exalted is He, drew the ends of the earth together for me to see, and I saw its eastern and western lands. And I have been given two treasures, the red and the white” – then he mentioned a *Hadîth* like that of Ayyûb from Abû Qilâbah (no. 7258).

[7260] 20 - (2890) It was narrated from *Thawbân* that the Prophet of Allâh ﷺ came from Al-‘Âliyah one day, and when he came to the *Masjid* of Banû Mu‘âwiyah, he entered and prayed two *Rak‘ah*, and we prayed with him. He supplicated to his Lord

وإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا فَضَيْتُ قَضَاءَ فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتُكَ لِأَمَّتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ عَامَةٍ، وَلَا أَسْلَطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ: مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى يَكُونَ بَعْضُهُمْ يَهْلِكُ بَعْضًا، وَيَسْبِي بَعْضُهُمْ بَعْضًا.

[٧٢٥٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ [نَعَالِي] زَوَى لِي الْأَرْضَ، حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَعَارِبَهَا، وَأَعْطَانِي الْكَتْرَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ أَيُّوبَ عَنْ أَبِي قِلَابَةَ.

[٧٢٦٠] ٢٠ - (٢٨٩٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبِي: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ؛ أَنَّ

for a long time, then he turned to us and said: "I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my *Ummah* be destroyed by famine, and He granted me that. I asked Him not to let my *Ummah* be destroyed by drowning, and He granted me that. And I asked him not to let their enmity among themselves be very great, and He withheld that from me."

[7261] 21 - (...) 'Âmir bin Sa'd narrated from his father that he came with the Messenger of Allâh ﷺ, among a group of his Companions, and he came to the *Masjid* of Banû Mu'âwiyah... a *Hadîth* like that of Ibn Numair (no. 7260).

Chapter 6. The Prophet's Foretelling Of What Will Happen Until The Hour Begins

[7262] 22 - (2891) Hudhaifah bin Al-Yamân said: "By Allâh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allâh ﷺ told me something in secret that he did not tell to anyone

رَسُولَ اللَّهِ ﷺ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، دَخَلَ فَرَكَعَ فِيهِ رَكَعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا، فَقَالَ ﷺ: «سَأَلْتُ رَبِّي ثَلَاثًا، فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّيَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْعَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنْعَنِيهَا».

[٧٢٦١] ٢١ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ الْأَنْصَارِيُّ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ؛ أَنَّهُ أَقْبَلَ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ، فَمَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ.

(المعجم ٦) - (بَابُ إِخْبَارِ النَّبِيِّ ﷺ) فيما يكون إلى قيام الساعة) (التحفة ٦) [٧٢٦٢] ٢٢ - (٢٨٩١) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ كَانَ يَقُولُ: قَالَ حَدَّثَنِي عَنْ ابْنِ إِيمَانَ: وَاللَّهِ! إِنِّي لَأَعْلَمُ النَّاسَ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ، فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ، وَمَا بِي

else, rather the Messenger of Allāh ﷺ spoke about the tribulations, when he addressed a gathering in which I was present. The Messenger of Allāh ﷺ said, when he was listing the tribulations: ‘Among them are three which will hardly spare anything, and among them are tribulations like the summer winds, and among them are minor and major tribulations.’”

Hudhaifah said: “All of those people have gone (passed away) except me.”

[7263] 23 - (...) It was narrated that Hudhaifah said: “The Messenger of Allāh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if they have forgotten anything, they will recognize it if they see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.”

[7264] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadīth* similar to no. 7263), up to the words: “...and those who forgot it, forgot it,” and he did not mention what came after that.

إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَسْرَ إِلَيَّ فِي ذَلِكَ شَيْئًا، لَمْ يُحَدِّثْهُ غَيْرِي، وَلَكِنْ رَسُولُ اللَّهِ ﷺ قَالَ وَهُوَ يُحَدِّثُ مَجْلِسًا أَنَا فِيهِ، عَنِ الْفِتَنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَعُدُّ الْفِتَنَ: «مِنْهُمْ ثَلَاثٌ لَا يَكْذَنَ يَذَرَنَ شَيْئًا، وَمِنْهُمْ فِتْنٌ كَرِيحِ الصَّيْفِ، مِنْهَا صَغَارٌ وَمِنْهَا كِبَارٌ».

قَالَ حُذَيْفَةُ: فَذَهَبَ أَوْلِيكَ الرَّهْطُ كُلُّهُمْ غَيْرِي.

[٧٢٦٣] ٢٣ - (...) [و] حَدَّثَنَا

عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُثْمَانُ: حَدَّثَنَا وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ مَقَامًا، مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ، إِلَّا حَدَّثَ بِهِ، حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابِي هَؤُلَاءِ، وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيَهُ فَأَرَاهُ فَأَذْكُرُهُ، كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ، ثُمَّ إِذَا رَأَاهُ عَرَفَهُ.

[٧٢٦٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: وَنَسِيَهُ مَنْ نَسِيَهُ، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[7265] 24 - (...) It was narrated from ‘Abdullâh bin Yazîd, that Hudhaifah said: “The Messenger of Allâh ﷺ told me about what will happen until the Hour begins, and there is nothing of that which I did not ask him about, except that I did not ask him what would drive the people of Al-Madīnah out of Al-Madīnah.”

[7266] (...) Shu‘bah narrated a similar report (as *Hadīth* no. 7266) with this chain of narrators.

[7267] 25 - (2892) Abû Zaid, (meaning, ‘Amr bin Akhtab) said: “The Messenger of Allâh ﷺ led us in *Fajr* prayers, then he ascended the *Minbar* and addressed us until the time for *Zuhr* came. Then he came down and offered prayers. Then he ascended the *Minbar*, and addressed us until the time for *‘Asr* came. Then he came down and offered the (*‘Asr*) prayers. Then he ascended the *Minbar* and addressed us until the sun set. He told us about what had happened, and what would happen, and the ones who have the best knowledge of that are the ones who memorized the most of it.”

[٧٢٦٥] ٢٤- (...) [و] حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ؛ أَنَّهُ قَالَ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، فَمَا مِنْهُ شَيْءٌ إِلَّا قَدْ سَأَلْتُهُ، إِلَّا أَنِّي لَمْ أَسْأَلْهُ: مَا يُخْرِجُ أَهْلَ الْمَدِينَةِ مِنَ الْمَدِينَةِ؟

[٧٢٦٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٢٦٧] ٢٥- (٢٨٩٢) حَدَّثَنِي يَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّورَقِيُّ وَحَجَّاجُ بْنُ الشَّاعِرِ، جَمِيعًا عَنْ أَبِي عَاصِمٍ- قَالَ حَجَّاجُ: حَدَّثَنَا أَبُو عَاصِمٍ -: أَخْبَرَنَا عَزْرَةُ بْنُ ثَابِتٍ: أَخْبَرَنَا عَلْبَاءُ بْنُ أَحْمَرَ: حَدَّثَنِي أَبُو زَيْدٍ [يَعْنِي عَمْرُو بْنُ أَخْطَبَ] قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ، فَزَلَّ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ، فَأَعْلَمْنَا أَحْفَظْنَا.

Chapter 7. The Tribulation That Will Come Like Waves Of The Ocean

[7268] 26 - (144) It was narrated from Shaqîq that Hudhaifah said: 'We were with 'Umar and he said: Who amongst you remembers the Hadith of the Messenger of Allâh ﷺ about tribulation as he said it? I said: I do. He said: You are bold. What did he say? I said: I heard the Messenger of Allâh ﷺ say: "A man's *Fitnah*^[1] (trial) because of his family, his wealth, his own self, his child and his neighbor, (these *Fitan*) may be expiated by *Aş-Siyâm* (fasting), *Aş-Şalât* (prayer), *Aş-Sadaqah* (charity) and enjoining what is good and forbidding what is evil." 'Umar said: This is not what I meant. Rather I meant that which will come like waves of the ocean. I said: What have you to do with that, O Commander of the Believers? For between you and that there is a door and that is closed. He said: Will the door be broken or opened? I said: No, it will be broken. He said: Then it will never be closed again.

We said to Hudhaifah: "Did 'Umar know who the door was?" He said: "Yes, just as he knew that before the morrow comes the night. I told him a Hadith in which there was nothing fabricated."

(المعجم ٧) - (بَابُ: فِي الْفِتْنَةِ الَّتِي

تموج كموج البحر) (التحفة ٧)

[٧٢٦٨] ٢٦ - (١٤٤) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ - قَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - : حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ كَمَا قَالَ:؟ قَالَ: فَقُلْتُ: أَنَا، قَالَ: إِنَّكَ لَجَرِيءٌ، وَكَيْفَ قَالَ:؟ فَقُلْتُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَنَفْسِهِ وَوَلَدِهِ وَجَارِهِ، يُكْفَرُهَا الصِّيَامُ وَالصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». فَقَالَ عُمَرُ: لَيْسَ هَذَا أُرِيدُ، إِنَّمَا أُرِيدُ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ، قَالَ: فَقُلْتُ: مَا لَكَ وَلَهَا؟ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ: أَفَيُكْسَرُ الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: قُلْتُ: لَا. بَلْ يُكْسَرُ. قَالَ: ذَلِكَ أَحَرَى أَنْ لَا يُغْلَقَ أَبَدًا.

قَالَ: فَقُلْنَا لِحُذَيْفَةَ: هَلْ كَانَ عُمَرُ

[1] A man may be distracted from and fall short in his duties towards Allâh because of his family, wealth, etc.

We did not dare to ask Hudhaifah who the door was. We said to Masrûq: "Ask him." So he asked him, and he said: "(It was) 'Umar."

يَعْلَمُ مِنَ الْبَابِ؟ قَالَ: نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةِ، إِنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ.

قَالَ: فَهَبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ: مِنَ الْبَابِ؟ فَقُلْنَا لِمَسْرُوقٍ: سَلْهُ، فَسَأَلَهُ. فَقَالَ: عُمَرُ. [راجع: ٣٦٩]

[7269] 27 - (...) A Hadîth like that of Abû Mu'âwiyah (no. 7268) was narrated from Al-A'mash with this chain of narrators. In the Hadîth of 'Eîsâ from Al-A'mash, from Shaqîq, it says: "He said: 'I heard Hudhaifah say..."

[٧٢٦٩] ٢٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى، كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ وَفِي حَدِيثِ عِيسَى عَنِ الْأَعْمَشِ عَنِ شَقِيقٍ قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ.

[7270] (...) It was narrated that Hudhaifah said: "Umar said: 'Who will tell us about tribulation?'" And he narrated a similar Hadîth (as no. 7268).

[٧٢٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ؛ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ: مَنْ يُحَدِّثُنَا عَنِ الْفِتْنَةِ؟ وَاقْتَصَرَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

[7271] 28 - (2893) It was narrated that Muhammad said: "Jundab said: 'On the Day of Al-Ja'rah I came and saw a man sitting there. I said: "There will certainly

[٧٢٧١] ٢٨-(٢٨٩٣) [و] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ

be bloodshed here today.” That man said: “No, by Allāh.” I said: “Yes, by Allāh.” He said: “No, by Allāh.” I said: “Yes, by Allāh.” He said: “No, by Allāh. There is a *Ḥadīth* of the Messenger of Allāh ﷺ that he told to me.” I said: “What a bad companion you have been to me today. You heard me disagreeing with you when it was a *Ḥadīth* that you heard from the Messenger of Allāh ﷺ, but you did not stop me.” Then I said: “What is this anger?” And I turned to him to ask him, and the man was Hudhaifah.”

Chapter 8. The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

[7272] 29 - (2894) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Hour will not begin until the Euphrates uncovers a mountain of gold, and the people fight for it. Out of every hundred, ninety-nine will be killed, and each man among them will say: ‘Perhaps I will be the one who will be saved.’”

[7273] (...) A similar report (as *Ḥadīth* no. 7272) was narrated from Suhail with this chain of

عَنْ مُحَمَّدٍ قَالَ: قَالَ جُنْدُبٌ: جِئْتُ يَوْمَ الْجَرَّةِ، فَإِذَا رَجُلٌ جَالِسٌ، فَقُلْتُ: لَتَهْرَاقَنَّ الْيَوْمَ هَهُنَا دِمَاءٌ، فَقَالَ ذَاكَ الرَّجُلُ: كَلَّا، وَاللَّهِ! قُلْتُ: بَلَى، وَاللَّهِ! قَالَ: كَلَّا، وَاللَّهِ! قُلْتُ: بَلَى، وَاللَّهِ! قَالَ: كَلَّا، وَاللَّهِ! إِنَّهُ لَحَدِيثُ رَسُولِ اللَّهِ ﷺ حَدَّثَنِيهِ، قُلْتُ: يَسَسُ الْجَلِيسُ لِي أَنْتَ مُنْذُ الْيَوْمِ، تَسْمَعُنِي أُخَالِفُكَ وَقَدْ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَلَا تَنْهَانِي؟ ثُمَّ قُلْتُ: مَا هَذَا الْعَصَبُ؟ فَأَقْبَلْتُ عَلَيْهِ وَأَسْأَلُهُ، فَإِذَا الرَّجُلُ حَذِيقُهُ.

(المعجم ٨) - (بَابُ: لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ) (التحفة ٨)

[٧٢٧٢] ٢٩ - (٢٨٩٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ، يَقْتُلُ النَّاسُ عَلَيْهِ، فَيَقْتُلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو».

[٧٢٧٣] (...) وَحَدَّثَنِي أُمَيَّةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

narrators, and he added: "My father said: 'If you see it, do not go near it.'"

[7274] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a treasure of gold, but whoever is there should not take any of it.'"

[7275] 31 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Soon the Euphrates will uncover a mountain of gold, but whoever is there should not take any of it.'"

[7276] 32 - (2895) It was narrated that 'Abdullâh bin Al-Hâriṭh bin Nawfal said: I was standing with Ubayy bin Ka'b and he said: The leaders will continue to differ with regard to seeking worldly gain. I said: Yes. He said: 'I heard the Messenger of Allâh ﷺ say: "Soon the Euphrates will uncover a mountain of gold, and when the people hear of it, they will hasten towards it, and those who are near it will say: 'If we let

رَوْحٌ عَنْ سُهَيْلٍ بِهِذَا الْإِسْنَادِ، نَحْوَهُ، وَزَادَ: فَقَالَ أَبِي: إِنْ رَأَيْتَهُ فَلَا تَقْرَبَتْهُ.

[٧٢٧٤] ٣٠- (...) حَدَّثَنَا أَبُو مَسْعُودٍ سَهْلُ بْنُ عُمَانَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

[٧٢٧٥] ٣١- (...) حَدَّثَنَا سَهْلُ ابْنُ عُمَانَ: أَخْبَرَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

[٧٢٧٦] ٣٢- (٢٨٩٥) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ سَلِيمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ قَالَ: كُنْتُ وَاقِفًا مَعَ أَبِي بِنِ كَعْبٍ، فَقَالَ: لَا يَزَالُ النَّاسُ

the people, they will take it all away.' So they will fight for it, and out of every hundred, ninety-nine will be killed."

Abû Kâmil said in his *Hadîth*: "Ubayy bin Ka'b and I stood in the shade of the battlement of Hassân."

مُخْتَلَفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا، قُلْتُ: أَجَلٌ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ جَبَلٍ مِنْ ذَهَبٍ، فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا إِلَيْهِ، فَيَقُولُ مَنْ عِنْدَهُ: لَيْسَ تَرَكَنَا النَّاسَ يَأْخُذُونَ مِنْهُ لِيَذْهَبَ بِهِ كُلُّهُ، قَالَ: فَيَقْتُلُونَ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ».

قَالَ أَبُو كَامِلٍ فِي حَدِيثِهِ: قَالَ: وَقَفْتُ أَنَا وَأَبِي بْنُ كَعْبٍ فِي ظِلِّ أَجْمٍ حَسَّانٍ.

[7277] 33 - (2896) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Al-'Irâq will withhold its Dirham and its *Qafiz*,^[1] Ash-Shâm will withhold its *Muday* and *Dînâr*, and Egypt will withhold its *Irdabb*^[2] and *Dînâr*, and you will return to where you started, you will return to where you started, you will return to where you started.' The flesh and blood of Abû Hurairah bear witness to that."

[٧٢٧٧] ٣٣ - (٢٨٩٦) حَدَّثَنَا عَبْدُ ابْنِ يَعِيشَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَبِيدٍ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ بْنُ سُلَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْعَتِ الْعِرَاقُ دِرْهَمَهَا وَفَقِيرَهَا، وَمَنْعَتِ الشَّامُ مُدِّيَهَا وَدِينَارَهَا، وَمَنْعَتِ مِصْرُ إِدْبَاقَهَا وَدِينَارَهَا، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ، وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ». شَهِدَ عَلَى ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

[1] A measurement of grain.

[2] Each of these are measurements for grain and the like.

Chapter 9. The Conquest Of Constantinople, The Emergence Of *Ad-Dajjāl* And The Descent Of 'Eisā bin Mariam

[7278] 34 - (2897) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "The Hour will not begin until the Byzantines camp at Al-A'mâq or Dâbiq,^[1] and an army composed of the best people on earth at that time will go out from Al-Madînah to meet them. When they arrange themselves in ranks, the Byzantines will say: 'Do not stand between us and those who took prisoners from us; let us fight them.' The Muslims will say: 'No by Allāh, we will never let you reach our brothers.' Then they will fight them, and one-third will flee, whose repentance will never be accepted by Allāh; one-third will be killed, and they are the best of martyrs before Allāh; and one-third will prevail and will never succumb to any *Fitnah*, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, the *Shaitân* will shout out among them: Al-Masih has taken your place among your families. So they will march, but that will be false news. When they reach Ash-Shâm, he will emerge, and while they are still preparing for battle,

(المعجم ٩) - (بَابُ: فِي فَتْحِ قُسْطَنْطِينِيَّةَ، وَخُرُوجِ الدِّجَالِ، وَنَزُولِ عِيسَى ابْنِ مَرْيَمَ) (التحفة ٩)

[٧٢٧٨] ٣٤ - (٢٨٩٧) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا مُعَلَّى بْنُ مَسْصُورٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَنْزِلَ الرُّومُ بِالْأَعْمَاقِ، أَوْ بِدَابِقٍ، فَيَخْرُجَ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ، مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافَوْا قَالَتِ الرُّومُ: خَلَوْا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَّوْا مِنَّا نَقَاتِلُهُمْ، فَيَقُولُ الْمُسْلِمُونَ: لَا، وَاللَّهِ! لَا نَخْلِي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيَقَاتِلُونَهُمْ، فَيَنْهَزُ ثُلُثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا. وَيَقْتُلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ. وَيَقْتَحُ الثُّلُثُ، لَا يُفْتَنُونَ أَبَدًا فَيَفْتَحُونَ قُسْطَنْطِينِيَّةَ، فَيَبْنِيانَهَا هُمُ يَنْتَسِمُونَ الْغَنَائِمَ، قَدْ عَلَّقُوا سِوْفَهُمْ بِالزَّيْتُونِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَا هُمْ يُعْدُونَ لِلْقِتَالِ، يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ ﷺ، فَأَمَّهُمْ،

^[1] Al-A'mâq and Dâbiq - two places in modern Syria near Aleppo.

drawing up their ranks, the *Iqamah* for prayer will be called, and ‘Eîsâ bin Mariam ﷺ will descend, and will lead them. When the enemy of Allâh sees him, he will melt as salt melts in water. If he left him alone, he would still melt until he was destroyed, but Allâh will kill him by his hand, and he will show them his blood on his lance.”

Chapter 10. The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

[7279] 35 - (2898) Mûsâ bin ‘Ulayy narrated that his father said: In the presence of ‘Amr bin Al-‘Âs, Al-Mustawrid Al-Qurashî said: I heard the Messenger of Allâh ﷺ say: “The Hour will begin when the Byzantines are the most prevalent of people.” ‘Amr said to him: Watch what you are saying. He said: I say that which I heard from the Messenger of Allâh ﷺ. He said: As you say that, indeed they have four qualities: They are the most patient of people at times of tribulation; they are the quickest to recover after a calamity; they are the quickest to regroup and attack after a defeat; and they are the best of them to the poor, orphans and weak. And a fifth good quality is that they are most resistant of the oppression of kings.

[7280] 36 - (...) Al-Mustawrid Al-Qurashî said: “I heard the Messenger of Allâh ﷺ say: ‘The Hour will begin when the Byzantines are the

فَإِذَا رَأَوْا عَدُوَّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمَلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ لَأَنْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيَرِيهِمْ دَمَهُ فِي حَرْبَتِهِ».

(المعجم ١٠) - (بَابُ: تقوم الساعة والروم أكثر الناس) (التحفة ١٠)

[٧٢٧٩] ٣٥ - (٢٨٩٨) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي مُوسَى بْنُ عَلِيٍّ عَنْ أَبِيهِ قَالَ: قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ». فَقَالَ لَهُ عَمْرُو: أَبْصِرْ مَا تَقُولُ، قَالَ: أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: لَيْسَ قُلْتُ ذَلِكَ، إِنَّ فِيهِمْ لَخِصَالًا أَرْبَعًا: إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ، وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ، وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ، وَخَيْرُهُمْ لِمُسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ، وَخَامِسُهُ حَسَنَةٌ جَمِيلَةٌ: وَأَمْنُهُمْ مِنْ ظُلْمِ الْمُلُوكِ.

[٧٢٨٠] ٣٦ - (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى [التَّجِيْبِي]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

most prevalent of people.' News of that reached 'Amr bin Al-'Âs, and he said: 'What are these *Aḥadīth* that it is said you narrate from the Messenger of Allāh ﷺ?' Al-Mustawrid said to him: "I say that which I heard from the Messenger of Allāh ﷺ." 'Amr said: "As you say that, indeed they are the most patient of people at times of tribulation, and the quickest of people to recover from calamity, and the best of people to their poor and weak."

وَهَبِ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ عَبْدَ الْكَرِيمِ بْنَ الْحَارِثِ حَدَّثَهُ؛ أَنَّ الْمُسْتَوْرِدَ الْقُرَشِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ» - قَالَ -: فَبَلَغَ ذَلِكَ عَمْرُو بْنُ الْعَاصِ فَقَالَ: مَا هَذِهِ الْأَحَادِيثُ الَّتِي تُذَكِّرُ عَنْكَ أَنَّكَ تَقُولُهَا عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ لَهُ الْمُسْتَوْرِدُ: قُلْتُ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، [قَالَ]: فَقَالَ عَمْرُو: لَيْنَ قُلْتُ ذَلِكَ، إِنَّهُمْ لَأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ، وَأَجْبَرُ النَّاسِ عِنْدَ مُصِيبَةٍ، وَخَيْرُ النَّاسِ لِمَسَاكِينِهِمْ وَلِضُعَفَائِهِمْ.

Chapter 11. Fighting The Byzantines, And A Great Deal Of Killing When *Ad-Dajjāl* Emerges

(المعجم ١١) - (بَابُ إِقْبَالِ الرُّومِ فِي كَثْرَةِ الْقَتْلِ عِنْدَ خُرُوجِ الدَّجَالِ)
(التحفة ١١)

[7281] 37 - (2899) It was narrated that Yusair bin Jâbir said: "A red wind blew in Al-Kûfah, and there came a man who had no concern except to say: 'O 'Abdullâh bin Mas'ûd, the Hour has come.' He sat up, as he had been reclining, and said: 'The Hour will not begin until shares of inheritance are not distributed, and there is no rejoicing over spoils of war.' Then he gestured with his hand like this, in the direction of Ash-Shâm, and said:

[٧٢٨١] ٣٧ - (٢٨٩٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ، كِلَاهُمَا عَنْ ابْنِ عُلَيَّةٍ - وَاللَّفْظُ لِابْنِ حُجْرٍ -: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي فَتَادَةَ الْعَدَوِيِّ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: هَاجَتْ رِيحٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَجُلٌ لَيْسَ لَهُ هِجْرَى إِلَّا: يَا عَبْدَ اللَّهِ بْنَ مَسْعُودٍ! جَاءَتِ السَّاعَةُ، قَالَ: فَقَعَدَ وَكَانَ مُتَكِنًا، فَقَالَ: إِنَّ السَّاعَةَ

'An enemy will gather against the people of Islam, and the people of Islam will gather against them.' I said: 'Do you mean the Byzantines?' He said: 'Yes.' He said: 'Then there will be a retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

"Then on the fourth day, the rest of the Muslims will set out to join them, and Allāh will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left alive, so what joy can there be in spoils of war,

لَا تَقُومُ، حَتَّى لَا يُقَسَمَ مِيرَاثُ، وَلَا يُفْرَحَ بِغَنِيمَةٍ، ثُمَّ قَالَ بِيَدِهِ هَكَذَا وَنَحَاهَا نَحْوَ الشَّامِ فَقَالَ: عَدُوٌّ يَجْمَعُونَ لِأَهْلِ الْإِسْلَامِ وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، قُلْتُ: الرُّومُ تَعْنِي؟ قَالَ: نَعَمْ، قَالَ: وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالُ رَدَّةً شَدِيدَةً، فَيَسْتَرْطِ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يَحْجَزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلُّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَسْتَرْطِ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ، حَتَّى يَحْجَزَ بَيْنَهُمُ اللَّيْلُ، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلُّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، ثُمَّ يَسْتَرْطِ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْجِعُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ حَتَّى يُمْسُوا، فَيَفِيءُ هَؤُلَاءِ وَهَؤُلَاءِ، كُلُّ غَيْرُ غَالِبٍ، وَتَفْنَى الشُّرْطَةُ، فَإِذَا كَانَ يَوْمُ الرَّابِعِ، نَهَدَ إِلَيْهِمْ بَقِيَّةَ أَهْلِ الْإِسْلَامِ، فَيَجْعَلُ اللَّهُ الدَّائِرَةَ عَلَيْهِمْ، فَيَقْتَتِلُونَ مَقْتَلَةً - إِمَّا قَالَ: لَا يَرَى مِثْلَهَا، وَإِمَّا قَالَ: لَمْ يَرِ مِثْلُهَا - حَتَّى إِنْ الطَّائِرَ لَيَمُرُّ بِجَنَابَتِهِمْ، فَمَا يُخْلِفُهُمْ حَتَّى يَخْرَ مَيِّتًا، فَيَتَعَادُ بَنُو الْأَبِ، كَانُوا مِائَةً، فَلَا يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَنِيمَةٍ يُفْرَحُ؟ أَوْ أَيِّ مِيرَاثٍ يُقَاسَمُ؟ فَبَيْنَاهُمْ كَذَلِكَ

and what inheritance can be distributed? While they are like that, they will hear of an even greater calamity. The cry will reach them that *Ad-Dajjal* has taken their place among their offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts.” The Messenger of Allāh ﷺ said: “I know their names, and the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the earth at that time, or, among the best horsemen on the face of the earth at that time.”

[7282] (...) It was narrated that Yusair bin Jâbir said: “I was in the house of Ibn Mas‘ûd when a red wind blew...” and he quoted a similar *Hadith*, but the *Hadith* of Ibn ‘Ulayyah (as no. 7281) is more complete.

[7283] (...) It was narrated that Yusair bin Jâbir said: “We were in the house of ‘Abdullâh bin Mas‘ûd, and the house was full. A red wind blew in Al-Kûfah...” and he mentioned a *Hadith* like that of Ibn ‘Ulayyah (no. 7281).

إِذْ سَمِعُوا بِبَاسٍ، هُوَ أَكْبَرُ مِنْ ذَلِكَ، فَجَاءَهُمُ الصَّرِيخُ إِنَّ الدَّجَالَ قَدْ خَلَفَهُمْ فِي دَرَارِيهِمْ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ، وَيَقْبَلُونَ، فَيَبْعَثُونَ عَشْرَ فَوَارِسَ طَلِيعَةٍ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آبَائِهِمْ، وَأَلْوَانَ خِيُولِهِمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ، أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ».

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أُسَيْرِ بْنِ جَابِرٍ.

[٧٢٨٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْغُبَرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ يُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ مَسْعُودٍ فَهَبَّتْ رِيحٌ حَمْرَاءَ، وَسَاقَ الْحَدِيثَ بَنَحْوِهِ، وَحَدِيثُ ابْنِ عَلِيَّةَ أَتَمُّ وَأَشْبَعُ.

[٧٢٨٣] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ يَعْنِي ابْنَ هِلَالٍ، عَنْ أَبِي قَتَادَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ قَالَ: كُنَّا فِي بَيْتِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَالْبَيْتُ مَلَأٌ، قَالَ: فَهَاجَتْ رِيحٌ حَمْرَاءَ بِالْكُوفَةِ، [فَذَكَرَ] نَحْوَ حَدِيثِ ابْنِ عَلِيَّةَ.

Chapter 12. Conquests Of The Muslims Before The Appearance Of *Ad-Dajjâl*

[7284] 37 - (2900) It was narrated from Jâbir bin Samurah, from Nâfi' bin 'Utbah, who said: "We were with the Messenger of Allâh ﷺ on a campaign, and some people came to the Messenger of Allâh ﷺ from the west, wearing clothes of wool, and they met him by a hillock. They were standing, and the Messenger of Allâh ﷺ was sitting. I said to myself: 'I shall go and stand between them and him, lest they assassinate him.' Then I said: 'Perhaps it is a private conversation between them.' So I went and stood between them and him, and I memorized four words from him, which I can count on my fingers. He (ﷺ) said: 'You will fight in the Arabian Peninsula, and Allâh will enable you to prevail over it, then (you will fight in) Persia, and Allâh will enable you to prevail over it, then you will fight in Byzantium and Allâh will enable you to prevail over it, then you will fight *Ad-Dajjâl*, and Allâh will enable you to prevail over him.'"

Nâfi' said: "O Jâbir, we did not think that the *Ad-Dajjâl* would appear until Byzantium was conquered."

(المعجم ١٢) - (بَابُ مَا يَكُونُ مِنْ
فَتْوحَاتِ الْمُسْلِمِينَ قَبْلَ الدَّجَالِ)
(التحفة ١٢)

[٧٢٨٤] ٣٨ - (٢٩٠٠) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ
ابْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ
ابْنِ عُتْبَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي
غَزْوَةٍ قَالَ: فَأَتَى النَّبِيَّ ﷺ قَوْمٌ مِنْ قِبَلِ
الْمَغْرِبِ، عَلَيْهِمْ ثِيَابُ الصُّوفِ، فَوَافَقُوهُ
عِنْدَ أَكْمَةٍ، فَإِنَّهُمْ لَقِيَانَا وَرَسُولَ اللَّهِ ﷺ
قَاعِدًا، قَالَ: قَالَتْ لِي نَفْسِي: ائْتِيَهُمْ فَقُمْ
بَيْنَهُمْ وَبَيْنَهُ، لَا يَغْتَالُونَهُ، قَالَ: ثُمَّ قُلْتُ:
لَعَلَّهُ نَجَّى مَعَهُمْ، فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ
وَبَيْنَهُ، قَالَ: فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ،
أَعَدُّهُنَّ فِي يَدَيَّ، قَالَ: «تَغْزُونَ جَزِيرَةَ
الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ فَارِسَ،
فَيَفْتَحُهَا اللَّهُ، ثُمَّ تَغْزُونَ الرُّومَ، فَيَفْتَحُهَا
اللَّهُ، ثُمَّ تَغْزُونَ الدَّجَالَ، فَيَفْتَحُهَا اللَّهُ».

قَالَ: فَقَالَ نَافِعٌ: يَا جَابِرُ! لَا تُرَى
الدَّجَالُ يَخْرُجُ حَتَّى يُفْتَحَ الرُّومُ.

Chapter 13. The Signs Which Will Appear Before The Hour

[7285] 39 - (2901) It was narrated that Hudhaifah bin Asid Al-Ghifari said: The Prophet ﷺ looked out over us when we were talking and said: "What are you talking about?" They said: "We are talking about the Hour." He said: "It will never come until you see ten signs." He mentioned the Smoke, the *Ad-Dajjal*, the Beast, the rising of the sun from its place of setting, the descent of 'Eisa bin Mariam, Ya'juj and Ma'juj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering.

[7286] 40 - (...) It was narrated that Abû Sariḥah Hudhaifah bin Asid said: "The Prophet ﷺ was in a room, and we were below him. He looked out over us and said: 'What are you talking about?' We said: 'The Hour.' He said: 'The Hour will not come until there have been ten signs: A collapse of the earth in the east, a collapse of the earth in the west, a collapse of

(المعجم ١٣) - (بَابُ: فِي الْآيَاتِ

التي تكون قبل الساعة) (الحفّة ١٣)

[٧٢٨٥] ٣٩ - (٢٩٠١) حَدَّثَنَا أَبُو حَيْثَمَةَ

زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِرُحَيْمٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ قَالَ: أَطْلَعَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ، فَقَالَ: «مَا تَذْكُرُونَ؟» قَالُوا: نَذْكُرُ السَّاعَةَ، قَالَ: «إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ». فَذَكَرَ الدُّخَانَ، وَالذَّجَالَ، وَالذَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ ﷺ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ.

[٧٢٨٦] ٤٠ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ حُذَيْفَةَ بْنِ أَسِيدٍ. قَالَ: كَانَ النَّبِيُّ ﷺ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ، فَاطَّلَعَ إِلَيْنَا فَقَالَ: «مَا تَذْكُرُونَ؟» قُلْنَا: السَّاعَةَ، قَالَ: «إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ:

the earth in the Arabian Peninsula, the Smoke, *Ad-Dajjâl*, the Beast of the earth, Ya'jûj and Ma'jûj, the rising of the sun from its place of setting, and a fire which will emerge from the furthest part of 'Aden and drive the people."

Shu'bah said: "Abdul-'Azîz bin Rufay' narrated a similar report to me from Abû Aṭ-Ṭufail, from Abû Sarîḥah, but he did not mention the Prophet ﷺ. One of them said that the tenth sign would be the descent of 'Eisâ bin Mariam, and the other said it would be a wind that would throw the people into the sea."

[7287] 41 - (...) It was narrated that Abû Sarîḥah said: "The Messenger of Allâh ﷺ was in a room, and we were below it, talking..." and he quoted a similar *Hadîth* (as no. 7286).

Shu'bah said: "I think he said: 'It will halt with them when they halt, and it will stop with them when they rest.'"

Shu'bah said: "A man narrated this *Hadîth* to me from Abû Aṭ-Ṭufail, from Abû Sarîḥah, but he did not attribute it to the Messenger of Allâh ﷺ. One of these two men said: 'The descent of 'Eisâ bin Mariam,' and the other said: 'A wind which will throw them into the sea.'"

[7288] (...) It was narrated that Abû Sarîḥah said: "We were talking, and the Messenger of

خَسَفُ بِالْمَشْرِقِ، وَخَسَفُ بِالْمَغْرِبِ، وَخَسَفُ فِي جَزِيرَةِ الْعَرَبِ، وَالذَّخَانُ، وَالذَّجَالُ، وَدَابَّةُ الْأَرْضِ، وَيَأْجُوجُ وَمَأْجُوجُ، وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَرَحَّلُ النَّاسَ".

قَالَ شُعْبَةُ: وَحَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، مِثْلَ ذَلِكَ، لَا يَذْكُرُ النَّبِيَّ ﷺ، وَقَالَ أَحَدُهُمَا، فِي الْعَاشِرَةِ: نَزُولُ عِيسَى ابْنِ مَرْيَمَ [ﷺ]، وَقَالَ الْآخَرُ: وَرِيحٌ تُلْقِي النَّاسَ فِي الْبَحْرِ.

[٧٢٨٧] ٤١ - (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي غُرْفَةٍ، وَنَحْنُ تَحْتَهَا نَتَحَدَّثُ، وَسَاقَ الْحَدِيثَ، بِمِثْلِهِ.

قَالَ شُعْبَةُ: وَأَحْسِبُهُ قَالَ: تَنْزِلُ مَعَهُمْ إِذَا نَزَلُوا، وَتَقْبِلُ مَعَهُمْ حَيْثُ قَالُوا.

قَالَ شُعْبَةُ: وَحَدَّثَنِي رَجُلٌ هَذَا الْحَدِيثَ عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، وَلَمْ يَرْفَعَهُ، قَالَ أَحَدُ هَذَيْنِ الرَّجُلَيْنِ: نَزُولُ عِيسَى ابْنِ مَرْيَمَ، وَقَالَ الْآخَرُ: رِيحٌ تُلْقِيهِمْ فِي الْبَحْرِ.

[٧٢٨٨] (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو الثَّغْمَانِ الْحَكَمُ بْنُ عَبْدِ

Allâh ﷻ looked out over us..." a *Hadîth* like that of Mu'âdh and Ibn Ja'far (no. 7286, 7287).

Ibn Al-Muthanna said: "Abû An-Nu'mân Al-Hakam bin 'Abdullâh narrated to us: 'Shu'bah narrated to us from 'Abdul-'Azîz bin Rufai,' from Abû Aṭ-Ṭufail, from Abû Sarîhah," a similar report. He said: "And the tenth (sign) is the descent of 'Eisâ bin Mariam."

Shu'bah said: "'Abdul-'Azîz did not attribute it to the Prophet ﷺ."

Chapter 14. The Hour Will Not Begin Until A Fire Emerges From The Land Of Al-Hijâz

[7289] 42 - (2902) It was narrated that Ibn Shihâb said: "Abû Hurairah told me that the Messenger of Allâh ﷺ said: 'The Hour will not begin until a fire emerges from the land of the Hijâz which will illuminate the necks of the camels in Buṣra.'"

اللَّهُ الْعَجَلِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ قَالَ: كُنَّا نَتَحَدَّثُ، فَأَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، يَنْحُو حَدِيثَ مُعَاذٍ وَابْنِ جَعْفَرٍ. وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو الثُّعْمَانِ الْحَكَمُ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَرِيحَةَ، يَنْحُوهُ، قَالَ: الْعَاشِرَةُ: نُزُولُ عِيسَى ابْنِ مَرْيَمَ. قَالَ شُعْبَةُ: وَلَمْ يَرْفَعْهُ عَبْدُ الْعَزِيزِ.

(المعجم ١٤) - (باب: لا تقوم

الساعة حتى تخرج نار من أرض

الحجاز) (التحفة ١٤)

[٧٢٨٩] ٤٢ - (٢٩٠٢) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّهُ قَالَ: قَالَ ابْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَغْنَاقَ الْإِبِلِ بِبُصْرَى».

Chapter 15. The Inhabitants Of Al-Madīnah And How Far It Will Be Developed Before The Hour

[7290] 43 - (2903) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The dwelling (of Al-Madīnah) will reach Ihâb or Yahâb.'"

Zuhair said: "I said to Suhail: 'How far is that from Al-Madīnah?' He said: 'so-and-so many miles.'"

[7291] 44 - (2904) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Famine is not when it does not rain, rather famine is when it rains and rains but the earth does not produce anything."

Chapter 16. Tribulation From The East, From Where The Horns Of The *Shaiṭân* Appear

[7292] 45 - (2905) It was narrated from Ibn 'Umar that he heard the Messenger of Allāh ﷺ say, while facing towards the east: "Indeed, tribulation is there, indeed, tribulation is there, from where the horns of the *Shaiṭân* appear."

(المعجم ١٥) - (بَابُ: فِي سَكْنَى

الْمَدِينَةِ وَعِمَارَتِهَا قَبْلَ السَّاعَةِ)

(التحفة ١٥)

[٧٢٩٠] ٤٣ - (٢٩٠٣) حَدَّثَنِي عُمَرُو النَّاقِدُ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَبْلُغُ الْمَسَاكِينُ إِهَابَ أَوْ يَهَابَ».

قَالَ زُهَيْرٌ: قُلْتُ لِسُهَيْلٍ: وَكَمْ ذَلِكَ مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مِيلًا.

[٧٢٩١] ٤٤ - (٢٩٠٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَتْ السَّنَةُ بِأَنْ لَا تُمَطَّرُوا، وَلَكِنَّ السَّنَةَ أَنْ تُمَطَّرُوا وَتُطَرَّوْا، وَلَا تُنْبِتِ الْأَرْضُ شَيْئًا».

(المعجم ١٦) - (بَابُ الْفِتْنَةِ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ)

(التحفة ١٦)

[٧٢٩٢] ٤٥ - (٢٩٠٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلَا! إِنَّ الْفِتْنَةَ

هَهُنَا، أَلَا! إِنَّ الْفِتْنَةَ هَهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[7293] 46 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ stood at Ḥafṣah's door and gestured with his hand towards the east: "Tribulation is there, from where the horns of the *Shaitân* appear." He said it two or three times.

'Ubaidullāh bin Sa'eed said in his report: "The Messenger of Allāh ﷺ stood at 'Āishah's door."

[٧٢٩٣] ٤٦ - (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى؛ وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ، كُلُّهُمَا عَنْ يَحْيَى الْقَطَّانِ - قَالَ الْقَوَارِيرِيُّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ - عَنْ عُيَيْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عِنْدَ بَابِ حَفْصَةَ، فَقَالَ بِيَدِهِ، نَحْوَ الْمَشْرِقِ: «الْفِتْنَةُ هَهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

وَقَالَ عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ فِي رَوَايَتِهِ: قَامَ رَسُولُ اللَّهِ ﷺ عِنْدَ بَابِ عَائِشَةَ.

[7294] 47 - (...) It was narrated from Sâlim bin 'Abdullāh from his father that the Messenger of Allāh ﷺ said, while facing towards the east: "Oh, tribulation is there, oh, tribulation is there, oh, tribulation is there, from where the horns of the *Shaitân* appear."

[٧٢٩٤] ٤٧ - (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ: «هَا! إِنَّ الْفِتْنَةَ هَهُنَا، هَا! إِنَّ الْفِتْنَةَ هَهُنَا، هَا! إِنَّ الْفِتْنَةَ هَهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ».

[7295] 48 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ came out of 'Āishah's house and said: "The head of disbelief is there, where the horns of the *Shaitân* appear,"" meaning the east.

[٧٢٩٥] ٤٨ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْتِ عَائِشَةَ فَقَالَ:

«رَأْسُ الْكُفْرِ مِنْ هَهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ». يَعْني الْمَشْرِقَ.

[7296] 49 - (...) Ibn 'Umar said: "I heard the Messenger of Allāh ﷺ say, pointing towards the east with his hand: 'Oh, tribulation is there, oh, tribulation is there,' three times, 'where the horns of the *Shaitān* appear,' meaning the east."

[٧٢٩٦] ٤٩- (...) حَدَّثَنَا ابْنُ نُعْمِرٍ : حَدَّثَنَا إِسْحَاقُ يَعْنِي ابْنَ سُلَيْمَانَ : أَخْبَرَنَا حَنْظَلَةُ قَالَ : سَمِعْتُ سَالِمًا يَقُولُ : سَمِعْتُ ابْنَ عُمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ ، يُشِيرُ بِيَدِهِ نَحْوَ الْمَشْرِقِ وَيَقُولُ : « هَا ! إِنَّ الْفِتْنَةَ هَهُنَا ، هَا ! إِنَّ الْفِتْنَةَ هَهُنَا » ثَلَاثًا « حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ » يَعْنِي الْمَشْرِقَ .

[2797] 50 - (...) Sâlim bin 'Abdullâh bin 'Umar said: "O people of Al-'Irâq, how often you ask about minor issues when you are committing major sins? I heard my father, 'Abdullâh bin 'Umar, say: I heard the Messenger of Allāh ﷺ say: 'Tribulation will come from there,' and he pointed with his hand towards the east, 'where the horns of the *Shaitān* appear.' You are striking one another's necks, but Mûsâ killed the one whom he killed of Pharaoh's people by mistake, and Allāh, Glorified and Exalted is He, said to him: '...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...' [1]

Aḥmad bin 'Umar said in his report: "from Sâlim," he did not say: "I heard Sâlim."

[٧٢٩٧] ٥٠- (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى وَأَحْمَدُ ابْنُ عُمَرَ الْوُكَيْعِيُّ - وَاللَّفْظُ لِابْنِ أَبَانَ - قَالُوا : حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ قَالَ : سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ : يَا أَهْلَ الْعِرَاقِ ! مَا أَسْأَلُكُمْ عَنِ الصَّغِيرَةِ ، وَأَرْكَبُكُمْ لِلْكَبِيرَةِ ! سَمِعْتُ أَبِي ، عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : « إِنَّ الْفِتْنَةَ تَجِيءُ مِنْ هَهُنَا » وَأَوْمَأَ بِيَدِهِ نَحْوَ الْمَشْرِقِ « مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ » وَأَنْتُمْ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ ، وَإِنَّمَا قَتَلَ مُوسَى الَّذِي قَتَلَ ، مِنْ آلِ فِرْعَوْنَ خَطَأً ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ : ﴿ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ﴾ [طه : ٤٠] .

[1] Ta-Ha 20:40.

وَقَالَ أَحْمَدُ بْنُ عُمَرَ فِي رِوَايَتِهِ: عَنْ
سَالِمٍ، لَمْ يَقُلْ: سَمِعْتُ سَالِمًا.

**Chapter 17. The Hour Will Not
Begin Until (The Tribe Of)
Daws Worship Dhul-Khalaṣah**

(المعجم ١٧) - (بَابُ: لَا تَقُومُ
السَّاعَةُ حَتَّى تَعْبُدَ دَوْسُ ذَا الْخَلَصَةِ)
(التحفة ١٧)

[7298] 51 - (2906) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until the backsides of the women of (the tribe of) Daws wobble (as they go) around Dhul-Khalaṣah.'"

That was an idol that Daws used to worship in Tabâlah during the *Jâhiliyyah*.

[٧٢٩٨] ٥١ - (٢٩٠٦) حَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ
أَلْيَاتُ نِسَاءِ دَوْسٍ، حَوْلَ ذِي الْخَلَصَةِ».
وَكَانَتْ صَنَمًا تَعْبُدُهَا دَوْسٌ فِي
الْجَاهِلِيَّةِ، بِتَبَالَةَ.

[7299] 52 - (2907) It was narrated that 'Āishah said: "I heard the Messenger of Allâh ﷺ say: 'Night and day will not cease until Al-Lât and Al-'Uzza are worshipped.' I said: 'O Messenger of Allâh, when Allâh revealed the words: It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though idolaters hate (it).'^[1] I thought that this had been fulfilled, and would never be

[٧٢٩٩] ٥٢ - (٢٩٠٧) حَدَّثَنَا أَبُو
كَامِلٍ الْجَحْدَرِيُّ وَأَبُو مَعْنٍ، زَيْدُ بْنُ يَزِيدَ
الرَّقَاشِيُّ - وَاللَّفْظُ لِأَبِي مَعْنٍ - قَالَ:
حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عَبْدُ
الْحَمِيدِ بْنُ جَعْفَرٍ عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ،
عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَذْهَبُ اللَّيْلُ
وَالنَّهَارُ حَتَّى تُعْبَدَ اللَّاتُ وَالْعُزَّى» فَقُلْتُ:
يَا رَسُولَ اللَّهِ! إِنْ كُنْتُ لَأُظَنُّ حِينَ أَنْزَلَ اللَّهُ:

[1] At-Tauba 9:33, Aṣ-Ṣaff 61:33.

undone.' He said: 'As much of that as Allâh wills will happen, then Allâh will send a pleasant wind which will cause everyone in whose heart is faith the size of a grain of mustard seed to die, then there will be left those in whom there is no good, and they will revert to the religion of their forefathers.'"

[7300] (...) 'Abdul-Hamîd bin Ja'far narrated a similar report (as *Hadîth* no. 7299) with this chain of narrators.

Chapter 18. The Hour Will Not Begin Until A Man Passes By Another Man's Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity

[7301] 53 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until a man passes by the grave of another man and says: 'Would that I were in his place.'"

[7302] 54 - (...) It was narrated that Abû Hurairah said: "The

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ [التوبة: ٣٣ و الصف: ٩]. أَنَّ ذَلِكَ تَأَمُّ، قَالَ: «إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً، فَتَوَفِّي كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ، فَيَبْقَى مَنْ لَا خَيْرَ فِيهِ، فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ».

[٧٣٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ - وَهُوَ الْحَقْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ١٨) - (بَابُ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ، فَيَتَمَنَّى أَنْ يَكُونَ مَكَانَ الْمَيِّتِ، مِنَ الْبَلَاءِ) (التحفة ١٨)

[٧٣٠١] ٥٣- (١٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ». [راجع: ٣٩٦]

[٧٣٠٢] ٥٤- (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ بْنِ صَالِحٍ وَمُحَمَّدُ بْنُ

Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, this world will not cease to be until a man passes by a grave and throws himself on top of it and says: "Would that I were in the place of the occupant of this grave," not because of religion, but because of calamity.'"

[7303] 55 - (2908) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, there will come a time when the killer will not know for what he killed, and the slain will not know for what he was slain.'"

[7304] 56 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, this world will not cease to be until there comes a day when the killer will not know for what he killed, and the slain will not know for what he was slain.' It was said: 'How will that be?' He said: (Because of) 'Al-Harj (widespread killing). And the slayer and the slain will both be in the Fire.'"

يَزِيدَ الرَّفَاعِيُّ - وَاللَّفْظُ لِابْنِ أَبِي - قَالَ : حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِي إِسْمَاعِيلَ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ ! لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَمَرَّغُ عَلَيْهِ ، وَيَقُولُ : يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ ، وَلَيْسَ بِهِ الدِّينُ إِلَّا الْبَلَاءُ» .

[٧٣٠٣] ٥٥ - (٢٩٠٨) حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ : حَدَّثَنَا مَرْوَانُ عَنْ يَزِيدَ - وَهُوَ ابْنُ كَيْسَانَ - ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ ! لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ ، وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ» .

[٧٣٠٤] ٥٦ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «وَالَّذِي نَفْسِي بِيَدِهِ ! لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ ، لَا يَدْرِي الْقَاتِلُ فِيمَ قَتَلَ ، وَلَا الْمَقْتُولُ فِيمَ قُتِلَ» - فَقِيلَ : كَيْفَ يَكُونُ ذَلِكَ ؟ قَالَ : «الْهَرْجُ . الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» .

وَفِي رِوَايَةِ ابْنِ أَبَانَ قَالَ: هُوَ يَزِيدُ بْنُ
كَيْسَانَ عَنْ أَبِي إِسْمَاعِيلَ، لَمْ يَذْكُرِ
الْأَسْلَمِيَّ.

[7305] 57 - (2909) Abû Hurairah said, (narrating) from the Prophet ﷺ: “Dhus-Suwaqatain (the one with small calves) from Ethiopia will destroy the Ka‘bah.”

[٧٣٠٥] ٥٧ - (٢٩٠٩) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ -
وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ
ابْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ
الزُّهْرِيِّ، عَنْ سَعِيدٍ؛ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ عَنِ النَّبِيِّ ﷺ: «يُحْرَبُ الْكَعْبَةُ دُو
السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[7306] 58 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Dhus-Suwaqatain (the one with small calves) from Ethiopia will destroy the Ka‘bah.”

[٧٣٠٦] ٥٨ - (...) حَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يُحْرَبُ الْكَعْبَةُ دُو
السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

[7307] 59 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Dhus-Suwaqatain (the one with small calves) from Ethiopia will destroy the House of Allâh, Glorified and Exalted is He.”

[٧٣٠٧] ٥٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي
الدَّرَّأَوْرَدِيَّ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي
الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «دُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ
يُحْرَبُ بَيْتَ اللَّهِ عَزَّ وَجَلَّ».

[7308] 60 - (2910) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٧٣٠٨] ٦٠ - (٢٩١٠) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

“The Hour will not begin until a man emerges from Qaḥṭân, driving the people with his stick.”

[7309] 61 - (2911) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Day and night will not cease until a man called Al-Jahjâh becomes king.”

Muslim said: They are four brothers: Sharîk, ‘Ubaidullâh, ‘Umar, and ‘Abdul-Kabîr, sons of ‘Abdul-Majîd.^[1]

مُحَمَّدٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ».

[٧٣٠٩] ٦١ - (٢٩١١) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ أَبُو بَكْرٍ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْحَكَمِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي، حَتَّى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ».

قَالَ مُسْلِمٌ: هُمْ أَرْبَعَةُ إِخْوَةٍ: شَرِيكٌ، وَعُبَيْدُ اللَّهِ، وَعُمَيْرٌ، وَعَبْدُ الْكَبِيرِ، بَنُو عَبْدِ الْمَجِيدِ.

[7310] 62 - (2912) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Hour will not begin until you fight a people with faces like hammered shields, and the Hour will not begin until you fight a people whose shoes are made of hair.”^[2]

[٧٣١٠] ٦٢ - (٢٩١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نَعَالُهُمُ الشَّعْرُ».

[1] ‘Abdul-Kabîr is one of the narrators.

[2] They used to refer certain kinds of animal skins as “hair.”

[7311] 63 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Hour will not begin until you fight a nation whose shoes are made of hair, and whose faces are like hammered shields.'"

[٧٣١١] ٦٣- (...) حَدَّثَنِي حَزْمَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلَكُمْ أُمَّةٌ يَتَّعِلُونَ الشَّعْرَ، وَجُوهُهُمْ مِثْلُ الْمَجَانِّ الْمُطْرَقَةِ».

[7312] 64 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until you fight a people whose shoes are made of hair, and the Hour will not begin until you fight a people with small eyes and flat, short noses."

[٧٣١٢] ٦٤- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نَعَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارَ الْأَعْيُنِ، ذُلَفَ الْأَنْفِ».

[7313] 65 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields, wearing clothes made from hair and shoes made from hair."

[٧٣١٣] ٦٥- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرُكَ، قَوْمًا وَجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ، يَلْبَسُونَ الشَّعْرَ، وَيَمَشُونَ فِي الشَّعْرِ».

[7314] 66 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Before the Hour begins you will fight a people whose shoes are

[٧٣١٤] ٦٦- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي

made of hair and whose faces are like hammered shields, with red faces and small eyes.”

[7315] 67 - (2913) It was narrated from Al-Jurairî, that Abû Naḍrah said: “We were with Jâbir bin ‘Abdullâh and he said: ‘Soon the people of Al-‘Irâq will not send them any *Qafiz* or Dirham.’ We said: ‘Why is that?’ He said: ‘Because of the non-Arabs.’ Then he said: ‘Soon the people of Ash-Shâm will not send them any Dînâr or *Mudî*.’ We said: ‘Why is that?’ He said: ‘Because of the Byzantines.’ Then he fell silent for a while, then he said: ‘The Messenger of Allâh ﷺ said: At the end of my *Ummah* there will be a *Khalifah* who will give out handfuls of wealth without counting it.”

He said: “I said to Abû Naḍrah and Abul-‘Ala’: “Do you think that that was ‘Umar bin ‘Abdul-‘Aziz?’ They said: “No.”

[7316] (...) Sa‘eed, meaning Al-Jurairî, narrated a similar report (as *Hadîth* no. 7315) with this chain of narrators.

[7317] 68 - (2914) It was narrated that Abû Sa‘eed said: “The Messenger of Allâh ﷺ said:

حَازِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْمًا نِعَالُهُمُ الشَّعْرُ، كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمُطْرَقَةُ، حُمْرُ الْوُجُوهِ، صِغَارُ الْأَعْيُنِ».

[٧٣١٥] ٦٧ - (٢٩١٣) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِرُهْنٍ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يَجِئِيَ إِلَيْهِمْ قَفِيزٌ وَلَا دِرْهَمٌ، قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قِلِّ الْعَجَمِ، يَمْنَعُونَ ذَلِكَ، ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّامِ أَنْ لَا يَجِئِيَ إِلَيْهِمْ دِينَارٌ وَلَا مُدِّيٌّ، قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قِلِّ الرُّومِ، ثُمَّ سَكَتَ هُنَيْئَةً، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْيًا، وَلَا يَعُدُّهُ عَدًّا».

قَالَ: قُلْتُ لِأَبِي نَضْرَةَ وَأَبِي الْعَلَاءِ: أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ؟ فَقَالَا: لَا.

[٧٣١٦] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا سَعِيدٌ يَعْنِي الْجُرَيْرِيِّ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٧٣١٧] ٦٨ - (٢٩١٤) حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي

‘Among your *Khalîfah* will be a *Khalîfah* who will give out handfuls of wealth without counting it.”

ابْنُ مُفَضَّلٍ؛ وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خُلِفَايَكُم خَلِيفَةٌ يَحْشُو الْمَالَ حَشًّا، وَلَا يُعَدُّهُ عَدَدًا». وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «يَحْشِي الْمَالَ».

[7318] 69 - (2913/2914) It was narrated that Abû Sa‘eed, and Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘At the end of time there will be a *Khalîfah* who will distribute wealth without counting it.”

[٧٣١٨] ٦٩ - (٢٩١٣/٢٩١٤) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلَا يُعَدُّهُ».

[7319] (...) A similar report (as *Hadîth* no. 7318) was narrated from Abû Sa‘eed, from the Prophet ﷺ.

[٧٣١٩] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7320] 70 - (2915) It was narrated that Abû Sa‘eed Al-Khudrî said: “One who is better than me told me that the Messenger of Allâh ﷺ said to ‘Ammâr, when he was digging the ditch (before the battle of *Al-Khandaq*) he wiped his head and said: “You poor man, son of Sumayyah, a group of wrongdoers will kill you.”

[٧٣٢٠] ٧٠ - (٢٩١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي؛ أَنَّ رَسُولَ

اللَّهُ ﷻ قَالَ لِعِمَّارٍ، حِينَ جَعَلَ يَخْفِرُ
الْخَنْدَقَ، جَعَلَ يَمْسَحُ رَأْسَهُ وَيَقُولُ:
«يُوسَ ابْنِ سُمَيَّةَ، تَقْتُلُكَ فِتْنَةٌ بَاغِيَّةٌ».

[7321] 71 - (...) A similar report (as *Hadith* no. 7320) was narrated from Abû Maslamah with this chain of narrators, except that in the *Hadith* of An-Naḍr it says: "One who is better than me, Abû Qatâdah" – and in the *Hadith* of Khâlîd bin Al-Hâriṯh it says: "I think he meant Abû Qatâdah."

[٧٣٢١] ٧١ - (...) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ مُعَاذِ بْنِ عَبَّادِ الْعَنْبَرِيُّ وَهَرِيمُ بْنُ عَبْدِ
الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ
مَنْصُورٍ وَمَحْمُودُ بْنُ غِيلَانَ وَمُحَمَّدُ بْنُ
قُدَامَةَ قَالُوا: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ،
كَلاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي مَسْلَمَةَ بِهَذَا
الْإِسْنَادِ نَحْوَهُ، غَيْرَ أَنَّ فِي حَدِيثِ النَّضْرِ
قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو قَتَادَةَ
- وَفِي حَدِيثِ خَالِدِ بْنِ الْحَارِثِ قَالَ:
أَرَاهُ يَعْني أَبَا قَتَادَةَ - وَفِي حَدِيثِ خَالِدٍ:
وَيَقُولُ: «وَيْسَ» أَوْ [يَقُولُ]: «يَا وَيَسَ
ابْنَ سُمَيَّةَ».

[7322] 72- (2916) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said to ‘Ammâr: "You will be killed by the group who are in the wrong."

[٧٣٢٢] ٧٢ - (٢٩١٦) وَحَدَّثَنِي مُحَمَّدُ
ابْنُ عَمْرِو بْنِ جَبَلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛
وَحَدَّثَنَا عُقْبَةُ بْنُ مَكْرَمٍ الْعَمِّيُّ وَأَبُو بَكْرِ بْنُ
نَافِعٍ - قَالَ عُقْبَةُ: حَدَّثَنَا، وَقَالَ أَبُو بَكْرٍ:
أَخْبَرَنَا - عُندَرُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
خَالِدًا الْحَذَّاءَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ أَبِي
الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ لِعِمَّارٍ: «تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَّةُ».

[7323] (...) A similar report (as *Hadith* no. 7322) was narrated from Umm Salamah, from the Prophet ﷺ.

[٧٣٢٣] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ وَالْحَسَنِ، عَنْ أُمِّهِمَا، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7324] 73 - (...) It was narrated that Umm Salamah said: "The Messenger of Allāh ﷺ said: "Ammâr will be killed by the group who are in the wrong."

[٧٣٢٤] ٧٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَقْتُلُ عَمَّارًا الْفِتْنَةُ الْبَاغِيَّةُ».

[7325] 74 - (2917) It was narrated from Abû Hurairah that the Prophet ﷺ said: "This *Ummah* of mine will be destroyed by this tribe of Quraish." They said: "What do you command us to do?" He said: "Would that the people will keep away from them."

[٧٣٢٥] ٧٤-(٢٩١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَهْلِكُ أُمَّتِي هَذَا الْحَيَّ مِنْ قُرَيْشٍ». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ».

[7326] Shu'bah narrated a similar report (as *Hadith* no. 7325) with this chain of narrators.

[٧٣٢٦] حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الْإِسْنَادِ، فِي مَعْنَاهُ.

[7327] 75 - (2918) It was narrated that Abû Hurairah said: "The Messenger of Allāh ﷺ said:

[٧٣٢٧] ٧٥-(٢٩١٨) حَدَّثَنَا عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي

‘Chosroes has died and there will be no Chosroes after him. When Caesar dies there will be no Caesar after him. By the One in Whose Hand is my soul, you will spend their treasures in the cause of Allâh.’”

[7328] (...) A similar *Hadîth* (as no. 7327) was narrated from Az-Zuhrî with the chain of Sufyân.

[7329] 76 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadîth*, including the following: “The Messenger of Allâh ﷺ said: ‘Chosroes has died and there will be no Chosroes after him. Caesar will certainly die, and there will be no Caesar after him. And you will distribute their treasures in the cause of Allâh.’”

[7330] 77 - (2919) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ said: ‘When Chosroes dies, there will be no Chosroes after him’” and he mentioned a *Hadîth* like that of Abû Hurairah (no. 7329).

عُمَرَ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ مَاتَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

[٧٣٢٨] حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي ابْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِإِسْنَادِ سُفْيَانَ وَمَعْنَى حَدِيثِهِ.

[٧٣٢٩] ٧٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَكَ كِسْرَى ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ، وَقَيْصَرٌ لَيَهْلِكَنَّ ثُمَّ لَا يَكُونُ قَيْصَرٌ بَعْدَهُ، وَلَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

[٧٣٣٠] ٧٧ - (٢٩١٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ» فَذَكَرَ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ سَوَاءً.

[7331] 78 - (...) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'A group of Muslims, or, of believers, will lay open the treasure of Chosroes which is in the white palace.'"

Qutaibah said: "...of Muslims," and he was not uncertain.

[7332] (...) Jâbir bin Samurah said: I heard the Messenger of Allâh ﷺ... a *Hadîth* like that of Abû 'Awânah (no. 7331).

[7333] (2920) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Have you heard of a city, one side of which is on land and the other is in the sea?" They said: "Yes, O Messenger of Allâh." He said: "The Hour will not begin until seventy thousand of Banû Ishâq attack it. When they come to it, they will halt and they will not fight with weapons nor will they shoot arrows. They will say: 'None has the right to be worshipped but Allâh, and Allâh is most great,' and one of its two sides will fall."

Thawr said: "I do not know except he said: 'The side that is

[٧٣٣١] ٧٨- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَفْتَحَنَّ عِصَابَةُ مِنَ الْمُسْلِمِينَ، أَوْ مِنَ الْمُؤْمِنِينَ، كَنْزَ آلِ كِسْرَى الَّذِي فِي الْأَيْبُصِ».

قَالَ قُتَيْبَةُ: مِنَ الْمُسْلِمِينَ، وَلَمْ يَشْكُ. [٧٣٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ أَبِي عَوَانَةَ.

[٧٣٣٣] [٢٩٢٠] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ وَهُوَ ابْنُ زَيْدٍ الدِّيلِيُّ عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «سَمِعْتُمْ بِمَدْيَنَةَ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ؟» قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَغْزَوْهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ، فَإِذَا جَاءَهَا نَزَلُوا، فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ يَزِمُوا بِسَهْمٍ، قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَسْقُطُ أَحَدُ جَانِبَيْهَا».

in the sea.” – “Then they will say a second time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and the other side will fall. Then they will say a third time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and it will be opened for them, and they will enter it and take the spoils of war. Then when they are distributing the spoils, a cry will come to them, saying *Ad-Dajjâl* has appeared, and they will leave everything and go back.”

[7334] (...) Thawr bin Zaid Ad-Dailî narrated a similar report (as *Hadîth* no. 7333), with this chain of narrators.

[7335] 79 - (2921) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Most certainly you will fight the Jews, and you will fight them until a rock says: ‘O Muslim, here is a Jew, come and kill him.’”

[7336] (...) It was narrated from ‘Ubaidullâh with this chain of narrators (a *Hadîth* similar to no. 7335), and he said in his *Hadîth*: “Here is a Jew behind me.”

قَالَ ثَوْرٌ: لَا أَعْلَمُهُ إِلَّا قَالَ: «الَّذِي فِي الْبَحْرِ، ثُمَّ يَقُولُ الثَّانِيَّةَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَسْقُطُ جَانِبُهَا الْآخَرُ، ثُمَّ يَقُولُ الثَّالِثَةَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، فَيَفْرَجُ لَهُمْ، فَيَدْخُلُونَهَا فَيَغْنَمُوا، فَيَبْنِئُ هُمْ يَفْتَسِمُونَ الْمَغَانِمَ، إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ: إِنَّ الدَّجَالَ قَدْ خَرَجَ، فَيَتْرَكُونَ كُلَّ شَيْءٍ، وَيَرْجِعُونَ».

[٧٣٣٤] (...) حَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا يَشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا ثَوْرُ بْنُ زَيْدٍ الدَّبَلِيُّ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[٧٣٣٥] ٧٩ - (٢٩٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَتَقَاتِلَنَّ الْيَهُودَ، فَلَتَقْتُلَنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ، فَتَعَالَ فَاقْتُلْهُ».

[٧٣٣٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ - وَقَالَ فِي حَدِيثِهِ: «هَذَا يَهُودِيٌّ وَرَأَيْتُ».

[7337] 80 - (...) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh ﷺ said: “You and the Jews will fight one another, until a rock says: ‘O Muslim, here is a Jew behind me, come and kill him.’”

[7338] 81 - (...) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh ﷺ said: “The Jews will fight you, and you will prevail over them, until a rock will say: ‘O Muslim, here is a Jew behind me, kill him.’”

[7339] 82 - (2922) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Hour will not begin until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: ‘O Muslim, O slave of Allâh, there is a Jew behind me, come and kill him.’” Except the *Gharqad* (a thorny tree), for it is one of the trees of the Jews.”

[٧٣٣٧] ٨٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عُمَرُ بْنُ حَمْرَةَ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقْتُلُونَ أَنْتُمْ وَيَهُودُ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَائِي، تَعَالَ فَاقْتُلْهُ».

[٧٣٣٨] ٨١- (...) حَدَّثَنَا حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي سَالِمُ [بْنُ عَبْدِ اللَّهِ]؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقَاتِلُكُمُ الْيَهُودُ، فَتَسْلَطُونَ عَلَيْهِمْ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ».

[٧٣٣٩] ٨٢- (٢٩٢٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ أَوْ الشَّجَرِ، فَيَقُولَ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ! يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ خَلْفِي، فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ».

[7340] 83 - (2923) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allâh ﷺ say: 'Before the Hour comes, there will be many liars.'"

In the *Hadîth* of Abul-Aḥwas it says: "He said: 'I said to him (the sub narrator): "Did you hear that from the Messenger of Allâh ﷺ?" He said: "Yes.""

[7341] (...) A similar report (as *Hadîth* no. 7340) was narrated from Simâk with this chain of narrators.

Simâk said: "I heard my brother say: 'Jâbir said: "Be on your guard against them (the liars)."'

[7342] 84 - (157) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Hour will not begin until *Dajjâlûn* and liars have been appeared, nearly thirty, each of them claiming that he is a messenger of Allâh."

[٧٣٤٠] ٨٣ - (٢٩٢٣) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - أَبُو الْأَحْوَصِ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ».

وَزَادَ فِي حَدِيثِ أَبِي الْأَحْوَصِ: قَالَ فَقُلْتُ لَهُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

[٧٣٤١] (...) وَحَدَّثَنِي ابْنُ الْمُثَنَّى

وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ. قَالَ سِمَاكٌ: وَسَمِعْتُ أَخِي يَقُولُ: قَالَ جَابِرٌ: فَأَخَذَرُوهُمْ.

[٧٣٤٢] ٨٤ - (١٥٧) حَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ». [راجع: ٣٩٦]

[7343] (...) A similar report (as *Hadith* no. 7342) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 19. About Ibn Ṣayyâd

[7344] 85 - (2924) It was narrated that ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ and we passed by some boys among whom was Ibn Ṣayyâd. The boys went away and Ibn Ṣayyâd sat down. It was as if the Messenger of Allâh ﷺ did not like that. The Prophet ﷺ said to him: ‘May your hands be rubbed with dust. Do you bear witness that I am the Messenger of Allâh?’ He said: ‘No; rather you should bear witness that I am the messenger of Allâh.’ ‘Umar bin Al-Khaṭṭâb said: ‘O Messenger of Allâh, let me kill him.’ The Messenger of Allâh ﷺ said: ‘If he is who you think he is, you will never be able to kill him!’”

[7345] 86 - (...) It was narrated that ‘Abdullâh said: “We were walking with the Prophet ﷺ and we passed by Ibn Ṣayyâd. The Messenger of Allâh ﷺ said to him: ‘I have hidden something

[٧٣٤٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ ، غَيْرَ أَنَّهُ قَالَ : حَتَّى يَنْبُعَتْ .

(المعجم ١٩) - (بَابُ ذِكْرِ ابْنِ صَيَّادٍ)
(التحفة ١٩)

[٧٣٤٤] ٨٥ - (٢٩٢٤) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعُثْمَانَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ عُثْمَانُ : حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ، فَمَرَرْنَا بِصَبْيَانٍ فِيهِمْ ابْنُ صَيَّادٍ ، فَقَرَّ الصَّبْيَانُ وَجَلَسَ ابْنُ صَيَّادٍ ، فَكَانَ رَسُولُ اللَّهِ ﷺ كَرَهُ ذَلِكَ ، فَقَالَ لَهُ النَّبِيُّ ﷺ : «تَرَبَّتْ يَدَاكَ ، أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ : لَا ، بَلْ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ : ذَرْنِي ، يَا رَسُولَ اللَّهِ ! حَتَّى أَقْتُلَهُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنْ يَكُنِ الَّذِي تَرَى ، فَلَنْ تَسْتَطِيعَ قَتْلَهُ» .

[٧٣٤٥] ٨٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ ابْنُ نُمَيْرٍ : حَدَّثَنَا ، وَقَالَ الْآخَرَانِ : أَخْبَرَنَا - أَبُو

for you in my mind.' He said: 'Dukh.' The Messenger of Allâh ﷺ said: 'Away with you. You cannot go beyond your rank.' 'Umar said: 'O Messenger of Allâh, let me strike his neck.' The Messenger of Allâh ﷺ said: 'Let him be, for if he is the one you fear, you will never be able to kill him.'"

[7346] 87 - (2925) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ, Abû Bakr and 'Umar met him (meaning Ibn Sayyâd) on one of the streets of Al-Madînah, and the Messenger of Allâh ﷺ said to him: 'Do you bear witness that I am the Messenger of Allâh ﷺ?' He said: 'Do you bear witness that I am the messenger of Allâh?' The Messenger of Allâh ﷺ said: 'I believe in Allâh and His Angels, and His Books. What do you see?' He said: 'I see a throne over the water.' The Messenger of Allâh ﷺ said: 'You are seeing the throne of Iblîs over the sea. What else do you see?' He said: 'I see two truth-tellers and one liar, or two liars and one truth-teller.' The Messenger of Allâh ﷺ said: 'He has been confounded. Leave him alone.'"

[7347] 88 - (2926) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet of Allâh ﷺ

مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَمْشِي مَعَ النَّبِيِّ ﷺ، فَمَرَرْنَا بِابْنِ صَيَّادٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ خَبَأْتُ لَكَ خَبِيئًا» فَقَالَ: دُخٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اِخْسَأْ، فَلَنْ تَعْدُوَ قَدْرَكَ» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَعْنِي فَأَضْرِبْ عُنُقَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْنِي، فَإِنْ يَكُنِ الَّذِي تَخَافُ، لَنْ تَسْتَطِيعَ قَتْلَهُ».

[٧٣٤٦] ٨٧ - (٢٩٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ هُوَ: [أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟] فَقَالَ رَسُولُ اللَّهِ ﷺ: «آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ، مَا تَرَى؟» قَالَ: أَرَى عَرْشًا عَلَى الْمَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ، وَمَا تَرَى؟» قَالَ: أَرَى صَادِقَيْنِ وَكَاذِبًا أَوْ كَاذِبَيْنِ وَصَادِقًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَيْهِ، دَعُوهُ».

[٧٣٤٧] ٨٨ - (٢٩٢٦) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا:

met Ibn Ṣā'id, and Abû Bakr and 'Umar were with him, and Ibn Ṣā'id was with the boys." And he mentioned a *Ḥadīth* like that of Al-Jurairî (no. 7346).

[7348] 89 - (2927) It was narrated that Abû Sa'eed Al-Khudrî said: "I accompanied Ibn Ṣayyâd to Makkah, and he said to me: 'I have met some people who say that I am the *Dajjâl*, but didn't you hear the Messenger of Allâh ﷺ say: "He will have no children"?' I said: 'Yes.' He said: 'But I have children. Didn't you hear the Messenger of Allâh ﷺ say: "He will not enter Al-Madînah or Makkah"?' I said: 'Yes.' He said: 'I was born in Al-Madînah and now I am heading for Makkah.' Then the last thing he said was: 'By Allâh, I know where he was born and I know where he is now.'" He (Abu Sa'eed) said: "He left me confused."

[7349] 90 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "Ibn Ṣā'id said to me something that made me feel sorry for him: 'I can excuse other people but what is the matter with you, O

حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي [قال]:
حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
قَالَ: لَقِيَ نَبِيَّ اللَّهِ ﷺ ابْنُ صَائِدٍ، وَمَعَهُ
أَبُو بَكْرٍ وَعُمَرُ، وَابْنُ صَائِدٍ مَعَ الْعُلَمَاءِ،
فَذَكَرَ نَحْوَ حَدِيثِ الْجُرَيْرِيِّ.

[٧٣٤٨] ٨٩ - (٢٩٢٧) حَدَّثَنِي عُيَيْدُ
اللَّهُ بْنُ عُمَرَ الْقَوَارِيرِيِّ وَمُحَمَّدُ بْنُ الْمُثَنَّى
قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا دَاوُدُ
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
قَالَ: صَحِبْتُ ابْنَ صَيَّادٍ إِلَى مَكَّةَ، فَقَالَ
لِي: [أ] مَا قَدْ لَقِيتُ مِنَ النَّاسِ، يَزْعُمُونَ
أَنِّي الدَّجَالُ، أَلَسْتُ سَمِعْتَ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَا يُولَدُ لَهُ» قَالَ:
قُلْتُ: بَلَى، قَالَ: فَقَدْ وُلِدَ لِي، أَوْلَيْسَ
سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ
الْمَدِينَةَ وَلَا مَكَّةَ» قُلْتُ: بَلَى. قَالَ: فَقَدْ
وُلِدْتُ بِالْمَدِينَةِ، وَهَآ أَنَا أُرِيدُ مَكَّةَ -
قَالَ -: ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ: أَمَا،
وَاللَّهِ! إِنِّي لَأَعْلَمُ مَوْلَدَهُ، وَمَكَانَهُ وَأَيْنَ
هُوَ. قَالَ: فَلَبَسَنِي.

[٧٣٤٩] ٩٠ - (...) حَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا
الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي
نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ

Companions of Muḥammad? Didn't the Messenger of Allāh ﷺ say: "He (meaning *Ad-Dajjāl*) will be a Jew"? But I am a Muslim. Didn't he say, "He will have no children"? But I have children. And he said: "Allāh has forbidden Makkah to him," but I have performed *Hajj*."

"And he carried on until I was nearly convinced by his words, then he said: 'By Allāh, I know where he is now, and I know his father and mother.' It was said to him: 'Wouldn't it please you to be that man?' He said: 'If it was offered to me I would not object.'"

[7350] 91 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: "We set out for *Hajj* or 'Umrah and Ibn Ṣā'id was with us. We halted and the people scattered, and he and I were left (alone). I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said: 'It is very hot, why don't you put it beneath that tree?' So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said: 'Drink, Abū Sa'eed.' I said: 'It is very hot and the milk is hot.' But the only reason was that I did not want to drink from his hand – or to take anything from his hand.' He said: 'O Abū Sa'eed, I was thinking

لِي ابْنُ صَائِدٍ، فَأَخَذْتَنِي مِنْهُ ذِمَامَةً: هَذَا عَذَرْتُ النَّاسَ، مَالِي وَلَكُمْ؟ يَا أَصْحَابَ مُحَمَّدٍ! أَلَمْ يَقُلْ نَبِيُّ اللَّهِ ﷺ: «إِنَّهُ يَهُودِيٌّ» وَقَدْ أَسْلَمْتُ، قَالَ: «وَلَا يُؤْلَدُ لَهُ» وَقَدْ وُلِدَ لِي، وَقَالَ: «إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ» وَقَدْ حَجَجْتُ.

قَالَ: فَمَا زَالَ حَتَّى كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ، قَالَ: فَقَالَ [لَهُ]: أَمَا، وَاللَّهِ! إِنِّي لَأَعْلَمُ الْآنَ حَيْثُ هُوَ، وَأَعْرِفُ أَبَاهُ وَأُمَّهُ، قَالَ: وَقِيلَ لَهُ: أَيْسُرُكَ أَنْكَ ذَاكَ الرَّجُلُ؟ قَالَ فَقَالَ: لَوْ عُرِضَ عَلَيَّ مَا كَرِهْتُ.

[٧٣٥٠] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: أَخْبَرَنِي الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجْنَا حُجَّاجًا أَوْ عُمَرَاءَ وَمَعَنَا ابْنُ صَائِدٍ، قَالَ: فَتَزَلْنَا مَنْزِلًا، فَتَفَرَّقَ النَّاسُ وَبَقِيَ أَنَا وَهُوَ، فَاسْتَوْحَشْتُ مِنْهُ وَحَشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ، قَالَ: وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي، فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ، فَلَوْ وَضَعْتُهُ تَحْتَ تِلْكَ الشَّجَرَةِ، قَالَ: فَفَعَلْتُ، قَالَ: فَرَفِعَتْ لَنَا غَنَمٌ، فَأَنْطَلَقَ فَجَاءَ بِعُسٍّ، فَقَالَ: اشْرَبْ، أَبَا سَعِيدٍ! فَقُلْتُ: إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ، مَا بِي إِلَّا أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ

of taking a rope and hanging it from a tree, then strangling myself because of what the people are saying about me. O Abû Sa'eed, some may be ignorant of the *Hadîth* of the Messenger of Allâh ﷺ but you the *Anṣâr* people are not. Who among the people has more knowledge of the *Hadîth* of the Messenger of Allâh ﷺ than you? Aren't you among the most knowledgeable of the *Hadîth* of the Messenger of Allâh ﷺ? Didn't the Messenger of Allâh ﷺ say: "He is a disbeliever" (meaning the *Dajjâl*)? But I am a Muslim. Didn't the Messenger of Allâh ﷺ say: "He is sterile and will have no children"? But I have left my children behind in Al-Madînah. Didn't the Messenger of Allâh ﷺ say, "He will not enter Al-Madînah or Makkah?" But I have come from Al-Madînah and am heading for Makkah."

Abû Sa'eed Al-Khudrî said: "I was about to accept his excuse, then he said: 'But, by Allâh, I know him, and I know where he was born, and I know where he is now.'"

He said: "I said to him: 'May the rest of your day be ruined.'"

[7351] 92 - (2928) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said to Ibn Ṣâ'id: "What is the earth of Paradise?" He said: "A fine white flour, musk, O Abul-Qâsim." He said: "You have spoken the truth."

- أَوْ قَالَ أَخَذَ عَنْ يَدِهِ - فَقَالَ: أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ أَخَذَ حَبْلًا فَأَعْلَقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَنَيْتُ مِمَّا يَقُولُ لِي النَّاسُ، يَا أَبَا سَعِيدٍ! مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ ﷺ مَا خَفِيَ عَلَيْكُمْ، مَعَشَرَ الْأَنْصَارِ! أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ كَافِرٌ» وَأَنَا مُسْلِمٌ؟ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ عَقِيمٌ لَا يُولِدُ لَهُ» وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ؟ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْمَدِينَةَ وَلَا مَكَّةَ» وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ؟

قَالَ أَبُو سَعِيدٍ [الْخُدْرِيُّ]: حَتَّى كَذْتُ أَنْ أَعْذِرَهُ، ثُمَّ قَالَ: أَمَّا، وَاللَّهِ! إِنِّي لَأَعْرِفُهُ وَأَعْرِفُ مَوْلِدَهُ وَأَيْنَ هُوَ الْآنَ. قَالَ: قُلْتُ لَهُ: تَبًّا لَكَ، سَائِرَ الْيَوْمِ.

[٧٣٥١] ٩٢ - (٢٩٢٨) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ مُفْضِلٍ، عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِابْنِ صَائِدٍ: «مَا تُرَبُّهُ الْجَنَّةُ؟»

قَالَ: دَرَمَكَّةٌ بَيْضَاءُ، مِسْكٌ، يَا أَبَا الْقَاسِمِ! قَالَ: «صَدَقْتُ».

[7352] 93 - (...) It was narrated from Abû Sa'eed Al-Khudrî that Ibn Şayyâd asked the Prophet ﷺ about the earth of Paradise. He said: "A fine white flour, pure musk."

[٧٣٥٢] ٩٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْجَرِيرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ ابْنَ صَيَّادٍ سَأَلَ النَّبِيَّ ﷺ عَنْ تُرْبَةِ الْجَنَّةِ؟ فَقَالَ: «دَرَمَكَّةٌ بَيْضَاءُ، مِسْكٌ خَالِصٌ».

[7353] 94 - (2929) It was narrated that Muḥammad bin Al-Munkadir said: "I saw Jâbir bin 'Abdullâh swearing by Allâh that Ibn Şâ'id was the *Dajjâl*. I said: 'Are you swearing by Allâh?' He said: 'I heard 'Umar swearing to that effect in the presence of the Prophet ﷺ, and the Prophet ﷺ did not object to that.'"

[٧٣٥٣] ٩٤ - (٢٩٢٩) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَخْلِفُ بِاللَّهِ أَنَّ ابْنَ صَائِدِ الدَّجَالِ، فَقُلْتُ: أَتَخْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ يَخْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[7354] 95 - (2930) It was narrated from 'Abdullâh bin 'Umar that 'Umar bin Al-Khaţţâb accompanied the Messenger of Allâh ﷺ and a group of men to Ibn Şayyâd. He found him playing with some boys by the battlement of Banû Maghâlah. At that time Ibn Şayyâd was approaching puberty. He did not notice anything until the Messenger of Allâh ﷺ tapped him on the back with his hand. Then the Messenger of Allâh ﷺ said to

[٧٣٥٤] ٩٥ - (٢٩٣٠) حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَزْمَلَةَ بْنِ عُمَرَ بْنِ التَّجِيبِيِّ: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ؛ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ قِيلَ ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الصَّبِيَّانِ عِنْدَ أُطْمٍ.

Ibn Ṣayyâd: “Do you bear witness that I am the Messenger of Allâh?” Ibn Ṣayyâd looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Ṣayyâd said to the Messenger of Allâh ﷺ: “Do you bear witness that I am the messenger of Allâh?” The Messenger of Allâh ﷺ gave up on him and said: “I believe in Allâh and in His Messengers.” Then the Messenger of Allâh ﷺ said to him: “What do you see?” Ibn Ṣayyâd said: “A truth-teller and a liar come to me.” The Messenger of Allâh ﷺ said: “You have been confounded.” Then the Messenger of Allâh ﷺ said to him: “I am hiding something in my mind for you.” Ibn Ṣayyâd said: “It is *Ad-Dukh*.” The Messenger of Allâh ﷺ said: “May you be disgraced and dishonored, you will never go beyond your rank.” ‘Umar bin Al-Khaṭṭâb said: “O Messenger of Allâh, let me strike his neck.” The Messenger of Allâh ﷺ said: “If he is him (meaning the *Dajjâl*), you will never be able to overpower him, and if he is not him, there is no good for you in killing him.”

بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ - يَوْمَئِذٍ - الْحُلُمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لِابْنِ صَيَّادٍ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ، فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَرَفَضَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَمَنْتُ بِاللَّهِ وَرَسُولِهِ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُلُطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا» فَقَالَ ابْنُ صَيَّادٍ: «هُوَ الدُّخُّ» فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «[اِخْشَأْ]، فَلَنْ تَعْدُوَ قَدْرَكَ» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ذَرْنِي. يَا رَسُولَ اللَّهِ! أَضْرِبْ عُنُقَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ» [انظر:

[٧٣٤٧].

[7355] (2931) ‘Abdullâh bin ‘Umar (in continuation of the previous *Ḥadīth*) said: “After that the Messenger of Allâh ﷺ and Ubayy bin Ka‘b Al-Anṣārî went to the palm trees where Ibn Ṣayyâd

[٧٣٥٥] (٢٩٣١) وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأُبَيُّ بْنُ كَعْبٍ [الْأَنْصَارِيُّ] إِلَى النَّخْلِ الَّتِي فِيهَا

was. When the Messenger of Allāh ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn Ṣayyād before Ibn Ṣayyād saw him. The Messenger of Allāh ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn Ṣayyād saw the Messenger of Allāh ﷺ hiding among the trunks of the palm trees, and said to Ibn Ṣayyād: 'O Ṣâf' – which was the name of Ibn Ṣayyād – 'here is Muḥammad!' Ibn Ṣayyād jumped up and the Messenger of Allāh ﷺ said: 'If she had left him the matter would have become clear.'

[7356] (169) 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ stood up among the people and praised Allāh as He deserves to be praised, then he mentioned the *Dajjāl* and said: 'I am warning you against him. There is no Prophet who did not warn his people against him. Nūḥ warned his people against him. But I will tell you something about him that no Prophet said to his people: Know that he is one-eyed and that Allāh, Blessed and Exalted is He, is not one-eyed.'"

Ibn Shihāb said: "'Umar bin Thābit Al-Anṣārī told me that one of the Companions of the Messenger of Allāh ﷺ told him, that the Messenger of Allāh ﷺ said – on the day when he warned the

ابْنُ صَيَّادٍ، حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ، طَفِقَ يَتَّقِي بِجُدُوعِ النَّخْلِ، وَهُوَ يَخْتَلُّ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَأَاهُ رَسُولُ اللَّهِ ﷺ [وَأَنَّ هُوَ مُضْطَجِعٌ عَلَى فِرَاشٍ فِي قَطِيفَةٍ، لَهُ فِيهَا زَمْزَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: يَا صَافٍ! - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ، فَتَارَ ابْنُ صَيَّادٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكْتُهُ بَيْنَ».

[٧٣٥٦] (١٦٩) قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأُنذِرُكُمْوَهُ، مَا مِنْ نَبِيٍّ إِلَّا [وَأَقْدَ أَنْذَرَهُ] قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُوا أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ».

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ؛ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ حَذَرَ النَّاسَ الدَّجَالَ:

people about the *Dajjâl*: 'Between his eyes is written (the word) disbeliever, which everyone who resents his deeds, or every believer, will read.' And he said: 'Know that none of you will ever see his Lord, Glorified and Exalted is He, until he dies.'"

[7357] 96 - (2930) 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ set out with a group of his Companions, among whom was 'Umar bin Al-Khattâb, to find Ibn Şayyâd who was a young boy on the brink of adolescence, playing with the boys on the battlement of Banû Mu'âwiyah." And he quoted a *Hadîth* like that of Yûnus (no. 7354), to the end of the *Hadîth* of 'Umar bin Thâbit (no. 7356). In the *Hadîth* from Ya'qûb it says: "Ubayy said:" – concerning the words: "...if she had left him the matter would have become clear" "...if his mother had left him, his case would have become clear."

[7358] 97 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ passed by Ibn Şayyâd with a group of his Companions, and he was playing with some boys by the battlement of Banû Maghâlah, and he was a young boy. – A *Hadîth* like that of Yûnus (no. 7354) and Şâlih

«إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ، أَوْ يَقْرَأُهُ كُلُّ مُؤْمِنٍ» وَقَالَ: «تَعْلَمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ - عَزَّ وَجَلَّ - حَتَّى يَمُوتَ». [راجع: ٤٢٥]

[٧٣٥٧] ٩٦ - (٢٩٣٠) حَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ رَهْطٌ مِنْ أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، حَتَّى وَجَدَ ابْنَ صَيَّادٍ غُلَامًا قَدْ نَاهَزَ الْحُلُمَ، يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أُطَمٍ بَنِي مُعَاوِيَةَ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ، إِلَى مُتَهَيِّ حَدِيثِ عُمَرَ ابْنِ ثَابِتٍ - وَفِي الْحَدِيثِ عَنْ يَعْقُوبَ قَالَ: قَالَ أَبِي يَعْني فِي قَوْلِهِ: «لَوْ تَرَكَتُهُ بَيْنَ» - قَالَ: لَوْ تَرَكَتُهُ أُمُّهُ، بَيْنَ أُمِّهِ [راجع: ٧٣٤٤].

[٧٣٥٨] ٩٧ - (...) وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ وَسَلَمَةُ بْنُ شَيْبٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ

(no. 7355) , but ‘Abd bin Humaid did not mention the *Hadīth* of Ibn ‘Umar about the Prophet ﷺ going to the palm trees with Ubayy bin Ka’b.

[7359] 98 - (2932) It was narrated that Nāfi‘ said: “Ibn ‘Umar met Ibn Ṣayyād on one of the roads of Al-Madīnah, and he said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn ‘Umar entered upon Ḥafṣah, who had already heard about it, and she said to him: ‘May Allāh have mercy on you! What do you want from Ibn Ṣayyād? Do you not know that the Messenger of Allāh ﷺ said: He will emerge because of a single instance of anger’?”

[7360] 99 - (...) It was narrated that Nāfi‘ said: “Ibn ‘Umar said: ‘I met Ibn Ṣayyād twice. I met him and I said to one of them: “Are you saying that he is the one (the *Dajjāl*)?” He said: “No, by Allāh.” I said: “You are lying, by Allāh. One of you told me that he would not die until he had the most wealth and children of any of you, and that is what the people are saying today.” We talked, then I left him. He said:

أَصْحَابِهِ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، وَهُوَ يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ، وَهُوَ غَلَامٌ، بِمَعْنَى حَدِيثِ يُوسَى وَصَالِحٍ، غَيْرَ أَنَّ عَبْدَ بْنَ حُمَيْدٍ لَمْ يَذْكُرْ حَدِيثَ ابْنِ عُمَرَ، فِي انْطِلَاقِ النَّبِيِّ ﷺ مَعَ أَبِي بِنِ كَعْبٍ، إِلَى النَّخْلِ.

[٧٣٥٩] ٩٨ - (٢٩٣٢) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَقِيَ ابْنُ عُمَرَ ابْنَ صَيَّادٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ لَهُ قَوْلًا أَغَضَبَهُ، فَانْتَفَخَ حَتَّى مَلَأَ السَّكَّةَ، فَدَخَلَ ابْنُ عُمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا، فَقَالَتْ لَهُ: رَحِمَكَ اللَّهُ! مَا أَرَدْتَ مِنْ ابْنِ صَيَّادٍ؟ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَخْرُجُ مِنْ غَضَبِهِ يَغْضَبُهَا».

[٧٣٦٠] ٩٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا حُسَيْنٌ يُعْنِي ابْنَ حَسَنِ بْنِ يَسَارٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ قَالَ: كَانَ نَافِعٌ يَقُولُ: ابْنُ صَيَّادٍ - قَالَ: قَالَ ابْنُ عُمَرَ: - لَقِيْتُهُ مَرَّتَيْنِ، قَالَ: فَلَقِيْتُهُ فَقُلْتُ لِبَعْضِهِمْ: هَلْ تُحَدِّثُونَ أَنَّهُ هُوَ؟ قَالَ: لَا، وَاللَّهِ! قَالَ: قُلْتُ: كَذَّبْتَنِي، وَاللَّهِ! لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ

‘And I met him again, when his eye had become swollen, and I said: “When did that happen to your eye?” He said: “I do not know.” I said: “You do not know and it is in your head?” He said: “If Allâh willed, He could create (an eye) in this staff of yours.” Then he brayed like the worst braying of a donkey I have ever heard. And one of my companions claimed that I struck him with a stick that I had with me, until it broke, but by Allâh, I am not aware of that.”

“Then he came and entered upon the Mother of the Believers and told her about that, and she said: ‘What do you want with him? Do you not know that he (ﷺ) said: The first thing that will send him to the people will be anger?’”?

Chapter 20. *Ad-Dajjâl*

[7361] 100 - (169) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ mentioned the *Dajjâl* among the people and said: “Allâh, Blessed and Exalted is He, is not one-eyed, but the *Dajjâl* is blind in his right eye, as if his eye was a floating grape.”

حَتَّى يَكُونَ أَكْثَرَكُمْ مَالًا وَوَلَدًا، فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ، قَالَ: فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ - قَالَ: - فَلَقِيْتُهُ لَقِيَةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ، قَالَ: فَقُلْتُ: مَتَى فَعَلْتَ عَيْنَكَ مَا أَرَى؟ قَالَ: لَا أَدْرِي. قَالَ: قُلْتُ: لَا تَدْرِي وَهِيَ فِي رَأْسِكَ؟ قَالَ: إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ، قَالَ: فَخَرَّ كَأَشَدِّ نَجِيرِ حِمَارٍ سَمِعْتُ، قَالَ: فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصَا كَانَتْ مَعِيَ حَتَّى تَكَسَّرَتْ، [وَأَمَّا] أَنَا، وَاللَّهِ! فَمَا شَعَرْتُ.

قَالَ: وَجَاءَ حَتَّى دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ: مَا تُرِيدُ إِلَيْهِ؟ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ: «إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضِبُهُ».

(المعجم ٢٠) - (بَابُ ذِكْرِ الدَّجَالِ)

(التحفة ٢٠)

[٧٣٦١] ١٠٠ - (١٦٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَالَ بَيْنَ

ظَهَرَ أَيْ النَّاسِ فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، أَلَا [وَأَنَّ] الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنُهُ طَافِئَةٌ». [راجع: ٤٢٥]

[7362] (...) A similar report (as *Hadith* no. 7361) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٧٣٦٢] (...) حَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ، عَنْ مُوسَى بْنِ عُقْبَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[7363] 101 - (2933) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There is no Prophet who did not warn his people against the one-eyed liar. He is one-eyed, and your Lord, Glorified and Exalted is He, is not one-eyed, and written between his eyes is *Kâ, Fâ, Râ*.'"

[٧٣٦٣] ١٠١ - (٢٩٣٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنْذِرَ أُمَّتُهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ - عَزَّ وَجَلَّ - لَيْسَ بِأَعْوَرَ، وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر».

[7364] 102 - (...) It was narrated from Qatâdah that Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: "Between the *Dajjâl's* eyes is written *Kâf, Fâ, Râ* - meaning, disbeliever."

[٧٣٦٤] ١٠٢ - (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الدَّجَالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر، أَيْ: كَافِرٌ».

[7365] 103 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in one eye, and between his eyes is written, disbeliever.' Then he spelled it out, *Kâf, Fâ, Râ*, 'and every Muslim will read it.'"

[7366] 104 - (2934) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.'"

[7367] 105 - (...) It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'I know what the *Dajjâl* will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The *Dajjâl* has one blind eye, with a layer of thick skin over it, and between his eyes is written

[٧٣٦٥] ١٠٣ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ شُعَيْبِ بْنِ الْحَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَالُ مَمْسُوحُ الْعَيْنِ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ» ثُمَّ تَهَجَّاهَا كَ ف ر، «يَقْرَأُهُ كُلُّ مُسْلِمٍ».

[٧٣٦٦] ١٠٤ - (٢٩٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَمُحَمَّدُ بْنُ الْعَلَاءِ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى، جُفَالُ الشَّعْرِ، مَعَهُ جَنَّةٌ وَنَارٌ، فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ».

[٧٣٦٧] ١٠٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنَا أَعْلَمُ بِمَا مَعَ الدَّجَالِ مِنْهُ، مَعَهُ نَهْرَانِ يَجْرِيَانِ، أَحَدُهُمَا، رَأْيِ الْعَيْنِ، مَاءٌ أَبْيَضُ، وَالْآخَرُ، رَأْيِ الْعَيْنِ، نَارٌ تَأْجِجُ، فَإِذَا أَدْرَكَكَ أَحَدُ فَلَيَاتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا وَلْيُعْمَضْ، ثُمَّ لِيُطَاطِئْ رَأْسَهُ فَيَسْرَبَ مِنْهُ، فَإِنَّهُ مَاءٌ

disbeliever, which every believer will read, whether he is literate or illiterate.”

[7368] 106 - (...) It was narrated from Hudhaifah that the Prophet ﷺ said concerning the *Dajjâl*: “He will have water and fire with him, but his fire is cool water and his water is fire, so do not destroy yourselves.”

بَارِدٌ، وَإِنَّ الدَّجَالَ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا ظَفْرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، يَقْرَأُهُ كُلُّ مُؤْمِنٍ، كَاتِبٍ وَغَيْرِ كَاتِبٍ.

[٧٣٦٨] ١٠٦ - (...) حَدَّثَنَا عُمَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: - فِي الدَّجَالِ -: «إِنَّ مَعَهُ مَاءً وَنَارًا، فَتَارُهُ مَاءً بَارِدٌ، وَمَاؤُهُ نَارٌ، فَلَا تَهْلِكُوا».

[7369] (2935) Abû Mas'ûd said: “I heard it from the Messenger of Allâh ﷺ.”

[٧٣٦٩] (٢٩٣٥) قَالَ أَبُو مَسْعُودٍ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[7370] 107 - (2934/2935) It was narrated that Rib'î bin Hīrāsh said: “I went with ‘Uqbah bin ‘Amr Abû Mas'ûd Al-Anṣārī to Hudhaifah bin Al-Yamān. ‘Uqbah said to him: ‘Tell me what you heard from the Messenger of Allâh ﷺ about the *Dajjâl*.’ He said: (The Prophet ﷺ said:) ‘The *Dajjâl* will emerge, and he will have with him water and fire. As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that

[٧٣٧٠] ١٠٧ - (٢٩٣٤/٢٩٣٥) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: انْطَلَقْتُ مَعَهُ إِلَى حُذَيْفَةَ بْنِ الْيَمَانِ، فَقَالَ لَهُ عُقْبَةُ: حَدَّثَنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الدَّجَالِ، قَالَ: «إِنَّ الدَّجَالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً، فَتَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ

which he thinks is fire, for it is sweet, cool water.”

‘Uqbah said: “I also heard it” – confirming what Hudhaifah said.

[7371] 108 - (...) It was narrated that Rib‘î bin Hirâsh said: “Hudhaifah and Abû Mas‘ûd met, and Hudhaifah said: ‘I am more knowledgeable about what the *Dajjâl* will have with him. He will have a river of water and a river of fire, but that which you think is fire is water, and that which you think is water is fire. Whoever among you sees that and wants the water, let him drink from that which he thinks is fire, for he will find it to be water.”

Abû Mas‘ûd said: “This is what I heard the Messenger of Allâh ﷺ say.”

[7372] 109 - (2936) It was narrated that Abû Salamah said: I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Shall I not tell you about the *Dajjâl*, something which no Prophet told his people? He is one eyed, and he will bring with

نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَقْعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ.”

فَقَالَ عُقْبَةُ: وَأَنَا قَدْ سَمِعْتُهُ - تَصْدِيقًا لِحَدِيثِهِ -.

[٧٣٧١] ١٠٨ - (...) حَدَّثَنَا عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ حُجْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ قَالَ: اجْتَمَعَ حَدِيثُهُ وَأَبُو مَسْعُودٍ، فَقَالَ حَدِيثُهُ: «لَأَنَا بِمَا مَعَ الدَّجَالِ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ، فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ، مَاءٌ، وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ، نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ، فَإِنَّهُ يَجِدُهُ مَاءً».

قَالَ [أَبُو] مَسْعُودٍ: هَكَذَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ.

[٧٣٧٢] ١٠٩ - (٢٩٣٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ عَنِ الدَّجَالِ

him something like Paradise and the Fire, but the one which he says is Paradise will be the Fire. I warn you of him as (Prophet) Nūḥ warned his people of him.”

[7373] 110 - (2937) It was narrated that An-Nawwâs bin Sam'ân said: “The Messenger of Allâh ﷺ mentioned the *Dajjâl* one morning, sometimes describing him as insignificant and sometimes describing him as significant, until we thought that he was in the cluster of date palms. When we went to him in the evening, he could see that in our faces and he said: ‘What is the matter with you?’ We said: ‘O Messenger of Allâh, you mentioned the *Dajjâl* this morning, sometimes describing him as insignificant, and sometimes describing him as significant, until we thought that he was in the cluster of date palms.’ He said: ‘It is something other than the *Dajjâl* that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf, and if he emerges when I am not among you, then each man must deal with him on his own behalf. Allâh will take care of every Muslim on my behalf.

“He is a young man with curly hair, and his eye is blind. He most resembles ‘Abdul-‘Uzza bin Qaṭan. Whoever among you sees him, let him recite the opening

حَدِيثًا مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَعْوَرُ، وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ، فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ، هِيَ النَّارُ، وَإِنِّي أُنذَرْتُكُمْ بِهِ كَمَا أُنذَرَ بِهِ نُوحٌ قَوْمَهُ».

[٧٣٧٣] ١١٠ - (٢٩٣٧) حَدَّثَنِي أَبُو حَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ قَاضِي حِمَصَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ؛ أَنَّهُ سَمِعَ النَّوَاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِي - وَاللَّفْظُ لَهُ -: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ غَدَاةٍ، فَخَفَضَ فِيهِ وَرَفَعَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّحْلِ، فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ الدَّجَالَ غَدَاةً فَخَفَضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّحْلِ، فَقَالَ: «غَيْرُ الدَّجَالِ أَخَوْفُنِي عَلَيْكُمْ، إِنْ يَخْرُجَ، وَأَنَا

Verses of *Sûrat Al-Kahf* over him. He will emerge in a place between Ash-Shâm and Al-'Irâq, and will spread mischief right and left. O slaves of Allâh, be steadfast.'

"We said: 'O Messenger of Allâh, how long will he stay on earth?' He said: 'Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.' We said: 'O Messenger of Allâh, on that day which is like a year, will the *Ṣalât* (prayers) of one day be sufficient for us?' He said: 'No. Calculate the time (for prayer).' We said: 'O Messenger of Allâh, how quickly will he travel through the land?' He said: 'Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him, and respond to his call. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were, and their udders full, and their flanks stretched.

"Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought, with none of their wealth in their hands. He will pass by ruins and say: "Bring forth your treasure," and its treasure will follow him like a

فِيكُمْ، فَأَنَا حَاجِيْهُ دُونَكُمْ، وَإِنْ يَخْرُجْ،
وَلَسْتُ فِيكُمْ، فَأَمْرُوْهُ حَاجِيْجَ نَفْسِيْهِ، وَاللّٰهُ!
خَلِيْفَتِيْ عَلٰى كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ
قَطَطٌ، عَيْنُهُ طَافِتَةٌ، كَأَنِّيْ أَشْبَهُهُ بِعَبْدِ
الْعَزَّى بْنِ قَطَنِ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ
عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ
خَلَّةَ بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاثَ يَمِيْنًا
وَعَاثَ شِمَالًا، يَا عِبَادَ اللّٰهِ! فَابْتُئُواْ.
قُلْنَا: يَا رَسُوْلَ اللّٰهِ! وَمَا لَبَنُتُهُ فِي
الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمٌ
كَسَنِيْهِ، وَيَوْمٌ كَشَّهَرِيْ، وَيَوْمٌ كَجُمُعَةٍ،
وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُوْلَ
اللّٰهِ! فَذَلِكَ الْيَوْمُ الَّذِيْ كَسَنِيْهِ، أَتَكْفِيْنَا فِيهِ
صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، أَقْدِرُوا لَهُ قَدْرَهُ»
قُلْنَا: يَا رَسُوْلَ اللّٰهِ! وَمَا إِسْرَاعُهُ فِي
الْأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرْتُهُ الرِّيْحُ،
فَيَأْتِيْ عَلَى الْقَوْمِ فَيَدْعُوْهُمْ، فَيُؤْمِنُونَ بِهِ
وَيَسْتَحْيِيْنَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ،
وَالْأَرْضَ فَتَنْبُتُ، فَتَرْوِحُ عَلَيْهِمْ
سَارِحَتَهُمْ، أَطْوَلَ مَا كَانَتْ ذُرَى، وَأَسْبَغَهُ
ضُرُوعًا، وَأَمَدَهُ حَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ،
فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ
عَنْهُمْ، فَيُضْبِحُونَ مُمَجِّلِينَ، لَيْسَ بِأَيْدِيهِمْ
شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ

swarm of bees. Then he will call a man brimming with youth and strike him with a sword, cutting him in two. He will place the pieces as far apart as a target is from an archer, then he will call him, and he will come with his face gleaming and laughing.

“Then while he is like that, Allâh will send Al-Masîh the son of Mariam, peace be upon him’ who will descend to the white minaret in the east of Damascus, wearing two *Mahrudh* garments,^[1] placing his hands on the wings of two angels. When he lowers his head it (water) will drip, and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see.

“He will pursue him (the *Dajjâl*) until he catches him at the gate of Ludd (Iod), and kills him. Then some people whom Allâh has protected will come to ‘Eîsâ bin Mariam, and he will wipe their faces and inform them of their ranks in Paradise. While they are like that, Allâh will reveal to ‘Eîsâ, peace be upon him: “I have brought forth some slaves of Mine against whom no one will be able to fight; take My slaves to safety in At-Tûr.”

“And Allâh will send Ya’jûj and Ma’jûj, who will swarm down from every slope. The first of them will pass by the Lake of

لَهَا: أَخْرِجِي كُنُوزَكَ، فَتَبِعَهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَّةِ الْعَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهَهُ، وَيَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ - عَلَيْهِ السَّلَامُ - فَيَنْزِلُ عِنْدَ الْمِنَارَةِ الْبَيْضَاءِ شَرْقِي دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَاطَأَ رَأْسَهُ قَطَرٌ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى [ابْنَ مَرْيَمَ] قَوْمٌ قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى - عَلَيْهِ السَّلَامُ - : إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي، لَا يَدَانِ لِأَحَدٍ بِقَاتِلِهِمْ، فَحَرَّرُ عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَاجُوجَ، وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبْرِيَّةَ، فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ

[1] Garments dyed with Wars and then with Saffron after that.

Tiberias and will drink what is in it, and the last of them will pass it and say: "There was once water here." Then 'Eisâ the Prophet of Allâh and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dinâr to one of you today. The Prophet of Allâh, 'Eisâ and his companions will beseech [Allâh], and Allâh will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allâh 'Eisâ ﷺ and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench. The Prophet of Allâh, 'Eisâ ﷺ, and his companions will beseech Allâh, and Allâh will send birds like the necks of Bactrian camels, which will carry them and throw them wherever Allâh wills. Then Allâh will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: "Bring forth your fruits and restore your blessing." On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people.

بِهَآئِهِ، مَرَّةً، مَاءً، وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، فَيُرْسِلُ [اللَّهُ] عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ، فَيَضْحَكُونَ فَرَسًا كَمَوْتَ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى عَلَيْهِ السَّلَامُ وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَنُّهُمْ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى - عَلَيْهِ السَّلَامُ - وَأَصْحَابُهُ إِلَى اللَّهِ، فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرُقُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَدَرٍ وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرَكَهَا كَالزَّلْفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَنْتِي ثَمَرَتِي، وَرُدِّي بَرَكَاتِي، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيَبَارِكُ فِي الرُّسُلِ حَتَّى أَنْ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِيَ الْفَيْئَامَ مِنَ النَّاسِ، وَاللَّفْحَةَ مِنَ الْبَقَرِ لَتَكْفِيَ الْقَبِيلَةَ مِنَ النَّاسِ، وَاللَّفْحَةَ مِنَ الْغَنَمِ لَتَكْفِيَ الْفَخْدَ مِنَ النَّاسِ، فَيَبْنِي هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبْطَاهِمُ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ

Then while they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits, taking the soul of every believer and every Muslim. The most evil of people will be left, and they will fornicate like donkeys, and upon them the Hour will come.”

[7374] 111 - (...) It was narrated by ‘Alî bin Hujr As-Sa’dî, a *Hadîth* similar to the narration of ‘Abdur-Rahmân bin Yazîd bin Jâbir (no. 7373), with this chain of narrators. And after saying: “There was once water here” he added: “Then they will march until they come to the mountain of *Khamar*, which is the mountain of Bait Al-Maqdis, and they will say: ‘We have killed those who are on earth; now let us kill those who are in heaven.’ They will shoot their arrows into the sky, and Allâh will send their arrows back to them smeared with blood.”

In the report of Ibn Hujr it says: “I have sent down some slaves of Mine, against whom no one will dare to fight.”

Chapter 21. Description Of *Ad-Dajjal* ; Al-Maḍīnah Is Forbidden To Him ; He Will Kill A Believer And Bring Him Back To Life

[7375] 112 - (2938) Abû Sa‘eed Al-Khudrî said: “One day the

وَكُلُّ مُسْلِمٍ، وَيَقْبَى شِرَارُ النَّاسِ،
يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمْرِ، فَعَلَيْهِمْ
تَقُومُ السَّاعَةُ».

[٧٣٧٤] ١١١ - (...) حَدَّثَنَا عَلِيُّ
ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ وَالْوَلِيدُ
ابْنُ مُسْلِمٍ - قَالَ ابْنُ حُجْرٍ: دَخَلَ
حَدِيثُ أَحَدِهِمَا فِي حَدِيثِ الْآخَرِ - عَنْ
عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، بِهَذَا
الْإِسْنَادِ، نَحْوَ مَا ذَكَرْنَا - وَزَادَ بَعْدَ
قَوْلِهِ: «لَقَدْ كَانَ بِهَذِهِ، مَرَّةً، مَاءٌ - ثُمَّ
يَسِيرُونَ حَتَّى يَتَنَبَّهُوا إِلَى جَبَلِ الْخَمْرِ، وَ
هُوَ جَبَلُ بَيْتِ الْمُقَدَّسِ، فَيَقُولُونَ: لَقَدْ
قَتَلْنَا مَنْ فِي الْأَرْضِ، هَلُمَّ فَلْنَقْتُلْ مَنْ فِي
السَّمَاءِ، فَيَرْمُونَ نَشَابِيَهُمْ إِلَى السَّمَاءِ،
فَيَرُدُّ اللَّهُ عَلَيْهِمْ نَشَابِيَهُمْ مَخْضُوبَةً دَمًا».
وَفِي رِوَايَةِ ابْنِ حُجْرٍ: «فَإِنِّي قَدْ أَنْزَلْتُ
عِبَادًا لِي، لَا يَدِينُ لِأَحَدٍ بِقِتَالِهِمْ».

(المعجم ٢١) - (بَابُ: فِي صِفَةِ
الدَّجَالِ، وَتَحْرِيمِ الْمَدِينَةِ عَلَيْهِ، وَقَتْلِهِ
الْمُؤْمِنِ وَإِحْيَائِهِ) (التحفة ٢١)

[٧٣٧٥] ١١٢ - (٢٩٣٨) حَدَّثَنِي

Messenger of Allâh ﷺ spoke to us at length about the *Dajjâl*. Among what he told us he said: 'He will come, but it will be forbidden to him to enter the mountain passes of Al-Madīnah. So he will go to the barren tracts near Al-Madīnah, and on that day, a man will go out to him who is the best of mankind, or one of the best of mankind, and he will say to him: "I bear witness that you are the *Dajjâl* of whom the Messenger of Allâh ﷺ spoke." The *Dajjâl* will say: "If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?" They will say: "No." So he will kill him then bring him back to life, and when he is brought back to life, he will say: "By Allâh, I was never more certain of you than I am now." He said: 'The *Dajjâl* will want to kill him but he will not be able to do so.'"

[7376] (...) A similar report (as *Hadīth* no. 7375) was narrated from Az-Zuhrī with this chain of narrators.

عَمَرُو النَّاقِذَ وَالْحَسَنَ الْحُلَوَانِيَّ وَعَبْدُ بْنُ حَمِيدٍ: وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ، وَالسِّيَاقُ لِعَبْدِ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ [و] هُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ؛ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا حَدِيثًا طَوِيلًا عَنْ الدَّجَالِ، فَكَانَ فِيمَا حَدَّثَنَا قَالَ: «يَأْتِي، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَتَّهِمِي إِلَى بَعْضِ السَّبَاحِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ لَهُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، أَتَسْكُونُ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا، قَالَ: فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ! مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْآنَ، قَالَ: فَيَرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يُسَلِّطُ عَلَيْهِ».

[٧٣٧٦] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ فِي هَذَا الْإِسْنَادِ، مِثْلَهُ.

[7377] 113 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'The *Dajjâl* will emerge, and a man from among the believers will go towards him, and he will be met by armed men – the armed men of the *Dajjâl*. They will say to him: "Where are you going?" He will say: "I am going to this one who has emerged." They will say to him: "Don't you believe in our lord?" He will say: "There is nothing hidden about our Lord." They will say: "Kill him." They will say to one another: "Didn't your lord forbid you to kill anyone without his consent?" So they will take him to the *Dajjâl*, and when the believer sees him, he will say: "O people, this is the *Dajjâl* whom the Messenger of Allâh ﷺ mentioned." The *Dajjâl* will order that he be made to lie on his stomach, on the ground. He will say: "Take him and strike him on the head," and he will be beaten severely on his back and stomach. Then he will say: "Don't you believe in me?" He will say: "You are the false Messiah." Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the *Dajjâl* will walk between the two pieces and will say to him: "Get up," and he will stand up straight. Then he will say to him: "Do you

١١٣- (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْرَازَدَ، مِنْ أَهْلِ مَرَوْ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ أَبِي الْوَدَّاءِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ، فَتَلْقَاهُ الْمَسَالِحُ، مَسَالِحُ الدَّجَالِ، فَيَقُولُونَ لَهُ: أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ، قَالَ: فَيَقُولُونَ لَهُ: أَوْ مَا تُؤْمِنُ بِرَبَّنَا؟ فَيَقُولُ: مَا بِرَبَّنَا خَفَاءَ، فَيَقُولُونَ: أَقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمُ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ، قَالَ: فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَالِ، فَإِذَا رَأَاهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ! هَذَا الدَّجَالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَيَأْمُرُ الدَّجَالُ بِهِ فَيُسَبِّحُ، فَيَقُولُ: خُذُوهُ وَشَجُوهُ، فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا - قَالَ -: فَيَقُولُ: أَمَا تُؤْمِنُونَ بِي؟ قَالَ: فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ، قَالَ فَيُؤْمَرُ بِهِ فَيُؤَسَّرُ بِالْمِشَارِ مِنْ مَقْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ، قَالَ: ثُمَّ يَمْشِي الدَّجَالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ، فَيَسْتَوِي قَائِمًا، - قَالَ -: ثُمَّ يَقُولُ لَهُ:

believe in me?" He will say: "It has only made me more certain about you." Then he will say: "O people, he will not do it to anyone after me." Then the *Dajjāl* will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him. Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise."

The Messenger of Allāh ﷺ said: "This will be the greatest of martyrs before the Lord of the Worlds."

Chapter 22. *Ad-Dajjāl* Is Very Insignificant Before Allāh

[7378] 114 - (2939) It was narrated that Al-Mughīrah bin Shu'bah said: "No one asked the Prophet ﷺ about the *Dajjāl* more than I did. He (ﷺ) said: 'Why are you worried about him? He will not harm you.' I said: 'O Messenger of Allāh, they say that he will have food and rivers with him.' He said: 'He is too insignificant before Allāh for that.'"

أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا أَزْدَدْتُ فِيكَ إِلَّا بَصِيرَةً، قَالَ: ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ، قَالَ: فَيَأْخُذُهُ الدَّجَالُ لِيَذْبَحَهُ، فَيُجْعَلُ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرَاقُوتِهِ نُحَاسًا، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا، قَالَ: فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْدِفُ بِهِ، فَيَحْسِبُ النَّاسُ أَنَّهَا قَذْفُهُ إِلَى النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ».

(المعجم ٢٢) - (بَابُ: فِي الدَّجَالِ وَهُوَ أَهْوَنُ عَلَى اللَّهِ عَزَّ وَجَلَّ) (التحفة ٢٢)

[٧٣٧٨] ١١٤ - (٢٩٣٩) حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ الْعَبْدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ الرُّوَاسِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدُ النَّبِيِّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُ. قَالَ: «وَمَا يُنْصِبُكَ مِنْهُ؟ إِنَّهُ لَا يَضُرُّكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ الطَّعَامَ وَالْأَنْهَارَ، قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[7379] 115 - (...) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Prophet ﷺ about the *Dajjâl* more than I did. He (ﷺ) said: 'Why do you keep asking?' I said: 'They say that he will have mountains of bread and meat, and a river of water.' He said: 'He is too insignificant before Allâh for that.'"

[7380] (...) A *Hadîth* like that of Ibrâhîm bin Humaid (no. 7378) was narrated from Ismâ'il with this chain of narrators.

[٧٣٧٩] ١١٥ - (...) حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُهُ، قَالَ: «وَمَا سُؤَالُكَ؟» قَالَ: [قُلْتُ]: إِنَّهُمْ يَقُولُونَ: مَعَهُ جِبَالٌ مِنْ خُبْزٍ وَلَحْمٍ، وَنَهْرٌ [مِنْ] مَاءٍ، قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

[٧٣٨٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ حُمَيْدٍ - وَزَادَ فِي حَدِيثِ يَزِيدَ: فَقَالَ لِي: «أَيُّ بَنِي».

Chapter 23. The Emergence Of *Ad-Dajjâl* And His Stay On Earth, And The Descent Of 'Eisâ Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves

[7381] 116 - (2940) Ya'qûb bin 'Aşim bin 'Urwah bin Mas'ûd Ath-Thaqafî said: "I heard

(المعجم ٢٣) - (بَابُ: فِي خُرُوجِ الدَّجَالِ وَمَكَثِهِ فِي الْأَرْضِ، وَنَزُولِ عِيسَى وَقَتْلِهِ إِيَّاهُ، وَذَهَابِ أَهْلِ الْخَيْرِ وَالْإِيمَانِ، وَبَقَاءِ شَرَارِ النَّاسِ وَعِبَادَتِهِمُ الْأَوْثَانِ، وَالنَّفْخِ فِي الصُّورِ، وَبَعْثِ مَنْ فِي الْقُبُورِ) (التحفة ٢٣)

[٧٣٨١] ١١٦ - (٢٩٤٠) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

‘Abdullâh bin ‘Amr, when a man came to him and said: ‘What is this *Hadîth* that you are narrating? You say that the Hour will begin when such and such happens.’ He said: ‘*Subhân Allâh* – or *Lâ ilâha illallâh*!’ – or similar words. ‘I have almost decided that I will never narrate anything to anyone. I only said that after a short time you will see a major event, the Ka‘bah will be burned. And such and such will happen, and such and such will happen.’ Then he said: ‘The Messenger of Allâh ﷺ said: “The *Dajjâl* will appear among my *Ummah*, and he will stay for forty.” I do not know if it is forty days, or forty months, or forty years. “Then Allâh will send ‘Eisâ bin Mariam, who looks like ‘Urwah bin Mas‘ûd, and he will pursue him and kill him. Then the people will remain for seven years, with no enmity between any two people. Then Allâh will send a cool wind from the direction of Ash-Shâm, and there will be no one left on the face of the earth in whose heart there is a speck goodness or faith, but it will grab him. Even if one of you were to enter the heart of a mountain, it would enter upon him unit it grabs him.”’

“He said: ‘I heard it from the Messenger of Allâh ﷺ, who said: “There will be left the most evil of people, who will be as careless as birds, and be as cruel as wild

شُعْبَةُ عَنِ الثُّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنَ عُزْرَةَ بْنَ مَسْعُودٍ الثَّقَفِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، وَجَاءَهُ رَجُلٌ، فَقَالَ: مَا هَذَا الْحَدِيثُ الَّذِي تُحَدِّثُ بِهِ؟ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا، فَقَالَ: سُبْحَانَ اللَّهِ! - أَوْ - لَا إِلَهَ إِلَّا اللَّهُ - أَوْ - كَلِمَةً نَحْوَهُمَا، لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَ أَحَدًا شَيْئًا أَبَدًا، إِنَّمَا قُلْتُ: إِنَّكُمْ سَتَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، يُحَرِّقُ النَّبِيَّ، وَيَكُونُ، وَيَكُونُ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمَكْتُ أَرْبَعِينَ لَا أَدْرِي: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ عِيسَى بْنَ مَرْيَمَ كَأَنَّهُ عُزْرَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيَهْلِكُهُ ثُمَّ يَمَكْتُ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ». - قَالَ - : سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: «فَيَقْفَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ،

animals. They will not acknowledge any good or denounce any evil. Then the *Shaiṭān* will appear to them and will say: 'Will you not listen to me?' They will say: 'What do you command us to do?' He will command them to worship idols, but despite that, they will have ample provision and a good life.

"Then the Trumpet will be blown, and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon, and all the people will swoon. Then Allāh will send" – or send down – "rain like moisture or a shadow" – Nu'mān (a sub narrator) is the one who was not sure – "and the bodies of the people will grow from it.

"Then it (the Trumpet) will be blown a second time, and they will be standing, and looking around. Then it will be said: 'O people, go to your Lord; stop them, for they must be asked.' Then it will be said: 'Send forth those who are destined for the Fire.' It will be said: 'How many?' It will be said: 'Out of every thousand, nine hundred and ninety nine.' That is the Day that will make the children grey-headed,^[1] and that is the Day when the Shin shall be laid bare."^[2]

لَا يَعْرِفُونَ مَعْرِوفاً وَلَا يُنْكِرُونَ مُنْكَرًا،
فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا
تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ
دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي
الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لِيَتَأَنَّ
وَرَفَعَ لِيَتَأَنَّ، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ
يَلُوطُ حَوْضَ إِبِلِهِ قَالَ: فَيَضَعُ، وَيَضَعُ
النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ: يُنْزِلُ
اللَّهُ - مَطَرًا كَأَنَّهُ الظِّلُّ أَوْ الظِّلُّ - نَعْمَانُ
الشَّكْ - فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ
يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ
يُقَالُ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَى رَبِّكُمْ،
وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ، [قَالَ]: ثُمَّ
يُقَالُ: أَخْرِجُوا بَعَثَ النَّارِ، فَيَقَالُ: مِنْ
كَمْ؟ فَيَقَالُ: مِنْ كُلِّ أَلْفٍ، تَسْعِمَائِيَّةٌ
وَتِسْعَةٌ وَتِسْعِينَ قَالَ: فَذَلِكَ يَوْمٌ يَجْعَلُ
الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ
سَاقٍ.

[1] See *Al-Muzzammil* 73:17.

[2] See *Al-Qalam* 68:42.

[7382] 117 - (...) Ya'qûb bin 'Āsim bin 'Urwah bin Mas'ūd said: I heard a man say to 'Abdullāh bin 'Amr: You say that the Hour will begin at such and such a time. He said: I almost decided never to narrate anything to you. All I said was that after a short while you will see a major event, which turned out to be the burning of the Ka'bah. Shu'bah (a sub narrator) said: "This, or something similar." 'Abdullāh bin 'Amr said: The Messenger of Allāh ﷺ said: "The *Dajjāl* will emerge among my *Ummah*..." and he quoted a *Hadīth* like that of Mu'ādh (no. 7381), and he said in his *Hadīth*: "There will be no one left on the face of the earth in whose heart there is faith the weight of a speck, but it will cause him to die."

Muhammad bin Ja'far said: "Shu'bah narrated it to me with this chain of narrators several times, and I read it out to him."

[7383] 118 - (2941) It was narrated that 'Abdullāh bin 'Amr said: "I memorized a *Hadīth* from the Messenger of Allāh ﷺ that I have not forgotten yet. I heard the Messenger of Allāh ﷺ say: 'The first signs of the appearance (of the *Dajjāl*) will be the rising of the sun from its place of setting, and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after.'"

[٧٣٨٢] ١١٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الثَّعْمَانِ بْنِ سَالِمٍ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمٍ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو: إِنَّكَ تَقُولُ: إِنَّ السَّاعَةَ تَقُومُ إِلَى كَذَا وَكَذَا، فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أُحَدِّثَكُمْ بِشَيْءٍ، إِنَّمَا قُلْتُ: إِنَّكُمْ تَرَوْنَ بَعْدَ قَلِيلٍ أَمْرًا عَظِيمًا، فَكَانَ حَرِيقَ النَّبِيِّ قَالَ شُعْبَةُ: هَذَا أَوْ نَحْوَهُ. قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فِي أُمَّتِي» وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ مُعَاذٍ، وَقَالَ فِي حَدِيثِهِ: «فَلَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ».

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ بِهَذَا الْحَدِيثِ مَرَّاتٍ، وَعَرَضْتُهُ عَلَيْهِ.

[٧٣٨٣] ١١٨ - (٢٩٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَى،

وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتَيْهَا، فَلَا أُخْرَى
عَلَى إِثْرِهَا قَرِيبٌ».

[7384] (...) It was narrated that Abû Zur'ah said: "Three Muslim individuals sat before Marwân bin Al-Hakam in Al-Madînah, and they heard him say – concerning the signs – that the first of them would be the emergence of the *Dajjâl*. 'Abdullâh bin 'Amr said: 'Marwân did not say anything (of merit). I memorized a *Hadîth* from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say..." and he mentioned a similar report (as *Hadîth* no. 7383).

[٧٣٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ عَنْ أَبِي زُرْعَةَ قَالَ: جَلَسَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ، فَسَمِعُوهُ وَهُوَ يُحَدِّثُ عَنِ الْآيَاتِ: أَنَّ أَوْلَاهَا خُرُوجَ الدَّجَالِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَمْ يَقُلْ مَرْوَانُ شَيْئًا، قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَمْ أَنْسَهُ بَعْدُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: فَذَكَرَ مِثْلَهُ.

[7385] (...) It was narrated that Abû Zur'ah said: "They discussed the Hour in the presence of Marwân, and 'Abdullâh bin 'Amr said: 'I heard the Messenger of Allâh ﷺ say..." a similar *Hadîth*, (as no. 7383) but he did not mention forenoon.

[٧٣٨٥] (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ قَالَ: تَذَكَّرُوا السَّاعَةَ عِنْدَ مَرْوَانَ، فَقَالَ عَبْدُ اللَّهِ ابْنُ عَمْرٍو: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثَيْهِمَا، وَلَمْ يَذْكُرْ ضَحَى.

Chapter 24. The Story Of Al-Jassâsah

(المعجم ٢٤) - (بَابُ قِصَّةِ الْجَسَّاسَةِ)
(...)

[7386] 119 - (2942) 'Âmir bin Sharâhîl Ash-Sha'bî, a man from Hamdân narrated that he asked Fâtimah bint Qais, the sister of Aḍ-Ḍaḥ-hāk bin Qais, who was one of the earliest *Muhâjir* women: "Tell

[٧٣٨٦] ١١٩ - (٢٩٤٢) حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ وَحَجَّاجُ بْنُ الشَّاعِرِ، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ - وَاللَّفْظُ لِعَبْدِ الْوَارِثِ بْنِ عَبْدِ

me a *Hadith* that you heard directly from the Messenger of Allâh ﷺ.” She said: “If you wish, I will do that.” He said to her: “Yes, tell me.” She said: “I married Ibn Al-Mughîrah, who was one of the best young men of the Quraish at that time, but he fell as a martyr at the beginning of *Jihâd* with the Messenger of Allâh ﷺ. When I became a widow, ‘Abdur-Rahmân bin ‘Awf proposed marriage to me, so did a group of the Companions of Muhammad ﷺ, and the Messenger of Allâh ﷺ proposed to me on behalf of his freed slave Usâmah bin Zaid.

“I had been told that the Messenger of Allâh ﷺ had said: ‘Whoever loves me, let him love Usâmah.’ So when the Messenger of Allâh ﷺ spoke to me, I said: ‘My affairs are in your hand. Marry me to whomever you wish.’ He said: ‘Go to Umm Sharîk.’ Umm Sharîk was a rich lady of the *Anshâr* who spent a great deal in the cause of Allâh and entertained many guests. I said: ‘I will do that.’ He said: “Do not do that, for Umm Sharîk is a woman who has many guests, and I would not like your head cover to fall down or your calf to become uncovered by your garment, and the people to see something that you do not like them to see. Go instead to your cousin, ‘Abdullâh bin ‘Amr bin Umm Maktûm.’ He was a man from Banû Fihir, Fihir of Quraish,

الصَّمَدِ - : حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنِ الْحُسَيْنِ بْنِ ذَكْوَانَ: حَدَّثَنَا ابْنُ بُرَيْدَةَ: حَدَّثَنِي عَامِرُ بْنُ شَرَّاحِيلَ الشَّعْبِيُّ: شَعْبُ هَمْدَانَ؛ أَنَّهُ سَأَلَ فَاطِمَةَ بِنْتَ قَيْسٍ، أُخْتِ الضَّحَّاكِ بْنِ قَيْسٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى، فَقَالَ: حَدَّثَنِي حَدِيثًا سَمِعْتِهِ مِنْ رَسُولِ اللَّهِ ﷺ، لَا تُسْنِدِيهِ إِلَى أَحَدٍ غَيْرِهِ، فَقَالَتْ: لَيْتَ شِئْتُ لَأَفْعَلَنَّ، فَقَالَ لَهَا: أَجَلُ حَدَّثَنِي، فَقَالَتْ: نَكَحْتُ ابْنَ الْمُغِيرَةِ، وَهُوَ مِنْ خِيَارِ شَبَابِ قُرَيْشٍ يَوْمَئِذٍ، فَأَصِيبَ فِي أَوَّلِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا تَأَيَّسْتُ خَطْبَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فِي نَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، وَخَطْبَنِي رَسُولُ اللَّهِ ﷺ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ، وَكُنْتُ قَدْ حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ» فَلَمَّا كَلَّمَنِي رَسُولُ اللَّهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ، فَأَنْكِحْنِي مَنْ شِئْتُ، فَقَالَ: «انْتَقِلِي إِلَى أُمِّ شَرِيكِ» وَأُمُّ شَرِيكِ امْرَأَةٌ غَنِيَّةٌ، مِنَ الْأَنْصَارِ، عَظِيمَةُ الثَّقَةِ فِي سَبِيلِ اللَّهِ، يَنْزِلُ عَلَيْهَا الضُّيْفَانُ، فَقُلْتُ: سَأَفْعَلُ، فَقَالَ: «لَا تَفْعَلِي، إِنَّ أُمَّ شَرِيكِ امْرَأَةٌ كَثِيرَةُ الضُّيْفَانِ، فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكَ

and he was from the same clan as mine. So I went to him.

“When my ‘Iddah ended, I heard the voice of the caller, the caller of the Messenger of Allâh (ﷺ), saying: ‘*Aṣ-ṣalātu jâmi’ah* (prayer is being gathered for),’ so I went out to the *Masjid* and I prayed with the Messenger of Allâh (ﷺ). I was in the women’s row that was closest to the people. When the Messenger of Allâh (ﷺ) had finished his prayer, he sat on the *Minbar* and he was smiling. He said: ‘Let each person stay in the place where he just prayed.’ Then he said: ‘Do you know why I called you together?’ They said: ‘Allâh and His Messenger know best.’

“He said: ‘By Allah, I did not call you together for something good, or for some alarming news. I have called you together because Tamîm Ad-Dârî who was a Christian, and he came and swore allegiance, and he became a Muslim. He told me something which agrees with what I was telling you about *Al-Masîḥ Ad-Dajjâl*.

“He told me that he sailed in a ship with thirty men of (the tribe of) Lakhm and Judhâm and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair,

حِمَارُكَ، أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكَ، فَيَرَى الْقَوْمُ مِنْكَ بَعْضَ مَا تَكْرَهُينَ، وَلَكِنْ ائْتَقِلِي إِلَى ابْنِ عَمِّكَ، عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أُمِّ مَكْتُومٍ». وَهُوَ رَجُلٌ مِنْ بَنِي فَهْرٍ، فَهْرٌ قُرَيْشِي، وَهُوَ مِنَ الْبَطْنِ الَّذِي هِيَ مِنْهُ، فَانْتَقَلْتُ إِلَيْهِ.

فَلَمَّا انْقَضَتْ عِدَّتِي سَمِعْتُ نِدَاءَ الْمُنَادِي، مُنَادِي رَسُولِ اللَّهِ (ﷺ) يُنَادِي: الصَّلَاةُ جَامِعَةٌ، فَخَرَجْتُ إِلَى الْمَسْجِدِ، فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ (ﷺ)، فَكُنْتُ فِي صَفِّ النِّسَاءِ الَّذِي يَلِي ظُهُورَ الْقَوْمِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ (ﷺ) صَلَاتَهُ، جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ، فَقَالَ: «لَيَلْزَمَ كُلُّ إِنْسَانٍ مُصَلَّاهُ». ثُمَّ قَالَ: «اتَّذَرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: «إِنِّي، وَاللَّهِ! مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلَا لِرَهْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ، لِأَنَّ تَمِيمَ الدَّارِي، كَانَ رَجُلًا نَصْرَانِيًّا، فَجَاءَ فَبَايَعَ وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافِقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ، حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ، مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجَذَامٍ، فَلَعَبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ، ثُمَّ أَرْفَقُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حِينَ مَغْرِبِ الشَّمْسِ، فَجَلَسُوا فِي أَقْرَبِ

and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassâsah." They said: "What is Al-Jassâsah?" It said: "O people, go to this man in the monastery for he is keen to know about you." He said: When it named a man for us, we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said: "Woe to you, who are you?" He said: "You will soon find out about me; tell me who you are." They said: "We are people from Arabia who embarked on a ship, but the sea became wild, and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back, because he was so hairy. We said: 'Woe to you, what are you?' It said: 'I am Al-Jassâsah.' We said: 'What is Al-Jassâsah?' It said: 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it

السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقَيْنَهُمْ دَابَّةً أَهْلَبُ كَثِيرِ الشَّعْرِ، لَا يَذْرُونَ مَا قُبْلَهُ مِنْ دُبُرِهِ، مِنْ كَثْرَةِ الشَّعْرِ، فَقَالُوا: وَيْلَكَ مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، قَالُوا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: يَا أَيُّهَا الْقَوْمُ! انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى خَبَرِكُمْ بِالْأَشْوَاقِ، قَالَ: لَمَّا سَمِعْتُ لَنَا رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً.

قَالَ: فَانْطَلَقْنَا سِرَاعًا، حَتَّى دَخَلْنَا الدَّيْرَ، فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا، وَأَشَدَّهُ وَثَاقًا، مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ، مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ، قُلْنَا: وَيْلَكَ مَا أَنْتِ؟ قَالَ: قَدْ قَدَرْتُمْ عَلَى خَبَرِي، فَأَخْبِرُونِي مَا أَنْتُمْ؟ قَالُوا: نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ، رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ، فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ، فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا، ثُمَّ أَرْفَأَنَا إِلَى جَزِيرَتِكَ هَذِهِ، فَجَاسَسْنَا فِي أَقْرِبِهَا، فَدَخَلْنَا الْجَزِيرَةَ، فَلَقَيْنَا دَابَّةً أَهْلَبُ كَثِيرِ الشَّعْرِ، لَا نَذَرِي مَا قُبْلَهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ، فَقُلْنَا: وَيْلَكَ مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، قُلْنَا: وَمَا الْجَسَّاسَةُ؟ قَالَتْ: اعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ، فَإِنَّهُ إِلَى خَبَرِكُمْ

because we could not be sure that it was not a devil.”

“He (that chained person) said: Tell me about the date-palm trees of Baisân. We said: What do you want to know about them? He said: I am asking you whether these trees bear fruit. We said: Yes. He said: Soon they will not bear fruit. He said: Tell me about the lake of Ṭabariyyah (Tiberias). We said: What do you want to know about it? He said: Is there water in it? They said: There is a great deal of water in it. He said: Soon it will dry up. Then he said: Tell me about the spring of Zughar. They said: What do you want to know about it? He said: Is there water in the spring, and do the people grow crops with the water of the spring? We said to him: Yes, there is plenty of water in it, and the people grow crops with its water. He said: Tell me about the Prophet of the unlettered; what has he done? We said: He has left Makkah and has settled in Yathrib (Al-Madīnah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We told him that he had prevailed over the ‘Arabs in his vicinity, and they had shown obedience to him. He said to us: Has it really happened? We said: Yes.

“He said: If it is so, that is better for them, that they show

بِالْأَشْوَاقِ، فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا، وَفَرَعْنَا مِنْهَا، وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً.

فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ. قَالَ: أَمَّا إِنَّهَا يُوشِكُ أَنْ لَا تُثْمِرَ، قَالَ: أَخْبِرُونِي عَنْ بُحَيْرَةِ طَبْرِيَّةَ، قُلْنَا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ، قَالَ: أَمَّا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ، - قَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ، قَالُوا: عَنْ أَيِّ شَأْنِهَا تَسْتَخْبِرُ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ، هِيَ كَثِيرَةُ الْمَاءِ، وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا. قَالَ: أَخْبِرُونِي عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ؟ قَالُوا: قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ، - قَالَ: أَقَاتَلَهُ الْعَرَبُ؟ قُلْنَا: نَعَمْ. قَالَ: كَيْفَ صَنَعَ بِهِمْ؟ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ - قَالَ - قَالَ لَهُمْ: تَذَكَّرْ ذَلِكَ؟ قُلْنَا: نَعَمْ.

قَالَ: أَمَّا إِنَّ ذَلِكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ، وَإِنِّي مُخْبِرُكُمْ عَنِّي، إِنِّي أَنَا الْمَسِيحُ الدَّجَالُ، وَإِنِّي أَوْشِكُ أَنْ يُؤَدَّنَ

obedience to him. Now I will tell you about myself. I am *Al-Masîh Ad-Dajjâl*, and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Ṭaibah (Al-Madīnah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it.”

She said: “Then the Messenger of Allāh ﷺ struck the *Minbar* with his staff and said: ‘This is Ṭaibah, this is Ṭaibah, this is Ṭaibah,’ meaning Al-Madīnah. ‘Did I not tell you this before?’ The people said: ‘Yes.’ (The Prophet ﷺ said:) ‘I liked the story of Tamīm because it agrees with what I used to tell you about him, and about Makkah and Al-Madīnah. But he is in the sea of *Ash-Shâm* or the Yemeni sea. No, rather he is in the east, he in the east, he is in the east,’ and he pointed towards the east with his hand.” She said: “I memorized this from the Messenger of Allāh ﷺ.”

[7387] 120 - (...) *Ash-Sha‘bī* said: “We entered upon Fâtimah bint Qais, and she offered us the kind of fresh dates that are called Ibn Ṭâb, and she gave us *Sawîq Sult* to drink. I asked her about

لي في الخروج، فَأَخْرَجُ فَأَسِيرُ فِي الْأَرْضِ، فَلَا أَدْعُ قَرْيَةً إِلَّا هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً، غَيْرَ مَكَّةَ وَطَيْبَةَ، فَهُمَا مُحَرَّمَتَانِ عَلَيَّ كِلْتَاهُمَا، كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً، أَوْ وَاحِدًا مِنْهُمَا، اسْتَقْبَلَنِي مَلَكٌ بِيَدِهِ السَّيْفُ صَلَّاتًا، يَصُدُّنِي عَنْهَا، وَإِنَّ عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَائِكَةً يَحْرُسُونَهَا.

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، وَطَعَنَ بِمُخَصَّرَتِهِ فِي الْمِنْبَرِ: «هَذِهِ طَيْبَةُ، هَذِهِ طَيْبَةُ، هَذِهِ طَيْبَةُ» يَعْنِي الْمَدِينَةَ «أَلَا هَلْ كُنْتُ حَدَّثْتُكُمْ ذَلِكَ؟» فَقَالَ النَّاسُ: نَعَمْ. «فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ، أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ، وَعَنِ الْمَدِينَةِ وَمَكَّةَ، أَلَا! إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ، لَا بَلْ مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ. مِنْ قِبَلِ الْمَشْرِقِ، مَا هُوَ.» وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ، قَالَتْ: فَحَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ.

[٧٣٨٧] ١٢٠ - (...) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ الْهَجِيمِيُّ أَبُو عُثْمَانَ: حَدَّثَنَا قُرَّةُ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ: حَدَّثَنَا

the woman who has been thrice divorced – where should she observe her ‘Iddah? She said: ‘My husband divorced me three times, and the Messenger of Allāh ﷺ gave me permission to observe my ‘Iddah among my family. Then the call was given to the people: “Prayer is being gathered for,” so I went out with the people.’ She said: ‘I was in the front row of the women, the row that was nearest the back row of the men. I heard the Prophet ﷺ speaking from the *Minbar*. He said: “The cousins of Tamîm Ad-Dârî traveled by sea...” and he quoted the *Hadîth* (similar to no. 7387) and added: “It is as if I can see the Prophet ﷺ, pointing at the ground with his stick and saying: ‘This is Taibah,’ meaning Al-Madînah.”

[7388] 121 - (...) It was narrated that Fâtimah bint Qais said: “Tamîm Ad-Dârî came to the Messenger of Allāh ﷺ, and he told the Messenger of Allāh ﷺ that he had traveled by sea, and the ship had lost its way, and landed at an island. He went out to it seeking water, and he met a person who was dragging his hair...” and he (the sub narrator) narrated the *Hadîth* (similar to no. 7387), and he said in it: “If permission is given to me to

الشَّعْبِي قَالَ: دَخَلْنَا عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَأَتَحَفَّتْنَا بِرُطَبٍ يُقَالُ لَهُ رُطَبُ ابْنِ طَابٍ، وَسَقَتْنَا سَوِيقَ سُلَيْمٍ، فَسَأَلْتُهَا عَنِ الْمُطَلَقَةِ ثَلَاثًا أَيْنَ تَعْتَدُ؟ قَالَتْ: طَلَّقَنِي بَعْلِي ثَلَاثًا، فَأَذِنَ لِي النَّبِيُّ ﷺ أَنْ أَعْتَدَ فِي أَهْلِي، قَالَتْ فَتُودِي فِي النَّاسِ: إِنْ الصَّلَاةُ جَامِعَةٌ قَالَتْ: فَاذْطَلَعْتُ فِيمَنْ انْطَلَقَ مِنَ النَّاسِ، قَالَتْ: فَكُنْتُ فِي الصَّفِّ الْمُقَدَّمِ مِنَ النِّسَاءِ، وَهُوَ يَلِي الْمُؤَخَّرَ مِنَ الرِّجَالِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَقَالَ: «إِنَّ بَنِي عَمِّ لَتَمِيمٍ الدَّارِي رَكِبُوا فِي الْبَحْرِ» - وَسَاقَ الْحَدِيثَ وَزَادَ فِيهِ: قَالَتْ: فَكَأَنَّمَا أَنْظَرُ إِلَى النَّبِيِّ ﷺ، وَأَهْوَى بِمُخَصَّرَتِهِ إِلَى الْأَرْضِ، وَقَالَ: «هَذِهِ طَيْبَةٌ» يَعْنِي الْمَدِينَةَ.

[٧٣٨٨] ١٢١ - (...) وَحَدَّثَنَا

الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَحْمَدُ بْنُ عُمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ غِيلَانَ ابْنَ جَرِيرٍ يُحَدِّثُ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ تَمِيمٌ الدَّارِي فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ أَنَّهُ رَكِبَ الْبَحْرَ، فَتَاهَتْ بِهِ

emerge, I will cover the whole land, except Ṭaibah.' The Messenger of Allāh ﷺ brought him out to the people and told them, and he said: 'This is Ṭaibah, and that is the *Dajjāl*.'

[7389] 122 - (...) It was narrated from Fāṭimah bint Qais that the Messenger of Allāh ﷺ sat on the *Minbar* and said: "O people, Tamīm Ad-Dārī told me that some of his people were on the sea, in a ship of theirs, and it capsized. Some of them rode on one of the planks of the ship and came to an island in the sea..." and he quoted the *Ḥadīth* (similar to no. 7387).

[7390] 123 - (2943) Anas bin Mālik said: "The Messenger of Allāh ﷺ said: 'There is no part of the land that the *Dajjāl* will not enter, except Makkah and Al-Madīnah; there is no route into them but there are angels in ranks, guarding them. He will halt in a wasteland, and Al-Madīnah will be shaken with three earthquakes, and every disbeliever and hypocrite will go out to him from it.'

سَفِينَتُهُ، فَسَقَطَ إِلَى جَزِيرَةٍ، فَخَرَجَ إِلَيْهَا يَلْتَمِسُ الْمَاءَ، فَلَقِيَ إِنْسَانًا يَجُرُّ شَعْرَهُ، وَاقْتَصَرَ الْحَدِيثَ، وَقَالَ فِيهِ: ثُمَّ قَالَ: أَمَا إِنَّهُ لَوْ قَدْ أُذِنَ لِي فِي الْخُرُوجِ، قَدْ وَطِئْتُ الْبِلَادَ كُلَّهَا، غَيْرَ طَيِّبَةٍ، فَأَخْرَجَهُ رَسُولُ اللَّهِ ﷺ إِلَى النَّاسِ فَحَدَّثَهُمْ قَالَ: «هَذِهِ طَيِّبَةٌ، وَذَلِكَ الدَّجَالُ».

[٧٣٨٩] ١٢٢ - (...) حَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ الْيَزِيدِ الْجَزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ السَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: «أَيُّهَا النَّاسُ! حَدَّثَنِي تَمِيمُ الدَّارِي؛ أَنَّ أَنَسًا مِنْ قَوْمِهِ كَانُوا فِي الْبَحْرِ، فِي سَفِينَةٍ لَهُمْ، فَانْكَسَرَتْ بِهِمْ، فَرَكِبَ بَعْضُهُمْ عَلَى لَوْحٍ مِنَ الْأَوْحِ السَّفِينَةِ، فَخَرَجُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ» وَسَاقَ الْحَدِيثَ.

[٧٣٩٠] ١٢٣ - (٢٩٤٣) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي أَبُو عَمْرٍو يُعْنِي الْأَوْزَاعِيَّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ، وَلَيْسَ نَقَبٌ مِنْ أَنْفَاقِهَا

إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ تَخْرُسُهَا، فَيَنْزِلُ
بِالسَّبْحَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ،
يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ».

[7391] (...) It was narrated from Anas that the Messenger of Allāh ﷺ said... and he mentioned a similar report (as *Hadīth* no. 7390) except that he said: "He will come to the wasteland of Al-Juruf and pitch his tent." And he said: "Every hypocrite, male and female, will go out to him."

[٧٣٩١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَيَأْتِي سَبْحَةَ الْجُرُفِ فَيَضْرِبُ رُوَاقَهُ، وَقَالَ: فَيَخْرُجُ إِلَيْهِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ.

Chapter 25. The Rest Of The *Aḥādīth* About The *Dajjāl*

(المعجم ٢٥) - (بَابُ: فِي بَقِيَةِ مِنْ أَحَادِيثِ الدَّجَالِ) (التحفة ٢٤)

[7392] 124 - (2944) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said: "Seventy thousand of the Jews of Iṣbahân will follow the *Dajjāl*, wearing *Tayâlisahs* (Persian shawls)."

[٧٣٩٢] ١٢٤ - (٢٩٤٤) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَّبِعُ الدَّجَالُ، مِنْ يَهُودِ إِصْبَهَانَ، سَبْعُونَ أَلْفًا، عَلَيْهِمُ الطَّيَالِسَةُ».

[7393] 125 - (2945) Umm Sharīk narrated that she heard the Prophet ﷺ say: "The people will flee from the *Dajjāl* in the mountains." Umm Sharīk said: "O Messenger of Allāh, where will the Arabs be on that day?" He said: "They will be few in number."

[٧٣٩٣] ١٢٥ - (٢٩٤٥) حَدَّثَنِي هَرُورُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرْتَنِي أُمُّ شَرِيكِ؛ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَالِ فِي

الْجِبَالِ». قَالَتْ أُمُّ شَرِيكِ: يَا رَسُولَ اللَّهِ! فَأَيُّنَ الْعَرَبِ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

[7394] (...) It was narrated from Ibn Juraij with this chain of narrators.

[٧٣٩٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ.

[7395] 126 - (2946) It was narrated that a number of people, including Abû Ad-Dahmâ' and Abû Qatadah, said: We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Ḥusain. He said one day: You pass by me to go to some men who did not spend more time in the presence of the Messenger of Allâh ﷺ than I, and they do not have more knowledge of his *Ḥadîth* than I. I heard the Messenger of Allâh ﷺ say: "Between the creation of Âdam and the onset of the Hour there is no creation that has more impact than the *Dajjâl*."

[٧٣٩٥] ١٢٦ - (٢٩٤٦) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ الْمُخْتَارِ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ رَهْطٍ، مِنْهُمْ أَبُو الدَّهْمَاءِ وَأَبُو قَتَادَةَ قَالُوا: كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ، نَأْتِي عِمْرَانَ بْنَ حُصَيْنٍ، فَقَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ لَتَجَاوِزُونِي إِلَى رِجَالٍ، مَا كَانُوا بِأَخْصَرَ لِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَا أَعْلَمَ بِحَدِيثِهِ مِنِّي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلَقَ أَكْبَرُ مِنَ الدَّجَالِ».

[7396] 127 - (...) It was narrated from Ḥumaid bin Hilâl, that three of his people, including Abû Qatadah, said: "We used to pass by Hishâm bin 'Âmir on our way to 'Imrân bin Ḥusain..." a *Ḥadîth* like that of 'Abdul-'Azîz bin Mukhtâr (no. 7395), except that he said: "a matter of greater impact than the *Dajjâl*."

[٧٣٩٦] ١٢٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ ثَلَاثَةِ رَهْطٍ مِنْ قَوْمِهِ، فِيهِمْ أَبُو قَتَادَةَ قَالُوا: كُنَّا نَمُرُّ عَلَى هِشَامِ بْنِ عَامِرٍ، إِلَى عِمْرَانَ بْنِ حُصَيْنٍ، مِثْلَ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ مُخْتَارٍ، غَيْرَ أَنَّهُ قَالَ: «أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ».

[7397] 128 - (2947) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Hasten to do good deeds before six things happen: The rising of the sun from its place of setting, the smoke, the *Dajjâl*, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."

[7398] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten to do good deeds before six things happen: The *Dajjâl*, the smoke, the Beast of the earth, the rising of the sun from its place of setting, the general affair (i.e., the Day of Resurrection) or the personal affair of one of you (i.e., death)."

[7399] (...) A similar report (as no. 7398) was narrated from Qatâdah with this chain of narrators.

Chapter 26. The Virtue Of Worship At Times Of Turmoil

[7400] 130 - (2948) Ma'qil bin Yasâr narrated that the Prophet ﷺ said: "Worship during *Al-Harj* (killing) is like emigrating (*Hijrah*) to me."

[٧٣٩٧] ١٢٨ - (٢٩٤٧) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، أَوِ الدُّخَانَ، أَوِ الدَّجَالَ، أَوْ الدَّابَّةَ، أَوْ خَاصَّةَ أَحَدِكُمْ، أَوْ أَمْرَ الْعَامَةِ».

[٧٣٩٨] ١٢٩ - (...) حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ، عَنْ زِيَادِ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدَّجَالَ، وَالدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَةِ، وَخُوصَّةَ أَحَدِكُمْ».

[٧٣٩٩] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

(المعجم ٢٦) - (بَابُ فَضْلِ الْعِبَادَةِ فِي الْهَرَجِ) (التحفة ٢٥)

[٧٤٠٠] ١٣٠ - (٢٩٤٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ مُعَلَّى ابْنِ زِيَادٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنَا فُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا حَمَّادٌ عَنْ الْمُعَلَّى بْنِ زِيَادٍ،
رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةَ، رَدَّهُ إِلَى مَعْقِلِ بْنِ
يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي
الْهَرَجِ، كَهَجْرَةِ إِلَيَّ».

[7401] (...) Hammâd narrated a similar report (as *Hadîth* no. 7400) with this chain of narrators.

Chapter 27. The Approach Of The Hour

[٧٤٠١] (...) وَحَدَّثَنِيهِ أَبُو كَامِلٍ:
حَدَّثَنَا حَمَّادٌ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٢٧) - (بَابُ قَرَبِ السَّاعَةِ)
(التحفة ٢٦)

[7402] 131 - (2949) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The Hour will not come except upon the most evil of people."

[٧٤٠٢] [١٣١ - (٢٩٤٩)] حَدَّثَنَا
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٍّ
ابْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ
اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ
إِلَّا عَلَى شِرَارِ النَّاسِ».

[7403] 132 - (2950) Sahl said: "I heard the Prophet ﷺ pointing with his finger that is next to the thumb and his middle finger, saying: 'The Hour and I have been sent like this.'"

[٧٤٠٣] [١٣٢ - (٢٩٥٠)] حَدَّثَنَا
سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ
الرَّحْمَنِ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ
أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ -
وَاللَّفْظُ لَهُ -: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي
حَازِمٍ؛ أَنَّهُ سَمِعَ سَهْلًا يَقُولُ: سَمِعْتُ
النَّبِيَّ ﷺ يُشِيرُ بِإِصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ
وَالْوُسْطَى، وَهُوَ يَقُولُ: «بُعِثْتُ أَنَا
وَالسَّاعَةُ هَكَذَا».

[7404] 133 - (2951) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two.'"

[٧٤٠٤] ١٣٣ - (٢٩٥١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ».

قَالَ شُعْبَةُ: وَسَمِعْتُ قَتَادَةَ يَقُولُ فِي قَصَصِهِ: كَفَضِلَ إِحْدَاهُمَا عَلَى الْأُخْرَى، فَلَا أَدْرِي أَذْكُرُهُ عَنْ أَنَسٍ، أَوْ قَالَ قَتَادَةَ.

[7405] 134 - (...) Shu'bah said: "I heard Qatâdah and Abû At-Tayyâh narrate that they heard Anas narrate, that the Messenger of Allâh ﷺ said: 'The Hour and I have been sent like this,'" and Shu'bah held his forefinger and middle finger up together.

[٧٤٠٥] ١٣٤ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ وَآبَا التَّيَّاحِ يُحَدِّثَانِ، أَنَّهُمَا سَمِعَا أَنَسًا يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا» وَقَرَنَ شُعْبَةُ بَيْنَ إِصْبَعَيْهِ، الْمُسَبَّحَةِ وَالْوُسْطَى، يَحْكِيهِ.

[7406] (...) This was narrated from Anas from the Prophet ﷺ (a similar *Hadîth* as no. 7405).

[٧٤٠٦] (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا.

[7407] (...) A similar *Hadîth* (as no. 7405) was narrated from Anas, from the Prophet ﷺ.

[٧٤٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حَمْرَةَ يَعْنِي الصَّبِيَّ، وَآبِي التَّيَّاحِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِهِمْ.

[7408] 135 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The Hour and I have been sent like these two,' and he held his forefinger and middle finger together."

[7409] 136 - (2952) It was narrated that 'Aishah said: "When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: 'When will the Hour be?' He looked at the youngest of them and said: 'If this one lives, he will not grow very old before your Hour comes to you.'"

[7410] 137 - (2953) It was narrated from Anas that a man asked the Messenger of Allâh ﷺ: "When will the Hour begin?" And there was an *Anṣârî* boy there, who was called Muḥammad. The Messenger of Allâh ﷺ said: "If this boy lives, perhaps he will not grow old before the Hour comes."

[7411] 138 - (...) It was narrated from Anas bin Mâlik that a man asked the Prophet ﷺ: "When will the Hour come?" The Messenger of Allâh ﷺ remained silent for a while, then

[٧٤٠٨] ١٣٥ - (...) وَحَدَّثَنَا أَبُو غَسَّانَ الْمُسَمَعِيُّ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ، عَنْ مَعْبُدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ». قَالَ: وَضَمَّ السَّبَابَةَ وَالْوُسْطَى.

[٧٤٠٩] ١٣٦ - (٢٩٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ الْأَعْرَابُ إِذَا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ سَأَلُوهُ عَنِ السَّاعَةِ: مَتَى السَّاعَةُ؟ فَظَنَرَ إِلَى أَحَدٍ إِنْسَانٍ مِنْهُمْ فَقَالَ: «إِنْ يَعْشَ هَذَا، لَمْ يُدْرِكْهُ الْهَرَمُ، قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ».

[٧٤١٠] ١٣٧ - (٢٩٥٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: مَتَى تَقُومُ السَّاعَةُ؟ وَعِنْدَهُ غُلَامٌ مِنَ الْأَنْصَارِ، يُقَالُ لَهُ مُحَمَّدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَعْشَ هَذَا الْغُلَامُ، فَعَسَى أَنْ لَا يُدْرِكْهُ الْهَرَمُ، حَتَّى تَقُومَ السَّاعَةُ».

[٧٤١١] ١٣٨ - (...) وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ يَعْنَى ابْنُ زَيْدٍ: حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَمَرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا سَأَلَ

he looked at a boy who was in front of him, from (the tribe of) Azd Shanū'ah, and said: "If he lives, he will not grow old before the Hour comes."

Anas said: "That boy was of my age at that time."

[7412] 139 - (...) It was narrated that Anas said: "A young boy of Al-Mughīrah bin Shu'bah passed by, who was of my age. The Prophet ﷺ said: "If he lives long, he will not grow old before the Hour comes."

[7413] 140 - (2954) It was narrated from Abū Hurairah that the Prophet ﷺ said: "The Hour will come when a man is milking his she-camel, and the vessel will not reach his mouth before it comes, and two men will be bargaining over a garment, and their transaction will not be completed before the Hour comes, and a man will be fixing his water tank, and he will hardly have set it right before the Hour comes."

Chapter 28. Between The Two Blasts (Of The Trumpet)

[7414] 141 - (2955) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said:

النَّبِيِّ ﷺ قَالَ: مَتَى تَقُومُ السَّاعَةُ؟ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ هُنَيْهَةً، ثُمَّ نَظَرَ إِلَى غُلَامٍ بَيْنَ يَدَيْهِ مِنْ أُرْدِ شَنْوَاءَ، فَقَالَ: «إِنْ عَمَرَ هَذَا، لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ».

قَالَ: قَالَ أَسَسْ: ذَاكَ الْغُلَامُ مِنْ أَتْرَابِي يَوْمَئِذٍ.

[٧٤١٢] ١٣٩ - (...) حَدَّثَنَا هَرُورُ

ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: مَرَّ غُلَامٌ لِلْمُغِيرَةِ بْنِ شُعْبَةَ، وَكَانَ مِنْ أَقْرَانِي، فَقَالَ النَّبِيُّ ﷺ: «إِنْ يُؤَخَّرَ هَذَا، فَلَنْ يُدْرِكْهُ الْهَرَمُ، حَتَّى تَقُومَ السَّاعَةُ».

[٧٤١٣] ١٤٠ - (٢٩٥٤) حَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ [النَّبِيُّ ﷺ] قَالَ: «تَقُومُ السَّاعَةُ وَالرَّجُلُ يَخْلُبُ اللَّفْحَةَ، فَمَا يَصِلُ الْإِنَاءُ إِلَى فِيهِ حَتَّى تَقُومَ، وَالرَّجُلَانِ يَتَبَايَعَانِ الثُّوبَ، فَمَا يَتَبَايَعَانِهِ حَتَّى تَقُومَ، وَالرَّجُلُ يَلِطُ فِي حَوْضِهِ، فَمَا يَصْدُرُ حَتَّى تَقُومَ».

(المعجم ٢٨) - (بَابُ مَا بَيْنَ

(النَّفْخَتَيْنِ) (التحفة ٢٧)

[٧٤١٤] ١٤١ - (٢٩٥٥) حَدَّثَنَا أَبُو

كَرْبُ بْنُ مُحَمَّدٍ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

‘Between the two Trumpet blasts there will be forty.’” They said: “O Abû Hurairah, forty days?” He said: “I cannot say.” They said: “Forty months?” He said: “I cannot say.” They said: “Forty years?” He said: “I cannot say. ‘Then Allâh will send down water from the sky, and they will grow as herbs grow.’”

He said: “There is no part of man that will not decay, except a single bone which is the tailbone. From it he will be recreated on the Day of Resurrection.”

[7415] 142 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “All of the son of Âdam will be consumed by the earth, except the tailbone. From it he was created and from it he will be recreated.”

[7416] 143 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of *Aḥadīth* including the following: “The Messenger of Allâh ﷺ said: ‘In man there is a bone which the earth will not consume, and from it he will be recreated on the Day of Resurrection.’ They said: ‘Which bone is it, O Messenger of Allâh?’ He said: ‘The tail bone.’”

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ التَّمَخْتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا هُرَيْرَةَ! أَرْبَعِينَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالُوا: أَرْبَعِينَ شَهْرًا؟ قَالَ: أَبَيْتُ - قَالُوا: أَرْبَعِينَ سَنَةً؟ قَالَ: أَبَيْتُ. «ثُمَّ يُنْزَلُ [اللَّهُ] مِنَ السَّمَاءِ مَاءٌ فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ». قَالَ: «وَلَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى، إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنْبِ، وَمِنْهُ يُرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

[٧٤١٥] ١٤٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجْبَ الذَّنْبِ، مِنْهُ خُلِقَ وَفِيهِ يُرْكَبُ».

[٧٤١٦] ١٤٣ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مَتِيٍّ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ، مِنْهَا -: وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْإِنْسَانِ عَظْمًا لَا تَأْكُلُهُ الْأَرْضُ أَبَدًا، فِيهِ يُرْكَبُ يَوْمَ الْقِيَامَةِ» قَالُوا: أَيُّ عَظْمٍ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «عَجْبُ الذَّنْبِ».

53. The Book Of Asceticism (Az-Zuhd) And Heart- Softening Reports

Chapter... This World Is A Prison For The Believer And A Paradise For The Disbeliever

[7417] 1 - (2956) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'This world is a prison for the believer and a paradise for the disbeliever.'"

[7418] 2 - (2957) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ passed through the marketplace, coming in from part of Al-'Âliyah, and the people were around him. He passed by a dead lamb with very small ears, and he took hold of its ear and said: "Who among you would like to have this for a Dirham?" They said: "We would not like to have it for anything; what would we do with it?" He said: "Would you like to own it?" They said: "By Allâh, even if it were alive, it has a defect because its ears are too small, so how about if it is dead?" He said: "By Allâh, this world is more insignificant to Allâh than this is to you."

٩ - (المعجم ٥٣) - كتاب الزهد

[والرقائق] (التحفة ٤١)

(المعجم . . .) - (باب: «الدنيا سجن

للمؤمن وجنة للكافر») (التحفة ١)

[٧٤١٧] ١ - (٢٩٥٦) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي

الدَّرَاوَرْدِيُّ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

[٧٤١٨] ٢ - (٢٩٥٧) حَدَّثَنَا عَبْدُ اللَّهِ

ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

يَعْنِي بْنُ بِلَالٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ

جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ

بِالسُّوقِ، دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ،

وَالنَّاسُ كَنَفَتْهُ، فَمَرَّ بِجَدْيٍ أَسْكًا مَيِّتٍ،

فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: «أَيُّكُمْ

يُحِبُّ أَنْ هَذَا لَهُ بِدَرَاهِمٍ؟» فَقَالُوا: مَا

نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ، وَمَا نَصْنَعُ بِهِ؟ قَالَ:

[أ] تُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَاللَّهِ! لَوْ كَانَ

حَيًّا، كَانَ عَيْبًا فِيهِ، لِأَنَّهُ أَسْكٌ، فَكَيْفَ

وَهُوَ مَيِّتٌ؟ فَقَالَ: «فَوَاللَّهِ! لِلدُّنْيَا أَهْوَنُ

عَلَى اللَّهِ، مِنْ هَذَا عَلَيْكُمْ».

[7419] (...) A similar report (as *Hadîth* no. 7418) was narrated from Jâbir, from the Prophet ﷺ, except that in the *Hadîth* of Ath-Thaqafi (it says): “Even if it were alive, the smallness of its ears is a defect.”

[7420] 3 - (2958) It was narrated from Muṭṭarrif that his father said: “I came to the Prophet ﷺ when he was reciting: “The mutual rivalry (for piling up of worldly things) diverts you”,^[1] and he said: “The son of Âdam says: ‘My wealth, my wealth.’ He said: ‘O son of Âdam, do you have anything of your wealth but that which you consume and use up, or you wear and it wears out, or you give it in charity and send it forward?’”

[7421] (...) It was narrated from Muṭṭarrif that his father said: “I came to the Prophet ﷺ...” and he narrated a *Hadîth* like that of Hammâm (no. 7420).

[٧٤١٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ وَإِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ السَّامِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِيَانِ الثَّقَفِيَّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِ الثَّقَفِيِّ: فَلَوْ كَانَ حَيًّا كَانَ هَذَا السَّكُّ بِهِ عَيْنًا.

[٧٤٢٠] ٣ - (٢٩٥٨) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَقْرَأُ ﴿الْهَنُكُمُ الْكَثَّارُ﴾ قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي، مَالِي قَالَ: وَهَلْ لَكَ، يَا ابْنَ آدَمَ! مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْتَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟».

[٧٤٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَقَالَا جَمِيعًا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، كُلُّهُمَا عَنْ قَتَادَةَ عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ هَمَّامٍ.

^[1] *At-Takâthur* 102.

[7422] 4 - (2959) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man says: 'My wealth, my wealth,' but all he has of his wealth is three things: what he consumes and it is used up, what he wears and it wears out, and what he gives and it is stored up. As for everything else, he will depart and leave it for other people."

[7423] (...) Al-'Alâ' bin 'Abdur-Rahmân narrated it with this chain of narrators (a *Hadith* similar to no. 7422).

[7424] 5 - (2960) It was narrated that 'Abdullâh bin Abî Bakr said: "I heard Anas bin Mâlik say: 'Three things follow the deceased; two of them return and one remains. He is followed by his family, his wealth and his deeds. Then his family and his wealth return and his deeds remain (with him).'"

[7425] 6 - (2961) It was narrated that 'Amr bin 'Awf - who was the ally of Banû 'Âmir bin Lu'ayy, and was present at (the battle of) Badr with the Messenger of Allâh ﷺ - said that the

[٧٤٢٢] ٤ - (٢٩٥٩) حَدَّثَنَا سُؤَيْدُ بْنُ

سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ الْعَبْدُ: مَالِي، مَالِي، إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْتَى، أَوْ لَبَسَ فَأَبْلَى، أَوْ أَعْطَى فَأَفْتَتَى، [وَمَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ، وَتَارِكُهُ لِلنَّاسِ].»

[٧٤٢٣] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ

إِسْحَاقَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٧٤٢٤] ٥ - (٢٩٦٠) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى [التَّمِيمِيُّ] وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ، قَالَ يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ».

[٧٤٢٥] ٦ - (٢٩٦١) حَدَّثَنِي حَرَمَلَةُ

ابْنُ يَحْيَى بْنُ عَبْدِ اللَّهِ [يَعْنِي ابْنَ حَرَمَلَةَ ابْنَ عِمْرَانَ التُّجِيبِيَّ]: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ

Messenger of Allâh ﷺ sent Abû 'Uбайдah bin Al-Jarrâh to Bahrain to bring the *Jizyah*, as the Messenger of Allâh ﷺ had made a peace treaty with the people of Bahrain, and he appointed Al-'Alâ' bin Al-Hadramî as their governor. Abû 'Uбайдah brought wealth from Bahrain, and the *Anṣâr* heard that Abû 'Uбайдah had arrived. They prayed *Fajr* with the Messenger of Allâh ﷺ, and when the Messenger of Allâh ﷺ finished his prayer, they came to him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: "I think you have heard that Abû 'Uбайдah has brought something from Bahrain." They said: "Yes, O Messenger of Allâh." He said: "Be of good cheer, and be hopeful of that which will make you happy. By Allâh, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and you will be destroyed as they were destroyed."

[7426] (...) A similar *Hadîth* (as no. 7425) was narrated from Az-Zuhrî with the chain of Yûnus, except that in the *Hadîth* of Ṣâlih it says: "...and it will destroy you as it destroyed them."

ابن الزبير؛ أَنَّ الْمُسَوَّرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ؛ أَنَّ عَمْرَو بْنَ عَوْفٍ، وَهُوَ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤْيٍ وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ، يَأْتِي بِجَزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ، ثُمَّ قَالَ: «أَطْنَقُكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلْ، يَا رَسُولَ اللَّهِ! قَالَ: «فَأَبْشَرُوا وَأَمْلُوا مَا يُسْرُكُمْ، فَوَاللَّهِ! مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ الدُّنْيَا عَلَيْكُمْ، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكَتْهُمْ».

[٧٤٢٦] (...) حَدَّثَنَا الْحَسَنُ [بْنُ عَلِيٍّ] الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ
بِإِسْنَادٍ يُؤْنَسُ وَمِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي
حَدِيثِ صَالِحٍ: «وَتُلْهِيْكُمْ كَمَا أَلْهَتْهُمْ».

[7427] 7 - (2962) It was narrated from 'Abdullāh bin 'Amr bin Al-Âṣ that the Messenger of Allāh ﷺ said: "When you prevail over the Persians and Byzantines, how will you be, O people?" 'Abdur-Rahmān bin 'Awf said: "We will say what Allāh has commanded us." The Messenger of Allāh ﷺ said: "Or will you say something other than that. You will compete with one another, then feel jealous of one another, then forsake one another, then bear enmity against one another, and the like, then you will go to the poor among the *Muhājirīn* and appoint some of them as leaders of others."

[٧٤٢٧] ٧ - (٢٩٦٢) حَدَّثَنَا عَمْرُو
ابْنُ سَوَادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ
بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ: أَنَّ يَزِيدَ بْنَ رَبَاحٍ
هُوَ أَبُو فِرَاسٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابْنِ الْعَاصِ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ
قَالَ: «إِذَا فُتِحَتْ عَلَيْكُمْ فَارِسُ وَالرُّومُ،
أَيُّ قَوْمٍ، أَنْتُمْ؟» قَالَ عَبْدُ الرَّحْمَنِ بْنُ
عَوْفٍ: نَقُولُ كَمَا أَمَرَنَا اللَّهُ، قَالَ رَسُولُ
اللَّهِ ﷺ: «أَوْ غَيْرَ ذَلِكَ، تَتَنَافَسُونَ، ثُمَّ
تَتَحَاسَدُونَ، ثُمَّ تَتَدَابِرُونَ، ثُمَّ
تَتَبَاغَضُونَ، أَوْ نَحْوَ ذَلِكَ، ثُمَّ تَنْتَلِقُونَ
فِي مَسَاكِينِ الْمُهَاجِرِينَ، فَتَجْعَلُونَ
بَعْضُهُمْ عَلَى رِقَابِ بَعْضٍ».

[7428] 8 - (2963) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: "If one of you looks at someone who has been given more wealth and physical beauty than he has, let him then look at one who has been given less."

[٧٤٢٨] ٨ - (٢٩٦٣) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ فُتَيْبَةُ:
حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - الْمُغِيرَةُ
ابْنُ عَبْدِ الرَّحْمَنِ الْجَزَامِيُّ عَنْ أَبِي
الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فَضَّلَ عَلَيْهِ».

[7429] (...) A *Hadīth* like that of Abū Az-Zinnād (no. 7428) was narrated from Abū Hurairah from the Prophet ﷺ.

[٧٤٢٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ أَبِي الزِّنَادِ، سِوَاءً.

[7430] 9 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Look at the one who is at a lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allāh.'"

[٧٤٣٠] ٩- (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزْدُرُوا نِعْمَةَ اللَّهِ». قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

[7431] 10 - (2964) Abū Hurairah narrated that he heard the Prophet ﷺ say: "There were three men of the Children of Israel, a leper, a bald man and a blind man. Allāh wanted to test them so He sent an angel to them. He came to the leper and

[٧٤٣١] ١٠- (٢٩٦٤) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ؛ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ

said: 'What thing is dearest to you?' He said: 'A beautiful color and beautiful skin, and to be rid of that which makes me detestable in people's eyes.' He touched him, and that which repelled people was cured, and he was given a beautiful color and beautiful skin. Then he said: 'What kind of wealth is dearest to you?' He said: 'Camels' – or 'cows.'" – Ishâq (a sub narrator) was not sure, but either the leper or the bald man said camels, and the other said cows – "He was given a bulging pregnant she-camel, and he said: 'May Allâh bless it for you.' Then he went to the bald man and said: 'What thing is dearest to you?' He said: 'Beautiful hair, and to be rid of that which makes me detestable in people's eyes.' He touched him and it was cured, and he was given beautiful hair. He said: 'What kind of wealth is dearest to you?' He said: 'Cattle.' So he was given a pregnant cow. He said: 'May Allâh bless it for you.' Then he came to the blind man and said: 'What thing is dearest to you?' He said: 'For Allâh to restore my sight so that I may see the people.' He touched him, and Allâh restored his sight. He said: 'What kind of wealth is dearest to you?' He said: 'Sheep.' So he was given a pregnant sheep. (Time passed and) the animals produced plenty of offspring, and

ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ، أَبْرَصَ وَأَقْرَعَ
وَأَعْمَى فَأَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ
مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ
أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ أَنَّ حَسَنَ وَجِلْدِي
حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذَرَنِي
النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ،
وَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا، قَالَ:
فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ أَوْ
قَالَ الْبَقَرُ، - شَكَّ إِسْحَاقُ - إِلَّا أَنَّ
الْأَبْرَصَ أَوْ الْأَقْرَعَ قَالَ أَحَدُهُمَا: الْإِبِلُ،
وَقَالَ الْآخَرُ: الْبَقَرُ قَالَ: فَأُعْطِيَ نَاقَةً
عُشْرَاءَ، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِيهَا، قَالَ:
فَأَتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ
إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّي
هَذَا الَّذِي قَذَرَنِي النَّاسُ، قَالَ: فَمَسَحَهُ
فَذَهَبَ عَنْهُ، قَالَ: وَأُعْطِيَ شَعْرًا حَسَنًا،
قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ:
الْبَقَرُ، فَأُعْطِيَ بَقْرَةً حَامِلًا، قَالَ: بَارَكَ
اللَّهُ تَعَالَى لَكَ فِيهَا، قَالَ: فَأَتَى الْأَعْمَى
فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: أَنْ
يَرِدَ اللَّهُ إِلَيَّ بَصْرِي فَأُبْصِرَ بِهِ النَّاسَ،
قَالَ: فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصَرَهُ، قَالَ:
فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ،
فَأُعْطِيَ شَاةً وَالِدًا، فَأَنْتَجَ هَذَانِ وَوُلِدَ

one had a valley full of camels, one had a valley full of cattle and one had a valley full of sheep.

"Then he (the angel) came to the leper in his previous form and said: 'I am a poor man and I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who gave you this beautiful color, beautiful skin, and wealth – for a camel to carry me on my journey.' He said: 'I have many duties.' He said: 'It is as if I know you. Were you not the leper whom people regarded as detestable, a poor man to whom Allâh gave wealth?' He said: 'No; I inherited this wealth from my great forefathers.' He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the bald man in his previous form, and said to him what he had said to the leper, and he replied as the leper had replied. He said: 'If you are lying, then may Allâh put you back as you were.'

"Then he came to the blind man in his previous form, and said: 'I am a poor man, and a wayfarer. I have lost my provisions and lost my way, and there is no one to help me reach my destination today except Allâh, and then you. I am asking you, by the One Who restored to you your sight, for a sheep that will help me on my

هَذَا، [قَالَ:] فَكَانَ لِهَذَا وَادٍ مِنَ الْإِبِلِ، وَلِهَذَا وَادٍ مِنَ الْبَقَرِ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ.

قَالَ: «ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ، قَدْ انْقَطَعَتْ بِي الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ، بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ، بَعِيرًا أَتَبْلُغَ عَلَيْهِ فِي سَفَرِي، فَقَالَ: الْحَقُّوq كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدُرُكَ النَّاسُ؟ فَقِيرًا فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: إِنَّمَا وَرِثْتُ هَذَا الْمَالَ كَابِرًا عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا، فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ».

قَالَ: «وَأَتَى الْأَفْرَعَ فِي صُورَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَى هَذَا. فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا كُنْتَ».

قَالَ: «وَأَتَى الْأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ، انْقَطَعَتْ بِي الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاغَ لِي الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ، بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ، شَاءَ أَتَبْلُغَ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ

journey.' He said: 'I was blind, then Allâh restored to me my sight. Take whatever you want, and leave whatever you want, for by Allâh, I will not expect you to pay back anything that you take in the Name of Allâh.' He said: 'Keep your wealth, for you were being tested, and Allâh is pleased with you, and angry with your two companions.'"

[7432] 11 - (2965) 'Âmir bin Sa'd said: "Sa'd bin Abî Waqqâs was with his camels, when his son 'Umar came to him. When Sa'd saw him, he said: 'I seek refuge with Allâh from the evil of this rider.' Then he dismounted, and said to him: 'You are busy with your camels and sheep, and you have left the people contending with one another for kingship?' Sa'd struck him on the chest, and said: 'Be quiet! I heard the Messenger of Allâh ﷺ say: Allâh loves the slave who is pious, independent of means and hidden from the people.'"

[7433] 12 - (2966) Sa'd bin Abî Waqqâs said: "By Allâh, I was the first man among the Arabs to shoot an arrow in the cause of Allâh. We were on a campaign with the Messenger of Allâh ﷺ, and we had no food to eat but

الله إِلَيَّ بَصَرِي، فَخُذْ مَا شِئْتَ، وَدَعْ مَا شِئْتَ، فَوَالله! لَا أَجْهَدُكَ الْيَوْمَ شَيْئًا أَخَذْتَهُ لِلَّهِ، فَقَالَ: أَمْسِكْ مَا لَكَ، فَإِنَّمَا ابْتَلَيْتُمْ، فَقَدْ رُضِيَ عَنْكَ وَسُحِطَ عَلَى صَاحِبَيْكَ".

[٧٤٣٢] ١١ - (٢٩٦٥) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ - وَاللَّفْظُ لِإِسْحَقَ - قَالَ عَبَّاسٌ: حَدَّثَنَا، وَقَالَ إِسْحَقُ: أَخْبَرَنَا - أَبُو بَكْرِ الْحَقْفِيُّ: حَدَّثَنَا بَكِيرُ بْنُ مِسْمَارٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ قَالَ: كَانَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي إِبِلِهِ، فَجَاءَهُ ابْنُهُ عُمَرُ، فَلَمَّا رَأَاهُ سَعْدٌ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ، فَتَزَلَّ، فَقَالَ لَهُ: أَنْزَلْتُ فِي إِبِلِكَ وَغَنَمِكَ وَتَرَكْتَ النَّاسَ يَتَنَازَعُونَ الْمُلْكَ بَيْنَهُمْ؟ فَضْرَبَ سَعْدٌ فِي صَدْرِهِ فَقَالَ: اسْكُتْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيِّ، الْخَفِيِّ».

[٧٤٣٣] ١٢ - (٢٩٦٦) حَدَّثَنَا يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ عَنْ قَيْسٍ، عَنْ سَعْدٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ

the leaves of *Al-Hublah* and this *As-Samur* (desert trees), and one of us would excrete stool like a sheep. And now Banû Asad are teaching me about my religion, in which case I must have been doomed and misguided. “

نُمَيْرٍ: حَدَّثَنَا أَبِي وَابْنُ بَشِيرٍ قَالَا: حَدَّثَنَا
إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ
أَبِي وَقَاصٍ يَقُولُ: وَاللَّهِ! إِنِّي لَأَوَّلُ رَجُلٍ
مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ،
وَلَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا
طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقُ الْجُبَلَةِ، وَهَذَا
السَّمُرُ، حَتَّى إِنْ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ
الشَّاةُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى
الدِّينِ، لَقَدْ خَبِثْتُ، إِذَا، وَضَلَّ عَمَلِي
وَلَمْ يَقُلْ ابْنُ نُمَيْرٍ: إِذَا.

[7434] 13 - (...) It was narrated from Ismâ'il bin Abî Khâlid with this chain (a *Hadîth* similar to no. 7433). He said: “...Until one of us would excrete stool like a goat, with nothing mixed in it...”

[٧٤٣٤] ١٣ - (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ
بِهَذَا الْإِسْنَادِ، وَقَالَ: حَتَّى إِنْ كَانَ أَحَدُنَا
لَيَضَعُ كَمَا تَضَعُ الْعِزْرُ، مَا يَخْلِطُهُ بَشْيءٍ.

[7435] 14 - (2967) It was narrated that Khâlid bin 'Umar Al-'Adawî said: “Utbah bin Ghazwân addressed us. He praised and glorified Allâh, then he said: ‘Soon this world will come to an end, and there is nothing left of it but a little, like leftover water in a vessel. You will move from it to a realm that has no end, so you should move with the best that you have. We were told that if a stone is thrown from the edge of Hell, it will fly through it for seventy years without reaching the bottom of it,

[٧٤٣٥] ١٤ - (٢٩٦٧) حَدَّثَنَا شَيْبَانُ
ابْنُ قُرُوحٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةِ:
حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ خَالِدِ بْنِ عُمَيْرٍ
الْعَدَوِيِّ قَالَ: خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ،
فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنَّ
الدُّنْيَا قَدْ آذَنْتْ بِضُرْمٍ وَوَلَّتْ حَذَاءً، وَلَمْ
يَبْقَ مِنْهَا إِلَّا صَبَابَةٌ كَصَبَابَةِ الْإِنَاءِ، يَنْصَابُهَا
صَاحِبُهَا، وَإِنَّكُمْ مُتَقَلِّوْنَ مِنْهَا إِلَى دَارٍ لَا
رَوَالَ لَهَا، فَانْتَقِلُوا بِخَيْرٍ مَا بِحَضْرَتِكُمْ، فَإِنَّهُ
قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ،

but by Allâh, it will be filled. Do you find it strange? And we were told that between two of the gateposts of Paradise is a distance of forty years, and there will come a time when that gate will be crowded with people. I remember when I was the seventh of seven with the Messenger of Allâh ﷺ. And we had no food but the leaves of trees, and the corners of our mouths were covered with ulcers. I found a *Burdah* and tore it in two between myself and Sa'd bin Mâlik. I wrapped half of it around my waist, and Sa'd wrapped the other half around his waist. And today there is no one among us who has not become the governor of a city. I seek refuge with Allâh lest I consider myself to be great but insignificant before Allâh. Prophethood does not remain forever; rather its impact fades, and eventually changes into kingship. You will soon come to know and experience those rulers who come after us.”

[7436] (...) It was narrated from Khâlid bin 'Umair who had lived during the time of *Jâhiliyyah*. He said: “Utbah bin Ghazwân, who was the governor of Al-Basrah, addressed us,” and he mentioned a *Hadîth* like that of Shaibân (no. 7435).

فِيهِوِي فِيهَا سَبْعِينَ عَامًا لَا يُدْرِكُ لَهَا قَعْرًا،
وَوَاللَّهِ! لَتُمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ ذَكَرَ لَنَا أَنَّ
مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مِصَارِيحِ الْجَنَّةِ مَسِيرَةُ
أَرْبَعِينَ سَنَةً، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظِ
مِنَ الرَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ
رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرَقُ
الشَّجَرِ، حَتَّى قَرَحَتْ أَشْدَافُنَا، فَالْتَقَطْتُ
بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ،
فَاتَزَرْتُ بِنِصْفِهَا وَاتَزَرَ سَعْدٌ بِنِصْفِهَا، فَمَا
أَصْبَحَ الْيَوْمَ مِنَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى
مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا،
وَإِنَّهَا لَمْ تَكُنْ بُيُوتَةٌ قَطُّ إِلَّا تَنَاسَخَتْ، حَتَّى
تَكُونَ آخِرُ عَاقِبَتِهَا مُلْكًا، فَسَتَجُوبُونَ
وَتُجَرَّبُونَ الْأُمَرَاءَ بَعْدَنَا.

[٧٤٣٦] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ
عُمَرَ بْنِ سَلَيْطٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ
الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ خَالِدِ
ابْنِ عُمَيْرٍ وَقَدْ أَدْرَكَ الْجَاهِلِيَّةَ، قَالَ:
خَطَبَ عُثْمَةُ بْنُ غَزْوَانَ، وَكَانَ أَمِيرًا عَلَى
الْبَصْرَةِ، فَذَكَرَ نَحْوَ حَدِيثِ شَيْبَانَ.

[7437] 15 - (...) It was narrated that Khâlid bin 'Umar said: "I heard 'Utbah bin Ghazwân say: 'I remember when I was the seventh of seven with the Messenger of Allâh ﷺ, and we had no food but the leaves of *Al-Hublah*, until the corners of our mouths became covered with ulcers.'"

[7438] 16 - (2968) It was narrated that Abû Hurairah said: "They said: 'O Messenger of Allâh, will we see our Lord on the Day of Resurrection?' He said: 'Do you have any problem in seeing the sun at noon when there are no clouds?' They said: 'No.' He said: 'Do you have any problem in seeing the moon on the night when it is full, when there are no clouds?' They said: 'No.' He said: 'By the One in Whose Hand is my soul, you will not have any greater problem in seeing your Lord than you do in seeing either of them."

"Allâh will meet His slave and will say: "O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?" He will say: "Yes." He will say: "Did you think that you would meet Me?" He will say: "No." He will say: "Then I will forget you, as you forgot Me."

[٧٤٣٧] ١٥ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ خَالِدِ بْنِ عَمِيرٍ قَالَ: سَمِعْتُ عُثْبَةَ بْنَ غَزْوَانَ يَقُولُ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا طَعَامُنَا إِلَّا وَرَقَ الْحُبْلَةِ، حَتَّى قَرَحَتْ أَشْدَاقُنَا.

[٧٤٣٨] ١٦ - (٢٩٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تَضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ، لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «فَهَلْ تَضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لَا، قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ! لَا تَضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تَضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا، قَالَ: فَيَلْقَى الْعَبْدَ فَيَقُولُ: أَيُّ فُلٍّ! أَلَمْ أُكْرِمْكَ، وَأَسَوِّدْكَ، وَأَرْوِّجْكَ، وَأَسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذْرَكَ تَرَأْسُ وَتَرْبِيعٍ؟ فَيَقُولُ: بَلَى، قَالَ: فَيَقُولُ: أَفَطَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فَيَقُولُ: لَا، فَيَقُولُ: فَإِنِّي أَنْسَاكَ كَمَا نَسِيتَنِي، ثُمَّ يَلْقَى الثَّانِيَّ فَيَقُولُ: أَيُّ فُلٍّ! أَلَمْ

“Then He will meet a second person and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes, O Lord.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”

“Then He will meet a third person and will say something similar to him, and he will say: “O Lord, I believed in You and in Your Book, and Your Messengers, and I prayed, and fasted, and gave charity,” and he will mention as many good things as he can. He will say: “Stop here.” Then it will be said to him: “Now We will send Our witnesses against you,” and he will think to himself: “Who can bear witness against me?” Then a seal will be placed on his mouth, and it will be said to his thigh, his flesh and his bones: “Speak.” His thigh, and his flesh, and his bones, will speak of his deeds, so as to establish proof from himself.

“That is the hypocrite, that is the one with whom Allâh will be angry.”

[7439] 17 - (2969) It was narrated that Anas bin Mâlik said: “We were with the Messenger of Allâh ﷺ and he smiled. He said: ‘Do you know why I am smiling?’ We said:

أَكْرَمَكَ، وَأَسَوَّدَكَ، وَأَزَوَّجَكَ، وَأَسَحَّرَ لَكَ الْخَيْلَ، وَالْإِبِلَ، وَأَذَرَكَ تَرَاسُ وَتَرَبَّعَ؟ فَيَقُولُ: بَلَى، يَا رَبِّ! فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِي؟ قَالَ: فَيَقُولُ: لَا، فَيَقُولُ: إِنِّي أَنَسَاكَ كَمَا نَسَيْتَنِي، ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ، فَيَقُولُ: يَا رَبِّ! آمَنْتُ بِكَ وَبِكَتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ، وَيُثْنِي بِخَيْرِ مَا اسْتَطَاعَ، فَيَقُولُ: هَهُنَا إِذَا.

قَالَ: ثُمَّ يُقَالُ لَهُ: الْآنَ نَبْعَثُ شَاهِدَنَا عَلَيْكَ، وَيَتَفَكَّرُ فِي نَفْسِهِ: مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ؟ فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِفَخْذِهِ وَلَحْمِهِ وَعِظَامِهِ: انْطِقِي، فَتَنْطِقُ فَخْذُهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ، وَذَلِكَ لِيُعْذَرَ مَنْ نَفْسِهِ.

وَذَلِكَ الْمُنَافِقُ، وَذَلِكَ الَّذِي يَسْحَطُ اللَّهُ عَلَيْهِ.

[٧٤٣٩] ١٧ - (٢٩٦٩) حَدَّثَنَا أَبُو

بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ اللَّهِ الْأَشَجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ

'Allâh and His Messenger know best.' He said: 'Because of the conversation that a slave will have with his Lord. He will say: "O Lord, did You not guarantee me protection from injustice?" He will say: "Yes." He will say: "I do not deem valid any witness against me but my own self." He will say: "Your own self will be sufficient as a witness against you this Day, and the witness of the two recording angels." Then a seal will be placed on his mouth, and it will be said to his limbs: "Speak." And they will speak of his deeds. Then he will be allowed to speak, and he will say (to his limbs): "Away with you and may the curse of Allâh be upon you! It was on your behalf that I contended."'

[7440] 18 - (1055) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, make the provision of the family of Muḥammad that which is just sufficient.'"

[7441] 19 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, make the provision of the family of Muḥammad that which is just sufficient.'"

الْمُكْتَبِ، عَنْ فَضِيلٍ، عَنِ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَصَحَّحَ فَقَالَ: «هَلْ تَذَرُونَ مِنَّمَا أَضْحَكُ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «مِنْ مُحَاطَبَةِ الْعَبْدِ رَبَّهُ، يَقُولُ: يَا رَبِّ! أَلَمْ تُجَرِّنِي مِنَ الظُّلْمِ؟» قَالَ: يَقُولُ: بَلَى، قَالَ: فَيَقُولُ: فَإِنِّي لَا أُجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي، قَالَ: فَيَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ [عَلَيْكَ] شَهِيدًا، وَبِالْكَرَامِ الْكَاتِبِينَ شُهَدَا. قَالَ: فَيُحْتَمُّ عَلَى فِيهِ، فَيَقَالُ لِأَرْكَانِهِ: انْطِقِي، قَالَ: فَتَنْطِقُ بِأَعْمَالِهِ، قَالَ: ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، قَالَ: فَيَقُولُ: بَعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكَنَ كُنْتُ أَنَا ضِلُّ.

[٧٤٤٠] ١٨ - (١٠٥٥) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قَوْتًا». [راجع: ٢٤٢٧]

[٧٤٤١] ١٩ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

وَفِي رِوَايَةٍ عَمْرٍو: «اللَّهُمَّ ارْزُقْ».

[7442] (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain of narrators (a *Hadîth* similar to no. 7441), and he said: "...that which is just adequate."

[٧٤٤٢] (...) وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْج: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ، ذَكَرَ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ بِهَذَا الْإِسْنَادِ، وَقَالَ: «كَفَافًا».

[7443] 20 - (2970) It was narrated that 'Āishah said: "From the day he came to Al-Madīnah, the family of Muḥammad ﷺ never ate their fill of wheat for three days in a row, until he died."

[٧٤٤٣] ٢٠ - (٢٩٧٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ بُرٍّ، ثَلَاثَ لَيَالٍ تَبَاعًا، حَتَّى قُبِضَ.

[7444] 21 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ never ate his fill of wheat bread for three days in a row, until he passed away."

[٧٤٤٤] ٢١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَيَّامٍ تَبَاعًا، مِنْ خُبْزِ بُرٍّ، حَتَّى مَضَى لِسَبِيلِهِ.

[7445] 22 - (...) It was narrated that 'Āishah said: "The family of Muḥammad ﷺ never ate their

[٧٤٤٥] ٢٢ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا

fill of barley bread two days in a row, until the Messenger of Allâh ﷺ died."

[7446] 23 - (...) It was narrated that 'Āishah said: "The family of Muḥammad ﷺ never ate their fill of wheat bread for more than three days."

[7447] 24 - (...) 'Āishah said: "The family of Muḥammad ﷺ never ate their fill of wheat bread for three (days) until he passed away."

[7448] 25 - (2971) It was narrated that 'Āishah said: "The family of Muḥammad ﷺ never ate their fill of wheat bread for two days, but on one of them they only had dates."

[7449] 26 - (2972) It was narrated that 'Āishah said: "We, the family of Muḥammad ﷺ, would stay for a month with no fire being lit; it (our food) was only dates and water."

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ شَعِيرٍ، يَوْمَيْنِ مُتَتَابِعَيْنِ، حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ.

[٧٤٤٦] ٢٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ بُرٍّ، فَوْقَ ثَلَاثٍ.

[٧٤٤٧] ٢٤- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الْبُرِّ، ثَلَاثًا، حَتَّى مَضَى لِسَبِيلِهِ.

[٧٤٤٨] ٢٥- (٢٩٧١) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ هِلَالِ بْنِ حَمِيدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ يَوْمَيْنِ مِنْ خُبْزٍ بُرٍّ، إِلَّا وَأَحَدُهُمَا تَمَرٌ.

[٧٤٤٩] ٢٦- (٢٩٧٢) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: وَيَحْيَى بْنُ يَمَانَ حَدَّثَنَا عَنْ هِشَامِ بْنِ

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمُكُّ شَهْرًا مَا نَسْتَوْفِدُ بِنَارٍ، إِنْ هُوَ إِلَّا التَّمْرُ وَالْمَاءُ.

[7450] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 7449): "We would stay..." and he did not mention the family of Muḥammad.

Abû Kuraib added in his *Hadîth* from Ibn Numair: "...but some meat was brought to us."

[٧٤٥٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ: إِنْ كُنَّا لَنَمُكُّ، وَلَمْ يَذْكُرْ آلَ مُحَمَّدٍ.

وَزَادَ أَبُو كُرَيْبٍ فِي حَدِيثِهِ عَنِ ابْنِ نُمَيْرٍ: إِلَّا أَنْ يَأْتِيَنَا اللَّحِيمُ.

[7451] 27 - (2973) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ died when there was nothing on my shelf that a living being could eat except a handful of barley on a shelf of mine. I ate from it for a long time, then I measured it and it ran out."

[٧٤٥١] ٢٧ - (٢٩٧٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ بْنِ كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَمَا فِي رَفِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلَّا شَطْرُ شَعِيرٍ فِي رَفِّ لِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكِلْتُهُ فَفَنَيْ.

[7452] 28 - (2974) It was narrated from 'Urwah that 'Āishah used to say: "By Allāh, O son of my sister, we used to look at the crescent moon, then the crescent moon, then the crescent moon, three crescent moons in two months. And no fire would be lit in the houses of the Messenger of Allāh ﷺ." I said: "O aunt, what did you live on?" She said: "The two black ones, dates and water,

[٧٤٥٢] ٢٨ - (٢٩٧٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ! يَا ابْنَ أُخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهَلَالِ ثُمَّ الْهَلَالِ ثُمَّ الْهَلَالِ، ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَيْتَاتِ

but the Messenger of Allāh ﷺ had some neighbors from among the *Anṣār*, and they had milch-animals, and they would send some of their milk to the Messenger of Allāh ﷺ, and he would give it to us to drink.”

[7453] 29 - (2974) It was narrated from ‘Urwah bin Az-Zubair that ‘Āishah, the wife of the Prophet ﷺ said: “When the Messenger of Allāh ﷺ died, he had not eaten his fill of bread and oil twice in one day.”

[7454] 30 - (2975) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ died, the people were starting to have their fill of the two black ones, dates and water.”

رَسُولِ اللَّهِ ﷺ نَارًا، قَالَ: قُلْتُ: يَا خَالَةً! فَمَا كَانَ يُعَيِّسُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ، فَكَانُوا يُرْسِلُونَ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنَ اللَّبَانِهَا، فَيَسْقِيْنَاهُ.

[راجع: ٧٤٣٩]

[٧٤٥٣] ٢٩ - (٢٩٧٤) حَدَّثَنِي أَبُو الطَّاهِرِ [أَحْمَدُ]: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، وَحَدَّثَنِي هُرُوثُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنِ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: لَقَدْ مَاتَ رَسُولُ اللَّهِ ﷺ، وَمَا شَبَعَ مِنْ خُبْزٍ وَزَيْتٍ، فِي يَوْمٍ وَاحِدٍ، مَرَّتَيْنِ.

[٧٤٥٤] ٣٠ - (٢٩٧٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَكِّيُّ الْعَطَّارُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، وَحَدَّثَنَاهُ سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ: حَدَّثَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ الْحَجَبِيُّ عَنْ [أُمِّهِ] صَفِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، حِينَ شَبَعَ النَّاسُ مِنَ الْأَسْوَدَيْنِ: التَّمْرِ وَالْمَاءِ.

[7455] 31 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ died when we started to have our fill of the two black ones: water and dates."

[7456] (...) It was narrated from Sufyān with this chain of narrators (a *Hadīth* similar to no. 7455, and the sub narrators Abū Kuraib and others narrated:) "We did not have our fill of the two black ones."

[7457] 32 - (2976) It was narrated that Abū Hurairah said: "By the One in Whose Hand is my soul" – Ibn 'Abbād said: "By the One in Whose Hand is the soul of Abū Hurairah" – "the Messenger of Allāh ﷺ did not give his family their fill of wheat bread for three days in a row, until he departed from this world."

[7458] 33 - (...) Abū Hāzim said: "I saw Abū Hurairah pointing with his finger several times and saying: 'By the One in Whose Hand is the soul of Abū Hurairah, the Prophet of Allāh ﷺ and his family did not eat their fill of wheat bread three

[٧٤٥٥] ٣١- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَقَدْ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ: الْمَاءَ وَالتَّمْرَ.

[٧٤٥٦] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَشْجَعِيُّ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ، كِلَاهُمَا عَنْ سُفْيَانَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا عَنْ سُفْيَانَ: وَمَا شَبِعْنَا مِنَ الْأَسْوَدَيْنِ.

[٧٤٥٧] ٣٢-(٢٩٧٦) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! - وَقَالَ ابْنُ عَبَادٍ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ - مَا أَشْبَعَ رَسُولُ اللَّهِ ﷺ أَهْلَهُ ثَلَاثَةَ أَيَّامٍ تَبَاعًا، مِنْ خُبْزِ حِنْطَةٍ، حَتَّى فَارَقَ الدُّنْيَا.

[٧٤٥٨] ٣٣- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَازِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ ابْنِ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يُشِيرُ [بِإصْبَعِهِ] مِرَارًا يَقُولُ: وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ مَا شَبِعَ نَبِيُّ

days in a row, until he departed from this world.”

[7459] 34 - (2977) It was narrated that Simâk said:” I heard An-Nu‘mân bin Bashîr say: ‘Do you not eat and drink whatever you want? I saw your Prophet ﷺ when he could not even find enough *Daqal*^[1] to fill his stomach.”

[7460] 35 - (...) A similar report (as *Hadîth* no. 7459) was narrated from Simâk with this chain of narrators, and in the *Hadîth* of Zuhair it adds: “And you are not satisfied unless you have a variety of dates and butter.”

[7461] 36 - (2978) It was narrated that Simâk bin Harb said: “I heard An-Nu‘mân delivering a *Khutbah* and he said: “Umar mentioned what people had got of worldly gains and he said: I saw the Messenger of Allâh ﷺ spending the whole day suffering because of hunger, and he could not even find inferior quality dates with which to fill his stomach.”

اللَّهُ ﷺ وَأَهْلُهُ، ثَلَاثَةَ أَيَّامٍ تَبَاعًا، مِنْ خُبْرِ حِنْطَةٍ، حَتَّى فَارَقَ الدُّنْيَا .

[٧٤٥٩] ٣٤ - (٢٩٧٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ قَالَ: سَمِعْتُ الثَّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَكُمْ ﷺ وَمَا يَجِدُ مِنَ الدَّقْلِ، مَا يَمْلَأُ بِهِ بَطْنَهُ .
وَقُتَيْبَةُ لَمْ يَذْكُرْ: بِهِ .

[٧٤٦٠] ٣٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَلَائِيُّ: حَدَّثَنَا إِسْرَائِيلُ، كِلَاهُمَا عَنْ سِمَاكِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ - وَزَادَ فِي حَدِيثِ زُهَيْرٍ: وَمَا تَرْضَوْنَ دُونَ أَلْوَانِ التَّمْرِ وَالزُّبْدِ .

[٧٤٦١] ٣٦ - (٢٩٧٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبْنُ بَشَارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ الثَّعْمَانَ يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَظِلُّ الْيَوْمَ يَلْتَوِي، مَا يَجِدُ دَقْلًا يَمْلَأُ بِهِ بَطْنَهُ .

[1] Inferior-quality dates.

[7462] 37 - (2979) Abû 'Abdur-Raḥmân Al-Ḥubulî said: "I heard 'Abdullâh bin 'Amr bin Al-Âṣ, when a man asked him: 'Are we not among the poor of the *Muhâjirîn*?' 'Abdullâh said to him: 'Do you not have a wife with whom you find comfort?' He said: 'Yes.' He said: 'Do you not have a house in which you live?' He said: 'Yes.' He said: 'Then you are among the rich (independent of means).' He said: 'I have a servant.' He said: 'Then you are among the kings.'"

[7463] (...) Abû 'Abdur-Raḥmân said: "Three people came to 'Abdullâh bin 'Amr bin Al-Âṣ when I was with him, and they said: 'O Abû Muḥammad, by Allâh we do not have anything, no provisions, no riding beasts and no wealth.' He said to them: 'Whatever you wish. If you wish, you can come back to us and we will give you whatever Allâh makes available for you, or if you wish we can refer your matter to the ruler, or if you wish you can be patient, for I heard the Messenger of Allâh ﷺ say: "On the Day of Resurrection, the poor of the *Muhâjirîn* will precede the rich into Paradise by forty years.'" They said: 'We will be patient and will not ask for anything.'"

[٧٤٦٢] ٣٧ - (٢٩٧٩) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِيحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِئٍ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبْلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ، وَسَأَلَهُ رَجُلٌ، فَقَالَ: أَلَسْنَا مِنْ فَقَرَاءِ الْمُهَاجِرِينَ؟ فَقَالَ لَهُ عَبْدُ اللَّهِ: أَلَاكَ امْرَأَةٌ تَأْوِي إِلَيْهَا؟ قَالَ: نَعَمْ، قَالَ: أَلَاكَ مَسْكَنٌ تَسْكُنُهُ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْتَ مِنَ الْأَغْنِيَاءِ، قَالَ: فَإِنَّ لِي خَادِمًا، قَالَ: فَأَنْتَ مِنَ الْمُلُوكِ.

[٧٤٦٣] (...) قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَاءَ ثَلَاثَةٌ نَفَرٍ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، وَأَنَا عَنْدَهُ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ! [إِنَّا]، وَاللَّهِ! مَا نَقْدِرُ عَلَى شَيْءٍ، لَا نَفَقَةٍ، وَلَا دَابَّةٍ، وَلَا مَتَاعٍ، فَقَالَ لَهُمْ: مَا شِئْتُمْ، إِنْ شِئْتُمْ رَجَعْتُمْ إِلَيْنَا فَأَعْطَيْنَاكُمْ مَا يَسَّرَ اللَّهُ لَكُمْ، وَإِنْ شِئْتُمْ ذَكَّرْنَا أَمْرَكُمْ لِلسُّلْطَانِ، وَإِنْ شِئْتُمْ صَبَرْتُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فَقَرَاءَ الْمُهَاجِرِينَ يَسْبِقُونَ الْأَغْنِيَاءَ، يَوْمَ الْقِيَامَةِ، إِلَى الْجَنَّةِ، بِأَرْبَعِينَ خَرِيفًا».

قَالُوا: فَإِنَّا نَصْبِرُ، لَا نَسْأَلُ شَيْئًا.

**Chapter 1. The Prohibition Of
Entering Upon The People Of
Al-Hijr^[1] (The Rocky Tract)
Unless One Enters Weeping**

[7464] 38 - (2980) ‘Abdullâh bin Dînâr narrated that he heard ‘Abdullâh bin ‘Umar say: “The Messenger of Allâh ﷺ said concerning the people of Al-Hijr (the rocky tract): ‘Do not enter upon these people who are being punished, unless you are weeping. If you are not weeping then do not enter upon them, lest there befall you the like of what befell them.’”

[7465] 39 - (...) It was narrated from Ibn Shihâb, when he was speaking of Al-Hijr, the habitation of the Thamûd: “Sâlim bin ‘Abdullâh said that ‘Abdullâh bin ‘Umar said: ‘We passed by Al-Hijr with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said to us: “Do not enter the dwellings of those who wronged themselves unless you are weeping, lest there befall you something like that which befell them.” Then he urged his mount to move on quickly until he left the place behind.”

(المعجم ١) - (بَابُ النَّهْيِ عَنْ
الدَّخُولِ عَلَى أَهْلِ الْحَجَرِ إِلَّا مَنْ
يَدْخُلُ بَاكِئًا) (التحفة ٢)

[٧٤٦٤] ٣٨ - (٢٩٨٠) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ
حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ قَالَ ابْنُ
أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ أَنَّهُ سَمِعَ عَبْدَ
اللَّهِ بْنِ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
لِلْأَصْحَابِ الْحِجْرِ: «لَا تَدْخُلُوا عَلَى
هَؤُلَاءِ الْقَوْمِ الْمُعَذِّبِينَ، إِلَّا أَنْ تَكُونُوا
بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا
عَلَيْهِمْ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».

[٧٤٦٥] ٣٩ - (...) حَدَّثَنِي حَرَمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُوسُفُ بْنُ ابْنِ شِهَابٍ وَهُوَ يَذْكُرُ الْحِجَرَ،
مَسَاكِينَ ثَمُودَ، قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: إِنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: مَرَرْنَا مَعَ رَسُولِ
اللَّهِ ﷺ عَلَى الْحِجْرِ، فَقَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: «لَا تَدْخُلُوا مَسَاكِينَ الدِّينِ
ظَلَمُوا أَنْفُسَهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ،
حَذَرًا أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ» ثُمَّ
رَجَرَ فَأَسْرَعَ حَتَّى خَلَفَهَا.

[1] Al-Hijr: An area north of Al-Madinah, the dwelling of the people of Thamûd.

[7466] 40 - (2981) It was narrated from Nâfi' that 'Abdullâh bin 'Umar told him that the people stopped at Al-Hijr, the land of Thamûd, with the Messenger of Allâh ﷺ, and they drew water from its wells and made dough with it. The Messenger of Allâh ﷺ told them to throw away the water they had drawn, and to feed the dough to the camels, and he told them to draw water from the well to which the she-camel used to come.

[7467] (...) 'Ubaidullâh narrated it with this chain of narrators (a *Hadîth* similar to no. 7466), except that he said: "Draw water from its well and make dough with it."

Chapter 2. The Virtue Of Treating Widows, The Poor And Orphans Kindly

[7468] 41 - (2982) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The one who strives to help widows and the poor is like the one who strives in *Jihâd* in the cause of Allâh" – and I think he said – "like the one who prays at night without ceasing and the one who fasts without breaking his fast."

[٧٤٦٦] ٤٠ - (٢٩٨١) حَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى الْحِجْرِ، أَرْضٍ تُمُودٌ، فَاسْتَقَوْا مِنْ أَبَارِهَا، وَعَجَنُوا بِهَ الْعَجِينَ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَهْرِيقُوا مَا اسْتَقَوْا وَيَعْلِفُوا الْإِبِلَ الْعَجِينَ، وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبَيْتْرِ الَّتِي كَانَتْ تَرُدُّهَا النَّاقَةُ.

[٧٤٦٧] (...) حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: فَاسْتَقَوْا مِنْ بَارِهَا وَاعْتَجَنُوا بِهَ.

(المعجم ٢) - (بَابُ فَضْلِ الْإِحْسَانِ إِلَى الْأَرْمَلَةِ وَالْمَسْكِينِ وَالْيَتِيمِ)

(التحفة ٣)

[٧٤٦٨] ٤١ - (٢٩٨٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ، كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَأَحْسَبُهُ قَالَ: - وَكَالْقَائِمِ لَا يَفْتُرُ وَكَالصَّائِمِ لَا يُفْطِرُ».

[7469] 42 - (2983) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise,'" and Mâlik (a sub narrator) pointed with his forefinger and middle finger.

Chapter 3. The Virtue Of Building *Masâjid*

[7470] 43 - (533) 'Ubaidullâh Al-Khawlânî said that he heard 'Uthmân bin 'Affân say – when the people spoke about him when he rebuilt the *Masjid* of the Messenger ﷺ: "You speak about it a great deal, but I heard the Messenger of Allâh ﷺ say: 'Whoever builds a *Masjid*'" – Bukair said: "I think he said: 'seeking thereby the Face of Allâh'" – "Allâh will build something similar for him in Paradise."

According to the report of Hârûn: "Allâh will build for him a house in Paradise."

[٧٤٦٩] ٤٢ - (٢٩٨٣) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ قَالَ: سَمِعْتُ أَبَا الْعُيَيْثِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَافِلُ الْيَتِيمِ، لَهُ أَوْ لِعَیْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ» وَأَشَارَ مَالِكٌ بِالسَّبَابَةِ وَالْوُسْطَى.

(المعجم ٣) - (بَابُ فَضْلِ بِنَاءِ

المساجد) (التحفة ٤)

[٧٤٧٠] ٤٣ - (٥٣٣) حَدَّثَنِي هَرُونَ ابْنُ سَعِيدٍ [الْأَيْلِيُّ] وَأَحْمَدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو وَهُوَ ابْنُ الْحَارِثِ؛ أَنَّ بُكَيْرًا حَدَّثَهُ؛ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلَانِيَّ يَذْكُرُ؛ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ قَدْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا - قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ - يَتَغَيُّ بِهٖ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

وَفِي رِوَايَةِ هَرُونَ: «بَنَى اللَّهُ لَهُ بَيْتًا فِي

الْجَنَّةِ». [راجع: ١١٨٩]

[7471] 44 - (...) It was narrated from Maḥmūd bin Labīd that ‘Uthmān bin ‘Affān wanted to rebuild the *Masjid* but the people disliked that, and they wanted to leave it as it was. He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever builds a *Masjid* for the sake of Allāh, Allāh will build something similar for him in Paradise.’”

[7472] (...) It was narrated from ‘Abdul-Ḥamīd bin Ja‘far with this chain of narrators (a *Hadīth* similar to no. 7471), except that in their *Hadīth* it says: “Allāh will build for him a house in Paradise.”

Chapter 4. The Virtue Of Spending On The Poor And Wayfarers

[7473] 45 - (2984) It was narrated from Abū Hurairah that the Prophet ﷺ said: “While a man was in the wilderness, he heard a voice in a cloud (saying): ‘Irrigate the garden of so-and-so.’ The cloud moved and sent its water onto stony ground, where

[٧٤٧١] ٤٤ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنِ الضَّحَّاكِ، - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ ابْنُ جَعْفَرٍ: حَدَّثَنَا أَبِي عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَرَادَ بِنَاءَ الْمَسْجِدِ، فَكَرِهَ النَّاسُ ذَلِكَ، وَأَحْبَبُوا أَنْ يَدْعَهُ عَلَى هَيْئَتِهِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا لِلَّهِ، بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

[٧٤٧٢] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ [الْحَنْظَلِيُّ]: أَخْبَرَنَا أَبُو بَكْرِ الْحَنْفِيُّ وَعَبْدُ الْمَلِكِ بْنُ الصَّبَّاحِ، كِلَاهُمَا عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمَا: «بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

(المعجم ٤) - (بَابُ فَضْلِ الْإِنْفَاقِ

عَلَى الْمَسَاكِينِ وَابْنِ السَّبِيلِ)

(التحفة ٥)

[٧٤٧٣] ٤٥ - (٢٩٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ

there was one of these channels that absorbed all of that water. He followed the water, and found a man standing in his garden, and diverting that water with his shovel. He said to him: 'O slave of Allâh, what is your name?' He said: 'So-and-so' - the same name that he had heard from the cloud. He said to him: 'O slave of Allâh, why did you ask me about my name?' He said: 'I heard a voice in the cloud from which this water came, saying: "Irrigate the garden of so-and-so," and it was your name. What will you do with it?' He said: 'As you have said this, I look at what it produces, and I give one-third in charity, my family and I eat one-third, and I use one-third as seeds for the next crop.'

[7474] (...) Wahb bin Kaisân narrated it with this chain of narrators (a *Hadith* similar to no. 7473), except that he said: "...And I give one-third of it to the poor, beggars and wayfarers."

بْنُ عُمَيْرٍ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا رَجُلٌ بِفَلَاحٍ مِنَ الْأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلَانٍ. فَتَنَحَّى ذَلِكَ السَّحَابَ، فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ، فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشَّرَاحِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ، فَتَتَبَعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! مَا اسْمُكَ؟ قَالَ: فُلَانٌ، لِإِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! لِمَ سَأَلْتَنِي عَنْ اسْمِي؟ قَالَ: إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَأْوُهُ يَقُولُ: اسْقِ حَدِيقَةَ فُلَانٍ، لِاسْمِكَ، فَمَا تَصْنَعُ فِيهَا؟ قَالَ: أَمَّا إِذَا قُلْتُ هَذَا، فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَأَكُلُ أَنَا وَعِيَالِي ثُلُثًا، وَأَرُدُّ فِيهَا ثُلُثَهُ».

[٧٤٧٤] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: حَدَّثَنَا وَهْبُ ابْنِ كَيْسَانَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: «وَأَجْعَلُ ثُلُثَهُ فِي الْمَسَاكِينِ وَالسَّائِلِينَ وَابْنَ السَّبِيلِ».

Chapter 5. The Prohibition On Showing Off

(المعجم ٥) - (بَابُ تَحْرِيمِ الرِّبَاءِ)

(التحفة ٦)

[7475] 46 - (2985) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Blessed and Exalted is He, said: "I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed."'"

[٧٤٧٥] ٤٦ - (٢٩٨٥) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ».

[7476] 47 - (2986) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him.'"

[٧٤٧٦] ٤٧ - (٢٩٨٦) حَدَّثَنَا عُمَرُ ابْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنِي أَبِي عَنْ إِسْمَاعِيلَ بْنِ سَمِيعٍ، عَنْ مُسْلِمِ بْنِ أَبِي النَّظَّافِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ رَأَى رَأَى اللَّهُ بِهِ».

[7477] 48 - (2987) Jundab Al-'Alaî said: "The Messenger of Allâh ﷺ said: 'Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will display him.'"

[٧٤٧٧] ٤٨ - (٢٩٨٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ جُنْدَبًا الْعَلَقِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَسْمَعُ يَسْمَعِ اللَّهُ بِهِ، وَمَنْ يُرَاءِ يُرَاءِ اللَّهُ بِهِ».

[7478] (...) Sufyân narrated it with this chain of narrators (a *Hadîth* similar to no. 7477) and

[٧٤٧٨] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَلَائِكِيُّ: حَدَّثَنَا سُفْيَانُ

added: "I did not hear anyone else say: 'The Messenger of Allāh ﷺ said.'"

[7479] (...) Sa'eed said (regarding the *Hadīth* of Sufyān, no. 7478): "I think he said: 'Ibn Al-Hārith bin Abī Mūsā said: "I heard Salamah bin Kuhail say: 'I heard Jundab,' and I did not hear anyone say: 'I heard the Messenger of Allāh ﷺ say.'" Someone else said: "I heard the Messenger of Allāh ﷺ say" – a *Hadīth* like that of Ath-thawrī.

[7480] (...) Sufyān narrated: "The truthful and trustworthy one, Al-Walid bin Harb, narrated it with this chain (a *Hadīth* similar to no. 7478)."

Chapter 6. Guarding The Tongue

[7481] 49 - (2988) It was narrated from Abū Hurairah that he heard the Messenger of Allāh ﷺ say: "A person may say a word for which he will be sent down into the Fire, further than the distance between the east and the west."

[7482] 50 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "A person may say a word, not

بِهَذَا الْإِسْنَادِ - وَرَأَى: وَلَمْ أَسْمَعْ أَحَدًا غَيْرَهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ.

[٧٤٧٩] (...) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ الْوَلِيدِ ابْنُ حَرْبٍ - قَالَ سَعِيدٌ: أَطْنَهُ قَالَ: ابْنُ الْحَارِثِ بْنُ أَبِي مُوسَى - قَالَ: سَمِعْتُ سَلَمَةَ بْنَ كَهَيْلٍ قَالَ: سَمِعْتُ جُنْدَبًا وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، غَيْرَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمِثْلِ حَدِيثِ الثَّوْرِيِّ.

[٧٤٨٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا الصَّدُوقُ الْأَمِينُ، الْوَلِيدُ بْنُ حَرْبٍ بِهَذَا الْإِسْنَادِ.

(المعجم ٦) - (بَابُ حِفْظِ اللِّسَانِ)

(التحفة ٧)

[٧٤٨١] ٤٩ - (٢٩٨٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، يَنْزِلُ بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[٧٤٨٢] ٥٠ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدٍ

realizing its repercussions, for which he will be thrown down into the Fire, further than the distance between the east and the west.”

Chapter 7. About The One Who Enjoins Good But Does Not Do It, And Forbids Evil But Does It

[7483] 51 - (2989) It was narrated that it was said to Usamah bin Zaid: “Why don’t you enter upon ‘Uthmān and speak to him?” He said: “Do you think that I do not speak to him unless you are there? By Allāh, I spoke to him privately, and I will not divulge something that I would not like to be the first one to divulge, and I will not say of one who may be in a position of command over me that he is the best of people, after I heard the Messenger of Allāh ﷺ say: ‘A man will be brought on the Day of Resurrection and thrown into the Fire; his intestines will spill forth, and he will go around them as a donkey goes around the millstone. The people of the Fire will gather around him and will say: “O so-and-so, what is the matter with you? Did you not enjoin what is good and forbid what is evil?” He will say: “Yes, but I used to enjoin good and not

ابن إبراهيم، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَّبِعُ مَا فِيهَا، يَهْوِي بِهَا فِي النَّارِ، أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

(المعجم ٧) - (باب عقوبة من يأمر بالمعروف ولا يفعله، وينهى عن المنكر ويفعله) (التحفة ٨)

[٧٤٨٣] ٥١ - (٢٩٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَ يَحْيَى وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قِيلَ لَهُ: أَلَا تَدْخُلُ عَلَى عُثْمَانَ فَتُكَلِّمُهُ؟ فَقَالَ: أَتُرَوْنَ أَنِّي لَا أَكَلِّمُهُ إِلَّا أَسْمِعُكُمْ؟ وَاللَّهِ! لَقَدْ كَلَّمْتُهُ فِيمَا بَيْنِي وَبَيْنَهُ، مَا دُونَ أَنْ أَفْتَحَ أَمْرًا لَا أَحِبُّ أَنْ أَكُونَ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِأَحَدٍ، يَكُونُ عَلَيَّ أَمِيرًا: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْجِمَارُ بِالرَّحَى، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ،

do it, and I used to forbid evil and do it myself.”

[7484] (...) It was narrated that Abû Wâ'il said: "We were with Usâmah bin Zaid and a man said: 'What is preventing you from entering upon 'Uthmân and speaking to him about what he is doing?...'" and he quoted a similar *Hadîth* (as no. 7483).

Chapter 8. The Prohibition Against Disclosing One's Own Sins

[7485] 52 - (2990) The nephew of Ibn Shihâb narrated that his paternal uncle said: Sâlim said: I heard Abû Hurairah say: "I heard the Messenger of Allâh ﷺ say: 'All of my *Ummah* will be fine except those who commit sin openly, and it is part of committing sin openly for a man to do something at night, then in the morning when his Lord has concealed him he says: "O so-and-so, I did such and such last night," when his Lord had concealed him all night, but in the morning he discloses that which Allâh had concealed for him.'"

فَيَقُولُونَ: يَا فُلَانُ! مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى، قَدْ كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ.

[٧٤٨٤] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: كُنَّا عِنْدَ أَسَمَةَ بْنِ زَيْدٍ، فَقَالَ رَجُلٌ: مَا يَمْنَعُكَ أَنْ تَدْخُلَ عَلَى عُثْمَانَ فَتَكَلِّمَهُ فِيمَا يَصْنَعُ؟ وَسَاقَ الْحَدِيثَ بِمِثْلِهِ.

(المعجم ٨) - (بَابُ النَّهْيِ عَنْ هَتِكِ
الْإِنْسَانِ سِتْرَ نَفْسِهِ) (التحفة ٩)

[٧٤٨٥] - (٥٢ - (٢٩٩٠) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْآخِرَانِ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَاةٌ إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْإِجْهَارِ أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ، فَيَقُولُ: يَا فُلَانُ! قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، فَيَبْشُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ». قَالَ زُهَيْرٌ: «وَإِنَّ مِنَ الْهَجَارِ».

Chapter 9. Saying: "May Allâh Have Mercy On You" To One Who Sneezes, And Yawning Is Disliked

[7486] 53 - (2991) It was narrated that Anas bin Mâlik said: "Two men sneezed in the presence of the Prophet ﷺ, and he said: 'Yarhamuk Allâh' to one of them, and not to the other. The one to whom he did not say it, said: 'So-and-so sneezed and you said: "Yarhamuk Allâh" to him, but you did not say it to me.' He said: 'He praised Allâh (said *Al-Hamdu Lillâh*) but you did not praise Allâh."

[7487] (...) A similar report (as *Hadîth* no. 7486) was narrated from Anas, from the Prophet ﷺ.

[7488] 54 - (2992) It was narrated that Abû Burdah said: "I entered upon Abû Mûsâ when he was in the house of the daughter of Al-Faḍl bin 'Abbâs, and I sneezed but he did not say *Yarhamuk Allâh* (may Allâh have mercy on you) to me, but she sneezed and he said it to her. I went back to my mother and told her. When he came to her she said: 'My son sneezed in your presence and you did not say *Yarhamuk Allâh*, but she sneezed

(المعجم ٩) - (بَابُ تَشْمِيتِ

العاطس، وكراهة التثاؤب)

(التحفة ١٠)

[٧٤٨٦] ٥٣ - (٢٩٩١) حَدَّثَنِي

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصُ وَهُوَ ابْنُ غِيَاثٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: عَطَسَ عِنْدَ النَّبِيِّ ﷺ رَجُلَانِ، فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ: عَطَسَ فُلَانٌ فَشَمَّتْهُ، وَعَطَسْتُ أَنَا فَلَمْ تُشَمِّتْنِي، قَالَ: «إِنَّ هَذَا حَمِدَ اللَّهَ، وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ».

[٧٤٨٧] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:

حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٧٤٨٨] ٥٤ - (٢٩٩٢) حَدَّثَنِي زُهَيْرُ

ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِرُحَيْرٍ - قَالَا: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى، وَهُوَ فِي بَيْتِ ابْنَةِ الْفَضْلِ بْنِ عَبَّاسٍ، فَعَطَسْتُ فَلَمْ يُشَمِّتْنِي، وَعَطَسْتُ فَشَمَّتْهَا، فَارْجَعْتُ إِلَى أُمِّي فَأَخْبَرْتُهَا، فَلَمَّا جَاءَهَا قَالَتْ:

and you said it to her.' He said: 'Your son sneezed but he did not praise Allâh, so I did not say *Yarhamuk Allâh* to him. She sneezed and she did praise Allâh, so I said *Yarhamuk Allâh* to her. I heard the Messenger of Allâh ﷺ say: "When one of you sneezes and praises Allâh, then say *Yarhamuk Allâh* (may Allâh have mercy on you) to him, but if he does not praise Allâh, then do not say it to him."

[7489] 55 - (2993) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that he heard the Prophet ﷺ say, when a man sneezed in his presence: "*Yarhamuk Allâh* (may Allâh have mercy on you)." Then he sneezed again and the Messenger of Allâh ﷺ said: "The man has a cold."

[7490] 56 - (2994) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Yawning comes from the *Shaitân*, so if one of you feels the urge to yawn, let him suppress it as much as he can."

عَطَسَ عِنْدَكَ ابْنِي فَلَمْ تُشَمِّتْهُ، وَعَطَسْتَ فَشَمِّتَهَا. فَقَالَ: إِنَّ ابْنَكَ عَطَسَ، فَلَمْ يَحْمِدِ اللَّهَ، فَلَمْ أَشَمِّتْهُ، وَعَطَسْتَ، فَحَمِدَتِ اللَّهَ، فَشَمِّتُهَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ، فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمِدِ اللَّهَ، فَلَا تُشَمِّتُوهُ».

[٧٤٨٩] ٥٥ - (٢٩٩٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ ابْنِ الْأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ» ثُمَّ عَطَسَ أُخْرَى فَقَالَ [لَهُ] رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ مَرُكُومٌ».

[٧٤٩٠] ٥٦ - (٢٩٩٤) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«التَّأَوُّبُ مِنَ الشَّيْطَانِ، فَإِذَا تَتَأَوَّبَ
أَحَدُكُمْ فَلْيَكْظُمْ مَا اسْتَطَاعَ».

[7491] 57 - (2995) Suhail bin Abî Sâlih said: I heard a son of Abû Sa'eed Al-Khudrî telling my father, that his father said: The Messenger of Allâh ﷺ said: "When one of you yawns, let him put his hand on his mouth, lest the *Shaiṭân* enters it."

[٧٤٩١] ٥٧ - (٢٩٩٥) حَدَّثَنِي أَبُو
غَسَّانَ الْمُسَمَعِيُّ مَالِكُ بْنُ عَبْدِ الْوَاحِدِ:
حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا سُهَيْلُ بْنُ
أَبِي صَالِحٍ قَالَ: سَمِعْتُ ابْنَ أَبِي سَعِيدٍ
الْخُدْرِيَّ يُحَدِّثُ أَبِي عَنْ أَبِيهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا تَتَأَوَّبَ أَحَدُكُمْ،
فَلْيُمْسِكْ يَدَيْهِ عَلَى فَمِهِ، فَإِنَّ الشَّيْطَانَ
يَدْخُلُ».

[7492] 58 - (...) It was narrated from 'Abdur-Rahmân bin Abî Sa'eed, from his father, that the Messenger of Allâh ﷺ said: "When one of you yawns, let him put his hand (over his mouth) lest the *Shaiṭân* enter it."

[٧٤٩٢] ٥٨ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ سُهَيْلٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ؛
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَتَأَوَّبَ
أَحَدُكُمْ، فَلْيُمْسِكْ يَدَيْهِ، فَإِنَّ الشَّيْطَانَ
يَدْخُلُ».

[7493] 59 - (...) It was narrated from the son of Abû Sa'eed Al-Khudrî that his father said: "The Messenger of Allâh ﷺ said: 'If one of you yawns while he is in *Aṣ-Ṣalât* (prayers), let him suppress it as much as possible, lest the *Shaiṭân* enters.'"

[٧٤٩٣] ٥٩ - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ،
عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ ابْنِ أَبِي
سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِذَا تَتَأَوَّبَ أَحَدُكُمْ فِي
الصَّلَاةِ، فَلْيَكْظُمْ مَا اسْتَطَاعَ، فَإِنَّ
الشَّيْطَانَ يَدْخُلُ».

[7494] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said:", – a *Hadîth* like that of Bishr and 'Abdul-'Azîz (no. 7491, 7492).

Chapter 10. Miscellaneous *Ahadîth*

[7495] 60 - (2996) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ said: 'The angels were created from light, the jinn were created from smokeless flame, and Âdam was created from that which has been described to you.'"

Chapter 11. Mice Are A Transformed Race

[7496] 61 - (2997) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A tribe of the Children of Israel disappeared and it was not known what happened to them, but I think that they became mice. Have you not seen that if camel milk is put down for them they do not drink it, but if sheep

[٧٤٩٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، وَعَنْ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ بَشْرِ وَعَبْدِ الْعَزِيزِ.

(المعجم ١٠) - (بَابُ: فِي أَحَادِيثِ
مُتَفَرِّقَةٍ) (التحفة ١١)

[٧٤٩٥] ٦٠ - (٢٩٩٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ».

(المعجم ١١) - (بَابُ: فِي الْفَأَرِ وَأَنَّهُ
مَسْخُوحٌ) (التحفة ١٢)

[٧٤٩٦] ٦١ - (٢٩٩٧) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزِّيُّ، جَمِيعًا عَنِ الثَّقَفِيِّ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَقِدْتُ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ، لَا

milk is put down for them they drink it?”

Abû Hurairah said: “I narrated this *Hadîth* to Ka’b and he said: ‘Did you hear that from the Messenger of Allâh ﷺ?’ I said: ‘Yes.’ He said that several times. I said: ‘Shall I read the Torah?’”

Ishâq said in his report: “We do not know what happened to them.”

[7497] 62 - (...) It was narrated that Abû Hurairah said: “Mice are a transformed race, and the sign of that is that when sheep’s milk is put down for them they drink it, and when camel’s milk is put down for them they do not even taste it.” Ka’b said to him: “Did you hear this from the Messenger of Allâh ﷺ?” He said: “Was the Torah revealed to me?”

Chapter 12. A Believer Should Not Be Stung Twice From The Same Hole

[7498] 63 - (2998) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A believer should not be stung twice from the same hole.”

يُدْرِي مَا فَعَلْتُ، وَلَا أَرَاهَا إِلَّا الْفَارَ، أَلَا تَرَوْنَهَا إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْهُ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبْتَهُ؟» .

قَالَ أَبُو هُرَيْرَةَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: نَعَمْ، قَالَ ذَلِكَ مِرَارًا، قُلْتُ: أَأَقْرَأُ التَّوْرَةَ؟

قَالَ إِسْحَاقُ فِي رِوَايَتِهِ: «لَا نَدْرِي مَا فَعَلْتُ» .

[٧٤٩٧] ٦٢ - (...) حَدَّثَنِي أَبُو كَرْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «الْفَارَةُ مَسْخٌ، وَآيَةُ ذَلِكَ أَنَّهُ يُوَضَّعُ بَيْنَ يَدَيْهَا لَبَنُ الْعَنَمِ فَتَشْرَبُهُ، وَيُوَضَّعُ بَيْنَ يَدَيْهَا لَبَنُ الْإِبِلِ فَلَا تَذُوقُهُ» . فَقَالَ لَهُ كَعْبٌ: أَسَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَفَأَنْزِلْتُ عَلَى التَّوْرَةِ؟

(المعجم ١٢) - (بَابُ : لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ) (التحفة ١٣)

[٧٤٩٨] ٦٣ - (٢٩٩٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ؟» .

[7499] (...) A similar report (as *Hadīth* no. 7498) was narrated from Ibn Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ.

Chapter 13. The Believer's Affair Is All Good

[7500] 64 - (2999) It was narrated that Ṣuḥaib said: "The Messenger of Allāh ﷺ said: 'How wonderful is the case of the believer, for all his affairs are good. If something good happens to him, he is thankful for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer.'"

Chapter 14. The Prohibition Of Praising If It Involves Exaggeration And There Is The Fear That It May Be A Source Of Temptation (*Fitnah*) For The One Who Is Praised

[7501] 65 - (3000) It was narrated from 'Abdur-Raḥmān bin Abī Bakrah that his father

[٧٤٩٩] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرَمَلَةُ [بْنُ يَحْيَى] قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. (المعجم ١٣) - (بَابُ: الْمُؤْمِنُ أَمْرُهُ كُلُّهُ خَيْرٌ) (التحفة ١٤)

[٧٥٠٠] ٦٤ - (٢٩٩٩) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ - وَاللَّفْظُ لِشَيْبَانَ - قَالَا: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا ثَابِتٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ».

(المعجم ١٤) - (بَابُ النَّهْيِ عَنِ الْمَدْحِ إِذَا كَانَ فِيهِ إِفْرَاطٌ، وَخِيفَ مِنْهُ فِتْنَةٌ عَلَى الْمَمْدُوحِ) (التحفة ١٥)

[٧٥٠١] ٦٥ - (٣٠٠٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرْعَةَ عَنْ خَالِدِ

said: "A man praised another man in the presence of the Prophet ﷺ. He said: 'Woe to you, you have cut your companion's neck, woe to you, you have cut your companion's neck,' (and he, ﷺ said it) several times. (Then continued) 'If one of you must praise his companion, let him say: "I think that so-and-so is such and such, but Allâh knows best and I do not confirm anyone's good conduct before Allâh."'"

[7502] 66 - (...) It was narrated from 'Abdur-Rahmân bin Abî Bakrah from his father that mention of a man was made in the presence of the Prophet ﷺ, and a man said: "O Messenger of Allâh, there is no man after the Messenger of Allâh ﷺ who is better than him with regard to such and such." The Messenger of Allâh ﷺ said: "Woe to you, you have cut your companion's neck," and he said that several times. Then the Messenger of Allâh ﷺ said: "If one of you must praise his brother, let him say: "I think that so-and-so seems to be such and such, and I do not confirm anyone's good conduct before Allâh."

[7503] (...) A *Hadîth* like that of Yazîd bin Zurai' (no. 7501) was narrated from Shu'bah with

الْحَدَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: مَدَحَ رَجُلٌ رَجُلًا، عِنْدَ النَّبِيِّ ﷺ قَالَ، فَقَالَ: «وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ» مَرَارًا «إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فَلَانًا، وَاللَّهُ حَسِيبُهُ، وَلَا أَرْكَبُ عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ - إِنْ كَانَ يَعْلَمُ ذَاكَ - كَذًا وَكَذَا».

[٧٥٠٢] ٦٦ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ عَمْرٍو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي رَوَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ: أَخْبَرَنَا عُثْمَرُ قَالَ: شَعْبَةُ حَدَّثَنَا عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ عِنْدَهُ رَجُلٌ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَا مِنْ رَجُلٍ، بَعْدَ رَسُولِ اللَّهِ ﷺ، أَفْضَلُ مِنْهُ فِي كَذًا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ» مَرَارًا يَقُولُ ذَلِكَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ أَحَدُكُمْ مَادِحًا أَخَاهُ، لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فَلَانًا، إِنْ كَانَ يَرَى أَنَّهُ كَذَّاكَ، وَلَا أَرْكَبُ عَلَى اللَّهِ أَحَدًا».

[٧٥٠٣] (...) وَحَدَّثَنِيهِ عَمْرُو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، وَحَدَّثَنَا

this chain of narrators, but it does not say in their *Hadith*: "There is no man after the Messenger of Allāh ﷺ who is better than the Messenger of Allāh ﷺ..."

[7504] 67 - (3001) It was narrated that Abû Mûsâ said: "The Prophet ﷺ heard a man praising another man, and going too far in praising him." He said: "You have ruined, or you have broken, the man's back."

[7505] 68 - (3002) It was narrated that Abû Ma'mar said: "A man started to praise a governor among the governors, and Al-Miqdâd started to throw dust on him, and he said: 'The Messenger of Allāh ﷺ commanded us to throw dust in the faces of those who praise others.'"

[7506] 69 - (...) It was narrated from Hammâm bin Al-Hârith that a man started to praise 'Uthmân and Al-Miqdâd went and knelt down, and he was a

أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، كِلَاهُمَا عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ، لَيْسَ فِي حَدِيثِهِمَا: فَقَالَ رَجُلٌ: مَا مِنْ رَجُلٍ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْهُ.

[٧٥٠٤] ٦٧ - (٣٠٠١) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ، وَيُطْرِيه فِي الْمَدْحَةِ، فَقَالَ: «لَقَدْ أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ، ظَهْرَ الرَّجُلِ».

[٧٥٠٥] ٦٨ - (٣٠٠٢) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، جَمِيعًا عَنْ ابْنِ مَهْدِيٍّ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ يُثْنِي عَلَى أَمِيرٍ مِنَ الْأَمْراءِ، فَجَعَلَ الْمُقْدَادُ يَحْثِي عَلَيْهِ التُّرَابَ، وَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحْثِي فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ.

[٧٥٠٦] ٦٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

large man, and he started to throw pebbles in his face. 'Uthmân said to him: "What is the matter with you?" He said: "The Messenger of Allâh ﷺ said: 'If you see those who praise others, throw dust in their faces.'"

[7507] (...) A similar report (as *Hadîth* no. 7506) was narrated from Al-Miqdâd, from the Prophet ﷺ.

Chapter 15. Showing Preference To The One Who Is Older

[7508] 70 - (3003) It was narrated from Nâfi' that 'Abdullâh bin 'Umar told him, that the Messenger of Allâh ﷺ said: "I saw myself in a dream, using a *Siwâk*, and two men were competing to take it, one of whom was older than the other. I gave the *Siwâk* to the younger one, and it was said to me: 'Give it to the older one.' So I gave it to the older one."

حَدَّثَنَا شُعْبَةُ عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ؛ أَنَّ رَجُلًا جَعَلَ يَمْدَحُ عُثْمَانَ، فَعَمِدَ الْمُقْدَادُ، فَجَثَا عَلَى رُكْبَتَيْهِ، وَكَانَ رَجُلًا ضَخْمًا، فَجَعَلَ يَخْتُو فِي وَجْهِهِ الْحَصَا، فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ».

[٧٥٠٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنصُورٍ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْأَشَجَعِيُّ عُبَيْدُ اللَّهِ بْنُ عُبَيْدِ الرَّحْمَنِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ وَمَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنِ الْمُقْدَادِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

(المعجم ١٥) - (بَابُ مَنَاوَلَةِ الْأَكْبَرِ)

(التحفة ١٦)

[٧٥٠٨] ٧٠ - (٣٠٠٣) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا صَحْرٌ يَعْنِي ابْنَ جُوَيْرِيَةَ، عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكِ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاولْتُ السِّوَاكَ الْأَصْغَرَ

مِنْهُمَا، فَقِيلَ لِي: كَبُرَ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ».

Chapter 16. Verification Of *Hadith* And The Ruling On Writing Down Knowledge

(المعجم ١٦) - (بَابُ التَّثْبِتِ فِي الْحَدِيثِ، وَحُكْمُ كِتَابَةِ الْعِلْمِ)
(التحفة ١٧)

[7509] 71 - (2493) It was narrated from Hishâm that his father said: "Abû Hurairah used to narrate *Hadith* and say: 'Listen O lady of the apartment, listen O lady of the apartment,' when 'Aishah was praying. When she had finished her prayer, she said to 'Urwah: 'Did you not hear this man, and what he said just now? The Prophet ﷺ would speak, and if someone wanted to count the words, he could.'"

[٧٥٠٩] ٧١ - (٢٤٩٣) حَدَّثَنَا هُرُؤُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِهِ سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ وَيَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ! وَعَائِشَةُ تُصَلِّي، فَلَمَّا فَضَّتْ صَلَاتَهَا قَالَتْ لِعُرْوَةَ: أَلَا تَسْمَعُ إِلَى هَذَا وَمَقَالَتِهِ أَنفَا؟ إِنَّمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ حَدِيثًا، لَوْ عَدَّهُ الْعَادُّ لَأَحْصَاهُ.

[راجع: ٦٣٩٩]

[7510] 72 - (3004) It was narrated from Abû Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: "Do not write down what I say, and whoever has written down anything from me other than the Qur'ân, let him erase it. Narrate from me, and there is nothing wrong with that, but whoever tells a lie about me" - Hammâm (a sub narrator) said: "I think he said: 'deliberately'" - "let him take his place in the Fire."

[٧٥١٠] ٧٢ - (٣٠٠٤) حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ ابْنِ خَالِدٍ الْأَزْدِيِّ: حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَكْتُبُوا عَنِّي، وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهِ، وَحَدِّثُوا عَنِّي، وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ: - مُتَعَمِّدًا فَلْيَتَّبِرُوا مَقْعَدَهُ مِنَ النَّارِ».

Chapter 17. The Story Of The People Of The Ditch And The Magician, The Monk And The Boy

[7511] 73 - (3005) It was narrated from Şuhaib that the Messenger of Allāh ﷺ said: "There was a king among those who came before you, and he had a magician. When he (the magician) grew old, he said to the king: 'I have grown old; send me a boy to whom I can teach magic.' He sent him a boy to teach, and when he (the boy) was on his way to the magician he met a monk, and he sat down and listened to what he said, and he liked it. Whenever he would go to the magician he passed by the monk, and he would sit with him, then when he came to the magician, he would beat him (for the delay). He complained about that to the monk, who said: 'If you are afraid of the magician, say: "My family kept me," and if you are afraid of your family, say: "The magician kept me."' "

"While this went on, he came to a huge beast that was blocking the way of the people, and he said: 'Today I will find out if the magician is better or if the monk is better.' He picked up a stone and said: 'O Allāh, if the monk's affair is dearer to You than that of the magician, then kill this beast, so that the people may move freely.' He threw it and

(المعجم ١٧) - (بَابُ قِصَّةِ أَصْحَابِ

الْأَخْدُودِ وَالسَّاحِرِ وَالرَّاهِبِ وَالْغُلَامِ)

(التحفة ١٨)

[٧٥١١] ٧٣ - (٣٠٠٥) حَدَّثَنَا هَدَّابُ

ابْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا

ثَابِتٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ

صُهَيْبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ

مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ،

فَلَمَّا كَبُرَ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرْتُ

فَابْعَثْ إِلَيَّ غُلَامًا أَعْلَمُهُ السَّحَرَ، فَبَعَثَ

إِلَيْهِ غُلَامًا يُعَلِّمُهُ، فَكَانَ فِي طَرِيقِهِ، إِذَا

سَلَكَ، رَاهِبٌ، فَقَعَدَ إِلَيْهِ وَسَمِعَ كَلَامَهُ،

فَأَعْجَبَهُ، فَكَانَ إِذَا أَتَى السَّاحِرَ مَرًّا

بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ، فَإِذَا أَتَى السَّاحِرَ

ضَرَبَهُ، فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ، فَقَالَ:

إِذَا خَشِيتَ السَّاحِرَ فَقُلْ: حَبَسَنِي أَهْلِي،

وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ: حَبَسَنِي

السَّاحِرُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَى عَلَى

دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتْ النَّاسَ، فَقَالَ:

الْيَوْمَ أَعْلَمُ السَّاحِرَ أَفْضَلَ أَمْ الرَّاهِبَ

أَفْضَلُ؟ فَأَخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ! إِنْ

كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ

السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ، حَتَّى يَمْضِيَ

النَّاسُ، فَرَمَاهَا فَفَقَّتَلَهَا، وَمَضَى النَّاسُ،

killed it, and the people were able to move freely. He came to the monk and told him, and the monk said to him: 'O my son, today you are better than me, and you have reached a stage where I think you will be tested. If you are tested, then do not tell anyone about me.'

"The boy started to heal the blind and lepers, and to cure the people of all kinds of sickness. A companion of the king who had gone blind heard of that, and he brought him many gifts and said: 'All of this is for you, if you will heal me.' He said: 'I do not heal anyone; rather it is Allâh Who heals.' If you believe in Allâh, I will pray to Allâh to heal you.' So he believed in Allâh, and Allâh healed him. He came to the king and sat with him as he used to do, and the king said to him: 'Who gave you back your sight?' He said: 'My Lord.' He said: 'Do you have a lord other than me?' He said: 'My Lord and your Lord is Allâh.' The king detained him and kept torturing him until he told him about the boy.

"The boy was brought and the king said to him: 'O my son, you have become so proficient in magic that you heal the blind and lepers, and you do such and such.' He said: 'I do not heal anyone; rather it is Allâh Who heals. The king detained him, and kept torturing him until he

فَأَتَى الرَّاهِبَ فَأَخْبَرَهُ، فَقَالَ لَهُ الرَّاهِبُ:
أَيُّ بُنْي! أَنْتَ، الْيَوْمَ، أَفْضَلُ مِنِّي، قَدْ
بَلَغَ مِنْ أَمْرِكَ مَا أَرَى، وَإِنَّكَ سَتُبْتَلَى،
فَإِنْ ابْتُلِيتَ فَلَا تَدُلْ عَلَيَّ، وَكَانَ الْغُلَامُ
يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ
مِنْ سَائِرِ الْأَدْوَاءِ، فَسَمِعَ جَلِيسٌ لِلْمَلِكِ
كَانَ قَدْ عَمِيَ، فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ، فَقَالَ:
مَا هَهُنَا لَكَ أَجْمَعُ، إِنْ أَنْتَ شَفَيْتَنِي،
فَقَالَ: إِنِّي لَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي
اللَّهُ، فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ
فَشَفَاكَ، فَأَمَّنَ بِاللَّهِ، فَشَفَاهُ اللَّهُ، فَأَتَى
الْمَلِكَ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ،
فَقَالَ لَهُ الْمَلِكُ: مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟
قَالَ: رَبِّي، قَالَ: أَوَ لَكَ رَبٌّ غَيْرِي؟
قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ فَلَمْ يَزَلْ
يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ، فَجِئَ
بِالْغُلَامِ، فَقَالَ لَهُ الْمَلِكُ: أَيُّ بُنْي! قَدْ
بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَهَ
وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ، فَقَالَ: إِنِّي لَا
أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ، فَأَخَذَهُ فَلَمْ
يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ، فَجِئَ
بِالرَّاهِبِ، فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ،
فَأَبَى فَدَعَا بِالْمُشَارِ، فَوَضَعَ الْمُشَارَ فِي
مَفْرَقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ،

told him about the monk.' The monk was brought and it was said to him: 'Recant your faith,' but he refused. The king called for a saw and placed the saw in the middle of his head, and cut him in two. Then the companion of the king was brought and it was said to him: 'Recant your faith,' but he refused. The saw was placed in the middle of his head, and he was cut in two. Then the boy was brought and it was said to him: 'Recant your faith,' but he refused.

"The king handed him over to a group of his companions and said: 'Take him to such and such a mountain. Then take him up the mountain, and when you reach the top, if he recants his faith (let him go), otherwise throw him down.' They took him there, and took him up the mountain, and he said: 'O Allâh, save me from them however You will.' The mountain shook and they fell down, and the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allâh saved me from them.' He handed him over to another group of his companions and said: 'Take him out in a boat to the middle of the sea. Then if he recants his faith (let him go), otherwise throw him overboard.' They took him, and the boy said: 'O Allâh, save me from them however You will.' The boat capsized and they drowned, and

ثُمَّ جِيءَ بِجَلِيسِ الْمَلِكِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوَضَعَ الْمُسَارَ فِي مَفْرَقِ رَأْسِهِ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَاؤُهُ، ثُمَّ جِيءَ بِالْغُلَامِ فَقِيلَ لَهُ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا، فَاصْعَدُوا بِهِ الْجَبَلَ، فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ، فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَاطْرَحُوهُ، فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الْجَبَلَ، فَقَالَ: اللَّهُمَّ! اكْنُيْهِمْ بِمَا شِئْتُ، فَارْجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ قَالَ: كَفَانِيَهُمُ اللَّهُ، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: اذْهَبُوا بِهِ فَاحْمِلُوهُ فِي قُرْقُورٍ، فَتَوَسَّطُوا بِهِ الْبَحْرَ، فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْدِفُوهُ، فَذَهَبُوا بِهِ، فَقَالَ: اللَّهُمَّ! اكْنُيْهِمْ بِمَا شِئْتُ فَأَنْكَمَأَتْ بِهِمُ السَّفِينَةُ فَغَرِقُوا، وَجَاءَ يَمْشِي إِلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيَهُمُ اللَّهُ، فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمُرُكَ بِهِ، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَتَضْلُبُنِي عَلَى جِدْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ ضَعْ

the boy came walking back to the king. The king said to him: 'What happened to your companions?' He said: 'Allâh saved me from them.' He said to the king: 'You will not be able to kill me unless you do what I tell you to.' He said: 'What is it?' He said: 'Gather the people in one plain, and crucify me on the trunk of a tree, then take an arrow from my quiver and place the arrow in the bow, and say: "In the Name of Allâh, the Lord of the boy," then shoot me. If you do that, you will kill me.'

"So he gathered the people in one plain and crucified him on the trunk of a tree. Then he took an arrow from his quiver, placed it in the bow and said: 'In the Name of Allâh, the Lord of the boy,' and he shot him. The arrow struck his temple and he put his hand to his temple, where the arrow had landed, and died. The people said: 'We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.' People went to the king and said to him: 'Have you seen what you wanted to avert? By Allâh, that which you feared has happened to you: the people have believed (in Allâh).' He ordered that ditches be dug at the beginning of each road, and fires be lit, and he said: 'Whoever does not recant his faith, throw him into it,' or it was said, 'make him jump into it.'

السَّهْمَ فِي كَيْدِ الْقَوْسِ، ثُمَّ قُلْ: بِاسْمِ
الله، رَبِّ الْعَلَامِ، ثُمَّ ارْمِنِي، فَإِنَّكَ إِذَا
فَعَلْتَ ذَلِكَ قَتَلْتَنِي، فَجَمَعَ النَّاسَ فِي
صَعِيدٍ وَاحِدٍ، وَصَلَّبَهُ عَلَى جَذْعٍ، ثُمَّ
أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ
فِي كَيْدِ الْقَوْسِ ثُمَّ قَالَ: بِاسْمِ الله، رَبِّ
الْعَلَامِ، ثُمَّ رَمَاهُ فَوَضَعَ السَّهْمَ فِي
صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ
السَّهْمِ، فَمَاتَ، فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ
الْعَلَامِ، آمَنَّا بِرَبِّ الْعَلَامِ، آمَنَّا بِرَبِّ
الْعَلَامِ، فَأَتَى الْمَلِكُ فَقِيلَ لَهُ: أَرَأَيْتَ مَا
كُنْتَ تَحْذَرُ؟ قَدْ، وَالله! نَزَلَ بِكَ حَذْرُكَ،
قَدْ آمَنَ النَّاسُ فَأَمَرَ بِالْأَخْدُودِ بِأَفْوَاهِ
السَّكَكِ فَخُدَّتْ وَأَصْرَمَ النَّيْرَانُ، وَقَالَ:
مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَخْمُوهُ فِيهَا، أَوْ
قِيلَ لَهُ: افْتَحِمْ، فَفَعَلُوا حَتَّى جَاءَتْ
امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَفَاعَسَتْ أَنْ تَقَعَ
فِيهَا، فَقَالَ لَهَا الْعَلَامُ: يَا أُمُّهُ! اضْبِرِّي،
فَإِنَّكَ عَلَى الْحَقِّ».

“They did that until there came a woman with her infant son. She hesitated from jumping into it, but the child said to her: ‘O my mother, be patient (and jump into the fire), for you are following the truth.’”

Chapter 18. The Lengthy *Hadith* Of Jābir And The Story Of Abū Al-Yasar

[7512] 74 - (3006) It was narrated that ‘Ubādah bin Al-Walīd bin ‘Ubādah bin Aṣ-Ṣāmit said: “My father and I went out seeking knowledge among this group of the *Anṣār* before they died. The first one whom we met was Abū Al-Yasar, the Companion of the Messenger of Allāh ﷺ. A slave of his was with him, and he had a binding of (paper) sheets with him. Abū Al-Yasar was wearing a *Burdah* and a *Ma‘āfiri* garment, and his slave was wearing a *Burdah* and a *Ma‘āfiri* garment. My father said to him: ‘O uncle, I see signs of anger on your face.’ He said: ‘Yes; I was owed money by so-and-so the son of so-and-so Al-Ḥarāmī (from the tribe of Banū Ḥarām). I went to his family and greeted them with *Salām* and said: “Is he there?” They said: “No.” Then a young son of his came out to me, and I said to him: “Where is your father?” He said: “He heard your voice and he hid behind my mother’s bed.” I said: “Come out to me, for I know where you are.” He came out, and I said: “What

(المعجم ١٨) - (بَابُ حَدِيثِ جَابِرِ الطَّوِيلِ، وَقِصَّةِ أَبِي الْيَسْرِ) (التحفة ١٩)

[٧٥١٢] ٧٤ - (٣٠٠٦) حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَتَقَارَبَا فِي لَفْظِ الْحَدِيثِ وَالسِّيَاقِ لَهُوْنٌ - قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَعْقُوبَ بْنِ مُجَاهِدٍ أَبِي حَزْرَةَ، عَنْ عُبَادَةَ ابْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: خَرَجْتُ أَنَا وَأَبِي نَطْلُبُ الْعِلْمَ فِي هَذَا الْحَيِّ مِنَ الْأَنْصَارِ، قَبْلَ أَنْ يَهْلِكُوا، فَكَانَ أَوَّلَ مَنْ لَقِينَا أَبَا الْيَسْرِ، صَاحِبَ رَسُولِ اللَّهِ ﷺ، وَمَعَهُ غُلَامٌ لَهُ، مَعَهُ ضِمَامَةٌ مِنْ صُحُفٍ، وَعَلَى أَبِي الْيَسْرِ بُرْدَةٌ وَمَعَاوِرِيٌّ، وَعَلَى غُلَامِهِ بُرْدَةٌ وَمَعَاوِرِيٌّ، فَقَالَ لَهُ أَبِي: يَا عَمَّ! إِنِّي أَرَى فِي وَجْهِكَ سَفْعَةً مِنْ غَضَبٍ، قَالَ: أَجَلْ، كَانَ لِي عَلَى فُلَانٍ بْنِ فُلَانٍ الْحَرَامِيِّ مَالٌ، فَاتَيْتُ أَهْلَهُ فَسَلَّمْتُ، فَقُلْتُ: تَمَّ هُوَ؟ قَالُوا: لَا، فَخَرَجَ عَلَيَّ ابْنُ لَهُ جَفَرٌ، فَقُلْتُ لَهُ: أَيْنَ أَبُوكَ؟ قَالَ:

made you hide from me?” He said: “By Allāh, I will tell you, and I will not lie to you. By Allāh, I was afraid that if I spoke to you I would lie to you, and if I made a promise to you I would break it. You were a Companion of the Messenger of Allāh ﷺ, and by Allāh I was in (financial) difficulty.” I said: “Do you swear by Allāh?” He said: “I swear by Allāh.” I said: “Do you swear by Allāh?” He said: “I swear by Allāh.” I said: “Do you swear by Allāh?” He said: “I swear by Allāh.” He brought me his promissory note and erased it with his own hand.’ He said: ‘When you can afford it, pay it off, otherwise you are let off. I bear witness that these two eyes of mine saw’ – and he put his fingers on his eyes – ‘and these two ears of mine heard, and my heart understood’ – and he pointed to his heart – ‘the Messenger of Allāh ﷺ when he said: Whoever waits for one who is in (financial) difficulty (to pay a debt) or waives it for him, Allāh will shade him in His shade.’”

[7513] (3007) He (i.e., ‘Ubâdah bin Al-Walîd bin ‘Ubâdah bin Aş-Şamit, narrating a *Hadîth* as no. 7512) said: “I said to him: ‘O uncle, why don’t you take the *Burdah* of your slave or give him your *Ma’âfirî* garment, or take his *Ma’âfirî* and give him your *Burdah*, then you will have a *Hullah* and he will have a *Hullah*?’ He patted my head and said: ‘O Allāh, bless him. O son of my brother, these

سَمِعَ صَوْنَكَ فَدَخَلَ أَرِيكَهَ أُمِّي، فَقُلْتُ: أَخْرُجْ إِلَيَّ، فَقَدْ عَلِمْتُ أَيْنَ أَنْتَ، فَخَرَجَ، فَقُلْتُ: مَا حَمَلَكَ عَلَى أَنْ اخْتَبَأْتَ مِنِّي؟ قَالَ: أَنَا، وَاللَّهِ! أُحَدِّثُكَ، ثُمَّ لَا أَكْذِبُكَ، خَشِيتُ، وَاللَّهِ! أَنْ أُحَدِّثَكَ فَأَكْذِبُكَ، وَأَنْ أَعِدَّكَ فَأُخْلِفَكَ، وَكُنْتُ صَاحِبَ رَسُولِ اللَّهِ ﷺ، وَكُنْتُ، وَاللَّهِ! مُعْسِرًا، قَالَ: قُلْتُ: اللَّهُ! قَالَ: اللَّهُ! قُلْتُ: اللَّهُ! قَالَ: اللَّهُ! قَالَ: قُلْتُ: اللَّهُ! قَالَ: اللَّهُ! قَالَ: فَأَتَيْتُ بِصَحِيفَتِهِ فَمَحَاها بِيَدِهِ، قَالَ: فَإِنْ وَجَدْتَ قَضَاءً فَأَقْضِنِي، وَإِلَّا، أَنْتَ فِي حِلٍّ، فَأَشْهَدُ بَصَرِ عَيْنِي هَاتَيْنِ وَوَضَعَ إِبْصَعِيهِ عَلَى عَيْنَيْهِ وَسَمِعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي هَذَا وَأَشَارَ إِلَى مَنْطِقِ قَلْبِهِ، رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ عَنْهُ، أَظْلَمَهُ اللَّهُ فِي ظِلِّهِ».

[٧٥١٣] [٣٠٠٧] قَالَ: فَقُلْتُ لَهُ أَنَا: يَا عَمُّ! لَوْ أَنَّكَ أَخَذْتَ بُرْدَةَ غُلَامِكَ أَوْ أَعْطَيْتَهُ مَعَاْفِرِيكَ، وَأَخَذْتَ مَعَاْفِرِيهِ وَأَعْطَيْتَهُ بُرْدَتَكَ، فَكَانَتْ عَلَيْكَ حُلَّةٌ وَعَلَيْهِ حُلَّةٌ، فَمَسَحَ رَأْسِي وَقَالَ: اللَّهُمَّ! بَارِكْ فِيهِ، يَا ابْنَ أَخِي! بَصُرَ عَيْنَيَّ هَاتَيْنِ، وَسَمِعُ أُذُنَيَّ هَاتَيْنِ، وَوَعَاهُ قَلْبِي

two eyes of mine saw, and these two ears of mine heard, and my heart understood the Messenger of Allâh ﷺ when he said: "Feed them (slaves) from that which you eat, and clothe them from that which you wear." If I give him some worldly goods, that is easier for me than him taking some of my *Hasanât* (good deeds) on the Day of Resurrection."

[7514] (3008) (He continued) "Then we went on until we came to Jâbir bin 'Abdullâh in his *Masjid*, where he was praying in a single garment, wrapped up in it. I made my way through the people until I sat between him and the *Qiblah*, and I said: 'May Allâh have mercy on you. Are you praying in a single garment when your *Ridâ'* (upper garment) is beside you?' He gestured towards my chest with his fingers like this, holding his fingers apart and bending them (and said): 'I hoped that a fool like you would enter upon me and see what I am doing, and do likewise.

(Jâbir bin Abdullâh said:) "The Messenger of Allâh ﷺ came to us in this *Masjid* of ours, and in his hand was the branch of a palm tree. He saw some sputum in the *Qiblah* of the *Masjid*, so he scratched it with this branch, then he turned to us and said: "Who among you would like Allâh to turn away from him?" We were afraid (to speak). Then he said: "Who among you would like Allâh

هَذَا - وَأَشَارَ إِلَى مَنَاطِ قَلْبِهِ - رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ: «أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَاللِّسُوهُمْ مِمَّا تَلْبَسُونَ». وَكَانَ أَنْ أُعْطِيْتُهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ.

[٧٥١٤] (٣٠٠٨) ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فِي مَسْجِدِهِ، وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، مُسْتَمِلًا بِهِ، فَتَحَطَّيْتُ الْقَوْمَ حَتَّى جَلَسْتُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ! أَتُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَرَدَاؤُكَ إِلَى جَنْبِكَ؟ قَالَ: فَقَالَ بِيَدِهِ فِي صَدْرِي هَكَذَا، وَفَرَّقَ بَيْنَ أَصَابِعِهِ وَقَوَّسَهَا: أَرَدْتُ أَنْ يَدْخُلَ عَلَيَّ الْأَحْمَقُ مِثْلَكَ، فَيَرَانِي كَيْفَ أَصْنَعُ، فَيَضَعُ مِثْلَهُ.

أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِالْعُرْجُونِ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟» فَلَمَّا: لَا أَتِنَا، يَا رَسُولَ

to turn away from him?" We were afraid (to speak). Then he said: "Who among you would like Allâh to turn away from him?" We said: "None of us, O Messenger of Allâh." He said: "When one of you stands to pray, Allâh, Blessed and Exalted is He, is before him, so he should not spit in front of him or to his right; rather let him spit to his left, beneath his left foot, and if he needs to do that suddenly, then let him take his garment like this," and he folded part of his garment over another part. Then he said: "Bring some 'Abîr (a mixture of perfume)." A young man from that tribe leapt up and ran to his family, and he brought some *Khalûq* (a kind of perfume) in his palm. The Messenger of Allâh ﷺ took it, and put it at the tip of that branch, then he used it to touch the traces of that sputum.'

"Jâbir said: "This is why you should put *Khalûq* in your *Masâjid*."

[7515] (3009) (Jabir continued:)

"We traveled with the Messenger of Allâh ﷺ on the campaign to Baṭn Buwât, and he was pursuing Al-Majdî bin 'Amr Al-Juhanî. There were five, or six, or seven of us riding each she-camel. There came the turn of 'Uqbah, an *Anṣârî* man, to ride the she-camel. He made it kneel and mounted it, then he tried to make it stand up, but it would not stand. He rebuked it and said, "May Allâh curse you."

الله! قَالَ: «فَإِنْ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قِبَلَ وَجْهِهِ، فَلَا يَبْصُرَنَّ قِبَلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْصُرْ عَنْ بَسَارِهِ، تَحْتَ رِجْلِهِ الْيُسْرَى، فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ فَلْيَقْلُ بِثَوْبِهِ هَكَذَا» ثُمَّ طَوَى ثَوْبَهُ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ: «أَرُونِي غَيْرًا» فَتَارَ فَتَى مِنَ الْحَيِّ يَشْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخُلُقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ. فَقَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمْ الْخُلُقَ فِي مَسَاجِدِكُمْ.

[٧٥١٥] (٣٠٠٩) سَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَطْنِ بُوَاطٍ، وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرِو الْجُهَنِيِّ، وَكَانَ النَّاصِحُ يَعْقُبُهُ مِنَّا الْخَمْسَةُ وَالسَّتَّةُ وَالسَّبْعَةُ، فَذَارَتْ عُقْبُهُ رَجُلٍ مِنَ الْأَنْصَارِ عَلَى نَاصِحٍ لَهُ، فَأَنَاخَهُ فَرَكَبَهُ، ثُمَّ بَعَثَهُ فَلَدَّنَ عَلَيْهِ بَعْضَ التَّلْدَنِ، فَقَالَ لَهُ: شَأْنُكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

The Messenger of Allâh ﷺ said: "Who is this who is cursing his camel?" He said: "It is me, O Messenger of Allâh." He said: "Get down from it, for no cursed thing should accompany us. Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allâh is asked and He answers your prayers."

[7516] (3010) (Jabir bin 'Abdullâh continued: 'We traveled with the Messenger of Allâh ﷺ and when evening came we drew near one of the oasis' of the Arabs. The Messenger of Allâh ﷺ said: "Who will go ahead and set up the water tank for us, and drink and draw water for us?"' Jâbir said: 'I stood up and said: "Here is your man, O Messenger of Allâh." The Messenger of Allâh ﷺ said: "Who will go with Jâbir?" Jabbâr bin Şakhr stood up, and we went to the well and poured a bucket or two into the tank, then we plastered it with clay, then we poured water into it until we filled it. The first one who came to us was the Messenger of Allâh ﷺ and he said: "Will you permit me (to drink)?" We said: "Yes, O Messenger of Allâh." He brought his she-camel and it drank, then he pulled on its reins and it stretched its legs and urinated. Then he took it aside and made it kneel down. Then the Messenger of Allâh ﷺ

هَذَا اللَّاعِنُ بَعِيرُهُ؟" قَالَ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «انْزِلْ عَنْهُ، فَلَا يَصْحَبَنَا مَلْعُونٌ، لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُؤَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ».

[٧٥١٦] (٣٠١٠) سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كَانَ عُشْيَشِيَّةً وَدَنَوْنَا مَاءً مِنْ مِيَاهِ الْعَرَبِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَجُلٌ يَتَقَدَّمُنَا فَيَمْدُرُ الْحَوْضَ فَيَشْرَبُ وَيَسْقِينَا؟» قَالَ جَابِرٌ: فَقُمْتُ فَقُلْتُ: هَذَا رَجُلٌ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ رَجُلٍ مَعَ جَابِرٍ؟» فَقَامَ جَبَّارُ بْنُ صَخْرٍ، فَاَنْطَلَقْنَا إِلَى الْبُئْرِ، فَتَزَعْنَا فِي الْحَوْضِ سَجْلًا أَوْ سَجْلَيْنِ، ثُمَّ مَدَرْنَاهُ، ثُمَّ نَزَعْنَا فِيهِ حَتَّى أَفْهَقْنَاهُ، فَكَانَ أَوَّلَ طَالِعِ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَتَادَذَانِ؟» قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ! فَأَسْرَعَ نَاقَتَهُ فَشَرِبَتْ، فَشَقَّ لَهَا فَشَجَّتْ قِبَالَتْ، ثُمَّ عَدَلَ بِهَا فَأَنَاحَهَا، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَوْضِ فَتَوَضَّأَ مِنْهُ، ثُمَّ قُمْتُ فَتَوَضَّأْتُ مِنْ مُتَوَضَّأِ رَسُولِ اللَّهِ ﷺ، فَذَهَبَ جَبَّارُ

came to the water tank and performed *Wudu'* from it, then I got up and performed *Wudu'* from the left-over *Wudu'* water of the Messenger of Allāh ﷺ. Jabbār bin Ṣakhr went to relieve himself, and the Messenger of Allāh ﷺ stood up to pray. I was wearing a *Burdah* and it was not wide enough to go around me. It had fringes and I turned it upside down and held the ends under my chin. Then I came and stood to the left of the Messenger of Allāh ﷺ. He took me by the hand and brought me round to stand on his right. Then Jabbār bin Ṣakhr came and performed *Wudu'*, then he came and stood to the left of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took us both by the hand and pushed us back until we were standing behind him. The Messenger of Allāh ﷺ started to cast glances at me but I did not realize, then I noticed him. He gestured with his hand like this, telling me to pull up my loincloth. When the Messenger of Allāh ﷺ had finished [his prayer], he said: "O Jābir!" I said: "Here I am, O Messenger of Allāh." He said: "If it is big enough, tie its opposite ends, and if it is too small, tie it around your waist."

[7517] (3011) (Jabir continued:) We travelled with the Messenger of Allāh ﷺ and the food for each man among us, every day, was one date, which he would suck and

ابْنُ صَخْرٍ يَقْضِي حَاجَتَهُ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَنْ أُخَالِفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا ذَبَازِبٌ فَتَكَسَّيْتُهَا ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِأَيْدِينَا جَمِيعًا، فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطَنْتُ بِهِ، فَقَالَ هَكَذَا بِيَدِهِ، يَعْنِي شُدَّ وَسَطَكَ، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ!» قُلْتُ: لَيْتَكَ، يَا رَسُولَ اللَّهِ! قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَى حَقْوِكَ».

[٧٥١٧] (٣٠١١) سِرْنَا مَعَ رَسُولِ

اللَّهِ ﷺ، وَكَانَ قُوْتُ كُلِّ رَجُلٍ مِثْلًا، [فِي] كُلِّ يَوْمٍ، تَمْرَةً، فَكَانَ يَمُصُّهَا ثُمَّ يَبْصُرُهَا

then wrap it in his garment. We would also knock down leaves with our bows and eat them, until the corners of our mouths were covered with ulcers. One day a man was overlooked when the dates were distributed, and we set out carrying him, and we bore witness that he had not been given his date, then he was given it, and he stood up and took it.

[7518] (3012) (Jâbir continued)

“We traveled with the Messenger of Allâh ﷺ until we halted in a spacious valley. The Messenger of Allâh ﷺ went to relieve himself, and I followed him, bringing a bucket of water. The Messenger of Allâh ﷺ looked, but he did not see anything with which to conceal himself, then he saw two trees at the end of the valley. The Messenger of Allâh ﷺ went to one of them and took hold of one of its branches, and said: “Follow me, by Allâh’s Leave,” and it came with him like a camel with a nose ring that follows its driver. Then he went to the second tree and took hold of one of its branches and said: “Follow me, by Allâh’s Leave,” and it came with him in a similar manner. Then when he reached the middle of the space between them, he joined them together and said: “Come together and (conceal) me, by Allâh’s Leave,” and they joined together.”

“Jâbir said: ‘I went away, lest the

فِي ثَوْبِهِ، وَكُنَّا نَخْتَبِطُ بِقِسِيْنَا وَنَأْكُلُ، حَتَّى قَرِحَتْ أَشْدَاقُنَا، فَأُقْسِمُ أُخْطِئَهَا رَجُلٌ مِنَّا يَوْمًا، فَاَنْطَلَقْنَا بِهِ نَنْعِشُهُ، فَشَهِدْنَا لَهُ أَنَّهُ لَمْ يُعْطَهَا، فَأُعْطِيَهَا فَقَامَ فَآخَذَهَا .

[٧٥١٨] (٣٠١٢) سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى نَزَلْنَا وَادِيًا أَفِيحًا، فَذَهَبَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهِ، وَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي، فَاَنْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَى إِحْدَاهُمَا فَآخَذَ بَعْضٍ مِنْ أَعْصَانِهَا، فَقَالَ: «اتَّقَادِي عَلَيَّ بِإِذْنِ اللَّهِ» فَاتَّقَادَتْ مَعَهُ كَالْبَعِيرِ الْمُخَشُّوشِ، الَّذِي يُصَانِعُ قَائِدُهُ، حَتَّى أَتَى الشَّجَرَةَ الْأُخْرَى، فَآخَذَ بَعْضٍ مِنْ أَعْصَانِهَا، فَقَالَ: «اتَّقَادِي عَلَيَّ بِإِذْنِ اللَّهِ» فَاتَّقَادَتْ مَعَهُ كَذَلِكَ، حَتَّى إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا، لَأَمْ بَيْنَهُمَا بَعْنِي جَمْعُهُمَا، فَقَالَ: «الْتِيْمَا عَلَيَّ بِإِذْنِ اللَّهِ» فَالْتَأَمَتَا، قَالَ جَابِرٌ: فَخَرَجْتُ أُحْضِرُ مَخَافَةَ أَنْ يُحَسَّ رَسُولُ اللَّهِ ﷺ بِقُرْبِي فَيَتَبَعَدَ وَقَالَ [مُحَمَّدٌ] بِنُ عَبَادٍ: فَيَتَبَعَدَ فَجَلَسْتُ أَحَدْتُ نَفْسِي، فَحَانَتْ مِنِّي

Messenger of Allâh ﷺ realize that I was nearby, and go even further away. I sat down, thinking to myself. Then I saw the Messenger of Allâh ﷺ coming, and the two trees had parted and each one was standing in its own place. I saw the Messenger of Allâh ﷺ stand still for a moment, then he did this with his head” – and Abû Ismâ’il (a sub narrator) turned his head right and left – “then he came forward. When he reached me he said: “O Jâbir, did you see where I was standing?” I said: “Yes, O Messenger of Allâh.” He said: “Go to the two trees and cut a branch from each one, and bring them here, then when you reach the place where I was standing, put one branch in your right hand and one in your left.”

“Jâbir said: ‘I got up, picked up a stone and broke it and sharpened it, then I went to the two trees and cut a branch from each one. Then I came, dragging them, until I reached the place where the Messenger of Allâh ﷺ had stood. Then I held one branch in my right hand and one in my left. Then I caught up with him, and said: “I have done that, O Messenger of Allâh; what was it for?” He said: “I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them so long as these branches remained fresh.”

لَفْتَهُ، فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ مُقْبِلًا، وَإِذَا الشَّجَرَتَانِ قَدْ افْتَرَقَتَا، فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَقَفَ وَقَفَةً، فَقَالَ بِرَأْسِهِ هَكَذَا وَأَشَارَ أَبُو إِسْمَاعِيلَ بِرَأْسِهِ يَمِينًا وَشِمَالًا ثُمَّ أَقْبَلَ، فَلَمَّا انْتَهَى إِلَيَّ قَالَ: «يَا جَابِرُ! هَلْ رَأَيْتَ بِمَقَامِي؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: «فَانْطَلِقْ إِلَى الشَّجَرَتَيْنِ فَاقْطَعْ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْنًا، فَأَقْبِلْ بِهِمَا، حَتَّى إِذَا قُمْتَ مَقَامِي فَأَرْسِلْ غُصْنًا عَنْ يَمِينِكَ وَغُصْنًا عَنْ يَسَارِكَ».

قَالَ جَابِرٌ: فَقُمْتُ فَأَخَذْتُ حَجَرًا فَكَسَرْتُهُ وَحَسَرْتُهُ، فَاذْلَقْتُ لِي، فَأَتَيْتُ الشَّجَرَتَيْنِ فَقَطَعْتُ مِنْ كُلِّ وَاحِدَةٍ مِنْهُمَا غُصْنًا، ثُمَّ أَقْبَلْتُ أَجْرُهُمَا حَتَّى قُمْتُ مَقَامَ رَسُولِ اللَّهِ ﷺ، أَرْسَلْتُ غُصْنًا عَنْ يَمِينِي وَغُصْنًا عَنْ يَسَارِي، ثُمَّ لَحِفْتُهُ فَقُلْتُ: قَدْ فَعَلْتُ: يَا رَسُولَ اللَّهِ! فَعَمَّ ذَلِكَ؟ قَالَ: «إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ، فَأَحْبَبْتُ، شِفَاعَتِي، أَنْ يُرَفَّهَ ذَاكَ عَنْهُمَا، مَا دَامَ الْغُصْنَانِ رَطْبَيْنِ».

[7519] (3013) (Jâbir said:) "Then we came to the camp, and the Messenger of Allâh ﷺ said: "O Jâbir, call (the people to perform) *Wuḍû'*." I said: "Come and perform *Wuḍû'*, come and perform *Wuḍû'*, come and perform *Wuḍû'*." I said: "O Messenger of Allâh, I cannot find a drop of water in the camp." But a man among the *Anṣâr* used to cool water for the Messenger of Allâh ﷺ in an old waterskin of his, that was hanging on a palm tree branch. He said to me: "Go to so-and-so the son of so-and-so, the *Anṣârî*, and see if there is anything in his waterskin." I went to him and looked in it, and I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed. I came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed." He said: "Go and bring it to me." So I brought it, and he took it in his hand and started to say something that I did not understand, and he pressed it with his hand. Then he gave it to me and said: "O Jâbir, call for a tub." I called for the tub of the camp and it was brought to me, and I placed it in front of him. Then the Messenger of Allâh ﷺ put his hand in the tub like this,—spreading out his fingers, then he

[٧٥١٩] [٣٠١٣] قَالَ: فَأَتَيْنَا الْعَسْكَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا جَابِرُ! نَادِ بِوَضُوءٍ» فَقُلْتُ: أَلَا وَضُوءٌ؟ أَلَا وَضُوءٌ؟ أَلَا وَضُوءٌ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا وَجَدْتُ فِي الرَّكْبِ مِنْ قَطْرَةٍ، وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُبْرِدُ لِرَسُولِ اللَّهِ ﷺ الْمَاءَ، فِي أَشْجَابٍ لَهُ، عَلَى حِمَارَةٍ مِنْ جَرِيدٍ، قَالَ: فَقَالَ لِي: «انْطَلِقْ إِلَى فُلَانِ بْنِ فُلَانٍ الْأَنْصَارِيِّ، فَاَنْظُرْ هَلْ فِي أَشْجَابِهِ مِنْ شَيْءٍ؟» قَالَ: فَاَنْطَلَقْتُ إِلَيْهِ فَنَظَرْتُ فِيهَا فَلَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عِزْلَاءٍ شَجَبٍ مِنْهَا، لَوْ أَنِّي أَفْرِغُهُ لَشَرِبَهُ يَابِسُهُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! [إِنِّي] لَمْ أَجِدْ فِيهَا إِلَّا قَطْرَةً فِي عِزْلَاءٍ شَجَبٍ مِنْهَا، لَوْ أَنِّي أَفْرِغُهُ لَشَرِبَهُ يَابِسُهُ، قَالَ: «اذْهَبْ فَأَتِنِي بِهِ» فَأَتَيْتُهُ بِهِ، فَأَخَذَهُ بِيَدِهِ فَجَعَلَ يَتَكَلَّمُ بِشَيْءٍ لَا أَذْرِي مَا هُوَ، وَيَغْمِزُهُ بِيَدَيْهِ، ثُمَّ أَعْطَانِيهِ فَقَالَ: «يَا جَابِرُ! نَادِ بِجَفْنَةٍ» فَقُلْتُ: يَا جَفْنَةَ الرَّكْبِ! فَأَتَيْتُ بِهَا نُحْمَلُ، فَوَضَعْتُهَا بَيْنَ يَدَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فِي الْجَفْنَةِ هَكَذَا، فَبَسَطَهَا وَفَرَّقَ بَيْنَ أَصَابِعِهِ، ثُمَّ وَضَعَهَا

put it on the bottom of the tub and said: "O Jâbir, take (the waterskin) and pour it on me (i.e., hands), and say: 'In the Name of Allâh.'" So I poured it onto him and said, "In the Name of Allâh," and I saw the water gushing out between the fingers of the Messenger of Allâh ﷺ. Then the tub gushed water until it filled up. He said: "O Jâbir, call those who need water." The people came and drank their fill, then I said: "Is there anyone left who needs it?" Then the Messenger of Allâh ﷺ lifted his hand from the tub and it was full.

[7520] (3014) (Jâbir said:) "The people complained to the Messenger of Allâh ﷺ of hunger, and he said: "May Allâh feed you." We came to the sea shore, and the waves tossed about and threw out a large beast. We lit a fire beside it, and we cooked it and roasted it, and ate our fill.' Jâbir said: 'Myself and some others' – and he listed five people – 'entered its eye socket and no one could see us until we came out. And we took one of its ribs and made an arch with it, then we called for the biggest man in the camp and the biggest camel in the camp, and he rode beneath it without having to lower his head.'"

فِي قَعْرِ الْجَفْنَةِ، وَقَالَ: «خُذْ، يَا جَابِرُ! فَصُبَّ عَلَيَّ، وَقُلْ: بِاسْمِ اللَّهِ» فَصَبَّتُ عَلَيْهِ وَقُلْتُ: بِاسْمِ اللَّهِ، فَرَأَيْتُ الْمَاءَ يَتَفَوَّرُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، ثُمَّ فَارَتْ الْجَفْنَةُ وَدَارَتْ حَتَّى امْتَلَأَتْ، فَقَالَ: «يَا جَابِرُ! نَادِ مَنْ كَانَ لَهُ حَاجَةٌ بِمَاءٍ» قَالَ: فَأَتَى النَّاسُ فَاسْتَمْتَمُوا حَتَّى رَوُّوا، قَالَ: فَقُلْتُ: هَلْ بَقِيَ أَحَدٌ لَهُ حَاجَةٌ؟ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الْجَفْنَةِ وَهِيَ مَلَأَى.

[٧٥٢٠] (٣٠١٤) وَشَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ، فَقَالَ: «عَسَى اللَّهُ أَنْ يُطْعِمَكُمْ» فَأَتَيْنَا سَيْفَ الْبَحْرِ، فَرَزَخَ الْبَحْرُ زَخْرَةً، فَأَلْقَى دَابَّةً، فَأَوْرَيْنَا عَلَى شِقِّهَا النَّارَ، فَاطْبَخْنَا وَأَشْوَيْنَا، وَأَكَلْنَا وَشَبَعْنَا، قَالَ جَابِرٌ: فَدَخَلْتُ أَنَا وَفُلَانٌ وَفُلَانٌ، حَتَّى عَدَّ خَمْسَةً، فِي حِجَاجِ عَيْنِهَا، مَا يَرَانَا أَحَدٌ، حَتَّى خَرَجْنَا فَأَخَذْنَا ضِلْعًا مِنْ أَضْلَاعِهِ فَقَوَّسْنَاهُ، ثُمَّ دَعَوْنَا بِأَعْظَمِ رَجُلٍ فِي الرَّكْبِ، وَأَعْظَمِ جَمَلٍ فِي الرَّكْبِ، وَأَعْظَمِ كِفَلٍ فِي الرَّكْبِ، فَدَخَلَ تَحْتَهُ مَا يُطَاطَىءُ رَأْسُهُ.

Chapter 19. The *Hadīth* Of The *Hijrah*

[7521] 75 - (2009) Al-Barâ' bin 'Azib said: "Abû Bakr Aş-Şiddîq came to my father in his house, and bought a saddle from him. He said to 'Azib: 'Send your son with me to carry it with me to my house.' My father said to me: 'Carry it,' so I carried it, and my father came out with him to get its price. My father said to him: 'O Abû Bakr, tell me what happened on the night when you set out on the journey (of *Al-Hijrah* from Makkah to Yathrib, Al-Madinah) with the Messenger of Allâh ﷺ."

"He said: 'Yes. We traveled all night, until it was noon. The road was empty and no one passed by, until we came to a big rock that cast a shadow, and the sun had not come to it yet. We stopped there, and I came to the rock and smoothed the sand with my hands so that the Prophet ﷺ could sleep in its shade. Then I spread out a blanket and said: "O Messenger of Allâh, go to sleep and I will keep watch around you." He went to sleep and I went out to keep watch around him, and I saw a shepherd bringing his flock to the rock, wanting the same as we did. I met him and said: "To whom do you belong, O boy?" He said: "To a man from Al-Madinah." I said: "Is

(المعجم ١٩) - (بَابُ: فِي حَدِيثِ الْهَجْرَةِ.

ويقال له حديث الرَّحْل) (التحفة ٢٠)

[٧٥٢١] ٧٥ - (٢٠٠٩) حَدَّثَنِي سَلَمَةُ

ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أُعَيْنٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: جَاءَ أَبُو بَكْرٍ [الصَّدِيقُ] إِلَى أَبِي فِي مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً، فَقَالَ لِعَازِبٍ: ابْعَثْ مَعِيَ ابْنَكَ يَحْمِلُهُ مَعِيَ إِلَى مَنْزِلِي، فَقَالَ لِي أَبِي: احْمِلْهُ، فَحَمَلْتُهُ، وَخَرَجَ أَبِي مَعَهُ يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ! حَدَّثَنِي كَيْفَ صَنَعْتُمَا لَيْلَةَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ، أَسْرَيْنَا لَيْلَتَنَا كُلَّهَا، حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، وَخَلَا الطَّرِيقُ فَلَا يَمُرُّ فِيهِ أَحَدٌ، حَتَّى رُفِعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ، لَمْ تَأْتِ عَلَيْهِ الشَّمْسُ بَعْدُ، فَتَرَلْنَا عِنْدَهَا، فَأَتَيْتُ الصَّخْرَةَ فَسَوَّيْتُ بِيَدِي مَكَانًا، بَنَامُ فِيهِ النَّبِيُّ ﷺ فِي ظِلِّهَا، ثُمَّ بَسَطْتُ لَهُ عَلَيْهِ فَرَوَةَ، ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ! نَمْ وَأَنَا أَنْفَضُ لَكَ مَا حَوْلَكَ فَنَامَ، وَخَرَجْتُ أَنْفَضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعِي غَنَمٍ مُثْبِلٍ بَعْنَمِهِ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا، فَلَقِيْتُهُ فَقُلْتُ: لِمَنْ أَنْتَ؟ يَا غُلَامُ! قَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ، قُلْتُ:

there any milk in your sheep?" He said: "Yes." I said: "Will you milk it for me?" He said: "Yes." He took a sheep, and I said to him: "Clean the udder of hair and dust and dirt." – He (the narrator) said: "I saw Al-Barâ striking one hand against the other, to demonstrate." – 'He milked it for me into a wooden cup, one squirt of milk. I had a bucket with which I would bring water to the Prophet ﷺ to drink and perform *Wuḍū'*. I came to the Prophet ﷺ and I did not like to wake him up from his sleep. But when I got there, he was already awake, and I poured some water onto the milk to cool it, and I said: "O Messenger of Allâh, drink some of this milk." He drank until I was pleased, then he said: "Isn't it time to move on now?" I said: "Yes." So we moved on after the sun had passed its zenith. We were being followed by Surâqah bin Mâlik and we were on solid level ground. I said: "O Messenger of Allâh, someone is coming to us." He said: "Do not worry, Allâh is with us." The Messenger of Allâh ﷺ prayed against him, and his horse sank up to its belly in the earth. He said: "I know that you have prayed against me. Pray for me, and by Allâh I promise that I will divert those who come after you." So he (ﷺ) prayed to Allâh and he was saved, and he went back, and he did not meet anyone but he said: "I have checked this

أَفِي عَنِيكَ لَبَنٌ؟ قَالَ: نَعَمْ، قُلْتُ: أَفَتَحْلُبُ لِي؟ قَالَ: نَعَمْ، فَأَخَذَ شَاةً، فَقُلْتُ لَهُ: انْفُضِ الصَّرْعَ مِنَ الشَّعْرِ وَالتُّرَابِ وَالْقَذَى قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ يَدَهُ عَلَى الْأُخْرَى يَنْفُضُ فَحَلَبَ لِي، فِي قَعْبٍ مِنْهُ، كُنْبَةً مِنْ لَبَنٍ، قَالَ: وَمَعِيَ إِدَاوَةٌ أُرْتَوِي فِيهَا لِلنَّبِيِّ ﷺ، لِيَشْرَبَ مِنْهَا وَيَتَوَضَّأُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ، وَكَرِهْتُ أَنْ أُوقِظَهُ مِنْ نَوْمِهِ، فَوَافَقْتُهُ اسْتَبْقَظَ، فَصَبَّيْتُ عَلَى اللَّبَنِ مِنَ الْمَاءِ حَتَّى بَرَّدَ أَشْفَلَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! اشْرَبْ مِنْ هَذَا اللَّبَنِ، قَالَ: فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟» قُلْتُ: بَلَى، قَالَ: فَارْتَحَلْنَا بَعْدَ مَا زَالَتِ الشَّمْسُ، وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ، قَالَ: وَنَحْنُ فِي جَلَدٍ مِنَ الْأَرْضِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَيْنَا، فَقَالَ: «لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا» فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَارْتَطَمَتْ فَرَسُهُ إِلَى بَطْنِهَا – أَرَى – فَقَالَ: إِنِّي قَدْ عَلِمْتُ أَنَّكُمْ قَدْ دَعَوْتُمَا عَلَيَّ، فَادْعُوا لِي، فَاللَّهُ لَكُمْ أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ، فَدَعَا اللَّهُ، فَتَجَا، فَرَجَعَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ: قَدْ كَفَيْتُكُمْ مَا هَهُنَا، فَلَا يَلْقَى أَحَدًا إِلَّا رَدَّهُ، قَالَ: وَوَفَّى لَنَا. [راجع: ٥٢٣٨]

area for you.” He did not meet anyone but he turned him back, and he fulfilled his promise to us.”

[7522] (...) It was narrated that Al-Barâ' said: “Abû Bakr bought a saddle from my father for thirteen Dirham” – and he quoted a *Hadîth* like that of Zuhair from Abû Ishâq (no. 7521). And he said in his *Hadîth*, from the report of 'Uthmân bin 'Umar: “...When he (Surâqah bin Mâlik) drew near, the Messenger of Allâh ﷺ prayed against him, and his horse sank up to its belly in the earth. He leapt from it and said: ‘O Muḥammad, I know that this is your doing. Pray to Allâh to save me from it, and I promise you that I will keep it secret from those who are behind me. Here is my bow, take an arrow from it, and you will find my camels and my slaves in such and such a place; take whatever you need of them.’ He said: ‘I have no need of your camels.’ And we came to Al-Madînah at night, and they disputed as to which of them the Messenger of Allâh ﷺ would stay with. He (ﷺ) said: ‘I will go and stay with Banû An-Najjâr, the maternal uncles of ‘Abdul-Muṭṭalib, and honor them thereby.’ The men and women climbed on top of the houses, and the children and servants scattered in the streets, calling out: ‘O Muḥammad, O Messenger of Allâh, O Muḥammad, O Messenger of Allâh!’”

[٧٥٢٢] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ، كِلَاهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اشْتَرَى أَبُو بَكْرٍ مِنْ أَبِي رَحْلًا ثَلَاثَةَ عَشَرَ دِرْهَمًا، وَسَاقَ الْحَدِيثَ. بِمَعْنَى حَدِيثِ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ، وَقَالَ فِي حَدِيثِهِ، مِنْ رِوَايَةِ عُثْمَانَ ابْنِ عُمرَ: فَلَمَّا دَنَا دَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَسَاحَ فَرَسُهُ فِي الْأَرْضِ إِلَى بَطْنِهِ، وَوَثَبَ عَنْهُ، وَقَالَ: يَا مُحَمَّدُ! قَدْ عَلِمْتُ أَنَّ هَذَا عَمَلُكَ، فَادْعُ اللَّهَ أَنْ يُخَلِّصَنِي مِمَّا أَنَا فِيهِ، وَلَكَ عَلَيَّ لِأَعْمَيْنَ عَلَى مَنْ وَرَائِي، وَهَذِهِ كِنَاتِي، فَخُذْ سَهْمًا مِنْهَا، فَإِنَّكَ سَتَمُرُّ عَلَى إِبِلِي وَعِلْمَانِي بِمَكَانٍ كَذَا وَكَذَا، فَخُذْ مِنْهَا حَاجَتَكَ، قَالَ: «لَا حَاجَةَ لِي فِي إِبِلِكَ». فَقَدِمْنَا الْمَدِينَةَ لَيْلًا، فَتَنَازَعُوا أَيُّهُمْ يَنْزِلُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَنْزِلْ عَلَى بَنِي النَّجَّارِ، أَحْوَالِ عَبْدِ الْمُطَّلِبِ، أَكْرَمُهُمْ بِذَلِكَ» فَصَعِدَ الرَّجَالُ وَالنِّسَاءُ فَوْقَ الْبُيُوتِ، وَتَفَرَّقَ الْغُلَمَانُ وَالْخَدَمُ فِي الطَّرِيقِ، يُنَادُونَ: يَا مُحَمَّدُ! يَا رَسُولَ اللَّهِ! يَا مُحَمَّدُ! يَا رَسُولَ اللَّهِ!

54. The Book Of *Tafsîr* (Explanation Of Qur'ân)

١٠ - (المعجم ٥٤) - كتاب التفسير

(التحفة ٤٢)

Chapter... Interpretation Of Various Verses

(المعجم ...) - (باب: في تفسير

آيات متفرقة) (التحفة ١)

[7523] 1 - (3015) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'It was said to the Children of Israel: "Enter the gate (prostrating) and say: '*Hittatun*' (Remove from us the burden of our sin), and We will forgive you your sins." But they changed it, and entered the gate shuffling on their backsides and said: *Habbatun fi sha'rah* (a grain in a hair)."

[7524] 2 - (3016) Anas bin Mâlik narrated that Allâh, Glorified and Exalted is He, continued Revelation to the Messenger of Allâh ﷺ until he died, and the most Revelation came on the day that the Messenger of Allâh ﷺ died.

[٧٥٢٣] ١ - (٣٠١٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ - فَذَكَرَ أَحَادِيثَ مِنْهَا -: وَقَالَ رَسُولُ اللَّهِ ﷺ: «قِيلَ لِبَنِي إِسْرَائِيلَ: ادْخُلُوا الْبَابَ [سُجَّدًا] وَقُولُوا حِطَّةً نَغْفِرَ لَكُمْ خَطَايَاكُمْ، فَبَدَّلُوا، فَدَخَلُوا الْبَابَ يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، وَقَالُوا: حَبَّةٌ فِي شَعْرَةٍ».

[٧٥٢٤] ٢ - (٣٠١٦) حَدَّثَنِي عَمْرُو ابْنُ مُحَمَّدٍ بِنْ بُكَيْرٍ النَّاقِدُ وَالْحَسَنُ بِنْ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بِنْ حُمَيْدٍ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بِنْ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ وَهُوَ ابْنُ كَيْسَانَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بِنْ مَالِكٍ أَنَّ اللَّهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيِ عَلَى

رَسُولُ اللَّهِ ﷺ قَبْلَ وَفَاتِهِ، حَتَّى تُؤْفَى،
وَأَكْثَرُ مَا كَانَ الْوَحْيُ يَوْمَ تُؤْفَى رَسُولُ
اللَّهِ ﷺ.

[7525] 3 - (3017) It was narrated from Târiq bin Shihâb that the Jews said to ‘Umar: “You recite a Verse which, if it had been revealed among us, we would have taken that day as a (day of) festival.” ‘Umar said: “I know where it was revealed, on what day it was revealed, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed in ‘Arafât, when the Messenger of Allâh ﷺ was standing in ‘Arafah.”

Sufyân said: “I am not sure whether it was a Friday or not, meaning (the Verse): ‘...This day, I have perfected your religion for you, completed My Favor upon you...’”^[1]

[7526] 4 - (...) It was narrated that Târiq bin Shihâb said: “The Jews said to ‘Umar: ‘If this Verse – “...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”’^[2] had been revealed to us Jews, we would have taken

[٧٥٢٥] ٣ - (٣٠١٧) حَدَّثَنِي أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ؛ أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ: إِنَّكُمْ تَقْرَأُونَ آيَةً، لَوْ أَنْزَلْتَ فِيْنَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ حَيْثُ أَنْزَلْتَ، وَأَيَّ يَوْمٍ أَنْزَلْتَ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حَيْثُ أَنْزَلْتَ، أَنْزَلْتَ بِعَرَفَةَ، وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ.

قَالَ سُفْيَانُ: أَشْكُ كَانَ يَوْمَ جُمُعَةٍ أَمْ لَا، يَعْنِي: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: ٣].

[٧٥٢٦] ٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ الْيَهُودُ لِعُمَرَ:

^[1] Al-Mâ'idah 5:3.

^[2] Al-Mâ'idah 5:3.

that day as a (day of) festival.’ ‘Umar said: ‘I know the day on which it was revealed, and the hour, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed on the night of Friday, when we were with the Messenger of Allâh ﷺ in ‘Arafât.”

[7527] 5 - (...) It was narrated that Târiq bin Shihâb said: “A Jewish man came to ‘Umar and said: ‘O Commander of the believers, there is a Verse in your Book which you recite; if it had been revealed to us Jews, we would have taken that day as a (day of) festival.’ He said: ‘Which Verse?’ He said: ‘...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”^[1] ‘Umar said: ‘I know the day on which it was revealed, and the place in which it was revealed. It was revealed to the Messenger of Allâh ﷺ in ‘Arafât, on a Friday.”

لَوْ عَلَيْنَا، مَعَشَرَ يَهُودَ، نَزَلَتْ هَذِهِ الْآيَةُ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ نَعْلَمُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، لَا تَخْذُنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: فَقَالَ عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ، وَالسَّاعَةَ، وَأَيُّ رَسُولِ اللَّهِ ﷺ جِئْتُ أُنْزِلَتْ، نَزَلَتْ لَيْلَةَ جَمْعٍ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ.

[٧٥٢٧] ٥- (...) وَحَدَّثَنِي عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرُؤُهَا، لَوْ عَلَيْنَا نَزَلَتْ، مَعَشَرَ الْيَهُودِ، لَا تَخْذُنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آيَةٍ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ فَقَالَ عُمَرُ: إِنِّي لَا عِلْمَ الْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ، نَزَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ، فِي يَوْمِ جُمُعَةٍ.

^[1] Al-Mâ'idah 5:3.

[7528] 6 - (3018) ‘Urwah bin Az-Zubair narrated that he asked ‘Āishah about the Verse in which Allāh, the Mighty and Sublime says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four...”^[1] She said: “O son of my sister, that refers to an orphan girl who is in the care of her guardian, sharing his wealth and he admires her wealth and her beauty, and her guardian wants to marry her without giving her a fair dowry or giving her what someone else would give her. So they were forbidden to marry them (such orphans) unless they were fair to them, and gave them the full amount to which they were entitled for a dowry, and they were commanded to marry other women of their choice.”

‘Urwah said: “Āishah said: ‘Then after this verse (was revealed), the people began to ask the Messenger of Allāh ﷺ about them (orphan girls) and Allāh, Glorified and Exalted is He, revealed the words: “They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards dowry and

[٧٥٢٨] ٦ - (٣٠١٨) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ وَحَرَمَلَةُ ابْنُ يَحْيَى [التَّجِيبِي] - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرَمَلَةُ: أَخْبَرَنَا - ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْوًى وَتِلْكَ وَرِيعٌ﴾ [النساء: ٣]. قَالَتْ: يَا ابْنَ أُخْتِي! هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجَرٍ وَلَيْهَا، تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلَيْهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَتُهْوَأُ أَنْ يَنْكِحُوهَنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ، سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ، بَعْدَ هَذِهِ الْآيَةِ، فِيهِنَّ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي

[1] An-Nisâ' 4:3.

inheritance) and yet whom you desire to marry...”^[1] She said: ‘What Allâh, Glorified and Exalted is He, said to you, is what is recited to you in the Book, the first Verse in which Allâh says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”’^[2] ‘Āishah said: ‘And Allâh says in the second Verse: “...yet whom you desire to marry...”’^[3] as you would not think of marrying an orphan girl in your care when she is lacking in wealth and beauty, so they were forbidden to marry orphan women whose wealth and beauty they desired, unless they did so fairly.”

[7529] (...) ‘Urwah narrated that he asked ‘Āishah about the Verse in which Allâh, Blessed and Exalted is He, said: “And if you fear that you shall not be able to deal justly with the orphan girls...”’^[4] And he narrated a *Hadîth* like that of Yûnus from Az-Zuhri (no. 7528), at the end of which he added: “Because they

الْكِتَابِ فِي يَتِمَّى النِّسَاءَ الَّتِي لَا تَوْتُوهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء: ١٢٧].

قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ [تَعَالَى] أَنَّهُ يُتِمَّى عَلَيْكُمْ فِي الْكِتَابِ، الْآيَةُ الْأُولَى الَّتِي قَالَ اللَّهُ فِيهَا: ﴿وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَمَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣].

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي الْآيَةِ الْآخَرَى: ﴿وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ﴾، رَغْبَةُ أَحَدِكُمْ عَنْ يَتَمِّمَتِهِ الَّتِي تَكُونُ فِي حَجَرِهِ، حِينَ تَكُونُ قَلِيلَةً الْمَالِ وَالْجَمَالِ، فَهُمْ أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

[٧٥٢٩] (...) حَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي

[1] *An-Nisâ*’ 4:127.

[2] *An-Nisâ*’ 4:3.

[3] *An-Nisâ*’ 4:127.

[4] *An-Nisâ*’ 4:3.

would not like to marry them if they had little in the way of wealth and beauty.”

[7530] 7 - (...) It was narrated from ‘Aishah concerning the Verse in which Allâh, Glorified and Exalted is He, says: “And if you fear that you shall not be able to deal justly with the orphan girls...”^[1] – that she said: “This was revealed concerning the man who has an orphan girl (in his care), and he is her guardian and her heir, and she has wealth but she does not have anyone to contend on her behalf. He does not want to arrange her marriage (to someone else) because of her wealth, so he harms her and mistreats her, so He said: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”^[2] meaning: Those whom I have made permissible for you, and leave alone this one whom you are harming.”

[7531] 8 - (...) It was narrated from ‘Aishah concerning the Verse, “...And about what is recited unto you in the Book concerning the orphan girls

الْيَتَامَىٰ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ - وَزَادَ فِي آخِرِهِ: مِنْ أَجْلِ رَغَبَتِهِمْ عَنْهُمْ، إِذَا كُنَّ قَلِيلَاتِ الْمَالِ وَالْجَمَالِ.

[٧٥٣٠] ٧- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾. قَالَتْ: أُنْزِلَتْ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ [وَأَمَّا] وَلَيْسَ لَهَا وَلِيٌّهَا وَوَارِثُهَا، وَلَهَا مَالٌ، وَلَيْسَ لَهَا أَحَدٌ يُخَاصِمُ دُونَهَا، فَلَا يُنْكِحُهَا لِمَالِهَا فَيُضْرَبُ بِهَا وَيُسَيِّءُ صُحْبَتَهَا، فَقَالَ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾. يَقُولُ: مَا أَخْلَلْتُ لَكُمْ، وَدَعُ هَذِهِ الَّتِي تُضْرَبُ بِهَا.

[٧٥٣١] ٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي

[1] An-Nisâ' 4:3.

[2] An-Nisâ' 4:3.

whom you give not the prescribed portions (as regards dowry and inheritance) and yet whom you desire to marry...”^[1] – that she said: “It was revealed concerning an orphan girl who is in the care of a man, and she shares in his wealth, and he is reluctant to marry her himself, but he does not want to give her in marriage to someone else who will share his wealth. So he prevents her from marrying, and he does not marry her himself nor give her in marriage to someone else.”

[7532] 9 - (...) It was narrated from ‘Āishah concerning the Verse, “They ask your legal instruction concerning women, say: Allāh instructs you about them...”^[2] that she said: “This refers to an orphan girl who is in the care of a man, and perhaps she shares his wealth, even the date palms, and he does not want to marry her, and he does not want to give her in marriage to a man who may share his wealth, so he prevents her from marrying.”

[7533] 10 - (3019) It was narrated from ‘Āishah concerning the Verse, “...But if he is poor, let him have for himself what is just and reasonable...”^[3] that she said: “This was revealed concerning the

قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَى الْإِنْسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبْنَ أَنْ تَنكِحُوهُنَّ﴾، قَالَتْ: أُنْزِلَتْ فِي الْيَتِيمَةِ، تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرِكُهُ فِي مَالِهِ، فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا، وَيَكْرَهُ أَنْ يُزَوِّجَهَا غَيْرَهُ، فَيَشْرِكُهُ فِي مَالِهِ، فَيَعْضِلُهَا فَلَا يَتَزَوَّجَهَا وَلَا يُزَوِّجَهَا غَيْرَهُ.

[٧٥٣٢] ٩- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَيَسْأَلُونَكَ فِي الْإِنْسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ الْآيَةَ. قَالَتْ: هَذِهِ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أَنْ تَكُونَ قَدْ شَرِكْتُهُ فِي مَالِهِ، حَتَّى فِي الْعَدَقِ، فَيَرْغَبُ، يَعْنِي، أَنْ يَنْكِحَهَا، وَيَكْرَهُ أَنْ يُنْكِحَهَا رَجُلًا فَيَشْرِكُهُ فِي مَالِهِ، فَيَعْضِلُهَا.

[٧٥٣٣] ١٠- (٣٠١٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ

[1] *An-Nisā'* 4:127.

[2] *An-Nisā'* 4:127.

[3] *An-Nisā'* 4:6.

guardian of an orphan's wealth, who looks after it; if he is in need he may eat from it."

[7534] 11 - (...) It was narrated from 'Āishah concerning the Verse, "...And whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable..."^[1] that she said: "This was revealed concerning the guardian of an orphan's wealth; if he is in need he may take some of his wealth, on a reasonable basis, according to the orphan's share of the inheritance."

[7535] (...) Hishâm narrated it with this chain (a *Hadîth* similar to no. 7534).

[7536] 12 - (3020) It was narrated from 'Āishah concerning the Verse, "When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats..."^[2] that she said: "That was the day of (the battle of) *Al-Khandaq*."

بِالْمَعْرُوفِ ﴿[النساء: ٦]. قَالَتْ: أُنْزِلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُصْلِحُهُ، إِذَا كَانَ مُحْتَاجًا أَنْ يَأْكُلَ مِنْهُ.

[٧٥٣٤] ١١ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أُنْزِلَتْ فِي وَلِيِّ الْيَتِيمِ، أَنْ يُصِيبَ مِنْ مَالِهِ، إِذَا كَانَ مُحْتَاجًا، بِقَدَرِ مَالِهِ، بِالْمَعْرُوفِ.

[٧٥٣٥] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ.

[٧٥٣٦] ١٢ - (٣٠٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ [الأحزاب: ١٠]. قَالَتْ: كَانَ ذَلِكَ يَوْمَ الْحَنْدَقِ.

[1] *An-Nisâ* 4:6.

[2] *Al-Ahzâb* 33:10.

[7537] 13 - (3021) It was narrated from 'Āishah, may Allāh be pleased with her, (concerning the Verse) "And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do"^[1] that she said: "This was revealed concerning a woman who is married to a man, and has been with him for a long time, then he wants to divorce her, and she says: 'Do not divorce me; keep me and you have no obligation towards me.' Then this Verse was revealed."

[7538] 14 - (...) It was narrated from 'Āishah (concerning the Verse) "And if a woman fears cruelty or desertion on her husband's part..."^[2] that she said: "This was revealed concerning a woman who is married to a man, and he no longer wants to be intimate her, but she has been with him for so long and she has children with him, and she does not want him to leave her, so she says to him: 'You have no obligation towards me.'"

[٧٥٣٧] ١٣ - (٣٠٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨] الْآيَةِ. قَالَتْ: أَنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَتَطُولُ صُحْبَتُهَا، فَيُرِيدُ طَلَاقَهَا، فَتَقُولُ: لَا تُطَلِّقْنِي، وَأَمْسِكْنِي، وَأَنْتَ فِي حِلِّ مَنِي، فَنَزَلَتْ هَذِهِ الْآيَةُ.

[٧٥٣٨] ١٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ ابْنُ عُزْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]. قَالَتْ: نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَلَعَلَّهُ أَنْ لَا يَسْتَكْبِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةً وَوَلَدًا، فَتَكْرَهُ أَنْ يُفَارِقَهَا، فَتَقُولُ لَهُ: أَنْتَ فِي حِلِّ مَنِي شَأْنِي.

[1] *An-Nisâ'* 4:128.

[2] *An-Nisâ'* 4:128.

[7539] 15 - (3022) It was narrated from Hishâm bin 'Urwah that his father said: 'Āishah, may Allāh be pleased with her, said to me: "O son of my sister, they were commanded to pray for forgiveness for the Companions of the Prophet ﷺ, but they reviled them."

[7540] (...) Hishâm narrated a similar report (as *Hadīth* no. 7539) with this chain of narrators.

[7541] 16 - (3023) It was narrated that Sa'eed bin Jubair, may Allāh be pleased with him, said: "The people of Al-Kūfah differed concerning this Verse: "And whoever kills a believer intentionally, his recompense is Hell..."^[1] I traveled to see Ibn 'Abbās and ask him about it and he said: 'It was the last of the Revelation to come, and it was not abrogated by anything.'"

[7542] 17 - (...) Shu'bah narrated it with this chain of narrators (a *Hadīth* similar to no. 7541).

[٧٥٣٩] ١٥ - (٣٠٢٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا ابْنَ أُخْتِي! أُمِرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ ﷺ، فَسَبُّوهُمْ.

[٧٥٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٧٥٤١] ١٦ - (٣٠٢٣) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الْآيَةِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا، فَقَالَ: لَقَدْ أُنْزِلَتْ آخِرَ مَا أُنْزِلَ، ثُمَّ مَا نَسَخَهَا شَيْءٌ.

[٧٥٤٢] ١٧ - (...) [و]حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

[1] *An-Nisâ'* 4:93.

فِي حَدِيثِ ابْنِ جَعْفَرٍ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَ.

وَفِي حَدِيثِ النَّضْرِ: إِنَّهَا لَمِنْ آخِرِ مَا أُنْزِلَتْ.

[7543] 18 - (...) It was narrated that Sa'd bin Jubair, may Allâh be pleased with him, said: "Abdur-Rahmân bin Abza told me to ask Ibn 'Abbâs for him about these two Verses: "And whoever kills a believer intentionally, his recompense is Hell to abide therein..."^[1] I asked him, and he said: 'It has not been abrogated by anything.' And about this Verse: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause..."^[2] He said: 'It was revealed concerning the people of *Shirk*.'

[٧٥٤٣] ١٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِزَى أَنْ أَسْأَلَ [لَهُ] ابْنَ عَبَّاسٍ، عَنْ هَاتَيْنِ الْآيَتَيْنِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ. وَعَنْ هَذِهِ الْآيَةِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: ٦٨]. قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

[7544] 19 - (...) It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "This Verse was revealed in Makkah: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual

[٧٥٤٤] ١٩ - (...) حَدَّثَنِي هَرُونَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ يَعْْنِي شَيْبَانَ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

[1] *An-Nisâ* 4:93.

[2] *Al-Furqân* 25:68.

intercourse – and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.”^[1] The idolaters said: ‘Islam is of no avail for us, because we have ascribed peers to Allâh, and we have killed those whom Allâh has forbidden killing, and we have committed immoral deeds. Then Allâh revealed: “Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.”’^[2]

He (Ibn ‘Abbâs) said: “As for the one who enters Islam and understands it, then kills someone, there is no repentance for him.”

[7545] 20 - (...) It was narrated that Sa‘eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘Can one who killed a believer deliberately repent?’ He said: ‘No.’ I recited to him the Verse from *Sûrat Al-Furqân*: “And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause...”, to the end of the Verse, and he said: ‘That is a Makkan Verse, which was abrogated by the Verse revealed in Al-Madînah:

نَزَلَتْ هَذِهِ الْآيَةُ بِمَكَّةَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾، إِلَى قَوْلِهِ: ﴿مُهَاجِرًا﴾. فَقَالَ الْمُشْرِكُونَ: وَمَا يُغْنِي عَنَّا الْإِسْلَامَ وَقَدْ عَدَلْنَا بِاللَّهِ وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَأَتَيْنَا الْفَوَاحِشَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ [الفرقان: ٧٠] إِلَى آخِرِ الْآيَةِ.

قَالَ: فَأَمَّا مَنْ دَخَلَ فِي الْإِسْلَامِ وَعَقَلَهُ، ثُمَّ قَتَلَ، فَلَا تَوْبَةَ لَهُ.

[٧٥٤٥] ٢٠- (...) حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ هَاشِمٍ وَعَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ الْعَبْدِيُّ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدِ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا، [قَالَ:] فَتَلَوْتُ عَلَيْهِ هَذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾، إِلَى

^[1] *Al-Furqân* 25: 68,69.

^[2] *Al-Furqân* 25:70.

“And whoever kills a believer intentionally, his recompense is Hell, to abide therein...”^[1]

In the narration of Ibn Hâshim:
“So I recited to him these Verses from *Al-Furqân*: Except those who repent...”^[2]

[7546] 21 - (3024) It was narrated that ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah said: “Ibn ‘Abbâs, may Allâh be pleased with them, said to me: ‘Do you know the last *Sûrah* of the Qur’ân to be revealed in full?’ I said: ‘Yes: “When there comes the Help of Allâh and the Conquest.”’^[3] He said: ‘You are right.’”

According to the report of Ibn Abî Shaybah: “Do you know which *Sûrah*,” not “the last *Sûrah*.”

[7547] (...) Abû ‘Umais narrated a similar report (as *Hadîth* no. 7546) with this chain of narrators, and said: “The last *Sûrah*...”

آخِرِ الْآيَةِ. قَالَ: هَذِهِ آيَةٌ مَكِّيَّةٌ، نَسَخْنَهَا آيَةً مَدْيَنِيَّةً: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا﴾.

وَفِي رَوَايَةِ ابْنِ هَاشِمٍ: فَتَلَوْتُ عَلَيْهِ هَذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿إِلَّا مَنْ تَابَ﴾.

[٧٥٤٦] ٢١ - (٣٠٢٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: تَعْلَمُ وَقَالَ هَرُونَ: تَدْرِي آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ، نَزَلَتْ جَمِيعًا؟ قُلْتُ: نَعَمْ، ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ قَالَ: صَدَقْتُ.

وَفِي رَوَايَةِ ابْنِ أَبِي شَيْبَةَ: تَعْلَمُ أَيُّ سُورَةٍ، وَلَمْ يَقُلْ: آخِرَ.

[٧٥٤٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو عُمَيْسٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: آخِرَ سُورَةٍ، وَقَالَ عَبْدُ الْمَجِيدِ: وَلَمْ يَقُلْ: ابْنِ سُهَيْلٍ.

[1] *An-Nisâ* 4:93.

[2] *Al-Furqân* 25:70.

[3] *An-Naşr* 110.

[7548] 22 - (3025) It was narrated that Ibn ‘Abbâs, may Allâh be pleased with them, said: “Some Muslim people met a man with his small flock of sheep and he said: ‘*As-salâmu ‘alaikum* (peace be upon you).’ They took him and killed him, then they took that small flock of sheep. Then the Verse: “...And say not to anyone who greets you (by embracing Islam): “You are not a believer...”^[1] was revealed.”

[٧٥٤٨] ٢٢ - (٣٠٢٥) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ
بْنُ عَبْدِ الصَّبَّاحِ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ -
قَالَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا -
سُفْيَانُ عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَقِيَ نَاسٌ مِنَ
الْمُسْلِمِينَ رَجُلًا فِي غَنِيمَةٍ لَهُ، فَقَالَ:
السَّلَامُ عَلَيْكُمْ، فَأَخَذُوهُ فَقَتَلُوهُ وَأَخَذُوا
تِلْكَ الْغَنِيمَةَ، فَتَرَلْتُ: ﴿وَلَا تَقُولُوا لِمَنْ
آلَفَقَ إِلَيْكُمْ أَسْلَمَ لَسْتَ مُؤْمِنًا﴾

[النساء: ٩٤]

وَقَرَأَهَا ابْنُ عَبَّاسٍ: السَّلَامَ.

[7549] 23 - (3026) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘When the *Anṣâr* performed *Hajj* and came back, they used to enter their houses only from the back. An *Anṣârî* man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back...”

[٧٥٤٩] ٢٣ - (٣٠٢٦) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُقْدَرُ عَنْ شُعْبَةَ،
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ -
وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ
بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ:
سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتْ الْأَنْصَارُ إِذَا
حَجَّوْا فَرَجَعُوا، لَمْ يَدْخُلُوا الْبُيُوتَ إِلَّا مِنْ
ظُهُورِهَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ
فَدَخَلَ مِنْ بَابِهِ، فَقِيلَ لَهُ فِي ذَلِكَ، فَتَرَلْتُ
هَذِهِ الْآيَةَ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا﴾ [البقرة: ١٨٩].

[1] *An-Nisâ* 4:94.

**Chapter 1. Allâh's Saying:
"Has Not The Time Come For
The Hearts Of Those Who
Believe To Be Affected By
Allâh's Reminder ..."[1]**

[7550] 24 - (3027) Ibn Mas'ûd, may Allâh be pleased with him, said: "There was no more than four years between the time when we became Muslim, and the time when Allâh rebuked us with this Verse: Has not the time come for the hearts of those who believe to be affected by Allâh's Reminder..."[2]

**Chapter 2. Allâh's Saying: "O
Children Of Adam! Take Your
Adornment While Praying"[3]**

[7551] 25 - (3028) It was narrated that Ibn 'Abbâs, may Allâh be pleased with them, said: "Women used to circumambulate the Ka'bah naked, and they would say: 'Who will give me a garment for *Tawâf*, so that she may cover her private part?' And she would say:

(المعجم ١) - (بَابُ: فِي قَوْلِهِ تَعَالَى:
﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ
لِذِكْرِ﴾ (التحفة ٢)

[٧٥٥٠] ٢٤ - (٣٠٢٧) حَدَّثَنِي يُوسُفُ
ابْنُ عَبْدِ الْأَعْلَى الصَّدَقِيُّ: أَخْبَرَنَا عَبْدُ
اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ
عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عَوْنِ بْنِ
عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ ابْنَ مَسْعُودٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: مَا كَانَ بَيْنَ إِسْلَامِنَا وَبَيْنَ
أَنْ عَابَتَنَا اللَّهُ بِهَذِهِ الْآيَةِ: ﴿أَلَمْ يَأْنِ
لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
اللَّهِ﴾ [الحديد: ١٦] إِلَّا أَرْبَعُ سِنِينَ.

(المعجم ٢) - (بَابُ: فِي قَوْلِهِ تَعَالَى:
﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾
(التحفة ٣)

[٧٥٥١] ٢٥ - (٣٠٢٨) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛
وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -
حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ
كُهَيْلٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

[1] *Al-Hadîd* 57:16.

[2] *Al-Hadîd* 57:16.

[3] *Al-A'râf* 7:31.

‘Today part of it or all of it is visible,
But what is exposed of it I do
not make it lawful.’

Then this Verse was revealed: O
Children of Adam! Take your
adornment while praying...”^[1]

Chapter 3. Allâh's Saying: “...And Force Not Your Maids To Prostitution...”^[2]

[7552] 26 - (3029) It was narrated that Jâbir, may Allâh be pleased with him, said: “Abdullâh bin Ubayy bin Salûl used to say to a slave woman of his: ‘Go and earn something for us (by means of prostitution).’ Then Allâh, Glorified and Exalted is He, revealed the words: “...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is” – regarding them – “Oft-Forgiving, Most Merciful.”^[3]

قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ
عُرْيَانَةٌ، فَتَقُولُ: مَنْ يُعِيرُنِي تَطَوُّافًا؟
تَجْعَلُهُ عَلَى فَرْجِهَا، وَتَقُولُ:
الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ
فَمَا بَدَا مِنْهُ فَلَا أُحِلُّهُ
فَزَلْتُ هَذِهِ الْآيَةَ: ﴿حُدُوا زِينَتَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١].

(المعجم ٣) - (بَابُ: فِي قَوْلِهِ تَعَالَى:
﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ﴾)
(التحفة ٤)

[٧٥٥٢] ٢٦ - (٣٠٢٩) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ
أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ -
حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ
أَبِي سُمْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ
يَقُولُ لِجَارِيَةٍ لَهُ: اذْهَبِي فَابْغِينَا شَيْئًا،
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا
فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِنَبْغُوا
عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ
مِنْ بَعْدِ إِكْرِهِنَّ﴾ لَهُنَّ ﴿عَفْوٌ
رَحِيمٌ﴾ [النور: ٣٣].

^[1] Al-A'raf 7:31.

^[2] An-Nûr 24:33.

^[3] An-Nûr 24:3.

[7553] 27 - (...) It was narrated from Jâbir, may Allâh be pleased with him, that there was a slave woman of ‘Abdullâh bin Ubayy (bin Salûl) who was called Musaikah, and another who was called Umaimah, and he used to force them into prostitution. They complained about that to the Prophet ﷺ, and Allâh revealed: "...And force not your maids to prostitution, if they desire chastity" up to His saying: "Oft-Forgiving, Most Merciful."^[1]

**Chapter 4. Allâh's Saying:
"Those Whom They Call Upon
Desire (For Themselves)
Means Of Access To Their
Lord (Allâh)..."**

[7554] 28 - (3030) It was narrated from Abû Ma‘mar, from ‘Abdullâh concerning the Verse: "Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest..."^[2] he said: "A group of jinn had become Muslim, and they were being worshipped, and those who worshipped them continued to worship them, although a group of jinn had become Muslim."

[٧٥٥٣] ٢٧ - (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ جَارِيَةَ لِعَبْدِ اللَّهِ بْنِ أَبِي [ابْنِ سُلُولٍ] يُقَالُ لَهَا: مُسَيْكَةُ، وَأُخْرَى يُقَالُ لَهَا: أُمَيْمَةُ، فَكَانَ يُرِيدُهُمَا عَلَى الزَّوْنَى، فَشَكَّنا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا فَتِيْنَكُمْ عَلَى الْإِغْيَاءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾، إِلَى قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾.

(المعجم ٤) - (بَابُ فِي قَوْلِهِ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾)
(التحفة ٥)

[٧٥٥٤] ٢٨ - (٣٠٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ [الإسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الْجِنِّ أَسْلَمُوا، وَكَانُوا يُعْبُدُونَ، فَبَقِيَ الَّذِينَ

^[1] An-Nûr 24:33.

^[2] Al-Isrâ' 17:57.

كَانُوا يَعْبُدُونَ عَلَى عِبَادَتِهِمْ، وَقَدْ أَسْلَمَ
النَّفَرُ مِنَ الْجِنِّ.

[7555] 29 - (...) It was narrated from ‘Abdullâh (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”^[1] he said: “A group of humans used to worship a group of jinn, and the group of jinn became Muslims, but the humans persisted in worshipping them. Then it was revealed: “Those whom they call upon desire (for themselves) means of access to their Lord...”^[2]

[7556] (...) It was narrated from Sulaimân with this chain of narrators (a *Hadîth* similar to no. 7555).

[7557] 30 - (...) It was narrated from ‘Abdullâh bin Mas‘ûd, may Allâh be pleased with him, (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”^[3] He said: “This was revealed concerning a group of Arabs who used to worship a group of jinn. The jinn became Muslims, but the humans who used to worship them were unaware of that. Then the words

[٧٥٥٥] ٢٩- (...) حَدَّثَنِي أَبُو بَكْرِ
ابْنُ نَافِعِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ:
حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: ﴿أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾.
قَالَ: كَانَ نَفَرٌ مِنَ الْإِنْسِ يَعْبُدُونَ نَفَرًا مِنَ
الْجِنِّ، فَأَسْلَمَ النَّفَرُ مِنَ الْجِنِّ، وَاسْتَمْسَكَ
الْإِنْسُ بِعِبَادَتِهِمْ، فَتَرَلَّتْ: ﴿أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾.

[٧٥٥٦] (...) وَحَدَّثَنِي بِشْرُ بْنُ
خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ،
عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ بِهَذَا الْإِسْنَادِ.

[٧٥٥٧] ٣٠- (...) وَحَدَّثَنِي حَجَّاجُ
ابْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حُسَيْنٌ عَنْ
قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْمَدٍ الزَّمَانِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ [عَنْهُ]: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾. قَالَ:
نَزَلَتْ فِي نَفَرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَفَرًا

[1] *Al-Isrâ'* 17:57.

[2] *Al-Isrâ'* 17:57.

[3] *Al-Isrâ'* 17:57.

“Those whom they call upon desire (for themselves) means of access to their Lord...”^[1] were revealed.”

Chapter 5. *Sûrat Barâ'ah* (At-Tawbah), *Al-Anfâl* And *Al-Hashr*

[7558] 31 - (3031) It was narrated that Sa'eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘*Sûrat At-Tawbah*?’ He said: ‘*At-Tawbah*? Rather it is *Al-Fâḍihah* (the expositor of the disbelievers and hypocrites). It is constantly revealed in it: “...and of them are some...”’, “...and of them are some...” – until they thought that there would be no one among them who would not be mentioned in it.’ I said: ‘*Sûrat Al-Anfâl*?’ He said: ‘That is the *Sûrah* of Badr.’ I said: ‘And *Al-Hashr*?’ He said: ‘It was revealed concerning Banû An-Naḍîr.’”

Chapter 6. Revelation Of The Prohibition On *Khamr*

[7559] 32 - (3032) It was narrated that Ibn ‘Umar, may Allâh be pleased with them, said: “‘Umar, may Allâh be pleased with him, delivered a *Khuṭbah* from the *Minbar* of the Messenger of Allâh ﷺ. He praised and glorified Allâh, then he said: ‘When the prohibi-

مِنَ الْجِنَّ، فَأَسْلَمَ الْجَنِّيُونَ، وَالْإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لَا يَشْعُرُونَ. فَنَزَلَتْ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْغُونَ إِلَىٰ رَبِّهِمْ أَلْوَسِيلَةً﴾.

(المعجم ٥) - (بَابُ: فِي سُورَةِ بَرَاءَةِ وَالْأَنْفَالِ وَالْحَشْرِ) (التحفة ٦)

[٧٥٥٨] ٣١ - (٣٠٣١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ التَّوْبَةِ؟ قَالَ: أَلَتَّوْبَةُ؟ قَالَ: بَلَىٰ هِيَ الْفَاضِحَةُ، مَا زَالَتْ تَنْزِلُ: ﴿وَمِنْهُمْ﴾، ﴿وَمِنْهُمْ﴾، حَتَّىٰ ظَنُّوا أَنَّهُ لَا يَبْقَىٰ مِنَّا أَحَدٌ إِلَّا ذُكِرَ فِيهَا، قَالَ: [قُلْتُ:] سُورَةُ الْأَنْفَالِ؟ قَالَ: تِلْكَ سُورَةُ بَدْرٍ، قَالَ: قُلْتُ: فَالْحَشْرِ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ.

(المعجم ٦) - (بَابُ: فِي نَزُولِ تَحْرِيمِ الْخَمْرِ) (التحفة ٧)

[٧٥٥٩] ٣٢ - (٣٠٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَطَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَىٰ مِئْبَرِ رَسُولِ اللَّهِ ﷺ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ،

^[1] *Al-Isrâ* 17:57.

tion of *Khamr* was revealed, it was made from five things: wheat, barley, dates, raisins and honey, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7560] 33 - (...) It was narrated that Ibn ‘Umar said: “I heard ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, saying: ‘O people, when the prohibition of *Khamr* was revealed (in the Qur’ân), it was made from five things: grapes, dates, honey, wheat and barley, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7561] (...) A similar *Ḥadīth* (as no. 7560) was narrated from Abû Ḥayyân with this chain of narrators, except that in his *Ḥadīth* Ibn ‘Ulayyah says grapes, as Ibn Idrīs said, and in the *Ḥadīth* of ‘Eisâ it says raisins, as Ibn Mushir said.

ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلَا وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا، يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّبِيبِ، وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثَةُ أَشْيَاءَ وَدِدْتُ، أَيُّهَا النَّاسُ! أَنْ رَسُولَ اللَّهِ ﷺ [كَانَ] عَهْدَ إِلَيْنَا فِيهِ: الْجَدُّ، وَالْكَالَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرَّبَا.

[٧٥٦٠] ٣٣- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ يَقُولُ: أَمَّا بَعْدُ. أَيُّهَا النَّاسُ! فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثُ أَيُّهَا النَّاسُ! وَدِدْتُ أَنْ رَسُولَ اللَّهِ ﷺ كَانَ عَهْدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ: الْجَدُّ، وَالْكَالَلَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرَّبَا.

[٧٥٦١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِهِمَا، غَيْرَ أَنَّ ابْنَ عَلِيٍّ، فِي حَدِيثِهِ: الْعِنَبِ، كَمَا قَالَ ابْنُ

إِدْرِيسَ: وَفِي حَدِيثِ عَيْسَى: الرَّيِّبِ كَمَا
قَالَ ابْنُ مُسْهَرٍ.

**Chapter 7. Allâh's saying:
"These Two Opponents Dispute
With Each Other About Their
Lord..."^[1]**

(المعجم ٧) - (بَابُ فِي قَوْلِهِ تَعَالَى:
﴿هَٰذَانِ خَصَمَانِ أَحْصَمُوا فِي رَبِّهِمَا﴾)
(التحفة ٨)

[7562] 34 - (3033) It was narrated that Qais bin 'Ubâd said: "I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: "These two opponents dispute with each other about their Lord..."^[2] was revealed concerning those who came out for single combat on the Day of Badr: Hamzah, 'Alî and 'Ubaidah bin Al-Hârith (may Allâh be pleased with them), and 'Utbah and Shaibah the two sons of Rabî'ah, and Al-Walîd bin 'Utbah."

[٧٥٦٢] [٣٠٣٣] - حَدَّثَنَا عَمْرُو
ابْنُ زُرَّارَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي هَاشِمٍ،
عَنْ أَبِي مِجَلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ:
سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ قَسَمًا
إِنَّ: ﴿هَٰذَانِ خَصَمَانِ أَحْصَمُوا فِي رَبِّهِمَا﴾
[الحج: ١٩] إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ
بَدْرٍ: حَمْزَةَ، وَعَلِيٍّ، وَعُبَيْدَةَ بْنِ الْحَارِثِ
رَضِيَ اللَّهُ عَنْهُمْ، وَعُتْبَةَ وَشَيْبَةَ ابْنَيْ رَبِيعَةَ،
وَالْوَلِيدَ بْنَ عُتْبَةَ.

[7563] (...) It was narrated that Qais bin 'Ubâd said: "I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: "These two opponents..."^[3] was revealed..." a *Hadîth* like that of Hushaim (no. 7572).

[٧٥٦٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، وَحَدَّثَنِي مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا
عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي
مِجَلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ
أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ، لَنَزَلَتْ:
﴿هَٰذَانِ خَصَمَانِ﴾ بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[1] *Al-Hajj* 22:19.

[2] *Al-Hajj* 22:19.

[3] *Al-Hajj* 22:19.

Glossary of Islamic Terms

‘Abd: (العبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allâh, meaning servant or slave. Examples include Abdullah (‘Abd-Allâh—servant of Allâh), Abdur-Rahmân (‘Abd Ar-Rahmân—servant of the Most Merciful), and Abdul-Khâliq (‘Abd Al-Khâliq—servant of the Creator).

‘Âbid: (العابد) One who preoccupies himself with ‘Ibâdah (worship) and shows relatively less interest towards knowledge.

‘Abîr: (العبر) A mixture of saffron with other perfumes.

‘Abtah or Bathâ’: (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

‘Abyâr ‘Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

‘Âd: (عاد) An ancient tribe or nation that lived after the Prophet Noah ﷺ. It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.

Ad-Dabûr: (الدبور) Westerly wind.

‘Adâhi: (الأضاحي) Sacrifices.

Âdam: (آدم) The first human being created by Allâh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

‘Adhân: (الأذان) The call for the daily five obligatory prayers is called ‘Adhân. The person who calls the ‘Adhân is called a Mu‘adhdhin. The ‘Adhân consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allâhu ‘Akbar, Allâhu ‘Akbar; Allâhu ‘Akbar, Allâhu ‘Akbar; ‘Ash-hadu ‘an lâ ‘ilâha ‘illallâh, ‘Ash-hadu ‘an lâ ‘ilâha ‘illallâh; ‘Ash-hadu ‘anna Muhammadan Rasûl-Ullâh, ‘Ash-hadu ‘anna Muhammadan Rasûl-Ullâh; Hayya ‘alas-Salâh, Hayya ‘alas-Salâh; Hayya ‘alal-Falâh, Hayya ‘alal-Falâh; Allâhu ‘Akbar, Allâhu ‘Akbar; Lâ ‘ilâha ‘illallâh*. Upon hearing the Adhân, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

‘Afdal: (الأفضل) The best.

‘Adwā: (العدوى) Contagion. An influence that spreads rapidly.

‘Ahābīsh: (الأحابيش) The settlers in the Makkan outskirts.

‘Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

‘Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

‘Ahd ‘Alastu: (عهد أأست) (Covenant of ‘Alast) Before creating human beings, Allāh asked their souls: “Am I not (‘Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of ‘Alast? This Covenant is mentioned in Sûrat Ar-Ra’d (13:20) and Sûrat Yâ-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

‘Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām المحرم أو الحرام).

‘Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

‘Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ân when angels came to give glad tidings of a son to Prophet Ibrahim ؑ at an old age. See Sûrat Hûd (11:73). Generally the term ‘Ahl-Bayt refers to the household of the Prophet ﷺ.

‘Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of ‘Ahādīth and its sciences, like Imâm Bukhârî, Imâm Muslim, Imâm Tirmidhî, Imâm Abu Dâûd, Imâm Albâni and others.

‘Ahlul-‘Arûd: (أهل العروض) and (Awâliyul-Madînah): وعوالي المدينة Outskirts of Al-Madînah up to a distance of four or more miles. South-eastern part of Al-Madînah in the valleys of Mahzur.

'Ahlul-Kitâb: (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ân, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

'Ahlul-Kitâb was-Sunnah: (أهل الكتاب والسنة)

Literally means 'the People of the Book (the Noble Qur'ân) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

'Ahludh-Dhimmah: (أهل الذمة) See Dhimmis.

'Ahlul-Baqar: (أهل البقر) Those keeping cows.

'Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

'Ahlul-Qadar: (أهل القدر) See Qadariyyah.

'Ahlul-Qurâ: (أهل القرى) The town-dwellers.

'Ahlul-'Uqad: (أهل العقد) The chiefs.

'Ahlur-Râ'y: (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

'Ahlus-Suffah: (أهل الصفة) People of the Platform. See 'Ashâbus-Suffah.

'Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ân, Sûrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salâm: (عليه السلام) See (Peace be upon him).

Al-'Ahzâb: (الأحزاب) (The Confederates) 'Ahzâb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

'Ayyâmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrât.

'Ayyim: (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj: (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmâ: (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

'Ajnâd: (أجناد) 'Ajnâd stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah: (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Âkhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allâh That the present order of existence will some day come to an end that when

that happens, Allâh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

‘Akhyâf: (أخفاف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillâh: (الحمد لله) This is a part of the beginning Verse of the first Sûrah of the Noble Qur’ân. The meaning of it is ‘all praise is due to Allâh’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allâh for His favors. A Muslim is grateful to Allâh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqîn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salâm: (عليه السلام) Peace be upon him (pbuh).

‘Âlim: (العالم) (pl. ‘Ulamâ’) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allâh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilâh which means ‘the One deserving all worship’. Muslims view Allâh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allâh has an identical name in Judaism, Christianity and Islam; Allâh is the same God worshipped by Muslims, Christians and Jews. In the Qur’ân, Allâh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allâh is the Name which is invested with the sum of all the Divine Attributes. The name Allâh has no plural and no feminine form.

Allâhu ‘Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means ‘Allâh is the Most Great’ and is said by Mus-

lims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allâh. Actually it is the most said expression in the world.

‘Amah: (الأمه) A female slave.

‘A‘mâl: (الأعمال) The acts of worship.

‘Amâlîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin ‘Iram bin Sâm bin Nûh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

Al-‘Amânah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allâh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as the sap from trees that hardens and is called ‘amber’.

‘Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Âmîn: (آمين) O Allâh, accept our invocation.

‘Amiluz-Zakâh: (عامل الزكاة) The Zakâh (obligatory charity) collector.

‘Amîr: (الأمير) ‘Amîr is used in Islam to mean leader or commander.

‘Amîrul-Mu‘minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

‘Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

‘Amma Ba‘d: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

‘Anbijâniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no markings on it.

‘Ansâr: (الأنصار) (sing. ‘Ansâri) Literally meaning helpers or supporters, ‘Ansâr were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhâjirîn (sing. Muhâjir) who were the Muslim emigrants from Makkah and other places.

'Anazah: (العنزة) A spear-headed stick.

'Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madīnah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd: (العقد) A contract.

'Aqd Sahīh: (العقد الصحيح) A legal contract.

'Aqīdah: (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah: (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also 'Asabah and Ashābul-Furūd.)

Al-'Aqīq: (العقيق) A valley about seven kilometers west of Al-Madīnah.

'Aqīqah: (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt: (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

'Arba'īnīyāt: (الأربعينيات) Collections of the forty 'Aḥādīth.

Al-'Arba'ah: (الأربعة) The four compilers of 'Aḥādīth. Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

'Arāk: (الأراك) A tree from which Siwāk (tooth stick) is made.

'Ariyyah: (العرية) (pl. 'Arāyâ) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

'Arkân: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

'Arkânul-Islam: (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allâh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadân. 4. To pay the Zakât (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: (هَرْمَجْدُون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

'Arsh: (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh: (العرش) The Throne of Allâh the Exalted.

'Asabah: (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah: (العصبية) Tribal loyalty, nationalism.

'Asb: (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

'As-hâbul-'A'râf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

'As-hâbul-Furûd: (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfatherfather's father, grandmotherfather's mother, son's daughtergranddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-'Arhâm, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

'As-hâbush-Shajarah: (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

'As-hâbus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to

protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as 'As-hâbus-Suffah or 'Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

'As-hâbusSunan: (أصحاب السنن) The compilers of the Prophetic *'Aḥādith* on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmân bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwâm, Sa'd bin Abu Waqqâs and Sa'eed bin Zaid.

Ash-Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshûrâ: (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-'Asmâ'ul-Husnâ: (الأسماء الحسنی) The term Al-'Asmâ'ul-Husnâ, literally meaning the 'most excellent names' is used to express Allâh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

'Asmâ'ur-Rijâl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur'ân.

As-Salâmu 'Alaykum: (السلام علیکم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is Wa'A laykumus-Salâm, meaning 'and peace be upon you also'. The extended forms of it are As-Salâmu 'Alaykum wa Rahmatullâh meaning 'peace be upon you and mercy of Allâh' and As-Salâmu 'Alaykum wa Rahmatullâhi wa Barakâtuhu meaning 'peace be upon you and mercy of Allâh and His blessings.' The response will also be changed accordingly.

'Astaghfirullâh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allâh's forgiveness. The meaning of it is 'I ask Allâh's forgiveness'. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-'Aswâf: (الأسراف) Name of the area of Al-Madînah that Allâh's Messenger ﷺ made sacred. (An-Nihâyah) Bayhaqi said it to be the wall around Al-Madînah. (Sunan Al-Kubrâ)

Âthâr: (الآثار) Sayings of the Sahâbah, the Companions of the Prophet ﷺ.

'Atûrah: (العتيرة) A sacrifice offered during the month of Rajab (in Jâhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

'Atûd: (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

'Âûdhu Billâhi minash-Shaytânir-Rajîm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ân, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allâh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

'Awliyâ': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allâh.

'Awrah: (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awâlî: (العوالي) Villages surrounding Al-Madînah.

'Awâliyul-Madînah: (عوالي المدينة) See Ahlul-'Arûd.

Al-'Awâmir: (العوامر) Snakes living in houses.

'Awâq: (أواق) (sing. Ûqiyyah also called Waqiyyah) 5 'Awâq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ûqiyyah is equal to 40 tolas). [Ûqiyyah is 40 dirhams, and 5 'Awâq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

'Awqâf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

‘Awsâq or ‘Awsuq: (أوساق أو أوسق) See Wasq.

‘Awwâbîn: (الأوابين) This prayer’s time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Âyah: (الآية) (pl. Âyât) Âyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur’ân. There are over 6,600 Verses in the Qur’ân.

‘Ayyâm Bîd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

‘Ayyâmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. ‘Ayyâmul-Jâhiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

‘Ayyâmüt-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarât.

Âyatul-Kursî: (آية الكرسي) Verse No. 255 in Sûrat Al-Baqarah.

‘Azfâr: (الأظفار) A type of incense.

‘Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

‘Azlâm: (الأزلام) Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bâbur-Rayyân: (باب الريان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bâbus-Salâm: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bâdhaq or Bâdhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bâdiyah: (البادية) (pl. Bawâdi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the

early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sûrat Al-Anfâl (8:5-19, 42-48) and Sûrat Âl-Imrân (3:13).]

Bahîmah: (البهفمفة) (pl. Bahâ'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحفرفة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay': (البعف) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Înah: (بفع العفنفة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بفع العرففة) (pl. 'Ara Cyâ) It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sâ'. (See Sahîh Al-Bukhârî, Vol.3, *Ahâdith* Nos. 389, 394 and 397).

Al-Bay'ul-Bât: (البعف الباف) Absolute sale.

Al-Bay'ul-Bâtîl: (البعف البافلف) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بفع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalîl-Habalah: (بفع حبلف الحبلفة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by

making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasât: (بيع الحصة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnâ': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnâ' comes into existence. But it is necessary for the validity of Istisnâ' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnâ'.

Bay'ul-Khiyâr: (بيع الخيار) Optional sale.

Bay'ul-Malâqîh: (بيع الملاقح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'âwamah: (بيع المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhâqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhâbarah: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhâdarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulâmasah: (بيع الملامسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزانة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايذة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجنة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بفع الفولة) Released at cost price.

Bay'uth-Thunyâ or Bay'ul-Istithnâ': (أو بفع الاستثناء بفع الشفا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بفع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بفع الوضفة) Resale at a loss.

Bay'ah: (البعة) A pledge or an oath of allegiance given by the citizens etc., to their Imâm (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydâ': (البفءاء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Mâl: (بفء المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mûr: (البفء المعمور) Allâh's House over the seventh heaven.

Baytul-Maqdis: (بفء المقفءس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsâ Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allâh ordered Muslims to face the first House of Allâh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harâm) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul-Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrâs: (بفء المفءراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwân: (بفعفة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmân who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ân, Al-Imrân 3:96)

Balâm: (بالام) Means an ox.

Balât: (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah: (البلفح) The date once it begins to ripen.

Bâligh: (البالفغ) The one who has reached the age of maturity and is an adult.

Banî Labûn: (بني لبون) A two-year-old male camel.

Banî Makhâd: (بني مخاض) One-year-old male camel.

Banû Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banû Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub (يعقوب).

Al-Baqî': (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet (ﷺ) are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bârakallâh: (بارك الله) This is an expression meaning 'may the blessings of Allâh (be upon you)'. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bârakallâh.

Barrah: (البرّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allâh. It is during our life in the Barzakh that we will be asked about Allâh, our faith and the Prophet (ﷺ). We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسملة) The recitation of *Bismillâh* (*Bismillâhir-Rahmânir-Rahîm*). In the Name of Allâh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ân, traveling, eating a meal, rising from sleep, etc.

Bathâ': (البطحاء) See 'Abtah.

Bâtîl: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawâdî: (البوادي) See Bâdiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allâh which have no basis in the Qur'ân or Sunnah and to regard these new things as acts of Ibâdah. The Prophet (ﷺ) said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labûn: (بنت لبون) Two year old she-camel.

Bint Makhâd: (بنت مخاض) One year old she-camel.

Bisât: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillâhir-Rahmânir-Rahûm: (بسم الله الرحمن الرحيم) In the Name of Allâh, the Most Gracious, the Most Merciful. This is the first Verse of Sûrat Al-Fâtihah (Chapter 1) of the Noble Qur'ân. While reciting the Qur'ân, it is to be read immediately after one reads the phrase: A'udhu Billâhi minash-Shaytânir-Rajîm (I seek refuge in Allâh from the out-cast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'âth: (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansâr tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtân: (البهتان) A false accusation, calumny, slander.

Bulûgh: (البلوغ) Puberty

Burâq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrâ' and Mi'râj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barânis) A type of hooded cloak called burnous.

Burqu': (البرقع) A covering dress worn by women.

Burud: (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrâ: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthân: (بطحان) A valley in Al-Madînah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb: (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

Dab'u: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

Ad-Dabûr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghâbîs: (الضغائيس) (sing. Daghabûs) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dâ'î: (الداعي) (pl. Du'ât) Muslim missionary involved in Da'wah (preaching).

Dayyân: (الديان) Allâh; the One Who judges people from their deeds after calling them to account.

Dajjâl: (الدجال) (المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjâl. He will be from among the Jews and will appear before Qiyâmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) ﷺ.

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dâniq: (دانيق) A coin equal to one-sixth of a dirham.

Dârul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dârul-Bawâr: (دارالبوار) The abode of perdition.

Dârul-Fanâ': (دارالفناء) The abode which passes away (earth).

Dârul-Ghurûr: (دارالغرور) The abode of delusion.

Dârul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dârul-Islâm: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of Imâm or Khalīfah.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarâr: (دارالنعيم) The blessed abode (paradise).

Dārul-Qadâ': (دارالقضاء) Justice House (court).

Dārul-Qarâr: (دارالقرار) The abode that abides.

Dârus-Salâm: (دار السلام) The abode of peace.

Dârush-Shuhadâ': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allâh and His Messenger Muhammad ﷺ.

Dâwûd: (داود) Prophet David ﷺ, a Prophet of Allâh mentioned in the Qur'ân and the Old Testament.

Dayn: (الدين) Loan or debt.

Deen: (الدين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See *Ahâdith* 2690 and 2691, Sunan Ibn Mâjah)

Dhât 'Irq: (ذات عرق) Miqât for the pilgrims coming from Iraq.

Dhâtun-Nitâqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhâturRiqâ': (ذات الرقاق) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhâturRiqâ'.

Dhîkh: (الذئب) An animal male hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allâh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhân-Allâh (Glorified is Allâh), Al-Hamdu Lillâh (praise is

due to Allâh), Allâhu Akbar (Allâh is the Most Great), or the recitation of special invocations.

Dhimmi or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhâm or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farâ'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called Dhul-Farâ'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah: (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah: (ذو الحليفة) The Mîqât of the people of Al-Madînah now called Abyâr 'Alî.

Dhul-Khalasah: (ذو الخليفة) Al-Ka'bah Al-Yamâniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Kha-th'am and Bujaylah.

Dhul-Qa'dah: (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn: (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ân (18:83).

Dhul-Qurbâ: (ذو القربى) Relatives, kinsfolk.

Dhul Mahram: (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

Dhun-Nûn: (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nûrayn: (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmân bin 'Affân (because he married two of the Prophet's daughters).

Dhî Tuwâ: (ذِي طَوًى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dībāj: (الدِّبَاج) Pure silk cloth, silk brocade.

Dinâr: (الدِّينَار) Gold coinage; in the days of the Prophet ﷺ, one dinâr was having the weight of 4.4 grams of gold.

Dhirâ': (الذَّرَاع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirâyah: (الدِّرَايَة) Cognizance, observation, note, remark.

Dirham: (الدِّرْهَم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الدِّيَة) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du'â': (الدُّعَاء) Supplication, prayer, request, plea; invoking Allâh for whatever one desires. It is distinct from Salât (formal worship or prayer). Personal Du'âs can be made in any language, whereas Salât (prayer) is performed in Arabic. Muslims make Du'âs for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbâ': (الدُّبَاء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhâ: (الضُّحَى) Forenoon (prayer). Its time begins a little after the beginning of Ishrâq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyâ: (الدُّنْيَا) This world or life, as opposed to the Hereafter that is the next life.

'Eid: (الْعِيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as 'Eidul-Fitr (which takes place after Ramadân), and 'Eidul-'Adhâ (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of 'Eid is 'Eid Mubârak, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

'Eidul-'Adhâ: (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq. This event commemorates Prophet Ibrahim's obedience to Allâh by being prepared to sacrifice his only son Ismâ'il (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadân as a matter of thanks and gratitude to Almighty Allâh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisâ or 'Isâ: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak: (فدك) (also Fidak) A town near Al-Madînah.

Fâhish: (الفاحش) One who talks evil.

Fajr: (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salât (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sûrah 89 of the Noble Qur'ân has also this name.

Faqîh: (الفقيه) (pl. Fuqahâ') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr: (الفقير) (pl. Fuqarâ') A poor person.

Fara': (الفرع) In Jâhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farâ'id: (الفرائض) See Faridah.

Faraq: (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sâ'.

Fard: (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn: (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifâyah: (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الفريضة) (pl. Farâ'id) An enjoined duty.

Farrûj: (الفروج) A Qabâ' opened at the back.

Farsakh: (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fârûq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sûrah separation occurs through Basmalah, the recitation of Bismillâhir-Rahmânir-Rahîm.

Fâsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatât: (الفتاة) A female slave or a young lady.

Al-Fâtîhah: (الفاتحة) Arabic word meaning 'the Opening', the first Sûrah (chapter) of the Noble Qur'ân.

Fatwâ: (الفتوى) (pl. Fatâwâ) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ân, and the Sunnah of the Prophet ﷺ.

Fawâhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ân all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الغنيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqîh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Shari'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîllâh: (في سبيل الله) In the way of Allâh. A frequently used expression in the Qur'ân which emphasizes that good acts should be done exclusively to please Allâh. Generally the expression has been used in the Qur'ân in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allâh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fitrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allâh. Muslims believe that Allâh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadân.

Fuqahâ': (الفقهاء) See Faqîh.

Furqân: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ân.

Ghâbah: (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadâ': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr: (الغدير) The name of a place near Makkah.

Ghadîr Khum: (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allâh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allâh.

Ghayr Mahram: (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغف) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الفرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghâzi: (الغازف) A Muslim soldier returning alive after participation in Jihâd.

Ghazwah: (الغزوة) (pl. Ghazawât) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

Ghibah: (الغفبة) Backbiting or talking evil about someone in his or her absence.

Ghilah: (الغفلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغفرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulûl: (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الفراف) Special abodes.

Ghurrah: (الفررة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurru-Muhajjalîn: (الفر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah: (حبلة الحبللة) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibâ': (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath: (الحدث) That which invalidates the state of purification.

Hadath 'Akbar: (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghush (bath) for purification.

Hadath 'Asghar: (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudû' (ablution) for purification.

Hadd: (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدف) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadîth: (الحديث) (Plural: *Ahâdith* أحاديث) The word *Hadîth* literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word *Hadîth* also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ, in addition to the Prophet himself. *Khabar* (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a *Hadîth*. The word *Hadîth* is generally translated as a Narration or Tradition. The main text of a *Hadîth* is called Matn (المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of *Ahâdith*: *Ahâdith Nabawîyyah* (الأحاديث النبوية) and *Ahâdith Qudsiyyah*. (الأحاديث القدسية) *Ahâdith* are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of *Ahâdith* are Imâm Bukhârî, Imâm Muslim, Imâm Nasâ'î, Imâm Abû Dâwud, Imâm Tirmidhi and Imâm Ibn Mâjah.

Hadîth Nabawî: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ân.

Hadîth Qudsî: (الحديث القدسي) (Sacred Tradition) A Statement of Allâh, generally outside the Noble Qur'ân, reported by the Prophet ﷺ in his sayings. The meaning of these *Ahâdith* were revealed to him and he put them in his own words, unlike the Qur'ân that is the Word of Almighty Allâh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of *Hadîth* say that *Ahâdith Qudsiyyah* are from

Allâh only as far as the meaning of the text is concerned and they are from the Prophet of Allâh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi *Hadîth* to Allâh and claim, for example, "Allâh said..."

The basic kinds of *Ahâdith* are:

Qawlî (القولف) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'î (الفعلف) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقرفر) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamâ'il (الشمال) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Âhâd: (الآحاد) (Isolated)

'Azîz: (العزف) (Precious)

Bâtil: (الباطل) (False)

Da'îf: (الضعف) (Weak)

Gharîb: (الغرب) (Unfamiliar)

Hasan: (الحسن) (Good)

Jayyid: (الجفد) (Perfect)

Majhûl: (المجهول) (Unknown)

Ma'lûl: (المعلول) (Defective)

Mansûkû: (المنسوخ) (Abrogated)

Maqbûl: (المقبول) (Acceptable)

Maqtû': (المقطوع) (Intersected)

Mardûd: (المردود) (Rejected)

Marfû' (*Traceable*) (المرفوع)

Mash-hûr: (المشهور) (Well-known)

Matrûk: (المتروك) (Abandoned)

Mawdû': (الموضوع) (Fabricated)

Mawqûf: (الموقوف) (Discontinued)

Mawsûl: (الموصول) (Complete)

Mawthûq: (الموثوق) (Trustworthy)

Mu'al-laq: (المعلق) (Suspended)

Munqati': (المنقطع) (Interrupted)

Musalsal: (المسلسل) (Uninterrupted)

Musnad: (المسند) (Traceable to Prophet)

Mutawâtir: (المتواتر) (Continuous)

Muda'af: (المضعف) (Doubtful)

Mudallas: (المدلس) (Truncated)

Mudraj: (المدرج) (Interpolated)

Mudtarib: (المضطرب) (Confounding)

Munfarid: (المنفرد) (Unique)

Munkar: (المنكر) (Denounced)

Mursal: (المرسل) (Disconnected)

Mut-tasil: (المتصل) (Connected)

Mut-tafaq 'Alayh (المتفق عليه) (Agreed upon)

Qawî: (القوي) (Strong)

Sahîh: (الصحيح) (Sound)

Shâdh: (الشاذ) (Contradictory)

Thâbit: (الثابت) (Authentic)

Thiqah: (الثقة) (Trustworthy)

Hâfiz: (الحافظ) One who has memorized the entirety of the Qur'ân. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ânic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd: (الحيض) Monthly periods or menstruation experienced by a woman.

Hays: (الحيس) A dish made of butter, dates and cheese.

Hajafah: (الجحفة) A kind of shield.

Hâjar: (هاجر) (Hagar/Agar/Hâjira) One of Ibrâhîm's wives who, along with her infant son Ismâ'il (Ishmael), was settled in Arabia by Prophet Ibrâhîm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar: (هجر) Places in Bahrain, Jâzan, Najrân.

Al-Hajarul-Aswad: (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim ﷺ. The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

- Hâjj:** (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.
- Hajj:** (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrâhim, his wife Hajar, and their son Ismâ'il over 4,000 years ago. In addition to Tawâf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafât during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrâd (الافراد single), Qirân (القران combined), Tamattu' (التمتع interrupted).
- Hajj Al-Akbar:** (الحج الاكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).
- Hajj Al-Asghar:** (الحج الاصغر) The minor pilgrimage ('Umrah).
- Hajjul-Bayt:** (حج البيت) Making a pilgrimage to the House of Allâh.
- Hajj Ifrâd:** (حج الافراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.
- Hajj Mabru'r:** (الحج المبرور) A Hajj that is free of sin and is accepted by Allâh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.
- Hajj Qirân:** (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrâm in between.
- Hajj Tamattu':** (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrâm is taken off in between these two stages.
- Hajjatul-Wadâ':** (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.
- Hajjâm:** (الحجام) One who performs cupping.
- Hajr:** (حجر) A place in the way to Basrah & Kufah from Yamâmah where the vessels were made, also the place of Banu Sulaim.
- Halâl:** (الحلال) That which is lawful or permissible in Islam.
- Halâlâh:** (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
- Halif:** (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (الحلقة) A group of students involved in the study of Islam.

Hâm: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hâmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafî: (حنفي) Islamic school of law founded by Imâm Abû Hanîfah. Followers of this school are known as the Hanafi.

Hantâh: (هتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbalî: (حنبلي) Islamic school of law founded by Imâm Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf: (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is inclined', it is used in the Qur'ân at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allâh or to His faith, that is, monotheism (worshipping Allâh Alone and nothing else).

Hunafâ': (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allâh, but the chief objects of worship there were a number of idols which were called daughters of Allâh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafâ' (sing. Hanîf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafâ' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullâh became one of these.

Hantam or Hantamah: (الحتتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanût: (الحنوط) A kind of scent used for embalming the dead.

Haqq: (الحق) The Truth, also used for the legal right or claim to something.

Harâm: (الحرم) A Harâm is a sanctuary, a sacred territory. Makkah has been considered a Harâm since the time of Prophet Ibrâhîm (Abraham) ﷺ. All things within the limit of the Harâm are protected and considered inviolable. Al-Madînah was also declared a Harâm by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harâm) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Harâmayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harâm: (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra': (الحروراء) A town in Iraq.

Harbah: (الحربة) A small spear.

Harbî: (الحربى) Who is in the state of war.

Harîr: (الحريز) Silk.

Harj: (الهرج) Killing.

Harrah: (الحره) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hârûn: (هارون) (Aaron) The brother of Prophet Musa (Moses) ﷺ and a Prophet of Allâh.

Al-Harûriyyah: (الحرورية) A special unorthodox religious sect of Khawârij. Nicknamed as such because they were stationed at the place known as Harûrâ'.

Al-Hasba': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah: (الحسنة) (pl. Hasanât) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السيئة (demerit, sin, bad deed).

Al-Hashr: (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sûrah 59 of the Noble Qur'ân.

Hasîr: (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar: (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawâlah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawârî: (الحواري) Sincere supporter or disciple.

Hawâzin: (الهوازن) A tribe of Quraysh.

Hâwiyah: (الهاوية) The lowest pit of Hell.

Hawl: (الحول) The minimum period of time after which Zakât becomes due upon property.

Hawwa: (حواء) Eve, the wife of Adam. The Qur'ân indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayâ': (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing that Allâh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

Henna: (الحناء) A kind of plant used for dyeing hair etc.

Hibah: (الهبة) present, gift.

Hibarah: (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidânah: (الحضانة) The nursing and caretaking of children.

Hifz: (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur'ân.

Hijâb: (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijâz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madīnah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamûd before Tabûk between Al-Madīnah and Shâm. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabî (the Prophet's city), commonly known as Al-Madīnah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madīnah) in which the Sharī'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī'ul-Awwal, Rabī'uth-Thāni, Jumādā-Ūlā, Jumādath-Thāniyah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, Dhul-Hijjah.

Hilāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمى) A private pasture.

Hims: (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyan: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ān, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الحبلى) A kind of desert tree.

Hudā': (الحذاء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudûd: (الحدود) (sing. Hadd) Allâh's set boundary limits for Halâl (lawful) and Harâm (unlawful). Whoever transgresses these limits may be punished or forgiven by Allâh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjâj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hâjj = الحاج a male pilgrim; Hâjjah = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawârij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'âwiyah under the plea that judgment rests only with Allâh.

Hullah: (الحلة) A Najrâni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harâm or born there or were in the area of Harâm or were from the tribes of Kinânah and Jadîlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allâh." They thought themselves superior to other people.

Hunayn: (الحنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqûq: (الحقوق) (sing. Haq) Rights.

Hûr: (الهور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allâh as such not from the offspring of Adam. (Hûr'in-wide-eyed houris)

Hûrin-'Eîn: (حور عين) Wide-eyed houris.

Ibâdah: (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allâh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblîs: (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytân (Satan) or the cursed devil, as found in the Qur’ân. Iblîs is believed to be a prominent member of the jinn, a class of Allâh’s creation. When Adam (the first human) was created, Allâh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allâh out of vanity and refused the Command of Allâh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allâh told him that he will dwell in Hell. Iblîs asked Allâh for a postponement until the Hereafter. He also asked Allâh to allow him to mislead and tempt humankind to error. This term was granted to him by Allâh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allâh’s order. Allâh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allâh. Allâh warns human beings repeatedly in the Qur’ân that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn: (الابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldûn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batûtah (a world traveler).

Ibn Hajar: (ابن حجر) Allamah Hâfiz Ahmad bin Hajar ‘Asqalânî.

Ibn Labûn: (ابن لبون) Two year old camel.

Ibrâhîm: (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhîm’s devotion, struggles and sacrifices during the annual Hajj rites.

‘Iddah: (العدة) The waiting period prescribed by Allâh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

Idhkhir: (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibâ’: (الاضطباع) In Ihrâm, putting the upper wrap (Ridâ’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifâdah: (الإفاضة) See Tawâful-Ifâdah.

Iftâr: (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

Ihdâd: (الإحداد) Mourning for a deceased husband.

Ihlâl: (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrâm: (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah pilgrimage recitation (Labbayk Allâhumma Labbayk... Here I am, O Allâh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izâr, and the other wrapped round the upper part of the body is Ridâ'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrâm the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsân: (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allâh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsân means to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikâr: (الإحتكار) It means a planned hoarding of something for future profit. Ihtikâr is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibâ': (الإحتباء) See Al-Habwah.

Ibn Makhâd: (ابن مخاض) One-year-old camel.

Ijârah: (الإجارة) Literally means to give something on rent.

Ijmâ': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharî'ah. Ijmâ' comes next to the Qur'ân and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ân and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ân and the Sunnah.

Ilâ' or Iylâ': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhâm: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allâh puts into the minds of His pious servants.

Iliyâ': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

'Ilm: (العلم) Arabic term meaning knowledge. The Qur'ân and *Hadîth* encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

'Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tâlib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imâm: (الإمام) Generally, the term Imâm refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imâmah: (العمامة) The turban or similar head covering.

Imâm Mahdî: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyâmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imân: (الإيمان) Literally means faith or belief. Here it refers to believing in Allâh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlâs: (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imṣāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijâniyah: (الإنجانية) A woolen garment without marks.

Injil: (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) ﷺ during the last two or three years of his earthly life. The Injil mentioned by the Qur'ân should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ân.

Innâ Lillâhi wa Innâ Ilayhi Râjî'ûn: (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allâh and to Him we return'. Muslims believe that Allâh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allâh. He is grateful and thankful to Allâh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In shâ' Allâh: (إن شاء الله) The meaning of this Arabic phrase is 'If Allâh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allâh. They leave the results in the Hands of Allâh.

Intiqâs: (الانتقاص) Sprinkling water on private parts while performing Wudû'.

'Iqâl: (العقال) The rope by which the camel's foreleg is fettered.

Iqâmah: (الإقامة) It refers to the second call for the prayer that follows the first call (Adhân). Iqâmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhân. The statements of the Adhân are recited reduced so that the statements that are expressed twice in the Adhân are recited once in Iqâmah except the last utterance of Allâhu-Akbar. The prayer is offered immediately after Iqâmah has been pronounced.

Iqâmatuṣ-Salât: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in

case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahîh Al-Bukhârî, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fâtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra’: (اقرأ) It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

Irfâh: (الإرفاه) To comb the hair everyday.

Ishâghul-Wudû’: (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

Isbâl: (الإسبال) Making one’s lower garment too long below the heels.

‘Ishâ’: (العشاء) It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish’âr: (الإشعار) Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishraq: (الإشراق) Sunrise.

Ishtimâlus-Sammâ’: (اشتغال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtibâ’)

Ishtirâk: (الاشتراك) Equivocally; participation; partnership. While Istidânah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means ‘submission to the will of Allâh,’ and refers commonly to an individual’s surrender and commitment to God the Creator through ad-

herence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allâh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salâm) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sûrah 3 Âl 'Imrân—The Family of Imrân, Verse 19) "Truly, the religion with Allâh is Islam," and again (Sûrah 5: Al-Mâ'idah—The Table Spread, Verse 3) "This day I have perfected your religion for you, and have chosen for you Islam as your religion." A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismâ'îl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allâh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismâ'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishâq (Isaac), are considered by Muslims to have been Prophets in their own right.

Ismâd: (إِسْنَاد) (sing. Sanad السند). The chain of narrators of a Prophetic *Hadîth*.

Isrâ': (الإسراء) Another name for Sûrah Banî Israel (17) of the Noble Qur'ân.

Isrâ' wa Mi'râj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsâ Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dîbâj (pure silk brocade).

Istibrâ': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfâr: (الاستغفار) To seek Allâh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihâdah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhârî, Vol. 1, *Hadîth* No. 303)

Istihâsan: (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abû Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmâr: (الاستجمار) Purification by stone.

Istikhârah: (الاستخارة) A prayer consisting of two Rak'ât in which the praying person appeals to Allâh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See *Hadîth* No. 263, Vol. 2; *Hadîth* No.391, Vol. 8; *Hadîth* No. 487, Vol. 9; Sahîh Al-Bukhârî)

Istinjâ': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshâq: (الاستنشاق) Rinsing the nose.

Istisqâ': (الاستسقاء) A prayer consisting of two Rak'ât, invoking Allâh for rain in seasons of drought. (See Sahîh Al-Bukhârî, *Hadîth* 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

I'tikâf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. It refers to the religious practice of spending the last ten days of Ramadân (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a

very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izâr: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

Jad'û: (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جدعة، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahâlah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîm the shallowest level of Hell. It is reserved for those who believed in Allâh and His Messenger ﷺ, but who ignored His commands. 2. Jahannama deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îris reserved for the worshippers of fire. 4. Saqar this is where those who did not believe in Allâh will be sent on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6. Hâwiyah will be the abode of the Christians. 7. Hutamah the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allâh's creation are the Munâfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allâh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

Jâhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jâhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jâhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance commu-

nicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm: (الجهيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allâh in the Hereafter.

Jahrî Salât: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jâriyah: (الجارية) A young girl.

Jâ'iz: (الجاتر) see Halâl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallâlah: (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah: (جلسة) Sitting between the two prostrations.

Jam': (الجمع) Muzdalifah, a well-known place near Makkah.

Jâmi': (الجامع) Collection of *Ahâdith* on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamâ'at: (الجماعة) It is a group or a congregation for communal worship.

Jamrah: (الجمرة) (pl. Jimâr) White hot coal. A small stone-built pillar in a walled place. There are three Jimâr situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimâr on the four days of 'Eidul-Adhâ at Mina.

Jamratul-'Aqabah: (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ûlâ: (جمرة أولى) The first one.

Jamratul-Wusta: (جمرة وسطى) The middle one.

Janâbah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e.,

have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salâh (prayer) or recite or touch the Qur'ân.

Janâzah: (الجنزة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb: (الجنب) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allâh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bâbul-Imân (باب الإيمان). 2. Bâbul-Jihâd (باب الجهاد). 3. Bâbul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bâbur-Rayyân (باب الريان). 5. Bâbur-Râdîn (باب الراضين). 6. Bâbus-Sadaqah (باب الصدقة). 7. Bâbut-Tawbah (باب التوبة). 8. Bâbus-Salât (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dîl: (الجرح والتعديل) The Science of Validation of *Ahâdith*, validation or invalidation.

Jâriyah: (الجارية) Bondmaid, a female bond servant.

Jazâkallâhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allâh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allâh to reward the person who did a favor and to give him the best.

Ji'ah: (الجنة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra'îl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ân as a Spirit (Rûh) from God.

Jibt: (الجب) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihâd: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujâhid, Jihâd, and Ijtihâd. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihâd remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihâd is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ân that says: "There is no compulsion in religion." (Qur'ân: Al-Baqarah 2:256). Jihâd is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allâh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbâb: (الجلباب) (pl. Jalâbîb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimâr: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sûrah 72 of the Noble Qur'ân. These are spiritual beings that inhabit the world and are required to follow the orders of Allâh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means

hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rânah: (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrâm to perform 'Umrah.

Jirâr: (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakâh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahîh Al-Bukhârî, Vol. 4, *Ahâdith* No. 384, 385 and 386)

Jubbah: (الجبة) A cloak, outer garment.

Al-Jubâr: (الجبّار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الجحفة) The Mîqât of the people of Shâm.

Jumu'ah: (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sûrah 62 of the Noble Qur'ân.

Jumu'ah Masjid: (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub: (الجنب) A person who is in a state of Janâbah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleed-

ing. These are the general causes of Janâbah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahârah, without which a man or woman is not allowed to touch or read the Qur'ân, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudû').

Juyûb: (الجيوب) Bosom or breast.

Juz': (الجزء) Collection of *Ahâdith* handed over by a single individual, a Companion, a Successor or a succeder

Ka'bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ﷺ about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ân. It is located within the court of the Sacred Mosque (Al-Masjidul-Harâm) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Al-lâh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabâ'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafâlah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffârah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil: (الكفيل) A person providing surety, or a guarantor.

Kâfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordain-

ments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfūr (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ân, Al-Insan (76:5).

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: (كلام مجيد) Refers to the Noble Qur'ân, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: (الكل) Poor dependents and a debt.

Kanz: (الكنز) Hoarded up gold, silver and money, the Zakât of which has not been paid. (See the Qur'ân 9:34).

Karāmât: (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means 'manifestation'.

Katam: (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirâtul-Mustaqîm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sûrah No. 108.

Khabâl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat: (الخبط) The leaves of a thorny desert tree.

Khadhf: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.

Khaybar: (خففر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf: (خفف) A valley.

Khalâs: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah: (الخلفة) (Caliph) The Imâm or the Muslim ruler.

Khalîfah: (الخلفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalîfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharî‘ah (Islamic law). Another title for the Khalîfah (caliph) is Amîrul-Mu‘minîn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalîfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafâ’ur-Râshidûn. The immediate successors of Prophet Muhammad ﷺ, were Abû Bakr Siddiq, ‘Umar bin Khattâb, ‘Uthman bin ‘Affân, and ‘Ali bin Abu Tâlib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Atatürk of Turkey arbitrarily declared its abolition.

Khalîfah: (الخلفة) Khalîfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalîfah (representative) of Allâh on earth according to Allâh. This term has been used in the Qur’ân with reference to man: “Just think when your Lord said to the angels: ‘Lo! I am about to place a vicegerent on earth...’” (2:30). At certain places in the Qur’ân, Khulafâ’ (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl: (الخليل) A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalîl, i.e., Allâh, but he had many friends.

Khalûq: (الخلق) A kind of perfume and dye made from saffron.

Khamr: (الخمرف) It literally means ‘wine’, and has been prohibited by

Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ân, Al-Baqarah (2:219), Al-Mâ'idah (5:93).

AlKhamisah: (الخمسة) The five compilers of *Ahâdith*. Abu Dâwud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

Khamîsah: (الخميسة) A black woolen square blanket with marks on it.

Khandaq: (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharâj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharâj: (الخراج) Zakât imposed on the yield of the land (1/10th or 1/20th).

Kharqâ': (الخرقاء) An animal with pierced ears.

Khasafa: (حسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawârij: (الخوارج) (Khârijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or Khazîrah: (الخزيرة، الخزير) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبر) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

Khilâbah: (الخلافة) Deception. See Musarrah:

Khilâfah: (الخلافة) The Muslim state or the office of the caliph.

Khilâl: This term is generally used in the act of Wudû' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimâr: (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifâf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ân, Al-An-fâl (8:41).

Khushû': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imâm* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called *Khutbatul-Wadâ'* (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. *Khutbatul-Jumu'ah* (the Friday sermon). This is given immediately before the *Jumu'ah* (Friday) prayer.
2. *Khutbatul-'Eid* (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids.
3. *Khutbatun-Nikâh* (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikâh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifâyah: (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'âb: (الكعاب) *Ki'âb* is plural of *Ka'b* and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kûfah: (الكوفة) A city of Iraq.

Kuffâr: (الكفار) Plural of *Kâfir* (see *Kâfir*).

Kûfî: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'ân.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'ân to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allâh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allâh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allâh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الکفو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allâh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusûf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lâ hawla wa lâ quwwata illâ billâh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allâh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allâh, and submits himself to Allâh.

Lahd: (اللحد) Niche type of grave.

Lâhut: (اللاهوت) Divine.

Lâ Ilâha 'illallâh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allâh.' The second part of this first pillar is to say: 'Muhammadun Rasûlullâh,' which means: Muhammad is the Messenger of Allâh.

Lât: (اللات) A chief goddess of the Thaqif tribe in Tâ'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ân, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadân). The night on which the Qur'ân was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirâ' above Makkah. Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadân (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ân Sûrat 97 (V.97: 1-5)] (See Sahîh Al-Bukhârî, Vol. 3, *Hadîth* No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ân, Al-Hajj (22:63), Ash-Shûrâ (42:19).

Al-Lawh Al-Mahfûz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ân was first written on the Lawh Mahfûz in its entirety before it was sent down to the Baytul-'Izzah in the First Heaven.

Li'ân: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allâh upon the liar. (Sûrat An-Nûr, 24:6, 7, 8, 9)

Liwâ': (اللواء) A standard, it is smaller than Râyah (الرافة flag).

Al-Lizâm: (اللزاف) The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'âfirî: (معارف) A Yemeni *Burd* (sheet).

Madhhab: (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhî: (المذف) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhûr: (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madînah: (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawwarrah - the Illuminated, or the Enlightened City. Tâbah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah: (المضمضة) Rinsing the mouth.

Maghâfir: (المغافير) A bad smelling gum.

Maghâzî: (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (المهر) (*Sadâq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and with whom strict *Hijâb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radâ' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majîd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allâh.

Majûs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ân, *Al-Hajj* (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah

in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkûk: (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ân, *Âl-Imrân* (3:54).

Makrûh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrûh* counts as a good deed and doing it does not count as a bad deed. *Makrûh* is of two types: *Makrûh Tahrîmî* and *Makrûh Tanzîhî*. *Makrûh Tahrîmî* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fâsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrûh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malâ'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ân, such as Jibra'il (angel of revelation), Mikâ'il (angel of rain and plant), and Isrâfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malâ'ikah: (الملائكة) Another name for *Sûrat Fâtir*, *Sûrah* 35 of the Noble Qur'ân.

Malhamah: (الملحمة) (pl. *Malâhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjâl*. (Antichrist or False Masih).

Mâlîki: (مالكي) Islamic school of law founded by Imâm Mâlik. Followers of this school are known as the Mâlîki.

Mamlûk: (المملوك) A male slave.

Manât: (مناة) It was the chief idol worshipped by the Khuzâ'ah and Hudhail tribes.

Manârah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adhdhin* (caller to prayer) calls out the *Ad-hân* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manâsik: (المناسك) The acts of *Hajj* like *Ihrâm*, *Tawâf* of the *Ka'bah* and *Sa'y* of *Safâ* and *Marwah*, stay at 'Arafât, Muzdalifah and Mina, *Ramy* of *Jamarât*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and 'Umrah, *Sahîh Al-Bukhârî*, Vol.2-3.

Manâsi': (المناسيع) A vast plateau on the outskirts of Al-Madînah.

Mandûb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandûb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manâzil*) Portion. There are seven *Manâzil* in Qurân to be recited over seven days. The last *Manzil* nicknamed as *Mufasssal*, or *Hizbul-Mufasssal*.

Maqâm Ibrâhîm: (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the *Ka'bah*, where there is a stone bearing the footprint of Prophet Ibrâhîm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the *Ka'bah*.

Maqâm Mahmûd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Mâriqah: (المارقة) (Passers through) One of the *Khawârij* sect. so named because they had strayed away from the true faith.

Ma'rûf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sânî* that *Marwah* is a sharp stone after which the mountain across from Safâ was named. A mound near the Ka'bah that is referred to in the Qur'ân as one of the symbols of Allâh. It is in conjunction with Safâ. Now it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ân is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masâ'il*.

Mash: (المسح) The act of passing of wet hands over a particular part of the body.

Mâ shâ' Allâh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allâh wishes,' and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harâm: (المشعر الحرام) The boundary of Al-Masjid Al-Harâm in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjâl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. *Masâjid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujûd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masâjid* in the world, which Muslims hope to visit and pray within

Masjid Aqsâ: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harâm: (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî: (المسجد النبوي) Another name for the Masjidur-Rasûl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hâjis* go for wearing *Ihrâm*; a *Miqât*.

Matâf: (المطاف) Area of *Tawâf*.

Mathânî: (المثنائي) The oft-repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtihah*, recited repeatedly in the prayer.

Ma'thurah: (المأثرة) Custom.

Mawlâ: (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allâh describes Himself as the *Mawlâ* or the Lord (Allâh) of the believers. *Mawlâ* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlâya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqu'ahah: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî: (الموالي) Non-Arabs and originally former slaves.

Mawâqit: (المواقيت) See *Miqât*.

Mayâthir: (المياثر) (pl. of *Mitharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan: (المحجن) A walking stick with a bent handle.

Mihrâb: (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imâm*, and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mihrâb* serves to amplify the voice of the *Imâm* as he leads the worshippers in prayer.

Mijannah: (المجنة) A place at Makkah.

Mîlâd: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah: (الملة) See *Ummah*.

Minâ: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafât within the bounds of the *Harâm* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafât on the ninth day. An essential place to visit during the *Hajj*.

Minbar: (المنبر) Steps with a pulpit on which the *Imâm* stands to deliver the *Khutbah* (sermon or address).

Mîqât: (المقات) (pl. *Mawâqit*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrâm* (consecration) before entering Makkah when intending to perform 'Umrah or *Hajj*.

Mî'râd: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mî'râj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allâh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahâdith* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhârî*) [Also see (V. 53:12, 17:1) the Qur'ân] See also *Isrâ'* and *Mî'râj*.

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murât*) A sheet of wool or silk to wrap around.

Miskîn: (المسكين) (pl. *Masâkîn*) The word denotes helplessness, destitution. Thus *Masâkîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ

declared that *Masâkîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: (مصر) Egypt.

Miswâk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mûharah: (المفثرة) See *Mayâthir*.

Mithqâl: (المفقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqâl* = 94 grams approx.)

Mizr: (المزر) Beer.

Mu'adhdhin: (المؤذن) A call-maker who pronounces the *Adhân* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ân while worshippers assemble at the mosque and perform the *Wudû'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'âhad: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmi*.

Mu'allafatul-Qulûb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'âmalah: (المعاملة) (pl. *Mu'âmalât*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنن) Those *Aḥâdith* in which narrator relates the text using the preposition 'an.

Mu'aqqadah: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar: (المعصفّر) Garments lightly died with safflower-almost orange color.

Mu'âsharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'atilah: (المعطلة) This sect does not believe in the primacy of Allâh's Attributes.

Mu'awwidhât: (المعوذات) The last three *Sûrahs* of the Qur'ân.

Mu'awwidhatân or **Mu'awwidhatayn:** (المعوذتان أو المعوذتين) i.e., *Sûrat Al-Falaq* (113) and *Sûrat An-Nas* (114)..

Mubâh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubâh* does not count as a good or bad deed.

Mubashshirât: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhârî*, Vol. 9, *Hađîth* No. 119].

Mûbiqât: (الموبقات) Great destructive sins.

Mudâbarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudârabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudârib: (المضارب) The partner who provides entrepreneurship and management in a *Mudârabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sâ'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المقدمة) Garments deeply dyed with safflower-almost red color.

Mufasssal or **Mufasssalât:** (المفصل أو المفصلات) The shorter *Sûrahs* starting from *Qâf* to the end of the Noble Qur'ân (i.e., from No. 50 to the end of the Qur'ân 114).

Mufâttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufâwadah: (المفاوضة) A basic contract of partnership based on *Wakâlah* and *Kafâlah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrât*.

Muhâjir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the life-time of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islam and also the one who quits all those things which Allâh has forbidden. According to a *Hadîth*, *Muhâjir* is the one who forsakes mistakes and sins. (*Ibn Mâjah*: 3934)

Muhallal lahu: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ân. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhâqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allâh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinânah.

Muhassar: (مُحَسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحَدَّث) Innovation.

Muhdith: (مُحَدِّث) An innovator of heresy.

Muhkam: (المُحَكَّم) Qur'anic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim: (المُحْرِم) One who enters into the consecration state of *Ihrâm*. for the purpose of performing the *Hajj* or *'Umrah*.

Muhrimah: (المُحْرِمَة) A female who assumes *Ihrâm*.

Muhsan: (المُحْصَن) One who is married.

Muhsanât: (المُحْصَنَات) It means 'protected women'. It has been used in the Qur'ân in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar: (المُحْصَر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujâhid: (المُجَاهِد) (pl. *Mujâhidîn*) One who takes an active part in *Jihâd* and fights for Islam. A Muslim fighter. The opposite of *Qâ'idîn*. See *Jihâd*.

Mujazziz: (المُجَزِّز) A *Qâ'if*: a learned man who reads the foot and hand marks.

Mu'jizah: (المُعْجَزَة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allâh.

Mu'jam: (المُعْجَم) Collection of *Aḥādith* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid: (المُجْتَهِد) (pl. *Mujtahidûn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ân, *Haḍîth*, conscience of the community from all over the Muslim world, and reasoning.

Mukâtab: (المُكَاتَب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhâbarah: (المُخَابَرَة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhâbarah* refers to sharecropping when the seeds are supplied

by the cultivator, while *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhâdarah: (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhâdarah*.

Mukhadram: (المخضرم) (pl. *Mukhadramûn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah: (الملاعنة) The act of performing *Li'ân*.

Mulabbadah: (الملبّدة) Cloak made from a thick patched sheet.

Mulâmasah: (الملامسة) *Mulâmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limâs*.

Mulhid: (الملحد) Atheist, one who denies the existence of God.

Mulhidûn: (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam: (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min: (المؤمن) A person who has deep faith in Allâh and is a righteous and obedient slave of Allâh.

Munâbadhah: (المنابذة) The sale by *Munâbadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munâfiq: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munâfiq* is more dangerous and worse than a *Kâfir*.

Munkar wa Nakîr: (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqâbalah: (المقابلة) The animal whose ears have been severed.

Muqallid: (المقلد) A follower of a qualified specialist on religious matters.

Muqâradah: (المقارضة) Another name for *Mudârabah* used by the Mâlikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabûn: (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allâh will sort out the good and the evil into three groups: 1. *Muqarrabûn* - the exalted class, those who will be nearest to Allâh. Also described as the *Sâbiqûn*, meaning 'those who outstrip the rest.' 2. *Ashâbul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashâbul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wâq'ah* (56:11-56).

Al-Muqatta'ât: (المقطعات) The initial abbreviated letters prefixed to certain *Sûrahs* of the Qur'ân.

Muqayyar: (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murâbit: (المرابط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjâ'*.) The *Murji'ah* sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mûsa: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ân and the Old Testament. The Qur'ân contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afîn: (المستضعفين) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallâ: (المصلى) A praying place.

Musallî: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Aḥādith* divided into books and chapters.

Musâqât: (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musâqât*. This is also called *Muzâra'ah*

(المزارعة). The difference between *Musâqât* and *Muzâra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or **Muhaffalah** or **Khilâbah**: (المصرة أو المحفلة أو الخلاية) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allâh.

Mushaf: (المصحف) A copy of the Qur'ân.

Mushâwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikûn*) A polytheist, pagan or idolater. A person who ascribes partners to Allâh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed- Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allâh, His Prophets, His Books, the Day of Resurrection (*Qiyâmah*), recites the *Kalimah*, and accepts the commandments of Allâh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Aḥâdith* with complete chains.

Musallâ: (المصلى) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرک) Collection of *Aḥâdith* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhân*).

Mustahâdah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahâdith* in which a later compiler collects fresh and additional *Isnâd* (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut'ah: (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tâlib in *Sahîh Muslim* and *Sahîh Al-Bukhârî*.

Muta'awwilûn: (المأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijât: (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif: (المعتكف) One who is in a state of *I'tikâf*.

Mu'tamir: (المعتمر) The person performing 'Umrah.

Mutanammisah or **Mutanammisât:** (المتنمصة أو المتنصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashâbihât: (المتشابهات) Allegorical. Qur'ânic Verses that are not clear and are difficult to understand.

Mu'tazilah: (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.

Mustawshimât: (المستوشمات) The women who get themselves marked with tattoos.

Mutras: (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahâdith* that are found in both the collections of *Ahâdith: Bukhari* and *Muslim*.

Muttaqî: (المتقي) Derived from its noun *Taqwâ* (piety and fear of Allâh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwâ* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurât* 49:13).

Muttaqûn: (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

Muwalladûn: (المولدون) The children of female slaves from other nations.

Muzâbanah: (المزبنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat: (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

Muzâra'ah: (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhâbarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah: (المزدلفة) (Also called *Mash'ar*) A place between 'Arafât and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishâ* prayers (together) there.

Nâr: (النار) The fire of Hell.

Nabî: (النبي) (pl. *Anbiyâ*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allâh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ân that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh: (النبذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr: (النذر) is one of the three types of vows to Almighty Allâh.

Nâdihah: (الناضحة) A camel used for agricultural purposes.

Nadiy: (النَّصِي) A part of an arrow.

Nafath: (النفث) Witchcraft.

Nafkh: (النفخ) Puffing of Satan.

Nāfilah: (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl: (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb*.

Nafs: (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd: (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar: (نهى عن المنكر) Forbidding evil.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah: (النجاسة) Refers to impurity. It is of two types: *Najāsah Ghalīzah* (heavy impurity) and *Najāsah Khafīfah* (light impurity).

Najash: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshī: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd: (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis: (النجس) Something that is impure.

An-Najwā: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahīh Al-Bukhārī*, Vol.3, *Haḍīth* No. 621)

Naʿl: (النعل) Slipper or sandal.

Namīmah: (التميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah: (التمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

- Nâmisah:** (النامصة) The women who plucks the eyebrows of other women.
- Naqḍul-Haḍîth:** (نقد الحديث) The Methodology of Critical Evaluation of *Aḥâdith*.
- Naqîb:** (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).
- Naqîr:** (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.
- Nasab:** (النسب) Lineage or geneology.
- Nasârâ:** (النصارى) The name given to the followers of the Christian faith both in the Qur'ân and *Hadîth*.
- Nash:** (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to $\frac{1}{2}$ *Uqiyah* (60 grams approximately).
- Nasr':** (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.
- Nasîhah:** (النصيحة) Sincere good advice.
- Naskh:** (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ân.
- Nasl:** (النصل) A part of an arrow.
- Nâsut:** (الناسوت) Human, as opposed to Divine.
- Nawâfil:** (النوافل) (pl. of *Nâfilah*) Optional practice of worship in contrast to obligatory (*Faridah*). See *Nafl* and *Nâfilah*.
- Nawât:** (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.
- Nifâq:** (التفائق) Hypocrisy.
- Nifâs:** (النفاس) Refers to the flowing of postnatal blood after childbirth.
- Nihal:** (النحل) Present. (*Hibah*: Gift; *'Umrâ*: Lifelong gift; *Ruqbâ*: Gift of house given for lifelong use).
- Nikâh:** (النكاح) Pronouncement of marriage or wedlock according to *Shari'ah* (Islamic law).
- Niqâb:** (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisâb: (النصاب) A threshold of wealth of which any excess is subject to *Zakâh* (obligatory charity). So *Nisâb* is the minimum amount of wealth or property which makes one liable to pay *Zakât*. Minimum amount of property liable to payment of the *Zakât*, e.g., *Nisâb* of gold is twenty (20) *Mithqâl*, i.e., approx. 94 grams; *Nisâb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisâb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubûwwah: (النبوة) Prophethood.

Nûh: (نوح) A Prophet of Allâh mentioned in the Qur'ân and the Old Testament.

Nûn: (نون) Fish.

Nûr: (النور) Light

An-Nûr: (النور) 'The Light.' One of the ninety-nine Attributes of Allâh, and the name of a *Sûrah*. See *An-Nûr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansâb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabâ': (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadâ': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah: (القدرية) (Also called the people of *Qadar/Ahlul-Qadar*.) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar: (القدر) Divine Preordainment or the Divine Decree.

Qadîd: (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr: (القدر) 'The Power.' The name of *Sûrah* 97 of the Qur'ân also.

Qâdî: (القاضي) Judge.

Qâ'idîn: (القاعدین) People who remain inactive and do not actively fight. The opposite of *Mujâhid*.

Qaylûlah: (القيلوله) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalîb: (القليب) A well.

Qamîs: (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qâr: (القار) Tar or pitch.

Qaraz: (القرظ) The leaves of *Mimosa Flava* used for tanning.

Qard: (القرض) A loan given for a good cause in the Name of Allâh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qârî: (القارئ) (pl. *Qurâ'*) A reciter. Early Muslim religious scholars were called *Qurâ'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ân by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ân. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qârin: (القارن) One who performs *Hajj Qirân*.

Qarîn: (القرين) The Devil companion that is with everyone.

Qarnul-Manâzil: (قرن المنازل) The *Miqât* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

Qasâmah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'âhs* in those obligatory prayers in which a person is required to pray four *Rak'âhs*.

Qaswâ': (القصواء) The name of the Prophet's she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattât: (القتات) A person who conveys information from someone to

another with the intention of causing harm and enmity between them. (*Sahih Al-Bukhârî*, Vol. 8, *Hadîth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwâm or **Qayyim:** (قوام أو قفم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza: (القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qîl wa Qâl: (قفل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintâr: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintâr* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

Qirâ'ah: (القراءة) The audible recitation during prayers.

Qirâd: (القراض) Sleeping partnership (see *Mudârabah*).

Qirâm: (الqram) A thin marked woolen curtain.

Qirât: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القربة) A water skin.

Qirsh: (القرش) A unit of money.

Qisâs: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mâ'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or **Qassiyah:** (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithâm: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyâm: (القيام) The standing during the prayer for recitation of *Sûrat Al-Fâtîhah* or *Sûrat Al-Hamd* and the second *Sûrah* that follows after it,

while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyâm* for night prayers.

Qiyâmah: (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyâs: (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqîh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ân and *Sunnah* to situations not explicitly covered by these two sources. *Qiyâs* is one of the most important tools for interpreting and implementing the *Sharî'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ân; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyâs*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imâm Shâfi'i), *Qiyâs* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadâ': (قضاء) Paying in a debt.

Qubâ' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah: (القبة) A small and round one-room tent.

Qubbatus-Sakharah: (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsâ Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudât: (القضاة) Plural form of *Qâdi*.

Qudhadh: (القذذ) A part of an arrow.

Al-Quds: (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

Qullah: (القلة) (Also called *Jirâr* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water

skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum: (قمقم) A narrow-headed vessel.

Qunût: (القنوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second *Rak'ah* of prayer.

Qunût Nâzilâh: (قنوت نازلة) Supplication in the event of a calamity.

Quraysh: (قرش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allâh and persisted in calling people to worship Allâh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jâhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or Qurashî: (قرشى أو قرشى) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ân: (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ân is the Noble Book, the Living Miracle, the last revelation from Allâh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ân in the whole world and it is in the Arabic language. The Qur'ân has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ân continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sûrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ân have been

documented and recognized. The Qur'ân cannot be translated at all as the Qur'ân represents the exact Words of Allâh. Any translation is considered to be the explanation to the meaning of the Qur'ân. The Qur'ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ân is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ân in the Qur'ân speak for themselves. The Qur'ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ân has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbân : (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allâh on the day of 'Eidul-Adhâ and the two days following it.

Qust : (القسط) A type of incense.

Qu'ûd : (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashahhud* are recited.

Rabâ'i : (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabâ'iyah : (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb : (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allâh. We have used the word 'Lord' as nearest to *Rabb*. All occurrences of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ân 2:21.

Rabbuka : (ربك) Your Lord, Your Master.

Rabbul-Ard : (رب الأرض) Owner of the land in *Musâqât* and *Muzârah* contracts.

Rabbul-Mâl : (رب المال) A person who invests in *Mudârabah* or *Musharakah*. See *Sâhibul-Mâl*.

Rabî'ul-Awwal : (ربيع الأول) The third month of the Islamic calendar.

Radiyallâh 'Anhu (رضي الله عنه) May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radâ'ah : (الرضاعة) The suckling of one's own or someone's child.

Râhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmân and Rahîm : (الرحمن والرحيم) These words are from the root *rahm* which denotes mercy. In the Qur'ân this attribute of Allâh has been mentioned side by side with the attribute *Rahmân* (literally 'merciful'). As such *Rahîm* signifies Allâh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allâh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sûrah* 55 of the Qur'ân.

Rahn : (الرهن) Pledge or mortgage.

Rayhân : (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyân : (الريان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab : (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah : (الرجبية) See '*Atîrah*.

Rajaz : (الرجز) Name of poetic meter.

Raj'ah : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah : (الركعة) (pl. *Raka'ât*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ân, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadân : (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and

holy month. Furthermore, Ramadân is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimâr*) at Mina.

Ra'sul-Mâl: (رأس المال) Capital invested in *Mudârabah* or *Musharakah*.

Rasûl: (الرسول) The meaning of the word *Rasûl* is a Messenger. Allâh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ân. From within the list, the Qur'ân states the names of five Messengers who are the Mighty ones. These are: Nûh (Noah), Ibrâhîm (Abraham), Mûsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Râwi: (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahâdith*.

Râyah: (الراية) A flag, it is bigger than *Liwâ'* (standard).

Ribâ: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribâ* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribâ Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribâ Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Âl Imrân* (3:130).

Ribât: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridâ': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikâz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risâlah: (الرسالة) Regarding *Hadîth* compilations: collection of *Ahâdith* dealing with a particular topic.

Riwâyah: (الرواية) Narration.

Riyâ: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allâh.

Riyâdul-Jannah : (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rûhullâh : (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Baytullâh*), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullâh*); (iv) Allâh's spirit (*Rûhullâh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honorable with Him, similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh*); (ii) Allâh's Life (*Hayâtullah*); (iii) Allâh's Statement (*Kalânullâh*); (iv) Allâh's Self (*Dhâtullâh*) etc.

Rûhul-Qudus : (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) ﷺ.

Rukn : (الركن) (pl. *Arkân*) Pillar, basic article.

Rukû' : (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ân. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzâ'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukû'*.

Ruqbâ : (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah : (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sûrat Al-Fâtihah* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Rushd : (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab : (الرطب) Ripe dates, opposite of *Busr*.

Sâ' : (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sâ'* of Al-Madînah was equal to about two and a half kilograms

Sabâ : (الصبا) Easterly wind.

As-Sab'ah : (السبعة) The seven compilers of *Aḥādith* - Bukhârî, Muslim, Abû Dâwud, Nasâ'î, Tirmidhi, Ibn Mâjah, Ahmad.

Saba' or Sheba : (سبأ) The queen who visited Solomon to test his wisdom..Biblical name of Saba. (See *Sâbi'ûn* or Sabean)

As-Sab'ul-Mathânî : (السبع المثنانى) The seven repeatedly recited Verses, i.e., *Sûrat Al-Fâtihah*.

Sabâhâh : (صباحاه) An exclamation indicating an appeal for help.

As-Sabat : (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sûrah 7, Al-A'râf*.

Sâbi' : (الصابىء) (pl. Sâbians) Those who change their religion.

Sâbiqûn : (السابقون) See *Muqarrabûn*.

As-Sâbiqûnal-Awwalûn : The first forerunners in the faith.

Sâbirûn : (الصابرون) People who are patient and steadfast.

Sâbi'ûn or Sabean : (الصابثون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'â'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lâ Ilâha ill allâh* (none has the right to be worshipped but Allâh) and used to read *Zabûr* (The Psalms of the *Sâbi'ûns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and chievement.

Sa'dân : (السعدان) A thorny plant suitable for grazing animals. Some say it to be *Neurada peocumbens*.

Sadâq : (الصدق) This word has the same meaning as *Mahr*.

Sadaqah : (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakâh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ân states that Allâh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr : (صدقة الفطر) Refers to the charity that is given on or prior to the day of 'Eidul-Fitr.

Sadûq : (الصدوق) Truthful.

As-Safâ wal-Marwah : (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harâm* (the Great Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ân as one of the symbols of Allâh. See *Al-Baqarah* (2).

Safar : (الصفري) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah : (الصغيرة) A child or minor girl underage.

Sahâbah : (الصحابة) (sing. *Sahâbî*) A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahâbah*'s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahâdith* in the years following his death.

Sahbâ' : (صهباء) A place near Khaybar.

Sâhibul-Mâl : (صاحب المال) (pl. *Ashâbul-Mâl*) (also, *Rabbul-Mâl*) The financier in the *Mudârabah* form of partnership agreement. provides the finance while the *Mudârib* provides the entrepreneurship and management. There can be many *Ashâbul-Mâl* and *Mudârib*s in a given *Mudârabah* agreement.

Sahifah : (الصحيفة) A page or manuscript. Collection of *Ahâdith* by a Companion.

Sahihayn : (الصحيحين) The Twins. The two most authentic books of *Ahâdith*—*Sahih Al-Bukhârî* and *Sahih Muslim*.

Sahîh Al-Bukhârî : A book of *Aḥādith* compiled by Imâm Bukhârî.

Sahîh Muslim : A book of *Aḥādith* compiled by Imâm Muslim.

Sahûr : (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadân. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah*.

Sahw : (السهو) Forgetting (here it means forgetting how many *Rak'ât* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sâ'imah : (السائمة) A flock of about one hundred grazing animals.

Sâ'ibah : (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ân 5:103)

Sayhah : (الصيحة) Torment-awful cry.

Sayhân wa Jayhân : (سيحان وجيحان) Sayhân (Oxus or Amu Darya) and Jayhân (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhûn* and *Jayhûn* that are in the territory of Khurasan. (*Mu'jam Al-Buldân* of Baladhari, 2/227, 3/333). Some maintain that *Sayhûn* is in India and *Jayhûn* in *Khurasân*. Furât (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shatti'ul-Arab*, and Nil (Nile) is the well-known river in Egypt.

Sayyi'ah : (السيئة) (pl. *Saiyy'ât*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Haḍīth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah : (السجدة) (pl. *Sujûd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah : (السجدة) *Sûrah* 32 of the Qur'ân.

Sajdatus-Sahw : (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakînah : (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessors, ancestors, forefathers, ascendants.

Salam: (السلام) Synonym of *Salaf*.

Salâm: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of '*As-Salâmu 'Alaykum wa Rahmatullâh*' which denotes the end of the prayer.

Salât: (الصلاة) Prayers. *Salât* is a spiritual relationship and communication between the creature and his Creator. *Salât* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishâ'* (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allâh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salât*, a Muslim has to have ablution (*Wudû'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salât*.

Salât: (الصلاة) (pl. *Salawât*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'â*). So *Salât* (the act of sending the blessings) is not to be confused with *Salât* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allâh will reward them ten times.

Salâtul-Awwâbîn : (صلاة الأوابين) It is another name for *Salâtud-Duhâ*, that is prayer after sunrise.

Salâtud-Duhâ : (صلاة الضحى) That is optional prayer after sunrise.

Salâtul-Hâjah: (صلاة الحاجة) Prayer at times of need.

Salâtul-Istikhârah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhârah*.

Salâtul-Istisqâ' : (صلاة الاستسقاء) Prayer for rain.

Salâtul-Janâzah : (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbîr*: 1. After the first *Takbîr*, recite *Al-Fâtihah*. 2. After the second *Takbîr*, recite *Tashahhud* and *As-Salâtul-Ibrâhimiyyah*. 3. After the third *Takbîr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr*, finish the prayer by uttering *As-Salâmu 'Alaykum* while turning to the right.

Salâtul-Jam' : (صلاة الجمع) Combined prayer.

Salâtul-Jamâ'ah : (صلاة الجماعة) Congregational prayer.

As-Salâtul-Jâmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salâtul-Jumu'ah : (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salâtul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sûrat An-Nisâ* 4:102.

Salâtul-Kusûf wal-Khusûf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salâtul-Maktûbah : (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salâtul-Qasr : (صلاة القصر) Shortened prayer.

Salâtul-Tatawwu' : (صلاة التطوع) A voluntary prayer.

Salâtul-Tasbîh : (صلاة التسبيح) The prayer of glorification.

Sâlih : (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. '*Amal Sâlih*, honorable or righteous action, is often combined in the Qur'ân with *Imân* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwâ : (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad : (الصمد) One of the ninety-nine Attributes of Allâh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent

on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allâhu Liman Hamidah : (سمع الله لمن حمده) Allâh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur : (السمر) A kind of tree.

Sanâh : (سناه) Means 'good' in the Ethiopian language.

Sannût : (السَّنُوت) Fennel or aniseed.

Saqîfah : (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf : (الصرف) Exchange. (Neither *Sarf* nor '*Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarîf : (سَرِف) A place six miles away from Makkah.

Sariyyah : (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihâd*, in which he did not personally take part.

Satr : (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the '*Awrah*.'

Sawm : (الصوم) (pl. *Siyâm*) Fasting. The daily fasts Muslims undertake during the month of Ramadân, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadân. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawâd A'zam : (السواد الأعظم) The great majority.

Sawîq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y : (السعى) The going for seven times between the mountains of Safâ and Marwah in Makkah during the performance of *Hajj* and 'Umrah. It is done to symbolize Hajar's search for water for her son Ismâ'il.

Sâ'î : (الساعي) The person responsible for collecting the *Zakât* is sometimes called *Sâ'î*.

Sayyid : (السفد) A descendant of the Noble Prophet ﷺ. See *Qurayshî*.

Sayyid : (السفد) Leader or chief.

Sayyidî : (سفدف) My master.

Sayyidul-Istighfâr : (سفد الاستغفار) The Master Supplication for forgiveness.

Sha'â'irullâh : (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allâh.

Sha'bân : (شعبان) The eighth month of the Islamic calendar.

Shâfi'î : (شافعى) Islamic school of law founded by Imâm Shâfi'i. Followers of this school are known as the Shâfi'î.

Shahâdah : (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lâ ilaha illallâh Muhammadur-Rasûlullâh* (I testify that none has the right to be worshipped but Allâh and I testify that Muhammad is the Messenger of Allâh). A person must recite the *Shahâdah* to convert to Islam. The *Shahâdah* constitutes the first of the 'five pillars' of Islam.

Shahîd : (الشهفد) (pl. *Shuhadâ'*) A martyr. Someone who dies in the way of Allâh.

Shâhid : (الشاهد) A witness.

Shaykh : (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

Shaytân : (الشيطان) (pl. *Shayâtîn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblîs*.

Ash-Shajarah : (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shâm : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah : (الشملة) Turban, head wrap, cloak, mantle.

Shaqq : (الشق) Ditch type of grave.

Sharî'ah : (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allâh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ân and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah : (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musâhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqâ' : (الشرقاء) An animal with split ears.

Shawwâl : (شوال) The tenth month of the Islamic calendar.

Shî'ah : (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tâlib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imâm (leader). The largest group in Shi'ism believes that 'Ali was the first of twelve Imâms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharî'ah* (Islamic law), used by Shî'i religious scholars to derive legislation and issue religious opinions. So, a *Shî'ah* is a follower of the twelve Imâms. Shî'ah Muslims may be found in Iran, Iraq, Afghânistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b : (الشعب) A narrow pass.

Shighâr : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqâq : (الشقاق) Difference between husband and wife.

Shirâk : (الشراك) A leather strap.

Shirk : (الشرك) Polytheism and it is to worship others along with Allâh. This term commonly used to mean association of something other than God with God. For Muslims, Allâh is Absolute, Complete, and Self-

Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allâh does not forgive, according to the Qur'ân. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah : (الشركة) Partnership between two or more persons, whereby unlike *Mudârabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Âmmah : (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwâl : (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inân* or *Mufâwadah*.

Shirkatul-'Aqd : (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inân : (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr : (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah Khâssah : (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafâlis : (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujûh*.

Shirkah Mufâwadah : (الشركة المفوضة) An unlimited partnership.

Shirkatul-Wujûh : (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inân* or *Mufâwadah*.

Shirkatuz-Zimâm : (شركة الزمام) It is a term used by the Mâlikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafî *Shirkatul-Wujûh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah : (الشفعة) Pre-emption.

Shukûk : (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shûrâ : (الشورى) Consultation.

Shurât : (الشرأة) (Purchasers) One of the Khawârij sect. So called because they thought that they had sold their lives for the pleasure of Allâh.

Shurût : (الشروط) Terms and conditions in Islamic law.

Sibtîyyah : (السبتية) (pair *Sibtîyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqûn : (الصدق والصدقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ân 4:69)

Siddîq : (الصدق) Abû Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abû Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr : (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahâ : (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (5:14-18).

Siffin : (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihâh Sittah : (الصحيح الستة) The term *As-Sihâh us-Sittah* (The Sound Six authentic collections of *Aḥâdith*), is used for the compilations done by Imâms and Scholars named, Bukhârî, Muslim, Tirmidhi, Nasa'i, Abu Dâwud and Ibn Mâjah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mâjah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihâq : (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjîn : (السجين) It is a 'prison' where the records of the evil doers are kept. See *Al-Mutaffifîn* (83:7-9).

Sinnul-Bulûgh : (سن البلوغ) This is the age of maturity and puberty. It is the

age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sinnut-Tamîz : (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarâ' : (السراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah : (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtûm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sîrât : (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sîrâtul-Mustaqîm : (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ân. The path that leads to Paradise.

Sirri Salât : (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *Asr*.

Sirwâl : (السروال) (pl. *Sarâwîl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwâk : (السواك) A piece of a root of a tree called *Arâk*, used as a tooth stick. Also called a *Miswâk*.

Subh Sâdiq : (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhânallâh : (سبحان الله) To esteem Allâh by saying 'Glorified is Allâh'

and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhânahu wa Ta'âlâ : (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allâh is pronounced or written. The meaning of this expression is: Allâh is pure of having partners and He is exalted from having a son. Muslims believe that Allâh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allâh is written or pronounced. Some of which are: 'Azza wa Jalla: 'He is the Mighty and the Majestic'; Jalla Jalâluhu: 'He is the Exalted Majestic.'

Suffah : (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sûfi : (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

Sufism : (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Shari'ah*, or 'outward' religious law.

Sufrah : (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf : (الصحف) pages or manuscripts.

Suhûliyyah : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhûr : (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadân to begin fasting.

Sujûd : (السجود) See *Sajdah*.

Sunan : (السنن) Collection of *Ahâdith* only containing legal traditions (*Ahâdithul-Ahkâm*).

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahâdith* are reports on the *Sunnah*. The two major legal sources of jurisprudence in Islam are the Qur'ân and the *Sunnah*. The *Sunnah* may confirm what is mentioned in Qur'ân, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ân.

As-Sunnat ut-Taqrîriyyah : (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or Mustahabb : (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*adhân*). See *Mustahabb*.

Sunnah : (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah*.

Sunnah Mu'akkadah : (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah : (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî : (السنى) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tâlib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sûrah : (السورة) A distinct chapter of the Qur'ân, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse

within a *Sûrah* is called an *Āyah*. The Qur'ân is comprised of 114 *Sûrahs* of varying lengths. Each *Sûrah* in the Qur'ân is named from some subject or word that is particularly striking in that chapter..

Sutrah : (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tâbah : (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawwarah (the Illuminated or the Enlightened City), Tâbah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah*.

Tabî' : (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

Tabî'ah : (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tâbi'ûn : (التابعون) (sing. *Tâbi'î*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabûk : (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

Tadhîr : (التدبير) About freeing a slave.

Tadlîs : (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallîs* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Haḍîth* no. 35, *Ibn Mâjah*, collected by Ahmad from *Haḍîth* of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

Tafsîr : (التفسير) Any kind of explanation, but especially a commentary on the Qur'ân. Translations of the Qur'ân from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ân, since only the original Arabic text actually constitutes the content of the Qur'ân.

Taghût : (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ânic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allâh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to obey Allâh). The last stage is that man not only rebels against Allâh but also imposes his rebellious will on others. All

those who reach this stage are said to be *Tâghuts*. So, the word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allâh, who were falsely worshipped and taken as *Tâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud : (التهجّد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between 'Isha' and Fajr.

Tahârah : (الطهارة) It is the state of being clean and not impure.

Tahiyyah : (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh.

Tahiyyatul-Masjid : (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudû' : (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudû'*.

Tahlîl : (التهليل) Assertion of the Oneness by saying *Lâ ilâha illallâh* (None has the right to be worshipped but Allâh).

Tahîl : (التحليل) Saying *As-Salâmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmîd : (التحميد) Praising Allâh by saying *Al-Hamdulillâh* (the praise is for Allâh).

Tahnîk : (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhârî*, the Book of 'Aqîqah, Vol. 7, Page No. 272)

Tâ'if : (الطائف) A well-known town near Makkah.

Taylasân : (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

Tajwîd : (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ân in accordance with the established rules of *Nutq*, pronunciation and intonations,

such as *Tafkhîm*, velarization, *Ghunnah*, chanting, and *Iqlâb*, transposition.

Takâful : (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbîr : (التكبفر) (Magnification) Saying *Allâhu Akbar* (Allâh is the Most Great). See *Allâhu Akbar*.

Takbîrah : (التكبفرة) A single utterance of *Allâhu Akbar*.

Takbîratul-Ihrâm : (تكبفرة الإحرام) Saying *Allâhu-'Akbar* (Allâh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbîr Tahrimah* (formula of prohibition).

Talâq : (الطلاق) The repudiation of marriage. Divorce.

Talâq Raj'î : (الطلاق الرجعى) Revocable divorce.

Talâq Bâ'in : (الطلاق البائن) Irrevocable divorce or final divorce.

Talbînah : (التلبفنة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah : (التلبفة) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or '*Umrah* attributed to Prophet Abraham ؑ and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrâm*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Innal-hamda wan-ni'mata, Laka wal-mulk. Lâ sharîka laka.* (Here I am at Your service, O Allâh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamâ'im : (التمائم) Amulets.

Tâ'mîn : (التأففن) Insurance, assurance, Security.

Tamr : (التمر) Dates.

Tan'im : (التنفعم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform '*Umrah*.

Tanzîh : (التنزفه) To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdîr : (التقدففر) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allâh.

Taqlid : (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqlis : (القليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwâ : (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwâ* is a measure of one's faith and commitment to God. It means fearing Allâh as He should be feared, and loving Allâh as He should be loved. A person with *Taqwâ* desires to be in the good pleasures of Allâh and to stay away from those things that would displease Allâh. He remains careful not to go beyond the bounds and limits set by Allâh. See Qur'ân, *Âl 'Imrân* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî : (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madînah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadân, celebrating the two major feasts (*'Eidul-Fitr* and *'Eidul-Adhâ*), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thâni, Jumâda Al-Ûla, Jumâda Al-Âkhirah, Rajab, Sha'bân, Ramadân, Shawwâl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarâwih : (التراويح) Optional prayers offered after the '*Ishâ*' prayers on the nights of Ramadân. These may be performed individually or in congregation.

Taribat Yamînuka : (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî' : (الترجيع) Repetition of recitation (especially in *Adhân*)

Tartîl : (الترتيل) Measured recitation of the Qur'ân taking extreme care with regard to the rules of slow reading, pausing and stopping at every

indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ân is not among us." (*Abû Dâwûd*).

Tasbîh : (التسبيح) Glorification, saying *Subhânallâh*, Praise, saying *Al-Hamdu Lillâh*, and magnification, saying *Allâhu Akbar*. A rosary that is used to glorify Allâh è is also called a *Tasbîh*.

Tashahhud : (الشهادة) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Ta-hiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is his slave and Messenger."

Tashbîh : (التشبيه) Ascription of human characteristics to Allâh.

Tashmît : (التشميت) To say *Yarhamukallâh* (may Allâh have mercy on you) when someone sneezes and says *Al-Hamdu Lillâh* (all praise is due to Allâh).

Taslîm : (التسليم) Salutations or greetings, saying of *Salâm-As-Salâmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salâmu 'Alaykum wa Rahmatullâh* (Peace and mercy of Allâh be upon you), and this action is called *Taslîm*.

Tasmiyyah : (التسمية) Giving a name, Nomination. A title given to the Basmalah.

Ta'tîl : (التعطيل) Denying all attributes of Allâh.

Tathwîb : (الثوب) Saying of *As-Salâtu khairum-minan-Nawm* (The prayer is better than sleep) in the *Adhân*.

Tawhîd : (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allâh; *Tawhîdur-Rubûbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allâh. (B) Oneness of the worship of Allâh; *Tawhîdul-Ulûhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh. (C) Oneness of the Names and the Qualities of Allâh; *Tawhîdul-Asmâ' was-Sifât*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh's all qualifications which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring

them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allâh is present over His Throne as mentioned in the Qur'ân. (V. 20:5): "The Most Beneficent (i.e., Allâh) *Istawa* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafât (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhâtihî*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allâh is over their hands." (V. 48:10). This confirms two Hands for Allâh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). It is also essential to follow Allâh's Messenger Muhammad ﷺ: *Wujûbul-Ittibâ'* and it is a part of *Tawhîdul-Ulûhîyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger ﷺ". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawarruk : (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah : (التوبة) Repentance, turning to Allâh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf : (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawâf* of any other place irrespective of how sacred it may be.

Tawâful-Ifâdah : (طواف الإفاداة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina to Makkah on the tenth day of

Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawâfuz-Ziyârah*.

Tawâful-Qudûm : (طواف القدوم) The 'Arrival *Tawâf*', the *Tawâf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and 'Umrah.

Tawâful-Wadâ' : (طواف الوداع) The 'Farewell *Tawâf*' The *Tawâf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawâfuz-Ziyârah : (طواف الزيارة) See *Tawâful-Ifâdah*.

Tawrah : (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ân, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tâ'wîl : (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wîdh : (التعويذ) An amulet that is generally suspended around the neck.

Tayâlisah : (الطيالسة) (sing. *Taylasân*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum : (التييمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudû'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janâbah* etc.) See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 334 and 340.

Tayyibât : (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakât*, alms, etc. (See *Salawât* also)

Ta'zîr : (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghâmah : (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalâthah : (الثلاثة) The three compilers of *Aḥādith* - Abû Dâwud, Nasâ'i, Tirmidhi.

Thanî or Thaniyyah : (الثني أو الثنية) Those having two teeth. See *Musinnah*.

Thaniyyah : (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadâ' : (ثنية الوداع) A place near Al-Madînah.

Thajj : (الترح) Performing the sacrifice on camels.

Tharîd : (الثرید) A kind of meal, prepared from meat and bread.

Thawb : (الثوب) Garment.

Thawr : (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawâb : (الثواب) Reward of a good deed is a Divine blessing.

Thayyib Gowment : (الطيب) A non-virgin married or previously married woman.

Thiqah : (الثقة) Trustworthy.

Thunyâ : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijârah : (التجارة) Trade. Act of buying and selling.

Tilâ' : (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah : (التولة) Charms.

Tiyarah : (الطيرة) Drawing an evil omen from birds etc..

Tubbân : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqâ' : (الطلاق) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tûr : (الطور) A mountain.

Turbah : (التربة) Earth, especially from the shrines of the Imâms, on which Shi'ahs place their heads during *Sajdah*.

Turs : (الترس) A kind of shield.

Udhiyah : (الأضحية) Sacrifice (on 'Eidul-Adhâ).

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Ulamâ' : (العلماء) See *'Ālim*.

Ūlul-'Amr : (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah : (الألوة) They say it is a Persian word for 'Ud (aloeswood).

Ummah : (الأمّة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ân refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî : (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn : (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sûrah* 33 *Âyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad : (أم الولد) (pl. *Ummahâtul-Awlâd*) A slave woman who begets a child for her master.

'Umrâ : (العمرى) See *Nihal*.

'Umrah : (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrâm*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrâm*, *Tawâf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhârî*, Vol. 3, Page 1)

Umratul-Qadâ' : (عمرة القضاء) Making up for the missed 'Umrah. The fulfilled 'Umrah-the 'Umrah that the Prophet ﷺ performed in the seventh year after *Hijrah*, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

Ūqiyyah : (أوقية) (pl. *Awâq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awâq*)

'Urbân : (العربان) *Urbân* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfut : (العرفط) The tree which produces *Maghâfir*.

'Ufsur : (العصفر) Safflower.

'Ushr : (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakâh*, mainly for the benefit of the poor and the needy. (See *Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 560)

Al-'Usrah : (العسرة) The battle of Tabûk, called so because of the poverty the Muslim were facing at that time.

Usûlud-Dîn : (أصول الدين) The principles of Islam.

'Uzzâ : (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafân tribe in the religion of the pre-Islamic Arabs during the days of *Jâhiliyyah*.

Wa 'Alaykumus-Salâm : (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of '*As-Salâmu 'Alaykum*' (peace be on you).

Wadî'ah : (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafât : (الوفاة) The death of a person.

Wahy : (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the *Qur'ân* of which even the words are from God.

Wahy Ghayr Matlû : (الوحي غير المتلو) Revelation unrecited.

Wahy Matlû : (الوحي المتلو) Revelation recited.

Wayhaka : (ويحك) May Allâh be merciful to you.

Waylaka : (ويلك) 'Woe upon you!'

Wâjib : (الواجب) (pl. *Wâjibât*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wâjib* without any valid reason makes one a *Fâsiq* and entails punishment. Imâm Abû Hanifah makes *Wâjib* a separate category between the *Fard* and the *Mubâh*.

Al-Wakâlatul Mutlaqah : (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl : (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walâ' : (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî : (الولي) (pl. *Awliyâ'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walimah : (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walimah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf : (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allâh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars : (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah : (الورسية) A cloth dyed with *Wars*.

Wasâyâ : (الوصايا) Wills or testaments.

Wâshimât : (الواشحات) The women who do the job of tattoo marking.

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wâsilah : (الواصللة) The women who affixes hair extensions.

Wasilah : (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah : (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq : (الوسق) (plural *Awsâq* or *Awsuq*) A volume measure equal to 60 *Sâ's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijâz is equal to 180 kilos (Ibn Bâz) and 629.856 kilograms (Shaykh Fâruq As-

ghar Sâram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisâl: (الوصال) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudû': (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudû'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyammum*, which involves symbolically touching clean earth, may be substituted.

Yâ'jûj wa Mâ'jûj: (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ân and *Ahâdith* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ân, *Al-Anbiyâ'* (21:96), *Sahîh Muslim*, *Kitâbul-Fitan wa Ashrât us-Sâ'ah*]

Yakhsifân: (يخسفان) Eclipse.

Yalamlam: (يللملم) The *Mîqât* of the people of Yemen.

Yamâmah: (اليمامة) A place in Saudi Arabia towards Najd.

Yaqîn: (اليقين) Perfect absolute Faith.

Ya'qûb: (يعقوب) A Prophet of Allâh, mentioned in the Qur'ân and the Old Testament.

Yarmûk: (اليرموك) A place in Shâm.

Yathrib: (يثرب) See *Al-Madînah*.

Yawmud-Dâr: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmân in his house and murdered him.

Yawmud-Dîn: (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyâmah: (يوم القيامة) (Day of Judgment) Belief in the Day of

Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr : (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifah and Mina. See *Nafr*.

Yawmun-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ûs : (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('Eidul-Adhâ).

Yawmut-Tarwiyah : (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yûsuf : (يوسف) A Prophet of Allâh, mentioned in the Qur'ân and the Old Testament.

Zabûr : (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dâwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ân, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw : (الزهو) Unripe dates that have begun to ripen.

Zakariyya' : (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakât : (الزكاة) One of the five pillars of Islam is *Zakât*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakât*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ân, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allâh, and for those who are to collect it. The *Zakât* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakât* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)]

Zakâtul-Fitr : (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of 'Eidul-Fitr (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakâtul-Fitr*, Page No. 339).

Zakâtul-Hubûb : (زكاة الحبوب) *Zakât* of grain/corn.

Zakâtul-Ma'dîn : (زكاة المعدن) *Zakât* of minerals.

Zakâtur-Rikâz : (زكاة الركان) *Zakât* of treasure or precious stones.

Zâlim : (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam : (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah : (الزنادة) Atheists.

Zanjabil : (الزنجيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, *Al-Insân* (76:17).

Zaqqûm : (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, *Al-Isrâ'* (17:60), for example.

Zarnab : (زرنب) A kind of good smelling grass.

Zihâr : (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, *Al-Ahzâb* (33:4), *Al-Mujâdilâh* (58:1-5).

Zina : (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq : (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyârah : (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr : (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm : (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.

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رسول الله صلى الله عليه وسلم وسننه وأيامه

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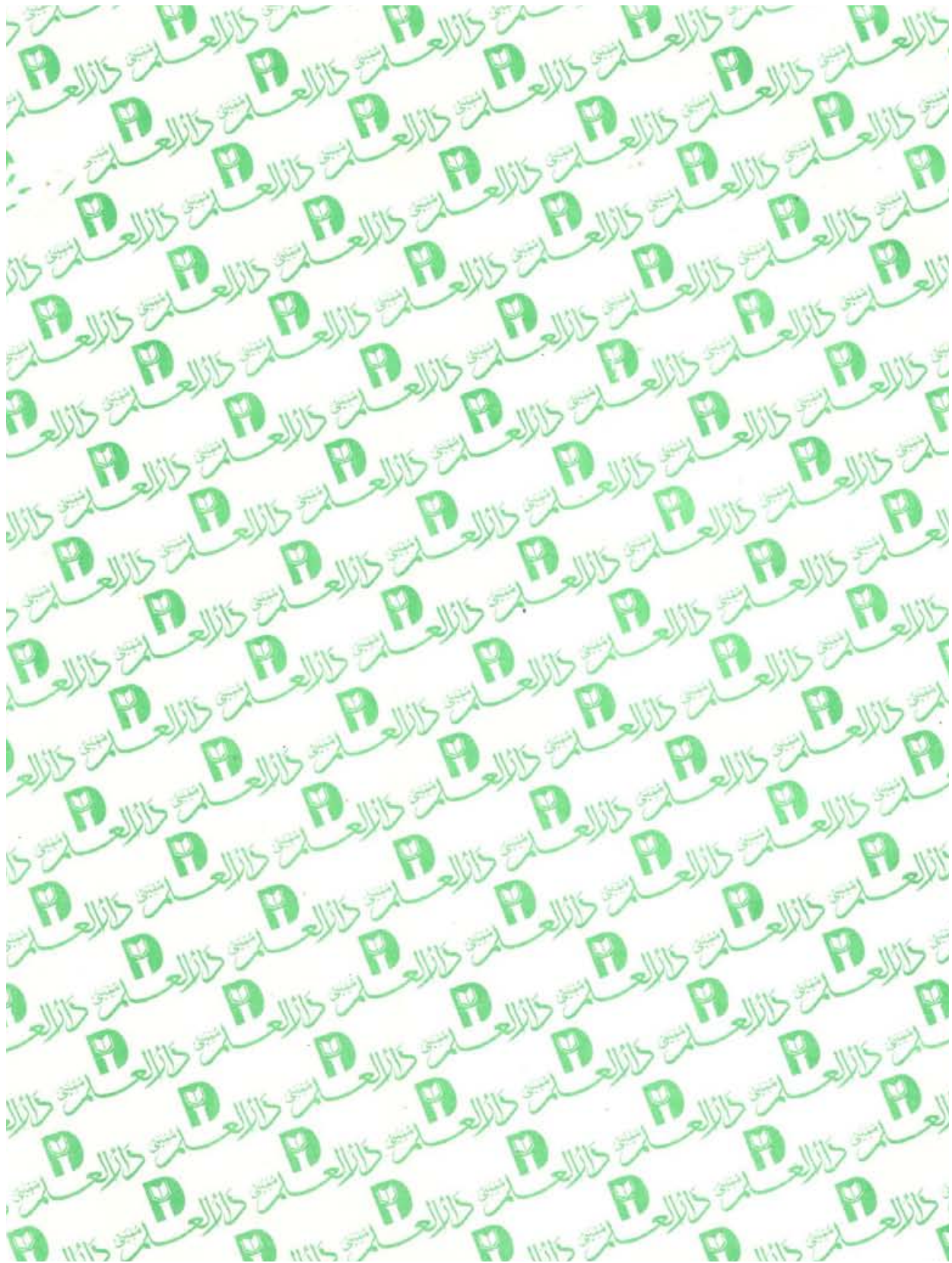
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192	امام کا عورتوں کو بھی نصیحت کرنا اور تعلیم دینا ضروری ہے		بسا اوقات وہ شخص جسے (حدیث) پہنچائی جائے سننے والے
193	علم حدیث حاصل کرنے کی حرص کے بارے میں	171	سے زیادہ (حدیث کو) یاد رکھ لیتا ہے
193	اس بیان میں کہ علم کس طرح اٹھایا جائے گا؟	172	علم (کا درجہ) قول و عمل سے پہلے ہے
194	عورتوں کی تعلیم کے لیے کوئی خاص دن مقرر کرنا		نبی ﷺ کا لوگوں کی رعایت کرتے ہوئے نصیحت فرمانے اور
	جو شخص کوئی بات سنے اور نہ سمجھے تو دوبارہ دریافت کر لے	173	تعلیم دینے کے بیان میں ہوتا کہ انہیں ناگوار نہ ہو
195	تاکہ وہ اسے (اچھی طرح) سمجھ لے یہ جائز ہے	174	استاد اپنے شاگردوں کے لیے اوقات مقرر کر سکتا ہے
196	جو لوگ موجود ہیں وہ غائب شخص کو علم پہنچائیں		اللہ تعالیٰ جس کے ساتھ بھلائی کرنا چاہتا ہے اسے دین کی
197	رسول کریم ﷺ پر جھوٹ باندھنے والے کا گناہ	174	سمجھ عنایت فرما دیتا ہے
199	دینی علم کو قلم بند کرنے کے جواز میں	175	علم میں سمجھداری سے کام لینے کا بیان
202	رات کو تعلیم دینا اور وعظ کرنا جائز ہے	176	علم و حکمت میں رشک کرنے کے بیان میں
203	سونے سے پہلے رات کے وقت علمی باتیں کرنا جائز ہے		مولیٰ ﷺ کے حضور حضور ﷺ کے پاس دریا میں جانے کے
204	علم کو محفوظ رکھنے کے بیان میں	176	ذکر میں
206	عالموں کی بات خاموشی سے سننا ضروری ہے	177	نبی ﷺ کا یہ فرمان کہ اللہ اسے قرآن کا علم عطا فرمائے!

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
227	بیت الخلا کے قریب پانی رکھنا بہتر ہے	206	جب کسی عالم سے پوچھا جائے کہ لوگوں میں کون سب سے زیادہ علم رکھتا ہے؟
	اس مسئلہ میں کہ پیشاب اور پاخانہ کے وقت قبلہ کی طرف منہ نہیں کرنا چاہیے لیکن جب کسی عمارت یا دیوار وغیرہ کی آڑ ہو تو کچھ حرج نہیں	210	کھڑے ہو کر کسی عالم سے سوال کرنا جو بیٹھا ہوا ہو جائز ہے
227	دو اینٹوں پر بیٹھ کر قضاے حاجت کرے تو کیا حکم ہے؟	210	حج میں پتھر پھینکنے کے وقت بھی مسئلہ پوچھنا جائز ہے
228	عورتوں کا قضاے حاجت کے لیے باہر نکلنے کا کیا حکم ہے؟	211	اللہ تعالیٰ کا فرمان کہ تمہیں تھوڑا علم دیا گیا ہے
230	گھروں میں قضاے حاجت کرنا ثابت ہے		کوئی شخص بعض باتوں کو اس خوف سے چھوڑ دے کہ کہیں لوگ اپنی کم فہمی کی وجہ سے اس سے زیادہ سخت (یعنی ناجائز) باتوں میں مبتلا نہ ہو جائیں
231	پانی سے طہارت کرنا بہتر ہے	212	علم کی باتیں کچھ لوگوں کو بتانا اور کچھ لوگوں کو نہ بتانا اس خیال سے کہ ان کی سمجھ میں نہ آئیں گی
231	نکسی شخص کے ہمراہ اس کی طہارت کے لیے پانی لے جانا	213	حصول علم میں شرمانا مناسب نہیں ہے
232	استنجا کے لیے پانی کے ساتھ نیزہ بھی لے جانا ثابت ہے	215	مسائل شرعیہ معلوم کرنے میں جو شخص کسی وجہ سے شرمائے
232	داہنے ہاتھ سے طہارت کرنے کی ممانعت ہے	217	مسجد میں علمی مذاکرہ کرنا اور فتویٰ دینا جائز ہے
233	پیشاب کے وقت اپنے عضو کو داہنے ہاتھ سے نہ چھوئے	217	سائل کو اس کے سوال سے زیادہ جواب دینا
233	پتھروں سے استنجا کرنا ثابت ہے	218	کِتَابُ الْوُضُوءِ
234	اس بارے میں کہ گوبر سے استنجا نہ کرے	219	وضو کے بارے میں
234	وضو میں ہر عضو کو ایک ایک دفعہ دھونا بھی ثابت ہے	219	نماز بغیر پاکی کے قبول ہی نہیں ہوتی
234	وضو میں ہر عضو کو دو دو بار دھونا بھی ثابت ہے	220	وضو کی فضیلت کے بیان میں اور ان لوگوں کی فضیلت میں جو قیامت کے دن وضو کے نشانات سے سفید پیشانی اور سفید ہاتھ پاؤں والے ہوں گے
235	وضو میں ہر عضو کو تین تین بار دھونا سنت ہے	220	جب تک (وضو) ٹوٹنے کا پورا یقین نہ ہو محض شک کی وجہ سے نیا وضو نہ کرے
236	وضو میں ناک صاف کرنا ضروری ہے	221	ہلکا وضو کرنا بھی درست اور جائز ہے
236	طاق عدد (دھیلوں) سے استنجا کرنا چاہیے	223	وضو پورا کرنے کے بارے میں
237	دونوں پاؤں دھونا چاہیے اور قدموں پر مس نہ کرنا چاہیے	223	دونوں ہاتھوں سے چہرے کا صرف ایک چلو (پانی) سے دھونا بھی جائز ہے
237	وضو میں کلی کرنا	223	ہر حال میں بسم اللہ پڑھنا یہاں تک کہ جماع کے وقت بھی ضروری ہے
238	ایڑیوں کے دھونے کے بیان میں	224	بیت الخلا جانے کے وقت کیا دعا پڑھنی چاہیے؟
238	جوتوں کے اندر پاؤں دھونا اور جوتوں پر مس نہ کرنا چاہیے		
239	وضو اور غسل میں داہنی جانب سے ابتدا کرنا ضروری ہے		
240	نماز کا وقت ہو جانے پر پانی کی تلاش ضروری ہے		
240	جس پانی سے بال دھوئے جائیں اس پانی کا استعمال		
241	جب کتابرتن میں سے پی لے تو کیا کرنا چاہیے		
	بعض لوگوں کے نزدیک صرف پیشاب اور پاخانہ کی راہ سے کچھ نکلنے سے وضو ٹوٹتا ہے		
244		226	

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
270	اپنے کسی ساتھی کے قریب پیشاب کرنا اور دیوار کی آڑ لینا	247	اس شخص کے بارے میں جو اپنے ساتھی کو وضو کرائے
271	کسی قوم کی کوڑی پر پیشاب کرنا	248	بے وضو ہونے کی حالت میں تلاوت قرآن
271	حیض کا خون دھونا ضروری ہے		بعض علما کے نزدیک صرف بے ہوشی کے شدید دورہ ہی سے
272	منی کا دھونا اور اس کا کھرچنا ضروری ہے	249	وضو ٹوٹتا ہے۔ معمولی بے ہوشی سے وضو نہیں ٹوٹتا
	اگر منی یا کوئی اور نجاست (مثلاً حیض کا خون) دھوئے	250	اس بارے میں کہ پورے سر کا مسح کرنا ضروری ہے
273	اور (پھر) اس کا اثر نہ جائے (تو کیا حکم ہے؟)	251	ٹخنوں تک پاؤں دھونا ضروری ہے
274	اونٹ، بکری اور چوپایوں کا پیشاب	252	لوگوں کے وضو کا بجا ہوا پانی استعمال کرنا
275	ان نجاستوں کے بارے میں جو گھی اور پانی میں گرجائیں	254	ایک ہی چلو سے کلی کرنے اور ناک میں پانی ڈالنا
277	ٹھہرے ہوئے پانی میں پیشاب کرنا منع ہے	254	سر کا مسح ایک بار کرنے کے بیان میں
277	جب نمازی کی پشت پر کوئی نجاست ڈال دی جائے		خاوند کا اپنی بیوی کے ساتھ وضو کرنا اور عورت کا بجا ہوا پانی
279	کپڑے میں تھوک اور رینٹ وغیرہ لگ جانا	255	استعمال کرنا جائز ہے
279	نیز سے اور کسی نشہ والی چیز سے وضو جائز نہیں	255	نبی ﷺ کا ایک بے ہوش آدمی پر اپنے وضو کا پانی چھڑکنا
280	عورت کا اپنے باپ کے چہرے سے خون دھونا جائز ہے	256	لگن، پیالے، لکڑی اور پتھر کے برتن سے غسل اور وضو
281	مسواک کرنے کا بیان	258	طشت سے (پانی لے کر) وضو کرنے کے بیان میں
281	بڑے آدمی کو مسواک دینا ادب کا تقاضا ہے	259	مد سے وضو کرنے کے بیان میں
282	رات کو وضو کر کے سونے والے کی فضیلت کا بیان	260	موزوں پر مسح کرنے کے بیان میں
284	کِتَابُ الْغُسْلِ	263	وضو کر کے موزے پہننے کے بیان میں
284	قرآن حکیم میں غسل کے احکام	263	بکری کا گوشت اور ستوکھا کرنا وضو نہ کرنا ثابت ہے
285	غسل سے پہلے وضو کر لینا چاہیے	264	کوئی شخص ستوکھا کر صرف کلی کرے اور نیا وضو نہ کرے
286	مرد کا اپنی بیوی کے ساتھ غسل کرنا درست ہے	264	کیا دودھ پی کر کلی کرنی چاہیے؟
286	ایک صاحب ایسی طرح کسی چیز کے ذریعہ بھر پانی سے غسل کرنا چاہیے	265	سونے کے بعد وضو کرنے کے بیان میں
287	جو اپنے سر پر تین مرتبہ پانی بہائے	265	بغیر حدث کے بھی نیا وضو کرنا جائز ہے
288	صرف ایک مرتبہ بدن پر پانی ڈال کر اگر غسل کیا جائے	266	پیشاب کے چھینٹوں سے نہ بچنا کبیرہ گناہ ہے
289	جس نے حلاب سے یا خوشبو لگا کر غسل کیا	267	پیشاب کو دھونے کے بیان میں
290	غسل جنابت کرتے وقت کلی کرنا اور ناک میں پانی ڈالنا		رسول کریم ﷺ اور صحابہ رضی اللہ عنہم کا ایک دیہاتی کو چھوڑ دینا
290	گندگی پاک کرنے کے بعد ہاتھ منی سے ملنا	268	جب تک کہ وہ مسجد میں پیشاب سے فارغ نہ ہو گیا
291	جنبی کا اپنے ہاتھوں کو دھونے سے پہلے برتن میں ڈالنا	268	مسجد میں پیشاب پر پانی بہا دینے کے بیان میں
292	غسل میں اپنے داہنے ہاتھ سے بائیں ہاتھ پر پانی گرا نا	269	بچوں کے پیشاب کے بارے میں
293	غسل اور وضو کے درمیان فصل کرنا بھی جائز ہے	270	کھڑے ہو کر اور بیٹھ کر پیشاب کرنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
312	حیض والی عورت روزے چھوڑ دے بعد میں قضا کرے	293	جس نے جماع کیا اور پھر دوبارہ کیا اور جس نے اپنی کٹی بیویوں سے ہم بستر ہو کر ایک ہی غسل کیا
313	حائضہ کا طواف کے علاوہ دیگر ارکان حج ادا کرنا	295	مذی کا دھونا اور اس کی وجہ سے وضو کرنا ضروری ہے
315	استحاضہ کے بیان میں	295	جس نے خوشبو لگائی پھر غسل کیا اور خوشبو کا اثر اب بھی باقی رہا
315	حیض کا خون دھونے کے بیان میں	296	بالوں کا خلال کرنا اور جب یقین ہو جائے کہ کھال تر ہو گئی تو اس پر پانی بہا دینا (جائز ہے)
316	مستحاضہ کا اعکاف میں بیٹھنا	296	جس نے جنابت میں وضو کیا پھر اپنے تمام بدن کو دھویا لیکن وضو کے اعضا کو دوبارہ نہیں دھویا
317	کیا عورت اسی کپڑے میں نماز پڑھ سکتی ہے جس میں اسے حیض آیا ہو؟	296	جب کوئی شخص مسجد میں ہو اور اسے یاد آئے کہ مجھ کو نہانے کی حاجت ہے تو اسی طرح نکل جائے اور تیمم نہ کرے
317	عورت حیض کے غسل میں خوشبو استعمال کرے	297	غسل جنابت کے بعد ہاتھوں سے پانی چھاڑنا
318	حیض سے پاک ہونے کے بعد کیسے غسل کرے	298	جس نے اپنے سر کے داہنے حصے سے غسل کیا
319	حیض کا غسل کیونکر ہو؟	298	جس نے تنہائی میں ننگے ہو کر غسل کیا اور جس نے کپڑا باندھ کر غسل کیا اور کپڑا باندھ کر غسل کرنا افضل ہے
319	عورت کا حیض کے غسل کے بعد کنگھی کرنا جائز ہے	300	لوگوں میں نہاتے وقت پردہ کرنا ضروری ہے
320	حیض کے غسل کے وقت عورت کا اپنے بالوں کو کھولنا	301	جب عورت کو احتلام ہو تو اس پر بھی غسل واجب ہے
320	اللہ عزوجل کا قول: کامل الخلق اور ناقص الخلق	302	جنبی کا پسینہ اور مسلمان ناپاک نہیں ہوتا
321	حیض والی عورت حج اور عمرہ کا احرام کس طرح باندھے؟	302	جنبی گھر سے باہر نکل سکتا اور بازار وغیرہ جاسکتا ہے
322	حیض کا آنا اور اس کا ختم ہونا کیونکر ہے؟	303	غسل سے پہلے جنبی کا گھر میں ٹھہرنا جب کہ وضو کر لے بغیر غسل کئے جنبی کا سونا جائز ہے
322	حائضہ عورت نماز قضا نہ کرے	303	جنبی پہلے وضو کر لے پھر سوئے
323	حائضہ عورت کے ساتھ سونا	304	جب دونوں ختان ایک دوسرے سے مل جائیں
324	جس نے اپنی عورت کے لیے حیض کے لیے پاکی میں پہنے جانے والے کپڑوں کے علاوہ کپڑے بنائے	305	اس چیز کا دھونا جو عورت کی شرمگاہ سے لگ جائے
324	عیدین میں اور مسلمانوں کے ساتھ دعا میں حائضہ عورتیں بھی شریک ہوں	308	کِتَابُ الْحَيْضِ
326	اگر کسی عورت کو ایک ہی مہینہ میں تین بار حیض آئے؟	308	اس بیان میں کہ حیض کی ابتدا کس طرح ہوتی
328	زرد اور نیلا رنگ حیض کے دنوں کے علاوہ ہو تو؟	309	بیوی کا اپنے شوہر کے سر کو دھونا اور اس میں کنگھی کرنا
328	استحاضہ کی رگ کے بارے میں	310	مرد کا اپنی حائضہ بیوی کی گود میں قرآن پڑھنا
329	جو عورت حج میں طواف افاضہ کے بعد حائضہ ہو	310	اس شخص سے متعلق جس نے نفاس کا نام بھی حیض رکھا
330	جب مستحاضہ اپنے جسم میں پاکی دیکھے تو کیا کرے؟	311	حائضہ کے ساتھ مباشرت کرنا
331	نفاس میں مرنے والی عورت پر نماز جنازہ اور اس کا طریقہ کیا ہے؟		
333	کِتَابُ التَّيْمِمِ		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
367	چھت اور نمبر اور لکڑی پر نماز پڑھنے کے بارے میں	335	جب نہ پانی ملے اور نہ مٹی تو کیا کرے؟
370	سجدے میں آدمی کا کپڑا اس کی عورت سے لگ جائے؟	335	اقامت کی حالت میں بھی تیمم کرنا جائز ہے
370	بورے پر نماز پڑھنے کا بیان		تیمم کی پرتیمم کے لیے ہاتھ مارنے کے بعد ہاتھوں کو پھونک
371	کھجور کی چٹائی پر نماز پڑھنا	336	کران کو چہرے اور دونوں ہتھیلیوں پر مل لینا کافی ہے؟
371	بچھونے پر نماز پڑھنا جائز ہے	337	تیمم میں صرف منہ اور دونوں ہتھیلیوں پر مسح کرنا کافی ہے
372	سخت گرمی میں کپڑے پر سجدہ کرنا جائز ہے	339	پاک مٹی مسلمانوں کا وضو ہے پانی کی جگہ وہ اس کو کافی ہے
373	جو توں سمیت نماز پڑھنا جائز ہے		جب جہنی کو غسل کی وجہ سے مرض بڑھ جانے کا یافت ہونے
373	موزے پہنے ہوئے نماز پڑھنا جائز ہے	343	کایا پانی کے کم ہونے کی وجہ سے پیاس کا ڈر ہو
374	جب کوئی پورا سجدہ نہ کرے؟	344	تیمم میں ایک ہی دفعہ مٹی پر ہاتھ مارنا کافی ہے
	سجدہ میں اپنی بظلوں کو کھلی رکھے اور اپنی پسیلوں سے ہردو	347	کِتَابُ الصَّلَاةِ
374	کہنیوں کو جدار کھے	347	شب معراج میں نماز کس طرح فرض ہوئی؟
375	قبلہ کی طرف منہ کرنے کی فضیلت	351	کپڑے پہن کر نماز پڑھنا واجب ہے
376	مدینہ اور شام والوں کے قبلہ کا بیان اور مشرق کا بیان	352	نماز میں گدلی پر تہبند باندھنے کے بیان ہیں
377	اللہ عز وجل کا ارشاد: ”مقام ابراہیم کو نماز کی جگہ بناؤ“	353	صرف ایک کپڑے کو بدن پر لپیٹ کر نماز پڑھنا
380	مسلمان جہاں بھی رہے نماز میں قبلہ کی طرف منہ کرے	355	جب ایک کپڑے میں کوئی نماز پڑھے تو اس کو مونڈھوں پر ڈالے
382	قبلہ سے متعلق مزید احادیث	356	جب کپڑا تنگ ہو تو کیا کیا جائے؟
384	مسجد میں تھوک لگا ہوا ہاتھ سے اس کا کھرچ ڈالنا	357	شامی چغڑ میں نماز پڑھنے کے بیان میں
385	مسجد میں ریخت کو کنکری سے کھرچ ڈالنا		بے ضرورت ننگا ہونے کی کراہیت نماز میں جو یا اور کسی حال
385	نماز میں اپنے دائیں طرف نہ تھوکتا چاہیے	358	میں
386	بائیں طرف یا بائیں پاؤں کے نیچے تھوکنے کے بیان میں	358	تیمم اور پا جامہ اور چانگیا اور قبا پہن کر نماز پڑھنا
387	مسجد میں تھوکنے کا کفارہ	359	ستر کا بیان جس کو ڈھانکنا چاہیے
387	مسجد میں بلفم کو مٹی کے اندر چھپا دینا ضروری ہے	361	بغیر چادر اوڑھے صرف ایک کپڑے میں نماز پڑھنا
	جب نماز میں تھوک کا غلبہ ہو تو نماز کی اپنے کپڑے کے	362	ران سے متعلق جو روایتیں آئی ہیں
388	کنارے میں تھوک لے	365	عورت کتنے کپڑوں میں نماز پڑھے؟
	امام لوگوں کو یہ نصیحت کرے کہ نماز پوری طرح پڑھیں اور	365	حاشیہ (تیل) لگے ہوئے کپڑے میں نماز پڑھنا
388	قبلہ کا بیان		ایسے کپڑے میں اگر کسی نے نماز پڑھی جس پر صلیب یا مور تیں
389	کیا یوں کہا جاسکتا ہے کہ یہ مسجد فلاں خاندان والوں کی ہے	366	بنی ہوں تو نماز فاسد ہوگی یا نہیں؟
390	مسجد میں مال تقسیم کرنا اور مسجد میں کھجور کا خوشہ لٹکانا	366	جس نے ریشم کے کوٹ میں نماز پڑھی پھر اسے اتار دیا
391	نئے مسجد میں کھانے کے لیے کہا جائے	367	سرخ رنگ کے کپڑے میں نماز پڑھنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
412	مسجد کے منبر پر مسائل خرید و فروخت کا ذکر کرنا درست ہے	391	مسجد میں فیصلے کرنا
414	قرض کا تقاضا اور قرض دار کا مسجد تک پہنچا کرنا		جب کوئی کسی کے گھر میں داخل ہو تو کیا جس جگہ وہ چاہے
414	مسجد میں چھاڑ دینا	392	وہاں نماز پڑھ لے
415	مسجد میں شراب کی سوداگری کی حرمت کا اعلان کرنا	393	بوقت ضرورت گھروں میں جائے نماز مقرر کر لینا جائز ہے
415	مسجد کے لیے خادم مقرر کرنا		مسجد میں داخل ہونے اور دوسرے کاموں میں بھی دائیں
416	قیدی یا قرض دار جسے مسجد میں باندھ دیا گیا ہو	395	طرف سے ابتدا کرنے کے بیان میں
	جب کوئی شخص اسلام لائے تو اس کو غسل کرانا اور قیدی کو مسجد		کیا دور جاہلیت کے مشرکوں کی قبروں کو کھود ڈالنا اور ان کی
416	میں باندھنا	395	جگہ مسجد بنانا درست ہے؟
417	مسجد میں مریضوں وغیرہ کے لیے خیرہ لگانا	397	بکریوں کے باڑوں میں نماز پڑھنا
418	ضرورت سے مسجد میں اونٹ بے جانا	398	اونٹوں کے رہنے کی جگہ میں نماز پڑھنا
419	مسجد میں کھڑکی اور راستہ رکھنا	398	اگر کوئی شخص نماز پڑھے اور اس کے آگے تور یا آگ ہو
421	کعبہ اور مساجد میں دروازے اور زنجیر رکھنا	398	مقبروں میں نماز پڑھنے کی کراہت کے بیان میں
421	مشرک کا مسجد میں داخل ہونا کیسا ہے؟	399	جہاں کوئی اور عذاب اترا ہو وہاں نماز پڑھنا؟
422	مساجد میں آواز بلند کرنا کیسا ہے؟	399	گر جائیں نماز پڑھنے کا بیان
423	مسجد میں حلقہ باندھ کر بیٹھنا اور یوں ہی بیٹھنا		نبی کریم ﷺ کا ارشاد: ”میرے لیے ساری زمین پر نماز
424	مسجد میں چت لیٹنا کیسا ہے؟	401	پڑھنے اور پاکی حاصل کرنے یعنی تیمم کرنے کی اجازت ہے“
425	راستوں پر مسجد بنانا جب کہ کسی کو اس سے نقصان نہ ہو	402	عورت کا مسجد میں ہونا
425	بازار کی مسجد میں نماز پڑھنا	403	مسجدوں میں مردوں کا سونا
	مسجد وغیرہ میں ایک ہاتھ کی انگلیاں دوسرے ہاتھ کی انگلیوں	405	سفر سے واپسی پر نماز پڑھنے کے بیان میں
426	میں داخل کر کے قہقہی کرنا درست ہے	405	مسجد میں داخل ہوتے ہوئے بیٹھنے سے پہلے دو رکعت پڑھنا
	ان مساجد کا بیان جو مدینہ کے راستے میں واقع ہیں اور وہ	406	مسجد میں ریح (ہوا) خارج کرنا
428	جگہیں جہاں رسول اللہ ﷺ نے نماز ادا فرمائی ہے	407	مسجد کی عمارت
433	امام کا سترہ مقتدیوں کو بھی کفایت کرتا ہے	408	مسجد بنانے میں مدد کرنا
435	نمازی اور سترہ میں کتنا فاصلہ ہونا چاہیے؟	409	بڑھی اور کارنگر سے مسجد کی تعمیر میں مدد حاصل کرنا
435	برجی کی طرف نماز پڑھنا	410	جس نے مسجد بنائی اس کے اجر و ثواب کا بیان
436	عنزہ کی طرف نماز پڑھنا	410	مسجد میں جانے تو اپنے تیر کے پھل کو تھامے رکھے
436	مکہ اور دیگر مقامات میں سترہ کا حکم	411	مسجد میں تیر وغیرہ لے کر گزرنا
437	ستونوں کی آڑ میں نماز پڑھنا	411	اس بیان میں کہ مسجد میں شعر پڑھنا کیسا ہے؟
438	دوستوں کے بیچ میں نمازی اگر اکیلا ہو تو نماز پڑھ سکتا ہے	412	چھوٹے چھوٹے تیزوں بھالوں سے مسجد میں کھیلنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
464	نماز عصر چھوٹ جانے پر کتنا گناہ ہے	439	اونٹ اور درخت اور پالان کو سامنے کر کے نماز پڑھنا
465	نماز عصر چھوڑ دینے پر کتنا گناہ ہے	440	چار پائی کی طرف منہ کر کے نماز پڑھنا
466	نماز عصر کی فضیلت کے بیان میں	440	نماز پڑھنے والا اپنے سامنے سے گزرنے والے کو روک دے
467	عصر کی ایک رکعت سورج ڈوبنے سے پہلے پہلے پالے	441	نماز کے آگے سے گزرنے کا گناہ کتنا ہے؟
469	مغرب کی نماز کے وقت کا بیان	442	دوران نماز نمازی کا دوسرے شخص کی طرف رخ کرنا
471	جس نے مغرب کو عشاء کہنا مکروہ جانا	442	سوئے ہوئے شخص کے پیچھے نماز پڑھنا
471	عشاء اور عتمہ کا بیان	443	عورت کے پیچھے نفل نماز پڑھنا
472	عشاء کا وقت جب لوگ جلدی یادیر سے جمع ہوں	443	جس نے یہ کہا کہ نماز کو کوئی چیز نہیں توڑتی
473	نماز عشاء کے لیے انتظار کرنے کی فضیلت	444	نماز میں اگر کوئی اپنی گردن پر کسی بچی کو اٹھالے
474	نماز عشاء پڑھنے سے پہلے سونا ناپسند ہے	445	حائضہ عورت کے بستر کی طرف منہ کر کے نماز پڑھنا
475	اگر نیند کا غلبہ ہو جائے تو عشاء سے پہلے بھی سونا درست ہے	445	کیا مرد سجدہ کرتے وقت اپنی بیوی کو چھو سکتا ہے؟ تاکہ وہ سکڑ
476	عشاء کی نماز کا وقت آدھی رات تک رہتا ہے	446	کر جگہ چھوڑ دے کہ باسانی سجدہ کیا جاسکے
477	نماز فجر کی فضیلت کے بیان میں	446	اگر عورت نماز پڑھنے والے سے گندگی بٹا دے
478	نماز فجر کا وقت	448	کِتَابُ مَوَاقِيتِ الصَّلَاةِ
481	فجر کی ایک رکعت کا پانے والا	448	نماز کے اوقات اور ان کے فضائل
482	جو کوئی کسی نماز کی ایک رکعت پالے، اس نے وہ نماز پالی	451	اللہ تعالیٰ کے ارشاد کا بیان
482	صبح کی نماز کے بعد سورج بلند ہونے تک نماز پڑھنا	451	نماز درست طریقے سے پڑھنے پر بیعت کرنا
484	سورج چھپنے سے پہلے قصد کر کے نماز نہ پڑھے	452	گناہوں کے لیے نماز کفارہ ہے
485	جس نے فقط عصر اور فجر کے بعد نماز کو مکروہ رکھا ہے	453	نماز وقت پڑھنے کی فضیلت کا بیان
486	عصر کے بعد قضا نمازیں یا نماز جنازہ وغیرہ پڑھنا	454	پانچوں وقت کی نمازیں گناہوں کا کفارہ ہو جاتی ہیں
487	ابر کے دنوں میں نماز کے لیے جلدی کرنا یعنی سویرے پڑھنا	454	بے وقت نماز پڑھنا، نماز کو ضائع کرنا ہے
488	وقت نکل جانے کے بعد نماز پڑھنے کا وقت اذان دینا	455	نماز پڑھنے والا نماز میں اپنے رب سے پوشیدہ طور پر بات
488	وقت نکل جانے کے بعد قضا نماز جماعت سے پڑھنا	455	چیت کرتا ہے
489	نماز بھول جانے کو جب یاد آئے اس وقت پڑھ لے	456	سخت گرمی میں ظہر کو ذرا ٹھنڈے وقت پڑھنا
490	کئی نمازیں قضا ہو جائیں تو ان کو ترتیب کے ساتھ پڑھنا	458	سفر میں ظہر کو ٹھنڈے وقت میں پڑھنا
491	عشاء کی نماز کے بعد سر یعنی دنیا کی باتیں کرنا مکروہ ہے	459	ظہر کا وقت سورج ڈھلنے پر ہے جابر رضی اللہ عنہ نے کہا کہ نبی
492	مسکے مسائل کی باتیں عشاء کے بعد بھی کرنا درست ہے	461	کریم ﷺ دو پہر کی گرمی میں نماز پڑھتے تھے
493	اپنی بیوی یا مہمان سے رات کو عشاء کے بعد گفتگو کرنا	461	ظہر کی نماز عصر کے وقت تک تاخیر کر کے پڑھنا
495	کِتَابُ الْأَذَانِ	461	نماز عصر کے وقت کا بیان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
517	بعد بھی کوئی شخص نکل سکتا ہے؟	495	اس بیان میں کہ اذان کیونکر شروع ہوئی
517	اگر امام مقتدیوں سے کہے کہ تم لوگ اسی حالت میں ٹھہرے رہو	497	اذان کے کلمات دو دو مرتبہ ہرائے جائیں
518	آدمیوں کہے کہ ہم نے نماز نہیں پڑھی		سوائے قد قامت الصلاة کے اقامت کے کلمات ایک ایک
519	امام کو تکبیر ہو چکنے کے بعد کوئی ضرورت پیش آئے تو؟	499	وقفہ کہے جائیں
519	تکبیر ہو جانے کے بعد کسی سے باتیں کرنا	500	اذان دینے کی فضیلت کے بیان میں
520	جماعت سے نماز پڑھنا فرض ہے	501	اذان بلند آواز سے ہونی چاہیے
521	نماز باجماعت کی فضیلت کا بیان	502	اذان کی وجہ سے خون ریزی رکنا، جان بچنا
522	فجر کی نماز باجماعت پڑھنے کی فضیلت کے بارے میں	503	اذان کا جواب کس طرح دینا چاہیے
523	ظہر کی نماز کے لیے سویرے جانے کی فضیلت کا بیان	503	اذان کی دعا کے بارے میں
524	جماعت کے لیے ہر قدم پر ثواب ملنے کا بیان	504	اذان کے لیے قرعہ ڈالنے کا بیان
525	عشاء کی نماز باجماعت کی فضیلت کے بیان میں	505	اذان کے دوران بات کرنے کے بیان میں
526	دو یا زیادہ آدمی ہوں تو جماعت ہو سکتی ہے	505	اندھا آدمی اذان دے سکتا ہے
526	مسجد میں نماز کے انتظار میں بیٹھنا اور مساجد کی فضیلت	506	صبح ہونے کے بعد اذان دینا
528	مسجد میں صبح اور شام آنے جانے کی فضیلت کا بیان	507	صبح صادق سے پہلے اذان دینے کا بیان
	جب نماز کی تکبیر ہونے لگے تو فرض نماز کے سوا اور کوئی نماز	509	اذان اور تکبیر کے درمیان کتنا فاصلہ ہونا چاہیے؟
528	نہیں پڑھ سکتا	510	اذان سن کر جو شخص گھر میں بیٹھا تکبیر کا انتظار کرے
533	بیمار کو کس حد تک جماعت میں آنا چاہیے	511	ہر اذان اور تکبیر کے سچ میں جو کوئی چاہے نفل نماز پڑھے -
535	بارش اور کسی عذر کی وجہ سے گھر میں نماز پڑھنا	511	جو یہ کہے کہ سفر میں ایک ہی شخص اذان دے
	جو لوگ بارش یا کسی آفت میں مسجد میں آجائیں تو کیا امام ان		اگر کئی مسافر ہوں تو نماز کے لیے اذان دیں اور تکبیر بھی کہیں
	کے ساتھ نماز پڑھ لے اور برسات میں جمعہ کے دن خطبہ	512	اور عرفات اور مزدلفہ میں بھی ایسا ہی کریں
535	پڑھے یا نہیں؟	514	کیا مؤذن اذان میں اپنا منہ ادھر ادھر پھیرے
537	جب کھانا حاضر ہو اور نماز کی تکبیر ہو جائے تو؟	515	یوں کہنا کیسا ہے کہ نماز نے ہمیں چھوڑ دیا
	جب امام کو نماز کے لیے بلایا جائے اور اس کے ہاتھ میں		نماز کا جو حصہ جماعت کے ساتھ پاسکواسے پڑھو اور جو نہ پا
539	کھانے کی چیز ہو تو وہ کیا کرے؟	515	سکواسے بعد میں پورا کرلو
	اس آدمی کے بارے میں جو اپنے گھر کے کام کاج میں		نماز کی تکبیر کے وقت جب لوگ امام کو دیکھیں تو کس وقت
539	مصرف تھا کہ تکبیر ہوئی اور وہ نماز کے لیے نکل کھڑا ہوا	516	کھڑے ہوں
	کوئی شخص صرف یہ بتلانے کے لیے کہ نبی کریم ﷺ نماز		نماز کے لیے جلدی نہ اٹھے بلکہ اطمینان اور سکون و سہولت کے
540	کیونکر پڑھا کرتے تھے نماز پڑھاتے تو؟	516	ساتھ اٹھے
541	امامت کرانے کا سب سے زیادہ حق دار		کیا مسجد سے کسی ضرورت کی وجہ سے اذان یا اقامت کے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
568	صف اول کے ثواب کا بیان	544	کسی عذر کی وجہ سے صف چھوڑ کر امام کے بازو میں کھڑا ہو
568	صف برابر کرنا نماز کا پورا کرنا ہے	545	ایک شخص نے امامت شروع کر دی پھر پہلا امام آ گیا
569	صفیں پوری نہ کرنے والوں پر کتنا گناہ ہے		اگر جماعت کے سب لوگ قراءت میں برابر ہوں تو امامت
570	صف میں کندھے سے کندھا اور قدم سے قدم ملانا	546	بڑی عمر والا کرے
572	اگر کوئی شخص امام کے بائیں طرف کھڑا ہو		جب امام کسی قوم کے یہاں گیا اور انہیں ان کی فرمائش پر نماز
572	عورت اکیلی ایک صف کا حکم رکھتی ہے	547	پڑھاتی تو یہ جائز ہوگا
572	مسجد اور امام کی دائیں جانب کا بیان	547	امام اس لیے مقرر کیا جاتا ہے کہ لوگ اس کی پیروی کریں
573	جب امام اور مقتدیوں کے درمیان کوئی دیوار حائل ہو	552	امام کے پیچھے مقتدی کب سجدہ کریں؟
574	رات کی نماز کا بیان	552	رکوع یا سجدہ میں امام سے پہلے سر اٹھانے والے کا گناہ
575	تکبیر تحریر کا واجب ہونا اور نماز کا شروع کرنا	552	غلام کی اور آزاد کیسے ہوئے غلام کی امامت
	تکبیر تحریر میں نماز شروع کرتے ہی برابر دونوں ہاتھوں کا	554	اگر امام اپنی نماز کو پورا نہ کرے اور مقتدی پورا کریں
576	کندھوں یا کانوں تک اٹھانا	555	باغی اور بدعتی کی امامت کا بیان
	تکبیر تحریر کے وقت رفع الیدین رکوع میں جاتے اور رکوع	556	جب صرف دو ہی نمازی ہوں
577	سے سر اٹھاتے وقت سنت ہے	556	اگر کوئی شخص امام کے بائیں طرف کھڑا ہو
578	ہاتھوں کو کہاں تک اٹھانا چاہیے	557	نماز شروع کرتے وقت امامت کی نیت نہ ہو
578	چار رکعت نماز میں قعدہ اولی سے اٹھنے کے بعد رفع الیدین کرنا		اگر امام لمبی سورت شروع کر دے اور کسی کو کام ہو وہ اکیلے
586	نماز میں دایاں ہاتھ بائیں پر رکھنا	557	نماز پڑھ کر چل دے تو یہ کیسا ہے؟
589	نماز میں خشوع کا بیان	558	امام کو چاہیے کہ قیام ہلکا کرے مختصر سورتیں پڑھے
589	تکبیر تحریر کے بعد کیا پڑھنا چاہئے	559	جب اکیلا نماز پڑھے تو جتنی چاہے طویل کر سکتا ہے
591	نماز میں امام کی طرف دیکھنا	559	جس نے امام سے نماز کے طویل ہو جانے کی شکایت کی
593	نماز میں آسمان کی طرف نظر اٹھانا کیسا ہے؟	560	نماز مختصر اور پوری پڑھنا یعنی رکوع و سجود اچھی طرح کرنا
593	نماز میں ادھر ادھر دیکھنا کیسا ہے؟	561	جس نے سب کے رونے کی آواز سن کر نماز کو مختصر کر دیا
594	اگر نماز پر کوئی حادثہ ہو یا نماز کوئی بری چیز دیکھے	562	ایک شخص نماز پڑھ کر دوسرے لوگوں کی امامت کرے
	امام اور مقتدی کے لیے قراءت کا واجب ہونا حاضر اور سفر پر	563	اس سے متعلق جو مقتدیوں کو امام کی تکبیر سنائے
595	حالت میں، سری اور جہری سب نمازوں میں	563	ایک شخص امام کی اقتدا کرے اور لوگ اس کی اقتدا کریں
606	نماز ظہر میں قراءت کا بیان	564	کیا امام شک ہونے پر مقتدیوں کی بات پر عمل کر سکتا ہے؟
607	نماز عصر میں قراءت کا بیان	565	جب امام نماز میں رو دے تو کیسا ہے؟
608	نماز مغرب میں قراءت کا بیان	566	تکبیر ہوتے وقت اور تکبیر کے بعد صفوں کا برابر کرنا
609	نماز میں بلند آواز سے قرآن پڑھنا چاہیے	567	صفیں برابر کرتے وقت امام کا لوگوں کی طرف منہ کرنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
637	عبدہ کی فضیلت کا بیان	609	نماز عشاء میں بلند آواز سے قرآن پڑھنا
640	عبدے میں دونوں بازو کھلے اور پیٹ رانوں سے الگ رکھے	610	نماز عشاء میں عبدہ کی سورت پڑھنا
641	عبدہ میں پاؤں کی انگلیوں کو قبلہ رخ رکھنا چاہیے	610	نماز عشاء میں قراءت کا بیان
641	جب عبدہ پوری طرح نہ کرے تو کیا گناہ ہے؟	610	عشاء کی پہلی دو رکعات لمبی اور آخری دو رکعات مختصر
641	سات ہڈیوں پر عبدہ کرنا	611	نماز فجر میں قرآن شریف پڑھنا
642	عبدہ میں ناک بھی زمین سے لگنا	612	فجر کی نماز میں بلند آواز سے قرآن مجید پڑھنا
642	عبدہ کرتے ہوئے کچھ میں بھی ناک زمین پر لگانا	613	ایک رکعت میں دوسو تیس ایک ساتھ پڑھنا
643	کپڑوں میں گرہ لگانا اور باندھنا کیسا ہے	615	پچھلی دو رکعتوں میں صرف سورہ فاتحہ پڑھنا
644	نمازی عبدہ میں ہاتھوں کو نہ سینٹے	615	جس نے ظہر اور عصر میں آہستہ سے قراءت کی
644	اس بیان میں کہ نماز میں کپڑا نہ سینٹنا چاہیے	616	اگر امام سری نماز میں کوئی آیت پکار کر پڑھ دے
645	عبدہ میں تسبیح اور دعا کا بیان	616	پہلی رکعت میں قراءت طویل ہونی چاہیے
645	دونوں عبدوں کے بیچ میں ٹھہرنا	616	جہری نمازوں میں امام کا بلند آواز سے آمین کہنا
	نمازی عبدہ میں اپنے دونوں بازوؤں کو جانور کی طرح زمین پر نہ بچھائے	617	آمین کہنے کی فضیلت
647	جو شخص نماز کی طاق رکعت (پہلی اور تیسری) میں تھوڑی دیر بیٹھے اور پھر اٹھ جائے	617	مقتدی کا آمین بلند آواز سے کہنا
648	رکعت سے اٹھتے وقت زمین کا کس طرح سہارا لے	625	جب صف تک پہنچنے سے پہلے ہی کسی نے رکوع کر لیا تو.....
649	جب دو رکعتیں پڑھ کر اٹھے تو تکبیر کہے	626	رکوع کرنے کے وقت بھی تکبیر کہنا
650	تشہد میں بیٹھنے کا سنون طریقہ	627	عبدے کے وقت بھی پورے طور پر تکبیر کہنا
	اس شخص کی دلیل جو پہلے تشہد کو (چار رکعت یا تین رکعت نماز میں) واجب نہیں جانتا (یعنی فرض)	627	جب عبدہ کر کے کھڑا ہو تو تکبیر کہے
652	پہلے قعدہ میں تشہد پڑھنا	629	اس بارے میں کہ رکوع میں ہاتھ گھٹنوں پر رکھنا
653	آخری قعدہ میں تشہد پڑھنا	629	اگر رکوع اچھی طرح اطمینان سے نہ کرے تو نماز نہ ہوگی
654	تشہد کے بعد سلام پھیرنے سے پہلے کی دعائیں	629	رکوع میں پیٹھ کو برابر کرنا اور اونچا نیچا نہ رکھنا
655	تشہد کے بعد جو دعا اختیار کی جاتی ہے	630	رکوع میں اعتدال و طمانیت کی حد کیا ہے؟
	اگر نماز میں پیشانی یا ناک کو مٹی لگ جائے تو نہ پونچھے جب تک نماز سے فارغ نہ ہو		نبی کریم ﷺ کا اس شخص کو نماز دو بارہ پڑھنے کا حکم دینا جس نے رکوع پوری طرح نہیں کیا تھا
656	سلام پھیرنے کا بیان	631	رکوع کی دعا کا بیان
657	امام کے سلام پھیرتے ہی مقتدی کو بھی سلام پھیرنا چاہیے	632	امام اور مقتدی رکوع سے سر اٹھانے پر کیا کہیں؟
657		632	اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ پڑھنے کی فضیلت
		634	رکوع سے سر اٹھانے کے بعد اطمینان سے سیدھا کھڑا ہونا
		635	عبدہ کے لیے اللہ اکبر کہنا ہوا اچھے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
	بچوں کے لیے وضو اور ان پر غسل اور طہارت اور جماعت،	658	امام کو سلام کرنے کی ضرورت نہیں
667	عیدین، جنازوں میں ان کی حاضری	659	نماز کے بعد ذکر الہی کرنا
671	عورتوں کا رات اور صبح کے اندھیرے میں مسجد میں جانا	661	امام جب سلام پھیر چکے تو لوگوں کی طرف منہ کرے
674	عورتوں کا مردوں کے پیچھے نماز پڑھنا	662	سلام کے بعد امام اسی جگہ ٹھہر کر نفل وغیرہ پڑھ سکتا ہے
675	صبح کی نماز پڑھ کر عورتوں کا جلدی سے چلا جانا	664	امام کو نماز پڑھا کر کسی کام کا خیال کرے اور ٹھہرے نہیں
675	عورت مسجد جانے کے لیے اپنے خاوند سے اجازت لے	664	نماز پڑھ کر دائیں یا بائیں دونوں طرف پھر بیٹھنا یا لوٹنا
		665	لباس، پیاز اور گندنے کے متعلق جو روایات آئی ہیں

تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
100	حضرت عمر بن عبدالعزیز رضی اللہ عنہ	78	وحی کی تفصیلات
101	لفظ ایمان کی لغوی و اصطلاحی تفصیل	78	حدیث انما الاعمال بالنیات کی تشریح
102	ایمان سے متعلق مسلک محدثین	79	منکرین حدیث کے ایک خیال کی تردید
103	فرقہ مرجیہ کے بارے میں	80	حالات و شہادت فاروق اعظم رضی اللہ عنہ
105	مزید تفصیلات ایمان اصطلاحی	80	اقسام وحی کا بیان
106	ایمان کی کمی و بیشی کے بارے میں	81	فضائل محدثین کرام رضی اللہ عنہم
106	امام ابوحنیفہ کا صحیح مسلک	84	غار حرا اور اولین وحی
108	ایمان کی کمی و بیشی آیات قرآنیہ کی روشنی میں	85	ناموس اکبر کی تعریف
109	سنت رسول صلی اللہ علیہ وسلم سے استدلال	85	بشارت من جانب ورقہ بن نوفل
110	اعمال صالحہ داخل ایمان ہیں	85	بابت رکینت سورہ فاتحہ حنفیہ کو ایک جواب
111	فرضیت حیا و حج	86	وحی متلو اور وحی غیر متلو کا بیان
112	ایمان اور نیک اعمال	87	آداب معلمین اور محصلین
113	ایمان سورہ مومنوں کی روشنی میں	87	بعض راویان حدیث کے مختصر حالات
113	ایمان کی کچھ اوپر ستر شاخیں ہیں	88	آغاز وحی رمضان شریف میں
115	ہجرت ظاہری اور ہجرت حقیقی	88	مطلب تحویل سند حدیث
116	مکارم مالیہ اور مکارم بدنیہ کا نام اسلام ہے	93	حدیث ہر قل مع تفصیلات متعلقہ
117	ایمان کی حلفیہ نفی	93	امام بخاری مجتہد مطلق تھے
118	محبت طبعی بڑائے رسول اللہ صلی اللہ علیہ وسلم	94	شاہان عالم کے نام دعوت اسلام کا بیان
119	نفی اور اثبات کا بیان	94	مشہور مورخ تاجن کا ایک بیان
120	مذہب معلومہ کے مقلدین حضرات	94	مکالمہ ابوسفیان و ہر قل
120	لذت ایمان کے لئے تین خصائل حمیدہ	96	نامہ مبارک اولاد ہر قل میں محفوظ رہا
121	ایک خطیب کے متعلق علمی نکتہ	96	بشارات محمدی کتب سابقہ میں
121	فضائل انصار (رضی اللہ عنہم)	97	نامہ مبارک میں تردید تقلید شخصی
122	ایک حدیث سے پانچ مسائل کا استخراج	98	حضرت امام کی طرف سے ایک ایمان افروز اشارہ
124	دین بچانے کے لئے یکسوئی اختیار کرنے کا بیان	98	غیر مسلموں کے ساتھ اخلاق فاضلہ کا برتاؤ
125	مرجیہ اور کرامیہ کی تردید	99	آیات قرآنیہ بابت کمی و بیشی ایمان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
164	منکرین حدیث کی ایک ہفتا کی تردید	126	ایک عظیم فتنے کا بیان
167	لفظ اللہم کی اہمیت	128	ایک خواب نبوی ﷺ کی تعبیر
169	دور حاضرہ کا ایک فتنہ	129	حیا کی حقیقت
169	مراتب فرائض و سنن و نوافل	130	تکفیر اہل بدعت کا بیان
170	خسر و پرویز کی شرارت اور اس کا نتیجہ	132	حج منور کی تعریف
171	مجالس علمی کے آداب	133	شاہ ولی اللہ رحمہ اللہ سے ایک نام نہاد فقیہ کا مناظرہ
172	شرعی حقائق کو فلسفیانہ رنگ میں بیان کرنا	133	امام بخاری رحمہ اللہ سے عارف باللہ تھے
174	اصول تعلیم پر ایک نشان دہی	135	ایمان دل کا ہے
175	حق پر قائم رہنے والی جماعت حقہ	136	محض معصیت سے کسی مسلمان کو کافر نہیں کہا جاسکتا
180	کیا امام مہدی خفی مذہب کے مقلد ہوں گے	137	کفر کی چار قسموں کا بیان
186	شبہ کی چیز سے بچنا ہی بہتر ہے	140	عملی نفاق کی علامتوں کا بیان
187	طلب معاش کا اہتمام بھی ضروری ہے	142	لیلۃ القدر کا بیان
188	بے ہودہ معاملات پر عالم کا غصہ کرنا بجا ہے	143	تراویح کا بیان
190	شاگرد کے لئے استاد کا ادب کرنا بے حد ضروری ہے	144	اسلام آسان ہے
192	علم کے ساتھ تربیت بھی لازم ہے	145	ایمان کی کئی زیادتی آیات قرآن و احادیث نبوی سے
192	اسلاف امت اور طلب حدیث	147	عہد نبوی میں اسلام مکمل ہو چکا تھا
192	عورتوں کا عید گاہ میں جانا ضروری ہے	147	تقلیدی مذاہب سب بعد کی ایجادات ہیں
193	الوجدیث کی فضیلت	149	ایمان سے متعلق ایک غلط خیال کی تردید
194	رائے اور قیاس پر فتویٰ دینے والوں کی مذمت	150	فضائل حضرت ابو ہریرہ رضی اللہ عنہ
199	شاگرد کا استاد سے بار بار پوچھنا بھی ایک حد تک درست ہے	153	ایمان، اسلام اور احسان کی تفصیلات بڑا نبی ﷺ
199	اسلام کی جڑوں کو کھوکھلا کرنے والے	153	حضرت امام بخاری رحمہ اللہ پر ایک حملہ اور اس کا جواب
200	کچھ کذاب اور مفتری لوگوں کا بیان	155	ایک حدیث نبوی ﷺ جسے مدار اسلام کہا جاسکتا ہے
201	حدیث قرطاس کی وضاحت	156	اعمال صالحہ داخل ایمان ہیں مرجعہ کی تردید
203	باریک کپڑے پہننے پر وعید	156	جمعیۃ القرئی سے متعلق ایک نوٹ
203	حیات خضر کے متعلق امام بخاری کا فتویٰ	159	کتاب الایمان کے اختتام پر ایمان افراد اشارات
205	مقلدین کی طرف سے ابو ہریرہ رضی اللہ عنہ کی شان میں گستاخی	161	کتاب الایمان اور کتاب العلم میں ایک زبردست رابطہ
209	حدیث موسیٰ و خضر علیہ السلام مزید تفصیل کے ساتھ	161	اہل علم کے درجات عالیہ غیر معین ہیں
211	احناف کا تعصب	163	اصطلاحات محدثین کا اخذ قرآن مجید اور اسوہ نبوی ہے
212	روح کے متعلق تفصیلات	163	اسنادودین میں داخل ہیں

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269	ایک دیہاتی کا مسجد نبوی میں پیشاب کرنا	213	کسی بڑی مصلحت کی خاطر کسی مستحب کام کو ملتوی کر دینا
270	کوٹ پتلون میں کھڑے ہو کر پیشاب کرنا	214	لوگوں سے ان کی فہم کے مطابق بات کرو
272	منکرین حدیث کی ایک حماقت	215	دعوائے ایمان کے لئے عمل صالح شرط ہے
273	نجاست کا صاف کرنا اشد ضروری ہے	216	نوجبیروں سے نماز جنازہ ادا فرمائی
274	دار البرید کو فوف میں ایک سرکاری جگہ	219	لفظ وضو کی لغوی اور شرعی تحقیق
275	کچھ مرتدین کی سزاؤں کا بیان	222	وضو نہ کرنے کے متعلق ایک قاعدہ کلیہ
276	ہاتھی کے دانت کی تنگھیاں اور ان کی تجارت	223	آپ زحرم سے وضو کرنا جائز ہے
277	مشک جو ایک جما ہوا خون ہے وہ پاک ہے	225	وضو بغیر بسم اللہ درست نہیں ہے
279	نماز کے دوران تھوکرنا	225	مولانا انور شاہ صاحب مرحوم کا ایک ارشاد گرامی
280	نبیذ سے وضو ناجائز ہے	226	مقلدین کا امام بخاری پر ایک اور حمله مع جواب
281	فوائد مسواک	227	بیت الخلا کے وقت کی دعائیں
283	سوتے وقت کی مسنون دعا	228	مدینہ والوں کا قبلہ جانب شمال واقع
283	حضرت امام بخاری رحمہ اللہ کی نظر غائر کا بیان	229	عورت مرد کی نماز میں کوئی فرق نہیں
284	غسل جنابت کی فرضیت	233	آداب طہارت کا بیان
287	حضرت عائشہ رضی اللہ عنہا کا غسل کی تعلیم دینا	237	روافض کے ایک غلط فتویٰ کی تردید
287	حدیث پر اعتراض کرنے کی مذمت	242	حنفیہ کا ایک خلاف جمہور مسئلہ
289	حلاب کی تشریح	243	کلب معلم کی تعریف
291	جنبی کا برتن میں ہاتھ ڈالنا	247	صحبت کے بعد غسل واجب ہے
291	نبی کریم صلی اللہ علیہ وسلم کی ازود واجبی زندگی	249	اتباع رسول صلی اللہ علیہ وسلم الہدیت کے لئے باعث فخر ہے
296	بالوں میں خلال کرنا	251	پورے سر کا مسح ضروری ہے
299	سر پر پانی بہانا	253	صلح حدیبیہ کا ایک واقعہ
299	نگلے نہانا	256	کلالہ کے متعلق ایک نوٹ
302	مومن کی نجاست	258	تیز بخاروں میں ٹھنڈے پانی سے غسل مفید ہے
305	تقلیدی مذاہب کا نامناسب طریقہ	259	صاع حجازی اور صاع عراقی کی تفصیلات
306	محض دخول کے بعد غسل کرنا	259	امام ابو یوسف امام مالک کی خدمت میں
308	حیض کی ابتدا	259	امام ابو یوسف نے صاع کے بارے میں اپنا مسلک چھوڑ دیا
311	نفاس کا مسئلہ منکرین حدیث کا رد	261	موزوں پر مسح کرنا ستر (۷۰) صحابہ سے مروی ہے
313	کس پر لعنت کرنا جائز ہے	262	عمامہ پر مسح کرنے کی تفصیلات
314	حائضہ اور جنبی کے لئے قراءت قرآن	267	کچھ گناہوں کا بیان جن سے عذاب قبر ہوتا ہے

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374	جراہوں اور موزے پر مسح کرنے کا بیان	315	مستحاضہ کے مسائل
374	مسنون نماز جماعت الہدیٰ کا ایک طرہ امتیاز	318	مقام حیض پر خوشبو کا استعمال
375	تحویل قبلہ کا بیان	318	حیض کے بعد غسل
376	اسلام کی بنیادی باتوں کا بیان	320	حائضہ کا احرام
377	چار مصلوں کی ایجاد	321	حالت حمل میں خون
378	مولانا انور شاہ صاحب مرحوم کا ایک بہترین بیان	322	مدت حیض
380	اتحاد ملت کا ایک زبردست مظاہرہ	323	حائضہ پر نماز معاف
380	مسجد القلین کا بیان	325	اجتماع عیدین میں عورتوں کی شرکت
382	نسیان ہر انسان سے ممکن ہے	327	حیض اور مسئلہ طلاق
382	نماز میں بھول چوک کے متعلق	330	حدیث نبوی ﷺ کی موجودگی میں رائے سے رجوع کرنا
383	مسجد کے آداب	333	تیمم کی ابتدا کیسے ہوئی؟
389	ایک معجزہ نبوی کا بیان	333	تیمم پاک مٹی سے ہو
389	تفریق بین المسلمین کا ایک مظاہرہ	335	اگر پانی اور مٹی دونوں نہ ملیں
389	مشق کے لئے گھڑ دوڑ کرنا	336	حالت حضر میں تیمم
391	مسجد نبوی میں ایک خزانے کی تقسیم	338	حضرت عمار رضی اللہ عنہ کا اجتہاد اور رجوع
391	حضرت عباس رضی اللہ عنہ کا ایک عجیب واقعہ	339	تیمم کے لئے مٹی ضروری ہے
392	لعان کسے کہتے ہیں؟	342	نبی کریم ﷺ کا سورج نکلنے کے بعد نماز فجر پڑھنا؟
392	فتویٰ بازی میں جلدی کرنا ٹھیک نہیں	346	تیمم میں ہاتھ صرف ایک مرتبہ مٹی پر مارنا ہے
394	ایک حدیث سے انیس (19) مسائل کا اثبات	347	نماز کے مسائل
396	قبر پرستی کی تردید	350	واقعہ معراج اور فرضیت نماز
397	مسجد نبوی ﷺ کی تعمیر	360	ایک کپڑے میں نماز کا مطلب؟
401	حافظ ابن قیم کی ایک قابل مطالعہ تحریر	360	غلط قسم کی خرید و فروخت
401	قبروں کے متعلق اسلامی تعلیمات	361	صلح حدیبیہ کے بعد کیا ہوا
402	چند خصائص نبوی ﷺ کا بیان	362	ران شرم گاہ میں داخل ہے
403	ایک مظلومہ کی دعا کی قبولیت	363	ماہر کتب یہود حضرت زید بن ثابت رضی اللہ عنہ
404	حضرت علی رضی اللہ عنہ کی کنیت ابو تراب	363	حضرت صفیہ رضی اللہ عنہا بنت جح
406	بوقت خطبہ بھی تحیۃ المسجد کی دو رکعت پڑھنا درست ہے	365	نماز میں عورت کا لباس
407	مساجد کی غیر معمولی آرائش	371	سجدہ کرنے کے لئے مٹی ہی ہونے کی شرط نہیں ہے
408	تعمیر مسجد نبوی ﷺ کی ایک اور تفصیل	373	جو توں میں نماز بشرطیکہ وہ پاک ہوں

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470	نماز مغرب کا وقت	409	اہل علم و فضل اور یحییٰ باڑی
471	نماز عشاء یا عتمہ	410	اہل اللہ کی خدمت سے تقرب حاصل کرنا
479	نماز فجر اندھیرے میں پڑھنے کا بیان	412	شاعر دربار رسالت کا ذکر خیر
481	دیوبند میں نماز فجر غلٹ میں	412	مساجد میں جنگی صلاحیتوں کی مشق
488	قصا نماز کے لئے اذان دینا	413	مساجد میں مسائل بیع و شراء
489	جو نماز جہاد کی وجہ سے رہ گئی	415	حضرت مریم علیہا السلام اور ان کی والدہ کا قصہ
492	نماز عشاء کے بعد دین کی بات کرنا	416	مسجد میں قید کرنا
495	اذان کی ابتدا	418	شہادت حضرت سعد بن معاذ رضی اللہ عنہ
496	اقامت یعنی اکبری تکبیر کہنے کا بیان	418	امام بخاری رحمہ اللہ کا مقام اجتہاد
498	ترجیع کے ساتھ اذان	420	فضیلت سیدنا ابوبکر رضی اللہ عنہ
498	اس بارے میں مولانا نور شاہ مرحوم کا موقف	427	کاش امت مسلمہ وصیت نبوی کو یاد رکھتی
499	احناف کا رویہ	429	حضرت امام ابو حنیفہ کی طرف ایک غلط عقیدہ کی نسبت
501	اذان سن کر شیطان کا بھاگنا	433	سترے کے مسائل
505	بارش میں اذان	434	نماز کے آگے سے گزرنا
507	سحری کی اذان		حضرت امامہ بنت زینب رضی اللہ عنہا رسول کریم ﷺ کی محبوب
510	نماز مغرب سے قبل دو رکعتیں	445	نواسی
513	سفر میں اذان	447	کفار قریش کے لئے نام بنام بدو دعا کرنا
516	مقتدی نماز کے لئے کب کھڑے ہوں	447	مومن کا آخری ہتھیار دعا ہے
517	اذان و تکبیر کے بعد مسجد سے باہر جانا	449	نماز کے اوقات کی تحقیق
520	تارکین جماعت کے لئے وعید	453	امت کا افتراق
520	نماز باجماعت کا ثواب	455	صحابہ کرام رضی اللہ عنہم کا نماز کے لئے اہتمام
527	سات خوش نصیب جن کو عرش الہی کا سایہ میسر آئے گا	457	ظہر کو ٹھنڈا کرنے کا مطلب
529	فرض نماز کے ہوتے ہوئے کوئی نماز نہیں	457	دوزخ کا ٹکڑہ
530	حضرت سیدنا زید حسین محدث دہلوی کا.....	459	امام بخاری کا اسلوب تفسیر
534	بیار کا سہارے کے ساتھ مسجد میں آنا	461	دو نمازوں کا جمع کرنا
534	معدور اپنے گھر میں نماز پڑھ سکتا ہے	463	نماز عصر کا وقت
540	جلسہ استراحت	463	حضرات احناف کی عجیب کاوش
541	امامت کی شرائط	467	نماز کی ایک رکعت پانا
541	حضرت ابوبکر رضی اللہ عنہ کی امامت	468	یہود و نصاریٰ اور مسلمانوں کی مثال

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627	رکوع و سجود میں سکون و اطمینان	550	امام بیٹھ کر نماز پڑھائے اور مقتدی کھڑے ہوں
632	رکوع و سجود کی تسبیح	553	قرآن سے دیکھ کر نماز میں قراءت کرنا
640	دیدار الہی اور کلام الہی	555	بدعت کی اقتد اور ست نہیں
646	جلسہ استراحت سنت ہے	558	امام نفل پڑھ رہا ہو اور مقتدی فرض
647	امام شوکانی کا ایک ارشاد گرامی	566	نماز میں روتا
650	حنفیہ کا ایک قیاس فاسد بمقابلہ نص	567	صفوں کا برابر کرنا
650	حضرت امام ابوحنیفہ رحمۃ اللہ علیہ کی ایک وصیت	570	قدم سے قدم ملانا
652	قعدے کا مسنون طریقہ	572	امام کی دائیں جانب کھڑے ہونا
654	شرک کی برائی کا بیان	576	امام مقتدی کا سمع اللہ لمن حمدہ کہنا
656	بہت سے مقاصد پر مشتمل ایک پاکیزہ دعا	579	مسئلہ رفع الیدین
661	ایک مترجم بخاری کا ارشاد تضاد	579	صحابہ کرام رضی اللہ عنہم کا رفع الیدین کرنا
664	معاندین اسلام پر ایک پھٹکار کا بیان	585	مکرمین رفع الیدین کے دلائل اور ان کے جوابات
668	مستحب کام کو واجب کرنا شیطان کی طرف سے ہے	587	سینے پر ہاتھ باندھنے کا بیان
668	بے جارائے قیاس سے کام لینا	589	بسم اللہ بلند آواز سے یا آہستہ
669	انبیاء کا خواب بھی وحی کے حکم میں ہے	593	نماز میں ادھر ادھر دیکھنا
674	ایک حدیث کے ترجمہ میں تحریف	597	امام کے پیچھے سورۃ فاتحہ پڑھنا
675	یہ ایمان ہے یا کفر کہ پیغمبر کا فرمودہ.....	597	ائمہ کرام سے فاتحہ کا ثبوت
675	امام بخاری مجتہد مطلق	606	مختلف نمازوں میں قراءت قرآن
676	مساجد میں نماز کے لئے عورتوں کا آنا	618	بلند آواز سے آمین کا مسئلہ
677	حالات حضرت عبداللہ بن عباس رضی اللہ عنہ	621	بلند آواز سے آمین اور علمائے احناف
679	حضرت عبداللہ بن عمر رضی اللہ عنہما کے حالات	625	فاتحہ کے بغیر رکوع کی رکعت

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الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين نبينا محمد وعلى آله وأصحابه

أجمعين أما بعد!

امیر المؤمنین فی الحدیث ابو عبد اللہ محمد بن اسماعیل البخاری کی مایہ ناز کتاب صحیح بخاری قرآن مجید کے بعد سب سے صحیح ترین کتاب ہے جو خاتم النبیین محمد عربی ﷺ کے فرامین پر مشتمل ہے۔ رسول اللہ ﷺ کی احادیث کو جمع کرنا، ان کے ارشادات کو صفحہ قرطاس کی زینت بنانا، آپ کے شب و روز کو احاطہ تحریر میں لانا اور آپ کی صورت و سیرت کو الفاظ کا روپ دینا انتہائی خوش نصیب لوگوں کا کام ہے۔ اللہ تعالیٰ محدثین کرام کی قبروں کو منور فرمائے اور جنت کا باغیچہ بنائے۔ جنہوں نے ایک ایک حدیث مبارکہ کے حصول کے لیے ہزاروں میل کی مسافت طے کر کے کتب احادیث کا نادر خزانہ مرتب فرمایا۔ (آمین)

پھر وہ لوگ بھی بہت بلند بخت ہیں جو ایسے علمی خزینے طباعت کے مراحل سے گزار کر قارئین کی راہنمائی کے لیے پیش کرتے ہیں۔ یہ اللہ تعالیٰ کا خاص احسان اور خصوصی کرم نوازی ہے کہ مجھ جیسے خاکسار کو اس سعادت مندی کے لیے چن رکھا ہے اور بفضلہ و قنا فوقاً کتب احادیث کی خدمت کا موقع میسر آتا ہے۔ اس سے قبل بھی گلستان محمدی ﷺ کے کئی پھول ہم اپنی استطاعت کے مطابق ہدیہ قارئین کر چکے ہیں۔ اللہ تعالیٰ کی توفیق اور رحمت سے صحیح بخاری شریف کو بھی تین مجلدات میں طبع کیا ہے جو بازار میں دستیاب ہے۔

اس کے علاوہ صحیح مسلم شریف تین مجلدات میں طبع ہو چکی ہے امام بخاری رحمہ اللہ کی کتاب جزء رفع الیدین، اور اس کے ساتھ ساتھ امام موصوف کی کتاب جزء القراءة حافظ زبیر علی زئی کے فاضلانہ قلم سے نصر الباری فی جزء القراءة لہذا امام البخاری کے نام سے چھپ چکی ہے۔ امام صاحب کی ہی کتاب، کتاب الضعفاء حافظ زبیر علی زئی کے افادہ جات کے ساتھ تحفۃ الاقویاء کے نام سے طبع ہو چکی ہے۔ مؤطا امام مالک جو کہ امام دارالبحرہ امام مالک رحمہ اللہ کی مایہ ناز کتاب اور قدیم ترین مجموعہ حدیث ہے دارالعلم کی طرف سے معیاری اور خوبصورت انداز میں زیور طباعت سے آراستہ ہو کر پذیرائی حاصل کر چکی ہے یاد رہے یہ امام ابن القاسم رحمہ اللہ کی روایت کردہ ہے اور فاضل محقق اور نامور عالم دین جناب حافظ زبیر علی زئی صاحب نے اس نسخہ کا پہلی دفعہ اردو ترجمہ اور فوائد حدیث کے ساتھ ساتھ احادیث کی تحقیق کا کام مکمل کر کے اس کی افادیت میں قابل ذکر اضافہ کر دیا ہے۔

ہم حدیث شریف کی مشہور کتاب مشکوٰۃ النصاب بھی جدید و عام فہم ترجمہ اور تخریج کے ساتھ پیش کرنے کی سعادت حاصل کر چکے ہیں۔

اب اللہ تعالیٰ کے فضل و کرم سے صحیح بخاری شریف کو شرح کے ساتھ ہدیہ قارئین کر رہے ہیں۔

ترجمہ و تشریح مولانا محمد داؤد راز رحمہ اللہ کے تحریر کردہ ہیں، تخریج فضیلۃ الشیخ احمد زہوۃ و فضیلۃ الشیخ احمد عنایہ کی ہے۔ جبکہ اس کا علمی مقدمہ جناب حافظ زبیر علی زئی رحمہ اللہ نے غیر معمولی محنت کے ساتھ عالمانہ انداز میں تحریر فرمایا ہے۔

استاذ محترم فضیلۃ الشیخ حافظ عبدالستار الحمد نے نظر ثانی اور مشکل مقامات کو آسان فہم کرنے کے ساتھ ساتھ نہایت جامع اور تحقیقی مقدمہ تحریر کیا ہے۔

احادیث مبارکہ کے نمبر (ترقیم) محمد فواد عبدالباقی کے لگائے گئے نمبروں کے مطابق ہیں۔ جبکہ ترتیب میں نسخہ ہندیہ کو مد نظر رکھا گیا ہے۔

اہل فن نے بازار میں موجود بعض نسخہ جات میں اغلاط کی نشاندہی کی ہے انہیں دور کر کے صحیح ترین عبارت نقل کرنے پر خصوصی توجہ دی گئی ہے اور اپنی استطاعت کے لحاظ سے کوشش کی گئی ہے کہ یہ نسخہ بہترین اور معیاری ہو مگر بشری کمزوری کے تحت کوئی انسان بھی غلطی سے مبرا نہیں اگر قارئین یا اہل فن کسی قسم سے مطلع ہوں تو ضرور آگاہ فرمائیں، شکریہ کے ساتھ تصحیح کر دی جائے گی۔
اللہ تعالیٰ سے دعا ہے کہ اس عظیم کاوش کو میرے لیے اور ہر اس شخص کے لیے ذخیرہ آخرت بنائے جس نے کسی طور بھی اس کی تیاری میں حصہ لیا ہے۔ (آمین)

ناشر

تقدیم

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين محمد وآله واصحابه

واتباعه وإخوانه أجمعين وبعد!

تمام اہل علم کا اس امر پر اتفاق ہے کہ قرآن کریم صرف الفاظ یا معانی کا نام نہیں بلکہ الفاظ و معانی کے مجموعے کو قرآن کہا جاتا ہے اور یہ بھی ایک اہل حقیقت ہے کہ قرآن کے معانی، الفاظ قرآن سے جدا گانہ حیثیت رکھتے ہیں وہ اس طرح کہ قرآن کریم کے معانی سمجھانے کے لیے ایسے نئے الفاظ استعمال کرنا انتہائی ضروری ہیں جو الفاظ قرآن کے علاوہ ہوں، حدیث نبوی دراصل قرآنی الفاظ کے معانی کا نام ہے اور یہی قرآن کا بیان ہے جس کے متعلق ارشاد باری تعالیٰ ہے:

﴿ثُمَّ إِنَّا عَلَيْنَا يَا كَاهِنُ﴾ (٧٥ / القيامة: ١٩)

”پھر ہمارے ذمے اس کا بیان کرنا ہے۔“

اس آیت کریمہ سے معلوم ہوا کہ قرآن اور اس کا بیان دونوں اللہ کی طرف سے ہیں اور دونوں کی حفاظت اللہ تعالیٰ نے اپنے ذمے لی ہے۔ ارشاد باری تعالیٰ ہے:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (١٥ / الحجر: ٩)

”ہم نے ہی یہ ذکر نازل کیا اور ہم ہی اس کی حفاظت کرنے والے ہیں۔“

اور اس حفاظت کے تین مراحل ہیں:

- ① اللہ تعالیٰ نے الفاظ قرآن اور ان کی مرادات کو اپنی حفاظت کے ساتھ سینہ نبوت میں اتار کر جمع اور محفوظ کیا۔
 - ② رسول اللہ ﷺ نے حفاظت الہیہ کی مدد سے قرآنی الفاظ کو تلاوت کے ذریعے اور اس کے بیان کو اپنے افعال و اقوال اور تقریرات کے ذریعے اپنے صحابہ کرام کو منتقل فرمادیا۔
 - ③ اس کے بعد قرآن اور اس کا بیان دونوں صحابہ کرام سے تابعین اور تبع تابعین تک پھر سینہ بہ سینہ ہوتے ہوئے ہم تک پہنچے۔
- اللہ تعالیٰ نے قرآن و بیان کی حفاظت کے لیے مندرجہ ذیل تین ذرائع پیدا فرمائے:
- ۱۔ تعامل امت: قرآن کریم کے احکام کی تعمیل جس طرح رسول اللہ ﷺ کرتے تھے، آپ کے صحابہ کرام بھی آپ کے نقش قدم پر چلتے ہوئے آپ کی اتباع کرتے۔ رسول اللہ ﷺ لوگوں کے درمیان کتاب اللہ اور اپنے صوابدیدی اختیارات کے مطابق فیصلے کرتے اور لوگ ان فیصلوں کو ماننے کے پابند ہوتے، شریعت کے احکام کی بجا آوری کا دوسرا نام تعامل امت ہے، اس کے ذریعے قرآن و سنت کو محفوظ کیا گیا۔

۲۔ حفظ و سماع: حفاظت حدیث کا دوسرا ذریعہ احادیث مبارکہ کا سننا، اسے یاد رکھنا اور دوسروں تک پہنچانا تھا، اس کے متعلق رسول اللہ ﷺ کی بطور خاص ایک دعا کتب حدیث میں مروی ہے، فرماتے ہیں:

”اللہ تعالیٰ اس شخص کو خوش و خرم رکھے جس نے میری بات کو سنا، اسے یاد رکھا پھر اسے آگے پہنچایا، کیونکہ جن لوگوں کو

ج۔ کتابت حدیث: حفاظت حدیث کا تیسرا ذریعہ اس کی کتابت و تحریر ہے اور یہ صورت بھی رسول اللہ ﷺ کے حکم سے اختیار کی گئی، جب کہ آپ نے فتح مکہ کے موقع پر فرمایا تھا کہ ابوشاہ کو میرا خطبہ لکھ دو، اسی طرح رسول اللہ ﷺ نے حضرت عبداللہ بن عمرو رضی اللہ عنہ کو بطور خاص کتابت حدیث کی اجازت مرحمت فرمائی تھی۔ گویا رسول اللہ ﷺ نے احادیث مبارکہ لکھنے کا خود حکم دیا جو زمانہ نبوت سے شروع ہو کر آج تک جاری ہے۔ کتابت حدیث کو ہم تین ادوار میں تقسیم کرتے ہیں۔

② حضرت عمر بن عبدالعزیز نے اپنے دور خلافت میں زبانی اور تحریری احادیث کی جمع و تدوین کا حکم حضرت محمد بن مسلم بن شہاب زہری کو دیا جو اپنے وقت کے بہت بڑے حافظ حدیث تھے۔

③ یہ دور چوتھی صدی کے خاتمہ تک پھیلا ہوا ہے اس دور میں مسند نویسی کا آغاز ہوا، ان مسانید میں محدثین کرام نے صحیح و ضعیف روایات کو بلا امتیاز جمع کیا بالآخر سلطان المحدثین ابو عبد اللہ محمد بن اسماعیل بخاری نے سب سے پہلے ایسی کتاب لکھی جو صحت کے اعتبار سے اعلیٰ درجہ کی حامل تھی، پھر ان کے تلمیذ رشید امام مسلم بن حجاج نے صحیح مسلم ترتیب دی، اس کے بعد سنن اربعہ کی تدوین ہوئی۔ فن حدیث پر جس قدر کتابیں لکھی گئی ہیں ان میں سے ایک صحیح بخاری ہے جس کی شرح قارئین کے ہاں پیش کی جا رہی ہے۔

سیدنا ابو ہریرہ رضی اللہ عنہ بیان کرتے ہیں کہ جب سورہ جمعہ نازل ہوئی تو ہم رسول اللہ ﷺ کے پاس بیٹھے ہوئے تھے۔ میں نے آپ سے سوال کیا یا رسول اللہ! سورہ جمعہ کی اس آیت کریمہ کے مصداق کون لوگ ہیں۔

﴿وَأَخْرَيْنَ مِنْهُمْ لَهَا يَلْقُوا بِهِمْ﴾ (٦٢ / الجمعة: ٣)

”اور انہی میں سے کچھ دوسرے لوگ ہیں جو ابھی ان سے نہیں ملے۔“

رسول اللہ ﷺ نے میرے سوال کا کوئی جواب نہ دیا میں نے تین مرتبہ یہی سوال دہرایا، اس وقت ہم لوگوں میں حضرت سلمان فارسی رضی اللہ عنہ بھی بیٹھ ہوئے تھے۔ رسول اللہ ﷺ نے اپنا دست مبارک ان کے سر پر رکھ کر فرمایا: ”اگر ایمان ثریا ستارے پر بھی ہوتا تو ان لوگوں میں سے کئی لوگ وہاں تک پہنچ جاتے اور اسے وہاں سے حاصل کرتے۔“ (صحیح بخاری، الفیر: ۴۸۹)

رسول اللہ ﷺ نے اس آیت کا مصداق اہل فارس کو ظہر ایا کہ یہ لوگ دوسروں سے بڑھ کر دین اسلام کی خدمت کریں گے۔ چنانچہ ایسا ہی ہوا۔ صحابہ کرام کے دور کے بعد اسلام کی نشر و اشاعت کا جتنا کام اہل فارس نے سرانجام دیا دوسروں کے حصہ میں یہ سعادت نہ آسکی۔ بڑے بڑے محدثین اور فقہا کی اکثریت اسی علاقہ سے تعلق رکھتی ہے۔ امام بخاری رحمہ اللہ بھی اسی علاقہ سے تعلق رکھتے ہیں کیونکہ اس وقت بخارا ملک فارس کا حصہ تھا۔ امام بخاری نے دین اسلام کی سربلندی کے لیے جو خدمات انجام دی ہیں۔ ان کا سلسلہ بہت وسیع ہے۔ سر دست ہم امام بخاری کی حیات طیبہ اور ان کی تالیف صحیح بخاری کے متعلق کچھ گزارشات پیش کرنا چاہتے ہیں چنانچہ یہ گفتگو دو حصوں پر مشتمل ہوگی۔

① حالات امام بخاری ② احوال صحیح بخاری

حالات امام بخاری رحمہ اللہ

نام و نسب

ابو عبد اللہ محمد بن اسماعیل بن ابراہیم بن مغیرہ بن بردزبہ جعفی بخاری۔

بردزبہ، فارسی زبان کا لفظ ہے جس کا معنی زراعت پیشہ ہے۔ چونکہ یہ کھیتی باڑی کرتے تھے۔ اس لیے بردزبہ کے نام سے مشہور ہوئے۔ امام بخاری کے جد اعلیٰ بردزبہ اپنے آبائی مذہب پر جمجوسی تھے، ابراہیم کے والد مغیرہ، یمان جعفی کے ہاتھ پر مسلمان ہوئے۔ اس زمانہ میں دستور کے مطابق جو شخص کسی کے ہاتھ پر مسلمان ہوتا وہ اسی کے قبیلہ کی طرف منسوب ہوتا تھا۔ اس بنا پر آپ جعفی کہلائے۔ چونکہ عرب قبول اسلام کے ربط خاص کو ولایت اسلام سے تعبیر کرتے تھے اور پھر اس ولا کی شاخیں دور تک پھیلتی جاتی تھیں، اسی سے وہ اپنی نسبتیں قائم کر لیتے تھے۔ امام بخاری کو بھی ان کے جد اعلیٰ کی نسبت دلا سے جعفی کہا جاتا ہے۔ چونکہ آپ بخارا میں پیدا ہوئے تھے اس بنا پر آپ بخاری کہلائے یعنی آپ کی دو نسبتیں ہیں ایک وطن بخارا کی وجہ سے اور دوسری ولایت اسلام کی بنا پر ہے۔ (مقدمہ فتح الباری ص ۶۶۹)

ولادت و وفات

آپ ۱۳ شوال ۱۹۴ھ بمطابق ۲۱ جولائی ۸۱۰م بعد از نماز جمعہ بخارا شہر میں پیدا ہوئے۔ بخارا روس کے علاقہ ازبکستان میں ماوراء النہر کے بڑے شہروں میں سے ایک شہر ہے۔ جو چین، ایران اور افغانستان کی سرحدوں کی شاہراہ پر واقع ہے، اس شہر میں ان تینوں ملکوں کے راستے آ کر آپس میں ملتے ہیں۔ آپ نے ۳۰ رمضان المبارک ۲۵۶ھ بمطابق ۳۱ اگست ۸۷۰م عید الفطر کی رات بوقت نماز عشاء ۶۲ سال کی عمر میں وفات پائی اور عید کے روز ہی بعد از نماز ظہر بستی خرتک میں دفن ہوئے جو سمرقند سے چھ میل کے فاصلہ پر ہے۔ چونکہ آپ کے جنازہ میں لوگ بکثرت آئے جس کی بنا پر سواری کی تنگی پیش آئی۔ اسی دن سے اس ہستی کا نام خرتک مشہور ہو گیا۔

امام بخاری کو دفن کرنے کے لیے جب قبر میں رکھا گیا تو مٹی سے کتوری کی طرح خوشبو آنے لگی، یہ خوشبو کئی دن تک آتی رہی، لوگ آپ کی قبر سے خوشبو والی مٹی اٹھا کر لے جاتے تھے۔ حتیٰ کہ قبر کے ارد گرد کٹڑی کا جنگلہ لگا دیا گیا، تاکہ وہ محفوظ رہے۔ عبد الواحد بن آدم طوایسی کہتے ہیں کہ میں نے رسول اللہ ﷺ کو خواب میں دیکھا، آپ اپنے صحابہ کرام کے ہمراہ ایک مقام پر کھڑے ہیں گویا آپ کسی کا انتظار کر رہے ہیں۔ میں نے سلام کیا اور عرض کیا یا رسول اللہ! آپ یہاں کس کے انتظار میں ہیں۔ آپ نے فرمایا محمد بن اسماعیل بخاری کا انتظار کر رہا ہوں۔

مجھے چند دنوں کے بعد امام بخاری کی وفات کا پتہ چلا تو میں نے دیکھا کہ ان کی وفات کا وہی وقت تھا جس وقت میں نے

رسول اللہ ﷺ کو خواب میں کسی کا انتظار کرتے دیکھا تھا۔ (مقدمہ فتح الباری ص ۶۸۸)

بچپن کے حالات

امام بخاری رحمہ اللہ ابھی چھوٹے ہی تھے کہ ان کے والد اسماعیل بن ابراہیم کا سایہ سر سے اٹھ گیا۔ پھر ان کی والدہ نے ان کی تربیت کی جو بہت صبر کیش اور حلیم الطبع تھیں۔ نیز وہ بہت عبادت گزار اور مستجاب الدعوات تھیں، چنانچہ امام بخاری بچپن میں کسی مرض کی وجہ سے دونوں آنکھوں کی بینائی سے محروم ہو گئے تو ان کی والدہ کو بہت صدمہ ہوا، اللہ کی بارگاہ میں رورو کر دعائیں کیں کہ لخت جگر کی بینائی واپس آ جائے، بالآخر اللہ تعالیٰ نے شب خیزی کی دعاؤں کو شرف قبولیت سے نوازا، آپ نے ابراہیم خلیل اللہ علیہ السلام کو خواب میں دیکھا، انہوں نے آپ کو بشارت دی کہ اللہ تعالیٰ نے آپ کے لخت جگر کی بصارت واپس کر دی ہے، چنانچہ صبح جب نیند سے بیدار ہوئیں تو دیکھا کہ بیٹے کی آنکھیں روشن ہیں۔ (مقدمہ فتح الباری ص ۶۶۹)

امام بخاری رحمہ اللہ فرماتے ہیں کہ میں ابھی قرآن مجید حفظ کر رہا تھا کہ مجھے احادیث حفظ کرنے کا شوق پیدا ہوا۔ جب میں مکتب سے فارغ ہوا تو اس وقت میری عمر تقریباً دس برس تھی۔ میں نے قرآن مجید حفظ کر لیا تھا اور کچھ ابتدائی کتابیں بھی پڑھ لی تھیں۔ اس کے بعد میں نے مختلف اساتذہ کے پاس آنا جانا شروع کر دیا چنانچہ میں ایک دن امام داغلی کے پاس حاضر ہوا تو وہ حاضرین کے سامنے احادیث بیان کر رہے تھے۔ انہوں نے ایک حدیث کی سند بایں الفاظ پڑھی:

”سفیان عن ابی الزبیر عن ابراہیم“

یعنی سفیان، ابو زبیر سے وہ ابراہیم سے روایت کرتے ہیں۔

میں نے انہیں عرض کیا کہ ابوالزبیر، ابراہیم سے روایت نہیں کرتا، اس پر امام داغلی نے مجھے ڈانٹ پلائی تو میں نے عرض کیا اگر آپ کے پاس اصل نسخہ ہے تو ملاحظہ فرمائیں۔ وہ گھر تشریف لے گئے، اصل نسخہ دیکھنے کے بعد مجھے مخاطب ہو کر فرمایا:

”اے لڑکے! تو نے کیسے کہا تھا؟“

میں نے انہیں بتایا کہ سفیان، زبیر سے روایت کرتے ہیں اور زبیر، عدی کے بیٹے ہیں وہ ابراہیم سے بیان کرتے ہیں۔ اس کے بعد امام داغلی نے قلم پکڑا اور اپنی کتاب میں غلطی کی اصلاح کر لی کیونکہ وہاں ابوالزبیر ہی لکھا ہوا تھا جو دراصل زبیر بن عدی تھا لیکن امام داغلی کی کتاب میں غلط لکھا گیا تھا۔ اس وقت کسی نے امام بخاری سے پوچھا کہ جب آپ نے امام داغلی کی غلطی پکڑی تو اس وقت آپ کی کتنی عمر تھی؟ آپ نے فرمایا کہ میری عمر اس وقت گیارہ سال تھی۔ آپ نے مزید فرمایا کہ جب میں نے سولہویں سال میں قدم رکھا تو اس وقت میں نے عبد اللہ بن مبارک اور امام کجج کی کتابیں یاد کر لی تھیں اور اہل الرائے کے کلام کو بھی خوب سمجھنا شروع کر دیا تھا۔ (مقدمہ فتح الباری ص ۶۶۹)

اللہ تعالیٰ نے امام بخاری رحمہ اللہ کو بچپن میں ہی بے مثال قوت حافظہ سے نوازا تھا چنانچہ حاشد بن اسماعیل بیان کرتے ہیں:

”امام بخاری ہمارے ساتھ حدیث حاصل کرنے کے لیے مشائخ بصرہ کے پاس آتے جاتے تھے اور آپ اس وقت بچپن میں تھے، سولہ دن گزر گئے، آپ کے ساتھ والے تو احادیث لکھتے لیکن آپ انہیں قلمبند نہیں کرتے تھے، آپ کے ساتھیوں نے آپ کو ملامت کی تو امام بخاری نے فرمایا تم اپنی اپنی کاپیاں لاؤ ہم نے اپنی کاپیاں نکالیں جن میں

پندرہ ہزار سے زیادہ احادیث لکھی ہوئی تھیں۔ آپ نے وہ سب کی سب زبانی پڑھ دیں حتیٰ کہ ہم آپ کے حافظہ سے اپنی کاپیوں کی اصلاح کرتے تھے۔ (فتح الباری ص ۶۷)

اس واقعہ سے معلوم ہوتا ہے کہ امام بخاری کا حافظہ بچپن میں ہی بہت تیز تھا۔ نیز یہ بھی پتہ چلا کہ آپ چھوٹی عمر میں بہت سا علم حاصل کر چکے تھے۔

ذہانت بخاری

اللہ تعالیٰ نے امام بخاری رحمہ اللہ کو ذہن رسا اور قوی حافظہ عطا فرمایا تھا چنانچہ آپ نے اسناد سمیت لاکھوں احادیث یاد کر رکھی تھیں۔ آپ کا اپنا بیان ہے:

مجھے ایک لاکھ صحیح احادیث اور دو لاکھ غیر صحیح احادیث یاد ہیں۔

بلکہ آپ فرماتے ہیں کہ سند میں کوئی تابعی ہو یا صحابی میں ان کی ولادت، جائے پیدائش اور سن وفات الغرض سب کچھ جانتا ہوں، ایک دفعہ امام بخاری کے سامنے کسی نے ان کے شیخ امام اسحاق بن راہویہ کا یہ قول پیش کیا:

”میں اپنی کتاب میں ستر ہزار احادیث کو دیکھتا ہوں۔“

یہ سن کر امام بخاری رحمہ اللہ نے فرمایا:

”شاید اس زمانے میں کوئی ایسا شخص بھی ہو جو دو لاکھ احادیث اپنی کتابوں میں دیکھتا ہو۔“

امام بخاری نے اگرچہ اپنا نام نہیں لیا لیکن ان کی مراد اپنے نفس کی طرف اشارہ کرنا تھا۔ (مقدمہ فتح الباری ص ۶۸)

ایک مرتبہ امام بخاری بغداد تشریف لے گئے تو بغداد کے مشائخ نے جمع ہو کر امام بخاری سے امتحان لینے کا پروگرام بنایا۔ امتحان کا طریقہ یہ طے ہوا کہ دس علما کو مقرر کیا گیا اور ہر عالم کو دس دس احادیث دی گئی۔ پھر انہوں نے سند اور متن میں تبدیلی کی کہ ایک حدیث کی سند کو دوسری حدیث کے متن کے ساتھ ملا دیا گیا۔ دوسری حدیث کا متن کسی اور حدیث کی سند کے ساتھ ملا دیا۔ اس طرح انہوں نے سو کی تعداد میں مقلوب احادیث تیار کیں۔ ہر ایک عالم کی ڈیوٹی لگائی گئی کہ جب مجلس خوب جم جائے تو باری باری ان احادیث کو امام بخاری پر پیش کیا جائے۔ جب بغداد میں مجلس حدیث قائم ہوئی جس میں مقامی اور بیرونی بے شمار لوگ موجود تھے اور اہل مجلس جب مطمئن ہو کر بیٹھ گئے تو طے شدہ پروگرام کے مطابق ان دس علما میں سے ایک عالم امام بخاری کے سامنے آیا اور ایک مقلوب حدیث پیش کی۔ امام بخاری نے فرمایا میں اسے نہیں پہچانتا۔

جب اس نے دوسری حدیث بیان کی تو امام بخاری نے وہی جواب دیا کہ میں اسے نہیں جانتا۔ اس طرح اس نے اپنی دس احادیث پوری کر لیں۔ امام بخاری ہر حدیث کے متعلق یہی کہتے تھے۔ میں اسے نہیں پہچانتا۔

پہلے شخص کے بعد دوسرا کھڑا ہوا، اس نے بھی طے شدہ منصوبے کے مطابق دس مقلوب احادیث پیش کیں۔ اس طرح باقی علما نے بھی باری باری احادیث کو الٹ پلٹ کر کے پیش کیا۔ امام بخاری ہر ایک پر یہی کہہ دیتے تھے میں اس حدیث کو نہیں پہچانتا۔ پھر مجلس میں سے کچھ حضرات تو منصوبے کی اتہ تک پہنچ گئے اور کچھ تذبذب کا شکار ہونے لگے اور امام بخاری کے حافظہ اور ذہانت میں

شک و شبہ کرنے لگے۔

امام بخاری رحمہ اللہ نے پہلے شخص کو بلوایا اور اسے کہا تو نے سب سے پہلے یہ حدیث اس طرح پڑھی جب کہ صحیح حدیث اپنے متن اور سند کے ساتھ اس طرح ہے پھر اس کی پیش کردہ دوسری مقولوب حدیث پڑھی اور حدیث کے اصل متن اور سند کی نشاندہی فرمائی اسی طرح باقی آٹھ احادیث درست کر کے بتائیں پھر آپ نے دوسرے شخص کو بلایا اور اسے پیش کردہ مقولوب احادیث صحیح متن اور سند کے ساتھ بتائیں۔ اسی طرح ہر آدمی کو بلاتے رہے اور ہر ایک کی دس مقولوب احادیث کو صحیح سند اور متن کے ساتھ بتاتے رہے۔

اس واقعہ کو حافظ ابن حجر نے اپنی سند کے ساتھ بیان کیا ہے۔ اس کے بعد بایں الفاظ اس پر تبصرہ کیا ہے:

”اس واقعہ کو سننے کے بعد انسان امام بخاری رحمہ اللہ کے حافظہ کا سکھ تسلیم کر لینے پر مجبور ہو جاتا ہے۔ لیکن اس مجلس میں ایک صحیح احادیث کا بیان کر دینا کوئی تعجب انگیز بات نہیں بلکہ تعجب و حیرت اس بات پر ہے کہ آپ نے مقولوب شدہ سوا احادیث کو صرف ایک دفعہ سن لینے کے بعد انہیں اسی ترتیب کے ساتھ یاد کر لیا اور اسی مجلس میں انہیں دہرایا۔

(مقدمہ فتح الباری ص ۶۷۹)

حافظ ابن حجر نے مذکورہ واقعہ سے ملتا جلتا ایک اور واقعہ بھی بیان کیا ہے فرماتے ہیں:

سمرقند میں چار صد محدث تھے، انہوں نے ایک مرتبہ شامی اسناد کو عراقی اسناد کے ساتھ اور عراقی اسناد کو شامی اسناد کے ساتھ ملا دیا۔ اسی طرح جازی اسناد کو یمنی اسناد کے ساتھ خلط ملط کیا۔ یہ مجموعہ تیار کر کے انہوں نے امام بخاری کے سامنے پیش کیا۔ انہیں خیال تھا کہ اس طرح ہم امام بخاری کی غلطی پکڑ لیں گے، لیکن ان کا یہ خواب شرمندہ تعبیر نہ ہو سکا انتہائی کوشش کے باوجود وہ امام بخاری کی ایک غلطی بھی نہ پکڑ سکے۔ (مقدمہ فتح الباری ص ۶۸۰)

اسید بن ابی جعفر والی بخارا کہتے ہیں:

”ایک دن مجھے امام بخاری رحمہ اللہ فرمانے لگے کتنی ہی احادیث میں نے بصرہ میں سنیں، میں نے انہیں شام میں جا کر لکھا اور کتنی ہی احادیث میں نے شام میں سنیں اور انہیں معرجا کر لکھا۔ میں نے امام بخاری سے پوچھا آپ مکمل احادیث اسی طرح لکھتے رہے تو امام بخاری خاموش رہے۔“ (مقدمہ فتح الباری ص ۶۸۰)

امام بخاری رحمہ اللہ نے خاموشی سے ”نعم“ میں جواب دیا ہے کیونکہ دیگر واقعات اس امر کی شہادت دیتے ہیں کہ امام بخاری ایک ہی دفعہ سننے سے اسے یاد کر لیتے تھے۔ آپ کے متعلق حضرت قتیبہ فرماتے ہیں:

”اگر محمد بن اسماعیل صحابہ کرام میں ہوتے تو ایک نشانی کی صورت اختیار کر جاتے۔“ (مقدمہ فتح الباری ص ۶۷۴)

حافظ رجا بن رجا کہتے ہیں کہ محمد بن اسماعیل کی برتری دوسرے علما پر اس طرح ہے جس طرح مردوں کو عورتوں پر فضیلت حاصل ہے۔ اور آپ اللہ کی نشانیوں میں سے ایک نشانی تھے جو روئے زمین پر چلتی پھرتی نظر آتی تھی۔ (مقدمہ فتح الباری ص ۶۷۶)

بہر حال امام بخاری حفظ احادیث، تیزی ذہن، دقت نظری، کثرت فقہات، عمل حدیث کی وسعت، معرفت اسانید، قوت حافظہ اور ملکہ اجتہاد و استنباط میں اپنی مثال آپ تھے۔

رحلات بخاری

محدثین کی اصطلاح میں ”رحلہ“ اس سفر کو کہا جاتا ہے جو حدیث یا اس کی عالی سند حاصل کرنے کے لیے کیا جاتا ہے۔ قرآن مجید میں اس مبارک سفر کا ذکر ہے چنانچہ ارشاد باری تعالیٰ ہے:

﴿فَكُلُوا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةً لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (التوبة: ۱۲۲)

”پھر ایسا کیوں نہ ہوا کہ ہر گروہ میں سے کچھ لوگ دین میں سمجھ پیدا کرنے کے لیے نکلتے، تاکہ جب وہ ان کی طرف واپس جاتے تو اپنے لوگوں کو ڈراتے شاید وہ اس طرح برے کاموں سے بچ رہیں۔“

اس آیت کریمہ کے پیش نظر صحابہ کرام اور تابعین عظام کو اس قسم کے علمی سفر کا بہت شوق تھا۔ ایک حدیث کے حصول کے لیے مہینوں سفر کی صعوبتیں برداشت کرتے۔ چنانچہ حضرت عبداللہ بن برید کہتے ہیں کہ ایک صحابی مدینہ طیبہ سے سفر کر کے مصر میں حضرت فضالہ بن عیینہ رضی اللہ عنہ کے پاس پہنچے، جب ملاقات ہوئی تو دیکھا کہ وہ اپنی اونٹنی کو گھاس کھلا رہے ہیں۔ حضرت فضالہ رضی اللہ عنہ نے انہیں دیکھتے ہی خوش آمدید کہا، یہ سن کر صحابی مذکور نے حضرت فضالہ رضی اللہ عنہ سے کہا میں آپ کے پاس ملاقات کی غرض سے نہیں آیا بلکہ میرے آنے کا مقصد وحید یہ ہے کہ آپ اور میں دونوں نے رسول اللہ ﷺ سے ایک حدیث سنی تھی مجھے امید ہے کہ آپ کو وہ یاد ہوگی اور آپ اسے بھولے نہیں ہوں گے، حضرت فضالہ رضی اللہ عنہ نے پوچھا وہ کونسی حدیث ہے؟ اس کے بتانے سے انہوں نے پوری حدیث ان سے بیان کی۔ (مسند امام احمد ۶ ج ۲۲)

امام بخاری رحمہ اللہ اپنی عمر کے سولہویں برس تک اپنے ہی ملک کے اساتذہ سے تحصیل علم کرتے رہے کیونکہ علمی سفر کے لیے محدثین کے ہاں یہ شرط ہے۔

”جب علمی سفر کا قصد ہو تو اپنے وطن کے شیوخ سے جس قدر احادیث مل سکیں انہیں حاصل کر لیا جائے اگرچہ وہ قلیل تعداد میں ہوں۔“

امام بخاری نے سب سے پہلے علاقہ حجاز کا ارادہ کیا جو کہ علوم شریعت کا ماویٰ اور رسول اللہ ﷺ کا مسکن اور نزول و جی کا مقام تھا۔ نیز وہ مرکز اسلام اور جملہ صحابہ کرام کی جائے سکونت تھا۔ چنانچہ آپ ۲۱۰ھ میں اپنی والدہ ماجدہ کے ہمراہ مکہ مکرمہ پہنچے اس سفر میں آپ کے بڑے بھائی احمد بھی ہمراہ تھے۔ آپ کی والدہ اور آپ کے بھائی حج سے فراغت کے بعد واپس بخارا آ گئے لیکن امام بخاری نے تحصیل علم کے لیے مکہ میں اقامت اختیار کر لی اور تکمیل کے لیے شیوخ مکہ کی درس گاہوں میں حاضری شروع کی۔ اس وقت مکہ مکرمہ میں جن شیوخ کی درس گاہیں ممتاز تھیں اور جو لوگ امام فن و مرجع خلائق تھے وہ حسب ذیل ہیں:

☆ ابوالولید احمد بن الازرقی ☆ عبداللہ بن یزید ☆ اسماعیل بن سالم صالح

☆ ابوبکر عبداللہ بن زبیر ☆ علامہ حمیدی

ان کے علاوہ دوسرے شیوخ سے بھی کسب فیض کیا جن کا مکہ مکرمہ میں قیام تھا۔ مکہ مکرمہ سے فراغت کے بعد امام بخاری نے

مدینہ طیبہ کا رخ کیا جس کے متعلق رسول اللہ ﷺ نے فرمایا: ”قریب ہے کہ لوگ اونٹوں پر سوار ہو کر حصول علم کے لیے رخت سفر باندھیں، لیکن وہ عالم مدینہ سے بڑھ کر کسی عالم کو نہیں پائیں گے۔“ (مسند امام احمد ص ۲۹۹ ج ۲)

امام بخاری ۲۱۲ھ میں مدینہ طیبہ پہنچے، وہاں جن اہل علم کا چرچا تھا اور جو لوگ درس حدیث دیتے تھے ان میں سرفہرست حسب ذیل شیوخ ہیں جن سے امام بخاری رحمہ اللہ نے علم حدیث حاصل کیا:

☆ ابراہیم بن منذر ☆ مطرف بن عبد اللہ ☆ ابراہیم بن حمزہ

☆ ابوثابت محمد بن عبد اللہ ☆ عبد العزیز بن عبد اللہ الاولسی

واضح رہے امام بخاری نے مدینہ طیبہ میں دوران اقامت اپنی کتاب تاریخ کبیرہ کا مسودہ چاندنی راتوں میں لکھا۔

مدینہ طیبہ سے فراغت کے بعد امام بخاری نے بصرہ کا قصد کیا جو ان دنوں وسعت علم اور اشاعت حدیث کے اعتبار سے بہت ترقی پر تھا۔ آپ نے بصرہ کا سفر چار مرتبہ کیا اور حسب ذیل شیوخ سے علم حاصل کیا۔

☆ امام ابو عاصم انبیل ☆ صفوان بن عیسیٰ ☆ بدل بن محمّر ☆ حری بن عمارہ

☆ عفان بن مسلم ☆ محمد بن عمرہ ☆ سلیمان بن حرب

☆ ابوالولید الطیالسی ☆ محمد بن سنان

امام بخاری نے کوفہ میں ان حضرات سے روایات لیں پھر بغداد کا رخ کیا جو سلطنت عباسیہ کا دار الحکومت تھا۔ سرکاری طور پر علماء و مشائخ کی قدر افزائی نے اس کو مرجع علوم بنا دیا تھا۔ وہاں ہر طرف سے اہل کمال جمع ہو گئے تھے۔ امام بخاری نے حصول علم کے لیے بغداد کا کئی مرتبہ سفر کیا۔ بغداد کے شیوخ مندرجہ ذیل ہیں:

☆ امام احمد بن حنبل ☆ محمد بن عیسیٰ الصباغ ☆ محمد بن سائق

☆ سرتج بن نعمان

امام بخاری رحمہ اللہ جب آخری مرتبہ بغداد سے واپس آنے لگے اور امام احمد بن حنبل سے ملاقات کرنے کے لیے آئے تو امام موصوف نے انہیں بڑے دردناک لہجہ میں فرمایا:

”آپ لوگوں، اہل زمانہ اور علم کو چھوڑ کر خراسان جا رہے ہیں۔“

جب حاکم بخارا ابو طاہر نے امام بخاری پر بہتان لگا کر بخارا بدر کرنے کا منصوبہ بنایا تو آپ امام احمد بن حنبل رحمہ اللہ کے اس مقولہ کو یاد کر کے بہت افسوس کرتے تھے۔ فرماتے تھے:

”اب مجھے ان کی بات یاد آتی ہے۔“

امام بخاری نے شام کا بھی سفر کیا وہاں حسب ذیل مشائخ سے علم حاصل کیا:

☆ امام یوسف فریابی ☆ ابو نصر اسحاق بن ابراہیم ☆ آدم بن ابی ایاس

☆ ابوالیمان الحکم بن نافع ☆ حیوہ بن شریح

ان کے علاوہ دوسرے اہل علم معاصرین سے بھی تکمیل علم کی۔

امام بخاری رحمہ اللہ حصول علم کے لیے مصر بھی گئے اور وہاں عثمان بن صالح، سعید بن ابی مریم، عبد اللہ بن صالح، احمد بن صالح، احمد بن شعیب، اصح بن خرج، سعید بن ابی یحییٰ، سعید بن کثیر اور یحییٰ بن عبد اللہ سے احادیث حاصل کیں۔

آپ نے مرو میں علی بن حسن، عبدان، محمد بن مقاتل، بلخ میں مکی بن ابراہیم، یحییٰ بن بشیر، محمد بن ابان، حسن بن شجاع، یحییٰ بن موسیٰ، امام قتیبہ، ہرات میں احمد بن ابی الولید الحنفی، نیشاپور میں یحییٰ بن یحییٰ، بشر بن حکم، اسحاق بن راہویہ، محمد بن رافع، ری میں ابراہیم بن موسیٰ اور واسط میں حسان بن حسان، حسان بن عبد اللہ اور سعید بن عبد اللہ سے احادیث حاصل کیں۔

امام بخاری رحمہ اللہ فرماتے تھے کہ میں نے صرف انہی شیوخ سے احادیث لیں ہیں جو ایمان میں کمی بیشی کے قائل تھے اور اعمال کو جزو ایمان خیال کرتے تھے، جیسا کہ صحابہ کرام رضی اللہ عنہم اور تابعین عظام کا موقف تھا۔ (مقدمہ فتح الباری ص: ۶۷۰)

طبقات شیوخ بخاری

امام بخاری رحمہ اللہ نے بے شمار مشائخ سے کسب فیض کیا وہ خود فرماتے ہیں:

”میں نے ایک ہزار اسی شیوخ سے احادیث لکھی ہیں اور وہ سب کے سب محدث تھے۔“ (مقدمہ فتح الباری ص: ۶۷۰)

حافظ ابن حجر نے امام بخاری رحمہ اللہ کے اساتذہ کو پانچ طبقات میں تقسیم کیا ہے جو حسب ذیل ہیں:

☆ پہلا طبقہ

اس طبقہ میں وہ شیوخ شامل ہیں جنہوں نے آپ کو تابعین کے واسطے سے احادیث سنائیں۔ جیسا کہ امام بخاری کے استاد محمد بن عبد اللہ انصاری ہیں۔ انہوں نے حمید طویل سے احادیث لیں جو حضرت انس رضی اللہ عنہ کے خاص شاگرد ہیں۔ اسی طرح امام بخاری کے استاد مکی بن ابراہیم ہیں۔ جنہوں نے یزید بن ابی سعید سے احادیث روایت کیں اور یہ حضرت بھی تابعین عظام سے ہیں، امام بخاری مکی بن ابراہیم سے تین واسطوں کے ذریعہ حدیث بیان کرتے ہیں۔ یعنی ایک مکی بن ابراہیم دوسرے تابعی اور تیسرے صحابی، ان روایات کو ثلاثیات کہا جاتا ہے، امام بخاری کے ایک استاد ابو نعیم فضل بن دکین ہیں۔ انہوں نے حضرت سلمان بن مہران اعمش سے احادیث بیان کی ہیں اور اعمش تابعی ہیں۔ الغرض امام بخاری کے بہت سے ایسے اساتذہ ہیں جو تابعین سے احادیث بیان کرتے ہیں۔ مشائخ بخاری میں یہ اعلیٰ طبقہ ہے۔

☆ دوسرا طبقہ

اس طبقہ میں امام بخاری کے وہ شیوخ شامل ہیں جو طبقہ اولیٰ کے ہم عصر تو ہیں لیکن ثقات تابعین سے ان کا سماع ثابت نہیں ہے۔ مثلاً: آدم بن ایاس، ابو مسر عبد الاعلیٰ بن مسہر، سعید بن ابی مریم اور ایوب بن سلیمان وغیرہ یہ تمام حضرات طبقہ ثانیہ سے ہیں جن سے امام بخاری نے احادیث کو بیان کیا ہے۔

☆ تیسرا طبقہ

اس طبقہ میں امام بخاری کے وہ اساتذہ شامل ہیں جن کی کسی تابعی سے ملاقات ثابت نہیں ہے مثلاً سلیمان بن حرب، قتیبہ

بن سعید، نعیم بن حماد، علی بن مدینی، عبس بن معین، امام احمد بن حنبل، امام اسحاق بن راہویہ، ابوبکر بن ابی شیبہ اور عثمان بن ابی شیبہ وغیرہ۔ اس طبقہ سے روایت کرنے میں امام مسلم بھی امام بخاری کے ساتھ شریک ہیں۔

☆ چوتھا طبقہ

اس طبقہ میں امام بخاری کے وہ مشائخ شامل ہیں جو طلب حدیث میں امام بخاری کے ساتھی تھے۔ یا ان سے تھوڑا وقت پہلے علم حدیث پڑھا، مثلاً محمد بن یحییٰ ذہلی، ابو حاتم رازی، عبد بن حمید، احمد بن نصر اور محمد بن عبد الرحیم وغیرہ ان اساتذہ سے امام بخاری نے وہ احادیث روایت کی ہیں جو آپ کو پہلے تین طبقات سے نہ مل سکیں۔

☆ پانچواں طبقہ

اس طبقہ میں وہ اساتذہ شامل ہیں جو عمر اور اسناد کے اعتبار سے امام بخاری کے شاگردوں میں سے ہیں۔ مثلاً عبد اللہ بن حماد الاعلیٰ، عبد اللہ بن ابی العاص خوارزمی اور حسین بن محمد قبانی وغیرہ۔ امام بخاری نے کسی خاص فائدہ کے تحت ان سے احادیث بیان کی ہیں۔ مثلاً: ایک حدیث اپنے اساتذہ اور ساتھیوں سے نہ مل سکی تو وہ اپنے شاگردوں سے بیان کریں گے ایسا کرنے سے امام بخاری نے امام کعب کی بات پر عمل کیا ہے آپ فرماتے ہیں:

”آدی اس وقت تک عالم نہیں ہو سکتا جب تک وہ اپنے سے اعلیٰ، اپنے ہم عمر اور اپنے سے نیچے والے سے احادیث بیان نہیں کرتا۔“

بلکہ امام بخاری خود فرماتے ہیں کہ انسان محدث کامل اس وقت ہوگا جب وہ اپنے سے اعلیٰ، اپنے ہم عمر اور اپنے سے کم درجہ سے احادیث بیان نہ کرے۔ (مقدمہ فتح الباری، ص: ۶۷۰، ۶۷۱)

تلامذہ بخاری

امام بخاری کے تلامذہ ہزاروں کی تعداد میں ہیں۔ امام بخاری کے شاگرد فری کہتے ہیں کہ جن لوگوں نے آپ سے صحیح بخاری کا سماع کیا ہے، ان کی تعداد نوے ہزار ہے۔ (مقدمہ فتح الباری، ص: ۶۸۶)

بہر حال امام بخاری سے روایت کرنے والوں کو ہم تین طبقات میں تقسیم کرتے ہیں۔

☆ پہلا طبقہ

اس طبقہ میں وہ مشائخ شامل ہیں جن سے امام بخاری نے کسب فیض کیا، ان میں چند ایک یہ ہیں:

☆ عبد اللہ بن محمد مسندی ☆ عبد اللہ بن مزیر ☆ اسحاق بن احمد سمراری ☆ محمد بن خلف بن قتیبہ

☆ دوسرا طبقہ

یہ طبقہ امام بخاری کے ہم عصر مشائخ پر مشتمل ہے جو آپ سے احادیث بیان کرتے ہیں۔ اس طبقہ میں مشہور مشہور تلامذہ یہ ہیں:

☆ ابو زرہ رازی ☆ ابو حاتم رازی ☆ ابراہیم حربی ☆ ابوبکر بن ابی عاصم ☆ موسیٰ بن ہارون

☆ محمد بن عبد اللہ بن ظہیر ☆ اسحاق بن احمد بن زریک فارسی ☆ محمد بن قتیبہ بخاری ☆ ابو بکر اعین

☆ تیسرا طبقہ

اس طبقہ میں وہ تلامذہ شامل ہیں جن کا شمار بڑے بڑے حفاظ میں ہوتا ہے، چند ایک کے نام یہ ہیں:

☆ صالح بن محمد جزہ ☆ ابو الحسن مسلم بن حجاج قشیری ☆ ابو الفضل احمد بن مسلم

☆ ابو بکر بن اسحاق بن خزیمہ ☆ محمد بن نصر مروزی ☆ ابو عبد الرحمن احمد بن شعیب نسائی

☆ ابویسٰیٰ محمد بن عیسیٰ بن سورہ ترمذی ☆ ابو بکر بن ابی الدنیا ☆ ابو بکر البرار

☆ حاشد بن اسماعیل ☆ ابو القاسم البغوی ☆ حسین بن اسماعیل المحاملی

(مقدمہ فتح الباری ۶۸)

یہ وہ تلامذہ ہیں جنہوں نے براہ راست امام بخاری کے سامنے زانوئے تلمذ طے کیا۔ بالواسطہ تلامذہ کی تعداد میں قیامت تک اضافہ ہوتا رہے گا اور آپ کے لیے صدقہ جاریہ کا سامان پیدا ہوتا رہے گا۔

”ذالك فضل الله يؤتیه من يشاء والله ذو الفضل العظيم۔“

مسلك بخاری

امام بخاری رحمہ اللہ فروری اور اجتہادی مسائل میں مروجہ مسالک سے بالکل آزاد ہیں۔ مذاہب اربعہ میں سے کسی کی مخالفت یا موافقت کا انھما ر تعصب یا عقیدت کی بنا پر نہیں بلکہ دلیل پر ہے۔ جیسا کہ صحیح بخاری کا مطالعہ کرنے سے معلوم ہوتا ہے، ہمارے پاس آپ کا مسلک معلوم کرنے کا واحد ذریعہ آپ کی تالیف صحیح بخاری ہے۔ اس سے معلوم ہوتا ہے کہ آپ کا مسلک درج ذیل آیت کریمہ کا آئینہ دار ہے:

﴿إِتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ﴾ (۷/ الاعراف: ۳)

”جو کچھ ہمارے پروردگار سے تمہاری طرف نازل کیا گیا ہے تم اس کی پیروی کرو، اس کے علاوہ دوسرے قائدین کی پیروی نہ کرو۔“

اگرچہ کچھ حضرات نے امام بخاری کو شافعی یا حنبلی لکھا ہے لیکن یہ حقیقت کے خلاف ہے بلکہ آپ مجتہد مطلق امام الفقہ اور تحریک آزادی فکر کے علمبردار ہیں جیسا کہ درج ذیل مثالوں سے معلوم ہوتا ہے۔

☆ شوافع کے نزدیک جمعہ کی ادائیگی کے لیے کم از کم چالیس آدمیوں کا ہونا ضروری ہے، امام بخاری نے ان کی تردید کرتے ہوئے بایں طور پر عنوان قائم کیا ہے:

جب لوگ نماز جمعہ کے وقت امام کو چھوڑ کر چلے جائیں تو امام اور باقی ماندہ آدمیوں کی نماز صحیح ہے۔ (کتاب الجمعہ: باب نمبر ۳۸)

پھر اس کے تحت حدیث ذکر فرمائی کہ رسول اللہ ﷺ نے بارہ آدمیوں کے ساتھ نماز جمعہ ادا فرمائی جب کہ تجارتی قافلہ

آنے کی وجہ سے لوگ دوران جمعہ چلے گئے تھے۔ (بخاری، الجمعہ: ۹۳۶)

☆ احناف کے ہاں جمعہ کی ادائیگی کے لیے متعدد شرائط ہیں، ان کے ہاں عام دیہاتوں میں جمعہ جائز نہیں ہے۔ امام بخاری نے اس موقف کی تردید میں درج ذیل عنوان قائم کیا:

دیہاتوں اور شہروں میں جمعہ کی ادائیگی۔ (کتاب الجمعہ باب نمبر ۱۱)

پھر ایک حدیث کا حوالہ دیا کہ مسجد نبوی کے بعد پہلا جمعہ عبدالقیس کی ایک جوانی نامی ہستی میں شروع ہوا جو بحرین کے علاقہ میں تھی۔ (بخاری، الجمعہ: ۸۹۳)

☆ حنابلہ کا مشہور مسلک ہے کہ زوال آفتاب سے پہلے جمعہ جائز ہے، امام بخاری نے صراحت فرمائی کہ یہ موقف صحیح نہیں ہے۔ اور ان کی تردید میں ایک عنوان قائم کیا:

جب سورج ڈھل جائے تو جمعہ کا وقت ہو جاتا ہے۔ (کتاب الجمعہ باب نمبر ۱۶)

پھر آپ نے اس کے تحت حضرت انس رضی اللہ عنہ سے مروی ایک حدیث بیان کی کہ رسول اللہ ﷺ زوال آفتاب کے بعد جمعہ پڑھتے تھے۔ (بخاری، الجمعہ: ۹۰۴)

☆ مالکی حضرات کے نزدیک بارش کی وجہ سے جمعہ چھوڑ دینا جائز نہیں ہے۔ امام بخاری نے اس موقف سے اتفاق نہیں کیا بلکہ ان کی تردید میں ایک عنوان بایں الفاظ قائم کیا:

بارش کی وجہ سے جمعہ میں حاضری ہونے کی رخصت ہے۔ (کتاب الجمعہ، باب نمبر ۱۶)

اس کے تحت حضرت ابن عباس رضی اللہ عنہما کا قول ذکر کیا کہ اگرچہ جمعہ کی ادائیگی بہت ضروری ہے تاہم بارش کی وجہ سے میں نہیں چاہتا کہ تمہیں مشقت میں ڈالوں اور تم مٹی اور کچھڑ میں تھڑے ہوئے مسجد میں آؤ۔ (بخاری، الجمعہ: ۹۰۱)

مولانا انور شاہ کا شیرینی نے امام بخاری کے مسلک کی وضاحت کرتے ہوئے لکھا ہے:

”میرے نزدیک حق بات یہ ہے کہ امام بخاری نے اپنی صحیح میں کسی مسلک کی تقلید نہیں کی بلکہ اجتہاد کا راستہ اختیار کیا

ہے، ان کی فہم و بصیرت نے جو فیصلہ کیا، اسے آزادی کے ساتھ اپنایا ہے۔ (فیض الباری ص ۳۳۵ ج ۱)

مسائل میں ایک مجتہد کا دوسرے مجتہد کے ساتھ موافقت کرنا چیزِ دیگر است، یہ بات مجتہد کے مقلد ہونے کی دلیل نہیں ہے۔

تالیفات بخاری

امام بخاری رحمہ اللہ نے متعدد تالیفات کی صورت میں اپنا علمی ترکہ امت کے حوالے کیا ہے۔ ان تصانیف کی دو اقسام ہیں:

❶ جو آج دستیاب ہیں۔

❷ جن کا ذکر صرف مورخین نے کیا ہے۔

دستیاب تالیفات کی تفصیل حسب ذیل ہے:

❶ الجامع الصحیح: جس کا تفصیلی تذکرہ ہم آئندہ اوراق میں کریں گے۔

❷ الادب المفرد: یہ کتاب اخلاق و آداب اور معاشرتی مسائل کا مجموعہ ہے۔

- ③ جزء رفع الیدین: اسے استاذ مکرم جناب علامہ بدیع الدین راشدی رحمہ اللہ کے حواشی کے ساتھ شائع کیا گیا ہے۔
- ④ جزء القراءة: حافظ زبیر علی زئی کی تحقیق کے ساتھ مکتبہ اسلامیہ نے اسے شائع کیا ہے۔
- ⑤ کتاب الضعفاء: اس کتاب کو بھی مکتبہ اسلامیہ نے حافظ زبیر علی زئی کی تحقیق سے شائع کیا ہے۔
- ⑥ خلق افعال العباد: اس کتاب کو امام بخاری سے یوسف بن ریحان اور فربری روایت کرتے ہیں۔
- ⑦ بر الوالدین: والدین سے حسن سلوک کے متعلق اس رسالہ میں احادیث کو جمع کیا گیا ہے۔
- ⑧ التاريخ الکبیر: اسے امام بخاری نے چاندنی راتوں میں تصنیف کیا اور یہ متعدد جلدوں پر مشتمل ہے۔
- ⑨ التاريخ الاوسط۔
- ⑩ التاريخ الصغیر بھی آپ کی تالیفات سے ہیں۔

ان کے علاوہ کچھ تالیفات کا مورخین نے ذکر کیا ہے جو حسب ذیل ہیں:

- ۱۔ الجامع الکبیر ۲۔ المسند الکبیر ۳۔ التفسیر الکبیر ۴۔ کتاب الہدیۃ ۵۔ کتاب الاثریۃ ۶۔ کتاب الوحدان
- ۷۔ کتاب اسامی الصحابۃ ۸۔ کتاب المہبوط ۹۔ کتاب العلل ۱۰۔ کتاب الکنی ۱۱۔ کتاب الفوائد۔

(مقدمہ البخاری ص ۶۸۶)

ابو حاتم وراق کہتے ہیں کہ میں نے امام بخاری سے عرض کیا کہ آپ نے اپنی تمام تصانیف میں جو کچھ ذکر کیا ہے وہ آپ کو یاد ہے؟ تو امام بخاری نے جواب دیا۔

”ان تصانیف میں جو کچھ ہے ان میں سے کوئی چیز مجھ پر مخفی نہیں ہے۔ نیز میں نے تمام کتابوں کو تین تین مرتبہ تصنیف کیا ہے۔“

امام بخاری رحمہ اللہ خود فرماتے ہیں کہ میں نے ان تصانیف میں دوا لکھ سے زائد احادیث جمع کی ہیں۔ آپ اپنی تالیفات کے متعلق فرماتے ہیں:

”مجھے امید ہے کہ اللہ تعالیٰ مسلمانوں کے لیے ان تصانیف میں برکت عطا فرمائے گا۔“ (مقدمہ البخاری ص ۶۸۱)

ان تمام تصانیف میں سے جو قبولیت اور شہرت دوام صحیح بخاری کو اللہ تعالیٰ نے عطا فرمائی وہ دوسری کسی کتاب کے حصہ میں نہیں آئی۔ دعا ہے کہ اللہ تعالیٰ امام بخاری رحمہ اللہ کو اتنی عظیم محنت کا اپنے ہاں اجر جزیل عطا فرمائے اور ہمیں قیامت کے دن خدام حدیث میں اٹھائے۔ (آمین)

احوال صحیح بخاری

کتب احادیث میں جو مرتبہ اور مقام صحیح بخاری کو حاصل ہے وہ کسی اور کتاب کو نہیں مل سکا، محدثین کرام کا یہ مقولہ مشہور ہے کہ اللہ تعالیٰ کی کتاب کے بعد صحیح ترین کتاب ”صحیح بخاری“ ہے۔

سنن نسائی کے مؤلف امام ابو عبد الرحمن نسائی رحمہ اللہ فرماتے ہیں:

”کتب احادیث میں محمد بن اسماعیل بخاری کی کتاب سے بہتر کوئی کتاب نہیں ہے۔“ (تاریخ بغداد، ص ۲۹۷)

شاہ ولی اللہ محدث دہلوی لکھتے ہیں کہ ”جو انسان اس کتاب کی عظمت کو تسلیم نہ کرے وہ بدعتی، مسلمانوں کی راہ کے خلاف

راستہ اختیار کرتا ہے۔“ (حجۃ اللہ باللہ، ص ۱۳۳ ج ۱)

اس عظیم کتاب کا تعارف پیش خدمت ہے

نام صحیح بخاری

”الجامع الصحيح المسند المختصر من أمور رسول الله ﷺ و سنته و أيامه۔“

اس نام سے ظاہر ہوتا ہے کہ کتاب کا موضوع صحیح اور مسند احادیث کو جمع کرنا ہے، امام بخاری رحمہ اللہ نے خود فرمایا ہے کہ میں

نے اس کتاب میں صرف صحیح احادیث کو درج کیا ہے۔ (مقدمہ فتح الباری، ص ۷)

اس میں احادیث معلقہ اور آثار موقوفہ اصل مقصود نہیں ہیں بلکہ انہیں محض متابعت اور تائید کے لیے پیش کیا گیا ہے، اب ہم

اس نام کی مختصر وضاحت کرتے ہیں۔

الجامع

محدثین کی اصطلاح میں جامع اس کتاب کو کہتے ہیں جو مندرجہ ذیل آٹھ قسم کی احادیث پر مشتمل ہو، احکام، مناقب، سیر،

آداب، تفسیر، فتن، رقائق اور عقائد۔

امام بخاری رحمہ اللہ نے اس کتاب میں حدیث کے متعلق کسی ایک صنف کو خاص نہیں کیا بلکہ انواع ثنائیہ کے متعلق احادیث

بیان کی ہیں۔

الصحيح

اصول حدیث کے اعتبار سے صحیح حدیث کی پانچ شرائط ہیں۔

① اتصال سند ② عدل راوی

③ ضبط راوی ④ عدم شذوذ

⑤ عدم علت

امام بخاری رحمہ اللہ نے اس کتاب میں بنیادی احادیث کے لیے صحیح ہونے کا پورا پورا التزام کیا ہے۔ چنانچہ انہوں نے خود

تقریر کی ہے کہ میں نے اپنی جامع میں صحیح احادیث ہی ذکر کی ہیں۔

المسند

اس سے مراد وہ مرفوع حدیث ہے جس کی سند متصل ہو خواہ وہ حدیث قولی یا فعلی یا تقریری، اگر کسی موقع پر احادیث معلقہ اور آثار موقوفہ بیان ہوئے ہیں تو وہ اصل مقصود نہیں بلکہ انہیں صرف متابعت اور تاکید و استشہاد کے لیے پیش کیا گیا ہے، امام بخاری کا اصل مقصود احادیث مرفوعہ متعلہ بیان کرنا ہے۔

المختصر

امام بخاری رحمہ اللہ نے چھ لاکھ احادیث سے اس کتاب کا انتخاب کیا ہے۔ اس میں مکررات و معلقات کی مجموعی تعداد نو ہزار اناسی (۹۰۷۹) ہے۔ ان میں ایک ہزار تین صد اکیاسی (۱۳۸۱) معلقات، تین صد اکیاسی (۳۸۱) متابعات اور باقی سات ہزار تین صد ستانوے (۷۳۹۷) احادیث موصول ہیں۔

من امور رسول اللہ ﷺ

اس سے مسند کی وضاحت مقصود ہے۔ یعنی اس کتاب میں رسول اللہ ﷺ کے اقوال و افعال اور تقریرات کا بیان ہوگا۔

سننہ

اس سے مراد رسول اللہ ﷺ کی طرف سے جاری ہونے والے فقہی احکام ہیں، یعنی ضابطہ زندگی اور اس کی تفصیل جو آپ سے منقول ہے، اسے بیان کیا جائے گا۔

ایامہ

اس سے مراد رسول اللہ ﷺ کو پیش آنے والے شب و روز کے حوادث و واقعات ہیں یعنی اس کتاب میں ابواب جہاد اور غزوات کی تفصیل بیان کی جائے گی۔

سبب تالیف صحیح بخاری

امام بخاری رحمہ اللہ کی صحیح بخاری سے پہلے کتب حدیث لکھی گئی تھیں، بلکہ رسول اللہ ﷺ کے عہد مبارک میں ہی اس کی تدوین شروع ہو چکی تھی جیسا کہ حضرت علی رضی اللہ عنہ نے ایک صحیفہ مدون کیا تھا۔ حضرت عبداللہ بن عمرو بن العاص رضی اللہ عنہ نے بھی رسول اللہ ﷺ کی اجازت سے ”الصحیفۃ الصادقہ“ مرتب کر رکھا تھا۔ نیز حضرت ابو ہریرہ رضی اللہ عنہ کے ”الصحیفۃ الصحیحہ“ کا بھی تاریخ میں حوالہ ملتا ہے۔ حضرت ابن جریج اور سعید بن عمرو کے مجموعے مرتب ہوئے تھے، لیکن ان میں صرف احادیث کو جمع کیا گیا تھا ان کی عنوان بندی نہ تھی اس کے بعد سفیان ثوری، امام مالک اور امام اوزاعی نے اپنے مجموعوں کو کتب و ابواب کے ساتھ مرتب فرمایا، لیکن ان میں صحیح اور معتد احادیث جمع کرنے کا اہتمام نہ تھا، تاہم عام لوگوں کو اس امر کی ضرورت تھی کہ کوئی ایسا مجموعہ ہو جس پر انھیں بند کر کے عمل کیا جائے۔ جس کی ہر حدیث قابل حجت ہو اور اطمینان ہو کہ اس کی ہر حدیث واقعی رسول اللہ ﷺ کا

فرمان ہے، امام بخاری کے استاذ امام اسحاق بن راہویہ نے ایک دفعہ اپنی علمی مجلس میں اس امر کا اظہار کیا کہ صحیح احادیث پر مشتمل ایک ایسا مجموعہ ہونا چاہیے جو نہ صرف قابل عمل ہو بلکہ وہ واجب العمل ہو۔ امام بخاری رحمہ اللہ فرماتے ہیں کہ استاذ محترم کی یہ بات میرے دل میں اتر گئی، میں نے اس خواہش کی تکمیل کے لیے اللہ تعالیٰ سے دعا مانگی، انہی دنوں امام بخاری نے ایک خوب دیکھا کہ وہ پٹھے کے ذریعے رسول اللہ ﷺ کے چہرہ مبارک سے کھیاں اُڑا رہے ہیں۔ اس خواب کی تعبیریوں کی گئی کہ آپ نبی کریم ﷺ کے کلام مبارک سے کذب و افتراء کی کھیاں دور فرمائیں گے اور اللہ تعالیٰ ان سے رسول اللہ ﷺ کے فرمودات کے متعلق کوئی خدمت لے گا چنانچہ صحیح بخاری کی تالیف دراصل آپ کے استاذ محترم کی خواہش کی تکمیل اور آپ کے خواب کی تعبیر ہے۔

(مقدمہ فتح الباری، ص: ۹۰)

اغراض و مقاصد صحیح بخاری

اس مبارک تالیف کے مندرجہ ذیل اغراض و مقاصد ہیں:

۱۔ مختلف فنون کا بیان

صحیح بخاری کی تالیف سے پہلے مختلف جوامع اور مسانید مرتب ہو چکی تھیں اور مصنفات کے نام سے بھی مجموعے تیار ہو چکے تھے۔ امام بخاری رحمہ اللہ نے جب دیکھا کہ متقدمین نے بہت سے اسلامی علوم اور دینی فنون کو اپنی تالیفات میں جمع کر دیا ہے جیسا کہ امام مالک اور سفیان ثوری نے فقہ میں، ابن جریج نے تفسیر میں، ابو عبیدہ نے غریب قرآن میں، محمد بن اسحاق اور موسیٰ بن عقبہ نے سیرت میں، ابن مبارک نے زہد و رقائق میں، امام نسائی نے ابتدائے آفرینش اور قصص الانبیاء میں، یحییٰ بن معین نے مناقب صحابہ میں اور دیگر علما نے تعبیر روایہ، ادب و شائل، اصول حدیث اور احوال قیامت کے متعلق لکھا ہے۔ امام بخاری نے ان مدونہ علوم و فنون پر طائرانہ نظر ڈالی تو انہیں خیال پیدا ہوا کہ کیوں نہ ان تمام علوم و فنون کو ایک مختصر مگر جامع کتاب میں جمع کر دیا جائے۔ چنانچہ آپ نے جون (۵۴) کے قریب مختلف فنون پر قلم اٹھایا اور ان کا حق ادا کر دیا۔

۲۔ تحریک آزادی فکر کا احیا

تیسری صدی میں محدثین کرام نے جب مسلمانوں کی اکثریت کو دیکھا کہ وہ اپنے علما اور فقہاء کے استنباطات اور فتاویٰ کو بہت اہمیت دیتے ہیں اور ان کے استخراجات کو آسمانی وحی خیال کرتے ہیں تو محدثین عظام نے فقہ الرائے کے بجائے فقہ الحدیث کی داغ بیل ڈالی، ان محدثین میں امام بخاری رحمہ اللہ امیر قافلہ ہیں۔ آپ نے اپنی الجامع الصحیح میں صرف صحیح احادیث کو ہی جمع نہیں فرمایا بلکہ اس میں استخراج مسائل کو موضوع بنایا ہے اور اس کی تکمیل کے لیے تمام توہی صرف کر دیں۔ چنانچہ آپ نے تراجم ابواب میں جو فقہ مرتب کی ہے وہ تقلیدی انداز کی نہیں بلکہ وہ آپ کے اپنے اجتہاد و استنباط کے ثمرات ہیں۔ امام بخاری رحمہ اللہ کے قائم کردہ عنوانات کو دیکھ کر انسان حیران رہ جاتا ہے کہ انہوں نے ضروریات زندگی کا کوئی مسئلہ نہیں چھوڑا جس کا براہ راست حدیث سے اس کا استخراج نہ کیا ہو، امام بخاری رحمہ اللہ فقہی فروع اور اجتہادی مسائل میں مروجہ تقلیدی مسالک سے بالکل آزاد ہیں، مسائل میں تواضع

کو تقلید کا نام نہیں دیا جاسکتا، ہمارے رجحان کے مطابق امام بخاری رحمہ اللہ تحریک آزادی فکر کے علمبردار ہیں۔ حقیقت کے اعتبار سے یہ امر واقعہ ہے۔ ”فقہ البخاری فی تراجمہ“ یعنی امام بخاری رحمہ اللہ کی فقہان کے قائم کردہ عنوانات میں ہے، تراجم کے متعلق ہم ایک مستقل عنوان کے تحت آئندہ گفتگو کریں گے۔

۳۔ مختلف فتنوں کی روک تھام

امام بخاری رحمہ اللہ نے اپنی الجامع الصحیح میں ان نظریاتی تحریکات کا بھی جائزہ لیا ہے۔ جو اس دور میں اسلامی معاشرہ کے لیے ایک چیلنج کی حیثیت اختیار کر چکی تھیں۔ چنانچہ معتزلہ اور جہمیہ نے صفات باری تعالیٰ کی نفی کر کے ایک بڑے فتنے کو جنم دے رکھا تھا، جب کہ خوارج اور مرجئہ نے ایمان و کفر کے پیمانے مقرر کر رکھے تھے، اس طرح فقہی جمود کی تباہ کاریاں حد اعتدال سے تجاوز کر چکی تھیں۔ ان کے علاوہ شیعہ اور روافض نے نظریہ خلافت و حکومت کے متعلق انتشار پھیلا رکھا تھا، امام بخاری رحمہ اللہ نے ان تمام نظریات و تحریکات کو سامنے رکھ کر متعدد فتنوں کی سرکوبی اپنی الجامع الصحیح میں کی ہے جسے ہم درج ذیل سطور میں تفصیل سے بیان کرتے ہیں۔

فتنہ انکار حدیث

قرآن اور حدیث دونوں کی بنیاد وحی پر ہے مگرین حدیث صرف قرآن کو وحی مانتے ہیں اور حدیث کو وحی تسلیم نہیں کرتے، امام بخاری رحمہ اللہ نے اپنی الجامع الصحیح کے آغاز میں بدء الوحی کا عنوان قائم کر کے وحی کی عظمت و حقانیت کو ثابت کیا ہے اور بتایا ہے کہ قرآن اور اس کا بیان یعنی حدیث دونوں کی بنیاد وحی الہی ہے۔ ایک کو ماننا اور دوسرے سے انکار کرنا عقل و نقل کے خلاف ہے۔

فتنہ ارجاء (بے عملی)

کچھ لوگ ایمان کی موجودگی میں عمل کو کوئی حیثیت نہیں دیتے، ان کے نزدیک ایمان لانے کے بعد عمل کرنا، نہ کرنا دونوں برابر ہیں، امام بخاری رحمہ اللہ نے کتاب الایمان میں عمل کی حیثیت کو اجاگر کیا ہے اور ثابت کیا ہے کہ احادیث میں مختلف اعمال کو ان کی اہمیت کے پیش نظر ایمان سے تعبیر کیا گیا ہے۔ مثلاً: جہاد کرنا ایمان کا حصہ ہے، زکوٰۃ دینا اسلام کا جزو ہے، رسول اللہ صلی اللہ علیہ وسلم سے محبت کرنا ایمان کا تقاضا ہے۔ نماز پڑھنا عین ایمان ہے اور کھانا کھلانا اسلام کا حصہ ہے۔

فتنہ تکفیر

معمولی بد عملی کی وجہ سے کسی کو کافر قرار دینا انتہائی خطرناک عمل ہے، خوارج کے ہاں یہ فتنہ بڑے عروج پر تھا امام بخاری رحمہ اللہ نے اس کی حدود و قیود کی وضاحت کرتے ہوئے الجامع الصحیح میں حسب ذیل دو عنوان قائم کیے ہیں:

۱۔ باب من کفر اخواہ بغیر تأویل فهو کما قال۔ (کتاب الادب باب نمبر ۷۳)

”جس کسی نے اپنے بھائی کو بلا وجہ کافر کہا وہ اپنے کہنے کے مطابق کافر ہو جاتا ہے۔“

۲۔ باب من لم یر کفار من قال ذالک متاً ولا او جاہلاً۔ (کتاب الادب باب نمبر ۷۴)

جو شخص معقول تاویل یا جہالت کی وجہ سے کسی کو کافر کہتا ہے اسے کافر قرار نہیں دیا جائے گا۔

فتنہ تقلید

امام بخاری رحمہ اللہ کے دور میں فتنہ تقلید عروج پر تھا، احبار و رہبان کو حضرات انبیاء علیہم السلام کے مقام پر فائز کر کے علمی عروج کہا جاتا تھا۔ آپ نے اپنی الجامع الصحیح میں کتاب الاعتصام بالکتاب و السنة، جیسا ایک بڑا عنوان قائم کر کے اس فتنہ کو ہاتھوں ہاتھ لیا ہے اور بتایا ہے کہ شریعت سازی میں ان احبار و رہبان کا کوئی حصہ نہیں ہے۔ شریعت صرف اللہ کا قرآن اور اس کے رسول کا بیان ہے، ان دونوں کا اتباع ہی ذریعہ نجات ہے، اندھی تقلید کی، اسلام میں کوئی گنجائش نہیں ہے۔

اسی طرح امام بخاری رحمہ اللہ نے فتنہ روافض کو کتاب الاحکام میں، فتنہ قیاس بالرائے کو کتاب الحیل میں اور فتنہ اعتزال کو کتاب التوحید میں خوب دبا کر اصل حقائق سے پردہ اٹھایا ہے۔

وسعت نظری کی ترویج

شریعت نے جہاں امت پر کشادگی رکھی تھی امام بخاری رحمہ اللہ نے اسے برقرار رکھا ہے اور اسے فقہی موضوعاتیوں سے تنگ نہیں کیا۔ مثلاً: ران کا ڈھانچنا ضروری ہے یا نہیں؟ یہ ایک اختلافی مسئلہ ہے۔ امام بخاری رحمہ اللہ نے اس مسئلہ کے متعلق بعض روایات معلق ذکر کیں اور کچھ روایات کا مع سند حوالہ دیا پھر دونوں میں فیصلہ کیا: حدیث انس اسند و حدیث جرہد احوط۔

(کتاب الصلوٰۃ، باب نمبر ۱۲)

یعنی حضرت انس رضی اللہ عنہ کی روایت جس میں ہے کہ ران کو ڈھانچنا ضروری نہیں سند کے لحاظ سے مضبوط ہے اور حدیث جرہد جس میں ہے کہ ران ستر ہے اس میں احتیاط کا پہلو نمایاں ہے۔ الغرض آپ نے تمام پہلوؤں پر نہایت حزم و احتیاط سے گفتگو فرمائی اور اپنے فیصلہ میں وسعت نظری کو برقرار رکھا۔

۵۔ مصالح عباد پر نظر

امام بخاری رحمہ اللہ استنباط مسائل میں مصالح عباد پر گہری نظر رکھتے ہیں، اس کے ساتھ ساتھ وہ نصوص کا دامن بھی ہاتھ سے نہیں چھوڑتے، اس سلسلہ میں انہوں نے ایک عنوان قائم کیا ہے:

باب من قال لا نکاح الا بولی۔ (کتاب النکاح، باب نمبر ۳۷)

یعنی ولی کے بغیر نکاح نہیں ہوتا، دوسری روایات کے پیش نظر ایسا نکاح باطل ہے جو ولی کی اجازت کے بغیر ہو۔

امام بخاری آگے چل کر ایک دوسرا عنوان بایں الفاظ قائم کرتے ہیں:

لا ینکح الأب و غیرہ البکر والشبہ الا برضاہما۔ (کتاب النکاح، باب نمبر ۴۲)

اس کا مطلب یہ ہے کہ عورت کی رضامندی کے بغیر نکاح نہیں ہوتا، ان دونوں ابواب سے مقصود یہ ہے کہ نہ تو عورت مطلق العنان ہے کہ جب چاہے جہاں چاہے اپنی شادی رچا لے اور نہ ہی وہ اس قدر مجبور و مقہور ہے کہ اس کا سر پرست جب چاہے جس سے چاہے اس کا عقد کر دے اور وہ مجبور ہو کر خاموش رہے بلکہ اس امر کی وضاحت کے لیے ایک مزید عنوان بایں الفاظ قائم کیا:

اذا زوج الرجل ابنته وھی کا رة فنکاحه مردود۔ (کتاب النکاح، باب نمبر ۴۳)

جب باپ اپنی بیٹی کا نکاح زبردستی کر دے جب کہ وہ اسے ناپسند کرتی ہو تو ایسا نکاح مردود ہے۔

درحقیقت شریعت کا منشا بھی یہی ہے کہ اعتدال اور عدل و انصاف کو قائم کیا جائے، اب ہمارے مجتہدین کرام کو دیکھیں، ایک طرف تو انہوں نے بالغ کو مطلق العنان کر دیا کہ وہ جب چاہے جس سے چاہے اپنا عقد کرے، اسے کسی سرپرست کی ضرورت نہیں اور دوسری طرف یہ اندھیر نگری کہ اگر کوئی شخص دھوکہ سے ایجاب و قبول کے الفاظ کہلو الے جسے عورت نہ سمجھتی ہو تو وہ بھی قید نکاح میں آجائے گی اور اسے اس سے آزادی کا کوئی اختیار نہیں، لیکن امام بخاری رحمہ اللہ نے اس افراط و تفریط کے بین بین اعتدال کا پہلو اختیار کیا ہے اور اس اعتدال کو احادیث سے ثابت کیا ہے۔

۶۔ فقہ الحدیث کی داغ بیل

امام بخاری رحمہ اللہ اس نظریے کے پرزور حامی ہیں کہ کتاب و سنت میں ہر مسئلہ موجود ہے، لہذا قیاس اور رائے کا بے دریغ استعمال درست نہیں، آپ نے الجامع السبع میں عملاً اس بات کا مظاہرہ کیا ہے اور ایک ایک حدیث پر متعدد عنوانات قائم کر کے فقہ الحدیث کا دروازہ کھولا ہے جیسا کہ درج ذیل مسئلہ سے واضح ہوتا ہے۔

☆ حدیث بریرہ رضی اللہ عنہا پر بیس سے زیادہ عنوان قائم کر کے متعدد مسائل کا استخراج کیا ہے۔

☆ حضرت جابر رضی اللہ عنہ سے اونٹ لینے کے واقعہ پر آپ نے متعدد عنوانات قائم کیے ہیں۔

☆ رسول اللہ صلی اللہ علیہ وسلم نے ایک یہودی سے چند وسق جو خریدے اور اپنی زرہ اس کے پاس گروی رکھی، امام بخاری رحمہ اللہ نے اس حدیث کو گیارہ مرتبہ بیان کر کے متعدد احکام ثابت کیے ہیں۔

☆ حدیث کعب بن مالک رضی اللہ عنہ سے بے شمار مسائل اخذ کیے ہیں۔

☆ حدیث کوف متعدد مرتبہ لائے ہیں اور اس سے مختلف احکام کا استنباط کیا ہے۔

قیاس میں افراط و تفریط پر پابندی

قیاس کے متعلق فقہائے کوفہ اور علمائے ظاہر افراط و تفریط کا شکار ہیں چنانچہ امام داود دغاہری اور امام ابن حزم نے حجیت قیاس کا سرے سے انکار کر دیا جو درج ذیل مسئلہ سے واضح ہوتا ہے:

”اگر کتاب و برتن میں سے کچھ کھالے اور اس میں منہ ڈال کر کچھ پینے کی نوبت نہ آئے یا اپنا پاؤں یا اپنی دم برتن میں ڈال دی یا وہ خود اس میں گر پڑا لیکن اس میں منہ نہ ڈالا تو ان تمام صورتوں میں برتن کا دھونا ضروری نہیں اور نہ ہی اس میں پڑی چیز کو باہر پھینکنے کی ضرورت ہے۔ کیونکہ وہ حلال اور پاکیزہ ہے۔ نیز اگر زمین کے گڑھے میں کھڑے پانی کے اندر منہ ڈال دے یا کسی انسان کے ہاتھ میں پانی تھا یا کوئی چیز جسے برتن نہیں کہا جاتا اس میں منہ ڈال کر کچھ پی لے تو ایسی صورت میں بھی اسے دھونے اور پڑی چیز کو پھینکنے کی ضرورت نہیں کیونکہ وہ ولوغ صرف منہ ڈال کر پینے کو کہتے ہیں جس پر نجاست کا حکم مرتب ہوتا ہے۔“ (مکلی ابن حزم ص: ۱۰۹، ۱۱۰)

احناف نے جس طرح بے دریغ قیاس کا استعمال کیا اس کا اندازہ درج ذیل مسئلہ سے کیا جاسکتا ہے۔

”اگر جسم کے کسی عضو کو نجاست لگ جائے تو اگر زبان سے چاٹ کر اس کے اثرات کو زائل کر دیا جائے تو وہ عضو پاک ہو جائیگا، اسی طرح اگر چھری کو نجاست لگ جائے اور اسے زبان سے چاٹ کر زائل کر دیا جائے یا تھوک سے اس کو صاف کر دیا جائے تو وہ چھری پاک ہو جائے گی اور اگر کپڑے کو نجاست لگ جائے اور اسے زبان سے چاٹ کر صاف کر دیا جائے یہاں تک کہ اس کے اثرات ختم ہو جائیں تو وہ کپڑا پاک ہو جائے گا۔“ (فتاویٰ عالمگیری، ص ۱۳۵ ج ۱)

ایسے حالات میں قیاس کے متعلق افراط و تفریط پر پابندی لگانا ضروری تھا۔ چنانچہ امام بخاری رحمہ اللہ نے کتاب الاعتصام بالکتاب والسنۃ کے نام سے الجامع الصحیح میں ایک مستقل عنوان اس کے سد باب کے لیے قائم کیا پھر تیس (۳۰) کے قریب ذیلی عنوانات قائم کر کے اس کے مختلف پہلوؤں پر روشنی ڈالی ہے۔ آپ کا مقصد یہ ہے کہ ایک مسلمان کو سب سے پہلے واضح نصوص کا اتباع کرنا چاہیے اسے خواہ مخواہ قیاس کی تلاش میں مارا مارا نہیں پھرنا چاہیے۔ اگر ضرورت محسوس کرے تو ضروری ہے کہ مقیس علیہ واضح اور معلوم ہونا چاہیے اور علت حکم واضح اور نمایاں ہو۔ چنانچہ آپ نے الجامع الصحیح میں ایک عنوان بایں الفاظ قائم کیا ہے:

”من شبه أصلاً معلوماً بأصل مبين قد بين النبي ﷺ حكمهما ليفهم السائل۔“

(کتاب الاعتصام، باب نمبر ۱۲)

امام بخاری رحمہ اللہ کا منشاء یہ معلوم ہوتا ہے کہ قیاس میں اصل اور علت کو بین اور واضح ہونا چاہیے محض ظن و تخمین پر انحصار نہ کیا جائے۔ چنانچہ اس کی روک تھام کے لیے ایک عنوان بایں الفاظ قائم کیا ہے:

”باب ما يذكر من ذم الرأي و تكلف القياس۔“ (کتاب الاعتصام، باب نمبر ۷)

قیاس میں تکلف اور رائے کا استعمال انتہائی قابل مذمت ہے، پھر امام بخاری رحمہ اللہ نے فرضی قیاسات کو درج ذیل آیت کریمہ میں داخل فرما کر ان کا بودا پرن واضح کیا ہے۔

﴿وَلَا تَقْفُ مَا لِكَيْسٍ لَّكَ بِهِ عِلْمٌ﴾ (الاسراء: ۳۶) ”اور ایسی بات کے پیچھے نہ پڑو جس کا تمہیں علم نہیں ہے۔“

نوٹ:- عام طور پر تالیف صحیح بخاری کی درج ذیل چار اغراض کو بیان کیا جاتا ہے۔

☆ بنیادی غرض تو یہ ہے کہ اس کتاب میں صرف احادیث صحیحہ مرفوعہ کو بیان کیا جائے جن میں کوئی سقم یا ضعف نہ ہو، معلق روایات اور آمار موقوفہ اصل مقصود نہیں ہیں۔

☆ صحیح احادیث سے احکام و مسائل کو نکالا جائے چنانچہ الجامع الصحیح میں بے شمار فقہی احکام اور بدیع فوائد بیان ہوئے ہیں جنہیں دیکھ کر عقل دنگ رہ جاتی ہے۔

☆ استنباط مسائل کی تعلیم دینا بھی امام بخاری رحمہ اللہ کا مقصود ہے چنانچہ نصوص سے فقہی احکام ثابت کرنے کے کئی ایک طریقے ہیں۔ یعنی دلالت نص، عبارت نص اور اشارات نص وغیرہ ان تمام طرق و استخراج کی الجامع الصحیح میں عملی تعلیم دی گئی ہے۔

☆ حدیث و فقہ کو جمع کرنا، اس کا مطلب یہ ہے کہ الجامع الصحیح صرف فن حدیث پر ہی مشتمل نہیں بلکہ اس میں کتاب و سنت پر مبنی فقہ کا بھی بیان ہے جسے فقہ الحدیث کہا جاتا ہے۔

شرائط صحیح بخاری

امام بخاری رحمہ اللہ نے اخذ روایات کے سلسلہ میں اپنی کسی کتاب میں شرائط وغیرہ کا ذکر نہیں کیا، بلکہ ان کے بعد آنے والے علما حضرات نے ان کی تالیفات کا مطالعہ کیا، خاص طور پر ان کی تالیف الجامع الصحیح پر غور و خوض کیا تو تتبع و تلاش کے بعد ان شرائط کا ذکر کیا ہے جو انہوں نے اخذ روایات کے سلسلہ میں ملحوظ رکھی ہیں۔ چنانچہ امام بخاری رحمہ اللہ نے الجامع الصحیح میں روایات ذکر کرنے میں جن شرائط کا اعتبار کیا ہے وہ امام مسلم کی شرائط سے زیادہ سخت ہیں، کیونکہ ان کے ہاں ہر روایت میں دو چیزوں کا خاص خیال رکھا جاتا ہے جو حسب ذیل ہیں:

۱۔ راوی کی ذاتی حیثیت یعنی اس کا عادل و ضابط اور ثقہ ہونا۔

۲۔ اس راوی کا اپنے شیخ سے کیسا تعلق ہے اور ملاقات و سماع کس پائے کا ہے؟

ان دونوں حیثیتوں سے راویوں کو ہم پانچ طبقات میں تقسیم کرتے ہیں۔

پہلا طبقہ: جن راویوں کا ضبط و اتقان زیادہ ہے اور وہ اپنے استاذ کے پاس بھی تا دیر ٹھہرے رہے یعنی سفر و حضر میں ان کے ساتھ رہے۔

اس کی مثال امام زہری کے شاگردوں میں یونس بن یزید ایللی، عقیل بن خالد ایللی، امام مالک بن انس اصمعی، سفیان بن عیینہ وغیرہ یہ حضرات کثیر الضبط اور کثیر الملازمہ ہیں۔

دوسرا طبقہ: جن راویوں کا ضبط و اتقان تو بہت ہے لیکن اپنے استاذ کے ہاں تھوڑا وقت ٹھہرے، امام زہری کے شاگردوں میں اس کی مثال ابو عمرو عبد الرحمن اوزاعی، لیث بن سعد مصری، عبد الرحمن بن خالد، اور ابن ابی ذئب یہ حضرات کثیر الضبط اور کثیر الاتقان ہیں، لیکن امام زہری کے ہاں ان کا قیام بہت تھوڑا رہا ہے گویا یہ حضرات کثیر الضبط اور قلیل الملازمہ ہیں۔

تیسرا طبقہ: وہ راوی جن میں ضبط و اتقان کم ہے لیکن اپنے استاذ کے پاس زیادہ دیر تک ٹھہرے۔ امام زہری کے شاگردوں میں ان کی مثال جعفر بن برقان، سفیان بن حسین اور اسحاق بن یحییٰ الکھمی ہیں۔ یہ سب حضرات امام زہری کے ہاں دیر تک رہے لیکن ضبط و اتقان ان میں کم ہے گویا یہ حضرات قلیل الضبط اور کثیر الملازمہ ہیں۔

چوتھا طبقہ: وہ راوی جن میں ضبط و اتقان سب سے کم اور اپنے استاذ کے ہاں بھی بہت کم قیام کیا، امام زہری کے شاگردوں میں ان کی مثال زعمہ بن صالح، معاویہ بن یحییٰ صدفی اور شعیب بن صباح ہیں، ان حضرات کا ضبط و اتقان بھی زیادہ نہیں اور اپنے استاذ کے ہاں بھی بہت کم عرصہ ٹھہرے گویا قلیل الضبط اور قلیل الملازمہ ہیں۔

پانچواں طبقہ: وہ راوی جن کا حفظ و ضبط بھی تھوڑا ہوا اور اپنے شیخ کے پاس بس بہت کم وقت ٹھہرے اس کے ساتھ ساتھ ان پر جرح بھی کی گئی ہو۔

امام زہری کے شاگردوں میں ان کی مثال عبد القدوس بن حبیب اور محمد بن سعید مصلوب ہیں، یہ حضرات حفظ و اتقان بھی تھوڑا رکھتے ہیں اور اپنے شیخ کے ہاں بھی بہت کم عرصہ قیام کیا۔ پھر ان پر جرح بھی ہوئی ہے۔ گویا یہ حضرات قلیل الضبط اور قلیل الملازمہ مع غوائل الجرح ہیں۔

امام بخاری رحمہ اللہ پہلے طبقہ کے راویوں کی روایت اپنی تالیف ”الجامع الصالحین“ میں لاتے ہیں اور اس کی بیان کردہ روایت اصول میں بھی لاتے ہیں اور دوسرے مقامات میں بھی ان کی روایات کو بیان کرتے ہیں، دوسرے طبقہ سے راویوں کا انتخاب کرتے ہیں اور ان کی روایات کو اصول میں درج کرنے کے بجائے شواہد و متابعات میں لاتے ہیں جب کہ امام مسلم پہلے اور دوسرے طبقہ کے تمام راویوں کی احادیث بیان کرتے ہیں اور تیسرے طبقہ سے انتخاب کرتے ہیں، امام ابو داؤد اور نسائی دوسرے، تیسرے اور چوتھے طبقہ کی روایات ذکر کرتے ہیں اور امام ترمذی پانچویں طبقہ کی احادیث بھی لے آتے ہیں۔ (مقدمہ فیض الباری، ص: ۱۲)

بہر حال امام بخاری رحمہ اللہ اس راوی سے روایت لیتے ہیں جو عادل، ثقہ اور ضابط ہو اور اپنے شیخ سے اس کی ملاقات بالفعل ثابت ہو، وہ سفر و حضر میں اپنے شیخ کے ساتھ رہا ہو، یا کم از کم حضر میں تو اس کی ملاقات بکثرت ہو کیونکہ جو آدمی سفر و حضر میں کسی کا ساتھی ہوگا۔ اس سے غلطی کا امکان بہت کم ہوتا ہے جب کہ امام مسلم پہلی شرط میں تو امام بخاری رحمہ اللہ کے ساتھ ہیں البتہ دوسری شرط بالفعل ملاقات کو وہ ضروری خیال نہیں کرتے، بلکہ اخذ روایت میں وہ امکان لقا کو ہی کافی سمجھتے ہیں، امام ابو داؤد اور امام نسائی دونوں امام بخاری کے ساتھ شرط ثانی میں شریک ہیں۔ شرط اول کا ان کے ہاں اتنا اہتمام نہیں ہے، ترمذی میں دونوں شرائط پر اتنا خیال نہیں رکھا گیا۔

یہی وہ شرائط و وجوہات ہیں جن کی بنا پر علمائے حدیث کا متفقہ فیصلہ ہے کہ الجامع الصحیح کو باقی تمام کتب حدیث پر ترجیح ہے خواہ یہ ترجیح باعتبار صحت کے ہو یا جودت فقہات کی وجہ سے ہو اور اسی بنا پر امام بخاری کو امیر المومنین فی الحدیث اور سید المحدثین نام سے یاد کیا جاتا ہے۔ واللہ اعلم

تراجم صحیح بخاری

لفظ تراجم، ترجمہ کی جمع ہے اور یہ تین معنوں میں استعمال ہوتا ہے۔

- ☆ کسی بات کو ایک زبان سے دوسری زبان میں بیان کرنا جیسا کہ عربی زبان کا اردو میں ترجمہ کیا جاتا ہے۔
- ☆ کسی آدمی کے حالات اور سیرت و اخلاق کو بیان کرنا جیسا کہ تراجم علمائے مصر میں مصری علماء کے حالات بیان ہوئے ہیں۔
- ☆ کسی چیز کے آغاز اور ابتدا کی حصہ کو بھی ترجمہ کہا جاتا ہے جسے ہم عنوان نام دیتے ہیں۔ تراجم صحیح بخاری سے یہ آخری معنی مراد ہے۔ امام بخاری نے الجامع الصحیح کے تراجم میں بہت سے علمی، فقہی اصولی اور لغوی حقائق بیان کیے ہیں اور یہ تراجم بہت حقائق و دقائق پر مشتمل ہیں۔ بڑے بڑے علما ان تراجم کو دیکھ کر انگشت بدندان ہیں، مولانا انور شاہ کشمیری لکھتے ہیں:

”امام بخاری رحمہ اللہ سے پہلے کسی نے اس قسم کے تراجم قائم نہیں کیے اور نہ ہی ان کے بعد اس قسم کے تراجم وجود میں آئے گویا امام بخاری اس دروازے کو کھولنے والے تھے اور خود ہی اس دروازے کو بند کر دینے والے ہیں۔“

(مقدمہ فیض الباری، ص: ۴۰)

امام بخاری رحمہ اللہ کے قائم کردہ تراجم سے پتہ چلتا ہے کہ انہیں حدیث، تفسیر، لغت اور علم کلام پر پورا پورا عبور حاصل تھا۔ یہ بات تو اہل علم میں مشہور ہے:

”فقہ البخاری فی تراجمہ“ یعنی امام بخاری رحمہ اللہ کی فقہان کے قائم کردہ تراجم میں ہے۔

تراجم بخاری کی دقت و اہمیت کے پیش نظر علمائے حدیث نے انہیں حل کرنے کے لیے مستقل کتابیں لکھی ہیں۔ اب ہم تراجم صحیح بخاری کے متعلق اپنی گزارشات پیش کرتے ہیں۔

شاہ ولی اللہ محدث دہلوی لکھتے ہیں کہ امام بخاری رحمہ اللہ نے ان تراجم کے ذریعے احادیث سے مسائل کے استنباط میں اپنی پوری توانائیاں صرف کی ہیں، اس بنا پر ہم آپ کے تراجم کو درج ذیل اقسام میں تقسیم کرتے ہیں۔

① الجامع الصحیح کے اکثر تراجم دعویٰ کے طور پر ہیں اور احادیث کو بطور دلیل پیش کر کے انہیں ثابت کیا گیا ہے اس طرح امام بخاری رحمہ اللہ نے ایک ایک حدیث سے کئی کئی مسائل کا استنباط کیا ہے۔ مثلاً: وہ حدیث جس میں رسول اللہ ﷺ کا ارشاد گرامی ہے: ”ان دو قبر والوں کو عذاب ہو رہا ہے۔“ (صحیح بخاری، حدیث نمبر ۲۱۶)

اس پر مندرجہ ذیل عنوان قائم کئے ہیں اور متعدد احکام و مسائل اخذ کیے ہیں۔

☆ من الکبائر ان لا یستر من بولہ (کتاب الوضوء، باب ۵۵) ”یہ کبیرہ گناہ ہے کہ انسان اپنے پیشاب سے پرہیز نہ کرے۔“

☆ ماجاء فی غسل البول (کتاب الجنائز، باب ۵۶) ”پیشاب کی جگہ کو دھونا چاہیے۔“

☆ عذاب القبر من الغیبة والبول (کتاب الجنائز، باب ۸۸) ”غیبت اور پیشاب سے عذاب قبر ہوتا ہے۔“

☆ النمیمۃ من الکبائر (کتاب الادب، باب ۴۹) ”چغلی اور غیبت کرنا کبیرہ گناہ ہے۔“

ایک مقام پر مذکورہ حدیث ذکر کی ہے۔ (صحیح بخاری، حدیث ۲۱۸) لیکن اس پر کوئی عنوان قائم نہیں کیا تا کہ طالب علم خود غور و فکر کر کے کوئی مناسب عنوان قائم کرے۔ چنانچہ مناسب عنوان یہ ہے: ”کون البول موجباً لعذاب القبر۔“

② تراجم میں کسی مسئلہ کا استخراج نہیں بلکہ حدیث کی وضاحت مقصود ہوتی ہے۔ مثلاً:

☆ باب الذکر بعد الصلوۃ (کتاب الاذان، باب ۱۵۵) حدیث میں دبر الصلوۃ (حدیث نمبر ۸۳۳) آیا تھا جس سے بعض

حضرات نے یہ اخذ کیا کہ مذکورہ ادعیہ کو تشہد میں پڑھنا چاہیے امام بخاری رحمہ اللہ نے لفظ دبر کی وضاحت فرمائی کہ اس سے مراد نماز کے بعد ہے۔

☆ باب بركة السحور من غیر ایجاب (کتاب الصوم، باب نمبر ۲۰) حدیث میں ہے کہ تم سحری کھاؤ کیونکہ اس میں

برکت ہے۔ (صحیح بخاری، حدیث نمبر ۱۹۲۵) امام بخاری رحمہ اللہ نے وضاحت فرمائی کہ حدیث میں صیغہ امر وجوب کے لیے نہیں بلکہ احتباب کے لیے ہے۔

☆ باب رفع معرفة ليلة القدر (کتاب فضل ليلة القدر، باب نمبر: ۴) حدیث میں لیلة القدر کے متعلق رفعت کے

الفاظ آئے تھے (صحیح بخاری، حدیث نمبر: ۲۰۲۳) جس سے بعض حضرات کو شبہ ہوا کہ شاید شب قدر کو ہی اٹھالیا گیا ہے۔

امام بخاری رحمہ اللہ نے وضاحت فرمائی کہ ایک تعین کو اٹھالیا گیا ہے۔

③ بعض اوقات ایک حدیث متعدد اواخر و نوائی پر مشتمل ہوتی ہے۔ تو امام بخاری رحمہ اللہ ہر امر اور ہر غیبی پر الگ عنوان قائم کرتے

ہیں، تاکہ ان کی مستقل حیثیت واضح ہو جائے۔

ادامر کی مثال

حضرت ابو سعید خدری رضی اللہ عنہ سے روایت ہے کہ ہم غلے، جو، کھجور، پنیر اور منقہ سے ایک ایک صاع بطور فطرانہ دیتے تھے۔
(صحیح بخاری، الزکاة: ۱۵۰۶)

امام بخاری رحمہ اللہ نے اس حدیث پر الجامع الصحیح میں چار عنوان قائم کئے ہیں:

- ① صدقة الفطر صاعاً من شعير (كتاب الزكاة، باب نمبر: ۷۲)
- ② صدقة الفطر صاعاً من طعام (باب نمبر: ۷۳)
- ③ صدقة الفطر صاعاً من تمر (باب نمبر: ۷۴)
- ④ صدقة الفطر صاعاً من زبيب (باب نمبر: ۷۵)

لیکن امام بخاری رحمہ اللہ نے ”صدقة الفطر صاعاً من اقط“ کا عنوان قائم نہیں کیا کیونکہ ان کے نزدیک دوسری اشیاء کی موجودگی میں اس کی ادائیگی جائز نہیں۔ واللہ اعلم
نوابی کی مثال

حضرت عبداللہ بن مسعود رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: ”وہ ہم سے نہیں جو مصیبت کے وقت رخسار پٹینا ہے، کپڑے پھاڑتا ہے یا جاہلیت کی باتیں کرتا ہے۔“ (صحیح بخاری، الجناز: ۱۲۹۴)
اس حدیث پر امام بخاری رحمہ اللہ نے حسب ذیل تین عنوان قائم کئے ہیں۔

- ① ليس منا من شق الجيوب (كتاب الجنائز، باب نمبر: ۳۵)
- ② ليس منا من ضرب الخدود (كتاب الجنائز، باب نمبر: ۳۸)
- ③ ما ينهى من الويل ودعوى الجاهلية عند المصيبة (باب نمبر: ۳۹)
- ④ امام بخاری رحمہ اللہ بعض اوقات عنوان میں کسی لفظ کا اضافہ کر دیتے ہیں، اس اضافے سے مقصود، دو متعارض احادیث کے درمیان تطبیق دینا ہوتا ہے۔ مثلاً:

☆ ایک عنوان ہے: ”لا تستقبل القبلة بيول ولا غائط الا عند البناء جدار او نحوه“ (كتاب الوضوء، باب نمبر: ۱۱)
امام بخاری رحمہ اللہ کے نزدیک رسول اللہ ﷺ کا ارشاد صحرا سے متعلق اور آپ کا عمل عمارت کے متعلق ہے اس طرح آپ نے دو متعارض احادیث میں تطبیق دی ہے۔

☆ قول النبی ﷺ يعذب الميت ببعض بكاء أهله عليه إذا كان النوح من سنته (الجنائز، باب نمبر: ۳۲)
اس اسلوب سے امام بخاری رحمہ اللہ نے حدیث ابن عمر رضی اللہ عنہما اور حدیث عائشہ رضی اللہ عنہا کے درمیان تطبیق دی ہے کہ جب میت پر رونا دھونا اس خاندان کی عادت ہو اور مرنے والا انہیں اس کام سے باز رہنے کی وصیت نہ کر کے گیا ہو تو اہل خانہ کے رونے سے میت کو باز پرس ہوگی جیسا کہ ابن عمر رضی اللہ عنہما کی حدیث میں ہے اور جب وہ وصیت کر کے گیا ہو تو وہ بے قصور ہے۔ اسے اہل خانہ کے رونے سے کچھ نہیں کہا جائے گا۔ جیسا کہ حضرت عائشہ رضی اللہ عنہا نے اس کی وضاحت کی ہے۔

☆ امام بخاری رحمہ اللہ نے ایک عنوان قائم کیا ہے اگر کوئی نیند کے ہاتھوں مغلوب ہو جائے تو عشاء سے پہلے سونا جائز ہے۔ (کتاب المواقی، باب نمبر ۴۳) جب کہ ایک حدیث میں عشاء سے پہلے سونے کو ناپسند کیا گیا ہے۔ (المواقی: ۵۶۸) امام بخاری رحمہ اللہ کے اضافہ سے معلوم ہوا کہ نیند کے ہاتھوں مغلوب ہونے کی صورت میں اس کی گنجائش ہے جیسا کہ حضرت عمر رضی اللہ عنہ نے صراحت کی ہے۔ (صحیح بخاری، المواقی: ۵۶۹)

⑤ امام بخاری رحمہ اللہ الجامع الصحیح میں ایک بڑے عنوان کے تحت اضداد کا ذکر کر دیتے ہیں، اس سے مقصود یہ ہوتا ہے کہ اس سے بڑے عنوان کی اچھی طرح وضاحت ہو جائے کیونکہ گرمی کا احساس دلانے کے لیے اس کی ضد سردی کا ذکر کیا جاتا ہے۔ عرب کا ایک محاورہ ہے اضداد کے ذکر سے اشیاء کی پہچان ہو جاتی ہے جیسا کہ آپ نے کتاب الایمان میں درج ذیل عنوان کو پیش کیا ہے حالانکہ ان کا ایمان سے تعلق نہیں ہے۔

باب کفران العشیر و کفر دون کفر (کتاب الایمان باب نمبر: ۲۱)

باب ظلم دون ظلم (باب نمبر ۲۳)

باب المعاصی من أمر الجاهلیة (باب نمبر: ۲۲)

باب علامات النفاق (باب نمبر: ۲۴)

کتاب الاستسقاء میں درج ذیل عنوان بھی اسی قبیل سے ہے۔

باب دعاء النبی ﷺ اجعلها سنین کسنی یوسف (الاستسقاء باب نمبر ۲)

⑥ بعض دفعہ عنوان کے تحت ذکر کردہ حدیث قطعی طور پر عنوان کے مطابق نہیں ہوتی، لیکن اس حدیث کے دیگر طرق کے الفاظ اس پر دلالت کرتے ہیں، مذکورہ حدیث ذکر کرنے سے یہ بتانا مقصود ہوتا ہے کہ اس عنوان کی بنیاد ضرور ہے۔ اور مذکورہ روایت سے اس کی بنیاد کی طرف اشارہ کیا جاتا ہے، اس کی دو اقسام ہیں:

۱۔ وہ طریق خود الجامع الصحیح میں ہوتا ہے جیسا کہ امام بخاری رحمہ اللہ نے ایک عنوان بایں الفاظ قائم کیا ہے:

باب السمر فی العلم (کتاب العلم، باب نمبر: ۴۱)

اس کے تحت حضرت ابن عباس رضی اللہ عنہما سے مروی ایک حدیث ذکر کی ہے کہ انہوں نے اپنی خالہ حضرت میمونہ رضی اللہ عنہا کے گھر رات بسر کی لیکن اس میں علمی باتوں کا کوئی ذکر نہیں، جس کے متعلق عنوان قائم کیا گیا ہے۔ البتہ ایک دوسرے مقام پر اس کی وضاحت ہے کہ رسول اللہ ﷺ نے اپنے اہل خانہ کے ساتھ گفتگو فرمائی۔ (صحیح بخاری، التفسیر: ۳۵۶۹)

۲۔ وہ طریق صحیح بخاری کے علاوہ دیگر کتب حدیث میں ہوتا ہے جیسا کہ امام بخاری رحمہ اللہ نے ایک عنوان قائم کیا ہے: باب طول القيام فی صلوة اللیل (کتاب التہجد باب نمبر: ۹)

پھر اس کے تحت حضرت حذیفہ رضی اللہ عنہ سے مروی ایک حدیث لاتے ہیں کہ رسول اللہ ﷺ جب رات کو تہجد کے لیے اٹھتے تو اپنے منہ کو مسواک سے صاف کرتے۔ (صحیح بخاری، التہجد: ۱۱۳۶) اس حدیث میں طول قیام کا ذکر نہیں ہے البتہ صحیح مسلم میں حضرت حذیفہ رضی اللہ عنہ سے ہی مروی حدیث میں ہے کہ رسول اللہ ﷺ نے نماز تہجد میں سورہ بقرہ، آل عمران، مائدہ اور نساء کی تلاوت

فرمائی۔ (صحیح مسلم صلوٰۃ المسافرین: ۷۷۲)

⑤ امام بخاری رحمہ اللہ بعض اوقات اپنے عنوان میں کسی مسئلہ کو جزم و وثوق سے بیان نہیں کرتے جس کی متعدد وجوہ حسب ذیل ہوتی ہیں۔

مسئلہ میں وسعت کا پہلو برقرار رکھنا چاہتے ہیں جیسا کہ کتاب الوتر میں پہلا عنوان بایں الفاظ قائم کیا ہے:

باب ما جاء في الوتر (کتاب الوتر باب نمبر: ۱)

اس کے تحت آپ نے متعدد احادیث ذکر کی ہیں، تاکہ وتروں کی وسعت کا پہلو برقرار رہے کہ وتر ایک ہے یا تین، انہیں فصل سے پڑھنا چاہیے یا وصل سے ادا کرنا ہے، امام بخاری رحمہ اللہ نے اس سلسلہ میں امام قاسم کا قول بیان کیا ہے:

جب سے ہم نے ہوش سنبھالی ہے ہم نے لوگوں کو تین وتر پڑھتے پایا ہے اور اس میں وسعت ہے، امید ہے کہ اس میں کوئی حرج نہیں ہوگا۔ (کتاب الوتر، حدیث نمبر: ۹۹۳)

روایات میں اختلاف کی وجہ سے کوئی فیصلہ کن موقف اختیار نہیں کیا جاسکتا جیسا کہ امام بخاری رحمہ اللہ نے درج ذیل عنوان کے متعلق اسلوب اختیار کیا ہے:

باب الصلوة على الشهيد (کتاب الجنائز، باب نمبر: ۷۲)

اس عنوان کے تحت دو احادیث ذکر کی ہیں ایک میں ہے کہ آپ نے شہدائے احد کا جنازہ نہیں پڑھا۔ (حدیث نمبر: ۳۳۳)

دوسری حدیث میں ہے کہ رسول اللہ ﷺ ایک دن باہر تشریف لے گئے اور اہل احد پر اسی طرح نماز پڑھی جس طرح میت پر پڑھی جاتی ہے۔ (حدیث نمبر: ۱۳۳۳)

جہ ایک مسئلہ میں اہل علم کا اختلاف ہوتا ہے اس بنا پر آپ وہاں کوئی فیصلہ کن موقف اختیار نہیں کرتے جیسا کہ آپ نے اپنی الجامع الصحیح میں ایک عنوان بایں الفاظ قائم کیا ہے: "اذا دعت الام ولدها في الصلوة" اس عنوان کو کتاب العمل فی الصلوٰۃ نمبر: ۷ کے تحت بیان کیا ہے۔ پھر حدیث جرج ذکر کی ہے۔ چونکہ اس مسئلہ میں اہل علم کا اختلاف ہے کہ دوران نماز اگر والدہ اپنی کسی ضرورت کے لیے بیٹے کو بلائے تو وہ حاضر ہو جائے یا نماز جاری رکھے۔ اہل علم کے اختلاف کے پیش نظر امام بخاری رحمہ اللہ نے جزم و وثوق سے کوئی فیصلہ نہیں کیا۔

⑧ بعض اوقات ایسا بھی ہوتا ہے کہ ایک مسئلہ اختلافی ہوتا ہے لیکن امام بخاری رحمہ اللہ اپنے اختیار کردہ موقف کے متعلق بڑے مضبوط دلائل رکھتے ہیں، اس لیے عنوان میں اس مسئلہ کو بڑے وثوق اور جزم سے بیان کرتے ہیں درج ذیل عنوانات اسی قبیل سے ہیں۔

① باب وجوب صلوة الجماعة (کتاب الاذان باب نمبر: ۲۹)

② باب التيمم للوجه والكفين (کتاب التيمم باب)

③ باب وقت الجمعة اذا زالت الشمس (کتاب الجمعة، باب نمبر: ۱۶)

④ باب التكبير على الجنازة اربعاً (الجنائز باب نمبر: ۶۴)

حالانکہ ان مسائل کے متعلق ائمہ اور فقہاء میں بہت اختلاف ہے، لیکن امام بخاری رحمہ اللہ نے دلائل و براہین کی وجہ سے ان کے متعلق بڑے جزم و وثوق سے فیصلہ کن موقف اختیار کیا ہے۔

⑨ امام بخاری رحمہ اللہ بعض اوقات عنوان میں ایک مرفوع حدیث لاتے ہیں جو ان کی شرط کے مطابق نہیں ہوتی لیکن اس کا معنی صحیح ہوتا ہے۔ پھر اس معنی کو ثابت کرنے کے لیے تائید کے طور پر دیگر احادیث پیش کرتے ہیں جو ان کی شرائط کے مطابق ہوتی ہیں درج ذیل ابواب میں یہی اسلوب اختیار کیا گیا ہے۔

☆ باب الصعید الطیب وضوء المسلم (کتاب التیمم، باب نمبر: ۶)

☆ سترة الامام سترة من خلفه (کتاب الصلوٰۃ، باب نمبر: ۹۰)

☆ باب الاقامة واحدة (کتاب الاذان، باب نمبر: ۳)

☆ باب من قال لا یقطع الصلوٰۃ شیء (کتاب الصلوٰۃ، باب نمبر: ۱۰۵)

☆ باب الاثنان فما فوقها جماعة (کتاب الاذان، باب نمبر: ۳۵)

☆ الامراء من قریش (کتاب الاحکام، باب نمبر: ۲)

مذکورہ بالا احادیث امام بخاری رحمہ اللہ کی شرط کے مطابق نہ تھیں اس لیے انہیں عنوانات میں ذکر کیا ہے اور اس کا معنی صحیح تھا لہذا دیگر احادیث سے اسے ثابت کیا ہے۔

⑩ کبھی عنوان کی عبارت کا ظاہر مدلول مقصود نہیں ہوتا بلکہ دلالت التزامی سے ثابت ہونے والا امر مقصود ہوتا ہے جو عنوان کے تحت پیش کردہ احادیث میں کافی غور و فکر کرنے کے بعد ظاہر ہوتا ہے۔ مثلاً باب ”کیف بدأ الوحی“ میں آغاز وحی کا تذکرہ ہی مقصود نہیں بلکہ وحی کے جملہ مبادی یعنی وحی اس کی اقسام، اس کی عظمت و صداقت، مقام وحی، زبان وحی اور موحی الیہ رسول اللہ ﷺ کے حالات و اخلاق نیز صاحب وحی حضرت جبرائیل علیہ السلام کے حالات و غیرہ بیان کرنا مقصود ہیں، یہ تمام باتیں اس عنوان کے تحت پیش کردہ احادیث سے معلوم ہوتی ہیں، صرف نزول وحی کی کیفیت مقصود نہیں ہے کیونکہ اس کے لیے امام بخاری رحمہ اللہ نے کتاب فضائل القرآن میں ایک عنوان قائم کیا ہے:

باب کیف نزول الوحی وأول ما نزل (کتاب فضائل القرآن، باب نمبر: ۱)

⑪ امام بخاری رحمہ اللہ نے ”الجامع الصحیح“ میں بعض مقامات پر باب کا لفظ لکھا ہے لیکن وہاں عنوان ندارد یعنی وہ باب بلا عنوان ہوتا ہے، امام بخاری رحمہ اللہ کی اس قسم کے عنوان سے تین اغراض ہوتی ہیں۔

☆ اس قسم کے باب کا تعلق پہلے عنوان سے ہوتا ہے گویا بلا عنوان باب کی حیثیت ایک ”فصل“ کی ہوتی ہے جیسا کہ کتاب الصلوٰۃ میں باب الصلوٰۃ بین السواری کے بعد ایک باب بلا عنوان ہے۔ گویا کہ پہلے باب کا تہہ اور مکملہ ہے۔

☆ قارئین اہل علم اور طلبہ کو اس امر پر آمادہ کرنا مقصود ہوتا ہے کہ وہ از خود غور و فکر کر کے اس مقام پر کوئی عنوان قائم کریں جو موقع و محل کے مطابق ہو جیسا کہ کتاب التیمم کے آخر میں ایک باب بلا عنوان ہے۔ جس کے تحت حضرت عمران بن حصین رضی اللہ عنہ سے مروی ایک حدیث بیان کی گئی ہے کہ ایک جنسی آدمی نماز میں شامل نہ ہوا تو رسول اللہ ﷺ نے اسے تیمم کر کے نماز پڑھنے کی تعلیم دی۔ اس

مقام میں حسب حال درج ذیل عنوان مناسب ہے:

”الجنب اذا لم يجد ماء يتيمم۔“ ”جب جنبی کو پانی نہ ملے تو تیمم کر لے۔“

☆ ایسے عنوان کے تحت ذکر کردہ حدیث سے بے شمار احکام و مسائل ثابت ہوتے ہیں۔ امام بخاری رحمہ اللہ کثیر فوائد کے پیش نظر اس حدیث پر کوئی عنوان بندی نہیں کرتے، تاکہ اس سے مسائل کثیرہ کے استنباط کی گنجائش برقرار رہے۔ مثلاً: کتاب الایمان میں ایک عنوان باب ”سؤال جبرائیل للنبی ﷺ عن الایمان.....“ ہے۔ اس کے بعد ایک باب بلا عنوان (باب نمبر ۳۸) ہے اور اس کے تحت حدیث ہرقل بیان کی گئی ہے، جس سے متعدد مسائل ثابت ہوتے ہیں۔ اس لیے امام بخاری رحمہ اللہ نے اس مقام پر باب بلا عنوان رکھا ہے، تاکہ کثیر مسائل کی وسعت برقرار رہے۔

۱۲۔ بعض دفعہ ایسا ہوتا ہے کہ عنوان موجود ہے لیکن اس کے تحت کسی آیت یا حدیث کا ذکر نہیں ہوتا، اس کے متعلق شارحین نے درج ذیل دو موقف اختیار کئے ہیں:

☆ راویوں کے تصرف سے ایسا ہوا ہے، اصل کتاب میں ایسا نہیں تھا۔

☆ امام بخاری رحمہ اللہ نے بیاض چھوڑ دیا تھا لیکن اس کے بعد حدیث ذکر کرنے کا اتفاق نہیں ہوا۔

لیکن ہمارے رجحان کے مطابق یہ دونوں موقف محل نظر ہیں کیونکہ امام بخاری رحمہ اللہ نے اپنی صحیح کو تالیف کرنے کے بعد اس کی تدریس کا سلسلہ شروع فرمایا تقریباً نوے ہزار شاگردوں نے اس کتاب کو براہ راست امام بخاری رحمہ اللہ سے پڑھا ہے، یہ ناممکن ہے کہ ایسے حالات میں راویوں کو تصرف کا موقع ملا ہو یا آپ نے بیاض چھوڑ دیا، لیکن بعد میں وہاں حدیث لانے کا اتفاق نہ ہو سکا، ہمارے نزدیک اس کی حسب ذیل دو وجوہات ہیں:

۱۔ امام بخاری رحمہ اللہ اپنے شاگردوں میں اجتہاد کا ملکہ پیدا کرنا چاہتے ہیں کہ وہ ایسے مقامات پر خود کسی آیت یا حدیث کا انتخاب کریں۔

۲۔ امام بخاری رحمہ اللہ نے دقیق طور پر ایسا کیا ہے کیونکہ اس قسم کے باب سے پہلے یا بعد ضرور ایسی حدیث ہوتی ہے جو اس عنوان کو ثابت کرتی ہے۔ خواہ وہ حدیث قریب یا دور، ہوتی ضرور ہے۔ مثلاً: کتاب الحج میں ایک عنوان بایں الفاظ ہے: باب قصر

الخطبة بعرفة (باب نمبر: ۹۰)

اس کے بعد ایک دوسرا عنوان ہے۔ ”التعجيل الى الموقف“ اس عنوان کے تحت کوئی آیت یا حدیث نہیں ہے، چونکہ

اس عنوان سے پہلے درج کردہ حدیث میں یہ الفاظ ہیں:

حضرت ابن عمر رضی اللہ عنہما نے حجاج بن یوسف سے کہا اگر تو سنت کے مطابق حج کرنا چاہتا ہے تو خطبہ مختصر کر اور دُوب عرفات کے

لیے جلدی کرو۔ (صحیح بخاری، الحج: ۱۶۶۳)

مذکورہ عنوان کی یہی حدیث دلیل ہے امام بخاری رحمہ اللہ نے تکرار سے بچنے کے لیے اسے یہاں نقل نہیں فرمایا نیز آپ کا یہ بھی

مقصود ہے کہ طلبہ کا ذہن پختہ ہو جائے اور انہیں استنباط مسائل اور محنت کی عادت پڑھے، بہر حال اس طرح کے ابواب بہت کم ہیں

بلکہ نہ ہونے کے برابر ہیں، الغرض امام بخاری رحمہ اللہ نے ”الجامع الصحيح“ کے تراجم میں بڑے بڑے اعلیٰ مقاصد پیش نظر رکھے ہیں جن کی گہرائی تک پہنچنے کے لیے نظر غائر اور فہم صائب کی ضرورت ہے۔ سطحی فکر کا حامل انسان ان کی تہہ تک نہیں پہنچ سکتا۔ بلکہ وہ امام بخاری رحمہ اللہ پر اعتراض کر دیتا ہے کہ ان کے قائم کردہ عنوانات پر نظر ثانی کی ضرورت ہے۔ حالانکہ وہ خود فہم سقیم میں مبتلا ہوتا ہے۔ امام بخاری رحمہ اللہ کے قائم کردہ تراجم کے متعلق تفصیل سے لکھنے کی ضرورت ہے، ہم نے صرف بارہ انواع کا ذکر کیا ہے۔ ہماری زیر تالیف شرح بخاری جو اپنے آخری مراحل میں ہے، اس کے مقدمہ میں تراجم کے متعلق تفصیل سے لکھنے کا پروگرام ہے۔ اللہ تعالیٰ ہمیں محض اپنے فضل و کرم سے امام بخاری رحمہ اللہ اور صحیح بخاری کا دفاع کرنے کی توفیق دے۔ (آمین)

نسخہ ہائے صحیح بخاری

امام بخاری رحمہ اللہ کے شاگرد رشید فربری نے ذکر کیا ہے کہ الجامع الصحیح کو نوے ہزار آدمیوں نے امام بخاری رحمہ اللہ سے براہ راست سنا۔ (مقدمہ فتح الباری، ص ۶۸۶) لیکن ہم تک صحیح بخاری کے جو نسخے متصل سند سے پہنچے ہیں وہ صرف چار ہیں جن کی تفصیل حسب ذیل ہے:

☆ پہلا نسخہ

یہ حافظ فربری کا نسخہ ہے، یہ امام بخاری رحمہ اللہ کے ارشد تلامذہ سے ہیں انہوں نے صحیح بخاری کو امام بخاری رحمہ اللہ سے دو مرتبہ سنا ہے، ایک مرتبہ بخارا میں اور دوسری مرتبہ فربر میں، بخارا کے قریب دریائے جیحون کے کنارے پر ایک فربنامی شہر آباد ہے، امام بخاری رحمہ اللہ کے ہونہار شاگرد اسی مقام پر پیدا ہوئے۔ ان کا پورا نام ابو عبد اللہ محمد بن یوسف بن مطر بن صالح بن بشر فربری ہے۔ صحیح بخاری کے متعدد مقامات پر قال الفربری موجود ہے۔ صحیح بخاری کا یہ نسخہ باقی تینوں نسخوں سے زیادہ شہرت یافتہ ہے۔

☆ دوسرا نسخہ

یہ حافظ نسفی کا نسخہ ہے۔ ان کا نام ابراہیم بن معقل بن حجاج نسفی ہے، انہوں نے الجامع الصحیح کو امام بخاری رحمہ اللہ سے براہ راست سنا، حافظ نسفی نے پوری کتاب امام بخاری رحمہ اللہ سے نہیں سنی، چند اوراق رہ گئے تھے، اس طرح اس نسخہ میں معمولی سا نقص رہ گیا اس بنا پر فربری کا نسخہ زیادہ عمدہ ہے، کیونکہ انہوں نے پوری کتاب امام بخاری رحمہ اللہ سے سنی ہے۔ حافظ نسفی کے نسخہ کو وہ شہرت نہ مل سکی جو نسخہ فربری کو حاصل ہوئی۔

☆ تیسرا نسخہ

یہ نسخہ حافظ نسوی کا ہے، ان کا نام حماد بن سناکر نسوی ہے، انہوں نے الجامع الصحیح کو امام بخاری رحمہ اللہ سے سماعت کیا لیکن کچھ مقامات کی سماعت ان سے بھی رہ گئی، اس نسخہ کو آگے بیان کرنے والا صرف ایک شخص ہے جب کہ فربری کے نسخہ کو نقل کرنے والے نو تلامذہ ہیں۔ اس بنا پر حماد بن سناکر کے نسخہ کو بھی وہ شہرت نہ حاصل ہو سکی جو نسخہ فربری کو حاصل ہوئی۔

☆ چوتھا نسخہ

یہ نسخہ حافظ بزدوی کا ہے۔ ان کا پورا نام ابو طلحہ منصور بن محمد بن علی بزدوی ہے۔ انہوں نے ۳۲۹ھ میں وفات پائی، امام

بخاری کے شاگردوں میں سے آخر میں فوت ہونے والے ہیں۔ اس نسخہ کو بھی صرف ایک آدمی نقل کرتا ہے۔ اس لیے نسخہ فربری کے مقابلہ میں اس کی شہرت نہ ہو سکی۔ بعض حضرات حافظ حاملی کو بھی صاحب نسخہ کہتے ہیں لیکن ان کے پاس صحیح بخاری کا کوئی نسخہ نہیں تھا۔ امام بخاری رحمہ اللہ جب آخری مرتبہ بغداد گئے تو حافظ حاملی وہاں امام بخاری رحمہ اللہ کی چند مجالس میں شریک ہوئے۔ بہر حال ہمارے ہندو پاک میں حافظ فربری کا نسخہ ہی مدایر روایت ہے۔ واللہ اعلم

ترتیب صحیح بخاری

حافظ ابن حجر رحمہ اللہ نے مقدمہ فتح الباری میں شیخ الاسلام ابو حفص عمر بلقینی کے حوالہ سے الجامع الصحیح کی ترتیب بیان کی ہے، ہم اپنے الفاظ میں اس کا خلاصہ بیان کرتے ہیں۔

صحیح بخاری ایک ایسی کتاب ہے جس پر صحیح اور جامع دونوں صفات کا اطلاق ہوتا ہے۔ جامعیت کا یہ عالم ہے کہ یہ شریعت کے تمام فنون یعنی عقائد و عبادات، جہاد و غزوات، آداب و معاملات، سیر و اخلاقیات، حدود و تعزیرات، تفسیر و فضائل، طب و علاج اور رقاق و توحید جیسے چون (۵۴) فنون اسلامیہ پر مشتمل ہے۔ ملکی سیاسی قوانین کے علاوہ روزمرہ کے جزوی معاملات بڑے صاف اور روشن دلائل سے مستنبط کیے ہیں، الغرض اللہ کی کتاب کے بعد یہ ایک ایسی کتاب ہے جو دین و دنیا کے معاملات بڑے اچھے انداز میں حل کرتی ہے اور مصنف کے متعلق تمام فنون میں قابلیت کی شہادت دیتی ہے۔

مصنف نے اپنی کتاب کا آغاز بدیۃ الوحی سے کیا ہے۔ کیونکہ دین اسلام کی بنیاد وحی پر ہے اور وحی کی دونوں اقسام متکویلیی کتاب اللہ اور غیر متکویلیی سنت رسول اللہ ﷺ، ان دونوں میں عملی اعتبار سے کوئی فرق نہیں ہے، اس کے بعد کتاب الایمان لائے ہیں، تاکہ بتایا جائے کہ وحی پر ایمان لانا ہی نجات کا باعث ہے اور اس کے بغیر انسان کی کوئی محنت بھی ثمر آور نہیں ہو سکتی۔ پھر کتاب العلم کو بیان کیا اس سے یہ مقصود ہے کہ ایمان کے تقاضوں کو سمجھنے کے لیے علم انتہائی ضروری ہے چونکہ علم کا تقاضا عمل ہے اور عملی میدان میں سب سے زیادہ اہم عبادات ہیں اور عبادات کی بجا آوری کے لیے طہارت ظاہری شرط ہے۔ لہذا اس کے بعد کتاب الوضوء، کتاب الغسل، کتاب الحیض اور کتاب النیم کو بیان فرمایا، عبادات کچھ ایسی بھی ہیں جن کے ثواب کا پیمانہ مقرر ہے پھر ان میں سے کچھ خالص بدنی ہیں اور قیامت کے دن سب سے پہلے ان کے متعلق باز پرس ہوگی، لہذا کتاب الصلوٰۃ کا اہتمام کیا، پھر وہ عبادات جو محض مالی ہیں، کتاب الزکوٰۃ اسی اہمیت کے پیش نظر بیان کی گئی ہے۔ پھر وہ عبادات جو مالی اور بدنی دونوں سے مرکب ہیں۔ چنانچہ کتاب الحج، کتاب العمرة، کتاب الحصر اور کتاب جزاء الصيد بیان فرمائیں۔ پھر حج کی مناسبت سے کتاب فضائل المدینہ لائے ہیں۔

پھر وہ عبادات جن کے اجر و ثواب کا کوئی پیمانہ مقرر نہیں ہے۔ اگر اسے پورے آداب و شرائط سے ادا کیا جائے تو اللہ کے ہاں بلا حد و حساب اجر و ثواب ملے گا۔ چنانچہ کتاب الصوم تا کتاب الاعتکاف اس حکمت کے پیش نظر بیان کی ہیں۔ اس کے بعد معاملات کا آغاز فرمایا خاص طور پر ہر وہ شخصی معاملات جن کا تعلق انسانی معیشت سے ہے، کتاب البیوع سے کتاب الوصایا تک اسی مقصد کو پورا کیا گیا ہے۔ پھر بین الاقوامی معاملات کو زیر بحث لایا گیا ہے، سرکشوں کی سرکوبی کے لیے جہاد اور ان سے حاصل شدہ اموال کی تقسیم اور جزیہ و ٹیکس کو بیان فرمایا، پھر ان کے سامنے دعوت اسلام پیش کرنے کے لیے انبیائے کرام اور ان کے اصحاب کے فضائل و

مناقب، آسمانی کتابیں، خاص طور پر قرآن کریم اور اس کی تفسیر کی اہمیت کو اجاگر کرنے کے لیے کتاب الجہاد سے فضائل قرآن تک کا طویل سلسلہ بیان کیا، یہ سلسلہ بین الاقوامی مباحث پر مشتمل ہے، اس کے بعد عالمی قوانین کتاب الزکاح سے کتاب الصفقات تک یعنی خاندانی نظام کو بیان کیا ہے۔ اس کے بعد معاشرہ کی تشکیل نو کے لیے کھانے پینے کے آداب کتاب الاطعمہ سے کتاب الاشرہ تک اور اس میں بے اعتدالی کی وجہ سے بیماری پھر علاج معالجہ کی اہمیت کو کتاب المرضی اور کتاب الطب میں اجاگر کیا گیا ہے۔ متمدن اقوام کھانے پینے کے بعد ستر پوشی کو اہمیت دیتی ہیں۔ اس لیے الناس باللباس کے پیش نظر کتاب اللباس کو بیان کیا۔ پھر اخلاقیات کا آغاز فرمایا چنانچہ کتاب الادب اور کتاب الاستیذان میں اسی قسم کے معاشرتی آداب و حقوق کو بیان کیا گیا ہے۔ پھر اللہ کے ساتھ اپنا تعلق مضبوط کرنے کے لیے کتاب الدعوات اور کتاب الرقاق کو بیان کیا، موت کے حوالہ سے کتاب القدر، کتاب الایمان والند وراور کتاب الفرائض کا ذکر بھی از بس ضروری تھا۔

بعض اوقات انسان اپنی موت سے بے خبر ہو کر دوسروں کے حقوق پر شبخوں مارتا ہے، کتاب الحدود اور کتاب الدیات میں ان جرائم کی روک تھام کے لیے مختلف سزاؤں کو بیان فرمایا، بسا اوقات ایسا بھی ہوا ہے کہ جرم پیشہ لوگوں کی سرکشی اس حد تک بڑھ جاتی ہے کہ مذکورہ سزائیں انہیں سیدھا نہیں کر سکتیں تو ان کے لیے کتاب استتابہ المرتدین والمعادنہ و قتالہم قائم کیا۔ ایسا بھی ہوتا ہے کہ انسان مجبور ہو کر کلمہ کفر کہہ دیتا ہے، اس کے حل کے لیے کتاب الاکراہ کو لائے ہیں، اس عالم رنگ و بو میں بے شمار ایسے فتنے ہیں جو انسان کے ایمان و اخلاق کو غارت کے دیتے ہیں، بعض فتنے مذہب کی آڑ میں برپا کیے جاتے ہیں یا کسی خواب کو بنیاد بنا کر انہیں ہوا دی جاتی ہے چنانچہ کتاب الحیل، کتاب التعمیر اور کتاب الفتن میں اسی قسم کے فتنوں کا سد باب کیا گیا ہے پھر اسلامی حکومت کا خاکہ کتاب الاحکام میں بیان کیا، آخر میں مختلف تحریکات اور نظریات کا جائزہ کتاب التمی اور کتاب اخبار الاحاد کی صورت میں لیا گیا پھر باطل تحریکات سے بچاؤ کے لیے کتاب الاعتصام بالکتاب والسنة کا عنوان قائم کیا ہے۔

آخر میں توحید باری تعالیٰ کے متعلق مختلف لوگوں اور گروہوں نے جو شکوک و شبہات پھیلارکھے ہیں، اپنی کتاب التوحید میں خوب خوب صاف کیا ہے۔

امام بخاری رحمہ اللہ نے آغاز کتاب میں وحی اور آخر میں توحید کو بیان کیا کیونکہ توحید کی اصل وحی اور وحی کا ثمرہ توحید ہے۔ اور درمیان میں اس کا تقاضا عمل ہے آپ نے واضح کیا کہ جس نے دنیا میں اس پھل کو پالیا وہ آخرت میں کامیاب ہوگا اور جنت میں اللہ تعالیٰ کی نعمتوں سے لطف اندوز ہوگا، اللہ تعالیٰ ہم سب کو کامیابی سے ہمکنار کرے۔ (آمین)

مقام صحیح بخاری

امام بخاری رحمہ اللہ نے اپنی الجامع الصحیح کو حسن نیت اور اخلاص سے تالیف فرمایا اور اس کی تالیف میں بڑی محنت اور جانفشانی سے کام لیا آپ فرماتے ہیں:

”میں نے اپنی صحیح میں کوئی بھی حدیث غسل کرنے اور دو رکعت پڑھنے اور استخارہ کرنے کے بغیر نہیں لکھی۔“ (مقدمہ فتح الباری، ص ۹)

امام بخاری رحمہ اللہ نے اس عظیم کتاب کو لکھنے کے بعد اس وقت کے جلیل القدر علمائے کرام کے ہاں پیش کیا، تمام محدثین اور شیوخ نے اسے بنظر تحسین دیکھا۔ ابو جعفر عقیلی کا بیان ہے:

امام بخاری رحمہ اللہ نے اس تالیف کو امام احمد بن حنبل، یحییٰ بن معین، علی بن مدینی اور دیگر علمائے وقت کی خدمت میں پیش کیا تو سب نے اس کی تعریف کی اور اس کے صحیح ہونے کی شہادت دی مگر چار احادیث کے متعلق معمولی سا اختلاف کیا۔

ان چار احادیث کے متعلق عقلی کا بیان ہے کہ امام بخاری رحمہ اللہ کی بات ہی صحیح ہے۔ اور وہ احادیث بھی صحیح ہیں۔ (مقدمہ فتح الباری، ص ۹) اب گویا اس بات پر اجماع ہے کہ اللہ تعالیٰ کی کتاب کے بعد صحیح ترین کتاب صحیح بخاری ہے، امام بخاری خود اس تالیف کے متعلق فرماتے ہیں کہ میں نے سولہ برس کی محنت شاقہ سے اپنی اس کتاب کو مرتب کیا ہے اور چھ لاکھ احادیث میں سے اس کا انتخاب کر کے اپنے اور اللہ کے درمیان اسے حجت قرار دیا ہے۔ (مقدمہ فتح الباری، ص ۶۸۱)

امام حاکم فرماتے ہیں کہ اللہ تعالیٰ امام بخاری رحمہ اللہ پر رحم فرمائے انہوں نے اپنی صحیح کو تالیف کر کے اس میں اصول جمع کیے اور لوگوں کی راہنمائی کے لیے اس میں احادیث بیان کیں۔ ان کے بعد جس قدر بھی مؤلفین آئے انہوں نے اسی کتاب سے مواد لیا۔ (مقدمہ فتح الباری، ص ۶۸۱)

اس کتاب کے متعلق حافظ ابونصر وائلی لکھتے ہیں:

تمام اہل علم اور فقہاء اس پر متفق ہیں کہ اگر کوئی شخص یہ قسم اٹھائے:

”بخاری کی وہ تمام مرفوع روایات جو رسول اللہ ﷺ سے بیان کی گئی ہیں وہ صحیح ہیں، اگر ایسا نہ ہو تو میری بیوی کو

طلاق ہو جائے۔“

اس طرح کی قسم اٹھانے سے اس کی بیوی کو طلاق نہیں ہوگی اور وہ عورت اس کی بیوی رہے گی۔ (علوم الحدیث لابن الصلاح، ص ۳۹)

چونکہ صحیح بخاری کی تمام متصل مرفوع روایات صحیح ہیں اس لیے اس کی بیوی پر طلاق نہیں پڑے گی۔ شاہ ولی اللہ محدث دہلوی لکھتے ہیں:

”صحیح بخاری اور صحیح مسلم کے متعلق تمام محدثین کا اتفاق ہے کہ ان میں تمام کی تمام متصل اور مرفوع روایات یقیناً صحیح

ہیں اور یہ دونوں کتابیں اپنے مصنفین تک تو اتر کے ساتھ پہنچی ہیں، جو انسان ان کی تعظیم نہ بجالائے وہ بدعتی ہے اور

وہ مسلمانوں کے راستہ کے خلاف چلتا ہے۔“ (جزء اللہ البالغہ، ص ۱۳۴ ج ۱)

صحیح بخاری کے متعلق ابوزید مروزی فرماتے ہیں:

میں حجر اسود اور مقام ابراہیم کے درمیان سویا ہوا تھا، اس دوران میں نے خواب میں رسول اللہ ﷺ کو دیکھا، آپ

نے مجھے فرمایا ابوزید! تو کب تک شافعی کی کتاب پڑھتا رہے گا اور تو میری کتاب کیوں نہیں پڑھتا، میں نے عرض کیا

یا رسول اللہ! آپ کی کوئی کتاب ہے؟ آپ نے فرمایا: محمد بن اسماعیل کی جامع صحیح میری کتاب ہے۔

(مقدمہ فتح الباری، ص ۶۸۳)

بہر حال امام بخاری رحمہ اللہ کی صحیح بخاری کو اللہ تعالیٰ نے شرف قبولیت سے نوازا، اس عالم رنگ و بو میں کوئی بھی اس سے بے

نیاز نہیں ہو سکتا۔

مناسب معلوم ہوتا ہے کہ صحیح بخاری کے مترجم اور شارح مولانا محمد داؤد راز رحمہ اللہ کے حالات و خدمات سے بھی قارئین کو آگاہ

کیا جائے اللہ تعالیٰ ان حضرات کو اپنے ہاں اجر جزیل سے نوازے۔

شراح بخاری مولانا داؤد راز رحمہ اللہ

نام و جائے پیدائش

مولانا محمد داؤد راز ضلع گوڑ گاؤں (علاقہ میوات) کے ایک چھوٹے سے گاؤں ”راہپواہ“ میں ۱۹۰۸ء کو پیدا ہوئے۔ وہاں کے باشندے زیادہ تر میوراچپوت مسلمان ہیں۔ جن کا آبائی پیشہ زراعت ہے۔ یہ علاقہ میوچھتری راجپوت مسلمانوں کا ہے، اگرچہ تقسیم ملک کی وجہ سے اس علاقہ پر کافی اثر پڑا۔ یہاں توحید و سنت کی ترویج و اشاعت کا سہرا ان بزرگان قوم پر ہے جو آزادی وطن کے اولین علمبردار مولانا سید احمد بریلوی اور سید اسماعیل شہید دہلوی کے تربیت یافتہ تھے۔ وہ حضرات اس علاقہ میں تشریف لائے اور اصلاح و تربیت کے فرائض سرانجام دیئے۔ اس کے بعد شیخ اکل مولانا سید محمد نذیر حسین محدث دہلوی کے فیض یافتگان نے بھی یہاں کافی تبلیغی اور اصلاحی کام کئے۔ اللہ تعالیٰ ان تمام حضرات کی مساعی جلیلہ کو قبول فرمائے۔

تعلیمی حالات

مولانا محمد داؤد راز کا بچپن سکول کی ابتدائی تعلیم سے شروع ہوا، ان کے والد محترم پہلے ہی داغ مفارقت دے چکے تھے۔ بڑے بھائی اور والدہ ماجدہ کے زیر سایہ غالباً ۱۳۳۷ھ میں دارالعلوم دہلی جا کر مدرسہ حمیدیہ صدر بازار میں داخلہ کی سعادت حاصل کی جو دہلی کے رئیس حافظ حمید اللہ نے قائم کیا تھا اور وہی اس مدرسہ کے اخراجات برداشت کرتے تھے وہاں مولانا عبد الجبار شکر اوی سے دینیات کی کتابیں پڑھنا شروع کیں اور اسی درس گاہ میں قرآن مجید نیز فارسی صرف و نحو کی ابتدائی کتابیں پڑھیں، اس کے بعد دہلی ہی میں حضرت مولانا عبد الوہاب صدری کے مدرسہ دارالکتاب والنتہ میں حافظ عنایت اللہ اثری اور بعض دیگر اساتذہ سے کسب علم کیا اور وہیں بے دینی علوم کی تکمیل کر کے سند فراغت حاصل کی۔ یہ غالباً ۱۳۴۶ھ کی بات ہے۔ ان دنوں دہلی کا یہ مدرسہ واقعی دارالعلوم تھا۔ بڑے بڑے علماء و مشائخ یہاں موجود تھے اور دیگر اکابر اہل علم بھی ہند کے اطراف سے یہاں آتے رہتے تھے۔ اللہ تعالیٰ نے مولانا محمد داؤد راز کو تحقیق و حجان دیا تھا، اس مدرسہ میں رہتے ہوئے انہیں علمی مجالس سے استفادہ کرنے کا خوب موقع میسر آیا، مولانا ابوسعید شرف الدین دہلوی بھی یہاں درس و افتا کا سلسلہ جاری کئے ہوئے تھے، ان کی صحبت سے بھی انہوں نے بھرپور فائدہ اٹھایا۔ تقسیم ملک کے بعد مولانا ابوسعید شرف الدین نے کراچی کو مسکن بنایا مگر آپ ۱۳۷۲ھ میں ممبئی تشریف لائے تو انہیں دو ماہ تک ان کی خدمت میں رہنے کا موقع ملا، انہی ایام میں انہوں نے سند اجازت حاصل کی، حصول علم اور سند فراغت کے بعد آپ اپنے وطن میوات چلے گئے وہاں جا کر آپ نے تدریس کا سلسلہ شروع کیا جو کافی سال جاری رہا۔

تبلیغی خدمات

مولانا محمد داؤد راز نے مقامی اہل حدیث علماء کے ساتھ ملکر ہندوستان کے مختلف علاقوں کا دعوتی دورہ کیا، تبلیغی دورے کا یہ سلسلہ آل انڈیا اہل حدیث کانفرنس کی طرف سے شروع کیا گیا تھا جو کافی عرصہ جاری رہا۔ اس دوران آپ نے مدراس، جبل پور، بریلی اور دیگر شہروں میں کتاب و سنت کی تبلیغ کی اور قرآن و حدیث پر مشتمل دروس دیئے۔ ایک دفعہ آپ نے آل انڈیا کانفرنس کی

صدارت کی اور خطبہ صدارت ارشاد فرمایا آپ نے اس خطبہ کے آخر میں کہا:

حضرات! ملی اتحاد و اصلاح ہی آپ کے اس عظیم الشان اجلاس کا مقصد ہے، سخت ضرورت ہے کہ آج مسلمان صحیح معنوں میں مسلمان بنیں۔ عقائد و اعمال اور اخلاق و کردار کے لحاظ سے آج ہمارا جو حال ہے وہ کسی سے مخفی نہیں، ہمیں اس ملک میں رہتے ہوئے ملی اور وطنی تعمیرات میں پورا پورا حصہ لینا چاہیے۔ آج ہماری سخت ضرورت ہے کہ اسلام کی حقیقی روشنی میں ہمارے اخلاق و اعمال درست ہوں، دوسری اقوام کے لیے ہمارا وجود باعث کشش ہو۔ اگر ایسا ہو جائے تو ہم آج بھی دعوت و تبلیغ کے متعلق بزرگان اسلام کی یاد تازہ کر سکتے ہیں اور بنی نوع انسان کو ترقی و سکون کا صحیح راستہ دکھا سکتے ہیں۔ اس اجلاس کا یہی مقصد ہے اور ہم کو آج خود فیصلہ کرنا ہے کہ اس مقصد میں ہم کہاں تک کامیاب ہوئے ہیں۔ اور اس بابرکت اجتماع سے کس قدر روحانی و اخلاقی فوائد ہم نے حاصل کیے ہیں۔ اللہ نہ کرے اگر معاملہ اس کے برعکس ہے تو یہ کہنا بے جا نہ ہوگا:

نشستند و گفتند و برخواستند

آج ہمیں گفتار سے ہٹ کر کردار کی ضرورت ہے، قول سے زیادہ عمل درکار ہے۔

یقین محکم عمل پیہم محبت فاتح عالم جہادِ زندگانی میں ہیں یہ مردوں کی شمشیریں

علمی مصروفیات

آپ کئی سال ممبئی رہے۔ وہاں ان کا قیام مومن پورہ میں تھا جہاں وہ خطابت کا فریضہ بھی انجام دیتے تھے اور مکتبہ دینیات کے نام سے مسلک اہل حدیث کے مطابق دینی کتب کی نشر و اشاعت کا سلسلہ شروع کیا، اس سلسلہ میں انہوں نے بہت بڑی علمی خدمات انجام دیں جن کی تفصیل حسب ذیل ہے:

☆ انہوں نے پہلے پہلے مولانا ثناء اللہ امرتسری کے نام سے ثنائی ترجمے والا قرآن مجید منتخب حواشی کے ساتھ مرتب کر کے شائع کیا، حواشی کی ترتیب و تدوین میں تفاسیر و احادیث کی معتبر اور مستند کتابوں کو پیش نظر رکھا۔ شروع میں قرآن مجید کی تلاوت کے فضائل و آداب پھر حواشی کے اہم مضامین کی مختصر فہرست درج کی گئی ہے۔ جو پانچ صفحات پر مشتمل ہے۔ قرآن مجید میں صفات باری تعالیٰ توحید و رسالت، رد شرک، ملائکہ، جنت و دوزخ، قیامت، نماز، روزہ، حج، زکوٰۃ، جہاد اور دیگر مضامین سے متعلق جو آیات مختلف مقامات پر آئی ہیں۔ ان کی الگ فہرست دی گئی ہے۔ علامہ ثناء اللہ امرتسری کے حالات زندگی بھی بیان کئے گئے ہیں۔

☆ فتاویٰ ثنائیہ: مولانا محمد داؤد راز نے اخبار اہل حدیث امرتسر میں مولانا ثناء اللہ امرتسری کے فتاویٰ جات کو مرتب کر کے شائع کیا۔ بعض مقامات پر مولانا ابوسعید شرف الدین دہلوی کے حواشی بھی ہیں۔ علامہ احسان الہی ظہیران کے متعلق رقمطراز ہیں:

فتاویٰ ثنائیہ کے بارے میں یہ بات بلا خوف تردید کہی جاسکتی ہے کہ اردو فتاویٰ میں یہ جامع اور صحیح ترین مجموعہ ہے۔ مولانا امرتسری رحمہ اللہ کی تحقیق اور ژرف نگاہی کے اپنے اور بیگانے سب ہی معترف ہیں اور پھر مولانا محمد داؤد راز نے اسے سلیقے اور طریقے سے مرتب کر کے مزید مفید اور مستند بنادیا ہے۔ اس میں کوئی شبہ نہیں کہ اس میں کچھ

تسامحات بھی ہوں گے لیکن اس سے بھی انکار نہیں کہ کتاب وسنت کے اس قدر قریب اور مسلک سلف کے اس قدر مطابق فتاویٰ کا اور کوئی مجموعہ اردو میں موجود نہیں۔

☆ شرح بخاری: مولانا محمد داؤد راز نے صحیح بخاری کا اردو ترجمہ بھی کیا اور مفید حواشی بھی رقم فرمائے۔ پھر خود ہی تیس پاروں کی صورت میں انہیں الگ الگ شائع کیا، مولانا مرحوم نے اس کا پس منظر بیان کرتے ہوئے لکھا ہے:

”ہمارے ہاں کچھ متعصب حضرات بخاری شریف کے ترجمہ و شرح کی خدمت کا نام لے کر اس مقدس کتاب کو اس کے مقام رفیع سے گرانے کی کوشش میں مصروف ہیں بلکہ خود امام الدینیانی الحدیث حضرت امام بخاری کی تنقیص کر کے اپنے موعومات کی برتری ثابت کرنے کی دھن میں لگے ہوئے ہیں۔ عین فتنائے ایزدی اور سخت ترین ضرورت کے پیش نظر اس خدمت کا آغاز کیا گیا ہے جسے تکمیل کو پہنچانا کائنات کے پروردگار کا کام ہے۔“

طالب الدعوات
ابو محمد عبدالستار الحماد

مقدمہ

امام بخاری کا تعارف اور صحیح بخاری

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. آمَنَّا بِاللَّهِ تَعَالَى نَزَّلَ فِي الْقُرْآنِ مَجِيدٍ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ كِي طَاعَتِ كَا حَكَم دِيَا هِي۔

ارشاد باری تعالیٰ ہے: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا سَمْعُونَ﴾

(۸/ الانفال: ۲۰)

”اے ایمان والو! اللہ اور رسول کی اطاعت کرو اور اس سے منہ نہ پھیرو اور (حال یہ کہ) تم سن رہے ہو۔“

اور فرمایا: ”اور اگر تم اس (رسول) کی اطاعت کرو گے تو ہدایت پر ہو گے۔“ (۲۴/ النور: ۵۴)

نیز فرمایا: ”جس نے رسول کی اطاعت کی تو اُس نے یقیناً اللہ کی اطاعت کی۔“ (۴/ النساء: ۸۰)

رسول اللہ ﷺ کی وفات کے بعد آپ کی اطاعت صرف صحیح اور مقبول احادیث کے ذریعے سے ہی ممکن ہے۔ امام ابو عبد اللہ محمد بن اسماعیل البخاری رحمہ اللہ (متوفی ۲۵۶ھ) کی مشہور کتاب: صحیح البخاری صحیح احادیث کا وہ مجموعہ ہے جسے امت مسلمہ کے جلیل القدر اماموں نے بالاتفاق تلقی بالقبول کرتے ہوئے ”أَصَحُّ الْكُتُبِ بَعْدَ كِتَابِ اللَّهِ“ یعنی قرآن مجید کے بعد سب سے صحیح کتاب قرار دیا ہے۔

سنن النسائي کے مصنف امام ابو عبد الرحمن النسائي رحمہ اللہ (متوفی ۳۰۳ھ) جو کہ امام بخاری کے شاگرد ہیں، اپنے دور تک لکھی ہوئی کتب حدیث کے بارے میں فرماتے ہیں: ”فَمَا فِي هَذِهِ الْكُتُبِ كُلِّهَا أَجُودُ مِنْ كِتَابِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ“ ان تمام کتابوں میں محمد بن اسماعیل البخاری کی کتاب سے بہتر کوئی کتاب نہیں ہے۔ (تاریخ بغداد ۲/ ۹ و سندہ صحیح) امام ابوالحسن علی بن عمر الدارقطني رحمہ اللہ (متوفی ۳۸۵ھ) فرماتے ہیں: ”وَمَعَ هَذَا فَمَا فِي هَذِهِ الْكُتُبِ خَيْرًا وَأَفْضَلَ مِنْ كِتَابِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ رَحِمَهُ اللَّهُ“

اور اس کے ساتھ ان کتابوں میں محمد بن اسماعیل البخاری رحمہ اللہ کی کتاب سے بہتر اور افضل کوئی کتاب نہیں ہے۔

(اطراف الغرائب والافراد تالیف محمد بن طاهر المقدسی ۱/ ۲۰ ح ۱۵، و سندہ صحیح) امام ابوبکر احمد بن الحسین البیہقی رحمہ اللہ (متوفی ۴۵۸ھ) فرماتے ہیں: بخاری اور مسلم ہر ایک نے ایسی ایسی کتاب لکھی ہے جس میں ایسی حدیثیں جمع کر دی ہیں جو ساری صحیح ہیں۔ (معرفة السنن والآثار ۱/ ۱۰۶)

جس حدیث کو امام بخاری اور امام مسلم رحمہما اللہ دونوں روایت کر دیں تو تفسیر بغوی کے مصنف امام ابو محمد الحسین بن مسعود

الفراء رحمہ اللہ (متوفی ۵۱۶ھ) اسے ”هذا حديث متفق على صحته“ اس حدیث کے صحیح ہونے پر اتفاق ہے، لکھتے ہیں۔

مثلاً دیکھئے شرح السنة (۱/ ۵۰ ج ۱)

اس بات پر مسلمانوں کا اتفاق ہے کہ صحیح بخاری ”اصح الكتب بعد كتاب الله“ اللہ کی کتاب (قرآن) کے بعد سب کتابوں سے صحیح کتاب ہے۔ اصول حدیث کی کتابوں میں یہ مسئلہ واضح اور دونوں انداز میں بیان کر دیا گیا ہے۔

حافظ ابن کثیر دمشقی (متوفی ۷۷۴ھ) لکھتے ہیں: ”ثم حكى أن الأمة تلقت هذين الكتابين بالقبول، سوى أحرف يسيرة، انتقدتها بعض الحفاظ كالدارقطني وغيره، ثم استنبط من ذلك القطع بصفة ما فيها من الأحاديث، لأن الأمة معصومة عن الخطأ، فما ظنت صحته وجب عليها العمل به، لا بد وأن يكون صحيحاً في نفس الأمر، وهذا جيد“ پھر (ابن الصلاح نے) بیان کیا کہ بے شک (ساری) امت نے ان دو کتابوں (صحیح بخاری و صحیح مسلم) کو قبول کر لیا ہے، سوائے تھوڑے حروف کے جن پر بعض حفاظ مثلاً دارقطنی وغیرہ نے تنقید کی ہے۔ پھر اس سے (ابن الصلاح نے) استنباط کیا کہ ان دونوں کتابوں کی احادیث قطعی الصحت ہیں کیونکہ امت (جب اجماع کر لے تو) خطا سے معصوم ہے۔ جسے امت نے (بالاجماع) صحیح سمجھا تو اس پر عمل (اور ایمان) واجب ہے اور ضروری ہے کہ وہ حقیقت میں بھی صحیح ہی ہو۔ اور (ابن الصلاح کی) یہ بات اچھی ہے۔ (اختصار علوم الحديث ۱/ ۱۲۴، ۱۲۵)

اصول فقہ کے ماہر حافظ ثناء اللہ الزاہدی نے ایک رسالہ ”احادیث الصحیحین بین الظن والیقین“ لکھا ہے، جس میں ابواسحاق الاسفراہنی (متوفی ۴۱۸ھ) امام الحرمین الجوبینی (متوفی ۴۷۸ھ) ابن القیسرانی [محمد بن طاہر المقدسی] (متوفی ۵۰۷ھ) ابن الصلاح (متوفی ۶۴۳ھ) اور ابن تیمیہ (متوفی ۷۲۸ھ) وغیرہم سے صحیحین کا صحیح و قطعی الثبوت ہونا ثابت کیا ہے۔ اس مسئلے پر تفصیلی بحث سے پہلے امام بخاری رحمہ اللہ کا مختصر تعارف پیش خدمت ہے۔

امام بخاری رحمہ اللہ کا مختصر تعارف

① امام بخاری کے شاگرد امام ترمذی رحمہ اللہ فرماتے ہیں: ”ولم أر أحداً بالعراق ولا بخراسان في معنى العلل والتاريخ ومعرفة الأسانيد كبير أحد أعلم من محمد بن إسماعيل رحمه الله“ میں نے عُلل، تاریخ اور معرفت اسانید میں محمد بن اسماعیل (بخاری) رحمہ اللہ سے بڑا کوئی عالم نہ عراق میں دیکھا ہے اور نہ خراسان میں۔ (كتاب العلل للترمذی ص ۳۲)

② امام بخاری کے شاگرد امام مسلم رحمہ اللہ نے آپ کے سر کا بوسہ لیا اور فرمایا: ”لا يبغضك إلا حاسد وأشهد أن ليس في الدنيا مثلك“

”آپ سے صرف حسد کرنے والا شخص ہی بغض رکھتا ہے اور میں گواہی دیتا ہوں کہ دنیا میں آپ جیسا کوئی نہیں ہے۔“

(الارشاد للخليلي ۳/ ۹۶۱ و سندہ صحیح)

③ امام الامام شیخ الاسلام محمد بن اسحاق بن خزیمہ انیسابوری رحمہ اللہ (متوفی ۳۱۱ھ) نے فرمایا: ”ما رأیت تحت اديم السماء اعلم بالحديث من محمد بن إسماعيل البخاري“ میں نے آسمان کے نیچے محمد بن اسماعیل البخاری سے بڑا حدیث کا عالم کوئی نہیں دیکھا۔ (معرفة علوم الحديث للحاکم ص ۷۴ ح ۱۵۵ وسنده صحيح)

④ صحیح ابن حبان کے مؤلف حافظ ابن حبان رحمہ اللہ (متوفی ۳۵۴ھ) نے لکھا: ”وكان من خيار الناس ممن جمع وصنف ورحل وحفظ وذاكر وحث عليه وكثرت عنايته بالأخبار وحفظه للأثار مع علمه بالتاريخ ومعرفة أيام الناس ولزوم الورع الخفي والعبادة الدائمة إلى أن مات رحمه الله“ لوگوں میں آپ بہترین انسان تھے، آپ نے (احادیث) جمع کیں، کتابیں لکھیں، سفر کیا اور (احادیث) یاد کیں۔ آپ نے مذاکرہ کیا، اس کی ترغیب دی اور اخبار و آثار یاد کرنے پر بہت زیادہ توجہ دی۔ آپ تاریخ اور لوگوں کے حالات کو خوب جانتے تھے۔ آپ اپنی وفات تک خفیہ پرہیزگاری اور عبادت دائرہ پر قائم رہے، رحمہ اللہ (کتاب الثقات ۹/ ۱۱۳، ۱۱۴)

صحیح بخاری کا تعارف

اب صحیح بخاری کا مختصر تعارف پیش خدمت ہے:

① مشہور کتاب سنن الترمذی کے مؤلف امام ابو عبد الرحمن الترمذی رحمہ اللہ (متوفی ۳۲۰ھ) نے فرمایا:

”فما في هذه الكتب كلها أجود من كتاب محمد بن إسماعيل البخاري“

ان تمام کتابوں میں محمد بن اسماعیل البخاری کی کتاب سے بہتر کوئی کتاب نہیں ہے۔ (تاریخ بغداد ۲/ ۹ وسنده صحيح)

② ”الإبانة الكبرى“ کے مصنف، امام حافظ، شیخ السنہ ابو نصر الجزی الوائلی رحمہ اللہ (متوفی ۴۳۳ھ) سے منقول ہے:

”أجمع أهل العلم - الفقهاء وغيرهم - أن رجلاً لو حلف بالطلاق أن جميع ما في كتاب

البخاري مما روى عن النبي صلی اللہ علیہ وسلم قد صح عنه ورسول الله صلی اللہ علیہ وسلم قاله، لاشك فيه أنه لا

يحدث، والمرأة بحالها في جبالته“

اہل علم۔ فقہاء وغیرہم۔ کا اجماع ہے کہ اگر کوئی آدمی طلاق کی قسم کھائے کہ صحیح بخاری میں نبی صلی اللہ علیہ وسلم سے جو کچھ مروی ہے وہ یقیناً صحیح

ہے اور رسول اللہ صلی اللہ علیہ وسلم نے اسے فرمایا ہے، اس میں کوئی شک نہیں کہ اس کی قسم نہیں ٹوٹی اور اس کی عورت اس کے نکاح میں باقی

رہتی ہے۔ (علوم الحديث لابن الصلاح ص ۳۸، ۳۹ دوسرا نسخہ ص ۹۴، ۹۵، النکت للزرکشی ص ۸۰، التقييد والايضاح

للعراقي ص ۳۸، ۳۹، الشذی الفیاح لبرهان الدين الأبناسی، الورقة ۹: بحوالہ احادیث الصحیحین بین الظن والیقین ص ۲۸)

اس قول کی وائلی تک مجھے سند نہیں ملی لیکن ایسا ہی قول امام الحرمین ابو المعالی سے مروی ہے۔ دیکھئے النکت للزرکشی (ص

۸۰، ۸۱، شرح صحيح مسلم للنووي، درسی نسخہ ج ۱ ص ۱۴ دوسرا نسخہ ۱/ ۱۹، ۲۰) النکت

علی ابن الصلاح لابن حجر (۱/ ۳۷۲) وقال: مقالته المشهورة)

امام الحرمین والا قول بھی باسند صحیح معلوم نہیں۔ ابن دحیہ والی روایت قوی متابعت نہ ہونے کی وجہ سے مردود ہے۔ تاہم یہ مسئلہ بالکل صحیح ہے کہ ایسی قسم کھانے والے شخص کی بیوی پر طلاق نہیں پڑتی کیونکہ صحیح بخاری کی تمام متصل مرفوع روایات یقیناً صحیح ہیں۔

③ شاہ ولی اللہ دہلوی فرماتے ہیں: ”أما الصحيحان فقد اتفق المحدثون على أن جميع ما فيهما من المتصل المرفوع صحيح بالقطع و أنهما متواتران إلى مصنفيهما وأنه كل من يهون أمرهما فهو مبتدع متبع غير سبيل المؤمنين“ ”صحیح بخاری اور صحیح مسلم کے بارے میں تمام محدثین متفق ہیں کہ ان میں تمام کی تمام متصل اور مرفوع احادیث یقیناً صحیح ہیں۔ یہ دونوں کتابیں اپنے مصنفین تک بالتواتر پہنچی ہیں۔ جو ان کی عظمت نہ کرے وہ بدعتی ہے جو مسلمانوں کی راہ کے خلاف چلتا ہے۔“ (حجة الله البالغة عربی ۱/ ۱۳۴، اردو ۱/ ۲۴۲ ترجمہ: عبدالحق حقانی)

برصغیر (پاکستان اور ہندوستان) کے دیوبندیوں، بریلویوں اور خفیوں کے نزدیک شاہ ولی اللہ دہلوی کا بہت بڑا مقام ہے، لہذا شاہ ولی اللہ کا قول ان کے لئے کافی ہے تاہم مزید تحقیق اور اتمام حجت کے لئے صحیح بخاری کے بارے میں بریلویوں اور دیوبندیوں کی تحقیقات پیش خدمت ہیں۔

بریلویوں کے نزدیک صحیح بخاری کا مقام

① سید نذیر حسین دہلوی رحمۃ اللہ علیہ نے صحیحین کے راوی محمد بن فضیل بن غزوان پر جرح کی۔ (دیکھئے معیار الحق ص ۳۹۶)

تو احمد رضا خان بریلوی صاحب نے رد کرتے ہوئے لکھا:

”اقول اولاً: یہ بھی شرم نہ آئی کہ یہ محمد بن فضیل صحیح بخاری و صحیح مسلم کے رجال سے ہے۔“

(فتاویٰ رضویہ، طبع قدیم ۲/ ۲۴۴ طبعہ جدیدہ ۵/ ۱۷۴)

معلوم ہوا کہ احمد رضا خان صاحب کے نزدیک صحیحین کے راویوں پر جرح کرنا بے شرعی کا کام ہے۔

تنبیہ: محمد بن فضیل ثقہ و صدوق راوی ہیں اور ان پر جرح مردود ہے۔ والحمد للہ

احمد رضا خان صاحب ایک دوسری جگہ لکھتے ہیں:

”ازال جملہ اجل واعلیٰ حدیث صحیح بخاری شریف ہے کہ.....“ (احکام شریعت حصہ اول ص ۶۲)

② عبدالمسیح رامپوری صاحب لکھتے ہیں: ”اور یہ محدثین میں قاعدہ ٹھہر چکا ہے کہ صحیحین کی حدیث نسائی وغیرہ کل محدثوں کی

احادیث پر مقدم ہے کیونکہ اوروں کی حدیث اگر صحیح بھی ہوگی تو صحیحین اس سے صحیح اور قوی تر ہوگی“ (انوار ساطعہ ص ۴۱)

③ غلام رسول رضوی صاحب لکھتے ہیں: ”تمام محققین کا اس بات پر اتفاق ہے کہ قرآن کریم کے بعد صحیح بخاری تمام کتب سے

صحیح کتاب ہے۔“ (تفہیم البخاری شرح صحیح البخاری ۵/ ۱)

نیز دیکھئے تذکرۃ الحمدین للسعیدی (ص ۳۲۳)

④ محمد حنیف رضوی بریلوی نے صحیح بخاری کو ”صحیح الکتب بعد کتاب اللہ“ قرار دیا۔

(دیکھئے جامع الحديث ۱/۳۲۳ ومقالات کاظمی ۱/۲۴۷، نیز دیکھئے یہی مضمون، باب: خفیوں کے نزدیک صحیح بخاری کا مقام) تنبیہ: عینی خفی، زلیعی خفی، ابن الترمذی خفی اور ملا علی قاری وغیرہم کو بریلوی حضرات اپنا اکابر مانتے ہیں، ان کے اقوال آگے آرہے ہیں۔ ان شاء اللہ

پیر محمد کرم شاہ بھیروی بریلوی فرماتے ہیں کہ ”جمہور علمائے امت نے گہری فکر و نظر اور بے لاگ نقد و تبصرہ کے بعد اس کتاب کو اصح الکتاب بعد کتاب اللہ صحیح البخاری کا عظیم الشان لقب عطا فرمایا ہے۔“ (سنت خیر الانام ص ۱۷۵ طبع ۲۰۰۱ء)

دیوبندیوں کے نزدیک صحیح بخاری کا مقام

① رشید احمد گنگوہی فرماتے ہیں: ”مگر کتاب بخاری اصح الکتاب میں جو چودہ روز مذکور ہیں وہ سب سے رائج ہے“

(اوثق العری فی تحقیق الجمعة فی القرئ ص ۱۸، تالیفات رشیدیہ ص ۳۳۷)

نیز دیکھئے اوثق العری (ص ۲۹) اور تالیفات رشیدیہ (ص ۳۳۳)

② مدرسہ دیوبند کے بانی محمد قاسم نانوتوی صاحب نے ایک آدمی راؤ عبدالرحمن صاحب سے فرمایا: ”بھائی میں تمہارے لئے کیا دعا کروں۔ میں نے اپنی آنکھوں سے تمہیں دونوں جہان کے بادشاہ رسول اللہ ﷺ کے سامنے بخاری پڑھتے ہوئے دیکھا ہے۔“ (حکایات اولیاء ص ۲۷۲ حکایت: ۲۵۴)

معلوم ہوا کہ دیوبندیوں کے نزدیک راؤ صاحب، سیدنا رسول اللہ ﷺ کے سامنے صحیح بخاری پڑھتے تھے۔ اگر اس میں کوئی ضعیف حدیث ہوتی تو آپ ﷺ انھیں یا نانوتوی صاحب کو ضرور بتا دیتے۔

③ انور شاہ کاشمیری دیوبندی فرماتے ہیں: ”والشعرانی رحمہ اللہ تعالیٰ ایضاً کتب انہ راہ ﷺ وقرأ علیہ البخاری فی ثمانية رقة معه ثم سماهم وكان واحد منهم حنفياً وكتب الدعاء الذي قرأه عند ختمه، فالرؤيا يقظة متحققة وانكارها جهل“

مفہوم: اور شعرانی نے یہ بھی لکھا ہے کہ اس نے آپ ﷺ کو دیکھا اور آٹھ آدمیوں کے ساتھ جن میں ایک خفی تھا، آپ کو صحیح بخاری پڑھ کر سنائی، اور جو دعاء اس کے ختم کے وقت پڑھی تھی لکھ دی۔ پس (یہ) روایت بیداری کی ثابت ہے اور اس کا انکار جہالت ہے۔ (فیض الباری ۱/۲۰۴)

معلوم ہوا کہ دیوبندیوں کے ”عظیم محدث“ کے نزدیک نبی کریم ﷺ نے بیداری میں (دنیا میں آکر) آٹھ آدمیوں کو صحیح بخاری پڑھائی، ان آٹھ آدمیوں میں شعرانی بدعتی صوفی بھی تھا۔ اگر اس میں کوئی ضعیف حدیث ہوتی تو آپ ﷺ ضرور بیان فرما دیتے۔

④ قاری محمد طیب دیوبندی، مہتمم دارالعلوم دیوبند فرماتے ہیں کہ ”دوسری طرف شارح بخاری جو اصح الکتاب بعد کتاب اللہ ہے۔“

(مقدمة فضل الباری ۱/۲۶)

اسی کتاب کے مقدمے میں قاری طیب صاحب فرماتے ہیں: ”اس لئے جدید صحیح لذاتہ کا انکار درحقیقت قرآن کی سیکڑوں

آئیوں کا انکار ہے۔ اس لئے کسی منکر حدیث کے لئے جو اتباع قرآن کا نام نہاد مدعی ہے کم از کم اس روایت سے انکار کی گنجائش باقی نہیں رہتی جس کا نام صحیح لڈلتہ ہے۔“ (مقدمہ فضل الباری ۱/۱۰۳)

قاری محمد طیب صاحب مزید فرماتے ہیں: ”صحیح بخاری: تو امام بخاری روایت کرنے میں یکتا ہیں کہ صحیح بخاری کے اندر جو حدیثیں ہیں وہ ان کی شرائط پر منطبق ہیں وہ نہایت ہی اونچی حدیثیں ہیں اس کا یہ مطلب نہیں ہے کہ صحیح کسی اور کتاب میں نہیں ہے۔ مسلم میں بھی صحیح حدیثیں ہیں ترمذی میں بھی صحیح حدیثیں ہیں۔ نسائی میں بھی صحیح حدیثیں ہیں۔ اور کتابوں میں بھی ہیں مگر جن شرائط اور محتاط طریقے سے امام بخاری قبول کرتے ہیں ان سب سے نیچے نیچے ہیں۔ ان کی نہایت کچی شرطیں ہوتی ہیں۔ وہ ان میں کچھ کہنے سننے کی گنجائش نہیں ہوتی۔ تو امام بخاری رحمہ اللہ نے ایسی شرطیں روایت میں لگائی ہیں کہ وہ اور صحیحوں سے بڑھ کر روایت میں صحیح ہیں جن کو امام بخاری رحمہ اللہ نے روایت کر دیا۔۔۔۔۔ اسی لئے امت کا اس پر اجماع ہے۔“

اصح الکتاب بعد کتاب اللہ کہ اللہ کی کتاب کے بعد سب سے زیادہ صحیح کتاب بخاری ہے۔ کتاب اللہ کے بعد اس کا درجہ رکھا گیا۔ اول تو طبعاً بھی بعد میں اس کا مرتبہ ہونا چاہئے اس لئے کہ کتاب اللہ میں تو اللہ کا علم ہے۔ کتاب اللہ کہتے ہیں جس میں حق تعالیٰ کا حکم ہو، اور یہ صحیح بخاری درحقیقت کتاب الرسول ﷺ ہے۔ ظاہر بات ہے کہ رسول کا درجہ تو اللہ کے بعد ہی ہے اس لئے رسول کی کتاب کا درجہ بھی اللہ کی کتاب کے بعد ہوا۔ تو اعلیٰ ترین صحت کتاب اللہ کی ہے کہ اس عالم میں کسی آسمانی کتاب کو وہ صحت نصیب نہیں ہوئی جو کتاب مبین کو ہوئی۔ بلکہ یوں کہنا چاہئے کہ کلام درحقیقت صرف یہی ہے۔“ (خطبات حکیم الاسلام ۵/۲۳۲، ۲۳۳) تنبیہ: نبی کریم ﷺ کے نام مبارک کے ساتھ پورا درود (ﷺ) لکھنا چاہئے۔ صرف ”ص“ وغیرہ لکھ دینا غلط ہے۔ دیکھئے مقدمہ ابن الصلاح (ص ۲۰۹ دوسرا نسخہ ۲۹۹، ۳۰۰)

⑤ مفتی رشید احمد لدھیانوی دیوبندی لکھتے ہیں:

”حالانکہ امت کا اجماعی فیصلہ ہے کہ اصح الکتاب بعد کتاب اللہ صحیح البخاری“ (مودودی صاحب اور تخریب اسلام ص ۱۹، احسن التاویٰ ۱/۳۱۵)

⑥ محمد عاشق الہی میرٹھی صاحب فرماتے ہیں: ”جمہور کا مسلک یہ ہے کہ سب سے مقدم بخاری ہے بلکہ تقریباً سارے ہی مسلمانوں کا اس پر اتفاق ہے۔“ (سوانح عمری محمد زکریا صاحب ص ۳۳۹، ۳۵۰)

⑦ مولوی عبدالقدیر دیوبندی صاحب (مومن پور، حضور، ضلع انک و الے) حافظ ابن حجر کا ضابطہ بطور استدلال لکھتے ہیں کہ ”یعنی صحیحین کی روایت کو غیر پر ترجیح ہوگی۔“ (تدقیق الکلام ۱/۲۳۲)

⑧ محمد عبدالقوی پیر قادری لکھتے ہیں: ”علمائے امت کا اس بات پر اجماع ہے کہ احادیث کی جملہ کتابوں میں صحیح بخاری اور صحیح مسلم صحیح ترین ہیں۔“ (مفتاح النجاح مع حل سوالات جلد اول ص ۳۵)

⑨ دیوبندی مناظر ماسٹر محمد امین اوکاڑوی صاحب لکھتے ہیں: ”... مگر اصح الکتاب بعد کتاب اللہ الباری اصح البخاری اور صحاح ستہ کے اجماع کے انکار کو کفر سمجھتے ہیں۔“ (فرقہ غیر مقلدین کی ظاہری علامات ص ۲۴، فقرہ ۱۶، مجموعہ رسائل ج ۳ ص ۲۲۲ طبع ۱۹۹۳ء)

⑩ عبد القیوم حقانی دیوبندی صاحب فرماتے ہیں: ”چنانچہ روئے زمین پر اصح الکتاب بعد کتاب اللہ صحیح البخاری کے باب...“ (دفاع امام ابوحنیفہ ص ۲۸۷ پسند فرمودہ عبدالحق حقانی و سیاح الحق حقانی)

ڈاکٹر خالد محمود دیوبندی نے کہا: ”اہل فن اسے اصح الکتاب بعد کتاب اللہ قرار دیتے ہیں۔“ (آثار الحدیث جلد دوم ص ۱۶۳) اس قسم کے اور بھی بہت سے حوالے ہیں مثلاً دیکھئے تفہیم البخاری (۱/۲۷۷، از عدنان احمد مکتبہ مدنیہ/شائع کردہ مکتبہ مدنیہ، اردو بازار لاہور) و محبۃ باہل حق (ص ۳۰۴ عبد القیوم حقانی) و مقدمۃ انوار الباری (۵۲/۲) و درس ترمذی (محمد تقی عثمانی ۶۸/۱) انعام الباری (محمد تقی عثمانی ۹۹/۱) علوم الحدیث (محمد عبید اللہ الاسعدی ص ۹۴) ارشاد اصول الحدیث (مفتی محمد ارشاد قاسمی ص ۵۹ بحوالہ ظفر الامانی ص ۱۳۶) آسان اصول حدیث (خالد سیف اللہ رحمانی ص ۳۸) خیر الاصول فی حدیث الرسول (خیر محمد جالندھری ص ۶، ۷، آثار خیر ص ۱۲۳، ۱۲۴) کشف الباری (۱/۱۸۵، از افادات: سلیم اللہ خان دیوبندی)

جناب عبدالحق حقانی دہلوی (صاحب تفسیر حقانی) فرماتے ہیں: ”اسی لئے حدیث کی کتابوں میں صحیح بخاری سب سے قوی اور معتبر ہے اس کے بعد صحیح مسلم۔“ (عقائد الاسلام ص ۱۰۰، پسند فرمودہ محمد قاسم نانوتوی، دیکھئے عقائد الاسلام ص ۲۶۴) سرفراز خان صفدر دیوبندی لکھتے ہیں: ”امام مسلم (المتوفی ۲۶۱ھ) صحیح مسلم شریف کے مؤلف ہیں جو بخاری شریف کے بعد تمام حدیث کی کتابوں میں پہلے درجہ پر صحیح تسلیم کی جاتی ہے۔ اور امت کا اس پر اجماع و اتفاق ہے۔ کہ بخاری و مسلم دونوں کی تمام روایات صحیح ہیں۔“ (حاشیہ احسن الکلام ۱/۱۸۷ دوسرا نسخہ ۱/۲۳۴)

احناف کے نزدیک صحیح بخاری کا مقام

① عینی حنفی نے کہا:

”اتفق علماء الشرق والغرب علی أنه لیس بعد کتاب اللہ تعالیٰ أصح من صحیح البخاری و مسلم....“ ”مشرق و مغرب کے علماء کا اس پر اتفاق ہے کہ کتاب اللہ کے بعد بخاری و مسلم سے زیادہ صحیح کوئی کتاب نہیں ہے۔“

(عمدة القاری ۵/۱)

② ملا علی قاری نے کہا: ”ثم اتفقت العلماء علی تلقی الصحیحین بالقبول وإنهما أصح الكتب المؤلفة....“ پھر (تمام) علماء کا اتفاق ہے کہ صحیحین (صحیح بخاری و صحیح مسلم) کو تلقی بالقبول حاصل ہے اور یہ دونوں کتابیں تمام کتابوں میں صحیح

ترین ہیں۔ (مرقاۃ المفاتیح ۵۸/۱)

③ زیلعی حنفی نے کہا: ”و أعلى درجة الصحیح عند الحفاظ ما اتفق علیہ الشیخان“ اور حفاظ حدیث کے نزدیک سب سے اعلیٰ درجے کی صحیح حدیث وہ ہے جس کی روایت پر بخاری و مسلم کا اتفاق ہو۔ (نصب الراية ۱/۴۲۱)

④ شاہ ولی اللہ دہلوی کا قول ”صحیح بخاری کا تعارف“ کے تحت گزر چکا ہے۔

⑤ قاضی محمد عبدالرحمن عید الحلاوی الحنفی نے کہا:

”ومن هذا القسم أحاديث صحيح البخاري ومسلم فإن الأمة تلتقت ما فيهما بالقبول“ اور اسی قسم سے بخاری و مسلم کی حدیثیں ہیں کیونکہ یقیناً امت نے (تلفی بالقبول کر کے) انھیں قبول کر لیا ہے۔

(تسهيل الوصول الى علم الوصول ص ۱۴۵ حکم خبر الواحد ووجوب العمل به)

نیز دیکھئے قفوالاثر فی صفو علوم الاثر لمحمد بن ابراهيم الحلبي الحنفی (ص ۵۱-۵۷)

وبلغة الغريب في مصطلح آثار الحبيب لمحمد مرتضى الحسيني الزبيدي (ص ۱۸۹ [۳])

اور الاجوبة الفاضلة للكنوي (ص ۱۹، مجموعہ رسائل لکھنوی ۴/ ۴۱۱)

⑥ احمد علی سہارنپوری ماتریدی (متوفی ۱۲۹۷ھ) نے فرمایا: ”واتفق العلماء على أن أصح الكتب المصنفة صحيحا

البخاري ومسلم واتفق الجمهور على أن صحيح البخاري أصحهما صحيحًا وأكثرهما فوائد“

اور علما کا اتفاق (اجماع) ہے کہ (کتاب اللہ کے بعد) کبھی ہوئی کتابوں میں سب سے صحیح، بخاری و مسلم ہیں اور جمہور کا اس پر

بھی اتفاق ہے کہ صحیح مسلم سے صحیح بخاری زیادہ صحیح ہے اور اس میں فوائد بھی زیادہ ہیں۔ (مقدمة صحيح البخاري، درسی نسخہ ۴/۱)

اس قسم کے اور بھی بہت سے حوالے ہیں۔ مختصر یہ کہ بریلویوں، دیوبندیوں اور خفیوں کے نزدیک صحیح بخاری صحیح اور اصح الکتاب

بعد کتاب اللہ ہے۔ والحمد لله على ذلك

صحیح بخاری پر منکرین حدیث کے حملے

دور قدیم اور دور جدید میں منکرین حدیث جن زاویوں سے صحیح بخاری پر حملے کرتے رہے ہیں اور کر رہے ہیں ان کا مختصر

تعارف مع رد درج ذیل ہے:

۱۔ بعض الناس صحیح بخاری کی ایک یا چند احادیث لے کر کہتے ہیں کہ ”یہ قرآن کے خلاف ہے“ عرض ہے کہ خلاف ہونے کی دو قسمیں ہیں:

اول: ایک دلیل دوسری دلیل کے من کل الوجہ (ہر لحاظ سے) خلاف ہو، تطبیق اور توفیق ممکن ہی نہ ہو مثلاً (۱) ایک شخص کہتا ہے: ”کتاب حلال ہے“ (۲) دوسرا کہتا ہے: ”کتاب حرام ہے“

یہ دونوں اقوال ایک دوسرے کے سراسر مخالف ہیں۔ اس قسم کی مخالفت والی کوئی ایک حدیث بھی صحیح بخاری میں موجود نہیں ہے کہ جس سے قرآن مجید کا صریح خلاف وارد ہوتا ہو۔ بلکہ دنیا کی کسی کتاب میں ایسی صحیح حدیث موجود نہیں جو اس لحاظ سے قرآن کے صریح مخالف ہو۔

میرا یہ دعویٰ ہے کہ ”لا اعراف انه روي عن النبي ﷺ حدیثان یا سنادین صحیحین متضادین، فمن كان

عنده فليأتني لأؤلف بينهما / إن شاء الله“

مجھے نبی ﷺ کی ایسی دو صحیح السند حدیثیں معلوم نہیں ہیں جو باہم متعارض ہوں (یا قرآن کے خلاف ہوں) جس شخص کے

پاس ایسی کوئی بات ہے تو وہ میرے پاس لے آئے میں ان کے درمیان تطبیق و توفیق دے کر سمجھا دوں گا۔ ان شاء اللہ۔
 تنبیہ: اس قسم کا ایک قول شیخ الاسلام محمد بن اسحاق بن خزیمہ رحمۃ اللہ علیہ (متوفی ۳۱۱ھ) سے مروی ہے لیکن مجھے اس کی کوئی صحیح سند نہیں ملی لہذا ہم اس بات کو امام ابن خزیمہ سے منسوب نہیں کرتے۔

دوم: حدیث صحیح کا متن صراحت کے ساتھ قرآن یا احادیث صحیحہ کے خلاف نہیں ہوتا۔ ناخ منسوخ، تطبیق اور توفیق ممکن ہوتی ہے لیکن بعض الناس اپنے اپنے مزاعم مخصوصہ کی بنا پر اس حدیث کو قرآن یا احادیث صحیحہ کے خلاف کہہ دیتے ہیں۔ ان کا یہ اعتراض سرے سے مردود ہے، مثلاً ارشاد باری تعالیٰ ہے: ﴿حُذِرْتُ عَلَيْكُمُ الْبَيْتَةُ﴾ تم پر مردار حرام کیا گیا۔ (۵/ المائدة: ۳)

جبکہ ارشاد نبوی ہے: ((الحل میتہ)) سمندر کا مردار حلال ہے۔ (موطأ امام مالک ۱/ ۲۲ ح ۴۰ وسندہ صحیح، ورواہ ابو داود: ۸۳ والنسائی: ۵۹ وابن ماجہ: ۳۸۶ والترمذی: ۶۹ وقال: "هذا حديث حسن صحيح" وصححه ابن خزيمة: ۱۱۱ وابن حبان الموارد: ۱۱۹)

اگر کوئی شخص قرآنی آیت سے استدلال کرتے ہوئے مردہ مچھلی (مردار سمندر) کو حرام قرار دے تو یہ اس شخص کی حماقت ہی ہو گی۔ معلوم ہوا کہ خاص دلیل کے مقابلے میں عام دلیل سے استدلال غلط ہوتا ہے۔

تنبیہ: بعض منکرین حدیث نے (۱) تخلیق آدم و حوا (۲) فرضیت اطاعت والدین وغیرہ اسلامی عقائد کو قرآن کے خلاف کہہ کر رد کر دیا ہے (۱) دیکھئے پرویز کی کتاب "عالمگیر افسانے" (ص ۱۷، ۳)

تمام مسلمانوں (اور دیگر مذاہب) کا یہ عقیدہ ہے کہ اللہ تعالیٰ نے آدم اور حوا رحمۃ اللہ علیہما کو پیدا فرما کر ان دونوں کی نسل سے تمام انسان روئے زمین پر پھیلا دیئے۔ اس اجماعی عقیدے کا انکار کرتے ہوئے پرویز لکھتا ہے: "سب سے پہلے نہ کوئی ایک فرد مٹی سے بنایا گیا تھا، نہ اس کی پٹلی سے عورت نکالی گئی تھی.... اور پانی کے استزاج (یعنی قرآن کے الفاظ میں، طین لازب) سے زندگی کا اولین جڑوہ (LIFE-CELL) ظہور میں آیا جو جوشِ نمو سے دو حصوں میں بٹ گیا" (عالمگیر افسانے ص ۵)

اس عبارت میں پرویز نے انسانوں کی ابتدا آدم علیہ السلام کے بجائے ایک جڑوے کو قرار دیا ہے جو کہ بعینہ ڈارون (کافر) کی تھیوری ہے، اس کفریہ عقیدے سے تمام مسلمان بری ہیں۔

☆ ۲ بعض لوگوں نے میزان الاعتدال، تہذیب التہذیب، تقریب التہذیب اور تہذیب الکمال وغیرہ کتب اسماء الرجال میں سے صحیحین کے بعض مرکزی راویوں پر بعض جرحیں نقل کر کے ان کی روایات رد کرنے کی کوشش کی ہے۔ یہ حرکت حبیب الرحمن کاندھلوی، تمنا عمادی، شبیر احمد ازہر، مٹھی اور محمد ہادی تورڈھیری وغیرہ منکرین حدیث نے کی ہے۔ صحیحین کی اصولی روایتوں پر اسماء الرجال کی کتابوں میں یہ جرحیں دیکھ کر ڈرنے کی کوئی ضرورت نہیں کیونکہ یہ تمام جرح درج ذیل دو باتوں پر مشتمل ہیں:

① بعض جرحیں اصل جارحین سے ثابت ہی نہیں ہیں، مثلاً صحیحین کے بنیادی راوی ابن جریج کے بارے میں بعض الناس نے تذکرۃ الحفاظ للذہبی (۱/ ۱۷۱، ۱۷۲، ۱۷۳) وغیرہ کے ذریعے سے لکھا ہے کہ ابن جریج نے نوے (۹۰) عورتوں سے متعہ کیا تھا۔

تذکرۃ الحفاظ میں بغیر سند کے لکھا ہوا ہے: ”وقال جریر: کان ابن جریج یری المتعة تزوج ستین امرأة... قال ابن عبدالحکم: سمعت الشافعی يقول: استمتع ابن جریج بتسعين امرأة حتى أنه کان یحتقن فی اللیلة بأوقية شیرج طلباً للجماع“ (۱۷۱، ۱۷۲)

جرح کے یہ دونوں اقوال بے سند ہونے کی وجہ سے باطل ہیں۔ جریر اور ابن عبدالحکم کی وفات کے صدیوں بعد حافظ ذہبی پیدا ہوئے لہذا انھیں کس ذریعے سے یہ اقوال ملے؟ یہ ذریعہ نامعلوم ہے۔ اسی طرح مؤمل بن اسماعیل پر امام بخاری سے منسوب جرح (منکر الحدیث) امام بخاری رحمہ اللہ سے ثابت ہی نہیں ہے۔

② بعض جرحیں اصل جرحین سے ثابت ہوتی ہیں لیکن جمہور کی توثیق یا تعدیل صریح کے مقابلے میں جرح غیر صریح ہونے کی وجہ سے مردود ہوتی ہیں، مثلاً امام زہری، عبد الرزاق بن ہمام، بقیہ بن الولید، عبد الحمید بن جعفر، بکر بن محمد بن اسحاق بن یسار وغیرہم پر تمام جرحیں جمہور کے خلاف ہونے کی وجہ سے مردود ہیں۔
تنبیہ: امام زہری کا ذکر بطور فرض کیا گیا ہے ورنہ وہ تو بالا جماع ثقہ ہیں۔ والحمد للہ
جب کسی راوی پر جرح و تعدیل میں محدثین کا اختلاف ہو تو جرحین مع جرح اور تعدیلین مع تعدیل جمع کر کے دیکھیں پھر اس حالت میں جس طرف جمہور ہیں وہی حق اور صواب ہے۔

تمنا عمادی، کاندہلوی اور شبیر احمد میرٹھی وغیرہ تمام لوگوں کی صحیحین کے بنیادی و اصولی راویوں پر جرحیں جمہور اور اجماع کے خلاف ہونے کی وجہ سے مردود و باطل ہیں۔

☆ ۳۔ بعض لوگ تدلیس یا اختلاط کی وجہ سے بھی جرح کرنے کی کوشش کرتے ہیں حالانکہ ثقہ مدلس راوی کی روایت تصریح سماع یا معتبر متابعت و صحیح شاہد کے بعد صحیح و جت ہوتی ہے اور اختلاط سے پہلے والی روایت بھی بالکل صحیح ہوتی ہے۔
تنبیہ: صحیحین میں تمام مدلسین کی روایات تصریح سماع، معتبر متابعات اور صحیح شواہد پر مبنی ہیں۔ تفصیلی حوالوں کے لئے دیکھئے اصول حدیث کی کتابیں اور شرح صحیح مسلم للنووی (۱۸۱ درسی نسخہ) وغیرہ۔

محمد سرافراز خان صفدر دیوبندی فرماتے ہیں: ”مدلس راوی عن سے روایت کرے تو وہ حجت نہیں الا یہ کہ وہ تحدیث کرے یا اس کا کوئی ثقہ متابع ہو مگر یاد رہے کہ صحیحین میں تدلیس مضرب نہیں۔ وہ دوسرے طرق سے سماع پر محمول ہے۔ (مقدمہ نووی ص ۱۸،

فتح المغیث ص ۷۷ و تدریب الراوی ص ۱۴۴)“ (خزان السنن ۱/۱)

بعض جاہل لوگ اور مدرج کی جرح کر کے بعض ثقہ راویوں کو گرانے کی کوشش کرتے ہیں۔ اس جرح کی علمی میدان میں کوئی حیثیت نہیں ہے، صرف مدرج کو غیر مدرج سے علیحدہ کر دیا جاتا ہے اور بس!

صحیح حدیث حجت ہے چاہے خبر واحد ہو یا متواتر

ارشاد باری تعالیٰ ہے: ﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (۴/ النساء: ۸۰)

”جس نے رسول کی اطاعت کی، اُس نے اللہ کی اطاعت کی۔“

اس آیت کریمہ و دیگر آیات سے رسول کریم ﷺ کی اطاعت کا فرض ہونا ثابت ہے۔

سیدنا عبداللہ بن عمر رضی اللہ عنہما سے روایت ہے کہ لوگ قبا (مدینے) میں فجر کی نماز پڑھ رہے تھے کہ ایک شخص نے آکر کہا: رسول اللہ ﷺ پر آج کی رات قرآن نازل ہوا ہے اور کعبہ کی طرف رخ کر کے نماز پڑھنے کا حکم آ گیا ہے۔ پس سارے نمازی جو شام کی طرف رخ کئے نماز پڑھ رہے تھے، نماز ہی میں کعبہ کی طرف مڑ گئے۔ (موطأ امام مالک روایۃ ابن القاسم بتحقیق: ۲۷۷)

وسندہ صحیح، روایۃ یحییٰ بن یحییٰ ۱/ ۱۹۵ ح ۴۶۰، صحیح البخاری: ۴۰۳ و صحیح مسلم: ۵۲۶)

معلوم ہوا کہ صحابہ کرام رضی اللہ عنہم اجمعین عقیدے میں بھی صحیح خبر واحد کو حجت سمجھتے تھے۔

نبی کریم ﷺ نے عیسائیوں کے بادشاہ ہرقل کی طرف دعوتِ اسلام کے لئے جو خط بھیجا تھا، اسے سیدنا وحید الکلی رضی اللہ عنہ کے ہاتھ بھیجا تھا۔ (دیکھئے صحیح البخاری: ۷)

اس سے معلوم ہوا کہ صحیح خبر واحد ظنی نہیں ہوتی بلکہ یقینی، قطعی اور حجت ہوتی ہے۔

حافظ ابن الصلاح الشہر زوری لکھتے ہیں: ”صحیحین میں جتنی احادیث (حدثا کے ساتھ بیان کردہ) ہیں وہ قطعی طور پر صحیح ہیں کیونکہ اُمت (اجماع کی صورت میں) معصوم عن الخطأ ہے لہذا جسے اُمت نے صحیح سمجھا ہے، اس پر عمل (اور ایمان) واجب ہے اور یہ ضروری ہے کہ یہ روایات حقیقت میں بھی صحیح ہی ہیں۔“

اس پر مٹی الدین نووی کا اختلاف ذکر کرنے کے باوجود حافظ ابن کثیر الدمشقی لکھتے ہیں: ”اور یہ استنباط اچھا ہے... میں اس مسئلے میں ابن الصلاح کے ساتھ ہوں، انھوں نے جو کہا اور راہنمائی کی ہے (وہی صحیح ہے) واللہ اعلم“

(اختصار علوم الحدیث مع تحقیق الشیخ الالبانی ج ۱ ص ۱۲۵، ۱۲۶)

حافظ ابن کثیر رحمہ اللہ مزید فرماتے ہیں: ”اس کے بعد مجھے ہمارے استاذ علامہ ابن تیمیہ کا کلام ملا جس کا مضمون یہ ہے:

جس حدیث کو (ساری) اُمت کی (بالاجماع) تلتی بالقبول حاصل ہے، اس کا قطعی الصحت ہونا ائمہ کرام کی جماعتوں سے

منقول ہے۔ ان میں قاضی عبدالوہاب المالکی، شیخ ابو حامد الاسفرائینی، قاضی ابوالطیب الطبری اور شافعیوں میں سے شیخ ابواسحاق

الشیرازی، حنابلہ میں سے (ابو عبداللہ الحسن) ابن حامد (البغدادی الوراق)، ابویعلیٰ ابن الفراء، ابوالخطاب، ابن الزاغونی اور ان

جیسے دوسرے علما، حنفیہ میں سے شمس اللامۃ السرخسی سے یہی بات منقول ہے۔ (کہ تلتی بالقبول والی احادیث قطعی الصحت ہیں۔)

ابن تیمیہ (رحمہ اللہ) نے فرمایا: ”اشاعرہ (اشعری فرقے) کے جمہور متکلمین مثلاً ابواسحاق الاسفرائینی اور ابن فورک کا یہی قول

ہے... اور یہی تمام اہل حدیث (محدثین کرام اور ان کے عوام) اور عام سلف صالحین کا مذہب (دین) ہے۔ یہ بات ابن الصلاح

نے بطور استنباط کہی تھی جس میں انھوں نے ان اماموں کی موافقت کی ہے۔“ (اختصار علوم الحدیث ج ۱ ص ۱۲۷، ۱۲۸)

جو حدیث نبی کریم ﷺ سے ثابت ہو جائے، اس کے بارے میں امام شافعی رحمہ اللہ فرماتے ہیں: اسے ترک کرنا جائز

نہیں ہے۔ (مناقب الشافعی للبيهقي ج ۱ ص ۸۳ وسندہ صحیح)

امام شافعی رحمہ اللہ فرماتے تھے: ”متی رويت عن رسول الله ﷺ حديثاً صحيحاً فلم آخذ به والجماعة۔ فاشهد كم ان عقلي قد ذهب“ جب میرے سامنے رسول اللہ ﷺ کی صحیح حدیث بیان کی جائے اور میں اسے (بطور عقیدہ و بطور عمل) نہ لوں تو گواہ ہو کہ میری عقل زائل ہو چکی ہے۔ (مناقب الشافعی ج ۱ ص ۷۴ وسندہ صحیح)

معلوم ہوا کہ امام شافعی کے نزدیک، صحیح حدیث پر عمل نہ کرنے والا شخص پاگل ہے۔

امام شافعی خبر واحد (صحیح) کو قبول کرنا فرض سمجھتے تھے۔ (دیکھئے جماع العلم للشافعی ص ۸ فقرہ ۱)

امام شافعی نے امام احمد بن حنبل سے فرمایا: تم ہم سے زیادہ صحیح حدیثوں کو جانتے ہو، پس اگر خبر (حدیث) صحیح ہو تو مجھے بتا دینا تاکہ میں اس پر عمل کروں چاہے (خبر) کوئی، بھری ہو یا شامی ہو۔ (حلیۃ الاولیاء ۱۷۰/۹، وسندہ صحیح، ماہنامہ الحديث حضور: ۲۵ ص ۳۲)

معلوم ہوا کہ صحیح حدیث چاہے صحیح بخاری و صحیح مسلم میں ہو یا سنن اربعہ و مسند احمد وغیرہ میں ہو یا دنیا کی کسی معتبر و مستند کتاب میں صحیح سند سے موجود ہو تو اس پر ایمان لانا اور عمل کرنا فرض ہے۔ اسے نفی، خبر واحد، مشکوک، اپنی عقل کے خلاف یا خلاف قرآن وغیرہ کہہ کر رد کر دینا باطل، مردود اور گمراہی ہے۔

امام اہل سنت امام احمد بن حنبل رحمہ اللہ نے فرمایا: جس نے رسول اللہ ﷺ کی (صحیح) حدیث رد کی تو وہ شخص ہلاکت کے کنارے پر (گمراہ) ہے۔ (مناقب احمد ص ۱۸۲، وسندہ حسن، الحديث: ۲۶ ص ۲۸)

امام مالک کے سامنے ایک حدیث بیان کی گئی تو انھوں نے فرمایا: ”یہ حدیث حسن ہے، میں نے یہ حدیث اس سے پہلے کبھی نہیں سنی“ اس کے بعد امام مالک اسی حدیث کے مطابق فتویٰ دیتے تھے۔ (تقدمة الجرح والتعديل لابن ابی حاتم ص ۳۱، ج ۱، وسندہ حسن)

امام ابو حنیفہ کے بارے میں حنفی علما یہ کہتے ہیں کہ صحیح حدیث ان کا مذہب تھا۔ مثلاً دیکھئے مجموعہ رسائل ابن عابدین (۲۳۱، شرح عقود رسم المفتی)

عبدالحی لکھنوی لکھتے ہیں: ”اما بالخبر الواحد فقال بجوازه الأئمة الأربعة“

قرآن کی خبر واحد (صحیح) کے ساتھ تخصیص ائمہ اربعہ کے نزدیک جائز ہے۔ (غیث الغمام ص ۲۷۷)

معلوم ہوا کہ زمانہ تدوین حدیث کے بعد، اصول حدیث کی رو سے صحیح روایت کو ایمان، عقائد، صفات اور احکام وغیرہ سب مسائل میں قبول کرنا فرض ہے۔

حدیث وحی ہے

ارشاد باری تعالیٰ ہے: ﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ (النحل: ۴۴)

”اور ہم نے آپ کی طرف ذکر نازل کیا، تاکہ آپ لوگوں کے سامنے اسے بیان کر دیں جو نازل کیا گیا ہے اور شاید وہ غور و فکر کریں۔“

دوسرے مقام پر فرمایا: ﴿ثُمَّ رَأَى عَلَيْهِ مَا كَانَتْ تُهْمُهُ﴾ (۷۵/ القیامۃ: ۱۹) پھر اس کا بیان ہمارے ذمہ ہے۔

رسول اللہ ﷺ نے فرمایا: ((وإنما كان الذي أوتيت وحياً أوحاه الله إليّ))

”مجھے جو دیا گیا ہے وہ وحی ہے جسے اللہ نے مجھ پر نازل فرمایا ہے۔“ (صحیح بخاری: ۷۲۷۴، صحیح مسلم: ۱۵۲)

نبی کریم ﷺ نے فرمایا: ((فاوحى إلي أنكم تفتنون في قبوركم.))

”پس میری طرف وحی کی گئی ہے کہ تمہیں قبروں میں آزمایا جاتا ہے....“ (صحیح بخاری: ۸۶)

ایک اور حدیث میں آیا ہے کہ رسول اللہ ﷺ نے فرمایا: ((وإن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد

على أحد ولا يبغي أحد على أحد.))

”اور بے شک اللہ نے میری طرف وحی کی ہے کہ (لوگو!) تواضع اختیار کرو حتیٰ کہ کوئی کسی دوسرے پر فخر نہ کرے اور کوئی کسی

دوسرے پر ظلم نہ کرے۔“ (صحیح مسلم: ۲۸۶۵، دارالسلام: ۷۲۱۰)

رسول اللہ ﷺ نے فرمایا: ((ألا إني أوتيت الكتاب ومثله معه.))

سن لو! مجھے کتاب اور اس کی مثل (وحی حدیث) عطا کی گئی ہے۔

(مسند احمد ۴/ ۱۳۰، ۱۳۱ ح ۱۷۱۷۴، وسندہ صحیح، سنن ابی داود: ۴۶۰۴ ولہ طریق آخر فی صحیح ابن

حبان، الاحسان: ۱۲)

اس میں مثل سے مراد وحی غیر متلو (یعنی حدیث) ہے۔ دیکھئے عون المعبود (ج ۴ ص ۳۲۸ ح ۴۶۰۴)

مشہور ثقہ تابعی حسان بن عطیہ رضی اللہ عنہ فرماتے ہیں: ”کان جبریل ينزل على رسول الله ﷺ بالسنة كما ينزل

عليه بالقرآن ويعلمه إياه كما يعلمه القرآن“

جبریل (علیہ السلام) رسول اللہ ﷺ کے پاس سنت (حدیث) لے کر (ایسے) نازل ہوتے جیسے قرآن لے کر نازل ہوتے تھے اور

وہ آپ کو جس طرح قرآن سکھاتے، اُسی طرح یہ بھی (سنت/ حدیث) سکھاتے تھے۔

(السنة للامام محمد بن نصر المروزي: ۱۰۲، وسندہ صحیح)

حدیث رسول کے وحی غیر متلو ہونے پر علمائے کرام کے اقوال کے لئے دیکھئے فتح الباری (۱۵/۳، تحت ح ۱۸۱۳) اور الاحکام

لابن حزم (۵۰۹/۲)

فتنہ انکار حدیث

ہمارے علم کے مطابق سب سے پہلے خوارج نے قرآن ماننے کا دعویٰ کر کے حدیث کا انکار کیا جن کے بارے میں رسول

اللہ ﷺ کا ارشاد ہے: ((ويقرؤون القرآن لا يجاوز حناجرهم.)) ”اور وہ قرآن پڑھیں گے جو اُن کے حلق سے نیچے

نہیں اترے گا۔“ (صحیح بخاری: ۵۰۵۸، صحیح مسلم: ۱۰۶۴)

یعنی خوارج نہ تو قرآن پر عمل کریں گے اور نہ قرآن کا مفہوم سمجھیں گے۔

رسول اللہ ﷺ نے خوارج کو ”کلاب النار“ [جہنم کے گتے] قرار دیا ہے۔ دیکھئے مسند احمد (۴/۳۸۲ ح

۱۹۴۱۵، وسندہ حسن)

سیدنا ابوامامہ رضی اللہ عنہ نے خوارج کو کلاب النار کہا اور اسے مرفوعاً یعنی نبی ﷺ سے بھی بیان کیا۔ مسند احمد (۵/۳۵۳ ح ۲۲۱۸۳

وسندہ حسن) مسند احمد (۵/۲۵۰ ح ۲۲۱۵۱) میں اس کا حسن شاہد بھی ہے۔

خوارج کی تقلید کرتے ہوئے روافض، معتزلہ، جہمیہ اور منکرین حدیث نے بھی صحیح احادیث کی حجیت کا انکار کیا اور قرآن کو رول کے بغیر سمجھنے کا زبان حال سے دعوئی کیا۔ یہاں یہ بات انتہائی قابل ذکر ہے کہ اُمت میں فتنہ انکار حدیث کی پیش گوئی نبی کریم ﷺ نے اس فتنے کے وقوع سے پہلے کر دی تھی۔ دیکھئے سنن ابی داؤد (۴/۳۶۰۳ وسندہ صحیح)

حدیث پر منکرین حدیث کے حملے اور ان کا سدّ باب

احادیث صحیحہ پر منکرین حدیث چار طرح سے حملے کرتے ہیں:

① قرآن اور عقل کے خلاف

بعض صحیح احادیث کو قرآن اور عقل کے خلاف کہہ کر رد کر دیتے ہیں، حالانکہ یہ احادیث نہ تو قرآن کے خلاف ہوتی ہیں اور نہ عقل سلیم کے خلاف۔ تفصیل کے لئے دیکھئے امام عبدالرحمن بن یحییٰ المعلمی رحمہ اللہ کی عظیم الشان کتاب ”الانوار الکاشفۃ“۔

② راویان حدیث پر جرح

کتب حدیث، کتب تاریخ اور اسماء الرجال کی کتابوں میں بعض ثقہ و صدوق راویوں پر بعض اوقات کچھ جرح منقول ہوتی ہے جسے بعض منکرین حدیث مثلاً تمنا عمادی اور بشیر احمد میرٹھی وغیرہا پیش کر کے عوام الناس کو حدیث سے دُور ہٹانے کی کوشش کرتے ہیں، اگر جرح منقول نہ بھی ہو تو یہ لوگ خود جرح بنا لیتے ہیں۔ مثلاً یہ راوی ایرانی ہے، عجی ہے، شیعہ تھا۔ وغیرہ اس تمام جرح کا مختصر و جامع جواب یہ ہے کہ اگر کسی راوی پر جرح ثابت ہے اور تطبیق و توفیق ممکن نہیں تو جہور محدثین کی ثابت شدہ توثیق و تعدیل کو ہمیشہ ترجیح ہوتی ہے یعنی جو راوی جہور محدثین کے نزدیک ثقہ و صدوق، صحیح الحدیث یا حسن الحدیث ہے تو ان پر بعض محدثین کی جرح مردود ہوتی ہے سوائے اس کے کہ کسی خاص روایت میں اس کا وہم و خطا بطریق محدثین ثابت ہو جائے تو اسے مستثنیٰ قرار دیا جاتا ہے۔

③ حجیت حدیث کا انکار

بعض منکرین حدیث کسی تقیے کے بغیر ڈھنائی کا ثبوت دیتے ہوئے احادیث کی حجیت کا سرے سے انکار کر دیتے ہیں۔ ایسے لوگ عام مسلمانوں کے نزدیک بھی مبغوض و مردود رہتے ہیں۔

④ روایات میں شک و تشکیک پیدا کرنا

بعض منکرین حدیث یہ دعویٰ کرتے پھرتے ہیں کہ احادیث توسنی سنائی باتیں ہیں جو نبی ﷺ کی وفات کے ڈھائی سو سال (۲۵۰) بعد لکھی گئیں لہذا یہ سارا ذخیرہ ہی مشکوک ہے۔ سنی سنائی باتوں میں کمی بیشی تو ہوتی رہتی ہے بلکہ بسا اوقات بات کا بے بنکر بھی بن جاتا ہے!!

عرض ہے کہ یہ اعتراض دو وجہ سے باطل ہے:

① یہ دنیاوی سنی سنائی باتیں نہیں ہیں بلکہ صحابہ، تابعین اور تبع تابعین وغیرہم نے انھیں دین سمجھ کر سنا، یاد رکھا اور آگے سنایا ہے۔ اللہ تعالیٰ نے خیر القرون کے لوگوں کو ایسے بے پناہ حافظے عطا فرمائے تھے کہ لاکھوں روایات اپنی سندوں اور متنوں (متون) کے ساتھ روایان حدیث کو اس طرح یاد تھیں جیسے عام آدمی کو سورۃ فاتحہ یاد ہوتی ہے۔ مشہور ثقہ امام اسحاق بن راہویہ المروزی رحمہ اللہ نے ایک عظیم الشان اور بڑی کتاب مسند اسحاق بن راہویہ لکھی تھی جس کی چوتھی جلد کے قلمی نسخے کی فوٹو سٹیٹ ہمارے پاس موجود ہے اور یہ چوتھی جلد چار جلدوں میں چھپی ہوئی ہے۔ امام اسحاق بن راہویہ نے یہ ساری مسند کئی دفعہ زبانی حافظے سے شاگردوں کو لکھوائی تھی۔ دیکھئے تاریخ بغداد (۶/ ۳۵۴) روایۃ ابراہیم بن ابی طالب و سندہ صحیح

یہ صرف ایک امام کے عظیم الشان حافظے کی مثال ہے، اگر تفصیل دیکھنا چاہتے ہیں تو حافظ ابن الملقن کی شہرہ آفاق کتاب ”المبدرا لمیر“ (ج ۱ ص ۲۵۹ تا ۲۷۲) کا مطالعہ کریں، آپ تعجب سے سر دھتے رہ جائیں گے۔

امام دارقطنی کی مشہور کتاب العلل سولہ (۱۶) جلدوں میں مع تحقیق و فہرست چھپی ہوئی ہے، یہ ساری کتاب امام دارقطنی نے زبانی لکھوائی تھی۔ دیکھئے تاریخ بغداد للخطیب البغدادی (۱۲/ ۳۷) و سندہ صحیح

② یہ بات غلط ہے کہ کتابت حدیث خیر القرون کے بعد شروع ہوئی یا حدیث کی کتابیں ڈھائی سو سال بعد لکھی گئیں بلکہ اس کے برعکس یہ صحیح ثابت ہے کہ رسول اللہ ﷺ کے مبارک دور سے لے کر ہر دور میں احادیث لکھی جاتی رہی ہیں جس میں سے خیر القرون کے دور کی لکھی ہوئی بعض کتابوں کا مختصر و جامع تذکرہ درج ذیل ہے۔

عہد نبوی میں کتابت حدیث

سیدنا ابو ہریرہ رضی اللہ عنہ سے روایت ہے:

”ما من أصحاب النبی ﷺ أحد أكثر حدیثاً عنه منی إلا ما کان من عبد اللہ بن عمرو و فانیہ کان یکتب و لا اکتب“ نبی ﷺ کے صحابہ میں سے کوئی بھی مجھ سے زیادہ آپ (ﷺ) سے حدیثیں بیان کرنے والا نہیں سوائے عبد اللہ بن عمرو (بن العاص) کے کیونکہ وہ لکھتے تھے اور میں نہیں لکھتا تھا۔ (صحیح بخاری: ۱۱۳)

سیدنا عبد اللہ بن عمرو بن العاص رضی اللہ عنہما سے روایت ہے کہ میں رسول اللہ ﷺ سے جو بھی سنتا تو ہر شے لکھ لیتا تھا، میں اسے یاد کرنا چاہتا تھا (لیکن) قریشیوں نے مجھے منع کر دیا اور کہا: ”تم رسول اللہ ﷺ سے سن کر ہر چیز لکھ لیتے ہو اور رسول اللہ ﷺ بشر

ہیں، کبھی آپ غصے میں ہوتے ہیں اور کبھی خوشی کی حالت میں، تو میں نے لکھنا چھوڑ دیا پھر رسول اللہ ﷺ سے اس بات کا ذکر کیا تو آپ نے فرمایا: ((اكتب فوالذي نفسي بيده! ما خرج مني إلا حق..)) لکھو! اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میری زبان سے صرف حق ہی نکلتا ہے۔ (مسند احمد ۲/ ۱۶۲ ح ۶۵۱۰، مصنف ابن ابی شیبہ ۹/ ۴۹، ۵۰، سنن ابی داود:

۳۶۴۶، مسند دارمی: ۴۹۰ وسندہ صحیح)

ابوقبیل تابعی (حی بن ہانی المعافری/ حسن الحدیث) سے روایت ہے کہ ہم (سیدنا) عبد اللہ بن عمرو بن العاص (رضی اللہ عنہ) کے پاس موجود تھے کہ اُن سے پوچھا گیا: دو شہروں میں سے کون سا شہر سب سے پہلے فتح ہوگا: قسطنطنیہ یا رومیہ؟ تو عبد اللہ (رضی اللہ عنہ) نے حلقوں والا صندوق منگوایا پھر اس سے ایک کتاب نکالی اور فرمایا: ہم رسول اللہ ﷺ کے پاس لکھ رہے تھے کہ جب آپ سے پوچھا گیا: دو شہروں میں سے کون سا شہر سب سے پہلے فتح ہوگا: قسطنطنیہ یا رومیہ؟ تو رسول اللہ ﷺ نے فرمایا: ((مدینۃ ہر قل تفتح أولاً)) ”پہلے ہر قل کا شہر یعنی قسطنطنیہ فتح ہوگا۔“ (مسند احمد ۲/ ۱۷۶ ح ۶۶۴۵ وسندہ حسن لذاتہ وصححہ الحاکم ۵۵۵/۴ ووافقه الذہبی وخطاً من ضعفه)

سیدنا عبد اللہ بن عمرو بن العاص (رضی اللہ عنہ) کی احادیث کا ایک مجموعہ عمرو بن شعیب عن ابیہ عن جدہ کی سند کے ساتھ الصحیفہ الصادقہ کے نام سے مشہور ہے۔

عہدِ صحابہ میں کتابتِ حدیث

سیدنا انس بن مالک (رضی اللہ عنہ) سے روایت ہے کہ ابوبکر (رضی اللہ عنہ) نے ان کے لئے یہ کتاب لکھ کر انھیں بحرین کی طرف بھیجا تھا: بسم اللہ الرحمن الرحیم، یہ فرض صدقات کے مسائل ہیں جو رسول اللہ ﷺ نے مسلمانوں پر فرض قرار دیئے ہیں...

(صحیح بخاری: ۱۴۵۴)

جلیل القدر ثقہ تابعی ابو عثمان عبد الرحمن بن مل العنبدی (رضی اللہ عنہ) سے روایت ہے:

ہم عتبہ بن فرقہ کے ساتھ آذر بائیجان یا شام میں تھے کہ عمر (رضی اللہ عنہ) کی کتاب ہمارے پاس پہنچی: اُما بعد! بے شک رسول اللہ ﷺ نے ریشم سے (مردوں کو) منع فرمایا ہے سوائے اتنے (یعنی) دو انگلیوں (کے برابر) کے۔

(صحیح مسلم: ۲۰۶۹، دار السلام: ۵۴۱۵)

سیدنا عمر (رضی اللہ عنہ) نے جمعہ کے دن خطبہ میں فرمایا: اے اللہ! میں تجھے گواہ بناتا ہوں کہ میں نے شہروں کے امراء کو صرف اس لئے بھیجا ہے کہ وہ لوگوں کے درمیان انصاف کریں، انھیں دین سکھائیں اور نبی ﷺ کی سنت کی تعلیم دیں۔

(صحیح مسلم: ۵۶۷، دار السلام: ۱۲۵۸)

سیدنا ابو جحیفہ (رضی اللہ عنہ) سے روایت ہے کہ میں نے (سیدنا) علی (رضی اللہ عنہ) سے پوچھا: کیا آپ کے پاس کوئی ایسی چیز بھی ہے جو قرآن میں نہیں ہے؟ یا لوگوں کے پاس نہیں ہے؟ تو انھوں (سیدنا علی (رضی اللہ عنہ)) نے فرمایا: اس ذات کی قسم جس نے دانہ پھاڑ کر اُگایا اور مخلوق

کو پیدا کیا! ہمارے پاس قرآن کے علاوہ کچھ بھی نہیں ہے سوا۔ بے فہم کے جو آدمی کو کتب کے بارے میں عطا ہوتا ہے اور جو کچھ اس صحیفے میں ہے۔ ابو جریفہ رضی اللہ عنہ نے پوچھا: اس صحیفے میں کیا ہے؟ انھوں نے فرمایا: دیت (تاوان خون)، قیدیوں کو آزاد کرنے (کے مسائل) اور یہ کہ مسلمان کو کافر کے بدلے میں قتل نہ کیا جائے۔ (صحیح بخاری: ۶۹۰۳)

بشیر بن نہیک رضی اللہ عنہ سے روایت ہے: میں ابو ہریرہ (رضی اللہ عنہ) سے جو کچھ سنتا لکھ لیتا تھا پھر جب میں نے آپ سے رخصت ہونے کا ارادہ کیا تو کتاب لے کر گیا اور آپ کو کتاب پڑھ کر سنائی اور کہا: میں نے آپ سے جو سنا ہے وہ یہ ہے؟ انھوں نے فرمایا: جی ہاں۔ (مسند الدارمی: ۵۰۰، العلم لابی خیشمہ: ۱۳۷، مصنف ابن ابی شیبہ ۵۰/۹ وسندہ صحیح)

ابن عوف رضی اللہ عنہ سے روایت ہے: ہم حسن (بصری) کے پاس گئے تو انھوں نے ہمیں سمرہ (بن جندب رضی اللہ عنہ) کی کتاب دکھائی۔ (العلل للامام احمد ۲۱۸۷ وسندہ صحیح)

معن (بن عبد الرحمن) سے روایت ہے کہ میرے سامنے عبد الرحمن بن عبد اللہ (بن مسعود) نے ایک کتاب نکالی اور قسم کھا کر کہا کہ یہ ان کے والد (سیدنا عبد اللہ بن مسعود رضی اللہ عنہ) کے ہاتھ کی لکھی ہوئی کتاب ہے۔

(مصنف ابن ابی شیبہ ۵۰/۹ ح ۲۶۴۲۰ وسندہ صحیح)

تابعین عظام اور تدوین حدیث

تابعین کرام کے دور میں کثرت سے احادیث لکھی گئیں جن میں سے بعض کے حوالے درج ذیل ہیں:

① عبد اللہ بن دینار رضی اللہ عنہ سے روایت ہے کہ عمر بن عبد العزیز نے اہل مدینہ کی طرف لکھ کر (حکم) بھیجا: رسول اللہ صلی اللہ علیہ وسلم کی حدیثیں تلاش کر کے لکھ لو کیونکہ مجھے علم اور اہل علم کے ختم ہونے کا ڈر ہے۔

(مسند الدارمی: ۴۹۴، دوسرا نسخہ: ۵۰۵ وسندہ صحیح، صحیح بخاری قبل ح ۱۰۰، نحو المعنی)

② سعید بن جبیر رضی اللہ عنہ فرماتے ہیں: میں رات کو ککے کے راستے میں ابن عباس رضی اللہ عنہما کے ساتھ سفر کر رہا تھا، وہ مجھے کوئی حدیث سناتے تو میں اسے کجاوے پر لکھ لیتا پھر صبح کو اسے اپنے پاس (کتاب میں) لکھ لیتا تھا۔ (سنن الدارمی: ۵۱۶/۵۰۵ وسندہ صحیح)

③ موسیٰ بن عقبہ رضی اللہ عنہ سے روایت ہے کہ ہمارے پاس کریم نے ابن عباس (رضی اللہ عنہما) کی کتابوں میں سے ایک اونٹ کے وزن کے برابر کتابیں رکھیں پھر جب علی بن عبد اللہ بن عباس کو کسی کتاب کی ضرورت ہوتی تو لکھ بھیجتے: فلاں کتاب میری طرف بھیج دیں، تو وہ اس کتاب کو لکھ کر ایک نسخہ ان کے پاس بھیج دیتے تھے۔ (طبقات ابن سعد ۵/۲۹۳ وسندہ صحیح)

④ سلیمان بن موسیٰ (صدوق راوی) سے روایت ہے کہ انھوں نے دیکھا، نافع مولیٰ ابن عمر اپنا علم لکھواتے اور یہ آپ کے سامنے لکھا جاتا تھا۔ (مسند الدارمی: ۵۱۳ وسندہ صحیح)

⑤ مشہور ثقہ امام ایوب السخیتی رضی اللہ عنہ سے روایت ہے کہ (مشہور ثقہ تابعی) ابوقلابہ (عبد اللہ بن زید الجرمی رضی اللہ عنہ) نے میرے

لئے اپنی کتابوں کی وصیت فرمائی (کہ میری کتابیں ایوب کو دے دو) تو میں یہ کتابیں شام سے لایا، ان کے کرائے پردس سے زیادہ درہم ادا کئے گئے تھے۔ (طبقات ابن سعد ۷/ ۲۵۱ وسندہ صحیح)

⑥ صالح بن کیسان رضی اللہ عنہ سے روایت ہے کہ پھر انھوں (زہری) نے (احادیث کو) لکھا اور میں نے نہیں لکھا تو وہ کامیاب ہو گئے اور میں ضائع ہو گیا۔ (تقیید العلم للخطیب ص ۱۰۶، ۱۰۷، وسندہ صحیح، تاریخ ابی زرعة الدمشقی: ۹۶۶)

⑦ محمد بن اسحاق بن یسار امام المغازی (تابعی صغیر) کی کتاب السیرۃ کا ایک حصہ ۷۲ صفحات میں مطبوع ہے۔

⑧ مشہور ثقہ تابعی ہمام بن منہ رضی اللہ عنہ کا جمع کردہ صحیفہ شائع ہو کر علمی دنیا میں بہت مشہور ہے۔ اس مجموعے میں ایک سواڑ تالیس (۱۲۸) احادیث ہیں۔

⑨ عبید اللہ سے روایت ہے کہ میں نے لوگوں کو (مشہور مفسر قرآن) مجاہد (بن جبر تابعی) کے سامنے تفسیر لکھتے ہوئے دیکھا ہے۔ (سنن دارمی: ۵۰۸ وسندہ صحیح)

اس طرح کے اور بھی کئی حوالے کتب حدیث و کتب رجال وغیرہ میں موجود ہیں۔

عہدِ تبع تابعین میں کتابت حدیث

عہدِ تبع تابعین میں بے شمار کتابیں لکھی گئی ہیں جن میں سے بعض کے نام درج ذیل ہیں:

۱ موطا امام مالک (روایت یحییٰ بن یحییٰ) ۱۹۵۵۔ احادیث ہیں

تنبیہ: امام ابو حنیفہ نے امام مالک کی احادیث کو ابراہیم بن طہمان سے سن کر لکھا تھا۔ (دیکھئے کتاب البحر والتحدیل ۳/ ۱۲۳ وسندہ صحیح) معلوم ہوا کہ امام ابو حنیفہ امام مالک کے شاگردوں کے شاگرد ہیں۔

2 کتاب المناسک للإمام سعید بن ابی عروبہ العدوی (متوفی ۱۵۶ھ) ۱۲۳۔ احادیث

3 کتاب الزہد للإمام وکیع بن الجراح (متوفی ۱۹۷ھ) ۵۳۹۔ احادیث

4 کتاب الزہد للإمام عبد اللہ بن المبارک ۱۶۲۔ احادیث

(زوائد نعیم بن حماد) ۴۳۔ احادیث

مسند عبد اللہ بن المبارک ۲۸۹۔ احادیث

کتاب البر والصلة ۳۵۳۔ احادیث

کتاب الجہاد ۲۶۲۔ احادیث

کل احادیث: ۲۹۶

5 کتاب السیر للإمام ابی اسحاق الفزازی ۶۵۹۔ احادیث

6 کتاب الدعاء للإمام محمد بن فضیل بن غزوان ۱۶۱۔ احادیث

اس سنہری دور کے بعد تو حدیث کی اتنی کتابیں لکھی گئی ہیں جن کا شمار بے حد مشکل ہے مثلاً:

مصنف عبدالرزاق	 ۲۱۰۳۳۔ احادیث
مصنف ابن ابی شیبہ	 ۳۷۹۳۰۔ احادیث
مسند ابن ابی شیبہ	 ۹۹۸۔ احادیث
مسند احمد	 ۲۸۱۹۹۔ احادیث
مسند ابی داؤد الطیالسی	 ۶۷۶۷۔ احادیث
اور دیگر کتب حدیث	

قرآن کے علاوہ لکھنے سے ممانعت والا حکم منسوخ ہے

صحیح مسلم (۳۰۰۴) کی جس روایت میں قرآن مجید کے علاوہ لکھنے سے ممانعت کا حکم آیا ہے، متعدد دلائل کی رو سے منسوخ ہے۔ دیکھئے النسخ والمنسوخ لابن شاہین (ص ۵۷۸ ج ۱۹) اور الباعث الحثیث (ج ۲ ص ۳۸۰)

نبی کریم ﷺ نے اپنی آخری بیماری میں فرمایا: ((اثنونی بكتاب اكتب لكم كتابا لا تضلوا بعده)) ”میرے پاس کتاب (کاغذ) لے آؤ تا کہ میں تمہارے لئے ایک کتاب لکھا دوں، تم اس کے بعد گمراہ نہیں ہو گے۔“ (صحیح بخاری: ۱۱۴)

سیدنا انس بن مالک رضی اللہ عنہ نے اپنی اولاد کو حکم دیا تھا۔ بیٹو! اس علم کو کتاب میں لکھو۔ (سنن الدارمی: ۴۹۷ وسندہ حسن)

فقہ راوی عبداللہ بن حنشل رحمہ اللہ فرماتے ہیں: میں نے لوگوں کو دیکھا ہے کہ (سیدنا) براء (بن عازب رضی اللہ عنہ) کے پاس لکھتے

تھے۔ (سنن دارمی: ۵۰۹ وسندہ صحیح)

بعض دیگر حوالے اسی مضمون میں سابقہ صفحات پر گزر چکے ہیں۔

اس کتاب کے ناشر رحمہ اللہ کو یہ اعزاز حاصل ہے کہ قرآن وحدیث کی نشر و اشاعت میں دن رات مصروف ہیں اور اُن کا یہی مطمح نظر ہے کہ دین حق چاروں طرف پھیل جائے۔ اسی سلسلے میں انھوں نے مولانا محمد داؤد راز رحمہ اللہ کے ترجمے اور شرح والی صحیح بخاری آپ کی خدمت میں پیش کرنے کا شرف حاصل کر لیا ہے۔ احادیث صحیح بخاری کی کتب ستہ سے مناسب و مفید تخریج بھی کر دی ہے۔

اللہ تعالیٰ سے دُعا ہے کہ محترم ناشر اُن کے معاونین اور تمام اشخاص کو جزائے خیر عطا فرمائے جو اس کتاب کی تدوین اور نشر و اشاعت میں شریک رہے ہیں اور تمام مسلمانوں کو احادیث صحیحہ پر عمل کی توفیق نصیب فرمائے۔ آمین (۱۰/اپریل ۲۰۰۹ء)

حافظ زبیر علی زئی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ بَدْءِ الْوَحْيِ]

وحی کی ابتدا کا بیان

قَالَ الشَّيْخُ الْإِمَامُ الْحَافِظُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ الْبَحَارِيُّ رَحِمَهُ اللَّهُ تَعَالَى آمِينَ. [

شیخ امام حافظ ابو عبد اللہ محمد بن اسماعیل بن ابراہیم بن مغیرہ بخاری رحمہ اللہ نے فرمایا:

باب: اس بارے میں کہ رسول اللہ ﷺ پر وحی کی ابتدا کیسے ہوئی اور اللہ عز و جل کا یہ فرمان:

بَابُ كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ ﷺ وَقَوْلِ اللَّهِ عَزَّوَجَلَّ:

”ہم نے بلاشبہ (اے محمد! ﷺ) آپ کی طرف وحی کا نزول اسی طرح کیا ہے جس طرح حضرت نوح (علیہ السلام) اور ان کے بعد آنے والے تمام نبیوں کی طرف کیا تھا۔“

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾. [النساء: ۱۶۳]

(۱) ہم کو حمیدی نے یہ حدیث بیان کی، انہوں نے کہا کہ ہم کو سفیان نے یہ حدیث بیان کی، وہ کہتے ہیں ہم کو یحییٰ بن سعید انصاری نے یہ حدیث بیان کی انہوں نے کہا کہ مجھے یہ حدیث محمد بن ابراہیم تمیمی سے حاصل ہوئی۔ انہوں نے اس حدیث کو علقمہ بن وقاص لیشی سے سنا، ان کا بیان ہے کہ میں نے مسجد نبوی میں منبر رسول ﷺ پر حضرت عمر بن خطاب رضی اللہ عنہ کی زبان سے سنا، وہ فرما رہے تھے کہ میں نے جناب رسول اللہ ﷺ سے سنا، آپ ﷺ فرما رہے تھے کہ ”تمام اعمال کا دار و مدار نیت پر ہے اور ہر عمل کا نتیجہ ہر انسان کو اس کی نیت کے مطابق ہی ملے گا۔ پس جس کی ہجرت (ترک وطن) دولت دنیا حاصل کرنے کے لیے ہو یا کسی عورت سے شادی کی غرض سے ہو۔ پس اس کی ہجرت ان ہی چیزوں کے لیے ہوگی جن کے حاصل کرنے کی نیت سے اس نے ہجرت کی ہے۔“

۱- حَدَّثَنَا الْحُمَيْدِيُّ [عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ] قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عُلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ: عُمَرَ بْنَ الْخَطَّابِ عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَا جَرَ إِلَيْهِ)). [اطرافه في: ۵۴، ۲۵۲۹، ۳۸۹۸، ۵۰۷۰، ۶۶۸۹، ۶۹۵۳] [مسلم: ۴۹۲۷]

ابوداؤد: ۲۲۰۱، ترمذی: ۱۶۴۷، نسائی: ۷۵،

۳۴۳۷، ۳۸۰۳، ابن ماجہ: ۴۲۲۷

تشیع: امام بخاری رحمہ اللہ نے اپنی جامع صحیح کے افتتاح کے لیے تو صرف بسم اللہ الرحمن الرحیم ہی کو کافی سمجھا کہ اس میں بھی اللہ کی حمد کامل طور پر موجود ہے۔ یا آپ نے حمد کا لفظ زبان سے ادا فرمایا کہ اس کے لیے لکھنا ہی ضروری نہیں۔ یا پھر آپ نے نبی کریم ﷺ کی سنت ہی کو ملحوظ خاطر رکھا ہو کہ تحریرات نبوی کی ابتدا صرف بسم اللہ الرحمن الرحیم ہی سے ہو کر تھی جیسا کہ کتب تواتر و غیر سے ظاہر ہے۔ امام بخاری رحمہ اللہ نے پہلے ”وحی“ کا ذکر مناسب سمجھا اس لیے کہ قرآن و سنت کی اولین بنیاد ”وحی“ ہے۔ اسی پر نبی کریم ﷺ کی صداقت موقوف ہے۔ وحی کی تعریف علامہ قسطلانی رحمہ اللہ شارح صحیح بخاری کے لفظوں میں یہ ہے: ”والوحی الاعلام فی خفاء وفي اصطلاح الشرع اعلام الله تعالى انبيائه الشیء اما بكتاب او برسالة ملك او منام او الهام۔“ (ارشاد الساری ۱/ ۴۸) یعنی وحی لغت میں اس کو کہتے ہیں کہ مخفی طور پر کوئی چیز علم میں آجائے اور شرعاً وحی یہ ہے کہ اللہ پاک اپنے نبیوں رسولوں کو براہ راست کسی مخفی چیز پر آگاہ فرمادے۔ اس کی بھی مختلف صورتیں ہیں، یا تو ان پر کوئی کتاب نازل فرمائے یا کسی فرشتے کو بھیج کر اس کے ذریعہ سے خبر دے یا خواب میں آگاہ فرمادے، یا دل میں ڈال دے۔ وحی محمدی کی صداقت کے لیے امام بخاری رحمہ اللہ نے آیت کریمہ: ﴿اَنَّا اَوْحَيْنَا اِلَيْكَ كَمَآ اَوْحَيْنَا اِلَى نُوْحٍ﴾ (النساء: ۱۶۳) درج فرما کر بہت سے لطیف اشارات فرمائے ہیں، جن کی تفصیل طوالت کا باعث ہے مختصر یہ کہ نبی کریم ﷺ پر نازل ہونے والی وحی کوئی نئی چیز نہیں ہے بلکہ یہ سلسلہ عالیہ حضرت آدم، نوح، ابراہیم، موسیٰ، عیسیٰ و جملہ انبیاء و رسل علیہم السلام سے مربوط ہے اور اس سلسلے کی آخری کڑی محمد رسول اللہ ﷺ ہیں۔ اس طرح آپ کی تصدیق جملہ انبیاء و رسل علیہم السلام کی تصدیق ہے اور آپ کی تکذیب جملہ انبیاء و رسل علیہم السلام کی تکذیب ہے۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں: ”و مناسبة الآية للترجمة واضح من جهة ان صفة الوحی التي نبينا ﷺ توافق صفة الوحی التي من تقدمه من النبيين“ (فتح الباری ۱/ ۹) یعنی باب بدء الوحی کے انعقاد اور آیت: ﴿اَنَّا اَوْحَيْنَا اِلَيْكَ﴾ (الآیہ میں مناسبت اس طور پر واضح ہے کہ نبی کریم ﷺ پر وحی کا نزول قطعی طور پر اسی طرح ہے جس طرح آپ سے قبل تمام نبیوں رسولوں پر وحی کا نزول ہوتا رہا ہے۔

ذکر وحی کے بعد امام بخاری رحمہ اللہ نے حدیث: ((انما الاعمال بالنيات)) کو نقل فرمایا، اس کی بہت سی وجوہ ہیں۔ ان میں سے ایک وجہ یہ ظاہر کرنا بھی ہے کہ نبی کریم ﷺ کو غرضاً وحی سے جو کچھ بھی دولت نصیب ہوئی یہ سب آپ کی اس پاک نیت کا ثمرہ ہے جو آپ کو ابتدائے عمر ہی سے حاصل تھی۔ آپ کا بچپن، جوانی، الغرض قبل نبوت کا سارا عرصہ نہایت پاکیزگی کے ساتھ گزرا۔ آخر میں آپ نے دنیا سے قطعی علیحدگی اختیار فرما کر عارحرا میں خلوت اختیار فرمائی۔ آخر آپ کی پاک نیت کا ثمرہ آپ کو حاصل ہوا اور خلعت رسالت سے آپ کو نوازا گیا۔ روایت حدیث کے سلسلہ عالیہ میں امام بخاری رحمہ اللہ نے امام حمیدی رحمہ اللہ سے اپنی سند کا افتتاح فرمایا۔ امام حمیدی رحمہ اللہ علم و فضل، حسب و نسب ہر لحاظ سے اس کے اہل تھے اس لیے کہ ان کی علمی و عملی جلالت شان کے لیے یہی کافی ہے کہ وہ امام بخاری رحمہ اللہ کے اساتذہ میں سے ہیں، حسب و نسب کے لحاظ سے قریشی ہیں۔ ان کا سلسلہ نسب نبی کریم ﷺ و سیدہ خدیجہ الکبریٰ بنتی خدیجہ سے جابجا ہے۔ ان کی کنیت ابوبکر، نام عبد اللہ بن زبیر بن عیسیٰ ہے، ان کے اجداد میں کوئی بزرگ حمید بن اسامہ نامی گزرے ہیں، ان کی نسبت سے یہ حمیدی مشہور ہوئے۔ اس حدیث کو امام بخاری رحمہ اللہ حمیدی سے جو کرکے ہیں، لا کر یہ اشارہ فرما رہے ہیں کہ وحی کی ابتدا مکہ سے ہوئی تھی۔

حدیث: ((انما الاعمال بالنيات)) کی بابت علامہ قسطلانی رحمہ اللہ فرماتے ہیں: ”وهذا الحديث اخذ الاحاديث التي عليها مدار الاسلام وقال الشافعي واحمد انه يدخل فيه ثلث العلم۔“ (ارشاد الساری ۱/ ۵۶، ۵۷) یعنی یہ حدیث ان احادیث میں سے ایک ہے جن پر اسلام کا دار و مدار ہے۔ امام شافعی رحمہ اللہ اور احمد رحمہ اللہ جیسے اکابر امت نے صرف اس ایک حدیث کو علم دین کا تہائی یا نصف حصہ قرار دیا ہے۔ اسے حضرت عمر بن الخطابؓ کے علاوہ اور بھی تقریباً بیس صحابہ کرام رضی اللہ عنہم نے نبی کریم ﷺ سے نقل فرمایا ہے۔ بعض علما نے اسے حدیث متواتر بھی قرار

دیا ہے۔ اس کے راویوں میں سعد بن ابی وقاص، علی بن ابی طالب، ابو سعید خدری، عبداللہ بن مسعود، انس، عبداللہ بن عباس، ابو ہریرہ، جابر بن عبداللہ، معاویہ بن ابی سفیان، عبادہ بن صامت، عتبہ بن عبدالمسلمی، ہلال بن سویہ، عقبہ بن عامر، ابوذر عقبہ بن الحداد، عقبہ بن مسلم اور عبداللہ بن عمر جیسے جلیل القدر صحابہ کرام رضی اللہ عنہم کے اسمائے گرامی نقل کیے گئے ہیں۔ (قططانی رحمہ اللہ)۔

امام بخاری رحمہ اللہ نے اپنی جامع صحیح کو اس حدیث سے اس لیے شروع فرمایا کہ ہر نیک کام کی تکمیل کے لیے خلوص نیت ضروری ہے۔ احادیث نبوی کا جمع کرنا، ان کا لکھنا، ان کا پڑھنا، یہ بھی ایک نیک ترین عمل ہے، پس اس فن کے حاصل کرنے والوں کے لیے آداب شرعیہ میں سے یہ ضروری ہے کہ اس علم کو خالص دل کے ساتھ محض رضائے الہی و معلومات سنن رسالت پناہی کے لیے حاصل کریں، کوئی غرض فاسد ہرگز درمیان میں نہ ہو۔ ورنہ یہ نیک عمل بھی اجر و ثواب کے لحاظ سے ان کے لیے منہی عمل نہ ہو سکے گا۔ جیسا کہ اس حدیث کے شان و رد سے ظاہر ہے کہ ایک شخص نے ایک عورت ام قیس نامی کو نکاح کا پیغام دیا تھا، اس نے جواب میں خبر دی کہ آپ ہجرت کر کے مدینہ آ جائیں تو شادی ہو سکتی ہے۔ چنانچہ وہ شخص اسی غرض سے ہجرت کر کے مدینہ پہنچا اور اس کی شادی ہو گئی۔ دوسرے صحابہ کرام اس کو مہاجر مکی کہہ کرتے تھے۔ اسی واقعہ سے متاثر ہو کر نبی کریم ﷺ نے یہ حدیث ارشاد فرمائی۔

امام قططانی رحمہ اللہ فرماتے ہیں: ”واخرجه المؤلف في الايمان والعنق والهجرة والنكاح والايمان والنذور وترك الحيل ومسلم والترمذی والنسائی وابن ماجه واحمد والدارقطنی وابن حبان والبيهقي۔“ یعنی امام بخاری رحمہ اللہ اپنی جامع صحیح میں اس حدیث کو یہاں کے علاوہ کتاب الايمان میں بھی لائے ہیں اور وہاں آپ نے یہ باب منعقد فرمایا ہے ”باب ماجاء ان الاعمال بالنية والحسبة ولكل امرئ امرئ ما نوى۔“ یہاں آپ نے اس حدیث سے استدلال فرمایا ہے کہ وضو، زکوٰۃ، حج، روزہ، جملہ اعمال خیر کا اجرائی صورت میں حاصل ہوگا کہ خلوص نیت سے بغرض طلب ثواب ان کو کیا جائے۔ یہاں آپ نے استشہاد مزید کے لیے قرآنی آیت کریمہ ﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلِهِ﴾ (۱/۷۷ بنی اسرائیل: ۸۳) کو نقل کرتے ہوئے بتلایا ہے کہ ﴿شَاكِلَتِهِ﴾ سے نیت ہی مراد ہے۔ مثلاً کوئی شخص اپنے اہل و عیال پر بہ نیت ثواب خرچ کرتا ہے تو یقیناً اسے ثواب حاصل ہوگا تیسرے امام بخاری رحمہ اللہ اس حدیث کو کتاب العنق میں لائے ہیں۔ چوتھے باب الهجرة میں پانچویں کتاب النکاح میں چھٹے مذکور کے بیان میں، ساتویں کتاب الحیل میں۔ ہر جگہ اس حدیث کی نقل سے غرض یہ ہے کہ صحت اعمال و ثواب اعمال، سب نیت ہی پر موقوف ہیں اور حدیث ہذا کا مفہوم بطور عموم ہر دو صورتوں کو شامل ہے۔ اس حدیث کے ذیل میں فقہائے شوافع صرف صحت اعمال کی تخصیص کرتے ہیں اور فقہائے احناف صرف ثواب اعمال کی۔ مولانا انور شاہ کشمیری رحمہ اللہ نے ان ہر دو کی تخیل فرماتے ہوئے امام احمد ثنین بخاری رحمہ اللہ ہی کے موقف کی تائید کی ہے یہ حدیث ہر دو صورتوں کو شامل ہے۔ (دیکھو انوار الباری/ ۱۶، ۱۷)

نیت سے دل کا ارادہ مراد ہے۔ جو ہر فعل اختیاری سے پہلے دل میں پیدا ہوتا ہے، نماز، روزہ، وغیرہ کے لیے زبان سے نیت کے الفاظ ادا کرنا غلط ہے۔ امام ابن تیمیہ رحمہ اللہ اور دیگر اکابر امت نے تصریح کی ہے کہ زبان سے نیت کے الفاظ ادا کرنے کا غلط ثبوت نہ خود رسول کریم ﷺ سے ہے نہ صحابہ رضی اللہ عنہم و تابعین سے، لہذا زبان سے نیت کے الفاظ ادا کرنا محض ایجاد بندہ ہے جس کی شرعاً اجازت نہیں ہے۔

آج کل ایک جماعت منکرین حدیث کی بھی پیدا ہو گئی ہے جو اپنی وفات کے سلسلے میں حضرت عمر رضی اللہ عنہ کا اسم گرامی بھی استعمال کیا کرتے ہیں اور کہا کرتے ہیں کہ حضرت عمر رضی اللہ عنہ روایت حدیث کے خلاف تھے۔ امام بخاری رحمہ اللہ نے اپنی جامع صحیح کو حضرت عمر رضی اللہ عنہ کی روایت سے شروع فرمایا ہے۔ جس سے روز روشن کی طرح واضح ہو گیا کہ منکرین حدیث کا حضرت عمر رضی اللہ عنہ پر الزام بالکل غلط ہے۔ حضرت عمر رضی اللہ عنہ خود احادیث نبوی کو روایت فرمایا کرتے تھے۔ ہاں صحت کے لیے آپ کی طرف سے احتیاط ضرور مد نظر تھا اور یہ ہر عالم، امام، محدث کے سامنے ہونا ہی چاہیے۔ منکرین حدیث کو معلوم ہونا چاہیے کہ سیدنا عمر رضی اللہ عنہ نے اپنے عہد خلافت میں احادیث نبوی کی نشر و اشاعت کا غیر معمولی اہتمام فرمایا تھا اور دنیا کے اسلام کے گوشہ گوشہ میں جلیل القدر صحابہ کو اس غرض کے لیے روانہ فرمایا تھا، جن کی جنگی سیرت اور بلندی کردار کے علاوہ ان کی جلالت علمی تمام صحابہ رضی اللہ عنہم میں مسلم تھی۔ جیسا

کہ حضرت شاہ ولی اللہ رحمہ اللہ از الہ الخفاء میں تحریر فرماتے ہیں۔ جس کا ترجمہ یہ ہے:

”فاروق اعظم رضی اللہ عنہ نے حضرت عبداللہ بن مسعود رضی اللہ عنہ کو ایک جماعت کے ساتھ کوفہ بھیجا۔ اور مغفل بن یسار و عبداللہ بن مغفل و عمران بن حصین رضی اللہ عنہم کو بصرہ میں مقرر فرمایا اور عبادہ بن صامت اور ابو درداء کو شام روانہ فرمایا اور ساتھ ہی وہاں کے عمال کو لکھا کہ ان حضرات کو ترویج احادیث کے لیے مقرر کیا جاتا ہے۔ لہذا یہ حضرات جو حدیث بیان کریں ان سے ہرگز تجاوز نہ کیا جائے۔ معاویہ بن ابی سفیان جو اس وقت شام کے گورنر تھے ان کو خصوصیت کے ساتھ اس پر توجہ دلائی۔“

حضرت عمر رضی اللہ عنہ نبوی میں ایمان لائے اور آپ کے مسلمان ہونے پر کعبہ شریف میں مسلمانوں نے نماز باجماعت ادا کی یہ پہلا موقع تھا کہ باطل کے مقابلہ پر حق سر بلند ہوا۔ اسی وجہ سے آپ کو رسول کریم ﷺ نے فاروق کا لقب عطا فرمایا۔ آپ بڑے نیک، عادل اور صاب الرائے تھے۔ رسول اللہ ﷺ آپ کی تعریف میں فرمایا کرتے تھے کہ اللہ تعالیٰ نے عمر کی زبان اور دل پر حق جاری کر دیا ہے۔ ۱۳ انہوی میں آپ نے مدینہ کی طرف ہجرت فرمائی۔ حضرت ابوبکر رضی اللہ عنہ کے بعد خلافت اسلامیہ کو سنبھالا اور آپ کے دور میں فوجات اسلامی کا سیلاب دور دور تک پہنچ گیا تھا۔ آپ ایسے مفکر اور ناہر سیاست تھے کہ آپ کا دور اسلامی حکومت کا زریں دور کہا جاتا ہے۔ مغیرہ بن شعبہ رضی اللہ عنہ کے ایک پارسی غلام فیروز نامی نے آپ کے دربار میں اپنے آقا کی غلط شکایت پیش کی تھی۔ چنانچہ حضرت عمر رضی اللہ عنہ نے اس پر توجہ نہ دی۔ مگر وہ پارسی غلام ایسا برا فرد و خبیث ہوا کہ صبح کی نماز میں خنجر چھپا کر لے گیا اور نماز کی حالت میں آپ پر اس ظالم نے حملہ کر دیا۔ اس کے تین دن بعد یکم محرم ۲۳ھ کو آپ نے جام شہادت نوش فرمایا اور نبی اکرم ﷺ اور اپنے مخلص رفیق ابوبکر صدیق رضی اللہ عنہ کے پہلو میں قیامت تک کے لیے سو گئے۔ انا للہ وانا الیہ راجعون۔ اللہم اغفر لہم اجمعین۔ آمین

۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ! كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَحْيَانًا يَأْتِينِي مِثْلُ صَلَافَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأُعِي مَا يَقُولُ)) قَالَتْ عَائِشَةُ وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَقْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا. [طرفہ فی: ۳۲۱۵]

(ترمذی: ۳۶۳۴، نسائی: ۹۳۳)

کی پیشانی پسینے سے شرابور تھی۔

تشریح: انبیاء خصوصاً محمد رسول اللہ ﷺ پر نزول وحی کے مختلف طریقے رہے ہیں۔ انبیاء کے خواب بھی وحی ہوتے ہیں اور ان کے قلوب مٹھی پر جو واردات یا الہامات ہیں۔ کبھی اللہ کا فرستادہ فرشتہ اصل صورت میں ان سے ہمکلام ہوتا ہے اور کبھی بصورت بشر حاضر ہو کر ان کو اللہ کا فرمان سنانا ہے۔ کبھی باری تعالیٰ و تقدس خود براہ راست اپنے رسول سے خطاب فرماتا ہے۔ نبی کریم ﷺ کی حیات طیبہ میں وقتاً فوقتاً وحی کی یہ جملہ اقسام پائی

گئیں۔ حدیث بالا میں جو گھنٹی کی آواز کی مشابہت کا ذکر آیا ہے حافظ ابن حجر رحمہ اللہ نے اس سے وحی مراد لے کر آنے والے فرشتے کے پیروں کی آواز مراد بتلائی ہے، بعض حضرات نے اس آواز سے صوت باری کو مراد لیا ہے اور قرآنی آیت ﴿وَمَا كَانَ لِنَفْسٍ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾ (الآیہ ۸۲/الشوری: ۵۱) کے تحت اسے درائے حجاب والی صورت سے تعبیر کیا ہے، آج کل ٹیلی فون کی ایجاد میں بھی ہم دیکھتے ہیں کہ فون کرنے والا پہلے گھنٹی پر انگلی رکھتا ہے اور وہ آواز جہاں فون کرتا ہے گھنٹی کی شکل میں آواز دیتی ہے۔ یہ تو نہیں کہا جاسکتا کہ حدیث مندرجہ بالا میں بھی کوئی ایسا ہی استعارہ ہے۔ ہاں کچھ نہ کچھ مشابہت ضرور ہے وحی اور الہام بھی اللہ پاک کی طرف سے ایک غیبی روحانی فون ہی ہے جو عالم بالا سے اس کے مقبول بندگان انبیاء و رسل کے قلوب مبارکہ پر نزول کرتا ہے۔ نبی کریم صلی اللہ علیہ وسلم پر وحی کا نزول اس کثرت سے ہوا کہ اسے باران رحمت سے تشبیہ دی جاسکتی ہے۔ قرآن مجید وہ وحی ہے جسے وحی مکتوب کہا جاتا ہے یعنی وہ وحی جو قیام دنیا مسلمانوں کی تلاوت میں رہے گی اور وحی غیر مکتوب آپ کی احادیث قدسیہ ہیں جن کو قرآن مجید میں ”الحکمہ“ سے تعبیر کیا گیا ہے۔ ہر قسم کی وحی کی حفاظت اللہ پاک نے اپنے ذمہ لی ہوئی ہے اور اس چودہ سو سال کے عرصہ میں جس طرح قرآن کریم کی خدمت و حفاظت کے لیے حفاظ، قراء، علماء، فضلاء، مفسرین پیدا ہوتے رہے، اسی طرح احادیث نبویہ کی حفاظت کے لیے اللہ پاک نے گروہ محدثین امام بخاری و مسلم رحمہم اللہ و غیر ہم جیسوں کو پیدا کیا۔ جنہوں نے علوم نبوی کی وہ خدمت کی کہ قیامت تک امت ان کے احسان سے عہدہ برآ نہیں ہو سکتی۔ حدیث نبوی کہ اگر دین ثریا پر ہوگا تو آل فارس سے کچھ لوگ پیدا ہوں گے جو وہاں سے بھی اسے حاصل کر لیں گے، بلاشبک و شبہ اس سے یہی محدثین کرام امام بخاری و مسلم رحمہم اللہ و غیر ہم مراد ہیں۔ جنہوں نے احادیث نبوی کی طلب میں ہزار ہا میل پیدل سفر کیا اور بڑی بڑی تکالیف برداشت کر کے ان کو مدون فرمایا۔

صدائے افسوس کہ آج اس چودہویں صدی میں کچھ لوگ کھلم کھلا احادیث نبوی کا انکار کرتے اور محدثین کرام پر پھبتیاں اڑاتے ہیں اور کچھ ایسے بھی پیدا ہو چلے ہیں جو بظاہر ان کے احترام کا دم بھرتے ہیں اور در پردہ ان کو غیر ثقہ، محض روایت کنندہ، درایت سے عاری، ناقص الفہم ثابت کرنے کے لیے ایڑی چوٹی کا زور لگاتے رہتے ہیں۔ مگر اللہ پاک نے اپنے مقبول بندوں کی خدمات جلیلہ کو جو دام بخشا اور ان کو قبول عام عطا فرمایا وہ ایسی غلط کاوشوں سے زائل نہیں ہو سکتا۔ الغرض وحی کی چار صورتیں ہیں (۱) اللہ پاک براہ راست اپنے رسول، نبی سے خطاب فرمائے (۲) کوئی فرشتہ اللہ کا پیغام لے کر آئے (۳) یہ کہ قلب پر القا ہو (۴) جو تھے یہ کہ سچے خواب دکھائی دیں۔

اصطلاحی طور پر وحی کا لفظ صرف پیغمبروں کے لیے بولا جاتا ہے اور الہام عام ہے جو دوسرے نیک بندوں کو بھی ہوتا رہتا ہے۔ قرآن مجید میں جانوروں کے لیے لفظ الہام کا استعمال ہوا ہے۔ جیسا کہ ﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ﴾ (النحل: ۶۹) میں مذکور ہے۔ وحی کی مزید تفصیل کے لیے امام بخاری رحمہ اللہ حدیث ذیل نقل فرماتے ہیں:

۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: أَوَّلُ مَا بَدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ۔ وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ

(۳) ہم کو یحییٰ بن بکیر نے یہ حدیث بیان کی، وہ کہتے ہیں کہ اس حدیث کی ہم کو لیث نے خبر دی، لیث عقیل سے روایت کرتے ہیں عقیل ابن شہاب سے، وہ عروہ بن زبیر سے، وہ حضرت عائشہ ام المؤمنین رضی اللہ عنہا سے نقل کرتے ہیں کہ انہوں نے بتلایا کہ آنحضرت صلی اللہ علیہ وسلم پر وحی کا ابتدائی دور اچھے سچے پاکیزہ خوابوں سے شروع ہوا۔ آپ خواب میں جو کچھ دیکھتے وہ صبح کی روشنی کی طرح صحیح اور سچا ثابت ہوتا۔ پھر منجانب قدرت آپ تنہا کی پسند ہو گئے اور آپ صلی اللہ علیہ وسلم نے غار حرا میں خلوت نشینی اختیار فرمائی اور کئی کئی دن اور رات وہاں مسلسل عبادت اور یاد الہی و ذکر و فکر میں مشغول رہتے۔ جب

تک گھر آنے کو دل نہ چاہتا تو توشہ ہمراہ لیے ہوئے وہاں رہتے۔ توشہ ختم ہونے پر ہی اہلبیہ محترمہ حضرت خدیجہ رضی اللہ عنہا کے پاس تشریف لاتے اور کچھ توشہ ہمراہ لے کر پھر وہاں جا کر خلوت گزیر ہو جاتے، یہی طریقہ جاری رہا یہاں تک کہ آپ پر حق منکشف ہو گیا اور آپ غار حرا ہی میں قیام پذیر تھے کہ اچانک حضرت جبریل علیہ السلام آپ کے پاس حاضر ہوئے اور کہنے لگے کہ اے محمد! پڑھو آپ فرماتے ہیں کہ میں نے کہا کہ میں پڑھنا نہیں جانتا، آپ ﷺ فرماتے ہیں کہ ”فرشتے نے مجھے پکڑ کر اتنے زور سے بھیجا کہ میری طاقت جواب دے گئی، پھر مجھے چھوڑ کر کہا پڑھو، میں نے پھر وہی جواب دیا کہ میں پڑھا ہوا نہیں ہوں۔ اس فرشتے نے مجھ کو نہایت ہی زور سے بھیجا کہ مجھ کو سخت تکلیف محسوس ہوئی، پھر اس نے کہا کہ پڑھ! میں نے کہا میں پڑھا ہوا نہیں ہوں۔ فرشتے نے تیسری بار مجھ کو پکڑا اور تیسری مرتبہ پھر مجھ کو بھیجا پھر مجھے چھوڑ دیا اور کہنے لگا کہ پڑھو اپنے رب کے نام کی مدد سے جس نے پیدا کیا اور انسان کو خون کی پھٹکی سے بنایا، پڑھو اور آپ کا رب بہت ہی مہربانیاں کرنے والا ہے۔“ پس یہی آیتیں آپ حضرت جبریل علیہ السلام سے سن کر اس حال میں غار حرا سے واپس ہوئے کہ آپ کا دل اس انوکھے واقعہ سے کانپ رہا تھا۔ آپ حضرت خدیجہ کے ہاں تشریف لائے اور فرمایا کہ ”مجھے کھل اڑھا دو، مجھے کھل اڑھا دو۔“ لوگوں نے آپ کو کھل اڑھادیا۔ جب آپ کا ڈر جاتا رہا۔ تو آپ نے اپنی زوجہ محترمہ حضرت خدیجہ رضی اللہ عنہا کو تفصیل کے ساتھ یہ واقعہ سنایا اور فرمانے لگے کہ ”مجھ کو اب اپنی جان کا خوف ہو گیا ہے۔“ آپ کی اہلبیہ محترمہ حضرت خدیجہ رضی اللہ عنہا نے آپ کی ڈھارس بندھائی اور کہا کہ آپ کا خیال صحیح نہیں ہے۔ اللہ کی قسم! آپ کو اللہ کبھی رسوا نہیں کرے گا، آپ تو اخلاق فاضلہ کے مالک ہیں، آپ تو کتبہ پر در ہیں، بے کسوں کا بوجھ اپنے سر پر رکھ لیتے ہیں، مفلوسوں کے لیے آپ کماتے ہیں، مہان نوازی میں آپ بے مثال ہیں اور مشکل وقت میں آپ امر حق کا ساتھ دیتے ہیں۔ ایسے اوصاف حسنہ والا انسان یوں بے وقت ذلت و خواری کی موت نہیں پاسکتا۔ پھر مزید تسلی کے لیے حضرت خدیجہ رضی اللہ عنہا آپ کو ورقہ بن نوفل کے پاس لے گئیں، جو ان کے چچا زاد بھائی تھے اور زمانہ جاہلیت میں نصرانی مذہب اختیار کر چکے تھے اور عبرانی زبان کے

الْعَدَدِ۔ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدَ لَذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدَ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، فَقَالَ: فَقُلْتُ: ((مَا أَنَا بِقَارِئٍ)) قَالَ: ((فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: «اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ» اقْرَأْ وَرَبُّكَ الْأَكْرَمُ)) (العلق: ۱-۳) فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجِفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ فَقَالَ: ((زَمِّلُونِي زَمِّلُونِي)) فَزَمِّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوَغُ، فَقَالَ لِحَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ: ((لَقَدْ خَشِيتُ عَلَى نَفْسِي)) فَقَالَتْ خَدِيجَةُ: كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَتَّصِلُ الرَّجَمَ، وَتَحْمِلُ الْكُلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ، فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ

کاتب تھے، چنانچہ انجیل کو بھی حسب منشاء خداوندی عبرانی زبان میں لکھا کرتے تھے۔ (انجیل سریانی زبان میں نازل ہوئی تھی پھر اس کا ترجمہ عبرانی زبان میں ہوا۔ ورقہ اسی کو لکھتے تھے) وہ بہت بوڑھے ہو گئے تھے یہاں تک کہ ان کی بینائی بھی رخصت ہو چکی تھی۔ حضرت خدیجہ رضی اللہ عنہا نے ان کے سامنے آپ کے حالات بیان کئے اور کہا کہ اے چچا زاد بھائی! اپنے بھتیجے (محمد ﷺ) کی زبانی ذرا ان کی کیفیت سن لیجئے۔ وہ بولے کہ بھتیجے آپ نے جو کچھ دیکھا ہے، اس کی تفصیل سناؤ۔ چنانچہ آپ ﷺ نے از اول تا آخر پورا واقعہ سنایا، جسے سن کر ورقہ بے اختیار ہو کر بول اٹھے کہ یہ تو وہی ناموس (معزز راز دان فرشتہ) ہے جسے اللہ نے حضرت موسیٰ علیہ السلام پر وحی دے کر بھیجا تھا۔ کاش! میں آپ کے اس عہد نبوت کے شروع ہونے پر جوان عمر ہوتا۔ کاش! میں اس وقت تک زندہ رہتا جب کہ آپ کی قوم آپ کو اس شہر سے نکال دے گی۔ رسول کریم ﷺ نے یہ سن کر تعجب سے پوچھا کہ ”کیا وہ لوگ مجھ کو نکال دیں گے؟“ (حالانکہ میں تو ان میں صادق و امین و مقبول ہوں) ورقہ بولا: ہاں یہ سب کچھ سچ ہے۔ مگر جو شخص بھی آپ کی طرح امر حق لے کر آیا لوگ اس کے دشمن ہی ہو گئے ہیں۔ اگر مجھے آپ کی نبوت کا وہ زمانہ مل جائے تو میں آپ کی پوری پوری مدد کروں گا۔ مگر ورقہ کچھ دنوں کے بعد انتقال کر گئے۔ پھر کچھ عرصہ تک وحی کی آمد موقوف رہی۔

(۴) ابن شہاب کہتے ہیں کہ مجھ کو ابوسلمہ بن عبد الرحمن نے حضرت جابر بن عبد اللہ انصاری رضی اللہ عنہ سے یہ روایت نقل کی کہ آپ ﷺ نے وحی کے رک جانے کے زمانے کے حالات بیان فرماتے ہوئے کہا کہ ”ایک روز میں چلا جا رہا تھا کہ اچانک میں نے آسمان کی طرف ایک آواز سنی اور میں نے اپنا سر آسمان کی طرف اٹھایا، کیا دیکھتا ہوں کہ وہی فرشتہ جو میرے پاس غار حرا میں آیا تھا وہ آسمان و زمین کے بیچ میں ایک کرسی پر بیٹھا ہوا ہے۔ میں اس سے ڈر گیا اور گھر آنے پر میں نے پھر کھیل اوڑھنے کی خواہش ظاہر کی۔ اس وقت اللہ پاک کی طرف سے یہ آیات نازل ہوئیں: ”اے لحاف اوڑھ کر لیٹنے والے! اٹھ کھڑا ہوا اور لوگوں کو عذاب الہی سے ڈرا اور اپنے رب کی بڑائی بیان کر اور اپنے کپڑوں کو پاک صاف رکھ اور گندگی سے دور رہ۔“ اس کے بعد وحی تیزی کے ساتھ پے درپے آنے لگی۔ اس حدیث کو یحییٰ بن کبیر

الَّذِي نَزَّلَ اللَّهُ عَلَىٰ مُوسَىٰ يَا لَيْتَنِي فِيهَا جَدَعَا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَوْ مُخْرِجِي هُمْ؟)) قَالَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُذِرْكُنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُّؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَهُ أَنْ تُوَفِّي وَفَّرَ الْوَحْيِ. [اطرافہ فی: ۳۳۹۲، ۴۹۵۳، ۴۹۵۵، ۴۹۵۶، ۶۹۸۲] [مسلم: ۴۰۵]

۴۔ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ- وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ- فَقَالَ فِي حَدِيثِهِ: ((بَيْنَا أَنَا أَمْشِي، إِذْ سَمِعْتُ صَوْتًا، مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِجْرَاءِ جَالِسٍ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَرُِعْتُ مِنْهُ، فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي، زَمَلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ﴾ [إِلَى قَوْلِهِ: ﴿وَالرُّجُزَ فَاهْجُرْ﴾]) [المدثر: ۱-۵] فَحَمِي الْوَحْيِ وَتَتَابَعَ.

تَابِعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ وَأَبُو صَالِحٍ .
وَتَابِعَهُ هَلَالُ بْنُ رَدَادٍ عَنِ الزُّهْرِيِّ . وَقَالَ
يُونُسُ وَمَعْمَرٌ: ((بَوَادِرُهُ)). [أطرافه في: ٣٢٣٨،
٤٩٢٢، ٤٩٢٣، ٤٩٢٤، ٤٩٢٥، ٤٩٢٦،
٤٩٥٤، ٦٢١٤] [مسلم: ٤٠٦، ٤٠٧، ٤٠٨،
٤٠٩، ٤١٠، ترمذي: ٣٣٢٥]

تشریح: ((بوادِر)) بادرۃ کی جمع ہے، جو گردن اور کندھے کے درمیانی حصہ جسم پر بولا جاتا ہے۔ کسی دہشت انگیز منظر کو دیکھ کر بسا اوقات یہ حصہ بھی پھڑکنے لگتا ہے۔ مراد یہ ہے کہ اس حیرت انگیز واقعہ سے آپ ﷺ کے کندھے کا گوشت تیزی سے پھڑکنے لگا۔

ابتدائے وحی کے متعلق اس حدیث سے بہت سے امور پر روشنی پڑتی ہے۔ اول منامات صادقہ (سچے خوابوں) کے ذریعہ آپ کا رابطہ عالم مثال سے قائم کرایا گیا، ساتھ ہی آپ ﷺ نے غار حرا میں خلوت اختیار کی۔ یہ غار مکہ کرمہ سے تقریباً تین میل کے فاصلہ پر ہے۔ آپ نے وہاں ”تحنّث“ اختیار فرمایا۔ لفظ تحنّث زمانہ جاہلیت کی اصطلاح ہے۔ اس زمانہ میں عبادت کا اہم طریقہ یہی سمجھا جاتا تھا کہ آدمی کسی گوشے میں دنیا و مافیہا سے الگ ہو کر کچھ راتیں یاد الہی میں بسر کرے۔ چونکہ آپ کے پاس اس وقت تک وحی الہی نہیں آئی تھی، اس لیے آپ نے یہ عمل اختیار فرمایا اور یاد الہی ذکر و فکر و مراقبہ نفس میں بالآخر راتیں وہاں وقت گزارا۔ حضرت جبریل علیہ السلام نے آپ کو تین مرتبہ اپنے سینے سے آپ کا سینہ ملا کر زور سے اس لیے بھینچا کہ حکم الہی آپ کا سینہ کھل جائے اور ایک خاک کی مادی مخلوق کو نورانی مخلوق سے فوری رابطہ حاصل ہو جائے۔ یہی ہوا کہ آپ بعد میں وحی الہی ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ (٩٦/١: اعلق) کو فر فراد ا کرنے لگے۔ پہلی وحی میں سلسلہ علوم معرفت حق و خلقت انسانی و اہمیت قلم و آداب تعلیم اور علم و جہل کے فرق پر جو جوطیف اشارات کیے گئے ہیں، ان کی تفصیل کا یہ موقع نہیں، نہ یہاں محجاش ہے۔ ورقہ بن نوفل عہد جاہلیت میں بت پرستی سے تنفر ہو کر نصرانی ہو گئے تھے اور ان کو سریانی و عبرانی علوم حاصل تھے، نبی کریم ﷺ نے ان کی وفات پر ان کو حضتی لباس میں دیکھا اس لیے کہ یہ شروع ہی میں آپ پر ایمان لا چکے تھے۔ حضرت خدیجہ الکبریٰ رضی اللہ عنہا نے آپ کی ہمت افزائی کے لیے جو کچھ فرمایا وہ آپ ﷺ کے اخلاق فاضلہ کی ایک بہترین تصویر ہے۔ حضرت خدیجہ رضی اللہ عنہا نے عرف عام کے پیش نظر فرمایا کہ آپ جیسے ہمدرد انسانیت با اخلاق ہرگز ذلیل و خوار نہیں ہوا کرتے۔ بلکہ آپ کا مستقبل تو بے حد شاندار ہے۔ ورقہ نے حالات سن کر حضرت جبریل علیہ السلام کو لفظ ”ناموس اکبر“ سے یاد فرمایا۔ علامہ قسطلانی رحمہ اللہ شرح بخاری میں فرماتے ہیں: ”هو صاحب سر الوحی والمراد جبرئیل واهل الكتاب يسمونه الناموس الاكبر“۔ یعنی یہ وحی کے راز داں حضرت جبریل علیہ السلام ہیں جن کو اہل کتاب ”ناموس اکبر“ کے نام سے موسوم کیا کرتے تھے۔ حضرت ورقہ نے باوجود یہ کہ وہ عیسائی تھے مگر یہاں حضرت موسیٰ علیہ السلام کا نام لیا، اس لیے کہ حضرت موسیٰ ہی صاحب شریعت ہیں۔ حضرت عیسیٰ علیہ السلام شریعت موسوی ہی کے مبلغ تھے۔ اس کے بعد تین یا اڑھائی سال تک وحی کا سلسلہ بند رہا کہ اچانک سورہ مدثر کا نزول ہوا۔ پھر برابر پے درپے وحی آنے لگی۔

حضرت جبریل علیہ السلام نے آپ کو دیا۔ اس کے متعلق علامہ قسطلانی رحمہ اللہ فرماتے ہیں: ”وهذا الغط ليفرغه عن النظر الى امور الدنيا ويقبل بكلية الى ما يلقى اليه وكرره للمبالغة واستدل به على ان المؤدب لا يضرب صيبا اكثر من ثلاث ضربات وقيل الغطة الاولى ليتخلى عن الدنيا والثانية ليتفرغ لما يوحى اليه والثالثة للموانسة“۔ (ارشاد الساری ٦٣/١) یعنی یہ دیا تا اس لیے تھا کہ آپ کو دنیاوی امور کی طرف نظر ڈالنے سے فارغ کر کے جو وحی و بار رسالت آپ پر ڈالا جا رہا ہے، اس کے کلی طور پر قبول کرنے کے لیے آپ کو تیار کر دیا جائے۔ اس واقعہ سے دلیل پکڑی گئی ہے کہ معلم کے لیے مناسب ہے کہ بوقت ضرورت اگر معلم کو مارنا ہی ہو تو تین دفعہ سے زیادہ نہ مارے۔ بعض لوگوں نے اس واقعہ ”غط“ کو نبی کریم ﷺ کے خصائص میں شمار کیا ہے۔ اس لیے کہ دیگر انبیاء کی ابتدائے وحی کے وقت ایسا واقعہ کبھی منقول نہیں

ہوا۔ حضرت ورقہ بن نوفل نے آپ کے حالات سن کر جو کچھ خوشی کا اظہار کیا۔ اس کی مزید تفصیل علامہ قسطلانی رحمۃ اللہ علیہ یوں نقل فرماتے ہیں: ”فقال له ورقة ابشر ثم ابشر فانا اشهد انك الذي بشر به ابن مريم وانك على مثل ناموس موسى وانك نبي مرسل۔“ یعنی ورقہ نے کہا کہ خوش ہو جائیے، خوش ہو جائیے، میں یقیناً گواہی دیتا ہوں کہ آپ وہی نبی و رسول ہیں جن کی بشارت حضرت عیسیٰ ابن مریم علیہ السلام نے دی تھی اور آپ پر وہی ناموس نازل ہوا ہے جو موسیٰ علیہ السلام پر نازل ہوا کرتا تھا اور آپ بیشک اللہ کے فرستادہ سچے رسول ہیں۔ نبی کریم صلی اللہ علیہ وسلم نے ورقہ بن نوفل کو مرنے کے بعد جنتی لباس میں دیکھا تھا۔ اس لیے کہ وہ آپ صلی اللہ علیہ وسلم پر ایمان لایا اور آپ کی تصدیق کی، اس لیے جنتی ہوا۔ ورقہ بن نوفل کے اس واقعہ سے یہ مسئلہ ثابت ہوتا ہے کہ اگر کوئی شخص اللہ اور اس کے رسول صلی اللہ علیہ وسلم پر ایمان لے آئے اور اس کو دوسرے اسلامی فرائض ادا کرنے کا موقع نہ ملے، اس سے پہلے ہی وہ انتقال کر جائے۔ اللہ پاک ایمانی برکت سے اسے جنت میں داخل کرے گا۔

مولانا ثناء اللہ امرتسری رحمۃ اللہ علیہ بذیل تفسیر سورہ مدثر ﴿وَيُنَبِّئُكَ فَظْهَرُ﴾ (۳/۱۰۱) فرماتے ہیں کہ عرب شعراء ثیاب سے مراد دل لیا کرتے ہیں۔ امرء القیس کہتا ہے: ”وان كنت قد نساء تك مني خليقة فسلي ثيابي من ثيابك تنسلي“ اس شعر میں ثیاب سے مراد دل ہے۔ یہاں مناسب یہی ہے کیونکہ کپڑوں کا پاک رکھنا صحت صلوٰۃ کے لیے ضروری ہے مگر دل کا پاک صاف رکھنا ہر حال میں لازمی ہے۔ حدیث شریف میں وارد ہے ((ان في الجسد مضغة اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد كله الا وهي القلب)) یعنی انسان کے جسم میں ایک ٹکڑا ہے جب وہ درست ہو تو سارا جسم درست ہو جاتا ہے اور جب وہ بگڑ جاتا ہے تو سارا جسم بگڑ جاتا ہے، سو وہ دل ہے۔ اللہم اصلح قلبی وقلب كل ناظر (تفسیر ثنائی)

عجیب لطیفہ: قرآن مجید کی کون سی سورہ پہلے نازل ہوئی؟ اس بارے میں قدرے اختلاف ہے مگر سورہ علق ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ پر تقریباً اکثر کا اتفاق ہے، اس کے بعد فقرہ وحی کا زمانہ اڑھائی تین سال رہا اور پہلی سورہ ﴿يَا أَيُّهَا الْمَدِينُ﴾ نازل ہوئی۔ مسلکی تعصب کا حال ملاحظہ ہو کہ اس مقام پر ایک صاحب نے جو بخاری شریف کا ترجمہ باشرح شائع فرما رہے ہیں۔ اس سے سورہ فاتحہ کی نماز میں عدم رکعت پر دلیل پکڑی ہے۔ چنانچہ آپ کے الفاظ یہ ہیں: ”سب سے پہلے سورہ اقرا نازل ہوئی اور سورہ فاتحہ کا نزول بعد کو ہوا ہے تو جب تک اس کا نزول نہیں ہوا تھا، اس زمانے کی نمازیں کس طرح درست ہوتیں؟ جب کہ فاتحہ رکن نماز ہے کہ بغیر اس کے نماز درست ہی نہیں ہو سکتی تاہم رکعت فاتحہ جواب دیں۔“ (انوار الباری، جلد: اول، ص: ۱۴۰) نماز میں سورہ فاتحہ پڑھنا صحت نماز کے لیے ضروری ہے، اس پر یہاں سے تفصیل سے لکھنے کا موقع نہیں نہ اس بحث کا یہ محل ہے ہاں شاہ عبدالقادر جیلانی رحمۃ اللہ علیہ کے لفظوں میں اتنا عرض کر دینا ضروری ہے: ”فان قراءتها فريضة وهي ركن تبطل الصلوة بتركها“ (غنية الطالبين، ص: ۵۳) یعنی نماز میں سورہ فاتحہ پڑھنا بطور رکن نماز فرض ہے جس کے ترک کرنے سے نماز باطل ہو جاتی ہے، موصوف کے جواب میں ہم سر درست اتنا عرض کر دینا کافی سمجھتے ہیں کہ جب تک سورہ فاتحہ کا نزول ہی نہیں ہوا تھا جیسا کہ موصوف نے بھی لکھا ہے تو اس موقع پر اس کی رکعت فرضیت کا سوال ہی کیا ہے؟ ابتدائے رسالت میں بہت سے احکام وجود میں نہیں آئے تھے جو بعد میں بتلائے گئے۔ پھر اگر کوئی کہنے لگے کہ یہ احکام شروع زمانہ رسالت میں نہ تھے تو ان کا ماننا ضروری کیوں؟ غالباً کوئی ذی عقل انسان اس بات کو صحیح نہیں سمجھے گا۔ پہلے صرف دو نمازیں تھیں بعد میں نماز پنج وقتہ کا طریقہ جاری ہوا، پہلے اذان بھی نہ تھی بعد میں اذان کا سلسلہ جاری ہوا۔ مکی زندگی میں رمضان کے روزے فرض نہیں تھے، مدنی زندگی میں یہ فرض عائد کیا گیا۔ پھر کیا موصوف کی اس نازک دلیل کی بنا پر ان جملہ امور کا انکار کیا جاسکتا ہے ایک ادنیٰ تامل سے یہ حقیقت واضح ہو سکتی تھی، مگر جہاں قدم قدم پر مسلکی و فقہی جھوٹ کام کر رہا ہو وہاں وسعت نظری کی تلاش عیش ہے۔ خلاصہ یہ کہ جب بھی سورہ فاتحہ کا نزول ہوا اور نماز فرض باجماعت کا طریقہ اسلام میں رائج ہوا، اس سورہ مبارکہ کو رکن نماز قرار دیا گیا۔ نزول سورہ فرض نماز باجماعت سے قبل ان چیزوں کا کوئی سوال ہی نہیں پیدا ہو سکتا۔ باقی مباحث اپنے مقام پر آئیں گے۔ ان شاء اللہ تعالیٰ۔

حدیث قدسی میں سورہ فاتحہ کو ”نماز“ کہا گیا ہے۔ شاید معترض صاحب اس پر یوں کہنے لگیں کہ جب سورہ فاتحہ ہی اصل نماز ہے تو اس کے نزول سے قبل والی نمازوں کو نماز کہنا کیوں صحیح ہوگا۔ خلاصہ یہ کہ سورہ فاتحہ نماز کا ایک ضروری رکن ہے اور معترض کا قول صحیح نہیں۔ یہ جواب اس بنا پر ہے کہ

سورۃ فاتحہ کا نزول مکہ میں نہ مانا جائے۔ لیکن اگر مان لیا جائے جیسا کہ کتب تفسیر سے ثابت ہے کہ سورۃ فاتحہ مکہ میں نازل ہوئی تو مکہ شریف ہی میں اس کی رکیت نماز کے لیے ثابت ہوگی۔

(۵) موسیٰ بن اسماعیل نے ہم سے حدیث بیان کی، ان کو ابو عوانہ نے خبر دی، ان سے موسیٰ بن ابی عاصم نے بیان کی، ان سے سعید بن جبیر نے، انہوں نے ابن عباس رضی اللہ عنہما سے کلام الہی ﴿لَا تُحَرِّكُ﴾ الخ کی تفسیر کے سلسلہ میں سنا کہ رسول اللہ ﷺ نزول قرآن کے وقت بہت سختی محسوس فرمایا کرتے تھے اور اس کی (علامتوں) میں سے ایک یہ تھی کہ یاد کرنے کے لیے آپ اپنے ہونٹوں کو ہلاتے تھے۔ ابن عباس رضی اللہ عنہما نے کہا میں اپنے ہونٹ ہلاتا ہوں جس طرح آپ ہلاتے تھے۔ سعید کہتے ہیں میں بھی اپنے ہونٹ ہلاتا ہوں جس طرح ابن عباس رضی اللہ عنہما کو میں نے ہلاتے دیکھا۔ پھر انہوں نے اپنے ہونٹ ہلائے۔ (ابن عباس رضی اللہ عنہما نے کہا) پھر یہ آیت اتری کہ ”اے محمد! قرآن کو جلد جلد یاد کرنے کے لیے اپنی زبان نہ ہلاؤ۔ اس کا جمع کر دینا اور پڑھا دینا ہمارا ذمہ ہے۔“ حضرت ابن عباس رضی اللہ عنہما کہتے ہیں یعنی قرآن آپ ﷺ کے دل میں جمادینا اور پڑھا دینا ہمارے ذمہ ہے۔ ”پھر جب ہم پڑھ چکیں تو اس پڑھے ہوئے کی اتباع کرو۔“ ابن عباس رضی اللہ عنہما فرماتے ہیں (اس کا مطلب یہ ہے) کہ آپ اس کو خاموشی کے ساتھ سنتے رہو۔ ”اس کے بعد مطلب سمجھا دینا ہمارے ذمہ ہے۔“ پھر یقیناً یہ ہماری ذمہ داری ہے کہ آپ اس کو پڑھو (یعنی اس کو محفوظ کر سکو) چنانچہ اس کے بعد جب آپ کے پاس حضرت جبریل علیہ السلام (وحی لے کر) آتے تو آپ (توجہ سے) سنتے۔ جب وہ چلے جاتے تو رسول اللہ ﷺ اس (وحی) کو اس طرح پڑھتے جس طرح حضرت جبریل علیہ السلام نے اسے پڑھا تھا۔

۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَاصِمَةَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ﴾ [القيامة: ۱۶] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ مِمَّا يُحَرِّكُ شَفَتَيْهِ، فَقَالَ ابْنُ عَبَّاسٍ: فَأَنَا أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا. وَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسٍ يُحَرِّكُهُمَا. فَحَرَّكَ شَفَتَيْهِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ [القيامة: ۱۷-۱۶] قَالَ: جَمَعَهُ لَكَ صَدْرُكَ، وَتَقْرَأَهُ ﴿فَإِذَا قَرَأَهُ فَأَتَّبِعْ قُرْآنَهُ﴾ [القيامة: ۱۸] قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ [القيامة: ۱۹] ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ. فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا أَنَا جَبْرِيلُ اسْتَمِعَ، فَإِذَا انْطَلَقَ جَبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ. [اطرافه في: ۴۹۲۸، ۴۹۲۹، ۵۰۴۴، ۵۷۲۴] [مسلم: ۱۰۰۴، ترمذی: ۳۳۲۹]

تشریح: امام بخاری رحمہ اللہ نے وحی کی ابتدائی کیفیت کے بیان میں اس حدیث کا نقل کرنا بھی مناسب سمجھا جس سے وحی کی عظمت اور صداقت پر بھی روشنی پڑتی ہے، اس لیے کہ اللہ پاک نے ان آیات کریمہ ﴿لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ﴾ (۵/۱۶) میں آپ کو پورے طور پر تسلی دلائی کہ وحی کا نازل کرنا، پھر اسے آپ کے دل میں جمادینا، اس کی پوری تفسیر سمجھا دینا، اس کا ہمیشہ کے لیے محفوظ رکھنا یہ جملہ ذمہ داریاں صرف ہماری ہیں۔ ابتدا میں آپ کو یہ دکھاتا تھا کہ کہیں حضرت جبریل علیہ السلام کے جانے کے بعد میں نازل شدہ کلام کو بھول نہ جاؤں۔ اس لیے آپ ﷺ ان کے پڑھنے کے ساتھ ساتھ پڑھنے اور یاد کرنے کے لیے اپنی زبان مبارک ہلاتے رہتے تھے، اس سے آپ کو روکا گیا اور بغور و توجہ کامل سننے کے لیے ہدایتیں کی گئیں، جس کے بعد آپ کا یہی معمول ہو گیا۔ حضرت عبداللہ بن عباس رضی اللہ عنہما آیت کریمہ ﴿لَا تُحَرِّكُ بِهِ﴾ الآية کے نزول کے وقت عالم وجود میں نہ

تھے۔ مگر بعد کے زمانوں میں جب نبی کریم ﷺ کے وحی کے ابتدائی حالات بیان فرماتے تب ابتدائے نبوت کی پوری تفصیل فرمایا کرتے تھے، ہونٹ ہلانے کا معاملہ بھی ایسا ہی ہے۔ ایسا ہی حضرت عبداللہ بن عباس رضی اللہ عنہما نے اپنے عہد میں دیکھا اور فعل نبوی کی اقتدا میں اپنے ہونٹ ہلا کر اس حدیث کو نقل فرمایا۔ پھر حضرت سعید بن جبیر نے بھی اپنے عہد میں اسے روایت کرتے وقت اپنے ہونٹ ہلائے۔ اس لیے اس حدیث کو ”مسلسل بفتح ریک الشفقتین“ کہا گیا ہے۔ یعنی ایسی حدیث جس کے راویوں میں ہونٹ ہلانے کا تسلسل پایا جائے۔ اس میں یہ بھی اشارہ ہے کہ وحی کی حفاظت کے لیے اس کے نزول کے وقت کی حرکات و سکنات نبویہ تک کو بذریعہ نقل در نقل محفوظ رکھا گیا۔ آیت مبارکہ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتٍ﴾ امام بخاری رحمہ اللہ کا اشارہ اس طرف بھی ہے کہ قرآن مجید کی عملی تفسیر جو نبی کریم ﷺ نے بیان فرمائی اور اپنے عمل سے دکھائی۔ یہ بھی سب اللہ پاک کی وحی کے تحت ہے، اس سے حدیث نبوی کی عظمت ظاہر ہوتی ہے۔ جو لوگ حدیث نبوی میں شکوک و شبہات پیدا کرتے اور ان کو غلط قرار دینے کی مذموم کوشش کرتے ہیں ان کے خیالات باطلہ کی بھی یہاں پوری تردید موجود ہے۔ صحیح مرفوع حدیث یقیناً وحی ہے۔ فرق صرف اتنا ہے کہ قرآنی وحی کو وحی متکو اور حدیث کو وحی غیر متکو قرار دیا گیا ہے۔ حدیث مذکور سے معلم و متعلم کے آداب پر بھی روشنی پڑتی ہے کہ نبی کریم ﷺ کو ایک حیثیت میں استماع اور انصات کی ہدایت فرمائی گئی۔ استماع کانوں کا فعل ہے اور انصات بقول حضرت ابن عباس رضی اللہ عنہما آنکھوں سے ہوتا ہے۔ پس متعلم کے لیے ضروری ہے کہ درس کے وقت اپنے کانوں اور آنکھوں سے معلم پر پوری توجہ سے کام لے۔ اس کے چہرے پر نظر جمائے رکھے، لب و لہجہ کے اشارات سمجھنے کے لیے نگاہ استاد کی طرف اٹھی ہوئی ہو۔ قرآن مجید و حدیث شریف کی عظمت کا یہی تقاضا ہے کہ ان ہر دو کا درس لیتے وقت متعلم ہمہ تن گوش ہو جائے اور پورے طور پر استماع اور انصات سے کام لے۔ حالت خطبہ میں بھی سامعین کے لیے اسی استماع و انصات کی ہدایت ہے۔ نزول وحی کے وقت آپ پر سختی اور شدت کا طاری ہونا اس لیے تھا کہ خود اللہ پاک نے فرمایا ہے ﴿إِنَّا سَلَفْنَاكَ قَوْلًا نَفِيًّا﴾ (۳/۷۳) بے شک ہم آپ پر ہماری با عظمت کلام نازل کرنے والے ہیں۔ پچھلی حدیث میں گزر چکا ہے کہ سخت سردی کے موسم میں بھی نزول وحی کے وقت آپ پسینہ پسینہ ہو جاتے تھے۔ وہی کیفیت یہاں بیان کی گئی ہے، آیت کریمہ میں زبان ہلانے سے منع کیا گیا ہے اور حدیث ہذا میں آپ کے ہونٹ ہلانے کا ذکر ہے۔ یہاں راوی نے اختصار سے کام لیا ہے۔ کتاب التفسیر میں حضرت جریر نے موسیٰ بن ابی عائشہ سے اس واقعہ کی تفصیل میں ہونٹوں کے ساتھ زبان ہلانے کا بھی ذکر فرمایا ہے ((کان رسول اللہ ﷺ اذا نزل جبریل بالوحي فكان مما يحرك بلسانه وشفتيه)) اس صورت میں آیت و حدیث میں کوئی تعارض نہیں رہتا۔

راویان حدیث: حضرت موسیٰ بن اسماعیل منقری۔ منقر بن عبید الحافظ کی طرف منسوب ہیں جنہوں نے بصرہ میں ۲۲۳ھ ماہ رجب میں انتقال فرمایا۔ غفر اللہ لہ۔ ابو حوانہ وضاح بن عبداللہ ہیں جن ۹۶۶ھ میں انتقال ہوا۔ موسیٰ بن ابی عائشہ (الکونی الہمدانی) ہیں۔ سعید بن جبیر بن ہشام الکونی الاسدی ہیں، جن کو ۹۶ھ میں مظلومانہ حالت میں حجاج بن یوسف ثقفی نے نہایت ہی بے دردی کے ساتھ قتل کیا۔ جن کی بددعا سے حجاج پھر جلد ہی غارت ہو گیا۔ حضرت عبداللہ بن عباس رضی اللہ عنہما کو ترجمان القرآن کہا گیا ہے۔ رسول اللہ ﷺ نے ان کے لیے ہمہ قرآن کی دعا فرمائی تھی۔ ۲۸ھ میں طائف میں ان کا انتقال ہوا۔ صحیح بخاری شریف میں ان کی روایت سے دو سو سترہ احادیث نقل کی گئی ہیں۔ (قسطلانی)

۶۔ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ؛ ح وَحَدَّثَنَا بِشْرُ ابْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، وَمَعْمَرُ نَحْوَهُ، عَنِ الزُّهْرِيِّ [قَالَ:] أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ (۲) ہم کو عبدالن نے حدیث بیان کی، انہیں عبداللہ بن مبارک نے خبر دی، ان کو یونس نے، انہوں نے زہری سے یہ حدیث سنی۔ (دوسری سند یہ ہے کہ) ہم سے بشر بن محمد نے یہ حدیث بیان کی، ان سے عبداللہ بن مبارک نے، ان سے یونس اور معمر دونوں نے، ان دونوں نے زہری سے روایت کی پہلی سند کے مطابق سے زہری سے عبید اللہ بن عبداللہ نے، انہوں نے حضرت ابن عباس رضی اللہ عنہما سے یہ روایت نقل کی کہ رسول اللہ ﷺ سب

النَّاسِ، وَكَانَ أَجُودَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أَجُودَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [اطرافہ فی: ۱۹۰۲، ۳۲۲۰، ۳۵۵۴، ۴۹۹۷] [مسلم: ۶۰۰۹، نسائی: ۲۰۹۴] کرتے تھے۔

تشریح: اس حدیث کی مناسبت باب سے یہ ہے کہ رمضان مبارک میں حضرت جبریل علیہ السلام آپ ﷺ سے قرآن مجید کا دور کیا کرتے تھے تو معلوم ہوا کہ قرآن یعنی وحی کا نزول رمضان شریف میں شروع ہوا۔ جیسا کہ آیت مبارکہ: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾ (البقرہ: ۱۸۵) میں مذکور ہے۔ یہ نزول قرآن لوح محفوظ سے بیت العزت میں آسمان دنیا کی طرف تھا۔ پھر وہاں سے نبی کریم ﷺ پر نزول بھی رمضان ہی میں شروع ہوا۔ اسی لیے رمضان شریف قرآن کریم کے لیے سالانہ یادگار مہینہ قرار پایا اور اسی لئے اس ماہ مبارک میں آپ اور حضرت جبریل علیہ السلام قرآن مجید کا باقاعدہ دور فرمایا کرتے تھے۔ ساتھ ہی آپ ﷺ کے ”جود“ کا ذکر فرمایا گیا۔ سخاوت خاص مال کی تقسیم کا نام ہے۔ اور جود کے معنی ”اعطاء ما ينبغي لمن ينبغي“ کے ہیں جو بہت زیادہ عمومیت لیے ہوئے ہے۔ پس ”جود“ مال ہی پر موقوف نہیں۔ بلکہ جو چیز بھی جس جس کے لیے مناسب ہو دے دی جائے، اس لئے آپ ﷺ اجداد الناس تھے۔ حاجت مندوں کے لیے مالی سخاوت، تشنگان علوم کے لیے علمی سخاوت، مگر اہوں کے لئے فیوض روحانی کی سخاوت، الغرض آپ ﷺ ہر لحاظ سے تمام بنی نوع انسان میں بہترین نبی تھے۔ آپ کی جملہ سخاوتوں کی تفصیلات کتب احادیث و سیر میں منقول ہیں۔ آپ کے جود و سخاوت کی تشبیہ بارش لانے والی ہواؤں سے دی گئی جو بہت ہی مناسب ہے۔ باران رحمت سے زمین سرسبز و شاداب ہو جاتی ہے۔ آپ کی جود و سخاوت سے بنی نوع انسان کی اجڑی ہوئی دنیا آباد ہو گئی۔ ہر طرف ہدایات کے دریا بہنے لگے۔ خدا شناسی اور اخلاق فاضلہ کے سمندر موجیں مارنے لگے۔ آپ کی سخاوت اور روحانی کمالات سے ساری دنیائے انسانیت نے فیض حاصل کیے اور یہ مبارک سلسلہ تا قیام دنیا قائم رہے گا کیونکہ آپ پر نازل ہونے والا قرآن مجید وحی متلو اور حدیث شریف وحی غیر متلو تا قیام دنیا قائم رہنے والی چیزیں ہیں۔ پس دنیا میں آنے والے اہل بصیرت انسان ان سے فیوض حاصل کرتے ہی رہیں گے۔ اس سے وحی کی عظمت بھی ظاہر ہے اور یہ بھی کہ قرآن و حدیث کے معلمین و متعلمین کو بہ نسبت دوسرے لوگوں کے زیادہ نفعی، جواد و وسیع القلب ہونا چاہیے کہ ان کی شان کا یہی تقاضا ہے۔ خصوصاً رمضان شریف کا مہینہ جود و سخاوت ہی کا مہینہ ہے، کہ اس میں ایک نیکی کا ثواب کتنے ہی درجات حاصل کر لیتا ہے۔ جیسا کہ نبی کریم ﷺ اس ماہ مبارک میں خصوصیت کے ساتھ اپنی ظاہری سخاوتوں کے دریا بہا دیتے تھے۔

سند حدیث: پہلا موقع ہے کہ امام بخاری رحمہ اللہ نے یہاں سند حدیث میں تحویل فرمائی ہے۔ یعنی امام زہری تک سند پہنچا دینے کے بعد پھر آپ دوسری سند کی طرف لوٹ آئے ہیں اور عبدان پہلے استاد کے ساتھ اپنے دوسرے استاد بشیر بن محمد کی روایت سے بھی اس حدیث کو نقل فرمایا ہے اور زہری پر دونوں سندوں کو یکجا کر دیا۔ محدثین کی اصطلاح میں لفظ (ح) سے یہی تحویل مراد ہوتی ہے۔ اس سے تحویل سند اور سند میں اختصار مقصود ہوتا ہے۔ آگے اس قسم کے بہت سے مواقع آتے رہیں گے۔ بقول علامہ قسطلانی اس حدیث کی سند میں روایت حدیث کی مختلف اقسام تحدیث، اخبار، عنعنہ، تحویل سب جمع ہو گئی ہیں۔ جن کی تفصیلات مقدمہ میں بیان کی جائیں گی۔ ان شاء اللہ تعالیٰ۔

۷۔ حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: (۷) ہم کو ابوالیمان حکم بن نافع نے حدیث بیان کی، انہیں اس حدیث کی أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي شعیب نے خبر دی۔ انہوں نے زہری سے یہ حدیث سنی۔ انہیں عبید اللہ بن

عبداللہ بن عتبہ بن مسعود نے خبر دی کہ عبداللہ بن عباس سے ابوسفیان بن حرب نے یہ واقعہ بیان کیا کہ ہرقل (شاہِ روم) نے ان کے پاس قریش کے قافلے میں ایک آدمی بلانے کو بھیجا اور اس وقت یہ لوگ تجارت کے لیے ملک شام گئے ہوئے تھے اور یہ وہ زمانہ تھا جب رسول اللہ ﷺ نے قریش اور ابوسفیان سے ایک وقتی عہد کیا ہوا تھا۔ جب ابوسفیان اور دوسرے لوگ ہرقل کے پاس ایلیا پہنچے جہاں ہرقل نے دربار طلب کیا تھا۔ اس کے گرد روم کے بڑے بڑے لوگ (علماء و زرا و امرا) بیٹھے ہوئے تھے۔ ہرقل نے ان کو اور اپنے ترجمان کو بلوایا۔ پھر ان سے پوچھا کہ تم میں سے کون شخص مدعی رسالت کا زیادہ قریبی عزیز ہے؟ ابوسفیان کہتے ہیں کہ میں بول اٹھا کہ میں اس کا سب سے زیادہ قریبی رشتہ دار ہوں۔ (یہ سن کر) ہرقل نے حکم دیا کہ اس کو (ابوسفیان کو) میرے قریب لا کر بٹھاؤ اور اس کے ساتھیوں کو اس کی پیٹھ کے پیچھے بٹھا دو۔ پھر اپنے ترجمان سے کہا کہ ان لوگوں سے کہہ دو کہ میں ابوسفیان سے اس شخص کے (یعنی محمد ﷺ کے) حالات پوچھتا ہوں۔ اگر یہ مجھ سے کسی بات میں جھوٹ بول دے تو تم اس کا جھوٹ ظاہر کر دینا۔ (ابوسفیان کا قول ہے کہ) خدا کی قسم! اگر مجھے یہ غیرت نہ آتی کہ یہ لوگ مجھ کو جھٹلائیں گے تو میں آپ ﷺ کی نسبت ضرور غلط گوئی سے کام لیتا۔ خیر پہلی بات جو ہرقل نے مجھ سے پوچھی وہ یہ کہ اس شخص کا خاندان تم لوگوں میں کیسا ہے؟ میں نے کہا وہ تو بڑے اونچے عالی نسب والے ہیں۔ کہنے لگا اس سے پہلے بھی کسی نے تم لوگوں میں ایسی بات کہی تھی؟ میں نے کہا: نہیں، کہنے لگا: اچھا اس کے بڑوں میں کوئی بادشاہ ہوا ہے؟ میں نے کہا: نہیں۔ پھر اس نے کہا: بڑے لوگوں نے اس کی پیروی اختیار کی ہے یا کمزوروں نے؟ میں نے کہا: نہیں کمزوروں نے۔ پھر کہنے لگا: اس کے تابعدار روز بڑھتے جاتے ہیں یا کوئی ساتھی پھر بھی جاتا ہے؟ میں نے کہا: نہیں۔ کہنے لگا: کیا اپنے اس دعوائے (نبوت) سے پہلے کبھی (کسی بھی موقع پر) اس نے جھوٹ بولا ہے؟ میں نے کہا: نہیں۔ اور اب ہماری اس سے (صلح کی) ایک مقررہ مدت ٹھہری ہوئی ہے معلوم نہیں وہ اس میں کیا کرنے والا ہے۔ (ابوسفیان کہتے ہیں) میں اس بات کے سوا اور کوئی

عَبْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ ابْنَ حَرْبٍ أَخْبَرَهُ. أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، وَكَانُوا تُجَارًا بِالشَّامِ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ مَادَّ فِيهَا أَبَا سُفْيَانَ. وَكَفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءٍ فَدَعَاهُمْ فِي مَجْلِسِهِ، وَحَوْلَهُ عِظَمَاءُ الرُّومِ ثُمَّ دَعَاهُمْ وَدَعَا تَرْجُمَانَهُ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ نَسَبًا، فَقَالَ: أَذْنُوهُ مِنِّي، وَقَرَّبُوا أَصْحَابَهُ، فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ. ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُمْ: إِنِّي سَأَلْتُ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَبَنِي فَكَذَّبُوهُ. فَوَاللَّهِ! لَوْلَا الْحَيَاءُ مِنْ أَنْ يَأْتِرُوا عَلَيَّ كَذِبًا لَكَذَّبْتُ عَنْهُ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فَيُكْم؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضَعَفَاؤُهُمْ؟ فَقُلْتُ: بَلْ ضَعَفَاؤُهُمْ. قَالَ: أَيْرِيدُونَ أَمْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قَالَ: فَهَلْ يَزِيدُ أَحَدٌ مِنْهُمْ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا. قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مَدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ: وَلَمْ تُمْكِنِي كَلِمَةً أَدْخِلْ

(جھوٹ) اس گفتگو میں شامل نہ کر سکا۔ ہر قل نے کہا: کیا تمہاری اس سے کبھی لڑائی بھی ہوئی ہے؟ ہم نے کہا کہ ہاں۔ بولا پھر تمہاری اور اس کی جنگ کا کیا حال ہوتا ہے؟ میں نے کہا، لڑائی ڈول کی طرح ہے۔ کبھی وہ ہم سے (میدان جنگ) جیت لیتے ہیں اور کبھی ہم ان سے جیت لیتے ہیں۔ ہر قل نے پوچھا: وہ تمہیں کس بات کا حکم دیتا ہے؟ میں نے کہا: وہ کہتا ہے کہ صرف ایک اللہ ہی کی عبادت کرو، اس کا کسی کو شریک نہ بناؤ اور اپنے باپ دادا کی (شرک کی) باتیں چھوڑ دو اور ہمیں نماز پڑھنے، حج بولنے، پرہیز گاری اور صلہ رحمی کا حکم دیتا ہے۔ (یہ سب سن کر) پھر ہر قل نے اپنے ترجمان سے کہا کہ ابوسفیان سے کہہ دے کہ میں نے تم سے اس کا نسب پوچھا تو تم نے کہا کہ وہ ہم میں عالی نسب ہے اور پیغمبر اپنی قوم میں عالی نسب ہی بھیجے جایا کرتے ہیں۔ میں نے تم سے پوچھا کہ (دعویٰ نبوت کی) یہ بات تمہارے اندر اس سے پہلے کسی اور نے بھی کہی تھی، تو تم نے جواب دیا کہ نہیں، تب میں نے (اپنے دل میں) کہا کہ اگر یہ بات اس سے پہلے کسی اور نے بھی کہی ہوتی تو میں سمجھتا کہ اس شخص نے بھی اسی بات کی تقلید کی ہے جو پہلے کہی جا چکی ہے۔ میں نے تم سے پوچھا کہ اس کے بڑوں میں کوئی بادشاہ بھی گزرا ہے تو تم نے کہا کہ نہیں۔ تو میں نے (دل میں) کہا کہ ان کے بزرگوں میں سے کوئی بادشاہ ہوا ہوگا تو کہہ دوں گا کہ وہ شخص (اس بہانہ) اپنے آبا و اجداد کی بادشاہت اور ان کا ملک (دوبارہ) حاصل کرنا چاہتا ہے۔ اور میں نے تم سے پوچھا کہ اس بات کے کہنے (یعنی پیغمبری کا دعویٰ کرنے) سے پہلے تم نے کبھی اس کو دروغ گوئی کا الزام لگایا ہے؟ تم نے کہا کہ نہیں۔ تو میں نے سمجھ لیا کہ جو شخص آدمیوں کے ساتھ دروغ گوئی سے بچے وہ اللہ کے بارے میں کیسے جھوٹی بات کہہ سکتا ہے۔ اور میں نے تم سے پوچھا کہ بڑے لوگ اس کے پیرو ہوتے ہیں یا کمزور آدمی۔ تم نے کہا کمزوروں نے اس کی اتباع کی ہے، تو (دراصل) یہی لوگ پیغمبروں کے متبعین ہوتے ہیں۔ اور میں نے تم سے پوچھا کہ اس کے ساتھی بڑھ رہے ہیں یا کم ہو رہے ہیں۔ تم نے کہا کہ وہ بڑھ رہے ہیں اور ایمان کی کیفیت یہی ہوتی ہے۔ حتیٰ کہ وہ کامل ہو جاتا ہے۔ اور میں نے تم سے پوچھا کہ آیا کوئی شخص اس کے دین سے ناخوش ہو کر مرتد بھی ہو جاتا ہے۔ تم نے کہا

فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قُلْتُ: الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِبْجَالٌ، يَنَالُ مِنَّا وَنَنَالُ مِنْهُ. قَالَ: مَاذَا يَأْمُرُكُمْ؟ قُلْتُ: يَقُولُ: اغْبُدُوا اللَّهَ وَحْدَهُ، وَلَا تَشْرِكُوا بِهِ شَيْئًا، وَاتْرَكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقِ وَالْعَقَابِ وَالصَّلَةِ. فَقَالَ لِلترجمان: قُلْ لَهُ: سَأَلْتُكَ عَنْ نَسَبِهِ، فَذَكَرْتَ أَنَّهُ فِيكُمْ دُونَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ؟ فَذَكَرْتَ أَن لَّا، قُلْتُ: لَوْ كَانَ أَحَدٌ قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ: رَجُلٌ يَأْتِسِي بِقَوْلٍ قِيلَ قَبْلَهُ، وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ فَذَكَرْتَ أَن لَّا، قُلْتُ: فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَذَكَرْتَ أَن لَّا، فَقَدْ أَعْرِفَ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ أَشَرَفَ النَّاسِ اتَّبَعُوهُ أَمْ ضَعَفَاؤُهُمْ؟ فَذَكَرْتَ أَن ضَعَفَانَهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَذَكَرْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يَتِمَّ، وَسَأَلْتُكَ أَيَزِيدُ أَحَدٌ سَخَطَهُ لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَذَكَرْتَ أَن لَّا، وَكَذَلِكَ الْإِيمَانُ حِينَ تَخَالِطُ بِشَاشَتِهِ الْقُلُوبَ، وَسَأَلْتُكَ: هَلْ يَغْيِرُ؟ فَذَكَرْتَ أَن لَّا، وَكَذَلِكَ الرُّسُلُ لَا تَغْيِرُ، وَسَأَلْتُكَ

نہیں، تو ایمان کی خاصیت بھی یہی ہے جن کے دلوں میں اس کی مسرت رچ بس جائے وہ اس سے لونا نہیں کرتے۔ اور میں نے تم سے پوچھا کہ آیا وہ کبھی عہد شکنی کرتے ہیں۔ تم نے کہا نہیں۔ پیغمبروں کا یہی حال ہوتا ہے، وہ عہد کی خلاف ورزی نہیں کرتے۔ اور میں نے تم سے کہا کہ وہ تم سے کس چیز کے لئے کہتے ہیں۔ تم نے کہا کہ وہ ہمیں حکم دیتے ہیں کہ اللہ کی عبادت کرو، اس کے ساتھ کسی کو شریک نہ ٹھہراؤ اور تمہیں بتوں کی پرستش سے روکتے ہیں۔ سچ بولنے اور پرہیزگاری کا حکم دیتے ہیں۔ لہذا اگر یہ باتیں جو تم کہہ رہے ہو سچ ہیں تو عنقریب وہ اس جگہ کا مالک ہو جائے گا کہ جہاں میرے بہ دونوں پاؤں ہیں۔ مجھے معلوم تھا کہ وہ (پیغمبر) آنے والا ہے مگر مجھے یہ معلوم نہیں تھا کہ وہ تمہارے اندر ہوگا۔ اگر میں جانتا کہ اس تک پہنچ سکوں گا، تو اس سے ملنے کے لیے ہر تکلیف گوارا کرتا۔ اگر میں اس کے پاس ہوتا تو اس کے پاؤں دھوتا۔ ہرقل نے رسول اللہ ﷺ کا وہ خط منگایا جو آپ نے دحبہ کلبی رضی اللہ عنہ کے ذریعہ حاکم بصری کے پاس بھیجا تھا اور اس نے وہ ہرقل کے پاس بھیج دیا تھا۔ پھر اس کو پڑھا تو اس میں (لکھا تھا): ”اللہ کے نام کے ساتھ جو نہایت مہربان اور رحم والا ہے۔ اللہ کے بندے اور اس کے پیغمبر محمد ﷺ کی طرف سے یہ خط ہے شاہ روم کے لیے۔ اس شخص پر سلام ہو جو ہدایت کی پیروی کرے۔ اس کے بعد میں آپ کے سامنے دعوت اسلام پیش کرتا ہوں۔ اگر آپ اسلام لے آئیں گے تو (دین و دنیا میں) سلامتی نصیب ہوگی۔ اللہ آپ کو دو ہر ا ثواب دے گا اور اگر آپ (میری دعوت سے) روگردانی کریں گے تو آپ کی رعایا کا گناہ بھی آپ ہی پر ہوگا۔ اور اے اہل کتاب! ایک ایسی بات پر آ جاؤ جو ہمارے اور تمہارے درمیان یکساں ہے۔ وہ یہ کہ ہم اللہ کے سوا کسی کی عبادت نہ کریں اور کسی کو اس کا شریک نہ ٹھہرائیں اور نہ ہم میں سے کوئی کسی کو خدا کے سوا اپنا رب بنائے۔ پھر اگر وہ اہل کتاب (اس بات سے) منہ پھریں تو (مسلمانو!) تم ان سے کہہ دو کہ (تم مانو یا نہ مانو) ہم تو ایک خدا کے اطاعت گزار ہیں۔“ ابوسفیان کہتے ہیں: جب ہرقل نے جو کچھ کہنا تھا کہہ دیا اور خط پڑھ کر فارغ ہوا۔ تو اس کے ارد گرد بہت شور و غوغا ہوا۔ بہت سی آوازیں اٹھیں اور ہمیں باہر نکال دیا گیا۔ تب میں نے اپنے ساتھیوں سے کہا کہ ابو کبشہ کے بیٹے (آنحضرت ﷺ)

بِمَا يَأْمُرُكُمْ، فَذَكَرْتُ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ؛ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَبَنَاهَاكُمْ عَنْ عِبَادَةِ الْأَوْثَانِ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ، فَلَوْ أَنِّي أَعْلَمْتُ أَنِّي أَخْلَصُ إِلَيْهِ لَتَجَشَّمْتُ لِقَائَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ عَنْ قَدَمَيْهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ الَّذِي بَعَثَ بِهِ مَعَ دِحْيَةَ الْكَلْبِيِّ إِلَى عَظِيمِ بَصْرَى، فَدَفَعَهُ عَظِيمُ بَصْرَى إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيهِ: ((بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدَ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ! فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْتَ تَسْلَمَ، يَوْمَ تَكُ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْيَرَبِيسِيِّينَ وَ: «يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ»)) [آل عمران: ۶۴] قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ، وَفَرَّغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، فَارْتَفَعَتِ الْأَصْوَاتُ وَأُخْرِجْنَا: فَقُلْتُ لِأَصْحَابِي جِئْنَا أُخْرِجَنَا لَقَدْ أَمَرَ أَمْرَانِ أَبِي كِبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَضْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ وَكَانَ ابْنُ النَّاطُورِ -صَاحِبُ إِبِلِيَاءَ وَهَرَقْلَ- [سُقْفًا] عَلَى

کا معاملہ تو بہت بڑھ گیا۔ (دیکھو تو) اس سے بنی اصر (روم) کا بادشاہ بھی ڈرتا ہے۔ مجھے اس وقت سے اس بات کا یقین ہو گیا کہ حضور ﷺ عنقریب غالب ہو کر رہیں گے حتیٰ کہ اللہ نے مجھے مسلمان کر دیا۔ (راوی کا بیان ہے کہ) ابن ناطور ایلیا کا حاکم ہرقل کا مصاحب اور شام کے نصاریٰ کلاٹ پادری بیان کرتا تھا کہ ہرقل جب ایلیا آیا، ایک دن صبح کو پریشان اٹھا تو اس کے درباریوں نے دریافت کیا کہ آج ہم آپ کی حالت بدلی ہوئی پاتے ہیں (کیا وجہ ہے؟) ابن ناطور کا بیان ہے کہ ہرقل نجومی تھا، علم نجوم میں وہ پوری مہارت رکھتا تھا۔ اس نے اپنے ہم نشینوں کو بتایا کہ میں نے آج رات ستاروں پر نظر ڈالی تو دیکھا کہ ختنہ کرنے والوں کا بادشاہ ہمارے ملک پر غالب آ گیا ہے (بھلا) اس زمانہ میں کون لوگ ختنہ کرتے ہیں؟ انہوں نے کہا کہ یہود کے سوا کوئی ختنہ نہیں کرتا۔ سوان کی وجہ سے پریشان نہ ہوں۔ سلطنت کے تمام شہروں میں یہ حکم لکھ بھیجے کہ وہاں جتنے یہودی ہوں سب قتل کر دیئے جائیں وہ لوگ انہی باتوں میں مشغول تھے کہ ہرقل کے پاس ایک آدمی لایا گیا۔ جسے شاہ غسان نے بھیجا تھا۔ اس نے رسول اللہ ﷺ کے حالات بیان کئے۔ جب ہرقل نے (سارے حالات) سن لئے تو کہا کہ جا کر دیکھو وہ ختنہ کئے ہوئے ہے یا نہیں؟ انہوں نے اسے دیکھا تو بتلایا کہ وہ ختنہ کیا ہوا ہے۔ ہرقل نے جب اس شخص سے عرب کے بارے میں پوچھا تو اس نے بتلایا کہ وہ ختنہ کرتے ہیں۔

تب ہرقل نے کہا کہ یہ ہی (محمد ﷺ) اس امت کے بادشاہ ہیں جو پیدا ہو چکے ہیں۔ پھر اس نے اپنے ایک دوست کو رومیہ خط لکھا اور وہ بھی علم نجوم میں ہرقل کی طرح ماہر تھا۔ پھر وہاں سے ہرقل حمص چلا گیا۔ ابھی حمص سے نکلا نہیں تھا کہ اس کے دوست کا خط (اس کے جواب میں) آ گیا۔ اس کی رائے بھی حضور ﷺ کے ظہور کے بارے میں ہرقل کے موافق تھی کہ محمد ﷺ (واقعی) پیغمبر ہیں۔ اس کے بعد ہرقل نے روم کے بڑے آدمیوں کو اپنے حمص کے محل میں طلب کیا اور اس کے حکم سے محل کے دروازے بند کر دیے گئے۔ پھر وہ (اپنے خاص محل سے) باہر آیا۔ اور کہا: ”اے روم والو! کیا ہدایت اور کامیابی میں کچھ حصہ تمہارے لیے بھی ہے؟ اگر تم اپنی سلطنت کی بقاء چاہتے ہو تو پھر اس نبی (ﷺ) کی بیعت کر لو اور

نَصَارَى السَّامِ، يُحَدِّثُ أَنَّ هِرَقْلَ جِئَ قَدِيمَ إِبِلِيَاءَ أَصْبَحَ يَوْمًا خَبِثَ النَّفْسِ، فَقَالَ بَعْضُ بَطَارِقَتِهِ: قَدِ اسْتَكْرَنَّا هَيْتَكَ قَالَ ابْنُ النَّاطُورِ: وَكَانَ هِرَقْلُ حَزَاءً يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ جِئِ سَالُوهُ: إِنِّي رَأَيْتُ اللَّيْلَةَ جِئَ نَظَرْتُ فِي النُّجُومِ مَلِكُ الْخَتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتِنُ مِنْ هَذِهِ الْأُمَّةِ؟ قَالُوا: لَيْسَ يَخْتِنُ إِلَّا الْيَهُودُ فَلَا يُهْمَنَّكَ شَأْنُهُمْ وَاکْتَبْ إِلَى مَدَائِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ. فَبَيَّنَاهُمْ عَلَى أَمْرِهِمْ أَنِّي هِرَقْلُ بَرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانَ، يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ ﷺ فَلَمَّا اسْتَخْبَرَهُ هِرَقْلُ قَالَ: اذْهَبُوا فَانْظُرُوا أَمْخَتِنَ هُوَ أَمْ لَا فَانْظُرُوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُخْتِنٌ، وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ: هُمْ يَخْتِنُونَ. فَقَالَ هِرَقْلُ هَذَا مَلِكُ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبِ لَهُ بَرْوَمِيَّةَ، وَكَانَ نَظِيرَهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمَصَ، فَلَمَّ يَرِمُ حِمَصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُوَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ ﷺ وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةِ لَهُ بِحِمَصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِقَتْ، ثُمَّ أَطْلَعَ فَقَالَ: يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ وَأَنْ يَثْبُتَ مُلْكُكُمْ فَتَبِيعُوا هَذَا النَّبِيَّ، فَحَاصُوا حَيْصَةَ حُمُرِ الْوُخْشِ إِلَى الْأَبْوَابِ، فَوَجَدُوهَا قَدْ غُلِقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفَرَتَهُمْ، وَأَيْسَ مِنَ الْإِيمَانِ قَالَ: رُدُّوهُمْ عَلَيَّ وَقَالَ: إِنِّي فُلْتُ مَقَالَتِي إِنِّ

أَخْبَرُ بِهَا شَيْدَتُكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنٍ هَرَقَلَ. قَالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ صَالِحُ ابْنُ كَيْسَانَ وَيُونُسُ وَمَعْمَرُ عَنِ الزُّهْرِيِّ. [إطرافه في: ٥١، ٢٦٨١، ٢٨٠٤، ٢٩٤١، ٢٩٧٨، ٣١٧٤، ٤٥٥٣، ٥٩٨٠، ٦٢٦٠، ٧١٩٦، ٧٥٤١] [مسلم: ٤٦٠٧، ٥١٣٦، ترمذی: ٢٧١٧]

مسلمان ہو جاؤ (یہ سننا تھا کہ) پھر وہ لوگ وحشی گدھوں کی طرح دروازوں کی طرف دوڑے (مگر) انہیں بند پایا۔ آخر جب ہر قل نے (اس بات سے) ان کی یہ نفرت دیکھی اور ان کے ایمان لانے سے مایوس ہو گیا۔ تو کہنے لگا کہ ان لوگوں کو میرے پاس لاؤ۔ (جب وہ دوبارہ آئے) تو اس نے کہا۔ میں نے جو بات کہی تھی اس سے تمہاری دینی چٹنگی کی آزمائش مقصود تھی، سو وہ میں نے دیکھ لی۔ تب (یہ بات سن کر) وہ سب کے سب اس کے سامنے سجدے میں گر پڑے اور اس سے خوش ہو گئے۔ بالآخر ہر قل کی آخری حالت یہ ہی رہی۔ ابو عبد اللہ کہتے ہیں کہ اس حدیث کو صالح بن کیسان، یونس اور معمر نے بھی زہری سے روایت کیا ہے۔

تشریح: وحی، نزول وحی، اقسام وحی، زمانہ وحی، مقام وحی، ان جملہ تفصیلات کے ساتھ ساتھ ضرورت تھی کہ جس مقدس شخصیت پر وحی کا نزول ہو رہا ہے ان کی ذات گرامی کا تعارف کراتے ہوئے ان کے حالات پر بھی کچھ روشنی ڈالی جائے۔ مشہور مقولہ ہے ”الحق ما شهدت به الاعداء“ حق وہ ہے جس کی دشمن بھی گواہی دیں۔ اسی اصول کے پیش نظر امام بخاری رحمہ اللہ نے یہاں اس تفصیلی حدیث کو نقل فرمایا جو دو اہم ترین شخصیتوں کے درمیان ایک مکالمہ ہے۔ جس کا موضوع نبی کریم ﷺ کی ذات گرامی اور آپ کی نبوت و رسالت ہے۔ یہ دونوں شخصیتیں اس وقت غیر مسلم ہیں۔ باہمی طور پر دونوں کے قوم و وطن، تہذیب و تمدن میں ہر طرح سے بعد المشرقین ہے۔ امانت و دیانت اور اخلاق کے لحاظ سے ہر دو اپنی اپنی جگہ پر ذمہ دار ستیاں ہیں۔ ظاہر ہے کہ ان کا مکالمہ نہایت مچا تلا ہو گا اور ان کی رائے بہت ہی اعلیٰ و ارفع ہو گی، چنانچہ اس حدیث میں پورے طور پر یہ چیز موجود ہے اسی لئے علامہ سنہی رحمہ اللہ فرماتے ہیں: ”لما كان المقصود بالذات من ذكر الوحي هو تحقيق النبوة واثباتها و كان حديث هرقل اوفر تأدية لذلك المقصود ادرجه في باب الوحي والله اعلم۔“ اس عبارت کا مفہوم وہی ہے جو اوپر مذکور ہوا۔

امام بخاری رحمہ اللہ نے اس حدیث کو اس مقام کے علاوہ کتاب الجہاد و کتاب الشہادات و کتاب الجزیہ و کتاب الایمان و علم و احکام و مغازی وغیرہ وغیرہ میں بھی نقل فرمایا ہے اور ہر جگہ اسی مقام کے باب سے اس کی مطابقت پیدا کرتے ہوئے اس سے بہت سے احکام و مسائل کا استنباط فرمایا ہے۔ بعض متعصبین و متجددین کہتے ہیں کہ محدثین کرام رحمہم اللہ محض ناقلین روایت تھے، اجتہاد و استنباط مسائل میں ان کو دورک نہیں تھا۔ یہ محض جھوٹ اور محدثین کرام کی کھلی توہین ہے جو ہر پہلو سے لائقِ صدمت و مذمت ہے۔

بعض حضرات محدثین کرام خصوصاً امام بخاری رحمہم اللہ کو مسلک شافعی کا مقلد بتلایا کرتے ہیں۔ مگر اس بارے میں مزید تفصیلات سے قطع نظر ہم صاحب ایضاح البخاری کا ایک بیان یہاں نقل کر دیتے ہیں جس سے معلوم ہو جائے گا کہ حضرت امام بخاری رحمہم اللہ مقلد ہرگز نہ تھے۔ بلکہ آپ کو مجتہد مطلق کا درجہ حاصل تھا۔

”لیکن حقیقت یہ ہے کہ کسی شافعی یا حنبلی سے تلمذ اور تحصیل علم کی بنا پر کسی کو شافعی یا حنبلی کہنا مناسب نہیں بلکہ امام کے تراجم بخاری کے گہرے مطالعہ سے معلوم ہوتا ہے کہ امام ایک مجتہد ہیں، انہوں نے جس طرح احناف رحمہم اللہ سے اختلاف کیا ہے وہاں حضرات شوافع سے اختلاف کی تعداد بھی کم نہیں ہے..... امام بخاری رحمہم اللہ کے اجتہاد اور تراجم ابواب میں ان کی بالغ نظری کے پیش نظر ان کو کسی فقہ کا پابند نہیں کہا جاسکتا ہے۔“

(ایضاح البخاری، جزء اول/ص: ٣٠)

صحیح بخاری کے عمیق مطالعہ سے معلوم ہو گا کہ حضرت امام بخاری رحمہم اللہ نے استنباط مسائل، فقہ الحدیث کے بارے میں بہت ہی غور و خوض سے

کام لیا ہے اور ایک ایک حدیث سے بہت سے مسائل ثابت کئے ہیں۔ جیسا کہ اپنے اپنے مقامات پر ناظرین مطالعہ کریں گے۔
علامہ حافظ ابن حجر رحمۃ اللہ علیہ مقدمہ کی فصل ثانی میں فرماتے ہیں:

”تقرر انه التزم فيه الصحة وانه لا يورد فيه الاحديثا صحيحا (الى قوله) ثم راي ان لا يخليه من الفوائد الفقهية والنكت الحكمية فاستخرج بفهمه من المتون معاني كثيرة فرقها في ابواب الكتاب بحسب تناسبها۔ (الى قوله) قال الشيخ محي الدين نفع الله به: ليس مقصود البخاري الاقتصار على الاحاديث فقط، بل مراده الاستنباط منها والاستدلال لابواب ارادها (الى قوله) وقد ادعى بعضهم انه صنع ذالك عمدا۔“ (هدى السارى، ص: ۸ بیروت)
یہ بات ثابت ہے کہ امام نے التزام کیا ہے کہ اس میں سوائے صحیح حدیث کے اور کبھی قسم کی روایت نہیں ذکر کریں گے اور بائیں خیال کہ اس کو فوائد فقہی اور حکمت کے نکات سے خالی نہ رہنا چاہیے، اپنی فہم سے متن حدیث سے بہت بہت معانی استخراج کئے۔ جن کو مناسبت کے ساتھ ابواب میں علیحدہ علیحدہ بیان کر دیا۔ شیخ محی الدین نے کہا کہ امام کا مقصود حدیث ہی کا ذکر کر دینا نہیں بلکہ اس سے استدلال و استنباط کر کے باب مقرر کرتا ہے (انہیں وجوہات سے) بعض نے دعویٰ کیا ہے کہ امام نے یہ سب کچھ خود قصد کیا ہے۔“ (حل مشکلات البخاری حضرت مولانا سیف بناری قدس سرہ ص ۱۶)

۷۷ ماہ محرم کی پہلی تاریخ تھی کہ نبی کریم صلی اللہ علیہ وسلم نے شاہان عالم کے نام دعوت اسلام کے خطوط مبارکہ اپنے معزز سفراء کے ہاتھوں روانہ فرمائے جو سفیر جس قوم کے پاس بھیجا گیا وہ وہاں کی زبان جانتا تھا کہ تبلیغی فرائض بحسن و خوبی انجام دے سکے۔ ایسی ہی ضروریات کے لئے آپ کے واسطے چاندی کی مہرتیار کی گئی تھی۔ تین سطور میں اس پر محمد رسول اللہ کندہ تھا۔ ہر قل شاہ قسطنطنیہ یا روم کی مشرقی شاخ سلطنت کا نامور شہنشاہ عیسائی المذہب تھا۔ حضرت وحید کلبی رضی اللہ عنہ اس کے پاس نامہ مبارک لے کر گئے۔ یہ بادشاہ سے بیت المقدس کے مقام پر ملے۔ جسے یہاں لفظ ایلیاس یا اکیا گیا ہے۔ جس کے معنی بیت اللہ کے ہیں، ہر قل نے سفیر کے اعزاز میں بڑا ہی شاندار دربار منعقد کیا۔ اور سفیر سے نبی کریم صلی اللہ علیہ وسلم کے بارے میں بہت سی باتیں دریافت کرتا رہا۔ اس کے بعد ہر قل نے مزید تحقیق کے لئے حکم دیا کہ اگر ملک میں کوئی مکہ کا آدمی آیا ہو تو اسے پیش کیا جائے۔ اتفاق سے ان دنوں ابوسفیان مع دیگر تاجران ملک مکہ شام آئے ہوئے تھے، ان کو بیت المقدس بلا کر دربار میں پیش کیا گیا۔ ان دنوں ابوسفیان نبی کریم صلی اللہ علیہ وسلم کا جانی دشمن تھا۔ مگر قیصر کے دربار میں اس کی زبان سوائے حق و صداقت کے کچھ نہ بول سکی۔ ہر قل نے نبی کریم صلی اللہ علیہ وسلم سے متعلق ابوسفیان سے دس سوال کئے جو بہت گہرے حقائق اپنے اندر رکھتے تھے۔ ان کے جوابات میں ابوسفیان نے بھی جن حقائق کا اظہار کیا۔ ان سے آپ صلی اللہ علیہ وسلم کی صداقت ہر قل کے دل میں نقش ہو گئی مگر اپنی قوم و حکومت کے خوف سے وہ ایمان نہ لاسکا۔ بالآخر کفر ہی کی حالت میں اس کا خاتمہ ہوا۔ مگر اس نے جو پیش گوئی کی تھی کہ ایک دن آئے گا کہ عرب مسلمان ہمارے ملک و تخت پر قابض ہو جائیں گے وہ حرف بہ حرف صحیح ثابت ہوئی اور وہ دن آیا کہ مسیحیت کا صدر مقام اور قبلہ و مرکز اچانک عیسائی دنیا کے ہاتھ سے نکل کر ایک نبی قوم کے ہاتھوں میں چلا گیا۔

مشہور مؤرخ گھن کے لفظوں میں تمام مسیحی دنیا پر سکتہ کی حالت طاری ہو گئی۔ کیونکہ مسیحیت کی اس سے بڑی توہین کو نہ تو مذہب کا کوئی متوقع معجزہ ہی روک سکا نہ عیسائی شہنشاہی کا لشکر جبار۔ پھر یہ صرف بیت المقدس ہی کی فتح تھی بلکہ تمام ایشیا و افریقہ میں مسیحی فرمانروائی کا خاتمہ تھا۔ ہر قل کے یہ الفاظ جو اس نے تختہ جہاز پر لہنان کی چوٹیوں کو مخاطب کر کے کہے تھے آج تک مؤرخین کی زبانوں پر ہیں ”الوداع سر زمین شام ہمیشہ کے لئے الوداع۔“

فدائے رسول حضرت قاضی محمد سلیمان صاحب رحمۃ اللہ علیہ پٹیا لوی:

مناسب ہو گا کہ اس مکالمہ کو مختصر اندازے رسول حضرت قاضی محمد سلیمان منصور پوری رحمۃ اللہ علیہ کے لفظوں میں ہی نقل کر دیا جائے۔ جس سے ناظرین اس مکالمہ کو پورے طور پر سمجھ سکیں گے۔

قیصر: محمد کا خاندان اور نسب کیسا ہے؟

ابوسفیان: شریف و عظیم۔

قیصر: سچ ہے نبی شریف گھرانے کے ہوتے ہیں، تاکہ ان کی اطاعت میں کسی کو عار نہ ہو۔

قیصر: محمد (ﷺ) سے پہلے بھی کسی نے عرب میں یا قریش میں نبی ہونے کا دعویٰ کیا ہے؟

ابوسفیان: نہیں۔

یہ جواب سن کر ہرقل نے کہا اگر ایسا ہوتا تو میں سمجھ لیتا کہ اپنے سے پہلے کی تقلید اور ریس کرتا ہے۔

قیصر: نبی ہونے سے پہلے کیا یہ شخص جھوٹ بولا کرتا تھا یا اس کو جھوٹ بولنے کی کبھی تہمت دی گئی تھی؟

ابوسفیان: نہیں۔

ہرقل نے اس جواب پر کہا یہ نہیں ہو سکتا کہ جس شخص نے لوگوں پر جھوٹ نہ بولا، وہ اللہ پر جھوٹ باندھے۔

قیصر: اس کے باپ دادا میں کوئی بادشاہ بھی ہوا ہے؟

ابوسفیان: نہیں

ہرقل نے اس جواب پر کہا اگر ایسا ہوتا تو میں سمجھ لیتا کہ نبوت کے بہانے سے باپ دادا کی سلطنت حاصل کرنا چاہتا ہے۔

قیصر: محمد (ﷺ) کے ماننے والے مسکین غریب لوگ زیادہ ہیں یا سردار قوی لوگ؟

ابوسفیان: مسکین حقیر لوگ۔

ہرقل نے اس جواب پر کہا ہر نبی کے پہلے ماننے والے مسکین غریب لوگ ہی ہوتے رہے ہیں۔

قیصر: ان لوگوں کی تعداد روز بروز بڑھ رہی ہے یا کم ہو رہی ہے؟

ابوسفیان: بڑھ رہی ہے۔

ہرقل نے کہا ایمان کا یہی خاصہ ہے کہ آہستہ آہستہ بڑھتا ہے اور حد کمال تک پہنچ جاتا ہے۔

قیصر: کوئی شخص اس کے دین سے بیزار ہو کر پھر بھی جاتا ہے؟

ابوسفیان: نہیں۔

ہرقل نے کہا: لذت ایمانی کی یہی تاثیر ہے کہ جب دل میں بیٹھ جاتی اور روح پر اپنا اثر قائم کر لیتی ہے تو جدا نہیں ہوتی۔

قیصر: یہ شخص کبھی عہد و پیمان کو بھی توڑ دیتا ہے؟

ابوسفیان: نہیں۔ لیکن اس سال ہمارا معاہدہ اس سے ہوا ہے دیکھئے کیا انجام ہو۔ ابوسفیان کہتے ہیں کہ صرف اس جواب میں اتنا فقرہ زیادہ کر سکا تھا۔ مگر

قیصر نے اس پر کچھ توجہ نہ دی اور کہا کہ بے شک نبی عہد شکن نہیں ہوتے، عہد شکنی دنیا دار کیا کرتے ہیں، نبی دنیا کے طالب نہیں ہوتے۔

قیصر: کبھی اس شخص کے ساتھ لڑائی بھی ہوئی ہے؟

ابوسفیان: ہاں۔

قیصر: جنگ کا نتیجہ کیا رہا؟

ابوسفیان: کبھی وہ غالب رہا (بدر میں) اور کبھی ہم (احد میں)۔

ہرقل نے کہا اللہ کے نبیوں کا یہی حال ہوتا ہے لیکن آخر کار اللہ کی مدد سے فتح ان ہی کو حاصل ہوتی ہے۔

قیصر: اس کی تعلیم کیا ہے؟

ابوسفیان: ایک اللہ کی عبادت کرو، باپ دادا کے طریق (بت پرستی) چھوڑ دو۔ نماز روزہ، سچائی، پاکدامنی، اور صلہ رحمی کی پابندی اختیار کرو۔

ہرقل نے کہا: نبی موعود کی یہی علامتیں ہم کو بتائی گئی ہیں۔ میں سمجھتا تھا کہ نبی کا ظہور ہونے والا ہے لیکن یہ نہ سمجھتا تھا کہ وہ عرب میں سے ہوگا۔ ابوسفیان! اگر تم نے سچ جواب دیئے ہیں تو ایک روز اس جگہ جہاں میں بیٹھا ہوا ہوں (شام بیت المقدس) کا ضرور مالک ہو جائے گا۔ کاش! میں ان کی خدمت میں پہنچ سکتا اور نبی (ﷺ) کے پاؤں دھویا کرتا۔

اس کے بعد نبی کریم ﷺ کا نامہ مبارک پڑھا گیا۔ اراکین اسے سن کر چیخے چلائے اور ہم کو دربار سے نکال دیا گیا۔ اسی روز سے اپنی ذلت کا نقش اور نبی کریم ﷺ کی عظمت کا یقین ہو گیا۔ (رحمۃ اللعالمین، جلد اول ص ۱۵۲، ۱۵۳)

ابوسفیان نے آپ ﷺ کے لئے ابوکبشہ کا لفظ استعمال کیا تھا۔ کیونکہ کفار کہہ نبی کریم ﷺ کی طبریہ اور تحقیر کے طور پر ابن کبشہ کے لقب سے پکارا کرتے تھے۔ ابوکبشہ ایک شخص کا نام تھا جو بتوں کی بجائے ایک ستارہ شعرئی کی پوجا کیا کرتا تھے۔ بعض لوگ کہتے ہیں کہ ابوکبشہ نبی کریم ﷺ کے رضاعی باپ تھے۔

ہرقل کو جب یہ اندازہ ہو گیا کہ یہ لوگ کسی طرح بھی اسلام قبول نہیں کریں گے تو اس نے بھی اپنا جینئر تبدیل دیا اور کہا کہ اس بات سے محض تمہارا امتحان مقصود تھا۔ تو سب کے سب اس کے سامنے سجدے میں گر پڑے، جو گویا تعظیم اور اطاعت کا اظہار تھا۔

ہرقل کے بارے میں بعض لوگ اسلام کے بھی قائل ہیں۔ مگر صحیح بات یہی ہے کہ باوجود رغبت وہ اسلام قبول نہ کر سکا۔ علامہ قسطلانی رحمہ اللہ نے لکھا ہے کہ ان کے عہد یعنی گیارہویں صدی ہجری تک نبی کریم ﷺ کا نامہ مبارک ہرقل کی اولاد میں محفوظ تھا اور اس کو تبرک سمجھ کر بڑے اہتمام سے سونے کے صندوقے میں رکھا گیا تھا۔ ان کا اعتقاد تھا کہ: ”و اوصانا آباءنا ما دام هذا الكتاب عندنا لا يزال الملك فينا فنحن نحفظ غاية الحفظ ونعظمه ونكتمه عن النصارى ليدوم الملك فينا“ انتھی۔ (فتح الباری)

ابوسفیان آخر وقت میں جب کہ کلمہ فتح ہو چکا تھا۔ اسلام قبول کر کے فدائیان اسلام میں داخل ہو گئے تھے۔ اس وقت کے چند اشعار ملاحظہ ہوں:

لعمرك اني يوم احمل راية لتغلب خيل اللات خيل محمد

فكا للمدح الحيران اظلم ليلة فهذا اواني حين اهدى فاهتدى

هداني هاد غير نفسي ، ودلني الى الله من طرده كل مطرد

”قسم ہے کہ جن دنوں میں نشان جنگ اس لیے اٹھایا کرتا تھا کہ لات (بت) کا لشکر محمد (ﷺ) کے لشکر پر غالب آجائے ان دنوں میں خاریشت جیسا تھا جو اندھیری رات میں ٹکریں کھاتا ہو۔ اب وہ وقت آ گیا کہ میں ہدایت پاؤں اور سیدھی راہ اختیار کر لوں، مجھے ہادی نے نہ کہ میرے نفس نے ہدایت دی ہے اور اللہ کا راستہ مجھے اس نے بتلایا ہے جسے میں نے پورے طور پر دھنکار دیا اور چھوڑ دیا تھا۔“

متفرقات: ابوسفیان نے جس مدت صلح کا ذکر کیا تھا۔ اس سے صلح حدیبیہ کی دس سالہ مدت مراد ہے۔

ہرقل نے کہا تھا کہ وہ آخری نبی عرب میں سے ہوگا۔ یہ اس لیے کہ یہود و نصاریٰ یہی گمان کئے ہوئے تھے کہ آخری نبی بھی بنی اسرائیل ہی سے ہوگا۔ انہوں نے حضرت موسیٰ علیہ السلام کے اس قول کو بھلا دیا تھا کہ تمہارے بھائیوں میں سے اللہ ایک پیغمبر میری طرح پیدا کرے گا۔

اور اشیاء نبی کی اس بشارت کو بھی فراموش کر دیا تھا کہ فاران یعنی مکہ کے پہاڑوں سے اللہ ظاہر ہوا۔ نیز حضرت مسیح علیہ السلام کی اس بات کو بھی وہ بھول چکے تھے کہ جس پتھر کو معماروں نے کونے میں ڈال دیا تھا۔ وہی محل کا صدر نشین ہوا۔

نیز حضرت سلیمان علیہ السلام کے اس مقدس گیت کو بھی وہ فراموش کر چکے تھے کہ ”وہ تو ٹھیک محمد (ﷺ) ہے۔“ میرا ظلیل میرا حبیب یہی ہے۔ وہ دس ہزار قد و سیوں کے درمیان جھنڈے کے مانند کھڑا ہوتا ہے اے یروثم کے بیٹو!

یہ جملہ بشارت یقیناً محمد رسول اللہ ﷺ کے حق میں تھیں۔ مگر یہود و نصاریٰ ان کو عناداً بھول چکے تھے۔ اسی لئے ہرقل نے ایسا کہا۔

نبی کریم ﷺ نے اپنے نامہ مبارک میں آیت کریمہ ﴿وَلَا يَخِذُ يَعْضَأُ زُفُلًا مِّنْ دُونِ اللَّهِ﴾ (آل عمران ۶۳) کا استعمال اس

لیے فرمایا کہ یہود و نصاریٰ میں اور بہت سے امراض کے ساتھ تقلید جامد کا مرض بھی بری طرح داخل ہو گیا تھا۔ وہ اپنے مولویوں اور درویشوں کی تقلید میں اتنے اندھے ہو گئے تھے کہ ان ہی کا فتویٰ ان کے لئے آسمانی وحی کا درجہ رکھتا تھا۔

ہمارے زمانے کے مقلدین جامدین کا بھی یہی حال ہے کہ ان کو کتنی ہی قرآنی آیات یا حدیث نبوی دکھاؤ، قول امام کے مقابلہ میں ان سب کو رد کر دیں گے۔ اسی تقلید نے امت کا بیڑہ غرق کر دیا۔ انا للہ ثم انا للہ مفتی شافعی ناموں پر جنگ و جدال اس تقلید جامدہ کی کاثر ہے۔

علامہ قسطلانی رحمۃ اللہ علیہ نے لکھا ہے کہ ہر قل اور اس کے دوست مضاطر نے اسلام قبول کرنا چاہا تھا۔ مگر ہر قل اپنی قوم سے ڈر گیا اور مضاطر نے اسلام قبول کر لیا اور روم کو اسلام کی دعوت دی مگر رومیوں نے ان کو شہید کر دیا۔

ابوسفیان رضی اللہ عنہ نے رومیوں کے لئے بنواصر (زرد نسل) کا لفظ استعمال کیا تھا۔ کہتے ہیں کہ روم کے جد اعلیٰ نے جو روم بن عیص بن اسحاق تھے ایک حبشی شہزادی سے شادی کی تھی۔ جس سے زرد یعنی گندم گوں اولاد پیدا ہوئی۔ اسی لیے ان کو بنواصر کہا گیا۔ اس حدیث سے اور بھی بہت سے مسائل پر روشنی پڑتی ہے۔

آداب مراسلت و طریق دعوت اسلام کے لئے نامہ مبارک میں ہمارے لئے بہت سے اسباق ہیں۔ یہ بھی معلوم ہوا کہ اسلامی تبلیغ کے لئے تحریری کوشش کرنا بھی سنت نبوی ہے۔

دعوت حق کو مناسب طور پر اکابر عصر کے سامنے رکھنا بھی مسلمانوں کا ایک اہم فریضہ ہے۔ یہ بھی ظاہر ہوا کہ مختلف انخیال اقوام و ملل اگر مسائل مشترکہ میں اتحاد و عمل سے کام لیں تو یہ بھی عین منشاء اسلام ہے۔

ارشاد نبوی: ((فان علیک اثم الیریسیین)) سے معلوم ہوا کہ بڑوں کی ذمہ داریاں بھی بڑی ہوتی ہیں۔ یریسین کا شکاروں کو کہتے ہیں۔ ہر قل کی رعایا کا شکاروں ہی پر مشتمل تھی۔ اس لئے آپ صلی اللہ علیہ وسلم نے فرمایا کہ اگر آپ نے دعوت اسلام قبول نہ کی اور آپ کی متابعت میں آپ کی رعایا بھی اس نعمت عظمیٰ سے محروم رہ گئی تو ساری رعایا کا گناہ آپ کے سر ہوگا۔

ان تفصیلی معلومات کے بعد ہر قل نے نبی کریم صلی اللہ علیہ وسلم کا نامہ مبارک منگایا جو عظیم بصری کی معرفت ہر قل کے پاس پہنچا تھا۔ جس کا مضمون اس طرح شروع ہوتا تھا:

((بسم اللہ الرحمن الرحیم من محمد رسول اللہ الی ہر قل عظیم الروم)) اسے سن کر ہر قل کا بھتیجا بہت ناراض ہوا، اور چاہا کہ نامہ مبارک کو چاک کر دیا جائے۔ کیونکہ اس میں شہنشاہ روم کے نام پر محمد رسول اللہ صلی اللہ علیہ وسلم کے نام کو فقیہت دی گئی ہے اور شہنشاہ کو بھی صرف عظیم الروم لکھا گیا ہے۔ حالانکہ آپ ملک الروم و سلطان الروم ہیں۔

ہر قل نے اپنے بھتیجے کو ڈانٹتے ہوئے کہا کہ خط میں جو لکھا ہے وہ صحیح ہے۔ میں مالک نہیں ہوں، مالک تو صرف خداوند کریم ہے۔ رہا اپنے نام کا تقدیم و سو اگر وہ واقعتاً نبی ہیں تو واقعی ان کو تقدیم کا حق حاصل ہے۔ اس کے بعد نامہ مبارک پڑھا گیا۔

ابن ناطور شام میں عیسائی لاٹ پادری اور وہاں کا گورنر بھی تھا۔ ہر قل جب حمص سے ایلیا آیا تو ابن ناطور نے ایک صبح کو اس کی حالت متغیر و متفکر دیکھی۔ سوال کرنے پر ہر قل نے بتایا کہ میں نے آج رات ستاروں پر نظر کی تو معلوم ہوا کہ میرے ملک پر ملک الحنان (خندہ کرنے والوں کا بادشاہ) کا غلبہ ہو چکا ہے۔ ہر قل فطری طور پر کائن اور علم نجوم میں مہارت تام رکھتا تھا۔ نجمین کا عقیدہ تھا کہ برج عقرب میں قرآن السعدین کے وقت آخری نبی کا ظہور ہوگا۔ برج عقرب وہ ہے جب اس میں چاند اور سورج دونوں مل جاتے ہیں تو یہ وقت نجمین کے نزدیک قرآن السعدین کا کہلاتا ہے اور مبارک سمجھا جاتا ہے۔ یہ قرآن ہر بیس سال کے بعد ہوتا ہے۔ چنانچہ نبی کریم صلی اللہ علیہ وسلم کی ولادت باسعادت بھی قرآن السعدین میں ہوئی اور آپ صلی اللہ علیہ وسلم کے سر مبارک پر نبوت کا تاج بھی جس وقت رکھا گیا وہ قرآن السعدین کا وقت تھا۔ فتح مکہ کے وقت بھی سعدین برج عقرب میں جمع تھے۔ ایسے موقع پر ہر قل کا جواب اس کے نزدیک بڑی اہمیت رکھتا تھا چنانچہ اس نے مصاحبین سے معلوم کیا کہ خندہ کار و اج کس ملک اور کس قوم میں ہے؟ چنانچہ یہودیوں کا نام لیا گیا اور

ساتھ ہی ان کے قتل کا بھی مشورہ دیا گیا کہ حاکم غسان حارث بن ابی تامر نے ایک آدمی (یہ شخص خود عرب کا رہنے والا تھا جو غسان کے بادشاہ کے پاس نبی کریم ﷺ کی خبر دینے گیا، اس نے اس کو ہرقل کے پاس بھجوا دیا، یہ مختون تھا) کی معرفت ہرقل کو تحریری خبر دی کہ عرب میں ایک نبی پیدا ہوئے ہیں۔ جب یہ معزز قاصد ہرقل کے پاس پہنچا۔ تو ہرقل نے اپنے خواب کی بنا پر معلوم کیا کہ آنے والا قاصد فی الواقع مختون ہے۔ ہرقل نے اسی کو خواب کی تعبیر قرار دیتے ہوئے کہا کہ یہ مدعی رسالت میری راجد ہائی تک جلد ہی سلطنت حاصل کر لے گا۔

اس کے بعد ہرقل نے بطور مشورہ ضغاطر کو اٹلی میں خط لکھا اور ساتھ میں کتب نبوی بھی بھیجا۔ یہ ہرقل کا ہم سبق تھا۔ ضغاطر کے نام یہ مکتوب حضرت دجیہ بکلی رضی اللہ عنہ لے کر گئے تھے اور ان کو ہدایت کی گئی تھی کہ یہ خط ضغاطر کی تنہائی میں دیا جائے۔ چنانچہ ایسا ہی کیا گیا۔ اس نے نامہ مبارک کو آنکھوں سے لگا دیا اور بوسہ دیا اور جواب میں ہرقل کو لکھا کہ میں ایمان لا چکا ہوں۔ فی الواقع حضرت محمد ﷺ نبی و رسول موعود ہیں۔ درباری لوگوں نے ضغاطر کا اسلام معلوم ہونے پر ان کو قتل کر دیا۔ حضرت دجیہ بکلی رضی اللہ عنہ واپس ہرقل کے دربار میں گئے اور باجرا ایمان کیا۔ جس سے ہرقل بھی اپنی قوم سے ڈر گیا۔ اس لئے دروازوں کو بند کر کے دربار منعقد کیا تاکہ ضغاطر کی طرح اس کو بھی قتل نہ کر دیا جائے۔ درباریوں نے نامہ مبارک اور ہرقل کی رائے سن کر مخالفت میں شور و غوغا برپا کر دیا۔ جس پر ہرقل کو اپنی رائے بدلنی پڑی اور بالآخر کفر ہی پر دینا سے رخصت ہوا۔

امام بخاری رحمہ اللہ نے اپنی جامع صحیح کو حدیث ((انما الاعمال بالنیات)) اور آیت کریمہ ﴿اَنَا اَوْ حِينَا اِلَيْكَ﴾ سے شروع فرمایا تھا اور اس باب کو ہرقل کے قصہ اور نامہ نبوی پر ختم فرمایا اور ہرقل کی بابت لکھا کہ فکان ذالک آخر شان ہرقل یعنی ہرقل کا آخری حال یہ ہوا۔

اس میں امام بخاری رحمہ اللہ اشارت فرماتے ہیں کہ ہر شخص کا فرض ہے کہ وہ اپنی نیت کی درستگی کے ساتھ اپنی آخری حالت کو درست رکھنے کی فکر کرے کہ اعمال کا اعتبار نیت اور خاتمہ پر ہے۔ شروع کی آیت مبارکہ: ﴿اَنَا اَوْ حِينَا اِلَيْكَ﴾ الایۃ میں حضرت محمد ﷺ اور آپ سے قبل جملہ انبیاء و رسل علیہم السلام کی وحی کا سلسلہ عالیہ ایک ہی رہا ہے اور سب کی دعوت کا خلاصہ صرف اقامت دین و اتفاق باہی ہے۔ اسی دعوت کو دہرایا گیا اور بتلایا گیا کہ عقیدہ توحید پر جملہ ملل و ادیان کو جمع ہونے کی دعوت پیش کرنا یہی اسلام کا اولین مقصد ہے اور بنی نوع انسان کو انسانی غلامی کی زنجیروں سے نکال کر صرف ایک خالق مالک ﴿فَاَطِئِ السَّمَوَاتِ وَالْاَرْضِ﴾ (۱۲/یوسف: ۱۰۱) کی غلامی میں داخل ہونے کا پیغام دینا تعلیمات محمدی ﷺ کا لب لباب ہے۔ اقامت دین یہ کہ صرف خدائے وحدہ لا شریک کی عبادت، بندگی، اطاعت، فرمانبرداری کی جائے اور جملہ ظاہری و باطنی معبودان باطلہ سے منہ موڑ لیا جائے۔ اقامت دین کا صحیح مفہوم کلمہ طیبہ ((لا الہ الا اللہ محمد رسول اللہ)) میں پیش کیا گیا ہے۔

ہرقل کا فرما تھا مگر نبی کریم ﷺ نے اپنے نامہ مبارک میں اس کو ایک معزز لقب ”عظیم الہام“ سے مخاطب فرمایا۔ معلوم ہوا کہ غیر مسلموں کے ساتھ بھی اخلاق فاضلہ و تہذیب کے دائرہ میں خطاب کرنا سنت نبوی ہے (ﷺ)۔

الحمد للہ باب بدء الوحی کے ترجمہ و تشریحات سے فراغت حاصل ہوئی۔
والحمد للہ اولا و آخر اربنا لا نواخذنا ان نسينا او اخطانا۔ (آمین)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْإِيمَانِ

ایمان کا بیان

باب: نبی کریم ﷺ کے اس فرمان کی تشریح سے متعلق ہے جس میں آپ ﷺ نے فرمایا:
”اسلام کی بنیاد پانچ چیزوں پر رکھی گئی ہے“

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((يُنْبِئُ الْإِسْلَامُ عَلَى خَمْسٍ))

اور ایمان کا تعلق قول اور فعل ہر دو سے ہے اور وہ بڑھتا ہے اور گھٹتا ہے۔ جیسا کہ اللہ تعالیٰ نے فرمایا ”تا کہ ان کے پہلے ایمان کے ساتھ ایمان میں اور زیادتی ہو۔“ اور فرمایا کہ ”ہم نے ان کو ہدایت میں اور زیادہ بڑھا دیا۔“ اور فرمایا کہ ”جو لوگ سیدھی راہ پر ہیں ان کو اللہ اور ہدایت دیتا ہے۔“ اور فرمایا کہ ”جو لوگ ہدایت پر ہیں اللہ نے اور زیادہ ہدایت دی اور ان کو پرہیز گاری عطا فرمائی۔“ اور فرمایا کہ ”جو لوگ ایماندار ہیں ان کا ایمان اور زیادہ ہوا۔“ اور فرمایا کہ ”اس سورت نے تم میں سے کس کا ایمان بڑھا دیا؟ فی الواقع جو لوگ ایمان لائے ہیں ان کا ایمان اور زیادہ ہو گیا۔“ اور فرمایا کہ ”منافقوں نے مومنوں سے کہا تمہاری بربادی کے لیے لوگ بکثرت جمع ہو رہے ہیں، ان کا خوف کرو پس سن کر ایمان والوں کا ایمان اور بڑھ گیا اور ان حکماء سے یہی نکلا ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾“ اور فرمایا کہ ”ان کا اور کچھ نہیں بڑھا، ہاں ایمان اور اطاعت کا شیوہ ضرور بڑھ گیا۔“ اور حدیث میں وارد ہوا کہ اللہ کی راہ میں نجات رکھنا اور اللہ ہی کے لئے کسی سے دشمنی کرنا ایمان میں داخل ہے اور خلیفہ عمر بن عبدالعزیز نے عدی بن عدی کو لکھا تھا کہ ایمان کے اندر کتنے ہی فرائض اور عقائد ہیں۔ اور حدود ہیں اور مستحب و مسنون باتیں ہیں، سب ایمان میں داخل ہیں پس جو ان سب کو پورا کرے اس نے اپنا ایمان پورا کر لیا اور جو پورے طور پر ان کا لحاظ رکھے

وَهُوَ قَوْلٌ وَفِعْلٌ، وَيَزِيدُ وَيَقْصُ، قَالَ اللَّهُ تَعَالَى: ﴿لِيُزَادُوا إِيْمَانًا مَعَ إِيْمَانِهِمْ﴾ [الفتح: ۴] ﴿وَزَادَهُمْ هُدًى﴾ [الكهف: ۱۳] ﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ط﴾ [مریم: ۷۶] ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآثَاهُمْ تَقْوَاهُمْ﴾ [محمد: ۱۷] ﴿وَيَزِدَادَ الَّذِينَ آمَنُوا إِيْمَانًا﴾ [المذثر: ۳۱] وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿إِيْمَانُكُمْ زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيْمَانًا﴾ [توبہ: ۱۲۴] وَقَوْلُهُ: ﴿فَاخْشَوْهُمْ فزَادَهُمْ إِيْمَانًا﴾ [آل عمران: ۱۷۳] وَقَوْلُهُ: ﴿وَمَا زَادَهُمْ إِلَّا إِيْمَانًا وَتَسْلِيمًا﴾ [الاحزاب: ۲۲] وَالْحُبُّ فِي اللَّهِ وَالتَّبَغُّضُ فِي اللَّهِ مِنَ الْإِيْمَانِ. وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَبْدِ بْنِ عَدِيٍّ إِنَّ لِلْإِيْمَانِ فَرَائِضَ وَشَرَائِعَ وَحُدُودًا وَسُنَنًا، فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ الْإِيْمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الْإِيْمَانَ، فَإِنْ أَعَشَ فَسَابِقَتُهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا، وَإِنْ أَمُتْ

فَمَا أَنَا عَلَىٰ صُحَّتِكُمْ بِحَرِيصٍ۔
 نہ ان کو پورا کرے اس نے اپنا ایمان پورا نہیں کیا۔ پس اگر میں زندہ رہا تو ان سب کی تفصیلی معلومات تم کو بتلاؤں گا تاکہ تم ان پر عمل کرو اور اگر میں مری گیا تو مجھ کو تمہاری صحبت میں زندہ رہنے کی خواہش بھی نہیں۔

عمر بن عبدالعزیز بن مروان اموی قرشی رضی اللہ عنہ خلفائے راشدین میں خلیفہ خامس ہیں جن کو مطابق حدیث مجدد اسلام میں پہلا مجدد تسلیم کیا گیا ہے۔ آپ ۹۹ھ میں مسند خلافت پر اس وقت متمکن ہوئے کہ بنو امیہ کے دور خلافت نے ہر چار اطراف میں مظالم و مفاسد کا دروازہ کھول رکھا تھا۔ آپ نے گدی نشین ہوتے ہی جملہ مظالم کا خاتمہ کر کے شہر و بکری کو ایک گھاٹ پر جمع فرمادیا۔ علامہ ابن جوزی رحمۃ اللہ علیہ نے لکھا ہے کہ ایک دن چرواہے نے شور کیا۔ اس سے وجہ دریافت کی گئی تو اس نے آہ بھر کر کہا خلیفہ وقت حضرت عمر بن عبدالعزیز رضی اللہ عنہ کا آج انتقال ہو گیا ہے اسی لیے میں دیکھ رہا ہوں کہ بھیڑیے نے میری بکری پر حملہ کر دیا۔ تحقیق کی گئی تو جو وقت بھیڑیے کے بکری پر حملہ کرنے کا تھا وہی وقت حضرت عمر بن عبدالعزیز رضی اللہ عنہ خلیفہ خامس راشد کے انتقال کا تھا۔

آپ کا سن وفات ۱۰۱ھ ہے۔ آپ نے اپنی خلافت کے قلیل عرصہ میں اسلام اور ملت کی وہ قیمتی خدمات انجام دی ہیں جو رقی دنیا تک یادگار رہیں گی۔ احادیث نبوی (فداہ روحی) کی جمع و ترتیب کے لئے آپ نے ایک منظم اقدام فرمایا۔ بعد میں جو کچھ افسان شریف میں ترقیوں ہوئیں وہ سب آپ ہی کی ساسی جملہ کے نتائج ہیں۔ آپ نے دور حکومت میں بنو امیہ کی وہ جائیدادیں جن بیت المال ضبط کر لیں جو انہوں نے ناجائز طریقوں سے حاصل کی تھیں اور وہ جملہ اعلیٰ سامان بیت المال میں داخل کر دیئے جو لوگوں نے ظلم و جور کی بنا پر جمع کئے تھے۔ حتیٰ کہ ایک دن اپنی اہلیہ محترمہ کے گلے میں ایک قیمتی ہار دیکھ کر فرمایا کہ تم بھی اسے بیت المال کے حوالہ کر دو۔ وہ کہنے لگیں کہ یہ مجھ کو میرے باپ عبدالملک بن مروان نے دیا ہے۔ آپ نے فرمایا کہ میرا فیصلہ اٹل ہے اگر میرے ساتھ رہنا چاہتی ہو۔ چنانچہ اطاعت شعار نیک خاتون نے خود ہی اپنا وہ ہار بھی بیت المال میں داخل کر دیا۔ ایک دفعہ ایک خواب دیکھنے والے نے آپ کو نبی کریم صلی اللہ علیہ وسلم کے بے حد قریب دیکھا حتیٰ کہ سیدنا ابوبکر صدیق اور عمر فاروق رضی اللہ عنہما سے بھی زیادہ قریب دیکھا دریافت کرنے پر آپ رضی اللہ عنہ نے فرمایا صدیق و فاروق رضی اللہ عنہما نے ایسے وقتوں میں انصاف سے حکومت کی جب وہ انصاف ہی کا دور تھا۔ عمر بن عبدالعزیز رضی اللہ عنہ نے ایسے وقت میں انصاف کو پھیلایا جب کہ انصاف کا دور دورہ بالکل ختم ہو چکا تھا۔ حضرت عمر بن عبدالعزیز اپنے دور خلافت میں ہر رات مجاہدہ ریز رہتے اور درود کر دے کرتے کہ خداوند قدوس! اے قادر قیوم مولا! جو مذہداری تو نے مجھ پر ڈالی ہے اس کو پورا کرنے کی بھی توفیق عطا فرما۔ کہتے ہیں کہ بنو امیہ میں سے کسی ظالم نے آپ کو زہر کھلا دیا تھا، یہی آپ کی وفات کا سبب تھا۔ انا للہ وانا الیہ راجعون۔

وَقَالَ إِبْرَاهِيمُ: ﴿وَلَكِنْ لَّيَطْمِئِنَّ قُلُوبِي﴾
 اور حضرت ابراہیم علیہ السلام کا قول قرآن مجید میں وارد ہوا ہے کہ لیکن میں چاہتا ہوں کہ میرے دل کو تسلی ہو جائے۔ اور معاذ رضی اللہ عنہ نے ایک دفعہ ایک صحابی (اسود بن بلال نامی) سے کہا تھا کہ ہمارے پاس بیٹھو تاکہ ایک گھڑی ہم ایمان کی باتیں کر لیں۔ اور حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا تھا کہ یقین پورا ایمان ہے اور عبداللہ بن عمر رضی اللہ عنہما کا قول ہے کہ بندہ تقویٰ کی اصل حقیقت یعنی کہنہ کو نہیں پہنچ سکتا جب تک کہ جو بات دل میں کھٹکتی ہو اسے بالکل چھوڑ نہ دے۔ اور مجاہد رضی اللہ عنہ نے آیت کریمہ ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ﴾ الخ کی تفسیر میں فرمایا کہ ”اس نے تمہارے لئے دین کا وہی راستہ ٹھہرایا جو حضرت نوح علیہ السلام کے لیے ٹھہرایا تھا۔“ اس کا مطلب یہ ہے کہ اے محمد! ہم

وَقَالَ مُعَاذُ بْنُ جَبَلٍ: أَجْلِسْ بِنَا نُوْمِنُ سَاعَةً. وَقَالَ ابْنُ مَسْعُودٍ: الْيَقِينُ الْإِيمَانُ كُلُّهُ. وَقَالَ ابْنُ عَمْرٍو: لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ التَّقْوَى حَتَّى يَدَعَ مَا حَاكَ فِي الصَّدْرِ. وَقَالَ مُجَاهِدٌ: ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا﴾ [الشورى: ۱۳] أَوْصَيْنَاكَ يَا مُحَمَّدًا! وَإِيَّاهُ دِينًا وَاحِدًا. وَقَالَ ابْنُ عَبَّاسٍ: ﴿شُرْعَةٌ وَمِنْهَا جَاهِلٌ﴾ [مائدة: ۴۸] سَبِيلًا وَسُنَّةً.

﴿دُعَاءُكُمْ﴾ اِيْمَانُكُمْ

نے تم کو اور نوح کو ایک ہی دین کے لئے وصیت کی ہے اور حضرت عبداللہ بن عباس رضی اللہ عنہما نے آیت کریمہ ﴿شِرْعَةً وَمِنْهَاجًا﴾ کے متعلق فرمایا کہ اس سے سبیل (سیدھا راستہ) اور سنت (نیک طریقہ) مراد ہے۔ اور سورہ فرقان کی آیت میں لفظ دعاء کم کے بارے میں فرمایا: اِيْمَانُكُمْ اس سے تمہارا ایمان مراد ہے۔

تشریح: امام بخاری رحمہ اللہ نے اپنی جامع صحیح کو وحی اور اس کی تفصیل اور اس کی عظمت و صداقت کے ساتھ شروع فرمایا جس کے بعد ضروری تھا کہ دین و شریعت کی اولین بنیاد پر روشنی ڈالی جائے جس کا نام شرعی اصطلاح میں ”ایمان“ ہے۔ جو اللہ اور بندے کے درمیان ایک ایسی کڑی ہے کہ اس کو دین کا اولین درجہ اور آخری درجہ دیا جاسکتا ہے۔ ایمان ہی دارین میں کامیابی کی کنجی ہے۔ حقیقی عزت و رفعت اس کے ساتھ وابستہ ہے۔ صاحب مشکوٰۃ نے بھی اپنی کتاب کو ”کتاب الایمان“ ہی سے شروع فرمایا ہے۔ اس پر مولانا شیخ الحدیث مبارکپوری رحمہ اللہ فرماتے ہیں: ”وقدمه لانه افضل الامور على الاطلاق واشرفها ولانه اول واجب على المكلف ولانه شرط لصحة العبادات المتقدمة على المعاملات“ یعنی ”ذکر ایمان کو اس لئے مقدم کیا کہ ایمان جملہ امور پر مطلقاً افضلیت کا درجہ رکھتا ہے اور ہر مکلف پر یہ پہلا واجب ہے اور عبادات کی صحت اور قبولیت کے لیے ایمان بمنزلہ شرط اول کے ہے۔“

اس لیے امام بخاری رحمہ اللہ نے بھی بدء الوحی کے بعد کتاب الایمان سے اپنی جامع صحیح کا افتتاح کیا ہے۔ فتح الباری میں ہے: ”ولم يستفتح المصنف بدء الوحی بكتاب الایمان لان المقدمة لاستفتح بما تستفتح به غیرها لانها تنطوی علی ما يتعلق بما بعدها۔“ لفظ ”ایمان“ امن سے مشتق ہے۔ جس کے لغوی معنی سکون اور ایمان کے ہیں۔ امن لغوی حیثیت سے اس کو کہا جائے گا کہ لوگ اپنی جانوں اور مالوں اور عزت و آبرو کے بارے میں سکون اور اطمینان و امن محسوس کریں جیسا کہ حدیث نبوی ہے: ((المؤمن من امنه الناس علی دماءهم واموالهم)) ”مؤمن وہ ہے کہ جس سے لوگ اپنی جان و مال کے بارے میں امن میں رہیں۔“ ایمان کے لغوی معنی تصدیق کے بھی ہیں جیسا کہ سورہ یوسف میں حضرت یعقوب علیہ السلام کے بیٹوں کے ذکر میں وارد ہوا ہے: ﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صِلَفَيْنِ﴾ (۱۲/یوسف: ۱۷) یعنی ”اے ابا جان! ہم جو کچھ بھی (یوسف) کے بارے میں عرض کر رہے ہیں آپ اس کی تصدیق کرنے والے نہیں ہیں اگرچہ ہم کتنے ہی سچے کیوں نہ ہوں۔“ یہاں ایمان تصدیق کے لغوی معنی میں استعمال ہوا ہے۔ کسی کی بات پر ایمان لانا اس کا مطلب یہ ہے کہ ہم اس کو اپنی تکذیب کی طرف سے مطمئن کر دیتے ہیں اور اس کی امانت و دیانت پر پورا اعتماد ثابت کر دیتے ہیں۔

علامہ ابن حجر رحمہ اللہ فتح الباری شرح صحیح بخاری میں فرماتے ہیں: ”والایمان لغة التصديق وشرعا تصديق الرسول بما جاء به عن ربه وهذا المقدر متفق عليه۔“ یعنی ایمان لغت میں مطلق تصدیق کا نام ہے اور شریعت میں ایمان کے معنی یہ ہیں کہ رسول کریم ﷺ جو کچھ بھی اپنے رب کی طرف سے اصول و احکام و ارکان دین لے کر آئے ان سب کی تصدیق کرنا سب کی سچائی دل میں بٹھانا۔ یہاں تک ایمان کے لغوی و شرعی معانی پر سب کا اتفاق ہے۔ تفصیلات میں جو اختلافات پیدا ہوئے ہیں ان کی تفصیل مشہور مؤرخ اسلام محمد ابوزہرہ پروفیسر لاء کالج فواد یونیورسٹی مصر کے لفظوں میں یہ ہے جس کا اردو ترجمہ ”سیرت امام احمد بن حنبل رحمہ اللہ“ سے درج ذیل ہے:

ایمان کی حقیقت ایسا مسئلہ ہے جو اپنے اندر متعدد اختلافی پہلو رکھتا ہے اور یہ اختلاف اتنا بڑھا کہ اس نے متعدد فرقے پیدا کر دیئے، جمہیہ کا خیال ہے کہ ایمان معرفت کا نام ہے اگرچہ وہ عمل سے ہم آہنگ نہ ہو۔ انہوں نے یہ تصریح نہیں کی ہے کہ معرفت کے ساتھ اذعان بھی واجب ہے۔ معتزلہ کا یہ خیال ہے کہ اعمال ایمان کا جزو ہیں۔ ان کے نزدیک جو شخص کبار کا ارتکاب کرتا ہے، وہ مؤمن نہیں رہتا اگرچہ وحدانیت خداوندی پر عقیدہ رکھتا ہو اور محمد ﷺ کو اللہ کا رسول مانتا ہو۔ لیکن وہ کافر بھی نہیں ہوتا۔ یعنی نہ پورا مؤمن نہ پورا کافر بلکہ ان دونوں کے بین بین۔ خوارج کا خیال ہے کہ

گناہ کبیرہ کا ارتکاب کرنے والا مؤمن نہیں رہتا کافر ہو جاتا ہے، اس لئے کہ عمل ایمان کا جزو ہے۔ ضروری تھا کہ محدثین اور فقہاء اپنے اپنے انداز میں اس مسئلہ پر گفتگو کرتے اور ظاہر ہے ان کی روش یہی ہو سکتی تھی کہ وہ عقل مجرد پر اعتماد کرنے کی بجائے کتاب و سنت پر بھروسہ کریں، پھر اس بارے میں ان کی آراء باہم ایک دوسرے سے گونے زیادہ بعید نہیں ہیں تاہم کسی نہ کسی حد تک مخالف ضرور ہیں۔ امام ابوحنیفہ رحمۃ اللہ علیہ کے نزدیک ایمان غیر متزلزل اعتقاد کا نام ہے۔ امام ابوحنیفہ رحمۃ اللہ علیہ کے نزدیک اس اعتقاد کی علامت صرف یہ ہے کہ آدمی اللہ کی وحدانیت اور رسول کی رسالت کا اقرار کرے۔ امام ابوحنیفہ رحمۃ اللہ علیہ کے نزدیک عمل ایمان کا حصہ نہیں ہے بلکہ ان کے نزدیک ایمان ایک ایسی مجرد حقیقت کا نام ہے جو بجائے خود کامل ہوتی ہے اور کسی زیادتی قبول نہیں کرتی۔ حضرت ابو بکر رضی اللہ عنہ کا ایمان بھی ویسا ہی ہے جیسا تمام مسلمانوں کا۔ حضرت ابو بکر رضی اللہ عنہ کو جو فضیلت حاصل ہے وہ عمل کی بنا پر ہے (نہ کہ ایمان کی بنا پر) اور اس بنا پر کہ نبی کریم صلی اللہ علیہ وسلم نے آپ کو جملہ دس لوگوں کے جنت کی بشارت دی تھی۔ اب اس کے بعد مسلمانوں کے اقدار کا باہمی تفاوت صرف عمل اور تقویٰ حکم الہی اور اجتہاد نواہی کی بنا پر رہ گیا۔

امام مالک رحمۃ اللہ علیہ کے نزدیک ایمان نام ہے تصدیق و اذعان کا لیکن ان کے نزدیک ایمان میں زیادتی ممکن ہے اس لئے کہ قرآن میں بعض مسلمانوں کے متعلق فرمایا گیا ہے کہ ان کا ایمان بڑھتا ہے۔ جس طرح امام مالک رحمۃ اللہ علیہ کے نزدیک ایمان میں اضافہ ہو سکتا ہے، اسی طرح کبھی وہ اس کی کمی کی صراحت بھی کر دیتے تھے۔ لیکن ایسا معلوم ہوتا ہے کہ کمی کی صراحت سے وہ رک گئے کیونکہ انہوں نے اس کا اظہار فرمایا ہے کہ ایمان نام ہے قول و عمل کا وہ گھٹ بھی سکتا ہے اور بڑھ بھی سکتا ہے۔ حافظ ابن الجوزی کی کتاب المناقب میں وارد ہوا ہے کہ امام احمد رحمۃ اللہ علیہ فرمایا کرتے تھے: ایمان نام ہے قول و عمل کا، وہ گھٹ بھی سکتا ہے اور بڑھ بھی سکتا ہے۔ نیکو کاری تمام تر ایمان ہی ہے اور معاصی سے ایمان میں کمی ہو جاتی ہے۔ نیز وہ یہ بھی فرمایا کرتے تھے، اہل السنۃ والجماعت مؤمن کی صفت یہ ہے کہ اس امر کی شہادت دے کہ اللہ کے سوا کوئی معبود حق نہیں، وہ کہتا ہے، کوئی اس کا شریک نہیں۔ نیز یہ کہ محمد صلی اللہ علیہ وسلم اس کے بندے اور رسول ہیں۔ نیز دوسرے انبیاء و رسل جو کچھ لائے ہیں ان کا اقرار کرے۔ اور جو کچھ اس کی زبان سے ظاہر ہو وہ اس کے قلب سے ہم آہنگ ہو۔ پس ایسے آدمی کے ایمان میں کوئی شک نہیں۔ (حیات امام احمد بن حنبل رحمۃ اللہ علیہ: ۲۱۲، ۲۱۷)

مسلم محدثین و جمہور ائمہ اہل السنۃ والجماعت

ایمان کے بارے میں جمہور ائمہ اہل سنت و جملہ محدثین کرام سب کا مسلک یہی ہے جسے علامہ نے حضرت امام احمد بن حنبل رحمۃ اللہ علیہ سے نقل فرمایا ہے۔ امام بخاری رحمۃ اللہ علیہ نے مدلل طور پر اسی کو بیان فرمایا ہے۔ امام ابن عبدالبر رحمۃ اللہ علیہ ”تمہید“ میں فرماتے ہیں:

”اجمع اهل الفقه والحديث على ان الايمان قول وعمل ولا عمل الا بنية قال: والايمان عندهم يزيد بالطاعة وينقص بالمعصية والطاعات كلها عندهم ايمان الا ما ذكر عن ابي حنيفة واصحابه فانهم ذهبوا الى ان الطاعات لا تسمى ايمانا قالوا: انما الايمان تصديق والاقراء ومنهم من زاد المعرفة وذكر ما احتجوا به الى ان قال واما سائر الفقهاء من اكمل الرأي والاثار بالحجاز والعراق والشام ومصر منهم مالك بن انس والليث بن سعد وسفيان الثوري والاوزاعي والشافعي واحمد بن حنبل واسحق بن راهويه وابوعبيد القاسم بن سلام وداود بن علي ومن سلك سبيلهم قالوا: الايمان قول وعمل: قول باللسان وهو الاقرار واعتقاد بالقلب وعمل بالجوارح مع الاخلاص بالنية الصادقة وقالوا: كل ما يطاع الله به من فريضة ونافلة فهو من الايمان قالوا: والايمان يزيد بالطاعات وينقص بالمعاصي..... وهذا مذهب الجماعة من اهل الحديث والحمد لله.

علامہ ابن عبدالبر کی اس جامع تقریر کا خلاصہ یہ ہے کہ اہل فقہ اور اہل حدیث سب کا اجماع ہے کہ ایمان قول اور عمل پر مشتمل ہے اور عمل کا اعتبار نیت پر ہے ایمان نیکوں سے بڑھتا ہے اور گناہوں سے گھٹتا ہے اور نیکیاں جس قدر بھی ہیں وہ سب ایمان ہیں، ہاں امام ابوحنیفہ رحمۃ اللہ علیہ اور ان کے اصحاب کا قول یہ ہے کہ طاعات کا نام ایمان نہیں رکھا جاسکتا، ایمان صرف تصدیق اور اقرار کا نام ہے بعض نے معرفت کو بھی زیادہ کیا ہے۔ ان کے علاوہ

جملہ فقہائے اہل الرائے و اہل حدیث حجازی، عراقی و شامی و مصری ہیں۔ سب یہی کہتے ہیں، (جن میں سے کچھ بزرگوں کے اسمائے گرامی علامہ موصوف نے یہاں نقل بھی فرمائے ہیں) کہ ایمان زبان سے اقرار کرنا اور دل میں اعتقاد رکھنا اور جوارح سے نیت صادقہ کے ساتھ عمل کرنا ہے اور عبادات و طاعات فرض ہوں یا نفل سب ایمان ہیں۔ اور ایمان نیکیوں سے بڑھتا اور برائیوں سے گھٹتا ہے۔ جماعت اہل حدیث کا بھی یہی مسلک ہے والحمد للہ۔

سلف امت سے اس قسم کی تصریحات اس قدر منقول ہیں کہ ان سب کے لئے ایک مستقل دفتر کی ضرورت ہے۔ یہاں مزید طوالت کی گنجائش نہیں۔ و فیہ کفایۃ لمن لہ درایۃ۔

فرقہ مرجیہ: ایمان کے متعلق جملہ محدثین کرام و ائمہ ثلاثہ اہل السنۃ و الجماعت سے اگرچہ فرقہ خوارج اور معتزلہ نے کافی اختلافات کئے ہیں۔ مگر سب سے بدترین اختلاف وہ ہے جو فرقہ مرجیہ نے کیا۔

صاحب ایضاح البخاری لکھتے ہیں: ”بسیط ماننے والوں کی دو جماعتیں ہیں۔ ایک جماعت کہتی ہے کہ ایمان کی حقیقت صرف تصدیق ہے۔ اعمال اور اقرار ایمان کی حقیقت میں داخل نہیں۔ امام اعظم اور فقہائے کرام کہتے ہیں کہ ایمان صرف تصدیق کا نام ہے۔ لیکن اعمال ایمان کی ترقی کے لیے ضروری ہیں۔ اور مرجیہ کہتے ہیں کہ اعمال بالکل غیر ضروری ہیں۔ ایمان لانے کے بعد نماز ادا کرنا اور کھانا کھانا دونوں برابر ہیں۔ بسیط ماننے والوں میں دوسری جماعت مرجیہ اور کرامیہ کی ہے۔ جو صرف اقرار کو ایمان کی حقیقت بتلاتے ہیں۔ تصدیق اور اعمال اس کا جزو نہیں۔ صرف یہ شرط کہ اقرار لسانی کے ساتھ دل میں انکار نہ ہونا چاہیے۔“ (ایضاح البخاری، ج ۲، ص ۱۳۲)

اس لیے اسلاف امت نے فرقہ مرجیہ کے خلاف بڑے ہی سخت بیانات دیئے ہیں۔ حضرت ابراہیم نخعی فرماتے ہیں: ”المرجیۃ اخوف علیٰ هذه الامۃ من الخوارج۔“ یعنی امت کے لئے مرجیہ کا فتنہ، فتنہ خوارج سے بھی بڑھ کر خطرناک ہے۔

امام زہری رحمہ اللہ فرماتے ہیں ”ما ابتدع فی الاسلام بدعة اضر علی اہلہ من الارحاء۔“ یعنی اسلام میں فتنہ ارجاء سے بڑھ کر ضرر رساں اور کوئی بدعت پیدا نہیں ہوئی۔ یحییٰ بن ابی کثیر اور قتادہ فرماتے ہیں: ”لیس شیء من الایواء اشد عندہم علی الامۃ من الارحاء۔“ یعنی مرجیہ سے بڑھ کر خواہش پرستی کا اور کوئی فتنہ جو انتہائی خطرناک ہو امت میں پیدا نہیں ہوا۔ قاضی شریک رحمہ اللہ نے کہا ہے: ”المرجیۃ اخبت قوم حبیبک بالرافضۃ ولكن المرجیۃ یکذبون علی اللہ“ یعنی فرقہ مرجیہ بہت ہی گندی قوم ہے جو رافضیوں سے بھی بڑھ گئے ہیں۔ جو اللہ پر جھوٹ باندھنے میں ذرا بھی پاک نہیں محسوس کرتے۔ امام سفیان ثوری، امام دیکج، امام احمد بن حنبل، امام قتادہ، امام ایوب سختیانی اور بھی بہت سے ائمہ اہل سنت رحمہم اللہ نے ایسے ہی خیالات کا اظہار فرمایا ہے۔

مرجیہ میں جو بہت ہی غالی قسم کے لوگ ہیں ان کا کہنا یہاں تک ہے کہ جس طرح کفر میں کوئی نیکی نفع بخش نہیں اسی طرح حالت ایمان میں کوئی بھی گناہ مضر نہیں اور یہ بدترین قول ہے جو اسلاف میں کہا گیا ہے۔ (لوائح انوار اربعیہ)

ایمان کے بسیط اور مرکب کی بحث میں علامہ سندھی رحمہ اللہ کا یہ قول آب زر سے لکھنے کے قابل ہے۔ آپ فرماتے ہیں: ”والسلف کانوا یتبعون الوارد و لا یتلفنون الی نحو تلك المباحث الکلامیۃ استخرجها المتأخرون۔“ یعنی سلف صالحین صرف ان آیات و احادیث کی اتباع کو کافی جانتے تھے جو ایمان سے متعلق وارد ہوئی ہیں۔ اور وہ ان مباحث کلامیہ کی طرف قطعی التفات نہیں کرتے تھے جن کو متاخرین نے ایجاد کیا ہے۔

ایمان بہر حال تصدیق قلبی اور اقرار لسانی و عمل بدنی ہر سہ سے مرکب ہے اور یہ تینوں باہمی طور پر اس قدر لازم و ملزوم ہیں کہ ان میں سے کسی ایک کو بھی اگر الگ کر دیا جائے تو ایمان حقیقی جس سے عند اللہ نجات ملنے والی ہے وہ باقی نہیں رہ جاتا۔

حضرت العلامة شیخ الحدیث مولانا مبارکپوری رحمہ اللہ

حضرت العلامة مولانا عبید اللہ صاحب شیخ الحدیث مبارکپوری رحمہ اللہ نے ”ایمان“ سے متعلق ایک بہترین جامع تبصرہ فرمایا ہے، جو جتہ جتہ

درج ذیل ہے۔

فرماتے ہیں: ”وانما عنون به مع ذكره الاسلام ايضا لانهما بمعنى واحد في الشرع۔“ یعنی کتاب الایمان کے عنوان کے تحت اسلام کا بھی ذکر آیا ہے۔ اس لئے کہ ایمان اور اسلام شریعت میں ایک ہی معنی رکھتے ہیں۔ اختلفوا فیہ علی اقوال کے تحت حضرت شیخ الحدیث فرماتے ہیں: ”فقال الحنفیة الایمان هو مجرد تصدیق النبی ﷺ فیما علم مجتہبه به بالضرورة تفصیلا فی الامور التفصیلیة واجمالا فی الامور الاجمالیة تصدیقا جازما ولو بغیر دلیل فالایمان بسیط عندهم غیر مرکب لا یقبل الزیادة والنقصان من حیث الكمیة“ الخ یعنی حنفیہ کہتے ہیں کہ نبی کریم ﷺ کی تصدیق مجرد کا نام ایمان ہے۔ تفصیلی امور میں تفصیلی طور پر اور اجمالی امور میں اجمالی طور پر جو کچھ آپ احکام ضروریہ لے کر تشریف لائے سب کی تہہ دل سے تصدیق کرنا ایمان ہے۔ احناف کے نزدیک ایمان مرکب نہیں بلکہ بسیط ہے اور وہ کیت کے اعتبار سے زیادتی اور کمی کو قبول نہیں کرتے۔ ہاں فرقہ مرجیہ ضالہ کی زد سے بچنے کے لیے وہ بھی اہل سنت و جملہ محدثین کی طرح اعمال کو تکمیل ایمان کی شرط قرار دیتے اور کمال ایمان کے لیے ضروری اجزا تسلیم کرتے ہیں اور کہتے ہیں کہ ہمارے اور دیگر اہل سنت کے درمیان اس بارے میں صرف نزاع لفظی ہے۔ (رسالہ ایمان و عمل مولانا حسین احمد مدنی رحمہ اللہ ص: ۱۲۳)

حضرت شیخ الحدیث آگے مرجیہ سے متعلق فرماتے ہیں: ”وقال المرجیة هو اعتقاد فقط والاقرار باللسان ليس برکن فيه ولا شرط فجعلوا العمل خارجا من حقيقة الایمان كالحنفية وانكروا جزئیه الا ان الحنفیة اهتموا به وحرصوا علیه وجعلوه سببا ساریا فی نماء الایمان واما المرجیة فهدروه وقالوا: لا حاجة الى العمل ومدار النجاة هو التصدیق فقط فلا یضر المعصیة عندهم مع التصدیق۔“

اور فرقہ ضالہ مرجیہ نے کہا کہ ایمان فقط اعتقاد کا نام ہے۔ اس کے لئے زبانی اقرار نہ رکن ہے نہ شرط ہے۔ حنفیہ نے بھی عمل کو حقیقت ایمان سے خارج کیا ہے اور اس کی جزئیت کا انکار کیا ہے۔ مگر حنفیہ نے عمل کی اہمیت کو مانا ہے اور اس کے لیے رغبت دلائی اور ایمان کے نشوونما میں عمل کو ایک موثر سبب تسلیم کیا ہے۔ مرجیہ نے عمل کو بالکل باطل قرار دیا اور کہا کہ عمل کی کوئی ضرورت نہیں ہے۔ نجات کا دار و مدار فقط تصدیق پر ہے جس کے بعد کوئی بھی گناہ معتر نہیں ہے (غالباً حضرت مولانا مدنی صاحب مرحوم کے حوالہ مذکور کا بھی یہی منشا ہے) آگے کرامیہ کے متعلق حضرت شیخ الحدیث فرماتے ہیں: ”وقال الكرامیة هو نطق فقط فالاقرار باللسان يكفي للنجاة عندهم سواء وجد التصدیق ام لا“ یعنی مرجیہ کے خلاف کرامیہ کہتے ہیں کہ ایمان فقط زبان سے اقرار کر لینے کا نام ہے جو نجات کے لئے کافی ہے۔ تصدیق کی جائے یا نہ۔

آگے حضرت شیخ الحدیث فرماتے ہیں: ”وقال السلف من ائمة الثلاثة مالك والشافعی واحمد وغيرهم من اصحاب الحديث هو اعتقاد بالقلب ونطق باللسان وعمل بالاركان فالایمان عندهم مركب ذواجزاء والاعمال داخلة فی حقيقة الایمان ومن ههنا نشأ لهم القول بالزیادة والنقصان بحسب الكمیة الخ۔“

یعنی سیف ائمہ ثلاثہ مالک و شافعی و احمد بن حنبل رحمہم اللہ اور دیگر اصحاب الحدیث کے نزدیک ایمان دل کے اعتقاد اور زبان کے اقرار اور ارکان کے عمل کا نام ہے۔ اس لئے ان کے نزدیک ایمان مرکب ہے جس کے لئے مذکورہ اجزا ضروری ہیں اور اعمال حقیقت ایمان میں داخل ہیں۔ اسی بنا پر ان کے نزدیک ایمان میں کمی و بیشی ہوتی ہے۔ اس وغوی پر ان کے یہاں بہت سی آیات قرآنی و احادیث نبویہ دلیل ہیں۔ جن کو امام بخاری رحمہ اللہ نے اپنی جامع میں اور علامہ ابن تیمیہ رحمہ اللہ نے کتاب الایمان میں بیان فرمایا ہے اور مذہب حق یہی ہے۔ (مرعاۃ جلد اول ص: ۲۳۰)

اس تفصیل کی روشنی میں علامہ مہار کپوری رحمہ اللہ آگے فرماتے ہیں: ”وقد ظهر من هذا ان الاختلاف بين الحنفیة واصحاب الحديث اختلاف معنوی حقیقی لالفظیة كما توهم بعض الحنفیة۔“ (مرعاۃ) یعنی ایمان کے بارے میں حنفیہ اور اہلحدیث کا اختلاف معنوی حقیقی ہے لفظی نہیں ہے جیسا کہ بعض حنفیہ کو وہم ہوا ہے۔

معزولہ کے نزدیک ایمان عمل اور قول و اعتقاد کا مجموعہ ہے۔ ان کے نزدیک کبار کا مرتکب نہ کافر ہے نہ مؤمن بلکہ کفر و ایمان کے درمیان ایک درجہ قرار دیتے ہیں۔ اور کہتے ہیں کہ کبار کا مرتکب بلا توبہ مرے گا تو وہ جلد فی النار یعنی ہمیشہ کے لئے دوزخی ہوگا۔ ان کے برخلاف خوارج کہتے ہیں کہ کبیرہ و صغیرہ ہر دو گناہوں کا مرتکب کافر ہو جاتا ہے۔ کفر اور ایمان کے درمیان اور کوئی درجہ ہی نہیں ہے۔ یہ دونوں فرقتے گمراہ ہیں۔ ان کے برخلاف اہل سنت ایمان کو جہاں اجزائے ثلاثہ سے مرکب اور قابل زیادت و نقصان مانتے ہیں وہاں ان کے نزدیک اعمال کو کمال ایمان کے لئے شرط بھی قرار دیتے ہیں۔ لہذا ان کے نزدیک کبار و تارک فرائض کا فر مطلق اور محروم الایمان نہ ہوں گے۔ (فتح الباری وغیرہ)۔

مناسب ہوگا کہ اپنے محترم قارئین کرام کی مزید تفہیم کے لیے ہم ایمان سے متعلق ایک مختصر خاکہ اور پیش کر دیں۔

① ایمان بسیط ہے صرف دل سے تصدیق کرنا اور زبان سے اقرار کرنا اور زبان سے اقرار کرنا جس کے بعد کوئی گناہ معصی نہیں اور کوئی نیکی مفید نہیں ہے۔ (مرجیہ)

② ایمان فقط زبان سے اقرار کر لینے کا نام ہے دل کی تصدیق ہو یا نہ ہو۔ زبانی اقرار نجات کے لیے کافی ہے۔ (کرامیہ)

③ ایمان بسیط ہے اور وہ صرف تصدیق کا نام ہے۔ اعمال اس میں داخل نہیں ہیں نہ وہ گھٹتا ہے نہ بڑھتا ہے۔ ہاں اعمال ایمان کی ترقی کے لئے ضروری ہیں۔ (حنفیہ) (دیکھو ایضاً البخاری ص: ۱۳۲)

④ ایمان اعتقاد اور عمل اور قول کا ایسا مجموعہ ہے جس کو علیحدہ علیحدہ نہیں کیا جاسکتا۔ اس صورت میں گناہ کبیرہ کا مرتکب اگر بلا توبہ مرے گا تو وہ ہمیشہ کے لیے دوزخی ہے۔ گویا اللہ پر مطیع کا ثواب اور عاصی کا عذاب واجب ہے۔ (معزولہ)

⑤ ایمان اعتقاد و عمل دونوں کا مجموعہ ہے جس کے بعد صرف کفر ہی کا درجہ ہے۔ لہذا کبیرہ و صغیرہ ہر دو قسم کے گناہوں کا مرتکب جو توبہ نہ کرے وہ کافر ہے۔ (خوارج)

⑥ ایمان قول و عمل کا ایک مجموعہ ہے جس کے لئے تصدیق قلبی اور اقرار لسانی و عمل بالارکان ضروری ہے اور وہ ان اجزائے ثلاثہ سے مرکب ہے۔ وہ گھٹتا اور بڑھتا ہے۔ گناہ کبیرہ کا مرتکب بشرط صحت ایمان اللہ چاہے تو اسے بخش دے یا دوزخ میں سزا دینے کے بعد جنت میں داخل کر دے۔ پس مرتکب کبار کا فر مطلق اور محروم الایمان نہ ہوا۔ (اہل سنت والجماعت) اور یہی مذہب حق اور صائب ہے۔

علامہ حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں: "والسلف قالوا: هو اعتقاد بالقلب ونطق باللسان وعمل بالارکان وإرادوا بذلك ان الاعمال شرط في كماله ومن هنا نشأ لهم القول بالزيادة والنقص كما سيأتى - والمرجئة قالوا: هو اعتقاد ونطق فقط والكرامية قالوا: هو نطق فقط والمعتزلة قالوا: هو العمل والنطق والاعتقاد والفارق بينهم وبين السلف انهم جعلوا الاعمال شرطاً في صحته والسلف جعلوها شرطاً في كماله..... الخ" - (فتح الباری) خلاصہ اس عبارت کا وہی ہے جو اوپر ذکر کیا گیا۔

ایک لطیف حکالہ: ہمارے محترم مولانا الفاضل المناظر مولوی عبدالحکیم منظر صاحب بستوی نے شیخ ابوالحسن اشعری رحمۃ اللہ علیہ اور ان کے استاد جہانگیر معزولی کا وہ لطیف حکالہ "عقائد اسلام" میں درج فرمایا ہے۔ جسے ایک لطیف حکالہ ہی کہا جاسکتا ہے۔ (یہ حکالہ بہت سی کتب عقائد میں مذکور ہے) جس کا خلاصہ یہ ہے کہ ایک دن شیخ ابوالحسن اشعری رحمۃ اللہ علیہ نے جہانگیر سے پوچھا کہ آپ ان تین بھائیوں کے بارے میں کیا کہتے ہیں جن میں سے ایک مطیع تابعہ امر ہے دوسرا عاصی نافرمان اور تیسرا بچپن ہی میں مر گیا۔ جہانگیر نے جواباً کہا کہ پہلا شخص جنت میں دوسرا دوزخ میں اور تیسرا دونوں سے الگ۔ نہ جنت نہ دوزخ میں۔ اس پر ابوالحسن نے پوچھا کہ اگر تیسرا شخص اللہ سے عرض کرے کہ مجھے کیوں نہ زندگی عطا ہوئی کہ بڑا ہو کر نیکی کرتا اور جنت پاتا۔ تو اللہ کیا جواب دے گا۔ جہانگیر صاحب نے کہا کہ اللہ فرمائے گا میں جانتا تھا تو بڑا ہوگا تو نافرمانی کرے کہ جہنم میں داخل ہوگا۔ لہذا تیرے لئے بچپن ہی میں مرجانا بہتر تھا۔ ابوالحسن اشعری نے کہا اگر دوسرا عرض کرے کہ میرے رب تو نے مجھ کو کیوں نہ بچپن ہی میں موت دی کہ میں تیری نافرمانیوں سے بچ کر دوزخ سے نجات پاتا۔ تو آپ کے مذہب کے مطابق اللہ پاک کی طرف سے اس کو کیا جواب ملے گا؟

اس سوال کے بعد ابوعلی جہانی (معتزلی) کا جواب ہو گیا اور ابوالحسن اشعری رحمہ اللہ نے اپنے استاد جہانی کا مذہب ترک کر کے معتزلی کی تردید اور ظاہر سنت کی تائید اور اثبات میں اپنی پوری زندگی صرف کر دی۔ کیا خوب کہا گیا ہے:

ما تریذی واشعری ہمہ خوب لیک طور سلف بود مرغوب
چیت دانی عقائد ایشان انتخاب فوائد ایشان
پائے برپائے مصطفی رفتن بسر خویش نے زہا رفتن
پشت پا برزون بفہم جمیل برقیہ سات وایں ہمہ تاویل

نسأل الله النجاة يوم المعاد وان يطهر قلوبنا عن قبائح الاعتقاد ونستغفر الله لنا ولكافة المسلمين من اهل الحديث والقرآن واصحاب التوحيد والایمان۔ آمین

چونکہ مذکورہ بالا تفصیلات میں کئی جگہ ایمان کے متعلق ”حنیہ“ کا ذکر آیا ہے۔ اس لئے مناسب ہو گا کہ اس سلسلے کی کچھ تفصیلات ہم موجودہ اکابر علمائے احناف ہی سے نقل کر دیں۔ جس سے ناظرین کو مسلک محدثین کرام اور موجودہ اکابر علمائے احناف کے خیالات کے سمجھنے میں کافی مدد مل سکے گی۔ دیوبند سے بخاری شریف کا ایک ترجمہ مع شرح ایضاح البخاری کے نام سے بھی شائع ہو رہا ہے۔ جو حضرت مولانا فخر الدین صاحب شیخ الحدیث دارالعلوم دیوبند و صدر جمعیت علمائے ہند کے اقادات پر مشتمل ہیں ظاہر ہے کہ اس سے زیادہ مستند بیان اور نہیں ہو سکتا۔ مندرجہ ذیل تفصیلات ہم لفظ بلفظ اسی ایضاح البخاری سے نقل کر رہے ہیں۔

ایمان میں کمی زیادتی کا بیان

امام بخاری رحمہ اللہ نے جس انداز سے مسئلہ شروع فرمایا ہے، اس کے نتیجہ میں یہ بات ثابت ہو رہی ہے کہ ایمان تین چیزوں سے مرکب ہے۔ اعتقاد قلبی، قول لسانی، افعال جوارح۔ کیونکہ جملہ ”وہو قول و فعل“ میں قول و فعل دونوں میں تقیم ہو سکتی ہے۔ یا تو قول کو قول لسانی اور قول قلبی دونوں پر عام کر دیا جائے۔ مگر عرف عام میں قول کا لفظ صرف قول لسانی ہی پر بولا جاتا ہے۔ لیکن اس کو بایں معنی قول قلبی پر بھی عام کیا جاسکتا ہے کہ دل میں تصدیق کا پیدا ہونا ایمان نہیں ہے بلکہ پیدا کرنا ایمان ہے اور جب قول دل اور زبان دونوں پر عام ہو گیا تو فعل سے مراد جوارح ہو ہی جائے گا۔ ورنہ اگر قول کو صرف قول لسانی پر محدود کر دیا جائے تو لفظ فعل میں تقیم کر دی جائے گی جو فعل قلبی اور فعل جوارح پر عام ہو جائے گا۔

اور بعض حضرات نے کہا کہ تصدیق و اعتقاد کا مسئلہ تو اہل فہم کے نزدیک مسلم تھا۔ اختلاف صرف زبان اور جوارح کے سلسلہ میں تھا۔ اور اس لئے امام بخاری رحمہ اللہ نے ادھر ہی توجہ مبذول فرمائی، اور جب یہ بات ثابت ہوئی کہ ایمان میں تین چیزیں داخل ہیں تو اس کے نتیجہ میں ایمان میں کمی زیادتی ممکن ہو گی۔ یہ کمی و بیشی بظاہر امام بخاری رحمہ اللہ کی قائم کردہ ترتیب کے مطابق ایسا معلوم ہوتا ہے کہ اجزاء کے اعتبار سے ہے۔ یعنی چونکہ ایمان ایک ذی اجزاء چیز ہے اور تین چیزوں سے مرکب ہے۔ اس لئے ضروری کمی زیادتی کی قابلیت ہونی چاہیے اور امام بخاری رحمہ اللہ کے دعویٰ کے مطابق مذہب یہی ہے۔ کیونکہ امام بخاری رحمہ اللہ نے جملہ اساتذہ سے یزید و یقین ہی نقل کیا ہے اور اگر اس سلسلہ میں کچھ اختلاف آتا ہے تو وہ امام ابوحنیفہ رحمہ اللہ کا ہے کیونکہ صرف امام ہی کی طرف لا یزید ولا ینقص کی نسبت کی گئی ہے۔ اور جمہور یزید و ینقص سے قائل ہیں گویا امام ابوحنیفہ رحمہ اللہ بسات ایمان کے قائل ہیں اور جمہور ترکیب کے۔ اس لئے بظاہر تردید امام ابوحنیفہ رحمہ اللہ ہی کی معلوم ہوتی ہے۔ لیکن ان قائلین تردید نے اس پر غور نہیں کیا کہ امام ابوحنیفہ رحمہ اللہ کا لا یزید ولا ینقص جمہور کے یزید و ینقص سے متعارض بھی ہے یا نہیں۔ اگر یہ حضرات اس حقیقت کو سمجھ لیتے تو امام ابوحنیفہ رحمہ اللہ کو فہم بنانے کی نوبت نہ آتی۔ لیکن کیا کیا جائے کہ ہوتا ہی ایسا آیا ہے۔

اس لئے اصل تو یہ ہے کہ امام ابوحنیفہ رحمہ اللہ سے لا یزید ولا ینقص کا ثبوت ہی دشوار ہے۔ کیونکہ جن تصانیف پر اعتماد کر کے اس قول کی نسبت امام رحمہ اللہ کی طرف کی گئی ہے۔ تحقیق کی روشنی میں امام رحمہ اللہ کی جانب غلط ہے۔ مثلاً: فقہ اکبر امام حنیفہ رحمہ اللہ کی طرف منسوب ہے۔ لیکن بیج

ہے کہ یہ امام کے تلمیذ ابو مطیع النخعی کی تصنیف ہے۔ جو فقہاء کی نظر میں بلند مرتبہ تھی مگر محدثین کی نگاہ میں کمزور ہیں۔ اسی طرح العالم والمتعلم، الوصیہ اور وسطین امام ابو حنیفہ رحمہ اللہ کی طرف منسوب ہیں۔ لیکن صحیح یہ ہے کہ امام رحمہ اللہ تک ان کی نسبت کی سختی میں کلام ہے۔ اور حضرت علامہ کشمیری رحمہ اللہ کی تحقیق کے مطابق امام ابو حنیفہ رحمہ اللہ کے مذہب کا رخ ہی یہ نہیں ہے کہ جس کو امام بخاری رحمہ اللہ سمجھ رہے ہیں۔ نیز ابراہیم بن یوسف تلمیذ امام ابو یوسف رحمہ اللہ اور احمد بن عمران کا قول طبقات الحنفیہ میں موجود ہے کہ وہ ایمان کی کمی بیشی کے قائل تھے۔ الخ

(ایضاح البخاری، ص: ۱۳۷، ص: ۱۳۸)

آگے اس امر کی اور وضاحت کی گئی ہے کہ بالفرض لایزید ولا ینقص امام رحمہ اللہ ہی کا قول مان لیا جائے تو اس کی صحیح توجیہ کیا ہے۔ اس کی تفصیل سے چند امور روشنی میں آجاتے ہیں۔

- ① ایمان کی کمی و بیشی کے متعلق یزید و ینقص ہی کا نظریہ جمہور کا نظریہ ہے اور یہی صحیح ہے۔
- ② امام ابو حنیفہ رحمہ اللہ کی بابت لایزید ولا ینقص جن کی کتابوں میں نقل ہے وہ کتابیں امام صاحب کی تصنیف نہیں ہیں۔ اور ان کو حضرت امام کی طرف منسوب کرنا ہی غلط ہے۔ جیسا فقہاء کبر وغیرہ۔

③ امام ابو حنیفہ رحمہ اللہ بھی ایمان میں کمی و بیشی کے قائل تھے۔ فنعلم الوفاق وحیذا الاتفاق۔ اس تفصیل کے بعد مسلک محدثین کی تغلیط میں اگر کوئی صاحب لب کشائی کرتے ہیں تو یہ خود ان کی اپنی ذمہ داری ہے۔ جمہور سلف اور خود امام ابو حنیفہ رحمہ اللہ کے متعلق صحیح موقف یہی ہے جو تفصیل بالا میں پیش کیا گیا۔ اللہ پاک سب مسلمانوں کو مسلک حق محدثین کرام پر زندہ رکھے اور اس پر موت نصیب کرے اور اس پر حشر فرمائے تاکہ قیامت کے دن شفاعت نبوی سے حصہ وافر نصیب ہو آمین یا رب العالمین۔

مقصد ترجمہ: امام بخاری رحمہ اللہ نے کتاب الایمان کو نبی کریم صلی اللہ علیہ وسلم کی حدیث بنی الاسلام علی خمس سے شروع فرمایا۔ جس میں اشارہ ہے کہ اگرچہ ایمان تصدیق قلبی کا نام ہے اور اسلام عمل جوارح کا۔ مگر بطور عموم مخصوص مطلق حقیقت میں دونوں ایک ہی ہیں اور نجات اخروی کے لیے باہمی طور پر لازم و ملزوم ہیں۔ اس لیے آپ نے دوسرا جملہ ایمان کے لیے یہ استعمال فرمایا وہو قول وفعل یعنی وہ قول (زبان سے اقرار) اور فعل (یعنی اعمال صالحہ) ہے۔ تیسرا جملہ فرمایا ویزید و ینقص یعنی وہ زیادہ بھی ہوتا ہے اور کم بھی ہو جاتا ہے۔ ان تینوں جملوں میں ہر پہلا جملہ دوسرے کے لئے بمنزلہ علت یا ہر دوسرا جملہ پہلے کے لئے بمنزلہ نتیجہ کے ہے۔ جس کا مطلب یہ ہوا کہ ایمان قول و فعل کا نام ہے جسے دوسرے لفظوں میں اسلام کہنا چاہیے اور اس میں کمی زیادتی کی صلاحیت ہے۔

کتاب الایمان والاسلام میں شیخ الاسلام امام ابن تیمیہ رحمہ اللہ فرماتے ہیں: ”الایمان والاسلام احدهما مرتبطة بالآخر فهما كشيء واحد لا إيمان لمن لا اسلام له ولا اسلام لمن لا إيمان له اذ لا يخلو المسلم من إيمان به بصدق اسلامه ولا يخلو المؤمن من اسلام به يحقق إيمانه“ یعنی ایمان و اسلام آپس میں مربوط ہیں اور وہ ایک ہی چیز کی طرح ہیں۔ کیونکہ جو اسلام کا پابند نہیں اس کا ایمان کا دعویٰ غلط ہے اور جس کے پاس ایمان نہیں اس کا اسلام غلط ہے۔ مسلمان جو حقیقی معنوں میں مسلمان ہوگا وہ کبھی بھی ایمان سے خالی نہیں ہو سکتا اور مؤمن جو حقیقی مؤمن ہوگا اس کو اسلام کے بغیر چارہ نہیں۔ اس لئے کہ اسی سے اس کا ایمان متحقق ہوگا۔

امام بخاری رحمہ اللہ کے مقاصد کو باس طور متعین کیا جاسکتا ہے۔

① ایمان و اسلام آپس میں مربوط ہیں۔

② ایمان میں قول و فعل داخل ہیں۔

③ ایمان میں کمی و زیادتی ہو سکتی ہے۔

امام بخاری رحمہ اللہ نے جو کچھ فرمایا ہے یہی جملہ سلف کا مسلک ہے۔ صحابہ و تابعین و تبع تابعین و جملہ امامان اسلام سب اس پر بالاتفاق عقیدہ

رکھتے ہیں۔ ہاں مرجیہ و کرامیہ و جمیہ و معتزلہ و خوارج و دروافض کو ان سے اختلاف ضرور ہے اور ان ہی کی تردید امام بخاری رحمہ اللہ کا مقصد ہے۔ ضرورت تھی کہ اپنے دعاوی کو پہلے کتاب اللہ الحجید سے ثابت کیا جائے۔ چنانچہ آپ نے اس مقام پر قرآن شریف سے استدلال کے لئے آیات ذیل کو نقل فرمایا ہے۔ جن میں ایمان کو ہدایت و دعاویہ سے تعبیر کرتے ہوئے اس کے بڑھنے اور زیادہ ہونے کا صراحتاً ذکر موجود ہے۔ ﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لَيَزِدَّهُمْ إِيْمَانًا مَعَ إِيْمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمٰوٰتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيْمًا حَكِيْمًا﴾ (الحج: ۴۸)

”وہ اللہ ہی تھا جس نے ایمان والوں کے دلوں میں (صلح حدیبیہ کے موقع پر) تسکین نازل فرمائی۔ تاکہ وہ اپنے سابقہ ایمان میں اور زیادتی حاصل کر لیں۔ اور زمین و آسمانوں کے سارے لشکر اللہ ہی کے قبضے میں ہیں اور وہ جاننے والا اور حکمت والا ہے۔“ اس آیت میں واضح طور پر ایمان کی زیادتی کا ذکر ہے۔

﴿لَنَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى﴾ (الکہف: ۱۸)

”اصحاب کہف کی ہم صحیح خبریں آپ کو سناتے ہیں بلا شک وہ چند نوجوان تھے۔ جو اپنے رب پر ایمان لے آئے تھے ہم نے ان کو ہدایت میں زیادتی عطا فرمائی۔“

یہ آیت کریمہ بھی صاف بتلا رہی ہے کہ ایمان و ہدایت میں بفضل اللہ تعالیٰ زیادتی ہوا کرتی ہے۔ ﴿يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَلِيْغَةُ الصَّٰلِحَةُ خَيْرٌ عِنْدَ رَبِّكَ نَوَابًا وَخَيْرٌ مَّرَدًّا﴾ (مریم: ۴۶)

”جو لوگ ہدایت پر ہیں اللہ ان کو ہدایت میں اور زیادتی عطا کرتا ہے، اور نیک اعمال (بعد موت) پیچھے رہنے والے ہیں۔ تمہارے رب کے نزدیک ثواب اور انجام کے لحاظ سے وہی اچھے ہیں۔“

یہاں بھی ہدایت میں زیادتی کا ذکر ہے۔ جس سے ایمان کی زیادتی مراد ہے۔ ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَاتَّهَمُ تَقْوَاهُمْ﴾ (العمر: ۱۷)

”اور جو لوگ ہدایت یاب ہیں اللہ ان کو ہدایت اور زیادہ دیتا ہے اور ان کو تقویٰ پر ہیزگاری کی توفیق بخشتا ہے۔“ اس آیت مبارکہ میں بھی ہدایت (ایمان) کی زیادتی کا ذکر ہے۔ اور یہی مقصود ہے کہ ایمان کی زیادتی ہوتی ہے۔ ﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا لِيَسْتَيْقِنَ الَّذِيْنَ اٰمَنُوْا الْكِتٰبَ وَيَزِدَّ الَّذِيْنَ اٰمَنُوْا اِيْمَانًا﴾ (المدثر: ۳۱)

”ہم نے دوزخ کے محافظ فرشتے ہی بنائے ہیں اور ہم نے ان کی گنتی اتنی مقرر کی ہے کہ وہ کافروں کے لیے فتنہ ہو اور اہل کتاب اس پر یقین کر لیں۔ اور جو ایماندار مسلمان ہیں وہ اپنے ایمان میں زیادتی اور ترقی کریں۔“ اس آیت مبارکہ میں بھی ایمان والوں کے ایمان کی زیادتی کا ذکر فرمایا گیا ہے۔

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُوْلُ اٰيْكُمْ زَاكٰتُهٗ هٰذِهِ اِيْمَانًا فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَاَدْخَلْنَاهُمْ اِيْمَانًا وَهُمْ يَسْتَبْشِرُوْنَ﴾ (التوبة: ۱۱۳)

”یعنی جب کوئی سورہ مبارکہ قرآن کریم میں نازل ہوتی ہے تو منافق لوگ باہمی طور پر کہتے ہیں کہ اس سورت نے تم میں سے کس کا ایمان تازہ کر دیا ہے؟ ہاں جو لوگ ایماندار ہیں ان کا ایمان یقیناً زیادہ ہو جاتا ہے اور وہ اس سے خوش ہوتے ہیں۔“ اس آیت مبارکہ میں نہایت ہی صراحت کے ساتھ ایمان کی زیادتی کا ذکر ہے۔

﴿الَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَاَوْفَوْا بِاِيْمَانِكُمْ وَقَالُوْا حَسْبُنَا اللّٰهُ وَنَعْمَ الْوَكِيْلُ﴾ (آل عمران: ۱۷۳)

”وہ راسخ الایمان لوگ (انصار و مہاجرین) جن کو لوگوں نے ڈراتے ہوئے کہا کہ لوگ بکثرت تمہارے خلاف جمع ہو گئے ہیں، تم اس سے ڈرو تو

ان کا ایمان بڑھ گیا، اور انہوں نے فوراً کہا کہ ہم کو اللہ ہی کافی ہے اور وہ بہترین کار ساز ہے۔“

اس آیت مبارکہ میں بھی ایمان کی زیادتی کا ذکر واضح لفظوں میں موجود ہے۔

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَوَصَدَّقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

(۳۳/احزاب: ۲۲)

”ایمانداروں نے (جنگ خندق میں) جب کفار کی فوجوں کو دیکھا تو کہا یہ تو وہی واقعہ ہے جس کا وعدہ اللہ اور رسول نے ہم سے پہلے ہی سے کیا ہوا ہے اور اللہ اور اس کے رسول نے سچ فرمایا اور اس سے بھی ان کے ایمان و تسلیم میں زیادتی ہی ہوئی۔“

اس آیت میں بھی ایمان کی زیادتی کا صاف ذکر موجود ہے۔

قرآن شریف کے بعد سنت رسول ﷺ سے استدلال کرنے کے لیے آپ نے مشہور حدیث ”الحب فی اللہ“ الخ کو ذکر فرمایا ہے کہ اللہ کے لئے محبت رکھنا اور اللہ ہی کے لئے کسی سے بغض رکھنا یہ بھی داخل ایمان ہے۔ محبت اور دشمنی ہر دو گھٹنے اور بڑھنے والی چیزیں ہیں۔ اس لئے ایمان بھی حسب مراتب گھٹتا اور بڑھتا رہتا ہے۔ خلیفہ خاص حضرت عمر بن عبد العزیز کا فرمان بھی آپ نے استدلالاً نقل فرمایا جس سے ظاہر ہے کہ خیر القرون میں فرائض اور شرائع اور حدود اور سنن سب داخل ایمان سمجھے جاتے تھے اور ایمان کے کامل یا ناقص ہونے کا تصور ان جملہ امور کی ادائیگی و عدم ادائیگی پر موقوف سمجھا جاتا تھا اور مسلمانوں میں عام طور پر ایمان کی کمی و بیشی کی اصطلاحات مروج تھیں۔ حضرت سیدنا خلیل اللہ علیہ السلام کا قول ﴿لِطَمَعَيْنِ قَلْبِي﴾ الخ بھی اسی لئے نقل فرمایا کہ ایمان کی کمی و بیشی کا تعلق دل کے ساتھ ہے۔ اور اگر الہی پر جس قدر بھی اطمینان قلب حاصل ہوگا، ایمان میں ترقی ہوگی۔ علم الیقین عین الیقین کے ساتھ حق الیقین کے لئے آپ نے یہ درخواست کی تھی۔ جیسا کہ شہد کی مٹھاس صرف خبر سننے والا اور دوسرا اس کو آنکھوں سے دیکھنے والا اور تیسرا اسے دیکھنے والا اور پھر چکھنے والا۔ ظاہر ہے کہ ان تینوں میں کافی فرق ہے۔ حق الیقین اسی آخر مقام کا نام ہے۔ حضرت معاذ رضی اللہ عنہ نے اپنے ساتھی سے جو کچھ فرمایا جسے امام بخاری رحمہ اللہ نے یہاں نقل فرمایا ہے اس سے بھی ایمان کی ترقی مراد ہے۔ بقول حضرت عبداللہ بن مسعود رضی اللہ عنہ یقین کل (اپنی جملہ قسموں کے ساتھ) ایمان ہی میں داخل ہے۔ حضرت عبداللہ بن عمر رضی اللہ عنہما نے حقیقت تقویٰ کے بارے میں جو فرمایا اس سے بھی ایمان کی کمی و بیشی پر روشنی پڑتی ہے۔ مشہور مفسر قرآن مجاہد رحمہ اللہ نے آیت مبارکہ ﴿شَوْعَ لَكُمْ مِنَ الدِّينِ﴾ (۳۲/الشوری: ۱۳) کے بارے میں جو فرمایا وہ وضاحت سے بتلا رہا ہے کہ ایمان اور دین کے بارے میں جملہ انبیائے کرام علیہم السلام کا اصول اتحاد رہا ہے۔

آیت کریمہ: ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾ (۲۸/المائدہ: ۴۸) کی تفسیر میں حضرت ابن عباس رضی اللہ عنہما نے فرمایا کہ شرع سے مراد ہدایت (سنت طریقہ) اور منہاج سے سبیل یعنی دینی راستہ مراد ہے۔ مقصد یہ کہ ایمان ان سب کو شامل ہے۔ اسی طرح آیت کریمہ: ﴿قُلْ مَا يَعْبُودُ بِكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ لَفَعَدَ اللَّهُ رَبُّكُمْ لَتَكْفُرُنَّ﴾ (۲۵/الفرقان: ۷۷) یعنی کہہ دیجئے کہ اگر تم اللہ کی عبادت نہیں کرتے تو اللہ کو بھی تمہاری پروا نہیں۔ سو تم نے تکذیب پر کمر باندھی ہوئی ہے۔ پس مغرب وہ (عذاب الہی) بھی تم کو چٹ جائے والا ہے۔ یہاں دعاؤکم میں حقیقتاً ایمان باللہ اور ایمان بالرسول ہی مراد ہے۔ ورنہ ظاہر ہے کہ اہل مکہ اپنے طور طریق پر عبادت بھی کر رہے تھے۔ پس ایمان ہی اصل بنیاد نجات ہے اور عبادات اور جملہ اعمال صالحہ اس کے اندر داخل ہیں۔ آیت کریمہ: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ﴾ (۲/البقرہ: ۱۳۳) میں اللہ پاک نے خود نماز کو لفظ ایمان سے تعبیر فرمایا ہے۔ ان جملہ نصوص قطعہ کے بعد بھی اعمال نماز روزہ وغیرہ کو ایمان سے علیحدہ کہنا صریحاً غلطی ہے۔ اللہ نیک سمجھ دے۔ (رحمہ)

امام بخاری رحمہ اللہ اور جملہ محدثین کرام رحمہم السلام و امامان ہدئی کا بھی یہی مسلک ہے۔ ”ونقل الشافعی علی ذلک الاجماع وقال البخاری لقیت اکثر من الف رجل من العلماء بالا مصار فماریت احدا منهم یختلف فی ان الایمان قول وعمل ویزید وینقص۔“ (لوائح الانوار حصہ ۱، ص: ۴۳۱) یعنی امام شافعی رحمہ اللہ نے اس مسلک پر اجماع نقل کیا ہے اور امام بخاری رحمہ اللہ فرماتے ہیں کہ میں اسلامی ممالک کے شہروں میں ایک ہزار سے زائد اہل علم و فضل و کمال سے ملا۔ ان میں سے میں نے کسی کو اس بارے میں مختلف نہ پایا کہ ایمان قول و عمل کا نام

ہے اور وہ بڑھتا بھی ہے اور گھٹتا بھی ہے۔

ارشاد باری تعالیٰ ہے: ﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا لَمِثْلِهِمْ طَلَامَ لِنَفْسِهِمْ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾ (۳۵/ فاطر: ۳۲) یعنی ”(اہل کتاب کے بعد) ہم نے اپنی کتاب قرآن پاک کا وارث ان لوگوں کو بنایا جن کو ہم نے اس لئے جن لیا تھا۔ پس بعض ان میں سے اپنے نفسوں پر ظلم کرنے والے ہیں۔ بعض درمیانی راستہ چلنے والے اور بعض نیکیوں کے لئے سبقت کرنے والے اللہ کے حکم سے اور یہی بڑا فضل ہے۔“

اس آیت کریمہ میں ہر اول پر وہ مسلمان مراد ہے جو مسلمان تو ہے مگر اس نے ایمانی و اسلامی فرائض کو کما حقہ ادا نہ کر کے اپنے نفس پر ظلم کیا اور دوسرے ہر پڑوہ ہے جس نے دینی واجبات کو ادا کیا اور محرمات سے بچا وہ مؤمن مطلق ہے اور تیسرا سابق بالخیرات وہ محسن ہے جس نے اللہ کی عبادت بایں طور کی گویا وہ اس کو دیکھ رہا ہے۔ حاصل یہ کہ دین کے یہی تین مدارج ہیں۔ اول اسلام۔ اوسط ایمان۔ اعلیٰ احسان۔ اسلام انبیاء و اہل ایمان تصدیق الہی اور رسول کے ساتھ انبیاء باطن کا نام ہے۔ اس لحاظ سے اسلام و ایمان میں جو فرق ہے وہ بھی ظاہر ہے۔ پھر ایمان مجمل تو یہ کہ اللہ و رسول کی تصدیق کی جائے اور قیامت و تقدیر و جملہ رسل و انبیاء کرام علیہم السلام و فرشتوں پر ایمان لایا جائے اور ایمان مفصل کی کچھ اور ساتھ یا ستر شاخیں ہیں۔ جن میں سے کچھ کے مطلق وہ احادیث ہیں جن کو امام بخاری رحمہ اللہ کتاب الایمان میں روایت فرما رہے ہیں۔ ہر حدیث کے مطالعہ کے ساتھ اس حقیقت کو سامنے رکھتے ہیں کہ بہت سے علمی و روحانی فوائد حاصل ہوں گے۔ واللہ التوفیق۔

۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُنْبِئُ الْإِسْلَامَ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ)).

(۸) ہم سے عبید اللہ بن موسیٰ نے یہ حدیث بیان کی۔ انہوں نے کہا کہ ہمیں اس کی بابت حنظلہ بن ابی سفیان نے خبر دی۔ انہوں نے عکرمہ بن خالد سے روایت کی۔ انہوں نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے روایت کی کہ رسول اللہ ﷺ نے فرمایا: اسلام کی بنیاد پانچ چیزوں پر قائم کی گئی ہے۔ اول گواہی دینا کہ اللہ کے سوا کوئی معبود نہیں اور بے شک حضرت محمد ﷺ اللہ کے سچے رسول ہیں اور نماز قائم کرنا اور زکوٰۃ ادا کرنا اور حج کرنا اور رمضان کے روزے رکھنا۔“ [مطرفہ فی: ۴۵۱۵] [مسلم: ۱۱۴، ترمذی: ۲۶۰۹]

تفسیر: امام بخاری رحمہ اللہ نے اس مرفوع حدیث کو یہاں اس مقصد کے تحت بیان فرمایا کہ ایمان میں کی دہشتی ہوتی ہے اور جملہ اعمال صالحہ و ارکان اسلام ایمان میں داخل ہیں۔ امام بخاری رحمہ اللہ کے دعاوی بایں طور ثابت ہیں کہ یہاں اسلام میں پانچ ارکان کو بنیاد بتلایا گیا اور یہ پانچوں چیزیں بیک وقت ہر ایک مسلمان مرد و عورت میں جمع نہیں ہوتی ہیں۔ اسی اعتبار سے مراتب ایمان میں فرق آجاتا ہے عورتوں کو ناقص العقل والدين والایمان اس لیے فرمایا گیا کہ وہ ایک ماہ میں چند ایام بغیر نماز کے گزارتی ہیں۔ رمضان میں چند روزے وقت پر نہیں رکھ پاتیں۔ اسی طرح کتنے مسلمان نمازی بھی ہیں جن کے حق میں ﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُتَالًا﴾ (۱۳۲/ النساء) کہا گیا ہے کہ وہ نماز کے لئے کھڑے ہوتے ہیں تو بہت ہی کاہلی کے ساتھ کھڑے ہوتے ہیں۔ پس ایمان کی کی دہشتی ثابت ہے۔

اس حدیث میں اسلام کی بنیادی پانچ چیزوں کو بتلایا گیا۔ جن میں اولین بنیاد تو حید و رسالت کی شہادت ہے اور قصر اسلام کے لئے یہی اصل ستون ہے جس پر پوری عمارت قائم ہے۔ اس کی حیثیت قطب کی ہے جس پر خیمہ اسلام قائم ہے باقی نماز، روزہ، حج، زکوٰۃ بمنزلہ اوتاد کے ہیں۔ جن کے خیمے کی رسیاں باندھ کر اس کو مضبوط و مستحکم بنایا جاتا ہے، ان سب کے مجموعہ کا نام خیمہ ہے جس میں درمیانی اصل ستون و دیگر رسیاں، اوتاد و چھت سب ہی شامل ہیں۔ وہ ہر وہی مثال اسلام کی ہے۔ جس میں کلمہ شہادت قطب ہے باقی اوتاد و ارکان ہیں جن کے مجموعہ کا نام اسلام ہے۔

اس حدیث میں ذکر حج کو ذکر صوم رمضان پر مقدم کیا گیا ہے۔ مسلم شریف میں ایک دوسرے طریق سے صوم رمضان حج پر مقدم کیا گیا ہے۔ یہی روایت حضرت سعید بن عبیدہ نے حضرت ابن عمر رضی اللہ عنہما سے ذکر کی ہے، اس میں بھی صوم رمضان کا ذکر حج سے پہلے ہے اور انہیں حظلہ سے امام مسلم نے ذکر صوم کو حج پر مقدم کیا ہے گویا حظلہ سے دونوں طریق منقول ہیں۔ اس سے معلوم ہوتا ہے کہ حضرت ابن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے دونوں طرح سنا ہے۔ کسی موقع پر آپ نے حج کا ذکر پہلے فرمایا اور کسی پر صوم رمضان کا ذکر مقدم کیا۔

اسی طرح صحیح مسلم کی روایت کے مطابق وہ بیان بھی صحیح ہے جس میں ذکر ہے کہ حضرت ابن عمر رضی اللہ عنہما نے جب واج و صوم رمضان فرمایا تو راوی نے آپ کوٹو کا اور صوم رمضان والحج کے لفظوں میں آپ کو لقمہ دیا۔ اس پر آپ نے فرمایا کہ ہکذا سمعت رسول اللہ ﷺ یعنی میں نے رسول کریم ﷺ سے ”والحج و صوم رمضان سنا ہے۔ حافظ ابن حجر رحمہ اللہ نے مسلم شریف والے بیان کو اصل قرار دیا ہے اور بخاری شریف کی اس روایت کو بالمتنی قرار دیا ہے۔ لیکن خود امام بخاری رحمہ اللہ نے اپنی جامع تفسیر میں ابواب حج کو ابواب صوم پر مقدم کیا ہے اس ترتیب سے معلوم ہوتا ہے امام بخاری رحمہ اللہ کے نزدیک یہی روایت اصل ہے جس میں صوم رمضان سے حج کا ذکر مقدم کیا گیا ہے۔

صیام رمضان کی فرضیت ۲ھ میں نازل ہوئی اور حج ۶ھ میں فرض قرار دیا گیا۔ جو بدنی و مالی ہر دو قسم کی عبادات کا مجموعہ ہے۔ اقرار تو حید و رسالت کے بعد پہلا رکن نماز اور دوسرا رکن زکوٰۃ قرار پایا جو علیحدہ علیحدہ بدنی و مالی عبادات ہیں۔ پھر ان کا مجموعہ حج قرار پایا۔ ان منازل کے بعد روزہ قرار پایا جس کی شان یہ ہے۔ ”الصیام لی وانا اجزی بہ“ (بخاری کتاب الصوم) یعنی ”روزہ خاص میرے لئے ہے اور اس کی جزائش ہی دے سکتا ہوں۔“ فرشتوں کو تاب نہیں کہ اس کے اجر و ثواب کو وہ قلم بند کر سکیں۔ اس لحاظ سے روزے کا ذکر آخر میں لایا گیا۔ امام بخاری رحمہ اللہ نے غالباً ایسے ہی پاکیزہ مقاصد کے پیش نظر ابواب صیام کو نماز، زکوٰۃ اور حج کے بعد قلم بند فرمایا ہے۔ حقیقت یہ ہے اسلام کے ان ارکان غسہ کو اپنی اپنی جگہ پر ایسا مقام حاصل ہے جس کی اہمیت سے انکار نہیں کیا جاسکتا۔ سب کی تفصیلات اگر قلم بند کی جائیں تو ایک دفتر تیار ہو جائے۔ یہ سب حسب مراتب باہم ارتباط تام رکھتے ہیں۔ ہاں زکوٰۃ و حج ایسے ارکان ہیں۔ جن سے غیر مستطیع مسلمان مستثنیٰ ہو جاتے ہیں۔ جو (لَا يَكْتَفِي اللَّهُ نَفْسًا إِلَّا وَنُفْسَهَا) (البقرہ: ۲۸۶) کے تحت قرآن کے تحت ہیں۔

حضرت علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ یہاں ارکان غسہ میں جہاد کا ذکر اس لئے نہیں آیا کہ وہ فرض کفایہ ہے جو بعض مخصوص احوال کے ساتھ متعین ہے۔ نیز مکہ شہادت کے ساتھ دیگر انبیاء اور ملائکہ پر ایمان لانے کا ذکر اس لئے نہیں ہوا کہ محمد رسول اللہ ﷺ کی تصدیق ہی ان سب کی تصدیق ہے۔ فیستلزم جميع ما ذكر من المعتقدات۔ اقامت صلوٰۃ سے ٹھہر ٹھہر کر نماز ادا کرنا اور مداومت و محافظت مراد ہے۔ ایٹائے زکوٰۃ سے مخصوص طریق پر مال کا ایک حصہ نکال دینا مقصود ہے۔

علامہ قسطلانی رحمہ اللہ فرماتے ہیں:

”ومن لطائف اسناد هذا الحديث جمعه للتحديث والاخبار والعننة وكل رجاله مكبون الا عبيد الله فانه كوفي وهو من الرباعيات واخرج متنه المؤلف ايضا في التفسير ومسلم في الايمان خماسي الاسناد“ یعنی اس حدیث کی سند کے لطائف میں سے یہ ہے کہ اس میں روایت حدیث کے مختلف طریقے تحدیث و اخبار و عنعنہ سب جمع ہو گئے ہیں۔ (جن کی تفصیلات مقدمہ بخاری میں ہم بیان کریں گے ان شاء اللہ) اور اس کے جملہ راوی سوائے عبید اللہ کے کسی ہیں، یہ کوئی ہیں اور یہ رباعیات میں سے ہے (اس کے صرف چار راوی ہیں جو امام بخاری رحمہ اللہ نے نبی کریم ﷺ کے درمیان واقع ہوئے ہیں) اس روایت کے متن کو امام بخاری رحمہ اللہ نے کتاب التفسیر میں بھی ذکر فرمایا اور امام مسلم رحمہ اللہ نے کتاب الایمان میں اسے ذکر کیا ہے۔ مگر وہاں سند میں پانچ راوی ہیں۔

باب: ایمان کے کاموں کا بیان

اور اللہ پاک کے اس فرمان کی تشریح کہ

بَابُ أُمُورِ الْإِيمَانِ

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ:

”نیکی یہی نہیں ہے کہ تم (نماز میں) اپنا منہ پورب یا پچھم کی طرف کر لو بلکہ اصلی نیکی تو اس انسان کی ہے جو اللہ (کی ذات و صفات) پر یقین رکھے اور قیامت کو برحق مانے اور فرشتوں کے وجود پر ایمان لائے اور آسمان سے نازل ہونے والی کتاب کو سچا تسلیم کرے۔ اور جس قدر نبی رسول دنیا میں تشریف لائے ان سب کو سچا تسلیم کرے۔ اور وہ شخص مال دیتا ہو اللہ کی محبت میں اپنے (حاجت مند) رشتہ داروں کو اور (نادار) یتیموں کو اور دوسرے محتاج لوگوں کو اور (تنگ دست) مسافروں کو اور (لا چاری میں) سوال کرنے والوں کو اور (قیدی اور غلاموں کی) گردن چھڑانے میں اور نماز کی پابندی کرتا ہو اور زکوٰۃ ادا کرتا ہو اور اپنے وعدوں کو پورا کرنے والے جب وہ کسی امر کی بابت وعدہ کریں۔ اور وہ لوگ صبر و شکر کرنے والے ہیں تنگ دستی میں اور بیماری میں اور (محرکہ) جہاد میں۔ یہی لوگ وہ ہیں جن کو سچا مومن کہا جاسکتا اور یہی لوگ درحقیقت پرہیزگار ہیں۔“ اور اللہ تعالیٰ کا فرمان: ”یقیناً ایمان والے کامیاب ہو گئے۔“

(۹) ہم سے بیان کیا عبد اللہ بن محمد جعفی نے، انہوں نے کہا ہم سے بیان کیا ابو عامر عقدی نے، انہوں نے کہا ہم سے بیان کیا سلیمان بن بلال نے، انہوں نے عبد اللہ دینار سے، انہوں نے روایت کیا ابو صالح سے، انہوں نے نقل کیا حضرت ابو ہریرہ سے، انہوں نے نقل فرمایا جناب نبی کریم ﷺ سے۔ آپ ﷺ نے فرمایا کہ ”ایمان کی ساٹھ سے کچھ اوپر شاخیں ہیں، اور حیا (شرم) بھی ایمان کی ایک شاخ ہے۔“

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: ۱۷۷] وَقَوْلِهِ: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ [الآية: المؤمنون: ۱]

۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْإِيمَانُ بِضْعٌ وَسِتُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ)). [مسلم: ۱۵۲، ۱۵۳]

ترمذی: ۲۶۱۴، ۵۰۱۹، ۵۰۲۰، ۵۰۲۱، ابن

ماجہ: ۵۷

تشریح: امیر المحدثین رحمہ اللہ سابق میں بنیادی چیزیں بیان فرما چکے اب فروع کی تفصیل کرنا چاہتے ہیں۔ اسی لیے باب میں ”امور الایمان“ کا لفظ استعمال کیا گیا ہے۔ مرجعہ کی تردید کرنا بھی مقصود ہے۔ کیونکہ پیش کردہ قرآنی آیات کریمہ میں سے پہلی آیت میں بعض امور ایمان گنائے گئے ہیں اور دوسری آیتوں میں ایمان والوں کی چند صفات کا ذکر ہے۔ پہلی آیت سورہ بقرہ کی ہے جس میں دراصل اہل کتاب کی تردید مقصود ہے۔ جنہوں نے تحویل قبلہ کے وقت مختلف قسم کی آوازیں اٹھائی تھیں۔ نصاریٰ کا قبلہ مشرق تھا اور یہود کا مغرب۔ آپ ﷺ نے مدینہ منورہ میں سولہ یا ستر ماہ بیت المقدس کو قبلہ قرار دیا۔ پھر مسجد الحرام کو آپ ﷺ کا قبلہ قرار دیا گیا اور آپ نے ادھر منہ پھیر لیا۔ اس پر مخالفین نے اعتراضات شروع کئے۔ جن کے جواب میں اللہ پاک نے یہ آیت مہارکہ نازل فرمائی اور بتلایا کہ مشرق یا مغرب کی طرف منہ کر کے عبادت کرنا ہی بالذات کوئی نیکی نہیں ہے اصل نیکیاں تو ایمان راجح، عقائد صحیحہ اور اعمال صالحہ معاشرتی پاک زندگی اور اخلاق فاضلہ ہیں۔

حافظ ابن حجر رحمہ اللہ نے عبدالرزاق سے روایت مجاہد حضرت ابوذر رضی اللہ عنہ سے یہ نقل کیا ہے کہ انہوں نے نبی کریم ﷺ سے ایمان کے بارے

میں سوال کیا تھا۔ آپ نے جواب میں آیت مبارکہ تلاوت فرمائی:

﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْمِنُ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّبْرُ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾ (البقرة: ۱۷۷)

ترجمہ اور پر باب میں لکھا جا چکا ہے۔

آیات میں عقائد صحیحہ و ایمانِ راسخ کے بعد ایثار، مالی قربانی، صلہ رحمی، حسن معاشرت، رفاہ عامہ کو جگہ دی گئی ہے۔ اس کے بعد اعمالِ اسلام نماز، زکوٰۃ کا ذکر ہے۔ پھر اخلاقِ فاضلہ کی ترغیب ہے۔ اس کے بعد صبر و استقلال کی تلقین ہے۔ یہ سب کچھ ”بر“ کی تفسیر ہے۔ معلوم ہوا کہ جملہ اعمالِ صالحہ و اخلاقِ فاضلہ ارکانِ اسلام میں داخل ہیں۔ اور ایمان کی کمی و بیشی بہر حال صورتِ قرآن وحدیث سے ثابت ہے۔ مرجیہ جو اعمالِ صالحہ کو ایمان سے الگ اور بیکار محض قرار دیتے ہیں اور نجات کے لیے صرف ”ایمان“ کو کافی جانتے ہیں۔ ان کا یہ قول سراسر قرآن و سنت کے خلاف ہے۔

سورۃ مؤمنون کی آیات یہ ہیں:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ (۲۳/ المؤمنون: ۱-۱۱)

ان آیات کا ترجمہ بھی اوپر لکھا جا چکا ہے۔

اس عیرا یہ میں یہ بیان دوسرا اختیار کیا گیا ہے۔ مقصد ہر دو آیات کا ایک ہی ہے۔ ہاں اس میں بذیل اخلاقِ فاضلہ، عفت و عصمتِ شرم و حیا کو بھی خاص جگہ دی گئی ہے۔ اسی جگہ سے اس آیت کا ارتباط اگلی حدیث سے ہو رہا ہے جس میں حیا کو بھی ایمان کی ایک شاخ قرار دیا گیا ہے۔

امام بخاری رحمہ اللہ نے یہاں ہر دو آیات کے درمیان واو عاطفہ کا استعمال نہیں فرمایا۔ بعض نسخوں میں واو عاطفہ اور بعض میں و قول اللہ کا اضافہ بھی ملتا ہے۔ اگر ان نسخوں کو نہ لیا جائے تو حافظ ابن حجر رحمہ اللہ نے یہ وجہ بیان فرمائی کہ امام بخاری رحمہ اللہ پہلی آیت کی تفسیر میں المتقون کے بعد اس آیت کو بلا فصل اس لئے نقل کر رہے ہیں۔ تاکہ متقون کی تفسیر اس آیت کو قرار دے دیا جائے۔ مگر ترجیح واو عاطفہ اور و قول اللہ کے نسخوں کو حاصل ہے۔

آیت قرآن کے بعد امام بخاری رحمہ اللہ نے حدیث نبوی کو نقل فرمایا اور اشارتا بتلایا کہ امور ایمان ان ہی کو کہنا چاہیے جو پہلے کتاب اللہ سے اور پھر سنت رسول سے ثابت ہوں۔ حدیث میں ایمان کو ایک درخت سے تشبیہ دے کر اس کی ساتھ سے کچھ اور شاخیں بتلائی گئی ہیں۔ اس میں بھی مرجیہ کی صاف تردید مقصود ہے جو ایمان سے اعمالِ صالحہ کو بے جوڑ قرار دیتے ہیں۔ حالانکہ درخت کی جڑ میں اور اس کی ڈالیوں میں ایسا قدرتی ربط ہے کہ ان کو باہمی طور پر بے جوڑ بالکل نہیں کہا جا سکتا۔ جڑ قائم ہے تو ڈالیاں اور پتے قائم ہیں۔ جڑ سوکھ رہی تو ڈالیاں اور پتے بھی سوکھ رہے ہیں۔ ہو بہو ایمان کی یہی شان ہے۔ جس کی جڑ مکملہ لا الہ الا اللہ ہے۔ اور جملہ اعمالِ صالحہ و اخلاقِ فاضلہ و عقائد راسخہ اس کی ڈالیاں ہیں۔ اس ایمان و اعمالِ صالحہ کا باہمی لازم ملزوم ہونا اور ایمان کا گھٹنا اور بڑھنا ہر دو امور ثابت ہیں۔

بعض روایات میں بضع وستون کی جگہ بضع وسبعون ہے اور ایک روایت میں اربع وستون ہے۔ اہل لغت نے بضع کا اطلاق تین اور نو کے درمیان عدد پر کیا ہے۔ کسی نے اس کا اطلاق ایک اور چار تک کیا ہے، روایت میں ایمان کی شاخوں کی تحدید مراد نہیں بلکہ کثیر مراد ہے علامہ طبری رحمہ اللہ کا یہی قول ہے۔ بعض علماء تحدید مراد لیتے ہیں۔ پھر ستون (۶۰) اور سبعون (۷۰) میں زائد سبعون کو ترجیح دیتے ہیں۔ کیونکہ زائد میں ناقص

بھی شامل ہو جاتا ہے۔ بعض حضرات کے نزدیک ستون (۶۰) ہی متین ہے۔ کیونکہ مسلم شریف میں بروایت عبداللہ بن دینار جہاں سبعون کا لفظ آیا ہے بطریق شک وافع ہوا ہے۔

والحیاء شعبۂ من الایمان میں تنوین تعظیم کے لیے ہے۔ حیاطیعت کے افعال کو کہتے ہیں۔ جو کسی کام کے نتیجہ میں پیدا ہو جو کام عرفاً یا شرعاً مذموم، برا، بے حیائی سے متعلق سمجھا جاتا ہو۔ حیادشرم ایمان کا اہم ترین درجہ ہے۔ بلکہ جملہ اعمال خیرات کا مخزن ہے۔ اسی لیے فرمایا گیا: ”اذا لم تستحی فاصنع ما شئت۔“ ”جب تم شرم و حیا کو اٹھا کر طاق پر رکھ دو پھر جو چاہو کرو۔“ کوئی پابندی باقی نہیں رہ سکتی۔

امام بیہقی رحمہ اللہ نے حدیث ہذا کی تشریح میں مستقل ایک کتاب شعب الایمان کے نام سے مرتب فرمائی ہے۔ جس میں ستر سے کچھ زائد امور ایمان کو مدلل و مفصل بیان فرمایا ہے ان کے علاوہ امام ابو عبد اللہ علیہ السلام نے فوائد المنہاج اور اسحاق ابن قرطبہ نے کتاب الصالح میں اور امام ابو حاتم نے وصف الایمان و شعبہ میں اور دیگر حضرات نے بھی اپنی تصنیفات میں ان شاخوں کو معمولی فرق کے ساتھ بیان کیا ہے۔

علامہ ابن حجر رحمہ اللہ نے ان سب کو اعمال قلب (دل کے کام) اعمال لسان (زبان کے کام) اعمال بدن (بدن کے کام) پر تقسیم فرما کر اعمال قلب کی (۲۴) شاخیں اور اعمال لسان کی سات شاخیں اور اعمال بدن کی (۳۸) شاخیں بالتفصیل ذکر کی ہیں۔ جن کا مجموعہ (۶۹) بن جاتا ہے۔ روایت مسلم میں ایمان کی اعلیٰ شاخ کلمہ طیبہ لا الہ الا اللہ اور اونی شاخ ماطۃ الاذی عن الطریق بتلائی گئی ہے۔ اس میں تعلق باللہ اور خدمت خلق کا ایک لطیف اشارہ ہے۔ گویا دونوں لازم و ملزوم ہیں۔ جب ایمان کامل حاصل ہوتا ہے۔ خدمت خلق میں راستوں کی صفائی، سرزکوں کی درستگی کو لفظ اونی سے تعبیر کیا گیا۔ جس کا مطلب یہ ہے کہ خدمت خلق کا مضمون بہت ہی وسیع ہے۔ یہ تو ایک معمولی کام ہے جس پر اشارہ کیا گیا ہے۔ ایمان باللہ تعالیٰ کی وحدانیت سے شروع ہو کر اس کی مخلوق پر رحم کرنے اور مخلوق کی ہر ممکن خدمت کرنے پر جا کر مکمل ہوتا ہے۔ اس شعر کے یہی معنی ہیں۔

خدا رحم کرتا نہیں اس بشر پر نہ ہو درد کی چوٹ جس کے جگر پر
کرو مہربانی تم اہل زمین پر خدا مہربان ہوگا عرش بریں پر

بَابُ: الْمُسْلِمُ مَنْ سَلِمَ
زبان اور ہاتھ سے دیگر مسلمان بچے رہیں (کوئی)
تکلیف نہ پائیں

۱۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ)). [طرفہ: ۶۴۸۴]

(۱۰) ہم سے آدم بن ابی ایاس نے یہ حدیث بیان کی، ان کو شعبہ نے وہ عبداللہ بن ابی السفر اور اسماعیل سے روایت کرتے ہیں، وہ دونوں شعبی سے نقل کرتے ہیں، انہوں نے عبداللہ بن عمرو بن عاص رضی اللہ عنہما سے، وہ نبی کریم ﷺ سے روایت کرتے ہیں کہ آپ ﷺ نے فرمایا: ”مسلمان وہ ہے جس کی زبان اور ہاتھ سے مسلمان بچے رہیں اور مہاجر وہ ہے جو ان کاموں کو چھوڑ دے جن سے اللہ نے منع فرمایا۔“

[ابوداؤد: ۲۴۸۱؛ نسائی: ۵۰۱۱]

قال أبو عبد الله: وقال أبو معاوية: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ عَامِرٍ قَالَ: سَمِعْتُ

ابو عبد اللہ امام بخاری رحمہ اللہ نے فرمایا اور ابو معاویہ نے کہ ہم کو حدیث بیان کی داؤد بن ابی ہند نے، انہوں نے روایت کی عامر شعبی سے، انہوں نے کہا کہ

عَبْدَ اللَّهِ بْنِ عَمْرٍو يُحَدِّثُ عَنِ النَّبِيِّ ﷺ میں نے سنا عبد اللہ بن عمرو بن عاص سے، وہ حدیث بیان کرتے ہیں وَقَالَ عَبْدُ الْأَعْلَى عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ جَنَابِ نَبِيِّ كَرِيمٍ ﷺ سے (وہی مذکورہ حدیث) اور کہا کہ عبد الاعلیٰ نے عبد اللہ بن عمرو بن عاص سے، انہوں نے عامر سے، انہوں نے عبد اللہ بن عمرو بن عاص سے، انہوں نے نبی ﷺ سے۔

تشبیح: امیر المحدثین رحمہ اللہ نے یہاں یہ بات ثابت کی ہے کہ اسلام کی بنیاد اگرچہ پانچ چیزوں پر قائم کی گئی ہے۔ مگر اس سے آگے کچھ نیک عادات، پاکیزہ خصال بھی ایسے ہیں جو اگر حاصل نہ ہوں تو انسان حقیقی مسلمان نہیں ہو سکتا۔ نہ پورے طور پر صاحب ایمان ہو سکتا ہے اور اسی تفصیل سے ایمان کی کمی و بیشی و پاکیزہ و نیک خصال کا داخل ہونا ثابت ہے۔ جس سے مرجیہ وغیرہ کی تردید ہوتی ہے۔ جو ایمان کی کمی و بیشی سے قائل نہیں۔ نہ اعمال صالحہ و اخلاق حسنہ کو داخل ایمان مانتے ہیں۔ ظاہر ہے کہ ان کا قول نصوص صریحہ کے قطعاً خلاف ہے۔ زبان کو ہاتھ پر اس لئے مقدم کیا گیا کہ یہ ہر وقت قیچی کی طرح چل سکتی ہے اور پہلے اسی کے وار ہوتے ہیں۔ ہاتھ کی نوبت بعد میں آتی ہے جیسا کہ کہا گیا ہے۔

جراحات السنن لها الثمام ولا يلتأم ما جرح اللسان

”یعنی نیزوں کے زخم بھر جاتے ہیں اور زبانوں کے زخم عرصہ تک نہیں بھر سکتے۔“

((من سلم المسلمون)) کی تہدیک یہ مطلب نہیں ہے کہ غیر مسلمانوں کو زبان یا ہاتھ سے ایذا رسانی جائز ہے۔ اس شبہ کو رفع کرنے کے لیے دوسری روایت میں ((من امنه الناس)) کے لفظ آئے ہیں۔ جہاں ہر انسان کے ساتھ صرف انسانی رشتہ کی بنا پر نیک معاملہ و اخلاق حسنہ کی تعلیم دی گئی ہے۔ اسلام کا ماخذ ہی سلم ہے جس کے معنی صلح جوئی، خیر خواہی، مصالحت کے ہیں۔ زبان سے ایذا رسانی میں نیت، گالی گلوچ، چٹلی، بدگوئی وغیرہ جملہ عادات بد داخل ہیں اور ہاتھ کی ایذا رسانی میں چوری، ڈاکہ، مار پیٹ، قتل و غارت وغیرہ وغیرہ۔ پس کامل انسان وہ ہے جو اپنی زبان پر، اپنے ہاتھ پر پورا کنٹرول رکھے اور کسی انسان کی ایذا رسانی کے لیے اس کی زبان نہ کھلے، اس کا ہاتھ نہ اٹھے۔ اس معیار پر آج تلاش کیا جائے تو کتنے مسلمان ملیں گے جو حقیقی مسلمان کہلانے کے مستحق ہوں گے۔ نیت، بدگوئی، گالی گلوچ تو عوام کا ایسا شیوہ بن گیا ہے گویا یہ کوئی عیب ہی نہیں ہیں۔ استغفر اللہ! شرعاً مہاجر وہ جو دار الحرب سے نکل کر دار الاسلام میں آئے۔ یہ ہجرت ظاہری ہے۔ ہجرت باطنی یہ ہے جو یہاں حدیث میں بیان ہوئی اور یہی حقیقی ہجرت ہے جو قیامت تک ہر حال میں ہر جگہ جاری رہے گی۔

امام بخاری رحمہ اللہ نے یہاں دو تعلیقات ذکر فرمائی ہیں۔ پہلی کا مقصد یہ بتلانا ہے کہ عامر اور شعبی ہر دو سے ایک ہی راوی مراد ہے جس کا نام عامر اور لقب شعبی ہے۔ دوسرا مقصد یہ کہ ابن ہندہ کی روایت سے شبہ ہوتا تھا کہ عبد اللہ بن عمرو بن عاص سے شعبی نے براہ راست اس روایت کو نہیں سنا۔ اس شبہ کو دور کرنے کے لیے عن عامر قال سمعت عبد الله بن عمرو کے الفاظ نقل کیے گئے۔ جس سے براہ راست شعبی کا عبد اللہ بن عمرو بن عاص سے سماع ثابت ہو گیا۔

دوسری تعلیق کا مقصد یہ کہ عبد الاعلیٰ کے طریق میں ”عبد اللہ“ کو غیر منتسب ذکر کیا گیا جس سے شبہ ہوتا تھا کہ کہیں عبد اللہ بن مسعود رحمہ اللہ مراد نہ ہوں جیسا کہ طبقہ صحابہ میں یہ اصطلاح ہے۔ اس لئے دوسری تعلیق میں ”عن عبد اللہ بن عمرو“ کی صراحت کر دی گئی۔ جس سے حضرت عبد اللہ بن عمرو بن عاص رحمہ اللہ مراد ہیں۔

باب: اس بیان میں کہ کون سا اسلام افضل ہے؟

بَابُ: أَيُّ الْإِسْلَامِ أَفْضَلُ؟

۱۱۔ حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ (۱۱) ہم کو سعید بن یحییٰ بن سعید اموی قرشی نے یہ حدیث سنائی، انہوں نے اس حدیث کو اپنے والد سے نقل کیا ہے، انہوں نے ابو بردہ بن الفرشی قال: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو بَرْدَةَ

ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: ((مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ)) [مسلم: ۱۶۴، ترمذی: ۲۵۰۴، نسائی: ۵۰۱۴]

عبداللہ بن ابی بردہ سے، انہوں نے ابو موسیٰ رضی اللہ عنہ سے، وہ کہتے ہیں کہ لوگوں نے پوچھا: یا رسول اللہ! کون سا اسلام افضل ہے؟ تو نبی ﷺ نے فرمایا: ”وہ جس کے ماننے والے مسلمانوں کی زبان سے سارے مسلمان سلامتی میں ہیں۔“

چونکہ حقیقت کے لحاظ سے ایمان اور اسلام ایک ہی ہیں، اس لئے ای الاسلام افضل کے سوال سے معلوم ہوا کہ ایمان کم و بیش ہوتا ہے۔ افضل کے مقابلہ پر ادنیٰ ہے۔ پس اسلام ایمان، اعمال صالحہ و اخلاق پاکیزہ کے لحاظ سے کم و زیادہ ہوتا رہتا ہے یہی امام بخاری رحمہ اللہ کا یہاں مقصد ہے۔

بَابُ: إِطْعَامُ الطَّعَامِ مِنَ الْإِسْلَامِ

باب: اس بیان میں کہ (بھوکے ناداروں کو) کھانا کھلانا بھی اسلام میں داخل ہے

۱۲- حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: ((تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ)).

(۱۲) ہم سے حدیث بیان کی عمرو بن خالد نے، ان کو لیث نے، وہ روایت کرتے ہیں یزید سے، وہ ابو الخیر سے، وہ عبداللہ بن عمرو بن عاص رضی اللہ عنہما سے روایت کرتے ہیں کہ ایک دن ایک آدمی نے رسول اللہ ﷺ سے پوچھا کہ کونسا اسلام بہتر ہے؟ فرمایا: ”یہ کہ تم کھانا کھلاؤ اور جس کو پہچانو اس کو بھی، اور جس کو نہ پہچانو اس کو بھی، الغرض سب کو سلام کرو۔“

[طرفہ فی: ۲۸، ۶۲۳۶] [مسلم: ۱۶۰، نسائی: ۵۰۱۵]

ابن ماجہ: ۳۲۵۳

تشریح: آپ ﷺ نے توکل الطعام کی بجائے تطعم الطعام فرمایا۔ اس لئے کہ اطعام میں کھانا کھلانا، پانی پلانا، کسی چیز کا چکھانا اور کسی کی ضیافت کرنا اور علاوہ ازیں کچھ بطور عطا بخشش کرنا وغیرہ یہ سب داخل ہیں۔ ہر مسلمان کو سلام کرنا خواہ وہ آشنا ہو یا بیگانہ، یہ اس لئے کہ جملہ مومنین باہمی طور پر بھائی بھائی ہیں، وہ کہیں کہ کبھی باشندے ہوں، کسی قوم سے ان کا تعلق ہو مگر اسلامی رشتہ اور کلہ تو حید کے تعلق سے سب بھائی بھائی ہیں۔ اطعام طعام مکارم مایہ سے اور اسلام مکارم بدنہ سے متعلق ہیں۔ گویا مالی و بدنی طور پر جس قدر بھی مکارم اخلاق ہیں ان سب کے مجموعہ کا نام اسلام ہے۔ اس لئے یہ بھی ثابت ہوا کہ جملہ عبادات داخل اسلام ہیں اور اسلام و ایمان نتائج کے اعتبار سے ایک ہی چیز ہے اور یہ کہ جس میں جس قدر بھی مکارم اخلاق بدنی و مالی ہوں گے، اس کا ایمان و اسلام اتنا ہی ترقی یافتہ ہوگا۔ پس جو لوگ کہتے ہیں کہ ایمان گھٹتا بڑھتا نہیں ان کا یہ قول سراسر ناقابل التفات ہے۔

اس روایت کی سند میں جس قدر ادوی واقع ہوئے ہیں وہ سب مصری ہیں اور سب جلیل القدر ائمہ اسلام ہیں۔ اس حدیث کو امام بخاری رحمہ اللہ اسی کتاب الایمان میں آگے چل کر ایک اور جگہ لائے ہیں۔ اور باب الاستیذان میں بھی نقل کیا ہے اور امام مسلم اور امام نسائی رحمہ اللہ نے اس کو کتاب الایمان میں نقل کیا ہے اور امام ابوداؤد رحمہ اللہ نے باب الادب میں اور امام ابن ماجہ رحمہ اللہ نے باب الاطعمہ میں۔

غریب و مساکین کو کھانا کھلانا اسلام میں ایک بہتم بالشان نیکی قرار دیا گیا ہے۔ قرآن پاک میں حتیٰ لوگوں کے ذکر میں ہے ((وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا)) (۸/الدھر: ۸) نیک بندے وہ ہیں جو اللہ کی محبت کے لیے مسکینوں یتیموں اور قیدیوں کو کھانا کھلاتے ہیں۔“

اس حدیث سے یہ بھی ظاہر ہے کہ اسلام کا نشانہ یہ ہے کہ بنی نوع انسان میں بھوک و تنگ دستی کا اتنا مقابلہ کیا جائے کہ کوئی بھی انسان بھوک کا شکار نہ ہو سکے اور سلامتی و امن کو اتنا وسیع کیا جائے کہ بدامنی کا ایک معمولی سا خدشہ بھی باقی نہ رہ جائے۔ اسلام کا یہ مشن خلفائے راشدین رضی اللہ عنہم کے زمانہ خیر میں پورا ہوا اور اب بھی جب اللہ کو منظور ہوگا یہ مشن پورا ہوگا۔ تاہم جزی و طور پر ہر مسلمان کے مذہبی فرائض میں سے ہے کہ بھوکوں کی خبر لے اور بدامنی کے خلاف ہر وقت جہاد کرتا رہے۔ یہی اسلام کی حقیقی غرض و نعت ہے۔

باب: اس بارے میں کہ ایمان میں داخل ہے کہ مسلمان جو اپنے لئے دوست رکھتا ہے وہی چیز اپنے بھائی کے لیے دوست رکھے

بَابُ: مِنَ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

(۱۳) ہم سے حدیث بیان کی مسدود نے، ان کو یحییٰ نے، انہوں نے شعبہ سے نقل کیا، انہوں نے قتادہ سے، انہوں نے حضرت انس رضی اللہ عنہ خادم رسول کریم ﷺ سے، انہوں نے نبی کریم ﷺ سے روایت کیا۔ اور شعبہ سے اور حسین معلم سے بھی روایت کیا، انہوں نے قتادہ سے، انہوں نے حضرت انس رضی اللہ عنہ سے، انہوں نے آنحضرت ﷺ سے نقل فرمایا کہ نبی کریم ﷺ نے فرمایا: ”تم میں سے کوئی شخص ایماندار نہ ہوگا جب تک اپنے بھائی کیلئے وہ نہ چاہے جو اپنے نفس کیلئے چاہتا ہے۔“

۱۳۔ حَدَّثَنَا مُسَلَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. وَعَنْ حُسَيْنِ الْمُعَلِّمِ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ)). [مسلم: ۵۰۳۱، ۱۶۹، ۱۷۰، ترمذی: ۲۵۱۵، نسائی: ۵۰۳۱، ۵۰۳۲، ابن ماجہ: ۶۶]

باب: اس بیان میں کہ رسول کریم ﷺ سے محبت رکھنا بھی ایمان میں داخل ہے

بَابُ: حُبُّ الرَّسُولِ ﷺ مِنَ الْإِيمَانِ

(۱۴) ہم سے ابوالیمان نے حدیث بیان کی، ان کو شعیب نے، ان کو ابوالزناد نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے نقل کی کہ بے شک رسول کریم ﷺ نے فرمایا: ”قسم ہے اس ذات کی! جس کے ہاتھ میں میری جان ہے۔ تم میں سے کوئی بھی ایماندار نہ ہوگا جب تک میں اس کے والد اور اولاد سے بھی زیادہ اس کا محبوب نہ بن جاؤں۔“

۱۴۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَمُوتَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ)). [نسائی: ۵۰۳۰]

تشریح: پچھلے ابواب میں من الایمان کا جملہ مقدم تھا اور یہاں ایمان پر حب الرسول کو مقدم کیا گیا ہے۔ جس میں ادب مقصود ہے اور یہ بتلانا کہ محبت رسول ہی سے ایمان کی اول و آخر تکمیل ہوتی ہے۔ یہ ہے تو ایمان ہے یہ نہیں تو کچھ نہیں۔ اس سے بھی ایمان کی کمی و بیشی پر روشنی پڑتی ہے اور یہ کہ اعمال صالحہ و اخلاق فاضلہ و خصائل حمیدہ سب ایمان میں داخل ہیں۔ کیونکہ نبی کریم ﷺ نے اس شخص کے ایمان کی حلیفہ نفی فرمائی ہے جس کے دل میں نبی کریم ﷺ کی محبت پر اس کے والد یا اولاد کی محبت غالب ہو۔ روایت میں لفظ والد کو اس لئے مقدم کیا گیا کہ اولاد سے زیادہ والدین کا حق ہے اور لفظ والد میں ماں بھی داخل ہے۔

۱۵۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا (۱۵) ہمیں حدیث بیان کی یعقوب بن ابراہیم نے، ان کو ابن علیہ نے، وہ

ابْنُ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وُلْدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ)). [مسلم: ۱۶۸، ۱۶۹؛ نسائی: ۵۰۲۸، ۵۰۲۹؛ ابن ماجہ: ۶۷]

عبدالعزیز بن صہیب سے روایت کرتے ہیں، وہ حضرت انس رضی اللہ عنہ سے وہ نبی کریم ﷺ سے نقل کرتے ہیں۔ اور ہم کو آدم بن ابی ایاس نے حدیث بیان کی، ان کو شعبہ نے، وہ قتادہ سے نقل کرتے ہیں، وہ حضرت انس رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سے کوئی شخص ایمان دار نہ ہوگا جب تک اس کے والد اور اس کی اولاد اور تمام لوگوں سے زیادہ اس کے دل میں میری محبت نہ ہو جائے۔“

تشریح: اس روایت میں دو سندیں ہیں۔ پہلی سند میں امام بخاری رحمہ اللہ کے استاد یعقوب بن ابراہیم ہیں اور دوسری سند میں آدم بن ابی ایاس ہیں۔ تحویل کی صورت اس لئے اختیار نہیں کی کہ ہر دو سندیں حضرت انس رضی اللہ عنہ پر جا کر مل جاتی ہیں۔ نبی کریم ﷺ کے لئے ان روایات میں جس محبت کا مطالبہ ہے وہ محبت طبعی مراد ہے کیونکہ حدیث میں والد اور ولد سے مقابلہ ہے اور ان سے انسان کو محبت طبعی ہی ہوتی ہے پس نبی کریم ﷺ سے محبت طبعی اس درجہ میں مطلوب ہے کہ وہاں تک کسی کی بھی محبت کی رسائی نہ ہو۔ حتیٰ کہ اپنے نفس تک کی بھی محبت نہ ہو۔

باب: ایمان کی مٹھاس کا بیان

بَابُ حَلَاوَةِ الْإِيْمَانِ

۱۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((قَلَابُ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيْمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ)). [أطرافه في: ۲۱، (۱۶) ہمیں محمد بن ثنی نے یہ حدیث بیان کی، ان کو عبدالوہاب ثقفی نے، ان کو ایوب نے، وہ ابو قلابہ سے روایت کرتے ہیں، وہ حضرت انس رضی اللہ عنہ سے ناقل ہیں۔ وہ نبی کریم ﷺ سے، آپ نے فرمایا: ”تین خصلتیں ایسی ہیں کہ جس میں یہ پیدا ہو جائیں اس نے ایمان کی مٹھاس کو پالیا۔ اول یہ کہ اللہ اور اس کا رسول اس کے نزدیک سب سے زیادہ محبوب بن جائیں۔ دوسرے یہ کہ وہ کسی انسان سے محض اللہ کی رضا کے لئے محبت رکھے۔ تیسرے یہ کہ وہ کفر میں واپس لوٹنے کو ایسا برا جانے جیسا کہ آگ میں ڈالے جانے کو برا جانتا ہے۔“

[۶۹۴۱، ۶۰۴۱؛ مسلم: ۱۶۳؛ ترمذی: ۲۶۲۴]

تشریح: یہاں بھی امام احمد شین رحمہ اللہ نے مرجیہ اور ان کے کلی و جزوی ہم نواؤں کے عقائد فاسدہ پر ایک کاری ضرب لگائی ہے اور ایمان کی کمی و زیادتی اور ایمان پر اعمال کے اثر انداز ہونے کے سلسلے میں استدلال کیا ہے اور بتلایا ہے کہ ایمان کی حلاوت کے لئے اللہ و رسول کی حقیقی محبت، اللہ والوں کی محبت اور ایمان میں استقامت لازم ہے۔

علامہ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفی قوله حلاوة الايمان استعارة تخيلية شبه رغبة المؤمن في الايمان بشيء حلوا واثبت له لازم ذلك الشيء واضافه اليه وفيه تلميح الى قصة المريض والصحيح لان المريض الصفراوي يجد طعم العسل مرا والصحيح يذوق حلاوته على ما هي عليه وكلما نقصت الصحة شينا ما نقص ذوقه بقدر ذلك فكانت هذه

الاستعارة من اوضح ما يقوى استدلال المصنف على الزيادة والنقص۔ "یعنی ایمان کے لیے لفظ حلاوت بطور استعارہ استعمال فرما کر مومن کی ایمانی رغبت کو تشبیہ دی گئی ہے اور اس کے لازمہ کو ثابت کیا گیا ہے اور اسے اس کی طرف منسوب کیا اس میں مریض اور تندرست کی تشبیہ پر بھی اشارہ کیا گیا ہے کہ صغریٰ مریض شہد کو بھی چکھے گا تو اسے کڑوا بتلائے گا اور تندرست اس کی منہاس کی لذت حاصل کرے گا۔ گویا جس طرح صحت خراب ہونے سے شہد کا مزہ خراب معلوم ہونے لگتا ہے۔ اسی طرح معاصی کا صغرا جس کے مزاج پر غالب ہے، اسے ایمان کی حلاوت نصیب نہ ہوگی۔ ایمان کی کمی و زیادتی کو ثابت کرنے کے لیے مصنف کا یہ نہایت واضح اور قوی تر استدلال ہے۔

حدیث مذکور میں حلاوت ایمان کے لئے تین خصائص پیش کی گئی ہیں۔ شیخ محی الدین رحمہ اللہ فرماتے ہیں کہ یہ حدیث دین کی ایک اصل عظیم ہے۔ اس میں پہلی چیز اللہ اور اس کے رسول کی محبت قرار دی گئی ہے جس سے ایمانی محبت مراد ہے۔ اللہ کی محبت کا مطلب یہ کہ توحید الوہیت میں اسے وحدہ لا شریک لے یقین کر کے عبادت کی جملہ اقسام صرف اس اکیلے کے لیے عمل میں لائی جائیں اور کسی بھی نبی، بولی، فرشتے، جن، بھوت، دیوی، دیوتا، انسان وغیرہ وغیرہ کو اس کی عبادت کے کاموں میں شریک نہ کیا جائے۔ کیونکہ کلمہ لا الہ الا اللہ کا یہی تقاضا ہے۔ جس کے متعلق حضرت علامہ نواب صدیق حسن خان صاحب رحمہ اللہ اپنی کتاب "الدین الخالص" میں فرماتے ہیں: "وفي هذه الكلمة نفى وإثبات ، نفى الألوهية عما سوى الله تعالى من المرسلين حتى محمد ﷺ والملائكة حتى جبرئيل فضلا عن غيرهم من الأولياء والصالحين وإثباته له وحده لا حق في ذلك لاحد من المقربين اذا فهمت ذلك فتأمل هذه الألوهية التي أثبتتها كلها لنفسه المقدسة ونفى عن محمد وجبرئيل وغيرهما ان يكون لهم مثقال حبة خردل منها۔" (الدین الخالص، ج: ۱ / ص: ۱۸۲)

یعنی اس کلمہ طیبہ میں نفی اور اثبات ہے۔ اللہ پاک کی ذات مقدس کے سوا ہر چیز کے لئے الوہیت کی نفی ہے۔ حتیٰ کہ حضرت محمد ﷺ و حضرت جبرئیل علیہ السلام تک کے لئے بھی نفی ہے۔ پھر دیگر اولیا و صلحا کا تو ذکر ہی کیا ہے۔ الوہیت خالص اللہ کے لیے ثابت ہے اور مرتبین میں سے کسی کے لیے اس کا کوئی حصہ نہیں ہے۔ جب تم نے یہ سمجھ لیا تو غور کرو کہ یہ الوہیت وہ ہے جس کو اللہ پاک نے خاص اپنی ہی ذات مقدسہ کے لئے ثابت کیا ہے اور اپنے ہر غیر حتیٰ کہ محمد و جبرئیل علیہ السلام تک سے اس کی نفی کی ہے، ان کے لئے ایک رائی کے دانہ برابر بھی الوہیت کا کوئی حصہ حاصل نہیں۔ پس حقیقی محبت الہی کا یہی مقام ہے جو لوگ اللہ کی الوہیت میں اس کی عبادت کے کاموں میں اولیا و صلحا یا انبیاء و ملائکہ کو شریک کرتے ہیں۔

ويظنون الله جعل نحوا من الخلق منزلة يرضى ان العامى يلتجئ اليهم ويرجوهم ويخالفهم ويستغيت بهم ويستعين منهم بقضاء حوائجه واسعاف مرامه وانجاح مقامه ويجعلهم وسائط بينه وبين الله تعالى هي الشرك الجلى الذى لا يغفر الله تعالى ابدا۔" (حوالہ مذکور) اور گمان کرتے ہیں کہ اللہ نے اپنے خاص بندوں کو ایسا مقام دے رکھا ہے کہ عوام ان کی طرف پناہ ڈھونڈیں، ان سے اپنی مرادیں مانگیں، ان سے استعانت کریں اور تقضائے حاجات کے لئے ان کو اللہ کے درمیان وسیلہ ٹھہرا دیں۔ یہ وہ شرک جلی ہے جس کو اللہ پاک ہرگز ہرگز نہیں بخشے گا: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ (النساء: ۴۸) یعنی "بے شک اللہ شرک کو نہیں بخشے گا اس کے علاوہ جس گناہ کو چاہے بخش دے گا۔"

"رسول" کی محبت سے ان کی اطاعت و فرمانبرداری مراد ہے اس کے بغیر محبت رسول کا دعویٰ غلط ہے۔ نیز محبت رسول کا تقاضا ہے کہ آپ کا ہر فرمان بلند و بالا تسلیم کیا جائے۔ اور اس کے مقابلہ پر کسی کا کوئی حکم نہ مانا جائے۔ پس جو لوگ صحیح احادیث مرفوعہ کی موجودگی میں اپنے مزعومہ اماموں کے اقوال کو مقدم رکھتے ہیں اور اللہ کے رسول کے فرمان کو ٹھکرا دیتے ہیں ان کے متعلق سید العلماء نواب صدیق حسن خان رحمہ اللہ فرماتے ہیں:

"تأمل في مقلدة المذاهب كيف اقروا على انفسهم بتقليد الاموات من العلماء والاولياء واعترفوا بان فهم الكتاب والسنة كان خاصا لهم، واستدلوا لاشراكهم في الصلحاء بعبارات القوم وكاشفات الشيوخ في النوم ورجحوا كلام الامة والائمة على كلام الله تعالى ورسوله على بصيرة منهم وعلى علم فما ندري ما عذرهم عن ذلك عذا يوم الحساب والكتاب وما يهنيهم من ذلك العذاب والعقاب۔" (الدین الخالص، ج: ۱ / ص: ۱۹۶)

یعنی مذہب معلومہ کے مقلدین میں غور کرو کہ علماء اولیا جو دنیا سے رخصت ہو چکے، ان کی تقلید میں کس طور پر گرفتار ہیں اور کہتے ہیں کہ قرآن وحدیث کا سمجھنا ان ہی اماموں پر ختم ہو چکا، یہ خاص ان ہی کا کام تھا۔ صلحا کو عبادت الہی میں شریک کرنے کے لئے عبارات قوم سے کٹر بیونت کر کے دلیل پکڑتے ہیں اور شیوخ کے مکاشفات سے جوان کے خوابوں سے متعلق ہوتے ہیں اور امت اور ائمہ کے کلام کو اللہ و رسول کے کلام پر ترجیح دیتے ہیں۔ حالانکہ وہ جانتے ہیں کہ یہ روش صحیح نہیں ہے۔ ہم نہیں جان سکتے کہ قیامت کے دن اللہ کے سامنے یہ لوگ کیا عذر بیان کریں گے اور اس دن کے عذاب سے ان کو کون سی چیز نجات دلا سکے گی۔

الغرض اللہ و رسول کی محبت کا تقاضا یہی ہے جو اوپر بیان ہوا، ورنہ صادق آئے گا:

تعصى الرسول وانت تظهر حبه
لو كان حبك صادقا لاطعته
هذا لعمرى فى القياس بدیع
ان المحب لمن يحب مطیع

اس حدیث نبوی میں دوسری خصلت بھی بہت ہی اہم بیان کی گئی ہے کہ مؤمن کامل وہ ہے جس کی لوگوں سے محبت خالص اللہ کے لئے ہو اور دشمنی بھی خالص اللہ کے لئے ہو۔ نفسانی اغراض کا شائبہ بھی نہ ہو۔ جیسا کہ حضرت علی مرتضیٰ رضی اللہ عنہ کی بابت مروی ہے کہ ایک کافر نے جس کی چھاتی پر آپ چڑھے ہوئے تھے آپ کے منہ پر تھوک دیا۔ تو آپ فوراً ہٹ کر اس کے قتل سے رک گئے اور یہ فرمایا کہ اب میرا یہ قتل کرنا اللہ کے لئے نہ ہوتا۔ بلکہ اس کے قتل کرنے کی وجہ سے یہ اپنے نفس کے لئے ہوتا مؤمن صادق کا یہ شیوہ نہیں کہ اپنے نفس کے لئے کسی سے عداوت یا محبت رکھے۔

تیسری خصلت میں اسلام و ایمان پر استقامت مراد ہے۔ حالات کتنے بھی ناسازگار ہوں ایک سچا مؤمن دولت ایمان کو ہاتھ سے نہیں جانے دیتا۔ بلاشبہ جس میں یہ تینوں خصلتیں جمع ہوں گی اس نے درحقیقت ایمان کی لذت حاصل کی پھر وہ کسی حال میں بھی ایمان سے محرومی پسند نہ کرے گا اور مرتد ہونے کے لیے کبھی بھی تیار نہ ہو سکے گا۔ خواہ وہ شہید کر دیا جائے، اسلامی تاریخ کی ماضی و حال میں ایسی بہت سی مثالیں موجود ہیں کہ بہت سے مخلص ہندوگان مسلمین نے جام شہادت نوش کر لیا مگر اترتے نہ گئے تھے تیار نہ ہوئے۔ اللہ پاک ہر مسلمان مرد و عورت کے اندر ایسی ہی استقامت پیدا فرمائے۔ آمین۔

ابو نعیم نے متخرج میں حسن بن سفیان عن محمد بن الحنفی کی روایت سے ((ویکوہ ان یعود فی الکفر)) کے آگے ((بعد اذا انقذه اللہ)) کے الفاظ زیادہ کئے ہیں۔ خود امام بخاری رحمہ اللہ نے بھی دوسری سند سے ان لفظوں کا اضافہ نقل فرمایا ہے۔ جیسا کہ آگے آ رہا ہے۔ ان لفظوں کا ترجمہ یہ کہ وہ کفر میں واپس جانا نہ کرے سمجھے اس کے بعد کہ اللہ پاک نے اسے اس سے نکالا۔ مراد وہ لوگ ہیں جو پہلے کافر تھے بعد میں اللہ نے اس کو ایمان و اسلام نصیب فرمایا۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں: ”هذا الاسناد كله بصريون۔“ یعنی اس سند میں سب کے سب بصری راوی واقع ہوئے ہیں۔

ایک اشکال اور اس کا جواب: حدیث مذکور میں ((ان یکون اللہ ورسولہ احب الیہ مما سواہما)) فرمایا گیا ہے۔ جس میں ضمیر تنزیہ ”ہما“ میں اللہ اور رسول ہر دو کو جمع کر دیا گیا ہے۔ یہ جمع کرنا اس حدیث سے نکرا تا ہے جس میں ذکر ہے کہ کسی خطیب نے نبی کریم ﷺ کی موجودگی میں ایک خطبہ بایں الفاظ دیا تھا: من یطع اللہ ورسولہ فقد رشد ومن یعصهما آپ ﷺ نے یہ سن کر اظہار خفگی کے لئے فرمایا: ((بئس الخطیب انت)) یعنی تم اچھے خطیب نہیں ہو۔ آپ کی یہ خفگی یہاں ضمیر (ہما) پر تھی جب کہ خطیب نے ”یعصهما“ کہہ دیا تھا۔ اہل علم نے اس اشکال کے کئی جواب دیئے ہیں۔ بعض کہتے ہیں کہ تعلیم اور خطبہ کے مواقع الگ الگ ہیں۔ حدیث ہذا میں آپ ﷺ نے بطور معلم اختصار و جامعیت کے پیش نظر یہاں ”ہما“ ضمیر استعمال فرمایا اور خطیب نے خطبہ کے موقع پر جب کہ تفصیل و تطویل کا موقع تھا۔ اختصار کے لئے ”ہما“ ضمیر استعمال کی جو بہتر نہ تھی۔ اس لئے آپ ﷺ نے اس پر خفگی فرمائی۔ کچھ اہل علم کہتے ہیں کہ حدیث مذکور میں مقام محبت میں ہر دو کو جمع کیا گیا ہے جو بالکل درست ہے کیونکہ اللہ و رسول کی محبت لازم و ملزوم، ہر دو کی محبت جمع ہوگئی تو نجات ہوگئی اور ایمان کا مدار ہر دو کی محبت پر ہے اور خطیب مذکور نے معصیت کے معاملہ میں دونوں کو جمع کر دیا تھا جس سے وہ ہم پیدا ہو سکتا تھا کہ ہر دو کی معصیت نقصان کا باعث ہے اور اگر کسی نے ایک کی اطاعت کی اور ایک کی نافرمانی تو یہ موجب نقصان نہیں حالانکہ ایسا خیال بالکل غلط ہے۔ اس لئے کہ اللہ کی اطاعت نہ کرنا بھی گمراہی اور رسول کی نافرمانی بھی گمراہی، اس لئے وہاں الگ الگ بیان ضروری تھا، اسی وجہ سے آپ ﷺ نے تنبیہ فرمائی کہ تم کو خطبہ دینا نہیں آتا۔

امام طحاوی رحمہ اللہ سے مشکل الآثار میں یوں لکھا ہے کہ خطیب مذکور نے لفظ ”ومن یعصہما“ پر سکتہ کر دیا تھا اور ظہر کر بعد میں کہا ”فقد غوی“ اس سے ترجمہ یہ ہو گیا تھا کہ جو اللہ اور رسول کی اطاعت کرے وہ نیک ہے اور جو نیک ہے اور جو نافرمانی کرے وہ بھی، اس طرزِ ادا سے بڑی بھاری غلطی کا امکان تھا۔ اس لئے آپ ﷺ نے اس خطیب کو تنبیہ فرمائی۔

حافظ ابن حجر رحمہ اللہ فتح الباری میں فرماتے ہیں کہ حدیث مذکور میں ((مما سواہما)) کے الفاظ استعمال کئے گئے: ”ممن سواہما“ نہیں فرمایا گیا اس لئے کہ الفاظ سابقہ میں بطور عموم اہل عقل اور غیر اہل عقل یعنی انسان حیوان، جانور، نباتات، جمادات سب داخل ہیں۔ ”ممن سواہما“ کہنے میں خاص اہل عقل مراد ہوتے، اس لئے ((مما سواہما)) کے الفاظ استعمال کیے گئے اور اس میں اس پر بھی دلیل ہے کہ اس تنبیہ کے استعمال میں کوئی برائی نہیں۔ حدیث مذکور میں اس امر پر بھی اشارہ ہے کہ نیکوں سے آراستہ ہونا اور برائیوں سے دور رہنا تکمیلِ ایمان کے لیے ضروری ہے۔

بَابُ: عَلَامَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ

باب: اس بیان میں کہ انصار کی محبت ایمان کی نشانی ہے

۱۷ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ)). [طرفہ فی: ۳۷۸۴]

(۱۷) ہم سے اس حدیث کو ابوالولید نے بیان کیا، ان سے شعبہ نے، انہیں عبد اللہ بن جبر نے خبر دی، وہ کہتے ہیں کہ ہم نے انس بن مالک رضی اللہ عنہ سے اس کو سنا، وہ رسول اللہ ﷺ سے روایت کرتے ہیں کہ آپ نے فرمایا: ”انصار سے محبت رکھنا ایمان کی نشانی ہے اور انصار سے کینہ رکھنا نفاق کی نشانی ہے۔“

[مسلم: ۲۳۵، ۲۳۶؛ نسائی: ۵۰۳۴]

تشریح: امام بخاری رحمہ اللہ نے یہاں بھی مرجعہ کی تردید کے لیے اس روایت کو نقل فرمایا ہے۔ انصار اہل مدینہ کا لقب ہے جو انہیں مکہ سے ہجرت کر کے آنے والے مسلمانوں کی امداد و اعانت کے صلہ میں دیا گیا۔ جب رسول اللہ ﷺ نے مدینہ منورہ کی طرف ہجرت فرمائی اور آپ کے ساتھ مسلمانوں کی ایک بڑی تعداد مدینہ پہنچی تو اس وقت مدینہ کے مسلمانوں نے آپ کی اور دیگر مسلمانوں کی جس طرح امداد فرمائی، تاریخ اس کی نظیر پیش کرنے سے عاجز ہے۔ ان کا بہت بڑا کارنامہ تھا جس کو اللہ کی طرف سے اس طرح قبول کیا گیا کہ قیامت تک مسلمان ان کا ذکر انصار کے معزز نام سے کرتے رہیں گے۔ اس نازک وقت میں اگر اہل مدینہ اسلام کی مدد کے لئے نہ کھڑے ہوتے تو عرب میں اسلام کے ابھرنے کا کوئی موقع نہ تھا۔ اس لئے انصار کی محبت ایمان کا جزو قرار پائی۔ قرآن پاک میں بھی جابجا انصار و مہاجرین کا ذکر خیر ہوا ہے اور ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ (۹۸/المیدہ: ۸) سے ان کو یاد کیا گیا ہے۔ انصار کے مناقب و فضائل میں اور بھی بہت سی احادیث مروی ہیں۔ جن کا ذکر موجب طوالت ہوگا۔ ان کے باہمی جنگ و جدال کے متعلق

علامہ ابن حجر رحمہ اللہ فرماتے ہیں: ”وانما كان حالهم في ذلك حال المجتهدين في الاحكام للمصيب اجران وللمخطيء اجر واحد والله اعلم۔“ یعنی اس بارے میں ان کو ان مجتہدین کے حال پر قیاس کیا جائے گا جن کا اجتہاد درست ہو ان کو دو گنا ثواب ملتا ہے اور اگر ان سے خطا ہو جائے تو بھی وہ ایک ثواب سے محروم نہیں رہتے۔ المجتہد قد يخطيء ويصيب، ہمارے لئے یہی بہتر ہوگا کہ اس بارے میں زبان بند رکھتے ہوئے ان سب کو عزت سے یاد کریں۔

انصار کے فضائل کے لیے اتنا ہی کافی ہے کہ نبی کریم ﷺ نے خود اپنے بارے میں فرمایا: ((لولا الهجرة لكنت امرأ من الانصار)) (بخاری شریف) ”اگر ہجرت کی فضیلت نہ ہوتی تو میں بھی اپنا شمار انصار ہی میں کرتا۔“ اللہ پاک نے انصار کو یہ عزت عطا فرمائی کہ قیامت تک کے لئے نبی کریم ﷺ ان کے شہر مدینہ میں ان کے ساتھ آرام فرما رہے ہیں۔

ایک بار آپ ﷺ نے یہ بھی فرمایا تھا کہ اگر سب لوگ ایک وادی میں چلیں اور انصار دوسری وادی میں تو میں انصار ہی کی وادی کو اختیار کروں گا۔ اس سے بھی انصار کی شان و مرتبت کا اظہار مقصود ہے۔

باب: میں نے اس بات پر بیعت کی کہ اللہ کے علاوہ کسی کو شریک نہیں بناؤں گا

بَابُ: [بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا]

(۱۸) ہم سے اس حدیث کو ابو الیمان نے بیان کیا، ان کو شعیب نے خبر دی، وہ زہری سے نقل کرتے ہیں۔ انہیں ابو ادریس عائد اللہ بن عبد اللہ نے خبر دی کہ عبادہ بن صامت رضی اللہ عنہ جو بدر کی لڑائی میں شریک تھے اور لیلۃ العقبہ کے (بارہ) نقیبوں میں سے تھے۔ فرماتے ہیں کہ رسول اللہ ﷺ نے اس وقت جب آپ کے گرد صحابہ کی ایک جماعت بیٹھی ہوئی تھی فرمایا کہ ”مجھ سے بیعت کرو اس بات پر کہ اللہ کے ساتھ کسی کو شریک نہ کرو گے، چوری نہ کرو گے، زنا نہ کرو گے، اپنی اولاد کو قتل نہ کرو گے اور نہ عدا کسی پر کوئی ناحق بہتان باندھو گے اور کسی بھی اچھی بات میں (اللہ کی) نافرمانی نہ کرو گے۔ جو کوئی تم میں (اس عہد کو) پورا کرے گا تو اس کا ثواب اللہ کے ذمے ہے اور جو کوئی ان (بری باتوں) میں سے کسی کا ارتکاب کرے اور اسے دنیا میں (اسلامی قانون کے تحت) سزا دے دی گئی تو یہ سزا اس کے (گناہوں کے) لئے بدلہ ہو جائے گی اور جو کوئی ان میں سے کسی بات میں مبتلا ہو گیا اور اللہ نے اس کے (گناہ) کو چھپا لیا تو پھر اس کا (معاملہ) اللہ کے حوالہ ہے، اگر چاہے معاف کرے اور اگر چاہے سزا دے دے۔“ (عبادہ رضی اللہ عنہ کہتے ہیں کہ) پھر ہم سب نے ان (سب باتوں) پر آپ ﷺ سے بیعت کر لی۔

۱۸۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ - وَكَانَ شَهِدَ بَدْرًا، وَهُوَ أَحَدُ النُّقَبَاءِ لَيْلَةَ الْعَقَبَةِ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ: ((بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَاتُوا بَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ)). فَبَايَعْنَاهُ عَلَى ذَلِكَ.

[اطرافہ فی: ۳۸۹۲، ۳۸۹۳، ۳۹۹۹، ۴۸۹۴،

۶۷۸۴، ۶۸۰۱، ۶۸۷۳، ۷۰۵۵، ۷۱۹۹،

۷۲۱۳، ۷۴۶۸] [مسلم: ۴۴۶۱، ۴۴۶۲؛ ترمذی:

۱۴۳۹؛ نسائی: ۴۱۷۲، ۴۱۷۳، ۴۱۸۹،

[۴۲۲۱، ۵۰۱۷]

تشریح: اس حدیث کے راوی عبادہ بن صامت خزرجی رضی اللہ عنہ ان لوگوں میں سے ہیں جنہوں نے مکہ آ کر مقام عقبہ میں نبی کریم ﷺ سے بیعت کی اور اہل مدینہ کی تعلیم و تربیت کے لئے آپ ﷺ نے جن بارہ آدمیوں کو اپنا نائب مقرر کیا تھا۔ یہ ان میں سے ایک ہیں اور جنگ بدر کے مجاہدین میں سے ہیں۔ (۳۴) ہجری میں (۶۲) سال کی عمر پر انتقال کیا اور مدینہ میں دفن ہوئے۔ صحیح بخاری میں ان سے نو احادیث مروی ہیں۔

انصار کی وجہ تسمیہ یہ ہے کہ مدینہ کے لوگوں نے جب اسلام کی اعانت کے لئے مکہ آ کر رسول اللہ ﷺ سے بیعت کی تو اسی بنا پر ان کا نام انصار ہوا۔ انصار امر کی جمع ہے اور ناصر مددگار کو کہتے ہیں۔ انصار عہد جاہلیت میں بنو قیلہ کے نام سے موسوم تھے۔ قیلہ اس ماں کو کہتے ہیں جو دو قبائل کی جامعہ

ہو۔ جس سے اس اور خرزرج ہر دو قابلِ نراذ ہیں۔ ان ہی کے مجموعہ کو انصار کہا گیا۔

اس حدیث سے معلوم ہوا کہ اسلامی قانون کے تحت جب ایک مجرم کو اس کے جرم کی سزا مل جائے تو آخرت میں اس کے لئے یہ سزا کفارہ بن جاتی ہے۔

دوسرا مسئلہ یہ بھی معلوم ہوا کہ جس طرح یہ ضروری نہیں کہ اللہ تعالیٰ ہر گناہ کی سزا دے۔ اسی طرح اللہ پر کسی نیکی کا ثواب دینا بھی ضروری نہیں۔ اگر وہ گناہ گار کو سزا دے تو یہ اس کا عین انصاف ہے اور گناہ معاف کر دے تو یہ اس کی عین رحمت ہے۔ نیکی پر اگر ثواب نہ دے تو یہ اس کی شان بے نیازی ہے اور ثواب عطا فرمادے تو یہ اس کا عین کرم ہے۔

تیسرا مسئلہ یہ ثابت ہوا کہ گناہ کبیرہ کا مرتکب بغیر توبہ کئے مر جائے تو اللہ کی مرضی پر موقوف ہے، چاہے تو اس کے ایمان کی برکت سے بغیر سزا دیے جنت میں داخل کرے اور چاہے سزا دے کہ پھر جنت میں داخل کرے مگر شرک اس سے مستثنیٰ ہے کیونکہ اس کے بارے میں قانون الہی یہ ہے ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ (النساء: ۱۱۶) جو شخص شرک پر انتقال کر جائے اللہ پاک اسے ہرگز ہرگز نہیں بخشے گا اور وہ ہمیشہ دوزخ میں رہے گا۔ کسی مؤمن کا خون ناحق بھی نص قرآنی سے یہی حکم رکھتا ہے۔ اور حقوق العباد کا معاملہ بھی ایسا ہی ہے کہ جب تک وہ بندے ہی نہ معاف کر دیں، معافی نہیں ملے گی۔ چوتھی بات یہ معلوم ہوئی کہ کسی عام آدمی کے بارے میں قطعی جنتی یا قطعی دوزخی کہنا جائز نہیں۔

پانچویں بات یہ معلوم ہوئی کہ اگر ایمان دل میں ہے تو محض گناہوں کے ارتکاب سے انسان کا فر نہیں ہوتا۔ مگر ایمان قلبی کے لئے زبان سے اقرار کرنا اور عمل سے ثبوت دینا بھی ضروری ہے۔ اس حدیث میں ایمان، اسلام، اخلاق، حقوق العباد کے وہ بیشتر مسائل آگئے ہیں۔ جن کو دین و ایمان کی بنیاد کہا جاسکتا ہے۔ اس سے صاف واضح ہو گیا کہ نیکی و بدی یقیناً ایمان کی کمی و بیشی پر اثر انداز ہوتی ہیں اور جملہ اعمال صالحہ ایمان میں داخل ہیں۔ ان احادیث کی روایت سے امیر المحدثین رحمہ اللہ کا یہی مقصد ہے۔ پس جو لوگ ایمان میں کمی و بیشی کے قائل نہیں وہ یقیناً خطا پر ہیں۔ اس حدیث میں ان لوگوں کی بھی تردید ہے جو گناہ کبیرہ کے مرتکب کو کافریا ہمیشہ کے لئے دوزخی بتلاتے ہیں۔

علامہ ابن حجر رحمہ اللہ فرماتے ہیں کہ ہماری روایت کے مطابق یہاں لفظ باب بغیر ترجمہ کے ہے اور یہ ترجمہ سابق ہی سے متعلق ہے۔ ”ووجه التعلق انه لما ذكر الانصار في الحديث الاول اشار في هذا الى ابتداء السبب في تلقيهم بالانصار لان اول ذلك كان ليلة العقبة لما توافقوا مع النبي ﷺ عند عقبة منى في الموسم كما سيأتى شرح ذلك ان شاء الله تعالى في السيرة النبوية من هذا الكتاب۔“ یعنی اس تعلق کی وجہ یہ ہے کہ حدیث اول میں انصار کا ذکر کیا گیا تھا یہاں یہ بتلایا گیا کہ یہ لقب ان کو کیونکر ملا۔ اس کی ابتدا اس وقت سے ہوئی جب کہ ان لوگوں نے عقبہ میں منیٰ کے قریب نبی کریم ﷺ کی موافقت و امداد کے لئے پورے طور پر وعدہ کیا۔

لفظ ”عصا“ کا اطلاق زیادہ سے زیادہ چالیس پر ہو سکتا ہے۔ یہ بیعت اسلام تھی جس میں آپ نے شرک، بتوں سے توبہ کرنے کا عہد لیا۔ پھر دیگر اخلاق برائیوں سے بچنے کا اور اولاد کو قتل نہ کرنے کا وعدہ لیا۔ جب کہ عرب میں یہ برائیاں عام تھیں۔ بہتان سے بچنے کا بھی وعدہ لیا۔ یہ جھوٹ ہے جس کی کوئی اصلیت نہ ہو۔ الفاظ ((بين ايديكم و ارجلكم)) میں دل سے کنایہ ہے۔ یعنی دل نے ایک بے حقیقت بات گھڑ لی۔ آگے آپ ﷺ نے اصولی بات پر عہد لیا کہ ہر نیک کام میں ہمیشہ اطاعت کرنی ہوگی۔ معروف ہر وہ چیز ہے جو شریعت کی نگاہ میں جانی ہوئی ہو۔ اس کی ضد منکر ہے جو شریعت میں نگاہ نفرت سے دیکھی جائے۔

بَابُ مِنَ الدِّينِ الْفِرَارُ مِنَ الْفِتَنِ
باب: اس بیان میں کہ فتنوں سے دور بھاگنا (بھی)
دین (ہی) میں شامل ہے

۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، (۱۹) ہم سے (اس حدیث کو) عبداللہ بن مسلمہ نے بیان کیا، انہوں نے

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَنَّمْ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقُطْرِ، يَقْرَأُ بِلَدِينِهِ مِنَ الْفِتَنِ)) [أطرافه في: ٣٣٠٠، ٣٦٠٠، ٦٤٩٥، ٧٠٨٨] [ابوداود: ٤٢٦٧؛ نسائي: ٣٩٨٠]

اسے مالک رحمہ اللہ سے نقل کیا، انہوں نے عبد الرحمن بن عبد اللہ بن ابی صہ سے، انہوں نے اپنے باپ (عبد اللہ رحمہ اللہ) سے وہ ابوسعید خدری سے نقل کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ”وہ وقت قریب ہے جب مسلمان کا (سب سے) عمدہ مال (اس کی) بکریاں ہوں گی۔ جن کے پیچھے وہ پہاڑوں کی چوٹیوں اور برساتی وادیوں میں اپنے دین کو بچانے کے لئے بھاگ جائے گا۔“

تشمیح: مقصد حدیث یہ ہے کہ جب فتنہ و فساد اتنا بڑھ جائے کہ اس کی اصلاح بظاہر ناممکن نظر آنے لگے تو ایسے وقت میں سب سے یکسوئی بہتر ہے۔ فتنہ میں فتن، فتنہ کی زیادتی، سیاسی حالات کی بدعنوانی، اور ملکی انتظامات کی بدعنوانی یہ سب چیزیں داخل ہیں۔ جن کی وجہ سے مرد مومن کے لئے اپنے دین اور ایمان کی حفاظت دشوار ہو جاتی ہے۔ ان حالات میں اگر محض دین کی حفاظت کے جذبے سے آدمی کسی تنہائی کی جگہ چلا جائے۔ جہاں فتنہ و فساد سے بچ سکے تو یہ بھی دین ہی کی بات ہے اور اس پر بھی آدمی کو ثواب ملے گا۔

امام بخاری رحمہ اللہ کا مقصد یہی ہے کہ اپنے دین کو بچانے کے لئے سب سے یکسوئی اختیار کرنے کا عمل بھی ایمان میں داخل ہے۔ جو لوگ اعمال صالحہ کو ایمان سے جدا قرار دیتے ہیں ان کا قول صحیح نہیں ہے۔

بکری کا ذکر اس لئے کیا گیا کہ اس پر انسان آسانی سے قابو پالیتا ہے اور یہ انسان کے لئے مزاحمت بھی نہیں کرتی۔ یہ بہت ہی غریب اور مسکین جانور ہے۔ اس کو جنت کے چوپایوں میں سے کہا گیا ہے۔ اس سے انسان کو نفع بھی بہت ہے۔ اس کا دودھ بہت مفید ہے۔ جس کے استعمال سے طبیعت ہلکی رہتی ہے۔ نیز اس کی سُل بہت بڑھتی ہے۔ اس کی خوراک کے لئے بھی زیادہ اہتمام کی ضرورت نہیں ہوتی۔ جنگلوں میں اپنا پیٹ خود بھر لیتی ہے۔ ہمارے پہاڑوں پر بھی چڑھ جاتی ہے۔ اس لئے فتنہ و فساد کے وقت پہاڑوں جنگلوں میں تنہائی اختیار کر کے اس مفید ترین جانور کی پرورش سے گزران معیشت کرنا مناسب ہے۔ نبی کریم ﷺ نے یہ بطور پیشین گوئی فرمایا تھا۔ چنانچہ تاریخ میں بہت پر فتن زمانے آئے اور کتنے ہی بندگان الہی نے اپنے دین و ایمان کی حفاظت کے لئے آبادی سے ویرانوں کو اختیار کیا۔ اس لئے یہ عمل بھی ایمان میں داخل ہے کیونکہ اس سے ایمان و اسلام کی حفاظت مقصود ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((أَنَا أَعْلَمُكُمْ بِاللَّهِ)) وَأَنَّ الْمَعْرِفَةَ فِعْلُ الْقَلْبِ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَكِنْ يُوَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ﴾ [البقرة: ٢٢٥]

باب: رسول اللہ ﷺ کے اس ارشاد کی تفصیل کہ ”میں تم سب سے زیادہ اللہ تعالیٰ کو جانتا ہوں۔“ اور اس بات کا ثبوت کہ معرفت دل کا فعل ہے۔ اس لئے کہ اللہ تعالیٰ نے فرمایا ہے: ”لیکن (اللہ) گرفت کرے گا اس پر جو تمہارے دلوں نے کیا ہوگا“

۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا (۲۰) یہ حدیث ہم سے محمد بن سلام نے بیان کی، وہ کہتے ہیں کہ انہیں اس

عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَهُمْ أَمْرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَنَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يَعْرِفَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ: ((إِنَّ اتِّقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا)).

کی عہدہ نے خبر دی، وہ ہشام سے نقل کرتے ہیں، ہشام حضرت عائشہ رضی اللہ عنہا سے، وہ فرماتی ہیں: رسول اللہ ﷺ لوگوں کو کسی کام کا حکم دیتے تو وہ ایسا ہی کام ہوتا جس کے کرنے کی لوگوں میں طاقت ہوتی (اس پر) صحابہ رضی اللہ عنہم نے عرض کیا کہ یا رسول اللہ! ہم لوگ تو آپ جیسے نہیں ہیں (آپ تو معصوم ہیں) اور آپ کی اللہ پاک نے اگلی جھجھکی سب لغزشیں معاف فرمادی ہیں۔ (اس لئے ہمیں اپنے سے کچھ زیادہ عبادت کرنے کا حکم فرمایا) (یہ سن کر) آپ ناراض ہوئے حتیٰ کہ خفگی آپ کے چہرہ مبارک سے ظاہر ہونے لگی۔ پھر فرمایا کہ ”بے شک میں تم سب سے زیادہ اللہ سے ڈرتا ہوں اور تم سب سے زیادہ اسے جانتا ہوں۔“ (پس تم مجھ سے بڑھ کر عبادت نہیں کر سکتے)۔

تشریح: اس باب کے تحت بھی امام بخاری رحمہ اللہ یہ ثابت کرنا چاہتے ہیں کہ ایمان کا تعلق دل سے ہے اور دل کا یہ فعل ہر جگہ یکساں نہیں ہوتا۔ رسول اللہ ﷺ کے قلب کی ایمانی کیفیت تمام صحابہ رضی اللہ عنہم اور ساری مخلوقات سے بڑھ کر تھی۔ یہاں امام بخاری رحمہ اللہ سرجہ کے ساتھ کرامیہ کے قول کا بطلان بھی ثابت کرنا چاہتے ہیں جو کہتے ہیں کہ ایمان صرف قول کا نام ہے اور یہ حدیث ایمان کی کمی و زیادتی کے لئے بھی دلیل ہے۔ نبی کریم ﷺ کے فرمان: ((إِنَّا أَعْلَمُكُمْ بِاللَّهِ)) سے ظاہر ہے کہ علم باللہ کے درجات ہیں اور اس بارے میں لوگ ایک دوسرے سے کم و زیادہ ہو سکتے ہیں اور نبی کریم ﷺ اس معاملہ میں صحیح صحابہ رضی اللہ عنہم بلکہ تمام انسانوں سے بڑھ چڑھ کر حیثیت رکھتے ہیں۔ بعض صحابی آپ سے بڑھ کر عبادت کرنا چاہتے تھے۔ آپ نے اس خیال کی تغلیظ میں فرمایا کہ تمہارا یہ خیال صحیح نہیں۔ تم کتنی ہی عبادت کرو مگر مجھ سے نہیں بڑھ سکتے ہو اس لئے کہ معرفت خداوندی تم سب سے زیادہ مجھ ہی کو حاصل ہے۔

اس حدیث سے معلوم ہوا کہ عبادت میں میاں دروی ہی اللہ تعالیٰ کو پسند ہے۔ ایسی عبادت جو طاقت سے زیادہ ہو، اسلام میں پسندیدہ نہیں ہے اور یہ بھی معلوم ہوا کہ ایمان معرفت رب کا نام ہے اور معرفت کا تعلق دل سے ہے۔ اس لئے ایمان محض زبانی اقرار کو نہیں کہا جاسکتا۔ اس کے لئے معرفت قلب بھی ضروری ہے اور ایمان کی کمی و بیشی بھی ثابت ہوئی۔

بَابُ مَنْ كَرِهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الْإِيمَانِ

باب: اس بیان میں کہ جو آدمی کفر کی طرف واپسی کو آگ میں گرنے کے برابر سمجھے، تو اس کی یہ روش بھی ایمان میں داخل ہے

٢١- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا،

(۲۱) اس حدیث کو ہم سے سلیمان بن حرب نے بیان کیا، ان سے شعبہ نے وہ قتادہ سے روایت کرتے ہیں، وہ حضرت انس رضی اللہ عنہ سے، اور وہ نبی کریم ﷺ سے نقل کرتے ہیں کہ آپ ﷺ نے فرمایا: ”جس شخص میں یہ تین باتیں ہوں گی وہ ایمان کا مزہ پالے گا: ایک یہ کہ وہ شخص جسے اللہ اور

وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يُعَوَّدَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ)). [راجع: ۱۶] [مسلم: ۵۰۰۳] ۱۶۵؛ نسائی: ۵۰۰۳

اس کا رسول ان کے ماسوا سے زیادہ عزیز ہوں اور دوسرے یہ کہ جو کسی بندے سے محض اللہ ہی کیلئے محبت کرے اور تیسری بات یہ کہ جسے اللہ نے کفر سے نجات دی ہو، پھر دوبارہ کفر اختیار کرنے کو وہ ایسا برا سمجھے جیسا آگ میں گر جانے کو برا جانتا ہے۔“

تشریح: ظاہر ہے کہ جس شخص کے دل میں اللہ اور اس کے رسول کی محبت فی الحقیقت بیٹھ جائے وہ کفر کو کسی حالت میں برداشت نہیں کرے گا۔ لیکن اس محبت کا اظہار محض اقرار سے نہیں بلکہ اطاعت احکام اور مجاہدہ نفس سے ہوتا ہے اور ایسا ہی آدمی درحقیقت اسلام کی راہ میں مصیبتیں جھیل کر بھی خوش رہ سکتا ہے۔ اس حدیث سے یہ بھی ثابت ہوا کہ جملہ عادات پاکیزہ اور استقامت یہ سب ایمان میں داخل ہیں۔ ابھی پیچھے یہی حدیث ذکر ہو چکی ہے۔ جس میں ((بعد اذ انقذہ اللہ)) کے لفظ نہیں تھے۔ مزید تفصیل کے لئے پچھلے صفحات کا مطالعہ کیا جائے۔

نواب صدیق حسن خاں رحمۃ اللہ علیہ فرماتے ہیں:

”وهذا الحديث بمعنى حديث ذاق طعم الايمان من رضى بالله ربا وبالا سلام ديناً وبمحمد صلی اللہ علیہ وسلم رسولاً وذلك انه لا يصح المحبة لله ورسوله حقيقة وحب الآدمي في الله ورسوله وكراهة الرجوع الى الكفر لا يكون الا لمن قوى الايمان يقينه واطمأنن به نفسه وانشرح له صدره وخالط لحمه ودمه وهذا هو الذي وجد حلاوته والحب في الله من ثمرات حب الله۔“ (سراج الوهاج، ص: ۳۶)

یعنی یہ حدیث دوسری حدیث ((ذاق طعم الايمان..... الخ)) ہی کے معنی میں ہے جس میں وارو ہے کہ ایمان کا مزہ اس نے چکھ لیا جو اللہ سے از روئے رب ہونے کے راضی ہو گیا اور جس نے اسلام کو بحیثیت دین کے پسند کر لیا اور محمد صلی اللہ علیہ وسلم کو بحیثیت رسول کے مان لیا، اس نے ایمان کا مزہ حاصل کر لیا۔ اور یہ نعمت اسی خوش نصیب انسان کو حاصل ہوتی ہے جس کے ایمان نے اس کے یقین کو طاقت ور کر دیا ہو اور اس سے اس کا نفس مطمئن ہو گیا اور اس کا سینہ کھل گیا اور ایمان و یقین اس کے گوشت پوست اور خون میں داخل ہو گیا۔ یہی وہ خوش نصیب ہے جس نے ایمان کی حلاوت پائی اور اللہ کے لئے اس کے نیک بندوں کی محبت اللہ ہی کی محبت کا پھل ہے۔ پھر آگے نواب صاحب رحمۃ اللہ علیہ فرماتے ہیں کہ محبت دلی میلان کا نام ہے۔ کبھی یہ حسین و جمیل صورتوں کی طرف ہوتا ہے، کبھی اچھی آواز یا اچھے کھانے کی طرف، کبھی یہ لذت میلان کا طبعی معانی سے متعلق ہوتی ہے۔ جیسے صالحین و علماء و اہل فضل سے ان کے مراتب کمال کی بنا پر محبت رکھنا۔ کبھی محبت ایسے لوگوں سے پیدا ہو جاتی ہے جو صاحب احسان ہیں۔ جنہوں نے تکالیف اور مصائب کے وقت مدد کی ہے۔ ایسے لوگوں کی محبت بھی مستحسن ہے اور اس قسم کی جملہ خوبیاں اللہ کے نبی، محمد مصطفیٰ صلی اللہ علیہ وسلم کی ذات گرامی میں جمع ہیں۔ آپ کا جمال ظاہر و باطن اور آپ کے خصال حمیدہ اور فضائل اور جمیع السلیک پر آپ کے احسانات ظاہر ہیں۔ اس لئے آپ کی محبت عین تقاضائے ایمان ہے۔

آگے نواب رحمۃ اللہ علیہ نے عشق مجازی پر ایک طویل تبصرہ فرماتے ہوئے بتلایا ہے کہ ”ومن اعظم مكائد الشيطان ما فتن به عشاق صور المرد والنسوان وتلك لعمر الله فتنة كبرى وبلية عظيمة الخ۔“ یعنی شیطان کے عظیم تر جالوں میں سے ایک یہ جال ہے جس میں بہت سے عشاق مبتلا رہتے چلے آئے ہیں اور اس وقت بھی موجود ہیں جو لڑکوں اور عورتوں کی صورتوں پر عاشق ہو کر اپنی دنیا و آخرت تباہ کر لیتے ہیں اور قسم اللہ کی یہ بہت ہی بڑا فتنہ ہے بڑی مصیبت ہے۔ اللہ ہر مرد و مسلمان کو اس سے محفوظ رکھے۔ (آمین)

امام المفسرین ناصر محمد شین نواب صاحب رحمۃ اللہ علیہ دوسری جگہ اپنے مشہور مقالہ تحریم الخمر میں فرماتے ہیں:

”مرض عشق کو شراب و زنا کے ساتھ مثل غنا کے ایک مناسبت خاص ہے۔ یہ مرض شہوت فرج سے پیدا ہوتا ہے۔ جس کی مزاج پر شہوت غالب آ جاتی ہے تو یہ بیماری اس شہوت پرست کو پکڑ لیتی ہے جب وصال معشوق محال ہوتا ہے یا میسر نہیں آتا تو عشق سے حرکات بے عقلی ظاہر ہونے لگتی ہیں۔

لہذا کتب دین میں عشق کی مذمت آئی ہے اور اس کا انجام شرک ٹھہرایا ہے۔ قرآن وحدیث میں کسی جگہ اس منحوس لفظ کا استعمال نہیں ہوا۔ قصہ زلیخا میں افراط محبت بلطف ”شغف حب“ سے تعبیر کیا ہے۔ یہ حرکت زلیخا سے حالت کفر میں صادر ہوئی تھی۔ ہنود میں بھی ظہور عشق عورتوں کی طرف سے ہوتا ہے۔ بخلاف عرب کے کہ وہاں مرد عشاق زن ہوتے ہیں۔ جس طرح کہ قیس لیلیٰ پر فریقہ تھا۔ اس سے بدتر عشق اہل فرس کا ہے کہ وہ مرد پر شیفہ ہوتے ہیں۔ یہ ایک قوم لواطت اور اغلام کی ہے۔ جس طرح کہ عورت کی طرف سے عشق کا ظہور ایک مقدمہ زنا ہے۔ جو کوئی اس مرض کا مریض ہوتا ہے وہ شرابی، زانی ہو جاتا ہے۔ اہل علم نے لکھا ہے کہ عشق بندے کو توحید الہی سے روک کر گرفتار شرک و بت پرستی کر دیتا ہے۔ اس لئے کہ عاشق، مبعشوق کا بندہ ہو جاتا ہے اس کی رضا مندی کو خالق کی رضا مندی پر مقدم رکھتا ہے۔ یہی اس کی صنم پرستی ہے۔ کتاب اغاثۃ اللہ لفان و کتاب الدواء الخافی اور دیگر رسائل میں آفات و مصائب عشق کو تفصیل وار لکھا ہے اللہ تعالیٰ ہر مسلمان کو اس شرک شیریں و کفر نمکین سے بچا کر اپنی محبت بخشے اور مجاز سے حقیقت کی طرف لائے۔ حدیث میں آیا ہے: ”حبک الشیء یعمی ویصم“۔ یعنی کسی چیز کی محبت تجھ کو اندھا بہرہ بنا دیتی ہے۔

راقم الحروف کہتا ہے کہ یہی حال مقلدین جادین کا ہے جن کا طور طریقہ بالکل ان لوگوں کے مطابق ہے۔ جن کا حال اللہ پاک نے یوں بیان فرمایا ہے: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ (۹/التوبہ: ۳۱) انہوں نے اپنے علما و مشائخ کو اللہ کے سوا اپنا رب بنالیا ہے انہ مجتہدین کا احترام اپنی جگہ پر ہے مگر ان کے ہر فتویٰ ہر ارشاد کو وحی آسمانی کا درجہ دینا کسی طرح بھی مناسب نہیں کہا جاسکتا۔ اللہ پاک ہر مسلمان کو افراط و تفریط سے بچائے۔ آمین

باب: (اس بیان میں کہ) ایمان والوں کا عمل میں

ایک دوسرے سے بڑھ جانا (عین ممکن ہے)

بَابُ تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي

الْأَعْمَالِ

(۲۲) ہم سے اسماعیل نے یہ حدیث بیان کی، وہ کہتے ہیں ان سے مالک نے، وہ عمرو بن یحییٰ المازنی سے نقل کرتے ہیں، وہ اپنے باپ سے روایت کرتے ہیں اور وہ حضرت ابوسعید خدری رضی اللہ عنہ سے اور وہ نبی اکرم ﷺ سے نقل کرتے ہیں کہ آپ نے فرمایا: ”جب جنتی جنت میں اور دوزخی دوزخ میں داخل ہو جائیں گے۔ اللہ پاک فرمائے گا، جس کے دل میں رائی کے دانے کے برابر (بھی) ایمان ہو، اس کو بھی دوزخ سے نکال لو۔ تب (ایسے لوگ) دوزخ سے نکال لیے جائیں گے اور وہ جل کر کوئلے کی طرح سیاہ ہو چکے ہوں گے۔ پھر زندگی کی نہر میں یا بارش کے پانی میں ڈالے جائیں گے (یہاں راوی کو شک ہو گیا ہے کہ اوپر کے راوی نے کون سا لفظ استعمال کیا) اس وقت وہ دانے کی طرح اگ آئیں گے جس طرح ندی کے کنارے دانے اگ آتے ہیں۔ کیا تم نے نہیں دیکھا کہ دانہ زردی مائل پیچ در پیچ نکلتا ہے۔ وہیب نے کہا کہ ہم سے عمرو نے (حیا کے بجائے) ”حیاء“ اور (خردل من ایمان) کی بجائے ”خردل من خیر“ کا لفظ بیان کیا۔

۲۲۔ حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ [تَعَالَى]: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. فَيُخْرِجُونَ مِنْهَا قُلْدٍ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهْرٍ الْحَيَاةِ أَوْ الْحَيَاةِ. شَكَّ مَالِكٌ. فَيَنْتَوْنُ كَمَا تَنْبَتُ الرَّجَبَةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً؟)) قَالَ وَهَيْبٌ: حَدَّثَنَا عَمْرُو: ((الْحَيَاةِ)). وَقَالَ ((خَرْدَلٍ مِنْ خَيْرٍ)).

[اطرافہ فی: ۴۵۸۱، ۴۹۱۹، ۶۵۶۰، ۶۵۷۴،

[۷۴۳۹، ۷۴۳۸] [مسلم: ۴۵۷، ۴۵۸]

تشریح: اس حدیث سے صاف ظاہر ہوا کہ جس کسی کے دل میں ایمان کم سے کم ہوگا۔ کسی نہ کسی دن وہ مشیتِ ایزدی کے تحت اپنے گناہوں کی سزا بھگتنے کے بعد دوزخ سے نکال کر جنت میں داخل کیا جائے گا۔ اس سے یہ بھی معلوم ہوا کہ ایمان پر نجات کا مدار تو ہے۔ مگر اللہ کے یہاں درجات اعمال ہی سے ملیں گے۔ جس قدر اعمال عمدہ اور نیک ہوں گے اس قدر اس کی عزت ہوگی۔

اس سے ظاہر ہوا کہ اعمالِ ایمان میں داخل ہیں اور یہ کہ کچھ لوگ ایمان میں ترقی یافتہ ہوتے ہیں۔ کچھ ایسے بھی ہوتے ہیں کہ ان کا ایمان کمزور ہوتا ہے۔ حتیٰ کہ بعض کے قلوب میں ایمان محض ایک رائی کے دانہ برابر ہوتا ہے۔ حدیث نبوی میں اس قدر وضاحت کے بعد بھی جو لوگ جملہ ایمانداروں کا ایمان یکساں مانتے ہیں اور کی بیشی کے قائل نہیں ان کے اس قول کا خود اندازہ کر لینا چاہیے۔ علامہ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں:

”ووجه مطابقة هذا الحديث للترجمة ظاهر و اراد بایراده الرد على المرجئة لما فيه من ضرر المعاصی مع الايمان وعلى المعتزلة في ان المعاصی موجبة للمخلود۔“

یعنی اس حدیث کی باب سے مطابقت ظاہر ہے اور مصنف رحمۃ اللہ علیہ کا یہاں اس حدیث کے لانے سے مقصد مرجیہ کی تردید کرنا ہے۔ اس لئے کہ اس میں ایمان کے باوجود معاصی کا ضرر نقصان بتلایا گیا ہے اور معتزلہ پر رد ہے جو کہتے ہیں کہ گناہ گار لوگ دوزخ میں ہمیشہ رہیں گے۔

۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَبْلُغُ الثُّدْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عَمْرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ))، قَالُوا: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الَّذِينَ)) [اطرافه في: ۳۶۹۱، ۷۰۰۸، ۷۰۰۹، [مسلم: ۶۱۸۹، فرمایا کہ ”(اس سے) دین مراد ہے۔“

ترمذی: ۲۲۸۵، ۲۲۸۶، نسائی: ۵۰۲۶]

تشریح: مطلب یہ ہے کہ دین حضرت عمر رضی اللہ عنہ کی ذات میں اس طرح جمع ہو گیا کہ کسی اور کو یہ شرف حاصل نہیں ہوا۔ حضرت ابوبکر صدیق رضی اللہ عنہ کی شخصیت اپنی فداکاری و جان نثاری اور دینی عظمت کے لحاظ سے حضرت عمر رضی اللہ عنہ سے بھی بڑھ کر ہے اور بزرگی و عظمت میں وہ سب سے بڑھے ہوئے ہیں۔ مگر اسلام کو جو ترقی اور بحیثیت دین کے جو شوکت حضرت عمر رضی اللہ عنہ کی ذات سے ہوئی وہ بہت بڑھ چڑھ کر ہے۔ اس سے یہ بھی معلوم ہوا کہ ان کا کرتہ سب سے بڑھا، اس لئے ان کی دین بھی اوروں سے بڑھ کر تھی۔ دین کی اسی کی بیشی میں ان لوگوں کی تردید ہے جو کہتے ہیں کہ ایمان کم و بیش نہیں ہوتا۔ اس روایت کے نقل کرنے سے امام بخاری رحمۃ اللہ علیہ کا یہی مقصد ہے۔

”ومطابقته للترجمة ظاهرة من جهة تأويل القمص بالدين وقد ذكر انهم متفاضلون في لبسها فدل على انهم متفاضلون في الايمان۔“ (فتح الباری) یعنی حدیث اور باب کی مطابقت بایں طور ظاہر ہے کہ قیصوں سے دین مراد ہے اور مذکور ہوا کہ لوگ ان کے پہننے میں کی بیشی کی حالت میں ہیں۔ یہی دلیل ہے کہ وہ ایمان میں بھی کم و بیش ہیں۔ علامہ قسطلانی رحمۃ اللہ علیہ فرماتے ہیں:

”وفی هذا الحديث التشبيه البالغ وهو تشبيه الدين بالقميص لانه ليستر عورة الانسان وكذلك الدين يستر من النار وفيه الدلالة على التفاضل فی الايمان كما هو مفهوم تاویل القميص الدين مع ما ذكره من ان اللابسين يتفاضلون فی لبسه۔“

یعنی اس حدیث میں ایک گہری بلیغ تشبیہ ہے جو دین کو قمیص کے ساتھ دی گئی ہے، قمیص انسان کے جسم کو چھپانے والی ہے، اسی طرح دین اسے دوزخ کی آگ سے چھپائے گا، اس میں ایمان کی کی بیشی پر بھی دلیل ہے جیسا کہ قمیص کے ساتھ دین کی تعبیر کا مفہوم ہے۔ جس طرح قمیص پہننے والے اس کے پہننے میں کم و بیش ہیں اسی طرح دین میں بھی لوگ کم و بیش درجات رکھتے ہیں، پس ایمان کی کی بیشی ثابت ہوئی۔ اس حدیث کے جملہ راوی مدنی ہیں امام الحدیث رحمہ اللہ آگے ان چیزوں کا بیان شروع فرما رہے ہیں، جن کے نہ ہونے سے ایمان میں نقص لازم آتا ہے۔ چنانچہ اگلا باب اس مضمون سے متعلق ہے۔

باب: شرم و حیا بھی ایمان سے ہے

بَابُ: الْحَيَاءُ مِنَ الْإِيمَانِ

(۲۴) عبد اللہ بن یوسف نے ہم سے بیان کیا، وہ کہتے ہیں کہ ہمیں مالک بن انس نے ابن شہاب سے خبر دی، وہ سالم بن عبد اللہ سے نقل کرتے ہیں، وہ اپنے باپ (عبد اللہ بن عمر رضی اللہ عنہما) سے کہ ایک دفعہ رسول کریم ﷺ ایک انصاری شخص کے پاس سے گزرے اس حال میں کہ وہ اپنے ایک بھائی سے کہہ رہے تھے کہ تم اتنی شرم کیوں کرتے ہو۔ آپ نے اس انصاری سے فرمایا کہ ”اس کو اس کے حال پر رہنے دو کیونکہ حیا بھی ایمان ہی کا ایک حصہ ہے۔“

۲۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعْظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ)) [طرفہ فی: ۶۱۱۸] [ابوداؤد: ۴۷۹۵؛ نسائی: ۵۰۴۸]

تشریح: بخاری کتاب الادب میں یہی روایت ابن شہاب سے آئی ہے۔ اس میں لفظ یعظ کی جگہ يعاتب ہے۔ جس سے ظاہر ہے کہ وہ انصاری اس کو اس بارے میں عتاب کر رہے تھے۔ نبی کریم ﷺ نے انصاری سے فرمایا اسے اس کی حالت پر رہنے دو۔ حیا ایمان ہی کا حصہ ہے۔ حیا کی حقیقت یہ ہے کہ انسان برائی کی نسبت اپنے نام کے ساتھ ہونے سے ڈرے۔ حرام امور میں حیا کرنا واجب ہے اور مکروہات میں بھی حیا کو مد نظر رکھنا ضروری ہے۔ الحیا لا یاتی الا بخیر کا یہی مطلب ہے کہ حیا خیر ہی خیر لاتی ہے۔ بعض سلف کا قول ہے۔ خف الله على قدرته عليك واستحي منه على قدرة قربه منك۔ اللہ کا خوف پیدا کرو اس اندازہ کے مطابق کہ وہ تمہارے اوپر کتنی زبردست قدرت رکھتا ہے اور اس سے شرم رکھو یہ اندازہ کرتے ہوئے کہ وہ تم سے کس قدر قریب ہے مقصد یہ ہے کہ اللہ کا خوف پورے طور پر ہو کہ وہ تمہارے اوپر اپنی قدرت کامل رکھتا ہے جب وہ چاہے اور جس طرح چاہے تم کو پکڑے اور اس سے شرم و حیا بھی اس خیال سے ہونی چاہیے کہ وہ تمہاری شہ رگ سے بھی زیادہ قریب ہے۔

الغرض حیا اور شرم انسان کا ایک فطری نیک جذبہ ہے جو اسے بے حیائی سے روک دیتا ہے اور اس کے طفل وہ بہت سے گناہوں کے ارتکاب سے بچ جاتا ہے۔ یہ ضروری ہے کہ حیا سے مراد وہ بے جا شرم نہیں ہے جس کی وجہ سے انسان کی جرأت عمل ہی مفقود ہو جائے۔ وہ اپنے ضروری فرائض کی ادائیگی میں بھی شرم و حیا کا بہانہ تلاش کرنے لگے۔ امام الحدیث رحمہ اللہ اس حدیث کی نقل سے بھی مرچہ کی تردید کرنا چاہتے ہیں جو ایمان کو صرف قول بلا عمل مانتے ہیں۔ حالانکہ کتاب اللہ و سنت رسول ﷺ میں جملہ اعمال صالحہ و عادات سیرہ کو ایمان ہی کے اجزا قرار دیا گیا ہے۔ جیسا کہ حدیث بالا سے ظاہر ہے کہ شرم و حیا جیسی پاکیزہ عادت بھی ایمان میں داخل ہے۔

باب: اللہ تعالیٰ کے اس فرمان کی تفسیر میں کہ ”اگر وہ (کافر) توبہ کر لیں اور نماز قائم کریں اور زکوٰۃ ادا کریں تو ان کا راستہ چھوڑ دو (یعنی ان سے جنگ نہ کرو)“

بَابُ: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ [التوبة: ۵]

(۲۵) اس حدیث کو ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، ان سے ابو روح حری بن عمارہ نے، ان سے شعبہ نے، وہ واقد بن محمد سے روایت کرتے ہیں، وہ کہتے ہیں میں نے یہ حدیث اپنے باپ سے سنی، وہ ابن عمر رضی اللہ عنہما سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ”مجھے (اللہ کی طرف سے) حکم دیا گیا ہے کہ لوگوں سے جنگ کروں اس وقت تک کہ وہ اس بات کا اقرار کر لیں کہ اللہ کے سوا کوئی معبود نہیں ہے اور یہ کہ محمد ﷺ اللہ کے سچے رسول ہیں اور نماز ادا کرنے لگیں اور زکوٰۃ دیں، جس وقت وہ یہ کرنے لگیں گے تو مجھ سے اپنے جان و مال کو محفوظ کر لیں گے، سوائے اسلام کے حق کے۔ (رہا ان کے دل کا حال تو) ان کا حساب اللہ کے ذمے ہے۔“

۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسْنَدِيُّ قَالَ: حَدَّثَنَا أَبُو رَوْحٍ الْحَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَائَهُمْ وَأَمْوَالَهُمْ إِلَّا بَحْثَ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ)). [مسلم: ۱۲۹]

تشریح: علامہ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث کو ابواب ایمان میں لانے سے فرقہ ضالہ مرجیہ کی تردید مقصود ہے جن کا گمان ہے کہ ایمان کے لیے عمل کی حاجت نہیں۔ آیت اور حدیث میں مطابقت ظاہر ہے توبہ کرنے اور نماز اور زکوٰۃ کی ادائیگی پر آیت میں حکم دیا گیا ہے کہ ان کا راستہ چھوڑ دو یعنی جنگ نہ کرو۔ اور حدیث میں اس کی تفسیر مزید کے طور پر نماز اور زکوٰۃ کے ساتھ کلمہ شہادت کا بھی ذکر کیا گیا اور بتلایا گیا کہ جو لوگ ان ظاہری اعمال کو بجالائیں گے ان کو یقیناً مسلمان ہی تصور کیا جائے گا اور وہ جملہ اسلامی حقوق کے مستحق ہوں گے۔ رہا ان کے دل کا حال سو وہ اللہ کے حوالہ ہے کہ دلوں کے بھیدوں کا جاننے والا وہی ہے۔

((الابحی الاسلام)) کا مطلب یہ ہے کہ تو انہیں اسلام کے اگر وہ کسی سزا یا حد کے مستحق ہوں گے تو اس وقت ان کا ظاہری اسلام اس بارے میں رکاوٹ نہ بن سکے گا اور شرعی سزا یا لعنہ و انکار پر لاگو ہوگی۔ جیسے حصن زانی کے لئے رجم ہے۔ ناحق خون ریزی کرنے والے کے لئے قصاص ہے۔ یا جیسے وہ لوگ تھے جنہوں نے نبی کریم ﷺ کے وصال کے بعد زکوٰۃ سے انکار کر دیا تھا۔ جس پر حضرت ابوبکر صدیق رضی اللہ عنہ نے صاف صاف فرمایا کہ لا قاتلن من فرق بین الصلوٰۃ والزکوٰۃ جو لوگ نماز کی فرضیت کے قائل ہیں مگر زکوٰۃ کی فرضیت اور ادائیگی سے انکار کر رہے ہیں ان سے میں ضرور مقاتلہ کروں گا۔ ((الابحی الاسلام)) میں ایسے جملہ امور داخل ہیں۔ آیت مبارکہ مذکورہ سورہ توبہ میں ہے جو پوری یہ ہے:

﴿فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُواهُمْ وَاحْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (التوبہ: ۵)

”یعنی حرمت کے مہینے گزرنے کے بعد (مداغاندہ طور پر) مشرکین سے جنگ کرو اور جہاں بھی تمہارا دوا لگے ان کو مارو، پکڑو، قید کرلو اور ان کے پکڑنے یا زیر کرنے کے لئے ہر گھات میں بیٹھو۔ پھر اگر وہ شہادت سے توبہ کریں اور (اسلام قبول کر کے) نماز پڑھنے لگیں اور زکوٰۃ دے لگیں تو ان کا راستہ چھوڑ دو۔ کیونکہ اللہ پاک بخشنے والا مہربان ہے۔“

آیت مبارکہ کا تعلق ان مشرکین عرب کے ساتھ ہے جنہوں نے مسلمانوں کو ایک لمحہ کے لئے بھی سکون سے نہیں بیٹھنے دیا اور ہر وقت وہ مدینہ کی اینٹ بجانے کی فکر میں رہے اور ”خود جیو اور دوسروں کو جینے دو“ کا فطری اصول بھلا دیا۔ آخر مسلمانوں کو مجبوراً مدافعت کے لئے قدم اٹھانا پڑا۔ آیت کا تعلق ان ہی لوگوں سے ہے اس پر بھی ان کو آزادی دی گئی کہ اگر وہ جارحانہ اقدام سے باز آجائیں اور جنگ بند کر کے جزیہ ادا کریں تو ان کو امن دیا جائے گا اور اگر اسلام قبول کر لیں تو پھر وہ اسلامی برادری کے فرد بن جائیں گے اور جملہ اسلامی حقوق ان کو حاصل ہوں گے۔ علامہ قسطلانی رحمۃ اللہ علیہ فرماتے ہیں:

”ويؤخذ من هذا الحديث قبول الاعمال الظاهرة والحكم بما يقتضيه الظاهر والاكتفاء في قبول الايمان للاعتقاد

الجازم۔“

یعنی اس حدیث سے معلوم ہوا کہ اعمال ظاہری کو قبول کیا جائے گا اور ظاہری حال ہی پر حکم لگایا جائے گا اور پختہ اعتقاد کو قبولیت ایمان کے لئے کافی سمجھا جائے گا۔ علامہ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں:

”ويؤخذ منه ترك تكفير اهل البدع المقرين بالتوحيد الملتزمين للشرائع وقبول توبة الكافر من كفره من غير

تفصيل بين كفر ظاهر او باطن۔“

یعنی اس حدیث سے یہ بھی لیا جائے گا کہ جو اہل بدعت توحید کے اقراری اور شرائع کا التزام کرنے والے ہیں ان کی تکفیر نہ کی جائے گی اور یہ کہ کافر کی توبہ قبول کی جائے گی اور اس کی تفصیل میں نہ جائیں گے کہ وہ توبہ ظاہری کر رہا ہے یا اس کے دل سے بھی اس کا تعلق ہے۔ کیونکہ یہ معاملہ اللہ کے حوالہ ہے۔ ہاں جو لوگ محبت بدعت میں گرفتار ہو کر علانیہ توہین و انکار سنت کریں گے وہ ضرور آیت کریمہ:

﴿قَدْ تَوَلَّوْا فَاِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِيْنَ﴾ (آل عمران: ۳۲) کے مصداق ہوں گے۔

امام المحمّد ثین رحمۃ اللہ علیہ مرجعہ کی تردید کرتے ہوئے اور یہ بتلاتے ہوئے کہ اعمال بھی ایمان ہی میں داخل ہیں، تفصیل مزید کے طور پر آگے بٹھانا چاہتے ہیں کہ بہت سی آیات قرآنی و احادیث نبوی میں لفظ عمل استعمال ہوا ہے اور وہاں اس سے ایمان مراد ہے۔ پس مرجعہ کا یہ قول کہ ایمان قول بلا عمل کا نام ہے، باطل ہے۔ علامہ مولا نابدید اللہ صاحب رحمۃ اللہ علیہ شیخ الحدیث رحمۃ اللہ علیہ فرماتے ہیں:

”وفى الحديث رد على المرجئة فى قولهم ان الايمان غير مفتقر الى الاعمال وفيه تنبيه على ان الاعمال من

الايمان والحديث موافق لقوله تعالى فان تابوا واقاموا الصلوة فخلوا سبيلهم متفق عليه اخرجه البخارى فى الايمان

والصلوة ومسلم فى الايمان الا ان مسلما لم يذكر الا بحق الاسلام لكنه مراد والحديث اخرجه ايضا الشيخان من حديث

ابى هريرة والبخارى من حديث انس ومسلم من حديث جابر۔“ (مرعاة جلد اول: / ص ۳۶)

مراد وہی ہے جو اوپر بیان ہوا ہے۔ اس حدیث کو امام بخاری رحمۃ اللہ علیہ نے کتاب الايمان اور کتاب الصلوة میں نقل کیا ہے اور امام مسلم رحمۃ اللہ علیہ نے

صرف ايمان میں اور وہاں لفظ الايمان ہی استعمال کیا ہے نیز اس حدیث کو شیخین نے حدیث ابو ہریرہ رضی اللہ عنہ سے اور بخاری نے

حدیث انس رضی اللہ عنہ سے اور مسلم نے حدیث جابر رضی اللہ عنہ سے بھی روایت کیا ہے۔

بَابُ مَنْ قَالَ: إِنَّ الْإِيمَانَ هُوَ

بَابُ: اس شخص کے قول کی تصدیق میں جس نے

کہا ہے کہ ایمان عمل (کا نام) ہے

الْعَمَلُ

لَقَوْلِ اللَّهِ تَعَالَى: ﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الزخرف: ۷۲] کیونکہ اللہ تعالیٰ کا ارشاد ہے: ”اور یہ جنت ہے، اپنے عمل کے بدلے میں تم جس کے مالک ہوئے۔“ اور بہت سے اہل علم حضرات ارشاد باری

وَقَالَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ فِي قَوْلِهِ تَعَالَى: ﴿قُورَبَكَ لَتَسَالَتْهُمْ أَجْمَعِينَ ۝ عَمَّا كَانُوا يَعْمَلُونَ﴾ (الحجر: ۹۲-۹۳) عَنْ قَوْلٍ: لَا إِلَهَ إِلَّا اللَّهُ. وَقَالَ تَعَالَى ﴿لِمَثَلٍ هَذَا فَلَیَعْمَلِ الْعَامِلُونَ﴾. [الصافات: ۶۱]

تَعَالَى ﴿قُورَبَكَ.....﴾ الخ کی تفسیر میں کہتے ہیں کہ یہاں سے ”لا الہ الا اللہ“ کہنا ہے اور اللہ تعالیٰ نے فرمایا ہے کہ ”عمل کرنے والوں کو اسی جیسا عمل کرنا چاہیے۔“

۲۶۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقَالَ: ((إِيمَانٌ بِاللَّهِ وَرَسُولِهِ)) قِيلَ: ثُمَّ مَاذَا؟ قَالَ: ((الْجِهَادُ فِي سَبِيلِ اللَّهِ)). قِيلَ: ثُمَّ مَاذَا؟ قَالَ: ((حَجٌّ مَبْرُورٌ)). [طرفہ فی: ۱۵۱۹] [مسلم: ۲۴۸]

(۲۶) ہم سے احمد بن یونس اور موسیٰ بن اسماعیل دونوں نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعید نے بیان کیا، انہوں نے کہا ہم سے ابن شہاب نے بیان کیا، وہ سعید بن مسیب سے روایت کرتے ہیں، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ سے دریافت کیا گیا کہ کون سا عمل سب سے افضل ہے؟ فرمایا: ”اللہ اور اس کے رسول پر ایمان لانا۔“ کہا گیا: اس کے بعد کون سا؟ آپ نے فرمایا کہ ”اللہ کی راہ میں جہاد کرنا۔“ کہا گیا: پھر کیا ہے؟ آپ نے فرمایا: ”حج مبرور۔“

نسائی: ۵۰۰۰

تشریح: امام بخاری رحمہ اللہ یہاں بھی ثابت فرما رہے ہیں کہ ایمان اور عمل ہر دو شے درحقیقت ایک ہی ہیں اور قرآنی آیات میں جو یہاں مذکور ہیں لفظ عمل استعمال کر کے ایمان مراد لیا گیا ہے۔ جیسا کہ آیت کریمہ: ﴿وَتِلْكَ الْحِجَةُ الَّتِي أَوْفَقْتُمْوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (الزمر: ۷۲) میں ہے اور بہت سے اہل علم جیسے حضرت انس بن مالک اور مجاہد اور عبد اللہ بن عمر رضی اللہ عنہما نے بالاتفاق کہا ہے کہ آیت کریمہ ﴿قُورَبَكَ﴾ الخ میں ﴿عَمَّا كَانُوا يَعْمَلُونَ﴾ (الحجر: ۹۳) سے کلمہ طیبہ لا الہ الا اللہ پڑھنا اور اس پر عمل کرنا مراد ہے۔ کہ قیامت کے دن اسی کے بارے میں پوچھا جائے گا۔ آیت مبارکہ: ﴿لِمَثَلٍ هَذَا فَلَیَعْمَلِ الْعَامِلُونَ﴾ (الصافات: ۶۱) میں بھی ایمان مراد ہے۔ مقصد یہ کہ کتاب اللہ کی اسی قسم کی جملہ آیات میں عمل کا لفظ استعمال میں لا کر ایمان مراد لیا گیا ہے۔ پھر حدیث مذکور میں نہایت صاف لفظوں میں موجود ہے اسی العمل افضل کون سا عمل بہتر ہے؟ جواب میں فرمایا ایمان باللہ ورسولہ اللہ اور اس کے رسول پر ایمان لانا۔ یہاں اس بارے کی ایسی صراحت موجود ہے جس میں کسی تاویل کی گنجائش ہی نہیں۔ باب کا مطلب بھی یہیں سے نکلتا ہے، کیونکہ یہاں ایمان کو صاف صاف لفظوں میں خود نبی کریم ﷺ نے لفظ عمل سے تعبیر فرمایا ہے اور دوسرے اعمال کو اس لئے ذکر فرمایا کہ ایمان سے یہاں اللہ ورسول پر یقین رکھنا مراد ہے۔ اسی ایمانی طاقت کے ساتھ مرد و مومن میدان جہاد میں گامزن ہوتا ہے۔ حج مبرور سے خالص حج مراد ہے جس میں ریا و مود کا شائبہ نہ ہو۔ اس کی نشانی یہ ہے کہ حج کے بعد آدمی گناہوں سے توبہ کرے۔ پھر گناہ میں مبتلا نہ ہو۔ علامہ سندھی فرماتے ہیں:

”فما وقع فی القرآن من عطف العمل علی الايمان فی مواضع فهو من عطف العام علی الخاص لمزيد الاهتمام بالخاص والله اعلم۔“

یعنی قرآن پاک کے بعض مقامات پر عمل کا عطف ایمان پر واقع ہوا ہے اور یہ اہتمام خاص کے پیش نظر عام کا عطف خاص پر ہے۔ خلاصہ یہ کہ جو لوگ ایمان قول بلا عمل کا عقیدہ رکھتے ہیں وہ مراسر خطا پر ہیں اور کتاب و سنت سے ان کا یہ عقیدہ باطل ظاہر و باہر ہے۔ علامہ ابن حجر رحمہ اللہ فتح الباری میں فرماتے ہیں کہ نبی کریم ﷺ سے دریافت کرنے والے حضرت ابو زرعہ غفاری رضی اللہ عنہ تھے۔

امام نووی رحمہ اللہ فرماتے ہیں کہ اس حدیث میں ایمان باللہ کے بعد جہاد کا پھر حج مبرور کا ذکر ہے۔ حدیث ابو ذر رضی اللہ عنہ میں حج کا ذکر چھوڑ کر حق یعنی غلام آزاد کرنے کا ذکر ہے۔ حدیث ابن مسعود رضی اللہ عنہ میں نماز پھر برائی (نیکی) پھر جہاد کا ذکر ہے۔ بعض جگہ پہلے اس شخص کا ذکر ہے جس کی زبان اور ہاتھ سے لوگ سلامتی میں رہیں۔ یہ جملہ اختلافات احوال مختلفہ کی بنا پر اور اہل خطاب کی ضروریات کی بنا پر ہیں۔ بعض جگہ سامعین کو جو چیز معلوم تھیں ان کا ذکر نہیں کیا گیا اور جو معلوم کرنا تھا اسے ذکر کر دیا گیا۔ اس روایت میں جہاد کو مقدم کیا جو ارکانِ خمسہ میں سے نہیں ہے اور حج کو مؤخر کیا جو ارکانِ خمسہ میں سے ہے۔ یہ اس لئے کہ جہاد نفع متعدی ہے یعنی پوری ملت کو حاصل ہو سکتا ہے، اور حج کا نفع ایک حاجی کی ذات تک منحصر ہے۔ آیت مبارکہ ﴿وَتِلْكَ الْجَنَّةُ﴾ الآیۃ سورہ زخرف میں ہے اور آیت مبارکہ ﴿فَوربك﴾ الآیۃ سورہ ہجر میں ہے اور آیت مبارکہ ﴿لَمثل هذا﴾ الآیۃ سورہ صافات میں ہے۔

تسمیہ: امام الدینیانی الحدیث امام بخاری رحمہ اللہ کے جملہ تراجم ابواب پر نظر غائر ڈالنے سے آپ کی دقت نظر وسعت معلومات، مجتہدانہ بصیرت، خداداد قابلیت روز روشن کی طرح واضح ہوتی ہے۔ مگر تعصب کا برا ہوا آج کل ایک جماعت نے اسی کو ”خدمتِ حدیث“ قرار دیا ہے کہ آپ کی علمی شان پر جاوے جائے کہ آپ کے خداداد مقام کو گرا کر آجائے اور صحیح بخاری شریف کو اللہ نے جو قبولیت عام عطا کی ہے جس طور پر بھی ممکن ہو اسے عدم قبولیت میں تبدیل کیا جائے۔ اگرچہ ان حضرات کی یہ غلط کوشش بالکل بے سود ہے۔ پھر بھی کچھ سادہ لوح مسلمان ان کی ایسی نامبارک مساعی سے متاثر ہو سکتے ہیں۔ ان ”حضرات“ کی ایک نئی انجی یہ بھی ہے کہ امام بخاری رحمہ اللہ حدیث نبوی کے لئے ناقل محض تھے۔ مجتہدانہ بصیرت ان کے حصہ میں نہیں آئی تھی۔ یہ قول اتنا باطل اور بے ہودہ ہے کہ اس کی تردید میں دفاتر لکھے جاسکتے ہیں۔ مگر بخوف طوالت ہم سرمد صرف جتہ الہند حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ کا ایک مختصر تبصرہ نقل کرتے ہیں جس میں واضح ہو جائے گا کہ امام بخاری رحمہ اللہ کی شان میں ایسی ہرزہ سرائی کرنے والوں کی دیانت وامانت کس درجہ میں ہے۔ یہ تبصرہ حضرت علامہ مولانا وحید الزمان رحمہ اللہ کے لفظوں میں یہ ہے:

شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے اپنی بعض تالیفات میں لکھا ہے کہ ایک دن ہم اس حدیث میں بحث کر رہے تھے۔

((لو كان الايمان عند الثريا لنالہ رجال اور جل من هؤلاء یعنی اہل فارس وفی رواية: لنالہ رجال من هؤلاء)) میں نے کہا امام بخاری رحمہ اللہ ان لوگوں میں داخل ہیں۔ کس لئے کہ خدائے منان نے حدیث کا علم انہیں کے ہاتھوں مشہور کیا ہے اور ہمارے زمانے تک حدیث باسناد صحیح متصل اسی مرد کی ہمت مردانہ سے باقی رہی۔ (جس شخص کے ساتھ بحث ہو رہی تھی) وہ شخص اہل حدیث سے ایک قسم کا بغض رکھتا تھا جیسے ہمارے زمانے کے اکثر فقیہوں کا حال ہے۔ اللہ ان کو ہدایت کرے اس نے میری بات کو پسند نہ کیا اور کہا کہ امام بخاری رحمہ اللہ حدیث کے حافظ تھے نہ عالم۔ ان کو ضعیف اور حدیث صحیح کی پہچان تھی لیکن فقہ اور فہم میں کامل نہ تھے (اے جاہل! تو نے امام بخاری رحمہ اللہ کی تصنیفات پر غور نہیں کیا اور نہ ایسی بات ان کے حق میں نہ نکالتا۔ وہ تو فقہ اور فہم اور باریکی استنباط میں طاق ہیں اور مجتہد مطلق ہیں اور اس کے ساتھ حافظ حدیث بھی تھے، یہ فضیلت کسی مجتہد کو بہت کم نصیب ہوتی ہے) شاہ صاحب نے فرمایا کہ میں نے اس شخص کی طرف سے منہ پھیر لیا۔ (کیونکہ جواب جاہلانہ باشدغوثی) اور اپنے لوگوں کی طرف متوجہ ہوا اور میں نے کہا کہ حافظ ابن حجر رحمہ اللہ تقریب میں لکھتے ہیں: محمد بن اسمعیل امام الدنیا فی فقہ الحدیث یعنی امام بخاری رحمہ اللہ سب دنیا کے امام ہیں فقہ حدیث اور یہ امر اس شخص کے نزدیک جس نے فن حدیث کا تتبع کیا ہو، بدیہی ہے۔ بعد اس کے میں نے امام بخاری رحمہ اللہ کی چند تحقیقات علمیہ جو سو اٹھ کے کسی نے نہیں کی ہیں، بیان کیں اور جو کچھ اللہ نے چاہا وہ میری زبان سے نکلا۔ (مقدمہ تبصیر الباری ص: ۲۷۷، ۲۷۸)

صاحب ایضاح البخاری (دیوبند) نے بھی امام بخاری رحمہ اللہ کو ایک مجتہد تسلیم کیا ہے۔ جیسا کہ اسی کتاب کے ص (۲۰) پر مرقوم ہے۔ مگر دوسری طرف کچھ ایسے متعصب بھی موجود ہیں جن کا شمن ہی یہ ہے کہ جس طور بھی ممکن ہو امام بخاری رحمہ اللہ کی تخفیف و تنقیص و تجہیل کی جائے۔

ایسے حضرات کو یہ حدیث قدسی یاد رکھنی چاہیے: ((من عادى لي وليا فقد اذنته بالحرب)) اللہ کے پیارے بندوں سے عداوت رکھنے والے اللہ سے جنگ کرنے کے لئے تیار ہو جائیں اور نتیجہ دیکھ لیں کہ اس جنگ میں ان کو کیا حاصل ہوتا ہے۔ اس میں کوئی شک نہیں ہے کہ امام بخاری رحمہ اللہ کے پیارے اور رسول کریم صلی اللہ علیہ وسلم کے سچے فدائی تھے۔

یہ عرض کر دینا بھی ضروری ہے کہ امام ابوحنیفہ رحمۃ اللہ علیہ بھی اپنی جگہ پر امت کے لئے باعث صد فخر ہیں۔ ان کی مجتہدانہ سماع کے شکر یہ سے امت کسی صورت میں بھی عہدہ برآ نہیں ہو سکتی۔ مگر ان کی تعریف اور توصیف میں ہم امام بخاری رحمۃ اللہ علیہ کی تنقیص و تجہیل کرنا شروع کر دیں، یہ انتہائی غلط قدم ہوگا۔ اللہ ہم سب کو نیک سمجھ عطا فرمائے۔ (امیں)

امام بخاری رحمۃ اللہ علیہ کے مناقب کے لئے یہ بھی کافی ہے کہ وہ نہ صرف محدث، فقیہ، مفسر بلکہ ولی کامل تھے۔ خدا پرستی اور استغراق کا یہ عالم تھا کہ ایک مرتبہ نماز کی حالت میں آپ کو زنبور نے سترہ بار کاٹا اور آپ نے نماز میں اف تک نہ کی۔ نماز کے بعد لوگوں نے دیکھا کہ سترہ جگہ زنبور کا ڈنگ لگا اور جسم کا بیشتر حصہ سوچ گیا ہے۔ آپ کی سخاوت کا چہر طرف تھا خصوصاً طلبائے اسلام کا بہت زیادہ خیال رکھا کرتے تھے، اسی لئے علمائے معاصرین میں سے بہت بڑی تعداد کا یہ متفقہ قول ہے کہ امام بخاری رحمۃ اللہ علیہ کو علما پر ایسی فضیلت ہے جیسی کہ مردوں کو عورتوں پر حاصل ہے، وہ اللہ پاک کی آیات قدرت میں سے زمین پر پڑنے پھرنے والی ایک زندہ نشانی تھے۔ (مؤید اللہ)

حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں کہ یہ مناقب امام بخاری رحمۃ اللہ علیہ کے مشائخ اور ان کے زمانہ کے علما کے بیان کردہ ہیں اگر ہم بعد والوں کے بھی اقوال نقل کریں تو کاغذ ختم ہو جائیں گے اور عر تمام ہو جائے گی مگر ہم ان سب کو نہ لکھ سکیں گے۔ مطلب یہ کہ بیشمار علمائے ان کی تعریف کی ہے۔

بَابُ: إِذَا لَمْ يَكُنِ الْإِسْلَامُ عَلَى الْحَقِيقَةِ

باب: جب حقیقی اسلام پر کوئی نہ ہو

بلکہ محض ظاہر طور پر مسلمان بن گیا ہو یا قتل کے خوف سے تو (لغوی حیثیت سے اس پر) مسلمان کا اطلاق درست ہے۔ جیسا کہ ارشاد باری ہے: ”جب دیہاتیوں نے کہا کہ ہم ایمان لے آئے آپ کہہ دیجئے کہ تم ایمان نہیں لائے بلکہ یہ کہو کہ ظاہر طور پر مسلمان ہو گئے۔“ لیکن ایمان حقیقتاً حاصل ہو تو وہ باری تعالیٰ کے ارشاد: ”بے شک دین اللہ کے نزدیک صرف اسلام ہی ہے۔“ کا مصداق ہے (آیات شریفہ میں لفظ ایمان اور اسلام ایک ہی معنی میں استعمال کیا گیا ہے)۔ ”جو شخص اسلام کے سوا اور دین تلاش کرے گا اس کا دین قبول نہ کیا جائے گا۔“

وَكَانَ عَلَى الْإِسْتِسْلَامِ أَوْ الْخَوْفِ مِنَ الْقَتْلِ لِقَوْلِهِ تَعَالَى: ﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا﴾ [الحجرات: ۱۴] فَإِذَا كَانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ [آیۃ: آل عمران: ۱۹] ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ [آل عمران: ۸۵]

(۲۷) ہم سے ابو الیمان نے بیان کیا، وہ کہتے ہیں کہ ہمیں شعب نے زہری سے خبر دی، انہیں عامر بن سعد بن ابی وقاص نے اپنے والد سعد رضی اللہ عنہ سے سن کر یہ خبر دی کہ رسول اللہ صلی اللہ علیہ وسلم نے چند لوگوں کو کچھ عطیہ دیا اور سعد رضی اللہ عنہ وہاں موجود تھے۔ (وہ کہتے ہیں کہ) رسول اللہ صلی اللہ علیہ وسلم نے ان میں سے ایک شخص کو کچھ نہ دیا۔ حالانکہ وہ ان میں مجھے سب سے زیادہ پسند تھا۔ میں نے کہا: یا رسول اللہ! آپ نے فلاں کو کچھ نہ دیا میں اسے منون گمان کرتا ہوں۔ آپ نے فرمایا: ”مومن یا مسلمان؟“ میں تھوڑی دیر چپ رہ کر پھر پہلی بات

۲۷۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ ابْنُ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلًا هُوَ أَعْجَبُهُمْ إِلَيَّ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فَلَانٍ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا؟ فَقَالَ: ((أَوْ

دہرانے لگا۔ آپ ﷺ نے بھی دوبارہ وہی جواب دیا۔ پھر آپ نے فرمایا کہ ”اے سعد! باوجودیکہ ایک شخص مجھے زیادہ عزیز ہے (پھر بھی میں اسے نظر انداز کر کے) کسی اور دوسرے کو اس خوف کی وجہ سے یہ مال دیتا ہوں کہ (وہ اپنی کمزوری کی وجہ سے اسلام سے پھر جائے اور) اللہ اسے آگ میں اوندھا ڈال دے۔“

مُسْلِمًا)) فَسَكَتَ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي، فَقُلْتُ: مَا لِفُلَانٍ؟ فَوَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا فَقَالَ: ((أَوْ مُسْلِمًا)) فَسَكَتَ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي وَعَادَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: ((يَا سَعْدُ! إِنِّي لَا أُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبَّ إِلَيَّ خَشِيَةً أَنْ يَكْبَهُ اللَّهُ فِي النَّارِ)). [طرفہ فی:

[۱۴۷۸] [مسلم: ۳۷۸، ۳۷۹؛ ابوداؤد: ۴۶۸۳،

۴۶۸۵؛ نسائی: ۵۰۰۷، ۵۰۰۸]

اس کو یونس، صالح، اور زہری کے بھتیجے عبداللہ نے انہی سے روایت کیا۔

وَرَوَاهُ يُونُسُ وَصَالِحٌ وَمَعْمَرٌ وَابْنُ أُجَيْيٍ الزُّهْرِيُّ عَنِ الزُّهْرِيِّ.

تشریح: آیت کریمہ میں بنو اسد کے کچھ بدویوں کا ذکر ہے جو مدینہ میں آ کر اپنے اسلام کا اظہار بطور احسان کر رہے تھے، اللہ نے بتایا کہ یہ ہمارا احسان ہے نہ کہ تمہارا۔ سعد رضی اللہ عنہ نے اس شخص کے بارے میں قسم کھا کر مؤمن ہونے کا بیان دیا تھا۔ اس پر آپ نے تنبیہ فرمائی کہ ایمان دل کا فعل ہے کسی کو کسی کے باطن کی کیا خبر، ظاہری طور پر مسلمان ہونے کا حکم لگا سکتے ہو۔ اس باب اور اس کے ذیل میں یہ حدیث لا کر امام بخاری رحمہ اللہ یہ بتلانا چاہتے ہیں کہ اسلام عند اللہ وہی قبول ہے جو دل سے ہو۔ ویسے دنیاوی امور میں ظاہری اسلام بھی مفید ہو سکتا ہے۔ اس مقصد کے پیش نظر امام بخاری رحمہ اللہ ایمان اور اسلام شرعی میں اتحاد ثابت کر رہے ہیں اور یہ اسی مجتہدانہ بصیرت کی بنا پر ہے جو اللہ نے آپ کی فطرت میں ودیعت فرمائی تھی۔

بَابُ: إِفْشَاءُ السَّلَامِ، مِنْ بَابِ: سَلَامٍ پھیلانا بھی اسلام میں داخل ہے

الْإِسْلَامِ

عمار نے کہا کہ جس نے تین چیزوں کو جمع کر لیا اس نے سارا ایمان حاصل کر لیا۔ اپنے نفس سے انصاف کرنا، سلام کو عالم میں پھیلانا اور تنگ دستی کے باوجود اللہ کی راہ میں خرچ کرنا۔

وَقَالَ عَمَّارٌ: ثَلَاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ: الْإِنصَافَ مِنْ نَفْسِكَ، وَبَذْلَ السَّلَامِ لِلْعَالَمِ، وَالْإِنْفَاقَ مِنَ الْإِقْتَارِ.

(۲۸) ہم سے تنبیہ نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، انہوں نے یزید بن ابی حبیب سے، انہوں نے ابو الخیر سے، انہوں نے عبداللہ بن عمرو رضی اللہ عنہما سے کہ ایک آدمی نے رسول اللہ ﷺ سے پوچھا: کون سا اسلام بہتر ہے؟ آپ ﷺ نے فرمایا کہ ”تو کھانا کھائے اور ہر شخص کو سلام کرے خواہ اس کو تو جانتا ہو یا نہ جانتا ہو۔“

۲۸- حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: ((تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ)). [راجع: ۱۲]

تشریح: امام بخاری رحمہ اللہ یہاں بھی مرجعہ کی تردید فرما رہے ہیں کہ اسلام کے معمولی اعمال صالحہ کو بھی ایمان میں شمار کیا گیا ہے۔ لہذا مرجعہ کا مذہب باطل ہے۔ کھانا کھانا اور اہل اسلام کو عام طور پر سلام کرنا الغرض جملہ اعمال صالحہ کو ایمان کہا گیا ہے اور حقیقی اسلام بھی یہی ہے۔ ان اعمال صالحہ کے کم و بیش ہونے پر ایمان کی کمی و بیشی منحصر ہے۔

اپنے نفس سے انصاف کرنا یعنی اس کے اعمال کا جائزہ لیتے رہنا اور حقوق اللہ و حقوق العباد کے بارے میں اس کا محاسبہ کرتے رہنا مراد ہے اور اللہ کی عنایات کا شکریہ ادا کرنا اور اس کی اطاعت و عبادت میں کوتاہی نہ کرنا بھی نفس سے انصاف کرنے میں داخل ہے۔ نیز ہر وقت ہر حال میں انصاف مد نظر رکھنا بھی اسی ذیل میں شامل ہے۔

بَابُ كُفْرَانِ الْعَشِيرِ وَكُفْرِ دُونِ كُفْرِ

باب: خاوند کی ناشکری کے بیان میں اور ایک کفر کا (اپنے درجہ میں) دوسرے کفر سے کم ہونے کا بیان

فِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ . اس بارے میں وہ حدیث جسے ابوسعید خدری رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا ہے۔

۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَرَيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ)) قِيلَ: أَيْ كُفْرَنَ بِاللَّهِ؟ قَالَ: ((يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ لَدَهَرَتْ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ)). [أطرافه في: ۴۳۱، ۷۴۸، ۱۰۵۲، ۳۲۰، ۵۱۹۷] [مسلم: ۲۱۰۹، نسائي: ۱۴۹۲]

(۲۹) اس حدیث کو ہم سے عبد اللہ بن مسلمہ نے بیان کیا، وہ امام مالک سے، وہ زید بن اسلم سے، وہ عطاء بن یسار سے، وہ حضرت عبد اللہ بن عباس رضی اللہ عنہما سے نقل کرتے ہیں کہ نبی کریم ﷺ نے فرمایا: ”مجھے دوزخ دکھائی گئی تو اس میں زیادہ تر عورتیں تھیں جو کفر کرتی ہیں۔ کہا گیا: کیا وہ اللہ کے ساتھ کفر کرتی ہیں؟ آپ ﷺ نے فرمایا کہ ”خاوند کی ناشکری کرتی ہیں اور احسان کی ناشکری کرتی ہیں۔ اگر تم عمر بھر ان میں سے کسی کے ساتھ احسان کرتے رہو۔ پھر تمہاری طرف سے کبھی کوئی ان کے خیال میں ناگواری کی بات ہو جائے تو فوراً کہہ اٹھو گی کہ میں نے کبھی بھی تجھ سے کوئی بھلائی نہیں دیکھی۔“

تشریح: امام الحدیث رحمہ اللہ یہ بتانا چاہتے ہیں کہ کفر و طرح کا ہوتا ہے ایک تو کفر حقیقی ہے جس کی وجہ سے آدمی اسلام سے نکل جاتا ہے۔ دوسرے بعض گناہوں کے ارتکاب پر بھی کفر کا لفظ بولا گیا ہے۔ مگر یہ کفر حقیقی کفر سے کم ہے۔ ابوسعید والی حدیث کتاب الجہنم میں ہے۔ اس میں یہ ہے کہ آپ نے عورتوں کو صدمے کا حکم دیا اور فرمایا کہ میں نے دوزخ میں زیادہ تر تم کو دیکھا ہے۔ انہوں نے پوچھا کیوں؟ آپ نے فرمایا کہ تم لعنت بہت کرتی ہو اور خاوند کا کفر یعنی ناشکری کرتی ہو، ابن عباس رضی اللہ عنہما کی یہ حدیث بڑی لمبی ہے۔ جو بخاری کی کتاب الکسوف میں ہے۔ یہاں استدلال کے لئے امام بخاری رحمہ اللہ نے اس کا ایک ٹکڑا ذکر فرمایا ہے۔ امام قسطلانی رحمہ اللہ فرماتے ہیں:

”وفى هذا الحديث وعظ الرئيس المروس وتحريضه على الطاعة ومراجعة المتعلم العالم والتابع المتبوع فيما قاله اذا لم يظهر له معناه..... الخ۔“

یعنی اس حدیث کے تحت ضروری ہوا کہ سردار اپنے ماتحتوں کو وعظ و نصیحت کرے اور نیکی کے لیے ان کو رغبت دلائے اور اس سے یہ بھی نکلا کہ شاگرد اگر استاد کی بات پورے طور پر نہ سمجھ پائے تو استاد سے دوبارہ دریافت کر لے اور اس حدیث سے ناشکری پر بھی کفر کا اطلاق ثابت ہوا اور یہ بھی

معلوم ہوا کہ معاصی سے ایمان گھٹ جاتا ہے۔ اس لئے کہ معاصی کو بھی کفر قرار دیا گیا ہے مگر یہ وہ کفر نہیں ہے جس کے ارتکاب سے دوزخ میں ہمیشہ رہنا لازم آتا ہے۔ اور یہ بھی ثابت ہوا کہ عورتوں کا ایمان جیسے خاوند کی ناشکری سے گھٹ جاتا ہے، ویسے ہی ان کی شکر گزاری سے بڑھ جاتا ہے اور یہ بھی ثابت ہوا کہ اعمال ایمان میں داخل ہیں۔

امام بخاری رحمہ اللہ نے کفر دون کفر کا کثر ابن عباس رضی اللہ عنہما اس قول سے لیا ہے جو آپ نے آیت کریمہ: ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ (۵/المائدہ: ۴۴) کی تفسیر میں فرمایا ہے: (اور جو شخص اللہ کے اتارے ہوئے قانون کے مطابق فیصلہ نہ کرے سوائے لوگ کافر ہیں) حضرت ابن عباس رضی اللہ عنہما فرماتے ہیں کہ آیت کریمہ میں وہ کفر مراد نہیں ہے جس کی سزا غلو فی النار ہے۔ اس لئے علمائے محققین نے کفر چار قسموں پر تقسیم کیا ہے (۱) کفر بالکفر انکار کے معنی میں ہے، یعنی اللہ پاک کا بالکل انکار کرنا اس کا وجود ہی نہ تسلیم کرنا، قرآن مجید میں زیادہ تر ایسے ہی کافروں سے خطاب کیا گیا ہے (۲) کفر جو دے یعنی اللہ کو دل سے حق جاننا مگر اپنے دنیاوی مفاد کے لئے زبان سے اقرار نہ کرنا، مشرکین مکہ میں سے بعض کا ایسا ہی کفر تھا، آج بھی ایسے بہت لوگ ملتے ہیں (۳) کفر عناد ہے یعنی دل میں تصدیق کرنا زبان سے اقرار بھی کرنا مگر احکام الہی کو تسلیم نہ کرنا اور توحید و رسالت کے اسلامی عقیدہ کو ماننے کے لیے تیار نہ ہونا، ماضی و حال میں ایسے بہت سے لوگ موجود ہیں۔ (۴) کفر نفاق ہے یعنی زبان سے اقرار کرنا مگر دل میں یقین نہ کرنا جیسا کہ آیت مبارکہ: ﴿وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا امْنُوا النَّاسُ قَالُوا أَنْتُمْ كَمَا آمَنَ السُّفَهَاءُ﴾ (۲/البقرہ: ۱۳) میں مذکور ہے۔ (یعنی کچھ لوگ ایسے ہیں کہ) ”جب ان سے کہا جائے کہ تم ایسا یقیناً ایمان لاؤ جیسا کہ دوسرے لوگ (انصار و مہاجرین) لا لائے ہوئے ہیں تو جواب میں کہنے لگ جاتے ہیں کہ ہم بھی بے وقوفوں جیسا ایمان لے آئیں۔ یاد رکھو یہی (منافق) بے وقوف ہیں۔ لیکن ان کو علم نہیں ہے۔“

بَابُ: الْمَعَاصِي مِنْ أَمْرِ الْبَاب: گناہ جاہلیت کے کام ہیں

الْجَاهِلِيَّةِ

اور گناہ کرنے والا گناہ سے کافر نہیں ہوتا، مگر شرک سے، کیونکہ نبی ﷺ نے ابوذر سے فرمایا تھا: ”تو ایسا آدمی ہے جس میں جاہلیت کی بو آتی ہے۔“ (اس برائی کے باوجود آپ ﷺ نے اسے کافر نہیں کہا) اور اللہ نے سورہ نساء میں فرمایا ہے: ”بے شک اللہ شرک کو نہیں بخشے گا اور اس کے علاوہ جس گناہ کو چاہے وہ بخش دے۔“ (سورہ حجرات میں فرمایا) اور اگر ایمان والوں کے دو گروہ آپس میں لڑ پڑیں تو ان میں صلح کرادو (اس آیت میں اللہ نے اس گناہ کبیرہ قتل و غارت کے باوجود ان لڑنے والوں کو مومن ہی کہا ہے)۔

(۳۰) ہم سے بیان کیا عبد الرحمن بن مبارک نے، کہا ہم سے بیان کیا حماد بن زید نے، کہا ہم سے بیان کیا ابویوب اور یونس نے، انہوں نے حسن سے، انہوں نے احف بن قیس سے، کہا کہ میں اس شخص (حضرت علی رضی اللہ عنہ) کی مدد کرنے کو چلا۔ راستے میں مجھ کو ابو بکرہ ملے۔ پوچھا کہاں جاتے ہو؟ میں نے کہا، اس شخص (حضرت علی رضی اللہ عنہ) کی مدد کرنے کو جاتا ہوں۔ ابو بکرہ نے کہا: اپنے گھر کو لوٹ جاؤ۔ میں نے رسول اللہ ﷺ سے سنا ہے آپ

وَلَا يُكْفَرُ صَاحِبُهَا بِإِزْنِهَا إِلَّا بِالشِّرْكِ لِقَوْلِ النَّبِيِّ ﷺ: ((أَنْتَ أَمْرٌ فَبِكَ الْجَاهِلِيَّةِ)) وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ۴۸] ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا﴾ [الحجرات: ۹] فَسَمَاهُمُ الْمُؤْمِنِينَ.

۳۰۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرَ هَذَا الرَّجُلَ قَالَ: ازْجِعْ فَإِنِّي سَمِعْتُ

رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا لَقِيَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَلِقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ)) قُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: ((إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ)). [طرفاء فی: ۶۸۷۵، ۷۰۸۳] مسلم: ۷۲۵۲، ابوداؤد: ۴۲۶۸، ۴۲۶۹، نسائی: ۴۱۳۳، ۴۱۳۴

فرماتے تھے: ”جب دو مسلمان اپنی اپنی تلواریں لے کر بھڑ جائیں تو قاتل اور مقتول دونوں دوزخی ہیں۔“ میں نے عرض کیا: یا رسول اللہ! قاتل تو خیر (ضرور دوزخی ہونا چاہیے) مقتول کیوں؟ فرمایا: ”وہ بھی اپنے ساتھی کو مار ڈالنے کی حرص رکھتا تھا۔“ (موقع پاتا تو وہ اسے ضرور قتل کر دیتا دل کے عزم صمیم پر وہ دوزخی ہوا)۔

تشریح: اس بات کا مقصد خوارج اور معتزل کی تردید ہے جو کبیرہ گناہ کے مرکب کو کافر قرار دیتے ہیں۔ اخف بن قیس جنگ جمل میں حضرت علی رضی اللہ عنہ کے مددگاروں میں تھے۔ جب ابوبکر نے ان کو یہ حدیث سنائی تو وہ لوٹ گئے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ ابوبکر نے اس حدیث کو منقطع رکھا۔ حالانکہ حدیث کا مطلب یہ ہے کہ جب بلا وجہ شرعی دو مسلمان ناحق لڑیں اور حق پر لڑنے کی قرآن میں خود اجازت ہے۔ جیسا کہ آیت: ﴿لَقَدْ بَعَثْنَا لِحِبَانِ الْأَرْضِ مَا عَلَى الْاُخْرَى﴾ (۱۳۹/الحجرات: ۹) سے ظاہر ہے اس لئے اخف اس کے بعد حضرت علی رضی اللہ عنہ کے ساتھ رہے اور انہوں نے ابوبکر کی رائے پر عمل نہیں کیا۔ اس سے یہ بھی معلوم ہوا کہ حدیث نبوی ﷺ کو پیش کرتے وقت اس کا موقع مل بھی ضرور مد نظر رکھنا چاہیے۔

۳۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَخْذَبِ عَنِ الْمَعْرُورِ قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غَلَامِهِ حُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَأَيْتُ رَجُلًا فَمَيَّرْتُهُ بِأَمِّهِ فَقَالَ لِي النَّبِيُّ ﷺ: ((رَأَى أَبَا ذَرٍّ أَعْيَرْتَهُ بِأَمِّهِ؟ إِنَّكَ أَمَرُو فَبِكَ جَاهِلِيَّةٍ، إِنْخَوَانُكُمْ خَوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلَفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَفْتُمُوهُمْ فَاعْيُونُهُمْ)). [طرفاء فی: ۲۵۴۵، ۲۶۰۵] مسلم: ۴۳۱۳، ابوداؤد: ۵۱۵۸، ۵۱۵۹، ترمذی: ۱۹۴۵، ابن ماجہ: ۳۶۹۰

(۳۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، انہوں نے اسے واصل اخذب سے، انہوں نے معرور سے، کہا میں ابوذر سے ربذہ میں ملا۔ وہ ایک جوڑا پہنے ہوئے تھے اور ان کا غلام بھی جوڑا پہنے ہوئے تھا۔ میں نے اس کا سبب دریافت کیا تو کہنے لگے کہ میں نے ایک شخص یعنی غلام کو برا بھلا کہا تھا اور اس کی ماں کی غیرت دلائی (یعنی گالی دی) تو رسول اللہ ﷺ نے یہ معلوم کر کے مجھ سے فرمایا: ”اے ابوذر! تو نے اسے ماں کے نام سے غیرت دلائی ہے، بے شک تجھ میں ابھی کچھ زمانہ جاہلیت کا اثر باقی ہے۔ (یاد رکھو) ماتحت لوگ تمہارے بھائی ہیں۔ اللہ نے (اپنی کسی مصلحت کی بنا پر) انہیں تمہارے قبضے میں دے رکھا ہے تو جس کے ماتحت اس کا کوئی بھائی ہو تو اس کو بھی وہی کھلائے جو آپ کھاتا ہے اور وہ کپڑا اسے پہنائے جو آپ پہنتا ہے اور ان کو اتنے کام کی تکلیف نہ دو کہ ان کیلئے مشکل ہو جائے اور اگر کوئی سخت کام ڈالو تو تم خود بھی ان کی مدد کرو۔“

تشریح: حضرت ابوذر غفاری رضی اللہ عنہ قدیم الاسلام ہیں، بہت ہی بڑے زاہد، عابد تھے۔ ربذہ مدینہ سے تین منازل کے فاصلہ پر ایک مقام ہے، وہاں ان کا قیام تھا۔ بخاری شریف میں ان سے چودہ احادیث مروی ہیں۔ جس شخص کو انہوں نے عداوت دلائی تھی وہ حضرت بلال رضی اللہ عنہ تھے اور ان کو انہوں نے ان کی والدہ کے سیاہ فام ہونے کا طعن دیا تھا۔ جس پر نبی کریم ﷺ نے فرمایا کہ ”ابوذر ابھی تم میں جاہلیت کا نخر باقی رہ گیا۔“ یہ سن کر حضرت ابوذر رضی اللہ عنہ اپنے رخسار کے بل خاک پر لیٹ گئے۔ اور کہنے لگے کہ جب تک بلال میرے رخسار پر اپنا پاؤں نہ رکھیں گے۔ مٹی سے نہ انھوں نے۔

حکم دو چاروں کو کہتے ہیں۔ جو ایک تہجد کی جگہ دوسری بالائی حصہ پر استعمال ہو۔

امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ حضرت ابوذر رضی اللہ عنہ کو آپ نے تنبیہ فرمائی لیکن ایمان سے خارج نہیں بتلایا۔ ثابت ہوا کہ معصیت بڑی ہو یا چھوٹی محض اس کے ارتکاب سے مسلمان کا فرہم نہیں ہوتا۔ پس معتزلہ و خوارج کا مذہب باطل ہے۔ ہاں اگر کوئی شخص معصیت کا ارتکاب کرے اور اسے حلال جان کر کرے تو اس کے کفر میں کوئی شک بھی نہیں ہے کیونکہ حدود الہی کا توڑنا ہے، جس کے لئے ارشاد باری ہے: ﴿وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ (البقرہ: ۲۹۹) جو شخص حدود الہی کو توڑے وہ لوگ یقیناً ظالم ہیں۔ شیطان کو اس ذیل میں مثال کے طور پر پیش کیا جاسکتا ہے۔ جس نے خدا کی نافرمانی کی اور اس پر ضد اور ہٹ دھرمی کرنے لگا اللہ نے اس کی وجہ سے اسے مردود و مطر و قتر اردیا۔ پس گناہ گاروں کے بارے میں اس فرق کو ملحوظ خاطر رکھنا ضروری ہے۔

باب: اس بیان میں کہ بعض ظلم بعض سے ادنیٰ ہیں

بَابُ: ظُلْمٌ دُونَ ظُلْمٍ

۳۲۔ (۳۲) ہمارے سامنے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا ہم سے (اسی حدیث کو) بشر نے بیان کیا، ان سے محمد نے، ان سے شعبہ سے، انہوں نے سلیمان سے، انہوں نے علقمہ سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے جب سورہ انعام کی یہ آیت اتری ”جو لوگ ایمان لائے اور انہوں نے اپنے ایمان میں گناہوں کی آمیزش نہیں کی۔“ تو آپ ﷺ کے اصحاب نے کہا: یا رسول اللہ! یہ تو بہت ہی مشکل ہے۔ ہم میں کون ایسا ہے جس نے گناہ نہیں کیا۔ تب اللہ پاک نے سورہ لقمان کی یہ آیت اتاری کہ ”بے شک شرک بڑا ظلم ہے۔“

۳۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَالَ: وَحَدَّثَنِي بَشَرٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ۸۲] قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: إِنَّا لَمْ يَظْلِمْنَا؟ فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ﴾. [لقمان: ۱۳] [اطرافہ فی: ۳۳۶۰، ۳۴۲۸، ۳۴۲۹، ۴۶۲۹، ۴۷۷۶، ۶۹۱۸، ۶۹۳۷] [مسلم: ۳۲۷، ۳۲۸]

ترمذی: ۳۰۶۷

تشریح: آیت میں بظلم کے آگے ﴿أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾ (الأنعام: ۸۲) کے الفاظ اور ہیں یعنی امن ان کے لئے ہے اور یہی لوگ ہدایت یافتہ ہیں۔ معلوم ہوا کہ جو متحد ہوگا اسے ضرور امن ملے گا گو کتنا ہی گناہ گار ہو۔ اس کا یہ مطلب نہیں ہے کہ گناہوں پر بالکل عذاب نہ ہوگا جیسا کہ مرجعہ کہتے ہیں۔ حدیث اور آیت سے ترجمہ باب نکل آیا کہ ایک گناہ دوسرے گناہ سے کم ہوتا ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ صحابہ کرام میں ظالم کا لفظ شرک و کفر و معاصی سب ہی پر عام تھا۔ اسی لئے ان کو اشکال پیدا ہوا۔ جس پر آیت کریمہ سورہ لقمان والی نازل ہوئی اور بتلایا گیا کہ بچھلی آیت میں ظلم سے شرک مراد ہے۔ مطلب یہ ہوا کہ جن لوگوں نے ایمان کے ساتھ ظلم عظیم یعنی شرک کا اختلاط نہ کیا۔ ان کے لئے امن ہے۔ یہاں ایمان کی کمی و بیشی بھی ثابت ہوئی۔

باب: منافق کی نشانیوں کے بیان میں

بَابُ عَلَامَةِ الْمُنَافِقِ

۳۳۔ (۳۳) ہم سے سلیمان ابو الریح نے بیان کیا، ان سے اسماعیل بن جعفر نے، ان سے نافع بن ابی عامر ابوسہیل نے، وہ اپنے باپ سے، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں، وہ رسول اللہ ﷺ سے نقل کرتے

۳۳۔ حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّيِّعِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا نَافِعُ بْنُ مَالِكٍ بْنُ أَبِي عَامِرٍ أَبُو سُهَيْلٍ عَنْ أَبِيهِ،

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّخَذَ خَانًا)) [اطرافہ فی: ۲۶۸۲، ۲۷۴۹، ۶۰۹۵] [مسلم: ۲۱۱، ترمذی: ۲۶۳۱؛ نسائی: ۵۰۳۶]

ہیں کہ آپ ﷺ نے فرمایا: ”منافق کی علامتیں تین ہیں۔ جب بات کرے جھوٹ بولے، جب وعدہ کرے اس کے خلاف کرے اور جب اس کو امین بنایا جائے تو خیانت کرے۔“

تشریح: ایک روایت میں چار نشانیاں مذکور ہیں، چوتھی یہ کہ اقرار کر کے دغا کرنا، ایک روایت میں پانچویں نشانی یہ بتلائی گئی ہے کہ تکرار میں گالی گلوچ بکنا، الغرض یہ جملہ نشانیاں نفاق سے تعلق رکھتی ہیں جس میں یہ سب جمع ہو جائیں اس کا ایمان یقیناً محل نظر ہے مگر احتیاطاً اس کو عملی نفاق قرار دیا گیا ہے جو کفر نہیں۔ قرآن مجید میں اعتقادی منافقین کی مذمت ہے جن کے لئے کہا گیا: ﴿لَإِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾ (۴/النساء: ۱۳۵) یعنی ”منافقین دوزخ کے سب سے نیچے طبقے میں داخل ہوئے۔“

۳۴۔ حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدْعَوْهَا: إِذَا اتَّخَذَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ)). [طرفاه فی: ۲۴۵۹، ۳۱۷۸]

(۳۴) ہم سے قبیصہ بن عقبہ نے یہ حدیث بیان کی، ان سے سفیان نے، وہ اعمش بن عبد اللہ بن مرہ سے نقل کرتے ہیں، وہ مسروق سے، وہ عبد اللہ بن عمر رضی اللہ عنہما سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا کہ ”چار عادتیں جس کسی میں ہوں تو وہ خالص منافق ہے اور جس کسی میں ان چاروں میں سے ایک عادت ہو تو وہ (بھی) نفاق ہی ہے، جب تک اسے نہ چھوڑ دے۔ (وہ یہ ہیں) جب اسے امین بنایا جائے تو (امانت میں) خیانت کرے اور بات کرتے وقت جھوٹ بولے اور جب (کسی سے) عہد کرے تو اسے پورا نہ کرے اور جب (کسی سے) لڑے تو گالیوں پر اتر آئے۔“ اس حدیث کو شعبہ نے (بھی) سفیان کے ساتھ اعمش سے روایت کیا ہے۔

تشریح: پہلی حدیث میں اور دوسری میں کوئی تعارض نہیں۔ اس لئے کہ اس حدیث میں ”منافق خالص“ کے الفاظ ہیں، مطلب یہ ہے کہ جس میں چوتھی عادت بھی ہو کر لڑائی کے وقت گالیاں بکنا شروع کرے تو اس کا نفاق ہر طرح سے مکمل ہے اور اس کی عملی زندگی سراسر نفاق کی زندگی ہے اور جس میں صرف ایک عادت ہو، تو بہر حال نفاق تو وہ بھی ہے۔ مگر کم درجے کا ہے۔

حضرت امام بخاری رحمہ اللہ کا مقصد ایمان کی کمی و بیشی ثابت کرنا ہے جو ان احادیث سے ظاہر ہے نیز یہ بتلانا بھی کہ معاصی سے ایمان میں نقصان آجاتا ہے۔

ان احادیث میں نفاق کی جنسی علامتیں ذکر ہوئی ہیں وہ عمل سے تعلق رکھتی ہیں۔ یعنی مسلمان ہونے کے بعد پھر عمل میں نفاق کا مظاہرہ ہو اور اگر نفاق قلب ہی میں ہے یعنی سرے سے ایمان ہی موجود نہیں اور محض زبان سے اپنے آپ کو مسلمان ظاہر کر رہا ہے تو وہ نفاق تو یقیناً کفر و شرک ہی کے برابر ہے۔ بلکہ ان سے بڑھ کر۔ آیت مبارکہ: ﴿لَإِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾ (۴/النساء: ۱۳۵) یعنی ”منافقین دوزخ کے نیچے والے درجے میں ہوں گے۔“ یہ ایسے ہی اعتقادی منافقوں کے بارے میں ہے۔ البتہ نفاق کی جو علامتیں عمل میں پائی جائیں، ان کا مطلب بھی یہ ہی ہے کہ

قلب کا اعتقاد اور ایمان کا پورا کمزور ہے اور اس میں نفاق کا گھن لگا ہوا ہو خواہ وہ ظاہری طور پر مسلمان بنا ہوا ہو، اس کو عملی نفاق کہتے ہیں۔ نفاق کے معنی ظاہر و باطن کے اختلاف کے ہیں۔ شرع میں منافق اس کو کہتے ہیں جس کا باطن کفر سے بھرپور ہو اور ظاہر میں وہ مسلمان بنا ہوا ہو۔ رہا ظاہری عادات مذکورہ کا اثر سو یہ بات متفق علیہ ہے کہ محض ان خصال ذمیرہ سے مؤمن منافق نہیں بن سکتا۔ وہ مؤمن ہی رہتا ہے۔ امانت سے مراد امانت الہی یعنی حدود اسلامی ہیں۔ اللہ نے قرآن پاک میں اسی کے بارے میں فرمایا ہے: ﴿أَمَّا عَزَاظُنَا الْأَمَانَةَ عَلَى السَّمْعَاتِ وَالْأَبْصَارِ وَالْجَبَالِ﴾ (الحزاب: ۷۲) یعنی ”ہم نے اپنی امانت کو آسمان و زمین اور پہاڑوں پر پیش کیا مگر انہوں نے اپنی کمزوریوں کو دیکھ کر اس بار امانت کے اٹھانے سے انکار کر دیا۔ مگر انسان نے اس کے لئے اقرار کر لیا۔“ اس کو معلوم نہ تھا کہ یہ کتنا بڑا بوجھ ہے اس کے بعد باہمی طور پر ہر قسم کی امانت مراد ہیں، وہ مالی ہوں یا جانی یا قوی، ان سب کو ملحوظ خاطر رکھنا اور پورے طور پر ان کی حفاظت کرنا ایمان کی پختگی کی دلیل ہے۔ بات بات میں جھوٹ بولنا بھی بڑی مذموم عادت ہے۔ خدا ہر مسلمان کو بچائے۔ (آمین۔)

بَابُ: قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ الْإِيمَانِ

باب: شب قدر کی بیداری (اور عبادت گزاری)

بھی ایمان (ہی میں داخل) ہے

۳۵۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [اطرافہ فی: ۳۷، ۳۸، ۱۹۰۱، (۲۰۰۹، ۲۰۱۴، ۱۷۸۲) مسلم]

(۳۵) ہم سے ابو الیمان نے بیان کیا، انہیں شعیب نے خبر دی، کہا ان سے ابو الزناد نے اعرج کے واسطے سے بیان کیا، اعرج نے حضرت ابو ہریرہ رضی اللہ عنہ سے نقل کیا، وہ کہتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص شب قدر ایمان کے ساتھ محض ثواب آخرت کے لئے ذکر و عبادت میں گزارے، اس کے گناہ بخش دیئے جاتے ہیں۔“

بَابُ: الْجِهَادُ مِنَ الْإِيمَانِ

باب: جہاد بھی جزو ایمان ہے

۳۶۔ حَدَّثَنَا حَرَمِيُّ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عُمَارَةُ، قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جُرَيْجٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((اتَّذَبَ اللَّهُ عَزَّوَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا إِيْمَانٌ بِيْ أَوْ تَصَدِيقٌ بِرُسُلِيْ أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ أَوْ أَذْخَلَهُ الْجَنَّةَ، وَلَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِيْ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوْ دِدْتُ أَنِّيْ أَقْتُلُ فِيْ سَبِيلِ اللَّهِ، ثُمَّ

(۳۶) ہم سے حرمی بن حفص نے بیان کیا، ان سے عبدالواحد نے، ان سے عمارہ نے، ان سے ابو زرہ بن عمرو بن جریر نے، وہ کہتے ہیں میں نے حضرت ابو ہریرہ سے سنا، وہ رسول اللہ ﷺ سے نقل کرتے ہیں، آپ ﷺ نے فرمایا: ”جو شخص اللہ کی راہ میں (جہاد کے لئے) نکلا، اللہ اس کا ضامن ہو گیا۔ (اللہ تعالیٰ فرماتا ہے) اس کو میری ذات پر یقین اور میرے پیغمبروں کی تصدیق نے (اس سر فرشتہ کے لئے گھر سے) نکالا ہے۔ (میں اس بات کا ضامن ہوں) کہ یا تو اس کو واپس کر دوں ثواب اور مال غنیمت کے ساتھ، یا (شہید ہونے کے بعد) جنت میں داخل کر دوں (رسول اللہ ﷺ نے فرمایا) اور اگر میں اپنی امت پر (اس کام کو) دشوار نہ سمجھتا تو لشکر کا ساتھ نہ

أَحْيَا نَمُ أَمُتُ، نَمُ أَحْيَا نَمُ أَمُتُ))۔ [اطرافہ فی: چھوڑنا اور میری خواہش ہے کہ اللہ کی راہ میں مارا جاؤں، پھر زندہ کیا جاؤں،

پھر مارا جاؤں، پھر زندہ کیا جاؤں، پھر مارا جاؤں۔“ ۷۲۸۷، ۲۷۹۷، ۲۹۷۲، ۳۱۲۳، ۷۲۲۶

۷۲۲۷، ۷۴۵۷، ۷۴۶۳ [مسلم: ۴۸۵۹؛ نسائی:

۵۰۴۵؛ ابن ماجہ: ۲۷۵۳]

تشریح: امام بخاری رحمہ اللہ نے پچھلے ابواب میں نفاق کی نشانیوں کا ذکر فرمایا تھا، اب ایمان کی نشانیوں کو شروع فرما رہے ہیں۔ چنانچہ لیلۃ القدر کا قیام جو خلاصہ اللہ کی رضا کے لئے ہو۔ بتلایا گیا کہ وہ بھی ایمان کا ایک حصہ ہے۔ اس سے امام بخاری رحمہ اللہ کا مقصد ثابت ہوا کہ اعمال صالحہ ایمان میں داخل ہیں اور ان کی کمی و بیشی پر ایمان کی کمی و بیشی منحصر ہے۔ پس مروجہ و کرامیہ جو عقائد رکھتے ہیں وہ سراسر باطل ہیں۔ لیلۃ القدر تقدیر سے ہے۔ یعنی اس سال میں جو حادثہ پیش آنے والے ہیں ان کی تقدیرات کا علم فرشتوں کو دیا جاتا ہے۔ قدر کے معنی حرمت کے بھی ہیں اور اس رات کی عزت قرآن مجید ہی سے ظاہر ہے۔ شب قدر رمضان کی طاق راتوں میں سے ایک رات ہے جو ہر سال اذتی بدلتی رہتی ہے۔ قیام رمضان اور قیام لیلۃ القدر من الدین کے درمیان امام بخاری رحمہ اللہ نے ”جہاد“ کا ذکر فرمایا کہ یہ بھی ایمان کا ایک جزو اعظم ہے۔ امام بخاری رحمہ اللہ نے اپنی گہری نظر کی بنا پر جہاں اشارہ فرمایا ہے کہ جہاد مع النفس ہو (یعنی نفس کے ساتھ جہاد ہو) جیسا کہ رمضان شریف کے روزے اور قیام لیلۃ القدر وغیرہ ہیں۔ یہ بھی ایمان میں داخل ہیں۔ اور جہاد بالکفار ہو تو یہ بھی ایمان کا حصہ ہے۔ نیز اس طرف بھی اشارہ کرتا ہے کہ جہاد اگر رمضان شریف میں واقع ہو تو اور زیادہ ثواب ہے۔ پھر اگر شہادت فی سبیل اللہ بھی نصیب ہو جائے تو نور علی نور ہے۔

حدیث جہاد کا مفہوم ظاہر ہے کہ مجاہد فی سبیل اللہ صرف وہی ہے جس کا خروج خالص اللہ کی رضا کے لئے ہو۔ تصدیق رسل سے مراد ان جملہ بشارتوں پر ایمان لانا اور ان کی تصدیق کرنا ہے جو اللہ کے رسولوں نے جہاد فی سبیل اللہ سے متعلق بیان فرمائی ہیں۔ مجاہد فی سبیل اللہ کے لئے اللہ پاک نے دو ذمہ داریاں دی ہیں۔ اگر اسے درجہ شہادت مل گیا تو وہ سیدھا جنت میں داخل ہوا، حوروں کی گود میں پہنچا اور حساب و کتاب سے متشنی ہو گیا۔ وہ جنت کے میوے کھاتا ہے اور معلق قدیلوں میں سیرا کرتا ہے اور اگر وہ سلامتی کے ساتھ گھر واپس آ گیا تو وہ پورے پورے ثواب کے ساتھ اور ممکن ہے کہ مال غنیمت کے ساتھ بھی واپس ہوا ہو۔

اس حدیث میں نبی کریم ﷺ نے خود بھی شہادت کی تمنا فرمائی۔ جس سے آپ امت کو مرتبہ شہادت بتلانا چاہتے ہیں۔ قرآن مجید میں اللہ نے مومنوں سے ان کی جانوں اور مالوں کے بدلے میں جنت کا سودا کر لیا ہے جو بہترین سودا ہے۔

حدیث شریف میں جہاد کو قیامت تک جاری رہنے کی خبر دی گئی ہے۔ ہاں طریقہ کار حالات کے تحت بدلتا رہے گا۔ آج کل قلمی جہاد بھی بڑی اہمیت رکھتا ہے۔

بَابُ: تَطَوُّعُ قِيَامِ رَمَضَانَ مِنْ

باب: اس بارے میں کہ رمضان شریف کی راتوں

میں نفلی قیام کرنا بھی ایمان ہی میں سے ہے

الْإِيمَانِ

۳۷- حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا

(۳۷) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، انہوں نے ابن شہاب سے نقل کیا، انہوں نے حمید بن عبد الرحمن سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ آنحضرت ﷺ نے فرمایا: ”جو کوئی رمضان میں (راتوں کو) ایمان رکھ کر اور ثواب کے لئے عبادت

تَقْلَمُ مِنْ ذَنْبِهِ))، [راجع: ۳۵] [مسلم: ۱۷۷۹، نسائی: ۵۰۴۱، ۵۰۴۰، ۲۲۰۰، ۲۱۹۹، ۲۱۹۸، ۱۶۰۱]

تشریح: ترجمہ باب کا مقصد قیام رمضان کو بھی ایمان کا ایک جز و ثابت کرنا اور مرجعہ کی تردید کرنا ہے جو اعمال صالحہ کو ایمان سے جدا قرار دیتے ہیں۔ قیام رمضان سے تراویح کی نماز مراد ہے۔ جس میں آٹھ رکعات تراویح اور تین وتر ہیں۔ حضرت عمر رضی اللہ عنہ نے اپنے عہد خلافت میں تراویح کی آٹھ رکعات کو باجماعت ادا کرنے کا طریقہ رائج فرمایا تھا۔ (مؤطا امام مالک)

آج کل جو لوگ آٹھ رکعات تراویح کو ناجائز اور بدعت قرار دے رہے ہیں وہ سخت غلطی پر ہیں۔ اللہ ان کو نیک سمجھ بخشنے۔ آمین۔

بَابُ: صَوْمِ رَمَضَانَ احْتِسَابًا

باب: اس بیان میں کہ خالص نیت کے ساتھ

رمضان کے روزے رکھنا ایمان کا جزو ہیں

مِنْ الْإِيمَانِ

۳۸۔ حَدَّثَنَا ابْنُ سَلَامٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ فَضِيلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۳۵] [نسائی: ۲۲۰۴، ابن ماجہ: ۱۶۶۱]

(۳۸) ہم سے ابن سلام نے بیان کیا، انہوں نے کہا کہ ہمیں محمد بن فضیل نے خبر دی، انہوں نے کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، انہوں نے ابوسلمہ سے روایت کی، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے نقل کرتے ہیں کہ آنحضرت ﷺ نے فرمایا: ”جس نے رمضان کے روزے ایمان اور خالص نیت کے ساتھ رکھے اس کے پچھلے گناہ بخش دیئے گئے۔“

باب: اس بیان میں کہ دین آسان ہے

بَابُ: الدِّينُ يَسْرُ

قَالَ النَّبِيُّ ﷺ: ((أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ)).

جیسا کہ رسول اللہ ﷺ کا ارشاد ہے اللہ کو سب سے زیادہ دین پسند ہے جو سیدھا اور سچا ہو (اور یقیناً وہ دین اسلام ہے سچ ہے ان الدین عند اللہ الاسلام)

۳۹۔ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مَطَهَّرٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنٍ بْنِ مُحَمَّدٍ الْبَغْفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الدِّينَ يَسْرُ وَلَنْ يَشَادَ الَّذِينَ أَحَدُوا إِلَّا عَلَيْهِ، فَسَدُّوا وَقَارِبُوا وَأَبْشَرُوا، وَاسْتَعِينُوا بِالْغُدُوِّ وَالرُّوحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ)). [اطرافہ فی: ۵۶۷۳، ۶۶۶۳]

(۳۹) ہم سے عبدالسلام بن مطہر نے بیان کیا، انہوں نے کہا کہ ہم کو عمر بن علی نے معن بن محمد غفاری سے خبر دی، وہ سعید بن ابوسعد مقبری سے، وہ ابو ہریرہ رضی اللہ عنہ سے کہ آنحضرت ﷺ نے فرمایا: ”بے شک دین آسان ہے اور جو شخص دین میں سختی اختیار کرے گا تو دین اس پر غالب آجائے گا (اور اس کی سختی نہ چل سکے گی) پس (اس لئے) اپنے عمل میں پختگی اختیار کرو۔ اور جہاں تک ممکن ہو میانہ روی برتو اور خوش ہو جاؤ (کہ اس طرز عمل سے تم کو دین کے فوائد حاصل ہوں گے) اور صبح اور دوپہر اور شام اور کسی قدر رات میں (عبادت سے) مدد حاصل کرو۔“ (نماز پانچ وقتہ بھی مراد ہو سکتی ہے کہ پابندی سے ادا کرو)۔

[۷۲۳۵] [نسائی: ۵۰۴۹]

تشریح: سورہ حج میں اللہ پاک نے فرمایا ہے: ﴿مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾ (الحج: ۷۸) یعنی اللہ نے دنیا میں تم پر کوئی سختی نہیں رکھی بلکہ یہ تمہارے باپ حضرت ابراہیم (علیہ السلام) کی ملت ہے۔ آیات اور احادیث سے روز روشن کی طرح واضح ہے کہ اسلام ہر طرح سے آسان ہے۔ اس کے اصولی اور فروعی احکام اور جس قدر اوامر و نواہی ہیں سب میں اسی حقیقت کو ملحوظ رکھا گیا ہے مگر صد افسوس کہ بعد کے زمانوں میں خود ساختہ ایجادات سے اسلام کو اس قدر مشکل بنالیا گیا ہے کہ اللہ کی پناہ۔ اللہ نیک سمجھ دے۔ (آمین)۔

باب: اس بارے میں کہ نماز ایمان کا جزو ہے

اور اللہ تعالیٰ نے فرمایا ہے کہ ”اللہ تمہارے ایمان کو ضائع کرنے والا نہیں۔“ یعنی تمہاری وہ نمازیں جو تم نے بیت المقدس کی طرف منہ کر کے پڑھی ہیں (قبول ہیں)۔

بَابُ: الصَّلَاةِ مِنَ الْإِيمَانِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ﴾ [البقرة ۱۴۳] يَغْنِي صَلَاتَكُمْ عِنْدَ النَّبِيِّ.

۴۰۔ حَدَّثَنَا عُمَرُو بْنُ خَالِدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ النَّبَرَاءِ: أَنَّ النَّبِيَّ ﷺ كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِمْ أَوْ قَالَ: أَخْوَالِهِ مِنَ الْأَنْصَارِ، وَأَنَّهُ صَلَّى قَبْلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا - أَوْ سِتَّةَ عَشَرَ شَهْرًا - وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قَبْلَ الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا - صَلَاةَ الْعَصْرِ وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فَقَالَ: أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قَبْلَ الْبَيْتِ، وَكَانَتِ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قَبْلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ أَنْكَرُوا ذَلِكَ.

زہیر (ایک راوی) کہتے ہیں کہ ہم سے ابو اسحاق نے براء رضی اللہ عنہ سے یہ حدیث بھی نقل کی ہے کہ قبلہ کی تبدیلی سے پہلے کچھ مسلمان انتقال کر چکے تھے۔ تو ہمیں یہ معلوم نہ ہوسکا کہ ان کی نمازوں کے بارے میں کیا کہیں۔

قَالَ زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ النَّبَرَاءِ فِي حَدِيثِهِ هَذَا: أَنَّهُ مَاتَ عَلَى الْقِبْلَةِ - قَبْلَ أَنْ تَحُولَ رِجَالٌ وَقِيلُوا لَمْ نَذَرِ مَا نَقُولُ.

فِيهِمْ، "فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ﴾" اور
 اللَّهُ تَعَالَى تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ﴾ [البقرة: ١٤٣] اطرافہ فی: اللہ تمہارے ایمان کو ضائع کرنے والا نہیں۔"

[۷۲۵۲، ۴۴۹۲، ۴۴۸۶، ۳۹۹]

باب: آدمی کے اسلام کی خوبی (کے درجات کیا ہیں)

بَابُ حُسْنِ إِسْلَامِ الْمَرْءِ

۴۱۔ قَالَ مَالِكٌ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ يَكْفُرُ اللَّهُ عَنْهُ كُلَّ سَنَةٍ كَانَ زَلْفَهَا، وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا)). [نسائي: ۵۰۱۳]

(۴۱) امام مالک رحمہ اللہ کہتے ہیں مجھے زید بن اسلم نے خبر دی، انہیں عطاء بن یسار نے، ان کو ابوسعید خدری رضی اللہ عنہ نے بتایا کہ انہوں نے رسول اللہ ﷺ کو یہ ارشاد فرماتے ہوئے سنا کہ "جب (ایک) بندہ مسلمان ہو جائے اور اس کا اسلام عمدہ ہو (یقین و خلوص کے ساتھ ہو) تو اللہ اس کے گناہ کو جو اس نے اس (اسلام لانے) سے پہلے کیا معاف فرما دیتا ہے اور اب اس کے بعد کے لئے بدلہ شروع ہو جاتا ہے (یعنی) ایک نیکی کے عوض دس گنا سے لے کر سات سو گنا تک (ثواب) اور ایک برائی کا اسی برائی کے مطابق (بدلہ دیا جاتا ہے) مگر یہ کہ اللہ تعالیٰ اس برائی سے بھی درگزر کرے۔" (اور اسے بھی معاف فرما دے۔ یہ بھی اس کے لئے آسان ہے۔)

۴۲۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تَكْتُبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تَكْتُبُ لَهُ بِمِثْلِهَا)). [مسلم: ۳۳۴]

(۴۲) ہم سے اسحاق بن منصور نے بیان کیا، ان سے عبد الرزاق نے، انہیں معمر نے ہمام سے خبر دی، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے نقل کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا: "تم میں سے کوئی شخص جب اپنے اسلام کو عمدہ بنا لے (یعنی نفاق اور ریا سے پاک کر لے) تو ہر نیک کام جو وہ کرتا ہے اس کے عوض دس سے لے کر سات سو گنا تک نیکیاں لکھی جاتیں ہیں اور ہر برا کام جو کرتا ہے تو وہ اتنا ہی لکھا جاتا ہے۔" (جتنا کہ اس نے کیا ہے۔)

تشریح: امام الحدیث رحمہ اللہ نے اپنی خدا داد بصیرت کی بنا پر یہاں بھی اسلام و ایمان کے ایک ہونے اور ان میں کمی بیشی کے صحیح ہونے کے عقیدہ کا اثبات فرمایا ہے اور بطور دلیل ان احادیث پاک کو نقل فرمایا ہے جس سے صاف ظاہر ہے کہ ایک نیکی کا ثواب جب سات سو گنا تک لکھا جاتا ہے تو یقیناً اس سے ایمان میں زیادتی ہوتی ہے اور کتاب و سنت کی رو سے یہی عقیدہ درست ہے جو لوگ ایمان کی کمی بیشی کے قائل نہیں ہیں اگر وہ منظر عقیق کتاب و سنت کا مطالعہ کریں گے تو ضرور ان کو اپنی غلطی کا احساس ہو جائے گا۔ اسلام کے بہتر ہونے کا مطلب یہ کہ اوامر و نواہی کو ہر وقت سامنے رکھا جائے۔ حلال و حرام میں پورے طور پر تمیز کی جائے، اللہ کا خوف، آخرت کی طلب، دوزخ سے پناہ ہر وقت مانگی جائے اور اپنے اعتقاد و عمل و اخلاق سے اسلام کا سچا نمونہ پیش کیا جائے اس حالت میں یقیناً جو بھی نیکی ہوگی اس کا ثواب سات سو گنے تک زیادہ کیا جائے گا۔

اللہ پاک ہر مسلمان کو یہ سعادت عظمیٰ نصیب فرمائے۔ آمین

بَابُ: أَحَبُّ الدِّينِ إِلَى اللَّهِ عَزَّوَجَلَّ أَدْوَمُهُ

باب: اللہ کو دین (کا) وہ (عمل) سب سے زیادہ پسند ہے جس کو پابندی سے کیا جائے

(۴۳) ہم سے محمد بن المثنیٰ نے بیان کیا، ان سے یحییٰ نے ہشام کے واسطے سے نقل کیا، وہ کہتے ہیں مجھے میرے باپ (عروہ) نے حضرت عائشہ رضی اللہ عنہا سے روایت نقل کی کہ رسول اللہ ﷺ (ایک دن) ان کے پاس آئے، اس وقت ایک عورت میرے پاس بیٹھی تھی، آپ نے دریافت کیا ”یہ کون ہے؟“ میں نے عرض کیا، فلاں عورت اور اس کی نماز (کے اشتیاق اور پابندی) کا ذکر کیا۔ آپ ﷺ نے فرمایا: ”نہر جاؤ (سن لو کہ) تم پر اتنا ہی عمل واجب ہے جتنے عمل کی تمہارے اندر طاقت ہے۔ اللہ کی قسم (ثواب دیے سے) اللہ نہیں اکتاتا، مگر تم (عمل کرتے) اکتا جاؤ گے۔“ اور اللہ کو دین (کا) وہی عمل زیادہ پسند ہے جس کی ہمیشہ پابندی کی جا سکے۔ (اور انسان بغیر اکتائے اسے انجام دے)۔

۴۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ: ((مَنْ هَذِهِ؟)). قَالَتْ: فَلَانَةٌ. تُذَكِّرُ مِنْ صَلَاتِهَا. قَالَ: ((مَهْ، عَلَيْكُمْ بِمَا تَطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا)). وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ. [طرفة في: ۱۱۵۱] [مسلم ۱۸۳۴، نسائي: ۱۶۴۱، ۵۰۵۰]

بَابُ زِيَادَةِ الْإِيمَانِ وَنَقْصَانِهِ

باب: ایمان کی کمی اور زیادتی کے بیان میں

اور اللہ تعالیٰ کے اس قول کی (تفسیر) کہ ”اور ہم نے انہیں ہدایت میں زیادتی دی۔“ اور دوسری آیت کی تفسیر میں کہ ”اور اہل ایمان کا ایمان زیادہ ہو جائے۔“ پھر یہ بھی فرمایا ”آج کے دن میں نے تمہارا دین مکمل کر دیا۔“ کیونکہ جب کمال میں سے کچھ باقی رہ جائے تو اسی کو کمی کہتے ہیں۔

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَزِدْنَاهُمْ هُدًى﴾ [الكهف: ۱۷] ﴿وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾ [المائدة: ۳۶] وَقَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ۳] فَإِذَا تَرَكَ شَيْئًا مِنَ الْكَمَالِ فَهُوَ نَاقِصٌ. پس ان آیات سے ترجمہ باب کا ثبات ہوا۔

(۴۴) ہم سے مسلم بن ابراہیم نے بیان کیا، ان سے ہشام نے، ان سے قتادہ نے حضرت انس رضی اللہ عنہ کے واسطے سے نقل کیا، وہ رسول اللہ ﷺ سے روایت کرتے ہیں کہ آپ ﷺ نے فرمایا: ”جس شخص نے لا الہ الا اللہ کہہ لیا اور اس کے دل میں جو برابر بھی (ایمان) ہے تو وہ (ایک نہ ایک دن) دوزخ سے ضرور نکلے گا اور دوزخ سے وہ شخص (بھی) ضرور نکلے گا جس نے کلمہ پڑھا اور اس کے دل میں گہیوں کے دانہ برابر خیر ہے اور دوزخ سے وہ (بھی) نکلے گا جس نے کلمہ پڑھا اور اس کے دل میں اک ذرہ برابر

۴۴۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، عَنْ النَّبِيِّ ﷺ قَالَ: ((يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزَنُّ شَيْعُورٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزَنُّ بَرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ

بھی خیر ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں کہ ابان نے بروایت قتادہ بواسطہ حضرت انس رضی اللہ عنہ رسول اللہ صلی اللہ علیہ وسلم سے ”خیر“ کی جگہ ”ایمان“ کا لفظ نقل کیا ہے۔

وَزُنْ دَرَقَةُ مِنْ خَيْرٍ)) قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ: ((مِنْ إِيْمَانٍ)) مَكَانَ: ((خَيْرٍ)). [اطرافہ فی:

٤٤٧٦، ٦٥٦٥، ٧٤١٠، ٧٤٤٠، ٧٥٠٩،

٧٥١٠، ٧٥١٦] [مسلم: ٤٧٨؛ ترمذی: ٢٥٩٣؛

ابن ماجہ: ٤٣١٢]

پہلی روایت میں لفظ خیر سے بھی ایمان ہی مراد ہے۔

(۴۵) ہم سے اس حدیث کو حسن بن صباح نے بیان کیا، انہوں نے جعفر بن عون سے سنا، وہ ابو العمیس سے بیان کرتے ہیں، انہیں قیس بن مسلم نے طارق بن شہاب کے واسطے سے خبر دی۔ وہ حضرت عمر بن خطاب رضی اللہ عنہ سے روایت کرتے ہیں کہ ایک یہودی نے ان سے کہا کہ اے امیر المؤمنین! تمہاری کتاب (قرآن) میں ایک آیت ہے جسے تم پڑھتے ہو۔ اگر وہ ہم یہودیوں پر نازل ہوتی تو ہم اس (کے نزول کے) دن کو یوم عید بنا لیتے۔ آپ نے پوچھا وہ کونسی آیت ہے؟ اس نے جواب دیا (سورہ مائدہ کی یہ آیت کہ) ”آج میں نے تمہارے دین کو مکمل کر دیا اور اپنی نعمت تم پر تمام کر دی اور تمہارے لئے دین اسلام پسند کیا۔“ حضرت عمر رضی اللہ عنہ نے فرمایا کہ ہم اس دن اور اس مقام کو (خوب) جانتے ہیں جب یہ آیت رسول اللہ صلی اللہ علیہ وسلم پر نازل ہوئی (اس وقت) آپ صلی اللہ علیہ وسلم عرفات میں جمعہ کے دن کھڑے ہوئے تھے۔

٤٥- حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ سَمِعَ جَعْفَرَ ابْنَ عَوْنٍ: حَدَّثَنَا أَبُو الْعَمَيْسِ، أَخْبَرَنَا قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ: أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرُؤُونَهَا لَوْ عَلَيْنَا مَغْشَرُ الْيَهُودِ نَزَلَتْ لَأَتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: أَيُّ آيَةٍ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣]. قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ ﷺ وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ. [اطرافہ فی: ٤٤٠٧، ٤٦٠٦، ٧٢٦٨]

[مسلم: ٧٥٢٥، ٧٥٢٦؛ ترمذی: ٣٠٤٣؛ نسائی:

٣٠٠٢، ٥٠٢٧]

تشریح: حضرت عمر رضی اللہ عنہ کے جواب کا مطلب یہ تھا کہ جمعہ کا دن اور عرفہ کا دن ہمارے ہاں عید ہی مانا جاتا ہے اس لئے ہم بھی اس مبارک دن میں اس آیت کے نزول پر اپنی خوشی کا اظہار کرتے ہیں، پھر عرفہ کے بعد والا دن عید الاضحیٰ ہے، اس لئے جس قدر خوشی اور مسرت ہم کو ان دنوں میں ہوتی ہے اس کا ہم لوگ اندازہ اس لئے نہیں کر سکتے کہ تمہارے ہاں عید کا دن کھیل تماشے اور لہو لعب کا دن مانا گیا ہے، اسلام میں ہر عید بہترین روحانی اور ایمانی پیغام لے کر آتی ہے۔ آیت کریمہ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ (۵/ المائدہ: ۳) میں دین کے اکمال کا اعلان کیا گیا ہے، ظاہر ہے کہ کامل صرف وہی چیز ہے جس میں کوئی نقص باقی نہ رہ گیا ہو، پس اسلام نبی کریم صلی اللہ علیہ وسلم کے عہد مبارک میں کامل ہو چکا جس میں کسی تقلیدی مذہب کا وجود نہ کسی خاص امام کے مطاع مطلق کا تصور تھا۔ کوئی تیج، فاتحہ، چہلم کے نام سے رسم نہ تھی۔ خفی، شافعی، و مالکی وغلبی نسبتوں سے کوئی آشنا نہ تھا کیونکہ یہ بزرگ عرصہ دراز کے بعد پیدا ہوئے اور تقلیدی مذہب کا اسلام کی چار صدیوں تک پتہ نہ تھا، اب ان چیزوں کو دین میں داخل کرنا، کسی امام بزرگ کی تقلید مطلق واجب

قراردینا اور ان بزرگوں سے یہ تقلیدی نسب اپنے لئے لازم سمجھ لیتا یہ وہ امور ہیں جن کو ہر بابصیرت مسلمان دین میں اضافہ ہی کہے گا۔ مگر صدافسوس کہ امت مسلمہ کا ایک جم غفیر ان ایجادات پر اس قدر پختگی کے ساتھ اعتقاد رکھتا ہے کہ اس کے خلاف وہ ایک حرف سننے کے لئے تیار نہیں، صرف یہی نہیں بلکہ ایجادات نے مسلمانوں کو اس قدر فرقوں میں تقسیم کر دیا ہے کہ اب ان کا مرکز واحد پر جمع ہونا تقریباً ناممکن نظر آ رہا ہے۔ مسلک محمد بنی، محمد تعالیٰ اس جہود اور اس اندھی تقلید کے خلاف خالص اس اسلام کی ترجمانی کرتا ہے جو آیت مبارکہ: ﴿الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ﴾ (المائدہ: ۳) میں بتایا گیا ہے۔

تقلیدی مذاہب کے بارے میں کسی صاحب بصیرت نے خوب کہا ہے:

دین حق راچار مذاہب ساختند ☆ رخنہ دین نبی انداختند
یعنی لوگوں نے دین حق جو ایک تھا، اس کے چار مذاہب بنا ڈالے، اس طرح نبی کریم ﷺ کے دین میں رخنہ ڈال دیا۔

باب: زکوٰۃ دین اسلام میں داخل ہے

اور اللہ پاک نے فرمایا: ”حالانکہ ان کافروں کو یہی حکم دیا گیا کہ خالص اللہ ہی کی بندگی کی نیت سے ایک طرف ہو کر اسی اللہ کی عبادت کریں اور نماز قائم کریں اور زکوٰۃ دیں اور یہی پختہ دین ہے۔“

(۴۶) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک رحمہ اللہ نے بیان کیا، انہوں نے اپنے چچا ابوسہیل بن مالک سے، انہوں نے اپنے باپ (مالک بن ابی عامر) سے، انہوں نے طلحہ بن عبید اللہ سے وہ کہتے تھے نجد والوں میں سے ایک شخص آنحضرت ﷺ کے پاس آیا، سر پریشان یعنی بال بکھرے ہوئے تھے، ہم اس کی آواز کی جھنجھناہٹ سنتے تھے اور ہم سمجھ نہیں پا رہے تھے کہ وہ کیا کہہ رہا ہے یہاں تک کہ وہ نزدیک آن پہنچا، جب معلوم ہوا کہ وہ اسلام کے بارے میں پوچھ رہا ہے۔ آنحضرت ﷺ نے فرمایا کہ ”اسلام دن رات میں پانچ نمازیں پڑھنا ہے۔“ اس نے کہا بس اس کے سوا تو اور کوئی نماز مجھ پر نہیں۔ آپ نے فرمایا: ”نہیں مگر تو نفل پڑھے۔“ (تو اور بات ہے) آنحضرت ﷺ نے فرمایا: ”اور رمضان کے روزے رکھنا۔“ اس نے کہا اور تو کوئی روزہ مجھ پر نہیں ہے۔ آپ ﷺ نے فرمایا: ”نہیں مگر تو نفل روزے رکھے۔“ (تو اور بات ہے) طلحہ نے کہا اور آنحضرت ﷺ نے اس سے زکوٰۃ کا بیان کیا۔ وہ کہنے لگا کہ بس اور کوئی صدقہ مجھ پر نہیں ہے آپ نے فرمایا: ”نہیں مگر یہ نفل صدقہ دے۔“ (تو اور بات ہے) راوی نے کہا پھر وہ شخص پیٹھ موڑ کر چلا۔ یوں کہتا جاتا تھا، قسم خدا کی! میں نہ اس سے بڑھاؤں گا نہ گھٹاؤں گا، آنحضرت ﷺ نے

بَابُ: الزَّكَاةُ مِنَ الْإِسْلَامِ
وَقَوْلُهُ: ﴿وَمَا أَمْرُوهُ إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ [البینۃ: ۵]

۴۶۔ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ ابْنُ أَنَسٍ عَنْ عَمِّهِ أَبِي سَهِيلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسَمِعَ دَوَى صَوْتِهِ، وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ)) فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: ((لَا، إِلَّا أَنْ تَطُوعَ)) قَالَ رَسُولُ اللَّهِ ﷺ: ((وَصِيَامَ رَمَضَانَ)) قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: ((لَا، إِلَّا أَنْ تَطُوعَ)) قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الزَّكَاةَ قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: ((لَا، إِلَّا أَنْ تَطُوعَ)) قَالَ: فَادْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَقْصُ. قَالَ رَسُولُ اللَّهِ ﷺ: ((أَفْلَحَ إِنْ صَدَقَ)). [اطرافہ فی: ۱۸۹۱،

فرمایا: ”اگر یہ سچا ہے تو اپنی مراد کو پہنچ گیا۔“

۲۶۷۸، ۶۹۵۶ [مسلم: ۱۰۰، ابوداؤد: ۳۹۱،

۳۹۲، ۳۲۵۲؛ نسائی: ۴۵۷، ۲۰۸۹، ۵۰۴۳]

باب: جنازے کے ساتھ جانا ایمان میں داخل ہے

(۴۷) ہم سے احمد بن عبد اللہ بن علی مجوفی نے بیان کیا، کہا ہم سے روح نے بیان کیا، کہا ہم سے عوف نے بیان کیا، انہوں نے حسن بصری اور محمد بن سیرین سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”جو کوئی ایمان رکھ کر اور ثواب کی نیت سے کسی مسلمان کے جنازے کے ساتھ جائے اور نماز اور دفن سے فراغت ہونے تک اس کے ساتھ رہے تو وہ دو قیراط ثواب لے کر لوٹے گا ہر قیراط اتنا بڑا ہوگا جیسے احد کا پہاڑ، اور جو شخص جنازے پر نماز پڑھ کر دفن سے پہلے لوٹ جائے تو وہ ایک قیراط ثواب لے کر لوٹے گا۔“ روح کے ساتھ اس حدیث کو عثمان مؤذن نے بھی روایت کیا ہے۔ کہا ہم سے عوف نے، بیان کیا انہوں نے محمد بن سیرین سے، سنا انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے آنحضرت صلی اللہ علیہ وسلم سے اگلی روایت کی طرح۔

بَابُ: اتَّبَاعُ الْجَنَائِزِ مِنَ الْإِيمَانِ

۴۷ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْمَجُوفِيُّ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ وَمُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطٍ)). تَابَعَهُ عُثْمَانُ الْمُؤَذِّنُ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [طرفاء فی: ۱۳۲۳، ۱۳۲۵]

[نسائی: ۱۹۹۵، ۵۰۴۷]

تشریح: امام بخاری رحمہ اللہ نے ان ابواب میں ایمان و اسلام کی تفصیلات بتلاتے ہوئے زکوٰۃ کی فریضت کو قرآن شریف سے ثابت فرمایا اور بتلایا کہ زکوٰۃ دینا بھی ایمان میں داخل ہے۔ جو لوگ فرائض دین کو ایمان سے الگ قرار دیتے ہیں، ان کا قول درست نہیں۔ حدیث میں جس شخص کا ذکر ہے اس کا نام ضام بن ثعلبہ تھا۔ خبر لغت میں بلند علاقہ کو کہتے ہیں، جو عرب میں تہامہ سے عراق تک پھیلا ہوا ہے۔ جنازے کے ساتھ جانا بھی ایسا نیک عمل ہے، جو ایمان میں داخل ہے۔

باب: مومن کو ڈرنا چاہیے کہ کہیں اس کے اعمال

مٹ نہ جائیں اور اس کو خبر تک نہ ہو

اور ابراہیم تمیمی (واعظ) نے کہا میں نے اپنے گفتار اور کردار کو جب ملایا، تو مجھ کو ڈر ہوا کہ کہیں میں شریعت کے جھٹلانے والے (کافروں) سے نہ ہو جاؤں اور ابن ابی ملیکہ نے کہا کہ میں نبی اکرم صلی اللہ علیہ وسلم کے تیس صحابہ سے ملا، ان سے ہر ایک کو اپنے اوپر نفاق کا ڈر لگا ہوا تھا، ان میں کوئی یوں نہیں کہتا تھا کہ میرا ایمان جبرئیل و میکائیل کے ایمان جیسا ہے اور حسن بصری

بَابُ خَوْفِ الْمُؤْمِنِ أَنْ يُحْبَطُ عَمَلُهُ وَهُوَ لَا يَشْعُرُ

وَقَالَ إِبْرَاهِيمُ التِّيمِيُّ: مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا خَشِيتُ أَنْ أَكُونَ مُكَذِّبًا، وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: أَذْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ كُلُّهُمْ يَخَافُ النِّفَاقَ عَلَى نَفْسِهِ، مَا مِنْهُمْ أَحَدٌ يَقُولُ إِنَّهُ عَلَى

إِيمَانُ جِبْرِيلَ وَمِيكَائِيلَ، وَيَذْكُرُ عَنِ الْحَسَنِ: مَا خَافَهُ إِلَّا مُؤْمِنٌ، وَلَا أَمَنَهُ إِلَّا مُنَافِقٌ. وَمَا يُخَذَّرُ مِنَ الْإِصْرَارِ عَلَى التَّقَاتِلِ وَالْبِغْضِيَانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللَّهِ تَعَالَى ﴿وَلَمْ يَصْرُوهَا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾.

سے منقول ہے، نفاق سے وہی ڈرتا ہے جو ایماندار ہوتا ہے اور اس سے نڈر وہی ہوتا ہے جو منافق ہے۔ اس باب میں آپس کی لڑائی اور گناہوں پر اڑے رہنے اور توبہ نہ کرنے سے بھی ڈرایا گیا ہے۔ کیونکہ اللہ پاک نے سورۃ آل عمران میں فرمایا: ”اور اپنے برے کاموں پر جان بوجھ کر وہ اڑا (اصرار) نہیں کرتے۔“

[آل عمران: ۱۳۵]

۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، قَالَ: سَأَلْتُ أَبَا وَائِلَ عَنِ الْمَرْجَةِ، فَقَالَ: حَدَّثَنِي عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ)).

[طرفہ فی: ۶۰۴۴، ۷۰۷۶] [مسلم: ۲۲۱]

ترمذی: ۱۹۸۳، ۲۶۳۵؛ نسائی: ۴۱۲۱، ۴۱۲۲،

[۴۱۲۴، ۴۱۲۳]

۴۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَخْبَرَنِي عَبَادَةُ بْنُ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يُخْبِرُ بَلِيلَةَ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: ((إِنِّي خَرَجْتُ لِأُخْبِرَكُمْ بَلِيلَةَ الْقَدْرِ، وَإِنَّهُ تَلَاخَى فَلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ التَّمَسُّوْهَا فِي السَّبْعِ وَالتَّسْعِ وَالْخَمْسِ)).

[طرفہ فی: ۲۰۲۳، ۶۰۴۹]

تشریح: اس حدیث سے بھی امام بخاری رحمہ اللہ کا مقصود مرجعہ کی تردید کرتے ہوئے یہ بتلانا ہے کہ نیک اعمال سے ایمان بڑھتا ہے اور گناہوں سے گھٹتا ہے۔

شب قدر کے بارے میں آپ ﷺ نے فرمایا ہے کہ وہ رمضان کے آخری عشرہ کے طاق راتوں میں سے ایک پوشیدہ رات ہے اور وہ ہر سال ان تواریخ میں گھومتی رہتی ہے، جو لوگ شب قدر کو ستائیسویں شب کے ساتھ مخصوص سمجھتے ہیں، ان کا خیال صحیح نہیں۔

ابو ہریرہ رضی اللہ عنہ: حدیث: ۳۵ میں اور اسی طرح بہت سی مرویات میں ابو ہریرہ رضی اللہ عنہ کا نام بار بار آتا ہے لہذا ان کے مختصر حالات جاننے کے لئے یہ کافی ہے کہ آپ علم حدیث کے سب سے بڑے حافظ اور اساطین میں شمار ہیں، صاحب فتویٰ ائمہ کی جماعت میں بلند مرتبہ رکھتے تھے۔ علمی شوق میں سارا

وقت صحبت نبوی میں گزارتے تھے دعائیں بھی اذیادیا علم ہی کی مانگتے تھے، نشر حدیث میں بھی اتنے ہی سرگرم تھے، مرویات کی تعداد (۵۳۷) تک پہنچی ہوئی ہے۔ جن میں (۳۲۵) متفق علیہ ہیں، فقہ میں بھی کامل دستگاہ حاصل تھی۔ عربی کے علاوہ فارسی و عبرانی بھی جانتے تھے، مسائل تورات سے بھی پوری واقفیت تھی۔

خشیت ربانی کا یہ عالم تھا کہ ”احتساب قیامت“ کے ذکر پر چیخ مار کر بے ہوش ہو جاتے تھے، ایک مرتبہ مخصوص طور پر یہ حدیث سنائی جس کے دوران میں کئی مرتبہ بے ہوش ہوئے۔

”نبی کریم ﷺ نے مجھ سے فرمایا کہ بروز قیامت سب سے پہلے عالم قرآن، شہید اور دولت مند فیصلہ کے لئے طلب ہوں گے، اول الذکر سے پوچھا جائے گا کہ میں نے تجھے علم قرآن عطا کیا، اس پر تو نے عمل بھی کیا؟ جواب دے گا شبانہ روز تلاوت کرتا رہتا تھا۔ فرمائے گا، جھوٹ بولتا ہے، تو اس لئے تلاوت کرتا تھا کہ قاری کا خطاب مل جائے بل گیا۔ دولت مند سے سوال ہوگا کہ میں نے تجھے دولت مند بنا کر دوسروں کی دست گیری سے بے نیاز نہیں کیا تھا؟ اس کا کیا بدلہ دیا؟ عرض کرے گا صلہ رحمی کرتا تھا، صدقہ دیتا تھا۔ ارشاد ہوگا، جھوٹ بولتا ہے مقصد تو یہ تھا کہ کئی مشہور ہو جائے، وہ ہو گیا۔ شہید سے سوال ہوگا۔ وہ کہے گا اے رب العالمین! میں تو تیرے حکم جہاد ہی کے تحت لڑا، یہاں تک کہ تیری راہ میں مارا گیا۔ حکم ہوگا غلط ہے، تیری نیت تو یہ تھی کہ دنیا میں شجاع و جری مشہور ہو جائے، وہ مقصد حاصل ہو گیا۔ ہمارے لئے کیا کیا؟ یہ حدیث بیان کر کے نبی کریم ﷺ نے میرے زانو پر ہاتھ مار کر ارشاد فرمایا کہ سب سے پہلے انہیں تینوں سے جہنم کی آگ بھڑکائی جائے گی۔“ (ترمذی، ابواب الزہد)

عبادت سے عشق تھا، گھر میں ایک بیوی اور ایک خادمہ تھیں، تینوں باری باری تہائی شب مصروف عبادت رہتے تھے بعض اوقات پوری پوری راتیں نماز میں گزار دیتے۔ آغاز ماہ میں تین روزے التزام کے ساتھ رکھتے۔ ایک روز تکبیر کی آواز سن کر ایک صاحب نے پوچھا تو فرمایا کہ اللہ کا شکر ادا کر رہا ہوں کہ ایک دن وہ تھا کہ میں برہ بنت غروان کے پاس محض روٹی پر ملازم تھا، اس کے بعد وہ دن بھی اللہ نے دکھایا کہ وہ میرے عقد میں آگئی۔ نبی کریم ﷺ سے بے حد محبت تھی، اسوۂ رسول ﷺ پر سختی سے پابند تھے، اہل بیت اطہار سے والہانہ محبت رکھتے تھے اور جب حضرت حسن علیہ السلام کو دیکھتے تو آبدیدہ ہو جاتے تھے۔ اطاعت والدین کا یہ کتنا شاندار مظاہرہ تھا کہ شوق عبادت کے باوجود محض ماں کی تہائی کے خیال سے ان کی زندگی میں حج نہیں کیا۔ (مسلم جلد ۲)

قابل فخر خصوصیت یہ ہے کہ ویسے تو آپ کے اخلاق بہت بلند تھے اور حق گوئی کے جوش میں بڑے سے بڑے شخص کو فوراً روک دیتے تھے، چنانچہ جب مدینہ میں ہنڈی یا چک کا رواج ہوا ہے تو آپ نے مروان سے جا کر کہا کہ تو نے رباح لال کر دیا، کیونکہ نبی کریم ﷺ کا ارشاد ہے کہ اشیائے خوردنی کی بیع اس وقت تک جائز نہیں جب تک کہ بالغ اسے ناپ تول نہ لے، اسی طرح اس کے یہاں تصادیر آویزاں دیکھ کر اسے ٹوکا اور اسے سر تسلیم خم کرنا پڑا۔ ایک دفعہ مروان کی موجودگی میں فرمایا کہ نبی کریم ﷺ نے صحیح فرمایا ہے کہ میری امت کی ہلاکت قریش کے لونڈوں کے ہاتھوں میں ہوگی۔ لیکن سب سے نمایاں چیز یہ تھی کہ منصب امارت پر پہنچ کر اپنے فکر کو نہ بھولے۔ یا تو یہ حالت تھی کہ روٹی کے لئے گھوڑے کے پیچھے دوڑتے، مسلسل فاقوں سے غش پہ غش آتے، نبی کریم ﷺ کے سوا کوئی پوچھنے والا نہ تھا۔ اصحاب صفہ میں تھے کسی سے سوال نہ کرتے، لکڑیاں جنگل سے کاٹ لاتے، اس سے بھی کام نہ چلتا، رہگزر پر بیٹھ جاتے کہ کوئی کھلانے کے لیے لے جائے یا یہ عالم ہوا کہ گورنری پر پہنچ گئے، سب کچھ حاصل ہو گیا، لیکن فقیرانہ سادگی برابر قائم رکھی، ویسے اچھے سے اچھا پہنا، کتان کے بنے ہوئے کپڑے پہنے اور ایک سے ناک صاف کر کے کہا، واہ واہ! ابو ہریرہ آج تم کتان سے ناک صاف کرتے ہو، حالانکہ کل شدت فاقہ سے مسجد نبوی میں غش کھا کر گر پڑا کرتے تھے۔ شہر سے نکلتے تو سواری میں گدھا ہوتا، جس پر معمولی منہ کسا ہوتا۔ چھال کی رسی لگام ہوتی۔ جب سامنے کوئی آ جاتا تو مزاحاً خود کہتے، راستہ چھوڑا میری سواری آ رہی ہے۔

بڑے مہمان نواز اور سیر چشم تھے۔ اللہ تعالیٰ آج کسی کو معمولی فارغ البالی بھی عطا کرتا ہے تو غرور سے حالت اور ہو جاتی ہے مگر اللہ نے آپ کو زمین سے اٹھا کر عرش پر بٹھا دیا، لیکن سادگی کا وہی عالم رہا۔ (طیبری)

باب: حضرت جبریل علیہ السلام کا نبی اکرم ﷺ سے ایمان، اسلام، احسان اور قیامت کے علم کے بارے میں پوچھنا

اور اس کے جواب میں نبی کریم ﷺ کا بیان فرمانا پھر آخر میں آپ نے فرمایا کہ ”یہ جبریل علیہ السلام تھے جو تم کو دین کی تعلیم دینے آئے تھے۔“ یہاں آپ نے ان تمام باتوں کو (جو جبریل علیہ السلام کے سامنے بیان کی گئی تھیں) دین ہی قرار دیا اور ان باتوں کے بیان میں جو آنحضرت ﷺ نے ایمان سے متعلق عبدالقیس کے وفد کے سامنے بیان فرمائی تھی اور اللہ پاک کے اس ارشاد کی تفصیل میں کہ ”جو کوئی اسلام کے علاوہ کوئی دوسرا دین اختیار کرے گا وہ ہرگز قبول نہ کیا جائے گا۔“

بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ ﷺ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ وَعِلْمِ السَّاعَةِ

وَبَيَانِ النَّبِيِّ ﷺ لَهُ ثُمَّ قَالَ: ((جَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَعْلَمُكُمْ دِينَكُمْ)). فَجَعَلَ ذَلِكَ كُلَّهُ دِينًا، وَمَا بَيْنَ النَّبِيِّ ﷺ لَوْفِدِ عَبْدِ الْقَيْسِ مِنَ الْإِيمَانِ، وَقَوْلُهُ تَعَالَى: «وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ»). [آل عمران: ۸۵]

اس آیت مبارکہ میں بھی اسلام کو لفظ دین سے تعبیر کیا گیا ہے۔

(۵۰) ہم سے مسدّد نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم کو ابو حیان تمیمی نے ابو زرہ سے خبر دی، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے نقل کیا کہ ایک دن آنحضرت ﷺ لوگوں میں تشریف فرما تھے کہ آپ کے پاس ایک شخص آیا اور پوچھنے لگا کہ ایمان کسے کہتے ہیں؟ آپ ﷺ نے فرمایا کہ ”ایمان یہ ہے کہ تم اللہ پاک کے وجود اور اس کی وحدانیت پر ایمان لاؤ اور اس کے فرشتوں کے وجود پر اور اس (اللہ) کی ملاقات کے برحق ہونے پر اور اس کے رسولوں کے برحق ہونے پر اور مرنے کے بعد دوبارہ اٹھنے پر ایمان لاؤ۔“ پھر اس نے پوچھا کہ اسلام کیا ہے؟ آپ ﷺ نے پھر جواب دیا کہ ”اسلام یہ ہے کہ تم خالص اللہ کی عبادت کرو اور اس کے ساتھ کسی کو شریک نہ بناؤ اور نماز قائم کرو۔ اور زکوٰۃ فرض ادا کرو۔ اور رمضان کے روزے رکھو۔“ پھر اس نے احسان کے متعلق پوچھا۔ آپ ﷺ نے فرمایا: ”احسان یہ کہ تم اللہ کی عبادت اس طرح کرو گویا تم اسے دیکھ رہے ہو اگر یہ درجہ نہ حاصل ہو تو پھر یہ تو سمجھو کہ وہ تم کو دیکھ رہا ہے۔“ پھر اس نے پوچھا کہ قیامت کب آئے گی۔ آپ ﷺ نے فرمایا کہ ”اس کے بارے میں جواب دینے والا پوچھنے

۵۰ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: ((الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ)). قَالَ: مَا الْإِسْلَامُ؟ قَالَ: ((الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ مَقْرُوضَةً وَتَصُومَ رَمَضَانَ)). قَالَ: مَا الْإِحْسَانُ؟ قَالَ: ((أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) قَالَ: مَتَى السَّاعَةُ؟ قَالَ: ((مَا الْمَسْئُولُ بِأَعْلَمَ مِنَ السَّائِلِ، سَأْخِبُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأَمَّةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رَعَاةُ الْإِبِلِ الْبُهْمَ فِي الْبُنْيَانِ، فِي خُمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ)) ثُمَّ نَلَا

النَّبِيُّ ﷺ: «إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ» [الآيَةُ: لقمان: ۳۴] ثُمَّ أَدْبَرَ فَقَالَ: ((رُدُّوهُ)). فَلَمْ يَرَوْا شَيْئًا فَقَالَ: ((هَذَا جَبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ)) قَالَ أَبُو عَبْدِ اللَّهِ: جَعَلَ ذَلِكَ كُلَّهُ مِنَ الْإِيمَانِ. [طرفہ فی: ۴۷۷۷] [ابن ماجہ: ۴۰۴۴، ۶۴]

والے سے کچھ زیادہ نہیں جانتا (البتہ) میں تمہیں اس کی نشانیاں بتا سکتا ہوں۔ وہ یہ ہیں کہ جب لوٹڑی اپنے آقا کو چنے گی اور جب سیاہ اونٹوں کے چرانے والے (دیہاتی لوگ ترقی کرتے کرتے) مکانات کی تعمیر میں ایک دوسرے سے بازی لے جانے کی کوشش کریں گے (یاد رکھو) قیامت کا علم ان پانچ چیزوں میں ہے جن کو اللہ کے سوا کوئی نہیں جانتا۔ “پھر آپ نے یہ آیت پڑھی کہ ”اللہ ہی کو قیامت کا علم ہے کہ وہ کب ہوگی۔“ (آخر آیت تک) پھر وہ پوچھنے والا پیٹھ پھیر کر جانے لگا۔ آپ نے فرمایا کہ ”اسے واپس بلا کر لاؤ۔“ لوگ دوڑ پڑے مگر وہ کہیں نظر نہیں آیا۔ آپ ﷺ نے فرمایا کہ یہ جبریل علیہ السلام تھے جو لوگوں کو ان کا دین سکھانے آئے تھے۔“ امام ابو عبد اللہ بخاری رحمہ اللہ فرماتے ہیں کہ آنحضرت ﷺ نے ان تمام باتوں کو ایمان ہی قرار دیا ہے۔

تشریح: شارحین بخاری لکھتے ہیں:

”مقصود البخاری من عقد ذلك الباب ان الدين والاسلام والايمان واحد لا اختلاف في مفهومهما والواو في وما بين وقوله تعالى بمعنى مع۔“

یعنی امام بخاری رحمہ اللہ کا اس باب کے منعقد کرنے سے اس امر کا بیان مقصود ہے کہ دین اور اسلام اور ایمان ایک ہیں، اس کے مفہوم میں کوئی اختلاف نہیں ہے۔ اور وما بین میں اور وقوله تعالیٰ میں ہر دو جگہ واد مع کے معنی میں ہے جس کا مطلب یہ کہ باب میں پہلا ترجمہ سوال جبرئیل سے متعلق ہے جس کے مقصد کو آپ نے فجعل ذلك كله من الايمان سے واضح فرمادیا۔ یعنی دین، ایمان، اسلام، احسان اور اعتقاد قیامت سب پر مشتمل ہے۔ دوسرا ترجمہ وما بین لوفد عبد القیس ہے یعنی آپ ﷺ نے وفد عبد القیس کے لئے ایمان کی جو تفصیل بیان فرمائی تھی اس میں اعمال بیان فرما کر ان سب کو داخل ایمان قرار دیا گیا تھا خواہ وہ اوامر سے ہوں یا نواہی سے۔ تیسرا ترجمہ یہاں آیت کریمہ ﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ﴾ (۱/۳/۸۵) ہے جس سے ظاہر ہے کہ اصل دین دین اسلام ہے۔ اور دین اور اسلام ایک ہی چیز کے دو نام ہیں۔ کیونکہ اگر دین اسلام سے مغایر ہوتا تو آیت مبارکہ میں اسلام کا حلاش کرنے والا شریعت میں معتبر ہے۔ یہاں ان کے لغوی معانی سے کوئی بحث نہیں ہے۔ امام بخاری رحمہ اللہ کا مقصد یہاں بھی مرجعہ کی تردید ہے جو ایمان کے لئے اعمال کو غیر ضروری بتلاتے ہیں۔

تعبص کا براہو: فرقہ مرجعہ کی ضلالت پر تمام اہل سنت کا اتفاق ہے اور امام بخاری رحمہ اللہ بھی ایسے ہی گمراہ فرقوں کی تردید کے لئے یہ جملہ تفصیلات پیش فرما رہے ہیں۔ مگر تعصب کا براہو عصر حاضر کے بعض مترجمین و شارحین بخاری کو یہاں بھی خلاصا حضرت امام ابو حنیفہ رحمہ اللہ پر تعریض نظر آتی ہے اور اس خیال کے پیش نظر انہوں نے یہاں امام بخاری رحمہ اللہ کو غیر فقہ زود رنج قرار دے کر دل کی میز اس نکالی ہے صاحب انوار الباری کے لفظ یہ ہیں:

”امام بخاری رحمہ اللہ میں تاثر کا مادہ زیادہ تھا اور اپنے اساتذہ حمیدی، نعیم بن حماد، خرامی، اسحاق بن راہویہ، اسماعیل، عروہ سے زیادہ متاثر ہو گئے۔ جن کو امام صاحب وغیرہ سے لے کر بعض تھادوسرے وہ زود رنج تھے۔ فن حدیث کے امام بے مثال تھے مگر فقہ میں وہ پابہ نہ تھا۔ اس لئے ان کا کوئی مذہب نہ بن سکا۔ امام اعظم رحمہ اللہ کی فقہی باریکیوں کو سمجھنے کے لیے بہت زیادہ اونچے درجہ کی تفقہ کی ضرورت تھی۔ جو نہ سمجھا وہ ان کا مخالف ہو گیا۔“

(انوار الباری، جلد دوم: ص ۱۶۸)

اس بیان پر تفصیلی تبصرہ کے لئے دفاتر بھی ناکافی ہیں۔ مگر آج کے دور میں ان فرسودہ مباحث میں جا کر علایع سلف کا باہمی حسد و بغض ثابت کر کے تاریخ اسلام کو مجروح کرنا یہ خدمت ایسے متحصنین حضرات ہی کو مبارک ہو ہمارا تو سب کے لئے یہ عقیدہ ہے ﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ﴾ (۲/ البقرة: ۱۳۴) ﴿یَسْمَعُونَ﴾ (آہیں)۔ امام بخاری رحمہ اللہ کو زور دروغ اور غیر فقیہ قرار دینا خود ان لکھنے والوں کو زور دروغ اور کم فہم ہونے کی دلیل ہے۔

باب: [أَهْلُ يَزِيدُونَ أَمْ يَنْقُصُونَ] **باب: اس رسول ﷺ کے ماننے والے بڑھ**

رہے ہیں یا گھٹ رہے ہیں

۵۱۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ أَنَّ هِرْقِلَ قَالَ لَهُ: سَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ، فَرَعَمْتُ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَرَعَمْتُ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ حِينَ تَخَالِطُ بِشَاشَتِهِ الْقُلُوبَ، لَا يَسْخَطُهُ أَحَدٌ. [راجع: ۷]

(۵۱) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے صالح بن ابن شہاب سے، انہوں نے ابن شہاب سے، انہوں نے عبید اللہ بن عبد اللہ سے، ان کو عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی، ان کو ابوسفیان بن حرب نے کہ ہرقل (روم کے بادشاہ) نے ان سے کہا۔ میں نے تم سے پوچھا تھا کہ اس رسول ﷺ کے ماننے والے بڑھ رہے ہیں یا گھٹ رہے ہیں۔ تو نے جواب میں بتلایا کہ وہ بڑھ رہے ہیں۔ (ٹھیک ہے) ایمان کا یہی حال رہتا ہے یہاں تک کہ وہ پورا ہو جائے اور میں نے تجھ سے پوچھا تھا کہ اس کے دین میں آ کر پھر اس کو برا جان کر پھر جاتا ہے؟ تو نے کہا: نہیں، اور ایمان کا یہی حال ہے۔ جب اس کی خوشی دل میں سما جاتی ہے تو پھر اس کو کوئی برا نہیں سمجھ سکتا۔

یہ باب بھی پچھلے باب ہی سے متعلق ہے اور اس سے بھی ایمان کی کمی و زیادتی ثابت کرنا مقصود ہے۔

بابُ فَضْلِ مَنْ اسْتَبْرَأَ لِدِينِهِ **باب: اس شخص کی فضیلت کے بیان میں جو اپنا**

دین قائم رکھنے کے لئے گناہ سے بچ گیا

۵۲۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشْتَبِهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعَ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ

(۵۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے، انہوں نے عامر سے، کہا میں نے نعمان بن بشیر رضی اللہ عنہما سے سنا، وہ کہتے تھے میں نے رسول اللہ ﷺ سے سنا، آپ ﷺ فرماتے تھے: ”حلال کھلا ہوا ہے اور حرام بھی کھلا ہوا ہے اور ان دونوں کے درمیان بعض چیزیں شبہ کی ہیں جن کو بہت لوگ نہیں جانتے (کہ حلال ہیں یا حرام) پھر جو کوئی شبہ کی چیزوں سے بھی بچ گیا اس نے اپنے دین اور عزت کو بچا لیا اور جو کوئی ان شبہ کی چیزوں میں پڑ گیا اس کی مثال اس چرواہے کی ہے جو (شاہی محفوظ) چراگاہ کے آس

مَلِكٍ حَمِيٍّ، أَلَا إِنَّ جَمِيَّ اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقُلْبُ)). [طرفہ فی: ۲۰۵۱] [مسلم: ۴۰۹۴، ابوداؤد: ۳۳۲۹، ۳۳۳۰، ترمذی: ۱۲۰۵]

پاس اپنے جانوروں کو چرائے۔ وہ قریب ہے کہ اس چراگاہ کے اندر کھس جائے (اور شاہی مجرم قرار پائے) سن لو ہر بادشاہ کی ایک چراگاہ ہوتی ہے۔ اللہ کی چراگاہ اس کی زمین پر حرام چیزیں ہیں۔ (پس ان سے بچو اور) سن لو! بدن میں ایک گوشت کا ٹکڑا ہے جب وہ درست ہوگا سارا بدن درست ہوگا اور جہاں بگڑا سارا بدن بگڑ گیا۔ سن لو! وہ ٹکڑا آدی کا دل ہے۔“

نسائی: ۴۴۶۵، ۵۷۲۶، ابن ماجہ: ۳۹۸۴

تشریح: باب کے منعقد کرنے سے امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ دروغ پر ہیزگاری بھی ایمان کو کامل کرنے والے علموں میں سے ہے۔ علامہ قسطلانی رحمہ اللہ فرماتے ہیں کہ اس حدیث کی بنا پر ہمارا مذہب یہی ہے کہ قلب ہی عقل کا مقام ہے اور فرماتے ہیں: ”قد اجمع العلماء علی عظم موقع هذا الحديث وانه احد الاحاديث الاربعه التي عليها مدار الاسلام المنظومة في قوله“

عمدة الدين عندنا كلمات مسندات من قول خير البرية

اتق الشبه. وازهدن ودع ما ليس يعينك واعملن بنية

یعنی اس حدیث کی عظمت پر علما کا اتفاق ہے اور یہ ان چار احادیث میں سے ایک ہے جن پر اسلام کا مدار ہے جیسا کہ اس رباعی میں ہے کہ دین سے متعلق ارشادات نبوی کے یہ چند کلمات ہمارے نزدیک دین کی بنیاد ہیں۔ شبہ کی چیزوں سے بچو، دنیا سے بے رغبتی اختیار کرو، فضولیات سے بچو اور نیت کے مطابق عمل کرو۔

بَابُ: إِذَاءُ الْخُمْسِ مِنَ الْإِيمَانِ

باب: اس بارے میں کہ مال غنیمت سے پانچواں

حصہ ادا کرنا بھی ایمان سے ہے

۵۳۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ: كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ فَيَجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ: أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي، فَأَقِمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ: إِنَّ وَفَدَ عَبْدُ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ ﷺ قَالَ: ((مَنْ الْقَوْمُ أَوْ مِنَ الْوُفْدِ؟)). قَالُوا: رِبِيعَةُ قَالَ: ((مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوُفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى)). فَقَالُوا: يَا رَسُولَ اللَّهِ إِنْ لَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، بَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، فَمَرْنَا بِأَمْرِ

(۵۳) ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہوں نے ابو جمرہ سے نقل کیا کہ میں عبد اللہ بن عباس رضی اللہ عنہما کے پاس بیٹھا کرتا تھا وہ مجھ کو خاص اپنے تخت پر بٹھاتے (ایک دفعہ) کہنے لگے کہ تم میرے پاس مستقل طور پر رہ جاؤ میں اپنے مال میں سے تمہارا حصہ مقرر کر دوں گا۔ تو میں دو ماہ ان کی خدمت میں رہ گیا۔ پھر کہنے لگے کہ عبد القیس کا وفد جب آنحضرت ﷺ کے پاس آیا تو آپ نے پوچھا کہ ”یہ کون سی قوم کے لوگ ہیں یا یہ وفد کہاں کا ہے؟“ انہوں نے کہا کہ ربیعہ خاندان کے لوگ ہیں۔ آپ ﷺ نے فرمایا: ”مرحبا اس قوم کو یا اس وفد کو نہ ذلیل ہونے والے نہ شرمندہ ہونے والے (یعنی ان کا آنا بہت خوب ہے)۔“ وہ کہنے لگے: اے اللہ کے رسول! ہم آپ کی خدمت میں صرف ان حرمت والے مہینوں میں آ سکتے ہیں کیونکہ ہمارے اور آپ کے درمیان مضر کے کافروں کا قبیلہ آباد

ہے۔ پس آپ ہم کو ایک ایسی قطعی بات بتلا دیجئے جس کی خبر ہم اپنے پچھلے لوگوں کو بھی کر دیں جو یہاں نہیں آئے اور اس پر عمل درآد کر کے ہم جنت میں داخل ہو جائیں اور انہوں نے آپ سے اپنے برتنوں کے بارے میں بھی پوچھا۔ آپ ﷺ نے ان کو چار باتوں کا حکم دیا اور چار قسم کے برتنوں کو استعمال میں لانے سے منع فرمایا۔ ان کو حکم دیا کہ ایک اکیلے خدا پر ایمان لاؤ۔ پھر آپ ﷺ نے پوچھا کہ ”جانتے ہو ایک اکیلے اللہ پر ایمان لانے کا مطلب کیا ہے؟“ انہوں نے کہا کہ اللہ اور اس کے رسول ہی کو معلوم ہے۔ آپ نے فرمایا کہ ”اس بات کی گواہی دینا کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ حضرت محمد ﷺ اس کے سچے رسول ہیں اور نماز قائم کرنا اور زکوٰۃ ادا کرنا اور رمضان کے روزے رکھنا اور مال غنیمت سے جو ملے اس کا پانچواں حصہ (مسلمانوں کے بیت المال میں) داخل کرنا۔“ اور چار برتنوں کے استعمال سے آپ ﷺ نے ان کو منع فرمایا۔ سبز لاکھی مرتبان سے اور کدو کے بنائے ہوئے برتن سے، لکڑی کے کھوڑے ہوئے برتن سے، اور روغنی برتن سے اور فرمایا کہ ”ان باتوں کو حفظ کر لو اور ان لوگوں کو بھی بتلا دینا جو تم سے پیچھے ہیں۔“

فَصَلِّ، نُخْبِرُ بِهِ مَنْ وَرَاءَنَا وَتَدْخُلُ بِهِ الْجَنَّةَ. وَسَلَّوَهُ عَنِ الْأَشْرِيَةِ فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ قَالَ: ((أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تَعْطُوا مِنَ الْمُنْعَمِ الْخُمْسَ)) وَنَهَاَهُمْ عَنْ أَرْبَعٍ عَنِ الْحَتَمِ وَالذُّبَابِ وَالْقَبِيرِ وَالْمُزَفَّتِ وَرَبَّمَا قَالَ: الْمُقْبَرِ وَقَالَ: ((احْفَظُوا هُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ))

[اطرافہ فی: ۸۷، ۵۲۳، ۱۳۹۸، ۳۰۹۵، ۳۵۱۰،

۴۳۶۸، ۴۲۶۹، ۶۱۷۶، ۷۲۶۶، ۷۵۵۶] [مسلم:

۱۵۱۷۸ ابوداؤد: ۳۶۹۲، ۴۶۷۷، ترمذی:

۱۵۹۹، ۲۶۱۱، نسائی: ۵۰۴۶، ۵۷۰۸]

تشریح: یہاں بھی مرید کی تردید مقصود ہے۔ شیخ الحدیث حضرت مولانا عبد اللہ مبارکپوری رحمہ اللہ فرماتے ہیں:

”ومذهب السلف فی الایمان من کون الاعمال داخلة فی حقیقته فانه قد فسر الاسلام فی حدیث جبرئیل بما فسره الایمان فی قصه وقد عبد القیس فدل هذا علی ان الاشیاء المذكورة فیها اداء الخمس من اجزاء الایمان وانه لا بد فی الایمان من الاعمال خلافا للمرجئة۔“ (مرعاة جلد: اول / ص: ۴۵)

یعنی سلف کا مذہب یہی ہے کہ اعمال ایمان کی حقیقت میں داخل ہیں نبی کریم ﷺ نے حدیث جبرئیل علیہ السلام (مذکورہ سابقہ) میں اسلام کی جو تفسیر بیان فرمائی وہی تفسیر آپ نے وفد عبد القیس کے سامنے ایمان کی فرمائی۔ جس سے یہ دلیل ہے کہ اشیاء مذکورہ جن میں مال غنیمت سے خمس ادا کرنا بھی ہے یہ سب اجزاء ایمان سے ہیں اور یہ کہ ایمان کے لئے اعمال کا ہونا لازمی ہے۔ مرجئہ اس کے خلاف ہیں۔ (جو ان کی ذلت و جہالت کی دلیل ہے) جن برتنوں کے استعمال سے آپ نے منع فرمایا ان میں عرب کے لوگ شراب رکھا کرتے تھے۔ جب شراب پینا حرام قرار پایا تو چند روز تک نبی کریم ﷺ نے ان برتنوں کے استعمال کی بھی ممانعت فرمادی۔

یاد رکھنے کے قابل: یہاں حضرت مولانا مبارک پوری رحمہ اللہ نے ایک یاد رکھنے کے قابل بات فرمائی ہے۔ چنانچہ فرماتے ہیں:

”قال الحافظ وفيه دليل على تقدم اسلام على قبائل مضر الذين كانوا بينهم وبين المدينة ويدل على سبقهم الى الاسلام ايضا ما رواه البخاري في الجمعة عن ابن عباس قال: ان اول جمعة جمعت بعد جمعة في مسجد رسول الله ﷺ في مسجد عبد القيس بجواثي من البحرين وانما جمعوا بعد رجوع وفدهم اليهم فدل على انهم سبقوا جميع القرى الى الاسلام انتهى واحفظه فانه ينفع في مسئلة الجمعة في القرى۔“ (مرعاة جلد: اول / ص: ۴۴)

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

أَهْلِيهِ يَحْتَسِبُهَا فِيمَا لَهُ صَدَقَةٌ)). [طرفاء فی: اپنے اہل و عیال پر خرچ کرے پس وہ بھی اس کے لئے صدقہ ہے۔“

[۵۳۵۱، ۴۰۰۶] [مسلم: ۲۳۲۲، ۲۳۲۳]

ترمذی: ۱۹۶۵، نسائی: ۲۵۴۴

۵۶۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتُ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِي فَمِ أَمْرَاتِكَ)). [طرفاء فی:

۱۲۹۵، ۲۷۴۲، ۲۷۴۴، ۳۹۳۶، ۴۴۰۹، ۵۳۵۴،

۵۶۵۹، ۵۶۶۸، ۶۳۷۳، ۶۷۳۳] [مسلم: ۴۲۰۹،

۴۲۱۰؛ ابوداؤد: ۲۸۶۴؛ نسائی: ۳۶۲۸؛ ابن

ماجہ: ۲۷۰۸

تشریح: ان جملہ احادیث میں جملہ اعمال کا دار و مدار نیت پر بتلایا گیا۔ امام نووی رحمہ اللہ کہتے ہیں کہ ان کی بنا پر حظ نفس بھی جب شریعت کے موافق ہو تو اس میں بھی ثواب ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((الَّذِينَ النَّصِيحَةُ لِلَّهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ))

وَقَوْلِهِ تَعَالَى: ((إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ))

[التوبة: ۹۱]

باب: آنحضرت ﷺ کا یہ فرمانا کہ ”دین سچے دل سے فرمانبرداری اور اس کے رسول اور مسلمان حاکموں اور تمام مسلمانوں کی خیر خواہی کا نام ہے“ اور اللہ نے سورہ توبہ میں فرمایا: ”جب وہ اللہ اور اس کے رسول کی خیر خواہی میں رہیں۔“

(۵۷) ہم سے مسدّد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن سعید بن قتان نے بیان کیا، انہوں نے اسامیل سے، انہوں نے کہا مجھ سے قیس بن ابی حازم نے بیان کیا، انہوں نے جریر بن عبد اللہ بن حبشی سے سنا، انہوں نے کہا آنحضرت ﷺ سے میں نے نماز قائم کرنے اور زکوٰۃ ادا کرنے اور ہر مسلمان کی خیر خواہی کرنے پر بیعت کی۔

۵۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنَّصِيحَةِ لِكُلِّ مُسْلِمٍ. [طرفاء فی:

۵۸، ۵۲۴، ۱۴۰۱، ۲۱۵۷، ۲۷۱۴، ۲۷۱۵،

[۷۲۰۴] [مسلم: ۱۹۹۹، ترمذی: ۱۹۲۵]

۵۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، يَوْمَ مَاتَ الْمُغِيرَةُ بْنُ شُعْبَةَ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ عَلَيْكُمْ بِاتِّقَاءِ اللَّهِ وَخَدِّهِ لَا شَرِيكَ لَهُ، وَالْوَقَارِ وَالسَّكِينَةِ حَتَّى يَأْتِيَكُمْ أَمِيرٌ، فَإِنَّمَا يَأْتِيكُمْ الْآنَ، ثُمَّ قَالَ: اسْتَغْفِرُوا لِأَمِيرِكُمْ، فَإِنَّهُ كَانَ يُحِبُّ الْعَفْوَ. ثُمَّ قَالَ: أَمَّا بَعْدُ، فَإِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: أَبَايَعُكَ عَلَى الْإِسْلَامِ. فَشَرَطَ عَلَيَّ: ((وَالنُّصْحَ لِكُلِّ مُسْلِمٍ)). فَبَايَعْتُهُ عَلَى هَذَا، وَرَبَّ هَذَا الْمَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ. ثُمَّ اسْتَغْفَرَ وَنَزَلَ. [طرفہ فی: ۵۷] [مسلم: ۲۰۰؛ نسائی: ۴۱۶۷]

(۵۸) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، انہوں نے زیاد سے، انہوں نے علاقہ سے کہا، میں نے جریر بن عبد اللہ سے سنا جس دن مغیرہ بن شعبہ (حاکم کوفہ) کا انتقال ہوا تو وہ خطبہ کیلئے کھڑے ہوئے اور اللہ کی تعریف اور خوبی بیان کی اور کہا: تم کو اکیلے اللہ کا ڈر رکھنا چاہیے اس کا کوئی شریک نہیں اور تحمل اور اطمینان سے رہنا چاہیے اس وقت تک کہ کوئی دوسرا حاکم تمہارے اوپر آئے اور وہ ابھی آنے والا ہے۔ پھر فرمایا کہ اپنے مرنے والے حاکم کے لیے دعائے مغفرت کرو کیونکہ وہ (مغیرہ) بھی معافی کو پسند کرتا تھا۔ پھر کہا کہ اس کے بعد تم کو معلوم ہونا چاہیے کہ میں ایک دفعہ آنحضرت ﷺ کے پاس آیا اور میں نے عرض کیا کہ آپ سے اسلام پر بیعت کرتا ہوں۔ آپ نے مجھ سے ہر مسلمان کی خیر خواہی کے لیے شرط کی۔ پس میں نے اس شرط پر آپ سے بیعت کر لی (پس) اس مسجد کے رب کی قسم کہ میں تمہارا خیر خواہ ہوں پھر استغفار کیا اور منبر سے اتر آئے۔

تشریح: اللہ اور رسول کی خیر خواہی یہ ہے کہ ان کی تعظیم کرے۔ زندگی بھر ان کی فرمانبرداری سے منہ نہ موڑے، اللہ کی کتاب کی اشاعت کرے، حدیث نبوی کو پھیلانے، ان کی اشاعت کرے اور اللہ رسول کے خلاف کسی پیر مرشد مجتہد امام مولوی کی بات ہرگز نہ مانے۔

ہوتے ہوئے مصطفیٰ کی گفتار مت دیکھ کسی کا قول و کردار جب اصل ہے تو نقل کیا ہے یاں وہم خطا کا دخل کیا ہے

حضرت مغیرہ امیر معاویہ رضی اللہ عنہ کی طرف سے کوفہ کے حاکم تھے۔ انہوں نے انتقال کے وقت حضرت جریر بن عبد اللہ کو اپنا نائب بنا دیا تھا، اس لئے جریر نے ان کی وفات پر یہ خطبہ اور لوگوں کو نصیحت کی کہ دوسرا حاکم آنے تک کوئی شرفساد نہ کرو بلکہ مبر سے ان کا انتظار کرو، شرفساد کوفہ والوں کی فطرت میں تھا، اس لئے آپ نے ان کو تنبیہ فرمائی۔ کہتے ہیں کہ امیر معاویہ رضی اللہ عنہ نے حضرت مغیرہ کے بعد زیاد کو کوفہ کا حاکم مقرر کیا جو پہلے بصرہ کے گورنر تھے۔

امام بخاری رحمہ اللہ نے کتاب الایمان کو اس حدیث پر ختم کیا جس میں اشارہ ہے کہ حضرت جریر رضی اللہ عنہ کی طرح میں نے جو کچھ یہاں لکھا ہے محض مسلمانوں کی خیر خواہی اور بھلائی مقصود ہے ہرگز کسی سے عناد اور تعصب نہیں ہے جیسا کہ بعض لوگ خیال کرتے چلے آتے ہیں اور آج بھی موجود ہیں۔ ساتھ ہی امام بخاری رحمہ اللہ نے یہاں یہ بھی اشارہ کیا کہ میں نے ہمیشہ مبر و تحمل سے کام لیتے ہوئے معافی کو پسند کیا ہے پس آنے والے مسلمان بھی قیامت تک میری مغفرت کے لئے دعا کرتے رہا کریں۔ غفر الله له آمین۔

صاحب ایضاح البخاری نے کیا خوب فرمایا ہے کہ ”امام ہمیں یہ بتلا رہے ہیں کہ ہم نے ابواب سابقہ میں مرجعہ، خارجہ اور کہیں بعض اہل سنت پر تعریضات کی ہیں لیکن ہماری نیت میں اخلاص ہے۔ خواہ مخواہ کی چھیڑ چھاڑ اہمارا مقصد نہیں اور نہ ہمیں شہرت کی ہوس ہے بلکہ یہ ایک خیر خواہی کے جذبہ سے ہم نے کیا اور جہاں کوئی فرقہ بھگ گیا یا کسی انسان کی رائے ہمیں درست نظر نہ آئی وہاں ہم نے نہ نیت ثواب صحیح بات وضاحت سے بیان کر دی۔“

(ایضاح البخاری ص: ۳۲۸)

.. امام قسطلانی رحمہ اللہ فرماتے ہیں: ”والنصيحة من نصحة العسل اذا صفيته من الشمع او من النصح وهو الخياطة بالنصيحة“۔
یعنی لفظ نصیحت نصیحة العسل سے ماخوذ ہے جب شہد موم سے الگ کر لیا گیا ہو یا نصیحت سوئی سے پنے کے معنی میں ہے جس سے کپڑے کے مختلف
کٹڑے جوڑ جوڑ کر ایک کر دیئے جاتے ہیں۔ اسی طرح نصیحت بمعنی خیر خواہی سے مسلمانوں کا باہمی اتحاد مطلوب ہے۔
(الحمد للہ کہ کتاب الایمان آج اور خروزی الحجۃ ۱۳۸۶ھ کو روز یک شنبہ ختم ہوئی)۔ (راز)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْعِلْمِ

علم کا بیان

امام بخاری رحمہ اللہ کتاب الایمان کے بعد کتاب العلم کو اس لئے لائے کہ ایمان اور علم میں ایک زبردست رابطہ ہے اور ایمان کے بعد دوسری اہم چیز علم ہے۔ جس کا خزانہ قرآن وحدیث ہے۔ قرآن وحدیث کے خلاف جو کچھ ہوا سے علم نہیں بلکہ جہل کہنا زیادہ مناسب ہے۔ عام بول چال میں علم کے معنی جاننے کے ہیں اور جہل نا جاننا اس کی ضد ہے۔ پس تکمیل دین کے لئے ایمان اور اسلام کی تفصیلات کا جاننا بے حد ضروری ہے۔ اس لئے قرآن مجید میں اللہ نے فرمایا: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (فاطر ۳۵/۲۸) ”اللہ کے جاننے والے بندے ہی اللہ سے ڈرتے ہیں۔“ اس لئے کہ ان کے علم نے ان کے دماغوں سے جہل کے پردوں کو دور کر دیا ہے۔ پس وہ دیکھنے والوں کی مثال ہیں اور جاہل اندھوں کی مثال ہیں سچ ہے: ”لابستوى الاعمى والبصير۔“

باب: علم کی فضیلت کے بیان میں

بَابُ فَضْلِ الْعِلْمِ

اور اللہ پاک نے (سورہ مجادلہ) میں فرمایا: ”جو تم میں ایماندار ہیں اور جن کو علم دیا گیا ہے اللہ ان کے درجات بلند کرے گا اور اللہ کو تمہارے کاموں کی خبر ہے۔“ اور اللہ تعالیٰ نے (سورہ طہ میں) فرمایا: ”(کہ یوں دعا کیا کرو) پروردگار مجھ کو علم میں ترقی عطا فرما۔“

وَقَوْلَ اللَّهِ عَزَّوَجَلَّ: ﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [المجادلة: ۱۱] وَقَوْلُهُ: ﴿رَبِّ زِدْنِي عِلْمًا﴾. [طہ: ۱۱۴]

امام بخاری رحمہ اللہ نے فضیلت علم کے بارے میں قرآن مجید کی ان دو آیات ہی کو کافی سمجھا، اس لئے کہ پہلی آیت میں اللہ پاک نے خود اہل علم کے لئے بلند درجات کی بشارت دی ہے اور دوسری میں علمی ترقی کے لئے دعا کرنے کی ہدایت کی گئی۔ نیز پہلی آیت میں ایمان و علم کا رابطہ مذکور ہے اور ایمان کو علم پر مقدم کیا گیا ہے۔ جس میں امام بخاری رحمہ اللہ کے حسن ترتیب اور حسن بیان پر بھی ایک لطیف اشارہ ہے۔ کیونکہ آپ نے بھی پہلے کتاب الایمان پھر کتاب العلم کا انعقاد فرمایا ہے۔ آیت میں ایمان اور علم ہر دو کو ترقی درجات کے لئے ضروری قرار دیا۔ درجات جمع سالم اور مکرمہ ہونے کی وجہ سے غیر معین ہے جس کا مطلب یہ ہے کہ ان درجات کی کوئی حد نہیں جو اہل علم کو حاصل ہوں گے۔

باب: اس بیان میں کہ جس شخص سے علم کی کوئی

بات پوچھی جائے اور وہ اپنی کسی دوسری بات میں

مشغول ہو پس (ادب کا تقاضا ہے کہ) وہ پہلے اپنی

بات پوری کر لے پھر پوچھنے والے کو جواب دے

بَابُ مَنْ سُئِلَ عِلْمًا وَهُوَ مُشْتَغَلٌ فِي حَدِيثِهِ فَاتَمَّ الْحَدِيثَ ثُمَّ أَجَابَ السَّائِلَ

مُسْتَعْلٍ فِي حَدِيثِهِ فَاتَمَّ الْحَدِيثَ

ثُمَّ أَجَابَ السَّائِلَ

٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا
فُلَيْحٌ، قَالَ: وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ،
قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنِي
أَبِي قَالَ: حَدَّثَنِي هَلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ
ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: بَيْنَمَا
النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ
أَعْرَابِي فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ
اللَّهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: جَاءَهُ
سَمِعَ مَا قَالَ، فَكَّرَهُ مَا قَالَ، وَقَالَ بَعْضُهُمْ:
بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ:
«(أَيْنَ- أَرَأَاهُ- السَّائِلُ عَنِ السَّاعَةِ؟)» قَالَ: هَا
أَنَا يَا رَسُولَ اللَّهِ قَالَ: «(فَإِذَا ضُيِّعَتِ الْأَمَانَةُ
فَانتَظِرِ السَّاعَةَ)» فَقَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ:
«(إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانتَظِرِ السَّاعَةَ)»
[طرفه في: ٦٤٩٦]

”وانما لم يجبه عليه الصلوة والسلام لانه يحتمل ان يكون لانتظار الوحى اويكون مشغولا بجواب سائل اخر ويؤخذ منه ينبغي للعالم والقاضى ونحوهما رعاية تقدم الأسبق۔“

یعنی آپ ﷺ نے شاید وحی کے انتظار میں اس کو جواب نہ دیا یا آپ دوسرے مسائل کے جواب میں مصروف تھے۔ اس سے یہ بھی ثابت ہوا کہ عالم اور قاضی صاحبان کو پہلے آنے والوں کو رعایت کرنا ضروری ہے۔

۶۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا بُوَعَوَانَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ يُونُسَ بْنِ مَاهَلِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: تَخَلَّفَ عَنَّا النَّبِيُّ ﷺ هَمٌّ سَ، انہوں نے کہا ایک سفر میں جو ہم نے کیا تھا آنحضرت ﷺ ہم سے بیان کیا، انہوں نے یوسف بن ماہک سے، انہوں نے عبد اللہ بن عمرو رضی اللہ عنہما سے، انہوں نے ابو النعمان نے بیان کیا، کہا ہم سے ابو عوانہ نے ابو بشر سے

فِي سَفَرَةٍ سَافَرْنَاهَا، فَأَذَرَكْنَا وَقَدْ أَرْهَقْنَا الصَّلَاةَ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُحُ عَلَى أَرْجُلِنَا، فَتَأْدَى بِأَعْلَى صَوْتِهِ: ((وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ)). مَرَّتَيْنِ أَوْ ثَلَاثًا [طرفاء فی: ۹۶، ۱۶۳] [مسلم: ۵۷۲]

پیچھے رہ گئے اور آپ ﷺ ہم سے اس وقت ملے جب (عصر کی) نماز کا وقت آن پہنچا تھا، ہم (جلدی جلدی) وضو کر رہے تھے۔ پس پاؤں کو خوب دھونے کے بدل ہم یوں ہی سادھو رہے تھے۔ (یہ حال دیکھ کر) آپ ﷺ نے بلند آواز سے پکارا: ”دیکھو ایڑیوں کی خرابی دوزخ سے ہونے والی ہے“ دو یا تین بار آپ ﷺ نے (یوں ہی بلند آواز سے) فرمایا۔

تشریح: بلند آواز سے کوئی بات کرنا شان نبوی کے خلاف ہے کیونکہ آپ کی شان میں لیس بصر آ یا ہے کہ آپ شور و غل کرنے والے نہ تھے مگر یہاں امام بخاری رحمہ اللہ قدس سرہ نے یہ بات منعقد کر کے بتلادیا کہ مسائل کے بتلانے کے لئے آپ کبھی آواز کو بلند فرمادیتے تھے۔ خطبہ کے وقت بھی آپ کی یہی عادت مبارک تھی جیسا کہ مسلم شریف میں حضرت جابر رضی اللہ عنہ سے مروی ہے کہ آپ ﷺ جب خطبہ دیتے تو آپ کی آواز بلند ہو جایا کرتی تھی۔ ترجمہ باب اسی سے ثابت ہوتا ہے۔ آپ کا مقصد لوگوں کو آگاہ کرنا تھا کہ جلدی کی وجہ سے ایڑیوں کو خشک نہ رہنے دیں، یہ خشکی ان ایڑیوں کو دوزخ میں لے جائے گی۔ یہ سفر کہ سے مدینہ کی طرف تھا۔

بَابُ قَوْلِ الْمُحَدِّثِ: حَدَّثَنَا وَأَخْبَرَنَا وَأَنْبَأَنَا

باب: محدث کا لفظ حد ثنا و اخبرنا و انبأنا استعمال کرنا صحیح ہے

وَقَالَ لَنَا الْحَمِيدِيُّ: كَانَ عِنْدَ ابْنِ عُيَيْنَةَ ((حَدَّثَنَا)) و((أَخْبَرَنَا)) و((أَنْبَأَنَا)) و((سَمِعْتُ)) وَاجِدًا. وَقَالَ ابْنُ مَسْعُودٍ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ. وَقَالَ شَقِيقٌ عَنْ عَبْدِ اللَّهِ سَمِعْتُ النَّبِيَّ ﷺ كَلِمَةً كَذَا، وَقَالَ حُذَيْفَةُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ. وَقَالَ أَبُو الْعَالِيَةِ: عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ فِيمَا يَرَوِي عَنْ رَبِّهِ وَقَالَ أَنَسُ: عَنْ النَّبِيِّ ﷺ يَرَوِيهِ عَنْ رَبِّهِ وَقَالَ أَبُو هُرَيْرَةَ: عَنْ النَّبِيِّ ﷺ يَرَوِيهِ عَنْ رَبِّكُمْ تَبَارَكَ وَتَعَالَى.

جیسا کہ امام حمیدی نے کہا کہ ابن عیینہ کے نزدیک الفاظ حد ثنا اور اخبرنا اور انبأنا اور سمعت ایک ہی تھے..... اور عبد اللہ بن مسعود نے بھی یوں ہی کہا حد ثنا رسول اللہ ﷺ درحالیہ آپ بچوں کے سچے تھے۔ اور شقیق نے عبد اللہ بن مسعود رضی اللہ عنہ سے نقل کیا، میں نے آنحضرت ﷺ سے یہ بات سنی اور حذیفہ رضی اللہ عنہ نے کہا، ہم سے رسول اللہ ﷺ نے دو حدیثیں بیان کیں اور ابو العالیہ نے روایت کیا ابن عباس رضی اللہ عنہما سے انہوں نے آنحضرت ﷺ سے، آپ ﷺ نے اپنے پروردگار سے اور انس رضی اللہ عنہ نے نبی ﷺ سے روایت کی اور آپ ﷺ نے اپنے پروردگار سے۔ ابو ہریرہ رضی اللہ عنہ نے آنحضرت ﷺ سے روایت کی کہا آپ ﷺ اس کو تمہارے رب تبارک و تعالیٰ سے روایت کرتے ہیں۔

امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ محدثین کی نقل و نقل کی اصطلاح میں حد ثنا و اخبرنا و انبأنا کا استعمال ان کا خود ایجاد کردہ نہیں ہے۔ بلکہ خود نبی کریم ﷺ اور صحابہ رضی اللہ عنہم و تابعین رضی اللہ عنہم کے پاک زمانوں میں بھی نقل و نقل کے لئے ان ہی لفظوں کا استعمال ہوا کرتا تھا۔ امام بخاری رحمہ اللہ یہاں ان چھ روایات کو بغیر سند کے لائے ہیں۔ دوسرے مقامات پر ان کی اسناد موجود ہیں اسناد کا علم دین میں بہت ہی بڑا درجہ ہے۔ محدثین کرام رضی اللہ عنہم نے سچ فرمایا ہے کہ ”الاسناد من الدین لولا الاسناد لقال من شاء ماشاء“ یعنی اسناد بھی دین ہی میں داخل ہے۔ اگر اسناد نہ ہوتی تو جس کے دل میں جو کچھ آتا وہ کہہ ڈالتا۔ مگر علم اسناد نے صحت نقل کے لئے حد بندی کر دی ہے اور یہی محدثین کرام کی سب سے بڑی خوبی ہے

کہ وہ علم الاسناد کے ماہر ہوتے ہیں اور رجال کے والد و اعلیہ پر ان کی پوری نظر ہوتی ہے اسی لئے کذب و افتراء ان کے سامنے نہیں بٹھرسکتا۔

۶۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟)). قَالَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ ثُمَّ قَالُوا: حَدَّثَنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((هِيَ النَّخْلَةُ)).

(۶۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، انہوں نے عبد اللہ بن دینار سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے، کہا کہ آنحضرت ﷺ نے فرمایا: ”درختوں میں ایک درخت ایسا ہے کہ اس کے پتے نہیں جھڑتے، اور مسلمان کی مثال اسی درخت کی سی ہے۔ بتاؤ وہ کون سا درخت ہے؟“ یہ سن کر لوگوں کا خیال جنگل کی طرف دوڑا۔ عبد اللہ رضی اللہ عنہ نے کہا میرے دل میں آیا کہ وہ کھجور کا درخت ہے۔ مگر میں اپنی (کم سنی کی) شرم سے نہ بولا۔ آخر صحابہ نے آنحضرت ﷺ سے پوچھا کہ وہ کونسا درخت ہے؟ آپ نے فرمایا: ”وہ کھجور کا درخت ہے۔“

[أطرافه في: ۷۲، ۱۳۱، ۲۲۰۹، ۴۶۹۸،

۵۴۴۸، ۵۴۴۹، ۶۱۲۲، ۶۱۴۴] [مسلم: ۷۰۹۸]

تشریح: اس روایت کو امام بخاری رحمہ اللہ اس باب میں اس لئے لائے ہیں کہ اس لفظ حدثنا وحدثونی خود نبی کریم ﷺ اور آپ ﷺ کے صحابہ کرام رضی اللہ عنہم کی زبانوں سے بولے گئے ہیں پس ثابت ہو گیا کہ یہ اصطلاحات عہد نبوی ﷺ سے مردج ہیں۔ بلکہ خود قرآن مجید ہی سے ان سب کا ثبوت ہے۔ جیسا کہ سورہ تحریم میں ہے: ((قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَايَ الْعِلْمِ الْخَيْرِ)) (۶۶/التحریم: ۳) ”اس عورت نے کہا کہ آپ ﷺ کو اس بارے میں کس نے خبر دی۔ آپ ﷺ نے فرمایا: کہ مجھ کو اس نے خبر دی جو جانے والا خبر رکھنے والا پروردگار عالم ہے“ پس مگرین حدیث کی یہ ہفتاد کہ علم حدیث عہد نبوی کے بعد کی ایجاد ہے بالکل غلط اور قرآن مجید کے بالکل خلاف اور واقعات کے بھی بالکل خلاف ہے۔

باب: اس بارے میں کہ استاد اپنے شاگردوں کا علم آزمانے کے لیے ان سے کوئی سوال کرے
(یعنی امتحان لینے کا بیان)

بَابُ طَرَحِ الْإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيُخْتَبَرَ مَا عِنْدَهُمْ مِنَ الْعِلْمِ

(۶۲) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا ہم سے عبد اللہ بن دینار نے بیان کیا، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے انہوں نے آنحضرت ﷺ سے کہ (ایک مرتبہ) آپ ﷺ نے فرمایا: ”درختوں میں سے ایک درخت ایسا ہے کہ اس کے پتے نہیں جھڑتے اور مسلمان کی بھی یہی مثال ہے بتلاؤ وہ کونسا درخت ہے؟“ یہ سن کر لوگوں کے خیالات جنگل کے درختوں میں چلے گئے۔ عبد اللہ رضی اللہ عنہ نے کہا کہ میرے دل میں آیا کہ بتلا دوں کہ وہ کھجور کا درخت ہے لیکن (وہاں بہت بزرگ موجود تھے اس لیے) مجھ کو شرم آئی۔ آخر صحابہ رضی اللہ عنہم نے عرض

۶۲۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟)). قَالَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ ثُمَّ قَالُوا: حَدَّثَنَا يَا رَسُولَ اللَّهِ! مَا هِيَ؟ قَالَ: ((هِيَ النَّخْلَةُ)).

[راجعہ: ۶۱]

کیا یا رسول اللہ! آپ ہی بیان فرمادیجئے۔ آپ ﷺ نے بتلایا کہ ”وہ کھجور کا درخت ہے۔“

اس حدیث اور واقعہ نبوی سے طالب علموں کا امتحان لینا ثابت ہوا۔ جبکہ کھجور کے درخت سے مسلمان کی تشبیہ اس طرح ہوئی کہ مسلمان متوکل علی اللہ ہو کر ہر حال میں ہمیشہ خوش و خرم رہتا ہے۔

بَابُ الْقِرَاءَةِ وَالْعُرْضِ عَلَى الْمُحَدِّثِ

روایت حدیث کا ایک طریقہ تو یہ ہے کہ شیخ اپنے شاگرد کو حدیث پڑھ کر سنائے۔ اسی طرح یوں بھی ہے کہ شاگرد استاد کو پڑھ کر سنائے۔ بعض لوگ دوسرے طریقوں میں کلام کرتے تھے۔ اس لئے حضرت امام محمد رحمہ اللہ نے یہ باب منعقد کر کے بتلادیا کہ ہر دو طریقے جائز اور درست ہیں۔

ورَأَى الْحَسَنُ وَالثَّوْرِيُّ، وَمَالِكُ الْقِرَاءَةَ جَائِزَةً، وَاحْتَجَّ بَعْضُهُمْ فِي الْقِرَاءَةِ عَلَى الْعَالِمِ بِحَدِيثِ ضِمَامِ بْنِ ثَعْلَبَةَ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: أَلَلَّهِ أَمْرَكَ أَنْ نُصَلِّيَ الصَّلَاةَ قَالَ: ((نَعَمْ)) قَالَ: فَهَذِهِ قِرَاءَةٌ عَلَى النَّبِيِّ ﷺ أَخْبَرَ ضِمَامٌ قَوْمَهُ بِذَلِكَ فَأَجَازُوهُ وَاحْتَجَّ مَالِكٌ بِالصَّلَاةِ يُقْرَأُ عَلَى الْقَوْمِ فَيَقُولُونَ أَشْهَدُنَا فَلَانٌ، وَيُقْرَأُ عَلَى الْمُقْرِئِ فَيَقُولُ الْقَارِئُ أَقْرَأَنِي فَلَانٌ.

اور امام حسن بصری اور سفیان ثوری اور مالک نے شاگرد کے پڑھنے کو جائز کہا ہے اور بعض نے استاد کے سامنے پڑھنے کی دلیل ضمام بن ثعلبہ کی حدیث سے لی ہے۔ اس نے آنحضرت ﷺ سے عرض کیا تھا کہ کیا اللہ نے آپ کو یہ حکم فرمایا ہے کہ ہم لوگ نماز پڑھا کریں۔ آپ ﷺ نے فرمایا: ”ہاں۔“ تو یہ (گویا) آنحضرت ﷺ کے سامنے پڑھنا ہی ٹھہرا۔ ضمام نے پھر جا کر اپنی قوم سے یہ بیان کیا تو انہوں نے اس کو جائز رکھا۔ اور امام مالک نے دستاویز سے دلیل لی جو قوم کے سامنے پڑھ کر سنائی جاتی ہے۔ وہ کہتے ہیں کہ ہم کو فلاں شخص نے دستاویز پر گواہ کیا اور پڑھنے والا پڑھ کر استاد کو سناتا ہے پھر کہتا ہے مجھ کو فلاں نے پڑھایا۔

ابن بطال نے کہا کہ دستاویز والی دلیل بہت ہی پختہ ہے کیونکہ شہادت تو اخبار سے بھی زیادہ اہم ہے۔ مطلب یہ کہ صاحب معاملہ کو دستاویز پڑھ کر سنائی جائے اور وہ گواہوں کے سامنے کہہ دے کہ ہاں یہ دستاویز صحیح ہے تو گواہ اس پر گواہی دے سکتے ہیں۔ اسی طرح جب عالم کو کتاب پڑھ کر سنائی جائے اور وہ اس کا اقرار کرے تو اس سے روایت کرنا صحیح ہوگا۔

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ النَّوَّاسِيُّ عَنْ عَوْفٍ عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ بِالْقِرَاءَةِ عَلَى الْعَالِمِ. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: عَنْ سُفْيَانَ قَالَ: إِذَا قُرِئَ عَلَى الْمُحَدِّثِ فَلَا بَأْسَ أَنْ يَقُولَ: حَدَّثَنِي قَالَ: وَسَمِعْتُ أَبَا عَاصِمٍ يَقُولُ: عَنْ مَالِكٍ وَسُفْيَانَ الْقِرَاءَةَ عَلَى

ہم سے محمد بن سلام نے بیان کیا، ہم سے محمد بن حسن واسطی نے بیان کیا، کہا انہوں نے عوف سے، انہوں نے حسن بصری سے، انہوں نے کہا عالم کے سامنے پڑھنے میں کوئی قباحت نہیں۔ اور ہم سے عبید اللہ بن موسیٰ نے بیان کیا، انہوں نے سفیان ثوری سے سنا، وہ کہتے تھے جب کوئی شخص محدث کو حدیث پڑھ کر سنائے تو کچھ قباحت نہیں اگر یوں کہے کہ اس نے مجھ سے بیان کیا۔ اور میں نے ابو عاصم سے سنا، وہ امام مالک اور سفیان ثوری کا قول بیان کرتے تھے کہ عالم کو پڑھ کر سنانا اور عالم کا شاگردوں کے سامنے پڑھنا

دونوں برابر ہیں۔

الْعَالِمِ وَقَرَأَتْهُ سَوَاءً.

(۶۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، انہوں نے سعید مقبری سے، انہوں نے شریک بن عبد اللہ بن ابی نمر سے، انہوں نے انس بن مالک سے سنا کہ ایک بار ہم مسجد میں آنحضرت ﷺ کے ساتھ بیٹھے ہوئے تھے، اتنے میں ایک شخص اونٹ پر سوار ہو کر آیا اور اونٹ کو مسجد میں بٹھا کر باندھ دیا۔ پھر پوچھنے لگا (بھائیو!) تم لوگوں میں محمد ﷺ کون سے ہیں؟ آنحضرت ﷺ اس وقت لوگوں میں تکیہ لگائے بیٹھے ہوئے تھے۔ ہم نے کہا: محمد ﷺ (یہ سفید رنگ والے بزرگ ہیں جو تکیہ لگائے ہوئے تشریف فرما ہیں۔ تب وہ آپ سے مخاطب ہوا کہ اے عبدالمطلب کے فرزند! آپ ﷺ نے فرمایا: ”کہو میں آپ کی بات سن رہا ہوں۔“ وہ بولا میں آپ ﷺ سے کچھ دینی باتیں دریافت کرنا چاہتا ہوں اور ذرا سختی سے بھی پوچھوں گا تو آپ اپنے دل میں برا نہ مانیے گا۔ آپ ﷺ نے فرمایا: ”نہیں جو تمہارا دل چاہے پوچھو۔“ تب اس نے کہا کہ میں آپ کے رب اور اگلے لوگوں کے رب تبارک وتعالیٰ کی قسم دے کر پوچھتا ہوں کیا آپ کو اللہ نے دنیا کے سب لوگوں کی طرف رسول بنا کر بھیجا ہے؟ آپ ﷺ نے فرمایا: ”ہاں یا میرے اللہ!“ پھر اس نے کہا: میں آپ کو اللہ کی قسم دیتا ہوں کیا اللہ نے آپ کو رات دن میں پانچ نمازیں پڑھنے کا حکم فرمایا ہے۔ آپ ﷺ نے فرمایا: ”ہاں یا میرے اللہ!“ پھر کہنے لگا میں آپ کو اللہ کی قسم دے کر پوچھتا ہوں کہ کیا اللہ نے آپ کو یہ حکم دیا ہے کہ سال بھر میں اس مہینہ رمضان کے روزے رکھو؟ آپ ﷺ نے فرمایا: ”ہاں یا میرے اللہ!“ پھر کہنے لگا: میں آپ کو اللہ کی قسم دے کر پوچھتا ہوں کہ کیا اللہ نے آپ کو یہ حکم دیا ہے کہ آپ ہم میں سے جو مالدار لوگ ہیں ان سے زکوٰۃ وصول کر کے ہمارے محتاجوں میں بانٹ دیا کریں۔ آنحضرت ﷺ نے فرمایا: ”ہاں یا میرے اللہ!“ تب وہ شخص کہنے لگا جو حکم آپ ﷺ کو اللہ کے پاس سے لائے ہیں، میں ان پر ایمان لایا اور میں اپنی قوم کے لوگوں کا جو یہاں نہیں آئے ہیں بھیجا ہوا (تحقیق حال کے لیے) آیا ہوں۔ میرا نام ضام بن ثعلبہ ہے میں بنی سعد بن بکر کے خاندان سے

۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ هُوَ الْمُقْبَرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: يَسْمَعُنَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ، ثُمَّ قَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مَتَكِيٌّ بَيْنَ ظَهْرَانِيهِمْ. فَقُلْنَا: هَذَا الرَّجُلُ الْأَبْيَضُ الْمَتَكِيُّ. فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمَطْلُبِ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((قَدْ أَجَبْتُكَ)). فَقَالَ الرَّجُلُ لَهُ إِنِّي سَأَلْتُكَ فَمَشَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدْ عَلَيَّ فِي نَفْسِكَ. فَقَالَ: ((سَلْ عَمَّا بَدَا لَكَ)). فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ، اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ: ((اللَّهُمَّ نَعَمْ)). قَالَ: أَنَشُدُكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ: ((اللَّهُمَّ نَعَمْ)). قَأْنَشُدُكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تُصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: ((اللَّهُمَّ نَعَمْ)). قَالَ: أَنَشُدُكَ بِاللَّهِ، اللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فَقَرَائِنَا؟ فَقَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ نَعَمْ)). فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتُ بِهِ، وَأَنَا رَسُولٌ، مِنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ ابْنِ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرِ رَوَاهُ مُوسَى وَعَلِيُّ بْنُ عَبْدِ الْحَمِيدِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا. [مسلم:

اللہ عزوجل نے آپ کو اپنا رسول بنا کر بھیجا ہے؟ آپ ﷺ نے جواب دیا کہ ”ہاں بالکل سچ ہے۔“ (اللہ نے مجھ کو رسول بنایا ہے) پھر اس نے کہا کہ آپ کے مبلغ نے بتلایا ہے کہ ہم پر پانچ وقت کی نمازیں اور مال سے زکوٰۃ ادا کرنا اسلامی فرائض ہیں، کیا یہ درست ہے؟ آپ ﷺ نے فرمایا: ”ہاں! اس نے بالکل سچ کہا ہے۔“ پھر اس نے کہا: آپ کو اس ذات کی قسم دے کر پوچھتا ہوں جس نے آپ کو رسول بنایا ہے کیا اللہ پاک ہی نے آپ کو ان چیزوں کا حکم فرمایا ہے؟ آپ نے فرمایا: ”ہاں بالکل درست ہے۔“ آپ کے مبلغ نے بتلایا کہ ہم پر سال میں ایک مہینے کے روزے فرض ہیں؟ آپ نے فرمایا: ”اُس نے سچ کہا ہے۔“ پھر اُس نے کہا آپ کو اُس ذات کی قسم دے کر پوچھتا ہوں جس نے آپ کو رسول بنایا ہے کیا اللہ پاک ہی نے آپ کو ان چیزوں کا حکم فرمایا ہے؟ آپ نے فرمایا: ”ہاں بالکل درست ہے۔“ پھر وہ بولا آپ کے قاصد کا خیال ہے کہ ہم میں سے جو طاعت رکھتا ہو اس پر بیت اللہ کا حج فرض ہے؟ آپ نے فرمایا: ”اُس نے سچ کہا۔“ پھر اُس نے کہا آپ کو اس ذات کی قسم دے کر پوچھتا ہوں جس نے آپ ﷺ کو رسول بنا کر بھیجا ہے کیا اللہ ہی نے آپ ﷺ کو یہ حکم فرمایا ہے؟ آپ نے جواب دیا کہ ”ہاں!“ پھر وہ کہنے لگا کہ قسم ہے اس ذات کی جس نے آپ کو حق کے ساتھ مبعوث فرمایا میں ان باتوں پر کچھ زیادہ کروں گا نہ کم کروں گا۔ (بلکہ ان ہی کے مطابق اپنی زندگی گزار دوں گا) آپ ﷺ نے فرمایا: ”اگر اس نے اپنی بات کو سچ کر دکھایا تو وہ ضرور ضرور جنت میں داخل ہو جائے گا۔“

صَلَوَاتٍ وَزَكَاةٍ فِي أَمْوَالِنَا قَالَ: ((صَدَقَ)) قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرَكَ بِهَذَا قَالَ: ((نَعَمْ)) وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرٍ فِي سَبْتِنَا قَالَ: ((صَدَقَ)) قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرَكَ بِهَذَا قَالَ: ((نَعَمْ)) قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ: ((صَدَقَ)) قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمْرَكَ بِهَذَا قَالَ: ((نَعَمْ)) قَالَ: فَوَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهِنَّ شَيْئًا وَلَا أَنْقُصُ فَقَالَ النَّبِيُّ ﷺ: ((إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ)).

تشریح: صنعائی نے کہا کہ یہ حدیث اس مقام پر اسی ایک نسخہ بخاری میں ہے جو فربری پر پڑھا گیا اور کسی نسخہ میں نہیں ہے۔ شرح قسطلانی میں بھی یہ روایت یہاں نہیں ہے۔ بہر حال صحابہ کرام کو غیر ضروری سوالات کرنے سے روک دیا گیا تھا۔ وہ احتیاطاً خاموشی اختیار کر کے منتظر رہا کرتے تھے کہ کوئی باہر کا آدمی آخر مسائل معلوم کرے اور ہم کو سننے کا موقع مل جائے۔ اس روایت میں بھی شاید وہی ضمام بن ثعلبہ مراد ہیں جن کا ذکر کچھ جلیلی روایت میں آچکا ہے۔ اس کے تمام سوالات کا تعلق اصول و فرائض دین سے متعلق تھا۔ آپ ﷺ نے بھی اصولی طور پر فرائض ہی کا ذکر فرمایا۔ نوافل فرائض کے تابع ہیں چند ان کے ذکر کرنے کی ضرورت نہ تھی اس لئے اس بارے میں آپ ﷺ نے سکوت فرمایا۔ اس سے سنن و نوافل کی اہمیت جو اپنی جگہ پر مسلم ہے وہ کم نہیں ہوئی۔ ایک بے جا الزام: صاحب ایضاح البخاری جیسے سنجیدہ مرتب کو اللہ جانے کیا سوچھی کہ حدیث طحہ بن عبید اللہ جو کتاب الایمان میں بذیل باب الزکوٰۃ من الاسلام مذکور ہوئی ہے اس میں آنے والے شخص کو اہل نجد سے بتلایا گیا ہے۔ بعض شارحین کا خیال ہے کہ یہ ضمام بن ثعلبہ ہی ہیں۔ بہر حال اس کے ذیل میں آپ نے ایک عجیب سرفخی ”دور حاضرہ کا ایک فنز“ سے قائم فرمائی ہے۔ پھر اس کی توضیح یوں کی ہے کہ ”اہل حدیث اس حدیث سے استدلال کرتے ہوئے سنن کے اہتمام سے پہلو تہی کرتے ہیں۔“ (ایضاح البخاری جلد ۳/ص ۳۸۶)

الہمدیث پر یہ الزام اس قدر بے جا ہے کہ اس پر جتنی بھی لٹی کی جائے کم ہے۔ کاش آپ غور کرتے اور سوچتے کہ آپ کیا لکھ رہے ہیں، جو جماعت سنت رسول ﷺ پر عمل کرنے کی وجہ سے آپ کے ہاں انتہائی مقرب ہے وہ بھلا سن کے اہتمام سے پہلو تہی کرے گا؟ یہ بالکل غلط ہے۔ انفرادی طور پر اگر کوئی شخص ایسا کر گزرتا ہے تو اس فعل کا وہ خود مدہ دار ہے یوں کہتے مسلمان خود نماز فرض ہی سے پہلو تہی کرتے ہیں تو کیا کسی غیر مسلم کا یہ کہنا درست ہو جائے گا کہ مسلمانوں کے ہاں نماز کی کوئی اہمیت ہی نہیں۔ الہمدیث کا نعرہ ہی یہ ہے:

ماعا شقیقیم بے دل دلدار ما محمد مابلیلم نالان گلزار مامحمد ﷺ
ہاں! الہمدیث یہ ضرور کہتے ہیں کہ فرض و سنن و نوافل کے مراتب الگ الگ ہیں۔ کوئی شخص کبھی کسی مقتول عذر کی بنا پر اگر سنن و نوافل سے محروم رہ جائے وہ اسلام سے خارج نہیں ہو جائے گا۔ نہ اس کی ادا کردہ فرض نماز پر اس کا کچھ اثر پڑے گا، اگر اہل حدیث ایسا کہتے ہیں تو یہ بالکل بجائے۔ اس لئے کہ یہ تو خود آپ کا بھی فتویٰ ہے۔ جیسا کہ آپ خود اسی کتاب میں فرما رہے ہیں، آپ کے لفظ یہ ہیں۔ ”آپ ﷺ نے اس کے بکے کم و کاست عمل کرنے کی قسم پر دخول جنت کی یثارت دی کیونکہ اگر بالفرض وہ صرف انہیں تعلیمات پر اکتفا کر رہا ہے اور سنن و نوافل کو شامل نہیں کر رہا ہے۔ تب بھی دخول جنت کے لئے تو کافی ہے۔“ (ایضاح، جلد ۵/ص: ۳۱) صد افسوس کہ آپ یہاں ان کو داخل جنت فرما رہے ہیں اور پچھلے مقام پر آپ ہی اسے ”دور حاضرہ کا ایک فتنہ“ بتلاتے ہیں۔ ہم کو آپ کی انصاف پسند طبیعت سے پوری توقع ہے کہ آئندہ ایڈیشن میں اس کی اصلاح فرمادیں گے۔

بَابُ مَا يُذَكَّرُ فِي الْمُنَاوَلَةِ
وَكِتَابِ أَهْلِ الْعِلْمِ بِالْعِلْمِ إِلَى الْبُلْدَانِ
باب: مناولہ کا بیان اور اہل علم کا علمی باتیں لکھ کر
(دوسرے) شہروں کی طرف بھیجنا

اور حضرت انس رضی اللہ عنہ نے فرمایا کہ حضرت عثمان رضی اللہ عنہ نے مصاحف (یعنی قرآن) لکھوائے اور انہیں چاروں طرف بھیج دیا۔ اور عبد اللہ بن عمر رضی اللہ عنہما یحییٰ بن سعید اور امام مالک رحمہ اللہ کے نزدیک یہ (کتابت) جائز ہے۔ اور بعض اہل حجاز نے مناولہ پر رسول اللہ ﷺ کی اس حدیث سے استدلال کیا ہے جس میں آپ نے امیر لشکر کے لیے خط لکھا تھا۔ پھر (قاصد سے) فرمایا تھا کہ جب تک تم فلاں فلاں جگہ نہ پہنچ جاؤ اس خط کو موت پڑھنا۔ پھر جب وہ جگہ پہنچ گئے تو اس نے خط کو لوگوں کے سامنے پڑھا اور جو آپ کا حکم تھا وہ انہیں بتلایا۔

(۶۳) اسماعیل بن عبد اللہ نے ہم سے بیان کیا، ان سے ابراہیم بن سعد نے صالح کے واسطے سے روایت کی، انہوں نے ابن شہاب سے، انہوں نے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود سے نقل کیا کہ ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے ایک شخص کو اپنا ایک خط دے کر بھیجا اور اس سے یہ حکم دیا کہ اسے حاکم بحرین کے پاس لے جائے۔ بحرین کے حاکم نے وہ خط کسری (شاہ ایران) کے پاس بھیج دیا۔ جس وقت اس نے وہ خط پڑھا تو چاک کر ڈالا (راوی کہتے ہیں) اور میرا خیال

وَقَالَ أَنَسٌ: نَسَخَ عُثْمَانُ الْمَصَاحِفَ، فَبَعَثَ بِهَا إِلَى الْأَفَاقِ، وَرَأَى عَبْدُ اللَّهِ بْنُ عُمَرَ وَيَحْيَى بْنُ سَعِيدٍ وَمَالِكٌ ذَلِكَ جَائِزًا، وَاحْتَجَّ بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاوَلَةِ بِحَدِيثِ النَّبِيِّ ﷺ حَيْثُ كَتَبَ لِأَمِيرِ السَّرِيَةِ كِتَابًا وَقَالَ: لَا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا وَكَذَا. فَلَمَّا بَلَغَ ذَلِكَ الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ، وَأَخْبَرَهُمْ بِأَمْرِ النَّبِيِّ ﷺ.

۶۴۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ رَجُلًا، وَأَمَرَهُ أَنْ يَذْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَذْفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كَسْرَى، فَلَمَّا

قَرَأَ مَرْقَةً فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: هُوَ كَبْنِ ابْنِ مَيْتَبِ نَعْنِ (اس کے بعد) مجھ سے کہا کہ (اس واقعہ کو سن کر) رَسُوْلُ اللّٰهِ ﷺ نے اہل ایران کے لیے بددعا کی کہ وہ (بھی) چاک مُمَزَّقٍ [اطرافہ فی: ۲۹۳۹، ۴۴۲۴، ۷۲۶۴] شدہ خط کی طرح) ٹکڑے ٹکڑے ہو جائیں۔

اللہ نے بہت جلد اپنے پیچھے رسول ﷺ کی بدعا کا اثر ظاہر کر دیا۔

۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَتَبَ النَّبِيُّ ﷺ كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِصَّةِ نَفْسِهِ: مُحَمَّدٌ رَسُوْلُ اللّٰهِ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ. فَقُلْتُ لِقَتَادَةَ: مَنْ قَالَ: نَفْسُهُ مُحَمَّدٌ رَسُوْلُ اللّٰهِ؟ قَالَ: أَنَسٌ [اطرافہ فی: ۲۹۳۸، ۵۸۷۰، ۵۸۷۲، ۵۸۷۴، ۵۸۷۵، ۵۸۷۷، ۷۱۶۲] [مسلم: ۵۴۸۰]

۶۵) ہم سے ابوالحسن محمد بن مقاتل نے بیان کیا، ان سے عبد اللہ نے، انہیں شعبہ نے قتادہ سے خبر دی، وہ حضرت انس بن مالک رضی اللہ عنہ سے روایت کرتے ہیں، انہوں نے فرمایا کہ رسول اللہ ﷺ نے (کسی بادشاہ کے نام دعوت اسلام دینے کے لیے) ایک خط لکھایا لکھنے کا ارادہ کیا تو آپ ﷺ سے کہا گیا کہ وہ بغیر مہر کے خط (یعنی بے مہر کے خط کو مستند نہیں سمجھتے) تب آپ ﷺ نے چاندی کی انگوٹھی بنوائی۔ جس میں ”محمد رسول اللہ“ کندہ تھا۔ گویا (آج بھی) آپ ﷺ کے ہاتھ میں اس کی سفیدی دیکھ رہا ہوں۔ (شعبہ راوی حدیث کہتے ہیں کہ) میں نے قتادہ سے پوچھا کہ یہ کس نے کہا (کہ) اس پر ”محمد رسول اللہ“ کندہ تھا؟ انہوں نے جواب دیا: انس رضی اللہ عنہ نے۔

نسائی: ۵۲۱۶، ۵۲۹۳

تشریح: مناولہ اصطلاح محدثین میں اسے کہتے ہیں کہ اپنی اصل مرویات اور مسوعات کی کتاب جس میں اپنے استادوں سے سن کر حدیثیں لکھ رکھی ہوں اپنے کسی شاگرد کے حوالہ کر دی جائے اور اس کتاب میں درج شدہ احادیث کو روایت کرنے کی اس کو اجازت بھی دے دی جائے، تو یہ جائز ہے اور امام بخاری رحمہ اللہ کی مراد یہی ہے۔ اگر اپنی کتاب حوالہ کرتے ہوئے روایت کرنے کی اجازت نہ دے تو اس صورت میں حدیثی یا اخباری فلاں کہنا جائز نہیں ہے۔ حدیث ۶۲ میں کسریٰ کے لئے بددعا کا ذکر ہے کیونکہ اس نے آپ ﷺ کا نام مبارک چاک کر ڈالا، چنانچہ خود اس کے بیٹے نے اس کا پیٹ پھاڑ ڈالا۔ سو جب وہ مرنے لگا تو اس نے دواؤں کا خزانہ کھولا اور ہر ڈبے پر لکھ دیا کہ یہ دوا تو ہا کے لئے اکسیر ہے۔ وہ بیٹا جماع کا بہت شوق رکھتا تھا جب وہ مر گیا اور اس کے بیٹے نے دوا خانے میں اس ڈبے پر لکھا ہوا دیکھا تو اس کو وہ لکھا گیا اور وہ بھی مر گیا۔ اسی دن سے اس سلطنت میں متزل شروع ہوا، آخر حضرت عمر رضی اللہ عنہ کے عہد خلافت میں ان کا نام دشنام بھی باقی نہیں رہا، ایران کے ہر بادشاہ کا لقب کسریٰ ہوا کرتا تھا۔ اس زمانے کے کسریٰ کا نام پرویز بن ہرہز بن نوشیروان تھا، اسی کو خسرو پرویز کہتے ہیں۔ اس کے قاتل بیٹے کا نام شیرویہ تھا، خلافت فاروقی میں سعد بن ابی وقاص رضی اللہ عنہ کے ہاتھوں ایران فتح ہوا۔

مناولہ کے ساتھ باب میں مگاہت کا ذکر ہے جس سے مراد یہ ہے کہ استاد اپنے ہاتھ سے خط لکھے یا کسی اور سے لکھوا کر شاگرد کے پاس بھیجے، شاگرد اس صورت میں بھی اس کو اپنے استاد سے روایت کر سکتا ہے۔

امام بخاری رحمہ اللہ نے اپنی خدا وادقوت اجتہاد کی بنا پر ہر دو مذکور احادیث سے ان اصطلاحات کو ثابت فرمایا ہے پھر تعجب ہے ان کم فہموں پر جو امام بخاری رحمہ اللہ کو غیر فقیہ اور زور در رخ اور محض ناقل حدیث سمجھ کر آپ کی تخفیف کے درپے ہیں۔ نعوذ باللہ من شرور انفسنا۔

بَابُ مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ

باب: وہ شخص جو مجلس کے آخر میں بیٹھ جائے اور وہ

الْمَجْلِسُ، وَمَنْ رَأَى فُرْجَةً فِي
الْحَلَقَةِ فَجَلَسَ فِيهَا

(بشرطیکہ دوسروں کو تکلیف نہ ہو)

(۶۶) ہم سے اسماعیل نے بیان کیا، کہا ان سے مالک نے اسحاق بن عبد اللہ بن ابی طلحہ کے واسطے سے ذکر کیا، بے شک ابو مرہ مولیٰ عقیل بن ابی طالب نے انہیں ابو داؤد لیشی سے خبر دی کہ (ایک مرتبہ) رسول اللہ ﷺ مسجد میں تشریف فرما تھے اور لوگ آپ ﷺ کے ارد گرد بیٹھے ہوئے تھے کہ تین آدمی وہاں آئے (ان میں سے) دو رسول اللہ ﷺ کے سامنے پہنچ گئے اور ایک واپس چلا گیا۔ (راوی کہتے ہیں کہ) پھر دونوں رسول اللہ ﷺ کے سامنے کھڑے ہو گئے۔ اس کے بعد ان میں سے ایک نے (جب) مجلس میں (ایک جگہ کچھ) گنجائش دیکھی، تو وہاں بیٹھ گیا اور دوسرا اہل مجلس کے پیچھے بیٹھ گیا اور تیسرا جو تھا وہ لوٹ گیا۔ تو جب رسول اللہ ﷺ (اپنی گفتگو سے) فارغ ہوئے (تو صحابہ رضی اللہ عنہم سے) فرمایا کہ ”کیا تمہیں تین آدمیوں کے بارہ میں نہ بتاؤں؟ تو (سنو) ان میں سے ایک نے اللہ سے پناہ چاہی اللہ نے اسے پناہ دی اور دوسرے کو شرم آئی تو اللہ بھی اس سے شرمایا (کہ اسے بھی بخش دیا) اور تیسرے شخص نے منہ موڑا، اللہ نے (بھی) اس سے منہ موڑ لیا۔“

۶۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّ أَبَا مَرْثَةَ، مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ وَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلَقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: ((أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ)).

[طرفہ فی: ۴۷۴] [مسلم: ۵۶۸۱، ۵۶۸۲]

ترمذی: ۲۷۲۴

تشریح: ثابت ہوا کہ مجالس علی میں جہاں جگہ ملے بیٹھ جانا چاہیے۔ آپ نے مذکورہ تین آدمیوں کی کیفیت مثال کے طور پر بیان فرمائی۔ ایک شخص نے مجلس میں جہاں جگہ دیکھی وہاں ہی وہ بیٹھ گیا۔ دوسرے نے کہیں جگہ نہ پائی تو مجلس کے کنارے جا بیٹھا اور تیسرے نے جگہ نہ پا کر اپنا راستہ لیا۔ حالانکہ رسول اللہ ﷺ کی مجلس سے اعراض گویا اللہ سے اعراض ہے۔ اس لئے آپ ﷺ نے اس کے بارے میں سخت الفاظ فرمائے۔ اس حدیث سے ثابت ہوا کہ مجلس میں آدمی کو جہاں جگہ ملے وہاں بیٹھ جانا چاہیے اگرچہ اس کو سب سے آخر میں جگہ ملے۔ آج بھی وہ لوگ جن کو قرآن و حدیث کی مجلس پسند نہ ہو بڑے ہی بد بخت ہوتے ہیں۔

باب: رسول کریم ﷺ کے اس ارشاد کی تفصیل

میں کہ ”بسا اوقات وہ شخص جسے (حدیث) پہنچائی

جائے سننے والے سے زیادہ (حدیث کو) یاد رکھ لیتا

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((رُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ))

ہے

(۶۷) ہم سے مسد نے بیان کیا، ان سے بشر نے ان سے ابن عون نے ابی سیرین کے واسطے سے، انہوں نے عبد الرحمن بن ابی بکرہ سے نقل کیا، انہوں نے اپنے باپ سے روایت کی کہ وہ (ایک دفعہ) رسول اللہ ﷺ کا تذکرہ کرتے ہوئے کہنے لگے کہ رسول اللہ ﷺ اپنے اونٹ پر بیٹھے ہوئے تھے اور ایک شخص نے اس کی ٹیکل تھام رکھی تھی، آپ ﷺ نے پوچھا: ”آج یہ کونسا دن ہے؟“ ہم خاموش رہے، حتیٰ کہ ہم سمجھے کہ آج کے دن کا آپ کوئی دوسرا نام اس کے نام کے علاوہ تجویز فرمائیں گے (پھر) آپ ﷺ نے فرمایا: ”کیا آج قربانی کا دن نہیں ہے؟“ ہم نے عرض کیا: بے شک۔ (اس کے بعد) آپ نے فرمایا: ”یہ کون سا مہینہ ہے؟“ ہم (اس پر بھی) خاموش رہے اور یہ (ہی) سمجھے کہ اس مہینے کا (بھی) آپ اس کے نام کے علاوہ کوئی دوسرا نام تجویز فرمائیں گے۔ پھر آپ ﷺ نے فرمایا: ”کیا یہ ذوالحجہ کا مہینہ نہیں ہے؟“ ہم نے عرض کیا: بے شک! آپ ﷺ نے فرمایا: ”تو یقیناً تمہاری جانیں اور تمہارے مال اور تمہاری آبرو تمہارے درمیان اسی طرح حرام ہیں جس طرح آج کے دن کی حرمت تمہارے اس مہینے اور اس شہر میں ہے۔ پس جو شخص حاضر ہے اسے چاہیے کہ غائب کو یہ (بات) پہنچا دے، کیونکہ ایسا ممکن ہے کہ جو شخص یہاں موجود ہے وہ ایسے شخص کو یہ خبر پہنچائے، جو اس سے زیادہ (حدیث کا) یاد رکھنے والا ہو۔“

۶۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا بَشَرٌ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: قَالَ ذَكَرَ النَّبِيُّ ﷺ قَعْدَ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ أَوْ بِزِمَامِهِ قَالَ: ((أَيُّ يَوْمٍ هَذَا؟)) فَسَكَنَّا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سَوَى اسْمِهِ، قَالَ: ((أَلَيْسَ يَوْمَ النَّحْرِ؟)) قُلْنَا: بَلَى. قَالَ: ((فَأَيُّ شَهْرٍ هَذَا؟)) فَسَكَنَّا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ: ((أَلَيْسَ بِذِي الْحِجَّةِ؟)) قُلْنَا: بَلَى. قَالَ: ((فَإِنَّ دِمَانَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. لِيُبْلَغَ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُلْبَغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ)). [اطرافہ فی: ۱۰۵، ۱۷۴۱، ۳۱۹۶، ۴۴۰۶، ۴۶۶۲، ۵۵۵۰، ۷۰۷۸، ۷۴۴۷] [مسلم: ۴۳۸۳، ۴۳۸۴]

تشریح: اس حدیث سے ثابت ہوا کہ ضرورت کے وقت امام خطیب یا محدث یا استاد سواری پر بیٹھے ہوئے بھی خطبہ دے سکتا ہے، وعظ کہہ سکتا ہے۔ شاگردوں کے کسی سوال کو حل کر سکتا ہے یہ بھی معلوم ہوا کہ شاگرد کو چاہیے کہ استاد کی تشریح و تفصیل کا انتظار کرے اور خود جواب دینے میں جالت سے کام نہ لے۔ یہ بھی معلوم ہوا کہ بعض شاگرد فہم اور حفظ میں اپنے استادوں سے بھی آگے بڑھ جاتے ہیں۔ یہ چیز استاد کے لئے باعث مسرت ہونی چاہیے۔ یہ حدیث ان اسلامی فلاسفوں کے لئے بھی دلیل ہے جو شرعی حقائق کو کلفیانہ تفریع کے ساتھ ثابت کرتے ہیں۔ جیسے کہ حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے اپنی مشہور کتاب حجۃ اللہ البالغہ میں احکام شرع کے حقائق و فوائد بیان کرنے میں بہترین تفصیل سے کام لیا ہے۔

بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ
باب: اس بیان میں کہ علم (کا درجہ) قول و عمل سے پہلے ہے

لِقَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا﴾ اس لیے کہ اللہ تعالیٰ کا ارشاد ہے ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ ”آپ

جان لیجئے کہ اللہ کے سوا کوئی عبادت کے لائق نہیں ہے، تو (گویا) اللہ تعالیٰ نے علم سے ابتدا فرمائی اور (حدیث میں ہے) کہ علما انبیاء کے وارث ہیں۔ (اور) پیغمبروں نے علم (ہی) کا ورثہ چھوڑا ہے۔ پھر جس نے علم حاصل کیا اس نے (دولت کی) بہت بڑی مقدار حاصل کر لی۔ اور جو شخص کسی راستے پر حصول علم کے لیے چلے، اللہ تعالیٰ اس کے لیے جنت کی راہ آسان کر دیتا ہے۔ اور اللہ تعالیٰ نے فرمایا کہ ”اللہ سے اس کے وہی بندے ڈرتے ہیں جو علم والے ہیں۔“ اور (دوسری جگہ) فرمایا: ”اور اس کو عالموں کے سوا کوئی نہیں سمجھتا۔“ اور فرمایا: ”اور ان لوگوں (کافروں) نے کہا اگر ہم سنتے یا عقل رکھتے تو جہنمی نہ ہوتے۔“ اور فرمایا: ”کیا علم والے اور جاہل برابر ہیں؟“ اور رسول اللہ ﷺ نے فرمایا: ”جس شخص کے ساتھ اللہ بھلائی کرنا چاہتا ہے تو اسے دین کی سمجھ عنایت فرما دیتا ہے۔“ اور ”علم تو سیکھنے ہی سے آتا ہے۔“ اور حضرت ابوذر رضی اللہ عنہ کا ارشاد ہے کہ اگر تم اس پر تلوار رکھ دو، اور اپنی گردن کی طرف اشارہ کیا، اور مجھے گمان ہوا کہ میں نے نبی ﷺ سے جو ایک کلمہ سنا ہے، گردن کٹنے سے پہلے بیان کر سکوں گا تو یقیناً اسے بیان کر ہی دوں گا اور نبی کریم ﷺ کا فرمان ہے کہ ”حاضر کو چاہیے کہ (میری بات) غائب کو پہنچا دے۔“ اور حضرت ابن عباس رضی اللہ عنہما نے کہا ہے کہ آیت ﴿كُونُوا رَبَّانِيِّينَ﴾ سے مراد حکما، علما، فقہا ہیں۔ اور ربانی اس شخص کو کہا جاتا ہے جو بڑے مسائل سے پہلے چھوٹے مسائل سمجھا کر لوگوں کی (علمی) تربیت کرے۔

اللَّهُ﴾ [محمد: ۱۹] فَبَدَأَ بِالْعِلْمِ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَرَثُوا الْعِلْمَ، مَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ، وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَقَالَ: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فاطر: ۲۸] وَقَالَ: ﴿وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ [العنكبوت: ۴۳] وَقَالَ: ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾ [الملك: ۱۰] وَقَالَ: ﴿هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾ [الزمر: ۹] وَقَالَ النَّبِيُّ ﷺ: ((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ)) [طرفہ فی: ۷۱] وَ((إِنَّمَا الْعِلْمُ بِالْعِلْمِ)) وَقَالَ أَبُو ذَرٍّ: لَوْ وَضَعْتُمْ الصَّنَمَصَامَةَ عَلَى هَذِهِ وَأَشَارَ إِلَى قَفَاهُ ثُمَّ ظَنَنْتُ أَنِّي أَنْفَذْتُ كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ قَبْلَ أَنْ تُجِيزُوا عَلَيَّ لَأَنْفَذْتُهَا. وَقَوْلُ النَّبِيِّ ﷺ: ((لِيُبْلَغَ الشَّاهِدُ الْغَائِبَ)) وَقَالَ ابْنُ عَبَّاسٍ: ﴿كُونُوا رَبَّانِيِّينَ﴾ [آل عمران ۷۹] حُكَمَاءَ، عُلَمَاءَ، فَقَهَاءَ. وَيُقَالُ: الرَّبَّانِيُّ الَّذِي يُرَبِّي النَّاسَ بِصِغَارِ الْعِلْمِ قَبْلَ كِبَارِهِ.

بچوں کو قاعدہ، پارہ پڑھانے والے حضرات بھی اسی میں داخل ہیں۔

باب: نبی ﷺ کا لوگوں کی رعایت کرتے ہوئے نصیحت فرمانے اور تعلیم دینے کے بیان میں تاکہ انہیں ناگوار نہ ہو

بَابُ مَا كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَيْ لَا يَنْفَرُوا

(۶۸) ہم سے محمد بن یوسف نے بیان کیا، انہیں سفیان نے اعمش سے خبر دی، وہ ابو وائل سے روایت کرتے ہیں۔ وہ عبد اللہ بن مسعود رضی اللہ عنہ سے

۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: أَنَا سَفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ

ابن مسعودؓ، قَالَ: كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةَ السَّامَةِ عَلَيْنَا. تھے اس ڈر سے کہ کہیں ہم کبیدہ خاطر نہ ہو جائیں۔

[طرفہ فی: ۷۰، ۶۴۱۱] [مسلم: ۷۱۲۷، ۷۱۲۸]

۶۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي أَبُو النَّبَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((بُشِّرُوا وَلَا تَعْسُرُوا، وَبَشِّرُوا وَلَا تُنْفَرُوا)). [طرفہ فی: ۶۱۲۵] [مسلم: ۴۵۲۸]

(۶۹) ہم سے محمد بن بشار نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے شعبہ نے ان سے ابوالنباہ نے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے نقل کیا، وہ رسول اللہ ﷺ سے روایت کرتے ہیں کہ آپ نے فرمایا: ”آسانی کرو اور سختی نہ کرو اور خوش کرو اور نفرت نہ دلاؤ۔“

معلمین و اساتذہ و دو اعظین و خطبا حضرات سب ہی کے لئے یہ ارشاد واجب العمل ہے۔

بَابُ مَنْ جَعَلَ لِأَهْلِ الْعِلْمِ
أَيَّامًا مَعْلُومَةً
باب: اس بارے میں کہ کوئی شخص اہل علم کے لیے
کچھ دن مقرر کر دے (تو یہ جائز ہے یعنی استاد اپنے
شاگردوں کے لیے اوقات مقرر کر سکتا ہے)

۷۰۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ: كَانَ عَبْدُ اللَّهِ يُذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَوْ دِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ، قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أَمْلُكُكُمْ، وَإِنِّي أَتَحَوَّلُنَا بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ عَلَيْنَا. [طرفہ فی: ۶۸] [مسلم: ۷۱۲۹]

(۷۰) ہم سے عثمان بن ابی شیبہ نے بیان کیا، ان سے جریر نے منصور کے واسطے سے نقل کیا، وہ ابوداؤد کے روایت کرتے ہیں کہ عبد اللہ (ابن مسعود) ہر جمعرات کے دن لوگوں کو وعظ سنایا کرتے تھے۔ ایک آدمی نے ان سے کہا: اے ابو عبد الرحمن! میں چاہتا ہوں کہ تم ہمیں ہر روز وعظ سنایا کرو۔ انہوں نے فرمایا: تو سن لو کہ مجھے اس امر سے کوئی چیز مانع ہے تو یہ کہ میں یہ بات پسند نہیں کرتا کہ کہیں تم تک نہ ہو جاؤ اور میں وعظ میں تمہاری فرصت کا وقت تلاش کیا کرتا ہوں جیسا کہ رسول اللہ ﷺ اس خیال سے کہ ہم کبیدہ خاطر نہ ہو جائیں، وعظ کے لیے ہمارے اوقات فرصت کا خیال رکھتے تھے۔

تشریح: احادیث بالا اور اس باب سے مقصود اساتذہ کو یہ بتلانا ہے کہ وہ اپنے شاگردوں کے ذہن کا خیال رکھیں، تعلیم میں اس قدر انہماک اور شدت سمجھیں کہ طلبہ کے دماغ تھک جائیں اور وہ اپنے اندر بے دلی اور کم رغبتی محسوس کرنے لگ جائیں۔ اسی لئے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے اپنے درس و مواعظ کے لئے ہفتہ میں صرف جمعرات کا دن مقرر کر رکھا تھا۔ اس سے یہ بھی ثابت ہوا کہ نقلی عبادت اتنی شکی جائے کہ دل میں بے رغبتی اور ملال پیدا ہو۔ بہر حال اصول تعلیم یہ ہے کہ ((یسرُوا وَلَا تَعْسُرُوا وَبَشِّرُوا وَلَا تُنْفَرُوا))۔

بَابُ مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا
باب: اس بارے میں کہ اللہ تعالیٰ جس کے ساتھ

بھلائی کرنا چاہتا ہے اسے دین کی سمجھ عنایت فرما

يَفْقَهُهُ فِي الدِّينِ

دیتا ہے

(۷۱) ہم سے سعید بن عفیر نے بیان کیا، ان سے وہب نے یونس کے واسطے سے نقل کیا، وہ ابن شہاب سے نقل کرتے ہیں، ان سے حمید بن عبد الرحمن نے کہا کہ میں نے معاویہ رضی اللہ عنہ سے سنا۔ وہ خطبہ میں فرما رہے تھے کہ میں نے رسول اللہ ﷺ کو یہ فرماتے ہوئے سنا کہ ”جس شخص کے ساتھ اللہ تعالیٰ بھلائی کا ارادہ کرے اسے دین کی سمجھ عنایت فرمادیتا ہے اور میں تو محض تقسیم کرنے والا ہوں، دینے والا تو اللہ ہی ہے اور یہ امت ہمیشہ اللہ کے حکم پر قائم رہے گی اور جو شخص ان کی مخالفت کرے گا، انہیں نقصان نہیں پہنچا سکے گا، یہاں تک کہ اللہ کا حکم (قیامت) آجائے (اور یہ عالم فنا ہو جائے)۔“

۷۱- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ: قَالَ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ مُعَاوِيَةَ، خَطْبِيًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ)) [اطرافہ فی: ۳۱۱۶، ۳۶۴۱، ۷۳۱۲، ۷۴۶۰]

[مسلم: ۲۳۹۲]

نا سمجھ لوگ جو مدعیان علم اور داعی و مرشد بن جائیں نیم حکیم خطرہ جان، نیم ملاحطرہ ایمان ان ہی کے حق میں کہا گیا ہے۔

باب: علم میں سمجھ داری سے کام لینے کے بیان میں

بَابُ الْفَهْمِ فِي الْعِلْمِ

(۷۲) ہم سے علی (بن مدینی) نے بیان کیا، ان سے سفیان نے، ان سے ابن ابی قح نے مجاہد کے واسطے سے نقل کیا، وہ کہتے ہیں کہ میں عبد اللہ بن عمر رضی اللہ عنہما کے ساتھ مدینے تک رہا، میں نے (اس) ایک حدیث کے سوا ان سے رسول اللہ ﷺ کی کوئی اور حدیث نہیں سنی، وہ کہتے تھے کہ ہم رسول اللہ ﷺ کی خدمت میں حاضر تھے کہ آپ ﷺ کے پاس کھجور کا ایک گاہا لایا گیا۔ (اسے دیکھ کر) آپ نے فرمایا کہ ”درختوں میں ایک درخت ایسا ہے اس کی مثال مسلمان کی طرح ہے۔“ (ابن عمر رضی اللہ عنہما کہتے ہیں کہ یہ سن کر) میں نے ارادہ کیا کہ عرض کروں کہ وہ (درخت) کھجور کا ہے مگر چونکہ میں سب میں چھوٹا تھا اس لیے خاموش رہا۔ (پھر) رسول اللہ ﷺ نے خود ہی فرمایا کہ ”وہ کھجور ہے۔“

۷۲- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: قَالَ لِي ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا حَدِيثًا وَاحِدًا، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأَتَانِي بِجُمَارٍ فَقَالَ: ((إِنَّ مِنَ الشَّجَرِ شَجَرَةً مِثْلُهَا كَمِثْلِ الْمُسْلِمِ)). فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، فَإِذَا أَنَا أَضْعَفُ الْقَوْمَ فَسَكَتُ، قَالَ النَّبِيُّ ﷺ ((هِيَ النَّخْلَةُ)). [ارجع: ۶۱]

[مسلم: ۷۱۰۰، ۷۱۰۱]

تشریح: حدیث (۷۱) کے آخر میں جو فرمایا، اس کا مطلب دوسری حدیث کی وضاحت کے مطابق یہ ہے کہ امت کس قدر بھی گمراہ ہو جائے مگر اس میں ایک جماعت ہمیشہ حق پر قائم رہے گی، اس کی لوگ کتنی بھی مخالفت کریں مگر اس جماعت حقہ کو اس مخالفت کی کچھ پروا نہ ہوگی، اس جماعت حقہ سے جماعت الہی حدیث مراد ہے۔ جس نے تقلید جامد سے ہٹ کر صرف کتاب و سنت کو اپنا مدار عمل قرار دیا ہے۔

بَابُ الْإِغْتِبَاطِ فِي الْعِلْمِ وَالْحِكْمَةِ

باب: علم و حکمت میں رشک کرنے کے بیان میں

اور حضرت عمر رضی اللہ عنہ کا ارشاد ہے کہ سردار بننے سے پہلے سمجھ دار بنو (یعنی دین کا علم حاصل کرو) اور ابو عبد اللہ (حضرت امام بخاری رحمہ اللہ) فرماتے ہیں کہ سردار بنائے جانے کے بعد بھی علم حاصل کرو، کیونکہ رسول اللہ صلی اللہ علیہ وسلم کے اصحاب جنی اللہ نے بوہاپے میں بھی دین سیکھا۔

وَقَالَ عُمَرُ: تَفَقَّهُوا قَبْلَ أَنْ تَسُودُوا. [قَالَ أَبُو عَبْدِ اللَّهِ: وَبَعْدَ أَنْ تَسُودُوا] وَقَدْ تَعَلَّمَ أَصْحَابُ النَّبِيِّ ﷺ بَعْدَ كِبَرِ سِنِهِمْ.

(۷۳) ہم سے حمیدی نے بیان کیا، ان سے سفیان نے، ان سے اسماعیل بن ابی خالد نے دوسرے لفظوں میں بیان کیا، ان لفظوں کے علاوہ جوزہری نے ہم سے بیان کئے، وہ کہتے ہیں میں نے قیس بن ابی حازم سے سنا، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، وہ کہتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم کا ارشاد ہے کہ ”حد صرف دو باتوں میں جائز ہے۔ ایک تو اس شخص کے بارے میں جسے اللہ نے دولت دی ہو اور وہ اس دولت کو راہ حق میں خرچ کرنے پر بھی قدرت رکھتا ہو اور ایک اس شخص کے بارے میں جسے اللہ نے حکمت (کی دولت) سے نوازا ہو اور وہ اس کے ذریعہ سے فیصلہ کرتا ہو اور (لوگوں کو) اس حکمت کی تعلیم دیتا ہو۔“

۷۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَلَى غَيْرِ مَا حَدَّثَنَا الزُّهْرِيُّ، قَالَ: سَمِعْتُ قَيْسَ ابْنَ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَاسْلَطَ عَلَى هَلْكَيْهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا)) [إطرافه في: ۱۴۰۹، ۷۱۴۱، ۷۳۱۶] [مسلم: ۱۸۹۶؛ ابن ماجه: ۴۲۰۸]

تشریح: شارحین حدیث لکھتے ہیں: ”اعلم ان المراد بالحسد ههنا الغبطة فان الحسد مذموم قديين الشرع قباحته باوضع بيان وقديجيء الحسد بمعنى الغبطة وان كان قليلا۔“ یعنی حدیث (۷۳) میں حد کے لفظ سے غبطہ یعنی رشک کرنا مراد ہے کیونکہ حد بہر حال مذموم ہے جس کی شرع نے کافی مذمت کی ہے۔ کبھی حد غبطہ رشک کے معنی میں بھی استعمال ہوتا ہے بہت سے ناہم لوگ امام بخاری رحمہ اللہ سے حد کر کے ان کی توہین و تحقیر کے درپے ہیں، ایسا حد کرنا مؤمن کی شان نہیں۔ اللہم احفظنا آمین۔

بَابُ مَا ذُكِرَ فِي ذَهَابِ مُوسَى ﷺ فِي الْبَحْرِ إِلَى الْخَضِرِ ﷺ

باب: حضرت موسیٰ علیہ السلام کے حضرت خضر علیہ السلام کے پاس دریا میں جانے کے ذکر میں

اور اللہ تعالیٰ کا ارشاد (جو حضرت موسیٰ کا قول ہے) ”کیا میں تمہارے ساتھ چلوں اس شرط پر کہ تم مجھے (اپنے علم سے کچھ) سکھاؤ۔“

وَقَوْلُهُ تَبَارَكَ وَتَعَالَى: ﴿هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا﴾. [الکہف: ۶۶]

(۷۴) ہم سے محمد بن غریب زہری نے بیان کیا، ان سے یعقوب بن ابراہیم نے، ان سے ان کے باپ (ابراہیم) نے، انہوں نے صالح سے

۷۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ غَرِيبٍ الزُّهْرِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنَا

سنا، انہوں نے ابن شہاب سے، وہ بیان کرتے ہیں کہ انہیں عبید اللہ بن عبد اللہ نے حضرت ابن عباس رضی اللہ عنہما کے واسطے سے خبر دی کہ وہ اور حر بن قیس بن حسن فزاری حضرت موسیٰ علیہ السلام کے ساتھی کے بارے میں بحث و تکرار کرنے لگے۔ حضرت ابن عباس رضی اللہ عنہما نے فرمایا کہ وہ خضر علیہ السلام تھے۔ پھر ان کے پاس سے ابی بن کعب گزرے تو عبد اللہ بن عباس رضی اللہ عنہما نے انہیں بلایا اور کہا کہ میں اور میرے یہ رفیق موسیٰ علیہ السلام کے اس ساتھی کے بارے میں بحث کر رہے ہیں جس سے انہوں نے ملاقات چاہی تھی۔ کیا آپ نے رسول اللہ ﷺ سے اس بارے میں کچھ ذکر سنا ہے۔ انہوں نے کہا: ہاں میں نے رسول اللہ ﷺ کو یہ فرماتے ہوئے سنا ہے: ”ایک دن موسیٰ علیہ السلام بنی اسرائیل کی ایک جماعت میں بیٹھے ہوئے تھے کہ اتنے میں ایک شخص آیا اور اس نے آپ سے پوچھا: کیا آپ جانتے ہیں (دنیا میں) کوئی آپ سے بڑھ کر عالم موجود ہے؟ حضرت موسیٰ علیہ السلام نے فرمایا: نہیں۔ اس پر اللہ تعالیٰ نے حضرت موسیٰ علیہ السلام کے پاس وحی بھیجی کہ ہاں ہمارا بندہ خضر ہے (جس کا علم تم سے زیادہ ہے) حضرت موسیٰ علیہ السلام نے اللہ سے دریافت کیا کہ خضر علیہ السلام سے ملنے کی کیا صورت ہے؟ اللہ تعالیٰ نے ایک مچھلی کو ان سے ملاقات کی علامت قرار دیا اور ان سے کہہ دیا کہ جب تم اس مچھلی کو گم کر دو تو (واپس) لوٹ جاؤ، تب خضر سے تمہاری ملاقات ہوگی۔ تب موسیٰ علیہ السلام (چلے اور) دریا میں مچھلی کی علامت تلاش کرتے رہے۔ اس وقت ان کے ساتھی نے کہا جب ہم پتھر کے پاس تھے، کیا آپ نے دیکھا تھا، میں اس وقت مچھلی کا کہنا بھول گیا اور شیطان ہی بنے مجھے اس کا ذکر بھلا دیا موسیٰ علیہ السلام نے کہا، اسی مقام کی، ہمیں تلاش تھی۔ تب وہ اپنے نشانات قدم پر (پچھلے پاؤں) باتیں کرتے ہوئے لوٹے (وہاں) انہوں نے خضر علیہ السلام کو پایا۔ پھر ان کا وہی قصہ ہے جو اللہ نے اپنی کتاب قرآن میں بیان کیا ہے۔“

أَبِي، عَنْ صَالِحِ يَغْنِي ابْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، حَدَّثَهُ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ ابْنُ قَيْسٍ بْنِ جَضْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى: قَالَ ابْنُ عَبَّاسٍ: هُوَ خَضِرٌ. فَمَرَّ بِهِمَا أَبُو بَنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي، هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لَقِيهِ: هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ شَأْنَهُ؟ قَالَ: نَعَمْ. سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمُ مِنْكَ؟ قَالَ مُوسَى: لَا. فَأَوْحَى اللَّهُ إِلَى مُوسَى بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ، فَقَالَ لِمُوسَى قَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ. قَالَ: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا. فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ تَعَالَى فِي كِتَابِهِ)). [اطرافه في: ٧٨، ١٢٢، ٢٢٦٧، ٢٧٢٨، ٣٢٧٨، ٣٤٠٠، ٣٤٠١، ٤٧٢٥، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨] [مسلم: ٣١٤٩]

بَابُ قَوْلِ النَّبِيِّ ﷺ: بَابُ نَبِيِّ ﷺ كَايَهِ فِرْمَانِ كَه "اللَّهُ سَ قِرْآنِ كَا

((اللَّهُمَّ عَلِّمَهُ الْكِتَابَ))

علم عطا فرمائیو!

(۷۵) ہم سے ابو عمر نے بیان کیا، ان سے عبد الوارث نے، ان سے خالد نے عکرمہ کے واسطے سے بیان کیا، وہ حضرت ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں۔ انہوں نے فرمایا کہ (ایک مرتبہ) رسول اللہ ﷺ نے مجھے (سینے سے) لگالیا اور دعا دیتے ہوئے فرمایا کہ ”اے اللہ! اسے علم کتاب (قرآن) عطا فرمائیو۔“

۷۵۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ضَمَّنِي رَسُولُ اللَّهِ ﷺ وَقَالَ: ((اللَّهُمَّ عَلِّمَهُ الْكِتَابَ)). [اطرافہ فی: ۱۴۳، ۳۷۵۶، ۷۲۷۰] [ترمذی: ۳۸۲۴؛ ابن ماجہ: ۱۶۶]

باب: اس بارے میں بچے کا (حدیث) سننا کس عمر میں صحیح ہے؟

بَابُ مَتَى يَصِحُّ سَمَاعُ الصَّغِيرِ؟

(۷۶) ہم سے اسماعیل نے بیان کیا، ان سے مالک نے، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے، وہ عبد اللہ بن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ میں (ایک مرتبہ) گدھی پر سوار ہو کر چلا، اس زمانے میں، میں بلوغ کے قریب تھا۔ رسول اللہ ﷺ منیٰ میں نماز پڑھ رہے تھے اور آپ کے سامنے دیوار (کی آڑ) نہ تھی، تو میں بعض صفوں کے سامنے سے گزرا اور گدھی کو چھوڑ دیا۔ وہ چرنے لگی، جبکہ میں صف میں شامل ہو گیا (مگر) کسی نے مجھے اس بات پر ٹوکا نہیں۔

۷۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى جِمَارٍ أَتَانِ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمَنَى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيَّ بَعْضِ الصَّفِّ، وَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ. [اطرافہ فی: ۴۹۳، ۸۶۱، ۱۸۵۷، ۴۴۱۲] [مسلم: ۱۱۲۴]

ابوداؤد: ۷۱۵؛ ترمذی: ۳۳۷؛ نسائی: ۷۵۱؛ ابن ماجہ: ۹۴۷۔

(۷۷) ہم سے محمد بن یوسف نے بیان کیا، ان سے ابو مسرہر نے، ان سے محمد بن حرب نے، ان سے زبیدی نے زہری کے واسطے سے بیان کیا، وہ محمود بن الربیع سے نقل کرتے ہیں، انہوں نے کہا کہ مجھے یاد ہے کہ (ایک مرتبہ) رسول اللہ ﷺ نے ایک ڈول سے منہ میں پانی لے کر میرے چہرے پر کھلی فرمائی، اور میں اس وقت پانچ سال کا تھا۔

۷۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، قَالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً مَجَّهَا فِي وَجْهِهِ - وَأَنَا ابْنُ خَمْسٍ سِنِينَ - مِنْ دَلْوٍ. [اطرافہ فی: ۱۸۹، ۸۳۹، ۱۱۸۵، ۶۳۵۴]

[۶۴۲۲] [مسلم: ۱۶۹۸]

تشریح: بعض نے ایسے بھی ذہن، ذکی، فہیم ہوتے ہیں کہ پانچ سال کی عمری میں ان کا دماغ قابل اعتماد ہو جاتا ہے۔ یہاں ایسا ہی مجھ مراد ہے اس سے ثابت ہوا کہ لڑکا یا لڑکا اگر نمازی کے آگے سے نکل جائے تو نماز فاسد نہ ہوگی، امام بخاری رحمہ اللہ نے یہ دلیل لی ہے کہ لڑکے کی روایت صحیح ہے چونکہ عبد اللہ بن عباس رضی اللہ عنہما اس وقت تک لڑکے ہی تھے مگر آپ کی روایت کو مانا گیا ہے دوسری روایت میں محمود رضی اللہ عنہ کا ذکر ہے جو بہت ہی کسن تھے چونکہ ان کو یہ بات یاد رہی تو ان کی روایت معتبر ٹھہری۔ آپ ﷺ نے یہ کی شفت اور برکت کے لئے ڈالی تھی۔

باب: علم کی تلاش میں نکلنے کے بارے میں

اور جابر بن عبد اللہ کا ایک حدیث کی خاطر عبد اللہ بن انیس کے پاس جانے کے لیے ایک ماہ کی مسافت طے کرنا۔

(۷۸) ہم سے ابوالقاسم خالد بن علی قاضی حص نے بیان کیا، ان سے محمد بن حرب نے، اوزاعی کہتے ہیں کہ ہمیں زہری نے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود سے خبر دی، وہ حضرت عبد اللہ بن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ وہ اور حرب بن قیس بن حصن فزاری حضرت موسیٰ علیہ السلام کے ساتھی کے بارے میں جھگڑے (اس دوران میں) ان کے پاس سے ابی بن کعب گزرے، تو ابن عباس رضی اللہ عنہما نے انہیں بلالیا اور کہا کہ میں اور میرے (یہ) ساتھی حضرت موسیٰ علیہ السلام کے ساتھی کے بارے میں بحث کر رہے ہیں جس سے ملنے کی حضرت موسیٰ علیہ السلام نے (اللہ سے) دعا کی تھی۔ کیا آپ نے رسول اللہ ﷺ کو کچھ ان کا ذکر فرماتے ہوئے سنا ہے؟ حضرت ابی نے کہا کہ ہاں! میں نے رسول اللہ ﷺ کو ان کا حال بیان فرماتے ہوئے سنا ہے۔ آپ فرما رہے تھے ”کہ ایک بار حضرت موسیٰ علیہ السلام بنی اسرائیل کی ایک جماعت میں تھے کہ اتنے میں ایک شخص آیا اور کہنے لگا کیا آپ جانتے ہیں کہ دنیا میں آپ سے بھی بڑھ کر کوئی عالم موجود ہے۔ حضرت موسیٰ علیہ السلام نے فرمایا کہ نہیں۔ تب اللہ تعالیٰ نے حضرت موسیٰ علیہ السلام پر وحی نازل کی کہ ہاں ہمارا بندہ خضر (علم میں تم سے بڑھ کر) ہے۔ تو حضرت موسیٰ علیہ السلام نے ان سے ملنے کی راہ دریافت کی، اس وقت اللہ تعالیٰ نے (ان سے ملاقات کے لیے) مچھلی کو نشانی قرار دیا اور ان کہہ دیا کہ جب تم مچھلی کو نہ پاؤ تو لوٹ جانا، تم خضر علیہ السلام سے ملاقات کر لو گے۔ حضرت موسیٰ علیہ السلام دریا میں مچھلی کے نشان کا انتظار کرتے رہے۔ تب ان

بَابُ الْخُرُوجِ فِي طَلَبِ الْعِلْمِ.

وَرَحَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةَ شَهْرٍ إِلَى عَبْدِ اللَّهِ بْنِ أَنَسٍ فِي حَدِيثٍ وَاحِدٍ.

۷۸۔ حَدَّثَنَا أَبُو الْقَاسِمِ خَالِدُ بْنُ خَلْفٍ قَاضِي حِمَصَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عَتَبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ تَمَارَى هُوَ وَالْحَرُثُ بْنُ قَيْسِ بْنِ حِصْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى، فَمَرَّ بِهِمَا أَبِي بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقْيِهِ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ فَقَالَ: أُبَيُّ نَعَمْ، سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟ يَقُولُ: ((بَيْنَمَا مُوسَى فِي مَكَلٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ قَالَ: مُوسَى لَا. فَأَوْحَى اللَّهُ إِلَى مُوسَى بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ السَّبِيلَ إِلَى لُقْيِهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ مُوسَى يَتَّبِعُ أَثَرِ الْحُوتِ فِي الْبَحْرِ. فَقَالَ فَتَى مُوسَى لِمُوسَى:

کے خادم نے ان سے کہا: ”آپ نے دیکھا تھا کہ جب ہم پتھر کے پاس تھے، تو میں (وہاں) مچھلی بھول گیا۔ اور مجھے شیطان ہی نے غافل کر دیا۔“ حضرت موسیٰ علیہ السلام نے کہا کہ ہم اسی (مقام) کے تو متلاشی تھے، تب وہ اپنے (قدموں کے) نشانوں پر باتیں کرتے ہوئے واپس لوٹے۔ (وہاں) خضر علیہ السلام کو انہوں نے پایا۔ پھر ان کا قصہ وہی ہے جو اللہ تعالیٰ نے اپنی کتاب میں بیان فرمایا ہے۔“

﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخَرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنَسَانِي إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ﴾ قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغِي، فَأَرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا﴾ فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ)). [راجع: ۷۴]

باب: پڑھنے اور پڑھانے والے کی فضیلت کے

باب فَضْلِ مَنْ عِلِمَ وَعَلَّمَ

بیان میں

(۷۹) ہم سے محمد بن علاء نے بیان کیا، ان سے حماد بن اسامہ نے برید بن عبد اللہ کے واسطے سے نقل کیا، وہ ابو بردہ سے روایت کرتے ہیں، وہ حضرت ابو موسیٰ رضی اللہ عنہ سے اور وہ نبی ﷺ سے روایت کرتے ہیں کہ آپ ﷺ نے فرمایا کہ ”اللہ تعالیٰ نے مجھے جس علم و ہدایت کے ساتھ بھیجا ہے اس کی مثال زبردست بارش کی سی ہے جو زمین پر (خوب) برسے۔ بعض زمین جو صاف ہوتی ہے وہ پانی کو پی لیتی ہے اور بہت بہت سبزہ اور گھاس اگاتی ہے اور بعض زمین جو سخت ہوتی ہے وہ پانی کو روک لیتی ہے اس سے اللہ تعالیٰ لوگوں کو فائدہ پہنچاتا ہے۔ وہ اس سے سیراب ہوتے ہیں اور سیراب کرتے ہیں اور کچھ زمین کے بعض خطوں پر پانی پڑتا ہے جو بالکل چٹیل میدان ہوتے ہیں نہ پانی روکتے ہیں اور نہ ہی سبزہ اگاتے ہیں۔ تو یہ اس شخص کی مثال ہے جو دین میں سمجھ پیدا کرے اور نفع دے اس کو وہ چیز جس کے ساتھ میں مبعوث کیا گیا ہوں۔ اس نے علم دین سیکھا اور سکھایا اور اس شخص کی مثال جس نے سر نہیں اٹھایا (یعنی توجہ نہیں کی) اور جو ہدایت دے کر میں بھیجا گیا ہوں اسے قبول نہیں کیا۔“ امام بخاری رحمہ اللہ فرماتے ہیں کہ ابن اسحاق نے ابو اسامہ کی روایت سے ”قِيلَتِ الْمَاءُ“ کا لفظ نقل کیا ہے۔ قاع اس خطہ زمین کو کہتے ہیں جس پر پانی چڑھ جائے (مگر ٹھہرے نہیں) اور جصف اس زمین کو کہتے ہیں جو بالکل ہموار ہو۔

۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بَرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيعٌ قَلْبَ الْمَاءِ، فَأَنْبَتَ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أُمْسَكِ الْمَاءِ، فَفَنَعَ اللَّهُ بِهَا النَّاسَ، فَشَرَبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ وَنَفَقَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعِلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ)). قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: عَنْ أَبِي أَسَامَةَ: وَكَانَ مِنْهَا طَائِفَةٌ قِيلَتِ الْمَاءُ، قَاعٌ يَغْلُوهُ الْمَاءُ، وَالصَّفْصُ الْمُسْتَوِي مِنَ الْأَرْضِ. [مسلم: ۵۹۵۳]

تشریح:۔ حدیث (۷۸) سے امام بخاری رحمہ اللہ نے یہ نکالا کہ حضرت موسیٰ نے علم حاصل کرنے کے لئے کتنا بڑا سفر کیا۔ جن لوگوں نے یہ حکایت نقل کی ہے کہ حضرت خضر علیہ السلام نے فقہ حنفی سیکھی اور پھر قشیری کو سکھائی یہ سارا قصہ محض جھوٹ ہے۔ اسی طرح بعض کا یہ خیال کہ حضرت عیسیٰ یا امام مہدی حنفی

مذہب کے مقلد ہوں گے محض بے اصل اور خلاف قیاس ہے۔ ملا علی قاری رحمۃ اللہ علیہ نے اس کا خوب رد کیا ہے۔ امام مہدی خالص کتاب وسنت کے علم بردار پختہ الحمدیث ہوں گے۔

باب: علم کے زوال اور جہالت کے پھیل جانے

کے بیان میں

اور ربیعہ کا قول ہے کہ جس کے پاس کچھ علم ہو، اسے یہ جائز نہیں کہ (دوسرے کام میں لگ کر علم کو چھوڑ دے اور) اپنے آپ کو ضائع کر دے۔

(۸۰) ہم سے عمران بن میسرہ نے بیان کیا، ان سے عبدالوارث نے ابوالتیاح کے واسطے سے نقل کیا، وہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”علامت قیامت میں سے یہ ہے کہ (دینی) علم اٹھ جائے گا اور جہل ہی جہل ظاہر ہو جائے گا۔ اور (علائیہ) شراب پی جائے گی اور زنا پھیل جائے گا۔“

وَقَالَ رَبِيعَةُ: لَا يَنْبَغِي لِأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ الْعِلْمِ أَنْ يَضَيِّعَ نَفْسَهُ.

۸۰۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيُثَبَّتِ الْجَهْلُ، وَيُشْرَبَ الْخَمْرُ، وَيُظْهَرَ الزَّوْنَاءُ)). [اطرافہ فی: ۸۱، ۵۲۳۱، ۵۵۷۷، ۶۸۰۸] [مسلم: ۶۷۸۵]

(۸۱) ہم سے مسدد نے بیان کیا ان سے یحییٰ نے شعبہ سے نقل کیا، وہ ابو قتادہ سے، ابوقتادہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں، انہوں نے فرمایا کہ میں تم سے ایک ایسی حدیث بیان کرتا ہوں جو میرے بعد تم سے کوئی نہیں بیان کرے گا، میں نے رسول اللہ صلی اللہ علیہ وسلم کو یہ فرماتے ہوئے سنا کہ ”علامت قیامت میں سے یہ ہے کہ علم (دین) کم ہو جائے گا۔ جہل ظاہر ہو جائے گا۔ زنا بکثرت ہوگا۔ عورتیں بڑھ جائیں گی اور مرد کم ہو جائیں گے۔ حتیٰ کہ ۵۰ عورتوں کا نگران صرف ایک مرد رہ جائے گا۔“

۸۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: لَأُحَدِّثَنَّكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ، وَيُظْهَرَ الْجَهْلُ، وَيُظْهَرَ الزَّوْنَاءُ، وَتَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقِيَمُ الْوَاحِدُ)). [راجع: ۸۰] [مسلم: ۶۷۸۶] [ترمذی: ۴۰۵۰، ۴۰۵۱، ۴۲۲۰]

ان لڑائیوں کی طرف اشارہ ہے جن میں مرد بکثرت تیغ ہو گئے اور عورتیں ہی عورتیں رہ گئیں۔

باب: علم کی فضیلت کے بیان میں

(۸۲) ہم سے سعید بن عفیر نے بیان کیا، انہوں نے کہا مجھ سے لیث نے، ان سے عقیل نے ابن شہاب کے واسطے سے نقل کیا، وہ حمزہ بن عبد اللہ بن عمر سے نقل کرتے ہیں کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا میں نے

بَابُ فَضْلِ الْعِلْمِ

۸۲۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ ابْنَ

رسول اللہ ﷺ کو یہ فرماتے ہوئے سنا ہے کہ ”میں سو رہا تھا۔ (اسی حالت میں) مجھے دودھ کا ایک پیالہ دیا گیا۔ میں نے (خوب اچھی طرح) پی لیا۔ حتیٰ کہ میں نے دیکھا کہ تازگی میرے ناخنوں سے نکل رہی ہے۔ پھر میں نے اپنا بچا ہوا (دودھ) عمر بن خطاب کو دے دیا۔“ صحابہ رضی اللہ عنہم نے پوچھا آپ نے اس کی کیا تعبیر کی؟ آپ ﷺ نے فرمایا: ”علم۔“

عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَمَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحٍ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ)). قَالُوا: فَمَا أَوَّلُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الْعِلْمُ))

[اطرافہ فی: ۳۶۸۱، ۷۰۰۶، ۷۰۰۷، ۷۰۲۷،

[۷۰۳۲] [مسلم: ۶۱۹۰، ۶۱۹۱، ترمذی:

[۲۲۸۴]

باب: جانور وغیرہ پر سوار ہو کر فتویٰ دینا جائز ہے

بَابُ الْفَتْيَا وَهُوَ وَاقِفٌ عَلَى

ظَهْرِ الدَّابَّةِ أَوْ غَيْرِهَا

(۸۳) ہم سے اسماعیل نے بیان کیا، ان سے مالک نے ابن شہاب کے واسطے سے بیان کیا، وہ عیسیٰ بن طلحہ بن عبید اللہ سے روایت کرتے ہیں، وہ عبد اللہ بن عمرو بن العاص رضی اللہ عنہما سے نقل کرتے ہیں کہ حجۃ الوداع میں رسول اللہ ﷺ لوگوں کے مسائل دریافت کرنے کی وجہ سے منیٰ میں ٹھہر گئے۔ تو ایک شخص آیا اور اس نے کہا کہ میں نے بے خبری میں ذبح کرنے سے پہلے سر منڈ لیا۔ آپ ﷺ نے فرمایا: ”(اب) ذبح کر لے اور کچھ حرج نہیں۔“ پھر دوسرا آدمی آیا، اس نے کہا کہ میں نے بے خبری میں رمی کرنے سے پہلے قربانی کر لی۔ آپ ﷺ نے فرمایا: ”(اب) رمی کر لے (اور پہلے کر دینے سے) کچھ حرج نہیں۔“ ابن عمر کہتے ہیں (اس دن) آپ ﷺ سے جس چیز کا بھی سوال ہوا، جو کسی نے آگے اور پیچھے کر لی تھی۔ تو آپ ﷺ نے یہی فرمایا کہ ”اب کر لے اور کچھ حرج نہیں۔“

۸۳- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَيْسَى بْنِ طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أُذْبِحَ. قَالَ: ((اُذْبِحْ وَلَا حَرَجَ)). فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ، فَتَحَرَّزْتُ قَبْلَ أَنْ أُرْمِيَ. قَالَ: ((ارْمِ وَلَا حَرَجَ)) قَالَ فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَدَّمَ وَلَا أَخَّرَ إِلَّا قَالَ: ((الْفَعْلُ وَلَا حَرَجَ)). [اطرافہ فی: ۱۲۴، ۱۷۳۶، ۱۷۳۷،

۱۷۳۸] [مسلم: ۳۱۵۶، ۳۱۵۷،

۳۱۵۸، ۳۱۶۰، ۳۱۶۱، ۳۱۶۲،

۳۱۶۳؛ ترمذی: ۱۹۱۶؛ ابن ماجہ: ۳۰۵۱]

باب: اس شخص کے بارے میں جو ہاتھ یا سر کے

بَابُ مَنْ أَجَابَ الْفَتْيَا بِإِشَارَةٍ

الْيَدِ وَالرَّأْسِ

اشارے سے فتویٰ کا جواب دے

(۸۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے وہیب نے، ان سے ایوب نے عکرمہ کے واسطے سے نقل کیا، وہ حضرت ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ نبی ﷺ سے آپ کے (آخری) حج میں کسی نے پوچھا کہ میں نے ری کرنے (یعنی نلکر پھینکنے) سے پہلے ذبح کر لیا، آپ ﷺ نے ہاتھ سے اشارہ کیا (اور) فرمایا: ”کچھ حرج نہیں۔“ کسی نے کہا کہ میں نے ذبح سے پہلے حلق کر لیا۔ آپ ﷺ نے ہاتھ سے اشارہ فرمادیا کہ ”کچھ حرج نہیں۔“

۸۴- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ سُئِلَ فِي حَجَّتِهِ فَقَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ فَأَوْمَأَ بِيَدِهِ قَالَ: ((وَلَا حَرَجَ)). وَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فَأَوْمَأَ بِيَدِهِ: ((وَلَا حَرَجَ)) [اطرافہ فی: ۱۷۲۱، ۱۷۲۲، ۱۷۲۳، ۱۷۳۴، ۱۷۳۵،

[۶۶۶۶] [ابن ماجہ: ۳۰۴۹]

(۸۵) ہم سے سکی بن ابراہیم نے بیان کیا، انہیں حظلہ نے سالم سے خبر دی، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، وہ رسول اللہ ﷺ سے روایت کرتے ہیں۔ آپ ﷺ نے فرمایا کہ ”(ایک وقت ایسا آئے گا کہ جب) علم اٹھایا جائے گا۔ جہالت اور فتنے پھیل جائیں گے اور ہرج بڑھ جائے گا۔“ آپ سے پوچھا گیا کہ یا رسول اللہ! ہرج سے کیا مراد ہے؟ آپ ﷺ نے اپنے ہاتھ کو حرکت دے کر فرمایا اس طرح، گویا آپ ﷺ نے اس سے قتل مراد لیا۔

۸۵- حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا حَظْلَةُ، عَنْ سَالِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((بَعْضُ الْعِلْمِ وَيُظْهِرُ الْجَهْلَ وَالْفِتْنُ، وَيَكْثُرُ الْهَرْجُ)). قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا الْهَرْجُ؟ فَقَالَ: هَكَذَا بِيَدِهِ، فَحَرَفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ. [اطرافہ فی: ۱۰۳۶، ۱۴۱۲، ۳۶۰۸، ۴۶۳۵،

۴۶۳۶، ۶۰۳۷، ۶۵۰۶، ۶۹۳۵، ۷۰۶۱]

[۷۱۱۵، ۷۱۲۱] [مسلم: ۶۷۹۵]

(۸۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے وہیب نے، ان سے ہشام نے فاطمہ کے واسطے سے نقل کیا، وہ اسماء سے روایت کرتی ہیں کہ میں عائشہ رضی اللہ عنہا کے پاس آئی، وہ نماز پڑھ رہی تھیں۔ میں نے کہا کہ لوگوں کا کیا حال ہے؟ تو انہوں نے آسمان کی طرف اشارہ کیا (یعنی سورج کو گہن لگا ہے) اتنے میں لوگ (نماز کے لیے) کھڑے ہو گئے حضرت عائشہ رضی اللہ عنہا نے کہا: اللہ پاک ہے۔ میں نے کہا (کیا یہ گہن) کوئی (خاص) نشانی ہے؟ انہوں نے سر سے اشارہ کیا یعنی ہاں! پھر میں (بھی نماز کے لیے) کھڑی ہو گئی۔ حتیٰ کہ مجھے غش آنے لگا، تو میں اپنے سر پر پانی ڈالنے لگی۔ پھر (نماز کے بعد) رسول اللہ ﷺ نے اللہ تعالیٰ کی تعریف کی اور اس کی صفت بیان فرمائی، پھر فرمایا: ”جو چیز مجھے پہلے دکھائی نہیں گئی تھی آج

۸۶- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: أَتَيْتُ عَائِشَةَ وَهِيَ تَصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ؟ قِيَامٌ، فَقَالَتْ: سُبْحَانَ اللَّهِ! قُلْتُ: آيَةٌ فَأَشَارَتْ بِرَأْسِهَا، أَيْ نَعَمْ، فَقُمْتُ حَتَّى عَلَانِي الْعَشَى، فَجَعَلْتُ أَصْبُ عَلَى رَأْسِي الْمَاءَ، فَحَمِدَ اللَّهُ النَّبِيَّ ﷺ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((مَا مِنْ شَيْءٍ لَمْ أَكُنْ أَرَاهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي

وہ سب اس جگہ میں نے دیکھی، یہاں تک کہ جنت اور دوزخ کو بھی دیکھ لیا اور مجھ پر یہ وحی کی گئی کہ تم اپنی قبروں میں آ زمانے جاؤ گے، مثل یا قریب کا کون سا لفظ حضرت اسماء رضی اللہ عنہا نے فرمایا، میں نہیں جانتی، فاطمہ کہتی ہیں (یعنی) فتنہ دجال کی طرح (آ زمانے جاؤ گے) کہا جائے گا (قبر کے اندر کہ) تم اس آدمی کے بارے میں کیا جانتے ہو؟ تو جو صاحب ایمان یا صاحب یقین ہوگا، کونسا لفظ فرمایا حضرت اسماء رضی اللہ عنہا نے، مجھے یاد نہیں۔ وہ کہے گا وہ محمد اللہ کے رسول ﷺ ہیں، جو ہمارے پاس اللہ کی ہدایت اور دلیل لے کر آئے تو ہم نے ان کو قبول کر لیا اور ان کی پیروی کی۔ وہ محمد ﷺ ہیں۔ تین بار (اسی طرح کہے گا) پھر (اس سے) کہہ دیا جائے گا کہ آرام سے سو جاوے شک ہم نے جان لیا کہ تو محمد ﷺ پر یقین رکھتا تھا۔ اور بہر حال منافق یا شکی آدمی، میں نہیں جانتی کہ ان میں سے کون سا لفظ حضرت اسماء رضی اللہ عنہا نے کہا۔ تو وہ (منافق یا شکی آدمی) کہے گا کہ جو لوگوں کو میں نے کہتے سنا میں نے بھی (وہی) کہہ دیا (باقی میں کچھ نہیں جانتا)۔“

هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ، فَأَوْحِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ - أَوْ قَرِيبًا لَا أَذْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، يَقَالُ مَا عَلِمْتُكَ بِهَذَا الرَّجُلِ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُؤَقِّنُ لَا أَذْرِي أَيَهُمَا قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ. فَلَا تَأْ، فَيَقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا بِهِ، وَأَمَّا الْمُنَافِقُ - أَوِ الْمُرْتَابُ، لَا أَذْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ)).

[اطرافہ فی: ۱۸۴، ۹۲۲، ۱۰۵۳، ۱۰۵۴،

۱۰۶۱، ۱۲۳۵، ۱۳۷۳، ۲۵۱۹، ۲۵۲۰،

[۷۲۸۷] [مسلم: ۲۱۰۳، ۲۱۰۴]

باب: رسول اللہ ﷺ کا قبیلہ عبد القیس کے وفد کو اس پر آمادہ کرنا کہ وہ ایمان لائیں اور علم کی باتیں یاد رکھیں اور پیچھے رہ جانے والوں کو بھی خبر کر دیں

بَابُ تَحْرِيطِ النَّبِيِّ ﷺ وَفَدِّ عَبْدِ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الْإِيمَانَ وَالْعِلْمَ وَيُخْبِرُوا مَنْ وَرَاءَهُمْ

اور مالک بن الحویرث نے فرمایا کہ ہمیں نبی ﷺ نے فرمایا کہ ”اپنے گھر والوں کے پاس لوٹ کر انہیں (دین کا) علم سکھاؤ۔“

وَقَالَ: مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ لَنَا النَّبِيُّ ﷺ: ((ارْجِعُوا إِلَى أَهْلِيكُمْ، فَعَلِّمُوهُمْ)).

(۸۷) ہم سے محمد بن بشار نے بیان کیا، ان سے غنڈر نے، ان سے شعبہ نے ابو حمزہ کے واسطے سے بیان کیا کہ میں ابن عباس رضی اللہ عنہما اور لوگوں کے درمیان ترجمانی کے فرائض انجام دیتا تھا (ایک مرتبہ) ابن عباس نے کہا کہ قبیلہ عبد القیس کا وفد رسول اللہ ﷺ کی خدمت میں آیا۔ آپ ﷺ نے دریافت فرمایا کہ ”کون سا وفد ہے یا یہ کون لوگ ہیں؟“ انہوں نے کہا کہ ربیعہ خاندان (کے لوگ ہیں)۔ آپ ﷺ نے فرمایا کہ ”مبارک ہو قوم کو (آنا) یا مبارک ہو اس وفد کو (جو کبھی) نہ رسوا ہونہ شرمندہ ہو (اس

۸۷- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، قَالَ: كُنْتُ أُنَرِّجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ فَقَالَ: إِنَّ وَفَدَ عَبْدِ الْقَيْسِ أَتَوْا النَّبِيَّ ﷺ فَقَالَ: ((مَنِ الْوَفْدُ؟ أَوْ مِنَ الْقَوْمِ)). قَالُوا: رَبِيعَةُ، قَالَ: ((مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَفْدِ، غَيْرَ خَزَائِنَا وَلَا نَدَامَى)). قَالُوا: إِنَّا نَأْتِيكَ مِنْ

کے بعد)۔ انہوں نے عرض کیا کہ ہم ایک دور دراز کوٹنے سے آپ ﷺ کے پاس آئے ہیں اور ہمارے اور آپ کے درمیان کفار مضر کا قبیلہ (پڑتا) ہے (اس کے خوف کی وجہ سے) ہم حرمت والے زمینوں کے علاوہ اور ایام میں نہیں آسکتے۔ اس لیے ہمیں کوئی ایسی (قطعی) بات بتلا دیجئے کہ جس کی ہم اپنے پیچھے رہ جانے والے لوگوں کو خبر دے دیں۔ (اور) اس کی وجہ سے ہم جنت میں داخل ہو سکیں۔ تو آپ ﷺ نے انہیں چار باتوں کا حکم دیا اور چار سے روک دیا۔ اول انہیں حکم دیا کہ ایک اللہ پر ایمان لائیں۔ (پھر) فرمایا کہ ”کیا تم جانتے ہو کہ ایک اللہ پر ایمان لانے کا کیا مطلب ہے؟“ انہوں نے عرض کیا، اللہ اور اس کا رسول زیادہ جانتے ہیں۔ آپ ﷺ نے فرمایا ”(ایک اللہ پر ایمان لانے کا مطلب یہ ہے کہ) اس بات کا اقرار کرنا کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ محمد اللہ کے سچے رسول ہیں اور نماز قائم کرنا، زکوٰۃ ادا کرنا اور ماہ رمضان کے روزے رکھنا اور یہ کہ تم مال غنیمت سے پانچواں حصہ ادا کرو۔“ اور چار چیزوں سے منع فرمایا، بقاء، حتم، اور مزفت کے استعمال سے۔ اور (چوتھی چیز کے بارے میں شعبہ) کہتے ہیں کہ ابو جمرہ بسا اوقات فقیر کہتے تھے اور بسا اوقات مقیر۔ (اس کے بعد) رسول اللہ ﷺ نے فرمایا کہ ”ان (باتوں کو) یاد رکھو اور اپنے پیچھے (رہ جانے) والوں کو بھی ان کی خبر کر دو۔“

شُقَّةٌ بَعِيدَةٌ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ، وَلَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْرِ حَرَامٍ فَمَرْنَا بِأَمْرٍ نَخْبِرُ بِهِ مَنْ وَرَأَانَا، نَدْخُلُ بِهِ الْجَنَّةَ. فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَخَدَهُ. قَالَ: ((هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَخَدَهُ؟)). قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتَعْطُوهَا الْخُمْسَ مِنَ الْمَغْنَمِ)). وَنَهَاَهُمْ عَنِ الذُّبَاءِ وَالْحَتَمِ وَالْمَزْفِتِ. قَالَ: شُعْبَةُ وَرَبِّمَا قَالَ: ((النَّقِيرُ)). وَرَبِّمَا قَالَ: ((الْمُقَيْرُ)). قَالَ: ((احْفَظُوهُ وَأَخْبِرُوهُ مَنْ وَرَاءَكُمْ)).

[راجع: ۵۳] [مسلم: ۱۱۵، ۱۱۶، ۱۱۷؛ نسائی:

۵۷۰۸، ۵۰۴۶]

نوٹ: یہ حدیث کتاب الایمان کے اخیر میں گزر چکی ہے۔ امام بخاری رحمہ اللہ نے اس سے ثابت فرمایا ہے کہ استاد اپنے شاگردوں کو تحصیل علم کے لئے ترغیب و تحریض سے کام لے سکتا ہے۔ مزید تفصیل وہاں دیکھی جائے۔

باب: جب کوئی مسئلہ درپیش ہو تو اس کے لیے سفر کرنا (کیسا ہے؟)

بَابُ الرَّحْلَةِ فِي الْمَسْأَلَةِ النَّازِلَةِ

۸۸) ہم سے ابوالحسن محمد بن مقاتل نے بیان کیا، انہیں عبد اللہ نے خبر دی، انہیں عمر بن سعید بن ابی حسین نے خبر دی، ان سے عبد اللہ بن ابی ملیکہ نے عقبہ بن الحارث کے واسطے سے نقل کیا کہ عقبہ نے ابواہاب بن عزیز کی لڑکی سے نکاح کیا۔ تو ان کے پاس ایک عورت آئی اور کہنے لگی کہ میں نے عقبہ کو اور جس سے اس کا نکاح ہوا ہے، اس کو دودھ پلایا ہے۔ (یہ سن کر) عقبہ نے کہا، مجھے نہیں معلوم کہ تو نے مجھے دودھ پلایا ہے نہ تو نے کبھی مجھے

۸۸ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَزَوَّجَ ابْنَةَ أَبِي إِبَاهَ بْنِ عَزِيزٍ، فَاتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ وَالْبَتِي

بتایا ہے۔ تب سوار ہو کر رسول اللہ ﷺ کی خدمت میں مدینہ منورہ حاضر ہوئے اور آپ سے اس کے متعلق دریافت کیا، تو آپ ﷺ نے فرمایا: ”کس طرح (تم اس لڑکی سے رشتہ رکھو گے) حالانکہ (اس کے متعلق یہ) کہا گیا۔“ تب عقبہ بن حارث نے اس لڑکی کو چھوڑ دیا اور اس نے دوسرا خاوند کر لیا۔

تَزَوَّجَ بِهَا. فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكَ أَرْضَعْتَنِي وَلَا أَخْبَرْتَنِي. فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَيْفَ وَقَدْ قِيلَ؟)). فَقَارَقَهَا عُقْبَةُ، وَنَكَحَتْ زَوْجًا غَيْرَهُ. [اطرافہ فی:

[۲۰۵۲، ۲۶۴۰، ۲۶۵۹، ۲۶۶۰، ۵۱۰۴]

[ابوداؤد: ۳۶۰۳، ۳۶۰۴، ترمذی: ۱۱۵۱]

نسائی: ۳۳۳۰]

تشریح: عقبہ بن حارث نے احتیاطاً اسے چھوڑ دیا کیونکہ جب شبہ پیدا ہو گیا تو اب شبہ کی چیز سے بچنا ہی بہتر ہے۔ مسئلہ معلوم کرنے کے لئے حضرت عقبہ رضی اللہ عنہ کا سفر کر کے مدینہ جانا ترجمۃ الباب کا یہی مقصد ہے۔ اسی بنا پر محدثین نے طلب حدیث کے سلسلہ میں جو جو سفر کیے ہیں وہ طلب علم کے لئے بے مثال سفر ہیں۔ نبی کریم ﷺ نے احتیاطاً عقبہ کی جدائی کرا دی۔ اس سے ثابت ہوا کہ احتیاط کا پہلو بہر حال مقدم رکھنا چاہیے یہ بھی ثابت ہوا کہ رضاع صرف مرضی کی شہادت سے ثابت ہو جاتا ہے۔

بَابُ التَّنَاوُبِ فِي الْعِلْمِ

باب: اس بارے میں کہ (طلبہ کا حصول) علم کے لیے (استاد کی خدمت میں) اپنی اپنی باری مقرر کرنا درست ہے

(۸۹) ہم سے ابوالیمان نے بیان کیا، انہیں شعیب نے زہری سے خبر دی (ایک دوسری سند سے) حضرت امام بخاری رحمہ اللہ کہتے ہیں کہ ابن وہب کو یونس نے ابن شہاب سے خبر دی، وہ عبید اللہ بن عبد اللہ بن ابی ثور سے نقل کرتے ہیں، وہ عبد اللہ بن عباس رضی اللہ عنہما سے، وہ حضرت عمر رضی اللہ عنہ سے روایت کرتے ہیں کہ میں اور میرا ایک انصاری پڑوسی دونوں اطراف مدینہ کے گاؤں بنی امیہ بن زید میں رہتے تھے جو مدینہ کے (پورب کی طرف) بلند گاؤں میں سے ہے۔ ہم دونوں باری باری آنحضرت ﷺ کی خدمت شریف میں حاضر ہوا کرتے تھے۔ ایک دن وہ آتا، ایک دن میں آتا۔ جس دن میں آتا اس دن کی وحی کی اور (رسول اللہ ﷺ کی فرمودہ) دیگر باتوں کی اس کو خبر دے دیتا تھا اور جب وہ آتا تو وہ بھی اسی طرح کرتا۔ تو ایک دن وہ میرا انصاری ساتھی اپنی باری کے روز حاضر خدمت ہوا (جب

۸۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ؛ ح: قَالَ: وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ عُمَرَ، قَالَ: كُنْتُ أَنَا وَجَارِي لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا تَتَنَاوَبُ التَّزَوُّلَ عَلَى رَسُولِ اللَّهِ ﷺ يَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلَتْ جِئْتُهُ بِخَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ، فَتَزَلَّ صَاحِبِي الْأَنْصَارِي يَوْمَ

نَوْبِهِ، فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا. فَقَالَ: أَنْتُمْ هُمْ؟ فَفَزِعْتُ فَخَرَجْتُ إِلَيْهِ فَقَالَ: قَدْ حَدَّثَ أَمْرٌ عَظِيمٌ. فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي فَقُلْتُ: أَطَلَقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَذْرِي ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ: وَأَنَا قَائِمٌ أَطَلَقْتَ نِسَاءَكَ؟ قَالَ: ((لَا)). فَقُلْتُ: اللَّهُ أَكْبَرُ. [اطرافہ فی: ۲۴۶۸، ۴۹۱۳، ۵۰۱۸، ۵۰۴۳، ۷۲۵۶، ۷۲۶۳] [مسلم: ۳۶۹۵، ترمذی: ۲۴۶۱، نسائی: ۲۱۳۱]

واپس آیا تو اس نے میرا روزہ بہت زور سے کھٹکھٹایا اور (میرے بارے میں پوچھا کہ) کیا عمر یہاں ہیں؟ میں گھبرا کر اس کے پاس آیا وہ کہنے لگا کہ ایک بڑا معاملہ پیش آ گیا ہے۔ (یعنی رسول اللہ ﷺ نے اپنی بیویوں کو طلاق دے دی ہے) پھر میں (اپنی بیٹی) حفصہ کے پاس گیا، وہ رورہی تھی۔ میں نے پوچھا، کیا تمہیں رسول اللہ ﷺ نے طلاق دے دی ہے؟ وہ کہنے لگی: میں نہیں جانتی۔ پھر میں نبی ﷺ کی خدمت میں حاضر ہوا۔ میں نے کھڑے کھڑے کہا کہ آپ ﷺ نے اپنی بیویوں کو طلاق دے دی ہے؟ آپ ﷺ نے فرمایا: ”نہیں۔“ (یہ افواہ غلط ہے) تب میں نے (تعجب سے) کہا: اللہ اکبر (اللہ بہت بڑا ہے)۔

تشریح: اس انصاری کا نام عثمان بن مالک رضی اللہ عنہ تھا۔ اس روایت سے ثابت ہوا کہ خبر واحد پر اعتماد کرنا درست ہے۔ حضرت عمر رضی اللہ عنہ نے گھبرا کر اسے پوچھا کہ ان دنوں مدینہ پر غسان کے بادشاہ کے حملہ کی افواہ گرم تھی۔ حضرت عمر رضی اللہ عنہ سمجھے شاید غسان کا بادشاہ آ گیا ہے۔ اسی لئے آپ گھبرا کر باہر نکلے پھر انصاری کی خبر پر حضرت عمر رضی اللہ عنہ کو تعجب ہوا کہ اس نے ایسی بے اصل بات کیوں کہی۔ اس لئے بے ساختہ آپ کی زبان پر نعرہ بکیر آ گیا۔ باری اس لئے مقرر تھی کہ حضرت عمر رضی اللہ عنہ تاجر پیشہ تھے اور انصاری بھائی بھی کاروباری تھے۔ اس لئے تاکہ اپنا کام بھی جاری رہے اور علوم نبوی سے بھی محرومی نہ ہو۔ معلوم ہوا کہ طلب معاش کے لئے بھی اہتمام ضروری ہے اس حدیث کی باقی شرح کتاب الکاح میں آئے گی۔

بَابُ الْغَضَبِ فِي الْمَوْعِظَةِ
وَالْتَّعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ
باب: اس بیان میں کہ استاد شاگردوں کی جب کوئی ناگوار بات دیکھے تو وعظ کرتے اور تعلیم دیتے وقت ان پر خفا ہو سکتا ہے

۹۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنِي سُفْيَانُ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ لَا أَكَادُ أَذْرُكَ الصَّلَاةَ مِمَّا يَطْوُلُ بَنًا فَلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمَئِذٍ فَقَالَ: ((أَيُّهَا النَّاسُ! إِنَّكُمْ مُنْفَرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالصَّعِيفَ وَذَا الْحَاجَةِ))

(۹۰) ہم سے محمد بن کثیر نے بیان کیا انہیں سفیان نے ابو خالد سے خبر دی، وہ قیس بن ابی حازم سے بیان کرتے ہیں، وہ ابو مسعود انصاری سے روایت کرتے ہیں کہ ایک شخص (حزم بن ابی کعب) نے (رسول اللہ ﷺ کی خدمت میں آ کر) عرض کیا، یا رسول اللہ! فلاں شخص (معاذ بن جبل) لمبی نماز پڑھاتے ہیں اس لیے میں (جماعت کی) نماز میں شریک نہیں ہو سکتا (کیونکہ میں دن بھر اونٹ چرانے کی وجہ سے رات کو تھک کر چکنا چور ہو جاتا ہوں اور طویل قرأت سننے کی طاقت نہیں رکھتا) (ابو مسعود راوی کہتے ہیں) کہ اس دن سے زیادہ میں نے کبھی رسول اللہ ﷺ کو وعظ کے دوران اتنا غضبناک نہیں دیکھا۔ آپ ﷺ نے فرمایا: ”اے لوگو! تم (ایسی شدت

[اطرافہ فی: ۷۰۲، ۷۰۴، ۶۱۱، ۷۱۵۹] اختیار کر کے لوگوں کو دین سے نفرت دلانے لگے ہو۔ (سن لو) جو شخص لوگوں کو نماز پڑھائے تو وہ ہلکی پڑھائے، کیونکہ ان میں بیمار، کمزور اور حاجت والے (سب ہی قسم کے لوگ) ہوتے ہیں۔“

تشریح: غصہ کا سبب یہ کہ آپ پہلے بھی منع کر چکے ہوں گے دوسرے ایسا کرنے سے ڈر تھا کہ کہیں لوگ تھک ہار کر اس دین سے نفرت نہ کرنے لگ جائیں۔ یہیں سے ترجمہ باب لکھا ہے۔

۹۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ الْمَدَنِيُّ، عَنْ زَيْدَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُتَنَبِّعِ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللَّقْطَةِ فَقَالَ: ((اعْرِفْ وَكَانَهَا أَوْ قَالَ: وَعَالِهَا وَعِفَافَ صَهَا، ثُمَّ عَرَفَهَا سَنَةً، ثُمَّ اسْتَمْتَعَ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَادَّهَا إِلَيْهِ)) قَالَ: فَضَالَةُ الْإِبِلِ فَغَضِبَ حَتَّى اخْمَرَتْ وَجَتَاهُ. أَوْ قَالَ: اخْمَرَتْ وَجْهَهُ. فَقَالَ: ((مَا لَكَ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَحَبْلُاؤُهَا، تَرُدُّ الْمَاءَ، وَتَرْعَى الشَّجَرَ، فَكُدْرُهَا حَتَّى يَلْقَاهَا رَبُّهَا)) قَالَ: فَضَالَةُ الْغَنَمِ قَالَ: ((لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ)) [اطرافہ فی: ۲۳۷۲، ۲۴۲۷، ۲۴۲۸، ۲۴۲۹، ۲۴۳۶، ۲۴۳۸، ۵۲۹۲، ۶۱۱۲] [مسلم: ۴۴۹۸، ۴۴۹۹] ابوداؤد: ۱۷۰۴، ۱۷۰۵، ۱۷۰۷، ۱۷۰۸ ترمذی: ۱۱۳۷۲ ابن ماجہ: ۲۵۰۴

(۹۱) ہم سے عبد اللہ بن محمد نے بیان کیا، ان سے ابو عامر العقدی نے، وہ سلیمان بن بلال المدنی سے، وہ زید بن ابی عبد الرحمن سے، وہ یزید سے جو متنبع کے آزاد کردہ تھے، وہ زید بن خالد الجہنی سے روایت کرتے ہیں کہ ایک شخص (عمیر یا بلال) نے رسول اللہ ﷺ سے پڑی ہوئی چیز کے بارے دریافت کیا۔ آپ نے فرمایا: ”اس کی بندھن پہچان لے یا فرمایا کہ اس کا برتن اور تھیلی (پہچان لے) پھر ایک سال تک اس کی شناخت (کا اعلان) کرو پھر (اس کا مالک نہ ملے تو) اس سے فائدہ اٹھاؤ اور اگر اس کا مالک آجائے تو اسے سو پ دو۔“ اس نے پوچھا کہ اچھا گم شدہ اونٹ (کے بارے میں) کیا حکم ہے؟ آپ کو اس قدر غصہ آ گیا کہ رخسار مبارک سرخ ہو گئے۔ یا راوی نے یہ کہا کہ آپ کا چہرہ سرخ ہو گیا۔ (یہ سن کر) آپ ﷺ نے فرمایا: ”تجھے اونٹ سے کیا واسطہ؟ اس کے ساتھ خود اس کی مشک ہے اور اس کے (پاؤں کے) سم ہیں۔ وہ خود پانی پر پہنچے گا اور خود پانی لے گا اور خود درخت پر چرے گا۔ لہذا اسے چھوڑ دو یہاں تک کہ اس کا مالک مل جائے۔“ اس نے کہا کہ اچھا گم شدہ بکری کے (بارے میں) کیا ارشاد ہے؟ آپ نے فرمایا: ”وہ تیری ہے یا تیرے بھائی کی، ورنہ بھیڑیے کی (غذا) ہے۔“

تشریح: مگر پڑی چیز کو لفظ کہتے ہیں۔ اس حدیث میں اسی کا حکم بیان فرمایا گیا ہے۔ آپ ﷺ کے غصے کا سبب یہ ہوا کہ اونٹ کے بارے میں سوال ہی بیکار تھا۔ جب کہ وہ تلف ہونے والا جانور نہیں۔ وہ جنگل میں اپنا چارہ پانی خود تلاش کر لیتا ہے، اسے شیر یا بھیڑ یا بھی نہیں کھا سکتے۔ پھر اس کا پکڑنا بیکار ہے۔ خود اس کا مالک ڈھونڈتے ڈھونڈتے اس تک پہنچ جائے گا، ہاں بکری کے تلف ہونے کا فوری خطرہ ہے لہذا اسے پکڑ لینا چاہیے۔ پھر مالک آئے تو اس کے حوالہ کر دے۔ معلوم ہوا کہ شاگردوں کے نامناسب سوالات پر استاد کی تنگی بجا تسلیم کی جائے گی۔ یہ بھی ظاہر ہوا کہ شاگردوں کو سوال کرنے سے پہلے خود سوال کی اہمیت پر بھی غور کر لینا ضروری ہے۔ اونٹ سے متعلق آپ کا جواب اس زمانہ کے ماحول کے پیش نظر تھا مگر آج کل کا ماحول ظاہر ہے۔

۹۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ عَنْ أَشْيَاءَ كَرَّهَا، فَلَمَّا أَكْثَرَ عَلَيْهِ غَضَبٌ، ثُمَّ قَالَ: لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ». فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «(أَبُوكَ حَدَافَةَ)». فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «(أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ)». فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّوَجَلَّ. [طرفة في: ۷۲۹۱] [مسلم: ۶۱۲۵]

(۹۲) ہم سے محمد بن علاء نے بیان کیا، ان سے ابو اسامہ نے برید کے واسطے سے بیان کیا، وہ ابو بردہ سے اور وہ ابو موسیٰ رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ سے کچھ باتیں دریافت کی گئیں کہ آپ ﷺ کو برا معلوم ہوا اور جب (اس قسم کے سوالات کی) آپ ﷺ پر بہت زیادتی کی گئی تو آپ کو غصہ آ گیا۔ پھر آپ ﷺ نے لوگوں سے فرمایا: ”(اچھا اب) مجھ سے جو چاہو پوچھو۔“ تو ایک شخص نے دریافت کیا کہ میرا باپ کون ہے؟ آپ ﷺ نے فرمایا: ”تیرا باپ حدافہ ہے۔ پھر دوسرا آدمی کھڑا ہوا اور اس نے پوچھا کہ یا رسول اللہ! میرا باپ کون ہے؟ آپ ﷺ نے فرمایا کہ ”تیرا باپ سالم شیبہ کا آزاد کردہ غلام ہے۔“ آخر حضرت عمر رضی اللہ عنہ نے آپ کے چہرہ مبارک کا حال دیکھا تو عرض کیا: یا رسول اللہ! ہم (ان باتوں کے دریافت کرنے سے جو آپ کو ناگوار ہوں) اللہ تعالیٰ سے توبہ کرتے ہیں۔

تشریح: لغو اور بے ہودہ سوال کسی صاحب علم سے کرنا سراسر نادانی ہے۔ پھر اللہ کے رسول ﷺ سے اس قسم کا سوال کرنا تو گویا بہت ہی بے ادبی ہے۔ اسی لئے اس قسم کے بے جا سوال پر آپ نے غصہ میں فرمایا کہ جو چاہو دریافت کرو۔ اس لئے اگرچہ بشر ہونے کے لحاظ سے آپ غیب کی باتیں نہیں جانتے تھے۔ مگر اللہ کے برگزیدہ و پیغمبر ﷺ ہونے کی بنا پر وحی والہام سے اکثر احوال آپ کو معلوم ہو جاتے تھے، یا معلوم ہو سکتے تھے جن کی آپ کو ضرورت پیش آتی تھی۔ اس لئے آپ نے فرمایا کہ تم لوگ نہیں مانتے ہو تو اب جو چاہو پوچھو، مجھ کو اللہ کی طرف سے جو جواب ملے گا تم کو بتلاؤں گا۔ آپ کی عقل کی دیکھ کر حضرت عمر رضی اللہ عنہ نے دیگر حاضرین کی نمائندگی فرماتے ہوئے ایسے سوالات سے باز رہنے کا وعدہ فرمایا۔

باب: اس شخص کے بارے میں جو امام یا محدث

بَابُ مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ

عِنْدَ الْإِمَامِ أَوْ الْمُحَدِّثِ

عِنْدَ الْإِمَامِ أَوْ الْمُحَدِّثِ

۹۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ، فَقَامَ عَبْدُ اللَّهِ بْنُ حَدَافَةَ فَقَالَ: مَنْ أَبِي؟ قَالَ: «(أَبُوكَ حَدَافَةُ)». ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «(سَلُونِي)». فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا

(۹۳) ہم سے ابو الیمان نے بیان کیا، انہیں شعیب نے زہری سے خبر دی، انہیں انس بن مالک نے بتلایا کہ (ایک دن) رسول اللہ ﷺ گھر سے نکلے تو عبداللہ بن حدافہ کھڑے ہو کر پوچھنے لگے کہ حضور میرا باپ کون ہے؟ آپ ﷺ نے فرمایا: ”حدافہ۔“ پھر آپ ﷺ نے بار بار فرمایا ”کہ مجھ سے پوچھو۔“ تو حضرت عمر رضی اللہ عنہ نے دوزانو ہو کر عرض کیا کہ ہم اللہ کے رب ہونے پر، اسلام کے دین ہونے، اور محمد ﷺ کے نبی ہونے پر راضی ہیں اور (یہ جملہ) تین مرتبہ (دہرایا) پھر (یہ سن کر) رسول اللہ ﷺ خاموش

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ثَلَاثًا، فَسَكَتَ. [اطرافہ فی: ۵۴۰، ۷۴۹، ہو گئے۔

۶۶۲۱، ۶۳۶۲، ۶۴۶۸، ۷۰۸۹، ۷۰۹۰،

۷۰۹۱، ۷۲۹۴، ۷۲۹۵ [مسلم: ۶۱۲۲]

تشریح: حضرت عمر رضی اللہ عنہ کے عرض کرنے کی منشا یہ تھی کہ اللہ کو رب، اسلام کو دین اور محمد ﷺ کو نبی مان کر اب ہمیں مزید کچھ سوالات پوچھنے کی ضرورت نہیں۔ لوگ عبد اللہ بن حذافہ کو کسی اور کا بیٹا کہا کرتے تھے۔ اس لئے انہوں نے آپ سے اپنی تفسیٰ حاصل کر لی۔ حضرت عمر رضی اللہ عنہ کے دوزانو ہو کر بیٹھے سے ترجمہ باب نکلا اور ثابت ہوا کہ شاگرد کو استاد کا ادب ہمہ وقت ملحوظ رکھنا ضروری ہے کیونکہ با ادب با نصیب بے ادب بے نصیب، حضرت عمر رضی اللہ عنہ کا مؤدبانہ بیان سن کر آپ ﷺ کا غصہ جاتا رہا اور آپ خاموش ہو گئے۔

بَابُ مَنْ أَعَادَ الْحَدِيثَ ثَلَاثًا
لِيَفْهَمَ عَنْهُ

باب: اس بارے میں کہ کوئی شخص سمجھانے کے لیے (ایک) بات کو تین مرتبہ دہرائے تو یہ ٹھیک ہے

چنانچہ رسول اللہ ﷺ کا ارشاد ہے ”لا وقول الزور“ اس کو تین بار دہراتے رہے اور حضرت ابن عمر رضی اللہ عنہما نے فرمایا کہ نبی ﷺ نے فرمایا کہ ”میں نے تم کو پہنچا دیا۔“ (یہ جملہ) آپ نے تین مرتبہ دہرایا۔

[طرفہ فی: ۱۷۴۲]

۹۴۔ حَدَّثَنَا عَبْدُهُ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنْتَنِي، قَالَ: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْهَمَ عَنْهُ.

(۹۳) ہم سے عبدہ نے بیان کیا، ان سے عبد الصمد نے، ان سے عبد اللہ بن ثنی نے، ان سے ثمامہ بن عبد اللہ بن انس نے، ان سے حضرت انس رضی اللہ عنہ نے بیان کیا، وہ نبی اکرم ﷺ سے روایت کرتے ہیں کہ جب آپ سلام کرتے تو تین بار سلام کرتے اور جب کوئی کلمہ ارشاد فرماتے تو اسے تین بار دہراتے یہاں تک کہ خوب سمجھ لیا جاتا۔

[طرفہ فی: ۹۵، ۶۲۴۴ [ترمذی: ۲۷۲۳]

۹۵۔ حَدَّثَنَا عَبْدُهُ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنْتَنِي، قَالَ: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْهَمَ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا.

(۹۵) ہم سے عبدہ نے بیان کیا، ان سے عبد الصمد نے، ان سے عبد اللہ بن ثنی نے، ان سے ثمامہ بن عبد اللہ بن انس نے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے بیان کیا، وہ رسول اللہ ﷺ سے روایت کرتے ہیں کہ جب آپ کوئی کلمہ ارشاد فرماتے تو اسے تین بار لوٹاتے یہاں تک کہ خوب سمجھ لیا جاتا۔ اور جب کچھ لوگوں کے پاس آپ تشریف لاتے اور انہیں سلام کرتے تو تین بار سلام کرتے۔

[راجع: ۹۴]

۹۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ،

(۹۶) ہم سے مسدد نے بیان کیا، ان سے ابو عوانہ نے ابو بکر کے واسطے

عَنْ أَبِي بَشْرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ سَافَرْنَاهُ فَأَذْرَكْنَا وَقَدْ أَرْهَقْنَا الصَّلَاةَ صَلَاةَ الْعَصْرِ وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ ((وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ)). مَرَّتَيْنِ أَوْ ثَلَاثًا. [راجع: ٦٠]

سے بیان کیا، وہ یوسف بن مالک سے بیان کرتے ہیں، وہ عبد اللہ بن عمرو رضی اللہ عنہما سے، وہ کہتے ہیں کہ ایک سفر میں رسول اللہ ﷺ ہم سے پیچھے رہ گئے۔ پھر آپ ہمارے قریب پہنچے تو عصر کی نماز کا وقت ہو چکا تھا یا تنگ ہو گیا تھا اور ہم وضو کر رہے تھے۔ ہم اپنے پیروں پر پانی کا ہاتھ پھیرنے لگے تو آپ نے بلند آواز سے فرمایا کہ ”آگ کے عذاب سے ان ایڑیوں کی (جو خشک رہ جائیں) خرابی ہے۔“ یہ دوسرے فرمایا تین مرتبہ۔

تشریح: ان احادیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ اگر کوئی محدث سمجھانے کے لئے ضرورت کے وقت حدیث کو کمر بیان کرے یا طالب علم ہی استاد سے دوبارہ یا سہ بارہ پڑھنے کو کہے تو یہ مکروہ نہیں ہے۔ تین بار سلام اس حالت میں ہے کہ جب کوئی شخص کسی کے دروازے پر جائے اور اندر آنے کی اجازت طلب کرے۔ امام بخاری رحمہ اللہ اس حدیث کو کتاب الاستیعاد میں بھی لائے ہیں، اس سے بھی یہی نکلتا ہے۔ ورنہ ہمیشہ آپ کی یہ عادت تھی کہ تین بار سلام کرتے، یہ اسی صورت میں تھا کہ گھر والے پہلا سلام نہ سن پاتے تو آپ دوبارہ سلام کرتے اگر پھر بھی وہ جواب نہ دیتے تو تیسری دفعہ سلام کرتے، پھر بھی جواب نہ ملتا تو آپ واپس ہو جاتے۔

بَابُ تَعْلِيمِ الرَّجُلِ أَمَّتَهُ وَأَهْلَهُ

باب: اس بارے میں کہ مرد کا اپنی باندی اور گھر والوں کو تعلیم دینا (ضروری ہے)

۹۷۔ حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْمُحَارِبِيُّ، حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ، قَالَ: عَامِرُ الشَّعْبِيُّ حَدَّثَنِي أَبُو بَرْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((فَلَا تَهْمُ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ ﷺ وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَذَى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ يَطْهَأُ فَأَذْبَهَا، فَأَحْسَنَ تَأْذِيهَا وَعَلَّمَهَا فَأَحْسَنَ بَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ)). ثُمَّ قَالَ عَامِرٌ: أَعْطَيْنَاكَهَا بِغَيْرِ شَيْءٍ، قَدْ كَانَ يُرَكَّبُ فِيْنَا دُونَهَا إِلَى الْمَدِينَةِ. [اطرافه في: ٢٥٤٤، ٢٥٤٧، ٢٥٥١، ٣٠١١، ٣٤٤٦، ٥٠٨٣] [مسلم: ٢٥٥١]

(۹۷) ہم سے محمد بن سلام نے بیان کیا، انہوں نے کہا ہمیں عمار بن زبیری، وہ صالح بن حیان سے بیان کرتے ہیں، انہوں نے کہا عامر شعیبی نے بیان کیا، کہا ان سے ابو بردہ نے اپنے باپ کے واسطے سے نقل کیا کہ رسول اللہ ﷺ نے فرمایا کہ ”تین شخص ہیں جن کے لیے دو گنا اجر ہے: ایک وہ جو اہل کتاب سے ہو اور اپنے نبی پر اور محمد ﷺ پر ایمان لائے (دوسرے) وہ غلام جو اپنے آقا اور اللہ (دونوں) کا حق ادا کرے اور (تیسرے) وہ آزادی جس کے پاس کوئی لونڈی ہو جس سے شب باشی کرتا ہے اور اسے تربیت دے تو اچھی تربیت دے، تعلیم دے تو عمدہ تعلیم دے، پھر اسے آزاد کر کے اس سے نکاح کر لے، تو اس کے لیے دو گنا اجر ہے۔“

پھر عامر نے (صالح بن حیان سے) کہا کہ ہم نے یہ حدیث تمہیں بغیر اجرت (صلہ یا مشقت) کے سنا دی ہے (ورنہ) اس سے کم حدیث کے لیے مدینہ تک کا سفر کیا جاتا تھا۔

۳۷۷، ۳۸۸، ترمذی: ۱۱۱۶، نسائی: ۳۳۴۴

ابن ماجہ: ۱۹۵۶]

تشریح: حدیث سے باب کی مطابقت کے لئے لوٹری کا ذکر صریح موجود ہے اور بیوی کو اسی پر قیاس کیا گیا ہے۔ اہل کتاب سے یہود و نصاریٰ مراد ہیں جنہوں نے اسلام قبول کیا۔ اس حدیث سے یہ بھی معلوم ہوا کہ تعلیم کے ساتھ تادیب یعنی ادب سکھانا اور عمدہ تربیت دینا بھی ضروری ہے۔ اگر علم کے ساتھ عمدہ تربیت نہ ہو تو ایسے علم سے پورا فائدہ حاصل نہیں ہوگا۔ یہ بھی ظاہر ہوا کہ اسلاف امت ایک ایک حدیث کے حصول کے لئے دور دراز کا سفر کرتے اور بے حد مشقتیں اٹھایا کرتے تھے۔ شارحین بخاری کہتے ہیں:

”وانما قال هذا ليكون ذلك الحديث عنده بمنزلة عظمة ويحفظه باهتمام بليغ فان من عادة الانسان ان الشيء الذي يحصله من غير مشقة لا يعرف قدره ولا يهتم بحفاظته۔“

یعنی عامر نے اپنے شاگرد صالح سے یہ اس لئے کہا کہ وہ حدیث کی قدر و منزلت کو پہچانیں اور اسے اہتمام کے ساتھ یاد رکھیں کیونکہ انسان کی عادت ہے کہ بغیر مشقت حاصل ہونے والی چیز کی وہ قدر نہیں کرتا اور نہ پورے طور پر اس کی حفاظت کرتا ہے۔

بَابُ عِظَةِ الْإِمَامِ النِّسَاءِ وَتَعْلِيمِهَا

باب: اس بارے میں کہ امام کا عورتوں کو بھی نصیحت کرنا اور تعلیم دینا (ضروری ہے)

۹۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَيُّوبَ، قَالَ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رِيَّاحٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ أَوْ قَالَ عَطَاءٌ: أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ وَمَعَهُ بِلَالٌ، فَظَنَّ أَنَّهُ لَمْ يَسْمَعْ النِّسَاءَ فَوَعَّظَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُرْطُ وَالْخَاتِمَ، وَبِلَالٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ. وَقَالَ إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ عَطَاءٍ قَالَ ابْنُ عَبَّاسٍ: أَشْهَدُ عَلَى النَّبِيِّ ﷺ. [اظرافہ فی: ۸۶۳، ۹۶۲، ۹۶۴، ۹۷۵، ۹۷۷، ۹۷۹، ۹۸۹، ۱۴۳۱، ۱۴۴۹، ۵۸۸۰، ۵۸۸۱، ۵۸۸۳، ۵۲۴۹، ۴۸۹۵]

(۹۸) ہم سے سلیمان بن حرب نے بیان کیا، ان سے شعبہ نے ایوب کے واسطے سے بیان کیا، انہوں نے عطاء بن ابی رباح سے سنا، انہوں نے ابن عباس رضی اللہ عنہما سے سنا کہ میں رسول اللہ ﷺ پر گواہی دیتا ہوں، یا عطاء نے کہا کہ میں ابن عباس رضی اللہ عنہما پر گواہی دیتا ہوں کہ نبی ﷺ (ایک مرتبہ عید کے موقع پر مردوں کی صفوں میں سے) نکلے اور آپ کے ساتھ بلال رضی اللہ عنہ تھے۔ آپ کو خیال ہوا کہ عورتوں کو (خطبہ اچھی طرح) نہیں سنائی دیا۔ تو آپ نے انہیں علیحدہ نصیحت فرمائی اور صدقے کا حکم دیا (یہ وعظ سن کر) کوئی عورت بالی (اور کوئی عورت) اگٹھکی ڈالنے لگی اور بلال رضی اللہ عنہ اپنے کپڑے کے دامن میں (یہ چیزیں) لینے لگے۔ اس حدیث کو اسماعیل نے ایوب سے روایت کیا، انہوں نے عطاء سے کہ ابن عباس رضی اللہ عنہما نے یوں کہا کہ میں آنحضرت ﷺ پر گواہی دیتا ہوں (اس میں شک نہیں ہے)۔ امام بخاری کی غرض یہ ہے کہ اگلا باب عام لوگوں سے متعلق تھا اور یہ حاکم اور امام سے متعلق ہے کہ وہ بھی عورتوں کو وعظ سنائے۔

[۷۳۲۵] [ابوداؤد: ۱۱۴۲، ۱۱۴۳، ۱۱۴۴]

تشریح: اس حدیث سے مسئلہ باب کے ساتھ عورتوں کا عید گاہ میں جانا بھی ثابت ہوا۔ جو لوگ اس کے مخالف ہیں ان کو معلوم ہونا چاہیے کہ وہ ایسی چیز کا انکار کر رہے ہیں جو نبی کریم ﷺ کے زمانہ میں مروج تھی۔ یہ امر ٹھیک ہے کہ عورتیں پردہ اور ادب و شرم و حیا کے ساتھ جائیں۔ کیونکہ نبی

پر دگی بہر حال بری ہے۔ مگر سنت نبوی کی مخالفت کرنا کسی طرح بھی زیبا نہیں ہے۔

بَابُ الْحُرْصِ عَلَى الْحَدِيثِ

باب: علم حدیث حاصل کرنے کی حرص کے بارے میں

۹۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَمِنْ أَسْعَدَ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ: رَسُولُ اللَّهِ ﷺ: ((لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ! أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدَ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ)).

(۹۹) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، انہوں نے کہا مجھ سے سلیمان نے عمرو بن ابی عمرو کے واسطے سے بیان کیا، وہ سعید بن ابی سعید المقبری کے واسطے سے بیان کرتے ہیں، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں کہ انہوں نے عرض کیا، یا رسول اللہ! قیامت کے دن آپ کی شفاعت سے سب سے زیادہ سعادت کسے ملے گی؟ تو رسول اللہ ﷺ نے فرمایا: ”اے ابو ہریرہ! مجھے یقین تھا کہ تم سے پہلے کوئی اس کے بارے میں مجھ سے دریافت نہیں کرے گا۔ کیونکہ میں نے حدیث کے متعلق تمہاری حرص دیکھ لی تھی۔ سنو! قیامت میں سب سے زیادہ فیض یاب میری شفاعت سے وہ شخص ہوگا، جو سچے دل سے یا سچے جی سے ”لا الہ الا اللہ“ کہے گا۔“

[طرفہ فی: ۶۵۷۰]

تشریح: حدیث شریف کا علم حاصل کرنے کے لئے نبی کریم ﷺ نے حضرت ابو ہریرہ رضی اللہ عنہ کی تحسین فرمائی۔ اسی سے اہم حدیث کی فضیلت ثابت ہوتی ہے۔ دل سے کہنے کا مطلب یہ کہ شرک سے بچے، کیونکہ جو شرک سے نہ بچا وہ دل سے اس کلمہ کا قائل نہیں ہے اگرچہ زبان سے اسے پڑھتا ہو۔ جیسا کہ آج کل بہت سے قبروں کے پجاری نام نہاد مسلمانوں کا حال ہے۔

بَابُ: كَيْفَ يَقْبُضُ الْعِلْمُ

باب: اس بیان میں کہ علم کس طرح اٹھالیا جائے گا؟

وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَبِي بَكْرٍ بْنُ حَزْمٍ أَنْظِرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ فَاتَّبَعْتُهُ، فَإِنِّي خِفْتُ دُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ، وَلَا يَقْبَلُ إِلَّا حَدِيثُ النَّبِيِّ ﷺ، وَلْيَفْشُوا الْعِلْمَ، وَلْيَجْلِسُوا حَتَّى يَعْلَمَ سَنَ لَا يَعْلَمُ، فَإِنَّ الْعِلْمَ لَا يَهْلِكُ حَتَّى يَكُونَ سِرًّا. حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ بِذَلِكَ، يَغْنِي حَدِيثَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ

اور حضرت عمر بن عبدالعزیز نے ابوبکر بن حزم کو لکھا کہ تمہارے پاس رسول اللہ ﷺ کی جتنی بھی حدیثیں ہوں، ان پر نظر کرو اور انہیں لکھ لو، کیونکہ مجھے علم دین کے مٹنے اور علمائے دین کے ختم ہو جانے کا اندیشہ ہے اور رسول اللہ ﷺ کے سوا کسی کی حدیث قبول نہ کرو اور لوگوں کو چاہیے کہ علم پھیلائیں اور (ایک جگہ جم کر) بیٹھیں تاکہ جاہل بھی جان لے اور علم چھپانے ہی سے ضائع ہوتا ہے۔ ہم سے علاء بن عبدالجبار نے بیان کیا، انہوں نے کہا ہم سے عبدالعزیز بن مسلم نے عبد اللہ بن دینار کے واسطے سے اس کو بیان کیا یعنی عمر بن عبدالعزیز کی حدیث ذہاب العلماء تک۔

إِلَى قَوْلِهِ ذَهَابَ الْعُلَمَاءُ .

مقصود یہ ہے کہ پڑھنے پڑھانے ہی سے علم دین باقی رہ سکے گا۔ اس میں کوتاہی ہرگز نہ ہونی چاہیے۔

۱۰۰۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا)) قَالَ الْفَرَبَرِيُّ: حَدَّثَنَا عَبَّاسٌ قَالَ: حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ. [طرفة في: ۷۳۰۷] [مسلم: ۶۷۹۶؛ ترمذی: ۲۶۵۲؛ ابن ماجہ: ۵۲]

(۱۰۰) ہم سے اسماعیل بن ابی اویس نے بیان کیا، ان سے مالک نے ہشام بن عروہ سے، انہوں نے اپنے باپ سے نقل کیا، انہوں نے عبد اللہ بن عمرو بن العاص سے نقل کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ ﷺ فرماتے تھے کہ ”اللہ علم کو اس طرح نہیں اٹھالے گا کہ اس کو بندوں سے چھین لے۔ بلکہ وہ (پختہ کار) علما کو موت دے کر علم اٹھائے گا۔ حتیٰ کہ جب کوئی عالم باقی نہیں رہے گا تو لوگ جاہلوں کو سردار بنالیں گے، ان سے سوالات کئے جائیں گے اور وہ بغیر علم کے جواب دیں گے۔ اسی لیے خود بھی گمراہ ہوں گے اور لوگوں کو بھی گمراہ کریں گے۔“ فربری نے کہا ہم سے عباس نے بیان کیا، کہا ہم سے قتیبہ نے، کہا ہم سے جریر نے، انہوں نے ہشام سے مانند اس حدیث کے۔

تشریح: پختہ عالم جو دین کی پوری سمجھ بھی رکھتے ہوں اور احکام اسلام کے دقائق و مواقع کو بھی جانتے ہوں، ایسے پختہ دماغ علما ختم ہو جائیں گے اور سطحی لوگ خدعیان علم باقی رہ جائیں گے جو ناجی کی وجہ سے محض تقلید جلد کی تار کی میس گرفتار ہوں گے اور ایسے لوگ اپنے غلط فتوؤں سے خود گمراہ ہوں گے اور لوگوں کو بھی گمراہ کریں گے۔ یہ رائے اور قیاس کے دلدادہ ہوں گے۔ یہ ابو عبد اللہ محمد بن یوسف بن مطر فربری کی روایت ہے جو امام بخاری رحمہ اللہ کے شاگرد ہیں اور صحیح بخاری کے اولین راوی ہیں فربری رحمہ اللہ ہیں۔ بعض روایات میں ((بغیر علم)) کی جگہ بر ایہم بھی آیا ہے۔ یعنی وہ جاہل مدعیان علم اپنی رائے قیاس سے فتویٰ دیا کریں گے۔ ”قال العینی: لا يختص هذا بالمفتیین بل عام للقضاة الجاهلین“ یعنی اس حکم میں نہ صرف مفتی بلکہ عالم جاہل قاضی بھی داخل ہیں۔

باب: اس بیان میں کہ کیا عورتوں کی تعلیم کے لیے کوئی خاص دن مقرر کیا جاسکتا ہے؟

بَابُ: هَلْ يُجْعَلُ لِلنِّسَاءِ يَوْمٌ عَلَى حَدِّهِ فِي الْعِلْمِ؟

۱۰۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي ابْنُ الْأَظْبَهَانِيُّ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ، ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ النَّسَاءُ لِلنَّبِيِّ ﷺ: عَلَيْنَا عَلَيْكَ الرَّجَالُ فَاجْعَلْ

(۱۰۱) ہم سے آدم نے بیان کیا، ان سے شعبہ نے، ان سے ابن الاصبہانی نے، انہوں نے ابوصالح ذکوان سے سنا، وہ حضرت ابوسعید خدری رضی اللہ عنہ سے روایت کرتے ہیں کہ عورتوں نے رسول اللہ ﷺ سے کہا کہ (آپ ﷺ سے فائدہ اٹھانے میں) مرد ہم سے آگے بڑھ گئے ہیں، اس لیے آپ اپنی طرف سے ہمارے (وعظ کے) لیے (بھی) کوئی دن خاص

لَنَا يَوْمًا مِنْ نَفْسِكَ. فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيْمَا قَالَ لَهُنَّ: ((مَا مِنْكُمْ أَمْرَةٌ تَقْدَمُ ثَلَاثَةَ مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ)). فَقَالَتْ أَمْرَةٌ: وَائْتَيْنِ؟ فَقَالَ: ((وَائْتَيْنِ)) [طرفہ فی: ۱۲۴۹، ۷۳۱۰] [مسلم: ۶۶۹۹]

فرمادیں۔ تو آپ ﷺ نے ان سے ایک دن کا وعدہ فرمایا۔ اس دن عورتوں سے آپ نے ملاقات کی اور انہیں وعظ فرمایا اور (مناسب) احکام سنائے جو کچھ آپ ﷺ نے ان سے فرمایا تھا اس میں یہ بات بھی تھی کہ ”جو کوئی عورت تم میں سے (اپنے) تین (لڑکے) آگے بھیج دے گی تو وہ اس کے لیے دوزخ سے پناہ بن جائیں گے۔“ اس پر ایک عورت نے کہا، اگر دو (بچے بھیج دے) آپ نے فرمایا: ”ہاں! اور دو (کا بھی یہ حکم ہے)۔“

یعنی دو معصوم بچوں کی موت ماں کے لئے بخشش کا سبب بن جائے گی۔ پہلی مرتبہ تین بچے فرمایا، پھر دو اور ایک اور حدیث میں ایک بچے کے انتقال پر بھی یہ بشارت آئی۔ نبی کریم ﷺ نے عورتوں کو ایک مقرر دن میں یہ وعظ فرمایا۔ اسی لئے امام بخاری رحمہ اللہ کے قائم کردہ باب اور حدیث میں مطابقت پیدا ہوئی۔ دو بچوں کے بارے میں سوال کرنے والی عورت کا نام ام سلیم تھا۔ (جینن) کہے بچے کے لئے بھی یہی بشارت ہے۔

۱۰۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ ذُكْوَانَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ بِهَذَا. وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، قَالَ: سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: ثَلَاثَةٌ لَمْ يَلْغُوا الْحِنْتَ. [طرفہ فی: ۱۲۵۰]

(۱۰۲) مجھ سے محمد بن بشار نے بیان کیا، ان سے غندر نے، ان سے شعبہ نے عبدالرحمن بن الاصبہانی کے واسطے سے بیان کیا، وہ ذکوان سے، وہ ابوسعید سے اور ابوسعید خدری رضی اللہ عنہ رسول اللہ ﷺ سے یہی حدیث روایت کرتے ہیں۔ اور (دوسری سند میں) عبدالرحمن بن الاصبہانی کہتے ہیں کہ میں نے ابو حازم سے سنا، وہ ابو ہریرہ رضی اللہ عنہ سے نقل کرتے ہیں کہ انہوں نے فرمایا کہ ایسے تین (بچے) جو ابھی بلوغت کو نہ پہنچے ہوں۔

[مسلم: ۶۷۰۰]

تقریباً: امام بخاری رحمہ اللہ یہ حدیث پہلی حدیث کی تائید اور ایک راوی ابن الاصبہانی کے نام کی وضاحت کے لئے لائے ہیں۔ بالغ ہونے سے پہلے بچے کی موت کا کافی رنج ہوتا ہے۔ اس لئے ایسے بچے کی موت ماں کی بخشش کا ذریعہ قرار دی گئی ہے۔

باب: اس بارے میں کہ ایک شخص کوئی بات سنے

اور نہ سمجھے تو دوبارہ دریافت کر لے تاکہ وہ اسے

بَابُ مَنْ سَمِعَ شَيْئًا فَلَمْ يَفْهَمْهُ. فَرَاَجَعَهُ حَتَّى يَعْرِفَهُ

(اچھی طرح) سمجھ لے یہ جائز ہے

۱۰۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ، قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ، وَأَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ حُوسِبَ عَذَابٌ))

(۱۰۳) ہم سے سعید بن ابی مریم نے بیان کیا، انہیں نافع بن عمر نے خبر دی، انہیں ابن ابی ملیکہ نے بتلایا کہ رسول اللہ ﷺ کی بیوی حضرت عائشہ رضی اللہ عنہا جب کوئی ایسی باتیں سنتیں جس کو سمجھ نہ پاتیں تو دوبارہ اس کو معلوم کرتیں تاکہ سمجھ لیں۔ چنانچہ (ایک مرتبہ) نبی کریم ﷺ نے فرمایا کہ ”جس سے حساب لیا گیا اسے عذاب کیا جائے گا۔“ حضرت عائشہ رضی اللہ عنہا

قَالَتْ عَائِشَةُ: فَقُلْتُ: أَوْ لَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿قَسُوفٌ يُحَاسِبُ حِسَابًا يَسِيرًا﴾؟ [الانشقاق: ۸] قَالَتْ: فَقَالَ: ((إِنَّمَا ذَلِكَ الْغُرُضُ، وَلَكِنْ مَنْ نُوَفِّسَ الْحِسَابَ يَهْلِكُ)). [اطرافہ فی: ۴۹۳۹، ۶۵۳۶، ۶۵۳۷]

فرماتی ہیں کہ (یہ سن کر) میں نے کہا کہ کیا اللہ نے یہ نہیں فرمایا کہ ”عقرب اس سے آسان حساب لیا جائے گا؟“ رسول اللہ ﷺ نے فرمایا کہ ”یہ صرف (اللہ کے دربار میں) پیشی کا ذکر ہے لیکن جس کے حساب میں جانچ پڑتال کی گئی (سمجھو) وہ عارت ہو گیا۔“

تشریح: یہ حضرت عائشہ رضی اللہ عنہا کے ثنوی علم اور سمجھ داری کا ذکر ہے کہ جس مسئلہ میں انہیں الجھن ہوتی، اس کے بارے میں، وہ رسول اللہ ﷺ سے بے تکلف دوبارہ دریافت کر لیا کرتی تھیں۔ اللہ کے ہاں پیشی تو سب کی ہوگی، مگر حساب نبی جس کی شروع ہوگئی وہ ضرور گرفت میں آجائے گا۔ حدیث سے ظاہر ہوا کہ کوئی بات سمجھ میں نہ آئے تو شاگرد استاد سے دوبارہ، سہ بارہ پوچھ لے، مگر کج حقی کے لئے بار بار غلط سوالات کرنے سے ممانعت آئی ہے۔

بَابُ: لِيُبْلَغَ الْعِلْمُ الشَّاهِدُ الْغَائِبِ

باب: اس بارے میں کہ جو لوگ موجود ہیں وہ غائب شخص کو علم پہنچائیں

قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: يَهْلِكُ مَنْ نُوَفِّسَ الْحِسَابَ يَهْلِكُ. [الانشقاق: ۸] قَالَتْ: فَقَالَ: ((إِنَّمَا ذَلِكَ الْغُرُضُ، وَلَكِنْ مَنْ نُوَفِّسَ الْحِسَابَ يَهْلِكُ)). [اطرافہ فی: ۴۹۳۹، ۶۵۳۶، ۶۵۳۷]

یہ قول حضرت ابن عباس رضی اللہ عنہما نے جناب رسول اللہ ﷺ سے نقل کیا ہے۔ (اور بخاری کتاب الحج میں یہ تعلق باسناد موجود ہے)

۱۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ سَعِيدٍ هُوَ ابْنُ أَبِي سَعِيدٍ، عَنْ أَبِي شَرِيحٍ، أَنَّهُ قَالَ: لِعَمْرٍو ابْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أَحَدُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعْتَهُ أَذْنًا وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ، جِئَنَّا تَكَلَّمُ بِهِ، حَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((إِنَّ مَكَّةَ حَرَمَ اللَّهِ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لَأَمْرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْصِدُ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ

(۱۰۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، ان سے لیث نے، ان سے سعید بن ابی سعید نے، وہ ابو شریح سے روایت کرتے ہیں کہ انہوں نے عمرو بن سعید (والی مدینہ) سے جب وہ مکہ میں (ابن زبیر رضی اللہ عنہ) سے لڑنے کے لیے (نو مجھیں بھیج رہے تھے کہا کہ اے امیر! مجھے آپ اجازت دیں تو میں وہ حدیث آپ سے بیان کر دوں، جو رسول اللہ ﷺ نے فتح مکہ کے دوسرے دن ارشاد فرمائی تھی، اس (حدیث) کو میرے دونوں کانوں نے سنا اور میرے دل نے اسے یاد رکھا ہے اور جب رسول اللہ ﷺ یہ حدیث فرما رہے تھے تو میری آنکھیں آپ ﷺ کو دیکھ رہی تھیں۔ آپ ﷺ نے (پہلے) اللہ کی حمد و ثناء بیان کی، پھر فرمایا کہ ”مکہ اللہ نے حرام کیا ہے، آدمیوں نے حرام نہیں کیا۔ تو (سن لو) کہ کسی شخص کے لیے جو اللہ پر اور یوم آخرت پر ایمان رکھتا ہو جائز نہیں ہے کہ ”مکہ میں خون ریزی کرے، یا اس کا کوئی پیڑ کاٹے، پھر اگر کوئی اللہ کے رسول (کے لڑنے) کی وجہ سے اس کا جواز نکالے تو اس سے کہہ دو اللہ نے اپنے رسول ﷺ کے لیے اجازت دی تھی، تمہارے لیے نہیں دی اور مجھے بھی دن کے کچھ لمحوں کے لیے

عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلِيُبْلَغَ الشَّاهِدُ الْغَائِبَ)). فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ عَمْرُو؟ قَالَ: أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ! لَا تُعَيِّدُ عَاصِبًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَرْبَةٍ [طرفاء فی: ۱۸۳۲، ۴۲۹۵] [مسلم: ۳۳۰۴، ترمذی: ۸۰۹، ۱۴۰۶، نسائی: ۲۸۷۶] نہیں دیتا۔

اجازت ملی تھی۔ آج اس کی حرمت لوٹ آئی، جیسی کل تھی۔ اور حاضر غائب کو (یہ بات) پہنچادے۔ (یہ حدیث سننے کے بعد راوی حدیث) ابوشریح سے پوچھا گیا کہ (آپ کی یہ بات سن کر) عمرو نے کیا جواب دیا؟ کہا یوں کہ اے (ابوشریح!) حدیث کو میں تم سے زیادہ جانتا ہوں۔ مگر حرم (مکہ) کسی خطا کار کو یا خون کر کے اور قتلہ پھیلا کر بھاگ آنے والے کو پناہ نہیں دیتا۔

تشریح: عمرو بن سعید یزید کی طرف سے مدینہ کے گورنر تھے، انہوں نے ابوشریح سے حدیث نبوی سن کر تاویل سے کام لیا اور صحابی رسول حضرت عبداللہ بن زبیر رضی اللہ عنہما کو باغی فساد کی قرار دے کر مکہ شریف پر فوج کشی کا جواز نکالا حالانکہ ان کا خیال بالکل غلط تھا، حضرت ابن زبیر نہ باغی تھے نہ فسادی تھے۔ نص کے مقابلہ پر رائے و قیاس و تاویلات فاسدہ سے کام لینے والوں نے ہمیشہ اسی طرح فسادات برپا کر کے اہل حق کو ستایا ہے۔ حضرت ابوشریح کا نام خولید بن عمرو بن صخر ہے اور بخاری شریف میں ان سے صرف تین احادیث مروی ہیں۔ ۲۸ میں آپ نے انتقال فرمایا رضی اللہ عنہ۔ چونکہ حضرت عبداللہ بن زبیر رضی اللہ عنہما نے یزید کی بیعت سے انکار کر کے حرم مکہ شریف کو اپنے لیے جائے پناہ بنایا تھا۔ اسی لئے یزید نے عمرو بن سعید کو مکہ پر فوج کشی کرنے کا حکم دیا۔ حضرت عبداللہ بن زبیر رضی اللہ عنہما شہید کئے گئے۔ اور حرم مکہ کی سخت بے حرمتی کی گئی۔ انا للہ وانا الیہ راجعون۔ حضرت زبیر رضی اللہ عنہ رسول اللہ ﷺ کے چھوٹے زاد اور عبداللہ بن زبیر حضرت ابوبکر صدیق رضی اللہ عنہ کے نواسے تھے۔ آج کل بھی اہل بدعت حدیث نبوی کو ایسے بہانے نکال کر رد کرتے ہیں۔

۱۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ، ذَكَرَ النَّبِيُّ ﷺ قَالَ: ((فَإِنْ دِمَانُكُمْ وَأَمْوَالُكُمْ)) قَالَ: مُحَمَّدٌ وَأَحْسَبُهُ قَالَ: وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا لِيُبْلَغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ)). وَكَانَ مُحَمَّدٌ يَقُولُ صَدَقَ رَسُولُ اللَّهِ ﷺ كَانَ ذَلِكَ ((أَلَا هَلْ بَلَغْتُ؟)) مَرَّتَيْنِ. [راجع: ۶۷]

(۱۰۵) ہم سے عبداللہ بن عبد الوہاب نے بیان کیا، ان سے حماد نے ایوب کے واسطے سے نقل کیا، وہ محمد سے روایت کرتے ہیں کہ (ایک مرتبہ) ابوبکرہ رضی اللہ عنہ نے رسول اللہ ﷺ کا ذکر کیا کہ آپ ﷺ نے (یوں) فرمایا: ”تمہارے خون اور تمہارے مال، محمد کہتے ہیں کہ میرے خیال میں آپ ﷺ نے اعراضکم کا لفظ بھی فرمایا۔ (یعنی) اور تمہاری آبروئیں تم پر حرام ہیں جس طرح تمہارے آج کے دن کی حرمت تمہارے اس مہینے میں۔ سن لو! یہ خبر حاضر غائب کو پہنچادے۔“ اور محمد (راوی حدیث) کہتے تھے کہ رسول اللہ ﷺ نے سچ فرمایا۔ (پھر) دوبارہ فرمایا کہ ”کیا میں نے (اللہ کا یہ حکم) تمہیں نہیں پہنچادیا۔“

تشریح: مقصد یہ کہ میں اس حدیث نبوی کی تعمیل کر چکا ہوں۔ نبی کریم ﷺ نے حجۃ الوداع میں یہ فرمایا تھا، دوسری حدیث میں تفصیل سے اس کا ذکر آیا ہے۔

بَابُ إِيْتِمَانٍ مَنِ كَذَبَ عَلَى النَّبِيِّ ﷺ

باب: اس بیان میں کہ رسول کریم ﷺ پر جھوٹ باندھنے والے کا گناہ کس درجے کا ہے

۱۰۶۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أَخْبَرَنَا (۱۰۶) ہم سے علی بن جعد نے بیان کیا، انہیں شعبہ نے خبر دی، انہیں منصور

شُعْبَةُ، قَالَ: أَخْبَرَنِي مَنْصُورٌ، قَالَ: سَمِعْتُ رَبِيعِي بْنَ حِرَاشٍ، يَقُولُ: سَمِعْتُ عَلِيًّا، يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلَيْسَ مِنَ النَّارِ)). [مسلم: ۲]

نے، انہوں نے ربیع بن حراش سے سنا کہ میں نے حضرت علی رضی اللہ عنہ کو یہ فرماتے ہوئے سنا کہ رسول اللہ ﷺ نے فرمایا کہ ”مجھ پر جھوٹ مت بولو۔ کیونکہ جو مجھ پر جھوٹ باندھے وہ دوزخ میں داخل ہو۔“

ترمذی: ۲۶۶۰، ۳۷۱۵؛ ابن ماجہ: ۳۱

تشریح: یعنی مجھ پر جھوٹ باندھنے والے کو چاہیے کہ وہ دوزخ میں داخل ہونے کو تیار رہے۔

۱۰۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ: قُلْتُ لِلزُّبَيْرِ: إِنِّي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا يُحَدِّثُ فَلَانٌ وَفَلَانٌ. قَالَ: أَمَّا إِنِّي لَمْ أَفَارِقْهُ وَلَكِنْ سَمِعْتُهُ يَقُولُ: ((مَنْ كَذَبَ عَلَيَّ فَلَيْتَبُوا مَقْعَدَهُ مِنَ النَّارِ)) [ابوداؤد: ۳۶۵۱]

(۱۰۷) ہم سے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے، ان سے جامع بن شداد نے، وہ عامر بن عبد اللہ بن زبیر سے اور وہ اپنے باپ عبد اللہ بن زبیر رضی اللہ عنہما سے روایت کرتے ہیں۔ انہوں نے کہا میں نے اپنے باپ یعنی زبیر رضی اللہ عنہ سے عرض کیا کہ میں نے کبھی آپ سے رسول اللہ ﷺ کی احادیث نہیں سنی جیسے فلاں فلاں بیان کرتے ہیں۔ انہوں نے کہا: (بات یہ نہیں) کہ میں نبی ﷺ سے جدا رہا ہوں لیکن میں نے آپ کو یہ بھی فرماتے ہوئے سنا ہے کہ ”جو شخص مجھ پر جھوٹ باندھے گا وہ اپنا ٹھکانا جہنم بنا لے۔“

ابن ماجہ: ۳۶

تشریح: اسی لئے میں حدیث رسول ﷺ بیان نہیں کرتا کہ مباد کہیں غلط بیانی نہ ہو جائے۔

۱۰۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ: أَنَسُ بْنُ أَنَسٍ لِيَمْنَعَنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلَيْتَبُوا مَقْعَدَهُ مِنَ النَّارِ)) [مسلم: ۳]

(۱۰۸) ہم سے ابو معمر نے بیان کیا، ان سے عبدالوارث نے عبدالعزیز کے واسطے سے نقل کیا کہ حضرت انس رضی اللہ عنہ فرماتے تھے کہ مجھے بہت سی حدیثیں بیان کرنے سے یہ بات روکتی ہے کہ نبی ﷺ نے فرمایا کہ ”جو شخص مجھ پر جان بوجھ کر جھوٹ باندھے تو وہ اپنا ٹھکانا جہنم میں بنا لے۔“

۱۰۹۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ هَوَّابِ بْنِ الْأَكْخَوَعِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ يُقُلُّ عَلَيَّ مَا لَمْ أَقُلْ فَلَيْتَبُوا مَقْعَدَهُ مِنَ النَّارِ)).

(۱۰۹) ہم سے مکی بن ابراہیم نے بیان کیا، ان سے یزید بن ابی عبید نے سلمہ بن الاکوع رضی اللہ عنہ کے واسطے سے بیان کیا، وہ کہتے ہیں کہ میں نے رسول اللہ ﷺ کو یہ بات فرماتے ہوئے سنا کہ ”جو شخص میرے نام سے وہ بات بیان کرے جو میں نے نہیں کہی تو وہ اپنا ٹھکانا جہنم میں بنا لے۔“

تشریح: یہ امام بخاری رحمہ اللہ کی پہلی ثلاثی حدیث ہے ثلاثی وہ حدیثیں ہیں جن میں رسول کریم ﷺ اور امام بخاری رحمہ اللہ تک درمیان میں صرف تین ہی راوی ہوں۔ ایسی حدیثوں کو ثلاثیات امام بخاری رحمہ اللہ کہا جاتا ہے۔ اور جامع اصح میں ان کی تعداد صرف بائیس ہے۔ یہ فضیلت امام بخاری رحمہ اللہ کے دوسرے ہم عصر علما جیسے امام مسلم وغیرہ ہیں ان کو حاصل نہیں ہوئی۔ صاحب انوار الباری نے یہاں ثلاثیات امام

بخاری رحمہ اللہ کا ذکر کرتے ہوئے ثلاثیات امام ابوحنیفہ رحمہ اللہ کے لیے مسند امام عظیم نامی کتاب کا حوالہ دے کر امام بخاری رحمہ اللہ پر امام ابوحنیفہ رحمہ اللہ کی برتری ثابت کرنے کی کوشش کی ہے مگر یہ واقعہ ہے کہ فن حدیث میں امام ابوحنیفہ رحمہ اللہ کی لکھی ہوئی کوئی کتاب دنیا میں موجود نہیں ہے اور مسند امام عظیم نامی کتاب محمد خوارزمی کی جمع کردہ ہے جو ۶۷۴ھ میں رائج ہوئی۔ (بستان الحدیث ص ۵)

۱۱۰۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((تَسْمُوا بِاسْمِي وَلَا تَكْتُمُوا بَكْتَمِي، وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ)). [اطرافہ فی: ۳۵۳۹، ۶۱۸۸، ۶۱۹۷، ۶۹۹۳] [مسلم: ۴]

(۱۱۰) ہم سے موسیٰ نے بیان کیا، ان سے ابو عوانہ نے ابو حصین کے واسطے سے نقل کیا، وہ ابوصالح سے روایت کرتے ہیں، وہ ابو ہریرہ رضی اللہ عنہ سے، وہ رسول اللہ ﷺ سے کہ ”(اپنی اولاد) کا میرے نام کے اوپر نام رکھو۔ مگر میری کنیت اختیار نہ کرو اور جس شخص نے مجھے خواب میں دیکھا تو بلاشبہ اس نے مجھے دیکھا۔ کیونکہ شیطان میری صورت میں نہیں آ سکتا اور جو شخص مجھ پر جان بوجھ کر جھوٹ بولے وہ دوزخ میں اپنا ٹھکانا تلاش کرے۔“

تشریح: ان مسلسل احادیث کا مقصد یہ ہے کہ رسول اللہ ﷺ کی طرف لوگ غلط بات منسوب کر کے دنیا میں خلق کو گمراہ نہ کریں۔ یہ حدیثیں بجائے خود اس بات پر دلالت کرتی ہیں کہ عام طور پر احادیث نبوی کا ذخیرہ مسند لوگوں کے دست سے محفوظ رہا ہے اور جتنی احادیث لوگوں نے اپنی طرف سے گھڑ لیں تھیں ان کو علمائے حدیث نے صحیح احادیث سے الگ چھانٹ دیا۔ اسی طرح آپ ﷺ نے یہ بھی واضح فرمادیا کہ خواب میں اگر کوئی شخص میری صورت دیکھے تو وہ بھی صحیح ہونی چاہیے، کیونکہ خواب میں شیطان رسول اللہ ﷺ کی صورت میں نہیں آ سکتا۔

موضوع اور صحیح احادیث کو پرکھنے کے لیے اللہ پاک نے جماعت محدثین خصوصاً امام بخاری و مسلم رحمہ اللہ جیسے اکابر امت کو پیدا فرمایا۔ جنہوں نے اس فن کی وہ خدمت کی کہ جس کی ام سابقہ میں نظیر نہیں مل سکتی، علم الرجال و تواہم جرح و تعدیل وہ ایجاد کیے کہ قیامت تک امت مسلمہ ان پر فخر کیا کرے گی مگر صد افسوس کہ آج چودھویں صدی میں کچھ ایسے بھی متعصب مقلد جادو وجود میں آ گئے ہیں جو خود ان بزرگوں کو غیر فقیہ ناقابل اعتماد ٹھہرا رہے ہیں، ایسے لوگ محض اپنے مزعومہ تقلیدی مذاہب کی حمایت میں ذخیرہ احادیث نبوی کو مشکوک بنا کر اسلام کی جڑوں کو کھوکھلا کرنا چاہتے ہیں۔ اللہ ان کو نیک سمجھ دے۔ (آمین۔)

یہ حقیقت ہے کہ امام بخاری رحمہ اللہ کو غیر فقیہ زود رنج بتلانے والے خود غبنے سمجھ ہیں جو چھوٹا منہ اور بڑی بات کہہ کر اپنی کم عقلی کا مظاہرہ کرتے ہیں۔ اس مقام کی تفصیل میں جاتے ہوئے صاحب انوار الباری نے جماعت اہلحدیث اور اکابر اہلحدیث کو بار بار لفظ جماعت غیر مقلدین سے جس طرز تو ہیں کے ساتھ یاد کیا ہے وہ حدود و جہ قابلِ مذمت ہے مگر تقلید جاد کا اثر یہ ہے کہ ایسے متعصب حضرات نے امت میں بہت سے اکابر کی توہین و تحقیف کی ہے۔ قدیم الایام سے یہ سلسلہ جاری ہے۔ معاندین نے تو صحابہ کو بھی چھوڑا۔ حضرت ابو ہریرہ، عقبہ بن عامر، انس بن مالک وغیرہ رضی اللہ عنہم کو غیر فقیہ ٹھہرایا ہے۔

باب: (دینی) علم کو قلم بند کرنے کے جواز میں

بَابُ كِتَابَةِ الْعِلْمِ

۱۱۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا (۱۱۱) ہم سے محمد بن سلام نے بیان کیا، انہیں وکیع نے سفیان سے خبر دی، وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُطَرِّفٍ، عَنْ

سے، وہ کہتے ہیں کہ میں نے حضرت علی رضی اللہ عنہ سے پوچھا کہ کیا تمہارے پاس کوئی (اور بھی) کتاب ہے؟ انہوں نے فرمایا کہ نہیں، مگر اللہ کی کتاب قرآن ہے یا پھر فہم ہے جو وہ ایک مسلمان کو عطا کرتا ہے۔ یا پھر جو کچھ اس صحیفے میں ہے۔ میں نے پوچھا: اس صحیفے میں کیا ہے؟ انہوں نے فرمایا: دیت اور قیدیوں کی رہائی کا بیان ہے اور یہ حکم کہ مسلمان، کافر کے بدلے قتل نہ کیا جائے۔

السَّعْبِيُّ، عَنْ أَبِي جَحِيفَةَ، قَالَ: قُلْتُ لِعَلِيِّ: هَلْ عِنْدَكُمْ كِتَابٌ؟ قَالَ: لَا، إِلَّا كِتَابُ اللَّهِ، أَوْ فَهْمٌ أُعْطِيَهِ رَجُلٌ مُسْلِمٌ، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ. قَالَ: قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ قَالَ: الْعَقْلُ، وَفِكَائُ الْأَسِيرِ، وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. [أطرافه في: ١٨٧٠، ٣٠٤٧، ٣١٧٢، ٣١٧٩، ٦٧٥٥، ٦٩٠٣، ٦٩١٥، ٧٣٠٠] [مسلم: ٣٣٢٧، ٣٣٢٩، ٣٧٩٤؛ نسائي: ٤٧٥٨]

تشریح: بہت سے شیعہ یہ گمان کرتے تھے کہ حضرت علی رضی اللہ عنہ کے پاس کچھ ایسے خاص احکام پوشیدہ باتیں تھیں جن کو صحیفے میں درج نہیں ہے جو رسول اللہ صلی اللہ علیہ وسلم نے ان کے علاوہ کسی اور کو نہیں بتائیں، اس لیے ابو جحیفہ نے حضرت علی رضی اللہ عنہ سے یہ سوال کیا اور آپ نے صاف لفظوں میں خیال باطل کی تردید فرمادی۔

۱۱۲۔ حَدَّثَنَا أَبُو نَعِيمٍ الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا شَيْبَانٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ خَزَاعَةَ، قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ بِقَتِيلٍ مِنْهُمْ قَتَلُوهُ، فَأَخْبَرَ بِذَلِكَ النَّبِيُّ ﷺ فَرَكِبَ رَاحِلَتَهُ، فَخَطَبَ فَقَالَ: ((إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ أَوْ الْفَيْلَ)) قَالَ مُحَمَّدٌ وَاجْعَلُوهُ عَلَى الشُّكِّ كَذَا قَالَ أَبُو نَعِيمٍ: الْقَتْلَ أَوْ الْفَيْلَ وَغَيْرَهُ يَقُولُ الْفَيْلَ۔ وَسَلَّطَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ وَالْمُؤْمِنُونَ، أَلَا وَإِنَّهَا لَمْ تَجَلْ لِأَحَدٍ قَبْلِي، وَلَا تَجَلْ لِأَحَدٍ بَعْدِي أَلَا وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ، لَا يُخْتَلَى شَوْكُهَا، وَلَا يُعْصَدُ شَجَرُهَا، وَلَا تُلْقَطُ سَاقُهَا إِلَّا لِمُنْشِدٍ، فَمَنْ قَتَلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْقَلَ، وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ. فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: أَكُتِبَ لِي يَا

ہم سے ابو نعیم الفضل بن دکین نے بیان کیا، ان سے شیبان نے یحییٰ کے واسطے سے نقل کیا، وہ ابو سلمہ سے، وہ ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں کہ قبیلہ خزاعہ کے کسی شخص نے بنو لیت کے کسی آدمی کو اپنے کسی مقتول کے بدلے میں مار دیا تھا، یہ فتح مکہ والے سال کی بات ہے، رسول اللہ صلی اللہ علیہ وسلم کو یہ خبر دی گئی، آپ نے اپنی اونٹنی پر سوار ہو کر خطبہ پڑھا اور فرمایا کہ ”اللہ نے مکہ سے قتل یا ہاتھی کو روک لیا۔“ امام بخاری رحمہ اللہ فرماتے ہیں اس لفظ کو شک کے ساتھ سمجھو، ایسا ہی ابو نعیم وغیرہ نے القتل اور الفیل کہا ہے۔ ان کے علاوہ دوسرے لوگ الفیل کہتے ہیں۔ (پھر رسول اللہ صلی اللہ علیہ وسلم نے فرمایا) کہ ”اللہ نے ان پر اپنے رسول اور مسلمانوں کو غالب کر دیا اور سمجھ لو کہ وہ (مکہ) کسی کے لیے حلال نہیں ہوا۔ نہ مجھ سے پہلے اور نہ (آئندہ) کبھی ہوگا اور میرے لیے بھی صرف دن کے تھوڑے سے حصہ کے لیے حلال کر دیا گیا تھا۔ سن لو کہ وہ اس وقت حرام ہے۔ نہ اس کا کوئی کائنا توڑا جائے، نہ اس کے درخت کاٹے جائیں اور اس کی گری پڑی چیزیں بھی وہی اٹھائے جس کا ارادہ یہ ہو کہ وہ اس شے کا اعلان کر دے گا۔ تو اگر کوئی شخص مارا جائے تو (اس کے عزیزوں کو) اختیار ہے دو باتوں کا، یا دیت لیں یا بدلہ۔ اتنے میں ایک یمنی آدمی (ابوشاہ نامی) آیا اور کہنے لگا (یہ مسائل) میرے لیے لکھوا دیجئے۔ تب آپ نے فرمایا کہ ابو فلاں کے لیے (یہ مسائل) لکھ دو۔ تو ایک

في: ٢٤٣٤، ٦٨٨٠] [ابوداود: ٢٠١٧، ٤٥٠٥]

۱۱۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَفْيَانٌ، قَالَ: حَدَّثَنَا عَمْرُو، قَالَ: أَخْبَرَنِي وَهْبُ بْنُ مُنْبِهٍ، عَنْ أَخِيهِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: مَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ. تَابَعَهُ مَعْمَرٌ عَنْ هَمَامٍ عَنْ أَبِي

(۱۱۳) ہم سے علی بن عبد اللہ نے بیان کیا، ان سے سفیان نے، ان سے عمرو نے، وہ کہتے ہیں کہ مجھے وہب بن منبہ نے اپنے بھائی کے واسطے سے خبر دی، وہ کہتے ہیں کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ کو کہتے ہوئے سنا کہ رسول اللہ ﷺ کے صحابہ میں عبد اللہ بن عمرو رضی اللہ عنہ کے علاوہ مجھ سے زیادہ کوئی حدیث بیان کرنے والا نہیں تھا، مگر وہ لکھ لیا کرتے تھے اور میں لکھتا نہیں تھا۔ دوسری سند سے معمر نے وہب بن منبہ کی متابعت کی، وہ ہمام سے روایت کرتے ہیں، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے۔

هَرِيرَةٌ. [ترمذی: ۲۶۶۸، ۳۸۴۱]

تشریح: اس سے مزید وضاحت ہوگئی کہ زمانہ نبوی میں احادیث کو بھی لکھنے کا طریقہ جاری ہو چکا تھا۔ حضرت ابو ہریرہ رضی اللہ عنہ یہ سمجھے کہ عبداللہ بن عمرو نے مجھ سے زیادہ احادیث روایت کی ہوں گی، مگر بعد کی تحقیق سے معلوم ہوا کہ حضرت ابو ہریرہ رضی اللہ عنہ کی مرویات پانچ ہزار سے زائد (۵۳۷۶ احادیث) ہیں۔ جبکہ حضرت عبداللہ بن عمرو کی مرویات سات سو سے زائد نہیں ہیں۔ حضرت ابو ہریرہ رضی اللہ عنہ کو یہ علمی مرتبہ نبی کریم صلی اللہ علیہ وسلم کی دعا کے صدقہ میں ملا تھا۔

۱۱۴۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا اشْتَدَّ بِالنَّبِيِّ ﷺ (۱۱۳) ہم سے یحییٰ بن سلیمان نے بیان کیا، ان سے ابن وہب نے، انہیں یونس نے ابن شہاب سے خبر دی، وہ عبید اللہ بن عبد اللہ سے، وہ ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ جب نبی ﷺ کے مرض میں شدت ہو گئی تو آپ ﷺ نے فرمایا کہ ”میرے پاس سامان کتابت لاؤ تاکہ

تمہارے لیے ایک تحریر لکھ دوں، تاکہ بعد میں تم گمراہ نہ ہو سکو۔“ اس پر حضرت عمر رضی اللہ عنہ نے (لوگوں سے) کہا کہ اس وقت آپ ﷺ پر تکلیف کا غلبہ ہے اور ہمارے پاس اللہ کی کتاب قرآن موجود ہے جو ہمیں (ہدایت کے لیے) کافی ہے۔ اس پر لوگوں کی رائے مختلف ہو گئی اور شور و غل زیادہ ہونے لگا۔ آپ ﷺ نے فرمایا: ”میرے پاس سے اٹھ کھڑے ہو، میرے پاس جھگڑنا ٹھیک نہیں۔“ اس پر ابن عباس رضی اللہ عنہما یہ کہتے ہوئے نکل آئے کہ بے شک مصیبت بڑی سخت مصیبت ہے (وہ چیز جو) ہمارے اور رسول اللہ ﷺ کے اور آپ کی تحریر کے درمیان حائل ہو گئی۔

وَجَعَهُ قَالَ: ((اتَّوَيْتُ بِكِتَابِ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ)). قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ. قَالَ: ((قُومُوا عَنِّي، وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ)) فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ كِتَابِهِ. [اطرافہ فی: ۳۰۵۳، ۳۱۶۸، ۴۴۳۱، ۴۴۳۲، ۵۶۶۹]

[۷۳۶۶] [مسلم: ۴۲۳۲]

تشریح: حضرت عمر رضی اللہ عنہ نے ازراہ شفقت نبی کریم ﷺ کی سخت ترین تکلیف دیکھ کر یہ رائے دی تھی کہ ایسی تکلیف کے وقت آپ تحریر کی تکلیف کیوں فرماتے ہیں ہماری ہدایت کے لیے قرآن مجید کافی ہے۔ پھر نبی کریم ﷺ نے بھی اس رائے پر سکوت فرمایا اور اس واقعہ کے بعد چار روز آپ ﷺ زندہ رہے مگر آپ نے دوبارہ اس خیال کا اظہار نہیں فرمایا۔ علامہ قسطلانی فرماتے ہیں:

”وقد كان عمر اقله من ابن عباس حيث اكتفى بالقرآن على انه يحتمل ان يكون كان ظهر له حين هم بالكتاب انه مصلحة ثم ظهر له او اوحى اليه بعد ان المصلحة في تركه ولو كان واجبا لم يتركه عليه الصلوة والسلام لاختلافهم لانه لم يترك التكليف بمخالفة من خالف وقد عاش بعد ذلك اياما ولم يعادوا امرهم بذلك.“

خلاصہ اس عبارت کا یہ کہ حضرت عمر رضی اللہ عنہ، ابن عباس رضی اللہ عنہما سے بہت زیادہ سمجھ دار تھے، انہوں نے قرآن کو کافی جانا نبی کریم ﷺ نے مصلحتیہ ارادہ ظاہر فرمایا تھا مگر بعد میں اس کا چھوڑنا بہتر معلوم ہوا۔ اگر یہ حکم واجب ہوتا تو آپ لوگوں کے اختلاف کی وجہ سے اسے ترک نہ فرماتے آپ ﷺ اس واقعہ کے بعد کئی روز زندہ رہے مگر پھر آپ ﷺ نے اس کا اعادہ نہیں فرمایا۔ صحیح بخاری میں یہ حدیث سات طریقوں سے مذکور ہوئی ہے۔

باب: اس بیان میں کہ رات کو تعلیم دینا اور وعظ کرنا جائز ہے

بَابُ الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ

جائز ہے

(۱۱۵) صدقہ نے ہم سے بیان کیا، انہیں ابن عیینہ نے معمر کے واسطے سے خبر دی، وہ زہری سے روایت کرتے ہیں زہری ہند سے، وہ ام سلمہ رضی اللہ عنہا سے (دوسری سند میں) عمر اور یحییٰ بن سعید زہری سے، وہ ایک عورت (ہند سے)، وہ ام سلمہ رضی اللہ عنہا سے روایت کرتی ہیں کہ ایک رات نبی کریم ﷺ نے بیدار ہوتے ہی فرمایا کہ ”سبحان اللہ! آج کی رات کس قدر فتنے اتارے گئے ہیں اور کتنے ہی خزانے بھی کھولے گئے ہیں۔ ان حجرہ والیوں کو جگاؤ۔ کیونکہ بہت سی عورتیں (جو) دنیا میں (باریک) کپڑا پہننے والی ہیں وہ

۱۱۵۔ حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ؛ ح: وَعَمْرُو، وَيَحْيَى بْنُ سَعِيدٍ، عَنْ الزُّهْرِيِّ، عَنْ امْرَأَةٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقَالَ: ((سُبْحَانَ اللَّهِ! مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتَنِ وَمَاذَا فَتَحَ مِنَ الْخَزَائِنِ أَيْقَظُوا صَوَاحِبَ

الْحُجَرِ، قُرْبُ كُنَاسَةٍ فِي الدُّنْيَا عَارِبَةٌ فِي آخِرَتٍ مِثْلِي هُوں گی۔“
[أطرافه في: ۱۱۲۶، ۳۵۹۹،

۵۸۴۴، ۶۲۱۸، ۷۰۶۹] [ترمذی: ۲۱۹۶]

تشریح: مطلب یہ ہے کہ نیک بندوں کے لیے اللہ کی رحمتوں کے خزانے نازل ہوئے ہیں، اور بدکاروں پر اس کا عذاب بھی اترا۔ پس بہت سی عورتیں جو ایسے باریک کپڑے استعمال کرتی ہیں جن سے بدن نظر آئے، آخرت میں انہیں رسوا کیا جائے گا۔ اس حدیث سے رات میں وعظ و نصیحت کرنا ثابت ہوتا ہے، پس مطابقت حدیث کی ترجمہ سے ظاہر ہے (فتح الباری) عورتوں کے لیے حد سے زیادہ باریک کپڑوں کا استعمال جن سے بدن نظر آئے قطعاً حرام ہے۔ مگر آج کل زیادہ بھی لباس چل پڑا ہے جو قیامت کی نشانیوں میں سے ہے۔

بَابُ السَّمْرِ بِالْعِلْمِ

باب: اس بارے میں کہ سونے سے پہلے رات کے وقت علمی باتیں کرنا جائز ہے

۱۱۶۔ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ مَسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، وَأَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حَنْظَلَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: ((أَرَأَيْتُمْ لِيَلْتَكُمُ هَذِهِ، فَإِنْ رَأَسَ مِائَةَ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى طَهْرِ الْأَرْضِ أَحَدٌ)). [أطرافه في: ۵۶۴، ۶۰۱] [مسلم: ۶۴۷۹؛ ابوداؤد: ۴۳۴۸؛ ترمذی: ۲۲۵۱]

(۱۱۶) سعید بن عفیر نے ہم سے بیان کیا، ان سے لیث نے بیان کیا، ان سے عبد الرحمن بن خالد بن مسافر نے ابن شہاب کے واسطے سے بیان کیا، انہوں نے سالم اور ابوبکر بن سلیمان بن ابی حشمہ سے روایت کیا کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ آخر عمر میں (ایک دفعہ) رسول اللہ ﷺ نے ہمیں عشاء کی نماز پڑھائی، جب آپ ﷺ نے سلام پھیرا تو کھڑے ہو گئے اور فرمایا کہ ”تمہاری آج کی رات وہ ہے کہ اس رات سے سو برس کے آخر تک کوئی شخص جو زمین پر ہے وہ باقی نہیں رہے گا۔“

تشریح: مطلب یہ ہے کہ عام طور پر اس امت کی عمریں سو برس سے زیادہ نہ ہوں گی، یا یہ کہ آج کی رات میں جس قدر انسان زندہ ہیں سو سال کے آخر تک یہ سب ختم ہو جائیں گے۔ اس رات کے بعد جو نسلیں پیدا ہوں گی ان کی زندگی کی نفی مراد نہیں ہے۔ محققین کے نزدیک اس کا مطلب یہی ہے ظاہر لفظوں سے سمجھ میں آتا ہے۔ چنانچہ سب سے آخری صحابی ابوفیل عامر بن واصلہ رضی اللہ عنہ کا ٹھیک سو برس بعد ۱۱۰ برس کی عمر میں انتقال ہوا۔ سمر کے معنی رات کو سونے سے پہلے بات چیت کرنا مراد ہے۔ پہلے باب میں مطلق رات کو وعظ کرنے کا ذکر تھا اور اس میں خاص سونے سے پہلے علمی باتوں کا ذکر ہے۔ اسی سے وہ فرق ظاہر ہو گیا جو پہلے باب میں اور اس میں ہے۔ (فتح الباری)

مقصد یہ ہے کہ درس و تدریس، وعظ و تذکیر بوقت ضرورت دن اور رات کے ہر حصہ میں جائز اور درست ہے۔ خصوصاً طلبا کیلئے رات کو پڑھنا دل و دماغ پر نقش ہو جاتا ہے۔ اس حدیث سے امام بخاری رحمہ اللہ نے دلیل پکڑی ہے کہ حضرت خضر علیہ السلام کی زندگی کا خیال صحیح نہیں۔ اگر وہ زندہ ہوتے تو نبی کریم ﷺ سے ضرور ملاقات کرتے۔ بعض علما ان کی حیات کے قائل ہیں۔ واللہ اعلم بالصواب۔

(۱۱۷) ہم سے آدم نے بیان کیا، انہوں نے کہا کہ ہم کو شعبہ نے خبر دی، ان کو حکم نے کہا کہ میں نے سعید بن جبیر سے سنا، وہ حضرت عبداللہ بن عباس رضی اللہ عنہما سے نقل کرتے ہیں کہ ایک رات میں نے اپنی خالہ میمونہ بنت الحارث رضی اللہ عنہما زوجہ نبی کریم ﷺ کے پاس گزاری اور نبی کریم ﷺ (اس دن) ان کی رات میں ان ہی کے گھر تھے۔ آپ ﷺ نے عشاء کی نماز مسجد میں پڑھی۔ پھر گھر تشریف لائے اور چار رکعت (نماز نفل) پڑھ کر آپ سو گئے، پھر اٹھے اور فرمایا کہ ”(ابھی تک یہ) لڑکا سو رہا ہے، یا اسی جیسا لفظ فرمایا۔ پھر آپ (نماز پڑھنے) کھڑے ہو گئے اور میں (بھی وضو کر کے) آپ کی بائیں جانب کھڑا ہو گیا۔ تو آپ ﷺ نے مجھے دائیں جانب (کھڑا) کر لیا، تب آپ ﷺ نے پانچ رکعت پڑھیں۔ پھر دو پڑھیں، پھر آپ ﷺ سو گئے۔ یہاں تک کہ میں نے آپ ﷺ کے خرانے کی آواز سنی، پھر آپ کھڑے ہو کر نماز کے لیے (باہر) تشریف لے آئے۔

۱۱۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْحَكَمُ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ وَكَانَ النَّبِيُّ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ إِلَى مَنْزِلِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ: ((نَامَ الْعَلِيمُ)). أَوْ كَلِمَةً تُشَبِّهُهَا، ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ - أَوْ خَطِيطَهُ - ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [اطرافہ فی: ۱۳۸، ۱۸۳، ۶۹۷، ۶۹۸، ۶۹۹، ۷۲۶، ۷۲۸، ۸۵۹، ۹۹۲، ۱۱۹۸، ۴۵۶۹، ۴۵۷۰، ۴۵۷۱، ۴۵۷۲، ۵۹۱۹، ۶۲۱۵، ۳۶۱۶، ۷۴۵۲]

[ابوداؤد: ۱۳۵۶]

تشریح: کتاب التفسیر میں بھی امام بخاری رحمہ اللہ نے یہ حدیث ایک دوسری سند سے نقل کی ہے۔ وہاں یہ الفاظ زیادہ ہیں کہ رسول اللہ ﷺ نے کچھ دیر حضرت میمونہ رضی اللہ عنہما سے باتیں کیں اور پھر سو گئے، اس محلے سے اس کی باب سے مطابقت صحیح ہو جاتی ہے۔ یعنی سونے سے پہلے رات کو عملی گفتگو کرنا جائز اور درست ہے۔

باب: علم کو محفوظ رکھنے کے بیان میں

(۱۱۸) عبدالعزیز بن عبداللہ نے ہم سے بیان کیا، ان سے مالک نے ابن شہاب کے واسطے سے نقل کیا، انہوں نے اعرج سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، وہ کہتے ہیں کہ لوگ کہتے ہیں کہ ابو ہریرہ رضی اللہ عنہ بہت حدیثیں بیان کرتے ہیں اور (میں کہتا ہوں) کہ قرآن میں دو آیتیں نہ ہوتیں تو میں کوئی حدیث بیان نہ کرتا۔ پھر یہ آیت پڑھی، (جس کا ترجمہ یہ ہے) کہ ”جو لوگ اللہ کی نازل کی ہوئی دلیلوں اور آیتوں کو چھپاتے ہیں (آخر آیت) (رحیم)“ تک۔ (واقعہ یہ ہے کہ) ہمارے مہاجرین بھائی تو بازار کی خرید و فروخت میں لگے رہتے تھے اور انصار بھائی اپنی جائیدادوں میں مشغول رہتے اور

بَابُ حِفْظِ الْعِلْمِ

۱۱۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلَا آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثَنَا، ثُمَّ يَتْلُو: ﴿إِنَّ الَّذِينَ يَكْمُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ إِلَىٰ قَوْلِهِ: ﴿الرَّحِيمِ﴾﴾ [البقرة: ۱۵۹-۱۶۰] إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانُوا يَشْغَلُهُمُ الصَّفَقُ

بِالْأَسْوَأِ، وَإِنَّ إِخْوَانَنَا مِنَ الْأَنْصَارِ كَانَ يَسْغَلُهُمُ الْعَمَلُ فِي أُمُورِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ ﷺ بِشَبْعِ بَطْنِهِ وَيَخْضَرُ مَا لَا يَخْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ. [اطرافہ فی: ۱۱۹، ۲۰۴۷، ۲۳۵۰،

۳۶۴۸، ۷۳۵۴] [مسلم: ۶۳۹۷، ابن ماجہ: ۲۶۶۲]

تشریح: ”والمعنى انه كان يلازم قانعا بالقوت ولا يتجر ولا يزرع.“ (قسطانی) یعنی کھانے کے لیے جو مل جاتا اسی پر قناعت کرتے ہوئے وہ نبی کریم ﷺ کے ساتھ چمے رہتے تھے، نہ بھتی کرتے نہ تجارت۔ علم حدیث میں اس لئے آپ کو فقیہ حاصل ہوئی۔ بعض لوگوں نے حضرت ابو ہریرہ رضی اللہ عنہ کو غیر فقیہ لکھا اور قیاس کے مقابلہ پر ان کی روایت کو مرجوح قرار دیا ہے۔ مگر یہ سراسر غلط اور ایک جلیل القدر صحابی رسول ﷺ کے ساتھ سراسر انصافی ہے ایسا لکھنے والے خود نا سمجھ ہیں۔

۱۱۹۔ حَدَّثَنَا أَبُو مُضْعَبٍ أَحْمَدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنَسَاهُ، قَالَ: ((أَبْسُطْ رِدَائَكَ)) فَبَسَطْتُهُ. فَعَرَفَ بِيَدِهِ ثُمَّ قَالَ: ((ضُمَّ)) فَضَمَمْتُهُ فَمَا نَسِيتُ شَيْئًا بَعْدُ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ بِهَذَا أَوْ قَالَ: عَرَفَ بِيَدِهِ فِيهِ. [راجع: ۱۱۸] [ترمذی: ۳۸۳۵]

(۱۱۹) ہم سے ابو مصعب احمد بن ابی بکر نے بیان کیا، ان سے محمد بن ابراہیم بن دینار نے ابی ذنب کے واسطے سے بیان کیا، وہ سعید المقبری سے، وہ ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں کہ میں نے عرض کیا: یا رسول اللہ! میں آپ ﷺ سے بہت باتیں سنتا ہوں، مگر بھول جاتا ہوں۔ آپ ﷺ نے فرمایا: ”اپنی چادر پھیلاؤ۔“ میں نے اپنی چادر پھیلائی، آپ ﷺ نے اپنے دونوں ہاتھوں کی اوک بنائی اور (میری چادر میں ڈال دی) فرمایا کہ ”(چادر کو) لپیٹ لو۔“ میں نے چادر کو (اپنے بدن پر) لپیٹ لیا، پھر (اس کے بعد) میں کوئی چیز نہیں بھولا۔ ہم سے ابراہیم بن المنذر نے بیان کیا، ان سے ابن ابی فدیک نے اسی طرح بیان کیا کہ (یوں) فرمایا کہ اپنے ہاتھ سے ایک چلو اس (چادر) میں ڈال دی۔

تشریح: آپ کی اس دعا کا اثر ہوا کہ بعد میں حضرت ابو ہریرہ رضی اللہ عنہ حفظ حدیث کے میدان میں سب سے سبقت لے گئے اور اللہ نے ان کو دین اور دنیا پر دوسے خوب ہی نوازا۔ چادر میں نبی کریم ﷺ کا چلو ڈالنا ایک فالی تھی۔

۱۲۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ وَعَائِينَ: فَأَمَّا أَحَدُهُمَا فَبَشْتُهُ، وَأَمَّا الْآخَرُ فَلَوْ بَشْتُهُ قُطِعَ هَذَا الْبَلْعُومُ. قَالَ:

(۱۲۰) ہم سے اسماعیل نے بیان کیا، ان سے ان کے بھائی (عبد الحمید) نے ابن ابی ذنب سے نقل کیا۔ وہ سعید المقبری سے روایت کرتے ہیں، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے، وہ فرماتے ہیں کہ میں نے رسول اللہ ﷺ سے (علم کے) دو برتن یاد کر لیے ہیں: ایک کو میں نے پھیلا دیا ہے اور دوسرا برتن اگر میں پھیلاؤں تو میرا یہ نر خرا کاٹ دیا جائے۔ امام بخاری رحمہ اللہ نے

أَبُو عَبْدِ اللَّهِ: الْبُلْعُومُ مَجْرَى الطَّعَامِ. فرمایا کہ بلعوم سے مراد وہ خراجس سے کھانا اترتا ہے۔

تشریح: اسی طرح جو ہری اور ابن اثیر نے بیان کیا ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ کے اس ارشاد کا مطلب محققین علما کے نزدیک یہ ہے کہ دوسرے برتن سے مراد ایسی حدیثیں ہیں۔ جن میں ظالم و جابر حکام کے حق میں وعیدیں آئی ہیں اور فتنوں کی خبریں ہیں۔ ابو ہریرہ رضی اللہ عنہ نے کبھی اشارے کے طور پر ان باتوں کا ذکر کر بھی دیا تھا۔ جیسا کہ کہا کہ میں ۶۰ ہ کی شرسے اور چھو کروں کی حکومت سے اللہ کی پناہ چاہتا ہوں۔ اسی سنہ میں یزید کی حکومت ہوئی اور امت میں کتنے ہی فتنے برپا ہوئے۔ یہ حدیث بھی حضرت ابو ہریرہ رضی اللہ عنہ نے اسی زمانے میں بیان کی، جب فتنوں کا آغاز ہو گیا تھا اور مسلمانوں کی جماعت میں انتشار پیدا ہو چلا تھا، اسی لئے یہ کہا کہ ان حدیثوں کے بیان کرنے سے جان کا خطرہ ہے، لہذا میں نے مصحف کا خاموشی اختیار کر لی ہے۔

بَابُ الْإِنْصَاتِ لِلْعُلَمَاءِ باب: اس بارے میں کہ عالموں کی بات خاموشی

سے سنا ضروری ہے

۱۲۱۔ حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ مُذْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوُدَاعِ: ((اسْتَصْبِ النَّاسَ)) فَقَالَ: ((لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).
(۱۲۱) ہم سے حجاج نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا مجھے علی بن مدرک نے ابو زرعہ سے خبر دی، وہ جریر رضی اللہ عنہ سے نقل کرتے ہیں کہ نبی ﷺ نے ان سے حجۃ الوداع میں فرمایا کہ ”لوگوں کو بالکل خاموش کر دو (تاکہ وہ خوب سن لیں)۔“ پھر فرمایا: ”لوگو! میرے بعد پھر کافر مت بن جانا کہ ایک دوسرے کی گردن مارنے لگو۔“
[اطرافہ فی: ۴۴۰، ۶۸۶۹، ۷۰۸۰] [مسلم: ۳۹۴۲]

۳۲۲۳، نسائی: ۴۱۴۲، ابن ماجہ: ۳۹۴۲

تشریح: رسول اللہ ﷺ نے نصیحتیں فرمانے سے پہلے جریر کو حکم دیا کہ لوگوں کو توجہ سے بات سننے کے لیے خاموش کریں، باب کا یہی منشا ہے کہ شامرد کا فرض ہے استاد کی تقریر خاموشی اور توجہ کے ساتھ سننے۔ جریر رضی اللہ عنہ ۱۰۰ھ میں حجۃ الوداع سے پہلے مسلمان ہو چکے تھے۔ کافر بن جانے سے مراد کافروں کے سے فصل کرنا مراد ہے۔ کیونکہ ناحق خون ریزی مسلمان کا شیوہ نہیں۔ مگر صدافسوس کہ تھوڑے ہی دنوں بعد امت میں فتنے فساد شروع ہو گئے جو آج تک جاری ہیں، امت میں سب سے بڑا اقتدار کی تقلید محض کے نام پر افتراق و انتشار پیدا کرنا ہے۔ مقلدین زبان سے چاروں اماموں کو برحق کہتے ہیں۔ مگر پھر بھی آپس میں اس طرح لڑتے بھڑکتے ہیں گویا ان سب کا دین جدا جدا ہے۔ تقلید جلد سے بچنے والوں کو غیر مقلد لازم ہے کہ ناموں سے یاد کرتے ہیں اور ان کی حقیر توہین کرنا کارِ ثواب جانتے ہیں۔ والی اللہ المشتکی۔

اقبال مرحوم نے سچ فرمایا ہے۔

اگر ہم تقلید بودے شیوہ خوب
پیغمبر ہم رہ اجداد نہ رفتے
یعنی تقلید کا شیوہ اگر اچھا ہو تا تو پیغمبر ﷺ اپنے باپ دادا کی راہ پر چلتے مگر آپ نے اس روش کی مذمت فرمائی۔

بَابُ مَا يُسْتَحَبُّ لِلْعَالِمِ إِذَا سئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَيَكِلُ باب: اس بیان میں کہ جب کسی عالم سے یہ پوچھا جائے کہ لوگوں میں کون سب سے زیادہ علم رکھتا

الْعِلْمُ إِلَى اللَّهِ تَعَالَى

ہے؟ تو بہتر یہ ہے کہ اللہ کے حوالے کر دے یعنی یہ

کہہ دے کہ اللہ سب سے زیادہ علم رکھتا ہے یا یہ کہ

اللہ ہی جانتا ہے کہ کون سب سے بڑا عالم ہے

(۱۲۲) ہم سے عبد اللہ بن محمد المسندی نے بیان کیا، ان سے سفیان نے، ان سے عمرو نے، انہیں سعید بن جبیر رضی اللہ عنہ نے خبر دی، وہ کہتے ہیں کہ میں نے ابن عباس رضی اللہ عنہما سے کہا کہ نوف بالکی کا یہ خیال ہے کہ موسیٰ علیہ السلام (جو خضر کے پاس گئے تھے وہ) موسیٰ علیہ السلام بنی اسرائیل والے نہیں تھے بلکہ دوسرے موسیٰ تھے (یہ سن کر) ابن عباس رضی اللہ عنہما بولے کہ اللہ کے دشمن نے جھوٹ کہا ہے۔ ہم سے ابی بن کعب رضی اللہ عنہ نے رسول اللہ صلی اللہ علیہ وسلم سے نقل کیا کہ ”(ایک روز) موسیٰ علیہ السلام نے کھڑے ہو کر بنی اسرائیل میں خطبہ دیا، تو آپ سے پوچھا گیا کہ لوگوں میں سب سے زیادہ صاحب علم کون ہے؟ انہوں نے فرمایا کہ میں ہوں۔ اس وجہ سے اللہ کا غصہ ان پر ہوا کہ انہوں نے علم کو اللہ کے حوالے کیوں نہ کر دیا۔ تب اللہ نے ان کی طرف وحی بھیجی کہ میرے بندوں میں سے ایک بندہ دریاؤں کے سنگم پر ہے۔ (جہاں فارس اور روم کے سمندر ملتے ہیں) وہ تجھ سے زیادہ عالم ہے، موسیٰ علیہ السلام نے کہا کہ اے پروردگار! میری ان سے ملاقات کیسے ہو؟ حکم ہوا کہ ایک مچھلی زنبیل میں رکھ لو، پھر جہاں تم اس مچھلی کو گم کر دو گے تو وہ بندہ تمہیں (وہیں) ملے گا۔ تب موسیٰ علیہ السلام چلے اور ساتھ اپنے خادم یوشع بن نون کو لے لیا اور انہوں نے زنبیل میں مچھلی رکھ لی جب (ایک) پتھر کے پاس پہنچے، دونوں اپنے سر اس پر رکھ کر سو گئے اور مچھلی زنبیل سے نکل کر دریا میں اپنی راہ بناتی چلی گئی اور یہ بات موسیٰ علیہ السلام اور ان کے ساتھی کے لیے بے حد تعجب کی تھی، پھر دونوں باقی رات اور دن میں (جتنا وقت باقی تھا) چلتے رہے، جب صبح ہوئی موسیٰ علیہ السلام نے خادم سے کہا، ہمارا شہ لاؤ، اس سفر میں ہم نے (کافی) تکلیف اٹھائی ہے اور موسیٰ علیہ السلام بالکل نہیں تھکے تھے، مگر جب اس جگہ سے آگے نکل گئے، جہاں تک انہیں جانے کا حکم ملا تھا، تب ان کے خادم نے کہا، کیا آپ نے دیکھا تھا کہ جب ہم صحرہ کے پاس ٹھہرے تھے تو میں مچھلی

۱۲۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسْنَدِيُّ قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا عَمْرُو، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبَكَّالِيَّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ مُوسَى بَنِي إِسْرَائِيلَ، إِنَّمَا هُوَ مُوسَى آخَرُ. فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، حَدَّثَنَا أَبِي بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((قَامَ مُوسَى النَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ: أَنَا أَعْلَمُ. فَعَتَبَ اللَّهُ عَزَّوَجَلَّ عَلَيْهِ، إِذْ لَمْ يَرِدْ الْعِلْمُ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبُحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ: يَا رَبِّ وَكَيْفَ بِهِ؟ فَقِيلَ لَهُ أَجْمِلْ حُوتًا فِي مِكْتَلٍ فَإِذَا فَقَدْتَهُ فَهَوِّ نَمَّ، فَانْطَلِقْ وَانْطَلِقْ مَعَهُ بِقَتَاهُ يُوْشَعَ بْنِ نُونٍ، وَحَمَلًا حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُؤُوسَهُمَا فَنَامَا فَانْسَلَّ الْحُوتُ مِنَ الْمِكْتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَكَانَ لِمُوسَى وَقَتَاهُ عَجَبًا، فَانْطَلَقَا بَقِيَّةَ لَيْلَتِهِمَا وَيَوْمَهُمَا فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِقَتَاهُ: إِنَّا غَدَانَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا، وَلَمْ يَجِدْ مُوسَى مَسًا مِنَ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ بِهِ. فَقَالَ لَهُ قَتَاهُ: أَرَأَيْتَ إِذْ أَوْبَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، قَالَ مُوسَى

کا ذکر بھول گیا، (بقول بعض صحرہ کے نیچے آب حیات تھا، وہ اس مچھلی پر پڑا، اور وہ زندہ ہو کر بقدرت الہی دریا میں چل دی) (یہ سن کر) موسیٰ علیہ السلام بولے کہ یہ ہی وہ جگہ ہے جس کی ہمیں تلاش تھی، تو وہ پچھلے پاؤں واپس ہو گئے، جب پھر تک پہنچے تو دیکھا کہ ایک شخص کپڑا اوڑھے ہوئے (موجود ہے) موسیٰ علیہ السلام نے انہیں سلام کیا، خضر نے کہا کہ تمہاری سرزمین میں سلام کہاں؟ پھر موسیٰ علیہ السلام نے کہا کہ میں موسیٰ ہوں، خضر بولے کہ بنی اسرائیل کے موسیٰ؟ انہوں نے جواب دیا: ہاں! پھر کہا کہ کیا میں آپ کے ساتھ چل سکتا ہوں، تاکہ آپ مجھے ہدایت کی وہ باتیں بتاؤ جو اللہ نے خاص آپ ہی کو سکھائی ہیں۔ خضر علیہ السلام بولے کہ تم میرے ساتھ صبر نہیں کر سکو گے۔ اے موسیٰ! مجھے اللہ نے ایسا علم دیا ہے جسے تم نہیں جانتے اور تم کو جو علم دیا ہے اسے میں نہیں جانتا۔ (اس پر) موسیٰ علیہ السلام نے کہا کہ اللہ نے چاہا تو آپ مجھے صابر پاؤ گے اور میں کسی بات میں آپ کی نافرمانی نہیں کروں گا۔ پھر دونوں دریا کے کنارے کنارے پیدل چلے، ان کے پاس کوئی کشتی نہ تھی کہ ایک کشتی ان کے سامنے سے گزری، تو کشتی والوں سے انہوں نے کہا کہ ہمیں بھالو۔ خضر علیہ السلام کو انہوں نے پہچان لیا اور بغیر کرایہ کے سوار کر لیا، اتنے میں ایک چڑیا آئی اور کشتی کے کنارے پر بیٹھ گئی، پھر سمندر میں اس نے ایک یادو جو نیچیں ماریں (اسے دیکھ کر) خضر علیہ السلام بولے کہ اے موسیٰ! میرے اور تمہارے علم نے اللہ کے علم میں سے اتنا ہی کم کیا ہوگا جتنا اس چڑیا نے سمندر (کے پانی) سے، پھر خضر علیہ السلام نے کشتی کے تختوں میں ایک تختہ نکال ڈالا، موسیٰ علیہ السلام نے کہا کہ ان لوگوں نے تو ہمیں کرایہ لیے بغیر (مفت میں) سوار کیا اور آپ نے ان کی کشتی (کی لکڑی) اکھاڑ ڈالی تاکہ یہ ڈوب جائیں، خضر علیہ السلام بولے کہ کیا میں نے نہیں کہا تھا کہ تم میرے ساتھ صبر نہیں کر سکو گے؟ (اس پر) موسیٰ علیہ السلام نے جواب دیا کہ بھول پر میری گرفت نہ کرو۔ موسیٰ علیہ السلام نے بھول کر یہ پہلا اعتراض کیا تھا۔ پھر دونوں چلے (کشتی سے اتر کر) ایک لڑکا بچوں کے ساتھ کھیل رہا تھا، خضر علیہ السلام نے اوپر سے اس کا سر پکڑ کر ہاتھ سے اسے الگ کر دیا۔ موسیٰ علیہ السلام بول پڑے کہ آپ نے ایک بے گناہ بچے کو بغیر کسی جانی حق کے

ذَلِكَ مَا كُنَّا نَبْغِي، فَأَرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا أَتَيْنَا إِلَى الصَّخْرَةِ إِذَا رَجُلٌ مُسَجًى بِنُوبٍ أَوْ قَالَ: تَسْجَى بِنُوبِهِ۔ فَسَلَّمَ مُوسَى، فَقَالَ الْخَضِرُ وَاللَّي بَارِضُكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى. فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: هَلْ أَتَبَعَكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلِمْتَ رُشْدًا. قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، يَا مُوسَى! إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَمِيهِ لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلَمَكُهُ اللَّهُ لَا أَعْلَمُهُ. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا، وَلَا أَعْصِي لَكَ أَمْرًا، فَأَنْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ لَيْسَ لَهُمَا سَفِينَةٌ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفَ الْخَضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَجَاءَ عَصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَتَقَرَّرَ نَقْرَةٌ أَوْ نَقَرَتَيْنِ فِي الْبَحْرِ. فَقَالَ الْخَضِرُ: يَا مُوسَى! مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ تَعَالَى إِلَّا كَنَقْرَةٍ هَذَا الْعَصْفُورُ فِي الْبَحْرِ. فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ ألواحِ السَّفِينَةِ فَنَزَعَهُ. فَقَالَ مُوسَى: قَوْمَ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا؟ قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا؟ قَالَ: لَا تَوَاخِذْنِي بِمَا نَسِيتُ قَالَ فَكَانَتِ الْأُولَى مِنْ مُوسَى نِسْيَانًا. فَأَنْطَلَقَا فَإِذَا غَلَامٌ يَلْعَبُ مَعَ الْإِيمَانِ، فَآخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَاقْتَلَعَ رَأْسَهُ بِيَدِهِ. فَقَالَ مُوسَى: أَقْتَلْتَ

مارڈالا (غضب ہو گیا) حضر علیہ السلام بولے کہ میں نے تم سے نہیں کہا تھا کہ تم میرے ساتھ صبر نہیں کر سکو گے۔ ابن عیینہ کہتے ہیں کہ اس کلام میں پہلے زیادہ تاکید ہے (کیونکہ پہلے کلام میں لفظ لک نہیں کہا تھا، اس میں لک زائد کیا، جس سے تاکید ظاہر ہے) پھر دونوں چلتے رہے۔ حتیٰ کہ ایک گاؤں والوں کے پاس آئے، ان سے کھانا لینا چاہا۔ انہوں نے کھانا کھلانے سے انکار کر دیا۔ انہوں نے وہیں دیکھا کہ ایک دیوار اسی گاؤں میں گرنے کے قریب تھی۔ حضر علیہ السلام نے اپنے ہاتھ کے اشارے سے اسے سیدھا کر دیا۔ موسیٰ علیہ السلام بول اٹھے کہ اگر آپ چاہتے تو (گاؤں والوں سے) اس کام کی مزدوری لے سکتے تھے۔ حضر علیہ السلام نے کہا کہ (بس اب) ہم اور تم میں جدائی کا وقت آ گیا ہے۔ جناب محبوب کبریٰ رسول اللہ ﷺ فرماتے ہیں کہ اللہ موسیٰ پر رحم کرے، ہماری تمنا تھی کہ موسیٰ کچھ دیر اور صبر کرتے تو مزید واقعات ان دونوں کے بیان کئے جاتے (اور ہمارے سامنے روشنی میں آتے، مگر حضرت موسیٰ علیہ السلام کی غفلت نے اس علم لدنی کے سلسلہ کو جلد ہی منقطع کر دیا) محمد بن یوسف کہتے ہیں کہ ہم سے علی بن خشرم نے یہ حدیث بیان کی، ان سے سفیان بن عیینہ نے پوری کی پوری بیان کی۔

تشریح: نوف بکالی تابعین سے تھے، ابن عباس رضی اللہ عنہما نے غصہ کی حالت میں ان کو اللہ کا دشمن کہہ دیا۔ کیونکہ انہوں نے صاحبِ فضل حضرت موسیٰ بن میشاکو کہہ دیا تھا جو کہ یوسف علیہ السلام کے پوتے ہیں۔ حالانکہ یہ واقعہ حضرت موسیٰ علیہ السلام صاحبِ بنی اسرائیل ہی کا ہے۔ اس سے معلوم ہوا کہ قرآن، حدیث کے خلاف رائے و قیاس پر چلنے والوں پر ایسا عتاب جائز ہے۔

حضرت خضر نبی ہوں یا ولی مگر حضرت موسیٰ علیہ السلام سے افضل نہیں ہو سکتے۔ مگر حضرت موسیٰ علیہ السلام کا یہ کہنا کہ میں سب سے زیادہ علم والا ہوں اللہ تعالیٰ کو ناگوار ہوا اور ان کا مقابلہ ایسے بندے سے کرایا جو ان سے درجہ میں کم تھے، تاکہ وہ آئندہ ایسا دعویٰ نہ کریں، حضرت موسیٰ علیہ السلام نے جب خضر کو سلام کیا، تو انہوں نے علیہم السلام کہہ کر جواب دیا، ساتھ ہی وہ گہرائے بھی کہ یہ سلام کرنے والے صاحبِ کہاں سے آ گئے۔ اس سے معلوم ہوا کہ حضرت خضر علیہ السلام کو بھی غیب کا علم نہ تھا، لہذا جو لوگ انبیاء و اولیاء کے لیے غیب دانی کا عقیدہ رکھتے ہیں وہ جوہوئے ہیں حضرت موسیٰ علیہ السلام کا علم ظاہر شریعت تھا۔ اور حضرت خضر علیہ السلام مصاحفِ شریعہ کے علم کے ساتھ خاص حکموں پر مامور تھے، اس لئے حضرت موسیٰ علیہ السلام کو ان کے کام بظاہر خلافِ شریعت معلوم ہوئے حالانکہ وہ خلافِ شریعت نہ تھے۔ کشتی سے ایک تختہ کا ٹکڑا اس مصلحت کے تحت تھا کہ پیچھے سے ایک ظالم بادشاہ کشتیوں کو بیگار میں پکڑنے کے لیے چلا آ رہا تھا، اس نے اس کشتی کو عیب دار دیکھ کر چھوڑ دیا، جب وہ گزر گیا تو حضرت خضر علیہ السلام نے پھر اسے جوڑ دیا، بچے کا قتل اس لئے کیا کہ حضرت خضر کو وحی الہی نے بتلادیا تھا کہ یہ بچہ آئندہ چل کر اپنے والدین کے لئے سخت مضر ہوگا اس مصلحت کے تحت اس کا ختم کرنا مناسب جانا۔ ایسا قتل شاید اس وقت کی شریعت میں جائز ہو پھر اللہ نے اس بچے کے والدین کو نیک بچے عطا کیے اور اچھا ہو گیا۔ دیوار کو اس لئے آپ نے سیدھا کیا کہ دو تہیم بچوں کا باپ انتقال کے وقت اپنے ان بچوں کے لئے اس دیوار کے نیچے ایک خزانہ دفن کر گیا وہ دیوار گر جاتی تو لوگ یتیموں کا خزانہ لوٹ کر لے جاتے۔ اس

مصلحت کے تحت آپ نے فوراً اس دیوار کو باذن اللہ سیدھا کر دیا۔ حضرت موسیٰ اور خضر کے اس واقعہ سے بہت سے فوائد نکلتے ہیں، جن کی تفصیل نظر غائر والوں پر واضح ہو سکتی ہے۔

بَابُ مَنْ سَأَلَ وَهُوَ قَائِمٌ عَالِمًا جَالِسًا

باب: اس بارے میں کہ کھڑے ہو کر کسی عالم سے سوال کرنا جو بیٹھا ہوا ہو (جائز ہے)

۱۲۳۔ حَدَّثَنَا عُمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِمَّا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّا أَحَدُنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حِمِيَّةً، فَرَفَعَ إِلَيْهِ رَأْسَهُ. قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسُهُ إِلَّا أَنَّهُ كَانَ قَائِمًا. فَقَالَ: ((مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ)). [اطرافہ فی: ۲۸۱۰، ۳۱۲۶، ۷۴۵۸] [مسلم: ۴۹۱۹؛ ۴۹۲۰، ابوداؤد: ۲۵۱۷؛ ترمذی: ۱۶۴۶؛ نسائی: ۳۱۳۶؛ ابن ماجہ: ۲۷۸۳]

یعنی جب مسلمان اللہ کے دشمنوں سے لڑنے کے لئے میدان جنگ میں پہنچتا ہے اور غصہ کے ساتھ یا غیرت کے ساتھ جوش میں آ کر لڑتا ہے تو یہ سب اللہ ہی کے لیے سمجھا جائے گا۔ چونکہ یہ سوال آپ ﷺ سے کھڑے ہوئے شخص نے کیا تھا، اسی سے مقصد ترجمہ ثابت ہوا کہ حسب موقع کھڑے کھڑے بھی علم حاصل کیا جاسکتا ہے۔ اللہ کے کلمہ کو سر بلند کرنے سے تو انین اسلامیہ وحدود شرعیہ کا جاری کرنا مراد ہے جو سر اسر عدل وانصاف وبنی نوع انسان کی خیر خواہی پر مبنی ہیں، ان کے برعکس جملہ قوانین نوع انسان کی فلاح کے خلاف ہیں۔

بَابُ السُّؤَالِ وَالْفُتْيَا عِنْدَ رَمِي الْجِمَارِ

باب: اس بیان میں کہ رمی جمار (یعنی حج میں پتھر پھینکنے) کے وقت بھی مسئلہ پوچھنا جائز ہے

۱۲۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ الزُّهْرِيِّ، عَنْ عِيْسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ عِنْدَ الْجَمْرَةِ وَهُوَ يُسْأَلُ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ نَحَرْتُ

۱۲۳) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالعزیز بن ابی سلمہ نے زہری کے واسطے سے روایت کیا، انہوں نے عیسیٰ بن طلحہ سے، انہوں نے عبداللہ بن عمرو سے، وہ کہتے ہیں کہ میں نے رسول اللہ ﷺ کو رمی جمار کے وقت دیکھا آپ ﷺ سے پوچھا جا رہا تھا تو ایک شخص نے عرض کیا: یا رسول اللہ! میں نے رمی سے قبل قربانی کر لی؟ آپ ﷺ نے

قَبْلَ أَنْ أُرْمِيَ؟ فَقَالَ: «(ارْمِ وَلَا حَرَجَ)» قَالَ فرمایا: ”(اب) رمی کرلو کچھ حرج نہیں ہوا۔“ دوسرے نے کہا: یا رسول اللہ! آخَرُ: يَا رَسُولَ اللَّهِ! حَلَفْتُ قَبْلَ أَنْ أَنْحَرَ میں نے قربانی سے پہلے سرنمذا لیا؟ آپ ﷺ نے فرمایا: ”(اب) قَالَ: «(انْحَرُ وَلَا حَرَجَ)» فَمَا سُئِلَ عَنْ شَيْءٍ قربانی کرلو کچھ حرج نہیں۔“ (اس وقت) جس چیز کے بارے میں جو آگے قُدَمَ وَلَا آخَرَ إِلَّا قَالَ: «(افْعَلْ وَلَا حَرَجَ)» پیچھے ہوگئی تھی۔ آپ سے پوچھا گیا، آپ ﷺ نے یہ ہی جواب دیا: ”(اب) کرلو کچھ حرج نہیں۔“ [راجع: ۸۳]

تشریح: (تعصب کی حد ہوگئی) امام بخاری رحمہ اللہ کا مقصد ظاہر ہے کہ رمی جمار کے وقت بھی مسائل دریافت کرنا جائز ہے۔ اس موقع پر آپ ﷺ سے جو بھی سوالات کئے گئے اللہ دین پسر کے تحت آپ ﷺ نے تقدیم و تاخیر کو نظر انداز کرتے ہوئے فرمایا کہ جو کام چھوٹ گئے ہیں ان کو اب کرلو، تو کوئی حرج نہیں۔ بات بالکل سیدھی اور صاف ہے مگر تعصب کا براہو صاحب انوار الباری کو ہر جگہ یہی نظر آتا ہے کہ امام بخاری رحمہ اللہ یہاں بھی محض احناف کی تردید کے لئے ایسا لکھ رہے ہیں۔ ان کے خیال ناقص میں گویا جامع صحیح از اوّل تا آخر خضن احناف کی تردید کے لئے لکھی گئی ہے، آپ کے الفاظ یہ ہیں:

”احقر (صاحب انوار الباری) کی رائے ہے کہ امام بخاری رحمہ اللہ حسب عادت جس رائے کو اختیار کرتے ہیں چونکہ بقول حضرت شاہ صاحب اسی کے مطابق احادیث لاتے ہیں اور دوسری جانب کو نظر انداز کر دیتے ہیں۔ اس لئے ترتیب افعال حج کے سلسلہ میں چونکہ وہ امام ابوحنیفہ رحمہ اللہ کی رائے کے مخالف ہیں اس لئے اپنے خیال کی تائید میں جگہ جگہ حدیث الباب افعال ولا حرج کو بھی لائے ہیں۔“ (انوار الباری، جلد: ۱۰۳/۳)

معلوم ہوتا ہے کہ صاحب انوار الباری کو امام بخاری رحمہ اللہ کے دل کا پورا حال معلوم ہے، اسی لئے تو وہ ان کے ضمیر پر یہ فتویٰ لگا رہے ہیں۔ اسلام کی تعلیم تھی کہ مسلمان آپس میں حسن ظن سے کام لیا کریں، یہاں یہ سوء ظن ہے۔ استغفر اللہ۔

آگے صاحب انوار الباری مزید وضاحت فرماتے ہیں:

”آج اس ہی قسم کے تشدد سے ہمارے غیر مقلد بھائی اور حرمین شریفین کے خبری علماء ائمہ حنفیہ کے خلاف محاذ بناتے ہیں، حنفیہ کو چڑانے کے لئے امام بخاری رحمہ اللہ کی ایک طرف احادیث پیش کیا کرتے ہیں۔“ (حوالہ مذکور)

صاحب انوار الباری کے اس الزام پر بہت کچھ لکھا جاسکتا ہے قاعدہ ہے ”المرء یقین علی نفسه“ ”انسان دوسروں کو بھی اپنے نفس پر قیاس کیا کرتا ہے۔“ چونکہ اس تشدد اور چڑانے کا منظر کتاب انوار الباری کے بیشتر مقامات پر ظاہر و باہر ہے اس لئے وہ دوسروں کو بھی اسی عینک سے دیکھتے ہیں، حالانکہ واقعات بالکل اس کے خلاف ہیں۔ مقام صد شکر ہے کہ یہاں آپ نے اپنی سب سے محبوب جماعت اہلحدیث کو لفظ ”غیر مقلد بھائی“ سے تو یاد فرمایا! اللہ کرے کہ غیر مقلدوں کو یہ بھائی بنانا برادران یوسف کی نقل نہ ہو اور ہمارا تو یقین ہے کہ ایسا ہرگز نہ ہوگا۔ اللہ پاک ہم سب کو ناموس اسلام کی حفاظت کے لیے اتفاق باہمی عطا فرمائے۔ سہو ایسے موقع پر اتنی تقدیم و تاخیر معاف ہے۔ حدیث کا یہی منشا ہے، حنفیہ کو چڑانا امام بخاری رحمہ اللہ کا منشا نہیں ہے۔

باب: اللہ تعالیٰ کے اس فرمان کی تشریح میں کہ
”تمہیں تھوڑا علم دیا گیا ہے“

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

[الإسراء: ۸۵]

۱۲۵۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا (۱۲۵) ہم سے قیس بن حفص نے بیان کیا، ان سے عبد الواحد نے، ان

سے اعمش سلیمان بن مهران نے ابراہیم کے واسطے سے بیان کیا، انہوں نے علقمہ سے نقل کیا، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے روایت کیا، وہ کہتے ہیں کہ (ایک مرتبہ) میں رسول کریم ﷺ کے ساتھ مدینہ کے کھنڈرات میں چل رہا تھا اور آپ کھجور کی چھڑی پر سہارا دے کر چل رہے تھے، تو کچھ یہودیوں کا (ادھر سے) گزر ہوا، ان میں سے ایک نے دوسرے سے کہا کہ آپ سے روح کے بارے میں کچھ پوچھو، ان میں سے کسی نے کہا مت پوچھو، ایسا نہ ہو کہ وہ کوئی ایسی بات کہہ دیں جو تمہیں ناگوار ہو (مگر) ان میں سے بعض نے کہا کہ ہم ضرور پوچھیں گے، پھر ایک شخص نے کھڑے ہو کر کہا: اے ابوالقاسم! روح کیا چیز ہے؟ آپ ﷺ نے خاموشی اختیار فرمائی، میں نے (دل میں) کہا کہ آپ پر وحی آرہی ہے۔ اس لیے میں کھڑا ہو گیا۔ جب آپ ﷺ سے (وہ کیفیت) دور ہو گئی تو آپ ﷺ نے (قرآن کی یہ آیت جو اس وقت نازل ہوئی تھی) تلاوت فرمائی ”(اے نبی!) تم سے یہ لوگ روح کے بارے میں پوچھ رہے ہیں۔ کہہ دو کہ روح میرے رب کے حکم سے ہے۔ اور تمہیں علم کا بہت تھوڑا حصہ دیا گیا ہے۔“ (اس لیے تم روح کی حقیقت نہیں سمجھ سکتے) اعمش کہتے ہیں کہ ہماری قرأت میں ”وَمَا أُوتُوا“ ہے (وَمَا أُوتِيتُمْ نہیں)۔

عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، سُلَيْمَانُ بْنُ مِهْرَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: بَيْنَا أَنَا أَمْشِي، مَعَ النَّبِيِّ ﷺ فِي خَرْبِ الْمَدِينَةِ، وَهُوَ يَتَوَكَّأُ عَلَى عَصِيْبٍ مَعَهُ، فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ: بَعْضُهُمْ لِبَعْضٍ سَلُوهُ عَنِ الرُّوحِ. وَقَالَ بَعْضُهُمْ لَا تَسْأَلُوهُ لَا يَجِبُ فِيهِ بَشِيءٌ تَكْرَهُونَهُ. فَقَالَ بَعْضُهُمْ لِنَسْأَلَنَّهُ. فَقَامَ رَجُلٌ مِنْهُمْ. فَقَالَ: يَا أَبَا الْقَاسِمِ، مَا الرُّوحُ فَسَكَتَ. فَقُلْتُ: إِنَّهُ يُوحَى إِلَيْهِ. فَقُمْتُ، فَلَمَّا أَنْجَلَنِي عَنْهُ، فَقَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا» [بني اسرائيل: ۸۵]۔ قَالَ الْأَعْمَشُ: هَكَذَا فِي قِرَائَتِنَا وَمَا أُوتُوا. [اطرافه في: ۴۷۲۱، ۷۲۹۷، ۷۴۵۶، ۷۴۶۲] [مسلم: ۷۰۵۹، ۷۰۶۰] [ترمذی: ۳۱۴۱]

تشریح: چونکہ تورات میں بھی روح کے متعلق یہی بیان کیا گیا کہ وہ اللہ کی طرف سے ایک چیز ہے، اسی لئے یہودی معلوم کرنا چاہتے تھے کہ ان کی تعلیم بھی تورات کے مطابق ہے یا نہیں؟ یا روح کے سلسلہ میں یہ بھی ملاحظہ و فلاسفہ کی طرح دور انداز کاربائیں کہتے ہیں۔ بعض روایات سے معلوم ہوتا ہے کہ یہ سوال آپ سے مکہ شریف میں بھی کیا گیا تھا، پھر مدینہ کے یہودی نے بھی اسے دہرایا۔ اہل سنت کے نزدیک روح جسم لطیف ہے جو بدن میں اسی طرح سرایت کئے ہوئے ہے، جس طرح گلاب کی خوشبو اس کے پھول میں سرایت کئے ہوئی ہے۔ روح کے بارے میں ستر اقوال ہیں حافظ ابن قیم رحمہ اللہ نے کتاب الروح میں ان پر خوب روشنی ڈالی ہے۔ واقعہ یہی ہے کہ روح خالص ایک لطیف چیز ہے، اسی لئے ہم اپنی موجودہ زندگی میں جو کثافت سے بھر پور ہے کسی طرح روح کی حقیقت سے واقف نہیں ہو سکتے، اکابر اہل سنت کی یہی رائے ہے کہ ادب کا تقاضا یہی ہے کہ روح کے بارے میں سکوت اختیار کیا جائے، بعض علما کی رائے ہے کہ من امر ربی سے مراد روح کا عالم امر سے ہونا ہے جو عالم ملکوت ہے، جمہور کا اتفاق ہے کہ روح حادث ہے جس طرح دوسرے تمام اجزا حادث ہیں۔ امام بخاری قدس سرہ کا نشانے باب یہ ہے کہ کوئی شخص کتنا ہی بڑا عالم فاضل محدث مفسر بن جائے مگر پھر بھی انسانی معلومات کا سلسلہ بہت محدود ہے اور کوئی شخص نہیں کہہ سکتا کہ وہ جملہ علوم پر حاوی ہو چکا ہے۔ (للاس ملاء للہ)

باب: اس بارے میں کہ کوئی شخص بعض باتوں کو اس خوف سے چھوڑ دے کہ کہیں لوگ اپنی کم فہمی کی

بَابُ مَنْ تَرَكَ بَعْضَ الْإِخْتِيَارِ مَخَافَةَ أَنْ يَقْصُرَ فَهُمْ بَعْضُ

وجہ سے اس سے زیادہ سخت (یعنی ناجائز) باتوں

النَّاسِ فَيَقْعُوا فِيْ أَشَدِّ مِنْهُ

میں مبتلا نہ ہو جائیں

(۱۲۶) ہم سے عبید اللہ بن موسیٰ نے اسرائیل کے واسطے سے نقل کیا، انہوں نے ابواسحاق سے اسود کے واسطے سے بیان کیا، وہ کہتے ہیں کہ مجھ سے عبد اللہ بن زبیر رضی اللہ عنہ نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا تم سے بہت باتیں چمپا کر رہی تھیں، تو کیا تم سے کعبہ کے بارے میں بھی کچھ بیان کیا، میں نے کہا (ہاں) مجھ سے انہوں نے کہا کہ رسول اللہ صلی اللہ علیہ وسلم نے (ایک مرتبہ) ارشاد فرمایا تھا کہ ”اے عائشہ! اگر تیری قوم (دور جاہلیت کے ساتھ) قریب نہ ہوتی (بلکہ پرانی ہوگئی ہوتی) ابن زبیر رضی اللہ عنہ نے کہا یعنی زمانہ کفر کے ساتھ (قریب نہ ہوتی) تو میں کعبہ کو توڑ دیتا اور اس کے لیے دو دروازے بنادیتا۔ ایک دروازے سے لوگ داخل ہوتے اور دوسرے دروازے سے باہر نکلتے۔“ (بعد میں) عبد اللہ بن زبیر رضی اللہ عنہ نے یہ کام کیا۔

۱۲۶۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، قَالَ لِي ابْنُ الزُّبَيْرِ، كَانَتْ عَائِشَةُ تُسِرُّ إِلَيْكَ كَثِيرًا، فَمَا حَدَّثْتُكَ فِي الْكُفْبَةِ؟ قُلْتُ: قَالَتْ لِي: قَالَ النَّبِيُّ ﷺ: ((يَا عَائِشَةُ! لَوْلَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ - قَالَ ابْنُ الزُّبَيْرِ: بِكُفْرٍ - لَنَقَضْتُ الْكُفْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ: بَابًا يَدْخُلُ النَّاسُ، وَبَابًا يَخْرُجُونَ)). فَقَعَلَهُ ابْنُ الزُّبَيْرِ. [اطرافہ فی: ۱۵۸۳، ۱۵۸۴، ۱۵۸۵، ۱۵۸۶، ۳۳۶۸، ۴۴۸۴، ۷۲۴۳]

تشریح: قریش چونکہ قریبی زمانہ میں مسلمان ہوئے تھے، اسی لئے رسول کریم صلی اللہ علیہ وسلم نے احتیاطاً کعبہ کی نئی تعمیر کو ملتوی رکھا، حضرت ابن زبیر رضی اللہ عنہ نے یہ حدیث سن کر کعبہ کی دوبارہ تعمیر کی اور اس میں دو دروازے ایک شرقی اور ایک غربی جانب نکال دیئے، لیکن حجاج نے پھر کعبہ توڑ کر اسی شکل پر قائم کر دیا۔ جس پر عہد جاہلیت سے چلا آ رہا تھا۔ اس باب کے تحت حدیث لانے کا امام بخاری رحمۃ اللہ علیہ کا منشا یہ ہے کہ ایک بڑی مصلحت کی خاطر کعبہ توڑنا رسول کریم صلی اللہ علیہ وسلم نے ملتوی فرمادیا۔ اس سے معلوم ہوا کہ اگر فتنہ و فساد پھیل جانے کا یا اسلام اور مسلمانوں کو نقصان پہنچ جانے کا اندیشہ ہو تو وہاں مصلحت کسی مستحب کام کو ترک بھی کیا جاسکتا ہے۔ سنت نبوی کا معاملہ الگ ہے۔ جب لوگ اسے بھول جائیں تو یقیناً اس سنت کے زندہ کرنے والوں کو سوشیڈوں کا ثواب ملتا ہے۔ جس طرح ہندوستانی مسلمان ایک مدت سے جبری نمازوں میں آمین بالجبر جیسی سنت نبوی کو بھولے ہوئے تھے کہ اکابر اہلحدیث نے از سر نو اس سنت نبوی کو زندہ کیا اور کتنے لوگوں نے اس سنت کو رواج دینے میں بہت تکلیف برداشت کی، بہت سے نادانوں نے اس سنت نبوی کا مذاق اڑایا اور اس پر عمل کرنے والوں کے جانی دشمن ہو گئے، مگر ان بدنگان مخلصین نے ایسے نادانوں کی باتوں کو نظر انداز کر کے سنت نبوی کو زندہ کیا، جس کے اثر سے آج اکثر لوگ اس سنت سے واقف ہو چکے ہیں اور اب ہر جگہ اس پر عمل درآمد کیا جاسکتا ہے۔ پس ایسی سنتوں کا مصلحت ترک کرنا مناسب نہیں ہے۔ حدیث میں آیا ہے ((من تمسک بسنتی عند فساد امتی فله اجر مائة شهيد)) جو کوئی فساد کے وقت میری سنت کو لازم پکڑے گا اس کو سوشیڈوں کا ثواب ملے گا۔

باب: اس بارے میں کہ علم کی باتیں کچھ لوگوں کو

بَابُ مَنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ

بتانا اور کچھ لوگوں کو نہ بتانا اس خیال سے کہ ان کی

قَوْمٍ كَرَاهِيَةً أَنْ لَا يَفْهَمُوا

سمجھ میں نہ آئیں گی

وَقَالَ عَلِيٌّ: حَدِّثُوا النَّاسَ بِمَا يَغْرِفُونَ أَلْتَجِبُونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ؟ (یہ عین مناسب ہے کیونکہ) حضرت علی رضی اللہ عنہ کا ارشاد ہے کہ لوگوں سے وہ باتیں کرو جنہیں وہ پہچانتے ہوں۔ کیا تمہیں یہ پسند ہے کہ لوگ اللہ اور اس

کے رسول کو جھٹلا دیں؟

تشریح: منشا یہ ہے کہ ہر شخص سے اس کے فہم کے مطابق بات کرنی چاہیے، اگر لوگوں سے ایسی بات کی جائے جو ان کی سمجھ سے بالاتر ہو تو ظاہر ہے کہ وہ اس کو تسلیم نہیں کریں گے، اس لیے رسول اللہ ﷺ کی صاف صریح حدیثیں بیان کرو، جو ان کی سمجھ کے مطابق ہوں۔ تفصیلات کو اہل علم کے لیے چھوڑ دو۔

۱۲۷۔ حَدَّثَنَا بِهِ عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ مَعْرُوفٍ عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ.

(۱۲۷) ہم سے عبید اللہ بن موسیٰ نے معروف کے واسطے سے بیان کیا، انہوں نے طفیل سے نقل کیا، انہوں نے حضرت علی رضی اللہ عنہ سے (مضمون حدیث

حدثوا الناس بما يعرفون النسخ بیان کیا، ترجمہ گزر چکا ہے۔)

(۱۲۸) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم سے معاذ بن ہشام

نے بیان کیا، اس نے کہا کہ میرے باپ نے قتادہ کے واسطے سے نقل کیا، وہ

انس بن مالک سے روایت کرتے ہیں کہ (ایک مرتبہ) حضرت معاذ بن

جبل رضی اللہ عنہ رسول اللہ ﷺ کے پیچھے سواری پر سوار تھے، آپ نے فرمایا:

”اے معاذ بن جبل!“ میں نے عرض کیا، حاضر ہوں یا رسول اللہ! آپ ﷺ

نے (دوبارہ) فرمایا: ”اے معاذ!“ میں نے عرض کیا: حاضر ہوں اے اللہ

کے رسول! آپ ﷺ نے (سہ بارہ) فرمایا: ”اے معاذ!“ میں نے عرض

کیا: حاضر اے اللہ کے رسول! تین بار ایسا ہوا۔ (اس کے بعد) آپ ﷺ

نے فرمایا کہ ”جو شخص سچے دل سے اس بات کی گواہی دے کہ اللہ کے سوا

کوئی معبود نہیں ہے اور محمد ﷺ اللہ کے سچے رسول ہیں، اللہ تعالیٰ اس کو

(دوزخ کی) آگ پر حرام کر دیتا ہے۔“ میں نے کہا: یا رسول اللہ! کیا اس

بات سے لوگوں کو باخبر نہ کر دوں تا کہ وہ خوش ہو جائیں؟ آپ ﷺ نے

فرمایا: ”(اگر تم یہ خبر سناؤ گے) تو لوگ اس پر بھروسہ کر بیٹھیں گے (اور عمل

چھوڑ دیں گے)“ حضرت معاذ رضی اللہ عنہ نے انتقال کے وقت یہ حدیث اس

خیال سے بیان فرمادی کہ کہیں حدیث رسول چھپانے کے گناہ پر ان سے

آخرت میں مواخذہ نہ ہو۔

(۱۲۹) ہم سے مسدد نے بیان کیا، ان سے معتمر نے بیان کیا، انہوں نے

اپنے باپ سے سنا، انہوں نے حضرت انس رضی اللہ عنہ سے سنا، وہ کہتے ہیں کہ مجھ

سے بیان کیا گیا کہ رسول کریم ﷺ نے ایک روز معاذ رضی اللہ عنہ سے فرمایا کہ

”جو شخص اللہ سے اس کیفیت کے ساتھ ملاقات کرے کہ اس نے اللہ کے

ساتھ کسی کو شریک نہ کیا ہو، وہ (یقیناً) جنت میں داخل ہوگا۔“ معاذ بولے:

۱۲۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ:

أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي،

عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ

النَّبِيَّ ﷺ وَمُعَاذٌ رَدِيْفُهُ عَلَى الرَّحْلِ قَالَ:

((يَا مُعَاذُ بْنُ جَبَلٍ!)) قَالَ: لَبَّيْكَ يَا رَسُولَ

اللَّهِ وَسَعْدَيْكَ. قَالَ: ((يَا مُعَاذُ!)) قَالَ: لَبَّيْكَ

يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. ثَلَاثًا. قَالَ: ((مَا

مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا

رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى

النَّارِ)). قَالَ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْبِرُ بِهِ

النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: ((إِذَا يَتَكَلَّمُوا)).

وَأَخْبَرُ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ ثَلَاثًا [طرفہ فی:

[۱۲۹] [مسلم: ۱۴۸]

۱۲۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ،

قَالَ: سَمِعْتُ أَبِي قَالَ، سَمِعْتُ أَنَسًا، قَالَ:

ذَكَرَ لِي أَنَّ النَّبِيَّ ﷺ قَالَ لِمُعَاذٍ: ((مَنْ لَقِيَ

اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ)). قَالَ:

أَلَا أَبْشُرُ بِهِ النَّاسَ؟ قَالَ: ((لَا، إِنِّي أَخَافُ

[رَاجِع: ۱۲۸]

یا رسول اللہ! کیا میں اس بات کی لوگوں کو بشارت نہ سنا دوں؟ آپ ﷺ نے فرمایا: ”نہیں، مجھے خوف ہے کہ لوگ اس پر بھروسہ کر بیٹھیں گے۔“

تشریح: اور اپنی غلطی سے ایک اعمال میں سستی کریں گے۔ نجات اخروی کے اصل الاصول عقیدہ توحید و رسالت کا بیان کرنا نبی کریم ﷺ کا مقصد تھا، جن کے ساتھ لازماً اعمال صالحہ کا ربط ہے۔ جن سے اس عقیدہ کی درستگی کا ثبوت ملتا ہے۔ اسی لئے بعض روایت میں کلمہ توحید لا الہ الا اللہ کو جنت کی کنجی بتلاتے ہوئے کنجی کے لیے دندانون کا ہونا بھی ضروری قرار دیا گیا ہے۔ اسی طرح اعمال صالحہ اس کنجی کے دندانے ہیں۔ بغیر دندانے والی کنجی سے قفل کھولنا محال ہے ایسے ہی بغیر اعمال صالحہ کے دعوائے ایمان و دخول جنت ناممکن، اس کے بعد اللہ ہر لغزش کو معاف کرنے والا ہے۔

بَابُ الْحَيَاءِ فِي الْعِلْمِ . باب: اس بیان میں کہ حصول علم میں شرمنا مناسب

نہیں ہے

مجاہد کہتے ہیں کہ متکبر اور شرمنا والا آدمی علم حاصل نہیں کر سکتا۔
ام المؤمنین حضرت عائشہ رضی اللہ عنہا کا ارشاد ہے کہ انصار عورتیں اچھی عورتیں ہیں کہ شرم انہیں دین میں سمجھ پیدا کرنے سے نہیں روکتی۔

وَقَالَ مُجَاهِدٌ: لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَكْبِرٌ وَلَا مُسْتَكْبِرٌ، وَقَالَتْ عَائِشَةُ: نِعَمَ النِّسَاءِ نِسَاءُ الْأَنْصَارِ لَمْ يَمْنَعْنَهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ.

تشریح: متکبر اپنے تکبر کی حماقت میں مبتلا ہے جو کسی سے تحصیل علم اپنی کسر شان سمجھتا ہے اور شرم کرنے والا اپنی کم عقلی سے ایسی جگہ حیا دار بن رہا ہے، جہاں حیا و شرم کا کوئی مقام نہیں۔

(۱۳۰) ہم سے محمد بن سلام نے بیان کیا، کہا کہ اسے ابو معاویہ نے خبر دی، ان سے ہشام نے اپنے باپ کے واسطے سے بیان کیا، انہوں نے زینب بنت ام سلمہ کے واسطے سے نقل کیا، وہ (اپنی والدہ) ام المؤمنین حضرت ام سلمہ رضی اللہ عنہا سے روایت کرتی ہیں کہ ام سلیم (نامی ایک عورت) رسول کریم ﷺ کی خدمت اقدس میں حاضر ہوئیں اور عرض کیا کہ یا رسول اللہ! اللہ تعالیٰ حق بات بیان کرنے سے نہیں شرماتا (اس لیے میں پوچھتی ہوں کہ) کیا احتلام سے عورت پر بھی غسل ضروری ہے؟ آپ ﷺ نے فرمایا کہ ”ہاں“ (جب عورت پانی دیکھ لے۔) (یعنی کپڑے وغیرہ پر مٹی کا اثر معلوم ہو) تو (یہ سن کر) حضرت ام سلمہ رضی اللہ عنہا نے (شرم کی وجہ سے) اپنا چہرہ چھپا لیا اور کہا: یا رسول اللہ! کیا عورت کو بھی احتلام ہوتا ہے؟ آپ نے فرمایا: ”ہاں! تیرے ہاتھ خاک آلود ہوں، پھر کیوں اس کا بچہ اس کی صورت کی مشابہہ ہوتا ہے۔“ (یعنی یہی اس کے احتلام کا ثبوت ہے)

۱۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: جَاءَتْ أُمُّ سَلِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنْ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا اخْتَلَمَتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا رَأَتْ الْمَاءَ)). فَغَطَّتْ أُمُّ سَلَمَةَ - تَغْنِي وَجْهَهَا - وَقَالَتْ: يَا رَسُولَ اللَّهِ! أَوْ تَحْتَلِمُ الْمَرْأَةُ قَالَ: ((نَعَمْ، قَرِبَتْ يَمِينُكَ، قِيمَ يُشْبِهُهَا وَلَكِنَّهَا؟)). [اطرافہ فی: ۲۸۲، ۳۳۲۸، ۶۰۹۱، ۶۱۲۱] [مسلم: ۷۱۲، ۷۱۳؛ ترمذی:

تشریح: انصار کی عورتیں ان مخصوص مسائل کے دریافت کرنے میں کسی قسم کی شرم سے کام نہیں لیتی تھیں، جن کا تعلق صرف عورتوں سے ہے۔ یہ واقعہ ہے کہ اگر وہ رسول اللہ ﷺ سے ان مسائل کو وضاحت کے ساتھ دریافت نہ کرتیں تو آج مسلمان عورتوں کو اپنی زندگی کے اس گوشے کے لئے راہنمائی کہاں سے ملتی، اسی طرح مذکورہ حدیث میں حضرت ام سلیم رضی اللہ عنہا نے نہایت خوبصورتی کے ساتھ پہلے اللہ تعالیٰ کی صفت خاص بیان فرمائی کہ وہ حق بات کے بیان میں نہیں شرماتا، پھر وہ مسئلہ دریافت کیا جو بظاہر شرم سے تعلق رکھتا ہے، مگر مسئلہ ہونے کی حیثیت میں اپنی جگہ دریافت طلب تھا، پس پوری امت پر سب سے پہلے رسول اللہ ﷺ کا بڑا احسان ہے کہ آپ ﷺ نے ذاتی زندگی سے متعلق بھی وہ باتیں کھول کر بیان فرمادیں جنہیں عام طور پر لوگ بے جا شرم کے سہارے بیان نہیں کرتے اور دوسری طرف صحابیہ عورتوں کی بھی یہ امت بے حد ممنون ہے کہ انہوں نے آپ سے سب مسائل دریافت کر ڈالے، جن کی ہر عورت کو ضرورت پیش آتی ہے۔

حضرت زینب بنت عبد اللہ بن الاسد مخزومی رضی اللہ عنہا اپنے زمانہ کی بڑی فاضلہ عالمہ خاتون تھیں، ان کی والدہ ماجدہ ام سلمہ رضی اللہ عنہا اپنے خاوند عبد اللہ کی وفات کے بعد غزوہ احد کے بعد عدت گزارنے پر نبی کریم ﷺ کی زوجیت سے شرف ہوئیں تو ان کی تربیت آپ ﷺ ہی کے پاس ہوئی۔ حضرت ام سلمہ رضی اللہ عنہا اسلام میں پہلی خاتون ہیں جنہوں نے مدینہ طیبہ کو ہجرت کی، ان کے خاوند ابوسلمہ بدر میں بھی شریک تھے، احد میں یہ مجروح ہوئے اور بعد میں وفات پائی، جن کے جنازے پر نبی کریم ﷺ نے نو کجیروں سے نماز جنازہ ادا فرمائی تھی، اس وقت ام سلمہ حاملہ تھیں۔ وضع حمل کے بعد نبی کریم ﷺ کے حرم میں ان کو شرف حاصل ہوا۔ سیدہ ام سلیم حضرت انس کی والدہ محترمہ ہیں اور حضرت ابوطحہ انصاری کی زوجہ مطہرہ ہیں، اسلام میں ان کا بھی بڑا اونچا مقام ہے۔ رضی اللہ عنہا۔

۱۳۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَهِيَ مَثَلُ الْمُسْلِمِ، حَدَّثُونِي مَا هِيَ؟)) فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَايِئَةِ، وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. قَالَ عَبْدُ اللَّهِ: فَاسْتَحْيَيْتُ. قَالُوا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هِيَ النَّخْلَةُ)). قَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ أَبِي بِمَا وَقَعَ فِي نَفْسِي فَقَالَ: لَأَنْ تَكُونِ فَلْتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا. [راجع: ۶۱] [ترمذی: ۲۸۶۷]

(۱۳۱) ہم سے اسماعیل نے بیان کیا، ان سے مالک نے عبد اللہ بن دینار کے واسطے سے بیان کیا، وہ عبد اللہ بن عمر سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے (ایک مرتبہ) فرمایا کہ ”درختوں میں سے ایک درخت (ایسا) ہے۔ جس کے پتے (کبھی) نہیں جھڑتے اور اس کی مثال مسلمان جیسی ہے۔ مجھے بتلاؤ وہ کیا (درخت) ہے؟“ تو لوگ جنگلی درختوں (کی سوچ) میں پڑ گئے اور میرے دل میں آیا (کہ میں بتلا دوں) کہ وہ کھجور (کا پیڑ) ہے، عبد اللہ کہتے ہیں کہ پھر مجھے شرم آ گئی (اور میں چپ ہی رہا) تب لوگوں نے عرض کیا: یا رسول اللہ! آپ ہی (خود) اس کے بارہ میں بتلائیے، آپ ﷺ نے فرمایا: ”وہ کھجور ہے۔“ عبد اللہ کہتے ہیں کہ میرے جی میں جو بات تھی وہ اپنے والد (حضرت عمر رضی اللہ عنہ) کو بتلائی، وہ کہنے لگے کہ اگر تو (اس وقت) کہہ دیتا تو میرے لیے ایسے ایسے قیمتی سرمایہ سے زیادہ محبوب ہوتا۔

تشریح: اس سے قبل بھی دوسرے باب کے تحت یہ حدیث آچکی ہے۔ یہاں اس لئے بیان کیا ہے کہ اس میں شرم کا ذکر ہے عبد اللہ بن عمر رضی اللہ عنہما اگر شرم نہ کرتے تو جواب دینے کی فضیلت انہیں حاصل ہو جاتی، جس کی طرف حضرت عمر رضی اللہ عنہ نے اشارہ فرمایا کہ اگر تم بتلا دیتے تو میرے لئے بہت بڑی خوشی ہوتی۔ اس حدیث سے بھی معلوم ہوا کہ ایسے موقع پر شرم سے کام نہ لینا چاہیے۔ اس سے اولاد کی نیکیوں اور علمی صلاحیتوں پر والدین کا خوش ہونا بھی ثابت ہوا جو ایک فطری امر ہے۔

بَابُ مَنْ اسْتَحْيَا قَامَرَ غَيْرَهُ باب: اس بیان میں کہ مسائل شرعیہ معلوم کرنے میں جو شخص (کسی معقول وجہ سے) شرمائے وہ کسی دوسرے آدمی کے ذریعہ سے مسئلہ معلوم کر لے

۱۳۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلِيِّ [ابْنِ أَبِي طَالِبٍ] قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَأَمَرْتُ الْمُقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ فَمَسَّاهُ فَقَالَ: ((فِيهِ الْوُضُوءُ)). [طرفاء فی: ۲۷۸، ۲۶۹] [مسلم: ۶۹۵، ۶۹۶؛ نسائی: ۴۳۶، ۱۵۷]

۱۳۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا نَافِعٌ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا، قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ! مِنْ أَيْنَ بَأْمَرْنَا أَنْ نَهْلُ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ ((يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحَلِيفَةِ، وَيَهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قُرْنٍ)). وَقَالَ ابْنُ عُمَرَ وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَكْلَمٍ)). وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ. [اطرافہ فی: ۱۵۲۲، ۱۵۲۵]

تشریح: حضرت علی رضی اللہ عنہ نے رسول اللہ ﷺ سے اپنے رفیقہ دامادی کی بنا پر اس مسئلے کے بارے میں شرم محسوس کی مگر مسئلہ معلوم کرنا ضروری تھا تو دوسرے صحابی کے ذریعے دریافت کرایا۔ اسی سے ترجمہ الباب ثابت ہوتا ہے۔

بَابُ ذِكْرِ الْعِلْمِ وَالْفَتَا فِي الْمَسْجِدِ باب: مسجد میں علمی مذاکرہ کرنا اور فتویٰ دینا جائز ہے

۱۳۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا نَافِعٌ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا، قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ! مِنْ أَيْنَ بَأْمَرْنَا أَنْ نَهْلُ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ ((يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحَلِيفَةِ، وَيَهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قُرْنٍ)). وَقَالَ ابْنُ عُمَرَ وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَكْلَمٍ)). وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ. [اطرافہ فی: ۱۵۲۲، ۱۵۲۵]

۱۳۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا نَافِعٌ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا، قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ! مِنْ أَيْنَ بَأْمَرْنَا أَنْ نَهْلُ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ ((يَهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحَلِيفَةِ، وَيَهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيَهْلُ أَهْلُ نَجْدٍ مِنْ قُرْنٍ)). وَقَالَ ابْنُ عُمَرَ وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَكْلَمٍ)). وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ. [اطرافہ فی: ۱۵۲۲، ۱۵۲۵]

تشریح: مسجد میں سوال کیا گیا اور مسجد میں رسول اللہ ﷺ نے جواب دیا۔ اس سے ثابت ہوا کہ مساجد کو دارالحدیث کے لیے استعمال کیا جاسکتا ہے۔

باب: سائل کو اس کے سوال سے زیادہ جواب دینا
(تا کہ اسے تفصیلی معلومات ہو جائیں)

**بَابُ مَنْ أَجَابَ السَّائِلَ
بِأَكْثَرَ مِمَّا سَأَلَهُ**

(۱۳۳) ہم سے آدم نے بیان کیا، کہا ان کو ابن ابی ذئب نے نافع کے واسطے سے خبر دی، وہ عبداللہ بن عمر رضی اللہ عنہما سے روایت کرتے ہیں، وہ رسول اللہ ﷺ سے اور (دوسری سند میں) زہری سالم سے، کہا وہ ابن عمر رضی اللہ عنہما سے، وہ نبی ﷺ سے روایت کرتے ہیں کہ ایک شخص نے آپ سے پوچھا کہ احرام باندھنے والے کو کیا پہننا چاہیے؟ آپ ﷺ نے فرمایا کہ ”نہ قیص پہنے نہ صافہ باندھے اور نہ پاجامہ اور نہ کوئی سرپوش اوڑھے اور نہ کوئی زعفران اور درس سے رنگا ہوا کپڑا پہنے اور اگر جوتے نہ ملیں تو موزے پہن لے اور انہیں (اس طرح) کاٹ دے کہ ٹخنوں سے نیچے ہو جائیں۔“

۱۳۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، ح: وَعَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا سَأَلَهُ: مَا يَلْبَسُ الْمُخْرِمُ؟ فَقَالَ: ((لَا يَلْبَسُ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُتْسَ وَلَا ثَوْبًا مَسَّهُ الْوَرْسُ أَوْ الزَّعْفَرَانُ، فَإِنْ لَمْ يَجِدِ التَّلْعِينَ فَلْيَلْبَسِ الْخَفَيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ الْكُعْبَيْنِ)). [إطرافه في: ۳۶۶، ۱۵۴۲،

۱۸۳۸، ۱۸۴۲، ۵۷۹۴، ۵۸۰۳، ۵۸۰۵،

۵۸۰۶، ۵۸۴۷، ۵۸۵۲] [مسلم: ۶۷۹۲؛

نسائي: ۲۶۶۵؛ ابن ماجه: ۲۹۳۲]

تشریح: درس ایک قسم کی خوشبودار گھاس ہوتی ہے۔ حج کا احرام باندھنے کے بعد اس کا استعمال جائز نہیں۔ سائل نے سوال تو مختصر سا کیا تھا، مگر رسول اللہ ﷺ نے تفصیل کے ساتھ اس کو جواب دیا، تاکہ جواب نامکمل نہ رہ جائے۔ اس سے معلوم ہوا کہ استاد کو مسائل کی تفصیل میں فیاضی سے کام لینا چاہیے تاکہ طلباء کے لیے کوئی گوشہ تشنہ محمّل نہ رہ جائے۔

الحمد للہ کہ آج عشرہ اول ربیع الثانی ۱۳۸۷ھ میں کتاب العلم کے ترجمہ و حواشی سے فراغت حاصل ہوئی، اس سلسلہ میں بوجہ کم علمی کے خادم سے جو لغزش ہوئی ہو اللہ تعالیٰ اسے معاف فرمائے۔

ربنا لا علم لنا الا ما علمتنا انك انت العليم الحكيم۔ رب اشرح لی صدري ویسر لی امری۔

(آمین یا ارحم الراحمین۔)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْوُضُوءِ

وضو کا بیان

تشریح: وضو کے لغوی معنی صفائی ستھرائی اور روشنی کے ہیں۔ شرعی اصطلاح میں وضو طریقہ مقررہ کے ساتھ صفائی کرنا ہے جس کی برکت سے قیامت کے دن اعضائے وضو کو نور حاصل ہوگا۔ امام بخاری رحمہ اللہ نے کتاب الوضوء کو آیت قرآنی سے شروع فرما کر اشارہ فرمایا کہ آئندہ جملہ تفصیلات کو اس آیت کی تفسیر سمجھنا چاہیے۔ آیت مبارکہ میں بسلسلہ وضو چہرہ دھونا اور کہنوں تک دونوں ہاتھوں کو دھونا، سر کا مسح کرنا اور ٹخنوں تک پیروں کا دھونا اصول وضو کے طرز پر بیان کئے گئے ہیں۔ پورے سر کا مسح ایک بار کرنا یہی مسلک رائج ہے۔ جس کی صورت آئندہ بیان ہوگی۔

لفظ وضو کی تحقیق میں علامہ قسطلانی رحمہ اللہ فرماتے ہیں:

”وهو بالضم الفعل وبالفتح الماء الذي يتوضأ به وحكى في كل الفتح والضم وهو مشتق من الوضاء وهو الحسن والنظافة لان المصلى يتنظف به فيصير وضيا“

یعنی وضو کا لفظ واؤ کے پیش کے ساتھ وضو کرنے کے معنی میں ہے اور واؤ کے زیر کے ساتھ لفظ وضو اس پانی پر بولا جاتا ہے جس سے وضو کیا جاتا ہے۔ یہ لفظ ”وضاءت“ سے مشتق ہے جس کے معنی حسن اور نظافت کے ہیں۔ نمازی اس سے نظافت بھی حاصل کرتا ہے۔ پس وہ ایک طرح سے صاحب حسن ہو جاتا ہے۔ عبادت کے لیے وضو کا عمل بھی ان خصوصیات اسلام سے ہے جس کی نظیر مذاہب عالم میں نہیں ملے گی۔ وللتفصیل مقام اخر۔

بَابُ: فِي الْوُضُوءِ مَا جَاءَ فِي

قَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾ [المائدة: 6]

اور اس آیت کے بیان میں کہ اللہ تعالیٰ نے فرمایا: ”اے ایمان والو! جب تم نماز کے لئے کھڑے ہو جاؤ تو (پہلے وضو کرتے ہوئے) اپنے چہروں کو اور اپنے ہاتھوں کو کہنوں تک دھولو۔ اور اپنے سروں کا مسح کرو۔ اور اپنے پاؤں ٹخنوں تک دھو۔“

امام بخاری رحمہ اللہ کہتے ہیں کہ نبی صلی اللہ علیہ وسلم نے فرمادیا کہ وضو میں (اعضا کا دھونا) ایک ایک مرتبہ فرض ہے اور آپ صلی اللہ علیہ وسلم نے (اعضاء) دو دو بار (دھو کر بھی) وضو کیا ہے اور تین تین بار بھی۔ ہاں تین مرتبہ سے زیادہ نہیں کیا اور علمائے وضو میں اسراف (پانی حد سے زائد استعمال کرنے) کو کمرہ کہا ہے کہ لوگ رسول کریم صلی اللہ علیہ وسلم کے فعل سے آگے بڑھ جائیں۔

تشریح: خاص طور پر ہاتھ پیروں کا تین تین بار سے زائد دھونا نبی کریم صلی اللہ علیہ وسلم سے ثابت نہیں ہے۔ ابو داؤد کی روایت میں ہے کہ نبی کریم صلی اللہ علیہ وسلم نے وضو میں سب اعضا تین تین بار دھوئے پھر فرمایا کہ ”جس نے اس پر زیادہ یا کم کیا اس نے برا کیا اور ظلم کیا۔“

ابن خزيمة کی روایت میں صرف یوں ہے کہ جس نے زیادہ کیا یہی صحیح ہے اور پچھلی روایت میں کم کرنے کا لفظ غیر صحیح ہے۔ کیونکہ تین بار سے کم وضو بالاجماع برائے نہیں ہے۔

بَابُ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

باب: اس بارے میں کہ نماز بغیر پاکی کے قبول ہی نہیں ہوتی

تشریح: یہ ترجمہ باب خود ایک حدیث میں وارد ہے۔ جسے ترمذی وغیرہ نے ابن عمر رضی اللہ عنہما سے روایت کیا ہے کہ نماز بغیر طہارت کے قبول نہیں ہوتی اور چوری کے مال سے صدقہ قبول نہیں ہوتا۔ امام بخاری رحمہ اللہ اس روایت کو نہیں لائے کہ وہ ان کی شرط کے موافق نہ تھی۔

۱۳۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ)). قَالَ رَجُلٌ مِنْ حَضَرِ مَوْتَ: مَا الْحَدَّثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: فُسَاءٌ أَوْ ضَرَاطٌ. [طرفاء فی: ۶۹۵۴]

(۱۳۵) ہم سے اسحاق بن ابراہیم الحنظلی نے بیان کیا، انہیں عبدالرزاق نے خبر دی، انہیں معمر نے ہمام بن منبہ کے واسطے سے بتلایا کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ کہہ رہے تھے کہ رسول اللہ ﷺ نے فرمایا کہ ”جو شخص حدیث کرے اس کی نماز قبول نہیں ہوتی جب تک کہ وہ (دوبارہ) وضو نہ کر لے۔“ حضر موت (ایک جگہ کا نام) کے ایک شخص نے پوچھا: اے ابو ہریرہ! حدیث ہونا کیا ہے؟ آپ ﷺ نے فرمایا کہ (پاخانہ کے مقام سے نکلنے والی) آواز والی یا بے آواز والی ہو۔

[مسلم: ۵۳۷؛ ابوداؤد: ۶۰]

تشریح: فسا اس ہوا کو کہتے ہیں جو ہلکی آواز سے آدی کے مقعد سے نکلتی ہے اور ضراط وہ ہوا جس میں آواز ہو۔

بَابُ فَضْلِ الْوُضُوءِ وَالْغُرِّ الْمُحَجَّلُونَ مِنْ آثَارِ الْوُضُوءِ

باب: وضو کی فضیلت کے بیان میں (اور ان لوگوں کی فضیلت میں) جو (قیامت کے دن) وضو کے نشانات سے سفید پیشانی اور سفید ہاتھ پاؤں والے ہوں گے

نشانات سے سفید پیشانی اور سفید ہاتھ پاؤں والے ہوں گے

۱۳۶۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ نُعَيْمِ الْمُجَمِّرِ، قَالَ: رَفِئْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ، فَتَوَضَّأَ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ أُمَّتِي يَدْعُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ

(۱۳۶) ہم سے یحییٰ بن بکر نے بیان کیا، ان سے لیث نے خالد کے واسطے سے نقل کیا، وہ سعید بن ابی ہلال سے نقل کرتے ہیں، وہ نعیم المجمر سے، وہ کہتے ہیں کہ میں (ایک مرتبہ) ابو ہریرہ رضی اللہ عنہ کے ساتھ مسجد کی چھت پر چڑھا۔ تو آپ نے وضو کیا اور کہا کہ میں نے رسول اللہ ﷺ سے سنا تھا کہ آپ ﷺ فرما رہے تھے کہ ”میری امت کے لوگ وضو کے نشانات کی وجہ سے قیامت کے دن سفید پیشانی اور سفید ہاتھ پاؤں والوں کی شکل میں

آثَارِ الْوُضُوءِ، فَمِنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ بُلَاءُ جَائِسَ گے۔ تو تم میں سے جو کوئی اپنی چمک بڑھانا چاہتا ہے تو وہ غُرَّتَهُ فَلْيَفْعَلْ)) [مسلم: ۵۷۹، ۵۸۰]

تشریح: جو اعضا وضو میں دھوئے جاتے ہیں قیامت میں وہ سفید اور روشن ہوں گے، ان ہی کو غرامحجلین کہا گیا ہے۔ چمک بڑھانے کا مطلب یہ کہ ہاتھوں کو کندھوں تک اور پاؤں کو گھٹن تک دھوئے۔ ابو ہریرہ رضی اللہ عنہ بعض دفعہ ایسا ہی کیا کرتے تھے۔

بَابُ: لَا يَتَوَضَّأُ مِنَ الشَّكِّ

باب: اس بارے میں کہ جب تک (وضو) ٹوٹنے کا

حَتَّى يَسْتَيْقِنَ پورا یقین نہ ہو محض شک کی وجہ سے نیا وضو نہ کرے

۱۳۷۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ شَكَا إِلَى رَسُولِ اللَّهِ ﷺ الرَّجُلَ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ فَقَالَ: ((لَا يَنْفَعُكَ أَوْ لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا)). [طرفاء فی: ۱۷۷، ۲۰۵۶] [مسلم: ۸۰۴]

۱۳۷۔ ہم سے علی نے بیان کیا، ان سے سفیان نے، ان سے زہری نے سعید بن المسیب کے واسطے سے نقل کیا، وہ عباد بن تمیم سے روایت کرتے ہیں، وہ اپنے چچا (عبداللہ بن زید) سے روایت کرتے ہیں کہ انہوں نے رسول کریم ﷺ سے شکایت کی کہ ایک شخص ہے جسے یہ خیال ہوتا ہے کہ نماز میں کوئی چیز (یعنی ہوائی) معلوم ہوئی ہے۔ آپ ﷺ نے فرمایا کہ ”(نماز سے) نہ پھرے یا نہ مڑے، جب تک آواز نہ سنے یا بونہ پائے۔“

ابوداؤد: ۱۷۶؛ نسائی: ۱۶۰؛ ابن ماجہ: ۵۱۳

تشریح: اگر نماز پڑھتے ہوئے ہوا خارج ہونے کا شک ہو تو محض شک سے وضو نہیں ٹوٹتا۔ جب تک ہوا خارج ہونے کی آواز یا اس کی بدبو معلوم نہ کر لے۔ باب کا یہی مقصد ہے۔ یہ حکم عام ہے خواہ نماز کے اندر ہو یا نماز کے باہر۔ امام نووی رحمہ اللہ نے کہا کہ اس حدیث سے ایک بڑا قاعدہ کلی نکلتا ہے کہ کوئی یقینی کام شک کی وجہ سے زائل نہ ہوگا۔ مثلاً: ہر فرش یا ہر جگہ یا ہر کپڑا جو پاک صاف اور ستر ہوا ہو اگر کوئی اس کی پاکی میں شک کرے تو وہ شک غلط ہوگا۔

بَابُ التَّخْفِيفِ فِي الْوُضُوءِ

باب: اس بارے میں کہ ہلکا وضو کرنا بھی درست

اور جائز ہے

تشریح: اس کا مطلب یہ کہ نماز پانی اعضا پر بہا لے، یا وضو میں اعضا کو صرف ایک ایک بار دھو لے۔ یا ان پر پانی کم ڈالے بوقت ضرورت یہ سب صورتیں جائز ہیں۔

۱۳۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ ثَمَّ صَلَّى، وَرَبَّمَا قَالَ: اضْطَجَعَ حَتَّى

۱۳۸۔ ہم سے علی بن عبداللہ نے بیان کیا، ان سے سفیان نے عمرو کے واسطے سے نقل کیا، انہیں کریب نے ابن عباس رضی اللہ عنہما سے خبر دی کہ نبی کریم ﷺ سوئے یہاں تک کہ آپ خراٹے لینے لگے۔ پھر آپ نے نماز پڑھی اور کبھی (راوی نے یوں) کہا کہ آپ ﷺ لیٹ گئے۔ پھر خراٹے

نَفَخَ ثُمَّ قَامَ فَصَلَّى. حَدَّثَنَا، ثُمَّ حَدَّثَنَا بِهِ
 سُفْيَانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرِو عَنْ كُرَيْبٍ
 عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ
 لَيْلَةً، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَلَمَّا
 كَانَ فِي بَعْضِ اللَّيْلِ قَامَ النَّبِيُّ ﷺ فَتَوَضَّأَ مِنْ
 شَنْ مُعَلَّتِي وَضُوءٌ خَفِيفًا - يُخَفِّفُهُ عَمْرُو
 وَيُقَلِّلُهُ - وَقَامَ يُصَلِّي فَتَوَضَّأَتْ نَحْوًا مِمَّا
 تَوَضَّأَ، ثُمَّ جَنَّتْ فَقُمْتُ عَنْ يَسَارِهِ - وَرُبَّمَا
 قَالَ سُفْيَانُ: عَنْ شِمَالِهِ - فَحَوَّلَنِي فَجَعَلَنِي
 عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ،
 فَتَامَ حَتَّى نَفَخَ، ثُمَّ أَتَاهُ الْمُنَادِي فَأَذَنَهُ
 بِالصَّلَاةِ، فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى
 وَلَمْ يَتَوَضَّأْ. فَلَمَّا لَعَمَرُو: إِنَّ نَاسًا يَقُولُونَ
 إِنَّ رَسُولَ اللَّهِ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ
 قَالَ عَمْرُو: سَمِعْتُ عُبَيْدَ بْنَ عَمْرِو يَقُولُ:
 رُفِئَا الْأَنْبِيَاءُ وَخَيٌّ، ثُمَّ قَرَأَ: ﴿إِنِّي أَرَى فِي
 الْمَنَامِ أَنِّي أَذْبَحُكَ﴾. [الصفات: ۱۰۲]

[راجع: ۱۱۷] [مسلم: ۱۷۹۳؛ نسائي: ۴۴۱؛ ابن
 ماجه: ۴۲۳]

لینے لگے۔ پھر آپ ﷺ کھڑے ہوئے اس کے بعد نماز پڑھی۔ پھر
 سفیان نے ہم سے دوسری مرتبہ یہی حدیث بیان کی عمرو سے، انہوں نے
 کریب سے، انہوں نے ابن عباس رضی اللہ عنہما سے نقل کیا کہ وہ کہتے تھے کہ
 (ایک مرتبہ) میں نے اپنی خالہ (ام المومنین) حضرت ميمونہ کے گھرات
 گزاری، تو (میں نے دیکھا کہ) رسول اللہ ﷺ رات کو اٹھے۔ جب
 تھوڑی رات باقی رہ گئی۔ تو آپ ﷺ نے اٹھ کر ایک لٹکے ہوئے
 مشکیزے سے ہلکا سا وضو کیا۔ عمرو اس کا ہلکا پن اور معمولی ہونا بیان کرتے
 تھے اور آپ کھڑے ہو کر نماز پڑھنے لگے، تو میں نے بھی اسی طرح وضو کیا۔
 جس طرح آپ ﷺ نے کیا تھا۔ پھر آ کر آپ کے بائیں طرف کھڑا
 ہو گیا۔ اور کبھی سفیان نے عن یسارہ کی بجائے عن شمالہ کا لفظ کہا (مطلب
 دونوں کا ایک ہی ہے) پھر آپ ﷺ نے مجھے پھیر لیا اور اپنی داہنی جانب
 کر لیا۔ پھر نماز پڑھی جس قدر اللہ کو منظور تھا۔ پھر آپ لیٹ گئے اور سو
 گئے۔ حتیٰ کہ خرافوں کی آواز آنے لگی۔ پھر آپ کی خدمت میں مؤذن
 حاضر ہوا اور اس نے آپ کو نماز کی اطلاع دی۔ آپ ﷺ اس کے ساتھ
 نماز کے لیے تشریف لے گئے۔ پھر آپ نے نماز پڑھی اور وضو نہیں کیا۔
 (سفیان کہتے ہیں کہ) ہم نے عمرو سے کہا: کچھ لوگ کہتے ہیں کہ رسول
 اللہ ﷺ کی آنکھیں سوتی تھیں، دل نہیں سوتا تھا۔ عمرو نے کہا میں نے
 عبید بن عیسر سے سنا، وہ کہتے تھے کہ انبیاء علیہم السلام کے خواب بھی جی ہوتے ہیں۔
 پھر (قرآن کی یہ) آیت پڑھی: ”میں خواب میں دیکھتا ہوں کہ میں تجھے
 ذبح کر رہا ہوں۔“

تشریح: رسول کریم ﷺ نے رات کو جو وضو فرمایا تھا تو تین مرتبہ ہر عضو کو نپس دھویا، یا دھویا تو اچھی طرح ملا نہیں، بس پانی بہا دیا۔ جس سے ثابت ہوا
 کہ اس طرح بھی وضو ہو جاتا ہے۔ یہ بات صرف رسول اللہ ﷺ کے ساتھ خاص تھی کہ نیند سے آپ کا وضو نپس ٹوٹتا تھا۔ آپ کے علاوہ کسی بھی شخص کو
 لیٹ کر یوں غفلت کی نیند آجائے تو اس کا وضو ٹوٹ جاتا ہے۔ تخفیف وضو کا یہ بھی مطلب ہے کہ پانی کی استعمال فرمایا اور اعضائے وضو پر زیادہ پانی نہیں ڈالا۔
 آیت میں حضرت ابراہیم علیہ السلام کا قول ہے جو انہوں نے اپنے بیٹے سے فرمایا تھا۔ عبید نے ثابت کیا کہ حضرت ابراہیم نے اپنے خواب کو وحی
 ہی سمجھا اسی لئے وہ اپنے لخت جگر کی قربانی کے لئے مستعد ہو گئے۔ معلوم ہوا کہ پیغمبروں کا خواب بھی وحی الہی کا درجہ رکھتا ہے اور یہ کہ پیغمبر سوتے ہیں، مگر
 ان کے دل جاگتے رہتے ہیں۔ عمرو نے یہی پوچھا تھا جسے عبید نے ثابت فرمایا۔ وضو میں ہلکا پن سے مراد یہ ہے کہ ایک ایک دفعہ دھویا اور ہاتھ پیروں کو
 پانی سے زیادہ نہیں ملا۔ بلکہ صرف پانی بہانے پر اقتصار کیا۔ (فتح الباری)

بَابُ إِسْبَاغِ الْوُضُوءِ

باب: وضو پورا کرنے کے بارے میں
حضرت عبداللہ بن عمر رضی اللہ عنہما کا قول ہے کہ ”وضو کا پورا کرنا اعضائے وضو کا صاف کرنا ہے۔“

وَقَدْ قَالَ ابْنُ عُمَرَ: إِسْبَاغُ الْوُضُوءِ: الْإِنْقَاءُ.

(۱۳۹) ہم سے عبداللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے موسیٰ بن عقبہ کے واسطے سے بیان کیا، انہوں نے کریب مولیٰ ابن عباس سے، انہوں نے اسامہ بن زید رضی اللہ عنہما سے سنا، وہ کہتے تھے کہ رسول اللہ ﷺ میدان عرفات سے واپس ہوئے۔ جب گھاٹی میں پہنچے تو آپ ﷺ اتر گئے۔ آپ ﷺ نے (پہلے) پیشاب کیا، پھر وضو کیا اور خوب اچھی طرح نہیں کیا۔ تب میں نے کہا: یا رسول اللہ! نماز کا وقت (آ گیا) آپ ﷺ نے فرمایا: ”نماز تمہارے آگے ہے (یعنی مرد دفعہ چل کر پڑھیں گے)۔“ جب مرد دفعہ میں پہنچے تو آپ نے خوب اچھی طرح وضو کیا، پھر جماعت کھڑی کی گئی، آپ ﷺ نے مغرب کی نماز پڑھی، پھر شخص نے اپنے اونٹ کو اپنی جگہ بٹھایا، پھر عشاء کی جماعت کھڑی کی گئی اور آپ نے نماز پڑھی اور ان دونوں نمازوں کے درمیان کوئی نماز نہیں پڑھی۔

۱۳۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كَرِيبِ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أَسَمَةَ بْنِ زَيْدٍ، أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّغِ الْوُضُوءَ. فَقُلْتُ الصَّلَاةُ يَا رَسُولَ اللَّهِ ﷺ. فَقَالَ: ((الصَّلَاةُ أَمَامَكَ)). فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أَقِيمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا. [اطرافہ فی: ۱۸۱، ۱۶۶۷،

۱۶۶۹، ۱۶۷۲] [مسلم: ۳۰۹۹، ۳۱۰۰، ۳۱۰۱، ۳۱۰۲، ۳۱۰۳؛ ابوداؤد: ۱۹۲۵]

نسائی: ۳۰۲۴، ۳۰۲۵]

تشریح: پہلی مرتبہ آپ نے وضو صرف پاکی حاصل کرنے کے لیے کیا تھا۔ دوسری مرتبہ نماز کے لیے کیا تو خوب اچھی طرح کیا، ہر اعضائے وضو کو تین تین بار دھویا۔ اس حدیث سے یہ بھی معلوم ہوا کہ مرد دفعہ میں مغرب و عشاء کو ملا کر پڑھنا چاہیے۔ اس رات میں آپ ﷺ نے آب زمزم سے وضو کیا تھا۔ جس سے آب زمزم سے وضو کرنا بھی ثابت ہوا۔ (فتح الباری)

بَابُ غَسْلِ الْوُجْهِ بِالْيَدَيْنِ مِنْ عَرَفَةَ وَاحِدَةٍ

باب: دونوں ہاتھوں سے چہرے کا صرف ایک چلو (پانی) سے دھونا بھی جائز ہے

تشریح: اس امر پر آگاہ کرنا مقصد ہے کہ دونوں ہاتھوں سے اکٹھے چلو بھرنا شرط نہیں ہے۔ (فتح الباری)

۱۴۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: (۱۴۰) ہم سے محمد بن عبد الرحیم نے روایت کیا، انہوں نے کہا مجھ کو ابو سلمہ الخزازی منصور بن سلمہ نے خبر دی، انہوں نے کہا ہم کو ابن بلال یعنی سلیمان

نے زید بن اسلم کے واسطے سے خبر دی، انہوں نے عطاء بن یسار سے سنا، انہوں نے حضرت عبداللہ بن عباس رضی اللہ عنہما سے نقل کیا کہ (ایک مرتبہ) انہوں نے (یعنی ابن عباس رضی اللہ عنہما نے) وضو کیا تو اپنا چہرہ دھویا (اس طرح کہ پہلے) پانی کے ایک چلو سے گلی کی اور ناک میں پانی دیا۔ پھر پانی کا ایک اور چلولیا، پھر اس کو اس طرح کیا (یعنی) دوسرے ہاتھ کو ملایا۔ پھر اس سے اپنا چہرہ دھویا۔ پھر پانی کا دوسرا چلولیا اور اس سے اپنا داہنا ہاتھ دھویا۔ پھر پانی کا ایک اور چلو لے کر اس سے اپنا بایاں ہاتھ دھویا۔ اس کے بعد اپنے سر کا مسح کیا۔ پھر پانی کا چلو لے کر داہنے پاؤں پر ڈالا اور اسے دھویا۔ پھر دوسرے چلو سے اپنا پاؤں دھویا۔ یعنی بایاں پاؤں اس کے بعد کہا کہ میں نے رسول اللہ ﷺ کو اسی طرح وضو کرتے ہوئے دیکھا ہے۔

سَلَمَةُ قَالَ: أَخْبَرَنَا ابْنُ بِلَالٍ - يَعْنِي سُلَيْمَانَ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ تَوَضَّأَ فَعَسَلَ وَجْهَهُ، أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَتَمَضَّمَصَ بِهَا وَاسْتَنْشَقَ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَعَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى عَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى، فَعَسَلَ بِهَا - يَعْنِي رِجْلَهُ الْيُسْرَى - ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. [ابوداود: ۱۳۷]

ترمذی: ۳۶، نسائی: ۱۰۱، ابن ماجہ: ۴۰۳، ۴۳۹

تشریح: ”وفي هذا الحديث دليل الجمع بين المضمضة والاستنشاق بغرفة واحدة.“
یعنی اس حدیث میں ایک ہی چلو سے گلی کرنا اور ناک میں پانی ڈالنا ثابت ہوا۔ (قططانی رحمہ اللہ)

باب: اس بارے میں کہ ہر حال میں بسم اللہ پڑھنا یہاں تک کہ جماع کے وقت بھی ضروری ہے

بَابُ التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الْوَقَاعِ

(۱۴۱) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے جریر نے منصور کے واسطے سے روایت کیا، انہوں نے سالم بن ابی الجعد سے نقل کیا، وہ کرب سے، وہ ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں، وہ اس حدیث کو نبی ﷺ تک پہنچاتے تھے کہ آپ نے فرمایا: ”جب تم میں سے کوئی اپنی بیوی سے جماع کرے تو کہے: اللہ کے نام کے ساتھ شروع کرتا ہوں۔ اے اللہ! ہمیں شیطان سے بچا اور شیطان کو اس چیز سے دور رکھ جو تو (اس جماع کے نتیجے میں) ہمیں عطا فرمائے“ یہ دعا پڑھنے کے بعد (جماع کرنے سے) میاں بیوی کو جوا دلا دے گی اسے شیطان نقصان نہیں پہنچا سکتا۔“

۱۴۱- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ: يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ((لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا. فَقَضَى بَيْنَهُمَا وَلَدٌ، لَمْ يَضُرَّهُ)) [اطرافہ فی: ۳۲۷۱]

[۳۲۸۸، ۵۱۶۵، ۷۳۹۶]

تشریح: وضو کے شروع میں بسم اللہ کہنا الہدیت کے نزدیک ضروری ہے۔ امام بخاری رحمہ اللہ نے باب میں ذکر کردہ حدیث میں یہی ثابت فرمایا ہے کہ جب جماع کے شروع میں بسم اللہ کہنا مشروع ہے تو وضو میں کیونکر مشروع نہ ہوگا وہ تو ایک عبادت ہے۔ ایک روایت میں ہے: ((لا وضوء لمن لم يذكر اسم الله عليه)) جو بسم اللہ نہ پڑھے اس کا وضو نہیں۔ یہ روایت امام بخاری رحمہ اللہ کی شرائط کے موافق نہ تھی اس لئے آپ نے اسے چھوڑ کر اس حدیث سے استدلال فرما کر ثابت کیا کہ وضو کے شروع میں بسم اللہ ضروری ہے۔ ابن جریر نے جامع الآثار میں مجاہد سے روایت کیا کہ جب کوئی مرد اپنی بیوی سے جماع کرے اور بسم اللہ نہ پڑھے تو شیطان بھی اس کی عورت سے جماع کرتا ہے۔ آیت قرآنی: ﴿لَمْ يَطْمِئْنَنْ أَنْسَ قَبْلَهُمْ وَلَا جَنَانٌ﴾ (۵۵/ الرحمن: ۷۴) میں اسی کی نفی ہے۔ (قسطانی)

استاذ العلماء شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارکپوری رحمہ اللہ حدیث ((لا وضوء لمن لم يذكر اسم الله عليه)) کے ذیل میں فرماتے ہیں: ”ای لا یصح الوضوء ولا یوجد شرعاً الا بالتسمیة اذ الاصل فی النفی الحقیقة ونفی الصحة اقرب الی الذات واكثر لزوماً للحقیقة فیستلزم عدمها عدم الذات ومالیس بصحیح لایجزی ولا یعتد به فالحدیث نص علی افتراض التسمیة عند ابتداء الوضوء والیہ ذهب احمد فی روایة وهو قول اهل الظاهر وذهب الشافعية والحنفية ومن وافقهم الی ان التسمیة سنة فقط واختار ابن الهمام من الحنفية وجوبها۔“ (مرعاة)

اس بیان کا خلاصہ یہی ہے کہ وضو سے پہلے بسم اللہ پڑھنا فرض ہے۔ امام احمد رحمہ اللہ اور اصحاب ظواہر کا یہی مذہب ہے۔ خفی وشافعی وغیرہ اسے سنت مانتے ہیں۔ مگر حنفیہ میں سے ایک بڑے عالم امام ابن ہمام اس کے واجب ہونے کے قائل ہیں۔ علامہ ابن قیم رحمہ اللہ نے اعلام میں بسم اللہ کے واجب ہونے پر پچاس سے بھی زائد دلائل پیش کیے ہیں۔

صاحب انوار الباری کا تبصرہ: اس میں کوئی شک نہیں کہ صاحب انوار الباری نے ہر اختلافی مقام پر امام بخاری رحمہ اللہ کی تنقیص کرنے میں کوئی کسر نہیں چھوڑی ہے۔ مگر امام بخاری رحمہ اللہ کی جلالت علمی ایسی حقیقت ہے کہ کبھی نہ کبھی آپ کے کٹر مخالفوں کو بھی اس کا اعتراف کرنا ہی پڑتا ہے۔ بحث مذکورہ میں صاحب انوار الباری کا تبصرہ اس کا ایک روشن ثبوت ہے۔ چنانچہ آپ استاد محترم حضرت مولانا انور شاہ صاحب رحمہ اللہ کا ارشاد نقل کرتے ہیں۔ کہ آپ نے فرمایا۔

امام بخاری کا مقام رفیع: یہاں یہ چیز قابل لحاظ ہے کہ امام بخاری رحمہ اللہ نے باوجود اپنے رجحان مذکور کے بھی ترجمۃ الباب میں وضو کے لئے تسبیح کا ذکر نہیں کیا تا کہ اشارہ ان احادیث کی تحسین کی طرف نہ ہو جائے۔ جو وضو کے بارے میں مروی ہیں حتیٰ کہ انہوں نے حدیث ترمذی کو بھی ترجمۃ الباب میں ذکر کرنا موزوں نہیں سمجھا۔ اس سے امام بخاری رحمہ اللہ کی ”جلالت قدر و رفعت مکانی“ معلوم ہوتی ہے کہ جن احادیث کو دوسرے محدثین تحت الابواب ذکر کرتے ہیں۔ ان کو امام اپنے تراجم اور عنوانات ابواب میں بھی ذکر نہیں کرتے۔ پھر یہاں چونکہ ان کے رجحان کے مطابق کوئی معتبر حدیث ان کے نزدیک نہیں تھی تو انہوں نے عومات سے تمسک کیا اور وضو کو ان کے نیچے داخل کیا اور جماع کا بھی ساتھ ذکر کیا۔ تا کہ معلوم ہو کہ اللہ کا اسم معظم ذکر کرنا جماع سے قبل مشروع ہو تو بعد بدعہ اولیٰ وضو سے پہلے بھی مشروع ہونا چاہیے۔ گویا یہ استدلال نظارے سے ہوا۔ (انوار الباری، ج: ۳/ ۱۶۱)

مخلصانہ مشورہ: صاحب انوار الباری نے جبکہ امام بخاری رحمہ اللہ کی شان میں لب کشائی کرتے ہوئے آپ کو غیر فقیہ، زودرنج وغیرہ وغیرہ طنزیات سے یاد کیا۔ کیا اچھا ہو کہ حضرت شاہ صاحب رحمہ اللہ کے بیان بالا کے مطابق آپ امام بخاری قدس سرہ کی شان میں تنقیص سے پہلے ذرا سوچ لیا کریں کہ امام بخاری رحمہ اللہ کی جلالت قدر و رفعت مکانی ایک اظہر من الشمس حقیقت ہے۔ جس سے انکار کرنے والے خود اپنی ہی تنقیص کا سامان مہیا کرتے ہیں۔ ہمارے محترم ناظرین میں سے شاید کوئی ہمارے بیان کو مبالغہ سمجھیں اس لیے ہم ایک دو مثالیں پیش کر دیتے ہیں، جس سے اندازہ ہو سکے گا کہ صاحب انوار الباری کے قلب میں امام الحدیث رحمہ اللہ کے لیے سے کس قدر تنگی ہے۔

بخاری و مسلم میں مبتدعین و اصحاب اہوا کی روایات: آج تک دنیا نے اسلام کی سختی چلی آ رہی ہے کہ صحیح بخاری اور صحیح مسلم نہایت ہی معتبر

کتاب میں ہیں۔ خصوصاً قرآن مجید کے بعد اکتب بخاری شریف ہے۔ مگر صاحب انوار الباری کی رائے میں بخاری و مسلم میں بعض جگہ مبتدعین و اہل اہوا جیسے بدترین قسم کے لوگوں کی روایات بھی موجود ہیں۔ چنانچہ آپ فرماتے ہیں:

”حضرت امام اعظم ابوحنیفہ رحمۃ اللہ علیہ اور امام مالک رحمۃ اللہ علیہ کسی بدعتی سے خواہ وہ کیسا ہی پاکباز و راستباز ہو حدیث کی روایت کے روادار نہیں برخلاف اس کے بخاری و مسلم میں مبتدعین اور بعض اصحاب اہوا کی روایات بھی لی گئی ہیں۔ اگرچہ ان میں ثقہ اور صادق اللہجہ ہونے کی شرط و رعایت ملحوظ رکھی گئی ہے۔“ (انوار الباری، ج: ۳/ ص: ۵۳)

مقام غور ہے کہ سادہ لوح حضرات صاحب انوار الباری کے اس بیان کے نتیجہ میں بخاری و مسلم کے بارے میں کیا رائے قائم کریں گے۔ ہمارا دعویٰ ہے کہ آپ نے محض غلط بیانی کی ہے، آگے اگر آپ بخاری و مسلم کے مبتدعین اور اہل اہوا کی کوئی فہرست پیش کریں گے تو اس بارے میں تفصیل سے لکھا جائے گا اور آپ کے اکثر اپرواحات سے روشنی ڈالی جائے گی۔

امام بخاری رحمۃ اللہ علیہ اور آپ کی جامع صحیح کا مقام گرانے کی ایک مذموم کوشش:

حبك الشیء یعنی ویصم کسی چیز کی حد سے زیادہ محبت انسان کو اندھا اور بہرا بنا دیتی ہے۔ صدافسوس کہ صاحب انوار الباری نے اس حدیث نبوی کی بالکل تصدیق فرمادی ہے۔ بخاری شریف کا مقام گرانے اور امیر المحدثین کی نیت پر حملہ کرنے کے لیے آپ بڑے ہی محققانہ انداز سے فرماتے ہیں:

”ہم نے ابھی بتلایا کہ امام اعظم کی کتاب لا تار مذکور میں صرف احادیث احکام کی تعداد چار ہزار تک پہنچتی ہے، اس کے مقابلہ میں جامع صحیح بخاری کے تمام ابواب غیر مکرر موصول احادیث مرویہ کی تعداد ۲۳۵۳ حسب تصریح حافظ ابن حجر رحمۃ اللہ علیہ ہے۔ اور صحیح مسلم کی کل ابواب ہی احادیث مرویہ چار ہزار ہیں۔ ابوداؤد کی ۴۸۰۰ اور جامع ترمذی کی پانچ ہزار۔ اس سے معلوم ہوا کہ احادیث احکام کا سب سے بڑا ذخیرہ کتاب لا تار امام اعظم پھر ترمذی و ابوداؤد میں ہے۔ مسلم میں ان سے کم، بخاری میں ان سب سے کم ہے۔ جس کی وجہ یہ ہے کہ امام بخاری رحمۃ اللہ علیہ صرف اپنے اجتہاد کے موافق احادیث ذکر کرتے ہیں۔“ (انوار الباری، ج: ۳/ ص: ۵۳)

امام بخاری رحمۃ اللہ علیہ کا مقام رفیع اور ان کی جلالت قدر و رفعت مکانی کا ذکر بھی آپ صاحب انوار الباری کی قلم سے ابھی پڑھ چکے ہیں اور جامع الصحیح اور خود امام بخاری رحمۃ اللہ علیہ کے متعلق آپ کا یہ بیان بھی ناظرین کے سامنے ہے۔ جس میں آپ نے کھلے لفظوں میں بتلایا ہے کہ امام بخاری رحمۃ اللہ علیہ نے صرف اپنے اجتہاد و صحیح ثابت کرنے کے لیے اپنی حسب نفا احادیث نبوی جمع کی ہیں۔ صاحب انوار الباری کا یہ حملہ اس قدر سنگین ہے کہ اس کی جس قدر بھی مذمت کی جائے کم ہے۔ تاہم متانت و سنجیدگی سے کام لیتے ہوئے ہم کوئی متغناء انکشاف نہیں کریں گے۔ ورنہ حقیقت یہی ہے کہ الاناء بترشح بما فیہ برتن میں جو کچھ ہوتا ہے وہی اس سے ٹپکتا ہے۔ حضرت والا خود ذخائر احادیث نبوی کو اپنے مفروضات مسلکی کے سانچے میں ڈھالنے کے لیے کمر بستہ ہوئے ہیں۔ سو آپ کو امام بخاری رحمۃ اللہ علیہ بھی ایسے ہی نظر آتے ہیں بچا ہے۔ المرء یقیس علی نفسه۔

بَابُ مَا يَقُولُ عِنْدَ الْخَلَاءِ باب: اس بارے میں کہ بیت الخلا جانے کے

وقت کیا دعا پڑھنی چاہیے؟

(۱۴۲) حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، ۱ (۱۳۲) ہم سے آدم نے بیان کیا، ان سے شعبہ نے عبد العزیز بن صہیب عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، قَالَ: سَمِعْتُ كَے واسطے سے بیان کیا، انہوں نے حضرت انس رضی اللہ عنہ سے سنا، وہ کہتے تھے اَنْسَا، يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ کہ رسول کریم صلی اللہ علیہ وسلم جب (قضاے حاجت کے لیے) بیت الخلا میں الْخَلَاءِ قَالَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ داخل ہوتے تو یہ (دعا) پڑھتے: ”اے اللہ! میں ناپاک جنوں اور ناپاک

الْخُبَيْثِ وَالْخَبَائِثِ)) تَابَعَهُ ابْنُ عَزْرَةَ ، جنہوں سے تیری پناہ مانگتا ہوں۔
عَنْ شُعْبَةَ ، وَقَالَ: غُنْدَرٌ ، عَنْ شُعْبَةَ إِذَا
أَتَى الْخَلَاءَ . وَقَالَ مُوسَى عَنْ حَمَّادٍ: إِذَا
دَخَلَ . وَقَالَ سَعِيدُ بْنُ زَيْدٍ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ: إِذَا أَرَادَ أَنْ يَدْخُلَ . [طرفہ فی: ۶۳۲۲]

[ابوداؤد: ۵؛ ترمذی: ۵]

تشریح: اس حدیث میں خود نبی کریم ﷺ کا یہ دعا پڑھنا مذکور ہے اور مسلم کی ایک روایت میں لفظ امر کے ساتھ ہے کہ جب تم بیت الخلا میں داخل ہو تو یہ دعا پڑھو: ((بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الْخُبَيْثِ وَالْخَبَائِثِ)) ان لفظوں میں پڑھنا بھی جائز ہے۔ خُبث اور خبائث سے ناپاک جن اور جنیاں مراد ہیں۔ امام بخاری رحمہ اللہ نے فارغ ہونے کے بعد والی دعا کی حدیث کو اس لیے ذکر نہیں کیا کہ وہ آپ کی شرطوں کے موافق نہ تھی۔ جسے ابن خزیمہ اور ابن حبان نے سیدہ عائشہ رضی اللہ عنہا سے روایت کیا ہے کہ آپ فارغ ہونے کے بعد ((عَفْرَ اَنَكَ)) پڑھتے۔ اور ابن ماجہ میں یہ دعا آئی ہے: ((اَلْحَمْدُ لِلَّهِ الَّذِي اَذْهَبَ عَنِّي الْاَذَى وَعَاقَانِي)) ”سب تعریف اس اللہ کے لئے جس نے مجھ کو عافیت دی اور اس گندگی کو مجھ سے دور کر دیا“ فارغ ہونے کے بعد نبی کریم ﷺ یہ دعا پڑھا کرتے تھے۔

بَابُ وَضْعِ الْمَاءِ عِنْدَ الْخَلَاءِ باب: اس بارے میں کہ بیت الخلا کے قریب پانی رکھنا بہتر ہے

۱۴۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ، قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ ، قَالَ: حَدَّثَنَا وَرْقَاءُ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ الْخَلَاءَ ، فَوَضَعَتْ لَهُ وَضُوءًا قَالَ: ((مَنْ وَضَعَ هَذَا؟)). فَأُخْبِرَ فَقَالَ: ((اللَّهُمَّ فَفِّهْ فِي الدِّينِ)). [راجع: ۷۵] [مسلم: ۶۳۶۸]

۱۴۳- ہم سے عبد اللہ بن محمد نے بیان کیا، کہا کہ ہم سے ہاشم بن القاسم نے، کہا کہ ان سے ورقاء نے عبید اللہ بن ابی یزید سے نقل کیا، وہ ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ نبی کریم ﷺ بیت الخلا میں تشریف لے گئے۔ میں نے (بیت الخلا کے قریب) آپ کے لیے وضو کا پانی رکھ دیا۔ (باہر نکل کر) آپ نے پوچھا: ”یہ کس نے رکھا؟“ جب آپ کو بتلایا گیا تو آپ نے (میرے لیے دعا کی اور) فرمایا: ”اے اللہ! اس کو دین کی سمجھ عطا فرما۔“

تشریح: یہ ام المؤمنین حضرت میمونہ بنت حارث رضی اللہ عنہا حضرت ابن عباس کی خالہ کے گھر کا واقعہ ہے۔ آپ کو خبر دینے والی بھی حضرت میمونہ ہی تھیں۔ آپ کی دعا کی برکت سے حضرت ابن عباس رضی اللہ عنہما فقہ امت قرار پائے۔

بَابُ: لَا تُسْتَقْبَلُ الْقِبْلَةُ بِغَائِطٍ أَوْ بَوْلٍ إِلَّا عِنْدَ الْبِنَاءِ جِدَارٍ أَوْ نَحْوِهِ باب: اس مسئلہ میں کہ پیشاب اور پاخانہ کے وقت قبلہ کی طرف منہ نہیں کرنا چاہیے لیکن جب کسی عمارت یا دیوار وغیرہ کی آڑ ہو تو کچھ حرج نہیں

(۱۴۴) ہم سے آدم نے بیان کیا، کہا کہ ہم سے ابن ابی ذئب نے، کہا کہ ہم سے زہری نے عطاء بن یزید اللیثی کے واسطے سے نقل کیا، وہ حضرت ابو ایوب انصاری رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا کہ ”جب تم میں سے کوئی بیت الخلا میں جائے تو قبلہ کی طرف منہ کرے نہ اس کی طرف پشت کرے (بلکہ) مشرق کی طرف منہ کر لیا مغرب کی طرف۔“

۱۴۴- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذئبٍ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوَلِّهَا ظَهْرَهُ، شَرُّهُمَا أَوْ غَرَبُهَا)). [طرفہ فی: ۳۹۴]

[مسلم: ۶۰۹؛ ابوداؤد: ۹؛ ترمذی: ۸؛ نسائی: ۲۱، ۲۲؛ ابن ماجہ: ۳۱۸]

تشریح: یہ حکم مدینہ کے لیے خاص ہے۔ کیونکہ مدینہ مکہ سے شمال کی طرف واقع ہے۔ اس لئے آپ نے قضائے حاجت کے وقت پچھم یا یورپ کی طرف منہ کرنے کا حکم فرمایا۔ یہ بیت اللہ کا ادب ہے۔ امام بخاری رحمہ اللہ نے حدیث کے عنوان سے یہ ثابت کرنا چاہا ہے کہ اگر کوئی آڑھ منہ ہو تو قبلہ کی طرف منہ یا پشت کر سکتا ہے۔ آپ نے جو حدیث اس باب میں ذکر کی ہے وہ ترجمہ باب کے مطابق نہیں ہوتی کیونکہ حدیث سے مطلق ممانعت نکلتی ہے اور ترجمہ باب میں عمارت کو مستثنیٰ کیا ہے۔ بعض نے کہا ہے کہ آپ نے یہ حدیث محض ممانعت ثابت کرنے کے لیے ذکر کی ہے اور عمارت کا استثناء آگے والی حدیث سے نکالا ہے جو ابن عمر رضی اللہ عنہما سے مروی ہے۔ بعض نے لفظ غائط سے صرف میدان مراد لیا ہے اور اس ممانعت سے سمجھا گیا کہ عمارت میں ایسا کرنا درست ہے۔

حضرت علامہ شیخ الحدیث مولانا عبد اللہ مبارکپوری رحمہ اللہ نے اس بارے میں دلائل طرفین پر مفصل روشنی ڈالتے ہوئے اپنا آخری فیصلہ یہ دیا ہے: ”وعندی الاحتراز عن الاستقبال والاستدبار فی البیوت احوط وجوبا لاندبا۔“ یعنی میرے نزدیک بھی وجوب احتیاط کا تقاضا ہے کہ گھروں میں بھی بیت اللہ کی طرف پیٹھ یا منہ کرنے سے پرہیز کی جائے۔ (مرعاۃ جلد اول ص ۲۳۱) علامہ مبارکپوری رحمہ اللہ صاحب تحفۃ الاحوذی نے بھی ایسا ہی لکھا ہے۔

باب: اس بارے میں کہ کوئی شخص دو اینٹوں پر بیٹھ کر قضائے حاجت کرے (تو کیا حکم ہے؟)

بَابُ مَنْ تَبَرَّزَ عَلَى لَبَتَيْنِ

(۱۴۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے یحییٰ بن سعید سے خبر دی۔ وہ محمد بن یحییٰ بن حبان سے، وہ اپنے چچا واسع بن حبان سے روایت کرتے ہیں، وہ عبد اللہ بن عمر رضی اللہ عنہما سے روایت کرتے ہیں۔ وہ فرماتے ہیں کہ لوگ کہتے تھے کہ جب قضائے حاجت کے لیے بیٹھو تو نہ قبلہ کی طرف منہ کرو نہ بیت المقدس کی طرف (یہ سن کر) عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ ایک دن میں اپنے گھر کی چھت پر چڑھا تو میں نے آنحضرت ﷺ کو دیکھا کہ آپ بیت المقدس کی طرف منہ کر کے دو اینٹوں پر قضائے حاجت کے لیے بیٹھے ہیں۔ پھر عبد اللہ بن

۱۴۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ، وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاسًا يَقُولُونَ: إِذَا قَعَدْتَ عَلَى حَاجِبِكَ، فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَقَدْ ارْتَفَعْتَ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَنَا، فَرَأَيْتُ

رَسُولَ اللَّهِ ﷺ عَلَى لَبَتَيْنِ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ. وَقَالَ: لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلَى أَوْرَاكِهِمْ، فَقُلْتُ: لَا أَذْرِي وَاللَّهِ قَالَ مَا لَكَ: يَغْنِي الَّذِي بَصُلِّي وَلَا يَرْتَفِعُ عَنِ الْأَرْضِ، يَسْجُدُ وَهُوَ لَا يَصِقُّ بِالْأَرْضِ. [اطرافہ فی: ۱۴۸، ۱۴۹، ۳۱۰۲]

عمر رضی اللہ عنہ نے (واسع سے) کہا کہ شاید تم ان لوگوں میں سے ہو جو اپنے چوڑوں کے بل نماز پڑھتے ہیں۔ تب میں نے کہا: اللہ کی قسم! میں نہیں جانتا (کہ آپ کا مطلب کیا ہے) امام مالک رحمہ اللہ نے کہا کہ عبد اللہ بن عمر رضی اللہ عنہ نے اس سے وہ شخص مراد لیا جو نماز میں زمین سے اونچا نہ رہے، سجدہ میں زمین سے چمٹ جائے۔

[مسلم: ۶۱۱، ۶۱۲؛ ترمذی: ۱۱؛ نسائی: ۲۳]

[ابن ماجہ: ۳۲۲]

تشریح: حضرت عبد اللہ بن عمر رضی اللہ عنہ اپنی کسی ضرورت سے چھٹ پر چڑھے۔ اتفاقاً ان کی نگاہ نبی کریم ﷺ پر پڑ گئی۔ ابن عمر رضی اللہ عنہما کے اس قول کا منشا کہ بعض لوگ اپنے چوڑوں پر نماز پڑھتے ہیں۔ شاید یہ ہو کہ قبلہ کی طرف شرمگاہ کا رخ اس حال میں منع ہے کہ جب آدمی رفع حاجت وغیرہ کے لیے نکلا ہو۔ ورنہ لباس پہن کر پھر تکلف کرنا کسی طرح قبلہ کی طرف سامنا یا پشت نہ ہو، یہ بڑا تکلف ہے۔ جیسا کہ انہوں نے کچھ لوگوں کو دیکھا کہ وہ سجدہ اس طرح کرتے ہیں کہ پائیا بیٹ بالکل رانوں سے ملا لیتے ہیں اسی کو ((یصلون علی اور اکھم)) سے تعبیر کیا گیا مگر صحیح تفسیر وہی ہے جو مالک سے نقل ہوئی۔ صاحب انوار الباری کا عجیب اجتہاد: احتاف میں عورتوں کی نماز مردوں کی نماز سے کچھ مختلف قسم کی ہوتی ہے۔ صاحب انوار الباری نے لفظ مذکور یصلون علی اور اکھم سے عورتوں کی اس مرجعہ نماز پر اجتہاد فرمایا ہے۔ چنانچہ ارشاد ہے:

”یصلون علی اور اکھم سے عورتوں والی نشست اور سجدہ کی حالت بتلائی گئی ہے کہ عورتیں نماز میں کولھے اور سرین پر بیٹھتی ہیں اور سجدہ بھی خوب سٹ کر کرتی ہیں کہ پیٹ رانوں کے اوپر کہ حصوں سے مل جاتا ہے۔ تاکہ ستر زیادہ سے زیادہ چھپ سکے لیکن ایسا کرنا مردوں کے لیے خلاف سنت ہے ان کو سجدہ اسی طرح کرنا چاہیے کہ پیٹ ران وغیرہ حصوں سے بالکل الگ رہے۔ اور سجدہ اچھی طرح کھل کر کیا جائے۔ غرض عورتوں کی نماز میں بیٹھنے اور سجدہ کرنے کی حالت مردوں سے بالکل مختلف ہوتی ہے۔“ (انوار الباری، ج: ۳/ص: ۱۸۷)

صاحب انوار الباری کی اس وضاحت سے ظاہر ہے کہ مردوں کے لیے ایسا کرنا خلاف سنت ہے اور عورتوں کے لیے عین سنت کے مطابق ہے۔ شاید آپ کے اس بیان کے مطابق نبی کریم ﷺ کی ازواج مطہرات سے ایسی ہی نماز ثابت ہوگی۔ کاش! آپ ان احادیث نبوی کو بھی نقل فرمادیجئے جن سے عورتوں اور مردوں کی نمازوں میں یہ تفریق ثابت ہوتی ہے یا ازواج مطہرات ہی کا عمل نقل فرمادیجئے۔ ہم دعویٰ سے کہتے ہیں کہ عورتوں اور مردوں کی نمازوں میں یہ تفریق مجوزہ محض صاحب انوار الباری ہی کا اجتہاد ہے۔ ہمارے علم میں احادیث صحیحہ سے یہ تفریق ثابت نہیں ہے۔ مزید تفصیل اپنے مقام پر آئے گی۔

بَابُ خُرُوجِ النِّسَاءِ إِلَى الْبُرَاكِ

باب: اس بارے میں کہ عورتوں کا قضائے حاجت کے لیے باہر نکلنے کا کیا حکم ہے؟

۱۴۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَرْوَاحَ النَّبِيِّ ﷺ

(۱۳۶) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے ابن شہاب کے واسطے سے نقل کیا، وہ عروہ بن زبیر سے، وہ حضرت عائشہ رضی اللہ عنہا سے روایت کرتے ہیں کہ رسول اللہ ﷺ

کی بیویاں رات میں مناصح کی طرف قضائے حاجت کے لیے جاتیں اور مناصح ایک کھلا میدان ہے۔ تو (حضرت) عمر رضی اللہ عنہ رسول اللہ ﷺ سے کہا کرتے تھے کہ اپنی بیویوں کو پردہ کرائیے۔ مگر رسول اللہ ﷺ نے اس پر عمل نہیں کیا۔ ایک روز رات کو عشاء کے وقت حضرت سودہ بنت زمعہ رسول اللہ ﷺ کی اہلیہ جو دراز قد عورت تھیں، (باہر) گئیں۔ حضرت عمر رضی اللہ عنہ نے انہیں آواز دی (اور کہا) ہم نے تمہیں پہچان لیا اور ان کی خواہش یہ تھی کہ پردہ (کا حکم) نازل ہو جائے۔ چنانچہ (اس کے بعد) اللہ نے پردہ (کا حکم) نازل فرمادیا۔

كُنْ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ، وَهِيَ صَعِيدٌ أَفِيحٌ وَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ ﷺ: أَخُجِبْ نِسَاءَكَ. فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجَ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَادَّاهَا عُمَرُ: أَلَا قَدْ عَرَفْنَاكَ يَا سَوْدَةُ، جَرِصًا عَلَى أَنْ يَنْزِلَ الْحِجَابُ، فَأَنْزَلَ اللَّهُ الْحِجَابَ.

[اطرافہ فی: ۱۴۷، ۴۷۹۵، ۵۲۳۷، ۶۲۴۰]

[مسلم: ۵۶۷۱]

(۱۴۷) ہم سے زکریا نے بیان کیا، کہا کہ ہم سے ابواسامہ نے ہشام بن عروہ کے واسطے سے بیان کیا، وہ اپنے باپ سے، وہ عائشہ رضی اللہ عنہا سے، وہ رسول اللہ ﷺ سے نقل کرتی ہیں کہ آپ نے (اپنی بیویوں سے) فرمایا کہ تمہیں قضائے حاجت کے لیے باہر نکلنے کی اجازت ہے۔ ہشام کہتے ہیں کہ حاجت سے مراد پاخانے کے لیے (باہر) جانا ہے۔

۱۴۷- حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ فِي حَاجَتِكُنَّ)). قَالَ هِشَامٌ: يَغْنِي

الْبَرَّازَ [راجع: ۱۴۶] [مسلم: ۵۶۶۸]

تشریح: آیت حجاب کے بعد بھی بعض دفعہ رات کو اندھیرے میں عورتوں کا جنگل میں جانا ثابت ہے۔ (فتح الباری)

باب: اس بارے میں کہ گھروں میں قضائے حاجت

بَابُ التَّبَرُّزِ فِي الْبُيُوتِ

کرنا ثابت ہے

تشریح: امام بخاری رحمہ اللہ کی ہر اس باب سے یہ اشارہ کرنا ہے کہ عورتوں کا حاجت کے لیے میدان میں جانا ہمیشہ نہیں رہا اور بعد میں گھروں میں انتظام کر لیا گیا۔

(۱۴۸) ہم سے ابراہیم بن المنذر نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے عبید اللہ بن عمر کے واسطے سے بیان کیا، وہ محمد بن یحییٰ بن حبان سے نقل کرتے ہیں، وہ واسع بن حبان سے، وہ عبد اللہ بن عمر رضی اللہ عنہما سے روایت کرتے ہیں کہ (ایک دن میں اپنی بہن اور رسول اللہ ﷺ کی اہلیہ محترمہ) حصہ کے مکان کی چھت پر اپنی کسی ضرورت سے چڑھا، تو مجھے رسول اللہ ﷺ قضائے حاجت کرتے وقت قبلہ کی طرف پشت اور

۱۴۸- حَدَّثَنَا ابْنُ أَبِي هَاشِمٍ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: ارْتَقَيْتُ عَنْ ظَهْرِ بَيْتِ حَفْصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْضِي

حَاجَتُهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ . شام کی طرف منہ کئے ہوئے نظر آئے۔

[راجع: ۱۴۵]

تشریح: آپ اس وقت فضا میں نہ تھے، بلکہ وہاں ہاتھ روم بنا ہوا تھا، اس میں آپ بیٹھے ہوئے تھے۔ (فتح الباری)

۱۴۹۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: (۱۳۹) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے یزید بن ہارون نے بیان کیا، انہوں نے کہا، ہمیں یحییٰ نے محمد بن یحییٰ بن حبان سے خبر دی، انہیں ان کے چچا واسع بن حبان نے بتلایا، انہیں عبداللہ بن عمر بن خطابؓ نے خبر دی، وہ کہتے ہیں کہ ایک دن میں اپنے گھر کی چھت پر چڑھا، تو مجھے رسول اللہ ﷺ دواہنیوں پر (قضائے حاجت کے وقت) بیت المقدس کی طرف منہ کئے ہوئے نظر آئے۔

عَلَى ظَهْرِ بَيْتِنَا، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَائِمًا عَلَى لَبَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ .

[راجع: ۱۴۵]

تشریح: حضرت عبداللہ بن عمرؓ نے کبھی اپنے گھر کی چھت اور کبھی سیدہ حفصہؓ کے گھر کی چھت کا ذکر کیا، اس کی حقیقت یہ ہے کہ گھر تو سیدہ حفصہؓ کا ہی تھا مگر سیدہ حفصہؓ کے انتقال کے بعد ورثہ میں ان ہی کے پاس آ گیا تھا۔ اس باب کی احادیث کا منشا یہ ہے کہ گھروں میں بیت الخلا بنانے کی اجازت ہے۔ یہ بھی معلوم ہوا کہ مکانات میں قضائے حاجت کے وقت کعبہ شریف کی طرف منہ یا پیٹھ کی جاسکتی ہے۔

باب: پانی سے طہارت کرنا بہتر ہے

بَابُ الْإِسْتِنْبَاجِ بِالْمَاءِ

۱۵۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مُعَاذٍ - وَاسْمُهُ عَطَاءُ بْنُ أَبِي مَيْمُونَةَ - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ أَجِءُ أَنَا وَغُلَامٌ، مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ . يَغْنِي يَسْتَنْجِي بِهِ [اطرافہ فی: ۱۵۱، ۱۵۲، ۲۱۷، ۵۰۰] [مسلم: ۶۱۹]

(۱۵۰) ہم سے ابوالولید ہشام بن عبد الملک نے بیان کیا، ان سے شعبہ نے ابو معاذ سے جن کا نام عطاء بن ابی میمونہ تھا نقل کیا، انہوں نے انس بن مالکؓ سے سنا، وہ کہتے تھے کہ جب رسول اللہ ﷺ رفع حاجت کے لیے نکلتے تو میں اور ایک لڑکا اپنے ساتھ پانی کا برتن لے آتے تھے۔ مطلب یہ کہ اس پانی سے رسول اللہ ﷺ طہارت کیا کرتے تھے۔

[ابوداؤد: ۴۳؛ نسائی: ۴۵]

باب: اس بارے میں کہ کسی شخص کہ ہمراہ اس کی

بَابُ مَنْ حُمِلَ مَعَهُ الْمَاءُ لَطُحُورِهِ

طہارت کے لیے پانی لے جانا جائز ہے

حضرت ابوالدرداءؓ نے فرمایا: کیا تم میں جو توں والے، پاک پانی والے اور

وَقَالَ أَبُو الدَّرْدَاءِ: أَلَيْسَ فَيْكُمْ صَاحِبٌ

تکیہ والے صاحب نہیں ہیں؟

النَّعْلَيْنِ وَالطَّهْرِ وَالْوَسَادِ؟

تشریح: یہ اشارہ حضرت عبداللہ بن مسعود رضی اللہ عنہ کی طرف ہے جو رسول اللہ ﷺ کی جوتے، تکیہ اور وضو کا پانی ساتھ لئے رہتے تھے، اسی مناسبت سے آپ کا یہ خطاب پڑ گیا۔

۱۵۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلَامٌ مِنَّا مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ. [راجع: ۱۵۰]

(۱۵۱) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، وہ عطاء بن ابی میمونہ سے نقل کرتے ہیں، انہوں نے انس رضی اللہ عنہ سے سنا، وہ کہتے ہیں کہ جب نبی کریم ﷺ حاجت کے لیے نکلتے، میں اور ایک لڑکا دونوں آپ ﷺ کے پیچھے جاتے تھے اور ہمارے ساتھ پانی کا ایک برتن ہوتا تھا۔

باب: اس بیان میں کہ استنجا کے لیے پانی کے

بَابُ حَمْلِ الْعَنْزَةِ مَعَ الْمَاءِ

ساتھ نیزہ (بھی) لے جانا ثابت ہے

فِي الْإِسْتِنْجَاءِ

(۱۵۲) ہم سے محمد بن بشار نے بیان کیا، ان سے محمد بن جعفر نے، ان سے شعبہ نے عطاء بن ابی میمونہ کے واسطے سے بیان کیا، انہوں نے انس بن مالک سے سنا، وہ کہتے تھے کہ رسول اللہ ﷺ بیت الخلا میں جاتے تو میں اور ایک لڑکا پانی کا برتن اور نیزہ لے کر چلتے تھے۔ پانی سے آپ طہارت کرتے تھے، (دوسری سند سے) نظر اور شاذان نے اس حدیث کی شعبہ سے متابعت کی ہے عنزہ لاطھی کو کہتے ہیں جس پر پھلکا لگا ہوا ہو۔

۱۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ الْخَلَاءَ، فَأَحْمِلُ أَنَا وَغُلَامٌ إِدَاوَةٌ مِنْ مَاءٍ، وَعَنْزَةٌ، يَسْتَنْجِي بِالْمَاءِ. تَابَعَهُ النَّضْرُ وَشَاذَانُ عَنْ شُعْبَةَ. الْعَنْزَةُ: عَصَا عَلَيْهِ رُجٌّ

[راجع: ۱۵۰]

تشریح: یہ ڈھیلا توڑنے کے لئے کام میں لائی جاتی تھی اور موذی جانوروں کو دفع کرنے کے لیے بھی۔

باب: اس بارے میں کہ داہنے ہاتھ سے طہارت

بَابُ النَّهْيِ عَنِ الْإِسْتِنْجَاءِ

کرنے کی ممانعت ہے

بِالْيَمِينِ

(۱۵۳) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام دستوائی نے یحییٰ بن ابی کثیر کے واسطے سے بیان کیا، وہ عبداللہ بن ابی قتادہ سے، وہ اپنے باپ ابو قتادہ رضی اللہ عنہ سے روایت کرتے ہیں۔ وہ کہتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کوئی پانی پیئے تو برتن میں سانس نہ لے اور جب بیت الخلا میں جائے تو اپنی شرمگاہ کو داہنے ہاتھ سے

۱۵۳۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ - هُوَ الدِّسْتَوَائِيُّ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ، وَإِذَا

أَتَى الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَتَمَسَّحُ بِيَمِينِهِ)). [اطرافہ فی: ۱۵۴، ۵۶۳]

نہ چھوئے اور نہ داہنے ہاتھ سے استنجا کرے۔“

باب: لَا يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ

باب: اس بارے میں کہ پیشاب کے وقت اپنے

إِذَا بَالَ

عضو کو اپنے داہنے ہاتھ سے نہ چھوئے

۱۵۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ ﷺ قَالَ: ((إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَسْتَنْجِي بِيَمِينِهِ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ)). [راجع: ۱۵۳]

۱۵۴۔ ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے اوزاعی نے یحییٰ بن کثیر کے واسطے سے بیان کیا، وہ عبد اللہ بن ابی قتادہ کے واسطے سے بیان کرتے ہیں، وہ اپنے باپ سے روایت کرتے ہیں، وہ نبی ﷺ سے کہ آپ نے فرمایا: ”جب تم میں سے کوئی پیشاب کرے تو اپنا عضو اپنے داہنے ہاتھ سے نہ پکڑے، نہ داہنے سے طہارت کرے، نہ (پانی پیتے وقت) برتن میں سانس لے۔“

تشریح: کیونکہ یہ سارے کام صفائی اور ادب کے خلاف ہیں۔

بابُ الْإِسْتِنْجَاءِ بِالْحِجَارَةِ

باب: پتھروں سے استنجا کرنا ثابت ہے

۱۵۵۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو الْمَكِّيِّ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَخَرَجَ لِحَاجَتِهِ، فَكَانَ لَا يَلْتَفِتُ فَدَنَوْتُ مِنْهُ فَقَالَ: ((ابْغِي أَحْجَارًا أَسْتَفِضُّ بِهَا. أَوْ نَحْوَهُ. وَلَا تَأْنِي بَعْظُ وَلَا رَوْث)). فَاتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ بِهِنَّ. [طرفہ فی: ۳۸۶]

۱۵۵۔ ہم سے احمد بن محمد المکی نے بیان کیا، کہا کہ ہم سے عمرو بن یحییٰ بن سعید بن عمرو المکی نے اپنے دادا کے واسطے سے بیان کیا۔ وہ ابو ہریرہ رضی اللہ عنہ سے نقل کرتے ہیں، وہ کہتے ہیں کہ رسول کریم ﷺ (ایک مرتبہ) رفع حاجت کے لیے تشریف لے گئے۔ آپ کی عادت مبارکہ تھی کہ آپ (چلتے وقت) ادھر ادھر نہیں دیکھا کرتے تھے۔ تو میں بھی آپ کے پیچھے پیچھے آپ کے قریب پہنچ گیا۔ (مجھے دیکھ کر) آپ نے فرمایا کہ ”مجھے پتھر ڈھونڈ دو، تاکہ میں ان سے پاکی حاصل کروں، یا اسی جیسا (کوئی لفظ) فرمایا اور فرمایا کہ ہڈی اور گوبر نہ لانا۔“ چنانچہ میں اپنے دامن میں پتھر (بھر کر) آپ کے پاس لے گیا اور آپ کے پہلو میں رکھ دیئے اور آپ کے پاس سے ہٹ گیا۔ جب آپ (فضائے حاجت سے) فارغ ہوئے تو آپ نے پتھروں سے استنجا کیا۔

تشریح: ہڈی اور گوبر سے استنجا کرنا جائز نہیں۔ گوبر اور ہڈی جنوں کی خوراک ہیں۔ جیسا کہ ابن مسعود رضی اللہ عنہ کی روایت ہے کہ آپ نے فرمایا: ”گوبر اور ہڈی سے استنجا نہ کرو، یہ تمہارے بھائی جنوں کا توشہ ہیں۔“ (رواہ ابوداؤد و الترمذی) معلوم ہوا کہ ڈھیلوں سے بھی پاکی حاصل ہو جاتی ہے۔ مگر پانی سے مزید پاکی حاصل کرنا افضل ہے۔ (دیکھو حدیث: ۱۵۲) آپ کی عادت مبارکہ تھی کہ پانی سے استنجا کرنے کے بعد اپنے ہاتھوں کو مٹی سے رگڑ رگڑ کر دھویا کرتے تھے۔

بَابُ: لَا يُسْتَنْجَى بِرَوْثٍ

باب: اس بارے میں کہ گوبر سے استنجانہ کرے

۱۵۶۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ، يَقُولُ أَتَى النَّبِيَّ ﷺ الْغَائِطَ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ، وَالتَّمَسْتُ الثَّالِثَ فَلَمْ أَجِدْ، فَأَخَذْتُ رَوْثَهُ، فَأَتَيْتُهُ بِهَا، فَأَخَذَ الْحَجَرَيْنِ وَالْقَى الرَّوْثَةَ وَقَالَ: «هَذَا رِكْسٌ». وَقَالَ إِبْرَاهِيمُ بْنُ يُونُسَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ.

(۱۵۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زہیر نے ابواسحاق کے واسطے سے نقل کیا، ابواسحاق کہتے ہیں کہ اس حدیث کو ابو عبیدہ نے ذکر نہیں کیا۔ لیکن عبدالرحمن بن الاسود نے اپنے باپ سے ذکر کیا، انہوں نے عبداللہ بن مسعود رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ نبی کریم ﷺ رفع حاجت کے لیے گئے۔ تو آپ نے مجھے فرمایا کہ میں تین پتھر تلاش کر کے آپ کے پاس لاؤں۔ لیکن مجھے دو پتھر ملے۔ تیسرا ڈھونڈا مگر مل نہ سکا۔ تو میں نے خشک گوبر اٹھالیا۔ اس کو لے کر آپ کے پاس آ گیا۔ آپ نے پتھر (تو) لے لیے (مگر) گوبر پھینک دیا اور فرمایا: ”یہ خود ناپاک ہے۔“ (اور یہ حدیث) ابراہیم بن یوسف نے اپنے باپ سے بیان کی۔ انہوں نے ابواسحاق سے سنا، ان سے عبدالرحمن نے بیان کیا۔

[نسائی: ۴۲؛ ابن ماجہ: ۳۱۴]

تشریح: اس کو اس لیے ناپاک فرمایا کہ وہ گدھے کی لیدھی جیسا کہ امام حاکم کی روایت میں تشریح ہے۔

بَابُ الْوُضُوءِ مَرَّةً مَرَّةً

باب: اس بارے میں کہ وضو میں ہر عضو کو ایک

ایک دفعہ دھونا بھی ثابت ہے

۱۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً. [ابوداؤد: ۱۳۸؛

(۱۵۷) ہم سے محمد بن یوسف نے بیان کیا، ان سے سفیان نے زید بن اسلم کے واسطے سے بیان کیا، وہ عطاء بن یسار سے، وہ ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے وضو میں ہر عضو کو ایک ایک مرتبہ دھویا۔

[ترمذی: ۴۲؛ نسائی: ۸۰؛ ابن ماجہ: ۴۱۱]

تشریح: معلوم ہوا کہ اگر ایک ایک بار اعضا کو دھویا جائے تو وضو ہو جاتا ہے۔ اگرچہ وہ ثواب نہیں ملتا جو تین دفعہ دھونے سے ملتا ہے۔

بَابُ الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

باب: اس بارے میں کہ وضو میں ہر عضو کو دو دو بار

دھونا بھی ثابت ہے

۱۵۸۔ حَدَّثَنَا الْحُسَيْنُ بْنُ عِيْسَى، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي

(۱۵۸) ہم سے حسین بن عیسیٰ نے بیان کیا، انہوں نے کہا ہم سے یونس بن محمد نے بیان کیا، انہوں نے کہا ہم سے فلیح بن سلیمان نے عبید اللہ بن ابی بکر بن محمد بن عمرو بن حزم کے واسطے سے بیان کیا، وہ عبید اللہ بن تمیم سے نقل

بُکْرُ بْنُ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

کرتے ہیں، وہ عبد اللہ بن زید رضی اللہ عنہ کے واسطے سے بیان کرتے ہیں کہ نبی کریم ﷺ نے وضو میں اعضا کو دو دو بار دھویا۔

تشریح: دو دو بار دھونے سے بھی وضو ہو جاتا ہے۔ یہ بھی سنت ہے مگر تین تین بار دھونا زیادہ افضل ہے۔

باب: اس بارے میں کہ وضو میں ہر عضو کو تین تین

بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

بار دھونا (سنت ہے)

(۱۵۹) ہم سے عبد العزیز بن عبد اللہ الاویسی نے بیان کیا، انہوں نے کہا مجھ سے ابراہیم بن سعد نے بیان کیا، وہ ابن شہاب سے نقل کرتے ہیں، انہیں عطاء بن یزید نے خبر دی، انہیں حمران بن عثمان کے مولیٰ نے خبر دی کہ انہوں نے حضرت عثمان بن عفان رضی اللہ عنہ کو دیکھا، انہوں نے (حمران سے) پانی کا برتن مانگا۔ (اور لے کر پہلے) اپنی ہتھیلیوں پر تین مرتبہ پانی ڈالا پھر انہیں دھویا۔ اس کے بعد اپنا داہنا ہاتھ برتن میں ڈالا۔ اور (پانی لے کر) کھلی کی اور ناک صاف کی، پھر تین بار اپنا چہرہ دھویا اور کہنیوں تک تین بار دونوں ہاتھ دھوئے۔ پھر اپنے سر کا مسح کیا۔ پھر (پانی لے کر) ٹخنوں تک تین مرتبہ اپنے دونوں پاؤں دھوئے۔ پھر کہا کہ رسول اللہ ﷺ نے فرمایا ہے کہ ”جو شخص میری طرح ایسا وضو کرے، پھر دو رکعت پڑھے، جس میں اپنے نفس سے کوئی بات نہ کرے اس کے گزشتہ گناہ معاف کر دیئے جاتے ہیں۔“

۱۵۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ عَطَاءَ بْنَ يَزِيدٍ، أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّهُ رَأَى عُثْمَانَ ابْنَ عَفَّانَ دَعَا بِإِنَاءٍ، فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلَاثَ مِرَارٍ فَغَسَلَهُمَا، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَمَضْمَضَ، وَاسْتَشَشَرُ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)).

[اطرافہ فی: ۱۶۰، ۱۶۴، ۱۹۳۴، ۶۴۳۳]

[مسلم: ۵۳۸، ۵۳۹؛ ابوداؤد: ۱۰۶؛ نسائی:

۸۵، ۸۴]

(۱۶۰) اور روایت کی عبد العزیز نے ابراہیم سے، انہوں نے صالح بن کیسان سے، انہوں نے ابن شہاب سے، لیکن عروہ حمران سے روایت کرتے ہیں کہ جب عثمان رضی اللہ عنہ نے وضو کیا تو فرمایا: میں تم کو ایک حدیث سناتا ہوں، اگر قرآن پاک کی ایک آیت (نازل) نہ ہوتی تو میں یہ حدیث تم کو نہ سناتا۔ میں نے رسول اللہ ﷺ سے سنا ہے کہ آپ فرماتے تھے کہ

۱۶۰۔ وَعَنْ إِبْرَاهِيمَ، قَالَ: صَالِحُ بْنُ كَيْسَانَ: قَالَ ابْنُ شِهَابٍ: وَلَكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ: فَلَمَّا تَوَضَّأَ عُثْمَانُ قَالَ: لَأَحَدُنَا مَا حَدَّثَنَا لَوْلَا آيَةُ مَا حَدَّثَنَا، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ

جب بھی کوئی شخص اچھی طرح وضو کرتا ہے اور (خلوص کے ساتھ) نماز پڑھتا ہے تو اس کے ایک نماز سے دوسری نماز پڑھنے تک کے گناہ معاف کر دیے جاتے ہیں۔ عروہ کہتے ہیں وہ آیت یہ ہے (جس کا ترجمہ یہ ہے کہ) ”جو لوگ اللہ کی اس نازل کی ہوئی ہدایت کو چمپاتے ہیں جو اس نے لوگوں کے لیے اپنی کتاب میں بیان کی ہے۔ ان پر اللہ کی لعنت ہے اور (دوسرے) لعنت کرنے والوں کی لعنت ہے۔“

وُضُوءُهُ، وَيُصَلِّي الصَّلَاةَ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ حَتَّى يُصَلِّيَهَا)). قَالَ عَزَّوَجَلَّ: الْآيَةُ «إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ». [البقرة: ۱۵۹] [راجع: ۱۵۹] [مسلم: ۵۴۰، ۵۴۱، ۵۴۲؛ نسائی: ۱۴۶]

تشریح: اعضاء وضو کا تین بار دہرنا سنت ہے کہ رسول اللہ ﷺ کا یہی معمول تھا۔ مگر کبھی کبھی آپ ایک ایک بار اور دود بار بھی دہولیا کرتے تھے۔ تاکرات کے لیے آسانی ہو۔

بَابُ الْإِسْتِنَاثِ فِي الْوُضُوءِ

باب: وضو میں ناک صاف کرنا ضروری ہے

اس مسئلہ کو عثمان اور عبد اللہ بن زید اور ابن عباس رضی اللہ عنہم نے رسول اللہ ﷺ سے نقل کیا ہے۔

ذَكَرَهُ عُثْمَانُ وَعَبْدُ اللَّهِ بْنُ زَيْدٍ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

(۱۶۱) ہم سے عبدان نے بیان کیا، کہا انہیں یونس نے زہری کے واسطے سے خبر دی، کہا انہیں ابو اور یونس نے بتایا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ نبی ﷺ سے نقل کرتے ہیں کہ آپ ﷺ نے فرمایا: ”جو شخص وضو کرے اسے چاہیے کہ ناک صاف کرے اور جو پتھر سے استنجا کرے اسے چاہیے کہ طاق عدد (یعنی ایک تین یا پانچ ہی) سے کرے۔“

۱۶۱ - حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ)). [طرفہ فی: ۱۶۲]

[مسلم: ۵۶۲، ۵۶۳؛ نسائی: ۸۸؛ ابن ماجہ: ۴۰۹]

تشریح: مٹی کے ڈھیلے بھی پتھری میں شمار ہیں بلکہ ان سے صفائی زیادہ ہوتی ہے۔

بَابُ الْإِسْتِجْمَارِ وَتُرَا

باب: طاق عدد (ڈھیلوں) سے استنجا کرنا چاہیے!

(۱۶۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے ابو الزناد کے واسطے سے خبر دی، وہ اعرج سے، وہ ابو ہریرہ رضی اللہ عنہ سے نقل کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا کہ ”جب تم میں سے کوئی وضو کرے تو اسے چاہیے کہ اپنی ناک میں پانی دے پھر (اسے) صاف کرے، اور جو شخص پتھروں سے استنجا کرے اسے چاہیے کہ بے جوڑ عدد (یعنی ایک یا تین) سے استنجا کرے۔ اور جب تم میں سے کوئی سوکراٹھے، تو وضو کے پانی میں ہاتھ ڈالنے سے پہلے اسے دھو لے کیونکہ تم میں سے کوئی نہیں جانتا کہ رات کو اس کا ہاتھ کہاں رہا ہے۔“

۱۶۲ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْثِرْ، وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ يَدْخُلَهَا فِي وَضُوءِهِ فَإِنْ أَحَدُكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ)). [راجع: ۱۶۱] [مسلم: ۵۶۰]

ابوداؤد: ۱۴۰؛ نسائی: ۸۶]

باب: دونوں پاؤں دھونا چاہیے اور قدموں پر مسح نہ کرنا چاہیے

بَابُ غَسْلِ الرَّجْلَيْنِ وَلَا يَمْسَحُ عَلَى الْقَدَمَيْنِ

(۱۶۳) ہم سے موسیٰ نے بیان کیا، ان سے ابو عوانہ نے، وہ ابو بشر سے، وہ یوسف بن ماکہ سے، وہ عبداللہ بن عمرو رضی اللہ عنہما سے روایت کرتے ہیں، وہ کہتے ہیں کہ (ایک مرتبہ) رسول اللہ ﷺ ایک سفر میں ہم سے پیچھے رہ گئے۔ پھر (تھوڑی دیر بعد) آپ ﷺ نے ہم کو پالیا اور عصر کا وقت آپہنچا تھا۔ ہم وضو کرنے لگے اور (اچھی طرح پاؤں دھونے کی بجائے جلدی میں) ہم پاؤں پر مسح کرنے لگے۔ آپ ﷺ نے فرمایا: ”ایڑیوں کے لیے آگ کا عذاب ہے۔“ دو مرتبہ یا تین مرتبہ فرمایا۔

۱۶۳۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ يُونُسَ بْنِ مَاهِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا فِي سَفَرَةٍ، فَأَذْرَكْنَا وَقَدْ أَزْهَقْنَا الْعَصْرَ، فَجَعَلْنَا نَتَوَضَّأُ وَنَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: ((وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ)). مَرَّتَيْنِ أَوْ ثَلَاثًا. [راجع: ۶۰]

تشریح: اس میں روایں کاردہ ہیں جو قدموں پر بلا موزوں کے مسح کے قائل ہیں۔ امام بخاری رحمہ اللہ نے حدیث باب سے ثابت کیا کہ جب موزے پہنے ہوئے نہ ہو تو قدموں کا دھونا فرض ہے جیسا کہ آیت وضو میں ہے۔ اس حدیث سے معلوم ہوا کہ پاؤں کو بھی دوسرے اعضا کی طرح دھونا چاہیے اور اس طرح پر کہ کہیں سے کوئی حصہ ٹٹک نہ رہ جائے۔

باب: وضو میں کلی کرنا

بَابُ الْمَضْمَضَةِ فِي الْوُضُوءِ

اس مسئلہ کو ابن عباس اور عبداللہ بن زید رضی اللہ عنہما نے رسول اللہ ﷺ سے نقل کیا ہے۔

قَالَ ابْنُ عَبَّاسٍ: وَحَدَّثَنَا اللَّهُ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

(۱۶۴) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب بن زہری کے واسطے سے خبر دی، کہا ہم کو عطاء بن یزید نے حمران مولیٰ عثمان بن عفان رضی اللہ عنہ کے واسطے سے خبر دی، انہوں نے حضرت عثمان رضی اللہ عنہ کو دیکھا کہ انہوں نے وضو کا پانی منگوایا اور اپنے دونوں ہاتھوں پر برتن سے پانی (لے کر) ڈالا۔ پھر دونوں ہاتھوں کو تین دفعہ دھویا۔ پھر اپنا داہنا ہاتھ وضو کے پانی میں ڈالا۔ پھر کلی کی، پھر ناک میں پانی دیا، پھر ناک صاف کی، پھر تین دفعہ اپنا منہ دھویا۔ اور کہیںوں تک تین دفعہ ہاتھ دھوئے، پھر اپنے سر کا مسح کیا۔ پھر ہر ایک پاؤں تین دفعہ دھویا۔ پھر فرمایا: میں نے رسول اللہ ﷺ کو دیکھا کہ آپ میرے اس وضو جیسا وضو فرمایا کرتے تھے اور آپ ﷺ نے فرمایا کہ ”جو شخص میرے اس وضو جیسا وضو کرے اور پھر (حضور قلب سے) دو رکعت پڑھے جس میں اپنے دل سے باتیں نہ کرے۔“

۱۶۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَطَاءُ ابْنُ يَزِيدَ، عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِيَّاهُ، فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَضَ، وَاسْتَنَشَقَّ، وَاسْتَنْشَرَّ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا وَقَالَ: ((مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى

رَكَعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسُهُ، غَفَرَ اللَّهُ لَهُ تَوَالُّهُ تَعَالَى اس کے پچھلے گناہ معاف کر دیتا ہے۔
مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۱۵۹]

تشریح: اس حدیث سے معلوم ہوا کہ وضو میں کلی کرنا بھی ضروریات سے ہے۔

بَابُ غَسْلِ الْأَعْقَابِ

باب: ایڑیوں کے دھونے کے بیان میں

امام ابن سیرین رحمۃ اللہ علیہ وضو کرتے وقت انگلی کے نیچے کی جگہ (بھی) دھویا کرتے تھے۔

وَكَانَ ابْنُ سِيرِينَ يَغْسِلُ مَوْضِعَ الْخَاتَمِ إِذَا تَوَضَّأَ.

(۱۶۵) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم سے محمد بن زیاد نے بیان کیا، وہ کہتے ہیں کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ ہمارے پاس سے گزرے اور لوگ لوٹے سے وضو کر رہے تھے۔ آپ صلی اللہ علیہ وسلم نے کہا اچھی طرح وضو کرو کیونکہ ابوالقاسم صلی اللہ علیہ وسلم نے فرمایا: ”(خٹک) ایڑیوں کے لیے آگ کا عذاب ہے۔“

۱۶۵- حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ - وَكَانَ يَمُرُّ بِنَا وَالنَّاسُ يَتَوَضَّؤُونَ مِنَ الْمِطْهَرَةِ - فَقَالَ: أَسْبِغُوا الْوُضُوءَ فَإِنَّ أَبَا الْقَاسِمِ صلی اللہ علیہ وسلم قَالَ: ((وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ)). [مسلم: ۵۷۴؛ ہے۔]

نسائی: ۱۱۰

تشریح: نشانیا ہے کہ وضو کوئی عضو خشک نہ رہ جائے ورنہ وہی عضو قیامت کے دن عذاب الہی میں مبتلا کیا جائے گا۔

بَابُ غَسْلِ الرَّجْلَيْنِ فِي النَّعْلَيْنِ

باب: اس بارے میں کہ جوتوں کے اندر پاؤں

دھونا چاہیے اور جوتوں پر مسح نہ کرنا چاہیے

(۱۶۶) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے سعید المقبری کے واسطے سے خبر دی، وہ عبید اللہ بن جریج سے نقل کرتے ہیں۔ کہ انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے کہا: اے ابوعبدالرحمن! میں نے تمہیں چار ایسے کام کرتے ہوئے دیکھا ہے جنہیں تمہارے ساتھیوں کو کرتے ہوئے نہیں دیکھا۔ وہ کہنے لگے، اے ابن جریج! وہ کیا ہیں؟ ابن جریج نے کہا کہ میں نے طواف کے وقت آپ کو دیکھا کہ دو بیانی رکنوں کے سوا کسی اور رکن کو آپ نہیں چھوتے ہو۔ (دوسرے) میں نے آپ کو سستی جوتے پہنے ہوئے دیکھا اور (تیسرے) میں نے دیکھا کہ آپ زرد رنگ استعمال کرتے ہو اور (چوتھی بات) میں نے یہ دیکھی کہ جب آپ مکہ میں تھے، لوگ (ذی الحجہ کا) چاند دیکھ کر لبیک پکارنے لگتے ہیں۔ اور (حج) کا احرام

وَلَا يَمْسَحُ عَلَى النَّعْلَيْنِ

۱۶۶- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: يَا أَبَا عَبْدِ الرَّحْمَنِ ارْأَيْتَكَ تَضَعُ أَرْبَعًا لَمْ أَرَأَ أَحَدًا مِنْ أَصْحَابِكَ يَضَعُهَا. قَالَ: وَمَا هِيَ يَا ابْنَ جُرَيْجٍ قَالَ: رَأَيْتَكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِينَ، وَرَأَيْتَكَ تَلْبَسُ النَّعَالَ السَّيْتِيَّةَ، وَرَأَيْتَكَ تَضَعُ بِالْصُّفْرَةِ، وَرَأَيْتَكَ إِذَا كُنْتَ بِمَكَّةَ أَهَلَ النَّاسَ إِذَا رَأَوْا الْهَلَالَ وَلَمْ تَهَلِّ أَنْتَ حَتَّى

باندھ لیتے ہیں اور آپ آٹھویں تاریخ تک احرام نہیں باندھتے۔ حضرت عبداللہ بن عمر رضی اللہ عنہما نے جواب دیا کہ (دوسرے) ارکان کو تو یوں نہیں چھوتا کہ میں نے رسول اللہ ﷺ کو یمانی رکنوں کے علاوہ کسی اور رکن کو چھوتے ہوئے نہیں دیکھا اور رہے سستی جوتے، تو میں نے رسول اللہ ﷺ کو ایسے جوتے پہنے ہوئے دیکھا کہ جن کے چڑے پر بال نہیں تھے اور آپ انہیں کو پہنے پہنے وضو فرمایا کرتے تھے، تو میں بھی انہی کو پہننا پسند کرتا ہوں اور زرد رنگ کی یہ بات ہے کہ میں نے رسول اللہ ﷺ کو زرد رنگ رنگتے ہوئے دیکھا ہے۔ تو میں بھی اسی رنگ سے رنگنا پسند کرتا ہوں اور احرام باندھنے کا معاملہ یہ ہے کہ میں نے رسول اللہ ﷺ کو اس وقت تک احرام باندھتے ہوئے نہیں دیکھا۔ جب تک آپ کی اونٹنی آپ کو لے کر نہ چل پڑتی۔

كَانَ يَوْمَ التَّرْوِيَةِ. قَالَ عَبْدُ اللَّهِ: أَمَا الْأَرْكَانُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِينَ، وَأَمَّا النَّعَالُ السَّنِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْبُغُ بِهَا، فَإِنِّي أُحِبُّ أَنْ أَضْبُغَ بِهَا، وَأَمَّا الْإِهْلَالُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يُهْلُ حَتَّى تَتَبِعَتْ بِهِ رَاحِلَتُهُ.

[اطرافہ فی: ۱۵۱۴، ۱۵۵۲، ۱۶۰۹،

۲۸۶۵، ۲۸۵۱] [مسلم: ۲۸۱۸، ۲۸۱۹،

ابوداؤد: ۱۷۷۲؛ نسائی: ۱۱۷، ۲۷۵۹،

۲۹۵۰، ۵۲۵۸؛ ابن ماجہ: ۳۶۲۶]

باب: وضو اور غسل میں داہنی جانب سے ابتدا کرنا ضروری ہے

بَابُ التَّيْمَنِ فِي الْوُضُوءِ وَالْغُسْلِ

(۱۶۷) ہم سے مسد نے بیان کیا، ان سے اسماعیل نے، ان سے خالد نے حصہ بنت سرین کے واسطے سے نقل کیا، وہ ام عطیہ سے روایت کرتی ہیں کہ رسول اللہ ﷺ نے اپنی (مخرومہ) صا جزادی (حضرت زینب) کو غسل دینے کے وقت فرمایا تھا کہ ”غسل داہنی طرف سے دو اور اعضائے وضو سے غسل کی ابتدا کرو۔“

۱۶۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ لَهْنٌ فِي غُسْلِ ابْنَتِي: ((أَبْدَأَنَّ بِيَمَانِيهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا)). [اطرافہ فی:

۱۲۵۳، ۱۲۵۴، ۱۲۵۵، ۱۲۵۶، ۱۲۵۷،

۱۲۵۸، ۱۲۵۹، ۱۲۶۰، ۱۲۶۱، ۱۲۶۲،

۱۲۶۳] [مسلم: ۲۱۷۴، ۲۱۷۵؛ ابوداؤد:

۳۱۴۵؛ ترمذی: ۹۹۰؛ نسائی: ۱۸۸۳، ۱۸۸۴]

تشریح: وضو اور غسل میں داہنی طرف سے کام شروع کرنا مسنون ہے، اس کے علاوہ دوسرے کاموں میں بھی یہ طریقہ مسنون ہے۔

(۱۶۸) ہم سے حفص بن عمر نے بیان کیا، ان سے شعبہ نے بیان کیا، انہیں اصف بن سلیم نے خبر دی، ان کے باپ نے مسروق سے سنا، وہ ام المؤمنین

۱۶۸۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ،

حضرت عائشہ رضی اللہ عنہا سے روایت کرتے ہیں کہ وہ فرماتی ہیں رسول اللہ ﷺ جو تپہنہ، کنگھی کرنے، وضو کرنے اور اپنے ہر کام میں داہنی طرف سے کام کی ابتدا کرنے کو پسند فرمایا کرتے تھے۔

قَالَ: سَمِعْتُ أَبِي، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ التَّيْمُنُ فِي تَعْلِيهِ وَتَرْجُلِهِ وَطَهْوَرِهِ فِي شَأْنِهِ كُلِّهِ.

[اطرافہ فی: ۴۲۶، ۵۳۸، ۵۸۵۴، ۵۹۲۶]

[مسلم: ۶۱۶، ۶۱۷؛ ابوداؤد: ۴۱۴۰؛ ترمذی:

۶۰۸؛ نسائی: ۱۱۲، ۴۱۹؛ ابن ماجہ: ۴۰۱]

باب: اس بارے میں کہ نماز کا وقت ہو جانے پر پانی کی تلاش ضروری ہے

بَابُ التَّمَاسِ الْوُضُوءِ إِذَا حَانَتِ الصَّلَاةُ

ام المؤمنین حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ (ایک سفر میں) صبح ہو گئی۔ پانی تلاش کیا گیا، مگر نہیں ملا، تو آیت تیمم نازل ہوئی۔

وَقَالَتْ عَائِشَةُ: حَضَرَتِ الصُّبْحُ فَالتَّمَسَ الْمَاءُ، فَلَمْ يُوْجَدْ فَتَزَلَّ التَّيْمُمُ.

(۱۶۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو مالک نے اسحاق بن عبد اللہ بن ابی طلحہ سے خبر دی، وہ انس بن مالک رضی اللہ عنہ سے نقل کرتے ہیں، وہ فرماتے ہیں کہ میں نے رسول اللہ ﷺ کو دیکھا کہ نماز عصر کا وقت آ گیا، لوگوں نے پانی تلاش کیا، جب انہیں پانی نہ ملا، تو رسول اللہ ﷺ کے پاس (ایک برتن میں) وضو کے لیے پانی لایا گیا۔ رسول اللہ ﷺ نے اس میں اپنا ہاتھ ڈال دیا اور لوگوں کو حکم دیا کہ اسی (برتن) سے وضو کریں۔ حضرت انس رضی اللہ عنہ کہتے ہیں میں نے دیکھا آپ کی انگلیوں کے نیچے سے پانی (چشمے کی طرح) ابل رہا تھا۔ یہاں تک کہ (قالے کے) آخری آدمی نے بھی وضو کر لیا۔

۱۶۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالتَّمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوا، فَأَتَى رَسُولَ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى يَتَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

[اطرافہ فی: ۱۹۵، ۲۰۰، ۳۵۷۲، ۳۵۷۳]

[۳۵۷۴، ۳۵۷۵] [مسلم: ۵۹۴۲؛ ترمذی:

۳۶۳۱؛ نسائی: ۷۶]

تشریح: یہ رسول اللہ ﷺ کا مجرہ تھا کہ ایک پیالہ پانی سے سب لوگوں نے وضو کر لیا۔ وضو کے لیے پانی تلاش کرنا اس سے ثابت ہوا، نہ ملے تو پھر تیمم کر لینا چاہیے۔

باب: جس پانی سے آدمی کے بال دھوئے جائیں اس پانی کا استعمال کرنا جائز ہے یا نہیں؟

بَابُ الْمَاءِ الَّذِي يُغْسَلُ بِهِ شَعْرُ الْإِنْسَانِ

عطاء بن ابی رباح آدمیوں کے بالوں سے رسیاں اور ڈوریاں بنانے میں کچھ حرج نہیں دیکھتے تھے اور کتوں کے جھوٹے اور ان کے مسجد سے گزرنے کا بیان۔ زہری کہتے ہیں کہ جب کتا (کسی بھرے) برتن میں منہ ڈال دے اور اس کے علاوہ وضو کے لیے اور پانی موجود نہ ہو اس سے وضو کیا جاسکتا ہے۔ سفیان کہتے ہیں کہ یہ مسئلہ اللہ تعالیٰ کے اس ارشاد سے سمجھ میں آتا ہے: ”جب پانی نہ پاؤ تو تیمم کرلو۔“ اور کتے کا جھوٹا پانی (تو) ہے۔ (مگر) طبیعت اس سے نفرت کرتی ہے۔ (بہر حال) اس سے وضو کر لے اور (احتیاطاً) تیمم بھی کر لے۔

(۱۷۰) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل بن عاصم کے واسطے سے بیان کیا، وہ ابن سیرین سے نقل کرتے ہیں، وہ کہتے ہیں کہ میں نے عبیدہ بن جریج سے کہا کہ ہمارے پاس رسول اللہ ﷺ کے کچھ بال (مبارک) ہیں، جو ہمیں حضرت انس رضی اللہ عنہ سے یا انس رضی اللہ عنہ کے گھر والوں کی طرف سے ملے ہیں۔ (یہ سن کر) عبیدہ نے کہا کہ اگر میرے پاس ان بالوں میں سے ایک بھی ہو تو وہ میرے لیے ساری دنیا اور اس کی ہر چیز سے زیادہ عزیز ہے۔

(۱۷۱) ہم سے محمد بن عبد الرحیم نے بیان کیا، انہوں نے کہا، ہم کو سعید بن سلیمان نے خبر دی انہوں نے کہا، ہم سے عباد بن ابی عون کے واسطے سے بیان کیا، وہ ابن سیرین سے، وہ حضرت انس بن مالک رضی اللہ عنہ سے نقل کرتے ہیں کہ رسول کریم ﷺ نے (حجۃ الوداع میں) جب سر کے بال منڈوائے تو سب سے پہلے ابو طلحہ رضی اللہ عنہ نے آپ کے بال لیے تھے۔

[طرفہ فی: ۱۷۱]

۱۷۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ أَبِي عَوْنٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا خَلَقَ رَأْسَهُ كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعْرِهِ.

[راجع: ۱۷۰]

تشریح: سید الحدیث امام بخاری رحمہ اللہ کی غرض اس حدیث سے انسان کے بالوں کی پاکی و طہارت بیان کرنا مقصود ہے۔ پھر ان احادیث سے یہ بھی ثابت ہوتا ہے کہ آپ نے اپنے بالوں کو تبرک کے لیے لوگوں میں تقسیم فرمایا۔

بَابُ إِذَا شَرِبَ الْكَلْبُ فِي الْإِنَاءِ

(۱۷۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہیں امام مالک نے ابو الزناد سے خبر دی، وہ اعرج سے، وہ ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے فرمایا کہ ”جب کتا تم میں سے کسی کے برتن میں

۱۷۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا

شَرِبَ الْكَلْبُ فِيْ اِنَاءٍ اُجِدَ كُمْ فَلْيَغْسِلْهُ سَبْعًا)) سے (کچھ) پی لے تو اس کو سات مرتبہ دھولو (تو پاک ہو جائے گا)۔“

[مسلم: ۶۵۰؛ نسائی: ۶۳؛ ابن ماجہ: ۳۶۴]

۱۷۳۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ: سَمِعْتُ أَبِي، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: ((أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرَوَاهُ، فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ)). [إطرافہ]

(۱۷۳) ہم سے اسحاق نے بیان کیا، کہا ہم کو عبد الصمد نے خبر دی، کہا ہم کو عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، انہوں نے اپنے باپ سے سنا، وہ ابوصالح سے، وہ ابو ہریرہ رضی اللہ عنہ سے، وہ رسول کریم ﷺ سے نقل کرتے ہیں۔ آپ ﷺ نے فرمایا کہ ”ایک شخص نے ایک کتے کو دیکھا، جو پیاس کی وجہ سے گیلی مٹی کھا رہا تھا۔ تو اس شخص نے اپنا موزہ لیا اور اس سے پانی بھر کر پلانے لگا، حتیٰ کہ اس کو خوب سیراب کر دیا۔ اللہ نے اس شخص کے اس کام کی قدر کی اور اسے جنت میں داخل کر دیا۔“

فی: ۲۳۶۳، ۲۴۶۶، ۶۰۰۹

۱۷۴۔ وَقَالَ: أَخْمَدُ بْنُ شَيْبٍ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: كَانَتْ الْكِلَابُ تُقْبَلُ وَتُذَبِّرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُونُوا يَرْشُونَ شَيْئًا مِنْ ذَلِكَ. [ابو داود: ۳۸۲]

(۱۷۴) احمد بن شیبہ نے کہا کہ ہم سے میرے والد نے یونس کے واسطے سے بیان کیا، وہ ابن شہاب سے نقل کرتے ہیں، انہوں نے کہا مجھ سے حمزہ بن عبد اللہ نے اپنے باپ (یعنی حضرت عبد اللہ بن عمر رضی اللہ عنہما) کے واسطے سے بیان کیا، وہ کہتے تھے کہ رسول اللہ ﷺ کے زمانے میں کتے مسجد میں آتے جاتے تھے لیکن لوگ ان جگہوں پر پانی نہیں چھڑکتے تھے۔

تشریح: علامہ ابن حجر رحمہ اللہ فتح الباری میں فرماتے ہیں کہ یہ معاملہ اسلام کے ابتدائی دور میں تھا جب کہ مسجد کے گاؤ وغیرہ بھی نہ تھے۔ اس کے بعد جب مساجد کے بارے میں احترام و اہتمام کا حکم نازل ہوا تو اس طرح کی سب باتوں سے منع کر دیا گیا، جیسا کہ عبد اللہ بن عمر رضی اللہ عنہما کی روایت میں ہے حضرت عمر فاروق رضی اللہ عنہ نے بلند آواز سے فرمایا کہ لوگو! مسجد میں بے ہودہ بات کرنے سے پرہیز کیا کرو، تو جب لغو باتوں سے روک دیا گیا، تو دوسرے امور کا حال بھی بدتر ہو گیا۔ اس لئے اس سے پہلے حدیث میں کتے کے جھوٹے برتن کو سات مرتبہ دھونے کا حکم آیا۔ اب وہی حکم باقی ہے۔ جس کی تائید اور بہت سی احادیث سے ہوتی ہے۔ بلکہ بعض روایات میں کتے کے جھوٹے برتن کے بارے میں اتنی تاکید آئی ہے کہ اسے پانی کے علاوہ آٹھویں بار مٹی سے صاف کرنے کا بھی حکم ہے۔ مٹی سے اول مرتبہ دھونا چاہیے پھر سات دفعہ پانی سے دھونا چاہیے۔

اس مسئلہ میں احناف اور اہلحدیث کا اختلاف: کتے کے جھوٹے برتن کو سات بار پانی سے دھونا اور ایک بار صرف مٹی سے مانجھنا واجب ہے۔ یہ اہلحدیث کا مذہب ہے اور صرف تین بار پانی سے دھونا یہ حنفیہ کا مذہب ہے۔ سر تاج علمائے اہلحدیث حضرت مولانا عبد الرحمن صاحب مبارک پوری رحمہ اللہ فرماتے ہیں:

”قال الشوكاني في النيل: والحديث يدل على وجوب الغسلات السبع من ولوغ الكلب واليه ذهب ابن عباس وعروة بن الزبير ومحمد بن سيرين وطاوس وعمرو بن دينار والاوزاعي ومالك والشافعي واحمد بن حنبل واسحاق وابوثور وابوعبيدة وداود انتهى - وقال النووي: وجوب غسل نجاسة ولوغ الكلب سبع مرات وهذا مذهبا ومذهب

مالک والجمہیر - وقال ابو حنیفہ: یکفی غسلہ ثلاث مرات انتھی - وقال الحافظ فی الفتح وامام الحنفیہ فلم یقولوا بوجوب السبع ولا الترتیب۔“ (تحفۃ الاحوذی ، ج: ۱/ ص: ۹۳)

خلاصہ اس عبارت کا یہی ہے کہ ان احادیث کی بنا پر جمہور علمائے اسلام، صحابہ کرام و تابعین و ائمہ ثلاثہ و دیگر محدثین کا مذہب یہی ہے کہ سات مرتبہ دھویا جائے۔ برخلاف اس کے کہ حنفیہ صرف تین ہی دفعہ دھونے کے قائل ہیں۔ اور ان کی دلیل وہ حدیث ہے جسے طبرانی نے حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کیا ہے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”جب تمہارے کسی برتن میں کتا منہ ڈال دے تو اسے تین بار پانی پانچ بار یا سات بار دھو ڈالو۔“ جواب اس کا یہ ہے کہ یہ روایت ضعیف ہے۔ اس لئے کہ شیخ ابن ہمام حنفی نے فتح القدیر میں لکھا ہے کہ حسب وضاحت امام دارقطنی اس کی سند میں ایک راوی عبدالوہاب نامی متروک ہے، جس نے اسماعیل نامی اپنے استاد سے اس حدیث کو اس طرح بیان کیا۔ جالانکہ ان ہی اسماعیل سے دوسرے راوی اسی حدیث کو روایت کرتے ہیں۔ جنہوں نے سات بار دھونا نقل کیا ہے۔ دوسرا جواب یہ کہ یہ حدیث دارقطنی میں ہے جو طبقہ ثلاثہ کی کتاب ہے اور سنن ابن ماجہ میں یہ روایت ہے:

”اخرج ابن ماجہ عن ابی رزین قال: رايت اباہریرة: یضرب جبہتہ بیدہ ویقول یا اهل العراق انتم تزعمون انی اکذب علی رسول اللہ صلی اللہ علیہ وسلم لیکون لکم الھناء وعلی الاثم اشھد سمعت رسول اللہ صلی اللہ علیہ وسلم یقول: اذا ولغ الکلب فی اناء احدکم فلیغسلہ سبع مرات۔“ (تحفۃ الاحوذی ، ج: ۱/ ص: ۹۴)

یعنی ابورزین کہتے ہیں کہ میں نے ابو ہریرہ رضی اللہ عنہ کو دیکھا آپ انظار افسوس کرتے ہوئے اپنی پیشانی پر ہاتھ مار رہے تھے اور فرما رہے تھے کہ اے عراقیو! تم ایسا خیال رکھتے ہو کہ میں تمہاری آسانی کے لیے رسول کریم صلی اللہ علیہ وسلم پر جھوٹ باندھوں اور گناہگار بنوں۔ یاد رکھو میں گواہی دیتا ہوں میں نے رسول اللہ صلی اللہ علیہ وسلم سے سنا، آپ نے فرمایا کہ ”جب کتا تمہارے برتن میں منہ ڈالے تو اسے سات مرتبہ دھو ڈالو۔“ معلوم ہوا کہ ابو ہریرہ رضی اللہ عنہ سے تین بار دھونے کی روایت ناقابل اعتبار ہے۔ علامہ عبدالحی کہنوی نے بڑی تفصیل سے دلائل خلافیہ پر منصفانہ روشنی ڈالی ہے۔ (دیکھو سعایہ ص: ۴۵۱)

بعض لوگوں کو وہم ہوا ہے کہ امام بخاری رحمۃ اللہ علیہ کے نزدیک کتا اور کتے کا جھوٹا پاک ہے۔ علامہ ابن حجر رحمۃ اللہ علیہ فتح الباری میں فرماتے ہیں کہ بعض علمائے مالکیہ وغیرہ کہتے ہیں کہ ان احادیث سے امام بخاری رحمۃ اللہ علیہ کی غرض کتے کی اور اس کے جھوٹے کی پاکی ثابت کرنا ہے اور بعض علما کہتے ہیں کہ امام بخاری رحمۃ اللہ علیہ کی غرض یہ نہیں ہے بلکہ آپ نے صرف لوگوں کے مذہب بیان کیے ہیں وہ خود اس کے قائل نہیں ہیں۔ اس لئے کہ ترجمہ میں آپ نے صرف کتے کے جھوٹے کا نام لیا۔ یوں نہیں کہا کہ کتے کا جھوٹا پاک ہے۔ حدیث بخاری کے ذیل میں شیخ الحدیث حضرت مولانا عبید اللہ مبارکپوری فرماتے ہیں:

”وفی الحدیث دلیل علی نجاسة فم الکلب من حیث الامر بالغسل لما ولغ فیہ والاراقة للماء۔“ (مرعاۃ ، ج: ۱/ ص: ۳۲۴)

یعنی اس حدیث مذکور بخاری میں دلیل ہے کہ کتے کا منہ ناپاک ہے اسی لئے جس برتن میں وہ منہ ڈال دے اسے دھوئے اور اس پانی کے بہا دینے کا حکم ہوا۔ اگر اس کا منہ پاک ہوتا تو پانی کو اس طور پر ضائع کرنے کا حکم نہ دیا جاتا۔ منہ کے ناپاک ہونے کا مطلب اس کے تمام جسم کا ناپاک ہونا ہے۔

عبداللہ بن معقل کی حدیث جسے مسلم و دیگر محدثین نے نقل کیا ہے، اس کا مفہوم یہ ہے کہ سات بار پانی سے دھونا چاہیے اور آٹھویں بار مٹی سے۔ اس کی وضاحت کرتے ہوئے شیخ الحدیث مبارکپوری رحمۃ اللہ علیہ فرماتے ہیں:

”وظاہرہ يدل علی ايجاب ثمان غسلات وان غسلہ الترتیب غیر الغسلات السبع وان الترتیب خارج عنها والحديث قد اجمعوا علی صحة اسنادہ وهی زیادة ثقة تعین المصیر الیہا۔“ (مرعاۃ ، ج: ۱/ ص: ۳۲۴)

یعنی اس سے آٹھ دفعہ دھونے کا وجوب ثابت ہوتا ہے اور یہ کہ مٹی سے دھونے کا معاملہ سات دفعہ پانی سے دھونے کے علاوہ ہے۔ یہ حدیث بالاتفاق صحیح ہے اور پہلی مرتبہ مٹی سے دھونا بھی صحیح ہے۔ جو پہلے ہی ہونا چاہیے بعد میں سات دفعہ پانی سے دھویا جائے۔

باقی احناف کے دیگر دلائل کے مفصل جوابات شیخ العلام حضرت مولانا عبدالرحمن مبارکپوری رحمۃ اللہ علیہ نے اپنی مایہ ناز کتاب ابکار الحسن (ص: ۳۲، ۳۹)

میں مفصل ذکر فرمائے ہیں۔ ان کا یہاں بیان کرنا طوالت کا باعث ہوگا۔

مناسب ہوگا کہ کتے کے لعاب کے بارے میں امام بخاری رحمہ اللہ کے مسلک سے متعلق حضرت العلام مولانا انور شاہ صاحب دیوبندی رحمہ اللہ کا قول بھی نقل کر دیا جائے جو صاحب انوار الباری کی روایت سے یہ ہے۔

”امام بخاری رحمہ اللہ سے یہ بات مستعجب ہے کہ وہ لعاب کلب کی طہارت کے قائل ہوں۔ جب کہ اس باب میں قطعیات سے نجاست کا ثبوت ہو چکا ہے۔ زیادہ سے زیادہ یہ کہہ سکتے ہیں کہ امام بخاری رحمہ اللہ نے دونوں طرف کی احادیث ذکر کر دی ہیں۔ ناظرین! خود یہ فیصلہ کر لیں۔ کیونکہ یہ بھی ان کی ایک عادت ہے۔ جب وہ کسی باب میں دونوں جانب قوت دیکھتے ہیں تو دونوں طرف کی احادیث ذکر کر دیا کرتے ہیں۔ جس سے یہ اشارہ ہوتا ہے کہ وہ خود بھی کسی ایک جانب کا یقین نہیں فرماتے واللہ اعلم۔“ (انوار الباری، جلد: ۵/۱۰۷) کلب معلم کی حدیث ذیل لانے سے بھی ظاہر ہے کہ امام موصوف عمومی طور پر لعاب کلب کی طہارت کے قائل نہیں ہیں۔

کلب معلم وہ کتا جس میں اطاعت شکاری کا مادہ بدرجائے ہو اور جب بھی وہ شکار کرے کبھی اس میں سے خود کچھ نہ کھائے۔ (کرمانی)

(۱۷۵) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے شعبہ نے ابن ابی السفر کے واسطے سے بیان کیا، وہ شعبی سے نقل فرماتے ہیں، وہ عدی بن حاتم سے روایت کرتے ہیں کہ میں نے رسول اللہ ﷺ سے (کتے کے شکار کے متعلق) دریافت کیا، تو آپ نے فرمایا کہ ”جب تو اپنے سدھائے ہوئے کتے کو چھوڑے اور وہ شکار کر لے تو تو اس (شکار) کو کھا اور اگر وہ کتا اس شکار میں سے خود (کچھ) کھالے تو تو (اس کو) نہ کھائیو۔ کیونکہ اب اس نے شکار اپنے لیے پکڑا ہے۔“ میں نے کہا کہ بعض دفعہ میں (شکار کے لیے) اپنے کتے چھوڑتا ہوں، پھر اس کے ساتھ دوسرے کتے کو بھی پاتا ہوں؟ آپ ﷺ نے فرمایا: ”پھر مت کھا۔ کیونکہ تم نے بسم اللہ اپنے کتے پر پڑھی تھی۔ دوسرے کتے پر نہیں پڑھی۔“

۱۷۵۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ قَالَ: ((إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمُ فَقَتَلَ فُكْلًا، وَإِذَا أَكَلَ فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ)). قُلْتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ؟ قَالَ: ((فَلَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتُ عَلَى كَلْبِكَ، وَلَمْ تَسْمِ عَلَى كَلْبٍ آخَرَ)). [إطرافه في: ۲۰۵۴، ۵۴۷۵، ۵۴۷۶، ۵۴۷۷، ۵۴۸۳، ۵۴۸۴، ۵۴۸۵، ۵۴۸۶، ۵۴۸۷، ۷۳۹۷]

[مسلم: ۴۹۷۴؛ ابوداود: ۲۸۵۴؛ نسائی:

۴۲۸۳، ۴۲۸۴، ۴۳۱۷]

تشریح: اس حدیث کی اصل بحث کتاب الصيد میں آئے گی۔ ان شاء اللہ تعالیٰ۔ معلوم ہوا کہ عام کتوں کی نجاست کے حکم سے سدھائے ہوئے کتوں کے شکار کا استثنا ہے بشرط معلوم مذکورہ۔

باب: اس بارے میں کہ بعض لوگوں کے نزدیک صرف پیشاب اور پاخانے کی راہ سے کچھ نکلنے سے وضو ٹوٹتا ہے

بَابُ مَنْ لَمْ يَرِ الْوُضُوءَ إِلَّا مِنَ الْمَخْرَجَيْنِ الْقَبْلِيِّ وَالذَّبْرِيِّ

لِقَوْلِهِ تَعَالَى: ﴿أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ﴾ [المائدة: ۶] وَقَالَ: عَطَاءٌ: فِي مَنْ فَارِغَ هُوَ كَرَأَى تَوَتَمَّ پَانِي نہ پاؤ تو تیمم کرلو۔“ عطاء کہتے ہیں کہ جس شخص

کے پچھلے حصہ سے (یعنی دبر سے) یا اگلے حصہ سے (یعنی ذکریا فرج سے) کوئی کثیر ایسا جوں کی قسم کا کوئی جانور نکلے اسے چاہیے کہ وضو لوٹائے اور جابر بن عبد اللہ کہتے ہیں کہ جب (آدمی) نماز میں ہنس پڑے تو نماز لوٹائے اور وضو نہ لوٹائے اور حسن (بصری) نے کہا کہ جس شخص نے (وضو کے بعد) اپنے بال اتروائے یا ناخن کٹوائے یا موزے اتار ڈالے اس پر وضو نہیں ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ کہتے ہیں کہ وضو حدث کے سوا کسی اور چیز سے فرض نہیں ہے اور حضرت جابر رضی اللہ عنہ سے نقل کیا گیا ہے کہ رسول اللہ صلی اللہ علیہ وسلم ذات الرقاع کی لڑائی میں (تشریف فرما) تھے۔ ایک شخص کے تیر مارا گیا اور اس (کے جسم) سے بہت خون بہا مگر اس نے پھر بھی رکوع اور سجدہ کیا اور نماز پوری کر لی اور حسن بصری نے کہا کہ مسلمان ہمیشہ اپنے رخصوں کے باوجود نماز پڑھا کرتے تھے اور طاؤس، محمد بن علی اور اہل حجاز کے نزدیک خون (نکلتے) سے وضو (واجب) نہیں ہوتا۔ عبد اللہ بن عمر رضی اللہ عنہما نے (اپنی) ایک پھنسی کو دبایا تو اس سے خون نکلا۔ مگر آپ نے (دوبارہ) وضو نہیں کیا اور ابن ابی اوفیٰ نے خون تھوکا۔ مگر وہ اپنی نماز پڑھتے رہے اور ابن عمر اور حسن رضی اللہ عنہما پچھنے لگوانے والے کے بارے میں یہ کہتے ہیں کہ جس جگہ پچھنے لگے ہوں اس کو دھو لے، دوبارہ وضو کرنے کی ضرورت نہیں۔

(۱۷۶) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے ابن ابی ذئب نے بیان کیا، انہوں نے کہا ہم سے سعید المقبری نے بیان کیا، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں، وہ کہتے ہیں کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”بندہ اس وقت تک نماز ہی میں رہتا ہے جب تک وہ مسجد میں نماز کا انتظار کرتا ہے تا وقتیکہ وہ حدث نہ کرے۔“ ایک عجمی آدمی نے پوچھا کہ اے ابو ہریرہ! حدث کیا چیز ہے؟ انہوں نے فرمایا کہ ہوا جو پیچھے سے خارج ہو۔ (جسے عرف عام میں گوز مارنا کہتے ہیں)

يَخْرُجُ مِنْ دُبُرِهِ الدُّوْدُ أَوْ مِنْ ذَكَرِهِ نَحْوُ الْقَمَلَةِ يُعِيدُ الْوُضُوءَ وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: إِذَا ضَحَكَ فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ، وَلَمْ يُعِدِ الْوُضُوءَ. وَقَالَ الْحَسَنُ: إِنْ أَخَذَ مِنْ شَعْرِهِ أَوْ أَظْفَارِهِ أَوْ خَلَعَ خُفَّهُ فَلَا وَضُوءَ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ: لَا وَضُوءَ إِلَّا مِنْ حَدَثٍ. وَيَذْكُرُ عَنْ جَابِرٍ أَنَّ النَّبِيَّ صلی اللہ علیہ وسلم كَانَ فِي غَزْوَةِ ذَاتِ الرِّقَاعِ قَرِمِي رَجُلٌ بِسَهْمٍ، فَزَفَقَهُ الدَّمُ فَرَكَعَ وَسَجَدَ، وَمَضَى فِي صَلَاتِهِ. وَقَالَ الْحَسَنُ: مَا زَالَ الْمُسْلِمُونَ يُصَلُّونَ فِي جَرَاحَاتِهِمْ. وَقَالَ طَاوُسٌ وَمُحَمَّدُ بْنُ عَلِيٍّ وَعَطَاءُ وَأَهْلُ الْحِجَازِ: لَيْسَ فِي الدَّمِ وَضُوءٌ، وَعَصْرُ ابْنِ عَمَرَ بَثْرَةٌ فَخَرَجَ مِنْهَا دَمٌ، فَلَمْ يَتَوَضَّأْ. وَبَرَزَ ابْنُ أَبِي أَوْفَى دَمًا فَمَضَى فِي صَلَاتِهِ. وَقَالَ: ابْنُ عَمَرَ وَالْحَسَنُ فِي مَنْ اخْتَجَمَ لَيْسَ عَلَيْهِ إِلَّا غَسْلُ مَحَاجِمِهِ.

۱۷۶۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم: ((لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ، مَا لَمْ يُحْدِثْ)) فَقَالَ: رَجُلٌ أَفْجَمِيٌّ مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: الصَّوْتُ. يَعْنِي الضَّرْطَةَ [اطرافه في: ۴۴۵، ۴۷۷، ۶۴۷،

[۶۴۸، ۲۱۱۹، ۳۲۲۹، ۴۷۱۷]

(۱۷۷) ہم سے ابو الولید نے بیان کیا، کہا ہم سے ابن عیینہ نے، وہ زہری سے، وہ عباد بن تیمیم سے، وہ اپنے چچا سے، وہ رسول اللہ صلی اللہ علیہ وسلم سے روایت کرتے ہیں کہ آپ نے فرمایا کہ ”(نمازی نماز سے) اس وقت تک نہ

۱۷۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، عَنِ النَّبِيِّ صلی اللہ علیہ وسلم قَالَ:

((لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ)) پھرے جب تک (رتح کی) آواز نہ سن لے یا اس کی بو نہ پالے۔
[ربیعاً]۔ [راجع: ۱۳۷]

تشریح: خلاصہ حدیث یہ ہے کہ جب تک وضو ٹوٹنے کا یقین نہ ہو، اس وقت تک محض کسی شہ کی بنا پر نماز نہ توڑے۔

۱۷۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ مُنْذِرِ أَبِي يَغْلَى الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ: قَالَ: عَلِيٌّ كُنْتُ رَجُلًا مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ ﷺ فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ: ((فِيهِ الْوُضُوءُ)). وَرَوَاهُ شُعْبَةُ عَنْ الْأَعْمَشِ [راجع: ۱۳۲]

(۱۷۸) ہم سے قتیبہ نے بیان کیا، کہا ہم سے جریر نے اعمش کے واسطے سے بیان کیا، وہ منذر سے، وہ ابو یعلیٰ ثوری سے، وہ محمد ابن الحنفیہ سے نقل کرتے ہیں کہ حضرت علی رضی اللہ عنہ نے فرمایا کہ میں ایسا آدمی تھا جس کو سیلان مذی کی شکایت تھی، مگر رسول اللہ ﷺ سے دریافت کرتے ہوئے مجھے شرم آئی۔ تو میں نے ابن الاسود کو حکم دیا، انہوں نے آپ ﷺ سے پوچھا آپ نے فرمایا ”کہ اس میں وضو کرنا فرض ہے۔“ اس روایت کو شعبہ نے بھی اعمش سے روایت کیا۔

۱۷۹۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ أَخْبَرَهُ أَنَّهُ، سَأَلَ عُثْمَانَ بْنَ عَفَّانَ قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ وَلَمْ يُنْمِمْ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْتَسِلُ ذِكْرَهُ. قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا، وَالزُّبَيْرَ، وَطَلْحَةَ، وَأَبِيَّ بَنَ كَعْبٍ فَأَمَرُوهُ بِذَلِكَ. [طرفہ فی: ۷۸۱]

(۱۷۹) ہم سے سعد بن حفص نے بیان کیا، انہوں نے کہا ہم سے شیبان نے یحییٰ کے واسطے سے نقل کیا، وہ عطاء بن یسار سے نقل کرتے ہیں، انہیں زید بن خالد نے خبر دی کہ انہوں نے حضرت عثمان رضی اللہ عنہ سے پوچھا کہ اگر کوئی شخص صحبت کرے اور منی نہ نکلے۔ فرمایا کہ وضو کرے جس طرح نماز کے لیے وضو کرتا ہے اور اپنے عضو کو دھو لے۔ حضرت عثمان رضی اللہ عنہ کہتے ہیں کہ (یہ) میں نے رسول اللہ ﷺ سے سنا ہے۔ (زید بن خالد کہتے ہیں کہ) پھر میں نے اس کے بارے میں حضرت علی، زبیر، طلحہ اور ابی بن کعب رضی اللہ عنہم سے دریافت کیا۔ سب نے اس شخص کے بارے میں یہی حکم دیا۔

[۲۹۲] [مسلم: ۷۸۱]

۱۸۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا النَّضَرُ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ذُكْوَانَ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ: النَّبِيُّ ﷺ ((لَعَلَّنَا أَعْجَلْنَاكَ)) فَقَالَ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ ((إِذَا أَعْجَلْتُ

(۱۸۰) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہمیں نصر نے خبر دی، کہا ہم کو شعبہ نے حکم کے واسطے سے بتلایا، وہ ذکوان سے، وہ ابو صالح سے، وہ ابو سعید خدری رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے ایک انصاری کو بلایا۔ وہ آئے تو ان کے سر سے پانی ٹپک رہا تھا۔ رسول کریم ﷺ نے فرمایا: ”شاید ہم نے تمہیں جلدی میں ڈال دیا۔“ انہوں نے کہا، جی ہاں۔ تب رسول اللہ ﷺ نے فرمایا کہ ”جب کوئی جلدی (کا کام) آپڑے یا تمہیں انزال نہ ہو تو تم پر وضو ہے (غسل ضروری نہیں)۔“

أَوْ قِحْطَتْ، فَقَالَتْ الْوُضُوءُ)). تَابَعَهُ وَهَبٌ. اس حدیث کو نظر کے ساتھ وہب نے بھی شعبہ سے روایت کیا ہے لیکن غندر
 قَالَ: حَدَّثَنَا شُعْبَةُ، وَلَمْ يَقُلْ غُنْدَرٌ وَيَحْيَىٰ. اور یحییٰ نے اس میں شعبہ سے وضو کا ذکر نہیں کیا۔
 عَنْ شُعْبَةَ: ((الْوُضُوءُ)). [مسلم: ۷۷۸؛ ابن

ماجہ: ۶۰۶]

تشریح: یہ سب روایات ابتدائی عہد سے متعلق ہیں۔ اب صحبت کے بعد غسل فرض ہے خواہ انزال ہو یا نہ ہو:

”قال النروى: اعلم ان الامة مجتمعة الان على وجوب الغسل بالجماع ان لم يكن معه انزال وكانت جماعة من
 الصحابة على انه لا يجب الا بالانزال ثم رجع بعضهم وانعقد الاجماع بعد الاخرين انتهى۔ قلت: لا شك في ان مذهب
 الجمهور هو الحق والصواب۔“ (تحفة الاحوذى، ج: ۱/ ص: ۱۱۰-۱۱۱)

یعنی اب امت کا اجماع ہے کہ جماع کرنے سے غسل واجب ہوتا ہے منی نکلے یا نہ نکلے۔ حضرت (مولانا دینعلامہ عبدالرحمن مبارکپوری رحمۃ اللہ علیہ)
 فرماتے ہیں (کہ میں کہتا ہوں یہی حق و صواب ہے۔

بَابُ الرَّجُلِ يَوْضِيءُ صَاحِبَهُ

باب: اس شخص کے بارے میں جو اپنے ساتھی کو وضو کرائے

۱۸۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا
 يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى، عَنْ مُوسَى
 ابْنِ عَقْبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ
 عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ
 لَمَّا أَقَاضَ مِنْ عَرَفَةَ عَدَلَ إِلَى الشَّعْبِ،
 فَقَضَى حَاجَتَهُ. قَالَ أُسَامَةُ: فَجَعَلْتُ أَصْبُ
 عَلَيْهِ وَتَوَضَّأْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَصَلِّي؟
 قَالَ: ((الْمُصَلِّي أَمَامَكَ)) [طرفہ فی: ۱۳۹]

۱۸۲۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا
 عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ
 سَعِيدٍ، يَقُولُ: أَخْبَرَنِي سَعْدُ بْنُ إِبرَاهِيمَ،
 أَنَّ نَافِعَ بْنَ جُبَيْرٍ بْنَ مُطْعِمٍ، أَخْبَرَهُ أَنَّهُ،
 سَمِعَ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ، يُحَدِّثُ
 عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ
 اللَّهِ ﷺ فِي سَفَرٍ، وَأَنَّهُ ذَهَبَ لِحَاجَةٍ

آپ ﷺ وضو کر رہے تھے آپ نے اپنے منہ اور ہاتھوں کو دھویا، سر کا مسح کیا اور موزوں پر مسح کیا۔

لَهُ، وَأَنَّ الْمُغْتَبِرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ، وَهُوَ يَتَوَضَّأُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ. [طرافہ فی:

۲۰۳، ۲۰۶، ۳۶۳، ۳۸۸، ۲۹۱۸، ۴۴۲۱،

۵۷۹۸، ۵۷۹۹] [مسلم: ۶۲۶، ۶۲۷، ۹۵۲؛

ابوداؤد: ۱۴۹، ۱۵۱؛ نسائی: ۷۹، ۸۲، ۱۲۴؛

ابن ماجہ: ۵۴۵]

باب: بے وضو ہونے کی حالت میں تلاوت قرآن

اور دوسرے امور جو جائز ہیں ان کا بیان

منصور نے ابراہیم سے نقل کیا ہے کہ حمام (غسل خانہ) میں تلاوت قرآن میں کچھ حرج نہیں، اسی طرح بغیر وضو خط لکھنے میں (بھی) کچھ حرج نہیں اور حماد نے ابراہیم سے نقل کیا ہے کہ اگر اس (حمام والے آدمی کے بدن) پر تہبند ہو تو اس کو سلام کرو، اور اگر (تہبند) نہ ہو تو سلام مت کرو۔

(۱۸۳) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے عمرہ بن سلیمان کے واسطے سے نقل کیا، وہ کریب، ابن عباس رضی اللہ عنہما کے آزاد کردہ غلام، سے نقل کرتے ہیں کہ عبد اللہ بن عباس رضی اللہ عنہما نے انہیں خبر دی کہ انہوں نے ایک رات رسول کریم ﷺ کی زوجہ مطہرہ اور اپنی خالہ میمونہ رضی اللہ عنہما کے گھر میں گزاری۔ (وہ فرماتے ہیں کہ) میں تکیہ کے عرض (یعنی گوشہ) کی طرف لیٹ گیا اور رسول کریم ﷺ اور آپ، کی اہلیہ نے (معمول کے مطابق) تکیہ کی لمبائی پر (سر رکھ کر) آرام فرمایا۔ رسول اللہ ﷺ سوتے رہے اور جب آدھی رات ہو گئی یا اس سے کچھ پہلے یا اس کے کچھ بعد آپ بیدار ہوئے اور اپنے ہاتھوں سے اپنی نیند کو دور کرنے کے لیے آنکھیں ملنے لگے۔ پھر آپ نے سورہ آل عمران کی آخری دس آیتیں پڑھیں، پھر ایک مشکیزہ کے پاس جو (چھت میں) لٹکا ہوا تھا آپ کھڑے ہو گئے اور اس سے وضو کیا، خوب اچھی طرح، پھر کھڑے ہو کر نماز پڑھنے لگے۔ ابن عباس رضی اللہ عنہما کہتے ہیں میں نے بھی کھڑے ہو کر اسی طرح کیا، جس طرح آپ نے وضو کیا تھا۔ پھر جا کر میں بھی آپ کے پہلوئے مبارک میں کھڑا

بَابُ قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ

وَعِغْرِهِ

وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ: لَا بَأْسَ بِالْقِرَاءَةِ فِي الْحَمَّامِ، وَبَكْتَبِ الرِّسَالَةَ عَلَى غَيْرِ وَضُوءٍ. وَقَالَ: حَمَّادٌ عَنْ إِبْرَاهِيمَ: إِنْ كَانَ عَلَيْهِمْ إِذَا رَفَسْتُمْ، وَإِلَّا فَلَا تَسْلُمُ.

۱۸۳۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طَوْلِيهَا، فَتَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مَعْلَقَةٍ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ،

ہو گیا۔ آپ نے اپنا داہنا ہاتھ میرے سر پر رکھا اور میرا دایاں کان پکڑ کر اسے مروڑنے لگے۔ پھر آپ نے دو رکعتیں پڑھیں۔ اس کے بعد پھر دو رکعتیں پڑھیں۔ پھر دو رکعتیں پڑھیں، پھر دو رکعتیں، پھر جب مؤذن رکعتیں پڑھ کر اس کے بعد آپ نے وتر پڑھا اور لیٹ گئے، پھر جب مؤذن آپ کے پاس آیا، تو آپ نے اٹھ کھڑے ہو کر رکعت معمولی (طور پر) پڑھیں۔ پھر باہر تشریف لا کر صبح کی نماز پڑھی۔

فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيَمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى، يَقْتُلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ، حَتَّى آتَاهُ الْمُؤَدُّنُ، فَقَامَ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ . [راجع: ١١٧] [مسلم:]

۱۷۸۵، ۱۷۹۰؛ ابوداود: ۱۳۶۴؛ نسائی:

۱۶۱۹؛ ابن ماجه: ۱۳۶۳]

تشریح: نبی کریم ﷺ نے نیند سے اٹھنے کے بعد بغیر وضو آیات قرآنی پڑھیں، اس سے ثابت ہوا کہ بغیر وضو تلاوت قرآن شریف جائز ہے۔ وضو کر کے تہجد کی بارہ رکعتیں پڑھیں اور تہجد اور تہجدی ادا فرمائے، پھر لیٹ گئے، صبح کی اذان کے بعد جب مؤذن آپ کو جگانے کے لئے پہنچا تو آپ نے فجر کی سنئیں کم فرائ کے ساتھ پڑھیں، پھر فجر کی نماز کے لئے آپ ﷺ باہر (مسجد میں) تشریف لے گئے۔

سنت فجر کے بعد لیٹنا صاحب انوار الباری کے لفظوں میں: اس حدیث میں نبی کریم ﷺ کا تہجد میں وتر کے بعد لیٹنا مذکور ہے اور دوسری روایت سے ثابت ہے کہ آپ ﷺ سنت فجر کے بعد تھوڑی دیر کے لئے دائیں کروٹ پر لیٹا کرتے تھے۔

اسی بنا پر احمدیث کے ہاں یہ اضطباع معمول ہے۔ صاحب انوار الہاری کے لفظوں میں اس کی بابت حنیفہ کافوئی یہ ہے: ”حنیفہ سنت فجر کے بعد لینے کو نبی اکرم ﷺ کی عادت مبارکہ پر محمول کرتے ہیں۔ اور سنت مقصودہ آپ کے حق میں نہیں سمجھتے۔ لہذا اگر کوئی شخص آپ کی عادت مبارکہ کی اقتدا کے طریقہ پر ایسا کرے گا ماجور ہوگا، اسی لئے ہم اس کو بدعت نہیں کہہ سکتے اور جس نے ہماری طرف ایسی نسبت کی ہے وہ غلط ہے۔“ (انوار الہاری، ج: ۵/ص: ۱۳۷) احمدیث کے اس معمول کو برادرانِ احناف عموماً بلکہ اکابر احناف تک بنظر تحقیر دیکھا کرتے ہیں۔ مقام شکر ہے کہ محترم صاحب انوار الہاری نے اسے نبی کریم ﷺ کی عادت مبارکہ تسلیم کر لیا اور اس کی اقتدا کو ماجور قرار دیا اور بدعتی کہنے والوں کو خاطی ٹھہرایا۔ الحمد للہ اہل حدیث کے لیے باعثِ فخر ہے کہ وہ نبی کریم ﷺ کی عادات مبارکہ اپنائیں اور ان کو اپنے لئے معمول قرار دیں جب کہ ان کا قول ہے:

ما بلبليم نالاں گلزار ما محمد ﷺ ما عاشقيم بيدل دلدار ما محمد ﷺ

بَابُ مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِنْ
الْغُشْيِ الْمُثْقِلِ

باب: اس بارے میں کہ بعض علما کے نزدیک
صرف بے ہوشی کے شدید دورہ ہی سے وضو ٹوٹتا

ہے۔ (معمولی بے ہوشی سے وضو نہیں ٹوٹتا)

(۱۸۴) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے مالک نے ہشام بن عروہ کے واسطے سے نقل کیا، وہ اپنی بیوی فاطمہ سے، وہ اپنی دادی اسماء بنت ابی بکر سے روایت کرتی ہیں، وہ کہتی ہیں کہ میں رسول اللہ ﷺ کی زوجہ محترمہ عائشہ رضی اللہ عنہا کے پاس ایسے وقت آئی جب کہ سورج کو گہن لگ

١٨٤- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَمْرَأَتِهِ فَاطِمَةَ عَنْ جَدَّتِهَا، أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ

رہا تھا اور لوگ کھڑے ہو کر نماز پڑھ رہے تھے، کیا دیکھتی ہوں وہ بھی کھڑے ہو کر نماز پڑھ رہی ہیں۔ میں نے کہا کہ لوگوں کو کیا ہو گیا ہے؟ تو انہوں نے اپنے ہاتھ سے آسمان کی طرف اشارہ کر کے کہا: سبحان اللہ! میں نے کہا (کیا یہ) کوئی (خاص) نشانی ہے؟ تو انہوں نے اشارے سے کہا کہ ہاں۔ تو میں بھی آپ کے ساتھ نماز کے لیے کھڑی ہو گئی۔ (آپ نے اتنا قیام فرمایا کہ) مجھ پر غشی طاری ہونے لگی اور میں اپنے سر پر پانی ڈالنے لگی۔ جب رسول اللہ ﷺ نماز سے فارغ ہوئے تو آپ نے اللہ کی حمد و ثنایاں کی اور فرمایا: ”آج کوئی چیز ایسی نہیں رہی جس کو میں نے اپنی اسی جگہ نہ دیکھ لیا ہو حتیٰ کہ جنت اور دوزخ کو بھی دیکھ لیا۔ اور مجھ پر یہ وحی کی گئی ہے کہ تم لوگوں کو قبروں میں آرمایا جائے گا۔ دجال جیسی آزمائش یا اس کے قریب قریب۔ (راوی کا بیان ہے کہ) میں نہیں جانتی کہ اسماء نے کون سا لفظ کہا۔ تم میں سے ہر ایک کے پاس (اللہ کے فرشتے) بھیجے جائیں گے اور اس سے کہا جائے گا کہ تمہارا اس شخص (یعنی محمد ﷺ) کے بارے میں کیا خیال ہے؟ پھر اسماء نے لفظ ایماندار کہا یا یقین رکھنے والا کہا۔ مجھے یاد نہیں۔ (بہر حال وہ شخص) کہے گا کہ محمد ﷺ اللہ کے سچے رسول ہیں۔ وہ ہمارے پاس نشانیاں اور ہدایت کی روشنی لے کر آئے۔ ہم نے (اسے) قبول کیا، ایمان لائے، اور (آپ کی) اتباع کی۔ پھر (اس سے) کہہ دیا جائے گا کہ تو سوجا در حالیکہ تو مرد صالح ہے اور ہم جانتے تھے کہ تو مومن ہے۔ اور بہر حال منافق یا شکی آدمی، اسماء نے کون سا لفظ کہا مجھے یاد نہیں (جب اس سے پوچھا جائے گا) کہے گا کہ میں (کچھ) نہیں جانتا، میں نے لوگوں کو جو کہتے سنا، وہی میں نے بھی کہہ دیا۔“

حِينَ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، فَإِذَا هِيَ قَائِمَةٌ تَصَلِّي فَقُلْتُ مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ وَقَالَتْ: سُبْحَانَ اللَّهِ! فَقُلْتُ: آيَةُ؟ فَأَشَارَتْ: أَنْ نَعَمْ. فَقُمْتُ حَتَّى تَجَلَّيَنِي الْعَشَى، وَجَعَلْتُ أَصْبُ فَوْقَ رَأْسِي مَاءً، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمْدَ اللَّهِ وَأَتْنِي عَلَيْهِ، ثُمَّ قَالَ: ((مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنْكُمْ تَفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِينًا مِنْ فِتْنَةِ الدَّجَالِ)) لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ. ((يُوتَى أَحَدُكُمْ فَيَقَالُ لَهُ: مَا عِلْمُكَ بِهِذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ)) - أَوِ الْمُؤْمِنُ - لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ. فَيَقُولُ: ((هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا، فَيَقَالُ نَمْ صَلَاحًا، فَقَدْ عَلِمْنَا إِنَّ كُنْتَ لَمُؤْمِنًا، وَأَمَّا الْمُنَافِقُ)) أَوْ الْمُرْتَابُ لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ أَسْمَاءُ. فَيَقُولُ: ((لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُ)).

[راجع: ۸۶] [مسلم: ۲۱۰۳]

تشریح: امام احمد ثین رحمہ اللہ نے اس سے ثابت کیا کہ معمولی غشی کے دورے سے وضو نہیں ٹوٹتا کہ حضرت اسماء رضی اللہ عنہا اپنے سر پر پانی ڈالتی رہیں اور پھر بھی نماز پڑھتی رہیں۔

باب: اس بارے میں کہ پورے سر کا مسح کرنا ضروری ہے

بَابُ مَسْحِ الرَّأْسِ كُلِّهِ

لِقَوْلِهِ تَعَالَى: ﴿وَامْسَحُوا بِرُءُوسِكُمْ﴾ کیونکہ اللہ تعالیٰ کا ارشاد ہے کہ ”اپنے سروں کا مسح کرو۔“

[المائدة: ٦] وَقَالَ ابْنُ الْمُسَيَّبِ: الْمَرْأَةُ بِمَنْزِلَةِ الرَّجُلِ يَمْسَحُ عَلَى رَأْسِهَا، وَسُئِلَ مَالِكٌ: أَيُجْزِئُ أَنْ يَمْسَحَ بَعْضُ رَأْسِهِ فَاحْتَجَّ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ.

اور ابن مسیب نے کہا ہے کہ سر کا مسح کرنے میں عورت مرد کی طرح ہے۔ وہ (بھی) اپنے سر کا مسح کرے۔ امام مالک سے پوچھا گیا کہ کیا کچھ حصہ سر کا مسح کرنا کافی ہے؟ تو انہوں نے دلیل میں عبد اللہ بن زید کی (یہ) حدیث پیش کی، یعنی پورے سر کا مسح کرنا چاہیے۔

۱۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ: لِعَبْدِ اللَّهِ بْنِ زَيْدٍ - وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى - أَتَسْتَطِيعُ أَنْ تُرِينِي، كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ، فَدَعَا بِمَاءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَرَّ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، بَدَأَ بِمُقَدِّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ. [أطرافه

۱۸۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا، ہم کو امام مالک نے عمرو بن یحییٰ المازنی سے خبر دی، وہ اپنے باپ سے نقل کرتے ہیں کہ ایک آدمی نے عبد اللہ بن زید رضی اللہ عنہما سے پوچھا کہ کیا آپ مجھے دکھا سکتے ہیں کہ رسول اللہ ﷺ نے کس طرح وضو کیا ہے؟ عبد اللہ بن زید رضی اللہ عنہما نے کہا کہ ہاں! پھر انہوں نے پانی کا برتن منگوا یا پہلے پانی اپنے ہاتھوں پر ڈالا اور دو مرتبہ ہاتھ دھوئے۔ پھر تین مرتبہ کلی کی، تین بار ناک صاف کی، پھر تین دفعہ اپنا چہرہ دھویا۔ پھر کہنیوں تک اپنے دونوں ہاتھ دو دو مرتبہ دھوئے۔ پھر اپنے دونوں ہاتھوں سے اپنے سر کا مسح کیا۔ اس طور پر اپنے ہاتھ (پہلے) آگے لائے پھر پیچھے لے گئے۔ (مسح) سر کے ابتدائی حصے سے شروع کیا۔ پھر دونوں ہاتھ گدی تک لے جا کر وہیں واپس لائے جہاں سے (مسح) شروع کیا تھا، پھر اپنے پیر دھوئے۔

فی: ۱۸۶، ۱۹۱، ۱۹۲، ۱۹۷، ۱۹۹

[مسلم: ۵۵۵، ۵۵۶، ۵۵۷، ۵۵۸؛ ابوداؤد:

۱۰۰؛ نسائی: ۹۷، ۹۸؛ ابن ماجہ: ۴۰۵،

[۴۳۴، ۴۷۱]

تشریح: امام بخاری رحمہ اللہ اور امام مالک رحمہ اللہ کا مسلک یہ ہے کہ پورے سر کا مسح کرنا ضروری ہے۔ کیونکہ اللہ پاک نے اپنے ارشاد: ﴿وَامْسَحُوا بِرُؤُسِكُمْ﴾ (۵/ المائدہ: ۶) میں کوئی حد مقرر نہیں کی کہ آدھے یا چوتھائی سر کا مسح کرو۔ جیسے ہاتھوں میں کہنیوں تک اور پیروں میں ٹخنوں تک کی قید موجود ہے تو معلوم ہوا کہ سارے سر کا مسح فرض ہے جب سر پر عمامہ نہ ہو اور اگر عمامہ ہو تو پیشانی سے مسح شروع کر کے عمامہ پر ہاتھ پھیر لینا کافی ہے۔ عمامہ اتارنا ضروری نہیں۔ حدیث کی رو سے یہی مسلک صحیح ہے۔

بَابُ غَسْلِ الرَّجُلَيْنِ إِلَى الْكُعْبَيْنِ

باب: اس بارے میں کہ ٹخنوں تک پاؤں دھونا ضروری ہے

(۱۸۶) ہم سے موسیٰ نے بیان کیا، انہوں نے کہا ہم سے وہیب نے بیان کیا، انہوں نے عمرو سے، انہوں نے اپنے باب (یحییٰ) سے خبر دی، انہوں نے کہا کہ میری موجودگی میں عمرو بن حسن نے عبداللہ بن زید رضی اللہ عنہ سے رسول اللہ ﷺ کے وضو کے بارے میں پوچھا تو انہوں نے پانی کا طشت منگوا یا اور ان (پوچھنے والوں) کے لیے رسول اللہ ﷺ کا سا وضو کیا۔ (پہلے طشت) سے اپنے ہاتھوں پر پانی گرایا۔ پھر تین بار ہاتھ دھوئے، پھر اپنا ہاتھ طشت میں ڈالا (اور پانی لیا) پھر کھلی کی، ناک میں پانی ڈالا، ناک صاف کی، تین چلوؤں سے، پھر اپنا ہاتھ طشت میں ڈالا اور تین مرتبہ منہ دھویا۔ پھر اپنے دونوں ہاتھ کہنیوں تک دوبار دھوئے۔ پھر اپنا ہاتھ طشت میں ڈالا اور سر کا مسح کیا۔ (پہلے) آگے لائے پھر پیچھے لے گئے، ایک بار۔ پھر ٹخنوں تک اپنے دونوں پاؤں دھوئے۔

۱۸۶۔ حَدَّثَنَا مُوسَى قَالَ: أَخْبَرَنَا وَهَيْبٌ، عَنْ عَمْرٍو، عَنْ أَبِيهِ، شَهْدُ عَمْرٍو بْنِ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وَضُوءِ النَّبِيِّ ﷺ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وَضُوءَ النَّبِيِّ ﷺ فَأَكْفَأَ عَلَى يَدِهِ مِنَ التَّوْرِ، فَغَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثَلَاثَ غَرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ.

[راجع: ۱۸۵]

باب: لوگوں کے وضو کا بچا ہوا پانی استعمال کرنا

بَابُ اسْتِعْمَالِ فَضْلِ وَضُوءِ النَّاسِ

جریر بن عبداللہ رضی اللہ عنہ نے اپنے گھر والوں کو حکم دیا تھا کہ وہ ان کے مسواک کے بچے ہوئے پانی سے وضو کر لیں۔

وَأَمَرَ جَرِيرُ بْنُ عَبْدِ اللَّهِ أَهْلَهُ أَنْ يَتَوَضَّؤُوا بِفَضْلِ سِوَاكِهِ
تشریح: یعنی مسواک جس پانی میں ڈوبی رہتی تھی، اس پانی سے گھر کے لوگوں کو بخوشی وضو کرنے کے لئے کہتے تھے۔

(۱۸۷) ہم سے آدم نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم سے حکم نے بیان کیا، انہوں نے ابو جحیفہ رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ (ایک دن) رسول اللہ ﷺ ہمارے پاس دوپہر کے وقت تشریف لائے تو آپ کے لیے وضو کا پانی حاضر کیا گیا جس سے آپ نے وضو فرمایا۔ لوگ آپ ﷺ کے وضو کا بچا ہوا پانی لے کر اسے (اپنے بدن پر) پھیرنے لگے۔ آپ ﷺ نے ظہر کی دو رکعتیں ادا کیں اور عصر کی بھی دو رکعتیں اور آپ کے سامنے (آڑ کے لیے) ایک نیزہ تھا۔

۱۸۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْحَكَمُ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ، يَقُولُ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ بِالنَّهْجَةِ، فَأَتَانِي بَوْضُوءٍ فَتَوَضَّأَ، فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوءِهِ فَيَتَمَسَّحُونَ بِهِ، فَصَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ، وَبَيْنَ يَدَيْهِ عِزَّةٌ. [اطرافہ فی: ۳۷۶، ۴۹۵، ۴۹۹، ۵۰۱، ۶۳۳، ۶۳۴، ۳۵۵۳، ۳۵۶۶، ۵۷۸۶]

[۵۸۵۹] [مسلم: ۱۱۲۲، ۱۱۲۳، نسائی: ۴۶۹]

(۱۸۸) (اور ایک دوسری حدیث میں) ابو موسیٰ اشعری رضی اللہ عنہ کہتے ہیں کہ

۱۸۸۔ وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ ﷺ

بَقْدَحَ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ ثُمَّ قَالَ لَهُمَا: ((اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَيَّ وَجُوهَكُمَا وَنَحْوِرَكُمَا)). [طرفاء فی: ۱۹۶، ۴۳۲۸] [مسلم: ۶۳۵۵]

نبی کریم ﷺ نے ایک پیالہ منگولایا۔ جس میں پانی تھا۔ اس سے آپ ﷺ نے اپنے ہاتھ دھوئے اور اسی پیالہ میں منہ دھویا اور اسی میں کلی فرمائی، پھر فرمایا: ”تو تم لوگ اس کو پی لو اور اپنے چہروں اور سینوں پر ڈال لو۔“

تشریح: اس سے معلوم ہوا کہ انسان کا جھوٹا پانی ناپاک نہیں۔ جیسے کہ آپ ﷺ کی کلی کا پانی کہ اس کو آپ نے انہیں پی لینے کا حکم فرمایا۔ اس سے یہ بھی معلوم ہوا کہ مستعمل پانی پاک ہے۔

۱۸۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، وَهُوَ الَّذِي مَجَّ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ - وَهُوَ غَلَامٌ - مِنْ بَنِيهِمْ وَقَالَ عُرْوَةُ عَنِ الْمُسَوِّرِ وَغَيْرِهِ: يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ: وَإِذَا تَوَضَّأَ النَّبِيُّ ﷺ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ. [راجع: ۷۷]

(۱۸۹) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم بن سعد نے، کہا ہم سے میرے باپ نے، انہوں نے صالح سے سنا۔ انہوں نے ابن شہاب سے، کہا انہیں محمود بن الربیع نے خبر دی، ابن شہاب کہتے ہیں محمود وہی ہیں کہ جب وہ چھوٹے تھے تو رسول اللہ ﷺ نے ان ہی کے کنویں (کے پانی) سے ان کے منہ میں کلی ڈالی تھی اور عروہ نے اسی حدیث کو مسور وغیرہ سے بھی روایت کیا ہے اور ہر ایک (راوی) ان دونوں میں سے ایک دوسرے کی تصدیق کرتے ہیں کہ جب رسول اللہ ﷺ وضو فرماتے تو آپ کے بچے ہوئے وضو کے پانی پر صحابہ رضی اللہ عنہم جھگڑنے کے قریب ہو جاتے تھے۔

تشریح: یہ ایک طویل حدیث کا حصہ ہے جو کتاب الشروط میں نقل کی ہے اور یہ صلح حدیبیہ کا واقعہ ہے جب مشرکوں کی طرف سے عروہ بن مسعود ثقفی آپ سے گفتگو کرنے آیا تھا۔ اس نے واپس ہو کر مشرکین مکہ سے صحابہ کرام رضی اللہ عنہم کی جان نثاری کو والہانہ انداز میں بیان کرتے ہوئے بتلایا کہ وہ ایسے بچے فدائی ہیں کہ آپ کے وضو سے جو پانی بچ رہتا ہے اس کو لینے کے لئے ایسے دوڑتے ہیں گویا قریب ہے کہ لڑ پڑیں گے۔ اس سے بھی آب مستعمل کا پاک ہونا ثابت ہوا۔

۱۹۰۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ الْجَعْفَدِ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ: ذَهَبَتْ بَنِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجَعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ، فَظَنَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ يَشُلُّ زُرَّ الْحَجَلَةِ.

(۱۹۰) ہم سے عبد الرحمن بن یونس نے بیان کیا، انہوں نے کہا ہم سے حاتم بن اسماعیل نے جعد کے واسطے سے بیان کیا، کہا انہوں نے سائب بن یزید سے سنا، وہ کہتے تھے کہ میری خالہ مجھے نبی کریم ﷺ کی خدمت میں لے گئیں اور عرض کیا کہ یا رسول اللہ! میرا یہ بھانجا بیمار ہے، آپ نے میرے سر پر اپنا ہاتھ پھیرا اور میرے لیے برکت کی دعا فرمائی، پھر آپ نے وضو کیا اور میں نے آپ کے وضو کا بچا ہوا پانی پیا۔ پھر میں آپ کی کمر کے پیچھے کھڑا ہو گیا اور میں نے مہر نبوت دیکھی جو آپ کے مونڈھوں کے درمیان ایسی تھی جیسے چھپر کھٹ کی گھنڈی (یا کبوتر کا انڈا)۔

[مسلم: ۶۰۸۷، ترمذی: ۳۶۴۳]

تشریح: وضو کا بجا ہوا پانی پاک تھا تب ہی تو اسے پیایا۔ پس جو لوگ آبِ مستعمل کو ناپاک کہتے ہیں وہ بالکل غلط کہتے ہیں۔

بَابُ مَنْ مَضْمَضَ وَاسْتَنْشَقَّ مِنْ غَرْفَةٍ وَاحِدَةٍ دینے کے بیان میں

۱۹۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّهُ أَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا، ثُمَّ غَسَلَ أَوْ مَضْمَضَ، وَاسْتَنْشَقَّ مِنْ كَفَّةٍ وَاحِدَةٍ، فَفَعَلَ ذَلِكَ ثَلَاثًا، فَغَسَلَ يَدَيْهِ إِلَى الْجِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ مَا أَقْبَلَ وَمَا أَذْبَرَ، وَغَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: هَكَذَا وَضُوءُ رَسُولِ اللَّهِ ﷺ. [راجع: ۱۸۵]

(۱۹۱) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے خالد بن عبد اللہ نے بیان کیا، ان سے عمرو بن یحییٰ نے اپنے باپ (یحییٰ) کے واسطے سے بیان کیا، وہ عبد اللہ بن زید رضی اللہ عنہ سے نقل کرتے ہیں کہ (وضو کرتے وقت) انہوں نے برتن سے (پہلے) اپنے دونوں ہاتھوں پر پانی ڈالا۔ پھر انہیں دھویا۔ (یا یوں کہا کہ) کھلی کی اور ناک میں ایک چلو سے پانی ڈالا۔ اور تین مرتبہ اسی طرح کیا۔ پھر تین مرتبہ اپنا چہرہ دھویا پھر کہنیوں تک اپنے دونوں ہاتھ دو دو بار دھوئے۔ پھر سر کا مسح کیا۔ اگلی جانب اور پچھلی جانب کا اور ٹخنوں تک اپنے دونوں پاؤں دھوئے، پھر کہا کہ رسول اللہ ﷺ کا وضو اسی طرح ہوا کرتا تھا۔

تشریح: یہ شک امام بخاری رحمہ اللہ کے استاد شیخ مسدد سے ہوا ہے۔ مسلم کی روایت میں شک نہیں ہے۔ صاف یوں مذکور ہے کہ اپنا ہاتھ برتن میں ڈالا پھر اسے نکالا اور کھلی کی حدیث اور باب میں مطابقت ظاہر ہے۔

بَابُ مَسْحِ الرَّأْسِ مَرَّةً باب: سر کا مسح ایک بار کرنے کے بیان میں

۱۹۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ: شَهِدْتُ عَمْرُو بْنَ أَبِي حَسَنِ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وَضُوءِ النَّبِيِّ ﷺ قَدَعًا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ، فَكَفَّ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثًا، ثُمَّ أَذْخَلَ يَدَهُ فِي الْإِنَاءِ، فَضَمَضَ وَاسْتَنْشَقَّ، وَاسْتَنْشَرَّ ثَلَاثًا ثَلَاثَ غَرَفَاتٍ مِنْ مَاءٍ، ثُمَّ أَذْخَلَ يَدَهُ فِي الْإِنَاءِ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَذْخَلَ يَدَهُ فِي الْإِنَاءِ، فَغَسَلَ يَدَيْهِ إِلَى الْجِرْفَقَيْنِ

(۱۹۲) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے وہیب نے بیان کیا، ان سے عمرو بن یحییٰ نے اپنے باپ (یحییٰ) کے واسطے سے بیان کیا، وہ کہتے ہیں کہ میری موجودگی میں عمرو بن حسن نے عبد اللہ بن زید رضی اللہ عنہ سے رسول کریم ﷺ کے وضو کے بارے میں پوچھا۔ تو عبد اللہ بن زید رضی اللہ عنہ نے پانی کا ایک طشت منگوا یا، پھر ان (لوگوں) کے دکھانے کے لیے وضو (شروع) کیا۔ (پہلے) طشت سے اپنے ہاتھوں پر پانی گرایا۔ پھر انہیں تین بار دھویا۔ پھر اپنا ہاتھ برتن کے اندر ڈالا، پھر کھلی کی اور ناک میں پانی ڈال کر ناک صاف کی، تین چلوؤں سے تین دفعہ۔ پھر اپنا ہاتھ برتن کے اندر ڈالا اور اپنے منہ کو تین بار دھویا۔ پھر اپنا ہاتھ برتن کے اندر ڈالا اور دونوں ہاتھ کہنیوں تک دو

مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَمَسَحَ بِرَأْسِهِ فَأَقْبَلَ بِيَدِهِ وَأَذْبَرَ بِهَا، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ فَغَسَلَ رِجْلَيْهِ. حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وَهْبٌ وَقَالَ: مَسَحَ بِرَأْسِهِ مَرَّةً. [راجع: ۱۸۵]

دو بار دھوئے (پھر) سر پر مسح کیا اس طرح کہ (پہلے) آگے کی طرف اپنا ہاتھ لائے پھر پیچھے کی طرف لے گئے۔ پھر برتن میں اپنا ہاتھ ڈالا اور اپنے دونوں پاؤں دھوئے (دوسری روایت میں) ہم سے موسیٰ نے، ان سے وہیب نے بیان کیا کہ آپ نے سر کا مسح ایک دفعہ کیا۔

تشریح: معلوم ہوا کہ ایک بار تو وضو میں دھوئے جانے والے ہر عضو کا دھونا فرض ہے۔ دوسرے دھونا کافی ہے اور تین مرتبہ دھونا سنت ہے۔ اسی طرح کلی اور ناک میں پانی ایک چلو سے سنت ہے۔ سر کا مسح ایک بار کرنا چاہیے، دو بار یا تین بار نہیں ہے۔

بَابُ وَضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ، وَفَضْلِ وَضُوءِ الْمَرْأَةِ، وَتَوَضُّأَ عُمَرَ بِالْحَمِيمِ وَمِنْ بَيْتِ نَصْرَانِيَّةٍ

باب: اس بارے میں کہ خاوند کا اپنی بیوی کے ساتھ وضو کرنا اور عورت کا بچا ہوا پانی استعمال کرنا جائز ہے۔ حضرت عمر رضی اللہ عنہ نے گرم پانی سے اور عیسائی عورت کے گھر کے پانی سے وضو کیا

تشریح: یہ دو جدا جدا اثر ہیں پہلے کو سعید بن منصور نے اور دوسرے کو شافعی اور عبدالرزاق نے نکالا ہے۔ امام بخاری رحمہ اللہ کی غرض صرف یہ ہے کہ جیسے بعض لوگ عورت کے بچے ہوئے پانی سے طہارت کرنا منع سمجھتے تھے، اسی طرح گرم پانی سے یا کافر کے گھر کے پانی سے بھی منع سمجھتے تھے۔ حالانکہ یہ غلط ہے۔ گرم پانی سے بھی اور کافر کے گھر کے پانی سے بھی بشرطیکہ اس کا پاک ہونا یقینی ہو، طہارت کی جاسکتی ہے۔

۱۹۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ قَالَ: كَانَ الرَّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ جَمِيعًا.

(۱۹۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے نافع سے خبر دی، وہ عبد اللہ بن عمر رضی اللہ عنہما سے روایت کرتے ہیں۔ وہ فرماتے ہیں کہ رسول کریم ﷺ کے زمانہ میں عورت اور مرد سب ایک ساتھ (ایک ہی برتن سے) وضو کیا کرتے تھے۔

(یعنی وہ مرد اور عورتیں جو ایک دوسرے کے محرم ہوتے)۔

باب: رسول کریم ﷺ کا ایک بے ہوش آدمی پر

اپنے وضو کا پانی چھڑکنے کے بیان میں

(۱۹۴) ہم سے ابو الولید نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے محمد بن المنکدر کے واسطے سے، انہوں نے حضرت جابر رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ رسول کریم ﷺ میری مزاج پر سی کے لیے تشریف لائے۔ میں پیار تھا ایسا کہ مجھے ہوش تک نہیں تھا۔ آپ نے وضو کیا اور اپنے وضو کا پانی مجھ پر چھڑکا، تو مجھے ہوش آ گیا۔ میں نے عرض کیا، یا رسول اللہ! میرا وارث کون

بَابُ صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلَى الْمُغْمَى عَلَيْهِ

۱۹۴۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَبِرِ، قَالَ: سَمِعْتُ جَابِرًا، يَقُولُ: جَاءَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ، وَأَنَا مَرِيضٌ لَا أَغْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضُوءِهِ، فَعَقَلْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ

لِمَنِ الْمِيرَاثُ؟ إِنَّمَا يَرِثُنِي كَلَالَةٌ، فَتَزَلْتُ أَيْةَ الْفَرَائِضِ. [إطرافه في: ٤٥٧٧، ٥٦٥١، ٥٦٧٦، ٦٧٢٣، ٦٧٤٣، ٧٣٠٩]

[مسلم: ٤١٤٨، ٤١٤٩]

تشریح: کلالہ اس کو کہتے ہیں جس کا نہ باپ دادا ہو، نہ اس کی اولاد ہو۔ باب کی مناسبت اس سے ظاہر ہے کہ آپ نے وضو کا بچا ہوا پانی جابر پر ڈالا۔ اگر یہ ناپاک ہوتا تو آپ نہ ڈالتے۔ آیت یوں ہے: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ (النساء: ۶۰-۱۷) تفصیلی ذکر کتاب الشفیر میں آئے گا۔ ان شاء اللہ تعالیٰ۔

باب: لگن، پیالے، لکڑی اور پتھر کے برتن سے غسل اور وضو کرنے کے بیان میں

بَابُ الْغُسْلِ وَالْوُضُوءِ فِي الْمُخْضَبِ وَالْقَدَحِ وَالْخَشَبِ وَالْحِجَارَةِ

(۱۹۵) ہم سے عبد اللہ بن منیر نے بیان کیا، انہوں نے عبد اللہ بن بکر سے سنا، کہا ہم کو حمید نے یہ حدیث بیان کی۔ انہوں نے انس سے نقل کیا۔ وہ کہتے ہیں کہ (ایک مرتبہ) نماز کا وقت آ گیا، تو جس شخص کا مکان قریب ہی تھا وہ وضو کرنے اپنے گھر چلا گیا اور کچھ لوگ (جن کے مکان دور تھے) رہ گئے۔ تو رسول کریم ﷺ کے پاس پتھر کا ایک لگن لایا گیا۔ جس میں کچھ پانی تھا اور وہ اتنا چھوٹا تھا کہ آپ اس میں اپنی تھیلی نہیں پھیلا سکتے تھے۔ (مگر) سب نے اس برتن کے پانی سے وضو کر لیا، ہم نے حضرت انس رضی اللہ عنہ سے پوچھا کہ تم کتنے آدمی تھے؟ کہا اسی (۸۰) سے کچھ زیادہ ہی تھے۔

۱۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: حَضَرَتِ الصَّلَاةُ، فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ، وَبَقِيَ قَوْمٌ، فَأَتَى رَسُولُ اللَّهِ ﷺ بِمُخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَصَغَرَ الْمُخْضَبُ أَنْ يَنْسِطَ فِيهِ كَفَّهُ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ قُلْنَا: كَمْ كُنْتُمْ؟ قَالَ: ثَمَانِينَ وَزِيَادَةً [راجع: ۱۶۹]

تشریح: یہ رسول کریم ﷺ کا مجرہ تھا کہ اتنی قلیل مقدار سے اتنے لوگوں نے وضو کر لیا۔

(۱۹۶) ہم سے محمد بن العلاء نے بیان کیا، انہوں نے کہا ہم سے ابو اسامہ نے برید کے واسطے سے بیان کیا، وہ ابو بردہ سے، وہ ابو موسیٰ رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول کریم ﷺ نے ایک پیالہ منگولایا جس میں پانی تھا۔ پھر اس میں آپ نے اپنے دونوں ہاتھوں اور چہرے کو دھویا اور اسی میں کلی کی۔

۱۹۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ النَّبِيَّ ﷺ دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ. [راجع: ۱۸۸]

تشریح: گواہ حدیث میں وضو کرنے کا ذکر نہیں ہے۔ مگر منہ ہاتھ دھونے کے ذکر سے معلوم ہوتا ہے کہ آپ نے پورا ہی وضو کیا تھا اور راوی نے اختصار سے کام لیا ہے۔ باب کا مطلب لگنا ظاہر ہے۔

۱۹۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا (۱۹۷) ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا کہ ہم سے

عبدالعزیز بن ابی سلمہ نے بیان کیا، ان سے عمرو بن یحییٰ نے اپنے باپ کے واسطے سے بیان کیا، وہ عبداللہ بن زید سے نقل کرتے ہیں، وہ کہتے ہیں کہ رسول کریم ﷺ (ہمارے گھر) تشریف لائے، ہم نے آپ کے لیے تانبے کے برتن میں پانی نکالا۔ (اس سے) آپ نے وضو کیا۔ تین بار چہرہ دھویا، دو دو بار ہاتھ دھوئے اور سر کا مسح کیا (اس طرح کہ) پہلے آگے کی طرف (ہاتھ) لائے۔ پھر پیچھے کی جانب لے گئے اور پیر دھوئے۔

عَبْدُ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، قَالَ: حَدَّثَنَا عَمْرُو ابْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْبٍ مِنْ صُفْرِ، فَتَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ، فَأَقْبَلَ بِهِ وَأَذْبَرَ، وَغَسَلَ رِجْلَيْهِ.

[راجع: ۱۸۵]

تشریح: معلوم ہوتا ہے کہ تانبے کے برتن میں پانی لے کر اس سے وضو کرنا جائز ہے۔

(۱۹۸) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے زہری سے خبر دی، کہا مجھے عبید اللہ بن عبداللہ بن عتبہ نے خبر دی تحقیق حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ جب رسول کریم ﷺ بیمار ہوئے اور آپ کی بیماری زیادہ ہو گئی تو آپ نے اپنی (دوسری) بیویوں سے اس بات کی اجازت لے لی کہ آپ کی تیمارداری میرے ہی گھر کی جائے۔ انہوں نے آپ کو اجازت دے دی، (ایک روز) رسول کریم ﷺ دو آدمیوں کے درمیان (سہارے کر) گھر سے نکلے۔ آپ کے پاؤں (کمزوری کی وجہ سے) زمین پر گھسٹتے جاتے تھے، حضرت عباس رضی اللہ عنہ اور ایک آدمی کے درمیان (آپ باہر) نکلے تھے۔ عبید اللہ (راوی حدیث) کہتے ہیں کہ میں نے یہ حدیث عبداللہ بن عباس رضی اللہ عنہما کو سنائی، تو وہ بولے، تم جانتے ہو دوسرا آدمی کون تھا، میں نے عرض کیا کہ نہیں۔ کہنے لگے وہ علی رضی اللہ عنہ تھے۔ پھر حضرت عائشہ رضی اللہ عنہا فرماتی تھیں کہ جب نبی کریم ﷺ اپنے گھر میں داخل ہوئے اور آپ کا مرض بڑھ گیا۔ تو آپ نے فرمایا: ”میرے اوپر ایسی سات مشکوں کا پانی ڈالو، جن کے سر بند نہ کھولے گئے ہوں۔ تاکہ میں (سکون کے بعد) لوگوں کو کچھ وصیت کروں۔“ (چنانچہ) آپ کو حضرت حفصہ رضی اللہ عنہا کی (دوسری) بیوی کے لگن میں (جو تانبے کا تھا) بٹھا دیا گیا اور ہم نے آپ پر ان مشکوں سے پانی بہانا شروع کیا۔ جب آپ ہم کو اشارہ فرمانے لگے کہ بس اب تم نے اپنا کام پورا کر دیا تو اس کے بعد آپ لوگوں کے پاس باہر تشریف لے گئے۔

۱۹۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، قَالَتْ: لَمَّا نَقَلَ النَّبِيُّ ﷺ وَاشْتَدَّ بِهِ وَجْهُهُ، اسْتَأْذَنَ أَرْوَاجَهُ فِي أَنْ يَمْرُضَ فِي بَيْتِي، فَأَذِنَ لَهُ، فَخَرَجَ النَّبِيُّ ﷺ بَيْنَ رَجُلَيْنِ تَخْطُ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ، قَالَ عَبْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ: أَتَدْرِي مَنْ الرَّجُلُ الْآخَرُ؟ قُلْتُ: لَا قَالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَكَانَتْ عَائِشَةُ تُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ: بَعْدَ مَا دَخَلَ بَيْتَهُ وَاشْتَدَّ وَجْهُهُ: ((هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قِرْبٍ، لَمْ تَحُلْ أَوْ كَيْهَنَ، لَعَلِّي أَهْهَدُ إِلَى النَّاسِ)) وَأَجْلَسَ فِي مَخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفَفْنَا نَصْبُ عَلَيْهِ تِلْكَ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتَنَ، ثُمَّ خَرَجَ إِلَى النَّاسِ. [إطرافه في: ۶۶۴، ۶۶۵، ۶۷۹، ۶۸۳،

۶۸۷، ۷۱۲، ۷۱۳، ۷۱۶، ۷۱۸، ۷۱۹، ۷۲۰، ۷۲۱، ۷۲۲، ۷۲۳، ۷۲۴، ۷۲۵، ۷۲۶، ۷۲۷، ۷۲۸، ۷۲۹، ۷۳۰، ۷۳۱، ۷۳۲، ۷۳۳، ۷۳۴، ۷۳۵، ۷۳۶، ۷۳۷، ۷۳۸، ۷۳۹، ۷۴۰، ۷۴۱، ۷۴۲، ۷۴۳، ۷۴۴، ۷۴۵، ۷۴۶، ۷۴۷، ۷۴۸، ۷۴۹، ۷۵۰، ۷۵۱، ۷۵۲، ۷۵۳، ۷۵۴، ۷۵۵، ۷۵۶، ۷۵۷، ۷۵۸، ۷۵۹، ۷۶۰، ۷۶۱، ۷۶۲، ۷۶۳، ۷۶۴، ۷۶۵، ۷۶۶، ۷۶۷، ۷۶۸، ۷۶۹، ۷۷۰، ۷۷۱، ۷۷۲، ۷۷۳، ۷۷۴، ۷۷۵، ۷۷۶، ۷۷۷، ۷۷۸، ۷۷۹، ۷۸۰، ۷۸۱، ۷۸۲، ۷۸۳، ۷۸۴، ۷۸۵، ۷۸۶، ۷۸۷، ۷۸۸، ۷۸۹، ۷۹۰، ۷۹۱، ۷۹۲، ۷۹۳، ۷۹۴، ۷۹۵، ۷۹۶، ۷۹۷، ۷۹۸، ۷۹۹، ۸۰۰، ۸۰۱، ۸۰۲، ۸۰۳، ۸۰۴، ۸۰۵، ۸۰۶، ۸۰۷، ۸۰۸، ۸۰۹، ۸۱۰، ۸۱۱، ۸۱۲، ۸۱۳، ۸۱۴، ۸۱۵، ۸۱۶، ۸۱۷، ۸۱۸، ۸۱۹، ۸۲۰، ۸۲۱، ۸۲۲، ۸۲۳، ۸۲۴، ۸۲۵، ۸۲۶، ۸۲۷، ۸۲۸، ۸۲۹، ۸۳۰، ۸۳۱، ۸۳۲، ۸۳۳، ۸۳۴، ۸۳۵، ۸۳۶، ۸۳۷، ۸۳۸، ۸۳۹، ۸۴۰، ۸۴۱، ۸۴۲، ۸۴۳، ۸۴۴، ۸۴۵، ۸۴۶، ۸۴۷، ۸۴۸، ۸۴۹، ۸۵۰، ۸۵۱، ۸۵۲، ۸۵۳، ۸۵۴، ۸۵۵، ۸۵۶، ۸۵۷، ۸۵۸، ۸۵۹، ۸۶۰، ۸۶۱، ۸۶۲، ۸۶۳، ۸۶۴، ۸۶۵، ۸۶۶، ۸۶۷، ۸۶۸، ۸۶۹، ۸۷۰، ۸۷۱، ۸۷۲، ۸۷۳، ۸۷۴، ۸۷۵، ۸۷۶، ۸۷۷، ۸۷۸، ۸۷۹، ۸۸۰، ۸۸۱، ۸۸۲، ۸۸۳، ۸۸۴، ۸۸۵، ۸۸۶، ۸۸۷، ۸۸۸، ۸۸۹، ۸۹۰، ۸۹۱، ۸۹۲، ۸۹۳، ۸۹۴، ۸۹۵، ۸۹۶، ۸۹۷، ۸۹۸، ۸۹۹، ۹۰۰، ۹۰۱، ۹۰۲، ۹۰۳، ۹۰۴، ۹۰۵، ۹۰۶، ۹۰۷، ۹۰۸، ۹۰۹، ۹۱۰، ۹۱۱، ۹۱۲، ۹۱۳، 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تشریح: بعض تیز بخاروں میں ٹھنڈے پانی سے سر بیض کو غسل دلانا بے حد مفید ثابت ہوا۔ آج کل برف بھی ایسے مواقع پر سر اور جسم پر رکھی جاتی ہے۔ باب میں جن جن برتنوں کا ذکر تھا احادیث مذکورہ میں ان سب سے وضو کرنا ثابت ہوا۔

بَابُ الْوُضُوءِ مِنَ التَّوَرِّطِ باب: طشت سے (پانی لے کر) وضو کرنے کے

بیان میں

۱۹۹۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، قَالَ: كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ: أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يَتَوَضَّأُ؟ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَكَفَّ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَذْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضْمَضَ وَاسْتَنْشَرَ ثَلَاثَ مَرَّاتٍ مِنْ غَرْفَةٍ وَاحِدَةٍ، ثُمَّ أَذْخَلَ يَدَهُ فَاعْتَرَفَ بِهِمَا فَغَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ أَخَذَ بِيَدَيْهِ مَاءً، فَمَسَحَ رَأْسَهُ، فَأَذْبَرَ بِيَدَيْهِ وَأَقْبَلَ، ثُمَّ غَسَلَ رِجْلَيْهِ، فَقَالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَتَوَضَّأُ. [راجع: ۱۸۵]

(۱۹۹) ہم سے خالد بن مخلد نے بیان کیا، انہوں نے کہا کہ ہم سے سلیمان نے، کہا مجھ سے عمرو بن یحییٰ نے اپنے باپ (یحییٰ) کے واسطے سے بیان کیا، وہ کہتے ہیں کہ میرے چچا بہت وضو کیا کرتے تھے (یابہ کہ وضو میں بہت پانی بہاتے تھے) ایک دن انہوں نے عبد اللہ بن زید رضی اللہ عنہ سے کہا کہ مجھے بتلائیے رسول اللہ ﷺ کس طرح وضو کیا کرتے تھے۔ انہوں نے پانی کا ایک طشت منگوایا۔ اس کو (پہلے) اپنے ہاتھوں پر جھکایا۔ پھر دونوں ہاتھ تین بار دھوئے۔ پھر اپنا ہاتھ طشت میں ڈال کر (پانی لیا اور) ایک چلو سے کلی کی اور تین مرتبہ ناک صاف کی۔ پھر اپنے ہاتھوں سے ایک چلو (پانی) لیا اور تین بار اپنا چہرہ دھویا۔ پھر کہنیوں تک اپنے دونوں ہاتھ دودو بار دھوئے۔ پھر ہاتھ میں پانی لے کر اپنے سر کا مسح کیا۔ تو (پہلے اپنے ہاتھ) پیچھے لے گئے، پھر آگے کی طرف لائے۔ پھر اپنے دونوں پاؤں دھوئے۔ اور فرمایا کہ میں نے رسول کریم ﷺ کو اسی طرح وضو کرتے دیکھا ہے۔

تشریح: امام بخاری رحمہ اللہ نے یہ حدیث لا کر یہاں طشت سے براہ راست وضو کرنے کا جواز ثابت کیا ہے۔

۲۰۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأَتَيْتْ بِقَدَحٍ رَخَاحٍ فِيهِ شَيْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ قَالَ أَنَسٌ: فَجَعَلَتْ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، قَالَ: أَنَسٌ فَحَزَزْتُ مَنْ تَوَضَّأَ مَا بَيْنَ السَّبْعَيْنِ إِلَى الثَّمَانَيْنِ. [راجع: ۱۶۹] [مسلم: ۵۹۴۱]

(۲۰۰) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد نے، وہ ثابت سے، وہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول کریم ﷺ نے پانی کا ایک برتن طلب فرمایا۔ تو آپ کے لیے چوڑے منہ کا پیالہ لایا گیا جس میں کچھ تھوڑا پانی تھا، آپ نے اپنی انگلیاں اس میں ڈال دیں۔ انس رضی اللہ عنہ کہتے ہیں کہ میں پانی کی طرف دیکھنے لگا۔ پانی آپ کی انگلیوں کے درمیان سے پھوٹ رہا تھا۔ انس رضی اللہ عنہ کہتے ہیں کہ اس (ایک پیالہ) پانی سے جن لوگوں نے وضو کیا، وہ ستر سے اسی تک تھے۔

تشریح: یہ حدیث پہلے بھی آچکی ہے، یہاں اس برتن کی ایک خصوصیت یہ ذکر کی ہے کہ وہ چوڑے منہ کا پیالہ ہوا برتن تھا۔ جس میں پانی کی مقدار کم آتی ہے۔ یہ رسول کریم ﷺ کا مجروحہ تھا کہ اتنی کم مقدار سے اسی (۸۰) آدمیوں نے وضو کر لیا۔

باب: مد سے وضو کرنے کے بیان میں

بَابُ الْوُضُوءِ بِالْمُدِّ

۲۰۱۔ حَدَّثَنَا أَبُو نُعَيْنٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي ابْنُ جَبْرِ، قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: كَانَ النَّبِيُّ ﷺ يَغْتَسِلُ - أَوْ كَانَ يَغْتَسِلُ - بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ.

(۲۰۱) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے مسعر نے، کہا مجھ سے ابن جبر نے، انہوں نے حضرت انس رضی اللہ عنہ کو یہ فرماتے ہوئے سنا کہ رسول اللہ ﷺ جب دھوتے یا (یہ کہا کہ) جب نہاتے تو ایک صاع سے لے کر پانچ مد تک (پانی استعمال فرماتے تھے) اور جب وضو فرماتے تو ایک مد (پانی) سے۔

[مسلم: ۱۷۳۵، ابوداؤد: ۱۹۵، ترمذی: ۱۶۰۹]

نسائی: ۷۳]

تشریح: ایک پیمانہ عرب میں رائج تھا جس میں ایک رطل اور تہائی رطل آتا تھا، اسے مد کہا کرتے تھے۔ اس حدیث کی روشنی میں سنت یہ ہے کہ وضو ایک مد پانی سے کم سے نہ کرے اور غسل ایک صاع پانی سے کم سے نہ کرے۔ صاع چار مد کا ہوتا ہے اور ایک رطل اور تہائی رطل۔ ہمارے ملک کے وزن سے صاع سوا دو سیر ہوتا ہے اور مد آدھ سیر سے کچھ زیادہ۔ دوسری روایت میں ہے کہ نبی کریم ﷺ نے فرمایا وضو میں دو رطل پانی کافی ہے۔ صحیح یہ ہے کہ باختلاف اشخاص و حالات یہ مقدار مختلف ہوئی ہے۔ پانی میں اسراف کرنا اور بے ضرورت بہانا ہر حال میں منع ہے۔ بہتر یہی ہے کہ نبی کریم ﷺ کے فعل سے تجاوز نہ کیا جائے۔

باب اور روایت کردہ حدیث سے ظاہر ہے کہ امام بخاری رحمہ اللہ وضو اور غسل میں تعین مقدار کے قائل ہیں۔ ائمہ حنفیہ میں سے امام محمد رحمہ اللہ بھی تعین مقدار کے قائل اور امام بخاری رحمہ اللہ کے ہم نوا ہیں۔

علامہ ابن قیم رحمہ اللہ نے اغاثۃ اللہقان میں بڑی تفصیل کے ساتھ ان وسواس والے لوگوں کا رد کیا ہے جو وضو اور غسل میں مقدار نبوی کو بنظر تخفیف دیکھتے ہوئے بکثیر ماء پر عامل ہوتے ہیں۔ یہ شیطان کا ایک کمر ہے جس میں یہ لوگ بری طرح سے گرفتار ہوئے ہیں اور بجائے ثواب کے مستحق عذاب بنتے ہیں۔ تفصیل کے لئے تہذیب الایمان ترجمہ اغاثۃ اللہقان مطبوعہ بریلی کا ص: ۱۳۶ ملاحظہ کیا جائے۔

اوپر جس صاع کا ذکر ہوا ہے اسے صاع حجازی کہا جاتا ہے، صاع عراقی جو حنفیہ کا معمول ہے وہ آٹھ رطل اور ہندوستانی حساب سے وہ صاع عراقی تین سیر چھٹاںک بنتا ہے۔ نبی کریم ﷺ کے عہد مبارک میں صاع حجازی ہی مروج تھا۔ فخر المحدثین حضرت علامہ عبد الرحمن صاحب مبارک پوری رحمہ اللہ فرماتے ہیں:

”والحاصل انه لم يقيم دليل صحيح على ما ذهب اليه ابو حنيفة من ان المد رطلان ولذلك ترك الامام ابو يوسف مذهب واختار ما ذهب اليه جمهور اهل العلم ان المد رطل وثلاث رطل قال البخاري في صحيحه باب صاع المدينة ومد النبي ﷺ وبركته وما توارث اهل المدينة من ذلك قرنا بعد قرن انتهى الى اخره.“ (تحفة الاحوذی، ج: ۱/ ص ۵۹-۶۰)

خلاصہ یہ کہ مد کے وزن دو رطل ہونے پر جیسا کہ امام ابو حنیفہ رحمہ اللہ کا مذہب ہے کوئی صحیح دلیل قائم نہیں ہوئی۔ اسی لئے امام ابو یوسف رحمہ اللہ نے جو امام ابو حنیفہ رحمہ اللہ کے اولین شاگرد رشید ہیں، انہوں نے صاع کے بارے میں حنفی مذہب چھوڑ کر جمہور اہل علم کا مذہب اختیار فرمایا تھا کہ بلا شک مد رطل اور ثلث رطل کا ہوتا ہے۔ امام بخاری رحمہ اللہ نے جامع الصحیح میں صاع المدینہ اور مد النبی ﷺ کے عنوان سے باب منعقد کیا ہے اور بتلایا ہے کہ یہی برکت والا صاع تھا جو مدینہ میں بڑوں سے چھوٹوں تک بطور ورثہ کے نقل ہوتا رہا۔ امام ابو یوسف رحمہ اللہ جب مدینہ منورہ تشریف لائے اور امام دارالبحرہ امام مالک رحمہ اللہ سے ملاقات فرمائی تو صاع کے بارے میں ذکر چل پڑا۔ جس پر امام ابو یوسف رحمہ اللہ نے آٹھ رطل والا صاع پیش کیا۔ جسے سن کر امام مالک رحمہ اللہ اپنے گھر تشریف لے گئے، اور ایک صاع لے کر آئے اور فرمایا رسول کریم ﷺ کا معمول صاع یہی ہے۔ جسے وزن کرنے پر

پانچ رطل اور ثلث کا پایا گیا۔ امام ابو یوسف رحمہ اللہ نے اسی وقت صاع عراقی سے رجوع فرما کر صاع مدنی کو پانچ سو بار قرار دیا۔
تعب ہے کہ بعض علمائے احناف نے امام ابو یوسف رحمہ اللہ کے اس واقعہ کا انکار فرمایا ہے۔ حالانکہ امام تیمتی اور امام ابن خزیمہ اور حاکم نے اسانید صحیحہ کے ساتھ اس کا ذکر کیا ہے اور اس کے صحیح ہونے کی سب سے بڑی دلیل خود امام طحاوی رحمہ اللہ کا بیان ہے جسے علامہ مبارکپوری نے تحفۃ الاحوذی، جلد: اول/ص: ۶۰ پر بایں الفاظ نقل فرمایا ہے:

”واخرج الطحاوی فی شرح الآثار قال: حدثنا ابن ابی عمران قال اخبرنا علی بن صالح وبشر بن الولید جميعا عن ابی یوسف قال: قدمت المدينة فاخرج الی من اتق به صاعا فقال هذا صاع النبی ﷺ فقد رثه فوجدته خمسة ارطال وثلث رطل وسمعت ابن ابی عمران يقول: يقال ان الذي اخرج هذا لابی یوسف هو مالک بن انس۔“
یعنی حضرت امام طحاوی حنفی نے اپنی سند کے ساتھ شرح الآثار میں اس واقعہ کو نقل فرمایا ہے۔ امام تیمتی نے حضرت امام ابو یوسف کے سفر حج کا واقعہ بھی سند صحیح کے ساتھ نقل فرمایا ہے کہ وہ حج کے موقع پر جب مدینہ شریف تشریف لے گئے اور صاع کی تحقیق چاہی تو انصار و مہاجرین کے پچاس بوڑھے اپنے اپنے گھروں سے صاع لے کر آئے، ان سب کو وزن کیا گیا تو بخلاف صاع عراقی کے وہ پانچ رطل اور ثلث رطل کا تھا۔ ان جملہ بزرگوں نے بیان کیا کہ یہی صاع ہے جو نبی کریم ﷺ کے عہد مبارک سے ہمارے ہاں مروج ہے۔ جسے سن کر امام ابو یوسف رحمہ اللہ نے صاع کے بارے میں اہل مدینہ کا مسلک اختیار فرمایا۔

علمائے احناف نے اس بارے میں جن جن تاویلات سے کام لیا ہے اور جس جس طرح سے صاع حجازی کی تردید و تخفیف کر کے اپنی تقلید جامد کا ثبوت پیش فرمایا ہے۔ وہ بہت ہی قابل افسوس ہے۔ آئندہ کسی موقع پر اور تفصیلی روشنی ڈالی جائے گی۔ ان شاء اللہ۔
الحمد للہ کہ عصر حاضر میں بھی اکابر علمائے حدیث کے ہاں صاع حجازی مع سند موجود ہے۔ جسے وہ بوقت فراغت اپنے ارشد تلامذہ کو سند صحیح کے ساتھ روایت کرنے کی اجازت دیا کرتے ہیں۔ ہمارے شیخ محترم حضرت مولانا ابو محمد عبد الجبار صاحب شیخ الحدیث دارالعلوم شکر اودھ کے پاس بھی اس صاع کی نقل سند صحیح موجود ہے۔ والحمد للہ علی ذالک۔

بَابُ الْمَسْحِ عَلَى الْخُفَيْنِ باب: موزوں پر مسح کرنے کے بیان میں

(۲۰۲) ہم سے اصبح بن الفرغ نے بیان کیا، وہ ابن ذہب سے بیان کرتے ہیں، کہا مجھ سے عمرو نے بیان کیا، کہا مجھ سے ابو النضر نے ابو سلمہ بن عبد الرحمن کے واسطے سے نقل کیا، وہ عبد اللہ بن عمر سے، وہ سعد بن ابی وقاص سے، وہ رسول کریم ﷺ سے نقل کرتے ہیں کہ رسول کریم ﷺ نے موزوں پر مسح کیا۔ عبد اللہ بن عمر رضی اللہ عنہما نے اپنے والد ماجد عمر رضی اللہ عنہ سے اس کے بارے میں پوچھا تو انہوں نے کہا (سچ ہے اور یاد رکھو) جب تم سے سعد رسول اللہ ﷺ کی کوئی حدیث بیان فرمائیں۔ تو اس کے متعلق ان کے سوا (کسی) دوسرے آدمی سے مت پوچھو اور موسیٰ بن عقبہ کہتے ہیں کہ مجھے ابو النضر نے بتلایا، انہیں ابو سلمہ نے خبر دی کہ سعد بن ابی وقاص نے ان سے (رسول اللہ ﷺ کی یہ) حدیث بیان کی۔ پھر عمر رضی اللہ عنہ نے (اپنے

۲۰۲۔ حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، عَنْ ابْنِ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُو، قَالَ: حَدَّثَنِي أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلَى الْخُفَيْنِ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ فَقَالَ: نَعَمْ، إِذَا حَدَّثَكَ شَيْئًا سَعْدٌ عَنِ النَّبِيِّ ﷺ فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ. وَقَالَ مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي أَبُو النَّضْرِ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعْدًا حَدَّثَهُ فَقَالَ عُمَرُ:

(بیٹے) عبد اللہ سے ایسا کہا۔

لِعَبْدِ اللَّهِ نَحْوَهُ.

تشریح: عبد اللہ بن عمر رضی اللہ عنہما جب سعد بن ابی وقاص رضی اللہ عنہ کے پاس کو آئے، اور انہیں موزوں پر مسح کرتے دیکھا، تو اس کی وجہ پوچھی، انہوں نے رسول اللہ ﷺ کے فعل کا حوالہ دیا کہ آپ بھی مسح کیا کرتے تھے، انہوں نے جب حضرت عمر رضی اللہ عنہ سے یہ مسئلہ پوچھا اور حضرت سعد کا حوالہ دیا تو انہوں نے فرمایا کہ ہاں سعد کی روایت واقعی قابل اعتماد ہے۔ وہ رسول اللہ ﷺ سے جو حدیث نقل کرتے ہیں وہ قطعاً صحیح ہوتی ہے۔ کسی اور سے تصدیق کرانے کی ضرورت نہیں۔

موزوں پر مسح کرنا تقریباً ستر صحابہ کرام سے مروی ہے اور یہ خیال قطعاً غلط ہے کہ سورہ مائدہ کی آیت سے یہ منسوخ ہو چکا ہے۔ کیونکہ حضرت مغیرہ بن شعبہ رضی اللہ عنہ کی روایت جو آگے آ رہی ہے۔ وہ غزوہ تبوک کے موقع پر بیان کی گئی ہے۔ سورہ مائدہ اس سے پہلے اتر چکی تھی اور دوسرے راوی جریر بن عبد اللہ بھی سورہ مائدہ اترنے کے بعد اسلام لائے بہر حال تمام صحابہ کے اتفاق سے موزوں کا مسح ثابت ہے اور اس کا انکار کرنے والا اہل سنت سے خارج ہے۔

۲۰۳۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَّانِيُّ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ بِإِذَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ جِئْنٌ فَرَفَّغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ [راجع: ۱۸۲]

(۲۰۳) ہم سے عمرو بن خالد الحرانی نے بیان کیا، کہا ہم سے لیث نے یحییٰ بن سعید کے واسطے سے نقل کیا، وہ سعد بن ابراہیم سے، وہ نافع بن جبیر سے وہ عمرو بن المغیرہ سے وہ اپنے باپ مغیرہ بن شعبہ سے روایت کرتے ہیں وہ رسول کریم ﷺ سے نقل کرتے ہیں۔ (ایک دفعہ) آپ رفع حاجت کے لیے باہر گئے تو مغیرہ پانی کا ایک برتن لے کر آپ کے پیچھے گئے، جب آپ قضائے حاجت سے فارغ ہو گئے تو مغیرہ نے (آپ کو وضو کراتے ہوئے) آپ (کے اعضائے مبارکہ) پر پانی ڈالا۔ آپ نے وضو کیا اور موزوں پر مسح فرمایا۔

۲۰۴۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَتَابَعَهُ حَرْبٌ وَأَبَانٌ عَنْ يَحْيَى. [طرفہ فی:]

(۲۰۴) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے شیبان نے یحییٰ کے واسطے سے نقل کیا، وہ ابو سلمہ سے، انہوں نے جعفر بن عمرو بن امیہ الضمری سے نقل کیا، انہیں ان کے باپ نے خبر دی کہ انہوں نے رسول کریم ﷺ کو موزوں پر مسح کرتے ہوئے دیکھا۔ اس حدیث کی متابعت میں حرب اور ابان نے یحییٰ سے حدیث نقل کی ہے۔

[۲۰۵] [نسائی: ۱۱۹، ابن ماجہ: ۵۶۲]

۲۰۵۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى عِمَامَتِهِ وَخُفَّيْهِ. وَتَابَعَهُ مَعْمَرٌ

(۲۰۵) ہم سے عبدان نے بیان کیا، کہا ہمیں عبد اللہ نے خبر دی، کہا ہم کو اوزاعی نے یحییٰ کے واسطے سے خبر دی، وہ ابو سلمہ سے، وہ جعفر بن عمرو سے، وہ اپنے باپ سے روایت کرتے ہیں کہ میں نے رسول اللہ ﷺ کو اپنے عمامے اور موزوں پر مسح کرتے دیکھا۔ اس کو روایت کیا عمر نے یحییٰ سے، وہ ابو سلمہ سے، انہوں نے عمرو سے متابعت کی اور کہا کہ میں نے رسول

عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرِو اللَّهِ رَضِيَ اللَّهُ عَنْهُ كَذَلِكَ (آپ واقعی ایسا ہی کیا کرتے تھے)۔
رَأَيْتُ النَّبِيَّ ﷺ [طرفہ ۲۰۴]

تشریح: عمامہ پر مسح کے بارے میں حضرت علامہ شمس الحق صاحب محدث ڈی انوی رحمۃ اللہ علیہ فرماتے ہیں:

”قلت: احادیث مسح علی العمامۃ اخرجه البخاری ومسلم و الترمذی واحمد والنسائی وابن ماجه وغير واحد من الائمة من طرق قوية متصلة الاسانيد وذهب اليه جماعة من السلف كما عرفت وقد ثبت عن النبي ﷺ انه مسح علی الراس فقط وعلی العمامۃ فقط وعلی الراس والعمامة معا والکل صحيح ثابت عن رسول الله ﷺ موجود فی کتب الائمة الصحاح والنبي ﷺ مبين عن الله تبارک وتعالی الخ۔“ (عون المعبود، ج: ۱/ ص: ۵۶)

یعنی عمامہ پر مسح کی احادیث بخاری، مسلم، ترمذی، احمد، نسائی، ابن ماجہ رحمۃ اللہ علیہ اور بھی بہت سے اماموں نے پختہ متصل اسانید کے ساتھ روایت کی ہیں اور سلف کی ایک جماعت نے اسے تسلیم کیا ہے اور نبی کریم ﷺ سے ثابت ہے کہ آپ نے خالی سر پر مسح فرمایا اور خالی عمامہ پر بھی مسح فرمایا اور سر اور عمامہ ہر دو پر اکٹھے بھی مسح فرمایا۔ یہ تینوں صورتیں رسول اللہ ﷺ سے صحیح طور پر ثابت ہیں اور ائمہ کرام کی کتب صحاح میں یہ موجود ہیں اور نبی ﷺ اللہ پاک کے فرمان: ﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾ (۵/ المائدہ: ۶) کے بیان فرمانے والے ہیں (لہذا آپ کا یہ عمل وحی خفی کے تحت ہے)

عمامہ پر مسح کے بارے میں حضرت عمر رضی اللہ عنہ سے مروی ہے کہ آپ نے فرمایا: ”من لم يطهره المسح علی العمامۃ فلا طهره الله رواه الخلال باسنادہ“ یعنی جس شخص کو عمامہ پر مسح نے پاک نہ کیا جس اللہ بھی اس کو پاک نہ کرے۔ اس بارے میں حنفیہ نے بہت سی تاویلات کی ہیں۔ بعض نے کہا کہ عمامہ پر مسح کرنا بدعت ہے۔ بعض نے کہا کہ نبی کریم ﷺ نے پیشانی پر مسح کر کے گچڑی کو درست کیا ہوگا۔ جسے راوی نے گچڑی کا مسح گمان کر لیا۔ بعض نے کہا کہ چوتھاں سر کا مسح جو فرض تھا اسے کرنے کے بعد آپ نے سنت کی تکمیل کے لئے بجائے مسح بقیہ سر کے گچڑی پر مسح کر لیا۔ بعض نے کہا کہ گچڑی پر آپ نے مسح کیا تھا۔ مگر وہ بعد میں منسوخ ہو گیا۔

حضرت العلام مولانا محمد انور شاہ صاحب دیوبندی مرحوم: مناسب ہوگا کہ ان جملہ احتمالات فاسدہ کے جواب میں ہم سرتاج علمائے دیوبند حضرت مولانا انور شاہ صاحب رحمۃ اللہ علیہ کا بیان نقل کر دیں۔ جس سے اندازہ ہو سکے گا کہ عمامہ پر مسح کرنے کا مسئلہ حق و ثابت ہے یا نہیں۔ حضرت مولانا مرحوم فرماتے ہیں:

”میرے نزدیک واضح حق بات یہ ہے کہ مسح عمامہ تو احادیث سے ثابت ہے اور اسی لئے ائمہ ثلاثہ نے بھی (جو صرف مسح عمامہ کے اداے فرض کے لئے کافی نہیں سمجھتے) اس امر کو تسلیم کر لیا ہے اور استحباب یا استیجاب کے طور پر اس کو مشروع بھی مان لیا ہے۔ پس اگر اس کی کچھ اصل نہ ہوتی تو اس کو کیسے اختیار کر سکتے تھے۔ میں ان لوگوں میں سے نہیں ہوں جو صرف الفاظ پر جمود کر کے دین بناتے ہیں۔ بلکہ امور دین کی تعین کے لئے میرے نزدیک سب سے بہتر طریقہ یہ ہے کہ امت کا تواتر اور ائمہ کا مسلک مختار معلوم کیا جائے۔ کیونکہ وہ دین کے ہادی و راہنما اور اس کے بینار و ستون تھے اور ان ہی کے واسطے سے ہم کو دین پہنچا ہے۔ ان پر اس کے بارے میں پورا اعتماد کرنا پڑے گا اور اس کے بارے میں کسی قسم کی بھی بدگمانی مناسب نہیں ہے۔

غرض مسح عمامہ کو جس حد تک ثابت ہوا ہمیں دین کا جزو ماننا ہے، اسی لئے اس کو بدعت کہنے کی جرأت بھی ہم نہیں کر سکتے (جو بعض کتابوں میں لکھ دیا گیا ہے)۔“ (انوار الباری، جلد: ۵/ ص: ۱۹۳) براہِ احوال احناف جو ائمہ ثلاثہ سے خواہ مخواہ اس قسم کے فردی مسائل میں جھگڑتے رہتے ہیں، وہ اگر حضرت مولانا مرحوم کے اس بیان کو نظر انصاف ملاحظہ کریں گے تو ان پر واضح ہو جائے گا کہ مسلک ائمہ ثلاثہ کے فردی و اصولی مسائل ایسے نہیں ہیں جن کو کبائی متروک العمل اور قطعی غیر مقبول قرار دے دیا جائے۔ مسلک ائمہ ثلاثہ کی بنیاد خالص کتاب و سنت پر ہے۔ جس میں قیل و قال و آراء رجاہ سے کچھ گنجائش نہیں ہے۔ جس کا مختصر تعارف یہ ہے:

ما اهل حديثيم دعا رانه شاتسليم صد شكر كه در مذهب ما حيله وفن نيست

بَابُ: إِذَا أَدْخَلَ رِجْلَيْهِ وَهُمَا

طَاهِرَتَانِ

۲۰۶۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ الْمَغِيرَةِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَهْوَيْتُ لِأَنْزَعِ خُفَّيْهِ فَقَالَ: ((دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ)) فَمَسَحَ عَلَيْهِمَا . [راجع: ۱۸۲]

(۲۰۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے یحییٰ کے واسطے سے نقل کیا، وہ عامر سے وہ عروہ بن مغیرہ سے، وہ اپنے باپ (مغیرہ) سے روایت کرتے ہیں کہ میں ایک سفر میں رسول کریم ﷺ کے ساتھ تھا، تو میں نے چاہا کہ (وضو کرتے وقت) آپ کے موزے اتار ڈالوں۔ آپ نے فرمایا کہ ”انہیں رہنے دو۔ چونکہ جب میں نے انہیں پہنا تھا تو میرے پاؤں پاک تھے۔“ (یعنی میں وضو سے تھا) پس آپ نے ان پر مسح کیا۔

تشریح: مقیم کے لئے ایک دن اور ایک رات اور مسافر کے لئے تین دن اور تین رات تک مسلسل موزوں پر مسح کرنے کی اجازت ہے، کم از کم چالیس اصحاب نبوی سے موزوں پر مسح کرنے کی روایت نقل ہوئی ہے۔

بَابُ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ

الشَّاةِ وَالسَّوْيِقِ

وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ لَحْمًا فَلَمْ يَتَوَضَّؤْا .

باب: اس بارے میں کہ بکری کا گوشت اور ستوکھا کر نیا وضو نہ کرنا ثابت ہے

اور حضرت ابو بکر، عمر، اور عثمان رضی اللہ عنہم نے گوشت کھایا اور نیا وضو نہیں کیا۔

۲۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءٍ ابْنِ يَسَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ . أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ [طرفاء فی: ۵۴۰، ۵۴۰۵] [مسلم: ۷۹۰، ابوداؤد: ۱۸۷]

(۲۰۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہمیں امام مالک نے زید بن اسلم سے خبر دی، وہ عطاء بن یسار سے، وہ عبد اللہ بن عباس رضی اللہ عنہما سے نقل کرتے ہیں کہ رسول کریم ﷺ نے بکری کا شانہ کھایا، پھر نماز پڑھی اور وضو نہیں کیا۔

۲۰۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمَيَّةَ، أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَخْتَرُ مِنْ كَنْفِ شَاةٍ، فَدَعِيَ إِلَى الصَّلَاةِ فَالْقَى السَّكِينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ . [اطرافہ فی: ۶۷۵، ۲۹۲۳]

(۲۰۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہمیں لیث نے عقیل سے خبر دی، وہ ابن شہاب سے روایت کرتے ہیں، انہیں جعفر بن عمرو بن امیہ نے اپنے باپ عمرو سے خبر دی کہ انہوں نے رسول اللہ ﷺ کو دیکھا کہ آپ بکری کے شانہ سے کاٹ کاٹ کر کھا رہے تھے، پھر آپ نماز کے لیے بلائے گئے تو آپ نے چھری ڈال دی اور نماز پڑھی، نیا وضو نہیں کیا۔

۵۴۰۸، ۵۴۲۲، ۵۴۶۲ [مسلم: ۷۹۲،

۷۹۳، ۷۹۴؛ ترمذی: ۱۸۳۶؛ ابن ماجہ: ۴۹۲]

تشریح: کسی بھی جائز اور مباح چیز کے کھانے سے وضو نہیں ٹوٹتا، جن روایات میں ایسے وضو کرنے کا ذکر آیا ہے وہاں لغوی وضو یعنی صرف ہاتھ منہ دھونا۔ کلی کرنا مراد ہے۔

بَابُ مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

باب: اس بارے میں کہ کوئی شخص ستوکھا کر صرف کلی کرے اور نیا وضو نہ کرے

(۲۰۹) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا مجھے امام مالک نے یحییٰ بن سعید کے واسطے سے خبر دی، وہ بشیر بن یسار بنی حارثہ کے آزاد کردہ غلام سے روایت کرتے ہیں کہ سید بن نعمان رضی اللہ عنہ نے انہیں خبر دی کہ فتح خیبر والے سال وہ رسول اللہ ﷺ کے ساتھ صہبا کی طرف، جو خیبر کے قریب ایک جگہ ہے، پہنچے۔ آپ ﷺ نے عصر کی نماز پڑھی، پھر ناشتہ منگوا دیا گیا تو سوائے ستوکھا اور کچھ نہیں لایا گیا۔ پھر آپ نے حکم دیا تو وہ بھگودیا گیا۔ پھر رسول کریم ﷺ نے کھایا اور ہم نے (بھی) کھایا۔ پھر مغرب (کی نماز) کے لیے کھڑے ہو گئے۔ آپ نے کلی کی اور ہم نے (بھی) پھر آپ نے نماز پڑھی اور نیا وضو نہیں کیا۔

۲۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيْدَ ابْنَ النُّعْمَانِ، أَخْبَرَهُ أَنَّهُ، خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ - وَهِيَ أَدْنَى خَيْبَرَ - فَصَلَّى الْعَصْرَ، ثُمَّ دَعَا بِالْأَزْوَاجِ، فَلَمْ يَزُتْ إِلَّا بِالسَّوِيقِ، فَأَمَرَ بِهِ فَتَرَى، فَأَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى مَغْرَبٍ، فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [أظرافه في: ۲۱۵، ۲۹۸۱، ۴۱۷۵، ۴۱۹۵، ۵۳۸۴، ۵۳۹۰،

۵۴۵۴، ۵۴۵۵] [نسائي: ۱۸۳۶؛ ابن ماجہ: ۴۹۲]

(۲۱۰) ہم سے اصحٰب نے بیان کیا، کہا مجھے ابن وہب نے خبر دی، کہا مجھے عمرو نے کبیر سے، انہوں نے کرب سے، ان کو حضرت میمونہ زوجہ رسول کریم ﷺ نے بتلایا کہ آپ نے ان کے یہاں (کبریٰ کا) شانہ کھایا پھر نماز پڑھی اور نیا وضو نہیں فرمایا۔

۲۱۰۔ وَحَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كَيْفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [مسلم: ۷۹۵، ۷۹۶]

تشریح: یہاں امام بخاری رحمہ اللہ نے ثابت فرمایا کہ کبریٰ کا شانہ کھانے پر آپ نے وضو نہیں فرمایا تو ستوکھا کبھی وضو نہیں ہے۔ جیسا کہ پہلی حدیث میں ہے۔

بَابُ هَلْ يُمَضِّضُ مِنَ اللَّبَنِ

باب: اس بارے میں کہ کیا دودھ پی کر کلی کرنی چاہیے؟

(۲۱۱) ہم سے یحییٰ بن بکیر اور قتیبہ نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا وہ عقیل سے، وہ ابن شہاب سے، وہ عبید اللہ بن عبد اللہ بن عتبہ سے، وہ عبد اللہ بن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے دودھ پیا، پھر کھل کی اور فرمایا: ”اس میں چکنائی ہوتی ہے۔“
اس حدیث میں عقیل کی یونس اور صالح بن کیسان نے زہری سے متابعت کی ہے۔

۲۱۱۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، وَقُتَيْبَةُ، قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا، فَمَضْمَضَ وَقَالَ: ((إِنَّ لَهُ دَسْمًا)). تَابَعَهُ يُونُسُ وَصَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ. [طرفہ فی: ۵۶۰۹] [مسلم: ۷۹۸، ۷۹۹؛ ابوداؤد: ۱۹۶؛

ترمذی: ۸۹؛ نسائی: ۱۸۷؛ ابن ماجہ: ۴۹۸]

باب: سونے کے بعد وضو کرنے کے بیان میں

اور بعض علما کے نزدیک ایک یا دو مرتبہ کی اوگھ سے یا (نیند کا) ایک جھونکا آجانے سے وضو نہیں ٹوٹتا۔

(۲۱۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا مجھ کو مالک نے ہشام سے، انہوں نے اپنے باپ سے خبر دی، انہوں نے عائشہ رضی اللہ عنہا سے نقل کیا کہ رسول کریم ﷺ نے فرمایا کہ ”جب نماز پڑھتے وقت تم میں سے کسی کو اوگھ آجائے، تو چاہیے کہ وہ سو رہے یہاں تک کہ نیند (کا اثر) اس سے ختم ہو جائے۔ اس لیے جب تم میں سے کوئی شخص نماز پڑھنے لگے اور وہ اوگھ رہا ہو تو وہ کچھ نہیں جانے گا کہ وہ (اللہ سے) مغفرت طلب کر رہا ہے یا اپنے نفس کو بددعا دے رہا ہے۔“

بَابُ الْوُضُوءِ مِنَ النَّوْمِ
وَمَنْ لَمْ يَرَمِ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوْ الْخَفَقَةِ وَضُوءًا.

۲۱۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يَصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ)). [مسلم: ۱۸۳۵؛ ابوداؤد: ۱۳۱۰]

(۲۱۳) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث نے، کہا ہم سے ایوب نے ابو قلابہ کے واسطے سے نقل کیا، وہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں، وہ رسول اللہ ﷺ سے ہے۔ آپ نے فرمایا کہ ”جب تم نماز میں اوگھنے لگو تو سو جانا چاہیے۔ پھر اس وقت نماز پڑھے جب جان لے کہ وہ کیا پڑھ رہا ہے۔“

۲۱۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا نَعَسَ فِي الصَّلَاةِ فَلْيَنْمُ حَتَّى يَعْلَمَ مَا يَقْرَأُ)).

تشریح: فرض نماز کے لئے بہر حال جاگنا ہی چاہیے جیسا کہ بعض مواقع پر نبی کریم ﷺ کو بھی جگایا جاتا تھا۔

باب: بغیر حدیث کے بھی نیا وضو کرنا جائز ہے

(۲۱۴) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے عمرو بن عامر کے واسطے سے بیان کیا، کہا میں نے حضرت انس رضی اللہ عنہ سے سنا۔

بَابُ الْوُضُوءِ مِنْ غَيْرِ حَدِّثٍ
۲۱۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سَفْيَانُ عَنْ عَمْرِو بْنِ عَامِرٍ، قَالَ: سَمِعْتُ

(دوسری سند سے) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے، وہ سفیان سے روایت کرتے ہیں، ان سے عمرو بن عامر نے بیان کیا، وہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں انہوں نے فرمایا کہ رسول کریم ﷺ ہر نماز کے لیے نیا وضو فرمایا کرتے تھے۔ میں نے کہا تم لوگ کس طرح کرتے تھے، کہنے لگے ہم میں سے ہر ایک کو اس کا وضو اس وقت تک کافی ہوتا، جب تک کوئی وضو توڑنے والی چیز پیش نہ آ جاتی۔ (یعنی پیشاب، پاخانہ، یا نیند وغیرہ)۔

أَنَسَا ح: وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ. قُلْتُ: كَيْفَ كُنْتُمْ تَتَضَعُونَ؟ قَالَ: يُجْزَىٰ أَحَدُنَا الْوُضُوءُ مَا لَمْ يُحْدِثْ. [ابوداؤد: ۱۷۱؛ ترمذی: ۶۰؛ نسائی: ۱۳۱؛ ابن ماجہ: ۵۰۹]

(۲۱۵) ہم سے خالد بن خالد نے بیان کیا، انہوں نے کہا ہم سے سلیمان نے بیان کیا، انہوں نے کہا مجھے یحییٰ بن سعید نے خبر دی، انہیں بشیر بن یسار نے خبر دی، انہوں نے کہا مجھے سوید بن نعمان رضی اللہ عنہ نے بتلایا انہوں نے کہا کہ ہم خیبر والے سال رسول اللہ ﷺ کے ہمراہ جب صہباء میں پہنچے تو رسول کریم ﷺ نے ہمیں عصر کی نماز پڑھائی۔ جب نماز پڑھ چکے تو آپ نے کھانے منگوائے۔ مگر (کھانے میں) صرف ستوہی لایا گیا۔ سو ہم نے (اس کو) کھایا اور پیا۔ پھر رسول کریم ﷺ مغرب کی نماز کے لیے کھڑے ہو گئے تو آپ نے کلی کی، پھر ہمیں مغرب کی نماز پڑھائی اور (نیا) وضو نہیں کیا۔

۲۱۵- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سَلَمَانٌ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، قَالَ: أَخْبَرَنِي سُوَيْدُ بْنُ النُّعْمَانِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ، صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الْعَصْرَ، فَلَمَّا صَلَّى دَعَا بِالْأَطْعِمَةِ، فَلَمْ يَأْتِ إِلَّا بِالسُّوْهِ، فَأَكَلْنَا وَشَرَبْنَا، ثُمَّ قَامَ النَّبِيُّ ﷺ إِلَى الْمَغْرِبِ فَمَضْمَضَ، ثُمَّ صَلَّى لَنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۹]

تشریح: دونوں احادیث سے معلوم ہوتا ہے کہ اگرچہ ہر نماز کے لئے نیا وضو مستحب ہے۔ مگر ایک ہی وضو سے آدمی کئی نمازیں بھی پڑھ سکتا ہے۔

باب: اس بارے میں کہ پیشاب کے چھینٹوں سے نہ بچنا کبیرہ گناہ ہے

بَابُ مِنَ الْكَبَائِرِ أَنْ لَا يَسْتَتِرَ مِنْ بَوْلِهِ

(۲۱۶) ہم سے عثمان نے بیان کیا، کہا ہم سے جریر نے منصور کے واسطے سے نقل کیا، وہ مجاہد سے وہ ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ رسول اللہ ﷺ ایک دفعہ مدینہ یا مکہ کے ایک باغ میں تشریف لے گئے۔ (وہاں) آپ نے دو شخصوں کی آواز سنی جنہیں ان کی قبروں میں عذاب کیا جا رہا تھا۔ آپ ﷺ نے فرمایا کہ ”ان پر عذاب ہو رہا ہے اور کسی بہت بڑے گناہ کی وجہ سے نہیں۔“ پھر آپ ﷺ نے فرمایا: ”بات یہ ہے کہ

۲۱۶- حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حَيْطَانِ الْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ النَّبِيُّ ﷺ: ((بُعْدَبَانَ وَمَا بُعْدَبَانَ فِي كَثِيرٍ))، ثُمَّ قَالَ:

ایک شخص ان میں سے پیشاب کے چھینٹوں سے بچنے کا اہتمام نہیں کرتا تھا اور دوسرا شخص چغل خوری کیا کرتا تھا۔ پھر آپ ﷺ نے (کھجور کی) ایک ڈالی منگوائی اور اس کو توڑ کر دو ٹکڑے کیا اور ان میں سے (ایک ایک ٹکڑا) ہر ایک کی قبر پر رکھ دیا۔ لوگوں نے آپ ﷺ سے پوچھا کہ یا رسول اللہ! یہ آپ نے کیوں کیا۔ آپ نے فرمایا: ”اس لیے کہ جب تک یہ ڈالیاں خشک ہوں شاید اس وقت تک ان پر عذاب کم ہو جائے۔“

((بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْتَشِي بِالنِّمِيمَةِ)). ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ مِنْهُمَا كِسْرَةً. فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا؟ قَالَ: ((لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَبْسُ)). [اطرافہ فی: ۲۱۸، ۱۳۶۱، ۱۳۷۸، ۶۰۵۲، ۶۰۵۵] [ابوداؤد:

۲۱؛ نسائی: ۲۰۶۷]

تشریح: اس حدیث سے عذاب قبر ثابت ہوا یہ دونوں قبروں والے مسلمان ہی تھے اور قبریں بھی نئی تھیں ہری ڈالیاں تسبیح کرتی ہیں اس وجہ سے عذاب میں کمی ہوئی ہوگی۔ بعض کہتے ہیں کہ عذاب کا کم ہونا آپ ﷺ کی دعا سے ہوا تھا ان ڈالیوں کا اثر نہ تھا۔ واللہ اعلم بالصواب۔

باب: پیشاب کو دھونے کے بیان میں

اور یہ کہ رسول کریم ﷺ نے ایک قبر والے کے بارے میں فرمایا تھا کہ ”وہ اپنے پیشاب سے بچنے کی کوشش نہیں کرتا تھا۔“ آپ نے آدمی کے پیشاب کے علاوہ کسی اور کے پیشاب کا ذکر نہیں فرمایا۔

(۲۱۷) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا ہم کو اسماعیل بن ابراہیم نے خبر دی کہا مجھے روح بن القاسم نے بتلایا، کہا مجھ سے عطاء بن ابی میمونہ نے بیان کیا، وہ انس بن مالک رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول کریم ﷺ جب رفع حاجت کے لیے باہر تشریف لے جاتے تو میں آپ کے پاس پانی لاتا، آپ اس سے استنجا فرماتے۔

بَابُ مَا جَاءَ فِي غَسْلِ الْبَوْلِ

وَقَالَ النَّبِيُّ ﷺ لِصَاحِبِ الْقَبْرِ: ((كَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ)). وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ.

۲۱۷- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ. [راجع: ۱۵۰]

باب

(۲۱۸) ہم سے محمد بن المثنیٰ نے بیان کیا، انہوں نے کہا ہم سے محمد بن خازم نے بیان کیا، انہوں نے کہا ہم سے اعثم نے مجاہد کے واسطے سے روایت کیا، وہ طاؤس سے، وہ حضرت عبداللہ بن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ (ایک مرتبہ) رسول اللہ ﷺ دو قبروں پر گزرے تو آپ نے فرمایا کہ ”ان دونوں قبر والوں کو عذاب دیا جا رہا ہے۔ اور کسی بڑے گناہ پر نہیں۔“ ایک تو ان میں سے پیشاب سے احتیاط نہیں کرتا تھا اور دوسرا چغل خوری کیا

بَابُ

۲۱۸- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ فَقَالَ: ((إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَيَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَيَكَانَ

يَمْشِي بِالنَّمِيمَةِ)). ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا بَصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةً. قَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا قَالَ: ((لَعَلَّهُ يَخْفَفُ عَنْهُمَا مَا لَمْ يَبْسُ)). قَالَ ابْنُ الْمُثَنَّى: وَحَدَّثَنَا وَكَيْفَ قَالَ: حَدَّثَنَا الْأَعْمَشُ: سَمِعْتُ مُجَاهِدًا مِثْلَهُ: [راجع: ۲۱۶] [مسلم: ۶۷۷؛ ترمذی: ۷۰؛ نسائی: ۳۱، ۲۰۶۸؛ ابن ماجہ: ۳۴۷]

کرتا تھا۔ پھر آپ ﷺ نے ایک ہری ٹہنی لے کر بیچ سے اس کے دو ٹکڑے کئے اور ہر ایک قبر پر ایک ٹکڑا گاڑ دیا۔ لوگوں نے پوچھا کہ یا رسول اللہ! آپ نے (ایسا) کیوں کیا؟ آپ نے فرمایا: ”شاید جب تک یہ ٹہنیاں خشک نہ ہوں ان پر عذاب میں کچھ تخفیف رہے۔“ ابن اثنی نے کہا کہ اس حدیث کو ہم سے کعب نے بیان کیا، ان سے اعمش نے، انہوں نے مجاہد سے اسی طرح سنا۔

تشریح: ((لا یستر من البول)) کا ترجمہ یہ بھی ہے کہ وہ پیشاب کرتے وقت پردہ نہیں کرتا تھا۔ بعض روایات میں ((لا یستره)) آیا ہے جس کا مطلب یہ کہ پیشاب کے چھینٹوں سے پرہیز نہیں کرتا تھا۔ مقصد ہر دو غفلتوں کا ایک ہی ہے۔

باب: رسول کریم ﷺ اور صحابہ رضی اللہ عنہم کا ایک دیہاتی کو چھوڑ دینا جب تک کہ وہ مسجد میں پیشاب سے فارغ نہ ہو گیا

بَابُ تَرْكِ النَّبِيِّ ﷺ وَالنَّاسِ الْأَعْرَابِيَّ حَتَّىٰ فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ

(۲۱۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہام نے، کہا ہم سے اسحاق بن انس بن مالک کے واسطے سے نقل کیا کہ رسول کریم ﷺ نے ایک دیہاتی کو مسجد میں پیشاب کرتے ہوئے دیکھا تو لوگوں سے آپ نے فرمایا اسے چھوڑ دو جب وہ فارغ ہو گیا تو پانی مٹا کر آپ نے (اس) جگہ بہادیا۔

۲۱۹ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَامٌ، قَالَ: حَدَّثَنَا إِسْحَاقُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ رَأَى أَعْرَابِيًّا يَبُولُ فِي الْمَسْجِدِ فَقَالَ: ((دَعُوهُ)). حَتَّىٰ إِذَا فَرَغَ دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ. [طرفہ فی: ۲۲۱، ۶۰۲۵]

تشریح: مزید تفصیل اگلی حدیث میں آ رہی ہے۔

باب: مسجد میں پیشاب پر پانی بہا دینے کے بیان میں

بَابُ صَبِّ الْمَاءِ عَلَى الْبَوْلِ فِي الْمَسْجِدِ

(۲۲۰) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہمیں شعیب نے زہری کے واسطے سے خبر دی، انہوں نے کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے خبر دی کہ حضرت ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ ایک اعرابی کھڑا ہو کر مسجد میں پیشاب کرنے لگا تو لوگ اس پر چھپنے لگے۔ (یہ دیکھ کر) رسول کریم ﷺ نے لوگ سے فرمایا کہ ”اسے چھوڑ دو اور اس کے پیشاب پر“

۲۲۰ - حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَّاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: ((دَعُوهُ))

وَهَرِيقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ، أَوْ ذُنُوبًا مِنْ مَاءٍ، فَإِنَّمَا يُعْتَمِدُ مَيْسَرِينَ، وَلَمْ تَبْعَثُوا مُعْسِرِينَ» [طرفہ فی: ۶۱۲۸] [نسائی: ۵۶، ۳۲۹]

پانی کا بھرا ہوا ڈول یا کچھ کم بھرا ہوا ڈول بہادو۔ کیونکہ تم نرمی کے لیے بھیجے گئے ہو، سختی کے لیے نہیں۔

تشریح: درمیان میں روکنے سے بیماری کا اندیشہ تھا اس لئے آپ ﷺ نے ازراہ شفقت اسے فارغ ہونے دیا اور بعد میں اسے سمجھا دیا کہ آئندہ ایسی حرکت نہ ہو اور اس جگہ کو پاک کر دیا۔ کاش! ایسے اخلاق آج بھی مسلمانوں کو حاصل ہو جائیں۔

۲۲۱۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ النَّبِيِّ ﷺ: ح. وَحَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: جَاءَ أَعْرَابِيٌّ قَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَتَهَا هُمُ النَّبِيُّ ﷺ، فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ ﷺ بِذُنُوبٍ مِنْ مَاءٍ، فَأَهْرَيْقُوا عَلَيْهِ. [راجع ۲۱۹] [مسلم: ۶۶۰، ۵۴، ۵۵]

(۲۲۱) ہم سے عبدان نے بیان کیا، کہا ہمیں عبد اللہ نے خبر دی، کہا ہمیں یحییٰ بن سعید نے خبر دی، کہا میں نے انس بن مالک رضی اللہ عنہ سے سنا، وہ رسول کریم ﷺ سے روایت کرتے ہیں (دوسری سند یہ ہے) ہم سے خالد بن مخلد نے بیان کیا کہا ہم سے سلیمان نے یحییٰ بن سعید کے واسطے سے بیان کیا، کہا میں نے انس بن مالک رضی اللہ عنہ سے سنا وہ کہتے ہیں کہ ایک دیہاتی شخص آیا اور اس نے مسجد کے ایک کونے میں پیشاب کر دیا۔ لوگوں نے اس کو منع کیا تو رسول کریم ﷺ نے انہیں روک دیا۔ جب وہ پیشاب کر کے فارغ ہوا تو آپ نے اس (کے پیشاب) پر ایک ڈول پانی بہانے کا حکم دیا۔ چنانچہ بہا دیا گیا۔

تشریح: باب کا نشان احادیث سے صاف روشن ہے۔

باب: بچوں کے پیشاب کے بارے میں

(۲۲۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے ہشام بن عروہ سے خبر دی، انہوں نے اپنے باپ (عروہ) سے انہوں نے حضرت عائشہ ام المؤمنین رضی اللہ عنہا سے روایت کی ہے کہ رسول کریم ﷺ کے پاس ایک بچہ لایا گیا، اس نے آپ کے کپڑے پر پیشاب کر دیا آپ نے پانی مٹگایا اور اس پر بہا دیا۔

بَابُ بَوْلِ الصِّبْيَانِ

۲۲۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: أَتَى رَسُولَ اللَّهِ ﷺ بَصْبِيٌّ، فَقَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ. [اطرافہ فی: ۵۴۶۸، ۵۴۶۹، ۶۰۰۲]

[نسائی: ۳۰۲]

(۲۲۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہمیں مالک نے ابن شہاب سے خبر دی، وہ عبید اللہ بن عبد اللہ بن عتبہ (بن مسعود) سے یہ حدیث روایت کرتے ہیں، وہ ام قیس بنت محسن نامی ایک خاتون سے کہ وہ رسول کریم ﷺ کی خدمت اقدس میں اپنا چھوٹا بچہ لے کر آئیں۔ جو کھانا

۲۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسِ بِنْتِ مُحْصَنٍ، أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ، لَمْ

يَأْكُلُ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حَجَرِهِ، فَقَالَ عَلَى نَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

نہیں کھاتا تھا (یعنی شیر خوار تھا) رسول کریم ﷺ نے اسے اپنی گود میں بٹھا لیا۔ اس بچے نے آپ کے کپڑے پر پیشاب کر دیا۔ آپ ﷺ نے پانی منگا کر کپڑے پر چھڑک دیا اور اسے نہیں دھویا۔

[طرفہ فی: ۵۶۹۳] [مسلم: ۶۶۵، ۶۶۶]

ابوداؤد: ۳۷۴، ترمذی: ۷۱، ابن ماجہ: ۵۲۴]

تشریح: شیر خوار بچہ جس نے کچھ بھی کھانا پینا نہیں سیکھا ہے، اس کے پیشاب پر پانی کے چھینے کافی ہیں۔ مگر یہ حکم صرف مرد بچوں کے لئے ہے۔ بچیوں کا پیشاب بہر حال دھونا ہی ہوگا۔

بَابُ الْبَوْلِ قَائِمًا وَقَاعِدًا

باب: اس بیان میں کہ کھڑے ہو کر اور بیٹھ کر پیشاب کرنا (حسب موقع ہر دو طرح سے جائز ہے)

۲۲۴- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: أَتَى النَّبِيَّ ﷺ سُبَاطَةَ قَوْمٍ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ، فَتَوَضَّأَ. [اطرافہ فی: ۲۲۵، ۲۲۶، ۲۴۷۱] [مسلم: ۶۲۴]

(۲۲۳) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے اعمش کے واسطے سے نقل کیا، وہ ابوداؤد سے، وہ حذیفہ رضی اللہ عنہ سے روایت کرتے ہیں کہ نبی کریم ﷺ کسی قوم کی کوڑی (کوڑا کرکٹ ڈالنے کی جگہ) پر تشریف لائے (پس) آپ ﷺ نے وہاں کھڑے ہو کر پیشاب کیا، پھر پانی منگایا۔ میں آپ ﷺ کے پاس پانی لے کر آیا تو آپ ﷺ نے وضو فرمایا۔

۶۲۶، ۶۲۵، ابوداؤد: ۲۲۳، ترمذی: ۱۳، نسائی:

۲۷، ۲۸، ابن ماجہ: ۳۰۵، ۳۰۶]

تشریح: معلوم ہوا کہ کسی ضرورت کے تحت کھڑے ہو کر بھی پیشاب کیا جاسکتا ہے۔ اور جب ضرورت نہ ہو تو بیٹھ کر یا کھڑے ہو کر بھی پیشاب کرنا جائز ہوا تو یقیناً جائز ہوگا مگر آج کل کوٹ پتلون والوں نے کھڑے ہو کر جو پیشاب کرنا انگریزوں سے سیکھا ہے ایک مرد مسلمان کے لئے یہ سراسر ناجائز اور اسلامی تہذیب کے خلاف ہے کیونکہ اس میں نہ پردہ ملحوظ ہوتا ہے نہ چھینٹوں سے پرہیز۔

بَابُ الْبَوْلِ عِنْدَ صَاحِبِهِ وَالتَّسْتُرِ بِالْحَائِطِ

باب: اپنے (کسی) ساتھی کے قریب پیشاب کرنا اور دیوار کی آڑ میں

۲۲۵- حَدَّثَنَا عَثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: رَأَيْتُنِي أَنَا وَالنَّبِيَّ ﷺ نَتَمَشَّى، فَأَتَى سُبَاطَةَ قَوْمٍ خَلْفَ حَائِطٍ، فَقَامَ كَمَا يَقُومُ أَحَدُكُمْ قَبَالَ، فَانْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُهُ، فَقُمْتُ عِنْدَ عَقِبِهِ

(۲۲۵) ہم سے عثمان بن ابی شیبہ نے بیان کیا کہا ہم سے جریر نے منصور کے واسطے سے بیان کیا، وہ ابوداؤد سے، وہ حذیفہ سے روایت کرتے ہیں۔ وہ کہتے ہیں کہ (ایک مرتبہ) میں اور رسول کریم ﷺ جا رہے تھے کہ ایک قوم کی کوڑی پر (جو) ایک دیوار کے پیچھے (تھی) پہنچے تو آپ اس طرح کھڑے ہو گئے جس طرح ہم تم میں سے کوئی (شخص) کھڑا ہوتا ہے پھر آپ نے پیشاب کیا اور میں ایک طرف ہٹ گیا۔ تب آپ نے مجھے اشارہ

حَتَّىٰ قَرَعَ. [راجع: ۲۲۴]

کیا تو میں آپ کے پاس (پردہ کی غرض سے) آپ کی ایڑیوں کے قریب کھڑا ہو گیا۔ یہاں تک کہ آپ پیشاب سے فارغ ہو گئے۔ (بوقت ضرورت ایسا بھی کیا جاسکتا ہے)۔

باب: کسی قوم کی کوڑی پر پیشاب کرنا

(۲۲۶) ہم سے محمد بن عرعہ نے بیان کیا، کہا ہم سے شعبہ نے منصور کے واسطے سے بیان کیا، وہ ابوداؤد سے نقل کرتے ہیں، وہ کہتے ہیں کہ ابو موسیٰ اشعری پیشاب (کے بارہ) میں سختی سے کام لیتے تھے اور کہتے تھے کہ بنی اسرائیل میں جب کسی کے کپڑے کو پیشاب لگ جاتا تو اسے کاٹ ڈالتے۔ ابو حذیفہ کہتے ہیں کہ کاش! وہ اپنے اس تشدد سے رک جاتے (کیونکہ) رسول اللہ ﷺ کسی قوم کی کوڑی (کوڑا کرکٹ کی جگہ) پر تشریف لائے اور آپ نے وہاں کھڑے ہو کر پیشاب کیا۔

تشریح: حضرت کی غرض یہ تھی کہ پیشاب سے بچنے میں احتیاط کرنا ہی چاہیے۔ لیکن خواہ مخواہ کا تشدد اور زیادتی سے وہم اور دوسوہ پیدا ہوتا ہے۔ اس لئے عمل میں اتنی ہی احتیاط چاہیے جتنی آدمی روزمرہ کی زندگی میں کر سکتا ہے۔

باب: حیض کا خون دھونا ضروری ہے

(۲۲۷) ہم سے محمد بن المثنیٰ نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے ہشام کے واسطے سے بیان کیا، ان سے فاطمہ نے اسماء کے واسطے سے، وہ کہتی ہیں کہ ایک عورت نے رسول کریم ﷺ کی خدمت میں حاضر ہو کر عرض کی حضور فرمائیے ہم میں سے کسی عورت کو کپڑے میں حیض آجائے (تو) وہ کیا کرے آپ نے فرمایا کہ ”(پہلے) اسے کھرچے، پھر پانی سے رگڑے اور پانی سے دھو ڈالے اور اسی کپڑے میں نماز پڑھ لے۔“

بَابُ الْبَوْلِ عِنْدَ سَبَاطَةِ قَوْمٍ

۲۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ: كَانَ أَبُو مُوسَى الْأَشْعَرِيُّ يُشَدُّ فِي الْبَوْلِ وَيَقُولُ: إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَتْ قُبُوبٌ أَحَدَهُمْ قَرَضَهُ. فَقَالَ: حَذِيفَةُ لَيْتَهُ أَمْسَكَ، أَتَى رَسُولُ اللَّهِ ﷺ سَبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا. [راجع: ۲۲۴]

بَابُ غَسْلِ الدَّمِّ

۲۲۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، قَالَتْ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ كَيْفَ تَصْنَعُ قَالَ: ((تَمْحُهُ، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، وَتَنْصَحُهُ بِالْمَاءِ وَتُصَلِّيُ فِيهِ)).

[طرفہ فی: ۳۰۷] [مسلم: ۶۷۵، ابوداؤد: ۳۶۱،

۳۶۲، نسائی: ۲۹۲، ۳۹۲، ابن ماجہ: ۶۲۹]

تشریح: معلوم ہوا کہ نجاست دور کرنے کے لئے پانی کا ہونا ضروری ہے دوسری چیزوں سے دھونا درست نہیں۔ اکثر علما کا یہی فتویٰ ہے۔ حنفیہ نے کہا ہے کہ ہر قسم کی چیز جو پاک ہو اس سے دھو سکتے ہیں جیسے سرکہ وغیرہ امام بخاری رحمہ اللہ و جمہور کے نزدیک یہ قول صحیح نہیں ہے۔

(۲۲۸) ہم سے محمد بن سلام نے بیان کیا، کہا مجھ سے ابو معاویہ نے کہا ہم سے ہشام بن عروہ نے اپنے باپ (عروہ) کے واسطے سے، وہ حضرت عائشہ رضی اللہ عنہا سے نقل کرتے ہیں، وہ فرماتی ہیں کہ ابو حذیفہ کی بیٹی فاطمہ رسول

۲۲۸۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: جَاءَتْ فَاطِمَةُ

اللہ ﷻ کی خدمت میں حاضر ہوئی اور اس نے کہا کہ میں ایک ایسی عورت ہوں جسے استحاضہ کی بیماری ہے۔ اس لیے میں پاک نہیں رہتی تو کیا میں نماز چھوڑ دوں؟ آپ نے فرمایا: ”نہیں یہ ایک رگ (کا خون) ہے حیض نہیں ہے۔ تو جب تجھے حیض آئے تو نماز چھوڑ دے اور جب یہ دن گزر جائیں تو اپنے (بدن اور کپڑے) سے خون کو دھو ڈال پھر نماز پڑھ۔“ ہشام کہتے ہیں کہ میرے باپ عروہ نے کہا کہ حضور نے یہ (بھی) فرمایا کہ ”پھر ہر نماز کے لیے وضو کر یہاں تک کہ وہی (حیض کا) وقت پھر آجائے۔“

ابْنَةُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادْعُ الصَّلَاةَ فَقَالَ: رَسُولُ اللَّهِ ﷺ ((لَا، إِنَّمَا ذَلِكَ عِرْقٌ، وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضَتُكَ فَلَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي)). قَالَ: وَقَالَ أَبِي: ((ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ)).

[اطرافہ فی: ۳۰۶، ۳۲۰، ۳۲۵، ۳۳۱] [مسلم]

۷۵۳؛ ترمذی: ۱۲۵؛ نسائی: ۳۵۷؛ ابن ماجہ:

[۶۲۱]

تشریح: استحاضہ ایک بیماری ہے جس میں عورت کا خون بند نہیں ہوتا۔ اس کے لئے حکم ہے کہ ہر نماز کے لئے مستقل وضو کرے اور حیض کے جتنے دن اس کی عادت کے مطابق ہوتے ہیں ان دنوں کی نماز نہ پڑھے۔ اس لئے کہ ان ایام کی نماز معاف ہے۔ اس سے یہ بھی نکلا کہ جو لوگ ہوا خارج ہونے یا پیشاب کے قطرے وغیرہ کی بیماری میں مبتلا ہو جائیں، وہ نماز ترک نہ کریں بلکہ ہر نماز کے لئے تازہ وضو کر لیا کریں۔ پھر بھی حدیث وغیرہ ہو جائے تو پھر اس کی پروا نہ کریں۔ جس طرح استحاضہ والی عورت خون آنے کی پروا نہ کرے، اسی طرح وہ بھی نماز پڑھتے رہیں۔ شریعت حقہ نے ان ہدایات سے عورتوں کی پاکیزگی اور طبی ضروریات کے پیش نظر ان کی بہترین راہنمائی کی ہے اور اس بارے میں معلومات کو ضروری قرار دیا۔ ان لوگوں پر بے حد تعجب ہے جو انکار حدیث کے لئے ایسی ہدایات پر ہنستے ہیں۔ اور آج کے دور کے اس جنسی لٹریچر کو سراہتے ہیں جو سرعریانیت سے بھرپور ہے۔ قاتلہم اللہ انی یؤفکون۔

باب: منی کا دھونا اور اس کا کھرچنا ضروری ہے۔

نیز جو چیز عورت سے لگ جائے اس کا دھونا بھی

ضروری ہے

**بَابُ غَسْلِ الْمَنِيِّ وَفَرْكِهِ
وَعَسْلِ مَا يُصِيبُ مِنَ الْمَرْأَةِ**

(۲۲۹) ہم سے عبدان نے بیان کیا، کہا مجھے عبد اللہ بن مبارک نے خبر دی، کہا مجھے عمرو بن میمون الجوزی نے بتلایا، وہ سلیمان بن یسار سے، وہ حضرت عائشہ رضی اللہ عنہا سے۔ آپ فرماتی ہیں کہ میں رسول کریم ﷺ کے کپڑے سے چنابت کو دھوتی تھی۔ پھر (اس کو پہن کر) آپ نماز کے لیے تشریف لے جاتے اور پانی کے دھبے آپ کے کپڑے میں ہوتے تھے۔

۲۲۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ الْجَوْزِيُّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ النَّبِيِّ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ، وَإِنْ بَقِيَ الْمَاءُ فِي ثَوْبِهِ. [اطرافہ فی: ۲۳۰،

۲۳۱، ۲۳۲] [مسلم: ۶۷۲؛ ابوداؤد: ۳۷۳؛

ترمذی: ۱۱۷؛ نسائی: ۲۹۴؛ ابن ماجہ: ۵۳۶]

۲۳۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا يَزِيدُ، قَالَ: حَدَّثَنَا عَمْرُو، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: سَمِعْتُ عَائِشَةَ، ح وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَنِيِّ، يُصِيبُ الثَّوْبَ؟ فَقَالَتْ: كُنْتُ أَغْسِلُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَأَثَرُ الْغَسْلِ فِي ثَوْبِهِ بَقَعَ الْمَاءُ. [راجع: ۲۲۹]

(۲۳۰) ہم سے قتیبہ نے بیان کیا، کہا ہم سے یزید نے، کہا ہم سے عمرو نے سلیمان سے روایت کیا، انہوں نے کہا میں نے حضرت عائشہ رضی اللہ عنہا سے سنا (دوسری سند یہ ہے) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالواحد نے، کہا ہم سے عمرو بن میمون نے سلمان بن یسار کے واسطے سے نقل کیا، وہ کہتے ہیں کہ میں نے حضرت عائشہ رضی اللہ عنہا سے اس منی کے بارہ میں پوچھا جو کپڑے کو لگ جائے۔ تو انہوں نے فرمایا کہ میں منی کو رسول کریم ﷺ کے کپڑے سے دھو ڈالتی تھی پھر آپ نماز کے لیے باہر تشریف لے جاتے اور دھونے کا نشان (یعنی) پانی کے دھبے آپ کے کپڑے میں باقی ہوتے۔

تشریح: باب میں عورت کی شرمگاہ سے تری وغیرہ لگ جانے اور اس کے دھونے کا بھی ذکر تھا۔ مگر احادیث واردہ میں صراحۃً عورت کی تری کا ذکر نہیں ہے، ہاں حدیث نمبر ۲۲۷ میں کپڑے پر مطلقاً منی لگ جانے کا ذکر ہے۔ خواہ وہ مرد کی ہو یا عورت کی اسی سے باب کی مطابقت ہوتی ہے، یہ بھی ظاہر ہوا کہ منی کو پہلے کھرچنا چاہیے پھر پانی سے صاف کر ڈالنا چاہیے پھر بھی اگر کپڑے پر کچھ نشان دھبے باقی رہ جائیں تو ان میں نماز پڑھی جاسکتی ہے۔ کیونکہ کپڑا پاک صاف ہو چکا ہے۔

باب: اگر منی یا کوئی اور نجاست (مثلاً حیض کا خون)

دھوئے اور (پھر) اس کا اثر نہ جائے (تو کیا حکم ہے؟)

بَابُ: إِذَا غَسَلَ الْجَنَابَةَ أَوْ

غَيْرَهَا فَلَمْ يَذْهَبْ أَثَرُهُ

۲۳۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ فِي الثَّوْبِ تُصِيبُهُ الْجَنَابَةُ قَالَ: قَالَتْ عَائِشَةُ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ وَأَثَرُ الْغَسْلِ فِيهِ بَقَعَ الْمَاءُ. [راجع: ۲۲۹]

(۲۳۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عبدالواحد نے بیان کیا، انہوں نے کہا ہم سے عمرو بن میمون نے، وہ کہتے ہیں کہ میں نے اس کپڑے کے متعلق جس میں جنابت (ناپاکی) کا اثر آ گیا ہو، سلیمان بن یسار سے سنا وہ کہتے تھے کہ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ میں رسول کریم ﷺ کے کپڑے سے منی کو دھو ڈالتی تھی پھر آپ نماز کے لیے باہر نکلتے اور دھونے کا نشان یعنی پانی کے دھبے کپڑے میں ہوتے۔

تشریح: اس حدیث سے معلوم ہوا کہ پاک کرنے کے بعد پانی کے دھبے اگر کپڑے پر باقی رہیں تو کچھ حرج نہیں۔

۲۳۲۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ بَنِي مِهْرَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ،

(۲۳۲) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر نے، کہا ہم سے عمرو بن میمون بن مہران نے، انہوں نے سلیمان بن یسار سے، وہ حضرت عائشہ رضی اللہ عنہا سے روایت کرتے ہیں کہ وہ رسول کریم ﷺ کے کپڑے سے

انہا کانت تغسل المني من ثوب النبي ﷺ، منی کو دھو ڈالتی تھیں (وہ فرماتی ہیں کہ) پھر (کبھی) میں ایک یا کئی دھبے
ثم أراه فيه بقعة أو بقعا. [راجع: ۲۲۹]

تشریح: قسطانی نے کہا کہ اگر اس کا نشان دور کرنا سہل ہو تو اسے دور کرنا چاہیے مشکل ہو تو کوئی ہرج نہیں اگر رنگ کے ساتھ بو بھی باقی رہ جائے تو وہ کپڑا پاک نہ ہوگا۔ امام بخاری رحمہ اللہ نے اس بات میں منی کے سوا اور نجاستوں کاصر اثنا ذکر نہیں فرمایا۔ بلکہ ان سب کو منی ہی پر قیاس کیا، اس طرح سب کا دھونا ضروری قرار دیا۔

بَابُ أَبْوَالِ الْإِبِلِ وَالْدَّوَابِّ وَالْغَنَمِ وَمَرَابِضِهَا

باب: اونٹ، بکری اور چوپایوں کا پیشاب اور ان کے رہنے کی جگہ کے بارے میں

وَصَلَّى أَبُو مُوسَى فِي دَارِ الْبَرِيدِ وَالسَّرَفَيْنِ وَالنَّبْرَةِ إِلَى جَنْبِهِ، فَقَالَ: هَاهُنَا وَتَمَّ سَوَاءُ. (تھا) اور ایک پہلو میں جنگل تھا۔ پھر انہوں نے کہا یہ جگہ اور وہ جگہ برابر ہیں۔
تشریح: دار البرید کوفہ میں سرکاری جگہ تھی۔ جس میں خلیفہ کے اچھی قیام کیا کرتے تھے۔ حضرت عمر اور عثمان رضی اللہ عنہما کے زمانوں میں ابو موسیٰ رضی اللہ عنہ کوفہ کے حاکم تھے۔ اسی جگہ اونٹ، بکری وغیرہ جانور بھی باندھے جاتے تھے۔ اس لئے ابو موسیٰ رضی اللہ عنہ نے اسی میں نماز پڑھ لی اور صاف جنگل میں جو قریب ہی تھا جانے کی ضرورت نہ سمجھی پھر لوگوں کے دریافت کرنے پر بتلایا کہ مسئلہ کی رو سے یہ جگہ اور وہ صاف جنگل دونوں برابر ہیں اور اس قسم کے چوپایوں کا لید اور گوبر نجس نہیں ہے۔

۲۳۳۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، عَنْ حَمَادِ ابْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، قَالَ: قَدِمَ أَنَسٌ مِنْ عُكْلٍ أَوْ عَرِينَةَ، فَاجْتَوَا الْمَدِينَةَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ بِالْقَاحِ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَانِيَا، فَانْطَلَقُوا، فَلَمَّا صَحُّوا قَتَلُوا رَاعِي النَّبِيِّ ﷺ وَاسْتَأْفَوْا النَّعَمَ، فَجَاءَ الْخَبَرُ فِي أَوَّلِ النَّهَارِ، فَبِغَتْ فِي أَنْثَاهُمْ، فَلَمَّا ارْتَفَعَ النَّهَارُ جِيءَ بِهِمْ، فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلُهُمْ، وَسَمِرَتْ أَعْيُنُهُمْ، وَأُلْفُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ. قَالَ أَبُو قَلَابَةَ: فَهَؤُلَاءِ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ. [اطرافہ فی ۱۵۰۱، ۳۰۱۸، ۴۱۹۲، ۴۶۱۰، ۵۶۸۵، ۵۶۸۶]

(۲۳۳) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے حماد بن زید سے، وہ ایوب سے، وہ ابو قلابہ سے، وہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں کہ کچھ لوگ عکل یا عرینہ (قبیلوں) کے مدینہ میں آئے اور بیمار ہو گئے۔ رسول اللہ ﷺ نے انہیں لقاح میں جانے کا حکم دیا اور فرمایا کہ وہاں اونٹوں کا دودھ اور پیشاب پیئیں۔ چنانچہ وہ لقاح چلے گئے اور جب اچھے ہو گئے تو رسول کریم ﷺ کے چرواہے کو قتل کر کے وہ جانوروں کو ہانک کر لے گئے۔ علی الصبح رسول کریم ﷺ کے پاس (اس واقعہ کی) خبر آئی تو آپ نے ان کے پیچھے آ دی دوڑائے۔ دن چڑھ ہی حضور ﷺ کی خدمت میں پکڑ کر لائے گئے آپ کے حکم کے مطابق ان کے ہاتھ پاؤں کاٹ دیئے گئے اور آنکھوں میں گرم سلاخیں پھیر دی گئیں، اور مدینہ کی پتھر ملی زمین میں ڈال دیئے گئے (پیس کی شدت سے) وہ پانی مانگتے تھے مگر انہیں پانی نہیں دیا جاتا تھا۔ ابو قلابہ نے (ان کے جرم کی عینی ظاہر کرتے ہوئے) کہا کہ ان لوگوں نے چوری کی اور چرواہوں کو قتل کیا اور (آخر) ایمان سے پھر گئے اور اللہ اور اس کے رسول سے جنگ کی۔

۵۷۲۷، ۶۸۰۲، ۶۸۰۳، ۶۸۰۴، ۶۸۰۵

[۶۸۹۹] مسلم: ۴۳۵۴، ۴۳۵۵، ۴۳۵۶

۴۳۵۷: ابوداؤد: ۴۳۶۴، ۴۳۶۵، ۴۳۶۶

نسائی: ۴۰۳۶، ۴۰۳۷، ۴۰۳۸، ۴۰۳۹

تشریح: یہ آٹھ آدمی تھے چار قبیلہ عربینہ کے اور تین قبیلہ عکلی کے اور ایک کسی اور قبیلے کا ان کو مدینہ سے چھ میل دور ذوالحجہ اٹامی مقام پر بھیجا گیا۔ جہاں بیت المال کی اونٹیاں چرتی تھیں۔ ان لوگوں نے تندرست ہونے پر ایسی غدار کی کہ چرواہوں کو قتل کیا اور ان کی آنکھیں پھوڑ دیں اور اونٹوں کو لے بھاگے۔ اس لئے قصاص میں ان کو ایسی ہی سخت سزا دی گئی۔ حکمت اور داناتی اور قیام امن کے لئے ایسا ضروری تھا اس وقت کے لحاظ سے یہ کوئی وحشیانہ سزائی تھی جو غیر مسلم اس پر اعتراض کرتے ہیں۔ ذرا ان کو خود اپنی تاریخ ہائے قدیم کا مطالعہ کرنا چاہیے کہ اس زمانے میں ان کے دشمنوں کے لئے ان کے ہاں کسی کیسی سنگین سزائیں تجویز کی گئی ہیں۔

اسلام نے اصول قصاص پر ہدایات دے کر ایک پائیدار امن قائم کیا ہے۔ جس کا بہترین نمونہ آج بھی حکومت عربیہ سعودیہ میں ملاحظہ کیا جاسکتا

ہے۔ والحمد للہ علی ذالک ایدہم اللہ بنصرہ العزیز آمین۔

۲۳۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: (۲۳۳) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے، کہا مجھے ابوالتیاح یزید أَخْبَرَنَا أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يُبْنَى الْمَسْجِدَ فِي مَرَابِضِ الْغَنَمِ. [اطرافہ فی: ۴۲۸، ۴۲۹، ۱۸۶۸، ۲۱۰۶، ۲۷۷۱، ۲۷۷۴، ۲۷۷۹]

[۳۹۳۲] مسلم: ۱۱۷۴، ترمذی: ۳۵۰

تشریح: معلوم ہوا کہ بکریوں وغیرہ کے باڑے میں بوقت ضرورت نماز پڑھی جاسکتی ہے۔

بَابُ مَا يَقَعُ مِنَ النَّجَاسَاتِ فِي السَّمَنِ وَالْمَاءِ

باب: ان نجاستوں کے بارے میں جو گھی اور پانی میں گر جائیں

زہری نے کہا کہ جب تک پانی کی بو، ذائقہ اور رنگ نہ بدلے اس میں کچھ حرج نہیں اور حجاج کہتے ہیں کہ (پانی) میں مردار پرندوں کے پر (پڑ جانے) سے کچھ حرج نہیں ہوتا۔ مردوں کی جیسے ہاتھی وغیرہ کی ہڈیاں اس کے بارے میں زہری کہتے ہیں کہ میں نے پہلے لوگوں کو علمائے سلف میں سے ان کی کنگھیاں کرتے اور ان (کے برتنوں) میں تیل رکھتے ہوئے دیکھا ہے، وہ اس میں کچھ حرج نہیں سمجھتے تھے۔ ابن سیرین اور ابراہیم کہتے ہیں کہ ہاتھی کے دانت کی تجارت میں کچھ حرج نہیں۔

وَقَالَ الزُّهْرِيُّ: لَا بَأْسَ بِالْمَاءِ مَا لَمْ يُغَيِّرْهُ طَعْمٌ أَوْ رِيحٌ أَوْ لَوْنٌ. وَقَالَ: حَمَازٌ لَا بَأْسَ بِرَيْشِ الْغَنَمِ. وَقَالَ الزُّهْرِيُّ فِي عِظَامِ الْمَوْتَى نَحْوَ الْفِيلِ وَغَيْرِهِ: أَذْرَكْتُ نَاسًا مِنْ سَلَفِ الْعُلَمَاءِ يَمْتَشِطُونَ بِهَا، وَيَدَّهْنُونَ فِيهَا، لَا يَرَوْنَ بِهِ بَأْسًا. وَقَالَ ابْنُ سِيرِينَ وَإِبْرَاهِيمُ: لَا بَأْسَ بِتِجَارَةِ الْعَاجِ.

(۲۳۵) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا مجھ کو مالک نے ابن شہاب کے واسطے سے روایت کی، وہ عبید اللہ بن عبد اللہ بن عتبہ بن مسعود سے وہ حضرت عبد اللہ بن عباس رضی اللہ عنہما سے وہ ام المؤمنین حضرت میمونہ رضی اللہ عنہا سے روایت کرتے ہیں کہ رسول کریم ﷺ سے چوہے کے بارہ میں پوچھا گیا جو گھی میں گر گیا تھا۔ فرمایا: ”اس چوہے کو اور اس کے آس پاس کے گھی کو نکال پھینکو اور اپنا (باقی) گھی استعمال کرو۔“

۲۳۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ سِئِلَ عَنْ قَارَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ: «الْقَوَاهُ وَمَا حَوْلَهَا، وَاكْلَوْا سَمْنَكُمْ».

[اطرافہ فی: ۲۳۶، ۵۵۳۸، ۵۵۳۹، ۵۵۴۰]

[ابوداؤد: ۳۸۴۲، ترمذی: ۱۷۹۸، نسائی:

۴۲۶۹، ۴۲۷۰، ۴۲۷۱]

(۲۳۶) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے معن نے، کہا ہم سے مالک نے ابن شہاب کے واسطے سے بیان کیا، وہ عبید اللہ بن عبد اللہ بن عتبہ بن مسعود سے، وہ ابن عباس رضی اللہ عنہما سے وہ حضرت میمونہ رضی اللہ عنہا سے نقل کرتے ہیں کہ رسول کریم ﷺ سے چوہے کے بارے میں دریافت کیا گیا جو گھی میں گر گیا تھا۔ آپ نے فرمایا کہ ”اس چوہے کو اور اس کے آس پاس کے گھی کو نکال کر پھینک دو۔“ معن کہتے ہیں کہ مالک نے اتنی بار کہا کہ میں گن نہیں سکتا (یہ حدیث) ابن عباس رضی اللہ عنہما سے اور انہوں نے حضرت میمونہ رضی اللہ عنہا سے روایت کی ہے۔

۲۳۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، أَنَّ النَّبِيَّ ﷺ سِئِلَ عَنْ قَارَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ: «اخْذُوهَا وَمَا حَوْلَهَا فَاطْرَحُوهَا». وَقَالَ: مَعْنٌ حَدَّثَنَا مَالِكٌ مَا لَا أُخْصِيهِ يَقُولُ: عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ. [راجع: ۲۳۵]

توضیح: پالی کم ہو یا زیادہ جب تک گندگی سے اس کے رنگ یا بویا مزہ میں فرق نہ آئے، وہ ناپاک نہیں ہوتا۔ ائمہ اہل حدیث کا یہی مسلک ہے جن لوگوں نے قلین زیادہ درد کے قید لگائی ہے ان کے دلائل قوی نہیں ہیں۔ حدیث: ((الماء طهور لا ينجسه شيء)) اس بارے میں بطور اصل کے ہے۔ مردار جانوروں کے بال اور پر، ان کی ہڈیاں جیسے ہاتھی دانت وغیرہ یہ پانی وغیرہ میں پڑ جائیں تو وہ پانی وغیرہ ناپاک نہ ہوگا۔ امام بخاری رحمہ اللہ کا منشاء باب یہی ہے۔ بعض علما نے یہ فرق ضرور کیا ہے کہ گھی اگر جما ہوا ہو بقیہ استعمال میں آ سکتا ہے اور اگر پگھلا ہوا سیال ہو تو سارا ہی ناقابل استعمال ہو جائے گا۔ یہ اس صورت میں ہے کہ چوہا اس میں گر جائے۔

(۲۳۷) ہم سے احمد بن محمد نے بیان کیا، انہوں نے کہا ہمیں عبد اللہ نے خبر دی، انہوں نے کہا مجھے معمر نے ہمام بن منبہ سے خبر دی اور وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں، وہ رسول اللہ ﷺ سے کہ آپ نے فرمایا: ”ہر زخم جو اللہ کی راہ میں مسلمان کو لگے وہ قیامت کے دن اسی حالت میں ہوگا جس طرح وہ لگا تھا اس میں سے خون بہتا ہوگا۔ جس کا رنگ (تو) خون سا ہوگا اور خوشبو مشک کی سی ہوگی۔“

۲۳۷۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ ابْنِ مَنْبِهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلِمَةٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُمِعَتْ، تَفْجَرُ دَمًا، الْلَوْنُ لَوْنُ الدَّمِ، وَالْعَرُوفُ عَرُوفُ الْمُسْلِمِ».

[طرفہ فی: ۲۸۰۳، ۵۵۳۳]

تشریح: اس حدیث کی علما نے مختلف توجہات بیان کی ہیں۔ شاہ ولی اللہ صاحب رحمہ اللہ کے نزدیک اس حدیث سے یہ ثابت کرنا ہے کہ مشک پاک ہے۔ جو ایک جما ہوا خون ہوتا ہے۔ مگر اس کے جمنے اور اس میں خوشبو پیدا ہو جانے سے اس کا خون کا حکم نہ رہا۔ بلکہ وہ پاک صاف مشک کی شکل بن گئی ایسے ہی جب پانی کا رنگ یا بو یا مزہ گندگی سے بدل جائے تو وہ اصل حالت طہارت پر نہ رہے گا بلکہ ناپاک ہو جائے گا۔

بَابُ الْبَوْلِ فِي الْمَاءِ الدَّائِمِ باب: اس بارے میں کہ ٹھہرے ہوئے پانی میں

پیشاب کرنا منع ہے

۲۳۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَزٍ الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((نَحْنُ الْأَخِرُونَ السَّابِقُونَ)). [اطرافه في: ۸۷۶، ۸۹۶، ۲۹۵۶، ۳۴۸۶، ۶۶۲۴، ۶۸۸۷، ۷۰۳۶، ۷۴۹۵]

۲۳۸) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا مجھے ابو الزناد نے خبر دی کہ ان سے عبدالرحمن بن ہرمز الاعرج نے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے رسول کریم ﷺ سے سنا۔ آپ فرماتے تھے کہ ہم ”(لوگ) دنیا میں پچھلے زمانے میں آئے ہیں (مگر آخرت میں) سب سے آگے ہیں۔“

۲۳۹۔ وَيَأْسَنَادُهُ قَالَ: ((لَا يَوْلِيَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ)). [مسلم: ۶۵۶]

۲۳۹) اور اسی سند سے (یہ بھی) فرمایا کہ ”تم میں سے کوئی ٹھہرے ہوئے پانی میں جو جاری نہ ہو پیشاب نہ کرے۔ پھر اسی میں غسل کرنے لگے۔ (فیہ)۔ [مسلم: ۶۵۶]

تشریح: یعنی یہ ادب اور نظافت کے خلاف ہے کہ اسی پانی میں پیشاب کرنا اور پھر اسی سے غسل کرنا۔

بَابُ: إِذَا أُلْقِيَ عَلَى ظَهْرِ الْمُصَلِّي قَذَرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلَاتُهُ باب: جب نمازی کی پشت پر (اچانک) کوئی نجاست یا مردار ڈال دیا جائے تو اس کی نماز فاسد نہیں ہوتی

وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى فِي تَوْبِهِ دَمًا وَهُوَ يَصَلِّي وَضَعَهُ وَمَضَى فِي صَلَاتِهِ . وَقَالَ: ابْنُ الْمُسَيَّبِ وَالشَّعْبِيُّ إِذَا صَلَّى وَفِي تَوْبِهِ دَمٌ أَوْ جَنَابَةٌ أَوْ لَغِيرِ الْقَبْلَةِ أَوْ تَيْمَمَ، فَصَلَّى ثُمَّ أَذْرَكَ الْمَاءَ فِي وَفْتِهِ، لَا يُعِيدُ .

اور عبداللہ بن عمر رضی اللہ عنہما جب نماز پڑھتے وقت کپڑے میں خون لگا ہوا دیکھتے تو اس کو اتار ڈالتے اور نماز پڑھتے رہتے، ابن مسیب اور شعبی کہتے ہیں کہ جب کوئی شخص نماز پڑھے اور اس کے کپڑے پر نجاست یا جنابت لگی ہو، یا (بھول کر) قبلے کے علاوہ کسی اور طرف نماز پڑھی ہو یا تیمم کر کے نماز پڑھی ہو، پھر نماز ہی کے وقت میں پانی مل گیا ہو تو (اب) نماز نہ دہرائے۔

تشریح: ان آثار کو عبدالرزاق اور سعید بن منصور اور ابن ابی شیبہ نے صحیح اسانید سے روایت کیا ہے۔

۲۴۰۔ حَدَّثَنَا عَبْدَانُ: قَالَ: أَخْبَرَنِي أَبِي،

۲۴۰) ہم سے عبدان نے بیان کیا، کہا مجھے میرے باپ (عثمان) نے

شعبہ سے خبر دی، انہوں نے ابواسحاق سے، انہوں نے عمرو بن میمون سے، انہوں نے عبد اللہ سے وہ کہتے ہیں کہ ایک دفعہ رسول کریم ﷺ کعبہ شریف میں سجدہ میں تھے۔ (ایک دوسری سند سے) ہم سے احمد بن عثمان نے بیان کیا، کہا ہم سے شریح بن مسلمہ نے، کہا ہم سے ابراہیم بن یوسف نے اپنے باپ کے واسطے سے بیان کیا، وہ ابواسحق سے روایت کرتے ہیں۔ ان سے عمرو بن میمون نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے ان سے حدیث بیان کی کہ ایک دفعہ رسول اللہ ﷺ کعبہ کے نزدیک نماز پڑھ رہے تھے اور ابو جہل اور اس کے ساتھی (بھی وہیں) بیٹھے ہوئے تھے تو ان میں سے ایک نے دوسرے سے کہا کہ تم میں سے کوئی شخص ہے جو قبیلہ کی (جو) اونٹنی ذبح ہوئی ہے (اس کی) اوچھڑی اٹھا لائے اور (لا کر) جب محمد (ﷺ) سجدہ میں جائیں تو ان کی پیٹھ پر رکھ دے۔ یہ سن کر ان میں سے ایک سب سے زیادہ بد بخت (آدی) اٹھا اور وہ اوچھڑی لے کر آیا اور دیکھتا رہا جب آپ نے سجدہ کیا تو اس نے اس اوچھڑی کو آپ کے دونوں کندھوں کے درمیان رکھ دیا (عبد اللہ بن مسعود رضی اللہ عنہ کہتے ہیں) میں یہ (سب کچھ) دیکھ رہا تھا مگر کچھ نہ کر سکتا تھا۔ کاش! (اس وقت) مجھے روکنے کی طاقت ہوتی۔ عبد اللہ رضی اللہ عنہ کہتے ہیں کہ وہ ہنسنے لگے اور (ہنسی کے مارے) لوٹ پوٹ ہونے لگے اور رسول اللہ ﷺ سجدہ میں تھے (بوجھ کی وجہ سے) اپنا سر نہیں اٹھا سکتے تھے۔ یہاں تک کہ حضرت فاطمہ رضی اللہ عنہا آئیں اور وہ بوجھ آپ کی پیٹھ پر سے اتار کر پھینکا۔ تب آپ ﷺ نے سر اٹھایا پھر تین بار فرمایا: ”یا اللہ! تو قریش کو پکڑ لے۔“ یہ (بات) ان کافروں پر بہت بھاری ہوئی کہ آپ نے انہیں بددعا دی۔ عبد اللہ رضی اللہ عنہ کہتے ہیں کہ وہ سمجھتے تھے کہ اس شہر (مکہ) میں جو دعا کی جائے وہ ضرور قبول ہوتی ہے پھر آپ نے (ان میں سے) ہر ایک کا (جدا جدا) نام لیا کہ ”اے اللہ ان ظالموں کو ضرور ہلاک کر دے۔ ابو جہل، عقبہ بن ربیعہ، شیبہ بن ربیعہ، ولید بن عقبہ، امیہ بن خلف اور عقبہ بن ابی معیط کو۔“ ساتویں (آدی) کا نام (بھی) لیا مگر مجھے یاد نہیں رہا۔ اس ذات کی قسم جس کے قبضے میں میری جان ہے کہ جن لوگوں کے (بددعا کرتے وقت) آپ نے نام لیے تھے، میں نے ان

عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عمرو بن مَيْمُونٍ، أَنَّ عَبْدَ اللَّهِ، قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ؛ ح. قَالَ وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا شَرِيحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَوْسُفَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عمرو بن مَيْمُونٍ: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ النَّبْتِ، وَأَبُو جَهْلٍ وَأَصْحَابُ لَهُ جُلُوسٌ، إِذْ قَالَ: بَعْضُهُمْ لِبَعْضٍ: أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فَلَانٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ فَإِنْبَعَثَ أَشَقَى الْقَوْمِ فَجَاءَ بِهِ، فَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ، لَا أَغْنِي شَيْئًا، لَوْ كَانَتْ لِي مَنَعَةٌ. قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُونَ بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ ﷺ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ، حَتَّى جَاءَتْهُ فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهْرِهِ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ: ((اللَّهُمَّ عَلَيكَ بِقَرِيشٍ)). ثَلَاثَ مَرَّاتٍ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ. قَالَ: وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةٌ. ثُمَّ سَمَى: ((اللَّهُمَّ عَلَيكَ بِأَبِي جَهْلٍ، وَعَلَيْكَ بِعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلْفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ)) وَعَدَّ السَّابِعَ فَلَمْ يَحْفَظْهُ: فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ ﷺ صَرَغِي فِي الْقَلْبِ قَلْبِي بَذَرٍ. [اطرافه في:

[۴۶۴۹، ۴۶۵۰، ۴۶۵۱، ۴۶۵۲؛ نسائی: ۳۰۶]

بابُ الْبُزَاقِ وَالْمُخَاطِ وَنَحْوِهِ
باب: کپڑے میں تھوک اور رینٹ وغیرہ لگ جانے کے بارے میں

وَقَالَ عَزُورُهُ عَنِ الْمُسَوِّرِ وَمَرْوَانَ: خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحَدِيثِ فَذَكَرَ الْحَدِيثَ: وَمَا تَنَحَّمُ النَّبِيُّ ﷺ نَحَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَلِكَ بِهَا وَجْهَهُ وَجِلْدُهُ.

٢٤١- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ:
حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ:
بَرَّقَ النَّبِيُّ ﷺ فِي نَوْبِهِ. قَالَ أَبُو عَبْدِ اللَّهِ:
طَوَّلَهُ ابْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا يَحْيَى
ابْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ قَالَ: سَمِعْتُ
أَنَسًا عَنِ النَّبِيِّ ﷺ. [طرافه في: ٤٠٥، ٤١٢،

[1218, 122, 032, 031, 417, 413]

باب: لَا يَجُوزُ الْوُضُوءُ بِالنِّيَّةِ
وَلَا بِالْمُسْكِرِ

باب: نیت سے اور کسی نشہ والی چیز سے وضو جائز نہیں

وَكَرِهَهُ الْحَسَنُ وَأَبُو الْعَالِيَةِ وَقَالَ عَطَاءُ:
التَّيْمُ أَحَبُّ إِلَيَّ مِنَ الْوُضْوءِ بِالْبَيْدِ وَاللَّبَنِ.
۲۴۲- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
حضرت حسن بصری اور ابو العالیہ نے اسے مکروہ کہا اور عطاء کہتے ہیں کہ نبید
اور دودھ سے وضو کرنے کے مقابلے میں مجھے تیمم کرنا زیادہ پسند ہے۔
(۲۴۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے ان سے

سُفْيَانُ، قَالَ: عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، زَهْرِي نے ابوسلمہ کے واسطے سے بیان کیا، وہ حضرت عائشہ رضی اللہ عنہا سے وہ
عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ شَرَابٍ أُسْكِرَ فَهُوَ حَرَامٌ)). [طرفاء فی: ۵۵۸۵، ہر وہ چیز جو نشہ لانے والی ہو، حرام ہے۔“
۵۵۸۶] [مسلم: ۵۲۱۱، ۵۲۱۲، ۵۲۱۳،

ابوداؤد: ۳۶۸۲، ترمذی: ۱۸۶۳، نسائی:

۵۶۰۸، ۵۶۰۹، ۵۶۱۰]

تشریح: نیز کچھ کثرت کو کہتے ہیں جو میٹھا ہو اور اس میں نشہ نہ آیا ہو۔ امام ابوحنیفہ رحمہ اللہ نے اس سے وضو جائز رکھا ہے جب پانی نہ ملے اور امام
شافعی، و امام احمد دیگر جملہ ائمہ اہل حدیث کے نزدیک نیز سے وضو جائز نہیں۔ امام بخاری رحمہ اللہ کا بھی یہی فتویٰ ہے۔ حسن کے اثر کو ابن ابی شیبہ نے اور
ابوالعالیہ کے اثر کو دارقطنی نے اور عطاء کے اثر کو ابوداؤد نے موصولاً روایت کیا ہے۔ حدیث الباب کا مقصد یہ ہے کہ نشہ آور چیز حرام ہوئی تو اس سے وضو
کیونکر جائز ہوگا۔

بَابُ غَسْلِ الْمَرْأَةِ أَبَا الدَّمْعِ عَنْ وَجْهِهِ

باب: اس بارے میں کہ عورت کا اپنے باپ کے

چہرے سے خون دھونا جائز ہے

ابوالعالیہ نے (اپنے لڑکوں سے) کہا کہ میرے پیروں پر مالش کرو کیونکہ وہ
مریض ہو گئے۔

وَقَالَ أَبُو الْعَالِيَةِ: امْسَحُوا عَلَى رِجْلَيْ
فَإِنَّهَا مَرِيضَةٌ.

۲۴۳- حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ
ابْنُ عُيَيْنَةَ، عَنْ أَبِي حَازِمٍ، سَمِعَ سَهْلَ بْنَ
سَعْدٍ السَّاعِدِيِّ، وَسَأَلَهُ النَّاسُ، وَمَا بَيْنِي
وَبَيْنَهُ أَحَدٌ: بِأَيِّ شَيْءٍ دُوي جُرْحُ النَّبِيِّ ﷺ
فَقَالَ: مَا بَقِيَ أَحَدٌ أَغْلَمَ بِهِ مِنِّي، كَانَ عَلَيَّ
يَجِيءُ بَتْرُسِهِ فِيهِ مَاءٌ، وَفَاطِمَةُ تَغْسِلُ عَنْ
وَجْهِهِ الدَّمَ، فَأَخَذَ حَصِيرًا فَأَخْرَقَ فُحْشِي
بِهِ جُرْحُهُ. [اطرافه فی: ۲۹۰۳، ۲۹۱۱،

۳۰۳۷، ۴۰۷۵، ۵۲۴۸، ۵۷۲۲] [مسلم:

۴۶۴۴؛ ترمذی: ۲۰۸۵؛ ابن ماجہ: ۳۴۶۴

تشریح: اس حدیث سے دوا اور علاج کرنے کا جواز ثابت ہوا۔ اور یہ کہ یہ توکل کے منافی نہیں۔ نیز یہ کہ نجاست دور کرنے میں دوسروں سے مدد لینا
درست ہے۔

باب: مسواک کرنے کا بیان

بَابُ السَّوَاكِ

وَقَالَ ابْنُ عَبَّاسٍ: بَيْتٌ عِنْدَ النَّبِيِّ ﷺ فَاسْتَنْ. ابن عباس رضی اللہ عنہما نے فرمایا کہ میں نے رات رسول اللہ ﷺ کے پاس گزاری تو (میں نے دیکھا کہ) آپ نے مسواک کی۔

۲۴۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَوَجَدْتُهُ يَسْتَنْ بِسِوَاكِ بِيَدِهِ يَقُولُ: ((أُعْ)) وَالسَّوَاكِ فِيهِ، كَأَنَّهُ يَتَهَوَّعُ. (۲۴۴) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے غیلان بن جریر کے واسطے سے نقل کیا، وہ ابو بردہ سے وہ اپنے باپ سے نقل کرتے ہیں کہ میں (ایک مرتبہ) رسول کریم ﷺ کی خدمت میں حاضر ہوا تو میں نے آپ کو اپنے ہاتھ سے مسواک کرتے ہوئے پایا اور آپ کے منہ سے ارع کی آواز نکل رہی تھی اور مسواک آپ ﷺ کے منہ میں تھی جس طرح آپ تے کر رہے ہوں۔ [مسلم: ۵۹۱]

تشریح: اگر حلق کے اندر سے مسواک کی جائے تو اس قسم کی آواز نکلا کرتی ہے۔ نبی کریم ﷺ کی اس وقت یہی کیفیت تھی۔ مسواک کرنے میں مبالغہ کرنا مراد ہے۔

۲۴۵۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَوَضَّأُ فَاهُ بِالسَّوَاكِ. (طرفاء فی: ۸۸۹،

[۱۱۳۶] [مسلم: ۵۹۳، ۵۹۴، ۵۹۵؛ ابوداؤد: ۵۵؛

نسائی: ۱۶۲۰، ۱۶۲۱، ۱۶۲۲، ۱۶۲۳؛ ابن

ماجہ: ۲۸۶]

تشریح: مسواک کی فضیلت کے بارے میں یہ حدیث ہی کافی ہے کہ جو نماز مسواک کر کے پڑھی جائے وہ بغیر مسواک والی نماز پر ستائیس درجہ فضیلت رکھتی ہے آپ ﷺ مسواک کا اس قدر اہتمام فرماتے کہ آخر وقت تک بھی اس سے غافل نہ ہوئے۔ طبی لحاظ سے بھی مسواک کے بہت سے فوائد ہیں۔ بہتر ہے کہ بیلو کی تازہ جڑ سے کی جائے، مسواک کرنے سے آنکھیں بھی روشن ہوتی ہیں۔

باب: اس بارے میں کہ بڑے آدمی کو مسواک دینا

بَابُ دَفْعِ السَّوَاكِ إِلَى الْأَكْبَرِ

(ادب کا تقاضا ہے)

۲۴۶۔ وَقَالَ عَفَّانٌ حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَرَانِي أَتَسَوَّكَ بِسِوَاكِ، فَجَاءَنِي)) (۲۴۶) عفان نے کہا کہ ہم سے صحرا بن جویریہ نے نافع کے واسطے سے بیان کیا، وہ ابن عمر رضی اللہ عنہما سے نقل کرتے ہیں کہ رسول ﷺ نے فرمایا کہ ”میں نے دیکھا کہ (خواب میں) مسواک کر رہا ہوں تو میرے پاس دو

رَجُلَانِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاولْتُ السَّوَاكَ الْأَصْفَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِيرٌ. قَدْ قَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا)). قَالَ أَبُو عَبْدِ اللَّهِ: اخْتَصَرَهُ نَعِيمٌ عَنْ ابْنِ الْمُبَارَكِ عَنْ أُسَامَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ. [مسلم: ۵۹۳۳، ۷۵۰۸] عمر رضی اللہ عنہما سے مختصر طور پر روایت کیا ہے۔

تشریح: معلوم ہوا کہ ایسے مواقع پر بڑے آدمی کا احترام ملحوظ رکھنا ضروری ہے۔ نیز یہ بھی معلوم ہوا کہ دوسرے آدمی کی مسواک بھی استعمال کی جاسکتی ہے۔

باب: رات کو وضو کر کے سونے والے کی فضیلت کے بیان میں

بَابُ فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ

(۲۳۷) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ نے خبر دی، انہوں نے کہا ہمیں سفیان نے منصور کے واسطے سے خبر دی، انہوں نے سعد بن عبیدہ سے، وہ براء بن عازب رضی اللہ عنہ سے روایت کرتے ہیں، وہ کہتے ہیں کہ رسول اللہ ﷺ نے فرمایا کہ ”جب تم اپنے بستر پر لیٹے آؤ تو اس طرح وضو کرو جس طرح نماز کے لیے کرتے ہو۔ پھر داہنی کروٹ پر لیٹ کر یوں کہو ”اے اللہ! میں نے اپنا چہرہ تیری طرف جھکا دیا۔ اپنا معاملہ تیرے ہی سپرد کر دیا۔ میں نے تیرے ثواب کی توقع اور تیرے عذاب کے ڈر سے تجھے ہی پشت پناہ بنالیا۔ تیرے سوا کہیں پناہ اور نجات کی جگہ نہیں۔ اے اللہ! جو کتاب تو نے نازل کی میں اس پر ایمان لایا۔ جو نبی تو نے بھیجا میں اس پر ایمان لایا“ تو اگر اس حالت میں اسی رات مر گیا تو فطرت پر مرے گا اور اس دعا کو سب باتوں کے اخیر میں پڑھ۔“ حضرت براء رضی اللہ عنہ کہتے ہیں کہ میں نے رسول اللہ ﷺ کے سامنے اس دعا کو دوبارہ پڑھا جب آمنت بکتابک الذی انزلت پر پہنچا تو میں نے ورسولک (کا لفظ) کہہ دیا۔ آپ ﷺ نے فرمایا: ”نہیں (یوں کہو) ”ونیک الذی انزلت“۔

۲۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا سَفْيَانٌ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا أَتَيْتَ مَضْجَعَكَ فَوَضَا وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَالْجَنَاحَ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مُنْجَأَ مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أُرْسِلْتُ. فَإِنْ مِتُّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ)). قَالَ: فَردَّدْتُهَا عَلَى النَّبِيِّ ﷺ فَلَمَّا بَلَغْتُ اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ. قُلْتُ وَرَسُولِكَ. قَالَ: ((لَا وَنَبِيِّكَ الَّذِي أُرْسِلْتُ)). [إطرافه في: ۶۳۱۱،

۶۳۱۳، ۶۳۱۵، ۷۴۸۸] [مسلم: ۶۸۸۲، ۶۸۸۳، ۶۸۸۴، ابوداؤد: ۵۰۴۶، ۵۰۴۷،

[۵۰۴۸، ترمذی: ۳۳۹۴]

تشریح: سید احمد شین امام بخاری رحمہ اللہ نے کتاب الوضوء کو آیت کریمہ: ﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾ (۵/المائدہ: ۶) سے شروع فرمایا تھا اور اب کتاب الوضوء کو سوتے وقت وضو کرنے کی فضیلت پر ختم فرمایا ہے۔ اس ارتباط کے لئے امام بخاری رحمہ اللہ کی نظر غائر بہت سے امور پر ہے اور اشارہ کرنا ہے کہ ایک مرد مؤمن کی صبح اور شام، ابتدا و انتہا، بیداری و شب، باشی سب کچھ با وضو کرا لیا ہی ہو چاہیے۔ اور ذکر الہی بھی عین اسی سچ اسی طور طریقہ پر ہو جو رسول کریم ﷺ کا تعلیم فرمودہ ہے۔ اس سے اگر ذرا بھی ہٹ کر دوسرا راستہ اختیار کیا گیا تو وہ عند اللہ مقبول نہ ہوگا۔ جیسا کہ یہاں مذکور ہے کہ رات کو سوتے وقت کی دعائے مذکورہ میں صحابی نے آپ کے تعلیم فرمودہ لفظ کو ذرا بدل دیا تو آپ نے فوراً اسے ٹوکا اور اس کی دیشی کو گوارا نہیں فرمایا۔ آیت کریمہ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْصِدُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ (۳۹/الحجرات: ۱) کا یہی تقاضا اور دعوت اہل حدیث کا یہی خلاصہ ہے۔ تعجب ہے ان مقلدین جادین پر جو محض اپنے مزعومہ مسا لک کی حمایت کے لئے سید احمد شین امام بخاری رحمہ اللہ کی درایت و فقاہت پر لب کشائی کرتے ہیں اور آپ کی تحفیف و تنقیص کر کے اپنی دریدہ دہنی کا ثبوت دیتے ہیں۔

کتاب الوضوء ختم کرتے ہوئے ہم پھر باگ و دلی اعلان کرتے ہیں کہ فن حدیث شریف میں امام بخاری رحمہ اللہ امت کے اندر وہ مقام رکھتے ہیں جہاں آپ کا کوئی مثیل و نظیر نہیں ہے۔ آپ کی جامع الحجج یعنی صحیح بخاری وہ کتاب ہے جسے امت نے بالافتاق "اصح الكتب بعد کتاب اللہ" قرار دیا ہے۔ ساتھ ہی یہ حقیقت بھی ظاہر ہے کہ ائمہ مجتہدین رحمہ اللہ کا بھی امت میں ایک خصوصی مقام ہے ان کی بھی ادنیٰ تحقیر گناہ کبیرہ ہے۔ سب کو اپنے اپنے درجہ پر رکھنا اور سب کی عزت کرنا تقاضائے ایمان ہے۔ ان میں سے کس کو کس پر فضیلت دی جائے اور اس کے لئے دفا ترسیاہ کئے جائیں یہ ایک خطہ ہے۔ جو اس چودہویں صدی میں بعض مقلدین جادین کو ہو گیا ہے۔ اللہ پاک نے پیغمبروں کے متعلق بھی صاف فرمادیا ہے: ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ (۲/البقرہ: ۲۵۳) پھر ائمہ کرام و اولیائے عظام و محدثین ذوی الاحترام رحمہ اللہ کا تو ذکر ہی کیا ہے۔ ان کے متعلق یہی اصول مد نظر رکھنا ہوگا۔

ہر گلے را رنگ و بوئی دیگر است

یا اللہ! کس منہ سے تیرا شکر ادا کروں کہ تو نے مجھ ناچیز حقیر فقیر گناہگار شر مسارا دنی ترین بندے کو اپنے حبیب پاک گنبد خضرا کے مکین علیہ السلام کی اس مقدس بابرکت کتاب کی خدمت کے لئے توفیق عطا فرمائی، یہ محض تیرا فضل و کرم ہے، ورنہ ۔

من آنم کہ من دانم

مولائے کریم! اس مقدس کتاب کے ترجمہ و تشریحات میں نہ معلوم مجھ سے کس قدر لغزشیں ہوئی ہوں گی۔ کہاں کہاں میرا قلم جادۂ اعتدال سے ہٹ گیا ہوگا۔

اللہ العالمین: میری غلطیوں کو معاف فرمادے اور اس خدمت کو قبول فرما کر میرے لئے، میرے والدین و اساتذہ و اولاد و جملہ معاونین کرام و ہمدردان کے لئے باعث نجات بنادے اور اسے قبول عام عطا فرما کر اپنے بندوں بندوں کے لئے باعث رشد و ہدایت فرما۔

آمین یا اللہ العالمین و صلی اللہ علی خیر خلقہ محمد والہ و اصحابہ اجمعین۔

الحمد للہ! کہ آج شروع ماہ جمادی الثانیہ ۱۳۸۷ھ میں بخاری شریف کے پہلے پارہ کے ترجمہ و تشریحات سے فراغت حاصل ہوئی۔ اللہ پاک پوری کتاب کا ترجمہ و تشریحات مکمل کرنے کی توفیق عطا فرمائے۔ آمین۔ اور قدردانوں کو اس سے ہدایت اور زیادہ ایمان نصیب کرے۔ آمین۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْغُسْلِ

غسل کے احکام و مسائل

وَقَوْلِ اللَّهِ تَعَالَى:

”اگر جنبی ہو جاؤ تو خوب اچھی طرح پاکی حاصل کرو اور اگر تم بیمار ہو یا سفر میں یا کوئی تم میں پاخانہ سے آئے یا تم نے اپنی بیویوں سے جماع کیا ہو پھر تم پانی نہ پاؤ تو پاک مٹی کا قصد کرو اور اپنے منہ اور ہاتھ پر اسے مل لو۔ اللہ نہیں چاہتا کہ تم پر تنگی کرے لیکن چاہتا ہے کہ تم کو پاک کرے اور پورا کرے اپنی نعمت کو تم پر تاکہ تم اس کا شکر کرو۔“

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَتِمَّ نِعْمَتُهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾. [المائدة: ٦]

اور اللہ کا دوسرا فرمان کہ ”اے ایمان والو! نزدیک نہ جاؤ نماز کے جس وقت کہ تم نشہ میں ہو۔ یہاں تک کہ سمجھنے لگو جو کہتے ہو اور نہ اس وقت کہ غسل کی حاجت ہو مگر حالت سفر میں یہاں تک کہ غسل کر لو اور اگر تم مریض ہو یا سفر میں یا آئے تم میں سے کوئی قضائے حاجت سے یا تم پاس گئے ہو عورتوں کے، پھر نہ پاؤ تم پانی تو ارادہ کرو پاک مٹی کا پس ملو اپنے منہ کو اور ہاتھوں کو، بے شک اللہ معاف کرنے والا اور بخشنے والا ہے۔“

وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾. [النساء: ٤٣]

تشریح: ”قال ابن حجر فی الفتح: کذا فی روایتنا بتقدیم البسملة والاكثر بالمعکس والاول ظاهر ووجه الثانی وعلیه اکثر الروایات انه جعل الترجمة مقام تسمية السورة والاحادیث المذكورة بعد البسملة کالآیات مستفتحة بالبسملة۔“
یعنی ابن حجر رحمہ اللہ فرماتے ہیں کہ ہماری روایت بخاری میں کتاب الغسل پر بسم اللہ مقدم ہے۔ اکثر مؤرخ بھی نقل کرتے ہیں۔ اول روایت ظاہر ہے گویا امام بخاری رحمہ اللہ نے ترجمہ کتاب الغسل کو قرآن مجید کی سورتوں میں کسی ایک سورت کے قائم مقام قرار دے کر احادیث بعد کو ان آیات کی جگہ

پر رکھا ہے جو سورت میں بسم اللہ کے بعد آتی ہیں۔ لفظ غُسل (غین کے ضمہ کے ساتھ) تمام بدن کے دھونے کا نام ہے۔ طہارت میں قضاء حاجت سے فارغ ہو کر استنجہ کرنا پھر وضو کرنا پھر بوقت ضرورت غُسل کرنا۔ اسی ترتیب کے پیش نظر امام بخاری رحمۃ اللہ علیہ نے کتاب الغُسل کو درج فرمایا اور اس کو آیات قرآنی سے شروع کیا۔ جس سے مقصود یہ بتانا ہے کہ غُسل جنابت کی فریضت قرآن مجید سے ثابت ہے۔ پہلی آیت سورہ مائدہ کی اور دوسری آیت سورہ نساء کی ہے۔ دونوں میں طریقہ غُسل کی کچھ تفصیلات مذکور ہوئی ہیں۔ ساتھ ہی یہ بھی بتلایا گیا ہے کہ پانی نہ ملنے کی صورت میں وضو اور غُسل کی جگہ تیمم بطریقہ معلومہ کر لینا کافی ہو جاتا ہے۔

باب: غُسل سے پہلے وضو کر لینا چاہیے

(۲۳۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا: ہمیں مالک نے ہشام سے خبر دی، وہ اپنے والد سے، وہ نبی کریم صلی اللہ علیہ وسلم کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا سے روایت کرتے ہیں کہ نبی کریم صلی اللہ علیہ وسلم جب غُسل فرماتے تو آپ پہلے اپنے دونوں ہاتھ دھوتے پھر اسی طرح وضو کرتے جیسا نماز کے لئے آپ صلی اللہ علیہ وسلم وضو کیا کرتے تھے۔ پھر پانی میں اپنی انگلیاں داخل فرماتے اور ان سے بالوں کی جڑوں کا خال خال کرتے۔ پھر اپنے ہاتھوں سے تین چلو سر پر ڈالتے پھر تمام بدن پر پانی بہا لیتے۔

بَابُ الْوُضُوءِ قَبْلَ الْغُسْلِ

۲۴۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يَدْخُلُ أَصَابِعُهُ فِي الْمَاءِ فَيَخْلُلُ بِهَا أَصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ بِيَدِهِ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ. [طرفاه فی: ۲۶۲، ۲۷۲] [نسائی: ۲۴۷]

(۲۳۹) ہم سے محمد بن یوسف نے حدیث بیان کی، انہوں نے کہا کہ ہم سے سفیان نے بیان کیا اعمش سے روایت کر کے، وہ سالم بن ابی الجعد سے، وہ کریب سے، وہ ابن عباس رضی اللہ عنہما سے، وہ میمونہ نبی کریم صلی اللہ علیہ وسلم کی زوجہ مطہرہ سے روایت کرتے ہیں، انہوں نے بتلایا کہ نبی کریم صلی اللہ علیہ وسلم نے نماز کے وضو کی طرح ایک مرتبہ وضو کیا، البتہ پاؤں نہیں دھوئے۔ پھر اپنی شرمگاہ کو دھویا اور جہاں کہیں بھی نجاست لگ گئی تھی، اس کو دھویا۔ پھر اپنے اوپر پانی بہا لیا۔ پھر پہلی جگہ سے ہٹ کر اپنے دونوں پاؤں کو دھویا۔ آپ کا غُسل جنابت اسی طرح ہوا کرتا تھا۔

۲۴۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كَرِيبَ بْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ الْأَذَى ثُمَّ أَقَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَى رِجْلَيْهِ فَغَسَلَهُمَا هَذِهِ غُسْلُهُ مِنَ الْجَنَابَةِ. [اطرافہ فی: ۲۵۷، ۲۵۹، ۲۶۰، ۲۶۶، ۲۷۴، ۲۷۶، ۲۸۱] [مسلم: ۷۲۲]

۷۲۳، ۷۲۴؛ ابوداؤد: ۲۴۵؛ ترمذی: ۱۰۳

نسائی: ۲۵۳، ۴۱۶، ۴۱۷

تشریح: حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں کہ اس روایت میں تقدیم و تاخیر ہوگئی ہے۔ شرمگاہ اور آلائش کو وضو سے پہلے دھونا چاہیے جیسا کہ دوسری روایات میں ہے۔ پھر وضو کرنا اگر پاؤں نہ دھونا پھر غُسل کرنا پھر باہر نکل کر پاؤں دھونا یہی مسنون طریقہ غُسل ہے۔

بَابُ غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ

باب: اس بارے میں کہ مرد کا اپنی بیوی کے ساتھ غسل کرنا درست ہے

۲۵۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنْ قَدَحٍ يُقَالُ لَهُ: الْفَرْقُ. [اطرافہ فی: ۲۶۱، ۲۶۳، ۲۷۳، ۲۹۹، جاتا تھا۔ ۵۹۵۶، ۷۳۳۹]

تشریح: ہر دو میاں بیوی ایک ہی برتن میں پانی بھر کر غسل کر سکتے ہیں۔ یہاں فرق (برتن) کا ذکر ہر دو کے لئے مذکور ہے جن احادیث میں صرف ایک صاع پانی کا ذکر ہے وہاں نبی کریم ﷺ کے تنہا اپنے غسل کا ذکر ہے۔ دو فرق کا وزن سولہ رطل یعنی آٹھ سیر کے قریب ہوتا ہے جو تین صاع حجازی کے برابر ہے۔ صاحب عون المعبود فرماتے ہیں:

”ولیس الغسل بالصاع والوضوء بالمد للتحديد والتقدير بل كان رسول الله ﷺ ربما اقتصر بالصاع وربما زاد روى مسلم من حديث عائشة انها كانت تغتسل هي والنبي ﷺ من اناء واحد هو الفرق قال ابن عيينة والشافعي وغيرهما: هو ثلاثة أصع.“ (عون المعبود، ج: ۱/ ص ۳۵)

یعنی غسل اور وضو کے لئے صاع کی تحدید نہیں ہے کبھی آپ ﷺ نے ایک صاع پر اور کبھی زیادہ پر اکتفا فرمایا ہے۔

بَابُ الْغُسْلِ بِالصَّاعِ وَنَحْوِهِ

باب: اس بارے میں کہ ایک صاع یا اسی طرح کسی چیز کے وزن بھر پانی سے غسل کرنا چاہیے

۲۵۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ خَفْصٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ أَنَا وَأَخُو عَائِشَةَ عَلَى عَائِشَةَ فَسَأَلَهَا أَخُوهَا عَنْ غُسْلِ النَّبِيِّ ﷺ فَدَعَتْ بِإِنَاءٍ نَحْوًا مِنْ صَاعٍ فَأَغْتَسَلْتُ وَأَفَاضْتُ عَلَى رَأْسِهَا وَبَيْنَتْنَا وَبَيْنَهَا حِجَابٌ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ يَزِيدُ بْنُ هَارُونَ وَبَهْزٌ وَالْجُدِّي عَنْ شُعْبَةَ: قَدَرُ صَاعٍ. [مسلم: ۷۲۸؛ نسائی:

(۲۵۱) ہم سے عبد اللہ بن محمد نے حدیث بیان کی، انہوں نے کہا کہ ہم سے عبد الصمد نے، انہوں نے کہا ہم سے شعبہ نے، انہوں نے کہا ہم سے ابو بکر بن خفص نے، انہوں نے کہا میں نے ابو سلمہ سے یہ حدیث سنی کہ میں اور (ابو سلمہ) حضرت عائشہ رضی اللہ عنہا کے بھائی حضرت عائشہ رضی اللہ عنہا کی خدمت میں گئے۔ ان کے بھائی نے نبی کریم ﷺ کے غسل کے بارے میں سوال کیا۔ تو آپ نے صاع جیسا ایک برتن منگوایا۔ پھر غسل کیا اور اپنے اوپر پانی بہایا۔ اس وقت ہمارے درمیان اور ان کے درمیان پردہ حائل تھا۔ امام ابو عبد اللہ (بخاری رحمہ اللہ) کہتے ہیں کہ یزید بن ہارون، بہز اور جدی نے شعبہ سے قدر صاع کے الفاظ روایت کئے ہیں۔

تشریح: یہ ابوسلمہ حضرت عائشہ رضی اللہ عنہا کے رضاعی بھانجے تھے اور آپ کے محرم تھے۔ حضرت عائشہ رضی اللہ عنہا نے پردہ سے خود غسل فرما کر ان کو طریقہ غسل کی تعلیم فرمائی۔ مسنون غسل یہی ہے کہ ایک صاع پانی استعمال کیا جائے۔ صاع حجازی کچھ کم پونے تین سیر کے قریب ہوتا ہے۔ جس کی تفصیل کچھ پہلے گزر چکی ہے۔

۲۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ أَنَّهُ كَانَ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ هُوَ وَأَبُوهُ وَعِنْدَهُ قَوْمٌ فَسَأَلُوهُ عَنِ الْغُسْلِ فَقَالَ: يَكْفِيكَ صَاعٌ فَقَالَ رَجُلٌ: مَا يَكْفِينِي، فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا وَخَيْرًا مِنْكَ ثُمَّ آمَنَّا فِي ثَوْبٍ. [طرفاء فی: ۲۵۵، ۲۵۶]

(۲۵۲) ہم سے عبد اللہ بن محمد نے حدیث بیان کی، انہوں نے کہا کہ ہم سے یحییٰ بن آدم نے حدیث بیان کی، انہوں نے کہا ہم سے زبیر نے ابو اسحاق کے واسطے سے، انہوں نے کہا ہم سے ابو جعفر (محمد باقر) نے بیان کیا کہ وہ اور ان کے والد (جناب زین العابدین) جابر بن عبد اللہ رضی اللہ عنہما کے پاس تھے اور کچھ اور لوگ بھی بیٹھے ہوئے تھے۔ ان لوگوں نے آپ سے غسل کے بارے میں پوچھا تو آپ نے فرمایا کہ ایک صاع کافی ہے۔ اس پر ایک شخص بولا یہ مجھے تو کافی نہ ہوگا۔ حضرت جابر رضی اللہ عنہ نے فرمایا کہ یہ ان کے لئے کافی ہوتا تھا جن کے بال تم سے زیادہ تھے اور جو تم سے بہتر تھے (یعنی رسول اللہ ﷺ) پھر حضرت جابر رضی اللہ عنہ نے صرف ایک کپڑا پہن کر ہمیں نماز پڑھائی۔

تشریح: وہ بولنے والے شخص بن محمد بن حنفیہ تھے۔ حضرت جابر رضی اللہ عنہ نے ان کو سختی سے سمجھایا۔ جس سے معلوم ہوا کہ حدیث کے خلاف فضول اعتراض کرنے والوں کو سختی سے سمجھانا چاہیے اور حدیث کے مقابلہ پر رائے قیاس تاویل سے کام لینا کسی طرح بھی جائز نہیں۔

”والحنفية كانت زوجة علي تزوجها بعد فاطمة فولدت لها محمدا فاشتهر بالنسبة اليها.“ (فتح الباری)

یعنی حنفیہ نامی عورت حضرت علی رضی اللہ عنہ کی بیوی ہیں جو حضرت فاطمہ کے انتقال کے بعد آپ کے نکاح میں آئیں جن کے بطن سے محمد نامی بچہ پیدا ہوا اور وہ بجائے باپ کے ماں ہی کے نام سے زیادہ مشہور ہوا۔

۲۵۳۔ حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ جَابِرِ بْنِ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَمِنْهُونَ كَانَا يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ قَالَ: أَبُو عَبْدِ اللَّهِ: كَانَ ابْنُ عُيَيْنَةَ يَقُولُ أَخِيرًا: عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ وَالصَّحِيحُ مَا رَوَاهُ أَبُو نَعِيمٍ. [مسلم: ۷۳۳]

(۲۵۳) ہم سے ابو نعیم نے روایت کی، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے عمرو کے واسطے سے بیان کیا، وہ جابر بن زید سے، وہ حضرت عبد اللہ بن عباس سے کہ نبی کریم ﷺ اور حضرت میمونہ رضی اللہ عنہا ایک برتن میں غسل کر لیتے تھے۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) فرماتے ہیں کہ ابن عیینہ اخیر عمر میں اس حدیث کو یوں روایت کرتے تھے: ابن عباس سے انہوں نے میمونہ سے اور صحیح وہی روایت ہے جو ابو نعیم نے کی۔

باب: اس کے بارے میں جو اپنے سر پر تین مرتبہ

پانی بہائے

۲۵۴۔ حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ

(۲۵۴) ابو نعیم نے ہم سے بیان کیا، انہوں نے کہا کہ ہم سے زبیر نے

أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ صُرَدٍ قَالَ: حَدَّثَنِي جُبَيْرُ بْنُ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا أَنَا فَأَلْبِضُ عَلَى رَأْسِي ثَلَاثًا)). وَأَشَارَ بِيَدَيْهِ كِلْتاهِمَا. (مسلم: ۷۴۰، ۷۴۱؛ ابوداؤد: ۲۳۹، ترمذی: ۲۵۰، ۴۲۳؛ ابن ماجہ: ۵۷۰)

روایت کی ابواسحاق سے، انہوں نے کہا کہ ہم سے جبیر بن مطعم رضی اللہ عنہ نے روایت کی۔ انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”میں تو اپنے سر پر تین مرتبہ پانی بہاتا ہوں۔“ اور آپ ﷺ نے اپنے دونوں ہاتھوں سے اشارہ کیا۔

تشریح: ابوصم نے مستخرج میں روایت کیا ہے کہ لوگوں نے نبی کریم ﷺ کے سامنے غسل جنابت کا ذکر کیا۔ صحیح مسلم میں ہے کہ انہوں نے جھگڑا کیا تب آپ نے یہ حدیث بیان فرمائی۔

۲۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَخُولِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا. [راجع: ۲۵۲]

(۲۵۵) محمد بن بشار نے ہم سے حدیث بیان کی، انہوں نے کہا ہم سے غندر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، مخول بن راشد کے واسطے سے، وہ محمد بن علی سے، وہ جابر بن عبد اللہ رضی اللہ عنہ سے، انہوں نے فرمایا کہ نبی ﷺ اپنے سر پر تین مرتبہ پانی بہاتے تھے۔

۲۵۶۔ حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ سَلَامٍ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ قَالَ: قَالَ لِي جَابِرُ: أَتَانِي ابْنُ عَمِّكَ يُعَرِّضُ بِالْحَسَنِ بْنِ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ قَالَ كَيْفَ الْغُسْلُ مِنَ الْجَنَابَةِ فَقُلْتُ: كَانَ النَّبِيُّ ﷺ يَأْخُذُ ثَلَاثَةً أَكْثَفَ وَيُفِيضُهَا عَلَى رَأْسِهِ ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ فَقَالَ لِي الْحَسَنُ إِنَِّّي رَجُلٌ كَثِيرُ الشَّعْرِ فَقُلْتُ: كَانَ النَّبِيُّ ﷺ أَكْثَرَ مِنْكَ شَعْرًا. [راجع: ۲۵۲]

(۲۵۶) ہم سے ابوصم (فضل بن دین) نے بیان کیا، کہا کہ ہم سے معمر نے یحییٰ بن سلام سے بیان کیا، کہا کہ مجھ سے ابو جعفر (محمد باقر) نے بیان کیا، انہوں نے کہا کہ ہم سے جابر رضی اللہ عنہ نے بیان کیا کہ میرے پاس تمہارے چچا کے بیٹے (ان کی مراد حسن بن محمد بن حنفیہ سے تھی) آئے۔ انہوں نے پوچھا کہ جنابت کے غسل کا کیا طریقہ ہے؟ میں نے کہا کہ نبی کریم ﷺ تین چلو پانی لیتے اور ان کو اپنے سر پر بہاتے تھے۔ پھر اپنے تمام بدن پر پانی بہاتے تھے۔ حسن نے اس پر کہا کہ میں تو بہت بالوں والا آدمی ہوں۔ میں نے جواب دیا کہ نبی کریم ﷺ کے بال تم سے زیادہ تھے۔

تشریح: چچا کے بیٹے مجازاً کہا۔ دراصل وہ ان کے باب یعنی ذین العابدین کے چچا زاد بھائی تھے کیونکہ محمد ابن حنفیہ جناب حسن اور حسین رضی اللہ عنہما کے بھائی تھے۔ جو حسن کے باپ ہیں، جنہوں نے جابر سے یہ مسئلہ پوچھا تھا۔ ترجمۃ الباب اور احادیث واردہ کی مطابقت ظاہر ہے کہ نبی کریم ﷺ غسل جنابت میں سر مبارک پر تین چلو پانی بہاتے تھے۔ پس مسنون طریقہ یہی ہے۔ اس سے یہ بھی ثابت ہوا کہ رسول کریم ﷺ کا طرز عمل بہر صورت لائق اتباع ہے۔

باب: اس بیان میں کہ صرف ایک مرتبہ بدن پر پانی ڈال کر اگر غسل کیا جائے تو کافی ہوگا

بَابُ الْغُسْلِ مَرَّةً وَاحِدَةً

۲۵۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ الْأَعْمَشِ عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ مَيْمُونَةُ: وَصَفْتُ لِلنَّبِيِّ ﷺ مَاءً لِلْغُسْلِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ أَفْرَغَ عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِبِرَهُ ثُمَّ مَسَحَ يَدَهُ بِالْأَرْضِ ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَفَاضَ عَلَى جَسَدِهِ ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ قَدَمَيْهِ. [راجع: ۲۴۹]

(۲۵۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عبد الواحد نے اعمش کے واسطے سے بیان کیا، انہوں نے سالم بن ابی الجعد سے، انہوں نے کریب سے، انہوں نے عبد اللہ بن عباس رضی اللہ عنہما سے، آپ نے فرمایا کہ ام المؤمنین میمونہ رضی اللہ عنہا نے نبی کریم ﷺ کے لئے غسل کا پانی رکھا تو آپ نے اپنے ہاتھ دو مرتبہ یا تین مرتبہ دھوئے۔ پھر پانی اپنے بائیں ہاتھ میں لے کر اپنی شرمگاہ کو دھویا پھر زمین پر ہاتھ رگڑا۔ اس کے بعد گلی کی اور ناک میں پانی ڈالا اور اپنے چہرے اور ہاتھوں کو دھویا۔ پھر اپنے سارے بدن پر پانی بہا لیا اور اپنی جگہ سے ہٹ کر دونوں پاؤں دھوئے۔

تشریح: یعنی غسل میں ایک ہی بار سارے بدن پر پانی ڈالنا کافی ہے۔ گو باب کی حدیث میں ایک بار کی صراحت نہیں مطلق پانی کا ذکر ہے جو ایک ہی بار پر محمول ہوگا اسی سے ترجمہ باب نکلا۔

باب: اس بارے میں کہ جس نے حلاب سے یا خوشبو لگا کر غسل کیا تو اس کا بھی غسل ہو گیا

بَابُ مَنْ بَدَأَ بِالْحِلَابِ أَوِ الطِّيبِ عِنْدَ الْغُسْلِ

(۲۵۸) محمد بن ثنیٰ نے ہم سے بیان کیا، کہاں کہ ہم سے ابو عاصم (ضحاہ بن مخلد) نے بیان کیا، حنظلہ بن ابی سفیان سے، وہ قاسم بن محمد سے، وہ حضرت عائشہ رضی اللہ عنہا سے۔ آپ نے فرمایا کہ نبی کریم ﷺ جب غسل جنابت کرنا چاہتے تو حلاب کی طرح ایک چیز منگاتے۔ پھر (پانی کا چلو) اپنے ہاتھ میں لیتے اور سر کے داہنے حصے سے غسل کی ابتدا کرتے۔ پھر بائیں حصہ کا غسل کرتے۔ پھر اپنے دونوں ہاتھوں کو سر کے بیچ میں لگاتے تھے۔

۲۵۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حَنْظَلَةَ عَنْ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ فَبَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ فَقَالَ بِهِمَا عَلَى وَسْطِ رَأْسِهِ. [مسلم: ۷۲۵]

[ابوداؤد: ۲۴۰؛ نسائی: ۴۲۲]

تشریح: حلاب کے متعلق مجمع البحار میں ہے:

”الحلاب بکسر مہملہ وخفۃ لام اناہ یسع قدر حلب ناقۃ ای کان یتبدی بطلب ظرف و بطلب طیب او اراد بہ اناہ

الطیب یعنی بدأ تارة بطلب ظرف وتارة بطلب نفس الطیب وروی بشدة لام وجیم وهو خطأ“ (مجمع البحار)

یعنی حلاب ایک برتن ہوتا تھا جس میں ایک اونٹنی کا دودھ سما سکے۔ آپ وہ برتن پانی سے پر کر کے منگاتے اور اس سے غسل فرماتے یا اس سے خوشبو رکھنے کا برتن مراد لیا ہے۔ یعنی کبھی کبھی آپ برتن منگاتے کبھی خوشبو۔ ترجمہ باب کا مطلب یہ ہے کہ خواہ غسل پہلے پانی سے شروع کرے جو حلاب جیسے برتن میں بھرا ہوا ہو پھر غسل کے بعد خوشبو لگائے یا پہلے خوشبو لگا کر بعد میں نہائے یہاں باب کی حدیث سے پہلا مطلب یہ ثابت کیا اور دوسرے مطلب کے لئے وہ حدیث ہے جو آگے آ رہی ہے۔ جس میں ذکر ہے کہ آپ نے خوشبو لگانے کے بعد اپنی بیویوں سے صحبت کی اور صحبت کے

بعد غسل ہوتا ہے تو غسل سے قبل خوشبو لگانا ثابت ہوا۔ شاہ ولی اللہ رحمہ اللہ نے فرمایا کہ جلاب سے مراد بچوں کا ایک شیرہ ہے جو عرب لوگ غسل سے پہلے لگایا کرتے تھے۔ جیسے آج کل صابون یا بٹن یا تیل اور مین ملا کر لگاتے ہیں پھر نہایا کرتے ہیں۔ بعض نے اس لفظ کو جیم کے ساتھ جلاب پڑھا ہے اور اسے گلاب کا معرب قرار دیا ہے۔ واللہ اعلم بالصواب۔

بَابُ الْمَضْمَضَةِ وَالْإِسْتِنْشَاقِ فِي الْجَنَابَةِ

باب: اس بیان میں کہ غسل جنابت کرتے وقت کلی کرنا اور ناک میں پانی ڈالنا چاہیے

۲۵۹۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي سَالِمٌ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا مِمُونَةُ قَالَتْ: صَبَّتُ لِلنَّبِيِّ ﷺ غُسْلًا فَأَفْرَغَ بِيَمِينِهِ عَلَى يَسَارِهِ فَغَسَلَهُمَا ثُمَّ غَسَلَ فَرْجَهُ ثُمَّ قَالَ بِيَدِهِ عَلَى الْأَرْضِ فَمَسَحَهَا بِالتُّرَابِ ثُمَّ غَسَلَهَا ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثُمَّ غَسَلَ وَجْهَهُ وَأَفَاضَ عَلَى رَأْسِهِ ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ ثُمَّ أَتَى بِمَنْدِيلٍ فَلَمْ يَنْفُضْ بِهَا. [راجع: ۲۴۹]

(۲۵۹) ہم سے عمر بن حفص بن غیاث نے بیان کیا کہ ہم سے میرے والد نے بیان کیا، کہا کہ ہم سے اعمش نے، کہا مجھ سے سالم نے کریب کے واسطے سے، وہ ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں، کہا ہم سے میمونہ نے بیان فرمایا کہ میں نے نبی ﷺ کے لئے غسل کا پانی رکھا۔ تو پہلے آپ نے پانی کو دائیں ہاتھ سے بائیں پر گرایا۔ اس طرح اپنے دونوں ہاتھوں کو دھویا پھر اپنی شرمگاہ کو دھویا۔ پھر اپنے ہاتھ کو زمین پر رگڑ کر اسے مٹی سے ملا اور دھویا۔ پھر کلی کی اور ناک میں پانی ڈالا۔ پھر اپنے چہرہ کو دھویا اور اپنے سر پر پانی بہایا۔ پھر ایک طرف ہو کر دونوں پاؤں دھوئے۔ پھر آپ کو رومال دیا گیا۔ لیکن آپ نے اس سے پانی کو خشک نہیں کیا۔

تشریح: معلوم ہوا کہ وضو اور غسل دونوں میں کلی کرنا اور ناک میں پانی ڈالنا واجب ہے: ”کذا قال اهل الحديث وامام احمد بن حنبل“ ابن قیم رحمہ اللہ نے فرمایا کہ وضو کے بعد اعضا کے پونچھنے کے بارے میں کوئی صحیح حدیث نہیں آئی بلکہ صحیح احادیث سے یہی ثابت ہے کہ غسل کے بعد آپ نے رومال واپس کر دیا۔ جسم مبارک کو اس سے نہیں پونچھا۔ امام نووی رحمہ اللہ نے کہا کہ اس بارے میں بہت اختلاف ہے۔ کچھ لوگ مکروہ جانتے ہیں کچھ مستحب کہتے ہیں۔ کچھ کہتے ہیں کہ پونچھنا اور نہ پونچھنا برابر ہے۔ ہمارے نزدیک یہی مختار ہے۔

بَابُ مَسْحِ الْيَدِ بِالتُّرَابِ لَتَكُونَ أَنْفَى

باب: اس بارے میں کہ (گندگی پاک کرنے کے بعد) ہاتھ مٹی سے ملنا تاکہ وہ خوب صاف ہو جائیں

۲۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ عَنْ مِمُونَةَ أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ مِنَ الْجَنَابَةِ فَغَسَلَ فَرْجَهُ بِيَدِهِ ثُمَّ دَلَكَ بِهَا الْحَائِطَ. ثُمَّ غَسَلَهَا ثُمَّ تَوَضَّأَ وَضُوءَهُ

(۲۶۰) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا ہم سے اعمش نے، کہا مجھ سے سالم بن ابی الجعد کے واسطے سے، انہوں نے کریب سے، انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے، انہوں نے حضرت میمونہ رضی اللہ عنہا سے کہ نبی کریم ﷺ نے غسل جنابت کیا تو پہلے اپنی شرمگاہ کو اپنے ہاتھ سے دھویا۔ پھر ہاتھ کو دیوار پر رگڑ کر دھویا۔ پھر نماز کی طرح وضو کیا اور جب آپ اپنے غسل سے

لِلصَّلَاةِ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيْهِ. فارغ ہو گئے تو دونوں پاؤں دھوئے۔

[راجع: ۲۴۹]

تشریح: پہلے بھی یہ حدیث گزر چکی ہے، مگر یہاں دوسری سند سے مروی ہے۔ امام بخاری رحمہ اللہ ایک ہی حدیث کو کئی بار مختلف مسائل نکالنے کے لئے بیان کرتے ہیں مگر جدا جدا اسناد سے تاکہ تکرار بے فائدہ نہ ہو۔

بَابُ: هَلْ يُدْخِلُ الْجَنْبُ يَدَهُ **باب: کیا جنبی اپنے ہاتھوں کو دھونے سے پہلے**
فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا **برتن میں ڈال سکتا ہے؟**

إِذَا لَمْ يَكُنْ عَلَى يَدِهِ قَدَرٌ غَيْرُ الْجَنَابَةِ وَأَدْخَلَ ابْنُ عُمَرَ وَالْبَرَاءُ بْنُ عَازِبٍ يَدَهُ فِي الطُّهُورِ وَلَمْ يَغْسِلَهَا ثُمَّ تَوَضَّأَ وَلَمْ يَرِ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ بَأْسًا بِمَا يَنْتَضِعُ مِنْ غُسْلِ الْجَنَابَةِ.

جب کہ جنابت کے سوا ہاتھ میں کوئی گندگی نہیں لگی ہوئی۔ ابن عمر اور براء بن عازب رضی اللہ عنہما نے ہاتھ دھونے سے پہلے غسل کے پانی میں اپنا ہاتھ ڈالا تھا۔ اور ابن عمر اور ابن عباس رضی اللہ عنہما اس پانی سے غسل میں کوئی مضائقہ نہیں سمجھتے تھے جس میں غسل جنابت کا پانی ٹپک کر گر گیا ہو۔

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ اگر ہاتھ پر اور کوئی نجاست نہ ہو اور ہاتھ دھونے سے پہلے برتن میں ڈال دے تو پانی نجس نہ ہوگا۔ کیونکہ جنابت نجاست حکمی ہے، حقیقی نہیں ہے۔ ابن عمر رضی اللہ عنہما کے اثر کو سعید بن منصور نے اور براء بن عازب رضی اللہ عنہ کے اثر کو ابن ابی شیبہ نے نکالا ہے۔ ان میں جنابت کا ذکر نہیں ہے۔ مگر امام بخاری رحمہ اللہ نے جنابت کو حدث پر قیاس کیا ہے۔ کیوں کہ دونوں حکمی نجاست ہیں اور ابن ابی شیبہ نے شععی سے روایت کیا ہے کہ بعض صحابہ کرام رضی اللہ عنہم اپنے ہاتھ بغیر دھوئے پانی میں ڈال دیتے حالانکہ وہ جنبی ہوتے، یہ اسی حالت میں کہ ان کے ہاتھوں پر غاہر میں کوئی نجاست لگی ہوئی نہ ہوتی تھی۔ یہ محض اظہار جواز ہے ورنہ بہتر یہی ہے کہ پہلے ہاتھوں کو الگ دھولیا جائے۔

۲۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ. [راجع: ۲۵۰] [مسلم: ۷۳۱]

۲۶۱۔ ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے افلاح بن حمید نے بیان کیا قاسم سے، وہ عائشہ رضی اللہ عنہا سے، آپ نے فرمایا کہ میں اور نبی کریم ﷺ ایک برتن میں اس طرح غسل کرتے تھے کہ ہمارے ہاتھ باری باری اس میں پڑتے تھے۔

تشریح: یعنی کبھی میرا ہاتھ اور کبھی آپ کا ہاتھ کبھی دونوں ہاتھ مل بھی جاتے تھے۔ جیسا کہ دوسری روایت میں ہے۔

۲۶۲۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَهُ. [راجع: ۲۴۸] [ابوداؤد: ۲۴۲]

۲۶۲۔ ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے حماد نے ہشام کے واسطے سے بیان کیا، وہ اپنے والد سے، وہ عائشہ رضی اللہ عنہا سے، آپ نے فرمایا کہ جب رسول اللہ ﷺ غسل جنابت فرماتے تو (پہلے) اپنا ہاتھ دھوتے۔

تشریح: اس حدیث کے لانے سے غرض یہ ہے کہ جب ہاتھ پر نجاست کا شبہ ہو تو ہاتھ دھو کر برتن میں ڈالنا چاہیے اور اگر کوئی شبہ نہ ہو تو بغیر دھوئے بھی جائز ہے۔

٢٦٣- حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ عَنْ عُرْوَةَ عَنْ
عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ
مِنْ إِنَاءٍ وَاحِدٍ مِنْ جَنَابَةِ. وَعَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ مِثْلَهُ. [نسائي:
٢٣١، ٤١٠]

(۲۶۳) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے ابوبکر بن حفص کے واسطے سے بیان کیا، وہ عروہ سے، وہ عائشہ رضی اللہ عنہا سے، انہوں نے کہا کہ میں اور نبی کریم ﷺ (دونوں مل کر) ایک ہی برتن میں غسل جنابت کرتے تھے۔ اور شعبہ نے عبدالرحمن بن قاسم سے، انہوں نے اپنے والد (قاسم بن محمد بن ابی بکر) سے وہ عائشہ رضی اللہ عنہا سے اسی طرح روایت کرتے ہیں۔

٢٦٤- حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ وَالْمَرْأَةُ مِنْ نِسَائِهِ يَتَغَسِّلَانِ مِنْ إِثَاءٍ وَاحِدٍ. رَأَى مُسْلِمٌ وَوَهَّبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ: مِنَ الْجَنَابَةِ.

(۲۶۴) ہم سے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے عبد اللہ بن عبد اللہ بن جبر سے۔ انہوں نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ اور آپ کی کوئی زوجہ مطہرہ ایک برتن میں غسل کرتے تھے۔ اس حدیث میں مسلم بن ابراہیم اور وہب بن جریر کی روایت میں شعبہ سے من الجنابة کا لفظ (زیادہ) ہے۔ (یعنی یہ جنابت کا غسل ہوتا تھا)۔

تشریح: حافظ رحمۃ اللہ علیہ نے کہا کہ اسماعیل نے وہب کی روایت کو نکالا ہے۔ لیکن اس میں یہ زیادتی نہیں ہے۔ قسطلانی نے کہا کہ یہ تطبیق نہیں ہے کیونکہ مسلم بن ابراہیم تو امام بخاری رحمۃ اللہ علیہ کے شاگرد ہیں اور وہب نے بھی جب وفات پائی تو امام بخاری رحمۃ اللہ علیہ کی عمر اس وقت بارہ سال کی تھی۔ کیا تعجب ہے کہ آپ کو ان سے سماعت حاصل ہو۔

بَابُ مَنْ أَفْرَعُ بِيَمِينِهِ عَلَى
شِمَالِهِ فِي الْغُسْلِ

٢٦٥- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ قَالَتْ: وَصَّعْتُ لِرَسُولِ اللَّهِ ﷺ غَسْلاً وَسَتْرَةً فَصَبَّ عَلَى يَدِهِ فَغَسَلَهَا مَرَّةً أَوْ مَرَّتَيْنِ قَالَ سُلَيْمَانُ: لَا أَذْرِي أَذَكَرَ الثَّالِثَةَ أَمْ لَا ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فَغَسَلَ فَرَجَهُ ثُمَّ ذَلِكَ يَدَهُ بِالْأَرْضِ أَوْ بِالْحَائِطِ ثُمَّ تَمَضَّضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَغَسَلَ رَأْسَهُ ثُمَّ صَبَّ عَلَى جَسَدِهِ ثُمَّ تَنَحَّى فَغَسَلَ

باب: اس شخص سے متعلق جس نے غسل میں اپنے
داہنے ہاتھ سے بائیں ہاتھ پر پانی گرایا

(۲۶۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابو عوانہ نے بیان کیا، انہوں نے کہا ہم سے اعش سے سالم بن ابی الجعد کے واسطے سے بیان کیا، وہ ابن عباس رضی اللہ عنہما کے مولیٰ کریم سے، انہوں نے ابن عباس رضی اللہ عنہما سے، انہوں نے میمونہ بنت حارث رضی اللہ عنہا سے، انہوں نے کہا کہ میں نے رسول اللہ ﷺ کے لئے (غسل کا) پانی رکھا اور پردہ کر دیا۔ آپ نے (پہلے غسل میں) اپنے ہاتھ پر پانی ڈالا اور اسے ایک یادو بار دھویا۔ سلیمان اعش کہتے ہیں کہ مجھے یاد نہیں راوی (سالم بن ابی الجعد) نے تیسری بار کا بھی ذکر کیا یا نہیں۔ پھر دہانے ہاتھ سے بائیں پر پانی ڈالا۔ اور شرمگاہ دھوئی، پھر اپنے ہاتھ کو زمین پر یادو بار پر گرٹا۔ پھر کلی کی اور ناک میں پانی ڈالا اور چہرے اور ہاتھوں کو دھویا اور سر کو دھویا۔ پھر سارے بدن پر پانی بہایا۔ پھر ایک طرف سرک کر دونوں پاؤں دھوئے۔ بعد میں میں نے

قَدَمَيْهِ فَنَاولَتْهُ خِرْقَةً فَقَالَ بِيَدِهِ هَكَذَا وَلَمْ
يُرْذَهَا. [راجع: ۲۴۹]

تشریح: امام احمد رحمہ اللہ کی روایت میں یوں ہے کہ آپ نے فرمایا میں نہیں چاہتا۔ آداب غسل سے ہے کہ دائیں ہاتھ سے بائیں ہاتھ پر پانی ڈال کر پہلے خوب اچھی طرح سے استنجا کر لیا جائے۔ ترجمہ باب حدیث سے ظاہر ہے۔

بَابُ تَفْرِيقِ الْغُسْلِ وَالْوُضُوءِ

باب: اس بیان میں کہ غسل اور وضو کے درمیان فصل کرنا بھی جائز ہے

وَيَذْكُرُ عَنِ ابْنِ عُمَرَ أَنَّهُ غَسَلَ قَدَمَيْهِ بَعْدَ مَا
خَشِكَ هَوْنُهُ كَيْفَ وَضُوءُهُ.

تشریح: اس اثر کو امام شافعی رحمہ اللہ نے اپنی کتاب الام میں روایت کیا ہے کہ عبداللہ بن عمر رضی اللہ عنہما نے بازار میں وضو کیا۔ پھر ایک جنازے میں بلائے گئے تو وہاں آپ نے موزوں پر مسح کیا اور جنازے کی نماز پڑھی۔ حافظ نے کہا اس کی سند صحیح ہے۔ امام بخاری رحمہ اللہ کا کتاب باب یہ ہے کہ غسل اور وضو میں مولات واجب نہیں ہے۔

۲۶۶- حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ
ابْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ
عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ مَيْمُونَةُ: وَضَعْتُ
لِرَسُولِ اللَّهِ ﷺ مَاءً يَغْتَسِلُ بِهِ فَأَفْرَغَ عَلَى
يَدَيْهِ فَغَسَلَهُمَا مَرَّتَيْنِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ
أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِيرَهُ ثُمَّ
ذَكَرَ يَدَهُ بِالْأَرْضِ ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ
ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ غَسَلَ رَأْسَهُ ثَلَاثًا
ثُمَّ صَبَّ عَلَى جَسَدِهِ ثُمَّ تَنَحَّى مِنْ مَقَامِهِ
فَغَسَلَ قَدَمَيْهِ.

تشریح: یہاں سے امام بخاری رحمہ اللہ نے یہ نکالا ہے کہ مولات واجب نہیں ہے۔ یہاں تک کہ آپ نے سارا وضو کر لیا۔ مگر پاؤں نہیں دھوئے۔ یہاں تک کہ آپ غسل سے فارغ ہوئے، پھر آپ نے پیر دھوئے۔ مولات سے مراد وضو کے سارے اعضا کو ایک ساتھ دھونا۔

بَابُ: إِذَا جَامَعَ ثُمَّ عَادَ وَمَنْ
دَارَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ

باب: جس نے جماع کیا اور پھر دوبارہ کیا اور جس نے اپنی کئی بیویوں سے ہم بستر ہو کر ایک ہی غسل

کیا اس کا بیان

۲۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ
عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنَّى عَنْ أَبِيهِ
قَالَ: ذَكَرْتُهُ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللَّهُ أَبَا
عَبْدِ الرَّحْمَنِ كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ
فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَخُ
طَبِيخًا. [طرفه فی: ۲۷۰] [مسلم: ۲۸۴۲، ۲۸۴۳،

(۲۶۷) ہم سے محمد بن بشار نے حدیث بیان کی، کہا ہم سے ابن ابی عدی اور یحییٰ بن سعید نے شعبہ سے، وہ ابراہیم بن محمد بن مثنیٰ سے، وہ اپنے والد سے، انہوں نے کہا کہ میں نے عائشہ رضی اللہ عنہا کے سامنے اس مسئلہ کا ذکر کیا۔ تو آپ نے فرمایا: اللہ ابو عبد الرحمن پر رحم فرمائے میں نے تو رسول اللہ ﷺ کو خوشبو لگائی پھر آپ اپنی تمام ازواج (مطہرات) کے پاس تشریف لے گئے اور صبح کو احرام اس حالت میں باندھا کہ خوشبو سے بدن مہک رہا تھا۔

۲۸۴۴: نسائی: ۴۱۵، ۴۲۹]

تشریح: حدیث سے ترجمہ الباب یوں ثابت ہوا کہ اگر آپ ہریوی کے پاس جا کر غسل فرماتے تو آپ کے جسم مبارک پر خوشبو کا نشان باقی نہ رہتا۔ جمہور کے نزدیک احرام سے پہلے اس قدر خوشبو لگانا کہ احرام کے بعد بھی اس کا اثر باقی رہے جائز ہے۔ حضرت عبد اللہ بن عمر رضی اللہ عنہما اسے جائز نہیں جانتے تھے۔ اسی پر حضرت عائشہ رضی اللہ عنہا نے ان کی اصلاح کے لئے ایسا فرمایا، ابو عبد الرحمن ان کی کنیت ہے۔ امام مالک رحمہ اللہ کا فتویٰ قول ابن عمر رضی اللہ عنہما پر ہی ہے۔ مگر جمہور اس کے خلاف ہیں۔

۲۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا
مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ
قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ
يَذُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ مِنَ
اللَّيْلِ وَالنَّهَارِ وَهَنَّ إِحْدَى عَشْرَةَ قَالَ: قُلْتُ
لَأَنْسَ: أَوْ كَانَ يُطِيقُهُ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّهُ
أُعْطِيَ قُوَّةَ ثَلَاثِينَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ:
إِنَّا نَتَحَدَّثُ إِنَّ أَنَسًا حَدَّثَهُمْ: تَسْعُ نِسْوَةً.
[أطرافه فی: ۲۸۴، ۵۰۶۸، ۵۲۱۵]

(۲۶۸) ہم سے محمد بن بشار نے بیان کیا۔ انہوں نے کہا ہم سے معاذ بن ہشام نے بیان کیا، انہوں نے کہا مجھ سے میرے والد نے قتادہ کے واسطہ سے، کہا ہم سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ دن اور رات کے ایک ہی وقت میں اپنی تمام ازواج مطہرات کے پاس گئے اور یہ گیارہ تھیں۔ (نومنگوہ اور دولونڈیاں) راوی نے کہا، میں نے انس رضی اللہ عنہ سے پوچھا کہ حضور ﷺ اس کی طاقت رکھتے تھے؟ تو آپ نے فرمایا کہ ہم آپس میں کہا کرتے تھے کہ آپ کو تیس مردوں کے برابر طاقت دی گئی ہے اور سعید نے کہا قتادہ کے واسطہ سے کہ ہم کہتے تھے کہ انس رضی اللہ عنہ نے ان سے نو (۹) ازواج کا ذکر کیا۔

تشریح: جس جگہ راوی نے نو بیویوں کا ذکر کیا ہے، وہاں آپ کی نوازواج مطہرات ہی مراد ہیں اور جہاں گیارہ کا ذکر آیا ہے۔ وہاں ماریہ اور ریحانہ جو آپ کی لوہریاں تھیں، ان کو بھی شامل کر لیا گیا ہے۔ علامہ یعنی رحمہ اللہ فرماتے ہیں:

”قال ابن خزيمة: لم يقل احد من اصحاب قتادة عشرة الا معاذ بن هشام وقد روى البخاري الرواية الاخرى عن انس تسع نسوة وجمع بينهما بان ازواجه كن تسعا في هذا الوقت كما في رواية سعيد وسريته مارية وريحانة.“

حدیث کے لفظ ”فی الساعة الواحدة“ سے ترجمہ الباب ثابت ہوتا ہے۔ آپ نے ایک ہی ساعت میں جملہ بیویوں سے ملاپ فرما کر آخر میں ایک ہی غسل فرمایا۔

قوت مردانگی جس کا ذکر روایت میں کیا گیا ہے یہ کوئی عیب نہیں ہے بلکہ نامردی کو عیب شمار کیا جاتا ہے۔ فی الواقع آپ میں قوت مردانگی اس سے بھی زیادہ تھی۔ باوجود اس کے آپ نے عین عالم شباب میں صرف ایک مہر بیوی حضرت خدیجہ الکبریٰ رضی اللہ عنہا پر اکتفا فرمایا۔ جو آپ کے کمال ضبط کی ایک عین دلیل ہے۔ ہاں مدنی زندگی میں کچھ ایسے ملکی و سیاسی و اخلاقی و سماجی مصالحوں تھے جن کی بنا پر آپ کی ازواج مطہرات کی تعداد نو تک پہنچ گئی۔ اس پر اعتراض کرنے والوں کو پہلے اپنے گھر کی خبر لینی چاہیے کہ ان کے مذہبی اکابر کے گھروں میں سو، سو بلکہ ہزار تک عورتیں کتب و تاریخ میں لکھی ہوئی ہیں۔ کسی دوسرے مقام پر اس کی تفصیل آئے گی۔

باب: اس بارے میں کہ مذی کا دھونا اور اس کی وجہ

سے وضو کرنا ضروری ہے

(۲۶۹) ہم سے ابو الولید نے بیان کیا، کہا ہم سے زائدہ نے ابو حصین کے واسطے سے، انہوں نے ابو عبد الرحمن سے، انہوں نے حضرت علی رضی اللہ عنہ سے، آپ نے فرمایا کہ مجھے مذی بکثرت آتی تھی، چونکہ میرے گھر میں نبی کریم ﷺ کی صاحبزادی (حضرت فاطمہ الزہراء رضی اللہ عنہا) تھیں۔ اس لئے میں نے ایک شخص (مقداد بن اسود اپنے شاگرد) سے کہا کہ وہ آپ ﷺ سے اس کے متعلق مسئلہ معلوم کریں۔ انہوں نے پوچھا تو آپ ﷺ نے فرمایا کہ ”وضو کر اور شرمگاہ کو دھو (یہی کافی ہے)۔“

باب: اس بارے میں کہ جس نے خوشبو لگائی پھر

غسل کیا اور خوشبو کا اثر اب بھی باقی رہا

(۲۷۰) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے ابو عوانہ نے ابراہیم بن محمد بن منتشر سے، وہ اپنے والد سے، کہا میں نے عائشہ رضی اللہ عنہا سے پوچھا اور ان سے ابن عمر رضی اللہ عنہما کے اس قول کا ذکر کیا کہ میں اسے گوارا نہیں کر سکتا کہ میں احرام باندھوں اور خوشبو میرے جسم سے مہک رہی ہو۔ تو عائشہ رضی اللہ عنہا نے فرمایا: میں نے خود نبی ﷺ کو خوشبو لگائی۔ پھر آپ اپنی تمام ازواج کے پاس گئے اور اس کے بعد احرام باندھا۔

بَابُ غَسْلِ الْمَذْيِ وَالْوُضُوءِ مِنْهُ

۲۶۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ أَبِي حَصِينٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ رَجُلًا أَنْ يَسْأَلَ النَّبِيَّ ﷺ لِمَكَانِ ابْتِنِهِ فَسَأَلَ فَقَالَ: ((تَوَضَّأَ وَاغْتَسَلَ ذَكَرَكَ)). [راجع: ۱۳۲] [نسائی: ۱۵۲]

بَابُ مَنْ تَطَيَّبَ ثُمَّ اغْتَسَلَ

وَبَقِيَ أَثَرُ الطَّيِّبِ

۲۷۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنِّبِ عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ، وَذَكَرْتُ لَهَا قَوْلَ ابْنِ عُمَرَ مَا أَحْبَبُ أَنْ أَصْبِحَ مُحْرِمًا أَنْضَخُ طَيِّبًا. فَقَالَتْ عَائِشَةُ: أَنَا طَيِّبَتْ رَسُولَ اللَّهِ ﷺ ثُمَّ طَافَ فِي نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِمًا. [راجع: ۲۶۷]

تشریح: حدیث سے ترجمہ باب اس طرح ثابت ہوا کہ غسل کے بعد بھی آپ کے جسم مبارک پر خوشبو کا اثر باقی رہتا تھا۔ معلوم ہوا کہ ہم بستی کے وقت میاں بیوی کے لئے خوشبو استعمال کرنا سنت ہے، جیسا کہ ابن بطال نے کہا ہے (فتح الباری) باقی تفصیل حدیث نمبر ۲۶۲ میں گزر چکی ہے۔

۲۷۱۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا (۲۷۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے حدیث

شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبَيْضِ الطَّبِيبِ فِي مَفْرِقِ النَّبِيِّ ﷺ وَهُوَ مُحَرَّمٌ. [أطرافه في: ١٥٣٨، ٥٩١٨، ٥٩٢٣] ہیں۔

بیان کی ہے کہ ہم نے ابراہیم کے واسطے سے، وہ اسود سے، وہ عائشہ رضی اللہ عنہا سے، آپ نے فرمایا گویا کہ میں نبی کریم ﷺ کی ماگ میں خوشبو کی چمک دیکھ رہی ہوں اس حال میں کہ آپ احرام باندھے ہوئے ہیں۔

[مسلم: ۲۸۳۷؛ نسائی: ۲۶۹۶]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ یہ حدیث مختصر ہے، تفصیلی واقعہ وہی ہے جو اوپر گزرا، باب کا مطلب اس حدیث سے یوں نکلا کہ نبی کریم ﷺ نے احرام کا غسل ضرور کیا ہوگا۔ اسی سے خوشبو لگانے کے بعد غسل کرنا ثابت ہوا۔

بَابُ تَخْلِيلِ الشَّعْرِ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ أَفَاضَ عَلَيْهِ

باب: بالوں کا خلال کرنا اور جب یقین ہو جائے کہ کھال تر ہوگئی تو اس پر پانی بہا دینا (جائز ہے)

۲۷۲۔ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ اغْتَسَلَ ثُمَّ تَخَلَّلَ بِيَدِهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ. [راجع: ۲۴۸] [نسائی: ۴۱۸]

(۲۷۲) ہم سے عبدان نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے ہشام بن عروہ نے بیان کیا، انہوں نے اپنے والد کے حوالہ سے کہ ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا کہ رسول کریم ﷺ جنابت کا غسل کرتے تو پہلے اپنے ہاتھوں کو دھوتے اور نماز کی طرح وضو کرتے۔ پھر اپنے ہاتھوں سے اپنے بالوں کا خلال کرتے اور جب یقین کر لیتے کہ جسم تر ہو گیا ہے۔ تو تین مرتبہ اس پر پانی بہاتے، پھر تمام بدن کا غسل کرتے۔

۲۷۳۔ وَقَالَتْ كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نَغْرِفُ مِنْهُ جَمِيعًا. [راجع: ۲۵۰] [نسائی: ۲۳۲، ۴۰۹]

(۲۷۳) اور حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ میں اور رسول کریم ﷺ ایک برتن میں غسل کرتے تھے۔ ہم دونوں اس سے چلو بھر کر پانی لیتے تھے۔

تشریح: اس حدیث سے ثابت ہوا کہ جنابت کے غسل میں انگلیاں بھگو کر بالوں کی جڑوں میں خلال کرے، جب یقین ہو جائے کہ سر اور اڑاڑھی کے بال اور اندر کا چمڑا بھیگ گئے ہیں، تب بالوں پر پانی بہائے یہ خلال بھی آداب غسل سے ہے۔ جو امام مالک رحمہ اللہ کے نزدیک واجب اور جمہور کے نزدیک صرف سنت ہے۔

بَابُ مَنْ تَوَضَّأَ فِي الْجَنَابَةِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ وَلَمْ يُعِدْ

باب: اس کے بارے میں جس نے جنابت میں وضو کیا پھر اپنے تمام بدن کو دھویا، لیکن وضو کے

غَسَلَ مَوَاضِعَ الْوُضُوءِ مِنْهُ مَرَّةً أُخْرَى

(۲۷۴) ہم سے یوسف بن عیسیٰ نے بیان کیا، انہوں نے کہا ہم سے فضل بن موسیٰ نے بیان کیا، انہوں نے کہا ہم سے عُمس نے بیان کیا، انہوں نے سالم کے واسطے سے، انہوں نے کریم مولیٰ ابن عباس سے، انہوں نے حضرت عبداللہ بن عباس رضی اللہ عنہما سے بیان کیا، انہوں نے ام المؤمنین حضرت میمونہ رضی اللہ عنہا سے روایت کیا، انہوں نے فرمایا کہ رسول اللہ ﷺ نے غسل جنابت کے لئے پانی رکھا پھر آپ نے پہلے دو یا تین مرتبہ اپنے دائیں ہاتھ سے بائیں ہاتھ پر پانی ڈالا۔ پھر شر مگاہ دھوئی۔ پھر ہاتھ کو زمین پر یاد یوار پر دو یا تین بار رگڑا۔ پھر کلی کی اور ناک میں پانی ڈالا اور اپنے چہرے اور بازوؤں کو دھویا۔ پھر سر پر پانی بہایا اور سارے بدن کا غسل کیا۔ پھر اپنی جگہ سے سرک کر پاؤں دھوئے۔ حضرت میمونہ رضی اللہ عنہا نے فرمایا کہ میں ایک کپڑا لائی تو آپ نے اسے نہیں لیا اور ہاتھوں ہی سے پانی جھاڑنے لگے۔

۲۷۴- حَدَّثَنَا يُونُسُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ سَالِمٍ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: وَضَعَ رَسُولُ اللَّهِ ﷺ وَضُوءَ الْجَنَابَةِ فَأَكْفَأَ بِيَمِينِهِ عَلَى يَسَارِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ غَسَلَ قَرْجَهُ ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ أَوْ الْحَائِطِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ تَمَضَّمَصَ وَاسْتَشَقَّ وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ ثُمَّ غَسَلَ جَسَدَهُ ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ قَالَتْ فَأَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يَرُدَّهَا فَجَعَلَ يَنْفُضُ بِيَدِهِ.

[راجع: ۲۷۹]

باب: جب کوئی شخص مسجد میں ہو اور اسے یاد آئے
کہ مجھ کو نہانے کی حاجت ہے تو اسی طرح نکل جائے اور تیمم نہ کرے

بَابُ: إِذَا ذَكَرَ فِي الْمَسْجِدِ أَنَّهُ جُنُبٌ خَرَجَ كَمَا هُوَ وَلَا يَتِيمَمُ

(۲۷۵) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، کہا ہم کو یونس نے خبر دی زہری کے واسطے سے، وہ ابوسلمہ سے وہ ابو ہریرہ رضی اللہ عنہ سے کہ نماز کی تکبیر ہوئی اور صفیں برابر ہو گئیں، لوگ کھڑے تھے کہ رسول کریم ﷺ اپنے حجرے سے ہماری طرف تشریف لائے، جب آپ مصلے پر کھڑے ہو چکے تو یاد آیا کہ آپ جنبی ہیں۔ پس آپ نے ہم سے فرمایا کہ ”اپنی جگہ کھڑے رہو۔“ اور آپ واپس چلے گئے۔ پھر آپ نے غسل کیا اور واپس ہماری طرف تشریف لائے تو سر سے پانی کے قطرے ٹپک رہے تھے۔ آپ نے نماز کے لئے تکبیر کہی اور ہم نے

۲۷۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقِيمَتِ الصَّلَاةُ وَعَدَلَتِ الصُّفُوفُ قِيَامًا فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَلَمَّا قَامَ فِي مَصَلَاةٍ ذَكَرَ أَنَّهُ جُنُبٌ، فَقَالَ لَنَا: ((مَكَانَكُمْ)) ثُمَّ رَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ فَكَبَّرَ فَصَلَّيْنَا مَعَهُ. تَابَعَهُ عَبْدُ الْأَعْلَى

عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ وَرَوَاهُ الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ . [طرفاه فی: ۶۳۹ ، ۶۴۰] [مسلم: ۱۳۶۷؛ ابوداؤد: ۲۳۵]

آپ کے ساتھ نماز ادا کی۔ عثمان بن عمر سے اس روایت کی متابعت کی ہے عبدالاعلیٰ نے معمر سے اور وہ زہری سے۔ اور اوزاعی نے بھی زہری سے اس حدیث کو روایت کیا ہے۔

تشریح: عبدالاعلیٰ کی روایت کو امام احمد نے نکالا ہے اور اوزاعی کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب الاذان میں ذکر فرمایا ہے۔

بَابُ نَفْضِ الْيَدَيْنِ مِنْ غُسْلِ الْجَنَابَةِ

باب: اس بارے میں کہ غسل جنابت کے بعد ہاتھوں سے پانی جھاڑ لینا (سنت نبوی ہے)

۲۷۶۔ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ مَيْمُونَةُ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلًا فَسَتَرْتُهُ بِثَوْبٍ وَصَبَّ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثُمَّ صَبَّ بِمِيمِنِهِ عَلَى شِمَالِهِ فَغَسَلَ فَرْجَهُ فَضْرَبَ بِيَدِهِ الْأَرْضَ فَمَسَحَهَا ثُمَّ غَسَلَهَا فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ صَبَّ عَلَى رَأْسِهِ وَأَقَاضَ عَلَى جَسَدِهِ ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ فَنَاولَتْهُ ثَوْبًا فَلَمْ يَأْخُذْهُ فَانْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ. [راجع: ۲۴۹]

۲۷۶) ہم سے عبدان نے بیان کیا، کہاں ہم سے ابو حمزہ (محمد بن میمون) نے، کہا میں نے اعمش سے سنا، انہوں نے سالم بن ابی الجعد سے، انہوں نے کرب سے، انہوں نے ابن عباس رضی اللہ عنہما سے، آپ نے کہا کہ حضرت میمونہ رضی اللہ عنہا نے فرمایا کہ میں نے نبی ﷺ کے لئے غسل کا پانی رکھا اور ایک کپڑے سے پردہ کر دیا۔ پہلے آپ نے اپنے دونوں ہاتھوں پر پانی ڈالا اور انہیں دھویا۔ پھر اپنے داہنے ہاتھ سے بائیں ہاتھ میں پانی لیا اور شرمگاہ دھوئی۔ پھر ہاتھ کو زمین پر مارا اور دھویا۔ پھر کھلی کی اور ناک میں پانی ڈالا اور چہرے اور بازو دھوئے۔ پھر سر پر پانی بہایا اور سارے بدن کا غسل کیا۔ اس کے بعد آپ مقام غسل سے ایک طرف ہو گئے۔ پھر دونوں پاؤں دھوئے۔ اس کے بعد میں نے آپ کو ایک کپڑا دینا چاہا۔ تو آپ نے اسے نہیں لیا اور آپ ہاتھوں سے پانی جھاڑنے لگے۔

تشریح: باب اور حدیث کی مطابقت ظاہر ہے، معلوم ہوا کہ افضل یہی ہے کہ وضو اور غسل میں بدن کپڑے سے نہ پونجے۔

بَابُ مَنْ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ فِي الْغُسْلِ

باب: اس شخص کے متعلق جس نے اپنے سر کے داہنے حصے سے غسل کیا

۲۷۷۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ: كُنَّا إِذَا أَهْبَابٌ إِحْدَانَا جَنَابَةً أَخَذَتْ يَدَيْهَا ثَلَاثًا فَوْقَ رَأْسِهَا ثُمَّ تَأْخُذُ بِيَدَيْهَا عَلَى شِقِّهَا

۲۷۷) ہم سے خلاد بن یحییٰ نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن نافع نے بیان کیا، انہوں نے حسن بن مسلم سے روایت کر کے، وہ صفیہ بنت شیبہ سے، وہ حضرت عائشہ رضی اللہ عنہا سے، آپ نے فرمایا کہ ہم ازواج (مطہرات) میں سے کسی کو اگر جنابت لاحق ہوتی تو وہ ہاتھوں میں پانی لے کر سر پر تین مرتبہ ڈالتیں۔ پھر ہاتھ میں پانی لے کر سر کے داہنے حصے کا

الْأَيْمَنَ وَيَبِيدَهَا الْأُخْرَى عَلَى شِقِّهَا الْأَيْسَرِ۔ غُسل کرتیں اور دوسرے ہاتھ سے بائیں حصے کا غُسل کرتیں۔

[ابوداؤد: ۲۵۳]

تشریح: پہلا چلو دائیں جانب پر دوسرا چلو بائیں جانب پر تیسرا چلو سر کے پیچوں جیسا کہ باب من بدأ بالحلاب او الطيب میں بیان ہوا۔ امام بخاری رحمہ اللہ نے یہاں اسی حدیث کی طرف اشارہ فرمایا ہے۔ اور ترجمہ باب کی مطابقت ظاہر ہے۔ بعض کے نزدیک ترجمہ باب جملہ نم تاخذ بیدھا علی شقھا الايمن سے نکلتا ہے۔ کہ اس میں ضمیر سر کی طرف پھرتی ہے۔ یعنی پھر سر کے دائیں طرف پر ہاتھ سے پانی ڈالتیں اور سر کے بائیں طرف پر دوسرے ہاتھ سے کرنانی نے کہا کہ باب کا ترجمہ اس سے نکل آیا کیونکہ بدن میں سر سے لے کر قدم تک داخل ہے۔

بَابُ مَنْ اغْتَسَلَ عُرْيَانًا وَحَدَهُ فِي الْخُلُوةِ وَمَنْ تَسَتَّرَ وَالتَّسَتَّرُ أَفْضَلُ
باب: اس شخص کے بارے میں جس نے تنہائی میں
نگے ہو کر غُسل کیا اور جس نے کپڑا باندھ کر غُسل کیا
اور کپڑا باندھ کر غُسل کرنا افضل ہے

وَقَالَ بَهْزٌ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: ((اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ)). اور بہز بن حکیم نے اپنے والد سے، انہوں نے بہز کے دادا (معاویہ بن حیدر) سے وہ نبی کریم ﷺ سے روایت کرتے ہیں کہ آپ نے فرمایا:

”اللہ لوگوں کے مقابلے میں زیادہ مستحق ہے کہ اس سے شرم کی جائے۔“

تشریح: اس کو امام احمد رحمہ اللہ وغیرہ اصحاب سنن نے روایت کیا ہے۔ پوری حدیث یوں ہے کہ میں نے عرض کی کہ یا رسول اللہ ﷺ ہم کن شرمگاہوں پر تصرف کریں اور کن سے بچیں۔ آپ ﷺ نے فرمایا کہ ”صرف تمہاری بیوی اور لونڈی تمہارے لئے حلال ہے۔“ میں نے کہا حضور جب ہم میں سے کوئی اکیلا ہو تو ننگا غُسل کر سکتا ہے۔ آپ نے فرمایا کہ اللہ زیادہ لائق ہے کہ اس سے شرم کی جائے۔

ابن ابی لیلیٰ نے اکیلے بھی ننگا نہانا ناجائز کہا ہے۔ امام بخاری رحمہ اللہ نے ان کا رد کیا اور بتلایا کہ یہ جائز ہے مگر ستر ڈھانپ کر نہانا افضل ہے۔ حدیث میں حضرت موسیٰ علیہ السلام اور حضرت ایوب علیہ السلام کا نہانا مذکور ہے۔ ”اس سے ترجمہ باب ثابت ہوا۔“

۲۷۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((كَانَتْ بَنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاةً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَكَانَ مُوسَى ﷺ يَغْتَسِلُ وَحَدَهُ فَقَالُوا: وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ أَدْرَقَ فَذَهَبَ مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَقَرَّ الْحَجَرُ بِثَوْبِهِ فَجَمَحَ مُوسَى فِي إِبْرِهِ يَقُولُ: ثَوْبِي يَا حَجَرُ! ثَوْبِي يَا حَجَرُ! حَتَّى نَظَرْتُ بَنُو إِسْرَائِيلَ إِلَى مُوسَى

(۲۷۸) ہم سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا ہم سے عبد الرزاق نے بیان کیا، انہوں نے معمر سے، انہوں نے ہمام بن منبہ سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”بنی اسرائیل نگے ہو کر اس طرح نہاتے تھے کہ ایک شخص دوسرے کو دیکھتا لیکن حضرت موسیٰ رضی اللہ عنہ تنہا پردہ سے غُسل فرماتے۔ اس پر انہوں نے کہا کہ اللہ کی قسم! موسیٰ علیہ السلام کو ہمارے ساتھ غُسل کرنے میں صرف یہ چیز مانع ہے کہ آپ کے نصیے بڑھے ہوئے ہیں۔ ایک مرتبہ موسیٰ علیہ السلام غُسل کرنے لگے اور آپ نے کپڑوں کو ایک پتھر پر رکھ دیا۔ اتنے میں پتھر کپڑوں کو لے بھاگتا اور موسیٰ علیہ السلام بھی اس کے پیچھے بڑی تیزی سے دوڑے۔ آپ کہتے جاتے تھے: اے پتھر! میرا کپڑا دے۔ اے

پتھر! میرا کپڑا دے۔ اس عرصہ میں بنی اسرائیل نے موسیٰ علیہ السلام کو نگاہ دیکھ لیا اور کہنے لگے کہ اللہ کی قسم! موسیٰ علیہ السلام کو کوئی بیماری نہیں اور موسیٰ علیہ السلام نے کپڑا لیا اور پتھر کو مارنے لگے۔“ ابو ہریرہ رضی اللہ عنہ نے کہا کہ اللہ کی قسم! اس پتھر پر چھ یا سات مار کے نشان باقی ہیں۔

فَقَالُوا: وَاللَّهِ مَا يَمُوسَىٰ مِنْ بَاسٍ وَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا)) فَقَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنَّهُ لَتَنَدَّبَ بِالْحَجَرِ سِتَّةً أَوْ سَبْعَةً ضَرْبًا بِالْحَجَرِ.

[طرفاہ فی: ۳۴۰۴، ۴۷۹۹] [مسلم: ۶۱۴۶]

(۲۷۹) اور اسی سند کے ساتھ ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ وہ نبی کریم ﷺ سے روایت کرتے ہیں کہ آپ نے فرمایا کہ ”(ایک بار) ایوب علیہ السلام ننگے غسل فرما رہے تھے کہ سونے کی ٹڈیاں آپ پر گر گئیں۔ حضرت ایوب علیہ السلام انہیں اپنے کپڑے میں سمیٹنے لگے۔ اتنے میں ان کے رب نے انہیں پکارا: اے ایوب! کیا میں نے تمہیں اس چیز سے بے نیاز نہیں کر دیا، جسے تم دیکھ رہے ہو۔ ایوب علیہ السلام نے جواب دیا ہاں تیری بزرگی کی قسم! لیکن تیری برکت سے میرے لئے بے نیازی کیونکر ممکن ہے۔“ اور اس حدیث کو ابراہیم نے موسیٰ بن عقبہ سے، وہ صفوان سے، وہ عطاء بن یسار سے، وہ ابو ہریرہ رضی اللہ عنہ سے، وہ نبی کریم ﷺ سے اس طرح نقل کرتے ہیں ”جب کہ حضرت ایوب علیہ السلام ننگے ہو کر غسل کر رہے تھے۔“ (آ خر تک)

۲۷۹- وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَا أَيُّوبُ يَغْتَسِلُ عُريَانًا فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ يَحْتَبِي فِي ثَوْبِهِ فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَغْنِيكَ عَمَّا تَرَى؟ قَالَ: بَلَى! وَعِزَّتِكَ وَلَكِنْ لَا غِنَى لِي عَنْ بَرَكَتِكَ)). وَرَوَاهُ إِبْرَاهِيمُ عَنْ مُوسَى ابْنِ عَقْبَةَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ ابْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَا أَيُّوبُ يَغْتَسِلُ عُريَانًا)).

[طرفاہ فی: ۳۳۹۱، ۷۴۹۳]

تشریح: ابراہیم بن طہمان سے امام بخاری رحمہ اللہ نے نہیں سنا تو یہ تعلق ہوگئی۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس کو نسائی اور اسماعیلی نے وصل کیا ہے۔

بَاب: اس بیان میں کہ لوگوں میں نہاتے وقت پردہ کرنا ضروری ہے

بَابُ التَّسْتَرِّ فِي الْغُسْلِ عِنْدَ النَّاسِ

(۲۸۰) ہم سے عبد اللہ بن مسلمہ قعنبی نے روایت کی، انہوں نے امام مالک سے، انہوں نے عمر بن عبد اللہ کے مولیٰ ابو نصر سے کہ ام ہانی بنت ابی طالب کے مولیٰ ابو مرہ نے انہیں بتایا کہ انہوں نے ام ہانی بنت ابی طالب کو یہ کہتے سنا کہ میں فتح مکہ کے دن رسول اللہ ﷺ کی خدمت میں حاضر ہوئی تو میں نے دیکھا کہ آپ غسل فرما رہے ہیں اور فاطمہ رضی اللہ عنہا نے پردہ کر رکھا ہے۔ نبی اکرم ﷺ نے پوچھا: ”یہ کون ہیں؟“ میں نے عرض کی کہ میں ام ہانی ہوں۔

۲۸۰- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَىٰ عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ أَبَا مَرْثَةَ مَوْلَىٰ أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ تَقُولُ: دَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتَرُهُ فَقَالَ: ((مَنْ هَذِهِ)). فَقُلْتُ: أَنَا أُمُّ هَانِيَةَ.

[طرفاہ فی: ۳۵۷، ۳۱۷۱، ۶۱۵۸] [مسلم: ۱۶۶۹]

ترمذی: ۴۷۴، ۲۷۳۴؛ ابن ماجہ: ۴۶۵

۲۸۱۔ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: سَتَرْتُ النَّبِيَّ ﷺ وَهُوَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فَعَسَلَ يَدَيْهِ ثُمَّ صَبَّ بِمِيمِنِهِ عَلَى شِمَالِهِ فَعَسَلَ فَرْجَهُ وَمَا أَصَابَهُ ثُمَّ مَسَحَ بِيَدِهِ عَلَى الْحَائِطِ أَوْ الْأَرْضِ ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ غَيْرَ رَجُلِيهِ ثُمَّ أَفَاضَ عَلَى جَسَدِهِ الْمَاءَ ثُمَّ تَنَحَّى فَعَسَلَ قَدَمَيْهِ. تَابَعَهُ أَبُو عَوَانَةَ وَابْنُ فَضِيلٍ فِي السَّنَنِ.

(۲۸۱) ہم سے عبدان نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن مبارک نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے اعمش سے، وہ سالم بن ابی الجعد سے، وہ کریب سے، وہ ابن عباس رضی اللہ عنہما سے، وہ میمونہ رضی اللہ عنہا سے انہوں نے کہا جب نبی کریم ﷺ غسل جنابت فرما رہے تھے میں نے آپ کا پردہ کیا تھا۔ تو آپ نے پہلے اپنے ہاتھ دھوئے، پھر داہنے ہاتھ سے بائیں پر پانی بہایا اور شرم گاہ دھوئی اور جو کچھ اس میں لگ گیا تھا اسے دھویا پھر ہاتھ کو زمین یا دیوار پر گر کر (دھویا) پھر نماز کی طرح وضو کیا۔ پاؤں کے علاوہ۔ پھر پانی اپنے سارے بدن پر بہایا اور اس جگہ سے ہٹ کر دونوں قدموں کو دھویا۔ اس حدیث میں ابو عوانہ اور محمد بن فضیل نے بھی پردے کا ذکر کیا ہے۔

تشریح: ابو عوانہ کی روایت اس سے پہلے خود امام بخاری رحمہ اللہ ذکر فرما چکے ہیں اور محمد بن فضیل کی روایت کو ابو عوانہ نے اپنی صحیح میں نکالا ہے۔ ابو عوانہ کی روایت کے لئے حدیث نمبر ۲۶۰ ملاحظہ کی جاسکتی ہے۔

باب: اس بیان میں کہ جب عورت کو احتلام ہو تو

اس پر بھی غسل واجب ہے

بَابُ: إِذَا احْتَلَمَتِ الْمَرْأَةُ

۲۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: جَاءَتْ أُمُّ سَلِيمٍ امْرَأَةً أَبِي طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا هِيَ احْتَلَمَتْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((نَعَمْ إِذَا رَأَتْ الْمَاءَ)).

(۲۸۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے مالک نے بیان کیا، انہوں نے ہشام بن عروہ کے واسطے سے، انہوں نے اپنے والد عروہ بن زبیر سے، وہ زینب بنت ابی سلمہ سے، انہوں نے ام المؤمنین ام سلمہ رضی اللہ عنہا سے، آپ نے فرمایا کہ ام سلیم رضی اللہ عنہا ابوطحہ رضی اللہ عنہ کی عورت رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں اور کہا کہ اللہ تعالیٰ حق سے حیا نہیں کرتا۔ کیا عورت پر بھی جب کہ اسے احتلام ہو غسل واجب ہو جاتا ہے۔ تو رسول اللہ ﷺ نے فرمایا: ”ہاں اگر (اپنی منی کا) پانی دیکھے (تو اسے بھی غسل کرنا ہوگا)۔“

[راجع: ۱۳۰]

تشریح: اس حدیث سے معلوم ہوا کہ عورت کو بھی احتلام ہوتا ہے۔ اس کے لئے بھی مرد کا سا حکم ہے کہ جائے پر منی کی تری اگر کپڑے یا جسم پر دیکھے تو ضرور غسل کرے تری نہ پائے تو غسل واجب نہیں۔

بَابُ عَرَقِ الْجُنُبِ وَأَنَّ الْمُسْلِمَ لَا يَنْجُسُ

باب: اس بیان میں کہ جنبی کا پسینہ اور مسلمان ناپاک نہیں ہوتا

۲۸۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طَرِيقِ الْمَدِينَةِ وَهُوَ جُنُبٌ فَأَتَتْجَسَتْ مِنْهُ فَذَهَبَتْ فَأَغْتَسَلَتْ ثُمَّ جَاءَ فَقَالَ: ((أَيْنَ كُنْتُ يَا أَبَا هُرَيْرَةَ؟)) قَالَ: كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أَجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ قَالَ: ((سُبْحَانَ اللَّهِ! إِنَّ الْمُسْلِمَ لَا يَنْجُسُ)). [اطرافہ فی: ۲۸۵] [مسلم: ۷۲۴]

(۲۸۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، کہا ہم سے حمید طویل نے، کہا ہم سے بکر بن عبد اللہ نے اور ارفع کے واسطے سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ مدینہ کے کسی راستے پر نبی کریم ﷺ سے ان کی ملاقات ہوئی۔ اس وقت ابو ہریرہ رضی اللہ عنہ جنابت کی حالت میں تھے۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں پیچھے رہ کر لوٹ گیا اور غسل کر کے واپس آیا تو رسول اللہ ﷺ نے دریافت فرمایا کہ ”اے ابو ہریرہ! کہاں چلے گئے تھے؟“ انہوں نے جواب دیا کہ میں جنابت کی حالت میں تھا۔ اس لئے میں نے آپ کے ساتھ بغیر غسل کے بیٹھنا برا جانا۔ آپ ﷺ نے ارشاد فرمایا: ”سبحان اللہ! مومن ہر گز نجس نہیں ہو سکتا۔“

ابوداؤد: ۲۳۱؛ نسائی: ۲۶۹؛ ابن ماجہ: ۵۳۴

تشریح: یعنی نجس نہیں ہوتا کہ اس کے ساتھ بیٹھا بھی نہ جاسکے۔ اس کی نجاست عارضی ہے جو غسل سے ختم ہو جاتی ہے، امام بخاری رحمہ اللہ نے اس حدیث سے یہ نکالا کہ جنبی کا پسینہ بھی پاک ہے کیونکہ جب بدن پاک ہے تو بدن سے نکلنے والا پسینہ بھی پاک ہوگا۔

بَابُ الْجُنُبِ يَخْرُجُ وَيَمْشِي فِي السُّوقِ وَغَيْرِهِ

وَقَالَ عَطَاءٌ: يَخْتَجِمُ الْجُنُبُ وَيَقْلُمُ أَظْفَارَهُ وَيَخْلِقُ رَأْسَهُ وَإِنْ لَمْ يَتَوَضَّأْ.

۲۸۴۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ وَلَهُ يَوْمٌ ثِيَابٌ تَسْعُ نِسْوَةً. [راجع: ۲۶۸]

(۲۸۴) ہم سے عبد الاعلیٰ بن حماد نے بیان کیا، انہوں نے کہا ہم سے یزید بن زریع نے بیان کیا، انہوں نے کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، انہوں نے قتادہ سے، کہ انس بن مالک رضی اللہ عنہ نے ان سے بیان کیا کہ نبی ﷺ اپنی تہام ازواج کے پاس ایک ہی رات میں تشریف لے گئے۔ اس وقت آپ کے نکاح میں نو بیویاں تھیں۔

[نسائی: ۲۶۳، ۳۱۹۸]

تشریح: اس سے جنبی کا گھر سے باہر نکلنا ثابت ہوا کہ آپ ﷺ ایک بی بی سے محبت کر کے گھر سے باہر دوسری بیوی کے گھر تشریف لے جاتے۔

۲۸۵۔ حَدَّثَنَا عِيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرِ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِينِي رَسُولُ اللَّهِ ﷺ وَأَنَا جُنُبٌ فَأَخَذَ بِيَدِي فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ فَاَنْسَلْتُ فَأَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ ثُمَّ جَنُتُ وَهُوَ قَاعِدٌ فَقَالَ: ((أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟)) فَقُلْتُ لَهُ: فَقَالَ: ((سُبْحَانَ اللَّهِ! يَا أَبَا هُرَيْرَةَ! إِنْ الْمُؤْمِنُ لَا يَنْجُسُ)). (راجع: ۲۸۳)

(۲۸۵) ہم سے عیاش نے بیان کیا، انہوں نے کہا ہم سے عبدالاعلیٰ نے بیان کیا، انہوں نے کہا ہم سے حمید نے بکر کے واسطے سے بیان کیا، انہوں نے ابو رافع سے، وہ ابو ہریرہ رضی اللہ عنہ سے، کہا کہ میری ملاقات رسول اللہ ﷺ سے ہوئی۔ اس وقت میں جنبی تھا۔ آپ نے میرا ہاتھ پکڑ لیا اور میں آپ کے ساتھ چلنے لگا۔ آخر آپ ایک جگہ بیٹھ گئے اور میں آہستہ سے اپنے گھر آیا اور غسل کر کے حاضر خدمت ہوا۔ آپ ابھی بیٹھے ہوئے تھے، آپ نے دریافت فرمایا: ”اے ابو ہریرہ! کہاں چلے گئے تھے۔“ میں نے واقعہ بیان کیا تو آپ نے فرمایا: ”سبحان اللہ! مومن تو نجس نہیں ہوتا۔“

تشریح: اس حدیث کی اور باب کی مطابقت بھی ظاہر ہے کہ ابو ہریرہ رضی اللہ عنہ حالت جنابت میں راہ چلتے ہوئے نبی کریم ﷺ سے ملے۔

بَابُ كَيْفُونَةِ الْجُنُبِ فِي الْبَيْتِ إِذَا تَوَضَّأَ قَبْلَ أَنْ يَغْتَسِلَ

باب: غسل سے پہلے جنبی کا گھر میں ٹھہرنا جب کہ وضو کر لے (جائز ہے)

۲۸۶۔ حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا هِشَامٌ وَشَيْبَانُ عَنْ يَحْيَى [بْنِ أَبِي كَثِيرٍ] عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ: أَكَانَ النَّبِيُّ ﷺ يَرْقُدُ وَهُوَ جُنُبٌ؟ قَالَتْ: نَعَمْ وَيَتَوَضَّأُ.

(۲۸۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ہشام اور شیبان نے، وہ یحییٰ سے، وہ ابوسلمہ سے، کہا میں نے عائشہ رضی اللہ عنہا سے پوچھا کہ کیا نبی کریم ﷺ جنابت کی حالت میں گھر میں سوتے تھے؟ کہا ہاں لیکن وضو کر لیتے تھے۔

تشریح: ایک حدیث میں ہے کہ جس گھر میں کتیا تصویر یا جنبی ہو تو وہاں فرشتے نہیں آتے۔ امام بخاری رحمہ اللہ نے یہ باب لا کر بتلایا کہ وہاں جنبی سے وہ مراد ہے جو وضو بھی نہ کرے اور جنابت کی حالت میں بے پرواہ بن کر یوں ہی گھر میں پڑا رہے۔

بَابُ نَوْمِ الْجُنُبِ

باب: بغیر غسل کے جنبی کا سونا جائز ہے

۲۸۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ ﷺ أَيْرُقَدُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ: ((نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ وَهُوَ جُنُبٌ)). (طرفاء فی: ۲۸۹، ۲۹۰)

(۲۸۷) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، انہوں نے نافع سے، وہ ابن عمر رضی اللہ عنہما سے کہ عمر بن خطاب رضی اللہ عنہ نے رسول اللہ ﷺ سے پوچھا کہ کیا ہم میں سے کوئی جنابت کی حالت میں سو سکتا ہے؟ فرمایا: ”ہاں وضو کر کے جنابت کی حالت میں بھی سو سکتے ہو۔“

بَابُ الْجُنُبِ يَتَوَضَّأُ ثُمَّ يَنَامُ

باب: اس بارے میں کہ جنبی پہلے وضو کر لے پھر

سوئے

۲۸۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ غَسَلَ قَرْجَهُ وَتَوَضَّأَ لِلصَّلَاةِ. [راجع: ۲۸۶]

(۲۸۸) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، انہوں نے عبید اللہ بن ابی جعفر سے، انہوں نے محمد بن عبد الرحمن سے، انہوں نے عروہ سے، وہ حضرت عائشہ رضی اللہ عنہا سے، آپ نے فرمایا کہ نبی کریم ﷺ جب جنابت کی حالت میں ہوتے اور سونے کا ارادہ کرتے تو شرمگاہ کو دھو لیتے اور نماز کی طرح وضو کرتے۔

۲۸۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: اسْتَمْتَنَى عُمَرُ النَّبِيَّ ﷺ أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ: ((نَعَمْ إِذَا تَوَضَّأَ)).

(۲۸۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے نافع سے، وہ عبد اللہ بن عمر رضی اللہ عنہما سے، کہا عمر رضی اللہ عنہ نے نبی کریم ﷺ سے دریافت کیا کہ کیا ہم جنابت کی حالت میں سو سکتے ہیں؟ آپ نے فرمایا: ”ہاں لیکن وضو کر کے۔“

۲۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تَصَبَّاهُ الْجَنَابَةَ مِنَ اللَّيْلِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((تَوَضَّأَ وَاغْتَسَلَ ذَكَرَكَ ثُمَّ نَمَ)). [راجع: ۲۸۷] [مسلم]

(۲۹۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہمیں امام مالک نے خبر دی انہوں نے عبد اللہ بن دینار سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے، انہوں نے کہا حضرت عمر رضی اللہ عنہ نے رسول اللہ ﷺ سے عرض کیا کہ رات میں انہیں غسل کی ضرورت ہو جایا کرتی ہے تو رسول اللہ ﷺ نے فرمایا کہ ”وضو کر لیا کر اور شرمگاہ کو دھو کر سو جا۔“

۷۰۴؛ ابوداؤد: ۲۲۱؛ نسائی: ۲۶۰

تشریح: ان جملہ احادیث کا یہی مقصد ہے کہ جنی وضو کر کے گھر میں سو سکتا ہے۔ پھر نماز کے واسطے غسل کر لے۔ کیونکہ غسل جنابت کے بغیر نماز درست نہ ہوگی۔ مریض وغیرہ کے لئے رخصت ہے جیسا کہ معلوم ہو چکا ہے۔

بَابُ إِذَا التَّقَى الْخِتَانَانِ

بَابُ: اس بارے میں کہ جب دونوں ختان ایک

دوسرے سے مل جائیں تو غسل جنابت واجب ہے

۲۹۱۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ ح: وَحَدَّثَنَا أَبُو نَعِيمٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا جَلَسَ بَيْنَ شُعْبَيْهِ الْأَرْبَعِ ثُمَّ جَهَّذَهَا فَقَدْ وَجَبَ الْغُسْلُ)).

(۲۹۱) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام بن عمار (دوسری سند سے) امام بخاری رحمہ اللہ نے فرمایا کہ ہم سے ابو نعیم نے بیان کیا، وہ ہشام سے، وہ قتادہ سے، وہ امام حسن بصری سے، وہ ابو رافع سے، وہ ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا کہ ”جب مرد عورت کے چہرا زانوں میں بیٹھ گیا اور اس کے ساتھ جماع کے لئے کوشش

تَابَعَهُ عَمْرُو [بْنُ مَرْزُوقٍ] عَنْ شُعْبَةَ [مِثْلَهُ] قَالَ مُوسَى: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: أَخْبَرَنَا الْحَسَنُ مِثْلَهُ. قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا أَجْوَدُ وَأَوْكَدُ وَإِنَّمَا بَيْنَا الْحَدِيثَ الْآخَرَ لَا خِلَافَ بَيْنَهُمَا وَالْغُسْلُ أَخْوَفُ. [مسلم: ۷۸۳، نسائی: ۱۹۱، ابن ماجہ: ۶۱۰]

کی تو غسل واجب ہو گیا۔“ اس حدیث کی متابعت عمرو نے شعبہ کے واسطے سے کی ہے۔ اور موسیٰ نے کہا کہ ہم سے ابان نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم سے حسن بصری نے بیان کیا۔ اسی حدیث کی طرح۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا یہ حدیث اس باب کی تمام احادیث میں عمدہ اور بہتر ہے اور ہم نے دوسری حدیث (عثمان اور ابن ابی کعب کی) صحابہ کے اختلاف کے پیش نظر بیان کی اور غسل میں احتیاط زیادہ ہے۔

تشریح: قال النووي: ”معنى الحديث ان ايجاب الغسل لا يتوقف على الانزال بل متى غابت الحشفة في الفرج وجب الغسل عليهما ولا خلاف فيه اليوم۔“

امام نووی رحمہ اللہ کہتے ہیں کہ حدیث کا معنی یہ ہے کہ غسل کا کرنا انزال منی پر متوقف نہیں ہے۔ بلکہ جب بھی دخول ہو گیا دونوں پر غسل واجب ہو چکا ہے۔ اور اب اس بارے میں کوئی اختلاف نہیں ہے۔

یہ طریقہ مناسب نہیں: فقہی مسالک میں کوئی مسلک اگر کسی جزئی میں کسی حدیث سے مطابق ہو جائے تو قابل قبول ہے۔ کیونکہ اصل معمول بہ قرآن و حدیث ہے۔ اسی لئے امام ابو حنیفہ رحمہ اللہ نے فرمادیا کہ ”اذا صح الحديث فهو مذهبي۔“ جو بھی صحیح حدیث سے ثابت ہو وہی میرا مذہب ہے یہاں تک درست اور قابل تحسین ہے۔ مگر دیکھا یہ جارہا ہے کہ مقلدین اپنے مذہب کو کسی حدیث کے مطابق پاتے ہیں تو اپنے مسلک کو مقدم ظاہر کرتے ہوئے حدیث کو موخر کرتے ہیں اور اپنے مسلک کی صحت و اولویت پر اس طرح خوشی کا اظہار کرتے ہیں کہ گویا اولین مقام ان کے مزعومہ مسلک کا ہے اور احادیث کا مقام ان کے بعد ہے۔ ہمارے اس بیان کی تصدیق کے لئے موجودہ تراجم احادیث خاص طور پر تراجم بخاری کو دیکھا جاسکتا ہے۔ جو آج کل ہمارے برادران احناف کی طرف سے شائع ہو رہے ہیں۔

قرآن و حدیث کی عظمت کے پیش نظر یہ طریقہ کسی طرح بھی مناسب نہیں ہے۔ جب کہ یہ تسلیم کئے بغیر کسی بھی منصف مزاج کو چارہ نہیں کہ ہمارے مزعومہ مسالک بہت بعد کی پیداوار ہیں۔ جن کا قرون راشدہ سے کوئی تعلق نہیں ہے۔ بلکہ بقول حضرت شاہ ولی اللہ رحمہ اللہ پورے چار سو سال تک مسلمان صرف مسلمان تھے۔ تقلید یہ مذاہب چار صدیوں کے بعد پیدا ہوئے۔ ان کی حقیقت یہی ہے۔ امت کے لئے یہ سب سے بڑی مصیبت ہے کہ ان فقہی مسالک کو علیحدہ علیحدہ دین اور شریعت کا مقام دے دیا گیا ہے۔ جس کے نتیجے میں وہ افتراق و انتشار پیدا ہوا کہ اسلام مختلف پارٹیوں اور بہت سے فرقوں میں تقسیم ہو کر رہ گیا اور وحدت ملی ختم ہو گئی۔ اور آج تک یہی حال ہے۔ جس پر جس قدر فحش و فسق کیا جائے کم ہے۔

دعوت الہدیٰ کا خلاصہ یہی ہے کہ اس انتشار کو ختم کر کے مسلمانوں کو صرف اسلام کے نام پر جمع کیا جائے، امید قوی ہے کہ ضرور یہ دعوت اپنا رنگ لائے گی۔ اور لارہی ہے کہ اکثر روشن دماغ مسلمان ان خود ساختہ پابندیوں کی حقیقت سے واقف ہو چکے ہیں۔

بَابُ غَسْلِ مَا يُصِيبُ مِنْ فَرْجِ الْمَرْأَةِ

باب: اس چیز کا دھونا جو عورت کی شرمگاہ سے لگ جائے ضروری ہے

۲۹۲۔ حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ الْحُسَيْنِ الْمُعَلَّمِ قَالَ يَحْيَى: وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ زَيْدَ

(۲۹۲) ہم سے ابو معمر عبد اللہ بن عمرو نے بیان کیا، انہوں نے کہا ہم سے عبد الوارث بن سعید نے بیان کیا، انہوں نے حسین بن ذکوان معلم کے واسطے سے، ان کو یحییٰ نے کہا مجھ کو ابو سلمہ بن عبد الرحمن بن عوف نے خبر دی،

ان کو عطا بن یسار نے خبر دی، انہیں زید بن خالد جہنی نے بتایا کہ انہوں نے حضرت عثمان بن عفان رضی اللہ عنہ سے پوچھا کہ مرد اپنی بیوی سے ہم بستر ہوا لیکن انزال نہیں ہوا تو وہ کیا کرے؟ حضرت عثمان رضی اللہ عنہ نے فرمایا کہ نماز کی طرح وضو کر لے اور ذکر کو دھولے اور حضرت عثمان رضی اللہ عنہ نے فرمایا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم سے یہ بات سنی ہے۔ میں نے اس کے متعلق علی بن ابی طالب، زبیر بن العوام، طلحہ بن عبید اللہ، ابی بن کعب رضی اللہ عنہ سے پوچھا تو انہوں نے بھی یہی فرمایا۔ یحییٰ نے کہا اور ابوسلمہ نے مجھے بتایا کہ انہیں عروہ بن زبیر نے خبر دی، انہیں ابویوب رضی اللہ عنہ نے کہ یہ بات انہوں نے رسول اللہ صلی اللہ علیہ وسلم سے سنی تھی۔

ابن خَالِد الْجُهَنِّي أَخْبَرَهُ أَنَّهُ سَأَلَ عُمَانَ بْنَ عَفَّانٍ فَقَالَ: أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَلَمْ يُمْزِنْ وَقَالَ عُمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ وَيَغْسِلُ ذَكَرَهُ قَالَ عُمَانُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ وَطَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَأَبِي بَنٍ كَعْبٍ فَأَمَرُوهُ بِذَلِكَ، [قَالَ يَحْيَى:] وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ سَمِعَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۱۷۹]

تشریح: حدیث اور باب کی مطابقت ظاہر ہے۔ ابتدائے اسلام میں یہی حکم تھا، بعد میں منسوخ ہو گیا۔

(۲۹۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے ہشام بن عروہ سے، کہا مجھے خبر دی میرے والد نے، کہا مجھے خبر دی ابویوب نے، کہا مجھے خبر دی ابی بن کعب رضی اللہ عنہ نے کہ انہوں نے پوچھا: یا رسول اللہ! جب مرد عورت سے جماع کرے اور انزال نہ ہو تو کیا کرے؟ آپ نے فرمایا: ”عورت سے جو کچھ اسے لگ گیا اسے دھولے پھر وضو کرے اور نماز پڑھے۔“ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا غسل میں زیادہ احتیاط ہے اور یہ آخری احادیث ہم نے اس لئے بیان کر دیں (تاکہ معلوم ہو جائے کہ) اس مسئلہ میں اختلاف ہے اور پانی (سے غسل کر لینا ہی) زیادہ پاک کرنے والا ہے۔

۲۹۳۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي أَبُو أَيُّوبٍ قَالَ: أَخْبَرَنِي أَبِي بَنٍ كَعْبٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِذَا جَامَعَ الرَّجُلُ الْمَرْأَةَ فَلَمْ يَنْزِلْ قَالَ: ((يَغْسِلُ مَا مَسَّ الْمَرْأَةَ مِنْهُ ثُمَّ يَتَوَضَّأُ وَيُصَلِّي)). قَالَ: أَبُو عَبْدِ اللَّهِ: الْغُسْلُ أَحْوْطُ وَذَلِكَ الْآخِرُ وَإِنَّمَا بَيْنَا لِاخْتِلَافِهِمْ وَالْمَاءُ أَنْقَى.

[مسلم: ۷۸۰] ہے۔

تشریح: یعنی غسل کر لینا بہر صورت بہتر ہے۔ اور بالفرض واجب نہ بھی ہو تو یہی فائدہ کیا کم ہے کہ اس سے بدن کی صفائی ہو جاتی ہے۔ مگر جمہور کا یہی فتویٰ ہے کہ عورت مرد کے کلاپ سے غسل واجب ہو جاتا ہے انزال ہو یا نہ ہو۔ ترجمہ باب یہاں سے نکلتا ہے کہ دخول کی وجہ سے ذکر میں عورت کی فرج سے جو تری لگ گئی ہو اسے دھونے کا حکم دیا۔

”قال ابن حجر في الفتح: وقد ذهب الجمهور الى ان حديث الاكتفاء بالوضوء منسوخ وروى ابن ابي شيبة وغيره عن ابن عباس انه حمل حديث الماء من الماء على ضرورة مخصوصة ما يقع في المتام من رؤية الجماع وهي تاويل يجمع بين الحديثين بلا تعارض.“

یعنی علامہ ابن حجر رحمۃ اللہ علیہ نے کہا کہ جمہور اس طرف گئے ہیں کہ یہ احادیث جن میں وضو کو کافی کہا گیا ہے یہ منسوخ ہیں۔ اور ابن ابی شیبہ نے حضرت ابن عباس رضی اللہ عنہما سے روایت کیا ہے کہ حدیث الماء من الماء خواب سے متعلق ہے۔ جس میں جماع دیکھا گیا ہو، اس میں انزال نہ ہو تو وضو کافی ہوگا۔ اس طرح دونوں قسم کی حدیثوں میں تطبیق ہو جاتی ہے اور کوئی تعارض نہیں باقی رہتا۔

لفظ جنابت کی لغوی تحقیق سے متعلق حضرت نواب صدیق حسن صاحب رحمۃ اللہ علیہ فرماتے ہیں: ”و جنب در مصفی گفته ماده جنب دلالت بر بعد میکند و چون در مواضع بعیدہ و مستورہ میبود..... الخ۔“ یعنی لفظ جنب کے متعلق مصفی شرح مؤطا میں کہا گیا ہے کہ اس لفظ کا مادہ دور ہونے پر دلالت کرتا ہے جماع بھی پوشیدہ اور لوگوں سے دور جگہ پر کیا جاتا ہے، اس لئے اس شخص کو جنبی کہا گیا، اور جب کو جماع پر بولا گیا۔ بقول ایک جماعت: جنبی تا غسل عبادت سے دور ہو جاتا ہے اس لئے اسے جب کہا گیا۔ غسل جنابت شریعت ابراہیمی میں ایک سنت قدیمہ ہے جسے اسلام میں فرض اور واجب قرار دیا گیا۔ جمعہ کے دن غسل کرنا، پچھنا لگوا کر غسل کرنا، میت کو نہلا کر غسل کرنا منسوخ ہے۔ (رواہ ابوداؤد والحاکم)

جو شخص اسلام قبول کرے اس کے لئے بھی ضروری ہے کہ پہلے غسل کرے پھر مسلمان ہو۔ (مشک الختام شرح بلوغ المرام جلد: اول/ص: ۱۷۰)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْحَيْضِ

حیض کے مسائل

اور اللہ تعالیٰ کے اس فرمان کی تفسیر میں: ”اور تجھ سے پوچھتے ہیں حکم حیض کا، کہہ دے وہ گندگی ہے۔ سو تم عورتوں سے حیض کی حالت میں الگ رہو۔ اور نزدیک نہ ہو ان کے جب تک پاک نہ ہو جائیں۔ (یعنی ان کے ساتھ جماع نہ کرو) پھر جب خوب پاک ہو جائیں تو جاؤ ان کے پاس جہاں سے حکم دیا تم کو اللہ نے (یعنی قبل میں جماع کرو و بر میں نہیں) بے شک اللہ پسند کرتا ہے تو بہ کرنے والوں کو اور پسند کرتا ہے پاکیزگی (صفائی و ستھرائی) حاصل کرنے والوں کو۔“

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾. [البقرة: ۲۲۲]

باب: اس بیان میں کہ حیض کی ابتدا کس طرح ہوئی

اور نبی کریم ﷺ کا فرمان ہے کہ یہ ایک ایسی چیز ہے جس کو اللہ تعالیٰ نے آدم کی بیٹیوں کی تقدیر میں لکھ دیا ہے۔ بعض اہل علم نے کہا ہے کہ سب سے پہلے حیض بنی اسرائیل میں آیا۔ ابو عبد اللہ امام بخاری رحمہ اللہ کہتے ہیں کہ نبی کریم ﷺ کی حدیث تمام عورتوں کو شامل ہے۔

باب: کَيْفَ كَانَ بَدْءُ الْحَيْضِ

وَقَوْلِ النَّبِيِّ ﷺ: ((هَذَا شَيْءٌ كَتَبَ اللَّهُ عَلَى بَنَاتِ آدَمَ)). وَقَالَ بَعْضُهُمْ: كَانَ أَوَّلُ مَا أُرْسِلَ الْحَيْضُ عَلَى بَنِي إِسْرَائِيلَ، قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدِيثُ النَّبِيِّ ﷺ أَكْثَرُ.

تشریح: یعنی ”آدم کی بیٹیوں“ کے لفظ سے معلوم ہوتا ہے کہ بنی اسرائیل سے پہلے بھی عورتوں کو حیض آتا تھا۔ اس لئے حیض کی ابتدا کے متعلق یہ کہنا کہ بنی اسرائیل سے اس کی ابتدا ہوئی صحیح نہیں، امام بخاری رحمہ اللہ نے جو حدیث یہاں بیان کی ہے۔ اس کو خود انہوں نے اسی لفظ سے آگے ایک باب میں سند کے ساتھ روایت کیا ہے۔ وقال بعضهم سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ اور حضرت عائشہ رضی اللہ عنہا مراد ہیں۔ ان کے اثروں کو عبد الرزاق نے نکالا ہے، عجب نہیں کہ ان دونوں نے یہ حکایت بنی اسرائیل سے لے کر بیان کی ہو۔ قرآن شریف میں حضرت ابراہیم کی بیوی سارہ کے حال میں ہے کہ فضحکت جس سے مراد بعض نے لیا ہے کہ ان کو حیض آ گیا اور ظاہر ہے کہ سارہ بنی اسرائیل سے پہلے تھیں، یہ بھی ہو سکتا ہے کہ بنی اسرائیل پر یہ بطور عذاب دائمی بھیجا گیا ہو۔

۲۹۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: (۲۹۴) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے، کہا میں نے عبد الرحمن بن قاسم سے سنا، کہا میں نے قاسم سے سنا۔ وہ کہتے تھے میں نے حضرت عائشہ رضی اللہ عنہا سے سنا۔ آپ فرماتی تھیں کہ ہم حج کے ارادہ سے

نکلے۔ جب ہم مقام سرف میں پہنچے تو میں حائضہ ہو گئی اور اس رنج میں رونے لگی کہ رسول اللہ ﷺ تشریف لائے، آپ نے پوچھا: ”تمہیں کیا ہو گیا ہے؟ کیا حائضہ ہو گئی ہو؟“ میں نے کہا: ہاں! آپ نے فرمایا کہ ”یہ ایک ایسی چیز ہے جس کو اللہ تعالیٰ نے آدم کی بیٹیوں کے لئے لکھ دیا ہے۔ اس لئے تم بھی حج کے لئے افعال پورے کرلو۔ البتہ بیت اللہ کا طواف نہ کرنا۔“ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ رسول اللہ ﷺ نے اپنی بیویوں کی طرف سے گائے کی قربانی کی۔ (سرف ایک مقام مکہ سے چھ سات میل کے فاصلہ پر ہے)۔

سَمِعْتُ عَائِشَةَ، تَقُولُ: خَرَجْنَا لَا نَرَى إِلَّا الْحَجَّ، فَلَمَّا كُنَّا بِسَرَفٍ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: ((مَا لَكَ؟ أَنْفَسْتِ؟)) قُلْتُ نَعَمْ. قَالَ: ((إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَأَقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ)). قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ. [اطرافہ فی: ۳۰۵، ۳۱۶، ۳۱۷، ۳۱۹، ۳۲۸،

۱۵۱۶، ۱۵۱۸، ۱۵۵۶، ۱۵۶۰، ۱۵۶۱،

۱۵۶۲، ۱۶۳۸، ۱۶۵۰، ۱۷۰۹، ۱۷۲۰،

۱۷۳۳، ۱۷۵۷، ۱۷۶۲، ۱۷۷۱، ۱۷۷۲،

۱۷۸۳، ۱۷۸۶، ۱۷۸۷، ۱۷۸۸، ۲۹۵۲،

۲۹۸۴، ۴۳۹۵، ۴۴۰۱، ۴۴۰۸، ۵۳۲۹،

۵۵۴۸، ۵۵۵۹، ۶۱۵۷، ۷۲۲۹] [مسلم: ۲۹۱۸؛

نسائی: ۲۸۹، ۳۴۷، ۲۷۴۰؛ ابن ماجہ: ۲۹۶۳]

باب: بیوی کا اپنے شوہر کے سر کو دھونا اور اس میں کنگھی کرنا جائز ہے

بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ

(۲۹۵) ہم سے عبداللہ بن یوسف نے بیان کیا، ہمیں خبر دی مالک نے ہشام بن عروہ سے، وہ اپنے والد سے، وہ عائشہ رضی اللہ عنہا سے نقل کرتے ہیں کہ آپ نے فرمایا میں رسول اللہ ﷺ کے سرمبارک میں حائضہ ہونے کی حالت میں کنگھی کیا کرتی تھی۔

۲۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَرْجُلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ. [اطرافہ فی: ۲۹۶، ۳۰۱، ۲۰۲۸، ۲۰۲۹، ۲۰۳۱، ۲۰۴۶، ۵۹۲۵]

[مسلم: ۶۸۷، ۶۸۸؛ نسائی: ۲۷۶، ۳۸۷]

(۲۹۶) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا ہم سے ہشام بن یوسف نے بیان کیا انہوں نے کہا ابن جریج نے انہیں خبر دی، انہوں نے کہا مجھے ہشام بن عروہ نے عروہ کے واسطے سے بتایا کہ ان سے سوال کیا گیا، کیا حائضہ بیوی میری خدمت کر سکتی ہے، یا ناپاکی کی حالت میں عورت

۲۹۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، أَنَّهُ سُئِلَ اتَّخَذْنِي الْحَائِضُ أَوْ تَدْنُو

مجھ سے نزدیک ہو سکتی ہے؟ عروہ نے فرمایا میرے نزدیک تو اس میں کوئی حرج نہیں ہے۔ اس طرح کی عورتیں میری بھی خدمت کرتی ہیں اور اس میں کسی کے لئے بھی کوئی حرج نہیں۔ اس لئے کہ مجھے حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ وہ رسول کریم ﷺ کو حائضہ ہونے کی حالت میں کنگھی کیا کرتی تھیں اور رسول اللہ ﷺ اس وقت مسجد میں معکف ہوتے۔ آپ اپنا سر مبارک قریب کر دیتے اور حضرت عائشہ رضی اللہ عنہا اپنے حجرہ ہی سے کنگھی کر دیتیں، حالانکہ وہ حائضہ ہوتیں۔

مِنِي الْمَرْأَةِ وَهِيَ جُنُبٌ فَقَالَ عُرْوَةُ: كُلُّ ذَلِكَ عَلَى هَيْنٍ، وَكُلُّ ذَلِكَ تَخْدُمُنِي، وَلَيْسَ عَلَى أَحَدٍ فِي ذَلِكَ بَأْسٌ، أَخْبَرْتَنِي عَائِشَةُ أَنَّهَا كَانَتْ تُرَجِّلُ رَسُولَ اللَّهِ ﷺ وَهِيَ حَائِضٌ، وَرَسُولُ اللَّهِ ﷺ جَنَّبُذْ مُجَاوِزٌ فِي الْمَسْجِدِ، يُذْنِبُ لَهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا، فَرَجَّلَهُ وَهِيَ حَائِضٌ.

[راجع: ۲۹۵]

تشریح: باب کی حدیث سے مطابقت ظاہر ہے۔ ادیان سابقہ میں عورت کو ایام حیض میں بالکل علیحدہ کر دیا جاتا تھا۔ اسلام نے ان قیود کو ہٹا دیا۔

باب: اس بارے میں کہ مرد کا اپنی بیوی کی گود میں

بَابُ قِرَاءَةِ الرَّجُلِ فِي حَجَرِ

حائضہ ہونے کے باوجود قرآن پڑھنا جائز ہے

أَمْرَاتِهِ وَهِيَ حَائِضٌ

ابو وائل اپنی خادمہ کو حیض کی حالت میں البورزین کے پاس بھیجتے تھے اور وہ ان کے یہاں سے قرآن مجید جزدان میں لپٹا ہوا اپنے ہاتھ سے پکڑ کر لاتی تھی۔

وَكَانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَتَهُ وَهِيَ حَائِضٌ إِلَى أَبِي زَرْبِنٍ، فَتَأْتِيهِ بِالْمُصْحَفِ فْتَمْسِكُهُ بِعَلَاقَتِهِ.

تشریح: اس اثر کو ابن ابی شیبہ نے موصولاً روایت کیا ہے۔

(۲۹۷) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، انہوں نے زبیر سے سنا، انہوں نے منصور بن صفیہ سے کہ ان کی ماں نے ان سے بیان کیا کہ عائشہ رضی اللہ عنہا نے ان سے بیان کیا کہ نبی کریم ﷺ میری گود میں سر رکھ کر قرآن مجید پڑھتے حالانکہ میں اس وقت حیض والی ہوتی تھی۔

۲۹۷- حَدَّثَنَا أَبُو نَعِيمٍ الْفَضْلُ بْنُ دَكَيْنٍ: سَمِعَ زُهَيْرًا، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، أَنَّ أُمَّهُ، حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَكَبَّأُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَفْرَأُ الْقُرْآنَ [طرفہ فی: ۷۵۴۹] [مسلم: ۲۹۳]

نسائی: ۲۷۳، ۳۷۹؛ ابن ماجہ: ۶۳۴

باب: اس شخص سے متعلق جس نے نفاس کا نام بھی

بَابُ مَنْ سَمِيَ النَّفَاسَ حَيْضًا

حیض رکھا

(۲۹۸) ہم سے مکی بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے ہشام نے یحییٰ بن کثیر کے واسطے سے بیان کیا، انہوں نے ابوسلمہ سے کہ زینب بنت ام سلمہ نے ان سے بیان کیا اور ان سے ام سلمہ رضی اللہ عنہا نے کہ میں نبی

۲۹۸- حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ،

کریم ﷺ کے ساتھ ایک چادر میں لیٹی ہوئی تھی، اتنے میں مجھے حیض آ گیا، اس لئے میں آہستہ سے باہر نکل آئی اور اپنے حیض کے کپڑے پہن لئے۔ آپ ﷺ نے پوچھا ”کیا تمہیں نفاس آ گیا ہے؟“ میں نے عرض کیا ہاں۔ پھر مجھے آپ نے بلا لیا، اور میں چادر میں آپ کے ساتھ لیٹ گئی۔

حَدَّثَنَا أَنَّهُ أَمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةً فِي حَمِيصَةٍ إِذْ حِضْتُ، فَانْسَلَّتْ فَأَخَذْتُ ثِيَابَ حَيْضَتِي، فَقَالَ: ((أُفْسِتِ؟)) قُلْتُ: نَعَمْ. فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْحَمِيلَةِ. [اطرافہ فی: ۳۲۲، ۳۲۳، ۱۹۲۹] [مسلم: ۶۸۳؛ نسائی: ۲۸۲، ۳۶۹]

تشریح: نفاس کے مشہور معنی تو یہ ہیں کہ جو خون عورت کو زچگی میں آئے وہ نفاس ہے۔ مگر کبھی حیض کو بھی نفاس کہہ دیتے ہیں اور نفاس کو حیض، اس طرح نام بدل کر تعبیر کرنے میں کوئی مضائقہ نہیں۔ نبی کریم ﷺ نے خود یہاں حیض کے لئے نفاس کا لفظ استعمال فرمایا ہے۔

باب: اس بارے میں کہ حائضہ کے ساتھ مباشرت کرنا (یعنی جماع کے علاوہ اس کے ساتھ لیٹنا بیٹھنا جائز ہے)

بَابُ مُبَاشَرَةِ الْحَائِضِ

(۲۹۹) ہم سے قبیصہ بن عقبہ نے بیان کیا، انہوں نے کہا ہم سے سفیان ثوری نے منصور بن معمر کے واسطے سے، وہ ابراہیم نخعی سے، وہ اسود سے، وہ حضرت عائشہ رضی اللہ عنہا سے نقل کرتے ہیں کہ انہوں نے فرمایا میں اور نبی کریم ﷺ ایک ہی برتن میں غسل کرتے تھے۔ حالانکہ دونوں جنبی ہوتے۔

۲۹۹۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَكِلَانَا جُنُبٌ. [راجع: ۲۵۰] [مسلم: ۶۸۸؛ ابوداؤد: ۷۷؛ نسائی: ۲۳۴، ۲۳۵، ۴۱۱]

(۳۰۰) اور آپ مجھے حکم فرماتے، پس میں ازار باندھ لیتی، پھر آپ میرے ساتھ مباشرت کرتے، اس وقت میں حائضہ ہوتی۔

۳۰۰۔ وَكَانَ يَأْمُرُنِي فَأَتَزُرُّ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ. [طرفہ فی: ۳۰۲، ۲۰۳۰] [ابوداؤد: ۲۶۸؛ ترمذی: ۱۳۲؛ نسائی: ۲۸۵؛ ابن ماجہ: ۶۳۶]

(۳۰۱) اور آپ اپنا سر مبارک میری طرف کر دیتے۔ اس وقت آپ اعتکاف میں بیٹھے ہوئے ہوتے اور میں حیض کی حالت میں ہونے کے باوجود آپ کا سر مبارک دھو دیتی۔

۳۰۱۔ وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ. [راجع: ۲۹۵] [مسلم: ۶۸۸؛ نسائی: ۲۷۴، ۳۸۵]

تشریح: بعض منکرین حدیث نے اس حدیث پر بھی استہرا کرتے ہوئے اسے قرآن کے خلاف بتلایا ہے۔ ان کے خیال ناپاک میں مباشرت کا لفظ جماع ہی پر بولا جاتا ہے۔ حالانکہ ایسا ہرگز نہیں ہے۔ مباشرت کے معنی بدن سے بدن لگانا اور بوس و کنار مراد ہے اور اسلام میں بالاتفاق حائضہ عورت کے ساتھ صرف جماع حرام ہے۔ اس کے ساتھ لیٹنا بیٹھنا، بوس و کنار بشرط معلومہ منع نہیں ہے۔ منکرین حدیث اپنے خیالات فاسدہ کے لئے محض

۶۸۰؛ ابوداؤد: ۲۷۳؛ ابن ماجه: ۲۳۵]

۳۰۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ، قَالَ: سَمِعْتُ مَيْمُونَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ أَمَرَهَا فَاتَزَرَّتْ وَهِيَ حَائِضٌ. وَرَوَاهُ سُفْيَانٌ عَنِ الشَّيْبَانِيِّ. [مسلم: ۶۸۱؛ ابوداؤد: ۲۱۶۷]

(۳۰۳) ہم سے ابوالنعمان محمد بن فضل نے بیان کیا، انہوں نے کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، انہوں نے کہا ہم سے ابواسحاق شیبانی نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن شداد نے بیان کیا، انہوں نے کہا میں نے میمونہ رضی اللہ عنہا سے سنا، انہوں نے کہا جب نبی کریم ﷺ اپنی بیویوں میں سے کسی سے مباشرت کرنا چاہتے اور وہ حائضہ ہوتی، تو آپ کے حکم سے وہ پہلے ازار باندھ لیتیں۔ اور سفیان نے شیبانی سے اس کو روایت کیا ہے۔

تشریح: ان تمام احادیث میں حیض کی حالت میں مباشرت سے عورت کے ساتھ لیٹنا بیٹھنا مراد ہے۔ منکرین حدیث کا یہاں جماع مراد لے کر ان احادیث کو قرآن کا معارض ٹھہرانا بالکل جھوٹ اور افتراء ہے۔

باب: اس بارے میں کہ حیض والی عورت روزے

چھوڑ دے (بعد میں قضا کرے)

۳۰۴۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ

(۳۰۴) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم سے محمد بن جعفر نے بیان کیا، انہوں نے کہا مجھے زید نے اور یہ زید اسلم کے بیٹے ہیں، انہوں نے عیاض بن عبد اللہ سے، انہوں نے حضرت ابوسعید خدری رضی اللہ عنہ

سے کہ آپ نے فرمایا کہ رسول کریم ﷺ عید الاضحیٰ یا عید الفطر میں عید گاہ تشریف لے گئے۔ وہاں آپ عورتوں کے پاس سے گزرے اور فرمایا: ”اے عورتوں کی جماعت! صدقہ کرو، کیونکہ میں نے جہنم میں زیادہ تم ہی کو دیکھا ہے۔“ انہوں نے کہا: یا رسول اللہ ﷺ! ایسا کیوں؟ آپ نے فرمایا کہ ”تم لعن طعن بہت کرتی ہو اور شوہر کی ناشکری کرتی ہو، باوجود عقل اور دین میں ناقص ہونے کے میں نے تم سے زیادہ کسی کو بھی ایک عقلمند اور تجربہ کار آدمی کو دیوانہ بنا دینے والا نہیں دیکھا۔“ عورتوں نے عرض کی کہ ہمارے دین اور ہماری عقل میں نقصان کیا ہے؟ یا رسول اللہ! آپ نے فرمایا: ”کیا عورت کی گواہی مرد کی گواہی سے نصف نہیں ہے؟“ انہوں نے کہا: جی ہاں۔ آپ ﷺ نے فرمایا: ”بس یہی اس کی عقل کا نقصان ہے۔ پھر آپ نے پوچھا: کیا ایسا نہیں ہے کہ جب عورت حائضہ ہو تو نہ نماز پڑھ سکتی ہے، نہ روزہ رکھ سکتی ہے۔“ عورتوں نے کہا: ایسا ہی ہے۔ آپ نے فرمایا کہ ”یہی اس کے دین کا نقصان ہے۔“

أَبْنِي سَعِيدُ الْخُدْرِيُّ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى - أَوْ فِطْرٍ - إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ: ((يَا مَعْشَرَ النِّسَاءِ! تَصَدَّقْنَ، فَإِنِّي أُرِيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ)). فَقُلْنَ: وَبِمَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ)). قُلْنَ: وَمَا نُفْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ؟)). قُلْنَ: بَلَى. قَالَ: ((فَلَيْكَ مِنْ نُفْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تَصَلِّ وَلَمْ تَصُمْ)). قُلْنَ: بَلَى. قَالَ: ((فَلَيْكَ مِنْ نُفْصَانِ دِينِهَا)). [اطرافہ فی:

۱۴۶۲، ۱۹۵۱، ۲۶۵۸] [مسلم: ۲۴۳؛ نسائی:

۱۵۷۵، ۱۵۷۸؛ ابن ماجہ: ۱۲۸۸]

تشریح: قسطنطینی رحمہ اللہ نے کہا کہ لغت کرنا اس پر جائز نہیں ہے جس کے خاتمہ کی خبر نہ ہو، البتہ جس کا کفر بر مرنہ یقینی ہو اس پر لغت جائز ہے۔ جیسے ابو جہل وغیرہ، اسی طرح بغیر نام لے ہوئے خالموں اور کافروں پر بھی لغت کرنی جائز ہے۔

باب: اس بارے میں کہ حائضہ بیت اللہ کے طواف

کے علاوہ حج کے باقی ارکان ادا کرے گی

ابراہیم نے کہا کہ آیت پڑھنے میں کوئی حرج نہیں۔ اور حضرت عبداللہ بن عباس رضی اللہ عنہما جنہی کے لئے قرآن مجید پڑھنے میں کوئی حرج نہیں سمجھتے تھے۔ اور نبی ﷺ ہر وقت اللہ کا ذکر کیا کرتے تھے۔ ام عطیہ رضی اللہ عنہا نے فرمایا ہمیں حکم ہوتا تھا کہ ہم حیض والی عورتوں کو بھی (عید کے دن) باہر نکالیں۔ پس وہ مردوں کے ساتھ تکبیر کہتیں اور دعا کرتیں۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ ان سے ابوسفیان نے بیان کیا کہ ہر قل نے نبی کریم ﷺ کے گرامی نامہ کو طلب کیا اور اسے پڑھا۔ اس میں لکھا ہوا تھا: ”شروع کرتا ہوں میں اللہ

بَابُ تَقْضِي الْحَائِضِ الْمَنَاسِكَ

كُلُّهَا إِلَّا الطَّوْفَ بِالْبَيْتِ

وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ تَقْرَأَ الْآيَةَ، وَلَمْ يَرِ ابْنُ عَبَّاسٍ بِالْقِرَاءَةِ لِلْجُنُبِ بَأْسًا، وَكَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ، وَقَالَتْ أُمُّ عَطِيَّةَ: كُنَّا نُؤْمَرُ أَنْ نُخْرِجَ الْحَيْضَ فَيَكْبَرْنَ بِتَكْبِيرِهِمْ وَيَدْعُونَ، وَقَالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سَفْيَانَ أَنَّ هِرْقَلًا دَعَا بِكِتَابِ النَّبِيِّ ﷺ فَقَرَأَهُ فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ

کے نام سے جو بڑا مہربان نہایت رحم والا ہے۔“ اور ”اے کتاب والو! ایک ایسے کلمہ کی طرف آؤ جو ہمارے اور تمہارے درمیان مشترک ہے کہ ہم اللہ کے سوا کسی کی بندگی نہ کریں اور اس کا کسی کو شریک نہ ٹھہرائیں۔“ اللہ تعالیٰ کے قول مسلمانوں تک۔ عطاء نے جابر کے حوالہ سے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا کو (حج میں) حیض آ گیا تو آپ نے تمام مناسک پورے کئے سوائے بیت اللہ کے طواف کے اور آپ نماز بھی نہیں پڑھتی تھیں۔ اور حکم نے کہا میں جنبی ہونے کے باوجود ذبح کرتا ہوں۔ جب کہ اللہ تعالیٰ نے فرمایا ہے کہ ”جس ذبیحہ پر اللہ کا نام نہ لیا گیا ہو اسے نہ کھاؤ۔“

تشریح: اس لئے حکم کی مراد بھی ذبح کرنے میں اللہ کے ذکر کو جنبی ہونے کی حالت میں کرنا ہے۔

الرَّحِيمِ. وَ (يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا) الْآيَةَ إِلَى قَوْلِهِ (مُسْلِمُونَ) [آل عمران: ۶۴]. وَقَالَ عَطَاءٌ: عَنْ جَابِرٍ حَاضَتْ عَائِشَةُ فَتَسَكَّتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوْفِ بِالْبَيْتِ، وَلَا تَصَلَّى. وَقَالَ الْحَكَمُ: إِنِّي لَأَذْبَحُ وَأَنَا جُنُبٌ. وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ﴾. [الأنعام: ۱۲۱]

(۳۰۵) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، انہوں نے کہا ہم سے عبدالعزیز بن ابی سلمہ نے بیان کیا، انہوں نے عبدالرحمن بن قاسم سے، انہوں نے قاسم بن محمد سے، وہ حضرت عائشہ رضی اللہ عنہا سے، کہ انہوں نے کہا ہم رسول اللہ ﷺ کے ساتھ حج کے لئے اس طرح نکلے کہ ہماری زبانوں پر حج کے علاوہ اور کوئی ذکر ہی نہ تھا۔ جب ہم مقام سرف پہنچے تو مجھے حیض آ گیا۔ (اس غم سے) میں رو رہی تھی کہ نبی ﷺ تشریف لائے، آپ نے پوچھا: ”کیوں رو رہی ہو؟“ میں نے کہا: کاش! میں اس سال حج کا ارادہ ہی نہ کرتی۔ آپ نے فرمایا: ”شاید تمہیں حیض آ گیا ہے۔“ میں نے کہا: جی ہاں! آپ نے فرمایا: ”یہ چیز تو اللہ تعالیٰ نے آدم کی بیٹیوں کے لئے مقرر کر دی ہے۔ اس لئے تم جب تک پاک نہ ہو جاؤ طواف بیت اللہ کے علاوہ حاجیوں کی طرح تمام کام انجام دو۔“

۳۰۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَذْكُرُ إِلَّا الْحَجَّ، فَلَمَّا جِئْنَا سَرْفَ طَمَعْتُ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي فَقَالَ: ((مَا يُبْكِيكِ؟)) قُلْتُ: لَوِ دِدْتُ وَاللَّهِ أَنِّي لَمْ أَحِجَّ الْعَامَ. قَالَ: ((لَعَلَّكِ نَفْسٌ)). قُلْتُ نَعَمْ. قَالَ: ((فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَأَقْعَلِي مَا يَقْعَلُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي)).

[راجع: ۲۹۴] [مسلم: ۲۹۱۸]

تشریح: سید الحدیث امام بخاری رحمہ اللہ کا مقصد یہ بیان کرنا ہے کہ حائضہ اور جنبی کے لئے قرآن کریم کی تلاوت کی اجازت ہے۔ جیسا کہ حضرت مولانا عبدالرحمن صاحب مبارکپوری رحمہ اللہ فرماتے ہیں: ”اعلم ان البخاری عقد بابا فی صحیحہ يدل علی انه قائل بجواز قراءة القرآن للجنب والحائضه“ (تحفة الاحوذی، ج: ۱ / ص: ۱۲۴)

امام بخاری رحمہ اللہ کی نظر میں کوئی صحیح روایت ایسی نہیں ہے جس میں جنبی اور حائضہ کو قراءت قرآن سے روکا گیا ہو گواس سلسلے میں متعدد روایات ہیں۔ اور بعض کی متعدد محدثین نے صحیح بھی کی ہے لیکن صحیح یہی ہے کہ کوئی صحیح روایت اس سلسلہ میں نہیں ہے جیسا کہ صاحب ایضاح البخاری نے جزء ۱۱/ص: ۹۳ پر تحریر فرمایا ہے۔ درج حسن تک کی روایات تو موجود ہیں، البتہ ان تمام روایات کا قدر مشترک یہی ہے کہ جنبی کو قراءت قرآن کی اجازت نہیں ہے۔ لیکن چونکہ امام بخاری رحمہ اللہ کی نظر میں کوئی روایت درج صحت تک پہنچی ہوئی نہیں ہے۔ اس لئے انہوں نے جنبی اور حائضہ کے لئے قراءت

قرآن کو جائز رکھا ہے۔ ائمہ فقہاء میں سے حضرت امام مالک رحمہ اللہ سے دو روایتیں ہیں۔ ایک میں جنبی اور حائضہ ہر دو کو قراءت کی اجازت ہے اور طبری ابن منذر اور بعض حضرات سے بھی یہ اجازت منقول ہے۔ حضرت مولانا مہار کپوری رحمہ اللہ فرماتے ہیں:

”تمسک البخاری ومن قال بالجواز كالطبري وابن المنذر وداود بعموم حديث ((كان يذکر الله علی کل احیانه))

لان الذکر اعم ان یکون بالقرآن او بغيره الخ“۔ (تحفة الاحوذی، ج: ۱/ ص: ۱۶۴)

یعنی امام بخاری رحمہ اللہ اور آپ کے علاوہ دیگر مجوزین نے حدیث ((یذکر الله علی کل احیانه)) ”نبی کریم ﷺ ہر حال میں اللہ کا ذکر فرماتے تھے۔“ سے استدلال کیا ہے۔ اس لئے کہ ذکر میں تلاوت قرآن بھی داخل ہے۔ مگر جمہور کا مذہب مختار یہی ہے کہ جنبی اور حائضہ کو قراءت قرآن جائز نہیں۔ تفصیل کے لئے تحفة الاحوذی کا مقام مذکورہ مطالعہ کیا جائے۔

صاحب ایضاح البخاری فرماتے ہیں کہ درحقیقت ان اختلافات کا بنیادی منشا اسلام کا وہ توسع ہے جس کے لئے نبی کریم ﷺ نے اپنی حیات میں بھی فرمایا تھا اور ایسے ہی اختلافات کے متعلق آپ نے خوش ہو کر پیشین گوئی کی تھی کہ میری امت کا اختلاف باعث رحمت ہوگا۔

(ایضاح البخاری ج ۲ ص ۳۲) (امت کا اختلاف باعث رحمت ہونے کی حدیث صحیح نہیں)

بَابُ الْإِسْتِحَاظَةِ باب: استحاضہ کے بیان میں

تشریح: استحاضہ عورت کے لئے ایک ایسی بیماری ہے جس میں اسے ہر وقت خون آتا رہتا ہے اس کے احکام بھی حیض کے احکام سے مختلف ہیں۔

۳۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: (۳۰۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے ہشام بن عروہ کے واسطے سے بیان کیا، انہوں نے اپنے والد سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، آپ نے بیان کیا کہ فاطمہ ابو حمیش کی بیٹی نے رسول کریم ﷺ سے کہا کہ یا رسول اللہ! میں تو پاک ہی نہیں ہوتی، تو کیا میں نماز بالکل چھوڑ دوں۔ رسول اللہ ﷺ نے فرمایا کہ ”یہ رگ کا خون ہے حیض نہیں اس لئے جب حیض کے دن (جن میں کبھی پہلے تمہیں عادتاً حیض آیا کرتا تھا) آئیں تو نماز چھوڑ دے اور جب اندازہ کے مطابق وہ دن گزر جائیں، تو خون دھو ڈال اور نماز پڑھ۔“

الدَّمَّ وَصَلَّى)). (راجع: ۲۲۸) [ابوداود: ۲۸۳،

نسائی: ۲۱۸، ۳۴۸]

تشریح: یعنی غسل کر کے، ایک روایت میں اتنا زیادہ ہے کہ ہر نماز کے لئے وضو کرتی رہو۔ مالکیہ اس عورت کے لئے جس کا خون جاری ہی رہے یا بواہر والوں کے لئے مجبوری کی بنا پر وضو نہ کرنے کے قائل ہیں۔

بَابُ غَسْلِ دَمِ الْحَيْضِ باب: حیض کا خون دھونے کے بیان میں

۳۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا (۳۰۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہمیں امام مالک نے ہشام بن عروہ کے واسطے سے، انہوں نے

فاطمہ بنت منذر سے، انہوں نے اسماء بنت ابی بکر صدیق رضی اللہ عنہا سے، انہوں نے کہا: ایک عورت نے رسول کریم ﷺ سے سوال کیا۔ اس نے پوچھا کہ یا رسول اللہ! آپ ایک ایسی عورت کے متعلق کیا فرماتے ہیں جس کے کپڑے پر حیض کا خون لگ گیا ہو۔ تو رسول اللہ ﷺ نے فرمایا کہ ”اگر کسی عورت کے کپڑے پر حیض کا خون لگ جائے تو چاہیے کہ اسے رگڑ ڈالے، اس کے بعد اسے پانی سے دھوئے، پھر اس کپڑے میں نماز پڑھ لے۔“

بَنَتْ الْمُنْذِرُ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصَّدِيقِ أَنَّهَا قَالَتْ: سَأَلْتُ أَمْرَأَةً رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ، كَيْفَ تَصْنَعُ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ: ((إِذَا أَصَابَ ثَوْبٌ إِحْدَاكُمُ الدَّمُ مِنَ الْحَيْضَةِ، فَلْتَقْرُضْهُ، ثُمَّ لَتَنْصَحْهُ بِمَاءٍ، ثُمَّ لَتُصَلِّي فِيهِ)).

[راجع: ۲۲۷]

(۳۰۸) ہم سے اصبح نے بیان کیا، انہوں نے کہا مجھ سے عبد اللہ بن وہب نے بیان کیا، انہوں نے کہا مجھ سے عمرو بن حارث نے عبد الرحمن بن قاسم کے واسطے سے بیان کیا، انہوں نے اپنے والد قاسم بن محمد سے بیان کیا، وہ حضرت عائشہ رضی اللہ عنہا سے کہ انہوں نے کہا: ہمیں حیض آتا تو کپڑے کو پاک کرتے وقت ہم خون کو مل دیتیں، پھر اس جگہ کو دھو لیتیں اور تمام کپڑوں پر پانی بہا دیتیں اور اسے پہن کر نماز پڑھ لیتیں۔

۳۰۸- حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ حَارِثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا تَحِيضُ، ثُمَّ تَقْتَرِصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طَهْرِهَا فَتَغْسِلُهُ، وَتَنْصَحُ عَلَى سَائِرِهِ، ثُمَّ تُصَلِّي فِيهِ.

[ابن ماجہ: ۶۳۰]

باب: مستحاضہ کا اعتکاف میں بیٹھنا

بَابُ إِعْتِكَافِ الْمُسْتَحَاضَةِ

(۳۰۹) ہم سے اسحاق بن شاہین ابوبشر واسطی نے بیان کیا، انہوں نے کہا ہم سے خالد بن عبد اللہ نے بیان کیا، انہوں نے خالد بن مہران سے، انہوں نے عکرمہ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ نبی ﷺ کے ساتھ آپ کی بعض ازواج نے اعتکاف کیا، حالانکہ وہ مستحاضہ تھیں اور انہیں خون آتا تھا۔ اس لئے خون کی وجہ سے طشت اکٹرا اپنے نیچے رکھ لیتیں۔ اور عکرمہ نے کہا کہ عائشہ رضی اللہ عنہا نے کسم کا پانی دیکھا تو فرمایا یہ تو ایسا ہی معلوم ہوتا ہے جیسے فلاں صاحبہ کو استحاضہ کا خون آتا تھا۔

۳۰۹- حَدَّثَنَا إِسْحَاقُ بْنُ شَاهِينَ أَبُو بَشِيرٍ الْوَاسِطِيُّ، قَالَ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اغْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاضَةٌ تَرَى الدَّمَ، فَرَبَّمَا وَضَعَتِ الطَّنْثُ تَحْتَهَا مِنَ الدَّمَ. وَزَعَمَ عِكْرَمَةُ أَنَّ عَائِشَةَ رَأَتْ مَاءَ الْعُضْفَرِ فَقَالَتْ: كَأَنَّ هَذَا شَيْءٌ كَانَتْ فَلَانَةٌ تَجِدُهُ [اطرافہ فی: ۳۱۰، ۳۱۱]

[۲۰۳۷] [ابوداؤد: ۲۴۷۶، ابن ماجہ: ۱۷۸۰]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث سے ثابت ہوا کہ مستحاضہ مسجد میں رہ سکتی ہے اور اس کا اعتکاف اور نماز درست ہے اور مسجد میں حدت کرنا بھی درست ہے جب کہ مسجد کے آلودہ ہونے کا ڈرنہ ہو اور جو مرد دائم الحدث ہو وہ بھی مستحاضہ کے حکم میں ہے یا جس کے کسی زخم سے خون جاری رہتا ہو۔

۳۱۰۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: اعْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةً مِنْ أَزْوَاجِهِ، فَكَانَتْ تَرَى الدَّمَ وَالْصُّفْرَةَ، وَالطَّنْطَنَ تَحْتَهَا، وَهِيَ تُصَلِّي. [راجع: ۳۰۹]

(۳۱۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یزید بن زریع نے خالد سے، وہ عکرمہ سے، وہ عائشہ رضی اللہ عنہا سے، انہوں نے کہا کہ رسول اللہ ﷺ کے ساتھ آپ کی ازواج میں سے ایک نے اعتکاف کیا۔ وہ خون اور زردی (نکلتے) دیکھتیں، طشت ان کے نیچے ہوتا اور نماز ادا کرتی تھیں۔

تشریح: یہ خون استحاضہ کی بیماری کا تھا جس میں عورتوں کے لئے نماز معاف نہیں ہے۔

۳۱۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ عَائِشَةَ، أَنَّ بَعْضَ أَهْمَاتِ الْمُؤْمِنِينَ اعْتَكَفَتْ وَهِيَ مُسْتَحَاضَةٌ. [راجع: ۳۰۹]

(۳۱۱) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے خالد کے واسطے سے بیان کیا، وہ عکرمہ سے وہ عائشہ رضی اللہ عنہا سے کہ بعض اہمات المؤمنین نے اعتکاف کیا حالانکہ وہ مستحاضہ تھیں۔ (اوپر والی روایت میں ان ہی کا ذکر ہے)۔

بَابُ: کیا عورت اسی کپڑے میں نماز پڑھ سکتی ہے جس میں اسے حیض آیا ہو؟

بَابُ: هَلْ تُصَلِّي الْمَرْأَةُ فِي ثَوْبٍ حَاضَتْ فِيهِ؟

۳۱۲۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: قَالَتْ عَائِشَةُ: مَا كَانَ لِإِحْدَانَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ، قَالَتْ: بِرَيْقِهَا فَمَصَعَتْهُ بِظَفْرِهَا. [ابوداؤد: ۳۵۸]

(۳۱۲) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن نافع نے بیان کیا، انہوں نے عبد اللہ بن ابی نجیح سے، انہوں نے مجاہد سے کہ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ ہمارے پاس صرف ایک کپڑا ہوتا تھا، جسے ہم حیض کے وقت پہنتی تھیں۔ جب اس میں خون لگ جاتا تو اس پر تھوک ڈال لیتیں اور پھر اسے ناخنوں سے مسل دیتیں۔

بَابُ: عورت حیض کے غسل میں خوشبو استعمال کرے

بَابُ الطِّيبِ لِلْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ

۳۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: كُنَّا نَنْهَى أَنْ نُجِدَّ عَلَى مَيْبٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرٍ، وَلَا نَكْتَجِلُ، وَلَا نَتَطَيَّبُ وَلَا نَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ غَضَبٍ، وَقَدْ

(۳۱۳) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، انہوں نے کہا ہم سے حماد بن زید نے ایوب سختیانی سے، انہوں نے حفصہ سے، وہ ام عطیہ رضی اللہ عنہا سے، آپ نے فرمایا کہ ہمیں کسی میت پر تین دن سے زیادہ سوگ کرنے سے منع کیا جاتا تھا۔ لیکن شوہر کی موت پر چار مہینے دس دن کے سوگ کا حکم تھا۔ ان دنوں میں ہم نہ سرمہ لگاتیں نہ خوشبو اور عصب (یعنی کی مٹی) نہیں ایک چادر جو رنگین بھی ہوتی تھی (کے علاوہ کوئی رنگین کپڑا ہم استعمال نہیں

کرتی تھیں اور ہمیں (عدت کے دنوں میں) حیض کے غسل کے بعد کست اظفار استعمال کرنے کی اجازت تھی اور ہمیں جنازہ کے پیچھے چلنے سے منع کیا جاتا تھا۔ اس حدیث کو ہشام بن حسان نے حفصہ سے، انہوں نے ام عطیہ سے، انہوں نے نبی کریم ﷺ سے روایت کیا ہے۔

رُخِصَ لَنَا عِنْدَ الطَّهْرِ إِذَا اغْتَسَلْتَ إِحْدَانَا مِنْ مَجْبِضِهَا فِي بُدْءِ مَنْ كُنْتَ أَظْفَارَ، وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ، رَوَاهُ هِشَامُ بْنُ حَسَّانٍ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةٍ عَنِ النَّبِيِّ ﷺ.

[اطرافہ فی: ۱۲۷۸، ۱۲۷۹، ۵۳۴۰، ۵۳۴۱، ۵۳۴۲، ۵۳۴۳] [مسلم: ۳۷۴۰، ۳۷۴۱، ۳۷۴۲، ۳۷۴۳] [ابوداؤد: ۲۳۰۲، ۲۳۰۳؛ نسائی: ۳۵۳۶؛ ابن ماجہ: ۱۵۷۷، ۲۰۸۷]

تشریح: عورت جب حیض کا غسل کرے تو مقام مخصوص پر بدبو کو دور کرنے کے لئے ضرور کچھ خوشبو کا استعمال کرے، اس کی یہاں تک تاکید ہے کہ سوگ والی عورت کو بھی اس کی اجازت دی گئی بشرطیکہ وہ احرام میں نہ ہو۔ کست یا اظفار کست عود کو کہتے ہیں۔ بعض نے اظفار سے وہ شہر مراد لیا ہے جو یمن میں تھا وہاں سے عود ہندی عربی ممالک میں آیا کرتا تھا۔ ہشام کی روایت خود امام بخاری رحمہ اللہ نے کتاب الطلاق میں بھی نقل کی ہے۔

باب: اس بارے میں کہ حیض سے پاک ہونے کے بعد عورت کو اپنے بدن کو نہاتے وقت ملنا چاہیے اور یہ کہ عورت کیسے غسل کرے، اور مشک میں بسا ہوا کپڑا لے کر خون لگی ہوئی جگہوں پر اسے پھیرے

بَابُ ذَلِكَ الْمَرْأَةِ نَفْسَهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ وَكَيْفَ تَغْتَسِلُ، وَتَأْخُذُ فِرْصَةً مُمْسَكَةً فَتَتَّبِعُ بِهَا أَثَرَ الدَّمِ

(۳۱۳) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے منصور بن صفیہ سے، انہوں نے اپنی ماں صفیہ بنت شیبہ سے، وہ حضرت عائشہ رضی اللہ عنہا سے کہ آپ نے فرمایا کہ ایک انصاریہ عورت نے رسول اللہ ﷺ سے پوچھا کہ میں حیض کا غسل کیسے کروں۔ آپ ﷺ نے فرمایا کہ ”مشک میں بسا ہوا کپڑا لے کر اس سے پاکی حاصل کر۔“ اس نے پوچھا: اس سے کس طرح پاکی حاصل کروں؟ آپ نے فرمایا: ”اس سے پاکی حاصل کر۔“ اس نے دوبارہ پوچھا کہ کس طرح؟ آپ نے فرمایا: ”سبحان اللہ! پاکی حاصل کر۔“ پھر میں نے اسے اپنی طرف کھینچ لیا اور کہا کہ اسے خون لگی ہوئی جگہوں پر پھیر لیا کر۔

۳۱۴۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّ امْرَأَةً، سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ؟ فَأَمَرَهَا كَيْفَ تَتَغَسَّلُ، قَالَ: ((خُذِي فِرْصَةً مِنْ مَسْكِ فَطَهَّرِي بِهَا)). قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: ((تَطَهَّرِي بِهَا)). قَالَتْ: كَيْفَ؟ قَالَ: ((سُبْحَانَ اللَّهِ! تَطَهَّرِي)). فَاجْتَبِذْتُهَا إِلَيَّ فَقُلْتُ: تَتَّبِعِي بِهَا أَثَرَ الدَّمِ. [طرفہ فی: ۳۱۵، ۷۳۵۷] [مسلم: ۷۴۸، ۷۴۹، ۷۵۰، ۷۵۱، ۷۵۲، ۷۵۳، ۷۵۴، ۷۵۵، ۷۵۶، ۷۵۷، ۷۵۸، ۷۵۹، ۷۶۰، ۷۶۱، ۷۶۲، ۷۶۳، ۷۶۴، ۷۶۵، ۷۶۶، ۷۶۷، ۷۶۸، ۷۶۹، ۷۷۰، ۷۷۱، ۷۷۲، ۷۷۳، ۷۷۴، ۷۷۵، ۷۷۶، ۷۷۷، ۷۷۸، ۷۷۹، ۷۸۰، ۷۸۱، ۷۸۲، ۷۸۳، ۷۸۴، ۷۸۵، ۷۸۶، ۷۸۷، ۷۸۸، ۷۸۹، ۷۹۰، ۷۹۱، ۷۹۲، ۷۹۳، ۷۹۴، ۷۹۵، ۷۹۶، ۷۹۷، ۷۹۸، ۷۹۹، ۸۰۰، ۸۰۱، ۸۰۲، ۸۰۳، ۸۰۴، ۸۰۵، ۸۰۶، ۸۰۷، ۸۰۸، ۸۰۹، ۸۱۰، ۸۱۱، ۸۱۲، ۸۱۳، ۸۱۴، ۸۱۵، ۸۱۶، ۸۱۷، ۸۱۸، ۸۱۹، ۸۲۰، ۸۲۱، ۸۲۲، ۸۲۳، ۸۲۴، ۸۲۵، ۸۲۶، ۸۲۷، ۸۲۸، ۸۲۹، ۸۳۰، ۸۳۱، ۸۳۲، ۸۳۳، ۸۳۴، ۸۳۵، ۸۳۶، ۸۳۷، ۸۳۸، ۸۳۹، ۸۴۰، ۸۴۱، ۸۴۲، ۸۴۳، ۸۴۴، ۸۴۵، ۸۴۶، ۸۴۷، ۸۴۸، ۸۴۹، ۸۵۰، ۸۵۱، ۸۵۲، ۸۵۳، ۸۵۴، ۸۵۵، ۸۵۶، ۸۵۷، ۸۵۸، ۸۵۹، ۸۶۰، ۸۶۱، ۸۶۲، ۸۶۳، ۸۶۴، ۸۶۵، ۸۶۶، ۸۶۷، ۸۶۸، ۸۶۹، ۸۷۰، ۸۷۱، ۸۷۲، ۸۷۳، ۸۷۴، ۸۷۵، ۸۷۶، ۸۷۷، ۸۷۸، ۸۷۹، ۸۸۰، ۸۸۱، ۸۸۲، ۸۸۳، ۸۸۴، ۸۸۵، ۸۸۶، ۸۸۷، ۸۸۸، ۸۸۹، ۸۹۰، ۸۹۱، ۸۹۲، ۸۹۳، ۸۹۴، ۸۹۵، ۸۹۶، ۸۹۷، ۸۹۸، ۸۹۹، ۹۰۰، ۹۰۱، ۹۰۲، ۹۰۳، ۹۰۴، ۹۰۵، ۹۰۶، ۹۰۷، ۹۰۸، ۹۰۹، ۹۱۰، ۹۱۱، ۹۱۲، ۹۱۳، ۹۱۴، ۹۱۵، ۹۱۶، ۹۱۷، ۹۱۸، ۹۱۹، ۹۲۰، ۹۲۱، ۹۲۲، ۹۲۳، ۹۲۴، ۹۲۵، ۹۲۶، ۹۲۷، ۹۲۸، ۹۲۹، ۹۳۰، ۹۳۱، ۹۳۲، ۹۳۳، ۹۳۴، ۹۳۵، ۹۳۶، ۹۳۷، ۹۳۸، ۹۳۹، ۹۴۰، ۹۴۱، 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خوشبو کا پھایہ لینا مذکور ہے۔ تعجب کے وقت سبحان اللہ کہنا بھی اس سے ثابت ہوا۔ عورتوں سے شرم کی بات اشارہ کنایہ سے کہنا، عورتوں کے لئے مردوں سے دین کی باتیں پوچھنا یہ جملہ امور اس سے ثابت ہوئے، قالہ الحافظ۔

باب: حیض کا غسل کیونکر ہو؟

بَابُ غُسْلِ الْمَحِيضِ

(۳۱۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہیب بن خالد نے، کہا ہم سے منصور بن عبد الرحمن نے اپنی والدہ صفیہ سے، وہ عائشہ سے کہ انصاریہ عورت نے رسول اللہ ﷺ سے پوچھا کہ میں حیض کا غسل کیسے کروں۔ آپ نے فرمایا کہ ”ایک مشک میں بسا ہوا کپڑا لے اور پاکی حاصل کر۔“ یہ آپ نے تین دفعہ فرمایا۔ پھر نبی ﷺ شرمائے اور آپ نے اپنا چہرہ مبارک پھیر لیا، یا فرمایا کہ ”اس سے پاکی حاصل کر۔“ پھر میں نے اسے پکڑ کر کھینچ لیا اور نبی کریم ﷺ جو بات کہنا چاہتے تھے وہ میں نے اسے سمجھا۔

باب: عورت کا حیض کے غسل کے بعد کنگھی کرنا

جائز ہے

(۳۱۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے، کہا ہم سے ابن شہاب زہری نے عروہ کے واسطے سے کہ حضرت عائشہ رضی اللہ عنہا نے بتلایا کہ میں نے نبی کریم ﷺ کے ساتھ حجۃ الوداع کیا، میں تمتع کرنے والوں میں تھی اور ہدی (یعنی قربانی کا جانور) اپنے ساتھ نہیں لے گئی تھی۔ حضرت عائشہ رضی اللہ عنہا نے اپنے متعلق بتایا کہ پھر وہ حائضہ ہو گئیں اور عرہ کی رات آگئی اور ابھی تک وہ پاک نہیں ہوئی تھیں۔ اس لئے انہوں نے رسول اللہ ﷺ سے کہا کہ حضور آج عرفہ کی رات ہے اور میں عمرہ کی نیت کر چکی تھی، رسول اللہ ﷺ نے فرمایا کہ ”اپنے سر کو کھول ڈال اور کنگھی کر اور عمرہ کو چھوڑ دے میں نے ایسا ہی کیا۔ پھر میں نے حج پورا کر لیا۔ اور لیلۃ الحصبہ میں عبد الرحمن بن ابوبکر کو نبی ﷺ نے حکم دیا۔ وہ مجھے اس عمرہ کے بدلہ میں جس کی نیت میں نے کی تھی تمتع سے (دوسرا) عمرہ کرا لائے۔

۳۱۵۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً، مِنَ الْأَنْصَارِ قَالَتْ لِلنَّبِيِّ ﷺ: كَيْفَ أَغْتَسِلُ مِنَ الْمَحِيضِ؟ قَالَ: ((حُدِّيْ فِرْصَةً مُمَسَّكَةً، وَتَوَضَّئِي ثَلَاثًا)). ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَحْبَا فَأَعْرَضَ بَوَجهِهِ أَوْ قَالَ: ((تَوَضَّئِي بِهَا)) فَأَخَذَتْهَا، فَجَذَبَتْهَا فَأَخْبَرَتْهَا بِمَا يُرِيدُ النَّبِيُّ ﷺ. [راجع: ۳۱۴]

بَابُ امْتِشَاطِ الْمَرْأَةِ عِنْدَ غُسْلِهَا

مِنْ الْمَحِيضِ

۳۱۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، قَالَتْ: أَهْلَكْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَكُنْتُ مِمَّنْ تَمَتَّعَ، وَلَمْ يَسَقِ الْهَدْيَ، فَزَعَمَتْ أَنَّهَا حَاضَتْ، وَلَمْ تَطْهَرْ حَتَّى دَخَلْتُ لَيْلَةَ عَرَفَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! هَذِهِ لَيْلَةُ يَوْمِ عَرَفَةَ، وَإِنَّمَا كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقَالَ: لَهَا رَسُولُ اللَّهِ ﷺ: ((انْقِضِي رَأْسِكَ، وَامْتِشِطِي، وَأَمْسِكِي عَنْ عُمْرَتِكَ)). فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ أَمَرَ عَبْدُ الرَّحْمَنِ لَيْلَةَ الْحَضْبَةِ فَأَعْمَرَنِي مِنَ التَّنْعِيمِ مَكَانَ عُمْرَتِي الَّتِي نَسَكْتُ. [راجع: ۲۹۴]

تشریح: تتبع اسے کہتے ہیں کہ آدی میقات میں پہنچ کر صرف عمرہ کا احرام باندھے پھر یکہ پہنچ کر عمرہ کر کے احرام کھول دے۔ اس کے بعد آٹھویں ذی الحجہ کو حج کا احرام باندھے۔ ترجمہ باب اس طرح نکلا کہ جب احرام کے غسل کے لئے نکلیں گے کہنا شروع ہوا تو حیض کے غسل کے لئے بطریق اولیٰ ہوگا۔ تعمیم کہہ سکتے ہیں کہ میل دور حرم سے قریب ہے۔ روایت میں لیلۃ الحبہ کا تذکرہ ہے اس سے مراد وہ رات ہے جس میں منی سے حج سے فارغ ہو کر لوٹتے ہیں اور وادی محبہ میں آ کر ٹھہرتے ہیں، یہ ذی الحجہ کی تیرہویں یا چودھویں شب ہوتی ہے، اسی کو لیلۃ الحبہ کہتے ہیں۔

حافظ ابن حجر رحمہ اللہ اور دیگر شارحین نے مقصد ترجمہ کے سلسلہ میں کہا ہے کہ آیا حائضہ حج کا احرام باندھ سکتی ہے یا نہیں، پھر روایت سے اس کا تجواز ثابت کیا ہے۔ گویا یہی درست ہے مگر ظاہری الفاظ سے معنی یہ ہیں کہ حائضہ کس حالت کے ساتھ احرام باندھے یعنی غسل کر کے احرام باندھے یا بغیر غسل ہی، سو دوسری روایت میں غسل کا ذکر موجود ہے اگرچہ پاکی حاصل نہ ہوگی، مگر غسل احرام سنت ہے۔ اس پر عمل ہو جائے گا۔

بَابُ نَقْضِ الْمَرَأَةِ شَعْرَهَا عِنْدَ غُسْلِ الْمَحِيضِ

باب: حیض کے غسل کے وقت عورت کا اپنے بالوں کو کھولنے کے بیان میں

۳۱۷۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مُوَافِقِينَ لِهَلَالِ ذِي الْحِجَّةِ، قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَحَبَّ أَنْ يَهْلَ بِعُمْرَةٍ فَلْيَهْلْ، فَإِنِّي لَوَلَا أَنِّي أَهْدِيْتُ لَا خَلَلْتُ بِعُمْرَةٍ)). فَأَهْلَ بَعْضُهُمْ بِعُمْرَةٍ، وَأَهْلَ بَعْضُهُمْ بِحَجٍّ، وَكُنْتُ أَنَا مِمَّنْ أَهْلَ بِعُمْرَةٍ، فَأَذْرَكْنِي يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ، فَشَكَّوْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((دَعِي عُمْرَتَكَ، وَانْقِضِي رَأْسَكَ وَامْتَشِطِي وَأَهْلِي بِحَجٍّ)). فَفَعَلْتُ، حَتَّى إِذَا كَانَ لَيْلَةُ الْحَضِيَةِ أَرْسَلَ مَعِيَ أَخِي عَبْدَ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَخَرَجْتُ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. قَالَ هِشَامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَذِي وَلَا صَوْمٌ وَلَا صَدَقَةٌ [راجع: ۲۹۴]

(۳۱۷) ہم سے عبید بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابو اسامہ حماد نے ہشام بن عروہ کے واسطے سے بیان کیا، انہوں نے اپنے والد سے، انہوں نے عائشہ رضی اللہ عنہا سے کہ انہوں نے فرمایا ہم ذی الحجہ کا چاند دیکھتے ہی نکلے۔ رسول کریم ﷺ نے فرمایا کہ ”جس کا دل چاہے تو اسے عمرہ کا احرام باندھ لینا چاہیے۔ کیونکہ اگر میں ہدی ساتھ نہ لاتا تو میں بھی عمرہ کا احرام باندھتا۔“ اس پر بعض صحابہ نے عمرہ کا احرام باندھا اور بعض نے حج کا۔ میں بھی ان لوگوں میں سے تھی جنہوں نے عمرہ کا احرام باندھا تھا۔ مگر عرفہ کا دن آ گیا اور میں حیض کی حالت میں تھی۔ میں نے نبی کریم ﷺ سے اس کے متعلق شکایت کی تو آپ نے فرمایا کہ ”عمرہ چھوڑ اور اپنا سر کھول اور کنگھی کر اور حج کا احرام باندھ لے۔“ میں نے ایسا ہی کیا۔ یہاں تک کہ جب صبح کی رات آئی تو رسول اللہ ﷺ نے میرے ساتھ میرے بھائی عبدالرحمن بن ابی بکر کو بھیجا۔ میں تعیم گئی اور وہاں سے اپنے عمرہ کے بدلے دوسرے عمرہ کا احرام باندھا۔ ہشام نے کہا کہ ان میں سے کسی بات کی وجہ سے بھی نہ ہدی واجب ہوئی اور نہ روزہ اور نہ صدقہ (تعیم حدرم سے قریب تین میل دور ایک مقام کا نام ہے)۔

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿مُحَلِّقَةٍ وَغَيْرِ مُحَلِّقَةٍ﴾ [الحج: ۵]

باب: اللہ عزوجل کے قول: ”کامل الخلقۃ اور ناقص الخلقۃ“ کے بیان میں

(۳۱۸) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے حماد بن زید نے عبید اللہ بن ابی بکیر کے واسطے سے، وہ انس بن مالک رضی اللہ عنہ سے، وہ نبی کریم ﷺ سے کہ آپ نے فرمایا کہ ”رم مادر میں اللہ تعالیٰ نے ایک فرشتہ مقرر کیا ہے۔ وہ کہتا ہے: اے رب اب یہ نطفہ ہے، اے رب اب یہ علقہ ہو گیا ہے، اے رب اب یہ مضغہ ہو گیا ہے۔ پھر جب اللہ چاہتا ہے کہ اس کی خلقت پوری کرے تو کہتا ہے کہ مذکر یا مؤنث، بد بخت یا نیک بخت، رودی کتنی مقدر ہے اور عمر کتنی۔ پس ماں کے پیٹ ہی میں یہ تمام باتیں فرشتہ لکھ دیتا ہے۔“

۳۱۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى وَكَلَّ بِالرَّحِمِ مَلَكَ يَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَفْضِيَ خَلْقَهُ قَالَ: أَذْكَرٌ أَمْ أُنْثَى؟ شَقِيٌّ أَمْ سَعِيدٌ؟ لَمَّا الرُّزْقُ وَمَا الْأَجَلُ؟ قَالَ: فَيُكْتُبُ فِي بَطْنِ أُمِّهِ»۔ [طرفاء فی: ۳۳۳، ۶۵۹۵]

[مسلم: ۶۷۳۰]

تشریح: اس باب کے انعقاد سے امام بخاری رحمہ اللہ کا مقصد یہ معلوم ہوتا ہے کہ حاملہ کو جو خون آجائے وہ حیض نہیں ہے کیونکہ اگر حمل پورا ہے تو رحم اس میں مشغول ہوگا اور جو خون نکلا ہے وہ غذا کا باقی ماندہ ہے۔ اگر ناقص ہے تو رحم نے تلی ہوئی کال دی ہے تو وہ بچہ کا حصہ کہا جائے گا حیض نہ ہوگا۔ ابن نمیر نے کہا کہ امام بخاری رحمہ اللہ نے باب کی حدیث سے یہ دلیل لی ہے کہ حاملہ کا خون حیض نہیں ہے کیونکہ وہاں ایک فرشتہ مقرر کیا جاتا ہے اور وہ نجاست کے مقام پر نہیں جاتا۔ ابن نمیر کے اس استدلال کو ضعیف کیا گیا ہے۔ احناف اور حنبلاہ اور اکثر حضرات کا مذہب یہ ہے کہ حالت حمل میں آنے والا خون بیماری مانا جائے گا حیض نہ ہوگا۔ امام بخاری رحمہ اللہ بھی یہی ثابت فرما رہے ہیں۔ اسی مقصد کے تحت آپ نے عنوان مخلقة وغیرہ اختیار فرمایا ہے۔ روایت مذکورہ اسی طرف مشیر ہے، پوری آیت سورہ حج میں ہے۔

باب: اس بارے میں کہ حیض والی عورت حج اور

بَاب: كَيْفَ تَهْلُ الْحَائِضُ

عمرہ کا احرام کس طرح باندھے؟

بِالْحَجِّ وَالْعُمْرَةِ؟

(۳۱۹) ہم سے یحییٰ بن بکر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، انہوں نے عقیل بن خالد سے، انہوں نے ابن شہاب سے، انہوں نے عروہ بن زبیر سے، انہوں نے عائشہ رضی اللہ عنہا سے، انہوں نے کہا: ہم نبی کریم ﷺ کے ساتھ حجۃ الوداع کے سفر میں نکلے، ہم میں سے بعض نے عمرہ کا احرام باندھا اور بعض نے حج کا، پھر ہم مکہ آئے اور رسول اللہ ﷺ نے فرمایا کہ ”جس نے عمرہ کا احرام باندھا ہو اور ہدی ساتھ نہ لایا ہو تو وہ حلال ہو جائے، اور جس نے عمرہ کا احرام باندھا ہو اور وہ ہدی بھی ساتھ لایا ہو تو وہ ہدی کی قربانی سے پہلے حلال نہ ہوگا اور جس نے حج کا احرام باندھا ہو تو اسے حج پورا کرنا چاہیے۔ عائشہ رضی اللہ عنہا نے کہا کہ میں حاکمہ ہو گئی اور عرفہ کا دن آ گیا۔ میں نے صرف عمرہ کا احرام باندھا تھا مجھے

۳۱۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلَهُ حِلٌّ، وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلَا يَحِلُّ حَتَّى يَحِلَّ بِنَحْرِ هَدْيِهِ، وَمَنْ أَهَلَ بِحَجٍّ فَلَيْتُمْ حَجَّهُ»۔ قَالَتْ: فَحَضَبْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمَ عَرَفَةَ، وَلَمْ أَهْلِلْ

نبی کریم ﷺ نے حکم دیا کہ میں اپنا سر کھول لوں، کنگھا کر لوں اور حج کا احرام باندھ لوں اور عمرہ چھوڑ دوں، میں نے ایسا ہی کیا اور اپنا حج پورا کر لیا۔ پھر میرے ساتھ آپ ﷺ نے عبدالرحمن بن ابی بکر کو بھیجا اور مجھ سے فرمایا کہ میں اپنے چھوٹے ہوئے عمرہ کے عوض تنعیم سے دوسرا عمرہ کروں۔

إِلَّا بِعُمْرَةٍ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَتَقَضَّ رَأْسِي وَأَمْتَشِطُ، وَأَهْلُ بِالْحَجِّ، وَأَتْرُكَ الْعُمْرَةَ، فَفَعَلْتُ ذَلِكَ حَتَّى قَضَيْتُ حَجِّي، فَبَعَثَ مَعِيَ عَبْدَ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَأَمَرَنِي أَنْ أَغْتِمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيمِ. [راجع: ۲۹۴]

[۲۹۴] [مسلم: ۲۹۱۱]

باب: اس بارے میں کہ حیض کا آنا اور اس کا ختم ہونا کیونکر ہے؟

بَابُ إِقْبَالِ الْمَحِيضِ وَإِدْبَارِهِ

عورتیں حضرت عائشہ رضی اللہ عنہا کی خدمت میں ڈبیا بھیجتی تھیں جس میں کرسف ہوتا۔ اس میں زردی ہوتی تھی۔ حضرت عائشہ رضی اللہ عنہا فرماتیں کہ جلدی نہ کرو یہاں تک کہ صاف سفیدی دیکھ لو۔ اس سے ان کی مراد حیض سے پاکی ہوتی تھی۔ حضرت زید بن ثابت رضی اللہ عنہ کی صاحبزادی کو معلوم ہوا کہ عورتیں رات کی تاریکی میں چراغ منگا کر پاکی ہونے کو دیکھتی ہیں تو آپ نے فرمایا کہ عورتیں ایسا نہیں کرتی تھیں۔ انہوں نے (عورتوں کے اس کام کو) معیوب سمجھا۔

وَكُنَّ نِسَاءً يَبْعَثْنَ إِلَى عَائِشَةَ بِالذُّرَجَةِ فِيهَا الْكُرْسُفُ، فِيهِ الصُّفْرَةُ، فَقُولْنَ: لَا تَعْجَلْنَ حَتَّى تَرَيْنَ الْقَصَّةَ الْبَيْضَاءَ، تُرِيدُ بِذَلِكَ الطُّهْرَ مِنَ الْحَيْضَةِ، وَبَلَغَ بِنْتُ زَيْدِ بْنِ ثَابِتٍ أَنَّ نِسَاءً يَدْعُونَ بِالْمَصَابِيحِ مِنْ جَوْفِ اللَّيْلِ، يَنْظُرْنَ إِلَى الطُّهْرِ فَقَالَتْ: مَا كَانَ النَّسَاءُ يَصْنَعْنَ هَذَا. وَعَابَتْ عَلَيْهِنَّ.

تشریح: کیونکہ شریعت میں آسانی ہے۔ فقہانے استحاضہ کے مسائل میں بڑی باریکیاں نکالی ہیں مگر صحیح مسئلہ یہی ہے کہ عورت کو پہلے خون کا رنگ دیکھ لینا چاہیے۔ حیض کا خون کالا ہوتا ہے اور پچھانا جاتا ہے۔ عورتوں کو اپنی حیض کی عادت کا بھی اندازہ کر لینا چاہیے۔ اگر رنگ اور عادت دونوں سے تمیز نہ ہو سکے تو چھ یا سات دن حیض کے مقرر کر لے۔ کیونکہ اکثر مدت حیض یہی ہے اس میں نماز ترک کر دے۔ جس پر جملہ مسلمانوں کا اتفاق ہے۔ مگر خوارج اس سے اختلاف کرتے ہیں جو غلط ہے۔

(۳۲۰) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے ہشام بن عروہ سے، وہ اپنے باپ سے، وہ حضرت عائشہ رضی اللہ عنہا سے کہ فاطمہ بنت ابی حیش کو استحاضہ کا خون آیا کرتا تھا۔ تو انہوں نے نبی کریم ﷺ سے اس کے متعلق پوچھا۔ آپ نے فرمایا کہ ”یہ رگ کا خون ہے اور حیض نہیں ہے۔ اس لئے جب حیض کے دن آئیں تو نماز چھوڑ دیا کر اور جب حیض کے دن گزر جائیں تو غسل کر کے نماز پڑھ لیا کر۔“

۳۲۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حَبِشٍ، كَانَتْ تُسْتَحَاضُ، فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ: ((ذَلِكَ عَرُوقٌ، وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فِدْعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَأَغْتَسِلِي وَصَلِّي)). [راجع: ۲۲۸]

باب: حائضہ عورت نماز قضا نہ کرے

بَابُ لَا تَقْضِي الْحَائِضُ الصَّلَاةَ

وَقَالَ: جَابِرُ بْنُ عَبْدِ اللَّهِ وَأَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ ((تَدْعُ الصَّلَاةَ)).
اور جابر بن عبد اللہ اور ابو سعید رضی اللہ عنہما نبی کریم ﷺ سے روایت کرتے ہیں کہ ”حائضہ نماز چھوڑ دے۔“

۳۲۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنِي مُعَاذَةُ، أَنَّ امْرَأَةً، قَالَتْ: لِعَائِشَةَ أَتَجِزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَّرَتْ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحْيِضُ مَعَ النَّبِيِّ ﷺ فَلَا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلَا نَفْعَلُهُ. [مسلم: ۷۶۱، ۷۶۲، ۷۶۳؛ ابوداود: ۲۶۶۲، ۲۶۶۳؛ ترمذی: ۱۳۰؛ نسائی: ۳۸۰، ۲۳۱۷؛ ابن ماجہ: ۶۳۱]

(۳۲۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ہم سے ہمام [بن یحییٰ] نے، کہا ہم سے قتادہ نے، کہا مجھ سے معاذہ بنت عبد اللہ نے کہ ایک عورت نے عائشہ رضی اللہ عنہا سے پوچھا کہ جس زمانہ میں ہم پاک رہتے ہیں۔ (حیض سے) کیا ہمارے لئے اسی زمانہ کی نماز کافی ہے۔ اس پر عائشہ رضی اللہ عنہا نے فرمایا کہ کیا تم حروریہ ہو؟ ہم نبی کریم ﷺ کے زمانہ میں حائضہ ہوتی تھیں اور آپ ہمیں نماز کا حکم نہیں دیتے تھے۔ یا حضرت عائشہ رضی اللہ عنہا نے یہ فرمایا کہ ہم نماز نہیں پڑھتی تھیں۔

تشریح: حضرت مولانا عبد الرحمن صاحب مبارکپوری رحمہ اللہ فرماتے ہیں:

”الحروری منسوب الى حرورا بفتح الحاء وضم الراء المهملتين وبعد الواو الساكنة راء ايضا بلدة على ميلين من الكوفة و يقال من يعتقد مذهب الخوارج حرورى لان اول فرقة خرجوا على بالبلدة المذكورة فاشتهروا بالنسبة اليها وهم فرق كثيرة لكن من اصولهم المتفق عليها بينهم الاخذ بما دل عليه القرآن وردما زاد عليه من الحديث مطلقا“
(تحفة الاحوذى، ج: ۱ / ص: ۱۲۳)

یعنی حروری حروراء گاؤں کی طرف نسبت ہے جو کوفہ سے دو میل کے فاصلہ پر تھا۔ یہاں پر سب سے پہلے وہ فرقہ پیدا ہوا جس نے حضرت علی رضی اللہ عنہ کے خلاف بغاوت کا جھنڈا بلند کیا۔ یہ خارجی کہلائے، جن کے کئی فرقے ہیں مگر یہ اصول ان سب میں متفق ہے کہ صرف قرآن کو لیا جائے اور حدیث کو مطلقاً رد کر دیا جائے گا۔

چونکہ حائضہ پر فرض نماز کا معاف ہو جانا صرف حدیث سے ثابت ہے۔ قرآن میں اس کا ذکر نہیں ہے۔ اس لئے مخاطب کے اس مسئلہ کی تحقیق کرنے پر حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ کیا تم حروری تو نہیں ہو؟ جو اس مسئلہ کے متعلق تم کو تامل ہے۔

بَابُ النَّوْمِ مَعَ الْحَائِضِ وَهِيَ فِي ثِيَابِهَا

باب: حائضہ عورت کے ساتھ سونا جب کہ وہ حیض کے کپڑوں میں ہو

۳۲۲۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ قَالَتْ: حِضْتُ وَأَنَا مَعَ النَّبِيِّ ﷺ فِي الْخِمِيلَةِ فَانْسَلَّتْ فَخَرَجْتُ مِنْهَا، فَأَخَذْتُ ثِيَابَ

(۳۲۲) ہم سے سعد بن حفص نے بیان کیا، انہوں نے کہا ہم سے شیبان نحوی نے بیان کیا، انہوں نے یحییٰ بن ابی کثیر سے، انہوں نے ابو سلمہ سے، انہوں نے زینب بنت ابی سلمہ سے، انہوں نے بیان کیا کہ ام سلمہ رضی اللہ عنہا نے فرمایا کہ میں نبی کریم ﷺ کے ساتھ چادر میں لیٹی ہوئی تھی کہ مجھے حیض آ گیا، اس لئے میں چپکے سے نکل آئی اور اپنے حیض کے کپڑے پہن لئے۔

رسول کریم ﷺ نے فرمایا: ”کیا تمہیں حیض آگیا ہے؟“ میں نے کہا: جی ہاں! پھر مجھے آپ نے بلالیا اور اپنے ساتھ چادر میں داخل کر لیا۔ نسیب نے کہا کہ مجھ سے ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ روزے سے ہوتے اور اسی حالت میں ان کا پوسہ لیتے۔ اور میں نے اور نبی کریم ﷺ نے ایک ہی برتن میں جنابت کا غسل کیا۔

حَيْضَتِي فَلَبِسْتُهَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَلَيْسَتْ؟)) قُلْتُ: نَعَمْ، فَذَعَانِي فَأَذْخَلَنِي مَعَهُ فِي الْحَبِيلَةِ. قَالَتْ: وَحَدَّثَنِي أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ، وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيَّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

[راجع: ۲۹۸]

باب: اس بارے میں کہ جس نے (اپنی عورت کے لئے) حیض کے لئے پاکی مین پہنے جانے والے کپڑوں کے علاوہ کپڑے بنائے

بَابُ مَنِ اتَّخَذَ ثِيَابَ الْحَيْضِ سِوَى ثِيَابِ الطُّهْرِ

(۳۲۳) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام نے یحییٰ بن ابی کثیر سے، وہ ابوسلمہ سے، وہ نسیب بنت ابی سلمہ سے، وہ ام سلمہ رضی اللہ عنہا سے، انہوں نے بتلایا کہ میں نبی کریم ﷺ کے ساتھ ایک چادر میں لیٹی ہوئی تھی کہ مجھے حیض آگیا، میں چپکے سے چلی گئی اور حیض کے کپڑے بدل لئے، آپ نے پوچھا: ”کیا تمہیں حیض آگیا ہے؟“ میں نے کہا: جی ہاں! پھر مجھے آپ نے بلالیا اور میں آپ کے ساتھ چادر میں لیٹ گئی۔

۳۲۳۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ نَسِيبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضْطَجِعَةٌ فِي حَبِيلَةٍ حَيْضْتُ، فَاسْتَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ: ((أَلَيْسَتْ؟)) قُلْتُ: نَعَمْ، فَذَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْحَبِيلَةِ. [راجع: ۲۹۸]

تشریح: معلوم ہوا کہ حیض کے لئے عورت کو علیحدہ کپڑے بنانے مناسب ہیں اور طہر کے لئے علیحدہ تاکہ ان کو سہولت ہو سکے، یہ اسراف میں داخل نہیں۔

باب: عیدین میں اور مسلمانوں کے ساتھ دعا میں حائضہ عورتیں بھی شریک ہوں اور یہ عورتیں نماز کی جگہ سے ایک طرف ہو کر رہیں

بَابُ شُهُودِ الْحَائِضِ الْعِيدَيْنِ وَدَعْوَةِ الْمُسْلِمِينَ، وَيَعْتَزِلْنَ الْمُصَلِّي

(۳۲۴) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے عبدالوہاب نے ایوب سختیانی سے، وہ طحطہ بنت سیرین سے، انہوں نے فرمایا کہ ہم اپنی کنواری جوان بچیوں کو عید گاہ جانے سے روکتی تھیں، پھر ایک عورت آئی اور بنی خلف کے محل میں اتریں اور انہوں نے اپنی بہن (ام عطیہ رضی اللہ عنہا) کے حوالہ سے بیان کیا، جن کے شوہر نبی کریم ﷺ کے ساتھ بارہ لائیں میں شریک ہوئے

۳۲۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ، فَقَدِمَتْ امْرَأَةٌ فَتَزَلَّتْ قَصْرَ بَنِي خَلْفٍ، فَحَدَّثَتْ عَنْ أَخْبَتِهَا، وَكَانَ رَوْحٌ

تھے اور خود ان کی اپنی بہن اپنے شوہر کے ساتھ چھ جنگلوں میں غمی تھیں۔ انہوں نے بیان کیا کہ ہم زمینوں کی مرہم پٹی کیا کرتی تھیں اور مریضوں کی خبر گیری بھی کرتی تھیں۔ میری بہن نے ایک مرتبہ نبی ﷺ سے پوچھا کہ اگر ہم میں سے کسی کے پاس چادر نہ ہو تو کیا اس کے لئے اس میں کوئی حرج ہے کہ وہ (نماز عید کے لئے) باہر نہ نکلے۔ آپ نے فرمایا: ”اس کی ساتھی عورت کو چاہیے کہ اپنی چادر کا کچھ حصہ اسے بھی اوڑھادے، پھر وہ خیر کے مواقع پر اور مسلمانوں کی دعاؤں میں شریک ہوں، (یعنی عید گاہ جائیں)۔“ پھر جب ام عطیہ رضی اللہ عنہا آئیں تو میں نے ان سے بھی یہی سوال کیا۔ انہوں نے کہا: میرا باپ آپ پر فدا ہو، ہاں آپ ﷺ نے یہ فرمایا تھا۔ اور ام عطیہ رضی اللہ عنہا جب بھی رسول اللہ ﷺ کا ذکر کرتیں تو یہ ضرور فرماتیں کہ میرا باپ آپ ﷺ پر فدا ہو۔ (انہوں نے کہا) میں نے آپ کو یہ کہتے ہوئے سنا کہ ”جو ان لڑکیاں، پردہ والیاں اور حائضہ عورتیں بھی باہر نکلیں اور مواقع خیر میں اور مسلمانوں کی دعاؤں میں شریک ہوں حائضہ عورت جائے نماز سے دور رہے۔“ حصہ کہتی ہیں، میں نے پوچھا کیا حائضہ بھی؟ انہوں نے کہا: کیا وہ عرفات میں فلاں فلاں جگہ نہیں جاتی (یعنی جب وہ ان جملہ مقدس مقامات میں جاتی ہیں تو پھر عید گاہ میں کیوں نہ جائیں)۔

أُخْبِتَهَا غَرًا مَعَ النَّبِيِّ ﷺ بِنْتِي عَشْرَةَ غَزْوَةً، وَكَانَتْ أُخْبِتُنِي مَعَهُ فِي سَبْتٍ، قَالَتْ: فَكُنَّا نَدَاوِي الْكَلِمَى، وَنَقُومُ عَلَى الْمَرْضَى، فَسَأَلْتُ أُخْبِتِي النَّبِيَّ ﷺ أَعْلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جَلْبَابٌ أَلَّا تَخْرُجَ قَالَ: ((لَتَلْبِسُهَا صَاحِبَتُهَا مِنْ جَلْبَابِهَا، وَلَتَشْهَدَ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ)). فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةٍ سَأَلْتُهَا أَسَمِعْتَ النَّبِيَّ ﷺ قَالَتْ: بِأَبِي نَعَمْ. وَكَانَتْ لَا تَذْكُرُهُ إِلَّا قَالَتْ: بِأَبِي. سَمِعْتُهُ يَقُولُ: ((تَخْرُجُ الْعَوَائِقُ وَذَوَاتُ الْخُلُودِ، وَالْحَيْضُ، وَلَيُشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ، وَتَعْتَزِلُ الْحَيْضُ الْمُصَلِّيَّ)). قَالَتْ حَفْصَةُ: قُلْتُ الْحَيْضُ؟ فَقَالَتْ: أَلَيْسَتْ تَشْهَدُ عَرَفَةَ وَكَذَا وَكَذَا؟ [اطرافہ فی: ۳۵۱، ۹۷۱، ۹۷۴، ۹۸۰، ۹۸۱، ۱۶۵۲]

تشریح: اجتماع عیدین میں عورتیں ضرور شریک ہوں: اجتماع عیدین میں عورتوں کے شریک ہونے کی اس قدر تاکید ہے کہ نبی کریم ﷺ نے حائضہ عورتوں تک کے لئے تاکید فرمائی کہ وہ بھی اس ملی اجتماع میں شریک ہو کر دعاؤں میں حصہ لیں اور حالت حیض کی وجہ سے جائے نماز سے دور رہیں، ان مستورات کے لئے جن کے پاس اوڑھنے کے لئے چادر بھی نہیں، آپ نے اس اجتماع سے پیچھے رہ جانے کی اجازت نہیں دی، بلکہ فرمایا کہ اس کی ساتھ والی دوسری عورتوں کو چاہیے کہ اس کے لئے اوڑھنی کا انتظام کر دیں، روایت مذکورہ میں یہاں تک تفصیل موجود ہے کہ سیدہ حفصہ رضی اللہ عنہا نے جب کے ساتھ ام عطیہ رضی اللہ عنہا سے کہا کہ حیض والی عورتیں کس طرح نکلیں جب کہ وہ نجاست حیض میں ہیں۔ اس پر سیدہ ام عطیہ رضی اللہ عنہا نے فرمایا کہ حیض والی عورتیں حج کے دنوں میں آخر عرفات میں ٹھہرتی ہیں مزدلفہ میں رہتی ہیں، منیٰ میں نکگریاں مارتی ہیں، یہ سب مقدس مقامات ہیں، جس طرح وہ وہاں جاتی ہیں اسی طرح عید گاہ بھی جائیں۔ بخاری شریف کی اس حدیث کے علاوہ اور بھی بہت سی واضح احادیث اس سلسلہ میں موجود ہیں۔ جن سب کا ذکر موجب تطویل ہوگا۔ مگر تعجب ہے فقہائے احناف پر جنہوں نے اپنے فرضی شکوک و ادھام کی بنا پر صراحتاً اللہ کے رسول ﷺ کے اس فرمان عالی شان کے خلاف فتویٰ دیا ہے۔

مناسب ہوگا کہ فقہائے احناف کا فتویٰ صاحب ایضاح البخاری کے لفظوں میں پیش کر دیا جائے، چنانچہ آپ فرماتے ہیں:

”اب عید گاہ کا حکم بدل گیا ہے پہلے عید گاہ مسجد کی شکل میں نہ ہوتی تھی، اس لئے حائضہ اور جنبی کو بھی اندر جانے کی اجازت تھی، اب عید گاہیں مکمل مسجد کی صورت میں ہوتی ہیں، اس لئے ان کا حکم بعینہ مسجد کا حکم ہے، اسی طرح دور حاضر میں عورتوں کو عید گاہ کی نماز میں شرکت سے بھی روکا گیا ہے۔ صدر اول میں اول تو اتنا اندیشہ فتنہ و فساد کا نہیں تھا، دوسرے یہ کہ اسلام کی شان و شوکت ظاہر کرنے کے لئے ضروری تھا کہ مرد و عورت سب مل کر

عید کی نماز میں شرکت کریں۔ اب قنڈہ کا بھی زیادہ اندیشہ ہے اور اظہارِ شان و شوکت کی بھی ضرورت نہیں، اس لئے روکا جائے گا۔ متاخرین کا یہی فیصلہ ہے۔“ اُلی آخرہ (الینحاح البخاری، جزء ۱۱/۱۹۹)

منصف مزاج ناظرین اندازہ فرما سکیں گے کہ کس جرأت کے ساتھ احادیث صحیحہ کے خلاف فتویٰ دیا جا رہا ہے، جس کا اگر گہری نظر سے مطالعہ کیا جائے تو یہ نتیجہ بھی نکل سکتا ہے کہ اگر عید گاہ کھلے میدان میں ہو اور اس کی تعمیر مسجد جیسی نہ ہو اور پردے کا انتظام اتنا بہتر کر دیا جائے کہ قنڈہ و فساد کا مطلق کوئی خوف نہ ہو اور اس اجتماع مرد و زن سے اسلام کی شان و شوکت بھی مقصود ہو تو پھر عورتوں کا عید کے اجتماع میں شرکت کرنا جائز ہوگا۔ الحمد للہ کہ جماعت اہلحدیث کے ہاں اکثر یہ تمام چیزیں پائی جاتی ہیں۔ وہ بیشتر کھلے میدانوں میں عمدہ انتظامات کے ساتھ مع اپنے اہل و عیال عیدین کی نماز ادا کرتے اور اسلامی شان و شوکت کا مظاہرہ کرتے ہیں، ان کی عید گاہوں میں کبھی قنڈہ و فساد کا نام تک بھی نہیں آیا۔ برخلاف اس کے کہ ہمارے بہت سے بھائیوں کی عورتیں میلوں، عرسوں میں بلا حجاب شریک ہوتی ہیں اور وہاں نئے نئے فسادات ہوتے رہتے ہیں۔ مگر ہمارے محترم فقہائے عظام وہاں عورتوں کی شرکت پر اس قدر غیظ و غضب کا اظہار کبھی نہیں فرماتے جس قدر اجتماع میں مستورات کی شرکت پر ان کی فقہات کی باریکیاں مخالفانہ منظر عام پر آ جاتی ہیں۔

پھر یہ بھی تو غور طلب چیز ہے کہ نبی کریم ﷺ کی جملہ مستورات، اصحاب کرام، انصار و مہاجرین کی مستورات درجہ شرافت میں جملہ مستورات امت سے افضل ہیں، پھر بھی وہ شریک عیدین ہو کر تکی تھیں جیسا کہ خود فقہائے احناف کو تسلیم ہے۔ ہماری مستورات تو بہر حال ان سے کمتر ہیں وہ اگر بارود شریک ہوں گی تو کیونکر قنڈہ و فساد کی آگ بھڑکنے لگ جائے گی یا ان کی عزت و آبرو پر کون سا حرج آ جائے گا۔ کیا وہ قرین اول کی صحابیات سے بھی زیادہ عزت رکھتی ہیں؟ باقی رہا سیدہ عائشہ رضی اللہ عنہا کا ارشاد ”لو رای رسول اللہ ﷺ ما احدث النساء..... الخ“ کہ اگر رسول اللہ ﷺ آج عورتوں کے نوید حالات کو دیکھتے تو ان کو عید گاہ سے منع کر دیتے۔ یہ سیدہ عائشہ رضی اللہ عنہا کی ذاتی رائے ہے جو اس وقت کے حالات کے پیش نظر تھی، اور ظاہر ہے کہ ان کی اس رائے سے حدیث نبوی کو ٹھکرایا نہیں جاسکتا۔ پھر یہ بیان لفظ لو (اگر) کے ساتھ ہے جس کا مطلب یہ کہ ارشاد نبوی ﷺ آج بھی اپنی حالت پر واجب العمل ہے۔ خلاصہ یہ کہ عید گاہ میں پردہ کنے ساتھ عورتوں کا شریک ہونا سنت ہے۔ وباللہ التوفیق۔

بَابُ: إِذَا حَاضَتْ فِي شَهْرٍ

باب: اس بارے میں کہ اگر کسی عورت کو ایک ہی

مہینہ میں تین بار حیض آئے؟

ثَلَاثَ حَيَضٍ

اور حیض وحمل سے متعلق جب کہ حیض آنا ممکن ہو تو عورتوں کے بیان کی تصدیق کی جائے گی۔ کیونکہ اللہ تعالیٰ نے (سورہ بقرہ میں) فرمایا ہے کہ ”ان کے لئے جائز نہیں کہ جو کچھ اللہ تعالیٰ نے ان کے رحم میں پیدا کیا ہے وہ اسے چھپائیں۔“ (لہذا جس طرح یہ بیان قابل تسلیم ہوگا اسی طرح حیض کے متعلق بھی ان کا بیان مانا جائے گا) اور حضرت علی رضی اللہ عنہ اور قاضی شریح سے منقول ہے کہ اگر عورت کے گھر آنے کا کوئی آدمی گواہی دے اور وہ دین دار بھی ہو کہ یہ عورت ایک مہینہ میں تین مرتبہ حائضہ ہوتی ہے تو اس کی تصدیق کی جائے گی اور عطاء بن ابی رباح نے کہا کہ عورت کے حیض کے

وَمَا يُصَدَّقُ النِّسَاءُ فِي الْحَيْضِ، وَالْحَمْلِ فِيمَا يُمَكِّنُ مِنَ الْحَيْضِ. لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾. [البقرة: ۲۲۸] وَيَذْكُرُ عَنْ عَلِيٍّ وَشَرِيحٍ إِنْ جَاءَتْ بَيِّنَةٌ مِنْ بَطَانَةِ أَهْلِهَا مِمَّنْ يُرْضَى دِينُهُ، أَنَّهَا حَاضَتْ ثَلَاثًا فِي شَهْرٍ. صُدِّقَتْ، وَقَالَ عَطَاءٌ: أَفْرَأَوْهَا مَا كَانَتْ، وَبِهِ قَالَ إِبْرَاهِيمُ، وَقَالَ عَطَاءٌ:

النَّحِیْضُ یَوْمَ إِلَى خَمْسَةِ عَشَرَ وَقَالَ مُعْتَمِرٌ عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ سَبْرٍ عَنْ الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْبِهَا بِخَمْسَةِ أَيَّامٍ، قَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

دن اتنے ہی قابل تسلیم ہوں گے جتنے پہلے (اس کی عادت کے تحت) ہوتے تھے۔ (یعنی طلاق وغیرہ سے پہلے) ابراہیم نخعی نے بھی یہی کہا ہے اور عطاء نے کہا کہ حیض کم سے کم ایک دن اور زیادہ سے زیادہ پندرہ دن تک ہو سکتا ہے۔ معمر اپنے والد سلیمان کے حوالہ سے بیان کرتے ہیں کہ انہوں نے ابن سیرین سے ایک ایسی عورت کے متعلق پوچھا جو اپنی عادت کے مطابق حیض آ جانے کے پانچ دن بعد خون دیکھتی ہے۔ تو انہوں نے کہا کہ عورتیں اس کا زیادہ علم رکھتی ہیں۔

۳۲۵۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ، سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي اسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ فَقَالَ: ((لَا، إِنَّ ذَلِكَ عِرْقِي، وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرُ الْأَيَّامِ الَّتِي كُنْتُ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسَلِي وَصَلِّي)). [راجع: ۲۲۸]

(۳۲۵) ہم سے احمد بن ابی رجا نے بیان کیا، انہوں نے کہا ہمیں ابو اسامہ نے خبر دی، انہوں نے کہا میں نے ہشام بن عروہ سے سنا، کہا مجھے میرے والد نے حضرت عائشہ رضی اللہ عنہا کے واسطے سے خبر دی کہ فاطمہ بنت ابی حبیش رضی اللہ عنہا نے نبی ﷺ سے پوچھا کہ مجھے استحاضہ کا خون آتا ہے اور میں پاک نہیں ہو پاتی، تو کیا میں نماز چھوڑ دیا کروں؟ آپ ﷺ نے فرمایا: ”نہیں، یہ تو ایک رگ کا خون ہے، ہاں اتنے دنوں میں نماز ضرور چھوڑ دیا کرو کہ جن میں اس بیماری سے پہلے تمہیں حیض آیا کرتا تھا۔ پھر غسل کر کے نماز پڑھا کر۔“

تسبیح: آیت کریمہ: ﴿وَلَا يَجِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ (البقرة: ۲۲۸) کی تفسیر میں زہری اور مجاہد نے کہا کہ عورتوں کو اپنا حیض یا حمل چھپانا درست نہیں ان کو چاہیے کہ حقیقت حال کو صحیح بیان کر دیں۔ اب اگر ان کا بیان ماننے کے لائق نہ ہو تو بیان سے کیا فائدہ۔ اس طرح امام بخاری رحمہ اللہ نے اس آیت سے باب کا مطلب نکالا ہے۔ ہوا یہ تھا کہ قاضی شریح کے سامنے ایک مقدمہ آیا جس میں طلاق پر ایک ماہ کی مدت گزر چکی تھی خاوند رجوع کرنا چاہتا تھا۔ لیکن عورت کہتی کہ میری مدت گزر گئی اور ایک ہی ماہ میں مجھ کو تین حیض آ گئے ہیں۔ جب قاضی شریح نے یہ فیصلہ حضرت علی رضی اللہ عنہ کے سامنے سنایا اس کو داری نے سند صحیح کے ساتھ موصول روایت کیا ہے۔ قاضی شریح کے فیصلہ کو سن کر حضرت علی رضی اللہ عنہ نے فرمایا کہ تم نے اچھا فیصلہ کیا ہے۔

اس واقعہ کو اسی حوالہ سے امام قسطلانی رحمہ اللہ نے بھی اپنی کتاب جلد ۱/ص: ۲۹۵ پر ذکر فرمایا ہے۔ قاضی شریح بن حارث کوئی ہیں۔ جنہوں نے رسول اللہ ﷺ کا زمانہ پایا مگر آپ سے ان کو ملاقات نصیب نہ ہو سکی فقہاء میں ان کا مقام بہت بلند ہے۔

حیض کی مدت کم سے کم ایک دن زیادہ سے زیادہ پندرہ دن تک ہے۔ حنفیہ کے نزدیک حیض کی مدت کم سے کم تین دن اور زیادہ سے زیادہ دس دن ہیں۔ مگر اس بارے میں ان کے دلائل قوی نہیں ہیں۔ صحیح مذہب اہل حدیث کا ہے کہ حیض کی کوئی مدت معین نہیں۔ ہر عورت کی عادت پر اس کا انحصار ہے اگر معین بھی کریں تو چھ یا سات روز اکثر مدت معین ہوگی جیسا کہ صحیح حدیث میں مذکور ہے۔

ایک مہینہ میں عورت کو تین بار حیض نہیں آیا کرتا، تندرست عورت کو ہر ماہ صرف چند ایام کے لئے ایک ہی بار حیض آتا ہے، لیکن اگر کبھی شاذ و نادر ایسا ہو جائے اور عورت خود اقرار کرے کہ اس کو تین بار ایک ہی مہینہ میں حیض آیا ہے تو اس کا بیان تسلیم کیا جائے گا۔ جس طرح استحاضہ کے متعلق عورت ہی کے بیان پر فتویٰ دیا جائے گا کہ کتنے دن وہ حالت حیض میں رہتی ہے اور کتنے دن اس کو استحاضہ کی حالت رہتی ہے۔ نبی کریم ﷺ نے بھی سیدہ

علامہ بنت ابی حنیس ہی کے بیان پر ان کو مسائل متعلقہ تعلیم فرمائے۔ علامہ قسطلانی رحمۃ اللہ علیہ فرماتے ہیں:

”ومناسبة الحديث للترجمة في قوله قدر الايام التي كنت تحيضين فيها فيוכל ذلك الى امانتها وردعا الى عاداتها“
یعنی حدیث اور باب میں مناسبت حدیث کے اس جملہ میں ہے کہ نماز چھوڑ دو ان دنوں کے اندازہ پر جن میں تم کو حیض آتا رہا ہے۔ پس اس معاملہ کو اس کی امانت داری پر چھوڑ دیا جائے گا۔

بَابُ الصُّفْرَةِ وَالْكُدْرَةِ فِي غَيْرِ أَيَّامِ الْحَيْضِ

باب: اس بیان میں کہ زرد اور سفید لا رنگ حیض کے دنوں کے علاوہ ہو (تو کیا حکم ہے؟)

۳۲۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا إسماعيل، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ، قَالَتْ: كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا، [ابوداود: ۳۰۸، نسائي: ۳۶۶، ابن ماجه: ۱۰۱۱، ترمذی: ۱۰۱۱]

(۳۲۶) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے اسماعیل نے بیان کیا، انہوں نے ایوب سختیانی سے، وہ محمد بن سیرین سے، وہ ام عطیہ رضی اللہ عنہا سے، انہوں نے کہا کہ ہم زرد اور سفید لا رنگ کو کوئی اہمیت نہیں دیتی تھیں۔

[۶۴۷]

تشریح: یعنی جب حیض کی مدت ختم ہو جاتی تو سفید یا زرد رنگ کی طرح پانی کے آنے کو ہم کوئی اہمیت نہیں دیتی تھیں۔ اس حدیث کے تحت علامہ شوکانی رحمۃ اللہ علیہ فرماتے ہیں:

”والحديث يدل على ان الصفرة والكدره بعد الطهر ليستا من الحيض واما في وقت الحيض فهما حيض.“ (نيل الاوطار)
یہ حدیث دلالت کرتی ہے کہ طہر کے بعد اگر سفید یا زرد رنگ کا پانی آئے تو وہ حیض نہیں ہے۔ لیکن ایام میں ان کا آنا حیض ہی ہوگا۔
بالکل برعکس: صاحب تہذیب البخاری (دیوبند) نے محض اپنے مسلک حنفی کی پاسداری میں اس حدیث کا ترجمہ بالکل برعکس کیا ہے جو یہ ہے ”آپ نے فرمایا کہ ہم زرد اور سفید لا رنگ کو کوئی اہمیت نہیں دیتی تھیں۔“ (یعنی سب کو حیض سمجھتی تھیں)۔

الفاظ حدیث پر ذرا بھی غور کیا جائے تو واضح ہوگا کہ یہ ترجمہ بالکل برعکس ہے، اس پر خود صاحب تہذیب البخاری نے مزید وضاحت کر دی ہے کہ ”ہم نے ترجمہ میں حنفیہ کے مسلک کی رعایت کی ہے۔“ (تہذیب البخاری، ج ۲، ص ۴۳) اس طرح ہر شخص اگر اپنے اپنے موعومہ مسلک کی رعایت میں حدیث کا ترجمہ کرنے بیٹھے گا تو معاملہ کہاں سے کہاں پہنچ سکتا ہے۔ مگر ہمارے معزز فاضل صاحب تہذیب البخاری کا ذہن محض حمایت مسلک کی وجہ سے ادھر نہیں جاسکا۔ تھلید جامد کا نتیجہ یہی ہونا چاہیے۔ انا للہ وانا الیہ راجعون۔ علامہ قسطلانی رحمۃ اللہ علیہ فرماتے ہیں:

”ای من الحيض اذا كان في غير زمن الحيض اما فيه فهو من الحيض تبعاً وبه قال سعيد بن المسيب وعطاء واليث وابو حنيفة ومحمد والشافعي واحمد.“ (قسطلانی)

یعنی غیر زمانہ حیض میں سفید یا زرد رنگ والے پانی کو حیض نہیں مانا جائے گا، ہاں زمانہ حیض میں آنے پر اسے حیض ہی کہا جائے گا۔ سعید بن مسیب اور عطاء اور لیس اور ابو حنیفہ اور محمد اور شافعی اور احمد رحمۃ اللہ علیہم کا یہی فتویٰ ہے۔ اللہ جانے صاحب تہذیب البخاری نے ترجمہ میں اپنے مسلک کی رعایت کس بنیاد پر کی ہے؟ ”اللهم وفقنا لما تحب وترضى“۔ (آمین)

بَابُ عَرَقِ الْإِسْتِحَاضَةِ

باب: استحاضہ کی رگ کے بارے میں

۳۲۷۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ الْجَزَائِيُّ، (۳۲۷) ہم سے ابراہیم بن منذر حزامی نے بیان کیا، انہوں نے کہا ہم سے

قَالَ: حَدَّثَنَا مَعْنُ بْنُ جَيْسَى، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ غُرْوَةَ، وَعَنْ صَفْوَةَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ أُمَّ حَبِيبَةَ اسْتَحْضَيْتُ سَنَعِ سِنِينَ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَأَمَرَهَا أَنْ تَغْتَسِلَ، فَقَالَتْ: ((هَذَا عَرُوفِي))، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ، [مسلم: ۱۷۵۶ ابوداؤد: ۲۸۸ نسائی: ۲۰۳، ۲۰۴، ۲۰۵، ۲۱۰، ۳۵۵ ابن ماجہ: ۶۶۶]

معن بن جیسلی نے بیان کیا، انہوں نے ایوب بن ابی ذئب سے، انہوں نے ابن شہاب سے، انہوں نے عروہ اور عمرہ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے (جو آنحضرت ﷺ کی بیوی ہیں) کہ ام حبیبہ رضی اللہ عنہا سات سال تک مستحضر رہیں۔ انہوں نے نبی کریم ﷺ سے اس کے بارے میں پوچھا تو آپ ﷺ نے انہیں غسل کرنے کا حکم دیا اور فرمایا کہ یہ رگ (کی وجہ سے بیماری) ہے۔ پس ام حبیبہ رضی اللہ عنہا ہر نماز کے لئے غسل کرتی تھیں۔

تشریح: استحاضہ والی عورت کے لئے ہر نماز کے وقت غسل کرنا واجب نہیں ہے۔ یہاں حضرت ام حبیبہ رضی اللہ عنہا کے غسل کا ذکر ہے جو وہ ہر نماز کے لئے کیا کرتی تھیں۔ سو یہ ان کی خود اپنی مرضی سے تھا۔ امام شافعی رحمہ اللہ فرماتے ہیں:

”ولا اشك ان شاء الله ان غسلها كان تطوعا غير ما امرت به وذلك واسع لها وكذا قال سفيان بن عيينة والليث بن سعد وغيرهما وذهب اليه الجمهور من عدم وجوب الاغتسال اذ بار الحیضة هو الحق لفقد الدليل الصحيح الذي تقوم به الحجة۔“ (نیل الاوطار باب طهر المستحاضة)

ان شاء اللہ مجھ کو قطعاً شک نہیں ہے کہ ام حبیبہ رضی اللہ عنہا کا یہ ہر نماز کے لئے غسل کرنا محض ان کی اپنی خوشی سے بطور نفل کے تھا، جمہور کا مذہب حق یہی ہے کہ صرف حیض کے خاتمہ پر ایک ہی غسل واجب ہے۔ اس کے خلاف جو روایات ہیں جن سے ہر نماز کے لئے وجوب غسل ثابت ہوتا ہے وہ قابل حجت نہیں ہیں۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”وجميع الاحاديث التي فيها ايجاب الغسل لكل صلوة قد ذكر المصنف بعضها في هذا الباب واكثرها ياتي في ابواب الحيض وكل واحد منها لا يخلو عن مقال۔“ (نیل الاوطار)

یعنی وہ جملہ احادیث جن سے ہر نماز کے لئے غسل واجب معلوم ہوتا ہے ان سب کی سند اعتراضات سے خالی نہیں ہیں۔ پھر الدین یسر ”وین آسان ہے“ کے تحت بھی ہر نماز کے لئے یا غسل کرنا کس قدر باعث تکلیف ہے۔ خاص کر عورت ذات کے لئے بے حد مشکل ہے۔ اس لئے: ”لا یكلف الله نفسا الا وسعها“ وقد جمع بعضهم بين الاحاديث يحمل احاديث الغسل لكل صلوة على الاستحباب۔“ (نیل الاوطار) یعنی بعض حضرات نے جملہ احادیث میں تطبیق دیتے ہوئے کہا ہے کہ ہر نماز کے لئے غسل کرنے کو احادیث میں استحباباً کہا گیا ہے۔ یعنی یہ غسل مستحب ہوگا، واجب نہیں۔

بَابُ الْمَرْأَةِ تَحِيضُ بَعْدَ الْإِفَاضَةِ
باب: جو عورت (حج میں) طواف افاضہ کے بعد حائضہ ہو (اس کے متعلق کیا حکم ہے؟)

۳۲۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ

(۳۲۸) ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، انہوں نے کہا ہمیں امام مالک نے خبر دی، انہوں نے عبد اللہ بن ابی بکر بن محمد بن عمرو بن حزم سے، انہوں نے اپنے باپ ابو بکر سے، انہوں نے عبد الرحمن کی بیٹی عمرہ سے،

نسائی: ۳۸۹]

۳۲۹۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: رُحِصَ لِلْحَاضِضِ أَنْ تَنْفَرَ إِذَا حَاضَتْ. [طرفاء فی: ۱۷۵۵، ۱۷۶۰] [مسلم: ۳۲۲۰]

(۳۲۹) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہب بن خالد نے عبد اللہ بن طاووس کے حوالہ سے، وہ اپنے باپ طاووس بن کیسان سے، وہ عبد اللہ بن عباس رضی اللہ عنہما سے، آپ نے فرمایا کہ حائضہ کے لئے (جب کہ اس نے طواف افاضہ کر لیا ہو) رخصت ہے کہ وہ گھر جائے (اور طواف وداع کے لئے نہر کی رہے)

۳۳۰۔ وَكَانَ ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ: إِنَّهَا لَا تَنْفَرُ، ثُمَّ سَمِعْتَهُ يَقُولُ: تَنْفَرُ، إِنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لَهُنَّ. [عُرفه فی: ۱۷۶۱]

(۳۳۰) ابن عمر رضی اللہ عنہما ابتدا میں اس مسئلہ میں کہتے تھے کہ اسے (بغیر طواف ودار کے) جانا نہیں چاہیے۔ پھر میں نے انہیں کہتے ہوئے سنا کہ چلی جائے کیونکہ رسول اللہ ﷺ نے ان کو اس کی رخصت دی ہے۔

تشریح: اس حدیث کے ذیل میں مولانا وحید الزمان صاحب حیدر آبادی رحمۃ اللہ علیہ نے خوب لکھا ہے، فرماتے ہیں ”تو عبد اللہ بن عمر رضی اللہ عنہما کو جب حدیث پہنچی انہوں نے اپنی رائے اور فتوے سے رجوع کر لیا۔ ہمارے دین کے اماموں اور پیشواؤں نے ایسا ہی کیا ہے کہ جدھر حق معلوم ہوا ادھر ہی لوٹ گئے۔ کبھی اپنی بات کو بیخ نہیں کی، امام ابو حنیفہ اور امام شافعی اور امام مالک اور امام احمد رحمۃ اللہ علیہم سے ایک ایک مسئلہ میں دو دو، تین تین، چار چار قول منقول ہیں۔ ہائے ایک وہ زمانہ تھا اور ایک یہ زمانہ ہے کہ صحیح حدیث کو دیکھ کر بھی اپنی رائے اور خیال سے نہیں ہٹتے بلکہ جو کوئی حدیث کی پیروی کرے اس کی دشمنی پر اٹھ کھڑے ہوتے ہیں۔“ مقلدین جہلہ کا نظام پر یہی رویہ ہے۔

سدا اہل تحقیق سے دل میں مل ہے حدیثوں پر چلنے میں دیں کا خلل ہے

باب: إِذَا رَأَتْ الْمُسْتَحَاضَةُ الطُّهْرَ
باب: جب مستحاضہ اپنے جسم میں پاکی دیکھے تو کیا کرے؟

قَالَ ابْنُ عَبَّاسٍ: تَغْتَسِلُ وَتُصَلِّيُ وَلَوْ سَاعَةً، ابن عباس رضی اللہ عنہما نے فرمایا کہ غسل کرے اور نماز پڑھے اگرچہ دن میں تھوڑی

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

عَبْدُ اللَّهِ بْنُ شَدَادٍ، قَالَ: سَمِعْتُ خَالَتِي مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ أَنَّهُمَا كَانَتْ تَكُونُ خَالِفًا لَا يُصَلِّي، وَهِيَ مُفْتَرِئَةٌ بِحَدَادٍ مَسْجِدِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُصَلِّي عَلَى خُمُرِهِ إِذَا سَجَدَ أَصَابَتْهُ بَعْضُ ثَوْبِهِ. [اطرافہ لی: ۳۷۹، ۳۸۱، ۵۱۷، ۵۱۸] [مسلم: ۱۱۱۴۶]

ابوداؤد: ۶۵۶، ابن ماجہ: ۱۰۲۸

تشمیح: امام بخاری رحمہ اللہ نے یہاں یہ ثابت کرنا چاہا ہے کہ حائضہ عورت اگر چہ ناپاک ہوگئی ہے مگر اس قدر ناپاک نہیں ہے کہ اس سے کسی کا کپڑا چھو جائے تو وہ بھی ناپاک ہو جائے۔ ایسی مشکلات ادیان سابقہ میں تھیں۔ اسلام نے ان مشکلات کو آسانیوں سے بدل دیا ہے: «لَمَّا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ» (۲۳/ الحج: ۷۸) دین میں تنگی نہیں ہے۔ علامہ قسطلانی رحمہ اللہ فرماتے ہیں:

«استنبط منه عدم نجاسة الحائض والتواضع المسكنة في الصلوة بخلاف صلوة المتكبرين على سجادة غالية الاثمن مختلفة الالوان» (قسطلانی)

اس حدیث سے حائضہ کی عدم نجاست پر استنباط کیا گیا ہے اور نماز میں تواضع اور مسکینی پر بخلاف نماز متکبرین کے جو بیش قیمت مصلوں پر جو مختلف رنگوں سے مزین ہوتے ہیں تکبر سے نماز پڑھتے ہیں۔

(الحمد للہ کہ رمضان شریف ۱۳۸۷ھ میں بحالت قیام بنگلور کتاب التہیض کے ترجمہ سے فراغت حاصل ہوئی والحمد للہ علی ذلك)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ التَّيَمُّمِ

تیمم کے مسائل

وَقُولِ اللَّهُ عَزَّوَجَلَّ: ﴿لَقَدْ تَجَدَّدُوا مَاءً لَقِمْمُوا صَعِيدًا عَلَيْهِ فَاُمْسَحُوا بِوُجُوْهِكُمْ وَآبِدِيكُمْ مِنْهُ﴾ [المائدة: ٦]

اور اللہ تعالیٰ کے اس ارشاد کی وضاحت کہ ”پس نہ پاؤ تم پانی تو ارادہ کرو پاک مٹی کا، پس مل لو منہ اور ہاتھ اس سے۔“

(۳۳۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہمیں مالک نے عبد الرحمن بن قاسم سے خبر دی، انہوں نے اپنے والد سے، انہوں نے نبی کریم ﷺ کی زوجہ محترمہ حضرت عائشہ رضی اللہ عنہا سے، آپ نے بتلایا کہ ہم رسول اللہ ﷺ کے ساتھ بعض سر (غزوہ بنی المصطلق) میں تھے۔ جب ہم مقام بیداء یا ذات الجحش پر پہنچے تو میرا ایک ہار کھو گیا۔ رسول اللہ ﷺ اس کی تلاش میں وہیں ٹھہر گئے اور لوگ بھی آپ کے ساتھ ٹھہر گئے۔ لیکن وہاں پانی کہیں قریب میں نہ تھا۔ لوگ حضرت ابو بکر صدیق رضی اللہ عنہ کے پاس آئے اور کہا حضرت عائشہ رضی اللہ عنہا نے کیا کام کیا؟ کہ رسول اللہ ﷺ اور تمام لوگوں کو ٹھہرا دیا ہے اور پانی بھی کہیں قریب میں نہیں ہے اور نہ لوگوں ہی کے ساتھ ہے۔ پھر ابو بکر صدیق رضی اللہ عنہ تشریف لائے، رسول اللہ ﷺ اپنا سر مبارک میری ران پر رکھے ہوئے سو رہے تھے۔ فرماتے گئے کہ تم نے رسول اللہ ﷺ اور تمام لوگوں کو روک لیا حالانکہ قریب میں کہیں پانی بھی نہیں ہے اور نہ لوگوں کے پاس ہے۔ حضرت عائشہ رضی اللہ عنہا کہتی ہیں کہ والد ماجد (رضی اللہ عنہ) مجھ پر غما ہوئے اور اللہ نے جو چاہا انہوں نے مجھے کہا اور اپنے ہاتھ سے میری کوکھ میں کچھ کے لگائے، رسول اللہ ﷺ کا سر مبارک میری ران پر تھا اس وجہ سے میں حرکت بھی نہیں کر سکتی تھی۔ رسول اللہ ﷺ جب صبح کے وقت اٹھے تو پانی

۳۳۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبِيدَاءِ أَوْ بِذَاتِ الْجَحِشِ - انْقَطَعَ عِفْدِي، فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَائِبِ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ لَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاجْبَعُ رَأْسَهُ عَلَى فِجْلِي قَدْ نَامَ، فَقَالَ: حَبَسَتْ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ

کا پتہ تک نہ تھا۔ پس اللہ تعالیٰ نے تیمم کی آیت اتار دی اور لوگوں نے تیمم کیا اس پر اسید بن حضیر رضی اللہ عنہ نے کہا: اے آل ابی بکر! یہ تمہاری کوئی پہلی برکت نہیں ہے۔ عائشہ رضی اللہ عنہا نے فرمایا: پھر ہم نے اس اونٹ کو ہٹایا جس پر میں سوار تھی تو ہمارا سی کے نیچل گیا۔

إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي، فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحَضِرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ. قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصْبَحْنَا بِعَقْدِ تَحْتَهُ.

[أطرافه في: ٣٣٦، ٣٦٧٢، ٣٧٧٣،

٤٥٨٣، ٤٦٠٧، ٤٦٠٨، ٥١٦٤، ٥٢٥٠،

٥٨٨٢، ٦٨٤٤، ٦٨٤٥] [مسلم: ٨١٦،

نسائي: ٣٠٩]

تشریح: لغت میں تیمم کے معنی قصد، ارادہ کرنے کے ہیں۔ شرع میں تیمم یہ ہے کہ پاک مٹی سے منہ اور ہاتھ کا مسح کرنا حدث یا جنابت دور کرنے کی نیت سے۔ سیدہ عائشہ رضی اللہ عنہا کا ہار گلے میں سے ٹوٹ کر زمین پر گر گیا تھا۔ پھر اس پر اونٹ بیٹھ گیا۔ لوگ ادھر ادھر ہار کو ڈھونڈتے رہے اسی حالت میں نماز کا وقت آ گیا اور وہاں پانی نہ تھا جس پر تیمم کی آیت نازل ہوئی، بعد میں اونٹ کے نیچے سے ہار بھی مل گیا۔

٣٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ هُوَ الْعَوْفِيُّ، قَالَ: حَدَّثَنَا هُشَيْمٌ؛ ح: قَالَ: وَحَدَّثَنِي سَعِيدُ ابْنُ النَّضْرِ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ قَالَ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَلَيْسَ رَجُلٌ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْمَغَانِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُعْتَقُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً)). [طرفاه في: ٤٣٨، ٣١٢٢]

(٣٣٥) ہم سے محمد بن سنان عوفی نے بیان کیا، انہوں نے کہا ہم سے ہشیم نے بیان کیا (دوسری سند) کہا اور مجھ سے سعید بن نصر نے بیان کیا، انہوں نے کہا ہمیں خبر دی ہشیم نے، انہوں نے کہا ہمیں خبر دی سیار نے، انہوں نے کہا ہم سے یزید بن الفقیر نے بیان کیا، انہوں نے کہا ہمیں جابر بن عبد اللہ رضی اللہ عنہ نے کہ نبی ﷺ نے فرمایا: ”مجھے پانچ چیزیں ایسی دی گئی ہیں جو مجھ سے پہلے کسی کو نہیں دی گئی تھیں۔ ایک مہینہ کی مسافت سے رعب کے ذریعہ میری مدد کی گئی ہے اور تمام زمین میرے لئے سجدہ گاہ اور پاکی کے لائق بنائی گئی۔ پس میری امت کا جو انسان نماز کے وقت کو (جہاں بھی) پالے اسے وہاں ہی نماز ادا کر لینی چاہیے اور میرے لئے غنیمت کا مال حلال کیا گیا ہے۔ مجھ سے پہلے یہ کسی کے لئے بھی حلال نہ تھا۔ اور مجھے شفاعت عطا کی گئی۔ اور تمام انبیاء اپنی اپنی قوم کے لئے مبعوث ہوتے تھے لیکن میں تمام انسانوں کے لئے عام طور پر نبی بنا کر بھیجا گیا ہوں۔

[مسلم: ١١٦٣، نسائي: ٤٣٠، ٧٣٥]

تشریح: ارشاد نبوی: ((جعلت لي الارض مسجدا وطهورا)) سے ترجمہ باب نکلتا ہے چونکہ قرآن مجید میں لفظ ((صَعِيدًا طَيِّبًا)) (پاک مٹی) کہا گیا ہے لہذا تیمم کے لئے پاک مٹی ہی ہونی چاہیے جو لوگ اس میں اینٹ چونا وغیرہ سے بھی تیمم جائز تھا ہے اس میں ان کا قول صحیح نہیں ہے۔

بَابُ: إِذَا لَمْ يَجِدْ مَاءً وَلَا تُرَابًا

باب: اس بارے میں کہ جب نہ پانی ملے اور نہ مٹی تو کیا کرے؟

۳۳۶۔ حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا، فَوَجَدَهَا فَأَذْرَكَتْهُمْ الصَّلَاةَ وَلَيْسَ مَعَهُمْ مَاءٌ، فَصَلُّوا فَشَكُّوا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمِ، فَقَالَ: أُسَيْدُ بْنُ الْحَضِيرِ لِعَائِشَةَ: جَزَاكَ اللَّهُ خَيْرًا، فَوَاللَّهِ! مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيْنَهُ إِلَّا جَعَلَ اللَّهُ ذَلِكَ لَكَ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا. [راجع: ۳۳۴] دی۔

(۳۳۶) ہم سے زکریا بن یحییٰ نے بیان کیا، کہا ہم سے عبد اللہ بن نمیر نے، کہا ہم سے ہشام بن عروہ نے، وہ اپنے والد سے، وہ حضرت عائشہ رضی اللہ عنہا سے کہ انہوں نے حضرت اسماء سے ہار مانگ کر پہن لیا تھا، وہ گم ہو گیا۔ رسول اللہ ﷺ نے ایک آدمی کو اس کی تلاش کے لئے بھیجا جسے وہ مل گیا۔ پھر نماز کا وقت آ پہنچا اور لوگوں کے پاس (جو ہار کی تلاش میں گئے تھے) پانی نہیں تھا۔ لوگوں نے نماز پڑھ لی اور رسول اللہ ﷺ سے اس کے متعلق شکایت کی۔ پس اللہ تعالیٰ نے تیمم کی آیت اتاری جسے سن کر اسید بن حضیر نے حضرت عائشہ رضی اللہ عنہا سے کہا آپ کو اللہ بہترین بدلہ دے۔ واللہ! جب بھی آپ کے ساتھ کوئی ایسی بات پیش آئی جس سے آپ کو تکلیف ہوئی تو اللہ تعالیٰ نے آپ کے لئے اور تمام مسلمانوں کے لئے اس میں خیر پیدا فرما دی۔

تشریح: امام شوکانی رحمہ اللہ فرماتے ہیں:

”استدل بذلك جماعة من المحققين منهم المصنف على وجوب الصلوة عند عدم المطهرين الماء والتراب وليس في الحديث انهم فقدوا التراب وانما فيه انهم فقدوا الماء فقط ولكن عدم الماء في ذلك الوقت كعدم الماء والتراب لانه لا مطهر سواه ووجه الاستدلال به انهم صلوا معتقدين وجوب ذلك ولو كانت الصلوة حينئذ ممنوعة لا نكر عليهم النبي ﷺ وبهذا قال الشافعي واحمد وجمهور المحدثين.“ (نيل الاوطار جزء: اول: ص: ۲۶۷)

یعنی اہل تحقیق نے اس حدیث سے دلیل پکڑی ہے کہ اگر کہیں پانی اور مٹی ہر دو نہ ہوں تب بھی نماز واجب ہے۔ حدیث میں جن لوگوں کا ذکر ہے انہوں نے پانی نہیں پایا تھا پھر بھی نماز کو واجب جان کر ادا کیا، اگر ان کا یہ نماز پڑھنا منع ہوتا تو نبی کریم ﷺ ضرور ان پر انکار فرماتے۔ پس یہی حکم اس کے لئے ہے جو نہ پانی پائے نہ مٹی، اس لئے کہ طہارت صرف ان ہی دو چیزوں سے حاصل ہوتی ہے۔ تو اس کو نماز ادا کرنا ضروری ہوا۔ جمہور محدثین رحمہم اللہ کا یہی فتویٰ ہے۔

امام بخاری رحمہ اللہ بھی بتانا چاہتے ہیں کہ جس طرح اس دور میں جب کہ تیمم کی مشروعیت نازل نہیں ہوئی تھی صرف پانی کے نہ ملنے کی صورت میں جو حکم تھا وہی اب پانی اور مٹی ہر دو کے نہ ملنے کی صورت میں ہونا چاہیے۔ علامہ قسطلانی رحمہم اللہ فرماتے ہیں:

”واستدل به على ان فاقد الطهورين يصلى على حاله وهو وجه المطابقة بين الترجمة والحديث الخ.“

یعنی حدیث مذکور دلالت کر رہی ہے کہ جو شخص پانی پائے نہ مٹی، وہ اسی حالت میں نماز پڑھ لے۔ حدیث اور ترجمہ میں یہی مطابقت ہے۔

بَابُ التَّيْمِ فِي الْحَضَرِ،

باب: اقامت کی حالت میں بھی تیمم کرنا جائز ہے

إِذَا لَمْ يَجِدْ الْمَاءَ، وَخَافَ فَوْتَ الصَّلَاةِ، جب پانی نہ پائے اور نماز فوت ہونے کا خوف ہو۔ عطاء بن ابی رباح کا

وَبِهِ قَالَ: عَطَاءٌ، وَقَالَ: الْحَسَنُ فِي الْمَرِيضِ
هَذِهِ الْمَاءُ وَلَا يَجِدُ مَنْ يَتَأَوَّنُهُ: يَتَيَمَّمُ،
وَأَقْبَلَ ابْنُ حُمَرٍ مِنْ أَرْضِهِ بِالْجَرْفِ،
فَتَحَضَّرَتْ الْقَضْرُ بِمَرِّ يَدِ النَّعِيمِ فَصَلَّى، ثُمَّ
دَخَلَ الْمَدِينَةَ وَالشَّمْسُ مُرْتَفِعَةٌ فَلَمْ يُعِذْ.
یہی قول ہے اور امام حسن بصری نے کہا کہ اگر کسی بیمار کے نزدیک پانی ہو
جسے وہ اٹھانہ سکے اور کوئی ایسا شخص بھی وہاں نہ ہو جو اسے وہ پانی (اٹھا کر)
دے سکے تو وہ تیمم کر لے۔ اور عبداللہ بن عمر رضی اللہ عنہما جرف کی اپنی زمین سے
واپس آ رہے تھے کہ عصر کا وقت مقام مرید النعم میں آ گیا۔ آپ نے (تیمم
سے) عصر کی نماز پڑھ لی اور مدینہ پہنچے تو سورج ابھی بلند تھا مگر آپ نے وہ
نماز نہیں لوٹائی۔

تشریح: امام بخاری رحمہ اللہ یہ ثابت فرما رہے ہیں کہ تیمم بوقت ضرورت سب میں تو ہے ہی مگر حضر میں بھی اگر پانی نہ مل سکے اور نماز کا وقت نکلا جا رہا ہو یا
مریض کے پاس کوئی پانی دینے والا نہ ہو تو ایسی صورت میں تیمم سے نماز ادا کی جاسکتی ہے ارشاد باری ہے: ﴿لَا يَحْتَفِظُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾
(۲/البقرہ: ۲۸۶) ”اللہ نے ہر انسان کو اس کی طاقت کے اندر اندر رکھ رکھا ہے۔“

۳۳۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا
اللَيْثُ، عَنْ جَعْفَرِ بْنِ زَيْبَةَ، عَنِ الْأَعْرَجِ،
قَالَ: سَمِعْتُ عُمَيْرًا، مَوْلَى ابْنِ عَبَّاسٍ
قَالَ: أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَّارٍ، مَوْلَى
مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ حَتَّى دَخَلْنَا عَلَى
أَبِي جُهَيْنٍ بْنِ الْحَارِثِ بْنِ الصَّمَةِ الْأَنْصَارِيِّ،
فَقَالَ أَبُو جُهَيْنٍ: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ
بَنِي جَمَلٍ فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ
عَلَيْهِ النَّبِيُّ ﷺ حَتَّى أَقْبَلَ عَلَى الْجَدَارِ،
فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.
(۳۳۷) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن
سعد نے بیان کیا، انہوں نے جعفر بن زبیہ سے، انہوں نے عبدالرحمن
اعرج سے، انہوں نے کہا میں نے ابن عباس رضی اللہ عنہما کے غلام عمیر بن عبداللہ
سے سنا، انہوں نے کہا کہ میں اور عبداللہ بن یسار جو کہ حضرت میمونہ رضی اللہ عنہا
زوجہ نبی کریم ﷺ کے غلام تھے، ابو جہیم بن حارث بن صمہ انصاری
(صحابی) کے پاس آئے۔ انہوں نے بیان کیا کہ نبی کریم ﷺ ”بنی جمل“
کی طرف سے تشریف لارہے تھے، راستے میں ایک شخص نے آپ کو سلام
کیا (یعنی خود ای ابو جہیم نے) لیکن آپ ﷺ نے جواب نہیں دیا۔ پھر
آپ دیوار کے قریب آئے اور اپنے چہرے اور ہاتھوں کا مسح کیا پھر ان کے
سلام کا جواب دیا۔

[مسلم: ۱۸۲۲ ابوداؤد: ۱۳۲۹ نسائی: ۳۱۰]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے حالت حضر میں تیمم کرنے کا جواز ثابت کیا۔ جب آپ نے سلام کے جواب کے لئے تیمم کر لیا تو اسی
طرح پانی نہ ملنے کی صورت میں نماز کے لئے بھی تیمم کرنا جائز ہوگا۔

جرف نامی جگہ مدینہ سے آٹھ کلومیٹر دور تھی۔ اسلامی لشکر یہاں سے مسلح ہوا کرتے تھے۔ یہیں حضرت عبداللہ بن عمر رضی اللہ عنہما کی زمین تھی۔ مرید النعم
نامی جگہ مدینہ سے تقریباً ایک میل کے فاصلے پر واقع ہے۔ یہاں آپ نے عصر کی نماز تیمم سے ادا کر لی تھی۔

بَاب: هَلْ يَنْفُخُ فِي يَدَيْهِ بَعْدَ
مَا يُضْرَبُ بِهِمَا الصَّعِيدُ لِلتَّيَمُّمِ؟
باب: اس بارے میں کہ کیا مٹی پر تیمم کے لیے ہاتھ
مارنے کے بعد ہاتھوں کو پھونک کر ان کو چہرے اور
دونوں ہتھیلیوں پر مل لینا کافی ہے؟

۳۳۸۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَنَبَرَى، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَصِبِ الْمَاءَ، فَقَالَ: عَمَّا زُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ أَمَا تَذْكُرُ أَنَا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَأَجْنَبْنَا؟ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكَتْ فَصَلَّيْتُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ ((إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا)) فَضَرَبَ النَّبِيُّ ﷺ بِكَفِّهِ الْأَرْضَ، وَفَتَحَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفِّهِ. [اطرافه في: ۳۳۹، ۳۴۰، ۳۴۱، ۳۴۲، ۳۴۳، ۳۴۵، ۳۴۶، ۳۴۷]

۳۳۸۔ ہم سے آدم بن ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم سے حکم بن عیینہ نے بیان کیا، انہوں نے ذر بن عبد الرحمن سے، انہوں نے سعید بن عبد الرحمن بن ابزلی سے، وہ اپنے باپ سے، انہوں نے بیان کیا کہ ایک شخص عمر بن خطاب کے پاس آیا اور عرض کی کہ مجھے غسل کی حاجت ہو گئی اور پانی نہیں ملا (تو میں اب کیا کروں) اس پر عمار بن یاسر رضی اللہ عنہ نے حضرت عمر بن خطاب رضی اللہ عنہ سے کہا، کیا آپ کو یاد نہیں جب میں اور آپ سفر میں تھے، ہم دونوں جنبی ہو گئے۔ آپ نے تو نماز نہیں پڑھی لیکن میں نے زمین پر لوٹ پوٹ لیا، اور نماز پڑھ لی۔ پھر میں نے نبی کریم ﷺ سے اس کا ذکر کیا تو آپ نے فرمایا کہ ”تجھے بس اتنا ہی کافی تھا۔“ اور آپ نے اپنے دونوں ہاتھ زمین پر مارے پھر انہیں پھونکا اور دونوں سے چہرے اور ہتھیلیوں کا مسح کیا۔

[۳۴۱، ۳۴۲، ۳۴۳، ۳۴۵، ۳۴۶، ۳۴۷]

[مسلم: ۸۲۰، ۸۲۱؛ ابوداؤد: ۳۲۳، ۳۲۴]

۳۲۸؛ ترمذی: ۱۴۴؛ نسائی: ۳۱۱، ۳۱۵]

[۳۱۶، ۳۱۷، ۳۱۸؛ ابن ماجہ: ۵۶۹]

تشریح: مسلم وغیرہ کی روایت میں اتنا زیادہ ہے کہ حضرت عمر رضی اللہ عنہ نے اسے کہا کہ نماز نہ پڑھ جب تک پانی نہ ملے۔ حضرت عمار رضی اللہ عنہ نے غسل کی جگہ سارے جسم پر مٹی لگانا ضروری سمجھا، اس پر نبی کریم ﷺ نے ان کو فرمایا کہ صرف تیمم کر لینا کافی تھا۔ حضرت عمار رضی اللہ عنہ نے اس موقع پر اپنے اجتہاد سے کام لیا تھا مگر دربار رسالت میں جب معاملہ آیا تو ان کے اجتہاد کی غلطی معلوم ہو گئی اور فوراً انہوں نے رجوع کر لیا صحابہ کرام رضی اللہ عنہم آج کل کے لوگوں کی طرح نہ تھے کہ صحیح احادیث کے سامنے بھی اپنے رائے اور قیاس پراڑے رہیں اور کتاب و سنت کو محض تقلید جلد کی وجہ سے ترک کر دیں۔ اسی تقلید جلد نے ملت کو تباہ کر دیا۔ فلیک علی الاسلام من کان باکیا۔

باب: اس بارے میں کہ تیمم میں صرف منہ اور

دونوں ہتھیلیوں پر مسح کرنا کافی ہے

بَابُ: التَّيْمِ لِلْوُجْهِ وَالْكَفَّيْنِ

۳۳۹۔ (۳۳۹) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے، کہا کہ مجھے حکم بن عیینہ نے خبر دی ذر بن عبد اللہ سے، وہ سعید بن عبد الرحمن بن ابزلی سے، وہ اپنے باپ سے کہ عمار نے یہ واقعہ بیان کیا (جو پہلے گزر چکا) اور شعبہ نے اپنے ہاتھوں کو زمین پر مارا۔ پھر انہیں اپنے منہ کے قریب کر لیا

۳۳۹۔ حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي الْحَكَمُ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَنَبَرَى، عَنْ أَبِيهِ، قَالَ: قَالَ: عَمَّا زُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ أَمَا تَذْكُرُ أَنَا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَأَجْنَبْنَا؟ فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكَتْ فَصَلَّيْتُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ ((إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا)) فَضَرَبَ النَّبِيُّ ﷺ بِكَفِّهِ الْأَرْضَ، وَفَتَحَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفِّهِ. [اطرافه في: ۳۳۹، ۳۴۰، ۳۴۱، ۳۴۲، ۳۴۳، ۳۴۵، ۳۴۶، ۳۴۷]

ثُمَّ أَذْنَاهُمَا مِنْ فِيهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ. وَقَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ ذُرًّا، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي. قَالَ الْحَكَمُ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْدَى عَنْ أَبِيهِ قَالَ عَمَّارٌ

(اور پھونکا) پھر ان سے اپنے چہرے اور پہنچوں کا مسح کیا اور نضر بن جمیل نے بیان کیا کہ مجھے شعبہ نے خبر دی حکم سے کہ میں نے ذر بن عبد اللہ سے سنا، وہ سعید بن عبد الرحمن بن ابی زئی کے حوالہ سے حدیث روایت کرتے تھے۔ حکم نے کہا کہ میں نے یہ حدیث ابن عبد الرحمن بن ابی زئی سے سنی، وہ اپنے والد کے حوالہ سے بیان کرتے تھے کہ عمار نے کہا (جو پہلے مذکور ہوا)

[راجع: ۳۳۸]

تشریح: صحیح احادیث کی بنا پر تیمم میں ایک ہی بار ہاتھ مارنا اور منہ اور دونوں پیٹوں کا مسح کر لینا کافی ہے۔ الہمدیث کا یہی فتویٰ ہے۔ اس کے خلاف جو ہے وہ قول مرجوح ہے۔ یعنی ایک بار منہ کا مسح کرنا پھر دوبارہ ہاتھ مار کر دونوں ہاتھوں کا کہنیوں تک مسح کرنا اس بارے کی احادیث ضعیف ہیں۔ دوسری سند کے لانے کی غرض یہ ہے کہ حکم کا سامع ذر بن عبد اللہ سے صاف معلوم ہو جائے جس کی صراحت اگلی روایت میں نہیں ہے۔ بعض مقلدین نہایت ردیدہ دینی کے ساتھ مسح میں ایک بار کا انکار کرتے ہیں بلکہ جماعت الہمدیث کی تخفیف و توہین کے سلسلہ میں تیمم کو بھی ذکر کرتے ہیں، یہ ان کی سخت غلطی ہے۔

۳۴۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ذُرِّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ، أَنَّهُ شَهِدَ عُمَرَ، وَقَالَ لَهُ عَمَّارٌ: كُنَّا فِي سَرِيَّةٍ فَأَجْتَنَبْنَا، وَقَالَ: تَغَلَّ فِيهِمَا. [راجع: ۳۳۸]

(۳۴۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے حکم کے واسطے سے حدیث بیان کی، وہ ذر بن عبد اللہ سے، وہ ابن عبد الرحمن بن ابی زئی سے، وہ اپنے والد سے کہ وہ حضرت عمر رضی اللہ عنہ کی خدمت میں حاضر تھے اور حضرت عمار رضی اللہ عنہ نے ان سے کہا کہ ہم ایک لشکر میں گئے ہوئے تھے۔ پس ہم دونوں جنبی ہو گئے۔ اور (اس میں ہے کہ بجائے نفع فیہما کے) انہوں نے تغل فیہما کہا۔

تشریح: تغل بھی پھونکنے ہی کو کہتے ہیں لیکن نفع سے کچھ زیادہ زور سے جس میں ذرا ذرا تھوک بھی نکل آئے۔

۳۴۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ذُرِّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَمَّارٌ لِعُمَرَ: تَمَعَّكَتْ فَاتَيْتُ النَّبِيَّ ﷺ فَقَالَ: ((كَفَيْكَ الْوُجْهَ وَالْكَفَيْنِ)). [راجع: ۳۳۸]

(۳۴۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم سے شعبہ نے حکم سے، وہ ذر بن عبد اللہ سے، وہ سعید بن عبد الرحمن بن ابی زئی سے، وہ اپنے والد عبد الرحمن بن ابی زئی سے، انہوں نے بیان کیا کہ عمار رضی اللہ عنہ نے عمر رضی اللہ عنہ سے کہا کہ میں تو زمین میں لوٹ پوٹ ہو گیا۔ پھر نبی ﷺ کی خدمت میں حاضر ہوا تو آپ نے فرمایا کہ ”تیرے لئے صرف چہرے اور کلائیوں پر مسح کرنا کافی تھا (زمین پر لیٹنے کی ضرورت نہ تھی)۔“

تشریح: بعض روایان بخاری نے یہاں الوجه والکفان نقل کیا ہے اور ان کو یککفیک کا قائل ٹھہرایا ہے۔ اس صورت میں ترجمہ یہ ہوگا کہ ”تجھ کو چہرہ اور دونوں پہنچے کافی تھے۔“ فتح الباری میں ان کو یککفیک کا مفعول قرار دیتے ہوئے ”الوجه والکفین“ نقل کیا ہے۔ اس صورت میں ترجمہ یہ ہوگا کہ ”تجھ کو تیرا منہ اور پہنچوں کے اوپر مسح کر لینا کافی تھا۔“

”وقال الحافظ ابن حجر: ان الاحادیث الواردة فی صفة التیمم لم یصح منها سوی حدیث ابی جہیم و عمار الخ“

یعنی صفت تیم میں سب سے زیادہ صحیح احادیث ابوجہم اور عمار کی ہیں، یہ حافظ ابن حجر رحمہ اللہ نے کہا ہے۔ ان دونوں میں ایک ہی دفعہ مارنے اور منداور تھیلیوں پر مل لینے کا ذکر ہے۔ ان کے علاوہ تیم کے بارے میں کوئی صحیح حدیث وارد نہیں ہوئی۔ قالہ ابن حجر۔

۳۴۲۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: شَهِدْتُ عَمَرَ، قَالَ لَهُ عَمَارٌ..... وَسَاقَ الْحَدِيثَ. [راجع: ۳۳۸]

(۳۴۲) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے حکم سے، انہوں نے ذر بن عبد اللہ سے، انہوں نے سعید بن عبد الرحمن بن ابی زئی سے، انہوں نے عبد الرحمن بن ابی زئی سے، انہوں نے کہا کہ میں حضرت عمر رضی اللہ عنہ کی خدمت میں موجود تھا کہ عمار رضی اللہ عنہ نے ان سے کہا: پھر انہوں نے پوری حدیث بیان کی۔

۳۴۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ قَالَ عَمَارٌ: فَضْرَبَ النَّبِيُّ ﷺ بِيَدِهِ الْأَرْضَ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ. [راجع: ۳۳۸]

(۳۴۳) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے، کہا کہ ہم سے شعبہ نے حکم کے واسطے سے، انہوں نے ذر بن عبد اللہ سے، انہوں نے ابن عبد الرحمن بن ابی زئی سے، انہوں نے اپنے والد سے کہ عمار نے بیان کیا پس نبی کریم ﷺ نے اپنے ہاتھوں کو زمین پر مارا اور اس سے اپنے چہرے اور کلائیوں کا مسح کیا۔

باب: اس بارے میں کہ پاک مٹی مسلمانوں کا وضو

ہے پانی کی جگہ وہ اس کو کافی ہے

اور حسن بھری نے کہا کہ جب تک اس کو حدث نہ ہو (یعنی وضو توڑنے والی چیزیں نہ پائی جائیں) تیم کافی ہے اور ابن عباس رضی اللہ عنہما نے تیم سے امامت کی اور یحییٰ بن سعید انصاری نے فرمایا کہ کھاری زمین پر نماز پڑھنے اور اس سے تیم کرنے میں کوئی برائی نہیں ہے۔

الْمُسْلِمِ، يَكْفِيهِ مِنَ الْمَاءِ

وَقَالَ الْحَسَنُ يَجْزِيهِ التَّيْمُ مَا لَمْ يُحْدَثْ وَأَمَّ ابْنُ عَبَّاسٍ وَهُوَ مُتَيَّمٌ. وَقَالَ يَحْيَى ابْنُ سَعِيدٍ: لَا بَأْسَ بِالصَّلَاةِ عَلَى السَّبْخَةِ وَالتَّيْمِ بِهَا.

تشریح: امام حسن بھری رحمہ اللہ اسے اس اثر کو عبد الرزاق نے موصولاً روایت کیا ہے سنن میں اتنے الفاظ اور زیادہ ہیں: "وان لم يجد الماء عشر سنين۔" (ترمذی وغیرہ) یعنی اگر چہ پانی کو دس سال تک بھی نہ پائے اور حضرت ابن عباس رضی اللہ عنہما کے اثر مذکور کو ابن ابی شیبہ اور بیہقی نے روایت کیا ہے۔ امام شوکانی رحمہ اللہ منتقی کے باب "تعيين التراب للتيمم دون بقية الجمادات۔" (یعنی تیم کے لئے جمادات میں مٹی ہی کی تعیین ہے) کے تحت حدیث "وجعلت تربتها لنا طهورا" (اور اس زمین کی مٹی ہمارے لئے پاکی حاصل کرنے کا ذریعہ بنائی گئی ہے) لکھتے ہیں:

"والحديث يدل على قصر التيمم على التراب للتصريح بالتراب فيه۔" (نيل الاوطار)

یہ حدیث اس امر پر دلیل ہے کہ تیم کے لئے مٹی ہی کا ہونا ضروری ہے۔ کیونکہ اس میں صراحتاً تراب مٹی کا لفظ موجود ہے۔ پس جو لوگ چونا، لوہا اور دیگر جملہ جمادات پر تیم کرنا جائز بتلاتے ہیں، ان کا قول صحیح نہیں۔ شوزین پر تیم کرنا نماز پڑھنا، اس کی دلیل وہ حدیث عائشہ رضی اللہ عنہا ہے جس میں ذکر ہے کہ رسول کریم ﷺ نے فرمایا: ((أبيت دار هجرتمكم سبخة ذات نخل يعني المدينة)) وقد سمي النبي ﷺ المدينة الطيبة فدل ان السبخة داخلة في الطيب۔ (قسطلانی) "میں نے تمہارے ہجرت کے گھر کو دیکھا جو اس بستی میں ہے جس کی اکثر زمین شور ہے اور وہاں کھجوریں بہت ہوتی ہیں آپ نے اس سے مدینہ مراد لیا۔" جس کا نام آپ نے خود ہی مدینہ طیبہ رکھا۔ یعنی پاک شہر پس ثابت ہوا کہ شوزین بھی

پاکي میں داخل ہے۔ پھر شوز زمین کی ناپاکی پر کوئی دلیل کتاب و سنت سے نہیں ہے۔ اس لئے بھی اس کی پاکی ثابت ہوئی۔

(۳۴۳) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے، کہ کہا ہم سے عوف نے، کہ کہا ہم سے ابو رجاء نے عمران کے حوالہ سے، انہوں نے کہا کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر میں تھے کہ ہم رات بھر چلتے رہے اور جب رات کا آخری حصہ آیا تو ہم نے پڑاؤ ڈالا اور مسافر کے لئے اس وقت کے پڑاؤ سے زیادہ مرغوب اور کوئی چیز نہیں ہوتی (پھر ہم اس طرح غافل ہو کر سو گئے) کہ ہمیں سورج کی گرمی کے سوا کوئی چیز بیدار نہ کر سکی۔ سب سے پہلے بیدار ہونے والا شخص فلاں تھا، پھر فلاں پھر فلاں۔ ابو رجاء نے سب کے نام لئے لیکن عوف کو یہ نام یاد نہیں رہے۔ پھر جو تھے نمبر پر جا گئے والے حضرت عمر بن خطاب رضی اللہ عنہ تھے اور جب نبی کریم ﷺ آرام فرماتے تو ہم آپ کو جگاتے نہیں تھے۔ یہاں تک کہ آپ خود بخود بیدار ہوں۔ کیونکہ ہمیں کچھ معلوم نہیں ہوتا کہ آپ پر خواب میں کیا تازہ وحی آتی ہے۔ جب حضرت عمر رضی اللہ عنہ جاگ گئے اور یہ آمد آفت دیکھی اور وہ ایک نڈرول والے آدمی تھے۔ پس زور زور سے نکمیر کہنے لگے۔ اسی طرح با آواز بلند، آپ اس وقت تک نکمیر کہتے رہے جب تک کہ نبی کریم ﷺ ان کی آواز سے بیدار نہ ہو گئے۔ تو لوگوں نے پیش آمدہ مصیبت کے متعلق آپ ﷺ سے شکایت کی۔ اس پر آپ نے فرمایا کہ ”کوئی ہرج نہیں سفر شروع کرو۔“ پھر آپ تھوڑی دور چلے، اس کے بعد آپ ٹھہر گئے اور وضو کا پانی طلب فرمایا اور وضو کیا، اور ازان کہی گئی۔ پھر آپ نے لوگوں کے ساتھ نماز پڑھی۔ جب آپ نماز پڑھانے سے فارغ ہوئے تو ایک شخص پر آپ کی نظر پڑی جو الگ کنارے پر کھڑا ہوا تھا اور اس نے لوگوں کے ساتھ نماز نہیں پڑھی تھی۔ آپ نے اس سے فرمایا کہ ”اے فلاں! تمہیں لوگوں کے ساتھ نماز میں شریک ہونے سے کوئی چیز نے روکا۔“ اس نے جواب دیا کہ مجھے غسل کی حاجت ہو گئی اور پانی موجود نہیں ہے۔ آپ نے فرمایا کہ ”پاک مٹی سے کام نکال لو۔ یہی تجھ کو کافی ہے۔“ پھر نبی کریم ﷺ نے سفر شروع کیا تو لوگوں نے پیاس کی شکایت کی۔ آپ پھر ٹھہر گئے اور فلاں (یعنی عمران بن حصین رضی اللہ عنہ) کو بلایا۔ ابو رجاء رضی اللہ عنہ نے ان کا نام لیا تھا لیکن عوف

۳۴۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَوْفٌ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ، قَالَ: كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ وَإِنَّا أَسْرَيْنَا، حَتَّى كُنَّا فِي آخِرِ اللَّيْلِ، فَعَنَّا وَقْعَةً وَلَا وَقْعَةً أَخْلَى عِنْدَ الْمُسَافِرِ مِنْهَا، فَمَا أَيْقَظُنَا إِلَّا حَرُّ الشَّمْسِ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ فُلَانٌ، ثُمَّ فُلَانٌ، ثُمَّ فُلَانٌ. يُسَمِّيهِمْ أَبُو رَجَاءٍ، فَنَسِيَ عَوْفٌ. ثُمَّ عُمَرُ بْنُ الْخَطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ ﷺ إِذَا نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لِأَنَّا لَا نَذَرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُ، وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ رَجُلًا جَلِيلًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالنَّكْبِيرِ، فَمَا زَالَ يَكْبُرُ وَيَرْفَعُ صَوْتَهُ بِالنَّكْبِيرِ حَتَّى اسْتَيْقَظَ لِصَوْتِهِ النَّبِيُّ ﷺ فَلَمَّا اسْتَيْقَظَ شَكُوا إِلَيْهِ الَّذِي أَصَابَهُمْ فَقَالَ: ((لَا صَبْرَ، أَوْ لَا يَصْبِرُ، ارْتَحِلُوا)). فَارْتَحَلَ فَسَارَ غَيْرَ بَعِيدٍ ثُمَّ نَزَلَ، فَدَعَا بِالْوُضُوءِ، فَتَوَضَّأَ وَتَوَدَّى بِالصَّلَاةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا انْقَلَبَ مِنْ صَلَاتِهِ إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ قَالَ: ((مَا مَنَعَكَ يَا فُلَانُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟)). قَالَ: أَصَابَنِي جَنَابَةٌ وَلَا مَاءَ. قَالَ: ((عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ)). ثُمَّ سَارَ النَّبِيُّ ﷺ فَاشْتَكَى إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ فَنَزَلَ، فَدَعَا فُلَانًا - كَانَ يُسَمِّيهِ أَبُو رَجَاءٍ نَسِيَهُ عَوْفٌ - وَدَعَا

کو یا نہیں رہا اور حضرت علی رضی اللہ عنہ کو بھی طلب فرمایا ان دونوں سے آپ نے فرمایا ”کہ جاؤ پانی تلاش کرو۔“ یہ دونوں نکلے۔ راستہ میں ایک عورت ملی جو پانی کی دو پکھالیں (مشکیں) اپنے اونٹ پر لٹکائے ہوئے بیچ میں سوار ہو کر جا رہی تھی۔ انہوں نے اس سے پوچھا کہ پانی کہاں ملتا ہے؟ تو اس نے جواب دیا کہ کل اسی وقت میں پانی پر موجود تھی (یعنی پانی اتنی دور ہے کہ کل میں اسی وقت وہاں سے پانی لے کر چلی تھی آج یہاں پہنچی ہوں) اور ہمارے قبیلہ کے مرد لوگ پیچھے رہ گئے ہیں۔ انہوں نے اس سے کہا: اچھا ہمارے ساتھ چلو۔ اس نے پوچھا: کہاں چلوں؟ انہوں نے کہا: رسول اللہ ﷺ کی خدمت میں۔ اس نے کہا، اچھا وہی جن کو لوگ صابی کہتے ہیں۔ انہوں نے کہا، یہ وہی ہیں، جسے تم کہہ رہی ہو، اچھا اب چلو! آخر یہ دونوں حضرات اس عورت کو آنحضرت ﷺ کی خدمت مبارک میں لائے۔ اور سارا واقعہ بیان کیا۔ عمران نے کہا کہ لوگوں نے اسے اونٹ سے اتار لیا۔ پھر نبی کریم ﷺ نے ایک برتن طلب فرمایا۔ اور دونوں پکھالوں یا مشکیزوں کے منہ اس برتن میں کھول دیئے۔ پھر ان کا اوپر کا منہ بند کر دیا۔ اس کے بعد نیچے کا منہ کھول دیا اور تمام لشکریوں میں منادی کر دی گئی کہ خود بھی سیر ہو کر پانی پیئیں اور اپنے تمام جانوروں کو بھی پلا لیں۔ پس جس نے چاہا پانی پیا اور پلایا (اور سب سیر ہو گئے) آخر میں اس شخص کو بھی ایک برتن میں پانی دیا جسے غسل کی ضرورت تھی۔ آپ ﷺ نے فرمایا: ”جے اور غسل کر لے۔“ وہ عورت کھڑی دیکھ رہی تھی کہ اس کے پانی سے کیا کیا کام لئے جا رہے ہیں اور خدا کی قسم! جب پانی لیا جانا ان سے بند ہوا، تو ہم دیکھ رہے تھے کہ اب مشکیزوں میں پانی پہلے سے بھی زیادہ موجود تھا۔ پھر نبی کریم ﷺ نے فرمایا: ”کچھ اس کے لئے (کھانے کی چیز) جمع کرو۔“ لوگوں نے اس کے لئے عمدہ قسم کی کھجور (عجوة) آٹا اور ستوا اکٹھا کیا۔ یہاں تک کہ بہت سارا کھانا اس کے لئے جمع ہو گیا۔ تو اسے لوگوں نے ایک کپڑے میں رکھا اور عورت کو اونٹ پر سوار کر کے اس کے سامنے وہ کپڑا رکھ دیا۔ رسول اللہ ﷺ نے اس سے فرمایا کہ ”تمہیں معلوم ہے کہ ہم نے تمہارے پانی میں کوئی کمی نہیں کی ہے۔ لیکن اللہ تعالیٰ نے ہمیں سیراب

عَلِيًّا فَقَالَ: ((اِذْهَبَا قَابِغِيَا الْمَاءَ)). فَانْطَلَقَا فَتَلَقِيَا امْرَأَةً بَيْنَ مَرَادَتَيْنِ- أَوْ سَطِيحَتَيْنِ- مِنْ مَّاءٍ عَلَى بَعِيرٍ لَهَا، فَقَالَا لَهَا أَيْنَ الْمَاءُ؟ قَالَتْ: عَهْدِي بِالْمَاءِ أُمْسُ هَذِهِ السَّاعَةِ، وَنَفَرْنَا خُلُوفًا. قَالَا لَهَا انْطَلِقِي إِذَا. قَالَتْ: إِلَى أَيْنَ؟ قَالَا: إِلَى رَسُولِ اللَّهِ ﷺ. قَالَتْ: الَّذِي يُقَالُ لَهُ: الصَّابِيُّ قَالَا: هُوَ الَّذِي تَغْنِينُ فَانْطَلِقِي. فَجَاءَا بِهَا إِلَى رَسُولِ اللَّهِ ﷺ وَحَدَّثَاهُ الْحَدِيثَ قَالَ: فَاسْتَنْزَلُوها عَنْ بَعِيرِهَا وَدَعَا النَّبِيُّ ﷺ بِإِنَاءٍ، فَفَرَّغَ فِيهِ مِنْ أَقْوَاهِ الْمَرَادَتَيْنِ- أَوْ السَّطِيحَتَيْنِ- وَأَوْكَأَ أَقْوَاهُمَا، وَأَطْلَقَ الْعِزَالِيَّ، وَنُودِيَ فِي النَّاسِ: اسْقُوا وَاسْتَقُوا. فَسَقَى مَنْ سَقَى، وَاسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَلِكَ أَنْ أُعْطِيَ الَّذِي أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَّاءٍ قَالَ: ((اِذْهَبْ، فَأَفْرِغْهُ عَلَيْكَ)) وَهِيَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يَفْعَلُ بِمَاءِهَا، وَأَيْمَنَ اللَّهُ لَلَّذِي لَقَدْ أَقْلَعَ عَنْهَا، وَإِنَّهُ لَيَخْبِلُ إِلَيْنَا أَنَّهَا أَشَدُّ مِلَّةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِيُّ ﷺ: ((اجْمَعُوا لَهَا)). فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ وَدَقِيقَةٍ وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا، فَجَعَلُوهُ فِي ثَوْبٍ، وَحَمَلُوها عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا قَالَ لَهَا: ((تَعْلَمِينَ مَا رَزَيْنَا مِنْ مَائِكَ شَيْئًا، وَلَكِنَّ اللَّهَ هُوَ الَّذِي أَسْفَانَا)). فَأَتَتْ أَهْلَهَا، وَقَدِ اخْتَبَسَتْ عَنْهُمْ قَالُوا: مَا حَسَبُكَ يَا فُلَانَةُ؟ قَالَتْ: الْعَجَبُ، لَقِينِي رَجُلَانِ فَذَهَبَا بِي إِلَى هَذَا

کر دیا۔“ پھر وہ اپنے گھر آئی، دیر کافی ہو چکی تھی اس لئے گھر والوں نے پوچھا کہ اے فلائی! کیوں اتنی دیر ہوئی؟ اس نے کہا، ایک عجیب بات ہوئی وہ یہ کہ مجھے دو آدمی ملے اور وہ مجھے اس شخص کے پاس لے گئے جسے لوگ صابی کہتے ہیں۔ وہاں اس طرح کا واقعہ پیش آیا، خدا کی قسم! وہ تو اس کے اور اس کے درمیان سب سے بڑا جادوگر ہے اور اس نے بیچ کی انگلی اور شہادت کی انگلی آسمان کی طرف اٹھا کر اشارہ کیا اس کی مراد آسمان اور زمین سے تھی۔ یا پھر وہ واقعی اللہ کا رسول ہے۔ اس کے بعد مسلمان اس قبیلہ کے دور و نزدیک کے مشرکین پر حملہ کیا کرتے تھے۔ لیکن اس گھرانے کو جس سے اس عورت کا تعلق تھا کوئی نقصان نہیں پہنچاتے تھے۔ یہ اچھا برتاؤ دیکھ کر ایک دن اس عورت نے اپنی قوم سے کہا کہ میرا خیال ہے کہ یہ لوگ تمہیں جان بوجھ کر چھوڑ دیتے ہیں۔ تو کیا تمہیں اسلام کی طرف کچھ رغبت ہے؟ قوم نے عورت کی بات مان لی اور اسلام لے آئی۔

حضرت ابو عبد اللہ امام بخاری رحمہ اللہ نے فرمایا کہ صبا کا معنی ہے اپنا دین چھوڑ کر دوسرے کے دین میں چلا گیا اور ابو العالیہ نے کہا ہے کہ صابین اہل کتاب کا ایک فرقہ ہے جو زبور پڑھتے ہیں اور سورہ یوسف میں جو اَصْبُ کالفظ ہے وہاں بھی اس کے معنی اَمِل کے ہیں۔

الرَّجُلُ الَّذِي يُقَالُ لَهُ: الصَّابِيُّ، فَقَعَلَ كَذَا وَكَذَا، قَوْلًا لَهُ! إِنَّهُ لَا سَحَرَ النَّاسِ مِنْ بَيْنِ هَذِهِ وَهَذِهِ. وَقَالَتْ بِإِضْبَاعِهَا الْوُسْطَى وَالسَّبَابِيَّةَ، فَرَفَعَتْهُمَا إِلَى السَّمَاءِ - تَعْنِي السَّمَاءَ وَالْأَرْضَ أَوْ إِنَّهُ لَرَسُولُ اللَّهِ حَقًّا، فَكَانَ الْمُسْلِمُونَ بَعْدَ [ذَلِكَ] يُغَيِّرُونَ عَلَى مَنْ حَوَّلَهَا مِنَ الْمُشْرِكِينَ، وَلَا يُصَيِّنُونَ الصَّرْمَ الَّذِي هِيَ مِنْهُ، فَقَالَتْ يَوْمًا لِقَوْمِهَا: مَا أَرَى أَنَّ هَؤُلَاءِ الْقَوْمَ قَدْ يَدْعُونَكُمْ عَمْدًا، فَهَلْ لَكُمْ فِي الْإِسْلَامِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِي الْإِسْلَامِ.

قَالَ أَبُو عَبْدِ اللَّهِ: صَبًا: خَرَجَ مِنْ دِينٍ إِلَى غَيْرِهِ وَقَالَ: أَبُو الْعَالِيَةِ: الصَّابِيْنُ فِرْقَةٌ مِنْ أَهْلِ الْكِتَابِ يَفَرُّوْنَ الزُّبُورَ، أَصْبُ: أَمِلَ. [طرفاء فی: ۳۸، ۳۵۷۱] [مسلم: ۱۵۶۳]

قیسویج: یعنی حضرت یوسف علیہ السلام نے کہا تھا کہ یا الہی! اگر تو مجھے نہ بچائے گا تو میں ان عورتوں کی طرف جھک جاؤں گا اور میں نادانوں میں سے ہو جاؤں گا پس لفظ صابی اسی سے بنا ہے جس کے معنی دوسری طرف جھک جانے کے ہیں۔ تشریح سفر مذکور کون سا سفر تھا؟ بعض نے اسے سفر خیبر، بعض نے سفر حدیبیہ بعض نے سفر تبوک اور بعض نے طریق مکہ کا سفر قرار دیا ہے۔ بہر حال ایک سفر تھا جس میں یہ واقعہ پیش آیا۔ چونکہ مکان غالب تھی اور پچھلی رات، پھر اس وقت ریگستان عرب کی مٹی ٹھنڈی ہو انہیں، نتیجہ یہ ہوا کہ سب کو نیند آگئی، نبی کریم صلی اللہ علیہ وسلم بھی سو گئے۔ حتیٰ کہ سورج نکل آیا، اور مجاہدین جاگے۔ حضرت عمر رضی اللہ عنہ نے یہ حال دیکھا تو زور زور سے نعرہ بکیر بلند کرنا شروع کیا تاکہ نبی کریم صلی اللہ علیہ وسلم کی آنکھ بھی کھل جائے۔ چنانچہ آپ بھی جاگ اٹھے اور آپ نے لوگوں کو تسلی دلائی کہ جو ہوا اللہ کے حکم سے ہوا فکر کی کوئی بات نہیں۔ پھر آپ نے وہاں سے کوچ کا حکم دیا اور قحوظی دور آگے بڑھ کر پھر پڑاؤ کیا گیا اور آپ نے وہاں اذان کہلو کر جماعت سے نماز پڑھائی اور نماز کے بعد ایک شخص کو پیچھے بیٹھے ہوئے دیکھا تو معلوم ہوا کہ اس کو غسل کی حاجت ہو گئی ہے اور وہ پانی نہ ہونے کی وجہ سے نماز نہیں پڑھ سکا ہے۔ اس پر آپ نے فرمایا کہ اس حالت میں تجھ کو مٹی پر تیمم کر لینا کافی تھا۔ ترجمہ الباب اسی جگہ سے ثابت ہوتا ہے بعد میں آپ نے پانی کی تلاش میں حضرت علی اور حضرت عمران بن حصین رضی اللہ عنہما کو مقرر فرمایا اور انہوں نے اس مسافر عورت کو دیکھا کہ پانی کی پکھا لیس اونٹ پر لٹکائے ہوئے جارہی ہے۔ وہ اس کو بلا کر نبی کریم صلی اللہ علیہ وسلم کے پاس لائے، ان کی نیت ظلم و برائی کی نہ تھی بلکہ عورت سے قیمت سے پانی حاصل کرنا یا اس سے پانی کے متعلق معلومات حاصل کرنا تھا۔ آپ نے اس کی پکھا لوں کے منہ کھلوادینے اور ان میں اپنا رقیق مبارک ڈالا جس کی برکت سے وہ پانی اس قدر زیادہ ہو گیا کہ مجاہدین اور ان کے جانور سب یراب ہو گئے اور اس جنبی شخص کو غسل کے لئے بھی پانی دیا گیا۔

اس کے بعد آپ نے پکھالوں کے منہ بند کر دیئے اور وہ پانی سے بالکل لبریز تھیں۔ ان میں ذرا بھی پانی کم نہیں ہوا تھا۔ آپ نے احسان کے بدلے احسان کے طور پر اس عورت کے لئے کھانا غلہ صحابہ کرام سے جمع کرایا اور اس کو عزت و احترام کے ساتھ رخصت کر دیا۔ جس کے نتیجہ میں آگے چل کر اس عورت اور اس کے قبیلہ والوں نے اسلام قبول کر لیا۔

امام احمد ثین رحمہ اللہ کا مقصد اس روایت کی نقل سے یہ ہے کہ پانی نہ ملنے کی صورت میں مٹی پر تیمم کر لینا وضو اور غسل ہر دو کی جگہ کافی ہے۔

باب: اس بارے میں کہ جب جنبی کو (غسل کی وجہ سے) مرض بڑھ جانے کا یا موت ہونے کا یا (پانی کے کم ہونے کی وجہ سے) پیاس کا ڈر ہو تو تیمم کر لے

کہا جاتا ہے کہ حضرت عمرو بن عاص رضی اللہ عنہ کو ایک جاڑے کی رات میں غسل کی حاجت ہوئی۔ تو آپ نے تیمم کر لیا اور یہ آیت تلاوت کی: ”اپنی جانوں کو ہلاک نہ کرو، بے شک اللہ تعالیٰ تم پر بڑا مہربان ہے۔“ پھر اس کا ذکر نبی کریم ﷺ کی خدمت میں ہوا تو آپ نے ان کو کوئی ملامت نہیں فرمائی۔

بَابُ: إِذَا خَافَ الْجُنْبُ عَلَى نَفْسِهِ الْمَرَضَ أَوْ الْمَوْتَ أَوْ خَافَ الْعَطَشَ تَيَمَّمَ

وَيَذْكُرُ أَنَّ عَمْرَو بْنَ الْعَاصِ أَجْنَبَ فِي لَيْلَةٍ بَارِدَةٍ فَتَيَمَّمَ وَتَلَا: ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ۲۹] فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ.

تشریح: آیت کریمہ اور صحابہ کرام رضی اللہ عنہم کے عمل سے اسلام میں بڑی بڑی آسانیاں معلوم ہوتی ہیں۔ مگر صد افسوس کہ نام نہاد علماء و فقہانے دین کو ایک ہوا بنا کر رکھ دیا ہے۔

(۳۴۵) ہم سے بشر بن خالد نے بیان کیا، کہا مجھ کو محمد نے خبر دی جو غندر کے نام سے مشہور ہیں، شعبہ کے واسطے سے، وہ سلیمان سے نقل کرتے ہیں اور وہ ابوداؤد سے کہ ابو موسیٰ نے عبداللہ بن مسعود سے کہا کہ اگر (غسل کی حاجت ہو اور) پانی نہ ملے تو کیا نماز نہ پڑھی جائے۔ عبداللہ نے فرمایا: ہاں! (اگر مجھے ایک مہینہ تک بھی پانی نہ ملے گا تو میں نماز نہ پڑھوں گا۔ اگر اس میں لوگوں کو اجازت دے دی جائے تو سردی معلوم کر کے بھی لوگ تیمم سے نماز پڑھ لیں گے۔ ابو موسیٰ کہتے ہیں کہ میں نے کہا کہ پھر حضرت عمر رضی اللہ عنہ کے سامنے حضرت عمار رضی اللہ عنہ کے قول کا کیا جواب ہوگا۔ بولے کہ مجھے تو نہیں معلوم ہے کہ عمر رضی اللہ عنہ عمار رضی اللہ عنہ کی بات سے مطمئن ہو گئے تھے۔

۳۴۵۔ حَدَّثَنَا بَشْرُ بْنُ خَالِدٍ، قَالَ: أَخْبَرَنَا مُحَمَّدٌ هُوَ غَنْدَرٌ عَنْ شُعْبَةَ، عَنْ سَلِمَانَ، عَنْ أَبِي وَائِلٍ، قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِذَا لَمْ يَجِدِ الْمَاءَ لَا يَصَلِّي. قَالَ عَبْدُ اللَّهِ: نَعَمْ إِنْ لَمْ أَجِدِ الْمَاءَ شَهْرًا لَمْ أَصِلْ لَوْ رَخِصْتُ لَهُمْ فِي هَذَا، كَانَ إِذَا وَجَدَ أَحَدُهُمُ الْبَرْدَ قَالَ هَكَذَا يَعْنِي تَيَمَّمَ وَصَلَّى، قَالَ: قُلْتُ: فَأَيْنَ قَوْلُ عَمَارٍ لِعُمَرَ؟ قَالَ: إِنِّي لَمْ أَرُ عُمَرَ قَبْلَ بَقُولِ عَمَارٍ. [طرفة: ۳۳۸]

مسلم: ۸۱۸، ۸۱۹؛ ابوداؤد: ۳۲۱؛ نسائی: ۳۱۹]

(۳۴۶) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد حفص بن غیاث نے، کہا کہ ہم سے اعش نے بیان کیا، کہا کہ میں نے شقیق بن

۳۴۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ

سلمہ سے سنا، انہوں نے کہا میں عبد اللہ (بن مسعود) اور ابو موسیٰ اشعری رضی اللہ عنہما کی خدمت میں تھا، ابو موسیٰ رضی اللہ عنہ نے پوچھا کہ ابو عبد الرحمن آپ کا کیا خیال ہے کہ اگر کسی کو غسل کی حاجت ہو اور پانی نہ ملے تو وہ کیا کرے۔ عبد اللہ رضی اللہ عنہ نے فرمایا کہ اسے نماز نہ پڑھنی چاہیے۔ جب تک اسے پانی نہ مل جائے۔ ابو موسیٰ رضی اللہ عنہ نے کہا کہ پھر عمار کی اس روایت کا کیا ہو گا جب کہ نبی کریم صلی اللہ علیہ وسلم نے ان سے کہا تھا کہ تمہیں صرف (ہاتھ اور منہ کا تیمم) کافی تھا۔ ابن مسعود رضی اللہ عنہ نے فرمایا کہ تم عمر کو نہیں دیکھتے کہ وہ عمار کی اس بات پر مطمئن نہیں ہوئے تھے۔ پھر ابو موسیٰ رضی اللہ عنہ نے کہا کہ اچھا عمار رضی اللہ عنہ کی بات کو چھوڑو لیکن اس آیت کیا کیا جواب دو گے (جس میں جنابت میں تیمم کرنے کی واضح اجازت موجود ہے) عبد اللہ بن مسعود رضی اللہ عنہ اس کا کوئی جواب نہ دے سکے۔ صرف یہ کہا کہ اگر ہم اس کی بھی لوگوں کو اجازت دے دیں تو ان کا حال یہ ہو جائے گا کہ اگر کسی کو پانی ٹھنڈا معلوم ہوا تو اسے چھوڑ دیا کرے گا۔ اور تیمم کر لیا کرے گا۔ (اعمش کہتے ہیں کہ) میں نے شقیق سے کہا کہ گویا عبد اللہ رضی اللہ عنہ نے اس وجہ سے یہ صورت ناپسند کی تھی۔ تو انہوں نے جواب دیا کہ ہاں۔

شَقِيقُ بْنُ سَلَمَةَ، قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ لَهُ أَبُو مُوسَى: أَرَأَيْتَ يَا أَبَا عَبْدِ الرَّحْمَنِ إِذَا أُجِنِبَ فَلَمْ يَجِدْ مَاءً، كَيْفَ يَصْنَعُ؟ فَقَالَ عَبْدُ اللَّهِ: لَا يُصَلِّي حَتَّى يَجِدَ الْمَاءَ. فَقَالَ أَبُو مُوسَى: كَيْفَ تَصْنَعُ بِقَوْلِ عَمَارٍ جِئْنَا قَالَ لَهُ النَّبِيُّ ﷺ: ((كَانَ يَكْفِيكَ؟)) قَالَ: أَلَمْ تَرَ عَمْرٌ لَمْ يَقْنَعْ بِذَلِكَ مِنْهُ؟ فَقَالَ أَبُو مُوسَى: فَدَعْنَا مِنْ قَوْلِ عَمَارٍ، كَيْفَ تَصْنَعُ بِهِذِهِ الْآيَةِ؟ فَمَا دَرَى عَبْدُ اللَّهِ مَا يَقُولُ، فَقَالَ: إِنَّا لَوْ رَخَّصْنَا لَهُمْ فِي هَذَا لَأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمُ الْمَاءُ أَنْ يَدَّعُهُ وَيَتِيمَمَ، فَقُلْتُ لِشَقِيقٍ: فَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ لِهَذَا؟ قَالَ: نَعَمْ. [راجع: ۳۳۸، ۳۴۵]

تشریح: قرآنی آیت: ﴿أَوْ لِمَسْمُومَتِ السَّاءِ﴾ (۵/ المائدہ: ۶) سے صاف طور پر جنسی کے لئے تیمم کا ثبوت ملتا ہے کیونکہ یہاں لس سے جماع مراد ہے۔ عبد اللہ بن مسعود رضی اللہ عنہ یہ آیت سن کر کوئی جواب نہ دے سکے۔ ہاں ایک مصلحت کا ذکر فرمایا۔ مسند ابن ابی شیبہ میں ہے کہ بعد میں حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے اپنے اس خیال سے رجوع فرمایا تھا اور امام نووی رحمہ اللہ نے کہا کہ حضرت عمر رضی اللہ عنہ نے بھی اپنے قول سے رجوع فرمایا تھا۔ امام نووی رحمہ اللہ فرماتے ہیں کہ اس پر تمام امت کا اجماع ہے کہ جنسی اور خافہ اور نفاس والی سب کے لئے تیمم درست ہے جب وہ پانی نہ پائیں یا بیمار ہوں کہ پانی کے استعمال سے بیماری بڑھنے کا خطرہ ہو یا وہ حالت سفر میں ہوں اور پانی نہ پائیں تو تیمم کریں۔ حضرت عمر رضی اللہ عنہ کو یہ عمار رضی اللہ عنہ والا واقعہ یاد نہیں رہا تھا۔ حالانکہ وہ سفر میں عمار رضی اللہ عنہ کے ساتھ تھے۔ مگر عمار رضی اللہ عنہ کا بیان درست تھا اس لئے ان کی روایت پر سارے علمائے فتویٰ دیا کہ جنسی کے لئے تیمم جائز ہے۔ حضرت عمر رضی اللہ عنہ اور حضرت ابن مسعود رضی اللہ عنہ کے خیالوں کو چھوڑ دیا گیا۔ جب صحیح حدیث کے خلاف ایسے جلیل القدر صحابہ کرام کا قول چھوڑا جا سکتا ہے تو امام یا مجتہد کا قول خلاف حدیث کیونکر قابل تسلیم ہوگا۔ اسی لئے ہمارے امام اعظم ابو حنیفہ رحمہ اللہ نے خود فرمادیا کہ "إذا صح الحديث فهو مذهبي" صحیح حدیث ہی میرا مذہب ہے۔ پس میرا جو قول صحیح حدیث کے خلاف پاؤا اسے چھوڑ دینا اور حدیث صحیح پر عمل کرنا۔ (رحمہ اللہ)

باب: اس بارے میں کہ تیمم میں ایک ہی دفعہ مٹی پر

ہاتھ مارنا کافی ہے

باب: التیمم ضربۃ

۳۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا (۳۳۷) ہم سے محمد بن سلام نے بیان کیا، کہا ہمیں ابو معاویہ نے خبر دی

اعمش سے، انہوں نے شقیق سے، انہوں نے بیان کیا کہ میں حضرت عبداللہ بن مسعود اور ابو موسیٰ اشعری رضی اللہ عنہما کی خدمت میں حاضر تھا۔ حضرت ابو موسیٰ رضی اللہ عنہ نے عبداللہ بن مسعود رضی اللہ عنہ سے کہا کہ اگر ایک شخص کو غسل کی حاجت ہو اور مہینہ بھر پانی نہ پائے تو کیا وہ تیمم کر کے نماز نہ پڑھے؟ شقیق کہتے ہیں کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے جواب دیا کہ وہ تیمم نہ کرے اگرچہ وہ ایک مہینہ تک پانی نہ پائے (اور نماز موقوف رکھے) ابو موسیٰ رضی اللہ عنہ نے اس پر کہا کہ پھر سورۃ مائدہ کی اس آیت کا کیا مطلب ہوگا؟ ”اگر تم پانی نہ پاؤ تو پاک مٹی پر تیمم کرو۔“ حضرت عبداللہ بن مسعود رضی اللہ عنہ بولے کہ اگر لوگوں کو اس کی اجازت دے دی جائے تو جلد ہی یہ حال ہو جائے گا کہ جب ان کو پانی ٹھنڈا معلوم ہوگا تو وہ مٹی سے تیمم ہی کر لیں گے۔ اعمش نے کہا میں نے شقیق سے کہا تو تم نے جبئی کے لئے تیمم اس لئے برا جانا۔ انہوں نے کہا: ہاں۔ پھر حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے فرمایا کہ کیا آپ کو حضرت عمار رضی اللہ عنہ کا حضرت عمر بن خطاب رضی اللہ عنہ کے سامنے یہ قول معلوم نہیں کہ مجھے رسول اللہ صلی اللہ علیہ وسلم نے کسی کام کے لئے بھیجا تھا۔ سفر میں مجھے غسل کی ضرورت ہوگی۔ لیکن پانی نہیں ملا۔ اس لئے میں مٹی میں جانور کی طرح لوٹ پوٹ لیا۔ پھر میں نے رسول اللہ صلی اللہ علیہ وسلم سے اس کا ذکر کیا۔ تو آپ صلی اللہ علیہ وسلم نے فرمایا کہ ”تمہارے لئے صرف اتنا اتنا کرنا کافی تھا۔“ اور آپ صلی اللہ علیہ وسلم نے اپنے ہاتھوں کو زمین پر ایک مرتبہ مارا پھر ان کو جھاڑ کر بائیں ہاتھ سے داہنے کی پشت کو لے لیا یا بائیں ہاتھ کا داہنے ہاتھ سے مسح کیا۔ پھر دونوں ہاتھوں سے چہرے کا مسح کیا۔ عبداللہ رضی اللہ عنہ نے اس کا جواب دیا کہ آپ عمر رضی اللہ عنہ کو نہیں دیکھتے کہ انہوں نے عمار رضی اللہ عنہ کی بات پر قناعت نہیں کی تھی۔ اور یعلیٰ بن عبید نے اعمش کے واسطے سے شقیق سے روایت میں یہ زیادتی کی ہے کہ انہوں نے کہا کہ میں عبداللہ اور ابو موسیٰ رضی اللہ عنہما کی خدمت میں تھا اور ابو موسیٰ رضی اللہ عنہ نے فرمایا تھا کہ آپ نے عمر رضی اللہ عنہ سے عمار رضی اللہ عنہ کا یہ قول نہیں سنا کہ رسول اللہ صلی اللہ علیہ وسلم نے مجھے اور آپ کو بھیجا۔ پس مجھے غسل کی حاجت ہوگی اور میں مٹی میں لوٹ پوٹ لیا۔ پھر میں رات رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا اور آپ سے صورت حال کے

أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى الْأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ أَنَّ رَجُلًا أَجْنَبَ، فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، أَمَا كَانَ يَتَيَمَّمُ وَيُصَلِّي؟ قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَا يَتَيَمَّمُ وَإِنْ كَانَ لَمْ يَجِدْ شَهْرًا، فَقَالَ لَهُ أَبُو مُوسَى: فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: ٦] فَقَالَ عَبْدُ اللَّهِ: لَوْ رُحِّصَ فِي هَذَا لَهُمْ لَاؤُشْكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ. قُلْتُ: وَإِنَّمَا كَرِهْتُمْ هَذَا لِذَا؟ قَالَ: نَعَمْ. فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ بْنِ الْخَطَّابِ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ، فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا)). وَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ، ثُمَّ نَفَضَهَا، ثُمَّ مَسَحَ بِهَا ظَهَرَ كَفِّهِ بِشِمَالِهِ، أَوْ ظَهَرَ شِمَالِهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ فَقَالَ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟ وَزَادَ يَعْلَى، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنِي أَنَا وَأَنْتَ فَأَجْنَبْتُ فَتَمَعَكْتَ بِالصَّعِيدِ، فَاتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ فَقَالَ: ((إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا)).

وَمَسَحَ وَجْهَهُ وَخَفِيهِ وَاحِدَةً [راجع: ۳۳۸، ۳۴۵] متعلق ذکر کیا تو آپ نے فرمایا کہ ”تمہیں صرف اتنا ہی کافی تھا۔“ اور اپنے چہرے اور ہتھیلیوں کا ایک ہی مرتبہ مسح کیا۔

تشریح: ابوداؤد کی روایت میں صاف مذکور ہے کہ آپ ﷺ نے تیمم کا طریقہ بتلاتے ہوئے پہلے بائیں ہتھیلی کو دائیں ہتھیلی اور پہنچوں پر بار بار پھر دائیں کو بائیں پر بار بار اس طرح دونوں پہنچوں پر مسح کر کے پھر منہ پر پھیر لیا۔ بس یہی تیمم ہے اور یہی رائج ہے۔

علمائے متفقین نے اسی کو اختیار کیا ہے۔ دو بار کی روایتیں سب ضعیف ہیں۔ علامہ شوکانی رحمہ اللہ حدیث عمار رواہ الترمذی کے تحت فرماتے ہیں: ”والحدیث یدل علی ان التیمم ضربة واحدة للوجه والكفين وقد ذهب الی ذلك عطاء و مکحول والاوزاعی واحمد بن حنبل واسحاق والصادق والامامیة قال فی الفتح: ونقله ابن المنذر عن جمهور العلماء و اختاره وهو قول عامة اهل الحديث.“ (نبیل الاوطار)

یعنی یہ حدیث دلیل ہے کہ تیمم میں صرف ایک ہی مرتبہ ہاتھوں کو مٹی پر مارنا کافی ہے اور جمہور علماء و جملہ محدثین رحمہم اللہ کا یہی مسلک ہے۔

بَابُ:

باب:

۳۴۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ الْخَزَاعِيُّ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ، فَقَالَ: ((يَا فَلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ)) فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَابَتْني جَنَابَةٌ وَلَا مَاءَ. قَالَ: ((عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ)). [راجع: ۳۴۴]

(۳۳۸) ہم سے عبدان نے حدیث بیان کی، کہا ہمیں عبد اللہ نے خبر دی، کہا ہمیں عوف نے ابو رجاء سے خبر دی، کہا کہ ہم سے کہا عمران بن حصین خزاعی رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ایک آدمی کو دیکھا کہ الگ کھڑا ہوا ہے اور لوگوں کے ساتھ نماز میں شریک نہیں ہو رہا ہے۔ آپ ﷺ نے فرمایا کہ ”اے فلاں! تمہیں لوگوں کے ساتھ نماز پڑھنے سے کس چیز نے روک دیا۔“ اس نے عرض کیا: یا رسول اللہ! مجھے غسل کی ضرورت ہو گئی اور پانی نہیں ہے۔ آپ ﷺ نے فرمایا: ”پھر تم کو پاک مٹی سے تیمم کرنا ضروری تھا، پس وہ تمہارے لئے کافی ہوتا۔“

[نسائی: ۳۴۸]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الصَّلَاةِ

نماز کے احکام و مسائل

بَابُ: كَيْفَ فُرِضَتِ الصَّلَاةُ فِي الْإِسْرَاءِ
باب: اس بارے میں کہ شب معراج میں نماز کس طرح فرض ہوئی؟

وَقَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبُو سَفْيَانَ بْنُ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضی اللہ عنہما أَنَّهُمَا نَزَّاهُمَا مِنَ الْمَلَكِ الْمَلَكِ فِي حَدِيثٍ هَزَقْلَ فَقَالَ: يَا مُرَّادُ، يَعْنِي النَّبِيُّ صلی اللہ علیہ وسلم - بِالنَّصِّ وَالصَّدَقِ وَالْعَقَافِ. [راجع: ۷]

حضرت عبداللہ بن عباس رضی اللہ عنہما نے فرمایا کہ ہم سے ابوسفیان بن حرب نے بیان کیا حدیث ہزقل کے سلسلہ میں؛ کہا کہ وہ یعنی نبی کریم صلی اللہ علیہ وسلم ہمیں نماز بالصلوة والصَّدَقِ وَالْعَقَافِ. [راجع: ۷] پڑھنے، سچائی اختیار کرنے اور حرام سے بچنے کا حکم دیتے ہیں۔

تشریح: سید القضاۃ والحمد للہین امام بخاری رحمہ اللہ مسائل طہارت بیان فرما چکے ہیں لہذا اب مسائل نماز کے لئے کتاب الصلوۃ کی ابتدا فرمائی۔ صلوۃ ہر وہ عبادت ہے جو اللہ کی عظمت اور اس کی خشت کے پیش نظر کی جائے۔ کائنات کی ہر مخلوق اللہ کی عبادت کرتی ہے جس پر لفظ صلوۃ ہی بولا گیا ہے جیسا کہ قرآن پاک میں ہے: ﴿كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ﴾ (النور: ۳۱) ہر مخلوق کو اپنے طریقے پر نماز پڑھنے اور اللہ کی تسبیح بیان کرنے کا طریقہ معلوم ہے۔ ایک آیت میں ہے: ﴿لَا مَن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُوْنَ تَسْبِيحَهُمْ﴾ (الاسراء: ۴۳) ”ہر ایک چیز اللہ کی تسبیح بیان کرتی ہے، لیکن اے انسانو! تم ان کی تسبیح نہیں سمجھ سکتے۔“

”قال النووي في شرح مسلم: اختلف العلماء في اصل الصلاة فقليل هي الدعاء لاشتغالها عليه وهذا قول جماهير اهل العربية والفقهاء وغيرهم۔“ (نبیل)

یعنی امام نووی رحمہ اللہ نے شرح مسلم میں کہا ہے کہ علما نے صلوۃ کی اصل میں اختلاف کیا ہے۔ کہا گیا ہے کہ صلوۃ کی اصل حقیقت دعا ہے۔ جمہور اہل عرب اور فقہاء وغیرہم کا یہی قول ہے۔

علامہ قسطلانی رحمہ اللہ فرماتے ہیں: ”واشتقاقها من الصلبي“ یعنی یہ لفظ صلی سے مشتق ہے۔ صلی کسی نیزگی لکڑی کو آگ میں تپا کر سیدھا کرنا۔ پس نماز بھی اسی طرح نماز پڑھنے سے سیدھا ہوتا ہے اور جو شخص نماز کی آگ میں تپ کر سیدھا ہو گیا وہ اب دوزخ کی آگ میں داخل نہ کیا جائے گا۔ ”وہی صلة بين العبد وربہ“ یہ اللہ اور اس کے بندے کے درمیان ملنے کا ایک ذریعہ ہے جو عبادات نفسانی اور بدنی طہارت اور ستر عورت اور مال خرچ کرنے اور لعب کی طرف متوجہ ہونے اور عبادت کے لئے بیٹھنے اور جوارح سے اظہار خشوع کرنے اور دل سے نیت کو خالص کرنے اور شیطان سے جہاد کرنے اور اللہ عزوجل سے مناجات کرنے اور قرآن شریف پڑھنے اور کلمہ شہادتین کو زبان پر لانے اور نفس کو جملہ پاک حلال چیزوں سے ہٹا کر ایک یا دالہی پر لگا دینے وغیرہ کا نام ہے۔ لغوی حیثیت سے صلوۃ دعا پر بولا گیا ہے اور شرعی طور پر کچھ اقوال اور افعال ہیں جو تکبیر تحریمہ سے شروع کئے جاتے ہیں اور تسلیم یعنی سلام پھیرنے پر ختم ہوتے ہیں۔ بندوں کی صلوۃ اللہ کے سامنے جھکانا، نماز پڑھنا اور فرشتوں کی صلوۃ اللہ کی

عبادت کے ساتھ مؤمنین کے لئے دعائے استغفار کرنا اور اللہ پاک کی صلوة اپنی مخلوقات پر نظر رحمت فرمانا۔ حدیث معراج میں آیا ہے کہ آپ جب ساتویں آسمان پر تشریف لے گئے تو آپ سے کہا گیا کہ ذرا ٹھہریے آپ کا رب ابھی صلوة میں مصروف ہے یعنی اس صلوة میں جو اس کی شان کے لائق ہے۔ نماز (عبادت) ہر مذہب ہر شریعت ہر دین میں تھی، اسلام نے اس کا ایک ایسا جامع مفید ترین طریقہ پیش کیا ہے کہ جس سے زیادہ بہتر اور جامع طریقہ ممکن نہیں ہے۔ کلمہ طیبہ کے بعد یہ اسلام کا اولین رکن ہے جسے قائم کرنا دین کو قائم کرنا ہے اور جسے چھوڑ دینا دین کی عمارت کو گرا دینا ہے، نماز کے بے شمار فوائد میں جو اپنے مقامات پر بیان کئے جائیں گے۔ (۱) ماہِ رجبِ ۱۴۰۱ھ

(۳۴۹) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے یونس کے واسطہ سے بیان کیا، انہوں نے ابن شہاب سے، انہوں نے انس بن مالک رضی اللہ عنہ سے، انہوں نے فرمایا کہ ابو ذر غفاری رضی اللہ عنہ یہ حدیث بیان کرتے تھے کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ ”میرے گھر کی چھت کھول دی گئی، اس وقت میں مکہ میں تھا۔ پھر جبریل علیہ السلام اترے اور انہوں نے میرا سینہ چاک کیا، پھر اسے زمزم کے پانی سے دھویا۔ پھر ایک سونے کا طشت لائے جو حکمت اور ایمان سے بھرا ہوا تھا۔ اس کو میرے سینے میں رکھ دیا، پھر سینے کو جوڑ دیا، پھر میرا ہاتھ پکڑا اور مجھے آسمان کی طرف لے کر چلے۔ جب میں پہلے آسمان پر پہنچا تو جبریل علیہ السلام نے آسمان کے دروازے سے کہا: کھولو! اس نے پوچھا: آپ کون ہیں؟ جواب دیا کہ جبریل، پھر انہوں نے پوچھا: کیا آپ کے ساتھ کوئی اور بھی ہے؟ جواب دیا: ہاں میرے ساتھ محمد صلی اللہ علیہ وسلم ہیں۔ انہوں نے پوچھا کہ کیا ان کے بلانے کے لیے آپ کو بھیجا گیا تھا؟ کہا: جی ہاں! پھر جب انہوں نے دروازہ کھولا تو ہم پہلے آسمان پر چڑھ گئے، وہاں ہم نے ایک شخص کو بیٹھے ہوئے دیکھا۔ ان کے دائیں طرف کچھ لوگوں کے جھنڈ تھے اور کچھ جھنڈ بائیں طرف تھے۔ جب وہ اپنی دائیں طرف دیکھتے تو مسکراتے اور جب بائیں طرف نظر کرتے تو روتے۔ انہوں نے مجھے دیکھ کر فرمایا: آؤ! اچھے آئے ہو، صالح نبی اور صالح بیٹے! میں نے جبریل علیہ السلام سے پوچھا: یہ کون ہیں؟ انہوں نے کہا کہ یہ آدم علیہ السلام ہیں اور ان کے دائیں بائیں جو جھنڈ ہیں یہ ان کے بیٹوں کی رو میں ہیں۔ جو جھنڈ دائیں طرف ہیں وہ جنتی ہیں اور بائیں طرف کے جھنڈ دوزخی رو میں ہیں۔ اس لیے جب وہ اپنے دائیں طرف دیکھتے ہیں تو خوشی سے مسکراتے ہیں اور جب بائیں طرف دیکھتے ہیں تو (رنج سے) روتے ہیں۔ پھر جبریل علیہ السلام مجھے لے کر دوسرے آسمان تک پہنچے اور اس کے

۳۴۹۔ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((فُوجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَتَنَزَلَ جِبْرِيلُ ﷺ فَقَرَعَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُتَمَلِّئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَقَرَعَ بِي إِلَى السَّمَاءِ، فَلَمَّا جُنْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ لِحَاظِنِ السَّمَاءِ: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ ﷺ فَقَالَ: أُرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ. فَلَمَّا فُتِحَ عَلُونَا السَّمَاءِ الدُّنْيَا، فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِنِّ الصَّالِحِ قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ، وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَشِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَ لِحَاظِنِهَا:

دارودہ سے کہا: کھولو! اس آسمان کے دارودہ نے بھی پہلے دارودہ کی طرح پوچھا، پھر کھول دیا۔“ حضرت انس رضی اللہ عنہ نے کہا کہ ابوذر رضی اللہ عنہ نے ذکر کیا کہ آپ یعنی نبی ﷺ نے آسمان پر آدم، ادریس، موسیٰ، عیسیٰ اور ابراہیم علیہم السلام کو موجود پایا۔ اور ابوذر رضی اللہ عنہ نے ہر ایک کا ٹھکانہ نہیں بیان کیا۔ البتہ اتنا بیان کیا کہ آپ ﷺ نے حضرت آدم علیہ السلام کو پہلے آسمان پر پایا اور حضرت ابراہیم علیہ السلام کو چھٹے آسمان پر۔ انس رضی اللہ عنہ نے بیان کیا کہ ”جب جبریل علیہ السلام نبی کریم ﷺ کے ساتھ ادریس علیہ السلام پر گزرے تو انہوں نے فرمایا کہ آؤ اچھے آئے ہو صالح نبی اور صالح بھائی۔ میں نے پوچھا: یہ کون ہیں؟ جواب دیا کہ یہ ادریس علیہ السلام۔ پھر موسیٰ علیہ السلام تک پہنچا۔ انہوں نے فرمایا: آؤ اچھے آئے ہو، صالح نبی اور صالح بھائی۔ میں نے پوچھا: یہ کون ہیں؟ جبریل علیہ السلام نے بتایا کہ یہ موسیٰ ہیں۔ پھر میں عیسیٰ علیہ السلام تک پہنچا۔ انہوں نے کہا آؤ اچھے آئے ہو صالح نبی اور صالح بھائی۔ میں نے پوچھا: یہ کون ہیں؟ جبریل نے بتایا کہ یہ عیسیٰ علیہ السلام ہیں۔ پھر میں ابراہیم علیہ السلام تک پہنچا۔ انہوں نے فرمایا: آؤ اچھے آئے ہو، صالح نبی اور صالح بھائی۔ میں نے پوچھا: یہ کون ہیں؟ جبریل علیہ السلام نے بتایا کہ یہ ابراہیم علیہ السلام ہیں۔“ ابن شہاب نے کہا کہ مجھے ابو بکر بن حزم نے خبر دی کہ عبد اللہ بن عباس اور ابو حنیفہ الانصاری رضی اللہ عنہما کہا کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”پھر مجھے جبریل علیہ السلام لے کر چڑھے، اب میں اس بلند مقام تک پہنچ گیا جہاں میں نے قلم کی آواز سنی (جو لکھنے والے فرشتوں کی قلموں کی آواز تھی)۔“ ابن حزم نے (اپنے شیخ سے) اور انس بن مالک نے ابوذر سے نقل کیا کہ نبی کریم ﷺ نے فرمایا: ”پس اللہ تعالیٰ نے میری امت پر پچاس وقت کی نمازیں فرض کیں۔ میں یہ حکم لے کر واپس لوٹا جب موسیٰ علیہ السلام تک پہنچا تو انہوں نے پوچھا کہ آپ کی امت پر اللہ نے کیا فرض کیا ہے؟ میں نے کہا کہ پچاس وقت کی نمازیں فرض کیں ہیں۔ انہوں نے فرمایا: آپ واپس اپنے رب کی بارگاہ میں جائیے۔ کیونکہ آپ کی امت اتنی نمازوں کو ادا کرنے کی طاقت نہیں رکھتی ہے۔ میں واپس بارگاہ رب العزت میں گیا تو اللہ نے اس میں سے ایک حصہ کم کر دیا، پھر موسیٰ علیہ السلام کے پاس آیا اور کہا

افْتَحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الْأَوَّلُ فَفُتِحَ)) قَالَ أَنَسُ: فَذَكَرَ: أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ، وَإِدْرِيسَ، وَمُوسَى، وَعِيسَى، وَإِبْرَاهِيمَ، وَلَمْ يَنْبُتْ كَيْفَ مَنَازِلَهُمْ، غَيْرَ أَنَّهُ ذَكَرَ: أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ قَالَ أَنَسُ: فَلَمَّا مَرَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ، ((قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيسُ؛ ثُمَّ مَرَرْتُ بِمُوسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى ثُمَّ مَرَرْتُ بِعِيسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ)). قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي ابْنُ حَزْمٍ: أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيَّ كَانَا يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: ((ثُمَّ عَرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ)). قَالَ ابْنُ حَزْمٍ وَأَنَسُ ابْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: ((فَقَرَضَ اللَّهُ عَزَّوَجَلَّ عَلَيَّ أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ، حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا قَرَضَ اللَّهُ لَكَ عَلَيَّ أُمَّتِكَ؟ قُلْتُ: قَرَضَ خَمْسِينَ صَلَاةً، فَأَرْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تَطِيقُ فَرَا جَعْتُ قَرَضَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى قُلْتُ: وَضَعَ شَطْرَهَا فَقَالَ: رَاجِعْ

رَبِّكَ، فَإِنْ أَمْتَكُ لَا تُطِيقُ ذَلِكَ، فَارْجِعْ. فَوَضَعَ شَطْرَهَا، فَارْجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنْ أَمْتَكُ لَا تُطِيقُ ذَلِكَ، فَارْجِعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ، لَا يَدُلُّ الْقَوْلُ لَدَيَّ فَارْجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبِّكَ فَقُلْتُ: اسْتَحْيَيْتُ مِنْ رَبِّي ثُمَّ انْطَلَقْتُ بِي حَتَّى انْتَهَيْتُ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى، وَغَشِيَهَا أَلْوَانٌ لَا أَذْرِي مَا هِيَ، ثُمَّ ادْخَلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللَّوْلُؤِ، وَإِذَا تَرَابُهَا الْمِسْكُ)). [طرفہ
 نفی: ۱۶۳۶، ۳۳۴۲] (مسلم: ۴۱۵، ۴۱۶؛
 نسائی: ۴۴۸، ۱۳۹۹)

کہ ایک حصہ کم کر دیا گیا ہے، انہوں نے کہا کہ دوبارہ جائے کیونکہ آپ کی امت میں اس کے برداشت کی بھی طاقت نہیں ہے۔ پھر میں بارگاہ رب العزت میں حاضر ہوا۔ پھر ایک حصہ کم ہوا۔ جب موسیٰ علیہ السلام کے پاس پہنچا تو انہوں نے فرمایا کہ اپنے رب کی بارگاہ میں پھر جائے، کیونکہ آپ کی امت اس کو بھی برداشت نہ کر سکے گی، پھر میں بار بار آیا گیا پس اللہ تعالیٰ نے فرمایا کہ یہ نمازیں (عمل میں) پانچ ہیں اور (ثواب میں) پچاس (کے برابر) ہیں۔ میری بات بدلی نہیں جاتی۔ اب میں موسیٰ علیہ السلام کے پاس آیا تو انہوں نے پھر کہا کہ اپنے رب کے پاس جاؤ۔ لیکن میں نے کہا کہ مجھے اپنے رب سے شرم آتی ہے۔ پھر جبرئیل مجھے سدرۃ المنتہیٰ تک لے گئے جسے کئی طرح کے رنگوں نے ڈھانک رکھا تھا۔ جن کے متعلق مجھے معلوم نہیں ہوا کہ وہ کیا ہیں۔ اب کے بعد مجھے جنت میں لے جایا گیا، میں نے دیکھا کہ اس میں موتیوں کے ہار ہیں اور اس کی مٹی مشک کی ہے۔“

تفسیر: معراج کا واقعہ قرآن کی سورہ بنی اسرائیل اور سورہ نجم کے شروع میں بیان ہوا ہے اور احادیث میں اس کثرت کے ساتھ اس کا ذکر ہے کہ اسے تو اتار کر درجہ دیا جاسکتا ہے۔ سلف امت کا اس پر اتفاق ہے کہ نبی کریم ﷺ کو معراج جاتے میں بدن اور روح ہر دو کے ساتھ ہوا۔ سینہ مبارک چاک کر کے آب زمزم سے دھو کر حکمت، اور ایمان سے بھر کر آپ کو عالم ملکوت کی سیر کرنے کے قابل بنا دیا گیا۔ یہ شق صدر دوبارہ ہے۔ ایک بار پہلے حالت رضاعت میں بھی آپ کا سینہ چاک کر کے علم و حکمت انوار و تجلیات سے بھر دیا گیا تھا۔ دوسری روایات کی بنا پر آپ ﷺ نے پہلے آسمان پر حضرت آدم علیہ السلام سے، دوسرے آسمان پر حضرت یحییٰ اور حضرت عیسیٰ علیہ السلام سے، تیسرے پر حضرت یوسف علیہ السلام سے، چوتھے پر حضرت ادریس علیہ السلام سے اور پانچویں آسمان پر حضرت ہارون علیہ السلام سے اور چھٹے آسمان پر حضرت موسیٰ علیہ السلام سے اور ساتویں آسمان پر حضرت ابراہیم خلیل اللہ علیہ السلام سے ملاقات فرمائی۔ جب آپ مقام اعلیٰ پر پہنچ گئے، تو آپ نے وہاں فرشتوں کی قلموں کی آوازیں سنیں اور مطابق آیت مبارکہ ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ (۵۳/النجم: ۱۸) آپ نے ملا اعلیٰ میں بہت سی چیزیں دیکھیں، وہاں اللہ پاک نے آپ کی امت پر پچاس وقت کی نمازیں فرض کیں۔ پھر آپ کے نواہر آنے جانے کے صدمے میں صرف بیچ وقت نماز باقی رہ گئی مگر ثواب میں وہ پچاس کے برابر ہیں۔ ترجمہ باب بیہیں سے نکلتا ہے کہ نماز معراج کی اس تفصیل کے ساتھ فرض ہوئی۔

سدرۃ المنتہیٰ ساتویں آسمان پر ایک پہری کا درخت ہے جس کی جڑیں چھٹے آسمان تک ہیں۔ فرشتے وہیں تک جاسکتے ہیں آگے جانے کی ان کو مجال نہیں ہے۔ حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں کہ معنی اس کو اس لئے کہتے ہیں کہ اوپر سے جو احکام آتے ہیں وہ وہاں آ کر ٹھہر جاتے ہیں اور نیچے سے جو کچھ جاتا ہے وہ بھی اس سے آگے نہیں بڑھ سکتا۔

معراج کی اور تفصیلات اپنے مقام پر بیان کی جائیں گی۔ آسمانوں کا وجود ہے جس پر جملہ کتب سماویہ اور تمام انبیائے کرام کا اتفاق ہے، مگر اس کی کیفیت اور حقیقت اللہ ہی بہتر جانتا ہے۔ جس قدر بتلایا گیا ہے اس پر ایمان لانا ضروری ہے اور فلاسفہ و ملاحدہ اور آج کل کے سائنس والے جو آسمان کا انکار کرتے ہیں۔ ان کے قول باطل پر ہرگز کان نہ لگانے چاہئیں۔

۳۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۳۵۰) ہم سے عبداللہ بن یوسف تیسری نے بیان کیا، انہوں نے کہا ہمیں

خبر دی امام مالک نے صالح بن کیسان سے، انہوں نے عروہ بن زبیر سے، انہوں نے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا سے، آپ نے فرمایا کہ اللہ تعالیٰ نے پہلے نماز میں دو دو رکعت فرض کی تھی، سفر میں بھی اور اقامت کی حالت میں بھی۔ پھر سفر کی نماز تو اپنی اصلی حالت پر باقی رکھی گئی اور حالت اقامت کی نمازوں میں زیادتی کر دی گئی۔

أَخْبَرَنَا مَالِكٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكَعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ، فَأُثِرَتْ صَلَاةُ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

[طرفاء فی: ۱۰۹۰، ۳۹۳۵] [مسلم: ۱۵۷۰]

ابوداؤد: ۱۱۹۸؛ نسائی: ۴۵۴]

باب: اس بیان میں کہ کپڑے پہن کر نماز پڑھنا

بَابُ وَجُوبِ الصَّلَاةِ فِي الثِّيَابِ،

واجب ہے

(سورہ اعراف میں) اللہ عزوجل کا حکم ہے کہ ”تم کپڑے پہنا کرو ہر نماز کے وقت۔“ اور جو ایک ہی کپڑا بدن پر لپیٹ کر نماز پڑھے (اس نے بھی فرض ادا کر لیا) اور سلمہ بن اکوع رضی اللہ عنہ سے منقول ہے کہ نبی کریم ﷺ نے فرمایا کہ (اگر ایک ہی کپڑے میں نماز پڑھے تو) ”اپنے کپڑے کو ٹانگ لے اگرچہ کانٹے ہی سے ٹانگنا پڑے۔“ اس کی سند میں نظر ہے اور وہ شخص جو اسی کپڑے سے نماز پڑھتا ہے جسے پہن کر وہ جماع کرتا ہے (تو نماز درست ہے) جب تک وہ اس میں کوئی گندگی نہ دیکھے اور نبی کریم ﷺ نے حکم دیا تھا کہ کوئی ننگا بیت اللہ کا طواف نہ کرے۔

وَقَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿خَلِدُوا فِيْكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾ [الاعراف: ۳۱] وَمَنْ صَلَّى مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، وَيَذْكُرُ عَنْ سَلَمَةَ ابْنِ الْأَخْوَعِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يَزُوْهُ وَلَوْ بِشَوْكَةٍ)). وَفِي إِسْنَادِهِ نَظَرٌ، وَمَنْ صَلَّى فِي الثَّوْبِ الَّذِي يُجَامِعُ فِيهِ مَا لَمْ يَرَفِهِ أَذَى، وَأَمَرَ النَّبِيُّ ﷺ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانًا.

تشریح: آیت مبارکہ: ﴿خَلِدُوا فِيْكُمْ﴾ [الاعراف: ۳۱] میں مسجد سے مراد نماز ہے۔ بقول عبد اللہ بن عباس رضی اللہ عنہما ایک عورت خانہ کعبہ کا ننگی ہو کر طواف کر رہی تھی کہ یہ آیت مبارکہ نازل ہوئی۔ مشرکین مکہ بھی عموماً طواف کعبہ ننگے ہو کر کیا کرتے تھے۔ اسلام نے اس حرکت سے سختی سے روکا۔ اور نماز کے لئے مساجد میں آتے وقت کپڑے پہننے کا حکم فرمایا: ﴿خَلِدُوا فِيْكُمْ﴾ میں زینت سے ستر پوشی ہی مراد ہے جیسا کہ مشہور مفسر قرآن حضرت مجاہد نے اس بارے میں امت کا اجماع و اتفاق نقل کیا ہے۔ لفظ زینت میں بڑی وسعت ہے جس کا مفہوم یہ ہے کہ مسجد اللہ کا دربار ہے اس میں ہر ممکن و جائز زیب و زینت کے ساتھ اس نیت سے داخل ہونا کہ میں اللہ احکم الحاکمین بادشاہوں کے بادشاہ رب العالمین کے دربار میں داخل ہوں ہوں، عین آداب و بارخداوندی میں داخل ہے۔ یہ بات علیحدہ ہے کہ اگر صرف ایک ہی کپڑے میں نماز ادا کر لی جائے بشرطیکہ اس سے ستر پوشی کامل طور پر حاصل ہو تو یہ بھی جائز اور درست ہے۔ ایسے ایک کپڑے کو ٹانگ لینے کا مطلب یہ ہے کہ اس کے دونوں کنارے ملا کر اسے اٹکائے۔ اگر گھنڈی تک نہ ہو تو کانٹے یا پن سے اٹکا لے تاکہ کپڑا سامنے سے کھلنے نہ پائے اور شرعاً چھپی رہے۔ سلمہ بن اکوع رضی اللہ عنہ کی روایت ابوداؤد اور ابن خزیمہ اور ابن حبان میں ہے۔ اس کی سند میں اضطراب ہے، اسی لئے امام بخاری رحمہ اللہ اسے اپنی صحیح میں نہیں لائے ((ومن صلى في الثوب الذي)) النخ ایک طویل حدیث میں وارد ہے جسے ابوداؤد اور نسائی نے نکالا ہے کہ نبی کریم ﷺ جس کپڑے کو پہن کر صحبت کرتے اگر اس میں کچھ پلیدی نہ پاتے تو اسی

میں نماز پڑھ لیتے تھے۔ اور حدیث ((ان لا یطوف بالبيت عریان)) کو امام احمد نے روایت کیا ہے۔ اس سے مقصد یہ ثابت کرنا ہے کہ جب ننگے ہو کر طواف کرنا منع ہوا تو نماز بطریق اولیٰ منع ہے۔

۳۵۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ، قَالَتْ: أَمَرْنَا أَنْ نُخْرِجَ الْحَيْضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ، فَيَشْهَدَنَ جَمَاعَةُ الْمُسْلِمِينَ وَدَعَوْتُهُمْ، وَتَعْتَزِلُ الْحَيْضُ عَنْ مُصَلَّاهُنَّ قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ! إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ قَالَ: ((لَتَلْبِسُهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا)). وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا عِمْرَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ، قَالَ: حَدَّثَنَا أُمُّ عَطِيَّةٍ، سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا. (راجع: ۳۲۴)

(۳۵۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے یزید بن ابراہیم نے بیان کیا، وہ محمد سے، وہ ام عطیہ رضی اللہ عنہا سے، انہوں نے فرمایا کہ ہمیں حکم ہوا کہ ہم عیدین کے دن حائضہ اور پردہ نشین عورتوں کو بھی باہر لے جائیں۔ تاکہ وہ مسلمانوں کے اجتماع اور ان کی دعاؤں میں شریک ہو سکیں۔ البتہ حیض والی عورتوں کو نماز پڑھنے کی جگہ سے دور رکھیں۔ ایک عورت نے کہا: یا رسول اللہ! ہم میں بعض عورتیں ایسی بھی ہوتی ہیں جن کے پاس (پردہ کرنے کے لیے) چادر نہیں ہوتی۔ آپ نے فرمایا کہ ”اس کی ساتھی عورت اپنی چادر کا ایک حصہ اسے اوڑھادے۔“

اور عبد اللہ بن رجاء نے کہا ہم سے عمران قطان نے بیان کیا، کہا ہم سے محمد بن سیرین نے، کہا ہم سے ام عطیہ نے، میں نے آنحضرت ﷺ سے سنا اور یہی حدیث بیان کی۔

تشریح: ترجمہ باب حدیث کے الفاظ ((لتلبسها صاحبها من جلبابها)) ”جس عورت کے پاس کپڑا نہ ہو اس کی ساتھ والی عورت کو چاہیے کہ اپنی چادر ہی کا کوئی حصہ اسے بھی اوڑھادے۔“ سے نکلتا ہے۔ مقصد یہ کہ مساجد میں جاتے وقت، عید گاہ میں حاضری کے وقت، نماز پڑھتے وقت اتنا کپڑا ضرور ہونا چاہیے جس سے مرد و عورت اپنی اپنی حیثیت میں ستر پوشی کر سکیں۔ اس حدیث سے بھی عورتوں کا عید گاہ جانا ثابت ہوا۔ امام بخاری رحمہ اللہ نے سند عبد اللہ بن رجاء کو لا کر اس شخص کا رد کیا جس نے کہا کہ محمد بن سیرین نے یہ حدیث ام عطیہ رضی اللہ عنہا سے نہیں سنی بلکہ اپنی بہن حصہ سے، انہوں نے ام عطیہ رضی اللہ عنہا سے، اسے طبرانی نے معجم کبیر میں وصل کیا ہے۔

بَابُ عَقْدِ الْإِزَارِ عَلَى الْقَفَا

فِي الصَّلَاةِ

وَقَالَ أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، صَلَّوْا مَعَ النَّبِيِّ ﷺ عَاقِدِينَ إِزْرِهِمْ عَلَى عَوَاتِقِهِمْ. ۳۵۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي وَقْدُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: صَلَّى جَابِرُ بْنُ إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ، وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمِنْجَبِ فَقَالَ لَهُ

اور ابو حازم نے سہل بن سعد سے روایت کرتے ہوئے کہا کہ لوگوں نے نبی ﷺ کے ساتھ اپنی تہبند کندھوں پر باندھ کر نماز پڑھی۔

(۳۵۲) ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا ہم سے عاصم بن محمد نے بیان کیا، انہوں نے کہا مجھ سے واقد بن محمد نے محمد بن منکدر کے حوالہ سے بیان کیا، انہوں نے کہا کہ حضرت جابر بن عبد اللہ رضی اللہ عنہ نے تہبند باندھ کر نماز پڑھی۔ جسے انہوں نے سر تک باندھ رکھا تھا اور آپ کے کپڑے کھوٹی پر لٹکے ہوئے تھے۔ ایک کہنے والے نے کہا کہ آپ ایک

قَائِلٌ: تَصَلِّي فِي إِزَارٍ وَاحِدٍ فَقَالَ: إِنَّمَا صَنَعْتُ ذَلِكَ لِإِرَائِي أَحَقَّ مِثْلَكَ، وَأَيْنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

تہبند میں نماز پڑھتے ہیں؟ آپ نے جواب دیا کہ میں نے ایسا اس لیے کیا کہ تجھ جیسا کوئی احق مجھے دیکھے۔ پھلا رسول اللہ ﷺ کے زمانہ میں دو کپڑے بھی کسی کے پاس تھے؟

[اطرافہ فی: ۳۵۳، ۳۶۱، ۳۷۰]

۳۵۳۔ حَدَّثَنَا مُطَرِّفُ أَبُو مُصْعَبٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: رَأَيْتُ جَابِرًا يُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ. [راجع: ۳۵۲]

(۳۵۳) ہم سے ابو مصعب بن عبد اللہ مطرف نے بیان کیا، انہوں نے کہا ہم سے عبد الرحمن بن ابی الموالی نے بیان کیا، انہوں نے محمد بن منکدر سے، انہوں نے کہا کہ میں نے جابر رضی اللہ عنہ کو ایک کپڑے میں نماز پڑھتے دیکھا اور انہوں نے بتلایا کہ میں نے نبی ﷺ کو بھی ایک ہی کپڑے میں نماز پڑھتے دیکھا تھا۔

تشریح: اس حدیث کا ظاہر میں اس باب سے کوئی تعلق نہیں معلوم ہوتا۔ امام بخاری رحمہ اللہ نے اسے یہاں اس لئے نقل کیا کہ اگلی روایت میں نبی کریم ﷺ کا ایک کپڑے میں نماز پڑھنا صاف مذکور تھا، اس میں صاف صاف مذکور ہے۔ رسول کریم ﷺ کے زمانہ میں اکثر لوگوں کے پاس ایک ہی کپڑا ہوتا تھا، اسی میں وہ ستر پوشی کر کے نماز پڑھتے۔ حضرت جابر رضی اللہ عنہ نے کپڑے موجود ہونے کے باوجود ایسے ایک کپڑے میں نماز ادا کی تاکہ لوگوں کو اس کا بھی جواز معلوم ہو جائے۔ بہت سے دیہات میں خاص طور پر خانہ بدوش قبائل میں ایسے لوگ اب بھی مل سکتے ہیں جو سر پر تنک صرف ایک ہی چادر یا کبیل کا تہبند کرنا پالتے ہیں اور اسی سے ستر پوشی کر لیتے ہیں۔ اسلام میں اداۓ نماز کے لئے ایسے سب لوگوں کے لئے گنجائش رکھی گئی ہے۔

باب: اس بیان میں کہ صرف ایک کپڑے کو بدن

بَابُ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ

مُلْتَحِفًا بِهِ

پر لپیٹ کر نماز پڑھنا جائز و درست ہے

امام زہری نے اپنی حدیث میں کہا کہ ملتحف متوشح کو کہتے ہیں۔ جو اپنی چادر کے ایک حصے کو دوسرے کا ندھ پر اور دوسرے حصے کو پہلے کا ندھ پر ڈال لے اور وہ دونوں کا ندھوں کو (چادر سے) ڈھانک لینا ہے۔ ام ہانی رضی اللہ عنہا نے فرمایا کہ نبی کریم ﷺ نے ایک چادر اوڑھی اور اس کے دونوں کناروں کو اس سے مخالف طرف کے کا ندھ پر ڈالا۔

وَقَالَ الزُّهْرِيُّ فِي حَدِيثِهِ: الْمُلْتَحِفُ الْمُتَوَشَّحُ وَهُوَ الْمُخَالَفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ، وَهُوَ الْإِشْتِمَالُ عَلَى مَنْبِكَيْهِ، وَقَالَتْ أُمُّ هَانِيَةَ: اتَّحَفَ النَّبِيُّ ﷺ بِثَوْبٍ لَهُ، وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

(۳۵۴) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے اپنے والد کے حوالہ سے بیان کیا، وہ عمر بن ابی سلمہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے ایک کپڑے میں نماز پڑھی اور آپ نے کپڑے کے دونوں کناروں کو مخالف طرف کے کا ندھ پر ڈال لیا۔

۳۵۴۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ ابْنِ أَبِي سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ. [طرفاه

فی: ۳۵۵، ۳۵۶] [مسلم: ۱۱۵۲، ۱۱۵۳، ۱۱۵۴]

ترمذی: ۳۳۹، نسائی: ۷۶۳، ابن ماجہ: ۱۰۴۹

(۳۵۵) ہم سے محمد بن ثنیٰ نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے والد نے عمر بن ابی سلمہ سے نقل کر کے بیان کیا کہ انہوں نے نبی کریم ﷺ کو ام سلمہ رضی اللہ عنہا کے گھر میں ایک کپڑے میں نماز پڑھتے دیکھا، کپڑے کے دونوں کناروں کو آپ نے دونوں کاندھوں پر ڈال رکھا تھا۔

(۳۵۶) ہم سے عبید بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے ابو اسامہ نے ہشام کے واسطے سے بیان کیا، وہ اپنے والد سے جن کو عمر بن ابی سلمہ نے خبر دی، انہوں نے کہا کہ میں نے رسول اللہ ﷺ کو حضرت ام سلمہ کے گھر میں ایک کپڑے میں نماز پڑھتے ہوئے دیکھا آپ اسے لپیٹے ہوئے تھے اور اس کے دونوں کناروں کو دونوں کاندھوں پر ڈالے ہوئے تھے۔

۳۵۵- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ، قَدْ أَلْقَى طَرَفَيْهِ عَلَى عَاتِقَيْهِ. [راجع: ۳۵۴]

۳۵۶- حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ، أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ. [راجع: ۳۵۴]

(۳۵۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک بن انس نے عمر بن عبید اللہ کے غلام ابونضر سالم بن امیہ سے کہ ام ہانی بنت ابی طالب کے غلام ابومرہ یزید نے بیان کیا کہ انہوں نے ام ہانی بنت ابی طالب سے یہ سنا، وہ فرماتی تھیں کہ میں فتح مکہ کے موقع پر نبی کریم ﷺ کی خدمت میں حاضر ہوئی۔ میں نے دیکھا کہ آپ غسل کر رہے ہیں اور آپ کی صاحبزادی فاطمہ رضی اللہ عنہا پردہ کئے ہوئے ہیں۔ انہوں نے کہا کہ میں نے آپ ﷺ کو سلام کیا۔ آپ نے پوچھا کہ ”کون ہے؟“ میں نے بتایا کہ ام ہانی بنت ابی طالب ہوں۔ آپ نے فرمایا: ”اچھی آئی ہو، ام ہانی!“ پھر جب آپ نہانے سے فارغ ہو گئے تو اٹھے اور آٹھ رکعت نماز پڑھی، ایک ہی کپڑے میں لپٹ کر۔ جب آپ نماز پڑھ چکے تو میں نے عرض کی یا رسول اللہ! میرے ماں کے بیٹے (حضرت علی بن ابی طالب) کا دعویٰ ہے کہ وہ ایک شخص کو ضرور قتل کرے گا۔ حالانکہ میں نے اسے پناہ دے رکھی ہے۔ یہ (میرے خاندان) ہمیرہ کا فلاں بیٹا ہے۔ رسول کریم ﷺ نے فرمایا کہ ”ام ہانی جسے تم نے پناہ دے دی، ہم نے بھی اسے پناہ دی۔“ ام ہانی نے کہا کہ یہ نماز چاشت تھی۔

۳۵۷- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مَرَّةَ، مَوْلَى أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ قَالَتْ: فَسَلَّمْتُ عَلَيْهِ فَقَالَ: ((مَنْ هَذِهِ)). فَقُلْتُ: أَنَا أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ فَقَالَ ((مَرْحَبًا يَا أُمَّ هَانِيٍّ)) فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، قَامَ فَصَلَّى ثَمَانَ رَكَعَاتٍ مُلْتَجِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّی أَنَّهُ قَاتِلُ رَجُلٍ قَدْ أَجْرْتُهُ فَلَانُ بْنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أَجَرْنَا مَنْ أَجَرْتَ يَا أُمَّ هَانِيٍّ)). قَالَتْ أُمُّ هَانِيٍّ: وَذَلِكَ ضَحَى. [راجع: ۲۸۰]

تشریح: حضرت علی رضی اللہ عنہ ام ہانی رضی اللہ عنہا کے گئے بھائی تھے۔ ایک باپ ایک ماں۔ ان کو ماں کا بیٹا اس لئے کہا کہ مادری بہن بھائی ایک دوسرے پر

بہت مہربان ہوتے ہیں۔ گویا ام ہانی یہ ظاہر کر رہی ہیں کہ حضرت علی رضی اللہ عنہ میرے سنگے بھائی ہونے کے باوجود مجھ پر مہربانی نہیں کرتے۔ ہمیرہ کا بیٹا جعدہ نامی تھا جو ابھی بہت چھوٹا تھا۔ اسے حضرت علی رضی اللہ عنہ مارنے کا ارادہ کیوں کرتے۔ ابن ہشام نے کہا ام ہانی نے حارث بن ہشام اور زبیر بن ابی امیہ یا عبداللہ بن ربیعہ کو پناہ دی تھی۔ یہ لوگ ہمیرہ کے چچا زاد بھائی تھے۔ شاید فلاں بن ہمیرہ میں راوی کی بھول سے عم کا لفظ چھوٹ گیا ہے یعنی دراصل فلاں بن عم ہمیرہ ہے۔

ہمیرہ بن ابی وہب بن عمر خزومی ام ہانی بنت ابی طالب کے خاوند ہیں جن کی اولاد میں ایک بچے کا نام ہانی بھی ہے جن کی کنیت سے اس خاتون کو ام ہانی سے پکارا گیا۔ ہمیرہ حالت شرک ہی میں مر گئے۔ ان کا ایک بچہ جعدہ نامی بھی تھا جو ام ہانی ہی کے بطن سے ہے جن کا اوپر ذکر ہوا فتح مکہ کے دن ام ہانی نے ان ہی کو پناہ دی تھی۔ ان کے لئے نبی کریم ﷺ نے ان کی پناہ کو قبول فرمایا۔ آپ اس وقت چاشت کی نماز پڑھ رہے تھے۔ بعض کے نزدیک یہ فتح مکہ پر شکر یہ کی نماز تھی۔

۳۵۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ سَائِلًا، سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي تَوْبٍ وَاحِدٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَوْ لِكُلِّكُمْ تَوْبَانِ)). [طرفہ فی: ۳۶۵] [مسلم: ۱۱۴۸]

۳۵۸) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہمیں امام مالک نے ابن شہاب کے حوالہ سے خبر دی، وہ سعید بن مسیب سے نقل کرتے ہیں، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے کہ ایک پوچھنے والے نے رسول اللہ ﷺ سے ایک کپڑے میں نماز پڑھنے کے متعلق پوچھا تو آپ ﷺ نے فرمایا: ”(کچھ برائیاں) بھلا کیا تم سب میں ہر شخص کے پاس دو کپڑے ہیں؟“

ابوداؤد: ۶۲۵، نسائی: ۷۶۲

تشریح: ایک ہی کپڑا جس سے ستر پوشی ہو سکے اس میں نماز جائز اور درست ہے۔ جمہور امت کا یہی فتویٰ ہے۔

باب: جب ایک کپڑے میں کوئی نماز پڑھے تو اس

کو مونڈھوں پر ڈالے

بَابُ: إِذَا صَلَّى فِي التَّوْبِ الْوَاحِدِ

فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ

۳۵۹) ہم سے ابو عاصم ضحاک بن مخلد نے امام مالک رضی اللہ عنہ کے حوالہ سے بیان کیا، انہوں نے ابوالزناد سے، انہوں نے عبدالرحمن اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”کسی شخص کو بھی ایک کپڑے میں نماز اس طرح نہ پڑھنی چاہیے کہ اس کے کندھوں پر کچھ نہ ہو۔“

۳۵۹۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يُصَلِّي أَحَدُكُمْ فِي التَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ)). [طرفہ فی: ۳۶۰]

۳۶۰) ہم سے ابو نعیم فضل بن دین نے بیان کیا، کہا ہم سے شیبان بن عبدالرحمن نے یحییٰ بن ابی کثیر کے واسطے سے، انہوں نے عکرمہ سے، یحییٰ نے کہا میں نے عکرمہ سے سنایا میں نے ان سے پوچھا تھا۔ تو عکرمہ نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ فرماتے تھے۔ میں اس کی گواہی دیتا

۳۶۰۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ، قَالَ: سَمِعْتُهُ أَوْ، كُنْتُ مَعَاتِهِ. قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ

[راجع: ۳۵۹] [ابوداؤد: ۶۲۷] سمت کے کندھے پر ڈال لینا چاہیے۔

باب: إِذَا كَانَ الثَّوْبُ ضَيِّقًا باب: جب کپڑا تنگ ہو تو کیا کیا جائے؟

کو تہ بند کے طور پر باندھ لیا کر۔“

۳۶۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ: كَانَ رَجُلًا يُصَلُّوْنَ مَعَ النَّبِيِّ ﷺ

(۳۶۲) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، انہوں نے سفیان ثوری سے، انہوں نے کہا مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا سہل بن سعد ساعدی سے، انہوں نے کہا کہ کئی آدمی نبی

عَاقِدِي أَرْزِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصَّبِيَّانِ، وَيُقَالُ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا. [طرفاء فی: ۸۱۴، ۱۲۱۵] [مسلم: ۹۸۷؛ ابوداؤد: ۶۳۰؛ نسائی: ۷۶۵] نہ جائیں۔

کرم ﷺ کے ساتھ بچوں کی طرح اپنی گردنوں پر ازاریں باندھے ہوئے نماز پڑھتے تھے اور عورتوں کو (آپ کے زمانے میں) حکم تھا کہ اپنے سروں کو (سجدے سے) اس وقت تک نہ اٹھائیں جب تک مرد مسیدھے ہو کر بیٹھ نہ جائیں۔

تشمیح: کیونکہ مردوں کے بیٹھ جانے سے پہلے سر اٹھانے میں کہیں عورتوں کی نظر مردوں کے ستر پر نہ پڑ جائے۔ اسی لئے عورتوں کو پہلے سر اٹھانے سے منع فرمایا۔ اس زمانہ میں عورتیں بھی مردوں کے ساتھ نمازوں میں شریک ہوتی تھیں اور مردوں کا لباس بھی اسی قسم کا ہوتا تھا۔ آج کل یہ صورتیں نہیں ہیں پھر عورتوں کے لئے اب عید گاہ میں بھی پردے کا بہترین انتظام کر دیا جاتا ہے۔

بَابُ الصَّلَاةِ فِي الْجُبَّةِ الشَّامِيَّةِ باب: شامی چغہ میں نماز پڑھنے کے بیان میں

وَقَالَ الْحَسَنُ فِي الثِّيَابِ يَنْسُجُهَا الْمَجُوسُ: لَمْ يَرِ بِهَا بَأْسًا وَقَالَ مَعْمَرٌ: رَأَيْتُ الزُّهْرِيَّ يَلْبَسُ مِنْ ثِيَابِ الْيَمَنِ مَا صُبِغَ بِالْبَوْلِ وَصَلَّى عَلِيُّ بْنُ أَبِي طَالِبٍ فِي تَوْبٍ غَيْرِ مَقْضُورٍ.

امام حسن بصری ؓ نے فرمایا کہ جن کپڑوں کو پارسی بننے ہیں اس کے استعمال کرنے میں کوئی قباحیت نہیں۔ معمر بن راشد نے فرمایا کہ میں نے ابن شہاب زہری کو یمن کے ان کپڑوں کو پہنے دیکھا جو (حلال جانوروں کے) پیشاب سے رنگے جاتے تھے اور علی بن ابی طالب ؓ نے نئے بغیر دھلے کپڑے پہن کر نماز پڑھی۔

تشمیح: امام بخاری ؓ کا مقصد یہ ہے کہ کافروں کے بنائے ہوئے کپڑے پہن کر نماز پڑھنی درست ہے جب تک ان کی ظاہری نجاست کا یقین نہ ہو۔ حافظ نے کہا کہ شام میں ان دنوں کافروں کی حکومت تھی اور وہاں سے مختلف اقسام کے کپڑے یہاں مدینہ میں آیا کرتے تھے، اس لئے ان مسائل کے بیان کی ضرورت ہوئی۔ پیشاب سے حلال جانوروں کا پیشاب مراد ہے جس کو رنگائی کے مصالحوں میں ڈالا جاتا تھا۔

۳۶۳۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا أَبُو مَعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ مُعِينَةَ بْنِ شُعْبَةَ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: ((يَا مُعِينَةُ، خُذِ الْإِدَاوَةَ)). فَأَخَذْتُهَا فَنَاطَلْتُ رَسُولَ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّي فَقَضَى حَاجَتَهُ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَّتْ عَلَيْهِ فَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، وَمَسَحَ عَلَى خُفَيْهِ، ثُمَّ صَلَّى. [راجع: ۱۸۲] [مسلم: ۶۲۹، ۶۳۰؛ نسائی: ۱۲۳؛ ابن ماجہ: ۳۸۹]

(۳۶۳) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے ابو معاویہ نے اعمش کے واسطے سے، انہوں نے مسلم بن صبیح سے، انہوں نے مسروق بن اجدع سے، انہوں نے مغیرہ بن شعبہ سے، آپ نے فرمایا کہ میں نبی کریم ﷺ کے ساتھ ایک سفر (غزوہ تبوک) میں تھا۔ آپ نے ایک موقع پر فرمایا: ”مغیرہ! پانی کی چھال اٹھالے۔“ میں نے اسے اٹھالیا۔ پھر رسول اللہ ﷺ چلے اور میری نظروں سے چھپ گئے۔ آپ نے قضائے حاجت کی۔ اس وقت آپ شامی جبہ پہنے ہوئے تھے۔ آپ ہاتھ کھولنے کے لیے آستین اوپر چڑھائی چاہتے تھے لیکن وہ تنگ تھی اس لیے آستین کے اندر سے ہاتھ باہر نکالا۔ میں نے آپ کے ہاتھوں پر پانی ڈالا۔ آپ ﷺ نے نماز کے وضو کی طرح وضو کیا اور اپنے نھین پر مسح کیا۔ پھر نماز پڑھی۔

بَابُ كَرَاهِيَةِ التَّعَرِّي فِي الصَّلَاةِ وَغَيْرِهَا

باب: (بے ضرورت) ننگا ہونے کی کراہیت نماز میں ہو (یا اور کسی حال میں)

(۳۶۴) ہم سے مطربن فضل نے بیان کیا، انہوں نے کہا ہم سے روح بن عبادہ نے بیان کیا، انہوں نے کہا ہم سے زکریا بن اسحاق نے بیان کیا، انہوں نے کہا ہم سے عمرو بن دینار نے، انہوں نے کہا کہ میں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ صلی اللہ علیہ وسلم (نبوت سے پہلے) کعبہ کے لیے قریش کے ساتھ پتھر اٹھا رہے تھے۔ اس وقت آپ تہبند باندھے ہوئے تھے۔ آپ صلی اللہ علیہ وسلم کے چچا عباس نے کہا کہ بھتیجے! تم تہبند کیوں نہیں کھول لیتے اور اسے پتھر کے نیچے اپنے کاندھے پر رکھ لیتے (تاکہ تم پر آسانی ہو جائے) حضرت جابر رضی اللہ عنہ نے کہا کہ آپ صلی اللہ علیہ وسلم نے تہبند کھول لیا اور کاندھے پر رکھ لیا۔ اسی وقت غشی کھا کر گر پڑے۔ اس کے بعد کبھی ننگے نہیں دیکھے گئے۔

۳۶۴۔ حَدَّثَنَا مَطْرِبُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ، يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ. فَقَالَ لَهُ الْعَبَّاسُ: عَمَّ يَا ابْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَ عَلَى مَنْبِكَ دُونَ الْحِجَارَةِ، قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْبِكِي، فَسَقَطَ مَغْشِيًّا عَلَيْهِ، فَمَا رُئِيَ بَعْدَ ذَلِكَ عُرْيَانًا. [طرفہ فی: ۱۵۸۲، ۳۸۲۹] [مسلم: ۷۷۲]

تشریح: اللہ پاک نے آپ کو بچپن ہی سے بے شرعی اور جملہ برائیوں سے بچایا تھا۔ آپ صلی اللہ علیہ وسلم کے مزاج اقدس میں کنواری عورتوں سے بھی زیادہ شرم تھی۔ حضرت جابر رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے یہ واقعہ سنا اور نقل کیا، ایک روایت میں یہ بھی ہے کہ ایک فرشتہ اترآ، اور اس نے فوراً آپ کا تہبند باندھ دیا۔ (ارشاد الساری)

ایمان کے بعد سب سے بڑا فریضہ ستر پوشی کا ہے، جو نماز کے لئے ایک ضروری شرط ہے۔ میاں بیوی کا ایک دوسرے کے سامنے بے پردہ ہوجانا امر دیگر ہے۔

باب: قمیص اور پا جامہ اور جانگیا اور قبا (چغہ) پہن کر نماز پڑھنے کے بیان میں

(۳۶۵) ہم سے سلیمان بن حرب نے بیان کیا کہ کہا ہم سے حماد بن زید نے ایوب کے واسطے سے، انہوں نے محمد سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، آپ نے فرمایا کہ ایک شخص نبی صلی اللہ علیہ وسلم کے سامنے کھڑا ہوا، اور اس نے صرف ایک کپڑا پہن کر نماز پڑھنے کے بارے میں سوال کیا۔ آپ نے فرمایا: ”کیا تم سب ہی لوگوں کے پاس دو کپڑے ہو سکتے ہیں؟“ پھر (یہی مسئلہ) حضرت عمر رضی اللہ عنہ سے ایک شخص نے پوچھا تو انہوں نے کہا جب اللہ تعالیٰ نے ہمیں فراخی دی ہے تو تم بھی فراخی کے ساتھ ہو۔ آدمی کو چاہیے کہ نماز میں اپنا کپڑا اکٹھا کر لے، کوئی آدمی تہبند اور چادر میں نماز پڑھے،

بَابُ الصَّلَاةِ فِي الْقَمِيصِ وَالسَّرَاوِيلِ وَالتَّبَانِ وَالْقَبَاءِ

۳۶۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ: ((أَوْكُلْكُمْ يَجِدُ ثَوْبَيْنِ؟)). ثُمَّ سَأَلَ رَجُلٌ عُمَرَ فَقَالَ: إِذَا وَسَّعَ اللَّهُ فَأَوْسِعُوا، جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابُهُ، صَلَّى رَجُلٌ فِي إِزَارٍ وَرِدَاءٍ، فِي إِزَارٍ وَقَمِيصٍ، فِي إِزَارٍ وَقَبَاءٍ، فِي سَرَاوِيلٍ

وَرَدَاءُ، فِي سَرَاوِيلَ وَقَمِيصٍ، فِي سَرَاوِيلَ وَقَبَاءَ، فِي ثُبَانٍ وَقَبَاءَ، فِي ثُبَانٍ وَقَمِيصٍ۔ قَالَ: وَأَخْسِبُهُ قَالَ: فِي ثُبَانٍ وَرَدَاءَ۔ [راجع: ۳۵۸]

کوئی تہبند اور قمیص، کوئی تہبند اور قبا میں، کوئی پاجامہ اور چادر میں، کوئی پاجامہ اور قمیص میں، کوئی پاجامہ اور قبا میں کوئی جاگلیا اور قبا میں، کوئی جاگلیا اور قمیص میں نماز پڑھے۔ ابو ہریرہ رضی اللہ عنہ نے کہا مجھے یاد آتا ہے کہ آپ نے فرمایا کہ کوئی جاگلیا اور چادر میں نماز پڑھے۔

تشریح: اس میں ابو ہریرہ رضی اللہ عنہ کو شک تھا کہ عمر رضی اللہ عنہ نے یہ آخر کا لفظ کہا تھا یا نہیں، کیونکہ محض جاگلیا سے ستر پوشی نہیں ہوتی ہاں اس پر ایسا کپڑا ہو جس سے ستر پوشی کامل طور پر حاصل ہو جائے تو جائز ہے اور یہاں یہی مراد ہے: ”فالستر به حاصل مع القبا ومع القميص۔“ (قططانی) چغڈیا طویل قمیص پہن کر اس کے ساتھ ستر پوشی ہو جاتی ہے۔

۳۶۶۔ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: مَا يَلْبَسُ الْمُحْرِمُ فَقَالَ: ((لَا يَلْبَسُ الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْبُرْنُسَ وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ، فَمَنْ لَمْ يَجِدِ الثَّعْلَيْنِ فَلْيَلْبَسِ النُّخْفَيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكُعْبَيْنِ)). وَعَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ۔ [راجع: ۱۳۴]

(۳۶۶) ہم سے عاصم بن علی نے بیان کیا، انہوں نے کہا ہم سے ابن ابی ذنب نے زہری کے حوالہ سے بیان کیا، انہوں نے سالم سے، انہوں نے ابن عمر رضی اللہ عنہما سے، انہوں نے فرمایا کہ رسول اللہ ﷺ سے ایک آدمی نے پوچھا کہ احرام باندھنے والے کو کیا پہننا چاہیے۔ تو آپ نے فرمایا کہ ”نہ قمیص پہننے نہ پاجامہ، نہ باران کوٹ اور نہ ایسا کپڑا جس میں زعفران لگا ہوا ہو اور نہ درس لگا ہوا کپڑا، پھر اگر کسی شخص کو جو تے نہ ملیں (جن میں پاؤں کھلا رہتا ہو) وہ موزے کاٹ کر پہن لے تاکہ وہ ٹخنوں سے نیچے ہو جائے اور ابن ابی ذنب نے اس حدیث کو نافع سے بھی روایت کیا، انہوں نے ایسا ہی آنحضرت ﷺ سے بھی روایت کیا ہے۔

تشریح: درس ایک زرد رنگ والی خوشبودار گھاس یمن میں ہوتی تھی جس سے کپڑے رنگے جاتے تھے۔ مناسبت اس حدیث کی باب سے یہ ہے کہ محرم کو احرام کی حالت میں ان چیزوں کے پہننے سے منع فرمایا۔ معلوم ہوا کہ احرام کے علاوہ دیگر حالتوں میں ان سب کو پہنا جاسکتا ہے حتیٰ کہ نماز میں بھی، یہی ترمذی باب ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث کو یہاں بیان کرنے سے مقصد یہ ہے کہ قمیص اور پاجامے کے بغیر بھی (بشرطیکہ ستر پوشی حاصل ہو) نماز درست ہے کیونکہ محرم ان کو نہیں پہن سکتا اور آخر وہ نماز ضرور پڑھے گا۔

بَابُ مَا يَسْتُرُ مِنَ الْعَوْرَةِ

باب: ستر کا بیان جس کو ڈھا نکنا چاہیے

۳۶۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ اسْتِمَالِ الصَّمَاءِ وَأَنْ يَخْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ۔ [اطرافہ فی: ۳۶۷]

(۳۶۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیس نے ابن شہاب سے بیان کیا، انہوں نے عبید اللہ بن عبد اللہ بن عتبہ سے، انہوں نے ابوسعید خدری رضی اللہ عنہ سے کہ نبی کریم ﷺ نے صماء کی طرح کپڑا بدن پر لپیٹ لینے سے منع فرمایا اور اس سے بھی منع فرمایا کہ آدمی ایک کپڑے پر احتباء کرے اور اس کی شرمگاہ پر علیحدہ کوئی دوسرا کپڑا نہ ہو۔

۱۹۹۱، ۲۱۴۴، ۲۱۴۷، ۵۸۲۰، ۵۸۲۲، ۵۸۲۳

[۶۲۸۴: نسائی: ۵۳۵۵]

تشریح: احتیاء کا مطلب یہ ہے کہ اگر لوں بیٹھ کر پنڈلیوں اور پیٹھ کو کسی کپڑے سے باندھ لیا جائے اس کے بعد کوئی کپڑا اوڑھ لیا جائے۔ عرب اپنی مجلسوں میں ایسے بھی بیٹھا کرتے تھے۔ چونکہ اس صورت میں بے پردہ ہونے کا اندیشہ تھا اس لئے اسلام نے اس طرح بیٹھنے کی ممانعت کر دی۔ اشتعال صماء یہ ہے کہ کپڑے کو لپیٹ لے اور ایک طرف سے اس کو اٹھا کر کندھے پر ڈال لے۔ اس میں شرمگاہ کھل جاتی ہے اس لئے منع ہوا، ایک کپڑے میں گوٹ مار کر بیٹھنا اس کو کہتے ہیں کہ دونوں سرین کو زمین سے لگا دے اور دونوں پنڈلیاں کھڑی کر دے۔ اس میں بھی شرمگاہ کے کھلنے کا احتمال ہے، اس لئے اس طرح بیٹھنا بھی منع ہوا۔

۳۶۸۔ حَدَّثَنَا قَيْصَةُ بْنُ عَقْبَةَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيِّعَتَيْنِ عَنِ اللَّمَّاسِ وَالنَّبَاذِ، وَأَنْ يَشْتِمَلَ الصُّمَاءُ، وَأَنْ يَخْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ. [اطرافہ فی: ۵۸۴، ۵۸۸، ۱۹۹۳، ۲۱۴۵، ۲۱۴۶، ۵۸۱۹، ۵۸۲۱] [مسلم: ۳۸۰۲، ترمذی: ۱۳۱۰]

تشریح: عرب میں خرید و فروخت کا طریقہ یہ بھی تھا کہ خرید نے والا اپنی آنکھ بند کر کے کسی چیز پر ہاتھ رکھ دیتا، دوسرا طریقہ یہ کہ خود بیچنے والا آنکھ بند کر کے کوئی چیز خریدنے والے کی طرف پھینک دیتا، ان دونوں صورتوں میں مقررہ قیمت پر خرید و فروخت ہوا کرتی تھی، پہلے کو لماس اور دوسرے کو نباذ کہا جاتا تھا۔ یہ دونوں صورتیں اسلام میں ناجائز قرار دی گئیں اور یہ اصول ٹھہرایا گیا کہ خرید و فروخت میں بیچنے یا خریدنے والا ناواقفیت کی وجہ سے دھوکا نہ کھا جائے۔ یہاں تک فرمایا کہ دھوکہ بازی سے خرید و فروخت کرنے والا ہماری امت سے نہیں ہے۔

۳۶۹۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي شَيْهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَدِّينَ يَوْمَ النَّحْرِ نُوذُنَ بِمَنَى أَنْ لَا يَحْجَّ بَعْدَ النَّعَامِ مُشْرِكًا، وَلَا يَطُوفَ بِالْبَيْتِ عُرْيَانًا. قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ أَرَدَفَ رَسُولُ اللَّهِ ﷺ عَلِيًّا، فَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةٍ قَالَ

۳۶۹) ہم سے اسحاق نے بیان کیا، انہوں نے کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا مجھے میرے بھائی ابن شہاب نے اپنے چچا کے واسطے سے، انہوں نے کہا مجھے حمید بن عبد الرحمن بن عوف نے خبر دی کہ حضرت ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ اس حج کے موقع پر مجھے حضرت ابوبکر رضی اللہ عنہ نے یوم نحر (ذی الحجہ کی دسویں تاریخ) میں اعلان کرنے والوں کے ساتھ بھیجا۔ تاکہ ہم منیٰ میں اس بات کا اعلان کر دیں کہ اس سال کے بعد کوئی مشرک حج نہیں کر سکتا اور کوئی شخص ننگے ہو کر بیت اللہ کا طواف نہیں کر سکتا۔ حمید بن عبد الرحمن نے کہا: اس کے بعد رسول اللہ ﷺ نے حضرت علی رضی اللہ عنہ کو حضرت ابوبکر کے پیچھے بھیجا اور انہیں حکم دیا کہ وہ سورۃ براءت

أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مَنَى يَوْمَ النَّحْرِ لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عَرِيَانٌ. [اطرافہ فی: ۱۶۲۲، ۳۱۷۷، ۴۳۶۳، ۴۶۵۵، ۴۶۵۶، ۴۶۵۷]

پڑھ کر سنا دیں اور اس کے مضامین کا عام اعلان کر دیں۔ ابو ہریرہ رضی اللہ عنہ فرماتے ہیں کہ حضرت علی رضی اللہ عنہ نے ہمارے ساتھ نحر کے دن منیٰ میں دسویں تاریخ کو یہ سنایا کہ آج کے بعد کوئی مشرک نہ حج کر سکے گا اور بیت اللہ کا طواف کوئی شخص ننگے ہو کر نہ کرے گا۔

[مسلم: ۳۲۸۷؛ نسائی: ۲۹۵۷]

مذکورہ امور کی ممانعت اس لئے کر دی گئی کیونکہ بیت اللہ کی خدمت و حفاظت اب مسلمانوں کے ہاتھ میں آ گئی ہے۔

تشریح: جب ننگے ہو کر طواف کرنا منع ہوا تو ستر پوشی طواف میں ضرور واجب ہوگی، اسی طرح نماز میں بطریق اولیٰ ستر پوشی واجب ہوگی۔ سورہ توبہ کے نازل ہونے پر نبی کریم ﷺ نے کافروں کی آگاہی کے لئے پہلے سیدنا حضرت ابو بکر صدیق رضی اللہ عنہ کو بھیجا۔ پھر آپ کو یہ خیال آیا کہ معاہدہ کو توڑنے کا حق دستور عرب کے مطابق اسی کو ہے، جس نے خود معاہدہ کیا ہے یا کوئی اس کے خاص گھر والوں سے ہونا چاہیے۔ اس لئے آپ نے پیچھے سے حضرت علی رضی اللہ عنہ کو بھی روانہ فرمادیا۔ قریش مکہ کی بد عہدی کی آخری مثال صلح حدیبیہ تھی۔ طے ہوا تھا کہ ایک طرف مسلمان اور ان کے حلیف ہوں گے اور دوسری طرف قریش اور ان کے حلیف، مسلمانوں کے ساتھ قبیلہ خزاعہ شریک ہوا اور قریش کے ساتھ بنو نجر۔ صلح کی بنیادی شرط یہ تھی کہ دس برس تک دونوں فریق صلح و امن سے رہیں گے۔ مگر ابھی دو سال بھی پورے نہ ہوئے تھے کہ بنو نجر نے خزاعہ پر حملہ کر دیا اور قریش نے ان کی مدد کی۔ بنو خزاعہ نے کعبہ میں اللہ کے نام پر امان مانگی، پھر بھی وہ بے دریغ قتل کئے گئے۔ صرف چالیس آدمی بچ کر مدینہ پہنچے اور سارا حال زار بغیر اسلام ﷺ کو سنایا۔ اب معاہدہ کی رو سے آپ کے لئے ضروری ہو گیا کہ قریش کو ان کی بد عہدی کی سزا دی جائے۔ چنانچہ دس ہزار مسلمانوں کے ساتھ آپ نے کوچ فرمایا اور بغیر کسی خون ریزی کے مکہ شریف فتح ہو گیا۔ جس کے بعد ہجری میں اس سورہ مبارکہ کی ابتدائی دس آیات نازل ہوئیں اور نبی کریم ﷺ نے پہلے حضرت ابو بکر صدیق رضی اللہ عنہ کو مسلمانوں کا امیر جعنا کر بھیجا۔ یہ حجۃ الوداع سے پہلے کا واقعہ ہے بعد میں پھر حضرت علی رضی اللہ عنہ کو مکہ شریف بھیجا تا کہ وہ سورہ توبہ کی ان آیات کا کھلے عام اعلان کر دیں۔ حضرت ابو بکر صدیق رضی اللہ عنہ کے دل میں ذرا سا خیال پیدا ہوا کہ کہیں نبی کریم ﷺ مجھ سے خفا تو نہیں ہو گئے جو بعد میں حضرت علی رضی اللہ عنہ کا بھی اسی مقصد کے لئے بھیجا ضروری سمجھا، اس پر آپ نے ان کی تشفی فرمائی اور بتلایا کہ دستور عرب کے تحت مجھ کو علی رضی اللہ عنہ کا بھیجا ضروری ہوا، ورنہ آپ میرے یار غار ہیں۔ بلکہ حوض کوثر پر بھی آپ ہی کی رفاقت رہے گی۔ رضی اللہ عنہ۔

بَابُ الصَّلَاةِ بِغَيْرِ رِدَاءٍ باب: اس بارے میں کہ بغیر چادر اوڑھے صرف

ایک کپڑے میں لپیٹ کر نماز پڑھنا بھی جائز ہے

۳۷۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي ابْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَجِفًا بِهِ وَرِدَاءُهُ مَوْضُوعٌ، فَلَمَّا انْصَرَفَ قُلْنَا: يَا أَبَا عَبْدِ اللَّهِ تَصَلِّي وَرِدَاؤُكَ مَوْضُوعٌ قَالَ: نَعَمْ، أَحْبَبْتُ أَنْ يَرَانِي الْجُهَالُ مِثْلَكُمْ،

(۳۷۰) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا مجھ سے عبدالرحمن بن ابی الموالی نے محمد بن منکدر سے، کہا میں جابر بن عبداللہ انصاری رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ وہ ایک کپڑا اپنے بدن پر لپیٹے ہوئے نماز پڑھ رہے تھے۔ حالانکہ ان کی چادر الگ رکھی ہوئی تھی۔ جب آپ نماز سے فارغ ہوئے تو ہم نے کہا: اے ابو عبداللہ! آپ کی چادر رکھی ہوئی ہے اور آپ (اسے اوڑھے بغیر) نماز پڑھ رہے ہیں۔ انہوں نے فرمایا: میں نے چاہا کہ تم جیسے جاہل لوگ مجھے اس طرح نماز پڑھتے دیکھ لیں،

رَأَيْتَ النَّبِيَّ ﷺ يُصَلِّي كَذَا. [راجع: ۳۵۲]

میں نے بھی نبی ﷺ کو اسی طرح ایک کپڑے میں نماز پڑھتے دیکھا تھا۔

باب: ران سے متعلق جو روایتیں آئی ہیں

حضرت امام ابو عبد اللہ (بخاری رحمہ اللہ) نے کہا کہ ابن عباس، جرہد اور محمد بن جحش نے نبی کریم ﷺ سے یہ نقل کیا کہ ران شرمگاہ ہے۔ انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے (جنگ خیبر میں) اپنی ران کھولی۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) کہتے ہیں کہ انس رضی اللہ عنہ کی حدیث سند کے اعتبار سے زیادہ صحیح ہے۔ اور جرہد کی حدیث میں بہت احتیاط ملحوظ ہے۔ اس طرح ہم اس بارے میں علما کے باہمی اختلاف سے بچ جاتے ہیں۔

قَالَ أَبُو عَبْدِ اللَّهِ: وَيُرَوَّى عَنْ ابْنِ عَبَّاسٍ وَجَرَاهِدٍ وَمُحَمَّدِ بْنِ جَحْشٍ عَنِ النَّبِيِّ ﷺ: ((الْفُخْدُ عَوْرَةٌ)). وَقَالَ أَنَسٌ: حَسَرَ النَّبِيُّ ﷺ عَنْ فُخْدِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدِيثُ أَنَسٍ أَسْنَدٌ، وَحَدِيثُ جَرَاهِدٍ أَخْوَطُ حَتَّى نَخْرُجَ مِنْ اخْتِلَافِهِمْ.

تشریح: کیونکہ اگر ران بالفرض ستر نہیں تب بھی اس کے چھپانے میں کوئی برائی نہیں۔

اور ابو موسیٰ اشعری رضی اللہ عنہ نے کہا کہ عثمان رضی اللہ عنہ آئے تو نبی کریم ﷺ نے اپنے گھٹنے ڈھانک لیے اور زید بن ثابت رضی اللہ عنہ نے کہا کہ اللہ تعالیٰ نے اپنے رسول اللہ ﷺ پر ایک مرتبہ وحی نازل فرمائی۔ اس وقت آپ ﷺ کی ران مبارک میری ران پر تھی، آپ ﷺ کی ران اتنی بھاری ہو گئی تھی کہ مجھے اپنی ران کی ہڈی ٹوٹ جانے کا خطرہ پیدا ہو گیا۔

وَقَالَ أَبُو مُوسَى: عَطَى النَّبِيُّ ﷺ رُكْبَتَيْهِ جِئْنَا دَخَلَ عُمَانٌ. وَقَالَ زَيْدُ بْنُ ثَابِتٍ: أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَخَذَهُ عَلَى فُخْدِي فَتَقَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرَضَّ فُخْدِي.

تشریح: امام ابو حنیفہ رحمہ اللہ اور امام شافعی رحمہ اللہ وغیرہ کے نزدیک ران شرمگاہ میں داخل ہے، اس لئے اس کا چھپانا واجب ہے۔ اور ابن ابی ذائب اور امام داؤد ظاہری اور امام احمد اور امام مالک رحمہ اللہ کے نزدیک ران شرمگاہ میں داخل نہیں ہے۔ محلی میں امام ابن حزم رحمہ اللہ نے کہا کہ اگر ران شرمگاہ میں داخل ہوتی تو اللہ پاک اپنے رسول ﷺ کی جو مصوم اور پاک تھے، ران نہ کھولتا، نہ کوئی اس کو کچھ لیتا۔ امام بخاری رحمہ اللہ کا رجحان بھی اسی طرف معلوم ہوتا ہے، باب کے تحت حضرت عبد اللہ بن عباس رضی اللہ عنہما کی جس حدیث کا ذکر امام بخاری رحمہ اللہ لائے ہیں اس کو ترمذی اور احمد نے روایت کیا ہے اور جرہد کی حدیث کو امام مالک نے مؤطا میں اور محمد بن جحش کی حدیث کو حاکم نے مستدرک میں اور امام بخاری رحمہ اللہ نے تاریخ میں نکالا ہے۔ مگر ان سب کی سندوں میں کلام ہے۔ حضرت انس بن مالک رحمہ اللہ کی روایت یہاں امام بخاری رحمہ اللہ خود لائے ہیں اور آپ کا فیصلہ احتیاطاً ران ڈھانکنے کا ہے وجہ بائیں۔ آپ نے مختلف روایات میں تطبیق دینے کے لئے یہ درمیانی راستہ اختیار فرمایا ہے۔ جو آپ کی کمال دانائی کی دلیل ہے، ایسے فردی اختلافات میں درمیانی راستے تلاش کئے جاسکتے ہیں مگر علما کے دلوں میں وسعت کی ضرورت ہے، اللہ پیدا کرے۔

امام شوکانی رحمہ اللہ نے کہا کہ ران کا شرمگاہ میں داخل ہونا صحیح ہے اور دلائل سے ثابت ہے، مگر ان اور گھٹنا ستر میں داخل نہیں ہیں۔ آپ کی تقریر

یہ ہے:

”قال النووي ذهب اكثر العلماء الى ان الفخذ عورة وعن احمد و مالك في رواية العورة القبل والدبر فقط وبه

قال اهل الظاهر وابن جرير والاصطخري والحق ان الفخذ عورة الخ۔“ (نیل، ج: ۲، ص: ۶۲)

یعنی بیشتر علما بقول امام نووی رحمہ اللہ اسی کے قائل ہیں کہ ران بھی شرمگاہ میں داخل ہے اور امام احمد و امام مالک کی روایت میں صرف قبل اور دبر ہی شرمگاہ ہیں، ران شرمگاہ میں داخل نہیں ہے۔ اہل ظاہر اور ابن جریر اور اصطخری وغیرہ کا یہی مسلک ہے۔ مگر حق یہ ہے کہ ران بھی شرمگاہ میں داخل

ہے۔ ”وقد تقرر فی الاصول ان القول ارجح من الفعل۔“ (نبیل) یعنی اصول میں یہ مقرر ہو چکا ہے کہ جہاں قول اور فعل میں بظاہر تضاد نظر آئے وہاں قول کو ترجیح دی جائے گی۔

پس متعدد روایات میں آپ ﷺ کا ارشاد ((الفخذ عورة)) ”یعنی ران بھی شرمگاہ میں داخل ہے“ وارد ہے۔ رہا آپ کا فعل علامہ شوکانی رحمہ اللہ فرماتے ہیں: ”الرابع غایة ما فی هذه الواقعة ان يكون ذلك خاصا بالنبي ﷺ۔“ الخ یعنی چوتھی تاویل یہ بھی کی گئی ہے کہ اس واقعہ کی غایت یہ بھی ہو سکتا ہے کہ یہ نبی کریم ﷺ کی خصوصیات طیبات میں سے ہو۔

حضرت زید بن ثابت رضی اللہ عنہ جن کا ذکر یہاں آیا ہے، یہ انصاری ہیں جو نبی کریم ﷺ کی طرف سے وحی قرآن لکھنے پر مامور تھے اور حضرت صدیق اکبر رضی اللہ عنہ کے زمانہ میں جمع قرآن کا شرف ان کو حاصل ہوا۔ نبی کریم ﷺ کے ارشاد پر انہوں نے کتب یہود اور سریانی زبان کا علم حاصل کر لیا تھا، اور اپنے علم و فضل کے لحاظ سے یہ صحابہ میں نمایاں مقام رکھتے تھے۔

روایت میں امہات المؤمنین میں سے ایک محترمہ خاتون صفیہ بنت جہنم کا ذکر آیا ہے جو ایک یہودی سردار کی صاحبزادی تھیں۔ یہ جنگ خیبر میں جب لوٹدی بن کر گرفتار ہوئیں تو نبی کریم ﷺ نے ان کے احترام کے پیش نظر ان کو آزاد کر دیا اور ان کی اجازت سے آپ نے ان کو اپنے حرم محترم میں داخل فرمایا۔ خیبر سے روانہ ہو کر مقام صہبار پر رم عروسی ادا کی گئی اور جو کچھ لوگوں کے پاس کھانے کا سامان تھا، اس کو جمع کر کے دعوتِ ولیمہ کی گئی۔ کھانے میں صرف پنیر، چھوہارے اور گھی کا ملیدہ تھا، حضرت صفیہ رضی اللہ عنہا صبر و تحمل اور اخلاقِ حسنہ میں ممتاز مقام رکھتی تھیں، نبی کریم ﷺ بھی ان سے بے حد محبت فرماتے تھے۔ ساٹھ سال کی عمر میں رمضان ۵۰ھ میں آپ کی وفات ہوئی۔ (رضی اللہ عنہا)

۳۷۱۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ نِغْلَسَ، فَكَرِبَ النَّبِيُّ ﷺ وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي زُقَاقٍ خَيْرٍ، وَإِنْ رَكْبَتِي لَتَمَسَّ فِخْذَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فِخْذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فِخْذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: ((اللَّهُ أَكْبَرُ، خَرَبْتُ خَيْرٌ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)) قَالَهَا: ثَلَاثًا. قَالَ وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ فَقَالُوا: مُحَمَّدٌ، قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: وَالْخَمِيسُ يُعْنِي الْجَنَيشَ، فَقَالَ: فَأَصْبَنَاهَا عَنُوةً، فَجُمِعَ السَّنْبِيُّ،

(۳۷۱) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے کہ کہا ہمیں عبدالعزیز بن صہیب نے انس بن مالک رضی اللہ عنہ سے روایت کر کے کہ نبی کریم ﷺ غزوہ خیبر میں تشریف لے گئے۔ ہم نے وہاں فجر کی نماز ادا کی، وہاں پر تھی۔ پھر نبی کریم ﷺ سوار ہوئے۔ اور ابو طلحہ بھی سوار ہوئے۔ میں ابو طلحہ کے پیچھے بیٹھا ہوا تھا۔ نبی کریم ﷺ نے اپنی سواری کا رخ خیبر کی گلیوں کی طرف کر دیا۔ میرا گھٹنا نبی کریم ﷺ کی ران سے چھو جاتا تھا۔ پھر نبی کریم ﷺ نے اپنی ران سے تہ بند کو ہٹایا۔ یہاں تک کہ میں نبی کریم ﷺ کی شفاف اور سفید رانوں کی سفیدی اور چمک دیکھنے لگا۔ جب آپ ﷺ خیبر کی بستی میں داخل ہوئے، تو آپ ﷺ نے فرمایا کہ ”اللہ سب سے بڑا ہے، خیبر برباد ہو گیا، جب ہم کسی قوم کے آگن میں اتر جائیں تو ڈرائے ہوئے لوگوں کی صبح منحوس ہو جاتی ہے۔“ آپ ﷺ نے یہ تین مرتبہ فرمایا، انس رضی اللہ عنہ نے کہا کہ خیبر کے یہودی لوگ اپنے کاموں کے لیے باہر نکلے ہی تھے کہ وہ چلا اٹھے محمد (ﷺ) آن پہنچے۔ اور عبدالعزیز راوی نے کہا کہ بعض حضرت انس رضی اللہ عنہ سے روایت کرنے والے ہمارے ساتھیوں نے ”والخمیس“ کا لفظ بھی نقل کیا ہے (یعنی وہ چلا اٹھے کہ محمد ﷺ لشکر لے کر پہنچ گئے) پس ہم نے خیبر لڑ کر فتح کر لیا

اور قیدی جمع کئے گئے۔ پھر وحی ﷺ آئے اور عرض کیا: یا رسول اللہ! قیدیوں میں سے کوئی باندی مجھے عنایت کیجئے، آپ ﷺ نے فرمایا کہ ”جاؤ کوئی باندی لے لو۔“ انہوں نے صفیہ بنت حی کو لے لیا۔ پھر ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! صفیہ جو قریظہ اور نصیر کے سردار کی بیٹی ہیں، انہیں آپ ﷺ نے دحیہ کو دے دیا۔ وہ تو صرف آپ ہی کے لیے مناسب تھیں۔ اس پر آپ نے فرمایا کہ ”دحیہ کو صفیہ کے ساتھ بلاؤ۔“ وہ لائے گئے۔ جب نبی کریم ﷺ نے انہیں دیکھا تو فرمایا کہ ”قیدیوں میں سے کوئی اور باندی لے لو۔“ راوی نے کہا کہ پھر نبی کریم ﷺ نے صفیہ کو آزاد کر دیا اور انہیں اپنے نکاح میں لے لیا۔ ثابت بنانی نے حضرت انس رضی اللہ عنہ سے پوچھا کہ ابو حمزہ! ان کا مہر آپ ﷺ نے کیا رکھا تھا؟ حضرت انس رضی اللہ عنہ نے فرمایا کہ خود انہیں کی آزادی ان کا مہر تھا اور اسی پر آپ نے نکاح کیا۔ پھر راستے ہی میں ام سلیم رضی اللہ عنہا نے انہیں دلہن بنایا اور نبی کریم ﷺ کے پاس رات کے وقت بھیجا۔ اب نبی کریم ﷺ دو لہا تھے، اس لیے آپ نے فرمایا کہ ”جس کے پاس بھی کچھ کھانے کی چیز ہو تو یہاں لائے۔“ آپ نے ایک چمڑے کا دسترخوان بچھایا۔ بعض صحابہ کھجور لائے، بعض گھی۔ عبدالعزیز نے کہا کہ میرا خیال ہے حضرت انس رضی اللہ عنہ نے ستوکا بھی ذکر کیا۔ پھر لوگوں نے ان کا حلوا بنالیا۔ یہ رسول اللہ ﷺ کا ولیمہ تھا۔

فَجَاءَ دِحْيَةُ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ فَقَالَ: ((أَذْهَبْ فَخُذْ جَارِيَةً)) فَاخَذَ صَفِيَّةَ بِنْتُ حُبَيْ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتُ حُبَيْ سَيِّدَةً قُرَيْظَةَ وَالنَّصِيرَ، لَا تَصْلُحُ إِلَّا لَكَ. قَالَ: ((أَذْهَبْ بِهَا)) فَجَاءَ بِهَا، فَلَمَّا نَفَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: ((خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا)) قَالَ: فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا. فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمَزَةَ، مَا أَصْدَقَهَا قَالَ: نَفْسَهَا أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سَلِيمٍ فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا فَقَالَ: ((مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيُجِئْ بِهِ)). وَبَسَّطَ نِطْعًا، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ. قَالَ: وَأَخْسِيئُهُ قَدْ ذَكَرَ السَّوْنِقَى. قَالَ: فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةً رَسُولِ اللَّهِ ﷺ. [اطرافہ فی:

٦١٠، ٩٤٧، ٢٢٢٨، ٢٢٣٥، ٢٨٨٩،

٢٨٩٣، ٢٩٤٣، ٢٩٤٤، ٢٩٤٥، ٢٩٩١،

٣٠٨٥، ٣٠٨٦، ٣٣٦٧، ٣٦٤٧، ٤٠٨٣،

٤٣٨٤، ٤١٩٧، ٤١٩٨، ٤١٩٩، ٤٢٠٠،

٤٢٠١، ٤٢١١، ٤٢١٢، ٤٢١٣، ٥٠٨٥،

٥١٥٩، ٥١٦٩، ٥٣٨٧، ٥٤٢٥، ٥٥٢٨،

٥٩٦٨، ٦١٨٥، ٦٣٦٣، ٦٣٦٩، ٧٣٣٣]

[مسلم: ٣٤٩٧، ٤٦٦٥؛ ابوداؤد: ٢٩٩٨،

١٣٠٠٩ نسائی: ٣٣٨٠]

بَابُ: فِي كَمْ تُصَلِّي الْمَرْأَةُ مِنْ الشَّيَابِ

باب: عورت کتنے کپڑوں میں نماز پڑھے؟

اور عکرمہ نے کہا کہ اگر عورت اپنا سارا جسم ایک ہی کپڑے سے ڈھانپ لے تو بھی نماز درست ہے۔

وَقَالَ عِكْرِمَةُ: لَوْ وَارَتْ جَسَدَهَا فِي ثَوْبٍ جَارٍ.

(۳۷۲) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہم کو شعیب نے زہری سے خبر دی، کہا کہ مجھے عروہ بن زبیر نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ نبی ﷺ فجر کی نماز پڑھتے اور آپ ﷺ کے ساتھ نماز میں کئی مسلمان عورتیں اپنی چادریں اوڑھے ہوئے شریک نماز ہوتیں۔ پھر اپنے گھروں کو واپس چلی جاتی تھیں۔ اس وقت انہیں کوئی پہچان نہیں سکتا تھا۔

۳۷۲- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْفَجْرَ، فَشَهِدَ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ مُتَلَفَعَاتٍ فِي مَرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بَيْوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ. [اطرافہ فی: ۵۷۸،

[۸۷۲، ۸۶۷]

تشریح: اس حدیث سے باب کا مطلب یوں نکلا کہ ظاہر میں وہ عورتیں ایک ہی کپڑے میں نماز پڑھتی تھیں۔ ثابت ہوا کہ ایک کپڑے سے اگر عورت اپنا سارا بدن چھپالے تو نماز درست ہے۔ مقصود پردہ ہے وہ جس طور پر مکمل حاصل ہو صحیح ہے۔ کتنی ہی غریب عورتیں ہیں جن کو بہت مختصر کپڑے میسر ہوتے ہیں، اسلام میں ان سب کو ملحوظ رکھا گیا ہے۔

باب: حاشیہ (نیل) لگے ہوئے کپڑے میں نماز پڑھنا اور اس کے نقش و نگار کو دیکھنا

بَابُ: إِذَا صَلَّي فِي ثَوْبٍ لَهُ أَعْلَامٌ وَنَظَرَ إِلَى عِلْمِهَا

(۳۷۳) ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا کہ ہمیں ابراہیم بن سعد نے خبر دی، انہوں نے کہا کہ ہم سے ابن شہاب نے بیان کیا، انہوں نے عروہ سے، انہوں نے ام المؤمنین حضرت عائشہ رضی اللہ عنہا سے کہ نبی ﷺ نے ایک چادر میں نماز پڑھی۔ جس میں نقش و نگار تھے۔ آپ ﷺ نے انہیں ایک مرتبہ دیکھا۔ پھر جب نماز سے فارغ ہوئے تو فرمایا کہ ”میری یہ چادر ابو جہم (عامر بن حذیفہ) کے پاس لے جاؤ اور ان کی انجانہ والی چادر لے آؤ، کیونکہ اس چادر نے ابھی نماز سے مجھ کو غافل کر دیا۔“ اور ہشام بن عروہ نے اپنے والد سے روایت کی، انہوں نے عائشہ رضی اللہ عنہا سے کہ نبی ﷺ نے فرمایا: ”میں نماز میں اس کے نقش و نگار دیکھ رہا تھا، پس میں ڈرا کہ کہیں یہ مجھے غافل نہ کر دے۔“

۳۷۳- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ صَلَّي فِي خِمِصَةٍ لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً، فَلَمَّا انْصَرَفَ قَالَ: ((اذهَبُوا بِخِمِصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَاتَّوْبُونِي بِأَنْبِجَانِيَةِ أَبِي جَهْمٍ، فَإِنَّهَا الْهَيْئَةُ إِنْفَا عَنْ صَلَاتِي)) وَقَالَ هِشَامُ بْنُ عُرْوَةَ: عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَ النَّبِيُّ ﷺ: ((كُنْتُ أَنْظُرُ إِلَى عِلْمِهَا وَأَنَا فِي الصَّلَاةِ فَأَخَافُ أَنْ تَفْتِنَنِي)) [طرفاء فی: ۷۵۲،

[۵۸۱۷] [ابو داؤد: ۹۱۴]

تشریح: حضرت عامر بن حذیفہ صحابی ابوجہم نے یہ نقش و نگار والی چادر آپ کو تختہ میں پیش کی تھی۔ آپ نے اسے واپس کر دیا اور سادہ چادر ان سے منگا لی تاکہ ان کو رنج نہ ہو کہ نبی کریم ﷺ نے میرا تختہ واپس کر دیا۔ معلوم ہوا کہ جو چیز نماز کے اندر خلل کا سبب بن سکے اس کو طحجہ کرنا ہی اچھا ہے۔ ہشام بن عروہ کی تعلیق کو امام احمد اور ابن ابی شیبہ اور صحیح مسلم اور ابوداؤد نے نکالا ہے۔

بَابُ إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ
أَوْ تَصَاوِيرٍ هَلْ تَفْسُدُ صَلَاتُهُ
وَمَا يُنْهَى مِنْ ذَلِكَ

باب: ایسے کپڑے میں اگر کسی نے نماز پڑھی جس پر صلیب یا مورتیں بنی ہوں تو نماز فاسد ہوگی یا نہیں؟ اور اس کی ممانعت کا بیان

۳۷۴۔ حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ ﷺ: ((أَمِيطِي عَنْ قِرَامِكَ هَذَا، فَإِنَّهُ لَا تَزَالِ تَصَاوِيرُهُ تُعْرِضُ فِي صَلَاتِي)).

۳۷۴ (۳۷۴) ہم سے ابو معمر عبد اللہ بن عمرو نے بیان کیا، کہا ہم سے عبد الوارث بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے عبد العزیز بن صہیب نے انس رضی اللہ عنہ سے نقل کیا کہ حضرت عائشہ رضی اللہ عنہا کے پاس ایک رنگین باریک پردہ تھا جسے انہوں نے اپنے گھر کے ایک طرف پردہ کے لیے لٹکا دیا تھا۔ آپ ﷺ نے فرمایا کہ ”میرے سامنے سے اپنا یہ پردہ ہٹا دو، کیونکہ اس پر نقش شدہ تصاویر برابر میری نماز میں خلل انداز ہوتی رہی ہیں۔“

[طرفہ فی: ۵۹۵۹]

تشریح: گو اس حدیث میں صلیب کا ذکر نہیں ہے۔ مگر اس کا حکم بھی وہی ہے جو تصویر کا ہے اور جب ایسا پردہ لٹکانے سے آپ ﷺ نے منع فرمایا تو یقیناً صلیب لٹکانا بطریق اولیٰ منع ہوگا۔ اور شاید امام بخاری رحمہ اللہ نے کتاب اللباس والی حدیث کی طرف اشارہ فرمایا ہے جس میں ذکر ہے کہ آپ اپنے گھر میں کوئی ایسی چیز نہ چھوڑتے جس پر صلیب بنی ہوئی، اس کو توڑ دیا کرتے تھے۔ اور باب کی حدیث سے یہ مسئلہ ثابت ہوا کہ ایسے کپڑے کا پہننا یا لٹکانا منع ہے لیکن اگر کسی نے اتفاقاً پہن لیا تو نماز فاسد نہ ہوگی کیونکہ آپ نے اس نماز کو دوبارہ نہیں لوٹایا۔

بَابُ مَنْ صَلَّى فِي قُرُوجٍ
حَرِيرٍ ثُمَّ نَزَعَهُ

باب: جس نے ریشم کے کوٹ میں نماز پڑھی پھر اسے اتار دیا

۳۷۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: أَهْدَيْ إِلَى النَّبِيِّ ﷺ قُرُوجَ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ أَنْصَرَفَ فَتَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ وَقَالَ: ((لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ)) [طرفہ فی: ۵۹۵۹]

۳۷۵ (۳۷۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے یزید بن حبیب سے بیان کیا، انہوں نے ابو الخیر مرثد سے، انہوں نے عقبہ بن عامر سے، انہوں نے کہا کہ نبی کریم ﷺ کو ایک ریشم کی قبا تحفہ میں دی گئی۔ اسے آپ نے پہنا اور نماز پڑھی لیکن آپ جب نماز سے فارغ ہوئے تو بڑی تیزی کے ساتھ اسے اتار دیا۔ گویا آپ اسے پہن کر ناگواری محسوس کر رہے تھے۔ پھر آپ نے فرمایا: ”یہ پر ہیزگاروں کے لائق“

[۵۸۰۱] [مسلم: ۵۴۲۷، ۵۴۲۸، نسائی: ۷۶۹] "نہیں ہے۔"

تشریح: صحیح مسلم کی روایت میں اتنا زیادہ ہے کہ حضرت جبرائیل علیہ السلام نے مجھ کو اس کے پہننے سے منع فرمادیا۔ یہ کوٹ آپ ﷺ نے اس وقت پہنا ہوگا جب تک مردوں کو ریشمی کپڑے کی حرمت نازل نہیں ہوئی تھی۔ بعد میں آپ نے سونا اور ریشم کے لئے اعلان فرمادیا کہ یہ دونوں میری امت کے مردوں کے لئے حرام ہیں۔

باب: سرخ رنگ کے کپڑے میں نماز پڑھنا

(۳۷۶) ہم سے محمد بن عرعہ نے بیان کیا، کہا کہ مجھ سے ابن ابی زائدہ نے بیان کیا عون بن ابی حنیفہ سے، انہوں نے اپنے والد ابو حنیفہ وہب بن عبد اللہ سے کہ میں نے رسول اللہ ﷺ کو ایک سرخ چڑے کے خیمہ میں دیکھا اور میں نے یہ بھی دیکھا کہ بلال رضی اللہ عنہ آپ ﷺ کو وضو کر رہے ہیں اور ہر شخص آپ کے وضو کا پانی حاصل کرنے کے لیے ایک دوسرے سے آگے بڑھنے کی کوشش کر رہا ہے۔ اگر کسی کو تھوڑا سا بھی پانی مل جاتا تو وہ اسے اپنے اوپر مل لیتا اور اگر کوئی پانی نہ پاسکتا تو اپنے ساتھی کے ہاتھ کی تری ہی حاصل کرنے کی کوشش کرتا۔ پھر میں نے بلال رضی اللہ عنہ کو دیکھا کہ انہوں نے اپنی ایک برچھی اٹھائی جس کے نیچے لوہے کا پھل لگا ہوا تھا اور اسے انہوں نے گاڑ دیا۔ نبی کریم ﷺ (ذیرے میں سے) ایک سرخ پوشاک پہنے ہوئے تہبند اٹھائے ہوئے باہر تشریف لائے اور برچھی کی طرف منہ کر کے لوگوں کو دو رکعت نماز پڑھاٹی، میں نے دیکھا کہ آدمی اور جانور برچھی کے پرے سے گزر رہے تھے۔

بَابُ فِي الثَّوْبِ الْأَحْمَرِ ۳۷۶ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَةَ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ رَسُولِ اللَّهِ ﷺ وَرَأَيْتُ النَّاسَ يَتَبَدَّرُونَ ذَلِكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلٍ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالًا أَخَذَ هَنْزَةً لَهُ فَرَكَّزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشْمَرًا، صَلَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكَعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالذُّوَابَ يَمُرُّونَ مِنْ بَيْنِ يَدَيِ الْعَنَزَةِ. [راجع: ۱۸۷] [مسلم: ۱۱۲۰]

تشریح: امام ابن قیم رحمہ اللہ نے کہا ہے کہ آپ کا یہ جوڑا سرخ نہ تھا بلکہ اس میں سرخ اور کالی دھاریاں تھیں۔ سرخ رنگ کے متعلق حافظ ابن حجر رحمہ اللہ نے سات مذہب بیان کئے ہیں اور کہا ہے کہ صحیح یہ ہے کہ کافروں یا عورتوں کی مشابہت کی نیت سے مرد کو سرخ رنگ والے کپڑے پہننے درست نہیں ہیں اور کم میں رنگ ہوا کپڑا مردوں کے لیے بالاتفاق ناجائز ہے۔ اسی طرح لال زین پوشوں کا استعمال جس کی ممانعت میں صاف حدیث موجود ہے۔ ذیرے سے نکلے وقت آپ کی پنڈلیاں کھلی ہوئی تھیں۔ مسلم کی روایت میں ہے: گویا میں آپ کی پنڈلیوں کی سفیدی دیکھ رہا ہوں۔ اس سے یہ بھی معلوم ہوا کہ سترہ کے باہر سے کوئی آدمی نمازی کے آگے سے نکلے تو کوئی گناہ نہیں ہے اور نہ نماز میں خلل ہوتا ہے۔

باب: چھت اور منبر اور لکڑی پر نماز پڑھنے کے

بارے میں

بَابُ الصَّلَاةِ فِي السُّطُوحِ

وَالْمَنْبَرِ وَالْخَشَبِ

قَالَ أَبُو عَبْدِ اللَّهِ: وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُصَلِّيَ عَلَى الْجَمْدِ وَالْقَنَاطِيرِ، وَإِنْ جَرَى

حضرت ابو عبد اللہ (امام بخاری رحمہ اللہ) نے فرمایا کہ حضرت امام حسن بصری برف پر اور پلوں پر نماز پڑھنے میں کوئی مضائقہ نہیں سمجھتے تھے۔ خواہ اس کے

نیچے، اوپر، سامنے پیشاب ہی کیوں نہ بہہ رہا ہو بشرطیکہ نمازی اور اس کے بیچ میں کوئی آڑ ہو اور ابو ہریرہ رضی اللہ عنہ نے مسجد کی چھت پر کھڑے ہو کر امام کی اقتدا میں نماز پڑھی (اور وہ نیچے تھے) اور حضرت عبداللہ بن عمر رضی اللہ عنہما نے برف پر نماز پڑھی۔

تشریح: حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں کہ امام بخاری رحمۃ اللہ علیہ نے اشارہ فرمایا ہے کہ ان صورتوں میں نماز درست ہے اور یہ بھی بتایا ہے کہ نجاست کا دور کرنا جو نمازی پر فرض ہے اس سے یہ غرض ہے کہ نمازی کے بدن یا کپڑے سے نجاست نہ لگے۔ اگر درمیان میں کوئی چیز حائل ہو جیسے لوہے کا مہربا اور ایسا کوئی ٹوہ ہو جس کے اندر نجاست بہ رہی ہو اور اس کے اوپر کی سطح پر جہاں نجاست کا کوئی اثر نہیں ہے کوئی نماز پڑھے تو یہ درست ہے۔ ابو ہریرہ رضی اللہ عنہ والے اثر کو ابن ابی شیبہ اور سعید بن منصور نے نکالا ہے۔

۳۷۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، قَالَ: سَأَلُوا سَهْلَ بْنَ سَعْدٍ مِنْ أَىْ شَيْءٍ الْمَنْبَرُ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي هُوَ مِنْ أَثْلِ الْعَابَةِ، عَمَلُهُ فَلَانٌ مَوْلَى فَلَانَةَ لِرَسُولِ اللَّهِ ﷺ، وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حِينَ عُمِلَ، وَوُضِعَ، فَاسْتَقْبَلَ الْقِبْلَةَ كَبَّرَ وَقَامَ النَّاسُ خَلْفَهُ، فَقَرَأَ وَرَكَعَ وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْقَهْقَرَى، فَسَجَدَ عَلَى الْأَرْضِ، ثُمَّ عَادَ عَلَى الْمَنْبَرِ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالْأَرْضِ، فَهَذَا شَأْنُهُ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ سَأَلَنِي أَحْمَدُ ابْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ عَنْ هَذَا الْحَدِيثِ، قَالَ: وَإِنَّمَا أَرَدْتُ أَنَّ النَّبِيَّ ﷺ كَانَ أَعْلَى مِنَ النَّاسِ، فَلَا بَأْسَ أَنْ يَكُونَ الْإِمَامُ أَعْلَى مِنَ النَّاسِ بِهَذَا الْحَدِيثِ قَالَ: فَقُلْتُ: فَأَنَّ سُفْيَانَ بْنَ عُيَيْنَةَ كَانَ يُسْأَلُ عَنْ هَذَا كَثِيرًا فَلَمْ تَسْمَعْهُ مِنْهُ؟ قَالَ: لَا.

(۳۷۷) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم سے ابو حازم سلمہ بن دینار نے بیان کیا، کہا کہ لوگوں نے سہل بن سعد ساعدی سے پوچھا کہ منبر نبوی کس چیز کا تھا؟ آپ نے فرمایا کہ اب (دنیا اسلام میں) اس کے متعلق مجھ سے زیادہ جاننے والا کوئی باقی نہیں رہا۔ منبر غابہ کے جھاؤ سے بنا تھا۔ فلاں عورت کے غلام فلاں نے اسے رسول اللہ ﷺ کے لیے بنایا تھا۔ جب وہ تیار کر کے (مسجد میں رکھا گیا) تو رسول اللہ ﷺ اس پر کھڑے ہوئے اور آپ نے قبلہ کی طرف اپنا منہ کیا اور تکبیر کی اور لوگ آپ کے پیچھے کھڑے ہو گئے پھر آپ نے قرآن مجید کی آیتیں پڑھیں اور رکوع کیا۔ آپ کے پیچھے تمام لوگ بھی رکوع میں چلے گئے۔ پھر آپ نے اپنا سر اٹھایا۔ پھر اسی حالت میں آپ اٹلے پاؤں پیچھے ہٹے۔ پھر زمین پر سجدہ کیا۔ پھر منبر پر دوبارہ تشریف لائے اور قراءت اور رکوع کیا، پھر رکوع سے سر اٹھایا اور قبلہ ہی کی طرف رخ کئے ہوئے پیچھے لوٹے اور زمین پر سجدہ کیا۔ یہ ہے منبر کا قصہ۔ امام ابو عبداللہ بخاری رحمۃ اللہ علیہ نے کہا کہ علی بن عبداللہ مدینی نے کہا کہ مجھ سے امام احمد بن حنبل رحمۃ اللہ علیہ نے اس حدیث کو پوچھا۔ علی نے کہا کہ میرا مقصد یہ ہے کہ نبی کریم ﷺ نماز میں لوگوں سے اونچے مقام پر کھڑے ہوئے تھے اس لیے اس میں کوئی حرج نہ ہونا چاہیے کہ امام مقتدیوں سے اونچی جگہ پر کھڑا ہو۔ علی بن مدینی کہتے ہیں کہ میں نے امام احمد بن حنبل رحمۃ اللہ علیہ سے کہا کہ سفیان بن عیینہ سے یہ حدیث اکثر پوچھی جاتی تھی، آپ نے بھی یہ حدیث ان سے سنی ہے؟ تو انہوں نے جواب دیا کہ نہیں۔

[مسلم: ۱۲۱۶، ابن ماجہ: ۱۴۱۶]

تشریح: غابہ مدینہ کے قریب ایک گاؤں تھا۔ جہاں جھاؤ کے درخت بہت عمدہ ہوا کرتے تھے۔ اسی سے آپ کے لئے منبر بنایا گیا تھا۔ حدیث سے ثابت ہوا کہ امام مقتدیوں سے اونچی جگہ پر کھڑا ہو سکتا ہے اور یہ بھی نکلا کہ اتنا ہٹایا آگے بڑھنا نماز کو نہیں توڑتا۔ خطابی نے کہا کہ آپ کا منبر تین میڑھوں کا تھا۔ آپ دوسری میڑھی پر کھڑے ہوں گے تو اترنے چڑھنے میں صرف دو قدم ہوئے۔ امام احمد بن حنبل رحمہ اللہ نے جب یہ حدیث علی بن مدینی سے سنی تو اپنا مسلک یہی قرار دیا کہ امام مقتدیوں سے بلند کھڑا ہو تو اس میں کچھ قباحت نہیں۔ سننے کی نفی سے مراد یہ کہ پوری روایت نہیں سنی۔ امام احمد رحمہ اللہ نے اپنی سند سے سفیان سے یہ حدیث نقل کی ہے اس میں صرف اتنا ہی ذکر ہے کہ منبر غابہ کے جھاؤ کا بنایا گیا تھا۔

حنفیہ کے ہاں بھی اس صورت میں اقتداسمجھ ہے بشرطیکہ مقتدی اپنے امام کے رکوع اور سجدہ کو کسی ذریعہ سے جان سکے اس کے لئے اس کی بھی ضرورت نہیں کہ چھت میں کوئی سوراخ ہو۔ (تفہیم الباری، جلد دوم/ص: ۷۷)

۳۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: (۳۷۸) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے یزید بن ہارون حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ سَقَطَ عَنْ فَرَسِهِ، فَجَحِشَتْ سَاقُهُ أَوْ كَفَّهْهُ، وَآلَى مِنْ نِسَائِهِ شَهْرًا، فَجَلَسَ فِي مَشْرِبَةٍ لَهُ، دَرَجَتُهَا مِنْ جَذْوَعِ النَّخْلِ، فَأَتَاهُ أَصْحَابُهُ يَعُوذُونَهُ، فَصَلَّى بِهِمْ جَالِسًا، وَهُمْ قِيَامٌ فَلَمَّا سَلَّمَ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِنْ صَلَّى قَانِمًا فَصَلُّوا قِيَامًا)) وَنَزَلَ لِيَتَسَعَّ وَعِشْرِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ آلَيْتَ شَهْرًا فَقَالَ: ((إِنَّ الشَّهْرَ تِسْعَ وَعِشْرُونَ)). [اطرافہ فی: ۶۸۹، ۷۳۲، ۷۳۳، ۸۰۵، ۱۱۱۴، ۱۹۱۱، ۲۴۶۹، ۵۲۸۹، ۶۶۸۴]

۵۔ میں آپ ﷺ اتفاقاً گھوڑے سے گر گئے تھے اور ایک موقع پر آپ نے ازواج مطہرات سے ایک مہینہ کے لئے ۹ھ میں علیحدگی کی قسم کھائی تھی۔ ان دونوں مواقع پر آپ نے بالا خانے میں قیام فرمایا تھا۔ فحی ہونے کی حالت میں اس لئے کہ صحابہ کو عیادت میں آسانی ہو اور ازواج مطہرات سے جب آپ نے ملنا جلنا ترک کیا تو اس خیال سے کہ پوری طرح ان سے علیحدگی رہے، بہر حال ان دونوں واقعات کے سن و تاریخ الگ الگ ہیں لیکن راوی اس خیال سے کہ دونوں مرتبہ آپ نے بالا خانے پر قیام فرمایا تھا انہیں ایک ساتھ ذکر کر دیتے ہیں۔ بعض روایات میں یہ بھی ہے کہ امام اگر بیٹھ کر نماز پڑھے تو تم بھی بیٹھ کر پڑھو۔ قسطنطینی رحمہ اللہ فرماتے ہیں:

”والصحيح انه منسوخ بصلاتهم في اخر عمره عليه الصلوة والسلام قياما خلفه وهو قاعد“

یعنی صحیح ہے کہ یہ منسوخ ہے اس لئے کہ آخر عمر میں (نبی کریم ﷺ نے) بیٹھ کر نماز پڑھائی، اور صحابہ رضی اللہ عنہم آپ کے پیچھے کھڑے ہوئے تھے۔

بَابُ: إِذَا أَصَابَ ثَوْبُ الْمُصَلِّي

باب: جب سجدے میں آدمی کا کپڑا اس کی عورت

سے لگ جائے تو کیا حکم ہے؟

أَمْرًا لَهُ إِذَا سَجَدَ

(۳۷۹) ہم سے مسدود نے بیان کیا خالد سے، کہا کہ ہم سے سلیمان شیبانی نے بیان کیا عبد اللہ بن شداد سے، انہوں نے حضرت میمونہ رضی اللہ عنہا سے، آپ رضی اللہ عنہا نے فرمایا کہ نبی ﷺ نماز پڑھتے اور حائضہ ہونے کے باوجود میں ان کے سامنے ہوتی، اکثر جب آپ سجدہ کرتے تو آپ کا کپڑا مجھے چھو جاتا۔ انہوں نے کہا کہ آپ (کھجور کے پتوں سے بنے ہوئے ایک چھوٹے سے) مصلے پر نماز پڑھتے تھے۔

۳۷۹۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ خَالِدٍ، قَالَ: حَدَّثَنَا سَلِيمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ مَيْمُونَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا جَذَاءُ وَأَنَا حَائِضٌ وَرَبِّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ. قَالَتْ: وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ۳۳۳]

باب: بوریے پر نماز پڑھنے کا بیان

بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ

اور جابر اور ابوسعید خدری رضی اللہ عنہما نے کشتی میں کھڑے ہو کر نماز پڑھی اور امام حسن بصری رضی اللہ عنہ نے کہا: کشتی میں کھڑے ہو کر نماز پڑھ جب تک کہ اس سے تیرے ساتھیوں کو تکلیف نہ ہو اور کشتی کے رخ کے ساتھ تو بھی گھومتا جا ورنہ بیٹھ کر پڑھ۔

وَصَلَّى جَابِرُ بْنُ عَبْدِ اللَّهِ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ قَائِمًا وَقَالَ الْحَسَنُ: تُصَلِّي قَائِمًا مَا لَمْ تَشُقَّ عَلَى أَصْحَابِكَ، تَدُورُ مَعَهَا وَإِلَّا فَقَاعِدًا.

تشریح: حضرت جابر بن عبد اللہ رضی اللہ عنہ کے اثر کو ابن ابی شیبہ نے روایت کیا ہے۔ اس میں یہ بھی ہے کہ کشتی چلتی رہتی اور ہم نماز پڑھتے رہتے حالانکہ ہم چاہتے تو کشتی کا لنگر ڈال سکتے تھے۔ امام حسن بصری والے اثر کو ابن ابی شیبہ نے اور امام بخاری رضی اللہ عنہ نے تاریخ میں روایت کیا ہے۔ کشتی کے ساتھ گھومنے کا مطلب یہ ہے کہ نماز شروع کرنے کے وقت قبلہ کی طرف منہ کرلو، پھر جدھر کشتی گھومے کچھ مضائقہ نہیں۔ نماز پڑھتے رہو۔ گو قبلہ رخ باقی نہ رہے، امام بخاری رضی اللہ عنہ یا اثر اس لئے لائے ہیں کہ کشتی بھی زمین نہیں ہے جیسا بوزیا زمین نہیں ہے اور اس پر نماز درست ہے۔

”جوز ابو حنیفۃ الصلوۃ فی السفینۃ قاعدا مع القدرة علی القيام۔“ (قسطلانی)

یعنی امام ابوحنیفہ رضی اللہ عنہ نے کشتی میں بیٹھ کر نماز پڑھنے کو جائز قرار دیا ہے اگرچہ کھڑے ہونے کی قدرت بھی ہو۔ (یہ باب منعقد کرنے سے امام بخاری رضی اللہ عنہ کا مقصد ان لوگوں کی تردید کرنا ہے کہ جو مٹی کے سوا اور کسی بھی چیز پر سجدہ جائز نہیں جانتے)

(۳۸۰) ہم سے عبد اللہ بن یوسف نے بیان کیا کہا کہ ہمیں امام مالک نے خبر دی اسحاق بن عبد اللہ بن ابی طلحہ سے، انہوں نے انس بن مالک رضی اللہ عنہ سے، کہ ان کی نانی ملکہ رضی اللہ عنہا نے رسول اللہ ﷺ کو کھانا تیار کر کے کھانے کے لیے بلایا۔ آپ نے کھانے کے بعد فرمایا کہ آؤ تمہیں نماز پڑھا دوں۔ انس رضی اللہ عنہ نے کہا کہ میں نے اپنے گھر سے ایک بوریا اٹھایا جو کثرت استعمال سے کالا ہو گیا تھا۔ میں نے اس پر پانی چھڑکا۔ پھر رسول اللہ ﷺ

۳۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مَلِكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ لَهُ، فَأَكَلَ مِنْهُ ثُمَّ قَالَ: ((قُومُوا فَلَا صَلَٰةَ لَكُمْ)) قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ

اسودّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَصَفَقْتُ وَالتَّيْنِمَ وَرَأَاهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ ثَمَّ انْصَرَفَ. [اطرافہ فی: ۷۲۷، ۸۶۰، ۸۷۱، ۸۷۴، ۱۱۶۴] [مسلم: ۴۹۹، ترمذی: ۲۳۴، نسائی: ۸۰۰]

نماز کے لیے (اسی پورے پر) کھڑے ہوئے اور میں اور ایک یتیم (رسول اللہ ﷺ کے غلام ابو ضمیرہ کے لڑکے ضمیرہ) آپ کے پیچھے صف باندھ کر کھڑے ہو گئے اور بوڑھی عورت (انس رضی اللہ عنہ کی نانی ملیکہ رضی اللہ عنہا) ہمارے پیچھے کھڑی ہوئیں۔ پھر رسول اللہ ﷺ نے ہمیں دو رکعت نماز پڑھائی اور واپس گھر تشریف لے گئے۔

تشریح: بعض لوگوں نے ملیکہ کو حضرت انس رضی اللہ عنہ کی دادی بتلایا ہے۔ ملیکہ بنت مالک بن عدی انس کی ماں کی والدہ ہیں۔ انس کی ماں کا نام ام سلیم اور انس کی ماں کا نام ملیکہ ہے۔ "او الضمیر فی جدته یعود علی انس نفسه وبہ جزم ابن سعد" (قسطلانی) یہاں بھی امام بخاری رحمہ اللہ ان لوگوں کی تردید کر رہے ہیں جو مجاہدہ کے لئے صرف مٹی ہی کو بطور شرط خیال کرتے ہیں۔

بَابُ الصَّلَاةِ عَلَى الْخُمْرَةِ باب: کھجور کی چٹائی پر نماز پڑھنا

۳۸۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ مَيْمُونَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ۳۳۳] [نسائی: ۷۳۷، ابن ماجہ: ۱۰۲۸]

(۳۸۱) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم سے سلیمان شیبانی نے عبد اللہ بن شداد کے واسطے سے، انہوں نے ام المومنین ميمونة رضی اللہ عنہا سے، انہوں نے کہا کہ نبی کریم ﷺ سجدہ گاہ (یعنی چھوٹے مصلے) پر نماز پڑھا کرتے تھے۔

تشریح: "قال الجوهری: الخمرة بالضم سجادة صغيرة تعمل من سعف النخل وترمل بالخيوط وقال صاحب النهاية هي مقدار ما يضع عليه الرجل وجهه في سجوده من حصير او نسيجة خوض ونحوه من الثياب ولا يكون خمرة الا في هذا المقدار" (نیل، ج: ۲/ ص: ۱۲۹)

خلاصہ یہ کہ خمرہ چھوٹے مصلے پر بولا جاتا ہے وہ کھجور کا ہوا کسی اور چیز کا اور حصیر طول طویل بویا، ہردو پر نماز جائز ہے، یہاں بھی امام بخاری رحمہ اللہ ان لوگوں کی تردید کر رہے ہیں جو مجاہدہ کے لئے زمین کی مٹی کو شرط قرار دیتے ہیں۔

بَابُ الصَّلَاةِ عَلَى الْفِرَاشِ باب: بچھونے پر نماز پڑھنا (جائز ہے)

وَصَلَّى أَنَسُ بْنُ مَالِكٍ عَلَى فِرَاشِهِ وَقَالَ أَنَسُ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ ﷺ فَيَسْجُدُ أَحَدُنَا عَلَى تَوْبِهِ.

اور انس بن مالک رضی اللہ عنہ نے اپنے بچھونے پر نماز پڑھی اور فرمایا ہم نبی کریم ﷺ کے ساتھ نماز پڑھا کرتے تھے پھر ہم میں سے کوئی اپنے کپڑے پر سجدہ کر لیتا تھا۔

۳۸۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ

(۳۸۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے عمر بن عبد اللہ کے غلام ابوالنضر سالم کے حوالہ سے، انہوں نے ابوسلمہ بن عبد الرحمن سے، انہوں نے نبی کریم ﷺ کی زوجہ مطہرہ حضرت

عائشہ رضی اللہ عنہا سے۔ آپ نے بتلایا کہ میں رسول اللہ ﷺ کے آگے سو جاتی اور میرے پاؤں آپ کے قبلہ میں ہوتے۔ جب آپ سجدہ کرتے، تو میرے پاؤں کو آہستہ سے دبا دیتے۔ میں اپنے پاؤں سمیٹ لیتی اور آپ جب کھڑے ہو جاتے تو میں انہیں پھر پھیلا دیتی۔ ان دنوں گھروں میں چراغ بھی نہیں ہوا کرتے تھے۔

عَائِشَةُ، زَوْجُ النَّبِيِّ ﷺ أَتَاهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ وَرَجُلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمَزَنِي، فَقَبَضْتُ رِجْلِي، فَإِذَا قَامَ بَسَطَتْهُمَا. قَالَتْ: وَالْيَبُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ. [اطرافہ فی: ۳۸۳، ۳۸۴، ۵۰۸، ۵۱۱، ۵۱۲، ۵۱۳،

۵۱۴، ۵۱۵، ۵۱۹، ۹۹۷، ۱۲۰۹، ۱۲۷۶]

(۳۸۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے عقیل سے، انہوں نے ابن شہاب سے، ان کو عروہ نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے انہیں بتایا کہ رسول اللہ ﷺ اپنے گھر کے کچھونے پر نماز پڑھتے اور حضرت عائشہ رضی اللہ عنہا آپ کے اور قبلہ کے درمیان اس طرح لیٹی ہوتیں جیسے (نماز کے لیے) جنازہ رکھا جاتا ہے۔

۳۸۳- حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهِيَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ، اغْتِرَاضَ الْجَنَازَةِ.

[راجع: ۳۸۲]

تشریح: اوپر والی حدیث میں کچھونے کا لفظ نہ تھا، اس حدیث سے وضاحت ہو گئی۔

(۳۸۴) ہم سے عبد اللہ بن یوسف نے بیان کیا کہا ہم سے لیث بن سعد نے حدیث بیان کی یزید سے، انہوں نے عراق سے، انہوں نے عروہ بن زبیر سے کہ نبی کریم ﷺ اس کچھونے پر نماز پڑھتے جس پر آپ اور حضرت عائشہ رضی اللہ عنہا سوتے اور حضرت عائشہ رضی اللہ عنہا آپ کے اور قبلہ کے درمیان اس بستر پر لیٹی رہتیں۔

۳۸۴- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عِرَاكِ، عَنْ عُرْوَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَعَائِشَةُ مُغْتَرِضَةً بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الَّذِي يَنَامَانِ عَلَيْهِ. [راجع: ۳۸۲]

تشریح: اس حدیث میں مزید وضاحت آگئی کہ جس بستر پر آپ سویا کرتے تھے، اسی پر بعض دفعہ نماز بھی پڑھ لیتے۔ پس معلوم ہوا کہ سجدہ کے لئے زمین کی مٹی کا بطور شرط ہونا ضروری نہیں ہے۔ سجدہ بہر حال زمین ہی پر ہوتا ہے۔ اس لئے کہ وہ بستر چٹائی یا مصلے زمین پر بچھا ہوا ہے۔

بَابُ السُّجُودِ عَلَى الثُّوبِ فِي شِدَّةِ الْحَرِّ

اور حسن بصری رحمہ اللہ نے کہا کہ لوگ عمامہ اور کنٹوپ پر سجدہ کیا کرتے تھے اور ان کے دونوں ہاتھ آستینوں میں ہوتے۔

وَقَالَ الْحَسَنُ: كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَنْسُورَةِ وَيَدَاهُ فِي كُمِهِ.

(۳۸۵) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، انہوں نے کہا ہم سے بشر بن مفضل نے بیان کیا، انہوں نے کہا مجھے غالب قطان نے بکر

۳۸۵- حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا بَشَرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنِي

بن عبد اللہ کے واسطے سے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے کہا کہ ہم نبی کریم ﷺ کے ساتھ نماز پڑھتے تھے، پھر سخت گرمی کی وجہ سے کوئی کوئی ہم میں سے اپنے کپڑے کا کنارہ بجدے کی جگہ رکھ لیتا۔

غَالِبُ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ مِنْ شِدَّةِ الْحَرِّ فِي مَكَانِ السُّجُودِ.

[طرفہ فی: ۵۴۲، ۱۲۰۸] [مسلم: ۱۴۰۷]

ابوداؤد: ۶۶۰؛ ترمذی: ۵۸۴؛ نسائی: ۱۱۱۵؛

ابن ماجہ: ۱۰۳۳]

باب: جوتوں سمیت نماز پڑھنا (جائز ہے)

(۳۸۶) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم سے ابوسلمہ سعید بن یزید ازدی نے بیان کیا، کہا میں نے انس بن مالک رضی اللہ عنہ سے پوچھا کہ کیا نبی کریم ﷺ جوتے پہن کر نماز پڑھتے تھے؟ تو انہوں نے فرمایا: ہاں!

بَابُ الصَّلَاةِ فِي النَّعَالِ

۳۸۶- حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنَا أَبُو مُسْلِمٍ، سَعِيدُ بْنُ يَزِيدَ الْأَزْدِيُّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ قَالَ: نَعَمْ. [طرفہ فی: ۵۸۵] [مسلم: ۱۲۳۶]

[۱۲۳۷؛ ترمذی: ۴۰۰؛ نسائی: ۷۷۴]

تشریح: ابوداؤد اور حاکم کی حدیث میں یوں ہے کہ یہودیوں کے خلاف کرو، وہ جوتوں میں نماز نہیں پڑھتے۔ حضرت عمر رضی اللہ عنہ نماز میں جوتے اتارنا مکروہ جانتے تھے اور ابو عمرو شیبانی کوئی نماز میں جوتا اتارے تو اسے مارا کرتے تھے۔ مگر یہ شرط ضروری ہے کہ پاک صاف ہوں بعض لوگ کہتے ہیں کہ نعل عربوں کا ایک خاص جوتا تھا اور ان عام جوتوں میں نماز جائز نہیں۔ خواہ وہ پاک صاف بھی ہوں۔ دلائل کی رو سے ایسا کہنا صحیح نہیں ہے۔ جوتوں میں نماز بلا کراہت جائز اور درست ہے۔ بشرطیکہ وہ پاک اور صاف سحرے ہوں، گندگی کا ذرا بھی شبہ ہو تو ان کو اتار دینا چاہیے۔

باب: موزے پہنے ہوئے نماز پڑھنا (جائز ہے)

(۳۸۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے اعمش کے واسطے سے، اس نے کہا کہ میں نے ابراہیم نخعی سے سنا، وہ ہمام بن حارث سے روایت کرتے تھے، انہوں نے کہا کہ میں نے جریر بن عبد اللہ کو دیکھا، انہوں نے پیشاب کیا پھر وضو کیا اور اپنے موزوں پر مسح کیا۔ پھر کھڑے ہوئے اور (موزوں سمیت) نماز پڑھی۔ آپ سے جب اس کے متعلق پوچھا گیا تو فرمایا کہ میں نے نبی کریم ﷺ کو ایسا ہی کرتے دیکھا ہے۔ ابراہیم نخعی نے کہا کہ یہ حدیث لوگوں کی نظر میں بہت پسندیدہ تھی، کیونکہ جریر رضی اللہ عنہ آخر میں اسلام لائے تھے۔

بَابُ الصَّلَاةِ فِي الْخِفَافِ

۳۸۷- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، يُحَدِّثُ عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ بَالَ ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى خَفَيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هَذَا قَالَ إِبْرَاهِيمُ: فَكَانَ يُعْجِبُهُمْ، لِأَن جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ. [مسلم: ۶۲۲، ۶۲۳؛ ترمذی: ۹۳؛ نسائی: ۱۱۱۵]

[۱۱۸، ۷۷۳، ابن ماجہ: ۵۴۳]

۳۸۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ، قَالَ: وَضَّأَتِ النَّبِيُّ ﷺ فَمَسَحَ عَلَى خَفَيْهِ وَصَلَّى. [راجع: ۱۸۲]

(۳۸۸) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا اعمش کے واسطہ سے، انہوں نے مسلم بن صبیح سے، انہوں نے مسروق بن اجدع سے، انہوں نے مغیرہ بن شعبہ سے، انہوں نے کہا کہ میں نے نبی کریم ﷺ کو وضو کرایا۔ آپ نے اپنے موزوں پر مسح کیا اور نماز پڑھی۔

تشریح: خف کی تعریف یہ ہے: "والخف نعل من ادم يغطي الكعبين۔" (نیل الاوطار) یعنی وہ چمڑے کا ایک ایسا جوتا ہوتا ہے جو ٹخنوں تک سارے پیر کو ڈھانپ لیتا ہے اس پر مسح کا جواز ہونا جمہور امت کا مسلمہ ہے: "عن ابن المبارك قال: ليس في المسح على الخفين عن الصحابة اختلاف (نیل الاوطار) یعنی صحابہ میں خفین پر مسح کرنے کے جواز میں کسی کا اختلاف منقول نہیں ہوا۔ نووی شرح مسلم میں ہے کہ مسح علی الخفین کا جواز بے شمار صحابہ سے مروی ہے۔ یہ ضروری شرط ہے کہ پہلی دفعہ جب بھی خف پہنا جائے وضو کر کے پیر دھو کر پہنا جائے، اس صورت میں مسافر کے لئے تین دن اور تین رات اور مقیم کے لئے ایک دن اور ایک رات اس پر مسح کر لینا جائز ہوگا۔ ترجمہ میں موزوں سے یہی خف مراد ہیں۔ جرابوں پر بھی مسح درست ہے بشرطیکہ وہ اس قدر موٹی ہوں کہ ان کو حقیقی جراب کہا جاسکے۔

بَابُ: إِذَا لَمْ يُتِمَّ السُّجُودُ **باب: جب کوئی پورا سجدہ نہ کرے (تو اس کی نماز کے متعلق کیا فتویٰ ہے؟)**

۳۸۹۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا مَهْدِيٌّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ: مَا صَلَّيْتَ۔ قَالَ: وَأَخْبَسَهُ قَالَ: لَوْ مِتُّ مِتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ ﷺ.

(۳۸۹) ہمیں صلت بن محمد نے بیان کیا، کہا ہم سے مہدی بن میمون نے واصل کے واسطہ سے، وہ ابو وائل شقیق بن سلمہ سے، وہ حذیفہ رضی اللہ عنہ سے کہ انہوں نے ایک شخص کو دیکھا جو رکوع اور سجدہ پوری طرح نہیں کرتا تھا۔ جب اس نے اپنی نماز پوری کر لی تو حذیفہ رضی اللہ عنہ نے فرمایا کہ تم نے نماز ہی نہیں پڑھی۔ ابو وائل راوی نے کہا، میں خیال کرتا ہوں کہ حضرت حذیفہ رضی اللہ عنہ نے یہ بھی فرمایا کہ اگر تو ایسی ہی نماز پر مر جاتا تو محمد ﷺ کی سنت پر نہیں مرنے۔

[طرفاء فی: ۷۹۱، ۸۰۸]

تشریح: رکوع اور سجدہ پورا کرنے کا مطلب یہ ہے کہ کم از کم تین تین مرتبہ رکوع اور سجدہ کی دعائیں پڑھی جائیں، اور رکوع ایسا ہو کہ کمر بالکل سیدھی جھک جائے اور ہاتھ عمدہ طور پر گھٹنوں پر ہوں۔ سجدہ میں پیشانی اور ناک اور دونوں ہاتھوں کی ہتھیلیاں اور پیروں کی قبلہ رخ انگلیاں زمین پر جم جائیں۔ رکوع اور سجدہ کو ان صورتوں میں پورا کیا جائے گا۔ جو لوگ مرغوں کی طرح ٹھوٹے مارتے ہیں، وہ اس حدیث کی وعید کے مصداق ہیں۔ سنت کے مطابق آہستہ آہستہ نماز ادا کرنا جماعت اہل حدیث کا طرہ امتیاز ہے، اللہ اسی پر قائم دائم رکھے۔ (آمین)

بَابُ: يُبْدِي ضَبْعِيهِ وَيُجَافِي جَنْبِيهِ فِي السُّجُودِ **باب: سجدہ میں اپنی بغلوں کو کھلی رکھے اور اپنی پسلیوں سے (ہر دو کہنیوں کو) جدا رکھے**

۳۹۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنِي
بُكَيْرُ بْنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنْ ابْنِ هُرْمُزٍ، عَنْ
عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بَحِينَةَ، أَنَّ النَّبِيَّ ﷺ
كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ
بَيَاضُ إِبْطِئِهِ. وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ
ابْنُ رَبِيعَةَ نَحْوَهُ [طرفاه فی: ۸۰۷، ۳۵۶۴]

[مسلم: ۱۱۰۵، ۱۱۰۶، نسائی: ۱۱۰۵]

تشریح: یہ سب رکوع و سجود کے آداب بیان کئے گئے ہیں جن کا ملحوظ رکھنا بے حد ضروری ہے۔

بَابُ فَضْلِ اسْتِقْبَالِ الْقِبْلَةِ باب: قبلہ کی طرف منہ کرنے کی فضیلت

يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ. قَالَ أَبُو
حُمَيْدٍ عَنِ النَّبِيِّ ﷺ

تشریح: نبی کریم ﷺ قیام مکہ میں اور شروع زمانہ مدینہ میں بیت المقدس ہی کی طرف منہ کر کے نماز ادا کرتے رہے۔ مگر آپ کی تمنا تھی کہ آپ کا قبلہ بیت اللہ مکہ شریف کی مسجد کو مقرر کیا جائے۔ چنانچہ مدینہ میں تحویل قبلہ ہوا، اور آپ نے مکہ شریف کی مسجد کعبہ کی طرف منہ کر کے نماز شروع کی اور قیامت تک کے لئے یہ تمام دنیا اسلام کے لئے قبلہ مقرر ہوا۔ اب مکہ شہادت کے ساتھ قبلہ کو تسلیم کرنا بھی ضروریات ایمان سے ہے۔

۳۹۱۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: أَخْبَرَنَا
ابْنُ الْمُهْدِيٍّ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ،
عَنْ مَيْمُونِ بْنِ سَيَّاهٍ، عَنْ أَنَسِ بْنِ مَالِكٍ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا،
وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَيْبَحَتَنَا، فَذَلِكَ الْمُسْلِمُ
الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِ اللَّهِ، فَلَا تُخْفَرُوا
اللَّهُ فِي ذِمَّتِهِ»۔ [طرفاه فی: ۳۹۲، ۳۹۳]

[نسائی: ۵۰۱۲]

۳۹۲۔ حَدَّثَنَا نَعِيمٌ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ،
عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «(أَمِرْتُ أَنْ
أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَإِذَا
قَالُوا وَصَلُوا صَلَاتَنَا، وَاسْتَقْبَلُوا قِبْلَتَنَا، وَأَكَلُوا

(۳۹۲) ہم سے نعیم بن حماد نے بیان کیا، کہا ہم سے عبداللہ بن المبارک نے حمید طویل کے واسطے سے، انہوں نے روایت کیا انس بن مالک رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”مجھے حکم دیا گیا ہے کہ میں لوگوں کے ساتھ جنگ کروں یہاں تک کہ وہ لا الہ الا اللہ کہیں۔ پس جب وہ اس کا اقرار کر لیں اور ہماری طرح نماز پڑھنے لگیں اور ہمارے قبلہ کی طرف نماز

ذَبِيحَتَنَا، فَقَدْ حَرَمْتُ عَلَيْنَا دِمَاؤَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ)). [راجع: ۳۹۱]

[ابوداؤد: ۲۶۴۱؛ ترمذی: ۲۶۰۸؛ نسائی: ۵۰۱۸، ۳۹۷۷]

۳۹۳۔ وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلَ مَيْمُونُ بْنُ سِيَّاهٍ أَنَسَ بْنَ مَالِكٍ فَقَالَ: يَا أَبَا حَمْزَةَ، وَمَا يَحْرُمُ دَمَ الْعَبْدِ وَمَالَهُ فَقَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَاسْتَقْبَلَ قِبَلَتَنَا، وَصَلَّى صَلَاتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَهُوَ الْمُسْلِمُ، لَهُ مَا لِلْمُسْلِمِ، وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ.

قَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا أَنَسُ عَنِ النَّبِيِّ ﷺ [راجع: ۳۹۱]

(۳۹۳) علی بن عبد اللہ مدینی نے فرمایا کہ ہم سے خالد بن حارث نے بیان کیا، انہوں نے کہا ہم سے حمید طویل نے بیان کیا، انہوں نے کہا کہ میمون بن سیاہ نے حضرت انس بن مالک رضی اللہ عنہ سے پوچھا کہ اے ابو حمزہ! آدمی کی جان اور مال پر زیادتی کو کیا چیزیں حرام کرتی ہیں؟ تو انہوں نے فرمایا کہ جس نے گواہی دی کہ اللہ کے سوا کوئی معبود نہیں اور ہمارے قبلہ کی طرف منہ کیا اور ہماری نماز کی طرح نماز پڑھی اور ہمارے ذبیحہ کو کھایا تو وہ مسلمان ہے۔ پھر اس کے وہی حقوق ہیں جو عام مسلمانوں کے ہیں اور اس کی وہی ذمہ داریاں ہیں جو عام مسلمانوں پر ہیں۔

اور ابن ابی مریم نے کہا، ہمیں یحییٰ بن ایوب نے خبر دی، انہوں نے کہا ہم سے حمید نے حدیث بیان کی، انہوں نے کہا ہم سے انس بن مالک رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کر کے حدیث بیان کی۔

تشریح: ان احادیث میں ان چیزوں کا بیان ہے جن پر اسلام کی بنیاد قائم ہے جن میں اولین چیز کلمہ طیبہ پڑھنا اور توحید و رسالت کی گواہی دینا ہے اور اسلامی تعلیم کے مطابق قبلہ رخ ہو کر نماز ادا کرنا اور اسلام کے طریقہ پر زیچ کرنا اور اسے کھانا، یہ وہ ظاہری امور ہیں جن کے بجالانے والے کو مسلمان ہی کہا جائے گا۔ رہا اس کے دل کا معاملہ وہ اللہ کے حوالہ ہے۔ چونکہ اس میں قبلہ رخ منہ کرنا بطور اصل اسلام مذکور ہے اس لئے حدیث اور باب میں مطابقت ہوئی۔

باب: مدینہ اور شام والوں کے قبلہ کا بیان اور مشرق کا بیان

بَابُ قِبْلَةِ أَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَالْمَشْرِقِ

لَيْسَ فِي الْمَشْرِقِ وَلَا فِي الْمَغْرِبِ قِبْلَةٌ، لِقَوْلِ النَّبِيِّ ﷺ ((لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا)).

اور (مدینہ اور شام والوں کا) قبلہ مشرق و مغرب کی طرف نہیں ہے۔ کیونکہ نبی کریم ﷺ نے فرمایا (خاص اہل مدینہ سے متعلق اور اہل شام بھی اسی میں داخل ہیں) کہ ”پاخانہ یا پیشاب کے وقت قبلہ کی طرف رخ نہ کرو، البتہ مشرق کی طرف اپنا منہ کرلو، یا مغرب کی طرف۔“

تشریح: مدینہ اور شام سے مکہ جنوب میں پڑتا ہے، اس لئے مدینہ اور شام والوں کو پاخانہ اور پیشاب مشرق اور مغرب کی طرف منہ کر کے کرنے کا حکم ہوا لیکن جو لوگ مکہ سے مشرق یا مغرب کی طرف میں رہتے ہیں ان کے لئے یہ حکم ہے کہ وہ جنوب یا شمال کی طرف منہ کریں۔ امام بخاری رحمہ اللہ کی مشرق

اور مغرب میں قبلہ نہ ہونے سے یہی مراد ہے کہ ان لوگوں کا قبلہ شرق اور مغرب نہیں ہے جو مکہ سے جنوب یا شمال میں رہتے ہیں۔

۳۹۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقِيلُوا الْقُبَّةَ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا)) قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَا حِصَصَ بُيُوتٍ قَبْلَ الْقُبَّةِ، فَتَنَحَّرَفْنَا وَنَسْتَعْفِرُ اللَّهَ عَزَّ وَجَلَّ. وَعَنْ الزُّهْرِيِّ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ۱۴۴]

(۳۹۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان نے، کہا ہم سے زہری نے عطاء بن یزید لثی کے واسطے سے، انہوں نے ابو ایوب انصاری رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”جب تم قضاے حاجت کے لیے جاؤ تو اس وقت نہ قبلہ کی طرف منہ کرو اور نہ پیٹھ کرو۔ بلکہ مشرق یا مغرب کی طرف اس وقت اپنا منہ کر لیا کرو۔“ ابو ایوب نے فرمایا کہ ہم جب شام میں آئے تو یہاں کے بیت الخلاء قبلہ رخ بنے ہوئے تھے (جب ہم قضاے حاجت کے لیے جاتے) تو ہم مڑ جاتے اور اللہ عزوجل سے استغفار کرتے تھے اور زہری نے عطاء سے اس حدیث کو اسی طرح روایت کیا۔ اس میں یوں ہے کہ عطاء نے کہا میں نے ابو ایوب سے سنا، انہوں نے اسی طرح نبی ﷺ سے سنا۔

تشریح: اصل میں یہ حدیث ایک ہے جو دو سندوں سے روایت ہے۔ امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ سفیان نے علی بن عبد اللہ مدینی سے یہ حدیث دوبارہ بیان کی، ایک بار میں تو عن عطاء عن ابی ایوب کہا، اور دوسری بار میں سمعت ابا ایوب کہا تو دوسری بار میں عطاء کے سماع کی ابو ایوب سے وضاحت ہوگئی۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ط﴾
باب: اللہ عزوجل کا ارشاد ہے کہ ”مقام ابراہیم کو نماز کی جگہ بناؤ۔“

[البقرة: ۱۲۵]

تشریح: اللہ تعالیٰ نے امت مسلمہ کو ابراہیم مصلیٰ پر نماز ادا کرنے کا حکم دیا تھا مگر صدافسوس کہ امت نے کعبہ کو ہی تقسیم کر ڈالا اور چار مصلے شافعی مالکی اور حنبلی وغیرہ ناموں سے ایجاد کر لئے گئے۔ اس طرح امت میں وہ تفریق ہوئی کہ جس کی سزا آج تک مسلمانوں کو مل رہی ہے اور وہ باہمی اتفاق کے لئے تیار نہیں ہوتے۔ اللہ بھلا کرے نجدی حکومت کا جس نے کعبہ سے اس تفریق کو ختم کر کے تمام مسلمانوں کو ایک مصلیٰ ابراہیمی پر جمع کر دیا، اللہ اس حکومت کو ہمیشہ نیک توفیق دے اور قائم رکھے۔ آمین

۳۹۵۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَأَلْنَا ابْنَ عَمَرَ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ لِلْعُمْرَةِ، وَلَمْ يَطْفُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي أَمْرَاتَهُ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَأَلْنَا ابْنَ عَمَرَ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ لِلْعُمْرَةِ، وَلَمْ يَطْفُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي أَمْرَاتَهُ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا،

(۳۹۵) ہم سے حمیدی نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے، کہا ہم نے عبد اللہ بن عمر رضی اللہ عنہما سے ایک ایسے شخص کے بارے میں پوچھا جس نے بیت اللہ کا طواف عمرہ کے لیے کیا لیکن صفا اور مروہ کی سعی نہیں کی، کیا ایسا شخص (بیت اللہ کے طواف کے بعد) اپنی بیوی سے صحبت کر سکتا ہے؟ آپ نے جواب دیا کہ

وَصَلَّى خَلْفَ الْمَقَامِ رُكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ۔
نبی کریم ﷺ تشریف لائے آپ نے سات مرتبہ بیت اللہ کا طواف کیا اور مقام ابراہیم کے پاس دو رکعت نماز پڑھی۔ پھر صفا اور مروہ کی سعی کی اور تمہارے لیے نبی کریم ﷺ کی زندگی بہترین نمونہ ہے۔

[اطرافہ فی: ۱۶۲۳، ۱۶۲۷، ۱۶۴۵، ۱۶۴۷،

۱۷۹۳] [مسلم: ۲۲۹۹، ۲۳۰۰، نسائی: ۲۹۳۰،

۲۹۶۰، ۲۹۶۶، ابن ماجہ: ۲۹۵۹]

۳۹۶۔ وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: لَا يَفْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ۔
(۳۹۶) عمرو بن دینار نے کہا، ہم نے جابر بن عبد اللہ رضی اللہ عنہ سے بھی یہ مسئلہ پوچھا تو آپ نے بھی یہی فرمایا کہ وہ بیوی کے قریب بھی اس وقت تک نہ جائے جب تک صفا اور مروہ کی سعی نہ کر لے۔ [اطرافہ فی: ۱۶۲۴، ۱۶۴۶، ۱۷۹۴، راجع: ۳۹۵]

تشریح: گویا عبد اللہ بن عمر رضی اللہ عنہما نے یہ اشارہ کیا کہ نبی کریم ﷺ کی پیروی واجب ہے اور یہ بھی بتایا کہ صفا اور مروہ میں دوڑ نا واجب ہے اور جب تک یہ کام نہ کرے عمرہ کا احترام نہیں مل سکتا۔

امام حمیدی اور ائمہ احناف رحمہم اللہ: صاحب انوار الباری نے امام حمیدی کے متعلق بعض جگہ بہت ہی نامناسب الفاظ استعمال کئے ہیں ان کو امام شافعی رحمہ اللہ کا رفیق سفر اور ان کے مذہب کا بڑا علم بردار بتاتے ہوئے امام ابو حنیفہ رحمہ اللہ کا مخالف قرار دیا ہے۔ (دیکھو انوار الباری جلد ہفتم ص: ۴۴) چونکہ امام حمیدی امام بخاری رحمہ اللہ کے اکابر اساتذہ میں سے ہیں اس لئے امام بخاری رحمہ اللہ بھی اپنے بزرگ استاد سے کافی متاثر اور حنفیت کے لئے شدید متعصب نظر آتے ہیں۔ اس نامناسب بیان کے باوجود صاحب انوار الباری نے شاہ صاحب (مولانا انور شاہ صاحب رحمہ اللہ) سے جو ہدایات نقل فرمائی ہیں، وہ اگر ہر وقت ملحوظ خاطر رہیں تو کافی حد تک تعصب اور تقلید جامد سے نجات حاصل کی جاسکتی ہے۔ شاہ صاحب کے ارشادات انوار الباری کے لفظوں میں یہ ہیں:

ہمیں اپنے اکابر کی طرف سے کسی حالت میں بدگمان نہ ہونا چاہیے حتیٰ کہ ان حضرات سے بھی جن سے ہمارے مقتداؤں کے بارے میں صرف برے کلمات ہی نقل ہوئے ہوں کیونکہ ممکن ہے ان کی رائے آخر وقت میں بدل گئی ہو اور وہ ہمارے ان مقتداؤں کی طرف سے سلیم الصدر ہو کر دنیا سے رخصت ہوئے ہوں۔ غرض سب سے بہتر اور اسلم طریقہ یہی ہے کہ ”قصہ زمین بر سر زمین“ ختم کر دیا جائے اور آخرت میں سب ہی حضرات اکابر کو پوری عزت اور سر بلندی کے ساتھ اور آپس میں ایک دوسرے سے خوش ہوتے ہوئے ملکہ مقتدر کے دربار خاص میں یکجا مجتمع تصور کیا جائے، جہاں وہ سب ارشاد خداوندی: ﴿لَوْ نَرَاكُمْ مَا فِیْ صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلٰی سُرُرٍ مُّتَقَابِلِیْنَ﴾ (الحجر: ۱۵) کے مظہر اتم ہوں گے۔ ان شاء اللہ العزیز۔ (انوار الباری، جلد: ۷/ص: ۴۵) ہمیں بھی یقین ہے کہ آخرت میں یہی معاملہ ہوگا، مگر شدید ضرورت ہے کہ دنیا میں بھی جملہ کلمہ گو مسلمان ایک دوسرے کے لئے اپنے دلوں میں جگہ پیدا کریں اور ایک دوسرے کا احترام کرنا سیکھیں تاکہ وہ امت واحدہ کا نمونہ بن کر آئے والے مصائب کا مقابلہ کر سکیں۔ اس بارے میں سب سے زیادہ ذمہ داری ان ہی علمائے کرام کی ہے جو امت کی عزت و ذلت کے واحد ذمہ دار ہیں، اللہ ان کو نیک سمجھ عطا کرے۔ کسی شاعر نے ٹھیک کہا ہے:

وما افسد الدين الا الملوك واختيار سوء ورهبانها

یعنی دین کو بگاڑنے میں زیادہ حصہ ظالم بادشاہوں اور دنیا دار مولویوں اور مکار رویشوں ہی کا رہا ہے۔ ”اعاذنا اللہ منهم“

۳۹۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، (۳۹۷) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید

قطان نے بیان کیا سیف بن ابی سلیمان سے، انہوں نے کہا میں نے مجاہد سے سنا، انہوں نے کہا کہ ابن عمر رضی اللہ عنہما کی خدمت میں ایک آدمی آیا اور کہنے لگا، اے لو یہ رسول اللہ ﷺ آن پہنچے اور آپ کعبہ کے اندر داخل ہو گئے۔ ابن عمر رضی اللہ عنہما نے کہا کہ میں جب آیا تو نبی کریم ﷺ کعبہ سے نکل چکے تھے، میں نے دیکھا کہ بلال دونوں دروازوں کے سامنے کھڑے ہیں۔ میں نے بلال سے پوچھا کہ کیا نبی کریم ﷺ نے کعبہ کے اندر نماز پڑھی ہے؟ انہوں نے کہا کہ ہاں، دو رکعت ان دوستوں کے درمیان پڑھی تھیں، جو کعبہ میں داخل ہوتے وقت بائیں طرف واقع ہیں۔ پھر جب باہر تشریف لائے تو کعبہ کے سامنے دو رکعت نماز ادا فرمائی۔

عَنْ سَيْفِ بْنِ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا، قَالَ: أَتَى ابْنُ عُمَرَ فَقِيلَ لَهُ هَذَا رَسُولُ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ. فَقَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ وَالنَّبِيُّ ﷺ قَدْ خَرَجَ، وَأَجِدُ بِلَالًا قَائِمًا بَيْنَ الْبَابَيْنِ، فَسَأَلْتُ بِلَالًا فَقُلْتُ: أَصَلَّى النَّبِيُّ ﷺ فِي الْكَعْبَةِ؟ قَالَ: نَعَمْ رَكَعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ اللَّتَيْنِ عَلَى يَسَارِهِ إِذَا دَخَلْتَ، ثُمَّ خَرَجَ فَصَلَّى فِي وَجْهِ الْكَعْبَةِ رَكَعَتَيْنِ. [اطرافہ فی: ۵۰۵، ۵۰۴، ۵۰۳، ۵۰۲، ۵۰۱، ۵۰۰، ۴۹۹، ۴۹۸، ۴۹۷، ۴۹۶، ۴۹۵، ۴۹۴، ۴۹۳، ۴۹۲، ۴۹۱، ۴۹۰، ۴۸۹، ۴۸۸، ۴۸۷، ۴۸۶، ۴۸۵، ۴۸۴، ۴۸۳، ۴۸۲، ۴۸۱، ۴۸۰، ۴۷۹، ۴۷۸، ۴۷۷، ۴۷۶، ۴۷۵، ۴۷۴، ۴۷۳، ۴۷۲، ۴۷۱، ۴۷۰، ۴۶۹، ۴۶۸، ۴۶۷، ۴۶۶، ۴۶۵، ۴۶۴، ۴۶۳، ۴۶۲، ۴۶۱، ۴۶۰، ۴۵۹، ۴۵۸، ۴۵۷، ۴۵۶، ۴۵۵، ۴۵۴، ۴۵۳، ۴۵۲، ۴۵۱، ۴۵۰، ۴۴۹، ۴۴۸، ۴۴۷، ۴۴۶، ۴۴۵، ۴۴۴، ۴۴۳، ۴۴۲، ۴۴۱، ۴۴۰، ۴۳۹، ۴۳۸، ۴۳۷، ۴۳۶، ۴۳۵، ۴۳۴، ۴۳۳، ۴۳۲، ۴۳۱، ۴۳۰، ۴۲۹، ۴۲۸، ۴۲۷، ۴۲۶، ۴۲۵، ۴۲۴، ۴۲۳، ۴۲۲، ۴۲۱، ۴۲۰، ۴۱۹، ۴۱۸، ۴۱۷، ۴۱۶، ۴۱۵، ۴۱۴، ۴۱۳، ۴۱۲، ۴۱۱، ۴۱۰، ۴۰۹، ۴۰۸، ۴۰۷، ۴۰۶، ۴۰۵، ۴۰۴، ۴۰۳، ۴۰۲، ۴۰۱، ۴۰۰، ۳۹۹، ۳۹۸، ۳۹۷، ۳۹۶، ۳۹۵، ۳۹۴، ۳۹۳، ۳۹۲، ۳۹۱، ۳۹۰، ۳۸۹، ۳۸۸، ۳۸۷، ۳۸۶، ۳۸۵، ۳۸۴، ۳۸۳، ۳۸۲، ۳۸۱، ۳۸۰، ۳۷۹، ۳۷۸، ۳۷۷، ۳۷۶، ۳۷۵، ۳۷۴، ۳۷۳، ۳۷۲، ۳۷۱، ۳۷۰، ۳۶۹، ۳۶۸، ۳۶۷، ۳۶۶، ۳۶۵، ۳۶۴، ۳۶۳، ۳۶۲، ۳۶۱، ۳۶۰، ۳۵۹، ۳۵۸، ۳۵۷، ۳۵۶، ۳۵۵، ۳۵۴، ۳۵۳، ۳۵۲، ۳۵۱، ۳۵۰، ۳۴۹، ۳۴۸، ۳۴۷، ۳۴۶، ۳۴۵، ۳۴۴، ۳۴۳، ۳۴۲، ۳۴۱، ۳۴۰، ۳۳۹، ۳۳۸، ۳۳۷، ۳۳۶، ۳۳۵، ۳۳۴، ۳۳۳، ۳۳۲، ۳۳۱، ۳۳۰، ۳۲۹، ۳۲۸، ۳۲۷، ۳۲۶، ۳۲۵، ۳۲۴، ۳۲۳، ۳۲۲، ۳۲۱، ۳۲۰، ۳۱۹، ۳۱۸، ۳۱۷، ۳۱۶، ۳۱۵، ۳۱۴، ۳۱۳، ۳۱۲، ۳۱۱، ۳۱۰، ۳۰۹، 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بَابُ التَّوَجُّهِ نَحْوَ الْقِبْلَةِ حَيْثُ كَانَ

باب: ہر مقام اور ہر ملک میں مسلمان جہاں بھی رہے نماز میں قبلہ کی طرف منہ کرے

وَقَالَ أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: ((اَسْتَقْبِلِ الْقِبْلَةَ وَكَبِّرْ)). اور ابو ہریرہ رضی اللہ عنہ نے روایت کیا ہے کہ نبی کریم ﷺ نے فرمایا: ”کعبہ کی طرف منہ کر اور کبیر کہہ۔“

تشریح: اس حدیث کو خود امام بخاری رحمہ اللہ نے کتاب الاستیذان میں نکالا ہے۔ مقصد ظاہر ہے کہ دنیا کے لے ہر ملک سے نماز میں سمت کعبہ کی طرف منہ کرنا کافی ہے اس لئے کہ عین کعبہ کی طرف منہ کرنا ناممکن ہے۔ ہاں جو لوگ حرم میں ہوں اور کعبہ نظروں کے سامنے ہوں کو عین کعبہ کی طرف منہ کرنا ضروری ہے۔ نماز میں کعبہ کی طرف توجہ کرنا اور تمام عالم کے لئے کعبہ کو مرکز بنانا اسلامی اتحاد و مرکزیت کا ایک زبردست مظاہرہ ہے۔ کاش! مسلمان اس حقیقت کو سمجھیں اور ملی طور پر اپنے اندر مرکزیت پیدا کریں۔

۳۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ [البقرة: ۱۴۴] فَتَوَجَّهَ نَحْوَ الْقِبْلَةِ، وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ وَهُمْ الْيَهُودُ: ﴿مَا وَلَّهُمْ عَنْ قِبَلَتِهِمُ الَّذِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: ۱۴۲] فَصَلَّى مَعَ النَّبِيِّ ﷺ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ يُصَلُّونَ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ: هُوَ يَشْهَدُ أَنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

۳۹۹) ہم سے عبد اللہ بن رجاء نے بیان کیا، انہوں نے کہا ہم سے اسرائیل بن یونس نے بیان کیا، کہا انہوں نے ابواسحاق سے بیان کیا، کہا انہوں نے حضرت براء بن عازب رضی اللہ عنہ سے کہ نبی کریم ﷺ نے سولہ یا سترہ ماہ تک بیت المقدس کی طرف منہ کر کے نمازیں پڑھیں اور رسول اللہ ﷺ (دل سے) چاہتے تھے کہ کعبہ کی طرف منہ کر کے نماز پڑھیں۔ آخر اللہ تعالیٰ نے یہ آیت نازل فرمائی: ”ہم آپ کا آسمان کی طرف بار بار چہرہ اٹھانا دیکھتے ہیں۔“ پھر آپ نے کعبہ کی طرف منہ کر لیا اور احمقوں نے جو یہودی تھے کہنا شروع کیا کہ ”انہیں اگلے قبلہ سے کس چیز نے پھیر دیا۔“ آپ فرمادیتے کہ اللہ ہی کی ملکیت ہے مشرق اور مغرب، اللہ جس کو چاہتا ہے سیدھے راستے کی ہدایت کر دیتا ہے۔“ (جب قبلہ بدلاتو) ایک شخص نے نبی کریم ﷺ کے ساتھ نماز پڑھی پھر نماز کے بعد وہ چلا اور انصار کی ایک جماعت پر اس کا گزر ہوا جو عصر کی نماز بیت المقدس کی طرف منہ کر کے پڑھ رہے تھے۔ اس شخص نے کہا کہ میں گواہی دیتا ہوں کہ میں نے نبی کریم ﷺ کے ساتھ وہ نماز پڑھی ہے جس میں آپ نے موجودہ قبلہ (کعبہ) کی طرف منہ کر کے نماز پڑھی ہے۔ پھر وہ جماعت (نماز کی حالت میں ہی) مڑ گئی اور کعبہ کی طرف منہ کر لیا۔

[راجع: ۴۰: [ترمذی: ۳۴۰، ۲۹۶۲]

تشریح: بیان کرنے والے عباد بن بشر نامی ایک صحابی تھے اور یہ بنی حارث کی مسجد تھی جس کو آج بھی مسجد القبلتین کے نام سے پکارا جاتا ہے۔ اللہ کا شکر

ہے کہ راقم الحروف کو ایک مرتبہ ۵۱ء میں اور دوسری طرف مرتبہ ۶۲ء میں یہ مسجد دیکھنے کا شرف حاصل ہوا۔ قبا والوں کو دوسرے دن خبر ہوئی تھی وہ فجر کی نماز پڑھ رہے تھے اور نماز ہی میں کعبہ کی طرف گھوم گئے۔

۴۰۰۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

(۴۰۰) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام بن عبد اللہ دستوائی نے، کہا ہم سے یحییٰ بن ابی کثیر نے محمد بن عبد الرحمن کے واسطے سے، انہوں نے جابر بن عبد اللہ سے، انہوں نے فرمایا کہ نبی کریم ﷺ اپنی سواری پر خواہ اس کا رخ کسی طرف ہو (نفل) نماز پڑھتے تھے لیکن جب فرض نماز پڑھنا چاہتے تو سواری سے اتر جاتے اور قبلہ کی طرف منہ کر کے نماز پڑھتے۔

[اطرافہ فی: ۱۰۹۹، ۱۰۹۹، ۱۰۹۹، ۱۰۹۹]

تشریح: نقلی نمازیں سواری پر پڑھنا درست ہے اور رکوع مجددہ بھی اشارے سے کرنا کافی ہے۔ ایک روایت میں ہے کہ اونٹنی پر نماز شروع کرتے وقت آپ قبلہ کی طرف منہ کر کے تکبیر کہہ لیا کرتے تھے۔

۴۰۱۔ حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: صَلَّى النَّبِيُّ ﷺ قَالَ إِبْرَاهِيمُ لَا أَذْرِي زَادَ أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: ((وَمَا ذَاكَ)). قَالُوا: صَلَّيْتَ كَذَا وَكَذَا فَتَنَّى رَجُلِيهِ وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنَا بَوَّجَهُ قَالَ: ((إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ لَنَبِّأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مُثَلَّكُمُ، أَنَسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَلَدُّوْهُنِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلَيْتُمْ عَلَيْهِ ثُمَّ لِيُسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ)).

(۴۰۱) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے منصور کے واسطے سے، انہوں نے ابراہیم سے، انہوں نے علقمہ سے، کہ عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ نبی کریم ﷺ نے نماز پڑھائی۔ ابراہیم نے کہا مجھے نہیں معلوم کہ نماز میں زیادتی ہوئی یا کمی، پھر جب آپ نے سلام پھیرا تو آپ سے کہا گیا کہ یا رسول اللہ ﷺ! کیا نماز میں کوئی نیا حکم آیا ہے؟ آپ نے فرمایا: ”آخر کیا بات ہے؟“ لوگوں نے کہا: آپ نے اتنی اتنی رکعتیں پڑھی ہیں۔ یہ سن کر آپ ﷺ نے اپنے دونوں پاؤں پھیرے اور قبلہ کی طرف منہ کر لیا اور (سہو کے) دو مجددے کئے اور سلام پھیرا۔ پھر ہماری طرف متوجہ ہوئے اور فرمایا کہ ”اگر نماز میں کوئی نیا حکم نازل ہوا ہوتا تو میں تمہیں پہلے ہی ضرور کہہ دیتا لیکن میں تو تمہارے ہی جیسا آدمی ہوں، جس طرح تم بھولتے ہو میں بھی بھول جاتا ہوں۔ اس لیے جب میں بھول جایا کروں تو تم مجھے یاد دلایا کرو اور اگر کسی کو نماز میں شک ہو جائے تو اس وقت ٹھیک بات سوچ لے اور اسی کے مطابق نماز پوری کرے پھر سلام پھیر کر دو مجددے (سہو کے) کر لے۔“

[اطرافہ فی: ۴۰۴، ۱۲۲۶، ۶۶۷۱، ۷۲۴۹]

[مسلم: ۱۲۷۴، ۱۲۷۵، ۱۲۷۶، ۱۲۷۷،

۱۲۷۸، ۱۲۷۹، ۱۲۸۰؛ ابوداؤد: ۱۰۲۰،

نسائی: ۱۲۴۰، ۱۲۴۱، ۱۲۴۲، ۱۲۴۳؛ ابن

ماجہ: ۱۲۱۱، ۱۲۱۲

تشریح: بخاری شریف ہی کی ایک دوسری حدیث میں خود ابراہیم سے روایت ہے کہ آپ نے بجائے چار کے پانچ رکعت نماز پڑھ لی تھیں اور یہ ظہر کی نماز تھی۔ طبرانی کی ایک روایت میں ہے کہ یہ عصر کی نماز تھی، اس لئے ممکن ہے کہ دودفعہ یہ واقعہ ہوا ہو۔ ٹھیک بات سوچنے کا مطلب یہ ہے کہ مثلاً: تین یا چار میں شک ہو تو تین کو اختیار کرے، دو اور تین میں شک ہو تو دو کو اختیار کرے۔ اس حدیث سے ثابت ہوا کہ پیغمبروں سے بھی بھول چوک ممکن ہے اور یہ بھی ثابت ہوا کہ نماز میں اگر اس گمان پر کہ نماز پوری ہو چکی ہے کوئی بات کر لے تو نماز کا نئے سرے سے لوٹنا واجب نہیں ہے کیونکہ آپ نے خود نئے سرے سے نماز کو لوٹایا نہ لوگوں کو حکم دیا۔

باب: قبلہ سے متعلق مزید احادیث

اور جس نے یہ کہا کہ اگر کوئی بھول سے قبلہ کے علاوہ کسی دوسری طرف منہ کر کے نماز پڑھ لے تو اس پر نماز کا لوٹنا واجب نہیں ہے۔ ایک مرتبہ نبی کریم ﷺ نے ظہر کی دو رکعت کے بعد ہی سلام پھیر دیا اور لوگوں کی طرف متوجہ ہو گئے، پھر (یاد دلانے پر) باقی نماز پوری کی۔

بَابُ مَا جَاءَ فِي الْقِبْلَةِ

وَمَنْ لَا يَرَى الْإِعَادَةَ عَلَى مَنْ سَهَا فَصَلَّى إِلَى غَيْرِ الْقِبْلَةِ وَقَدْ سَلَّمَ النَّبِيُّ ﷺ فِي رُكْعَتِي الظُّهْرِ، وَأَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ، ثُمَّ أَتَمَّ مَا بَقِيَ.

تشریح: یہ ایک حدیث کا حصہ (کھڑا) ہے جسے خود امام بخاری رحمہ اللہ ہی نے روایت کیا ہے۔ مگر اس میں آپ ﷺ کا لوگوں کی طرف منہ کرنے کا ذکر نہیں ہے اور یہ فقرہ موطا امام مالک کی روایت میں ہے۔ اس حدیث سے ترجمہ باب اس طرح نکلا کہ جب آپ نے بھولے سے لوگوں کی طرف منہ کر لیا تو قبلہ کی طرف آپ کی پیٹھ ہو گئی، باوجود اس کے آپ نے نماز کو نئے سرے سے نہیں لوٹایا بلکہ جو باقی رہ گیا تھی اتنی ہی پڑھی۔

(۴۰۲) ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے ہشیم نے حمید کے واسطے سے، انہوں نے انس بن مالک رضی اللہ عنہ کے واسطے سے کہ عمر رضی اللہ عنہ نے فرمایا کہ میری تین باتوں میں جو میرے منہ سے نکلا میرے رب نے دیا ہی حکم فرمایا۔ میں نے کہا تھا: یا رسول اللہ! اگر ہم مقام ابراہیم کو نماز پڑھنے کی جگہ بنا سکتے تو اچھا ہوتا۔ اس پر یہ آیت نازل ہوئی: ”اور تم مقام ابراہیم کو نماز پڑھنے کی جگہ بنا لو۔“ دوسری آیت پردہ کے بارے میں ہے۔ میں نے کہا تھا کہ یا رسول اللہ! کاش! آپ اپنی عورتوں کو پردہ کا حکم دیتے، کیونکہ ان سے اچھے اور برے ہر طرح کے لوگ بات کرتے ہیں۔ اس پر پردہ کی آیت نازل ہوئی اور ایک مرتبہ نبی ﷺ کی بیویاں جوش و خروش میں آپ کی خدمت میں اتفاق کر کے کچھ مطالبات لے کر حاضر ہوئیں۔ میں نے ان سے کہا کہ ہو سکتا ہے کہ اللہ پاک تمہیں طلاق دلا دیں اور تمہارے بدلے تم سے بہتر مسلمہ بیویاں اپنے رسول ﷺ کو عنایت کریں، تو یہ آیت نازل ہوئی: ﴿عَسَى رَبُّهُ أَنْ طَلَقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُمْ مُسْلِمَاتٍ﴾

۴۰۲۔ حَدَّثَنَا عُمَرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ عُمَرُ: وَاقِفْتُ رَبِّي فِي ثَلَاثٍ، قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَتَزَلْتُ: ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ط﴾ [البقرة: ۱۲۵] وَآيَةُ الْحِجَابِ قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أُمِرْتُ نِسَائِكَ أَنْ يَخْتَجِبْنَ، فَإِنَّهُ يُكَلِّمُهُنَّ الْبَرُّ وَالْفَاجِرُ فَتَزَلْتُ آيَةَ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي الْغَيْبَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ ﴿عَسَى رَبُّهُ أَنْ طَلَقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُمْ مُسْلِمَاتٍ﴾ فَتَزَلْتُ هَذِهِ الْآيَةَ. [التحریم: ۵۰] [اطرافہ فی: ۴۴۸۳، ۴۷۹۰]

[۴۹۱۶] [ترمذی: ۲۹۵۹؛ ابن ماجہ: ۱۰۰۹]

وَقَالَ ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ،
قَالَ: حَدَّثَنِي حُمَيْدٌ، قَالَ: سَمِعْتُ أَنَسًا،

اور سعید بن ابی مریم نے کہا کہ مجھے یحییٰ بن ایوب نے خبر دی، کہا کہ ہم سے
حمید نے بیان کیا، کہا میں نے حضرت انس رضی اللہ عنہ سے یہ حدیث سنی۔

بِهَذَا.

تشریح: اس سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ حمید کا سماع انس رضی اللہ عنہ سے معلوم ہو جائے اور یحییٰ بن ایوب اگرچہ ضعیف ہے مگر امام بخاری رحمہ اللہ نے ان کی روایت بطور متابعت قبول فرمائی ہے۔

۴۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: بَيْنَ النَّاسِ بِقَبَاءِ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٌ فَقَالَ إِنْ رَسُولُ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنًا، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ . [اطرافہ فی: ۴۴۸، ۴۴۹،

٤٤٩١ ، ٤٤٩٣ ، ٤٤٩٤ ، ٧٢٥١] مسلم:

۱۱۷۸؛ نسائی: ۴۹۲، ۷۴۴]

تشریح: ابن ابی حاتم کی روایت میں ہے کہ عورتیں مردوں کی جگہ آگئیں اور مرد گھوم کر عورتوں کی جگہ چلے گئے۔ حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں کہ اس کی صورت یہ ہوئی کہ امام جو مسجد کے آگے کی جانب تھے گھوم کر مسجد کے پیچھے کی جانب آ گیا، کیونکہ جو کوئی مدینہ میں کعبہ کی طرف منہ کر کے کا تو بیت المقدس اس کے پیٹھ کی طرف ہو جائے گا اور اگر امام اپنی جگہ پر رہ کر گھوم جاتا تو اس کے پیچھے مغلوں کی جگہ کہاں سے نکلتی اور جب امام گھوما تو مقتدی بھی اس کے ساتھ گھوم گئے اور عورتیں بھی، یہاں تک کہ وہ مردوں کے پیچھے آ گئیں۔ ضرورت کے تحت یہ کیا گیا جیسا کہ وقت آنے پر سانپ مارنے کے لئے مسجد میں بحالت نماز گھومنا پھر نادرست ہے۔

۴۰۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عُلْفَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: صَلَّى النَّبِيُّ ﷺ الظَّهْرَ خَمْسًا فَقَالُوا: أُرِيدَ فِي الصَّلَاةِ؟ قَالَ: ((وَمَا ذَاكَ؟)) قَالُوا: صَلَّيْتَ خَمْسًا قَالَ: فَفَتَنِي رِجْلُهُ وَسَجَدَ سَجْدَتَيْنِ. [راجع: ۴۰۱]

[مسلم: ۱۲۸۱؛ ابوداود: ۱۰۱۹؛ ترمذی: ۳۹۲؛

نسائی: ۱۲۵۳، ۱۲۵۴؛ ابن ماجہ: ۱۲۰۵]

دو سجدے کئے۔

تشریح: گزشتہ حدیث سے ثابت ہوا کہ کچھ صحابہ نے باوجود اس کے کہ کچھ نماز کعبہ کی طرف پیٹھ کر کے پڑھی مگر اس کو دوبارہ نہیں لوٹایا اور اس حدیث سے یہ نکلا کہ آپ نے بھول کر لوگوں کی طرف منہ کر لیا، اور کعبہ کی طرف آپ کی پیٹھ ہو گئی مگر آپ ﷺ نے نماز کو پھر بھی نہیں لوٹایا، باب کا یہی مقصود تھا۔

بَابُ حَكِّ الْبُزَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ

باب: اس بارے میں کہ مسجد میں تھوک لگا ہو تو ہاتھ سے اس کا کھرچ ڈالنا ضروری ہے

۴۰۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ رَأَى نَحَامَةً فِي الْقِبْلَةِ، فَسَقَّ ذَلِكَ عَلَيْهِ حَتَّى رَنَى فِي وَجْهِهِ، فَقَامَ فَحَكَهُ بِيَدِهِ فَقَالَ: ((إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ، فَإِنَّهُ يَنَاجِي رَبَّهُ أَوْ إِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَلَا يَزُكُّ أَحَدُكُمْ قَبْلَ قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَلْبِهِ)). ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: ((أَوْ يَفْعَلْ هَكَذَا)) [راجع: ۲۴۱]

۴۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلَا يَبْصُقْ قَبْلَ وَجْهِهِ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَبْلَ وَجْهِهِ إِذَا صَلَّى))

۴۰۵۔ ہم سے قتیبہ نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے حمید سے، انہوں نے انس بن مالک رضی اللہ عنہ سے کہ نبی کریم ﷺ نے قبلہ کی طرف (دیوار) پر بلغم دیکھا، جو آپ کو ناگوار گزرا، اور یہ ناگواری آپ کے چہرہ مبارک پر دکھائی دینے لگی۔ پھر آپ اٹھے اور خود اپنے ہاتھ سے کھرچ ڈالا اور فرمایا کہ ”جب کوئی شخص نماز کے لیے کھڑا ہوتا ہے تو گویا وہ اپنے رب کے ساتھ سرگوشی کرتا ہے، یا یوں فرمایا کہ اس کا رب اس کے اور قبلہ کے درمیان ہوتا ہے، اس لیے کوئی شخص (نماز میں اپنے) قبلہ کی طرف نہ تھو کے۔ البتہ بائیں طرف یا اپنے قدموں کے نیچے تھوک سکتا ہے۔“ پھر آپ نے اپنی چادر کا کنارہ لیا، اس پر تھوکا پھر اس کو الٹ پلٹ کیا اور فرمایا: ”یا اس طرح کر لیا کرو۔“

۴۰۶۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے نافع کے واسطے سے روایت کیا، کہا انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے قبلہ کی دیوار پر تھوک دیکھا، آپ ﷺ نے اسے کھرچ ڈالا پھر (آپ نے) لوگوں سے خطاب کیا اور فرمایا کہ ”جب کوئی شخص نماز میں ہو تو اپنے منہ کے سامنے نہ تھو کے کیونکہ نماز میں منہ کے سامنے اللہ عز و جل ہوتا ہے۔“

۴۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي جِدَارِ الْقِبْلَةِ مُحَاطًا أَوْ

[اطرافہ فی: ۷۵۳، ۱۲۱۳، ۶۱۱۱] [مسلم: ۱۲۲۳، نسائی: ۷۲۳]

۴۰۷۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے ہشام بن عروہ کے واسطے سے، انہوں نے اپنے والد، انہوں نے حضرت عائشہ ام المؤمنین رضی اللہ عنہا سے کہ رسول اللہ ﷺ نے قبلہ کی دیوار پر ریخت یا تھوک یا بلغم دیکھا تو اسے آپ ﷺ نے کھرچ ڈالا۔

۴۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي جِدَارِ الْقِبْلَةِ مُحَاطًا أَوْ

بُصَافًا أَوْ نُخَامَةً فَحَكَّهُ. [مسلم: ۱۲۲۷]

بَابُ حَكِّ الْمُخَاطِ بِالْحَصَى

مِنْ الْمَسْجِدِ

وَقَالَ ابْنُ عَبَّاسٍ: إِنْ وَطِئْتَ عَلَى قَدْرٍ حَصَى تَوَاتَرَتْ فِيهِ رِجْلُكَ فَحَكَّهُ. [مسلم: ۱۲۲۷]

تشریح: اس اثر کو ابن ابی شیبہ نے نکالا ہے جس کے آخر میں یہ بھی ہے کہ اگر بھولے سے نہ دھوئے تو کوئی ہرج نہیں۔ دوسری روایت میں یہ ہے کہ اس کے بعد کی پاک زمین اس کو بھی پاک کر دیتی ہے۔ آپ نے ایسا ایک عورت کے جواب میں فرمایا تھا۔ جس کا پلو کھتا رہتا تھا۔ ترجمہ باب سے اس اثر کی مطابقت یوں ہے کہ قبلہ کی طرف تھوکنے کی ممانعت اس لئے ہے کہ یہ ادب کے خلاف ہے، نہ اس لئے کہ تھوک نجس ہے۔ اگر بالفرض نجس بھی ہوتا تو سوکھی نجاست کے روندنے سے کچھ ہرج نہیں ہے۔

۴۰۸، ۴۰۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: أَخْبَرَنَا إِبرَاهِيمُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، وَأَبَا سَعِيدٍ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ، فَتَنَاولَ حَصَاةً فَحَتَّهَا فَقَالَ: ((إِذَا تَنَحَّمْ أَحَدُكُمْ فَلَا يَتَنَحَّمَنَّ قَبْلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ، وَلْيَصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ الْيُسْرَى)). [طرفاه فی: ۴۱۰، ۴۱۶] طرفاه فی:

[۴۱۴، ۴۱۱] [مسلم: ۱۲۲۵، ۱۲۲۶] ابن

ماجہ: ۷۶۱]

تشریح: ترجمہ باب میں ریخت کا ذکر تھا اور حدیث میں بلغم کا ذکر ہے۔ چونکہ یہ دونوں آدمی کے فضل ہیں اس لئے دونوں کا ایک ہی حکم ہے، حدیث مذکور میں نماز کی قید نہیں ہے۔ مگر آگے کی روایت آدم بن ابی ایاس سے آ رہی ہے اس میں نماز کی قید ہے۔ امام نووی رحمہ اللہ فرماتے ہیں کہ یہ ممانعت مطلق ہے۔ یعنی نماز میں ہو یا غیر نماز میں مسجد میں ہو یا غیر مسجد میں قبلہ کی طرف تھوکر منع ہے۔ پچھلے باب میں تھوک کو اپنے ہاتھ سے صاف کرنے کا ذکر تھا اور یہاں کنکری سے کھرچنے کا ذکر ہے۔ جس سے ظاہر ہے کہ آپ نے کبھی ایسا کیا، کبھی ایسا کیا، دونوں طرح سے مسجد کو صاف کرنا مقصد ہے۔

بَابُ لَا يَبْصُقُ عَنْ يَمِينِهِ، فِي

الصَّلَاةِ

بَابُ: اس بارے میں کہ نماز میں اپنے دائیں

طرف نہ تھوکرنا چاہیے

(۴۱۰، ۴۱۱) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، انہوں نے عقیل بن خالد کے واسطے سے، انہوں نے ابن شہاب سے، انہوں نے حمید بن عبد الرحمن سے کہ حضرت ابو ہریرہ، اور حضرت ابوسعید خدری رضی اللہ عنہما نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے مسجد کی دیوار پر بلغم دیکھا تو آپ صلی اللہ علیہ وسلم نے ایک کنکری سے اسے کھرچ ڈالا اور فرمایا: ”اگر تم میں سے کسی کو تھوکنا ہو تو اپنے چہرے کے سامنے یا اپنے دائیں طرف نہ تھوکا کرو، البتہ اپنے بائیں طرف یا اپنے بائیں قدم کے نیچے تھوک سکتے ہو۔“

۴۱۰-۴۱۱۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، وَأَبَا سَعِيدٍ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُحَامَةً فِي حَائِطِ الْمَسْجِدِ، فَتَنَاولَ رَسُولُ اللَّهِ ﷺ حَصَاةً فَحَثَّهَا ثُمَّ قَالَ: ((إِذَا تَنَحَّيْتُمْ أَحَدَكُمْ فَلَا يَتَنَحَّيْكُمْ قَبْلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ، وَلْيَصُقْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى))

[راجع: ۴۰۸، ۴۰۹]

(۴۱۲) ہم سے حفص بن عمر نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا مجھے قتادہ نے خبر دی، انہوں نے کہا میں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”تم اپنے سامنے یا اپنی دائیں طرف نہ تھوکا کرو، البتہ بائیں طرف یا بائیں قدم کے نیچے تھوک سکتے ہو۔“

۴۱۲۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي قَتَادَةُ، قَالَ: سَمِعْتُ أَنَسًا، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَتَفَلَّنُ أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ الْيُسْرَى)). [راجع:

[۲۴۱] [مسلم: ۱۲۳۰]

باب: بائیں طرف یا بائیں پاؤں کے نیچے تھوکنے کے بیان میں

بَابُ: لِيَصُقَ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى

(۴۱۳) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم سے قتادہ نے بیان کیا، انہوں نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”مومن جب نماز میں ہوتا ہے تو وہ اپنے رب سے سرگوشی کرتا ہے۔ اس لیے وہ اپنے سامنے یا دائیں طرف نہ تھو کے، ہاں بائیں طرف یا پاؤں کے نیچے تھوک لے۔“

۴۱۳۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّمَا يَنَاجِي رَبَّهُ، فَلَا يَزُقُّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ)). [راجع: ۲۴۱، ۴۱۲]

(۴۱۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے امام زہری نے حمید بن عبد الرحمن سے، انہوں نے ابو سعید خدری رضی اللہ عنہ سے کہ نبی کریم صلی اللہ علیہ وسلم نے مسجد کے قبلہ کی دیوار پر بلغم دیکھا تو آپ نے اسے کنکری سے کھرچ ڈالا۔ پھر فرمایا کہ کوئی شخص سامنے یا

۴۱۴۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سَفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ، أَنَّ النَّبِيَّ ﷺ أَبْصَرَ نُحَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، ثُمَّ نَهَى

أَنْ يَبْزُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى. وَعَنْ الزُّهْرِيِّ سَمِعَ حَمِيدًا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ نَحْوَهُ. [راجع: ٤٠٩]

دائیں طرف نہ تھو کے، البتہ بائیں طرف یا بائیں پاؤں کے نیچے تھوک لینا چاہیے۔ دوسری روایت میں زہری سے یوں ہے کہ انہوں نے حمید بن عبد الرحمن سے ابوسعید خدری رضی اللہ عنہ کے واسطے سے اسی طرح یہ حدیث سنی۔

تشریح: اس سند کے بیان کرنے سے غرض یہ ہے کہ زہری کا سماع حمید سے معلوم ہو جائے۔ یہ جملہ احادیث اس زمانہ سے تعلق رکھتی ہیں جب مساجد خام تھیں اور فرش بھی ریت کا ہوتا تھا اس میں اس تھوک کو غائب کر دینا ممکن تھا جیسا کہ ((کفار تھا دفنہا)) میں وارد ہوا، اب پختہ فرشوں والی مساجد میں صرف رومال کا استعمال ہوتا چاہیے جیسا کہ دوسری روایات میں اس کا ذکر موجود ہے۔

بَابُ كَفَّارَةِ الْبَزَاقِ فِي الْمَسْجِدِ

باب: مسجد میں تھوک کے کفارہ

٤١٥- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْبَزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا)).

(۴۱۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم سے قتادہ نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا کہا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”مسجد میں تھوکنا گناہ ہے اور اس کا کفارہ اسے (زمین میں) چھپا دینا ہے۔“

[مسلم: ۱۲۳۲، ابوداؤد: ۴۷۴]

بَابُ دَفْنِ النُّخَامَةِ فِي الْمَسْجِدِ

باب: اس بارے میں کہ مسجد میں بلغم کو مٹی کے اندر

چھپا دینا ضروری ہے

٤١٦- حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: ((إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقْ أَمَامَهُ، فَإِنَّمَا يَنْجِي اللَّهَ مَا دَامَ فِي مَصْلَاهُ، وَلَا عَنْ يَمِينِهِ، فَإِنَّ عَنْ يَمِينِهِ مَلَكًا، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ، فَيَدْفِنُهَا)). [راجع: ٤٠٨]

(۴۱۶) ہم سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا ہمیں عبدالرزاق نے معمر بن راشد سے، انہوں نے ہمام بن منبہ سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا وہ نبی کریم صلی اللہ علیہ وسلم سے نقل کرتے ہیں کہ آپ نے فرمایا ”جب کوئی شخص نماز کے لیے کھڑا ہو تو سامنے نہ تھو کے کیونکہ وہ جب تک اپنی نماز کی جگہ میں ہوتا ہے تو اللہ تعالیٰ سے سرگوشی کرتا رہتا ہے اور دائیں طرف بھی نہ تھو کے کیونکہ اس طرف فرشتہ ہوتا ہے، ہاں بائیں طرف یا قدم کے نیچے تھوک لے اور اسے مٹی میں چھپا دے۔“

تشریح: امام بخاری رحمہ اللہ نے تھوک سے متعلق ان جملہ ابواب اور ان میں روایت کردہ احادیث سے ثابت فرمایا کہ بوقت ضرورت تھوک، رینٹ، کھار، بلغم سب کا آٹا لازمی ہے مگر مسجد کا ادب اور نمازیوں کے آرام و راحت کا خیال ضروری ہے، ابتدائے اسلام میں مساجد خام تھیں، فرش بالکل خام مٹی کے ہوا کرتے تھے جن میں تھوک لینا اور پھر ریت میں اس تھوک کا چھپا دینا ممکن تھا۔ آج کل مساجد پختہ، ان کے فرش پختہ پھر ان پر بہترین حصیر ہوتے ہیں۔ ان صورتوں اور ان حالات میں رومال کا استعمال ہی مناسب ہے۔ مسجد میں یا اس کے در و دیوار پر تھوکنا یا رینٹ یا بلغم لگانا یا سخت گناہ اور

مسجد کی بے ادبی ہے کیونکہ نبی کریم ﷺ نے ایسے لوگوں پر اپنی سخت ترین ناراضگی کا اظہار فرمایا ہے، جیسا کہ حدیث عبد اللہ بن عمر میں اس کا ذکر گزر چکا ہے۔

بَابُ: إِذَا بَدَرَهُ الْبُزَاقُ فَلْيَأْخُذْ

بِطَرَفِ ثَوْبِهِ

٤١٧- حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي الْقِبْلَةِ فَحَكَّهَا بِبِدِهِ، وَرَفَى مِنْهُ كَرَاهِيَةً - أَوْ رَفَى كَرَاهِيَتَهُ لَذَلِكَ وَشِدَّتُهُ عَلَيْهِ - وَقَالَ: ((إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّمَا يَنَاجِي رَبَّهُ - أَوْ رَبَّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ - فَلَا يَبْزُقَنَّ فِي قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ)). ثُمَّ أَخَذَ طَرَفَ رِدَاءٍ وَفَبَزَقَ فِيهِ، وَرَدَّ بَعْضَهُ عَلَى بَعْضٍ، قَالَ: ((أَوْ يَقَعْلُ هَكَذَا))

[راجع: ٢٤١]

تشریح: نبی کریم ﷺ نے آنے والے حالات کی بنا پر بوقت ضرورت اپنے عمل سے ہر طرح کی آسانی ثابت فرمائی ہے۔ چونکہ آج کل مساجد پختہ ہوتی ہیں، فرش بھی پختہ اور ان پر مختلف قسم کی قیمتی چیزیں (قالین وغیرہ) بچھی ہوتی ہیں، لہذا آج آپ کی یہی سنت ملحوظ رکھنی ہوگی کہ بوقت ضرورت رومال میں تھوک لیا جائے اور اس مقصد کے لئے خاص رومال رکھے جائیں۔ قربان جائیے! آپ نے اپنے عمل سے ہر طرح کی سہولت ظاہر فرمادی۔ کاش! مسلمان سمجھیں، اور اسوۂ حسنہ پر عمل کو اپنا مقصد حیات بنالیں۔

بَابُ: إِمَامُ لَوْغُولٍ كَوَيْهِ نَصِيحَتُ كَرَبَةٍ كَمَا نَمَازُ پُورِي

طَرَحَ پڑھیں اور قبلہ کا بیان

(٣١٨) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے ابو الزناد سے خبر دی، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”کیا تمہارا یہ خیال ہے کہ میرا منہ (نماز میں) قبلہ کی طرف ہے، اللہ کی قسم مجھ سے تمہارا خوش چھپتا ہے نہ رکوع، میں اپنی پیٹھ کے پیچھے سے تم کو دیکھتا رہتا ہوں۔“

بَابُ عِظَةِ الْإِمَامِ النَّاسَ فِي

إِتِمَامِ الصَّلَاةِ، وَذِكْرِ الْقِبْلَةِ

٤١٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((هَلْ تَرَوْنَ قِبْلَتِي هَا هُنَا فَوَاللَّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلَا رُكُوعُكُمْ، إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي)) [طرفہ فی: ٧٤١] [مسلم: ٩٥٨]

۴۱۹۔ حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا
فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلِيٍّ،
عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ
صَلَاةً ثُمَّ رَفَعِيَ الْمِنْبَرَ، فَقَالَ فِي الصَّلَاةِ
وَفِي الرُّكُوعِ: ((إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ كَمَا
(۴۱۹) ہم سے یحییٰ بن صالح نے بیان کیا، انہوں نے کہا، ہم سے فتح بن
سلیمان نے ہلال بن علی سے، انہوں نے انس بن مالک رضی اللہ عنہ سے، وہ کہتے
ہیں کہ نبی کریم ﷺ نے ہمیں ایک مرتبہ نماز پڑھائی، پھر آپ منبر پر
چڑھے، پھر نماز کے باب میں اور رکوع کے باب میں فرمایا: ”میں تمہیں پیچھے
سے بھی اسی طرح دیکھتا رہتا ہوں جیسے اب سامنے سے دیکھ رہا ہوں۔“
[طرفاء فی: ۷۴۲، ۶۶۴۴]

تشریح: یہ آپ ﷺ کا معجزہ تھا کہ آپ مہربانیت کے ذریعہ سے پیچھے پیچھے سے بھی برابر دیکھ لیا کرتے تھے۔ بعض دفعہ وحی اور الہام کے ذریعہ سے
بھی آپ کو معلوم ہو جایا کرتا تھا۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ یہاں حقیقتاً کیلنا مراد ہے اور یہ آپ کے معجزات میں سے ہے کہ آپ پشت کی
طرف کھڑے ہوئے لوگوں کو بھی دیکھ لیا کرتے تھے مواہب الدینیہ میں بھی ایسا لکھا ہوا ہے۔

بَابُ: هَلْ يُقَالُ مَسْجِدُ بَنِي فُلَانٍ

باب: اس بارے میں کہ کیا یوں کہا جاسکتا ہے کہ یہ مسجد فلان خاندان والوں کی ہے

تشریح: ابراہیم نخعی رحمہ اللہ ایسا کہنا کہ یہ مسجد فلان قبیلہ یا فلاں شخص کی ہے مکروہ جانتے تھے کیونکہ مساجد سب اللہ کی ہیں۔ امام بخاری رحمہ اللہ نے یہ
باب اسی غرض سے باندھا ہے کہ ایسا کہنے میں کوئی قباحیت نہیں ہے۔ اس سے مسجد اور اس کے تعمیر کرنے والوں کی شناخت مقصود ہوتی ہے۔ ورنہ تمام
مساجد سب اللہ ہی کے لئے ہیں اور اللہ ہی کی عبادت کے لئے تعمیر کی جاتی ہیں۔ اسلامی فرتے جو اپنے اپنے ناموں سے مساجد کو موسوم کرتے ہیں اور
اس میں دیگر مسالک کے لوگ خصوصاً اہل حدیث کا داخلہ ممنوع رکھتے ہیں، اور اگر کوئی بھولا بھٹکا ان کی مسجد میں چلا جائے تو مسجد کو غسل دے کر اپنے
تئیں پاک صاف کرتے ہیں، ان لوگوں کا یہ طرز عمل تفریق بین المسلمین کا کھلا مظاہرہ ہے، اللہ تعالیٰ مسلمانوں کو ہدایت دے۔

۴۲۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ
الَّتِي أُضْمِرَتْ مِنَ الْحَفِيَاءِ، وَأَمْدَهَا ثِيْبَةُ
الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تَضْمَرْ
مِنَ الثِّيْبَةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ
ابْنَ عُمَرَ كَانَ فِي مَنْ سَابَقَ بِهَا. [اطرافه فی: شرکت کی تھی۔

۲۸۶۹، ۲۸۷۰، ۷۳۳۶، [مسلم: ۴۸۴۳]

ابوداؤد: ۲۵۷۵؛ نسائی: ۳۵۸۶]

تشریح: خاندانوں کی طرف مساجد کی نسبت کاروان زمانہ رسالت ہی سے شروع ہو چکا تھا جیسا کہ یہاں مسجد بنی زریق کا ذکر ہے۔ جہاد کے لئے
خاص طور پر گھوڑوں کو تیار کرنا اور ان میں سے مشق کے لئے دوڑ کرانا بھی حدیث مذکور سے ثابت ہوا۔ آپ نے جس گھوڑے کو دوڑ کے لئے پیش کیا تھا
اس کا نام سبک تھا۔ یہ دوڑ تھی اور ثیبہ الوداع سے ہوئی تھی جن کا درمیانی فاصلہ پانچ یا زیادہ سے زیادہ سات میل بتلایا گیا ہے اور جو گھوڑے ابھی

نئے تھے ان کی دوڑ کے لئے تھوڑی مسافت مقرر کی گئی تھی، جو یہ الوداع سے لے کر مسجد بنی زریق تک تھی۔

موجودہ دور میں ریس کے میدانوں میں جو دوڑ کرائی جاتی ہے، اس کی ہارجیت کا سلسلہ سرا سر جوئے بازی سے ہے، لہذا اس میں شرکت کسی مسلمان کے لئے جائز نہیں ہے۔

بَابُ الْقِسْمَةِ وَتَعْلِيْقِ الْقِنْوِ فِي الْمَسْجِدِ

باب: مسجد میں مال تقسیم کرنا اور مسجد میں کھجور کا خوشہ لٹکانا

امام بخاری رحمہ اللہ کہتے ہیں کہ تنوکا معنی (عربی زبان میں) عذق (خوشہ کھجور) کے ہیں۔ دو کے لیے تنوان آتا ہے اور جمع کے لیے بھی یہی لفظ آتا ہے جیسے صنواور صنوان۔

قَالَ أَبُو عَبْدِ اللَّهِ: الْقِنْوُ الْعِذْقُ وَالْإِثْنَانِ قِنْوَانٌ، وَالْجَمَاعَةُ أَيْضًا قِنْوَانٌ مِثْلَ صِنْوٍ وَصِنْوَانٍ.

(۴۲۱) ابراہیم بن طہمان نے کہا، عبدالعزیز بن صہیب سے، انہوں نے حضرت انس رضی اللہ عنہ سے روایت کیا کہ نبی کریم ﷺ کے پاس بحرین سے رقم آئی۔ آپ نے فرمایا کہ ”اے مسجد میں ڈال دو“ اور یہ رقم اس تمام رقم سے زیادہ تھی جواب تک آپ کی خدمت میں آچکی تھی۔ پھر آپ نماز کے لیے تشریف لائے اور اس کی طرف کوئی توجہ نہیں فرمائی۔ جب آپ نماز پوری کر چکے تو آکر مال (رقم) کے پاس بیٹھ گئے اور اسے تقسیم کرنا شروع فرمایا۔ اس وقت جسے بھی آپ دیکھتے اسے عطا فرمادیتے۔ اتنے میں حضرت عباس رضی اللہ عنہ حاضر ہوئے اور بولے کہ یا رسول اللہ! مجھے بھی عطا کیجئے کیونکہ میں نے (غزوہ بدر میں) اپنا بھی فدیہ دیا تھا اور عقیل کا بھی (اس لیے میں زیر بار ہوں) رسول کریم ﷺ نے فرمایا: ”لے لیجئے۔“ انہوں نے اپنے کپڑے میں روپیہ بھر لیا اور اسے اٹھانے کی کوشش کی لیکن (وزن کی زیادتی کی وجہ سے) وہ نہ اٹھا سکے اور کہنے لگے: یا رسول اللہ! کسی کو فرمائیے کہ وہ اٹھانے میں میری مدد کرے۔ آپ نے فرمایا: ”نہیں (یہ نہیں ہو سکتا)۔“ انہوں نے کہا کہ پھر آپ ہی اٹھوادیتجئے۔ آپ نے اس پر بھی انکار کیا، تب حضرت عباس رضی اللہ عنہ نے اس میں سے تھوڑا سا گرا دیا اور باقی کو اٹھانے کی کوشش کی، (لیکن اب بھی نہ اٹھا سکے) پھر فرمایا کہ یا رسول اللہ! کسی کو میری مدد کرنے کا حکم دیجئے۔ آپ ﷺ نے انکار فرمایا تو انہوں نے کہا کہ پھر آپ ہی اٹھوادیتجئے۔ لیکن آپ ﷺ نے اس سے بھی انکار کیا، تب انہوں نے اس میں سے تھوڑا سا اور روپیہ گرا دیا اور اسے اٹھا کر

۴۲۱- وَقَالَ إِبْرَاهِيمُ: يَعْنِي ابْنَ طَهْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ: ((انْفِرُوهُ فِي الْمَسْجِدِ)) وَكَانَ أَكْثَرَ مَالٍ أَتَى بِهِ رَسُولُ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ، وَلَمْ يَلْتَفِتْ إِلَيْهِ، فَلَمَّا قَضَى الصَّلَاةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلَّا أَعْطَاهُ، إِذْ جَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((خُذْ)) فَحَنَّا فِي نَوْبِهِ، ثُمَّ ذَهَبَ يَقُولُهُ فَلَمْ يَسْتَطِعْ فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْمُرْ بَعْضَهُمْ بِرَفْعِهِ إِلَى قَالَ: ((لَا)) قَالَ: فَارْفَعُهُ أَنْتَ عَلَى قَالَ: ((لَا)) فَتَرَرَّ مِنْهُ، ثُمَّ ذَهَبَ يَقُولُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، مُرْ بَعْضَهُمْ بِرَفْعِهِ إِلَيَّ قَالَ: ((لَا)) قَالَ: فَارْفَعُهُ أَنْتَ عَلَى قَالَ: ((لَا)) فَتَرَرَّ مِنْهُ ثُمَّ اخْتَمَلَهُ فَأَلْقَاهُ عَلَيَّ كَاهِلِهِ ثُمَّ انْطَلَقَ، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَتَّبِعُهُ بَصَرُهُ حَتَّى خَفِيَ عَلَيْنَا، عَجَبًا مِنْ جَرِصِهِ، فَمَا

قَامَ رَسُولُ اللَّهِ ﷺ وَتَمَّ مِنْهَا دِزْهَمٌ۔ اپنے کاندھے پر رکھ لیا اور چلے گئے، رسول اللہ ﷺ کو ان کی اس حرص پر اتنا تعجب ہوا کہ آپ ﷺ اس وقت تک ان کی طرف دیکھتے رہے جب تک وہ ہماری نظروں سے غائب نہیں ہو گئے اور آپ ﷺ بھی وہاں سے اس وقت تک نہ اٹھے جب تک کہ ایک چوٹی بھی باقی رہی۔ [اطرافہ فی: ۳۰۴۹، ۳۱۶۵]

تشریح: امام بخاری رحمہ اللہ یہ ثابت فرما رہے ہیں کہ مسجد میں مختلف اموال کو تقسیم کے لئے لانا اور تقسیم کرنا درست ہے جیسا کہ نبی کریم ﷺ نے بحرین سے آیا ہوا روپیہ مسجد میں رکھوایا اور پھر اسے مسجد ہی میں تقسیم فرمادیا۔ بعض دفعہ کھیتی باڑی کرنے والے صحابہ اصحاب صفہ کے لئے مسجد نبوی میں کھجور کا خوش لاکر لگا دیا کرتے تھے۔ اسی کے لیے لفظ صنوان اور قنوان بولے گئے ہیں اور یہ دونوں الفاظ قرآن کریم میں بھی مستعمل ہیں۔ صنو کھجور کے ان درختوں کو کہتے ہیں جو دو تین مل کر ایک ہی جڑ سے نکلے ہوں۔ ابراہیم بن طہمان کی روایت کو امام صاحب رحمہ اللہ نے تعلیقاً نقل فرمایا ہے۔ ابو نعیم نے مستخرج میں اور حاکم نے مستدرک میں اسے موصولاً روایت کیا ہے۔ احمد بن حفص سے، انہوں نے اپنے باپ سے، انہوں نے ابراہیم بن طہمان سے، بحرین سے آنے والا خزانہ ایک لاکھ روپیہ تھا جسے حضرت علامہ حضری رحمہ اللہ نے خدمت اقدس میں بھیجا، اور یہ پہلا خراج تھا جو مدینہ منورہ میں آپ کے پاس آیا نبی کریم ﷺ نے سارا روپیہ مسلمانوں میں تقسیم فرمادیا، اور اپنی ذات (اقدس) کے لئے ایک پیسہ بھی نہیں رکھا۔ حضرت عباس رحمہ اللہ کے لئے نبی کریم ﷺ نے روپیہ اٹھانے کی اجازت تو مرحمت فرمادی مگر اس کے اٹھانے میں نہ تو خود مددی نہ کسی دوسرے کو مدد کے لئے اجازت دی، اس سے غرض یہ تھی کہ عباس رحمہ اللہ سمجھ جائیں اور دنیا کے مال کی حد سے زیادہ حرص نہ کریں۔

بَابُ مَنْ دُعِيَ لِطَعَامٍ فِي الْمَسْجِدِ وَمَنْ أَجَابَ مِنْهُ

باب: جسے مسجد میں کھانے کے لیے کہا جائے اور وہ اسے قبول کر لے

۴۲۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَنَسًا، قَالَ: وَجَدْتُ النَّبِيَّ ﷺ فِي الْمَسْجِدِ وَمَعَهُ نَاسٌ فَقُمْتُ، فَقَالَ لِي: ((أَرْسَلَكَ أَبُو طَلْحَةَ)) فَقُلْتُ: نَعَمْ ((لِطَعَامٍ)) قُلْتُ: نَعَمْ فَقَالَ لِمَنْ حَوْلَهُ: ((قَوْمُوا)) فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ۔ [اطرافہ فی: ۳۵۷۸، ۵۳۸۱]

(۴۲۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے مالک نے اسحاق بن عبد اللہ سے کہ انہوں نے انس رحمہ اللہ سے سنا، وہ کہتے ہیں کہ میں نے رسول اللہ ﷺ کو مسجد میں پایا، آپ کے پاس اور بھی کئی لوگ تھے۔ میں کھڑا ہو گیا تو آپ ﷺ نے مجھ سے پوچھا: ”کیا تجھ کو ابو طلحہ نے بھیجا ہے؟“ میں نے کہا: جی ہاں! آپ نے پوچھا: ”کھانے کے لیے؟“ (بلا یا ہے) میں نے عرض کی: جی ہاں! تب آپ نے اپنے قریب موجود لوگوں سے فرمایا: ”چلو!“ سب حضرات چلنے لگے اور میں ان کے آگے چل رہا تھا۔

۵۴۵۰، ۶۶۸۸ [مسلم: ۵۳۱۶، ترمذی: ۳۶۳۰]

تشریح: یہاں یہ حدیث مختصر ہے پوری حدیث باب علامات النبوة میں آئے گی۔ حضرت انس رحمہ اللہ آگے دوڑ کر حضرت ابو طلحہ رحمہ اللہ کو خبر کرنے کے لئے گئے کہ نبی کریم ﷺ اتنے آدمیوں کے ساتھ تشریف لارہے ہیں۔ حضرت انس رحمہ اللہ نے مسجد میں آپ کو دعوت دی اور آپ نے مسجد ہی میں دعوت قبول فرمائی۔ یہی ترجمہ باب ہے۔

بَابُ الْقَضَاءِ وَاللِّعَانِ فِي الْمَسْجِدِ

باب: مسجد میں فیصلے کرنا اور مردوں اور عورتوں

بَيْنَ الرَّجَالِ وَالنِّسَاءِ

(خاوند، بیوی) کے درمیان لعان کرنا (جائز ہے)

۴۲۳۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَجُلًا، قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَلَاعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ. [اطرافه في: ۴۷۴۵، ۴۷۴۶، ۵۲۵۹، ۵۳۰۸، ۵۳۰۹، ۶۸۵۴، ۷۱۶۵، ۷۱۶۶، ۷۳۰۴] [مسلم: ۳۷۴۳، ۳۷۴۴، ۳۷۴۵؛ نسائي: ۳۴۰۲؛ ابن ماجه: ۲۰۶۶]

تشریح: لعان یہ کہ مرد اپنی عورت کو زنا کرتے دیکھے مگر اس کے پاس گواہ نہ ہوں بعد میں عورت انکار کر جائے۔ اس صورت میں وہ دونوں قاضی کے ہاں دعویٰ پیش کریں گے۔ قاضی پہلے مرد سے چار دفعہ قسم لے گا کہ وہ سچا ہے اور آخر میں کہے گا کہ میں اگر جھوٹ بولتا ہوں تو مجھ پر اللہ تعالیٰ کی لعنت ہو۔ پھر اسی طرح چار دفعہ عورت قسم کھا کر آخر میں کہے گی کہ اگر میں جھوٹی ہوں تو مجھ پر اللہ تعالیٰ کی لعنت ہو۔ پھر قاضی دونوں (میاں، بیوی) کے درمیان جدائی کا فیصلہ دے دے گا، اسی کو لعان کہتے ہیں۔ باب کی حدیث سے مطابقت یہ ہے کہ مسجد میں ایسے جھگڑوں کا فیصلہ دینا ثابت ہوا۔ یہاں جس مرد کا واقعہ ہے اس کا نام عویمر بن عامر غلامی تھا، امام بخاری رحمہ اللہ نے اس حدیث کو طلاق، اعتصام اور احکام مجاہدین میں بھی روایت کیا ہے۔

بَابُ: إِذَا دَخَلَ بَيْتًا يُصَلِّي
حَيْثُ شَاءَ، أَوْ حَيْثُ أُمِرَ،
وَلَا يَتَجَسَّسُ

باب: اس بارے میں کہ جب کوئی کسی کے گھر میں
داخل ہو تو کیا جس جگہ وہ چاہے وہاں نماز پڑھ لے
یا جہاں اسے نماز پڑھنے کے لیے کہا جائے (وہاں
پڑھے) اور فالتو سوال و جواب نہ کرے

۴۲۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عَتَبَانَ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ أَنَاهُ فِي مَنْزِلِهِ فَقَالَ: ((أَيُّنَ تُحِبُّ أَنْ أَصَلِّيَ لَكَ مِنْ بَيْتِكَ)) قَالَ: فَأَشْرَفْتُ لَهُ إِلَى مَكَانٍ، فَكَبَّرَ النَّبِيُّ ﷺ وَصَفَعْنَا خَلْفَهُ، فَصَلَّى رَكَعَتَيْنِ. [اطرافه في: ۴۲۴، ۴۲۵، ۴۲۶، ۴۲۷، ۴۲۸، ۴۲۹، ۴۳۰، ۴۳۱، ۴۳۲، ۴۳۳، ۴۳۴، ۴۳۵، ۴۳۶، ۴۳۷، ۴۳۸، ۴۳۹، ۴۴۰، ۴۴۱، ۴۴۲، ۴۴۳، ۴۴۴، ۴۴۵، ۴۴۶، ۴۴۷، ۴۴۸، ۴۴۹، ۴۵۰، ۴۵۱، ۴۵۲، ۴۵۳، ۴۵۴، ۴۵۵، ۴۵۶، ۴۵۷، ۴۵۸، ۴۵۹، ۴۶۰، ۴۶۱، ۴۶۲، ۴۶۳، ۴۶۴، ۴۶۵، ۴۶۶، ۴۶۷، ۴۶۸، ۴۶۹، ۴۷۰، ۴۷۱، ۴۷۲، ۴۷۳، ۴۷۴، ۴۷۵، ۴۷۶، ۴۷۷، ۴۷۸، ۴۷۹، ۴۸۰، ۴۸۱، ۴۸۲، ۴۸۳، ۴۸۴، ۴۸۵، ۴۸۶، ۴۸۷، ۴۸۸، ۴۸۹، ۴۹۰، ۴۹۱، ۴۹۲، ۴۹۳، ۴۹۴، ۴۹۵، ۴۹۶، ۴۹۷، ۴۹۸، ۴۹۹، ۵۰۰، ۵۰۱، ۵۰۲، ۵۰۳، ۵۰۴، ۵۰۵، ۵۰۶، ۵۰۷، ۵۰۸، ۵۰۹، ۵۱۰، ۵۱۱، ۵۱۲، ۵۱۳، ۵۱۴، ۵۱۵، ۵۱۶، ۵۱۷، ۵۱۸، ۵۱۹، ۵۲۰، ۵۲۱، ۵۲۲، ۵۲۳، ۵۲۴، ۵۲۵، ۵۲۶، ۵۲۷، ۵۲۸، ۵۲۹، ۵۳۰، ۵۳۱، ۵۳۲، ۵۳۳، ۵۳۴، ۵۳۵، ۵۳۶، ۵۳۷، ۵۳۸، ۵۳۹، ۵۴۰، ۵۴۱، ۵۴۲، ۵۴۳، ۵۴۴، ۵۴۵، ۵۴۶، ۵۴۷، ۵۴۸، ۵۴۹، ۵۵۰، ۵۵۱، ۵۵۲، ۵۵۳، ۵۵۴، ۵۵۵، ۵۵۶، ۵۵۷، ۵۵۸، ۵۵۹، ۵۶۰، ۵۶۱، ۵۶۲، ۵۶۳، ۵۶۴، ۵۶۵، ۵۶۶، ۵۶۷، ۵۶۸، ۵۶۹، ۵۷۰، ۵۷۱، ۵۷۲، ۵۷۳، ۵۷۴، ۵۷۵، ۵۷۶، ۵۷۷، ۵۷۸، ۵۷۹، ۵۸۰، ۵۸۱، ۵۸۲، ۵۸۳، ۵۸۴، ۵۸۵، ۵۸۶، ۵۸۷، ۵۸۸، ۵۸۹، ۵۹۰، ۵۹۱، ۵۹۲، ۵۹۳، ۵۹۴، ۵۹۵، ۵۹۶، ۵۹۷، ۵۹۸، ۵۹۹، ۶۰۰، ۶۰۱، ۶۰۲، ۶۰۳، ۶۰۴، ۶۰۵، ۶۰۶، ۶۰۷، ۶۰۸، ۶۰۹، ۶۱۰، ۶۱۱، ۶۱۲، ۶۱۳، ۶۱۴، ۶۱۵، ۶۱۶، ۶۱۷، ۶۱۸، ۶۱۹، ۶۲۰، 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[مسلم: ۱۴۹، ۱۴۹۶، ۱۴۹۷، ۱۴۹۸]

نسائی: ۷۸۷، ۱۳۲۶؛ ابن ماجہ: ۷۵۴]

تشریح: باب کا مطلب حدیث سے اس طرح نکلا کہ نبی کریم ﷺ نے عتبہ کی بتائی ہوئی جگہ کو پسند فرمایا، اور مزید تفتیش نہ کی۔ عتبہ نامی تھا۔ نبی کریم ﷺ نے ان کے گھر میں نفل نماز باجماعت پڑھا کہ اس طرح ان پر اپنی نوازش فرمائی، پھر انہوں (عتبہ) نے اپنی نقلی عبادت کے لئے اسی جگہ کو مقرر کر لیا۔ معلوم ہوا کہ ایسے موقع پر نفل نمازوں کو جماعت سے بھی پڑھ لینا جائز ہے۔ مزید تفصیل آگے آرہی ہے۔

بَابُ الْمَسَاجِدِ فِي الْبُيُوتِ، باب: اس بیان میں (کہ بوقت ضرورت) گھروں

میں جائے نماز (مقرر کر لینا جائز ہے)

وَصَلَّى الْبَرَاءُ بْنُ عَازِبٍ فِي مَسْجِدِ دَارِهِ اور براء بن عازب رضی اللہ عنہ نے اپنے گھر کی مسجد میں جماعت سے نماز پڑھی۔

تشریح: اس اثر کو ابن ابی شیبہ نے نکالا ہے۔

۴۲۵۔ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ - وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ - أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ أَتَكَرْتُ بِبَصْرِي، وَأَنَا أَصْلِي لِقَوْمِي، فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ أَتِيَّ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ! أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَأَتَاخُذُهُ مُصَلِّيً قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((سَأَفْعَلُ إِنْ شَاءَ اللَّهُ تَعَالَى)) قَالَ عِتْبَانُ: فَعَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ جِنَازَتَهُ النَّهَارَ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ

(۳۲۵) ہم سے سعید بن عفیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، انہوں نے کہا کہ مجھ سے عقیل نے ابن شہاب کے واسطے سے بیان کیا، کہ مجھے محمد بن ربیع انصاری نے کہ عتبہ بن مالک انصاری رضی اللہ عنہ رسول اللہ ﷺ کے صحابی اور غزوہ بدر کے حاضر ہونے والوں میں سے تھے، وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور کہا یا رسول اللہ! میری بینائی میں کچھ فرق آ گیا ہے اور میں اپنی قوم کے لوگوں کو نماز پڑھایا کرتا ہوں لیکن جب برسات کا موسم آتا ہے تو میرے اور میری قوم کے درمیان جو وادی ہے وہ بھر جاتی ہے اور پہنے لگ جاتی ہے اور میں انہیں نماز پڑھانے کے لیے مسجد تک نہیں جاسکتا، یا رسول اللہ! میری خواہش ہے کہ آپ میرے گھر تشریف لائیں اور (کسی جگہ) نماز پڑھ دیں تاکہ میں اسے نماز پڑھنے کی جگہ بنا لوں۔ راوی نے کہا کہ رسول اللہ ﷺ نے عتبہ سے فرمایا: ”اِنْ شَاءَ اللہ تعالیٰ میں تمہاری اس خواہش کو پورا کروں گا۔“ عتبہ نے کہا کہ (دوسرے دن) رسول اللہ ﷺ اور ابو بکر صدیق رضی اللہ عنہ جب دن چڑھا تو دونوں تشریف لے آئے اور رسول اللہ ﷺ نے اندر آنے کی اجازت چاہی، میں نے اجازت دے دی۔ جب آپ گھر میں تشریف

لائے تو بیٹھے بھی نہیں اور پوچھا کہ ”تم اپنے گھر کے کس حصہ میں مجھ سے نماز پڑھنے کی خواہش رکھتے ہو؟“ عتبان نے کہا کہ میں نے گھر میں ایک کونے کی طرف اشارہ کیا، تو رسول اللہ ﷺ (اس جگہ) کھڑے ہوئے اور تکبیر کہی، ہم بھی آپ کے پیچھے کھڑے ہو گئے اور صف باندھی پس آپ نے دو رکعت (نفل) نماز پڑھائی پھر سلام پھیرا۔ عتبان نے کہا کہ ہم نے آپ کو تھوڑی دیر کے لیے روکا اور آپ کی خدمت میں حلیم پیش کیا جو آپ ہی کے لیے تیار کیا گیا تھا۔ عتبان نے کہا کہ محلہ والوں کا ایک مجمع گھر میں لگ گیا اور مجمع میں سے ایک شخص بولا کہ مالک بن دحیش یا (یہ کہا) ابن دحش دکھائی نہیں دیتا۔ اس پر کسی دوسرے نے کہہ دیا کہ وہ تو منافق ہے جسے اللہ اور رسول سے کوئی محبت نہیں۔ رسول اللہ ﷺ نے یہ سن کر فرمایا: ”ایسا مت کہو، کیا تم دیکھتے نہیں کہ اس نے لا الہ الا اللہ کہا ہے اور اس سے مقصود خالص اللہ کی رضا مندی حاصل کرنا ہے۔“ تب منافقت کا الزام لگانے والا بولا کہ اللہ اور اس کے رسول کو زیادہ علم ہے ہم تو بظاہر اس کی توجہات اور دوستی منافقوں ہی کے ساتھ دیکھتے ہیں۔ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ نے لا الہ الا اللہ کہنے والے پر اگر اس کا مقصد خالص اللہ کی رضا حاصل کرنا ہو دوزخ کی آگ حرام کر دی ہے۔“ ابن شہاب نے کہا کہ پھر میں نے محمود سے سن کر حصین بن محمد انصاری سے جو بنو سالم کے شریف لوگوں میں سے ہیں (اس حدیث) کے متعلق پوچھا تو انہوں نے اس کی تصدیق کی اور کہا کہ محمود سچا ہے۔

حِينَ دَخَلَ الْبَيْتَ ثُمَّ قَالَ: ((أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ)) قَالَ: فَأَشْرَفْتُ لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَّفْنَا، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ قَالَ: فَثَابَ فِي الْبَيْتِ رَجُلَانِ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْنِ- أَوْ ابْنُ الدُّخَيْنِ- فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ)) قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ- قَالَ رَسُولُ اللَّهِ ﷺ: ((فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ)) قَالَ ابْنُ شَهَابٍ: ثُمَّ سَأَلْتُ الْحَصِينَ ابْنَ مُحَمَّدٍ الْأَنْصَارِيِّ- وَهُوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِنِهِمْ- عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، فَصَدَّقَهُ بِذَلِكَ. [راجع: ٤٢٤]

تشریح: علامہ ابن حجر رحمہ اللہ نے اس حدیث سے بہت سے مسائل کو ثابت فرمایا ہے، مثلاً (۱) اندھے کی امامت کا جائز ہونا جیسا کہ حضرت عتبان ثابت ہونے کے باوجود اپنی قوم کو نماز پڑھاتے تھے۔ (۲) اپنی بیماری کا بیان کرنا شکایت میں داخل نہیں۔ (۳) یہ بھی ثابت ہوا کہ مدینہ میں مسجد نبوی کے علاوہ دیگر مساجد میں بھی نماز باجماعت ادا کی جاتی تھی۔ (۴) عتبان جیسے معذوروں کے لئے اندھیرے اور بارش میں جماعت کا معاف ہونا۔ (۵) بوقت ضرورت نماز گھر میں پڑھنے کے لئے ایک جگہ مقرر کر لینا۔ (۶) صفوں کا برابر کرنا۔ (۷) ملاقات کے لئے آنے والے بڑے آدمی کی امامت کا جائز ہونا بشرطیکہ صاحب خانہ سے اجازت دے۔ (۸) نبی کریم ﷺ نے جہاں نماز پڑھی اس جگہ کا تبرک ہوتا۔ (۹) اگر کسی صالح نیک انسان کو گھر میں برکت کے لئے بلایا جائے تو اس کا جائز ہونا۔ (۱۰) بڑے لوگوں کا چھوٹے بھائیوں کی دعوت قبول کرنا۔ (۱۱) وعدہ پورا کرنا اور اس کے لئے ان شاء اللہ کہنا اگر میزبان پر بھروسہ ہے تو بغیر بلائے ہوئے بھی اپنے ساتھ دوہرے احباب کو دعوت کے لئے لے جانا۔ (۱۲) گھر میں داخل ہونے سے پہلے صاحب خانہ سے اجازت حاصل کرنا۔ (۱۳) اہل محلہ کا عالم یا امام کے پاس برکت حاصل کرنے کے لئے جمع ہونا۔ (۱۴) جس سے دین میں نقصان کا ڈر ہو اس کا حال امام کے سامنے بیان کر دینا۔ (۱۵) ایمان میں صرف زبانی اقرار کافی نہیں جب تک کہ دل میں یقین اور ظاہر میں عمل صالح نہ

ہو۔ (۱۶) تو حید پر مرنے والے کا ہمیشہ دوزخ میں نہ رہتا۔ (۱۷) برسات میں گھر میں نماز پڑھ لینا۔ (۱۸) نوافل جماعت سے ادا کرنا۔
 قسطلانی نے کہا کہ عثمان بن مالک انصاری سالمی مدنی تھے جو تائبنا ہو گئے تھے نبی کریم ﷺ ہفتہ کے دن آپ کے گھر تشریف لائے اور حضرت ابو بکر اور عمر رضی اللہ عنہما بھی ساتھ تھے۔ حلیم خزیرہ کا ترجمہ ہے، جو گوشت کے ٹکڑوں کو پانی میں پکا کر بنایا جاتا تھا اور اس میں آٹا بھی ملایا کرتے تھے۔
 مالک بن دھشن جس پر نفاق کا شبہ ظاہر کیا گیا تھا، بعض لوگوں نے اسے مالک بن دھشم صحیح کہا ہے۔ یہ بلا اختلاف بدر کی لڑائی میں شریک تھے اور سہیل بن عمرو کا فرکانہوں نے ہی پکڑا تھا۔ ابن اسحاق نے مغازی میں بیان کیا ہے کہ مسجد ضرار کو جلانے والوں میں نبی کریم ﷺ نے ان کو بھی بھیجا تھا تو ظاہر ہوا کہ یہ منافق نہ تھے مگر کچھ لوگوں کو بعض حالات کی بنا پر ان کے بارے میں ایسا ہی شبہ ہوا جیسا کہ حاطب بن ابی بلتعہ کے بارے میں شبہ پیدا ہو گیا تھا جب کہ انہوں نے اپنی بیوی اور بچوں کی محبت میں نبی کریم ﷺ کے ارادہ لشکر کشی کی جاسوسی مکہ والوں سے کرنے کی کوشش کی تھی جو ان کی غلطی تھی مگر نبی کریم ﷺ نے ان کا عذر قبول فرما کر اس غلطی کو معاف کر دیا تھا۔ ایسا ہی مالک بن دھشم کے بارے میں آپ نے لوگوں کو منافق کہنے سے منع فرمایا، اس لیے کہ وہ مجاہدین بدر سے ہیں جن کی ساری غلطیوں کو اللہ نے معاف کر دیا ہے۔

امام بخاری رحمہ اللہ نے اس حدیث کو بیس سے بھی زیادہ مقامات پر روایت کیا ہے اور اس سے بہت سے مسائل نکالے ہیں جیسا کہ اوپر گزر چکا ہے۔

بَابُ التَّيْمَنِ فِي دُخُولِ الْمَسْجِدِ وَغَيْرِهِ

باب: مسجد میں داخل ہونے اور دوسرے کاموں میں بھی دائیں طرف سے ابتداء کرنے کے بیان میں

عبداللہ بن عمر رضی اللہ عنہما مسجد میں داخل ہونے کے لیے پہلے دایاں پاؤں رکھتے اور نکلنے کے لیے بائیں پاؤں پہلے نکالتے۔

(۴۲۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم کو شعبہ نے خبر دی اشعث بن سلیم کے واسطے سے، انہوں نے مسروق سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، آپ فرماتی ہیں کہ رسول اللہ ﷺ اپنے تمام کاموں میں جہاں تک ممکن ہوتا دائیں طرف سے شروع کرنے کو پسند فرماتے تھے۔ طہارت کے وقت بھی، کنگھا کرنے اور جوتا پہننے میں بھی۔

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرَجْلِهِ الْيُمْنَى، فَإِذَا خَرَجَ بَدَأَ بِرَجْلِهِ الْيُسْرَى.

۴۲۶- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سَلِيمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمَنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طَهْوَرِهِ وَتَرَجُّلِهِ وَتَتَعَلُّهِ.

[راجع: ۱۶۸]

باب: کیا دور جاہلیت کے مشرکوں کی قبروں کو کھود ڈالنا اور ان کی جگہ مسجد بنانا درست ہے؟

بَابُ: هَلْ يُنْبَشُ قُبُورُ مُشْرِكِي الْجَاهِلِيَّةِ، وَيَتَّخَذُ مَكَانُهَا مَسَاجِدَ،

کیونکہ نبی کریم ﷺ نے فرمایا: ”اللہ یہودیوں پر لعنت کرے کہ انہوں نے اپنے انبیاء کی قبروں کو مسجد بنا لیا۔“ اور قبروں میں نماز مکروہ ہونے کا بیان۔ حضرت عمر بن خطاب رضی اللہ عنہ نے انس بن مالک رضی اللہ عنہ کو ایک قبر کے قریب نماز پڑھتے دیکھا تو فرمایا کہ قبر ہے قبر! اور آپ نے ان کو نماز لٹانے کا حکم نہیں دیا۔

لِقَوْلِ النَّبِيِّ ﷺ: ((لَعَنَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)) وَمَا يُكْرَهُ مِنَ الصَّلَاةِ فِي الْقُبُورِ وَرَأَى عُمَرُ بْنُ الْخَطَّابِ أَنَسَ بْنَ مَالِكٍ يُصَلِّي عِنْدَ قَبْرِ فَقَالَ: الْقَبْرُ الْقَبْرُ وَلَمْ

يَأْمُرُهُ بِالْإِعَادَةِ.

۴۲۷- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ أُمَّ حَبِيبَةَ، وَأُمَّ سَلَمَةَ ذَكَرَتَا كَيْسَةَ رَأَيْتَاهُمَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ، فَذَكَرَتَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ قَمَعَتْ بَنُو عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ، وَأَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ)). [اطرافه في: ۴۳۴، ۱۳۴۱، ۳۸۷۳]

۳۸۷۳ [مسلم: ۱۱۸۱، نسائي: ۷۰۳]

تشریح: یہ اثر موصولاً ابو نعیم نے کتب الصلوٰۃ میں نکالا ہے جو امام بخاری رحمہ اللہ کے شیوخ میں سے ہیں۔ تفصیل یہ ہے کہ حضرت عمر رضی اللہ عنہ نے حضرت انس رضی اللہ عنہ کو ایک قبر کے پاس نماز پڑھتے دیکھا تو قبر پر کہہ کر ان کو اطلاع فرمائی مگر وہ قریبے بعد میں سمجھ جانے پر وہ قبر سے دور ہو گئے اور نماز ادا کی۔ اس سے امام بخاری رحمہ اللہ نے یہ نکالا کہ نماز جائز ہوگئی اگر فاسد ہوتی تو دوبارہ شروع کرتے۔ (فتح الباری)

آج کے زمانہ میں جب قبر پرستی عام ہے بلکہ چلہ پرستی اور شدہ پرستی اور تعزیر پرستی سب زردوں پر ہے، تو ان حالات میں رسول اللہ ﷺ کی حدیث کے مطابق قبروں کے پاس مسجد بنانے سے منع کرنا چاہیے اور اگر کوئی کسی قبر کو جودہ کرے یا قبر کی طرف منہ کر کے نماز پڑھے تو اس کے مشرک ہونے میں کیا شک ہو سکتا ہے؟

۴۲۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَتَرَلَّ أَغْلَى الْمَدِينَةِ، فِي حَيٍّ يَقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاؤُوا مُتَقَلِّدِينَ السُّيُوفِ، فَكَانَتِي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رَدَفُهُ، وَمَلَأَ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ، وَيُصَلِّيَ فِي مَرَابِضِ الْغَنَمِ، وَأَنَّهُ أَمَرَ بِنَاءَ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلَأِ بَنِي النَّجَّارِ

۳۲۸) ہم سے مسدد نے بیان کیا، انہوں نے کہا، ہم سے عبدالوارث نے بیان کیا، انہوں نے ابوالتیاح کے واسطے سے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے، انہوں نے کہا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو یہاں کے بلند حصہ میں بنی عمرو بن عوف کے یہاں آپ اترے اور یہاں چوبیس راتیں قیام فرمایا۔ پھر آپ نے بنونجار کو بلا بھیجا، تو وہ لوگ تلواریں لٹکائے ہوئے آئے۔ انس نے کہا، گویا میری نظروں کے سامنے نبی کریم ﷺ اپنی سواری پر تشریف فرما ہیں، جبکہ ابو بکر صدیق رضی اللہ عنہ آپ کے پیچھے بیٹھے ہوئے ہیں اور بنونجار کے لوگ آپ کے چاروں طرف ہیں۔ یہاں تک کہ آپ ابوالیوب کے گھر کے سامنے اترے اور آپ یہ پسند کرتے تھے کہ جہاں کبھی نماز کا وقت آجائے فوراً نماز ادا کر لیں۔ آپ بکریوں کے باڑوں میں بھی نماز پڑھ لیتے تھے، پھر آپ نے یہاں مسجد بنانے کے لیے حکم فرمایا چنانچہ بنونجار کے لوگوں کو آپ نے بلوا کر فرمایا کہ ”اے بنونجار! تم اپنے اس

باغ کی قیمت مجھ سے لے لو۔“ انہوں نے جواب دیا: نہیں، یا رسول اللہ! اس کی قیمت ہم صرف اللہ تعالیٰ سے مانگتے ہیں۔ انس رضی اللہ عنہ نے بیان کیا کہ میں جیسا کہ تمہیں بتا رہا تھا یہاں مشرکین کی قبریں تھیں، اس باغ میں ایک ویران جگہ تھی اور کچھ کھجور کے درخت بھی تھے پس نبی کریم ﷺ نے مشرکین کی قبروں کو اکھڑا دیا ویرانہ کو صاف اور برابر کرایا اور درختوں کو کٹوا کر ان کی لکڑیوں کو مسجد کے قبلہ کی جانب بچھا دیا اور پتھروں کے ذریعہ انہیں مضبوط بنادیا۔ صحابہ پتھر اٹھاتے ہوئے رجز پڑھتے تھے اور نبی کریم ﷺ بھی ان کے ساتھ تھے اور یہ کہہ رہے تھے کہ ”اے اللہ! آخرت کے فائدہ کے علاوہ اور کوئی فائدہ نہیں پس انصار و مہاجرین کی مغفرت فرماتا۔“

فَقَالَ: ((يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَايِطِكُمْ هَذَا)). قَالُوا: لَا وَاللَّهِ، لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ عَزَّوَجَلَّ. قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، فُبُورُ الْمُشْرِكِينَ، وَفِيهِ خَرِبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، ثُمَّ بِالْخَرِبِ فَسُوِيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِئْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتِيهِ الْحِجَارَةَ، وَجَعَلُوا يَتَقَلَّوْنَ الصَّخَرَ، وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ: ((اللَّهُمَّ! لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَاغْفِرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ)).

[راجع: ۲۳۴] [مسلم: ۱۱۷۳؛ ابوداؤد: ۴۵۳،

۴۵۴؛ نسائی: ۷۰۱؛ ابن ماجہ: ۷۴۲]

تشریح: بنو نجار سے آپ کی قربت تھی۔ آپ کے دادا عبدالمطلب کی ان لوگوں میں نہال تھی۔ یہ لوگ اظہار خوشی اور وفاداری کے لئے تلواریں باندھ کر آپ کے استقبال کے لئے حاضر ہوئے اور خصوصی شان کے ساتھ آپ کو لے گئے۔ آپ نے شروع میں حضرت ابویوب رضی اللہ عنہ کے گھر میں قیام فرمایا، کچھ دنوں کے بعد مسجد نبوی کی تعمیر شروع ہوئی، اور یہاں سے پرانی قبروں اور درختوں وغیرہ سے زمین کو صاف کیا۔ یہیں سے ترجمہ باب نکلتا ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ کھجور کے ان درختوں کی لکڑیوں سے قبلہ کی دیوار بنائی گئی تھی۔ ان کو اکھڑا کر کے اینٹ اور گارے سے مضبوط کر دیا گیا تھا۔ بعض کا قول ہے کہ چھت کے قبلہ کی جانب والے حصہ میں ان لکڑیوں کو استعمال کیا گیا تھا۔

باب: بکریوں کے باڑوں میں نماز پڑھنا

(۴۳۹) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے ابوالتیاح کے واسطے سے، انہوں نے انس بن مالک رضی اللہ عنہ سے، انہوں نے کہا کہ نبی کریم ﷺ بکریوں کے باڑوں میں نماز پڑھتے تھے، ابوالتیاح یا شعبہ نے کہا، پھر میں نے انس کو یہ کہتے سنا کہ نبی کریم ﷺ بکریوں کے باڑہ میں مسجد کی تعمیر سے پہلے نماز پڑھا کرتے تھے۔

بَابُ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ

۴۲۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ سَمِعْتُهُ بَعْدُ يَقُولُ: كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ.

[راجع: ۲۳۴]

تشریح: معلوم ہوا کہ بکریوں کے باڑوں میں بوقت ضرورت ایک طرف جگہ بنا کر نماز پڑھ لی جائے تو جائز ہے۔ ابتدا میں نبی کریم ﷺ خود بھی بکریوں کے باڑوں میں نماز پڑھ لیا کرتے تھے، بعد میں مسجد نبوی بن گئی اور یہ جواز بوقت ضرورت باقی رہا۔

بَابُ الصَّلَاةِ فِي مَوَاضِعِ الْإِبِلِ

(٤٣٠) حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي إِلَى بَعِيرِهِ وَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

[طرفہ فی: ۵۰۷]

بَابُ مَنْ صَلَّى وَقَدَّامَهُ تَنُورٌ

أَوْ نَارٌ أَوْ شَيْءٌ مِمَّا يُعْبَدُ فَأَرَادَ بِهِ وَجْهَ اللَّهِ عَزَّ وَجَلَّ

باب: اونٹوں کے رہنے کی جگہ میں نماز پڑھنا

(۴۳۰) ہم سے صدقہ بن الفضل نے بیان کیا، انہوں نے کہا ہم سے سلیمان بن حیان نے، کہا ہم سے عبید اللہ نے نافع کے واسطہ سے، انہوں نے کہا کہ میں نے ابن عمر رضی اللہ عنہما کو اپنے اونٹ کی طرف نماز پڑھتے دیکھا اور انہوں نے فرمایا کہ میں نے نبی کریم ﷺ کو اسی طرح پڑھتے دیکھا تھا۔

باب: اگر کوئی شخص نماز پڑھے اور اس کے آگے تنور

یا آگ یا کوئی ایسی چیز ہو جسے مشرک لوگ پوجتے ہوں، لیکن اس نمازی کی نیت محض عبادت الہی ہو تو

نماز درست ہے

وَقَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أَصَلِّي)).

تشریح: یہ حدیث کا ایک ٹکڑا ہے جس کو امام بخاری رحمہ اللہ نے باب وقت الظهر میں وصل کیا ہے، اس سے ثابت ہوتا ہے کہ نمازی کے آگے یہ چیزیں ہوں اور اس کی نیت خالص ہو تو نماز بلا کراہت درست ہے۔

٤٣١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: انْخَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: ((أَرَيْتُ النَّارَ، فَلَمْ أَرْ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْطَحَ)). [راجع: ۲۹]

(۴۳۱) ہم سے عبد اللہ بن مسلمہ نے بیان کیا انہوں نے امام مالک کے واسطہ سے بیان کیا، انہوں نے زید بن اسلم سے، انہوں نے عطاء بن یسار سے، انہوں نے عبد اللہ بن عباس رضی اللہ عنہما سے، انہوں نے فرمایا کہ سورج گہن ہوا تو نبی کریم ﷺ نے نماز پڑھی اور فرمایا کہ مجھے (آج) دوزخ دکھائی گئی، اس سے زیادہ بھیسا ک منظر میں نے کبھی نہیں دیکھا۔“

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ نماز میں آگ کے انکار سے سامنے ہونے سے کچھ نقصان نہیں ہے۔

باب: مقبروں میں نماز پڑھنے کی کراہت کے

بیان میں

بَابُ كَرَاهِيَةِ الصَّلَاةِ فِي

الْمَقَابِرِ

۴۳۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ، وَلَا تَتَّخِذُواهَا قُبُورًا)) [طرفہ فی: ۱۱۸۷] [مسلم: ۱۸۲۰]

(۴۳۲) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، انہوں نے عبد اللہ بن عمر کے واسطہ سے بیان کیا، انہوں نے کہا کہ مجھے نافع نے عبد اللہ بن عمر رضی اللہ عنہما کے واسطہ سے خبر دی کہ نبی کریم ﷺ نے فرمایا: ”اپنے گھروں میں بھی نمازیں پڑھا کرو اور انہیں بالکل مقبرہ نہ بنا لو۔“

ابوداؤد: ۱۰۴۳، ۱۴۴۸، ابن ماجہ: ۱۳۷۷

تشریح: اس مسئلہ میں ایک اور صریح حدیث میں فرمایا ہے کہ ”میرے لئے ساری زمین مسجد بنائی گئی ہے مگر قبرستان اور حمام۔“ یہ حدیث اگرچہ صحیح ہے مگر امام بخاری رحمہ اللہ کی شرط پر چنی اس لئے آپ اس کو نہ لائے، قبرستان میں نماز پڑھنا درست نہیں ہے، صحیح مسلک یہی ہے، گھروں کو مقبرہ نہ بناؤ گا یہی مطلب ہے کہ نفل نمازیں، گھروں میں پڑھا کرو اور قبرستان کی طرح وہاں نماز پڑھنے سے پرہیز نہ کیا کرو۔

بَابُ الصَّلَاةِ فِي مَوَاضِعِ الْخُسْفِ وَالْعَذَابِ

باب: دھنسی ہوئی جگہوں میں یا جہاں کوئی اور

عذاب اترتا ہو وہاں نماز (پڑھنا کیسا ہے؟)

وَيَذْكُرُ أَنَّ عَلِيًّا كَرِهَ الصَّلَاةَ بِخُسْفٍ بَابِلَ.

اور حضرت علی رضی اللہ عنہ سے منقول ہے کہ آپ نے بابل کی دھنسی ہوئی جگہ میں نماز کو مکروہ سمجھا۔

تشریح: بابل کو فکی زمین اور اس کے ارد گرد جہاں فرو و درود نے بڑی عمارت باغ ارم کے نام سے بنوائی تھی اللہ نے اسے زمین میں دھنسا دیا۔

۴۳۳۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يَصِيحُّكُمْ مَا أَصَابَهُمْ)).

(۴۳۳) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، انہوں نے عبد اللہ بن دینار کے واسطہ سے بیان کیا، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا: ”ان عذاب والوں کے آثار سے اگر تمہارا گزر ہو تو روتے ہوئے گزرو، اگر تم اس موقع پر رونہ سکو تو ان سے گزرو ہی نہیں۔ ایسا نہ ہو کہ تم پر بھی ان کا ساعذاب آجائے۔“

[اطرافہ فی: ۳۳۸۰، ۳۳۸۱، ۴۴۱۹، ۴۴۲۰]

[۴۷۰۲]

باب: گر جا میں نماز پڑھنے کا بیان

اور حضرت عمر رضی اللہ عنہ نے کہا: اوتھرائیو! ہم آپ کے گر جاؤں میں اس وجہ سے نہیں جاتے کہ وہاں مورتیں ہوتی ہیں اور عبد اللہ بن عباس رضی اللہ عنہما گر جا میں نماز پڑھ لیتے مگر اس گر جا میں نہ پڑھتے جس میں مورتیں ہوتیں۔

بَابُ الصَّلَاةِ فِي الْبَيْعَةِ

وَقَالَ عُمَرُ: إِنَّا لَا نَدْخُلُ كَنَائِسَكُمْ مِنْ أَجْلِ التَّمَانِيلِ الَّتِي فِيهَا الصُّورُ وَكَانَ ابْنُ عَبَّاسٍ يُصَلِّي فِي الْبَيْعَةِ إِلَّا بَيْعَةً فِيهَا تَمَانِيلٌ.

۴۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ أُمَّ سَلَمَةَ، ذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ كَيْسَةَ رَأَتْهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَّةٌ، فَذَكَرَتْ لَهُ مَا رَأَتْ فِيهَا مِنَ الصُّورِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَوَّلُكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ، أَوْ الرَّجُلُ الصَّالِحُ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، أَوَّلُكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ)).

(۴۳۴) ہم سے محمد بن سلام نے بیان کیا، انہوں نے کہا ہم کو عبدہ بن سلیمان نے خبر دی، انہوں نے ہشام بن عروہ سے، انہوں نے اپنے باپ عروہ بن زبیر سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ حضرت ام سلمہ رضی اللہ عنہا نے آنحضرت ﷺ سے ایک گر جا کا ذکر کیا جس کو انہوں نے حبش کے ملک میں دیکھا اس کا نام ماریہ تھا۔ اس میں جو مورتیں دیکھی تھیں وہ بیان کیں۔ اس پر رسول اللہ ﷺ نے فرمایا کہ ”یہ ایسے لوگ تھے کہ اگر ان میں کوئی نیک بندہ (یا یہ فرمایا کہ) نیک آدمی مرجاتا تو اس کی قبر پر مسجد بناتے اور اس میں یہ بت رکھتے۔ یہ لوگ اللہ کے نزدیک ساری مخلوق سے بدتر ہیں۔“

[راجع: ۴۲۷]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ ترجمہ اور باب میں مطابقت یہ ہے کہ اس میں یہ ذکر ہے کہ ”وہ لوگ اس کی قبر پر مسجد بنا لیتے“ اس میں یہ اشارہ ہے کہ مسلمان کو گر جا میں نماز پڑھنا منع ہے۔ کیونکہ احتمال ہے کہ گر جا کی جگہ پہلے قبر ہوا اور مسلمان کے نماز پڑھنے سے وہ مسجد ہو جائے۔ ان عیسائیوں سے بدتر آج ان مسلمانوں کا حال ہے جو مزاروں کو مسجدوں سے بھی زیادہ زینت دے کر وہاں بزرگوں سے حاجات طلب کرتے ہیں۔ بلکہ ان مزاروں پر سجدہ کرنے سے بھی باز نہیں آتے، یہ لوگ بھی اللہ کے نزدیک بدترین مخلوق ہیں۔

باب

باب

۴۳۵، ۴۳۶۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: ((لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)) يُحَذَّرُ مَا صَنَعُوا. [أطرافه في: ۱۳۳۰، ۱۳۹۰، ۳۴۵۳، ۴۴۴۳، ۴۴۴۴، ۵۸۱۵، ۵۸۱۶]

(۴۳۵، ۴۳۶) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی زہری سے، انہوں نے کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا اور حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مرض الوفا میں مبتلا ہوئے تو آپ اپنی چادر کو بار بار چہرے پر ڈالتے۔ جب کچھ افاقہ ہوتا تو اپنے مبارک چہرے سے چادر ہٹا دیتے۔ آپ نے اسی اضطراب و پریشانی کی حالت میں فرمایا: ”یہودی و نصاریٰ پر اللہ کی پھینکا ہو کہ انہوں نے اپنے انبیاء کی قبروں کو مسجد بنا لیا۔“ آپ یہ فرما کر امت کو ایسے کاموں سے ڈراتے تھے۔

[مسلم: ۱۱۸۷؛ نسائی: ۷۰۲]

۴۳۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،

(۴۳۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے مالک کے واسطے سے، انہوں نے ابن شہاب سے، انہوں نے سعید بن مسیب سے،

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”یہودیوں ((قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ پر اللہ کی لعنت ہو انہوں نے اپنے انبیاء کی قبروں کو مساجد بنالیا۔“

[مساجد: ۱۱۸۵، ابوداؤد: ۳۲۲۷]

تشریح: آپ ﷺ نے امت کو اس لئے ڈرایا کہ کہیں وہ بھی آپ کی قبر کو مسجد نہ بنالیں۔ ایک حدیث میں آپ نے فرمایا میری قبر پر میلہ نہ لگنا۔ ایک دفعہ فرمایا کہ یا اللہ! میری قبر کو بت نہ بنا دینا کہ لوگ اسے پوجیں، یہود اور نصاریٰ ہر دو کے یہاں قبر پرستی عام تھی اور آج بھی ہے۔ حافظ ابن قیم رحمہ اللہ اغاثۃ اللفہان میں فرماتے ہیں کہ اگر کوئی شخص موجودہ عام مسلمانوں کا حدیث نبوی اور آثار صحابہ و تابعین کی روشنی میں موازنہ کرے تو وہ دیکھے گا کہ آج مسلمانوں کے ایک جم غفیر نے بھی کس طرح حدیث نبوی کی مخالفت کرنے کی ٹھان لی ہے۔ مثلاً: (۱) نبی کریم ﷺ نے قبور انبیاء پر بھی نماز پڑھنے سے منع فرمایا مگر مسلمان شوق سے کتنی ہی قبور پر نماز پڑھتے ہیں۔ (۲) رسول اللہ ﷺ نے قبروں پر مساجد کی طرح عمارات بنانے سے سختی کے ساتھ روکا مگر آج ان پر بڑی بڑی عمارات بنا کر ان کا نام خانقاہ، مزار شریف اور درگاہ وغیرہ رکھا جاتا ہے۔ (۳) نبی کریم ﷺ نے قبروں پر چراغاں سے منع فرمایا۔ مگر قبر پرست مسلمان قبروں پر خوب خوب چراغاں کرتے اور اس کام کے لئے کتنی ہی جائیدادیں وقف کرتے ہیں۔ (۴) نبی کریم ﷺ نے قبروں پر زائد مٹی ڈالنے سے بھی منع فرمایا۔ مگر یہ لوگ مٹی کی بجائے چونا اور اینٹ سے ان کو پختہ بناتے ہیں۔ (۵) رسول اللہ ﷺ نے قبروں پر کتبے لکھنے سے منع فرمایا۔ مگر یہ لوگ شاندار عمارتیں بنا کر آیات قرآنی قبروں پر لکھتے ہیں۔ گویا کہ رسول اللہ ﷺ کے ہر حکم کے مخالف اور دین کی ہر ہدایت کے باغی بنے ہوئے ہیں۔

صاحب مجالس الارابر لکھتے ہیں کہ یہ فرقہ ضالہ غلو (حد سے بڑھنا) میں یہاں تک پہنچ گیا ہے کہ بیت اللہ شریف کی طرح قبروں کے آداب اور ارکان و مناسک مقرر کر ڈالے ہیں۔ جو اسلام کی جگہ کھلی ہوئی بت پرستی ہے۔ پھر تعجب یہ ہے کہ ایسے لوگ اپنے آپ کو خفیٰ سنی کہلاتے ہیں۔ حالانکہ امام ابو حنیفہ رحمہ اللہ نے ہرگز ہرگز ایسے امور کے لئے نہیں فرمایا۔ اللہ مسلمانوں کو نیک سمجھ عطا کرے۔

باب: نبی کریم ﷺ کا ارشاد کہ میرے لیے

ساری زمین پر نماز پڑھنے اور پاکی حاصل کرنے

(یعنی تیمم کرنے) کی اجازت ہے

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((جُعِلَتْ

لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا))

۴۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ۔ هُوَ أَبُو الْحَكَمِ۔ قَالَ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ، قَالَ: حَدَّثَنَا جَابِرُ ابْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي، نَصَرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَإِنَّمَا رَجُلٌ مِنْ أُمَّتِي أَدْرَكَنِي الصَّلَاةَ فَلْيُصَلِّ، وَأَجِلْتُ لِيَ الْغَنَائِمُ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ

(۴۳۸) ہم سے محمد بن سنان نے بیان کیا، انہوں نے کہا ہم سے ہشیم نے بیان کیا، انہوں نے کہا ہم سے ابو الحکم سیار نے بیان کیا، انہوں نے کہا ہم سے یزید فقیر نے، کہا ہم سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”مجھے ایسی پانچ چیزیں عطا کی گئی ہیں جو مجھ سے پہلے انبیاء کو نہیں دی گئی تھیں۔ (۱) ایک مہینے کی راہ سے میرا رعب ڈال کر میری مدد کی گئی (۲) میرے لیے تمام زمین میں نماز پڑھنے اور پاکی حاصل کرنے کی اجازت ہے۔ اس لیے میری امت کے جس آدمی کی نماز کا وقت (جہاں بھی) آجائے اسے (وہیں) نماز پڑھ لینی چاہیے۔ (۳) میرے لیے مال غنیمت حلال کیا گیا۔ (۴) پہلے انبیاء خاص اپنی قوموں کی ہدایت کے لیے

خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً، وَأُعْطِيتُ بِيَجْجٍ جَاتٍ تَحْتِي۔ لیکن مجھے دنیا کے تمام انسانوں کی ہدایت کے لیے بھیجا گیا ہے۔ (۵) مجھے شفاعت عطا کی گئی ہے۔ [راجعہ: ۳۳۵]

تشریح: معلوم ہوا کہ زمین کے ہر حصہ پر نماز اور اس سے تیمم کرنا درست ہے۔ بشرطیکہ وہ حصہ پاک ہو۔ مال غنیمت وہ جو اسلامی جہاد میں فتح کے نتیجہ میں حاصل ہو۔ یہ آپ کی خصوصیات ہیں جن کی وجہ سے آپ سارے انبیاء میں ممتاز ہیں۔ اللہ نے آپ کا رعب اس قدر ڈال دیا تھا کہ بڑے بڑے بادشاہ دور دراز بیٹھے ہوئے محض آپ کا نام سن کر کانپ جاتے تھے۔ کسریٰ پرویز نے آپ کا نام مبارک چاک کر ڈالا تھا۔ اللہ تعالیٰ نے تھوڑے ہی دنوں بعد اسی کے بیٹے شیرویہ کے ہاتھ سے اس کا پیٹ چاک کر دیا۔ اب بھی دشمنان رسول ﷺ کا یہی حشر ہوتا ہے کہ وہ ذلت کی موت مرتے ہیں۔

باب: عورت کا مسجد میں سونا

(۴۳۹) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے ہشام کے واسطے سے، انہوں نے اپنے باپ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ عرب کے کسی قبیلہ کی ایک کالی لونڈی تھی۔ انہوں نے اسے آزاد کر دیا تھا اور وہ انہیں کے ساتھ رہتی تھی۔ اس نے بیان کیا کہ ایک دفعہ ان کی ایک لڑکی (جو بدن تھی) نہانے کو نکلی، اس کا کمر بند سرخ تسموں کا تھا اس نے وہ کمر بند اتار کر رکھ دیا، یا اس کے بدن سے گر گیا۔ پھر اس طرف سے ایک چیل گزری جہاں کمر بند پڑا تھا چیل اسے (سرخ رنگ کی وجہ سے) گوشت سمجھ کر چھٹ لے گئی۔ بعد میں قبیلہ والوں نے اسے بہت تلاش کیا، لیکن کہیں نہ ملا۔ ان لوگوں نے اس کی تہمت مجھ پر لگا دی اور میری تلاشی یعنی شروع کر دی، یہاں تک کہ انہوں نے اس کی شرمگاہ تک کی تلاشی لی۔ اس نے بیان کیا کہ اللہ کی قسم میں ان کے ساتھ اسی حالت میں کھڑی تھی کہ وہی چیل آئی اور اس نے ان کا وہ کمر بند گرا دیا۔ وہ ان کے سامنے ہی گرا۔ میں نے (اسے دیکھ کر) کہا یہی تو تھا جس کی تم مجھ پر تہمت لگاتے تھے۔ تم لوگوں نے مجھ پر اس کا الزام لگایا تھا حالانکہ میں اس سے پاک تھی۔ یہی تو ہے وہ کمر بند! اس (لونڈی) نے کہا کہ اس کے بعد میں رسول اللہ ﷺ کی خدمت میں حاضر ہوئی اور اسلام لائی۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ اس کے لیے مسجد نبوی میں ایک بڑا خیمہ لگا دیا گیا۔ (یا یہ کہا کہ) چھوٹا سا خیمہ لگا دیا گیا۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ وہ لونڈی میرے پاس آئی اور مجھ سے باتیں کیا کرتی تھی۔ جب بھی وہ میرے پاس آتی تو یہ ضرور کہتی کہ کمر بند کا دن ہمارے رب کی عجیب نشانیوں میں سے

بَابُ نَوْمِ الْمَرْءَةِ فِي الْمَسْجِدِ

۴۳۹۔ حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ وَلِيدَةً، كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ، فَأَعْقَوْهَا، فَكَانَتْ مَعَهُمْ قَالَتْ: فَخَرَجَتْ صَبِيَّةً لَهُمْ عَلَيْهَا وَشَاخٌ أَخْمَرُ مِنْ سُيُورٍ قَالَتْ: فَوَضَعَتْهُ أَوْ وَقَعَ مِنْهَا، فَمَرَّتْ بِهِ حُدَيَّةٌ وَهُوَ مُلْقَى، فَحَسَبَتْهُ لَحْمًا فَخَطَفَتْهُ قَالَتْ: فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ قَالَتْ: فَأَتَهُمُونِي بِهِ قَالَتْ: فَطَفِقُوا يَفْتَشُونِي حَتَّى فَنَسُوا قُبْلَهَا قَالَتْ: وَاللَّهِ إِنِّي لَفَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتْ بِهِ الْحُدَيَّةُ فَالْقَتَهُ قَالَتْ: فَوَقَعَ بَيْنَهُمْ قَالَتْ: فَقُلْتُ: هَذَا الَّذِي أَتَهُمْتُمُونِي بِهِ۔ رَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ قَالَتْ: فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْلَمْتُ. قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِبَاءٌ فِي الْمَسْجِدِ أَوْ حِفْشٌ قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحَدِّثُ عِنْدِي قَالَتْ: فَلَا تَجْلِسُ عِنْدِي مَجْلِسًا إِلَّا قَالَتْ:

وَيَوْمَ الْوُشَاحِ مِنْ تَعَاجِبِ رَبِّنَا
أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي
قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: مَا شَأْنُكَ لَا

تَقْعُدِينَ مَعِيَ مَقْعَدًا إِلَّا قُلْتَ هَذَا؟ قَالَتْ: ہے۔ اسی نے مجھے کفر کے ملک سے نجات دی۔ حضرت عائشہ رضی اللہ عنہا بیان فرماتی ہیں کہ میں نے اس سے کہا: آخربات کیا ہے؟ جب بھی تم میرے پاس بیٹھتی ہو تو یہ بات ضرور کہتی ہو۔ آپ نے بیان کیا کہ پھر اس نے مجھے [طرفہ: ۳۸۳۵] یہ قصہ سنایا۔

تشریح: ثابت کی روایت میں اتنا زیادہ ہے کہ میں نے اللہ تعالیٰ سے دعا کی جو فوراً قبول ہوئی۔ ثابت ہوا کہ ایسی نومسلمہ مظلومہ عورت اگر کہیں جائے پناہ نہ پاسکے تو اسے مسجد میں پناہ دی جاسکتی ہے اور وہ رات بھی مسجد میں گزار سکتی ہے بشرطیکہ کسی فتنے کا ڈر نہ ہو۔ عام حالات میں مسجد کا ادب و احترام پیش نظر رکھنا ہے، اس سے یہ بھی ثابت ہوا کہ مظلوم اگرچہ کافر ہو پھر بھی اس کی دعا قبول ہوتی ہے۔

آج کل بھی بعض قوموں میں عورتیں چاندی کا کمر بند بطور زیور استعمال کرتی ہیں۔ وہ بھی اسی قسم کا قیمتی کمر بند ہوگا جو سرخ رنگ کا تھا۔ جسے چیل نے گوشت جان کر اٹھالیا مگر بعد اسے واپس اسی جگہ لا کر ڈال دیا۔ یہ اس مظلومہ کی دعا کا اثر تھا اور نہ وہ چیل اسے اور نامعلوم جگہ ڈال دیتی تو اللہ جانے کہ کافر اس غریب مسکینہ پر کتنے ظلم ڈھاتے۔ وہ نومسلمہ سیدہ عائشہ رضی اللہ عنہا کے پاس آکر بیٹھا کرتی اور آپ سے اپنے ذاتی واقعات کا ذکر کیا کرتی تھی اور اکثر مذکورہ شعر اس کی زبان پر جاری رہا کرتا تھا۔

باب: مسجدوں میں مردوں کا سونا

وَقَالَ أَبُو قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: قَدِمَ اور ابو قلابہ نے انس بن مالک سے نقل کیا ہے کہ عکلم نامی قبیلہ کے کچھ لوگ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ ﷺ وَكَانُوا (جو دس سے کم تھے) نبی ﷺ کی خدمت میں آئے، وہ مسجد کے سائبان فِي الصَّفَةِ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: میں ٹھہرے۔ عبدالرحمن بن ابی بکر نے فرمایا کہ وہ صفہ میں رہنے والے فقراء كَانُوا أَصْحَابُ الصَّفَةِ الْفُقَرَاءُ۔ لوگ تھے۔

تشریح: اس حدیث کو خود امام بخاری رحمہ اللہ نے اسی لفظ سے باب المحاربین میں بیان کیا ہے۔ اور یہ سائبان یا صفہ میں رہنے والے وہ لوگ تھے جن کا گھربار کچھ نہ تھا۔ یہ ستر آدمی تھے۔ ان کو اصحاب صفہ کہا جاتا ہے اور یہ دارالعلوم محمدی کے طلباء کرام تھے۔ (جنتی)

۴۴۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبيدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ أَغْرَبَ لَا أَهْلَ لَهُ فِي مَسْجِدِ النَّبِيِّ ﷺ۔ (۳۳۰) ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ نے عبید اللہ کے واسطے سے بیان کیا، انہوں نے کہا کہ مجھ کو نافع نے بیان کیا، کہا کہ مجھے عبداللہ بن عمر رضی اللہ عنہما نے خبر دی کہ وہ اپنی نوجوانی میں جب کہ ان کے بیوی بچے نہیں تھے نبی کریم ﷺ کی مسجد میں سویا کرتے تھے۔

[اطرافہ فی: ۱۱۲۱، ۱۱۵۶، ۳۷۳۸، ۳۷۴۰،

۷۰۱۵، ۷۰۲۸، ۷۰۳۰] [مسلّم: ۶۳۷۰،

۶۳۷۱؛ نسائی: ۷۲۱]

تشریح: ادب کے ساتھ بوقت ضرورت جوانوں، بوڑھوں کے لئے مسجد میں سونا جائز ہے۔ صفہ مسجد نبوی کے سامنے ایک سایہ دار جگہ تھی جو آج بھی مدینہ منورہ جانے والے دیکھتے ہیں، یہاں آپ سے تعلیم حاصل کرنے والے رہتے تھے۔

۴۴۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا (۳۳۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبدالعزیز بن ابی

حازم نے بیان کیا، انہوں نے اپنے باپ ابو حازم سہل بن دینار سے، انہوں نے سہل بن سعد رضی اللہ عنہ سے کہ رسول اللہ ﷺ فاطمہ رضی اللہ عنہا کے گھر تشریف لائے دیکھا کہ حضرت علی رضی اللہ عنہ گھر میں موجود نہیں ہیں۔ آپ نے دریافت فرمایا کہ تمہارے چچا کے بیٹے کہاں ہیں؟ انہوں نے بتایا کہ میرے اور ان کے درمیان کچھ ناگواری پیش آ گئی اور وہ مجھ پر خفا ہو کر کہیں باہر چلے گئے ہیں اور میرے یہاں قیلولہ بھی نہیں کیا ہے۔ اس کے بعد رسول اللہ ﷺ نے ایک شخص سے کہا کہ علی رضی اللہ عنہ کو تلاش کرو کہ کہاں ہیں؟ وہ آئے اور بتایا کہ مسجد میں سوئے ہوئے ہیں۔ پھر نبی کریم ﷺ تشریف لائے۔ حضرت علی رضی اللہ عنہ لیٹے ہوئے تھے، چادر آپ کے پہلو سے گر گئی تھی اور جسم پر مٹی لگ گئی تھی۔ رسول اللہ ﷺ جسم سے دھول جھاڑ رہے تھے اور فرما رہے تھے: ”اٹھو! ابو تراب اٹھو۔“

عَبْدُ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ: ((أَيْنَ ابْنُ عَمِّكَ)) قَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَغَاضَبَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلنَّسَاءِ: ((انْظُرُوا أَيْنَ هُوَ)) فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: ((قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ))

[اطرافہ فی: ۳۷۰۳، ۶۲۰۴، ۶۲۸۰] [مسلم]

[۶۲۲۹]

تشریح: تراب عربی میں مٹی کو کہتے ہیں۔ نبی کریم ﷺ نے حضرت علی رضی اللہ عنہ کو ازراہ محبت لفظ ابوتراب سے بلایا بعد میں یہی حضرت علی رضی اللہ عنہ کی کنیت ہو گئی اور آپ اپنے لئے اسے بہت پسند فرمایا کرتے تھے۔ حضرت علی رضی اللہ عنہ نبی کریم ﷺ کے چچا زاد بھائی تھے۔ مگر عرب کے محاورہ میں باپ کے عزیزوں کو بھی چچا کا بیٹا کہتے ہیں۔ آپ نے اپنی نعت جگر سیدہ فاطمہ رضی اللہ عنہا کے دل میں حضرت علی رضی اللہ عنہ کی محبت پیدا کرانے کے خیال سے اس طرز سے گفتگو فرمائی۔ میاں بیوی میں گاہے بگاہے ناراضگی ہونا بھی ایک فطری چیز ہے۔ مگر ایسی خفگی کو دل میں جگہ دینا ٹھیک نہیں ہے۔ اس سے خانگی زندگی تلخ ہو سکتی ہے۔ اس حدیث سے مسجد میں سونے کا جواز نکلا۔ یہی امام بخاری رحمہ اللہ کا مقصد ہے جس کے تحت آپ نے اس حدیث کو یہاں ذکر فرمایا۔ جو لوگ عام طور پر مسجدوں میں مردوں کے سونے کو ناجائز کہتے ہیں، ان کا قول صحیح نہیں جیسا کہ حدیث سے ظاہر ہے۔

(۴۴۲) ہم سے یوسف بن عیسیٰ نے بیان کیا، کہا ہم سے ابن فضیل نے اپنے والد کے واسطے سے، انہوں نے ابو حازم سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ آپ نے فرمایا کہ میں نے ستر اصحاب صفہ کو دیکھا کہ ان میں کوئی ایسا نہ تھا جس کے پاس چادر ہو۔ فقط تہبند ہوتا، یا رات کو اوڑھنے کا کپڑا جنہیں یہ لوگ اپنی گردنوں سے باندھ لیتے۔ یہ کپڑے کسی کے آدھی پنڈلی تک آتے اور کسی کے ٹخنوں تک۔ یہ حضرات ان کپڑوں کو اس خیال سے کہ کہیں شرمگاہ نہ کھل جائے اپنے ہاتھوں سے سمیٹے رہتے تھے۔

۴۴۲- حَدَّثَنَا يُونُسُ بْنُ عِيْسَى، قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءً، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ، كَرَاهِيَةً أَنْ تَرَى عَوْرَتَهُ.

تشریح: امام بخاری رحمہ اللہ نے اس حدیث سے یہ نکالا کہ مساجد میں بوقت ضرورت سونا جائز ہے۔

باب: سفر سے واپسی پر نماز پڑھنے کے بیان میں

کعب بن مالک رضی اللہ عنہ سے منقول ہے کہ نبی صلی اللہ علیہ وسلم جب کسی سفر سے (لوٹ کر مدینہ میں) تشریف لاتے تو پہلے مسجد میں جاتے اور نماز پڑھتے۔

تشریح: اس حدیث کو خود امام بخاری رحمۃ اللہ علیہ نے کتاب مغازی میں بیان کیا ہے۔

(۴۴۳) ہم سے خلا بن یحییٰ نے بیان کیا، کہا ہم سے معمر نے، کہا ہم سے محارب بن دثار نے جابر بن عبد اللہ کے واسطے سے، وہ کہتے ہیں کہ میں نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا۔ آپ اس وقت مسجد میں تشریف فرما تھے۔ معمر نے کہا میرا خیال ہے کہ محارب نے چاشت کا وقت بتایا تھا۔ رسول اکرم صلی اللہ علیہ وسلم نے فرمایا کہ (پہلے) دو رکعت نماز پڑھو اور میرا آپ صلی اللہ علیہ وسلم پر کچھ قرض تھا۔ جسے آپ نے ادا کیا، اور زیادہ ہی دیا۔

بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ

وَقَالَ كَعْبُ بْنُ مَالِكٍ: كَانَ النَّبِيُّ صلی اللہ علیہ وسلم إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ.

۴۴۳۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنَا مَحَارِبُ بْنُ دَثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَتَيْتُ النَّبِيَّ صلی اللہ علیہ وسلم وَهُوَ فِي الْمَسْجِدِ۔ قَالَ مِسْعَرٌ: أَرَاهُ قَالَ: ضَحَى۔ فَقَالَ: ((صَلِّ رَكْعَتَيْنِ)) وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي. [أطرافه في: ۱۸۰۱، ۲۰۹۷، ۲۳۰۹، ۲۳۸۵، ۲۳۹۴، ۲۴۰۶، ۲۴۷۰، ۲۶۰۳، ۲۶۰۴، ۲۷۱۸، ۲۸۶۱، ۲۹۶۷، ۳۰۸۷، ۳۰۸۹، ۳۰۹۰، ۴۰۵۲، ۵۰۷۹، ۵۰۸۰، ۵۰۸۱، ۵۰۸۲، ۵۰۸۳، ۵۰۸۴، ۵۰۸۵، ۵۰۸۶، ۵۰۸۷، ۵۰۸۸، ۵۰۸۹، ۵۰۹۰، ۵۰۹۱، ۵۰۹۲، ۵۰۹۳، ۵۰۹۴، ۵۰۹۵، ۵۰۹۶، ۵۰۹۷، ۵۰۹۸، ۵۰۹۹، ۵۱۰۰، ۵۱۰۱، ۵۱۰۲، ۵۱۰۳، ۵۱۰۴، ۵۱۰۵، ۵۱۰۶، ۵۱۰۷، ۵۱۰۸، ۵۱۰۹، ۵۱۱۰، ۵۱۱۱، ۵۱۱۲، ۵۱۱۳، ۵۱۱۴، ۵۱۱۵، ۵۱۱۶، ۵۱۱۷، ۵۱۱۸، ۵۱۱۹، ۵۱۲۰، ۵۱۲۱، ۵۱۲۲، ۵۱۲۳، ۵۱۲۴، ۵۱۲۵، ۵۱۲۶، ۵۱۲۷، ۵۱۲۸، ۵۱۲۹، ۵۱۳۰، ۵۱۳۱، ۵۱۳۲، ۵۱۳۳، ۵۱۳۴، ۵۱۳۵، ۵۱۳۶، ۵۱۳۷، ۵۱۳۸، ۵۱۳۹، ۵۱۴۰، ۵۱۴۱، ۵۱۴۲، ۵۱۴۳، ۵۱۴۴، ۵۱۴۵، ۵۱۴۶، ۵۱۴۷، ۵۱۴۸، ۵۱۴۹، ۵۱۵۰، ۵۱۵۱، ۵۱۵۲، ۵۱۵۳، ۵۱۵۴، ۵۱۵۵، ۵۱۵۶، ۵۱۵۷، ۵۱۵۸، ۵۱۵۹، ۵۱۶۰، ۵۱۶۱، ۵۱۶۲، ۵۱۶۳، ۵۱۶۴، ۵۱۶۵، ۵۱۶۶، ۵۱۶۷، ۵۱۶۸، ۵۱۶۹، ۵۱۷۰، ۵۱۷۱، ۵۱۷۲، ۵۱۷۳، ۵۱۷۴، ۵۱۷۵، ۵۱۷۶، ۵۱۷۷، ۵۱۷۸، ۵۱۷۹، ۵۱۸۰، ۵۱۸۱، ۵۱۸۲، ۵۱۸۳، ۵۱۸۴، ۵۱۸۵، ۵۱۸۶، ۵۱۸۷، ۵۱۸۸، ۵۱۸۹، ۵۱۹۰، ۵۱۹۱، ۵۱۹۲، ۵۱۹۳، ۵۱۹۴، ۵۱۹۵، ۵۱۹۶، ۵۱۹۷، ۵۱۹۸، ۵۱۹۹، ۵۲۰۰، ۵۲۰۱، ۵۲۰۲، ۵۲۰۳، ۵۲۰۴، ۵۲۰۵، ۵۲۰۶، ۵۲۰۷، ۵۲۰۸، ۵۲۰۹، ۵۲۱۰، ۵۲۱۱، ۵۲۱۲، ۵۲۱۳، ۵۲۱۴، ۵۲۱۵، ۵۲۱۶، ۵۲۱۷، ۵۲۱۸، ۵۲۱۹، ۵۲۲۰، ۵۲۲۱، ۵۲۲۲، ۵۲۲۳، ۵۲۲۴، ۵۲۲۵، ۵۲۲۶، 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ترمذی: ۳۱۶؛ نسائی: ۷۲۹؛ ابن ماجہ: ۱۰۱۳]

تشریح: مسجد میں آنے والا پہلے دو رکعت نفل پڑھ لے، پھر بیٹھے۔ چاہے کوئی بھی وقت ہو اور چاہے امام جمعہ کا خطبہ ہی کیوں نہ پڑھ رہا ہو۔ جامع ترمذی میں جابر بن عبد اللہ رضی اللہ عنہ سے مروی ہے کہ

”بینما النبی ﷺ یخطب یوم الجمعة اذ جاء رجل فقال للنبی ﷺ: ”اصلیت“ قال: لا قال: ”قم فارکع“ قال: ابو عیسیٰ وهذا الحدیث حسن صحیح اخرجه الجماعة وفى رواية: ((اذا جاء احدکم یوم الجمعة والامام یخطب فلیرکع رکعتین ولیتجاوز فیهما)) رواه احمد ومسلم وابوداود وفى رواية: ((اذا جاء احدکم یوم الجمعة وقد خرج الامام فلیصل رکعتین)) متفق علیه کذا فی المنتقى۔“ (تحفة الاحوذی، ج: ۱/ ص: ۳۶۳)

یعنی نبی کریم ﷺ جمعہ کا خطبہ سنارہے تھے کہ اچانک ایک آدمی آیا، اور بیٹھ گیا آپ نے فرمایا کہ دو رکعت پڑھ کر بیٹھو اور ان دو رکعتوں کو ہلکا کر کے پڑھو۔“ ایک روایت میں فرمایا کہ ”جب بھی کوئی تم میں سے مسجد میں آئے اور امام خطبہ پڑھ رہا ہو تو چاہیے کہ بیٹھنے سے پہلے دو ہلکی رکعت پڑھ لے۔“ امام ترمذی رحمہ اللہ فرماتے ہیں:

”والعمل علی هذا عند بعض اهل العلم وبه يقول الشافعی واحمد واسحاق وقال بعضهم اذا دخل والامام یخطب فانه یجلس ولا یصلی وهو قول سفیان الثوری وأهل الكوفة والقول الاول اصح۔“
یعنی بعض اہل علم اور امام شافعی اور امام احمد اور اسحاق رحمہم اللہ کا یہی فتویٰ ہے۔ مگر بعض لوگ کہتے ہیں کہ اس حالت میں نماز نہ پڑھے بلکہ یوں ہی بیٹھ جائے۔ سفیان ثوری رحمہ اللہ اور اہل کوفہ کا بھی یہی قول ہے۔ مگر پہلا قول ہی زیادہ صحیح ہے اور منع کرنے والوں کا قول صحیح نہیں ہے۔
امام نووی رحمہ اللہ شرح مسلم میں فرماتے ہیں کہ ان احادیث صریحہ کی بنا پر فقہائے محدثین اور امام شافعی وغیرہم کا یہی فتویٰ ہے کہ خواہ امام خطبہ ہی کیوں نہ پڑھ رہا ہو۔ مگر مناسب ہے کہ مسجد میں آنے والا دو رکعت تحیۃ المسجد پڑھ کر بیٹھے اور مستحب ہے کہ ان میں تخفیف کرے۔
نبی کریم ﷺ نے جس آنے والے شخص کو جمعہ کے خطبہ کے دوران دو رکعت پڑھنے کا حکم فرمایا تھا اس کا نام سلیک تھا۔
موجودہ دور میں بعض لوگوں کی عادت ہو گئی ہے کہ مسجد میں آتے ہی پہلے بیٹھ جاتے ہیں پھر کھڑے ہو کر نماز پڑھتے ہیں جبکہ یہ سنت کے خلاف ہے۔ سنت یہ ہے کہ مسجد میں بیٹھنے سے پہلے دو رکعتیں پڑھے، پھر بیٹھے۔

بَابُ الْحَدَّثِ فِي الْمَسْجِدِ باب: مسجد میں ریاح (ہوا) خارج کرنا

تشریح: اس باب سے حضرت امام بخاری رحمہ اللہ کی غرض یہ ہے کہ بے وضو آدمی مسجد میں جاسکتا ہے اور مسجد میں بیٹھ سکتا ہے۔

۴۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۴۳۵) ہم سے عبد اللہ بن یوسف نے بیان کیا کہ کہا ہمیں مالک نے ابو اخبرنا مالک، عن أبي الزناد، عن الأعرج، عن أبي هريرة، أن رسول الله ﷺ قال: ((إِنَّ الْمَلَائِكَةَ تَصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَصَلَاةِ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحَدِّثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ))۔ [راجع: ۱۷۶]

الزناد سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”جب تک تم اپنے مصلے پر جہاں تم نے نماز پڑھی تھی، بیٹھے رہو اور ریاح خارج نہ کرو تو ملائکہ تم پر برابر درود بھیجتے رہتے ہیں۔ کہتے ہیں ”اے اللہ! اس کی مغفرت کیجئے، اے اللہ! اس پر رحم کیجئے۔“

[ابوداود: ۴۶۹؛ نسائی: ۷۳۲]

تشریح: معلوم ہوا کہ حدث (ہوا خارج) ہونے کی بدبو سے فرشتوں کو تکلیف ہوتی ہے۔ اور وہ اپنی دعا موقوف کر دیتے ہیں۔ اس سے ثابت ہوا کہ مسجد میں جہاں تک ممکن ہو با وضو بیٹھنا افضل ہے۔

بَابُ بَنِيَانِ الْمَسْجِدِ

باب: مسجد کی عمارت

وَقَالَ أَبُو سَعِيدٍ: كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ وَأَمَرَ عُمَرُ بِنَاءَ الْمَسْجِدِ وَقَالَ: أَكْبَنُ النَّاسِ مِنَ الْمَطَرِ، وَإِيَّاكَ أَنْ تُحْمَرَ أَوْ تُصْفَرُ، فَتُفْتِنَ النَّاسَ قَالَ أَنَسٌ: يَتَّبِعُهَا بَهَا ثُمَّ لَا يَعْمُرُونَهَا إِلَّا قَلِيلًا وَقَالَ ابْنُ عَبَّاسٍ: لَتُزَخَّرَ فَنَهَا كَمَا زَخَّرَ قَبْلَ الْيَهُودِ وَالنَّصَارَى.

ابو سعید نے کہا کہ مسجد نبوی کی چھت کھجور کی شاخوں سے بنائی گئی تھی۔ عمر رضی اللہ عنہ نے مسجد کی تعمیر کا حکم دیا اور فرمایا کہ میں لوگوں کو بارش سے بچانا چاہتا ہوں اور مسجدوں پر سرخ، زرد رنگ مت کرو کہ اس سے لوگ فتنہ میں پڑ جائیں گے۔ انس رضی اللہ عنہ نے فرمایا کہ (اس طرح پختہ بنوانے سے) لوگ مساجد پر فخر کرنے لگیں گے۔ مگر ان کو آباد بہت کم لوگ کریں گے۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ تم بھی مساجد کی اسی طرح زیبائش کرو گے جس طرح یہود و نصاریٰ نے کی۔

تشریح: مولانا وحید الزماں صاحب رحمہ اللہ فرماتے ہیں کہ مسجد کی رنگ آمیزی اور نقش و نگار دیکھ کر نماز میں کا خیال ہٹ جائے گا۔ اس اثر کو خود امام بخاری رحمہ اللہ نے مسجد نبوی کے باب میں نکالا۔ ابن ماجہ نے حضرت عمر رضی اللہ عنہ سے مرفوعاً روایت کیا ہے کہ ”کسی قوم کا کام اس وقت تک نہیں بگڑا جب تک اس نے اپنی مسجدوں کو آراستہ نہیں کیا۔“ اکثر علمائے مساجد کی بہت زیادہ آرائش کو مکروہ جانا ہے کیونکہ ایسا کرنے سے ایک تو نمازیوں کا خیال نماز سے ہٹ جاتا ہے اور دوسرا پیسے کا بیکار ضائع کرنا ہے۔ جب مساجد کا نقش و نگار بے فائدہ مکروہ اور منع ہو تو شادی غمی میں روپیہ اڑانا، اور فضول خرچی کرنا کب درست ہوگا۔ مسلمانوں کو چاہیے کہ اپنی آنکھیں کھولیں، اور جو پیسہ ملے اس کو نیک کاموں اور اسلام کی ترقی کے سامان میں صرف کریں۔ مثلاً دین کی کتابیں چھپوائیں۔ غریب طالب علم لوگوں کی خبر گیری کریں۔ مدارس اور سررائے بنوائیں، مساکین اور محتاجوں کو کھانا، ہنگوں کو کپڑے پہنائیں، یتیموں اور یتیم خانوں کی پرورش کریں۔

٤٤٦۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، قَالَ: حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَخْبَرَهُ أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا بِاللِّبْنِ، وَسَقْفُهُ الْجَرِيدُ، وَعُمْدَتُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللِّبْنِ وَالْجَرِيدِ، وَأَعَادَ عُمْدَتَهُ خَشَبُ النَّخْلِ، ثُمَّ غَيَّرَهُ عُثْمَانُ، فَرَادَ فِيهِ زِيَادَةً كَثِيرَةً، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ

(۴۴۶) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے یعقوب بن ابراہیم بن سعید نے بیان کیا، انہوں نے کہا مجھ سے میرے والد ابراہیم بن سعید نے صالح بن کيسان کے واسطے سے، ہم سے نافع نے، عبد اللہ بن عمر رضی اللہ عنہما نے انہیں خبر دی کہ نبی کریم ﷺ کے زمانہ میں مسجد نبوی کچی اینٹوں سے بنائی گئی تھی۔ اس کی چھت کھجور کی شاخوں کی تھی اور ستون اسی کی کڑیوں کے۔ حضرت ابو بکر رضی اللہ عنہ نے اس میں کسی قسم کی زیادتی نہیں کی۔ البتہ حضرت عمر رضی اللہ عنہ نے اسے بڑھایا اور اس کی تعمیر رسول اللہ ﷺ کی بنائی ہوئی بنیادوں کے مطابق کچی اینٹوں اور کھجور کی شاخوں سے کی اور اس کے ستون بھی کڑیوں ہی کے رکھے۔ پھر حضرت عثمان رضی اللہ عنہ نے اس کی عمارت کو بدل دیا، اور اس میں بہت سی زیادتی کی۔ اس کی دیواریں منقش پتھروں اور پگھ سے بنائیں۔ اس کے ستون بھی منقش پتھروں سے بنوائے

وَالْقَصَّةُ، وَجَعَلَ عُمْدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ، اُور چھت سا گوان سے بنائی۔
وَسَقَفَهُ بِالسَّاجِ. [ابوداؤد: ۴۵۱]

تشریح: مسجد نبوی زمانہ رسالت مآب ﷺ میں جب پہلی مرتبہ تعمیر ہوئی تو اس کا طول و عرض تیس مربع گز تھا۔ پھر غزوہ خیبر کے بعد ضرورت کے تحت اس کا طول و عرض پچاس مربع گز کر دیا گیا۔ حضرت عمر رضی اللہ عنہ نے اپنے دور خلافت میں مسجد نبوی کو کچی اینٹوں اور کھجور کی شاخوں سے مستحکم کیا اور ستون کڑیوں کے بنائے۔ حضرت عثمان رضی اللہ عنہ نے اپنے دور خلافت میں اسے پختہ کر دیا۔ اس کے بعد حضرت ابو ہریرہ رضی اللہ عنہ مدینہ میں آئے تو آپ نے ایک حدیث نبوی سنائی کہ نبی کریم ﷺ نے پیش گوئی فرمائی تھی کہ ایک دن میری مسجد کی تعمیر پختہ بنیادوں پر ہوگی۔ حضرت عثمان رضی اللہ عنہ نے یہ حدیث سن کر بطور خوشی حضرت ابو ہریرہ رضی اللہ عنہ کو پانچ سو دینار پیش کئے۔ بعد کے سلاطین اسلام نے مسجد نبوی کی تعمیر و استحکام میں بڑھ چڑھ کر حصہ لیا۔ موجودہ دور کی حکومت سعودیہ (خلدھا اللہ تعالیٰ) نے مسجد کی عمارات کو اس قدر طویل و عریض اور مستحکم کر دیا ہے کہ دیکھ کر دل سے اس حکومت کے لئے دعائیں نکلتی ہیں۔ اللہ تعالیٰ ان کی خدمات جلیلہ کو قبول کرے۔

احادیث و آثار کی بنا پر جد سے زیادہ مساجد کی تزئین و آرائش کرنا اچھا نہیں ہے۔ یہ یہود و نصاریٰ کا دستور تھا کہ وہ اپنے مذہب کی حقیقی روح سے غافل ہو کر ظاہری زیب و زینت پر فریفتہ ہو گئے۔ یہی حال آج کل مسلمانوں کی مساجد کا ہے، جن کے مینارے آسمانوں سے باتیں کر رہے ہیں مگر توحید و سنت اور اسلام کی حقیقی روح سے ان کو خالی پایا جاتا ہے۔ الا ماشاء اللہ۔

بَابُ التَّعَاوُنِ فِي بِنَاءِ الْمَسْجِدِ باب: اس بارے میں کہ مسجد بنانے میں مدد کرنا

(یعنی اپنی جان و مال سے حصہ لینا کا ثواب ہے)۔

اور اللہ تعالیٰ کا ارشاد ہے ”مشرکین کے لیے لائق نہیں کہ اللہ تعالیٰ کی مسجدوں کی تعمیر میں حصہ لیں۔ یہ اپنے کفر کے ساتھ اپنی جانوں پر گواہ ہیں، یہی لوگ ہیں کہ ان کے اعمال ضائع ہو گئے اور وہ (جہنم کی) آگ میں ہمیشہ ہمیشہ رہیں گے۔ بے شک اللہ کی مساجد کی تعمیر میں وہ حصہ لے سکتا ہے جو اللہ پر اور یوم آخرت پر ایمان رکھتا ہے، اور نماز قائم کرتا، اور زکوٰۃ ادا کرتا ہے اور اللہ کے سوا کسی سے نہیں ڈرتا، پس امید ہے کہ یہی لوگ ہدایت یافتہ ہوں۔“

(۴۴۷) ہم سے مسدود نے بیان کیا، کہا کہ ہم سے عبدالعزیز بن مختار نے بیان کیا، کہا کہ ہم سے خالد جذا نے عکرمہ سے، انہوں نے بیان کیا کہ مجھ سے اور اپنے صاحبزادے علی سے ابن عباس رضی اللہ عنہما نے کہا کہ ابو سعید خدری رضی اللہ عنہ کی خدمت میں جاؤ اور ان کی احادیث سنو۔ ہم گئے۔ دیکھا کہ ابو سعید رضی اللہ عنہ اپنے باغ کو درست کر رہے تھے۔ ہم کو دیکھ کر آپ نے اپنی چادر سنبھالی اور گوٹ مار کر بیٹھ گئے۔ پھر ہم سے حدیث بیان کرنے

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ ﴿لَمَّا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾ [التوبة: ۱۷-۱۸]

۴۴۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، قَالَ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ عِكْرَمَةَ، قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ وَلِإِبْنِهِ عَلِيُّ: انْطَلِقَا إِلَى أَبِي سَعِيدٍ فَأَسْمَعَا مِنْ حَدِيثِهِ. فَانْطَلَقْنَا فَإِذَا هُوَ فِي حَائِطٍ يُضِلُّهُ، فَآخَذَ رِدَاءَهُ فَآخَذْتَنِي، ثُمَّ أَنْشَأَ يُحَدِّثُنَا حَتَّى أَتَى

عَلَى ذِكْرِ بَنَاءِ الْمَسْجِدِ فَقَالَ: كُنَّا نَحْمِلُ لَبْنَةً لَبْنَةً، وَعَمَّارٌ لَبْتَيْنِ لَبْتَيْنِ، فَرَأَاهُ النَّبِيُّ ﷺ فَجَعَلَ يَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ: ((وَيْحَ عَمَّارٍ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ، يَدْعُوهُمْ إِلَى الْجَنَّةِ، وَيَدْعُوْنَهُ إِلَى النَّارِ)) قَالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ. [طرفہ فی: ۲۸۱۲]

لگے۔ جب مسجد نبوی کے بنانے کا ذکر آیا تو آپ نے بتایا کہ ہم تو (مسجد کے بنانے میں حصہ لیتے وقت) ایک ایک اینٹ اٹھاتے۔ لیکن عمار دودو اینٹیں اٹھا رہے تھے۔ نبی ﷺ نے انہیں دیکھا تو ان کے بدن سے مٹی جھاڑنے لگے اور فرمایا: ”افسوس! عمار کو ایک باغی جماعت قتل کرے گی۔ جسے عمار جنت کی دعوت دیں گے اور وہ جماعت عمار کو جہنم کی دعوت دے رہی ہوگی۔“ ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ حضرت عمار رضی اللہ عنہ کہتے تھے کہ میں فتنوں سے خدا کی پناہ مانگتا ہوں۔

تشریح: یہاں مذکور شخص علی حضرت عبداللہ بن عباس رضی اللہ عنہما کے بیٹے ہیں۔ جس دن حضرت علی رضی اللہ عنہ نے جام شہادت نوش فرمایا، اسی دن یہ پیدا ہوئے تھے۔ اسی لئے ان کا نام علی رکھا گیا اور کنیت ابوالحسن یہ قریش میں بہت ہی حسین و جمیل اور بڑے عابد و زاہد تھے۔ ۱۲۰ھ کے بعد ان کا انتقال ہوا۔ حضرت عمار بن یاسر رضی اللہ عنہ بڑے جلیل القدر صحابی اور نبی کریم ﷺ کے سچے جاں نثار تھے۔ ان کی ماں سمیہ رضی اللہ عنہا بھی بڑے عزم و ایقان والی خاتون گزری ہیں جن کو شہید کر دیا گیا تھا۔

اس حدیث سے معلوم ہوا کہ بڑے لوگوں کی صحبت میں بیٹھنا، ان سے دین کی تعلیم حاصل کرنا ضروری ہے۔ اس حدیث سے چند باتیں واضح ہوتی ہیں مثلاً: حضرت ابوسعید خدری رضی اللہ عنہ کی طرح علم و فضل کے باوجود کھیتی باڑی کے کاموں میں مشغول رہنا بھی امر مستحسن ہے۔ آنے والے مہمانوں کے احترام کے لئے اپنے کاروبار والے لباس کو درست کر کے پہن لینا اور ان کے لئے کام چھوڑ دینا اور ان سے بات چیت کرنا بھی بہت ہی اچھا طریقہ ہے۔ (۳) مساجد کی تعمیر میں خود پتھر اٹھا کر مدد دینا اتنا بڑا ثواب کا کام ہے جس کا کوئی اندازہ نہیں کیا جاسکتا۔

قسطوالی نے کہا کہ امام بخاری رحمہ اللہ نے اس حدیث کو باب الجہاد اور باب الفتن میں بھی روایت کیا ہے۔ اس واقعہ میں نبی کریم ﷺ کی صداقت کی بھی روشن دلیل ہے کہ آپ نے اتنا عرصہ پہلے جو خبر دی وہ من و عن پوری ہو کر رہی، اس لئے کہ ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ (انجم: ۴۲/۵۳) آپ دین کے بارے میں جو کچھ بھی فرماتے وہ اللہ کی وحی سے فرمایا کرتے تھے۔ سچ ہے:

مصطفیٰ ہرگز نہ گفتے تانہ گفتے جبرائیل ☆ جبرائیل ہرگز نہ گفتے تانہ گفتے پروردگار

بَابُ الْإِسْتِعَانَةِ بِالْتَّجَارِ وَالصَّنَاعِ
فِي أَعْوَادِ الْمُنْبَرِ وَالْمَسْجِدِ

باب: اس بارے میں کہ بڑھئی اور کاریگر سے مسجد کی تعمیر میں اور منبر کے تختوں کو بنوانے میں مدد حاصل کرنا (جائز ہے)

۴۴۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى امْرَأَةٍ مَرْيَ غَلَامِكِ النَّجَّارِ يَعْمَلُ لِيْ أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ.

(۴۴۸) ہم سے قتیبہ بن سعید نے بیان کیا کہ کہا ہم سے عبدالعزیز نے ابو حازم کے واسطے سے، انہوں نے سہل رضی اللہ عنہ سے کہ نبی کریم ﷺ نے ایک عورت کے پاس ایک آدمی بھیجا کہ وہ اپنے بڑھئی غلام سے کہیں کہ میرے لیے (منبر) لکڑیوں کے تختوں سے بنادے جن پر میں بیٹھا کروں۔

۴۴۹۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ امْرَأَةً، قَالَتْ: يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ، فَإِنِّي لِي غَلَامًا نَجَارًا قَالَ: ((إِن شِئْتَ)) فَعَمِلْتَ الْمُنْبَرَ. [أطرافه في: ۹۱۸، ۲۰۹۵، ۳۵۸۴، ۳۵۸۵]

۴۴۹۔ ہم سے خلاد بن یحییٰ نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالواحد بن ایمن نے اپنے والد کے واسطے سے بیان کیا، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے کہ ایک عورت نے کہا: یا رسول اللہ! کیا میں آپ کے لیے کوئی ایسی چیز نہ بنا دوں جس پر آپ بیٹھا کریں۔ میرا ایک بڑھئی غلام بھی ہے۔ آپ نے فرمایا: ”اگر تو چاہے۔“ چنانچہ اس نے منبر بنوا دیا۔

تشریح: اس باب کی احادیث میں صرف بڑھئی کا ذکر ہے۔ معمار کو اسی پر قیاس کیا گیا۔ یا حضرت طلق بن علی کی حدیث کی طرف اشارہ ہے جسے ابن حبان نے اپنی صحیح میں روایت کیا ہے کہ تعمیر مسجد کے وقت یہ مٹی کا گار بنارہا تھا اور نبی کریم ﷺ نے ان کا کام بہت پسند فرمایا تھا۔ یہ حدیث پہلی حدیث کے خلاف نہیں ہے۔ پہلے خود اس عورت نے منبر بنوانے کی پیشکش کی ہوگی بعد میں آپ کی طرف سے اس کو یاد دہانی کرائی گئی ہوگی۔ اس سے یہ مسئلہ بھی نکلتا ہے کہ ہدیہ بغیر سوال کئے آئے تو قبول کر لے اور وعدہ یاد دلانا بھی درست ہے اور اہل اللہ کی خدمت کر کے تقرب حاصل کرنا عمدہ ہے۔ امام بخاری رحمہ اللہ نے اس حدیث کو علامات نبوت اور بیوع میں بھی نقل کیا ہے۔

بَابُ مَنْ بَنَى مَسْجِدًا

باب: جس نے مسجد بنائی اس کے اجر و ثواب کا بیان

۴۵۰۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو، أَنَّ بَكْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عِمْرَ بْنَ قَتَادَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ الْخَوْلَانِيَّ، أَنَّهُ سَمِعَ عُمَانَ ابْنَ عَفَّانَ، يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ جِنِّ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ بَنَى مَسْجِدًا، قَالَ بِكَيْرٍ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ)). [مسلم: ۱۱۸۹، ۷۴۷۰]

۴۵۰۔ ہم سے یحییٰ بن سلیمان نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، انہوں نے کہا کہ مجھ سے عمرو بن حارث نے بیان کیا، انہوں نے کہا ہم سے بکیر بن عبد اللہ نے بیان کیا، ان سے عاصم بن عمر بن قتادہ نے بیان کیا، انہوں نے عبید اللہ بن اسود خولانی سے سنا، انہوں نے حضرت عثمان بن عفان رضی اللہ عنہ سے سنا کہ مسجد نبوی کی تعمیر کے متعلق لوگوں کی باتوں کو سن کر آپ نے فرمایا کہ تم لوگوں نے بہت زیادہ باتیں کی ہیں۔ حالانکہ میں نے نبی اکرم ﷺ سے سنا ہے کہ ”جس نے مسجد بنائی، بکیر (راوی) نے کہا میرا خیال ہے کہ آپ نے یہ بھی فرمایا کہ، اس سے مقصود اللہ تعالیٰ کی رضا ہو، تو اللہ تعالیٰ ایسا ہی ایک مکان جنت میں اس کے لیے بنائے گا۔“

تشریح: ۳۰ میں حضرت عثمان رضی اللہ عنہ نے مسجد نبوی کی تعمیر جدید کا کام شروع کرایا۔ کچھ لوگوں نے یہ پسند کیا کہ مسجد کو پہلے حال ہی پر باقی رکھا جائے۔ اس پر حضرت عثمان رضی اللہ عنہ نے یہ حدیث نبوی اپنی دلیل میں پیش فرمائی اور حضرت ابو ہریرہ رضی اللہ عنہ کی حدیث سے بھی استدلال کیا۔ جس کا ذکر پہلے گزر چکا ہے۔ باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ: يَأْخُذُ بِنُصُولِ النَّبْلِ إِذَا مَرَّ فِي الْمَسْجِدِ

باب: جب کوئی مسجد میں جائے تو اپنے تیر کے پھل کو تھامے رکھے تاکہ کسی نمازی کو تکلیف نہ ہو۔

(۴۵۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، انہوں نے کہا کہ میں نے عمرو بن دینار سے پوچھا کیا تم نے جابر بن عبد اللہ رضی اللہ عنہما سے یہ حدیث سنی ہے کہ ایک شخص مسجد نبوی میں آیا..... اور وہ تیر لیے ہوئے تھا، رسول اللہ ﷺ نے اس سے فرمایا: ”ان کی نوکیں تھامے رکھو۔“

۴۵۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سَفْيَانُ، قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِرَ ابْنِ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((أَمْسِكْ بِنِصَالِهَا)). [طرفاه فی: ۷۰۷۳،

[۷۰۷۴] [مسلم: ۶۶۶۱، نسائی: ۷۱۷، ابن

ماجہ: ۳۷۷۷]

باب: مسجد میں تیر وغیرہ لے کر گزرنا

بَابُ الْمُرُورِ فِي الْمَسْجِدِ

(۴۵۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے، کہا کہ ہم سے ابو بردہ بن عبد اللہ نے۔ انہوں نے کہا کہ میں نے اپنے والد (ابو موسیٰ اشعری رضی اللہ عنہ) سے سنا وہ نبی کریم ﷺ سے روایت کرتے تھے۔ کہ آپ نے فرمایا: ”اگر کوئی شخص ہماری مساجد یا ہمارے بازاروں میں تیر لیے ہوئے چلے تو ان کے پھل تھامے رہے، ایسا نہ ہو کہ اپنے ہاتھوں سے کسی مسلمان کو زخمی کر دے۔“

۴۵۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا أَبُو بَرْدَةَ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا بَرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: ((مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا أَوْ أَسْوَاقِنَا بِنَبْلٍ، فَلْيَأْخُذْ عَلَى نِصَالِهَا، لَا يَغْفِرُ بَكْفِهِ مُسْلِمًا)).

[طرفہ فی: ۷۰۷۵] [مسلم: ۶۶۶۵، ابوداؤد:

۲۵۸۷، ابن ماجہ: ۳۷۷۸]

تشریح: ان روایات اور ابواب سے امام بخاری رحمہ اللہ یہ ثابت فرما رہے ہیں کہ مساجد میں مسلمانوں کو ہتھیار بند ہو کر آنا درست ہے مگر یہ خیال رکھنا ضروری ہے کہ کسی مسلمان بھائی کو کوئی گزند نہ پہنچے۔ اس لئے کہ مسلمان کی عزت و حرمت بہر حال مقدم ہے۔

باب: اس بیان میں کہ مسجد میں شعر پڑھنا کیسا ہے؟

بَابُ الشُّعْرِ فِي الْمَسْجِدِ

(۴۵۳) ہم سے ابوالیمان حکم بن نافع نے بیان کیا، کہ ہمیں شعیب بن ابی حمزہ نے زہری کے واسطے سے، کہا کہ مجھے ابوسلمہ (اسماعیل یا عبد اللہ) بن عبد الرحمن بن عوف نے، انہوں نے حسان بن ثابت انصاری رضی اللہ عنہ سے سنا، وہ حضرت ابو ہریرہ رضی اللہ عنہ کو اس بات پر گواہ بنا رہے تھے کہ میں تمہیں اللہ کا واسطہ دیتا ہوں کہ کیا تم نے رسول اللہ ﷺ کو یہ کہتے ہوئے نہیں سنا تھا کہ ”اے جہان! اللہ کے رسول ﷺ کی طرف سے (مشرکوں کو اشعار میں) جواب دو اور اے اللہ! حسان کی روح القدس کے ذریعہ مدد کر۔“

۴۵۳۔ حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ، أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ، يَسْتَشْهِدُ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللَّهِ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ)). قَالَ أَبُو هُرَيْرَةَ:

نعم . [طرفاء فی: ۶۱۵۲، ۳۲۱۲] [مسلم: ابو ہریرہ رضی اللہ عنہ نے فرمایا: ہاں! (میں گواہ ہوں۔ بے شک میں نے نبی ﷺ سے یہ سنا ہے)۔

تشریح: خلافت فاروقی کے دور میں ایک روز حضرت حسان رضی اللہ عنہ مسجد نبوی ﷺ میں دینی اشعار سنارہے تھے۔ جس پر حضرت عمر رضی اللہ عنہ نے ان کو روکنا چاہا تو حسان رضی اللہ عنہ نے اپنے فعل کے جواز میں یہ حدیث بیان کی۔ حضرت حسان بن ثابت رضی اللہ عنہ دربار رسالت کے خصوصی شاعر تھے اور نبی کریم ﷺ کی طرف سے کافروں کے غلط اشعار کا جواب اشعار ہی میں دیا کرتے تھے۔ اس پر آپ نے ان کے حق میں ترقی کی دعا فرمائی۔ معلوم ہوا کہ دینی اشعار نظمیں مساجد میں سنانا درست ہے۔ ہاں لغو اور عشقیہ اشعار کا مسجد میں سنانا بالکل منع ہے۔

بَابُ أَصْحَابِ الْحِرَابِ فِي الْمَسْجِدِ باب: چھوٹے چھوٹے نیزوں (بھالوں) سے مسجد میں کھیلنے والوں کے بیان میں

۴۵۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي، وَالْحَبْشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ. [طرفاء فی: ۴۵۵، ۹۵۰، ۹۸۸، ۲۹۰۷، ۳۵۳۰، ۵۲۳۶]

(۳۵۴) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا ہم سے صالح بن کیسان نے بیان کیا، انہوں نے کہا ہم سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ مجھے عروہ بن زبیر نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے کہا، میں نے نبی کریم ﷺ کو ایک دن اپنے حجرہ کے دروازے پر دیکھا۔ اس وقت حبشہ کے کچھ لوگ مسجد میں (نیزوں سے) کھیل رہے تھے (ہتھیار چلانے کی مشق کر رہے تھے) رسول اللہ ﷺ نے مجھے اپنی چادر میں چھپا لیا تاکہ میں ان کا کھیل دیکھ سکوں۔

۴۵۵۔ زَادَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَبْشَةُ يَلْعَبُونَ بِحِرَابِهِمْ. [راجع: ۴۵۴] [مسلم: ۲۰۶۴]

(۳۵۵) ابراہیم بن منذر سے روایت میں یہ زیادتی منقول ہے کہ انہوں نے کہا ہم سے ابن وہب نے بیان کیا، کہا کہ مجھے یونس نے ابن شہاب کے واسطے سے خبر دی، انہوں نے عروہ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ میں نے نبی کریم ﷺ کو دیکھا جب کہ حبشہ کے لوگ چھوٹے نیزوں (بھالوں) سے مسجد میں کھیل رہے تھے۔

تشریح: اس باب کا مقصد یہ ہے کہ ایسے ہتھیار لے کر مسجد میں جانا جن سے کسی کو کسی قسم کا نقصان پہنچنے کا اندیشہ نہ ہو، جائز ہے اور بعض روایات میں ہے کہ حضرت عمر رضی اللہ عنہ نے ان کے اس کھیل پر اظہار ناراضگی کیا تو آپ نے فرمایا کہ نیزوں سے کھیلنا صرف کھیل کود کے درجے کی چیز نہیں ہے بلکہ اس سے جنگی صلاحیتیں پیدا ہوتی ہیں۔ جو دشمنان اسلام کی مدافعت میں کام آئیں گی۔

بَابُ ذِكْرِ الْبَيْعِ وَالشِّرَاءِ عَلَى الْمَسْجِدِ باب: مسجد کے منبر پر مسائل خرید و فروخت کا ذکر

الْمَنْبِرُ فِي الْمَسْجِدِ

کرنا درست ہے

(۳۵۶) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے یحییٰ بن سعید انصاری کے واسطے سے، انہوں نے عمرہ بنت عبد الرحمن سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، آپ نے فرمایا کہ بریرہ رضی اللہ عنہا (لوٹدی) ان سے اپنی کتابت کے بارے میں مدد لینے آئیں۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ تم چاہو تو میں تمہارے مالکوں کو یہ رقم دے دوں (اور تمہیں آزاد کرادوں) اور تمہارا ولاء کا تعلق مجھ سے قائم ہو۔ اور بریرہ کے آقاؤں نے کہا (عائشہ رضی اللہ عنہا سے) کہ اگر آپ چاہیں تو جو قیمت باقی رہ گئی ہے وہ دے دیں اور ولاء کا تعلق ہم سے قائم رہے گا۔ رسول اللہ ﷺ جب تشریف لائے تو میں نے آپ سے اس امر کا ذکر کیا۔ آپ ﷺ نے فرمایا کہ تم بریرہ کو خرید کر آزاد کرو اور ولاء کا تعلق تو اسی کو حاصل ہو سکتا ہے جو آزاد کرانے۔ پھر رسول اللہ ﷺ منبر پر تشریف لائے۔ سفیان نے (اس حدیث کو بیان کرتے ہوئے) ایک مرتبہ یوں کہا کہ پھر رسول اللہ ﷺ منبر پر چڑھے اور فرمایا۔ ان لوگوں کا کیا حال ہوگا جو ایسی شرائط کرتے ہیں جن کا تعلق کتاب اللہ سے نہیں ہے۔ جو شخص بھی کوئی ایسی شرط کرے جو کتاب اللہ میں نہ ہو اس کی کوئی حیثیت نہیں ہوگی، اگرچہ وہ سو مرتبہ کر لے۔ اس حدیث کی روایت مالک نے یحییٰ کے واسطے سے کی، وہ عمرہ سے کہ بریرہ اور انہوں نے منبر پر چڑھنے کا ذکر نہیں کیا (الح.)

۴۵۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ يَحْيَى، عَنْ عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا فَقَالَتْ: إِنْ شِئْتَ أُعْطِيتُ أَهْلِكَ وَيَكُونُ الْوَلَاءُ لِي وَقَالَ أَهْلُهَا: إِنْ شِئْتَ أُعْطِيتُهَا مَا بَقِيَ. وَقَالَ سُفْيَانٌ: مَرَّةً إِنْ شِئْتَ أُعْطِيتُهَا وَيَكُونُ الْوَلَاءُ لَنَا. فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ ذَكَرَتْهُ ذَلِكَ فَقَالَ: ((إِتْبَاعُهَا فَأَعْتَقْتُهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)) ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبِرِ وَقَالَ سُفْيَانٌ: مَرَّةً فَصَعِدَ رَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبِرِ فَقَالَ: ((مَا بَالُ أَقْوَامٍ يَشْتَرُطُونَ شُرُوطًا لَيْسَ فِي كِتَابِ اللَّهِ، مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ اشْتَرَطَ مِائَةَ مَرَّةٍ)) وَرَوَاهُ مَالِكٌ، عَنْ يَحْيَى، عَنْ عُمَرَ أَنَّ بَرِيرَةَ وَلَمْ يَذْكُرْ صَعِدَ الْمَنْبِرَ: قَالَ عَلِيُّ: قَالَ يَحْيَى وَعَبْدُ الْوَهَّابِ عَنْ يَحْيَى عَنْ عُمَرَ نَحْوَهُ وَقَالَ جَعْفَرُ بْنُ عَوْنٍ عَنْ يَحْيَى سَمِعْتُ عُمَرَ قَالَتْ: سَمِعْتُ عَائِشَةَ

[أطرافه في: ۱۴۹۳، ۲۱۵۵، ۲۱۶۸، ۲۵۳۶،

۲۵۶۰، ۲۵۶۱، ۲۵۶۲، ۲۵۶۳، ۲۵۶۴،

۲۵۶۵، ۲۵۷۸، ۲۷۱۷، ۲۷۲۶، ۲۷۲۹،

۲۷۳۵، ۵۰۹۷، ۵۲۷۹، ۵۲۸۴، ۵۴۳۰،

[۶۷۱۷، ۶۷۵۱، ۶۷۵۴، ۶۷۵۸، ۶۷۶۰]

تشریح: عہد غلامی میں یہ دستور تھا کہ لوٹدی یا غلام اپنے آقا کا منہ مانگا رویہ ادا کر کے آزاد ہو سکتے تھے مگر آزادی کے بعد ان کی وراثت انہی پہلے مالکوں کو ملتی تھی۔ اسلام نے جہاں غلامی کو ختم کیا، ایسے غلط درغلط رواجوں کو بھی ختم کیا اور بتلایا کہ جو بھی کسی غلام کو آزاد کرانے کی وراثت ترکہ وغیرہ کا (غلام کی موت کے بعد) اگر کوئی اس کا وارث عصبہ نہ ہو تو آزاد کرانے والا ہی بطور عصبہ اس کا وارث قرار پائے گا۔ لفظ ولاء کا یہی مطلب ہے۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں کہ ترجمہ باب نبی کریم ﷺ کے لفظ ((ما بال اقوام)) الخ سے نکلتا ہے۔ امام بخاری رحمہ اللہ کا مقصد یہی ہے کہ بیع و شراء

کے مسائل کا نمبر پڑھ کر کرنا درست ہے۔ (فتح الباری)

باب: قرض کا تقاضا اور قرض دار کا مسجد تک پیچھا

کرنا

بَابُ التَّقَاضِي وَالْمَلَاَزِمَةِ فِي

الْمَسْجِدِ

(۳۵۷) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا ہم سے عثمان بن عمر عبدی نے بیان کیا، انہوں نے کہا کہ مجھے یونس بن یزید نے زہری کے واسطہ سے، انہوں نے عبداللہ بن کعب بن مالک سے، انہوں نے اپنے باپ کعب بن مالک سے کہ انہوں نے مسجد نبوی میں عبداللہ بن ابی حدرد سے اپنے قرض کا تقاضا کیا، اور دونوں کی گفتگو بلند آوازوں سے ہونے لگی۔ یہاں تک کہ رسول اللہ ﷺ نے بھی اپنے حجرے سے سن لیا۔ آپ پردہ ہٹا کر باہر تشریف لائے اور پکارا: ”کعب! کعب (بنی النبی)! بولے، ہاں یا رسول اللہ! فرمائیے کیا ارشاد ہے؟“ آپ نے فرمایا کہ ”تم اپنے قرض میں سے اتنا کم کر دو۔“ آپ کا اشارہ تھا کہ آدھا کم کر دیں۔ انہوں نے کہا یا رسول اللہ! میں نے (بخوشی) ایسا کر دیا۔ پھر آپ نے ابن ابی حدرد سے فرمایا: ”اچھا اب اٹھو اور اس کا قرض ادا کرو۔“

۴۵۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبٍ، أَنَّهُ تَقَاضَى ابْنُ أَبِي حَذْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سَجْفَ حُجْرَتِهِ فَتَادَى: ((يَا كَعْبُ!)) قَالَ: لَيْلِكَ يَا رَسُولَ اللَّهِ قَالَ: ((صُغْ مِنْ دَيْنِكَ هَذَا)) وَأَوْمَأَ إِلَيْهِ أَيْ الشُّطْرَ قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ قَالَ: ((قُمْ فَاقْضِهِ)). [اطرافہ فی: ۴۷۱، ۴۷۱، ۲۴۱۸، ۲۴۲۴، ۲۷۰۶، ۲۷۱۰، ۳۹۸۴] [مسلم: ۳۹۸۴]

نسائی: ۵۴۲۳، ۵۴۲۹، ابن ماجہ: ۲۴۲۹

باب: مسجد میں جھاڑو دینا اور وہاں کے چیتھڑے،

کوڑے کرکٹ اور لکڑیوں کو چین لینا

بَابُ كُنُسِ الْمَسْجِدِ وَالتَّقَاطِ

الْخَرَقِ وَالْقَذَى وَالْعِيدَانِ

(۳۵۸) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے حماد بن زید نے بیان کیا، انہوں نے ثابت سے، انہوں نے ابورافع سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ ایک حبشی مرد یا حبشی عورت مسجد نبوی میں جھاڑو دیا کرتی تھی۔ ایک دن اس کا انتقال ہو گیا تو رسول اللہ ﷺ نے اس کے متعلق دریافت فرمایا۔ لوگوں نے بتایا کہ وہ تو انتقال کر گئی۔ آپ نے اس پر فرمایا: ”تم نے مجھے کیوں نہ بتایا، پھر آپ قبر پر تشریف لائے اور اس پر نماز پڑھی۔“

۴۵۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا، أَسْوَدَ أَوْ امْرَأَةً سَوْدَاءَ۔ كَانَ يَقُمُ الْمَسْجِدَ، فَمَاتَ، فَسَأَلَ النَّبِيُّ ﷺ عَنْهُ فَقَالُوا: مَاتَ فَقَالَ: ((أَفَلَا كُنْتُمْ أَذْنَتُمُونِي بِهِ دُلُونِي عَلَى قَبْرِه)) أَوْ قَالَ: ((قَبْرِهَا)) فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهَا. [اطرافہ فی: ۴۶۰، ۱۳۳۷] [مسلم: ۲۲۱۵]

ابوداؤد: ۳۲۰۳؛ ابن ماجہ: ۱۵۲۷]

تشریح: بیہقی کی روایت میں ہے کہ ام نجن نامی عورت تھی، وہ مسجد کی صفائی سہرائی وغیرہ کی خدمت انجام دیا کرتی تھی، آپ اس کی موت کی خبر سن کر اس کی قبر پر تشریف لے گئے اور وہاں اس کا جنازہ ادا فرمایا، باب اور حدیث میں مطابقت ظاہر ہے۔ مسجد کی اس طرح خدمت کرنا بڑا ہی کار ثواب ہے۔

بَابُ تَحْرِيمِ تِجَارَةِ الْخَمْرِ فِي الْمَسْجِدِ

باب: مسجد میں شراب کی سوداگری کی حرمت کا اعلان کرنا

۴۵۹۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا أُتِرِلَتِ الْآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِي الرَّبَا، خَرَجَ النَّبِيُّ ﷺ إِلَى الْمَسْجِدِ، فَقَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ تِجَارَةَ الْخَمْرِ. [اطرافہ فی: ۲۰۸۴، ۲۲۲۶، ۴۵۴۰، ۴۵۴۱، ۴۵۴۲، ۴۵۴۳]

(۳۵۹) ہم سے عبدان بن عبد اللہ بن عثمان نے ابو حمزہ بن محمد بن میمون کے واسطے سے بیان کیا، انہوں نے اعمش سے، انہوں نے مسروق سے، انہوں نے مسروق سے، آپ فرماتی ہیں کہ جب سورہ بقرہ کی سود سے متعلق آیات نازل ہوئیں تو نبی ﷺ مسجد میں تشریف لے گئے اور ان آیات کی لوگوں کے سامنے تلاوت فرمائی۔ پھر فرمایا کہ شراب کی تجارت حرام ہے۔

[مسلم: ۴۰۴۷؛ ابوداؤد: ۳۴۹۰، ۳۴۹۱]

نسائی: ۴۶۷۹؛ ابن ماجہ: ۳۳۸۲]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ الْخُدَمِ لِلْمَسْجِدِ

باب: مسجد کے لیے خادم مقرر کرنا

وَقَالَ ابْنُ عَبَّاسٍ: «لَنَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا» [آل عمران: ۳۵] مُحَرَّرًا لِلْمَسْجِدِ يَخْدُمُهُ.

اور حضرت عبد اللہ بن عباس رضی اللہ عنہما نے (قرآن کی اس آیت) ”جو اولاد میرے پیٹ میں ہے، یا اللہ! میں نے اسے تیرے لیے آزاد چھوڑنے کی نذر مانی ہے۔“ کے متعلق فرمایا کہ مسجد کی خدمت میں چھوڑ دینے کی نذر مانی تھی کہ (وہ تا عمر) اس کی خدمت کیا کرے گا۔

تشریح: سورہ آل عمران میں مریم علیہا السلام کی والدہ کا یہ قصہ مذکور ہے حالت حمل میں انہوں نے نذر مانی تھی کہ جو بچہ پیدا ہوگا مسجد اقصیٰ کی خدمت کے لئے وقف کر دوں گی۔ مگر لڑکی مریم پیدا ہوئیں، تو ان کو ہی نذر پوری کرنے کے لئے وقف کر دیا گیا۔ معلوم ہوا کہ مساجد کا احترام ہمیشہ سے چلا آ رہا ہے اور ان کی خدمت کے لئے کسی کو مقرر کر دینا درست ہے جیسا کہ آج کل خدام مساجد ہوتے ہیں۔

۴۶۰۔ حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ امْرَأَةً أَوْ رَجُلًا كَانَتْ تَقُمُ الْمَسْجِدَ وَلَا

(۳۶۰) ہم سے احمد بن واقد نے بیان کیا، کہا ہم سے حماد بن زید نے ثابت بنائی کے واسطے سے، انہوں نے ابو رافع سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ ایک عورت یا مرد مسجد میں جھاڑو دیا کرتا تھا۔ ابو رافع

نے کہا، میرا خیال ہے کہ وہ عورت ہی تھی۔ پھر انہوں نے نبی کریم ﷺ کی حدیث نقل کی کہ آپ نے اس کی قبر پر نماز پڑھی۔

أَرَأَهُ إِلَّا امْرَأَةً، فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى قَبْرِهَا. [راجع: ۴۵۸]

بَابُ الْأَسِيرِ أَوْ الْغَرِيمِ يُرْبِطُ

فِي الْمَسْجِدِ

ہو

(۴۶۱) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے روح بن عبادہ اور محمد بن جعفر نے شعبہ کے واسطے سے بیان کیا، انہوں نے محمد بن زیاد سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے انہوں نے نبی کریم ﷺ سے، آپ نے فرمایا کہ ”گزشتہ رات ایک سرکش جن اچانک میرے پاس آیا۔ یا اسی طرح کی کوئی بات آپ نے فرمائی، وہ میری نماز میں خلل ڈالنا چاہتا تھا۔ لیکن اللہ تعالیٰ نے مجھے اس پر قابو دے دیا اور میں نے سوچا کہ مسجد کے کسی ستون کے ساتھ اسے باندھ دوں تا کہ صبح کو تم سب بھی اسے دیکھو۔ پھر مجھے اپنے بھائی سلیمان علیہ السلام کی یہ دعایاد آ گئی (جو سورہ ص میں ہے) ”اے میرے رب! مجھے ایسا ملک عطا کرنا جو میرے بعد کسی کو حاصل نہ ہو۔“ راوی حدیث روح نے بیان کیا کہ آپ ﷺ نے اس شیطان کو ذلیل کر کے دھتکار دیا۔

۴۶۱- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا رَوْحٌ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ عَفْرِيتًا مِنَ الْجِنِّ تَقْلُقُ عَلَى الْبَارِحَةِ أَوْ كَلِمَةً تَحْوَاهَا لِيَقْطَعَ عَلَى الصَّلَاةِ، فَأَمْكِنَنِي اللَّهُ مِنْهُ، وَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: «رَبِّ هَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي»)) [ص: ۳۵] قَالَ رَوْحٌ: فَرَدَّهُ خَاسِئًا. [اطرافه في: ۱۲۱۰، ۳۲۸۴، ۳۴۲۳، ۴۸۰۸] [مسلم: ۱۲۰۹]

تشریح: ترجمہ باب یہاں سے ثابت ہوتا ہے کہ آپ نے اس جن کو بطور قیدی مسجد کے ستون کے ساتھ باندھنا چاہا۔ مگر پھر آپ کو حضرت سلیمان علیہ السلام کی وہ دعایاد آ گئی جس کی وجہ سے جنوں پر ان کو اختیار خاص حاصل تھا۔ آپ نے سوچا کہ اگر میں اسے قید کر دوں گا تو گویا یہ اختیار مجھ کو بھی حاصل ہو جائے گا اور یہ اس دعا کے خلاف ہوگا۔

بَابُ: جب کوئی شخص اسلام لائے تو اس کو غسل

کرانا اور قیدی کو مسجد میں باندھنا

بَابُ الْإِغْتِسَالِ إِذَا أَسْلَمَ وَرَبِطُ

الْأَسِيرِ أَيْضًا فِي الْمَسْجِدِ

قاضی شریح بن حارث (کندی کوفہ کے قاضی) رحمہ اللہ قرض دار کے متعلق حکم دیا کرتے تھے کہ اسے مسجد کے ستون سے باندھ دیا جائے۔

(۴۶۲) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، انہوں نے کہا مجھ سے سعید بن ابی سعید مقبری نے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے کچھ

وَكَانَ شَرِيحٌ يَأْمُرُ الْغَرِيمَ أَنْ يُخْبَسَ إِلَى سَارِيَةِ الْمَسْجِدِ.

۴۶۲- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، قَالَ: بَعَثَ

سوار نجد کی طرف بھیجے (جو تعداد میں تیس تھے) یہ لوگ بنو حنیفہ کے ایک شخص کو جس کا نام شامہ بن اثال تھا پکڑ کر لائے۔ انہوں نے اسے مسجد کے ایک ستون سے باندھ دیا۔ پھر رسول اللہ ﷺ تشریف لائے اور (تیسرے روز شامہ کی نیک طبیعت دیکھ کر) آپ نے فرمایا کہ ”شامہ کو چھوڑ دو۔“ (ربہائی کے بعد) وہ مسجد نبوی سے قریب ایک کھجور کے باغ تک گئے۔ اور وہاں غسل کیا۔ پھر مسجد میں داخل ہوئے اور کہا: اشہد ان لا اله الا الله وان محمد رسول الله۔ میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ محمد ﷺ اللہ کے سچے رسول ہیں۔

النَّبِيِّ ﷺ خِيَلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «أَطْلِقُوا ثُمَامَةَ» فَاَنْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. [اطرافہ فی: ۴۶۹، ۲۴۲۲، ۲۴۲۳، ۴۳۷۲] [مسلم: ۴۵۸۹]

ابوداؤد: ۲۶۷۹؛ نسائی: ۱۸۹]

تشریح: اثر قاضی شریح کو عمر نے وصل کیا، ایوب سے، انہوں نے ابن میرین سے، انہوں نے قاضی شریح سے کہ وہ جب کسی شخص پر کچھ حق کا فیصلہ کرتے تو حکم دیتے کہ وہ مسجد میں قید رہے۔ یہاں تک کہ اپنے ذمہ کا حق ادا کرے۔ اگر وہ ادا کر دیتا تو خیر ورنہ اسے جیل بھیج دیا جاتا۔ یہ ایسا ہی ہے جیسا کہ آج کل عدالتوں میں عدالت ختم ہونے تک قید کا حکم سنایا جاتا ہے۔

حضرت ثمامہ کا یہ واقعہ دسویں محرم ۶ھ میں ہوا۔ یہ جنگی قیدی کی حیثیت میں لے گئے تھے مگر رسول اکرم ﷺ نے ازراہ کرم انہیں آزاد کر دیا جس کا اثر یہ ہوا کہ انہوں نے اسلام قبول کر لیا۔

باب: مسجد میں مریضوں وغیرہ کے لیے خیمہ لگانا

بَابُ الْخِيَمَةِ فِي الْمَسْجِدِ

لِلْمَرْضَى وَغَيْرِهِمْ

(۴۶۳) ہم سے زکریا بن یحییٰ نے بیان کیا، کہا ہم سے عبد اللہ بن میر نے، کہا ہم سے ہشام بن عروہ نے اپنے باپ عروہ بن زبیر کے واسطے سے بیان کیا، انہوں نے حضرت عائشہ رضی اللہ عنہا سے آپ نے فرمایا کہ غزوہ خندق میں سعد (رضی اللہ عنہ) کے بازو کی ایک رگ (اکل) میں زخم آیا تھا۔ ان کے لیے نبی کریم ﷺ نے مسجد میں ایک خیمہ نصب کرا دیا تاکہ آپ قریب رہ کر ان کی دیکھ بھال کیا کریں۔ مسجد ہی میں بنی غفار کے لوگوں کا بھی ایک خیمہ تھا۔ سعد رضی اللہ عنہ کے زخم کا خون (جو رگ سے بکثرت نکل رہا تھا) بہہ کر جب ان کے خیمہ تک پہنچا تو ڈر گئے۔ انہوں نے کہا: اے خیمہ والو! تمہاری طرف سے یہ کیسا خون ہمارے خیمہ تک آرہا ہے۔ پھر انہیں معلوم ہوا کہ یہ خون سعد رضی اللہ عنہ کے زخم سے بہہ رہا ہے۔ حضرت سعد رضی اللہ عنہ کا اسی زخم کی وجہ سے انتقال ہو گیا۔

۴۶۳- حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمَرٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: أُصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ فِي الْأَخْخَلِ، فَضَرَبَ النَّبِيُّ ﷺ خِيَمَةً فِي الْمَسْجِدِ لِيَعُوذَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُغْهُمْ- وَفِي الْمَسْجِدِ خِيَمَةٌ مِنْ بَنِي غِفَارٍ- إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا: يَا أَهْلَ الْخِيَمَةِ! مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا. [اطرافہ فی: ۲۸۱۳، ۳۹۰۱، ۴۱۱۷، ۴۱۲۲] [مسلم: ۴۵۹۸؛ ابوداؤد: ۳۱۰۱؛ نسائی: ۷۰۹]

تشریح: حضرت سعد بن معاذ رضی اللہ عنہ ۴ھ میں جنگ خندق کی لڑائی میں ابن عرفہ نامی ایک کافر کے تیر سے ڈھکی ہو گئے تھے جو جان لیوا ثابت ہوا۔ آپ نے وقت کی ضرورت کے تحت ان کا خیمہ مسجد ہی میں لگوا دیا تھا۔ جنگی حالات میں ایسے امور پیش آ جاتے ہیں اور ان ملی مقاصد کے لئے مساجد تک کو استعمال کیا جاسکتا ہے امام بخاری رحمہ اللہ کا یہی مقصد ہے۔ آپ کی بالغ نگاہ احادیث کی روشنی میں وہاں تک پہنچتی ہے جہاں دوسرے علماء کی نگاہیں کم پہنچتی ہیں اور وہ اپنی کوتاہ نظری کی وجہ سے خواہ مخواہ امام بخاری رحمہ اللہ پر اعتراضات کرنے لگتے ہیں۔ ایسے لوگوں کو اپنی عقلوں کا علاج کرانا چاہیے۔ اسی وجہ سے جملہ فقہاء محدثین کرام میں امام بخاری رحمہ اللہ کا مقام بہت اونچا ہے۔ (رحمہ اللہ)

بَابُ إِدْخَالِ الْبَعِيرِ فِي الْمَسْجِدِ لِلْعِلَّةِ

باب: ضرورت سے مسجد مٹی اونٹ لے جانا

وَقَالَ ابْنُ عَبَّاسٍ: طَافَ النَّبِيُّ ﷺ عَلَى كَرْبِيتِ اللَّهِ كَا طَوَافٍ كَمَا تَحَا۔ اور عبد اللہ بن عباس رضی اللہ عنہما نے فرمایا کہ نبی کریم ﷺ نے اپنے اونٹ پر بیٹھ کر بیت اللہ کا طواف کیا تھا۔

۴۶۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي قَالَ: ((طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ)) فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَيَّ جَنْبَ الْبَيْتِ، يَقْرَأُ بِ«وَالطُّورِ وَكِتَابٍ مُسْطُورٍ»۔

(۴۶۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا، ہمیں امام مالک رحمہ اللہ نے محمد بن عبد الرحمن بن نوفل سے خبر دی، انہوں نے عروہ بن زبیر سے۔ انہوں نے زینب بنت ابی سلمہ سے، انہوں نے ام المؤمنین ام سلمہ سے، وہ کہتی ہیں کہ میں نے رسول کریم ﷺ سے (حجۃ الوداع میں) اپنی بیماری کا شکوہ کیا (میں نے کہا کہ میں پیدل طواف نہیں کر سکتی) تو آپ نے فرمایا کہ لوگوں کے پیچھے رہو اور سوار ہو کر طواف کرو۔ پس میں نے طواف کیا۔ اور رسول اللہ ﷺ اس وقت بیت اللہ کے قریب نماز میں سورہ طور کی تلاوت کر رہے تھے۔

(۵۲/ الطور: ۱، ۲) [اطرافہ فی: ۱۶۱۹،

۱۶۲۶، ۱۶۳۳، ۱۶۸۵۳] [مسلم: ۳۰۷۸، نسائی:

۲۹۲۵، ۲۹۲۷، ابن ماجہ: ۲۹۶۱]

تشریح: شاید کسی کوتاہ نظر کو یہ باب پڑھ کر حیرت ہو مگر سید الفقہاء والمحدثین امام بخاری رحمہ اللہ کی گہری نظر پوری دنیا کے اسلام پر ہے اور آپ دیکھ رہے ہیں کہ ممکن ہے بہت سی مساجد ایسی بھی ہوں جو ایک طول طویل چار دیواری کی شکل میں بنائی گئی ہوں۔ اب کوئی دیہاتی اونٹ سمیت آ کر وہاں داخل ہو گیا تو اس کے لئے کیا فتویٰ ہوگا۔ امام بخاری رحمہ اللہ بتلانا چاہتے ہیں کہ عہد رسالت میں مسجد حرام کا بھی یہی نقشہ تھا۔ چنانچہ خود نبی اکرم ﷺ نے بھی ایک مرتبہ ضرورت کے تحت اونٹ پر سوار ہو کر بیت اللہ کا طواف کیا اور ام المؤمنین ام سلمہ رضی اللہ عنہا کو بھی بیماری کی وجہ سے آپ نے اونٹ پر سوار ہو کر لوگوں کے پیچھے پیچھے طواف کرنے کا حکم فرمایا۔ ابن بطلان نے کہا کہ حلال جانوروں کا مسجد میں لے جانا جائز اور درست ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ جب مسجد کے آلودہ ہونے کا خوف ہو تو جانور کو مسجد میں نہ لے جائے۔

بَابُ

بَابُ

(۴۶۵) ہم سے محمد بن ثنیٰ نے بیان کیا انہوں نے کہا ہم سے معاذ بن ہشام نے بیان کیا، انہوں نے کہا مجھ سے میرے والد نے قناده کے واسطہ سے بیان کیا، کہا ہم سے انس رضی اللہ عنہ نے بیان کیا کہ دو شخص نبی کریم ﷺ کے پاس سے نکلے، ایک عباد بن بشر اور دوسرے صاحب میرے خیال کے مطابق اسید بن خنیر تھے۔ رات تاریک تھی اور دونوں اصحاب کے پاس روشن چراغ کی طرح کوئی چیز تھی جس سے ان کے آگے آگے روشنی پھیل رہی تھی پس جب وہ دونوں اصحاب ایک دوسرے سے جدا ہوئے تو ہر ایک کے ساتھ ایک ایک چراغ رہ گیا جو گھر تک ساتھ رہا۔

۴۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَنَادَةَ، قَالَ: حَدَّثَنَا أَنَسٌ، أَنَّ رَجُلَيْنِ مِنَ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ أَحَدُهُمَا عَبَّادُ بْنُ بَشْرٍ. وَآخِصِبُ الثَّانِي أُسَيْدُ بْنُ خُنَيْرٍ فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ الْمَصْبَاحَيْنِ يُضِيَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ.

[طرفاء فی: ۳۶۳۹، ۳۸۰۵]

تشریح: ان صحابیوں کے سامنے روشنی ہونا نبی کریم ﷺ کی محبت کی پرکت تھی۔ آیت مبارکہ: ﴿لَوْ دُفِعَ يَسْعَى بَيْنَ أَيْدِيهِمْ﴾ (۶۶/الہریم: ۸) کہ ایمانی نور قیامت کے دن ان کے آگے آگے دوڑے گا۔ دنیا ہی میں یہ نقشہ ان کے سامنے آ گیا۔ اس حدیث کو امام بخاری رحمہ اللہ اس باب میں اس لئے لائے کہ یہ دونوں صحابی اندھیری رات میں نبی کریم ﷺ کے پاس سے نکلے اور آپ ﷺ سے باتیں کر کے ہی نکلے تھے۔ پس مسجدوں میں نیک باتوں کے کرنے کا جواز ثابت ہوا۔ (فتح وغیرہ)

باب: مسجد میں کھڑکی اور راستہ رکھنا

بَابُ الْخَوْخَةِ وَالْمَمَرِّ فِي

الْمَسْجِدِ

(۴۶۶) ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے فلیح بن سلیمان نے، کہا ہم سے ابو نصر بن سالم بن ابی امیہ سے عبید بن حنین کے واسطہ سے، انہوں نے بسر بن سعید سے، انہوں نے ابو سعید خدری رضی اللہ عنہ سے، انہوں نے بیان کیا کہ ایک دفعہ رسول کریم ﷺ نے خطبہ میں فرمایا کہ ”اللہ تعالیٰ نے اپنے ایک بندے کو دنیا اور آخرت کے رہنے میں اختیار دیا (کہ وہ جس کو چاہے اختیار کرے) بندے نے وہ پسند کیا جو اللہ کے پاس ہے (یعنی آخرت)۔“ یہ سن کر ابو بکر رضی اللہ عنہ رونے لگے، میں نے اپنے دل میں کہا کہ اگر اللہ نے اپنے کسی بندے کو دنیا اور آخرت میں سے کسی کو اختیار کرنے کو کہا اور اس بندے نے آخرت پسند کر لی تو اس میں ان بزرگ کے رونے کی کیا وجہ ہے۔ لیکن یہ بات تھی کہ بندے سے مراد رسول اللہ ﷺ ہی تھے اور ابو بکر ہم سے زیادہ جاننے والے تھے۔ آپ ﷺ نے ان سے

۴۶۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: ((إِنَّ اللَّهَ سُبْحَانَهُ خَيْرٌ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ)) فَبَكَى أَبُو بَكْرٍ ﷺ فَقُلْتُ فِي نَفْسِي مَا يُبْكِي هَذَا الشَّيْخَ إِنْ يَكُنُ اللَّهُ خَيْرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْعَبْدُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا فَقَالَ: ((يَا أَبَا بَكْرٍ! لَا تَبْكُ، إِنَّ أَمْرًا

فرمایا: ”ابوبکر! آپ رویے مت۔ اپنی صحبت اور اپنی دولت کے ذریعہ تمام لوگوں سے زیادہ مجھ پر احسان کرنے والے آپ ہی ہیں اور اگر میں کسی کو خلیل بناتا تو ابوبکر کو بناتا۔ لیکن (جانی دوستی تو اللہ کے سوا کسی سے نہیں ہو سکتی) اس کے بدلہ میں اسلام کی برادری اور دوستی کافی ہے۔ مسجد میں ابوبکر رضی اللہ عنہ کی طرف کے دروازے کے سوا تمام دروازے بند کر دیئے جائیں۔“

النَّاسَ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أَخُوهُ الْإِسْلَامِ وَمَوْدَّتُهُ، لَا يَفْقِنُ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بَابُ أَبِي بَكْرٍ)). [طرفہ فی: ۳۶۵۴، ۳۹۰۴] [مسلم: ۶۱۷۰، ۶۱۷۱]

[۳۶۶۰: ترمذی]

تشریح: بعض راویان بخاری نے یہاں داؤد عطف لاکر ہر دو حضرت ابوالضر کا شیخ قرار دیا ہے۔ اور اس صورت میں وہ دونوں حضرت ابوسعید خدری رضی اللہ عنہ سے روایت کرتے ہیں۔ وقد رواه مسلم كذا لك والله اعلم۔ (راز)

(۴۶۷) ہم سے عبداللہ بن محمد جعفی نے بیان کیا، انہوں نے کہا ہم سے وہب بن جریر نے بیان کیا، انہوں نے کہا مجھ سے میرے باپ جریر بن حازم نے بیان کیا، انہوں نے کہا میں نے یعلیٰ بن حکیم سے سنا، وہ عکرمہ سے نقل کرتے تھے، وہ حضرت عبداللہ بن عباس رضی اللہ عنہما سے، انہوں نے بیان کیا کہ رسول اللہ ﷺ اپنے مرض وفات میں باہر تشریف لائے۔ سر سے پٹی بندھی ہوئی تھی۔ آپ منبر پر بیٹھے اللہ کی حمد و ثنا کی اور فرمایا: ”کوئی شخص بھی ایسا نہیں جس نے ابوبکر بن ابوقحافہ سے زیادہ مجھ پر اپنی جان و مال کے ذریعہ احسان کیا ہو اور اگر میں کسی کو انسانوں میں جانی دوست بناتا تو ابوبکر کو بناتا۔ لیکن اسلام کا تعلق افضل ہے۔ دیکھو ابوبکر (رضی اللہ عنہ) کی کھڑکی چھوڑ کر اس مسجد کی تمام کھڑکیاں بند کر دی جائیں۔“

۴۶۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ عَاصِبًا رَأْسَهُ بِخَرْقَةٍ، فَقَعَدَ عَلَى الْمَنْبَرِ، فَحَمِدَ اللَّهَ وَأَتْنَى عَلَيْهِ ثُمَّ قَالَ: ((إِنَّهُ لَيَسَّ مِنَ النَّاسِ أَحَدٌ آمَنَ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خَلَّةُ الْإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ غَيْرَ خَوْخَةِ أَبِي بَكْرٍ)). [طرفہ فی: ۳۶۵۶، ۳۶۵۷، ۶۷۳۸]

تشریح: مسجد نبوی کی ابتدائی تعمیر کے وقت اہل اسلام کا قبلہ بیت المقدس تھا۔ بعد میں قبلہ بدلا گیا اور کعبہ مقدس قبلہ قرار پایا۔ جو مدینہ سے جانب جنوب تھا۔ چونکہ صحابہ کرام کے مکانات کی طرف کھڑکیاں بنادی گئی تھیں۔ بعد میں آپ نے مشرق و مغرب کے تمام دروازوں کو بند کرنے کا حکم دیا۔ صرف شمالی صدر دروازہ باقی رکھا گیا، اور ان تمام کھڑکیوں کو بھی بند کرنے کا حکم صادر فرمایا۔ مگر حضرت ابوبکر صدیق رضی اللہ عنہ کے مکان کی جانب والی کھڑکی باقی رکھی گئی۔ اس میں آپ کی خلافت کی طرف بھی اشارہ تھا کہ خلافت کے زمانہ میں نماز پڑھاتے وقت ان کو آنے جانے میں سہولت رہے گی۔ خلیل سے مراد محبت کا وہ آخری درجہ ہے جو صرف بندہ مؤمن اللہ ہی کے ساتھ قائم کر سکتا ہے۔ اسی لئے آپ نے ایسا فرمایا۔ اس کے بعد اسلامی اخوت و محبت کا آخری درجہ آپ نے حضرت ابوبکر صدیق رضی اللہ عنہ کے ساتھ قرار دیا۔ آج بھی مسجد نبوی میں حضرت ابوبکر صدیق رضی اللہ عنہ کی اس کھڑکی کی جگہ پر بطور یادگار کتبہ لگا ہوا ہے۔ جس کو دیکھ کر یہ سارے واقعات سامنے آ جاتے ہیں۔

ان احادیث سے حضرت ابوبکر صدیق رضی اللہ عنہ کی بڑی فضیلت ثابت ہوتی ہے۔ باب اور حدیث کی مطابقت ظاہر ہے۔

باب: کعبہ اور مساجد میں دروازے اور زنجیر رکھنا

بَابُ الْأَبْوَابِ وَالْعُلُقِ لِلْكَعْبَةِ

وَالْمَسَاجِدِ

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ لِي ابْنُ أَبِي مُلَيْكَةَ: يَا عَبْدَ الْمَلِكِ، لَوْ رَأَيْتَ مَسَاجِدَ ابْنِ عَبَّاسٍ وَأَبُوَابَهَا.

ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا مجھ سے عبد اللہ بن محمد مسندی نے کہا کہ ہم سے سفیان بن عیینہ نے عبد الملک بن جریج کے واسطے سے بیان کیا، انہوں نے کہا کہ مجھ سے ابن ابی ملیکہ نے کہا کہ اے عبد الملک! اگر تم ابن عباس رضی اللہ عنہما کی مساجد اور ان کے دروازوں کو دیکھتے۔

تشریح: تو تعجب کرتے، وہ نہایت مضبوط پائیدار تھے اور وہ مساجد بہت ہی صاف ستھری ہوا کرتی تھیں۔

٤٦٨- حَدَّثَنَا أَبُو النُّعْمَانِ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي بَرْزَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَدِمَ مَكَّةَ، فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ، فَفَتَحَ الْبَابَ، فَدَخَلَ النَّبِيُّ ﷺ وَبِلَالٌ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ، ثُمَّ أَغْلَقَ الْبَابَ، فَلَبِثَ فِيهِ سَاعَةً ثُمَّ خَرَجُوا. قَالَ ابْنُ عُمَرَ: قَبِدَرْتُ فَسَأَلْتُ بِلَالَ فَقَالَ: صَلَّى فِيهِ فَقُلْتُ: فِي أَيِّ فَقَالَ: بَيْنَ الْأُسْطُوَانَتَيْنِ قَالَ ابْنُ عُمَرَ: فَذَهَبَ عَلَى أَنْ أَسْأَلَهُ كَمْ صَلَّى. [راجع: ٣٩٧]

(٣٦٨) ہم سے ابو النعمان محمد بن فضل اور قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد بن زید نے ابوبہرہ زہری کے واسطے سے، انہوں نے نافع سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ نبی کریم صلی اللہ علیہ وسلم جب مکہ تشریف لائے (اور مکہ فتح ہوا) تو آپ نے عثمان بن طلحہ کو بلوایا۔ (جو کعبہ کے متولی، چابی بردار تھے) انہوں نے دروازہ کھولا تو نبی کریم صلی اللہ علیہ وسلم، بلال، اسامہ بن زید اور عثمان بن طلحہ رضی اللہ عنہم چاروں اندر تشریف لے گئے۔ پھر دروازہ بند کر دیا گیا اور وہاں تھوڑی دیر تک ٹھہر کر باہر آئے۔ ابن عمر رضی اللہ عنہما نے فرمایا کہ میں نے جلدی سے آگے بڑھ کر بلال سے پوچھا (کہ آپ نے کعبہ کے اندر کیا کیا) انہوں نے بتایا کہ آپ صلی اللہ علیہ وسلم نے اندر نماز پڑھی تھی۔ میں نے پوچھا کس جگہ؟ کہا کہ دونوں ستونوں کے درمیان۔ عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ یہ پوچھنا مجھے یاد نہ رہا کہ آپ نے کتنی رکعتیں پڑھی تھیں۔

تشریح: نبی کریم صلی اللہ علیہ وسلم نے کعبہ شریف میں داخل ہو کر کعبہ کا دروازہ اس لئے بند کر دیا تھا تا کہ اور لوگ اندر نہ آجائیں اور ہجوم کی شکل میں اصل مقصد عبادت فوت ہو جائے۔ اس سے معلوم ہوا کہ خانہ کعبہ کے دروازہ میں زنجیر تھی، یہی ترجمہ باب ہے۔ مساجد میں حفاظت کے لئے کواڑ لگانا، اور ان میں کنڈی و قفل وغیرہ جائز ہیں۔

باب: مشرک کا مسجد میں داخل ہونا کیسا ہے؟

بَابُ دُخُولِ الْمُشْرِكِ فِي الْمَسْجِدِ

٤٦٩- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَبْلَ

(٣٦٩) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے سعید بن ابی سعید مقبری کے واسطے سے، بیان کیا انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ صلی اللہ علیہ وسلم نے کچھ سواروں کو نجد کی

نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ. [راجع: ٤٦٢]

تشریح: بوقت ضرورت کفار و مشرکین کو بھی آدابِ مسجد کے شرائط کے ساتھ مساجد میں داخلہ کی اجازت دی جاسکتی ہے۔ یہی امام بخاری رحمہ اللہ کا مقصد باب ہے۔

باب: مساجد میں آواز بلند کرنا کیسا ہے؟

(۴۷۰) ہم سے علی بن عبد اللہ بن جعفر نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، انہوں نے کہا ہم سے حمید بن عبد الرحمن نے بیان کیا، انہوں نے کہا مجھ سے یزید بن حصیفہ نے بیان کیا، انہوں نے سائب بن یزید سے بیان کیا، انہوں نے بیان کیا کہ میں مسجد نبوی میں کھڑا ہوا تھا، کسی نے میری طرف کنکری پھینکی۔ میں نے جو نظر اٹھائی تو دیکھا کہ حضرت عمر بن خطاب رضی اللہ عنہ سامنے ہیں۔ آپ نے فرمایا کہ یہ سامنے جو دو شخص ہیں انہیں میرے پاس بلا کر لاؤ۔ میں بلا لایا۔ آپ نے پوچھا کہ تمہارا تعلق کس قبیلہ سے ہے یا یہ فرمایا کہ تم کہاں رہتے ہو؟ انہوں نے بتایا کہ ہم طائف کے رہنے والے ہیں۔ آپ نے فرمایا کہ اگر تم مدینہ کے ہوتے تو میں تمہیں سزا دیے بغیر نہ چھوڑتا۔ رسول کریم ﷺ کی مسجد میں آواز اونچی کرتے ہو؟

(۴۷۱) ہم سے احمد بن صالح نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، انہوں نے کہا مجھے یونس بن یزید نے خبر دی، انہوں نے ابن شہاب زہری کے واسطے سے بیان کیا، انہوں نے کہا کہ مجھ سے عبد اللہ بن کعب بن مالک نے بیان کیا، ان کو ان کے باپ کعب بن مالک رضی اللہ عنہ نے خبر دی کہ انہوں نے عبد اللہ بن ابی حدرہ رضی اللہ عنہ سے اپنے ایک قرض کے سلسلے میں رسول اللہ ﷺ کے دور میں مسجد نبوی کے اندر تقاضا کیا۔ دونوں کی آواز کچھ اونچی ہو گئی یہاں تک کہ رسول اللہ ﷺ نے بھی اپنے حجرے سے سن لیا۔ آپ اٹھے اور حجرہ پر پڑے ہوئے پردہ کو ہٹایا۔ آپ نے کعب بن مالک کو آواز دی: ”اے کعب!“ کعب بولے: یا رسول اللہ! حاضر ہوں۔ آپ نے اپنے ہاتھ کے اشارہ سے بتایا کہ وہ اپنا

بَابُ رَفْعِ الصَّوْتِ فِي الْمَسْجِدِ

٤٧٠- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ابْنُ نَجِيجِ الْمَدِينِيِّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، قَالَ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ حَصِيفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: كُنْتُ قَائِمًا فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ، فَتَنَظَرْتُ إِلَيْهِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: اذْهَبْ فَأَتِنِي بِهَذَيْنِ فَجِئْتُهُ بِهِمَا فَقَالَ: مِمَّنْ أَنْتُمْ. أَوْ مِنْ أَيْنَ أَنْتُمْ. قَالَا: مِنْ أَهْلِ الطَّائِفِ قَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لَأَوْجَعْتُمَا، تَرَفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ.

٤٧١- حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ ابْنُ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ، أَخْبَرَهُ أَنَّهُ، تَقَاضَى ابْنُ أَبِي حَذْرَةَ دَيْنًا كَانَ لَهُ عَلَيْهِ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ، فَأَرْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ حَتَّى كَشَفَ سِنْفَ حُجْرَتِهِ وَنَادَى: ((كَعْبُ بْنُ مَالِكٍ)) فَقَالَ: ((يَا كَعْبُ!))

قَالَ: لَيْكَ يَا رَسُولَ اللَّهِ! فَأَشَارَ بِيَدِهِ أَنْ
ضَعَ الشَّطْرَ مِنْ دِينِكَ قَالَ كَعْبٌ قَدْ فَعَلْتُ
يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ: ((قُمْ
فَأَقِصِّهِ)). [راجع: ٤٥٧]

توضیح: طائف مکہ سے کچھ میل کے فاصلہ پر مشہور قصبہ ہے۔ پہلی روایت میں حضرت عمر فاروق رضی اللہ عنہ نے ان کو مسجد نبوی میں شور و غل کرنے پر چمڑکا اور بتلایا کہ تم لوگ باہر کے رہنے والے اور مسجد کے آداب سے ناواقف ہو اس لئے تم کو چھوڑ دیتا ہوں۔ کوئی مدینہ والا ایسی حرکت کرتا تو اسے بغیر سزا دیے نہ چھوڑتا۔ اس سے امام بخاری رحمہ اللہ نے ثابت فرمایا کہ فضول شور و غل کرنا آداب مسجد کے خلاف ہے۔ دوسری روایت سے آپ نے ثابت فرمایا کہ تعلیم رشد و ہدایت کے لئے اگر آواز بلند کی جائے تو یہ آداب مسجد کے خلاف نہیں ہے۔ جیسا کہ آپ ﷺ نے ان دونوں کو بلا کر ان کو نیک ہدایت فرمائی۔ اس حدیث سے یہ بھی معلوم ہوا کہ قرض خواہ مقروض کو جس قدر بھی رعایت دے سکتا ہے بشرطیکہ وہ مقروض ناوار ہی ہو تو یہ عین رضائے الہی کا وسیلہ ہے۔ قرآن کریم کی بھی یہی ہدایت ہے۔ مگر مقروض کا بھی فرض ہے کہ جہاں تک ہو سکے پورا قرض ادا کرے اس بوجھ سے اپنے آپ کو آزاد کرے۔

بَابُ الْحِلْقِ وَالْجُلُوسِ فِي الْمَسْجِدِ

باب: مسجد میں حلقہ باندھ کر بیٹھنا اور یوں ہی بیٹھنا

٤٧٢- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ مَا تَرَى فِي صَلَاةِ اللَّيْلِ قَالَ: ((مَتْنِي مَتْنِي، فَإِذَا خَشِيتُ أَحَدَكُمْ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْ تَرْتُ لَهُ مَا صَلَّيْتُ)) وَإِنَّهُ كَانَ يَقُولُ: اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَا، فَإِنَّ النَّبِيَّ ﷺ أَمَرَ بِهِ. [اطرافہ فی: ٤٧٣، ٩٩٠، ٩٩٣، ٩٩٥، ١١٣٧]

(٢٤٢) ہم سے مسدد بن مسرہد نے بیان کیا کہ کہا ہم سے بشر بن مفضل نے عبید اللہ بن عمر سے، انہوں نے نافع سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ ایک شخص نے نبی کریم ﷺ سے پوچھا (جبکہ) اس وقت آپ منبر پر تھے کہ رات کی نماز (یعنی تہجد) کس طرح پڑھنے کے لیے آپ فرماتے ہیں؟ آپ نے فرمایا: ”دو دو رکعت کر کے پڑھ اور جب صبح قریب ہونے لگے تو ایک رکعت پڑھ لے۔ یہ ایک رکعت اس ساری نماز کو طاق بنا دے گی۔“ اور آپ فرمایا کرتے تھے کہ رات کی آخری نماز کو طاق رکھا کرو کیونکہ نبی کریم ﷺ نے اس کا حکم دیا۔

٤٧٣- حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَجُلًا، جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ فَقَالَ: كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ: ((مَتْنِي مَتْنِي، فَإِذَا خَشِيتُ الصُّبْحَ فَأَوْ تَرْتُ بِوَاحِدَةٍ، تَوْتَرُهُ لَكَ مَا قَدْ صَلَّيْتُ)) وَقَالَ الْوَلِيدُ بْنُ

(٢٤٣) ہم سے ابوالنعمان محمد بن فضل نے بیان کیا کہ کہا ہم سے حماد بن زید نے، انہوں نے ایوب سختیانی سے، انہوں نے ابن عمر سے کہ ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ آپ ﷺ اس وقت خطبہ دے رہے تھے آنے والے نے پوچھا کہ رات کی نماز کس طرح پڑھی جائے؟ آپ نے فرمایا: ”دو دو رکعت پھر جب طلوع صبح صادق کا اندیشہ ہو تو ایک رکعت وتر کی پڑھ لے تاکہ تو نے جو نماز پڑھی ہے اسے یہ رکعت طاق بنا

دے۔“ امام بخاری رحمہ اللہ نے فرمایا کہ ولید بن کثیر نے کہا کہ مجھ سے عبد اللہ بن عبد اللہ عمری نے بیان کیا، عبد اللہ بن عمر رضی اللہ عنہما نے ان سے بیان کیا کہ ایک شخص نے نبی صلی اللہ علیہ وسلم کو آواز دی جبکہ آپ مسجد میں تشریف فرما تھے۔

(۴۷۴) ہم سے عبد اللہ بن یوسف نے بیان کیا کہا ہمیں امام مالک نے خبر دی اسحاق بن عبد اللہ بن ابی طلحہ کے واسطے سے کہ عقیل بن ابی طالب کے غلام ابو مرہ نے انہیں خبر دی ابو واقد لیثی حارث بن عوف صحابی کے واسطے سے، انہوں نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم مسجد میں تشریف رکھتے تھے کہ تین آدمی باہر سے آئے۔ دو تو رسول اللہ صلی اللہ علیہ وسلم کی مجلس میں حاضری کی غرض سے آگے بڑھے لیکن تیسرا چلا گیا۔ ان دو میں سے ایک نے درمیان میں خالی جگہ دیکھی، اور وہاں بیٹھ گیا۔ دوسرا شخص پیچھے بیٹھ گیا اور تیسرا تو واپس ہی جا رہا تھا۔ جب رسول اللہ صلی اللہ علیہ وسلم وعظ سے فارغ ہوئے تو آپ نے فرمایا: ”کیا میں تمہیں ان تینوں کے متعلق ایک بات نہ بتاؤں۔ ایک شخص تو اللہ کی طرف بڑھا اور اللہ نے اسے جگہ دی (یعنی پہلا شخص) رہا دوسرا تو اس نے (لوگوں میں گھسنے سے) شرم کی، اللہ نے بھی اس سے شرم کی، تیسرے نے منہ پھیر لیا۔ اس لیے اللہ نے بھی اس کی طرف سے منہ پھیر لیا۔“

باب: مسجد میں چت لیٹنا کیسا ہے؟

(۴۷۵) ہم سے عبد اللہ بن مسلمہ قعنبی نے بیان کیا امام مالک کے واسطے سے، انہوں نے ابن شہاب زہری سے، انہوں نے عباد بن تمیم سے، انہوں نے اپنے چچا (عبد اللہ بن زید بن عاصم مازنی رضی اللہ عنہ) سے کہ انہوں نے رسول اللہ صلی اللہ علیہ وسلم کو چت لیٹے ہوئے دیکھا۔ آپ اپنا ایک پاؤں دوسرے پر رکھے ہوئے تھے۔ ابن شہاب زہری سے مروی ہے، وہ سعید بن مسیب سے روایت کرتے ہیں کہ عمر اور عثمان رضی اللہ عنہما بھی اسی طرح لیٹتے تھے۔

كثير: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ أَنَّ رَجُلًا نَادَى النَّبِيَّ صلی اللہ علیہ وسلم وَهُوَ فِي الْمَسْجِدِ. [راجع: ۴۷۲]

۴۷۴- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مَرَّةَ، مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صلی اللہ علیہ وسلم فِي الْمَسْجِدِ فَأَقْبَلَ نَفَرٌ ثَلَاثَةٌ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صلی اللہ علیہ وسلم وَذَهَبَ وَاحِدٌ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةَ فِي الْحَلْفَةِ فَجَلَسَ، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الْآخَرُ فَادْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم قَالَ: ((أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ)). [راجع: ۶۶]

بَابُ الْإِسْتِلْقَاءِ فِي الْمَسْجِدِ

۴۷۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صلی اللہ علیہ وسلم مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَعَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ [قَالَ: كَانَ عُمَرُ وَعُثْمَانُ يَفْعَلَانِ ذَلِكَ]. [طرفه في: ۵۹۶۹، ۶۲۸۷] [مسلم: ۵۵۰۴، ۵۵۰۵] - أبو داود: ۴۸۶۶؛ ترمذي:

۲۷۶۵؛ نسائي: ۷۲۰

تشریح: چٹ لیٹ کر ایک پاؤں دوسرے پر رکھنے کی ممانعت بھی آئی ہے، اور اس حدیث میں ہے کہ نبی کریم ﷺ اور حضرت عمرو عثمان رضی اللہ عنہما بھی اس طرح لیٹا کرتے تھے۔ اس لئے کہا جائے گا کہ ممانعت اس صورت میں ہے جب شرمگاہ پر پردہ ہونے کا خطرہ ہو۔ کوئی شخص ستر پوشی کا پورا اہتمام کرتا ہے، پھر اس طرح چٹ لیٹ کر سونے میں مضائقہ نہیں ہے۔

باب: عام راستوں پر مسجد بنانا جب کہ کسی کو اس سے نقصان نہ پہنچے (جائز ہے)

بَابُ الْمَسْجِدِ يَكُونُ فِي الطَّرِيقِ مِنْ غَيْرِ ضَرَرٍ بِالنَّاسِ،

اور امام حسن (بصری) اور ابوب اور امام مالک رحمہ اللہ نے بھی یہی کہا ہے۔ (۴۷۶) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے عقیل کے واسطے سے بیان کیا، انہوں نے ابن شہاب زہری سے، انہوں نے کہا مجھے عروہ بن زبیر نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے بتلایا کہ میں نے جب سے ہوش سنبھالا تو اپنے ماں باپ کو مسلمان ہی پایا اور ہم پر کوئی دن ایسا نہیں گزر جس میں رسول اللہ ﷺ صبح و شام دن کے دونوں وقت ہمارے گھر تشریف نہ لائے ہوں۔ پھر ابو بکر رضی اللہ عنہ کی سمجھ میں ایک ترکیب آئی تو انہوں نے گھر کے سامنے ایک مسجد بنائی، وہ اس میں نماز پڑھتے اور قرآن مجید کی تلاوت کرتے۔ مشرکین کی عورتیں اور ان کے بچے وہاں تعجب سے سنتے اور کھڑے ہو جاتے اور آپ کی طرف دیکھتے رہتے۔ حضرت ابو بکر رضی اللہ عنہ بڑے رونے والے آدمی تھے۔ جب قرآن کریم پڑھتے تو آنسوؤں پر قابو نہ رہتا، قریش کے مشرک سردار اس صورت حال سے گھبرا گئے۔

فِيهِ وَبِهِ قَالَ الْحَسَنُ وَأَبُو بَرٍّ وَمَالِكٌ. ٤٧٦- حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَغْقِلْ أَبُورِي إِلَّا وَهَمًا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرْ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بِكُرَّةٍ وَعَشِيَّةٍ، ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَاثْنَتِي مَسْجِدًا بِفَنَاءِ دَارِهِ، فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَقِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ، وَأَبْنَاؤُهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَّاءً وَلَا يَمْلِكُ عَيْنِيهِ إِذَا قَرَأَ الْقُرْآنَ، فَأَفْرَعُ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ. [أطرافه في: ٢١٣٨، ٢٢٦٣، ٢٢٦٤، ٢٢٩٧، ٣٩٠٥، ٤٠٩٣، ٥٨٠٧، ٦٠٧٩]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ مسجد کا اپنی ملک میں بنانا جائز ہے اور غیر ملک میں منع ہے اور راستوں میں بھی مساجد بنانا درست ہے۔ بشرطیکہ چلنے والوں کو نقصان نہ ہو۔ بعض نے راہ میں مطلقاً ناجائز ہونے کا فتویٰ دیا ہے امام بخاری رحمہ اللہ اسی فتویٰ کی تردید فرما رہے ہیں۔

باب: بازار کی مسجد میں نماز پڑھنا

بَابُ الصَّلَاةِ فِي مَسْجِدِ

السُّوقِ

وَصَلَّى ابْنُ عَوْنٍ فِي مَسْجِدٍ فِي دَارٍ يُغْلَقُ اور عبد اللہ بن عون نے ایک ایسے گھر کی مسجد میں نماز پڑھی جس کے دروازے عام لوگوں پر بند کئے گئے تھے۔ عَلَيْهِمُ الْبَابُ.

(۴۷۷) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو معاویہ نے اعمش کے واسطے سے، انہوں نے ابو صالح (ذکوان) سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے، انہوں نے رسول اللہ ﷺ سے کہ آپ نے فرمایا: ”جماعت کے ساتھ نماز پڑھنے میں گھر کے اندر یا بازار (دکان وغیرہ) میں نماز پڑھنے سے پچیس گنا ثواب زیادہ ملتا ہے کیونکہ جب کوئی شخص تم میں سے وضو کرے اور اس کے آداب کا لحاظ رکھے پھر مسجد میں صرف نماز کی غرض سے آئے تو اس کے ہر قدم پر اللہ تعالیٰ ایک درجہ اس کا بلند کرتا ہے اور ایک گناہ اس سے معاف کرتا ہے۔ اس طرح وہ مسجد کے اندر آئے گا۔ مسجد میں آنے کے بعد جب تک نماز کے انتظار میں رہے گا۔ اسے نماز ہی کی حالت میں شمار کیا جائے گا۔ اور جب تک اس جگہ بیٹھا رہے جہاں اس نے نماز پڑھی ہے تو فرشتے اس کے لیے رحمت الہی کی دعائیں کرتے ہیں کہ اے اللہ! اس کو بخش دے، اے اللہ! اس پر رحم کر۔ جب تک کہ رتج خارج کر کے (وہ فرشتوں کو) تکلیف نہ دے۔“

۴۷۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((صَلَاةُ الْجَمِيعِ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاةٍ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنْ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَأَتَى الْمَسْجِدَ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهَا بِهَا خَطِيئَةً، حَتَّى يَدْخُلَ الْمَسْجِدَ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ تَحْسِبُهُ، وَتُصَلِّي الْمَلَائِكَةُ عَلَيْهِ مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُؤْذِ يُحْدِثْ فِيهِ)). [راجع: ۱۷۶] [مسلم: ۱۵۰۶]

ابوداؤد: ۵۵۹؛ ابن ماجہ: ۷۸۶

تشریح: بازار کی مسجد میں نماز پچیس درجہ زیادہ فضیلت رکھتی ہے گھر کی نماز سے، اسی سے ترجمہ باب لکھتا ہے کیونکہ جب بازار میں اکیلے نماز پڑھنی جائز ہوئی تو جماعت سے بطریق اولیٰ جائز ہوگی خصوصاً بازار کی مسجدوں میں اور آج کل تو شہروں میں بے شمار بازار ہیں جن میں بڑی بڑی شاندار مساجد ہیں۔ امام بخاری رحمہ اللہ نے ان سب کی فضیلت پر اشارہ فرمایا۔ جزاء اللہ خیر الجزاء۔

باب: مسجد وغیرہ میں ایک ہاتھ کی انگلیاں دوسرے

ہاتھ کی انگلیوں میں داخل کر کے چینی کرنا درست ہے

(۴۷۸، ۴۷۹) ہم سے حامد بن عمر نے بشر بن مفضل کے واسطے سے بیان کیا، کہا ہم سے عاصم بن محمد نے، کہا ہم سے واقد بن محمد نے اپنے باپ محمد بن زید کے واسطے سے، انہوں نے عبداللہ بن عمر یا عبداللہ بن عمرو بن عاص رضی اللہ عنہ سے کہ نبی کریم ﷺ نے اپنی انگلیوں کو ایک دوسرے میں داخل کیا۔

(۴۸۰) اور عاصم بن علی نے کہا، ہم سے عاصم بن محمد نے بیان کیا کہ میں نے اس حدیث کو اپنے باپ محمد بن زید سے سنا۔ لیکن مجھے حدیث یاد نہیں رہی تھی۔ تو میرے بھائی واقد نے اس کو درستی سے اپنے باپ سے روایت کر کے مجھے بتایا۔ وہ کہتے تھے کہ عبداللہ بن عمرو بن عاص رضی اللہ عنہ سے رسول

بَابُ تَشْبِيكِ الْأَصَابِعِ فِي الْمَسْجِدِ وَغَيْرِهِ

۴۷۸، ۴۷۹۔ حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ بَشَرَ، حَدَّثَنَا عَاصِمٌ، حَدَّثَنَا وَاقِدٌ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، أَوْ ابْنِ عُمَرَ، قَالَ: شَبَكَ النَّبِيُّ ﷺ أَصَابِعَهُ. [طرفہ فی: ۴۸۰]

۴۸۰۔ وَقَالَ عَاصِمٌ بْنُ عَلِيٍّ: حَدَّثَنَا عَاصِمُ ابْنُ مُحَمَّدٍ، قَالَ سَمِعْتُ هَذَا الْحَدِيثَ، مِنْ أَبِي [فَلَمْ أَحْفَظْهُ]، فَقَوْمَهُ لِي وَاقِدٌ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِي وَهُوَ يَقُولُ: قَالَ

عَبْدُ اللَّهِ بْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، كَيْفَ بَلَكَ إِذَا بَقِيتَ فِيْ لُغُوْلٍ مِّسْ رَهْ جَاؤْگے۔ اِسْ طَرَحْ (یعنی آپ نے) ایک ہاتھ کی انگلیاں حُثَالَةً مِّنَ النَّاسِ)) بِهَذَا. [راجع: ۴۷۹]

دوسرے ہاتھ میں کر کے دکھائیں۔

تشریح: آپ نے ہاتھوں کو چنبی کرنے سے اس لئے روکا کہ یہ ایک لغو حرکت ہے۔ لیکن اگر کسی صحیح مقصد کے پیش نظر ایسا کبھی کیا جائے تو کوئی حرج نہیں ہے جیسا کہ اس حدیث میں ذکر ہے کہ نبی کریم ﷺ نے اپنے مقصد کی وضاحت کے لئے ہاتھوں کو چنبی کر کے دکھلایا۔ اس حدیث میں آگے یوں ہے کہ نہ ان کے اقرار کا اعتبار ہوگا۔ نہ ان میں امانت داری ہوگی۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ عاصم بن علی کی دوسری روایت جو امام بخاری رحمہ اللہ نے متعلقاً بیان کی اس کو ابراہیم حری نے غریب الحدیث میں وصل کیا ہے، باب کے انعقاد سے امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ تشبیہ کی کراہیت کے بارے میں جو احادیث وارد ہوئی ہیں وہ ثابت نہیں ہیں بعض نے ممانعت کو حالت نماز پر محمول کیا ہے۔

۴۸۱۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبَيْتَانِ، يَشُدُّ بَعْضُهُ بَعْضًا)) وَشَبَكَ أَصَابِعَهُ. [طرفاه فی: ۲۴۴۶، ۲۶۰۲۶] [مسلم: ۶۵۸۵]

۴۸۱۔ ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے سفیان ثوری نے ابو بردہ بن عبد اللہ بن ابی بردہ سے، انہوں نے اپنے دادا (ابو بردہ) سے، انہوں نے ابو موسیٰ اشعری رضی اللہ عنہ سے۔ انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”ایک مومن دوسرے مومن کے لیے عمارت کی طرح ہے کہ اس کا ایک حصہ دوسرے حصہ کو قوت پہنچاتا ہے۔“ اور آپ ﷺ نے ایک ہاتھ کی انگلیوں کو دوسرے ہاتھ کی انگلیوں میں داخل کیا۔

ترمذی: ۱۹۲۸؛ نسائی: ۲۵۵۹]

تشریح: نبی کریم ﷺ نے مسلمان کو باہمی طور پر شریعہ و شکر رہنے کی مثال بیان فرمائی اور ہاتھوں کو چنبی کر کے بتلایا کہ مسلمان بھی باہمی طور پر ایسے ہی ملے جلے رہتے ہیں، جس طرح عمارت کے پتھر ایک دوسرے کو تھامے رہتے ہیں۔ ایسے ہی مسلمانوں کو بھی ایک دوسرے کا قوت بازو ہونا چاہیے۔ ایک مسلمان پر کہیں ظلم ہو تو سارے مسلمانوں کو اس کی امداد کے لئے اٹھنا چاہیے۔ کاش! امت مسلمہ اپنے پیارے رسول مقبول ﷺ کی اس پیاری نصیحت کو یاد رکھتی تو آج یہ تباہ کن حالات نہ دیکھنے پڑتے۔

۴۸۲۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا ابْنُ شُمَيْلٍ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ۔ قَالَ ابْنُ سِيرِينَ: قَدْ سَمَّاهَا أَبُو هُرَيْرَةَ وَلَكِنْ نَسِيتُ أَنَا. قَالَ: فَصَلَّى بِنَا رَكَعَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشْبَةِ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا، كَأَنَّهُ غَضَبَانٌ، وَوَضَعَ يَدَهُ الْيَمْنَى عَلَى الْيُسْرَى، وَشَبَكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ الْأَيْمَنَ

۴۸۲۔ ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے نصر بن شمیل نے، انہوں نے کہا ہمیں عبد اللہ بن عون نے خبر دی، انہوں نے محمد بن سیرین سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے، انہوں نے کہا کہ رسول کریم ﷺ نے ہمیں دوپہر کے بعد کی دو نمازوں میں سے کوئی نماز پڑھائی۔ (ظہر یا عصر کی) ابن سیرین نے کہا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے اس کا نام تو لیا تھا۔ لیکن میں بھول گیا۔ حضرت ابو ہریرہ رضی اللہ عنہ نے بتلایا کہ آپ نے ہمیں دو رکعت نماز پڑھا کہ سلام پھیر دیا۔ اس کے بعد ایک لکڑی کی لاٹھی سے جو مسجد میں رکھی ہوئی تھی آپ ﷺ ٹیک لگا کر کھڑے ہو گئے۔ ایسا معلوم ہوتا تھا کہ جیسے آپ بہت ہی خفا ہوں۔ اور آپ نے اپنے

داہیں ہاتھ کو بائیں ہاتھ پر رکھا۔ اور ان کی انگلیوں کو ایک دوسرے میں داخل کیا۔ اور آپ نے اپنے دائیں رخسار مبارک کو بائیں ہاتھ کی ہتھیلی سے سہارا دیا۔ جو لوگ نماز پڑھ کر جلدی نکل جایا کرتے تھے وہ مسجد کے دروازوں سے پار ہو گئے۔ پھر لوگ کہنے لگے کہ کیا نماز کم کر دی گئی ہے۔ حاضرین میں ابو بکر اور عمر (رضی اللہ عنہما) بھی موجود تھے۔ لیکن انہیں بھی آپ سے بولنے کی ہمت نہ ہوئی۔ انہیں میں ایک شخص تھے جن کے ہاتھ لمبے تھے اور انہیں ذوالیدین کہا جاتا تھا۔ انہوں نے پوچھا یا رسول اللہ! کیا آپ ﷺ بھول گئے یا نماز کم کر دی گئی ہے، آپ نے فرمایا کہ ”نہ میں بھولا ہوں اور نہ نماز میں کوئی کمی ہوئی ہے۔ پھر آپ ﷺ نے لوگوں سے پوچھا: ”کیا ذوالیدین صحیح کہہ رہے ہیں؟“ حاضرین بولے کہ جی ہاں! یہ سن کر آپ آگے بڑھے اور باقی رکعتیں پڑھیں۔ پھر سلام پھیرا پھر تکبیر کہی اور سہو کا سجدہ کیا۔ معمول کے مطابق یا اس سے بھی لمبا سجدہ کیا۔ پھر سر اٹھایا اور تکبیر کہی۔ پھر تکبیر کہی اور دوسرا سجدہ کیا۔ معمول کے مطابق یا اس سے بھی طویل پھر سر اٹھایا اور تکبیر کہی، لوگوں نے بار بار ابن سیرین سے پوچھا کہ کیا پھر سلام پھیرا تو وہ جواب دیتے کہ مجھے خبر دی گئی ہے کہ عمران بن حصین کہتے تھے کہ پھر سلام پھیرا۔

[۱۲۱۴]

تشریح: یہ حدیث ”حدیث ذوالیدین“ کے نام سے مشہور ہے۔ ایک بزرگ صحابی خرباق رضی اللہ عنہ نامی کے ہاتھ لمبے تھے۔ اس لئے ان کو ذوالیدین کہا جاتا تھا۔ اس حدیث سے ثابت ہوا کہ سہو بات کر لینے سے یا مسجد سے نکل جانے سے یا نماز کی جگہ سے چلے جانے سے نماز فاسد نہیں ہوتی۔ یہاں بھی نبی کریم ﷺ کا ہاتھوں کی انگلیوں کو فنجی کرنا مذکور ہے جس سے اس حالت کا جواز مسجد اور غیر مسجد میں ثابت ہوا۔ یہی امام بخاری رحمہ اللہ کا مقصد ہے۔ باقی مباحث متعلق حدیث ہذا اپنے مقامات پر آئیں گی۔

باب: ان مساجد کا بیان جو مدینہ کے راستے میں واقع ہیں اور وہ جگہیں جہاں رسول اللہ ﷺ نے نماز ادا فرمائی ہے

(۴۸۳) ہم سے محمد بن ابی بکر مقدمی نے بیان کیا کہا ہم سے فضیل بن سلیمان نے، کہا ہم سے موسیٰ بن عقبہ نے، کہا میں نے سالم بن عبد اللہ بن عمر رضی اللہ عنہما کو دیکھا کہ وہ (مدینہ سے مکہ تک) راستے میں کئی جگہوں کو ڈھونڈ کر وہاں نماز پڑھتے اور کہتے کہ ان کے باپ حضرت عبد اللہ بن عمر رضی اللہ عنہما بھی

عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَخَرَجَتْ السَّرْعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: قَصُرَتْ الصَّلَاةُ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَاهُ أَنْ يَكْلَمَاهُ، وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ يُقَالُ لَهُ: ذُو الْيَدَيْنِ قَالَ: يَا رَسُولَ اللَّهِ! أَنْسَيْتَ أَمْ قَصُرَتْ الصَّلَاةُ؟ قَالَ: ((لَمْ أَنْسَ، وَلَمْ تُقْصَرْ)) فَقَالُوا: ((أَكْمَا يَقُولُ ذُو الْيَدَيْنِ؟)) فَقَالُوا: نَعَمْ فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، فَرِيْمَا سَأَلُوهُ: ثُمَّ سَلَّمَ؟ فَيَقُولُ ثَبُتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ. [إطرافه في: ۷۱۴، ۷۱۵، ۱۲۲۷، ۱۲۲۸، ۱۲۲۹، ۶۰۵۱، ۷۲۵۰] [ابوداود: ۱۱۰۱۱، نسائي: ۱۲۲۳، ابن ماجه: ۱۲۱۴]

بَابُ الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبِيُّ ﷺ

۴۸۳- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقِبَةَ قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَتَحَرَّى أَمَاكِنَ مِنَ الطَّرِيقِ فَيُصَلِّي

فِيهَا، وَيُحَدِّثُ أَنَّ أَبَاهُ كَانَ يُصَلِّي فِيهَا،
وَأَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ.
قَالَ: وَحَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ
يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ، وَسَأَلْتُ سَالِمًا فَلَا
أَعْلَمُهُ إِلَّا وَافَقَ نَافِعًا فِي الْأَمْكِنَةِ كُلِّهَا إِلَّا
أَنَّهُمَا اخْتَلَفَا فِي مَسْجِدِ بَشْرِ الرَّوْحَاءِ.

ان مقامات پر نماز پڑھا کرتے تھے۔ اور انہوں نے رسول اللہ ﷺ کو ان
مقامات پر نماز پڑھتے ہوئے دیکھا ہے۔ اور موسیٰ بن عقبہ نے کہا کہ مجھ
سے نافع نے ابن عمر رضی اللہ عنہما کے متعلق بیان کیا کہ وہ ان مقامات پر نماز پڑھا
کرتے تھے۔ اور میں نے سالم سے پوچھا تو مجھے خوب یاد ہے کہ انہوں نے
بھی نافع کے بیان کے مطابق ہی تمام مقامات کا ذکر کیا۔ فقط مقام شرف
روحاء کی مسجد کے متعلق دونوں نے اختلاف کیا۔

[اطرافہ فی: ۱۵۳۵، ۲۳۳۶، ۷۳۴۵]

تشریح: شرف الروحاء مدینہ سے (۳۰ یا ۳۱) میل کے فاصلہ پر ایک مقام ہے جس کے بارے میں نبی کریم ﷺ نے فرمایا کہ اس جگہ ستر نیوں نے
عبادت الہی کی ہے اور یہاں سے حضرت موسیٰ علیہ السلام حج یا عمرے کی نیت سے گزرے تھے۔ عبداللہ بن عمر رضی اللہ عنہما سنت رسول کے پیش نظر اس جگہ پر نماز
پڑھا کرتے تھے اور حضرت عمر رضی اللہ عنہ نے ایسے تاریخی مقامات کو ڈھونڈنے سے اس لئے منع کیا کہ ایسا نہ ہو آگے چل کر لوگ اس کو ضروری سمجھ لیں۔ حافظ
ابن حجر رحمہ اللہ فرماتے ہیں کہ حضرت عمر رضی اللہ عنہ کی مراد یہ تھی کہ خالی اس قسم کے آثار کی زیارت کرنا بغیر نماز کی نیت کے بے فائدہ ہے اور عثمان کی حدیث
اور برگرز چکی ہے انہوں نے نبی کریم ﷺ سے درخواست کی تھی کہ آپ میرے گھر میں کسی جگہ نماز پڑھ دیجئے تاکہ میں اس کو نماز کی جگہ بنا لوں۔
نبی کریم ﷺ نے ان کی درخواست کو منظور فرمایا تھا۔ اس سے معلوم ہوا کہ صالحین کے آثار سے بایں طور برکت لینا درست ہے، خاص طور پر
رسول کریم ﷺ کا ہر قول و ہر فعل و ہر نقش قدم ہمارے لئے سرمایہ برکت و سعادت ہیں۔ مگر اس بارے میں جو افراط و تفریط سے کام لیا گیا ہے وہ بھی
حد درجہ قابل مذمت ہے۔ مثلاً صاحب انوار الباری (دیوبندی) نے اپنی کتاب مذکور جلد ۵ ص ۱۵۷ پر ایک جگہ امام ابوحنیفہ رحمہ اللہ کی طرف منسوب کیا
ہے کہ وہ آپ ﷺ کے پیٹھاب اور تمام فضائل کو بھی ظاہر کہتے ہیں۔ ہم سمجھتے ہیں کہ امام ابوحنیفہ رحمہ اللہ جیسے فقہا ایسا نہیں کہہ سکتے مگر یہی وہ غلو ہے جو
تبرکات انبیاء کے نام پر کیا گیا ہے، اللہ تعالیٰ ہم کو افراط و تفریط سے بچائے۔ آمین

۴۸۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ،
قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ
ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
يَنْزِلُ بِذِي الْحُلَيْفَةِ حِينَ يَغْتَمِرُ، وَفِي حَجَّتِهِ
حِينَ حَجَّ، تَحْتَ سَمَرَةٍ فِي مَوْضِعِ الْمَسْجِدِ
الَّذِي بِذِي الْحُلَيْفَةِ، وَكَانَ إِذَا رَجَعَ مِنْ
غَزْوَةٍ وَكَانَ فِي تِلْكَ الطَّرِيقِ أَوْ حَجَّ أَوْ عُمَرَةَ
هَبَطَ بَطْنٌ وَادٍ، فَإِذَا ظَهَرَ مِنْ بَطْنٍ وَادٍ أَنَاخَ
بِالْبَطْحَاءِ الَّتِي عَلَى شَفِيرِ الْوَادِي الشَّرْقِيَّةِ،
فَعَرَسَ ثُمَّ حَتَّى يُضْبِحَ، لَيْسَ عِنْدَ الْمَسْجِدِ

(۲۸۴) ہم سے ابراہیم بن منذر حزامی نے بیان کیا، کہا ہم سے انس بن
عیاض نے، کہا ہم سے موسیٰ بن عقبہ نے نافع سے، ان کو عبداللہ بن عمر رضی اللہ عنہما
نے خبر دی کہ رسول اللہ ﷺ جب عمرہ کے قصد سے تشریف لے گئے اور
حجۃ الوداع کے موقع پر جب حج کے لیے نکلے تو آپ نے ذوالحلیفہ میں
قیام فرمایا۔ ذوالحلیفہ کی مسجد کے قریب آپ ایک ببول کے درخت کے
نیچے اترے۔ اور جب آپ کسی جہاد سے واپس ہوتے اور راستہ ذوالحلیفہ
سے ہو کر گزرتا یا حج یا عمرہ سے واپسی ہوتی تو آپ وادی عتیق کے نشیبی علاقہ
میں اترتے، پھر جب وادی کے نشیب سے اوپر چڑھتے تو وادی کے بالائی
کنارے کے اس مشرقی حصہ پر پڑا ہوتا جہاں کنکریوں اور ریت کا کشادہ
نالا ہے۔ (یعنی بطحاء میں) یہاں آپ رات کو صبح تک آرام فرماتے۔ یہ
مقام اس مسجد کے قریب نہیں ہے جو پتھروں کی بنی ہے، آپ اس ٹیلے پر بھی

نہیں ہوتے جس پر مسجد بنی ہوئی ہے۔ وہاں ایک گہرا نالہ تھا عبد اللہ بن عمر رضی اللہ عنہما وہیں نماز پڑھتے۔ اس کے نشیب میں ریت کے ٹیلے تھے۔ اور رسول اللہ صلی اللہ علیہ وسلم وہاں نماز پڑھا کرتے تھے۔ کنکریوں اور ریت کے کشادہ نالہ کی طرف سے سیلاب نے آ کر اس جگہ کے آثار و نشانات کو پاٹ دیا ہے، جہاں حضرت عبد اللہ بن عمر رضی اللہ عنہما نماز پڑھا کرتے تھے۔

الَّذِي بِجَنَارَةٍ، وَلَا عَلَى الْأَكْمَةِ الَّتِي عَلَيْهَا الْمَسْجِدُ، كَانَ ثُمَّ خَلِيجٌ يُصَلِّي عَبْدُ اللَّهِ عِنْدَهُ، فِي بَطْنِهِ كُنْتُ كَانَ رَسُولُ اللَّهِ ﷺ ثُمَّ يُصَلِّي، فَدَحَا فِيهِ السَّيْلُ بِالْطَّحَاءِ حَتَّى دَفَنَ ذَلِكَ الْمَكَانَ الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ. [اطرافه في: ١٥٣٢، ١٥٣٣، ١٧٩٩]

[نسائي: ٢٨٦٢]

(۴۸۵) اور عبد اللہ بن عمر رضی اللہ عنہما نے نافع سے یہ بھی بیان کیا کہ نبی صلی اللہ علیہ وسلم نے اس جگہ نماز پڑھی جہاں اب شرفِ روحاء کی مسجد کے قریب ایک چھوٹی مسجد ہے، عبد اللہ بن عمر رضی اللہ عنہما اس جگہ کی نشاندہی کرتے تھے جہاں نبی کریم صلی اللہ علیہ وسلم نے نماز پڑھی تھی۔ کہتے تھے کہ یہاں تمہارے دائیں طرف جب تم مسجد میں (قبلہ رو ہو کر) نماز پڑھنے کے لیے کھڑے ہوتے ہو۔ جب تم (مدینہ سے) مکہ جاؤ تو یہ چھوٹی سی مسجد راستے کے دائیں جانب پڑتی ہے۔ اس کے اور بڑی مسجد کے درمیان ایک پتھر کی مار کا فاصلہ ہے یا اس سے کچھ کم زیادہ۔

٤٨٥- وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى حَيْثُ الْمَسْجِدِ الصَّغِيرُ الَّذِي دُونَ الْمَسْجِدِ الَّذِي بِشَرْفِ الرُّوحَاءِ، وَقَدْ كَانَ عَبْدُ اللَّهِ يُعْلِمُ الْمَكَانَ الَّذِي كَانَ صَلَّى فِيهِ النَّبِيُّ ﷺ يَقُولُ ثُمَّ عَنْ يَمِينِكَ حِينَ تَقُومُ فِي الْمَسْجِدِ تُصَلِّي، وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الَّتِي مَنَى، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، بَيْنَهُ وَبَيْنَ الْمَسْجِدِ الْأَكْبَرِ رَمِيَّةٌ بِحَجَرٍ أَوْ نَحْوِ ذَلِكَ.

(۴۸۶) اور عبد اللہ بن عمر رضی اللہ عنہما اس چھوٹی پہاڑی کی طرف نماز پڑھتے جو روحاء کے آخر کنارے پر ہے اور یہ پہاڑی وہاں ختم ہوتی ہے جہاں راستے کا کنارہ ہے۔ اس مسجد کے قریب جو اس کے اور روحاء کے آخری حصے کے بیچ میں ہے مکہ کو جاتے ہوئے۔ اب وہاں ایک مسجد بن گئی ہے۔ عبد اللہ بن عمر رضی اللہ عنہما اس مسجد میں نماز نہیں پڑھتے تھے بلکہ اس کو اپنے بائیں طرف مقابل میں چھوڑ دیتے تھے اور آگے بڑھ کر خود پہاڑی عرقِ الظہیر کی طرف نماز پڑھتے تھے۔ عبد اللہ بن عمر رضی اللہ عنہما جب روحاء سے چلتے تو ظہر کی نماز اس وقت تک نہ پڑھتے جب تک اس مقام پر نہ پہنچ جاتے۔ جب یہاں آ جاتے تو ظہر پڑھتے، اور اگر مکہ سے آتے ہوئے صبح صادق سے تھوڑی دیر پہلے یا سحر کے آخر میں وہاں سے گزرتے تو صبح کی نماز تک وہیں آرام کرتے اور فجر کی نماز پڑھتے۔

٤٨٦- وَأَنَّ ابْنَ عُمَرَ كَانَ يُصَلِّي إِلَى الْعِرْقِ الَّذِي عِنْدَ مُنْصَرَفِ الرُّوحَاءِ، وَذَلِكَ الْعِرْقُ إِنْتَهَى طَرَفُهُ عَلَى حَافَةِ الطَّرِيقِ، دُونَ الْمَسْجِدِ الَّذِي بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ وَقَدْ ابْتَنَيْتَ ثُمَّ مَسْجِدًا، فَلَمْ يَكُنْ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ، وَيُصَلِّي أَمَامَهُ إِلَى الْعِرْقِ نَفْسِهِ، وَكَانَ عَبْدُ اللَّهِ بِرُوحٍ مِنَ الرُّوحَاءِ، فَلَا يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ الْمَكَانَ فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ فَإِنَّ مَرَّ بِهِ قَبْلَ الصُّبْحِ

بِسَاعَةٍ أَوْ مِنْ آخِرِ السَّحْرِ عَرَسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ.

(۲۸۷) اور عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ راستے کے دائیں طرف مقابل میں ایک گھنے درخت کے نیچے وسیع اور نرم علاقہ میں قیام فرماتے جو قریہ رومیہ کے قریب ہے۔ پھر آپ اس ٹیلہ سے جو رومیہ کے راستے سے تقریباً دو میل کے فاصلے پر ہے چلتے تھے۔ اب اس درخت کا اوپر کا حصہ ٹوٹ گیا ہے۔ اور درمیان میں سے دوہرا ہو کر جڑ پر کھڑا ہے۔ اس کی جڑیں ریت کے بہت سے ٹیلے ہیں۔

۴۸۷۔ وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ تَحْتَ سَرَحَةٍ ضَخْمَةٍ دُونَ الرُّوَيْثَةِ عَنْ يَمِينِ الطَّرِيقِ، وَوَجَاهُ الطَّرِيقِ فِي مَكَانٍ بَطْحٍ سَهْلٍ، حَتَّى يُفْضِيَ مِنْ أَكْمَةِ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِمِثْلَيْنِ، وَقَدْ انْكَسَرَ أَغْلَاهَا، فَانْتَشَى فِي جَوْفِهَا، وَهِيَ قَائِمَةٌ عَلَى سَاقٍ، وَفِي سَاقِهَا كُتُبٌ كَثِيرَةٌ.

(۲۸۸) اور عبد اللہ بن عمر رضی اللہ عنہما نے نافع سے یہ بیان کیا کہ نبی کریم ﷺ قریہ عرج کے قریب اس نالے کے کنارے نماز پڑھی جو پہاڑ کی طرف جاتے ہوئے پڑتا ہے۔ اس مسجد کے پاس دو یا تین قبریں ہیں، ان قبروں پر اوپر تلے پتھر رکھے ہوئے ہیں، راستے کے دائیں جانب ان بڑے پتھروں کے پاس جو راستے میں ہیں۔ ان کے درمیان میں ہو کر نماز پڑھی، عبد اللہ بن عمر رضی اللہ عنہما قریہ عرج سے سورج ڈھلنے کے بعد چلتے اور ظہر اسی مسجد میں آ کر پڑھا کرتے تھے۔

۴۸۸۔ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى فِي طَرَفٍ تَلَعَةٍ مِنْ وَرَاءِ الْعَرَجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ عِنْدَ ذَلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلَاثَةٍ عَلَى الْقُبُورِ رَضَمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ، عِنْدَ سَلَمَاتِ الطَّرِيقِ، بَيْنَ أُولَئِكَ السَّلَمَاتِ كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الْعَرَجِ بَعْدَ أَنْ تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ، فَيُصَلِّي الظُّهَرَ فِي ذَلِكَ الْمَسْجِدِ.

(۲۸۹) اور عبد اللہ بن عمر رضی اللہ عنہما نے نافع سے بیان کیا کہ رسول اللہ ﷺ نے راستے کے بائیں طرف ان گھنے درختوں کے پاس قیام فرمایا جو ہرشی پہاڑ کے نزدیک نشیب میں ہیں۔ یہ ڈھلوان جگہ ہرشی کے ایک کنارے سے ملتی ہوئی ہے۔ یہاں سے عام راستہ تک پہنچنے کے لیے تیر کی مار کا فاصلہ ہے۔ عبد اللہ بن عمر رضی اللہ عنہما اس بڑے درخت کی طرف نماز پڑھتے تھے جو ان تمام درختوں میں راستے سے سب سے زیادہ نزدیک ہے اور سب سے لمبا درخت بھی یہی ہے۔

۴۸۹۔ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ عِنْدَ سَرَحاتٍ عَنْ يَسَارِ الطَّرِيقِ، فِي مَسِيلٍ دُونَ هَرَشَى، ذَلِكَ الْمَسِيلُ لَا صِقَ بِكِرَاعِ هَرَشَى، بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غُلُوقِ، وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي إِلَى سَرَحَةٍ، هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ وَهِيَ أَطْوَلُهُنَّ.

(۲۹۰) اور عبد اللہ بن عمر رضی اللہ عنہما نے نافع سے بیان کیا کہ نبی کریم ﷺ اس نالے میں اترا کرتے تھے جو وادی مر الظہران کے نشیب میں ہے۔ مدینہ کے مقابل جب کہ مقام صفراوات سے اترا جائے۔ نبی کریم ﷺ اس

۴۹۰۔ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ فِي الْمَسِيلِ الَّذِي فِي أَذْنَى مَرِّ الظُّهْرَانِ، قِبَلَ الْمَدِينَةِ حِينَ تَهْبِطُ

ڈھلوان کے بالکل نشیب میں قیام کرتے تھے۔ یہ راستے کے بائیں جانب پڑتا ہے جب کوئی شخص مکہ جا رہا ہو (جس کو اب طعن مرو کہتے ہیں) راستے اور رسول اللہ ﷺ کی منزل کے درمیان صرف ایک پتھر کی مار کا فاصلہ ہوتا۔

(۴۹۱) اور عبد اللہ بن عمر رضی اللہ عنہما نے نافع سے بیان کیا کہ نبی کریم ﷺ مقام ذی طوی میں قیام فرماتے اور رات یہیں گزارا کرتے تھے۔ اور صبح ہوتی تو نماز فجر یہیں پڑھتے۔ مکہ جاتے ہوئے۔ یہاں نبی کریم ﷺ کے نماز پڑھنے کی جگہ ایک بڑے سے ٹیلے پر تھی۔ اس مسجد میں نہیں جواب وہاں بنی ہوئی ہے بلکہ اس سے نیچے ایک بڑا ٹیلا تھا۔

مِنَ الصَّفَرَاوَاتِ يَنْزِلُ فِي بَطْنِ ذَلِكَ الْمَسِيلِ عَنْ يَسَارِ الطَّرِيقِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الطَّرِيقِ إِلَّا رَمِيَّةٌ بِحَجَرٍ.

۴۹۱۔ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ بِذِي طَوًى وَيَبْنِي حَتَّى يُضْضِعَ، يُصَلِّي الصُّبْحَ حِينَ يَفْدُمُ مَكَّةَ، وَمُصَلَّى رَسُولِ اللَّهِ ﷺ ذَلِكَ عَلَى أَكْمَةِ غَلِظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بَنَى ثُمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكْمَةِ غَلِظَةٍ. [طرفاء فی: ۱۷۶۷، ۱۷۶۹]

(۴۹۲) اور عبد اللہ بن عمر رضی اللہ عنہما نے حضرت نافع سے بیان کیا کہ نبی کریم ﷺ نے اس پہار کے دونوں کونوں کا رخ کیا جو اس کے اور جبل طویل کے درمیان کعبہ کی سمت ہیں۔ آپ اس مسجد کو جواب وہاں تعمیر ہوئی ہے اپنی بائیں طرف کر لیتے ٹیلے کے کنارے۔ اور نبی کریم ﷺ کے نماز پڑھنے کی جگہ اس سے نیچے سیاہ ٹیلے پر تھی، ٹیلے سے تقریباً دس ہاتھ چھوڑ کر پہاڑ کی دونوں گھاٹیوں کی طرف رخ کر کے نماز پڑھتے جو تمہارے اور کعبہ کے درمیان ہے۔

۴۹۲۔ وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ اسْتَقْبَلَ فُرْضَتِي الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ، فَجَعَلَ الْمَسْجِدَ الَّذِي بَنَى ثُمَّ يَسَارَ الْمَسْجِدِ بِطَرَفِ الْأَكْمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسْفَلَ مِنْهُ عَلَى الْأَكْمَةِ السَّوْدَاءِ، تَدْعُ مِنَ الْأَكْمَةِ عَشْرَةَ أَذْرُعَ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ. [مسلم: ۱۱۱۵]

تفسیر: امام قسطلانی رحمہ اللہ شارح بخاری لکھتے ہیں کہ ان مقامات میں حضرت عبد اللہ بن عمر رضی اللہ عنہما کا نماز پڑھنا تبرک حاصل کرنے کے لئے تھا اور یہ اس کے خلاف نہیں جو حضرت عمر رضی اللہ عنہ سے مروی ہے کیونکہ حضرت عمر رضی اللہ عنہ نے اس حال میں اس کو مکہ رو کر کھاج کوئی واجب اور ضروری سمجھ کر ایسا کرے یہاں جن جن مقامات کی مساجد کا ذکر ہے ان میں سے اکثر اب ناپید ہو چکی ہیں۔ چند باقی ہیں۔ ذوالحلیفہ ایک مشہور مقام ہے جہاں سے اہل مدینہ احرام باندھا کرتے ہیں۔ بلحاظ جگہ جہاں پانی کا بہاؤ ہے اور وہاں باریک باریک کنکریاں ہیں۔ روشہ مدینہ سے سترہ فرسخ کے فاصلہ پر ایک گاؤں کا نام ہے۔ یہاں سے عرب نامی گاؤں تیرہ چودہ میل پڑتا ہے۔ ہضہ بھی مدینہ کے راستے میں ایک پہاڑ ہے جو زمین پر پھیلا ہوا ہے ہر شی جھ کے قریب مدینہ اور شام کے راستوں میں ایک پہاڑ کا نام ہے۔ مر الظہر ان ایک مشہور مقام ہے۔ صفر اوات وہ ندی نالے اور پہاڑ جو مر الظہر ان کے بعد آتے ہیں۔

اس حدیث میں نو حدیثیں مذکور ہیں۔ ان کو حسن بن سفیان نے متفرق طور پر اپنی مسند میں نکالا ہے۔ مگر تیسری کو نہیں نکالا۔ اور مسلم نے آخری حدیث کو کتاب الحج میں نکالا ہے۔ اب ان مساجد کا پتہ نہیں چلتا نہ وہ درخت اور نشانات باقی ہیں۔ خود مدینہ منورہ میں نبی کریم ﷺ نے جن جن

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

دائماً صفة و تقدیرہ الی شیء غیر جدار و هو اعم من ان یکون عصا او غیر ذلك۔“

یعنی امام شافعی رحمہ اللہ نے کہا کہ آپ صلی اللہ علیہ وسلم بغیر سترہ کے نماز پڑھ رہے تھے۔ اس صورت میں حدیث اور باب میں کوئی مطابقت نہیں۔ اسی لئے اس حدیث پر امام بیہقی رحمہ اللہ نے یوں باب باندھا کہ یہ باب اس کے بارے میں ہے جو بغیر سترہ کے نماز پڑھے۔ لیکن اسی حدیث سے بعض علما نے لفظ الی غیر جدار سے مطابقت پر استنباط کیا ہے۔ لفظ غیر بتلاتا ہے کہ وہاں دیوار کے علاوہ کسی اور چیز سے سترہ کیا گیا تھا۔ وہ چیز عصا تھی۔ یا کچھ اور بہر حال آپ کے سامنے سترہ موجود تھا جو دیوار کے علاوہ تھا۔ حضرت شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارکپوری رحمہ اللہ فرماتے ہیں:

”قلت حمل البخاری لفظ الغیر علی النعت والبیہقی علی النفی المحض وما اختاره البخاری هنا اولی فان التعرض لنفی الجدار خاصة يدل علی انه كان هناك شیء مغایر للجدار الخ۔“ (مرعاة، ج: ۱/ ص: ۵۱۵)

خلاصہ یہ ہے کہ امام بخاری رحمہ اللہ کا مقصد یہاں یہ ہے کہ آپ کے سامنے دیوار کے علاوہ کوئی اور چیز بطور سترہ تھی۔ امام بخاری رحمہ اللہ نے لفظ غیر کو یہاں بطور نعت سمجھا اور امام بیہقی نے اس سے نفی محض مراد لی، اور جو کچھ یہاں امام بخاری رحمہ اللہ نے اختیار کیا ہے وہی مناسب اور بہتر ہے۔ حضرت ابن عباس رضی اللہ عنہما کا یہ واقعہ جتہ الوداع میں پیش آیا۔ اس وقت یہ بلوغ کے قریب تھے وفات نبوی کے وقت ان کی عمر پندرہ سال کے لگ بھگ بتلائی گئی ہے۔

۴۹۴۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعُ بَيْنَ يَدَيْهِ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ. [اطرافہ فی: ۴۹۸، ۹۷۲، ۹۷۳] [مسلم: ۱۱۱۵] [ابوداؤد: ۶۸۷]

۴۹۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، قَالَ: سَمِعْتُ أَبِي يَقُولُ أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ -وَبَيْنَ يَدَيْهِ عَنَزَةٌ- الظُّهَرَ رَكَعَتَيْنِ، وَالْعَصَرَ رَكَعَتَيْنِ، ثُمَّ بَيْنَ يَدَيْهِ الْمَرْأَةُ وَالْحِمَارُ. [راجع: ۱۸۷] [ابوداؤد: ۶۸۸]

(۴۹۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے عبد اللہ بن نمیر نے کہا ہم سے عبید اللہ نے نافع کے واسطے سے بیان کیا۔ انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ صلی اللہ علیہ وسلم جب عید کے دن (مدینہ سے) باہر تشریف لے جاتے تو چھوٹے نیزہ (برجھا) کو گاڑنے کا حکم دیتے وہ جب آپ کے آگے گاڑ دیا جاتا تو آپ اس کی طرف رخ کر کے نماز پڑھتے اور لوگ آپ کے پیچھے کھڑے ہوتے یہی آپ صلی اللہ علیہ وسلم سفر میں بھی کیا کرتے تھے۔ (مسلمانوں کے) خلفاء نے اسی وجہ سے برجھا ساتھ رکھنے کی عادت بنالی ہے۔

(۴۹۵) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا عون بن ابی جحیفہ سے، کہا میں نے اپنے باپ (وہب بن عبد اللہ) سے سنا کہ نبی صلی اللہ علیہ وسلم نے لوگوں کو بطحاء میں نماز پڑھائی۔ آپ کے سامنے عنزہ (ڈنڈا جس کے نیچے پھل لگا ہوا ہو) گاڑ دیا گیا تھا۔ (چونکہ آپ مسافر تھے اس لیے) ظہر کی دو رکعت اور عصر کی دو رکعت ادا کیں۔ آپ صلی اللہ علیہ وسلم کے سامنے سے عورتیں اور گدھے گزر رہے تھے۔

تشریح: یہاں بھی امام بخاری رحمہ اللہ نے یہی ثابت فرمایا کہ امام کا سترہ سارے نمازیوں کے لئے کافی ہے۔ آپ نے بطحا میں ظہر و عصر کی دونوں نمازیں جمع تقدیم کے طور پر پڑھائیں۔ اور آپ کے آگے بطور سترہ برجھا گاڑ دیا گیا تھا۔ برتجھے سے باہر آپ اور نمازیوں کے آگے سے گدھے گزر رہے تھے اور عورتیں بھی، مگر آپ کا سترہ سب نمازیوں کے لئے کافی گردانا گیا۔ بغیر سترہ کے امام یا نمازیوں کے آگے سے اگر عورتیں یا گدھے، کتے وغیرہ گزریں تو چونکہ اس کی طرف توجہ ہٹنے کا احتمال ہے۔ اس لئے ان سے نماز ٹوٹ جاتی ہے۔ بعض لوگ نماز ٹوٹنے کو نماز میں صرف خلل آ جانے پر

محمول کرتے ہیں۔ اس کا فیصلہ خود نمازی ہی کر سکتا ہے کہ ((انما الاعمال بالنیات)) اگر ان چیزوں پر نظر پڑنے سے اس کی نماز میں پوری توجہ ادھر ہو گئی تو یقیناً نماز ٹوٹ جائے گی ورنہ خلل کھن بھی معیوب ہے۔ حضرت مولانا عبدالرحمن صاحب شیخ الحدیث مبارکپوری رحمۃ اللہ علیہ فرماتے ہیں:

”قال مالک و ابو حنیفہ و الشافعی رحمہ اللہ علیہ و جمهور من السلف و الخلف: لا تبطل الصلوة بمرور شیء من هولاء ولا من غیرہم و تناول هولاء هذا الحدیث علی ان المراد بالقطع نقص الصلوة لشغل القلب بهذه الاشياء وليس المراد ابطالها..... الخ۔“ (تحفہ الاحوذی، ج: ۱/ ص: ۲۷۶)

خلاصہ یہی ہے کہ کتے اور گدھے اور عورت کے نمازی کے سامنے سے گزرنے سے نماز میں نقص آ جاتا ہے اس لئے کہ دل میں ان چیزوں سے تاثر آ جاتا ہے۔ نماز مطلقاً باطل ہو جائے ایسا نہیں ہے۔ جمہور علمائے سلف و خلف کا یہی فتویٰ ہے۔

بَابُ قَدْرِ كَمَ يَنْبَغِي أَنْ يَكُونَ بَيْنَ الْمُصَلِّي وَالسُّتْرَةِ؟

باب: نمازی اور سترہ میں کتنا فاصلہ ہونا چاہیے؟

۴۹۶۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْجِدَارِ مَمَرٌ الشَّاقِ. [طرفہ فی: اور دیوار کے درمیان ایک بکری کے گزر سکنے کا فاصلہ رہتا تھا۔

[۷۳۳۴] [مسلم: ۱۱۳۴؛ ابوداؤد: ۶۹۶]

۴۹۷۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ: كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمِنْبَرِ مَا كَادَتْ الشَّاةُ تَجُوزُهَا. [مسلم: ۱۱۳۵]

[ابوداؤد: ۱۰۸۲]

تشریح: مسجد نبوی میں اس وقت محراب نہیں تھا اور آپ منبر کی بائیں طرف کھڑے ہو کر نماز پڑھتے تھے۔ لہذا منبر اور دیوار کا فاصلہ اتنا ہی ہو گا کہ ایک بکری نکل جائے۔ باب کا یہی مطلب ہے۔ بلال رضی اللہ عنہ کی حدیث میں ہے کہ آپ نے کعبہ میں نماز پڑھائی آپ میں اور دیوار میں تین ہاتھ کا فاصلہ تھا حدیث سے یہ بھی نکلا کہ مسجد میں محراب بنانا اور منبر بنانا سنت نہیں ہے، منبر علیحدہ لکڑی کا ہونا چاہیے۔

بخاری شریف کی ثلاثیات میں سے یہ دوسری حدیث ہے اور ثلاثیات کی پہلی حدیث پہلے پارہ کتاب العلم باب اثم من كذب علی النبی ﷺ میں مکی بن ابراہیم کی روایت سے گزر چکی ہے۔ ثلاثیات وہ احادیث جن کی سند میں امام بخاری رحمۃ اللہ علیہ صرف تین ہی اساتذہ سے اسے نقل کریں۔ (یعنی ثلاثیات سے مراد یہ ہے کہ امام بخاری رحمۃ اللہ علیہ اور نبی اکرم ﷺ کے درمیان تین راویوں کا واسطہ ہو)

بَابُ الصَّلَاةِ إِلَى الْحَرْبَةِ

باب: برچھی کی طرف نماز پڑھنا

۴۹۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، (۴۹۸) ہم سے مسدد بن مسرہد نے بیان کیا، ہم سے یحییٰ بن سعید قطان

عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يُرَكِّزُ لَهُ الْحَرَبَةَ فَيُصَلِّي بِهَا. [راجع: ٤٩٤] [نسائي: ٧٤٦]

نے عبید اللہ کے واسطے سے بیان کیا، کہا مجھے نافع نے عبد اللہ بن عمر رضی اللہ عنہما کے واسطے سے خبر دی کہ نبی ﷺ کے لیے برچھا گاڑ دیا جاتا۔ آپ اس کی طرف نماز پڑھتے تھے۔

[٧٤٦]

بَابُ الصَّلَاةِ إِلَى الْعَنْزَةِ

باب: عنزہ کی طرف نماز پڑھنا

٤٩٩- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ أَبِي قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ بِأَلْهَاجِرَةِ فَأَتَيْ بَوْضُوءَ قَتُوضًا فَصَلَّى بِنَا الظَّهْرَ وَالْعَصْرَ، وَبَيْنَ يَدَيْهِ عَنْزَةٌ، وَالْمَرْأَةُ وَالْحِمَارُ يَمْرَانِ مِنْ وَرَائِهَا. [راجع: ١٨٧، ٤٩٥]

(٣٩٩) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عون بن ابی حنیفہ نے بیان کیا، کہا کہ میں نے اپنے باپ ابو حنیفہ وہب بن عبد اللہ سے سنا انہوں نے کہا کہ رسول کریم ﷺ دو پہر کے وقت باہر تشریف لائے۔ آپ کی خدمت میں وضو کا پانی پیش کیا گیا، جس سے آپ نے وضو کیا۔ پھر ہمیں آپ نے ظہر کی نماز پڑھائی اور عصر کی، آپ کے سامنے عنزہ (لکڑی جس کے نیچے لوہے کا پھل لگا ہوا ہو) گاڑ دیا گیا تھا۔ اور عورتیں اور گدھے پر سوار لوگ اس کے پیچھے سے گزر رہے تھے۔

تشریح: آپ نے ظہر اور عصر کو جمع کیا تھا۔ اسے جمع تقدیم کہتے ہیں۔

٥٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ بَزْنِيعٍ، قَالَ: حَدَّثَنَا شَاذَانُ، عَنْ شُعْبَةَ، عَنْ عَطَاءِ ابْنِ أَبِي مَيْمُونَةَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلَامٌ وَمَعَنَا عَكَازَةٌ أَوْ عَصَا أَوْ عَنْزَةٌ وَمَعَنَا إِدَاوَةٌ، فَإِذَا فَرَغَ مِنْ حَاجَتِهِ نَاولَتْهُ الْإِدَاوَةَ. [راجع: ١٥٠]

(٥٠٠) ہم سے محمد بن حاتم بن بزنیع نے بیان کیا، کہا کہ ہم سے شاذان بن عامر نے شعبہ بن حجاج کے واسطے سے بیان کیا، انہوں نے عطاء بن ابی میمونہ سے، انہوں نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ جب رفع حاجت کے لیے نکلتے تو میں اور ایک اور لڑکا آپ کے پیچھے پیچھے جاتے۔ ہمارے ساتھ عکازہ (ڈنڈا جس کے نیچے لوہے کا پھل لگا ہوا ہو) یا چھری یا عنزہ ہوتا۔ اور ہمارے ساتھ ایک چھاگل بھی ہوتا تھا۔ جب آنحضرت ﷺ حاجت سے فارغ ہو جاتے تو ہم آپ کو وہ چھاگل دے دیتے تھے۔

بَابُ السُّتْرَةِ بِمَكَّةَ وَغَيْرِهَا

باب: مکہ اور دیگر مقامات میں سترہ کا حکم

٥٠١- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِأَلْهَاجِرَةِ فَصَلَّى بِالْبَطْحَاءِ الظَّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ، وَنَصَبَ

(٥٠١) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے حکم بن عیینہ سے، انہوں نے ابو حنیفہ سے، انہوں نے کہا کہ نبی کریم ﷺ ہمارے پاس دو پہر کے وقت تشریف لائے اور آپ نے بطحاء میں ظہر اور عصر کی دو رکعتیں پڑھیں۔ آپ کے سامنے عنزہ گاڑ دیا گیا تھا۔ اور جب آپ نے

تشریح: مغرب کی اذان اور نماز کے درمیان دو ہلکی پھلکی رکعتیں پڑھنا سنت ہے۔ عہد رسالت میں یہ صحابہ کا عام معمول تھا۔ مگر بعد میں نبی کریم ﷺ نے فرمادیا کہ جو چاہے ان کو پڑھے جو چاہے نہ پڑھے۔ اس حدیث سے سنتوں کو سترہ بنا کر نماز پڑھنے کا ثبوت ہوا۔ اور ان دور کعتوں کا بھی جیسا کہ روایت سے ظاہر ہے۔ شعبہ کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب الاذان میں وصل کیا ہے۔

بَابُ الصَّلَاةِ بَيْنَ السَّوَارِي فِي غَيْرِ جَمَاعَةٍ

باب: دوستوں کے بیچ میں نمازی اگر اکیلا ہو تو نماز پڑھ سکتا ہے

تشریح: کیونکہ جماعت میں سنتوں کے بیچ میں کھڑے ہونے سے صف میں خلل پیدا ہوگا۔ بعض نے کہا کہ ہر حال میں دوستوں کے بیچ میں نماز مکروہ ہے۔ کیونکہ حاکم نے حضرت انس رضی اللہ عنہ سے ممانعت نقل کی ہے امام بخاری رحمہ اللہ نے یہ باب لاکر اشارہ کیا کہ وہ ممانعت باجماعت نماز پڑھنے کی حالت میں ہے۔

۵۰۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ وَبِلَالٌ، فَأَطَالَ ثُمَّ خَرَجَ، وَكُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلَى أَثَرِهِ فَسَأَلْتُ بِلَالَ أَيْنَ صَلَّى فَقَالَ: بَيْنَ الْعُمُودَيْنِ الْمُقَدَّمَيْنِ. [راجع: ۳۹۷]

(۵۰۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے نافع سے، انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے، انہوں نے کہا کہ نبی کریم ﷺ بیت اللہ کے اندر تشریف لے گئے اور اسامہ بن زید، عثمان بن طلحہ اور بلال رضی اللہ عنہم بھی آپ کے ساتھ تھے۔ آپ دیر تک اندر رہے۔ پھر باہر آئے۔ اور میں سب لوگوں سے پہلے آپ کے پیچھے ہی وہاں آیا۔ میں نے بلال رضی اللہ عنہ سے پوچھا کہ نبی کریم ﷺ نے کہاں نماز پڑھی تھی۔ انہوں نے بتایا کہ آگے کے دوستوں کے بیچ میں آپ نے نماز پڑھی تھی۔

۵۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ وَأَسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ وَمَكَتَ فِيهَا، فَسَأَلْتُ بِلَالَ جِئْتَ خَرَجَ مَا صَنَعَ النَّبِيُّ ﷺ قَالَ: جَعَلَ عُمُودًا عَنْ يَسَارِهِ، وَعُمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَغْمِدَةٍ وَرَاءَهُ، وَكَانَ النَّبِيُّ ﷺ يَوْمَئِذٍ عَلَى سِتَّةِ أَغْمِدَةٍ، ثُمَّ صَلَّى. وَقَالَ لَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ فَقَالَ: عُمُودَيْنِ عَنْ يَمِينِهِ. [راجع: ۳۹۷]

(۵۰۵) ہم سے عبداللہ بن یوسف تنسیی نے بیان کیا، کہا ہمیں امام مالک بن انس نے خبر دی نافع سے، انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ کعبہ کے اندر تشریف لے گئے اور اسامہ بن زید، بلال اور عثمان بن طلحہ جی بھی آپ کے ساتھ تھے۔ پھر عثمان رضی اللہ عنہ نے کعبہ کا دروازہ بند کر دیا۔ اور آپ ﷺ اس میں ٹھہرے رہے جب آپ باہر نکلے تو میں نے بلال رضی اللہ عنہ سے پوچھا کہ نبی کریم ﷺ نے اندر کیا کیا؟ انہوں نے کہا کہ آپ نے ایک ستون کو تو بائیں طرف چھوڑا اور ایک کو دائیں طرف اور تین کو پیچھے اور اس زمانہ میں خانہ کعبہ میں چھ ستون تھے۔ پھر آپ نے نماز پڑھی۔ امام بخاری رحمہ اللہ نے کہا کہ ہم سے اسماعیل بن ابی ادیس نے کہا، وہ کہتے ہیں کہ مجھ سے امام مالک نے یہ حدیث یوں بیان کی کہ آپ نے اپنے دائیں طرف دو ستون چھوڑے تھے۔

تشریح: یہیں سے ترجمہ باب نکلا کہ اگر آدمی اکیلا نماز پڑھنا چاہے تو دوستوں کے بیچ میں پڑھ سکتا ہے۔ شارح حدیث حضرت مولانا وحید

الزماں رضی اللہ عنہ فرماتے ہیں کہ یہی روایت صحیح معلوم ہوتی ہے کیونکہ جب خانہ کعبہ چھ ستونوں پر تھا تو ایک طرف خواہ خواہ دو ستون رہیں گے۔ اور ایک طرف ایک۔ امام احمد اور اسحاق اور احمد یث کا یہی مذہب ہے کہ اکیلا شخص ستونوں کے بیچ میں نماز پڑھ سکتا ہے۔ لیکن ستونوں کے بیچ میں صف باندھنا مکروہ ہے اور حنفیہ اور شافعیہ اور مالکیہ نے اس کو جائز رکھا ہے شہیل القاری میں ہے کہ ہمارے امام احمد بن حنبل رضی اللہ عنہ کا مذہب حق ہے۔ اور حنفیہ اور شافعیہ اور مالکیہ کو اس مسئلہ میں شاید ممانعت کی حدیشیں نہیں پہنچیں۔ واللہ اعلم۔

باب

باب

۵۰۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ، كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ وَجْهِهِ حِينَ يَدْخُلُ، وَجَعَلَ الْبَابَ قِبَلَ ظَهْرِهِ، فَمَشَى حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرْنًا مِنْ ثَلَاثَةِ أَذْرُعَ، صَلَّى يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِهِ بِلَالٌ أَنَّ النَّبِيَّ ﷺ صَلَّى فِيهِ قَالَ: وَلَيْسَ عَلَى أَحَدِنَا بَأْسٌ أَنْ صَلَّى فِي أَيِّ نَوَاجِي النَّبِيِّ شَاءَ. [راجع: ۳۹۷]

باب: اونٹنی اور اونٹ اور درخت اور پالان کو

سامنے کر کے نماز پڑھنا

۵۰۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعْرِضُ رَاحِلَتَهُ فَيَصْلِي إِلَيْهَا. قُلْتُ: أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ قَالَ: كَانَ يَأْخُذُ هَذَا الرِّحْلَ فَيَعْدِلُهُ فَيَصْلِي إِلَى آخِرَتِهِ. أَوْ قَالَ: مُؤَخَّرِهِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. [راجع: ۴۳۰]

بابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ وَالْبُعَيْرِ

وَالشَّجَرِ وَالرَّحْلِ

۵۰۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعْرِضُ رَاحِلَتَهُ فَيَصْلِي إِلَيْهَا. قُلْتُ: أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ قَالَ: كَانَ يَأْخُذُ هَذَا الرِّحْلَ فَيَعْدِلُهُ فَيَصْلِي إِلَى آخِرَتِهِ. أَوْ قَالَ: مُؤَخَّرِهِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. [راجع: ۴۳۰]

[مسلم: ۱۱۱۷]

تشریح: امام بخاری رضی اللہ عنہ نے اونٹنی پر اونٹ اور پالان کی لکڑی پر درخت کو قیاس کیا ہے۔ اس تفصیل کے بعد حدیث اور باب میں مطابقت ظاہر ہے۔

بَابُ الصَّلَاةِ إِلَى السَّرِيرِ

باب: چار پائی کی طرف منہ کر کے نماز پڑھنا

۵۰۸۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ، فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي، فَأُفَكِّرُهُ أَنْ أَسْنَحُهُ فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرَ حَتَّى أَنْسَلُ مِنْ لِحَافِي. [راجع: ۳۸۲] [مسلم: ۱۱۴۴؛ نسائي: ۷۵۴]

(۵۰۸) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا منصور بن معتمر سے، انہوں نے ابراہیم نخعی سے، انہوں نے اسود بن یزید سے، انہوں نے عائشہ رضی اللہ عنہا سے، آپ نے فرمایا تم لوگوں نے ہم عورتوں کو کتوں اور گدھوں کے برابر بنادیا۔ حالانکہ میں چار پائی پر لیٹی رہتی تھی۔ اور نبی ﷺ تشریف لاتے اور چار پائی کے بیچ میں آ جاتے (یا چار پائی کو اپنے اور قبلے کے بیچ میں کر لیتے) پھر نماز پڑھتے۔ مجھے آپ کے سامنے پڑا رہنا برا معلوم ہوتا، اس لیے میں پائنتی کی طرف سے کھسک کر لحاف سے باہر نکل جاتی۔

تشریح: امام بخاری رحمہ اللہ نے باب الاستیذان میں ایک حدیث روایت فرمائی ہے جس میں صاف مذکور ہے کہ آپ نماز پڑھتے اور چار پائی آپ کے اور قبلے کے بیچ میں ہوتی پس "فیتوسط السریر" کا ترجمہ صحیح ہوگا کہ آپ ﷺ چار پائی کو اپنے اور قبلے کے بیچ میں کر لیتے۔

بَابُ لِيَرِدَ الْمُصَلِّي مَنْ مَرَّ

باب: چاہیے کہ نماز پڑھنے والا اپنے سامنے سے

بَيْنَ يَدَيْهِ،

گزرنے والے کو روک دے

وَرَدَّ ابْنُ عُمَرَ فِي التَّشَهُدِ وَفِي الْكُعْبَةِ وَقَالَ: إِنَّ أَبِي إِلاَّ أَنْ يَقَاتِلَهُ قَاتِلُهُ. عبد الله بن عمر رضی اللہ عنہما نے کعبہ میں جب کہ آپ تشہد میں بیٹھے ہوئے تھے روک دیا تھا اور کہا اگر وہ (گزرنے والا) لڑائی پر اتر آئے تو اس سے لڑے۔

تشریح: عبد اللہ بن عمر رضی اللہ عنہما کے اس اثر کو ابن ابی شیبہ اور عبد الرزاق نے نکالا ہے۔ اس سے ان لوگوں کا رد مقصود ہے جو کعبہ میں نمازی کے سامنے سے گزرنا معاف جانتے ہیں۔

۵۰۹۔ حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي صَالِحٍ، أَنَّ أَبَا سَعِيدٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ح. وَحَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ الْعَدَوِيُّ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ السَّمَانِيُّ قَالَ: رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمٍ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنْ

(۵۰۹) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے یونس بن حمید بن ہلال کے واسطے سے بیان کیا، انہوں نے ابو صالح ذکوان سمان سے کہ ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا (دوسری سند) اور ہم سے آدم بن ابی ایاس نے بیان کیا، ہم سے سلیمان بن مغیرہ نے، کہا ہم سے حمید بن ہلال نے، کہا ہم سے ابو صالح سمان نے، کہا میں نے ابو سعید خدری رضی اللہ عنہ کو جمعہ کے دن نماز پڑھتے ہوئے دیکھا۔ آپ کسی چیز کی طرف منہ کئے ہوئے لوگوں کے لیے اسے آڑ بنائے ہوئے تھے۔ ابو معیط کے بیٹوں میں سے ایک جوان نے

چاہا کہ آپ کے سامنے سے ہو کر گزر جائے۔ ابوسعید رضی اللہ عنہ نے اس کے سینہ پر دھکا دے کر باز رکھنا چاہا۔ جو انہوں نے چاروں طرف نظر دوڑائی لیکن کوئی راستہ سوائے سامنے سے گزرنے کے نہ ملا۔ اس لیے وہ پھر اسی طرف سے نکلنے کے لیے لوہا۔ اب ابوسعید رضی اللہ عنہ نے پہلے سے بھی زیادہ زور سے دھکا دیا۔ اسے ابوسعید رضی اللہ عنہ سے شکایت ہوئی اور وہ اپنی یہ شکایت مروان کے پاس لے گیا۔ اس کے بعد ابوسعید رضی اللہ عنہ بھی تشریف لے گئے۔ مروان نے کہا: اے ابوسعید! آپ میں اور آپ کے بھتیجے میں کیا معاملہ پیش آیا۔ آپ نے فرمایا کہ میں نے نبی کریم ﷺ سے سنا ہے آپ نے فرمایا تھا: ”جب کوئی شخص نماز کسی چیز کی طرف منہ کر کے پڑھے اور اس چیز کو اڑ بنا رہا ہو پھر بھی اگر کوئی سامنے سے گزرے تو اسے روک دینا چاہیے۔ اگر اب بھی اسے اصرار ہو تو اس سے لڑنا چاہیے۔ کیونکہ وہ شیطان ہے۔“

النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ، فَتَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاجًا إِلَّا بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى، فَنَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ فَقَالَ: مَا لَكَ وَلِإِنِّي أَخِيكَ يَا أَبَا سَعِيدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ)). [طرفہ فی: ۳۲۷۴] [مسلم:

۱۱۲۹؛ ابوداؤد: ۷۰۰]

تشریح: نماز کے آگے سے گزرنے والے کوئی شخص اگر گناہ کرتا ہے تو وہ یقیناً شیطان ہے۔ جو اللہ اور بندے کے درمیان حائل ہو رہا ہے ایسے گزرنے والے کوئی الامکان روکنا چاہیے حتیٰ کہ حضرت ابوسعید خدری رضی اللہ عنہ کی طرح ضرورت ہو تو اسے دھکا دے کر بھی باز رکھا جاسکتا ہے، بعض لوگ ارشاد نبوی: ((فلیقاتلہ)) کو مبالغہ پر محمول کرتے ہیں۔

بَابُ إِثْمِ الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي

باب: نمازی کے آگے سے گزرنے کا گناہ کتنا ہے؟

(۵۱۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے عمر بن عبید اللہ کے غلام ابو نصر سالم بن ابی امیہ سے خبر دی۔ انہوں نے بسر بن سعید سے کہ زید بن خالد نے انہیں ابو جہیم عبد اللہ انصاری رضی اللہ عنہ کی خدمت میں ان سے یہ بات پوچھنے کے لیے بھیجا کہ انہوں نے نماز پڑھنے والے کے سامنے سے گزرنے والے کے متعلق نبی کریم ﷺ سے کیا سنا ہے۔ ابو جہیم نے کہا کہ رسول اللہ ﷺ نے فرمایا تھا کہ ”اگر نمازی کے سامنے سے گزرنے والا جانتا ہے کہ اس کا کتنا بڑا گناہ ہے تو اس کے سامنے سے گزرنے پر چالیس تک وہیں کھڑے رہنے کو ترجیح

۵۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ ابْنِ عُبَيْدِ اللَّهِ عَنْ بَسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدٍ، أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ

اَنْ يَمُرَّ بَيْنَ يَدَيْهِ)) قَالَ أَبُو النَّضْرِ: لَا أَذْرِي
أَقَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً. [مسلم:
۱۱۳۲، ۱۱۳۳، ابوداؤد: ۷۰۱، ترمذی: ۳۳۶،

نسائی: ۷۵۵، ابن ماجہ: ۹۴۵]

بَابُ اسْتِقْبَالِ الرَّجُلِ الرَّجُلَ وَهُوَ يُصَلِّي

باب: نماز پڑھتے وقت ایک نمازی کا دوسرے شخص کی طرف رخ کرنا کیسا ہے؟

وَكَرِهَ عُمَانُ أَنْ يُسْتَقْبَلَ الرَّجُلَ وَهُوَ يُصَلِّي،
وَهَذَا إِذَا اشْتَغَلَ بِهِ، فَأَمَّا إِذَا لَمْ يَشْتَغَلْ بِهِ
فَقَدْ قَالَ زَيْدُ بْنُ ثَابِتٍ: مَا بَالَيْتُ إِنْ الرَّجُلُ
لَا يَقْطَعُ صَلَاةَ الرَّجُلِ.

۵۱۱۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، قَالَ:
أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ
مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهُ ذَكَرَ
عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ فَقَالُوا: يَقْطَعُهَا
الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ فَقَالَتْ: لَقَدْ جَعَلْتُمُونَا
كِلَابًا، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، وَإِنِّي
لَبَيْتُهُ وَبَيْنَ الْقِبْلَةِ، وَأَنَا مُضْطَجِعَةٌ عَلَى
السَّرِيرِ، فَتَكُونُ لِي الْحَاجَّةُ، وَأَكْرَهُ أَنْ
أُسْتَقْبَلَهُ فَأَنْسَلُ أَنْسِلًا، وَعَنِ الْأَعْمَشِ
عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ
نَحْوَهُ. [راجع: ۳۸۲] [مسلم: ۱۱۴۳]

تشریح: سیدہ عائشہ رضی اللہ عنہا کے بیان میں الفاظ ”اكره ان استقباله“ سے ترجمہ باب لگتا ہے۔ یعنی سیدہ عائشہ رضی اللہ عنہا فرماتی ہیں کہ میں آپ کے
سامنے لیٹی رہتی تھی۔ مگر میں اسے مکروہ جان کر ادھر ادھر کر جایا کرتی تھی۔

بَابُ الصَّلَاةِ خَلْفَ النَّائِمِ

باب: سوئے ہوئے شخص کے پیچھے نماز پڑھنا

۵۱۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ:
حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ
۵۱۲) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید
قطان نے بیان کیا، کہا کہ ہم سے ہشام بن عروہ نے بیان کیا، کہا مجھ سے

قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةً عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُؤْزَرَ أَقْفَظُنِي فَأَوْتَرْتُ. [راجع: ۳۸۲] [نسائی: ۱۶۶]

میرے باپ نے حضرت عائشہ رضی اللہ عنہا کے واسطے سے بیان کیا، وہ فرماتی تھیں کہ نبی کریم ﷺ نماز پڑھتے رہتے۔ اور میں (آپ کے سامنے) پچھونے پر آڑی سوئی ہوئی پڑی ہوتی۔ جب آپ وتر پڑھنا چاہتے تو مجھے بھی جگادیتے اور میں بھی وتر پڑھ لیتی تھی۔

تشریح: باب اور حدیث کی مطابقت ظاہر ہے۔ خانگی زندگی میں بعض دفعہ ایسے بھی مواقع آ جاتے ہیں کہ ایک شخص سو رہا ہے اور دوسرے نمازی بزرگ اس کے سامنے ہوتے ہوئے نماز پڑھ رہے ہیں۔ عند الضرورت اس سے نماز میں خلل نہیں آتا۔

باب: عورت کے پیچھے نفل نماز پڑھنا

۵۱۳۔ ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، کہا کہ ہمیں امام مالک نے خبر دی عمر بن عبید اللہ کے غلام ابوالانصر سے، انہوں نے ابوسلمہ عبداللہ بن عبد الرحمن سے، انہوں نے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا سے کہ آپ نے فرمایا: میں رسول اللہ ﷺ کے سامنے سو جایا کرتی تھی۔ میرے پاؤں آپ کے سامنے (پھیلے ہوئے) ہوتے۔ جب آپ سجدہ کرتے تو پاؤں کو ہلکے سے دبا دیتے اور میں انہیں سکیڑ لیتی پھر جب قیام فرماتے تو میں انہیں پھیلا دیتی تھی۔ اس زمانہ میں گھروں کے اندر چراغ نہیں ہوتے تھے۔ (معلوم ہوا کہ ایسا کرنا بھی جائز ہے)۔

باب: اس شخص کی دلیل جس نے یہ کہا کہ نماز کو کوئی

چیز نہیں توڑتی

۵۱۴۔ ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعش نے بیان کیا، کہا کہ ہم سے ابراہیم نے اسود کے واسطے سے بیان کیا، انہوں نے حضرت عائشہ رضی اللہ عنہا سے (دوسری سند) اور اعش نے کہا کہ مجھ سے مسلم بن صبیح نے سروق کے واسطے سے بیان کیا، انہوں نے عائشہ رضی اللہ عنہا سے کہ ان کے سامنے ان چیزوں کا ذکر ہوا۔ جو نماز کو توڑ دیتی ہیں یعنی کتا، گدھا اور عورت۔ اس پر حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ تم لوگ نے ہمیں گدھوں اور کتوں کے برابر کر دیا۔ حالانکہ خود نبی کریم ﷺ اس طرح نماز پڑھتے تھے کہ میں چار پائی پر آپ کے اور قبلہ کے بیچ میں لیٹی رہتی تھی۔ مجھے کوئی ضرورت پیش

بَابُ التَّطَوُّعِ خَلْفَ الْمَرْأَةِ

۵۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَرَجُلَايَ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ عَمَزَنِي فَقَبَضْتُ رِجْلِي، فَإِذَا قَامَ بَسَطْتُهَا. قَالَتْ: وَالْبَيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ. [راجع: ۳۸۲]

بَابُ مَنْ لَا يَقْطَعُ الصَّلَاةَ

شَيْءٌ

۵۱۴۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، ح قَالَ: الْأَعْمَشُ وَحَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْجِمَارُ وَالْمَرْأَةُ، فَقَالَتْ: شَبَّهْتُمُونَا بِالْحُمْرِ وَالْكَلَابِ، وَاللَّهِ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي، وَإِنِّي عَلَى السَّرِيرِ - بَيْنَهُ وَبَيْنَ الْقِبْلَةِ - مُضْطَجِعَةٌ فَنَبْدُو لِي الْحَاجَةَ، فَأَكْرَهُ أَنْ

أَجْلِسَ فَأُذِيَ النَّبِيُّ ﷺ فَأَنْسَلَ مِنْ عِنْدِ آتَى اور چونکہ یہ بات پسند نہ تھی کہ آپ کے سامنے۔ (جب کہ آپ نماز پڑھ رہے ہوں) بیٹھوں اور اس طرح آپ کو تکلیف ہو۔ اس لیے میں آپ کے پاؤں کی طرف سے خاموشی کے ساتھ نکل جاتی تھی۔

[راجع: ۳۸۲]

تشریح: صاحب تنہیم البخاری لکھتے ہیں کہ ”امام بخاری رحمہ اللہ اس حدیث کا جواب دینا چاہتے ہیں کہ کتے، گدھے اور عورت نماز کو توڑ دیتی ہیں۔ یہ بھی صحیح حدیث ہے لیکن اس سے مقصد یہ بتانا تھا کہ ان کے سامنے سے گزرنے سے نماز کے خشوع و خضوع میں فرق پڑتا ہے۔ یہ مقصد نہیں تھا کہ واقعی ان کا سامنے سے گزرنا نماز کو توڑ دیتا ہے۔ چونکہ بعض لوگوں نے ظاہری الفاظ پر ہی حکم لگا دیا تھا۔ اس لئے سیدہ عائشہ رضی اللہ عنہا نے اس کی تردید ضروری سمجھی۔ اس کے علاوہ اس حدیث سے یہ بھی شبہ ہوتا تھا کہ نماز کسی دوسرے کے عمل سے بھی ٹوٹ سکتی ہے اس لئے امام بخاری رحمہ اللہ نے عنوان لگایا کہ نماز کو کوئی چیز نہیں توڑتی یعنی کسی دوسرے کا کوئی عمل خاص طور سے سامنے سے گزرتا۔“

۵۱۵۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: (۵۱۵) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ ہمیں یعقوب بن ابراہیم نے خبر دی، کہا کہ مجھ سے میرے بھتیجے ابن شہاب نے بیان کیا، انہوں نے اپنے چچا سے پوچھا کہ کیا نماز کو کوئی چیز توڑ دیتی ہے؟ تو انہوں نے فرمایا کہ نہیں، اسے کوئی چیز نہیں توڑتی۔ کیونکہ مجھے عروہ بن زبیر رحمہ اللہ نے خبر دی ہے کہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ نبی کریم ﷺ کھڑے ہو کر رات کو نماز پڑھتے اور میں آپ کے سامنے آپ کے اور قبلہ کے درمیان عرض میں بستر پر لیٹی رہتی تھی۔

أَهْلِهِ. [راجع: ۳۸۲]

تشریح: تفصیل پہلے تحفۃ الاحوذی کے حوالہ سے گزر چکی ہے۔

بَابُ: إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلَاةِ

باب: اس بارے میں کہ نماز میں اگر کوئی اپنی گردن پر کسی بچی کو اٹھالے تو کیا حکم ہے؟

۵۱۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: (۵۱۶) ہم سے عبد اللہ بن یوسف تیمیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے عامر بن عبد اللہ بن زبیر سے خبر دی، انہوں نے عمرو بن سلیم زرقی سے، انہوں نے ابوقحادہ انصاری رضی اللہ عنہ سے کہ رسول اللہ ﷺ امامہ بنت زینب بنت رسول اللہ ﷺ کو (بعض اوقات) نماز پڑھتے وقت اٹھائے ہوتے تھے۔ ابو العاص بن ربیعہ بن عبد شمس کی حدیث میں ہے کہ جب سجدہ میں جاتے تو اتار دیتے اور جب قیام فرماتے تو اٹھا لیتے۔

رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا،

وَلِذَا قَامَ حَمَلَهَا. [طرفہ فی: ۵۹۹۶] [مسلم:

۱۲۱۲، ۱۲۱۳، ۱۲۱۴، ۱۲۱۵؛ ابوداؤد: ۹۱۷]

تشریح: حضرت امامہ بنت ابوالعاص رضی اللہ عنہا نبی کریم ﷺ کی بڑی محبوبہ نواسی تھیں۔ بعض اوقات اس فطری محبت کی وجہ سے نبی کریم ﷺ ان کو جب کہ یہ بہت چھوٹی تھیں نماز میں کندھے پر بھی بٹھالیا کرتے تھے۔ امامہ کا نکاح حضرت علی رضی اللہ عنہ سے ہوا جب کہ حضرت فاطمہ کا انتقال ہو چکا تھا۔ اور وہ ان سے نکاح کرنے کی وصیت بھی فرمائی تھیں۔ یہ ۱۱ھ کا واقعہ ہے۔ ۴۰ھ میں حضرت علی رضی اللہ عنہ شہید کر دیئے گئے تو آپ کی وصیت کے مطابق امامہ رضی اللہ عنہا کا عقد ثانی مغیرہ بن نوفل سے ہوا۔ جو حضرت عبدالمطلب کے پوتے ہوتے تھے۔ ان ہی کے پاس آپ نے وفات پائی۔

امام بخاری رحمہ اللہ احکام اسلام میں وسعت کے پیش نظر بتانا چاہتے ہیں کہ ایسے کسی خاص موقعہ پر اگر کسی شخص نے نماز میں اپنے کسی پیارے معصوم بچے کو کندھے پر بٹھالیا تو اس سے نماز فاسد نہ ہوگی۔

بَابُ: إِذَا صَلَّى إِلَى فِرَاشِهِ فِيهِ حَائِضٌ

باب: ایسے بستر کی طرف منہ کر کے نماز پڑھنا جس پر حائضہ عورت ہو

۵۱۷۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا هُشَيْنٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ: أَخْبَرَنِي خَالَتِي، مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ: كَانَ فِرَاشِي جِيَالِ مُصَلِّي النَّبِيِّ ﷺ قَرِيبًا وَقَعَ ثَوْبُهُ عَلَيَّ وَأَنَا عَلَى فِرَاشِي. [راجع: ۳۳۳]

(۵۱۷) ہم سے عمرو بن زرارہ نے بیان کیا، کہا کہ ہم سے ہشیم نے شیبانی کے واسطے سے بیان کیا، انہوں نے عبد اللہ بن شداد بن ہاد سے، کہا مجھے میری خالہ میمونہ بنت الحارث رضی اللہ عنہا نے خبر دی کہ میرا بستر نبی کریم ﷺ کے مصلیٰ کے برابر میں ہوتا تھا۔ اور بعض دفعہ آپ کا کپڑا (نماز پڑھتے میں) میرے اوپر آ جاتا اور میں اپنے بستر پر ہی ہوتی تھی۔

۵۱۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادِ بْنِ الْهَادِ قَالَ: سَمِعْتُ مَيْمُونَةَ، تَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا عَلَى جَنْبِهِ نَائِمَةٌ، فَإِذَا سَجَدَ أَصَابَنِي ثَوْبُهُ، وَأَنَا حَائِضٌ. [راجع: ۳۳۳]

(۵۱۸) ہم سے ابو نعمان محمد بن فضل نے بیان کیا، کہا کہ ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا کہ ہم سے شیبانی سلیمان نے بیان کیا، کہا کہ ہم سے عبد اللہ بن شداد بن ہاد نے بیان کیا، کہا کہ ہم نے حضرت میمونہ رضی اللہ عنہا سے سنا، وہ فرماتی تھیں: نبی ﷺ نماز پڑھتے ہوتے اور میں آپ رضی اللہ عنہ کے برابر میں سوئی رہتی۔ جب آپ سجدہ میں جاتے تو آپ کا کپڑا مجھے چھو جاتا حالانکہ میں حائضہ ہوتی تھی۔

تشریح: اوپر کی حدیث میں میمونہ رضی اللہ عنہا کے حائضہ ہونے کی وضاحت نہ تھی۔ اس لئے امام بخاری رحمہ اللہ دوسری حدیث لائے جس میں ان کے حائضہ ہونے کی وضاحت موجود ہے۔ ان سے معلوم ہوا کہ حائضہ عورت سامنے لیٹی ہو تو بھی نماز میں کوئی نقص لازم نہیں آتا۔ یہی امام بخاری رحمہ اللہ کا مقصد باب ہے۔

بَابُ: هَلْ يَغْمِزُ الرَّجُلُ امْرَأَتَهُ

باب: اس بیان میں کہ کیا مرد سجدہ کرتے وقت اپنی

بیوی کو چھوسکتا ہے؟ (تاکہ وہ سکر کر جگہ چھوڑ دے

کہ با آسانی سجدہ کیا جاسکے)

(۵۱۹) ہم سے عمرو بن علی نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا کہ ہم سے عبید اللہ عمری نے بیان کیا، کہا کہ ہم سے قاسم بن محمد نے بیان کیا، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، آپ نے فرمایا کہ تم نے برا کیا کہ ہم کو کتوں اور گدھوں کے حکم میں کر دیا۔ خود نبی کریم ﷺ نماز پڑھ رہے تھے۔ میں آپ کے سامنے لیٹی ہوئی تھی۔ جب سجدہ کرنا چاہتے تو میرے پاؤں کو چھو دیتے اور میں انہیں سیئر لیتی تھی۔ (باب اور حدیث کی مطابقت ظاہر ہے)۔

عِنْدَ السُّجُودِ لِكِيْ يَسْجُدَ

۵۱۹۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا الْقَاسِمُ، عَنْ عَائِشَةَ، قَالَتْ: بَشِمَا عَدَلْتُمُونَا بِالْكَلْبِ وَالْجِمَارِ، لَقَدْ رَأَيْتَنِي وَرَسُولُ اللَّهِ ﷺ يَصْلِي، وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ عَمَزَ رِجْلِي فَبَضَّضْتُهَا. [راجع: ۳۸۲] [ابوداود: ۷۱۲،

نسائی: ۱۶۷]

باب: اس بارے میں کہ اگر عورت نماز پڑھنے

والے سے گندگی ہٹا دے (تو مضائقہ نہیں ہے)

(۵۲۰) ہم سے احمد بن اسحاق سرماری نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے اسرائیل نے ابو اسحاق کے واسطے سے بیان کیا۔ انہوں نے عمرو بن میمون سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے، کہا کہ رسول اللہ ﷺ کعبہ کے پاس کھڑے نماز پڑھ رہے تھے۔ قریش اپنی مجلس میں (قریب ہی) بیٹھے ہوئے تھے۔ اتنے میں ان میں سے ایک قریشی بولا اس ریا کار کو نہیں دیکھتے؟ کیا کوئی ہے جو فلاں قبیلہ کے ذبح کئے ہوئے اونٹ کا گوبر، خون اور اوجھڑی اٹھا لائے۔ پھر یہاں انتظار کرے۔ جب یہ (نبی ﷺ) سجدہ میں جائے تو گردن پر رکھ دے (چنانچہ اس کام کو انجام دینے کے لیے) ان میں سے سب سے زیادہ بد بخت شخص اٹھا۔ اور جب آپ سجدہ میں گئے تو اس نے آپ کی گردن مبارک پر یہ غلاطیت ڈال دیں۔ نبی ﷺ سجدہ ہی کی حالت میں سر رکھے رہے۔ مشرکین (یہ دیکھ کر) بنے اور مارے ہنسی کے ایک دوسرے پر لوٹ پوٹ ہونے لگے۔ ایک شخص (غالباً ابن مسعود رضی اللہ عنہ) حضرت فاطمہ رضی اللہ عنہا کے پاس آئے۔ وہ ابھی چھوٹی تھیں۔ آپ دوڑتی ہوئی

بَابُ الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلِّي

شَيْئًا مِنَ الْأَذَى

۵۲۰۔ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السَّرْمَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يَصْلِي عِنْدَ الْكَعْبَةِ، وَجَمْعُ قُرَيْشٍ فِي مَجَالِسِهِمْ إِذْ قَالَ قَائِلٌ مِنْهُمْ: أَلَا تَنْظُرُونَ إِلَى هَذَا الْمَرَأَةِ أَيُّكُمْ يَقُومُ إِلَى جُزُورِ آلِ فُلَانٍ، فَيَعْمِدُ إِلَى قُرْنِهَا وَدَمِهَا وَسَلَاهَا فَيَجْعَلُ بِهِ، ثُمَّ يُمْنُهَا حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ فَانْبَعَثَ أَشْقَاهُمْ، فَلَمَّا سَجَدَ رَسُولُ اللَّهِ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ، وَثَبَتَ النَّبِيُّ ﷺ سَاجِدًا، فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ، فَاَنْطَلَقَ مُنْطَلِقًا إِلَى فَاطِمَةَ - وَهِيَ جُوَيْرِيَّةٌ -

آئیں۔ نبی ﷺ اب بھی سجدہ ہی میں تھے۔ پھر (حضرت فاطمہ رضی اللہ عنہا نے) ان غلاموں کو آپ کے اوپر سے ہٹایا اور مشرکین کو برا بھلا کہا۔ رسول اللہ ﷺ نے نماز پوری کر کے فرمایا: ”یا اللہ قریش پر عذاب نازل کر! یا اللہ قریش پر عذاب نازل کر! یا اللہ قریش پر عذاب نازل کر!“ پھر نام لے کر کہا: ”یا اللہ! عمرو بن ہشام، عقبہ بن ربیعہ، شیبہ بن ربیعہ، ولید بن عقبہ، امیہ بن خلف، عقبہ بن ابی معیط اور عمارہ بن ولید کو ہلاک کر۔“ عبداللہ بن مسعود رضی اللہ عنہ نے کہا: اللہ کی قسم! میں نے ان سب کو بدر کی لڑائی میں مقتول پایا۔ پھر انہیں گھسیٹ کر بدر کے کنویں میں پھینک دیا گیا۔ اس کے بعد رسول اللہ ﷺ نے فرمایا کہ ”کنویں والے اللہ کی رحمت سے دور کر دیئے گئے۔“

فَأَقْبَلَتْ تَسْعَى وَتَبَتْ النَّبِيُّ ﷺ سَاجِدًا حَتَّى أَلْقَتْهُ عَنْهُ، وَأَقْبَلَتْ عَلَيْهِمْ تَسْبُهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: ((اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ)) ثُمَّ سَمَى: ((اللَّهُمَّ عَلَيْكَ بِعَمْرٍو بْنِ هِشَامٍ، وَعُقْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ ابْنِ رَبِيعَةَ، وَالْوَلِيدَ بْنَ عُقْبَةَ، وَأُمَيَّةَ بْنَ خَلْفٍ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَعُمَارَةَ بْنَ الْوَلِيدِ)). قَالَ عَبْدُ اللَّهِ: فَوَاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرَخَى يَوْمَ بَدْرٍ، ثُمَّ سَجَّوْا إِلَى الْقَلْبِ قَلْبٍ بَدْرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((وَاتَّبَعَ أَصْحَابُ الْقَلْبِ لَعْنَةً)). [راجع ۲۴۰۰]

تشریح: ابتدائے اسلام میں جو کچھ کفار قریش نے آپ سے برتاؤ کیا اسی میں سے ایک یہ واقعہ بھی ہے۔ آپ کی دعا اللہ نے قبول کی اور وہ بد بخت سب کے سب بدر کی لڑائی میں ذلت کے ساتھ مارے گئے اور ہمیشہ کے لئے اللہ کی لعنت میں گرفتار ہوئے۔ باب کا مقصد یہ ہے کہ ایسے موقع پر اگر کوئی بھی عورت نمازی کے اوپر سے گندگی اٹھا کر دور کر دے تو اس سے نماز میں کوئی خلل نہیں آتا۔ اس سے یہ بھی معلوم ہوا کہ اگر قرآن سے کفار کے بارے میں معلوم ہو جائے کہ وہ اپنی حرکات بد سے باز نہیں آئیں گے تو ان کے لئے بد دعا کرنا جائز ہے۔ بلکہ ایسے بد بختوں کا نام لے کر بد دعا کی جاسکتی ہے کہ مؤمن کا یہی آخری ہتھیار ہے۔ وہ غلاظت لانے والا عقبہ بن ابی معیط ملعون تھا۔

الحمد للہ کہ عاشورہ محرم ۱۳۸۸ھ میں اس مبارک کتاب کے پارہ دوم کے ترجمہ اور تحشیہ سے فراغت حاصل ہوئی۔ اللہ پاک میری قلمی لغزشوں کو معاف فرما کر اسے قبول کرے اور میرے لئے، میرے والدین، اولاد، احباب کے لئے، جملہ معاونین کرام اور ناظرین عظام کے لئے وسیلہ نجات بنائے۔ اور بقایا پاروں کو بھی اپنی نبی امداد سے پورا کرائے۔ آمین والحمد للہ رب العالمین (مترجم)

اوقات نماز کا بیان

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

[۴۰۰۷، ۳۲۲۱] [مسلم: ۱۳۷۹، ۱۳۸۰]

ابوداؤد: ۳۹۴؛ نسائی: ۴۹۳؛ ابن ماجہ: ۶۶۸]

۵۲۲۔ قَالَ: عُرْوَةُ وَلَقَدْ حَدَّثَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ. [انظر: ۵۴۴، ۵۴۵، ۵۴۵]

(۵۲۲) عروہ رضی اللہ عنہا نے کہا کہ مجھ سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم عصر کی نماز اس وقت پڑھ لیتے تھے جب ابھی دھوپ ان کے حجرہ میں موجود ہوتی تھی اس سے بھی پہلے کہ وہ دیوار پر چڑھے۔

[۳۱۰۳، ۵۴۶] [مسلم: ۱۳۸۱]

تشریح: امام الدیلمی الحدیث امام بخاری رحمہما اللہ نے اپنی پاکیزہ کتاب کے پارہ سوم کو کتاب مَوَاقِيتِ الصَّلَاةِ سے شروع فرمایا، آگے باب مَوَاقِيتِ الصَّلَاةِ الخ منعقد کیا، ان ہر دو میں فرق یہ کہ کتاب میں مطلق اوقات مذکور ہوں گے، خواہ فضیلت کے اوقات ہوں یا کراہیت کے اور باب میں وہ وقت مذکور ہو رہے ہیں جن میں نماز پڑھنا افضل ہے۔

مَوَاقِيتِ کی تحقیق اور آیت کریمہ مذکورہ کی تفصیل میں شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارکپوری رحمہما اللہ تحریر فرماتے ہیں:

”مَوَاقِيتِ جمع مِيقَاتٍ وهو مفعول من الوقا والمراد به الوقت الذي عينه الله لاداء هذه العبادة وهو القدر المحدود للفعل من الزمان قال تعالى ﴿ان الصلوة كانت على المؤمنين كتابا موقوتا﴾ ای مفروضا فی اوقات معينة معلومة فاجمل ذكر الاوقات في هذه الاية و بينها في مواضع اخر من الكتاب من غير ذكر تحديد اوائلها و اواخرها و بين على لسان الرسول ﷺ تحديد ها و مقادير ها (الخ)۔“ (مرعاة، جلد: ۱ / ص: ۳۸۳)

یعنی لفظ مَوَاقِيتِ کا مادہ وقت ہے اور وہ مفعول کے وزن پر ہے اور اس سے مراد وقت ہے۔ جسے اللہ نے اس عبادت کی ادائیگی کے لئے متعین فرمادیا ہے، اور وہ زمانہ کا ایک محدود حصہ ہے۔ اللہ نے فرمایا کہ ”نماز ایمان والوں پر وقت مقررہ پر فرض کی گئی ہے۔“ اس آیت میں اوقات کا مجمل ذکر ہے، قرآن پاک کے دیگر مقامات پر کچھ تفصیلات بھی مذکور ہیں، مگر وقوتوں کا اول و آخر اللہ نے اپنے رسول اللہ صلی اللہ علیہ وسلم کی زبان مبارک ہی سے بیان کرایا ہے۔ آیت کریمہ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ﴾ (۱۱/سور: ۱۱۳) میں فجر اور مغرب اور عشاء کی نمازیں مذکور ہیں۔ آیت کریمہ: ﴿اقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ﴾ (۱۷/بنی اسرائیل: ۷۸) میں ظہر و عصر کی طرف اشارہ ہے۔ ﴿وَالْحَيَّ اللَّيْلِ﴾ میں مغرب اور عشاء مذکور ہیں ﴿وَقُرْآنَ الْفَجْرِ﴾ میں نماز فجر کا ذکر ہے۔ ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ﴾ (۳۰/الروم: ۱۷) میں مغرب اور عشاء مذکور ہیں ﴿وَحِينَ تَصْبِحُونَ﴾ میں صبح کا ذکر ہے ﴿وَعِشَاءً﴾ میں عصر اور ﴿حِينَ تَظْهَرُونَ﴾ میں ظہر۔ اور آیت مبارکہ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ﴾ (۲۰/طہ: ۱۳۰) میں فجر اور ﴿قَبْلَ غُرُوبِهَا﴾ میں عصر ﴿وَمِنْ أَنَاءِ اللَّيْلِ﴾ آیت کریمہ ﴿وَزُلْفَا مِنَ اللَّيْلِ﴾ کی طرح ہے۔ ﴿فَسَبِّحْهُ وَاطْرَافِ النَّهَارِ﴾ میں ظہر کا ذکر ہے۔ الغرض نماز پنجگانہ کی یہ مختصر تفصیلات قرآن کریم میں ذکر ہوئی ہیں، ان کے اوقات کی پوری تفصیل اللہ کے پیارے رسول ﷺ نے اپنے عمل اور قول سے پیش کی ہیں، جن کے مطابق نماز کا ادا کرنا ضروری ہے۔

آج کل کچھ بد بختوں نے احادیث نبوی کا انکار کر کے صرف قرآن مجید پر عمل پیرا ہونے کا دعویٰ کیا ہے چونکہ وہ قرآن مجید کی تفسیر محض اپنی رائے ناقص سے کرتے ہیں اس لئے ان میں کچھ لوگ شیخ وقت نمازوں کے قائل ہیں کچھ تین نمازیں بتلاتے ہیں اور کچھ دو نمازوں کو تسلیم کرتے ہیں۔ پھر ادائیگی نماز کے لئے انہوں نے اپنے ناقص دماغوں سے جو صورتیں تجویز کی ہیں وہ انتہائی مضحکہ خیز ہیں۔ احادیث نبوی کو چھوڑنے کا یہی نتیجہ ہونا چاہیے تھا، چنانچہ یہ لوگ اہل اسلام میں بدترین انسان کہے جاسکتے ہیں جنہوں نے قرآن مجید کی آڑ میں اپنے پیارے رسول ﷺ کے ساتھ کھلی ہوئی غداری پر کمر باندھی ہے۔ اللہ تعالیٰ ان کو ہدایت نصیب فرمائے۔

آیت مذکورہ باب کے تحت امام شافعی رحمہما اللہ فرماتے ہیں کہ اگر تلواریں چل رہی ہوں اور ٹھہرنے کی مہلت نہ ہو تو تب بھی نماز اپنے وقت پر پڑھ لینی

چاہیے۔ امام مالک رحمہ اللہ کے نزدیک ایسے وقت میں نماز میں تاخیر درست ہے۔ ان کی دلیل خندق کی حدیث ہے جس میں مذکور ہے کہ نبی کریم ﷺ نے کئی نمازوں کو تاخیر سے ادا فرمایا، وہ حدیث یہ ہے:

((عن جابر بن عبد الله ان عمر جاء يوم الخندق بعد ما غربت الشمس فجعل يسب كفار قريش وقال يا رسول الله! ما كدت اصلي العصر حتى كادت الشمس تغرب فقال النبي ﷺ: ما صليتها فتواضا وتوضانا فصلى العصر بعد ما غربت الشمس ثم صلى بعدها المغرب))۔ متفق عليه

یعنی جابر بن عبد اللہ رضی اللہ عنہ روایت کرتے ہیں کہ حضرت عمر رضی اللہ عنہ خندق کے دن سورج غروب ہونے کے بعد کفار قریش کو برا بھلا کہتے ہوئے خدمت نبوی میں حاضر ہوئے اور کہا کہ حضور میری عصر کی نماز رہ گئی، نبی کریم ﷺ نے فرمایا کہ میں بھی نہیں پڑھ سکا ہوں۔ پس آپ نے اور ہم نے وضو کیا، اور پہلے عصر کی نماز پھر مغرب کی نماز ادا کی۔ معلوم ہوا کہ ایسی ضرورت کے وقت تاخیر ہونے میں مضائقہ نہیں ہے۔ بعض روایات سے معلوم ہوتا ہے کہ اس موقع پر نبی کریم ﷺ اور صحابہ رضی اللہ عنہم کی چار نمازیں فوت ہو گئیں تھیں، جن کو مغرب کے وقت ترتیب کے ساتھ پڑھایا گیا۔

اس حدیث میں جن بزرگ کا ذکر آیا ہے وہ حضرت عمر بن عبد العزیز رضی اللہ عنہ خلیفہ خاس خلفائے راشدین میں شمار کئے گئے ہیں۔ ایک دن ایسا اتفاق ہوا کہ عصر کی نماز میں ان سے تاخیر ہو گئی یعنی اول وقت میں نہ ادا کر سکے جس پر عروہ بن زبیر نے ان کو یہ حدیث سنائی جسے سن کر حضرت عمر بن عبد العزیز رضی اللہ عنہ نے عروہ سے مزید تحقیق کے لئے فرمایا کہ ذرا سمجھ کر حدیث بیان کرو کیا جبریل علیہ السلام نے نبی کریم ﷺ کے لئے نمازوں کے اوقات عملاً مقرر کر کے بتلائے تھے، شاید عمر بن عبد العزیز رضی اللہ عنہ کو اس حدیث کی اطلاع نہ ہوگی، اس لئے انہوں نے عروہ کی روایت میں شبہ کیا، عروہ نے بیان کر دیا کہ میں نے ابو مسعود رضی اللہ عنہ کی یہ حدیث ان کے بیٹے بشر بن ابی مسعود سے سنی ہے۔ اور دوسری حدیث عائشہ رضی اللہ عنہا والی بھی بیان کر دی جس میں نبی کریم ﷺ کا نماز عصر اول وقت میں ادا کرنا مذکور ہے۔

مغیرہ بن شعبہ عراق کے حاکم تھے، عراق عرب کے اس ملک کو کہتے ہیں جس کا طول عبادان سے موصل تک اور عرض قادسیہ سے طولان تک ہے۔ حضرت معاویہ رضی اللہ عنہ نے، حضرت مغیرہ بن شعبہ رضی اللہ عنہ کو یہاں کا گورنر مقرر کیا تھا۔ روایت میں حضرت جبریل علیہ السلام اور نبی کریم ﷺ کی نمازوں کا ذکر ہے۔ حضرت جبریل علیہ السلام نے پانچوں نمازیں آپ کو پہلے دن اول وقت اور دوسرے دن آخر وقت پڑھائیں اور بتایا کہ نماز شیخ وقت کے اول و آخر اوقات یہ ہیں۔ امام شافعی رضی اللہ عنہ کی روایت میں ہے کہ حضرت جبریل علیہ السلام نے مقام ابراہیم کے پاس آپ کو یہ نمازیں پڑھائیں۔ آپ امام ہوئے اور نبی کریم ﷺ مقتدی ہوئے، اس طرح اوقات نماز کی تعلیم بجائے قول کے فعل کی گئی۔ حضرت عمر بن عبد العزیز رضی اللہ عنہ نے یہ حدیث سن کر تامل کیا، کہ قول کے ذریعہ وقت کی تعیین کی جاسکتی تھی، عملاً اس کی کیا ضرورت تھی، اس لئے آپ نے وضاحت سے کہا کہ کیا حضرت جبریل علیہ السلام نے نبی کریم ﷺ کو نماز پڑھائی تھی؟ جب عروہ نے یہ حدیث سنائی تو عمر بن عبد العزیز کو کچھ اور تامل ہوا۔ اس کو دور کرنے کے لئے عروہ نے اس کی سند بھی بیان کر دی تاکہ حضرت عمر بن عبد العزیز رضی اللہ عنہ کو پوری طرح اطمینان ہو جائے۔

حضرت مولانا عبد اللہ صاحب شیخ الحدیث رضی اللہ عنہ فرماتے ہیں:

”ومقصود عروة بذالك ان الامرا والاقاب عظيم قد نزل لتحيديدها جبريل فعلمها النبي ﷺ بالفعل فلا ينبغي

التقصير في مثله۔“ (مرعاة: ۱/ ص: ۳۸۷)

یعنی عروہ کا مقصد یہ تھا کہ اوقات نماز بڑی اہمیت رکھتے ہیں جن کو مقرر کرنے کے لئے جبریل علیہ السلام نازل ہوئے اور عملی طور پر انہوں نے نبی کریم ﷺ کو نمازیں پڑھا کر اوقات صلوٰۃ کی تعلیم فرمائی۔ پس اس بارے میں کمزوری مناسب نہیں۔

بعض علمائے احناف کا یہ کہنا کہ حضرت عمر بن عبد العزیز رضی اللہ عنہ کے زمانہ میں عصر کی نماز دیر کے پڑھنے کا معمول تھا غلط ہے روایت میں صاف موجود ہے کہ آخر صلوٰۃ یوم الیک دن اتفاق سے تاخیر ہو گئی تھی حنفیہ کے جواب کے لئے یہی روایت کافی ہے۔ واللہ اعلم۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

باب: اللہ تعالیٰ کا ارشاد ہے:

”اللہ پاک کی طرف رجوع کرنے والے (ہو جاؤ) اور اس سے ڈرو اور نماز قائم کرو اور مشرکین میں سے نہ ہو جاؤ۔“ (سورہ روم)

(۵۲۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عباد بن عباد بصری نے، اور یہ عباد کے لڑکے ہیں، ابو جرحہ (نصر بن عمران) کے ذریعہ سے، انہوں نے ابن عباس رضی اللہ عنہما سے، انہوں نے کہا کہ عبد القیس کا وفد رسول اللہ ﷺ کی خدمت میں آیا اور کہا کہ ہم اس ربیعہ قبیلہ سے ہیں اور ہم آپ کی خدمت میں صرف حرمت والے مہینوں ہی میں حاضر ہو سکتے ہیں، اس لیے آپ کسی ایسی بات کا ہمیں حکم دیجئے جسے ہم آپ سے سیکھ لیں اور اپنے پیچھے رہنے والے دوسرے لوگوں کو بھی اس کی دعوت دے سکیں، آپ نے فرمایا: ”میں تمہیں چار چیزوں کا حکم دیتا ہوں اور چار چیزوں سے روکتا ہوں، پہلے اللہ پر ایمان لانے کا، پھر آپ نے اس کی تفصیل بیان فرمائی کہ اس بات کی شہادت دینا کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ میں اللہ کا رسول ہوں اور دوسرے نماز قائم کرنے کا، تیسرے زکوٰۃ دینے کا، اور چوتھے جو مال تمہیں غنیمت میں ملے، اس میں پانچواں حصہ ادا کرنے کا اور تمہیں میں تو نبی حتم، قسار اور تقیر کے استعمال سے روکتا ہوں۔

﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ [الروم: ۳۱] ۵۲۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَادٍ - عَنْ أَبِي جَرَحَةَ - عَنْ عَبْدِ الْقَيْسِ عَلَى ابْنِ عَبَّاسٍ، قَالَ: قَدِمَ وَقَدْ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةَ، وَلَكِنَّا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ، وَنَدْعُو إِلَيْهِ مَنْ وَرَأَيْنَا فَقَالَ: ((أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ - شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُوَدُّوا إِلَيَّ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الذُّبَابِ وَالْحَنْتَمِ وَالْمَقْفَرِ وَالْتَفِيرِ)). [راجع: ۵۲۳]

تشمیع: وفد عبد القیس پہلے ۶ھ میں پھر فتح مکہ کے سال حاضر خدمت نبوی ہوا تھا۔ حرمت والے مہینے رجب، ذی القعدہ، ذی الحجہ اور محرم ہیں۔ ان میں اہل عرب لڑائی موقوف کر دیتے اور ہر طرف امن و امان ہو جایا کرتا تھا۔ اس لیے یہ وفد ان ہی مہینوں میں حاضر ہو سکتا تھا۔ آپ نے ان کو ارکان اسلام کی تعلیم فرمائی اور شراب سے روکنے کے لیے ان برتنوں سے بھی روک دیا جن میں اہل عرب شراب تیار کرتے تھے۔ حتم (سبز رنگ کی مرتبان جیسی گھڑیا جس پر روغن لگا ہوا ہوتا تھا) اور قسار (ایک قسم کا تیل جو بصرہ سے لایا جاتا تھا، لگے ہوئے برتن) اور تقیر (کھجور کی جڑ کھود کر برتن کی طرح بنایا جاتا تھا) باب میں آیت کریمہ لانے سے مقصود یہ ہے کہ نماز ایمان میں داخل ہے اور توحید کے بعد یہ دین کا اہم رکن ہے اس آیت سے ان لوگوں نے دلیل لی ہے جو بے نمازی کو کافر کہتے ہیں۔

بَابُ الْبَيْعَةِ عَلَى إِقَامِ الصَّلَاةِ

باب: نماز درست طریقے سے پڑھنے پر بیعت کرنا

(۵۲۴) ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان نے کہا کہ ہم سے اسماعیل بن ابی خالد نے بیان کیا، انہوں نے کہا کہ ہم سے قیس بن ابی حازم نے جریر بن عبد اللہ رضی اللہ عنہ کی روایت سے بیان کیا کہ جریر بن عبد اللہ رضی اللہ عنہ نے فرمایا کہ میں نے رسول اللہ ﷺ

۵۲۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا قَيْسٌ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ،

وَالنُّصْحَ لِكُلِّ مُسْلِمٍ. [راجع: ۵۷]

کے دست مبارک پر نماز قائم کرنے، زکوٰۃ دینے، اور ہر مسلمان کے ساتھ
خیر خواہی کرنے پر بیعت کی۔

تشریح: جریر رضی اللہ عنہ اپنی قوم کے سردار تھے۔ ان کو عام خیر خواہی کی نصیحت کی، اور عبدالقیس کے لوگ سپاہ پیشہ تھے اس لئے ان کو پانچواں حصہ بیت
المال میں داخل کرنے کی ہدایت فرمائی۔

بَابُ: الصَّلَاةُ كَفَّارَةٌ

باب: اس بیان میں کہ گناہوں کے لیے نماز کفارہ

ہے۔ (یعنی اس سے صغیرہ گناہ معاف ہو جاتے ہیں)

(۵۲۵) ہم سے مسدد بن مسرہ نے بیان کیا، انہوں نے کہا ہم سے یحییٰ
بن سعید قطان نے اعمش کی روایت سے بیان کیا، اعمش (سلیمان بن
مہران) نے کہا کہ مجھ سے شقیق بن مسلمہ نے بیان کیا، شقیق نے کہا میں
نے حذیفہ بن یمان رضی اللہ عنہ سے سنا۔ حذیفہ رضی اللہ عنہ نے فرمایا: ہم حضرت
عمر رضی اللہ عنہ کی خدمت میں بیٹھے ہوئے تھے کہ آپ نے پوچھا: فتنہ سے متعلق
رسول اللہ صلی اللہ علیہ وسلم کی کوئی حدیث تم میں سے کسی کو یاد ہے؟ میں بولا میں نے
اسے (اسی طرح یاد رکھا ہے) جیسے آپ صلی اللہ علیہ وسلم نے اس حدیث کو بیان فرمایا
تھا۔ حضرت عمر رضی اللہ عنہ بولے: تم رسول اللہ صلی اللہ علیہ وسلم سے فتنہ کو معلوم کرنے میں
بہت بے باک تھے۔ میں نے کہا: انسان کے گھر والے، مال، اولاد اور
پڑوسی سب فتنہ (کی چیز ہیں)۔ اور نماز، روزہ، صدقہ، اچھی بات کے لیے
لوگوں کو حکم کرنا اور بری باتوں سے روکنا ان فتنوں کا کفارہ ہیں۔ حضرت
عمر رضی اللہ عنہ نے فرمایا: میں تم سے اس کے متعلق نہیں پوچھتا، مجھے تم اس فتنہ کے
بارے میں بتلاؤ جو سمندر کی موج کی طرح ٹھاٹھیں مارتا ہوا بڑھے گا۔ اس پر
میں نے کہا: یا امیر المؤمنین! آپ اس سے خوف نہ کھائیے۔ آپ کے اور
فتنہ کے درمیان ایک بند دروازہ ہے۔ پوچھا گیا وہ دروازہ توڑ دیا جائے گا یا
(صرف) کھولا جائے گا۔ میں نے کہا کہ توڑ دیا جائے گا۔ حضرت عمر رضی اللہ عنہ
بول اٹھے کہ پھر تو وہ کبھی بند نہیں ہو سکے گا۔ شقیق نے کہا کہ ہم نے حذیفہ
سے پوچھا کیا حضرت عمر رضی اللہ عنہ اس دروازہ کے متعلق کچھ رکھتے تھے؟ تو
انہوں نے کہا: ہاں! بالکل اسی طرح جیسے دن کے بعد رات کے آنے کا۔
میں نے تم سے ایک ایسی حدیث بیان کی ہے جو قطعاً غلط نہیں ہے۔ ہمیں
اس کے متعلق حذیفہ رضی اللہ عنہ سے پوچھنے میں ڈر ہوتا تھا (کہ دروازہ سے کیا

۵۲۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى،
عَنِ الْأَعْمَشِ، قَالَ: حَدَّثَنِي شَقِيقٌ، قَالَ:
سَمِعْتُ حُذَيْفَةَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ
عُمَرَ فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ
اللَّهِ ﷺ فِي الْفِتْنَةِ: قُلْتُ: أَنَا، كَمَا قَالَ
قَالَ: إِنَّكَ عَلَيْهِ - أَوْ عَلَيْهَا - لَجَرِيءٌ. قُلْتُ:
فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ
تُكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ
وَالنَّهْيُ، قَالَ: لَيْسَ هَذَا أَرِيدُ، وَلَكِنِ الْفِتْنَةُ
الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ: لَيْسَ
عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ
وَبَيْنَهَا لَبَابًا مَغْلَقًا، قَالَ: أَيَكْسِرُ أَمْ يُفْتَحُ؟
قَالَ: يُكْسَرُ قَالَ: إِذَا لَا يُغْلَقَ أَبَدًا، قُلْنَا:
أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ قَالَ: نَعَمْ، كَمَا أَنَّ
دُونَ الْعَدِ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ
بِالْأَغْلَاطِ فَهَبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ، فَأَمَرَنَا
مَسْرُوقًا فَسَأَلَهُ فَقَالَ: الْبَابُ عُمَرُ [اطرافہ
فی: ۱۴۳۵، ۱۸۹۵، ۳۵۸۶، ۷۰۹۶] [مسلم:

۷۲۶۸؛ ترمذی: ۲۲۵۸؛ ابن ماجہ: ۳۹۵۵]

مراد ہے) اس لیے ہم نے مسروق سے کہا (کہ وہ پوچھیں) انہوں نے دریافت کیا تو آپ نے بتایا: وہ دروازہ خود عمر رضی اللہ عنہ ہی تھے۔

تشریح: یہاں جس قدر کا ذکر ہے وہ حضرت عمر رضی اللہ عنہ کی وفات کے بعد حضرت عثمان رضی اللہ عنہ کی خلافت ہی سے شروع ہو گیا تھا۔ جس کا نتیجہ شیعہ سنی کی شکل میں آج تک موجود ہے۔ نبی کریم ﷺ نے فرمایا تھا کہ بند دروازہ توڑ دیا جائے گا۔ ایک مرتبہ فتنے شروع ہونے پر پھر بڑھتے ہی جائیں گے۔ چنانچہ امت کا انفرق محتاج تفصیل نہیں اور فقہی اختلافات نے تو بالکل ہی بیزار غرق کر دیا ہے۔ یہ سب کچھ تقلید جاد کے نتائج ہیں۔

۵۲۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُمَرَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ، أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿اقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود: ۱۱۴]۔ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! أَيْ هَذَا؟ قَالَ: ((لَجَمِيعِ أُمَّتِي كُلِّهِمْ))۔ [طرفة في: ۶۸۷] [مسلم: ۷۰۰۲، ۷۰۰۳، ۷۰۰۴، ابن ماجہ: ۱۳۹۸، ۴۲۵۴]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے قسطلانی رحمہ اللہ نے کہا کہ اس آیت میں برائیوں سے صغیرہ گناہ مراد ہیں جیسے ایک حدیث میں ہے کہ ایک نماز دوسری نماز تک کفارہ ہے گناہوں کا جب تک آدمی کبیرہ گناہوں سے بچا رہے۔

باب فَضْلِ الصَّلَاةِ لَوْ قِيَّتْهَا

۵۲۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: الْوَلِيدُ بْنُ الْعِزَّارِ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ: حَدَّثَنَا صَاحِبُ هَذِهِ الدَّارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: ((الصَّلَاةُ عَلَى وَفْيِهَا)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ بِرُّ الْوَالِدَيْنِ)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((الْجِهَادُ فِي سَبِيلِ اللَّهِ)) قَالَ: حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَزَدْتُهُ

۵۲۷۔ ہم سے ابوالولید ہشام بن عبد الملک نے بیان کیا، کہا ہم سے شعبہ نے، انہوں نے کہا کہ مجھے ولید بن عیزار کوفی نے خبر دی، کہا میں نے ابو عمرو شیبانی سے سنا وہ کہتے تھے کہ میں نے اس گھر کے مالک سے سنا، (آپ عبد اللہ بن مسعود رضی اللہ عنہ کے گھر کی طرف اشارہ کر رہے تھے) انہوں نے فرمایا کہ میں نے نبی ﷺ سے پوچھا: اللہ تعالیٰ کی بارگاہ میں کونسا عمل زیادہ محبوب ہے؟ آپ نے فرمایا: ”اپنے وقت پر نماز پڑھنا۔“ پھر پوچھا اس کے بعد؟ فرمایا: ”والدین کے ساتھ نیک معاملہ رکھنا۔“ پوچھا: اس کے بعد، آپ نے فرمایا: ”اللہ کی راہ میں جہاد کرنا۔“ ابن مسعود رضی اللہ عنہ نے فرمایا کہ آپ ﷺ نے مجھے یہ تفصیل بتائی اور اگر میں اور سوالات کرتا تو آپ اور

لَزَادَنِي . [راجع: ۲۷۸۲، ۵۹۷۰، ۷۵۳۴] زیادہ بھی بتلاتے۔ (لیکن میں نے بطور ادب خاموشی اختیار کی)
[مسلم: ۲۵۲، ۲۵۳، ۲۵۴، ۲۵۵، ۲۵۶]

ترمذی: ۱۷۳؛ نسائی: ۶۰۹، ۶۱۰]

تشریح: دوسری حدیثوں میں جو اور کاموں کو افضل بتایا ہے وہ اس کے خلاف نہیں، آپ ہر شخص کی حالت اور وقت کا تقاضا دیکھ کر اس کے لئے جو کام افضل نظر آتا وہ بیان فرماتے، جہاد کے وقت جہاد کو افضل بتلاتے اور قحط و گرائی میں لوگوں کو کھانا کھانا وغیرہ وغیرہ۔ مگر نماز کا عمل ایسا ہے کہ یہ ہر حال میں اللہ کو بہت ہی محبوب ہے جب کہ اسے آداب مقررہ کے ساتھ ادا کیا جائے اور نماز کے بعد والدین کے ساتھ حسن سلوک بہترین عمل ہے۔

بَابُ: الصَّلَوَاتُ الْخُمْسُ كَفَّارَةٌ لِلْخَطَايَا إِذَا صَلَّاهُنَّ لَوْ قَتِهِنَّ فِي الْجَمَاعَةِ وَغَيْرَهَا
باب: اس بیان میں کہ پانچوں وقت کی نمازیں گناہوں کا کفارہ ہو جاتی ہیں جب کوئی ان کو جماعت سے یا اکیلا ہی اپنے وقت پر پڑھے

۵۲۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالْدَّرَاوَزِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِهِ)) قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا. قَالَ: ((فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخُمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا)).

(۵۲۸) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے عبدالعزیز بن ابی حازم اور عبدالعزیز بن محمد دراوردی نے یزید بن عبد اللہ کی روایت سے، انہوں نے محمد بن ابراہیم تمیمی سے، انہوں نے ابوسلمہ بن عبد الرحمن بن عوف رضی اللہ عنہ سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ انہوں نے رسول اللہ ﷺ سے سنا، آپ فرماتے تھے: ”اگر کسی شخص کے دروازے پر نہر جاری ہو، اور وہ روزانہ اس میں پانچ دفعہ نہائے تو تمہارا کیا گمان ہے۔ کیا اس کے بدن پر کچھ بھی میل باقی رہ سکتی ہے؟“ صحابہ نے عرض کیا: نہیں یا رسول اللہ! ہرگز نہیں۔ آپ نے فرمایا: ”یہی حال پانچوں وقت کی نمازوں کا ہے۔ اللہ تعالیٰ ان کے ذریعہ سے گناہوں کو مٹا دیتا ہے۔“

[مسلم: ۱۵۲۲؛ ترمذی: ۲۸۶۸؛ نسائی: ۴۶۱]

بَابُ: فِي تَضْيِيعِ الصَّلَاةِ عَنْ وَقْتِهَا
باب: اس بارے میں کہ بے وقت نماز پڑھنا، نماز کو ضائع کرنا ہے

۵۲۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا مَهْدِيٌّ، عَنْ غِيلَانَ، عَنْ أَنَسٍ، قَالَ: مَا أَعْرِفُ شَيْئًا مِمَّا كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ قِيلَ: الصَّلَاةُ؟ قَالَ: أَلَيْسَ صَنَعْتُمْ مَا صَنَعْتُمْ فِيهَا.

(۵۲۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے مہدی بن میمون نے غیلان بن جریر کے واسطے سے، انہوں نے حضرت انس رضی اللہ عنہ سے، آپ نے فرمایا: میں نبی ﷺ کے عہد کی کوئی بات اس زمانہ میں نہیں پاتا۔ لوگوں نے کہا: نماز تو ہے؟ فرمایا: اس کے اندر بھی تم نے کر رکھا ہے جو کر رکھا ہے۔

۵۳۰۔ حَدَّثَنَا عُمَرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ أَبُو عُبَيْدَةَ الْحَدَّادُ، عَنْ عُثْمَانَ بْنِ أَبِي رَوَّادٍ، أَخِي عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ الزُّهْرِيَّ، يَقُولُ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بِدَمَشْقٍ وَهُوَ يَبْكِي فَقُلْتُ: مَا يَبْكِيكَ؟ فَقَالَ: لَا أَغْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ، وَهَذِهِ الصَّلَاةَ قَدْ ضَيَعْتُ. وَقَالَ بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ أَبِي رَوَّادٍ نَحْوَهُ.

(۵۳۰) ہم سے عمرو بن زرارہ نے بیان کیا، انہوں نے کہا، میں عبدالواحد بن واصل ابو عبیدہ حداد نے خبر دی، انہوں نے عبدالعزیز کے بھائی عثمان بن ابی رواد کے واسطے سے بیان کیا، انہوں نے کہا کہ میں نے زہری سے سنا کہ میں دمشق میں حضرت انس بن مالک رضی اللہ عنہ کی خدمت میں گیا۔ آپ اس وقت رورہے تھے۔ میں نے عرض کیا: آپ کیوں رورہے ہیں؟ انہوں نے فرمایا کہ نبی کریم ﷺ کے عہد کی کوئی چیز اس نماز کے علاوہ اب میں نہیں پاتا اور اب اس کو بھی ضائع کر دیا گیا ہے۔ اور بکر بن خلف نے کہا کہ ہم سے محمد بن بکر برسانی نے بیان کیا کہ ہم سے عثمان بن ابی رواد نے یہی حدیث بیان کی۔

تشریح: اس روایت سے ظاہر ہے کہ صحابہ کرام کو نمازوں کا کس قدر اہتمام مد نظر تھا۔ حضرت انس رضی اللہ عنہ نے تاخیر سے نماز پڑھنے کو نماز کا ضائع کرنا قرار دیا۔ امام زہری نے حضرت انس رضی اللہ عنہ سے یہ حدیث دمشق میں سنی تھی۔ جب کہ حضرت انس رضی اللہ عنہ حجاز کی امارت کے زمانہ میں دمشق کے خلیفہ ولید بن عبدالملک سے حجاز کی شکایت کرنے آئے تھے کہ وہ نماز بہت دیر کر کے پڑھاتے ہیں۔ ایسے ہی وقت میں ہدایت کی گئی ہے کہ تم اپنی نماز وقت پر ادا کر لو اور بعد میں جماعت سے بھی پڑھ لو تا کہ فتنہ کا وقوع نہ ہو۔ یہ نفل نماز ہو جائے گی۔

مولانا وحید الزماں صاحب حیدر آبادی نے کیا خوب فرمایا کہ اللہ اکبر جب حضرت انس رضی اللہ عنہ کے زمانہ میں یہ حال تھا تو وائے بر حال ہمارے زمانے کے اب تو حیدر سے لے کر شروع عبادات تک لوگوں نے نئی باتیں اور نئے اعتقاد تراش لئے ہیں جن کا نبی کریم ﷺ کے زمانہ مبارک میں نشان و گمان بھی نہ تھا۔ اور اگر کوئی اللہ کا بندہ نبی کریم ﷺ اور صحابہ کرام کے طریق کے موافق چلتا ہے اس پر طرح طرح کی تہمتیں رکھی جاتی ہیں، کوئی ان کو دہائی کہتا ہے کوئی لاندہب کہتا ہے۔ انا للہ وانا الیہ راجعون۔

بَابُ الْمُصَلِّيِ يُنَاجِي رَبَّهُ

باب: اس بارے میں کہ نماز پڑھنے والا نماز میں

اپنے رب سے پوشیدہ طور پر بات چیت کرتا ہے

۵۳۱۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنْ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ فَلَا يَتَقَلَّبُ عَنْ يَمِينِهِ، وَلَكِنْ تَحْتَ قَدَمِهِ الْيُسْرَى)). [راجع: ۲۴۱]

(۵۳۱) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام بن عبداللہ دستوائی نے قتادہ بن دعامہ کے واسطے سے، انہوں نے حضرت انس سے کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی نماز میں ہوتا ہے تو وہ اپنے رب سے سرگوشی کرتا رہتا ہے اس لیے اپنی داہنی جانب نہ تھوکتا چاہیے لیکن بائیں پاؤں کے نیچے تھوک سکتا ہے۔“

تشریح: یہ حکم خام مساجد کے لیے تھا جہاں تھوک جذب ہو جایا کرتا تھا اب ضروری ہے کہ بوقت ضرورت رومال میں تھوک لیا جائے۔

۵۳۲۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ

(۵۳۲) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے یزید بن ابراہیم نے انہوں نے کہا کہ ہم سے قتادہ نے انس بن مالک رضی اللہ عنہ سے بیان کیا، آپ

نبی کریم ﷺ سے روایت کرتے تھے کہ آپ ﷺ نے فرمایا: ”سجدہ کرنے میں اعتدال رکھو (سیدھی طرح پر کرو) اور کوئی شخص تم میں سے اپنے بازوؤں کو کتے کی طرح نہ پھیلائے۔ جس کسی کو تھوکتا ہی ہو تو سامنے یا داہنی طرف نہ تھو کے، کیونکہ وہ نماز میں اس پر ب سے پوشیدہ باتیں کرتا رہتا ہے۔“ اور سعید نے قتادہ سے روایت کر کے بیان کیا کہ آگے یا سامنے نہ تھو کے البتہ بائیں طرف پاؤں کے نیچے تھوک سکتا ہے۔ اور شعبہ نے کہا کہ اپنے سامنے اور دائیں جانب نہ تھو کے، بلکہ بائیں طرف یا پاؤں کے نیچے تھوک سکتا ہے۔ اور حمید نے انس بن مالک رضی اللہ عنہ سے وہ نبی کریم ﷺ سے روایت کرتے ہیں ”قبلہ کی طرف نہ تھو کے اور نہ دائیں طرف البتہ بائیں طرف یا پاؤں کے نیچے تھوک سکتا ہے۔“

انس، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَسْطُ أَحَدُكُمْ ذِرَاعِيهِ كَالْكَلْبِ، وَإِذَا بَزَقَ فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، فَإِنَّهُ يَنَاجِي رَبَّهُ)) وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ: لَا يَنْفِلُ قَدَامَهُ أَوْ بَيْنَ يَدَيْهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ. وَقَالَ: شُعْبَةُ لَا يَبْزُقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ. وَقَالَ: حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: ((لَا يَبْزُقُ فِي الْقِبْلَةِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ)). [راجع: ۲۴۱]

تشریح: سجدہ میں اعتدال یہ ہے کہ ہاتھوں کو زمین پر رکھے، کہیں کو دونوں پہلو سے اور پیٹ کو انہوں سے جدا رکھے۔ حمید کی روایت کو خود امام بخاری رحمہ اللہ نے ابواب المساجد میں نکالا ہے حافظ نے کہا کہ امام بخاری رحمہ اللہ نے ان تعلیقات کو اس واسطے ذکر کیا کہ قتادہ کے اصحاب کا اختلاف اس حدیث کی روایت میں معلوم ہو، اور شعبہ کی روایت سب سے زیادہ پوری ہے مگر اس میں سرگوشی کا ذکر نہیں۔

بَابُ الْإِبْرَادِ بِالظُّهْرِ فِي شِدَّةِ الْحَرِّ

باب: اس بارے میں کہ سخت گرمی میں ظہر کو ذرا ٹھنڈے وقت پڑھنا

(۵۳۳، ۳۴) ہم سے ایوب بن سلیمان مدنی نے بیان کیا، ہم سے ابوبکر عبد الحمید بن ابی اویس نے سلیمان بن بلال کے واسطے سے کہ صالح بن کیسان نے کہا ہم سے اعرج عبد الرحمن وغیرہ نے حدیث بیان کی۔ وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے تھے، اور عبد اللہ بن عمر رضی اللہ عنہما کے مولیٰ نافع عبد اللہ بن عمر رضی اللہ عنہ سے اس حدیث کی روایت کرتے تھے۔ کہ ان دونوں (ابو ہریرہ اور عبد اللہ بن عمر رضی اللہ عنہما) نے رسول اللہ ﷺ سے روایت کی کہ آپ ﷺ نے فرمایا ”جب گرمی تیز ہو جائے تو نماز کو ٹھنڈے وقت میں پڑھو، کیونکہ گرمی کی تیزی جہنم کی آگ کی بھاپ سے ہوتی ہے۔“

۵۳۴، ۵۳۳۔ حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، قَالَ: صَالِحُ ابْنُ كَيْسَانَ: حَدَّثَنَا الْأَعْرَجُ عَبْدُ الرَّحْمَنِ، وَغَيْرُهُ، عَنْ أَبِي هُرَيْرَةَ، وَنَافِعِ مَوْلَى عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: ((إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ قَيْحِ جَهَنَّمَ)). [اطرافہ فی: ۵۳۶]

(۵۳۵) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر محمد بن جعفر نے بیان کیا، ان سے شعبہ بن حجاج نے مہاجر ابوالحسن کی روایت سے بیان کیا، انہوں نے زید بن وہب ہمدانی سے سنا۔ انہوں نے ابو ذر رضی اللہ عنہ سے کہ نبی کریم ﷺ کے موزن (بلال رضی اللہ عنہ) نے ظہر کی اذان دی تو آپ ﷺ نے

۵۳۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ: سَمِعَ زَيْدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ: أَذَّنَ مُؤَذِّنُ النَّبِيِّ ﷺ الظُّهَرَ

فَقَالَ: ((اَبْرِدُ اَبْرِدُ)) اَوْ قَالَ: ((اَنْتَظِرْ اَنْتَظِرْ)) فرمایا: ”ٹھنڈا کر، ٹھنڈا کر“ یا یہ فرمایا ”انتظار کر، انتظار کر“ اور فرمایا کہ وَقَالَ: ((شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ قَابَرُودُوا عَنِ الصَّلَاةِ))، حَتَّى رَأَيْنَا فَيءَ التَّلَوُّلِ. [اطرافہ فی: ۳۲۵۸، ۶۲۹، ۵۳۹] کہی گئی جب ہم نے ٹیلوں کے سائے دیکھ لیے۔

[مسلم: ۱۴۰۰؛ ابوداؤد: ۴۰۱؛ ترمذی: ۱۵۸]

تشریح: ٹھنڈا کرنے کا یہ مطلب ہے کہ زوال کے بعد پڑھنے نہ یہ کہ ایک مثل سایہ ہو جانے کے بعد، کیونکہ ایک مثل سایہ ہو جانے پر تو عمر کا اول وقت ہو جاتا ہے۔ جمہور علما کا یہی قول ہے۔ زوال ہونے پر فوراً پڑھ لینا یہ تعیل ہے، اور زوال دیر کر کے تاکہ موسم گرما میں کچھ خلی آجائے پڑھنا یہ اہراد ہے۔ امام ترمذی رحمہ اللہ فرماتے ہیں:

”وقد اختار قوم من اهل العلم تاخير صلوة الظهر في شدة الحر وهو قول ابن المبارك واحمد واسحاق“

یعنی اہل علم کی ایک جماعت کا مذہب مختار یہی ہے کہ گرمی کی شدت میں ظہر کی نماز زوال دیر سے پڑھی جائے۔ عبد اللہ بن مبارک و احمد واسحاق رحمہم کا یہی فتویٰ ہے۔ مگر اس کا مطلب یہ ہرگز نہیں کہ ظہر کو عصر کے اول وقت ایک مثل تک کیلئے مؤخر کر دیا جائے، جب کہ بدلائل قویہ ثابت ہے کہ عصر کا وقت ایک مثل سایہ ہونے کے بعد شروع ہو جاتا ہے۔ خود امام بخاری رحمہ اللہ نے بھی اسی مقام پر متعدد روایات سے عصر کا اول وقت بیان فرمایا ہے۔ جو ایک مثل سایہ ہونے پر شروع ہو جاتا ہے۔ جو کہ مختار مذہب ہے اور دوسرے مقام پر اس کی تفصیل ہے۔

۵۳۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مِنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((إِذَا اشْتَدَّ الْحَرُّ قَابَرُودُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ)). [راجع: ۵۳۳] [مسلم: ۱۳۹۵] ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا انس حدیث کو ہم نے زہری سے سن کر یاد کیا، وہ سعید بن مسیب کے واسطہ سے بیان کرتے ہیں، وہ ابو ہریرہ رضی اللہ عنہ سے وہ نبی کریم ﷺ سے کہ ”جب گرمی تیز ہو جائے تو نماز کو ٹھنڈے وقت میں پڑھا کرو، کیونکہ گرمی کی تیزی دوزخ کی آگ کی بھاپ کی وجہ سے ہوتی ہے۔“

۵۳۷۔ ((وَأَشْتَكَيْتِ النَّارَ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ! أَكُلْتُ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ نَفْسٍ فِي الشَّتَاءِ، وَنَفْسٍ فِي الصَّيْفِ، وَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيِّ)). [طرفة فی: ۳۲۶۰] [مسلم: ۱۴۰۱] (۵۳۷) دوزخ نے اپنے رب سے شکایت کی کہ اے میرے رب! رَبِّ! أَكُلْتُ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ نَفْسٍ فِي الشَّتَاءِ، وَنَفْسٍ فِي الصَّيْفِ، وَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهَرِيِّ)). محسوس کرتے ہو وہ اسی سے پیدا ہوتی ہے۔“

تشریح: دوزخ نے حقیقت میں شکوہ کیا، وہ بات کر سکتی ہے جب کہ آیت مبارکہ (يَوْمَ نَقُولُ لِجَهَنَّمَ) (۵۰/۳۰) میں وارد ہے کہ ہم قیامت کے دن دوزخ سے پوچھیں گے کہ کیا تیرا بیٹ بھر گیا، وہ جواب دے گی کہ ابھی تک تو بہت گنجائش باقی ہے:

”وقال عياض: انه الاظهر والله قادر على خلق الحياة بجزء منها حتى تكلم او يخلق لها كلاما يسمعه من شاء من خلقه وقال القرطبي: لا احوالة في حمل اللفظ على حقيقته واذا اخبر الصادق بامر جائز لم يحتج الى تأويله فحمله على

حقیقتہ اولیٰ۔“ (مرعاد المفاتیح: ۱/۳۹۲)

یعنی عیاض نے کہا کہ یہی امر خاہر ہے اللہ پاک قادر ہے کہ دوزخ کو کلام کرنے کی طاقت بخشے اور اپنی مخلوق میں سے جسے چاہے اس کی بات سنا دے۔ قرطبی کہتے ہیں کہ اس امر کو حقیقت پر محمول کرنے میں کوئی اشکال نہیں ہے۔ اور جب صادق و مصدق علیہ السلام نے ایک امر جائز کی خبر دی تو اس کی تاویل کی کوئی حاجت نہیں ہے۔ اس کو حقیقت ہی پر محمول کیا جانا مناسب ہے۔ علامہ شوکانی رحمہ اللہ فرماتے:

”اختلف العلماء في معناه فقال بعضهم: هو على ظاهره وقيل: بل هو على وجه التشبيه والاستعارة وتقديره ان شدة الحر تشبه نار جهنم فاحذروه واجتنبوا ضرره قال والاول اظهر وقال النووي: هو الصواب لانه ظاهر الحديث ولا مانع من حمله على حقيقته موجب الحكم بانه على ظاهره انتهى“ (نيل)

یعنی اس کے معنی میں بعض عالم اس کو اپنے ظاہر پر رکھتے ہیں۔ بعض کہتے ہیں کہ اس حرارت کو دوزخ کی آگ سے تشبیہ دی گئی اور کہا گیا کہ اس کے ضرر سے بچو اور اہل مطلب ہی ظاہر ہے۔ امام نووی کہتے ہیں کہ یہی صواب ہے، اس لئے کہ حدیث ظاہر ہے اور اسے حقیقت پر محمول کرنے میں کوئی مانع نہیں ہے۔

حضرت مولانا وحید الزماں صاحب مرحوم فرماتے ہیں کہ دوزخ گرمی میں سانس نکالتی ہے، یعنی دوزخ کی بھاپ اوپر کو نکلتی ہے اور زمین کے رہنے والوں کو نکلتی ہے، اس کو سخت گرمی معلوم ہوتی ہے اور جاڑے میں اندر کو سانس لیتی ہے تو اوپر گرمی نہیں محسوس ہوتی، بلکہ زمین کی ذاتی سردی غالب آ کر رہنے والوں کو سردی محسوس ہوتی ہے۔ اس میں کوئی بات عقل سلیم کے خلاف نہیں۔ اور حدیث میں شبہ کرنے کی کوئی وجہ نہیں ہے۔ زمین کے اندر دوزخ موجود ہے۔ جیالوجی والے کہتے ہیں کہ تھوڑے فاصلہ پر زمین کے اندر ایسی گرمی ہے کہ وہاں کے تمام عنصر پانی کی طرح پھٹے رہتے ہیں۔ اگر لوہا وہاں پہنچ جائے تو اسی دم گہل کر پانی ہو جائے۔

سفیان ثوری کی روایت جو حدیث ہذا کے آخر میں درج ہے اسے خود امام بخاری رحمہ اللہ نے کتاب بدء الخلق میں اور یحییٰ کی روایت کو امام احمد رحمہ اللہ نے منسل کیا ہے۔ لیکن ابو حسانہ کی روایت نہیں ملی۔

۵۳۸۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ)) تَابَعَهُ سُفْيَانٌ، وَبُخَيْرِي، وَأَبُو عَوَانَةَ عَنِ الْأَعْمَشِ. [طرفہ فی: ۳۲۵۹]

(۵۳۸) ہم سے عمر بن حفص بن غیاث نے بیان کیا کہ مجھ سے میرے باپ نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا کہ ہم سے ابوصالح ذکوان نے ابوسعید خدری رضی اللہ عنہ کے واسطے سے بیان کیا کہ نبی صلی اللہ علیہ وسلم نے فرمایا: ”(کہ گرمی کے موسم میں) ظہر کو ٹھنڈے وقت میں پڑھا کرو، کیونکہ گرمی کی شدت جہنم کی بھاپ سے پیدا ہوتی ہے۔“ اس حدیث کی متابعت سفیان ثوری، یحییٰ اور ابوعوانہ نے اعمش کے واسطے سے کی ہے۔

[ابن ماجه: ٦٧٩]

بابُ الْإِبْرَادِ بِالظُّهْرِ فِي السَّفَرِ باب: اس بارے میں کہ سفر میں ظہر کو ٹھنڈے وقت

میں پڑھنا

۵۳۹۔ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: (۵۳۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے بنی تیمم اللہ کے غلام مہاجر ابو الحسن نے بیان کیا، کہا کہ میں

نے زید بن وہب جہنی سے سنا، وہ ابوذر غفاری رضی اللہ عنہ سے نقل کرتے تھے کہ انہوں نے کہا کہ ہم ایک سفر میں رسول اللہ ﷺ کے ساتھ تھے۔ مؤذن نے چاہا کہ ظہر کی اذان دے۔ لیکن آپ نے فرمایا: ”وقت کو ٹھنڈا ہونے دو۔“ مؤذن نے (تھوڑی دیر بعد) پھر چاہا کہ اذان دے، لیکن آپ نے فرمایا: ”ٹھنڈا ہونے دو۔“ جب ہم نے ٹیلے کا سایہ ڈھلا ہوا دیکھ لیا۔ (تب اذان کہی گئی) پھر نبی ﷺ نے فرمایا: ”گرمی کی تیزی جہنم کی بھاپ کی تیزی سے ہے۔ اس لیے جب گرمی سخت ہو جایا کرے تو ظہر کی نماز ٹھنڈے وقت میں پڑھا کرو۔“ ابن عباس رضی اللہ عنہما نے فرمایا یَتَقَيُّوْا (کا لفظ جو سورہ نحل میں ہے) کے معنی یتیمیل (جھکنا، مائل ہونا) ہیں۔

اللَّهِ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ أَبِي ذَرِّ الْغِفَارِيِّ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَرَادَ الْمَوْذُنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ فَقَالَ النَّبِيُّ ﷺ: ((أَبْرِدْ)) ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: ((أَبْرِدْ)) حَتَّى رَأَيْنَا فَيْءَ التَّلْوْلِ، فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اسْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ)) وَقَالَ ابْنُ عَبَّاسٍ: ((يَتَقَيُّوْا)) [النحل: ٤٨] يَتَمَيَّلُ [راجع: ٥٣٥]

تشریح: حضرت امام بخاری رحمہ اللہ کی عادت ہے کہ حدیث میں کوئی لفظ ایسا آجائے جو قرآن میں بھی ہو تو ساتھ ہی قرآن کے لفظ کی بھی تفسیر کر دیتے ہیں۔ یہاں حدیث میں یَتَقَيُّوْا کا لفظ ہے جو قرآن مجید میں یَتَقَيُّوْا مذکور ہوا ہے، مادہ ہر دو کا ایک ہی ہے، اس لیے اس کی تفسیر بھی نقل کر دی۔ پوری آیت سورہ نحل میں ہے جس میں ذکر ہے کہ ہر چیز کا سایہ اللہ تعالیٰ کو سجدہ کرنے کے لیے کبھی دائیں اور کبھی بائیں طرف جھکتا رہتا ہے۔

باب: اس بیان میں کہ ظہر کا وقت سورج ڈھلنے پر ہے اور حضرت جابر رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ دوپہر کی گرمی میں (ظہر کی) نماز پڑھتے تھے

بَابُ وَقْتِ الظُّهْرِ عِنْدَ الزَّوَالِ وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ ﷺ يُصَلِّي بِهَا جَمْرَةً

(۵۴۰) ہم سے ابو الیمان حکم بن نافع نے بیان کیا، کہا ہم سے شعیب نے زہری کی روایت سے بیان کیا، انہوں نے کہا کہ مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ جب سورج ڈھلا تو نبی ﷺ حجرہ سے باہر تشریف لائے اور ظہر کی نماز پڑھائی پھر منبر پر تشریف لائے۔ اور قیامت کا ذکر فرمایا پس آپ نے فرمایا کہ قیامت میں بڑے عظیم امور پیش آئیں گے۔ پھر آپ نے فرمایا: ”اگر کسی کو کچھ پوچھنا ہو تو پوچھ لے۔ کیونکہ جب تک میں اس جگہ پر ہوں تم مجھ سے جو بھی پوچھو گے۔ میں اس کا جواب ضرور دوں گا۔“ لوگ بہت زیادہ رونے لگے۔ آپ برابر فرماتے جاتے تھے کہ جو کچھ پوچھنا ہو پوچھو۔ عبد اللہ بن حذافہ بھی کھڑے ہوئے اور دریافت کیا: میرے باپ کون ہیں؟ آپ نے فرمایا: ”تمہارے باپ حذافہ تھے۔“ آپ اب بھی برابر فرما رہے تھے: ”پوچھو کیا پوچھتے ہو۔“ اتنے میں عمر رضی اللہ عنہما سے گھٹنوں کے بل بیٹھ گئے اور انہوں نے فرمایا: ہم اللہ تعالیٰ کے مالک

۵۴۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَقَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ فِيهَا أُمُورًا عَظَمَاءَ، ثُمَّ قَالَ: ((مَنْ أَحَبَّ أَنْ يُسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ، فَلَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ مَا دُمْتُ فِي مَقَامِي هَذَا)) فَكَثَرَ النَّاسُ فِي الْبُكَاءِ، وَأَكْثَرَ أَنْ يَقُولَ: ((سَلُونِي)) فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ السَّهْمِيُّ فَقَالَ: مَنْ أَبِي؟ قَالَ: ((أَبُوكَ حُذَافَةُ)) ثُمَّ أَكْثَرَ أَنْ يَقُولَ: ((سَلُونِي)) فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ

ہونے، اسلام کے دین ہونے اور محمد (ﷺ) کے نبی ہونے سے راضی اور خوش ہیں۔ (پس اس گستاخی سے ہم باز آتے ہیں کہ آپ سے بیجا سوالات کریں) اس پر آپ ﷺ خاموش ہو گئے۔ پھر آپ ﷺ نے فرمایا: ”ابھی ابھی میرے سامنے جنت اور جہنم اس دیوار کے کونے میں پیش کی گئی تھی۔ پس میں نے نہ ایسی کوئی عمدہ چیز دیکھی (جیسی جنت تھی) اور نہ کوئی ایسی بری چیز دیکھی (جیسی دوزخ تھی)۔“

رَبَّنَا، وَبِالْإِسْلَامِ دِينَنَا، وَبِمُحَمَّدٍ نَبِيِّنَا، فَسَكَتَ ثُمَّ قَالَ: ((عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ آتِفًا فِي عُرْضِ هَذَا الْحَاطِطِ فَلَمْ أَرْ كَالْخَيْرِ وَالشَّرِّ)). [راجع: ۹۳]

تشریح: یہ حدیث مختصر کتاب العلم میں بھی گزر چکی ہے۔ لفظ ((خروج حين زاغت الشمس)) سے ترجمہ باب نکلتا ہے۔ کہ ظہر کی نماز کا وقت سورج ڈھلتے ہی شروع ہو جاتا ہے۔ اس حدیث میں کچھ سوال و جواب کا بھی ذکر ہے۔ آپ ﷺ کو خبر لگی تھی کہ منافق لوگ امتحان کے طور پر آپ سے کچھ پوچھنا چاہتے ہیں اس لئے آپ کو غصہ آیا اور فرمایا کہ جو تم چاہو مجھ سے پوچھو۔ عبداللہ بن حذافہ رضی اللہ عنہ کو لوگ کسی اور کا بیٹا کہتے تھے۔ لہذا انہوں نے تحقیق چاہی اور آپ کے جواب سے خوش ہوئے۔ لوگ آپ کی حق گوئی کو دیکھ کر خوف سے رونے لگے، کہ اب اللہ کا عذاب آئے گا یا جنت و دوزخ کا ذکر سن کر رونے لگے۔ حضرت عمر رضی اللہ عنہ نے آپ کا غصہ معلوم کر کے وہ الفاظ کہے جن سے آپ کا غصہ جاتا رہا۔ (ﷺ)

(۵۴۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا ابو المنہال کی روایت ہے، انہوں نے ابو ہریرہ (رضی اللہ عنہ) سے، انہوں نے کہا کہ نبی ﷺ صبح کی نماز اس وقت پڑھتے تھے جب ہم اپنے پاس بیٹھے ہوئے شخص کو پہچان لیتے تھے۔ صبح کی نماز میں آپ ﷺ ساٹھ سے سو تک آیتیں پڑھتے۔ اور آپ ظہر اس وقت پڑھتے جب سورج ڈھل جاتا۔ اور عصر کی نماز اس وقت کہ ہم مدینہ منورہ کی آخری حد تک (نماز پڑھنے کے بعد) جاتے لیکن سورج اب بھی تیز رہتا تھا۔ نماز مغرب کا حضرت انس رضی اللہ عنہ نے جو وقت بتایا تھا وہ مجھے یاد نہیں رہا۔ اور آپ ﷺ عشاء کی نماز کو تہائی رات تک دیر کرنے میں کوئی حرج نہیں سمجھتے تھے، پھر ابو المنہال نے کہا کہ آدھی رات تک (مؤخر کرنے میں) کوئی حرج نہیں سمجھتے تھے۔ اور معاذ نے کہا کہ شعبہ نے فرمایا کہ پھر میں دوبارہ ابو المنہال سے ملا تو انہوں نے فرمایا: یا تہائی رات تک۔

۵۴۱۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْمُنْهَالِ، عَنْ أَبِي بَرَزَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحَدًا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا مَا بَيْنَ السَّتِينَ إِلَى الْمِائَةِ، وَيُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَالْعَصْرَ وَأَحَدًا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةً، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ: ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ. وَقَالَ مُعَاذٌ: قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ مَرَّةً فَقَالَ: أَوْ ثُلُثِ اللَّيْلِ. [إطرافه في: ۵۴۷، ۵۶۸، ۵۹۹،

[۷۷۱] [مسلم: ۱۴۶۲، ۱۴۶۳، ۱۴۶۴] ابوداؤد: ۳۹۸، ۴۸۴۹، نسائي: ۴۹۴، ۵۲۴، ۵۲۹

ابن ماجہ: ۶۷۴]

(۵۴۲) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا ہمیں عبداللہ بن مبارک نے خبر دی، انہوں نے کہا ہم سے خالد بن عبدالرحمن نے بیان کیا، انہوں نے کہا مجھ سے غالب قطان نے بکر بن عبداللہ مزینی کے واسطے سے

۵۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ، عَنْ بَكْرِ بْنِ

باب: اس بارے میں کہ کبھی ظہر کی نماز عصر کے وقت تک تاخیر کر کے پڑھی جاسکتی ہے

٤١٢؛ نسائی: ٥٨٨، ٦٠٢]

”قال الحافظ فى الفتح وقد ذهب جماعة من الائمة الى اخذ بظاهر هذا الحديث فجوزوا الجمع فى الحضر مطلقا لكن بشرط ان لا يتخذ ذالك عادة وممن قال به ابن سيرين وربيعة واشهب وابن المنذر والقفال الكبير وحكا الخطابى عن جماعة من اهل الحديث انتهى- وذهب الجمهور الى أن الجمع بغير عذر لا يجوز-“ (تحفة الاحوذى ١/١٦٦)

بَابُ وَقْتِ الْعَصْرِ باب: نماز عصر کے وقت کا بیان

(۵۴۳) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے انس بن عیاض لیشی نے ہشام بن عروہ کے واسطے سے بیان کیا، انہوں نے اپنے والد سے کہ حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا: نبی کریم ﷺ عصر کی نماز ایسے وقت پڑھتے تھے کہ ان کے حجرہ میں سے ابھی دھوپ باہر نہیں نکلتی تھی۔

[راجع: ۵۲۲]

(۵۴۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے ابن شہاب سے بیان کیا، انہوں نے عروہ بن زبیر رضی اللہ عنہ سے، انہوں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے کہ رسول اللہ ﷺ نے عصر کی نماز پڑھی تو دھوپ ان کے حجرہ ہی میں تھی۔ سایہ وہاں نہیں پھیلا تھا۔

(۵۴۶) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے ابن شہاب زہری سے بیان کیا، انہوں نے عروہ سے، انہوں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے، آپ نے فرمایا: نبی کریم ﷺ جب عصر کی نماز پڑھتے تو سورج ابھی میرے حجرے میں جھانکتا رہتا تھا۔ ابھی سایہ نہ پھیلا ہوتا تھا۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) کہتے ہیں کہ امام مالک اور یحییٰ بن سعید، شعیب رحمہ اللہ اور ابن ابی حفصہ کی روایتوں میں (زہری سے) والشمس قبل ان تظہر کے الفاظ ہیں، (جن کا مطلب یہ ہے کہ دھوپ ابھی اوپر نہ چڑھی ہوئی)۔

(۵۴۷) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہمیں عوف نے خبر دی سیار بن سلامہ سے انہوں نے بیان کیا کہ میں اور میرے باپ ابو بزرہ اسلمی رضی اللہ عنہ کی خدمت میں حاضر ہوئے۔ ان سے میرے والد نے پوچھا کہ نبی کریم ﷺ فرض نمازیں کن وقتوں میں پڑھتے تھے؟ انہوں نے فرمایا: دوپہر کی نماز جسے تم ”پہلی نماز“ کہتے ہو سورج ڈھلنے کے بعد پڑھتے تھے۔ اور جب عصر پڑھتے اس کے بعد کوئی شخص مدینہ کے انتہائی کنارہ پر اپنے گھر واپس جاتا تو سورج اب بھی تیز ہوتا تھا۔ سیار نے کہا: مغرب کے وقت کے متعلق آپ نے جو کچھ کہا تھا وہ مجھے یاد نہیں رہا۔ اور عشاء کی نماز جسے تم ”عتمہ“ کہتے ہو اس میں دیر کو پسند فرماتے تھے، اور اس سے پہلے سونے کو اور اس کے بعد بات

۵۴۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا.

۵۴۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا

[راجع: ۵۲۲] [ترمذی: ۱۵۹؛ نسائی: ۵۰۴]

۵۴۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةً فِي حُجْرَتِي، وَلَمْ يَظْهَرِ الْفَيْءُ بَعْدُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ مَالِكٌ وَيَحْيَى بْنُ سَعِيدٍ وَشُعَيْبٌ وَابْنُ أَبِي حَفْصَةَ وَالشَّمْسُ قَبْلَ أَنْ تَظْهَرَ. [راجع: ۵۲۲] [مسلم:

[۱۳۸۲؛ ابن ماجہ: ۶۸۳]

۵۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عَوْفٌ، عَنْ سَيَّارِ بْنِ سَلَامَةَ، قَالَ: دَخَلْتُ أَنَا وَأَبِي، عَلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ، فَقَالَ: لَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْنُونَةَ، فَقَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْخُلُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدَنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ: فِي الْمَغْرِبِ، وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ الَّتِي

تَدْعُونَهَا الْعَتَمَةَ، وَكَانَ يَكْرَهُ النُّومَ قَبْلَهَا چیت کرنے کو ناپسند فرماتے اور صبح کی نماز سے اس وقت فارغ ہو جاتے وَالْحَدِيثُ بَعْدَهَا، وَكَانَ يَنْتَبِلُ مِنْ صَلَاةِ جب آدمی اپنے قریب بیٹھے ہوئے دوسرے شخص کو پہچان سکتا اور صبح کی نماز الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَيَقْرَأُ میں آپ ساٹھ سے سو تک آیتیں پڑھا کرتے تھے۔
بِالسُّتَيْنِ إِلَى الْجَمَاعَةِ - [راجع: ۵۴۱]

تشریح: روایت مذکورہ میں ظہر کی نماز کو نماز اولیٰ اس لئے کہا گیا کہ جس وقت نبی کریم ﷺ کو اوقات نماز کی تعلیم دینے کے لئے حضرت جبریل علیہ السلام تشریف لائے تھے تو انہوں نے پہلے نبی کریم ﷺ کو ظہر کی نماز ہی پڑھائی تھی۔ اس لئے راویان احادیث اوقات نماز کے بیان میں ظہر کی نماز ہی سے شروع کرتے ہیں۔ اس روایت اور دوسری روایات سے صاف ظاہر ہے کہ عصر کی نماز نبی کریم ﷺ اول وقت ایک مثل سایہ ہو جانے ہی پر ادا فرمایا کرتے تھے۔ اس حقیقت کے اظہار کے لئے ان روایتوں میں مختلف الفاظ استعمال کئے گئے ہیں۔ بعض روایتوں میں اسے والشمس مرفوعة حبة سے تعبیر کیا گیا ہے کہ ابھی سورج کافی بلند اور خوب تیز ہوا کرتا تھا۔ سیدہ عائشہ رضی اللہ عنہا نے اس حقیقت کو یوں بیان فرمایا کہ ”عصر کے وقت دھوپ میرے حجرہ ہی میں رہتی تھی۔“ کسی روایت میں یوں مذکور ہوا ہے کہ ”نماز عصر کے بعد لوگ اطراف مدینہ میں چار چار میل تک کا سفر کر جاتے اور پھر بھی سورج رہتا تھا۔“ ان جملہ روایات کا واضح مطلب یہی ہے کہ نبی کریم ﷺ کے عہد مبارک میں عصر کی نماز اول وقت ایک مثل سایہ ہونے پر ادا کر لی جاتی تھی۔ اس لئے بھی کہ عصر ہی کی نماز صلوۃ الوسطیٰ ہے جس کی حفاظت کرنے کا اللہ نے خاص حکم صادر فرمایا ہے۔ چنانچہ ارشاد باری ہے: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (البقرہ: ۲۳۸) ”یعنی نمازوں کی حفاظت کرو، اور درمیانی نماز کی خاص حفاظت کرو (جو عصر کی نماز ہے) اور اللہ کے لیے فرمانبردار بندے بن کر (بادشاہوں کی طرح مہذب) کھڑے ہو جایا کرو۔“
ان ہی احادیث و آیات کی بنا پر عصر کا اول وقت ایک مثل سایہ ہونے پر مقرر ہوا ہے۔ حضرت امام شافعی رحمہ اللہ امام احمد بن حنبل رحمہ اللہ و دیگر اکابر علمائے اسلام و آئمہ کرام کا یہی مسلک ہے۔ مگر محترم علمائے احناف عصر کی نماز کے لئے اول وقت کے قائل نہیں ہیں۔ مذکورہ احادیث کی تاویلات کرنے میں ان کو بڑی کاوش کرنی پڑی ہے۔

ولے تاویل شان درحیرت انداخت خدا و جبرئیل و مصطفیٰ را
عجیب کاوش: یہ عجیب کاوش ہے کہ سیدہ عائشہ رضی اللہ عنہا کے بیان پر جس میں ذکر ہے کہ نبی کریم ﷺ عصر کی نماز ایسے اول وقت میں پڑھ لیا کرتے تھے کہ دھوپ میرے حجرہ سے باہر نہیں نکلتی تھی جس کا مطلب واضح ہے کہ سورج کافی بلند ہوتا تھا۔ مگر بعض علمائے احناف نے یہاں عجیب بیان دیا ہے جو یہ ہے کہ ”ازواج مطہرات کے حجرہ کی دیواریں بہت چھوٹی تھیں۔ اس لئے غروب سے پہلے کچھ نہ کچھ دھوپ حجرہ میں باقی رہتی تھی۔ اس لئے اگر نبی کریم ﷺ کی نماز عصر کے وقت سیدہ عائشہ رضی اللہ عنہا کے حجرہ میں دھوپ رہتی تھی تو اس سے یہ ثابت نہیں ہو سکتا کہ آپ ﷺ نماز سورہے ہی پڑھ لیتے تھے۔“ (تفہیم البخاری، پ: ۳/۱۸)

حمایت مسلک کا خطا ایسا ہوتا ہے کہ انسان قائل کے قول کی ایسی توجیہ کر جاتا ہے، جو قائل کے وہم و گمان میں بھی نہیں ہوتی۔ سو چنا یہاں یہ تھا کہ بیان کرنے والی سیدہ عائشہ صدیقہ رضی اللہ عنہا ہیں، جن کا ہر لحاظ سے امت میں ایک خصوصی مقام ہے۔ ان کا اس بیان سے اصل منشا کیا ہے۔ وہ نبی کریم ﷺ کی نماز عصر کا اول وقت ان لفظوں میں بیان فرماتی ہیں یا آخر وقت کے لیے یہ بیان دے رہی ہیں۔ سیدہ عائشہ رضی اللہ عنہا کے بیان میں ادنیٰ غور و تامل سے ظاہر ہو جائے گا کہ ہمارے محترم صاحب تفہیم البخاری کی یہ کاوش بالکل غیر مفید ہے۔ اور اس بیان صدیقہ رضی اللہ عنہا سے صاف ظاہر ہے کہ نبی کریم ﷺ بلا شک و شبہ عصر کی نماز اول وقت ہی پڑھ لیا کرتے تھے۔ جیسا کہ حرمین شریفین کا معمول آج بھی دنیاے اسلام کے سامنے ہے۔ خود ہمارے وطن کے ہزاروں حاجی حرمین شریفین ہر سال جاتے ہیں اور دیکھتے ہیں کہ وہاں عصر کی نماز کتنے اول وقت پر ادا کی جاتی ہے۔

صاحب تفہیم البخاری نے اس بیان سے ایک سطر قبل خود ہی اقرار فرمایا ہے۔ چنانچہ آپ کے الفاظ یہ ہیں:

”سیدہ عائشہ رضی اللہ عنہا کی روایت سے بظاہر یہ معلوم ہوتا ہے کہ نبی کریم ﷺ بھی اول وقت ہی میں پڑھتے تھے۔“ (حوالہ مذکورہ)

اس حقیقت کو تسلیم کرنے کے بعد کیا ضرورت تھی کہ امام طحاوی رحمہ اللہ کا سہارا لے کر بیان سیدہ صدیقہ رضی اللہ عنہا پر ایسی رکیک تاویل کی جائے کہ دیکھنے اور پڑھنے والوں کے لیے وجہ حیرت بن جائے۔ جرات نبوی کی دیواریں چھوٹی ہوں یا بڑی اس سے بحث نہیں مگر یہ تو ایک امر مسلمہ ہے کہ سورج جس قدر بھی اونچا رہتا حجرات نبوی میں دھوپ باقی رہتی اور جوں جوں سورج غروب ہونے کو جاتا ہوا دھوپ بھی حجروں سے باہر جاتی تھی۔ پھر دوسری روایات میں مزید وضاحت کے لیے یہ صریح الفاظ موجود ہیں کہ سورج بلند اور خوب روشن رہا کرتا تھا، ان الفاظ نے امام طحاوی رحمہ اللہ کی پیش کردہ توجیہ کو ختم کر کے رکھ دیا۔ مگر واقعہ یہ ہے کہ تھکید شخص کی بیماری سے سوچنے اور سمجھنے کی طاقت رو بہ زوال ہو جاتی ہے اور یہاں یہی ماجرا ہے۔

۵۴۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا نَصَلِّي الْعَصْرَ ثُمَّ نَخْرُجُ الْإِنْسَانَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ فَيَجِدُهُمْ يَصَلُّونَ الْعَصْرَ. [إطرافه في: ۵۵۰، ۷۳۲۹، ۵۰۱] [مسلم: ۱۴۱۰، نسائي: ۵۰۵]

۵۴۸) ہم سے عبد اللہ بن مسلمہ قعنی نے بیان کیا، وہ امام مالک رحمہ اللہ سے، انہوں نے اسحاق بن عبد اللہ بن ابی طلحہ سے روایت کیا، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے اس حدیث کو روایت کیا انہوں نے فرمایا کہ ہم عصر کی نماز پڑھ چکے اور اس کے بعد کوئی بنی عمرو بن عوف (قبا) کی مسجد میں جاتا تو ان کو وہاں عصر کی نماز پڑھتے ہوئے پاتا۔

۵۴۹۔ حَدَّثَنَا ابْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عُمَرَ بْنِ سَهْلٍ بْنُ حَنَيْفٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ، يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ، ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يَصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عَمُّ مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ ﷺ الَّتِي كُنَّا نَصَلِّي مَعَهُ. [مسلم: ۱۴۱۳، نسائي: ۵۰۸]

۵۴۹) ہم سے محمد بن مقاتل نے بیان کیا انہوں نے کہا ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہمیں ابو بکر بن عثمان بن سہل بن حنیف نے خبر دی، انہوں نے کہا میں نے ابوامامہ (سعد بن سہل) سے سنا، وہ کہتے تھے کہ ہم نے عمر بن عبد العزیز رحمہ اللہ کے ساتھ ظہر کی نماز پڑھی۔ پھر ہم نکل کر حضرت انس بن مالک رضی اللہ عنہ کی خدمت میں حاضر ہوئے تو دیکھا آپ نماز پڑھ رہے ہیں۔ میں نے عرض کیا: اے مکرم بچا! یہ کون سی نماز آپ نے پڑھی ہے؟ فرمایا: عصر کی اور اسی وقت ہم رسول اللہ ﷺ کے ساتھ بھی یہ نماز پڑھتے تھے۔

۵۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا نَصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ مِنَّا إِلَى قُبَاءٍ فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةً.

۵۵۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہمیں امام مالک رحمہ اللہ نے ابن شہاب زہری کے واسطے سے خبر دی، انہوں نے حضرت انس بن مالک سے کہ آپ نے فرمایا، ہم عصر کی نماز پڑھتے (نبی کریم ﷺ کے ساتھ) اس کے بعد کوئی شخص قبا جاتا اور جب وہاں پہنچ جاتا تو سورج ابھی بلند ہوتا تھا۔

[راجع: ۵۴۸]

۵۵۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ،

۵۵۱) ہم سے ابوالیمان حکم بن نافع نے بیان کیا، کہا ہمیں شعیب بن ابی حمزہ نے زہری سے خبر دی، انہوں نے کہا کہ مجھ سے انس بن مالک نے بیان

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةً حَيَّةً، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةً، وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ نَحْوِهِ. [راجع: ٥٤٨]

کیا، انہوں نے فرمایا: رسول اللہ ﷺ جب عصر کی نماز پڑھتے تو سورج بلند اور تیز روشن ہوتا تھا۔ پھر ایک شخص مدینہ کے بالائی علاقہ کی طرف جاتا وہاں پہنچنے کے بعد بھی سورج بلند رہتا تھا (زہری نے کہا کہ) مدینہ کے بالائی علاقہ کے بعض مقامات تقریباً چار میل پر یا کچھ ایسے ہی واقع ہیں۔

تشریح: عوالی ان دیہات کو کہا گیا جو مدینہ کے اطراف میں بلندی پر واقع تھے۔ ان میں بعض چار میل بعض چھ میل، بعض آٹھ آٹھ میل کے فاصلے پر تھے۔ اس حدیث سے بھی صاف ظاہر ہے کہ عصر کی نماز کا وقت ایک مثل سائے سے شروع ہو جاتا ہے۔ دو مثل سایہ ہوجانے کے بعد یہ ممکن نہیں کہ آدی چار چھ میل دور جا سکے اور دھوپ ابھی تک خوب تیز باقی رہے۔ اس لیے عصر کے لیے اول وقت ایک مثل سے شروع ہو جاتا ہے۔ جو حضرات ایک مثل کا انکار کرتے ہیں وہ اگر بنظر انصاف ان جملہ احادیث پر غور کریں گے تو ضرور اپنے خیال کی غلطی تسلیم کرنے پر مجبور ہو جائیں گے۔ مگر نظر انصاف درکار ہے۔ اس حدیث کے ذیل میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”وهو دليل لمذهب مالك والشافعي واحمد والجمهور من العترة وغيرهم القائلين بان اول وقت العصر اذا صار ظل كل شيء مثله وفيه رد لمذهب ابي حنيفة فانه قال: ان اول وقت الغصر لا يدخل حتى يصير ظل الشيء مثليه.“ (نیل)
یعنی اس حدیث میں دلیل ہے کہ عصر کا اول وقت ایک مثل سایہ ہونے پر ہو جاتا ہے۔ اور امام مالک، احمد، شافعی رحمہ اللہ، اور جمهور عترت کا یہی مذہب ہے اور اس حدیث میں امام ابوحنیفہ رحمہ اللہ کے مذہب کی تردید ہے جو سایہ دو مثل سے قبل عصر کا وقت نہیں مانتے۔

بَابُ إِثْمٍ مَنْ فَاتَتْهُ الْعَصْرُ

باب: نماز عصر چھوٹ جانے پر کتنا گناہ ہے

٥٥٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الَّذِي تَفَوَّتَهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ)). قَالَ أَبُو عَبْدِ اللَّهِ: يَتَرَكُمُ وَتَرَّتِ الرَّجُلَ إِذَا قَتَلَتْ لَهُ قَتِيلًا أَوْ أَخَذَتْ مَالَهُ.

(٥٥٢) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہمیں امام مالک نے نافع کے ذریعہ سے خبر پہنچائی، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا: ”جس کی نماز عصر چھوٹ گئی گویا اس کا گھر اور مال سب لٹ گیا۔“ امام بخاری رحمہ اللہ نے فرمایا کہ سورہ محمد میں جو ”یتروکم“ کا لفظ آیا ہے وہ ”وترو“ سے نکالا گیا ہے۔ وتر کہتے ہیں کسی شخص کا کوئی آدی مار ڈالنا یا اس کا مال چھین لینا۔

[مسلم: ١٤١٧، ابوداؤد: ٤١٤]

بَابُ إِثْمٍ مَنْ تَرَكَ الْعَصْرَ

باب: نماز عصر چھوڑ دینے پر کتنا گناہ ہے

٥٥٣- حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِجِ، قَالَ: كُنَّا مَعَ بَرِيدَةَ فِي غَزْوَةٍ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ: بَكَّرُوا بِصَلَاةِ الْعَصْرِ فَإِنَّ النَّبِيَّ ﷺ قَالَ:

(٥٥٣) ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے ہشام بن عبد اللہ دستوائی نے بیان کیا، کہا ہمیں یحییٰ بن ابی کثیر نے ابو قلابہ عبد اللہ بن زید سے خبر دی، انہوں نے ابوالملیح سے، کہا ہم بریدہ رضی اللہ عنہ کے ساتھ ایک سفر جنگ میں تھے۔ ابرو بارش کا دن تھا۔ انہوں نے فرمایا کہ عصر کی نماز جلدی پڑھ لو۔ کیونکہ نبی ﷺ نے فرمایا: ”جس نے عصر کی نماز چھوڑ دی،

((مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ))۔ اس کا نیک عمل ضائع ہو گیا۔“

[طرافہ فی: ۵۹۴] [نسائی: ۴۷۳]

بَابُ فَضْلِ صَلَاةِ الْعَصْرِ

(۵۵۴) ہم سے حمیدی نے بیان کیا، کہا ہم سے مروان بن معاویہ نے، کہا ہم سے اسماعیل بن ابی خالد نے قیس بن ابی حازم سے۔ انہوں نے جریر بن عثمان سے، انہوں نے کہا: ہم نبی ﷺ کی خدمت میں موجود تھے۔ آپ نے چاند پر ایک نظر ڈالی پھر فرمایا: ”تم اپنے رب کو (آخرت میں) اسی طرح دیکھو گے جیسے اس چاند کو اب دیکھ رہے ہو۔ اس کے دیکھنے میں تم کو کوئی زحمت بھی نہیں ہوگی، پس اگر تم ایسا کر سکتے ہو کہ سورج طلوع ہونے سے پہلے والی نماز (فجر) اور سورج غروب ہونے سے پہلے والی نماز (عصر) سے تمہیں کوئی چیز روک نہ سکے تو ایسا ضرور کرو۔“ پھر آپ نے یہ آیت تلاوت فرمائی: ”پس اپنے مالک کی حمد و تسبیح کر سورج طلوع ہونے اور غروب ہونے سے پہلے۔“ اسماعیل (راوی حدیث) نے کہا کہ (عصر اور فجر کی نمازیں) تم سے چھوٹنے نہ پائیں۔ (ان کا ہمیشہ خاص طور پر دھیان رکھو۔)

۵۵۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ ابْنُ مُعَاوِيَةَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً، فَقَالَ: ((إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤُوسِهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلُبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا)) ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ [ق: ۳۹]۔ قَالَ إِسْمَاعِيلُ: افْعَلُوا لَا تَفُوتَنَّكُمْ۔

[طرافہ فی: ۵۷۳، ۴۸۵، ۷۴۳۴، ۷۴۳۵]

[۷۴۳۶] [مسلم: ۱۴۳۴] [ابوداؤد: ۴۷۲۹]

ترمذی: ۲۵۵۱

(۵۵۵) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے امام مالک رحمہ اللہ نے ابو الزناد عبداللہ بن ذکوان سے، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول کریم ﷺ نے فرمایا: ”رات اور دن میں فرشتوں کی ڈیوٹیاں بدلتی رہتی ہیں۔ اور فجر اور عصر کی نمازوں میں (ڈیوٹی پر آنے والوں اور رخصت پانے والوں کا) اجتماع ہوتا ہے۔ پھر تمہارے پاس رہنے والے فرشتے جب اوپر چڑھتے ہیں تو اللہ تعالیٰ پوچھتا ہے حالانکہ وہ ان سے بہت زیادہ اپنے بندوں کے متعلق جانتا ہے، کہ میرے بندوں کو تم نے کس حال میں چھوڑا؟ وہ جواب دیتے ہیں کہ ہم نے جب انہیں چھوڑا تو وہ (فجر کی) نماز پڑھ رہے تھے اور ان کے پاس گئے تب بھی وہ (عصر کی) نماز پڑھ رہے تھے۔“

۵۵۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((تَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَرْجِعُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ - كَيْفَ تَرَكَتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكَنَاهُمْ وَهُمْ يُصَلُّونَ، وَآتَيْنَاهُمْ وَهُمْ يُصَلُّونَ)) [طرافہ فی: ۳۲۲۳، ۷۴۲۹]

[۷۴۸۶] [مسلم: ۱۴۳۲] [نسائی: ۴۸۴]

تشریح: فرشتوں کا یہ جواب ان ہی ایک بندوں کے لئے ہوگا جو نماز پابندی کے ساتھ ادا کرتے تھے۔ اور جن لوگوں نے نماز کو پابندی کے ساتھ

ادای نہ کیا۔ اللہ کے دربار میں فرشتے ان کے بارے میں کیا کہہ سکیں گے۔ کہتے ہیں کہ ان فرشتوں سے مراد کراما کا تین ہی ہیں۔ جو آدمی کی محافظت کرتے ہیں، صبح و شام ان کی بدلی ہوتی رہتی ہے۔ قرطبی نے کہا یہ دو فرشتے ہیں اور پروردگار جو سب کچھ جاننے والا ہے۔ اس کا ان سے پوچھنا ان کے قائل کرنے کے لیے ہے جو انہوں نے آدم علیہ السلام کی پیدائش کے وقت کہا تھا کہ آدم زاذل میں خون اور فساد کریں گے۔

بَابُ مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ الْغُرُوبِ

باب: جو شخص عصر کی ایک رکعت سورج ڈوبنے سے پہلے پہلے پالے تو اس کی نماز ادا ہوگی

۵۵۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيَتِمَّ صَلَاتَهُ)). [طرفاء فی: ۵۷۹، ۵۸۰] [نسائی: ۵۱۵]

(۵۵۶) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا ہم سے شیبان نے یحییٰ بن ابی کثیر سے، انہوں نے ابو سلمہ سے انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”اگر عصر کی نماز کی ایک رکعت بھی کوئی شخص سورج غروب ہونے سے پہلے پالے تو پوری نماز پڑھے (اس کی نماز ادا ہوئی نہ قضا) اسی طرح اگر سورج طلوع ہونے سے پہلے فجر کی نماز کی ایک رکعت بھی پاسکے تو پوری نماز پڑھے۔“

تشریح: اس حدیث کے ذیل حضرت العلام مولانا نواب وحید الزماں خان صاحب رحمہ اللہ کے تفسیری الفاظ یہ ہیں:

”اس پر تمام ائمہ اور علما کا اجماع ہے۔ مگر حنفیوں نے آدمی حدیث کو لیا ہے اور آدمی کو چھوڑ دیا ہے۔ وہ کہتے ہیں کہ عصر کی نماز تو صحیح ہو جائے گی لیکن فجر کی صحیح نہ ہوگی، ان کا قیاس حدیث کے برخلاف ہے اور خود ان ہی کے امام کی وصیت کے مطابق چھوڑ دینے کے لائق ہے۔“

نبیہی میں مزید وضاحت یوں موجود ہے ((من ادرك ركعة من الصبح فليصل اليها اخرى)) جو فجر کی ایک رکعت پالے اور سورج نکل آئے تو وہ دوسری رکعت بھی اس کے ساتھ ملا لے اس کی نماز صحیح ہوگی۔ شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارکپوری رحمہ اللہ فرماتے ہیں:

”ويؤخذ من هذا الرد على الطحاوي حيث خص الادراك باحتلام الصبي وطهر الحائض واسلام الكافر ونحوها واراد بذلك نصرة مذهبه في ان من ادرك من الصبح ركعة تفسد صلواته لانه لا يكملها الا في وقت الكراهة انتهى والحديث يدل على ان من ادرك ركعة من صلوة قبل طلوع الشمس فقد ادرك صلوة الصبح ولا تبطل بطلوعها كما ان من ادرك ركعة من صلوة العصر قبل غروب الشمس فقد ادرك صلوة العصر ولا تبطل بغروبها وبه قال مالك والشافعي واحمد واسحاق وهو الحق“ (مرعاة المفاتيح، ج: ۱/ ص: ۳۹۸)

اس حدیث مذکور سے امام طحاوی کا رد ہوتا ہے جنہوں نے حدیث مذکور کو اس لڑکے کے ساتھ خاص کیا ہے جو ابھی بالغ ہوا یا کوئی عورت جو ابھی ابھی حیض سے پاک ہوئی یا کوئی کافر جو ابھی ابھی اسلام لایا اور ان کو فجر کی ایک رکعت سورج نکلنے سے پہلے لگی تو گویا یہ حدیث ان کے ساتھ خاص ہے۔ اس تاویل سے امام طحاوی رحمہ اللہ کا مقصد اپنے مذہب کی نصرت کرنا ہے۔ جو یہ ہے کہ جس نے صبح کی ایک رکعت پائی اور پھر سورج طلوع ہو گیا، تو اس کی نماز باطل ہوگی اور اس لئے کہ وہ اس کی تکمیل مکروہ وقت میں کر رہا ہے۔ یہ حدیث دلیل ہے کہ عام طور پر شخص مراد ہے جس نے فجر کی ایک رکعت سورج نکلنے سے پہلے پالی اس کو ساری نماز کا ثواب ملے گا اور وہ نماز طلوع شمس سے باطل نہ ہوگی جیسا کہ کسی نے عصر کی ایک رکعت سورج چھپنے سے قبل پالی تو اس نے عصر کی نماز پالی اور وہ غروب شمس سے باطل نہ ہوگی۔ امام شافعی، مالک، احمد واسحاق رحمہم سب کا یہی مذہب ہے اور یہی حق ہے۔

۵۵۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ [بْنُ سَعْدٍ]، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أَوْتِيَ أَهْلُ التَّوْرَةِ النَّوْرَةَ فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا، فَأَعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أَوْتِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا إِلَى صَلَاةِ الْعَصْرِ، ثُمَّ عَجَزُوا، فَأَعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أَوْتِيَ الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ، فَأَعْطَيْنَا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ: أَهْلُ الْكِتَابَيْنِ أَيْ رَبَّنَا أَعْطَيْتَ هَؤُلَاءِ قِيرَاطَيْنِ قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا أَكْثَرَ عَمَلًا، قَالَ اللَّهُ عَزَّ وَجَلَّ: هَلْ ظَلَمْتُمْكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِي أَوْتِيَهُ مِنْ أَشَاءِ)). [اطرافہ فی: ۲۲۶۸، ۲۲۶۹، ۳۴۵۹، ۵۰۲۱]

(۵۵۷) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا مجھ سے ابراہیم بن سعد نے ابن شہاب سے، انہوں نے سالم بن عبد اللہ بن عمر سے انہوں نے اپنے باپ عبد اللہ بن عمر رضی اللہ عنہما سے، انہوں نے رسول کریم ﷺ سے سنا، آپ فرماتے تھے: ”تم سے پہلے کی امتوں کے مقابلہ میں تمہاری زندگی صرف اتنی ہے جتنا عصر سے سورج ڈوبنے تک کا وقت ہوتا ہے۔ تورات والوں کو تورات دی گئی۔ تو انہوں نے اس پر (صبح سے) عمل کیا آدھے دن تک پھر وہ عاجز آ گئے، کام پورا نہ کر سکے، ان لوگوں کو عمل کا بدلہ ایک قیراط (بقول بعض دینار کا ۶/۴ حصہ اور بعض کے قول کے مطابق دینار کا بیسواں حصہ) دیا گیا۔ پھر انجیل والوں کو انجیل دی گئی، انہوں نے (آدھے دن سے) عصر تک اس پر عمل کیا، اور وہ بھی عاجز آ گئے۔ ان کو بھی ایک قیراط ان کے عمل کا بدلہ دیا گیا۔ پھر (عصر کے وقت) ہم کو قرآن ملا۔ ہم نے اس پر سورج غروب ہونے تک عمل کیا (اور کام پورا کر دیا) ہمیں دو دو قیراط ثواب ملا۔ اس پر ان دونوں کتاب والوں نے کہا: اے ہمارے پروردگار! انہیں تو آپ نے دو دو قیراط دیئے اور ہمیں صرف ایک ایک قیراط۔ حالانکہ عمل ہم نے ان سے زیادہ کیا۔ اللہ عزوجل نے فرمایا: تو کیا میں نے اجر دینے میں تم پر کچھ ظلم کیا انہوں نے عرض کی کہ نہیں۔ اللہ تعالیٰ نے فرمایا کہ پھر یہ (زیادہ اجر دینا) میرا فضل ہے جسے چاہوں دے سکتا ہوں۔“

[۷۵۳۳، ۷۴۶۷]

تشریح: اس حدیث سے حنفیہ نے یہ دلیل لی ہے کہ عصر کا وقت دو مثل سائے سے شروع ہوتا ہے ورنہ جو وقت ظہر سے عصر تک ہے وہ اس وقت سے زیادہ نہیں ٹھہرے گا جو عصر سے غروب آفتاب تک ہے، حالانکہ مخالف یہ کہہ سکتا ہے کہ حدیث میں عصر کی نماز سے غروب آفتاب تک کا وقت اس وقت سے کم کر رکھا گیا ہے جو دوپہر دن سے عصر کی نماز تک ہے۔ اور اگر ایک مثل سایہ پر عصر کی نماز ادا کی جائے جب عصر نماز سے فارغ ہونے کے بعد سے غروب تک کا جو وقت ہوگا وہ دوپہر سے تا بفرغت از نماز عصر کم ہوگا، کیونکہ نماز کے لیے اذان ہوگی، لوگ جمع ہوں گے، وضو کریں گے، سنتیں پڑھیں گے، اس کے علاوہ حدیث کا یہ مطلب ہو سکتا ہے کہ مسلمانوں کا وقت یہود و نصاریٰ کے مجموعی وقت سے کم تھا۔ اور اس میں کوئی شک نہیں۔

اس حدیث کو امام بخاری رحمہ اللہ اس باب میں لائے اس کی مناسبت بیان کرنا مشکل ہے، حافظ نے کہا اس سے اور اس کے بعد والی حدیث سے یہ نکلتا ہے کہ کبھی عمل کے ایک جزو پر پوری مزدوری ملتی ہے اسی طرح جو کوئی فجر یا عصر کی ایک رکعت پائے، اس کو بھی اللہ ساری نماز وقت پر پڑھنے کا ثواب دے سکتا ہے۔ (اس حدیث میں مسلمانوں کا ذکر بھی ہوا ہے جس کا مطلب یہ ہے کہ) کام تو کیا صرف عصر سے مغرب تک، لیکن سارے دن کی مزدوری ملی۔ وجہ یہ ہے کہ انہوں نے شرط پوری کی، شام تک کام کیا، اور کام کو پورا کیا۔ آگے دو گروہوں نے اپنا نقصان آپ کیا۔ کام کو ادھورا چھوڑ کر بھاگ گئے۔ محنت مفت گئی۔

تشریح: یہ مثالیں یہود و نصاریٰ اور مسلمانوں کی ہیں۔ یہودیوں نے حضرت موسیٰ علیہ السلام کو مانا اور تورات پر چلے لیکن اس کے بعد انجیل مقدس اور قرآن شریف سے منحرف ہو گئے۔ اور حضرت عیسیٰ اور حضرت محمد ﷺ کو انہوں نے نہ مانا اور نصاریٰ نے انجیل اور حضرت عیسیٰ علیہ السلام کو مانا لیکن قرآن اور محمد ﷺ سے منحرف ہو گئے تو ان دونوں فرقوں کی محنت برباد ہو گئی۔ آخرت میں جو اجر ملے والا تھا، اس سے محروم رہے۔ آخر زمانہ میں مسلمان آئے اور انہوں نے تھوڑی سی مدت کام کیا۔ مگر کام کو پورا کر دیا۔ اللہ تعالیٰ کی سب کتابوں اور سب نبیوں کو مانا، لہذا سارا ثواب ان ہی کے حصہ میں آ گیا۔ ﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (الجمعة: ۴) (از حضرت مولانا وحید الزماں خان صاحب محدث حیدر آبادی رحمہ اللہ)

۵۵۸۔ حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا إِلَى اللَّيْلِ، فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ، فَقَالُوا: لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ، وَلَكُمْ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ قَالُوا: لَكَ مَا عَمَلْنَا فَاسْتَأْجَرَ قَوْمًا فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ)). [طرفة في: ۲۲۷۱]

(۵۵۸) ہم سے ابو کرب بن محمد بن علان نے بیان کیا، کہا ہم سے ابو اسامہ نے برید بن عبد اللہ کے واسطے سے بیان کیا، انہوں نے ابو بردہ عامر بن عبد اللہ سے، انہوں نے اپنے باپ ابو موسیٰ اشعری عبد اللہ بن قیس رضی اللہ عنہ سے۔ انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”مسلمانوں اور یہود و نصاریٰ کی مثال ایک ایسے شخص کی سی ہے کہ جس نے کچھ لوگوں سے مزدوری پر رات تک کام کرنے کے لیے کہا۔ انہوں نے آدھے دن کام کیا۔ پھر جواب دے دیا کہ ہمیں تمہاری اجرت کی ضرورت نہیں، (یہ یہود تھے) پھر اس شخص نے دوسرے مزدور بلائے، اور ان سے کہا کہ دن کا جو حصہ باقی بچ گیا ہے (یعنی آدھا دن) اسی کو پورا کر دو شرط کے مطابق مزدوری تمہیں ملے گی۔ انہوں نے بھی کام شروع کیا لیکن عصر تک وہ بھی جواب دے بیٹھے۔ (یہ نصاریٰ تھے) پس اس تیسرے گروہ نے (جواہل اسلام ہیں) پہلے دو گروہوں کے کام کی پوری مزدوری لے لی۔“

تشریح: اس حدیث کو کچھ جلی حدیث کی روشنی میں سمجھنا ضروری ہے۔ جس میں ذکر ہوا کہ یہود و نصاریٰ نے تھوڑا کام کیا اور بعد میں باقی ہو گئے۔ پھر بھی ان کو ایک ایک قیراط کے برابر ثواب دیا گیا۔ اور امت محمدیہ نے وفادارانہ طور پر اسلام کو قبول کیا اور تھوڑے وقت کام کیا، پھر بھی ان کو دو گنا اجر ملا، یہ اللہ کا فضل ہے، امت محمدیہ اپنی آمد کے لحاظ سے آخر وقت میں آئی، اسی کو عصر تا مغرب تعبیر کیا گیا ہے۔

باب: مغرب کی نماز کے وقت کا بیان

اور عطاء بن ابی رباح نے کہا کہ مریض عشاء اور مغرب دونوں کو ایک ساتھ جمع کر لے گا۔

(۵۵۹) ہم سے محمد بن مہران نے بیان کیا، کہا ہم سے ولید بن مسلمہ نے، انہوں نے کہا ہم سے عبد الرحمن بن عمرو دوازی نے بیان کیا، کہا مجھ سے ابو النجاشی نے بیان کیا، ان کا نام عطاء بن صہیب تھا اور یہ رافع بن خدیج رضی اللہ عنہ کے غلام ہیں۔ انہوں نے کہا کہ میں نے رافع بن خدیج سے سنا، آپ نے فرمایا کہ ہم مغرب کی نماز نبی کریم ﷺ کے ساتھ پڑھ کر جب واپس

بَابُ وَقْتِ الْمَغْرِبِ

وَقَالَ عَطَاءٌ: يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

۵۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ اسْمُهُ عَطَاءُ بْنُ صُهَيْبٍ، مَوْلَى رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: كُنَّا نَصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ

فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَنْصَرِفُ مَوَاقِعَ نَبْلِهِ. ہوتے اور تیر اندازی کرتے (تو اتنا اجالا باقی رہتا تھا کہ) ایک شخص اپنے (مسلم: ۱۴۴۱، ۱۴۴۲؛ ابن ماجہ: ۶۸۷) تیر گرنے کی جگہ کو دیکھتا تھا۔

تشریح: حدیث سے ظاہر ہوا کہ مغرب کی نماز سورج ڈوبنے پر فوراً ادا کر لی جایا کرتی تھی۔ بعض احادیث میں یہ بھی آیا ہے کہ مغرب کی جماعت سے پہلے صحابہ دو رکعت سنت بھی پڑھا کرتے تھے، پھر فوراً جماعت کھڑی کی جاتی اور نماز سے فراغت کے بعد صحابہ کرام رضی اللہ عنہم بعض دفعہ تیر اندازی کی مشق بھی کیا کرتے تھے۔ اور اس وقت اتنا اجالا رہتا تھا کہ وہ اپنے تیر گرنے کی جگہ کو دیکھ سکتے تھے۔ مسلمانوں میں مغرب کی نماز اول وقت پڑھنا تو سنت متوارث ہے۔ مگر صحابہ کی دوسری سنت یعنی تیر اندازی کو وہ اس طرح بھول گئے، گویا یہ کوئی کام ہی نہیں۔ حالانکہ تعلیمات اسلامی کی رو سے سپاہیانہ فنون کی تعلیمات بھی مذہبی مقام رکھتی ہیں۔

۵۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ ابْنِ عَلِيٍّ، قَالَ: قَدِمَ الْحَجَّاجُ فَسَأَلَنَا جَابِرُ ابْنُ عَبْدِ اللَّهِ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا، إِذَا رَأَاهُمْ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَاهُمْ أَبْطَأُوا آخَرًا، وَالصُّبْحَ -كَانُوا- أَوْ كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بِغُلَسٍ. [طرفة في: ۵۶۵] [مسلم: ۱۴۶۰، ۱۴۶۱؛ ابوداؤد: ۳۹۷؛ نسائي: ۵۲۶]

(۵۶۰) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے، انہوں نے محمد بن عمرو بن حسن بن علی سے، انہوں نے کہا کہ حججاج (اور وہ نماز دیر کر کے پڑھایا کرتا تھا اس لیے) ہم نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے اس کے بارے میں پوچھا تو انہوں نے فرمایا: نبی کریم ﷺ ظہر کی نماز ٹھیک دوپہر میں پڑھایا کرتے تھے۔ ابھی سورج صاف اور روشن ہوتا تو نماز عصر پڑھاتے۔ نماز مغرب وقت آتے ہی پڑھاتے اور نماز عشاء کو کبھی جلدی پڑھاتے اور کبھی دیر سے۔ جب دیکھتے کہ لوگ جمع ہو گئے ہیں تو جلدی پڑھا دیتے۔ اور اگر لوگ جلدی جمع نہ ہوتے تو نماز میں دیر کرتے۔ (اور لوگوں کا انتظار کرتے) اور صبح کی نماز صحابہ رضی اللہ عنہم یا (یہ کہا کہ) نبی کریم ﷺ اندھیرے میں پڑھتے تھے۔

۵۶۱۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، قَالَ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ. [مسلم: ۱۴۴۰؛ ابوداؤد: ۴۱۷؛ ترمذی: ۱۶۴؛ ابن ماجہ: ۶۸۸]

(۵۶۱) ہم سے مکی بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے یزید بن ابی عبید نے بیان کیا سلمہ بن اکوع رضی اللہ عنہ سے، فرمایا کہ ہم نماز مغرب نبی کریم ﷺ کے ساتھ اس وقت پڑھتے تھے جب سورج پردے میں چھپ جاتا۔

۵۶۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: صَلَّى النَّبِيُّ ﷺ سَبْعًا جَمِيعًا وَتَمَانِيًا جَمِيعًا. [راجع: ۵۴۳]

(۵۶۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا میں نے جابر بن زید سے سنا، وہ ابن عباس رضی اللہ عنہ کے واسطے سے بیان کرتے تھے۔ آپ نے فرمایا کہ نبی کریم ﷺ نے سات رکعات (مغرب اور عشاء کی) ایک ساتھ اور آٹھ رکعات (ظہر اور عصر کی نمازیں) ایک ساتھ پڑھیں۔

بَابُ مَنْ كَرِهَ أَنْ يُقَالَ: بَابُ: اُس کے بارے میں جس نے مغرب کو عشاء لِلْمَغْرِبِ: الْعِشَاءُ کہنا مکروہ جانا

۵۶۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ۔ هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو۔ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمُرْزَبِيُّ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا تَغْلِبَنَّكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْمَغْرِبِ)) قَالَ: وَيَقُولُ الْأَعْرَابُ: هِيَ الْعِشَاءُ۔

(۵۶۳) ہم سے ابو عمر نے بیان کیا، جو عبد اللہ بن عمرو ہیں، کہا ہم سے عبد الوارث بن سعید نے حسین بن ذکوان سے بیان کیا، کہا ہم سے عبد اللہ بن بریدہ نے بیان کیا، کہا مجھ سے عبد اللہ مرنی رضی اللہ عنہ نے بیان کیا کہ نبی ﷺ نے فرمایا: ”ایسا نہ ہو کہ ”مغرب“ کی نماز کے نام کے لیے اعراب (یعنی دیہاتی لوگوں) کا محاورہ تمہاری زبانوں پر چڑھ جائے۔“ عبد اللہ بن مغفل رضی اللہ عنہ نے کہا یا خود آنحضرت ﷺ نے فرمایا کہ بدوی مغرب کو عشاء کہتے تھے۔

تشریح: بدوی لوگ نماز مغرب کو عشاء اور نماز عشاء کو عتمہ سے موسوم کرتے تھے۔ اس لیے نبی کریم ﷺ نے فرمایا کہ بدویوں کی اصطلاح غالب نہ ہونی چاہیے۔ بلکہ ان کو مغرب اور عشاء ہی کے ناموں سے پکارا جائے۔ عتمہ وہ باقی دودھ جو اونٹنی کے تھن میں رہ جاتا اور تھوڑی رات گزرنے کے بعد اسے نکالتے۔ بعض نے کہا عتمہ کے معنی رات کی تاریکی تک دیر کرنا چونکہ اس نماز عشاء کا یہی وقت ہے۔ اس لیے اسے عتمہ کہا گیا۔ بعض مواقع پر نماز عشاء کو صلوة عتمہ سے ذکر کیا گیا ہے۔ اس لیے اسے درجہ جواز دیا گیا۔ مگر بہتر یہی ہے کہ لفظ عشاء ہی سے یاد کیا جائے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ یہ ممانعت آپ نے اس خیال سے کی کہ عشاء کے معنی لغت میں تاریکی کے ہیں اور یہ شفق ڈوبنے کے بعد ہوتی ہے۔ پس اگر مغرب کا نام عشاء پڑ جائے تو احتمال ہے کہ آئندہ لوگ مغرب کا وقت شفق ڈوبنے کے بعد سمجھ لگیں۔

بَابُ ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَأَاهُ وَاسِعًا بَابُ: عشاء اور عتمہ کا بیان اور جو یہ دونوں نام لینے میں کوئی حرج نہیں خیال کرتے

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((أَثْقَلُ الصَّلَاةِ عَلَى الْمُتَأَفِّقِينَ الْعِشَاءُ وَالْفَجْرُ)) وَقَالَ: ((لَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالْفَجْرِ)) قَالَ أَبُو عَبْدِ اللَّهِ: وَالْإِخْتِيَارُ أَنْ يَقُولَ: الْعِشَاءُ لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَمَنْ بَعْدَ صَلَاةِ الْعِشَاءِ﴾ [النور: ۵۸] وَيَذْكُرُ عَنْ أَبِي مُوسَى قَالَ: كُنَّا نَتَنَابَأُ النَّبِيَّ ﷺ عِنْدَ صَلَاةِ الْعِشَاءِ فَأَعْتَمَ بِهَا. وَقَالَ ابْنُ عَبَّاسٍ وَعَائِشَةُ: أَعْتَمَ النَّبِيُّ ﷺ بِالْعِشَاءِ. وَقَالَ بَعْضُهُمْ عَنْ عَائِشَةَ: أَعْتَمَ النَّبِيُّ ﷺ بِالْعَتَمَةِ. وَقَالَ جَابِرٌ: كَانَ

حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کر کے فرمایا: ”متافقین پر عشاء اور فجر تمام نمازوں سے زیادہ بھاری ہیں۔“ اور آپ نے فرمایا: ”کاش! وہ سمجھ سکتے کہ عتمہ (عشاء اور فجر کی نمازوں) میں کتنا ثواب ہے۔“ ابو عبد اللہ (امام بخاری رحمہ اللہ) کہتے ہیں کہ عشاء کہنا ہی بہتر ہے۔ کیونکہ ارشاد باری تعالیٰ ہے ﴿وَمَنْ بَعْدَ صَلَاةِ الْعِشَاءِ﴾ (میں قرآن نے اس کا نام عشاء رکھ دیا ہے) ابوموسیٰ اشعری رضی اللہ عنہ سے روایت ہے کہ ہم نے عشاء کی نماز نبی ﷺ کی مسجد میں پڑھنے کے لیے باری مقرر کر لی تھی۔ ایک مرتبہ آپ نے اسے بہت رات گئے پڑھا۔ اور ابن عباس رضی اللہ عنہما اور عائشہ رضی اللہ عنہا نے بتلایا کہ نبی کریم ﷺ نے نماز عشاء دیر سے پڑھی۔ بعض نے حضرت عائشہ رضی اللہ عنہا سے نقل کیا کہ نبی کریم ﷺ نے ”عتمہ“ کو

النَّبِيُّ ﷺ يُصَلِّي الْعِشَاءَ. وَقَالَ أَبُو بَرَزَةَ: دیر سے پڑھا۔ حضرت جابر رضی اللہ عنہ نے کہا کہ نبی ﷺ ”عشاء“ پڑھتے تھے۔
كَانَ النَّبِيُّ ﷺ يُؤَخِّرُ الْعِشَاءَ. وَقَالَ أَنَسُ: ابو ہریرہ سلمی رضی اللہ عنہ نے فرمایا کہ نبی کریم ﷺ عشاء میں دیر کرتے تھے۔
آخِرَ النَّبِيِّ ﷺ الْعِشَاءُ الْآخِرَةَ. وَقَالَ ابْنُ حضرت انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ آخری عشاء کو دیر میں پڑھتے
عُمَرَ وَأَبُو أَيُّوبَ وَأَبْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ تھے۔ ابن عمر، ابو ایوب اور ابن عباس رضی اللہ عنہم نے کہا کہ نبی کریم ﷺ نے
الْمَغْرِبَ وَالْعِشَاءَ. مغرب اور عشاء پڑھی۔

تشریح: امام الحدیث رحمہ اللہ نے ان جملہ احادیث اور آثار کو یہاں اس غرض سے نقل کیا ہے کہ بہتر ہے عشاء کو لفظ عشاء سے ہی موسوم کیا جائے۔
اس پر بھی اگر کسی نے لفظ عتمہ اس کے لیے استعمال کر لیا تو یہ بھی درجہ جواز میں ہے۔ صحابہ کرام کا عام معمول تھا وہ نبی کریم ﷺ کی ہدایت سے آگاہ
رہنا اپنے لیے ضروری خیال کرتے تھے، جو حضرات مسجد نبوی سے دور دراز سکونت رکھتے تھے، انہوں نے آپس میں باری مقرر کر رکھی تھی۔ جو بھی حاضر
در بار رسالت ہوتا، دیگر صحابہ ان سے حالات معلوم کر لیا کرتے تھے۔ ابو موسیٰ اشعری بھی ان ہی میں سے تھے۔ یہ ہجرت حبشہ سے واپسی کے بعد
مدینہ میں کافی فاصلہ پر سکونت پذیر ہوئے اور انہوں نے اپنے پڑوسیوں سے مل کر در بار رسالت میں حاضری کی باری مقرر کر لی تھی۔ آپ نے ایک
رات نماز عشاء دیر سے پڑھے جانے کا ذکر کیا۔ اور اس کے لئے لفظ عتمہ استعمال کیا جس کا مطلب یہ کہ آپ نے دیر سے اس نماز کو ادا فرمایا۔ بعض
کتابوں میں تاخیر کی وجہ یہ بتلائی گئی ہے کہ آپ مسلمانوں کے بعض معاملات کے بارے میں حضرت صدیق اکبر رضی اللہ عنہ سے مشورہ فرما رہے تھے، اس
لئے تاخیر ہو گئی۔

۵۶۴۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: سَأَلْتُ أَخْبَرَنِي عَبْدُ اللَّهِ، قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ صَلَاةِ الْعِشَاءِ. وَهِيَ الَّتِي يَذْعُو النَّاسُ الْعَتَمَةَ. ثُمَّ انْصَرَفَ فَأَقْبَلَ عَلَيْنَا فَقَالَ: ((أَرَأَيْتُمْ كُنتُمْ هَذِهِ فَإِنْ رَأَسَ مِائَةَ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهَرِ الْأَرْضِ أَحَدٌ)). [راجع: ۱۱۶]

(۵۶۴) ہم سے عبدان عبد اللہ بن عثمان نے بیان کیا، انہوں نے کہا ہمیں عبد اللہ نے خبر دی، انہوں نے کہا ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہمیں یونس بن یزید نے خبر دی زہری سے کہ سالم نے یہ کہا کہ مجھے (میرے باپ) عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ ایک رات نبی ﷺ نے ہمیں عشاء کی نماز پڑھائی۔ یہی جسے لوگ عتمہ کہتے ہیں۔ پھر ہمیں خطاب کرتے ہوئے فرمایا: ”تم اس رات کو یاد رکھنا۔ آج جو لوگ زندہ ہیں ایک سو سال کے گزرنے تک روئے زمین پر ان میں سے کوئی بھی باقی نہیں رہے گا۔“

تشریح: یعنی سو برس میں جتنے لوگ آج زندہ ہیں سب مر جائیں گے۔ اور نئی نسل ظہور میں آتی رہے گی۔ سب سے آخری صحابی ابو الطفیل عامر بن واہلہ ہیں۔ جن کا انتقال ۱۱۰ھ میں ہوا۔ (رحمہ اللہ) امام بخاری رحمہ اللہ نے اس حدیث سے خضر علیہ السلام کی وفات پر بھی دلیل پکڑی ہے۔

بَابُ وَقْتِ الْعِشَاءِ إِذَا اجْتَمَعَ

باب: نماز عشاء کا وقت جب لوگ (جلدی) جمع ہو جائیں یا جمع ہونے میں دیر کریں

النَّاسُ أَوْ تَأَخَّرُوا

۵۶۵۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ

(۵۶۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے سعد بن ابراہیم سے بیان کیا، وہ محمد بن عمرو سے جو حسن بن علی بن ابی طالب

کے بیٹے ہیں، فرمایا کہ ہم نے جابر بن عبد اللہ رضی اللہ عنہما سے نبی ﷺ کی نماز کے بارے میں دریافت کیا۔ تو آپ نے فرمایا: آپ نماز ظہر دوپہر میں پڑھتے تھے۔ اور جب عصر پڑھتے تو سورج صاف اور روشن ہوتا۔ مغرب کی نماز واجب ہوتے ہی ادا فرماتے، اور ”عشاء“ میں اگر لوگ جلدی جمع ہو جاتے تو جلدی پڑھ لیتے اور اگر آنے والوں کی تعداد کم ہوتی تو دیر کرتے۔ اور صبح کی نماز منہ اندھیرے میں پڑھا کرتے تھے۔

مُحَمَّدُ بْنُ عَمْرٍو - وَهُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ - قَالَ: سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ صَلَاةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعِصْرَ وَالشَّمْسُ حَيَّةً، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ إِذَا كَثُرَ النَّاسُ عَجَلًا، وَإِذَا قَلُّوا آخَرًا، وَالصُّبْحَ

بِغَلَسٍ. [راجع: ۵۶۰]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ امام بخاری رحمہ اللہ نے ترجمہ باب اور ان میں آمدہ احادیث سے ان لوگوں کی تردید کی ہے جو کہتے ہیں کہ عشاء کی نماز اگر جلدی ادا کی جائے تو اسے عشاء ہی کہیں گے اور اگر دیر سے ادا کی جائے تو اسے عتمہ کہیں گے، گویا ان لوگوں نے دونوں روایتوں میں تطبیق دی ہے۔ اور ان پر دو اس طرح ہوا کہ ان احادیث میں دونوں حالتوں میں اسے عشاء ہی کہا گیا۔

باب: نماز عشاء (کے لیے انتظار کرنے) کی فضیلت

بَابُ فَضْلِ الْعِشَاءِ

۵۶۶ (۵۶۶) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے عقیل کے واسطے سے بیان کیا، انہوں نے ابن شہاب سے، انہوں نے عروہ سے کہ عائشہ رضی اللہ عنہا نے انہیں خبر دی کہ ایک رات رسول کریم ﷺ نے عشاء کی نماز دیر سے پڑھی۔ یہ اسلام کے پھیلنے سے پہلے کا واقعہ ہے۔ آپ اس وقت باہر تشریف نہیں لائے جب تک حضرت عمر رضی اللہ عنہ نے یہ نہ فرمایا کہ عورتیں اور بچے سو گئے پس آپ ﷺ تشریف لائے اور فرمایا: ”تمہارے علاوہ دنیا میں کوئی بھی انسان اس نماز کا انتظار نہیں کرتا۔“

۵۶۶ - حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ، وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الْإِسْلَامُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصَّبِيَّانُ. فَخَرَجَ، فَقَالَ لِأَهْلِ الْمَسْجِدِ: ((مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرِكُمْ)). [اطرافہ فی: ۵۶۹، ۸۶۲،

[۸۶۴] [مسلم: ۱۴۴۴، نسائی: ۴۸۱]

تشریح: یعنی اس وقت تک مدینہ کے سوا اور کہیں مسلمان نہ تھے، یا یہ کہ ایسی شان والی نماز کے انتظار کا ثواب اللہ نے صرف امت محمدیہ ہی کی قسمت میں رکھا ہے۔

۵۶۷ (۵۶۷) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے برید کے واسطے سے، انہوں نے ابو بردہ سے انہوں نے ابو موسیٰ اشعری رضی اللہ عنہ سے، آپ نے فرمایا کہ میں نے اپنے ان ساتھیوں کے ساتھ جو کشتی میں میرے ساتھ (حبشہ سے) آئے تھے ”بقیع بطحان“ میں قیام کیا۔ اس وقت نبی ﷺ مدینہ میں تشریف رکھتے تھے۔ ہم میں سے کوئی نہ کوئی عشاء کی نماز

۵۶۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدٍ، عَنْ أَبِي مُوسَى، قَالَ: كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ نَزُولًا فِي بَقِيعِ بَطْحَانَ - وَالنَّبِيُّ ﷺ بِالْمَدِينَةِ - فَكَانَ

میں روزانہ باری مقرر کر کے نبی کریم ﷺ کی خدمت میں حاضر ہوا کرتا تھا۔ اتفاق سے میں اور میرے ایک ساتھی ایک مرتبہ آپ کی خدمت میں حاضر ہوئے۔ آپ اپنے کسی کام میں مشغول تھے۔ (کسی ملی معاملہ میں آپ ﷺ اور حضرت ابو بکر صدیق رضی اللہ عنہ گفتگو فرما رہے تھے) جس کی وجہ سے نماز میں دیر ہو گئی اور تقریباً آدھی رات گزر گئی۔ پھر نبی کریم ﷺ تشریف لائے اور نماز پڑھائی۔ نماز پوری کر چکے تو حاضرین سے فرمایا کہ ”اپنی اپنی جگہ پر وقار کے ساتھ بیٹھے رہو اور ایک خوشخبری سنو۔ تمہارے سوا دنیا میں کوئی بھی ایسا آدمی نہیں جو اس وقت نماز پڑھتا ہو۔“ یا آپ نے یہ فرمایا: ”تمہارے سوا اس وقت کسی (امت) نے بھی نماز نہیں پڑھی تھی۔“ یہ یقین نہیں کہ آپ نے ان دو جملوں میں سے کون سا جملہ کہا تھا۔ پھر راوی نے کہا کہ ابو موسیٰ رضی اللہ عنہ نے فرمایا۔ پس ہم نبی کریم ﷺ سے یہ سن کر بہت ہی خوش ہو کر لوٹے۔

يَتَنَآوَبُ النَّبِيُّ ﷺ عِنْدَ صَلَاةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرٌ مِنْهُمْ، فَوَافَقْنَا النَّبِيَّ ﷺ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ فَأَعْتَمَ بِالصَّلَاةِ حَتَّى انْهَارَ اللَّيْلُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: ((عَلَى رُسُلِكُمْ، ابْشِرُوا إِنَّ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرُكُمْ)) أَوْ قَالَ: ((مَا صَلَّي هَذِهِ السَّاعَةَ أَحَدٌ غَيْرُكُمْ)) لَا يَذِرُنِي أَى الْكَلِمَتَيْنِ قَالَ قَالَ أَبُو مُوسَى: فَوَجَعْنَا فَرَحَ بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ. (مسلم: ۱۴۵۱)

تشریح: ابو موسیٰ اشعری رضی اللہ عنہ نے ہجرت حبشہ سے واپسی کے بعد بقیع بطنان میں قیام فرمایا۔ بقیع ہر اس جگہ کو کہا جاتا تھا، جہاں مختلف قسم کے درخت وغیرہ ہوتے۔ بطنان نام کی وادی مدینہ کے قریب ہی تھی۔

امام سیوطی رحمہ اللہ فرماتے ہیں کہ اہم سابقہ میں عشاء کی نماز نہ تھی اس لئے آپ نے اپنی امت کو یہ بشارت فرمائی جسے سن کر صحابہ کرام رضی اللہ عنہم کو نہایت خوشی حاصل ہوئی۔ یہ مطلب بھی ہو سکتا ہے کہ مدینہ شریف کی دیگر مساجد میں لوگ نماز عشاء سے فارغ ہو چکے لیکن مسجد نبوی کے نمازی انتظار میں بیٹھے ہوئے تھے اس لئے ان کو یہ فضیلت حاصل ہوئی۔ بہر حال عشاء کی نماز کے لئے تاخیر مطلوب ہے۔ ایک حدیث میں آپ نے فرمایا کہ ”اگر میری امت پر شاق نہ گزرتا تو میں عشاء کی نماز تہائی رات گزرنے پر ہی پڑھا کرتا۔“

بَابُ مَا يُكْرَهُ مِنَ النَّوْمِ قَبْلَ الْعِشَاءِ

باب: اس بیان میں کہ نماز عشاء پڑھنے سے پہلے

سونانا پسند ہے

(۵۶۸) ہم سے محمد بن سلام نے بیان کیا، انہوں نے کہا ہم سے عبد الوہاب ثقفی نے بیان کیا، انہوں نے کہا کہ ہم سے خالد حذاء نے بیان کیا ابوالمہال سے، انہوں نے ابو ہریرہ اسلمی رضی اللہ عنہ سے کہ رسول اللہ ﷺ عشاء سے پہلے سونے اور اس کے بعد بات چیت کرنے کو ناپسند فرماتے تھے۔

۵۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي الْجُنَيْهِ، عَنْ أَبِي بَرزَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا. [راجع: ۵۴۱]

[ابوداؤد: ۱۶۸، ترمذی: ۱۶۸، ابن ماجہ: ۷۰۱]

تشریح: جب خطرہ ہو کہ عشاء کے پہلے سونے سے نماز باجماعت چلی جائے گی تو سونا جائز نہیں۔ ہر دو احادیث میں سے جو آگے آ رہی ہیں، یہی تطبیق بہتر ہے۔

بَابُ النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غُلِبَ

باب: اگر نیند کا غلبہ ہو جائے تو عشاء سے پہلے بھی سونا درست ہے

۵۶۹۔ حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ، قَالَ صَالِحُ ابْنِ كَيْسَانَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ: الصَّلَاةُ، نَامَ النِّسَاءُ وَالصَّبِيَّانُ. فَخَرَجَ، فَقَالَ: ((مَا يَنْتَظِرُهَا مِنْ أَهْلِ الْأَرْضِ أَحَدٌ غَيْرُكُمْ)) قَالَ: وَلَا تُصَلُّوْا يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ، قَالَ: وَكَانُوا يُصَلُّونَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ. [راجع: ۵۶۶]

(۵۶۹) ہم سے ایوب بن سلیمان نے بیان کیا، کہا ہم سے ابو بکر نے سلیمان سے، ان سے صالح بن کیسان نے بیان کیا کہ مجھے ابن شہاب نے عروہ سے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے بتلایا کہ رسول اللہ ﷺ نے ایک دفعہ عشاء کی نماز میں دیر فرمائی۔ یہاں تک کہ عمر رضی اللہ عنہ نے پکارا، نماز! عورتیں اور بچے سب سو گئے۔ تب آپ ﷺ گھر سے باہر تشریف لائے، آپ نے فرمایا: ”روئے زمین پر تمہارے علاوہ اور کوئی اس نماز کا انتظار نہیں کرتا۔“ راوی نے کہا: اس وقت یہ نماز (باجماعت) مدینہ کے سوا اور کہیں نہیں پڑھی جاتی تھی۔ صحابہ اس نماز کو شام کی سرفی کے غائب ہونے کے بعد رات کے پہلے تہائی حصہ تک (کسی وقت بھی) پڑھتے تھے۔

تشریح: امیر الدینیانی الحدیث رحمہ اللہ یہ بتانا چاہتے ہیں کہ عشاء سے پہلے سونا یا اس کے بعد بات چیت اس لئے ناپسند ہے کہ پہلے سونے میں عشاء کی نماز کے فوت ہونے کا خطرہ ہے اور دیر تک بات چیت کرنے میں صبح کی نماز فوت ہونے کا خطرہ ہے۔ ہاں اگر کوئی شخص ان خطرات سے بچ سکے تو اس کے لئے عشاء سے پہلے سونا بھی جائز اور بعد میں بات چیت بھی جائز جیسا کہ روایات واردہ سے ظاہر ہے۔ اور حدیث میں یہ جو فرمایا کہ ”تمہارے سوا اس نماز کا کوئی انتظار نہیں کرتا۔“ اس کا مطلب یہ ہے کہ پہلی امتوں میں کسی بھی امت پر اس نماز کو فرض نہیں کیا گیا، یہ نماز اہل اسلام ہی کے لئے مقرر کی گئی یا یہ مطلب ہے کہ مدینہ کی دوسری مساجد میں سب لوگ اوّل وقت ہی پڑھ کر سو گئے ہیں۔ صرف تم ہو جو کہ ابھی تک اس کا انتظار کر رہے ہو۔

۵۷۰۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي نَافِعٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ شُغِلَ عَنْهَا لَيْلَةً، فَأَخْرَجَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ ثُمَّ قَالَ: ((لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ)) وَكَانَ ابْنُ عُمَرَ لَا يُبَالِي أَقْدَمَهَا أَمْ أَخَّرَهَا إِذَا كَانَ لَا يَخْشَى أَنْ يَغْلِبَهُ النَّوْمُ عَنْ وَقْتِهَا، وَقَدْ كَانَ يَرْقُدُ قَبْلَهَا.

(۵۷۰) ہم سے محمود نے بیان کیا، انہوں نے کہا ہم سے عبدالرزاق نے بیان کیا، انہوں نے کہا ہمیں ابن جریج نے خبر دی، انہوں نے کہا کہ مجھے نافع نے خبر دی، انہوں نے کہا مجھے عبداللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ ایک رات کسی کام میں مشغول ہو گئے اور بہت دیر کی۔ ہم (نماز کے انتظار میں بیٹھے ہوئے) مسجد میں ہی سو گئے، پھر ہم بیدار ہوئے، پھر ہم سو گئے، پھر ہم بیدار ہوئے۔ پھر نبی کریم ﷺ گھر سے باہر تشریف لائے۔ اور فرمایا: ”دنیا کا کوئی شخص بھی تمہارے سوا اس نماز کا انتظار نہیں کرتا۔“ اگر نیند کا غلبہ نہ ہوتا تو ابن عمر رضی اللہ عنہما نماز عشاء کو پہلے پڑھنے یا بعد میں پڑھنے کو کوئی اہمیت نہیں دیتے تھے۔ کبھی نماز عشاء سے پہلے آپ سو بھی لیتے تھے۔

[مسلم: ۱۱۴۴۷، ابوداؤد: ۱۹۹]

۵۷۱۔ قَالَ: ابْنُ جُرَيْجٍ قُلْتُ لِعَطَاءٍ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ حَتَّى رَفَدَ النَّاسُ وَاسْتَيْقَظُوا، وَرَفَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: الصَّلَاةُ. قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضْعَا يَدَهُ عَلَى رَأْسِهِ فَقَالَ: ((لَوْلَا أَنِ اشْقَ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوْهَا هَكَذَا)) فَاسْتَبْتُ عَطَاءً: كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ؟ فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّهَا، يَمُرُّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصُّنْغِ، وَنَاحِيَةِ اللَّحْيَةِ، لَا يَغْصِرُ وَلَا يَيْطِشُ إِلَّا كَذَلِكَ، وَقَالَ: ((لَوْلَا أَنِ اشْقَ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوْهَا هَكَذَا)).

[طرفہ فی: ۷۲۳۹] [مسلم: ۱۴۵۲، نسائی: ۵۳۰، ۵۳۱]

(۵۷۱) ابن جریر نے کہا کہ میں نے عطاء سے معلوم کیا، تو انہوں نے فرمایا کہ میں نے حضرت عبداللہ بن عباس رضی اللہ عنہما سے سنا تھا کہ نبی کریم ﷺ نے ایک رات عشاء کی نماز میں دیر کی جس کے نتیجہ میں لوگ (مسجد ہی میں) سو گئے۔ پھر بیدار ہوئے پھر سو گئے، پھر بیدار ہوئے۔ آخر میں عمر بن خطاب رضی اللہ عنہ اٹھے اور پکارا: نماز! عطاء نے کہا کہ ابن عباس رضی اللہ عنہما نے بتلایا کہ اس کے بعد نبی کریم ﷺ گھر سے تشریف لائے۔ وہ منظر میری نگاہوں کے سامنے ہے جب کہ آپ کے سر مبارک سے پانی کے قطرے ٹپک رہے تھے اور آپ ہاتھ سر پر رکھے ہوئے تھے۔ آپ نے فرمایا کہ ”اگر میری امت کے لیے مشکل نہ ہو جاتی، تو میں انہیں حکم دیتا کہ عشاء کی نماز کو اسی وقت پڑھیں۔“ میں نے عطاء سے مزید تحقیق چاہی کہ نبی کریم ﷺ کے ہاتھ سر پر رکھنے کی کیفیت کیا تھی؟ ابن عباس رضی اللہ عنہما نے انہیں اس سلسلے میں کس طرح خبر دی تھی۔ اس پر حضرت عطاء نے اپنے ہاتھ کی انگلیاں تھوڑی سی کھول دیں اور انہیں سر کے ایک کنارے پر رکھا پھر انہیں ملا کر یوں سر پر پھیرنے لگے کہ ان کا انگوٹھا کان کے اس کنارے سے جو چہرے سے قریب ہے اور داڑھی سے جا لگا۔ نہ سستی کی اور نہ جلدی بلکہ اس طرح کیا، اور کہا کہ پھر آپ ﷺ نے فرمایا: ”اگر میری امت پر مشکل نہ گزرتی تو میں حکم دیتا کہ اس نماز کو اسی وقت پڑھا کریں۔“

تشریح: صحابہ کرام رضی اللہ عنہم تاخیر کی وجہ سے نماز سے پہلے سو گئے۔ پس معلوم ہوا کہ ایسے وقت میں نماز عشاء سے پہلے سونا بھی جائز ہے۔ بشرطیکہ نماز عشاء باجماعت پڑھی جاسکے۔ جیسا کہ یہاں صحابہ کرام کا عمل منقول ہے۔ یہی باب کا مقصد ہے۔

((لا یقصر)) کا مطلب یہ کہ جیسے میں ہاتھ پھیر رہا ہوں اسی طرح پھیرا نہ اس سے جلدی پھیرا نہ اس سے دیر میں۔ بعض نسخوں میں لفظ ((لا یقصر)) ہے تو ترجمہ یوں ہوگا: نہ بالوں کو نچوڑتے نہ ہاتھ میں پکڑتے بلکہ اسی طرح کرتے۔ یعنی انگلیوں سے بالوں کو دبا کر پانی نکال رہے تھے۔

باب: اس بارے میں کہ عشاء کی نماز کا وقت آدھی

بَابُ وَقْتِ الْعِشَاءِ إِلَى نِصْفِ

رات تک رہتا ہے

اللَّيْلِ

وَقَالَ أَبُو بَرَزَةَ: كَانَ النَّبِيُّ ﷺ يَسْتَجِبُ اور ابو بَرزہ رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ اس میں دیر کرنا پسند فرمایا کرتے تَخِيرَهَا۔

تشریح: یہ اس حدیث کا کڑا ہے جو اوپر باب وقت العصر میں موصول گزر چکی ہے۔

۵۷۲۔ حَدَّثَنَا عَبْدُ الرَّحِيمِ الْمُحَارِبِيُّ، قَالَ: (۵۷۲) ہم سے عبد الرحیم محاربی نے بیان کیا، کہا ہم سے زائدہ نے حمید حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ، قَالَ: أَخَّرَ النَّبِيُّ ﷺ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ صَلَّى ثُمَّ قَالَ: ((قَدْ صَلَّى النَّاسُ وَنَامُوا، أَمَا إِنَّكُمْ فِي صَلَاةٍ مَا أَنْتُمْ تَمُوتُوهَا)) وَزَادَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ سَمِعَ أَنَسًا كَانِي أَنْظُرَ إِلَى وَبِئْسَ خَاتِمَهُ لِيَلْتَبِدَّ [إطرافه في: ۶۰۰، ۶۶۱، ۸۴۷، ۵۸۶۹]

طویل سے، انہوں نے حضرت انس رضی اللہ عنہ سے کہ نبی کریم ﷺ نے (ایک دن) عشاء کی نماز آدھی رات گئے پڑھی اور فرمایا کہ ”دوسرے لوگ نماز پڑھ کر سو گئے ہوں گے۔ (یعنی دوسری مساجد میں پڑھنے والے مسلمان) اور تم لوگ جب تک نماز کا انتظار کرتے رہے (گویا سارے وقت) نماز ہی پڑھتے رہے۔“ ابن مریم نے اس میں یہ زیادہ کیا کہ ہمیں یحییٰ بن ایوب نے خبر دی۔ کہا مجھ سے حمید طویل نے بیان کیا، انہوں نے حضرت انس رضی اللہ عنہ سے یہ سنا، گویا اس رات آپ کی انگلی کی چمک کا نقشہ اس وقت بھی میری نظروں کے سامنے چمک رہا ہے۔

[مسلم: ۱۴۴۸]

تشریح: ابن مریم کی اس نقل کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ حمید کا سامع حضرت انس رضی اللہ عنہ سے صراحۃً ثابت ہو جائے۔

باب: نماز فجر کی فضیلت کے بیان میں

بَابُ فَضْلِ صَلَاةِ الْفَجْرِ

۵۷۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا قَيْسٌ، قَالَ: قَالَ لِي جَرِيرٌ بْنُ عَبْدِ اللَّهِ كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذَا نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: ((أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا، لَا تَصُومُونَ - أَوْ لَا تَصُاهُونَ - فِي رُؤْيَاهُ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلُبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا فَافْعَلُوا)). ثُمَّ قَالَ: ((فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا)) [طه: ۱۳۰] قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ ابْنُ شِهَابٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ جَرِيرٍ قَالَ النَّبِيُّ ﷺ

(۵۷۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے اسماعیل سے، کہا ہم سے قیس نے بیان کیا، کہا مجھ سے جریر بن عبد اللہ نے بیان کیا، کہ ہم نبی کریم ﷺ کی خدمت میں حاضر تھے آپ نے چاند کی طرف نظر اٹھائی جو چودھویں رات کا تھا۔ پھر فرمایا: ”تم لوگ بے ٹوک اپنے رب کو اسی طرح دیکھو گے جیسے اس چاند کو دیکھ رہے ہو (اسے دیکھنے میں تم کو کسی قسم کی بھی مزاحمت نہ ہوگی) یا یہ فرمایا کہ تمہیں اس کے دیدار میں مطلق شبہ نہ ہوگا اس لیے اگر تم سے سورج کے طلوع اور غروب سے پہلے (فجر اور عصر) کی نمازوں کے پڑھنے میں کوتاہی نہ ہو سکے تو ایسا ضرور کرو۔“ (کیونکہ ان ہی کے طفیل دیدار الہی نصیب ہو گیا ان ہی وقتوں میں یہ روایت ملے گی) پھر آپ نے یہ آیت تلاوت فرمائی: ”پس اپنے رب کی حمد کی تسبیح پڑھ سورج کے نکلنے اور اس کے غروب ہونے سے پہلے۔“ امام ابو عبد اللہ بخاری رحمہ اللہ

نے کہا کہ ابن شہاب نے اسماعیل کے واسطے سے جو قیس سے بواسطہ جریر (راوی ہیں) یہ زیادتی نقل کی کہ آنحضرت ﷺ نے فرمایا: ”تم اپنے رب کو صاف دیکھو گے۔“ [راجع: ۵۵۴]

تبشیر: جامع صغیر میں امام سیوطی رحمہ اللہ فرماتے ہیں کہ عصر اور فجر کی تخصیص اس لئے کی گئی کہ دیدار الہی ان ہی وقتوں کے اندازے پر حاصل ہوگا۔

۵۷۴۔ حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ)) وَقَالَ: ابْنُ رَجَاءٍ حَدَّثَنَا هَمَّامٌ عَنْ أَبِي جَمْرَةَ أَنَّ أَبَا بَكْرٍ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسٍ أَخْبَرَهُ بِهَذَا.

(۵۷۴) ہم سے ہذیفہ بن خالد نے بیان کیا، کہا ہم سے ہمام نے، انہوں نے کہا کہ ہم سے ابو جمرہ نے بیان کیا ابو بکر بن ابی موسیٰ اشعری سے، انہوں نے اپنے باپ سے کہ نبی ﷺ نے فرمایا: ”جس نے ٹھنڈے وقت کی دو نمازیں (وقت پر) پڑھیں (فجر اور عصر) تو وہ جنت میں داخل ہوگا۔“ ابن رجاء نے کہا ہم سے ہمام نے ابو جمرہ سے بیان کیا کہ ابو بکر بن عبد اللہ بن قیس رضی اللہ عنہ نے انہیں اس حدیث کی خبر دی۔

حَدَّثَنَا إِسْحَاقُ، قَالَ حَدَّثَنَا حَبَّانٌ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [مسلم: ۱۴۳۸، ۱۴۳۹]

ہم سے اسحاق نے بیان کیا، کہا ہم سے حبان نے، انہوں نے کہا کہ ہم سے ہمام نے بیان کیا، کہا ہم سے ابو جمرہ نے بیان کیا ابو بکر بن عبد اللہ رضی اللہ عنہ سے، انہوں نے اپنے والد سے، انہوں نے نبی کریم ﷺ سے، پہلی حدیث کی طرح۔

تبشیر: مقصد یہ ہے کہ ان ہر دو نمازوں کو وقت پر پابندی کے ساتھ ادا کیا۔ چونکہ اوقات میں اکثر غفلت ہو سکتی ہے اس لئے اس خصوصیت سے ان کا ذکر کیا عصر کا وقت کاروبار میں انتہائی مشغولیت اور فجر کا وقت بیٹھی نیند سونے کا وقت ہے، مگر اللہ والے ان کی خاص طور پر پابندی کرتے ہیں۔ عبد اللہ بن قیس ابوموسیٰ اشعری رضی اللہ عنہ کا نام ہے۔ اس تعلق سے امام بخاری رحمہ اللہ کی غرض یہ ہے ابو بکر بن ابی موسیٰ جو اگلی روایت میں مذکور ہیں وہ حضرت ابو موسیٰ اشعری رضی اللہ عنہ کے بیٹے ہیں۔ اس تعلق کو ذہلی نے موصولاً روایت کیا ہے۔

باب: نماز فجر کا وقت

بَابُ وَقْتِ الْفَجْرِ

۵۷۵۔ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ زَيْدَ بْنَ ثَابِتٍ، حَدَّثَهُ أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلَاةِ قُلْتُ: كَمْ بَيْنَهُمَا قَالَ: قَدْرُ خَمْسِينَ أَوْ سِتِينَ يَغْنِي آيَةً. [طرفہ فی: ۲۵۵۲، ۲۵۵۳؛ ترمذی: ۱۹۲۱]

(۵۷۵) ہم سے عمرو بن عاصم نے یہ حدیث بیان کی، کہا ہم سے ہمام نے یہ حدیث بیان کی قتادہ سے، انہوں نے انس رضی اللہ عنہ سے کہ زید بن ثابت رضی اللہ عنہ نے ان سے بیان کیا کہ ان لوگوں نے (ایک مرتبہ) نبی ﷺ کے ساتھ سحری کھائی، پھر نماز کے لیے کھڑے ہو گئے۔ میں نے دریافت کیا کہ ان دونوں کے درمیان کس قدر فاصلہ رہا ہوگا۔ فرمایا کہ جتنا چچاس یا ساٹھ آیت پڑھنے میں صرف ہوتا ہے اتنا فاصلہ تھا۔

۷۰۳، ۷۰۴؛ نسائی: ۲۱۵۴، ۲۱۵۵؛ ابن

ماجہ: ۱۶۹۴]

تشریح: پچاس یا ساٹھ آیتیں پانچ دس منٹ میں پڑھی جاسکتی ہیں۔ اس حدیث سے یہ بھی ثابت ہوا کہ سحری دیر سے کھانا مسنون ہے۔ جو لوگ سویرے ہی کھا لیتے ہیں وہ سنت کے خلاف کرتے ہیں۔

۵۷۶۔ حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، سَمِعَ رَوْحَ بْنَ عُبَادَةَ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّى. قُلْنَا لِأَنَسٍ: كَمْ كَانَ بَيْنَ قَرَأَتِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: قَدَّرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

(۵۷۶) ہم سے حسن بن صباح نے یہ حدیث بیان کی، انہوں نے روح بن عبادہ سے سنا، انہوں نے کہا ہم سے سعید نے بیان کیا، انہوں نے قتادہ سے روایت کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے کہ نبی کریم ﷺ اور زید بن ثابت رضی اللہ عنہ نے سحری کھائی، پھر جب وہ سحری کھا کر فارغ ہوئے تو نماز کے لیے اٹھے اور نماز پڑھی۔ ہم نے انس رضی اللہ عنہ سے پوچھا کہ آپ کی سحری سے فراغت اور نماز کی ابتدا میں کتنا فاصلہ تھا؟ انہوں نے فرمایا کہ اتنا کہ ایک شخص پچاس آیتیں پڑھ سکے۔

[طرفہ فی: ۱۱۳۴] [نسائی: ۲۱۵۶]

۵۷۷۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، يَقُولُ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ثُمَّ يَكُونُ سُرْعَةً بِي أَنْ أُدْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ.

(۵۷۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا اپنے بھائی سے، انہوں نے سلیمان سے، انہوں نے ابو حازم سلمہ بن دینار سے کہ انہوں نے سہل بن سعد رضی اللہ عنہ صحابی سے سنا۔ آپ نے فرمایا کہ میں اپنے گھر سحری کھاتا، پھر نبی کریم ﷺ کے ساتھ نماز فجر پانے کے لیے مجھے جلدی کرنی پڑتی تھی۔

[طرفہ فی: ۱۹۲۰]

۵۷۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ قَالَتْ: كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلَاةَ، لَا يَعْرِفُهُنَّ أَحَدٌ مِنَ

(۵۷۸) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہمیں لیث نے خبر دی، انہوں نے عقیل بن خالد سے، انہوں نے ابن شہاب سے، انہوں نے کہا کہ مجھے عروہ بن زبیر رضی اللہ عنہ نے خبر دی کہ ام المومنین حضرت عائشہ رضی اللہ عنہا نے انہیں خبر دی، کہ مسلمان عورتیں رسول اللہ ﷺ کے ساتھ نماز فجر پڑھنے چادروں میں لپٹ کر آتی تھیں۔ پھر نماز سے فارغ ہو کر جب اپنے گھروں کو واپس ہوتیں تو انہیں اندھیرے کی وجہ سے کوئی شخص پہچان نہیں سکتا تھے۔

[الغلس: ۳۷۲]

تشریح: امام الدینانی الحدیث رحمہ اللہ نے جس قدر احادیث یہاں بیان کی ہیں، ان سے یہی ظاہر ہوتا ہے کہ نبی کریم ﷺ فجر کی نماز صبح صادق کے طلوع ہونے کے فوراً بعد شروع کر دیا کرتے تھے اور ابھی کافی اندھیرا رہ جاتا تھا کہ آپ کی نماز ختم ہو جایا کرتی تھی۔ لفظ ”غلس“ کا یہی مطلب ہے کہ

فجر کی نماز آپ اندھیرے ہی میں اول وقت ادا فرمایا کرتے تھے۔ ہاں ایک دفعہ آپ نے اوقات صلوٰۃ کی تعلیم کیلئے فجر کی نماز دیر سے بھی ادا کی ہے تاکہ اس نماز کا بھی اول وقت ”غسل“ اور آخر وقت ”اسفار“ معلوم ہو جائے۔ اس کے بعد ہمیشہ آپ نے یہ نماز اندھیرے ہی میں ادا فرمائی ہے۔ جیسا کہ حدیث ذیل سے ظاہر ہے:

”عن ابی مسعود الانصاری ان رسول اللہ ﷺ صلی صلوٰۃ الصبح مرة بغسل ثم صلی مرة اخرى فاسفر بها ثم كانت صلواته بعد ذلك التغلیس حتی مات ولم يعد الی ان یسفر رواه ابو داود ورجاله فی سنن ابی داود رجال الصحیح۔“
یعنی ابوسعود انصاری رضی اللہ عنہ سے روایت ہے کہ رسول کریم ﷺ نے ایک دفعہ نماز فجر غسل (اندھیرے) میں پڑھائی اور پھر ایک مرتبہ اسفار (یعنی اجالے) میں اس کے بعد ہمیشہ آپ یہ نماز اندھیرے ہی میں پڑھاتے رہے یہاں تک کہ اللہ سے جا ملے۔ پھر کبھی آپ ﷺ نے اس نماز کو اسفار یعنی اجالے میں نہیں پڑھایا۔ حدیث ”عائشہ رضی اللہ عنہا“ کے ذیل میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”والحدیث یدل علی استحباب المبادرة بصلوة الفجر فی اول الوقت وقد اختلف العلماء فی ذالک فذهب العترة ومالك والشافعی واحمد واسحاق وابو ثور والاوزاعی وداود بن علی وابو جعفر الطبری وهو المروی عن عمرو عثمان وابن الزبیر وانس وابی موسیٰ وابی هريرة الی ان التغلیس افضل وان الاسفار غیر منیدوب وحکی هذا القول الحازمی عن بقية الخلفاء الاربعة وابن مسعود وابی مسعود الانصاری واهل الحجاز واحتجوا بالاحادیث المذكورة فی هذا الباب وغيرها ولتصريح ابی مسعود فی الحديث الاتی بانها كانت صلوة النبی ﷺ التغلیس حتی مات ولم يعد الی الاسفار۔“ (نیل، ج: ۲/ ص: ۱۹)

خلاصہ یہ کہ اس حدیث اور دیگر احادیث سے یہ روز روشن کی طرح ثابت ہے کہ فجر کی نماز ”غسل“ یعنی اندھیرے ہی میں افضل ہے۔ اور خلفائے اربعہ اور اکثر ائمہ دین امام مالک، شافعی، احمد، اسحاق و اہل بیت نبوی اور دیگر مذکورہ علمائے اعلام کا یہی فتویٰ ہے۔ اور ابوسعود رضی اللہ عنہ کی حدیث میں یہ صراحت موجود ہے کہ نبی کریم ﷺ نے آخر وقت تک غسل ہی میں یہ نماز پڑھائی، چنانچہ مدینہ منورہ اور حرم محترم اور سارے حجاز میں الحمد للہ اہل اسلام کا یہی عمل آج تک موجود ہے۔ نبی کریم ﷺ کے بعد بیشتر صحابہ کا اس پر عمل رہا جیسا کہ ابن ماجہ میں ہے:

”عن مغیث بن سمی قال صلیت مع عبد الله بن الزبیر الصبح بغسل فلما سلم اقبلت علی ابن عمر فقلت ما هذه الصلوة قال هذه صلوتنا كانت مع رسول الله ﷺ وابی بکر وعمر فلما طعن عمر اسفر بها عثمان واسناده صحیح۔“
(تحفة الاحوذی، ج: ۱/ ص: ۱۴۴)

یعنی مغیث بن سمی نامی ایک بزرگ کہتے ہیں کہ میں نے حضرت عبداللہ بن زبیر رضی اللہ عنہما کے ساتھ فجر کی نماز غسل میں یعنی اندھیرے میں پڑھی، سلام پھیرنے کے بعد مقتدیوں میں حضرت عبداللہ بن عمر رضی اللہ عنہما بھی موجود تھے۔ ان سے میں نے اس کے بارے میں پوچھا تو انہوں نے بتلایا کہ نبی کریم ﷺ کے ساتھ ہماری نماز اسی وقت ہوا کرتی تھی۔ اور حضرت ابو بکر و عمر رضی اللہ عنہما کے زمانوں میں بھی یہ نماز غسل ہی میں ادا کی جاتی رہی۔ مگر جب حضرت عمر رضی اللہ عنہ نماز فجر میں حملہ کیا گیا تو احتیاطاً حضرت عثمان رضی اللہ عنہ نے اسے اجالے میں پڑھا۔

اس سے بھی ظاہر ہوا کہ نماز فجر کا بہترین وقت غسل یعنی اندھیرے ہی میں پڑھنا ہے۔ حنفیہ کے ہاں اس کے لئے اسفار یعنی اجالے میں پڑھنا بہتر مانا گیا ہے۔ مگر دلائل واضح کی بنا پر یہ خیال درست نہیں۔

حنفیہ کی دلیل رافع بن خدیج کی وہ حدیث ہے جس میں نبی کریم ﷺ کا قول مذکور ہے کہ ((اسفروا بالفجر فانه اعظم للاجر)) یعنی ”صبح کی نماز اجالے میں پڑھو اس کا ثواب زیادہ ہے۔“ اس روایت کا یہ مطلب درست نہیں کہ سورج نکلنے کے قریب ہونے پر یہ نماز ادا کرو جیسا کہ آج کل حنفیہ کا عمل ہے۔ اس کا صبح مطلب وہ ہے جو امام ترمذی نے آئمہ کرام سے نقل کیا ہے۔ چنانچہ امام صاحب فرماتے ہیں: ”وقال الشافعی

واحمد واسحاق: معنی الاسفار ان یضح الفجر فلا یشک فیہ ولم یروا ان معنی الاسفار تاخیر الصلوۃ۔ یعنی امام شافعی واحمد واسحاق رحمہما فرماتے ہیں کہ یہاں اسفار کا مطلب یہ ہے کہ فجر خوب واضح ہو جائے کہ کسی کو شک و شبہ کی گنجائش نہ رہے۔ اور یہ معنی نہیں کہ نماز کو تاخیر کر کے پڑھا جائے (جیسا کہ حنفیہ کا عام معمول ہے) بہت سے ائمہ دین نے اس کا یہ مطلب بھی بیان کیا ہے کہ نماز فجر کو اندھیرے میں غس میں شروع کیا جائے اور قراءت اس قدر طویل پڑھی جائے کہ سلام پھیرنے کے وقت خوب اجالا ہو جائے۔ امام ابو حنیفہ رحمہ اللہ کے شاگرد رشید امام محمد رحمہ اللہ کا بھی یہی مسلک ہے۔ (تہذیب البخاری پارہ ۳ ص ۳۳) علامہ ابن قیم رحمہ اللہ نے اعلام الموقعین میں بھی یہی تفصیل بیان کی ہے۔

یاد رکھنے کی بات: یہ کہ یہ اختلاف محض اولیت و افضلیت میں ہے۔ ورنہ اسے ہر شخص جانتا اور مانتا ہے کہ نماز فجر کا اول وقت غس اور آخری وقت طلوع غس ہے اور درمیان میں سارے وقت میں یہ نماز پڑھی جاسکتی ہے۔ اسی تفصیل کے بعد تعجب ہے ان عوام و خواص برادران احناف پر جو کبھی بھی غس میں نماز فجر نہیں پڑھتے۔ بلکہ کسی جگہ اگر غس میں جماعت نظر آئے تو وہاں سے چلے جاتے ہیں، حتیٰ کہ حرمین شریفین میں بھی کتنے بھائی نماز فجر اول وقت جماعت کے ساتھ نہیں پڑھتے، اس خیال کی بنا پر کہ یہ ان کا مسلک نہیں ہے۔ یہ عمل اور ایسا ذہن بے حد غلط ہے۔ اللہ نیک سمجھ عطا کرے۔ خود اکابر علمائے احناف کے ہاں بعض دفعہ غس کا عمل رہا ہے۔

دیوبند میں نماز فجر غس میں: صاحب تہذیب البخاری دیوبندی فرماتے ہیں کہ امام بخاری رحمہ اللہ نے جن احادیث کا ذکر کیا ہے، اس میں قابل غور بات یہ ہے کہ تین پہلی احادیث رمضان کے مہینے میں نماز فجر پڑھنے سے متعلق ہیں۔ کیونکہ ان تینوں میں ہے کہ ہم سحری کھانے کے بعد نماز پڑھتے تھے۔ اس لئے یہ بھی ممکن ہے کہ رمضان کی ضرورت کی وجہ سے سحری کے بعد فوراً نماز پڑھ لی جاتی رہی ہو کہ سحری کے لئے جو لوگ اٹھے ہیں کہیں درمیان شب کی اس بیداری کے نتیجہ میں وہ غافل نیند نہ سو جائیں۔ اور نماز ہی فوت ہو جائے۔ چنانچہ دارالعلوم دیوبند میں اکابر کے عہد سے اس پر عمل رہا ہے کہ رمضان میں سحری کے فوراً بعد فجر کی نماز شروع ہو جاتی ہے۔ (تہذیب البخاری پ ۳ ص ۳۳)

محترم نے یہاں جس احتمال کا ذکر فرمایا ہے اس کی تردید کے لئے حدیث ابو مسعود انصاری رحمہ اللہ کافی ہے جس میں صاف موجود ہے کہ نبی کریم ﷺ کا نماز فجر کے بارے میں ہمیشہ غس میں پڑھنے کا عمل رہا حتیٰ کہ آپ دنیا سے تشریف لے گئے۔ اس میں رمضان وغیرہ رمضان کا کوئی امتیاز نہ تھا۔

بعض اہل علم نے حدیث اسفار کی یہ تاویل بھی کی ہے کہ گرمیوں میں راتیں چھوٹی ہوتی ہیں اس لئے اسفار کر لیا جائے، تاکہ اکثر لوگ شریک جماعت ہو سکیں اور سردیوں میں راتیں طویل ہوتی ہیں اس لئے ان میں یہ نماز غس ہی میں ادا کی جائے۔

بہر حال دلائل قویہ سے ثابت ہے کہ نماز فجر غس میں افضل ہے اور اسفار میں جائز ہے۔ اس پر لڑنا، جھگڑنا اور اسے وجہ افتراق بنانا کسی طرح بھی درست نہیں۔ حضرت عمر رضی اللہ عنہ نے اپنے عہد خلافت میں عالموں کو لکھا تھا کہ فجر کی نماز اس وقت پڑھا کرو جب تارے گہنے ہوئے آسمان پر صاف نظر آتے ہوں۔ یعنی اول وقت میں پڑھا کرو۔

بَابُ مَنْ أَدْرَكَ مِنَ الْفَجْرِ رُكْعَةً

۵۷۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بَسْرِ بْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ، يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ أَدْرَكَ مِنَ الصُّبْحِ رُكْعَةً))

باب: فجر کی ایک رکعت کا پانے والا

(۵۷۹) ہم سے عبد اللہ بن مسلمہ تعنی نے بیان کیا امام مالک سے، انہوں نے زید بن اسلم سے، انہوں نے عطاء بن یسار اور بسر بن سعید اور عبد الرحمن بن ہریرہ سے، ان تینوں نے ابو ہریرہ رضی اللہ عنہ کے واسطے سے بیان کیا کہ رسول اللہ ﷺ نے فرمایا کہ ”جس نے فجر کی ایک رکعت سورج نکلنے سے پہلے پالی اس نے فجر کی نماز کو پالیا۔ اور جس نے عصر کی ایک رکعت سورج

قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحُ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ)). [راجع: ۵۵۶]

[مسلم: ۱۳۷۴؛ ترمذی: ۱۸۶؛ نسائی: ۵۱۶؛

ابن ماجہ: ۶۹۹]

تشریح: اب اسے چاہیے کہ باقی نماز بلا تردد پوری کر لے۔ اس کو نماز وقت ہی میں ادا کرنے کا ثواب حاصل ہوگا۔

بَابُ مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً

باب: جو کوئی کسی نماز کی ایک رکعت پالے، اس نے وہ نماز پالی

۵۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ)). [راجع: ۵۵۶]

(۵۸۰) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہم سے امام مالک نے ابن شہاب سے، انہوں نے ابوسلمہ بن عبد الرحمن بن عوف رضی اللہ عنہ سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول کریم ﷺ نے فرمایا: ”جس نے ایک رکعت نماز (باجماعت) پالی اس نے نماز (باجماعت کا ثواب) پالیا۔“

[۵۵۶] [مسلم: ۱۳۷۱، ۱۳۷۳؛ ابوداؤد: ۱۱۲۱؛

نسائی: ۵۵۲]

تشریح: اگر باب فجر اور عصر کی نمازوں سے خاص تھا اور یہ باب ہر نماز کو شامل ہے جس کا مطلب یہ ہے کہ جس نماز کی ایک رکعت بھی وقت گزرنے سے پہلے گئی تو گویا اسے ساری نماز مل گئی اب اس کی یہ نماز ادا ہی مانی جائے گی قضاء مانی جائے گی۔ امام نووی رحمہ اللہ فرماتے ہیں کہ اس پر سارے مسلمانوں کا اجماع ہے پس وہ نمازی اپنی نماز پوری کر لے۔ اس حدیث سے یہ بھی ثابت ہوا کہ اگر کسی نماز کا وقت ایک رکعت پڑھنے تک کا باقی ہو اور اس وقت کوئی کافر مسلمان ہو جائے یا کوئی لاکا بالغ ہو جائے یا کوئی دیوانہ ہوش میں آجائے یا حائضہ پاک ہو جائے تو اس نماز کا پڑھنا اس کے اوپر فرض ہوگا۔

بَابُ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَرْتَفَعَ الشَّمْسُ

باب: اس بیان میں کہ صبح کی نماز کے بعد سورج بلند ہونے تک نماز پڑھنے کے متعلق کیا حکم ہے

۵۸۱۔ حَدَّثَنَا حَفْصُ بْنُ غُمَرَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رَجُلٌ مَرَضِيئُونَ وَأَرْضَاهُمْ عِنْدِي غُمَرُ أَنَّ النَّبِيَّ ﷺ نَهَى

(۵۸۱) ہم سے حفص بن عمر نے بیان کیا، انہوں نے کہا ہم سے ہشام دستوائی نے بیان کیا، انہوں نے قتادہ بن دعامہ سے، انہوں نے ابو العالیہ رفیع سے، انہوں نے ابن عباس رضی اللہ عنہما سے فرمایا کہ میرے سامنے چند معتبر حضرات نے گواہی دی، جن میں سب سے زیادہ معتبر میرے نزدیک

حضرت عمر رضی اللہ عنہ تھے، کہ نبی ﷺ نے فجر کی نماز کے بعد سورج بلند ہونے تک اور عصر کی نماز کے بعد سورج ڈوبنے تک نماز پڑھنے سے منع فرمایا۔
ہم سے مسدود بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے شعبہ سے، انہوں نے قتادہ سے کہ میں نے ابو العالیہ سے سنا، وہ ابن عباس رضی اللہ عنہما سے بیان کرتے تھے کہ انہوں نے فرمایا کہ مجھ سے چند لوگوں نے یہ حدیث بیان کیا۔ (بخاری و ترمذی)۔

عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ. حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنِي نَاسٌ بِهَذَا. [مسلم: ۱۹۲۱، ۱۹۲۲؛ ابوداؤد: ۱۲۷۶؛

ترمذی: ۱۸۳؛ نسائی: ۵۶۱؛ ابن ماجہ: ۱۲۵۰]

(۵۸۲) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے ہشام بن عروہ سے، انہوں نے کہا مجھے میرے والد عروہ رضی اللہ عنہ نے خبر دی، انہوں نے کہا مجھے عبد اللہ بن عمر رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”نماز پڑھنے کے لیے سورج طلوع اور غروب ہونے کے انتظار میں نہ بیٹھے رہو۔“

۵۸۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ابْنُ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَحَرُّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا)). [اطرافہ فی: ۵۸۵،

۵۸۹، ۱۱۹۲، ۱۶۲۹، ۳۲۷۳] [مسلم:

۱۹۲۴، ۱۹۲۵؛ نسائی: ۵۷۰]

(۵۸۳) حضرت عروہ نے کہا مجھ سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا کہ ”جب سورج کا اوپر کا کنارہ طلوع ہونے لگے تو نماز نہ پڑھو یہاں تک کہ وہ بلند ہو جائے۔ اور جب سورج ڈوبنے لگے اس وقت بھی نماز نہ پڑھو، یہاں تک کہ غروب ہو جائے۔“ اس حدیث کو یحییٰ بن سعید قطان کے ساتھ عبدہ بن سلیمان نے بھی روایت کیا ہے۔

۵۸۳۔ قَالَ: وَحَدَّثَنِي ابْنُ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَرْتَفِعَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ)) تَابِعُهُ عَبْدَةُ. [طرفہ فی: ۳۲۷۲] [مسلم: ۱۹۲۶]

(۵۸۴) ہم سے عبید بن اسماعیل نے بیان کیا، انہوں نے ابواسامہ کے واسطے سے بیان کیا۔ انہوں نے عبید اللہ بن عمر سے، انہوں نے خبیب بن عبد الرحمن سے، انہوں نے حفص بن عاصم سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے دو طرح کی خرید و فروخت اور دو طرح کے لباس اور دو وقتوں کی نمازوں سے منع فرمایا۔ آپ نے نماز فجر کے بعد سورج نکلنے تک اور نماز عصر کے بعد غروب ہونے تک نماز پڑھنے سے منع فرمایا (اور کپڑوں میں) اشتمال صماء یعنی ایک کپڑا اپنے اوپر اس طرح لپیٹ لینا کہ شرم گاہ کھل جائے۔ اور (احتباء) یعنی ایک کپڑے میں گوت مار کر بیٹھنے

۵۸۴۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ يَتَبَعَتَيْنِ وَعَنْ لِبَسَتَيْنِ وَعَنْ صَلَاتَيْنِ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَعَنِ اشْتِمَالِ الصَّمَاءِ وَعَنِ الْإِحْتِبَاءِ فِي ثَوْبٍ

وَاحِدٍ يُفْضِي بِفَرْجِهِ إِلَى السَّمَاءِ، وَعَنْ الْمُنَابَذَةِ وَالْمَلَامَسَةِ. [راجع: ۳۶۸] [مسلم: فرمایا۔

۳۸۰۳؛ نسائی: ۴۵۲۹؛ ابن ماجہ: ۱۲۴۸،

[۳۵۶۰، ۲۱۶۹]

تشریح: دن رات میں کچھ وقت ایسے ہیں جن میں نماز ادا کرنا مکروہ ہے۔ سورج نکلنے وقت اور ٹھیک دوپہر میں اور عصر کی نماز کے بعد غروب شمس تک اور فجر کی نماز کے بعد سورج نکلنے تک۔ ہاں اگر کوئی فرض نماز قضا ہوگئی ہو اس کا پڑھ لینا جائز ہے۔ اور فجر کی سنتیں بھی اگر نماز سے پہلے نہ پڑھی جاسکی ہوں تو ان کو بھی بعد جماعت فرض پڑھا جاسکتا ہے۔ جو لوگ جماعت ہوتے ہوئے فجر کی سنت پڑھتے رہتے ہیں وہ حدیث کے خلاف کرتے ہیں۔

دو لباسوں سے مراد ایک اشتمال صماء ہے یعنی ایک کپڑے کا سارے بدن پر اس طرح لپیٹ لینا کہ ہاتھ وغیرہ کچھ باہر نہ نکل سکیں۔ اور احتباء ایک کپڑے میں گوٹ مار کر اس طرح بیٹھنا کہ پاؤں پیٹ سے الگ ہوں اور شر مگاہ آسمان کی طرف کھلی رہے۔

دو خرید و فروخت میں اول بیع منابذہ یہ ہے کہ مشتری یا بائع جب اپنا کپڑا اس پر پھینک دے تو وہ بیع لازم ہو جائے اور بیع ملامسہ یہ کہ مشتری بائع کا کپڑا اچھولے تو بیع پوری ہو جائے۔ اسلام نے ان سب کو بند کر دیا۔

بَابُ: لَا تَتَحَرَّى الصَّلَاةُ قَبْلَ غُرُوبِ الشَّمْسِ

باب: اس بارے میں کہ سورج چھپنے سے پہلے قصد کر کے نماز نہ پڑھے

۵۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا)). [راجع: ۵۸۲] [مسلم: ۱۹۲۴]

(۵۸۵) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہمیں امام مالک نے نافع سے خبر دی، انہوں نے ابن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی تم میں سے انتظار میں نہ بیٹھا رہے کہ سورج طلوع ہوتے ہی نماز کے لیے کھڑا ہو جائے۔ اسی طرح سورج کے ڈوبنے کے انتظار میں بھی نہ رہنا چاہیے۔“

۵۸۶۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا ابْنُ رَافِعٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ الْجُنْدِيُّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ)).

(۵۸۶) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، انہوں نے کہا، ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے صالح سے یہ حدیث بیان کی، انہوں نے ابن شہاب سے، انہوں نے کہا مجھ سے عطاء بن یزید جندی لیشی نے بیان کیا کہ انہوں نے حضرت ابوسعید خدری رضی اللہ عنہ سے سنا۔ انہوں نے فرمایا کہ میں نے نبی کریم ﷺ سے سنا۔ آپ ﷺ فرما رہے تھے: ”فجر کی نماز کے بعد کوئی نماز سورج کے بلند ہونے تک نہ پڑھی جائے۔ اسی طرح عصر کی نماز کے بعد سورج ڈوبنے تک کوئی نماز نہ پڑھی جائے۔“

[اطرافہ فی: ۱۱۸۸، ۱۱۹۷، ۱۸۶۴، ۱۹۹۲،

[۱۹۹۵] [مسلم: ۱۹۲۳؛ نسائی: ۵۶۶]

۵۸۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، يُحَدِّثُ عَنْ مُعَاوِيَةَ، قَالَ: إِنَّكُمْ لَتَصَلُّونَ صَلَاةً، لَقَدْ صَحَّبْنَا رَسُولَ اللَّهِ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيهِمَا، وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي: الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ. [طرفہ فی: ۳۷۶۶]

(۵۸۷) ہم سے محمد بن ابان نے بیان کیا، کہا کہ ہم سے غندر محمد بن جعفر نے بیان کیا، کہا کہ ہم سے شعبہ نے حدیث بیان کی ابو التیاح یزید بن حمید سے، کہا کہ میں نے حمران بن ابان سے سنا، وہ معاویہ بن ابی سفیان رضی اللہ عنہ سے یہ حدیث بیان کرتے تھے کہ انہوں نے فرمایا: تم لوگ تو ایک ایسی نماز پڑھتے ہو کہ ہم رسول اللہ ﷺ کی صحبت میں رہے لیکن ہم نے کبھی آپ کو وہ نماز پڑھتے نہیں دیکھا۔ بلکہ آپ نے تو اس سے منع فرمایا تھا۔ حضرت معاویہ کی مراد عصر کے بعد دو رکعتوں سے تھی۔ (جسے آپ کے زمانہ میں بعض لوگ پڑھتے تھے)۔

تشریح: اسماعیل کی روایت میں ہے کہ امیر معاویہ رضی اللہ عنہ نے ہم کو خطبہ سنایا، حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ شاید امیر معاویہ رضی اللہ عنہ نے عصر کے بعد دو سنتوں کو منع کیا۔ لیکن سیدہ عائشہ رضی اللہ عنہا کی روایت سے ان کا پڑھنا ثابت ہوتا ہے مگر آپ ﷺ ان کو مسجد میں نہیں پڑھا کرتے تھے۔ اکثر علما نے اسے خصوصیات نبوی میں شمار کیا ہے، جیسا وصال کا روزہ آپ رکھتے تھے اور امت کے لئے منع فرمایا۔ اس طرح امت کے لئے عصر کے بعد نفل نمازوں کی اجازت نہیں ہے۔

۵۸۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ عَبْدِ اللَّهِ، عَنْ خُثَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَلَاتَيْنِ: بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ. [راجع: ۳۶۸۰]

(۵۸۸) ہم سے محمد بن سلام نے بیان کیا، انہوں نے کہا کہ ہم سے عبدہ نے بیان کیا، انہوں نے عبید اللہ سے خبر دی، انہوں نے خثیب سے، انہوں نے حفص بن عاصم سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے دو وقت نماز پڑھنے سے منع فرمایا۔ نماز فجر کے بعد سورج نکلنے تک۔ اور نماز عصر کے بعد سورج غروب ہونے تک۔

باب: اس شخص کی دلیل جس نے فقط عصر اور فجر

کے بعد نماز کو مکروہ رکھا ہے

اس کو حضرت عمر، ابن عمر، ابوسعید اور ابو ہریرہ رضوان اللہ علیہم نے بیان کیا۔

(۵۸۹) ہم سے ابوالنعمان محمد بن فضل نے بیان کیا، کہا ہم سے حماد بن زید نے ایوب سے بیان کیا، انہوں نے نافع سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے، آپ نے فرمایا کہ جس طرح میں نے اپنے ساتھیوں کو نماز پڑھتے دیکھا۔ میں بھی اسی طرح نماز پڑھتا ہوں۔ کسی کو روکتا نہیں۔ دن اور رات کے جس حصہ میں جی چاہے نماز پڑھ سکتا ہے۔ البتہ سورج کے طلوع اور

بَابُ مَنْ لَمْ يَكْرِهْ الصَّلَاةَ إِلَّا

بَعْدَ الْعَصْرِ وَالْفَجْرِ

رَوَاهُ عُمَرُ، وَابْنُ عُمَرَ، وَابْنُ سَعِيدٍ، وَابْنُ هُرَيْرَةَ.

۵۸۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَصَلَّيْتُ كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ، لَا أَنَّهُى أَحَدًا يُصَلِّي بِلَيْلٍ وَلَا نَهَاهُ مَا شَاءَ، غَيْرَ أَنَّهُ لَا تَحَرُّوا طُلُوعَ الشَّمْسِ

وَلَا غُرُوبَهَا. [راجع: ۵۸۲] [مسلم: ۱۹۲۵] غروب کے وقت نماز نہ پڑھا کرو۔

تشریح: عین زوال کے وقت بھی نماز پڑھنے کی ممانعت صحیح احادیث سے ثابت ہے۔ مگر معلوم ہوتا ہے کہ امام بخاری رحمہ اللہ کو کوئی ایسی روایت اس باب میں نہیں ملی جو ان کی شرائط کے مطابق صحیح ہو۔

بَابُ مَا يُصَلِّي بَعْدَ الْعَصْرِ مِنَ

الْفَوَائِتِ وَنَحْوَهَا

باب: عصر کے بعد قضا نمازیں یا اس کے مانند مثلاً

جنازہ کی نماز وغیرہ پڑھنا

وَقَالَ: كُرِبَ عَنْ أُمِّ سَلَمَةَ صَلَّى النَّبِيُّ ﷺ بَعْدَ الْعَصْرِ رَكْعَتَيْنِ وَقَالَ: ((شَعَلْنِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ)). اور کریم نے حضرت ام سلمہ رضی اللہ عنہا کے واسطے سے بیان کیا کہ نبی کریم ﷺ نے عصر کے بعد دو رکعتیں پڑھیں، پھر فرمایا کہ ”بنو عبد القیس کے وفد سے گفتگو کی وجہ سے ظہر کی دو رکعتیں نہیں پڑھ سکا تھا۔“

تشریح: چنانچہ ان کو آپ نے بعد عصر ادا فرمایا۔ پھر آپ گھر میں ان کو ادا کرتے ہی رہے۔ اور یہ آپ کی خصوصیات میں سے ہے، امت کے لئے یہ منع ہے۔ مگر قسطلانی رحمہ اللہ نے کہا کہ محدثین نے اس سے دلیل لی ہے کہ فوت شدہ نوافل کا عصر کے بعد پڑھنا بھی درست ہے۔ امام بخاری رحمہ اللہ کا بھی یہی رجحان معلوم ہوتا ہے۔

۵۹۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، قَالَ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ عَائِشَةَ، قَالَتْ: وَالَّذِي ذَهَبَ بِهِ مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ، وَمَا لَقِيَ اللَّهَ حَتَّى ثَقُلَ عَنِ الصَّلَاةِ، وَكَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ قَاعًا، تَغْنِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا، وَلَا يُصَلِّيهِمَا فِي الْمَسْجِدِ مَخَافَةَ أَنْ يُثْقَلَ عَلَى أُمَّتِهِ، وَكَانَ يُجِبُ مَا يُخَفَّفُ عَنْهُمْ. [اطرافہ فی: ۵۹۲، ۵۹۳، ۱۶۳۱]

(۵۹۰) ہم سے ابو نعیم فضل بن دین نے بیان کیا، کہا ہم سے عبد الواحد بن ایمن نے بیان کیا، کہا کہ مجھ سے میرے باپ ایمن نے حدیث بیان کی کہ انہوں نے عائشہ رضی اللہ عنہا سے سنا۔ عائشہ رضی اللہ عنہا نے فرمایا: خدا کی قسم! جس نے رسول اللہ ﷺ کو اپنے یہاں بلا لیا۔ آپ نے عصر کے بعد کی دو رکعتوں کو کبھی ترک نہیں فرمایا، یہاں تک کہ آپ اللہ تعالیٰ سے جا ملے۔ اور آپ کو وفات سے پہلے نماز پڑھنے میں بڑی دشواری پیش آتی تھی۔ پھر اکثر آپ بیٹھ کر نماز ادا فرمایا کرتے تھے۔ اگرچہ نبی کریم ﷺ انہیں پوری پابندی کے ساتھ پڑھتے تھے لیکن اس خوف سے کہ کہیں (صحابہ رضی اللہ عنہم) بھی پڑھنے لگیں اور اس طرح (امت کو گراں باری ہو، انہیں آپ مسجد میں نہیں پڑھتے تھے۔ آپ کو اپنی امت کا ہلکا رکھنا پسند تھا۔

تشریح: اس سے یہ بھی معلوم ہوا کہ یہ نماز آپ ﷺ کی خصوصیات میں داخل تھی۔

۵۹۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَتْ عَائِشَةُ: ابْنُ أُخْتِي، مَا تَرَكَ النَّبِيُّ ﷺ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ. [راجع: ۵۹۰] [مسلم: ۱۹۳۵]

(۵۹۱) ہم سے مسدود بن مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا کہ مجھے میرے باپ عروہ رحمہ اللہ نے خبر دی، کہا کہ عائشہ رضی اللہ عنہا نے فرمایا: میرے بھانجے! نبی کریم ﷺ نے عصر کے بعد کی دو رکعتیں میرے یہاں کبھی ترک نہیں کیں۔

۵۹۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُهُمَا سِرًّا وَلَا عَلَانِيَةً: رَكْعَتَانِ قَبْلَ صَلَاةِ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

(۵۹۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، کہا ہم سے شیبانی نے بیان کیا، کہا ہم سے عبدالرحمن بن اسود نے بیان کیا، انہوں نے اپنے باپ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ آپ نے فرمایا کہ دو رکعتوں کو رسول اللہ ﷺ نے کبھی ترک نہیں فرمایا۔ پوشیدہ ہو یا عام لوگوں کے سامنے، صبح کی نماز سے پہلے دو رکعتیں اور عصر کی نماز کے بعد دو رکعتیں۔

[راجع: ۵۹۰] [مسلم: ۱۹۳۶؛ نسائی: ۵۷۶]

تشریح: یعنی آپ گھر تشریف لا کر ضرور ان کو پڑھ لیا کرتے تھے، اور یہ عمل آپ کے ساتھ خاص تھا۔

۵۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ الْأَسْوَدَ وَمَسْرُوقًا شَهِدَا عَلَى عَائِشَةَ قَالَتْ: مَا كَانَ النَّبِيُّ ﷺ يَأْتِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكْعَتَيْنِ. [طرفه في: ۵۹۰] [مسلم: ۱۹۳۷؛ ابوداؤد: ۱۲۷۹؛ نسائی: ۵۷۵]

(۵۹۳) ہم سے محمد بن عزرہ نے بیان کیا، کہا ہم سے شعبہ نے ابواسحاق سے بیان کیا، کہا کہ ہم نے اسود بن یزید اور مسروق بن اجدع کو دیکھا کہ انہوں نے حضرت عائشہ رضی اللہ عنہا کے اس کہنے پر گواہی دی کہ نبی کریم ﷺ جب میرے گھر میں عصر کے بعد تشریف لاتے تو دو رکعت ضرور پڑھتے۔

تشریح: گمراہی کے لئے آپ ﷺ نے عصر کے بعد نفل نمازوں سے منع فرمایا۔

بَابُ التَّبَكُّيرِ بِالصَّلَاةِ فِي يَوْمِ غَيْمٍ

باب: ابر کے دنوں میں نماز کے لیے جلدی کرنا (یعنی سویرے پڑھنا)

۵۹۴۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي قِلَابَةَ، أَنَّ أَبَا الْمَلِیْجِ، حَدَّثَهُ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ: يَكْرُوا بِالصَّلَاةِ فَإِنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ تَرَكَ صَلَاةَ الْعَصْرِ حَبِطَ عَمَلُهُ)). [راجع: ۵۵۳]

(۵۹۴) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن استوائی نے یحییٰ بن ابی کثیر سے بیان کیا، وہ قلابہ سے نقل کرتے ہیں کہ ابوالملیح عامر بن اسامہ ہذلی نے ان سے بیان کیا، انہوں نے کہا کہ ہم ابر کے دن ایک مرتبہ بریدہ بن حصیب رضی اللہ عنہ صحابی کے ساتھ تھے، انہوں نے فرمایا کہ نماز سویرے پڑھا کرو۔ کیونکہ نبی کریم ﷺ نے فرمایا ہے: ”جس نے عصر کی نماز چھوڑی اس کا عمل اکارت ہو گیا۔“

تشریح: یعنی اس کے اعمال خیر کا ثواب مٹ گیا۔ امام بخاری رحمہ اللہ نے یہ حدیث نقل کر کے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے۔ جسے اسماعیلی نے نکالا ہے اور جس میں صاف یوں ہے کہ ابر کے دن نماز سویرے پڑھ لو۔ کیونکہ جس نے عصر کی نماز چھوڑی۔ اس کے سارے نیک اعمال برباد ہو گئے۔ امام بخاری رحمہ اللہ کی عادت ہے کہ وہ باب ہی اس حدیث پر لاتے ہیں۔ جس سے آپ کا مقصد دوسرے طریق کی طرف اشارہ کرنا ہوتا ہے۔ جس کو آپ نے بیان نہیں فرمایا۔

باب: وقت نکل جانے کے بعد نماز پڑھتے وقت

بَابُ الْأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

اذان دینا

(۵۹۵) ہم سے عمران بن میسرہ نے روایت کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، کہا کہ ہم سے حصین بن عبد الرحمن نے عبد اللہ بن ابی قتادہ سے انہوں نے اپنے باپ سے، کہا ہم (خیر سے لوٹ کر) نبی کریم ﷺ کے ساتھ رات میں سفر کر رہے تھے۔ کسی نے کہا: یا رسول اللہ! آپ اب پڑاؤ ڈال دیتے تو بہتر ہوتا۔ آپ نے فرمایا: ”مجھے ڈر ہے کہیں نماز کے وقت بھی سوتے نہ رہ جاؤ۔“ اس پر حضرت بلال رضی اللہ عنہ بولے کہ میں آپ سب لوگوں کو جگا دوں گا۔ چنانچہ سب لوگ لیٹ گئے۔ اور حضرت بلال رضی اللہ عنہ نے بھی اپنی پیٹھ بجاوہ سے لگائی۔ اور ان کی بھی آنکھ لگ گئی۔ اور جب نبی کریم ﷺ بیدار ہوئے تو سورج کے اوپر کا حصہ نکل چکا تھا۔ آپ نے فرمایا: ”بلال! تو نے کیا کہا تھا؟ وہ بولے آج جیسی نیند مجھے کبھی نہیں آئی۔ پھر رسول کریم ﷺ نے فرمایا: ”اللہ تعالیٰ تمہاری ارواح کو جب چاہتا ہے قبض کر لیتا ہے اور جس وقت چاہتا ہے واپس کر دیتا ہے۔ اے بلال! اٹھ اور اذان دے۔“ پھر آپ نے وضو کیا اور جب سورج بلند ہو کر روشن ہو گیا تو آپ کھڑے ہوئے اور نماز پڑھائی۔

۵۹۵۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ لَيْلَةً فَقَالَ: بَعْضُ الْقَوْمِ لَوْ عَرَسْتُ بِنَا يَا رَسُولَ اللَّهِ! قَالَ: ((أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ)) قَالَ بِلَالٌ: أَنَا أَوْ قُطِّعْكُمْ فَأَضْطَجِعُوا وَأَسْنِدْ بِلَالٌ ظَهْرَهُ إِلَى رَأْسِهِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقِظَ النَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: ((يَا بِلَالُ! أَيْنَ مَا قُلْتَ؟)) قَالَ: مَا أَقْبَيْتُ عَلَى نَوْمَةٍ مِثْلِهَا قَطُّ قَالَ: ((إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلَالُ! قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلَاةِ)) فَتَوَضَّأَ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْتِأَسَتْ قَامَ فَصَلَّى. [طرفہ فی:

[۷۴۷۱] [ابوداؤد: ۴۳۹، ۴۴۰]

تشریح: اس حدیث شریف سے قضا نماز کے لئے اذان دینا ثابت ہوا۔ امام شافعی رحمہ اللہ کا قدیم قول یہی ہے۔ اور یہی مذہب ہے امام احمد و ابو ثور اور ابن منذر رحمہم کا۔ اور الحمد للہ کے نزدیک جس نماز سے آدمی سو جائے یا بھول جائے پھر جاگے یا یاد آئے۔ اور اس کو پڑھ لے تو وہ ادا ہوگی نہ کہ قضا۔ کیونکہ صحیح حدیث میں ہے کہ اس کا وقت وہی ہے جب آدمی جاگایا اس کو یاد آئی۔ (مولانا وحید الزماں رحمہ اللہ)

باب: اس کے بارے میں جس نے وقت نکل

بَابُ مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً

جانے کے بعد قضاء نماز لوگوں کے ساتھ جماعت

بَعْدَ ذَهَابِ الْوَقْتِ

سے پڑھی

(۵۹۶) ہم سے معاذ بن فضالہ نے حدیث نقل کی، انہوں نے کہا ہم سے ہشام دستوائی نے بیان کیا، انہوں نے یحییٰ بن ابی کثیر سے روایت کیا، انہوں نے ابوسلمہ بن عبد الرحمن سے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے

۵۹۶۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَابِرٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ،

جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ! مَا كَذْتُ أَصْلِي الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، قَالَ النَّبِيُّ ﷺ: ((وَاللَّهِ مَا صَلَّيْتُهَا)) فَقَمْنَا إِلَى بَطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ، وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

کہ حضرت عمر بن خطاب رضی اللہ عنہ غزوہ خندق کے موقع پر (ایک مرتبہ) سورج غروب ہونے کے بعد آئے اور وہ کفار قریش کو برا بھلا کہہ رہے تھے، اور آپ نے کہا کہ اے اللہ کے رسول ﷺ! سورج غروب ہو گیا، اور نماز عصر پڑھنا میرے لیے ممکن نہ ہو سکا۔ اس پر رسول کریم ﷺ نے فرمایا: ”نماز میں نے بھی نہیں پڑھی۔“ پھر ہم وادی بطنان میں گئے۔ اور آپ نے وہاں نماز کے لیے وضو کیا، ہم نے بھی وضو بنایا، اس وقت سورج ڈوب چکا تھا۔ پہلے آپ نے عصر پڑھائی اس کے بعد مغرب کی نماز پڑھی۔

[اطرافہ فی: ۵۹۸، ۶۴۱، ۹۴۵، ۴۱۱۲]

تشریح: جنگ خندق یا احزاب ۵ھ میں ہوئی۔ تفصیلی ذکر اپنی جگہ آئے گا۔ اس روایت میں گو یہ صراحت نہیں ہے کہ آپ نے جماعت کے ساتھ نماز پڑھی۔ مگر آپ کی عادت مبارکہ یہی تھی کہ لوگوں کے ساتھ جماعت سے نماز پڑھتے۔ لہذا یہ نماز بھی آپ نے جماعت ہی سے پڑھی ہوگی۔ اور اسماعیلی کی روایت میں صاف یوں ذکر ہے کہ آپ ﷺ نے صحابہ رضی اللہ عنہم کے ساتھ نماز پڑھی۔ اس حدیث کی شرح میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”قوله ما كادت) لفظه كاد من افعال المقاربة فاذا قلت: كاد زيد يقوم فهم منه انه قارب القيام ولم يقم كما تقرر في النحو والحديث يدل على وجوب قضاء الصلوة المتركة لعذر الاشتغال بالقتال وقد وقع الخلاف في سبب ترك النبي ﷺ واصحابه لهذه الصلوة فقيل: تركوها نسيانا وقيل: شغلوا فلم يتمكنوا وهو الاقرب كما قال الحافظ وفي سنن النسائي عن ابي سعيد ان ذلك قبل ان ينزل الله في صلوة الخوف ﴿فرجلًا او ركبًا﴾ وسياقي الحديث وقد استدلل بهذا الحديث على وجوب الترتيب بين الفوائت المقضية والمؤادة..... الخ۔“ (نیل الاوطار ج ۲ ص ۳۱)

(یعنی لفظ کاد افعال مقاربہ سے ہے۔ جب تم کاد زید يقوم (یعنی زید قریب ہوا کہ کھڑا ہو) بولو گے تو اس سے سمجھا جائے گا کہ زید کھڑے ہونے کے قریب تو ہوا مگر کھڑا نہ ہو سکا جیسا کہ نحو میں قاعدہ مقرر ہے۔ پس روایت میں حضرت عمر رضی اللہ عنہ کے بیان کا مقصد یہ کہ نماز عصر کے لئے انہوں نے آنے اور وقت تک کوشش کی مگر وہ ادا نہ کر سکے۔

حضرت مولانا وحید الرحمن رحمہ اللہ کے ترجمہ میں نفی کی جگہ اثبات ہے کہ آخر وقت میں انہوں نے عصر کی نماز پڑھ لی۔ مگر امام شوکانی رحمہ اللہ کی وضاحت اور حدیث کا سیاق و سباق بتلا رہا ہے کہ نفی ہی کا ترجمہ درست ہے کہ وہ نماز عصر ادا نہ کر سکے تھے۔ اسی لئے وہ خود فرما رہے ہیں کہ ”فتوضأ للصلاة وتوضأنا لها۔“ (کہ آپ نے بھی وضو کیا اور ہم نے بھی اس کے لئے وضو کیا)

یہ حدیث دلیل ہے جو کہ نمازیں جنگ و جہاد کی مشغولیت یا اور کسی شرعی وجہ سے چھوٹ جائیں ان کی قضاء واجب ہے اور اس میں اختلاف ہے کہ نبی ﷺ اور صحابہ کرام رضی اللہ عنہم سے یہ نماز کیوں ترک ہوئیں۔ بعض بھول چوک کی وجہ بیان کرتے ہیں۔ اور بعض کا بیان ہے کہ جنگ کی تیزی اور مصروفیت کی وجہ سے ایسا ہوا۔ اور یہی درست معلوم ہوتا ہے جیسا کہ حافظ ابن حجر رحمہ اللہ نے فرمایا ہے۔ اور نسائی میں حضرت ابوسعید رضی اللہ عنہ کی روایت میں ہے کہ یہ صلوة خوف کے نزول سے پہلے کا واقعہ ہے۔ جب کہ حکم تھا کہ حالت جنگ میں پیدل یا سوار جس طرح بھی ممکن ہو نماز ادا کر لی جائے۔ اس حدیث سے یہ بھی ثابت ہوا کہ فوت ہونے والی نمازوں کو ترتیب کے ساتھ ادا کرنا واجب ہے۔

بَابُ مَنْ نَسِيَ صَلَاةً فَلْيَصَلِّ بَابُ جَرْخِ مَنْ كَوَّنِيَ نَمَازًا بَهُولًا جَاءَ تَوْجِبُ يَأْدَا

إِذَا ذَكَرَ وَلَا يُعِيدُ إِلَّا تِلْكَ الصَّلَاةُ

اس وقت پڑھ لے۔ اور فقط وہی نماز پڑھے

وَقَالَ إِبْرَاهِيمُ: مَنْ تَرَكَ صَلَاةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إِلَّا تِلْكَ الصَّلَاةَ الْوَاحِدَةَ. ۵۹۷- حَدَّثَنَا أَبُو نُعَيْمٍ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَ، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ «أَقِمِ الصَّلَاةَ لِذِكْرِي»)) [طہ: ۱۴] قَالَ مُوسَى: قَالَ هَمَّامٌ: سَمِعْتُهُ يَقُولُ بَعْدَ «أَقِمِ الصَّلَاةَ لِذِكْرِي». [مسلم: ۱۵۶۶]

اور ابراہیم نخعی نے کہا جو شخص بیس سال تک ایک نماز چھوڑ دے تو فقط وہی ایک نماز پڑھ لے۔

(۵۹۷) ہم سے ابو نعیم فضل بن دکین اور موسیٰ بن اسماعیل نے بیان کیا، ان دونوں نے کہا کہ ہم سے ہمام بن یحییٰ نے قتادہ سے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”اگر کوئی نماز پڑھنا بھول جائے تو جب بھی یاد آ جائے اس کو پڑھ لے۔ اس قضا کے سوا اور کوئی کفارہ اس کی وجہ سے نہیں ہوتا۔ اور (اللہ تعالیٰ نے فرمایا کہ) نماز میرے یاد آنے پر قائم کر۔“ موسیٰ نے کہا کہ ہم سے ہمام نے حدیث بیان کی کہ میں نے قتادہ سے سنا وہ یوں پڑھتے تھے: ”نماز پڑھ میری یاد کے لیے۔“

وَقَالَ حَبَّانُ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ. حَبَّانُ بْنُ بِلَالٍ نے کہا، ہم سے ہمام نے بیان کیا، کہا ہم سے قتادہ نے، کہا ہم سے انس رضی اللہ عنہ نے، انہوں نے آنحضرت ﷺ سے، پھر ایسی ہی حدیث بیان کی۔

تشریح: اس سے امام بخاری رحمہ اللہ کا مقصد ان لوگوں کی تردید ہے جو کہتے ہیں کہ قضا شدہ نماز دوبار پڑھے، ایک بار جب یاد آئے اور دوسری بار دوسرے دن اس کے وقت پڑھے۔ اس موقع پر نبی کریم ﷺ نے آیت مبارکہ ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (۱۳۰: طہ/۲۰) اس لئے تلاوت فرمائی کہ قضا نماز جب بھی یاد آ جائے اس کا وہی وقت ہے۔ اسی وقت اسے پڑھ لیا جائے۔ شارحین لکھتے ہیں: ”فی الایة وجوه من المعانی اقربها مناسبة بذلك الحديث أن يقال أقم الصلوة وقت ذکرها فإن ذکر الصلوة هو ذکر الله تعالى أو یقدر المضاف فیقال أقم الصلوة وقت ذکر صلوتی۔“ یعنی نماز یاد آنے کے وقت پر قائم کرو۔

بَابُ قَضَاءِ الصَّلَوَاتِ الْأُولَى

باب: اگر کئی نمازیں قضاء ہو جائیں تو ان کو ترتیب کے ساتھ پڑھنا

۵۹۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا يَحْيَى- هُوَ ابْنُ أَبِي كَثِيرٍ- عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ: جَعَلَ عُمَرُ يَوْمَ الْخَنْدَقِ يَسُبُّ ۵۹۸- ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے، کہا کہ ہم سے ہشام دستوائی نے حدیث بیان کی، کہا کہ ہم سے یحییٰ نے جو ابی کثیر کے بیٹے ہیں حدیث بیان کی ابوسلمہ سے، انہوں نے جابر سے، انہوں نے فرمایا کہ عمر رضی اللہ عنہ غزوہ خندق کے موقع پر (ایک دن) کفار کو برا

كُفَّارَهُمْ فَقَالَ: مَا كَذْتُ أَصَلِّيَ الْعَصْرَ بَهْلًا كُنْهَ لَكِ- فرمایا کہ سورج غروب ہو گیا، لیکن میں (لڑائی کی وجہ سے) نماز عصر نہ پڑھ سکا۔ جابر رضی اللہ عنہ نے بیان کیا کہ پھر ہم وادی بطنان کی طرف گئے۔ اور (آپ نے عصر کی نماز) غروب شمس کے بعد پڑھی اس کے بعد مغرب پڑھی۔ [راجع: ۵۹۶]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے کہ آپ نے عصر کی نماز ادا کی پھر مغرب کی۔ ثابت ہوا کہ فوت شدہ نمازوں میں ترتیب کا خیال ضروری ہے۔

بَابُ مَا يُكْرَهُ مِنَ السَّمَرِ بَعْدَ الْعِشَاءِ

باب: عشاء کی نماز کے بعد سمر یعنی دنیا کی باتیں کرنا مکروہ ہے

السَّامِرُ مِنَ السَّمَرِ، وَالْجَمِيعُ السَّمَارُ، وَالسَّامِرُ هَهُنَا فِي مَوْضِعِ الْجَمِيعِ. سامر کا لفظ جو قرآن میں ہے سمر ہی سے نکلا ہے۔ اس کی جمع سمار ہے اور لفظ سامر اس جگہ جمع کے معنی میں ہے۔

تشریح: سورہ مؤمنون میں یہ آیت ہے: ﴿مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ﴾ (۳۳/مؤمنون: ۶۷) یعنی ”تم ہماری آیتوں پر اکڑ کے بے ہودہ بکواس کیا کرتے تھے۔“ امام بخاری رحمہ اللہ کی یہ عادت ہے کہ حدیث میں کوئی لفظ قرآن شریف کا آجائے تو اس کی تفسیر بھی ساتھ ہی بیان کر دیتے ہیں۔

۵۹۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا عَوْفٌ، قَالَ: حَدَّثَنَا أَبُو الْمُنْهَالِ، قَالَ: انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرزَةَ الْأَسْلَمِيِّ فَقَالَ لَهُ أَبِي: حَدَّثَنَا كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ وَهِيَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَذْخُصُ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ: فِي الْمَغْرِبِ. قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ الْعِشَاءُ. قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْتَقِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ أَحَدُنَا جَلِيسَهُ، وَيَقْرَأُ مِنَ السُّنَنِ إِلَى الْمِائَةِ. [راجع: ۵۹۱]

۵۹۹) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، کہا ہم سے عوف اعرابی نے، کہا کہ ہم سے ابو المنہال سیار بن سلامہ نے، انہوں نے کہا کہ میں اپنے باپ سلامہ کے ساتھ ابو برزہ اسلمی رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ ان سے میرے والد صاحب نے پوچھا کہ رسول اللہ ﷺ فرض نمازیں کس طرح (یعنی کن کن اوقات میں) پڑھتے تھے۔ ہم سے اس کے بارے میں بیان فرمائیے۔ انہوں نے فرمایا: آپ ہجیر (ظہر) جسے تم صلوٰۃ اولی کہتے ہو سورج ڈھلتے ہی پڑھتے تھے۔ اور آپ کے عصر پڑھنے کے بعد کوئی بھی شخص اپنے گھر واپس ہوتا اور وہ بھی مدینہ کے سب سے آخری کنارہ پر تو سورج ابھی صاف اور روشن ہوتا۔ مغرب کے بارے میں آپ نے جو کچھ بتایا مجھے یاد نہیں رہا۔ اور فرمایا کہ عشاء میں آپ تاخیر پسند فرماتے تھے۔ اس سے پہلے سونے کو اور اس کے بعد بات چیت کرنے کو پسند نہیں کرتے تھے۔ صبح کی نماز سے جب آپ فارغ ہوتے تو ہم اپنے قریب بیٹھے ہوئے دوسرے شخص کو پہچان لیتے۔ آپ ﷺ فجر میں ساٹھ سے سو تک آیتیں پڑھتے تھے۔

بَابُ السَّمْرِ فِي الْفَقْهِ وَالْخَيْرِ بَعْدَ الْعِشَاءِ

باب: اس بارے میں کہ مسئلے مسائل کی باتیں اور
نیک باتیں عشاء کے بعد بھی کرنا درست ہے

(۶۰۰) ہم سے عبد اللہ بن صباح نے بیان کیا، کہا ہم سے ابو علی عبید اللہ حنفی نے کہا، ہم سے قرہ بن خالد سدوسی نے، انہوں نے کہا کہ ایک دن حضرت حسن بصری رحمہ اللہ نے بڑی دیر کی۔ اور ہم آپ کا انتظار کرتے رہے۔ جب ان کے اٹھنے کا وقت قریب ہو گیا تو آپ آئے اور (بطور معذرت) فرمایا کہ میرے ان پڑوسیوں نے مجھے بلایا تھا (اس لیے دیر ہو گئی) پھر بتلایا کہ انس بن مالک رحمہ اللہ نے کہا تھا کہ ہم ایک رات نبی کریم صلی اللہ علیہ وسلم کا انتظار کرتے رہے۔ تقریباً آدھی رات ہو گئی تو آپ تشریف لائے، پھر ہمیں نماز پڑھائی۔ اس کے بعد خطبہ دیا۔ پس آپ نے فرمایا: ”دوسروں نے نماز پڑھ لی اور سو گئے۔ لیکن تم لوگ جب تک نماز کے انتظار میں رہے ہو گویا نماز ہی کی حالت میں رہے ہو۔“ امام حسن بصری رحمہ اللہ نے فرمایا کہ اگر لوگ کسی خیر کے انتظار میں بیٹھے رہیں تو وہ بھی خیر کی حالت ہی میں ہیں۔ قرہ بن خالد نے کہا کہ حسن کا یہ قول بھی حضرت انس رضی اللہ عنہ کی حدیث کا ہے جو انہوں نے نبی کریم صلی اللہ علیہ وسلم سے روایت کی ہے۔

۶۰۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ، قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، قَالَ: انْتَضَرْنَا الْحَسَنَ، وَرَأَتْ عَلَيْنَا حَتَّى قَرُبْنَا مِنْ وَقْتِ قِيَامِهِ، فَجَاءَ فَقَالَ: دَعَانَا جِيرَانُنَا هَؤُلَاءِ، ثُمَّ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: نَظَرْنَا النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى كَانَ شَطْرُ اللَّيْلِ يَبْلُغُهُ، فَجَاءَ فَصَلَّى لَنَا، ثُمَّ خَطَبَنَا فَقَالَ: ((أَلَا إِنَّ النَّاسَ قَدْ صَلَّوْا ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَضَرْتُمُ الصَّلَاةَ)) [قَالَ الْحَسَنُ] وَإِنَّ الْقَوْمَ لَا يَزَالُونَ فِي خَيْرٍ مَا انْتَضَرُوا الْخَيْرَ. قَالَ قُرَّةٌ: هُوَ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ ﷺ. (راجع: ۵۷۲)

تفسیر: ترمذی نے حضرت عمر رضی اللہ عنہ کی ایک حدیث روایت کی ہے کہ نبی کریم صلی اللہ علیہ وسلم اور ابو بکر رضی اللہ عنہ رات میں مسلمانوں کے معاملات کے بارے میں گفتگو فرمایا کرتے تھے۔ اور میں بھی اس میں شریک رہتا تھا۔ یعنی اگرچہ عام حالات میں عشاء کے بعد سو جانا چاہیے۔ لیکن اگر کوئی کار خیر پیش آ جائے یا علمی و دینی کوئی کام کرنا ہو تو عشاء کے بعد جاگنے میں بشرطیکہ صبح کی نماز چھوٹنے کا خطرہ نہ ہو کوئی مضائقہ نہیں۔ امام حسن بصری رحمہ اللہ کا معمول تھا روزانہ رات میں تعلیم کے لئے مسجد میں بیٹھا کرتے تھے لیکن آج آنے میں دیر کی اور اس وقت آئے جب یہ تعلیمی مجلس حسب معمول ختم ہو جانی چاہیے تھی۔ حضرت حسن نے اس کے بعد لوگوں کو نصیحت کی اور فرمایا کہ نبی کریم صلی اللہ علیہ وسلم نے ایک مرتبہ دیر میں نماز پڑھائی اور یہ فرمایا۔ یہ حدیث دوسری سندوں کے ساتھ پہلے بھی گزر چکی ہے اس سے یہ ثابت ہوتا ہے کہ عشاء کے بعد دین اور بھلائی کی باتیں کرنا ممنوع نہیں ہے۔

(۶۰۱) ہم سے ابو الیمان حکم بن نافع نے بیان کیا انہوں نے کہا کہ ہمیں شعیب بن ابی حمزہ نے زہری سے خبر دی۔ کہا کہ مجھ سے سالم بن عبد اللہ بن عمر اور ابو بکر بن ابی حمزہ نے حدیث بیان کی کہ عبد اللہ بن عمر رضی اللہ عنہ نے فرمایا: نبی کریم صلی اللہ علیہ وسلم نے عشاء کی نماز پڑھی اپنی زندگی کے آخری زمانے میں۔ سلام پھیرنے کے بعد آپ کھڑے ہوئے اور فرمایا: ”اس رات کے متعلق تمہیں کچھ معلوم ہے؟ آج اس روئے زمین پر جتنے انسان زندہ ہیں۔ سو

۶۰۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبُو بَكْرِ بْنُ أَبِي حَزْمَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: صَلَّى النَّبِيُّ ﷺ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَقَالَ: ((أَرَأَيْتُمْ

سال بعد ان میں سے کوئی بھی باقی نہیں رہے گا۔ لوگوں نے آپ ﷺ کا کلام سمجھنے میں غلطی کی اور مختلف باتیں کرنے لگے۔ (ابو مسعود رضی اللہ عنہ نے یہ سمجھا کہ سو برس بعد قیامت آئے گی) حالانکہ آپ کا مقصد صرف یہ تھا کہ ”جو لوگ آج (اس گفتگو کے وقت) زمین پر بستے ہیں۔ ان میں سے کوئی بھی آج سے ایک صدی بعد باقی نہیں رہے گا۔“ آپ ﷺ کا مطلب یہ تھا کہ سو برس میں یہ قرن گزر جائے گا۔

لَيْتَكُمْ هَذِهِ ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ لَا يَبْقَى مَن هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ)) فَوَهَلَ النَّاسُ فِي مَقَالَةِ النَّبِيِّ ﷺ إِلَى مَا يَتَحَدَّثُونَ فِي هَذِهِ الْأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ ، وَإِنَّمَا قَالَ النَّبِيُّ ﷺ: ((لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ)) يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرُمُ ذَلِكَ الْقَرْنُ. [راجع: ۱۱۶]

تشریح: سب سے آخر میں انتقال کرنے والے صحابی ابو الطفیل عامر بن واثلہ رضی اللہ عنہ ہیں۔ اور ان کا انتقال ۱۱۰ھ میں ہوا۔ یعنی نبی کریم ﷺ کی پشین گوئی کے ٹھیک سو سال بعد۔ کچھ لوگوں نے اس حدیث کو سن کر یہ سمجھ لیا تھا کہ سو سال بعد قیامت آ جائے گی۔ حالانکہ حدیث نبوی کا منشا یہ تھا بلکہ صرف یہ تھا کہ سو برس گزرنے پر ایک دوسری نسل وجود میں آگئی ہوگی۔ اور موجودہ نسل ختم ہو چکی ہوگی۔ حدیث اور باب میں مطابقت ظاہر ہے۔

باب: اپنی بیوی یا مہمان سے رات کو (عشاء کے بعد) گفتگو کرنا

بَابُ السَّمْرِ مَعَ الْأَهْلِ وَالضَّيْفِ

(۶۰۲) ہم سے ابو العثمان محمد بن فضل نے بیان کیا، کہا کہ ہم سے معتمر بن سلیمان نے بیان کیا، ان سے ان کے باپ سلیمان بن طرخان نے، کہا کہ ہم سے ابو عثمان نہدی نے عبد الرحمن بن ابی بکر رضی اللہ عنہما سے یہ حدیث بیان کی کہ اصحاب صفہ نادار و مسکین لوگ تھے اور نبی کریم ﷺ نے فرمایا: ”جس کے گھر میں دو آدمیوں کا کھانا ہو تو وہ تیسرے (اصحاب صفہ میں سے کسی) کو اپنے ساتھ لیت جائے۔ اور جس کے ہاں چار آدمیوں کا کھانا ہے تو وہ پانچویں یا چھٹے آدمی کو سائبان والوں میں سے اپنے ساتھ لے جائے۔“ پس ابو بکر رضی اللہ عنہ تین آدمی اپنے ساتھ لائے۔ اور نبی کریم ﷺ دس آدمیوں کو اپنے ساتھ لے گئے۔ عبد الرحمن بن ابی بکر رضی اللہ عنہما نے بیان کیا کہ گھر کے افراد میں اس وقت باپ، ماں اور میں تھا۔ ابو عثمان راوی کا بیان ہے کہ مجھے یاد نہیں کہ عبد الرحمن بن ابی بکر نے یہ کہا یا نہیں کہ میری بیوی اور ایک خادم جو میرے اور ابو بکر رضی اللہ عنہما دونوں کے گھر کے لیے تھا یہ بھی تھے۔ خیر ابو بکر رضی اللہ عنہ نبی کریم ﷺ کے یہاں ٹھہر گئے۔ (اور غالباً کھانا بھی وہیں کھایا۔ صورت یہ ہوئی کہ) نماز عشاء تک وہیں رہے۔ پھر (مسجد سے) نبی کریم ﷺ حجرہ مبارک میں آئے اور وہیں ٹھہرے رہے تا آنکہ نبی کریم ﷺ نے

۶۰۲۔ حَدَّثَنَا أَبُو الثُّمَّانِ ، قَالَ: حَدَّثَنَا مُعْتَمِرُ ابْنُ سُلَيْمَانَ ، حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو عُمَانَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ، أَنَّ أَصْحَابَ الصُّفَّةِ ، كَانُوا أَنَاسًا فَقَرَاءَ ، وَأَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَلَاثٍ ، وَإِنْ أَرْبَعٍ فَعَامِسٍ أَوْ سَادِسٍ)) وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَأَنْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي - وَلَا أُدْرِي هَلْ قَالَ: وَأُمْرَأَتِي وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ - وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حِينَئِذٍ صَلَّيْتُ الْعِشَاءَ ، ثُمَّ رَجَعْتُ فَلَبِثْتُ حَتَّى تَعَشَّى النَّبِيُّ ﷺ فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ ، قَالَتْ لَهُ أُمْرَأَتُهُ: [وَمَا حَبَسَكَ عَنْ أَصْيَافِكَ أَوْ قَالَتْ: ضَيْفِكَ؟ قَالَ: أَفَمَا عَشَيْتُهِمْ؟ قَالَتْ: أَبُورَا حَتَّى

تَجْنِيءٌ، قَدْ عَرَضُوا فَأَبَوْا۔ قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ فَقَالَ: يَا غَنَرُ، فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لَا هَيْنَا لَكُمْ۔ فَقَالَ: وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا، وَأَيْمُ اللَّهِ! مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا۔ قَالَ: شَبِعُوا۔ وَصَارَتْ أَكْثَرُ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَظَنَرُ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ [مِنْهَا]۔ فَقَالَ لِأَمْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ مَا هَذَا؟ قَالَتْ: لَا وَفَرَّةٌ عَيْنِي لَهَا الْآنَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ، فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ۔ يَغْنِي يَمِينُهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمِ عَقْدٍ، فَمَضَى الْأَجَلَ، فَفَرَقْنَا اثْنَيْ عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَاسٌ، وَاللَّهِ أَغْلَمَ كَمَ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ [اطرافه في: ٣٥٨١، ٦١٤٠، ٦١٤١] [مسلم: ٥٣٦٥، ٥٣٦٦؛ ابوداود: ٣٢٧٠، ٣٢٧١]

بھی کھانا کھالیا۔ اور رات کا ایک حصہ گزر جانے کے بعد جب اللہ تعالیٰ نے چاہا تو آپ گھر تشریف لائے تو ان کی بیوی (ام رومان) نے کہا کہ کیا بات پیش آئی کہ مہمان کی خبر بھی آپ نے نہ لی۔ یا یہ کہا کہ مہمان کی خبر نہ لی۔ آپ نے پوچھا: کیا تم نے ابھی انہیں رات کا کھانا نہیں کھلایا۔ ام رومان نے کہا: میں کیا کروں، آپ کے آنے تک انہوں نے کھانے سے انکار کیا۔ کھانے کے لیے ان سے کہا گیا تھا لیکن وہ نہ مانے۔ عبدالرحمن بن ابی بکر رضی اللہ عنہ نے بیان کیا کہ میں ڈر کر چھپ گیا۔ ابو بکر رضی اللہ عنہ نے پکارا: اے غنر! (یعنی اوپائی) آپ نے برا بھلا کہا اور کونسنے دیئے۔ فرمایا کہ کھاؤ تمہیں مبارک ہو! خدا کی قسم! میں اس کھانے کو کبھی نہیں کھاؤں گا۔ (آخر مہمانوں کو کھانا کھلایا گیا) (عبدالرحمن رضی اللہ عنہ نے کہا) اللہ گواہ ہے کہ ہم ادھر ایک لقمہ لیتے تھے اور نیچے سے پہلے سے بھی زیادہ کھانا ہو جاتا تھا۔ بیان کیا کہ سب لوگ شکم سیر ہو گئے۔ اور کھانا پہلے سے بھی زیادہ بچ گیا۔ ابو بکر رضی اللہ عنہ نے دیکھا تو کھانا پہلے ہی اتایا اس سے بھی زیادہ تھا۔ اپنی بیوی سے بولے: بنو فراس کی بہن! یہ کیا بات ہے؟ انہوں نے کہا کہ میری آنکھ کی ٹھنڈک کی قسم! یہ تو پہلے سے تین گنا ہے۔ پھر ابو بکر رضی اللہ عنہ نے بھی وہ کھانا کھایا۔ اور کہا کہ میرا قسم کھانا ایک شیطانی دوسرہ تھا۔ پھر ایک لقمہ اس میں سے کھایا۔ اور نبی کریم ﷺ کی خدمت میں بقیہ کھانا لے گئے اور آپ کی خدمت میں حاضر ہوئے۔ وہ صبح تک آپ کے پاس رکھا رہا۔ عبدالرحمن رضی اللہ عنہ نے کہا کہ ہم مسلمانوں کا ایک دوسرے قبیلے کے لوگوں سے معاہدہ تھا۔ اور معاہدہ کی مدت پوری ہو چکی تھی۔ (اس قبیلہ کا وفد معاہدہ سے متعلق بات چیت کرنے مدینہ آیا ہوا تھا) ہم نے ان میں سے بارہ آدمی جدا کئے اور ہر ایک کے ساتھ کتنے آدمی تھے اللہ کو ہی معلوم ہے ان سب نے اس میں سے کھایا۔ عبدالرحمن رضی اللہ عنہ نے کچھ ایسا ہی کہا۔

تشوہج: ابو بکر صدیق رضی اللہ عنہ نے مہمانوں کو گھر بھیج دیا تھا اور گھر والوں کو کھانا کھلا دیں۔ لیکن مہمان یہ چاہتے تھے کہ آپ ہی کے ساتھ کھانا کھائیں۔ ادھر آپ مطمئن تھے۔ اس لئے یہ صورت پیش آئی۔ پھر آپ کے آنے پر انہوں نے کھانا کھایا۔ دوسری روایتوں میں یہ بھی ہے کہ سب نے پیٹ بھر کر کھانا کھالیا۔ اور اس کے بعد بھی کھانے میں کوئی کمی نہیں ہوئی۔ یہ حضرت ابو بکر صدیق رضی اللہ عنہ کی کرامت تھی۔ کرامت اولیا برحق ہے۔ مگر اہل بدعت نے جو جھوٹی کرامتیں گھڑ لی ہیں۔ وہ محض لائینی ہیں۔ اللہ تعالیٰ انہیں ہدایت دے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْأَذَانِ

اذان کے مسائل کا بیان

باب: اس بیان میں کہ اذان کیونکر شروع ہوئی،

بَابُ بَدْءِ الْأَذَانِ

اور اللہ تعالیٰ کے اس ارشاد کی وضاحت کہ ”اور جب تم نماز کے لیے اذان دیتے ہو، تو وہ اس کو مذاق اور کھیل بنا لیتے ہیں۔ یہ اس وجہ سے کہ یہ لوگ ناسمجھ ہیں۔“ اور اللہ تعالیٰ کا ارشاد ہے ”جب تمہیں جمعہ کے دن نماز جمعہ کے لیے پکارا جائے (تو اللہ کی یاد کرنے کی لیے فوراً چلے آؤ)۔“ (۶۰۳) ہم سے عمران بن میسرہ نے بیان کیا، کہا کہ ہم سے عبدالوارث بن میسرہ نے بیان کیا کہا کہ ہم سے خالد نے ابو قلزبہ عبداللہ بن زید سے، انہوں نے حضرت انس رضی اللہ عنہ سے کہ (نماز کے وقت کے اعلان کے لیے) لوگوں نے آگ اور ناقوس کا ذکر کیا۔ پھر یہود و نصاریٰ کا ذکر آگیا۔ پھر بلال رضی اللہ عنہ کو یہ حکم ہوا کہ اذان کے کلمات دو دو مرتبہ کہیں اور اقامت میں ایک ایک مرتبہ۔

وَقَوْلِهِ تَعَالَى: ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ [المائدة: ۵۸] وَقَوْلِهِ تَعَالَى: ﴿وَإِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ۹] ۶۰۳- حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَازَةَ، عَنْ أَنَسٍ، قَالَ: ذَكَرُوا النَّارَ وَالنَّاقُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتَرَ الْإِقَامَةَ. [إطرافه في: ۳۴۵۷، ۶۰۷، ۶۰۶، ۶۰۵]

[مسلم: ۸۳۸، ۸۳۹، ۸۴۰، ۸۴۱؛ ابوداؤد:

۵۰۸، ۵۰۹؛ ترمذی: ۱۹۳؛ نسائی: ۶۲۶؛ ابن

ماجہ: ۷۲۹، ۷۳۰]

تشریح: امیر المحدثین امام بخاری رحمہ اللہ نے کتاب الاذان قائم فرما کر باب بدء الاذان کو قرآن پاک کی دو آیات مقدسہ سے شروع فرمایا جس کا مقصد یہ ہے کہ اذان کی فضیلت قرآن شریف سے ثابت ہے اور اس طرف بھی اشارہ ہے کہ اذان کی ابتدا مدینہ میں ہوئی کیونکہ یہ دونوں سورتیں جن کی آیات نقل کی گئی ہیں یعنی سورہ مائدہ اور سورہ جمعہ یہ مدینہ میں نازل ہوئی ہیں۔ اذان کی تفصیلات کے متعلق حضرت مولانا عبید اللہ صاحب رحمہ اللہ فرماتے ہیں: ”وہو فی اللغة الاعلام وفي الشرع الاعلام بوقت الصلوة بالفاظ مخصوصة۔“ یعنی لغت میں اذان کے معنی اطلاع کرنا اور شرع میں مخصوص لفظوں کے ساتھ نمازوں کے اوقات کی اطلاع کرنا۔

ہجرت کے بعد مدینہ منورہ میں تعمیر مسجد نبوی کے بعد سوچا گیا کہ مسلمانوں کو نماز کے لئے وقت مقررہ پر کس طرح اطلاع کی جائے۔ چنانچہ یہود و نصاریٰ و مجوس کے مروجہ طریقے سامنے آئے۔ جو وہ اپنی عبادت گاہوں میں لوگوں کو بلانے کے لئے استعمال کرتے تھے۔ اسلام میں ان سب چیزوں کو ناپسند کیا گیا کہ عبادت الہی کے بلانے کے لئے گھنٹے یا ناقوس کا استعمال کیا جائے۔ یا اس کی اطلاع کے لئے آگ روشن کر دی جائے۔ یہ مسئلہ

در پیش ہی تھا کہ ایک صحابی عبداللہ بن زید انصاری خزرجی رضی اللہ عنہ نے خواب میں دیکھا کہ ایک شخص ان کو نماز کے وقتوں کی اطلاع کے لئے مرتبہ اذان کے الفاظ سکھا رہا ہے۔ وہ صبح اس خواب کو نبی کریم ﷺ کی خدمت میں پیش کرنے آئے تو دیکھا گیا کہ حضرت عمر بن خطاب رضی اللہ عنہ بھی دوڑے چلے آ رہے ہیں۔ اور آپ بھی حلیفہ بیان دیتے ہیں کہ خواب میں ان کو بھی ہو بہو ان ہی کلمات کی تلقین کی گئی۔ نبی کریم ﷺ ان بیانات کو سن کر خوش ہوئے۔ اور فرمایا کہ یہ خواب بالکل سچے ہیں۔ اب یہی طریقہ رائج کر دیا گیا۔ یہ خواب کا واقعہ مسجد نبوی کی تعمیر کے بعد پہلے سال ہی کا ہے۔ جیسا کہ حافظ نے تہذیب المعجم میں بیان کیا ہے کہ آپ نے جناب عبداللہ بن زید رضی اللہ عنہ سے فرمایا کہ ”تم یہ الفاظ بلال رضی اللہ عنہ کو سکھا دو، ان کی آواز بہت بلند ہے۔“

اس حدیث اور اس کے علاوہ اور بھی متعدد احادیث میں تکبیر (اقامت) کے الفاظ ایک ایک مرتبہ ادا کرنے کا ذکر ہے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں: ”قال الخطابی: مذهب جمهور العلماء والذي جرى به العمل في الحرمين والحجاز والشام واليمن ومصر والمغرب الى اقصى بلاد الاسلام ان الاقامة فرادی۔“ (نیل) یعنی امام خطابی نے کہا کہ جمہور علما کا یہی فتویٰ ہے تکبیر اقامت اکہری کہی جائے۔ حرثین اور حجاز اور شام اور یمن اور مصر اور دراز تک تمام ممالک اسلامیہ غربیہ میں یہی معمول ہے کہ تکبیر اقامت اکہری کہی جاتی ہے۔ اگرچہ تکبیر اقامت میں جملہ الفاظ کا دو دو دفعہ مثل اذان کے کہنا بھی جائز ہے۔ مگر ترجیح اسی کو ہے کہ تکبیر اقامت اکہری کہی جائے۔ مگر برادران احناف اس کا نہ صرف انکار کرتے ہیں بلکہ اکہری تکبیر سن کر بیشتر چونک جاتے ہیں اور دوبارہ تکبیر اپنے طریق پر کہلواتے ہیں۔ یہ رویہ کس قدر غلط ہے کہ ایک امر جائز جس پر دنیائے اسلام کا عمل ہے اس سے اس قدر نفرت کی جائے۔ بعض علمائے احناف نے اکہری تکبیر والی حدیث کو منسوخ قرار دیا ہے۔ اور کئی طرح کی تاویلات رکیکہ سے کام لیا ہے۔

حضرت الشیخ الکبیر والحیدر الجلیل علامہ عبدالرحمن مبارکپوری رحمہ اللہ فرماتے ہیں: ”والحق ان احادیث افراد الاقامة صحيحة ثابتة محكمة ليست بمسوخة ولا بمأولة۔“ (تحفة الاحوذی) یعنی حق بات یہی ہے کہ اکہری تکبیر کی احادیث صحیح اور ثابت ہیں۔ اس قدر مضبوط کہ نہ وہ منسوخ ہیں اور نہ تاویل کے قابل ہیں۔ اسی طرح تکبیر دو دو دفعہ کہنے کی احادیث بھی محکم ہیں۔ پس میرے نزدیک تکبیر اکہری کہنا بھی جائز ہے اور دوہری کہنا بھی جائز ہے۔ تکبیر اکہری کے وقت الفاظ قد قامت الصلوة قد قامت الصلوة دو دو دفعہ کہنے ہوں گے جیسا کہ روایات میں مذکور ہے۔

علامہ شوکانی رحمہ اللہ فرماتے ہیں: ”وهو مع قلة الفاظه مشتمل على مسائل العقائد كما بين ذلك الحافظ في الفتح نقلا عن القرطبي۔“ یعنی اذان میں اگرچہ الفاظ تھوڑے ہیں مگر اس میں عقائد کے بہت سے مسائل آ گئے ہیں جیسا کہ فتح الباری میں حافظ نے قرطبی سے نقل کیا ہے۔ جس کا خلاصہ یہ ہے:

”اذان کے کلمات باوجود قلت الفاظ دین کے بنیادی عقائد اور شعائر پر مشتمل ہیں۔ سب سے پہلا لفظ ”اللہ اکبر“ یہ بتلاتا ہے کہ اللہ تعالیٰ موجود ہے اور سب سے بڑا ہے، یہ لفظ اللہ تعالیٰ کی کبریائی اور عظمت پر دلالت کرتا ہے۔ ”اشهد ان لا اله الا الله“ بجائے خود ایک عقیدہ ہے اور کلمہ شہادت کا جزو۔ یہ لفظ بتاتا ہے کہ اللہ تعالیٰ اکیلا اور یکتا ہے۔ اور وہی معبود ہے۔ کلمہ شہادت کا دوسرا جزو ”اشهد ان محمدا رسول الله“ ہے۔ جس سے محمد ﷺ کی رسالت و نبوت کی گواہی دی جاتی ہے۔ ”حی علی الصلوة“ پکار ہے اس کی کہ جس نے اللہ کی وحدانیت اور محمد ﷺ کی رسالت کی گواہی دے وہی نماز کے لئے آئے کہ نماز قائم کی جا رہی ہے۔ اس نماز کے پہنچانے والے اور اپنے قول و فعل سے اس کے طریقوں کو بتلانے والے رسول اللہ ﷺ ہی تھے۔ اس لئے آپ کی رسالت کی شہادت کے بعد فوراً ہی اس کی دعوت دی گئی۔ اور اگر نماز آپ نے پڑھی اور تمام واکمال آپ نے اسے ادا کیا تو یہ اس بات کی ضمانت ہے کہ آپ نے ”فلاح“ حاصل کر لی۔ ”حی علی الفلاح“ نماز کے لئے آئیے! آپ کو یہاں فلاح یعنی بقاء دائم اور حیات آخرت کی ضمانت دی جائے گی، آئیے، چلے آئیے، کہ اللہ کے سوا عبادت کے لائق اور کوئی نہیں۔ اس کی عظمت و کبریائی کے سایہ میں آپ کو دنیا اور آخرت کے شر و آفات سے پناہ مل جائے گی۔ اول بھی اللہ اور آخر بھی اللہ۔ خالق کل، مالک یکتا اور معبود، پس اس کی دی ہوئی ضمانت سے بڑھ کر اور کون سی ضمانت ہو سکتی ہے۔ اللہ اکبر، اللہ اکبر، لا اله الا الله۔“ (تفہیم البخاری)

(۶۰۴) ہم سے مجاہد بن غیلان نے بیان کیا، کہا کہ ہم سے عبدالرزاق بن ہمام نے، کہا کہ ہمیں عبدالملک ابن جریج نے خبر دی، کہا کہ مجھے نافع نے خبر دی کہ عبداللہ بن عمر رضی اللہ عنہما کہتے تھے کہ جب مسلمان (ہجرت کر کے) مدینہ پہنچے تو وقت مقرر کر کے نماز کے لیے آتے تھے۔ اس کے لیے اذان نہیں دینی جاتی تھی۔ ایک دن اس بارے میں مشورہ ہوا۔ کسی نے کہا نصاریٰ کی طرح ایک گھنٹہ لے لیا جائے اور کسی نے کہا کہ یہودیوں کی طرح نرسنگا (بگل) بنا لو، اس کو پھوک دیا کرو۔ لیکن حضرت عمر رضی اللہ عنہ نے فرمایا کہ کسی شخص کو کیوں نہ بھیج دیا جائے جو نماز کے لیے پکار دیا کرے۔ اس پر نبی کریم ﷺ نے (اسی راہے کو پسند فرمایا اور بلال رضی اللہ عنہ سے) فرمایا کہ ”بلال! اٹھ اور نماز کے لیے اذان دے۔“

۶۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ، لَيْسَ يَنَادِي لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى وَقَالَ بَعْضُهُمْ: بَلْ يَوْفًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوْ لَا تَبْعَثُونَ رَجُلًا يَنَادِي بِالصَّلَاةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (يَا بِلَالُ! قُمْ فَتَادِ بِالصَّلَاةِ)). [مسلم: ۸۳۷]

ترمذی: ۱۹۰؛ نسائی: ۶۲۵

بَابُ: الْأَذَانُ مَثْنَى مَثْنَى

باب: اس بارے میں کہ اذان کے کلمات دو دو

مرتبہ دہرائے جائیں

(۶۰۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا سماک بن عطیہ سے، انہوں نے ایوب سختیانی سے، انہوں نے ابوقلابہ سے، انہوں نے انس رضی اللہ عنہ سے کہ حضرت بلال رضی اللہ عنہ کو حکم دیا گیا کہ اذان کے کلمات دو دو مرتبہ کہیں اور سوا ”قد قامت الصلوة“ کے تکبیر کے کلمات ایک ایک دفعہ کہیں۔

۶۰۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ سِمَاكِ بْنِ عَطِيَّةٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤَيَّرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ. [راجع: ۶۰۳]

(۶۰۶) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے عبدالوہاب ثقفی نے بیان کیا، ہم سے خالد بن مہران حذاء نے ابوقلابہ عبدالرحمن بن زید حری سے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے کہ جب مسلمان زیادہ ہو گئے تو مشورہ ہوا کہ کسی ایسی چیز کے ذریعہ نماز کے وقت کا اعلان ہو جسے سب لوگ سمجھ لیں۔ کچھ لوگوں نے ذکر کیا کہ آگ روشن کی جائے۔ یا نرسنگا کے ذریعہ اعلان کریں۔ لیکن آخر میں بلال کو حکم دیا گیا کہ اذان کے کلمات دو دو دفعہ کہیں اور تکبیر کے ایک ایک دفعہ۔

۶۰۶۔ حَدَّثَنَا مُحَمَّدٌ - هُوَ ابْنُ سَلَامٍ - قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ ابْنِ مَالِكٍ، قَالَ: لَمَّا كَثُرَ النَّاسُ قَالَ: ذَكِّرُوا أَنْ يُعْلَمُوا وَقْتُ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ، فَذَكِّرُوا أَنْ يُؤَرَّوْا نَارًا أَوْ يَضْرِبُوا نَافُوسًا، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤَيَّرَ الْإِقَامَةَ. [راجع: ۶۰۳]

تشریح: اذان کے بارے میں بعض روایات میں پندرہ کلمات وارد ہوئے ہیں جیسا کہ عوام میں اذان کا مروجہ طریقہ ہے۔ بعض روایات میں انیس کلمات آئے ہیں اور یہ اس بنا پر کہ اذان ترجیح کے ساتھ دی جائے۔ جس کا مطلب یہ ہے کہ شہادت کے ہر دو کلموں کو پہلے دو مرتبہ آہستہ آہستہ کہا جائے پھر ان ہی کو دو مرتبہ بلند آواز سے کہا جائے۔

حضرت امام ترمذی رحمہ اللہ نے ان لفظوں میں باب منعقد کیا ہے۔ باب ماجاء فی الترجیع فی الاذان۔ یعنی ترجیح کے ساتھ اذان کہنے کے بیان میں۔ پھر آپ یہاں حدیث ابو محمد رحمہ اللہ کو لائے ہیں۔ جس سے اذان میں ترجیح ثابت ہے۔ چنانچہ خود امام ترمذی فرماتے ہیں:

”قال ابو عیسیٰ حدیث ابی محذوره فی الاذان حدیث صحیح وقد روى عنه من غیر وجه وعلیه العمل بمکة وهو قول الشافعی۔“

یعنی اذان کے بارے میں ابو محمد رحمہ اللہ کی حدیث صحیح ہے۔ جو مختلف طرق سے مروی ہے۔ مکہ شریف میں اسی پر عمل ہے اور امام شافعی کا بھی یہی قول ہے۔ امام نووی حدیث ابو محمد رحمہ اللہ کے ذیل میں فرماتے ہیں:

”فی هذا الحديث حجة بينة ودلالة واضحة لمذهب مالك والشافعي وجمهور العلماء ان الترجیع فی الاذان ثابت مشروع وهو العود الى الشهادتين مرتين برفع الصوت بعد قولهما مرتين بخفض الصوت۔“ (نووی شرح مسلم)

یعنی حدیث ابی محذوره روشن واضح دلیل ہے کہ اذان میں ترجیح مشروع ہے اور وہ یہ ہے کہ پہلے کلمات شہادتین کو آہستہ آواز سے دو مرتبہ ادا کر کے بعد میں بلند آواز سے پھر دو مرتبہ دہرایا جائے۔ امام مالک اور امام شافعی اور جمہور علما کا یہی مذہب ہے۔ حضرت ابو محمد رحمہ اللہ کی روایت ترمذی کے علاوہ مسلم اور ابو داؤد میں بھی تفصیل کے ساتھ موجود ہے۔ فقہائے احناف رحمہم اللہ ترجیح کے قائل نہیں ہیں اور انہوں نے روایات ابو محمد رحمہ اللہ کی مختلف توجیہات کی ہیں۔

ترجیح کے ساتھ اذان کہنے کا بیان: الحدیث الکبیر حضرت مولانا عبدالرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

”واجاب عن هذه الروایات من لم یقل بالترجیع بأجوبة كلها مخدوشة واهية۔“ (تحفة الاحوذی)

یعنی جو حضرات ترجیح کے قائل نہیں ہیں انہوں نے روایات ابو محمد رحمہ اللہ کے مختلف جوابات دیئے ہیں۔ جو سب مخدوش اور اہیات ہیں۔ کوئی ان میں قابل توجہ نہیں۔ ان کی بڑی دلیل عبداللہ بن زید رحمہ اللہ کی حدیث ہے۔ جس میں ترجیح کا ذکر نہیں ہے۔

علامہ مبارک پوری رحمہ اللہ اس بارے میں فرماتے ہیں کہ حدیث عبداللہ بن زید رحمہ اللہ میں فجر کی اذان میں کلمات ”الصلوة خیر من النوم“ کا بھی ذکر نہیں ہے۔ اور یہ زیادتی بھی حدیث ابو محمد رحمہ اللہ ہی سے ثابت ہے۔ جسے محترم فقہائے احناف نے قبول فرمایا ہے۔ پھر کوئی وجہ نہیں کہ ترجیح کے بارے میں بھی حدیث ابو محمد رحمہ اللہ کی زیادتی کو قبول نہ کیا جائے۔

”قلت: فلذلك یقال ان الترجیع وان لم یکن فی حدیث عبداللہ بن زید فقد علمه رسول اللہ ﷺ ذلك ابا محذوره بعد ذلك فلما علمه رسول اللہ ﷺ ابا محذوره كان زیادة علی ما فی حدیث عبداللہ بن زید فوجب استعماله۔“ (تحفة الاحوذی)

یعنی اگرچہ ترجیح کی زیادتی حدیث عبداللہ بن زید رحمہ اللہ میں مذکور نہیں ہے مگر جس طرح فجر میں آپ نے ابو محمد رحمہ اللہ کو الصلوٰۃ خیر من النوم کے الفاظ کی زیادتی تعلیم فرمائی ایسے ہی آپ نے ترجیح کی بھی زیادتی تعلیم فرمائی پس اس کا استعمال ضروری ہوا، لہذا ایک ہی حدیث کے نصف حصہ کو لینا اور نصف کا انکار کر دینا قرین انصاف نہیں ہے۔

علامہ انور شاہ صاحب کشمیری رحمہ اللہ: صاحب تہذیب البخاری (دیوبندی) ترجیح کی اذان کے بارے میں حضرت علامہ انور شاہ صاحب کشمیری رحمہ اللہ کا مسلک ان لفظوں میں بیان فرماتے ہیں:

”ابو محمد رحمہ اللہ جنہیں نبی کریم ﷺ نے فتح مکہ کے بعد مسجد الحرام کا مؤذن مقرر کیا تھا وہ اسی طرح (ترجیح کے ساتھ) اذان دیتے تھے جس

طرح امام شافعی رحمہ اللہ کا مسلک ہے۔ اور ان کا یہ بھی بیان تھا کہ نبی کریم ﷺ نے انہیں اسی طرح سکھایا تھا نبی کریم ﷺ کی حیات میں برابر آپ اسی طرح (ترجیع سے) اذان دیتے رہے اور پھر صحابہ کرام رضی اللہ عنہم کے طویل دور میں بھی آپ کا یہی عمل رہا کسی نے انہیں اس سے نہیں روکا۔ اس کے بعد بھی مکہ میں اسی طرح اذان دی جاتی رہی۔ لہذا اذان کا یہ طریقہ مکروہ ہرگز نہیں ہو سکتا۔ صاحب بحر الرائق نے یہی فیصلہ کیا ہے اور اس آخری دور میں حیثیت اور حدیث کے امام حضرت علامہ انور شاہ صاحب کشمیری رحمہ اللہ نے بھی اس فیصلہ کو درست کہا ہے۔ (تفہیم البخاری کتاب الاذان، پ: ۳/ ص: ۵۰)

یہ مختصر تفصیل اس لئے دی گئی کہ ہمارے معزز حنفی بھائیوں کی اکثریت اول تو ترجیع کی اذان سے واقف ہی نہیں اور اگر اتفاقاً کہیں کسی اہلحدیث مسجد میں اسے سن پاتے ہیں تو حیرت سے سنتے ہیں۔ بلکہ بعض لوگ انکار کرتے ہوئے ناک بھون بھی چڑھانے لگ جاتے ہیں۔ ان پر واضح ہونا چاہیے کہ وہ اپنی نادانگیت کی بنا پر ایسا کر رہے ہیں۔

رہی یہ بحث کہ ترجیع کے ساتھ اذان دینا افضل ہے یا بغیر ترجیع کے جیسا کہ عام طور پر مروج ہے اس لفظی بحث میں جانے کی ضرورت نہیں ہے۔ ہر دو طریقے جائز اور درست ہیں۔ باہمی اتفاق اور رواداری کے لئے اتنا ہی سمجھ لینا کافی دانی ہے۔ حضرت مولانا عبید اللہ شیخ الحدیث مبارکپوری رحمہ اللہ فرماتے ہیں:

”قلت هذا هو الحق ان الوجهين جائزان ثابتان مشروران سستان من سنن النبي ﷺ“ (مرعاة المفاتيح، ج: ۱ / ص: ۴۲۲)

یعنی حق یہ ہے کہ ہر دو طریقے جائز اور ثابت اور نبی کریم ﷺ کی سنتوں میں سے ہیں۔

پس اس بارے میں باہمی طور پر لڑنے جھگڑنے کی کوئی بات ہی نہیں۔ اللہ پاک مسلمانوں کو نیک سمجھ عطا کرے کہ وہ ان فردعی مسائل پر لڑنا چھوڑ کر باہمی اتفاق پیدا کریں۔ آمین

باب: اِلَّا قَامَةٌ وَاحِدَةٌ، اِلَّا قَوْلُهُ: باب: اس بارے میں کہ سوائے قد قامت الصلوة کے اقامت کے کلمات ایک ایک دفعہ کہے جائیں قَدْ قَامَتِ الصَّلَاةُ

۶۰۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا خَالِدُ الْحَذَاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: أَمَرَ بِلَالٌ أَنْ يَشْفَعَ، الْأَذَانَ، وَأَنْ يُؤْتَرَ الْإِقَامَةَ، قَالَ: إِبْرَاهِيمُ، فَذَكَرْتُهُ لِأَيُّوبَ فَقَالَ: اِلَّا الْإِقَامَةَ. [راجع: ۶۰۳]

۶۰۷۔ ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا کہ ہم سے اسماعیل بن ابراہیم بن علیہ نے بیان کیا، کہا کہ ہم سے خالد حذاء نے ابو قلابہ سے بیان کیا، انہوں نے انس سے کہ بلال کو حکم دیا گیا کہ اذان کے کلمات دو دفعہ کہیں اور تکبیر میں بھی کلمات ایک ایک دفعہ۔ اسماعیل نے بتایا کہ میں نے ایوب سختیانی سے اس حدیث کا ذکر کیا تو انہوں نے کہا مگر لفظ قد قامت الصلوة دو ہی دفعہ کہا جائے گا۔

تشریح: امام اہلحدیث رحمہ اللہ نے اکبری اقامت کے مسنون ہونے کے بارے میں یہ باب منعقد فرمایا ہے اور حدیث بلال رضی اللہ عنہ سے اسے مدلل کیا ہے۔ یہاں صیغہ مجہول امر بلال وارد ہوا ہے۔ مگر بعض طرق صحیحہ میں صراحت کے ساتھ موجود ہے کہ ”ان النبی ﷺ امر بلال ان یشفع الاذان ویوتر الاقامہ“ (کذا رواہ النسائی) یعنی حضرت بلال کو اکبری تکبیر کا حکم فرمانے والے خود نبی کریم ﷺ ہی تھے۔

محدث مبارکپوری صاحب رحمہ اللہ تحفۃ الاحوذی میں فرماتے ہیں:

”وبهذا ظهر بطلان قول العيني في شرح الكنز لا حجة لهم فيه لانه لم يذكر الامر فيحتمل ان يكون هو النبي ﷺ

او غيره“ (تحفة الاحوذی)

یعنی سنن نسائی میں آمدہ تفصیل سے علامہ عینی کے اس قول کا بطلان ظاہر ہو گیا جو انہوں نے شرح کنز میں لکھا ہے کہ اس حدیث میں احتمال ہے کہ بلال رضی اللہ عنہ کو حکم کرنے والے رسول کریم ﷺ ہوں یا آپ کے علاوہ کوئی اور ہو۔ لہذا اس سے اکبری تکبیر کا ثبوت صحیح نہیں ہے۔ یہ علامہ عینی

صاحب رحمہ اللہ کی تاویل کس قدر باطل ہے، مزید وضاحت کی ضرورت نہیں۔ اکبری تکبیر کے بارے میں احمد، ابو داؤد، نسائی میں اس قدر روایات ہیں کہ سب کو جمع کرنے کی یہاں گنجائش نہیں ہے۔ مولانا مبارک پوری رحمہ اللہ فرماتے ہیں:

”قال الحازمی فی کتاب الاعتبار: رای اکثر اهل العلم ان الاقامة فرادی والی هذا المذهب ذهب سعید بن المسیب وعروة بن الزبیر والزهری ومالك بن انس واهل الحجاز والشافعی واصحابه والیه ذهب عمر بن عبدالعزیز ومکحول والاوزاعی واهل الشام والیه ذهب الحسن البصری ومحمد بن سیرین واحمد بن حنبل ومن تبعهم من العراقین والیه ذهب یحییٰ بن یحییٰ واسحاق بن ابراهیم الحنفلی ومن تبعهما من الخراسانیین وذهبوا فی ذالک الی حدیث انس انتهی کلام الحازمی۔“ (تحفة الاحوذی)

یعنی امام حازمی نے کتاب الاعتبار میں اکثر اہل علم کا یہی فتویٰ نقل کیا ہے کہ تکبیر اکبری کہنا مسنون ہے۔ ان علامین مجازی، شامی، عراقی اور خراسانی یہ تمام علماء اس کے قائل ہیں۔ جن کے اسمائے گرامی علامہ حازمی صاحب نے پیش فرمائے ہیں۔ آخر میں علامہ مبارک پوری رحمہ اللہ نے کس قدر منصفانہ فیصلہ دیا ہے۔ آپ فرماتے ہیں:

”والحق ان احادیث افراد الاقامة صحيحة ثابتة محكمة ليست بمنسوخة ولا بمأولة نعم قد ثبت احادیث ثنية الاقامة ایضا وهی ایضا محكمة ليست بمنسوخة ولا بمأولة وعندی الافراد والثنية كلاهما جائزان والله تعالى اعلم۔“ (تحفة الاحوذی، ج: ۱/ ص: ۱۷۲)

یعنی حق بات یہی ہے کہ اکبری تکبیر والی احادیث صحیح، ثابت، محکم ہیں۔ نہ وہ منسوخ ہیں نہ قابل تاویل ہیں۔ اسی طرح دوسری تکبیر کی احادیث بھی محکم ہیں اور وہ بھی منسوخ نہیں ہیں نہ قابل تاویل ہیں۔ پس میرے نزدیک ہر دو طرح سے تکبیر کہنا جائز ہے۔ کس قدر افسوس کی بات ہے: ہمارے عوام نہیں بلکہ خواص حنفی حضرات اگر کبھی اتفاقاً کہیں اکبری تکبیر سن پاتے ہیں تو فوراً ہی مشتعل ہو جاتے ہیں۔ اور بعض متعصب اس اکبری تکبیر کو باطل قرار دے کر دوبارہ دوسری تکبیر کہلواتے ہیں۔ اہل علم حضرات سے ایسی حرکت انتہائی مذموم ہے جو اپنی علمی ذمہ داریوں کو ذرا بھی محسوس نہیں کرتے۔ بنظر انصاف دیکھا جائے تو یہی حضرات افتراق امت کے مجرم ہیں جنہوں نے جزئی فردوغی اختلافات کو ہوا دے کر اسلام میں فرقہ بندی کی بنیاد رکھی ہے۔ دوسرے لفظوں میں اسی کا نام تقلید جادہ ہے۔ جب تک امت ان اختلافات کو فراموش کر کے اسلامی تعلیمات کے ہر پہلو کے لئے اپنے دلوں میں گنجائش نہ پیدا کرے گی امت میں اتفاق مشکل ہے۔ اگر کچھ مخلص ذمہ دار علماء اس کے لئے تہیہ کر لیں تو کچھ مشکل بھی نہیں ہے۔ جب کہ آج پوری دنیائے اسلام موت و حیات کی کشمکش میں مبتلا ہے ضرورت ہے کہ مسلمانوں کے عوام و خواص کو بتلایا جائے کہ اتفاق باہمی کتنی عمدہ چیز ہے۔ الحمد للہ کہ آج تک کسی اہل حدیث مسجد سے متعلق ایسا کوئی نہیں مل سکے گا کہ وہاں کسی حنفی بھائی نے دوہری تکبیر کہی ہو اس پر اہل حدیث کی طرف سے کبھی بلوہ ہو گیا ہو۔ برخلاف اس کے کتنی ہی مثالیں موجود ہیں۔ اللہ پاک مسلمانوں کو نیک سمجھ عطا کرے کہ وہ کلمہ اور قرآن اور کعبہ و حید و رسالت پر متفق ہو کر اسلام کو سر بلند کرنے کی کوشش کریں۔

باب: اِذَا نِ دینے کی فضیلت کے بیان میں

بَابُ فَضْلِ التَّأْذِينِ

۶۰۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِذَا نُوْدِيَ لِلصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضُرَاطًا حَتَّى يَأْتِيَ الْإِذَا نَ))

(۶۰۸) ہم سے عبد اللہ بن یوسف تنیس نے بیان کیا، کہا ہمیں امام مالک نے ابو الزناد سے خبر دی، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی ﷺ نے فرمایا: ”جب نماز کے لیے اِذَا نِ دی جاتی ہے تو شیطان گوز مارتا ہوا بڑی تیزی کے ساتھ پیٹھ موڑ کر بھاگتا ہے۔“

لَا يَسْمَعُ التَّادِيْنَ، فَإِذَا قُضِيَ النَّدَاءُ أَقْبَلَ، حَتَّى إِذَا تَوَبَّ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرْ، حَتَّى يَظَلَّ الرَّجُلُ لَا يَذْكُرُ (كَمْ صَلَّى)). [اطرافه في: ۱۲۲۲، ۱۲۳۱، ۱۲۳۲]

تاکہ اذان کی آواز نہ سن سکے اور جب اذان ختم ہو جاتی ہے تو پھر واپس آ جاتا ہے۔ لیکن جوں ہی تکبیر شروع ہوئی وہ پھر پیٹھ موڑ کر بھاگتا ہے۔ جب تکبیر بھی ختم ہو جاتی ہے تو شیطان دوبارہ آ جاتا ہے اور نمازی کے دل میں دوسے ڈالتا ہے۔ کہتا ہے کہ فلاں بات یاد کر فلاں بات یاد کر۔ ان باتوں کی شیطان یاد دہانی کراتا ہے جن کا اسے خیال بھی نہ تھا اور اس طرح اس شخص کو یہ بھی یاد نہیں رہتا کہ اس نے کتنی رکعتیں پڑھی ہیں۔“

[۱۲۳۲، ۳۲۸۵] [مسلم: ۸۵۹، ابوداؤد: ۵۱۶]

[نسائی: ۶۶۹]

تشریح: شیطان اذان کی آواز سن کر اس لئے بھاگتا ہے کہ اسے آدم کو سجدہ نہ کرنے کا قصہ یاد آ جاتا ہے لہذا وہ اذان نہیں سنتا چاہتا۔ بعض نے کہا اس لئے کہ اذان کی گواہی آخرت میں نہ دینی پڑے۔ چونکہ جہاں اذان کی آواز جاتی ہے وہ سب گواہ بنتے ہیں۔ اس ڈر سے وہ بھاگ جاتا ہے کہ جان بچی لاکھوں پائے۔ کتنے ہی انسان نما شیطان بھی ہیں جو اذان کی آواز سن کر سو جاتے ہیں یا اپنے دنیاوی کاروبار میں مشغول ہو جاتے ہیں اور نماز کے لئے مسجد میں حاضر نہیں ہوتے۔ یہ لوگ بھی شیطان مردود سے کم نہیں ہیں۔ اللہ ان کو ہدایت سے نوازے۔

باب: اذان بلند آواز سے ہونی چاہیے

حضرت عمر بن عبدالعزیز خلیفہ نے (اپنے مؤذن سے) کہا کہ سیدھی سادھی اذان دیا کرو، ورنہ ہم سے علیحدہ ہو جا۔

(۶۰۹) ہم سے عبداللہ بن یوسف تیشی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے عبدالرحمن بن عبداللہ بن عبدالرحمن بن ابی حصصہ انصاری سے خبر دی، پھر عبدالرحمن مازنی اپنے والد عبداللہ سے بیان کرتے ہیں کہ ان کے والد نے انہیں خبر دی کہ حضرت ابوسعید خدری رضی اللہ عنہ نے ان سے بیان کیا کہ میں دیکھتا ہوں کہ تمہیں بکریوں اور جنگل میں رہنا پسند ہے۔ اس لیے جب تم جنگل میں اپنی بکریوں کو لیے ہوئے موجود ہو اور نماز کے لیے اذان دو تو تم بلند آواز سے اذان دیا کرو۔ کیونکہ جن وائس بلکہ تمام ہی چیزیں جو مؤذن کی آواز سنتی ہیں قیامت کے دن اس پر گواہی دیں گی۔ حضرت ابوسعید رضی اللہ عنہ نے فرمایا کہ یہ میں نے نبی ﷺ سے سنا ہے۔

بَابُ رَفْعِ الصَّوْتِ بِالنِّدَاءِ

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَذِّنْ أَذَانًا سَمَحًا وَإِلَّا فَاعْتَزَلْنَا.

۶۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَغَصَةَ الْأَنْصَارِيِّ، ثُمَّ الْمَازِنِيِّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَادْنَتْ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جَنْ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [طرفاه في: ۳۲۹۶، ۷۵۴۸]

[نسائی: ۶۴۳، ابن ماجہ: ۷۲۳]

تشریح: خلیفہ المسلمین عمر بن عبدالعزیز رضی اللہ عنہ کے اثر کو ابن ابی شیبہ نے نکالا ہے۔ اس مؤذن نے تال اور سر کے ساتھ گانے کی طرح اذان دی تھی، جس پر اس کو یہ سرزنش کی گئی۔ پس اذان میں ایسی بلند آوازی اچھی نہیں جس میں تال اور سر پیدا ہو۔ بلکہ سادی طرح بلند آواز سے مستحب ہے۔ حدیث سے جنگلوں، بیابانوں میں اذان کی آواز بلند کرنے کی فضیلت ثابت ہوئی تو وہ گڈرے اور مسلمان چہ دے بڑے ہی خوش نصیب ہیں جو اس پر عمل کریں گے:

دیں اذانیں کبھی یورپ کے کلیساؤں میں
کبھی افریقہ کے تپتے ہوئے صحراؤں میں

بَابُ مَا يُحَقَّنُ بِالْاَذَانِ مِنَ الدَّمَاءِ

باب: اذان کی وجہ سے خون ریزی رکنا (جان بچنا)

۶۱۰۔ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا عَزَا بِنَا قَوْمًا لَمْ يَكُنْ يُغَيِّرُنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَعَارَ عَلَيْهِمْ، قَالَ: فَخَرَجْنَا إِلَى خَيْبَرَ فَانْتَهَيْنَا إِلَيْهِمْ لَيْلًا، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَانًا رَكِبَ وَرَكِبَتْ خَلْفَ أَبِي طَلْحَةَ، وَإِنْ قَدِمِي لَتَمَسُّ قَدَمَ النَّبِيِّ ﷺ، قَالَ: فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاجِينِهِمْ فَلَمَّا رَأَوْا النَّبِيَّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهِ! مُحَمَّدٌ وَالْخَمِيسُ قَالَ: فَلَمَّا رَأَوْهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: ((اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، خَرِبْتَ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ)). [راجع: ۳۷۱]

(۶۱۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر انصاری نے حمید سے بیان کیا، انہوں نے حضرت انس رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے کہ جب نبی کریم ﷺ ہمیں ساتھ لے کر کہیں جہاد کے لیے تشریف لے جاتے، تو فوراً ہی حملہ نہیں کرتے تھے۔ صبح ہوتی اور پھر آپ انتظار کرتے اگر اذان کی آواز سن لیتے تو حملہ کارادہ ترک کر دیتے اور اگر اذان کی آواز نہ سنائی دیتی تو حملہ کرتے تھے۔ انس رضی اللہ عنہ نے کہا کہ ہم خیبر کی طرف گئے اور رات کے وقت وہاں پہنچے۔ صبح کے وقت جب اذان کی آواز نہیں سنائی دی تو آپ اپنی سواری پر بیٹھ گئے اور میں ابو طلحہ رضی اللہ عنہ کے پیچھے بیٹھ گیا۔ چلنے میں میرے قدم نبی ﷺ کے قدم مبارک سے چھو جاتے تھے۔ انس رضی اللہ عنہ نے کہا کہ خیبر کے لوگ اپنے ٹوکروں اور کدالوں کو لیے ہوئے (اپنے کام کاج کو) باہر نکلے۔ تو انہوں نے رسول کریم ﷺ کو دیکھا، اور چلا اٹھے کہ محمد واللہ! محمد ﷺ پوری فوج سمیت آ گئے۔ انس رضی اللہ عنہ نے کہا کہ جب نبی ﷺ نے انہیں دیکھا تو آپ نے فرمایا: ”اللہ اکبر اللہ اکبر خیبر پر خرابی آ گئی۔ بے شک جب ہم کسی قوم کے میدان میں اتر جائیں تو ڈرائے ہوئے لوگوں کی صبح بری ہوگی۔“

تشریح: امام خطابی رحمۃ اللہ علیہ فرماتے ہیں کہ اذان اسلام کی ایک بڑی نشانی ہے۔ اس لئے اس کا ترک کرنا جائز نہیں۔ جس ہستی سے اذان کی آواز بلند ہو اس ہستی والوں کے لئے اسلام جان اور مال کی حفاظت کی ذمہ داری لیتا ہے۔ حضرت ابو طلحہ حضرت انس کی والدہ کے دوسرے شوہر ہیں۔ گویا حضرت انس رضی اللہ عنہ کے سوتیلے باپ ہیں۔ غیس پورے لشکر کو کہتے ہیں جس میں پانچویں ٹکڑیاں ہوں یعنی میز، میسرہ، قلب، مقدمہ، ساقہ۔ حدیث اور باب میں مطابقت ظاہر ہے۔ ((اننا اذا نزلنا)) سورہ صافات کی آیت کا اقتباس ہے جو یوں ہے: ((فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ))

باب: اذان کا جواب کس طرح دینا چاہیے

(۶۱۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے ابن شہاب زہری سے خبر دی، انہوں نے عطاء بن یزید لیشی سے، انہوں نے ابوسعید خدری رضی اللہ عنہ سے، انہوں نے رسول کریم صلی اللہ علیہ وسلم سے کہ ”جب تم اذان سنو تو جس طرح مؤذن کہتا ہے اسی طرح تم بھی کہو۔“

بَابُ مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِيَ

۶۱۱- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ)). [مسلم: ۸۴۸؛

ترمذی: ۲۰۸؛ نسائی: ۶۷۲؛ ابن ماجہ: ۷۲۰]

تشریح: یعنی مؤذن ہی کے لفظوں میں جواب دو، مگر وحی علی الصلوٰۃ اور وحی علی الفلاح کے جواب میں لا حول ولا قوۃ الا باللہ کہنا چاہیے جیسا کہ آگے آ رہا ہے۔

(۶۱۲) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام دستوائی نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے محمد بن ابراہیم بن حارث سے کہا کہ مجھ سے عیسیٰ بن طلحہ نے بیان کیا کہ انہوں نے معاویہ بن ابی سفیان سے ایک دن سنا آپ (جواب میں) مؤذن کے ہی الفاظ کو دہرا رہے تھے۔ اشهد ان محمدًا رسول اللہ تک۔

۶۱۲- حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، قَالَ: حَدَّثَنِي عَيْسَى بْنُ طَلْحَةَ، أَنَّهُ سَمِعَ مُعَاوِيَةَ يَوْمًا فَقَالَ: بِمِثْلِهِ إِلَى قَوْلِهِ: ((وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)) حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، نَحْوَهُ. [طرفہ فی: ۶۱۳، ۹۱۴]

ہم سے اسحاق بن راہویہ نے بیان کیا، کہا کہ ہم سے وہب بن جریر نے بیان کیا، کہا کہ ہم سے ہشام دستوائی نے یحییٰ بن ابی کثیر سے اسی طرح حدیث بیان کی۔

(۶۱۳) یحییٰ نے کہا کہ مجھ سے میرے بعض بھائیوں نے حدیث بیان کی کہ جب مؤذن نے وحی علی الصلوٰۃ کہا تو معاویہ رضی اللہ عنہ نے لا حول ولا قوۃ الا باللہ کہا اور کہنے لگے کہ ہم نے نبی صلی اللہ علیہ وسلم سے ایسا ہی کہتے سنا ہے۔

۶۱۳- قَالَ يَحْيَى: وَحَدَّثَنِي بَعْضُ إِخْوَانِنَا أَنَّهُ قَالَ: لَمَّا قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: ((لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)) وَقَالَ: هَكَذَا سَمِعْنَا نَبِيَّكُمْ ﷺ يَقُولُ. [راجع: ۶۱۲]

تشریح: پہلی حدیث میں یہ وضاحت نہ تھی کہ سننے والا وحی علی الصلوٰۃ وحی علی الفلاح کے جواب میں کیا کہے۔ اس لئے امام بخاری رحمۃ اللہ علیہ دوسری معاویہ والی حدیث لائے۔ جس میں بتلادیا گیا کہ ان کلمات کا جواب لا حول ولا قوۃ الا باللہ سے دینا چاہیے۔

باب: اذان کی دعا کے بارے میں

(۶۱۴) ہم سے علی بن عیاش ہمدانی نے بیان کیا، انہوں نے کہا کہ ہم سے شعیب بن ابی حمزہ نے بیان کیا، انہوں نے محمد بن منکدر سے بیان کیا، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جو شخص

بَابُ الدُّعَاءِ عِنْدَ النَّدَاءِ

۶۱۴- حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُكَدَّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ

اذان سن کر یہ کہے: اللھم رب هذه الدعوة التامة والصلوة القائمة آت محمدا الوسيلة والفضيلة وابعثه مقاما محمود الذي وعدته۔ اسے قیامت کے دن میری شفاعت ملے گی۔“

اللَّهُ ﷻ قَالَ: ((مَنْ قَالَ: حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ)). [طرفہ فی: ۴۷۱۹]

[ابوداؤد: ۵۲۹؛ ترمذی: ۲۱۱؛ نسائی: ۶۷۹]

[ابن ماجہ: ۷۲۲]

تشریح: دعا کا ترجمہ یہ ہے: اے میرے اللہ جو اس ساری پکار کا رب ہے اور قائم رہنے والی نماز کا بھی رب ہے، محمد ﷺ کو قیامت کے دن وسیلہ نصیب فرما اور بڑے مرتبہ اور مقام محمود پر ان کا قیام فرما، جس کا تو نے ان سے وعدہ کیا ہوا ہے۔

بعض لوگوں نے اس دعا میں کچھ الفاظ اپنی طرف سے بڑھالیے ہیں یہ طریقہ ٹھیک نہیں ہے۔ حدیث میں جتنے الفاظ وارد ہوئے ہیں ان پر زیادتی کرنا موجب گناہ ہے۔ اذان پوری پکار ہے اس کا مطلب یہ کہ اس کے ذریعہ نماز اور کامیابی حاصل کرنے کیلئے پکارا جاتا ہے۔ کامیابی سے مراد دین اور دنیا کی کامیابی ہے اور یہ چیز نماز کے اندر موجود ہے کہ اس کو باجماعت ادا کرنے سے باہمی محبت اور اتفاق پیدا ہوتا ہے اور کسی قوم کی ترقی کے لئے یہی بنیاد اول ہے۔ ((دعوة تامة)) سے دعوت تو حیدر مکہ طیبہ مراد ہے۔

باب: اذان کے لیے قرعہ ڈالنے کا بیان

اور کہتے ہیں کہ اذان دینے پر کچھ لوگوں میں اختلاف ہوا تو حضرت سعد بن ابی وقاص رضی اللہ عنہ نے (فیصلہ کے لیے) ان میں قرعہ ڈلوا دیا۔

(۶۱۵) ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، کہا کہ ہمیں امام مالک نے نبی سے جو ابوبکر عبد الرحمن بن حارث کے غلام تھے خبر دی، انہوں نے ابو صالح ذکوان سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا کہ ”اگر لوگوں کو معلوم ہوتا کہ اذان کہنے اور نماز پہلی صف میں پڑھنے سے کتنا ثواب ملتا ہے۔ پھر ان کے لیے قرعہ ڈالنے کے سوائے اور کوئی چارہ نہ باقی رہتا، تو البتہ اس پر قرعہ اندازی ہی کرتے اور اگر لوگوں کو معلوم ہو جاتا کہ نماز کے لیے جلدی آنے میں کتنا ثواب ملتا ہے تو اس کے لیے ایک دوسرے سے آگے بڑھنے کی کوشش کرتے۔ اور اگر لوگوں کو معلوم ہو جاتا کہ عشاء اور صبح کی نماز کا ثواب کتنا ملتا ہے، تو ضرور چوتھوں کے بل گھٹتے ہوں ان کے لئے آگے لے آتے۔“

بَابُ الْإِسْتِهَامِ فِي الْأَذَانِ

وَيَذْكُرُ أَنَّ قَوْمًا اخْتَلَفُوا فِي الْأَذَانِ فَأَقْرَعَ بَيْنَهُمْ سَعْدٌ.

۶۱۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَى، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷻ قَالَ: ((لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَا يَجِدُونَ إِلَّا أَنْ يَسْتِهَمُوا عَلَيْهِ لَأَسْتِهَمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَأَسْتَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا)). [إطرافہ فی: ۶۵۴، ۷۲۱، ۲۶۸۹] [مسلم: ۹۸۱؛ ترمذی: ۲۲۵؛ نسائی: ۵۳۹، ۶۷۰]

تشریح: قرعہ اندازی باہمی مشورہ سے کی جاسکتی ہے جسے تسلیم کرنے کا سب لوگ وعدہ کرتے ہیں۔ اس لئے وعدہ کو پورا کرنے کے لئے قرعہ اندازی سے جو فیصلہ ہوا اسے تسلیم کرنا اخلاقاً بھی بے حد ضروری ہے۔

بَابُ الْكَلَامِ فِي الْاَذَانِ

وَتَكَلَّمَ سُلَيْمَانُ بْنُ صُرَدٍ فِي اَذَانِهِ وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ يَضْحَكَ وَهُوَ يُؤَذِّنُ أَوْ يَقْنِمُ.

٦١٦- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، وَعَبْدِ الْحَمِيدِ، صَاحِبِ الزِّيَادِيِّ وَعَاصِمِ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ رَزَغَ: فَلَمَّا بَلَغَ الْمُؤَذِّنُ: حَيَّ عَلَى الصَّلَاةِ، فَأَمَرَهُ أَنْ يَنَادِيَ: الصَّلَاةُ فِي الرَّحَالِ، فَنَظَرَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: فَعَلَ هَذَا مَنْ هُوَ خَيْرٌ مِنْهُ وَإِنَّهَا عَزْمَةٌ. [طرفاه في: ٩٠١، ٦٦٨] [مسلم: ١٦٠٤، ١٦٠٥؛ ابوداود: ١٠٦٦؛ ابن ماجه: ٩٣٩]

تشریح: موسلا دھار بارش ہو رہی تھی کہ جمعہ کا وقت ہو گیا اور مؤذن نے اذان شروع کی جب وہ لفظ حی علی الصلوٰۃ پر پہنچا تو حضرت عبداللہ بن عباس رضی اللہ عنہما نے اسے فوراً التعمہ دیا کہ یوں کہو الصلوٰۃ فی الرحال یعنی لوگو! اپنے اپنے ٹھکانوں پر نماز ادا کرلو۔ چونکہ لوگوں کے لئے یہ نئی بات تھی اس لئے ان کو تعجب ہوا۔ جس پر حضرت ابن عباس رضی اللہ عنہما نے ان کو سمجھایا کہ میں نے ایسے موقع پر رسول کریم ﷺ کا یہی معمول دیکھا ہے۔ معلوم ہوا کہ ایسے خاص موقع پر دوران اذان کلام کرنا درست ہے۔ اور اتفاقاً اگر کسی کو اذان کے وقت ہنسی آگئی تو اس سے بھی اذان میں خلل نہ ہوگا۔ یہ اتفاقی امور ہیں جن سے اسلام میں آسانی دکھانا مقصود ہے۔

باب: اذان کے دوران بات کرنے کے بیان میں

اور سلیمان بن صرد صحابی نے اذان کے دوران بات کی اور حضرت حسن بصری رضی اللہ عنہ نے کہا کہ اگر ایک شخص اذان یا تکبیر کہتے ہوئے ہنس دے تو کوئی حرج نہیں۔

(٦١٦) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے حماد بن زید نے ایوب سختیانی اور عبدالحمید بن دینار صاحب الزیادی اور عاصم احوال سے بیان کیا، انہوں نے عبید اللہ بن حارث بصری سے، انہوں نے کہا کہ ابن عباس رضی اللہ عنہما نے ایک دن ہم کو جمعہ کا خطبہ دیا۔ بارش کی وجہ سے اس دن اچھی خاصی کچڑ ہو رہی تھی۔ مؤذن جب حی علی الصلوٰۃ پر پہنچا تو آپ نے اس سے یہ کہنے کے لیے فرمایا کہ لوگ نماز اپنی قیام گاہوں پر پڑھ لیں۔ اس پر لوگ ایک دوسرے کو دیکھنے لگے۔ ابن عباس رضی اللہ عنہما نے کہا کہ اسی طرح مجھ سے جو افضل تھے، انہوں نے بھی کیا تھا اور اس میں شک نہیں کہ جمعہ واجب ہے۔

باب: اس بیان میں کہ اندھا آدمی اذان دے سکتا

ہے اگر اسے کوئی وقت بتانے والا آدمی موجود ہو

(٦١٧) ہم سے عبداللہ بن مسلمہ قعنی نے بیان کیا امام مالک سے، انہوں نے ابن شہاب سے، انہوں نے سالم بن عبداللہ بن عمر سے، انہوں نے اپنے والد عبداللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا کہ ”بلال تو رات رہے اذان دیتے ہیں۔ اس لیے تم لوگ کھاتے پیتے رہو۔ یہاں تک کہ ابن ام مکتوم اذان دیں۔“ راوی نے کہا کہ وہ نابینا تھے اور اس وقت

بَابُ اَذَانِ الْاَعْمَى اِذَا كَانَ

لَهُ مَنْ يُخْبِرُهُ

٦١٧- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ بِلَالًا يُؤَذِّنُ بَلِيلًا، فَكُلُّوْا وَاشْرَبُوْا حَتَّى يَنَادِيَ ابْنُ أُمِّ مَكْتُومٍ)) قَالَ: وَكَانَ رَجُلًا

أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ تَكِ اِذَا نِمْ دِيْتِ تَحِيَّ جِب تَكِ كِه اِن سَ كِهَا جَاتَا كِه مَجِ هُوْنِيْ مَجِ أَصْبَحْتَ . [اطرافہ فی: ۶۲۰، ۶۲۲، ۶۲۳، ہوئی۔

[۱۹۱۸، ۲۶۵۶، ۷۲۴۸] [مسلم: ۲۵۳۶]

تشریح: عہد رسالت ہی سے یہ دستور تھا کہ سحری کی اذان حضرت بلال رضی اللہ عنہ دیا کرتے تھے اور نماز فجر کی اذان حضرت عبداللہ بن ام مکتوم رضی اللہ عنہ دیتے تھے۔ عہد خلافت میں بھی یہی طریقہ رہا اور مدینہ منورہ میں آج تک یہی دستور چلا آ رہا ہے۔ جو لوگ اذان سحری کی مخالفت کرتے ہیں، ان کا خیال صحیح نہیں ہے۔ اس اذان سے نہ صرف سحری کے لئے بلکہ نماز تہجد کے لئے بھی جگانا مقصود ہے۔ حدیث اور باب میں مطابقت ظاہر ہے۔

بَابُ الْأَذَانِ بَعْدَ الْفَجْرِ باب: صبح ہونے کے بعد اذان دینا

۶۱۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: أَخْبَرَنِي حَفْصَةُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اغْتَسَفَ الْمُؤَذِّنُ لِلصُّبْحِ وَبَدَأَ الصُّبْحَ صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تَقَامَ الصَّلَاةُ. [طرفہ فی: ۱۱۷۳، ۱۱۸۱] [مسلم: ۱۶۷۶،

۱۶۷۷، ۱۶۷۸، ۱۶۷۹، ۱۶۸۰؛ ترمذی:

۴۳۳؛ نسائی: ۵۸۲، ۱۷۵۹؛ ابن ماجہ: ۱۱۴۵]

تشریح: یہ فجر کی سنت ہوتی تھیں آپ سرورِ کونینؐ ہر جگہ ازمان کو ادا فرماتے تھے۔

۶۱۹۔ حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكَعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ. [اطرافہ فی:

۶۲۶، ۹۹۴، ۱۱۲۳، ۱۱۵۹، ۱۱۶۰، ۱۱۶۱، ۱۱۶۸]

[۱۱۶۷، ۱۱۷۱، ۱۱۷۲، ۱۱۷۳] [مسلم: ۱۶۸۳]

۶۲۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ بَلَاءًا يُنَادِي بَلِيلًا، فَكُلُّوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ)). [راجع: ۶۱۷، اذان نہ دیں۔

(۶۱۹) ہم سے ابو نعیم فضیل بن دینار نے بیان کیا، انہوں نے کہا کہ ہم سے شیبان نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے ابو سلمہ بن عبدالرحمن بن عوف سے، انہوں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے کہ نبی ﷺ فجر کی اذان اور اقامت کے درمیان دو ہلکی سی رکعتیں پڑھتے تھے۔

(۶۲۰) ہم سے عبداللہ بن یوسف تیمیسی نے بیان کیا، کہا کہ ہمیں امام مالک نے عبداللہ بن دینار سے خبر دی، انہوں نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے کہ رسول کریم ﷺ نے فرمایا: ”دیکھو بلال رات رہے میں اذان دیتے ہیں، اس لیے تم لوگ (سحری) کھانی سکتے ہو۔ جب تک ابن ام مکتوم (رضی اللہ عنہ) اذان نہ دیں۔“

[نسائی: ۶۳۶]

تشریح: ان احادیث سے معلوم ہوتا ہے کہ عہد نبوی میں فجر کی دو اذانیں دی جاتی تھیں۔ ایک فجر ہونے سے پہلے اس بات کی اطلاع کے لئے کہ ابھی سحری کا اور نماز تہجد کا وقت باقی ہے۔ جو لوگ کھانا پینا چاہیں کھاپی سکتے ہیں۔ تہجد والے تہجد پڑھ سکتے ہیں۔ پھر فجر کے لئے اذان اس وقت دی جاتی جب صبح صادق ہو چکتی۔ پہلی اذان کیلئے حضرت بلال رضی اللہ عنہ مقرر تھے اور دوسری کے لئے حضرت ابن ام مکتوم رضی اللہ عنہ اور کبھی اس کے برعکس بھی ہوتا جیسا کہ آگے بیان ہو رہا ہے۔

باب: صبح صادق سے پہلے اذان دینے کا بیان

(۶۲۱) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے زہیر بن معاویہ جعفی نے بیان کیا، کہا کہ ہم سے سلیمان بن طرخان تمیمی نے بیان کیا ابو عثمان عبد الرحمن نہدی سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا کہ ”بلال کی اذان تمہیں سحری کھانے سے نہ روک دے کیونکہ وہ رات رہے سے اذان دیتے ہیں یا (یہ کہا کہ) پکارتے ہیں۔ تاکہ جو لوگ عبادت کے لیے جاگے ہیں وہ آرام کرنے کے لیے لوٹ جائیں اور جو ابھی سوئے ہوئے ہیں وہ ہوشیار ہو جائیں۔ کوئی یہ نہ سمجھ بیٹھے کہ فجر یا صبح صادق ہو گئی۔“ اور آپ نے اپنی انگلیوں کے اشارے سے (طلوع صبح کی کیفیت) بتائی۔ انگلیوں کو اوپر کی طرف اٹھایا اور پھر آہستہ سے انہیں نیچے لائے اور پھر فرمایا کہ اس طرح (فجر ہوتی ہے) حضرت زہیر رضی اللہ عنہ راوی نے بھی شہادت کی انگلی ایک دوسری پر رکھی، پھر انہیں دائیں بائیں جانب پھیلا دیا۔

بَابُ الْأَذَانِ قَبْلَ الْفَجْرِ

۶۲۱۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَمْنَعَنَّ أَحَدُكُمْ - أَوْ أَحَدًا مِنْكُمْ - أَذَانُ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَدِّنُ - أَوْ يُنَادِي - بِلَيْلٍ، لِيَرْجِعَ قَانِمُكُمْ وَلَيْسَ نَانِمُكُمْ، وَلَيْسَ أَنْ يَقُولَ الْفَجْرُ أَوْ الصُّبْحُ)) وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقِ وَطَاطْأٍ إِلَى أَسْفَلٍ حَتَّى يَقُولَ هَكَذَا، وَقَالَ: زُهَيْرٌ نَسْبَابَتَيْهِ إِحْدَاهُمَا فَوْقَ الْأُخْرَى: ثُمَّ مَدَّاهُمَا عَنْ يَمِينِهِ وَشِمَالِهِ. [طرفاء فی: ۵۲۹۸، ۷۲۴۷] [مسلم: ۲۵۴۱، ۲۵۴۲؛ ابوداؤد: ۲۳۴۷؛

نسائی: ۶۴۰، ۲۱۶۹؛ ابن ماجہ: ۱۶۹۶]

تشریح: یعنی بتلادیا کہ فجر کی روشنی اس طرح پھیل جاتی ہے۔

(۶۲۲، ۶۲۳) مجھ سے اسحاق بن راہویہ نے بیان کیا، انہوں نے کہا ہمیں ابو اسامہ حماد بن اسامہ نے خبر دی، کہا ہم سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، انہوں نے قاسم بن محمد سے اور انہوں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے بیان کیا اور نافع نے ابن عمر رضی اللہ عنہما سے یہ حدیث بیان کی کہ رسول اللہ ﷺ (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ مجھ سے یوسف بن عیسیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے فضل بن موسیٰ نے، کہا کہ ہم سے عبید اللہ بن عمر نے قاسم بن محمد سے بیان کیا، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، انہوں

۶۲۲، ۶۲۳۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، وَعَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ؛ ح: قَالَ وَحَدَّثَنِي يُونُسُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا الْفَضْلُ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، عَنِ

النَّبِيُّ ﷺ أَنَّهُ قَالَ: ((إِنَّ بِلَالًا يُؤَدِّنُ بَلِيلًا، نَبِيَّ كَرِيمٍ ﷺ)) نے نبی کریم ﷺ سے کہ آپ نے فرمایا کہ ”بلال رات رہے میں اذان فُجِّلُوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ)) دیتے ہیں۔ عبداللہ بن ام مکتوم کی اذان تک تم (سحری) کھانی سکتے ہو۔“ [راجع: ۶۱۷] [طرفہ فی: ۱۹۱۹]

[مسلم: ۸۴۶، ۲۵۳۹؛ نسائی: ۶۳۸]

تشریح: عبداللہ بن ام مکتوم قیس بن زائدہ رضی اللہ عنہ قریشی مشہور تابعی صحابی ہیں۔ جن کے متعلق سورہ عیس نازل ہوئی۔ ایک دفعہ کچھ اکابر قریش نبی کریم ﷺ سے تبادلہ خیال کر رہے تھے کہ اچانک وہاں یہ بھی پہنچ گئے۔ ایسے موقع پر ان کا وہاں حاضر ہونا نبی کریم ﷺ کو نامناسب معلوم ہوا۔ جس کے بارے میں اللہ نے سورہ مذکور میں اپنے مقدس رسول ﷺ کو فہمائش فرمائی اور ارشاد ہوا کہ ہمارے ایسے پیارے غریب مخلص بندوں کا اعزاز و اکرام ہر وقت ضروری ہے۔ چنانچہ بعد میں ایسا ہوا کہ یہ جب بھی تشریف لاتے نبی کریم ﷺ ان کو بڑی شفقت و محبت سے بٹھاتے اور فرمایا کہ یہ وہ ہیں جن کے بارے میں اللہ پاک نے مجھ کو فہمائش فرمائی۔

حدیث مذکور میں جو کچھ ہے بعض روایات میں اس کے برعکس بھی وارد ہوا ہے۔ یعنی یہ اذان اول عبداللہ بن ام مکتوم رضی اللہ عنہ اور اذان ثانی حضرت بلال رضی اللہ عنہ دیا کرتے تھے۔ جیسا کہ نسائی، ابن خزیمہ، ابن حبان، مسند احمد وغیرہ میں مذکور ہے۔

”وقد جمع بينهما ابن خزيمة وغيره بانه يجوز ان يكون ﷺ جعل الاذان بين بلال وابن ام مكتوم نواب فامر في بعض الليالي بلا لان يؤذن بليل فاذا نزل صعد ابن ام مكتوم فاذا نزل صعد ابن ام مكتوم فاذا نزل صعد ابن ام مكتوم فاذا نزل صعد ابن ام مكتوم“ (مرعاة المفاتيح، ج: ۱/ ص: ۴۴۳)

یعنی محدث ابن خزیمہ وغیرہ نے ان واقعات میں یوں تطبیق دی ہے کہ ممکن ہے نبی کریم ﷺ نے حضرت بلال و حضرت ابن ام مکتوم رضی اللہ عنہما کو باری باری ہر دو اذانوں کے لئے مقرر کر رکھا ہو۔ جس دن حضرت بلال کی باری تھی کہ وہ رات میں اذان دے رہے تھے اس دن آپ نے ان کے متعلق فرمایا کہ بلال کی اذان سن کر کھانا پینا سحری کرنا وغیرہ منع نہیں ہوا کیونکہ یہ اذان اسی آگاہی کے لئے دی گئی ہے اور جس دن حضرت ابن ام مکتوم کی رات میں اذان دینے کی باری تھی اس دن ان کے لئے فرمایا کہ ان کی اذان سن کر کھانے پینے سے نہ رک جانا کیونکہ یہ سحری یعنی تجھ کی اذان دے رہے ہیں۔ پھر بعد میں حضرت ابن ام مکتوم کو اذان فجر پر مقرر کر کے لوگوں سے کہہ دیا گیا کہ فجر ہونے پر ان کو آگاہ کریں اور وہ اذان دیں اور حضرت بلال کو خاص سحری کی اذان کے لئے مقرر کر دیا گیا۔ (رضی اللہ عنہ)

امام مالک و امام شافعی و امام احمد و امام ابو یوسف رضی اللہ عنہم نے طلوع فجر سے کچھ قبل نماز فجر کے لئے اذان دینا جائز قرار دیا ہے۔ یہ حضرات کہتے ہیں کہ نماز فجر خاص اہمیت رکھتی ہے۔ حضرت مولانا عبداللہ صاحب شیخ الحدیث مبارکپوری دامت برکاتہم فرماتے ہیں:

”قال هولاء: كان الاذانان لصلوة الفجر ولم يكن الاول مانعا من التسحر وكان الثاني من قبيل الاعلام بعد الاعلام. وانما اختصت صلوة الفجر بهذا من بين الصلوات لما ورد من الترغيب في الصلوة اول الوقت والصبح ياتي غالبا عقب النوم فناسب ان ينصب من يوقظ الناس قبل دخول وقتها ليتأهبوا ويدركوا فضيلة اول الوقت..... الخ.“

(مرعاة، ج: ۱/ ص: ۴۴۴)

یعنی مذکورہ بالا حضرات کہتے ہیں کہ ہر دو اذان جن کا ذکر حدیث مذکور میں ہے۔ یہ نماز فجر ہی کے واسطے ہوتی تھیں۔ پہلی اذان سحری اور تہجد سے مانع نہ تھی۔ دوسری اذان مکرر آگاہی کے لئے دلائی جاتی تھی اور نہ سبب دوسری نمازوں کے یہ خاص نماز فجر ہی کے بارے میں ہے اس لئے کہ اسے اول وقت ادا کرنے کی ترغیب دلائی گئی ہے۔ پس مناسب ہوا کہ ایک مؤذن بھی مقرر کیا جائے جو لوگوں کو پہلے ہی ہوشیار و بیدار کر دے تاکہ وہ تیار ہو جائیں

اور ازل وقت کی فضیلت حاصل کر سکیں۔

بعض علما کہتے ہیں کہ اذان بلال رضی اللہ عنہ کا تعلق خاص ماہ رمضان ہی سے تھا۔ بعض شرح دیوبند نے بھی ایسا ہی لکھا ہے۔ حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمۃ اللہ علیہ فرماتے ہیں:

”وفیه نظر لان قوله کلوا واشربوا یأتی فی غیر رمضان ایضا وهذا لمن کان یرید صوم التطوع فان كثيرا من الصحابة فی زمنہ صلی اللہ علیہ وسلم کانوا یکثرون صیام النفل فکان قوله فکلوا واشربوا بالنظر الی هولاء ویدل علی ذالک ما رواه عبدالرزاق عن ابن المسیب مرسلًا بلفظ ان بلا لا یوذن لبیل فمن اراد الصوم فلا یمنعه اذان بلال حتی یوذن ابن ام مکتوم ذکره علی المتقی فی کنز العمال۔“ (ص: ۳۱۱/ج: ۴) فجعل النبی صلی اللہ علیہ وسلم الصوم فیہ باختيار الرجل ولا یكون ذالک الا فی غیر رمضان فدل علی ان قوله صلی اللہ علیہ وسلم ان بلالا یوذن لبیل لیس مختصًا برمضان۔“ (مرعاة، ج: ۱/ص: ۴۴۴)

یعنی یہ صحیح نہیں کہ اس اذان کا تعلق خاص رمضان سے تھا۔ زمانہ نبوی میں بہت سے صحابہ غیر رمضان میں نفل روزے بھی بکثرت رکھا کرتے تھے جیسا کہ مسند عبدالرزاق میں ابن مسیب کی روایت سے ثابت ہے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ بلال رات میں اذان دیتے ہیں۔ پس جو کوئی روزہ رکھنا چاہے اس کو پہلے صبح کی کھڑکی سے نکال دے۔ یہ ارشاد نبوی غیر رمضان ہی سے متعلق ہے۔ پس ثابت ہوا کہ اذان بلال گورمضان سے مخصوص کرنا صحیح نہیں ہے۔

رہا یہ مسئلہ کہ اگر کوئی شخص فجر کی اذان جان کر یا بھول کر وقت سے پہلے پڑھ دے تو وہ کفایت کرے گی یا فجر ہونے پر دوبارہ اذان لوٹائی جائے گی۔ اس بارے میں رحمۃ اللہ علیہ فرماتے ہیں:

”فقال بعض اهل العلم اذا اذن المودن باللیل اجزاء ولا یعید وهو قول مالک وابن المبارک والشافعی واحمد واسحاق وقال بعض اهل العلم اذا اذن باللیل اعدا وبه یقول سفیان الثوری۔“

یعنی بعض اہل علم کا قول ہے کہ اگر مؤذن رات میں فجر کی اذان کہہ دے تو وہ کافی ہوگی اور دوبارہ لوٹانے کی ضرورت نہیں۔ یہ امام مالک اور عبد اللہ بن مبارک و امام شافعی و احمد و اسحاق وغیرہ کا فتویٰ ہے۔ بعض اہل علم کہتے ہیں کہ وہ اذان لوٹائی جائے گی، امام سفیان ثوری کا بھی فتویٰ ہے۔ محدث کبیر حضرت مولانا عبد الرحمن مبارکپوری قدس سرہ فرماتے ہیں:

”قلت: لم اقف علی حدیث صحیح صریح یدل علی الاكتفاء فالظاهر عندی قول من قال بعدم الاكتفاء والله تعالیٰ اعلم۔“ (تحفة الاحوذی، ج: ۱/ص: ۱۸۰)

یعنی میں کہتا ہوں کہ مجھے کوئی ایسی صحیح حدیث نہیں ملی جس سے رات میں کبھی ہوئی اذان فجر کی نماز کے لئے کافی ثابت ہو۔ پس میرے نزدیک ظاہر میں اس ہی کا قول صحیح ہے جو اذان کے کافی نہ ہونے کا مسلک رکھتے ہیں۔ واللہ اعلم۔

باب: کَمَ بَیِّنِ الْأَذَانِ وَالْإِقَامَةِ؟ باب: اس بیان میں کہ اذان اور تکبیر کے درمیان

کتنا فاصلہ ہونا چاہیے؟

۶۲۴۔ حَدَّثَنَا إِسْحَاقُ النَّوَاسِطِيُّ، قَالَ: (۶۲۳) ہم سے اسحاق بن شاپین واسطی نے بیان کیا، کہا کہ ہم سے خالد حَدَّثَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنِ ابْنِ بَرِيدَةَ، عَنِ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ الْمُزْنِيِّ: أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم قَالَ: ((بَيْنَ كُلِّ أَذَانَيْنِ)) بن عبد اللہ طحان نے سعد بن انیس جریری سے بیان کیا، انہوں نے عبد اللہ بن بریدہ سے، انہوں نے عبد اللہ بن مغفل مزنی سے کہ رسول اللہ صلی اللہ علیہ وسلم نے تین مرتبہ فرمایا کہ ”ہر دو اذانوں (اذان و اقامت) کے درمیان ایک

صَلَاةً ثَلَاثًا لِمَنْ شَاءَ)). [طرفہ فی: ۶۲۷] نماز (کافصل) دوسری نماز سے ہونا چاہیے (تیسری مرتبہ فرمایا کہ) جو شخص [مسلم: ۱۹۴۰؛ ابوداؤد: ۱۲۸۳؛ ترمذی: ۱۸۵؛ نسائی: ۶۸۰؛ ابن ماجہ: ۱۱۶۲]

۶۲۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ عَمْرَو بْنَ عَابِرٍ الْأَنْصَارِيَّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ الْمُؤَذِّنُ إِذَا أَدَّى قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَتَّبِعُونَ السَّوَارِيَّ، حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذَلِكَ، يُصَلُّونَ الرَّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، وَلَمْ يَكُنْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ شَيْءٌ. قَالَ: وَقَالَ عُثْمَانُ بْنُ جَبَلَةَ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ: لَمْ يَكُنْ بَيْنَهُمَا إِلَّا قَلِيلٌ. [راجع: ۵۰۳] [نسائی: ۶۸۱]

(۶۲۵) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن جعفر غندر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ بن حجاج نے بیان کیا، کہا کہ میں نے عمرو بن عامر انصاری سے سنا، وہ حضرت انس بن مالک رضی اللہ عنہ سے بیان کرتے تھے کہ آپ نے فرمایا کہ (عہد رسالت میں) جب مؤذن اذان دیتا تو نبی کریم ﷺ کے صحابہ ستونوں کی طرف لپکتے۔ جب نبی کریم ﷺ اپنے حجرہ سے باہر تشریف لاتے تو لوگ اسی طرح نماز پڑھتے ہوئے ملتے۔ یہ جماعت مغرب سے پہلے کی دو رکعتیں تھیں۔ اور (مغرب میں) اذان اور تکبیر میں کوئی زیادہ فاصلہ نہیں ہوتا تھا۔ اور عثمان بن جبلة اور ابوداؤد طیالسی نے شعبہ سے اس (حدیث میں یوں نقل کیا ہے کہ) اذان اور تکبیر میں بہت تھوڑا سا فاصلہ ہوتا تھا۔

تشریح: مغرب کی جماعت سے قبل دو رکعت سنت پڑھنے کا صحابہ کرام میں عام معمول تھا۔ امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ اذان اور تکبیر کے درمیان کم از کم اتنا فاصلہ ہونا ہی چاہیے کہ دو رکعت نماز نفل پڑھی جاسکے۔ حتیٰ کہ مغرب بھی اس سے مستثنیٰ نہیں ہے۔ بعض فضلاء دیوبند نے لکھا ہے کہ بعد میں ان رکعتوں کے پڑھنے سے روک دیا گیا تھا۔ مگر یہ وضاحت نہیں کی کہ وہ کئے والے کون صاحب تھے۔ شاید نبی کریم ﷺ سے مناعت کے لئے کوئی حدیث ان کے علم میں ہو۔ مگر ہماری نظر سے وہ حدیث نہیں گزری۔ یہ لکھنے کے باوجود ان ہی حضرات نے ان رکعتوں کو مباح بھی قرار دیا ہے۔ (دیکھو تنہیم البخاری پ: ۳/۱۵۹)

باب: اذان سن کر جو شخص (گھر میں بیٹھا) تکبیر کا

بَابُ مَنْ انْتَضَرَ الْإِقَامَةَ

انتظار کرے

(۶۲۶) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعبہ نے خبر دی، انہوں نے زہری سے، انہوں نے کہا کہ مجھے عروہ بن زبیر نے خبر دی کہ ام المومنین حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ جب مؤذن صبح کی دوسری اذان دے کر چپ ہوتا تو رسول اللہ ﷺ کھڑے ہوتے اور فرض سے پہلے دو رکعت (سنت فجر) ہلکی پھلکی ادا کرتے صبح صادق روشن ہو جانے کے بعد پھر داہنی کروٹ پر لیٹ رہتے۔ یہاں تک کہ مؤذن تکبیر کہنے کی اطلاع دینے کے لیے آپ کے پاس آتا۔

۶۲۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَكَتَ الْمُؤَذِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بَعْدَ أَنْ يَسْتَبِينَ الْفَجْرَ، ثُمَّ اضْطَجَعَ عَلَى شِقِيهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ.

[راجع: ۶۱۹] [مسلم: ۱۶۸۱]

تشریح: اس حدیث سے ثابت ہوا کہ گھر میں سنت پڑھ کر جماعت گھڑی ہونے کا انتظار کرتے ہوئے بیٹھے رہنا جائز ہے۔ آج کل گھڑی گھنٹوں کا زمانہ ہے۔ ہر نمازی مسلمان اپنے ہاں کی جماعتوں کے اوقات کو جانتا ہے پس اگر کوئی شخص عین جماعت گھڑی ہونے کے وقت پر گھر سے نکل کر شامل جماعت ہو تو یہ بھی درست ہے۔

بَابُ بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ

باب: ہر اذان اور تکبیر کے بیچ میں جو کوئی چاہے (نفل) نماز پڑھ سکتا ہے

۶۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا كَثْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْفَلٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ اَذَانَيْنِ صَلَاةٌ)) ثُمَّ قَالَ: فِي الثَّالِثَةِ: ((لِمَنْ شَاءَ))۔ [راجع: ۶۲۴]

(۶۲۷) ہم سے عبد اللہ بن یزید مقلی نے بیان کیا، انہوں نے کہا کہ ہم سے کثمس بن الحسن نے بیان کیا، انہوں نے عبد اللہ بن بریدہ سے، انہوں نے عبد اللہ بن معفل رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا کہ ”ہر دو اذانوں (اذان و تکبیر) کے بیچ میں نماز ہے۔ ہر دو اذانوں کے درمیان نماز ہے۔“ پھر تیسری مرتبہ آپ نے فرمایا کہ ”اگر کوئی پڑھنا چاہے۔“

تشریح: مقصد باب یہ کہ اذان اور تکبیر میں کچھ نہ کچھ فاصلہ ہونا چاہیے۔ کم از کم اتنا ضرور کہ کوئی شخص دو رکعت سنت پڑھ سکے۔ مگر مغرب میں وقت کم ہونے کی وجہ سے فوراً جماعت شروع ہو جاتی ہے۔ ہاں اگر کوئی شخص مغرب میں بھی نماز فرض سے پہلے دو رکعت سنت پڑھنا چاہے تو اس کے لئے اجازت ہے۔

بَابُ مَنْ قَالَ: لِيُؤَدَّنْ فِي السَّفَرِ مُؤَدَّنٌ وَاحِدٌ

باب: جو یہ کہے کہ سفر میں ایک ہی شخص اذان دے

۶۲۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي، فَأَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً. وَكَانَ رَجِيمًا رَفِيقًا. فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهْلِينَا قَالَ: ((ارجعوا فكونوا فيهم وَعَلِّمُوهُمْ وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ))۔

(۶۲۸) ہم سے معلى بن اسد بصری نے بیان کیا، کہا ہم سے وہیب بن خالد نے ابو ایوب سے بیان کیا، انہوں نے ابو قلابہ سے، انہوں نے مالک بن حویرث رضی اللہ عنہ صحابی سے، کہا کہ میں نبی ﷺ کی خدمت میں اپنی قوم (بنی لیث) کے چند آدمیوں کے ساتھ حاضر ہوا اور میں نے آپ کی خدمت میں بیس راتوں تک قیام کیا۔ آپ بڑے رحم دل اور ملسار تھے۔ جب آپ نے ہمارے اپنے گھر پہنچنے کا شوق محسوس کر لیا تو فرمایا کہ ”اب تم جاسکتے ہو۔ وہاں جا کر اپنی قوم کو دین سکھاؤ اور (سفر میں) نماز پڑھتے رہنا۔ جب نماز کا وقت آجائے تو تم میں سے ایک شخص اذان دے اور جو تم میں سب سے بڑا ہو وہ امامت کرائے۔“

[اطرافہ فی: ۶۳۰، ۶۳۱، ۶۵۸، ۶۸۵، ۸۱۹]

[۷۲۴۶] [مسلم: ۱۵۳۵]

۱۵۳۶، ابوداؤد: ۵۸۹، ترمذی: ۲۰۵، نسائی:

۶۳۳، ۶۳۴، ۶۶۸، ۷۸۰، ابن ماجہ: ۹۷۹]

تشریح: آداب سفر میں سے ہے کہ امیر سفر کے ساتھ امام و مؤذن کا بھی تقرر کر لیا جائے۔ تاکہ سفر میں نماز باجماعت کا اہتمام کیا جاسکے۔ حدیث نبوی کا یہی منشا ہے اور یہی مقصد باب ہے۔

باب: اگر کئی مسافر ہوں تو نماز کے لیے اذان دیں

اور تکبیر بھی کہیں اور عرفات اور مزدلفہ میں بھی ایسا

ہی کریں

اور جب سردی یا بارش کی رات ہو تو مؤذن یوں پکار دے کہ اپنے اپنے ٹھکانوں میں نماز پڑھ لو۔

(۶۲۹) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے شعبہ نے مہاجر ابو الحسن سے بیان کیا، انہوں نے زید بن وہب سے، انہوں نے حضرت ابو ذر غفاری رضی اللہ عنہ سے، انہوں نے کہا کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر میں تھے۔ مؤذن نے اذان دینی چاہی تو آپ نے فرمایا: ”ٹھنڈا ہونے دے۔“ پھر مؤذن نے اذان دینی چاہی تو آپ نے فرمایا کہ ”ٹھنڈا ہونے دے۔“ پھر مؤذن نے اذان دینی چاہی تو آپ نے پھر یہی فرمایا کہ ”ٹھنڈا ہونے دے۔“ یہاں تک کہ سایہ ٹیلوں کے برابر ہو گیا۔ نبی کریم ﷺ نے فرمایا کہ ”گرمی کی شدت دوزخ کی بھاپ سے پیدا ہوتی ہے۔“

بَابُ الْاَذَانِ لِلْمَسَافِرِ اِذَا كَانُوا

جَمَاعَةً وَالْاِقَامَةُ، وَكَذَلِكَ

بِعَرَفَةَ وَجَمْعٍ

وَقَوْلِ الْمُؤَذِّنِ: الصَّلَاةُ فِي الرَّحَالِ، فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ.

۶۲۹۔ حَدَّثَنَا مُسْلِمُ بْنُ اِبْرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُهَاجِرِ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: ((أَبْرِدْ)) ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: ((أَبْرِدْ)) ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: ((أَبْرِدْ)) حَتَّى سَاوَى الظِّلُّ التَّلَوَّلَ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ)) [راجع: ۵۳۵]

تشریح: امام بخاری رحمہ اللہ یہ بتانا چاہتے ہیں کہ مسلمان مسافروں کی جب ایک جماعت موجود ہو تو وہ بھی اذان، تکبیر اور جماعت اسی طرح کریں جس طرح حالت اقامت میں کیا کرتے ہیں۔ یہ بھی ثابت ہوا کہ گرمیوں میں ظہر کی نماز ذرا دیر سے پڑھنا مناسب ہے۔ تاکہ گرمی کی شدت کچھ کم ہو جائے جو دوزخ کے سانس لینے سے پیدا ہوتی ہے۔ جیسی دوزخ ہے ویسا ہی اس کا سانس بھی ہے۔ جس کی حقیقت اللہ ہی بہتر جانتا ہے۔ مزید کدو کاوش کی ضرورت نہیں۔

۶۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: أَتَى رَجُلَانِ النَّبِيَّ ﷺ يَرِيدَانِ السَّفَرَ فَقَالَ النَّبِيُّ ﷺ: ((إِذَا أَنْتَمَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ

(۶۳۰) ہم سے محمد بن یوسف نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے خالد حداء سے، انہوں نے ابو قلابہ عبد اللہ بن زید سے، انہوں نے مالک بن حویرث سے، انہوں نے کہا کہ دو شخص نبی کریم ﷺ کی خدمت میں آئے یہ کسی سفر میں جانے والے تھے۔ آپ نے ان سے فرمایا کہ ”دیکھو جب تم سفر میں نکلو تو (نماز کے وقت راستے میں) اذان دینا پھر اقامت

أَقِيمَا ثُمَّ لِيَوْمُكُمْ أَكْبَرُكُمْ)). (راجع: ۶۲۸) کہنا، پھر جو شخص تم میں عمر میں بڑا ہو وہ نماز پڑھائے۔“

تشریح: مطلب یہ کہ سفر میں نماز باجماعت سے غافل نہ ہوتا۔

۶۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، قَالَ: أَخْبَرَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، قَالَ: أَتَيْتَا النَّبِيَّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عَشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَجِينًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرَنَاهُ فَقَالَ: ((ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُّهُمْ- وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا- وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا خَضَرَتِ الصَّلَاةُ فَلْيُؤْذَنْ لَكُمْ أَحَدُكُمْ وَلِيَوْمُكُمْ أَكْبَرُكُمْ)). (راجع: ۶۲۸)

(۶۳۱) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہمیں عبدالوہاب نے خبر دی، کہا کہ ہمیں ابویوب سختیانی نے ابو قلابہ سے خبر دی، انہوں نے کہا کہ ہم سے مالک بن حویرث نے بیان کیا، کہا کہ ہم نبی کریم ﷺ کی خدمت اقدس میں حاضر ہوئے۔ ہم سب ہم عمر اور نوجوان ہی تھے۔ آپ کی خدمت مبارک میں ہمارا بیس دن و رات قیام رہا۔ آپ بڑے ہی رحم دل اور ملنسار تھے۔ جب آپ نے دیکھا کہ ہمیں اپنے وطن واپس جانے کا شوق ہے تو آپ نے پوچھا کہ تم لوگ اپنے گھر کے چھوڑ کر آئے ہو۔ ہم نے بتایا۔ پھر آپ نے فرمایا کہ ”اچھا اب تم اپنے گھر جاؤ اور ان گھروالوں کے ساتھ رہو اور انہیں بھی دین سکھاؤ اور دین کی باتوں پر عمل کرنے کا حکم کرو۔“ مالک نے بہت چیزوں کا ذکر کیا جن کے متعلق ابویوب نے کہا کہ ابو قلابہ نے یوں کہا وہ باتیں مجھ کو یاد ہیں یا یوں کہا مجھ کو یاد نہیں۔ اور آپ ﷺ نے فرمایا کہ ”اسی طرح نماز پڑھنا جیسے تم نے مجھے نماز پڑھتے ہوئے دیکھا ہے اور جب نماز کا وقت آجائے تو کوئی ایک اذان دے اور جو تم میں سب سے بڑا ہو وہ نماز پڑھائے۔“

تشریح: بشرطیکہ وہ قرآن شریف و طریقہ نماز و امامت جانتا ہو۔

اس حدیث سے امام بخاری رحمہ اللہ نے یہ ثابت فرمایا ہے کہ حالت سفر میں اگر چند مسلمان یکجا ہوں تو ان کو نماز اذان اور جماعت کے ساتھ ادا کرنی چاہیے۔ ان نوجوانوں کو آپ نے بہت سی نصائح کے ساتھ آخر میں یہ تاکید فرمائی کہ جیسے تم نے مجھ کو نماز پڑھتے دیکھا ہے۔ عین اسی طرح میری سنت کے مطابق نماز پڑھنا۔ معلوم ہوا کہ نماز کا ہر ہر کن فرض واجب مستحب سب رسول اللہ ﷺ کے بتلائے ہوئے طریقہ پر ادا ہونا ضروری ہے، ورنہ وہ نماز صحیح نہ ہوگی۔ اس معیار پر دیکھا جائے تو آج کتنے نمازی ملیں گے جو بحالت قیام و رکوع و سجدہ و قنوت و سنت رسول کو ملحوظ رکھتے ہیں۔ سچ ہے۔

مسجدیں مرثیہ خواں ہیں کہ نمازی نہ رہے یعنی وہ صاحب اوصاف مجازی نہ رہے

۶۳۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: حَدَّثَنِي نَافِعٌ، قَالَ: أَذَّنَ ابْنُ عُمَرَ فِي لَيْلَةٍ بَارِدَةٍ بِضَجْنَانَ ثُمَّ قَالَ: صَلُّوا فِي رِحَالِكُمْ، وَأَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ مُؤَذِّنًا يُؤْذِنُ، ثُمَّ يَقُولُ عَلَى إِثْرِهِ: ((أَلَا صَلُّوا فِي الرِّحَالِ))

(۶۳۲) ہم سے مسدد بن مسرید نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے عبید اللہ بن عمر سے بیان کیا، انہوں نے کہا کہ مجھ سے نافع نے بیان کیا کہ عبداللہ بن عمر رضی اللہ عنہما نے ایک سردرات میں مقام ضجنان پر اذان دی پھر فرمایا کہ لوگو! اپنے اپنے ٹھکانوں میں نماز پڑھ لو اور ہمیں آپ نے بتلایا کہ نبی کریم ﷺ مؤذن سے اذان کے لیے فرماتے اور یہ بھی فرماتے کہ مؤذن اذان کے بعد کہہ دے کہ ”لوگو! اپنے ٹھکانوں میں نماز پڑھ لو۔“

فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ فِي السَّفَرِ. یہ حکم سفر کی حالت میں یا سردی یا برسات کی راتوں میں تھا۔

[طرفہ فی: ۶۶۶]

تشریح: کیونکہ ارشاد باری ہے: ﴿لَمَّا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ (۷۸: ۲۲) دین میں تنگی نہیں ہے۔ ضحیان مکہ سے ایک منزل کے فاصلہ پر ایک پہاڑی کا نام ہے۔

۶۳۳۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا جَعْفَرُ ابْنُ عَوْنٍ، قَالَ: حَدَّثَنَا أَبُو الْعَمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِالْأَبْطَحِ فَجَاءَهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ، ثُمَّ خَرَجَ بِلَالٌ بِالْعَتَرَةِ حَتَّى رَكَزَهَا بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ بِالْأَبْطَحِ وَأَقَامَ الصَّلَاةَ. [راجع: ۱۸۷] [مسلم: ۱۱۱۹]

(۶۳۳) ہم سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا کہ ہمیں جعفر بن عون نے خبر دی، انہوں نے کہا کہ ہم سے ابوالعمیس نے بیان کیا، انہوں نے عون بن ابی حنیفہ سے بیان کیا، کہا کہ میں نے رسول کریم ﷺ کو ابطح میں دیکھا کہ بلال رضی اللہ عنہ حاضر ہوئے اور آپ کو نماز کی خبر دی پھر بلال رضی اللہ عنہ برجھی لے کر آگے بڑھے اور اسے آپ کے سامنے (بطور سترہ) مقام ابطح میں گاڑ دیا اور آپ نے (اس کو سترہ بنا کر) نماز پڑھائی۔

تشریح: ابطح مکہ سے کچھ فاصلہ پر ایک مشہور مقام ہے۔ جہاں آپ نے حالت سفر میں نماز پڑھائی۔ پس حدیث اور باب میں مطابقت ظاہر ہے۔ یہ بھی ثابت ہوا کہ اگر ضرورت ہو تو مؤذن امام کو گھر سے بلا کر لا سکتے ہیں اور یہ بھی کہ جنگل میں سترہ کا انتظام ضروری ہے۔ اسکا اہتمام مؤذن کو کرنا ہے۔ عزہ وہ لکڑی جس کے نیچے لوہے کا پھل لگا ہوا ہو، اسے زمین میں بآسانی گاڑا جا سکتا ہے۔

باب: کیا مؤذن اذان میں اپنا منہ ادھر ادھر (دائیں بائیں) پھیرے اور کیا اذان کہتے وقت ادھر ادھر دیکھ سکتا ہے

وَيَذْكُرُ عَنْ بِلَالٍ أَنَّهُ جَعَلَ إِضْبَعِيهِ فِي أُذُنَيْهِ وَكَانَ ابْنُ عَمْرٍ لَا يَجْعَلُ إِضْبَعِيهِ فِي أُذُنَيْهِ وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُؤَذِّنَ عَلَى غَيْرِ وُضُوءٍ وَقَالَ عَطَاءُ: الْوُضُوءُ حَقٌّ وَسُنَّةٌ وَقَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يَذْكُرُ اللَّهُ عَلَى كُلِّ أَحْيَانِهِ.

اور بلال رضی اللہ عنہ سے روایت ہے کہ انہوں نے اذان میں اپنی دونوں انگلیاں اپنے کانوں میں داخل کیں۔ اور عبداللہ بن عمر رضی اللہ عنہما اذان میں کانوں میں انگلیاں نہیں ڈالتے تھے۔ اور ابراہیم نخعی نے کہا کہ بے وضو اذان دینے میں کوئی برائی نہیں اور عطاء نے کہا کہ اذان میں وضو ضروری اور سنت ہے۔ اور حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ رسول کریم ﷺ سب وقتوں میں اللہ کو یاد کیا کرتے تھے۔

۶۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ أَنَّهُ رَأَى بِلَالَ يُؤَذِّنُ فَجَعَلَتْ أَتْبَعُ فَأَهْهُنَا وَهَهُنَا بِالْأَذَانِ. [راجع: ۱۸۷] [نسائی: ۶۴۲]

(۶۳۴) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے عون بن ابی حنیفہ سے بیان کیا، انہوں نے اپنے باپ سے کہ انہوں نے بلال رضی اللہ عنہ کو اذان دیتے ہوئے دیکھا۔ وہ کہتے ہیں میں بھی ان کے ساتھ ادھر ادھر منہ پھیرنے لگا۔

تشریح: اس باب کے ذیل میں امام بخاری رحمہ اللہ نے کئی ایک مسائل پر روشنی ڈالی ہے۔ مثلاً: مؤذن کو حی علی الصلوٰۃ حی علی الفلاح کے وقت دائیں اور بائیں منہ پھیرنا درست ہے نیز کانوں میں انگلیاں داخل کرنا بھی جائز ہے تاکہ آواز میں بلندی پیدا ہو۔ کوئی کانوں میں انگلیاں نہ ڈالیں تو بھی کوئی حرج نہیں۔ وضو کر کے اذان کہنا بہتر ہے مگر اس کے لیے وضو شرط نہیں ہے جن لوگوں نے وضو ضروری قرار دیا ہے، انہوں نے فضیلت کا پہلو اختیار کیا ہے۔

بابُ قَوْلِ الرَّجُلِ فَاتِنَا الصَّلَاةُ باب: یوں کہنا کیسا ہے کہ نماز نے ہمیں چھوڑ دیا

امام ابن سیرین رحمہ اللہ نے اس کو مکروہ جانا ہے کہ کوئی کہے کہ نماز نے ہمیں چھوڑ دیا۔ بلکہ یوں کہنا چاہیے کہ ہم نماز نہ پاسکے اور نبی کریم ﷺ کا فرمان ہی زیادہ صحیح ہے۔

تشریح: ابن سیرین کے اثر کو ابن ابی شیبہ نے وصل کیا۔ امام بخاری رحمہ اللہ نے امام ابن سیرین کا رد کرتے ہوئے بتلایا ہے کہ یوں کہنا درست ہے کہ ہماری نماز جاتی رہی، جب یہ قول رسول اللہ ﷺ سے ثابت ہے تو پھر اسے مکروہ قرار دینا درست نہیں ہے۔

۶۳۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذَا سَمِعَ جَلْبَةَ رَجَالٍ فَلَمَّا صَلَّى قَالَ: ((مَا شَأْنُكُمْ؟)) قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ قَالَ: ((فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاتِمُوا)) [مسلم: ۱۳۶۳، ۱۳۶۴]

۶۳۵) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا کہ ہم سے شیبان بن عبد الرحمن نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے عبد اللہ بن ابی قتادہ سے، انہوں نے اپنے والد ابو قتادہ رضی اللہ عنہ سے، انہوں نے کہا کہ ہم نبی کریم ﷺ کے ساتھ نماز میں تھے۔ آپ نے کچھ لوگوں کے چلنے پھرنے اور بولنے کی آواز سنی۔ نماز کے بعد آپ نے دریافت کیا کہ کیا قصہ ہے؟ لوگوں نے کہا کہ ہم نماز کے لیے جلدی کر رہے تھے۔ آپ نے فرمایا کہ ایسا نہ کرو۔ بلکہ جب تم نماز کے لیے آؤ تو وقار اور سکون کو ملحوظ رکھو، نماز کا جو حصہ پاؤ اسے پڑھو اور جو رہ جائے اسے (بعد میں) پورا کرلو۔

تشریح: حدیث کے لفظ ((وما فاتکم)) سے امام بخاری رحمہ اللہ نے مقصد باب کو ثابت فرمایا ہے اور گفتگو کا سلیقہ سکھایا ہے کہ یوں کہنا چاہیے کہ نماز کا جو حصہ تم پاسکوا سے پڑھ لو اور جو رہ جائے بعد میں پورا کرلو۔

بابُ: مَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاتِمُوا باب: نماز کا جو حصہ (جماعت کے ساتھ) پاسکوا اسے پڑھ لو اور جو نہ پاسکوا سے بعد میں پورا کرلو

یہ مسئلہ ابو قتادہ رضی اللہ عنہ نے نبی ﷺ سے روایت کیا ہے۔

۶۳۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ؛ ح. وَعَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي

۶۳۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے محمد بن عبد الرحمن بن ابی ذنب نے بیان کیا، کہا کہ ہم سے امام زہری نے سعید بن مسیب سے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے (دوسری سند) اور زہری نے ابوسلمہ سے، انہوں نے

ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے، آپ نے فرمایا: ”تم لوگ تکبیر کی آواز سن لو تو نماز کے لیے (معمولی چال سے) چل پڑو۔ سکون اور وقار کو (بہر حال) لازم پکڑے رکھو اور دوڑ کے مت آؤ۔ پھر نماز کا جو حصہ ملے اسے پڑھ لو، اور جو نہ مل سکے اسے بعد میں پورا کر لو۔“

هَرِيرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا سَمِعْتُمُ الْإِقَامَةَ فَأَمْسُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا)). [طرفہ فی: ۹۰۸]

باب: نماز کی تکبیر کے وقت جب لوگ امام کو دیکھیں تو کس وقت کھڑے ہوں؟

بَابُ: مَتَى يَقُومُ النَّاسُ إِذَا رَأَوْا الْإِمَامَ عِنْدَ الْإِقَامَةِ؟

(۶۳۷) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے ہشام دستوائی نے بیان کیا، کہا مجھے یحییٰ نے عبد الوہاب بن ابی قتادہ سے یہ حدیث لکھ کر بھیجی کہ وہ اپنے باپ سے بیان کرتے تھے کہ رسول اللہ ﷺ نے فرمایا کہ ”جب نماز کے لیے تکبیر کہی جائے تو اس وقت تک نہ کھڑے ہو جب تک مجھے نکلتے ہوئے نہ دیکھ لو۔“

۶۳۷- حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: كَتَبَ إِلَيَّ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي)). [طرفہ فی: ۶۳۸، ۹۰۹]

[مسلم: ۱۳۶۵، ۱۳۶۶؛ ابوداؤد: ۵۳۹، ۵۴۰]

ترمذی: ۵۹۲؛ نسائی: ۶۸۶، ۷۸۹]

تشریح: اس مسئلے میں کی قول ہیں۔ امام شافعی رحمہ اللہ کے نزدیک تکبیر ختم ہونے کے بعد مقتدیوں کو اٹھنا چاہیے، امام مالک رحمہ اللہ کہتے ہیں تکبیر شروع ہوتے ہی۔ امام ابوحنیفہ رحمہ اللہ کہتے ہیں کہ جب مؤذن حی علی الصلوۃ کہے اور جب مؤذن قد قامت الصلوۃ کہے تو امام نماز شروع کر دے۔ امام احمد بن حنبل رحمہ اللہ فرماتے ہیں کہ حی علی الصلوۃ پڑھے۔ امام بخاری رحمہ اللہ نے باب کی حدیث لا کر یہ اشارہ کیا کہ جب امام مسجد میں نہ ہو تو مقتدیوں کو چاہیے کہ بیٹھے رہیں اور جب امام کو دیکھ لیں تب نماز کے لئے کھڑے ہوں۔

باب: نماز کے لیے جلدی نہ اٹھے بلکہ اطمینان اور سکون و سہولت کے ساتھ اٹھے

بَابُ: لَا يَقُومُ إِلَى الصَّلَاةِ مُسْتَعِجِلًا، وَلِيَقُمَ إِلَيْهَا بِالسَّكِينَةِ وَالْوَقَارِ

(۶۳۸) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا کہ ہم سے شیبان نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے عبد اللہ بن ابی قتادہ سے، انہوں نے اپنے باپ ابوقتادہ حارث بن ربیع رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا کہ ”نماز کی تکبیر ہو تو جب تک مجھے نہ دیکھ لو کھڑے نہ ہو اور آہستگی کو لازم رکھو۔“ شیبان کے ساتھ اس حدیث کو یحییٰ سے علی بن مبارک نے بھی روایت کیا ہے۔

۶۳۸- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي وَعَلَيْكُمْ السَّكِينَةُ)) تَابَعَهُ عَلِيُّ بْنُ الْمُبَارَكِ.

[راجع: ۶۳۷]

تشریح: جسے خود امام بخاری رحمہ اللہ نے کتاب الجمعہ میں نکالا ہے۔ معلوم ہوا کہ شرکت جماعت کے لئے بھاگ دوڑ مناسب نہیں بلکہ سکون اور وقار کے ساتھ چل کر شرکت جماعت ہونا چاہیے۔ پھر جو نماز چھوٹ جائے وہ بعد میں پڑھ لے۔ جماعت کا ثواب بہر حال حاصل ہوگا۔ (۱) ماء (۲) نغالی

باب: کیا مسجد سے کسی ضرورت کی وجہ سے اذان

بَابُ: هَلْ يَخْرُجُ مِنَ الْمَسْجِدِ

یا اقامت کے بعد بھی کوئی شخص نکل سکتا ہے؟

لِإِعْلَافٍ؟

(۶۳۹) ہم سے عبدالعزیز بن عبد اللہ نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، وہ صالح بن کیسان سے، وہ ابن شہاب سے، وہ ابو سلمہ بن عبد الرحمن سے، وہ ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ (ایک دن حجرے سے) باہر تشریف لائے، اقامت کہی جا چکی تھی اور صفیں برابر کی جا چکی تھیں۔ آپ جب مصلے پر کھڑے ہوئے تو ہم انتظار کر رہے تھے کہ اب آپ تکبیر کہتے ہیں۔ لیکن آپ واپس تشریف لے گئے اور فرمایا کہ ”اپنی اپنی جگہ پر ٹھہرے رہو۔“ ہم اسی حالت میں ٹھہرے رہے یہاں تک کہ آپ دوبارہ تشریف لائے، تو سر مبارک سے پانی ٹپک رہا تھا۔ آپ نے غسل کیا تھا۔

۶۳۹- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَقَدْ أُقِيمَتِ الصَّلَاةُ وَعُدَّتِ الصُّفُوفُ، حَتَّى إِذَا قَامَ فِي مَصَلَاهُ أَنْتَظَرْنَا أَنْ يَكْبُرَ أَنْصَرَفَ قَالَ: ((عَلَى مَكَانِكُمْ)) فَمَكَّنَا عَلَى هَيْئَتِنَا حَتَّى خَرَجَ إِلَيْنَا يَنْطَفُ رَأْسُهُ مَاءً وَقَدْ اغْتَسَلَ. [راجع: ۲۷۵] [مسلم: ۱۳۶۸، ۱۳۶۹]

ابوداؤد: ۲۳۵، ۵۴۱، نسائی: ۷۹۱]

تشریح: آپ حالت جنابت میں تھے مگر یاد نہ رہنے کی وجہ سے تشریف لے آئے۔ بعد میں معلوم ہو گیا تو واپس تشریف لے گئے۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ مسئلہ ثابت کیا کہ کوئی ایسی ہی سخت ضرورت درپیش آجائے، تو اذان و تکبیر کے بعد بھی آدمی مسجد سے باہر نکل سکتا ہے۔ جس حدیث میں ممانعت آئی ہے وہاں محض بلا وجہ نفسانی خواہش کے باہر نکلنا مراد ہے۔ ممانعت والی حدیث صحیح مسلم شریف میں حضرت ابو ہریرہ رضی اللہ عنہ سے مروی ہے اور مسند احمد میں بھی ہے۔ ان احادیث کو نقل کرنے کے بعد علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”والحدیثان يدلان على تحريم الخروج من المسجد بعد سماع الاذان لغير الوضوء وقضاء الحاجة وما تدعو الضرورة اليه حتى يصلي فيه تلك الصلوة لان ذلك المسجد قد تعين لتلك الصلوة.“ (نیل الاوطار)

یعنی مسجد سے اذان سننے کے بعد نکلنا حرام ہے۔ مگر وضو یا قضاء حاجت یا اور کوئی ضروری کام ہو تو اجازت ہے ورنہ جس مسجد میں رہتے ہوئے اذان سن لی اب اسی مسجد میں نماز کی ادائیگی لازم ہے کیونکہ اس نماز کے لئے وہی مسجد متعین ہو چکی ہے۔ اس حدیث سے یہ بھی ثابت ہوا کہ احکام شریعت و طریقہ عبادت میں نسیان ہو سکتا ہے تاکہ وہ وحی آسمانی کے مطابق اس نسیان کا ازالہ کر سکیں۔

باب: اگر امام مقتدیوں سے کہے کہ تم لوگ اسی

بَابُ: إِذَا قَالَ الْإِمَامُ: مَكَانَكُمْ،

حالت میں ٹھہرے رہو تو جب تک وہ لوٹ کر آئے

حَتَّى يَرْجِعَ، أَنْتَظَرُوهُ

اس کا انتظار کریں (اور اپنی حالت پر ٹھہرے رہیں)

۶۴۰۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ يُوسُفَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أُقِيمَتِ الصَّلَاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَتَقَدَّمَ وَهُوَ جُنُبٌ ثُمَّ قَالَ: ((عَلَى مَكَانِكُمْ)) فَرَجَعَ فَأَغْتَسَلَ ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ. [راجع: ۲۷۵] [مسلم: ۱۳۶۷، ۱۳۶۸، ۱۳۶۹؛ ابوداود: ۲۳۵، ۵۴۱؛ نسائی: ۷۹۱]

(۶۴۰) ہم سے اسحاق بن منصور نے بیان کیا، کہا کہ ہمیں محمد بن یوسف فریابی نے خبر دی، کہا ہم سے اوزاعی نے ابن شہاب زہری سے بیان کیا، انہوں نے ابوسلمہ بن عبد الرحمن سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ انہوں نے فرمایا کہ نماز کے لیے اقامت کہی جا چکی تھی اور لوگوں نے صفیں سیدھی کر لی تھیں۔ پھر رسول کریم ﷺ تشریف لائے اور آگے بڑھے۔ لیکن حالت جنابت میں تھے (مگر پہلے خیال نہ رہا) اس لیے آپ نے فرمایا کہ ”تم لوگ اپنی اپنی جگہ ٹھہرے رہو۔“ پھر آپ واپس تشریف لائے تو آپ غسل کئے ہوئے تھے اور سر مبارک سے پانی ٹپک رہا تھا۔ پھر آپ نے لوگوں کو نماز پڑھائی۔

تشریح: حضرت مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ بعض نسخوں میں یہاں اتنی عبارت زائد ہے:

”قیل لابی عبد اللہ ای البخاری: ان بدا لاحدنا مثل هذا يفعل كما يفعل النبي ﷺ قال فای شيء يصنع فقیل ينتظرونه قیاما او قعودا قال: ان كان قبل التكبير للاحرام فلا بأس ان يقعدوا وان كان بعد التكبير انتظروه حال كونهم قیاما۔“

یعنی لوگوں نے امام بخاری رحمہ اللہ سے کہا اگر ہم میں کسی کو ایسا اتفاق ہو تو وہ کیا کرے؟ انہوں نے کہا کہ جیسا نبی کریم ﷺ نے کیا ویسا کرے۔ لوگوں نے کہا تو مقتدی امام کا انتظار کھڑے رہ کر کرتے رہیں یا بیٹھ جائیں۔ انہوں نے کہا اگر تکبیر تحریمہ ہو چکی ہے تو کھڑے کھڑے انتظار کریں۔ ورنہ بیٹھ جانے میں کوئی قباحت نہیں ہے۔

بَابُ قَوْلِ الرَّجُلِ مَا صَلَّيْنَا

باب: آدمی یوں کہے کہ ہم نے نماز پڑھی تو اس طرح کہنے میں کوئی قباحت نہیں ہے

۶۴۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، يَقُولُ أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ جَاءَهُ عُمَرُ بْنُ الْخَطَّابِ يَوْمَ الْخَنْدَقِ فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ مَا كَذْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، وَذَلِكَ بَعْدَ مَا أَفْطَرَ الصَّبَاءُ. فَقَالَ النَّبِيُّ ﷺ: ((وَاللَّهِ مَا صَلَّيْتُمْ)) فَتَزَلَّ النَّبِيُّ ﷺ إِلَى بَطْحَانَ وَأَنَا مَعَهُ فَتَوَضَّأْتُ ثُمَّ صَلَّيْتُ الْعَصْرَ بَعْدَ مَا

(۶۴۱) ہم سے ابونعیم نے بیان کیا، انہوں نے کہا کہ ہم سے شیبان نے یحییٰ کے واسطے سے بیان کیا، انہوں نے کہا کہ میں نے ابوسلمہ سے سنا، وہ کہتے تھے کہ ہمیں جابر بن عبد اللہ انصاری رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ کی خدمت میں عمر بن خطاب رضی اللہ عنہ غزوہ خندق کے دن حاضر ہوئے، اور عرض کی یا رسول اللہ! قسم اللہ کی سورج غروب ہونے کو ہی تھا کہ میں اب عصر کی نماز پڑھ سکا ہوں۔ آپ جب حاضر خدمت ہوئے تو روزہ افطار کرنے کا وقت آچکا تھا۔ نبی کریم ﷺ نے فرمایا: ”قسم اللہ کی میں نے بھی تو نماز عصر نہیں پڑھی ہے۔“ پھر آپ بطحان کی طرف گئے۔ میں آپ کے ساتھ ہی تھا۔ آپ نے وضو کیا، پھر عصر کی نماز پڑھی۔ سورج ڈوب چکا تھا۔ پھر اس

غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا کے بعد مغرب کی نماز پڑھی۔

الْمَغْرِبَ. [راجع: ۵۹۶]

تشریح: یہ باب لاکرامام بخاری رحمہ اللہ نے حضرت ابراہیم نخعی کا رو کیا ہے۔ جنہوں نے یہ کہنا مکروہ قرار دیا کہ یوں کہا جائے کہ ہم نے نماز نہیں پڑھی۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ ابراہیم نے یہ کہنا اس شخص کے لئے مکروہ جانا جو نماز کا انتظار کر رہا ہو۔ کیونکہ وہ گویا نماز ہی میں ہے۔

بَابُ الْإِمَامِ تَعْرِضُ لَهُ الْحَاجَةُ

باب: اگر امام کو تکبیر ہو چکنے کے بعد کوئی ضرورت

پیش آئے تو کیا کرے؟

بَعْدَ الْإِقَامَةِ

(۶۴۲) ہم سے ابو معمر عبداللہ بن عمرو نے بیان کیا، کہا کہ ہم سے عبدالوارث بن سعید نے بیان کیا، کہا کہ ہم سے عبدالعزیز بن صہیب نے حضرت انس رضی اللہ عنہ سے بیان کیا، انہوں نے کہا کہ نماز کے لیے تکبیر ہو چکی تھی اور نبی ﷺ کسی شخص سے مسجد کے ایک گوشے میں چپکے چپکے کان میں باتیں کر رہے تھے۔ پھر آپ نماز کے لیے جب تشریف لائے تو لوگ

۶۴۲۔ حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ بْنُ صُهَيْبٍ، عَنْ أَنَسٍ، قَالَ: أُقِيمَتِ الصَّلَاةُ وَالنَّبِيُّ ﷺ يَنَاجِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ. [طرفاه في: ۶۴۳، ۶۲۹۲] [مسلم: ۸۳۳؛ ابوداود: ۵۴۴؛ نسائي: ۷۹۰]

تشریح: سونے سے مراد اوجھنا ہے جیسا کہ ابن حبان اور اسحاق بن راہویہ نے روایت کیا کہ بعض لوگ اوجھنے لگے، چونکہ عشاء کی نماز کے وقت میں کافی گنجائش ہے اور باتیں بے حد ضروری تھیں، اس لئے آپ نے نماز کو مؤخر کر دیا۔ امام بخاری رحمہ اللہ کا مقصد ان شرعی مہولوں کو بیان کرنا ہے جو رد رکھی گئی ہیں۔ آج جب کہ مصروفیات زندگی حد سے زیادہ بڑھ چکی ہیں اور ہر مہمٹ مصروفیات کا ہے حدیث نبوی ((الامام ضامن)) کے تحت امام کو بہر حال مقتدیوں کا خیال کرنا ضروری ہوگا۔

باب: تکبیر ہو جانے کے بعد کسی سے باتیں کرنا

بَابُ الْكَلَامِ إِذَا أُقِيمَتِ الصَّلَاةُ

(۶۴۳) ہم سے عیاش بن ولید نے بیان کیا، کہا کہ ہم سے عبدالاعلیٰ نے بیان کیا، کہا کہ ہم سے حمید طویل نے بیان کیا، کہا کہ میں نے ثابت بنانی سے ایک شخص کے متعلق مسئلہ دریافت کیا جو نماز کے لیے تکبیر ہونے کے بعد گفتگو کرتا رہا۔ اس پر انہوں نے انس بن مالک رضی اللہ عنہ سے بیان کیا کہ انہوں نے فرمایا کہ تکبیر ہو چکی تھی۔ اتنے میں ایک شخص نبی کریم ﷺ سے راستہ میں ملا اور آپ کو نماز کے لیے تکبیر کہی جانے کے بعد بھی روکے رکھا۔

۶۴۳۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا حُمَيْدٌ، قَالَ: سَأَلْتُ ثَابِتًا الْبَنَانِيَّ عَنِ الرَّجُلِ، يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أُقِيمَتِ الصَّلَاةُ فَعَرَّضَ لِلنَّبِيِّ ﷺ رَجُلٌ فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ. [راجع: ۶۴۲]

[ابوداود: ۵۴۲]

تشریح: یہ آپ ﷺ کے کمال اخلاق حسنہ کی دلیل ہے کہ تکبیر ہو چکنے کے بعد بھی آپ نے اس شخص سے گفتگو جاری رکھی۔ آپ کی عادت مبارک تھی کہ جب تک لٹنے والا خود جدانہ ہوتا آپ ضرور موجود رہتے۔ یہاں بھی یہی ماجرا ہوا۔ بہر حال کسی خاص موقع پر اگر امام ایسا کرے تو شرعاً اس پر مواخذہ نہیں ہے۔

بَابُ وَجُوبِ صَلَاةِ الْجَمَاعَةِ

وَقَالَ الْحَسَنُ: إِنْ مَنَعَتْهُ أُمُّهُ عَنِ الْعِشَاءِ فِي الْجَمَاعَةِ شَفَقَةً لَمْ يُطْعَمَا.

باب: جماعت سے نماز پڑھنا فرض ہے

اور امام حسن بصری رحمۃ اللہ علیہ نے کہا کہ اگر کسی شخص کی ماں اس کو محبت کی بنا پر عشاء کی نماز باجماعت کے لیے مسجد میں جانے سے روک دے تو اس شخص کے لیے ضروری ہے کہ اپنی ماں کی بات نہ مانے۔

(۶۴۴) ہم سے عبداللہ بن یوسف تیزی نے بیان کیا، کہا کہ ہمیں امام مالک نے ابو الزناد سے خبر دی، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے میں نے ارادہ کر لیا تھا کہ لکڑیوں کے جمع کرنے کا حکم دوں۔ پھر نماز کے لیے کہوں، اس کے لیے اذان دی جائے پھر کسی شخص سے کہوں کہ وہ امامت کرے اور میں ان لوگوں کی طرف جاؤں (جو نماز باجماعت میں حاضر نہیں ہوتے) پھر انہیں ان کے گھروں سمیت جلا دوں۔ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے اگر یہ جماعت میں نہ شریک ہونے والے لوگ اتنی بات جان لیں کہ انہیں مسجد میں ایک اچھے قسم کی گوشت والی ہڈی مل جائے گی یا دو عمدہ کھریبل جائیں گے تو یہ عشاء کی جماعت کے لیے مسجد میں ضرور حاضر ہو جائیں۔“

۶۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِحَطَبٍ لِيُحَطَّبَ، ثُمَّ أُمَرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ أُمَرَ رَجُلًا فَيُؤَمُّ النَّاسَ، ثُمَّ أَخَالَفَ إِلَى رِجَالٍ فَأَحْرَقَ عَلَيْهِمْ بَيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ)). [اطرافہ

فی: ۶۵۷، ۲۴۲۰، ۷۲۲۴] [نسائی: ۸۴۷]

تبصریح: اس حدیث سے نماز جماعت کے ساتھ ادا کرنا جس قدر ضروری معلوم ہوتا ہے وہ الفاظ حدیث سے ظاہر ہے کہ رسول کریم صلی اللہ علیہ وسلم نے تارکین جماعت کے لئے ان کے گھروں کو آگ لگانے تک کا ارادہ ظاہر فرمایا۔ اسی لئے جن علما نے نماز کو جماعت کے ساتھ فرض قرار دیا ہے یہ حدیث ان کی اہم دلیل ہے۔ علامہ شوکانی رحمۃ اللہ علیہ فرماتے ہیں:

”والحدیث استدلل به القائلون بوجوب صلوة الجماعة لانها لو كانت سنة لم يهددوا تاركها بالتحريق۔“

یعنی اس حدیث سے ان لوگوں نے دلیل پکڑی ہے جو نماز باجماعت کو واجب قرار دیتے ہیں۔ اگر یہ محض سنت ہوتی تو اس کے چھوڑنے والے کو آگ میں جلانے کی دھمکی نہ دی جاتی۔

بعض علماء اس کے وجوب کے قائل نہیں ہیں اور وہ کہتے ہیں کہ نبی کریم صلی اللہ علیہ وسلم نے یہ تنبیہ جن لوگوں کو فرمائی تھی، وہ منافق لوگ تھے۔ حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں:

”والذى يظهر لى ان الحديث ورد فى المنافقين لقوله ﷺ فى صدر الحديث اثقل الصلوة على المنافقين ولقوله لو يعلمون الخ لان هذا الوصف يلىق بهم لا بالمؤمنين لكن المراد نفاق المعصية لانفاق الكفر الخ۔“

یعنی میری سمجھ میں یہ آتا ہے کہ یہ حدیث ابو ہریرہ رضی اللہ عنہ خاص منافقین کے بارے میں ہے۔ شروع کے الفاظ صاف ہیں کہ سب سے زیادہ ہماری نماز منافقین پر عشاء اور فجر کی نمازیں ہیں۔ اور آپ صلی اللہ علیہ وسلم کا یہ ارشاد بھی یہی ظاہر کرتا ہے لو يعلمون..... الخ یعنی اگر وہ ان نمازوں کا ثواب باجماعت پڑھنے کا جان لیتے تو..... آخر تک۔ پس یہ بری عادت اہل ایمان کی شان سے بہت ہی بعید ہے۔ یہ خاص اہل نفاق ہی کا شیوہ ہو سکتا ہے۔

یہاں نفاق سے مراد نفاقِ معصیت ہے نفاقِ کفر مراد نہیں ہے۔ بہر حال جمہور علمائے نماز باجماعت کو سنت قرار دیا ہے۔ ان کی دلیل وہ احادیث ہیں جن میں نماز باجماعت کی اکیلے کی نماز پر ستائشیں درجہ زیادہ فضیلت بتلائی گئی ہے۔ معلوم ہوا کہ جماعت سے باہر بھی نماز ہو سکتی ہے مگر ثواب میں وہ اس قدر کم ہے کہ اس کے مقابلہ پر جماعت کی نماز ستائشیں درجہ زیادہ فضیلت رکھتی ہے۔ علامہ شوکانی رحمۃ اللہ علیہ فرماتے ہیں:

”فاعدل الاقوال اقربها الى الصواب ان الجماعة من السنن الموكدة التي لا يخلو بملأ زمتها ما امكن الا محروم

مشتوم۔“ (نبیل، جزء: ۳/ ص: ۱۳۷)

یعنی درست تر قول یہی معلوم ہوتا ہے کہ جماعت سے نماز ادا کرنا سننِ مؤکدہ سے ہے۔ ایسی سنت کہ امکانی طاقت میں اس سے وہی شخص تسامیل برت سکتا ہے جو انتہائی بد بخت بلکہ منحوس ہے۔ امام بخاری رحمۃ اللہ علیہ کا رجحان اس طرف معلوم ہوتا ہے کہ نماز باجماعت واجب ہے جیسا کہ منعقدہ باب سے ظاہر ہے اسی لئے مولانا مرزا حیرت مرحوم فرماتے ہیں کہ ”ان المحققين ذهبوا الى وجوبها والحق احق بالاتباع۔“

حدیث ابو ہریرہ رضی اللہ عنہ مختلف طرق سے روایت کی گئی ہے۔ جس میں الفاظ کی کمی بیشی ہے۔ امام بخاری رحمۃ اللہ علیہ کی نقل کردہ روایت میں منافقین کا ذکر صریح لفظوں میں نہیں ہے دوسری روایات میں منافقین کا ذکر صراحتاً آیا ہے جیسا کہ اوپر مذکور ہوا۔

بعض علما کہتے ہیں کہ اگر نماز باجماعت ہی فرض ہوتی تو آپ صلی اللہ علیہ وسلم ان کو بغیر جلائے نہ چھوڑتے۔ آپ کا اس سے رک جانا اس امر کی دلیل ہے کہ یہ فرض نہیں بلکہ سنتِ مؤکدہ ہے۔ نیک الاوطار میں تفصیل سے ان مباحث کو لکھا گیا ہے۔ من شاء فلیر جمع الیہ۔

بَابُ فَضْلِ صَلَاةِ الْجَمَاعَةِ

باب: نماز باجماعت کی فضیلت کا بیان

اسود رضی اللہ عنہ سے جب جماعت فوت ہو جاتی تو آپ کسی دوسری مسجد میں تشریف لے جاتے (جہاں نماز باجماعت ملنے کا امکان ہوتا) اور انس بن مالک رضی اللہ عنہ ایک ایسی مسجد میں حاضر ہوئے جہاں نماز ہو چکی تھی۔ آپ نے پھر اذان دی، اقامت کہی اور جماعت کے ساتھ نماز پڑھی۔

(۶۳۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہوں نے نافع سے، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ ”جماعت کے ساتھ نماز اکیلے نماز پڑھنے سے ستائشیں درجہ زیادہ فضیلت رکھتی ہے۔“

وَكَانَ الْأَسْوَدُ إِذَا فَاتَتْهُ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ وَجَاءَ أَنَسُ بْنُ مَالِكٍ إِلَى مَسْجِدٍ قَدْ صَلَّي فِيهِ، فَأَذَّنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.

۶۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم قَالَ: ((صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً)).

[طرفہ فی: ۶۴۹] [مسلم: ۱۴۷۷؛ نسائی: ۸۳۶]

۶۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ النَّبِيَّ صلی اللہ علیہ وسلم يَقُولُ: ((صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً)).

۶۴۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ:

(۶۳۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ مجھ سے لیث نے بیان کیا، انہوں نے کہا کہ مجھ سے یزید بن ہاد نے بیان کیا، انہوں نے عبد اللہ بن خباب سے، انہوں نے حضرت ابوسعید خدری رضی اللہ عنہ سے کہ انہوں نے نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ فرماتے تھے کہ ”جماعت سے نماز تنہا پڑھنے سے پچیس درجہ زیادہ فضیلت رکھتی ہے۔“

(۶۳۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے

عبدالواحد نے بیان کیا، انہوں نے کہا کہ ہم سے اعمش نے بیان کیا، انہوں نے کہا کہ میں نے ابو صالح سے سنا، انہوں نے کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی صلی اللہ علیہ وسلم نے فرمایا کہ ”آدمی جماعت کے ساتھ نماز گھر میں یا بازار میں پڑھنے سے پچیس درجہ زیادہ بہتر ہے۔ وجہ یہ ہے کہ جب ایک شخص وضو کرتا ہے اور اس کے تمام آداب کو ملحوظ رکھ کر اچھی طرح وضو کرتا ہے پھر مسجد کا راستہ پکڑتا ہے اور سوائے نماز کے اور کوئی دوسرا ارادہ اس کا نہیں ہوتا، تو ہر قدم پر اس کا ایک درجہ بڑھتا ہے اور ایک گناہ معاف کیا جاتا ہے اور جب نماز سے فارغ ہو جاتا ہے تو فرشتے اس وقت تک اس کے لیے برابر دعائیں کرتے رہتے ہیں جب تک وہ اپنے مصلے پر بیٹھا رہے۔ کہتے ہیں اے اللہ! اس پر اپنی رحمتیں نازل فرما۔ اے اللہ! اس پر رحم کر اور جب تک تم نماز کا انتظار کرتے رہو گویا تم نماز ہی میں مشغول ہو۔“

حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ، يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَضَعُفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسَةً وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تَصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انتظر الصَّلَاةَ)) (راجع: ۱۷۶)

تشریح: ابو ہریرہ رضی اللہ عنہ کی حدیث میں پچیس درجہ اور ابن عمر رضی اللہ عنہما کی حدیث میں ستائیس درجہ ثواب باجماعت نماز میں بتایا گیا ہے۔ بعض محدثین نے یہ بھی لکھا ہے کہ ابن عمر رضی اللہ عنہما کی روایت زیادہ قوی ہے۔ اس لئے عدد سے متعلق اس روایت کو ترجیح ہوگی۔ لیکن اس سلسلے میں زیادہ صحیح مسلک یہ ہے کہ دونوں کو صحیح تسلیم کیا جائے۔ باجماعت نماز بذات خود واجب یا سنت مؤکدہ ہے۔ ایک فضیلت کی وجہ تو یہی ہے۔ پھر باجماعت پڑھنے والوں کے اخلاص و تقویٰ میں بھی تفاوت ہوگا اور ثواب بھی اسی کے مطابق کم و بیش ملے گا۔ اس کے علاوہ کلام عرب میں یہ اعداد کثرت کے اظہار کے موقع پر بولے جاتے ہیں۔ گویا مقصود صرف ثواب کی زیادتی کو بتانا تھا۔ (تفہیم البخاری)

ابن دین العید کہتے ہیں کہ مسجد میں جماعت سے نماز ادا کرنا گھروں اور بازاروں میں نماز پڑھنے سے پچیس گنا زیادہ ثواب رکھتا ہے گو بازار یا گھر میں جماعت سے نماز پڑھے، حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں کہ میں سمجھتا ہوں گھر میں اور بازار میں نماز پڑھنے سے وہاں اکیلے نماز پڑھنا مراد ہے۔ واللہ اعلم۔

بَابُ فَضْلِ صَلَاةِ الْفَجْرِ فِي جَمَاعَةٍ

باب: فجر کی نماز باجماعت پڑھنے کی فضیلت کے

بارے میں

جماعت

۶۴۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةٍ أَحَدِكُمْ

۶۴۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةٍ أَحَدِكُمْ

ہے۔ اور رات دن کے فرشتے فجر کی نماز میں جمع ہوتے ہیں۔“ پھر ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ اگر تم پڑھنا چاہو تو (سورہ بنی اسرائیل) کی یہ آیت پڑھو ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ یعنی فجر میں قرآن پاک کی تلاوت پر فرشتے حاضر ہوتے ہیں۔

وَحَدَّثَهُ خَمْسٌ وَعِشْرِينَ جُزْءً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَأَفْرَأُ وَإِنْ شِئْتُمْ: ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

[الإسراء: ۷۸] [راجع: ۱۷۶] [مسلم: ۱۴۷۴]

(۶۳۹) شعیب نے فرمایا کہ مجھ سے نافع نے ابن عمر رضی اللہ عنہما کے واسطے سے اس طرح حدیث بیان کی کہ جماعت کی نماز اکیلے کی نماز سے ستائیس درجہ زیادہ فضیلت رکھتی ہے۔

۶۴۹۔ قَالَ شُعَيْبٌ: وَحَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، قَالَ: تَفْضُلُهَا بِسِتِّينَ وَعِشْرِينَ دَرَجَةً. [راجع: ۶۴۵]

(۶۵۰) ہم سے عمر بن حفص نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، کہا کہ میں نے سالم سے سنا۔ کہا کہ میں نے ام درداء سے سنا، آپ نے فرمایا کہ (ایک مرتبہ) ابو درداء آئے، بڑے خفا ہو رہے تھے۔ میں نے پوچھا کہ کیا بات ہوئی، جس نے آپ کو غضبناک بنا دیا۔ فرمایا: اللہ کی قسم! حضرت محمد صلی اللہ علیہ وسلم کی شریعت کی کوئی بات اب میں نہیں پاتا۔ سوائے اس کے کہ جماعت کے ساتھ یہ لوگ نماز پڑھ لیتے ہیں۔

۶۵۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ سَالِمًا، قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ، تَقُولُ: دَخَلَ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ مُغْضَبٌ فَقُلْتُ: مَا أَغْضَبَكَ؟ فَقَالَ: وَاللَّهِ مَا أَعرِفُ مِنْ أَمْرِ مُحَمَّدٍ صلی اللہ علیہ وسلم شَيْئًا إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا.

(۶۵۱) ہم سے محمد بن علاء نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے برید بن عبد اللہ سے بیان کیا، انہوں نے ابو بردہ سے، انہوں نے ابو موسیٰ رضی اللہ عنہ سے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”نماز میں ثواب کے لحاظ سے سب سے بڑھ کر وہ شخص ہوتا ہے، جو (مسجد میں نماز کے لیے) زیادہ سے زیادہ دور سے آئے اور جو شخص نماز کے انتظار میں بیٹھا رہتا ہے اور پھر امام کے ساتھ پڑھتا ہے اس شخص سے اجر میں بڑھ کر ہے جو (پہلے ہی) پڑھ کر سو جائے۔“

۶۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ النَّبِيُّ صلی اللہ علیہ وسلم: ((أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَعْدَهُمْ فَأَبْعَدَهُمْ مَمْسَى، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي نَفْسًا)). [مسلم: ۱۵۱۳]

تشریح: پہلی حدیث میں نماز فجر کی خاص فضیلت کا ذکر ہے کہ اس میں فرشتے حاضر ہوتے اور قراءت قرآن مجید سنتے ہیں۔ دوسری دو حدیثوں میں مطلق جماعت کی فضیلت کا ذکر ہے۔ جس میں اس طرف اشارہ ہے کہ فجر کی نماز باجماعت ادا کی جائے تاکہ ستائیس حصہ زیادہ ثواب حاصل کرنے کے علاوہ فرشتوں کی بھی معیت نصیب ہو جو فجر میں تلاوت قرآن سننے کے لئے جماعت میں حاضر ہوتے ہیں، پھر عرش پر جا کر اللہ پاک کے سامنے ان نیک بندوں کا ذکر خیر کرتے ہیں۔ اللہ تعالیٰ ہمیں ان میں شامل فرمادے۔ آمین

بَابُ فَضْلِ التَّهَجُّجِ إِلَى الظُّهْرِ باب: ظہر کی نماز کے لیے سویرے جانے کی

فضیلت کا بیان

(۶۵۲) مجھ سے قتیبہ بن سعید نے امام مالک سے بیان کیا، انہوں نے ابو بکر بن عبدالرحمن کے غلام کی نامی سے، انہوں نے ابوصالح سامن سے، انہوں نے ابوہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”ایک شخص کہیں جا رہا تھا راستے میں اس نے کانٹوں کی بھری ہوئی ایک ٹہنی دیکھی پس اسے راستے سے دور کر دیا۔ اللہ تعالیٰ (صرف اسی بات پر) راضی ہو گیا اور اس کی بخشش کر دی۔“

۶۵۲۔ حَدَّثَنِي قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ سَمِيِّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنًا شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَعَهُ، فَشَكَرَ اللَّهُ لَهُ، فَفَقَّرَ لَهُ)) [طرفہ فی: ۲۴۷۲]

[مسلم: ۶۶۶۹، ترمذی: ۱۹۵۸]

(۶۵۳) پھر آپ ﷺ نے فرمایا کہ ”شہداء پانچ قسم کے ہوتے ہیں: طاعون میں مرنے والے، پیٹ کے عارضے (ہیضے وغیرہ) میں مرنے والے اور ڈوب کر مرنے والے اور جو دیوار وغیرہ کسی بھی چیز سے دب کر مر جائے اور اللہ کے راستے میں (جہاد کرتے ہوئے) شہید ہونے والے۔“ اور آپ نے فرمایا کہ ”اگر لوگوں کو معلوم ہو جائے کہ اذان دینے اور پہلی صف میں شریک ہونے کا ثواب کتنا ہے اور پھر اس کے سوا کوئی چارہ کار نہ ہو کہ قرعہ ڈالا جائے تو لوگ ان کے لیے قرعہ ہی ڈالا کریں۔“

۶۵۳۔ ثُمَّ قَالَ: ((الشَّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَلُمِّ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ)) وَقَالَ: ((لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ)). [أطرافہ فی: ۷۲۰، ۲۸۲۹، ۵۷۳۳]

(۶۵۴) ”اور اگر لوگوں کو یہ معلوم ہو جائے کہ ظہر کی نماز کیلئے سویرے جانے میں کیا ثواب ہے تو اس کے لیے ایک دوسرے پر سبقت لے جانے کی کوشش کریں اور اگر یہ جان جائیں کہ عشاء اور صبح کی نماز کے فضائل کتنے ہیں، تو گھنٹوں کے بل گھنٹے ہوئے ان کے لیے آئیں۔“

۶۵۴۔ ((وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا)). [راجع: ۶۱۵]

تشریح: اس حدیث میں اول رفاہ عام کے ثواب پر روشنی ڈالی گئی ہے اور بتلایا گیا ہے کہ مخلوق الہی کو فائدہ پہنچانے کے لئے اگر کوئی ادنیٰ قدم بھی اٹھایا جائے تو عند اللہ اتنی بڑی نیکی ہے کہ نجات اخروی کے لئے صرف وہی ایک کافی ہو سکتی ہے۔ پھر اللہ کی راہ میں شہید ہونے والوں کا بیان کیا گیا۔ جن کی پانچ مذکورہ قسمیں ہیں۔ پھر اذان دینا اور پہلی صف میں حاضر ہو کر باجماعت نماز ادا کرنا۔ پھر ظہر کی نماز اول وقت ادا کرنا۔ پھر صبح اور عشاء کی نمازوں کا خاص خیال رکھنا وغیرہ وغیرہ نیکیوں پر توجہ دلائی گئی۔ ظہر کی نماز گرمیوں میں دیر کرنے کی احادیث میں آچکی ہے۔ یہاں گرمیوں کے علاوہ اول وقت پڑھنے کی فضیلت مذکور ہے۔

باب: (جماعت کے لیے) ہر ہر قدم پر ثواب ملنے

کا بیان

بَابُ احْتِسَابِ الْأَثَارِ

۶۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنِي حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَا بَنِي سَلَمَةَ! لَا تَحْتَسِبُونَ أَثَارَكُمْ)). [طرفاه فی: ۶۵۶، ۱۸۸۷]

(۶۵۵) ہم سے محمد بن عبد اللہ بن حوشب نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الوہاب ثقفی نے بیان کیا، انہوں نے کہا کہ مجھ سے حمید طویل نے انس بن مالک رضی اللہ عنہ سے بیان کیا، انہوں نے کہا کہ نبی کریم ﷺ نے فرمایا: ”اے بنو سلمہ والو! کیا تم اپنے قدموں کا ثواب نہیں چاہتے؟“

۶۵۶۔ وَزَادَ ابْنُ أَبِي مَرْيَمَ: قَالَ أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنِي حُمَيْدٌ، قَالَ: حَدَّثَنِي أَنَسُ، أَنَّ بَنِي سَلَمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ، فَيَنْزِلُوا قَرِيبًا مِنَ النَّبِيِّ ﷺ قَالَ: فَكَّرَهُ النَّبِيُّ ﷺ أَنْ يُعَرِّوْا الْمَدِينَةَ فَقَالَ: ((الَا تَحْتَسِبُونَ أَثَارَكُمْ؟)) قَالَ مُجَاهِدٌ: خُطَاهُمْ أَثَارُ الْمَشْيِ فِي الْأَرْضِ بِأَرْجُلِهِمْ. [راجع: ۶۵۵]

(۶۵۶) اور ابن ابی مریم نے بیان میں یہ زیادہ کہا کہ مجھے یحییٰ بن ایوب نے خبر دی، کہا کہ مجھ سے حمید طویل نے بیان کیا، کہا کہ مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ بنو سلمہ والوں نے یہ ارادہ کیا کہ اپنے مکان (جو مسجد سے دور تھے) چھوڑ دیں اور نبی کریم ﷺ کے قریب آ رہیں۔ (تاکہ نماز باجماعت کے لیے مسجد نبوی کا ثواب حاصل ہو) لیکن آپ ﷺ کو مدینہ کو اجاڑ دینا برا معلوم ہوا۔ آپ نے فرمایا: ”کیا تم لوگ اپنے قدموں کا ثواب نہیں چاہتے؟“ مجاہد نے کہا (سورہ یٰسین میں) وَاثَارُهُمْ سے قدم مراد ہیں۔ یعنی زمین پر چلنے سے پاؤں کے نشانات۔

تشریح: مدینہ کے قرب و جوار میں جو مسلمان رہتے تھے ان کی آرزو تھی کہ وہ مسجد نبوی کے قریب شہر میں سکونت اختیار کر لیں۔ لیکن رسول کریم ﷺ نے اس کی اجازت نہیں دی اور فرمایا کہ تم لوگ جتنی دور سے چل چل کر آؤ گے اور یہاں نماز باجماعت ادا کرو گے ہر ہر قدم نیکوں میں شمار کیا جائے گا۔ سورہ یٰسین کی آیت کریمہ: ﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ﴾ (۳۶/۱۲) ہم میں اللہ نے اسی عام اصول کو بیان فرمایا ہے کہ انسان کا ہر قدم بھی لکھا جاتا ہے جو وہ اٹھاتا ہے۔ اگر قدم نیکی کے لئے ہے تو وہ نیکوں میں لکھا جائے گا، اور اگر برائی کے لیے قدم اٹھا رہا ہے تو وہ براہیوں میں لکھا جائے گا۔ مجاہد کے قول مذکور کو عبد بن حمید نے موصول روایت کیا ہے۔

باب: عشاء کی نماز باجماعت کی فضیلت کے بیان میں

بَابُ فَضْلِ صَلَاةِ الْعِشَاءِ فِي الْجَمَاعَةِ

۶۵۷۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا، لَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَدِّنَ فَيَقِيمَ، ثُمَّ أَمُرَ رَجُلًا يَوْمَ النَّاسِ، ثُمَّ أَخَذَ شُعْلًا مِنْ نَارِ

(۶۵۷) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ ہم سے میرے باپ نے بیان کیا، انہوں نے کہا کہ ہم سے عشاء نے بیان کیا، انہوں نے کہا کہ مجھ سے ابو صالح ذکوان نے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کیا، انہوں نے کہا کہ نبی کریم ﷺ نے فرمایا کہ منافقوں پر فجر اور عشاء کی نماز سے زیادہ اور کوئی نماز بھاری نہیں اور اگر انہیں معلوم ہوتا کہ ان کا ثواب کتنا زیادہ ہے (اور چل نہ سکتے) تو گھٹنوں کے بل گھسٹ کر آتے اور میرا تو ارادہ ہو گیا تھا مؤذن سے کہوں کہ وہ بکیر کہے، پھر میں کسی

فَأَحْرِقْ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ كُونُزَارٍ پڑھانے کے لیے کہوں اور خود آگ کی چنگاریاں لے کر ان سب (بعد)۔ [راجع: ۶۴۴]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ عشاء اور فجر کی جماعت دیگر نمازوں کی جماعت سے زیادہ فضیلت رکھتی ہے اور شریعت میں ان دو نمازوں کا بڑا اہتمام ہے۔ جی تو آپ نے ان لوگوں کے جلانے کا ارادہ کیا جو ان میں شریک نہ ہوں۔ مقصد باب یہی ہے اور باب اور حدیث میں مطابقت ظاہر ہے۔

باب: اِثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةً

۶۵۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا حَضَرَتِ الصَّلَاةُ فَأَذِّنَا وَأَقِيمَا، ثُمَّ لِيَوْمُكُمْ أَكْبَرُكُمْ)). [راجع: ۶۲۸]

باب: دو یا زیادہ آدمی ہوں تو جماعت ہو سکتی ہے

(۶۵۸) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے یزید بن زریع نے بیان کیا، کہا کہ ہم سے خالد حذاء نے ابو قلابہ عبد اللہ بن زید سے، انہوں نے مالک بن حویرث سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”جب نماز کا وقت آجائے تو تم دونوں اذان دو اور اقامت کہو، پھر جو تم میں بڑا ہے وہ امام بنے۔“

تشریح: اس سے پہلے یہ بھی حدیث گزر چکی ہے کہ دو شخص نبی کریم ﷺ کی خدمت میں حاضر ہوئے جو سفر کا ارادہ رکھتے تھے۔ انہیں دو اصحاب کو آپ نے یہ ہدایت فرمائی تھی۔ اس سے یہ مسئلہ ثابت ہوا کہ اگر صرف دو آدمی ہوں تو بھی نماز کے لئے جماعت کرنی چاہیے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”المراد بقوله اذنا اى من احب منكما ان يودن فليودن وذلك لاستوائهما فى الفضل ولا يعتبر فى الاذان السن بخلاف الامامة..... الخ۔“ (فتح الباری)

حافظ ابن حجر رحمہ اللہ لفظ ((اذنا)) کی تفسیر کرتے ہیں کہ تم میں سے جو چاہے اذان دے یہ اس لئے کہ وہ دونوں فضیلت میں برابر تھے۔ اور اذان میں عمر کا اعتبار نہیں۔ بخلاف امامت کے کہ اس میں بڑی عمر والے کا لحاظ رکھا گیا ہے۔

بابُ مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ وَفَضِلُ الْمَسَاجِدِ

۶۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَصَلَاةٍ مَا لَمْ يُحَدِّثْ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحِبُّهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ)). [راجع: ۱۷۶] [مسلم]

باب: جو شخص مسجد میں نماز کے انتظار میں بیٹھے اس کا بیان اور مساجد کی فضیلت

(۶۵۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا امام مالک سے، انہوں نے ابو الزناد سے، انہوں نے اعرج سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا کہ ”ملائکہ تم میں سے اس نمازی کے لیے اس وقت تک یوں دعا کرتے رہتے ہیں۔ جب تک (نماز پڑھنے کے بعد) وہ اپنے مصلی پر بیٹھا رہے کہ اے اللہ! اس کی مغفرت کر اے اللہ! اس پر رحم کر۔ تم میں سے وہ شخص جو صرف نماز کی وجہ سے رکھا ہوا ہے۔ گھر جانے سے سوائے نماز کے اور کوئی چیز اس کے لیے مانع نہیں، تو اس کا (یہ سارا وقت) نمازی میں شمار ہوگا۔“

[۱۵۱۰؛ ابوداؤد: ۴۶۹، ۴۷۰؛ نسائی: ۷۳۲]

۶۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي حُصَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي يَوْمٍ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ إِخْفَاءً حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ)). [اثرافہ فی: ۱۴۲۳، ۶۴۷۹، ۶۸۰۶]

[مسلم: ۲۳۸۰، ۲۳۸۱؛ ترمذی: ۲۳۹۱]

(۶۶۰) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے عبید اللہ بن عمر عمری سے بیان کیا، کہا کہ مجھ سے حذیفہ بن عبد الرحمن نے بیان کیا حفص بن عاصم سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی ﷺ سے کہ آپ نے فرمایا کہ ”سات طرح کے آدمی ہوں گے جن کو اللہ اس دن اپنے سایہ میں جگہ دے گا جس دن اس کے سایہ کے سوا اور کوئی سایہ نہ ہوگا۔ اول انصاف کرنے والا بادشاہ، دوسرے وہ نوجوان جو اپنے رب کی عبادت میں جوانی کی امنگ سے مصروف رہا، تیسرا ایسا شخص جس کا دل ہر وقت مسجد میں لگا رہتا ہے، چوتھے دواہیے شخص جو اللہ کے لیے باہم محبت رکھتے ہیں اور ان کے ملنے اور جدا ہونے کی بنیاد یہی محبت ہے، پانچواں وہ شخص جسے کسی باعزت اور حسین عورت نے (برے ارادہ سے) بلایا لیکن اس نے کہہ دیا کہ میں اللہ سے ڈرتا ہوں، چھٹا وہ شخص جس نے صدقہ کیا، مگر اتنے پوشیدہ طور پر کہ بائیں ہاتھ کو بھی خبر نہیں ہوئی کہ داہنے ہاتھ نے کیا خرچ کیا۔ ساتواں وہ شخص جس نے تنہائی میں اللہ کو یاد کیا اور (بے ساختہ) آنکھوں سے آنسو جاری ہو گئے۔

تشریح: علامہ ابوشامہ عبد الرحمن بن اسماعیل رحمہ اللہ نے ان سات خوش نصیبوں کا ذکر ان شعروں میں منظوم فرمایا ہے:

وقال النبی المصطفیٰ ان سبعة یظلمهم اللہ الکریم بظله

محب عفیف ناشی متصدق باک مصل والامام بعدله

ان سات کے علاوہ بھی اور بہت سے نیک اعمال ہیں۔ جن کے بجالانے والوں کو سایہ عرش عظیم کی بشارت دی گئی ہے۔

حدیث کے لفظ ((قلبه معلق فی المساجد)) یعنی ”وہ نمازی جس کا دل مسجد سے لٹکا ہوا رہتا ہو۔“ سے باب کا مقصد ثابت ہوتا ہے۔ باقی ان ساتوں پر تبصرہ کیا جائے تو دفاتر بھی ناکافی ہیں۔ متصدق کے بارے میں مسند احمد میں ایک حدیث مرفوعہ حضرت انس رضی اللہ عنہ سے مروی ہے جس میں مذکور ہے کہ فرشتوں نے کہا یا اللہ! حیر کی کائنات میں کوئی مخلوق پہاڑوں سے بھی زیادہ مضبوط ہے؟ اللہ نے فرمایا: ہاں لوہا ہے۔ پھر پوچھا کہ کوئی مخلوق لوہے سے بھی زیادہ سخت ہے فرمایا کہ ہاں آگ ہے جو لوہے کو بھی پانی بنا دیتی ہے۔ پھر پوچھا پروردگار کوئی چیز آگ سے بھی زیادہ اہمیت رکھتی ہے۔ فرمایا: ہاں پانی ہے جو آگ کو بھی بجھا دیتا ہے۔ پھر پوچھا الہی کوئی چیز پانی سے بھی زیادہ اہم ہے فرمایا: ہاں ہوا ہے جو پانی کو بھی خشک کر دیتی ہے، پھر پوچھا کہ یا اللہ! کوئی چیز ہوا سے بھی زیادہ اہم ہے فرمایا: ہاں آدم کا وہ بیٹا جس نے اپنے دائیں ہاتھ سے صدقہ کیا کہ اس کے بائیں ہاتھ کو بھی خبر نہ ہوئی کہ کیا صدقہ کیا۔

حدیث مذکور میں جن سات خوش نصیبوں کا ذکر کیا گیا ہے، اس سے مخصوص طور پر مردوں ہی کو نہ سمجھنا چاہیے۔ بلکہ عورتیں بھی اس شرف میں داخل ہو سکتی ہیں اور ساتوں وصفوں میں سے ہر ہر وصف اس عورت پر بھی صادق آ سکتا ہے جس کے اندر وہ خوبی پیدا ہو۔ مثلاً ساتواں امام عادل ہے۔ اس میں وہ عورت بھی داخل ہے جو اپنے گھر کی ملکہ ہے اور اپنے ماتحتوں پر عدل و انصاف کے ساتھ حکومت کرتی ہے۔ اپنے ہملہ متعلقین میں سے کسی کی حق تلفی نہیں کرتی، نہ کسی کی رورعایت کرتی ہے بلکہ ہمہ وقت عدل و انصاف کو مقدم رکھتی ہے۔ وعلیٰ هذا القیاس۔

(۶۶۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا حمید طویل سے، انہوں نے کہا کہ انس بن مالک رضی اللہ عنہ سے دریافت کیا گیا کہ کیا رسول اللہ صلی اللہ علیہ وسلم نے کوئی انگٹھی پہنی ہے؟ آپ نے فرمایا کہ ہاں! ایک رات عشاء کی نماز میں آپ نے آدھی رات تک دیر کی۔ نماز کے بعد ہماری طرف متوجہ ہوئے اور فرمایا: ”لوگ نماز پڑھ کر سو چکے ہوں گے۔ اور تم لوگ اس وقت تک نماز ہی کی حالت میں تھے جب تک تم نماز کا انتظار کرتے رہے۔“ حضرت انس رضی اللہ عنہ نے فرمایا جیسے اس وقت میں آپ کی انگٹھی کی چمک دیکھ رہا ہوں (یعنی آپ کی انگٹھی کی چمک کا سماں میری آنکھوں میں ہے)۔

۶۶۱- حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَاتَمًا؟ فَقَالَ: نَعَمْ، أَخَّرَ لَيْلَةَ صَلَاةِ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بَوَجهِهِ بَعْدَ مَا صَلَّى فَقَالَ: ((صَلَّى النَّاسُ وَرَقَدُوا وَلَمْ تَزَالُوا فِي صَلَاةٍ مُنْذُ انْتَضَرْتُمُوهَا)) قَالَ: فَكَانَنِي أَنْظُرُ إِلَى وَبَيْصِ خَاتَمِهِ . [راجع: ۵۷۲] [نسائي: ۵۳۸؛ ابن ماجه: ۶۹۲]

باب: مسجد میں صبح اور شام آنے جانے کی فضیلت

کا بیان

(۶۶۲) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے یزید بن ہارون نے بیان کیا، کہا کہ ہمیں محمد بن مطرف نے زید بن اسلم سے خبر دی، انہوں نے عطاء بن یسار سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے، انہوں نے حضرت نبی کریم صلی اللہ علیہ وسلم سے، آپ نے فرمایا کہ ”جو شخص مسجد میں صبح، شام بار بار حاضری دیتا ہے۔ اللہ تعالیٰ جنت میں اس کی مہمانی کا سامان کرے گا۔ وہ صبح، شام جب بھی مسجد میں جائے۔“

بابُ فَضْلِ مَنْ خَرَجَ إِلَى

الْمَسْجِدِ وَمَنْ رَاحَ

۶۶۲- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ نَزْلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ)). [مسلم: ۱۵۲۴]

باب: جب نماز کی تکبیر ہونے لگے تو فرض نماز کے

سوا اور کوئی نماز نہیں پڑھ سکتا

(۶۶۳) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے اپنے باپ سعد بن ابراہیم سے بیان کیا، انہوں نے حفص بن عاصم سے، انہوں نے عبد اللہ بن مالک بن نخیسہ سے، کہا کہ نبی کریم صلی اللہ علیہ وسلم کا گزرا ایک شخص پر ہوا (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ مجھ سے عبد الرحمن بن بشر نے بیان کیا، کہا کہ ہم سے بہز بن اسد نے بیان کیا۔ کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ مجھے سعد بن ابراہیم نے خبر دی، کہا کہ میں نے حفص بن عاصم سے سنا، کہا کہ میں نے قبیلہ ازد کے

باب: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا

صَلَاةَ إِلَّا الْمَكْتُوبَةَ

۶۶۳- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بَحِينَةَ، قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ، ح: قَالَ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ

حَفْصَ بْنَ عَاصِمٍ، قَالَ: سَمِعْتُ رَجُلًا، مِنْ الْأَزْدِ يُقَالُ لَهُ مَالِكُ بْنُ بُحَيْنَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا وَقَدْ أَقِمَّتِ الصَّلَاةُ يُصَلِّي رَكَعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ لَاحَ بِهِ النَّاسُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((الْصُّبْحُ أَرْبَعًا؟)) تَابَعَهُ غُنْدَرٌ وَمُعَاذٌ عَنْ شُعْبَةَ فِي مَالِكٍ وَقَالَ ابْنُ إِسْحَاقَ: عَنْ سَعْدٍ عَنْ حَفْصِ بْنِ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ وَقَالَ حَمَّادٌ: أَخْبَرَنَا سَعْدٌ عَنْ حَفْصِ بْنِ مَالِكٍ.

ایک صاحب سے جن کا نام مالک بن بحینہؓ تھا، سنا کہ رسول اللہ ﷺ کی نظر ایک ایسے نمازی پر پڑی جو تکبیر کے بعد دو رکعت نماز پڑھ رہا تھا۔ رسول اللہ ﷺ جب نماز سے فارغ ہو گئے تو لوگ اس شخص کے ارد گرد جمع ہو گئے اور رسول اللہ ﷺ نے فرمایا: ”کیا صبح کی چار رکعتیں پڑھتا ہے؟“ اس حدیث کی متابعت غندر اور معاذ نے شعبہ سے کی ہے جو مالک سے روایت کرتے ہیں۔ ابن اسحاق نے سعد سے، انہوں نے حفص سے، وہ عبد اللہ بن بحینہ سے اور حماد نے کہا کہ ہمیں سعد نے حفص کے واسطے سے خبر دی اور وہ مالک کے واسطے سے۔

[مسلم: ۱۶۴۹، ۱۶۵۰؛ نسائی: ۸۶۶؛ ابن

ماجہ: ۱۱۵۳]

تشریح: سیدنا امام بخاری رحمہ اللہ نے یہاں جن لفظوں میں باب منعقد کیا ہے یہ لفظ ہی خود اس حدیث میں وارد ہوئے ہیں۔ جسے امام مسلم اور سنن والوں نے نکالا ہے۔ مسلم بن خالد کی روایت میں اتنا زیادہ اور ہے کہ فجر کی سنتیں بھی نہ پڑھے۔ حضرت مولانا حیدر الزماں صاحب محدث حیدر آبادی رحمہ اللہ فرماتے ہیں: ہمارے امام احمد بن حنبل اور ابجدیث کا یہی قول ہے کہ جب فرض نماز کی تکبیر شروع ہو جائے تو پھر کوئی نماز نہ پڑھے نہ فجر کی سنتیں نہ اور کوئی سنت یا فرض، بس اسی فرض میں شریک ہو جائے جس کی تکبیر ہو رہی ہے۔

اور بیہقی کی روایت میں جو یہ مذکور ہے ((الا رکعتی الفجر)) اور حنفیہ نے اس سے دلیل پکڑی کہ فجر کی جماعت ہوتے بھی سنت پڑھنی ضروری ہے، وہ صحیح نہیں ہے۔ اس کی سند میں حجاج بن نصیر متروک اور عباد بن کثیر مردود ہے۔ ابجدیث کا یہ بھی قول ہے کہ اگر کوئی فجر کی سنتیں شروع کر چکا ہو اور فرض کی تکبیر ہو تو سنت کو توڑ دے اور فرض میں شریک ہو جائے۔

علامہ شوکانی رحمہ اللہ نے نیل الاوطار میں اس حدیث بخاری کی شرح میں نو (۹) اقوال ذکر کئے ہیں۔ امام ابو حنیفہ رحمہ اللہ کا مسلک ان لفظوں میں بیان فرمایا ہے: ”انه ان خشى فوت الركعتين معا وانه لا يدرك الامام قبل رفعه من الركوع في الثانية دخل معه والا فليركعهما يعني ركعتي الفجر خارج المسجد ثم يدخل مع الامام۔“ اگر یہ خطرہ ہو کہ فرض کی ہر دو رکعت ہاتھ سے نکل جائیں گی تو فجر کی سنتوں کو نہ پڑھے بلکہ امام کے ساتھ ٹل جائے، اور اگر اتنا بھی احتمال ہے کہ دوسری رکعت کے رکوع میں امام کے ساتھ ٹل سکے گا تو ان دو رکعت سنت فجر کو پڑھ لے پھر فرضوں میں ٹل جائے۔ اس سلسلہ میں امام صاحب رحمہ اللہ کی دلیل یہ ہے جو بیہقی میں حضرت ابو ہریرہؓ کی روایت سے مروی ہے جس کے الفاظ یہ ہیں: ((اذا اقيمت الصلوة فلا صلوة الا المكتوبة الا ركعتي الصبح)) یعنی تکبیر ہو چکنے کے بعد سوائے اس فرض نماز کے اور کوئی نماز جائز نہیں گرجھ کی دو رکعت سنت۔

امام بیہقی رحمہ اللہ اس حدیث کو نقل کر کے خود فرماتے ہیں: ”هذه الزيادة لا اصل لها وفي اسنادها حجاج بن نصير وعباد بن كثير وهما ضعيفان۔“ یعنی یہ الا رکعتی الفجر والی زیادتی بالکل بے اصل ہے۔ جس کا کوئی ثبوت نہیں اور اس کی سند میں حجاج بن نصیر اور عباد بن کثیر ہیں اور یہ دونوں ضعیف ہیں۔ اس لئے یہ زیادتی قطعاً ناقابل اعتبار ہے۔ برخلاف اس کے کہ خود امام بیہقی ہی نے حضرت ابو ہریرہؓ کی صحیح روایت

ان لفظوں میں نقل کی ہے۔

”عن ابی ہریرۃ قال: قال رسول اللہ ﷺ: اذا اقيمت الصلوة فلا صلوة الا المكتوبة قيل: يا رسول الله! ولا ركعتي الفجر قال: ولا ركعتي الفجر في اسناده مسلم بن خالد الزنجي وهو متكلم فيه وقد وثقه ابن حبان واحتج به في صحيحه۔“
یعنی رسول کریم ﷺ نے فرمایا کہ جب نماز فرض کی تکبیر ہو جائے تو پھر کوئی اور نماز جائز نہیں۔ کہا گیا کہ فجر کی سنتوں کے بارے میں کیا ارشاد ہے؟ فرمایا کہ وہ بھی جائز نہیں۔ اس حدیث کی سند میں مسلم بن خالد زنجی ہے۔ جس میں کلام کیا گیا ہے۔ مگر امام ابن حبان نے اس کی توثیق کی ہے اور اس کے ساتھ حجت پکڑی ہے۔ عامہ شوافی محدثین نے اس بحث میں آخری نواس قول ان لفظوں میں نقل کیا ہے:

”انه اذا سمع الاقامة لم يحل له الدخول في ركعتي الفجر ولا في غيرها من النوافل سواء كان في المسجد او خارجه فان فعل فقد عصي وهو قول اهل الظاهر ونقله ابن حزم عن الشافعي وجمهور السلف۔“ (نیل الاوطار)
یعنی تکبیر سن لینے کے بعد نماز کے لئے فجر کی سنت پڑھنا یا اور کسی نماز نفل میں داخل ہونا حلال نہیں ہے۔ وہ مسجد میں ہو یا باہر اگر ایسا کیا تو وہ اللہ اور رسول کا نافرمان ٹھہرا۔ اہل ظاہر کا یہی فتویٰ ہے اور علامہ ابن حزم نے امام شافعی رحمہ اللہ اور جمہور سلف سے اسی مسلک کو نقل کیا ہے۔

ایک تاریخی مکتوب مبارک: کون اہل علم ہے جو حضرت مولانا احمد علی صاحب رحمہ اللہ سہارنپوری کے نام نامی سے واقف نہیں۔ آپ نے بخاری شریف کے حواشی تحریر فرما کر اہل علم پر ایک احسان عظیم فرمایا ہے۔ مگر اس بحث کے موقع پر آپ کا قلم بھی جادہ اعتدال سے ہٹ گیا۔ یعنی آپ نے اسی تہمتی والی روایت کو بطور دلیل نقل کیا ہے۔ اور اسے علامہ مولانا محمد اسحاق صاحب دہلوی رحمہ اللہ کی طرف منسوب فرمایا ہے۔ انصاف کا تقاضا تھا کہ اس روایت پر روایت نقل کرنے والے بزرگ۔ یعنی خود علامہ بیہقی کا فیصلہ بھی نقل کر دیا جاتا، مگر ایسا نہیں کیا جس سے متاثر ہو کر استاذ الاساتذہ شیخ الکل فی الکل حضرت مولانا استاد سید محمد نذیر حسین صاحب محدث دہلوی رحمہ اللہ نے آپ کے نام ایک خط تحریر فرمایا تھا۔ چونکہ یہ خط ایک علمی دستاویز ہے جس سے روشن خیال نوجوان کو بہت سے مفید امور معلوم ہو سکیں گے۔ اس لئے اس خط کا پورا متن درج ذیل کیا جاتا ہے۔ امید ہے کہ قارئین کرام و علمائے عظام اس کے مطالعہ سے محفوظ ہوں گے۔

من العاجز النحيف السيد محمد نذير حسين الى المولوى احمد على سلمه الله القوى السلام عليكم ورحمة الله وبركاته وبعد فاتباعا بحديث خير الانام عليه افضل التحية والسلام الدين النصيحة وابتغاء تأس باحسن القول كفى بالمرء اثما ان يحدث بكل ماسمع اظهر بخد متكم الشريفة ان ما وقع من ذالك المكرم فى الحاشية على صحيح البخارى تحت حديث ”اذا اقيمت الصلوة فلا صلوة الا المكتوبة“ سمعت استاذى مولانا محمد اسحاق رحمہ اللہ يقول ورد فى رواية البيهقى ”اذا اقيمت الصلوة فلا صلاة الا ركعتي الفجر“ انتهى۔ جعله اكثر طلبه العلم بل بعض اكابر زماننا الذين يعتمدون على قولكم عروة انفسهم يصلون السنة ولا يبالون فوت الجماعة وهذه الزيادة الاستثناء الاخير الا ركعتي الفجر لا اصل لها بل مردودة مطرودة عند المحققين ولا سيما عند البيهقى الامين وآفة الوضع على هذا الحديث الصحيح انما طرء من عباد بن كثير وحجاج بن نصير بالحق هذه الزيادة الاستثناء الاخير وظنى انكم ايها الممجد ما سمعتم نقل كلام استاذى العلامة البحر الفهامة المشتهرين الافاق مولانا محمد اسحاق رحمہ اللہ خير رحمته فى يوم التلاق فى البيهقى بالتمام والكمال فان البيهقى قال لا اصل لها او تسمع من المولانا المرحوم لضعف مزاجه فى نقلها والا فلا كلام عند الثقة المحدثين فى بطلان الا ركعتي الفجر كما هو مكتوب اليكم ومعارضه معروض عليكم قال الشيخ سلام الله فى المحلى شرح المؤطا زاد مسلم بن خالد عن عمرو بن دينار فى قوله ﷺ اذا اقيمت الصلوة فلا صلوة الا المكتوبة قيل يا رسول الله ولا ركعتي الفجر قال ولا ركعتي الفجر اخرجه ابن عدى وسنده حسن واما زيادة الا ركعتي الصبح فى الحديث فقال

اذان کے مسائل کا بیان

البیہقی هذه الزيادة لا اصل لها انتهى مختصرا وقال التورپشتی وزاد احمد بلفظ فلا صلوة الا التي اقيمت وهو اخص وزاد ابن عدی بسند حسن قيل يارسول الله ولا ركعتي الفجر قال ولا ركعتي الفجر وقال الشوكاني وحديث اذا اقيمت الصلوة فلا صلوة الا المكتوبة الا ركعتي الصبح قال البيهقي هذه الزيادة لا اصل لها وقال الشيخ نور الدين في موضوعاته حديث اذا اقيمت الصلوة فلا صلوة الا المكتوبة الا ركعتي الفجر روى البيهقي عن ابي هريرة وقال هذه الزيادة لا اصل لها وهكذا في كتب الموضوعات الاخرى فعليكم والحالة هذه بصيانة الدين امام ان تصححوها الجملة الاخيرة من كتب ثقات المحققين اوترجعوا وتعلموا طلبتكم ان هذه الزيادة مردودة ولا يليق العمل بها ولا يعتد بسنيتها وما انا ارجو الجواب بالصواب فانه ينه الغفلة ويوقظ الجفلة والسلام مع الاكرام۔ (اعلام اهل العصر باحكام ركعتي الفجر، ص: ٣٦)

ترجمہ: یہ مراسلہ عاجز نحیف سید محمد نذیر حسین کی طرف سے مولوی احمد علی سلمہ اللہ تعالیٰ کے نام ہے بعد سلام مسنون حدیث خیر الانام علیہ التحیۃ والسلام الدین النصیحة (دین خیر خواہی کا نام ہے) کی اتباع اور آنحضرت ﷺ کے فرمان کفی بالمرء اثما الحدیث (انسان کو گناہگار بنانے کے لئے یہی کافی ہے کہ بغیر تحقیق کامل ہر سنی سنی بات کو نقل کر دے) کے پیش نظر آپ کی خدمت شریف میں لکھ رہا ہوں کہ آپ مکرم نے بخاری شریف کی حدیث اذا اقيمت الصلوة الحدیث کے حاشیہ پر بیہقی کے حوالہ سے حضرت الاستاذ مولانا محمد اسحاق صاحب کا قول نقل فرمایا ہے جس سے سنت فجر کا جماعت فرض کی حالت میں پڑھنے کا جواز نکلتا ہے۔ آپ کے اس قول پر بھروسہ کر کے بہت سے طلبہ بلکہ بعض اکابر عصر حاضر کا یہ عمل ہو گیا ہے کہ فرض نماز فجر کی جماعت ہوتی رہتی ہے اور وہ سنتیں پڑھتے رہتے ہیں۔ سو واضح ہو کہ روایت مذکورہ میں بیہقی کے حوالہ سے الا ركعتي الفجر والی زیادتی محققین علماء خاص طور پر حضرت علامہ بیہقی کے نزدیک بالکل مردود اور مردود ہے۔ اور حدیث صحیح روایت کردہ حضرت ابو ہریرہ رضی اللہ عنہ پر یہ اضافہ عباد بن کثیر و جاج بن نصیر کا وضع کردہ ہے۔ اور اے محترم فاضل! میرا گمان ہے کہ آپ نے حضرت مولانا و استاذنا علامہ فہامہ مولانا محمد اسحاق صاحب رحمہ اللہ کا بیہقی سے نقل کردہ قول پورے طور پر نہیں سنا۔ حالانکہ خود امام بیہقی وہاں فرما رہے ہیں کہ یہ قول بالکل بے اصل ہے۔ یا پھر حضرت مولانا (محمد اسحاق مرحوم) کی طرف سے اس کے نقل میں ان کے ضعف مزاج کی وجہ سے تسامح ہوا ہے۔ ورنہ الا ركعتي الفجر کے لفظوں کے بطلان میں ثقات محدثین کی طرف سے کوئی کلام ہی نہیں۔ جیسا کہ شیخ سلام اللہ صاحب نے محلی شرح مؤطا میں فرمایا ہے مسلم بن خالد نے عمرو بن دینار سے نقل کیا ہے۔ جب آنحضرت ﷺ نے یہ فرمایا: اذا اقيمت الصلوة فلا صلاة الا المكتوبة تو آپ سے پوچھا گیا کہ فجر کی دو سنتوں کے بارے میں کیا ارشاد ہے۔ آپ نے فرمایا: ہاں۔ ولا ركعتي الفجر یعنی جب فرض نماز کی تکبیر ہوگئی تو اب کوئی نماز حتیٰ کہ فجر کی دو سنتوں کا پڑھنا بھی جائز نہیں۔ اس کو ابن عدی نے سند حسن کے ساتھ روایت کیا ہے۔

اور نقل کردہ زیادتی الا ركعتي الفجر کے بارے میں امام بیہقی فرماتے ہیں کہ اس زیادتی کی کوئی اصل نہیں ہے۔ تورپشتی نے کہا کہ احمد نے زیادہ کیا فلا صلوة الا التي اقيمت یعنی اس وقت خصوصاً ہی نماز پڑھی جائے گی، جس کی تکبیر کہی گئی ہے۔ اور ابن عدی نے سند حسن کے ساتھ زیادہ کیا ہے۔ کہ آپ ﷺ سے پوچھا گیا، کیا نماز فجر کی سنتوں کے بارے میں بھی یہی ارشاد ہے۔ آپ نے فرمایا: ہاں بوقت جماعت ان کا پڑھنا بھی جائز نہیں۔

امام شوکانی رحمہ اللہ حضرت امام بیہقی سے تحت حدیث اذا اقيمت الصلوة الخ میں زیادتی الا ركعتي الفجر کے متعلق نقل کرتے ہیں کہ یہ زیادتی بالکل من گھڑت اور بے اصل ہے۔ شیخ نور الدین نے بھی ان لفظوں کو موضوعات میں شمار کیا ہے اور دوسری کتب موضوعات میں بھی یہ صراحت موجود ہے۔ ان حالات میں دین کی حفاظت کے لئے آپ پر لازم ہو جاتا ہے کہ یا تو ثقات محققین کی کتابوں سے اس کی صحت ثابت فرمائیں۔ یا پھر رجوع فرما کر اپنے طلبہ کو آگاہ فرمادیں کہ یہ زیادتی ناقابل عمل اور مردود ہے، ان کے سنت ہونے کا عقیدہ بالکل نہ رکھا جائے۔ میں جواب باصواب کے لئے امیدوار ہوں جس سے غافلوں کو تنبیہ ہوگی۔ اور بہت سے جاہلوں کے لئے آگاہی۔ والسلام مع الاكرام۔

جہاں تک بعد کی معلومات ہیں حضرت مولانا احمد علی صاحب رحمہ اللہ نے اس مکتوب کا کوئی جواب نہیں دیا نہ ہی اس غلطی کی اصلاح کی۔ بلکہ آج تک جملہ مطبوعہ بخاری مع خواشی مولانا مرحوم میں یہ غلط بیانی موجود ہے۔

پس خلاصہ الحرام یہ ہے کہ فجر کی جماعت ہوتے ہوئے فرض نماز چھوڑ کر سنتوں میں مشغول ہونا جائز نہیں ہے۔ پھر ان سنتوں کو کب ادا کیا جائے اس کے بارے میں امام ترمذی رحمہ اللہ نے اپنی سنن میں یوں باب منع کیا ہے۔

بَابُ مَا جَاءَ فِيمَنْ تَفَوُّتُهُ الرُّكْعَتَانِ قَبْلَ
الْفَجْرِ يُصَلِّيْهَا بَعْدَ صَلَوةِ الصُّبْحِ
باب اس بارے میں جس کی فجر کی دو سنتیں رہ جائیں وہ ان کو نماز فرض
کی جماعت کے بعد ادا کرے

عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ جَدِّهِ قَيْسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَأَيَّامَتِ الصَّلَاةَ فَصَلَّيْتُ مَعَهُ الصُّبْحَ ثُمَّ انْصَرَفَ النَّبِيُّ ﷺ فَوَجَدَنِي أَصْلِي فَقَالَ: مَهْلًا يَا قَيْسُ! أَصَلَّاتَانِ مَعًا قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَكُنْ رَكَعْتُ رَكَعَتِي الْفَجْرِ قَالَ: فَلَا إِذْنَ.
اس پر امام ترمذی رحمہ اللہ نے یہ حدیث دلیل میں پیش کی ہے۔
یعنی محمد بن ابراہیم اپنے دادا قیس کا واقعہ نقل کرتے ہیں کہ ایک دن میں نے رسول کریم ﷺ کے ساتھ فجر کی نماز فرض باجماعت ادا کی۔ سلام پھیرنے کے بعد میں نماز میں پھر مشغول ہو گیا۔ نبی کریم ﷺ نے جب مجھے دیکھا تو فرمایا، کہ اے قیس! کیا وہ نمازیں پڑھ رہے ہو؟ میں نے عرض کی۔ یا رسول اللہ! مجھے سے فجر کی سنت رہ گئی تھی ان کو ادا کر رہا ہوں آپ نے فرمایا: پھر کچھ مضا لگتے نہیں ہے۔

امام ترمذی رحمہ اللہ فرماتے ہیں: ”وقد قال قوم من اهل مكة بهذا الحديث لم يروا باسا ان يصلي الرجل الركعتين بعد المكتوبة قبل ان تطلع الشمس.“ یعنی کہ والوں میں سے ایک قوم نے اس حدیث کے پیش نظر فتویٰ دیا ہے کہ اس میں کوئی حرج نہیں کہ جس کی فجر کی سنتیں رہ جائیں وہ نماز باجماعت کے بعد سورج نکلنے سے پہلے ہی ان کو پڑھ لے۔ الحمد للہ مولانا عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں: ”اعلم ان قوله ﷺ فلا اذن معناه فلا باس عليك ان تصليهما حينئذ كما ذكرته ويدل عليه رواية ابي داود فسكت رسول الله ﷺ (الى ان) فاذا عرفت هذا كله ظهر لك بطلان قول صاحب العرف الشذی فی تفسیر قوله فلا اذن معناه فلا تصلى مع هذا العذر ايضا ای فلا اذن للانكار.“ (تحفة الاحوذی)

یعنی جان لے کہ فرمان نبوی فلا اذن کا مطلب یہ کہ کوئی حرج نہیں کہ تو ان کو اب پڑھ رہا ہے، ابوداؤد میں صراحت یوں ہے کہ رسول کریم ﷺ خاموش ہو گئے۔ اس تفصیل کے بعد صاحب عرف الشذی کے قول کا بطلان تجھ پر ظاہر ہو گیا۔ جنہوں نے فلا اذن کے معنی انکار کے بتلائے ہیں۔ یعنی نبی کریم ﷺ نے اس لفظ سے اس کو ان سنتوں کے پڑھنے سے روک دیا۔ حالانکہ یہ معنی بالکل غلط ہیں۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال ابن عبد البر وغيره الحجة عند التنازع السنة فمن ادلى بها فقد افلح وترك التنفل عند اقامة الصلوة وتداركها بعد قضاء الفرض اقرب الى اتباع السنة ويتايد ذلك من حيث المعنى بان قوله في الاقامة حتى على الصلوة معناه هلموا الى الصلوة اي التي يقام لها فاسعد الناس بامتنال هذا الامر من لم يتشاغل عنه بغيره والله اعلم.“

یعنی ابن عبد البر وغیرہ فرماتے ہیں کہ تنازع کے وقت فیصلہ کن چیز سنت رسول ہے۔ جس نے اس کو لازم پکڑا وہ کامیاب ہو گیا اور بکبیر ہوتے ہی نفل نمازوں کو چھوڑ دینا (جن میں فجر کی سنتیں بھی داخل ہیں) اور ان کو فرضوں سے فارغ ہونے کے بعد ادا کر لینا اتباع سنت کے یہی قریب ہے اور اقامت میں جو حی علی الصلوة کہا جاتا ہے معنوی طور پر اس سے بھی اسی امر کی تائید ہوتی ہے کیونکہ اس کا مطلب یہ ہے کہ اس نماز کے لئے آؤ جس کے لئے اقامت کہی جا رہی ہے۔ پس خوش نصیب وہی ہے جو اس امر پر فوراً عامل ہو اور اس کے سوا اور کسی غیر عمل میں مشغول نہ ہو۔

خلاصہ یہ کہ فجر کی نماز فرض کی جماعت ہوتے ہوئے سنتیں پڑھتے رہنا اور جماعت کو چھوڑ دینا عقلاً و نقلً کسی طرح بھی مناسب نہیں ہے۔ پھر بھی ہدایت اللہ ہی کے اختیار میں ہے۔

بَابُ حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

باب: بیمار کو کس حد تک جماعت میں آنا چاہیے

(۶۶۳) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ حفص بن غیاث نے بیان کیا، کہا کہ ہم سے اعمش نے ابراہیم نخعی سے بیان کیا کہ حضرت اسود بن یزید نخعی نے کہا کہ ہم حضرت عائشہ رضی اللہ عنہا کی خدمت میں حاضر تھے۔ ہم نے نماز میں بیٹھ کر اور اس کی تعظیم کا ذکر کیا۔ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ نبی کریم ﷺ کے مرض الموت میں جب نماز کا وقت آیا اور اذان دی گئی تو فرمایا کہ ”ابو بکر سے کہو کہ لوگوں کو نماز پڑھائیں۔“ اس وقت آپ سے کہا گیا کہ ابو بکر بڑے نرم دل ہیں۔ اگر وہ آپ کی جگہ کھڑے ہوں تو نماز پڑھانا ان کے لیے مشکل ہو جائے گا۔ آپ نے پھر وہی حکم فرمایا، اور آپ کے سامنے پھر وہی بات دہرا دی گئی۔ تیسری مرتبہ آپ نے فرمایا کہ ”تم تو بالکل یوسف علیہ السلام کے ساتھ والی عورتوں کی طرح ہو۔ (کہہ دل میں کچھ ہے اور ظاہر کچھ اور کر رہی ہو) ابو بکر سے کہو کہ وہ نماز پڑھائیں۔“ آخر ابو بکر رضی اللہ عنہ نماز پڑھانے کے لیے تشریف لائے۔ اتنے میں نبی کریم ﷺ نے مرض میں کچھ کمی محسوس کی اور دو آدمیوں کا سہارا لے کر باہر تشریف لے گئے۔ گویا میں اس وقت آپ کے قدموں کو دیکھ رہی ہوں کہ تکلیف کی وجہ سے زمین پر لیکر کرتے جاتے تھے۔ ابو بکر رضی اللہ عنہ نے یہ دیکھ کر چاہا کہ پیچھے ہٹ جائیں۔ لیکن نبی ﷺ نے اشارہ سے انہیں اپنی جگہ رہنے کے لیے کہا۔ پھر ان کے قریب آئے اور بازو میں بیٹھ گئے۔ جب اعمش نے یہ حدیث بیان کی، ان سے پوچھا گیا کہ کیا نبی کریم ﷺ نے نماز پڑھائی اور ابو بکر رضی اللہ عنہ نے آپ کی اقتداء کی اور لوگوں نے ابو بکر رضی اللہ عنہ کی نماز کی اقتداء کی؟ حضرت اعمش نے سر کے اشارہ سے بتلایا کہ ہاں۔ ابو داؤد طیالسی نے اس حدیث کا ایک کٹڑا شعبہ سے روایت کیا ہے اور شعبہ نے اعمش سے اور ابو معاویہ نے اس روایت میں یہ زیادہ کیا کہ آپ ﷺ حضرت ابو بکر رضی اللہ عنہ کے بائیں طرف بیٹھے۔ پس ابو بکر رضی اللہ عنہ کھڑے ہو کر نماز پڑھ رہے تھے۔

۶۶۴۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ: قَالَ الْأَسْوَدُ: كُنَّا عِنْدَ عَائِشَةَ فَذَكَّرْنَا الْمُوَاظِبَةَ عَلَى الصَّلَاةِ وَالتَّعْظِيمِ لَهَا، قَالَتْ: لَمَّا مَرَضَ النَّبِيُّ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، فَحَضَرَتِ الصَّلَاةُ فَأَذَّنَ، فَقَالَ: ((مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ)) فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِذَا قَامَ [فِي] مَقَامِكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ الثَّلَاثَةَ فَقَالَ: ((إِنَّكُمْ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ)) فَخَرَجَ أَبُو بَكْرٍ يُصَلِّي، فَوَجَدَ النَّبِيَّ ﷺ مِنْ نَفْسِهِ خَفَةً، فَخَرَجَ يُهَادِي بَيْنَ رَجُلَيْنِ كَأَنِّي أَنْظُرُ إِلَى رَجُلَيْهِ تَخْطُانِ الْأَرْضَ مِنَ الْوَجْعِ، فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ، ثُمَّ أَتَى بِهِ حَتَّى جَلَسَ إِلَى جَنْبِهِ فَقِيلَ لِلْأَعْمَشِ: فَكَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَبُو بَكْرٍ يُصَلِّي بِصَلَاتِهِ، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ فَقَالَ بِرَأْسِهِ: نَعَمْ. رَوَاهُ أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ بَعْضُهُ وَزَادَ أَبُو مُعَاوِيَةَ: جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ كَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا. [راجع: ۱۹۸] [مسلم: ۹۴۱، ۹۴۲، ابن ماجہ: ۱۲۳۲]

(۶۶۵) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہمیں ہشام بن یوسف

۶۶۵۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ:

نے خبر دی عمر سے، انہوں نے زہری سے، کہا کہ مجھے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ جب نبی کریم ﷺ بیمار ہو گئے اور تکلیف زیادہ بڑھ گئی تو آپ نے اپنی بیویوں سے اس کی اجازت لی کہ بیماری کے دن میرے گھر میں گزاریں۔ انہوں نے اس کی آپ کو اجازت دے دی۔ پھر آپ باہر تشریف لے گئے۔ آپ کے قدم زمین پر لکیر کر رہے تھے۔ آپ اس وقت عباس رضی اللہ عنہ اور ایک اور شخص کے بیچ میں تھے (یعنی دونوں حضرات کا سہارا لیے ہوئے تھے) عبید اللہ راوی نے بیان کیا کہ میں نے یہ حدیث حضرت عائشہ رضی اللہ عنہا کی عبد اللہ بن عباس رضی اللہ عنہ سے بیان کی، تو آپ نے فرمایا اس شخص کو بھی جانتے ہو جن کا نام حضرت عائشہ رضی اللہ عنہا نے نہیں لیا؟ میں نے کہا: نہیں! آپ نے فرمایا کہ وہ دوسرے آدمی حضرت علی رضی اللہ عنہ تھے۔

أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، قَالَ: قَالَتْ عَائِشَةُ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَاسْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجُهُ أَنْ يَمْرُضَ فِي بَيْتِي فَأَذِنَ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَحْطُ رَجُلَاهُ الْأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ: فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ: فَقَالَ لِي: وَهَلْ تَذَرِينِي مِنَ الرَّجُلِ الَّذِي لَمْ تُسَمِّ عَائِشَةُ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ. [راجع: ۱۹۸]

تشریح: امام بخاری رحمہ اللہ کا مقصد باب منعہ کرنے اور یہ حدیث لانے سے ظاہر ہے کہ جب تک مریض کسی نہ کسی طرح سے مسجد میں پہنچ سکے حتیٰ کہ کسی دوسرے آدمی کے سہارے سے جاسکے تو جانا ہی چاہیے۔ جیسا کہ نبی کریم ﷺ حضرت عباس اور حضرت علی رضی اللہ عنہ کے سہارے مسجد میں تشریف لے گئے۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”ومناسبة ذلك من الحديث خروجه ﷺ متوكئا على غيره من شدة الضعف فكانه يشير الى انه من بلغ الى تلك الحال لا يستحب له تكلف الخروج للجماعة الا اذا وجد من يتوكأ عليه.“ (فتح الباری)

یعنی حدیث سے اس کی مناسبت بایں طور ہے کہ نبی کریم ﷺ کا گھر سے نکل کر مسجد میں تشریف لانا شدت ضعف کے باوجود دوسرے کے سہارے ممکن ہوا۔ گویا یہ اس طرف اشارہ ہے کہ جس مریض کا حال یہاں تک پہنچ جائے اس کے لئے جماعت میں حاضری کا تکلف مناسب نہیں۔ ہاں اگر وہ کوئی آدمی پالے جو اسے سہارا دے کر پہنچ سکے تو مناسب ہے۔

حدیث سے روز روشن کی طرح واضح ہے کہ نبی کریم ﷺ نے اپنے آخری وقت میں دیکھ لیا تھا کہ امت کی باگ ڈور سنبھالنے کے لئے حضرت ابوبکر صدیق رضی اللہ عنہ سے زیادہ موزوں کوئی دوسرا شخص اس وقت نہیں ہے۔ اس لئے آپ نے بار بار تاکید فرما کر حضرت ابوبکر صدیق رضی اللہ عنہ کی کوصل پر بڑھایا۔ خلافت صدیقی کی تھانیت پر اس سے زیادہ واضح اور دلیل نہیں ہو سکتی۔ بلکہ جب ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے اس سلسلے میں کچھ معذرت پیش کی اور اشارہ کیا کہ محترم والد ماجد بے حد رفیق القلب ہیں۔ وہ مصلے پر جا کر رونا شروع کر دیں گے۔ لہذا آپ حضرت عمر رضی اللہ عنہ کو امامت کا حکم فرمائیے۔ سیدہ عائشہ رضی اللہ عنہا کا بھی ایسا خیال نقل کیا گیا ہے کہ اگر والد ماجد مصلے پر تشریف لائے اور بعد میں نبی کریم ﷺ کو وصال ہو گیا تو عوام والد ماجد کے متعلق قسم قسم کی بدگمانیاں پیدا کریں گے۔ اس لئے نبی کریم ﷺ نے یہ کہہ کر کہ تم یوسف کے ساتھ والیوں جیسی ہو سب کو خاموش کر دیا۔ جیسا کہ زلیخا کی سہیلیوں کا حال تھا کہ ظاہر میں کچھ کبھی تھیں اور دل میں کچھ اور ہی تھا۔ یہی حال تمہارا ہے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس واقعہ سے بہت سے مسائل ثابت ہوتے ہیں۔ مثلاً:

- (۱) ایسے شخص کی اس کے سامنے تعریف کرنا جس کی طرف سے امن ہو کہ وہ خود پسندی میں مبتلا نہ ہوگا۔ (۲) اپنی بیویوں کے ساتھ نرمی کا برتاؤ کرنا۔ (۳) چھوٹے آدمی کو حق حاصل ہے کہ کسی اہم امر میں اپنے بڑوں کی طرف مراجعت کرے۔ (۴) کسی عمومی مسئلہ پر باہمی مشورہ کرنا۔ (۵) بڑوں کا ادب بہر حال بجالانا جیسا کہ حضرت ابوبکر صدیق رضی اللہ عنہ نبی کریم ﷺ کی تشریف آوری دیکھ کر پیچھے ہٹنے لگے۔ (۶) نماز میں تکبیرات

أَنْ يُصَلِّيَ فِي رَحْلِهِ

٦٦٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةِ ذَاتِ بَرْدٍ وَرِيحٌ ثُمَّ قَالَ: أَلَا صَلُّوا فِي الرَّحَالِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِرُ الْمُؤَدَّنَ إِذَا كَانَتْ لَيْلَةُ ذَاتِ بَرْدٍ وَمَطَرٌ يَقُولُ: ((أَلَا صَلُّوا فِي الرَّحَالِ)). [راجع: ٣٢٢] [مسلم: ١٦٠٠]

ابوداود: ۶۳، ۱؛ نسائي: ۶۵۳]

٦٦٧- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ،
عَنْ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ
الْأَنْصَارِيِّ، أَنَّ عَتَبَانَ بْنَ مَالِكٍ، كَانَ يَوْمَ
قَوْمِهِ وَهُوَ أَعْمَى، وَأَنَّهُ قَالَ لِرَسُولِ
اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! إِنِّهَا تَكُونُ الظُّلْمَةُ
وَالسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرٌ الْبَصَرِ، فَصَلِّ يَا
رَسُولَ اللَّهِ! فِي بَيْتِي مَكَانًا آتِخْذُهُ مُصَلًّى،
فَجَاءَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَيْنَ تُحِبُّ
أَنْ أُصَلِّيَ؟)) فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ،
فَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ. [راجع: ٤٢٤]

[مسلم: ۱۴۹، ۱۵۰، ۱۴۹۶، ۱۴۹۷، ۱۴۹۸]

نسائی: ۷۸۷، ۱۳۲۶؛ ابن ماجہ: ۷۵۴]

بَابُ: هَلْ يُصَلِّي الْإِمَامُ بِمَنْ

حَضَرَ؟ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ
فِي الْمَطَرِ؟
آجائیں تو کیا امام ان کے ساتھ نماز پڑھ لے اور
برسات میں جمعہ کے دن خطبہ پڑھے یا نہیں؟

تشریح: یعنی ایسی آفتوں میں جماعت میں حاضر ہونا معاف ہے لیکن اگر کچھ لوگ تکلیف اٹھا کر مسجد میں آجائیں تو امام ان کے ساتھ جماعت سے نماز پڑھ لے۔ کیونکہ گھروں میں نماز پڑھ لینا رخصت ہے افضل تو یہی ہے کہ مسجد میں حاضر ہو۔

۶۶۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدُ، صَاحِبُ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدْغٍ فَأَمَرَ الْمُؤَذِّنَ لَمَّا بَلَغَ حَيَّ عَلَى الصَّلَاةِ قَالَ: قُلِ الصَّلَاةُ فِي الرَّحَالِ، فَتَنَظَرُ بَعْضُهُمْ إِلَى بَعْضٍ، فَكَانَتْهُمْ أَنْكَرُوا فَقَالَ: كَانَتْكُمْ أَنْكَرْتُمْ هَذَا إِنْ هَذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي يَغْنِي النَّبِيُّ ﷺ عَنْهَا عَزْمَةً، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ وَعَنْ حَمَّادٍ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: كَرِهْتُ أَنْ أَوْثَمَكُمْ، فَتَجِيئُونَ تَدُوسُونَ الطِّينَ إِلَى رُكْبَتِكُمْ. [راجع: ۶۱۶]

(۶۶۸) ہم سے عبد اللہ بن عبد الوہاب بصری نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، کہا کہ ہم سے عبد الحمید صاحب الزیادی نے بیان کیا کہ کہا میں نے عبد اللہ بن حارث بن نوفل سے سنا، انہوں نے کہا کہ ہمیں ایک دن ابن عباس رضی اللہ عنہما نے جب بارش کی وجہ سے کچھ ہو رہی تھی خطبہ سنایا۔ پھر مؤذن کو حکم دیا اور جب وہ حی علی الصلوٰۃ پر پہنچا تو آپ نے فرمایا کہ آج یون پکار دو کہ نماز اپنی قیام گاہوں پر پڑھ لو۔ لوگ ایک دوسرے کو (حیرت کی وجہ سے) دیکھنے لگے۔ جیسے اس کو انہوں نے ناجائز سمجھا۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ ایسا معلوم ہوتا ہے کہ تم نے شاید اس کو برا جانا ہے۔ ایسا تو مجھ سے بہتر ذات یعنی رسول اللہ ﷺ نے بھی کیا تھا۔ بیشک جمعہ واجب ہے۔ مگر میں نے یہ پسند نہیں کیا کہ حی علی الصلوٰۃ کہہ کر تمہیں باہر نکالوں (اور تکلیف میں مبتلا کروں) اور حماد عاصم سے، وہ عبد اللہ بن حارث سے، وہ ابن عباس رضی اللہ عنہما سے، اسی طرح روایت کرتے ہیں۔ البتہ انہوں نے اتنا اور کہا کہ ابن عباس رضی اللہ عنہما نے فرمایا کہ مجھے اچھا معلوم نہیں ہوا کہ تمہیں گنہگار کروں اور تم اس حالت میں آؤ کہ تم مٹی میں گھٹنوں تک آلودہ ہو گئے ہو۔

تشریح: شارحین بخاری لکھتے ہیں: "مقصود المصنف من عقد ذلك الباب بيان ان الامر بالصلاة في الرحال للوجوب ولا للندب والا لم يجز اولم يكن اولى ان يصلى الامام بمن حضر۔" یعنی امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ بارش اور کچھ کے وقت اپنے اپنے ٹھکانوں پر نماز ادا کرنے کا حکم وجوب کے لئے نہیں ہے۔ صرف اباحت کے لئے ہے۔ اگر یہ امر وجوب کے لئے ہوتا تو پھر حاضرین مسجد کے ساتھ امام کا نماز ادا کرنا بھی جائز نہ ہوتا یا اولیٰ نہ ہوتا۔ بارش میں ایسا ہوتا ہی ہے کہ کچھ لوگ آجاتے ہیں کچھ نہیں آسکتے بہر حال شارع نے ہر طرح سے آسانی کو پیش نظر رکھا ہے۔

۶۶۹۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: جَاءَتْ سَحَابَةٌ

(۶۶۹) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے ہشام دستوائی نے یحییٰ بن کثیر سے بیان کیا، انہوں نے ابو سلمہ بن عبد الرحمن سے، انہوں نے کہا کہ میں نے ابو سعید خدری رضی اللہ عنہ سے (شب قدر کو) پوچھا۔ آپ نے

فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، فَأُفِيَمَتِ الصَّلَاةُ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [طوافه

فرمایا کہ بادل کا ایک ٹکڑا آیا اور برسا یہاں تک کہ (مسجد کی چھت) ٹپکنے لگی جو کھجور کی شاخوں سے بنائی گئی تھی۔ پھر نماز کے لیے تکبیر ہوئی۔ میں نے دیکھا کہ نبی کریم ﷺ کچھڑ اور پانی میں سجدہ کر رہے تھے۔ کچھڑ کا نشان آپ کی پیشانی پر بھی میں نے دیکھا۔

فی: ۸۱۳، ۸۳۶، ۲۰۱۶، ۲۰۱۸، ۲۰۲۷،

۲۰۳۶، [۲۰۴۰] مسلم: ۲۷۶۹، ۲۷۷۰، ۲۷۷۱،

۲۷۷۲، ۲۷۷۳؛ ابوداؤد: ۸۹۴، ۸۹۵، ۹۱۱،

۱۳۸۲؛ نسائی: ۱۰۹۴، ۱۳۵۵]

تشریح: امام بخاری رحمہ اللہ نے اس سے یہ ثابت کیا کہ نبی کریم ﷺ نے کچھڑ اور بارش میں بھی نماز مسجد میں پڑھی۔ باب کا یہی مقصد ہے کہ ایسی آنفوں میں جو لوگ مسجد میں آجائیں ان کے ساتھ امام نماز پڑھ لے۔

۶۷۰۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ سَبْرِينَ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ. وَكَانَ رَجُلًا ضَخْمًا، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا فَدَعَاهُ إِلَى مَنْزِلِهِ، فَبَسَطَ لَهُ حَصِيرًا وَنَضَحَ طَرَفَ الْحَصِيرِ، فَصَلَّى عَلَيْهِ رُكْعَتَيْنِ فَقَالَ رَجُلٌ مِنَ آلِ الْجَارُودِ لِأَنَسٍ: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ قَالَ: مَا رَأَيْتُهُ صَلَّاهَا إِلَّا يَوْمَئِذٍ. [طوافه فی: ۱۱۷۹، ۶۰۸۰] [ابوداؤد: ۶۵۷]

(۶۷۰) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے انس بن سیرین نے بیان کیا، کہا کہ میں نے انس رضی اللہ عنہ سے سنا کہ انصار میں سے ایک مرد نے عذر پیش کیا کہ میں آپ کے ساتھ نماز میں شریک نہیں ہو سکتا اور وہ موٹا آدمی تھا۔ اس نے نبی کریم ﷺ کے لیے کھانا تیار کیا اور آپ کو اپنے گھر دعوت دی اور آپ کے لیے ایک چٹائی بچھادی اور اس کے کنارہ کو (صاف کر کے) دھویا۔ آپ ﷺ نے اس بورے پر دو رکعتیں پڑھیں۔ آل جارود کے ایک شخص (عبدالحمید) نے انس رضی اللہ عنہ سے پوچھا کہ کیا نبی کریم ﷺ چاشت کی نماز پڑھتے تھے انہوں نے فرمایا کہ اس دن کے سوا اور کبھی میں نے آپ کو پڑھتے نہیں دیکھا۔

تشریح: یہاں یہ حدیث لانے سے امام بخاری رحمہ اللہ کا مقصد بظاہر یہ معلوم ہوتا ہے کہ معذور لوگ اگر جمعہ جماعت میں نہ شریک ہو سکیں اور وہ امام سے درخواست کریں کہ ان کے گھر میں ان کے لئے نماز کی جگہ تجویز کر دی جائے تو امام کو ایسا کرنے کی اجازت ہے۔ باب میں بارش کے عذر کا ذکر تھا اور حدیث ہذا میں ایک انصاری مرد کے موٹاپے کا عذر مذکور ہے۔ جس سے یہ ظاہر کرنا مقصود ہے کہ شرعاً جو عذر معقول ہو اس کی بنا پر جماعت سے پیچھے رہ جانا جائز ہے۔

بَابُ: إِذَا حَضَرَ الطَّعَامُ وَأُفِيَمَتِ الصَّلَاةُ

باب: جب کھانا حاضر ہو اور نماز کی تکبیر ہو جائے تو کیا کرنا چاہیے؟

وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِالْعِشَاءِ وَقَالَ أَبُو

اور ابن عمر رضی اللہ عنہما تو ایسی حالت میں پہلے کھانا کھاتے تھے۔ اور ابودرداء رضی اللہ عنہ

الذَّادِ: مَنْ فِيهِ الْمَرْءُ إِقْبَالُهُ عَلَى حَاجَتِهِ حَتَّى يُقْبَلَ عَلَى صَلَاتِهِ وَقَلْبُهُ فَارِعٌ. فرماتے تھے کہ عقل مندی یہ ہے کہ پہلے آدمی اپنی حاجت پوری کر لے تاکہ جب وہ نماز میں کھڑا ہو تو اس کا دل فارغ ہو۔

٦٧١- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي سَمِعْتُ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((إِذَا وَضِعَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَاْبُدُّوْا بِالْعِشَاءِ)). طرفہ فی: ٥٤٦٥

(٦٤١) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے ہشام بن عروہ سے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، انہوں نے حضرت عائشہ رضی اللہ عنہا سے سنا، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا کہ ”اگر شام کا کھانا سامنے رکھا جائے اور ادھر نماز کے لیے تکبیر بھی ہونے لگے تو پہلے کھانا کھا لو۔“

٦٧٢- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قُدِّمَ الْعِشَاءُ فَاْبُدُّوْا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عِشَائِكُمْ)). طرفہ فی: ٥٤٦٣

(٦٤٢) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، انہوں نے عقیل سے، انہوں نے ابن شہاب سے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا کہ ”جب شام کا کھانا حاضر کیا جائے تو مغرب کی نماز سے پہلے کھانا کھا لو (اور کھانے میں بے مزہ بھی نہ ہونا چاہیے) اور اپنا کھانا چھوڑ کر نماز میں جلدی مت کرو۔“

تشریح: ان جملہ آثار اور احادیث کا مقصد اتنا ہی ہے کہ بھوک کے وقت اگر کھانا تیار ہو، تو پہلے اس سے فارغ ہونا چاہیے، تاکہ نماز پورے سکون کے ساتھ ادا کی جائے اور دل کھانے میں نہ لگا رہے اور یہ اس کے لئے ہے جسے پہلے ہی سے بھوک ستا رہی ہو۔

٦٧٣- حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا وَضِعَ عِشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فَاْبُدُّوْا بِالْعِشَاءِ، وَلَا يَعْجَلْ حَتَّى يَفْرُغَ مِنْهُ)) وَكَانَ ابْنُ عُمَرَ يُوَضِّعُ لَهُ الطَّعَامَ وَتَقَامُ الصَّلَاةُ فَلَا يَأْتِيهَا حَتَّى يَفْرُغَ، وَإِنَّهُ لَيَسْمَعُ قِرَاءَةَ الْإِمَامِ. طرفہ فی: ٦٧٤، ٥٤٦٤ [مسلم: ١٢٤٤]

(٦٤٣) ہم سے عبید بن اسماعیل نے بیان کیا ابو اسامہ حماد بن اسامہ سے، انہوں نے عبید اللہ سے، انہوں نے نافع سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا کہ ”جب تم میں سے کسی کا شام کا کھانا تیار ہو چکا ہو اور تکبیر بھی کہی جا چکی تو پہلے کھانا کھا لو اور نماز کے لیے جلدی نہ کرو، کھانے سے فراغت کر لو۔“ اور عبد اللہ بن عمر رضی اللہ عنہما کے لیے کھانا رکھ دیا جاتا، ادھر اقامت بھی ہو جاتی لیکن آپ کھانے سے فارغ ہونے تک نماز میں شریک نہیں ہوتے تھے۔ آپ امام کی قراءت برابر سنتے رہتے تھے۔

٦٧٤- وَقَالَ: زُهَيْرٌ وَوَهْبُ بْنُ عُثْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا كَانَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلَا يَعْجَلْ حَتَّى يَقْضِيَ حَاجَتَهُ))

(٦٤٣) زہیر اور وہب بن عثمان نے موسیٰ بن عقبہ سے بیان کیا، انہوں نے نافع سے، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فرمایا کہ ”اگر تم میں سے کوئی کھانا کھا رہا ہو تو جلدی نہ کرے بلکہ پوری طرح کھالے گو نماز کھڑی کیوں نہ ہوگی ہو۔“ ابو عبد اللہ حضرت امام

مِنْهُ، وَإِنْ أُقِيمَتِ الصَّلَاةُ)) قَالَ أَبُو عَبْدِ اللَّهِ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ عَنْ وَهْبِ بْنِ عُمَانَ، وَوَهْبٌ مَدَنِيٌّ. [راجع: ۶۷۳]

[مسلم: ۱۲۴۵]

باب: جب امام کو نماز کے لیے بلایا جائے اور اس کے ہاتھ میں کھانے کی چیز ہو تو وہ کیا کرے؟

بَابُ: إِذَا دُعِيَ الْإِمَامُ إِلَى الصَّلَاةِ وَبِيَدِهِ مَا يَأْكُلُ

۶۷۵۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنُ أُمَيَّةَ، أَنَّ أَبَاهُ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ ذِرَاعًا يَخْتَرُ مِنْهَا، فَدُعِيَ إِلَى الصَّلَاةِ فَقَامَ فَطَرَحَ السَّكِينِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۸]

(۶۷۵) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے صالح بن کیسان سے بیان کیا، انہوں نے ابن شہاب سے، انہوں نے کہا کہ مجھ کو جعفر بن عمرو بن امیہ نے خبر دی کہ ان کے باپ عمرو بن امیہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ آپ بکری کی دسی کا گوشت کاٹ کاٹ کر کھا رہے تھے۔ اتنے میں آپ نماز کے لیے بلائے گئے آپ کھڑے ہو گئے اور چھری ڈال دی، پھر آپ نے نماز پڑھائی اور وضو نہیں کیا۔

تشریح: اس باب اور اس کے تحت اس حدیث کے لانے سے امام بخاری رحمہ اللہ کو یہ ثابت کرنا منظور ہے کہ پچھلی حدیث کا حکم اختیار ہوتا تھا جو باندھا۔ ورنہ نبی کریم ﷺ کھانا چھوڑ کر نماز کے لئے کیوں جاتے بعض کہتے ہیں کہ امام کا حکم علیحدہ ہے۔ اسے کھانا چھوڑ کر نماز کے لئے جانا چاہیے۔ حدیث سے یہ بھی ثابت ہوا کہ گوشت کھانے سے وضو نہیں ٹوٹتا۔

باب: اس آدمی کے بارے میں جو اپنے گھر کے کام کاج میں مصروف تھا کہ تکبیر ہوئی اور وہ نماز کے لیے نکل کھڑا ہوا

بَابُ مَنْ كَانَ فِي حَاجَةِ أَهْلِهِ فَأُقِيمَتِ الصَّلَاةُ فَخَرَجَ

۶۷۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، قَالَ: سَأَلْتُ عَائِشَةَ: مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ۔ تَعْنِي: فِي خِدْمَةِ أَهْلِهِ۔ فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ. [طرفاء

(۶۷۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے حکم بن عتبہ نے ابراہیم نخعی سے بیان کیا، انہوں نے اسود بن یزید سے، انہوں نے کہا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے پوچھا کہ رسول کریم ﷺ اپنے گھر میں کیا کیا کرتے تھے؟ آپ نے بتلایا کہ آپ ﷺ اپنے گھر کے کام کاج یعنی اپنے گھر والیوں کی خدمت کیا کرتے تھے۔ اور جب نماز کا وقت ہوتا فوراً (کام کاج چھوڑ کر) نماز کے لیے چلے جاتے تھے۔

[فی: ۶۰۳۹، ۵۳۶۳] [ترمذی: ۲۴۸۹]

باب: کوئی شخص صرف یہ بتلانے کے لیے کہ نبی کریم ﷺ نماز کیونکر پڑھا کرتے تھے اور آپ کا طریقہ کیا تھا نماز پڑھائے تو کیسا ہے؟

بَابُ مَنْ صَلَّى بِالنَّاسِ وَهُوَ لَا يُرِيدُ إِلَّا أَنْ يُعَلِّمَهُمْ صَلَاةَ النَّبِيِّ ﷺ وَسُنَّتَهُ

(۶۷۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا کہ ہم سے ایوب سختیانی نے ابو قلابہ عبداللہ بن زید سے بیان کیا، انہوں نے کہا کہ مالک بن حویرث رضی اللہ عنہ ایک دفعہ ہماری اس مسجد میں تشریف لائے اور فرمایا کہ میں تم لوگوں کو نماز پڑھاؤں گا۔ اور میری نیت نماز پڑھنے کی نہیں ہے، میرا مقصد صرف یہ ہے کہ تمہیں نماز کا وہ طریق سکھا دوں جس طریقہ سے نبی ﷺ نماز پڑھا کرتے تھے۔ میں نے ابو قلابہ سے پوچھا کہ انہوں نے کس طرح نماز پڑھی تھی؟ انہوں نے بتلایا کہ ہمارے شیخ (عمر بن سلمہ) کی طرح۔ شیخ جب سجدہ سے سر اٹھاتے تو ذرا بیٹھ جاتے پھر کھڑے ہوتے۔

۶۷۷- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، قَالَ: جَاءَنَا مَالِكُ بْنُ حُوَيْرِثٍ فِي مَسْجِدِنَا هَذَا فَقَالَ: إِنِّي لِأُصَلِّيَ بِكُمْ، وَمَا أُرِيدُ الصَّلَاةَ، أَصَلِّيَ كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يُصَلِّي؟ فَقُلْتُ لِأَبِي قَلَابَةَ: كَيْفَ كَانَ يُصَلِّي؟ قَالَ: مِثْلَ شَيْخِنَا هَذَا وَكَانَ الشَّيْخُ يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ فِي الرُّكْعَةِ الْأُولَى. [اطرافہ

فی: ۸۰۲، ۸۱۸، ۸۲۴] [ابوداؤد: ۸۴۲،

۸۴۳؛ نسائی: ۱۱۵۰، ۱۱۵۲]

تشریح: دوسری یا چوتھی رکعت کے لئے تھوڑی دیر بیٹھ کر اٹھنا یہ جلسہ استراحت کہلاتا ہے۔ اسی کا ذکر اس حدیث میں آیا ہے۔ "قال المحافظ في الفتح: وفيه مشروعية جلسة الاستراحة واخذ بها الشافعي وطائفة من اهل الحديث" یعنی فتح الباری میں حافظ ابن حجر رحمہ اللہ نے فرمایا کہ اس حدیث سے جلسہ استراحت کی مشروعیت ثابت ہوئی اور امام شافعی رحمہ اللہ اور اہل حدیث کی ایک جماعت کا اسی پر عمل ہے۔ مگر احناف نے جلسہ استراحت کا انکار کیا ہے۔ چنانچہ ایک جگہ لکھا ہوا ہے:

"یہ جلسہ استراحت ہے اور حنفیہ کے یہاں بہتر ہے کہ ایسا نہ کیا جائے۔ ابتدا میں یہی طریقہ تھا۔ لیکن بعد میں اس پر عمل ترک ہو گیا تھا۔" (تنبیہ البخاری ص: ۸۱)۔ آج بھی حضرت اپنے اس خیال کی خود ہی تردید فرما رہے ہیں۔ چنانچہ ارشاد ہوتا ہے کہ "یہاں یہ بھی ملحوظ رہے کہ اس میں اختلاف صرف افضلیت کی حد تک ہے۔"

جس سے صاف ظاہر ہے کہ آپ اسے درجہ جواز میں مانتے ہیں۔ پھر یہ کہنا کہاں تک درست ہے کہ بعد میں اس پر عمل ترک ہو گیا تھا۔ ہم اس بحث کو طول دینا نہیں چاہتے۔ صرف مولانا عبدالحی صاحب حنفی لکھنؤ کا تبصرہ نقل کر دیتے ہیں۔ آپ لکھتے ہیں:

"اعلم ان اکثر اصحابنا الحنفية وكثيرا من المشايخ الصوفية قد ذكروا في كيفية صلوة التسييح الكيفية التي حكاهما الترمذی والحاكم عن عبدالله بن المبارك الخالية عن جلسة الاستراحة والشافعية والمحدثون اكثرهم اختاروا الكيفية المشتملة على جلسة الاستراحة وقد علم مما اسلفنا ان الاصح ثبوتها هو هذه الكيفية فليأخذ بها من يصلحها حنفيا كان او شافعيًا۔" (تحفة الاخوان، ص: ۲۳۷ بحوالہ كتاب الآثار المرفوعة)

یعنی جان لو کہ ہمارے اکثر علمائے احناف اور مشائخ صوفیہ نے صلوة التسييح کا ذکر کیا ہے۔ جسے ترمذی اور حاکم نے حضرت عبداللہ بن

مبارک ﷺ سے نقل کیا ہے۔ مگر اس میں جلسہ استراحت کا ذکر نہیں ہے۔ جب کہ شافعیہ اور اکثر محدثین نے جلسہ استراحت کو مختار قرار دیا ہے اور ہمارے بیان گزشتہ سے ظاہر ہے کہ ثبوت کے لحاظ سے صحیح یہی ہے کہ جلسہ استراحت کرنا بہتر ہے۔ پس کوئی حنفی ہو یا شافعی اسے چاہیے کہ جب بھی وہ صلوٰۃ التَّسْبِيح پڑھے ضرور جلسہ استراحت کرے۔

محدث کبیر علامہ عبدالرحمن صاحب مبارک پوری رحمہ اللہ فرماتے ہیں:

”قد اعتذر الحنفية وغيرهم من لم يقل بجلسة الاستراحة عن العمل بحديث مالك بن الحويرث المذكور في

الباب باعذار كلها باردة۔“ (تحفة الاحوذی)

یعنی جو حضرات استراحت کے قائل نہیں احتاف وغیرہ انہوں نے حدیث مالک بن حویرث رضی اللہ عنہ جو یہاں ترمذی میں مذکور ہوئی ہے (اور بخاری شریف میں بھی قارئین کے سامنے ہے) پر عمل کرنے سے کئی ایک عذر پیش کئے ہیں جن میں کوئی جان نہیں ہے اور جن کو عذر بے جا ہی کہنا چاہیے (مزید تفصیل کے لئے تحفۃ الاحوذی کا مطالعہ کرنا چاہیے)

بَابُ: أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ باب: امامت کرانے کا سب سے زیادہ حق دار وہ ہے جو علم اور (عملی طور پر بھی) فضیلت والا ہو

تشریح: امام بخاری رحمہ اللہ کی غرض اس باب کے منعقد کرنے سے ان لوگوں کی تردید ہے جو امامت کرانے والوں کے لئے علم و فضل کی ضرورت نہیں سمجھتے اور ہر ایک جاہل کندہ ماتراش کو بے تکلف نماز میں امام بنا دیتے ہیں۔ بعض نے کہا کہ امام بخاری رحمہ اللہ کا یہ مذہب ہے کہ عالم امامت کا زیادہ حق دار ہے نسبت قاری کے کیونکہ قاری صحابہ میں ابی بن کعب رحمہ اللہ سب سے زیادہ تھے۔ تب بھی نبی کریم ﷺ نے ان کو امام نہیں بنایا اور حضرت ابو بکر صدیق رضی اللہ عنہ کو امامت کا حکم دیا اور حدیث میں جو آیا ہے کہ جو زیادہ تم میں اللہ کی کتاب کا قاری ہو وہ امامت کرے تو امام شافعی رحمہ اللہ نے اس کی یہ توجیہ کی ہے کہ یہ حکم آپ ہی کے زمانہ مبارک میں تھا۔ اس وقت جو اقرأ ہوتا وہ افتہ یعنی عالم بھی ہوتا تھا اور امام احمد رحمہ اللہ نے اقرأ کو مقدم رکھا ہے افتہ پر اور اگر کوئی افتہ بھی ہو اور اقرأ بھی تو وہ سب پر مقدم ہوگا بالاتفاق ہمارے زمانہ میں بھی یہ بلا عام ہو گئی ہے، لوگ جاہلوں کو پیش امام بنا دیتے ہیں جو اپنی نماز بھی خراب کرتے ہیں اور دوسروں کی بھی۔ (خلاصہ شرح وحیدی)

٦٧٨- حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: (٦٧٨) ہم سے اسحاق بن نصر نے بیان کیا، کہا کہ ہم سے حسین بن علی بن حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ وَلید نے زائدہ بن قدامہ سے بیان کیا، انہوں نے عبد الملک بن عمیر سے، ابْنِ عُمَيْرٍ، قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ، عَنْ أَبِي کہا کہ مجھ سے ابو بردہ عامر نے بیان کیا، انہوں نے ابو موسیٰ اشعری رضی اللہ عنہ مَوْسَى، قَالَ: مَرَضَ النَّبِيُّ ﷺ فَاشْتَدَّ سے، آپ نے فرمایا کہ نبی کریم ﷺ بیمار ہوئے اور جب بیماری شدت اختیار کر گئی تو آپ نے فرمایا کہ ”ابو بکر سے کہو کہ وہ لوگوں کو نماز پڑھائیں۔“ اس پر حضرت عائشہ رضی اللہ عنہا بولیں کہ وہ نرم دل ہیں جب آپ کی جگہ کھڑے ہوں گے تو ان کے لیے نماز پڑھانا مشکل ہوگا۔ آپ نے پھر فرمایا کہ ”ابو بکر سے کہو کہ وہ نماز پڑھائیں۔“ عائشہ رضی اللہ عنہا نے پھر وہی بات کہی۔ آپ نے پھر فرمایا کہ ”ابو بکر سے کہو کہ نماز پڑھائیں، تم لوگ صواب یوسف (زیلخا) کی طرح (باتیں بتاتی) ہو۔“ آخر ابو بکر صدیق رضی اللہ عنہ صَوَاحِبُ يَوْسُفَ)) فَاتَاهُ الرَّسُولُ فَصَلَّى

بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۳۸۵] [مسلم: ۹۴۸]

کے پاس آدمی بلانے آیا اور آپ نے لوگوں کو نبی ﷺ کی زندگی میں ہی نماز پڑھائی۔

(۶۷۹) ہم سے عبداللہ بن یوسف تیمیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک رحمہ اللہ نے ہشام بن عروہ سے خبر دی، انہوں نے اپنے باپ عروہ بن زبیر سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، انہوں نے کہا کہ رسول اللہ ﷺ نے اپنی بیماری میں فرمایا کہ ”ابوبکر سے نماز پڑھانے کے لیے کہو۔“ حضرت عائشہ رضی اللہ عنہا بیان کرتی ہیں کہ میں نے عرض کیا: ابوبکر آپ کی جگہ کھڑے ہوں گے تو روتے روتے وہ (قرآن مجید) سنا نہ سکیں گے، اس لیے آپ عمر سے کہنے کہ وہ نماز پڑھائیں۔ آپ فرماتی تھیں کہ میں نے حفصہ رضی اللہ عنہا سے کہا کہ وہ بھی کہیں کہ اگر ابوبکر رضی اللہ عنہ آپ کی جگہ کھڑے ہوئے تو روتے روتے لوگوں کو (قرآن) سنا نہ سکیں گے۔ اس لیے عمر رضی اللہ عنہ سے کہنے کہ وہ نماز پڑھائیں۔ حفصہ رضی اللہ عنہا (ام المؤمنین اور حضرت عمر رضی اللہ عنہ کی صاحبزادی) نے بھی اسی طرح کہا تو آپ نے فرمایا کہ ”خاموش رہو! تم صواحب یوسف کی طرح ہو۔ ابوبکر سے کہو کہ وہ لوگوں کو نماز پڑھائیں۔“ پس حضرت حفصہ رضی اللہ عنہا نے حضرت عائشہ رضی اللہ عنہا سے کہا: بھلا مجھ کو کہیں تم سے بھلائی پہنچ سکتی ہے؟

۶۷۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: ((مُرُوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ)) قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ فَفَعَلْتُ حَفْصَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَهْ، إِنَّكَ لَا تَتَنَّى صَوَاحِبَ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ)) فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا. [راجع: ۱۹۸]

تشریح: اس واقعہ سے متعلق احادیث میں ”صواحب یوسف“ کا لفظ آتا ہے۔ صواحب صاحبہ کی جمع ہے، لیکن یہاں مراد صرف زلیخا سے ہے۔ اسی طرح حدیث میں ”انتم“ کی ضمیر جمع کے لئے استعمال ہوتی ہے۔ لیکن یہاں بھی صرف ایک ذات عائشہ رضی اللہ عنہا کی مراد ہے۔ یعنی زلیخا نے عورتوں کے اعتراض کے سلسلہ کو بند کرنے کے لئے انہیں بظاہر دعوت دی اور اعزاز و اکرام کیا۔ لیکن مقصد صرف یوسف علیہ السلام کو دکھانا تھا کہ تم مجھے کیا ملامت کرتی ہو بات ہی کچھ ایسی ہے کہ میں مجبور ہوں۔ جس طرح اس موقع پر زلیخا نے اپنے دل کی بات چھپائے رکھی تھی۔ عائشہ رضی اللہ عنہا بھی جن کی دلی تمنا یہی تھی کہ ابوبکر رضی اللہ عنہ نماز پڑھائیں۔ لیکن نبی کریم ﷺ سے مزید توشیح کے لئے ایک دوسرے عنوان سے بار بار پچھواتی تھیں۔ حفصہ رضی اللہ عنہا نے ابتدا میں غالباً بات نہیں سمجھی ہوگی۔ اور بعد میں جب نبی کریم ﷺ نے زور دیا۔ تو وہ بھی عائشہ رضی اللہ عنہا کا مقصد سمجھ گئیں اور فرمایا کہ میں بھلا تم سے کبھی بھلائی کیوں دیکھنے لگی۔ (تہذیب البخاری ص: ۸۲/۳: پ: ۳)

حفصہ رضی اللہ عنہا کا مطلب یہ تھا کہ آخر سو کن ہو، تو کیسی ہی سہی تم نے ایسی صلاح دی کہ نبی کریم ﷺ کو مجھ پر خفا کر دیا۔ اس حدیث سے اہل دانش سمجھ سکتے ہیں کہ نبی کریم ﷺ کو قطعی طور پر یہ منظور تھا کہ ابوبکر کے سوا اور کوئی امامت نہ کرے اور باوجودیکہ عائشہ رضی اللہ عنہا جیسی پیروی نے تین بار معروضہ پیش کیا۔ مگر آپ نے نیک نہ تھی۔

پس اگر حدیث القرطاس میں بھی آپ کا منشا یہی ہوتا کہ خواہ مخواہ کتاب لکھی جائے تو آپ ضرور لکھوادیتے اور حضرت عمر رضی اللہ عنہ کے جھگڑے کے بعد کئی دن زندہ رہے مگر وہ بارہ کتاب لکھوانے کا حکم نہیں فرمایا۔ (دعیدی)

۶۸۰۔ (۶۸۰) ہم سے ابو الیمان حکم بن نافع نے بیان کیا، کہا کہ ہمیں شعیب بن ابی حمزہ نے زہری سے خبر دی، کہا کہ مجھے انس بن مالک انصاری رضی اللہ عنہ نے خبر دی..... آپ نبی کریم ﷺ کی پیروی کرنے والے، آپ کے خادم اور صحابی تھے..... کہ نبی ﷺ کے مرض الموت میں ابو بکر صدیق رضی اللہ عنہ نماز پڑھاتے تھے۔ پیر کے دن جب لوگ نماز میں صف باندھے کھڑے ہوئے تھے تو نبی ﷺ حجرہ کا پردہ ہٹائے کھڑے ہوئے، ہماری طرف دیکھ رہے تھے۔ آپ کا چہرہ مبارک (حسن و جمال اور عفتائی میں) گویا مصحف کا ورق تھا۔ آپ مسکرا کر ہنسنے لگے۔ ہمیں اتنی خوشی ہوئی کہ خطرہ ہو گیا کہ کہیں ہم سب آپ کو دیکھنے ہی میں نہ مشغول ہو جائیں اور نماز توڑ دیں۔ حضرت ابو بکر رضی اللہ عنہ اٹے پاؤں پیچھے ہٹ کر صف کے ساتھ آ ملنا چاہتے تھے۔ انہوں نے سمجھا کہ نبی ﷺ نماز کے لیے تشریف لا رہے ہیں۔ لیکن آپ نے ہمیں اشارہ کیا کہ نماز پوری کر لو۔ پھر آپ نے پردہ ڈال دیا۔ پس آپ ﷺ کی وفات اسی دن ہو گئی۔ (انا للہ وانا الیہ راجعون)

۶۸۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّ وَكَانَ تَبَعَ النَّبِيِّ ﷺ وَخَدَمَهُ وَصَحَبَهُ. أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ ﷺ الَّذِي تُوَفِّي فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ الْإِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ الْحَجَرَةِ يَنْظُرُ إِلَيْنَا، وَهُوَ قَائِمٌ كَأَنَّ وَجْهَهُ وَرَقَةٌ مَصْحَفٌ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَفْتِنَ مِنَ الْفَرَحِ بِرُؤْيَاهِ النَّبِيِّ ﷺ، فَتَكَصَّ أَبُو بَكْرٍ عَلَى عَقْبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ ﷺ خَارِجٌ إِلَى الصَّلَاةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ ﷺ أَنْ آتِمُوا صَلَاتَكُمْ، وَأَرَحَى السِّتْرَ، فَتَوَفِّيَ مِنْ يَوْمِهِ ﷺ. اطرافه في:

[۶۸۱، ۷۵۴، ۱۲۰۵، ۴۴۴۸]

۶۸۱۔ (۶۸۱) ہم سے ابو عمر عبد اللہ بن عمر مقرئ نے بیان کیا، کہا کہ ہم سے عبد الوارث بن سعید نے بیان کیا، کہا کہ ہم سے عبد العزیز بن صہیب نے انس بن مالک رضی اللہ عنہ سے بیان کیا، آپ نے کہا کہ نبی کریم ﷺ (ایام بیماری میں) تین دن تک باہر تشریف نہیں لائے۔ ان ہی دنوں میں ایک دن نماز قائم کی گئی۔ حضرت ابو بکر رضی اللہ عنہ آگے بڑھنے کو تھے کہ نبی ﷺ نے (حجرہ مبارک کا) پردہ اٹھایا جب آپ ﷺ کا چہرہ مبارک دکھائی دیا تو آپ کے روئے پاک و مبارک سے زیادہ حسین منظر ہم نے کبھی نہیں دیکھا تھا۔ (قربان اس حسن و جمال کے) پھر آپ نے ابو بکر صدیق رضی اللہ عنہ کو آگے بڑھنے کے لیے اشارہ کیا اور آپ نے پردہ گرا دیا اور اس کے بعد وفات تک کوئی آپ کو دیکھنے پر قادر نہ ہوسکا۔

۶۸۱۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: لَمْ يَخْرُجِ النَّبِيُّ ﷺ ثَلَاثًا، فَأَقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقَدَّمُ فَقَالَ: نَبِيُّ اللَّهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَ وَجْهَهُ النَّبِيُّ ﷺ مَا نَظَرْنَا مَنْظَرًا كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَ لَنَا، فَأَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ، وَأَرَحَى النَّبِيُّ ﷺ الْحِجَابَ، فَلَمْ يُقَدَّرْ عَلَيْهِ حَتَّى مَاتَ. [راجع: ۶۸۰]

[مسلم: ۹۴۷]

۶۸۲۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: (۶۸۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن

وہب نے بیان کیا، کہا کہ مجھ سے یونس بن یزید ایلمی نے ابن شہاب سے بیان کیا، انہوں نے حمزہ بن عبد اللہ سے، انہوں نے اپنے باپ عبد اللہ بن عمر رضی اللہ عنہما سے خبر دی کہ جب رسول کریم ﷺ کی بیماری شدت اختیار کر گئی اور آپ سے نماز کے لیے کہا گیا تو آپ نے فرمایا کہ ”ابوبکر (رضی اللہ عنہ) سے کہو کہ وہ نماز پڑھائیں۔“ عائشہ رضی اللہ عنہا نے عرض کیا کہ ابوبکر رضی اللہ عنہ کچے دل کے آدمی ہیں۔ جب وہ قرآن مجید پڑھتے ہیں تو بہت رونے لگتے ہیں۔ لیکن آپ نے فرمایا کہ ”ان ہی سے کہو کہ نماز پڑھائیں۔“ دوبارہ انہوں نے پھر وہی عذر دہرایا۔ آپ نے پھر فرمایا کہ ”ان سے نماز پڑھانے کے لیے کہو۔ تم تو بالکل صواب یوسف کی طرح ہو۔“ اس حدیث کی متابعت محمد بن ولید زبیدی اور زہری کے بھیجے اور اسحاق بن یحییٰ کلبی نے زہری سے کی ہے اور عقیل اور معمر نے زہری سے، انہوں نے حمزہ بن عبد اللہ بن عمر رضی اللہ عنہما سے، انہوں نے نبی کریم ﷺ سے۔

تشریح: ان جملہ احادیث سے امام بخاری رحمہ اللہ کا مقصد یہی ہے کہ امامت اس شخص کو کرائی جائے جو علم میں ممتاز ہو۔ یہ ایک اہم ترین منصب ہے جو ہر کس و ناکس کے لئے مناسب نہیں۔ عائشہ صدیقہ رضی اللہ عنہا کا خیال تھا کہ والد محترم نبی کریم ﷺ کی جگہ کھڑے ہوں اور نبی کریم ﷺ کی وفات ہو جائے تو لوگ کیا کیا خیالات پیدا کریں گے۔ اس لئے بار بار وہ عذر پیش کرتی رہیں مگر اللہ پاک کو یہ منظور تھا کہ نبی کریم ﷺ کے بعد اولین طور پر اس گدی کے مالک حضرت صدیق اکبر رضی اللہ عنہ ہی ہو سکتے ہیں۔ اس لئے آپ ہی کا تقرر عمل میں آیا۔ زبیدی کی روایت کو طبرانی نے اور زہری کے بھیجے کی روایت کو ابن عدی نے اور اسحاق کی روایت کو ابوبکر بن شاذان نے وصل کیا۔ عقیل اور معمر نے اس حدیث کو مرسل روایت کیا۔ کیونکہ حمزہ بن عبد اللہ نے نبی کریم ﷺ کو نہیں پایا۔ عقیل کی روایت کو ابن سعد اور ابویعلیٰ نے وصل کیا ہے۔

باب: جو شخص کسی عذر کی وجہ سے صف چھوڑ کر امام

کے بازو میں کھڑا ہو

(۶۸۳) ہم سے زکریا بن یحییٰ ایلمی نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن نمیر نے بیان کیا، انہوں نے کہا کہ ہمیں ہشام بن عروہ نے اپنے والد عروہ سے خبر دی، انہوں نے حضرت عائشہ رضی اللہ عنہا سے۔ آپ نے کہا کہ رسول اللہ ﷺ نے بیماری میں حکم دیا کہ ابوبکر رضی اللہ عنہ لوگوں کو نماز پڑھائیں۔ اس لیے آپ لوگوں کو نماز پڑھاتے تھے۔ عروہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک دن اپنے آپ کو کچھ ہلکا پایا اور باہر تشریف لائے۔ اس وقت حضرت ابوبکر رضی اللہ عنہ نماز پڑھا رہے تھے۔ انہوں نے جب

حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ قِيلَ لَهُ فِي الصَّلَاةِ فَقَالَ: ((مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ)) قَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ، إِذَا قَرَأَ عَلَيْهِ الْبُكَاءُ قَالَ: ((مُرُوهُ فَلْيُصَلِّ)) فَعَاوَدَتْهُ فَقَالَ: ((مُرُوهُ فَلْيُصَلِّ، إِنَّكَ صَاحِبُ يُونُسَ)) تَابَعَهُ الزُّبَيْدِيُّ وَابْنُ أَبِي الزُّهْرِيِّ وَإِسْحَاقُ ابْنُ يَحْيَى الْكَلْبِيُّ عَنْ الزُّهْرِيِّ وَقَالَ عَقِيلٌ: وَمَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ حَمْزَةَ عَنِ النَّبِيِّ ﷺ.

بَابُ مَنْ قَامَ إِلَى جَنْبِ الْإِمَامِ لِعِلَّةٍ

۶۸۳- حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ، فَكَانَ يُصَلِّي بِهِمْ. قَالَ عُرْوَةُ: فَوَجَدَ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ خَفَةً، فَخَرَجَ، فَإِذَا أَبُو بَكْرٍ يَوْمَ النَّاسِ، فَلَمَّا رَأَهُ

ابو بکر استأخَرَ، فَأَشَارَ إِلَيْهِ أَنْ كَمَا أَنْتَ،
فَجَلَسَ رَسُولُ اللَّهِ ﷺ حِذَاءَ أَبِي بَكْرٍ إِلَى
جَنْبِهِ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي بِصَلَاةِ رَسُولِ
اللَّهِ ﷺ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.
نبی اکرم ﷺ کو دیکھا تو پیچھے ہٹا چاہا۔ لیکن آپ ﷺ نے اشارے
سے انہیں اپنی جگہ قائم رہنے کا حکم فرمایا۔ پس رسول کریم ﷺ ابو بکر
صدیق رضی اللہ عنہ کے بازو میں بیٹھ گئے۔ ابو بکر رضی اللہ عنہ نبی کریم ﷺ کی اقتدا کر
رہے تھے۔ اور لوگ ابو بکر صدیق رضی اللہ عنہ کی پیروی کرتے تھے۔

[راجع: ۱۹۸] [مسلم: ۹۴۳؛ ابن ماجہ: ۱۲۳۳]

تشریح: گو باب میں امام کے بازو میں کھڑا ہونا مذکور ہے اور حدیث میں نبی کریم ﷺ کا ابو بکر رضی اللہ عنہ کے بازو میں بیٹھنا بیان ہو رہا ہے۔ مگر شاید
آپ پہلے بازو میں کھڑے ہو کر پھر بیٹھ گئے ہوں گے یا کھڑے ہونے کو بیٹھنے پر قیاس کر لیا گیا ہے۔

**باب: ایک شخص نے امامت شروع کر دی پھر پہلا
امام آ گیا اب پہلا شخص (مقتدیوں میں ملنے کے
لیے) پیچھے سرک گیا یا نہیں سرکا، بہر حال اس کی
نماز جائز ہوگئی**

**بَابُ مَنْ دَخَلَ لِيَوْمِ النَّاسِ
فَجَاءَ الْإِمَامُ الْأَوَّلُ فَتَأَخَّرَ
الْأَوَّلُ أَوْ لَمْ يَتَأَخَّرَ جَازَتْ
صَلَاتُهُ**

اس بارے میں حضرت عائشہ رضی اللہ عنہا نے نبی ﷺ سے روایت کیا ہے۔

(۶۸۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک نے
ابو حازم بن دینار سے خبر دی، انہوں نے سہل بن سعد ساعدی (صحابی)
سے کہ رسول اللہ ﷺ بنی عمرو بن عوف میں (قبائیں) صلح کرانے کے
لیے گئے، پس نماز کا وقت آ گیا۔ مؤذن حضرت بلال رضی اللہ عنہ نے ابو بکر رضی اللہ عنہ
سے آ کر کہا کہ کیا آپ نماز پڑھائیں گے۔ میں تکبیر کہوں۔ ابو بکر رضی اللہ عنہ نے
فرمایا کہ ہاں چنانچہ ابو بکر صدیق رضی اللہ عنہ نے نماز شروع کر دی۔ اتنے میں
رسول کریم ﷺ تشریف لے آئے تو لوگ نماز میں تھے۔ آپ صفوں
سے گزر کر پہلی صف میں پہنچے۔ لوگوں نے ایک ہاتھ کو دوسرے پر مارا
(تاکہ حضرت ابو بکر رضی اللہ عنہ نبی کریم ﷺ کی آمد پر آگاہ ہو جائیں) لیکن
ابو بکر رضی اللہ عنہ نماز میں کسی طرف توجہ نہیں دیتے تھے۔ جب لوگوں نے متواتر
ہاتھ پر ہاتھ مارنا شروع کیا تو صدیق اکبر رضی اللہ عنہ متوجہ ہوئے۔ اور رسول
کریم ﷺ کو دیکھا۔ آپ نے اشارہ سے انہیں اپنی جگہ رہنے کے لیے
کہا۔ (کہ نماز پڑھائے جاو) لیکن انہوں نے اپنے ہاتھ اٹھا کر اللہ کا شکر کیا
کہ رسول اللہ ﷺ نے ان کو امامت کا اعزاز بخشا، پھر بھی وہ پیچھے ہٹ

فِيهِ عَائِشَةُ عَنِ النَّبِيِّ ﷺ.

۶۸۴- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ،
عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ
اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ
لِيُصَلِّحَ بَيْنَهُمْ فَحَانَتْ الصَّلَاةُ فَجَاءَ الْمُؤَذِّنُ
إِلَى أَبِي بَكْرٍ فَقَالَ: أَتُصَلِّي لِلنَّاسِ؟ فَأَقِيمَ
قَالَ: نَعَمْ فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ
اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ
حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ،
وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا
أَكْثَرَ النَّاسُ التَّصْفِيقَ تَلَفَّتْ فَرَأَى رَسُولُ
اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ
امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ،
فَحَمْدُ اللَّهِ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ.

گئے اور صف میں شامل ہو گئے۔ اس لیے نبی کریم ﷺ نے آگے بڑھ کر نماز پڑھائی۔ نماز سے فارغ ہو کر آپ نے فرمایا کہ ”ابو بکر جب میں نے آپ کو حکم دے دیا تھا۔ پھر آپ ثابت قدم کیوں نہ رہے۔“ حضرت ابو بکر رضی اللہ عنہ بولے کہ ابو قافہ کے بیٹے (یعنی ابو بکر رضی اللہ عنہ) کی یہ حیثیت تھی کہ رسول اللہ ﷺ کے سامنے نماز پڑھا سکیں۔ پھر رسول اللہ ﷺ نے لوگوں کی طرف خطاب کرتے ہوئے فرمایا کہ ”عجیب بات ہے۔ میں نے دیکھا کہ تم لوگ بکثرت تالیاں بجا رہے تھے۔ (یاد رکھو) اگر نماز میں کوئی بات پیش آ جائے تو سبحان اللہ کہنا چاہیے جب وہ یہ کہے گا تو اس کی طرف توجہ کی جائے گی اور یہ تالی بجانا عورتوں کے لیے ہے۔“

مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ: ((يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَتَّبِعَ إِذْ أَمَرْتُكَ؟)) فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّصْفِيقَ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُصَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ الْتَفَتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ)). [اطرافہ فی: ۱۲۰۴، ۱۲۱۸، ۱۲۳۴، ۲۶۹۰، ۲۶۹۳، ۷۱۹۰]

[۷۱۹۰] [مسلم: ۹۴۹]

تشریح: بنی عمرو بن عوف ساکنان قبیلہ اوس کی ایک شاخ تھی۔ ان میں آپس میں تکرار ہو گئی۔ ان میں صلح کرانے کی غرض سے نبی کریم ﷺ وہاں تشریف لے گئے اور چلتے وقت بلال رضی اللہ عنہ سے فرما گئے تھے کہ اگر عصر کا وقت آ جائے اور میں نہ آ سکوں تو ابو بکر رضی اللہ عنہ سے کہنا وہ نماز پڑھا دیں گے۔ چنانچہ ایسا ہی ہوا کہ آپ کو وہاں کافی وقت لگ گیا۔ یہاں تک کہ جماعت کا وقت آ گیا۔ اور ابو بکر صدیق رضی اللہ عنہ مصلیٰ پر کھڑے کر دیئے گئے اتنے ہی میں نبی کریم ﷺ تشریف لے آئے۔ اور معلوم ہونے پر حضرت صدیق اکبر رضی اللہ عنہ پیچھے ہو گئے۔ اور نبی کریم ﷺ نے نماز پڑھائی۔ حضرت صدیق اکبر رضی اللہ عنہ نے توضیح اور کسوف کی بنا پر اپنے آپ کو ابو قافہ کا بیٹا کہا۔ کیونکہ ان کے باپ ابو قافہ کو دوسرے لوگوں پر کوئی خاص فضیلت نہ تھی۔ اس حدیث سے معلوم ہوا کہ اگر مقررہ امام کے علاوہ کوئی دوسرا شخص امام بن جائے اور نماز شروع کرتے ہی فوراً دوسرا امام مقررہ آ جائے تو اس کو اختیار ہے کہ خواہ خود امام بن جائے اور دوسرا شخص جو امامت شروع کرا چکا تھا وہ مقتدی بن جائے یا نئے امام کا مقتدی رہ کر نماز ادا کرے کسی حال میں نماز میں خلل نہ ہوگا اور نہ نماز میں کوئی خرابی آئے گی یہ بھی معلوم ہوا کہ مردوں کو اگر امام کو قلمہ دینا پڑے تو بآواز بلند سبحان اللہ کہنا چاہیے۔ اگر کوئی عورت قلمہ دے تو اسے تالی بجانا کافی ہوگا۔

باب: اگر جماعت کے سب لوگ قراءت میں

برابر ہوں تو امامت بڑی عمر والا کرے

(۲۸۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہمیں حماد بن زید نے خبر دی ایوب سختیانی سے، انہوں نے ابو قلابہ سے، انہوں نے مالک بن حویرث رضی اللہ عنہ سے، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کی خدمت میں اپنے ملک سے حاضر ہوئے۔ ہم سب ہم عمر نو جوان تھے۔ تقریباً بیس رات ہم آپ کی خدمت میں ٹھہرے رہے۔ آپ ﷺ بڑے ہی رحم دل تھے۔ آپ نے (ہماری غربت کا حال دیکھ کر) فرمایا کہ ”جب تم لوگ اپنے

بَابُ إِذَا اسْتَوَوْا فِي الْقِرَاءَةِ

فَلْيُؤَمِّهِمُ أَكْبَرُهُمْ

۶۸۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ وَنَحْنُ شَبَابَةٌ، فَلَبِثْنَا عِنْدَهُ نَحْوًا مِنْ عِشْرَيْنَ لَيْلَةً، وَكَانَ النَّبِيُّ ﷺ رَحِيمًا فَقَالَ: ((لَوْ رَجَعْتُمْ إِلَيَّ

بِلَادِكُمْ فَعَلِمْتُمُوهُمْ، مَرُّوْهُمْ فَلْيَصَلُّوْا صَلَاةَ كَذَا فِي حِينِ كَذَا، وَصَلَاةَ كَذَا فِي حِينِ كَذَا، وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ)).

گھروں کو جاؤ تو اپنے قبیلے والوں کو دین کی باتیں بتانا اور ان سے نماز پڑھنے کے لیے کہنا کہ فلاں نماز فلاں وقت اور فلاں نماز فلاں وقت پڑھیں۔ اور جب نماز کا وقت ہو جائے تو کوئی ایک اذان دے اور جو عمر میں بڑا ہو وہ امامت کرائے۔“

[راجع: ۶۲۸]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔ حدیث میں ((اکبرکم)) سے عمر میں بڑا مراد ہے۔

بَابُ: إِذَا زَارَ الْإِمَامُ قَوْمًا فَأَمَّهُمْ **باب: جب امام کسی قوم کے یہاں گیا اور انہیں (ان کی فرمائش پر) نماز پڑھائی (تو یہ جائز ہوگا)**

۶۸۶۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ، قَالَ: سَمِعْتُ عَتَبَانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ، قَالَ: اسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ فَقَالَ: ((أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟)) فَاسْتَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ، فَقَامَ وَصَفَّقْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا. [راجع: ۴۲۴]

(۶۸۶) ہم سے معاذ بن اسد نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، کہا کہ ہمیں معمر نے زہری سے خبر دی، کہا کہ مجھے محمود بن ربیع نے خبر دی، کہا کہ میں نے عتبان بن مالک انصاری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول کریم ﷺ نے (میرے گھر تشریف لانے کی) اجازت چاہی اور میں نے آپ کو اجازت دی، آپ نے دریافت فرمایا کہ ”تم لوگ اپنے گھر میں جس جگہ پسند کرو میں نماز پڑھ دوں۔“ میں جہاں چاہتا تھا اس کی طرف میں نے اشارہ کیا۔ پھر آپ کھڑے ہو گئے اور ہم نے آپ کے پیچھے صف باندھ لی۔ پھر آپ نے جب سلام پھیرا تو ہم نے بھی سلام پھیرا۔

[مسلم: ۱۴۹، ۱۵۰، ۱۴۹۶، ۱۴۹۷]

[۱۴۹۸: نسائی: ۷۸۷، ۱۳۲۶، ابن ماجہ: ۷۵۴]

تشریح: دوسری حدیث میں مروی ہے کہ کسی شخص کو اجازت نہیں کہ دوسری جگہ جا کر ان کے امام کی جگہ خود امام بن جائے۔ مگر وہ لوگ خود چاہیں اور ان کے امام بھی اجازت دیں تو پھر مہمان بھی امامت کر سکتا ہے۔ ساتھ ہی یہ بھی ہے کہ بڑا امام جسے خلیفہ وقت یا سلطان کہہ جائے چونکہ وہ خود آمر ہے، اس لئے وہاں امامت کر سکتا ہے۔

بَابُ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، **باب: امام اس لیے مقرر کیا جاتا ہے کہ لوگ اس کی**

پیروی کریں،

وَصَلَّى النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي تُوَفِّي فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ وَقَالَ ابْنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الْإِمَامِ يَعُودُ فَيَمُكُّثُ بِقَدْرِ مَا

اور رسول کریم ﷺ نے اپنے مرض وفات میں لوگوں کو بیٹھ کر نماز پڑھائی (لوگ کھڑے ہوئے تھے) اور عبداللہ بن مسعود رضی اللہ عنہ کا قول ہے کہ جب کوئی امام سے پہلے سر اٹھالے (رکوع میں سجدے میں) تو پھر وہ رکوع یا

سجدے میں چلا جائے اور اتنی دیر بٹھرے جتنی دیر سرائٹھائے رہا تھا پھر امام کی پیروی کرے۔ اور امام حسن بصری رحمۃ اللہ علیہ نے کہا کہ اگر کوئی شخص امام کے ساتھ دو رکعتیں پڑھے لیکن سجدہ نہ کر سکے، تو وہ آخری رکعت کے لیے دو سجدے کرے۔ پھر پہلی رکعت سجدہ سمیت دہرائے اور جو شخص سجدہ کے بغیر بھول کر کھڑا ہو گیا تو وہ سجدے میں چلا جائے۔

(۶۸۷) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہمیں زائدہ بن قدامہ نے موسیٰ بن ابی عائشہ سے خبر دی، انہوں نے عبید اللہ بن عبد اللہ بن عتبہ سے، انہوں نے کہا کہ میں حضرت عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوا اور کہا: کاش! رسول اللہ صلی اللہ علیہ وسلم کی بیماری کی حالت آپ ہم سے بیان کرتیں، (تو اچھا ہوتا) انہوں نے فرمایا کہ ہاں ضرور سن لو! آپ کا مرض بڑھ گیا تو آپ نے دریافت فرمایا کہ ”کیا لوگوں نے نماز پڑھ لی؟“ ہم نے عرض کی جی نہیں یا رسول اللہ! لوگ آپ کا انتظار کر رہے ہیں۔ آپ نے فرمایا کہ ”میرے لیے ایک لگن میں پانی رکھ دو۔“ حضرت عائشہ رضی اللہ عنہا نے کہا کہ ہم نے پانی رکھ دیا اور آپ نے بیٹھ کر غسل کیا۔ پھر آپ اٹھنے لگے، لیکن آپ بے ہوش ہو گئے۔ جب ہوش ہوا تو پھر آپ نے پوچھا کہ ”کیا لوگوں نے نماز پڑھ لی ہے؟“ ہم نے عرض کی نہیں یا رسول اللہ! لوگ آپ کا انتظار کر رہے ہیں۔ آپ نے (پھر) فرمایا کہ ”لگن میں میرے لیے پانی رکھ دو۔“ حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ ہم نے پھر پانی رکھ دیا اور آپ نے بیٹھ کر غسل فرمایا۔ پھر اٹھنے کی کوشش کی لیکن (دوبارہ) پھر آپ بے ہوش ہو گئے۔ جب ہوش ہوا تو آپ نے پھر یہی فرمایا کہ ”کیا لوگوں نے نماز پڑھ لی ہے؟“ ہم نے عرض کی کہ نہیں یا رسول اللہ! لوگ آپ کا انتظار کر رہے ہیں۔ آپ نے پھر فرمایا کہ ”لگن میں پانی لاؤ۔“ اور آپ نے بیٹھ کر غسل کیا۔ پھر اٹھنے کی کوشش کی لیکن پھر آپ بے ہوش ہو گئے۔ پھر جب ہوش ہوا تو آپ نے پوچھا کہ ”کیا لوگوں نے نماز پڑھ لی ہے؟“ ہم نے عرض کی کہ نہیں یا رسول اللہ! وہ آپ کا انتظار کر رہے ہیں۔ لوگ مسجد میں عشاء کی نماز کے لیے بیٹھے ہوئے نبی کریم صلی اللہ علیہ وسلم کا انتظار کر رہے تھے۔ آخر آپ صلی اللہ علیہ وسلم نے حضرت ابو بکر رضی اللہ عنہ کے پاس آدمی بھیجا اور حکم فرمایا کہ

رَفَعَ ثُمَّ يَتَعِ الْإِمَامَ. وَقَالَ الْحَسَنُ: فَيَمْنُ يَرْكُعُ مَعَ الْإِمَامِ رَكَعَتَيْنِ وَلَا يَقْدِرُ عَلَى السُّجُودِ يَسْجُدُ لِلرَّكَعَةِ الْآخِرَةِ سَجْدَتَيْنِ، ثُمَّ يَقْضِي الرَّكَعَةَ الْأُولَى بِسُجُودِهَا وَفَيَمْنُ نِسِي سَجْدَةً حَتَّى قَامَ يَسْجُدُ.

۶۸۷- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا زَائِدَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتَبَةَ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلَا تَحْدِثُنِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ قَالَتْ: بَلَى، ثَقُلَ النَّبِيُّ ﷺ فَقَالَ: ((أُصَلِّي النَّاسُ)) فَقُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! قَالَ: ((ضَعُوا لِي مَاءً فِي الْمِخْضَبِ)) قَالَتْ: فَفَعَلْنَا فَاغْتَسَلَ فَذَهَبَ لِيَنْوُءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: ((أُصَلِّي النَّاسُ)) قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! قَالَ: ((ضَعُوا لِي مَاءً فِي الْمِخْضَبِ)) قَالَتْ: فَفَعَلْنَا فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنْوُءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: ((أُصَلِّي النَّاسُ)) قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! قَالَ: ((ضَعُوا لِي مَاءً فِي الْمِخْضَبِ)) فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنْوُءَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: ((أُصَلِّي النَّاسُ)) قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ! وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ. فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ بِأَنْ يُصَلِّيَ بِالنَّاسِ، فَأَتَاهُ الرَّسُولُ

وہ نماز پڑھادیں۔ بھیجے ہوئے شخص نے آ کر کہا کہ رسول اللہ ﷺ نے آپ کو نماز پڑھانے کے لیے حکم فرمایا ہے۔ ابو بکر رضی اللہ عنہ بڑے نرم دل انسان تھے۔ انہوں نے حضرت عمر رضی اللہ عنہ سے کہا کہ تم نماز پڑھاؤ۔ لیکن حضرت عمر رضی اللہ عنہ نے جواب دیا کہ آپ اس کے زیادہ حق دار ہیں۔ آخر (بیماری کے) دنوں میں حضرت ابو بکر رضی اللہ عنہ نماز پڑھاتے رہے۔ پھر جب نبی کریم ﷺ کو مزاج کچھ ہلکا معلوم ہوا تو دو مردوں کا سہارا لے کر جن میں ایک حضرت عباس رضی اللہ عنہ تھے ظہر کی نماز کے لیے گھر سے باہر تشریف لائے اور ابو بکر نماز پڑھا رہے تھے۔ جب انہوں نے آپ ﷺ کو دیکھا تو پیچھے ہٹنا چاہا۔ لیکن نبی ﷺ نے اشارے سے انہوں کو روکا کہ پیچھے نہ ہٹو! پھر آپ نے ان دونوں مردوں سے فرمایا: ”مجھے ابو بکر رضی اللہ عنہ کے بازوؤں میں بٹھا دو۔“ چنانچہ دونوں نے آپ کو ابو بکر رضی اللہ عنہ کے بازو میں بٹھا دیا۔ راوی نے کہا کہ ابو بکر رضی اللہ عنہ نماز میں نبی ﷺ کی پیروی کر رہے تھے اور لوگ ابو بکر رضی اللہ عنہ کی نماز کی پیروی کر رہے تھے۔ نبی کریم ﷺ بیٹھے بیٹھے نماز پڑھ رہے تھے۔ عید اللہ نے کہا کہ پھر میں عبد اللہ بن عباس رضی اللہ عنہما کی خدمت میں گیا اور ان سے عرض کی حضرت عائشہ رضی اللہ عنہا نے نبی ﷺ کی بیماری کے بارے میں جو حدیث بیان کی ہے کیا میں وہ آپ کو سناؤں؟ انہوں نے فرمایا کہ ضرور سناؤ۔ میں نے یہ حدیث ان کو سنا دی۔ انہوں نے کسی بات کا انکار نہیں کیا۔ صرف اتنا کہا کہ کیا عائشہ رضی اللہ عنہا نے ان صاحب کا نام بھی تم کو بتایا جو حضرت عباس رضی اللہ عنہ کے ساتھ تھے۔ میں نے کہا: نہیں آپ نے فرمایا کہ وہ حضرت علی رضی اللہ عنہ تھے۔

تشریح: امام شافعی رحمہ اللہ نے کہا کہ مرض موت میں آپ نے لوگوں کو یہی نماز پڑھائی وہ بھی پیچھے کرکے بعض نے گمان کیا کہ یہ فجر کی نماز تھی۔ کیونکہ دوسری روایت میں ہے کہ آپ نے وہیں سے قراءت شروع کی جہاں تک ابو بکر پہنچے تھے مگر یہ صحیح نہیں ہے کیونکہ ظہر میں بھی آیت کا سننا ممکن ہے۔ جیسے ایک حدیث میں ہے کہ آپ سری نماز میں بھی اس طرح سے قراءت کرتے تھے کہ ایک آدھ آیت ہم کو سنا دیتے یعنی پڑھتے پڑھتے ایک آدھ آیت ذرا ہلکی آواز سے پڑھ دیتے کہ مقتدی اس کو سن لیتے۔ (مولانا وحید الزماں مرحوم)

ترجمہ الباب کے بارے میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”ہذه الترجمة قطعة من الحديث الاتي في الباب والمراد بها ان الالتزام يقتضى متابعة المأموم لا مامه..... الخ۔“ (فتح الباری) یعنی یہ باب حدیث ہی کا ایک ٹکڑا ہے جو آگے مذکور ہے۔ مراد یہ ہے کہ اقتدا کرنے کا انتہائی یہ ہے کہ مقتدی اپنے امام کی نماز میں پیروی کرے اس پر سبقت نہ کرے۔ مگر دلیل شرعی سے کچھ ثابت ہو تو وہ امر دیگر ہے۔ جیسا کہ یہاں مذکور ہے کہ نبی کریم ﷺ نے بیٹھ کر نماز پڑھائی اور لوگ آپ کے پیچھے کھڑے ہوئے تھے۔

۶۸۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ)).

(۶۸۸) ہم سے عبداللہ بن یوسف نے بیان کیا کہا کہ ہم سے امام مالک رحمہ اللہ نے ہشام بن عروہ سے بیان کیا۔ انہوں نے اپنے باپ عروہ سے، انہوں نے ام المؤمنین حضرت عائشہ رضی اللہ عنہا سے کہ آپ نے بتلایا کہ رسول کریم ﷺ نے ایک مرتبہ بیماری کی حالت میں میرے ہی گھر میں نماز پڑھی۔ آپ بیٹھ کر نماز پڑھ رہے تھے اور لوگ آپ کے پیچھے کھڑے ہو کر پڑھ رہے تھے۔ آپ نے ان کو بیٹھنے کا اشارہ کیا اور نماز سے فارغ ہونے کے بعد فرمایا کہ ”امام اس لیے ہے کہ اس کی پیروی کی جائے۔ اس لیے جب وہ رکوع میں جائے تو تم بھی رکوع میں جاؤ۔ اور جب وہ سر اٹھائے تو تم بھی سر اٹھاؤ اور جب وہ سمع اللہ لمن حمدہ کہے تو تم ربنا ولك الحمد کہو اور جب وہ بیٹھ کر نماز پڑھے تو تم بھی بیٹھ کر نماز پڑھو۔“ [ابوداؤد: ۵۶۵۸، ۱۲۳۶، ۱۱۱۳] [اطرافہ فی: ۱۱۱۳، ۱۲۳۶، ۵۶۵۸] [ابوداؤد: ۵۶۵۸، ۱۲۳۶، ۱۱۱۳]

[۶۰۵]

تشریح: صاحب عون المعبود رحمہ اللہ فرماتے ہیں:

”قال الخطابی: قلت: وفي اقامة رسول الله ﷺ ابا بكر عن يمينه وهو مقام المأموم وفي تكبيرة بالناس وتكبير ابي بكر بتكبيره بيان واضح ان الامام في هذه الصلوة رسول الله ﷺ وقد صلى قاعدا والناس من خلفه قيام وهي اخر صلوة صلاها بالناس فدل على ان حديث انس وجابر منسوخ ويزيد ما قلناه وضوحا ما رواه ابو معاوية عن الاعمش عن ابراهيم عن الاسود عن عائشة قالت: لما ثقل رسول الله ﷺ وذكر الحديث قالت: فجاء رسول الله ﷺ حتى جلس عن يسار ابي بكر فكان رسول الله ﷺ يصلي بالناس جالسا وابو بكر قائما يقتدى به والناس يقتدون بابي بكر حدثونا به عن يحيى بن محمد بن يحيى قال نا مسدد قال نا ابو معاوية والقياس يشهد لهذا القول لان الامام لا يسقط عن القوم شيئا من اركان الصلوة مع القدرة عليه الا ترى انه لا يحيل الركوع والسجود الى الائمة وكذلك يحيل القيام الى القعود والى هذا ذهب سفيان الثوري واصحاب الراي والشافعي وابو ثور وقال مالك بن انس: لا ينبغي لاحد ان يؤم الناس قاعداً وذهب احمد بن حنبل واسحاق بن راهويه ونفر من اهل الحديث الى خبر انس فان الامام اذا صلى قاعداً صلوا من خلفه قعوداً وزعم بعض اهل الحديث ان الروايات تختلف في هذا فروى الاسود عن عائشة ان النبي ﷺ كان اماماً وروى شقيق عنها ان الامام كان ابو بكر فلم يجز ان يترك به حديث انس وجابر.“ (عون المعبود، ج: ۱/ ص: ۲۳۴)

یعنی امام خطابی نے کہا کہ حدیث مذکور میں جہاں حضرت ابوبکر رضی اللہ عنہ کا نبی کریم ﷺ کی دائیں جانب کھڑا ہونا ذکر ہے جو مقتدی کی جگہ ہے اور ان کا لوگوں کو تکبیر کہنا اور ابوبکر کی تکبیروں کا نبی کریم ﷺ کی تکبیر کے پیچھے ہونا اس میں واضح بیان موجود ہے کہ اس نماز میں امام رسول کریم ﷺ ہی تھے اور آپ بیٹھ کر نماز پڑھ رہے تھے اور سارے صحابہ آپ کے پیچھے کھڑے ہو کر پڑھ رہے تھے اور یہ آخری نماز ہے جو رسول کریم ﷺ نے پڑھائی۔ جو اس بات پر دلیل ہے کہ حضرت انس اور جابر رضی اللہ عنہما کی احادیث میں جس امام بیٹھا ہو تو مقتدیوں کو بھی بیٹھنا لازم مذکور ہے، وہ منسوخ ہے اور

ہم نے جو کہا ہے اس کی مزید وضاحت اس روایت سے ہو گئی ہے جسے ابو معاویہ نے اعمش سے، انہوں نے ابراہیم سے، انہوں نے اسود سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے روایت کیا ہے کہ جب آپ ﷺ زیادہ بیمار ہو گئے تو آپ تشریف لائے اور ابو بکر کی بائیں جانب بیٹھ گئے اور آپ بیٹھ کر ہی لوگوں کو نماز پڑھا رہے تھے اور ابو بکر کھڑے ہو کر آپ کی اقتدا کر رہے تھے۔ اور دیگر جملہ نمازی کھڑے ہو کر حضرت ابو بکر رضی اللہ عنہ کی اقتدا کر رہے تھے۔ اور قیاس بھی یہی چاہتا ہے کہ امام ارکان صلوٰۃ میں سے مقتدیوں سے جب وہ ان پر قادر ہوں کسی رکن کو ساقط نہیں کر سکتا نہ وہ رکوع بخود ہی کو محض اشاروں سے ادا کر سکتا ہے۔ تو پھر قیام جو ایک رکن نماز ہے اسے قعود سے کیسے بدل سکتا ہے۔ امام سفیان ثوری اور اصحاب رائے اور امام شافعی اور ابو ثور وغیرہ کا یہی مسلک ہے اور حضرت امام مالک بن انس کہتے ہیں کہ مناسب نہیں کہ کوئی بیٹھ کر لوگوں کی امامت کرے اور امام احمد بن حنبل واسحاق بن راہویہ اور ایک گروہ اہلحدیث کا یہی مسلک ہے جو حدیث انس میں مذکور ہے کہ جب امام بیٹھ کر نماز پڑھائے تو مقتدی بھی بیٹھ کر ہی پڑھیں۔ واللہ اعلم بالصواب۔

راقم کہتا ہے کہ میں اس تفصیل کے لئے سخت حیران تھا، تحفۃ الاحوذی، نیل الاوطار، فتح الباری وغیرہ جملہ کتب سامنے تھیں مگر کسی سے تشفی نہ ہو رہی تھی کہ اچانک اللہ سے امر حق کے لئے دعا کر کے عون المعبود کو ہاتھ میں لیا اور کھولنے کے لئے ہاتھ بڑھایا کہ پہلی ہی دفعہ فی الفور تفصیل بالا سامنے آ گئی جسے یقیناً تائیدِ نبی کہنا ہی مناسب ہے۔ والحمد للہ علی ذلک۔ (راز)

۶۸۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ قَرَسًا فَصْرَعَ عَنْهُ، فَجَحَشَ شِقَهُ الْأَيْمَنُ، فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَأَاهُ فَعُوذًا، فَلَمَّا انْصَرَفَ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَانِمًا فَصَلُّوا قِيَامًا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ)) قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ الْحَمِيدِيُّ قَوْلُهُ: ((وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا)) هُوَ فِي مَرَضِهِ الْقَدِيمِ، ثُمَّ صَلَّى بَعْدَ ذَلِكَ النَّبِيُّ ﷺ جَالِسًا وَالنَّاسُ خَلْفَهُ قِيَامًا، لَمْ يَأْمُرْهُمْ بِالْقُعُودِ، وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ فَالْآخِرُ مِنْ فِعْلِ النَّبِيِّ ﷺ. [راجع: ۳۷۸] [مسلم: ۹۲۴، ابوداود: ۶۰۱]

۶۸۹) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا کہ ہمیں امام مالک رحمہ اللہ نے ابن شہاب سے خبر دی، انہوں نے انس بن مالک رضی اللہ عنہ سے کہ رسول اللہ ﷺ ایک گھوڑے پر سوار ہوئے تو آپ اس پر سے گر پڑے۔ اس سے آپ کے دائیں پہلو پر زخم آئے۔ تو آپ نے کوئی نماز پڑھی۔ جسے آپ بیٹھ کر پڑھ رہے تھے۔ اس لیے ہم نے بھی آپ کے پیچھے بیٹھ کر نماز پڑھی۔ جب آپ فارغ ہوئے تو فرمایا کہ ”امام اس لیے مقرر کیا گیا ہے کہ اس کی اقتدا کی جائے۔ اس لیے جب وہ کھڑے ہو کر نماز پڑھے تو تم بھی کھڑے ہو کر پڑھو اور جب وہ رکوع کرے تو تم بھی رکوع کرو۔ جب وہ رکوع سے سر اٹھائے تو تم بھی اٹھاؤ اور جب وہ سماع اللہ لمن حمدہ کہے تو تم ربنا ولك الحمد کہو اور جب وہ بیٹھ کر نماز پڑھے تو تم بھی بیٹھ کر پڑھو۔“ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ حمیدی نے آپ کے اس قول ”جب امام بیٹھ کر نماز پڑھے تو تم بیٹھ کر پڑھو۔“ کے متعلق کہا ہے کہ یہ ابتدا میں آپ ﷺ کی پرانی بیماری کا واقعہ ہے۔ اس کے بعد آخری بیماری میں آپ نے خود بیٹھ کر نماز پڑھی تھی اور لوگ آپ کے پیچھے کھڑے ہو کر اقتدا کر رہے تھے۔ آپ نے اس وقت لوگوں کو بیٹھنے کی ہدایت نہیں فرمائی اور اصل یہ ہے کہ جو فعل آپ کا آخری ہو اس کو لینا چاہیے اور پھر جو اس سے آخری ہو۔

نسائی: ۸۳۱

باب: امام کے پیچھے مقتدی کب سجدہ کریں؟

بَابُ: مَتَى يَسْجُدُ مَنْ خَلْفَ

الْإِمَامِ؟

اور حضرت انس رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا کہ ”جب امام سجدہ کرے تو تم لوگ بھی سجدہ کرو۔“ (یہ حدیث پیچھے گزر چکی ہے)

قَالَ أَنَسٌ: عَنِ النَّبِيِّ ﷺ: ((إِذَا سَجَدَ فَاسْجُدُوا)).

(۶۹۰) ہم سے مسدد بن مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید نے سفیان سے بیان کیا، انہوں نے کہا کہ مجھ سے ابواسحاق نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن یزید نے بیان کیا، کہا کہ مجھ سے براء بن عازب رضی اللہ عنہ نے بیان کیا، وہ جھوٹے نہیں تھے۔ (بلکہ نہایت ہی سچے تھے) انہوں نے بتلایا کہ جب نبی کریم ﷺ سمع اللہ لمن حمدہ کہتے تو ہم سے کوئی بھی اس وقت تک نہ جھکتا جب تک نبی کریم ﷺ سجدہ میں نہ چلے جاتے پھر ہم لوگ سجدہ میں جاتے۔

۶۹۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي الْبَرَاءُ - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)) لَمْ يَخْنُ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيُّ ﷺ سَاجِدًا، ثُمَّ نَقَعَ سُجُودًا بَعْدَهُ. حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، نَحْوَهُ. [طرفاء في: ۷۴۷، ۸۱۱]

ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے، انہوں نے ابواسحاق سے جیسے اوپر گزرا۔

[مسلم: ۱۰۶۸، ۱۰۶۹؛ ابوداؤد: ۶۲۰؛ ترمذی: ۲۸۱؛ نسائی: ۸۲۸]

باب: (رکوع یا سجدہ میں) امام سے پہلے سراٹھانے

بَابُ إِثْمٍ مَنْ رَفَعَ رَأْسَهُ قَبْلَ

الْإِمَامِ

(۶۹۱) ہم سے حجاج بن منہال نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے محمد بن زیاد سے بیان کیا، کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، وہ نبی کریم ﷺ سے روایت کرتے تھے کہ آپ ﷺ نے فرمایا: ”کیا تم میں وہ شخص جو (رکوع یا سجدہ میں) امام سے پہلے اپنا سراٹھا لیتا ہے اس بات سے نہیں ڈرتا کہ کہیں اللہ پاک اس کا سر گدھے کے سر کی طرح بنادے یا اس کی صورت کو گدھے کی سی صورت بنا دے۔“

۶۹۱۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((أَمَّا يَخْشَى أَحَدُكُمْ - أَوْ عَلَى يَخْشَى أَحَدُكُمْ - إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ؟ أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ؟)).

[مسلم: ۹۶۵؛ ابوداؤد: ۶۲۳]

باب: غلام کی اور آزاد کیے ہوئے غلام کی امامت

بَابُ إِمَامَةِ الْعَبْدِ وَالْمَوْلَى

وَكَانَتْ عَائِشَةُ يُؤْمِهَا عَبْدُهَا ذَكْوَانٌ مِنَ الْمُصْحَفِ وَوَلَدَ الْبَغْيِ وَالْأَعْرَابِيِّ وَالْغُلَامِ الَّذِي لَمْ يَحْتَلَمْ، يَقُولُ النَّبِيُّ ﷺ: ((يَوْمُهُمْ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ)) وَلَا يُمْنَعُ الْعَبْدُ مِنَ الْجَمَاعَةِ بِغَيْرِ عِلَّةٍ۔ اور حضرت عائشہ رضی اللہ عنہا کی امامت ان کا غلام ذکوان قرآن دیکھ کر کیا کرتا تھا۔ اور ولد الزنا اور کنوارا نابالغ لڑکے کی امامت کا بیان کیونکہ نبی کریم ﷺ کا ارشاد ہے کہ ”کتاب اللہ کا سب سے بہتر پڑھنے والا امامت کرائے۔“ اور غلام کو بغیر کسی خاص عذر کے جماعت میں شرکت سے نہ روکا جائے گا۔

تشریح: مقصد باب یہ ہے کہ غلام اگر قرآن شریف کا زیادہ عالم ہو تو وہ امامت کرا سکتا ہے۔ عائشہ صدیقہ رضی اللہ عنہا کے غلام ذکوان ان کو نماز پڑھایا کرتے تھے اور چہرہ نمازوں میں وہ مصحف دیکھ کر قراءت کیا کرتے تھے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وصلہ ابو داود فی کتاب المصاحف من طریق ایوب عن ابن ابی ملیکہ ان عائشہ کان یومہا غلامہا ذکوان فی المصحف ووصلہ ابن ابی شیبہ قال حدثنا وکیع عن هشام بن عروہ عن ابن ابی ملیکہ عن عائشہ انها اعتقت غلاما لها عن دہر فکان یومہا فی رمضان فی المصحف ووصلہ الشافعی وعبد الرزاق من طریق اخری عن ابن ابی ملیکہ انه کان یاتی عائشہ بأعلیٰ الوادی هو وابوہ وعبید بن عمیر والمصور بن مخرمہ وناس کثیر فیومہم ابو عمرو مولیٰ عائشہ وهو یومئذ غلام لم یعتق وابو عمر المذکور هو ذکوان۔“ (فتح الباری)

خلاصہ اس عبارت کا یہی ہے کہ عائشہ صدیقہ رضی اللہ عنہا کے غلام ابو عمر ذکوان نامی رمضان شریف میں شہر سے دور وادی سے آتے، ان کے ساتھ ان کا باپ ہوتا اور عبید بن عمیر اور مصور بن مخرمہ اور بھی بہت سے لوگ جمع ہو جاتے۔ اور وہ ذکوان نامی غلام قرآن شریف دیکھ کر قراءت کرتے ہوئے نماز پڑھایا کرتے تھے۔ حضرت عائشہ رضی اللہ عنہا نے بعد میں ان کو آزاد بھی کر دیا تھا۔ چونکہ روایت میں رمضان کا ذکر ہے۔ لہذا احتمال ہے کہ وہ ترویج کی نماز پڑھایا کرتے ہوں اور اس میں قرآن شریف دیکھ کر قراءت کیا کرتے ہوں۔ اس روایت کو ابو داؤد نے کتاب المصاحف میں اور ابن ابی شیبہ اور امام شافعی اور عبد الرزاق وغیرہ نے موصولہ روایت کیا ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”استدل بہ علی جواز القراءة المصلی من المصحف ومنع عنه اخرون لكونه عملا كثيرا فی الصلوة۔“ (فتح الباری) یعنی اس نے دلیل لی گئی ہے کہ نمازی قرآن شریف دیکھ کر قراءت جواز کر سکتا ہے اور دوسرے لوگوں نے اسے جائز نہیں سمجھا کیونکہ ان کے خیال کے مطابق یہ نماز میں عمل کثیر ہے جو منع ہے۔

تحریف کا ایک نمونہ: ہمارے محترم علمائے دیوبند رحمہم اللہ جو صحیح بخاری کا ترجمہ اور شرح شائع فرما رہے ہیں ان کی جرأت کہنے یا حمایت مسلک کہ بعض بعض جگہ ایسی تشریح کر ڈالتے ہیں جسے صراحتاً تحریف ہی کہنا چاہیے۔ جس کا ایک نمونہ یہاں بھی موجود ہے۔ چنانچہ صاحب تفہیم البخاری دیوبندی اس کی تشریح یوں فرماتے ہیں کہ ”حضرت ذکوان کے نماز میں قرآن مجید سے قراءت کا مطلب یہ ہے کہ دن میں آیتیں یاد کر لیتے تھے اور رات کے وقت انہیں نماز میں پڑھتے تھے۔“ (تفہیم البخاری، ص ۳/۹۲)

ایسا تو سارے ہی حفاظ کرتے ہیں کہ دن بھر دور فرماتے اور رات کو سنایا کرتے ہیں۔ اگر حضرت ذکوان بھی ایسا ہی کرتے تھے تو خصوصیت کے ساتھ ان کا ذکر کرنے کی راویوں کو کیا ضرورت تھی۔ پھر روایت میں صاف فی المصحف کا لفظ موجود ہے۔ جس کا مطلب ظاہر ہے کہ قرآن شریف دیکھ کر قراءت کیا کرتے تھے۔ چونکہ مسلک حنفیہ میں ایسا کرنے سے نماز فاسد ہو جاتی ہے اس لئے تفہیم البخاری کو اس روایت کی تاویل کرنے کے لئے اس غلط تشریح کا سہارا لینا پڑا۔ اللہ پاک علمائے دین کو توفیق دے کہ وہ اپنی علمی ذمہ داریوں کو محسوس فرمائیں۔ آمین۔

اگر مقتدیوں میں صرف کوئی نابالغ لڑکا ہی زیادہ قرآن شریف جاننے والا ہو تو وہ امامت کرا سکتا ہے۔ مگر فقہائے حنفیہ اس کے خلاف ہیں۔ وہ مطلقاً منع کا فتویٰ دیتے ہیں۔ جو غلط ہے۔

۶۹۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوَّلُونَ الْعُصْبَةَ مَوْضِعًا بِقُبَاءٍ- قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ كَانَ يَوْمُهُمْ سَالِمٌ مَوْلَى أَبِي حَذِيفَةَ، وَكَانَ أَكْثَرَهُمْ قُرْآنًا.

(۶۹۲) ہم سے ابراہیم بن منذر حزامی نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے بیان کیا انہوں نے عبد اللہ عمری سے، انہوں نے حضرت نافع سے انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ جب پہلے مہاجرین رسول اللہ ﷺ کی ہجرت سے بھی پہلے قبا کے مقام عصبہ میں پہنچے تو ان کی امامت ابو حذیفہ کے غلام سالم رضی اللہ عنہ کیا کرتے تھے۔ آپ کو قرآن مجید سب سے زیادہ یاد تھا۔

[طرفہ فی: ۷۱۷۵] [ابوداؤد: ۵۸۸]

۶۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتَعْمِلَ حَبِشِيٌّ كَانَ رَأْسُهُ زَبِيئَةً)). [طرفہ فی: ۷۱۴۲، ۶۹۶]

(۶۹۳) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ مجھ سے ابو التیاح یزید بن حمید ضعی نے انس بن مالک رضی اللہ عنہ سے بیان کیا، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”(اُسنے حاکم کی) سنو اور اطاعت کرو، خواہ ایک ایسا حبشی (غلام تم پر) کیوں نہ حاکم بنا دیا جائے جس کا سر سوکھے ہوئے انگور کے برابر ہو۔

تشریح: اس سے باب کا مطلب یوں نکلتا ہے کہ جب حبشی غلام کی جو حاکم ہو اطاعت کا حکم ہوا تو اس کی امامت بطریق اولیٰ صحیح ہوگی۔ کیونکہ اس زمانہ میں جو حاکم ہوتا وہی امامت بھی نماز میں کیا کرتا تھا۔ اس حدیث سے یہ دلیل بھی لی ہے کہ بادشاہ وقت سے گو وہ کیسا ہی ظالم ہے تو وف ہونا اور فساد کرنا درست ہے بشرطیکہ وہ جائز خلیفہ یعنی قریش کی طرف سے بادشاہ بنایا گیا ہو۔ اس کا یہ مطلب نہیں کہ حبشی غلام کی خلافت درست ہے۔ کیونکہ خلافت سوائے قریشی کے اور کسی قوم والے کی درست نہیں ہے جیسے دوسری حدیث سے ثابت ہے۔ (مولانا وحید الرحمن رحمہ اللہ)

باب: إِذَا لَمْ يَتِمَّ الْإِمَامُ وَأَتَمَّ مَنْ خَلْفَهُ

باب: اگر امام اپنی نماز کو پورا نہ کرے اور مقتدی پورا کریں

۶۹۴۔ حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْجَبِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ ابْنِ أَسْلَمٍ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ وَإِنْ أَخْطَأُوا فَلَكُمْ وَعَلَيْهِمْ)).

(۶۹۴) ہم سے فضل بن سہل نے بیان کیا، کہا کہ ہم سے حسن بن موسیٰ اشجب نے بیان کیا، کہا کہ ہم سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا زید بن اسلم سے، انہوں نے عطاء بن یسار سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا کہ ”امام لوگوں کو نماز پڑھاتے ہیں۔ پس اگر امام نے ٹھیک نماز پڑھائی تو اس کا ثواب تمہیں ملے گا اور اگر غلطی کی تو بھی (تمہاری نماز کا) ثواب تم کو ملے گا اور غلطی کا وبال ان پر رہے گا۔“

تشریح: یعنی امام کی نماز میں نقص رہ جانے سے مقتدیوں کی نماز میں کوئی خلل نہ ہوگا جب انہوں نے تمام شرائط اور ارکان کو پورا کیا۔

باب: باغی اور بدعتی کی امامت کا بیان

اور بدعتی کے متعلق امام حسن بصری رحمۃ اللہ علیہ نے کہا کہ تو اس کے پیچھے نماز پڑھ لے اس کی بدعت اس کے سر رہے گی۔

بَابُ إِمَامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ
وَقَالَ الْحَسَنُ: صَلِّ وَعَلَيْهِ بَدْعُهُ.

(۶۹۵) امام بخاری رحمۃ اللہ علیہ نے کہا کہ ہم سے محمد بن یوسف فریابی نے کہا کہ ہم سے امام اوزاعی نے بیان کیا، کہا ہم سے امام زہری نے حمید بن عبد الرحمن سے نقل کیا، انہوں نے عبید اللہ بن عدی بن خیار سے کہ وہ خود حضرت عثمان غنی رضی اللہ عنہ کے پاس گئے جب کہ باغیوں نے ان کو گھیر رکھا تھا۔ انہوں نے کہا کہ آپ ہی عام مسلمانوں کے امام ہیں مگر آپ پر جو مصیبت ہے وہ آپ کو معلوم ہے۔ ان حالات میں باغیوں کا مقررہ امام نماز پڑھا رہا ہے۔ ہم ڈرتے ہیں کہ اس کے پیچھے نماز پڑھ کر گنہگار نہ ہو جائیں۔ حضرت عثمان رضی اللہ عنہ نے جواب دیا نماز تو جو لوگ کام کرتے ہیں ان کاموں میں سب سے بہترین کام ہے۔ تو وہ جب اچھا کام کریں تم بھی ان کے ساتھ مل کر اچھا کام کرو اور جب وہ برا کام کریں تو تم ان کی برائی سے الگ رہو۔ اور محمد بن یزید زبیدی نے کہا کہ امام زہری نے فرمایا ہم تو یہ سمجھتے ہیں کہ بیچوے کے پیچھے نماز نہ پڑھیں۔ مگر ایسی ہی لا چاری ہو تو اور بات ہے جس کے بغیر کوئی چارہ نہ ہو۔

۶۹۵۔ وَقَالَ لَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ خِيَارٍ، أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ وَهُوَ مَحْضُورٌ فَقَالَ: إِنَّكَ إِمَامٌ عَامَّةٍ، وَنَزَلَ بِكَ مَا تَرَى وَيُصَلِّي لَنَا إِمَامٌ فِتْنَةٌ وَتَنْتَحَرِجُ فَقَالَ: الصَّلَاةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ، فَإِذَا أَحْسَنَ النَّاسُ فَأَحْسِنَ مَعَهُمْ، وَإِذَا أَسَاءُوا فَاجْتَنِبْ إِسَاءَتَهُمْ وَقَالَ الزُّبَيْدِيُّ: قَالَ الزُّهْرِيُّ: لَا تَرَى أَنَّ يُصَلِّي خَلْفَ الْمُخَنَّثِ إِلَّا مِنْ ضَرُورَةٍ لَا بُدَّ مِنْهَا.

تشریح: مفتون کا ترجمہ باغی کیا ہے جو سچے برحق امام کے حکم سے پھر جائے۔ اور بدعتی سے عام بدعتی مراد ہے۔ خواہ اس کی بدعت اعتقادی ہو جیسے شیعہ، خوارج، مرجیہ، معتزلہ وغیرہ کی، خواہ عملی ہو جیسے سہرا باندھنے والے، تیجا، دسواں کرنے والے، تعزیہ یا علم اٹھانے والے، قبروں پر چراغاں کرنے والے، میلاد یا غنا یا مرثیہ کی مجلس کرنے والے کی، بشرطیکہ ان کی بدعت کفر اور شرک کی حد تک نہ پہنچے۔ اگر کفر یا شرک کے درجے پر پہنچ جائے تو ان کے پیچھے نماز درست نہیں۔ تسہیل میں ہے کہ سنت کہتے ہیں حدیث کو اور جماعت سے مراد صحابہ اور تابعین ہیں۔ جو لوگ حدیث شریف پر چلتے ہیں اور اعتقاد اور عمل میں صحابہ اور تابعین کے طریق پر ہیں وہی اہل سنت والجماعت ہیں باقی سب بدعتی ہیں۔ (مولانا وحید الزماں رحمۃ اللہ علیہ)

(۶۹۶) ہم سے محمد بن ابان نے بیان کیا، کہا کہ ہم سے غندر محمد بن جعفر نے بیان کیا شعبہ سے، انہوں نے ابوالتیاح سے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم صلی اللہ علیہ وسلم نے ابوذر سے فرمایا: ”(حاکم کی) سن اور اطاعت کر خواہ وہ ایک ایسا حبشی غلام ہی کیوں نہ ہو جس کا سرمٹے کے برابر ہو۔“

۶۹۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي ذَرٍّ: ((اسْمَعْ وَأَطِعْ، وَلَوْ لِحَبَشِيٍّ كَانَ رَأْسُهُ رِيبَةً)). [راجع: ۶۹۳]

باب: جب صرف دو ہی نمازی ہوں تو مقتدی امام کے دائیں جانب اس کے برابر کھڑا ہو

بَابُ: يَقُومُ عَنْ يَمِينِ الْإِمَامِ، بِحِذَائِهِ سَوَاءً إِذَا كَانَا اثْنَيْنِ

۶۹۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْتُ فِي بَيْتِ خَالَتِي مِمْوَنَةَ فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ، ثُمَّ قَامَ فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيظَهُ، أَوْ قَالَ: خَطِيظَهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ. [راجع: ۱۱۷]

(۶۹۷) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے حکم سے بیان کیا، انہوں نے کہا کہ میں نے سعید بن جبیر سے سنا، وہ حضرت ابن عباس رضی اللہ عنہما سے بیان کرتے تھے کہ انہوں نے بتلایا کہ ایک رات میں اپنی خالہ ام المؤمنین میمونہ رضی اللہ عنہا کے گھر پر رہ گیا۔ رسول اللہ ﷺ عشاء کی نماز کے بعد جب ان کے گھر تشریف لائے تو یہاں چار رکعت نماز پڑھی۔ پھر آپ سو گئے پھر (نماز تہجد کے لیے) آپ اٹھے اور نماز پڑھنے لگے (تو میں بھی اٹھ کر آپ کے بائیں طرف کھڑا ہو گیا۔ لیکن آپ نے مجھے اپنی دائیں طرف کر لیا۔ آپ نے پانچ رکعت نماز پڑھی۔ پھر دو رکعت (سنت فجر) پڑھ کر آپ سو گئے۔ اور میں نے آپ کے خرائے کی آواز بھی سنی۔ پھر آپ فجر کی نماز کے لیے برآمد ہوئے۔

تشریح: حدیث ہذا سے ثابت ہوا کہ جب امام کے ساتھ ایک ہی آدمی ہو تو وہ امام کے وہی طرف کھڑا ہو جو ان ہو یا بائیں۔ پھر کوئی دوسرا آ جائے تو وہ امام کے بائیں طرف نیت باندھ لے۔ پھر امام آگے بڑھ جائے یا مقتدی پیچھے ہٹ جائیں۔

بَابُ: إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الْإِمَامِ،

فَحَوْلَهُ الْإِمَامُ إِلَى يَمِينِهِ لَمْ تَفْسُدْ صَلَاتُهُمَا.

اور امام اسے پھر اکر دائیں طرف کر لے تو دونوں میں سے کسی کی بھی نماز فاسد نہیں ہوگی۔

۶۹۸۔ حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنَا عَمْرُو، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: نِمْتُ عِنْدَ مِمْوَنَةَ وَالنَّبِيِّ ﷺ عِنْدَهَا تِلْكَ اللَّيْلَةَ، فَتَوَضَّأْتُ ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى ثَلَاثَ

(۶۹۸) ہم سے احمد بن صالح نے بیان کیا، کہا کہ ہم سے عبداللہ بن وہب نے بیان کیا، کہا کہ ہم سے عمرو بن حارث مصری نے عبد ربہ بن سعید سے بیان کیا، انہوں نے مخرمہ بن سلیمان سے، انہوں نے ابن عباس رضی اللہ عنہما کے غلام کریم سے، انہوں نے ابن عباس رضی اللہ عنہما سے۔ آپ نے بتلایا کہ میں ایک رات ام المؤمنین میمونہ کے یہاں سو گیا۔ اس رات نبی کریم ﷺ کی بھی وہیں سونے کی باری تھی۔ آپ نے وضو کیا اور نماز پڑھنے کے لیے کھڑے ہو گئے۔ میں آپ کے بائیں طرف کھڑا ہو گیا۔ اس لیے آپ

نے مجھے پڑ کے دائیں طرف کر دیا۔ پھر تیرہ رکعت (وتر سمیت) نماز پڑھی اور سو گئے۔ یہاں تک کہ خرائے لینے لگے اور نبی کریم ﷺ جب سوتے تو خرائے لیتے تھے۔ پھر مؤذن آیا تو آپ باہر تشریف لے گئے۔ آپ نے اس کے بعد (فجر کی) نماز پڑھی اور وضو نہیں کیا۔ عمرو نے بیان کیا کہ میں نے یہ حدیث بکیر بن عبداللہ کے سامنے بیان کی تو انہوں نے فرمایا کہ یہ حدیث مجھ سے کریم نے بھی بیان کی تھی۔

باب: نماز شروع کرتے وقت امامت کی نیت نہ ہو، پھر کچھ لوگ آجائیں اور وہ ان کی امامت کرنے لگے (تو کیا حکم ہے)

(۶۹۹) ہم سے مسدد بن سرہد نے بیان کیا، کہا کہ ہم سے اسماعیل بن ابراہیم نے ایوب سختیانی سے بیان کیا، انہوں نے عبداللہ بن سعید بن جبیر سے، انہوں نے اپنے باپ سے، انہوں نے ابن عباس رضی اللہ عنہما سے کہ آپ نے بتلایا کہ میں نے ایک دفعہ اپنی خالہ میمونہ رضی اللہ عنہا کے گھرات گزاری۔ نبی کریم ﷺ رات میں نماز پڑھنے کے لیے کھڑے ہوئے تو میں بھی آپ کے ساتھ نماز میں شریک ہو گیا۔ میں (غلطی سے) آپ کے بائیں طرف کھڑا ہو گیا تھا۔ پھر آپ نے میرا سر پکڑ کے دائیں طرف کر دیا۔ (تاکہ صحیح طور پر کھڑا ہو جاؤں)

باب: اگر امام لمبی سورت شروع کر دے اور کسی کو کام ہو وہ اکیلے نماز پڑھ کر چل دے تو یہ کیسا ہے؟

(۷۰۰) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے شعبہ نے عمرو بن دینار سے بیان کیا، انہوں نے جابر بن عبداللہ سے کہ معاذ بن جبل رضی اللہ عنہ نبی کریم ﷺ کے ساتھ نماز پڑھتے پھر واپس آ کر اپنی قوم کی امامت کیا کرتے تھے۔

عَشْرَةَ رَكْعَةٍ، ثُمَّ نَامَ حَتَّى نَفَخَ - وَكَانَ إِذَا نَامَ نَفَخَ - ثُمَّ أَتَاهُ الْمُؤَذِّنُ، فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ: عَمَرُو فَحَدَّثْتُ بِهِ بَكِيرًا فَقَالَ: حَدَّثَنِي كُرَيْبٌ بِذَلِكَ. [راجع: ۱۱۷]

بَابُ: إِذَا لَمْ يَنْوِ الْإِمَامُ أَنْ يُؤْمَ ثُمَّ جَاءَ قَوْمٌ فَأَمَّهُمْ

۶۹۹ - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْتٌ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ أَصَلِّي مَعَهُ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ۱۱۷] [نسائي: ۸۰۵]

بَابُ: إِذَا طَوَّلَ الْإِمَامُ وَكَانَ لِلرَّجُلِ حَاجَةٌ فَخَرَجَ وَصَلَّى

۷۰۰ - حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ مُعَاذَ ابْنَ جَبَلٍ، كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤْمُ قَوْمَهُ. [اطرافه في: ۷۰۱، ۷۰۵]

[۷۱۱، ۶۱۱]

۷۰۱ - ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: (۷۰۱) (دوسری سند) اور مجھ سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے

غندر محمد بن جعفر نے بیان کیا، کہا کہ ہم سے شعبہ نے عمرو سے بیان کیا، کہا کہ میں نے جابر بن عبد اللہ انصاری سے سنا، آپ نے فرمایا کہ معاذ بن جبل نبی کریم ﷺ کے ساتھ (فرض) نماز پڑھتے پھر واپس جا کر اپنی قوم کے لوگوں کو (وہی) نماز پڑھایا کرتے تھے۔ ایک بار عشاء میں انہوں نے سورہ بقرہ شروع کی۔ (مقتدیوں میں سے) ایک شخص نماز توڑ کر چل دیا۔ معاذ رضی اللہ عنہ اس کو برا کہنے لگے۔ یہ خبر نبی ﷺ کو پہنچی (اس شخص نے جا کر معاذ کی شکایت کی) آپ نے معاذ کو فرمایا کہ ”تو بلا میں ڈالنے والا ہے، فتنہ میں ڈالنے والا، بلا میں ڈالنے والا۔“ تین بار فرمایا، یا یوں فرمایا کہ ”تو فسادی ہے، فسادی، فسادی۔“ پھر آپ نے معاذ کو حکم فرمایا کہ مفصل کے بیچ کی دو سورتیں پڑھا کرے۔ عمرو بن دینار نے کہا کہ مجھے یاد نہ رہیں (کہ کون سی سورتوں کا آپ نے نام لیا)۔

حَدَّثَنَا غَنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤْمُ قَوْمَهُ، فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقَرَةِ، فَأَنْصَرَفَ الرَّجُلُ، فَكَانَ مُعَاذٌ يَتَأَلَّ مِنْهُ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: ((فَتَانٌ فَتَانٌ)) ثَلَاثَ مَرَّاتٍ أَوْ قَالَ: ((فَاتِنَا فَاتِنَا فَاتِنَا)) وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفْصَلِ. قَالَ عَمْرٍو: لَا أَخْفَظُهُمَا. [راجع: ۷۰۰]

تشریح: اس سے امام شافعی اور امام احمد اور احمدیث کا مذہب ثابت ہوا کہ فرض پڑھنے والے کی اقتدا نقل پڑھنے والے کے پیچھے درست ہے۔ حنیف نے یہاں بھی دوران کار تا دیات کی ہیں۔ جو سب محض تعصب مسلک کا نتیجہ ہے۔ مثلاً حضرت معاذ رضی اللہ عنہ کے اوپر نبی کریم ﷺ کی تنگی کے بارے میں لکھا ہے کہ ممکن ہے اس وجہ سے بھی آپ خفا ہوئے ہوں کہ دوبارہ کیوں جا کر نماز پڑھاؤ (دیکھو تنہیم البخاری، پ: ۳، ص: ۹۷) یہ ایسی تاویل ہے جس کا اس واقعہ سے دور تک بھی تعلق نہیں۔

قاس کن زگلستان من بہار مرا

باب: امام کو چاہیے کہ قیام ہلکا کرے (مختصر سورتیں

پڑھے) اور رکوع اور سجدے پورے پورے ادا کرے

(۷۰۲) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے زہیر بن معاویہ نے بیان کیا، کہا کہ ہم سے اسماعیل بن ابی خالد نے بیان کیا، کہا کہ میں نے قیس بن ابی حازم سے سنا، کہا کہ مجھے ابو مسعود انصاری نے خبر دی کہ ایک شخص نے کہا کہ یا رسول اللہ! قسم اللہ کی میں صبح کی نماز میں فلاں کی وجہ سے دیر میں جاتا ہوں، کیونکہ وہ نماز کو بہت لمبا کر دیتے ہیں۔ میں نے رسول اللہ ﷺ کو نصیحت کے وقت اس دن سے زیادہ (کبھی بھی) غضب ناک نہیں دیکھا۔ آپ نے فرمایا کہ ”تم میں سے کچھ لوگ یہ چاہتے ہیں کہ (عوام کو عبادت سے یا دین سے) نفرت دلادیں، خبردار! تم میں سے لوگوں کو جو شخص بھی نماز پڑھائے تو ہلکی پڑھائے۔ کیونکہ نمازیوں میں کمزور

بَابُ تَخْفِيفِ الْإِمَامِ فِي الْقِيَامِ

وِإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ

۷۰۲- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: سَمِعْتُ قَيْسًا، قَالَ: أَخْبَرَنِي أَبُو مَسْعُودٍ، أَنَّ رَجُلًا، قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الْعَدَاةِ بَيْنَ أَجَلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا. فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: ((إِنَّ مِنْكُمْ مُنْفَرِّقِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا

[الحاجۃ: ۹۰]

بوڑھے اور ضرورت والے سب ہی قسم کے لوگ ہوتے ہیں۔“

باب: جب اکیلا نماز پڑھے تو جتنی چاہے طویل کر سکتا ہے

بَابُ: إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ

(۷۰۳) ہم سے عبد اللہ بن یوسف تبتسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے ابو الزناد سے خبر دی، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول کریم ﷺ نے فرمایا: ”جب کوئی تم میں سے لوگوں کو نماز پڑھائے تو تخفیف کرے۔ کیونکہ جماعت میں ضعیف بیمار اور بوڑھے (سب ہی) ہوتے ہیں۔ لیکن اکیلا پڑھے تو جس قدر جی چاہے طویل دے سکتا ہے۔“

۷۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ)). [ابوداود: ۷۹۴؛ نسائی: ۸۲۲]

[۷۹۴؛ نسائی: ۸۲۲]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

باب: اس کے بارے میں جس نے امام سے نماز کے طویل ہو جانے کی شکایت کی

بَابُ مَنْ شَكََا إِمَامَهُ إِذَا طَوَّلَ،

ایک صحابی ابو اسید (مالک بن ربیعہ) نے اپنے بیٹے (منذر) سے فرمایا: بیٹا تو نے نماز کو ہم پر لمبا کر دیا۔

وَقَالَ أَبُو أُسَيْدٍ: طَوَّلْتَ بَنَا يَا بَنَى.

(۷۰۴) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا اسماعیل بن ابی خالد سے، انہوں نے قیس بن ابی حازم سے، انہوں نے ابو مسعود انصاری رضی اللہ عنہ سے، آپ نے فرمایا کہ ایک شخص نے رسول اللہ ﷺ سے کہا کہ یا رسول اللہ! میں فجر کی نماز میں تاخیر کر کے اس لیے شریک ہوتا ہوں کہ فلاں صاحب فجر کی نماز بہت طویل کر دیتے ہیں۔ اس پر آپ اس قدر غصہ ہوئے کہ میں نے نصیحت کے وقت اس دن سے زیادہ غضب ناک آپ کو کبھی نہیں دیکھا۔ پھر آپ نے فرمایا: ”لوگو! تم میں بعض لوگ (نماز سے لوگوں کو) دور کرنے کا باعث ہیں۔ پس جو شخص امام ہو اسے ہلکی نماز پڑھنی چاہیے اس لیے کہ اس کے پیچھے کمزور، بوڑھے اور ضرورت والے سب ہی ہوتے ہیں۔“

۷۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنِّي لَأَتَأَخَّرُ عَنِ الصَّلَاةِ فِي الْفَجْرِ مِمَّا يُطِيلُ بَنَا فَلَانٍ فِيهَا فَغَضِبَ رَسُولُ اللَّهِ ﷺ، مَا رَأَيْتُهُ غَضِبَ فِي مَوْعِظَةٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: ((يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُتَّقِرِينَ، فَمَنْ أَمَّ مِنْكُمْ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنَّ خَلْفَهُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ)). [راجع: ۹۰]

[راجع: ۹۰]

(۷۰۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے محارب بن دثار نے بیان کیا، کہا کہ میں نے جابر بن عبد اللہ انصاری سے سنا، آپ نے بتلایا کہ ایک شخص پانی اٹھانے والے دوانٹ لیے ہوئے آیا۔ رات تاریک ہو چکی تھی۔ اس نے معاذ رضی اللہ عنہ کو نماز پڑھاتے ہوئے پایا۔ اس لیے اپنے انٹوں کو بٹھا کر (نماز میں شریک ہونے کے لیے) معاذ رضی اللہ عنہ کی طرف بڑھا۔ معاذ رضی اللہ عنہ نے نماز میں سورہ بقرہ یا سورہ نساء شروع کی۔ چنانچہ وہ شخص نیت توڑ کر چل دیا۔ پھر اسے معلوم ہوا کہ معاذ رضی اللہ عنہ نے اس کو (مجھے) برا بھلا کہا ہے۔ اس لیے وہ نبی کریم ﷺ کی خدمت میں حاضر ہوا اور معاذ کی شکایت کی، نبی کریم ﷺ نے اس سے فرمایا: ”معاذ! کیا تم لوگوں کو فتنہ میں ڈالتے ہو۔ آپ نے تین مرتبہ (فتان یا فاتن) فرمایا، سبح اسم ربك الاعلیٰ، والشمس وضحاها، واللیل اذا یغشی (سورتیں) تم نے کیوں نہ پڑھیں۔ کیونکہ تمہارے پیچھے بوڑھے، کمزور اور حاجت مند نماز پڑھتے ہیں۔“ شعبہ نے کہا کہ میرا خیال ہے کہ یہ آخری جملہ (کیونکہ تمہارے پیچھے الخ) حدیث میں داخل ہے۔ شعبہ کے ساتھ اس کی متابعت سعید بن مسروق، مسعر اور شیبانی نے کی ہے۔ اور عمرو بن دینار، عبد اللہ بن مقسم اور ابوالزبیر نے بھی اس حدیث کو جابر کے واسطے سے بیان کیا ہے کہ معاذ نے عشاء میں سورہ بقرہ پڑھی تھی اور شعبہ کے ساتھ اس روایت کی متابعت اعمش نے محارب کے واسطے سے کی ہے۔

۷۰۵۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مُحَارِبُ بْنُ دَثَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، قَالَ: أَقْبَلَ رَجُلٌ بِنَاضِحَيْنِ وَقَدْ جَنَّ اللَّيْلُ، فَوَافَقَ مُعَاذًا يُصَلِّي، فَبَرَكَ نَاضِحِيهِ وَأَقْبَلَ إِلَى مُعَاذٍ، فَقَرَأَ سُورَةَ الْبَقَرَةِ أَوْ النَّسَاءِ، فَانْطَلَقَ الرَّجُلُ، وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ، فَأَتَى النَّبِيَّ ﷺ فَشَكَاَ إِلَيْهِ مُعَاذًا، فَقَالَ النَّبِيُّ ﷺ: ((يَا مُعَاذُ! أَفَتَنُّ أَنْتَ أَوْ قَالَ: أَفَاتِنُ أَنْتَ؟)) ثَلَاثَ مَرَّاتٍ. ((فَلَوْ لَا صَلَّيْتَ بِسَبِّحِ اسْمَ رَبِّكَ، وَالشَّمْسُ وَضَحَاهَا، وَاللَّيْلُ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ)). أَحْسِبُ هَذَا فِي الْحَدِيثِ وَتَابِعَهُ سَعِيدُ بْنُ مَسْرُوقٍ وَمِسْعَرُ بْنُ الشَّيْبَانِيِّ قَالَ عَمْرُو وَعَبِيدُ اللَّهِ بْنُ مِقْسَمٍ وَأَبُو الزُّبَيْرِ عَنْ جَابِرٍ: قَرَأَ مُعَاذٌ فِي الْعِشَاءِ بِالْبَقَرَةِ وَتَابِعَهُ الْأَعْمَشُ عَنْ مُحَارِبٍ. [راجع: ۷۰۰] [نسائي: ۸۳۵]

تشریح: امام بخاری رحمہ اللہ نے ان احادیث سے ایک نہایت اہم مسئلہ کی طرف توجہ دلائی ہے کہ کیا کسی ایسے کام کے بارے میں جو غیر محض ہو شکایت کی جاسکتی ہے یا نہیں۔ نماز ہر طرح خیر ہی خیر ہے۔ کسی برائی کا اس میں کوئی پہلو نہیں۔ اس کے باوجود اس سلسلے میں ایک شخص نے نبی کریم ﷺ سے شکایت کی اور نبی کریم ﷺ نے اسے سنا اور شکایت کی طرف بھی توجہ فرمائی۔ اس سے معلوم ہوتا ہے کہ اس طرح کے معاملات میں بھی شکایت بشرطیکہ معقول اور مناسب ہو جائز ہے۔ (تفہیم البخاری)

دوسری روایت میں ہے کہ سورہ الطارق اور والشمس وضحاها یا سبح اسم ربك الاعلیٰ یا اقتربت الساعة پڑھنے کا حکم فرمایا۔ مفصل قرآن کی ساتویں منزل کا نام ہے۔ یعنی سورہ قی سے آخر قرآن تک پھر ان میں تین ٹکڑے ہیں۔ طویل یعنی سورہ قی سے عم تک۔ اوساط یعنی بیچ کی عم سے والضحیٰ تک۔ قصار یعنی چھوٹی والضحیٰ سے آخر تک۔ ائمہ کو ان ہدایات کو مد نظر رکھنا ضروری ہے۔

بَابُ الْإِيجَازِ فِي الصَّلَاةِ باب: نماز مختصر اور پوری پڑھنا (یعنی رکوع وسجود)

اچھی طرح کرنا

وَإِكْمَالُهَا

(۷۰۶) ہم سے ابو عمر عبداللہ بن عمرو نے بیان کیا، کہا کہ ہم سے عبدالوارث بن سعید نے بیان کیا، کہا کہ ہم سے عبدالعزیز بن صہیب نے انس بن مالک رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ نماز کو مختصر اور پوری پڑھتے تھے۔

۷۰۶۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا. [طرفہ فی: ۷۰۸] [مسلم: ۱۰۵۲؛ ترمذی: ۲۳۷؛ ابن ماجہ: ۹۸۵، ۹۸۹]

باب: جس نے بچے کے رونے کی آواز سن کر نماز کو مختصر کر دیا

بَابُ مَنْ أَخَفَّ الصَّلَاةَ عِنْدَ بُكَاءِ الصَّبِيِّ

(۷۰۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم سے ولید بن مسلم نے بیان کیا، کہا کہ ہم سے امام عبدالرحمن بن عمرو اوزاعی نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے عبداللہ بن ابی قتادہ سے، انہوں نے اپنے باپ ابوقتادہ حارث بن ربیع سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا کہ ”میں نماز دیر تک پڑھنے کے ارادہ سے کھڑا ہوتا ہوں۔ لیکن کسی بچے کے رونے کی آواز سن کر نماز کو ہلکی کر دیتا ہوں۔ کیونکہ اس کی ماں کو (جو نماز میں شریک ہوگی) تکلیف میں ڈالنا برا سمجھتا ہوں۔“ ولید بن مسلم کے ساتھ اس روایت کی متابعت بشر بن بکر، بقیہ بن ولید اور ابن مبارک نے اوزاعی کے واسطے سے کی ہے۔

۷۰۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطْوَلَ فِيهَا، فَأَسْمَعَ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ)). تَابَعَهُ بَشَرُ بْنُ بَكْرٍ وَبَقِيَّةُ وَابْنُ الْمُبَارَكِ عَنِ الْأَوْزَاعِيِّ. [طرفہ فی: ۸۶۸] [ابوداؤد: ۷۸۹، ۷۹۰؛ نسائی: ۸۲۴؛ ابن ماجہ: ۹۹۱]

(۷۰۸) ہم سے خالد بن مخلد نے بیان کیا، کہا کہ ہم سے سلیمان بن بلال نے بیان کیا، کہا کہ ہم سے شریک بن عبداللہ بن ابی نمر قریشی نے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بتایا کہ نبی کریم ﷺ سے زیادہ ہلکی لیکن کامل نماز میں نے کسی امام کے پیچھے کبھی نہیں پڑھی۔ آپ کا یہ حال تھا کہ اگر آپ بچے کے رونے کی آواز سن لیتے تو اس خیال سے کہ اس کی ماں کہیں پریشانی میں نہ مبتلا ہو جائے نماز مختصر کر دیتے۔

۷۰۸۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً وَلَا أَتَمَّ مِنَ النَّبِيِّ ﷺ، وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مُحَافَةً أَنْ تُفْتَنَ أُمُّهُ. [راجع: ۷۰۶] [مسلم: ۱۰۵۳]

تشریح: یعنی آپ کی نماز باعتبار قراءت کے تو ہلکی ہوتی، چھوٹی چھوٹی سورتیں پڑھتے اور ارکان یعنی رکوع سجدہ وغیرہ پورے طور سے ادا فرماتے جو لوگ سنت کی پیروی کرتا چاہیں۔ ان کو امامت کی حالت میں ایسی ہی نماز پڑھانی چاہیے۔

(۷۰۹) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے یزید بن زریج نے بیان کیا۔ کہا کہ ہم سے سعید بن ابی عروبہ نے بیان کیا۔ کہا کہ ہم سے قتادہ نے بیان کیا کہ انس بن مالک رضی اللہ عنہ نے ان سے بیان کیا کہ نبی ﷺ نے فرمایا: ”میں نماز شروع کر دیتا ہوں۔ ارادہ یہ ہوتا ہے کہ نماز طویل کروں۔ لیکن بچے کے رونے کی آواز سن کر مختصر کر دیتا ہوں۔ کیونکہ مجھے معلوم ہے ماں کے دل پر بچے کے رونے سے کیسی چوٹ پڑتی ہے۔“

۷۰۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: ((إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا، فَاسْمَعُ بَكَاءَ الصَّبِيِّ، فَاتَجَوَّزُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ)). [طرفہ فی: ۷۱۰] [مسلم: ۱۰۵۶؛ ابن

ماجہ: ۹۸۹]

(۷۱۰) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہمیں محمد بن ابراہیم بن عدی نے سعید بن ابی عروبہ کے واسطے سے خبر دی، انہوں نے قتادہ سے، انہوں نے انس بن مالک رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا کہ ”میں نماز کی نیت باندھتا ہوں، ارادہ یہ ہوتا ہے کہ نماز کو طویل کروں گا، لیکن بچے کے رونے کی آواز سن کر مختصر کر دیتا ہوں کیونکہ میں اس درد کو جانتا ہوں جو بچے کے رونے کی وجہ سے ماں کو ہوتا ہے۔“

۷۱۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا، فَاسْمَعُ بَكَاءَ الصَّبِيِّ، فَاتَجَوَّزُ مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ)).

اور موسیٰ بن اسماعیل نے کہا ہم سے ابان بن یزید نے بیان کیا، کہا کہ ہم سے قتادہ نے، کہا کہ ہم سے انس بن مالک رضی اللہ عنہ سے یہی حدیث بیان کی۔

وَقَالَ مُوسَى: حَدَّثَنَا أَبَانُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ

مِثْلَهُ. [راجع: ۷۰۹]

تشریح: ان جملہ احادیث سے آپ کی شفقت ظاہر ہے۔ یہ بھی معلوم ہوا کہ عہد رسالت میں عورتیں بھی شریک جماعت ہوا کرتی تھیں، ابن ابی شیبہ میں ہے کہ ایک دفعہ آپ نے پہلی رکعت میں ساٹھ آیات کو پڑھا۔ پھر بچے کے رونے کی آواز سن کر آپ نے اتنا اثر لیا کہ دوسری رکعت میں صرف تین آیات پڑھ کر نماز کو پورا کر دیا۔ (مسلم)

باب: ایک شخص نماز پڑھ کر دوسرے لوگوں کی

بَابُ: إِذَا صَلَّى ثُمَّ آمَ قَوْمًا

امامت کرے

(۷۱۱) ہم سے سلیمان بن حرب اور ابوالنعمان محمد بن فضل نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے ایوب سختیانی سے، انہوں نے عمرو بن دینار سے، انہوں نے جابر سے فرمایا کہ معاذ نبی کریم ﷺ کے ساتھ نماز پڑھتے پھر واپس آ کر اپنی قوم کو نماز پڑھاتے تھے۔

۷۱۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو النُّعْمَانِ، قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ. [راجع: ۷۰۰]

[مسلم: ۱۰۴۲]

باب: اس سے متعلق جو مقتدیوں کو امام کی تکبیر

بَابُ مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ

سنانے

الْإِمَامِ

(۷۱۲) ہم سے مسدود بن مسرہ نے بیان کیا، کہا کہ ہم سے عبداللہ بن داود نے بیان کیا، کہا کہ ہم سے اعمش نے ابراہیم نخعی سے بیان کیا، انہوں نے اسود سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ آپ نے بتلایا کہ نبی کریم ﷺ کے مرض الوفا میں حضرت بلال رضی اللہ عنہ نماز کی اطلاع دینے کے لیے حاضر خدمت ہوئے۔ آپ نے فرمایا کہ ”ابو بکر سے نماز پڑھانے کے لیے کہو۔“ میں نے عرض کی کہ ابو بکر رضی اللہ عنہ کچھ دل کے آدمی ہیں اگر آپ کی جگہ کھڑے ہوں گے تو رودیں گے اور قراءت نہ کر سکیں گے۔ آپ نے پھر فرمایا کہ ”ابو بکر سے کہو وہ نماز پڑھائیں۔“ میں نے وہی عذر پھر دیا پھر آپ نے تیسری یا چوتھی مرتبہ فرمایا کہ ”تم لوگ تو بالکل صواب یوسف کی طرح ہو۔ ابو بکر سے کہو کہ وہ نماز پڑھائیں۔“ خیر ابو بکر رضی اللہ عنہ نے نماز شروع کرادی۔ پھر نبی کریم ﷺ (اپنا مزاج ذرا ہلکا پا کر) دو آدمیوں کا سہارا لیے ہوئے باہر تشریف لائے۔ گویا میری نظروں کے سامنے وہ منظر ہے کہ آپ کے قدم زمین پر نشان کر رہے تھے۔ ابو بکر رضی اللہ عنہ آپ کو دیکھ کر پیچھے ہٹے لگے۔ لیکن آپ نے اشارہ سے انہیں نماز پڑھانے کے لیے کہا۔ ابو بکر پیچھے ہٹ گئے اور نبی کریم ﷺ ان کے بازو میں بیٹھے۔ حضرت ابو بکر رضی اللہ عنہ لوگوں کو نبی کریم ﷺ کی تکبیر سنارہے تھے۔ عبداللہ بن داود کے ساتھ اس حدیث کو محاضر نے بھی اعمش سے روایت کیا ہے۔

۷۱۲- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا مَرَضَ النَّبِيُّ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ أَنَاهُ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ قَالَ: ((مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ)). قُلْتُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِنْ يَقُمْ مَقَامَكَ يَبْكُ فَلَا يَقْدِرُ عَلَى الْقِرَاءَةِ. فَقَالَ: ((مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ)). فَقُلْتُ مِثْلَهُ، فَقَالَ: فِي الثَّلَاثَةِ أَوِ الرَّابِعَةِ: ((إِنْ كَانَ صَوَاحِبُ يَوْسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ)). فَصَلَّى وَخَرَجَ النَّبِيُّ ﷺ يَهْدَى بَيْنَ رَجُلَيْنِ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَخْطُ بِرَجْلَيْهِ الْأَرْضَ، فَلَمَّا رَأَى أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ، فَأَشَارَ إِلَيْهِ أَنْ صَلِّ، فَتَأَخَّرَ أَبُو بَكْرٍ وَقَعَدَ النَّبِيُّ ﷺ إِلَى جَنْبِهِ، وَأَبُو بَكْرٍ يُسْمِعُ النَّاسَ التَّكْبِيرَ. تَابَعَهُ مُحَاضِرٌ عَنِ الْأَعْمَشِ. [راجع: ۱۹۸]

تشریح: جب مقتدی زیادہ ہوں تو دوسرا شخص تکبیر زور سے پکارے تاکہ سب کو آواز پہنچ جائے۔ آج کل اس مقصد کے لئے ایک آلہ وجود میں آ گیا ہے۔ جسے آواز پہنچانے کے لئے استعمال کیا جاتا ہے اور یہ اکثر علماء کے نزدیک جائز قرار دیا گیا ہے۔

باب: ایک شخص امام کی اقتدا کرے اور لوگ اس کی اقتدا کریں (تو کیسا ہے؟)

بَابُ الرَّجُلِ يَأْتُمُّ بِالْإِمَامِ وَيَأْتُمُّ النَّاسُ بِالْمَأْمُومِ،

اور نبی کریم ﷺ سے مروی ہے کہ آپ نے (پہلی صف والوں سے) فرمایا: ”تم میری پیروی کرو اور تمہارے پیچھے جو لوگ ہیں وہ تمہاری پیروی کریں۔“

وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ: قَالَ ((اتَّبِعُوا بِي وَلْيَأْتِمِ بِكُمْ مِنْ بَعْدِكُمْ)).

(۷۱۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے ابو

۷۱۳- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا

معاویہؓ نے بیان کیا، انہوں نے اعمش کے واسطے سے بیان کیا، انہوں نے ابراہیم نخعی سے، انہوں نے اسود سے، انہوں نے حضرت عائشہؓ سے، آپ نے بتلایا کہ نبی کریم ﷺ زیادہ بیمار ہو گئے تھے تو بلالؓ آپ کو نماز کی خبر دینے آئے۔ آپ نے فرمایا کہ ”ابوبکر سے نماز پڑھانے کے لیے کہو۔“ میں نے کہا یا رسول اللہ! ابوبکر ایک نرم دل آدمی ہیں اور جب بھی وہ آپ کی جگہ کھڑے ہوں گے لوگوں کو (شدت گریہ کی وجہ سے) آواز نہیں سناسکیں گے۔ اس لیے اگر آپ عمرؓ سے کہتے تو بہتر تھا۔ آپ نے فرمایا کہ ”ابوبکر سے نماز پڑھانے کے لیے کہو۔“ پھر میں نے حصہؓ سے کہا تم کہو کہ ابوبکرؓ نرم دل آدمی ہیں اور اگر آپ کی جگہ کھڑے ہوئے تو لوگوں کو اپنی آواز نہیں سناسکیں گے۔ اس لیے اگر عمرؓ سے کہیں تو بہتر ہوگا۔ اس پر آپ نے فرمایا کہ ”تم لوگ صواب یوسف سے کم نہیں ہو۔ ابوبکر سے کہو کہ نماز پڑھائیں۔“ جب ابوبکرؓ نماز پڑھانے لگے تو رسول اللہ ﷺ نے اپنے مرض میں کچھ ہلکا پن محسوس فرمایا اور دو آدمیوں کا سہارا لے کر کھڑے ہو گئے۔ آپ کے پاؤں زمین پر نشان کر رہے تھے۔ اس طرح چل کر آپ مسجد میں داخل ہوئے۔ جب ابوبکرؓ نے آپ کی آہٹ پائی تو پیچھے ہٹنے لگے اس لیے رسول اللہ ﷺ نے اشارہ سے روکا پھر نبی کریم ﷺ ابوبکرؓ کی بائیں طرف بیٹھ گئے تو ابوبکرؓ کھڑے ہو کر نماز پڑھ رہے تھے۔ اور رسول اللہ ﷺ بیٹھ کر۔ ابوبکرؓ رسول اللہ ﷺ کی اقتدا کر رہے تھے اور لوگ ابوبکرؓ کی اقتدا کر رہے تھے۔

أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا نَقَلَ النَّبِيُّ ﷺ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ فَقَالَ: ((مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ)). فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يَقُومُ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ. فَقَالَ: ((مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ)). فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، وَإِنَّهُ مَتَى مَا يَقُومُ مَقَامَكَ لَا يُسْمِعُ النَّاسَ، فَلَوْ أَمَرْتُ عُمَرَ. فَقَالَ: ((إِنَّكَ لَأَتْنَّ صَوَاحِبَ يُوسُفَ، مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ)). فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ ﷺ فِي نَفْسِهِ خَفَةً، فَقَامَ يَهَادِي بَيْنَ رَجُلَيْنِ، وَرِجْلَاهُ تَخْطِآنِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ حِسَّهُ ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَجَاءَ النَّبِيُّ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّيُ قَائِمًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيُ قَاعِدًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، وَالنَّاسُ مُقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ. [راجع: ۱۹۸]

تشریح: اسی جملہ سے ترجمہ باب نکلتا ہے۔ کیونکہ حضرت ابوبکرؓ خود مقتدی تھے۔ لیکن دوسرے مقتدیوں نے ان کی اقتدا کی۔

بَابُ: هَلْ يَأْخُذُ الْإِمَامُ إِذَا شَكَّ بِقَوْلِ النَّاسِ؟

باب: اس بارے میں کہ اگر امام کو شک ہو جائے تو کیا مقتدیوں کی بات پر عمل کر سکتا ہے؟

۷۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ (۷۱۴) ہم سے عبد اللہ بن مسلمہؓ نے بیان کیا، انہوں نے حضرت امام

مالک بن انس سے بیان کیا، انہوں نے ایوب بن ابی تمیمہ سختیانی سے انہوں نے محمد بن سیرین سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے (ظہر کی نماز میں) دو رکعت پڑھ کر نماز ختم کر دی تو آپ سے ذوالیدین نے کہا کہ یا رسول اللہ! کیا نماز کم ہو گئی ہے یا آپ بھول گئے ہیں؟ اس پر آپ ﷺ نے (اور لوگوں کی طرف دیکھ کر) پوچھا ”ذوالیدین صحیح کہتے ہیں؟“ لوگوں نے کہا کہ ہاں! پھر آپ اٹھے اور دوسری رکعتیں بھی پڑھیں۔ پھر سلام پھیرا۔ پھر تکبیر کہی اور سجدہ کیا پہلے کی طرح یا اس سے بھی کچھ لمبا سجدہ۔

مَالِكُ بْنُ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقْصَرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَصَدَقَ ذُو الْيَدَيْنِ؟)) فَقَالَ النَّاسُ: نَعَمْ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ. [راجع: ٤٨٢]

[ابوداؤد: ١٠٠٩؛ ترمذی: ٣٩٩؛ نسائی: ١٢٢٤]

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے شافعیہ کا رد کیا ہے جو کہتے ہیں کہ امام مقتدیوں کی بات نہ سنے۔ بعض نے کہا امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اس مسئلہ میں اختلاف اس حالت میں ہے جب امام کو خود شک ہو۔ لیکن اگر امام کو ایک امر کا یقین ہو تو بالاتفاق مقتدیوں کی بات نہ سننا چاہیے۔ ذوالیدین کا اصلی نام خرباق تھا۔ ان کے دونوں ہاتھ لے لے تھے اس لئے لوگ ان کو ذوالیدین کہنے لگے۔ اس حدیث سے یہ بھی نکلا کہ درجہ یقین حاصل کرنے کے لئے اور لوگوں سے بھی شہادت لی جاسکتی ہے، یہ بھی معلوم ہوا کہ امر حق کا اظہار ایک ادنیٰ آدمی بھی کر سکتا ہے۔

٧١٥۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكَعَتَيْنِ، فَقِيلَ: قَدْ صَلَّيْتَ رَكَعَتَيْنِ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ. [راجع: ٤٨٢] [ابوداؤد: ١٠١٤؛ نسائی: ١٢٢٦]

(١٥) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا کہ ہم سے شعبہ نے سعد بن ابراہیم سے بیان کیا، وہ ابوسلمہ بن عبد الرحمن سے، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے، آپ نے بتلایا کہ نبی ﷺ نے (ایک مرتبہ) ظہر کی صرف دو ہی رکعتیں پڑھیں (اور بھول سے سلام پھیر دیا) پھر کہا گیا کہ آپ نے صرف دو ہی رکعتیں پڑھی ہیں۔ پس آپ نے دو رکعتیں اور پڑھیں پھر سلام پھیرا۔ پھر دو سجدے کئے۔

باب: إذا بگی الإمام في الصلاة

وَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: سَمِعْتُ نُبَيْجَ عُمَرَ وَأَنَا فِي آخِرِ الصُّفُوفِ يَقْرَأُ: ﴿إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ [يوسف: ٨٦]

اور عبد اللہ بن شداد رحمہ اللہ نے بیان کیا کہ میں نے نماز میں عمر رضی اللہ عنہ کے رونے کی آواز سنی حالانکہ میں آخری صف میں تھا۔ آپ آیت مبارکہ ﴿إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾ پڑھ رہے تھے۔

تشریح: یہ سورہ یوسف کی آیت کا ایک جملہ ہے جس کا ترجمہ یہ کہ ”میں اپنے غم اور فکر کی شکایت اللہ ہی سے کرتا ہوں۔“ یہ حضرت یعقوب علیہ السلام نے فرمایا تھا۔

٧١٦۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكُ (١٦) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ ہم سے امام

مالک بن انس نے ہشام بن عروہ سے بیان کیا، انہوں نے اپنے باپ سے، انہوں نے ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا سے کہ رسول اللہ ﷺ نے مرض الوفا میں فرمایا کہ ”ابوبکر سے لوگوں کو نماز پڑھانے کے لیے کہو۔“ حضرت عائشہ رضی اللہ عنہا کہتی ہیں کہ میں نے عرض کی کہ ابوبکر رضی اللہ عنہ آپ کی جگہ کھڑے ہوئے تو رونے کی وجہ سے لوگوں کو اپنی آواز نہ سنا سکیں گے۔ اس لیے آپ عمر رضی اللہ عنہ سے فرمائیے کہ وہ نماز پڑھائیں۔ آپ نے پھر فرمایا کہ ”ابوبکر ہی سے نماز پڑھانے کے لیے کہو۔“ عائشہ رضی اللہ عنہا بیان کرتی ہیں کہ میں نے حصہ رضی اللہ عنہ سے کہا کہ تم بھی تو آپ ﷺ سے عرض کرو کہ اگر ابوبکر رضی اللہ عنہ آپ کی جگہ کھڑے ہوئے تو آپ کو یاد کر کے گریہ و زاری کی وجہ سے لوگوں کو قرآن نہ سنا سکیں گے۔ اس لیے عمر رضی اللہ عنہ سے کہئے کہ وہ نماز پڑھائیں۔ حضرت حصہ رضی اللہ عنہ نے بھی کہہ دیا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”بس چپ رہو۔ تم لوگ صواب یوسف (علیہ السلام) سے کسی طرح کم نہیں ہو۔ ابوبکر سے کہو کہ وہ نماز پڑھائیں۔“ بعد میں حضرت حصہ رضی اللہ عنہ نے حضرت عائشہ رضی اللہ عنہا سے کہا۔ بھلا مجھ کو تم سے کہیں بھلائی ہوئی ہے۔

ابْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: ((مُرُوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ)). قَالَتْ عَائِشَةُ: قُلْتُ لَهُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْمَعْ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ يُصَلِّيَ بِالنَّاسِ. فَقَالَ: ((مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ)). فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْمَعْ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقَعَلْتُ حَفْصَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَهْ، إِنَّكَ لَأَتْنِ صَوَاحِبَ يَوْسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ)). فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا. [راجع: ۱۹۸]

تشریح: مقصد باب یہ ہے کہ رونے سے نماز میں کوئی خرابی نہیں آتی۔ جنت یاد دوزخ کے ذکر پر رونا عین مطلوب ہے۔ کئی احادیث سے نبی کریم ﷺ کا نماز میں رونا ثابت ہے۔ یہ حدیث پہلے بھی کئی جگہ گزر چکی ہے اور امام احمد ثین رحمہ اللہ نے اس سے بہت سے مسائل اخذ کئے ہیں۔ نبی کریم ﷺ نے صدیق اکبر رضی اللہ عنہ کے رونے کا ذکر سنا پھر بھی آپ نے ان کو نماز کے لئے حکم فرمایا۔ پس دعویٰ ثابت کہ رونے سے نماز نہیں ٹوٹ سکتی۔ صواب یوسف کی تفسیر پہلے گزر چکی ہے۔ زینا اور اس کے ساتھ والی عورتیں مراد ہیں۔ جن کی زبانوں پر کچھ تھا اور دل میں کچھ اور۔ حصہ رضی اللہ عنہ اپنے کہنے پر بچتا تھا اور اسی لئے عائشہ رضی اللہ عنہا پر اظہارِ خفگی فرمایا۔ (رضی اللہ عنہا)

بَابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ الْإِقَامَةِ وَبَعْدَهَا

باب: تکبیر ہوتے وقت اور تکبیر کے بعد صفوں کا برابر کرنا

(۷۱۷) ہم سے ابوالولید ہشام بن عبد الملک نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ مجھ سے عمرو بن مرہ نے بیان کیا، انہوں نے کہا کہ میں نے سالم بن ابوالجعد سے سنا، انہوں نے کہا کہ میں نے نعمان بن بشیر رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”نماز میں اپنی صفوں کو برابر کر لو، نہیں تو اللہ تعالیٰ تمہارے منہ الٹ دے گا۔“

۷۱۷- حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَرْهَةَ، قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((تَسَوُّنَ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وَجْهِكُمْ)). [مسلم: ۹۷۸]

تشریح: یعنی نسخ کر دے گا۔ بعض نے یہ مروی کہ پھوٹ ڈال دے گا۔ باب کی حدیثوں میں یہ مضمون نہیں ہے کہ تکبیر کے بعد صفوں کو برابر کرو۔ لیکن امام بخاری رحمہ اللہ نے ان حدیثوں کے دوسرے طریقوں کی طرف اشارہ کیا۔ چنانچہ آگے چل کر خود امام بخاری رحمہ اللہ نے اسی حدیث کو اس طرح نکالا ہے کہ نماز کی تکبیر ہونے کے بعد آپ ہماری طرف متوجہ ہوئے اور یہ فرمایا۔ اور مسلم کی روایت میں ہے کہ آپ تکبیر کہہ کر نماز شروع کرنے کو تھے کہ یہ فرمایا۔ امام ابن حزم نے ان حدیثوں کے ظاہر سے یہ کہا ہے کہ صفیں برابر کرنا واجب ہے اور جمہور علماء کے نزدیک سنت ہے اور یہ وعید اس لئے فرمائی کہ لوگ اس سنت کا بخوبی خیال رکھیں۔ برابر رکھنے سے یہ غرض ہے کہ ایک خط مستقیم پر کھڑے ہوں آگے پیچھے نہ کھڑے ہوں۔ صف میں جو جگہ خالی رہے اس کو بھر دیں۔ (مولانا وحید الزماں رحمہ اللہ) علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”وَيَحْتَمِلُ أَنْ يَكُونَ الْبُخَارِيُّ أَخَذَ الْوُجُوبَ مِنْ صِيغَةِ الْأَمْرِ فِي قَوْلِهِ ((سُورُوا صُفُوفَكُمْ)) وَمِنْ عُمُومِ قَوْلِهِ صَلُّوا كَمَا رَأَيْتُمُونِي أَصِلِّي وَمِنْ وَرُودِ الْوَعِيدِ عَلَى تَرْكِهِ..... الخ.“ (فتح الباری)

یعنی ممکن ہے کہ امام بخاری رحمہ اللہ نے حدیث کے صیغہ امر ((سُورُوا صُفُوفَكُمْ)) اپنی صفوں کو سیدھا کرو۔ سے وجوب نکالا ہو اور حدیث نبوی کے اس عموم سے بھی جس میں نبی کریم ﷺ نے فرمایا کہ ”ایسی نماز پڑھو جیسی نماز پڑھتے ہوئے تم نے مجھ کو دیکھا ہے۔“ صحیح روایت سے ثابت ہے کہ حضرت عمر رضی اللہ عنہ ابو عثمان ہندی رضی اللہ عنہ کے قدم پر مارا جب کہ وہ صف میں سیدھے کھڑے نہیں ہو رہے تھے۔ حضرت بلال رضی اللہ عنہ کا بھی یہی دستور تھا کہ جس کو وہ صف میں ٹیڑھا دیکھتے وہ ان کے قدموں کو مارنا شروع کر دیتے۔ الغرض صفوں کو سیدھا کرنا بے حد ضروری ہے۔

۷۱۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَقِمْوْا الصُّفُوفَ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي)). دیکھ رہا ہوں۔“

[طرفہ فی: ۷۱۹، ۷۲۰] [مسلم: ۹۷۶]

تشریح: یہ آپ کے معجزات میں سے ہے کہ جس طرح آپ سامنے سے دیکھتے اسی طرح پیچھے مہربوت سے آپ دیکھ لیا کرتے تھے۔ صفوں کو درست کرنا اس قدر اہم ہے کہ آپ اور آپ کے بعد خلفائے راشدین کا بھی یہی دستور رہا کہ جب تک صف بالکل درست نہ ہو جائے یہ نماز شروع نہیں کیا کرتے تھے۔ عہد فاروقی رضی اللہ عنہ میں اس مقصد کے لئے لوگ مقرر تھے جو صف بندی کرائیں۔ مگر آج کل سب سے زیادہ متروک یہی چیز ہے جس مسجد میں بھی چلے جائیں صفیں اس قدر ٹیڑھی نظر آئیں گی کہ اللہ کی پناہ، اللہ پاک مسلمانوں کو اسوۂ نبوی پر عمل کرنے کی توفیق بخشے۔

بَابُ إِقْبَالِ الْإِمَامِ عَلَى النَّاسِ
عِنْدَ تَسْوِيَةِ الصُّفُوفِ
باب: صفیں برابر کرتے وقت امام کا لوگوں کی طرف منہ کرنا

۷۱۹۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ ابْنُ قَدَامَةَ، قَالَ: حَدَّثَنَا حُمَيْدُ الطَّلِيلِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: أُفِيْمَتِ

الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ اللهُ ﷻ نے اپنا منہ ہماری طرف کیا اور فرمایا کہ ”اپنی صفیں برابر کر لو اور مل بوجہہ فقال: ((أَقِيمُوا صُفُوفَكُمْ وَقَرِّضُوا، کر کھڑے ہو جاؤ۔ میں تم کو اپنی پیٹھ کے پیچھے سے بھی دیکھتا رہتا ہوں۔“ فَأَنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي)). [راجع: ۷۱۸]

تشریح: ((تراویح)) کا مفہوم یہ کہ چونا گج دیوار کی طرح مل کر کھڑے ہو جاؤ۔ کندھے سے کندھا، قدم سے قدم، ٹخنے سے ٹخنہ ملا لو۔ سورہ صف میں اللہ تعالیٰ نے فرمایا: ((إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرصُوعٌ)) (۶۱/الف: ۴) ”اللہ پاک ان لوگوں کو دوست رکھتا ہے جو اللہ کی راہ میں سیسہ پلائی ہوئی دیواروں کی طرح متحد ہو کر لڑتے ہیں۔“ جب نماز میں ایسی کیفیت نہیں کر پاتے تو میدان جنگ میں کیا خاک کر سکیں گے۔ آج کل کے اہل اسلام کا یہی حال ہے۔

بَابُ الصَّفِّ الْأَوَّلِ

باب: صفِ اوّل (کے ثواب کا بیان)

۷۲۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((الشَّهَدَاءُ: الْغُرُقُ وَالْمَبْطُونُ وَالْمَطْعُونُ وَالْهَدِيمُ)). [راجع: ۶۵۳]

(۷۲۰) ہم سے ابو عاصم شحاک بن مخلد نے امام مالک سے بیان کیا، انہوں نے سُمی سے، انہوں نے ابو صالح ذکوان سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا کہ ”دوبنے والے، پیٹ کی بیماری میں مرنے والے، طاعون میں مرنے والے اور دب کر مرنے والے شہید ہیں۔“

۷۲۱۔ وَقَالَ: ((لَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَأَسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الْمَقْدَمِ لَأَسْتَهْمُوا)). [راجع: ۶۱۵]

(۷۲۱) اور فرمایا کہ ”اگر لوگ جان لیں جو ثواب نماز کے لیے جلدی آنے میں ہے تو ایک دوسرے سے آگے بڑھیں اور اگر عشاء اور صبح کی نماز کے ثواب کو جان لیں تو اس کے لیے ضرور آئیں۔ خواہ سرین کے بل آنا پڑے اور اگر پہلی صف کے ثواب کو جان لیں تو اس کے لیے قرعہ اندازی کریں۔“

تشریح: اتفاقاً کوئی مسلمان مرد عورت پانی میں ڈوب کر مر جائے یا بیضہ وغیرہ امراض شکم کا شکار ہو جائے، یا مرض طاعون سے فوت ہو جائے یا کسی دیوار وغیرہ کے نیچے دب کر مر جائے۔ ان سب کو شہیدوں کے حکم میں شمار کیا گیا ہے۔ پہلی صف سے امام کے قریب والی صف مراد ہے۔ قسطانی رحمہ اللہ نے کہا کہ آگے کی صف دوسری صف کو بھی شامل ہے اس لئے کہ وہ تیسری صف سے آگے ہے۔ اس طرح تیسری صف کو بھی، کیونکہ وہ چوتھی سے آگے ہے۔ یہ حدیث بھی گزر چکی ہے۔

بَابُ إِقَامَةِ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ

باب: صفِ برابر کرنا نماز کا پورا کرنا ہے

۷۲۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ

(۷۲۲) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا کہ ہم کو عبد الرزاق نے خبر دی، انہوں نے کہا کہ ہمیں معمر نے ہمام بن منبہ کے واسطے سے خبر دی، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا کہ ”امام اس لیے ہوتا ہے تاکہ اس کی پیروی کی جائے، اس لیے تم اس سے اختلاف نہ کرو۔ جب وہ رکوع کرے تو تم بھی رکوع کرو اور

اللَّهُ لِمَنْ حَمِدَهُ ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ۔ جب وہ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ کہے تو تم رَبَّنَا لَكَ الْحَمْدُ کہو اور جب
وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا وہ سجدہ کرے تو تم بھی سجدہ کرو۔ اور جب وہ بیٹھ کر نماز پڑھے تو تم سب
فَصَلُّوا جُلُوسًا أَجْمَعِينَ، وَأَقِيمُوا الصَّفَّ فِي الصَّلَاةِ، فَإِنَّ إِقَامَةَ الصَّفِّ مِنْ حُسْنِ الصَّلَاةِ۔ بھی بیٹھ کر پڑھو اور نماز میں صفیں برابر رکھو۔ کیونکہ نماز کا حسن صفوں کے
برابر رکھنے میں ہے۔“

[طرفہ فی: ۷۳۴] [مسلم: ۹۳۱]

تشریح: معلوم ہوا کہ نماز میں صف درست کرنے کے لئے آدمی آگے یا پیچھے سرک جائے یا صف ملانے کے واسطے کسی طرف ہٹ جائے یا کسی کو کھینچ
لے تو اس سے نماز میں خلل نہیں آئے گا بلکہ ثواب پائے گا کیونکہ صف برابر کرنا نماز کا ایک ادب ہے۔ امام کے ساتھ بیٹھ کر نماز پڑھنا پہلے تھا بعد میں
آپ کے آخری فعل سے یہ منسوخ ہو گیا۔

۷۲۳۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ))۔ [مسلم: ۹۷۵؛ ابن ماجہ: ۹۹۳]
(۷۲۳) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا کہ ہم کو
شعبہ نے قتادہ کے واسطے سے خبر دی، انہوں نے حضرت انس رضی اللہ عنہ سے کہ
نبی کریم ﷺ نے فرمایا کہ ”صفیں برابر رکھو کیونکہ صفوں کا برابر رکھنا نماز
کے قائم کرنے میں داخل ہے۔“

بَابُ إِثْمٍ مَنْ لَمْ يُتِمَّ الصُّفُوفَ باب: اس بارے میں کہ صفیں پوری نہ کرنے والوں

پر (کتنا گناہ ہے)

۷۲۴۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ عُبَيْدِ الطَّائِي، عَنْ بُشَيْرِ بْنِ يَسَارٍ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَدِمَ الْمَدِينَةَ فَقِيلَ لَهُ: مَا أَتَيْتَ مِنْهَا مِنْذُ يَوْمِ عَهْدَتِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا أَتَيْتُ شَيْئًا إِلَّا أَنْتُمْ لَا تُقْبِلُمُونَ الصُّفُوفَ. وَقَالَ عُقْبَةُ بْنُ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ: قَدِمَ عَلَيْنَا أَنَسُ الْمَدِينَةَ بِهَذَا۔ [مسلم: ۹۷۵؛ ابن ماجہ: ۹۹۳]
(۷۲۴) ہم سے معاذ بن اسد نے بیان کیا، انہوں نے کہا کہ ہم سے فضل
بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے سعید بن عبید طائی نے بیان
کیا بشیر بن یسار انصاری سے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ
سے کہ جب وہ (بصرہ سے) مدینہ آئے، تو آپ سے پوچھا گیا کہ نبی
کریم ﷺ کے عہد مبارک اور ہمارے اس دور میں آپ نے کیا فرق پایا؟
فرمایا کہ اور تو کوئی بات نہیں صرف لوگ صفیں برابر نہیں کرتے۔
اور عقبہ بن عبید نے بشیر بن یسار سے یوں روایت کیا کہ انس رضی اللہ عنہ ہمارے
پاس مدینہ تشریف لائے۔ پھر یہی حدیث بیان کی۔

تشریح: امام بخاری رحمہ اللہ نے یہ حدیث لا صرف برابر کرنے کا وجوب ثابت کیا۔ کیونکہ سنت کے ترک کو رسول کریم ﷺ کا خلاف کرنا نہیں کہہ
سکتے، اور رسول کریم ﷺ کے خلاف کرنا موجب نص قرآنی باعث عذاب ہے: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ (النور: ۶۳) تسہیل القاری میں ہے کہ ہمارے زمانہ میں لوگوں نے سنت کے موافق صفیں برابر کرنا چھوڑ دی ہیں۔ کہیں تو
ایسا ہوتا ہے کہ آگے پیچھے بے ترتیب کھڑے ہوتے ہیں۔ کہیں برابر بھی کرتے ہیں تو کندھے سے کندھا اور ٹخنے سے ٹخنے نہیں ملاتے بلکہ ایسا کرنے کو
نازیا جانتے ہیں۔ اللہ کی ماراں کی عقل اور تہذیب پر۔ نمازی لوگ پروردگار کی فوجیں ہیں۔ فوج میں کوئی قاعدے کی پابندی نہ کرے وہ سزائے سخت
کے قابل ہوتا ہے۔ (مولانا وحید الزماں)

بَابُ الزُّرْقِ الْمُنَكِبِ بِالْمُنَكِبِ، وَالْقَدَمِ بِالْقَدَمِ فِي الصَّفِّ

باب: صف میں کندھے سے کندھا اور قدم سے قدم ملا کر کھڑے ہونا

وَقَالَ النُّعْمَانُ بْنُ بَشِيرٍ: رَأَيْتُ الرَّجُلَ مِنَّا يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ. اور نعمان بن بشیر رضی اللہ عنہ نے کہا کہ میں نے دیکھا (صف میں) ایک آدمی ہم سے اپنا کعبہ اپنے قریب والے دوسرے آدمی کے کعبہ سے ملا کر کھڑا ہوتا۔

۷۲۵- حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي)). وَكَانَ أَحَدُنَا يُلْزِقُ مِنْكِبَهُ بِمِنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ. [راجع: ۷۱۸]

(۷۲۵) ہم سے عمرو بن خالد نے بیان کیا، کہا کہ ہم سے زہیر بن معاویہ نے حمید سے بیان کیا، انہوں نے حضرت انس رضی اللہ عنہ سے، انہوں نے نبی اکرم ﷺ سے کہ آپ نے فرمایا: ”صفیں برابر کرلو۔ میں تمہیں اپنے پیچھے سے بھی دیکھتا رہتا ہوں۔“ اور ہم میں سے ہر شخص یہ کرتا کہ (صف میں) اپنا کندھا اپنے ساتھی کے کندھے سے اور اپنا قدم اس کے قدم سے ملا دیتا تھا۔

تشریح: امام الدین فی الحدیث امام بخاری رحمہ اللہ نے یہاں متفرق ابواب منعقد فرما کر اور ان کے تحت متعدد احادیث لا کر صفوں کو سیدھا کرنے کی اہمیت پر روشنی ڈالی ہے، اس سلسلہ کا یہ آخری باب ہے جس میں آپ نے بتایا ہے کہ صفوں کو سیدھا کرنے کا مطلب یہ ہے کہ صف میں ہر نمازی اپنے قریب والے نمازی کے کندھے سے کندھا قدم سے قدم اور ٹخنے سے ٹخنہ ملا کر کھڑا ہو۔ جیسا کہ حضرت نعمان بن بشیر رضی اللہ عنہ کا بیان نقل ہوا کہ ہم اپنے ساتھی کے ٹخنے سے ٹخنہ ملا کر کھڑے ہوا کرتے تھے۔ حضرت انس رضی اللہ عنہ کا بیان بھی موجود ہے۔

نیز فتح الباری، جلد: ۲/ص: ۱۷۶ پر انس رضی اللہ عنہ ہی کے یہ الفاظ بھی منقول ہیں کہ ”لو فعلت ذالک باحدہم الیوم لنفر کانہ بغل شمس۔“ اگر میں آج کے نمازیوں کے ساتھ قدم سے قدم اور ٹخنے سے ٹخنہ ملانے کی کوشش کرتا ہوں تو وہ اس سے سرکش چمکی طرح دور بھاگتے ہیں۔ اس سے معلوم ہوتا ہے کہ عہد صحابہ کے ختم ہوتے ہوتے مسلمان اس درجہ غافل ہونے لگے تھے کہ ہدایت نبوی کے مطابق صفوں کو سیدھا کرنے اور قدموں سے قدم ملانے کا عمل ایک اجنبی عمل بننے لگ گیا تھا۔ جس پر حضرت انس رضی اللہ عنہ کو ایسا کہنا پڑا۔ اس بارے میں اور بھی کئی ایک احادیث وارد ہوئی ہیں۔

”روی ابو داود والامام احمد عن ابن عمر انه عليه الصلوة والسلام قال: اقيموا صفوفكم وحاذوا بين المنابك وسدوا الخلل ولينوا بآبائكم لا تذروا فرجات الشيطان من وصل صفا وصله الله ومن قطع صفا قطعه الله وروی البزار باسناد حسن عنه عليه الصلوة والسلام من سد فرجة في الصف غفر الله له وفي ابی داود عنه عليه الصلوة والسلام قال: خياركم الينكم منابك في الصلوة۔“

یعنی ابو داود اور مسند احمد میں عبداللہ بن عمر رضی اللہ عنہما سے مروی ہے کہ نبی کریم ﷺ نے فرمایا کہ صفیں سیدھی کرو اور کندھوں کو برابر کرو۔ یعنی کندھے سے کندھا ملا کر کھڑے ہو جاؤ اور جو سوراخ دو نمازیوں کے درمیان نظر آئے اسے بند کر دو اور اپنے ہاتھوں کے ساتھ نرمی اختیار کرو اور شیطان کے گھسنے کے لئے سوراخ کی جگہ نہ چھوڑو۔ یاد رکھو جس نے صف کو ملایا۔ اللہ اس کو بھی ملادے گا اور جس نے صف کو قطع کیا اللہ اس کو قطع کر دے گا۔ بزار میں سند حسن سے ہے کہ جس نے صف کی دراڑ کو بند کیا اللہ اس کو بخشے۔ ابو داود میں ہے کہ تم میں وہی بہتر ہے جو نماز میں کندھوں کو نرمی کے ساتھ ملائے رکھے۔

”وعن النعمان بن بشير قال: كان رسول الله ﷺ يسوي صفوفنا كأنما يسوي به القداح حتى رأى أنا قد عقلنا عنه ثم خرج يوما فقام حتى كاد أن يكبر فراى رجلا باديا صدره من الصف فقال: عباد الله لتسون صفوفكم أو ليخالفن الله بين

وجوهکم رواہ الجماعة الا البخاری فان له منه لتسون صفوفکم اولیخالفن الله بین وجوهکم ولاحمد وابی داود فی روایة قال: فرأیت الرجل یلزم کعبه بکعب صاحبه ورکبته برکبته ومنکبه بمنکبه۔ (نیل الاوطار، ج: ۳ / ص: ۱۹۹)

یعنی نعمان بن بشیر رضی اللہ عنہ سے روایت ہے کہ رسول کریم ﷺ ہماری صفوں کو اس طرح سیدھا کراتے، گویا اس کے ساتھ تیر کو سیدھا کیا جائے گا۔ یہاں تک کہ آپ کو اطمینان ہو گیا کہ ہم نے اس مسئلہ کو آپ سے خوب سمجھ لیا ہے۔ ایک دن آپ مصطفیٰ پر تشریف لائے اور ایک آدمی کو دیکھا کہ اس کا سیدھ صف سے باہر نکلا ہوا ہے۔ آپ نے فرمایا: اللہ کے بندو! اپنی صفوں کو برابر کر لو، ورنہ اللہ تعالیٰ تمہارے باہمی طور پر اختلاف ڈال دے گا۔ بخاری شریف میں یوں کہ اپنی صفوں کو بالکل برابر کر لیا کرو۔ ورنہ تمہارے چہروں میں آپس میں اللہ تعالیٰ مخالفت ڈال دے گا اور احمد اور ابوداؤد کی روایات میں ہے کہ میں نے دیکھا کہ ہر نمازی اپنے ساتھی کے کندھے سے کندھا اور قدم سے قدم اور نچنے سے نچنے ملایا کرتا تھا۔

امام محمد کتاب الاذان باب اقامة الصفوف میں لکھتے ہیں:

”عن ابراهیم انه کان یقول سوا صفوفکم وسوا ناکبکم تراصوا ولیتخللکم الشیطان الخ قال محمد وبہ نأخذ لا ینبغی ان یتراک الصف وفیه الخلل حتی یسوا وهو قول ابی حنیفة۔“

یعنی ابراہیم نخعی رضی اللہ عنہ فرماتے ہیں کہ صفیں اور شانہ برابر کرو اور گچ کرو ایسا نہ ہو کہ شیطان بکری کے بچہ کی طرح تمہارے درمیان داخل ہو جائے۔ امام محمد کہتے ہیں کہ ہم بھی اسی کو لیتے ہیں کہ صف میں خلل چھوڑ دینا لائق نہیں۔ جب تک ان کو درست نہ کر لیا جائے۔ امام ابوحنیفہ رضی اللہ عنہ کا بھی یہی مذہب ہے۔ نیز بحر الرائق عالمگیری ودر مختار میں بھی ہے کہ ”ینبغی للمأمومین ان یتراصوا وان یسدوا الخلل فی الصفوف ویسوا مناکبهم وینبغی للامام ان یامرهم بذلك وان یقف وسطهم۔“ یعنی مقتدیوں کو چاہیے کہ صفوں کو چونا گچ کریں صفوں میں دراڑوں کو بند کر دیں اور شانوں کو ہموار رکھیں۔ بلکہ امام کے لئے لائق ہے کہ مقتدیوں کو اس کا حکم کرے پھر گچ میں کھڑا ہو۔ فتاویٰ تاتاریخانیہ میں ہے کہ جب صفوں میں کھڑے ہوں تو گچ کریں اور کندھے ہموار کر لیں۔ (شامی، ج: ۱/ ص: ۵۹۵)

یہ تفصیل اس لئے پیش کی گئی ہے کہ صفوں کو سیدھا کرنا، پیر سے پیر ملا کر کھڑا ہونا ایسا مسئلہ ہے جس میں کسی کا بھی اختلاف نہیں ہے۔ اس کے باوجود آج کل مساجد میں صفوں کا منظر یہ ہوتا ہے کہ ہر نمازی دوسرے نمازی سے دور بالکل ایسے کھڑا ہوتا ہے جیسے کچھ لوگ اچھوتوں سے اپنا جسم دور رکھنے کی کوشش کرتے ہیں۔ اگر قدم سے قدم ملانے کی کوشش کی جائے تو ایسے سرک کرا لگ ہو جاتے ہیں جیسے کہ کسی بچھونے ڈنک مار دی ہو۔ اسی کا نتیجہ ہے کہ آج ملت کے باہمی طور پر دل نہیں مل رہے ہیں۔ باہمی اتفاق مفقود ہے گچ ہے:

صفیں کج، دل پریشان، سجدہ بے ذوق کہ انداز جنوں باقی نہیں ہے

عجیب فتویٰ: ہمارے محترم دیوبندی حضرات فرماتے ہیں کہ اس سے مقصد پوری طرح صفوں کو درست کرنا ہے تاکہ درمیان میں کسی قسم کی کوئی کشادگی باقی نہ رہے۔ (تفہیم البخاری، پ: ۳/ ص: ۱۰۸) بالکل درست اور بجا ہے کہ شارع کا یہی مقصد ہے۔ اور لفظ ((تراصوا)) کا یہی مطلب ہے کہ نمازیوں کی صفیں چونا گچ دیواروں کی طرح ہونی ضروری ہیں۔ درمیان میں ہرگز ہرگز کوئی سوراخ باقی نہ رہ جائے۔ مگر اسی جگہ آگے ارشاد ہوتا ہے کہ فقہائے اربعہ کے یہاں بھی یہی مسئلہ ہے کہ دو آدمیوں کے درمیان چار انگلیوں کا فرق ہونا چاہیے۔ (حوالہ مذکور)

تفصیلات بالا میں شارع کا مقصد ظاہر ہو چکا ہے کہ صف میں ہر نمازی کا دوسرے نمازی کے قدم سے قدم، نچنے سے نچنے، کندھے سے کندھا ملانا مقصود ہے۔ اگر ابراحتاف کا بھی یہی ارشاد ہے پھر یہ ”دو آدمیوں کے درمیان چار انگل کے فرق کا فتویٰ“ سمجھ میں نہیں آیا کہ کیا مطلب رکھتا ہے۔ ساتھ ہی یہ بھی کمال ہے کہ نہ اس کے لئے کوئی صحیح حدیث بطور دلیل پیش کی جاسکتی ہے نہ کسی صحابی دہلی کا کوئی قول۔ پھر یہ چار انگل کے فاصلے کی اختراع کیا وزن رکھتی ہے؟

اسی فتویٰ کا شاید یہ نتیجہ ہے کہ مساجد میں جماعتوں کا عجیب حال ہے۔ چار انگل کی گنجائش پا کر لوگ ایک ایک فٹ دور کھڑے ہوتے ہیں اور

باہمی قدم مل جائے کو انتہائی خطرناک تصور کرتے ہیں اور اس پر ہیروز کے لئے خاص اہتمام کیا جاتا ہے۔ کیا ہمارے انصاف پسند و حقیقت شناس علمائے کرام اس صورت حال پر محققانہ نظر ڈال کر اصلاح حال کی کوشش فرمائیں گے۔ ورنہ ارشاد نبوی آج بھی پکار پکار کر اعلان کر رہا ہے: ((لَتَسُونُ صَفْوُكُمْ اُولِیْخَالْفَن اِلَہِ بَیْن قُلُوْبِہُمْ)) صدق رسول اللہ ﷺ یعنی ”میںیں برابر کرو ورنہ اللہ تعالیٰ تمہارے دلوں میں باہمی اختلاف ڈال دے گا۔“

باب: اگر کوئی شخص امام کے بائیں طرف کھڑا ہو اور امام اپنے پیچھے سے اسے دائیں طرف کر دے تو نماز ہو جائے گی

بَابُ: اِذَا قَامَ الرَّجُلُ عَنْ یَسَارِ الْاِمَامِ وَحَوَّلَهُ الْاِمَامُ خَلْفَهُ اِلٰی یَمِیْنِہٖ، تَمَّتْ صَلَاتُہٗ

(۷۲۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے داود بن عبد الرحمن نے عمرو بن دینار سے بیان کیا، انہوں نے ابن عباس رضی اللہ عنہما کے غلام کریب سے، انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے، آپ نے بتلایا کہ ایک رات میں نے نبی کریم ﷺ کے ساتھ (آپ کے گھر میں تہجد کی) نماز پڑھی۔ میں آپ کے بائیں طرف کھڑا ہو گیا۔ اس لیے آپ نے پیچھے سے میرا سر پکڑ کر مجھے اپنے دائیں طرف کر دیا۔ پھر نماز پڑھی اور آپ سو گئے جب موذن (نماز کی اطلاع دینے) آیا تو آپ نماز پڑھانے کے لیے کھڑے ہوئے اور وضو نہیں کیا۔

۷۲۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا دَاوُدُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ، فَاحْتَضَ رَسُولُ اللَّهِ ﷺ بِرَأْسِي مِنْ وَرَائِي، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى وَرَقَدَ فَجَاءَهُ الْمُؤَذِّنُ، فَقَامَ يَصَلِّي وَلَمْ يَتَوَضَّأْ. [راجع: ۱۱۷]

تشریح: سو جانے پر بھی آپ کا وضو باقی رہتا تھا۔ اس لئے کہ آپ کا دل جاگتا اور ظاہر میں آنکھیں سو جاتی تھیں۔ یہ خصوصیات نبوی ﷺ میں سے ہے۔ باب اور حدیث میں مطابقت ظاہر ہے۔

باب: اس بارے میں کہ عورت اکیلی ایک صف کا حکم رکھتی ہے

بَابُ: الْمَرْأَةُ وَحْدَهَا تَكُونُ صَفًّا

(۷۲۷) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے، ان سے انس بن مالک رضی اللہ عنہ نے بتلایا کہ میں نے اور ایک یتیم لڑکے (ضمیرہ بن ابی ضمیرہ) نے جو ہمارے گھر میں تھا، نبی کریم ﷺ کے پیچھے نماز پڑھی اور میری والدہ ام سلمہ رضی اللہ عنہا ہمارے پیچھے تھیں۔

۷۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: صَلَّيْتُ أَنَا وَيَتِيمٌ فِي بَيْتِنَا خَلْفَ النَّبِيِّ ﷺ وَأُمِّي خَلْفَنَا أُمُّ سُلَيْمٍ.

[راجع: ۳۸۰] [نسائی: ۸۶۸]

تشریح: یہیں سے ترجمہ باب نکلا ہے۔ کیونکہ ام سلمہ رضی اللہ عنہا اکیلی تھیں مگر لڑکوں کے پیچھے صف میں کھڑی ہوئیں۔

باب: مسجد اور امام کی دائیں جانب کا بیان

بَابُ مِیْمَنَةِ الْمَسْجِدِ وَالْاِمَامِ

۷۲۸۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا ثَابِتُ ابْنِ يَزِيدَ، حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قُمْتُ لَيْلَةً أَصَلِّي عَنْ يَسَارِ النَّبِيِّ ﷺ فَأَخَذَ يَبْدِي أَوْ بَعْضِدِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، وَقَالَ يَبْدِي مِنْ وَرَائِي. [راجع: ۱۱۷] [ابن ماجہ: ۹۷۳]

(۷۲۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ثابت بن یزید نے بیان کیا، کہا کہ ہم سے عاصم احوال نے عامر شعبی سے بیان کیا، انہوں نے ابن عباس رضی اللہ عنہما سے، آپ نے بتلایا کہ میں ایک رات نبی کریم ﷺ کے بائیں طرف (آپ کے گھر میں) نماز (تہجد) پڑھنے کے لیے کھڑا ہو گیا۔ اس لیے آپ نے میرا سر یا بازو پکڑ کر مجھ کو اپنے دائیں طرف کھڑا کر دیا۔ آپ نے اپنے ہاتھ سے اشارہ کیا تھا کہ پیچھے سے کھڑے ہو۔

تشریح: اس حدیث میں فقط امام کی داہنی طرف کا بیان ہے اور شاید امام بخاری رحمہ اللہ نے اس حدیث کی طرف اشارہ کیا۔ جس کو سنانی نے براہ رحمۃ اللہ سے نکالا کہ ہم جب آپ کے پیچھے نماز پڑھتے تو داہنی جانب کھڑا ہونا پسند کرتے تھے۔ اور ابو داؤد نے نکالا کہ اللہ رحمت اتارتا ہے اور فرشتے دعا کرتے ہیں صفوں کے داہنے جانب والوں کے لئے اور یہ اس کے خلاف نہیں جو دوسری حدیث میں ہے کہ جو کوئی مسجد کا پایاں جانب معمول کرے تو اس کو اتنا ثواب ہے۔ کیونکہ اول تو یہ حدیث ضعیف ہے۔ دوسرے یہ آپ نے اس وقت فرمایا جب سب لوگ داہنے ہی جانب کھڑے ہونے لگے اور پایاں جانب بالکل اجڑ گیا۔ (وحیدی)

باب: جب امام اور مقتدیوں کے درمیان کوئی

دیوار حائل ہو یا پردہ (تو کچھ قباحات نہیں)

اور حضرت حسن بصری رحمہ اللہ نے فرمایا کہ اگر امام کے اور تمہارے درمیان نہر ہو تب بھی نماز پڑھنے میں کوئی حرج نہیں اور ابو یوسف متابی نے فرمایا کہ اگر امام اور مقتدی کے درمیان کوئی راستہ یا دیوار حائل ہو تب بھی اقتدا کر سکتا ہے بشرطیکہ امام کی تکبیر سن سکتا ہو۔

(۷۲۹) ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا کہ ہم سے عبدہ بن سلیمان نے یحییٰ بن سعید انصاری سے بیان کیا، انہوں نے عمرہ بنت عبد الرحمن سے، انہوں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے، آپ نے بتلایا کہ رسول کریم ﷺ رات میں اپنے حجرہ کے اندر (تہجد کی) نماز پڑھتے تھے۔ حجرے کی دیواریں پست تھیں اس لیے لوگوں نے نبی کریم ﷺ کو دیکھ لیا اور کچھ لوگ آپ کی اقتدا میں نماز کے لیے کھڑے ہو گئے۔ صبح کے وقت لوگوں نے اس کا ذکر دوسروں سے کیا۔ پھر جب دوسری رات آپ کھڑے ہوئے تو کچھ لوگ آپ کی اقتدا میں اس رات بھی کھڑے ہو گئے۔ یہ صورت دو یا تین راتوں تک رہی۔ اس کے بعد رسول اللہ ﷺ بیٹھ رہے اور نماز کے مقام پر تشریف نہیں لائے۔ پھر صبح کے وقت لوگوں

باب: إِذَا كَانَ بَيْنَ الْإِمَامِ وَبَيْنِ الْقَوْمِ حَائِطٌ أَوْ سُرَّةٌ

وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ تُصَلِّيَ وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ. وَقَالَ أَبُو مِجَلَزٍ: يَأْتُمُ بِالْإِمَامِ وَإِنْ كَانَ بَيْنَهُمَا طَرِيقٌ أَوْ جِدَارٌ إِذَا سَمِعَ تَكْبِيرَ الْإِمَامِ.

۷۲۹۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ، وَجِدَارُ الْحُجْرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ ﷺ فَقَامَ أَنَاسٌ يُصَلُّونَ بِصَلَاتِهِ، فَأَضْبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ اللَّيْلَةُ الثَّانِيَّةُ، فَقَامَ مَعَهُ أَنَاسٌ يُصَلُّونَ بِصَلَاتِهِ، صَنَعُوا ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلَاثًا، حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أَضْبَحَ ذَكَرَ

نے اس کا ذکر کیا تو آپ نے فرمایا کہ ”میں ڈرا کہ کہیں رات کی نماز (تہجد) تم پر فرض نہ ہو جائے۔“ (اس خیال سے میں نے یہاں کا آنا غہ کر دیا)۔

ذَلِكَ النَّاسُ فَقَالَ: ((إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ)). [اطرافہ فی: ۷۳۰،

۹۲۴، ۱۱۲۹، ۱۹۶۹، ۱۹۷۰، ۲۰۱۱، ۲۰۱۲،

۵۸۶۱، ۶۴۶۴، ۶۴۶۷] [ابوداؤد: ۱۱۲۶]

باب: رات کی نماز کا بیان

بَابُ صَلَاةِ اللَّيْلِ

(۷۳۰) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے محمد بن اسماعیل بن ابی ندیک نے بیان کیا، کہا کہ ہم سے محمد بن عبدالرحمن بن ابی ذب نے بیان کیا، مقبری کے واسطے سے، انہوں نے ابوسلمہ بن عبدالرحمن سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ نبی کریم ﷺ کے پاس ایک چٹائی تھی۔ جسے آپ دن میں بچھاتے تھے اور رات میں اس کا پردہ کر لیتے تھے۔ پھر چند لوگ آپ کے پاس کھڑے ہوئے یا آپ کی طرف جھکے اور آپ کے پیچھے نماز پڑھنے لگے۔

۷۳۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فَدْلٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ الْمُقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ لَهُ حَصِيرٌ يَتَّسُطُهُ بِالنَّهَارِ، يَخْتَجِرُهُ بِاللَّيْلِ، فَتَابَ إِلَيْهِ نَاسٌ، فَصَفَّوْا وَرَأَوْهُ. [راجع: ۷۲۹،

[مسلم: ۱۷۳۸، ابوداؤد: ۱۱۲۶، نسائی: ۷۶۱، ابن

ماجہ: ۹۴۲]

(۷۳۱) ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، ابوالنضر سالم سے، انہوں نے بسر بن سعید سے، انہوں نے زید بن ثابت رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے رمضان میں ایک حجرہ بنا لیا یا اوٹ (پردہ) بسر بن سعید نے کہا میں سمجھتا ہوں وہ بوریہ کا تھا۔ آپ نے کئی رات اس میں نماز پڑھی۔ صحابہ میں سے بعض حضرات نے ان راتوں میں آپ کی اقتدا کی۔ جب آپ کو اس کا علم ہوا تو آپ نے بیٹھ رہنا شروع کیا (نماز موقوف رکھی) پھر برآمد ہوئے اور فرمایا: ”تم نے جو کیا وہ مجھ کو معلوم ہے۔ لیکن لوگو! تم اپنے گھروں میں نماز پڑھتے رہو کیونکہ بہتر نماز آدمی کی وہی ہے جو اس کے گھر میں ہو مگر فرض نماز (مسجد میں پڑھنا ضروری ہے)۔“

اور عفان بن مسلم نے کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا کہ میں نے ابوالنضر بن ابی امیہ سے سنا، وہ بسر بن سعید سے روایت کرتے تھے۔ وہ زید بن ثابت سے، وہ نبی کریم ﷺ سے۔

۷۳۱۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ حُجْرَةً. قَالَ: حَبِيبْتُ أَنَّهُ قَالَ: مِنْ حَصِيرٍ. فِي رَمَضَانَ فَصَلَّى فِيهَا لَيْلًا، فَصَلَّى بِصَلَاتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ فَقَالَ: ((قَدْ عَرَفْتُ الَّذِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنْ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ، إِلَّا الْمَكْتُوبَةَ)). وَقَالَ عَفَّانٌ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا مُوسَى، قَالَ: سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرِ، عَنْ زَيْدٍ، عَنِ النَّبِيِّ ﷺ. [طرافہ فی: ۶۱۱۳،

[۷۲۹۰] [مسلم: ۱۸۲۶، ابوداؤد: ۱۰۴۴،

۱۴۴۷، ترمذی: ۴۵۰، نسائی: ۱۵۹۸]

تشریح: اس سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ موسیٰ بن عقبہ کا سماع ابوالنضر سے ثابت کریں جس کی اس روایت میں تصریح ہے۔

بَابُ إِيْجَابِ التَّكْبِيْرِ وَافْتِتَاحِ الصَّلَاةِ

باب: تکبیر تحریمہ کا واجب ہونا اور نماز کا شروع کرنا

(۷۳۲) ہم سے ابوالیمان حکم بن نافع نے یہ بیان کیا، انہوں نے کہا کہ ہم سے شعیب نے زہری کے واسطے سے بیان کیا، انہوں نے کہا کہ مجھے انس بن مالک انصاری رحمہ اللہ نے خبر دی کہ رسول اللہ ﷺ ایک گھوڑے پر سوار ہوئے اور (گر جانے کی وجہ سے) آپ کے دائیں پہلو میں زخم آ گئے۔ حضرت انس رضی اللہ عنہ نے بتلایا کہ اس دن ہمیں آپ نے ایک نماز پڑھائی، چونکہ آپ بیٹھے ہوئے تھے۔ اس لیے ہم نے بھی آپ کے پیچھے بیٹھ کر نماز پڑھی۔ پھر سلام کے بعد آپ نے فرمایا کہ ”امام اس لیے ہے کہ اس کی پیروی کی جائے۔ اس لیے جب وہ کھڑے ہو کر نماز پڑھے تو تم بھی کھڑے ہو کر پڑھو اور جب وہ رکوع کرے تو تم بھی رکوع کرو اور جب وہ سر اٹھائے تو تم بھی اٹھاؤ اور جب وہ سجدہ کرے تو تم بھی سجدہ کرو اور جب وہ سمیع اللہ لِمَنْ حَمِدَهُ کہے تو تم رَبَّنَا وَلَكَ الْحَمْدُ کہو۔“

تشریح: جب امام بخاری رحمہ اللہ جماعت اور امامت کے ذکر سے فارغ ہوئے تو اب صفت نماز کا بیان شروع کیا۔ بعض نسخوں میں باب کے لفظ کے پہلے یہ عبارت ہے: ابواب صفة الصلوة لیکن اکثر نسخوں میں یہ عبارت نہیں ہے۔ ہمارے امام احمد بن حنبل اور شافعیہ اور مالکیہ سب کے نزدیک نماز کے شروع میں اللہ اکبر کہنا فرض ہے اور کوئی لفظ کافی نہیں اور حنفیہ کے نزدیک کوئی لفظ جو اللہ کی تعظیم پر دلالت کرے کافی ہے۔ جیسے: اللہ اجل یا اللہ اعظم (وحیدی) مگر احادیث واردہ کی بنا پر یہ خیال صحیح نہیں ہے۔

(۷۳۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، انہوں نے ابن شہاب زہری سے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے، انہوں نے فرمایا کہ رسول اللہ ﷺ گھوڑے سے گر گئے اور آپ زخمی ہو گئے، اس لیے آپ نے بیٹھ کر نماز پڑھی اور ہم نے بھی آپ کی اقتدا میں بیٹھ کر نماز پڑھی۔ پھر نماز پڑھ کر آپ نے فرمایا کہ ”امام اس لیے ہے کہ اس کی پیروی کی جائے۔ اس لیے جب

وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا)). [راجع: ۳۷۸]

وہ تکبیر کہے تو تم بھی تکبیر کہو۔ جب وہ رکوع کرے تو تم بھی رکوع کرو۔ جب وہ سر اٹھائے تو تم بھی اٹھاؤ اور جب وہ سمع اللہ لمن حمدہ کہے تو ربنا ولك الحمد کہو اور جب وہ سجدہ کرے تو تم بھی سجدہ کرو۔“

[مسلم: ۹۳۲، ترمذی: ۳۶۱]

۷۳۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ)). [راجع: ۷۲۲]

(۷۳۴) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے خبر دی، انہوں نے کہا کہ ابوالزناد نے مجھ سے بیان کیا اعرج کے واسطے سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”امام اس لیے ہے کہ اس کی پیروی کی جائے، اس لیے جب وہ تکبیر کہے تو تم بھی تکبیر کہو۔ جب وہ رکوع کرے تو تم بھی رکوع کرو اور جب وہ سمع اللہ لمن حمدہ کہے تو تم ربنا ولك الحمد کہو اور جب وہ سجدہ کرے تو تم بھی سجدہ کرو اور جب وہ بیٹھ کر نماز پڑھے تو تم سب بھی بیٹھ کر نماز پڑھو۔“

تشریح: اس بارے میں بھی قدرے اختلاف ہے۔ بہتر یہی ہے کہ امام و مقتدی ہر دو سمع اللہ لمن حمدہ کہیں اور پھر ہر دو ربنا ولك الحمد کہیں۔ حضرت مولانا عبید اللہ صاحب شیخ الحدیث مبارکپوری رحمہ اللہ بذیل حدیث ابو ہریرہ رضی اللہ عنہ ”تم“ بقول سمع اللہ لمن حمدہ حین یرفع صلبہ من الركعة ثم يقول وهو قائم: ربنا ولك الحمد۔“ فرماتے ہیں:

”ربنا لك الحمد بحذف الواو وفي رواية باثباتها وقد تقدم ان الرواية بثبوت الواو ارجح وهي عاطفة على مقدر اي ربنا اطعنك وحمدناك ولك الحمد وقيل: زائدة قال الا صمعي: سألت ابا عمرو منها فقال زائدة تقول العرب يعني هذا فيقول المخاطب نعم وهو لك بدرهم فالواو زائدة وقيل: هي واو الحال قاله ابن الاثير وضعف ما عدها وفيه ان التسميع ذكر النهوض والرفع والتحميد ذكر الاعتدال واستدل به على انه يشوع الجمع بين التسميع والتحميد لكل مصل من امام ومنفرد ومؤتم اذ هو حكاية لمطلق صلواته ﷺ۔“ (مرعاة، ج: ۱/ ص: ۵۵۹)

ربنا لك الحمد حذف واؤ کے ساتھ اور بعض روایات میں ثابت واؤ کے ساتھ مروی ہے اور ترجیح اثبات واؤ کو یہی ہے جو واؤ عطف ہے اور معطوف علیہ مقدر ہے۔ یعنی اے رب ہمارے! ہم نے تیری اطاعت کی، تیری تعریف کی اور تعریف تیرے ہی لیے ہے۔ بعض لوگوں نے محاورہ عرب کے مطابق اسے واؤ زائدہ بھی کہا ہے۔ بعض نے واؤ حال کے لئے مانا ہے، اس حدیث ابو ہریرہ رضی اللہ عنہ سے معلوم ہوا کہ لفظ سمع اللہ لمن حمدہ کہنا یہ رکوع میں جھکنے اور اس سے سر اٹھانے کا ذکر ہے اور ربنا ولك الحمد کہنا یہ کھڑے ہو کر اعتدال پر آ جانے کے وقت کا ذکر ہے۔ اسی لئے مشروع ہے کہ امام ہو یا منفرد یا مقتدی سب ہی سمع اللہ لمن حمدہ پھر ربنا ولك الحمد کہیں۔ اس لئے کہ نبی کریم ﷺ کی نماز اسی طرح نقل کی گئی ہے۔ اور آپ کا ارشاد ہے کہ تم اسی طرح پڑھو جیسے ”تم نے مجھ کو پڑھتے ہوئے دیکھا ہے۔“

بَابُ رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ
باب: تکبیر تحریمہ میں نماز شروع کرتے ہی برابر دونوں ہاتھوں کا (کندھوں یا کانوں تک) اٹھانا

(۷۳۵) ہم سے عبد اللہ بن مسلمہ قعنی نے بیان کیا، انہوں نے امام مالک سے، انہوں نے ابن شہاب زہری سے انہوں نے سالم بن عبد اللہ سے، انہوں نے اپنے باپ (عبد اللہ بن عمر رضی اللہ عنہما) سے کہ رسول اللہ ﷺ نماز شروع کرتے وقت اپنے دونوں ہاتھوں کو کندھوں تک اٹھاتے، اسی طرح جب رکوع کے لیے اللہ اکبر کہتے اور جب اپنا سر رکوع سے اٹھاتے تو دونوں ہاتھ بھی اٹھاتے اور رکوع سے سر مبارک اٹھاتے ہوئے سميع اللہ لمن حمدہ ربنا ولك الحمد کہتے تھے۔ سجدہ میں جاتے وقت رفع الیدین نہیں کرتے تھے۔

۷۳۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ)). وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ. [إطرافه في: ۷۳۶،

[۷۳۹، ۷۳۸] [نسائي: ۸۷۷، ۱۰۵۶]

باب: رفع الیدین تکبیر تحریمہ کے وقت، رکوع میں جاتے اور رکوع سے سر اٹھاتے وقت (سنت ہے)

(۷۳۶) ہم سے محمد بن مقاتل نے بیان کیا، کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی۔ کہا کہ ہم کو یونس بن یزید ایلی نے زہری سے خبر دی، انہوں نے کہا کہ مجھے سالم بن عبد اللہ بن عمر نے عبد اللہ بن عمر رضی اللہ عنہما سے خبر دی، انہوں نے بتلایا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ جب آپ نماز کے لیے کھڑے ہوئے تو تکبیر تحریمہ کے وقت آپ نے رفع الیدین کیا۔ آپ کے دونوں ہاتھ اس وقت کندھوں تک اٹھے اور اسی طرح جب آپ رکوع کے لیے تکبیر کہتے اس وقت بھی رفع الیدین کرتے اور جب رکوع سے سر اٹھاتے اس وقت بھی کرتے اور اس وقت آپ کہتے سميع اللہ لمن حمدہ۔ البتہ سجدہ میں آپ رفع الیدین نہیں کرتے تھے۔

بَابُ رَفْعِ الْيَدَيْنِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ

۷۳۶- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ جِئْنَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

[راجع: ۷۳۵] [نسائي: ۸۷۶]

(۷۳۷) ہم سے اسحاق بن شاہین واسطی نے بیان کیا، کہا کہ ہم سے خالد بن عبد اللہ طحان نے بیان کیا خالد حذاء سے۔ انہوں نے ابو قلابہ سے کہ انہوں نے مالک بن حویرث صحابی کو دیکھا کہ جب وہ نماز شروع کرتے تو تکبیر تحریمہ کے ساتھ رفع الیدین کرتے، پھر جب رکوع میں جاتے اس وقت بھی رفع الیدین کرتے اور جب رکوع سے سر اٹھاتے تب بھی کرتے اور انہوں نے بیان کیا کہ رسول اللہ ﷺ بھی اسی طرح کیا کرتے تھے۔

۷۳۷- حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثِ إِذَا صَلَّى كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ هَكَذَا.

[مسلم: ۸۶۵]

بَابُ: اِلٰی اَیْنُ یَرْفَعُ یَدَیْهِ؟

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ: رَفَعَ النَّبِيُّ ﷺ حَذْوُ مَنْكِبَيْهِ .

۷۳۸- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ، فَرَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَهُ، وَإِذَا قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). فَعَلَ مِثْلَهُ وَقَالَ: ((رَبَّنَا وَلَكَ الْحَمْدُ)). وَلَا يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ. [راجع: ۷۳۵]

[نسائي: ۸۷۵]

بَابُ رَفْعِ الْيَدَيْنِ إِذَا قَامَ مِنَ الرُّكْعَتَيْنِ

۷۳۹- حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ رَفَعَ يَدَيْهِ. وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى النَّبِيِّ ﷺ. رَوَاهُ حَمَّادُ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ وَمُوسَى بْنُ عَقْبَةَ مُخْتَصَرًا. [راجع:

باب: ہاتھوں کو کہاں تک اٹھانا چاہیے؟

اور ابو حمید ساعدی رضی اللہ عنہ نے اپنے ساتھیوں سے کہا کہ نبی کریم ﷺ نے اپنے دونوں ہاتھوں کو کندھوں تک اٹھایا۔

(۷۳۸) ہم سے ابو الیمان حکم بن نافع نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے سالم بن عبد اللہ بن عمر نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہ نے کہا کہ میں نے نبی کریم ﷺ کو دیکھا کہ آپ نماز تکبیر تحریمہ سے شروع کرتے اور تکبیر کہتے وقت اپنے دونوں ہاتھوں کو کندھوں تک اٹھا کر لے جاتے اور جب رکوع کے لیے تکبیر کہتے تب بھی اسی طرح کرتے اور جب سمع اللہ لمن حمدہ کہتے تب بھی اسی طرح کہتے اور ربنا ولك الحمد کہتے۔ سجدہ کرتے وقت یا سجدے سے سر اٹھاتے وقت اس طرح رفع الیدین نہیں کرتے تھے۔

باب: (چار رکعت نماز میں) قعدہ اولیٰ سے اٹھنے کے بعد رفع الیدین کرنا

(۷۳۹) ہم سے عیاش بن ولید نے بیان کیا، کہا کہ ہم سے عبد الاعلیٰ نے بیان کیا، کہا کہ ہم سے عبید اللہ عمری نے نافع سے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہ جب نماز میں داخل ہوتے تو پہلے تکبیر تحریمہ کہتے اور ساتھ ہی رفع الیدین کرتے۔ اس طرح جب وہ رکوع کرتے تب اور جب سمع اللہ لمن حمدہ کہتے تب بھی دونوں ہاتھوں کو اٹھاتے اور جب قعدہ اولیٰ سے اٹھتے تب بھی رفع الیدین کرتے۔ آپ نے اس فعل کو نبی کریم ﷺ تک پہنچایا۔ (کہ نبی کریم ﷺ اسی طرح نماز پڑھا کرتے تھے)۔ اس حدیث کو جاد بن سلمہ نے ایوب سختیانی سے، انہوں نے نافع سے، انہوں نے ابن عمر رضی اللہ عنہما سے، انہوں نے نبی اکرم ﷺ سے مرفوعاً روایت کیا ہے، جبکہ ابراہیم بن طہمان نے اسے ایوب اور موسیٰ بن عقبہ سے مختصر روایت

کیا۔

[۷۳۵] [ابوداؤد: ۷۴۱، ۷۴۲]

تشریح: تکبیر تحریرہ کے وقت اور رکوع میں جاتے اور رکوع سے سر اٹھاتے وقت اور تیسری رکعت کے لئے اٹھنے کے وقت دونوں ہاتھوں کو کندھوں یا کانوں تک اٹھانا رفع الیدین کہلاتا ہے، تکبیر تحریرہ کے وقت رفع الیدین پر ساری امت کا اجماع ہے۔ مگر بعد کے مقامات پر ہاتھ اٹھانے میں اختلاف ہے۔ ائمہ کرام و علمائے اسلام کی اکثریت حتیٰ کہ اہل بیت سب بالاتفاق ان مقامات پر رفع الیدین کے قائل ہیں۔ مگر حنفیہ کے ہاں مقامات مذکورہ پر رفع الیدین نہیں ہے کچھ علمائے احناف اسے منسوخ قرار دیتے ہیں۔ کچھ ترک رفع کو اولیٰ جانتے ہیں کچھ دل سے قائل ہیں مگر ظاہر میں عمل نہیں ہے۔ فریقین نے اس بارے میں کافی طبع آزمائی کی ہے۔ ہر دو جانب سے خاص طور پر آج کے دور پر فتن میں بہت سے کاغذ سیاہ کئے گئے ہیں۔ بڑے بڑے مناظرے ہوئے ہیں۔ مگر بات ابھی تک جہاں تھی وہیں پر موجود ہے۔ ایک ایسے جزئی مسئلہ پر اس قدر تشدد بہت ہی افسوسناک ہے کتنے عوام ہیں جو کہتے ہیں کہ شروع اسلام میں لوگ بغلوں میں بت رکھ لیا کرتے تھے اس لئے رفع الیدین کا حکم ہوا تا کہ ان کی بغلوں کے بت گر جایا کریں۔ استغفر اللہ! یہ ایسا جھوٹ ہے جو شاید اسلام کی تاریخ میں اس کے نام پر سب سے بڑا جھوٹ کہا جاسکتا ہے۔ کچھ لوگ اس سنت نبویؐ کو کبھی اڑانے سے تشبیہ دے کر توہین سنت کے مرتکب ہوتے ہیں۔

کاش! علمائے احناف غور کرتے اور امت کے سوا د اعظم کو دیکھ کر جو اس کے سنت ہونے کے قائل ہیں کم از کم خاموشی اختیار کر لیتے تو یہ فساد یہاں تک نہ بڑھتا۔

چچہ الہند حضرت شاہ ولی اللہ محدث دہلوی رحمۃ اللہ علیہ نے بڑی تفصیلات کے بعد فیصلہ دیا ہے۔ ”والذی یرفع احب الی ممن لا یرفع۔“ یعنی رفع الیدین کرنے والا مجھ کو نہ کرنے والے سے زیادہ پیارا ہے۔ اس لئے کہ احادیث رفع بکثرت ہیں اور صحیح ہیں جن کی بنا پر انکار کی گنجائش نہیں ہے۔ محض بدگمانیوں کے دور کرنے کے لئے کچھ تفصیلات ذیل میں دی جاتی ہیں۔ امید ہے کہ ناظرین کرام تعصب سے ہٹ کر ان کا مطالعہ کریں گے اور طاقت سے بھی زیادہ سنت رسول کا احترام مد نظر رکھتے ہوئے مسلمانوں میں باہمی اتفاق کے لئے کوشاں ہوں گے کہ وقت کا یہی فوری تقاضا ہے۔

امام شافعی رحمۃ اللہ علیہ فرماتے ہیں: ”معناه تعظیم للہ واتباع لسنة النبی صلی اللہ علیہ وسلم۔“ کہ شروع نماز میں اور رکوع میں جاتے اور سر اٹھانے پر رفع الیدین کرنے سے ایک توالد کی تعظیم اور دوسرے رسول اللہ صلی اللہ علیہ وسلم کی سنت کی اتباع مراد ہے۔ (نووی ص ۶۷ وغیرہ)

اور حضرت عبداللہ بن عمر رضی اللہ عنہما فرماتے ہیں۔ ”رفع الیدین من زینۃ الصلوۃ۔“ کہ یہ رفع الیدین نماز کی زینت ہے۔ (یعنی جلد ۳/ص ۷۰ وغیرہ) اور حضرت نعمان بن ابی عیاش رضی اللہ عنہ فرماتے ہیں: ”لکل شیء زینۃ وزینۃ الصلوۃ ان ترفع یدیک اذا کبرت واذا رکعت واذا رفعت رأسک من الركوع۔“ کہ ہر چیز کے لئے ایک زینت ہوتی ہے اور نماز کی زینت شروع نماز میں اور رکوع میں جاتے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کرتا ہے۔“ (جزء بخاری ص: ۲۱)

اور امام ابن سیرین رحمۃ اللہ علیہ فرماتے ہیں: ”هو من تمام الصلوۃ۔“ کہ نماز میں رفع الیدین کرنا نماز کی تکمیل کا باعث ہے۔ (جزء بخاری ص: ۱۷) اور عبدالملک فرماتے ہیں: ”سألت سعید بن جبیر عن رفع الیدین فی الصلوۃ فقال هو شیء تزین بہ صلوۃک۔“ (بخاری جلد: ۷/ص ۷۵) کہ میں نے سعید بن جبیر سے نماز میں رفع الیدین کرنے کی نسبت پوچھا، تو انہوں نے کہا یہ وہ چیز ہے کہ تیری نماز کو مزین کر دیتی ہے۔

اور حضرت عقبہ بن عامر رضی اللہ عنہ فرماتے ہیں: ”من رفع یدیه فی الصلوۃ لہ بكل اشارة عشر حسنات۔“ کہ نماز میں ایک رفع الیدین کرنے سے دس نیکیوں کا ثواب ملتا ہے۔“ (فتاویٰ امام ابن تیمیہ ص: ۳۷۶) گویا دو رکعت میں پچاس اور چار رکعت میں سو نیکیوں کا اضافہ ہو جاتا ہے۔ روایات بخاری کے علاوہ مندرجہ ذیل روایات صحیحہ سے بھی رفع الیدین کا سنت ہونا ثابت ہے۔

”عن ابی بکر الصدیق قال: صلیت خلف رسول اللہ صلی اللہ علیہ وسلم فكان یرفع یدیه اذا افتتح الصلوۃ واذا رکع واذا رفع رأسه من الركوع۔“ حضرت ابو بکر صدیق رضی اللہ عنہ فرماتے ہیں کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کے ساتھ نماز پڑھی۔ آپ ہمیشہ شروع نماز میں اور رکوع

میں جانے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔ (بیہقی، جلد ۲/ص: ۷۳۰)

امام بیہقی، امام سبکی، امام ابن حجر رحمہم فرماتے ہیں: ”رجالہ ثقات“ کہ اس حدیث کے سب راوی ثقہ ہیں (بیہقی، جلد ۲/ص: ۷۳۰، تخفیف، ص: ۸۲، سبکی، ص: ۶) ”وقال الحاکم انه محفوظ“ حاکم نے کہا یہ حدیث محفوظ ہے۔ (تخفیف الحیجر، ص: ۸۲)

”عن عمر بن الخطاب انه قال: رأيت رسول الله ﷺ يرفع يديه اذا كبر واذ رافع رأسه من الركوع۔“

(رواه الدارقطني جزء سبکی: ص: ۶)

”وعنه عن النبي ﷺ كان يرفع يديه عند الركوع واذ رافع رأسه۔“ حضرت عمر فاروق رضی اللہ عنہ فرماتے ہیں کہ میں نے پچشم خود رسول اللہ ﷺ کو دیکھا۔ آپ ہمیشہ رکوع جانے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔ (جزء بخاری، ص: ۱۳)

امام بیہقی اور حاکم بن حزم رحمہم فرماتے ہیں: ”فقد روى هذا السنة عن ابى بكر وعمر وعثمان وعلي۔“ کہ رفع الیدین کی حدیث جس طرح حضرت ابو بکر و عمر رضی اللہ عنہما نے بیان کی ہے۔ اسی طرح حضرت عثمان رضی اللہ عنہ اور علی رضی اللہ عنہ سے بھی مروی ہے۔ (تعلیق المغنی، ص: ۱۱۱)

علامہ سبکی رحمہ اللہ فرماتے ہیں: ”الذين نقل عنهم رواية عن النبي ﷺ ابو بكر وعمر وعثمان وعلي وغيرهم۔“ کہ جن صحابہ نے رسول اللہ ﷺ سے رفع الیدین کی روایت نقل کی ہے حضرت ابو بکر، عمر، عثمان اور علی وغیرہ رضی اللہ عنہم بھی انہیں میں سے ہیں جو کہتے ہیں کہ رسول اللہ ﷺ شروع نماز اور رکوع میں جانے اور سر اٹھانے کے وقت رفع الیدین کرتے تھے۔ (جزء سبکی، ص: ۹)

”وعن علي بن ابي طالب ان رسول الله ﷺ كان يرفع يديه اذا كبر للصلاة حذو منكبيه واذ اراد ان يركع واذ رافع رأسه من الركوع واذ اقام من الركعتين فعل مثل ذلك۔“ (جزء بخاری، ص: ۶)

حضرت علی رضی اللہ عنہ فرماتے ہیں کہ بے شک رسول اللہ ﷺ ہمیشہ تکبیر تحریمہ کے وقت کندھوں تک ہاتھ اٹھایا کرتے تھے اور جب رکوع میں جاتے اور رکوع سے سر اٹھاتے اور جب دو رکعتوں سے کھڑے ہوتے تو تکبیر تحریمہ کی طرح ہاتھ اٹھایا کرتے تھے۔

(ابوداؤد، جلد ۱/ص: ۱۹۸، مسند احمد، جلد ۳/ص: ۱۶۵، ابن ماجہ ص: ۶۲) وغیرہ۔

”عن ابن عمر ان رسول الله ﷺ كان يرفع يديه حذو منكبيه اذا افتتح الصلوة واذ اقام من الركوع واذ رافع رأسه من الركوع رفعهما كذلك۔“

حضرت عبداللہ بن عمر فاروق رضی اللہ عنہما فرماتے ہیں کہ تحقیق رسول اللہ ﷺ جب نماز شروع کرتے تو ہمیشہ اپنے دونوں ہاتھوں کو کندھوں تک اٹھایا کرتے۔ پھر جب رکوع کے لئے تکبیر کہتے اور جب رکوع سے سر اٹھاتے تب بھی اسی طرح اپنے ہاتھ اٹھایا کرتے تھے۔

(مسلم، ص: ۱۶۸، ابوداؤد، جلد ۱/ص: ۱۹۲، ترمذی، ص: ۳۶، وغیرہ ان کے علاوہ ایکس کتابوں میں یہ حدیث موجود ہے)

حضرت عبداللہ بن عمر رضی اللہ عنہما عاشق سنت نے کان یرفع یدہ فرما کر اور موجب روایت بیہقی آخر میں حتی لقی اللہ لا کر یہ ثابت کر دیا کہ رسول اللہ ﷺ ابتداء نبوت سے لے کر اپنی عمر شریف کی آخری نماز تک رفع الیدین کرتے رہے۔

حدیث ابن عمر رضی اللہ عنہما کان یرفع یدہ الخ کے تحت شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارکپوری زائد فضل فرماتے ہیں:

”هذا دليل صريح على ان رفع اليدين في هذه المواضع سنة وهو الحق والصواب نقل البخاري في صحيحه عقب حديث ابن عمر هذا عن شيخه: علي بن المديني انه قال: حق على المسلمين ان يرفعوا ايديهم عند الركوع والرفع منه لحديث ابن عمر هذا وهذا في رواية ابن العساكر وقد ذكره البخاري في جزء رفع اليدين وزاد وكان اعلم اهل زمانه انتهى۔“

قلت واليه ذهب عامة اهل العلم من اصحاب النبي ﷺ والتابعين وغيرهم قال محمد بن نصر المروزي: اجمع العلماء الامصار على مشروعية ذلك الا اهل الكوفة وقال البخاري في جزء رفع اليدين: قال الحسن وحמיד بن هلال

كان اصحاب رسول الله ﷺ كانوا يرفعون ايديهم في الصلوة۔

وروی ابن عبدالبر بسندہ عن الحسن البصری قال: كان اصحاب رسول الله ﷺ يرفعون ايديهم في الصلوة اذا ركعوا واذا رفعوا كانوا الماروح وروی البخاری عن حمید بن ہلال قال: كان اصحاب رسول الله ﷺ كانوا يرفعون ايديهم الماروح يرفعونها اذا ركعوا واذا رفعوا رؤوسهم قال البخاری: ولم يستثن الحسن احدا منهم من اصحاب النبي ﷺ دون احد ولم يثبت عند اهل العلم عن احد من اصحاب النبي ﷺ انه لم يرفع يديه ثم ذكر البخاری عن عدة من علماء اهل مكة واهل الحجاز واهل العراق والشام والبصرة واليمن وعدة من اهل خراسان وعامة اصحاب ابن المبارك ومحدثي اهل بخارا وغيرهم مما لا يحصى انهم كانوا يرفعون ايديهم عند الركوع والرفع منه لا اختلاف منهم في ذلك..... الخ۔ (مرعاة ج: ۱/ ص ۵۲۹)

خلاصہ اس عبارت کا یہ کہ یہ حدیث اس امر پر صریح دلیل ہے کہ ان مقامات پر رفع الیدین سنت ہے اور یہی حق اور صواب ہے اور امام بخاری رحمہ اللہ نے اپنے استاد علی بن المدینی سے نقل کیا ہے کہ مسلمانوں پر ضروری ہے کہ وہ رکوع میں جاتے وقت اور رکوع سے سر اٹھاتے وقت اپنے دونوں ہاتھوں کو (کاٹھنوں تک یا کانوں کی لوٹک) اٹھائیں۔ اصحاب رسول اللہ ﷺ سے عام اہل علم کا یہی مسلک ہے اور محمد بن نصر مروزی کہتے ہیں کہ سوائے اہل کوفہ کے تمام علمائے امصار نے اس کی مشروعیت پر اجماع کیا ہے۔ جملہ اصحاب رسول اللہ ﷺ رکوع میں جاتے وقت اور رکوع سے سر اٹھاتے وقت رفع الیدین کیا کرتے تھے۔ امام حسن بصری نے اصحاب نبوی میں سے اس بارے میں کسی کا استثناء نہیں کیا۔ پھر بہت سے اہل مکہ و اہل حجاز و اہل عراق و اہل شام اور بصرہ اور یمن اور بہت سے اہل خراسان اور جع شاعران عبد اللہ بن مبارک اور محدثین بخارا وغیرہم جن کی تعداد شمار میں بھی نہیں آ سکتی، ان سب کا یہی عمل نقل کیا ہے کہ وہ رکوع میں جاتے وقت اور رکوع سے سر اٹھاتے وقت رفع الیدین کیا کرتے تھے۔ مندرجہ ذیل احادیث میں مزید وضاحت موجود ہے۔

”عن انس ان رسول الله ﷺ كان يرفع يديه اذا دخل في الصلوة واذا ركع واذا رفع راسه من الركوع رواه ابن ماجه۔“
حضرت انس رضی اللہ عنہ (جو دس سال دن رات آپ کی خدمت میں رہے) فرماتے ہیں کہ رسول اللہ ﷺ جب بھی نماز میں داخل ہوتے اور رکوع کرتے اور رکوع سے سر اٹھاتے تو رفع الیدین کرتے۔ (وسندہ صحیح) کی نے کہا، سند اس کی صحیح ہے۔

(ابن ماجہ، ص: ۶۲؛ بیہقی، جلد: ۳/ ص: ۷۴، دار قطنی، ص: ۱۰۸، جزء بخاری، ص: ۹؛ تلخیص، ص: ۸۲، جزء مسک، ص: ۳)
حضرت انس رضی اللہ عنہ نے کان پر رفع فرما کر واضح کر دیا کہ نبی کریم ﷺ نے دس سال میں ایسی کوئی نماز نہیں پڑھی، جس میں رفع الیدین نہ کیا ہو۔ (تخریج: ذیلی جلد: ۱/ ص: ۲۱۳، مجمع الزوائد، ص: ۱۸۲، اعلیٰ المعنی، ص: ۱۰)

”عن ابن عباس عن النبي ﷺ كان يرفع يديه عند الركوع واذا رفع راسه۔“ (جزء بخاری، ص: ۱۳)
حضرت عبداللہ بن عباس رضی اللہ عنہما فرماتے ہیں کہ رسول اللہ ﷺ ہمیشہ ہی رکوع میں جانے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔ (ابن ماجہ، ص: ۶۲)

ابن عباس رضی اللہ عنہما نے کان پر رفع فرمایا جو دوام اور ہمیشگی پر دلالت کرتا ہے۔

”عن ابن ابی الزبیر ان جابر بن عبد الله كان اذا افتتح الصلوة رفع يديه واذا ركع واذا رفع راسه من الركوع فعل مثل ذلك ويقول: رایت رسول الله ﷺ فعل ذلك۔“ (رواه ابن ماجه، ص: ۶۲)

”وعنه عن النبي ﷺ كان يرفع يديه عند الركوع واذا رفع راسه۔“ (جزء بخاری، ص: ۱۳)
حضرت جابر رضی اللہ عنہ ہمیشہ رفع الیدین کیا کرتے تھے اور فرمایا کرتے تھے کہ میں اس لئے رفع الیدین کرتا ہوں کہ میں چشم خود رسول اللہ ﷺ کو

رکوع میں جاتے اور رکوع سے سر اٹھاتے وقت رفع الیدین کرتے دیکھا کرتا تھا۔ (بیہقی، جلد ۲/ص: ۷۴، جزء بیکی، ص: ۵، بخاری، ص: ۱۳) اس حدیث میں بھی کان یرفع موجود ہے۔ جو پیشگی پر دلالت کرتا ہے۔

”عن ابی موسیٰ قال: ہلم ارینکم صلوة رسول اللہ ﷺ فکبر ورفع یدیه ثم قال: سمع اللہ لمن حمدہ ورفع یدیه ثم قال: ہکذا فاصنعوا رواہ الدارمی۔“ (جزء رفع الیدین: سبکی، ص: ۵) ”وعنه عن النبی ﷺ کان یرفع یدیه عند الركوع واذا رفع راسہ۔“ حضرت ابو موسیٰ رضی اللہ عنہ نے مجمع عام میں کہا: آؤ میں تمہیں رسول اللہ ﷺ کی طرح نماز پڑھ کر دکھاؤں۔ پھر اللہ اکبر کہہ کر نماز شروع کی۔ جب رکوع کے لئے تکبیر کہی تو دونوں ہاتھ اٹھائے، پھر جب انہوں نے سمع اللہ لمن حمدہ کہا تو دونوں ہاتھ اٹھائے اور فرمایا: لوگو! تم بھی اسی طرح نماز پڑھا کرو۔ کیونکہ رسول اللہ ﷺ ہمیشہ رکوع میں جانے سے پہلے اور سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔ (داری، دارقطنی، ص: ۱۰۹، تلخیص الجہیر ص: ۸۱، جزء بخاری، ص: ۱۳، بیہقی، ص: ۷۴)

اس حدیث میں بھی کان یرفع موجود ہے جو دوام کے لئے ہے۔

مولانا انور شاہ رحمہ اللہ فرماتے ہیں: ہی صحیحہ یہ حدیث صحیح ہے۔ (العرف الشدی، ص: ۱۲۵)

”عن ابی ہریرۃ انه قال: کان رسول اللہ ﷺ اذا کبر للصلوة جعل یدیه حذو منکبیه واذا رکع فعل مثل ذالک واذا رفع للسجود فعل مثل ذالک واذا قام من الركعتین فعل ذالک۔“ (رواہ ابو داود)

”وعنه عن النبی ﷺ کان یرفع یدیه عند الركوع واذا رفع راسہ۔“ حضرت ابو ہریرہ رضی اللہ عنہ کہتے ہیں کہ رسول اللہ ﷺ جب بھی نماز کے لئے اللہ اکبر کہتے تو اپنے ہاتھ کندھوں تک اٹھاتے اور اسی طرح جب رکوع میں جاتے اور رکوع سے سر اٹھاتے تو ہمیشہ کندھوں تک ہاتھ اٹھایا کرتے تھے۔ اس میں بھی کان یرفع صیغہ استمراری موجود ہے۔

(ابوداؤد، جلد ۱/ص: ۱۹۷، بیہقی، جلد ۲/ص: ۷۴، درجالہ رجال مجمع تلخیص، ص: ۸۲، وخریج ویلیسی، جلد ۱/ص: ۲۱۵)

”عن عبید بن عمیر عن ابیہ عن النبی ﷺ کان یرفع یدیه عند الركوع واذا رفع راسہ۔“ (جزء بخاری، ص: ۳)

حضرت عبید بن عمیر اپنے باپ سے روایت کرتے ہیں کہ رسول اللہ ﷺ ہمیشہ رکوع میں جاتے اور اٹھتے رفع الیدین کیا کرتے تھے۔

اس حدیث میں بھی کان یرفع صیغہ استمراری موجود ہے جو دوام پر دلالت کرتا ہے۔

”عن البراء بن عازب قال: رایت رسول اللہ ﷺ اذا افتتح الصلوة رفع یدیه واذا اراد ان یرکع واذا رفع راسہ من الركوع۔“ (رواہ الحاکم والبیہقی)

براء بن عازب رضی اللہ عنہ فرماتے ہیں کہ میں نے پچشم خود رسول اللہ ﷺ کو دیکھا کہ نبی کریم ﷺ شروع نماز اور رکوع میں جانے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔ (حاکم، بیہقی، جلد ۲/ص: ۷۷)

”عن قتادہ ان رسول اللہ ﷺ کان یرفع یدیه اذا رکع واذا رفع راسہ رواہ عبدالرزاق فی جامعہ۔“ (سبکی، ص: ۸) ”وقال الترمذی وفی باب عن قتادہ۔“

حضرت قتادہ رضی اللہ عنہ فرماتے ہیں کہ بے شک رسول اللہ ﷺ ہمیشہ ہی رکوع میں جانے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔ (ترمذی ص: ۳۲)

اس حدیث میں بھی کان یرفع آیا ہے جو دوام اور پیشگی کی دلیل ہے۔

”عن سلیمان بن یسار ان رسول اللہ ﷺ کان یرفع یدیه فی الصلوة۔“ (رواہ مالک فی الموطا جلد ۱/ص: ۹۸، سبکی، ص: ۸) حضرت سلیمان بن یسار رضی اللہ عنہ فرماتے ہیں کہ رسول اللہ ﷺ ہمیشہ ہی نماز میں رفع الیدین کیا کرتے تھے اور اسی طرح عمیر لیشی سے بھی

روایت آئی ہے۔ (ابن ماجہ، ص: ۶۲، جزء یک، ص: ۷۰)

”وفی الباب عن عمیر الیسی۔“ (ترمذی، ص: ۳۶، تحفة الاحوذی، ج: ۱/ ص: ۲۱۹)

”عن وائل بن حجر قال: قلت: لا نظرن الی صلوٰۃ رسول اللہ ﷺ کیف یصلی فنظرت الیہ قام فکبر ورفع یدیه حتی حاذتا اذنیہ ثم وضع یدہ الیمنی علی البسری علی صدرہ فلما اراد ان یرکع رفع یدیه مثلھا فلما رفع راسہ من الرکوع رفع یدیه مثلھا۔“ (رواہ احمد)

حضرت وائل بن حجر رضی اللہ عنہ (جو ایک شہزادے تھے) فرماتے ہیں کہ میں نے ارادہ کیا کہ دیکھوں رسول اللہ ﷺ نماز کس طرح پڑھتے ہیں۔ پھر میں نے دیکھا کہ جب آپ اللہ اکبر کہتے تو رفع الیدین کرتے اور سینہ پر ہاتھ رکھ لیتے۔ پھر جب رکوع میں جانے کا ارادہ فرماتے اور رکوع سے سر اٹھاتے تو رفع الیدین کرتے۔ (مسند احمد وغیرہ) سینہ پر ہاتھ رکھنے کا ذکر مسند ابن خزیمہ میں ہے۔

”عن ابی حمید قال فی عشرة من اصحاب النبی ﷺ انا اعلمکم بصلوٰۃ رسول اللہ ﷺ قالوا: فاذا رکع قال: کان النبی ﷺ اذا قام الی الصلوٰۃ رفع یدیه واذا رکع واذا رفع راسہ من الرکوع رفع یدیه۔“

حضرت ابو حمید رضی اللہ عنہ نے دس صحابہ کی موجودگی میں فرمایا کہ میں رسول اللہ ﷺ کی نماز سے اچھی طرح واقف ہوں، انہوں نے کہا اچھا بتاؤ۔ ابو حمید نے کہا: جب رسول اللہ ﷺ نماز کے لئے کھڑے ہوتے تو رفع الیدین کیا کرتے تھے اور جب رکوع کرتے اور رکوع سے سر اٹھاتے تب بھی اپنے ہاتھ اٹھایا کرتے تھے۔ یہ بات سن کر تمام صحابہ رضی اللہ عنہم نے کہا صدقت ہکذا کان یصلی بے شک تو سچا ہے، رسول اللہ ﷺ اسی طرح نماز میں رفع الیدین کیا کرتے تھے۔ (جزء یک، ص: ۳)

اس حدیث میں کان یصلی قابل غور ہے جو دوام اور ہمکناری پر دلالت کرتا ہے۔ (جزء بخاری، ص: ۸، ابوداؤد، ص: ۱۹۳)

”عن عبد اللہ بن الزبیر انہ صلی بہم یشیر بکفہ حین یقوم وحین یرکع وحین یسجد وحین ینھض فقال ابن عباس:

من احب ان ینظر الی صلوٰۃ رسول اللہ ﷺ فلیقتد بابن الزبیر۔“

عبد اللہ بن زبیر رضی اللہ عنہ نے لوگوں کو نماز پڑھائی اور کھڑے ہونے کے وقت اور رکوع میں جانے اور رکوع سے سر اٹھانے اور دو رکعتوں سے کھڑے ہونے کے وقت دونوں ہاتھ اٹھائے۔ پھر حضرت ابن عباس رضی اللہ عنہما نے فرمایا: لوگو! جو شخص رسول اللہ ﷺ کی نماز پسند کرتا ہو اس کو چاہیے کہ عبد اللہ بن زبیر کی طرح نماز پڑھے کیونکہ یہ بالکل رسول اللہ ﷺ کی طرح نماز پڑھتے ہیں۔ (ابوداؤد، ص: ۱۹۸)

”عن الحسن ان النبی ﷺ کان اذا اراد ان یکبر رفع یدیه واذا رفع راسہ من الرکوع رفع یدیه۔“

(رواہ ابو نعیم، جزء سبکی، ص: ۸)

حسن رضی اللہ عنہ فرماتے ہیں کہ محمد مصطفیٰ ﷺ رکوع کرنے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے۔

(رواہ عبدالرزاق، تلخیص الحیر، ص: ۸۲)

صحابہ کرام رضی اللہ عنہم بھی رفع الیدین کیا کرتے تھے جیسا کہ تفصیلات ذیل سے ظاہر ہے۔

حضرت ابوبکر صدیق رضی اللہ عنہ رفع الیدین کیا کرتے تھے: ”عن عبد اللہ بن الزبیر قال: صلیت خلف ابی بکر فکان یرفع یدیه اذا افتتح الصلوٰۃ واذا رکع واذا رفع راسہ من الرکوع وقال صلیت خلف رسول اللہ ﷺ فذکر مثله۔“

(رواہ البیہقی ورجالہ ثقات، جلد: ۲/ ص: ۷۳)

عبد اللہ بن زبیر رضی اللہ عنہ کہتے ہیں کہ میں نے صدیق اکبر رضی اللہ عنہ کے ساتھ نماز ادا کی۔ آپ ہمیشہ شروع نماز اور رکوع میں جانے اور رکوع سے سر اٹھانے کے وقت رفع الیدین کیا کرتے تھے اور فرماتے تھے اب ہی نہیں بلکہ میں رسول اللہ ﷺ کے ہمراہ بھی آپ کو رفع الیدین کرتے دیکھ کر اسی

طرح نماز پڑھا کرتا تھا۔ (تلخیص، ص: ۸۲۔ مکی، ص: ۶۰) اس حدیث میں بھی صیغہ استمرار (کان یرفع) موجود ہے۔

حضرت عمر فاروق رضی اللہ عنہ بھی رفع یدین کیا کرتے تھے: "وعن عمر نحوه رواه الدارقطني في غرائب مالك والبيهقي وقال الحاكم انه محفوظ۔" (تلخیص الحیر لابن حجر، ص: ۸۲) حضرت صدیق اکبر رضی اللہ عنہ کی طرح حضرت عمر فاروق بھی رفع یدین کیا کرتے تھے۔

عبدالملک بن قاسم فرماتے ہیں: "بینما یصلون فی مسجد رسول اللہ ﷺ اذا خرج فیہم عمر فقال اقبلوا علی بوجوہکم اصلی بکم صلوۃ رسول اللہ ﷺ التی یصلی ویامر بها فقام ورفع یدیه حتی حاذی بہما منکبہ ثم کبر ثم رفع و رکع وکذا لک حین رفع۔" کہ لوگ مسجد نبوی میں نماز پڑھ رہے تھے۔ حضرت عمر رضی اللہ عنہ آئے اور فرمایا، میری طرف توجہ کرو میں تم کو رسول اللہ ﷺ کی طرح نماز پڑھاتا ہوں، جس طرح نبی کریم ﷺ پڑھا کرتے تھے اور جس طرح پڑھنے کا حکم دیا کرتے تھے۔ پھر حضرت عمر رضی اللہ عنہ قبلہ رو کھڑے ہو گئے اور تکبیر تحریر اور رکوع میں جاتے اور سر اٹھاتے ہوئے اپنے ہاتھ کندھوں تک اٹھاتے۔ "فقال القوم هکذا رسول اللہ ﷺ یصلی بنا۔" پھر سب صحابہ نے کہا: بے شک نبی کریم ﷺ ایسا ہی کرتے۔

(اخرجه البيهقي في الخلافيات تخريج زيلعي وقال الشيخ نقى الدين: رجال اسنادہ معر وفون) (تحقیق الراسخ، ص: ۳۸) حضرت عمر فاروق، حضرت علی و دیگر پندرہ صحابہ رضی اللہ عنہم: امام بخاری رحمہ اللہ فرماتے ہیں: (۱) عمر بن خطاب (۲) علی بن ابی طالب (۳) عبداللہ بن عباس (۴) ابوقادہ (۵) ابواسید (۶) محمد بن مسلمہ (۷) سہل بن سعد (۸) عبداللہ بن عمر زبلی (۹) انس بن مالک (۱۰) ابو ہریرہ (۱۱) عبداللہ بن عمرو (۱۲) عبداللہ بن زبیر (۱۳) وائل بن حجر (۱۴) ابوموسیٰ (۱۵) مالک بن حویرث (۱۶) ابوجہد السعدي (۱۷) ام درداء "کانوا یرفعون ایدیہم عند الركوع۔" (جزء بخاری، ص: ۶۰) کہ یہ سب کے سب رکوع جانے اور سر اٹھانے کے وقت رفع یدین کیا کرتے تھے۔

طاؤس و عطاء بن رباح کی شہادت: عطاء بن رباح فرماتے ہیں، میں نے عبداللہ بن عباس، عبداللہ بن زبیر، ابوسعید اور جابر رضی اللہ عنہم کو دیکھا "یرفعون ایدیہم اذا افتتحوا الصلوۃ و اذا رکعوا۔" کہ یہ شروع نماز اور عند الركوع رفع یدین کرتے تھے۔ (جزء بخاری، ص: ۱۱)

حضرت طاؤس کہتے ہیں "رايت عبدالله وعبدالله یرفعون ایدیہم۔" کہ میں نے عبداللہ بن عمر رضی اللہ عنہما اور عبداللہ بن عباس رضی اللہ عنہما اور عبداللہ بن زبیر رضی اللہ عنہما کو دیکھا، یہ تینوں نماز میں رفع یدین کیا کرتے تھے۔ (جزء بخاری، ص: ۱۳) حضرت انس بن مالک رضی اللہ عنہ: "عن عاصم قال: رايت انس بن مالك اذا افتتح الصلوۃ کبر ورفع یدیه ویرفع کلما رکع ورفع راسه من الركوع۔" عاصم کہتے ہیں کہ میں نے حضرت انس رضی اللہ عنہ کو دیکھا جب تکبیر تحریر کرتے اور رکوع کرتے اور رکوع سے سر اٹھاتے تو رفع یدین کیا کرتے تھے۔ (جزء بخاری، ص: ۱۲)

حضرت ابو ہریرہ رضی اللہ عنہ: "انه كان اذا کبر رفع یدیه و اذا رفع راسه من الركوع۔" عبدالرحمن کہتے ہیں کہ حضرت ابو ہریرہ رضی اللہ عنہ جب تکبیر تحریر کرتے اور جب رکوع کرتے اور جب رکوع سے سر اٹھاتے تو رفع یدین کیا کرتے تھے۔ (جزء بخاری، ص: ۱۱)

حضرت ام درداء رضی اللہ عنہا: سلیمان بن عمیر فرماتے ہیں: "رايت ام درداء ترفع یديها في الصلوۃ حذو منکبها حین تفتح الصلوۃ و حین ترکع فاذا قالت: سمع الله لمن حمده رفعت یديها۔" کہ میں نے ام درداء کو دیکھا وہ شروع نماز میں اپنے کندھوں تک ہاتھ اٹھایا کرتی تھی اور جب رکوع کرتی اور رکوع سے سر اٹھاتی اور سمع الله لمن حمده کہتی تب بھی اپنے دونوں ہاتھوں کو کندھوں تک اٹھایا کرتی تھی۔ (جزء رفع الیدین، امام بخاری، ص: ۱۲)

ناظرین کرام کو اندازہ ہو چکا ہوگا کہ امام بخاری رحمہ اللہ نے رفع یدین کے بارے میں نبی کریم ﷺ کا جو فعل نقل کیا ہے از روئے دلائل وہ کس قدر صحیح ہے۔ جو حضرات رفع یدین کا انکار کرتے اور اسے منسوخ قرار دیتے ہیں۔ وہ بھی غور کریں گے تو اپنے خیال کو ضرور واپس لیں گے۔ چونکہ مکرین رفع یدین کے پاس بھی کچھ نہ کچھ دلائل ہیں۔ اس لئے ایک ہلکی سی نظر ان پر بھی ڈالنی ضروری ہے تاکہ ناظرین کرام کے سامنے تصویر کے

ہر دو رخ آجائیں اور وہ خود امر حق کے لئے اپنی خدا داد عقل و بصیرت کی بنا پر فیصلہ کر سکیں۔

منکرین رفع الیدین کے دلائل اور ان کے جوابات: (۱) جابر بن سرہ کہتے ہیں کہ رسول اللہ ﷺ تشریف لائے اور فرمایا: ((مالی اراکم رافعی یدیکم کانہا اذ ناب خیل شمس اسکنوا فی الصلوۃ)) (صحیح مسلم باب الامر بالسکون فی الصلوۃ والنہی عن الاشارة بالید رفعہما عند السلام) ”یہ کیا بات ہے کہ میں تم کو سرکش گھوڑوں کی دموں کی طرح ہاتھ اٹھاتے ہوئے دیکھتا ہوں، نماز میں حرکت نہ کیا کرو۔“

منکرین رفع الیدین کی یہ پہلی دلیل ہے جو اس لئے صحیح نہیں کہ (۱) اول تو منکرین کو امام نووی رحمہ اللہ نے باب باندھ کر ہی جواب دے دیا کہ یہ حدیث تشہد کے متعلق ہے۔ جب کہ کچھ لوگ سلام پھیرتے وقت ہاتھ اٹھا کر اشارہ کیا کرتے تھے۔ ان کو دیکھ کر نبی کریم ﷺ نے یہ فرمایا۔ بھلا اس کو رکوع میں جاتے اور سر اٹھاتے وقت رفع الیدین سے کیا تعلق ہے؟ مزید وضاحت کے لئے یہ حدیث موجود ہے۔

(ب) جابر بن سرہ رضی اللہ عنہ کہتے ہیں کہ ہم نے نبی کریم ﷺ کے ساتھ نماز پڑھی، جب ہم نے السلام علیکم کہا و اشار بیدہ الی الجانین اور ہاتھ سے دونوں طرف اشارہ کیا تو نبی کریم ﷺ نے فرمایا: ((ما شانکم تشیرون بایدکم کانہا اذ ناب خیل شمس)) ”تمہارا کیا حال ہے کہ تم شریر گھوڑوں کی دموں کی طرح ہاتھ ہلاتے ہو۔ تم کو چاہیے کہ اپنے ہاتھ رانوں پر رکھو و مسلم علی اخیه من علی یمینہ و شمالہ اور اپنے بھائی پر دائیں بائیں سلام کہو اذا سلم احدکم فلیتلفت الی صاحبه ولا یومی (یرمی) بیدہ جب تشہد میں تم سلام کہنے لگو تو صرف منہ پھیر کر سلام کہا کرو، ہاتھوں سے اشارہ مت کرو۔“ (مسلم شریف)

(ج) تمام محدثین کا متفقہ بیان ہے کہ یہ دونوں حدیثیں دراصل ایک ہی ہیں۔ اختلاف الفاظ فقط تعداد روایات کی بنا پر ہے کوئی عقل مند اس ساری حدیث کو پڑھ کر اس کو رفع الیدین عند الركوع کے منع پر دلیل نہیں لاسکتا۔ جو لوگ اہل علم ہو کر ایسی دلیل پیش کرتے ہیں ان کے حق میں امام بخاری رحمہ اللہ فرماتے ہیں: ”من احتج بحديث جابر بن سمرة على منع الرفع عند الركوع فليس له حظ من العلم۔“ کہ جو شخص جابر بن سرہ کی حدیث سے رفع الیدین عند الركوع منع سمجھتا ہے، وہ جاہل اور علم حدیث سے ناواقف ہے۔ کیونکہ اسکنوا فی الصلوۃ فانما کان فی التشہد لا فی القيام نبی کریم ﷺ نے اسکنوا فی الصلوۃ تشہد میں اشارہ کرتے دیکھ کر فرمایا تھا نہ کہ قیام کی حالت میں۔

(جزء رفع الیدین، بخاری، ص: ۱۶، تخیص، ص: ۸۳، تہذیب، ص: ۲۲۳)

اس تفصیل کے بعد ذرا سی بھی عقل رکھنے والا مسلمان سمجھ سکتا ہے کہ اس حدیث کو رفع الیدین کے منع پر پیش کرنا عقل اور انصاف اور دیانت کے کس قدر خلاف ہے۔

(۲) منکرین کی دوسری دلیل یہ کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے نماز پڑھائی ”فلم یرفع یدہ الامرة“ اور ایک ہی بار ہاتھ اٹھائے

(ابوداؤد، جلد: ۱/ص: ۱۹۹، ترمذی، ص: ۳۶)

اس اثر کو بھی بہت زیادہ پیش کیا جاتا ہے۔ مگر فن حدیث کے بہت بڑے امام ابوداؤد فرماتے ہیں: ”ولیس ہو بصحیح علی هذا اللفظ۔“ یہ حدیث ان لفظوں کے ساتھ صحیح نہیں ہے۔

اور ترمذی میں ہے: ”يقول عبد الله بن المبارك ولم يثبت حديث ابن مسعود“ عبداللہ بن مبارک فرماتے ہیں کہ حدیث عبداللہ بن مسعود کی صحت ہی ثابت نہیں۔ (ترمذی، ص: ۳۲، تخیص، ص: ۸۳)

اور امام بخاری، امام احمد، امام یحییٰ بن آدم اور ابو حاتم رحمہ اللہ نے اس کو ضعیف کہا ہے (مسند احمد، جلد: ۳/ص: ۱۶) اور امام نووی رحمہ اللہ نے کہا کہ اس کے ضعف پر تمام محدثین کا اتفاق ہے۔ لہذا اسے دلیل میں پیش کرنا صحیح نہیں ہے۔

(۳) تیسری دلیل براہ بن عازب رضی اللہ عنہ کی حدیث کہ نبی کریم ﷺ نے پہلی بار رفع الیدین کیا، نہ لا یعود پھر نہیں کیا۔ اس حدیث کے

بارے میں بھی امام ابو داؤد فرماتے ہیں: ”هذا الحديث ليس بصحيح“۔ کہ یہ حدیث ہی صحیح نہیں۔ (ابوداؤد، جلد ۱: ص ۲۰۰)

”وقد رده ابن المديني واحمد والدارقطني وضعفه البخاري“۔ اس حدیث کو بخاری رحمہ اللہ نے ضعیف اور علی بن مدینی، امام احمد اور دارقطنی نے مردود کہا ہے لہذا قابل حجت نہیں۔ (تویرہ ص ۱۲)

(۴) چوتھی دلیل عبد اللہ بن عمر رضی اللہ عنہما کی طرف منسوب کرتے ہیں کہ انہوں نے پہلی بار ہاتھ اٹھائے (طحاوی) اس کے متعلق سرتاج علمائے احناف حضرت مولانا عبدالحی صاحب لکھنوی فرماتے ہیں کہ یہ اثر مردود ہے۔ کیونکہ اس کی سند میں ابن عیاش ہے جو مشکلم فیہ ہے۔

نیز یہی حضرت مزید فرماتے ہیں کہ عبد اللہ بن عمر رضی اللہ عنہما خود بیان کرتے ہیں کہ رسول اللہ ﷺ ہمیشہ عند الركوع رفع الیدین کیا کرتے تھے۔ ”فما زالت تلك صلوة حتى لقي“۔ اللہ تعالیٰ یعنی ابتدائے نبوت سے اپنی عمر کی آخری نماز تک آپ رفع الیدین کرتے رہے وہ اس کے خلاف کس طرح کر سکتے تھے اور ان کا رفع الیدین کرنا صحیح سند سے ثابت ہے۔ (تعلیق المنجد ص ۱۹۳)

انصاف پسند علما کا یہی شیوہ ہونا چاہیے کہ تعصب سے بلند وبالا ہو کر امر حق کا اعتراف کریں اور اس بارے میں کسی بھی ملامت کرنے والے کی ملامت سے نڈھریں۔

(۵) پانچویں دلیل: کہتے ہیں ابو بکر صدیق رضی اللہ عنہ اور عمر فاروق رضی اللہ عنہ پہلی بار ہی کرتے تھے۔ (دارقطنی)

دارقطنی نے خود اسے ضعیف اور مردود کہا۔ اور امام ابن حجر رحمہ اللہ نے فرمایا کہ اس حدیث کو ابن جوزی رحمہ اللہ نے موضوعات میں لکھا ہے۔ لہذا قابل حجت نہیں۔ (تعلیق المنجد ص ۸۳)

ان کے علاوہ انس، ابو ہریرہ، ابن زبیر رضی اللہ عنہم کے جو آثار پیش کئے جاتے ہیں۔ سب کے سب موضوع لغو اور باطل ہیں لا اصل لہم ان کا اصل وثبوت نہیں۔ (تعلیق المنجد ص ۸۳)

آخر میں حمید اللہ حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ کا فیصلہ بھی سن لیجئے۔ آپ فرماتے ہیں: ”والذي يرفع احب الى ممن لا يرفع“۔ یعنی رفع الیدین کرنے والا مجھ کو نہ کرنے والے سے زیادہ محبوب ہے۔ کیونکہ اس کے بارے میں دلائل بکثرت اور صحیح ہیں۔ (حمید اللہ مالک، ج ۲: ص ۸۰)

اس بحث کو ذرا طول اسی لئے دیا گیا کہ رفع الیدین نہ کرنے والے بھائی کرنے والوں سے جھگڑانہ کریں اور یہ سمجھیں کہ کرنے والے سنت رسول ﷺ کے حامل ہیں۔ حالات زمانہ کا تقاضا ہے کہ ایسے فروغی مسائل میں وسعت قلبی سے کام لے کر رواداری اختیار کی جائے اور مسائل متفق علیہ میں اتفاق کر کے اسلام کو سر بلند کرنے کی کوشش کی جائے۔ اللہ پاک ہر کلمہ کو مسلمان کو ایسی سمجھ عطا فرمائے۔ (آمین)

بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ

۷۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كَانَ نَاسٌ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ. وَقَالَ أَبُو حَازِمٍ: لَا أَعْلَمُهُ إِلَّا يُنْمَى ذَلِكَ إِلَى النَّبِيِّ ﷺ. قَالَ إِسْمَاعِيلُ: يُنْمَى ذَلِكَ. وَلَمْ يَقُلْ: يُنْمَى.

(۷۴۰) ہم سے عبد اللہ بن مسلمہ قعنبی نے بیان کیا امام مالک رحمہ اللہ سے، انہوں نے ابو حازم بن دینار سے، انہوں نے سہل بن سعد رضی اللہ عنہ سے کہ لوگوں کو حکم دیا جاتا تھا کہ نماز میں دایاں ہاتھ بائیں کلائی پر رکھیں۔ ابو حازم بن دینار نے بیان کیا کہ مجھے اچھی طرح یاد ہے کہ آپ اسے رسول اللہ ﷺ تک پہنچاتے تھے۔ اسماعیل بن ابی اویس نے کہا یہ بات نبی کریم ﷺ تک پہنچائی جاتی تھی یوں نہیں کہا کہ پہنچاتے تھے۔

تشریح: شیخ الحدیث حضرت مولانا عبید اللہ صاحب رحمہ اللہ فرماتے ہیں:

”لم يذكر سهل بن سعد في حديثه محل وضع اليدين من الجسد وهو عندنا على الصدر لما ورد في ذلك من احاديث صريحة قوية فمنها حديث وائل بن حجر قال: صليت مع النبي ﷺ فوضع يديه اليمنى على يده اليسرى على صدره اخرجه ابن خزيمة في صحيحه ذكره الحافظ في بلوغ المرام والدراية والتلخيص وفتح الباري والنووي في الخلاصة وشرح المذهب وشرح مسلم للاحتجاج على ما ذهب اليه الشافعية من وضع اليدين على الصدر وذكرهما هذا الحديث في معرض الاحتجاج به وسكوتهما عن الكلام فيه يدل على ان حديث وائل هذا عندهما صحيح او حسن قابل للاحتجاج..... الخ-“ (مرعاة المفاتيح)

یعنی حضرت سہل بن سعد نے اس حدیث میں ہاتھوں کے باندھنے کی جگہ کا ذکر نہیں کیا اور وہ ہمارے نزدیک سینہ ہے۔ جیسا کہ اس بارے میں کئی احادیث قوی اور صریح موجود ہیں۔ جن میں ایک حدیث وائل بن حجر رحمہ اللہ کی ہے۔ کہتے ہیں کہ میں نے نبی کریم ﷺ کے پیچھے نماز پڑھی۔ آپ نے اپنا دایاں ہاتھ بائیں ہاتھ کے اوپر باندھا اور ان کو سینے پر رکھا۔ اس روایت کو محدث ابن خزیمہ نے اپنی صحیح میں نقل کیا ہے اور حافظ ابن حجر رحمہ اللہ نے اپنی کتاب بلوغ المرام اور درایہ اور تہذیب اور فتح الباری میں ذکر فرمایا ہے۔ اور امام نووی رحمہ اللہ نے اپنی کتاب خلاصہ اور شرح مہذب اور شرح مسلم میں ذکر کیا ہے اور شافعیہ نے اسی سے دلیل پکڑی ہے کہ ہاتھوں کو سینے پر باندھنا چاہیے۔ حافظ ابن حجر اور علامہ نووی نے اس بارے میں اس حدیث سے دلیل لی ہے اور اس حدیث کی سند میں انہوں نے کوئی کلام نہیں کیا، لہذا یہ حدیث ان کے نزدیک صحیح یا حسن حجت پکڑنے کے قابل ہے۔ اس بارے میں دوسری دلیل وہ حدیث ہے جسے امام احمد نے اپنی سند میں روایت کیا ہے۔ چنانچہ فرماتے ہیں:

”حدثنا يحيى بن سعيد عن سفیان ثنا سماع عن قبيصة بن هلب عن ابيه قال: رايت رسول الله ﷺ يضع يمينه وعن يساره ورايته يضع هذه على صدره ووصف يحيى اليمنى على اليسرى فوق المفصل ورواة هذا الحديث كلهم ثقات واسناده متصل-“ (تحفة الاحوذى، ص: ۲۱۶)

یعنی ہم سے یحییٰ بن سعید نے سفیان ثوری سے بیان کیا، کہتے ہیں کہ ہم سے سماع نے قبیصہ بن ہلب سے بیان کیا، وہ اپنے باپ سے روایت کرتے ہیں کہ میں نے رسول کریم ﷺ کو دیکھا۔ آپ اپنے دائیں اور بائیں جانب سلام پھیرتے تھے اور میں نے آپ کو دیکھا کہ آپ نے اپنے دائیں ہاتھ کو بائیں پر سینے کے اوپر رکھا تھا۔ اس حدیث کے راوی سب ثقہ ہیں اور اس کی سند متصل ہے۔ تیسری دلیل وہ حدیث ہے جسے امام ابو داؤد نے مراسیل میں اس سند کے ساتھ نقل کیا ہے۔

”حدثنا ابو توبة حدثنا الهيثم يعني ابن حميد عن ثور عن سليمان بن موسى عن طاوس قال: كان رسول الله ﷺ يضع يده اليمنى على يده اليسرى ثم يشد بينهما على صدره-“ (حوالہ مذکور)

یعنی ہم سے ابوتوبہ نے بیان کیا، وہ کہتے ہیں کہ ہم سے یثیم یعنی ابن حمید نے ثور سے بیان کیا، انہوں نے سلیمان بن موسیٰ سے، انہوں نے طاؤس سے، وہ نقل کرتے ہیں کہ رسول کریم ﷺ نماز میں اپنا دایاں ہاتھ بائیں پر رکھتے اور ان کو خوب مضبوطی کے ساتھ ملا کر سینہ پر باندھا کرتے تھے۔ عون المعود شرح ابوداؤد کے صفحہ: ۲۵۵ پر یہ حدیث اسی سند کے ساتھ موجود ہے۔

امام بیہقی رحمہ اللہ فرماتے ہیں کہ یہ حدیث مرسل ہے۔ اس لئے کہ طاؤس راوی تابعی ہیں اور اس کی سند حسن ہے اور حدیث مرسل امام ابو حنیفہ امام مالک و امام احمد رحمہ اللہ کے نزدیک مطلقاً حجت ہے۔ امام شافعی رحمہ اللہ نے اس شرط کے ساتھ تسلیم کیا ہے۔ جب اس کی تائید میں کوئی دوسری روایت موجود ہو۔ چنانچہ اس کی تائید حدیث وائل بن حجر اور حدیث بلب طائی سے ہوتی ہے جو اوپر ذکر کی گئی ہیں۔ پس اس حدیث سے استدلال بالکل درست ہے کہ نماز میں سینہ پر ہاتھ باندھنا سنت نبوی ہے (ﷺ)

چوتھی دلیل وہ حدیث ہے جسے حضرت ابن عباس رضی اللہ عنہما نے آیت کریمہ (فَصَلِّ لِرَبِّكَ وَانْحَرْ) (۱۰۸/۲) کی تفسیر میں روایت کیا ہے

یعنی وضع یدک الیمنی علی الشمال عند النحر یعنی اپنا دایاں ہاتھ اپنے بائیں ہاتھ پر رکھ کر سیدہ پر باندھو۔
حضرت علی رضی اللہ عنہ سے بھی اسی آیت کی تفسیر اسی طرح منقول ہے۔

(تفسیر البیان جلد ۱ صفحہ ۶۶۶، تفسیر طبری جلد ۱ صفحہ ۳۲۶، احکام القرآن لابن العربی ج ۳ صفحہ ۱۹۷، بیہقی ج ۲ صفحہ ۳)

بیہقی اور ابن ابی شیبہ اور ابن منذر اور ابن ابی حاتم اور دارقطنی اور ابو الشیخ و حاکم اور ابن مردویہ رحمہم اللہ نے ان حضرات کی اس تفسیر کو ان لفظوں میں نقل کیا ہے۔ امام ترمذی رحمہ اللہ نے اس بارے میں فرمایا ہے:

”ورای بعضهم ان يضعهما فوق السرة وراى بعضهم ان يضعهما تحت السرة وكل ذلك واسعة عندهم۔“
یعنی صحابہ و تابعین میں بعض نے ناف کے اوپر ہاتھ باندھنا اختیار کیا۔ بعض نے ناف کے نیچے اور اس بارے میں ان کے نزدیک گنجائش ہے۔
اختلاف مذکور ان فضیلت سے متعلق ہے اور اس بارے میں تفصیل بالا سے ظاہر ہو گیا کہ ان فضیلت اور ترجیح میں نہ ہاتھ باندھنے کو حاصل ہے۔
ناف کے نیچے ہاتھ باندھنے والوں کی بڑی دلیل حضرت علی رضی اللہ عنہ کا وہ قول ہے، جسے ابوداؤد اور احمد اور ابن ابی شیبہ اور دارقطنی اور بیہقی نے ابو جحیم رضی اللہ عنہ سے روایت کیا ہے کہ ”ان علیا قال: السنة وضع الكف على الكف تحت السرة۔“ یعنی سنت یہ ہے کہ دائیں ہاتھ کی کلائی کو بائیں ہاتھ کی کلائی پر ناف کے نیچے رکھا جائے۔ ائمہ کبار مولانا عبدالرحمن صاحب مبارکپوری رحمہم اللہ فرماتے ہیں:

”قلت فی اسناد هذا الحديث عبدالرحمن بن اسحاق الواسطي وعليه مدار هذا الحديث وهو ضعيف لا يصلح للاحتجاج۔“
یعنی میں کہتا ہوں کہ اس حدیث کی سند میں عبدالرحمن بن اسحاق واسطی ہے جن پر اس روایت کا دارودمدار ہے اور وہ ضعیف ہے۔ اس لئے یہ روایت دلیل پکڑنے کے قابل نہیں ہے۔ امام نووی رحمہم اللہ فرماتے ہیں:

”هو حديث متفق على تضعيفه فان عبدالرحمن بن اسحاق ضعيف بالاتفاق۔“

یعنی اس حدیث کے ضعیف ہونے پر سب کا اتفاق ہے۔ (شرح مسلم ج ۳ صفحہ ۱۷۳، فتح الباری ج ۲ صفحہ ۳۲۶)۔

ان حضرات کی دوسری دلیل وہ روایت ہے جسے ابن ابی شیبہ نے روایت کیا ہے جس میں راوی کہتے ہیں کہ میں نے رسول کریم صلی اللہ علیہ وسلم کو دیکھا آپ نے نماز میں اپنا دایاں ہاتھ بائیں پر رکھا اور آپ کے ہاتھ ناف کے نیچے تھے۔

اس کے متعلق حضرت علامہ شیخ محمد حیات سندھی رحمہم اللہ اپنے مشہور مقالہ ”فتح الغفور فی وضع الایدی علی الصدور“ میں فرماتے ہیں کہ اس روایت میں یہ تحت السرة (ناف کے نیچے) والے الفاظ راوی کتاب نے سہو سے لکھ دیے ہیں ورنہ میں نے مصنف ابن ابی شیبہ کا صحیح نسخہ خود مطالعہ کیا ہے۔ اور اس حدیث کو اس سند کے ساتھ دیکھا مگر اس میں تحت السرة کے الفاظ مذکور نہیں ہیں۔ اس کی مزید تائید مسند احمد کی روایت سے ہوتی ہے جس میں ابن ابی شیبہ ہی کی سند کے ساتھ اسے نقل کیا گیا ہے اور اس میں یہ زیادتی لفظ تحت السرة والی نہیں ہے، مسند احمد کی پوری حدیث یہ ہے:

”حدثنا وكيع حدثنا موسى بن عمير العنبري عن علقمة بن وائل الحضرمي عن ابيه قال رايت رسول الله ﷺ

واضعا يمينه على شماله في الصلوة۔“

یعنی علقمہ بن وائل اپنے باپ سے روایت کرتے ہیں کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کو نماز میں اپنا دایاں ہاتھ بائیں پر رکھے ہوئے دیکھا۔

دارقطنی میں بھی ابن ابی شیبہ ہی کی سند سے یہ روایت مذکور ہے، مگر وہاں بھی تحت السرة کے الفاظ نہیں ہیں۔ اس بارے میں کچھ اور آثار و روایات بھی پیش کی جاتی ہیں، جن میں سے کوئی بھی قابل حجت نہیں ہے۔

پس خلاصہ یہ کہ نماز میں سینہ پر ہاتھ باندھنا ہی سنت نبوی ہے اور دلائل کی رو سے اسی کو ترجیح حاصل ہے۔ جو حضرات اس سنت پر عمل نہیں کرتے نہ کریں مگر ان کو چاہیے کہ اس سنت کے عاملین پر اعتراض نہ کریں۔ ان پر زبان طعنے نہ کھولیں۔ اللہ پاک جملہ مسلمانوں کو نیک سمجھ عطا کرے کہ وہ فردی مسائل پر الجھنے کی عادت سے تاب نہ ہو کر اپنے دوسرے کلمہ گو بھائیوں کے لئے اپنے دلوں میں گنجائش پیدا کریں۔ واللہ هو الموفق۔

باب: نماز میں خشوع کا بیان

بَابُ الْخُشُوعِ فِي الصَّلَاةِ

(۷۴۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے ابو الزناد سے بیان کیا، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”کیا تم سمجھتے ہو کہ میرا منہ ادھر (قبلہ کی طرف) ہے۔ اللہ کی قسم تمہارا رکوع اور تمہارا خشوع مجھ سے کچھ چھپا ہوا نہیں ہے، میں تمہیں اپنے پیچھے سے بھی دیکھتا رہتا ہوں۔“

۷۴۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((هَلْ تَرَوْنَ قِبَلَتِي هَهُنَا؟ وَاللَّهِ مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا خُشُوعُكُمْ، وَإِنِّي لَأَرَاكُمْ وَرَاءَ ظَهْرِي)). [راجع: ۴۱۸]

تشریح: آپ مہربوت سے دیکھ لیا کرتے تھے اور یہ آپ کے معجزات میں سے ہے۔

(۷۴۲) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے غندر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ میں نے قتادہ سے سنا، وہ انس بن مالک رضی اللہ عنہ سے بیان کرتے تھے اور وہ نبی کریم ﷺ سے کہ آپ نے فرمایا: ”رکوع اور جود پوری طرح کیا کرو۔ اللہ کی قسم! میں تمہیں اپنے پیچھے سے بھی دیکھتا رہتا ہوں یا اس طرح کہا کہ بیٹھ پیچھے سے جب تم رکوع کرتے ہو اور سجدہ کرتے ہو (تو میں تمہیں دیکھتا ہوں)۔“

۷۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((اقِيمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَاللَّهِ إِنِّي لَأَرَاكُمْ مِنْ بَعْدِي)) وَرُبَّمَا قَالَ: ((مِنْ بَعْدِ ظَهْرِي إِذَا رَكَعْتُمْ وَسَجَدْتُمْ)).

[راجع: ۴۱۹، مسلم: ۹۵۹]

باب: اس بارے میں کہ تکبیر تحریرہ کے بعد کیا پڑھا جائے

بَابُ مَا يُقْرَأُ بَعْدَ التَّكْبِيرِ

جائے

(۷۴۳) ہم سے حفص بن عمر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے قتادہ کے واسطے سے بیان کیا، انہوں نے حضرت انس رضی اللہ عنہ سے کہ نبی کریم ﷺ اور ابو بکر اور عمر رضی اللہ عنہما نماز ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ سے شروع کرتے تھے۔

۷۴۳۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

[مسلم: ۸۹۰، ۸۹۱]

تشریح: یعنی قرآن کی قراءت سے سورہ فاتحہ سے شروع کرتے تھے تو یہ منافی نہ ہوگی اس حدیث کے جو آگے آتی ہے۔ جس میں تکبیر تحریرہ کے بعد دعائے استفتاح پڑھنا منقول ہے اور الحمد لله رب العالمین سے سورہ فاتحہ مراد ہے۔ اس میں اس کی نفی نہیں ہے کہ بسم اللہ الرحمن الرحیم نہیں پڑھتے تھے کیونکہ بسم اللہ سورہ فاتحہ کا جزو ہے۔ تو مقصود یہ ہے کہ بسم اللہ پکار کر نہیں پڑھتے تھے۔ جیسے کہ نسائی اور ابن حبان کی روایت میں ہے کہ بسم اللہ پکار کر نہیں پڑھتے تھے۔ روضہ میں ہے کہ بسم اللہ سورہ فاتحہ کے ساتھ پڑھنا چاہیے۔ جہری نمازوں میں پکار کر اور سری نمازوں میں آہستہ

اور جن لوگوں نے بسم اللہ کا نہ سننا نقل کیا ہے وہ نبی کریم ﷺ کے زمانہ میں کم سن تھے جیسے انس رضی اللہ عنہ اور عبداللہ بن مغفل رضی اللہ عنہ اور یہ آخری صف میں رہتے ہوں گے، شاید ان کو آواز نہ پہنچی ہوگی اور بسم اللہ کے جہر میں بہت حدیثیں وارد ہیں۔ گوان میں کلام بھی ہو مگر اثبات مقدم ہے نفی پر۔ (وحیدی)

۷۴۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً. قَالَ: أَحْسِبُهُ قَالَ: هَيْئَةً. فَقُلْتُ: يَا أَبَيَّ أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُولُ؟ قَالَ: ((أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَفِّسْ مِنَ الْخَطَايَا كَمَا نَفَّسْتَ مِنَ الثُّرْبِ الْأَبْيَضِ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ)). [مسلم: ۱۳۵۴، ۱۳۵۵؛ ابوداؤد:

(۷۸۱) نسائي: ۶۰، ۳۳۳، ۸۹۳، ۸۹۴؛ ابن

ماجه: ۸۰۵]

تشریح: دعائے استفتاح کی طرح واروے مگر سب میں صحیح یہی دعا ہے اور سبحانک اللہم جسے عموماً پڑھا جاتا ہے وہ بھی عائشہ رضی اللہ عنہا سے مروی ہے۔ مگر اس روایت کی سند میں ضعف ہے، بہر حال اسے بھی پڑھا جاسکتا ہے۔ مگر ترجیح اسی کو حاصل ہے، اور اہل حدیث کا یہی معمول ہے۔

باب

باب

۷۴۵۔ (۷۴۵) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہمیں نافع بن عمر نے خبر دی، کہا کہ مجھ سے ابن ابی ملیک نے اسماء بنت ابی بکر سے بیان کیا کہ نبی ﷺ نے سورج گہن کی نماز پڑھی۔ آپ جب کھڑے ہوئے تو دیر تک کھڑے رہے پھر رکوع میں گئے تو دیر تک رکوع ہی میں رہے۔ پھر رکوع سے سر اٹھایا تو دیر تک کھڑے ہی رہے۔ پھر (دوبارہ) رکوع میں گئے اور دیر تک رکوع کی حالت میں رہے اور پھر سر اٹھایا، پھر سجدہ کیا اور دیر تک سجدہ میں رہے۔ پھر سر اٹھایا اور پھر سجدہ کیا اور دیر تک سجدہ میں رہے پھر کھڑے

۷۴۵۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي ابْنُ أَبِي مَلِيكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ

ہوئے اور دیر تک کھڑے ہی رہے۔ پھر رکوع کیا اور دیر تک رکوع ہی میں رہے۔ پھر آپ نے سر اٹھایا اور دیر تک کھڑے رہے۔ (پھر دوبارہ) رکوع کیا اور آپ دیر تک رکوع کی حالت میں رہے۔ پھر سر اٹھایا۔ پھر آپ سجدہ میں چلے گئے اور دیر تک سجدہ ہی میں رہے۔ پھر سر اٹھایا پھر سجدہ میں چلے گئے اور دیر تک سجدہ ہی میں رہے۔ جب نماز سے فارغ ہوئے تو فرمایا: ”جنت مجھ سے اتنی نزدیک ہوگئی تھی کہ اگر میں چاہتا تو اس کے خوشوں میں کوئی خوشہ تم کو توڑ کر لادیتا اور مجھ سے دوزخ بھی اتنی قریب ہوگئی تھی کہ میں بول پڑا کہ میرے مالک میں تو اس میں سے نہیں ہوں؟ میں نے وہاں ایک عورت کو دیکھا۔ نافع بیان کرتے ہیں کہ مجھے خیال ہے کہ ابن ابی ملیکہ نے بتلایا کہ اس عورت کو ایک بلی نوج رہی تھی، میں نے پوچھا کہ اس کی کیا وجہ ہے؟ جواب ملا کہ اس عورت نے اس بلی کو باندھے رکھا تھا تاکہ بھوک کی وجہ سے وہ مرگئی، نہ تو اس نے اسے کھانا دیا اور نہ چھوڑا کہ وہ خود کہیں سے کھا لیتی۔“ نافع نے بیان کیا کہ میرا خیال ہے کہ ابن ابی ملیکہ نے یوں کہا کہ ”نہ چھوڑا کہ وہ زمین کے کٹرے وغیرہ کھا لیتی۔“

رَفَعَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ فَسَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ انْصَرَفَ فَقَالَ: ((لَقَدْ دَنَتْ مِنِّي الْجَنَّةُ حَتَّى لَوْ اجْتَرَأْتُ عَلَيْهَا لَجِئْتُكُمْ بِقَطَافٍ مِنْ قِطَافِهَا، وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ: أَيْ رَبِّ أَوْ أَنَا مَعَهُمْ؟ فَإِذَا امْرَأَةٌ - حَسِبْتُ أَنَّهُ قَالَ: تَخْدِشُهَا هَرَّةٌ - قُلْتُ: مَا شَأْنُ هَذِهِ؟ قَالُوا: حَسِبْتُهَا حَتَّى مَاتَتْ جُوعًا، لَا أَطْعَمْتُهَا، وَلَا أُرْسَلَتْهَا تَأْكُلُ)). قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ: ((مِنْ خَشْيَةِ الْأَرْضِ أَوْ خَشَاشٍ)).

[طرفہ فی: ۲۳۶۴] [نسائی: ۱۴۹۷؛ ابن ماجہ:

[۱۲۶۵]

تشریح: سورج گہن یا چاند گہن ہر دو مواقع پر نماز کا یہی طریقہ ہے۔ نماز کے بعد خطبہ اور دعا بھی ثابت ہے۔ اس روایت سے یہ بھی معلوم ہوا کہ جو جانوروں پر ظلم کرے گا آخرت میں اس سے اس کا بھی بدلہ لیا جائے گا۔ حافظ نے ابن رشید سے حدیث اور باب میں مطابقت یوں نقل کی ہے کہ آپ ﷺ کی مناجات اور مہربانی کی درخواست عین نماز کے اندر مذکور ہے تو معلوم ہوا کہ نماز میں ہر قسم کی دعا کرنا درست ہے۔ بشرطیکہ وہ دعائیں شرعی حدود میں ہوں۔

باب: نماز میں امام کی طرف دیکھنا

بَابُ رَفْعِ الْبَصَرِ إِلَى الْإِمَامِ فِي الصَّلَاةِ

اور حضرت عائشہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ نے سورج گہن کی نماز میں فرمایا: ”میں نے جہنم دیکھی۔ اس کا بعض حصہ بعض کو کھائے جا رہا تھا۔ جب میں نے دیکھا تو میں (نماز میں) پیچھے سرک گیا۔“

(۷۴۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبدالواحد نے بیان کیا، کہا کہ ہم سے اعش سے عمارہ بن عمیر سے بیان کیا، انہوں نے ابو عمر (عبداللہ بن مجرہ) سے، انہوں نے بیان کیا کہ ہم نے خباب بن

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ فِي صَلَاةِ الْكُسُوفِ: ((رَأَيْتُ جَهَنَّمَ يَحِطُّمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأْخَرْتُ)).

۷۴۶- حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عَمْرِو، عَنْ أَبِي مَعْمَرٍ، قَالَ: قُلْنَا لِحَبَابٍ: أَكَانَ

رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ اُرت رسول اللہ ﷺ ظہر اور عصر کی رکعتوں میں (فاتحہ
 قَالَ: نَعَمْ فَقُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ ذَلِكَ؟ قَالَ: کے سوا) اور کچھ قراءت کرتے تھے؟ انہوں نے فرمایا کہ ہاں۔ ہم نے عرض
 بِاضْطِرَابٍ لِحَيَّتِهِ. [اطرافہ فی: ۷۶۰، ۷۶۱، ۷۷۷] [ابوداؤد: ۸۰۱ ابن ماجہ: ۸۲۶]

تشریح: یہیں سے ترجمہ باب نکلا۔ کیونکہ ڈاڑھی کا بلانا ان کو بغیر امام کی طرف دیکھے کیونکہ معلوم ہو سکتا تھا۔ بہر حال نماز میں نظر امام پر رہے یا مقام
 عجدہ پر رہے ادھر ادھر نہ جھانکنا چاہیے۔

۷۴۷۔ حَدَّثَنَا حَجَّاجٌ، قَالَ حَدَّثَنَا شُعْبَةُ، (۷۴۷) ہم سے حجاج بن منہال نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان
 قَالَ: أَتَيْنَا أَبَا إِسْحَاقَ، قَالَ: سَمِعْتُ کیا، کہا کہ ہمیں ابواسحاق عمرو بن عبد اللہ سمیعی نے خبر دی، کہا کہ میں نے
 عَبْدَ اللَّهِ بْنَ يَزِيدَ، يَخْطُبُ قَالَ: حَدَّثَنَا عبد اللہ بن یزید بن عبد اللہ سے سنا کہ آپ خطبہ دے رہے تھے۔ آپ نے بیان
 الْبَرَاءَ. وَكَانَ غَيْرَ كَذُوبٍ. أَنَّهُمْ كَانُوا إِذَا کیا، کہ ہم سے براء بن عازب رضی اللہ عنہ نے بیان کیا..... اور وہ جھوٹے نہیں
 صَلَّوْا مَعَ النَّبِيِّ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، تھے..... کہ جب وہ (صحابہ رضی اللہ عنہم) نبی کریم ﷺ کے ساتھ نماز پڑھتے تو
 قَامُوا قِيَامًا حَتَّى يَرَوْهُ قَدْ سَجَدَ. آپ ﷺ کے رکوع سے سر اٹھانے کے بعد اس وقت تک کھڑے رہتے
 [راجع: ۶۹۰]

۷۴۸۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، (۷۴۸) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ مجھے امام مالک
 عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، نے زید بن اسلم سے بیان کیا، انہوں نے عطاء بن یسار سے، انہوں نے
 عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَسَفَتِ عبد اللہ بن عباس رضی اللہ عنہ سے، انہوں نے فرمایا کہ نبی کریم ﷺ کے عہد میں
 الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَصَلَّى، سورج گہن ہوا تو آپ نے گہن کی نماز پڑھی۔ لوگوں نے پوچھا کہ یا رسول
 قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا اللہ! ہم نے دیکھا کہ (نماز میں) آپ اپنی جگہ سے کچھ لینے کو آگے بڑھے
 فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكْعُكَعْتَ. فَقَالَ: تھے پھر ہم نے دیکھا کہ کچھ پیچھے ہٹے۔ آپ نے فرمایا کہ ”میں نے جنت
 ((إِنِّي أَرَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنُقُودًا، دیکھی تو اس میں سے ایک خوشہ لینا چاہا اور اگر میں لے لیتا تو اس وقت تک
 وَلَوْ أَخَذْتُهُ لَا كَلَمْتُ مِنْهُ مَا بَقِيَتْ الدُّنْيَا)). تم اسے کھاتے رہتے جب تک دنیا موجود ہے۔“

[راجع: ۲۹۰]

تشریح: وہ کبھی فائدہ ہوتا کیونکہ بہشت کو ظلود ہے۔ ترجمہ باب اس قول سے لکھا ہے کہ ہم نے آپ کو دیکھا۔

۷۴۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَانَ، قَالَ: حَدَّثَنَا (۷۴۹) ہم سے محمد بن بسان نے بیان کیا، انہوں نے کہا کہ ہم سے فلیح بن
 فُلَيْحٌ، قَالَ: حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسِ سلیمان نے بیان کیا، انہوں نے کہا کہ ہم سے ہلال بن علی نے بیان کیا
 بْنِ مَالِكٍ، قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ ثُمَّ انس بن مالک رضی اللہ عنہ سے۔ آپ نے کہا کہ نبی کریم ﷺ نے ہم کو نماز

رَفِيَ الْمِنْبَرِ، فَأَشَارَ بِيَدَيْهِ قَبْلَ قِبْلَةِ الْمَسْجِدِ ثُمَّ قَالَ: ((لَقَدْ رَأَيْتُ الْآنَ مِنْذُ صَلَّيْتُ لَكُمْ الصَّلَاةَ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِي قِبْلَةِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ)). ثَلَاثًا. [راجع: ۹۳]

پڑھائی۔ پھر منبر پر تشریف لائے اور اپنے ہاتھ سے قبلہ کی طرف اشارہ کر کے فرمایا کہ ”ابھی جب میں نماز پڑھا رہا تھا تو جنت اور دوزخ کو اس دیوار پر دیکھا۔ اس کی تصویریں اس دیوار میں قبلہ کی طرف نمودار ہوئیں تو میں نے آج کی طرح خیر اور شر کبھی نہیں دیکھی۔“ آپ ﷺ نے قول مذکور تین بار فرمایا۔

تشریح: خیر بہشت اور شر دوزخ مطلب یہ کہ بہشت سے بہتر کوئی چیز میں نے نہیں دیکھی اور دوزخ سے بری کوئی چیز نہیں دیکھی۔ اس حدیث میں امام کا آگے دیکھنا مذکور ہے اور جب امام کو آگے دیکھنا جائز ہوا تو مقتدی کو بھی اپنے آگے یعنی امام کو دیکھنا جائز ہوگا۔ حدیث اور باب میں یہی مطابقت ہے۔

بَابُ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ

باب: نماز میں آسمان کی طرف نظر اٹھانا کیسا ہے؟

۷۵۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، قَالَ: حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ)). فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: ((لَيَنْتَهَنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ)).

(۷۵۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، انہوں نے کہا کہ ہم سے سعید بن مہران بن ابی عروبہ نے بیان کیا، انہوں نے کہا کہ ہم سے قتادہ نے بیان کیا کہ انس بن مالک رضی اللہ عنہ نے ان سے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”لوگوں کا کیا حال ہے۔ جو نماز میں اپنی نظریں آسمان کی طرف اٹھاتے ہیں۔“ آپ نے اس سے نہایت سختی سے روکا۔ یہاں تک آپ نے فرمایا ”لوگ اس حرکت سے باز آ جائیں ورنہ ان کی بینائی اچک لی جائے گی۔“

[ابوداؤد: ۹۱۳؛ نسائی: ۱۱۹۲؛ ابن ماجہ:

۱۰۴۴]

تشریح: فرشتے اللہ کے حکم سے اس کی بینائی سلب کر لیں گے۔ حافظ رحمہ اللہ نے کہا یہ کراہت محمول ہے اس حال پر جب نماز میں دعا کی جائے جیسے مسلم میں عند الدعاء کا لفظ زیادہ ہے۔ یعنی نے کہا کہ یہ ممانعت مطلق ہے نماز میں دعا کے وقت ہو یا اور کسی وقت۔ امام ابن حزم نے کہا ایسا کرنے سے نماز باطل ہو جاتی ہے۔

بَابُ الْإِلْتِفَاتِ فِي الصَّلَاةِ

باب: نماز میں ادھر ادھر دیکھنا کیسا ہے؟

۷۵۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ

(۷۵۱) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے ابوالاخص سلام بن سلیم نے بیان کیا، کہا کہ ہم سے اشعث بن سلیم نے بیان کیا اپنے والد کے واسطے سے، انہوں نے مسروق بن اجدع سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے آپ نے بتلایا کہ میں نے رسول اللہ ﷺ سے نماز میں

فَقَالَ: ((هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ)). [طرفه في: ۳۲۹۱] [ابوداود: ۹۱۰، ۹۱۱؛ ترمذي: ۵۹۰؛ نسائي: ۱۱۹۵، ۱۱۹۶، ۱۱۹۷، ۱۱۹۸]

تشریح: اس کو التفات کہتے ہیں یعنی گردن یا سینہ موڑے ادھر ادھر جھانکنا نماز میں یہ سخت منع ہے۔ پہلے صبح نماز میں التفات کیا کرتے تھے۔ جب آیت کریمہ: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ (المؤمنون: ۱۰) نازل ہوئی تو وہ اس سے رک گئے اور نظروں کو مقام مجہدہ پر رکھنے لگے۔ حدیث میں آیا ہے کہ جب نمازی بار بار ادھر ادھر دیکھتا ہے تو اللہ پاک بھی اپنا منہ اس کی طرف سے پھیر لیتا ہے رواہ البزار عن جابر۔

۷۵۲۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ صَلَّى فِي حَمِيصَةٍ لَهَا أَعْلَامٌ فَقَالَ: ((شَغَلَنِي أَعْلَامُ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأَتُونِي بِأَنْبِجَانِيَّةٍ)). [راجع: ۳۷۳]

(۷۵۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے زہری سے بیان کیا، انہوں نے عروہ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ نبی کریم ﷺ نے ایک دھاری دار چادر میں نماز پڑھی۔ پھر فرمایا کہ ”اس کے نقش و نگار نے مجھے غافل کر دیا۔ اسے لے جا کر ابو جہم کو واپس کر دو اور ان سے (بجائے اس کے) سادی چادر مانگ لاؤ۔“

[مسلم: ۱۲۳۸؛ ابوداود: ۹۱۴، ۴۰۵۳؛ نسائی: ۷۷۰؛ ابن ماجہ: ۳۵۵۰]

تشریح: یہ چادر ابو جہم نے آپ کو تحفہ میں دی تھی۔ مگر اس کے نقش و نگار آپ کو پسند نہیں آئے کیونکہ ان کی وجہ سے نماز کے خشوع و خضوع میں فرق آ رہا تھا۔ اس لئے آپ نے اسے واپس کرا دیا۔ معلوم ہوا کہ نماز میں غافل کرنے والی کوئی چیز نہ ہونی چاہیے۔

بَابُ: هَلْ يَلْتَفِتُ لِأَمْرِ يَنْزِلُ بِهِ؟ أَوْ يَرَى شَيْئًا أَوْ بَصَاقًا فِي الْقِبْلَةِ

باب: اگر نمازی پر کوئی حادثہ ہو یا نمازی کوئی بری چیز دیکھے یا قبلہ کی دیوار پر تھوک دیکھے (تو التفات میں کوئی قباحہ نہیں)

وَقَالَ سَهْلٌ: التَّمَتَ أَبُو بَكْرٍ فَرَأَى النَّبِيَّ ﷺ.

اور سہل بن سعد نے کہا ابو بکر رضی اللہ عنہ نے التفات کیا تو نبی کریم ﷺ دیکھا۔

۷۵۳۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ قَالَ: رَأَى رَسُولَ اللَّهِ ﷺ نَحَامَةً فِي قِبْلَةِ الْمَسْجِدِ، وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ، فَحَتَّهَا ثُمَّ قَالَ جِبْنٌ انْصَرَفَ: ((إِنَّ أَحَدَكُمْ إِذَا كَانَ

(۷۵۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے نافع سے بیان کیا، انہوں نے ابن عمر رضی اللہ عنہما سے آپ نے بتلایا کہ رسول اللہ ﷺ نے مسجد میں قبلہ کی دیوار پر ریخت دیکھی۔ آپ اس وقت لوگوں کو نماز پڑھا رہے تھے۔ آپ نے (نماز ہی میں) ریخت کو کھرج ڈالا۔ پھر نماز سے فارغ ہونے کے بعد آپ نے فرمایا کہ ”جب کوئی نماز

فِي الصَّلَاةِ فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ، فَلَا يَتَنَحَّمَنَّ أَحَدٌ قَبْلَ وَجْهِهِ فِي الصَّلَاةِ)). رَوَاهُ مُوسَى ابْنُ عُقْبَةَ وَابْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ. [راجع: ۴۰۶] [مسلم: ۱۲۲۴، ابن ماجہ: ۷۶۳]

میں ہوتا ہے تو اللہ تعالیٰ اس کے منہ کے سامنے ہوتا ہے۔ اس لیے کوئی شخص سامنے کی طرف نماز میں نہ تھو کے۔“ اس حدیث کی روایت موسیٰ بن عقبہ اور عبد العزیز بن ابی رواد نے نافع سے کی۔

تشریح: باب اور حدیث میں مطابقت یہ کہ نبی کریم ﷺ نے بحالت نماز مسجد کی قبلہ رخ دیوار پر بلغم دیکھا، اور آپ کو اس کی ناگواری کا بہت سخت احساس ہوا، ایسی حالت میں آپ نے اس کی طرف التفات فرمایا تو ایسا التفات جائز ہے۔ حدیث سے صاف ظاہر ہے کہ حالت نماز ہی میں آپ نے اس کو صاف کر ڈالا تھا۔

۷۵۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ: بَيْنَمَا الْمُسْلِمُونَ فِي صَلَاةِ الْفَجْرِ لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللَّهِ ﷺ قَدْ كَشَفَ بِئْرَ حُجْرَةِ عَائِشَةَ، فَظَنَرِ إِلَيْهِمْ وَهُمْ صُفُوفٌ، فَتَبَسَّمَ بِضَحْكٍ، وَتَكَصَّ أَبُو بَكْرٍ عَلَى عَقْبَيْهِ لِيَصِلَ لَهُ الصَّفَّ فَظَنَّ أَنَّهُ يُرِيدُ الْخُرُوجَ، وَهُمْ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ، فَأَشَارَ إِلَيْهِمْ: أَتَمُّوا صَلَاتَكُمْ، وَأَرْخَى السِّتْرَ، وَتَوَفَّى مِنْ آخِرِ ذَلِكَ الْيَوْمِ. [راجع: ۶۸۰]

(۷۵۴) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، انہوں نے عقیل بن خالد سے بیان کیا، انہوں نے ابن شہاب سے، انہوں نے کہا کہ مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ (رسول اللہ ﷺ کے مرض وفات میں) مسلمان فجر کی نماز پڑھ رہے تھے اچانک رسول اللہ ﷺ نے حضرت عائشہ رضی اللہ عنہا کے حجرہ سے پردہ ہٹایا۔ آپ نے صحابہ کو دیکھا۔ سب لوگ صفیں باندھے ہوئے تھے۔ آپ (خوشی سے) خوب کھل کر مسکرائے اور ابو بکر رضی اللہ عنہ نے (آپ کو دیکھ کر) پیچھے ہٹنا چاہا تاکہ صف میں مل جائیں۔ آپ نے سمجھا کہ آپ ﷺ تشریف لا رہے ہیں۔ صحابہ (آپ کو دیکھ کر خوشی سے اس قدر بے قرار ہوئے کہ گویا) نماز ہی چھوڑ دیں گے۔ لیکن آپ ﷺ نے اشارہ کیا کہ اپنی نماز پوری کر لو اور پردہ ڈال لیا۔ اسی دن چاشت کو آپ نے وفات پائی۔

تشریح: ترجمہ باب یوں نکلا کہ صحابہ کرام رضی اللہ عنہم نے عین نماز میں التفات کیا۔ کیونکہ اگر وہ التفات نہ کرتے تو آپ کا پردہ اٹھانا کیونکر دیکھتے اور ان کا اشارہ کیسے سمجھتے۔ بلکہ خوشی کے مارے حال یہ ہوا کہ قریب تھا وہ نماز کو بھول جائیں اور نبی کریم ﷺ کے دیدار کے لئے دوڑیں۔ اسی حالت کو ان لفظوں سے تعبیر کیا گیا کہ مسلمانوں نے یہ قصد کیا کہ وہ نلتے میں پڑ جائیں۔ بہر حال یہ مخصوص حالات ہیں۔ ورنہ عام طور پر نماز میں التفات جائز نہیں جیسا کہ حدیث سابقہ میں گزرا۔ قرآن مجید میں ارشاد باری ہے: ﴿وَقَوْمُوا لِلَّهِ فَنُتِنَ﴾ (البقرة: ۲۳۸) یعنی نماز میں اللہ کے لئے دلی توجہ کے ساتھ فرما رہا ہوں کہ بن کر کھڑے ہوا کرو۔ نماز کی روح یہی ہے کہ اللہ کو حاضر ناظر یقین کر کے اس سے دل لگایا جائے۔ آیت مبارکہ: ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ (البقرة: ۲۳) کا یہی تقاضا ہے۔

باب: امام اور مقتدی کے لیے قراءت کا واجب ہونا، حضر اور سفر ہر حالت میں، سری اور جہری سب نمازوں میں

بَابُ وَجُوبِ الْقِرَاءَةِ لِلْإِمَامِ وَالْمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا، فِي الْحَضَرِ وَالسَّفَرِ، وَمَا يُجْهَرُ

فِيهَا وَمَا يَخَافُ

تشریح: قراءت سے سورۃ فاتحہ کا پڑھنا مراد ہے۔ جیسا کہ اگلی حدیث میں آ رہا ہے کہ سورۃ فاتحہ پڑھے بغیر نماز نہیں ہوتی۔

۷۵۵۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: شَكَأَ أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ فَعَزَّاهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكُّوا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا إِسْحَاقَ إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي قَالَ: أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ مَا أَخْرُمُ عَنْهَا، أَصَلِّي صَلَاةَ الْعِشَاءِ فَأَرْكُدُ فِي الْأَوَّلِينَ وَأَخِفُ فِي الْآخِرِينَ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. فَأَرْسَلَ مَعَهُ رَجُلًا أَوْ رَجُلًا إِلَى الْكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ، وَيَتَنَوَّنَ عَلَيْهِ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ: أَسَامَةُ بْنُ قَتَادَةَ- يُكْنَى أَبَا سَعْدَةَ- فَقَالَ: أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ، وَلَا يَقْسِمُ بِالسُّوِّيَّةِ، وَلَا يَغْدِلُ فِي الْقُضْيَةِ. قَالَ سَعْدٌ: أَمَّا وَاللَّهِ لَأَدْعُونَ بِثَلَاثٍ، اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا، قَامَ رِبَاءٌ وَسَمْعَةٌ فَأُطِلَ عُمَرُ، وَأُطِلَ فَقَرُهُ، وَعَرَضَهُ بِالْفَتَنِ، وَكَانَ بَعْدَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْ بَنِي دَعْوَةَ سَعْدٍ. قَالَ عَبْدُ الْمَلِكِ: فَأَنَا رَأَيْتُهُ بَعْدَ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنْ

(۷۵۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابو عوانہ و ضاح یثکری نے بیان کیا، کہا کہ ہم سے عبد الملک بن عمیر نے جابر بن سمرہ رضی اللہ عنہ سے بیان کیا، کہا کہ اہل کوفہ نے حضرت سعد بن ابی وقاص رضی اللہ عنہ کی حضرت عمر فاروق رضی اللہ عنہ سے شکایت کی۔ اس لیے حضرت عمر رضی اللہ عنہ نے ان کو علیحدہ کر کے حضرت عمار رضی اللہ عنہ کو کوفہ کا حاکم بنایا، تو کوفہ والوں نے سعد کے متعلق یہاں تک کہہ دیا کہ وہ تو اچھی طرح نماز بھی نہیں پڑھا سکتے۔ چنانچہ حضرت عمر رضی اللہ عنہ نے ان کو بلا بھیجا۔ آپ نے ان سے پوچھا کہ اے ابو اسحاق! ان کوفہ والوں کا خیال ہے کہ تم اچھی طرح نماز نہیں پڑھا سکتے ہو۔ اس پر آپ نے جواب دیا: اللہ کی قسم میں تو انہیں نبی کریم ﷺ ہی کی طرح نماز پڑھاتا تھا اس میں کوئی کمی نہیں کرتا عشاء کی نماز پڑھاتا تو اس کی دو پہلی رکعات میں (قراءت) لمبی کرتا اور دوسری دو رکعتیں لمبی پڑھاتا۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ اے ابو اسحاق! مجھ کو تم سے امید بھی یہی تھی۔ پھر آپ نے حضرت سعد رضی اللہ عنہ کے ساتھ ایک یا کئی آدمیوں کو کوفہ بھیجا۔ قاصد نے ہر مسجد میں جا کر ان کے متعلق پوچھا۔ سب نے آپ کی تعریف کی لیکن جب مسجد بنی عبس میں گئے۔ تو ایک شخص جس کا نام اسامہ بن قتادہ اور کنیت ابو سعدہ تھی کھڑا ہوا۔ اس نے کہا کہ جب آپ نے اللہ کا واسطہ دے کر پوچھا ہے تو (سنیے کہ) سعد نہ فوج کے ساتھ خود جہاد کرتے تھے۔ نہ مال غنیمت کی تقسیم صحیح کرتے تھے اور نہ فیصلے میں عدل و انصاف کرتے تھے۔ حضرت سعد رضی اللہ عنہ نے (یہ سن کر) فرمایا کہ اللہ کی قسم میں (تمہاری اس بات پر) تین دعائیں کرتا ہوں: اے اللہ! اگر تیرا یہ بندہ جھوٹا ہے اور صرف ریا و نمود کے لیے کھڑا ہوا ہے تو اس کی عمر دراز کر اور اسے خوب محتاج بنا اور اسے فتنوں میں مبتلا کر۔ اس کے بعد (وہ شخص اس درجہ بد حال ہوا کہ) جب اس سے پوچھا جاتا تو کہتا کہ ایک بوڑھا اور پریشان حال ہوں مجھے سعد رضی اللہ عنہ کی بد دعا لگ گئی۔ عبد الملک نے بیان کیا کہ میں نے اسے دیکھا اس کی بھویں بڑھاپے کی وجہ سے آنکھوں پر آ گئی تھیں۔ لیکن اب بھی راستوں

الْكِبَرِ، إِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطَّرُقِ مِثْلَ مَا يَكُونُ كَوَافِرًا.

يَغْمِزُهُنَّ. [طرفاءه في: ٧٥٨، ٧٧٠] [مسلم:]

١٠١٦، ١٠١٧، ١٠١٨؛ ابوداود: ٨٠٣؛ نسائي:

[١٠٠٢، ١٠٠١]

تشریح: حضرت سعد رضی اللہ عنہ نے نماز کی جو تفصیل بیان کی اور اس کو نبی کریم ﷺ کی طرف منسوب کیا اسی سے باب کے جملہ مقاصد ثابت ہو گئے۔ حضرت سعد بن ابی وقاص رضی اللہ عنہ عشرہ مبشرہ میں سے ہیں، یہ متحاب الدعوات تھے، نبی کریم ﷺ نے ان کے لئے دعا فرمائی تھی۔ عہد فاروقی میں یہ کوفہ کے گورنر تھے۔ مگر کوفہ والوں کی بے وفائی مشہور ہے۔ انہوں نے حضرت سعد رضی اللہ عنہ کے خلاف جھوٹی شکایتیں کیں۔ آخر حضرت عمر رضی اللہ عنہ نے وہاں کے حالات کا اندازہ فرما کر حضرت عمار رضی اللہ عنہ کو نماز پڑھانے کے لئے اور حضرت عبداللہ بن مسعود رضی اللہ عنہ کو بیت المال کی حفاظت کے لئے مقرر فرمایا۔ حضرت سعد رضی اللہ عنہ کی فضیلت کے لئے یہ کافی ہے کہ جنگ احد میں انہوں نے نبی کریم ﷺ کے بچاؤ کے لئے بے نظیر جرأت کا ثبوت دیا۔ جس سے خوش ہو کر نبی کریم ﷺ نے فرمایا: ”اے سعد! حیر چلا، تجھ پر میرے ماں باپ فدا ہوں۔“ یہ فضیلت کسی اور صحابی کو نصیب نہیں ہوئی۔ جنگ ایران میں انہوں نے شجاعت کے وہ جوہر دکھائے جن سے اسلامی تاریخ بھر پور ہے۔ سارے ایران پر اسلامی پرچم لہرایا۔ رستم ثانی کو میدان کارزار میں بڑی آسانی سے مار لیا۔ جو اکیلا ہزار آدمیوں کے مقابلہ پر سمجھا جاتا تھا۔

حضرت سعد رضی اللہ عنہ نے اسامہ بن قادہ کوئی حق میں بددعا کی جس نے آپ پر الزامات لگائے تھے۔ اللہ تعالیٰ نے حضرت سعد رضی اللہ عنہ کی دعا قبول کی اور وہ نتیجہ ہوا جس کا یہاں ذکر موجود ہے۔

معلوم ہوا کہ کسی پر ناحق کوئی الزام لگانا بہت بڑا گناہ ہے۔ ایسی حالت میں مظلوم کی بددعا سے ڈرنا ایمان کی خاصیت ہے۔

٧٥٦- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: (٥٦٤) هَمَّ سَعْدُ بْنُ عَدِيٍّ بِبَيْتِ بْنِ عَبْدِ اللَّهِ مَدِينِي فِي بَيَانِ كَيْفَا، انْهَوْنَ فِي كَيْفَا هَمَّ حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ مَحْمُودِ بْنِ أَبِي الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ)). [مسلم: ٨٧٤، ٨٧٥،

٨٧٦، ٨٧٧؛ ابوداود: ٨٢٢؛ ترمذی: ٢٤٧؛

نسائی: ٩٠٩، ٩١٠؛ ابن ماجہ: ٨٢٧]

تشریح: امام کے پیچھے جہری اور سری نمازوں میں سورہ فاتحہ پڑھنا ایک ایسا مسئلہ ہے جس کا اثبات بہت سی احادیث صحیحہ سے ثابت ہے۔ باوجود اس حقیقت کے پھر یہ ایک معرکہ الآراء بحث چلی آ رہی ہے۔ جس پر بہت سی کتابیں لکھی جا چکی ہیں۔ جو حضرات اس کے قائل نہیں ہیں۔ ان میں بعض کا غلو یہاں تک بڑھا ہوا ہے کہ وہ اسے حرام مطلق قرار دیتے ہیں۔ اور امام کے پیچھے سورہ فاتحہ پڑھنے والوں کے بارے میں یہاں تک کہہ جاتے ہیں کہ قیامت کے دن ان کے منہ میں آگ کے انگارے بھرے جائیں گے۔ نعوذ باللہ منہ۔ اسی لئے مناسب معلوم ہوا کہ اس مسئلہ کی کچھ وضاحت کر دی جائے تاکہ قائلین اور مانعین کے درمیان نفاق کی فلیج کچھ نہ کچھ کم ہو سکے۔

یہاں امام بخاری رحمہ اللہ جو حدیث لائے ہیں اس کے ذیل میں حضرت مولانا عبید اللہ صاحب شیخ الحدیث مبارکپوری رحمہ اللہ فرماتے ہیں۔

”وسمیت فاتحة الكتاب لانه يبدأ بكتابتها في المصاحف ويبدأ بقراءتها في الصلوة وفاتحة كل شيء مبداه“

الذی یفتح به ما بعده افتتح فلان کذا ابتدا به قال ابن جریر فی تفسیره (ص: ۲۵/ج: ۱) وسمیت فاتحة الكتاب لانها یفتح بکتابتها المصاحف ویقرابها فی الصلوة فهي فواتح لما یتلوها من سور القرآن فی الکتابۃ والقراءۃ وسمیت ام القرآن لتقدمها علی سائر سور القرآن غیرها وتاخرها سواها فی القراءۃ والکتابۃ..... الخ۔“ (مرعاۃ، ج: ۱/ ص: ۵۸۳)

خلاصہ اس عبارت کا یہ کہ سورۃ الحمد شریف کا نام فاتحۃ الکتاب اس لئے رکھا گیا کہ قرآن مجید کی کتابت اسی سے شروع ہوتی ہے اور نماز میں قراءت کی ابتدا بھی اسی سے کی جاتی ہے۔ علامہ ابن جریر رحمہ اللہ نے بھی اپنی تفسیر میں یہی لکھا ہے۔ اس کو ام القرآن اس لئے کہا گیا کہ کتابت اور قراءت میں یہ اس کی تمام سورتوں پر مقدم ہے۔ اور جملہ سورتیں اس کے بعد ہیں۔ یہ حدیث اس امر پر دلیل ہے کہ نماز میں قراءت سورۃ فاتحہ فرض ہے اور یہ نماز کے ارکان میں سے ہے۔ جو اسے نہ پڑھے اس کی نماز صحیح نہ ہوگی۔ شاہ ولی اللہ محدث دہلوی نے بھی اپنی مشہور کتاب حجۃ اللہ البالغہ جلد: ۲/ ص: ۳۰ پر اسے نماز کا اہم رکن تسلیم کیا ہے۔ اس لئے کہ یہ حدیث عام ہے۔ نماز چاہے فرض ہو چاہے نفل، اور وہ شخص امام ہو یا مقتدی، یا اکیلا۔ یعنی کسی شخص کی کوئی نماز بغیر فاتحہ پڑھے نہیں ہوگی۔

چنانچہ مشہور شارح بخاری حضرت علامہ قسطلانی رحمہ اللہ نے شرح صحیح بخاری جلد ۲ ص ۴۳۹ میں اس حدیث کی وضاحت کرتے ہوئے لکھتے ہیں: ”ای فی کل رکعة منفردا او اماما او ماموما سواء اسر الامام او جهر۔“ یعنی اس حدیث کا مقصد یہ ہے کہ ہر رکعت میں (ہر نمازی کو) خواہ اکیلا ہو یا امام، یا مقتدی، خواہ امام آہستہ پڑھے یا بلند آواز سے سورۃ فاتحہ پڑھنا ضروری ہے۔ نیز اسی طرح علامہ کرمانی رحمہ اللہ فرماتے ہیں:

”وفی الحدیث (ای حدیث عبادۃ) دلیل علی ان قراءۃ الفاتحۃ واجبة علی الامام والمنفرد والمأموم فی الصلوات کلھا۔“ (عمدة القاری شرح صحیح بخاری، جلد: ۳/ ص: ۶۳)

یعنی حضرت عبادۃ رحمہ اللہ کی یہ حدیث اس امر پر صاف دلیل ہے کہ سورۃ فاتحہ کا پڑھنا امام اور اکیلے اور مقتدی سب کے لئے تمام نمازوں میں واجب ہے۔ نیز (عمدة القاری شرح صحیح بخاری، ج: ۳/ ص: ۶۳) میں لکھتے ہیں: حنفیوں کے مشہور شارح بخاری امام محمود احمد عینی التوفی ۸۵۵ھ

”استدل بهذا الحدیث عبد الله بن المبارك والاوزاعی ومالك والشافعی واحمد واسحق وابو ثور وداود علی وجوب قراءۃ الفاتحۃ خلف الامام فی جمیع الصلوات۔“

یعنی اس حدیث (حضرت عبادۃ رحمہ اللہ) سے امام عبد اللہ بن مبارک، امام اوزاعی، امام مالک، امام شافعی، امام احمد، امام اسحاق، امام ابو ثور، امام ابو داؤد رحمہم اللہ نے (مقتدی) کے لئے امام کے پیچھے نمازوں میں سورۃ فاتحہ پڑھنے کے وجوب پر دلیل پکڑی ہے۔

امام نووی رحمہ اللہ المجموع شرح مہذب جلد: ۳/ ص: ۳۲۶ مصری میں فرماتے ہیں:

”قراءۃ الفاتحۃ للقادری علیہا فرض من فروض الصلوة وركن من ارکانہا ومتعینۃ لا یقوم مقامہا ترجمتها بغیر العربیۃ ولا قراءۃ غیرہا من القرآن ویستوی فی تعینہا جمیع الصلوات فرضہا ونفلہا جہرہا وسرہا والرجل والمرأۃ والمسافر والصبی والقائم والقاعد والمضطجع وفي حال شدة الخوف وغیرہا سواء فی تعینہا الامام والمأموم والمنفرد۔“

یعنی جو شخص سورۃ فاتحہ پڑھ سکتا ہے (یعنی اس کو یہ سورۃ یاد ہے) اس کے لئے اس کا پڑھنا نماز کے فرائض میں سے ایک فرض اور نماز کے ارکان میں سے ایک رکن ہے اور یہ سورۃ فاتحہ نماز میں ایسی معین ہے کہ نہ تو اس کی بجائے غیر عربی میں اس کا ترجمہ قائم مقام ہو سکتا ہے اور نہ ہی قرآن مجید کی کوئی دیگر آیت۔ اور اس تعین فاتحہ میں تمام نمازیں برابر ہیں فرض ہوں یا نفل، جہری ہوں یا سری اور مرد و عورت، مسافر، بزرگ (تابلخ) اور کھڑا ہو کر نماز پڑھنے والا اور بیٹھ کر یا لیٹ کر نماز پڑھنے والا سب اس حکم میں برابر ہیں اور اس تعین فاتحہ میں امام، مقتدی اور اکیلا نماز پڑھنے والا (بھی) برابر ہیں۔

حدیث اور شارحین حدیث کی اس قدر کھلی ہوئی وضاحت کے باوجود کچھ حضرات کہہ دیا کرتے ہیں کہ اس حدیث میں امام یا مقتدی یا منفرد کا ذکر نہیں۔ اس لئے اس سے مقتدی کے لئے سورۃ فاتحہ کی فرضیت ثابت نہیں ہوگی۔ اس کے جواب کے لئے حدیث ذیل ملاحظہ ہو۔ جس میں صاف لفظوں میں مقتدیوں کا ذکر موجود ہے۔

”عن عبادة بن الصامت قال: كنا خلف رسول الله ﷺ في صلاة الفجر فقرأ رسول الله ﷺ فنقلت عليه القراءة فلما فرغ قال: لعلمكم تقرأون خلف امامكم قلنا: نعم نهذاً هذا يا رسول الله! قال: لا تفعلوا الا بفاتحة الكتاب فانه لا صلاة لمن لم يقرأ بها۔“ (ابو داود، ج: ۱/ص: ۹۱۱ ترمذی، ج: ۱/ص: ۴۱، وقال: حسن)

حضرت عباده بن صامت رضی اللہ عنہ کہتے ہیں کہ فجر کی نماز میں ہم رسول کریم ﷺ کے پیچھے نماز پڑھ رہے تھے آپ نے جب قرآن شریف پڑھا تو آپ پر پڑھنا مشکل ہو گیا۔ جب آپ (نماز سے) فارغ ہوئے تو فرمایا کہ ”شاید تم اپنے امام کے پیچھے (قرآن پاک سے کچھ) پڑھتے رہتے ہو۔“ ہم نے کہا! ہاں یا رسول اللہ! ہم جلدی جلدی پڑھتے ہیں آپ نے فرمایا کہ ”یاد رکھو سورۃ فاتحہ کے سوا کچھ نہ پڑھا کرو۔ کیونکہ جو شخص سورۃ فاتحہ نہ پڑھے اس کی نماز نہیں ہوتی۔“ اور حضرت امام ترمذی رحمہ اللہ نے اس کو حسن کہا ہے۔

اس حدیث کے ذیل میں امام ترمذی رحمہ اللہ فرماتے ہیں: ”والعمل على هذا الحديث في القراءة خلف الامام عند اكثر اهل العلم من اصحاب النبي ﷺ والتابعين وهو قول مالك بن انس وابن المبارك والشافعي واحمد واسحاق يرون القراءة خلف الامام۔“ (ترمذی، ج: ۱/ص: ۴۱)

یعنی امام کے پیچھے (سورۃ فاتحہ) پڑھنے کے بارہ میں اکثر اہل علم، صحابہ کرام اور تابعین کا اسی حدیث (عبادہ رضی اللہ عنہ) پر عمل ہے اور امام مالک، امام عبداللہ بن مبارک (شاگرد امام ابو حنیفہ)، امام شافعی، امام احمد، امام اسحاق (بھی) امام کے پیچھے سورۃ فاتحہ پڑھنے کے قائل تھے۔ امام خطابی معالم السنن شرح ابوداؤد، ج: ۱/ص: ۲۰۵ میں لکھتے ہیں:

”هذا الحديث نص صريح بان قراءة الفاتحة واجبة على من صلى خلف الامام سواء جهر الامام بالقراءة او خافت بها واسناده جيد لا طعن فيه۔“ (مرآة ج: ۱/ص: ۶۱۹)

یعنی یہ حدیث نص صریح ہے کہ مقتدی کے لئے سورۃ فاتحہ کا پڑھنا واجب ہے۔ خواہ امام قراءت بلند آواز سے کرے یا آہستہ سے۔ کیونکہ رسول اللہ ﷺ نے خاص مقتدیوں کو خطاب کر کے سورۃ فاتحہ پڑھنے کا حکم دیا اور اس کی وجہ یہ بیان فرمائی کہ سورۃ فاتحہ پڑھے بغیر کسی کی نماز ہی نہیں ہوتی۔ اس حدیث کی سند بہت ہی پختہ ہے۔ جس میں طعن کی گنجائش نہیں۔ اس بارے میں دوسری دلیل یہ حدیث ہے:

”عن ابی هريرة عن النبي ﷺ قال: من صلى صلاة ولم يقرأ فيها بام القرآن فهي خداج ثلاثا غير تمام فقيل لابی هريرة انا نكون وراء الامام فقال: اقرأ بها في نفسك فاني سمعت رسول الله ﷺ يقول: قال الله تعالى قسمت الصلوة بيني وبين عبدی نصفين الحديث۔“ (صحيح مسلم، ج: ۱/ص: ۱۶۹)

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص کوئی نماز پڑھے اور اس میں سورۃ فاتحہ نہ پڑھے تو وہ نماز ناقص ہے (مردہ) ناقص ہے (مردہ) ناقص ہے (مردہ) پوری نہیں ہے۔“ ابو ہریرہ رضی اللہ عنہ سے کہا گیا کہ ہم لوگ امام کے پیچھے ہوتے ہیں۔ (تب بھی پڑھیں) ابو ہریرہ رضی اللہ عنہ نے فرمایا (ہاں) اس کو آہستہ پڑھا کرو، کیونکہ میں نے رسول کریم ﷺ کو فرماتے ہوئے سنا ہے کہ اللہ تعالیٰ نے فرمایا کہ ”میں نے نماز کو اپنے اور بندے کے درمیان دو حصوں میں تقسیم کر دیا ہے۔“ (آخر تک)

اس حدیث میں سورۃ فاتحہ ہی کو نماز کہا گیا ہے۔ کیونکہ نماز کی اصل روح سورۃ فاتحہ ہی ہے۔ دو حصوں میں بانٹنے کا مطلب یہ کہ شروع سورت سے ﴿اياك نستعين﴾ تک مختلف طریقوں سے اللہ کی حمد و ثناء ہے۔ پھر آخر سورت تک دعائیں ہیں جو بندہ اللہ کے سامنے پیش کر رہا ہے۔ اس طرح یہ سورت مبارکہ دو حصوں میں منقسم ہے۔ امام نووی رحمہ اللہ شرح مسلم، جلد: ۱/ص: ۷۰ میں لکھتے ہیں:

”فقہ وجوب قراءة الفاتحة وانها متعينة لا يجوز غير الا لعاجز عنها وهذا مذهب مالك والشافعي وجمهور العلماء من الصحابة والتابعين فمن بعدهم۔“

یعنی اس حدیث (ابی ہریرہ رضی اللہ عنہ) میں سورۃ فاتحہ کے فرض ہونے کا ثبوت ہے اور عاجز کے سوا سورۃ فاتحہ نماز میں متعین ہے۔ کوئی دوسری آیت

اس کی جگہ کفایت نہیں کر سکتی اور یہی مذہب امام مالک اور امام شافعی اور جمہور صحابہ کرام اور تابعین اور ان کے بعد علما و ائمہ عظام کا ہے۔
اس حدیث میں سورہ فاتحہ پڑھے بغیر نماز کیلئے لفظ خداج کا استعمال کیا گیا ہے۔ چنانچہ امام خطابی معالم السنن شرح ابوداؤد، جلد: ۱/ص: ۲۰۳ پر
فہی خداج کا معنی لکھتے ہیں:

”معناه ناقصة نقص فساد وبطلان يقول العرب: اخذجت الناقة اذا القت ولدھا وھودم لم یستبن خلقه فھی مخدج والمخداج اسم مبنی عنہ۔“ (مرعاة، ج: ۱/ص: ۵۸۸)

حاصل اس کا یہ ہے کہ جس نماز میں سورہ فاتحہ نہ پڑھی جائے، وہ فاسد اور باطل ہے۔ اہل عرب اخذجت الناقة اس وقت بولتے ہیں جب اونٹنی اپنے بچے کو اس وقت گرا دے کہ وہ خون ہو اور اس کی خلقت و پیدائش ظاہر نہ ہوئی ہو۔ اور اسی سے لفظ خداج لیا گیا ہے۔ ثابت ہوا کہ خداج وہ نقصان ہے جس سے نماز نہیں ہوتی اور اس کی مثال اونٹنی کے مردہ بچہ جیسی ہے۔

”اقرا بها فی نفسک“ اس کا معنی دل میں تدبر و فکر اور غور کرنا نہیں ہے۔ بلکہ اس کا مطلب یہ ہے کہ زبان کے ساتھ آہستہ آہستہ سورہ فاتحہ پڑھا کر۔ امام بیہقی رحمہ اللہ فرماتے ہیں:

”والمراد بقوله اقرا بها فی نفسک ان یتلفظ بها سرادون الجھر بها ولا یجوز حملہ علی ذکرھا بقلبہ دون التلفظ بها لاجتماع اھل اللسان علی ان ذالک لا یسمی قراءة ولا جماع اھل العلم علی ان ذکرھا بقلبہ دون التلفظ بها لیس بشرط ولا مسنون فلا یجوز حمل الخبر علی ما لا یقول به احد ولا یساعده لسان العرب۔“ (کتاب القراءة، ص: ۱۷)

یعنی اس قول ((اقرا بها فی نفسک)) سے مراد یہ ہے کہ زبان سے آہستہ آہستہ پڑھا اور اس کو ذکر قلب یعنی تدبر و فکر وغور پر محمول کرنا جائز نہیں۔ کیونکہ اہل لغت کا اس پر اجماع ہے کہ اس کو قراءت نہیں کہتے اور اہل علم کا اس پر بھی اجماع ہے کہ زبان سے تلفظ کے بغیر صرف دل سے ذکر کرنا نماز کی صحت کے لئے نہ شرط ہے اور نہ ہی سنت، لہذا حدیث کو ایسے معنی پر حمل کرنا جس کا کوئی بھی قائل نہیں اور نہ ہی لغت عرب اس کی تائید کرے جائز نہیں۔

تفسیر جلالین، جلد: ۱/ص: ۱۲۸ مصری میں ﴿واذکر ربک فی نفسک﴾ (۷/الاعراف: ۲۰۵) کا معنی لکھا ہے۔ ای سر یعنی اللہ تعالیٰ کو زبان سے آہستہ یاد کر۔

امام نووی رحمہ اللہ شرح مسلم، جلد: ۱/ص: ۱۷۰ میں اقرا بها فی نفسک کا معنی لکھتے ہیں: ”فمعناه اقراھا سرا بحيث تسمع نفسک واما ما حملہ علیہ بعض المالکیہ وغیرہم ان المراد تدبر ذالک وتذکرہ فلا یقبل لان القراءة لا تطلق الا علی حركة اللسان بحيث یسمع نفسه۔“ یعنی اس کا معنی یہ ہے کہ (امام کے پیچھے) سورہ آہستہ پڑھا کر اس طرح کہ تو خود سے اور بعض مالکیہ نے اس کو سوچنے اور تدبر و فکر پر محمول کیا ہے وہ بالکل غلط ہے اور ناقبول ہے کیونکہ قراءت کا اطلاق حرکت لسان (زبان) پر ہی ہوتا ہے۔ یعنی جب تک زبان نہ ملے اور فاتحہ کے الفاظ زبان سے ادا نہ کیے جائیں اس کو قراءت (پڑھنا) نہیں کہتے۔

اور حدیث میں قراءت (پڑھنے) کا حکم ہے۔ لہذا جب تک مقتدی فاتحہ کو زبان سے نہیں پڑھے گا، اس وقت تک حدیث پر عمل نہیں ہوگا۔
ہدایہ، جلد: ۱/ص: ۹۸ میں ہے۔ ”لان القراءة فعل اللسان۔“ کیونکہ قراءت (پڑھنا) زبان کا کام ہے۔

کفایہ، جلد: ۱/ص: ۶۳ میں ہے ”فیصلی السامع فی نفسه ای یصلی بلسانہ خفياً۔“ یعنی جب خطیب آیت: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (۳۳/الاحزاب: ۵۶) پڑھے تو سامعین کو چاہیے کہ اپنی زبان سے آہستہ درود پڑھ لیں۔ یعنی فی نفسہ کا معنی زبان سے آہستہ اور پوشیدہ پڑھنا ہے۔ ان حوالہ جات سے واضح ہو گیا کہ فی نفسک کا معنی دل میں تدبر اور غور و فکر کرنا، لغت اور اہل علم اور خود فقہاء کی تصریحات کے خلاف ہے اور صحیح معنی یہ ہے کہ زبان سے آہستہ پڑھا کر اور یہی حدیث کا مقصود ہے۔ تیسری حدیث یہ ہے:

”عن عائشة قالت: قال رسول الله ﷺ: من صلى صلوة لم يقرأ فيها بفاتحة الكتاب فہی خداج غیر تمام۔“

(جزء القراءة، ص: ۸، دہلی، کتاب القراءة، ص: ۳۱)

عائشہ صدیقہ رضی اللہ عنہا کہتی ہیں کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص نے کسی نماز میں سورۃ فاتحہ نہ پڑھی وہ نماز ناقص ہے پوری نہیں۔“ خدا ج کی تفسیر اور پرگزرجی ہے۔ اس بارے میں چوتھی حدیث یہ ہے:

”عن انس ان رسول الله ﷺ صلى باصحابه فلما قضى صلوته اقبل عليهم بوجهه فقال: تقرأون في صلوتكم خلف الامام والامام يقرأ؟ فسكتوا فقال لها ثلاث مرات فقال قائل او قائلون انا لنفعل قال: فلا تفعلوا وليقرأ احدكم فاتحة الكتاب في نفسه۔“ (كتاب القراءة، ص: ٤٨، ٤٩، ٥٠، ٥٥۔ جزء القراءة دہلی، ص: ٢٨)

حضرت انس رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے صحابہ کرام رضی اللہ عنہم کو نماز پڑھائی۔ نماز پوری کرنے کے بعد آپ نے صحابہ کرام رضی اللہ عنہم کی طرف متوجہ ہو کر فرمایا: ”جب امام پڑھ رہا ہو تو تم بھی اپنی نماز میں امام کے پیچھے پڑھتے ہو؟“ صحابہ کرام رضی اللہ عنہم خاموش ہو گئے۔ تین بار آپ نے یہی فرمایا۔ پھر ایک سے زیادہ لوگوں نے کہا، ہاں! ہم ایسا کرتے ہیں۔ آپ نے فرمایا: ”ایسا نہ کرو۔ تم میں سے ہر ایک صرف سورۃ فاتحہ آہستہ پڑھا کرے۔“ اس حدیث سے امام کے پیچھے مقتدی کے لیے سورۃ فاتحہ پڑھنے کی فرضیت صاف ثابت ہے۔

اس بارے میں مزید وضاحت کے لئے پانچویں حدیث یہ ہے:

”عن ابی قلابہ ان رسول الله ﷺ قال: لعل احدكم يقرأ خلف الامام والامام يقرأ؟ فقال رجل انا لنفعل ذالك قال: فلا تفعلوا ولكن ليقرأ احدكم بفاتحة الكتاب۔“ (كتاب القراءة ص: ٥٠)

ابوقلابہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: ”شاید جب امام پڑھ رہا ہو تو ہر ایک تمہارا امام کے پیچھے پڑھتا ہے۔“ ایک آدمی نے کہا بے شک ہم ایسا کرتے ہیں۔ آپ نے فرمایا ایسا مت کرو اور لیکن ہر ایک تمہارا (امام کے پیچھے) سورۃ فاتحہ پڑھا کرے۔

ان احادیث سے روز روشن کی طرح واضح ہو گیا کہ مقتدی کے لئے سورۃ فاتحہ ضروری ہے۔ کیونکہ ان احادیث میں خاص لفظ فاتحہ اور خلف امام موجود ہے اور بھی وضاحت کے لئے چھٹی حدیث یہ ہے:

”عن عبد الله بن سودة القشيري عن رجل من اهل البادية عن ابيه وكان ابوہ اسيرا عند رسول الله ﷺ قال: سمعت محمدا ﷺ قال لاصحابه: تقرأون خلفي القرآن؟ فقالوا: يا رسول الله: نهذا هذا قال: لا تقرأوا الا بفاتحة الكتاب۔“ (كتاب القراءة، ص: ٥٣)

عبد اللہ بن سوادہ ایک دیہاتی سے، وہ اپنے باپ سے روایت کرتے ہیں اور اس کا باپ رسول اللہ ﷺ کے پاس اسیر تھا۔ اس نے کہا کہ میں نے رسول اللہ ﷺ کو اپنے صحابہ رضی اللہ عنہم کو فرماتے ہوئے سنا: ”کیا تم نماز میں میرے پیچھے قرآن پڑھتے ہو؟“ صحابہ رضی اللہ عنہم نے کہا اے اللہ کے رسول! ہم جلدی جلدی پڑھتے ہیں۔ آپ نے فرمایا: ”سوائے سورۃ فاتحہ کے کچھ نہ پڑھا کرو۔“ امام بخاری رحمہ اللہ فرماتے ہیں:

”وتواتر الخبر عن رسول الله ﷺ ((لا صلوة الا بقراءة ام القرآن)) (جزء القراءة ص: ٤ دہلی)

یعنی اس بارے میں کہ بغیر سورۃ فاتحہ پڑھے نماز نہیں ہوتی۔ رسول اللہ ﷺ سے تواتر (یعنی جم غفیر روایت کرتے ہیں) کے ساتھ احادیث مروی ہیں۔ امام عبد الوہاب شعرائی میزان کبریٰ، جلد: ١/ صفحہ ١٦٦ طبع دہلی میں فرماتے ہیں:

”من قال بتعين الفاتحة وانه لا يجزى قراءة غيرها قد دار مع ظاهر الاحاديث التي كادت تبلغ حد التواتر مع تائيد ذالك بعمل السلف والخلف۔“

یعنی جن علما نے سورۃ فاتحہ کو نماز میں متعین کیا ہے اور کہا کہ سورۃ فاتحہ کے سوا کچھ اور پڑھنا کفایت نہیں کر سکتا۔ اولاً: تو ان کے پاس احادیث نبویہ اس کثرت سے ہیں کہ تواتر کو پہنچنے والی ہیں۔ ثانیاً: سلف و خلف (صحابہ کرام رضی اللہ عنہم و تابعین و تبع تابعین و ائمہ عظام رضی اللہ عنہم) کا عمل بھی تعین فاتحہ و نماز کی تائید کرتا ہے۔

مسک الختام شرح بلوغ المرام، جلد ۱/ص ۲۱۹ مطبع نظامی میں ہے: ”واین حدیث راشواہد بسیار راست“ یعنی قراءۃ فاتحہ خلف الامام کی حدیث کے شواہد بہت زیادہ ہیں۔

تفسیر ابن کثیر، ص ۱۲۰ میں ہے۔ ”والاحادیث فی هذا الباب كثيرة“ یعنی قراءۃ فاتحہ کی احادیث بکثرت ہیں۔ ان ہی احادیث کثیرہ کی بنا پر بہت سے محققین علمائے احناف بھی قراءۃ فاتحہ خلف الامام کے قائل ہیں، جس کی تفصیل کے سلسلہ میں الحمد للہ الکبیر حضرت مولانا عبدالرحمن صاحب مبارکپوری مرحوم فرماتے ہیں:

علامہ شعرانی نے لکھا ہے کہ امام ابوحنیفہ اور امام محمد رحمہما کا یہ قول کہ مقتدی کو الحمد نہیں پڑھنا چاہیے ان کا پُرانا قول ہے۔ امام ابوحنیفہ رحمہ اللہ اور امام محمد رحمہ اللہ نے اپنے پرانے قول سے رجوع کر لیا ہے اور مقتدی کے لئے الحمد پڑھنے کو سری نماز میں مستحسن اور مستحب بتایا ہے۔ چنانچہ علامہ موصوف لکھتے ہیں:

”لابی حنیفة ومحمد قولان احدهما عدم وجوبها علی الماموم بل ولا تسن وهذا قولهما القديم وادخله محمد فی تصانیفه القديمة وانتشرت النسخ الی الاطراف وثانیهما استحسانها علی سبیل الاحتیاط وعدم کراهتها عند المخافنة الحدیث المرفوع لا تفعلوا الا بام القرآن وفی زوایة لا تقرؤوا بشیء اذا جهرت الا بام القرآن وقال عطاء: كانوا یرون علی الماموم القراءۃ فی ما یجهر فیہ الامام وفی ما یسر فرجعا من قولهما الاول الی الثانی احتیاطا انتھی کذا فی غیث الغمام ص: ۱۵۶ حاشیۃ امام الکلام۔“

خلاصہ ترجمہ: اس عبارت کا یہ ہے کہ امام ابوحنیفہ رحمہ اللہ اور امام محمد رحمہما کے دو قول ہیں: ایک یہ کہ مقتدی کو الحمد پڑھنا نہ واجب ہے اور نہ سنت اور ان دونوں اماموں کا یہ قول پُرانا ہے اور امام محمد رحمہ اللہ نے اپنی قدیم تصنیفات میں اسی قول کو درج کیا ہے۔ اور ان کے نسخے اطراف و جوانب میں منتشر ہو گئے اور دوسرا قول یہ ہے کہ مقتدی کو نماز سری میں الحمد پڑھنا مستحسن ہے علی سبیل الاحتیاط۔ اس واسطے کہ حدیث مرفوعہ میں وارد ہوا ہے کہ نہ پڑھو مگر سورہ فاتحہ اور ایک روایت میں ہے کہ جب میں با واز بلند قراءت کروں تو تم لوگ کچھ نہ پڑھو مگر سورہ فاتحہ۔ اور عطاء رحمہ اللہ نے کہا کہ (یعنی صحابہ رضی اللہ عنہم و تابعین رضی اللہ عنہم) کہتے تھے کہ نماز سری و جہری دونوں میں مقتدی کو پڑھنا چاہیے۔ پس امام ابوحنیفہ رحمہ اللہ اور امام محمد رحمہما نے احتیاطاً اپنے پہلے قول سے دوسرے قول کی طرف رجوع کیا۔

لواب بقول علامہ شعرانی امام ابوحنیفہ رحمہ اللہ کے نزدیک بھی امام کے پیچھے الحمد پڑھنا جائز ہوا بلکہ مستحسن و مستحب۔

اے ناظرین! جس حدیث کو علامہ شعرانی نے ذکر کیا ہے اور جس کی وجہ سے امام ابوحنیفہ رحمہ اللہ کا اپنے قول سے رجوع کرنا لکھا ہے۔ اسی حدیث اور اس کے مثل اور احادیث صحیحہ کو دیکھ کر خود مذہب حنفی کے بڑے بڑے فقہاء و علماء امام ابوحنیفہ رحمہ اللہ کے قول قدیم کو چھوڑ کر امام کے پیچھے الحمد پڑھنے کے قائل و فائل ہو گئے۔ بعض تو نماز سری اور جہری دونوں میں اور بعض فقط نماز سری میں۔

علامہ یعنی شرح بخاری میں لکھتے ہیں: ”بعض اصحابنا یستحسنون ذالک علی سبیل الاحتیاط فی جمیع الصلوات وبعضهم فی السریۃ فقط وعلیہ فقہاء الحجاز والشام۔“ (کذا فی غیث الغمام ص: ۱۵۶) یعنی بعض فقہائے حنفیہ ہر نماز میں خواہ سری ہو خواہ جہری امام کے پیچھے الحمد پڑھنے کو احتیاطاً مستحسن بتاتے ہیں اور بعض فقہائے نماز سری میں اور مکہ اور مدینہ اور ملک شام کے فقہاء کا اسی پر عمل ہے۔

عمدة الرعاۃ ص: ۱۴۳ میں مولانا عبدالحی صاحب لکھتے ہیں: ”وروی عن محمد انه استحسن قراءۃ الفاتحة خلف الامام فی السریۃ وروی مثله عن ابی حنیفة صریح بہ فی الهدایۃ والمجتبی شرح مختصر القدوری وغیرہما وهذا هو مختار کثیر من مشافخنا۔“ امام محمد رحمہ اللہ سے مروی ہے کہ انہوں نے امام کے پیچھے سورہ فاتحہ پڑھنے کو نماز سری میں مستحسن بتایا ہے اور اسی طرح امام ابو حنیفہ رحمہ اللہ سے روایت کیا گیا ہے۔ اور اسی کو ہمارے بہت سے مشائخ نے اختیار کیا ہے۔

ہدایہ میں ہے: ”و يستحسن على سبيل الاحتياط في ما يروى عن محمد“ یعنی امام محمد رحمہ اللہ سے مروی ہے کہ امام کے پیچھے الحمد پڑھنا احتیاطاً مستحسن ہے۔

مولوی عبدالحی صاحب امام الکلام میں لکھتے ہیں: ”وهو ان كان ضعيفا رواية لكنه قوى دراية ومن المعلوم المصريح في غنية المستملی شرح منية المصلی وغيره انه لا يعدل عن الرواية اذا وافقتها دراية“ یعنی امام محمد رحمہ اللہ کا یہ قول کہ ”امام کے پیچھے الحمد پڑھنا مستحسن ہے“ اگرچہ روایتاً ضعیف ہے لیکن دلیل کے اعتبار سے قوی ہے۔ اور غنیۃ المستملی شرح منیۃ المصلی میں اس بات کی تصریح کی گئی ہے کہ جب روایت دلیل کے موافق ہو تو اس سے عدول نہیں کرنا چاہیے اور علامہ شعرانی کے کلام سے اوپر معلوم ہو چکا ہے کہ امام محمد رحمہ اللہ و نیز امام ابوحنیفہ رحمہ اللہ کا بھی اخیر قول ہے۔ اور ان دونوں اماموں نے اپنے پہلے قول سے رجوع کر لیا ہے۔

اور شیخ الاسلام نظام الملک والدین مولانا عبدالرحیم جو شیعہ التسلیم کے لقب سے مشہور ہیں اور رئیس اہل تحقیق کے نام سے بھی آپ یاد کئے گئے ہیں اور باتفاق علما و اراء النہر و خراسان مذہب حنفی کے ایک مجتہد ہیں۔ آپ باوجود حنفی المذہب ہونے کے امام ابوحنیفہ رحمہ اللہ کے مسلک قدیم کو چھوڑ کر امام کے پیچھے الحمد پڑھنے کو مستحب کہتے ہیں اور خود بھی پڑھتے اور فرماتے تھے: ”لو كان في فمی يوم القيامة جمرة احب الي من ان يقال لا صلوة لك“ یعنی اگر قیامت کے روز میرے منہ میں انگارہ ہو تو میرے نزدیک یہ بہتر ہے اس سے کہ کہا جائے کہ تیری تو نماز ہی نہیں ہوئی۔ (امام الکلام ص: ۲۰) اے ناظرین! یہ حدیث کہ جس نے سورۃ فاتحہ پڑھی اس کی نماز نہیں ہوئی نہایت صحیح ہے اور یہ حدیث کہ جو شخص امام کے پیچھے پڑھے اس کے منہ میں قیامت کے روز انگارہ ہوگا موضوع اور جھوٹی ہے۔ شیخ التسلیم نے اپنے قول میں پہلے حدیث کے صحیح ہونے اور دوسری حدیث کے موضوع اور جھوٹی ہونے کی طرف اشارہ کیا ہے۔

اور امام ابوحنیفہ کبیر رحمہ اللہ جو مذہب حنفی کے ایک بہت بڑے مشہور فقیہ ہیں اور امام محمد رحمہ اللہ کے تلامذہ کبار میں سے ہیں۔ آپ نے بھی اسی مسلک کو اختیار کیا ہے۔ یعنی یہ بھی نماز سری میں امام کے پیچھے الحمد پڑھنے کے قائل تھے اور ان کے سوا اور بہت سے فقہانے بھی اسی مسلک کو اختیار کیا ہے۔ جیسا کہ گزر چکا ہے اور مشائخ حنفیہ اور جماعت صوفیہ کے نزدیک بھی یہ مسلک مختار ہے۔

ملا جیون نے تفسیر احمدی میں لکھا ہے: ”فان رايت الطائفة الصوفية والمشايعين تراهم يستحسنون قراءة الفاتحة للموتم كما استحسنته محمد ايضا احتياطاً فيما روى عنه انتهي“۔ یعنی اگر جماعت صوفیہ اور مشائخ حنفیہ کو دیکھو گے تو تمہیں معلوم ہوگا کہ یہ لوگ امام کے پیچھے الحمد پڑھنے کو مستحسن بتاتے تھے۔ جیسا کہ امام محمد رحمہ اللہ احتیاطاً استحسان کے قائل تھے۔

اور مولانا شاہ ولی اللہ صاحب دہلوی رحمہ اللہ نے بھی باوجود حنفی المذہب ہونے کے امام کے پیچھے الحمد پڑھنے کو اولی الاقوال بتایا ہے۔ دیکھو جزیۃ اللہ البالغہ۔ اور جناب شاہ صاحب کے والد ماجد مولانا شاہ عبدالرحیم صاحب رحمہ اللہ بھی امام کے پیچھے الحمد پڑھنے کے قائل تھے۔ چنانچہ شاہ صاحب ”انفاس العارفين“ میں اپنے والد ماجد کے حال میں لکھتے ہیں کہ وہ (یعنی مولانا شاہ عبدالرحیم صاحب رحمہ اللہ) اکثر مسائل فروعیہ میں مذہب حنفی کے موافق تھے۔ لیکن جب کسی مسئلہ میں حدیث سے یا وجدان سے مذہب حنفی کے سوا کسی اور مذہب کی ترجیح اور قوت ظاہر ہوتی تو اس صورت میں حنفی مذہب کا مسئلہ چھوڑ دیتے۔ ازاں جملہ ایک یہ ہے کہ امام کے پیچھے الحمد پڑھتے تھے اور نماز جنازہ میں بھی سورۃ فاتحہ پڑھتے تھے۔ (غیث النہام ص: ۱۷۴) اور مولانا شاہ عبدالعزیز رحمہ اللہ نے بھی امام کے پیچھے الحمد پڑھنے کی فریضت کو ترجیح دی ہے۔ چنانچہ آپ ایک استفتاء کے جواب میں تحریر فرماتے ہیں کہ مقتدی کو امام کے پیچھے الحمد پڑھنا امام ابوحنیفہ رحمہ اللہ کے نزدیک منع ہے اور امام محمد رحمہ اللہ کے نزدیک جس وقت امام آہستہ پڑھے جائز ہے۔ اور امام شافعی رحمہ اللہ کے نزدیک بغیر پڑھنے الحمد کے نماز جائز نہیں۔ اور نزدیک اس فقیر کے بھی قول امام شافعی رحمہ اللہ کا ترجیح رکھتا ہے اور بہتر ہے کیونکہ اس حدیث کے لحاظ سے کہ ”نہیں نماز ہوتی مگر سورۃ فاتحہ سے۔“ نماز کا بطلان ثابت ہوتا ہے۔ اور قول امام ابوحنیفہ رحمہ اللہ کا بھی جا بجا وارد ہے کہ جس جگہ حدیث صحیح وارد ہو اور میرا قول اس کے خلاف پڑے تو قول کو چھوڑ دینا چاہیے اور حدیث پر عمل کرنا چاہیے۔ انتھی مترجما بقدر الحاجة۔

اور مولوی عبدالحی لکھنوی رحمۃ اللہ علیہ نے اس مسئلہ میں خاص ایک رسالہ تصنیف کیا ہے جس کا نام امام الکلام ہے اس رسالہ میں آپ نے باوجود حنفی ائمہ ہب ہونے کے یہ فیصلہ کیا ہے کہ امام کے پیچھے الحمد پڑھنا نماز سری میں مستحسن و مستحب ہے اور نماز جبری میں بھی سکات امام کے وقت۔ چنانچہ رسالہ مذکورہ ص ۱۵۶ میں لکھتے ہیں:

”فاذن ظهر حق الظهور ان اقوى المسالك التى سلك عليها اصحابنا هو مسلك استحسان القراءة فى السرية كما هو رواية عن محمد بن الحسن واختارها جمع من فقهاء الزمن وارجو رجاء موثقان محمدا المعاجوز القراءة فى السرية واستحسنها لا بد ان يجوز القراءة فى الجهرية فى السككات عند وجد انها لعدم الفرق بينه وبينه، انتهى۔“

مختصر الیٰنی اب نہایت اچھی طرح ظاہر ہو گیا کہ جن مسلکوں کو ہمارے فقہائے حنفیہ نے اختیار کیا ہے، ان سب میں زیادہ قوی یہی مسلک ہے کہ امام کے پیچھے الحمد پڑھنا نماز سری میں مستحسن ہے۔ جیسا کہ روایت ہے امام محمد رحمۃ اللہ علیہ سے اور اسی کو فقہائے زمانہ کی ایک جماعت نے اختیار کیا ہے اور میں (یعنی مولوی عبدالحی صاحب رحمۃ اللہ علیہ) امید واثق رکھتا ہوں کہ امام محمد رحمۃ اللہ علیہ نے جب نماز سری میں امام کے پیچھے الحمد پڑھنے کو مستحسن کہا ہے تو ضرور نماز جبری میں بھی سکات امام کے وقت مستحسن ہونے کے قائل ہوں گے۔ کیونکہ نماز جبری میں سکات امام کی حالت میں اور نماز سری میں کچھ فرق نہیں ہے اور مولوی صاحب موصوف نے اپنا یہی فیصلہ سعا یہ شرح و قایہ میں بھی لکھا ہے۔

ملا علی قاری حنفی رحمۃ اللہ علیہ نے مرقاة شرح مشکوٰۃ میں یہ لکھا ہے کہ نماز سری میں امام کے پیچھے الحمد پڑھنا جائز ہے، اور نماز جبری میں منع۔ مولوی عبدالحی نے ملا صاحب کے اس قول کو رد کر دیا ہے۔ چنانچہ سعا یہ میں لکھتے ہیں کہ ملا علی قاری کا یہ قول ضعیف ہے، کیا ملا علی قاری کو یہ نہیں معلوم ہے کہ عبادہ رضی اللہ عنہ کی حدیث سے نماز جبری میں امام کے پیچھے الحمد پڑھنے کا جواز صراحتاً ثابت ہے۔

فتح القدیر وغیرہ کتب فقہ میں لکھا ہے کہ منع کی دلیلوں کے لینے میں زیادہ احتیاط ہے۔ مولوی عبدالحی صاحب نے اس کو بھی رد کر دیا ہے۔ چنانچہ سعا یہ ص ۳۰۴ میں لکھتے ہیں: ”وکذا ضعف ما فى فتح القدیر وغيره ان الاخذ بالمنع احوط فانه لا منع ههنا عند تدقيق النظر۔“ یعنی فتح القدیر وغیرہ میں جو یہ لکھا ہے کہ منع کی دلیلوں کے لینے میں زیادہ احتیاط ہے، سو یہ ضعیف ہے۔ کیونکہ دقیق نظر سے دیکھا جائے تو یہاں منع کی کوئی روایت ہی نہیں ہے اور مولوی صاحب قلیل المجد ص ۱۰۱ میں لکھتے ہیں: ”لم يرد فى حديث مرفوع صحيح النهى عن قراءة الفاتحة خلف الامام وكل ما ذكره مرفوعا فيه اما لا اصل له واما لا يصح انتهى۔“ یعنی امام کے پیچھے الحمد پڑھنے کی ممانعت کسی حدیث مرفوعہ صحیح میں وارد نہیں ہوئی اور ممانعت کے بارے میں علمائے حنفیہ جس قدر مرفوع حدیثیں بیان کرتے ہیں یا تو ان کی کچھ اصل ہی نہیں ہے یا وہ صحیح نہیں ہیں۔

اے ناظرین! دیکھو اور تو اور خود ہب حنفی کے بڑے فقہاء و علمائے قراءت فاتحہ خلف الامام کی حدیثوں کو دیکھ کر امام ابوحنیفہ رحمۃ اللہ علیہ کے مسلک مشہور کو چھوڑ کر امام کے پیچھے الحمد پڑھنے کو مستحسن و مستحب بتایا ہے اور خود بھی پڑھا ہے۔ بعض فقہائے ہر نماز میں سری ہو یا جبری اور بعض نے فقط سری میں۔ اور بقول علامہ شعرانی خود امام ابوحنیفہ رحمۃ اللہ علیہ و امام محمد رحمۃ اللہ علیہ نے بھی ان ہی حدیثوں کی وجہ سے اپنے پہلے قول سے رجوع کر کے نماز سری میں امام کے پیچھے الحمد پڑھنے کو مستحب و مستحسن بتایا ہے اور مولوی عبدالحی صاحب لکھنوی حنفی نے اس مسئلہ میں جو کچھ فیصلہ کیا اور لکھا ہے۔ آپ لوگوں نے اس کو بھی سن لیا۔

مگر بایں ہمہ ابھی تک بعض حنفیہ کا یہی خیال ہے کہ امام کے پیچھے الحمد پڑھنا ہر نماز میں سری ہو خواہ جبری نا جائز و حرام ہے۔ اور امام صاحب رحمۃ اللہ علیہ اسی مسلک مشہور کو (جس کی کیفیت مذکور ہو چکی ہے) شاہراہ سمجھ کر اسی پر چلے جاتے ہیں۔ لیکن حیرت تو یہ ہے کہ ساتھ اس کے قراءت فاتحہ خلف الامام کی ان حدیثوں کا بھی صاف انکار کیا جاتا ہے۔ جن کی وجہ سے اور تو اور خود ہب حنفی کے ائمہ و فقہاء و علمائے امام کے پیچھے الحمد پڑھنے کو اختیار کر لیا۔ یا اگر انکار نہیں کیا جاتا ہے تو ان کی مہمل اور نا جائز تاویلیں کی جاتی ہیں۔ اور زیادہ حیرت تو ان علمائے حنفیہ سے ہے۔ جو روایات موضوعہ و کاذبہ اور آثار مختلفہ و باطلہ کو اپنی تصنیفات میں درج کر کے اور بیان کر کے اپنے عوام اور جاہل لوگوں کو فتنے میں ڈالتے ہیں اور ان کی زبان سے اور تو اور خود اپنے ائمہ و فقہاء کی شان میں کلمات نا شانستہ اور الفاظ ناگفتہ بہ نکلواتے ہیں۔ کوئی

جاہل بکتا ہے کہ امام کے پیچھے الحمد پڑھے گا وہ گناہگار ہے۔ والعیاذ باللہ۔ ﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ﴾ (۱۸/ الکہف: ۵) اگرچہ غور کیا جائے تو ان جاہلوں کا یہ تصور نمبر دوم میں ہے اور نمبر اول کا تصور انہیں علمائے حنفیہ کا ہے، جو روایات کا ذہب و موضوعہ کو ذکر کر کے ان جاہلوں کو فتنے میں ڈالتے اور ان کی زبان سے اپنے بزرگان دین کے منہ میں آگ و پتھر بھرواتے ہیں اور جو چاہتے ہیں ان سے کہلاتے ہیں۔ اگر یہ لوگ روایات کا ذہب و موضوعہ کو بیان نہ کرتے یا بیان کرتے مگر ان کا کذب و موضوع ہونا بھی صاف صاف ظاہر کرتے اور ساتھ اس کے اس مضمون کو بھی واضح طور پر بیان کرتے جو اوپر ہم نے بیان کیا ہے تو ان جاہلوں کی زبان سے ایسے ناگفتہ بہ کلمات ہرگز نہ نکلتے۔

آنچه سے پرسی کہ خسروا کہ کشت غرّه تو چشم تو ابروئے تو

(تحقیق الکلام، حصہ اول / ۱۷)

ہمارے محترم علمائے احناف کے پاس بھی کچھ دلائل ہیں جن کی تفصیلی حقیقت معلوم کرنے کے لئے محدث کبیر حضرت مولانا عبدالرحمن صاحب مبارکپوری رحمۃ اللہ علیہ کی مشہور کتاب تحقیق الکلام کا مطالعہ کیا جاسکتا ہے۔ یہاں ہم اجمالی طور پر ان دلائل کی حقیقت حضرت مولانا عبدالرحمن رحمۃ اللہ علیہ کے لفظوں میں پیش کر دینا چاہتے ہیں۔ موصوف علمائے احناف کے چوٹی کے عالم ہیں۔ مگر اللہ پاک نے آپ کو جو بصیرت عطا فرمائی وہ قابل صد تعریف ہے۔ چنانچہ آپ نے مندرجہ ذیل بیان میں اس بحث کا بالکل خاتمہ کر دیا ہے۔ آپ فرماتے ہیں:

”لم یرد فی حدیث مرفوع صحیح النہی عن قراءۃ الفاتحۃ خلف الامام وکل ما ذکر وہ مرفوعا فیہ اما لا اصل له واما لا یصح۔“ (تعلیق الممجد علی مؤطا امام محمد، ص: ۱۰۱ طبع یوسفی) یعنی کسی مرفوع حدیث میں امام کے پیچھے سورۃ فاتحہ پڑھنے کی نہی (منع) وارد نہیں ہوئی اور اس کے بارے میں علمائے حنفیہ جس قدر دلائل ذکر کرتے ہیں یا تو وہ بالکل بے اصل اور من گھڑت ہیں، یا وہ صحیح نہیں۔

”فظهر انه لا یوجد معارض لاحادیث تجویز القراءۃ خلف الامام مرفوعا۔“ (تعلیق الممجد، ص: ۱۰۱ طبع یوسفی) یعنی امام کے پیچھے (سورۃ فاتحہ) پڑھنے کی احادیث کے معارض و مخالف کوئی مرفوع حدیث نہیں پائی جاتی۔

حنفیہ کے دلائل کے جواب ذکر کرنے کے بعد فرماتے ہیں: ”وبالجملۃ لا یمظہر لاحادیث تجویز القراءۃ خلف الامام معارض یسا ویہا فی الدرجۃ ویدل علی المنع۔“ (تعلیق الممجد، ص: ۱۰۱) یعنی گفتگو کا خلاصہ یہ ہے کہ امام کے پیچھے (سورۃ فاتحہ) پڑھنے کی احادیث کے درجہ کی کوئی معارض و مخالف حدیث نہیں ہے اور نہ ہی (امام کے پیچھے سورۃ فاتحہ پڑھنے کے) منع پر کوئی حدیث دلالت کرتی ہے۔

امید ہے کہ ناظرین کرام کے اطمینان خاطر کے لئے اسی قدر کافی ہوگا۔ اپنا مقصد صرف یہی ہے کہ سورۃ فاتحہ خلف الامام پڑھنے والوں سے حد بغض رکھنا، ان کو غیر مقلد، نا مذہب کہنا یہ کسی طرح بھی زیبا نہیں ہے۔ ضروری ہے کہ ایسے فروعی مباحث میں وسعت قلبی سے کام لے کر باہمی اتفاق کے لئے کوشش کی جائے جس کی آج اشد ضرورت ہے۔ وبالله التوفیق۔

نوٹ: کچھ لوگ آیت شریف: ﴿وَإِذَا قُرِئَ الْقُرْآنُ﴾ (۷۴/ الاعراف: ۲۰۳) سے سورۃ فاتحہ نہ پڑھنے کی دلیل پکڑتے ہیں حالانکہ یہ آیت مکہ شریف میں نازل ہوئی جب کہ نماز باجماعت کا سلسلہ یہ تھا، لہذا استدلال باطل ہے۔ تفصیل مزید کے لئے ثنائی ترجمہ والے قرآن مجید کے آخر میں مقالہ ثنائی کا مطالعہ کیا جائے۔ (راز)

۷۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدُ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ،

(۷۵۷) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے عبد اللہ عمری سے بیان کیا، کہا کہ مجھ سے سعید بن ابی سعید مقبری نے اپنے باپ ابو سعید مقبری سے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ مسجد میں تشریف لائے اس کے بعد ایک اور شخص

آیا۔ اس نے نماز پڑھی، پھر نبی کریم ﷺ کو سلام کیا۔ آپ نے سلام کا جواب دے کر فرمایا: ”واپس جا اور پھر نماز پڑھ، کیونکہ تو نے نماز نہیں پڑھی۔“ وہ شخص واپس گیا اور پہلے کی طرح نماز پڑھی اور پھر آ کر سلام کیا۔ لیکن آپ نے اس مرتبہ بھی یہی فرمایا: ”واپس جا اور دوبارہ نماز پڑھ، کیونکہ تو نے نماز نہیں پڑھی۔“ آپ نے اس طرح تین مرتبہ کیا۔ آخر اس شخص نے کہا کہ اس ذات کی قسم! جس نے آپ کو حق کے ساتھ مبعوث کیا ہے۔ میں اس کے علاوہ اور کوئی اچھا طریقہ نہیں جانتا، اس لیے آپ مجھے نماز سکھا دیجئے۔ آپ نے فرمایا کہ ”جب نماز کے لیے کھڑے ہو تو پہلے تکبیر کہہ۔ پھر آسانی کے ساتھ جتنا قرآن تجھ کو یاد ہو اس کی تلاوت کر۔ اس کے بعد رکوع کر، پورے اطمینان کے ساتھ پھر سر اٹھا کر پوری طرح کھڑا ہو جا۔ اس کے بعد سجدہ کر پورے اطمینان کے ساتھ۔ پھر سر اٹھا اور اچھی طرح بیٹھ جا۔ اسی طرح اپنی تمام نماز پوری کر۔“

فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ)). فَرَجَعَ فَصَلَّى كَمَا صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) ثَلَاثًا وَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ فَعَلَّمَنِي. فَقَالَ: ((إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئَنَ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئَنَ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئَنَ جَالِسًا، وَافْعَلْ فِي صَلَاتِكَ كُلِّهَا)). [اطرافہ فی: ۷۹۳، ۶۲۵۱، ۶۲۵۲، ۶۶۶۷]

[۶۶۶۷] [مسلم: ۸۸۵، ۸۸۶؛ ابوداؤد: ۸۵۶؛

ترمذی: ۳۰۳؛ نسائی: ۸۸۳؛ ابن ماجہ: ۱۰۶۰،

۳۶۹۵]

تشریح: نبی کریم ﷺ کو ہر بار یہ امید رہی کہ وہ خود درست کر لے گا مگر تین بار دیکھ کر آپ نے اسے تعلیم فرمائی۔ ابوداؤد کی روایت میں یوں ہے کہ ”تکبیر کہہ پھر سورہ فاتحہ پڑھ۔“ امام احمد و ابن حبان کی روایات میں یوں ہے کہ ”جو تو چاہے وہ پڑھ۔“ یعنی قرآن میں سے کوئی سورت۔ یہیں سے ترجمہ باب نکلا کہ آپ نے اس کو قراءت قرآن کا حکم فرمایا۔ قرآن مجید میں سب سے زیادہ آسانی کے ساتھ یاد ہونے والی سورہ فاتحہ ہے۔ اسی کے پڑھنے کا آپ نے حکم فرمایا اور آیت قرآن: ﴿قَافِرُونَ مَا تيسَّرَ مِنْهُ﴾ (۳۱/المزل: ۲۰) میں بھی سورہ فاتحہ ہی کا پڑھنا مراد ہے۔

بابُ الْقِرَاءَةِ فِي الظُّهْرِ

(۷۵۸) ہم سے ابو النعمان محمد بن فضل نے بیان کیا، کہا کہ ہم سے ابو عوانہ نے عبد الملک بن عیسر سے بیان کیا، انہوں نے جابر بن سرہ سے کہ سعد بن ابی وقاص رضی اللہ عنہ نے حضرت عمر رضی اللہ عنہ سے کہا: میں ان (کوفہ والوں) کو نبی کریم ﷺ کی طرح نماز پڑھاتا تھا۔ ظہر اور عصر کی دونوں نمازیں، کسی قسم کا نقص ان میں نہیں چھوڑتا تھا پہلی دور کعتیں لمبی پڑھتا اور دوسری دور کعتیں ہلکی۔ تو حضرت عمر رضی اللہ عنہ نے فرمایا: مجھ کو تم سے امید بھی یہی تھی۔

۷۵۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ سَعْدُ: كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ صَلَاتِي الْعِشَاءِ لَا أَخْرِمُ عَنْهَا، كُنْتُ أَرْكَدُ فِي الْأُولَيَيْنِ وَأُخْذِفُ فِي الْآخِرَتَيْنِ. فَقَالَ: عَمَرَ ذَلِكَ الظَّنُّ بِكَ. [راجع: ۷۵۵]

(۷۵۹) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، انہوں نے کہا کہ ہم سے شیبان نے بیان کیا، انہوں نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے عبد اللہ بن ابی قتادہ سے، انہوں نے اپنے باپ ابو قتادہ رضی اللہ عنہ سے کہ نبی کریم ﷺ ظہر کی پہلی دو رکعتوں میں سورہ فاتحہ اور ہر رکعت میں ایک ایک سورت پڑھتے تھے، ان میں بھی قراءت کرتے تھے لیکن آخری دو رکعتیں ہلکی پڑھاتے تھے کبھی کبھی ہم کو بھی کوئی آیت سنایا کرتے تھے۔ عصر میں آپ ﷺ سورہ فاتحہ اور (ہر رکعت میں ایک ایک سورت کل دو) سورتیں پڑھتے تھے، اس کی بھی پہلی دو رکعتیں لمبی پڑھتے۔ اسی طرح صبح کی نماز کی پہلی رکعت لمبی کرتے اور دوسری ہلکی۔

۷۵۹- حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي الْأُولَى، وَيَقْصُرُ فِي الثَّانِيَةِ، وَيَسْمَعُ الْآيَةَ أَحْيَانًا، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الْأُولَى، وَكَانَ يُطَوِّلُ فِي الرَّكَعَةِ الْأُولَى مِنْ صَلَاةِ الصُّبْحِ، وَيَقْصُرُ فِي الثَّانِيَةِ. [اطرافه في: ۷۶۲، ۷۷۶، ۷۷۸، ۷۷۹] [مسلم: ۱۰۱۲، ۱۰۱۳؛ ابوداود: ۷۹۸، ۷۹۹، ۸۰۰؛ نسائي: ۹۷۳، ۹۷۴، ۹۷۵، ۹۷۷؛ ابن ماجہ: ۷۲۹]

(۷۶۰) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد نے، انہوں نے کہا کہ ہم سے سلیمان بن مہران عثم نے بیان کیا، کہا کہ مجھ سے عمارہ بن عمیر نے بیان کیا ابو معمر عبد اللہ بن مخبرہ سے، کہا کہ ہم نے خباب بن ارت سے پوچھا، کیا نبی کریم ﷺ ظہر اور عصر میں قراءت کیا کرتے تھے؟ تو انہوں نے بتلایا کہ ہاں، ہم نے پوچھا کہ آپ لوگوں کو کس طرح معلوم ہوتا تھا؟ فرمایا کہ آپ کی ڈاڑھی مبارک کے پلنے سے۔

۷۶۰- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي عُمَارَةُ، عَنْ أَبِي مَعْمَرٍ، قَالَ: سَأَلْنَا خَبَابًا أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ قَالَ: نَعَمْ. قُلْنَا: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ. [راجع: ۷۴۶]

باب: نماز عصر میں قراءت کا بیان

(۷۶۱) ہم سے محمد بن یوسف بیکنڈی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے عثم سے، انہوں نے عمارہ بن عمیر سے، انہوں نے ابو معمر سے کہ میں نے خباب بن الارت سے پوچھا کہ کیا نبی کریم ﷺ ظہر اور عصر کی نمازوں میں قراءت کیا کرتے تھے؟ تو انہوں نے کہا کہ ہاں! میں نے کہا کہ آپ ﷺ کی قراءت کرنے کو آپ لوگ کس طرح معلوم کر لیتے تھے؟ فرمایا کہ آپ کی ڈاڑھی مبارک کے پلنے سے۔

۷۶۱- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ ابْنِ عَمِيرٍ، عَنْ أَبِي مَعْمَرٍ، قُلْتُ لِحَبَابِ ابْنِ الْأَرْتِ: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ. قُلْتُ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ. [راجع: ۷۴۶]

(۷۶۲) ہم سے مکی بن ابراہیم نے بیان کیا، انہوں نے ہشام دستوراً سے، انہوں نے یحییٰ بن ابی کثیر سے، انہوں نے عبد اللہ بن ابی قتادہ سے، انہوں نے اپنے باپ حضرت ابو قتادہ رضی اللہ عنہ سے کہ نبی ﷺ ظہر اور عصر کی دو رکعات میں سورہ فاتحہ اور ایک ایک سورت پڑھتے تھے۔ اور آپ ﷺ کبھی کبھی کوئی آیت ہمیں سنا بھی دیا کرتے۔

۷۶۲۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ، وَسُورَةِ سُورَةٍ، وَيُسَمِعُنَا الْآيَةَ أَحْيَانًا. [راجع: ۷۵۹]

تشریح: مقصود یہ ہے کہ ظہر اور عصر کی نمازوں میں بھی امام اور مقتدی ہر دو کے لئے قراءت سورہ فاتحہ اور اس کے بعد پہلی دو رکعات میں کچھ اور قرآن پاک پڑھنا ضروری ہے۔ سورہ فاتحہ کا پڑھنا تو اتنا ضروری ہے کہ اس کے پڑھے بغیر نماز ہی نہ ہوگی اور کچھ آیات کا پڑھنا بس مسنون طریقہ ہے۔ یہ بھی معلوم ہوا کہ سری نمازوں میں مقتدیوں کو معلوم کرانے کے لئے امام اگر کبھی کسی آیت کو آواز سے پڑھ دے تو اس سے جبدہ سہولاً زم نہیں آتا۔ نسائی کی روایت میں ہے کہ ہم صحابہ آپ سے سورہ لقمان اور سورہ الذاریات کی آیت کبھی بکھارن لیا کرتے تھے۔ بعض روایتوں میں سورہ سبوح اسم ربک اور سورہ هل انک حدیث الغاشیہ۔ کا ذکر آیا ہے۔ بہر حال اس طرح کبھی بکھا کوئی آیت آواز سے پڑھ دی جائے تو کوئی حرج نہیں۔

باب: نماز مغرب میں قراءت کا بیان

(۷۶۳) ہم سے عبد اللہ بن یوسف تنہی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے ابن شہاب سے خبر دی، انہوں نے عبد اللہ بن عبد اللہ بن عتبہ سے بیان کیا، انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے بیان کیا، انہوں نے کہا کہ ام فضل رضی اللہ عنہا (ان کی ماں) نے انہیں ﴿والموسلات عرفاً﴾ پڑھتے ہوئے سنا۔ پھر کہا کہ اے بیٹے! تم نے اس سورت کی تلاوت کر کے مجھے یاد دلایا۔ میں آخر عمر میں رسول اللہ ﷺ کو مغرب میں یہی سورت پڑھتے ہوئے سنتی تھی۔

بَابُ الْقِرَاءَةِ فِي الْمَغْرِبِ

۷۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْهِ، عَنْ ابْنِ عَبَّاسٍ- أَنَّهُ قَالَ: إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهِيَ يَقْرَأُ ﴿وَالْمُوسَلَاتِ عُرْفًا﴾ فَقَالَتْ: يَا بَنِي لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةِ، إِنَّهَا لِأَخِرُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ. [طرفه فی: ۴۴۲۹] [مسلم: ۱۰۳۷] ابوداؤد: ۸۱۰؛ ترمذی: ۳۰۸؛ نسائی: ۹۸۵؛ ابن

ماجہ: ۸۳۱

(۷۶۴) ہم سے ابو عاصم ثمالی نے بیان کیا، انہوں نے ابن جریج سے، انہوں نے ابن ابی ملیکہ (زہیر بن عبد اللہ) سے، انہوں نے عروہ بن زبیر سے، انہوں نے مروان بن حکم سے، اس نے کہا زید بن ثابت نے مجھے ٹوکا کہ تمہیں کیا ہو گیا کہ تم مغرب میں چھوٹی چھوٹی سورتیں پڑھتے ہو۔ میں نے نبی ﷺ کو دو لمبی سورتوں میں سے ایک سورت پڑھتے ہوئے سنا۔

۷۶۴۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ: قَالَ لِي زَيْدُ ابْنِ ثَابِتٍ: مَالِكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارٍ، وَقَدْ سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ بِطُولَى الطَّوَلَيْنِ.

[ابوداؤد: ۸۱۲؛ نسائی: ۹۸۹]

بَابُ الْجَهْرِ فِي الْمَغْرِبِ

باب: نماز میں بلند آواز سے قرآن پڑھنا (چاہیے)

(۷۶۵) ہم سے عبداللہ بن یوسف تیزی نے بیان کیا، کہا کہ ہمیں امام مالک نے ابن شہاب سے خبر دی، انہوں نے محمد بن جبیر بن مطعم سے، انہوں نے اپنے باپ سے، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ کو مغرب میں سورہ طور پڑھتے ہوئے سنا تھا۔

۷۶۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ. [اطرافہ فی: ۳۰۵۰، ۴۰۲۳، ۴۸۵۴] [مسلم: ۱۰۳۵]

[ابوداؤد: ۸۱۱؛ نسائی: ۹۸۶؛ ابن ماجہ: ۸۳۲]

تشریح: مغرب کی نماز کا وقت تھوڑا ہوتا ہے اس لئے اس میں چھوٹی چھوٹی سورتیں پڑھی جاتی ہیں۔ لیکن اگر کبھی کوئی بڑی سورت بھی پڑھ دی جائے تو یہ بھی مسنون طریقہ ہے۔ خاص طور پر سورہ طور پڑھنا کبھی سورہ مرسلات۔

بَابُ الْجَهْرِ فِي الْعِشَاءِ

باب: نماز عشاء میں بلند آواز سے قرآن پڑھنا

(۷۶۶) ہم سے ابو العثمان محمد بن فضل نے بیان کیا، کہا کہ ہم سے معتمر بن سلیمان نے بیان کیا اپنے باپ سے، انہوں نے کبر بن عبداللہ سے، انہوں نے ابورافع سے، انہوں نے بیان کیا کہ میں نے ابو ہریرہ رضی اللہ عنہ کے ساتھ عشاء کی نماز پڑھی۔ اس میں آپ نے ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ پڑھی اور سجدہ (تلاوت) کیا۔ میں نے ان سے اس کے متعلق معلوم کیا تو انہوں نے بتلایا کہ میں نے ابو القاسم رضی اللہ عنہ کے پیچھے بھی (اس آیت میں تلاوت کا) سجدہ کیا ہے اور زندگی بھر میں اس میں سجدہ کروں گا، یہاں تک کہ میں آپ سے مل جاؤں۔

۷۶۶۔ حَدَّثَنَا أَبُو الثُّعْمَانِ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (الانشقاق: ۱) فَسَجَدَ فَقُلْتُ لَهُ قَالَ: سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ ﷺ فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ. [اطرافہ فی: ۷۶۸، ۱۰۷۴، ۱۰۷۸] [مسلم: ۱۳۰۴، ۱۳۰۵؛ ابوداؤد: ۱۴۰۸؛ نسائی: ۹۶۷]

(۷۶۷) ہم سے ابوالولید ہشام بن عبدالملک نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا عادی بن ثابت سے، انہوں نے بیان کیا کہ میں نے براء بن عازب سے سنا کہ میں نے رسول کریم ﷺ سے سنا۔ آپ سفر میں تھے کہ عشاء کی دو پہلی رکعات میں سے کسی ایک رکعت میں آپ نے ﴿وَالَّتَيْنِ وَالزَّيْتُونِ﴾ پڑھی۔

۷۶۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ، قَالَ: سَمِعْتُ الْبَرَاءَ، أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرَّكَعَتَيْنِ: ﴿وَالَّتَيْنِ وَالزَّيْتُونِ﴾ (التين: ۱) [اطرافہ فی: ۷۶۹، ۴۹۵۲، ۷۵۴۶] [مسلم: ۱۰۳۷، ۱۰۳۸؛ ابوداؤد: ۱۲۲۱؛ ترمذی: ۳۱۰؛ نسائی: ۹۹۹، ۱۰۰۰؛ ابن ماجہ: ۸۳۴، ۸۳۵]

بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ بِالسَّجْدَةِ

باب: نماز عشاء میں سجدہ کی سورت پڑھنا

(۷۶۸) ہم سے مسدود بن مسرہد نے بیان کیا، کہا کہ ہم سے یزید بن زریح نے بیان کیا، کہا کہ ہم سے تیمی نے ابو بکر سے، انہوں نے ابو رافع سے، انہوں نے کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ کے ساتھ عشاء پڑھی، آپ نے ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ پڑھی اور سجدہ کیا۔ اس پر میں نے کہا کہ یہ سجدہ کیسا ہے؟ آپ نے جواب دیا کہ اس سورت میں میں نے ابو القاسم رضی اللہ عنہ کے پیچھے سجدہ کیا تھا۔ اس لیے میں بھی ہمیشہ اس میں سجدہ کروں گا، یہاں تک کہ آپ سے مل جاؤں۔

۷۶۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (الانشقاق: ۱) فَسَجَدَ فَقُلْتُ: مَا هَذِهِ؟ قَالَ: سَجَدْتُ فِيهَا خَلْفَ أَبِي الْقَاسِمِ رضی اللہ عنہ فَلَا أَرَأَى أَنْ أُسْجِدَ فِيهَا حَتَّى أَلْقَاهُ. [راجع: ۷۶۶]

باب: نماز عشاء میں قراءت کا بیان

بَابُ الْقِرَاءَةِ فِي الْعِشَاءِ

(۷۶۹) ہم سے خلاؤد بن یحییٰ نے بیان کیا، انہوں نے کہا کہ ہم سے مسرہ بن کدام نے بیان کیا، انہوں نے کہا کہ مجھ سے عدی بن ثابت نے کہا۔ انہوں نے براء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم صلی اللہ علیہ وسلم کو عشاء میں ﴿وَالْتَيْنِ وَالزَّيْتُونِ﴾ پڑھتے سنا۔ میں نے آپ سے زیادہ اچھی آواز یا اچھی قراءت والا کسی کو نہیں پایا۔

۷۶۹۔ حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، أَنَّهُ سَمِعَ الْبَرَاءَ قَالَ: سَمِعْتُ النَّبِيَّ صلی اللہ علیہ وسلم يَقْرَأُ فِي الْعِشَاءِ بِـ ﴿وَالْتَيْنِ وَالزَّيْتُونِ﴾ (التين: ۱) وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ قِرَاءَةً. [راجع: ۷۶۷]

باب: عشاء کی پہلی دو رکعات لمبی اور آخری دو رکعات مختصر کرنی چاہئیں

بَابُ: يُطَوَّلُ فِي الْأُولَيَيْنِ وَيُحَذَفُ فِي الْآخِرَتَيْنِ

(۷۷۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے ابو عون محمد بن عبد اللہ ثقفی سے بیان کیا، انہوں نے کہا کہ میں نے جابر بن مسرہ سے سنا، انہوں نے بیان کیا کہ امیر المؤمنین حضرت عمر رضی اللہ عنہ نے حضرت سعد بن ابی وقاص رضی اللہ عنہ سے کہا کہ آپ کی شکایت کوفہ والوں نے تمام ہی باتوں میں کی ہے، یہاں تک کہ نماز میں بھی۔ انہوں نے کہا کہ میرا عمل تو یہ ہے کہ پہلی دو رکعات میں قراءت لمبی کرتا ہوں اور دوسری دو میں مختصر۔ جس طرح میں نے نبی کریم صلی اللہ علیہ وسلم کے پیچھے نماز پڑھی تھی اس میں کسی قسم کی کمی نہیں کرتا۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ سچ کہتے ہو۔ تم سے امید بھی اسی کی ہے۔

۷۷۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ: قَالَ عُمَرُ لِسَعْدٍ: لَقَدْ شَكَوْتُكَ فِي كُلِّ شَيْءٍ حَتَّى الصَّلَاةِ. قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الْأُولَيَيْنِ، وَأُحَذِفُ فِي الْآخِرَتَيْنِ، وَلَا أَلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ صلی اللہ علیہ وسلم. قَالَ: صَدَقْتَ، ذَاكَ الظَّنُّ بِكَ، - أَوْظَنِي بِكَ. [راجع: ۷۵۵]

تشریح: پہلی دو رکعات میں قراءت طویل کرنا اور دوسری دو رکعت میں مختصر کرنا یعنی صرف سورۃ فاتحہ پر کفایت کرنا یہی مسنون طریقہ ہے۔ حضرت عمر رضی اللہ عنہ نے حضرت سعد رضی اللہ عنہ کا بیان سن کر اظہارِ اطمینان فرمایا مگر کوفہ کے حالات کے پیش نظر حضرت سعد رضی اللہ عنہ کو وہاں سے بلایا۔ جو حضرت عمر رضی اللہ عنہ کی کمال دوراندیشی کی دلیل ہے۔ بعض مواقع پر ذمہ داروں کو ایسا اقدام کرنا ضروری ہو جاتا ہے۔

باب: نماز فجر میں قرآن شریف پڑھنا

اور ام المومنین حضرت ام سلمہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ نے سورۃ طور پڑھی۔

بَابُ الْقِرَاءَةِ فِي الْفَجْرِ

وَقَالَتْ أُمُّ سَلَمَةَ: قَرَأَ النَّبِيُّ ﷺ بِالطُّورِ .

(۷۷۱) ہم سے آہم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے سیار بن سلامہ نے بیان کیا، انہوں نے بیان کیا کہ میں اپنے باپ کے ساتھ ابو ہریرہ رضی اللہ عنہ کے پاس گیا۔ ہم نے آپ سے نماز کے وقتوں کے متعلق پوچھا تو انہوں نے کہا کہ نبی کریم ﷺ ظہر کی نماز سورج ڈھلنے پر پڑھتے تھے۔ عصر جب پڑھتے تو مدینہ کے انتہائی کنارہ تک ایک شخص چلا جاتا۔ لیکن سورج اب بھی باقی رہتا۔ مغرب کے متعلق جو کچھ آپ نے کہا وہ مجھے یاد نہیں رہا اور عشاء کے لیے تہائی رات تک دیر کرنے میں کوئی حرج محسوس نہیں کرتے تھے اور آپ اس سے پہلے سونے کو اور اس کے بعد بات چیت کرنے کو ناپسند کرتے تھے۔ جب نماز صبح سے فارغ ہوتے تو ہر شخص اپنے قریب بیٹھے ہوئے کو پہچان سکتا تھا۔ آپ دونوں رکعات میں یا ایک میں ساٹھ سے لے کر سو تک آیتیں پڑھتے۔

۷۷۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ، قَالَ: دَخَلْتُ أَنَا وَأَبِي، عَلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ فَسَأَلْنَاهُ عَنْ وَقْتِ الصَّلَوَاتِ، فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةً، وَنَسِيتُ مَا قَالَ: فِي الْمَغْرِبِ، وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ وَلَا يُجِبُ النَّوْمَ قَبْلَهَا، وَلَا الْحَدِيثَ بَعْدَهَا، وَيُصَلِّي الصُّبْحَ وَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيسَهُ، وَكَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ أَوْ إِحْدَاهُمَا مَا بَيْنَ السَّتِينَ إِلَى الْمِائَةِ. [راجع: ۵۴۱]

(۷۷۲) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے اسماعیل بن ابراہیم نے بیان کیا، کہا کہ ہمیں عبدالملک بن جریج نے خبر دی، کہا کہ مجھے عطاء بن ابی رباح نے خبر دی کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ فرماتے تھے کہ ہر نماز میں قرآن مجید کی تلاوت کی جائے گی۔ جن میں نبی کریم ﷺ نے ہمیں قرآن سنایا تھا ہم بھی تمہیں ان میں سنائیں گے اور جن نمازوں میں آپ نے آہستہ قراءت کی ہم بھی ان میں آہستہ ہی قراءت کریں گے اور اگر سورۃ فاتحہ ہی پڑھو تب بھی کافی ہے۔ لیکن اگر زیادہ پڑھ لو تو اور بہتر ہے۔

۷۷۲۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: فِي كُلِّ صَلَاةٍ يَقْرَأُ، فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَرِدْ عَلَى أُمِّ الْقُرْآنِ أَجْزَأَتْ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ. [مسلم: ۸۸۳]

نسائی: ۹۶۹

تشریح: حافظ ابن حجر رحمہ اللہ نے کہا کہ یہ شعبہ نے شک کیا ہے۔ طبرانی میں اس کا اندازہ سورۃ الحاقہ مذکور ہے۔ ابن عباس رضی اللہ عنہ کی حدیث میں ہے کہ رسول کریم ﷺ جمعہ کے دن صبح کی نماز میں پہلی رکعت میں الم تنزیل اور دوسری رکعت میں سورۃ الدھر پڑھا کرتے تھے۔ جابر بن سرہ رضی اللہ عنہ

کی روایت میں آپ کا فجر کی نماز میں سورہ ق پڑھنا بھی آیا ہے۔ بعض روایات میں والصفات اور سورہ واقعہ پڑھنا بھی مذکور ہے۔ بہر حال فجر کی نماز میں قراءت قرآن طویل کرنا مقصود ہے یہ وہ مبارک نماز ہے جس میں قراءت قرآن سننے کے لئے خود فرشتے حاضر ہوتے ہیں۔

بَابُ الْجَهْرِ بِقِرَاءَةِ صَلَاةِ الْفَجْرِ

باب: فجر کی نماز میں بلند آواز سے قرآن مجید

پڑھنا

اور ام سلمہ رضی اللہ عنہا نے کہا کہ میں نے لوگوں کے پیچھے ہو کر کعبہ کا طواف کیا اس وقت نبی کریم ﷺ (نماز میں) سورہ طور پڑھ رہے تھے۔

(۷۷۳) ہم سے مسدود بن مسرہ نے بیان کیا، انہوں نے کہا کہ ہم سے ابو عوانہ وضاح یشری نے ابو بشر سے بیان کیا، انہوں نے سعید بن جبیر سے، انہوں نے حضرت عبداللہ بن عباس رضی اللہ عنہما سے، انہوں نے کہا کہ نبی کریم ﷺ ایک مرتبہ چند صحابہ رضی اللہ عنہم کے ساتھ عکاظ کے بازار کی طرف گئے۔ ان دنوں شیاطین کو آسمان کی خبریں لینے سے روک دیا گیا تھا اور ان پر انگارے (شہاب ثاقب) پھینکے جانے لگے تھے۔ تو وہ شیاطین اپنی قوم کے پاس آئے اور پوچھا کہ بات کیا ہوئی۔ انہوں نے کہا کہ ہمیں آسمان کی خبریں لینے سے روک دیا گیا ہے۔ اور (جب ہم آسمان کی طرف جاتے ہیں تو) ہم پر شہاب ثاقب پھینکے جاتے ہیں۔ شیاطین نے کہا کہ آسمان کی خبریں لینے سے روکنے کی کوئی نئی وجہ ہوئی ہے۔ اس لیے تم مشرق و مغرب میں ہر طرف پھیل جاؤ اور اس سب کو معلوم کرو جو تمہیں آسمان کی خبریں لینے سے روکنے کا سبب ہوا ہے۔ وجہ معلوم کرنے کے لیے نکلے ہوئے شیاطین تہام کی طرف گئے جہاں نبی کریم ﷺ عکاظ کے بازار کو جاتے ہوئے مقام خملہ میں اپنے اصحاب کے ساتھ نماز فجر پڑھ رہے تھے۔ جب قرآن مجید انہوں نے سنا تو غور سے اس کی طرف کان لگا دیئے۔ پھر کہا: اللہ کی قسم یہی ہے جو آسمان کی خبریں سننے سے روکنے کا باعث بنا ہے۔ پھر وہ اپنی قوم کی طرف لوٹے اور کہا قوم کے لوگو! ”ہم نے حیرت انگیز قرآن سنا جو سیدھے راستے کی طرف ہدایت کرتا ہے۔ اس لیے ہم اس پر ایمان لاتے ہیں اور اپنے رب کے ساتھ کسی کو شریک نہیں ٹھہراتے۔“ اس پر نبی کریم ﷺ پر یہ آیت نازل ہوئی۔ ﴿قُلْ اَوْحٰی اِلَیَّ﴾ ”آپ کہیں کہ مجھے وحی کے ذریعہ بتایا گیا ہے“ اور آپ پر جنوں کی گفتگو وحی کی گئی تھی۔

وَقَالَتْ اُمُّ سَلَمَةَ: طُفْتُ وَرَاءَ النَّاسِ وَالنَّبِيُّ ﷺ يُصَلِّيُ يَقْرَأُ بِالطُّورِ.

۷۷۳- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: انْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عَكَازٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ. فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالُوا: مَا حَالُ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، فَانْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ يَهَامَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةِ عَامِدِينَ إِلَى سُوقِ عَكَازٍ، وَهُوَ يُصَلِّيُ بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا: هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهَنَّا لِكَ جِنِّ رَجَعُوا إِلَى قَوْمِهِمْ قَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾ [الجن: ۲، ۱] فَانْزَلَ اللَّهُ عَلَى

نَبِيِّهِ ﷺ: ﴿قُلْ أَوْحِيَ إِلَيَّ﴾ وَإِنَّمَا أَوْحِيَ إِلَيْهِ قَوْلُ الْجَنِّ . [طرفہ فی: ۴۹۲۱]

[مسلم: ۱۰۰۶، ترمذی: ۳۲۲۳]

تشریح: عکاظ ایک منڈی کا نام تھا، جو مکہ شریف کے قریب قدیم زمانے سے چلی آرہی ہے، نبی کریم ﷺ اپنے اصحاب سمیت ایسے عام اجتماعات میں تشریف لے جاتے اور تبلیغ اسلام فرمایا کرتے تھے۔ چنانچہ آپ اس جگہ جا رہے تھے کہ یطین نخلہ وادی میں فجر کا وقت ہو گیا اور آپ نے صحابہ کرام رضی اللہ عنہم کو فجر کی نماز پڑھائی۔ جس میں جنوں کی ایک جماعت نے قرآن پاک سنا اور مسلمان ہو گئے۔ سورہ جن میں ان ہی کا ذکر ہے۔ حدیث اور باب میں مطابقت ظاہر ہے کہ نبی کریم ﷺ نے نماز فجر میں بآواز بلند قراءت فرمائی مغرب اور عشاء اور فجر ان وقتوں کی نمازیں جبری کہلاتی ہیں کہ ان کی شروع والی رکعتوں میں بلند آواز سے قراءت کی جاتی ہے۔

۷۷۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَرَأَ النَّبِيُّ ﷺ فِيمَا أُمِرَ، وَسَكَتَ فِيمَا أُمِرَ ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ [مریم: ۶۴] وَ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [الأحزاب: ۲۱]

(۷۷۴) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے اسماعیل بن علیہ نے بیان کیا، کہا کہ ہم سے ایوب سختیانی نے عکرمہ سے بیان کیا، انہوں نے ابن عباس رضی اللہ عنہما سے، آپ نے بتلایا کہ نبی کریم ﷺ کو جن نمازوں میں بلند آواز سے قرآن مجید پڑھنے کا حکم ہوا تھا، آپ نے ان میں بلند آواز سے پڑھا اور جن میں آہستہ پڑھنے کا حکم ہوا تھا ان میں آپ نے آہستہ سے پڑھا ”اور تیرا رب بھولنے والا نہیں“ اور ”رسول اللہ ﷺ کی زندگی تمہارے لیے بہترین نمونہ ہے۔“

باب: ایک رکعت میں دو سورتیں ایک ساتھ پڑھنا

بَابُ الْجَمْعِ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ

اور سورت کے آخری حصوں کا پڑھنا اور ترتیب کے خلاف سورتیں پڑھنا یا کسی سورت کو (جیسا کہ قرآن شریف کی ترتیب ہے) اس سے پہلے کی سورت سے پہلے پڑھنا اور کسی سورت کے اول حصہ کا پڑھنا یہ سب درست ہے۔ اور عبد اللہ بن سائب سے روایت ہے کہ نبی ﷺ نے صبح کی نماز میں سورہ مومنون تلاوت فرمائی، جب آپ (ﷺ) حضرت موسیٰ علیہ السلام اور حضرت ہارون علیہ السلام کے ذکر پر پہنچے یا حضرت عیسیٰ علیہ السلام کے ذکر پر تو آپ کو کھانسی آنے لگی، اس لیے رکوع فرمادیا اور حضرت عمر رضی اللہ عنہ نے پہلی رکعت میں سورہ بقرہ کی ایک سو بیس آیتیں پڑھیں اور دوسری رکعت میں ثنائی (جس میں تقریباً سو آیتیں ہوتی ہیں) میں سے کوئی سورت تلاوت کی اور حضرت اخف رضی اللہ عنہ نے پہلی رکعت میں سورہ کہف اور دوسری میں سورہ

وَالْقِرَاءَةُ بِالْخَوَاتِيمِ، وَبِسُورَةٍ قَبْلَ سُورَةٍ، وَيَذْكُرُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: قَرَأَ النَّبِيُّ ﷺ الْمُؤْمِنُونَ فِي الصُّبْحِ حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ، أَوْ ذِكْرُ عِيسَى، أَخَذَتْهُ سَغْلَةٌ فَرَكَعَ. وَقَرَأَ عُمَرُ فِي الرَّكْعَةِ الْأُولَى بِمِائَةِ وَعِشْرِينَ آيَةً مِنَ الْبَقَرَةِ، وَفِي الثَّانِيَةِ بِسُورَةٍ مِنَ الْمَنَانِي. وَقَرَأَ الْأَخْنَفُ بِالْكَهْفِ فِي الْأُولَى، وَفِي الثَّانِيَةِ بِيُوسُفَ، أَوْ يُونسَ، وَذَكَرَ أَنَّهُ صَلَّى مَعَ عُمَرَ الصُّبْحَ بِهِمَا. وَقَرَأَ ابْنُ

یوسف یا سورۃ یونس پڑھی اور کہا کہ حضرت عمر رضی اللہ عنہ نے صبح کی نماز میں یہ دونوں سورتیں پڑھی تھیں۔ ابن مسعود رضی اللہ عنہ نے سورۃ انفال کی چالیس آیتیں (پہلی رکعت میں) پڑھیں اور دوسری رکعت میں مفصل کی کوئی سورت پڑھی اور قارہ رضی اللہ عنہ نے اس شخص کے متعلق جو ایک سورت دو رکعات میں تقسیم کر کے پڑھے یا ایک سورت دو رکعتوں میں بار بار پڑھے، فرمایا کہ ساری ہی کتاب اللہ میں سے ہیں۔ (لہذا کچھ حرج نہیں)

(۷۷۴) عبید اللہ بن عمر نے ثابت رضی اللہ عنہ سے انہوں نے حضرت انس رضی اللہ عنہ سے نقل کیا کہ انصار میں سے ایک شخص (کلثوم بن ہدم) قبا کی مسجد میں لوگوں کی امامت کیا کرتا تھا۔ وہ جب بھی کوئی سورت (سورۃ فاتحہ کے بعد) شروع کرتا تو پہلے ﴿قل هو اللہ احد﴾ پڑھ لیتا۔ پھر کوئی دوسری سورت پڑھتا۔ ہر رکعت میں اس کا یہی عمل تھا۔ اس کے ساتھیوں نے اس سلسلے میں اس پر اعتراض کیا اور کہا کہ تم پہلے یہ سورت پڑھتے ہو اور صرف اسی کو کافی خیال نہیں کرتے بلکہ دوسری سورت بھی (اس کے ساتھ) ضرور پڑھتے ہو۔ یا تو تمہیں صرف اسی کو پڑھنا چاہیے ورنہ اسے چھوڑ دینا چاہیے اور بجائے اس کے کوئی دوسری سورت پڑھنی چاہیے۔ اس شخص نے کہا کہ میں اسے نہیں چھوڑ سکتا اب اگر تمہیں پسند ہے کہ میں نماز پڑھاؤں تو برابر پڑھاتا رہوں گا۔ ورنہ میں نماز پڑھانا چھوڑ دوں گا۔ لوگ سمجھتے تھے کہ یہ ان سب سے افضل ہیں اس لیے وہ نہیں چاہتے تھے کہ ان کے علاوہ کوئی اور شخص نماز پڑھائے۔ جب نبی کریم ﷺ تشریف لائے تو ان لوگوں نے آپ کو واقعہ کی خبر دی۔ آپ نے ان کو بلا کر پوچھا: ”اے فلاں! تمہارے ساتھی جس طرح کہتے ہیں اس پر عمل کرنے سے تم کو کون سی رکاوٹ ہے اور ہر رکعت میں اس سورت کو ضروری قرار دے لینے کا سبب کیا ہے۔“ انہوں نے کہا کہ میں اس سورت سے محبت رکھتا ہوں۔ آپ ﷺ نے فرمایا کہ ”اس سورت کی محبت تمہیں جنت میں لے جائے گی۔“

تشریح: آپ ﷺ نے ان کے اس فعل پر سکوت فرمایا بلکہ تحسین فرمائی۔ ایسی احادیث کو تقریری کہا گیا ہے۔

۷۷۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، (۷۷۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے عمرو بن مرہ نے بیان کیا، انہوں نے کہا کہ میں نے

مَسْعُودٌ بِأَرْبَعِينَ آيَةً مِنَ الْأَنْفَالِ، وَفِي الثَّانِيَةِ سُورَةَ مِنَ الْمُفَصَّلِ. وَقَالَ: فَتَادَةُ فَيَمْنُ يَقْرَأُ سُورَةَ وَاحِدَةً فِي رَكْعَتَيْنِ، أَوْ يَرُدُّ سُورَةَ وَاحِدَةً فِي رَكْعَتَيْنِ: كُلُّ كِتَابِ اللَّهِ عَزَّوَجَلَّ.

۷۷۴ م۔ وَقَالَ عُبَيْدُ اللَّهِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمَهُمْ فِي مَسْجِدِ قُبَاءٍ، وَكَانَ كُلَّمَا افْتَتَحَ سُورَةَ يَقْرَأُ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ بِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ (الاخلاص/۱) حَتَّى يَفْرَغَ مِنْهَا، ثُمَّ يَقْرَأُ سُورَةَ أُخْرَى مَعَهَا، وَكَانَ يَضْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ وَقَالُوا إِنَّكَ تَفْتَتِحُ بِهِذِهِ السُّورَةَ، ثُمَّ لَا نَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى، فَأَمَّا تَقْرَأُ بِهَا وَإِمَّا أَنْ تَدْعَاهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ: مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أَوْمَكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يُؤْمَهُمْ غَيْرُهُ. فَلَمَّا أَنَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَالَ: ((يَا فَلَانُ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ)). فَقَالَ: إِنِّي أُحِبُّهَا. قَالَ: ((حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ)).

تشریح: آپ ﷺ نے ان کے اس فعل پر سکوت فرمایا بلکہ تحسین فرمائی۔ ایسی احادیث کو تقریری کہا گیا ہے۔

ابو وائل شقیق بن مسلم سے کہ ایک شخص عبداللہ بن مسعود رضی اللہ عنہ کی خدمت میں حاضر ہوا اور کہا کہ میں نے رات ایک رکعت میں مفصل کی سورت پڑھی۔ آپ نے فرمایا کہ کیا اس طرح (جلدی جلدی) پڑھی جیسے شعر پڑھے جاتے ہیں۔ میں ان ہم معنی سورتوں کو جانتا ہوں جنہیں نبی کریم ﷺ ایک ساتھ ملا کر پڑھتے تھے۔ آپ نے مفصل کی بیس سورتوں کا ذکر کیا۔ ہر رکعت کے لیے دو دو سورتیں۔

أَبَا وَائِلٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ مَسْعُودٍ فَقَالَ: قَرَأْتُ الْمَفْصَلَ اللَّيْلَةَ فِي رَكْعَةٍ. فَقَالَ: هَذَا كَهَذَا الشَّعْرِ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرَأُ بَيْنَهُنَّ، فَذَكَرَ عَشْرَيْنِ سُورَةً مِنَ الْمَفْصَلِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ. [طرفاء في: ٤٩٩٦، ٥٠٤٣] [مسلم: ١٩٠٨، ١٩٠٩، ١٩١٠؛ ترمذی: ٦٠٢، نسائی: ١٠٠٤]

باب: پچھلی دو رکعتوں میں صرف سورۃ فاتحہ پڑھنا

بَابُ: يَقْرَأُ فِي الْأَخْرَيْنِ

بِفَاتِحَةِ الْكِتَابِ

(۷۷۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے ہمام بن یحییٰ نے بیان کیا، انہوں نے یحییٰ بن ابی کثیر کے واسطے سے بیان کیا، انہوں نے عبداللہ بن ابی قتادہ سے، انہوں نے اپنے باپ ابو قتادہ رضی اللہ عنہ سے کہ نبی ﷺ ظہر کی دو پہلی رکعتوں میں سورۃ فاتحہ اور دو سورتیں پڑھتے تھے اور آخری دو رکعتوں میں صرف سورۃ فاتحہ پڑھتے۔ کبھی کبھی ہمیں ایک آیت سنا بھی دیا کرتے تھے اور پہلی رکعت میں قراءت دوسری رکعتوں سے زیادہ کرتے تھے۔ عصر اور صبح کی نمازوں میں بھی آپ کا یہی معمول تھا۔ (حدیث اور باب میں مطابقت ظاہر ہے)۔

٧٧٦- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْأَخْرَتَيْنِ بِأَمِّ الْكِتَابِ، وَيُسْمِعُنَا الْآيَةَ، وَيَطْوِلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فِي الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ. [راجع: ٧٥٩]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے۔

باب: جس نے ظہر اور عصر میں آہستہ سے قراءت کی

بَابُ مَنْ خَافَ الْقِرَاءَةَ فِي

الظُّهْرِ وَالْعَصْرِ

(۷۷۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے جریر بن عبدالمجید نے اعمش سے بیان کیا، وہ عمارہ بن عمیر سے، وہ ابو عمر عبداللہ بن مجرہ سے، انہوں نے بیان کیا کہ ہم نے خباب بن ارت رضی اللہ عنہ سے کہا کہ کیا

٧٧٧- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، قَالَ: قُلْنَا لِحَبَابٍ: أَكَانَ رَسُولٌ

رسول اللہ ﷺ ظہر اور عصر میں قرآن مجید پڑھتے تھے؟ انہوں نے جواب دیا کہ ہاں! ہم نے پوچھا کہ آپ کو معلوم کس طرح ہوتا تھا۔ انہوں نے بتایا کہ آپ ﷺ کی ریش مبارک ملنے سے۔

اللَّهُ ﷻ يقرأُ في الظُّهرِ وَالْعَصْرِ قَالَ: نَعَمْ. قُلْنَا: مِنْ أَيْنَ عَلِمْتَ؟ قَالَ: بِاضْطِرَابٍ لِحَيْتِهِ. [راجع: ۷۴۶]

باب: اگر امام سری نماز میں کوئی آیت پکار کر پڑھ دے کہ مقتدی سن لیں، تو کوئی قباحہ نہیں

بَابُ إِذَا أَسْمَعَ الْإِمَامُ الْآيَةَ

(۷۷۸) ہم سے محمد بن یوسف فریابی نے بیان کیا، انہوں نے کہا کہ ہم سے امام عبدالرحمن اوزاعی نے بیان کیا، انہوں نے کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا، انہوں نے کہا کہ مجھ سے عبداللہ بن ابی قتادہ نے بیان کیا، وہ اپنے والد ابو قتادہ رضی اللہ عنہ سے کہ نبی ﷺ ظہر اور عصر کی دو پہلی رکعتوں میں سورہ فاتحہ اور کوئی اور سورت پڑھتے تھے۔ کبھی کبھی آپ کوئی آیت ہمیں سنا بھی دیا کرتے تھے۔ پہلی رکعت میں قراءت زیادہ طویل کرتے تھے۔

۷۷۸- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ بِأَمِّ الْكِتَابِ وَسُورَةً مَعَهَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطِيلُ فِي الرَّكَعَةِ الْأُولَى.

[راجع: ۷۵۹]

باب: پہلی رکعت (میں قراءت) طویل ہونی

بَابُ يُطَوِّلُ فِي الرَّكَعَةِ الْأُولَى

چاہیے

(۷۷۹) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام دستوائی نے بیان کیا، انہوں نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے عبداللہ بن ابی قتادہ سے، انہوں نے اپنے والد ابو قتادہ رضی اللہ عنہ سے کہ نبی کریم ﷺ ظہر کی پہلی رکعت میں (قراءت) طویل کرتے تھے اور دوسری رکعت میں مختصر صبح کی نماز میں بھی آپ اسی طرح کرتے تھے۔

۷۷۹- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُطَوِّلُ فِي الرَّكَعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ، وَيَقْصُرُ فِي الثَّانِيَةِ، وَيَفْعَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ. [راجع: ۷۵۹]

باب: (جہری نمازوں میں) امام کا بلند آواز سے آئین کہنا

بَابُ جَهْرِ الْإِمَامِ بِالتَّائِمِينَ

اور عطاء بن ابی رباح نے کہا کہ آئین ایک دعا ہے اور عبداللہ بن زبیر رضی اللہ عنہما اور ان لوگوں نے جو آپ کے پیچھے (نماز پڑھ رہے) تھے۔ اس زور سے

وَقَالَ عَطَاءٌ: آمِينَ دُعَاءٌ، آمَنَ ابْنُ الزُّبَيْرِ وَمَنْ وَرَاءَهُ حَتَّى إِنَّ لِمَسْجِدٍ لِلْجَنَّةِ. وَكَانَ

آمین کہی کہ مسجد گونج اٹھی اور حضرت ابو ہریرہ رضی اللہ عنہ امام سے کہہ دیا کرتے تھے کہ آمین سے ہمیں محروم نہ رکھنا اور نافع نے کہا کہ ابن عمر رضی اللہ عنہما آمین کہی نہیں چھوڑتے تھے اور لوگوں کو اس کی ترغیب بھی دیا کرتے تھے۔ میں نے آپ سے اس کے متعلق ایک حدیث بھی سنی تھی۔

(۷۸۰) ہم سے عبد اللہ بن یوسف تھیبی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی انہوں نے ابن شہاب سے، انہوں نے سعید بن مسیب اور ابوسلمہ بن عبد الرحمن کے واسطے سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے خبر دی کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ ”جب امام آمین کہے تو تم بھی آمین کہو۔ کیونکہ جس کی آمین ملائکہ کی آمین کے ساتھ ہوگی اس کے تمام گناہ معاف کر دیے جائیں گے۔“ ابن شہاب نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم ”آمین“ کہتے تھے۔

أَبُو هُرَيْرَةَ يُنَادِي الْإِمَامَ لَا تَقْتَنِي بِأَمِينٍ. وَقَالَ: نَافِعٌ كَانَ ابْنُ عُمَرَ لَا يَدْعُهُ وَيَحْضُهُمْ، وَسَمِعْتُ مِنْهُ فِي ذَلِكَ خَبْرًا.

۷۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: ((أَمِينَ)).

[اطرافہ فی: ۷۸۱، ۷۸۲، ۴۴۷۵، ۶۴۰۲]

[مسلم: ۹۱۵؛ ابوداؤد: ۹۳۶؛ ترمذی: ۲۵۰]

[نسائی: ۹۲۷]

باب: آمین کہنے کی فضیلت

(۷۸۱) ہم سے عبد اللہ بن یوسف تھیبی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے ابو الزناد سے خبر دی، انہوں نے اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ ”جب کوئی تم میں سے آمین کہے اور فرشتوں نے بھی اسی وقت آسمان پر آمین کہی۔ اس طرح ایک کی آمین دوسرے کی آمین کے ساتھ مل گئی تو اس کے پچھلے تمام گناہ معاف ہو جاتے ہیں۔“

بَابُ فَضْلِ التَّائِمِينَ

۷۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ أَحَدَهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۷۸۰]

[نسائی: ۹۲۹]

تشریح: الحمد شریف کے خاتمہ پر فرشتے بھی آمین کہتے ہیں، سری میں پست آواز سے اور جہری میں بلند آواز سے، پس جس نمازی کی آمین فرشتوں کی آمین کے ساتھ مل گئی اس کا بیڑا پار ہو گیا۔ اللہ پاک ہر مسلمان کا بیڑا پار لگائے۔

باب: مقتدی کا آمین بلند آواز سے کہنا

بَابُ جَهْرِ الْمَأْمُومِ بِالتَّائِمِينَ

۷۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ

مَالِکُ، عَنْ سَمْعَى، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قَالَ الْإِمَامُ: «غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ» فَقُولُوا: آمِينَ. فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). تَابَعَهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَنُعَيْمِ الْمُجْمِرِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ۷۸۰]

مالک رحمہ اللہ سے، انہوں نے ابو بکر بن عبد الرحمن کے غلام سمی سے، انہوں نے ابو صالح السمان سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا کہ ”جب امام «غیر المغضوب علیہم ولا الضالین» کہے تو تم بھی آمین کہو کیونکہ جس نے فرشتوں کے ساتھ آمین کہی اس کے پچھلے تمام گناہ معاف کر دیے جاتے ہیں۔“ سمی کے ساتھ اس حدیث کو محمد بن عمرو نے بھی ابوسلمہ سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے روایت کیا۔ اور نعیم مجمر نے بھی ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے۔

[ابوداؤد: ۹۳۵]

تشریح: مقتدی امام کی آمین سن کر آمین کہیں گے، اسی سے مقتدیوں کے لئے آمین بالجبر کا اثبات ہوا۔ بنظر انصاف مطالعہ کرنے والوں کے لئے یہی کافی ہے۔ تعصب مسلکی کا دنیا میں کوئی علاج نہیں ہے۔

جبری نمازوں میں سورۃ فاتحہ کے اختتام پر امام اور مقتدیوں کے لئے بلند آواز سے آمین کہنا یہ بھی ایک ایسی بحث ہے جس پر فریقین نے کتنے ہی صفحات سیاہ کر ڈالے ہیں۔ یہی نہیں بلکہ اس پر بڑے بڑے فسادات بھی ہو چکے ہیں۔ محترم برادران احناف نے کتنی مساجد سے آمین بالجبر کے عاملین کو نکال دیا۔ مارا پیٹا اور معاملہ سرکاری عدالتوں تک پہنچا ہے۔ یہی وجہ ہوئی کہ اس جنگ کو ختم کرنے کے لئے اہل حدیث حضرات نے اپنی مساجد الگ تعمیر کیں اور اس طرح یہ فساد کم ہوا۔ اگر غور کیا جائے تو عقلاً و نقلاً یہ جھگڑا ہرگز نہ ہونا چاہیے تھا۔ لفظ آمین کے معنی یہ ہیں کہ اے اللہ میں نے جو دعائیں تجھ سے کی ہیں ان کو قبول فرما لے۔ یہ لفظ یہود و نصاریٰ میں بھی مستعمل رہا اور اسلام میں بھی اسے استعمال کیا گیا۔ جبری نمازوں میں اس کا زور سے کہنا کوئی امر قبیح نہ تھا۔ مگر صدافسوس کہ بعض علمائے سوء نے رانی کا پہاڑ بنا دیا۔ نتیجہ یہ ہوا کہ مسلمانوں میں سر پھٹنوں ہوئی اور عرصہ کے لئے دلوں میں کاوش پیدا ہو گئی۔

امام بخاری رحمہ اللہ نے یہاں باب منعقد کر کے اور اس کے تحت احادیث لا کر اس بحث کا خاتمہ فرما دیا ہے۔ پھر بھی بہت سے لوگ تفصیلات کے شائق ہیں۔ لہذا ہم اس بارے میں ایک تفصیلی مقالہ پیش کر رہے ہیں جو متحدہ بھارت کے ایک زبردست فاضل استاذ الفضلاء، اسرافاتقیاء حضرت علامہ حافظ عبداللہ صاحب روپڑی رحمہ اللہ کے زور قلم کا نتیجہ ہے۔ اس میں دلائل کے ساتھ ساتھ ان پر اعتراضات واردہ کے بھی کافی ثنائی جوابات دیئے گئے ہیں۔ چنانچہ حضرت مولانا صاحب قدس سرہ فرماتے ہیں:

بلند آواز سے آمین کہنے کے متعلق احادیث و آثار اور علمائے احناف کے فتاویٰ:

احادیث: ابو ہریرہ رضی اللہ عنہ فرماتے ہیں: ”کان رسول اللہ ﷺ اذا تلا «غیر المغضوب علیہم ولا الضالین» قال: آمین حتی یسمع من ینبہ من الصف الاول۔“ (ابوداؤد، ص: ۱۳۴ طبع دہلی)

رسول اللہ ﷺ جب غیر المغضوب علیہم ولا الضالین پڑھتے تو آمین کہتے۔ یہاں تک کہ جو پہلی صف میں آپ کے نزدیک تھے۔ وہ سن لیتے۔ اس حدیث پر حنفیہ کی طرف سے دوا اعتراض ہوتے ہیں:

ایک یہ کہ اس حدیث کی اسناد میں بشر بن رافع الحارثی ابوالاسباط ایک راوی ہے۔ اس کے متعلق نصب الرایہ، جلد: اول/ص: ۳۷۱ میں علامہ زیلعی حنفی لکھتے ہیں: ”ضعفه البخاری والترمذی والنسائی واحمد وابن معین وابن حبان“ اس کو امام بخاری، ترمذی و نسائی، احمد، ابن

معین، اور ابن حبان رحمہ اللہ نے ضعیف کہا ہے۔

دوسرا اعتراض یہ ہے کہ ایک راوی ابو عبد اللہ ابن عمر ابو ہریرہ رضی اللہ عنہ ہے۔ جو بشر بن رافع کا استاد ہے، اس کے متعلق علامہ زیلعی رحمہ اللہ لکھتے ہیں: ”اس کا حال معلوم نہیں اور بشر بن رافع کے سوا اس سے کسی نے روایت نہیں کی۔ یعنی یہ مجهول العین ہے، اس کی شخصیت کا پتہ نہیں۔“

جواب اعتراض اول: خلاصہ تہذیب الکمال کے صفحہ ۴۱ میں بشر بن رافع کے متعلق لکھا ہے: ”وثقہ ابن معین وابن عسلی وقال البخاری لا يتابع عليه۔“ یعنی ابن معین اور ابن عسلی نے اس کو ثقہ کہا ہے اور امام بخاری رحمہ اللہ نے کہا ہے۔ اس کی موافقت نہیں کی جاتی۔ اس سے معلوم ہوا کہ کوئی ضعیف کہتا ہے اور کوئی ثقہ اور یہ بھی معلوم ہوا کہ ضعیف کہنے والوں نے ضعف کی وجہ بیان نہیں کی۔ اور ایسی جرح کو جرح مبہم کہتے ہیں۔ اور اصول کا قاعدہ ہے:

”ثقہ کہنے والوں کے مقابلے میں ایسی جرح کا اعتبار نہیں۔ ہاں اگر وجہ ضعف بیان کر دی جاتی تو ایسی جرح بیشک تعدیل پر مقدم ہوتی اور ایسی جرح کو جرح مفسر کہتے ہیں۔“

پھر امام بخاری رحمہ اللہ کا کہنا کہ اس کی موافقت نہیں کی جاتی۔ یہ بہت ہلکی جرح ہے۔ ایسے راوی کی حدیث حسن درجہ سے نہیں گرتی۔ غالباً اس لئے ابو داؤد رحمہ اللہ اور منذری نے اس پر سکوت کیا ہے اور اس سے دوسرے اعتراض کا جواب بھی نکل آیا۔ کیونکہ ابو داؤد جس حدیث پر سکوت کرتے ہیں۔ وہ ان کے نزدیک اچھی ہوتی ہے۔ اور وہ مجهول العین کی روایت ضعیف ہوتی ہے۔ پس ابو عبد اللہ مجهول العین نہ ہوا، ورنہ وہ سکوت نہ کرتے۔ علاوہ اس کے علامہ زیلعی رحمہ اللہ کو غلطی لگی ہے۔ یہ مجهول نہیں۔ حافظ ابن حجر رحمہ اللہ تقریب میں لکھتے ہیں: مقبول یعنی اس کی حدیث معتبر ہے۔

امام دارقطنی رحمہ اللہ کہتے ہیں۔ اس حدیث کی اسناد حسن ہیں۔ مستدرک حاکم میں ہے کہ یہ حدیث بخاری مسلم کی شرط پر صحیح ہے۔ امام بیہقی رحمہ اللہ کہتے ہیں۔ حسن صحیح ہے۔ (نیل الاوطار، جلد ۲/ص: ۱۷۱ طبع مصر)

تنبیہ: نصب الراية، جلد اول/ص: ۳۷۱ کے حاشیہ میں لکھا ہے کہ اس کی اسناد میں اسحاق بن ابراہیم بن العلاء زبیدی ضعیف ہے۔ مگر جو جرح مفسر ثابت نہیں ہوئی۔ اس لئے دارقطنی نے اس کو ”حسن“ کہا ہے اور حاکم نے صحیح اور بیہقی نے حسن صحیح اور میزان الاعتدال میں جو عوف طائی نے اس کا جھوٹا ہونا ذکر ہے۔ حافظ ابن حجر رحمہ اللہ نے تقریب میں اس کی تردید کر دی ہے اور خلاصہ تہذیب الکمال میں عوف طائی کے ان الفاظ کو نقل ہی نہیں کیا۔ حالانکہ وہ خلاصہ والے میزان الاعتدال سے لیتے ہیں۔

(۲) حضرت ابو ہریرہ رضی اللہ عنہ فرماتے ہیں: ”عن ابی ہریرۃ قال: ترك الناس التأمین كان رسول الله ﷺ اذا قال: غير

المغضوب عليهم ولا الضالين قال: امين حتى يسمعها اهل الصف الاول فيرتج بها المسجد۔“ ترجمہ: ابو ہریرہ رضی اللہ عنہ کہتے ہیں، لوگوں نے آمین چھوڑ دی۔ رسول اللہ ﷺ جب غیر المغضوب عليهم ولا الضالين کہتے تو آمین کہتے۔ یہاں تک کہ پہلی صف سن لیتی۔ پس (بہت آوازوں کے ملنے سے) مسجد گونج جاتی۔ (ابن ماجہ، ص: ۲۴۰ طبع دہلی)

اس حدیث کی صحت بھی ویسی ہی ہے۔ جیسی پہلی حدیث کی ملاحظہ ہو نیل الاوطار، جلد ۲/ص: ۱۷۱ طبع مصر۔

(۳) ”عن ام الحصين انها كانت تصلى خلف النبي ﷺ في صف النساء فسمعته يقول الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين حتى اذا بلغ غير المغضوب عليهم ولا الضالين قال: امين۔“

(مجمع الزوائد هشيمى، جلد: ۲/ص: ۱۱۴ تخريج هداية حافظ ابن حجر: ۷۸)

ترجمہ: ام الحصين رضی اللہ عنہا رسول اللہ ﷺ کے پیچھے عورتوں کی صف میں نماز پڑھا کرتی تھیں (وہ کہتی ہیں) میں نے آپ کو یہ پڑھتے ہوئے سنا۔ ”الحمد لله رب العالمين - الرحمن الرحيم - مالك يوم الدين یہاں تک کہ غیر المغضوب عليهم ولا الضالين پر پہنچتے تو آمین کہتے۔ یہاں تک کہ میں سنئی اور عورتوں کی صف میں ہوئی۔“

مذکورہ بالا حدیث میں ایک راوی اسماعیل بن مسلم کی ہے اس پر زیلعی نے اور حافظ ابن حجر رحمہ اللہ نے تو سکوت کیا۔ مگر پیشی نے اس کو ضعیف کہا ہے۔ خیر اگر ضعیف ہو تو دوسری روایتیں مذکورہ بالا اور زیریں اس کو تقویت دیتی ہیں۔
 تنبیہ: کبھی پہلی صف کا سننا اور کبھی پچھلی صفوں تک آپ کی آواز کا پہنچ جانا۔ اس کی وجہ یہ ہے کہ کبھی آپ آئین فاتحہ کی آواز کے برابر کہتے اور کبھی معمولی آواز سے۔

(۴) "اخرجہ ابو داود و الترمذی عن سفیان عن سلمة بن كهيل عن حجر بن عنبس عن وائل بن حجر ولفظه لابی داود قال: كان رسول الله ﷺ اذا قرا ولا الضالين قال: آمين ورفع بها صوته انتهى ولفظ الترمذی ومدبها صوته وقال حديث حسن۔" (تخریج ہدایہ زیلعی، جلد: اول / ص: ۳۷۰)

ترجمہ: ابوداؤد اور ترمذی میں ہے، وائل بن حجر رحمہ اللہ فرماتے ہیں کہ رسول اللہ ﷺ جب ولا الضالین پڑھتے تو بلند آواز سے آمین کہتے۔ یہ ابوداؤد کے لفظ ہیں۔ اور ترمذی کے یہ لفظ ہیں "ومدبها صوته" یعنی آمین کے ساتھ آواز کو کھینچتے اور ترمذی نے اس حدیث کو حسن کہا ہے۔
 تنبیہ: بعض لوگ "مدبها صوته" کے معنی کرتے ہیں کہ آمین کے وقت الف کو کھینچ کر پڑھتے لیکن ابوداؤد کے لفظ رفع بها صوته اور نمبر ۵ کی روایت جبریا میں نے وضاحت کر دی کہ مدبها صوته مراد آواز کی بلندی ہے اور یہ عرب کا عام محاورہ ہے اور احادیث میں بھی بہت آیا ہے۔ چنانچہ ترمذی میں ابوبکر رحمہ اللہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا۔ غفار، اسلم اور مزینہ بنی قریظہ قبیلے، تمیم، اسد، غطفان اور بنی عامر معصعہ سے بہتر ہیں۔ یمدبها صوته۔ یعنی بلند آواز سے کہتے اور بخاری میں براء رحمہ اللہ سے روایت ہے کہ رسول اللہ ﷺ احزاب کے دن خندق کھودتے اور یہ کلمات کہتے:

اللهم	لو لا انت	ما احدثينا	ولا	تصدقنا	ولا	صلينا
فانزلنا	سكينه	علينا	وثبت	الاقدام	ان	لا قينا
ان	الاولى	رغبنا	علينا	واذا	ارادوا	فتنة
						ايننا

قال یمد صوته باخرا۔

"یا اللہ! اگر تیرا احسان نہ ہوتا تو نہ ہم ہدایت پاتے۔ نہ صدقہ خیرات کرتے نہ نماز پڑھتے، پس اگر ہم دشمنوں سے ملیں تو ہمارے دلوں کو ڈھارس دے اور ہمارے قدموں کو مضبوط رکھ۔ یہ لوگ ہم پر دشمنوں کو چڑھا کر لے آئے۔ جب انہوں نے ہم سے مشرک نہ عقیدہ منوانا چاہا۔ ہم نے انکار کر دیا۔ براء رحمہ اللہ کہتے ہیں۔ اخیر کلمہ (ایینا یعنی ہم نے انکار کر دیا) کے ساتھ دوسرے کلمات کی نسبت آواز بلند کرتے۔"
 اور ابوداؤد وغیرہ میں ترجیح اذان کے متعلق ابومحذورہ رحمہ اللہ کی حدیث ہے۔ اس میں یہ الفاظ فمد من صوتک یعنی اپنی آواز کو (پہلے کی نسبت) بلند کر۔

(۵) "اخرج ابو داود و الترمذی عن علی بن صالح و یقال العلاء بن صالح الاسدی عن سلمة بن كهيل عن حجر بن عنبس عن وائل بن حجر عن النبی ﷺ انه صلى فجهر بآمين۔"
 ترجمہ: وائل بن حجر رحمہ اللہ سے روایت ہے کہ رسول اللہ ﷺ نے نماز میں بلند آواز سے آمین کہی۔

تنبیہ: وائل بن حجر رحمہ اللہ کی اس حدیث کے راوی شعبہ بھی ہیں، جو سلمہ بن کہیل کے شاگرد ہیں، انہوں نے اپنی روایت میں وخفض بها صوته یعنی رسول اللہ ﷺ نے آہستہ آمین کہی۔ حنفیہ اسی کو لیتے ہیں اور سفیان ثوری رحمہ اللہ نے جو اپنی روایت میں سلمہ بن کہیل سے ومدبها صوته یا ارفع بها صوته کہا ہے اس کو ترک کر دیا ہے۔ حالانکہ فتح القدیر شرح ہدایہ اور عنایہ شرح ہدایہ، جلد: اول / ص: ۲۱۹ پر رفع الیدین کی بحث میں لکھا ہے کہ زیادہ فقیہ کی روایت کو ترجیح ہوتی ہے اور سفیان ثوری رحمہ اللہ بالاتفاق شعبہ رحمہ اللہ سے زیادہ فقیہ ہیں۔ اس بنا پر سفیان کی روایت کو ترجیح ہونی چاہیے اور محدثین کا اصول ہے کہ زیادہ حافظہ والے کو ترجیح ہوتی ہے اور سفیان رحمہ اللہ حافظ بھی شعبہ سے زیادہ ہیں۔ اسی بنا پر حنفیہ نے کئی مقامات پر سفیان رحمہ اللہ کو شعبہ کی روایت پر ترجیح دی ہے۔ (تفصیل کے لئے ملاحظہ ہو ترمذی کی شرح تحفۃ الاحوذی، جلد: ۱ / ص: ۲۱۰ و ۲۱۱)

پھر لطف کی بات یہ ہے کہ سلمہ بن کہیل کے دو شاگرد اور ہیں۔ ایک علاء بن صالح یہ ثقہ ہیں اور ان کو علی بن صالح بھی کہتے ہیں۔ دوسرے محمد بن سلمہ، یہ ضعیف ہیں۔ ان دونوں سے علاء کی روایت میں جبر بآمین ہے اور محمد بن سلمہ کی روایت میں رفع بھا صوتہ ہے بلکہ خود شعبہ نے بھی ایک روایت میں سلمہ بن کہیل سے رافعا بھا صوتہ روایت کیا ہے۔ اور سند بھی اس کی صحیح ہے۔

ملاحظہ ہو نصب الراية، جلد: ۱/ص: ۳۶۹ اور تلخیص الجبر، ص: ۸۹ اور تحفۃ الاحوذی، جلد: ۱/ص: ۲۱۱۔ مگر باوجود اس کے حنفیہ نے شعبہ کی روایت خفص بھا صوتہ ہی کو لیا ہے لیکن سارے حنفیہ ایک سے نہیں۔ لہٰذا اس کمزوری کو محسوس کر کے آئین بالجبر کے قائل ہیں۔ چنانچہ اس کا ذکر آگے آتا ہے۔ ان شاء اللہ۔

(۶) ”عن عبد الجبار بن وائل عن ابيه قال: صليت خلف رسول الله ﷺ فلما افتتح الصلوة كبر و رفع يديه حتى حاذتا اذنيه ثم قرأ فاتحة الكتاب فلما فرغ منها قال: آمين يرفع صوتہ رواه النسائي۔“ (تخریج زیلعی، ج: ۱/ص: ۳۷۱) ترجمہ: عبد الجبار بن وائل اپنے باپ وائل بن حجر رضی اللہ عنہ سے روایت کرتے ہیں کہ میں نے رسول اللہ ﷺ کے پیچھے نماز پڑھی۔ جب نماز شروع کی تو تکبیر کہی اور ہاتھ اٹھائے یہاں تک کہ کانوں کے برابر ہو گئے۔ پھر فاتحہ پڑھی۔ پھر جب فاتحہ سے فارغ ہوئے تو بلند آواز سے آمین کہی۔ اس حدیث کو نسائی نے روایت کیا۔

نصب الراية، جلد: ۱/ص: ۳۷۱ کے حاشیہ میں امام نووی رحمہ اللہ سے بحوالہ شرح المہذب النووی لکھا ہے کہ ائمہ اس بات پر متفق ہیں کہ عبد الجبار نے اپنے والد سے نہیں سنا اور ایک جماعت نے کہا ہے کہ وہ اپنے باپ کی وفات کے چھ ماہ بعد پیدا ہوا ہے۔ پس یہ حدیث منقطع ہوئی۔ اس کا جواب یہ ہے کہ حجر بن عینس نے بھی وائل بن حجر رضی اللہ عنہ سے یہ حدیث روایت کی ہے اور اس نے وائل سے سنی ہے۔ اس لئے منقطع ہونے کا شبہ رفع ہو گیا۔ نیز کتب اسماء الرجال میں عبد الجبار کا استاد زیادہ تر اس کا بھائی علقمہ لکھا ہے۔ اس لئے غالب ظن ہے کہ اس نے یہ حدیث اپنے بھائی علقمہ سے سنی ہو۔ نصب الراية، جلد: ۱/ص: ۳۷۰ پر جو لکھا ہے کہ علقمہ نے اپنے باپ سے نہیں سنا، وہ اپنے باپ کی وفات کے چھ ماہ بعد پیدا ہوا ہے، یہ نقل کرنے والوں کی غلطی ہے اور ہمیں سے حافظ ابن حجر رحمہ اللہ کو بھی غلطی لگی ہے وہ بھی تقریب میں لکھتے ہیں کہ علقمہ بن وائل نے اپنے باپ سے نہیں سنا۔ حالانکہ وہ عبد الجبار ہے اور وہی اپنے باپ کی وفات کے چھ ماہ بعد پیدا ہوا ہے۔ چنانچہ ابھی گزر رہا ہے۔

ترمذی باب المرأة استکرت علی الزنا میں تصریح کی ہے کہ علقمہ نے اپنے باپ سے سنا ہے، اور وہ عبد الجبار سے بڑا ہے اور عبد الجبار نے اپنے باپ سے نہیں سنا۔

اور مسلم باب منع سب الذہر میں علقمہ کی حدیث جو اس نے اپنے باپ سے روایت کی ہے، لائے ہیں اور مسلم منقطع حدیث نہیں لاسکتے کیونکہ وہ ضعیف ہوتی ہے۔

اور ابوداؤد باب من حلف لیقتطع بھا مالا میں اس کی حدیث اس کے باپ سے لائے ہیں اور اس پر سکوت کیا ہے۔ حالانکہ ان کی عادت ہے کہ وہ انقطاع وغیرہ بیان کرتے ہیں۔

بہر صورت علقمہ کے سماع میں شبہ نہیں۔ یہی وجہ ہے کہ خلاصہ والے تہذیب الکمال میں تقریب کی یہ عبارت کہ ”اس نے اپنے باپ سے نہیں سنا“ ذکر نہیں کی۔ خلاصہ والی تقریب سے لیتے ہیں۔ پس جب علقمہ کا سماع ثابت ہو گیا اور ظن غالب ہے کہ عبد الجبار نے یہ حدیث علقمہ سے لی ہے۔ پس حدیث متصل ہو گئی اور حنفیہ کے نزدیک تو تابعی کی حدیث ایسے ہی متصل کے حکم میں ہوتی ہے۔ خواہ اپنے استاد کا نام لے یا نہ لے تو ان کو تو اس پر ضرور عمل کرنا چاہیے۔

(۷) ”عن علی قال: سمعت رسول الله ﷺ اذا قال: ولا الضالین قال: آمین۔“ (ابن ماجہ، باب الجہر بآمین، ص: ۶۲) ترجمہ: حضرت علی رضی اللہ عنہ فرماتے ہیں، میں نے رسول اللہ ﷺ سے سنا کہ جب آپ ولا الضالین کہتے تو آمین کہتے۔ اس حدیث میں محمد بن عبد الرحمن بن ابی سلمیٰ ایک راوی ہے۔ اس کے متعلق مجمع الزوائد میں لکھا ہے۔ جمہور اس کو ضعیف کہتے ہیں اور ابو حاتم کہتے ہیں مقام اس کا صدق ہے۔ مجمع الزوائد میں جمہور کے ضعیف کہنے کی وجہ نہیں بتائی۔ تقریب التہذیب میں اس کی وضاحت کی ہے۔ چنانچہ لکھتے ہیں۔ صدوق سی۔

الحفظ جدا۔ (یعنی سچا ہے۔ حافظہ بہت خراب ہے)

اس سے معلوم ہوا کہ ضعف کی وجہ حافظہ کی کمزوری ہے۔ ویسے سچا ہے، جھوٹ نہیں بولتا۔ پس یہ حدیث بھی کسی قدر اچھی ہوئی اور دوسری حدیثوں کے ساتھ مل کر نہایت قوی ہو گئی۔ تحفۃ الاحوذی، جلد: اول/ص: ۶۰۸ میں ہے:

”واما حدیث علی فاخرجه الحاكم بلفظ قال: سمعت رسول الله ﷺ يقول: امين اذا قرأ غیر المغضوب عليهم ولا الضالین واخرج ايضا عنه ان النبی ﷺ اذا قرأ ولا الضالین رفع صوته بامین کذا فی اعلام الموقعین۔“
ترجمہ: مستدرک حاکم میں ہے۔ حضرت علی رضی اللہ عنہ فرماتے ہیں میں نے رسول اللہ ﷺ کو آمین کہتے سنا جب کہ آپ نے ﴿غیر المغضوب علیہم ولا الضالین﴾ پڑھا۔ نیز مستدرک حاکم میں حضرت علی رضی اللہ عنہ سے روایت ہے کہ نبی ﷺ جب ولا الضالین پڑھتے تو بلند آواز سے آمین کہتے۔ اعلام الموقعین میں اسی طرح ہے۔
(۸) تحفۃ الاحوذی کے اسی صفحہ میں ہے:

”ولا بی ہریرۃ حدیث اخر فی الجہر بالتأمین رواہ النسائی عن نعیم المجمر قال: صلیت وراء ابی ہریرۃ فقرا بسم الله الرحمن الرحيم ثم قرأ بام القرآن حتی بلغ غیر المغضوب عليهم ولا الضالین قال: امين فقال الناس: امين الحديث وفي اخره وقال: والذي نفس محمد بيده انی لا شبهکم صلوة برسول الله ﷺ واسنادہ صحیح۔“
ترجمہ: ابو ہریرہ رضی اللہ عنہ سے آمین بالجہر کے بارے میں ایک اور حدیث ہے جو سنائی میں ہے۔ نعیم مجمر رضی اللہ عنہ نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ کے پیچھے نماز پڑھی۔ انہوں نے پہلے بسم اللہ پڑھی، پھر فاتحہ پڑھی جب غیر المغضوب علیہم ولا الضالین پر پہنچے، تو آمین کہی۔ پس لوگوں نے بھی آمین کہی۔ اس حدیث کے آخر میں ہے کہ ابو ہریرہ رضی اللہ عنہ نے فرمایا: مجھے اس ذات کی قسم جس کے ہاتھ میں محمد ﷺ کی جان ہے۔ بے شک میں نماز میں رسول اللہ ﷺ کے ساتھ تم سے زیادہ مشابہت رکھتا ہوں اور اس کی اسناد صحیح ہیں۔
(۹) نصب الراية زیلعی جلد: اول/ص: ۳۷۱ میں ہے:

”ورواه ابن حبان فی صحيحه فی النوع الرابع من القسم الخامس ولفظه كان رسول الله ﷺ اذا فرغ من قراءة ام القرآن رفع بها صوته وقال: امين۔“
ترجمہ: ابن حبان نے اپنی صحیح میں ابو ہریرہ رضی اللہ عنہ سے روایت کیا ہے کہ رسول اللہ ﷺ جب فاتحہ سے فارغ ہوتے تو بلند آواز سے آمین کہتے۔ (زیلعی رحمہ اللہ نے اس حدیث پر کوئی جرح نہیں کی)
(۱۰) ابن ماجہ باب الجہر بآمین ص ۶۳ میں ہے:

”عن عائشة عن النبی ﷺ ما حسدکم اليهود ما حسدکم علی السلام والتأمین۔“
ترجمہ: حضرت عائشہ رضی اللہ عنہا سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا: یہود جتنا سلام اور آمین سے حسد کرتے ہیں، اتنا کسی اور شے پر حسد نہیں کرتے۔

بلند آواز سے آمین کہنے میں جب بہت سی آوازیں مل جاتیں تو اس میں اسلامی نمائش پائی جاتی۔ اس لئے یہود کو حسد آتا۔ ورنہ آہستہ میں حسد کے کچھ معنی بھی نہیں ہیں۔ کیونکہ جب سنائی کچھ نہیں تو حسد کس بات پر۔ اس حدیث کی اسناد صحیح ہے۔ جیسے منذری رحمہ اللہ نے تصریح کی ہے اور ابن خزیمہ رحمہ اللہ اس کو اپنی صحیح میں لائے ہیں اور امام احمد رحمہ اللہ نے اپنی مسند میں اور بیہقی رحمہ اللہ نے بھی اپنی سنن میں اس کو سند صحیح کے ساتھ روایت کیا ہے۔

تلك عشرة كاملة: یہ دس احادیث ہیں۔ ان کے علاوہ اور روایتیں بھی ہیں۔ مسک الختام شرع بلوغ المرام میں ۷۱ ذکر کی ہیں۔ اور آثار تو بے شمار ہیں۔ دوسوا ص ۱۱۸ کا ذکر تو عطاء تابعی رحمہ اللہ کے قول ہی میں گزر چکا ہے اور ابو ہریرہ رضی اللہ عنہ کے پیچھے بھی لوگ آمین کہتے تھے۔ چنانچہ نمبر ۸ کی حدیث گزر چکی ہے۔ بلکہ خفیہ کے طریق پر اجماع ثابت ہے۔ خفیہ کا مذہب ہے: کنوین میں گر کر مر جائے۔ تو سارا کنواں صاف کر دینا چاہیے۔ دلیل

اس کی کنویں زمزم میں ایک حبشی مر گیا تو عبداللہ بن زبیر رضی اللہ عنہ نے صحابہ رضی اللہ عنہم کی موجودگی میں کنویں کا سارا پانی نکلوا دیا اور کسی نے انکار نہیں کیا۔ پس یہ اجماع ہو گیا۔ ٹھیک اسی طرح آمین کا مسئلہ ہے۔ عبداللہ بن زبیر رضی اللہ عنہ نے مسجد مکہ میں صحابہ کی موجودگی میں آمین کہی اور ان کے ساتھ لوگوں نے بھی کہی۔ یہاں تک کہ مسجد گونج اٹھی اور کسی نے اس پر انکار نہیں کیا۔ پس یہ اجماع ہو گیا۔ پھر حنفیہ کے پاس آہستہ آہستہ کے بارے میں ایک حدیث بھی نہیں۔ صرف شعبہ کی روایت ہے۔ جس کا ضعف اوپر بیان ہو چکا ہے اور ہدایہ میں عبداللہ بن مسعود رضی اللہ عنہ کے قول سے استدلال کیا ہے کہ امام چار چیزیں آہستہ کہے:

سبحانک اللہم ، اعوذ ، بسم اللہ ، آمین مگر اس کا بھی کوئی ثبوت نہیں۔ ملاحظہ ہو درایہ تحریر ہدایہ حافظ ابن حجر رحمۃ اللہ علیہ ص: ۱۷۱ اور نصب الرایۃ تحریر تاج الدین زبیری رحمۃ اللہ علیہ جلد: ۱/ ص: ۳۲۵ اور فتح القدیر شرح ہدایہ، جلد: ۱/ ص: ۲۰۴، ص: ۲۰۷ وغیرہ۔ ہاں ابراہیم رحمۃ اللہ علیہ تابعی کا یہ قول ہے کہ امام چار چیزیں آہستہ کہے۔ مگر مرفوع احادیث اور آثار صحابہ کے مقابلہ میں ایک تابعی کے قول کی کیا وقعت ہے۔ خاص کر جب خود اس سے اس کے خلاف روایت موجود ہے۔ چنانچہ اوپر گزر چکا ہے کہ وہ آیت کریمہ ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ کے معنی دعا کرتے ہیں۔ اس بنا پر آمین ان کے نزدیک درمیانی آواز سے کہنی چاہیے نہ بہت چلا کر نہ بالکل آہستہ اور یہی اہلحدیث کا مذہب ہے۔ حنفیہ کے بقیہ دلائل: بعض حنفیہ نے اس مسئلہ میں کچھ اور آثار مجری پیش کئے ہیں۔ ہم چاہتے ہیں کہ وہ بھی ذکر کریں۔ شاہ عبدالحق محدث دہلوی رحمۃ اللہ علیہ سفر السعادت میں لکھتے ہیں:

”از امیر المؤمنین عمر بن الخطاب روایت کردہ اند کہ اخفاء کند امام چہار چیز را ، تعوذ ، بسم اللہ ، آمین ، سبحانک اللہم وبحمدک واز ابن مسعود نیز مثل این آمدہ۔ وسیوطی در جمع الجوامع از ابی وائل روایت آوردہ کہ گفت بودند عمر وعلی کہ جہر نمی کردند بسم اللہ النخ و نہ تعوذ نہ آمین“ (ابن جریر طحاوی) ترجمہ: حضرت عمر رضی اللہ عنہ سے روایت ہے کہ امام چار چیزیں آہستہ کہے۔ اعوذ باللہ ، بسم اللہ ، آمین ، سبحانک اللہم ، اور اسی کی مثل عبداللہ بن مسعود رضی اللہ عنہ سے بھی آیا ہے اور سیوطی رحمۃ اللہ علیہ جمع الجوامع میں ابی وائل رضی اللہ عنہ سے روایت لائے ہیں، وہ کہتے ہیں کہ حضرت عمر رضی اللہ عنہ اور حضرت علی رضی اللہ عنہ، بسم اللہ، اعوذ اور آمین بلند آواز سے نہیں کہتے تھے۔ ابن جریر اور طحاوی نے اس کو روایت کیا ہے۔ اور ابن ماجہ ہند کے ص ۶۲ کے حاشیہ میں لکھا ہے:

”وروی عن عمر بن الخطاب قال: يخفي الامام اربعة اشياء التعوذ والبسملة وامين وسبحانك اللهم وعن ابن مسعود مثله۔“ وروی السیوطی فی جمع النجوم عن ابی وائل قال: کان عمر وعلی لا یجہران بالبسملة ولا بالتعوذ ولا بآمین رواہ ابن جریر و الطحاوی وابن شاہین۔“

اس عربی عبارت کا ترجمہ بعینہ شرح سفر السعادت کی فارسی عبارت کا ترجمہ ہے۔ حنفیہ کی ساری پوچھی یہی ہے۔ جو ان دونوں عبارتوں میں ہے۔ ان دونوں عبارتوں (عربی، فارسی) میں حضرت عمر رضی اللہ عنہ اور حضرت ابن مسعود رضی اللہ عنہ کے قول کا تو کوئی حوالہ نہیں دیا کہ کس نے اس کو روایت کیا ہے اور حضرت عمر رضی اللہ عنہ اور حضرت علی رضی اللہ عنہ کا فعل کہ وہ اعوذ، بسم اللہ، آمین بلند آواز سے نہیں کہتے تھے۔ اس کے متعلق کہا ہے کہ ابن جریر، طحاوی اور ابن شاہین نے اس کو روایت کیا ہے۔ لیکن اس کی اسناد میں سعید بن مرزبان بقال ہے۔ جس کے متعلق میزان الاعتدال میں لکھا ہے کہ امام فلاس نے اسے ترک کر دیا ہے اور ابن معین کہتے ہیں اس کی حدیث لکھنے کے قابل نہیں۔ اور امام بخاری رحمۃ اللہ علیہ کہتے ہیں منکر الحدیث ہے۔ اور ابان بن حیلہ کوئی کے ترجمہ میں میزان الاعتدال میں ابن القطان نے نقل کیا ہے بخاری کہتے ہیں جس کے حق میں، میں منکر الحدیث کہہ دوں اس سے روایت یعنی حلال نہیں۔ پس یہ روایت بالکل ردی ہو گئی۔ علاوہ اس کے ان کتابوں کے متعلق جن کی یہ روایت ہے شاہ ولی اللہ صاحب رحمۃ اللہ علیہ حجتہ اللہ البالغہ اور شاہ عبدالعزیز صاحب رحمۃ اللہ علیہ بحالہ نافعہ میں لکھتے ہیں کہ ”ان کی روایتیں بغیر جانچ پڑتال کے نہیں لینی چاہئیں۔ کیونکہ یہ احتیاط نہیں کرتے۔ جھوٹی جی، صحیح ضعیف سب انہوں نے غلط ملط کر دی ہیں۔ پس حنفیہ کا بغیر تصحیح کے ان کی روایتیں پیش کرنا دوہری غلطی ہے۔ خاص کر جب خود حضرت علی رضی اللہ عنہ سے آمین بالجہر کی روایت آگئی ہے جو جہر

۲۷ میں گزر چکی ہے اور ہم اللہ بھی جہان سے ثابت ہے۔ چنانچہ سبیل السلام اور وار قطنی میں مذکور ہے۔ (ملاحظہ ہو مسک الختام شرع بلوغ المرام ص: ۲۳۰) علاوہ اس کے مرفوع احادیث کے مقابلہ میں کسی کا قول و فعل کوئی حیثیت نہیں رکھتا۔ خواہ کوئی بڑا ہو یا چھوٹا۔ مسلمان کی شان یہ ہونی چاہیے:

مصور کھنچ یہ نقشہ جس میں یہ صفائی ہو ادھر حکم پیغمبر ہو ادھر گردن جھکا کی ہو مزید ثبوت اور علمائے احناف کی شہادت: بعض اختلافی مسائل میں جانمیں کے پاس دلائل کا کچھ نہ کچھ سہارا ہوتا ہے۔ مگر یہاں تو دوسرے پلوے میں کچھ بھی نہیں اور جو کچھ ہے اس کا اندازہ قارئین کرام کو ہو چکا ہوگا۔ اب اس کی مزید وضاحت علمائے احناف کے فیصلوں سے ملاحظہ فرمائیں۔

امام ابن الہمام رحمہ اللہ: احناف کے جدا امجد ہیں۔ حنفی مذہب کی مشہور کتاب شامی (رد المحتار) کی جلد ۴/ص: ۳۸۸ میں لکھا ہے: ”کمال ابن الہمام بلغ رتبة الاجتهاد“ یعنی امام ابن الہمام مرتبہ اجتہاد کو پہنچ گئے۔ وہ اپنی کتاب فتح القدیر میں لکھتے ہیں:

”ولو كان لي في هذا شيء لو افقت بان رواية الخفض يراد بها عدم القرع العنيف و رواية الجهر بمعنى قولها في ذير الصوت وذيله۔“ (فتح القدیر، ج: ۱/ص: ۲۵۷)

ترجمہ: اگر فیصلہ میرے سپرد ہوتا تو میں یوں موافقت کرتا کہ آہستہ کہنے کی حدیث سے یہ مراد ہے کہ چلا کے نہ کہے اور خبر کی حدیث سے درمیانی آواز ہے۔

امام ابن امیر الحاج رحمہ اللہ: یہ امام ابن الہمام رحمہ اللہ کے ارشد تلامذہ میں سے ہیں۔ یہ اپنے استاد کے فیصلہ پر صاف فرماتے ہیں۔ چنانچہ اپنی کتاب ”حلیہ“ میں لکھتے ہیں:

”ورجح مشايخنا بما لا يعرى عن شيء لمتأمله فلا جرم ان قال شيخنا ابن الهمام ولو كان الى شيء..... الخ۔“ (تعليق الممجد على موطا الامام محمد، ص: ۱۰۹)

ترجمہ: ہمارے مشائخ جن نے دلائل سے اپنے مذہب کو ترجیح دی ہے وہ تامل سے خالی نہیں۔ اس لئے ہمارے شیخ ابن الہمام رحمہ اللہ نے فرمایا ہے۔ اگر فیصلہ میرے سپرد ہوتا..... الخ۔

شاہ عبدالحق محدث دہلوی رحمہ اللہ: جن کی فارسی عبارت شرح سفر السعادت کے حوالہ سے ابھی گزری ہے۔ یہ شاہ ولی اللہ صاحب رحمہ اللہ سے بہت پہلے ہوئے ہیں۔ انہوں نے حنفی مذہب کے ترک کا ارادہ کیا۔ لیکن علمائے مکہ نے مشورہ دیا کہ جلدی نہ کرو۔ حنفی مذہب کے دلائل پر غور کرو۔ چنانچہ اس کے بعد انہوں نے ”فتح سرالمنان“ لکھی۔ اس میں حنفی مذہب کے دلائل جمع کئے۔ مسئلہ آئین کے متعلق یہی عبارت لکھی جو امام ابن الہمام رحمہ اللہ نے لکھی اور امام ابن الہمام رحمہ اللہ والا ہی فیصلہ کیا۔

مولانا عبدالحق صاحب لکھنوی رحمہ اللہ: حنفی مذہب کے مشہور بزرگ ہیں وہ لکھتے ہیں۔ والا نصاب ان الجهر قوی من حيث الدليل (التعليق المجد على موطا الامام محمد ص: ۱۰۵) یعنی انصاف یہ ہے کہ دلیل کی رو سے آئین بالجہر قوی ہے۔

مولانا سراج احمد صاحب رحمہ اللہ: یہ بھی حنفی مذہب کے مشہور بزرگ ہیں۔ شرح ترمذی میں لکھتے ہیں:

”احاديث الجهر بالآمين اكثر واصح۔“ یعنی بلند آواز سے آمین کہنے کی احادیث اکثر ہیں اور زیادہ صحیح ہیں۔

ان کے علاوہ مولانا عبدالحق صاحب لکھنوی حنفی رحمہ اللہ بھی ”ارکان الاسلام“ میں یہی لکھتے ہیں کہ ”آمین آہستہ کہنے کی بابت کچھ ثابت نہیں ہوا۔ اور دیگر علماء بھی اسی طرح لکھتے ہیں مگر ہم اسی پر اکتفا کرتے ہیں۔ کیونکہ جب آہستہ کہنے کا کوئی ثبوت ہی نہیں، تو بہت بھرمار سے فائدہ ہی کیا۔ تسلی و اطمینان کے لئے جو کچھ لکھا گیا۔ اللہ اس پر عمل کرنے کی توفیق بخشے اور ضد و تعصب سے محفوظ رکھے۔ آمین

(مقالہ آمین و رفع الیدین حضرت حافظ عبد اللہ صاحب روپڑی نور اللہ قبرہ و برد مضجعہ، آمین) آج کل کے شارحین بخاری جن کا تعلق

دیوبند سے ہے۔ ایسے اختلافی امور پر جو بے نکی رائے زنی فرما رہے ہیں وہ سخت حیرت انگیز ہیں۔ مثلاً امام بخاری رحمہ اللہ نے پچھلے باب میں حضرت عبداللہ بن زبیر رضی اللہ عنہ اور ان کے ساتھیوں کا فعل نقل فرمایا کہ وہ اس قدر بلند آواز سے آمین کہا کرتے تھے کہ مسجد گونج اُٹھتی تھی۔ اس پر یہ شلوچین فرما رہے ہیں: ”غالبا یہ اس زمانہ کا واقعہ ہے کہ جب آپ فجر میں عبدالملک پر قنوت پڑھتے تھے۔ عبدالملک بھی ابن زبیر رضی اللہ عنہ پر قنوت پڑھتا تھا اور جس طرح کے حالات اس زمانہ میں تھے اس میں مبالغہ اور بے احتیاطی عموماً ہو جایا کرتی ہے۔“ (تفہیم البخاری، پ: ۳/۱۳۵) اس بے نکی رائے زنی پر اہل انصاف خود نظر ڈال سکیں گے کہ یہ کہاں تک درست ہے۔ اول تو عبداللہ بن زبیر رضی اللہ عنہ کا آمین بالجہر کا کہنا خاص نماز فجر میں کسی روایت میں مذکور نہیں ہے۔ ہو سکتا ہے کہ اس واقعہ کا تعلق مغرب یا عشاء سے بھی ہو۔ پھر الحمد شریف کے خاتمہ پر آمین بالجہر کا عبدالملک پر قنوت پڑھنے سے کیا تعلق۔ قنوت کا عمل دوسرا ہے پھر مبالغہ اور بے احتیاطی کو عبداللہ بن زبیر رضی اللہ عنہ جیسے جلیل القدر صحابی کی طرف منسوب کرنا ایک بڑی جرأت ہے اور بھی اسی قسم کی بے نکی باتیں کی جاتی ہیں۔ اللہ پاک ایسے علمائے کرام کو نیک ہدایت دے کہ وہ امر حق کو تسلیم کرنے کے لئے دل کھول کر تیار ہوں اور بے جا تاویلات سے کام لے کر آج کے تعلیم یافتہ روشن خیال لوگوں کو ہنسنے کا موقع نہ دیں۔ اللھم وفقنا لما تحب وترضی آمین۔

بَابُ: إِذَا رَكَعَ دُونَ الصَّفِّ باب: جب صف تک پہنچنے سے پہلے ہی کسی نے

رکوع کر لیا (تو اس کے لیے کیا حکم ہے؟)

۷۸۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنِ الْأَعْلَمِ - وَهُوَ زِيَادٌ - عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاجِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصَلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدَّ)).

(۷۸۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ہمام بن یحییٰ نے زیاد بن حسان العلم سے بیان کیا، انہوں نے حضرت حسن رضی اللہ عنہ سے، انہوں نے حضرت ابوبکرہ رضی اللہ عنہ سے کہ وہ رسول اللہ ﷺ کی طرف (نماز پڑھنے کے لیے) گئے آپ اس وقت رکوع میں تھے۔ اس لیے صف تک پہنچنے سے پہلے ہی انہوں نے رکوع کر لیا، پھر اس کا ذکر نبی کریم ﷺ سے کیا تو آپ نے فرمایا کہ ”اللہ تمہارا شوق اور زیادہ کرے لیکن دوبارہ ایسا نہ کرنا۔“

[ابوداؤد: ۶۸۳، ۶۸۴؛ نسائی: ۸۷۰]

تشریح: طبرانی کی روایت میں ہے کہ ابوبکرہ اس وقت مسجد میں پہنچے کہ نماز کی تکبیر ہو چکی تھی، یہ دوڑے۔ اور طحاوی کی روایت میں ہے کہ دوڑتے ہوئے ہانپنے لگے، انہوں نے مارے جلدی کے صف میں شریک ہونے سے پہلے ہی رکوع کر دیا۔ نماز کے بعد جب نبی کریم ﷺ کو یہ حال معلوم ہوا تو آپ نے فرمایا کہ آئندہ ایسا نہ کرنا۔

بعض اہل علم نے اس سے رکوع میں آنے والوں کے لئے رکعت کے ہو جانے پر دلیل پکڑی ہے۔ عون المجود شرح ابوداؤد، ص: ۲۳۲ میں ہے: ”قال الشوكاني في النيل: ليس فيه ما يدل على ما ذهبوا اليه لانه كماله بامره بالاعادة لم ينقل ايضا انه اعتدبها والدعاء له بالحرص لا يستلزم الاعتداد بها لان الكون مع الامام مأموره سواء كان الشيء الذي يدركه الموت معتد به ام لا كما في الحديث اذا جتمع الى الصلوة ونحن سجود فاسجدوا ولا تعدوها شيئا على ان النبي ﷺ قد نهى ابابكره عن العود الى مثل ذلك والاحتجاج بشيء قد نهى عنه لا يصح وقد اجاب ابن حزم في المحلى عن حديث ابى بكره فقال: انه لا حجة لهم فيه لانه ليس فيه اجتزاء بتلك الركعة..... الخ۔“

خلاصہ یہ کہ بقول علامہ شوکانی رحمہ اللہ اس حدیث سے یہ استدلال صحیح نہیں ہے۔ کیونکہ اگر حدیث میں یہ صراحت نہیں ہے کہ آپ نے اسے

رکعت کے لوٹانے کا حکم نہیں فرمایا تو ساتھ ہی منقول یہ بھی نہیں کہ اس رکعت کو کافی سمجھا۔ آپ نے ابوبکرہ کو اس کی حرص پر دعائے خیر ضرور دی مگر اس سے یہ لازم نہیں آتا کہ اس رکعت کو بھی کافی سمجھا اور جب نبی کریم ﷺ نے ابوبکرہ رضی اللہ عنہ کو اس فعل سے مطلقاً منع فرمادیا تو ایسی ممنوعہ چیز سے استدلال پکڑنا صحیح نہیں۔ علامہ ابن حزم نے بھی محلی میں ایسا ہی لکھا ہے۔ صاحب عون المعبود رحمہ اللہ فرماتے ہیں:

”فهذا محمد بن اسماعيل البخارى احد المجتهدين وواحد من اركان الدين قد ذهب الى ان مدركا لركوع لا يكون مدركا للركعة حتى يقرأ فاتحة الكتاب فمن دخل مع الامام في الركوع فله ان يقضى تلك الركعة بعد سلام الامام بل حكى البخارى هذا المذهب عن كل من ذهب الى وجوب القراءة خلف الامام..... الخ۔“ (عون المعبود، ص: ۳۳۴)

یعنی امام محمد بن اسماعیل بخاری رحمہ اللہ جو مجتہدین میں سے ایک زبردست مجتہد بلکہ ملت اسلام کے اہم ترین رکن ہیں، انہوں نے رکوع پانے والے کی رکعت کو تسلیم نہیں کیا۔ بلکہ ان کا فتویٰ یہ ہے کہ ایسے شخص کو امام کے سلام کے بعد یہ رکعت پڑھنی چاہیے۔ بلکہ امام بخاری رحمہ اللہ نے یہ ہر اس شخص کا مذہب نقل فرمایا ہے جس کے نزدیک امام کے پیچھے سورہ فاتحہ پڑھنی واجب ہے اور ہمارے شیخ العرب واجم حضرت مولانا سید محمد نذیر حسین صاحب محدث دہلوی رحمہ اللہ کا بھی یہی فتویٰ ہے۔ (حوالہ مذکورہ) اس تفصیل کے بعد یہ امر بھی ملحوظ رکھنا ضروری ہے کہ جو حضرات بلا تعصب محض اپنی تحقیق کی بنا پر رکوع کی رکعت کے قائل ہیں وہ اپنے فعل کے خود ذمہ دار ہیں۔ ان کو بھی چاہیے کہ رکوع کی رکعت نہ ماننے والوں کے خلاف زبان کو تعریض سے روکیں اور ایسے مختلف فیہ فروع مسائل میں وسعت سے کام لے کر اتفاق باہمی کو ضرب نہ لگائیں کہ سلف صالحین کا یہی طریقہ یہی طرز عمل رہا ہے۔ ایسے امور میں قائلین و منکرین میں سے حدیث ((انما الاعمال بالنیات)) کے تحت ہر شخص اپنی نیت کے مطابق بدلے پائے گا۔ اسی لئے المجتہد قد یخطی ویصیب کا اصول وضع کیا گیا ہے۔ واللہ اعلم بالصواب والیہ المرجع والمآب دلائل کی رو سے صحیح یہی ہے کہ رکوع میں ملنے سے اس رکعت کا لوٹنا ضروری ہے۔

باب: رکوع کرنے کے وقت بھی تکبیر کہنا

یہ ابن عباس رضی اللہ عنہما نے نبی اکرم ﷺ سے نقل کیا ہے اور مالک بن حویرث رضی اللہ عنہ نے بھی اس باب میں روایت کی ہے۔

(۷۸۴) ہم سے اسحاق بن شاپین واسطی نے بیان کیا، انہوں نے کہا کہ ہم سے خالد بن عبداللہ طحان نے سعید بن ایاس حریری سے بیان کیا، انہوں نے ابو العلاء یزید بن عبداللہ سے، انہوں نے مطرف بن عبداللہ سے، انہوں نے عمران بن حصین سے کہ انہوں نے حضرت علی رضی اللہ عنہ کے ساتھ بصرہ میں ایک مرتبہ نماز پڑھی۔ پھر کہا کہ ہمیں انہوں نے وہ نماز یاد دلادی جو ہم نبی ﷺ کے ساتھ پڑھا کرتے تھے۔ پھر کہا کہ حضرت علی رضی اللہ عنہ جب سر اٹھاتے اور جب سر جھکاتے اس وقت تکبیر کہتے۔

(۷۸۵) ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، کہا کہ ہمیں امام مالک رحمہ اللہ نے ابن شہاب سے خبر دی، انہوں نے ابوسلمہ بن عبدالرحمن سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ آپ لوگوں کو نماز پڑھاتے تھے تو

بَابُ اِتِّمَامِ التَّكْبِيرِ فِي الرُّكُوعِ

قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَفِيهِ مَا لَكَ ابْنُ الْحَوَيْرِثِ.

۷۸۴۔ حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ الْجَرْنَرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: صَلَّى مَعَ عَلِيٍّ - بِالْبَصْرَةِ فَقَالَ: ذَكَرْنَا هَذَا الرَّجُلَ صَلَاةً كُنَّا نُصَلِّيْهَا مَعَ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ. [طرفاه فی: ۷۸۶، ۸۲۶]

۷۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يُصَلِّي

بِهِمْ، فَيَكْبُرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا أَنْصَرَفَ قَالَ: إِنِّي لَأَشْبَهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ. [اطرافہ فی: ۷۸۹، ۷۹۵، ۸۰۳]

جب بھی وہ جھکتے اور جب بھی وہ اٹھتے تکبیر ضرور کہتے۔ پھر جب فارغ ہوتے تو فرماتے کہ میں نماز پڑھنے میں تم سب لوگوں سے زیادہ رسول اللہ ﷺ کی نماز سے مشابہت رکھنے والا ہوں۔

[مسلم: ۸۶۷؛ نسائی: ۱۱۵۴]

تشریح: امام بخاری رحمہ اللہ کا مقصد ان لوگوں کی تردید کرنا ہے جو رکوع اور سجدہ وغیرہ میں جاتے ہوئے تکبیر نہیں کہتے۔ بعض شاہان بنی امیہ ایسا ہی کیا کرتے تھے۔ باب کا ترجمہ یوں بھی کیا گیا ہے، کہ تکبیر کو رکوع میں جا کر پورا کرنا۔ مگر بہتر ترجمہ وہی ہے جو ادھر ہوا۔

بَابُ اِتِّمَامِ التَّكْبِيرِ فِي السُّجُودِ

۷۸۶- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غِيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، قَالَ: صَلَّيْتُ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكَعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ: قَدْ ذَكَّرَنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ. أَوْ قَالَ: لَقَدْ صَلَّيْنَا صَلَاةَ مُحَمَّدٍ.

[راجع: ۷۸۴]

۷۸۷- حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَشْرٍ، عَنْ عِكْرِمَةَ، قَالَ: رَأَيْتُ رَجُلًا عِنْدَ الْمَقَامِ يُكَبِّرُ فِي كُلِّ خَفَضٍ وَرَفَعَ وَإِذَا قَامَ وَإِذَا وَضَعَ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ فَقَالَ: أَوَلَيْسَ تِلْكَ صَلَاةَ النَّبِيِّ ﷺ؟ لَا أَمْلَكَ! [طرفہ فی: ۷۸۸]

تشریح: یعنی یہ نماز تو نبی کریم ﷺ کی نماز کے عین مطابق ہے اور تو اس پر تعجب کرتا ہے۔ "لا املک" عرب لوگ زجر و توبخ کے وقت بولتے ہیں۔ جیسے ((تکلتک املک)) یعنی تیری ماں تجھ پر روئے۔ حضرت عبداللہ بن عباس رضی اللہ عنہما عکرمہ پر خفا ہوئے کہ تو اب تک نماز کا پورا طریقہ نہیں جانتا اور ابو ہریرہ رضی اللہ عنہ جیسے فاضل پرانکار کرتا ہے۔

باب: سجدے کے وقت بھی پورے طور پر تکبیر کہنا

(۷۸۶) ہم سے ابو النعمان محمد بن فضل نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے غیلان بن جریر سے بیان کیا، انہوں نے مطرف بن عبد اللہ بن ثخیر سے، انہوں نے کہا کہ میں نے اور عمران بن حصین نے علی بن ابی طالب رضی اللہ عنہ کے پیچھے نماز پڑھی۔ تو وہ جب بھی سجدہ کرتے تو تکبیر کہتے۔ اسی طرح جب سر اٹھاتے تو تکبیر کہتے۔ جب دور کعتوں کے بعد اٹھتے تو تکبیر کہتے۔ جب نماز ختم ہوئی تو عمران بن حصین رضی اللہ عنہ نے میرا ہاتھ پکڑ کر کہا کہ حضرت علی رضی اللہ عنہ نے آج حضرت محمد ﷺ کی نماز یاد دلادی، یا یہ کہ اس شخص نے ہم کو محمد ﷺ کی نماز کی طرح آج نماز پڑھائی۔

(۷۸۷) ہم سے عمرو بن عون نے بیان کیا، کہا کہ ہمیں ہشیم بن بشیر نے ابو بشر حفص بن ابی وحشہ سے خبر دی، انہوں نے عکرمہ سے، انہوں نے بیان کیا کہ میں نے ایک شخص کو مقام ابراہیم میں (نماز پڑھتے ہوئے) دیکھا کہ ہر جھکنے اور اٹھنے پر وہ تکبیر کہتا تھا۔ اسی طرح کھڑے ہوتے وقت اور بیٹھتے وقت بھی۔ میں نے ابن عباس رضی اللہ عنہما کو اس کی اطلاع دی۔ آپ نے فرمایا: ارے تیری ماں مرے! کیا یہ رسول اللہ ﷺ کی سی نماز نہیں ہے؟

تشریح: یعنی یہ نماز تو نبی کریم ﷺ کی نماز کے عین مطابق ہے اور تو اس پر تعجب کرتا ہے۔ "لا املک" عرب لوگ زجر و توبخ کے وقت بولتے ہیں۔ جیسے ((تکلتک املک)) یعنی تیری ماں تجھ پر روئے۔ حضرت عبداللہ بن عباس رضی اللہ عنہما عکرمہ پر خفا ہوئے کہ تو اب تک نماز کا پورا طریقہ نہیں جانتا اور ابو ہریرہ رضی اللہ عنہ جیسے فاضل پرانکار کرتا ہے۔

باب: جب سجدہ کر کے کھڑا ہو تو تکبیر کہے

بَابُ التَّكْبِيرِ إِذَا قَامَ مِنَ السُّجُودِ

(۷۸۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ہمام بن یحییٰ نے قتادہ سے بیان کیا، وہ عکرمہ سے، کہا کہ میں نے مکہ میں ایک بوڑھے کے پیچھے (ظہر کی) نماز پڑھی۔ انہوں نے (تمام نماز میں) بانئیس تکبیریں کیں۔ اس پر میں نے ابن عباس رضی اللہ عنہما سے کہا کہ یہ بوڑھا بالکل بے عقل معلوم ہوتا ہے۔ ابن عباس رضی اللہ عنہما نے فرمایا تمہاری ماں تمہیں روئے! یہ تو ابوالقاسم رضی اللہ عنہ کی سنت ہے۔

اور موسیٰ بن اسماعیل نے یوں بھی بیان کیا، کہ ہم سے ابان نے بیان کیا، کہا کہ ہم سے قتادہ نے، انہوں نے کہا کہ ہم سے عکرمہ نے یہ حدیث بیان کی۔

(۷۸۹) ہم سے یحییٰ بن کبیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد بن عقیل بن خالد کے واسطے سے بیان کیا، انہوں نے ابن شہاب سے، انہوں نے کہا کہ مجھے ابوبکر بن عبد الرحمن بن حارث نے خبر دی کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بتلایا کہ رسول اللہ صلی اللہ علیہ وسلم جب نماز کے لیے کھڑے ہوتے تو تکبیر کہتے، پھر جب رکوع کرتے تب بھی تکبیر کہتے تھے۔ پھر جب سر اٹھاتے تو ”سمع اللہ لمن حمدہ“ کہتے اور کھڑے ہی کھڑے ”ربنا للک الحمد“ کہتے۔ پھر اللہ اکبر کہتے ہوئے (سجدہ کے لیے) جھکتے، پھر جب سر اٹھاتے تو اللہ اکبر کہتے۔ پھر جب (دوسرے) سجدہ کے لیے جھکتے تب تکبیر کہتے اور جب سجدہ سے سر اٹھاتے تب بھی تکبیر کہتے۔ اسی طرح آپ تمام نماز پوری کر لیتے تھے۔ قعدہ اولیٰ سے اٹھنے پر بھی تکبیر کہتے تھے۔ (اس حدیث میں) عبد اللہ بن صالح نے لیث کے واسطے سے (بجائے ربنا للک الحمد کے) ربنا ولك الحمد نقل کیا ہے۔ (ربنا للک الحمد کہے یا ربنا ولك الحمد واؤ کے ساتھ ہر دو طریقہ سے درست ہے)۔

۷۸۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرَمَةَ، قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَقُلْتُ لِابْنِ عَبَّاسٍ: إِنَّهُ أَخْمَقُ. فَقَالَ: تُكَلِّتُكَ أُمُّكَ، سُنَّةُ أَبِي الْقَاسِمِ رضی اللہ عنہ. [راجع: ۷۸۷]

وَقَالَ مُوسَى: حَدَّثَنَا أَبَانٌ قَالَ: حَدَّثَنَا قَتَادَةُ حَدَّثَنَا عِكْرَمَةُ.

۷۸۹۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرُكْعُ، ثُمَّ يَقُولُ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: ((رَبَّنَا لَكَ الْحَمْدُ)) ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثَّنَيْنِ بَعْدَ الْجُلُوسِ. وَقَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنِ اللَّيْثِ ((وَلَكَ الْحَمْدُ)).

[راجع: ۷۸۵] [مسلم: ۸۶۸، ۸۶۹؛ ابوداود:

۷۳۸؛ نسائی: ۱۱۴۹]

تشریح: چار رکعت نماز میں کل بانئیس تکبیریں ہوتی ہیں ہر رکعت میں پانچ تکبیریں، ایک تکبیر تحریمہ دوسری پہلے تشہد کے بعد اٹھتے وقت سب بانئیس ہوئیں۔ اور تین رکعت نماز میں سترہ اور دو رکعت میں گیارہ ہوتی ہیں۔ اور پانچوں نمازوں میں چورانوے تکبیریں ہوتی ہیں۔ موسیٰ بن اسماعیل کی سند کے بیان سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ قتادہ سے دو شخصوں نے اس کو روایت کیا ہے۔ ہمام اور ابان نے اور ہمام کی روایت اصول میں امام بخاری رحمہ اللہ کی شرط پر ہے اور ابان کی روایت متابعت میں۔ دوسرا فائدہ یہ ہے کہ قتادہ کا سماع عکرمہ سے معلوم ہو جائے۔

باب: اس بارے میں کہ رکوع میں ہاتھ گھٹنوں پر رکھنا

بَابُ وَضْعِ الْأَكْفِ عَلَى الرَّكْبِ فِي الرُّكُوعِ

اور ابو حمید نے اپنے ساتھیوں کے سامنے بیان کیا کہ نبی کریم ﷺ نے رکوع میں اپنے دونوں ہاتھ گھٹنوں پر جمائے۔

وَقَالَ أَبُو حَمِيدٍ فِي أَصْحَابِهِ: أَمَكَنَ النَّبِيُّ ﷺ يَدَيْهِ مِنْ رُكْبَتَيْهِ.

(۷۹۰) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا ابو یوسف اور اکبر سے، انہوں نے بیان کیا کہ میں نے مصعب بن سعد سے سنا، انہوں نے کہا کہ میں نے اپنے والد کے پہلو میں نماز پڑھی اور اپنے دونوں ہتھیلیوں کو ملا کر رانوں کے درمیان رکھ لیا۔ اس پر میرے باپ نے مجھے ٹوکا اور فرمایا کہ ہم بھی پہلے اسی طرح کرتے تھے۔ لیکن بعد میں اس سے روک دیئے گئے اور حکم ہوا کہ ہم اپنے ہاتھوں کو گھٹنوں پر رکھیں۔

۷۹۰- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْقُوبٍ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ، صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَقْتُ بَيْنَ كَفِّي ثُمَّ وَضَعْتُهُمَا بَيْنَ فَجَذِي، فَفَهَانِي أَبِي وَقَالَ: كُنَّا نَفْعَلُهُ فَفَهِنَا عَنْهُ، وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى الرَّكْبِ. [مسلم: ۱۱۹۴، ۱۱۹۵، ۱۱۹۶، ۱۱۹۷، ابوداؤد: ۸۶۷،

ترمذی: ۲۵۹؛ نسائی: ۱۰۳۲؛ ابن ماجہ: ۸۷۳]

تشریح: عبد اللہ بن مسعود رضی اللہ عنہ سے رکوع میں دونوں ہاتھوں کی انگلیاں ملا کر دونوں رانوں کے بیچ میں رکھنا منقول ہے۔ امام بخاری رحمہ اللہ نے یہ باب لاکر اشارہ فرمایا کہ یہ حکم منسوخ ہو گیا ہے۔

باب: اگر رکوع اچھی طرح اطمینان سے نہ کرے تو نماز نہ ہوگی

بَابُ إِذَا لَمْ يُتِمَّ الرُّكُوعَ

(۷۹۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا سلیمان اعمش کے واسطے سے، کہا میں نے زید بن وہب سے سنا، انہوں نے بیان کیا کہ حذیفہ بن یمان رضی اللہ عنہ نے ایک شخص کو دیکھا کہ نہ رکوع پوری طرح کرتا ہے نہ سجدہ۔ اس لیے آپ نے اس سے کہا کہ تم نے نماز ہی نہیں پڑھی اور اگر تم مر گئے تو تمہاری موت اس سنت پر نہیں ہوگی جس پر اللہ تعالیٰ نے محمد ﷺ کو پیدا کیا تھا۔

۷۹۱- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، قَالَ: سَمِعْتُ زَيْدَ ابْنِ وَهَبٍ، قَالَ: رَأَى حُذَيْفَةَ رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ وَقَالَ: مَا صَلَّيْتُ، وَلَوْ مِتُّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا ﷺ. [راجع: ۳۸۹؛ نسائی: ۱۳۱۱]

تشریح: یعنی تیرا خاتمہ معاذ اللہ کفر پر ہوگا۔ جو لوگ سنت رسول اللہ ﷺ کی مخالفت کرتے ہیں ان کو اس طرح خرابی کے خاتمہ سے ڈرنا چاہیے۔ سبحان اللہ! اہل حدیث کا جینا اور مرنا دونوں اچھا۔ مرنے کے بعد نبی کریم ﷺ کے سامنے کچھ شرمندگی نہیں۔ آپ کی حدیث پہ چلتے رہے جب تک جئے خاتمہ بھی حدیث پر ہوا۔ (مولانا وحید الزماں رحمہ اللہ)

باب: رکوع میں پیٹھ کو برابر کرنا (سراونچا نیچا نہ

بَابُ اسْتَوَاءِ الظَّهْرِ فِي الرُّكُوعِ

رکھنا)

وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ: رَكَعَ النَّبِيُّ ﷺ
ثُمَّ هَضَرَ ظَهْرَهُ.
ابو حمید نے اپنے ساتھیوں سے کہا کہ نبی کریم ﷺ نے رکوع کیا، پھر اپنی پیٹھ پوری طرح جھکا دی۔

بَابُ: حَدُّ إِتْمَامِ الرُّكُوعِ
وَالْإِعْتِدَالِ فِيهِ وَالْإِطْمَانِيَّةِ
باب: رکوع پوری طرح کرنے کی اور اس میں اعتدال و طمانیت کی (حد کیا ہے؟)

تشریح: بعض نسخوں میں یہ باب الگ نہیں ہے۔ اور درحقیقت یہ اگلے ہی باب کا ایک جزو ہے۔ اور ابو حمید رضی اللہ عنہ کی تعلیق اس کے اول جزو سے متعلق ہے اور براء کی حدیث پچھلے جزو سے۔ اب ابن منیر کا اعتراض رفع ہو گیا کہ حدیث باب کے مطابق نہیں ہے۔ کذا قالہ الحافظ۔

۷۹۲۔ حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنَا الْحَكَمُ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، مَا خَلَا الْقِيَامَ وَالْقُعُودَ قَرِيبًا مِنَ السَّوَاءِ. [طرفاه فی: ۸۰۱، ۸۲۰]

(۷۹۲) ہم سے بدل بن محبر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ مجھے حکم نے ابن ابی لیلیٰ سے خبر دی، انہوں نے براء بن عازب رضی اللہ عنہ سے، انہوں نے بتلایا کہ نبی کریم ﷺ کے رکوع و سجود، دونوں سجدوں کے درمیان کا وقفہ اور جب رکوع سے سر اٹھاتے، تو تقریباً سب برابر تھے۔ سوائے قیام اور تشہد کے قعود کے۔

[مسلم: ۱۰۵۷، ۱۰۵۸؛ ابوداؤد: ۸۵۲؛ ترمذی:

۲۷۹، ۲۸۰؛ نسائی: ۱۰۶۴، ۱۱۴۷، ۱۱۳۱]

تشریح: قیام سے مراد قرات کا قیام ہے اور تشہد کا قعود، لیکن باقی چار چیزیں یعنی رکوع اور سجدہ اور دونوں سجدوں کے بیچ میں قعودہ اور رکوع کے بعد قعود یہ سب قریب قریب برابر ہوتے۔ حضرت انس رضی اللہ عنہ کی روایت میں ہے کہ آپ ﷺ رکوع سے سر اٹھا کر اتنی دیر تک کھڑے رہتے کہ کہنے والا کہتا آپ بھول گئے ہیں۔ حدیث کی مطابقت ترجمہ باب سے اس طرح ہے کہ اس سے رکوع میں دیر تک ٹھہرنا ثابت ہوتا ہے۔ تو باب کا ایک جزو یعنی اطمینان اس سے نکل آیا اور اعتدال یعنی رکوع کے بعد سیدھا کھڑا ہونا وہ بھی اس روایت سے ثابت ہو چکا۔ حافظ فرماتے ہیں کہ اس حدیث کے بعض طرق میں جن کو امام مسلم رحمہ اللہ نے نکالا ہے اعتدال لبا کرنے کا ذکر ہے۔ تو اس سے تمام ارکان کا لبا کرنا ثابت ہو گیا۔

بَابُ أَمْرِ النَّبِيِّ ﷺ الَّذِي لَا يُتِمُّ رُكُوعَهُ بِالْإِعَادَةِ
باب: نبی کریم ﷺ کا اس شخص کو نماز دوبارہ پڑھنے کا حکم دینا جس نے رکوع پوری طرح نہیں کیا تھا

۷۹۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ،
(۷۹۳) ہم سے مسدد بن مسرہ نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے عبید اللہ عمری سے بیان کیا، انہوں نے کہا کہ مجھ سے سعید بن ابی سعید مقبری نے اپنے والد سے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ

نبی کریم ﷺ مسجد میں تشریف لے گئے۔ اتنے میں ایک شخص آیا اور نماز پڑھنے لگا۔ نماز کے بعد اس نے آ کر نبی کریم ﷺ کو سلام کیا۔ آپ نے سلام کا جواب دے کر فرمایا کہ ”واپس جا کر دوبارہ نماز پڑھ، کیونکہ تو نے نماز نہیں پڑھی۔“ چنانچہ اس نے دوبارہ نماز پڑھی اور واپس آ کر پھر آپ کو سلام کیا۔ آپ نے اس مرتبہ بھی یہی فرمایا کہ ”دوبارہ جا کر نماز پڑھ، کیونکہ تو نے نماز نہیں پڑھی۔“ تین بار اسی طرح ہوا۔ آخر اس شخص نے کہا کہ اس ذات کی قسم! جس نے آپ کو حق کے ساتھ مبعوث کیا۔ میں تو اس سے اچھی نماز نہیں پڑھ سکتا۔ اس لیے آپ مجھے سکھائیے آپ نے فرمایا: ”جب تو نماز کے لیے کھڑا ہو تو (پہلے) تکبیر کہہ پھر قرآن مجید میں سے جو کچھ تجھ سے ہو سکے پڑھ، اس کے بعد رکوع کر اور پوری طرح رکوع میں چلا جا۔ پھر سر اٹھا اور پوری طرح کھڑا ہو جا۔ پھر جب تو سجدہ کرے تو پوری طرح سجدہ میں چلا جا۔ پھر (سجدہ سے) سر اٹھا کر اچھی طرح بیٹھ جا۔ دوبارہ بھی اسی طرح سجدہ کر۔ یہی طریقہ نماز کی تمام (رکعتوں میں) اختیار کر۔“

أَنَّ النَّبِيَّ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَدْ عَلَيْهِ النَّبِيُّ ﷺ السَّلَامَ فَقَالَ: ((ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)). ثَلَاثًا. فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنَ غَيْرُهُ فَعَلَّمَنِي. فَقَالَ: ((إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْجِعْ حَتَّى تَطْمِئِنَّ رَأْسًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا)). [راجع: ۷۵۷]

تشریح: اسی حدیث کو بروایت رفاعہ بن رافع ابن ابی شیبہ نے یوں روایت کیا ہے کہ اس شخص نے رکوع اور سجدہ پورے طور پر ادا نہیں کیا تھا۔ اسی لئے نبی کریم ﷺ نے اسے نماز لانے کا حکم فرمایا۔ یہی ترجمہ باب ہے۔ ثابت ہوا کہ ٹھہر ٹھہر کر اطمینان سے ہر رکوع کا ادا کرنا فرض ہے۔ اس روایت بخاری میں یہ ہے کہ آپ نے اسے فرمایا کہ پڑھ جو تجھے قرآن سے آسان ہو۔ مگر رفاعہ بن رافع کی روایت ابن ابی شیبہ میں صاف یوں مذکور ہے: ”تم اقرا بام القرآن وما شاء الله۔“ یعنی پہلے سورہ فاتحہ پڑھ پھر جو آسان ہو قرآن کی تلاوت کر۔ اس تفصیل کے بعد اس روایت سے سورہ فاتحہ کی عدم رکنیت پر دلیل پکڑنے والا یا تو تفصیلی روایات سے ناواقف ہے یا پھر تعصب کا شکار ہے۔

باب: رکوع کی دعا کا بیان

بَابُ الدُّعَاءِ فِي الرُّكُوعِ

(۷۹۳) ہم سے حفص بن عمر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے منصور بن معتمر سے بیان کیا، انہوں نے ابوالضحیٰ مسلم بن صبیح سے، انہوں نے مسروق سے، انہوں نے عائشہ رضی اللہ عنہا سے، انہوں نے فرمایا کہ نبی کریم ﷺ رکوع اور سجدہ میں ”سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي“ پڑھا کرتے تھے۔

۷۹۴۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي)). [اطرافہ فی:

۸۱۷، ۴۲۹۳، ۴۹۶۷، ۴۹۶۸] [مسلم: ۱۰۸۵،

۱۰۸۶، ۱۰۸۷، ابوداؤد: ۸۷۷، نسائی: ۱۰۴۶،

۱۱۲۱، ۱۱۲۲، ابن ماجہ: ۸۸۹]

تشریح: رکوع اور سجدہ میں جو تسبیح پڑھی جاتی ہے اس میں کسی کا بھی کوئی اختلاف نہیں۔ البتہ اس حدیث کے پیش نظر کہ ”رکوع میں اپنے رب کی تعظیم کرو اور بندہ سجدہ کی حالت میں اپنے رب سے سب سے زیادہ قریب ہوتا ہے، اس لئے سجدہ میں دعا کیا کرو کہ سجدہ کی دعا کے قبول ہونے کی زیادہ امید ہے۔“ بعض ائمہ نے سجدہ کی حالت میں دعا جائز قرار دی ہے اور رکوع میں دعا کو مکروہ کہا ہے۔ امام بخاری رحمہ اللہ یہ بتانا چاہتے ہیں کہ مذکورہ حدیث میں دعا کا ایک مخصوص ترین وقت حالت سجدہ کو بتایا گیا ہے۔ اس میں رکوع میں دعا کرنے کی کوئی ممانعت نہیں ہے۔ بلکہ حدیث سے ثابت ہے کہ نبی کریم ﷺ رکوع اور سجدہ دونوں حالتوں میں دعا کرتے تھے۔ ابن امیر الحاج نے تمام دعائیں جماعت تک میں اس شرط پر جائز قرار دی ہیں کہ مقتدیوں پر اس سے کوئی گراں باری نہ ہو۔ (تہذیب البخاری)

بَابُ مَا يَقُولُ الْإِمَامُ وَمَنْ خَلْفَهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

باب: امام اور مقتدی رکوع سے سر اٹھانے پر کیا کہیں؟

۷۹۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). قَالَ: ((اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ)). وَكَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ قَالَ: ((اللَّهُ أَكْبَرُ)). [راجع: ۷۸۵]

(۷۹۵) ہم سے آدم بن ابی یاس نے بیان کیا، انہوں نے کہا کہ ہم سے ابن ابی ذنب نے بیان کیا، انہوں نے سعید مقبری سے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ جب ”سمع الله لمن حمده“ کہتے تو اس کے بعد ”اللهم ربنا ولك الحمد“ بھی کہتے۔ اسی طرح جب آپ رکوع کرتے اور سر اٹھاتے تو تکبیر کہتے۔ دونوں سجدوں سے کھڑے ہوتے وقت بھی آپ اللہ اکبر کہا کرتے تھے۔

تشریح: حدیث سے امام کا کہنا تو ثابت ہوا لیکن مقتدی کا یہ کہنا اس طرح ثابت ہوگا کہ مقتدی پر امام کی پیروی ضروری ہے۔ جیسا کہ دوسری روایت میں مذکور ہے۔ اسی حدیث کے دوسرے طرق میں ابو ہریرہ رضی اللہ عنہ سے مروی ہے کہ جب امام سمع الله لمن حمده کہے تو پیچھے والے بھی امام کے ساتھ ساتھ ربنا ولك الحمد الخ بھی کہیں۔

بَابُ فَضْلِ اللَّهِ رَبَّنَا وَلَكَ الْحَمْدُ

باب: اللہ ربنا ولك الحمد پڑھنے کی فضیلت

۷۹۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ. فَإِنَّهُ مِنْ وَاقِقَ قَوْلِهِ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [طرفه في: ۳۲۲۸] [مسلم: ۹۱۳]

(۷۹۶) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے سحی سے خبر دی، انہوں نے ابو صالح ذکوان کے واسطے سے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا کہ ”جب امام سمع الله لمن حمده کہے تم اللہ ربنا ولك الحمد کہو۔ کیونکہ جس کا یہ کہنا فرشتوں کے کہنے کے ساتھ ہوگا۔ اس کے پچھلے تمام گناہ بخش دیئے جائیں گے۔“

[ابوداؤد: ۸۴۸؛ ترمذی: ۲۶۷؛ نسائی: ۱۰۶۲]

بَابُ

بَابُ

(۷۹۷) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے ہشام دستوائی سے، انہوں نے یحییٰ بن ابی کثیر سے، انہوں نے ابومسلم سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے، انہوں نے کہا کہ لو میں تمہیں نبی کریم صلی اللہ علیہ وسلم کی نماز کے قریب قریب کر دوں گا۔ چنانچہ حضرت ابو ہریرہ رضی اللہ عنہ ظہر، عشاء اور صبح کی آخری رکعات میں قنوت پڑھا کرتے تھے۔ سمع اللہ لمن حمدہ کے بعد۔ یعنی مومنین کے حق میں دعا کرتے اور کفار پر لعنت بھیجتے۔

۷۹۷۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، عَنْ هِشَامٍ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لِأَقْرَبَنِّ صَلَاةَ النَّبِيِّ ﷺ. فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعِشَاءِ، وَصَلَاةِ الصُّبْحِ، بَعْدَ مَا يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَيَدْعُو لِّلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ.

[اطرافہ فی: ۸۰۴، ۱۰۰۶، ۲۹۳۲، ۴۵۶۰]

[۴۵۹۸، ۶۲۰۰، ۶۳۹۳، ۶۹۴۰]

[مسلم: ۱۵۴۴؛ ابوداؤد: ۱۴۴۰؛ نسائی: ۱۰۷۴]

تشریح: کچھ غداروں نے چند مسلمانوں کو دھوکا سے بھر معونہ پر شہید کر دیا تھا۔ نبی کریم صلی اللہ علیہ وسلم کو اس حادثہ سے سخت صدمہ ہوا اور آپ نے ایک ماہ تک ان پر بددعا کی اور ان مسلمانوں کی رہائی کے لئے بھی دعا فرمائی جو کفار کے ہاں مقید تھے۔ یہاں اسی کی قنوت کا ذکر ہے۔ جب مسلمانوں پر کوئی مصیبت آئے تو ہر نماز میں آخر رکعت میں رکوع کے بعد قنوت پڑھنا مستحب ہے۔

(۷۹۸) ہم سے عبداللہ بن ابی الاسود نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن علیہ نے بیان کیا، انہوں نے خالد حذاء سے بیان کیا، انہوں نے ابو قلابہ (عبداللہ بن زید) سے، انہوں نے انس رضی اللہ عنہ سے کہ آپ نے فرمایا کہ دعائے قنوت فجر اور مغرب کی نمازوں میں پڑھی جاتی ہے۔

۷۹۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ قَالَ: كَانَ الْقَنُوتُ فِي الْفَجْرِ وَالْمَغْرِبِ.

(۷۹۹) ہم سے عبداللہ بن مسلمہ نعیمی نے بیان کیا امام مالک رحمہ اللہ سے، انہوں نے نعیم مجر بن عبداللہ سے، انہوں نے علی بن یحییٰ بن غلاد زرقی سے، انہوں نے اپنے باپ سے، انہوں نے رفاعہ بن رافع زرقی سے، انہوں نے کہا کہ ہم نبی کریم صلی اللہ علیہ وسلم کی اقتدا میں نماز پڑھ رہے تھے۔ جب آپ رکوع سے سر اٹھاتے تو ”سمع اللہ لمن حمدہ“ کہتے۔ ایک شخص نے پیچھے سے کہا ”ربنا ولك الحمد حمدا كثيرا طيبا مباركا فيه“ آپ صلی اللہ علیہ وسلم نے نماز سے فارغ ہو کر دریافت فرمایا کہ ”کس نے یہ کلمات کہے ہیں۔“ اس شخص نے جواب دیا کہ میں نے۔ اس پر آپ صلی اللہ علیہ وسلم نے

۷۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِرِ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَادِ الزُّرْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ، قَالَ: كُنَّا يَوْمًا نَصَلِّي وَرَاءَ النَّبِيِّ ﷺ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ،

فَلَمَّا انصَرَفَ قَالَ: ((مَنْ الْمُتَكَلِّمُ؟)) قَالَ: أَنَا. قَالَ: ((رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَسْتَدِرُّونَهَا، أَهْمُ يَكْتُمُهَا أَوَّلُ)). [ابوداود: ۷۷۰؛ نسائی: ۱۰۶۱]

فرمایا کہ ”میں نے تیس سے زیادہ فرشتوں کو دیکھا کہ ان کلمات کو لکھنے میں وہ ایک دوسرے پر سبقت لے جانا چاہتے تھے۔“ (اس سے ان کلمات کی فضیلت ثابت ہوئی)۔

بَابُ الطَّمَانِينَةِ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ

باب: رکوع سے سر اٹھانے کے بعد اطمینان سے سیدھا کھڑا ہونا

وَقَالَ أَبُو حُمَيْدٍ: رَفَعَ النَّبِيُّ ﷺ وَاسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ. ۸۰۰- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، قَالَ: كَانَ أَنَسُ يَنْعَثُ لَنَا صَلَاةَ النَّبِيِّ ﷺ فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ: قَدْ نَسِيَ. [طرفہ فی: ۸۲۱]

اور ابو حمید رضی اللہ عنہ نے فرمایا کہ نبی کریم ﷺ نے (رکوع سے) سر اٹھایا تو سیدھے اس طرح کھڑے ہو گئے کہ پیٹھ کا ہر جوڑا اپنی جگہ پر آ گیا۔

(۸۰۰) ہم سے ابو الولید نے بیان کیا، کہا کہ ہم سے شعبہ نے ثابت بنانی سے بیان کیا، انہوں نے بیان کیا کہ حضرت انس رضی اللہ عنہ ہمیں نبی کریم ﷺ کی نماز کا طریقہ بتلاتے تھے۔ چنانچہ آپ نماز پڑھتے اور جب اپنا سر رکوع سے اٹھاتے تو اتنی دیر تک کھڑے رہتے کہ ہم سوچنے لگتے کہ آپ بھول گئے ہیں۔

تشریح: قسطا فی فیصلہ نے کہا اس سے صاف معلوم ہوتا ہے کہ اعتدال یعنی رکوع کے بعد سیدھا کھڑا ہونا ایک لہار کن ہے۔ جن لوگوں نے اس کا انکار کیا ان کا قول فاسد اور ناقابل توجہ ہے۔

۸۰۱- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِينًا مِنَ السَّوَاءِ. [راجع: ۷۹۲]

(۸۰۱) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا کہ ہم سے شعبہ نے حکم سے بیان کیا، انہوں نے ابن ابی لیلیٰ سے، انہوں نے براء بن عازب رضی اللہ عنہ سے، انہوں نے کہا کہ نبی کریم ﷺ کے رکوع، سجدہ، رکوع سے سر اٹھاتے وقت اور دونوں سجدوں کے درمیان کا بیٹھنا تقریباً برابر برابر ہوتا تھا۔

تشریح: مراد یہ کہ آپ کی نماز معتدل ہو کر کرتی تھی۔ اگر قراءت میں طول کرتے تو اسی نسبت سے اور ارکان کو بھی طویل کرتے تھے۔ اگر قراءت میں تخفیف کرتے تو اور ارکان کو بھی ہلکا کرتے۔

۸۰۲- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَرِنَا كَيْفَ كَانَ صَلَاةَ النَّبِيِّ ﷺ وَذَلِكَ فِي غَيْرِ وَقْتِ الصَّلَاةِ، فَقَامَ فَأَمَكَنَّ الْقِيَامَ، ثُمَّ

(۸۰۲) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے ایوب سختیانی سے، انہوں نے ابو قلابہ سے کہ مالک بن حویرث رضی اللہ عنہ ہمیں (نماز پڑھ کر) دکھلاتے کہ نبی کریم ﷺ کس طرح نماز پڑھتے تھے اور یہ نماز کا وقت نہیں تھا۔ چنانچہ آپ (ایک مرتبہ) کھڑے ہوئے اور پوری طرح کھڑے رہے۔ پھر جب

رُكْعَ فَأَمَكَنَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَبَ هُنَيْةً، قَالَ: فَصَلَّى بِنَا صَلَاةً شَيْخَنَا هَذَا أَبِي يَزِيدَ. وَكَانَ أَبُو يَزِيدَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ اسْتَوَى قَاعِدًا ثُمَّ نَهَضَ. [راجع: ۶۷۷]

رکوع کیا اور پوری طمانیت کے ساتھ پھر سر اٹھایا تب بھی تھوڑی دیر سیدھے کھڑے رہے۔ ابو قلابہ نے بیان کیا کہ مالک رضی اللہ عنہ نے ہمارے اس شیخ ابو یزید کی طرح نماز پڑھائی۔ ابو یزید جب دوسرے سجدہ سے سر اٹھاتے تو پہلے اچھی طرح بیٹھ لیتے پھر کھڑے ہوتے۔

بَابُ يَهْوِي بِالتَّكْبِيرِ حِينَ يَسْجُدُ

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

اور نافع نے بیان کیا کہ ابن عمر رضی اللہ عنہما (سجدہ کرتے وقت) پہلے ہاتھ زمین پر دیتے، پھر گھٹنے ٹیکتے۔

تشریح: اس تعلق کو ابن خزیمہ اور طحاوی نے موصولاً ذکر کیا ہے۔ امام مالک رحمہ اللہ کا بھی قول ہے۔ لیکن باقی تینوں اماموں نے یہ کہا ہے کہ پہلے گھٹنے ٹیکے پھر ہاتھ زمین پر رکھے، نووی رحمہ اللہ نے کہا دلیل کی رو سے دونوں مذہب برابر ہیں اور اسی لئے امام احمد رحمہ اللہ سے ایک روایت یہ ہے کہ نماز کو اختیار ہے، چاہے گھٹنے پہلے رکھے چاہے ہاتھ۔ اور ابن قیم رحمہ اللہ نے واکل بن حجر رحمہ اللہ کی حدیث کو ترجیح دی ہے، جس میں مذکور ہے کہ جب نبی کریم ﷺ سجدہ کرنے لگتے تو پہلے گھٹنے زمین پر رکھتے پھر ہاتھ۔ (مولانا وحید الزماں رحمہ اللہ)

درست یہ ہے کہ حدیث ابو ہریرہ رضی اللہ عنہ راجح اور اصح ہے جو مسلم میں موجود ہے اور اس میں ہاتھ پہلے اور گھٹنے بعد میں ٹیکنے کا مسئلہ بیان ہے۔

۸۰۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا فِي رَمَضَانَ وَغَيْرِهِ، فَيُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ. ثُمَّ يَقُولُ: رَبَّنَا وَلَكَ الْحَمْدُ. قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ. حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي الْإِثْنَيْنِ، وَيَفْعَلُ ذَلِكَ فِي كُلِّ رُكْعَةٍ حَتَّى يَفْرَغَ مِنْ

(۸۰۳) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے خبر دی، انہوں نے زہری سے، انہوں نے کہا کہ کچھ کو ابو بکر بن عبدالرحمن بن حارث بن ہشام اور ابو سلمہ بن عبدالرحمن نے خبر دی کہ حضرت ابو ہریرہ رضی اللہ عنہ تمام نمازوں میں تکبیر کہا کرتے تھے۔ خواہ فرض ہوں یا نہ ہوں۔ رمضان کا مہینہ ہو یا کوئی اور مہینہ ہو۔ چنانچہ جب آپ نماز کے لیے کھڑے ہوتے تو تکبیر کہتے، رکوع میں جاتے تو تکبیر کہتے۔ پھر ”سمع الله لمن حمده“ کہتے اور اس کے بعد ”ربنا ولك الحمد“ سجدہ سے پہلے۔ پھر جب سجدہ کے لیے جھکتے تو اللہ اکبر کہتے۔ پھر سجدہ سے سر اٹھاتے تو اللہ اکبر کہتے۔ پھر دوسرا سجدہ کرتے وقت اللہ اکبر کہتے۔ اسی طرح سجدہ سے سر اٹھاتے تو اللہ اکبر کہتے۔ دو رکعتوں کے بعد قعدہ اولیٰ کرنے کے بعد جب کھڑے ہوتے تب بھی تکبیر کہتے۔ اور آپ ہر رکعت میں ایسا ہی کیا کرتے یہاں تک کہ نماز سے فارغ ہونے تک۔ نماز سے فارغ ہونے کے بعد فرماتے کہ اس ذات کی قسم! جس کے ہاتھ میں یزیری جان ہے میں تم میں سب سے زیادہ نبی کریم ﷺ کی نماز سے مشابہ ہوں۔ اور

الصَّلَاةِ، ثُمَّ يَقُولُ: حِينَ يَنْصَرِفُ وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَا أَفَرِّقُكُمْ شَبْهًا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ إِنْ كَانَتْ هَذِهِ لَصَلَاتُهُ حَتَّى فَارِقَ الدُّنْيَا. [راجع: ۷۸۵] [ابوداؤد: ۸۳۶؛

نسائی: ۱۱۵۵]

(۸۰۴) ابوبکر اور ابوسلمہ دونوں نے کہا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بتلایا کہ رسول اللہ ﷺ جب سر مبارک (رکوع سے) اٹھاتے تو ”سمع الله لمن حمده، ربنا ولك الحمد“ کہہ کر چند لوگوں کے لیے دعائیں کرتے اور نام لے لے کر فرماتے: ”یا اللہ! ولید بن ولید، سلمہ بن ہشام، عیاش بن ابی ربیعہ اور تمام کمزور مسلمانوں کو (کفار سے) نجات دے۔ اے اللہ! قبیلہ مضر کے لوگوں کو سختی کے ساتھ چل دے اور ان پر ایسا قحط مسلط کر جیسا یوسف (علیہ السلام) کے زمانہ میں آیا تھا۔“ ان دنوں پورب والے قبیلہ مضر کے لوگ مخالفین میں تھے۔

۸۰۴۔ قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: وَكَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ)). يَدْعُو لِرَجَالٍ فَيَسْمِعُهُمْ بِأَسْمَائِهِمْ، فَيَقُولُ: ((اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سَيْنَ كَسَيْنِ يُوسُفَ)). وَأَهْلَ الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَ مُخَالِفُونَ لَهُ. [راجع: ۷۹۷]

تشریح: اس حدیث سے معلوم ہوا کہ نماز میں دعایا بدعا کسی مستحق حقیقی کا نام لے کر بھی کی جاسکتی ہے۔

(۸۰۵) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بار بار زہری سے یہ بیان کیا کہ انہوں نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ کو یہ کہتے ہوئے سنا کہ رسول اللہ ﷺ گھوڑے سے زمین پر گر گئے۔ سفیان نے اکثر (بجائے عن فرس کے) من فرس کہا۔ اس گرنے سے آپ کا دایاں پہلو زخمی ہو گیا۔ تو ہم آپ کی خدمت میں عیادت کی غرض سے حاضر ہوئے۔ اتنے میں نماز کا وقت ہو گیا اور آپ نے ہمیں بیٹھ کر نماز پڑھائی۔ ہم بھی بیٹھ گئے۔ سفیان نے ایک مرتبہ کہا کہ ہم نے بھی بیٹھ کر نماز پڑھی۔ جب آپ نماز سے فارغ ہو گئے تو فرمایا کہ ”امام اس لیے ہے کہ اس کی اقتدا کی جائے۔ اس لیے جب وہ تکبیر کہے تو تم بھی تکبیر کہو۔ جب رکوع کرے تو تم بھی رکوع کرو۔ جب سر اٹھائے تو تم بھی سر اٹھاؤ اور جب وہ سمع الله لمن حمده کہے تو تم ربنا ولك

۸۰۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، غَيْرَ مَرَّةٍ عَنِ الزُّهْرِيِّ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: سَقَطَ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ - وَرَبَّمَا قَالَ سُفْيَانُ: مِنْ فَرَسٍ - فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُوذُهُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّى بِنَا قَاعِدًا وَقَعَدْنَا. وَقَالَ سُفْيَانُ: مَرَّةً صَلَّيْنَا قَعُودًا. فَلَمَّا قَضَى الصَّلَاةَ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ. وَإِذَا

سَجَدَ فَاسْجُدُوا)). كَذَا جَاءَ بِهِ مَعْمَرٌ قُلْتُ: الْحَمْدُ كَمَا وَرَدَ فِي الْحَدِيثِ: قَالَ لَقَدْ حَفِظْتُ، كَذَا قَالَ الزُّهْرِيُّ: وَلَكَ الْحَمْدُ. حَفِظْتُ: مَنْ شَقَّهَ الْاَيْمَنُ. فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الزُّهْرِيِّ قَالَ: ابْنُ جُرَيْجٍ وَاَنَا عِنْدَهُ فَجُحِشَ سَافَهُ الْاَيْمَنُ. [راجع: ۳۷۸] [مسلم: ۹۲۱]

الحمد کہو اور جب سجدہ کرے تو تم بھی سجدہ کرو۔“ (سفیان نے اپنے شاگرد علی بن مدینی سے پوچھا کہ) کیا معمر نے بھی اسی طرح حدیث بیان کی تھی۔ (علی کہتے ہیں کہ) میں نے کہا جی ہاں۔ اس پر سفیان بولے کہ معمر کو حدیث یاد تھی۔ زہری نے یوں کہا و لک الحمد۔ سفیان نے یہ بھی کہا کہ مجھے یاد ہے کہ زہری نے یوں کہا آپ کا دایاں بازو چھل گیا تھا۔ جب ہم زہری کے پاس سے نکلے ابن جریج نے کہا میں زہری کے پاس موجود تھا تو انہوں نے یوں کہا کہ آپ کی داہنی پنڈلی چھل گئی۔

تشریح: زہری نے بھی تو پہلو کہا، کبھی پنڈلی۔ بعض نے یوں ترجمہ کیا ہے سفیان نے کہا جب ہم زہری کے پاس سے نکلے تو ابن جریج نے اس حدیث کو بیان کیا۔ میں ان کے پاس تھا اور ابن جریج نے پہلو کے بدلے پنڈلی کہا۔ حافظ نے اس ترجمہ کو ترجیح دی ہے۔ اس حدیث میں یہ مذکور ہے کہ جب امام تکبیر کہے تو تم بھی تکبیر کہو اور جب وہ سجدہ کرے تو تم بھی سجدہ کرو اور ظاہر ہے کہ مقتدی امام کے بعد سجدہ میں جاتا ہے تو اس کی تکبیر بھی امام کے بعد ہی ہوگی اور جب دونوں نفل اس کے امام کے بعد ہوئے تو تکبیر اسی وقت پر آن کر پڑے گی جب مقتدی سجدہ کے لئے جھکے گا اور یہی ترجمہ باب ہے۔

باب: سجدہ کی فضیلت کا بیان

بَابُ فَضْلِ السُّجُودِ

۸۰۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ، وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: ((هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ)). قَالُوا: لَا، يَا رَسُولَ اللَّهِ! قَالَ: ((فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ)). قَالُوا: لَا، قَالَ: ((فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ. فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيتَ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا مُتَافِقُوهَا، فَيَأْتِيَهُمُ اللَّهُ فَيَقُولُ: أَنَا

(۸۰۶) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے بیان کیا کہ مجھے سعید بن مسیب اور عطاء بن یزید لیش نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے انہیں خبر دی کہ لوگوں نے پوچھا یا رسول اللہ! کیا ہم اپنے رب کو قیامت میں دیکھ سکیں گے؟ آپ نے (جواب کے لیے) پوچھا: ”کیا تمہیں چودھویں رات کے چاند کے دیکھنے میں جب کہ اس کے قریب کہیں بادل بھی نہ ہوشبہ ہوتا ہے؟“ لوگ بولے ہرگز نہیں یا رسول اللہ! پھر آپ نے پوچھا: ”اور کیا تمہیں سورج کے دیکھنے میں جب کہ اس کے قریب کہیں بادل بھی نہ ہوشبہ ہوتا ہے۔“ لوگوں نے کہا کہ نہیں یا رسول اللہ! پھر آپ نے فرمایا کہ ”رب العزت کو تم اسی طرح دیکھو گے۔ لوگ قیامت کے دن جمع کئے جائیں گے۔ پھر اللہ تعالیٰ فرمائے گا کہ جو جسے پوجتا تھا وہ اس کے ساتھ ہو جائے۔ چنانچہ بہت سے لوگ سورج کے پیچھے ہو لیں گے، بہت سے چاند کے اور بہت سے بتوں کے ساتھ ہو لیں گے۔ یہ امت باقی رہ جائے گی۔ اس میں منافقین بھی ہوں گے۔ پھر اللہ تعالیٰ ایک نئی صورت میں آئے گا اور ان سے کہے گا کہ میں تمہارا رب ہوں۔ وہ

منافقین کہیں گے کہ ہم یہیں اپنے رب کے آنے تک کھڑے رہیں گے۔ جب ہمارا رب آئے گا تو ہم اسے پہچان لیں گے۔ پھر اللہ عزوجل ان کے پاس (ایسی صورت میں جسے وہ پہچان لیں) آئے گا اور فرمائے گا کہ میں تمہارا رب ہوں۔ وہ بھی کہیں گے کہ بے شک تو ہمارا رب ہے۔ پھر اللہ تعالیٰ بلائے گا۔ پل صراط جہنم کے پتھروں سے رکھا جائے گا اور (نبی کریم ﷺ فرماتے ہیں کہ) میں اپنی امت کے ساتھ اس سے گزرنے والا سب سے پہلا رسول ہوں گا۔ اس روز سوائے انبیاء کے کوئی بھی بات نہ کر سکے گا اور انبیاء بھی صرف یہ کہیں گے۔ اے اللہ! مجھے محفوظ رکھو! اے اللہ! مجھے محفوظ رکھو! اور جہنم میں سعدان کے کانٹوں کی طرح آکس ہوں گے۔ سعدان کے کانٹے تو تم نے دیکھے ہوں گے؟ صحابہ رضی اللہ عنہم نے عرض کیا کہ ہاں! (آپ نے فرمایا) تو وہ سعدان کے کانٹوں کی طرح ہوں گے۔ البتہ ان کے طول و عرض کو سوائے اللہ تعالیٰ کے اور کوئی نہیں جانتا۔ یہ آکس لوگوں کو ان کے اعمال کے مطابق پہنچ لیں گے۔ بہت سے لوگ اپنے عمل کی وجہ سے ہلاک ہوں گے۔ بہت سے ٹکڑے ٹکڑے ہو جائیں گے۔ پھر ان کی نجات ہوگی۔ جہنمیوں میں سے اللہ تعالیٰ جس پر رحم فرماتا چاہے گا تو بلا تکہ کو حکم دے گا کہ جو خالص اللہ تعالیٰ ہی کی عبادت کرتے تھے، انہیں باہر نکال لو۔ چنانچہ ان کو وہ باہر نکالیں گے اور موحدوں کو سجدے کے آثار سے پہچانیں گے۔ اللہ تعالیٰ نے جہنم پر سجدہ کے آثار کا جلانا حرام کر دیا ہے۔ چنانچہ یہ جب جہنم سے نکالے جائیں گے تو اثر سجدہ کے سوا ان کے جسم کے تمام ہی حصوں کو آگ جلا چکی ہوگی۔ جب جہنم سے باہر ہوں گے تو بالکل جل چکے ہوں گے۔ اس لیے ان پر آب حیات ڈالا جائے گا۔ جس سے وہ اس طرح ابھر آئیں گے۔ جیسے سیلاب کے کوزے کے کرکٹ پر سیلاب کے تھمنے کے بعد سبزہ ابھر آتا ہے۔ پھر اللہ تعالیٰ بندوں کے حساب سے فارغ ہو جائے گا۔ لیکن ایک شخص جنت اور دوزخ کے درمیان اب بھی باقی رہ جائے گا۔ یہ جنت میں داخل ہونے والا آخری دوزخی شخص ہوگا۔ اس کا منہ دوزخ کی طرف ہوگا۔ اس لیے کہے گا کہ اے میرے رب! میرے منہ کو دوزخ کی طرف سے پھیر دے۔ کیونکہ اس کی بدبو مجھ کو مارے ڈالتی ہے

رَبُّكُمْ فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيَهُمُ اللَّهُ عَزَّوَجَلَّ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: أَنْتَ رَبُّنَا. فَيَدْعُوهُمْ وَيَضْرِبُ الصِّرَاطَ بَيْنَ ظَهْرَانِي جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأَمْرِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرُّسُلُ، وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَفِي جَهَنَّمَ كَلَابِبُ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ)). قَالُوا: نَعَمْ. قَالَ: ((فَأِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عَظَمِهَا إِلَّا اللَّهُ، تَخِطِفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوقِ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخْرَدُ، ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةً مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ وَحَرَمِ اللَّهِ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ فَيُخْرِجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ قَدْ امْتَحَشُوا، فَيَصُبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَسْتَوُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي حِمْلِ السَّيْلِ، ثُمَّ يَقْرَعُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولًا الْجَنَّةِ، مُقْبِلًا بِوَجْهِهِ قِبَلَ النَّارِ فَيَقُولُ: يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، فَقَدْ قَشَشَنِي رِيحُهَا، وَأَحْرَقَنِي ذُكَاؤُهَا. فَيَقُولُ: هَلْ عَسَيْتَ إِنْ فَعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ

اور اس کی چمک مجھے جلانے دیتی ہے۔ اللہ تعالیٰ پوچھے گا کیا اگر تیری یہ تمنا پوری کروں تو تو دوبارہ کوئی نیا سوال تو نہیں کرے گا؟ بندہ کہے گا نہیں تیری بزرگی کی قسم! اور جیسے جیسے اللہ چاہے گا وہ قول و قرار کرے گا۔ آخر اللہ تعالیٰ جہنم کی طرف سے اس کا منہ پھیر دے گا۔ جب وہ جنت کی طرف منہ کرے گا اور اس کی شادابی نظروں کے سامنے آئی تو اللہ نے جتنی دیر چاہا وہ چپ رہے گا۔ لیکن پھر بول پڑے گا اے اللہ! مجھے جنت کے دروازے کے قریب پہنچا دے۔ اللہ تعالیٰ پوچھے گا کیا تو نے عہد و پیمان نہیں باندھا تھا کہ اس ایک سوال کے سوا اور کوئی سوال تو نہیں کرے گا؟ بندہ کہے گا اے میرے رب! مجھے تیری مخلوق میں سب سے زیادہ بدنصیب نہ ہونا چاہیے۔ اللہ رب العزت فرمائے گا کہ پھر کیا ضمانت ہے کہ اگر تیری یہ تمنا پوری کر دی گئی تو دوسرا کوئی سوال نہیں کرے گا۔ بندہ کہے گا۔ نہیں تیری عزت کی قسم اب دوسرا سوال کوئی تجھ سے نہیں کروں گا۔ چنانچہ اپنے رب سے ہر طرح عہد و پیمان باندھے گا اور جنت کے دروازے تک پہنچا دیا جائے گا۔ دروازہ پر پہنچ کر جب جنت کی پہنائی، تازگی اور مسرتوں کو دیکھے گا تو جب تک اللہ تعالیٰ چاہے گا وہ بندہ چپ رہے گا۔ لیکن آخر بول پڑے گا کہ اے اللہ! مجھے جنت کے اندر پہنچا دے۔ اللہ تعالیٰ فرمائے گا: افسوس اے ابن آدم! تو ایسا دعا باز کیوں بن گیا؟ کیا ابھی تو نے عہد و پیمان نہیں باندھا تھا کہ جو کچھ مجھے دے دیا گیا، اس سے زیادہ اور کچھ نہیں مانگوں گا۔ بندہ کہے گا: اے رب! مجھے اپنی سب سے زیادہ بدنصیب مخلوق نہ بنا۔ اللہ پاک ہنس دے گا اور اسے جنت میں بھی داخلہ کی اجازت عطا فرما دے گا اور پھر فرمائے گا مانگ کیا ہے تیری تمنا۔ چنانچہ وہ اپنی تمنائیں (اللہ تعالیٰ کے سامنے) رکھے گا اور جب تمام تمنائیں ختم ہو جائیں گی تو اللہ تعالیٰ فرمائے گا کہ فلاں چیز اور مانگو، فلاں چیز کا مزید سوال کرو۔ خود اللہ پاک ہی یاد دہانی کرائے گا۔ اور جب وہ تمام تمنائیں پوری ہو جائیں گی تو فرمائے گا کہ تمہیں یہ سب اور اتنی ہی اور دی گئیں۔“ حضرت ابوسعید خدری رضی اللہ عنہ نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہا کہ رسول اللہ ﷺ نے فرمایا کہ ”یہ اور اس سے دس گناہ اور زیادہ تمہیں دی گئیں۔“ اس پر حضرت ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ رسول اللہ ﷺ

ذَلِكَ؟ فَيَقُولُ: لَا وَعِزَّتِكَ. فَيُعْطِي اللَّهُ عَزَّوَجَلَّ مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَصْرَفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بِهَجَّتْهَا سَكَّتْ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ: يَا رَبِّ قَدْ مَنَيْ عِنْدَ بَابِ الْجَنَّةِ فَيَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ أُعْطِيتَ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبِّ لَا أَكُونُ أَشَقَى خَلْقِكَ. فَيَقُولُ: فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لَا تَسْأَلَ غَيْرَهُ فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَ ذَلِكَ. فَيُعْطِي رَبُّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا، فَرَأَى زَهْرَتَهَا وَمَا فِيهَا مِنَ النُّصْرَةِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، فَيَقُولُ: يَا رَبِّ أَذْجَلْنِي الْجَنَّةَ. فَيَقُولُ اللَّهُ عَزَّوَجَلَّ: وَيَحْكُ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ؟ أَلَيْسَ قَدْ أُعْطِيتَ الْعَهْدَ وَالْمِيثَاقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي أُعْطِيتَ فَيَقُولُ: يَا رَبِّ لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ. فَيَضْحَكُ اللَّهُ مِنْهُ، ثُمَّ يَأْذَنُ لَهُ فِي دُخُولِ الْجَنَّةِ فَيَقُولُ لَهُ: تَمَنَّ. فَيَتَمَنَّى حَتَّى إِذَا انْقَطَعَتْ أُمْنِيَّتُهُ قَالَ اللَّهُ عَزَّوَجَلَّ: رِزْدُ مِنْ كَذَا وَكَذَا. أَقْبَلَ يَذْجُرُهُ رَبُّهُ، حَتَّى إِذَا انْتَهَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ. وَقَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ لِأَبِي هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَالَ اللَّهُ عَزَّوَجَلَّ لَكَ ذَلِكَ وَعَشْرَةُ أَمْثَالِهِ)). قَالَ أَبُو هُرَيْرَةَ: لَمْ أَخْظَظْهُ مِنْ رَسُولٍ

اللَّهُ عَلَيْهِ إِلَّا قَوْلَهُ: ((لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ)). کی یہی بات صرف مجھے یاد ہے کہ ”تمہیں یہ تمنا میں اور اتنی ہی اور دی گئیں۔“
 قَالَ أَبُو سَعِيدٍ [الْخُذْرِيُّ]: إِنِّي سَمِعْتُهُ لَكِنْ حَضَرْتُ ابْنَ السَّعِيدِ الثَّوَالِیِّ فَرَمَا یَاكُہ مِیْن نَے آپ كُیہ كہتے كہتَا كہ ”یہ
 يَقُولُ: ((ذَلِكَ لَكَ وَعَشْرَةُ أَمْثَالِهِ)). [طَرَفَاہ اور اس كی دِن گنا تمنا میں تجھ كُودی گئیں۔“

فی: ۷۴۳۷، ۶۵۷۳ [مسلم: ۴۵۱، ۴۵۴]

نسائی: ۱۱۳۹

تشریح: امام الحدیث امام بخاری رحمہ اللہ سجده کی فضیلت بیان کرنے کے لئے اس طویل حدیث کو لائے ہیں۔ اس میں ایک جگہ مذکور ہے کہ اللہ پاک نے دوزخ پر حرام کیا ہے کہ وہ اس پیشانی کو جلانے جس پر سجده کے نشانات ہیں۔ ان ہی نشانات کی بنا پر بہت سے گناہگاروں کو دوزخ دھونڈھونڈ کر دوزخ سے نکالا جائے گا باب اور حدیث میں یہی مطابقت ہے۔ باقی حدیث میں اور بھی بہت سی باتیں مذکور ہیں: ایک یہ کہ اللہ کا دیدار برحق ہے جو اس طرح حاصل ہوگا جیسے چودھویں رات کے چاند کا دیدار عام ہوتا ہے نیز اس حدیث میں اللہ پاک کا آنا اور اپنی صورت پر جلوہ افروز ہونا اور اہل ایمان کے ساتھ شفقت کے ساتھ کلام کرنا۔ قرآن مجید کی بہت سی آیات اور بہت سی احادیث صحیحہ جن میں اللہ پاک کی صفات مذکور ہیں۔ ان کی بنا پر اہل حدیث اس پر متفق ہیں کہ اللہ پاک ان جملہ صفات سے موصوف ہے۔ وہ حقیقتاً کلام کرتا ہے۔ جب وہ چاہتا ہے فرشتے اس کی آواز سنتے ہیں اور وہ اپنے عرش پر ہے۔ اس کی ذات کے لئے جہت فوق ثابت ہے۔ اس کا علم اور سمجھ ہر چیز کو گھیرے ہوئے ہے۔ اس کو اختیار ہے کہ وہ جب چاہے جہاں چاہے جس طرح چاہے آئے جائے۔ جس سے چاہے بات کرے اس کے لئے کوئی امر مانع نہیں۔

حدیث ہذا میں دوزخ کا بھی ذکر ہے سعدان نامی گھاس کا ذکر جس کے کانٹے بڑے سخت ہیں اور پھر دوزخ کا سعدان جس کی بڑھئی اور ضرر رسائی اللہ ہی جانتا ہے کہ کس حد تک ہوگی۔ نیز حدیث میں ماء الحیات کا ذکر ہے۔ جو جنت کا پانی ہوگا اور ان دوزخیوں پر ڈالا جائے گا جو دوزخ میں جل کر کوئلہ بن چکے ہوں گے۔ اس پانی سے ان میں زندگی لوٹ آئے گی۔ آخر میں اللہ پاک کا ایک گناہگار سے مکالمہ مذکور ہے۔ جسے سن کر اللہ پاک ہنسے گا۔ اس کا یہ ہنسنا بھی برحق ہے۔

الغرض حدیث بہت سے فوائد پر مشتمل ہے۔ امام بخاری رحمہ اللہ کی عادت مبارکہ ہے کہ ایک حدیث سے بہت سے مسائل کا استخراج کرتے ہیں۔ ایک مجتہد مطلق کی شان یہی ہونی چاہیے۔ پھر حیرت ہے ان حضرات پر جو امام بخاری رحمہ اللہ جیسے فاضل اسلام کو مجتہد مطلق تسلیم نہیں کرتے۔ ایسے حضرات کو بنظر انصاف اپنے خیال پر نظر ثانی کی ضرورت ہے۔

بَابُ: يُبْدِي صَبْعِيهِ وَيَجَافِي فِي السُّجُودِ
 باب: سجدے میں دونوں بازو کھلے اور پیٹ رانوں سے الگ رکھے

۸۰۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ ابْنِ هُرْمُزٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ. وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ. [راجع: ۳۹۰]

(۸۰۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ مجھ سے بکر بن مضر نے جعفر بن ربیعہ سے بیان کیا، انہوں نے عبد الرحمن بن ہرمز سے، انہوں نے عبد اللہ بن مالک بن بحینہ سے کہ نبی کریم ﷺ جب نماز پڑھتے تو سجدے میں اپنے دونوں بازوؤں کو اس قدر پھیلا دیتے کہ بغل کی سفیدی ظاہر ہو جاتی تھی۔ لیث بن سعد نے بیان کیا کہ مجھ سے جعفر بن ربیعہ نے اسی طرح حدیث بیان کی۔

تشریح: امام شافعی رحمہ اللہ نے کتاب الام میں کہا ہے کہ سجدے میں کہیاں پہلو سے الگ رکھنا اور پیٹ کو رانوں سے جدا رکھنا سنت ہے۔

بَابُ: يَسْتَقْبِلُ بِأَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ
باب: سجدہ میں پاؤں کی انگلیوں کو قبلہ رخ رکھنا چاہیے،

قَالَ أَبُو حُمَيْدٍ عَنِ النَّبِيِّ ﷺ .
 اس بات کو ابو حمید رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کیا ہے۔

بَابُ: إِذَا لَمْ يَتِمَّ سُجُودُهُ
باب: جب سجدہ پوری طرح نہ کرے (تو کیسا گناہ ہے؟)

۸۰۸۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مَهْدِيُّ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّهُ رَأَى رَجُلًا لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ: مَا صَلَّيْتَ. وَأَخْبَسَهُ قَالَ: وَلَوْ مَتَّ مَتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ ﷺ.
 (۸۰۸) ہم سے صلت بن محمد بصری نے بیان کیا، کہا ہم سے مہدی بن میمون نے واصل سے بیان کیا، انہوں نے ابو وائل سے، انہوں نے حذیفہ رضی اللہ عنہ سے کہ انہوں نے ایک شخص کو دیکھا جو رکوع اور سجدہ پوری طرح نہیں کرتا تھا۔ جب وہ نماز پڑھ چکا تو انہوں نے اس سے فرمایا کہ تو نے نماز ہی نہیں پڑھی۔ ابو وائل نے کہا کہ مجھے یاد آتا ہے کہ حذیفہ رضی اللہ عنہ نے یہ فرمایا کہ اگر تم مر گئے تو تمہاری موت محمد ﷺ کے طریق پر نہیں ہوگی۔

[راجع: ۳۸۹]

بَابُ السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ
باب: سات ہڈیوں پر سجدے کرنا

۸۰۹۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَغْضَاءٍ، وَلَا يَكْفَ شَعْرًا وَلَا ثَوْبًا الْجَهْمَةَ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرَّجْلَيْنِ.
 (۸۰۹) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے عمرو بن دینار سے بیان کیا، انہوں نے طاؤس سے، انہوں نے حضرت ابن عباس رضی اللہ عنہما سے، آپ نے بتلایا کہ نبی کریم ﷺ کو سات اعضا پر سجدہ کا حکم دیا گیا تھا۔ اس طرح کہ نہ بالوں کو آپ سمیٹتے نہ کپڑے کو (وہ سات اعضا یہ ہیں) پیشانی (مع ناک) دونوں ہاتھ، دونوں گھٹنے اور دونوں پاؤں۔

[أطرافه في: ۸۱۰، ۸۱۲، ۸۱۵، ۸۱۶]

[مسلم: ۱۰۹۵، ۱۰۹۶؛ ابوداود: ۸۸۹، ۸۹۰؛

ترمذی: ۲۷۳؛ نسائی: ۱۱۱۲، ۱۱۱۴؛ ابن

ماجہ: ۸۳۸، ۱۰۴۰]

۸۱۰۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَمَرْنَا أَنْ

”نَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ وَلَا نَكُفَّ وَلَا تَوْبًا“۔ (راجع: ۸۰۹)

”ہمیں سات اعضا پر اس طرح سجدہ کا حکم ہوا ہے کہ ہم نہ بال سمیٹیں نہ کپڑے۔“

۸۱۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا الثَّوْرِيُّ بْنُ عَازِبٍ - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ: كُنَّا نَصَلِّي خَلْفَ النَّبِيِّ ﷺ فَإِذَا قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)) . لَمْ يَحْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَضَعَ النَّبِيُّ ﷺ جَبْهَتَهُ عَلَى الْأَرْضِ. (راجع: ۶۹۰)

(۸۱۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے اسرائیل نے ابواسحاق سے بیان کیا، انہوں نے عبداللہ بن یزید سے، انہوں نے کہا کہ ہم سے ثور بن عازب رضی اللہ عنہ نے بیان کیا، وہ جھوٹ نہیں بول سکتے تھے۔ آپ نے فرمایا کہ ہم نبی کریم ﷺ کی اقتدا میں نماز پڑھتے تھے۔ جب آپ سمع اللہ لمن حمدہ کہتے (یعنی رکوع سے سر اٹھاتے) تو ہم میں سے کوئی اس وقت تک اپنی پیٹھ نہ جھکاتا جب تک آپ اپنی پیشانی زمین پر نہ رکھ دیتے۔

تشریح: اصل میں پیشانی ہی زمین پر رکھنا سجدہ کرنا ہے اور ناک بھی پیشانی ہی میں داخل ہے۔ اس لئے ناک اور پیشانی ہر دو کا زمین سے لگانا واجب ہے۔ پھر دونوں ہاتھوں اور دونوں گھٹنوں کا زمین پر ٹیکنا اور دونوں پیروں کی انگلیوں کو قبلہ رخ موڑ کر رکھنا۔ یہ کل سات اعضا ہوئے جن پر سجدہ ہوتا ہے۔

باب: سجدہ میں ناک بھی زمین سے لگانا

(۸۱۲) ہم سے معی بن اسد نے بیان کیا، انہوں نے کہا ہم سے دہیب بن خالد نے بیان کیا، انہوں نے عبداللہ بن طاؤس سے، انہوں نے اپنے باپ سے، انہوں نے حضرت ابن عباس رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فرمایا: ”مجھے سات اعضا پر سجدہ کرنے کا حکم ہوا ہے، پیشانی پر اور اپنے ہاتھ سے ناک کی طرف اشارہ کیا اور دونوں ہاتھ اور دونوں گھٹنے اور دونوں پاؤں کی انگلیوں پر۔ اس طرح کہ ہم نہ کپڑے سمیٹیں نہ بال۔“

بَابُ السُّجُودِ عَلَى الْأَنْفِ

۸۱۲۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ: النَّبِيُّ ﷺ: ((أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكُفَّتِ الثِّيَابُ وَالشَّعْرُ)). (راجع: ۸۰۹) [مسلم: ۱۰۹۷، ۱۰۹۸، ۱۰۹۹؛ نسائی: ۱۰۹۵، ۱۰۹۶، ۱۰۹۷؛ ابن ماجہ: ۸۸۴]

باب: سجدہ کرتے ہوئے کیچڑ میں بھی ناک زمین

پر لگانا

(۸۱۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے ہمام بن یحییٰ نے یحییٰ بن ابی کثیر سے بیان کیا، انہوں نے ابوسلمہ بن عبدالرحمن سے، انہوں نے بیان کیا کہ میں ابوسعید خدری رضی اللہ عنہ کی خدمت

بَابُ السُّجُودِ عَلَى الْأَنْفِ

فِي الطِّينِ

۸۱۳۔ حَدَّثَنَا مُوسَى، حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي كَثِيرٍ، قَالَ: انْطَلَقْتُ إِلَى أَبِي سَعِيدٍ الْخَدْرِيِّ فَقُلْتُ: أَلَا تَخْرُجُ بِنَا

میں حاضر ہوا۔ میں نے کہا کہ فلاں نخلستان میں کیوں نہ چلیں، سیر بھی کریں گے اور کچھ باتیں بھی کریں گے۔ چنانچہ آپ تشریف لے چلے۔ ابوسلمہ نے بیان کیا کہ میں نے راہ میں کہا کہ شب قدر سے متعلق آپ نے اگر کچھ نبی کریم ﷺ سے سنا ہے تو اسے بیان کیجئے۔ انہوں نے کہا کہ نبی کریم ﷺ نے رمضان کے پہلے عشرے میں اعتکاف کیا اور ہم بھی آپ کے ساتھ اعتکاف میں بیٹھ گئے۔ لیکن جبریل علیہ السلام نے آکر بتایا کہ آپ جس کی تلاش میں ہیں (شب قدر) وہ آگے ہے۔ چنانچہ آپ نے دوسرے عشرے میں بھی اعتکاف کیا اور آپ کے ساتھ ہم نے بھی۔ جبریل علیہ السلام دوبارہ آئے اور فرمایا کہ آپ جس کی تلاش میں ہیں وہ (رات) آگے ہے۔ پھر آپ نے بیسویں رمضان کی صبح کو خطبہ دیا۔ آپ نے فرمایا کہ ”جس نے میرے ساتھ اعتکاف کیا ہو وہ دوبارہ کرے۔ کیونکہ شب قدر مجھے معلوم ہوگئی۔ لیکن میں بھول گیا اور وہ آخری عشرہ کی طاق راتوں میں ہے اور میں نے خود کو کچھڑ میں سجدہ کرتے دیکھا۔“ مسجد کی چھت کھجور کی ڈالیوں کی تھی۔ مطلع بالکل صاف تھا کہ اتنے میں ایک پتلا سا بادل کا ٹکڑا آیا۔ اور برسنے لگا۔ پھر نبی کریم ﷺ نے ہم کو نماز پڑھائی۔ اور میں نے رسول کریم ﷺ کی پیشانی اور ناک پر کچھڑ کا اثر دیکھا۔ آپ کا خواب سچا ہو گیا۔

إِلَى النَّخْلِ تَتَحَدَّثُ؟ فَخَرَجَ. قَالَ: قُلْتُ: حَدَّثَنِي مَا سَمِعْتَ النَّبِيَّ ﷺ فِي لَيْلَةِ الْقَدْرِ. قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ، وَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جَبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ. فَأَعْتَكَفَ الْعَشْرَ الْأَوْسَطَ، وَاعْتَكَفْنَا مَعَهُ، فَأَتَاهُ جَبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَقَامَ النَّبِيُّ ﷺ حَاطِبِيًّا صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ: ((مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ فَلْيَرْجِعْ، فَإِنِّي أُرِيتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي نَسِيتُهَا وَإِنِّي فِي الْعَشْرِ الْأَوَّخِرِ فِي وَتَرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ)). وَكَانَ سَقْفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا، فَجَاءَتْ قَزَعَةٌ فَأَمْطَرْنَا، فَصَلَّى بِنَا النَّبِيُّ ﷺ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ وَالْمَاءِ عَلَى جَبْهَةِ رَسُولِ اللَّهِ ﷺ وَأَرْتَبَتِيهِ تَصْدِيقَ رُؤْيَا. [راجع: ۶۶۹]

تشریح: آپ ﷺ کا فرمان کہ میں اس شب میں پانی اور کچھڑ میں سجدہ کر رہا ہوں۔ ترجمہ باب میں سے نکلتا ہے کہ آپ نے پیشانی اور ناک پر سجدہ کیا۔ حمیدی نے اس حدیث سے دلیل لی کہ پیشانی اور ناک میں اگر مٹی لگ جائے تو نماز میں نہ پونجھے۔ امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ سجدے میں ناک کو زمین پر رکھنا ضروری ہے کیونکہ نبی کریم ﷺ نے زمین تر ہونے کے باوجود ناک زمین پر لگائی اور کچھڑ کی کچھ پروانہ کی۔

باب: کپڑوں میں گرہ لگانا اور باندھنا کیسا ہے اور جو شخص شرمگاہ کے کھل جانے کے خوف سے کپڑے کو جسم سے لپیٹ لے تو کیا حکم ہے

بَابُ عَقْدِ الثِّيَابِ وَشَدِّهَا وَمَنْ ضَمَّ إِلَيْهِ ثَوْبَهُ إِذَا خَافَ أَنْ تَنْكَشِفَ عَوْرَتُهُ

۸۱۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَاقِدُونَ أَرْزِهِمْ مِنَ الصَّغَرِ

۸۱۴۔ ہم سے محمد بن کثیر نے بیان کیا، کہا کہ ہمیں سفیان نے ابوحازم سلمہ بن دینار کے واسطے سے خبر دی، انہوں نے سہل بن سعد سے، انہوں نے کہا کہ کچھ لوگ نبی کریم ﷺ کے ساتھ تہبند چھوٹے ہونے کی وجہ سے انہیں گردنوں سے باندھ کر نماز پڑھتے تھے اور عورتوں سے کہہ دیا گیا تھا کہ

عَلَى رِقَابِهِمْ فَقِيلَ لِلنِّسَاءِ: ((لَا تَرَفَعْنَ)) ”جب تک مرد اچھی طرح بیٹھ نہ جائیں تم اپنے سروں کو (سجدہ سے) نہ رُوُوُسُکُنْ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا)). اٹھاؤ۔“

[راجع: ۳۶۲]

تشریح: اسلام کا ابتدائی دور تھا۔ صحابہ کرام رضی اللہ عنہم ہر طرح تنگیوں کا شکار تھے۔ بعض لوگوں کے پاس تن پوشی کے لیے صرف ایک ہی تہ بند ہوتا تھا۔ بعض دفعہ وہ بھی ناکافی ہوتا اس لیے عورتوں کو جو جماعت میں شرکت کرتی تھیں یہ حکم دیا گیا۔ اس سے غرض یہ تھی کہ عورتوں کی نگاہ مردوں کے ستر پر نہ پڑے۔ ایسی تنگ حالت میں بھی عورتوں کا نماز یا جماعت میں پروہ کے ساتھ شرکت کرنا زمانہ نبوی میں معمول تھا یہی مسئلہ آج بھی ہے اللہ نیک سمجھ دے اور عمل خیر کی ہر مسلمان کو توفیق عطا فرمائے۔ آمین

بَابُ: لَا يَكْفُ شَعْرًا باب: اس بارے میں کہ نمازی (سجدے میں)

بالوں کو نہ سمیٹے

۸۱۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا يَكْفُ شَعْرَهُ وَلَا تَوْبَةً. [راجع: ۸۰۹]

(۸۱۵) ہم سے ابو النعمان محمد بن فضل نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، عمرو بن دینار سے، انہوں نے طاؤس سے، انہوں نے ابن عباس رضی اللہ عنہما سے، آپ نے فرمایا کہ نبی کریم ﷺ کو حکم تھا کہ سات ہڈیوں پر سجدہ کریں اور بال اور کپڑے نہ سمیٹیں۔

تشریح: شارحین لکھتے ہیں: ”ومناسبة هذه الترجمة لاحكام السجود من جهة ان الشعر يسجد مع الرأس اذا لم يكف اويلف۔“ یعنی باب اور حدیث میں مطابقت یہ ہے کہ جب بالوں کو لپیٹا نہ جائے تو وہ بھی سر کے ساتھ سجدہ کرتے ہیں، جیسے دوسری روایت میں ہے سنن ابوداؤد میں مرفوعاً روایت ہے کہ بالوں کے جوڑے پر شیطان بیٹھ جاتا ہے سات اعضا جن کا سجدہ میں زمین پر لگنا فرض ہے ان کا تفصیلی بیان تیسرے پارے میں گزر چکا ہے۔

بَابُ: لَا يَكْفُ تَوْبَةً فِي الصَّلَاةِ باب: اس بیان میں کہ نماز میں کپڑا نہ سمیٹنا چاہیے

۸۱۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَمْرِو بْنِ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، لَا أَكْفُ شَعْرًا وَلَا تَوْبَةً)). [راجع: ۸۰۹]

(۸۱۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابو عوانہ وضاح نے، عمرو بن دینار سے بیان کیا، انہوں نے طاؤس سے، انہوں نے حضرت ابن عباس رضی اللہ عنہما سے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”مجھے سات ہڈیوں پر اس طرح سجدہ کا حکم ہوا ہے کہ نہ بال سمیٹوں اور نہ کپڑے۔“

تشریح: مطلب یہ ہے کہ نماز پورے انہماک اور استغراق کے ساتھ پڑھی جائے۔ سر کے بال اگر اتنے بڑے ہیں کہ سجدہ کے وقت زمین پر پڑ جائیں یا نماز پڑھتے وقت کپڑے گرد آلود ہو جائیں تو کپڑے اور بالوں کو گرد و غبار سے بچانے کے لیے سمیٹنا چاہیے کہ یہ نماز میں خشوع اور استغراق کے خلاف ہے۔ اور نماز کی اصل روح خشوع و خضوع ہی ہے۔ جیسا کہ قرآن شریف میں ہے: ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

(۲۳/المومنون: ۲۰) یعنی ”مومن وہ ہیں جو خشوع کے ساتھ دل لگا کر نماز پڑھتے ہیں۔“ دوسری آیت: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ (۲/البقرہ: ۲۳۸) کا بھی یہی تقاضا ہے یعنی نمازوں کی حفاظت کرو خاص طور پر درمیان والی نماز کی اور اللہ کے لیے فرمانبردار بندے بن کر کھڑے ہو جاؤ۔ یہاں بھی قنوت سے خشوع و خضوع ہی مراد ہے۔

بَابُ التَّسْبِيحِ وَالِدُّعَاءِ فِي سَجْدَةٍ فِي تَسْبِيحٍ أَوْ دُعَاءٍ كَابِيَانِ

السُّجُودِ

۸۱۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَكْثُرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي))

(۸۱۷) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے، سفیان ثوری سے، انہوں نے کہا کہ مجھ سے منصور بن معتمر نے مسلم بن صبیح سے بیان کیا، انہوں نے مسروق سے، ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا کہ نبی کریم ﷺ سجدہ اور رکوع میں اکثر یہ پڑھا کرتے تھے: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي (اس دعا کو پڑھ کر) آپ قرآن کے حکم پر عمل کرتے تھے۔

[تأول القرآن: (راجع: ۷۹۴)]

تشریح: سورہ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ﴾ میں ہے ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ﴾ (۱۱۰/النصر: ۳) ”اپنے رب کی پاکی بیان کر اور اس سے بخشش مانگ“ اس حکم کی روشنی میں آپ ﷺ سجدہ اور رکوع میں مذکورہ دعا پڑھا کرتے تھے جس کا ترجمہ یہ ہے کہ ”یا اللہ میں تیری حمد کے ساتھ تیری پاکی بیان کرتا ہوں اے اللہ تو مجھ کو بخش دے۔“ اس دعا میں تسبیح اور تحمید اور استغفار تینوں موجود ہیں اس لیے رکوع اور سجدہ میں اس کا پڑھنا افضل ہے علاوہ ازیں رکوع میں ((سُبْحَانَ رَبِّيَ الْعَظِيمِ)) اور سجدہ میں ((سُبْحَانَ رَبِّيَ الْأَعْلَى)) سنو نہ دعائیں بھی آیات قرآنیہ کی تعمیل ہیں جیسا کہ مختلف آیات میں حکم ہے ایک روایت میں ہے کہ سورہ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ﴾ کے نزول کے بعد آپ ہمیشہ رکوع و سجود میں اس دعا کو پڑھتے رہے یعنی ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي)) علامہ امام شوکانی رحمہ اللہ اس کا مطلب یوں بیان فرماتے ہیں ”بتوفیقک لی وهدایتک وفضلک علی سبحانک لا بحولی وقوتی۔“ یعنی ”یا اللہ میں تمھیں تیری توفیق اور ہدایت اور فضل سے تیری پاکی بیان کرتا ہوں اپنی طرف سے اس کا عظیم کے لیے مجھ میں کوئی قوت نہیں ہے۔“ بعض روایات میں رکوع و سجدہ میں یہ دعا پڑھنی بھی نبی کریم ﷺ سے ثابت ہے ((سُبْحُوْهُ قُدُّوْهُ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ)) (احمد مسلم وغیرہ) یعنی ”سیرا رکوع یا سجدہ اس ذات واحد کے لیے ہے جو جملہ ناقص اور شر کا سے پاک ہے وہ مقدس ہے وہ فرشتوں کا اور جبرئیل کا بھی پروردگار ہے۔“

بَابُ الْمُكْتَبَيْنِ السَّجْدَتَيْنِ

باب: دونوں سجدوں کے بیچ میں ٹھہرنا

۸۱۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، أَنَّ مَالِكَ بْنَ الْحُوَيْرِثِ، قَالَ لِأَصْحَابِهِ: أَلَا أَنْبِئُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ قَالَ: وَذَلِكَ

(۸۱۸) ہم سے ابوالنعمان محمد بن فضل نے بیان کیا، کہا کہ ہم سے حماد بن زید نے ایوب سختیانی سے بیان کیا، انہوں نے ابوقلابہ عبد اللہ بن زید سے، کہ مالک بن حویرث رضی اللہ عنہ نے اپنے ساتھیوں سے کہا کہ میں تمہیں نبی کریم ﷺ کی نماز کیوں نہ سکھا دوں۔ ابوقلابہ نے کہا یہ نماز کا وقت نہیں تھا

(مگر آپ ہمیں سکھانے کے لیے) کھڑے ہوئے۔ پھر رکوع کیا اور تکبیر کی پھر سر اٹھایا اور تھوڑی دیر کھڑے رہے۔ پھر سجدہ کیا اور تھوڑی دیر کے لیے سجدہ سے سر اٹھایا اور پھر سجدہ کیا اور سجدہ سے تھوڑی دیر کے لیے سر اٹھایا۔ انہوں نے ہمارے شیخ عمرو بن سلمہ کی طرح نماز پڑھی۔ ایوب سختیانی نے کہا کہ وہ عمرو بن سلمہ نماز میں ایک ایسی چیز کیا کرتے تھے کہ دوسرے لوگوں کو اس طرح کرتے میں نے نہیں دیکھا۔ آپ تیسری یا چوتھی رکعت پر (سجدہ سے فارغ ہو کر کھڑے ہونے سے پہلے) بیٹھتے تھے (یعنی جلسہ استراحت کرتے تھے پھر نماز سکھانے کے بعد)۔

فِي غَيْرِ جَنِينَ صَلَاةٍ، فَقَامَ، ثُمَّ رَكَعَ فَكَبَّرَ ثُمَّ رَفَعَ رَأْسَهُ، فَقَامَ هُنَيْئَةً، ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ هُنَيْئَةً، ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ، فَصَلَّى صَلَاةَ عَمْرِو بْنِ سَلَمَةَ شَيْخِنَا هَذَا. قَالَ أَيُّوبُ: كَانَ يَفْعَلُ شَيْئًا لَمْ أَرَهُمْ يَفْعَلُونَهُ، كَانَ يَقْعُدُ فِي الثَّلَاثَةِ أَوِ الرَّابِعَةِ.

[راجع: ۶۷۷]

(۸۱۹) (مالک بن حویرث نے بیان کیا کہ) ہم نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ ﷺ کے یہاں ٹھہرے رہے آپ ﷺ نے فرمایا کہ ”(بہتر ہے) تم اپنے گھروں کو واپس جاؤ۔ دیکھو یہ نماز فلاں وقت اور یہ نماز فلاں وقت پڑھنا۔ جب نماز کا وقت ہو جائے تو ایک شخص تم میں سے اذان دے اور جو تم میں بڑا ہو وہ نماز پڑھائے۔“

۸۱۹۔ فَأَتَيْنَا النَّبِيَّ ﷺ فَأَقَمْنَا عِنْدَهُ، فَقَالَ: ((لَوْ رَجَعْتُمْ إِلَى أَهَالِكُمْ صَلُّوا صَلَاةَ كَذَا فِي جَنِينَ كَذَا، صَلُّوا صَلَاةَ كَذَا فِي جَنِينَ كَذَا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ أَحَدُكُمْ وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ)). [راجع: ۶۲۸]

تشریح: مراد جلسہ استراحت ہے جو پہلی اور تیسری رکعت کے خاتمہ پر سجدہ سے اٹھتے ہوئے تھوڑی دیر بیٹھ لینے کو کہتے ہیں۔ بعض نسخوں میں یہ عبارت ”ثم سجد ثم رفع رأسه هنيئة“ ایک ہی بار ہے چنانچہ نسخہ قسطلانی میں بھی یہ عبارت ایک ہی بار ہے اور یہی صحیح معلوم ہوتا ہے اگر دوبار ہو پھر بھی مطلب یہی ہوگا کہ دوسرا سجدہ کر کے ذرا بیٹھ گئے جلسہ استراحت کیا پھر کھڑے ہوئے۔ یہ جلسہ استراحت مستحب ہے اور حدیث ہذا سے ثابت ہے شارحین لکھتے ہیں: ”بذلك اخذ الامام الشافعي وطائفة من اهل الحديث وذهبوا الى سنية جلسة الاستراحة“ یعنی اس حدیث کی بنا پر امام شافعی اور جماعت اہل حدیث نے جلسہ استراحت کو سنت تسلیم کیا ہے۔

کچھ ائمہ اس کے قائل نہیں ہیں بعض صحابہ سے بھی اس کا ترک منقول ہے جس کا مطلب یہ ہے کہ یہ جلسہ فرض و واجب نہیں ہے مگر اس کے سنت اور مستحب ہونے سے انکار کرنا بھی صحیح نہیں۔

(۸۲۰) ہم سے محمد بن عبد الرحیم صاعقہ نے بیان کیا، انہوں نے کہا کہ ہم سے ابو احمد محمد بن عبد اللہ زبیری نے کہا کہ ہم سے مسعر بن کدام نے حکم عتیمہ کوئی سے انہوں نے عبد الرحمن بن ابی لیلیٰ سے انہوں نے براء بن عازب رضی اللہ عنہ سے انہوں نے کہا کہ نبی کریم ﷺ کا سجدہ، رکوع اور دونوں سجدوں کے درمیان بیٹھنے کی مقدار تقریباً برابر ہوتی تھی۔

۸۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ، قَالَ: كَانَ سُجُودُ النَّبِيِّ ﷺ وَرُكُوعُهُ، وَقُعُودُهُ بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ. [راجع: ۷۹۲]

تشریح: قسطلانی رحمہ اللہ نے کہا یہ جماعت کا ذکر ہے اکیلے آدمی کو اختیار ہے کہ وہ اعتدال اور قوسہ سے رکوع اور سجدہ دو گنا کرے حدیث کی مطابقت ترجمہ باب سے ظاہر ہے۔

۸۲۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَا أَلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي بِنَا. قَالَ ثَابِتٌ: كَانَ أَنَسُ بْنُ مَالِكٍ يَصْنَعُ شَيْئًا لَمْ أَرُكُمْ تَصْنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. وَبَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ. [راجع: ۸۰۰]

(۸۲۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے ثابت سے بیان کیا، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے، انہوں نے فرمایا کہ میں نے جس طرح نبی کریم ﷺ کو نماز پڑھتے دیکھا تھا بالکل اسی طرح تم لوگوں کو نماز پڑھانے میں کسی قسم کی کوئی کمی نہیں چھوڑتا ہوں۔ ثابت نے بیان کیا حضرت انس بن مالک رضی اللہ عنہ ایک ایسا عمل کرتے تھے جسے میں تمہیں کرتے نہیں دیکھتا۔ جب وہ رکوع سے سر اٹھاتے تو اتنی دیر تک کھڑے رہتے کہ دیکھنے والا سمجھتا کہ بھول گئے ہیں اور اسی طرح دونوں سجدوں کے درمیان اتنی دیر تک بیٹھے رہتے کہ دیکھنے والا سمجھتا کہ بھول گئے ہیں۔

[مسلم: ۱۰۶۰]

تشریح: حضرت مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ ہمارے امام احمد بن حنبل رحمہ اللہ نے اسی پر عمل کیا ہے اور دونوں سجدوں کے بیچ میں بار بار رَبِّ اغْفِرْ لِي کہاں سبب جاتا ہے۔ جیسے حدیفہ کی حدیث میں وارد ہے حافظ رحمہ اللہ نے کہا اس حدیث سے معلوم ہوتا ہے کہ جن لوگوں سے ثابت نے یہ گفتگو کی وہ دونوں سجدوں کے درمیان نہ بیٹھے ہوں گے لیکن حدیث پر چلے والا جب حدیث صحیح ہو جائے تو کسی کی مخالفت کی پروا نہیں کرتا۔ حضرت علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”وقد ترك الناس هذه السنة الثابتة بالاحاديث الصحيحة محدثهم وفقههم ومجتهدهم ومقلدهم فليت شعري ما الذي عوا واعليه ذلك والله المستعان“

یعنی صد افسوس کہ لوگوں نے اس سنت کو جو احادیث صحیحہ سے ثابت ہے چھوڑ رکھا ہے حتیٰ کہ ان کے محدث اور فقیہ اور مجتہد اور مقلد سب ہی اس سنت کے تارک نظر آتے ہیں مجھے نہیں معلوم کہ اس کے لیے ان لوگوں نے کون سا بہانہ تلاش کیا ہے اور اللہ ہی مددگار ہے۔
دونوں سجدوں کے درمیان یہ دعا بھی مسنون ہے: ((اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاجْعُرْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ))۔

بَابُ: لَا يَفْتَرِشُ ذِرَاعِيْهِ فِي السُّجُودِ

باب: اس بارے میں کہ نمازی سجدہ میں اپنے دونوں بازوؤں کو (جانور کی طرح) زمین پر نہ

بچھائے

وَقَالَ أَبُو حُمَيْدٍ: سَجَدَ النَّبِيُّ ﷺ وَوَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضِهِمَا. اور ابو حمید رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے سجدہ کیا اور دونوں ہاتھ زمین پر رکھے بازوئیں بچھائے نہ ان کو پہلو سے ملایا۔

۸۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، (۸۲۲) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن جعفر نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ میں نے قتادہ سے سنا، انہوں نے انس بن مالک رضی اللہ عنہ سے انہوں

عَنِ النَّبِيِّ ﷺ قَالَ: ((اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَسْطُ أَحَدُكُمْ ذِرَاعِيَهُ انْبِساطَ الْكُلْبِ)). اپنے بازو کتوں کی طرح نہ پھیلا یا کرو۔“

[راجع: ۲۴۱] (مسلم: ۱۱۰۲، ۱۱۰۳؛ ابوداؤد: ۱۱۰۹)

۸۹۷؛ ترمذی: ۲۷۶؛ نسائی: ۱۱۰۹]

تشریح: کیونکہ اس طرح بازو بچھا دینا سستی اور کاہلی کی نشانی ہے۔ کتے کے ساتھ تشبیہ اور بھی مذمت ہے۔ اس کا پورا لحاظ رکھنا چاہیے۔ امام قسطلانی رحمہ اللہ نے کہا کہ اگر کوئی ایسا کرے تو نماز مکروہ تنزیہی ہوگی۔

بَابُ مَنْ اسْتَوَى قَاعِدًا فِي وَتْرٍ
باب: اس شخص کے بارے میں جو شخص نماز کی طاق

رکعت (پہلی اور تیسری) میں تھوڑی دیر بیٹھے اور پھر

اٹھ جائے

۸۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي قِلَابَةَ، قَالَ: أَخْبَرَنِي مَالِكُ بْنُ الْحُوَيْرِثِ اللَّيْثِيُّ، أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي، فَإِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا. [ابوداؤد: ۸۴۴؛ ترمذی: ۲۸۷؛ نسائی: ۱۱۵۱]

تشریح: طاق رکعتوں کے بعد پہلی اور تیسری رکعت کے دوسرے سجدے سے جب اٹھے تو تھوڑی دیر بیٹھ کر پھر اٹھنا، اس کو جملہ استراحت کہتے ہیں جو سنت صحیحہ سے ثابت ہے۔

بَابُ: كَيْفَ يَعْتَمِدُ عَلَى الْأَرْضِ
باب: اس بارے میں کہ رکعت سے اٹھتے وقت

زمین کا کس طرح سہارا لے

۸۲۴۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ: جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فَصَلَّى بِنَا فِي مَسْجِدِنَا هَذَا فَقَالَ: إِنِّي لَا صَلَّيْتُ بِكُمْ، وَمَا أُرِيدُ الصَّلَاةَ، وَلَكِنِّي أُرِيدُ أَنْ أَرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. قَالَ أَيُّوبُ:

(۸۲۳) ہم سے معلیٰ بن اسد نے بیان کیا، انہوں نے کہا کہ ہم سے وہیب نے بیان کیا، انہوں نے ایوب سختیانی سے، انہوں نے ابوقلابہ سے، انہوں نے بیان کیا کہ حضرت مالک بن حویرث رضی اللہ عنہ ہمارے یہاں تشریف لائے اور آپ نے ہماری اس مسجد میں نماز پڑھائی۔ آپ نے فرمایا کہ میں نماز پڑھا رہا ہوں لیکن میری نیت کسی فرض کی ادائیگی نہیں ہے بلکہ میں صرف تم کو یہ دکھانا چاہتا ہوں کہ نبی کریم ﷺ کس طرح نماز پڑھا کرتے تھے۔

فَقُلْتُ لِأَبِي قِلَابَةَ وَكَيْفَ كَانَتْ صَلَاتُهُ قَالَ: مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَعْنِي عَمْرُو ابْنَ سَلَمَةَ - قَالَ: أَبُو بَ وَكَانَ ذَلِكَ الشَّيْخُ يُتِمُّ التَّكْبِيرَ، وَإِذَا رَفَعَ رَأْسَهُ عَنِ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الْأَرْضِ، ثُمَّ قَامَ . [راجع: ٦٧٧] [مسلم: ١٥٣٥، ١٥٣٦]

ایوب سختیانی نے بیان کیا کہ میں نے ابو قلابہ سے پوچھا کہ مالک رضی اللہ عنہ کس طرح نماز پڑھتے تھے؟ تو انہوں نے فرمایا کہ ہمارے شیخ عمرو بن سلمہ کی طرح۔ ایوب نے بیان کیا کہ شیخ تمام تکبیرات کہتے تھے اور جب دوسرے سجدے سے سر اٹھاتے تو تھوڑی دیر بیٹھے اور زمین کا سہارا لے کر پھر اٹھتے۔

ابوداؤد: ١٠٠٢؛ نسائی: ١١٥٠

تشریح: یعنی جلسہ استراحت کر کے پھر دونوں ہاتھ زمین پر ٹیک کر اٹھتے۔ حنفیہ نے جو اس کے خلاف ترمذی کی حدیث سے دلیل لی کہ نبی کریم ﷺ اپنے پاؤں کی انگلیوں پر کھڑے ہوتے تھے تو یہ حدیث ضعیف ہے علاوہ اس کے اس سے یہ لگتا ہے کہ آپ ﷺ نے کبھی جلسہ استراحت کیا اور کبھی نہیں کیا اہل حدیث کا یہی مذہب ہے وہ جلسہ استراحت کو مستحب کہتے ہیں اس کی کوئی دلیل نہیں ہے کہ نبی کریم ﷺ نے ضعف یا عالت کی وجہ سے ایسا کیا اور یہ کہنا کہ نماز کا موضوع استراحت نہیں ہے قیاس ہے بمقابلہ نص اور وہ فاسد ہے۔ (مولانا وحید الزماں رحمہ اللہ)

بَابُ: يُكَبِّرُ وَهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ وَكَانَ ابْنُ الزُّبَيْرِ يُكَبِّرُ فِي نَهْضَتِهِ

باب: جب دو رکعتیں پڑھ کر اٹھے تو تکبیر کہے اور حضرت عبداللہ بن زبیر رضی اللہ عنہ تیسری رکعت کے لیے اٹھتے وقت تکبیر کہا کرتے تھے

٨٢٥- حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، قَالَ: صَلَّيْنَا لَنَا أَبُو سَعِيدٍ فَجَهَرَ بِالتَّكْبِيرِ جَهْرًا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَجِئْنَا سَجْدًا وَجِئْنَا رَفَعًا، وَجِئْنَا قَامًا مِنَ الرُّكْعَتَيْنِ وَقَالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ.

(٨٢٥) ہم سے یحییٰ بن صالح نے بیان کیا، کہا کہ ہم سے فلیح بن سلیمان نے، انہوں نے سعید بن حارث سے، انہوں نے کہا کہ ہمیں ابوسعید خدری رضی اللہ عنہ نے نماز پڑھائی اور جب انہوں نے سجدہ سے سر اٹھایا تو پکار کر تکبیر کہی پھر سجدہ کیا تو ایسا ہی کیا پھر سجدہ سے سر اٹھایا تو بھی ایسا ہی کیا اسی طرح جب دو رکعتیں پڑھ کر کھڑے ہوئے اس وقت بھی آپ نے بلند آواز سے تکبیر کہی اور فرمایا کہ میں نے نبی کریم ﷺ کو اسی طرح کرتے دیکھا۔

٨٢٦- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا غِيلَانُ ابْنُ جَرْنَبٍ، عَنْ مُطَرِّفٍ، قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ الْحَصَنِ، صَلَاةَ خَلْفِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا

(٨٢٦) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے کہا کہ ہم سے غیلان بن جریر نے بیان کیا، انہوں نے مطرف بن عبد اللہ سے، انہوں نے کہا کہ میں نے اور عمران بن حصین رضی اللہ عنہ نے علی بن ابی طالب رضی اللہ عنہ کی اقتدا میں نماز پڑھی۔ آپ نے جب سجدہ کیا، سجدہ سے سر اٹھایا دو رکعتوں کے بعد کھڑے ہوئے تو ہر

رَفَعَ كَبْرًا، وَإِذَا نَهَضَ مِنَ الرُّكْعَتَيْنِ كَبْرًا، فَلَمَّا سَلَّمَ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ صَلَّى بِنَا هَذَا صَلَاةَ مُحَمَّدٍ ﷺ. أَوْ قَالَ: لَقَدْ ذَكَّرْنِي هَذَا صَلَاةَ مُحَمَّدٍ ﷺ. [راجع: ۱۷۸۴]

مرتبہ تکبیر کہی۔ جب آپ نے سلام پھیر دیا تو عمران بن حصین رضی اللہ عنہ نے میرا ہاتھ پکڑ کر کہا کہ انہوں نے واقعی ہمیں حضرت محمد ﷺ کی طرح نماز پڑھائی ہے یا یہ کہا کہ مجھے انہوں نے حضرت محمد ﷺ کی نماز یاد دلادی۔

[۱۷۸۴]

تشریح: بعض ائمہ بنی امیہ نے آواز بلند اس طرح تکبیر کہنا چھوڑ دیا تھا جو اسوۂ نبوی کے خلاف تھا اس واقعہ سے یہ بھی ظاہر ہوا کہ دور سلف میں مسلمانوں کو اسوۂ رسول کی اطاعت کا بے حد شوق رہتا تھا خاص طور پر نماز کے بارے میں ان کی کوشش ہوتی کہ وہ عین سنت رسول ﷺ کے مطابق نماز ادا کر سکیں۔ اس دور آخر میں صرف اپنے اپنے فرضی اماموں کی تقلید کا جذبہ باقی رہ گیا ہے حالانکہ ایک مسلمان کا اولین مقصد سنت نبوی کی تلاش ہونا چاہیے۔ ہمارے امام ابوحنیفہ رحمہ اللہ نے صاف فرما دیا ہے کہ ہر وقت صحیح حدیث کی تلاش میں رہو اگر میرا کوئی مسئلہ حدیث کے خلاف نظر آئے تو اسے چھوڑ دو اور صحیح حدیث نبوی پر عمل کرو۔ امام ربیع رحمہ اللہ کی اس پاکیزہ وصیت پر عمل کرنے والے آج کتنے ہیں؟ یہ ہر سمجھدار مسلمان کے غور کرنے کی چیز ہے یونہی لکیر کے فقیر ہو کر میری نماز ادا کرتے رہنا اور سنت نبوی کو تلاش نہ کرنا کسی بالبعیرت مسلمان کا کام نہیں۔ وقفنا للہ لما یحب ویرضی۔

بَابُ سُنَّةِ الْجُلُوسِ فِي التَّشَهُّدِ باب: تشہد میں بیٹھنے کا مسنون طریقہ!

وَكَاثَتْ أُمُّ الدَّرْدَاءِ تَجَلُّسُ فِي صَلَاتِهَا جَلْسَةَ الرَّجُلِ، وَكَانَتْ فَقِيهَةً.

حضرت ام درداء رضی اللہ عنہا فقیہہ تھیں اور وہ نماز میں (بوقت تشہد) مردوں کی طرح بیٹھتی تھیں۔

۸۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ أَخْبَرَهُ: أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ يَتَرَعَّعُ فِي الصَّلَاةِ إِذَا جَلَسَ، فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنِّ، فَفَنَهَانِي عَبْدُ اللَّهِ بْنُ عُمَرَ وَقَالَ: إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَنْتَبِي الْيُسْرَى. فَقُلْتُ: إِنَّكَ تَفْعَلُ ذَلِكَ. فَقَالَ: إِنَّ رِجْلَايَ لَا تَحْمِلَانِي. [ابوداؤد: ۹۵۸]

۸۲۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے امام مالک رحمہ اللہ سے، انہوں نے عبد الرحمن بن قاسم کے واسطے سے بیان کیا، انہوں نے عبد اللہ بن عبد اللہ سے انہوں نے خبر دی کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما کو وہ ہمیشہ دیکھتے کہ آپ نماز میں چار زانو بیٹھتے ہیں میں ابھی نو عمر تھا میں نے بھی اسی طرح کرنا شروع کر دیا لیکن حضرت عبد اللہ بن عمر رضی اللہ عنہما نے اس سے روکا اور فرمایا کہ نماز میں سنت یہ ہے کہ (تشہد میں) دایاں پاؤں کھڑا رکھے اور بائیں پھیلا دے میں نے کہا کہ آپ تو اسی (میری) طرح کرتے ہیں آپ بولے کہ (کمزوری کی وجہ سے) میرے پاؤں میرا بوجھ نہیں اٹھاتا۔

تشریح: عبد اللہ بن عمر رضی اللہ عنہما آخر میں کمزوری کی وجہ سے چار زانو بیٹھتے تھے یہ محض عذر کی وجہ سے تھا ورنہ مسنون طریقہ یہی ہے کہ دایاں پاؤں کھڑا رہے اور بائیں کو پھیلا کر اس پر بیٹھا جائے تو اسے تو رک کہتے ہیں عورتوں کے لیے بھی یہی مسنون ہے باب اور حدیث میں مطابقت ظاہر ہے۔

۸۲۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ، عَنْ مُحَمَّدٍ

۸۲۸) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث اللیث، عن خالد، عن سعيد، عن محمد

سے محمد بن عمرو بن حنبلہ نے بیان کیا، ان سے محمد بن عمرو بن عطاء نے بیان کیا۔ (دوسری سند) اور کہا کہ مجھ سے لیث نے بیان کیا، اور ان سے یزید بن ابی حبیب اور یزید بن محمد نے بیان کیا، ان سے محمد بن عمرو بن حنبلہ نے بیان کیا، ان سے محمد بن عمرو بن عطاء نے بیان کیا کہ وہ نبی کریم ﷺ کے چند اصحاب رضوان اللہ علیہم کے ساتھ بیٹھے ہوئے تھے کہ نبی کریم ﷺ کی نماز کا ذکر ہونے لگا تو ابو حمید ساعدی رضی اللہ عنہ نے کہا کہ مجھے نبی کریم ﷺ کی نماز سب سے زیادہ یاد ہے میں نے آپ کو دیکھا کہ جب آپ تکبیر کہتے تو اپنے ہاتھوں کو کندھوں تک لے جاتے، جب آپ رکوع کرتے تو گھٹنوں کو اپنے ہاتھوں سے پوری طرح پکڑ لیتے اور پیٹھ کو جھکا دیتے۔ پھر جب رکوع سے سر اٹھاتے تو اس طرح سیدھے کھڑے ہو جاتے کہ تمام جوڑ سیدھے ہو جاتے۔ جب آپ سجدہ کرتے تو آپ اپنے ہاتھوں کو (زمین پر) اس طرح رکھتے کہ نہ بالکل پھیلے ہوئے ہوتے اور نہ سمٹے ہوئے پاؤں کی انگلیوں کے منہ قبلہ کی طرف رکھتے۔ جب آپ ﷺ دو رکعتوں کے بعد بیٹھتے تو بائیں پاؤں پر بیٹھتے اور دایاں پاؤں کھڑا رکھتے اور جب آخری رکعت میں بیٹھتے تو بائیں پاؤں کو آگے کر لیتے اور دائیں کو کھڑا کر دیتے پھر مقعد پر بیٹھتے۔ لیث نے یزید بن ابی حبیب سے اور یزید بن محمد بن حنبلہ سے سنا اور محمد بن حنبلہ نے ابن عطاء سے، اور ابوصالح نے لیث سے کُلُّ فَقَارٍ مَكَانَهُ نُقِلَ کیا ہے اور ابن المبارک نے یحییٰ بن ایوب سے بیان کیا انہوں نے کہا کہ مجھ سے یزید بن ابی حبیب نے بیان کیا کہ محمد بن عمرو بن حنبلہ نے ان سے حدیث میں کُلُّ فَقَارٍ مَكَانَهُ بیان کیا۔

ابن عمرو بن حنبلہ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ؛ قَالَ: وَحَدَّثَنِي اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَيَزِيدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَذَكَرْنَا صَلَاةَ النَّبِيِّ ﷺ فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَا كُنْتُ أَحْفَظُكُمْ لِمَصَلَاةِ رَسُولِ اللَّهِ ﷺ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوِ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ، ثُمَّ هَمَّ صَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، وَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، فَإِذَا جَلَسَ فِي الرُّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخَرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ. وَسَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي حَبِيبٍ وَيَزِيدَ بْنَ مُحَمَّدٍ بْنِ حَلْحَلَةَ وَابْنَ حَلْحَلَةَ مِنْ ابْنِ عَطَاءٍ. وَقَالَ أَبُو صَالِحٍ عَنِ اللَّيْثِ: كُلُّ فَقَارٍ مَكَانَهُ. وَقَالَ ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ أَنَّ مُحَمَّدَ بْنَ عَمْرِو بْنِ حَلْحَلَةَ حَدَّثَهُ: كُلُّ فَقَارٍ. [مسلم: ۹۶۳، ۹۶۴، ۹۶۵، ۹۶۶؛ ترمذی: ۳۰۴، ۳۰۵؛ نسائی: ۱۰۳۸، ۱۱۰۰، ۱۱۸۰، ۱۲۶۱؛ ابن

تشریح: صحیح ابن خزمہ میں دس بیٹھے والے اصحاب کرام رضی اللہ عنہم میں سہل بن سعید اور ابو حذیفہ ساعدی اور محمد بن مسلمہ اور ابو ہریرہ اور ابو قتادہ رضی اللہ عنہ کے نام بتلائے گئے ہیں باقی کے نام معلوم نہیں ہو سکے یہ حدیث مختلف سندوں کے ساتھ کہیں مجمل اور کہیں مفصل مروی ہے اس میں دوسرے قعدے میں تورک کا ذکر ہے یعنی سرین پر بیٹھنا دائیں پاؤں کو کھڑا کرنا اور بائیں کو آگے کر کے تلے سے دائیں طرف باہر نکالنا اور دونوں سرین زمین سے ملا کر بائیں ران پر بیٹھنا یہ تورک چار رکعت والی نماز میں اور نماز فجر کی آخری رکعت میں کرنا چاہیے۔ امام شافعی رحمہ اللہ اور امام احمد بن حنبل رحمہ اللہ کا یہی مسلک ہے آخر حدیث میں حضرت عبداللہ بن مبارک رحمہ اللہ کی جو روایت ہے اسے فریابی اور جوزنی اور ابراہیم حربی نے وصل کیا ہے سنن نماز کے سلسلہ میں یہ حدیث ایک اصولی تفصیلی بیان کی حیثیت رکھتی ہے۔

بَابُ مَنْ لَمْ يَرِ التَّشَهُّدَ الْأَوَّلَ وَاجِبًا

باب: اس شخص کی دلیل جو پہلے تشہد کو (چار رکعت یا تین رکعت نماز میں) واجب نہیں جانتا (یعنی فرض)

لَاَنَّ النَّبِيَّ ﷺ قَامَ مِنَ الرَّكَعَتَيْنِ وَلَمْ يَرْجِعْ۔ کیونکہ نبی ﷺ دو رکعتیں پڑھ کر کھڑے ہو گئے اور بیٹھے نہیں۔

تشریح: باوجودیکہ لوگوں نے سحان اللہ کہا لیکن آپ نہ بیٹھے اگر تشہد پہلا فرض ہوتا تو ضرور بیٹھ جاتے جیسے کوئی رکوع یا سجدہ بھول جائے اور یاد آئے تو اسی وقت لوٹا تا لازم ہے ہمارے امام ابن حنبل رحمہ اللہ نے کہا کہ یہ تشہد واجب ہے کیوں کہ نبی کریم ﷺ نے اس کو ہمیشہ کیا اور بھول گئے تو سجدہ سہو سے اس کا تدارک کیا (مولانا وحید الزماں رحمہ اللہ)

(۸۲۹) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ شعیب نے ہمیں خبر دی، انہوں نے زہری سے خبر دی، انہوں نے کہا کہ مجھ سے عبدالرحمن بن ہرمرز نے بیان کیا جو مولیٰ بنی عبدالمطلب (یا مولیٰ ربیعہ بن حارث) تھے، کہ عبداللہ بن حسیہ رضی اللہ عنہ جو صحابی رسول اور بنی عبدمناف کے حلیف قبیلہ ازد شہوہ سے تعلق رکھتے تھے، نے بیان کیا کہ نبی ﷺ نے انہیں ظہر کی نماز پڑھائی اور دو رکعتوں پر بیٹھنے کے بجائے کھڑے ہو گئے، چنانچہ سارے لوگ بھی ان کے ساتھ کھڑے ہو گئے، جب نماز ختم ہونے والی تھی اور لوگ آپ کے سلام پھیرنے کا انتظار کر رہے تھے تو آپ نے اللہ اکبر کہا اور سلام پھیرنے سے پہلے دو سجدے کئے، پھر سلام پھیرا۔

۸۲۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزٍ، مَوْلَى بَنِي عَبْدِ الْمُطَّلِبِ، وَقَالَ: مَرَّةً مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ۔ أَنَّ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ، قَالَ: وَهُوَ مِنْ أَزْدِ شَهْوَةَ وَهُوَ حَلِيفٌ لِبَنِي عَبْدِ مَنْفٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَقَامَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ حَتَّى إِذَا قَضَى الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ، كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ. [اطرافہ فی: ۸۳۰، ۱۲۲۴، ۱۲۲۵، ۱۲۳۰، ۱۲۶۷، ۱۲۷۰، ۱۲۷۱، ۱۲۷۲، ابوداؤد: ۱۰۳۴، ۱۰۳۵، ترمذی: ۳۹۱، نسائی: ۱۱۷۶، ۱۱۷۷، ۱۲۲۱، ۱۲۲۲، ۱۲۶۰، ابن ماجہ: ۱۲۰۶، ۱۲۰۷]

تشریح: علامہ شوکانی رحمۃ اللہ علیہ نے اس مسئلہ پر یوں باب منعقد فرمایا ہے: ”باب الامر بالشہد الاول وسقوطه بالسہو“ یعنی تشہد اول کے لیے حکم ہے اور وہ بھول سے رہ جائے تو سجدہ سہو سے ساقط ہو جاتا ہے۔ حدیث ابن مسعود رضی اللہ عنہ میں جو لفظ ”فقلوا التحیات“ وارد ہوئے ہیں اس پر علامہ فرماتے ہیں: ”فیہ دلیل لمن قال بوجوب التہجد الاوسط وهو احمد فی المشہور عنه واللیث واسحاق وهو قول الشافعی والیہ ذہب داود و ابو ثور ورواہ النووی عن جمہور المحدثین۔“ یعنی اس میں ان حضرات کی دلیل ہے جو درمیانی تشہد کو واجب کہتے ہیں امام احمد سے بھی یہی منقول ہے اور دیگر ائمہ مذکورین سے بھی بلکہ امام نووی رحمۃ اللہ علیہ نے اسے جمہور محدثین کرام رضی اللہ عنہم سے نقل فرمایا ہے۔ حدیث مذکور سے امام بخاری رحمۃ اللہ علیہ نے یہی ثابت فرمایا ہے کہ تشہد اول اگر فرض ہوتا تو آپ اسے ضرور لوٹاتے مگر یہ ایسا ہے کہ اگر رہ جائے تو سجدہ سہو سے اس کی تلائی ہو جاتی ہے۔ روایت میں عبد اللہ بن نحسین رضی اللہ عنہ کے حلیف ہونے کا ذکر ہے عہد جاہلیت میں اگر کوئی شخص یا قبیلہ کسی دوسرے سے یہ عہد کر لیتا کہ میں ہمیشہ تمہارے ساتھ رہوں گا، تمہارے دوست کا دوست اور دشمن کا دشمن تو اسے اس قوم کا حلیف کہا جاتا تھا صحابی مذکور بنی عبد مناف کے حلیف تھے۔

باب: پہلے قعدہ میں تشہد پڑھنا

(۸۳۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے بکر بن مسفر نے جعفر بن ربیعہ سے بیان کیا، انہوں نے اعرج سے بیان کیا، ان سے عبد اللہ بن مالک بن نحسین رضی اللہ عنہ نے کہا، کہ ہمیں رسول اللہ صلی اللہ علیہ وسلم نے نماز ظہر پڑھائی۔ آپ کو چاہیے تھا بیٹھنا لیکن آپ (بھول کر) کھڑے ہو گئے پھر نماز کے آخر میں بیٹھے ہی بیٹھے دو سجدے کئے۔

بَابُ التَّشَهُّدِ فِي الْأَوَّلَى

۸۳۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ نُحَيْشٍ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الظُّهْرَ، فَقَامَ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا كَانَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ. [راجع: ۸۲۹]

تشریح: اور تشہد نہیں پڑھا۔ حدیث میں علیہ الجلس کے لفظ تلاتے ہیں کہ آپ کو بیٹھنا چاہیے تھا مگر آپ بھول گئے جلوس سے تشہد مراد ہے۔ ترجمہ باب کی مطابقت ظاہر ہے۔

باب: آخری قعدہ میں تشہد پڑھنا

(۸۳۱) ہم سے ابو نعیم فضل بن دین نے بیان کیا، کہا کہ ہم سے اعش نے شقیق بن سلمہ سے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ جب ہم نبی کریم صلی اللہ علیہ وسلم کے پیچھے نماز پڑھتے تو کہتے: سلام ہو جبریل اور میکائیل پر سلام ہو فلاں اور فلاں پر (اللہ پر سلام) نبی کریم صلی اللہ علیہ وسلم ایک روز ہماری طرف متوجہ ہوئے اور فرمایا: اللہ تو خود ”سلام“ ہے (تم اللہ کو کیا سلام کرتے ہو) اس لیے جب تم میں سے کوئی نماز پڑھے تو یہ کہے: تمام آداب بندگی، تمام عبادات اور تمام بہترین تعریضیں اللہ کے لیے ہیں۔ آپ پر سلام ہو اے نبی اور اللہ کی رحمتیں اور اس کی برکتیں ہم پر سلام اور اللہ کے تمام صالح بندوں پر سلام۔ جب یہ کہو گے تو تمہارا سلام آسمان و زمین میں جہاں کوئی

بَابُ التَّشَهُّدِ فِي الْآخِرَةِ

۸۳۱۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فَلَانٍ وَفُلَانٍ. فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: ((إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، [وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ

الصَّالِحِينَ۔ فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ۔ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔ [اطرافہ فی: ۸۳۵، ۱۲۰۲، ۶۲۳۰، ۶۲۶۵، ۶۳۲۸، ۷۳۸۱] [مسلم: ۹۰۰] ابوداؤد: ۹۶۸، نسائی: ۱۱۶۴، ۱۱۶۸، ۱۱۶۹، ۱۲۷۶، ۱۲۹۷، ۱۲۷۸

تشریح: یہ قعدہ کی دعا ہے جسے تشہد کہتے ہیں۔ بندہ پہلے کہتا ہے کہ تحیات اور طہیات اللہ تعالیٰ کے لیے ہیں۔ یہ تین الفاظ قول و فعل کے تمام محاسن کو شامل ہیں یعنی تمام خیر اور بھلائی خداوند قدوس کے لیے ثابت ہے اور اسی کی طرف سے ہے۔ پھر نبی کریم ﷺ پر سلام بھیجا گیا اور اس میں خطاب کی ضمیر اختیار کی گئی کیوں کہ صحابہ کو یہ دعا سکھائی گئی تھی اور آپ اس وقت موجود تھے۔ اب جن الفاظ کے ساتھ ہمیں یہ دعا پہنچی ہے اسی طرح پرہنی چاہیے۔ (تہذیب البخاری) سلام درحقیقت دعا ہے یعنی تم سلامت رہو اللہ پاک کو ایسی دعا دینے کی حاجت نہیں کیونکہ وہ ہر ایک آفت اور تغیر سے پاک ہے وہ ازلی ابدی ہے اس میں کوئی عیب اور نقص نہیں وہ ساری کائنات کو خود مسلاتی بخشے والا اور سب کی پرورش کرنے والا ہے اسی لیے اس کا نام سلام ہوا اسی دعا میں لفظ تحیات اور صلوات اور طہیات وارد ہوتے ہیں تحیات کے معنی سلامتی بقا عظمت ہر نقص سے پاکی ہر قسم کی تعظیم مراد ہے یہ عبادات قوی پر صلوات فعلی پر اور طہیات عبادات مالی پر بھی بولا گیا ہے۔ (فتح الباری)

پس یہ تینوں قسم کی عبادات ایک اللہ ہی کے لیے مخصوص ہیں جو لوگ ان عبادات میں کسی غیر کو شریک کرتے ہیں وہ فرشتے ہوں یا انسان یا اور کچھ، وہ خالق کا حق چھین کر جو مخلوق کو دیتے ہیں یہی وہ ظلم عظیم ہے جسے قرآن مجید میں شرک کہا گیا ہے جس کے متعلق اللہ کا ارشاد ہے: ﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾ (المائدہ ۷۳) یعنی شرک کرنے والوں پر جنت حرام ہے اور وہ ہمیشہ دوزخ میں رہیں گے عبادات قوی میں زبان سے اٹھنے بیٹھے چلتے پھرتے اس کا نام لینا عبادات فعلی میں رکوع سجدہ قیام، عبادات مالی میں ہر قسم کا صدقہ و خیرات مزدور نیا ز وغیرہ وغیرہ مراد ہے۔

بَابُ الدُّعَاءِ قَبْلَ السَّلَامِ

باب: (تشہد کے بعد) سلام پھیرنے سے پہلے کی

دعائیں

۸۳۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ))، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا

۸۳۲) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ ہمیں عروہ بن زبیر نے خبر دی، انہیں نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ ﷺ نماز میں یہ دعا پڑھتے تھے: ”اے اللہ! قبر کے عذاب سے میں تیری پناہ مانگتا ہوں۔ زندگی کے اور موت کے فتنوں سے تیری پناہ مانگتا ہوں۔ دجال کے فتنے سے تیری پناہ مانگتا ہوں اور اے اللہ! میں تیری پناہ مانگتا ہوں گناہوں سے اور قرض سے۔“ کسی (یعنی ام المومنین حضرت عائشہ رضی اللہ عنہا) نے نبی ﷺ سے عرض کی کہ آپ ﷺ تو قرض سے بہت

ہی زیادہ پناہ مانگتے ہیں! اس پر آپ ﷺ نے فرمایا کہ ”جب کوئی مقروض ہو جائے تو وہ جھوٹ بولتا ہے اور وعدہ خلاف ہو جاتا ہے۔“ محمد بن یوسف مطر فربری نے کہا میں نے خلف بن عامر سے سنا، وہ کہتے تھے کہ مسیح (بلا تشدید) اور مسیح (باتشدید) میں کوئی فرق نہیں ہے دونوں ایک ہیں حضرت عیسیٰ علیہ السلام کو مسیح اور مسیح کہہ سکتے ہیں اور دجال کو بھی۔

تَسْتَعِينُ مِنَ الْمَغْرَمِ فَقَالَ: ((لَإِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَّبَ، وَإِذَا وَعَدَ أَخْلَفَ)). وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ سَمِعْتُ خَلْفَ بْنَ عَامِرٍ يَقُولُ فِي الْمَسِيحِ وَالْمَسِيحِ لَيْسَ بَيْنَهُمَا فَرْقٌ وَهُمَا وَاحِدٌ أَحَدُهُمَا عَيْسَى عَلَيْهِ السَّلَامُ وَالْآخَرُ الدَّجَالُ. [اطرافه في: ٨٣٣،

٢٣٩٧، ٦٣٦٨، ٦٣٧٥، ٦٣٧٦، ٦٣٧٧،

٧١٢٩] [مسلم: ١٣٢٥؛ ابوداود: ٨٨٠؛ نسائي:

[١٣٠٨

(٨٣٣) اور اسی سند کے ساتھ زہری سے روایت ہے انہوں نے کہا کہ مجھے عروہ بن زبیر رضی اللہ عنہ نے خبر دی کہ حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہا کہ میں نے رسول اللہ ﷺ کو نماز میں دجال کے فتنے سے پناہ مانگتے سنا۔

٨٣٣- وَعَنِ الزُّهَوِيِّ، قَالَ: أَخْبَرَنِي عُزْرَةُ ابْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِينُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ. [راجع: ٨٣٢]

تشریح: ((وَإِذَا وَعَدَ أَخْلَفَ)) کے بعد بعض نسخوں میں یہ عبارت زائد ہے: ”وقال محمد بن يوسف سمعت خلف بن عامر يقول في المسيح والمسيح ليس بينهما فرق وهما واحد أحدهما عيسى عليه السلام والآخر الدجال“ یعنی محمد بن یوسف نے کہا امام بخاری رحمہ اللہ نے کہا میں نے خلف بن عامر سے مسیح اور مسیح میں کچھ فرق نہیں دونوں ایک ہیں حضرت عیسیٰ علیہ السلام کو بھی مسیح اور مسیح کہہ سکتے ہیں اور دجال کو بھی۔

(٨٣٣) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے یزید بن ابی حبیب سے بیان کیا، ان سے ابوالخیر مرثد بن عبد اللہ نے ان سے عبد اللہ بن عمرو رضی اللہ عنہ نے، ان سے ابوبکر صدیق رضی اللہ عنہ نے کہ انہوں نے رسول اللہ ﷺ سے عرض کیا کہ آپ مجھے کوئی ایسی دعا سکھا دیجئے جسے میں نماز میں پڑھا کروں۔ آپ نے فرمایا کہ یہ دعا پڑھا کرو: ”اے اللہ! میں نے اپنی جان پر (گناہ کر کے) بہت زیادہ ظلم کیا پس گناہوں کو تیرے سوا کوئی دوسرا معاف کرنے والا نہیں۔ مجھے اپنے پاس سے بھرپور مغفرت عطا فرما اور مجھ پر رحم کر کہ مغفرت کرنے والا اور رحم کرنے والا بے شک و شبہ تو ہی ہے۔“

٨٣٤- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصَّدِّيقِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: ((قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ)).

[طرفاه: ٦٣٢٦، ٧٣٨٨] [مسلم: ٦٨٧٠،

ترمذی: ٣٥٣١؛ نسائی: ١٣٠١]

بَابُ مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ باب: تشہد کے بعد جو دعا اختیار کی جاتی ہے اس کا

بیان اور یہ کہ اس دعا کا پڑھنا کچھ واجب نہیں ہے (۸۳۵) ہم سے مسدود بن مسعودؓ نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے اعش سے بیان کیا، انہوں نے کہا کہ مجھ سے شقیق نے عبد اللہ بن مسعودؓ سے بیان کیا، انہوں نے فرمایا کہ (پہلے) جب ہم نبی کریم ﷺ کے ساتھ نماز پڑھتے تو ہم (قعدہ میں) یہ کہا کرتے تھے کہ اس کے بندوں کی طرف سے اللہ پر سلام ہو اور فلاں پر اور فلاں پر سلام ہو۔ اس پر نبی کریم ﷺ نے فرمایا کہ ”یہ نہ کہو کہ ”اللہ پر سلام ہو“ کیوں کہ اللہ تو خود سلام ہے۔ بلکہ یہ کہو: آداب بندگان اور تمام عبادات اور تمام پاکیزہ خیراتیں اللہ ہی کے لیے ہیں آپ پر اے نبی! سلام ہو اور اللہ کی رحمتیں اور برکتیں نازل ہوں ہم پر اور اللہ کے صالح بندوں پر سلام ہو۔ اور جب تم یہ کہو گے تو آسمان پر اللہ کے تمام بندوں کو پہنچے گا یا آپ ﷺ نے یہ فرمایا کہ آسمان اور زمین کے درمیان تمام بندوں کو پہنچے گا۔ میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور میں گواہی دیتا ہوں کہ حضرت محمد ﷺ اس کے بندے اور رسول ہیں۔ اس کے بعد دعا کا اختیار ہے جو اسے پسند ہو کرے۔“

بَعْدَ التَّشْهَدِ ، وَلَيْسَ بِوَاجِبٍ ۸۳۵- حَدَّثَنَا مُسَدَّدٌ ، قَالَ : حَدَّثَنَا يَحْيَى ، عَنِ الْأَعْمَشِ قَالَ : حَدَّثَنِي شَقِيقٌ ، عَنْ عَبْدِ اللَّهِ ، قَالَ : كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فَلَانٍ وَفُلَانٍ. فَقَالَ النَّبِيُّ ﷺ: ((لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ. فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: النِّحَاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلُّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعَجَبَهُ إِلَيْهِ فَيَدْعُو)). [راجع: ۸۳۱] [مسلم: ۹۰۰]

ابوداؤد: ۹۶۸؛ نسائی: ۱۱۶۳، ۱۱۶۸، ۱۱۶۹،

۱۲۷۶، ۱۲۷۸، ۱۲۹۷؛ ابن ماجہ: ۸۹۹]

تشریح: یہ لفظ عام ہے دین اور دنیا کے متعلق ہر ایک قسم کی دعا مانگ سکتا ہے اور مجھ کو حیرت ہے کہ حنفیہ نے یہ کیسے کہا ہے کہ فلاں قسم کی دعا نماز میں مانگ سکتا ہے فلاں قسم کی نہیں مانگ سکتا۔ نماز میں بندے کو اپنے مالک کی بارگاہ میں باریابی کا شرف حاصل ہوتا ہے پھر اپنی اپنی لیاقت اور حوصلے کے موافق ہر بندہ اپنے مالک سے معروضہ کرتا ہے اور مالک اپنے کرم اور رحم سے عنایت فرماتا ہے اگر صرف دین کے متعلق ہی دعائیں مانگنا نماز میں جائز ہوں اور کچھ دعائیں جائز نہ ہوں تو دوسرے مطلب کس سے مانگے صحیح حدیث میں ہے کہ اللہ سے اپنی حاجتیں مانگو یہاں تک کہ جو تے کا تہ نہ ٹوٹ جائے یا ہاتھی میں نمک نہ ہو تو بھی اللہ سے کہو۔ (مولانا وحید الزماں رحمہ اللہ) مترجم کا کہنا ہے کہ ادعیہ ماثورہ ہمارے بیشتر مقاصد و مطالب پر مشتمل موجود ہیں ان کا پڑھنا موجب صد برکت ہوگا حدیث نمبر ۸۳۲، ۸۳۳، ۸۳۴ میں جامع دعائیں اور آخر میں سب مقاصد پر مشتمل پاکیزہ دعا یہ کافی ہے: ”ربنا اتنا فی الدنیا حسنة وفی الآخرة حسنة وقنا عذاب النار۔“

بَابُ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ

باب: اگر نماز میں پیشانی یا ناک کو مٹی لگ جائے تو

وَأَنفَهُ حَتَّى صَلَّى

نہ پونچھے جب تک نماز سے فارغ نہ ہو

قَالَ أَبُو عَبْدِ اللَّهِ: رَأَيْتُ الْحُمَيْدِيَّ يَحْتَجُّ

امام بخاری رحمہ اللہ نے کہا میں نے عبد اللہ بن زبیر حمیدی کو دیکھا وہ اسی

بِهَذَا الْحَدِيثِ أَنْ لَا يَمْسَحَ الْجَبْهَةَ فِي هَذِهِ الصَّلَاةِ. حدیث سے دلیل لیتے تھے کہ نماز میں اپنی پیشانی نہ پونچھے۔

۸۳۶۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [راجع: ۶۶۹]

(۸۳۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے ہشام دستوائی نے یحییٰ بن ابی کثیر سے بیان کیا ان سے ابوسلمہ بن عبد الرحمن نے انہوں نے کہا کہ میں نے ابوسعید خدری رضی اللہ عنہ سے دریافت کیا تو آپ نے بتلایا کہ میں نے رسول اللہ ﷺ کو کچھڑ میں سجدہ کرتے ہوئے دیکھا۔ مٹی کا اثر آپ ﷺ کی پیشانی پر صاف ظاہر تھا۔

تشریح: معلوم ہوا کہ نبی کریم ﷺ نے اپنی پیشانی مبارک سے پانی اور کچھڑ کے نشانات کو صاف نہیں فرمایا تھا۔ امام حمیدی رحمہ اللہ کے استدلال کی بنیاد یہی ہے۔

باب: سلام پھیرنے کا بیان

بَابُ التَّسْلِيمِ

۸۳۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَفْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ ابْنُ شِهَابٍ: فَأَرَى- وَاللَّهِ أَغْلَمَ- أَنَّ مَكْنَهُ لِكَيْ يَنْفِذَ النِّسَاءَ قَبْلَ أَنْ يَذْرُكَهُنَّ مَنْ انْصَرَفَ مِنَ الْقَوْمِ [اطرافه في: ۸۴۹، ۸۵۰، ۸۶۶، ۸۷۰، ۸۷۵] [ابوداود: ۱۰۴۰، نسائي: ۱۳۳۲، ابن ماجه: ۹۳۲]

(۸۳۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے ابن شہاب زہری نے ہند بنت حارث سے حدیث بیان کی کہ (ام المومنین حضرت) ام سلمہ رضی اللہ عنہا نے فرمایا کہ رسول اللہ ﷺ جب (نماز سے) سلام پھیرتے تو سلام کے ختم ہوتے ہی عورتیں کھڑی ہو جاتیں (باہر آنے کے لیے) اور آپ کھڑے ہونے سے پہلے تھوڑی دیر ٹھہرے رہتے تھے۔ ابن شہاب رحمہ اللہ نے کہا میں سمجھتا ہوں اور پورا علم تو اللہ ہی کو ہے آپ اس لیے ٹھہر جاتے تھے کہ عورتیں جلدی چلی جائیں اور مرد نماز سے فارغ ہو کر ان کو نہ پائیں۔

تشریح: سلام پھیرنا امام احمد اور شافعی اور مالک اور مجہور علماء اور اہل حدیث کے نزدیک فرض اور نماز کا ایک رکن ہے لیکن امام ابوحنیفہ رحمہ اللہ لفظ سلام کو فرض نہیں جانتے بلکہ نماز کے خلاف کوئی کام کر کے نماز سے نکلنا فرض جانتے ہیں اور ہماری دلیل یہ ہے کہ نبی کریم ﷺ نے ہمیشہ سلام پھیرا اور فرمایا کہ نماز سے نکلنا سلام پھیرنا ہے۔ (مولانا وحید الزماں رحمہ اللہ)

باب: اس بارے میں کہ امام کے سلام پھیرتے ہی

بَابُ: يُسَلِّمُ حِينَ يُسَلِّمُ الْإِمَامُ،

مقتدی کو بھی سلام پھیرنا چاہیے،

وَكَانَ ابْنُ عُمَرَ. يَسْتَحِبُّ إِذَا سَلَّمَ الْإِمَامُ اور حضرت عبداللہ بن عمر رضی اللہ عنہما اس بات کو مستحب جانتے تھے کہ مقتدی بھی

اَنْ يُسَلِّمَ مَنْ خَلْفَهُ۔ اسی وقت سلام پھیریں جب امام سلام پھیرے۔

۸۳۸۔ حَدَّثَنَا جِبَانُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عَتَبَانَ بْنِ مَالِكٍ، قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ فَسَلَّمْنَا جِئْنَا سَلَّمَ. [راجع: ۴۲۴]

۸۳۸) ہم سے حبان بن موسیٰ نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، کہا کہ ہمیں معمر بن راشد نے زہری سے خبر دی، انہیں محمود بن ربیع انصاری نے، انہیں عتبان بن مالک رضی اللہ عنہ نے، آپ نے فرمایا کہ ہم نے رسول اللہ ﷺ کے ساتھ نماز پڑھی، پھر جب آپ نے سلام پھیرا تو ہم نے بھی پھیرا۔

تشریح: امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ مقتدیوں کو سلام پھیرنے میں دیر نہ کرنی چاہیے بلکہ امام کے ساتھ ہی ساتھ وہ بھی سلام پھیر دیں۔

بَابُ مَنْ لَمْ يَرِدْ السَّلَامَ عَلَى الْإِمَامِ وَانْتَفَى بِتَسْلِيمِ الصَّلَاةِ

باب: اس بارے میں کہ امام کو سلام کرنے کی ضرورت نہیں صرف نماز کے دو سلام کافی ہیں

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے مالکیہ کا رو کیا ہے جو کہتے ہیں کہ مقتدی ایک اسلام امام کو بھی کرے۔

۸۳۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، وَزَعَمَ، أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَتْ فِي دَارِهِمْ. [راجع: ۷۷]

۸۳۹) ہم سے عبدان نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، کہا کہ ہمیں معمر نے زہری سے خبر دی، کہا کہ مجھے محمود بن ربیع نے خبر دی، وہ کہتے تھے کہ مجھے رسول اللہ ﷺ پوری طرح یاد ہیں اور آپ کا میرے گھر کے ڈول سے کلی کرنا بھی یاد ہے (جو آپ نے میرے منہ میں ڈالی تھی)۔

۸۴۰۔ قَالَ: سَمِعْتُ عَتَبَانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ: كُنْتُ أُصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَنْكَرْتُ بَصْرِي، وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوِ دِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِنَا مَكَانًا، آتَيْتُكَ مَسْجِدًا، فَقَالَ: ((أَفْعَلْ إِنْ شَاءَ اللَّهُ)). فَعَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذْنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: ((أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟)).

۸۴۰) انہوں نے بیان کیا کہ میں نے عتبان بن مالک انصاری سے سنا، پھر بنی سالم کے ایک شخص سے اس کی مزید تصدیق ہوئی۔ عتبان رضی اللہ عنہ نے کہا کہ میں اپنی قوم بنی سالم کی امامت کیا کرتا تھا۔ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کی کہ میری آنکھ خراب ہو گئی ہے اور (برسات میں) پانی سے بھرے ہوئے نالے میرے اور میری قوم کی مسجد کے بیچ میں رکاوٹ بن جاتے ہیں۔ میں چاہتا ہوں کہ آپ میرے گھر پر تشریف لا کر کسی ایک جگہ نماز ادا فرمائیں تاکہ میں اسے اپنی نماز کے لیے مقرر کر لوں آپ ﷺ نے فرمایا کہ ”اِنْ شَاءَ اللہ تعالیٰ میں تمہاری خواہش پوری کروں گا۔“ صبح کو دن چڑھ گیا تو نبی کریم ﷺ تشریف لائے اور ابوبکر رضی اللہ عنہ آپ کے ساتھ تھے۔ آپ نے (اندر آنے کی) اجازت چاہی اور میں نے دے دی۔ آپ بیٹھے نہیں بلکہ پوچھا کہ گھر کے کس حصہ میں

فَأَشَارَ إِلَيْهِ مِنَ الْمَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ، فَقَامَ فَصَفَّفْنَا خَلْفَهُ ثُمَّ سَلَّمَ، پسند کیا تھا، اشارہ کیا۔ آپ (نماز کے لیے) کھڑے ہوئے اور ہم نے آپ کے پیچھے صف بنائی پھر آپ نے سلام پھیرا اور جب آپ نے سلام پھیرا تو ہم نے بھی پھیرا۔ [راجع: ۴۲۴]

تشریح: جمہور فقہاء کے نزدیک نماز میں دو سلام ہیں۔ لیکن امام مالک رحمہ اللہ کے نزدیک تہا نماز پڑھنے والے کے لیے صرف ایک سلام کافی ہے اور نماز باجماعت ہو رہی ہو تو دو سلام ہونے چاہئیں۔ امام کے لیے بھی اور مقتدی کے لیے بھی۔ لیکن اگر مقتدی امام کے بالکل پیچھے ہے یعنی نہ دائیں جانب نہ بائیں جانب تو اسے تین سلام پھیرنے پڑیں گے۔ ایک دائیں طرف کے نمازیوں کے لیے دوسرا بائیں طرف والوں کے لیے اور تیسرا امام کے لیے۔ گویا اس سلام میں انہوں نے ملاقات کے سلام کے آداب کا لحاظ رکھا ہے امام بخاری رحمہ اللہ جمہور کے مسلک کی ترجمانی کر رہے ہیں۔ (تفہیم البخاری) امام بخاری رحمہ اللہ اس حدیث کو کنجی جگہ لائے ہیں اور اس سے متعدد مسائل کا استنباط فرمایا ہے۔ یہاں اس حدیث سے باب کا مطلب یوں نکلا کہ ظاہر یہ ہے کہ مقتدیوں کا سلام بھی نبی کریم ﷺ کے سلام کی طرح تھا اور اگر مقتدیوں نے کوئی تیسرا سلام کہا ہوتا تو اس کو ضرور بیان کرتے یہ بھی حدیث سے نکلا کہ معذورین کے لیے اور نوافل کے لیے گھر کے کسی حصہ میں نماز کی جگہ متعین کر دی جائے تو اس کی اجازت ہے۔ یہ بھی ثابت ہے کہ کسی واقعی اہل اللہ بزرگ سے اس قسم کی درخواست جائز ہے۔

باب: نماز کے بعد ذکر الہی کرنا

بَابُ الذِّكْرِ بَعْدَ الصَّلَاةِ

۸۴۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو، أَنَّ أَبَا مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَغْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ. [طرفة في: ۸۴۲] [مسلم: ۱۳۱۸]

۸۴۱۔ ہم سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا کہ ہمیں عبدالرزاق بن ہمام نے خبر دی انہوں نے کہا کہ ہمیں عبدالملک بن جریج نے خبر دی انہوں نے کہا کہ مجھ کو عمرو بن دینار نے خبر دی کہ عبداللہ بن عباس رضی اللہ عنہما کے غلام ابو معبد نے انہیں خبر دی اور انہیں عبداللہ بن عباس رضی اللہ عنہما نے خبر دی کہ بلند آواز سے ذکر، فرض نماز سے فارغ ہونے پر نبی کریم ﷺ کے زمانہ مبارک میں جاری تھا۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ میں ذکر سن کر لوگوں کی نماز سے فراغت کو سمجھ جاتا تھا۔

ابوداؤد: ۱۰۰۳

۸۴۲۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو، قَالَ: أَخْبَرَنِي أَبُو مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ أَغْرُفُ انْقِضَاءَ صَلَاةِ النَّبِيِّ ﷺ بِالتَّكْبِيرِ. قَالَ عَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو قَالَ: كَانَ

۸۴۲۔ ہم سے علی بن عبداللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا کہ ہم سے عمرو بن دینار نے بیان کیا، کہا کہ مجھ کو ابو معبد نے ابن عباس رضی اللہ عنہما سے خبر دی کہ آپ نے فرمایا کہ میں نبی کریم ﷺ کی نماز ختم ہونے کو تکبیر کی وجہ سے سمجھ جاتا تھا۔ علی بن مدینی نے کہا کہ ہم سے سفیان نے عمرو کے حوالے سے بیان کیا کہ

ابو عبد اللہ ابن عباس رضی اللہ عنہما کے غلاموں میں سب سے زیادہ قابل اعتماد تھے۔
علی بن مدینی نے بتایا کہ ان کا نام نافذ تھا۔

أَبُو مَعْبِدٍ أَصَدَقُ مَوَالِي ابْنِ عَبَّاسٍ قَالَ عَلِيُّ: وَأَسْمُهُ نَافِذٌ. [راجع: ۸۴۱] [مسلم:

۱۳۱۶، ۱۳۱۷؛ ابوداؤد: ۱۰۰۲؛ نسائی: ۱۳۳۴]

(۸۴۳) ہم سے محمد بن ابی بکر نے بیان کیا، انہوں نے کہا کہ ہم سے معتمر بن سلیمان نے بیان کیا، ان سے عبید اللہ عمری نے بیان کیا، ان سے سکی نے بیان کیا، ان سے ابوصالح ذکوان نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ نادار لوگ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور کہا کہ امیر و رئیس لوگ بلند درجات اور ہمیشہ رہنے والی جنت حاصل کر چکے حالانکہ جس طرح ہم نماز پڑھتے ہیں وہ بھی پڑھتے ہیں اور جیسے ہم روزے رکھتے ہیں وہ بھی رکھتے ہیں مال و دولت کی وجہ سے انہیں ہم پر فوقیت حاصل ہے کہ اس کی وجہ سے وہ حج کرتے ہیں، عمرہ کرتے ہیں، جہاد کرتے ہیں اور صدقے دیتے ہیں (اور ہم محتاجی کی وجہ سے ان کاموں کو نہیں کر پاتے) اس پر آپ نے فرمایا کہ ”لو میں تمہیں ایک ایسا عمل بتاتا ہوں کہ اگر تم اس کی پابندی کرو گے تو جو لوگ تم سے آگے بڑھ چکے ہیں انہیں تم پالو گے اور تمہارے مرتبہ تک پھر کوئی نہیں پہنچ سکتا اور تم سب سے اچھے ہو جاؤ گے سوا ان کے جو یہی عمل شروع کر دیں ہر نماز کے بعد تینتیس تینتیس مرتبہ تسبیح (سبحان اللہ) تحمید (الحمد للہ) تکبیر (اللہ اکبر) کہا کرو۔“ پھر ہم میں اختلاف ہو گیا کسی نے کہا کہ ہم تسبیح تینتیس مرتبہ، تحمید تینتیس مرتبہ اور تکبیر چونتیس مرتبہ کہیں گے۔ میں نے اس پر آپ ﷺ سے دوبارہ معلوم کیا تو آپ ﷺ نے فرمایا کہ ”سبحان اللہ اور الحمد للہ اور اللہ اکبر کہو۔ تا آنکہ ہر ایک ان میں سے تینتیس مرتبہ ہو جائے۔“

۸۴۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبْدِ اللَّهِ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: نَهَبَ أَهْلُ الدُّنُورِ مِنَ الْأَمْوَالِ بِالدرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمُقِيمِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ يَحْجُونَ بِهَا، وَيَعْتَمِرُونَ، وَيَجَاهِدُونَ، وَيَتَصَدَّقُونَ فَقَالَ: ((أَلَا أُحَدِّثُكُمْ بِمَا إِنْ أَخَذْتُمْ بِهِ أَدْرَكْتُمْ مَنْ سَبَقَكُمْ وَلَمْ يَدْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أُنْجِيَ بَيْنَ ظَهْرَيْنِهِمْ، إِلَّا مَنْ عَمِلَ مِثْلَهُ تَسْبُحُونَ وَتَحْمَدُونَ، وَتُكَبِّرُونَ خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ)) فَاخْتَلَفْنَا بَيْنَنَا فَقَالَ بَعْضُنَا: نُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، وَنُحْمَدُ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ فَرَجَعْتُ إِلَيْهِ فَقَالَ: ((تَقُولُ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُمْ كُلِّهِنَّ ثَلَاثًا وَثَلَاثُونَ)). [طرفہ فی:

[۶۳۲۹] [مسلم: ۱۳۴۷]

(۸۴۴) ہم سے محمد بن یوسف فریابی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے عبد الملک بن عمیر سے بیان کیا، ان سے مغیرہ بن شعبہ کے کاتب وراؤن نے، انہوں نے بیان کیا کہ مجھ سے مغیرہ بن شعبہ رضی اللہ عنہ نے معاویہ رضی اللہ عنہ کو ایک خط میں لکھوایا کہ نبی کریم ﷺ ہر فرض نماز کے بعد یہ دعا پڑھتے تھے: ”اللہ کے سوا کوئی لائق عبادت نہیں۔ اس کا کوئی شریک

۸۴۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَادٍ، كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَمَلَنِي عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ فِي كِتَابِ إِلَى مُعَاوِيَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ

نہیں۔ بادشاہت اس کی ہے اور تمام تعریف اسی کے لیے ہے۔ وہ ہر چیز پر قادر ہے۔ اے اللہ! جسے تو دے اس سے روکنے والا کوئی نہیں اور جسے تو نہ دے اسے دینے والا کوئی نہیں اور کسی مال دار کو اس کی دولت و مال تیری بارگاہ میں کوئی نفع نہ پہنچا سکیں گے۔“ شعبہ نے بھی عبدالملک سے اسی طرح روایت کی ہے۔ حسن نے فرمایا کہ (حدیث میں لفظ) جد کے معنی مال داری کے ہیں اور حکم، قاسم بن خیمہ سے وہ وراد کے واسطے سے اسی طرح روایت کرتے ہیں۔

كُلُّ صَلَاةٍ مَكْتُوبَةٍ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)). وَقَالَ شُعْبَةُ: عَنْ عَبْدِ الْمَلِكِ، بِهَذَا. وَقَالَ الْحَسَنُ: جَدٌّ غَنَى. وَعَنِ الْحَكَمِ عَنِ الْقَاسِمِ بْنِ مَخْيمَرَةَ، عَنْ وَرَادٍ بِهَذَا. [اطرافه في: ١٤٧٧، ٢٤٠٨، ٥٩٧٥، ٦٣٣٠، ٦٤٧٣، ٦٦١٥، ٧٢٩٢] [مسلم: ١٣٣٨، ١٣٣٩، ١٣٤٠، ١٣٤١، ابوداود: ١٥٠٥، نسائي: ١٣٤٠، ١٣٤١]

باب: امام جب سلام پھیر چکے تو لوگوں کی طرف منہ کرے

بَابُ: يَسْتَقْبِلُ الْإِمَامُ النَّاسَ إِذَا سَلَّمَ

(۸۳۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے جریر بن حازم نے بیان کیا، انہوں نے کہا کہ ہم سے ابورجاء عمران بن تمیم نے سرہ بن جندب رضی اللہ عنہ سے نقل کیا، انہوں نے بتلایا کہ نبی کریم ﷺ جب نماز (فرض) پڑھا چکے تو ہماری طرف منہ کرتے۔

٨٤٥- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ. [اطرافه في: ١١٤٣، ١٣٨٦، ٢٠٨٥، ٢٧٩١، ٣٢٣٦، ٣٣٥٤، ٤٦٧٤، ٦٠٩٦، ٧٠٤٧]

[مسلم: ٥٩٢٧، ترمذی: ٢٢٩٤]

تشریح: اس سے صاف معلوم ہوا کہ نماز فرض کے بعد سنت طریقہ یہی ہے کہ سلام پھیرنے کے بعد امام دائیں یا بائیں طرف منہ پھیر کر مقتدیوں کی طرف منہ کر کے بیٹھے۔ مگر صد افسوس کہ ایک دیوبندی صاحب مترجم و شارح بخاری فرماتے ہیں آج کل دائیں یا بائیں طرف رخ کر کے بیٹھنے کا عام طور پر رواج ہے اس کی کوئی اصل نہیں نہ یہ سنت ہے نہ مستحب، جائز ضرور ہے (تفہیم البخاری ص ۲۳) پھر حدیث مذکور و معتقدہ باب کا مفہوم کیا ہے اس کا جواب فاضل موصوف یہ دیتے ہیں کہ مصنف رحمہ اللہ یہ بتانا چاہتے ہیں کہ نماز سے فارغ ہونے کے بعد اگر امام اپنے گھر جانا چاہتا ہے تو گھر چلا جائے لیکن اگر مسجد میں بیٹھنا چاہتا ہے تو سنت یہ ہے کہ دوسرے موجودہ لوگوں کی طرف رخ کر کے بیٹھے (حوالہ مذکورہ) ناظرین خود ہی اندازہ لگا سکتے ہیں کہ فاضل شارح بخاری کے ہر دو بیانات میں کس قدر تضاد ہے۔ امام بخاری رحمہ اللہ کے باب اور حدیث کا مفہوم ظاہر ہے۔

٨٤٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، (٨٣٦) ہم سے عبداللہ بن مسلمہ شعبہ نے بیان کیا، انہوں نے امام مالک

سے بیان کیا، انہوں نے صالح بن کيسان سے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا، ان سے زید بن خالد جہنی رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے ہمیں حدیبیہ میں صبح کی نماز پڑھائی اور رات کو بارش ہو چکی تھی نماز سے فارغ ہونے کے بعد آپ نے لوگوں کی طرف منہ کیا اور فرمایا: ”معلوم ہے تمہارے رب نے کیا فرمایا ہے۔“ لوگوں نے کہا کہ اللہ اور اس کے رسول خوب جانتے ہیں آپ ﷺ نے فرمایا کہ ”تمہارے رب کا ارشاد ہے کہ صبح ہوئی تو میرے کچھ بندے مجھ پر ایمان لائے۔ اور کچھ میرے منکر ہوئے جس نے کہا کہ اللہ کے فضل اور اس کی رحمت سے ہمارے لیے بارش ہوئی تو وہ میرا مومن ہے اور ستاروں کا منکر اور جس نے کہا کہ فلاں تارے کے فلاں جگہ پر آنے سے بارش ہوئی وہ میرا منکر ہے اور ستاروں کا مومن۔“

عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((هَلْ تَذَرُونَّ مَاذَا قَالَ رَبُّكُمْ عَزَّ وَجَلَّ؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((أُصْبِحُ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكُوكُبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنُورٍ كَذَا، وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكُوكُبِ)). [اطرافه في: ۱۰۳۸، ۴۱۴۷، ۷۵۰۳] [مسلم: ۲۳۱]

ابوداؤد: ۳۹۰۶؛ نسائی: ۱۵۲۴

تشریح: کفر سے حقیقی کفر مراد ہے معلوم ہوا کہ جو کوئی ستاروں کو موثر جانے وہ نہ نص حدیث کا فر ہے۔ پانی برسانا اللہ کا کام ہے ستارے کیا کر سکتے ہیں۔

۸۴۷۔ (۸۴۷) ہم سے عبد اللہ بن منیر نے بیان کیا، انہوں نے یزید بن ہارون سے سنا، انہیں حمید ذہلی نے خبر دی، اور انہیں انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ایک رات (عشاء کی) نماز میں دیر فرمائی تقریباً آدھی رات تک، پھر آخر حجرہ سے باہر تشریف لائے اور نماز کے بعد ہماری طرف منہ کیا اور فرمایا کہ ”دوسرے لوگ نماز پڑھ کر سو چکے لیکن تم لوگ جب تک نماز کا انتظار کرتے رہے گویا نماز ہی میں رہے (یعنی تم کو نماز کا ثواب ملتا رہا)۔“

۸۴۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ يَزِيدَ بْنَ هَارُونَ، قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: آخِرَ رَسُولِ اللَّهِ ﷺ الصَّلَاةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ثُمَّ خَرَجَ عَلَيْنَا، فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: ((إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتُمْ فِي الصَّلَاةِ)). [راجع: ۵۷۲]

تشریح: ان جملہ روایات سے ظاہر ہوا کہ سلام پھیرنے کے بعد امام مقتدیوں کی طرف متوجہ ہو کر بیٹھے، پھر تسبیح و تہلیل کرے یا لوگوں کو مسئلہ مسائل بتلائے یا پھر اٹھ کر چلا جائے۔

باب: سلام کے بعد امام اسی جگہ ٹھہر کر (نفل وغیرہ) پڑھ سکتا ہے

بَابُ مَكْثِ الْإِمَامِ فِي مُصَلَّاهُ بَعْدَ السَّلَامِ

۸۴۸۔ وَقَالَ لَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ (۸۴۸) اور ہم سے آدم بن ابی ایاس نے کہا کہ ان سے شعبہ نے بیان کیا

ان سے ایوب سختیانی نے ان سے نافع نے، فرمایا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما (فعل) اس جگہ پڑھتے تھے جس جگہ فرض پڑھتے۔ قاسم بن محمد بن ابی بکر نے بھی اسی طرح کیا ہے اور ابو ہریرہ رضی اللہ عنہ سے مرفوعاً روایت ہے کہ ”امام اپنی (فرض پڑھنے کی) جگہ پر فعل نہ پڑھے۔“ اور یہ صحیح نہیں۔

أَيُّوبُ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ يَصَلِّي فِي مَكَانِهِ الَّذِي صَلَّى فِيهِ الْفَرِيضَةُ. وَفَعَلَهُ الْقَاسِمُ. وَيَذْكُرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: ((لَا يَتَطَوَّعُ الْإِمَامُ فِي مَكَانِهِ)). وَلَمْ يَصَحَّ. [ابوداود:]

[۱۰۰۶ ابن ماجہ: ۱۴۲۷]

(۸۴۹) ہم سے ابوالولید ہشام بن عبدالملک نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا انہوں نے کہا کہ ہم سے زہری نے ہند بنت حارث سے بیان کیا ان سے ام المومنین حضرت ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم جب سلام پھیرتے تو کچھ دیر اپنی جگہ پر بیٹھے رہتے۔ ابن شہاب رضی اللہ عنہ نے کہا اللہ بہتر جانے والا ہے ہم تو سمجھتے ہیں کہ یہ آپ اس لیے کرتے تھے تاکہ عورتیں پہلے چلی جائیں۔

۸۴۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ يَمْكُثُ فِي مَكَانِهِ يَسِيرًا. قَالَ ابْنُ شِهَابٍ فَنَرَى. وَاللَّهِ أَغْلَمُ. لَكِنِّي يَنْفَذُ مَنْ يَنْصَرِفُ

مِنَ النِّسَاءِ. [راجع: ۸۳۷]

(۸۵۰) اور ابوسعید بن ابی مریم نے کہا کہ ہمیں نافع بن یزید نے خبر دی انہوں نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا کہ ابن شہاب زہری نے انہیں لکھ بھیجا کہ مجھ سے ہند بنت حارث فراسیہ نے بیان کیا اور ان سے نبی کریم صلی اللہ علیہ وسلم کی پاک بیوی ام سلمہ رضی اللہ عنہا نے (ہندان کی صحبت میں رہتی تھیں) انہوں نے فرمایا کہ جب نبی کریم صلی اللہ علیہ وسلم سلام پھیرتے تو عورتیں لوٹ کر جانے لگتیں اور نبی کریم صلی اللہ علیہ وسلم کے اٹھنے سے پہلے اپنے گھروں میں داخل ہو چکی ہوتیں۔

۸۵۰۔ وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، أَنَّ ابْنَ شِهَابٍ، كَتَبَ إِلَيْهِ قَالَ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ الْفَرَّاسِيَّةُ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ وَكَانَتْ مِنْ صَوَاحِبَاتِهَا قَالَتْ: كَانَ يَسْلُمُ فَيَنْصَرِفُ النِّسَاءُ فَيَدْخُلْنَ بُيُوتَهُنَّ مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ ﷺ

اور ابن وہب نے یونس کے واسطے سے بیان کیا، ان سے ابن شہاب نے بیان کیا اور انہیں ہند بنت حارث فراسیہ نے خبر دی، اور عثمان بن عمر نے کہا کہ ہمیں یونس نے زہری سے خبر دی انہوں نے کہا کہ مجھ سے ہند قرشیہ نے بیان کیا۔ محمد بن ولید زہدی نے کہا کہ مجھ کو زہری نے خبر دی کہ ہند بنت حارث قرشیہ نے انہیں خبر دی اور وہ بنو ہرہ کے حلیف معبد بن مقداد کی بیوی تھی، اور نبی کریم صلی اللہ علیہ وسلم کی ازواج مطہرات رضی اللہ عنہن کی خدمت میں حاضر ہوا کرتی تھی، اور شعیب نے زہری سے اس حدیث کو روایت کیا، انہوں نے کہا کہ مجھ سے ہند قرشیہ نے حدیث بیان کی، اور ابن ابی شیبہ

وَقَالَ ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي هِنْدُ الْفَرَّاسِيَّةُ. وَقَالَ عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي هِنْدُ الْقُرَشِيَّةُ. وَقَالَ الزُّبَيْدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ أَنَّ هِنْدًا بِنْتَ الْحَارِثِ الْقُرَشِيَّةَ أَخْبَرَتْهُ، وَكَانَتْ تَحْتَ مَعْبِدِ بْنِ الْمِقْدَادِ وَهُوَ حَلِيفُ بَنِي زُهْرَةَ. وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ وَقَالَ شُعَيْبُ:

عَنْ الزُّهْرِيِّ حَدَّثَنِي هُنْدُ الْقُرَشِيَّةُ. وَقَالَ ابْنُ أَبِي عَيْنٍ عَنِ الزُّهْرِيِّ عَنْ هِنْدِ الْفَرَّاسِيَّةِ وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ حَدَّثَهُ ابْنُ شِهَابٍ عَنْ أُمِّ رَأٍ مِنْ قُرَيْشٍ حَدَّثَتْهُ عَنِ النَّبِيِّ ﷺ. نے زہری کے واسطے سے بیان کیا اور ان سے ہند فراسیہ نے بیان کیا۔ لیث نے کہا کہ مجھ سے یحییٰ بن سعید نے بیان کیا، ان سے ابن شہاب نے بیان کیا اور ان سے قریش کی ایک عورت نے نبی کریم ﷺ سے روایت کر کے بیان کیا۔

تشریح: ان سندوں کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ ہند کی نسبت کا اختلاف ثابت کریں کسی نے ان کو فراسیہ کہا کسی نے قرشیہ اور رد کیا اس شخص پر جس نے قرشیہ کو تصحیف قرار دیا کیونکہ لیث کی روایت میں اس کے قرشیہ ہونے کی تصریح ہے مگر لیث کی روایت موصول نہیں ہے اس لیے کہ ہند فراسیہ یا قرشیہ نے نبی کریم ﷺ سے نہیں سنا مقصد باب وحدیث ظاہر ہے کہ جہاں فرض نماز پڑھی گئی ہو وہاں نقل بھی پڑھی جاسکتی ہے مگر دیگر روایات کی بنا پر ذرا جگہ بدل کر لیا جائے تاکہ فرض اور نقل نمازوں میں اختلاف کا وہم نہ ہو سکے۔

بَابُ مَنْ صَلَّى بِالنَّاسِ قَدْ كَرَّ حَاجَتَهُ فَتَخَطَّاهُمْ
باب: اگر امام لوگوں کو نماز پڑھا کر کسی کام کا خیال کرے اور ٹھہرے نہیں بلکہ لوگوں کی گردنیں پھاندتا

چلا جائے تو کیا ہے

۸۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ، قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمَ فَقَامَ مُسْرِعًا، فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزَعَ النَّاسُ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ قَدْ عَجَبُوا مِنْ سُرْعَتِهِ فَقَالَ: ((ذَكَرْتُ شَيْئًا مِنْ تَبَرُّعِنَا فَاكْرَهُتُ أَنْ يَحْسِنِي، فَأَمَرْتُ بِقِسْمَتِهِ)). [إطرافه في: ۱۲۲۱، ۱۴۳۰، ۶۲۷۵] [نسائي: ۱۳۶۴]

(۸۵۱) ہم سے محمد بن عبید نے بیان کیا، کہا کہ ہم سے عیسیٰ بن یونس نے عمر بن سعید سے یہ حدیث بیان کی، انہوں نے کہا کہ مجھے ابن ابی ملیکہ نے خبر دی ان سے عقبہ بن حارث رضی اللہ عنہ نے فرمایا کہ میں نے مدینہ میں نبی کریم ﷺ کی اقتدا میں ایک مرتبہ عصر کی نماز پڑھی۔ سلام پھیرنے کے بعد آپ ﷺ جلدی سے اٹھ کھڑے ہوئے اور صفوں کو چیرتے ہوئے آپ اپنی کسی بیوی کے حجرہ میں گئے۔ لوگ آپ ﷺ کی اس تیزی کی وجہ سے گھبرا گئے۔ پھر جب آپ ﷺ باہر تشریف لائے اور جلدی کی وجہ سے لوگوں کے تعجب کو محسوس فرمایا تو فرمایا کہ ”ہمارے پاس ایک سونے کا ڈالا (تقسیم کرنے سے) بیچ گیا تھا مجھے اس میں دل لگا رہنا برا معلوم ہوا، میں نے اس کے بانٹ دینے کا حکم دے دیا۔“

تشریح: اس حدیث سے معلوم ہوا کہ فرض کے بعد امام کو اگر کوئی فوری ضرورت معلوم ہو جائے تو وہ کھڑا ہو کر جاسکتا ہے کیوں کہ فرضوں کے سلام کے بعد امام کو خواہ اپنی جگہ ٹھہرے رہنا کچھ لازم یا واجب نہیں ہے۔ اس واقعہ سے یہ بھی معلوم ہوا کہ نبی کریم ﷺ کو اپنی پیغمبرانہ ذمہ داریوں کا کس شدت سے احساس رہتا تھا کہ سونے کا ایک تولہ بھی گھر میں محض بطور امانت ہی ایک رات کے لیے رکھ لینا ناگوار معلوم ہوا۔ پھر ان معاندین پر پھونکار ہو جو ایسے پاک پیغمبر خدا ابی وادی کی شان میں گستاخی کرتے اور نعوذ باللہ آپ ﷺ پر دنیا داری کا غلط الزام لگاتے رہتے ہیں۔ ہداهم اللہ۔

بَابُ الْإِنْفِتَالِ وَالْإِنْصِرَافِ
باب: نماز پڑھ کر دائیں یا بائیں دونوں طرف پھر

بیٹھنا یا لوٹنا درست ہے

اور حضرت انس بن مالک رضی اللہ عنہ دائیں اور بائیں دونوں طرف مڑتے تھے۔ اور اگر کوئی دائیں طرف خواہ خواہ قصد کر کے مڑتا تو اس پر آپ اعتراض کرتے تھے۔

(۸۵۲) ہم سے ابو الولید نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے سلیمان سے بیان کیا، ان سے عمارہ بن عمیر نے، ان سے اسود بن یزید نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ کوئی شخص اپنی نماز میں سے کچھ بھی شیطان کا حصہ نہ لگائے اس طرح کہ وہ اپنی طرف ہی لوٹنا اپنے لیے ضروری قرار دے لے۔ میں نے نبی کریم صلی اللہ علیہ وسلم کو اکثر بائیں طرف سے لوٹتے دیکھا۔

عَنِ الْيَمِينِ، وَالشَّمَالِ

وَكَانَ أَنَسُ بْنُ مَالِكٍ يَنْقَبِلُ عَنِ يَمِينِهِ، وَعَنِ يَسَارِهِ، وَيَعْنِبُ عَلَى مَنْ يَتَوَخَّى، أَوْ مَنْ تَعَمَّدَ الْإِنْفِتَالِ عَنِ يَمِينِهِ.

۸۵۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عَمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ النَّبِيَّ صلی اللہ علیہ وسلم كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

[مسلم: ۱۶۳۸؛ ابوداؤد: ۱۰۴۲؛ نسائی: ۱۳۵۹]

[ابن ماجہ: ۹۳۰]

تشریح: معلوم ہوا کہ کسی مباح یا مستحب کام کو لازم یا واجب کر لینا شیطان کا اغوا ہے ابن نمیر نے کہا مستحب کام کو اگر کوئی لازم قرار دے تو وہ مکروہ ہو جاتا ہے جب مباح کام لازم قرار دینے سے شیطان کا حصہ سمجھا جائے تو جو کام مکروہ یا بدعت ہے اس کو کوئی لازم قرار دے لے اور اس کے نہ کرنے پر اللہ کے بندوں کو ستائے یا ان کا عیب کرے تو اس پر شیطان کا کیا تسلط ہے سمجھ لینا چاہیے۔ ہمارے زمانہ میں یہ وبا بہت پھیلی ہے۔ بے اصل کاموں کو عوام کیا بلکہ خواص نے لازم قرار دے لیا ہے (مولانا وحید الزماں رحمۃ اللہ علیہ) نتیجہ فاقحہ، جہلم وغیرہ سب اسی قسم کے کام ہیں۔

باب: لہسن، پیاز اور گندنے کے متعلق جو روایات

آئی ہیں ان کا بیان

اور نبی کریم صلی اللہ علیہ وسلم کا ارشاد ہے کہ ”جس نے لہسن یا پیاز بھوک یا اس کے علاوہ کسی وجہ سے کھائی ہو وہ ہماری مسجد کے پاس نہ پھٹکے۔“

(۸۵۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے ابو عاصم ضحاک بن مخلد نے بیان کیا، کہا کہ ہمیں ابن جریج نے خبر دی کہا کہ مجھے عطاء بن ابی رباح نے خبر دی کہا کہ میں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا کہ نبی صلی اللہ علیہ وسلم نے فرمایا کہ جو شخص ”یہ درخت کھائے“ (آپ صلی اللہ علیہ وسلم کی مراد لہسن سے تھی) تو وہ ہماری مسجد میں نہ آئے۔“ عطاء نے کہا میں نے جابر رضی اللہ عنہ سے پوچھا کہ آپ کی مراد اس سے کیا تھی۔ انہوں نے جواب دیا

بَابُ مَا جَاءَ فِي الثُّومِ النَّيِّءِ

وَالْبَصْلِ وَالْكُرَّاثِ

وَقَوْلِ النَّبِيِّ صلی اللہ علیہ وسلم: ((مَنْ أَكَلَ الثُّومَ أَوْ الْبَصَلَ مِنَ الْجُوعِ أَوْ غَيْرِهِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا)).

۸۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ صلی اللہ علیہ وسلم: ((مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَاَنَا فِي مَسْجِدِنَا)). قُلْتُ: مَا يَعْني بِهِ قَالَ: مَا

أَرَاهُ يُعْنِي إِلَّا نِيَّتَهُ. وَقَالَ: مَخْلَدُ بْنُ يَزِيدَ عَنْ ابْنِ جُرَيْجٍ إِلَّا نِيَّتَهُ. [اطرافه فی: ۸۵۵، ۷۳۵۹، ۵۴۵۲] [مسلم: ۱۲۵۵، ترمذی: ۱۸۰۶، نسائی: ۷۰۶]

کہ آپ کی مراد صرف کچے لہسن سے تھی۔ مخلد بن یزید نے ابن جریج کے واسطے سے (إِلَّا نِيَّتَهُ کے بجائے) إِلَّا نِيَّتَهُ نقل کیا ہے (یعنی آپ ﷺ کی مراد صرف لہسن کی بدبو سے تھی)۔

۸۵۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: فِي غَزْوَةِ خَيْبَرَ ((مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ. يَعْنِي الثُّومَ. فَلَا يَقْرَبَنَّ مَسْجِدَنَا)). [اطرافه فی: ۴۲۱۵، ۴۲۱۷، ۴۲۱۸، ۵۵۲۱، ۵۵۲۲] [مسلم: ۱۲۴۸، ابوداؤد: ۳۸۲۵]

(۸۵۴) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے، عبید اللہ کبیری سے بیان کیا، کہا کہ مجھ سے نافع نے ابن عمر رضی اللہ عنہما سے بیان کیا کہ نبی کریم ﷺ نے جنگ خیبر کے موقع پر کہا تھا کہ جو شخص اس درخت یعنی لہسن کو کھائے ہوئے ہو اسے ہماری مسجد میں نہ آنا چاہیے (کچا لہسن یا پیاز کھانا مراد ہے کہ اس سے منہ میں بو پیدا ہو جاتی ہے)۔

تشریح: کسی بھی بدبودار چیز کو مسجد میں لے جانا یا اس کے کھانے کے بعد مسجد میں جانا برا ہے۔ وجہ ظاہر ہے کہ لوگ اس کی بدبو سے تکلیف محسوس کریں گے اور پھر مسجد ایک پاک اور مقدس جگہ ہے جہاں اللہ کا ذکر ہوتا ہے۔ آج کل بیڑی سگریٹ والوں کے لیے بھی لازم ہے کہ منہ صاف کر کے بدبو دور کر کے مسواک سے منہ کو رگڑ رگڑ کر مسجد میں آئیں اگر نمازیوں کو ان کی بدبو سے تکلیف ہوئی تو ظاہر ہے کہ یہ کتنا گناہ ہوگا۔ کچا لہسن، پیاز اور سگریٹ بیڑی وغیرہ بدبودار چیزوں کا ایک ہی حکم ہے تا فرق ضرور ہے کہ پیاز لہسن کی بو اگر دور کی جاسکے تو ان کا استعمال جائز ہے جیسا کہ پکا کر ان کی بو کو دفع کر دیا جاتا ہے۔

۸۵۵۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ: زَعَمَ عَطَاءُ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، زَعَمَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا. وَلْيَقْعُدْ فِي بَيْتِهِ)). وَأَنَّ النَّبِيَّ ﷺ آتَى بِقَدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَهَا رِيحًا فَسَأَلَ فَأَخْبَرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ: ((قَرُّوْهَا)) إِلَى بَعْضِ أَصْحَابِهِ كَأَنَّ مَعَهُ، فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا فَقَالَ: ((كُلْ لِقَائِي أَنَا جِيءَ مَنْ لَا تَنَاجِي)). وَقَالَ: أَحْمَدُ بْنُ صَالِحٍ عَنْ ابْنِ وَهْبٍ آتَى بِبَذَرٍ قَالَ ابْنُ وَهْبٍ: يَعْنِي

(۸۵۵) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ ہم سے ابن وہب نے یونس سے بیان کیا، ان سے ابن شہاب نے کہ عطاء جابر بن عبد اللہ رضی اللہ عنہ سے روایت کرتے تھے کہ نبی کریم ﷺ نے فرمایا کہ ”جو لہسن یا پیاز کھائے ہوئے ہو تو وہ ہم سے دور رہے یا (یہ کہا کہ اسے) ہماری مسجد سے دور رہنا چاہیے اور اسے اپنے گھر میں ہی بیٹھنا چاہیے۔ نبی کریم ﷺ کی خدمت میں ایک ہانڈی لائی گئی جس میں کئی قسم کی ہری ترکاریاں تھیں۔ (پیاز یا گندنا بھی) آپ ﷺ نے اس میں بو محسوس کی اور اس کے متعلق دریافت کیا۔ اس سالن میں جتنی ترکاریاں ڈالی گئی تھیں وہ آپ کو بتا دی گئیں۔ وہاں ایک صحابی موجود تھے آپ ﷺ نے فرمایا کہ اس کی طرف یہ سالن بڑھا دو۔ آپ ﷺ نے اسے کھانا پسند نہیں فرمایا اور فرمایا کہ ”تم لوگ کھاؤ۔ میری جن سے سرگوشی رہتی ہے تمہاری نہیں رہتی۔“ اور احمد بن صالح نے ابن وہب سے یوں نقل کیا کہ تھاں آپ ﷺ کی خدمت میں

طَبَقًا فِيهِ خَضِرَاتٌ وَلَمْ يَذْكُرِ اللَّيْثُ وَأَبُو صَفْوَانَ عَنْ يُونُسَ قِصَّةَ الْقَدْرِ ، فَلَا أَدْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الْحَدِيثِ. [راجع: ۸۵۴] [مسلم: ۱۲۵۳؛ ابوداؤد: ۳۸۲۲]

لائی گئی تھی۔ ابن وہب نے کہا کہ طلق جس میں ہری ترکاریاں تھیں اور لیث اور ابوصفوان نے یونس سے روایت میں ہانڈی کا قصہ نہیں بیان کیا ہے۔ امام بخاری رحمہ اللہ نے (یاسعید یا ابن وہب نے کہا) میں نہیں کہہ سکتا کہ یہ خود ہری کا قول ہے یا حدیث میں داخل ہے۔

۸۵۶۔ حَدَّثَنَا أَبُو مَعْمَرٍ ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ عَبْدِ الْعَزِيزِ ، قَالَ: سَأَلَ رَجُلٌ أَنَسَ بْنَ مَالِكٍ مَا سَمِعْتَ نَبِيَّ اللَّهِ ﷺ فِي الثُّومِ؟ فَقَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبْنَا، وَلَا يَصْلِحَ مَعَنَا)).

(۸۵۶) ہم سے ابو عمر نے بیان کیا، ان سے عبدالوارث بن سعید نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا، کہ حضرت انس بن مالک رضی اللہ عنہ سے ایک شخص نے پوچھا کہ آپ نے نبی کریم ﷺ سے لہسن کے بارے میں کیا سنا ہے۔ انہوں نے بتایا کہ آپ ﷺ نے فرمایا کہ ”جو شخص اس درخت کو کھائے وہ ہمارے قریب نہ آئے ہمارے ساتھ نماز نہ پڑھے۔“

[اطرافہ فی: ۵۴۵۱]

تشریح: مقصد یہی ہے کہ ان چیزوں کو کچا کھانے سے منہ میں جو بو پیدا ہو جاتی ہے وہ دوسرے ساتھیوں کیلئے تکلیف دہ ہے لہذا ان چیزوں کے کھانے والوں کو چاہیے کہ جس طور ممکن ہو ان کی بدبو کا ازالہ کر کے مسجد میں آئیں۔ پیری سگریٹ کیلئے بھی یہی حکم ہے۔

باب: اس بارے میں کہ بچوں کے لیے وضو اور ان پر غسل اور طہارت اور جماعت، عیدین، جنازوں میں ان کی حاضری اور ان کی صفوں میں شرکت کب ضروری ہوگی اور کیوں کر ہوگی

بَابُ وَضُوءِ الصِّبْيَانِ، وَمَتَى يَجِبُ عَلَيْهِمُ الْغُسْلُ وَالطُّهُورُ وَحُضُورُهُمُ الْجَمَاعَةَ وَالْعِيدَيْنِ وَالْجَنَائِزَ وَصَفْوُهُمْ؟

(۸۵۷) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، انہوں نے سلیمان شیبانی سے سنا، انہوں نے شعی نے، انہوں نے بیان کیا کہ مجھے ایک ایسے شخص نے خبر دی جو (ایک مرتبہ) نبی کریم ﷺ کے ساتھ ایک اکیلی الگ تھلگ ٹوٹی ہوئی قبر پر سے گزر رہے تھے وہاں آپ ﷺ نے نماز پڑھائی اور لوگ آپ ﷺ کے پیچھے صف باندھے ہوئے تھے۔ سلیمان نے کہا کہ میں نے شعی سے پوچھا کہ ابو عمر و آپ سے یہ کس نے بیان کیا تو انہوں نے کہا کہ ابن عباس رضی اللہ عنہما نے۔

۸۵۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى ، قَالَ: حَدَّثَنَا غُنْدَرٌ ، قَالَ: حَدَّثَنَا شُعْبَةُ ، قَالَ: سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ ، قَالَ: سَمِعْتُ الشَّعْبِيَّ ، قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرِ مَنبُذٍ ، فَأَمَّهُمْ وَصَفَّوْا عَلَيْهِ . فَقُلْتُ: يَا أَبَا عَمْرٍو! مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ. [اطرافہ فی: ۱۲۴۷، ۱۳۱۹، ۱۳۲۱، ۱۳۲۲، ۱۳۲۶، ۱۳۳۶، ۱۳۴۰] [مسلم: ۲۲۰۸، ۲۲۰۹]

[۲۲۱۰؛ ابوداؤد: ۳۱۹۶؛ ترمذی: ۱۰۳۷؛ نسائی:

[۲۰۲۲، ۲۰۲۳؛ ابن ماجہ: ۱۵۳۰]

تشریح: امام بخاری رحمہ اللہ نے اس حدیث سے یہ ثابت فرمایا ہے کہ بچے اگر چہ نابالغ ہوں مگر ۷۰ سال کی عمر میں جب وہ نماز پڑھنے لگیں تو ان کو

وضو کرنا ہوگا اور وہ جماعت و عیدین و چترائیں بھی شرکت کر سکتے ہیں جیسا کہ یہاں اس روایت میں حضرت ابن عباس رضی اللہ عنہما کا ذکر ہے جو ابھی تا بالغ تھے مگر یہاں ان کا صف میں شامل ہونا ثابت ہے پس اگرچہ بچے بالغ ہونے پر ہی مکلف ہوں گے مگر عادت ڈالنے کے لیے تا بلوغی کے زمانہ ہی سے ان کو ان باتوں پر عمل کرانا چاہیے حضرت مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ امام بخاری رحمہ اللہ نے صاف یوں نہیں کہا کہ لڑکوں پر وضو واجب ہے یا نہیں کیونکہ صورت ثانی میں لڑکوں کی نماز بے وضو درست ہوتی اور صورت اولیٰ میں لڑکوں کو وضو اور نماز کے ترک پر عذاب لازم آتا صرف اس قدر بیان کر دیا جتنا حدیثوں سے معلوم ہوتا ہے کہ لڑکے نبی کریم ﷺ کے زمانے میں نماز وغیرہ میں شریک ہوتے اور یہ ان کی کمال احتیاط ہے۔ الحمد للہ کی شان بھی ہوئی چاہیے کہ آیت کریمہ: ﴿لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ (الحجرات: ۱۰) ”اللہ اور اس کے رسول سے آگے مت بدھو۔“ کے تحت صرف اسی پر اکتفا کریں جو قرآن و حدیث میں وارد ہوا آگے بے جارائے، قیاس، تاویل فاسدہ سے کام نہ لیں خصوصاً نص کے مقابلہ پر قیاس کرنا اہلسنن کا کام ہے۔

۸۵۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: ((الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ)). [اطرافہ فی: ۸۷۹، ۸۸۰، ۸۹۵، ۲۶۶۵] [مسلم: ۱۹۵۷؛ ابوداؤد: ۳۴۱؛ ترمذی: ۱۳۷۶؛ ابن ماجہ: ۱۰۸۹]

(۸۵۸) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان نے بیان کیا، انہوں نے کہا کہ مجھ سے صفوان بن سلیم نے عطاء بن یسار، عن ابی سعید خدری رضی اللہ عنہ نے بیان کیا، ان سے نبی کریم ﷺ نے فرمایا کہ ”جمعہ کے دن ہر بالغ کے لیے غسل ضروری ہے۔“

تشریح: معلوم ہوا کہ غسل واجب اس وقت ہوتا ہے جب کہ بچے بالغ ہو جائیں وہ بھی بصورت احتلام غسل واجب ہوگا اور غسل جمعہ کے متعلق حضرت ابن عباس رضی اللہ عنہما نے فرمایا کہ لوگوں کے پاس شروع اسلام کپڑے بہت کم تھے اس لیے کام کرنے میں پسینہ سے کپڑوں میں بدبو پیدا ہو جاتی تھی اور اسی لیے اس وقت جمعہ کے دن غسل کرنا واجب تھا پھر جب اللہ تعالیٰ نے مسلمانوں کو فراخی دی تو یہ وجہ باقی نہیں رہا اب بھی ایسے لوگوں پر غسل ضروری ہے جن کے پسینے کی بدبو سے لوگ تکلیف محسوس کریں۔ غسل صرف بالغ پر واجب ہوتا ہے اسی کو بیان کرنے کیلئے امام بخاری رحمہ اللہ یہ حدیث لائے ہیں۔ امام مالک رحمہ اللہ کے نزدیک جمعہ کا غسل واجب ہے

۸۵۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً، فَقَامَ النَّبِيُّ ﷺ فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ ﷺ فَتَوَضَّأَ مِنْ شَيْءٍ مَعْلَقٍ وَضُوءًا خَفِيفًا. يُخَفِّفُهُ عَمْرُو وَيُقَلِّلُهُ جَدًّا. ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَحَوَّلَنِي

(۸۵۹) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے عمرو بن دینار سے بیان کیا، کہا کہ مجھے کریم نے خبر دی ابن عباس سے، انہوں نے بیان کیا کہ ایک رات میں اپنی خالہ میمونہ رضی اللہ عنہا کے یہاں سویا اور رسول کریم ﷺ بھی وہاں سو گئے۔ پھر رات کا ایک حصہ جب گزر گیا آپ کھڑے ہوئے اور ایک لنگی ہوئی مشک سے ہلکا سا وضو کیا۔ عمرو (راوی حدیث نے) اس وضو کو بہت ہی ہلکا بتلایا (یعنی اس میں آپ ﷺ نے بہت کم پانی استعمال فرمایا) پھر آپ ﷺ نماز کے لیے کھڑے ہوئے اس کے بعد میں نے بھی اٹھ کر اسی طرح وضو کیا جیسے

فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، فَاتَّاهُ الْمُنَادِي يُؤْذِنُهُ بِالصَّلَاةِ فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. فَلَمَّا لَعَمَرُوا: إِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ ﷺ تَمَّ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ. قَالَ عَمْرُو: سَمِعْتُ عُبَيْدَ بْنَ عَمْرِو يَقُولُ: إِنَّ رُؤْيَا الْأَنْبِيَاءِ وَحَىٰ ثُمَّ قَرَأَ: ﴿إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ﴾. [الصفات: ۱۰۲] [راجع: ۱۱۷]

آپ ﷺ نے کیا تھا پھر میں آپ ﷺ کے بائیں طرف کھڑا ہو گیا۔ لیکن آپ ﷺ نے مجھے داہنی طرف پھیر دیا پھر اللہ تعالیٰ نے جتنا چاہا آپ نے نماز پڑھی پھر آپ لیٹ رہے پھر سو گئے۔ یہاں تک آپ خراٹے لینے لگے۔ آخر مؤذن نے آکر آپ کو نماز کی خبر دی اور آپ اس کے ساتھ نماز کے لیے تشریف لے گئے۔ اور نماز پڑھائی مگر (نیا) وضو نہیں کیا سفیان نے کہا۔ ہم نے عمرو بن دینار سے کہا کہ لوگ کہتے ہیں کہ (سوتے وقت) آپ ﷺ کی (صرف) آنکھیں سوتی تھیں لیکن دل نہیں سوتا تھا۔ عمرو بن دینار نے جواب دیا کہ میں نے عبید بن عمیر سے سنا وہ کہتے تھے کہ انبیاء کا خواب بھی وحی ہوتا ہے پھر عبید نے اس آیت کی تلاوت کی ”میں نے خواب دیکھا ہے کہ تمہیں ذبح کر رہا ہوں۔“

تشریح: ترجمہ باب اس سے نکلا کہ ابن عباس رضی اللہ عنہما نے وضو کیا اور نماز میں شریک ہوئے حالانکہ اس وقت وہ نابالغ لڑکے تھے آیت مذکورہ سورہ صافات میں ہے حضرت ابراہیم علیہ السلام نے اپنے بیٹے حضرت اسماعیل علیہ السلام سے کہا تھا کہ میں نے خواب میں دیکھا کہ تجھے ذبح کر رہا ہوں یہاں خواب بمعنی وحی ہے صاحب خیر جاری لکھتے ہیں: ”ولما كانت وحيا لم يكن نومهم نوم غفلة مودية الى الحدث بل نوم تنبه وتيقظ وانتباه وانتظار للوحى..... الخ۔“ اور جب انبیاء کا خواب بھی وحی ہے تو ان کا سونا ایسی غفلت کا سونا نہیں جس سے وضو کرنا فرض لازم آئے بلکہ وہ سونا محض ہوشیار ہونا اور وحی کا انتظار کرنے کا سونا ہے۔

۸۶۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ جَدَّتَهُ، مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لَطْعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ فَقَالَ: ((قُومُوا فَلَا صَلَواتٍ بِكُمْ)). فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لُبْتُ، فَضَخْتُهُ بِمَاءٍ فَقَامَ رَسُولُ اللَّهِ ﷺ وَالْيَتِيمُ مَجِي، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى بِنَا رَكَعَتَيْنِ. [راجع: ۳۸۰] [مسلم: ۱۴۹۹]

۸۶۰) ہم سے اسماعیل بن ابیسی نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے اسحاق بن عبد اللہ بن ابی طلحہ سے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہ (ان کی ماں) اسحاق کی دادی ملیکہ رضی اللہ عنہا نے رسول اللہ ﷺ کو کھانے پر بلایا جسے انہوں نے آپ ﷺ کے لیے بطور ضیافت تیار کیا تھا۔ آپ ﷺ نے کھانا کھایا پھر فرمایا کہ چلو میں تمہیں نماز پڑھا دوں۔ ہمارے یہاں ایک بوریا تھا جو پرانا ہونے کی وجہ سے سیاہ ہو گیا تھا۔ میں نے اسے پانی سے صاف کیا۔ پھر رسول اللہ ﷺ کھڑے ہوئے اور (پیچھے) میرے ساتھ یتیم لڑکا (ضمیرہ بن سعد) کھڑا ہوا۔ میری بورسی دادی (ملیکہ ام سلیم) ہمارے پیچھے کھڑی ہوئیں پھر رسول اللہ ﷺ نے ہمیں دو رکعت نماز پڑھائی۔ [ابوداؤد: ۶۱۲] [ترمذی: ۲۳۴] [نسائی: ۸۰۰]

تشریح: یہاں امام بخاری رحمہ اللہ یہ بتانا چاہتے ہیں کہ یتیم کے لفظ سے بچپن سمجھ میں آتا ہے کیوں کہ بالغ کو یتیم نہیں کہتے۔ گویا ایک بچہ جماعت میں شریک ہوا اور نبی کریم ﷺ نے اس پر ناپسندیدگی کا اظہار نہیں فرمایا۔ اس حدیث سے یہ بھی نکلا کہ دن کو نفل نماز ایسے مواقع پر جماعت سے بھی پڑھی جاسکتی ہے اور یہ بھی معلوم ہوا کہ مکان پر نفل وغیرہ نمازوں کے لئے کوئی جگہ مخصوص کر لینا بھی درست ہے۔ صحیح یہی ہے کہ ام ملیکہ اسحاق کی دادی ہیں

جزم بہ جماعة وصححه النووي بعض لوگوں نے ان کو انس رضی اللہ عنہ کی دادی قرار دیا ہے، ابن حجر رحمہ اللہ کا یہی قول ہے۔

۸۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى جِمَارٍ أَتَانِ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بَيْعَى إِلَى غَيْرِ جِدَارٍ، فَمَرَزْتُ بَيْنَ يَدَيَّ بَعْضِ الصَّفِّ، فَتَزَلْتُ وَأَزْسَلْتُ الْأَتَانَ تَزْنَعُ وَوَدَّخَلْتُ فِي الصَّفِّ، فَلَمْ يَنْكُرْ ذَلِكَ عَلَيَّ أَحَدٌ. [راجع: ۷۶]

(۸۶۱) ہم سے عبد اللہ بن مسلمہ تعنی نے بیان کیا، ان سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابن شہاب رحمہ اللہ نے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے بیان کیا، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے، آپ نے فرمایا کہ میں ایک گدھی پر سوار ہو کر آیا۔ ابھی میں جوانی کے قریب تھا (لیکن بالغ نہ تھا) اور رسول اللہ ﷺ منیٰ میں لوگوں کو نماز پڑھا رہے تھے۔ آپ کے سامنے دیوار وغیرہ (آڑ) نہ تھی۔ میں صف کے ایک حصے کے آگے سے گزر کر اترا۔ گدھی چرنے کے لیے چھوڑ دی اور خود صف میں شامل ہو گیا۔ کسی نے مجھ پر اعتراض نہیں کیا (حالانکہ میں نابالغ تھا)۔

تشریح: اس حدیث سے بھی امام بخاری رحمہ اللہ نے باب کا مطلب ثابت کیا ہے۔ ابن عباس رضی اللہ عنہما اس وقت نابالغ تھے، ان کا صف میں شریک ہونا اور وضو کرنا نماز پڑھنا ثابت ہوا۔ یہ بھی معلوم ہوا کہ بلوغ سے پہلے بھی لڑکوں کو ضرور نماز کی عادت ڈالوائی جائے۔ اسی لئے سات سال کی عمر سے نماز کا حکم کرنا ضروری ہے اور دس سال کی عمر ہونے پر ان کو دھمکا کر بھی نماز کا عادی بنانا چاہیے۔

۸۶۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ حِجَّيَّ وَقَالَ عِيَّاشُ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ فِي الْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ: قَدْ نَامَ النِّسَاءُ وَالصَّبِيَّانُ. قَالَتْ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ يُصَلِّي هَذِهِ الصَّلَاةَ غَيْرُكُمْ)). وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّي غَيْرَ أَهْلِ الْمَدِينَةِ. [راجع: ۵۶۶]

(۸۶۲) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے عروہ بن زبیر نے خبر دی کہ ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ نبی کریم ﷺ نے ایک رات عشاء میں دیر کی (دوسری سند) اور عیاش نے ہم کو عبد الاعلیٰ سے بیان کیا، انہوں نے کہا کہ ہم کو معمر نے زہری سے بیان کیا، ان کو عروہ نے، اور ان کو عائشہ رضی اللہ عنہا نے فرمایا کہ رسول اللہ ﷺ نے عشاء میں ایک مرتبہ دیر کی۔ یہاں تک کہ حضرت عمر رضی اللہ عنہ نے آواز دی کہ عورتیں اور بچے سو گئے۔ انہوں نے فرمایا کہ پھر نبی کریم ﷺ باہر آئے اور فرمایا کہ ”(اس وقت) روئے زمین پر تمہارے سوا اور کوئی اس نماز کو نہیں پڑھتا، اس زمانہ میں مدینہ والوں کے سوا اور کوئی نماز نہیں پڑھتا تھا۔“

[نسائی: ۵۳۴]

تشریح: اس لئے کہ اسلام صرف مدینہ میں محدود تھا، خاص طور پر نماز باجماعت کا سلسلہ مدینہ ہی میں تھا۔ امام بخاری رحمہ اللہ نے اس حدیث سے باب کا مطلب یوں نکالا کہ اس وقت عشاء کی نماز پڑھنے کے لئے بچے بھی آتے رہتے ہوں گے۔ جی تو حضرت عمر رضی اللہ عنہ نے فرمایا کہ عورتیں اور بچے سو گئے۔ پس جماعت میں عورتوں کا مع بچوں کے شریک ہونا بھی ثابت ہوا ”والظاهر من كلام عمر انه

شاهد النساء اللاتی حضرن فی المسجد قد نمن وصیانہن معہن۔“ (حاشیہ بخاری) یعنی ظاہر کلام عمر رضی اللہ عنہ سے یہی ہے کہ انہوں نے ان عورتوں کا مشاہدہ کیا جو مسجد میں اپنے بچوں سمیت نماز عشاء کے لئے آئی تھیں اور وہ سو گئیں جب کہ ان کے بچے بھی ان کے ساتھ تھے۔

(۸۶۳) ہم سے عمرو بن علی فلاس نے بیان کیا کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، کہا کہ مجھ سے عبدالرحمن بن عابس نے بیان کیا، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا اور ان سے ایک شخص نے یہ پوچھا تھا کہ کیا تم نے (عورتوں کا) کلنا عید کے دن رسول اللہ ﷺ کے ساتھ دیکھا ہے؟ انہوں نے کہا ہاں دیکھا ہے اگر میں آپ کا رشتہ دار عزیز نہ ہوتا تو کبھی نہ دیکھتا یعنی میری کم سنی (اور قربت کی وجہ سے آپ ﷺ مجھ کو اپنے ساتھ رکھتے تھے) کثیر بن صلت کے مکان کے پاس جو نشان ہے پہلے وہاں آپ ﷺ تشریف لائے وہاں آپ ﷺ نے خطبہ سنایا پھر آپ ﷺ عورتوں کے پاس تشریف لائے اور انہیں بھی وعظ و نصیحت کی۔ آپ ﷺ نے ان سے خیرات کرنے کے لیے کہا۔ چنانچہ عورتوں نے اپنے چھلے اور انگوٹھیاں اتار اتار کر بلال رضی اللہ عنہ کے کپڑے میں ڈالنی شروع کر دیں۔ آخر آپ ﷺ بلال رضی اللہ عنہ کے ساتھ گھر تشریف لائے۔

۸۶۳۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ النَّبِيِّ ﷺ قَالَ: نَعَمْ، وَلَوْ لَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ۔ يَعْنِي مِنْ صِغَرِهِ۔ أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ فَوَعظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ فَجَعَلَتِ الْمَرْأَةُ تَهْوِي بِيَدِهَا إِلَى حَلْفِهَا تُلْقِي فِي ثَوْبِ بِلَالٍ، ثُمَّ أَتَى هُوَ وَبِلَالُ النَّبِيِّ. [راجع: ۹۸] [ابوداود: ۱۱۴۶]

نسائی: ۱۵۸۵

تشریح: ابن عباس رضی اللہ عنہما کسن تھے، باوجود اس کے عید میں شریک ہوئے، یہیں سے ترجمہ باب نکلتا ہے اور اس سے عورتوں کا عید گاہ میں جانا ثابت ہوا۔ چونکہ احناف کے ہاں عید گاہ میں عورتوں کا جانا جائز نہیں ہے۔ اس لئے ایک دیوبندی ترجمہ بخاری میں یہاں ترجمہ ہی بدل دیا گیا ہے چنانچہ وہ ترجمہ یوں کرتے ہیں ”ان سے ایک شخص نے یہ پوچھا کہ نبی کریم ﷺ کے ساتھ آپ عید گاہ گئے تھے حالانکہ پوچھا جا رہا تھا کہ کیا تم نے عید کے دن نبی کریم ﷺ کے ساتھ عورتوں کا کلنا دیکھا ہے۔ انہوں نے کہا کہ ہاں ضرور دیکھا ہے۔ یہ بدلا ہوا ترجمہ دیوبندی تنہیم البخاری، پارہ ۳: ص ۳۲ پر دیکھا جاسکتا ہے۔ غالباً ایسے ہی حضرات کے لئے کہا گیا ہے خود بدلے نہیں قرآن کو بدل دیتے ہیں۔ وقفنا اللہ لما یحب ویرضی آمین۔

بابُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ

باب: عورتوں کا رات میں اور (صبح کے وقت)

بِاللَّيْلِ وَالْغُلَسِ

(۸۶۴) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے عروہ بن زبیر رضی اللہ عنہ نے عائشہ رضی اللہ عنہا سے بیان کیا، آپ ﷺ نے فرمایا کہ رسول اللہ ﷺ نے ایک مرتبہ عشاء کی نماز میں اتنی دیر کی کہ عمر رضی اللہ عنہ کو کہنا پڑا کہ عورتیں اور بچے سو گئے۔ پھر نبی کریم ﷺ (حجرے سے) تشریف لائے اور فرمایا کہ ”دیکھو روئے زمین

۸۶۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعَتَمَةِ حَتَّى نَادَاهُ عَمْرُؤُا نَامَ النِّسَاءُ وَالصَّبِيَّانُ. فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: ((مَا يَنْتَظِرُهَا أَحَدٌ))

غَيْرُكُمْ مِنْ أَهْلِ الْأَرْضِ)). وَلَا يُصَلِّيْ يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ، وَكَانُوا يُصَلُّونَ الْعَتَمَةَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ.

پراس نماز کا (اس وقت) تمہارے سوا اور کوئی انتظار نہیں کر رہا ہے۔“ ان دنوں مدینہ کے سوا اور کہیں نماز نہیں پڑھی جاتی تھی اور لوگ عشاء کی نماز شفق ڈوبنے کے بعد سے رات کی پہلی تہائی گزرنے تک پڑھا کرتے تھے۔

[راجع: ۵۶۶]

تشریح: معلوم ہوا کہ عورتیں بھی نماز کے لیے حاضر تھیں، جب ہی تو حضرت عمر رضی اللہ عنہ نے یہ جملہ آواز بلند فرمایا تاکہ آپ ﷺ تشریف لائیں اور نماز پڑھا لیں۔ ترجمہ باب اسی سے نکلتا ہے کہ عورتیں اور بچے سو گئے کیونکہ اس سے معلوم ہوتا ہے کہ عورتیں بھی رات کو عشاء کی نماز کے لیے مسجد میں آیا کرتیں۔ اس کے بعد جو حدیث امام بخاری رحمہ اللہ نے بیان کی، اس سے بھی یہی نکلتا ہے کہ رات کو عورت مسجد میں آجاسکتی ہے۔ دوسری حدیث میں ہے کہ اللہ کی بندہ یوں کو اللہ کی مسجدوں میں جانے سے نہ روکو۔ یہ حدیثیں اس کو خاص کرتی ہیں یعنی رات کو روکنا منع ہے۔ اب عورتوں کا جماعت میں آنا مستحب ہے یا مباح اس میں اختلاف ہے۔ بعض نے کہا جو ان عورت کو مباح ہے اور بوڑھی کو مستحب۔ حدیث سے یہ بھی نکلا کہ عورتیں ضرورت کے لئے باہر نکل سکتی ہیں۔ امام ابو حنیفہ رحمہ اللہ نے کہا یہاں عورتوں کا جمعہ میں آنا مکروہ جانتا ہوں اور بڑھیا عشاء اور فجر کی جماعت میں آسکتی ہیں اور نمازوں میں نہ آئے اور ابو یوسف رحمہ اللہ نے کہا بڑھیا ہر ایک نماز کے لئے مسجد میں آسکتی ہے اور جو ان کا آنا مکروہ ہے۔ قسطلانی (مولانا وحید الزماں رحمہ اللہ) امام ابو حنیفہ رحمہ اللہ کا قول خلاف حدیث ہونے کی وجہ سے حجت نہیں جیسا کہ خود امام رحمہ اللہ کی وصیت ہے کہ میرا قول خلاف حدیث چھوڑ دو۔

۸۶۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ حَظَلَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ فَأَذِّنُوا لَهُنَّ)). تَابَعَهُ شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. [أطرافه في: ۸۷۳، ۸۹۹، ۹۰۰، ۵۲۳۸]

(۸۶۵) ہم سے عبید اللہ بن موسیٰ نے حظلہ بن ابی سفیان سے بیان کیا، ان سے سالم بن عبد اللہ بن عمر نے، ان سے ابن عمر رضی اللہ عنہما نے، وہ نبی کریم ﷺ سے روایت کرتے تھے کہ آپ نے فرمایا کہ ”اگر تمہاری بیویاں تم سے رات میں مسجد آنے کی اجازت مانگیں تو تم لوگ انہیں اس کی اجازت دے دیا کرو۔“ عبید اللہ کے ساتھ اس حدیث کو شعبہ نے بھی اعمش سے روایت کیا، انہوں نے مجاہد سے، انہوں نے ابن عمر رضی اللہ عنہما سے اور انہوں نے نبی کریم ﷺ سے۔

۸۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ كُنَّ إِذَا سَلَمْنَ مِنَ الْمَكْتُوبَةِ فَمَنْ، وَتَبَتَ رَسُولُ اللَّهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ، فَإِذَا قَامَ رَسُولُ اللَّهِ ﷺ قَامَ الرِّجَالُ.

(۸۶۶) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا کہ ہم سے عثمان بن عمر نے بیان کیا، انہوں نے کہا کہ ہمیں یونس بن یزید نے زہری سے خبر دی، انہوں نے کہا کہ مجھے ہند بنت حارث نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا نے انہیں خبر دی کہ رسول اللہ ﷺ کے زمانہ میں عورتیں فرض نماز سے سلام پھیرنے کے فوراً بعد (باہر آنے کے لیے) اٹھ جاتی تھیں۔ رسول اللہ ﷺ اور مرد نماز کے بعد اپنی جگہ بیٹھے رہتے۔ جب تک اللہ کو منظور ہوتا۔ پھر جب رسول اللہ ﷺ اٹھتے تو دوسرے مرد بھی کھڑے ہو جاتے۔

تشریح: اس حدیث سے بھی عورتوں کا جماعت میں شریک ہونا ثابت ہوا۔

۸۶۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ؛
وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنِي
مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ
رَسُولُ اللَّهِ ﷺ لَيَصَلِّي الصُّبْحَ، فَيَنْصَرِفُ
النِّسَاءُ مُتَلَفَعَاتٍ بِمِرْوَطِهِنَّ، مَا يَعْرِفْنَ مِنْ
الْغَلَسِ. [راجع: ۳۷۲] [مسلم: ۱۴۵۹؛ ابوداؤد:

۴۲۳؛ ترمذی: ۱۵۳؛ نسائی: ۵۴۲]

۸۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ، قَالَ:
حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ،
قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَقُومُ إِلَى
الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أَطْوَلَ فِيهَا، فَاسْمَعُ
بُكَاءَ الصَّبِيِّ، فَاتَّجَوَّزْ فِي صَلَاتِي كَرَاهِيَةٍ أَنْ
أَشُقَّ عَلَى أُمِّهِ». [راجع: ۷۰۷]

تشریح: ((فاتجوز)) ”ای فاختف قال ابن سابط: التجوز ههنا يراد به تقليل القراءة والدليل عليه ما رواه ابن أبي شيبة ان رسول الله ﷺ قرا في الركعة الاولى بسورة نحو ستين آية فسمع بكاء صبي فقرا في الثانية بثلاث آيات ومطابقة الحديث للترجمة تفهم من قوله كراهية ان اشق على امة لانه يدل على حضور النساء الى المساجد مع النبي ﷺ وهو اعم من ان يكون بالليل او بالنهار قاله العيني۔“ (حاشیہ البخاری شریف، ص: ۱۲۰)

یعنی یہاں تخفیف کرنے سے قراءت میں تخفیف مراد ہے جیسا کہ ابن ابی شیبہ کی روایت میں ہے کہ نبی کریم ﷺ نے پہلی رکعت میں تقریباً ساٹھ آیتیں پڑھیں جب کسی بچے کا رونا معلوم ہوا تو دوسری رکعت میں آپ نے صرف تین آیتوں پر اکتفا فرمایا اور باب اور حدیث میں مطابقت اس سے ہے کہ آپ ﷺ نے فرمایا کہ میں عورتوں کی تکلیف کو کم کرو جانتا ہوں۔ معلوم ہوا کہ نبی کریم ﷺ کے ساتھ عورتیں مساجد میں حاضر ہوا کرتی تھیں رات ہو یا دن یہ عام ہے۔

۸۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ
عَمْرِو بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: لَوْ أَذْرَكَ رَسُولُ

اللہ ﷻ مَا أَخَذَتِ النِّسَاءَ لَمَنْعَهُنَّ بَاتِمٍ پید ا ہو گئی ہیں اگر رسول کریم ﷺ انہیں دیکھ لیتے تو ان کو مسجد میں الْمَسْجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ. آنے سے روک دیتے جس طرح بنی اسرائیل کی عورتوں کو روک دیا گیا فَقُلْتُ لِعُمْرَةَ: أَوْ مُنِعْنَ؟ قَالَتْ: نَعَمْ. [مسلم: تھا۔ میں نے پوچھا کیا بنی اسرائیل کی عورتوں کو روک دیا گیا تھا؟ آپ نے فرمایا کہ ہاں۔ ۹۹۹؛ ابوداؤد: ۵۶۹]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس سے یہ نہیں نکلتا کہ ہمارے زمانے میں عورتوں کو مسجد میں جانا منع ہے کیونکہ نبی کریم ﷺ نے نہ یہ زمانہ پایا نہ منع کیا اور شریعت کے احکام کسی کے قیاس اور رائے سے نہیں بدل سکتے۔ مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ یہ ام المؤمنین کی رائے تھی کہ اگر نبی کریم ﷺ یہ زمانہ پاتے تو ایسا کرتے اور شاید ان کے نزدیک عورتوں کا مسجد میں جانا منع ہوگا اس لئے بہتر یہ ہے کہ فساد اور فتنے کا خیال رکھا جائے اور اس سے پرہیز کیا جائے کیونکہ نبی کریم ﷺ نے بھی خوشبو لگا کر اور زینت کر کے عورتوں کو نکلنے سے منع کیا۔ اسی طرح رات کی قید بھی لگائی اور حضرت عبداللہ بن عمر رضی اللہ عنہما نے جب یہ حدیث بیان کی کہ اللہ کی لونڈیوں کو اللہ کی مسجدوں میں جانے سے نہ روکو تو ان کے بیٹے واند یا بلال نے کہا ہم تو رد کیں گے۔ عبداللہ نے ان کو ایک گھونہ لگایا اور سخت ست کہا اور ایک روایت میں یوں ہے کہ مرنے تک بات نہ کی اور یہی سزا ہے اس نالائق کی جو نبی کریم ﷺ کی حدیث سن کر سر نہ جھکائے اور ادب کے ساتھ تسلیم نہ کرے۔ وکیع نے کہا کہ شعاری یعنی قربانی کے اونٹ کا کوہان چیر کر خون نکال دینا سنت ہے۔ ایک شخص بولا ابو حنیفہ رحمہ اللہ تو اس کو مشلہ کہتے ہیں۔ وکیع نے کہا کہ تو اس لائق ہے کہ قید رہے جب تک توبہ نہ کرے، میں تو نبی کریم ﷺ کی حدیث بیان کرتا ہوں اور تو ابو حنیفہ رحمہ اللہ کا قول لاتا ہے۔ اس روایت سے مقلدین بے انصاف کو سبق لینا چاہیے اگر حضرت عمر فاروق رضی اللہ عنہ زندہ ہوتے اور ان کے سامنے کوئی حدیث کے خلاف کسی مجتہد کا قول لاتا تو گردن مارنے کا حکم دیتے ارے لوگو! ہائے خرابی! یہ ایمان ہے یا کفر کہ پیغمبر کا فرمودہ سن کر پھر دوسروں کی رائے اور قیاس کو اس کے خلاف منظور کرتے ہو تو تم جانو، تمہارا کام جانے اپنے پیغمبر کو جو جواب قیامت کے دن دینا ہو وہ دے لینا۔ وما علینا الالبلاغ۔ (مولانا وحید الزماں)

بَابُ صَلَاةِ النِّسَاءِ خَلْفَ الرِّجَالِ باب: عورتوں کا مردوں کے پیچھے نماز پڑھنا

[۸۷۵ م] ۸۷۰۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ قَامَ النِّسَاءُ جُنَّ يَفْضِي تَسْلِيمَهُ، وَيَمْكُثُ هُوَ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ. قَالَ: نَرَى وَاللَّهِ أَغْلَمَ. أَنَّ ذَلِكَ كَانَ لِكَيْ تَنْصَرِفَ النِّسَاءُ قَبْلَ أَنْ يُذْرِكَهُنَّ مِنَ الرِّجَالِ.

(۸۷۰) ہم سے یحییٰ بن قزاع نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے زہری سے بیان کیا، ان سے ہند بنت حارث نے بیان کیا، ان سے ام سلمہ رضی اللہ عنہا نے، انہوں نے فرمایا کہ رسول اللہ ﷺ جب سلام پھیرتے تو آپ کے سلام پھیرتے ہی عورتیں جانے کے لیے اٹھ جاتی تھیں اور آپ ﷺ تھوڑی دیر ٹھہرے رہتے کھڑے نہ ہوتے۔ زہری نے کہا کہ ہم یہ سمجھتے ہیں، اللہ بہتر جانتا ہے، یہ اس لیے تھا تاکہ عورتیں مردوں سے پہلے نکل جائیں۔

[راجع: ۸۳۷]

[۸۷۴ م] ۸۷۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْحَاقَ، عَنْ أَنَسٍ قَالَ: ابْنِ عُمَرَ فَضْلُ بْنُ دَكِينٍ نے بیان کیا، کہا کہ ہم سے سفیان ابن عیینہ نے بیان کیا، ان سے اسحاق بن عبداللہ بن ابی طلحہ نے، ان سے

حضرت انس رضی اللہ عنہ نے فرمایا کہ نبی کریم ﷺ نے (میری ماں) ام سلیم رضی اللہ عنہا کے گھر نماز پڑھائی۔ میں اور یتیم مل کر آپ ﷺ کے پیچھے کھڑے ہوئے اور ام سلیم رضی اللہ عنہا ہمارے پیچھے تھیں۔

صَلَّى النَّبِيُّ ﷺ فِي بَيْتِ أُمِّ سُلَيْمٍ، فَقُمْتُ وَبَيْتِي خَلْفَهُ، وَأُمُّ سُلَيْمٍ خَلْفَنَا. [راجع: ۳۸۰] [نسائی: ۸۶۸]

باب: صبح کی نماز پڑھ کر عورتوں کا جلدی سے چلا جانا اور مسجد میں کم ٹھہرنا

بَابُ سُرْعَةِ انْصِرَافِ النِّسَاءِ مِنَ الصُّبْحِ وَقَلَّةِ مَقَامِهِنَّ فِي الْمَسْجِدِ

(۸۷۲) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا کہ ہم سے سعید بن منصور نے بیان کیا، کہا کہ ہم سے طلحہ بن سلیمان نے عبد الرحمن بن قاسم سے بیان کیا، ان سے ان کے باپ (قاسم بن محمد بن ابی بکر) نے ان سے حضرت عائشہ رضی اللہ عنہا نے کہ رسول ﷺ صبح کی نماز منہ اندھیرے پڑھتے تھے۔ مسلمانوں کی عورتیں جب (نماز پڑھ کر) واپس ہوتیں تو اندھیرے کی وجہ سے پہچان نہ ہوتی یا وہ ایک دوسری کو نہ پہچان سکتیں۔

۸۷۲- حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الصُّبْحَ بَغْلَسٍ فَيَنْصَرِفْنَ نِسَاءُ الْمُؤْمِنِينَ، لَا يَعْرِفْنَ مِنَ الْعَلَسِ، أَوْ لَا يَعْرِفْنَ بَعْضُهُنَّ بَعْضًا. [راجع: ۳۷۲]

تشریح: نماز ختم ہوتے ہی عورتیں واپس ہو جاتی تھیں۔ اس لئے ان کی واپسی کے وقت بھی اتنا اندھیرا رہتا تھا کہ ایک دوسری کو پہچان نہیں سکتی تھیں۔ لیکن مرد فجر کے بعد عام طور سے نماز کے بعد مسجد میں کچھ دیر کے لئے ٹھہرتے تھے۔ امام بخاری رحمہ اللہ کو اللہ پاک نے اجتہاد کا درجہ کامل عطا فرمایا تھا۔ اسی بنا پر آپ نے اپنی جامع الصحیح میں ایک ایک حدیث سے بہت سے مسائل کا استخراج فرمایا ہے حدیث مذکور پیچھے بھی کئی بار مذکور ہو چکی ہے۔ امام بخاری رحمہ اللہ نے اس سے فجر کی نماز اول وقت غسل میں پڑھنے کا اثبات فرمایا ہے۔ اور یہاں عورتوں کا شریک جماعت ہونا اور سلام کے بعد ان کا فوراً مسجد سے چلے جانا وغیرہ مسائل بیان فرمائے ہیں۔ تعجب ہے ان عقل کے دشمنوں پر جو امام بخاری رحمہ اللہ جیسے مجتہد مطلق کی درایت کا انکار کرتے اور آپ کو صرف روایت کا امام تسلیم کرتے ہیں حالانکہ روایت اور درایت ہر دو میں آپ کی مہارت تامہ ثابت ہے اور مزید خوبی یہ کہ آپ کی درایت و تفقہ کی بنیاد محض قرآن وحدیث پر ہے رائے اور قیاس پر نہیں جیسا کہ دوسرے ائمہ مجتہدین میں سے بعض حضرات کا حال ہے جن کا تفقہ کی بنیاد محض رائے اور قیاس پر ہے۔ امام بخاری رحمہ اللہ کو اللہ نے جو مقام عطا فرمایا تھا وہ امت میں بہت کم لوگوں کے حصہ میں آیا ہے اللہ نے آپ کو پیدا ہی اس لئے فرمایا تھا کہ شریعت محمدیہ کو قرآن وسنت کی بنیاد پر اس درجہ منضبط فرمائیں کہ قیامت تک کے لئے امت اس سے بے نیاز ہو کر بے دھڑک شریعت پر عمل کرتی رہے۔ آیت مبارکہ: ﴿وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ (الحجہ: ۳) کے صدق بے شک وشبان ہی محدثین کرام رحمہم اللہ کی جماعت ہے۔

باب: عورت مسجد جانے کے لیے اپنے خاوند سے اجازت لے

بَابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا بِالْخُرُوجِ إِلَى الْمَسْجِدِ

۸۷۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا اسْتَأْذَنْتِ امْرَأَةً أَحَدَكُمْ فَلَا يَمْنَعُهَا)). [راجع: ۸۶۵]

(۸۷۳) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے یزید بن زریع نے بیان کیا، ان سے معمر، ان سے الزہری، ان سے سالم بن عبد اللہ بن عمر نے، ان سے ان کے باپ نے، انہوں نے نبی کریم ﷺ سے روایت کی ہے کہ آپ نے فرمایا کہ ”جب تم میں سے کسی کی بیوی (نماز پڑھنے کے لیے مسجد میں آنے کی) اس سے اجازت مانگے تو شوہر کو چاہیے کہ اس کو نہ روکے۔“

تشریح: اجازت دے اس لئے کہ بیوی کوئی ہماری لوٹنی نہیں ہے بلکہ ہماری طرح وہ بھی آزاد ہے صرف معاہدہ نکاح کی وجہ سے وہ ہمارے ماتحت ہے۔ شریعت محمدی میں عورت اور مرد کے حقوق برابر تسلیم کئے گئے ہیں اب اگر اس زمانہ کے مسلمان اپنی شریعت کے برخلاف عورتوں کو قیدی اور لوٹنی بنا کر رکھیں تو اس کا الزام ان پر ہے نہ کہ شریعت محمدی پر۔ جن پادریوں نے شریعت محمدی کو بدنام کیا ہے کہ اس شریعت میں عورتوں کو مطلق آزادی نہیں، یہ ان کی نادانی ہے۔ (مولانا وحید الرحمن رحمہ اللہ)

حنفی کے ہاں مساجد میں نماز کے لئے عورتوں کا آنا درست نہیں ہے۔ اس سلسلہ میں ان کی بڑی دلیل حضرت عائشہ رضی اللہ عنہا کی حدیث جس کے الفاظ یہ ہیں: ”قالت لو ادرك النبي ﷺ ما احدث النساء لمنعهن المسجد كما منعت نساء بني اسرائيل اخرجه الشياخان“ یعنی حضرت عائشہ رضی اللہ عنہا نے فرمایا اگر نبی کریم ﷺ ان چیزوں کو پالیتے جو آج عورتوں نے نبی ایجاد کر لی ہیں تو آپ ان کو مساجد سے منع فرما دیتے جیسا کہ نبی اسرائیل کی عورتوں کو روک دیا گیا تھا۔ اس کے جواب میں الحدیث الکبیر علامہ عبد الرحمن مبارک پوری رحمہ اللہ اپنی مشہور کتاب ابکار الرحمن فی تنقید آثار السنن، ص: ۱۰۱ پر فرماتے ہیں:

”لا يترتب على ذلك تغير الحكم لانها علقته على شرط لم يوجد بناء على ظن ظنته فقالت: لو رأى لمنع فيقال لم ير ولم يمنع فاستمر الحكم حتى ان عائشة لم تصرح بالمنع وان كان كلامها يشعر بانها كانت ترى المنع وايضا فقد علم الله سبحانه ما سيحدثن فما اوحى الى نبيه بمنعهن ولو كان ما احدثن يستلزم منعهن من المساجد لكان منعهن من غيرها كالاسواق اولى وايضا فالاحداث انما وقع من بعض النساء لا من جميعهن فان تعين المنع فليكن لمن احدثت قاله الحافظ في فتح الباری (ج: ۱ ص: ۴۷۱) وقال فيه والاولى ان ينظر الى ما يخشى منه الفساد فيجتنب لاشارته ﷺ الى ذلك بمنع التطيب والزينة وكذلك التقييد بالليل“ انتهى

اس عبارت کا خلاصہ یہ کہ اس قول عائشہ رضی اللہ عنہا کی بنا پر مساجد میں عورتوں کی حاضری کا حکم متغیر نہیں ہو سکتا اس لئے کہ حضرت عائشہ رضی اللہ عنہا نے اسے جس شرط کے ساتھ معلق فرمایا وہ پائی نہیں گئی۔ انہوں نے یہ گمان کیا کہ اگر نبی کریم ﷺ دیکھتے تو منع فرما دیتے۔ پس کہا جاسکتا ہے کہ نہ آپ نے دیکھا نہ منع فرمایا پس حکم نبوی اپنی حالت پر جاری رہا یہاں تک کہ خود حضرت عائشہ رضی اللہ عنہا نے بھی منع کی صراحت نہیں فرمائی اگرچہ ان کے کلام سے منع کے لئے اشارہ نکلتا ہے اور یہ بھی ہے کہ اللہ پاک کو ضرور معلوم تھا کہ آئندہ عورتوں میں کیا کیا نئے امور پیدا ہوں گے مگر پھر بھی اللہ پاک نے اپنے رسول کریم ﷺ کی طرف عورتوں کو مساجد سے روکنے کے بارے میں وحی نازل نہیں فرمائی اور اگر عورتوں کی نئی نئی باتوں کی ایجاد پر ان کو مساجد سے روکنا لازم آتا تو مساجد کے علاوہ دوسرے مقامات بازار وغیرہ سے بھی ان کو ضرور منع کیا جاتا ہے اور یہ بھی ہے کہ نئے نئے امور کا احداث بعض عورتوں سے وقوع میں آیا نہ سب ہی سے۔ پس اگر منع کرنا ہی متعین ہوتا تو صرف ان عورتوں کے لئے ہوتا تھا جو احداث کی مرتکب ہوتی ہوں۔ حافظ ابن حجر رحمہ اللہ نے فتح الباری میں ایسا فرمایا ہے اور یہ بھی کہا ہے کہ بہتر یہ ہے کہ ان امور پر غور کیا جائے جن سے فساد کا ڈر ہو پس ان سے پرہیز کیا جائے جیسا کہ نبی کریم ﷺ کا ارشاد ہے کہ عورتوں کے لئے خوشبو استعمال کر کے یا زیب و زینت کر کے نکلتا منع ہے، اسی طرح رات کی بھی قید لگائی گئی۔

مقصود یہ کہ حنفیہ کا قول عائشہ رضی اللہ عنہا کی بنا پر عورتوں کو مساجد سے روکنا درست نہیں ہے اور عورتیں قیود شری کے تحت مساجد میں جا کر نماز باجماعت میں شرکت کر سکتی ہیں۔ عید گاؤں میں ان کی حاضری کے لئے خصوصی تاکید ہوئی ہے جیسا کہ اپنے مقام پر مفصل بیان کیا گیا ہے۔
خواتین بنی اسرائیل کی مخالفت کے بارے میں حضرت مولانا رحمہ اللہ فرماتے ہیں:

”قلت منع النساء المساجد كان في بني اسرائيل ثم اباح الله لهن الخروج الى المساجد لامة محمد ﷺ ببعض القيود كما قال رسول الله ﷺ: اذا استاذنكم النساء بالليل الى المساجد فاذنوا لهن وقال: لاتمنعوا اماء الله مساجد الله..... الخ“ (حوالہ مذکور)

یعنی میں کہتا ہوں کہ عورتوں کو بنی اسرائیل کے دور میں مساجد سے روک دیا گیا تھا پھر امت محمد ﷺ میں اسے بعض قیود کے ساتھ مباح کر دیا گیا جیسا کہ فرمان رسالت ہے کہ رات میں جب عورتیں تم سے مساجد میں نماز پڑھنے کی اجازت مانگیں تو تم ان کو اجازت دے دو اور فرمایا کہ اللہ کی مساجد سے اللہ کی بندویں کو منع نہ کرو جیسا کہ یہاں امام بخاری رحمہ اللہ نے صراحت کے ساتھ بیان فرمایا ہے۔

صحیح بخاری میں حضرت عبداللہ بن عباس اور حضرت عبداللہ بن عمر رضی اللہ عنہما کی مرویات بکثرت آئی ہیں اس لئے مناسب ہوگا کہ قارئین کرام کو ان بزرگوں کے مختصر حالات زندگی سے واقف کرادیا جائے تاکہ ان حضرات کی زندگی ہمارے لئے بھی مشعل راہ بن سکے یہاں بھی متعدد احادیث ان حضرات سے مروی ہیں۔

عبداللہ بن عباس رضی اللہ عنہما: نبی کریم ﷺ کے چچا زاد بھائی تھے والد گرامی کا نام ام فضل لبابہ اور باپ کا نام حضرت عباس رضی اللہ عنہ تھا۔ ہجرت سے صرف تین سال پیشتر اس احاطہ میں پیدا ہوئے جہاں نبی کریم ﷺ اپنے تمام خاندان والوں کے ساتھ محصور تھے۔ آپ کی والدہ گرامی بہت پیشتر ایمان لائیں تھیں اور گو آپ کا اسلام لانا فتح مکہ کے بعد کا واقعہ بتایا جاتا ہے تاہم ایک مسلم ماں کی آغوش میں آپ اسلام سے پوری طرح مانوس ہو چکے تھے اور پیدا ہوتے ہی نبی کریم ﷺ کا لعاب دہن آپ کے منہ میں پڑ چکا تھا۔ بچپن ہی سے نبی کریم ﷺ سے استغاضہ و صحبت کا موقع ملا اور اپنی خالہ ام المومنین حضرت میمونہ رضی اللہ عنہا کے یہاں آتے اور نبی کریم ﷺ کی دعائیں لیتے رہے، اسی عمر میں کئی بار نبی کریم ﷺ کے ساتھ نماز پڑھنے کا بھی اتفاق ہوا۔

ابھی تیرہ ہی سال کے تھے کہ نبی کریم ﷺ نے رحلت فرمائی۔ عہد فاروقی میں سن شباب کو پہنچ کر اس عہد کی علمی صحبتوں میں شریک ہوئے اور اپنے جو ہر دماغی کا مظاہرہ کرنے لگے۔ حضرت عمر رضی اللہ عنہ آپ کو شیوخِ بدر کے ساتھ بٹھایا کرتے تھے اور برابر ہمت افزائی کرتے۔ پیچیدہ مسائل حل کراتے اور ذہانت کی داد دیتے۔ ۷۷ھ میں یہ عالم ہو گیا تھا کہ جب مہم مصر میں شاہ افریقہ جرجیس سے مکالمہ ہوا تو وہ آپ کی قابلیت علمی دیکھ کر متحیر رہ گیا تھا۔ ۲۵ھ میں آپ امیر الحج بنا کر مکہ معظمہ بھیجے گئے اور آپ کی عدم موجودگی ہی میں حضرت عثمان غنی رضی اللہ عنہ کی شہادت کا واقعہ پیش آ گیا۔
علم و فضل میں آپ کا مرتبہ بہت بلند ہے۔ ایک وحید العصر اور یگانہ روزگار ہستی تھے۔ قرآن، تفسیر، حدیث، فقہ، ادب، شاعری آیات قرآنی کے شان نزول اور ناخ و منسوخ میں اپنی نظیر نہ رکھتے تھے۔ ایک دفعہ شقیق تابعی کے بیان کے مطابق حج کے موقع پر سورہ نور کی تفسیر جو بیان کی وہ اتنی بہتر تھی اگر اسے فارس اور روم کے لوگ سن لیتے تو یقیناً اسلام لے آتے۔ (مستدرک حاکم)

قرآن کریم کے فہم میں بڑے بڑے صحابہ سے بازی لے جاتے تھے۔ تفسیر میں آپ ہمیشہ جامع اور قرین عقل مفہوم کو اختیار کیا کرتے تھے۔ سورہ کوثر میں لفظ کوثر کی مختلف تفاسیر کی گئیں مگر آپ نے اسے خیر کثیر کے مفہوم سے تعبیر کیا۔ قرآن کی آیت مبارکہ: ﴿لَا تَحْزَنْنَ الَّذِينَ يَفْرَحُونَ﴾ بِمَا أَتَوْا الآية (آل عمران: ۱۸۸) یعنی ”جو لوگ اپنے کئے پر خوش ہوتے ہیں اور جو نہیں کیا ہے اس پر تعریف چاہتے ہیں تو ایسے لوگوں کی نسبت ہرگز یہ خیال نہ کرو کہ وہ عذاب سے بچ جائیں گے بلکہ ان کے لئے دردناک عذاب ہے۔“ یہ چیز فطرت انسانی کے خلاف ہے اور بہت کم لوگ اس جذبہ سے خالی نظر آتے ہیں۔ مسلمان اس پر پریشان تھے۔ آخر مردان نے آپ کو بلا کر پوچھا کہ ہم میں سے کون ہے جو اس جذبہ سے خالی ہے۔ فرمایا ہم لوگوں سے اس کا کوئی تعلق نہیں۔ نیز بتایا یہ ان اہل کتاب کے متعلق ہے جس سے نبی کریم ﷺ نے کسی امر کے متعلق استفسار کیا، انہوں نے اصل بات کو جو

ان کی کتاب میں تھی، چھپا کر ایک فرضی جواب دے دیا اور اس پر خوشنودی کے طالب ہوئے اور اپنی اس چالاکی پر مسرور ہوئے۔ ہمارے نزدیک عام طور پر اس کے یہ معنی بھی ہو سکتے ہیں کہ جو لوگ خفیہ طور پر روپے آزار رہتے ہیں بظاہر ہمدرد بن کر جڑیں کاٹتے رہتے ہیں اور منہ پر یہ کہتے ہیں کہ ہم نے فلاں خدمت کی، فلاں احسان کیا اور اس پر شکریہ کے طالب ہوتے ہیں اور اپنی چال پر خوش ہوتے اور دل میں کہتے ہیں کہ خوب بے وقوف بنایا وہ لوگ عذاب الہی سے ہرگز نہیں بچ سکتے کہ یہ ایک فریب ہے۔

علم حدیث کے بھی اساطین سمجھے جاتے تھے۔ ۱۱۶۶۰ھ حدیث آپ سے مروی ہیں۔ عرب کے گوشہ گوشہ میں پہنچ کر خرمن علم کا انبار لگا لیا۔ فقہ و فرائض میں بھی یگانہ حیثیت حاصل تھی۔ ابوبکر محمد بن موسیٰ (خلیفہ مامون الرشید کے پوتے) نے آپ کے فتاویٰ بیس جلدوں میں جمع کئے تھے۔ علم فرائض اور حساب میں بھی ممتاز تھے۔ عربوں میں شاعری لازمہ شرافت سمجھی جاتی تھی بالخصوص قریش کی آتش بیانی تو مشہور تھی۔ آپ شعر گوئی کے ساتھ فصیح بھی تھے۔ تقریر اتنی شیریں ہوتی تھی کہ لوگوں کی زبان سے بے ساختہ مرجان نکلتا تھا۔ غرض یہ کہ آپ اس عہد کے جلیلہ علوم کے منتجبی اور فاضل اہل تھے۔ آپ کا مدرسہ یا حلقہ بہت وسیع اور بہت مشہور تھا اور دور دور سے لوگ آتے اور اپنی دلچسپی اور مذاق کے مطابق مختلف علوم کی تحصیل کرتے۔ مکان کے سامنے اتنا اژدہا ہم ہوتا کہ آمد و رفت بند ہو جاتی تھی۔ ابوصالح تابعی کا بیان ہے کہ آپ کی علمی مجلس وہ مجلس تھی کہ اگر سارا قریش اس پر فخر کرے تو بھی بجا ہے، ہر جن کے طالب و مسائل باری بازی آتے اور آپ سے تشفی بخش جواب پا کر واپس لوٹتے۔ واضح رہے کہ اس وقت تک کتابی تعلیم کا رواج نہ ہوا تھا اور نہ کتابیں موجود تھیں، علم و فنون کا انحصار محض حافظ پر تھا۔ اللہ نے اس عہد کی ضرورتوں کے مطابق لوگوں کے حافظے بھی اتنے قوی کر دیئے تھے کہ آج اس کا تصور بھی نہیں کیا جاسکتا۔ ایک ایک شخص کو دس دس بیس بیس ہزار احادیث اور اشعار کا یاد کر لینا تو ایک عامۃ الورد و واقعہ تھا، سات سات آٹھ آٹھ لاکھ احادیث کے حافظ موجود تھے۔ جنہیں حافظ کے ساتھ فہم ذہانت سے بھی حصہ ملا تھا۔ وہ مطلع انوار بن جاتے تھے۔ آج دو ہزار احادیث کے حافظ بھی بمشکل یہی کنہ نظر آتے ہیں اور ہمیں اس زمانے کے بزرگوں کے حافظ کی داستانیں افسانہ معلوم ہوتی ہیں۔ سفر و حضر ہر حالت میں فیض رسانی کا سلسلہ جاری تھا اور طالبان علم کا جہوم لگا رہتا تھا۔

نومسلکوں کی تعلیم و تلقین کے لئے آپ نے مخصوص ترجمان مقرر کر رکھے تھے تاکہ انہیں اپنے سوال میں زحمت نہ ہو اور ان وروم تک سے لوگ جوق در جوق چلے آتے تھے، تلامذہ کی تعداد ہزاروں تک پہنچ چکی تھی اور ان میں کثرت ان بزرگوں کی تھی جو حافظہ کے ساتھ فہم فراست اور ذہانت کے بھی حامل تھے۔ علمی مذاکروں کے دن مقرر تھے۔ کسی روز واقعات مغازی کا تذکرہ کرتے۔ کسی دن شعر و شاعری کا چرچہ ہوتا۔ کسی روز تفسیر قرآن پر روشنی ڈالتے۔ کسی روز فقہ کا درس دیتے۔ کسی روز ایام عرب کی داستان سناتے۔ بڑے سے بڑا عالم بھی آپ کی محبت میں بیٹھتا، اس کی گردن بھی آپ کے کمال علم کے سامنے جھک جاتی۔

تمام جلیل القدر اور ذی مرتبہ صحابہ کرام رضی اللہ عنہم کو آپ کی کم سن کی باوجود آپ کے فضل و علم کا اعتراف تھا۔ حضرت فاروق اعظم رضی اللہ عنہ آپ کے ذہن رسائی تعریف میں ہمیشہ رطب اللسان رہے۔ حضرت طاؤس یمنی فرمایا کرتے تھے میں نے پانچوں صحابہ کو دیکھا۔ ان میں جب کسی مسئلہ پر اختلاف ہوا تو آخری فیصلہ آپ ہی کی رائے پر ہوا۔ حضرت قاسم بن محمد کا بیان ہے کہ آپ سے زیادہ کسی کا فتویٰ سنت نبوی کے مشابہ نہیں دیکھا۔ حضرت مجاہد تابعی کہا کرتے تھے کہ ہم نے آپ کے فتاویٰ سے بہتر کسی شخص کا فتویٰ نہیں دیکھا۔ ایک بزرگ تابعی کا بیان ہے کہ میں نے آپ سے زیادہ سنت کا عالم، صائب الرائے اور بڑا دقیق النظر کسی کو نہیں پایا۔ حضرت ابی بن کعب بھی بہت بڑے تھے۔ انہوں نے ابتدا ہی میں آپ کی ذہانت و طبائی دیکھ کر فرمایا تھا کہ ایک روز یہ شخص امت کا بزرگ درست عالم اور منتجبی فاضل ہوگا۔

تمام معاصرین آپ کی حد درجہ عزت کرتے تھے۔ ایک مرتبہ آپ سوار ہونے لگے تو حضرت زید بن ثابت رضی اللہ عنہ نے پہلے تو آپ کی رکاب تھا مں لی اور پھر بڑھ کر ہاتھ چوے۔

نبی کریم ﷺ کی ذات کریم سے غیر معمولی شیفتگی و گرویدگی حاصل تھی۔ جب نبی کریم ﷺ کی بیماری کی کرب اور وفات کی حالت یاد ہوتی

بے قرار ہو جاتے۔ روتے اور بعض اوقات اس قدر روتے کہ ریش مبارک آنسوؤں سے تر ہو جاتی۔ بچپن ہی سے خدمت نبوی میں مسرت حاصل ہونے لگی اور خود نبی کریم ﷺ بھی آپ سے خدمت لے لیا کرتے تھے۔ احترام کی یہ حالت تھی کہ کم سنی کے باوجود نماز میں بھی آپ کے برابر کھڑا ہوتا گستاخی تصور کرتے تھے اور بے حد ادب ملحوظ رکھتے تھے۔ امہات المؤمنین رضی اللہ عنہا کے ساتھ بھی عزت و تکریم کے ساتھ پیش آتے رہتے تھے۔ رسول کریم ﷺ نے دعادی تھی خداوند اہل عباس رضی اللہ عنہا کو دین کی سمجھ اور قرآن کی تفسیر عطا فرما۔ ایک مرتبہ اور آپ کے ادب سے خوش ہو کر آپ کے لئے فہم و فراست کی دعا عطا فرمائی۔ یہ اسی کا نتیجہ تھا کہ آپ جوان ہو کر سرآمد روزگار بن گئے اور مطلع اخلاق روشن ہو گیا۔ صحابہ کے آخر زمانہ میں منسلک عجمیوں کے ذریعہ سے خیر و شر اور تضاد و قدر کی بحث عراق میں پیدا ہو چکی تھی۔ آپ ناپیدا ہو چکے تھے مگر جب معلوم ہوا کہ ایک شخص تقدیر کا منکر ہے تو آپ نے فرمایا مجھے اس کے پاس لے چلو۔ عرض کی کیا کرو گے؟ فرمایا ناک کاٹ لوں گا اور گردن ہاتھ میں آگنی تو اسے توڑ دوں گا کیوں کہ میں نے نبی کریم ﷺ سے سنا کہ ”تقدیر کا انکار اس امت کا پہلا شرک ہے“۔ میں اس ذات کی قسم کھا کر کہتا ہوں جس کے ہاتھ میں میری جان ہے کہ ایسے لوگوں کی بری رائے ہمیں تک محدود نہ رہے گی بلکہ جس طرح انہوں نے اللہ کو شرکی تقدیر سے معطل کر دیا۔ اسی طرح اس کی خیر کی تقدیر سے بھی منکر ہو جائیں گے۔

یوں تو آپ کی زندگی کا ہر شعبہ اہم و دلکش ہے لیکن جو چیز سب سے زیادہ نمایاں ہے وہ یہ ہے کہ کسی کی طرف سے برائی و محاصرت کا ظہور اس کی حقیقی عظمت اور خوبیوں کے اعتراف میں مانع نہیں ہوتا تھا۔

حضرت عبداللہ بن زبیر رضی اللہ عنہ نے خلافت کا دعویٰ کیا اور آپ کو بھی اپنی بیعت پر مجبور کرنے کی سعی کی، اس زور و شور کے ساتھ کہ جب آپ نے اس سے انکار کیا تو یہی نہیں کہ آپ کو زندہ آگ میں جلا ڈالنے کی دھمکی دی بلکہ آپ کے کاشانہ معلیٰ کے ارد گرد خشک لکڑیوں کے انبار بھی اسی مقصد سے لگوا دیے اور بمشکل آپ کی جانبری ہو سکی۔ اس سے بھی زیادہ یہ کہ انہی کی بدولت جو احرام چھوڑ کر آپ کو طائف نقل وطن کرنا پڑی۔ ظاہر ہے کہ یہ زیادتیاں تھیں اور آپ کو ان کے ہاتھ سے بہت تکلیف اٹھانا پڑی تھی۔ لیکن جب ابن ملکہ نے آپ سے کہا ہے کہ لوگوں نے ابن زبیر رضی اللہ عنہ کے ہاتھ پر بیعت شروع کر دی ہے سمجھ میں نہیں آتا کہ ان کے اندر آخروہ کون سی خوبیاں اور مفاخر ہیں جن کی بنا پر انہیں ادعائے خلافت کی جرأت ہوئی ہے اور اتنے بڑے حوصلہ سے کام لیا ہے فرمایا: تم نے کیا کہا ابن زبیر رضی اللہ عنہ سے زیادہ مفاخر کا حامل کون ہو سکتا ہے۔ باپ وہ ہیں جو حواری رسول کے معزز لقب سے ملقب تھے۔ ماں اسماء ذات الطلاق تھیں۔ نانادہ ہیں جن کا اسم گرامی ابوبکر رضی اللہ عنہ اور ”لقب“ رفیق غار ہے۔ ان کی خالہ نبی کریم ﷺ کی محبوب ترین زوجہ ام المؤمنین حضرت عائشہ رضی اللہ عنہا تھیں اور ان کے والد محترم کی چھوٹی ام المؤمنین حضرت بی بی خدیجہ رضی اللہ عنہا حرم محترم رسول اکرم ﷺ تھیں اور دادی حضرت صفیہ رضی اللہ عنہا خود نبی کریم ﷺ کی چھوٹی تھیں، یہ تو ہیں ان کے خاندانی مفاخر۔ ذاتی حیثیت سے بہت بلند اور بے حد ممتاز ہیں، قاری قرآن ہیں، بے مثل بہادر اور عدیم الظہیر مدبر ہیں، وہابہ العرب میں سے ہیں۔ بہت پاکباز ہیں۔ ان کی نمازیں پورے خشوع و خضوع کی نمازیں ہیں۔ پھر ان سے زیادہ خلافت کا مستحق کون ہو سکتا ہے، وہ کھڑے ہوئے ہیں اور بجاطور پر کھڑے ہوئے ہیں، ان کا بیعت لینا بجا ہے۔ اللہ کی قسم وہ میرے ساتھ کوئی احسان کریں گے تو یہ ایک عزیزانہ احسان ہوگا اور میری پرورش کریں گے تو یہ اپنے ایک ہمسر محترم کی پرورش ہوگی۔ ۶۸ھ میں آپ نے وفات پائی۔ انتقال کے وقت آیات کریمہ: ﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾ (انجیل: ۱۸) کے مصداق ہوئے (رضی اللہ عنہ وار ضاہ)۔

حضرت عبداللہ بن عمر رضی اللہ عنہما: حضرت فاروق اعظم رضی اللہ عنہ کے یگانہ روزگار صاحبزادے اور اپنے عہد کے زبردست جید عالم تھے۔ باپ کے اسلام لانے کے وقت آپ کی عمر صرف پانچ سال تھی۔ زمانہ بعثت کے دوسرے سال کتبہ یمام سے پردہ جو در جلوہ افروز ہوئے۔ ہوش سنبھالا تو گھر کے دروہام اسلام کی شعلوں سے منور تھے۔ باپ کے ساتھ غیر شعوری طور پر اسلام قبول کیا۔ چونکہ مکہ میں ظلم و ظغیان کی گرج برابر بڑھتی جا رہی تھی اس لئے اپنے خاندان والوں کے ساتھ آپ بھی ہجرت کر گئے۔ تیرہ برس ہی کی عمر تھی کہ غزوہ بدر میں شرکت کے لئے بارگاہ رسالت میں حاضر ہوئے اور کم سنی کی وجہ سے واپس کر دیئے گئے۔ اگلے سال غزوہ احد میں بھی اسی بنا پر شریک نہ کئے گئے۔ البتہ پندرہ سال کی عمر ہو جانے پر غزوہ احزاب میں ضرور شریک ہوئے جو ۵ھ میں وقوع پذیر ہوا تھا۔ ۶ھ میں بیعت رضوان کا بھی شرف حاصل کیا۔ غزوہ خیبر میں بھی بڑی جانبازی کے ساتھ لڑے۔ اسی میں فرس حلال و حرام کے متعلق جو احکام دربار رسالت سے صادر ہوئے تھے آپ ان کے راوی ہیں۔ اس کے بعد فتح مکہ غزوہ حنین اور محاصرہ طائف میں بھی شریک رہے۔

غزوہ تبوک میں جا رہے تھے کہ نبی کریم ﷺ نے حجر کی طرف سے گزرتے ہوئے جہاں قدیم عادیثہ کی آبادیوں کے کھنڈرات تھے فرمایا کہ ”ان لوگوں کے مسکن میں داخل نہ ہو جنہوں نے اللہ کی نافرمانی کر کے اپنے اوپر ظلم کیا مبادا تم بھی اس عذاب میں مبتلا ہو جاؤ جس میں وہ مبتلا ہوئے تھے اور اگر گزر رہا ہے تو یہ کرو کہ خوف اللہ اور خشیت الہی سے روتے ہوئے گزرا جاؤ۔“

جوش جہاد! عہد فاروقی رضی اللہ عنہ میں جو فتوحات ہوئیں اس میں آپ سپاہیانہ حیثیت سے برابر لڑتے رہے، جنگ نہاد میں بیمار ہوئے تو آپ نے از خود یہ کیا کہ ”پیاز کو“ دو اسیں پکاتے تھے اور جب اس میں پیاز کا مزہ آ جاتا تو اسے نکال کر دو اپنی لیتے تھے۔ غالباً پیچس کا مرض لاحق ہو گیا ہوگا۔ شام و مصر کی فتوحات میں بھی مجاہدانہ حصے لیتے رہے لیکن انتظامی امور میں حصہ لینے کا موقع نہ ملا کہ حضرت فاروق اعظم رضی اللہ عنہ اپنے خاندان و قبیلہ کے افراد کو الگ رکھتے رہے۔ عہد عثمانی رضی اللہ عنہ میں آپ کی قابلیت کے مد نظر آپ کو عہد قضا پیش کیا گیا لیکن آپ نے یہ فرما کر انکار کر دیا کہ قاضی تین قسم کے ہوتے ہیں جاہل، عالم باطل الی الدنیا کہ یہ دونوں جہنمی۔ تیسرے وہ ہیں جو صحیح اجتہاد کرتے ہیں انہیں نہ عذاب ہے نہ ثواب اور صاف کہہ دیا مجھے کہیں کا عامل نہ بنائے اس کے بعد امیر المؤمنین نے بھی اصرار نہ کیا البتہ اس عہد کے معرکہ ہائے جہاد میں ضرور شریک ہوتے رہے۔ تیونس، الجزائر، مراکش، خراسان اور بلخستان کے معرکوں میں لڑے۔ جس قدر مناصب اور عہدوں کی قبولیت سے گھبراتے تھے جہاد میں اسی قدر جوش و خروش اور شوق و دل بھگی کے ساتھ حصہ لیتے تھے۔

آخر عہد عثمانی میں جو فتنے رونما ہوئے آپ ان سے بالکل کنارہ کش رہے۔ ان کی شہادت کے بعد آپ کی خدمت میں خلافت کا اعزاز پیش کیا اور عدم قبولیت کے سلسلے میں قتل کی دھمکی دی گئی لیکن آپ نے فتنوں کے نشو و ارتقا کے پیش نظر اس عظیم الشان اعزاز سے بھی انکار کر دیا اور کوئی اعتنا نہ کی۔ اس کے بعد آپ نے اس شرط پر حضرت علی کرم اللہ وجہہ کے ہاتھ پر بیعت کر لی کہ وہ خانہ جنگیوں میں کوئی حصہ نہ لیں گے۔ چنانچہ جنگ جمل و صفین میں شرکت نہ کی۔ تاہم متاسف تھے اور کہا کرتے کہ

”گو میں نے حضرت علی کرم اللہ وجہہ رضی اللہ عنہ کی طرف سے اپنا ہاتھ آگے نہیں بڑھایا لیکن حق پر مقابلہ بھی افضل ہے۔“ (متدرک)

فیصلہ ثالثی سننے کے لئے دومۃ الجدل میں تشریف لے گئے۔ حضرت علی کرم اللہ وجہہ کے بعد امیر معاویہ رضی اللہ عنہ کے ہاتھ پر بیعت کر لی تو شوق جہاد میں اس عہد کے تمام معرکوں میں نیز مہم قسطنطنیہ میں شامل ہوئے۔ یزید کے ہاتھ پر فتنہ اختلاف امت سے دامن بچانے رکھنے کے لئے بلا تامل بیعت کر لی اور فرمایا یہ خیر ہے تو ہم اس پر راضی ہیں اور اگر یہ شر ہے تو ہم نے صبر کیا۔ آج کل لوگ فتنوں سے بچنا تو دور کنار اپنے مقاصد ذاتی کے لئے فتنے پیدا کرتے ہیں اور اللہ کے خوف سے جسم پر لرزہ طاری نہیں ہوتا۔ پھر یہ بیعت حقیقتاً نہ کسی خوف کی بنا پر تھی اور نہ کسی لالچ میں آئے تھے۔ طلحہ اور حق پرستی کا یہ عالم تھا کہ امر حق کے مقابلہ پر کسی بڑی سے بڑی شخصیت کو بھی خاطر میں نہیں لاتے تھے۔





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١٩٤ هـ ————— ٢٥٢ هـ

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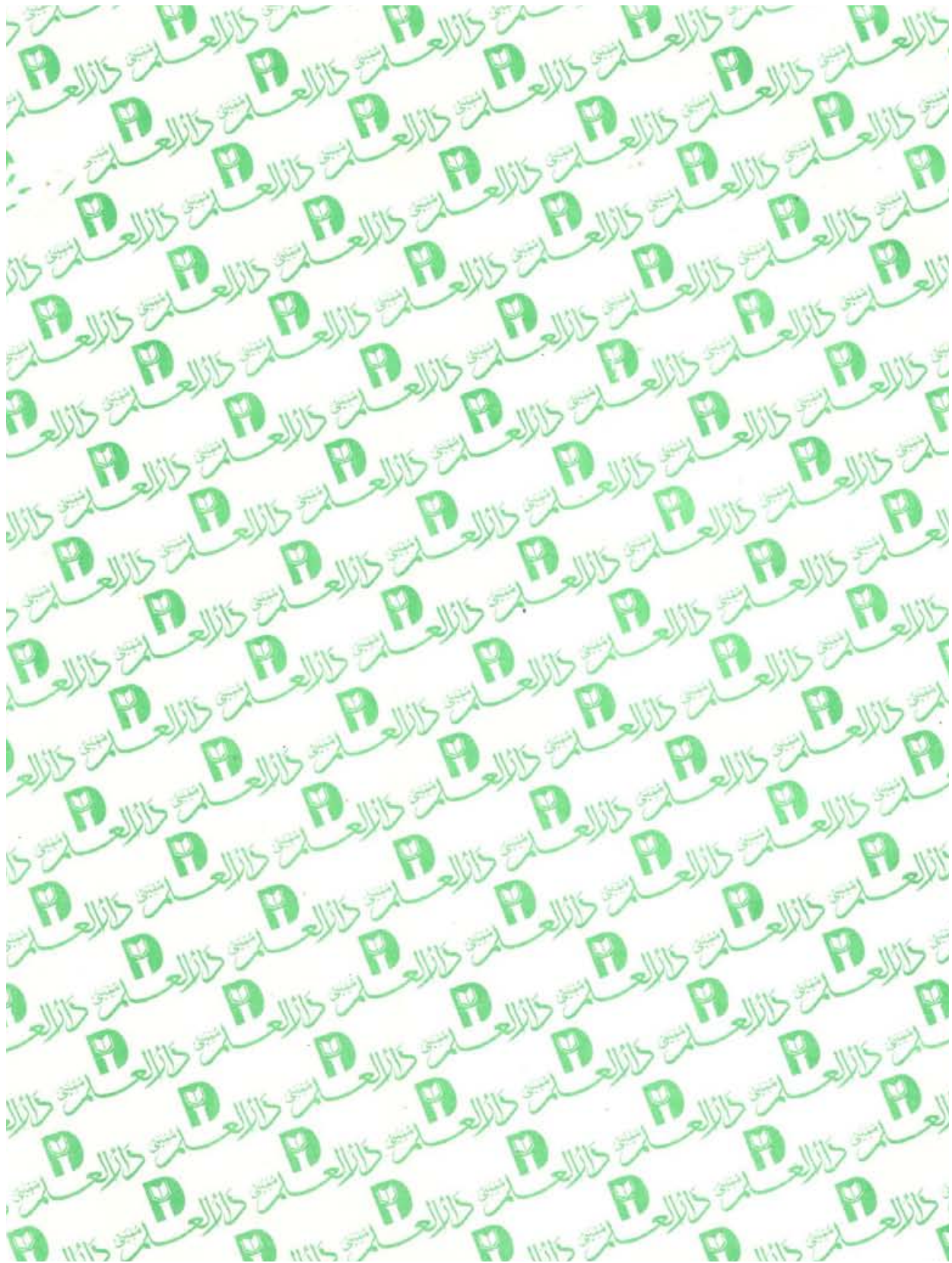
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محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

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276	جس کی کوئی اولاد مر جائے اور وہ اجر کی نیت سے مہر کرے	246	نماز میں نکلری اٹھانا کیسا ہے؟
277	کسی مرد کا کسی عورت سے قبر کے پاس یہ کہنا کہ مہر کر	247	نماز میں سجدہ کے لیے کپڑا اچھٹا کرنا کیسا ہے؟
277	میت کو پانی اور پیری کے چٹوں سے غسل دینا اور وضو کرنا	248	نماز میں کون کون سے کام درست ہیں؟
278	میت کو طاق مرتبہ غسل دینا مستحب ہے	248	اگر آدمی نماز میں ہو اور اس کا جانور بھاگ پڑے
279	میت کی دائیں طرف سے غسل شروع کیا جائے	249	نماز میں تھوہکنا اور پھونک مارنا کہاں تک جائز ہے؟
280	اس بارے میں کہ پہلے میت کے اعضاء وضو کو دھویا جائے	250	اگر کوئی مرد مسئلہ نہ جاننے کی وجہ سے نماز میں دستک دے تو اس کی نماز فاسد نہ ہوگی
280	کیا عورت کو مرد کے ازار کا کفن دیا جاسکتا ہے؟	251	اگر نمازی سے کوئی کہے کہ آگے بڑھ جا، یا ٹھہر جا
280	میت کے غسل میں کافور کا استعمال آخر میں ایک بار کیا جائے	251	نماز میں سلام کا جواب زبان سے نہ دے
281	میت عورت ہو تو غسل کے وقت اس کے بال کھولنا	252	نماز میں کوئی حادثہ پیش آئے تو ہاتھ اٹھا کر دعا کرنا
282	میت پر کپڑا کیونکر لپیٹنا چاہیے؟	253	نماز میں کمر پر ہاتھ رکھنا کیسا ہے؟
282	عورت میت کے بال تین ٹٹوں میں تقسیم کر دیئے جائیں؟	254	آدمی نماز میں کسی بات کا فکر کرے تو کیسا ہے؟
283	عورت کے بالوں کی تین ٹٹیں، اگر اس کے پیچھے ڈال دی جائیں	255	اگر چار رکعت نماز میں پہلا قعدہ نہ کرے
283	کفن کے لیے سفید کپڑے ہونے مناسب ہیں		
284	دو کپڑوں میں کفن دینا		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
	جو شخص جنازہ کے ساتھ ہو وہ اس وقت تک نہ بیٹھے جب تک	285	میت کو خوشبو لگانا
313	جنازہ لوگوں کے کاندھوں سے اتار کر رکھنا جائے	285	محرم کو کیونکر کفن دیا جائے
314	جو یہودی کا جنازہ دیکھ کر کھڑا ہو گیا	286	قیص میں کفن دینا اس کا حاشیہ سلا ہوا ہو یا بغیر سلا ہوا ہو
315	عورتیں نہیں بلکہ مرد ہی جنازے کو اٹھائیں	287	بغیر قیص کے کفن دینا
316	جنازے کو جلد لے چلنا	288	عمامہ کے بغیر کفن دینے کا بیان
316	نیک میت چار پائی پر کبھی ہے کہ مجھے آگے بڑھائے چلو	288	کفن کی تیاری میت کے سارے مال میں سے کرنی چاہیے
317	امام کے پیچھے جنازہ کی نماز کے لیے دو یا تین صفیں کرنا	289	اگر میت کے پاس ایک ہی کپڑا نکلے
317	جنازہ کی نماز میں صفیں باندھنا	290	جب کفن کا کپڑا چھوٹا ہو کہ سر اور پاؤں دونوں نہ ڈھکیں
319	جنازے کی نماز میں بیچے بھی مردوں کے برابر کھڑے ہوں	290	ان کے بیان میں جنہوں نے نبی کریم ﷺ کے زمانہ میں
319	جنازے پر نماز کا شروع ہونا	290	اپنا کفن خود تیار کیا
321	جنازہ کے ساتھ جانے کی فضیلت	291	عورتوں کا جنازے کے ساتھ جانا کیسا ہے؟
322	جو شخص دفن ہونے تک ٹھہرا رہے	291	عورت کا اپنے خاوند کے سوا اور کسی پر سوگ کرنا کیسا ہے؟
322	بڑوں کے ساتھ بچوں کا بھی جنازہ میں شریک ہونا	293	قبروں کی زیارت کرنا
323	نماز جنازہ عید گاہ میں اور مسجد میں ہر دو جگہ جائز ہے	294	میت پر اس کے گھر والوں کے رونے سے عذاب ہونا
324	کیا قبروں پر مساجد بنانا مکروہ ہے؟	300	میت پر نوحر کرنا مکروہ ہے
327	حالت نفاس میں فوت ہونے والی کا نماز جنازہ پڑھنا	301	گربیان چاک کرنے والے ہم میں سے نہیں ہیں
327	عورت اور مرد کی نماز جنازہ میں کہاں کھڑا ہوا جائے؟	301	نبی کریم ﷺ کا سعد بن خولہ رضی اللہ عنہ کی وفات پر افسوس
328	نماز جنازہ میں چار تکبیریں کہنا	303	غم کے وقت سر منڈوانے کی ممانعت
328	نماز جنازہ میں سورۃ فاتحہ پڑھنا (ضروری ہے)	304	رخسار پینے والے ہم میں سے نہیں ہیں
332	مردہ کو دفن کرنے کے بعد قبر پر نماز جنازہ پڑھنا	304	مصیبت کے وقت جاہلیت کی باتیں اور واپلا کرنے کی ممانعت
333	مردہ لوٹ کر جانے والوں کے جوتوں کی آواز سنتا ہے	305	مصیبت کے وقت ایسا بیٹھے کہ وہ غمگین دکھائی دے
	جو شخص ارض مقدس یا ایسی ہی کسی برکت والی جگہ دفن ہونے		جو شخص مصیبت کے وقت (اپنے نفس پر زور ڈال کر) اپنا رخ
334	کا آرزو مند ہو	306	خا ہر نہ کرے
335	رات میں دفن کرنا کیسا ہے؟	307	مبروئی ہے جو مصیبت آتے ہی کیا جائے
335	قبر پر مسجد تعمیر کرنا کیسا ہے؟	308	اے ابراہیم! ہم تمہاری جدائی پر غمگین ہیں
336	عورت کی قبر میں کون اترے؟	309	مریض کے پاس رونا کیسا ہے؟
337	شہید کی نماز جنازہ پڑھیں یا نہیں؟	310	کس طرح کے نوحدہ کا سبب منع کرنا اور اس پر چھڑکنا چاہیے؟
338	دو یا تین آدمیوں کو ایک قبر میں دفن کرنا	312	جنازہ دیکھ کر کھڑے ہو جانا
338	اس شخص کی دلیل جو شہداء کا غسل مناسب نہیں سمجھتا	313	جنازہ دیکھ کر کھڑا ہو تو اسے کب بیٹھنا چاہیے؟

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
389	جس مال کی زکوٰۃ دی جائے وہ کفر خزانہ نہیں ہے	339	بغلی قبر میں کون آگے رکھا جائے
394	اللہ کی راہ میں مال خرچ کرنے کی فضیلت	340	اؤخراور سوکھی گھاس قبر میں بچھانا
394	صدقہ میں ریا کاری کرنا	341	میت کو کسی خاص وجہ سے قبر یا جگہ سے باہر نکالا جاسکتا ہے؟
395	اللہ تعالیٰ چوری کے مال میں سے خیرات نہیں قبول کرتا	342	بغلی یا صندوقی قبر بنانا
395	حلال کمائی میں سے صدقہ قبول ہوتا ہے		ایک بچہ اسلام لایا پھر اس کا انتقال ہو گیا تو کیا اس کی نماز
397	صدقہ اس زمانے سے پہلے کہ اس کا لینے والا کوئی باقی نہ رہے	343	جنازہ پڑھی جائے گی؟
	جہنم کی آگ سے بچو خواہ بھجور کے ایک ٹکڑے، یا کسی معمولی	346	جب ایک مشرک موت کے وقت لا الہ الا اللہ کہہ لے
399	سے صدقہ کے ذریعے ہو	348	قبر پر بھجور کی ڈالیاں لگانا
401	کون سا صدقہ افضل ہے	349	قبر کے پاس عالم کا بیٹھنا اور لوگوں کو نصیحت کرنا
404	سب کے سامنے صدقہ کرنا جائز ہے	351	جو شخص خود شہی کرے اس کی سزا کیا بیان
404	چھپ کر خیرات کرنا افضل ہے		منافقوں پر نماز جنازہ پڑھنا اور مشرکوں کے لیے مغفرت
404	اگر لاعلمی میں کسی نے مالدار کو صدقہ دے دیا	352	طلب کرنا ناپسند ہے
406	اگر باپ ناداشی سے اپنے بیٹے کو خیرات دے دے	353	لوگوں کی زبان پر میت کی تعریف ہو تو بہتر ہے
407	خیرات دینے ہاتھ سے دینی بہتر ہے	355	عذاب قبر کیا بیان
408	جس نے اپنے خدمت گار کو صدقہ دینے کا حکم دیا	357	قبر کے عذاب سے پناہ مانگنا
408	صدقہ وہی بہتر ہے جس کے بعد بھی آدمی مالدار ہی رہے	362	غیبت اور پیشاب کی آلودگی سے قبر کا عذاب ہونا
411	جو دے کر احسان جتائے اس کی مذمت	363	مردے کو صبح اور شام اس کا ٹھکانا تلا یا جاتا ہے
411	خیرات کرنے میں جلدی کرنی چاہیے	364	میت کا چار پائی پر بات کرنا
412	لوگوں کو صدقہ کی ترغیب دلانا اور اس کے لیے سفارش کرنا	364	مسلمانوں کی نابالغ اولاد کہاں رہے گی؟
413	جہاں تک ہو سکے خیرات کرنا	366	مشرکین کی نابالغ اولاد کیا بیان
413	صدقہ و خیرات سے گناہ معاف ہو جاتے ہیں	371	حیر کے دن مرنے کی فضیلت کا بیان
414	جس نے شرک کی حالت میں صدقہ دیا، پھر اسلام لے آیا	373	ناگہانی موت کا بیان
	خادم نوکر کا ثواب، جب وہ مالک کے حکم کے مطابق خیرات	373	نبی کریم ﷺ اور ابو بکر اور عمر رضی اللہ عنہما کی قبروں کا بیان
415	دے اور کوئی بگاڑ کی نیت نہ ہو	379	مردوں کو برا کہنے کی ممانعت کا بیان
416	عورت جب اپنے شوہر کی چیز میں سے صدقہ دے	379	برے مردوں کی برائی بیان کرنا درست ہے
	سورۃ اللیل میں اللہ تعالیٰ نے فرمایا کہ جس نے (اللہ کے	381	کِتَابُ الزَّكَاةِ
417	راستے میں) دیا اور اس کا خوف اختیار کیا.....	381	زکوٰۃ دینا فرض ہے
417	صدقہ دینے والے کی اور بخیل کی مثال کا بیان	387	زکوٰۃ دینے پر بیعت کرنا
418	محنت اور سوداگری کے مال میں سے خیرات کرنا ثواب ہے	387	زکوٰۃ نہ ادا کرنے والے کا گناہ

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
450	کھجور کا درختوں پر اندازہ کر لینا درست ہے	419	ہر مسلمان پر صدقہ کرنا ضروری ہے
453	اس زمین کی پیداوار سے دسواں حصہ لینا ہوگا جس کی سیرابی	420	زکوٰۃ یا صدقہ میں کتنا مال دینا درست ہے
454	بارش یا چاری (نہر، دریا وغیرہ) پانی سے ہوئی ہو	421	چاندی کی زکوٰۃ کا بیان
454	پانچ وقت سے کم میں زکوٰۃ فرض نہیں ہے	422	زکوٰۃ میں چاندی سونے کے سوا اسباب کا لینا
454	کھجور کے پھل توڑنے کے وقت زکوٰۃ لی جائے اور زکوٰۃ کی	424	زکوٰۃ لیتے وقت جو مال جدا جدا ہوں وہ اکٹھے نہ کیے جائیں
455	کھجور کو بچے کا ہاتھ لگانا یا اس میں سے کچھ کھالینا	425	اور جو اکٹھے ہوں وہ جدا جدا نہ کیے جائیں
456	جو شخص اپنا سیوا یا کھجور کا درخت یا کھیت بیچ ڈالے	425	اگر دو آدمی سامعھی ہوں تو زکوٰۃ کا خرچہ حساب سے برابر
457	کیا آدمی اپنی چیز کو جو صدقہ میں دی ہو پھر خرید سکتا ہے	426	برابر ایک دوسرے سے مجرا کر لیں
458	نبی کریم ﷺ اور آپ کی آل پر صدقہ کا حرام ہونا	427	اونٹوں کی زکوٰۃ کا بیان
459	نبی کریم ﷺ کی بیویوں کی لوٹری غلاموں کو صدقہ دینا	429	جس کے پاس اتنے اونٹ ہوں کہ زکوٰۃ میں ایک برس کی
459	جب صدقہ محتاج کی ملک ہو جائے	429	اونٹنی دینا ہو اور وہ اس کے پاس نہ ہو
459	مالداروں سے زکوٰۃ وصول کی جائے	430	بکریوں کی زکوٰۃ کا بیان
461	امام (حاکم) کی طرف سے زکوٰۃ دینے والے کے حق میں	430	زکوٰۃ میں بوز حایا عیب دار یا نر جانور نہ لیا جائے گا
461	دعائے خیر و برکت کرنا	431	بکری کا بچہ زکوٰۃ میں لینا
463	جو مال سمندر سے نکالا جائے	431	زکوٰۃ میں لوگوں کے عمدہ اور چھپے ہوئے مال نہ لیے جائیں
463	رکاز میں پانچواں حصہ واجب ہے	432	پانچ اونٹوں سے کم میں زکوٰۃ نہیں
465	اللہ تعالیٰ نے سورۃ توبہ میں فرمایا: ”تخصیص داروں کو بھی زکوٰۃ	432	گائے بیل کی زکوٰۃ کا بیان
465	سے دیا جائے گا۔“	433	اپنے رشتہ داروں کو زکوٰۃ دینا
466	زکوٰۃ کے اونٹوں سے مسافر لوگ کام لے سکتے ہیں	435	مسلمان پر اس کے گھوڑوں کی زکوٰۃ دینا ضروری نہیں ہے
466	زکوٰۃ کے اونٹوں پر حاکم کا اپنے ہاتھ سے داغ دینا	436	مسلمان کو اپنے غلام کی زکوٰۃ دینی ضروری نہیں
468	[أَبْوَابُ صَدَقَةِ الْفِطْرِ]	436	یتیموں پر صدقہ کرنا بڑا ثواب ہے
468	صدقہ فطر کا فرض ہونا	438	عورت کا اپنے شوہر یا اپنی زیر تربیت یتیموں کو زکوٰۃ دینا
469	صدقہ فطر کا مسلمانوں پر یہاں تک کہ غلام لوٹری پر بھی فرض ہونا	439	اللہ تعالیٰ کا فرمان: ”غلام آزاد کرانے میں، مقروضوں کے
470	صدقہ فطر میں اگر جو دے تو ایک صاع ادا کرے	442	قرض ادا کرنے میں اور اللہ کے راستے میں خرچ کی جائے“
471	گیہوں یا دوسرا نانج بھی صدقہ فطر میں ایک صاع ہو	445	سوال سے بچنے کا بیان
471	صدقہ فطر میں کھجور بھی ایک صاع نکالی جائے	445	اگر اللہ پاک کسی کو بن مانگے اور بن دل لگائے اور امیدوار
471	صدقہ فطر میں متقی بھی ایک صاع دینا چاہیے	445	رہے کوئی چیز دلا دے (تو اس کو لے لے)
472	صدقہ فطر نماز عید سے پہلے ادا کرنا	447	اپنی دولت بڑھانے کے لیے لوگوں سے سوال کرے؟
472	صدقہ فطر، آزاد، غلام پر واجب ہونا		آیت لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا کی تفسیر

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
498	تلبیہ کا بیان	473	صدقہ فطر بیڑوں اور چھوٹوں پر واجب ہے
	احرام باندھتے وقت جب جانور پر سوار ہونے لگے تو لبیک	475	کِتَابُ الْمَنَاسِكِ
498	سے پہلے الحمد للہ سبحان اللہ اللہ اکبر کہنا	475	حج کی فرضیت اور اس کی فضیلت کا بیان
499	جب سواری سیدی لے کر کھڑی ہو اس وقت لبیک پکارنا	479	آیت یَا أَيُّهَا الَّذِينَ آمَنُوا رَجَاوًا وَغَلَىٰ كُلِّ ضَامِرٍ..... کی تفسیر
499	قبلہ رخ ہو کر احرام باندھتے ہوئے لبیک پکارنا	480	پالان پر سوار ہو کر حج کرنا
500	نالے میں اترتے وقت لبیک کہے	482	حج مبرور کی فضیلت کا بیان
502	حیض اور نفاس والی عورتیں کس طرح احرام باندھیں	483	حج اور عمرہ کی میقاتوں کا بیان
	جس نے نبی کریم ﷺ کے سامنے احرام میں یہ نیت کی جو	484	توشہ ساتھ لے لو اور سب سے بہتر توشہ تقویٰ ہے
503	نیت نبی کریم ﷺ کی ہے	485	مکہ والے حج اور عمرے کا احرام کہاں سے باندھیں
504	آیت الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ لِّمَن فَرَضَ..... کی تفسیر		مدینہ والوں کا میقات اور انہیں ذوالحلیفہ سے پہلے احرام نہ
507	تمتع بقران اور افراد کا بیان اور جس کے ساتھ ہدی نہ ہو	485	باندھنا چاہیے
514	اگر کوئی لبیک میں حج کا نام لے	486	شام کے لوگوں کے احرام باندھنے کی جگہ کہاں ہے؟
514	نبی کریم ﷺ کے زمانہ میں تمتع کا جاری ہونا	486	نجد والوں کے لیے احرام باندھنے کی جگہ
	اللہ کا سورہ بقرہ میں یہ فرمانا: ”تمتع یا قربانی کا حکم ان لوگوں	487	جو لوگ میقات کے ادھر رہتے ہوں ان کے احرام باندھنے کی جگہ
514	کے لیے ہے جن کے گھر والے سب حرام کے پاس نہ رہتے ہوں“	487	اہل یمن کے احرام باندھنے کی جگہ کونسی ہے؟
516	مکہ میں داخل ہوتے وقت غسل کرنا	488	عراق والوں کے احرام باندھنے کی جگہ ذات عرق ہے
516	مکہ میں رات اور دن میں داخل ہونا	488	ذوالحلیفہ میں (احرام باندھتے وقت) نماز پڑھنا
517	مکہ میں مکہ سے داخل ہو	489	نبی کریم ﷺ کا شجرہ پر سے گزر کر چلنا
517	مکہ سے جاتے وقت کون سی راہ سے جائے	489	نبی کریم ﷺ کا ارشاد کہ ”وادی عقیق مبارک وادی ہے“
519	فضائل مکہ اور کعبہ کی بنا کا بیان	490	اگر کپڑوں پر خلوق (خوشبو) لگی ہو تو اس کو تین بار دھونا
527	حرم کی زمین کی فضیلت		احرام باندھنے کے وقت خوشبو لگانا اور احرام کے ارادہ کے
528	مکہ شریف کے گھر بیچنا اور خریدنا جائز ہے	491	وقت کیا پہننا چاہیے اور کنگھا کرے اور تیل لگائے
529	نبی کریم ﷺ مکہ میں کہاں اترے تھے؟	493	بالوں کو جھا کر احرام باندھنا
	اللہ تعالیٰ کا سورہ ابراہیم میں فرمان: ”اور جب ابراہیم نے	493	ذوالحلیفہ کی مسجد کے پاس احرام باندھنا
531	کہا میرے رب! اس شہر کو امن کا شہر بنا.....	494	محرم کو کون سے کپڑے پہننا درست نہیں
	اللہ تعالیٰ نے سورہ مائدہ میں فرمایا: ”اللہ نے کعبہ کو عزت والا	495	حج کے لیے سوار ہونا یا سواری پر کسی کے پیچھے بیٹھنا
531	گھر اور لوگوں کے قیام کی جگہ بنایا ہے.....	495	محرم چادر اور تہبند اور کون سے کپڑے پہنے
533	کعبہ پر غلاف چڑھانا	496	(مدینہ سے چل کر) ذوالحلیفہ میں صبح تک ٹھہرنا
535	کعبہ کے گرانے کا بیان	497	لبیک بلند آواز سے کہنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
553	مریض آدمی سوار ہو کر طواف کر سکتا ہے	536	حجر اسود کا بیان
553	حاجیوں کو پانی پلانا		کعبہ کا دروازہ اندر سے بند کر لینا اور اس کے ہر کونے میں
554	زمزم کا بیان	538	نماز پڑھنا جہر چاہے
556	قرآن کرنے والا ایک طواف کرے یا دو کرے	539	کعبہ کے اندر نماز پڑھنا
559	(کعبہ کا) طواف وضو کر کے کرنا	539	جو کعبہ میں داخل نہ ہوا
560	صفا اور مردہ کی سعی واجب ہے	540	جس نے کعبہ کے چاروں کونوں میں تکبیر کہی
561	صفا اور مردہ کے درمیان کس طرح دوڑے؟	541	رمل کی ابتدا کیسے ہوئی؟
568	حیض والی عورت بیت اللہ کے طواف کے ساتھ تمام ارکان، بجلائے		جب کوئی مکہ میں آئے تو حجر اسود کو چومے، طواف شروع
	(جو شخص مکہ میں رہتا ہو وہ منیٰ کو جاتے وقت) بطحاء وغیرہ	541	کرتے وقت تین پھیروں میں رمل کرے
571	مقاموں سے احرام باندھے	541	حج اور عمرہ میں رمل کرنے کا بیان
572	آٹھویں ذی الحجہ کو نماز ظہر کہاں پڑھی جائے	543	حجر اسود کو چھڑی سے چھونا اور چومنا
573	منیٰ میں نماز پڑھنے کا بیان	543	جس نے صرف دونوں ارکان یمانی کا استلام کیا
575	عرفہ کے دن روزہ رکھنے کا بیان	544	حجر اسود کو بوسہ دینا
576	صبح کے وقت منیٰ سے عرفات جاتے ہوئے لپیک کہنا	544	حجر اسود کی طرف اشارہ کرنا جب چومنا مشکل ہو
576	عرفات کے دن عین گرمی میں ٹھیک دوپہر کو روانہ ہونا	545	حجر اسود کے سامنے آنے تکبیر کہنا
577	عرفات میں جانور پر سوار ہو کر توقف کرنا		جو شخص حج یا عمرہ کی نیت سے مکہ میں آئے تو اپنے گھر لوٹ
577	عرفات میں دو نمازوں (ظہر اور عصر) کو ملا کر پڑھنا	545	جانے سے پہلے طواف کرے
578	میدان عرفات میں خطبہ مختصر پڑھنا	546	عورتیں بھی مردوں کے ساتھ طواف کریں
579	وقوف کی طرف جلدی کرنے کا بیان	548	طواف میں باتیں کرنا
579	میدان عرفات میں ٹھہرنے کا بیان		جب طواف میں کسی کو باندھا دیکھے یا کوئی اور مکروہ چیز تو اس
581	عرفات سے لوٹنے وقت کس چال سے چلے	548	کوکاٹ سکتا ہے
581	عرفات اور مزدلفہ کے درمیان اترا		بیت اللہ کا طواف کوئی ننگا آدمی نہیں کر سکتا اور نہ کوئی مشرک
	عرفات سے لوٹنے وقت رسول کریم ﷺ کا لوگوں کو سکون	548	حج کر سکتا ہے
583	واطمینان کی ہدایت کرنا اور کوڑے سے اشارہ کرنا	549	اگر طواف کرتے کرتے بیچ میں ٹھہر جائے
583	مزدلفہ میں دو نمازیں ایک ساتھ ملا کر پڑھنا	549	نبی ﷺ کا طواف کے ساتھ پکڑوں بعد دو رکعتیں پڑھنا
584	مغرب اور عشاء مزدلفہ میں ملا کر پڑھنا	550	طواف تہوم کے بعد پھر کعبہ کے نزدیک نہ جائے
585	ہر نماز کے لیے اذان اور تکبیر کہی جائے، اس کی دلیل	551	جس نے طواف کی دو رکعتیں مسجد الحرام سے باہر پڑھیں
586	عورتوں اور بچوں کو مزدلفہ کی رات میں آگے منیٰ روانہ کرنا	551	جس نے طواف کی دو رکعتیں مقام ابراہیم کے پیچھے پڑھیں
588	فجر کی نماز مزدلفہ میں کب پڑھی جائے گی؟	552	صبح اور عصر کے بعد طواف کرنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
613	احرام کھولتے وقت بال منڈانا یا ترشوانا	589	مزدلفہ سے کب چلا جائے؟
616	تمتع کرنے والا عمرہ کے بعد بال ترشوانے		دسویں تاریخ صبح کو تکبیر اور لیمک کہتے رہنا جمرہ عقبہ کی رمی
617	دسویں تاریخ میں طواف الزیارہ کرنا	590	تک اور چلتے ہوئے سواری پر کسی کو اپنے پیچھے بٹھالینا
	کسی نے شام تک رمی نہ کی یا قربانی سے پہلے بھول کر یا	592	قربانی کے جانور پر سوار ہونا (جائز ہے)
618	مسئلہ نہ جان کر سر منڈالیا تو کیا حکم ہے؟	594	جو اپنے ساتھ قربانی کا جانور لے جائے
619	جمرہ کے پاس سوار رہ کر لوگوں کو مسئلہ بتانا	595	جس نے قربانی کا جانور راستے میں خریدا
620	منی کے دنوں میں خطبہ سننا	596	ذوالحلیفہ میں اشعار کیا اور قلاذ پہنایا پھر احرام باندھا
623	منی کی راتوں میں جو لوگ مکہ میں پانی پلاتے ہیں	596	قربانی کے جانوروں کے قلاذے بٹھنے کا بیان
624	کنکریاں مارنے کا بیان	599	قربانی کے جانور کا اشعار کرنا
625	رمی جمار وادی کے نشیب سے کرنے کا بیان	599	جس نے اپنے ہاتھ سے قربانی کے جانوروں کو قلاذ پہنایا
625	رمی جمار سات کنکریوں سے کرنا	600	بکریوں کو ہار پہنانے کا بیان
625	جس نے جمرہ عقبہ کی رمی کی تو بیت اللہ کو اپنی بائیں طرف کیا	601	اون کے ہار بٹھانا
626	ہر کنکری مارتے وقت اللہ اکبر کہنا چاہیے	602	جوتوں کا ہار ڈالنا
627	اس کے متعلق جس نے جمرہ عقبہ کی رمی کی اور وہاں ٹھہرا نہیں	602	قربانی کے جانوروں کے لیے جھول کا ہونا
627	جب حاجی دونوں جمروں کی رمی کر چکے	603	جس نے اپنی ہدیٰ راستے میں خریدی اور اسے ہار پہنایا
628	پہلے اور دوسرے جمرہ کے پاس جا کر دعا کے لیے ہاتھ اٹھانا		کسی آدمی کا اپنی بیویوں کی طرف سے ان کی اجازت کے
629	دونوں جمروں کے پاس دعا کرنے کا بیان	604	بغیر گائے کی قربانی کرنا
631	رمی جمار کے بعد خوشبو لگانا اور طواف الزیارہ سے پہلے سر منڈوانا	605	منی میں نبی کریم ﷺ نے جہاں ٹھہر کیا وہاں نحر کرنا
632	طواف وداع کا بیان	606	اپنے ہاتھ سے نحر کرنا
632	اگر طواف افانہ کے بعد عورت حائضہ ہو جائے؟	606	اونٹ کو باندھ کر نحر کرنا
635	جس نے رواگی کے دن عصر کی نماز یا طے میں پڑھی	606	اونٹوں کو کھڑا کر کے نحر کرنا
635	واوی حسب کا بیان	607	قصاب کو بطور مزدوری قربانی کے جانور سے کچھ نہ دیا جائے
	مکہ میں داخل ہونے سے پہلے ذی طوی اور مکہ سے واپسی میں	608	قربانی کی کھال خیرات کر دی جائے گی
636	ذی الحلیفہ کے کنکریلے میدان میں قیام کرنا	609	قربانی کے جانور کے جھول بھی صدقہ کر دیئے جائیں
637	جس نے مکہ سے واپس ہوتے ہوئے ذی طوی میں قیام کیا	610	قربانی کے جانوروں سے کیا کھائیں اور کیا خیرات کریں
637	زمانہ حج میں تجارت کرنا	611	سر منڈانے سے پہلے ذبح کرنا
638	واوی حسب سے آخری رات میں چل دینا	613	جس نے احرام کے وقت سر کے بالوں کو جمالیا

تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
63	دعائے استغناء کا بیان	21	فضائل یوم جمعہ
64	جمعہ میں ساعت قبولیت	21	حرم شریف میں کعب بن لؤی کا وعظ
65	شان صحابہ کے متعلق ایک اعتراض	24	مرغوانڈے کی قربانی مجاز ہے
67	قناعت صحابہ کا بیان	25	ناقدین بخاری شریف کے لئے ایک تنبیہ
67	نماز جمعہ کا وقت بعد زوال ہی ہے	27	ایک صحابی تاجر پارچہ کا بیان
69	خوف کی نماز کا بیان	28	دس امور فطرت کا بیان
70	نماز خوف منسوخ نہیں ہے	30	جمعہ کے دن نماز فجر میں سورہ سجدہ اور سورہ دھر
70	غزوہ ذات الرقاع کا بیان	31	نماز جمعہ شہر گاؤں ہر دو جگہ درست ہے
72	ریلوں موٹروں وغیرہ میں نماز کے متعلق	32	قریہ کی صحیح تعریف
73	جنگ تستر کا بیان	32	تعداد کے متعلق اہل ظاہر کا فتویٰ
75	صحابہ کے ایک اجتہاد کا بیان	39	متعلق جمعہ چند آثار
76	صلوٰۃ الخوف کی مزید تفصیلات	40	وجہ تسمیہ بابت جمعہ
78	عید کی وجہ تسمیہ	42	غسل جمعہ مستحب ہے
78	تکبیرات عیدین کا بیان	44	جمعہ کا وقت بعد زوال شروع ہوتا ہے
80	مغل شہزادوں کا ایک اشارہ	44	امام بخاری اور روایت حدیث
82	یوم بعاث کا بیان	47	آداب جمعہ کا بیان
83	خرافات صوفیہ کی تردید	48	اذان عثمانی کا بیان
85	مسد کی تحقیق	52	منبر نبوی کا بیان
86	حضرت ابوسعید خدری اور مردان کا واقعہ	52	ایک معجزہ نبوی کا بیان
86	آج کل خطبہ جمعہ سے پہلے ایک اور اضافہ	53	خطبہ جمعہ سامعین کی مادری زبان میں
90	حجاج بن یوسف کے ایک اور ظلم کا بیان	58	مسجد نبوی میں آخری خطبہ نبوی
92	ذی الحجہ کے دس دنوں میں تکبیر کہنا	58	خصوصی وصیت نبوی انصار کے متعلق
93	لفظ منیٰ کی تحقیق	59	مرغی اور انڈے کی قربانی پر ایک بیان
95	عیدین کی نماز جنگل میں	60	خطبہ سننے کے آداب
95	عورتوں کا عید گاہ میں جانا	60	بحالت خطبہ جمعہ دو رکعت تحیۃ المسجد
99	خطبۃ النساء کا ذکر خیر	61	حضرت شاہ ولی اللہ کا فیصلہ

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
156	ایک قیاسی فتویٰ کی تردید	100	ترغیب دعا
156	حنفی چاندگرہن میں نماز کے قائل نہیں	101	قربانی شعار اسلام سے ہے
158	حضرت عبداللہ بن زبیر چوک گئے	103	عیدین میں راستہ بدلنے کی حکمت
159	نماز کسوف میں قراءت جبری سنت ہے	105	عید گاہ میں اور کوئی نماز نفل
161	دعاے سجدہ تلاوت کا بیان	106	وہ ایک مستقل نماز ہے
162	جمعہ کے روز نماز فجر کی مخصوص سورتیں	107	حضور ﷺ نے خود نماز و تراویح رکعت پڑھی
165	سجدہ تلاوت واجب نہیں	110	احناف کے دلائل
169	قصر کی تشریح	114	سز قاری جو شہید ہو گئے تھے
169	حضرت عثمان نے کیوں اتمام کیا	114	قوت کی صحیح دعائیں
170	قصر کی مدت	115	استسقاء کی تشریح
180	حاج بن یوسف ظالم کی شکایت خلیفہ کے سامنے	118	کفار قریش کے لئے بد دعا
180	کسی بزرگ کے استقبال کے لئے چل کر جانا	119	مردوں کو وسیلہ بنا کر دعا جائز نہیں
181	سفر میں سنت نہ پڑھنا بھی سنت نبوی ہے	119	استسقاء میں حضرت عباس کی دعا
181	الحدیث کا عمل سنت نبوی کے مطابق ہے	120	استسقاء کا مسنون طریقہ
183	سفر میں سنتوں پر امام احمد کا فتویٰ	123	فاروق اعظم انتقال کے وقت
184	جمع تقدیم اور جمع تاخیر کا بیان	126	مابین کن مواقع پر بد دعا
188	نماز بیٹھ کر پڑھنا	129	نماز استسقاء اور امام ابوحنیفہ
192	لفظ تہجد کی تشریح	132	دعاؤں میں ہاتھ اٹھانے کا بیان
193	حضرت عبداللہ بن عمر رضی اللہ عنہما کے ایک خواب کا بیان	135	نجد سے متعلق مزید تشریح
194	سنت فجر کے بعد لیٹنے کا بیان	137	غیب کی کنجیوں کا بیان
194	سنت فجر کے بعد لیٹنے کی دعا	139	انتہائی نامناسب بات
195	شان نزول سورہ والضحیٰ	139	علمائے بیت کا خیال علم یقینی
196	تقدیر کا صحیح مطلب کیا ہے؟	143	صفات الہیہ کو بغیر تاویل کے تسلیم کرنا چاہیے
197	تراویح کا عدد مسنون کیا رہ رکعات ہیں	145	امام مجتہد سے بھی غلطی ہو سکتی ہے
199	مرغ کو برامت کہو وہ نماز کے لئے جگاتا ہے	147	گرہن وقت مقررہ پر ہوتا ہے
200	فجر کی نماز اندھیرے میں شروع کرنا	148	عذاب قبر کی تشریح
201	وہ کی ایک رکعت پڑھنا بھی صحیح ہے	150	احناف کی ایک قابل تحسین بات
203	نبی کریم ﷺ کی رات کی عبادت	153	قبر کا عذاب و ثواب برحق ہے
205	غافل آدمی کے کان میں شیطان کا پیشاب کرنا	155	معلومات سائنسی سب قدرت کی نشانیوں ہیں

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
269	مرنے والے کے لئے تلقین کا مطلب	205	اللہ کا عرش پر مستوی ہونا برحق ہے
270	سات ہدایات نبوی کا بیان	205	سات آیات قرآنیہ سے استواء علی العرش کا ثبوت
270	حقوق مسلم بر مسلم پانچ ہیں	208	گیارہ رکعات تراویح پر تفصیلی تبصرہ
272	خطبہ صدیقی بروقات نبوی	213	فضیلت بلال رضی اللہ عنہ
272	مواخات انصار و مہاجرین	216	رات کے وقت بیداری کی دعا
273	ایک باطل اعتراض کا جواب	216	نظم و نثر میں سیرت نبوی کا بیان جائز ہے
274	جنازہ غائبانہ جمہور کا مسلک ہے	217	تردید محفل میلاد مروجہ
277	نا بالغ اولاد کے مرنے پر اجر عظیم	217	لیلیۃ القدر صرف ماہ رمضان میں ہوتی ہے
278	مومن مرنے سے ناپاک نہیں ہو جاتا	218	سنت فجر کے بعد لیٹنے کے بارے میں ایک تبصرہ
284	بدعات مروجہ کی تردید	221	حدیث استخارہ مسنونہ
286	محرم مرجائے تو اس کا احرام باقی رہے گا	226	نماز چاشت کے متعلق ایک تطبیق
287	عبداللہ بن ابی مشرور منافق کا بیان	230	جماعت مغرب سے قبل دو رکعت نفل
289	معصوب بن عمیر رضی اللہ عنہ کا بیان	232	فتح قسطنطنیہ ۱۱ھ میں
291	حضرت عبدالرحمن بن عوف کا ایک عبرت انگیز بیان	232	شیخ محی الدین ابن عربی کی شکایت
291	عورتوں کے لئے جنازہ کے ساتھ جانا جائز نہیں	234	مسجد انصاری کی وجہ تسمیہ
294	علامہ عینی کا ایک عبرت انگیز بیان	234	حدیث لاتشدار حال پر ایک تبصرہ
294	موجودہ زمانے میں بدعات زیارت کا بیان	240	اہل بدعت کو جوض کوثر سے دور کر دیا جائے گا
295	نوحہ کی وجہ سے میت کو عذاب ہو گا یا نہیں	243	حضرت عبداللہ بن مسعود رضی اللہ عنہ کے کچھ حالات
297	شان عثمانی کا بیان	244	السلام علیک ایہا النبی کا بیان
300	نوحہ جو حرام ہے اس کی تعریف	245	التحیات للہ کی وضاحت
302	اسلامی خاندانی نظام کے سنہری اصول	245	عورت کا نماز میں تالی بجانا
303	حضور ﷺ کی ایک پیش گوئی جو حرف بحرف پوری ہوئی	247	جریح اور اس کی ماں کا واقعہ
305	زمانہ نبوی کے کچھ شہدائے کرام	249	شیطان کا حضرت عمر رضی اللہ عنہ سے ڈرنا
307	ابو طلحہ اور ان کی بیوی ام سلیم اور ان کے بچے کا انتقال کرنا	250	خوارج کا بیان
308	مصیبت کے وقت صبر کی فضیلت	255	کوکھ پر ہاتھ رکھنے کی ممانعت میں حکمت
309	فرزند رسول کریم ﷺ کا انتقال	257	حضرت ابو ہریرہ رضی اللہ عنہ اور کثرت احادیث
310	حضرت سعد بن عبادہ انصاری رضی اللہ عنہ کا انتقال	258	سجدہ سو کے بعد تشہد نہیں ہے
311	حضرت زید بن حارثہ کے کچھ حالات	265	خلاف صدیقی حق بجانب تھی
311	حضرت جعفر طیار رضی اللہ عنہ کے کچھ حالات	267	نماز جنازہ ۱۱ھ میں شروع ہوئی

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
364	مسلمان بچے جنتی ہیں	312	بیعت بمعنی حلف نامہ
366	مشرکین کی نابالغ اولاد کے بارے میں	313	جنازے کے شرکاء کب بیٹھیں
368	امام بخاری توقف کو ترجیح دیتے ہیں	314	یہودیوں کے لئے بھی کس قدر رحیم و شفیق تھے
368	ایک عبرت انگیز خواب رسول کریم ﷺ	318	نماز جنازہ غائبانہ کی مزید تفصیلات
372	حضرت صدیق اکبر رضی اللہ عنہ کا آخری وقت	320	نماز جنازہ بھی ایک نماز ہے
373	مرنے کے بعد صالحین کے پڑوس کی تمنا کرنا	320	نیکبیر اور جنازہ و رفق الیدین کا بیان
373	ناگہانی موت سے کوئی ضرر نہیں	321	لفظ قیراط شرعی اصطلاح میں
374	وفات نبوی کا بیان	324	اسلامی عدالت میں کسی غیر مسلم کا مقدمہ
375	خلافت ولید بن عبدالملک کا ایک واقعہ	325	قبر پرستی کی مذمت پر ایک مقالہ
375	اپنی قبر کے بارے میں حضرت عائشہ رضی اللہ عنہا کی وصیت	329	نماز جنازہ میں سورہ فاتحہ پڑھنا فرض ہے
377	حضرت فاروق اعظم رضی اللہ عنہ کے آخری لمحات	331	اس بارے میں علمائے احناف کا فتویٰ
377	کچھ حالات فاروق اعظم رضی اللہ عنہ	334	قبر کے سوالات اور ان کے جوابات
378	آج کی نام نہاد جمہوریتوں کے لئے ایک سبق	336	قبر پر مسجد تعمیر کرنا مع تفصیلات
379	شان نزول سورہ نبت یدا ابی لہب	336	بت پرستی کی ابتدا
381	تفصیلات تقسیم زکوٰۃ	337	ایک انتہائی لغو اور غلط تصور
384	الجمعیہ پر ایک الزام اور اس کا جواب	341	حرمت مکہ المکرمہ
386	مرتدین پر جہاد صدیق اکبر رضی اللہ عنہ	344	حدیث بابت ابن صیاد
388	لفظ کنز کی تفسیر	346	ایک یہودی بچے کا قبول اسلام
391	ادویہ، وسق، مد وغیرہ کی تفسیر	346	ابوطالب کی وفات کا بیان
392	حالات حضرت ابوذر غفاری رضی اللہ عنہ	348	قبر پر کھجور کی ڈالیاں لگانا
392	فوائد از حدیث ابوذر و معاویہ رضی اللہ عنہما	349	عذاب قبر برحق ہے
396	اللہ کے دونوں ہاتھ داہنے ہیں	350	قبرستان میں بھی غفلت شعاری
397	قریب قیامت ایک انقلاب کا بیان	351	قبرستان میں ایک خطبہ نبوی
398	امن عام اور حکومت سعودیہ عربیہ	351	خودکشی سنگین جرم ہے
401	ایک عورت کا اپنی بچیوں کے لئے جذبہ محبت	353	منافقوں کی نماز جنازہ
402	صدقہ خیرات تدرستی میں بہتر ہے	354	میت کی نیکیوں کا ذکر خیر کرنا
403	ایک ام المؤمنین کے متعلق بشارت نبوی	358	عذاب قبر کا تفصیلی بیان
405	بنی اسرائیل کے ایک نجاتی کا واقعہ	362	چغلی اور غیبت اور پیشاب میں بے احتیاطی
406	علماء فقہاء کی خدمت میں ایک گزارش	363	قبر میں مردے کو آخری ٹھکانا دکھایا جاتا ہے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
452	جنگ تبوک کا کچھ بیان	407	استوی علی العرش اور جہت فوق کا بیان
453	ترکاریوں کی زکوٰۃ کے بارے میں	408	کچھ اہم امور متعلقہ صدقہ و خیرات
455	ہر حال میں مالک کو اپنا مال بیچنا درست ہے	409	حضرت کعب بن مالک رضی اللہ عنہ کے لئے ایک ارشاد نبوی
458	اموال زکوٰۃ کے لئے امام کی تولیت ضروری ہے	411	حلال روزی کے لئے ترغیب
462	بنی اسرائیل کے دو شخصوں کا قصہ	411	تجیل زکوٰۃ کے متعلق
463	رکاز اور معدن کی تفریح	412	عورتوں کو ایک خاص ہدایت نبوی
463	بعض الناس کی تفریح و تردید	418	ایک بخیل اور مصدق کی مثال
464	رکاز کے متعلق تفصیلات پر ایک اشارہ	421	چاندی وغیرہ کے نصاب کے متعلق ایک اہم بیان
470	صاع حجازی کی تفصیل	421	زیور کی زکوٰۃ کے بارے میں
471	گندم کا فطران نصف صاع	423	واقعہ حضرت خالد رضی اللہ عنہ کی ایک وضاحت
472	صدقہ فطر کی تفصیلات	426	مسلمانان ہند کے لئے ایک سبق آموز حدیث
475	کتاب حج اور عمرہ کے بیان میں	427	زکوٰۃ کے متعلق ایک تفصیلی مکتوب گرامی
476	فضائل حج کے بارے میں تفصیلی بیان	429	ان بنی کے فقیروں میں زکوٰۃ تقسیم کرنے کا مطلب
477	فرضیت حج کی شرائط کا بیان	431	شرط وجوب عشر
477	حج کے مہینوں اور ایام کا بیان	432	ارضی ہند کے بارے میں ایک تفصیل
478	حج بدل کا تفصیلی بیان	433	گائے بیل کی زکوٰۃ سے متعلق
479	نفیلت کعبہ تورات شریف میں	433	محتاج رشتہ داروں کو زکوٰۃ دینا
480	سفر حج سادگی کے ساتھ ہونا چاہیے	436	تجارتی اموال میں زکوٰۃ
481	تعمیم سے عمرہ کرنے کے متعلق	437	قانع اور حریص کی مثال
482	حج مبرور کی تفصیلات	439	محتاج اولاد پر زکوٰۃ
484	حدیث مرسل کی تعریف	440	ایک وضاحت از امام الہند مولانا آزاد مرحوم
490	داوی عتیق کا بیان	441	فی سبیل اللہ کی تفسیر از نواب صدیق حسن خان
492	مقلدین جادین کے لئے قابل غور	441	علامہ شوکانی کی وضاحت
497	الفاظ لیک کی تفصیل	442	تین اصحاب کا ایک واقعہ
500	حضرت موسیٰ علیہ السلام سے ملاقات	443	حالات حضرت زبیر بن عوام رضی اللہ عنہ
504	حضرت عمر رضی اللہ عنہ کی ایک رائے پر تبصرہ	444	حالات حضرت حکیم بن حزام رضی اللہ عنہ
505	احرام میں کیا حکمت ہے؟	445	سوال کی تین قسموں کی تفصیل
505	لبیک پکارنے میں کیا حکمت ہے؟	448	مغیرہ بن شعبہ کی ایک تحریر حضرت معاویہ رضی اللہ عنہ کے نام
509	حضرت علی رضی اللہ عنہ کا ایک ارشاد گرامی	451	امن کا ایک پروانہ تحکم سرکارِ دو عالم

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
579	علمائے کرام کی خدمت میں ایک ضروری اپیل	510	ایک ایمان افروز تقریر
579	قریش کے ایک غلط رواج کا بیان	511	ادنیٰ سنت کی پیروی بھی بہتری بہتر ہے
580	میدان عرفات کی تشریح	513	حضرت عثمان و حضرت علی رضی اللہ عنہما کا ایک مسئلہ
585	حضرت شاہ ولی اللہ کا ایک فلسفانہ بیان	522	حضرت آدم علیہ السلام کا بیت اللہ کو تعمیر کرنا
586	دین میں ایک اصل الاصول کا بیان	523	اکثر انبیاء علیہم السلام نے بیت اللہ کی زیارت کی ہے
587	عورتوں اور بچوں کے لئے ایک خاص رعایت کا بیان	523	تعمیر ابراہیم علیہ السلام کا بیان
587	احناف اور جمہور علماء کا ایک اختلافی مسئلہ	526	تعمیر قریش وغیرہ
590	شہر پہاڑ کا بیان	528	حکومت سعودیہ کا ذکر خیر
592	تقلید فقہی کا مرض یہودیوں میں پیدا ہوا تھا	530	ایک معجزہ نبوی کا بیان
593	ایک قرآنی آیت کی تفسیر	531	ابراہیم علیہ السلام کی دعا کا بیان
593	زمانہ جاہلیت کے غلط طریقوں کا بیان	533	یا جوج ماجوج پر ایک تفصیل
595	طواف کرتے وقت رمل کرنے کی حکمت	534	غلاف کعبہ کی تفصیلی کیفیت
597	اشعار اور حضرت امام ابوحنیفہ رحمہ اللہ	536	حجر اسود پر کچھ تفصیلات
600	تقلید جامد پر کچھ اشارات	536	عہد جاہلیت کے ایک غلط دستور کی اصلاح
600	حنفی کی ایک بہت کمزور دلیل کا بیان	554	چشمہ زمزم کے تاریخی حالات
600	حضرت امام بخاری مجتہد مطلق تھے	564	طواف کی دعائیں
601	تقلید کے لغوی معنی کا بیان	564	مسئلہ متعلق طواف
603	حضرت عبداللہ بن عمر رضی اللہ عنہما اور حجاج بن یوسف	565	طواف کی قسموں کا بیان
604	گائے کی قربانی کے لئے ملک کے قانون کا یاد رکھنا	566	کوہ صفا پر چڑھائی
605	بغیر اجازت کے قربانی جائز نہیں	568	ضروری مسائل
606	شیخین کے نزدیک کسی صحابی کا کام مرفوع کے حکم میں ہے	568	سعی کے بعد
609	چرم قربانی غریب طلباء اسلامیہ کا حق ہے	568	آب زمزم پینے کے آداب
612	یوم الاخر میں حاجی کو چار کام کرنے ضروری ہیں	571	ترجمہ میں کھلی ہوئی تحریف
613	مفتیان اسلام سے ایک گزارش	571	اصل مسئلہ
614	محققین کے لئے تکرار دعا کا سبب	573	حاکم اسلام کی اطاعت واجب ہے
616	حضرت معاویہ رضی اللہ عنہ پر ایک تفصیلی بیان	573	منیٰ میں حضرت عثمان رضی اللہ عنہ کی نماز قصر
621	حج کا مقصد عظیم	574	حضرت عبداللہ بن مسعود رضی اللہ عنہ کی طرف سے اظہار تاسف
621	اللہ کے لئے جہت فوق اور استوی علی العرش ثابت ہے	575	عرفہ کے دن روزہ پر ضروری
623	حج اکبر اور حج اصغر کا بیان	577	حجاج بن یوسف پر ایک اشارہ ..

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
632	مقلدین جادین پر ایک بیان	624	امراء جور کی اطاعت کا بیان
633	منکرین حدیث کی تردید	627	حجاج بن یوسف کے بارے میں
638	عہد جاہلیت کی تجارتی منڈیاں	628	ناقدین امام بخاری پر ایک بیان
639	تنبہ سے عمرہ کا احرام	629	حکمت رمی جمار پر ایک بیان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كِتَابُ الْجُمُعَةِ

جموعہ کے مسائل کا بیان

تشریح: لفظ جمعیم کے ساکن کے ساتھ اور جمعیم کے فتح کے ساتھ ہر دو طرح سے بولا گیا ہے۔ علامہ شوکانی فرماتے ہیں: "قال فی الفتح قد اختلف فی تسمیة الیوم بالجمعة مع الاتفاق علی انه کان لیسمی فی الجاهلیة العربیة بفتح العین وضم الراء وبالوحدة..... الخ۔" یعنی جمعہ کی وجہ تسمیہ میں اختلاف ہے اس پر سب کا اتفاق ہے کہ عہد جاہلیت میں اس کو یوم عروبہ کہا کرتے تھے۔ امام ابوحنیفہ رحمہ اللہ نے عبداللہ بن عباس رضی اللہ عنہما سے روایت کیا ہے کہ اس دن مخلوق کی خلقت تکمیل کو پہنچی اس لئے اسے جمعہ کہا گیا۔ بعض لوگ کہتے ہیں کہ تخلیق آدم کی تکمیل اسی دن ہوئی اس وجہ سے اسے جمعہ کہا گیا۔ ابن حمید میں سند صحیح سے مروی ہے کہ اسعد بن زرارہ کے ساتھ انصار نے جمع ہو کر نماز ادا کی اور اسعد بن زرارہ نے ان کو وعظ فرمایا پس اس کا نام انہوں نے جمعہ رکھ دیا کیوں کہ وہ سب اس میں جمع ہوئے یہ بھی ہے کہ کعب بن لؤی اس دن اپنی قوم کو حرم شریف میں جمع کر کے ان کو وعظ کیا کرتا تھا اور کہا کرتا تھا کہ اس حرم سے ایک نبی کا ظہور ہونے والا ہے۔ یوم عروبہ کا نام سب سے پہلے یوم جمعہ کعب بن لؤی ہی نے رکھا۔ یہ دن بڑی فضیلت رکھتا ہے اس میں ایک ساعت ایسی ہے جس میں جو نیک دعا کی جائے قبول ہوتی ہے۔ امام بخاری رحمہ اللہ نے اپنی روش کے مطابق نماز جمعہ کی فرضیت کے لئے آیت قرآنی سے استدلال فرمایا جیسا کہ باب ذیل سے ظاہر ہے۔ حضرت مولانا عبید اللہ صاحب رحمہ اللہ ایت مبارک پوری فرماتے ہیں: "و ذکر ابن القیم فی الہدی لیوم الجمعة ثلاثا وثلاثین خصوصية ذکر بعضها الحافظ فی الفتح ملخصا من احب الوقوف علیها فلیرجع الیہا۔" (مرعاۃ ج، ۲/ ص: ۲۷۷)

یعنی جمعہ کے دن کے لئے ۳۳ خصوصیات ہیں جیسا کہ علامہ ابن قیم رحمہ اللہ نے ذکر فرمایا ہے کچھ ان میں سے حافظ ابن حجر رحمہ اللہ نے فتح الباری میں بھی نقل کی ہیں، تفصیلات کے شائقین ان کتابوں کی طرف رجوع فرمائیں۔

بَابُ فَرَضِ الْجُمُعَةِ، باب: جمعہ کی نماز فرض ہے

لَقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ [الجمعة: ۹] فَاسْعَوْا، فامضوا کے معنی میں ہے (یعنی چل کھڑے ہو)۔

اللہ تعالیٰ کے اس فرمان کی وجہ سے کہ "جمعہ کے دن جب نماز کے لیے اذان دی جائے تو تم اللہ کی یاد کے لیے چل کھڑے ہو اور خرید و فروخت چھوڑ دو کہ یہ تمہارے حق میں بہتر ہے اگر تم کچھ جانتے ہو۔" (آیت میں)

تشریح: ایک دفعہ ایسا ہوا کہ نبی کریم صلی اللہ علیہ وسلم خطبہ دے رہے تھے۔ اچانک تجارتی قافلہ اموال تجارت لے کر مدینہ میں آ گیا اور اطلاع پا کر لوگ اس قافلے سے مال خریدنے کے لئے جمعہ کا خطبہ و نماز چھوڑ کر چلے گئے۔ نبی کریم صلی اللہ علیہ وسلم کے ساتھ صرف بارہ آدمی رہ گئے، اس وقت عتاب کے لئے اللہ نے یہ آیت نازل فرمائی۔ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ "اگر یہ بارہ نمازی بھی مسجد میں نہ رہ جاتے تو مدینہ والوں پر یہ وادی آگ بن کر بھڑک اٹھتی۔" نہ جانے والوں میں حضرات شیخین بھی تھے۔ (ابن کثیر) اسی واقعہ کی بنا پر خرید و فروخت چھوڑنے کا بیان ایک اتفاق چیز ہے جو شان نزول کے اعتبار سے

مانے آئی، اس سے یہ استدلال کہ جمعہ صرف وہاں فرض ہے جہاں خرید و فروخت ہوتی ہو یہ استدلال صحیح نہیں بلکہ صحیح یہی ہے کہ جہاں مسلمانوں کی جماعت موجود ہو وہاں جمعہ فرض ہے وہ جگہ ہر وہاں یہاں تفصیل آگے آ رہی ہے۔

۸۷۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَزٍ الْأَعْرَجَ، مَوْلَى رَبِيعَةَ بْنِ الْحَارِثِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((نَحْنُ الْأَخِيرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَذَا اللَّهُ لَهُ، فَالِنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ عَدَاوَةٌ وَالنَّصَارَى بَعْدَ عَدَاوَةٍ)).

(۸۷۶) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہمیں شعیب نے خبر دی، کہا کہ ہم سے ابو الزناد نے بیان کیا، ان سے ربیعہ بن حارث کے غلام عبد الرحمن بن ہرمز اعرج نے بیان کیا کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا اور آپ رضی اللہ عنہ نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا کہ ”ہم دنیا میں تمام امتوں کے بعد ہونے کے باوجود قیامت میں سب سے آگے رہیں گے فرق صرف یہ ہے کہ کتاب انہیں ہم سے پہلے دی گئی تھی۔ یہی (جمعہ) ان کا دن تھا جو تم پر فرض ہوا ہے۔ لیکن ان کا اس کے بارے میں اختلاف ہوا اور اللہ تعالیٰ نے ہمیں یہ دن بتا دیا اس لیے لوگ اس میں ہمارے تابع ہوں گے۔ یہود دوسرے دن ہوں گے اور نصاریٰ تیسرے دن۔“

[راجع: ۲۳۸]

باب: جمعہ کے دن نہانے کی فضیلت اور اس بارے میں بچوں اور عورتوں پر جمعہ کی نماز کے لیے آنا فرض ہے یا نہیں؟

بَابُ فَضْلِ الْغُسْلِ يَوْمَ الْجُمُعَةِ وَهَلْ عَلَى الصَّبِيِّ شَهُودُ يَوْمِ الْجُمُعَةِ أَوْ عَلَى النِّسَاءِ؟

(۸۷۷) ہم سے عبد اللہ بن یوسف تبتیس نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے نافع سے خبر دی اور ان کو حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا کہ ”تم میں سے جب کوئی شخص جمعہ کی نماز کے لیے آنا چاہے تو اسے غسل کر لینا چاہیے۔“

۸۷۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ)). [طرفاء فی: ۹۱۹، ۸۹۴]

[نسائی: ۱۳۷۵]

(۸۷۸) ہم سے عبد اللہ بن محمد بن اسماء نے بیان کیا، انہوں نے کہا کہ ہم سے جویریہ بن اسماء نے امام مالک سے بیان کیا، ان سے زہری نے، ان سے سالم بن عبد اللہ بن عمر نے ان سے ابن عمر رضی اللہ عنہما نے کہ عمر بن خطاب رضی اللہ عنہ جمعہ کے دن کھڑے خطبہ دے رہے تھے کہ اتنے میں نبی اکرم ﷺ کے اگلے صحابہ مہاجرین میں سے ایک بزرگ تشریف لائے (یعنی حضرت عثمان رضی اللہ عنہ) عمر رضی اللہ عنہ نے ان سے کہا بھلا یہ کون سا وقت ہے؟ انہوں نے فرمایا کہ میں مشغول ہو گیا تھا اور گھر واپس آتے ہی اذان کی آواز سنی، اس

۸۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، بَيْنَمَا هُوَ قَائِمٌ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَنَادَاهُ عُمَرُ: أَيَّةَ سَاعَةٍ هَذِهِ؟ قَالَ: إِنِّي شَغِلْتُ

فَلَمْ أَتَقَلَّبْ إِلَى أَهْلِي حَتَّى سَمِعْتُ التَّادِينَ، لِي فِي مِثْلِ وَضُوءٍ زَيْدٍ أَوْ كَثِيرٍ (غسل) نہ کر سکا۔ حضرت عمر رضی اللہ عنہ نے فرمایا
فَلَمْ أَزِدْ أَنْ تَوَضَّأْتُ. قَالَ: وَالْوُضُوءُ أَيْضًا کہ اچھا وضو بھی۔ حالانکہ آپ کو معلوم ہے کہ نبی کریم ﷺ غسل کے لیے
وَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِالْغُسْلِ. [طرفہ فی: ۸۸۲]

تشریح: یعنی حضرت عمر رضی اللہ عنہ نے انہیں تاخیر میں آنے پر ٹوکا۔ آپ نے عذر بیان کرتے ہوئے فرمایا کہ میں غسل بھی نہ کر سکا بلکہ صرف وضو
کر کے چلا آیا ہوں۔ اس پر حضرت عمر رضی اللہ عنہ نے فرمایا کہ گویا آپ نے صرف دیر میں آنے پر ہی اکتفا نہیں کیا۔ بلکہ ایک دوسری فضیلت غسل کو بھی
چھوڑ آئے ہیں۔ اس موقع پر قابل غور بات یہ ہے کہ حضرت عمر رضی اللہ عنہ نے ان سے غسل کے لئے پھر نہیں کہا۔ ورنہ اگر جمعہ کے دن غسل فرض یا واجب
ہوتا تو حضرت عمر رضی اللہ عنہ کو ضرور کہنا چاہیے تھا اور یہی وجہ تھی کہ دوسرے بزرگ صحابی جن کا نام دوسری روایتوں میں حضرت عثمان رضی اللہ عنہ آتا ہے، نے
بھی غسل کو ضروری نہ سمجھ کر صرف وضو پر اکتفا کیا تھا۔ ہم اس سے پہلے بھی جمعہ کے دن غسل پر ایک نوٹ لکھ آئے ہیں۔ حضرت عمر رضی اللہ عنہ کے طرز عمل
سے یہ بھی معلوم ہوتا ہے کہ خطبہ کے دوران امام امر و نہی کر سکتا ہے لیکن عام لوگوں کو اس کی اجازت نہیں ہے۔ بلکہ انہیں خاموشی اور اطاعت کے ساتھ
خطبہ سننا چاہیے۔ (تہذیب البخاری)

۸۷۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ)). [راجع: ۸۵۸]

۸۷۹۔ ہم سے عبد اللہ بن یوسف نے حدیث بیان کی، انہوں نے کہا کہ ہمیں مالک نے صفوان بن سلیم کے واسطے سے خبر دی، انہیں عطاء بن یسار نے، انہیں حضرت ابو سعید خدری رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جمعہ کے دن ہر بالغ کے لیے غسل ضروری ہے۔“

بَابُ الطَّيِّبِ لِلْجُمُعَةِ

باب: جمعہ کے دن نماز کے لیے خوشبو لگانا

۸۸۰۔ حَدَّثَنَا عَلِيُّ، قَالَ: أَخْبَرَنَا حَرَمِيُّ بْنُ عُمَارَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ سُلَيْمٍ الْأَنْصَارِيُّ، قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: ((الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنْ وَأَنْ يَمَسَّ طَيِّبًا إِنْ وَجَدَ)) قَالَ عَمْرُو: أَمَا الْغُسْلُ فَأَشْهَدُ أَنَّهُ وَاجِبٌ، وَأَمَا الْإِسْتِثْنَاءُ وَالطَّيِّبُ فَاللَّهُ تَعَالَى أَعْلَمُ وَاجِبٌ هُوَ أَمْ لَا؟ وَلَكِنْ هَكَذَا

۸۸۰۔ ہم سے علی بن مدینی نے بیان کیا، انہوں نے کہا کہ ہمیں حرمی بن عمارہ نے خبر دی، انہوں نے کہا کہ ہم سے شعبہ بن ججاج نے ابوبکر بن المنکدر سے بیان کیا، انہوں نے کہا کہ میں گواہ ہوں کہ ابوسعید خدری رضی اللہ عنہ نے فرمایا تھا کہ میں گواہ ہوں کہ رسول اللہ ﷺ نے فرمایا: ”جمعہ کے دن ہر جوان پر غسل، مسواک اور خوشبو لگانا اگر میسر ہو، ضروری ہے۔“ عمرو بن سلیم نے کہا کہ غسل کے متعلق تو میں گواہی دیتا ہوں کہ وہ واجب ہے لیکن مسواک اور خوشبو کا علم اللہ تعالیٰ کو زیادہ ہے کہ وہ بھی واجب ہیں یا نہیں۔ لیکن حدیث میں اسی طرح ہے۔

ابو عبد اللہ (امام بخاری رحمہ اللہ) نے فرمایا کہ ابوبکر بن منکدر محمد بن منکدر

کے بھائی تھے اور ان کا نام معلوم نہیں (ابوبکر ان کی کنیت تھی) کبیر بن اشج سعید بن ابی ہلال اور بہت سے لوگ ان سے روایت کرتے ہیں۔ اور محمد بن منکدر ان کے بھائی کی کنیت ابوبکر اور ابو عبد اللہ بھی تھی۔

فِي الْحَدِيثِ. قَالَ أَبُو عَبْدِ اللَّهِ: هُوَ أَخُو مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَلَمْ يُسَمَّ أَبُو بَكْرٍ هَكَذَا، رَوَى عَنْهُ بُكَيْرُ بْنُ الْأَشْجِ وَسَعِيدُ بْنُ أَبِي هِلَالٍ وَعِدَّةٌ. وَكَانَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ يُكْنَى بِأَبِي بَكْرٍ وَأَبِي عَبْدِ اللَّهِ. [راجع: ۸۵۸]

[مسلم: ۱۹۶۰؛ ابوداؤد: ۳۴۴؛ نسائی: ۱۳۷۴، ۱۳۸۲]

باب: جمعہ کی نماز کو جانے کی فضیلت

(۸۸۱) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہمیں امام مالک نے ابوبکر بن عبد الرحمن کے غلام سی سے خبر دی، جنہیں ابوصالح سمان نے، انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا کہ ”جو شخص جمعہ کے دن غسل جنابت کر کے نماز پڑھنے جائے تو گویا اس نے ایک اونٹ کی قربانی دی (اگر اول وقت مسجد میں پہنچا) اور اگر بعد میں گیا تو گویا ایک گائے کی قربانی دی اور جو تیسرے نمبر پر گیا تو گویا اس نے ایک سینک والے مینڈھے کی قربانی دی۔ اور جو کوئی چوتھے نمبر پر گیا تو اس نے گویا ایک مرغی کی قربانی دی اور جو کوئی پانچویں نمبر پر گیا اس نے گویا اٹھ اللہ کی راہ میں دیا۔ لیکن جب امام خطبہ کے لیے باہر آ جاتا ہے تو ملائکہ خطبہ سننے میں مشغول ہو جاتے ہیں۔

بَابُ فَضْلِ الْجُمُعَةِ

۸۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَمِيِّ- مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ- عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَانَ مَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَانَ مَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَانَ مَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَانَ مَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَانَ مَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الدُّعَاءَ)).

[مسلم: ۱۹۶۴؛ ابوداؤد: ۳۵۱؛ ترمذی: ۴۹۹]

[نسائی: ۱۳۸۷]

تشریح: اس حدیث میں ثواب کے پانچ درجے بیان کئے گئے ہیں جمعہ میں حاضری کا وقت صبح ہی سے شروع ہو جاتا ہے اور سب سے پہلا ثواب اسی کو ملے گا جو اول وقت جمعہ کے لئے مسجد میں آجائے۔ سلف امت کا اسی پر عمل تھا کہ وہ جمعہ کے دن صبح سویرے مسجد میں چلے جاتے اور نماز کے بعد گھر جاتے، پھر کھانا کھاتے اور قیلولہ کرتے۔ دوسری احادیث میں ہے کہ جب امام خطبہ کے لئے نکلتا ہے تو ثواب لکھنے والے فرشتے بھی مسجد میں آ جاتے اور سننے میں مشغول ہو جاتے ہیں۔ مرغ کے ساتھ اٹھنے کا بھی ذکر ہے اسے حقیقت پر محمول کیا جائے تو اٹھنے کی بھی حقیقی قربانی جائز ہوگی جس کا کوئی قائل نہیں۔ ثابت ہوا کہ یہاں مجازاً قربانی کا لفظ بولا گیا ہے جو تقرب الی اللہ کے معنی میں ہے۔ (کما سیاتی)

باب

بَابُ

۸۸۲۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: لِمَ تَخْتَبِئُونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّدَاءَ تَوَضَّأْتُ. فَقَالَ: أَلَمْ تَسْمَعُوا النَّبِيَّ ﷺ قَالَ: (إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ)). [راجع: ۸۷۸]

۸۸۲) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے شیبان بن عبد الرحمن نے یحییٰ بن ابی کثیر سے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ عمر بن خطاب رضی اللہ عنہ جمعہ کے دن خطبہ دے رہے تھے کہ ایک بزرگ (حضرت عثمان رضی اللہ عنہ) داخل ہوئے۔ عمر بن خطاب نے فرمایا کہ آپ لوگ نماز کے لیے آنے میں کیوں دیر کرتے ہیں؟ (اول وقت کیوں نہیں آتے) آنے والے بزرگ نے فرمایا کہ دیر صرف اتنی ہوئی کہ اذان سنتے ہی میں نے وضو کیا (اور پھر حاضر ہوا) آپ نے فرمایا کہ کیا آپ لوگوں نے نبی کریم ﷺ سے یہ حدیث نہیں سنی ہے کہ ”جب کوئی جمعہ کے لیے جائے تو اسے غسل کر لینا چاہیے۔“

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یوں ہے کہ حضرت عمر رضی اللہ عنہ حضرت عثمان ایسے جلیل الشان صحابی پر نفا ہوئے اگر جمعہ کی نماز فضیلت والی نہ ہوتی تو تنگی کی ضرورت نہ کی جاتی، پس جمعہ کی نماز کی فضیلت ثابت ہوئی اور یہی ترجمہ باب ہے۔ بعض نے کہا کہ اور نمازوں کے لئے قرآن شریف میں یہ حکم ہوا: (إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ) (۵/ المائدہ: ۶) یعنی وضو کرو۔ اور جمعہ کی نماز کے لئے نبی کریم ﷺ نے غسل کرنے کا حکم دیا تو معلوم ہوا کہ جمعہ کی نماز کا درجہ اور نمازوں سے بڑھ کر ہے اور دوسری نمازوں پر اس کی فضیلت ثابت ہوئی اور یہی ترجمہ باب ہے۔ (ویدی)

یہاں ادنیٰ تاہل سے معلوم ہو سکتا ہے کہ سید المحدثین امام بخاری رحمہ اللہ کو اللہ پاک نے حدیث نبوی کے مطالب پر کس قدر گہری نظر عطا فرمائی تھی۔ اسی لئے علامہ عبدالقدوس بن ہمام اپنے چند مشائخ سے نقل کرتے ہیں کہ امام بخاری رحمہ اللہ اپنی کتاب کے فقہی تراجم و ابواب بھی مسجد نبوی کے اس حصہ میں بیٹھ کر لکھے ہیں جس کو نبی کریم ﷺ نے جنت کی ایک کیاری بتلایا ہے۔ اس جگہ کا نام اور ریاضت کے ساتھ سولہ سال کی مدت میں یہ عظیم الشان کتاب مکمل ہوئی جس کا لقب بغیر کسی تردد کے اصح الکتب بعد کتاب اللہ قرار پایا امت کے لاکھوں کروڑوں محدثین اور علما نے سخت سے سخت کسوٹی پر اسے کاسگر جولقب اس تصنیف کا مشہور ہو چکا تھا وہ پتھر کی کیر تھانہ مٹا تھانہ مٹا۔ اس حقیقت باہرہ کے باوجود ان سطحی ناقدین زمانہ پر سخت افسوس ہے جو آج قلم ہاتھ میں لے کر امام بخاری رحمہ اللہ اور ان کی عظیم الشان کتاب پر تنقید کرنے کے لئے جسارت کرتے اور اپنی کم عقلی کو ظاہر کرتے ہیں۔ ایسے حضرات دیوبند سے متعلق ہوں یا کسی اور جگہ سے، ان پر واضح ہونا چاہیے کہ ان کی یہ سعی لا حاصل امام بخاری رحمہ اللہ اور ان کی جلیل القدر کتاب کی ذرہ برابر بھی شان نہ گھٹا سکے گی۔ ہاں یہ ضرور ہے کہ جو کوئی آسمان کی طرف تھو کے اس کا تھوک الٹا اس کے منہ پر آئے گا کہ قانون قدرت یہی ہے۔ بخاری شریف کی علمی خصوصیات لکھنے کے لئے ایک مستقل تصنیف اور ایک روشن ترین فاضلانہ داغ کی ضرورت ہے۔ یہ کتاب صرف احادیث صحیحہ ہی کا مجموعہ نہیں بلکہ اصول و عقائد، عبادات و معاملات، غزوات و سیر، اسلامی معاشرت و تمدن، مسائل سیاست و سلطنت کی ایک جامع انسائیکلو پیڈیا ہے۔ آج کے نوجوان روشن دماغ مسلمانوں کو اس کتاب سے جو کچھ تشفی حاصل ہو سکتی ہے وہ کسی دوسری جگہ نہ ملے گی۔ اس حدیث سے یہ بھی ثابت ہوا کہ بڑے لوگوں کو چاہیے کہ نیک کاموں کا حکم فرماتے رہیں اور اس بارے میں کسی کا لحاظ نہ کریں۔ جن کو نصیحت کی جائے ان کا بھی فرض ہے کہ تسلیم کرنے میں کسی قسم کا دریغ نہ کریں اور بلاچوں و چراغوں کے لئے سر تسلیم خم کر دیں۔ حضرت عمر رضی اللہ عنہ کی دانائی دیکھئے کہ حضرت عثمان رضی اللہ عنہ کا جواب سنتے ہی تاڑ گئے کہ آپ بغیر غسل کے جمعہ کے لئے آگئے ہیں۔ اس سے غسل جمعہ کی اہمیت بھی ثابت ہوئی۔

باب: جمعہ کی نماز کے لیے بالوں میں تیل کا استعمال

بَابُ الدَّهْنِ لِلْجُمُعَةِ

(۸۸۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے ابن ابی ذئب نے سعید مقبری سے بیان کیا، کہا کہ مجھے میرے باپ ابوسعید مقبری نے عبد اللہ بن ودیعہ سے خبر دی، ان سے حضرت سلمان فارسی رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جو شخص جمعہ کے دن غسل کرے اور خوب اچھی طرح سے پاکی حاصل کرے اور تیل استعمال کرے یا گھر میں جو خوشبو میسر ہو استعمال کرے پھر نماز جمعہ کے لیے نکلے اور مسجد میں پہنچ کر دو آدمیوں کے درمیان نہ گھے۔ پھر جتنی ہو سکے نفل نماز پڑھے اور جب امام خطبہ شروع کرے تو خاموش سنتا رہے تو اس کے اس جمعہ سے لے کر دوسرے جمعہ تک سارے گناہ معاف کر دیئے جاتے ہیں۔“

۸۸۳- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبٍ بَيْنَهُ ثُمَّ يَخْرُجُ، فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يَنْصُتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَمَا بَيْنَ الْجُمُعَةِ الْأُخْرَى)).

[طرفہ فی: ۹۱۰] [راجع: ۸۸۲]

تشریح: معلوم ہوا کہ جمعہ کا دن ایک سچے مسلمان کے لئے ظاہری و باطنی ہر قسم کی مکمل پاکی حاصل کرنے کا دن ہے۔

(۸۸۴) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعب نے زہری سے خبر دی کہ طاؤس بن کیسان نے بیان کیا کہ میں نے عبد اللہ بن عباس رضی اللہ عنہما سے پوچھا کہ لوگ کہتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا ہے کہ ”جمعہ کے دن اگرچہ جنابت نہ ہو لیکن غسل کرو اور اپنے سر دھویا کرو اور خوشبو لگایا کرو۔“ ابن عباس رضی اللہ عنہما نے کہا کہ غسل کا حکم تو ٹھیک ہے لیکن خوشبو کے متعلق مجھے علم نہیں۔

۸۸۴- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ طَاوُسُ: قُلْتُ لِابْنِ عَبَّاسٍ: ذَكِّرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: ((اغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَاغْسِلُوا رُؤُوسَكُمْ وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصِيبُوا مِنَ الطَّيِّبِ)) قَالَ ابْنُ عَبَّاسٍ: أَمَّا الْغُسْلُ فَتَعَمُّ، وَأَمَّا الطَّيِّبُ فَلَا أَذْرِي. [طرفہ فی: ۸۸۵]

(۸۸۵) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہمیں ہشام بن یوسف نے خبر دی، کہ انہیں ابن جریج نے خبر دی، انہوں نے کہا کہ مجھے ابراہیم بن میسرہ نے طاؤس سے خبر دی اور انہیں حضرت عبد اللہ بن عباس رضی اللہ عنہما نے، آپ نے جمعہ کے دن غسل کے بارے میں نبی کریم صلی اللہ علیہ وسلم کی حدیث کا ذکر کیا تو میں نے کہا کہ کیا تیل اور خوشبو کا استعمال بھی ضروری ہے؟ آپ نے فرمایا کہ مجھے معلوم نہیں۔

۸۸۵- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ، فَقُلْتُ لِابْنِ عَبَّاسٍ: أَيْمَسُ طِينًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟ فَقَالَ: لَا أَعْلَمُهُ. [راجع: ۸۸۴]

[مسلم: ۱۹۶۱، ۱۹۶۲]

تشریح: تیل اور خوشبو کے متعلق حضرت سلیمان فارسی رضی اللہ عنہ کی حدیث اوپر ذکر ہوئی ہے غالباً ابن عباس رضی اللہ عنہما کو اس کا علم نہ ہو سکا۔

باب: جمعہ کے دن عمدہ سے عمدہ کپڑے پہنے جو اس

بَاب: مَا يَلْبَسُ أَحْسَنَ مَا يَجِدُ

کومل سکے

(۸۸۶) ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے نافع سے خبر دی، انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ عمر بن خطاب رضی اللہ عنہ نے (ریشم کا) دھاری دار جوڑا مسجد نبوی کے دروازے پر بکلتا دیکھا تو کہنے لگے: یا رسول اللہ! بہتر ہوا اگر آپ اسے خرید لیں اور جمعہ کے دن اور نو دو جب آپ کے پاس آئیں تو ان کی ملاقات کے لیے آپ اسے پہنا کریں۔ اس پر رسول اللہ ﷺ نے فرمایا کہ ”اسے تو وہی پہن سکتا ہے جس کا آخرت میں کوئی حصہ نہ ہو۔“ اس کے بعد رسول اللہ ﷺ کے پاس اسی طرح کے کچھ جوڑے آئے تو اس میں سے ایک جوڑا آپ نے عمر بن خطاب رضی اللہ عنہ کو عطا فرمایا۔ انہوں نے عرض کیا یا رسول اللہ! آپ مجھے یہ جوڑا پہناتا رہے ہیں حالانکہ اس سے پہلے عطار دے کے جوڑے کے بارے میں آپ نے کچھ ایسا فرمایا تھا۔ رسول اللہ ﷺ نے فرمایا کہ ”میں نے اسے تمہیں خود پہننے کے لیے نہیں دیا ہے۔“ چنانچہ حضرت عمر رضی اللہ عنہ نے اسے اپنے ایک مشرک بھائی کو پہنایا جو مکہ کے میں رہتا تھا۔

۸۸۶- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، رَأَى حُلَّةَ سَيِّرَاءٍ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ)) ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنِّي لَمْ أَكْسُكَهَا لِيَلْبَسَهَا)) فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ أَخَا لَهُ بِمَكَّةَ مُشْرِكًا. [أطرافه في: ۹۳۸، ۲۱۰۴، ۲۶۱۲،

۲۶۱۹، ۳۰۵۴، ۵۸۴۱، ۵۹۸۱، ۶۰۸۱]

[مسلم: ۵۴۰۱؛ ابوداؤد: ۱۰۷۶؛ نسائي: ۱۳۸۱]

تشریح: عطار بن حاجب بن زرارة حمیری رضی اللہ عنہ کپڑے کے بیوپاری یہ چادریں فروخت کر رہے تھے، اس لئے اس کو ان کی طرف منسوب کیا گیا یہ وفد بنی تمیم سے نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور اسلام قبول کیا۔ ترجمہ باب یہاں سے نکلتا ہے کہ نبی کریم ﷺ کی خدمت شریف میں حضرت عمر رضی اللہ عنہ نے جمعہ کے دن عمدہ کپڑے پہننے کی درخواست پیش کی نبی کریم ﷺ نے اس جوڑے کو اس لئے ناپسند فرمایا کہ وہ ریشمی تھا اور مرد کے لئے خالص ریشم کا استعمال کرنا حرام ہے۔ حضرت عمر رضی اللہ عنہ نے اپنے مشرک بھائی کو اسے بطور ہدیہ دے دیا اس سے معلوم ہوا کہ کافر مشرک جب تک اسلام قبول نہ کریں وہ فروعات اسلام کے مکلف نہیں ہوتے۔ یہ بھی معلوم ہوا کہ اپنے مشرک کافروں رشتہ داروں کے ساتھ احسان کرنا منع نہیں ہے بلکہ ممکن ہو تو زیادہ سے زیادہ کرنا چاہیے تاکہ ان کو اسلام میں رغبت پیدا ہو۔

باب: جمعہ کے دن مسواک کرنا

بَابُ السُّوَالِكِ يَوْمَ الْجُمُعَةِ

وَقَالَ أَبُو سَعِيدٍ: عَنِ النَّبِيِّ ﷺ ((يَسْتَنُّ)). اور ابو سعید رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کیا ہے کہ ”مسواک کرنی چاہیے۔“

تشریح: حجۃ الہند حضرت شاہ ولی اللہ دہلوی رحمۃ اللہ علیہ اعلیٰ مشہور کتاب حجۃ اللہ البالغہ میں بذیل احادیث مرویہ متعلق مسواک فرماتے ہیں:

یعنی جو رسول اللہ ﷺ کا ارشاد ہے: ”اگر میں اپنی امت پر دشوار نہ جانتا تو ان کو ہر نماز کے وقت مسواک کرنے کا حکم دیتا۔“ اس کے متعلق میں کہتا ہوں کہ اس کے معنی یہ ہیں کہ اگر تنگی کا ڈر نہ ہوتا تو مسواک کرنے کو وضو کی طرح نماز کی صحت کے لئے شرط قرار دے دیتا اور اس طرح کی بہت سی احادیث وارد ہیں جو اس امر پر صاف دلالت کرتی ہیں کہ نبی ﷺ کے اجتہاد کو حد و دشرعیہ میں دخل ہے اور حد و دشرعیہ مقاصد پر مبنی ہیں اور امت سے تنگی کا رفع کرنا من جملہ ان اصول کے ہے جن پر احکام شرعیہ مبنی ہیں۔ نبی کریم ﷺ کے مسواک کرنے کی کیفیت کے متعلق جو راوی کا بیان ہے کہ آپ مسواک کرتے وقت اربع اضع کی آواز نکالتے جیسے کوئی تہ کرتے وقت کرتا ہے، اس کے متعلق میں کہتا ہوں کہ انسان کو مناسب ہے کہ اچھی طرح سے منہ کے اندر مسواک کرے اور حلق اور سینہ کا بلغم نکالے اور منہ میں خوب اندر تک مسواک کرنے سے مرض فحاح دور ہو جاتا ہے اور آواز صاف ہو جاتی ہے اور منہ خوشبو دار ہو جاتا ہے ”قال النبی ﷺ عشر من الفطرة قص الشوارب واعفاء اللحية والسواك..... الخ۔“ یعنی نبی کریم ﷺ نے فرمایا: ”دس باتیں فطرت میں سے ہیں مونچھوں کا ترشوانا اور داڑھی کا بڑھانا اور مسواک کرنا اور ناک میں پانی ڈالنا اور ناخن کتر دانا اور انگلیوں کے جوڑوں کا دھونا اور بغل کے بال اکھاڑنا اور زیر ناف کے بال صاف کرنا اور پانی سے استسقاء کرنا۔“ راوی کہتا ہے کہ دسویں بات مجھ کو یاد نہیں رہی وہ غالباً کلی کرتا ہے۔ میں کہتا ہوں کہ یہ طہارتیں حضرت ابراہیم علیہ السلام سے منقول ہیں اور تمام امم حنیفیہ میں برابر جاری ہیں اور ان کے دلوں میں پیوست ہیں اسی وجہ سے ان کا نام فطرت رکھا گیا ہے۔ (حجۃ اللہ البالغہ، ج: ۱، ص: ۴۳۷)

۸۸۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ الْحَنَابِ، قَالَ: حَدَّثَنَا أَنَسٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَكْثَرُتْ عَلَيْكُمْ فِي السَّوَالِكِ)). [نسائی: ۶]

(۸۸۸) ہم سے ابو معمر عبد اللہ نے بیان کیا، کہا کہ ہم سے عبد الوارث نے بیان کیا، کہا کہ ہم سے شعیب بن حجاب نے بیان کیا، کہا کہ ہم سے انس رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا کہ ”میں تم سے سواک کے بارے میں بہت کچھ کہہ چکا ہوں۔“

۸۸۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، وَحُصَيْنٍ، عَنْ أَبِي بِنِ مَعْمَرٍ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ سَخَرَدِيٍّ، أَنَّهُمْ ابْدَأُوا فِيهِ، أَنَّهُمْ لَمْ يَكُنْ فِيهِمْ سَفْيَانُ ثَوْرِيٌّ فِي مَضُورٍ

وَأَنَّهُ، عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ بَنِي يَمَانَ رَاتٍ كَرِيمٍ ﷺ جَب رَاتٍ كَوَاطِئِهِ تَوَمَّنَهُ كَوَسَاكٍ سَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُورُ فَاهُ. [راجع: ۲۴۵۰] خوب صاف کرتے۔

تشریح: ان جملہ احادیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ جمعہ کی نماز کے لئے بھی مسواک کرنا چاہیے۔ جب نبی کریم ﷺ نے ہر نماز کے لئے مسواک کی تاکید فرمائی تو جمعہ کی نماز کے لئے بھی اس کی تاکید ثابت ہوئی۔ اس لئے بھی کہ جمعہ زیادہ لوگوں کا اجتماع ہوتا ہے، اس لئے منہ کا صاف کرنا ضروری ہے تاکہ منہ کی بدبو سے لوگوں کو تکلیف نہ ہو۔

باب: جو شخص دوسرے کی مسواک استعمال کرے

۸۹۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ لَهُ: أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ! فَأَعْطَانِيهِ فَقَضَمْتُهُ ثُمَّ مَضَعْتُهُ، فَأَعْطَيْتُهُ رَسُولَ اللَّهِ ﷺ فَاسْتَنَّ بِهِ وَهُوَ مُسْتَسْنِدٌ إِلَيَّ صَدْرِي. [اطرافہ فی: ۱۳۸۹، ۳۱۰۰، ۳۷۷۴، ۴۴۳۸، ۴۴۴۶، ۴۴۴۹، ۴۴۵۰، ۴۴۵۱، ۵۲۱۷، ۶۵۱۰]

۸۹۰۔ ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ ہم سے سلیمان بن ہلال نے بیان کیا کہ ہشام بن عروہ نے کہا کہ مجھے میرے باپ عروہ بن زبیر نے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا سے خبر دی۔ انہوں نے کہا کہ عبدالرحمن بن ابی بکر (ایک مرتبہ) آئے۔ ان کے ہاتھ میں مسواک تھی جسے وہ استعمال کیا کرتے تھے۔ رسول اللہ ﷺ نے (پجاری کی حالت میں) ان کی طرف دیکھا (میں آپ ﷺ کا ارادہ جان گئی کہ آپ مسواک چاہتے ہیں) تو میں نے ان سے کہا عبدالرحمن یہ مسواک مجھے دے دے۔ انہوں نے دے دی۔ میں نے اس کے سرے کو پہلے توڑا (یعنی اتنی لکڑی نکال دی جو عبدالرحمن اپنے منہ سے لگایا کرتے تھے، پھر اسے چبا کر رسول اللہ ﷺ کو دے دیا۔ آپ ﷺ نے اس سے دانت صاف کئے اور آپ ﷺ اس وقت میرے سینے پر ٹیک لگائے ہوئے تھے۔

تشریح: اس حدیث سے ثابت ہوا کہ دوسرے کی مسواک اس سے لے کر استعمال کی جاسکتی ہے اور یہ بھی ثابت ہوا کہ دوسرا آدمی مسواک کو اپنے منہ سے چبا کر اپنے بھائی کو دے سکتا ہے اور یہ بھی ثابت ہوا کہ بوقت ضرورت اپنے کسی بھائی سے جن پر ہم کو بھروسہ و اعتماد ہو کوئی ضرورت کی چیز اس سے طلب کر سکتے ہیں۔ تعاون باہمی کا یہی مفہوم ہے۔ اس حدیث سے حضرت عائشہ رضی اللہ عنہا کی فضیلت بھی ثابت ہوئی کہ مرض الموت میں ان کو رسول اللہ ﷺ کی خصوصی خدمات کرنے کا شرف حاصل ہوا۔ اللہ کی ماران بد شعاروں پر جو عائشہ صدیقہ رضی اللہ عنہا کی شان اقدس میں کلمات گستاخی استعمال کر کے اپنی عاقبت خراب کرتے ہیں۔

باب: جمعہ کے دن نماز فجر میں کون سی سورت پڑھی جائے؟

۸۹۱۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ

۸۹۱۔ ہم سے ابو نعیم فضل بن دیکین نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے سعد بن ابراہیم کے واسطے سے بیان کیا، ان سے عبدالرحمن بن ہرمز نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی

بَابُ مَا يَقْرَأُ فِي صَلَاةِ الْفَجْرِ

يَوْمَ الْجُمُعَةِ

۸۹۱۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ

النَّبِيُّ ﷺ يقرأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ: كَرِيمٌ ﷺ جمع کے دن فجر کی نماز میں ﴿الم﴾ تنزیل ﴿﴾ اور ﴿هل أتى﴾
﴿الم﴾ تنزیل ﴿﴾ [السجدة ۱۰۲] و ﴿هل أتى﴾ علی الانسان ﴿﴾ پڑھا کرتے تھے۔

عَلَى الْإِنْسَانِ ﴿﴾ [الانسان: ۱] طرفہ فی: ۱۰۶۸

[مسلم: ۲۰۳۴، ۲۰۳۵، نسائی: ۱۹۵۴ ابن

ہاجہ: ۸۲۳]

تشریح: طبرانی کی روایت ہے کہ آپ ہمیشہ ایسا کیا کرتے تھے۔ ان سورتوں میں انسان کی پیدائش اور قیامت وغیرہ کا ذکر ہے اور یہ جمعہ کے دن ہی واقع ہوگی۔ اس حدیث سے مالکیہ کا رد ہوا جو نماز میں سجدہ والی سورت پڑھنا مکروہ جانتے ہیں۔ ابو داؤد کی روایت ہے کہ آپ نے ظہر کی نماز میں بھی سجدے کی سورت پڑھی اور سجدہ کیا (وحیدی) علامہ شوکانی اس بارے میں کئی احادیث نقل کرنے کے بعد فرماتے ہیں:

”وهذه الاحاديث فيها مشروعية قراءة تنزيل السجدة وهل أتى على الانسان قال العراقي: ومن كان يفعله من الصحابة عبدالله بن عباس ومن التابعين ابراهيم بن عبد الرحمن بن عوف وهو مذهب الشافعي واحمد واصحاب الاحاديث“ (نیل الاوطار)

یعنی ان احادیث سے ثابت ہوا کہ جمعہ کے دن فجر کی پہلی رکعت میں الم تنزیل سجدہ اور دوسری میں هل اتی علی الانسان پڑھنا مشروع ہے، صحابہ میں سے حضرت عبداللہ بن عباس اور تابعین میں سے ابراہیم بن عبدالرحمن کا یہی عمل تھا اور امام شافعی اور امام احمد اور اہل حدیث کا یہی مذہب ہے۔ علامہ قسطلانی فرماتے ہیں: ”والتعبير بكان يشعر بمواظبته عليه الصلوة والسلام على القراءة بهما فيها“۔ یعنی حدیث مذکور میں لفظ کان بتلارہا ہے کہ نبی کریم ﷺ نے جمعہ کے دن فجر کی نماز میں ان سورتوں پر مواظبت یعنی ہمکنش فرمائی ہے۔ اگرچہ کچھ علما مواظبت کو نہیں مانتے مگر طبرانی میں حضرت عبداللہ بن مسعود سے یدیم بذالك لفظ موجود ہے یعنی آپ ﷺ نے اس عمل پر مداومت فرمائی (قسطلانی) کچھ لوگوں نے دعویٰ کیا تھا کہ اہل مدینہ نے یہ عمل ترک کر دیا تھا، اس کا جواب علامہ ابن حجر رحمہ اللہ نے ان لفظوں میں دیا ہے:

”واما دعواه ان الناس تركوا العمل به فباطلة لان اكثر اهل العلم من الصحابة والتابعين قد قالوا به كما نقله ابن المنذر وغيره حتى انه ثابت عن ابراهيم بن عوف والا سعد وهو من كبار التابعين من اهل المدينة انه ام الناس بالمدينة بهما في الفجر يوم الجمعة اخرجہ ابن ابی شیبہ باسناد صحيح..... الخ“۔ (فتح الباری)

یعنی یہ دعویٰ کہ لوگوں نے اس پر عمل کرنا چھوڑ دیا تھا باطل ہے۔ اس لئے کہ اکثر اہل علم صحابہ و تابعین اس کے قائل ہیں جیسا کہ ابن منذر وغیرہ نے نقل کیا ہے حتیٰ کہ ابراہیم بن عوف سے بھی یہ ثابت ہے جو مدینہ کے کبار تابعین سے ہیں کہ انہوں نے جمعہ کے دن لوگوں کو فجر کی نماز پڑھائی اور ان ہی دو سورتوں کو پڑھا ابن ابی شیبہ نے اسے صحیح سند سے روایت کیا ہے۔

بَابُ الْجُمُعَةِ فِي الْقَرْيَةِ وَالْمَدْنِ باب: گاؤں اور شہر دونوں جگہ جمعہ درست ہے

۸۹۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ الضَّبْعِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي (۸۹۲) ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا کہ ہم سے ابو عامر عقدی نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن طہمان نے بیان کیا، ان سے ابو جمرہ نصر بن عبدالرحمن ضبعی نے، ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے، آپ نے فرمایا کہ نبی کریم ﷺ کی مسجد کے بعد سب سے پہلا جمعہ بنو عبدالقیس کی مسجد میں ہوا جو بحرین کے ملک جواثی میں تھی۔

مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَانَى مِنَ الْبَحْرَيْنِ.

[ظرفہ فی: ۴۳۷۱] [ابوداؤد: ۱۰۶۸].

۸۹۳۔ حَدَّثَنِي بَشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((كُلُّكُمْ رَاعٍ)) وَزَادَ اللَّيْثُ قَالَ يُونُسُ: كَتَبَ رُزَيْقُ بْنُ حَكِيمٍ إِلَى ابْنِ شِهَابٍ وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقَرَى، هَلْ تَرَى إِنْ أُجْمِعَ؟ وَرُزَيْقُ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا، وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانِ وَغَيْرِهِمْ، وَرُزَيْقُ يَوْمَئِذٍ عَلَى أَيْلَةٍ، فَكَتَبَ ابْنُ شِهَابٍ- وَأَنَا أَسْمَعُ- يَأْمُرُهُ أَنْ يُجْمَعَ، يُخْبِرُهُ أَنَّ سَالِمًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ: الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ)) قَالَ: وَحَسِبْتُ أَنَّ قَدْ قَالَ: ((وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ)). [اطرافہ فی:

۲۴۰۹، ۲۵۵۴، ۲۵۵۸، ۲۷۵۱، ۵۱۸۸،

۵۲۰۰، ۷۱۳۸] [مسلم: ۴۷۲۷]

(۸۹۳) ہم سے بشر بن محمد مروزی نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، کہا کہ ہمیں یونس بن یزید نے زہری سے خبر دی، انہیں سالم بن عبداللہ نے ابن عمر رضی اللہ عنہما سے خبر دی، انہوں نے کہا کہ میں نے نبی کریم ﷺ کو یہ کہتے سنا کہ ”تم میں سے ہر شخص نگہبان ہے۔“ اور لیث نے اس میں یہ زیادت کی کہ یونس نے بیان کیا کہ رزیق بن حکیم نے ابن شہاب کو لکھا، ان دنوں میں بھی وادی القری میں ابن شہاب کے پاس ہی تھا، کہ کیا میں جمعہ پڑھا سکتا ہوں؟ رزیق (ایلہ کے اطراف میں) ایک زمین کاشت کروا رہے تھے۔ وہاں جسدہ وغیرہ کے کچھ لوگ موجود تھے۔ اس زمانہ میں رزیق میں (حضرت عمر بن عبدالعزیز کی طرف سے) حاکم تھے۔ ابن شہاب رضی اللہ عنہ نے انہیں لکھوایا، میں وہیں سن رہا تھا کہ رزیق جمعہ پڑھائیں۔ ابن شہاب رزیق کو یہ خبر دے رہے تھے کہ سالم نے ان سے حدیث بیان کی کہ عبداللہ بن عمر رضی اللہ عنہما نے کہا کہ میں نے رسول اللہ ﷺ سے سنا۔ آپ نے فرمایا کہ ”تم میں سے ہر ایک نگران ہے اور اس کے ماتحتوں کے متعلق اس سے سوال ہوگا۔ امام نگران ہے اور اس سے سوال اس کی رعایا کے بارے میں ہوگا۔ انسان اپنے گھر کا نگران ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ عورت اپنے شوہر کے گھر کی نگران ہے اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ خادم اپنے آقا کے مال کا نگران ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔“ ابن عمر رضی اللہ عنہما نے فرمایا کہ میرا خیال ہے کہ آپ ﷺ نے یہ بھی فرمایا کہ ”انسان اپنے باپ کے مال کا نگران ہے اور اس کی رعیت کے بارے میں اس سے سوال ہوگا اور تم میں سے ہر شخص نگران ہے اور سب سے اس کی رعیت کے بارے میں سوال ہوگا۔“

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے ان لوگوں کا رد فرمایا ہے جو جمعہ کی صحت کے لئے شہر اور حاکم وغیرہ وغیرہ کی قیود لگاتے ہیں اور گاؤں میں جمعہ کے لئے انکار کرتے ہیں۔ مولانا وحید الزماں صاحب شارح بخاری فرماتے ہیں کہ اس سے امام بخاری رحمہ اللہ نے ان لوگوں کا رد کیا ہے جو جمعہ کے لئے شہر کی قیود لگاتے ہیں۔ اہل حدیث کا مذہب یہ ہے کہ جمعہ کی شرطیں جو حنفیوں نے لگائی ہیں وہ سب بے دلیل ہیں اور جمعہ دوسری نمازوں کی طرح

ہے صرف جماعت اس میں شرط ہے یعنی امام کے سوا ایک آدمی اور ہونا اور نماز سے پہلے دو خطبے پڑھنا سنت ہے باقی کوئی شرط نہیں ہے۔ دارالحرب اور کافروں کے ملک میں بھی امام بخاری رحمہ اللہ نے باب میں لفظ قری اور مدین استعمال فرمایا ہے قری قریہ کی جمع ہے جو عموماً گاؤں ہی پر بولا جاتا ہے اور مدین مدینہ کی جمع ہے جس کا اطلاق شہر پر ہوتا ہے۔

علامہ ابن حجر رحمہ اللہ فرماتے ہیں: "فی هذه الترجمة اشارة الى خلاف من خص الجمعة بالمدن دون القرى۔" یعنی اس باب میں امام بخاری رحمہ اللہ نے ان لوگوں کے خلاف اشارہ فرمایا جو جمعہ کو شہروں کے ساتھ خاص کر کے دیہات میں اقامت جمعہ کا انکار کرتے ہیں۔ آپ نے اس حدیث کو بطور دلیل پیش فرمایا کہ نبی کریم ﷺ کے زمانے میں مسجد نبوی کے بعد پہلا جمعہ عبدالقیس نامی قبیلہ کی مسجد میں قائم کیا گیا جو جواثی نامی گاؤں میں تھی اور وہ گاؤں علاقہ بحرین میں واقع تھا۔ ظاہر ہے کہ یہ جمعہ نبی کریم ﷺ کی اجازت ہی سے قائم کیا گیا۔ صحابہ کرام رضی اللہ عنہم کی مجال نہ تھی کہ نبی کریم ﷺ کی اجازت کے بغیر وہ کوئی کام کریں۔ جواثی اس وقت ایک گاؤں تھا مگر حنفی حضرات فرماتے ہیں کہ وہ شہر تھا حالانکہ حدیث مذکور سے اس کا گاؤں ہونا ظاہر ہے جیسا کہ کتب کی روایت میں صاف موجود ہے۔ انہا قریہ من قرى البحرين یعنی جواثی بحرین کے دیہات میں ایک گاؤں تھا۔ بعض روایتوں میں قری عبدالقیس بھی آیا ہے کہ وہ قبیلہ عبدالقیس کا ایک گاؤں تھا۔ (قسطانی)

حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ ممکن ہے بعد میں اس کی آبادی بڑھ گئی اور وہ شہر ہو گیا ہو مگر اقامت جمعہ کے وقت وہ گاؤں ہی تھا۔ امام بخاری رحمہ اللہ نے مزید وضاحت کے لئے ابن شہاب رحمہ اللہ کا فرمان ذکر فرمایا کہ انہوں نے زریق نامی ایک بزرگ کو جو حضرت عمر بن عبدالعزیز رحمہ اللہ کی طرف سے ایلہ کے گورنر تھے اور ایک گاؤں میں جہاں ان کی زمینداری تھی، سکونت پذیر تھے ان کو اس گاؤں میں جمعہ قائم کرنے کے لئے اجازت نامہ تحریر فرمایا۔

امام قسطلانی رحمہ اللہ فرماتے ہیں: "واملاہ ابن شہاب من کاتبہ فسمعه یونس منہ۔" یعنی ابن شہاب زہری نے اپنے کاتب سے اس اجازت نامے کو لکھوایا اور یونس نے ان سے اس وقت اسے سنا۔ اور ابن شہاب نے یہ حدیث پیش کر کے ان کو بتلایا کہ گو وہ گاؤں اور دیہات ہی میں ہے لیکن اس کو جمعہ پڑھنا چاہیے کیونکہ وہ اپنی رعایا کا جو وہاں رہتی ہے، اس طرح اپنے نوکر چاکروں کا نگہبان ہے جیسے بادشاہ نگہبان ہوتا ہے تو بادشاہ کی طرح اس کو بھی احکام شرعیہ قائم کرنا چاہیے جن میں سے ایک اقامت جمعہ بھی ہے۔ ابن شہاب زہری وادی قری میں تھے جو مدینہ منورہ کے قریب ایک گاؤں ہے جسے نبی کریم ﷺ نے ۷۷ ہجری ہجری الاخریٰ میں فتح کیا تھا۔ فتح الباری میں ہے کہ زین بن سیر نے کہا اس واقعہ سے ثابت ہوتا ہے کہ جمعہ بادشاہ کی اجازت کے بغیر بھی منعقد ہو جاتا ہے۔ جب کوئی جمعہ قائم کرنے کے قابل امام خطیب وہاں موجود ہو اور اس سے گاؤں میں بھی جمعہ کا صحیح ہونا ثابت ہوا۔

گاؤں میں جمعہ کی صحت کے لئے سب سے بڑی دلیل قرآن پاک کی آیت کریمہ ہے جس میں فرمایا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾ (آیہ ۶۲/ الحجۃ: ۹)۔ یعنی "اے ایمان والو! جب جمعہ کے دن نماز جمعہ کے لئے اذان دی جائے تو اللہ کی یاد کرنے کے لئے چلو اور خرید و فروخت چھوڑ دو۔" اس آیت کریمہ میں "ایمان والے" عام ہیں وہ شہری ہوں یا دیہاتی سب اس میں داخل ہیں جیسا کہ نبی کریم ﷺ فرماتے ہیں: "الجمعة حق واجب علی کل مسلم فی جماعة الا الاربعة عبد مملوک او امرأة او صبی۔" (رواہ ابو داؤد والحاکم) یعنی "جمعہ ہر مسلمان پر حق اور واجب ہے کہ وہ جماعت کے ساتھ ادا کرے مگر غلام، عورت، بچے اور مریض پر جمعہ فرض نہیں۔" ایک اور حدیث میں ہے: "من کان یؤمن بالله والیوم الآخر فعليه الجمعة الا مریض او مسافر او امرأة او صبی او مملوک فمن استغنی بلهو او تجارة استغنی الله عنه والله غنی حمید۔" (رواہ الدارقطنی) یعنی "جو شخص اللہ اور قیامت کے دن پر یقین رکھتا ہے اس پر جمعہ فرض ہے مگر مریض مسافر غلام اور بچے اور عورت پر جمعہ فرض نہیں ہے پس جو کوئی کھیل تماشا یا تجارت کی وجہ سے بے پروائی کرے تو اللہ پاک بھی اس سے بے پروائی کرے گا کیونکہ اللہ بے نیاز اور محمود ہے۔"

آیت مبارکہ میں خرید و فروخت کے ذکر سے بعض نے جمعہ کے لئے شہر ہونا نکالا ہے حالانکہ یہ استدلال بالکل غلط ہے۔ آیت مبارکہ میں خرید و فروخت کا اس لئے ذکر آیا کہ نزول آیت کے وقت ایسا واقعہ پیش آیا تھا کہ مسلمان ایک تجارتی قافلہ کے آجانے سے جمعہ چھوڑ کر خرید و فروخت کے لئے دوڑ پڑے تھے۔ اس لئے آیت میں خرید و فروخت چھوڑنے کا ذکر آگیا اور اگر اس کو اس طرح مان لیا جائے تو کونسا گاؤں آج ایسا ہے جہاں کم و بیش خرید و فروخت کا سلسلہ جاری نہ رہتا ہو پس اس آیت سے جمعہ کے لئے شہر کا خاص کرنا بالکل ایسا ہے جیسا کہ کوئی ڈوبنے والا تنکے کا سہارا حاصل کرے۔

ایک حدیث میں صاف گاؤں کا لفظ موجود ہے چنانچہ نبی کریم ﷺ فرماتے ہیں: ”الجمعة واجبة علی کل قرية فیہا امام وان لم یکنوا الا اربعة۔“ (رواہ الدار قطنی، ص: ۲۶) ”یعنی ہر ایسے گاؤں والوں پر جس میں نماز پڑھانے والا امام موجود ہو جمعہ واجب ہے اگرچہ چار ہی آدمی ہوں۔“ یہ روایت گو قدرے کمزور ہے مگر پہلی روایتوں کی تائید و تقویت اسے حاصل ہے۔ لہذا اس سے بھی استدلال درست ہے اس میں ان لوگوں کا بھی رو ہے جو صحت جمعہ کے لئے کم از کم چالیس آدمیوں کا ہونا شرط قرار دیتے ہیں۔

اکابر صحابہ سے بھی گاؤں میں جمعہ پڑھنا ثابت ہے چنانچہ حضرت عمر فاروق رضی اللہ عنہ کا ارشاد ہے کہ ”تم جہاں کہیں ہو جمعہ پڑھ لیا کرو۔“ عطاء بن یمون البوراء سے روایت کرتے ہیں: ”ان اباءہریۃ کتب الی عمر یسألہ عن الجمعة وهو بالبحرین فکتب الیہم ان جمعوا حیث ما کتتم۔“ (آخر جہ ابن خزیمہ وصححہ وابن ابی شیبہ والبیہقی وقال هذا الاثر اسنادہ حسن فتح الباری، ص: ۴۸۶) حضرت ابو ہریرہ رضی اللہ عنہ نے بحرین سے حضرت عمر فاروق رضی اللہ عنہ کے پاس خط لکھ کر دریافت فرمایا تھا کہ بحرین میں جمعہ پڑھیں یا نہیں تو حضرت عمر رضی اللہ عنہ نے جواب میں لکھا کہ تم جہاں کہیں بھی ہو جمعہ پڑھ لیا کرو۔

اس کا مطلب حضرت امام شافعی رحمہ اللہ بیان فرماتے ہیں: ”قال الشافعی معناه فی ای قرية کتتم لان مقامہم بالبحرین انما کان فی القری۔“ (التعلیق المغنی علی الدار قطنی) یعنی حیث ما کتتم کے یہ معنی ہیں کہ تم جس گاؤں میں بھی موجود ہو (جمعہ پڑھ لیا کرو) حضرت ابو ہریرہ رضی اللہ عنہ (سوال کرنے والے) گاؤں میں ہی مقیم تھے اور حافظ ابن حجر رحمہ اللہ بیان فرماتے ہیں: ”وهذا ما یشتمل المدن والقری۔“ (فتح الباری، ص: ۴۸۶) فاروقی حکم شہروں اور دیہاتوں کو برابر شامل ہے۔ حضرت عمر رضی اللہ عنہ خود گاؤں میں جمعہ پڑھنے کے نہ صرف قائل تھے بلکہ سب کو حکم دیتے تھے۔ چنانچہ لیث بن سعد رحمہ اللہ فرماتے ہیں: ”ان اهل الاسکندریۃ ومدائن سواحلہا کانوا یجمعون الجمعة علی عہد عمر بن الخطاب وعثمان بن عفان بامرہما وفیہما رجال من الصحابة۔“ (التعلیق المغنی علی الدار قطنی، جلد ۱/ ص: ۱۶۶) سکندریہ اور مصر کے آس پاس والے حضرت عمر و عثمان رضی اللہ عنہما کے زمانہ میں ان دونوں کے ارشاد سے جمعہ پڑھا کرتے تھے حالانکہ وہاں صحابہ کرام رضی اللہ عنہم کی ایک جماعت بھی موجود تھی اور ولید بن مسلم فرماتے ہیں کہ ”سالت اللیث بن سعید (ای عن التجمیع فی القری) فقال کل مدینۃ اوقریۃ فیہا جماعۃ امروا بالجمعة فان اهل مصر وسواحلہا کانوا یجمعون الجمعة علی عہد عمر وعثمان بامرہما وفیہما رجال من الصحابة۔“ (بیہقی والتعلیق المغنی علی الدار قطنی، ص: ۱۶۶ وفتح الباری، ص: ۴۸۶)

نیز حضرت عبداللہ بن عمر رضی اللہ عنہما بھی گاؤں اور شہر کے باہر رہنے والوں پر جمعہ کی نماز فرض ہونے کے قائل تھے چنانچہ عبدالرزاق رحمہ اللہ نے صحیح سند کے ساتھ حضرت ابن عمر رضی اللہ عنہما سے روایت کی ہے: ”انه کان یری اهل المیاء بین مکة والمدینۃ یجمعون فلا یعیب علیہم۔“ (فتح الباری، ج ۱/ ص: ۴۸۶ والتعلیق علی المغنی علی الدار قطنی، ص: ۱۶۶) حضرت ابن عمر رضی اللہ عنہما مکہ و مدینہ کے درمیان پانی کے پاس اترتے ہوئے وہاں کے دیہاتی لوگوں کو جمعہ پڑھتے دیکھتے تو بھی ان کو نہ منع کرتے اور نہ ان کو برا کہتے۔ اور ولید بن مسلم روایت کرتے ہیں کہ ”یروی عن شیبان عن مولی لآل سعید بن العاص انه سال عمر عن القری التی بین مکة والمدینۃ ماتری فی الجمعة قال: نعم اذا

کان علیہم امیر فلیجمع۔“ (رواہ البیہقی والتعلیق، ص: ۱۶۶)

سعید بن عاص کے مولیٰ نے حضرت ابن عمر رضی اللہ عنہما سے ان کے گاؤں کے بارہ میں دریافت کیا جو مکہ و مدینہ کے درمیان میں ہے کہ اس گاؤں میں جمعہ پڑھتے یا نہیں؟ تو حضرت ابن عمر رضی اللہ عنہما نے فرمایا کہ ہاں جب کوئی امیر (امام نماز پڑھانے والا) ہو تو جمعہ ان کو پڑھائے۔

نیز حضرت عمر بن عبدالعزیز رضی اللہ عنہ بھی دیہات میں جمعہ پڑھنے کا حکم صادر فرمایا کرتے تھے۔ چنانچہ جعفر بن برقان رضی اللہ عنہ روایت کرتے ہیں: ”کتب عمر بن عبدالعزیز الی عدی بن عدی الکندی انظر کل قرية اهل قرار لیسوهم باهل عمود یتنقلون فامر علیہم امیرا ثم مره فلیجمع بهم۔“ (رواہ البیہقی فی المعرفة والتعلیق المغنی علی الدارقطنی، ص: ۱۶۶) حضرت عمر بن عبدالعزیز رضی اللہ عنہ نے عدی بن عبدالکندی کے پاس لکھ کر بھیجا کہ ہر ایسے گاؤں کو دیکھو جہاں کے لوگ اسی جگہ مستقل طور پر رہتے ہیں۔ ستون والوں (خاتہ بدوشوں) کی طرح ادھر ادھر پھرتے و منتقل نہیں ہوتے۔ اس گاؤں والوں پر ایک امیر (امام) مقرر کر دو کہ ان کو جمعہ پڑھاتا رہے۔

اور حضرت ابوذر (صحابی) رضی اللہ عنہ ربذہ گاؤں میں رہنے کے باوجود وہیں چند صحابہ کے ساتھ برابر جمعہ پڑھتے تھے۔ چنانچہ ابن حزم رضی اللہ عنہ حنفی میں فرماتے ہیں: ”صح انه کان بعثمان عبد اسود امیر له علی الریذة یصلی خلفه ابوذر من الصحابة الجمعة وغیرها۔“ (کبیری شرح منیہ ص: ۵۱۲) صحیح سند سے یہ ثابت ہے کہ حضرت عثمان رضی اللہ عنہ کا ایک سیاہ فام غلام ربذہ میں حکومت کی طرف سے امیر (امام) تھا۔ حضرت ابوذر روایت کرتے ہیں کہ امیر (امام) اس کے پیچھے جمعہ وغیرہ پڑھا کرتے تھے۔

نیز حضرت انس رضی اللہ عنہ شہر بصرہ کے قریب موضع ”زاویہ“ میں رہتے تھے۔ کبھی تو جمعہ کی نماز پڑھنے کے لئے بصرہ آتے اور کبھی جمعہ کی نماز موضع زاویہ ہی میں پڑھ لیتے تھے۔ بخاری شریف، ج: ۱/ ص: ۱۳۳ میں ہے: ”وکان انس فی قصر احبانا یجمع واحبانا لا یجمع وهو بالزاویة علی فرسخین۔“ اس عبارت کا مختصر مطلب یہ ہے کہ حضرت انس رضی اللہ عنہ جمعہ کی نماز کبھی زاویہ ہی میں پڑھ لیتے اور کبھی زاویہ ہی میں بھی نہیں پڑھتے تھے بلکہ بصرہ میں آکر جمعہ پڑھتے۔

حافظ ابن حجر رضی اللہ عنہ فتح الباری میں یہی مطلب بیان فرماتے ہیں: ”قوله یجمع ای یصلی الجمعة بمن معه او یتنهی الجمعة البصرة۔“ یعنی کبھی جمعہ کی نماز (مقام زاویہ میں) اپنے ساتھیوں کو پڑھائے یا جمعہ کے لئے بصرہ تشریف لاتے۔ اور یہی مطلب علامہ عینی رضی اللہ عنہ نے عمدۃ القاری ص: ۴۰۰/ جلد ۳ میں بیان فرمایا ہے۔

حضرت انس رضی اللہ عنہ عید کی نماز بھی اسی زاویہ ہی میں پڑھ لیا کرتے تھے۔ چنانچہ بخاری شریف، ص: ۱۳۴ میں ہے کہ: ”وامر انس بن مالک مولاه ابن ابی عتبة بالزاویة فجمع اهله وبنیه وصلی کصلوة المصر وتکبیرهم۔“ حضرت انس بن مالک رضی اللہ عنہ نے اپنے آزاد کردہ غلام ابن ابی عتبہ کو زاویہ میں حکم دیا اور اپنے تمام گھروالوں بیٹوں وغیرہ کو جمع کر کے شہر والوں کی طرح عید کی نماز پڑھی۔ علامہ عینی رضی اللہ عنہ نے بھی عمدۃ القاری، ص: ۴۰۰/ جلد ۳ میں اسی طرح بیان فرمایا ہے۔ ان آثار سے صاف معلوم ہوتا ہے کہ صحابہ کرام رضی اللہ عنہم جمعہ اور عیدین کی نماز شہر والوں کی طرح گاؤں میں بھی پڑھا کرتے تھے۔

نبی ﷺ نے خود گاؤں میں جمعہ پڑھا ہے، رسول اللہ ﷺ جب مکہ مکرمہ سے ہجرت کر کے مدینہ طیبہ تشریف لے گئے تھے تو بنی مالک کے گاؤں میں جمعہ کی نماز پڑھی تھی ابن حزم رضی اللہ عنہ حنفی میں فرماتے ہیں کہ ”ومن اعظم البرهان علی صحتها فی القری ان النبی ﷺ اتی المدينة وانما هی قرية صغار متفرقة فبنی مسجده فی بنی مالک بن نجار وجمع فیہ فی قرية لیست بالکبيرة ولا مصر هنالك۔“ (عون المعبود شرح ابی داود، ج: ۱/ ص: ۴۱۴) دیہات و گاؤں میں جمعہ پڑھنے کی صحت پر سب سے بڑی دلیل یہ ہے کہ نبی ﷺ جب مدینہ میں تشریف لائے تو اس وقت مدینہ کے چھوٹے چھوٹے الگ الگ گاؤں بے ہوئے تھے۔ رسول اللہ ﷺ نے بنی مالک بن نجار میں مسجد بنائی اور اسی گاؤں میں جمعہ پڑھا جو تو شہر تھا اور نہ بڑا گاؤں تھا۔

اور حافظ ابن حجر رحمہ اللہ تلخیص الخیر ص: ۱۳۲ میں فرماتے ہیں کہ ”وروی البیہقی فی المعرفة عن مغازی ابن اسحاق وموسیٰ ابن عقبہ ان النبی ﷺ حین ركب من بنی عمرو بن عوف فی ہجرتہ الی المدینۃ فمر بنی سالم وہی قریۃ بین قباء والمدینۃ فادرکتہ الجمعة فصلی بہم الجمعة وکانت اول جمعة صلاھا حین قدم۔“ امام بیہقی رحمہ اللہ نے المعرفۃ میں ابن اسحاق وموسیٰ بن عقبہ رحمہ اللہ کے مغازی سے روایت کیا ہے کہ ہجرت کے وقت رسول اللہ ﷺ جس وقت بنی عمرو بن عوف (قبا) سے سوار ہو کر مدینہ کی طرف روانہ ہوئے تو بنی سالم کے پاس سے آپ کا گزر ہوا وہ قبا و مدینہ کے درمیان ایک گاؤں تھا تو اسی جگہ جمعہ نے آپ کو پایا یعنی جمعہ کا وقت ہو گیا تو سب کے ساتھ (اسی گاؤں میں) جمعہ کی نماز پڑھی۔ مدینہ تشریف لانے کے وقت سب سے پہلا یہی جمعہ آپ نے پڑھا ہے۔ خلاصۃ الوفاء ۱۹۶ میں ہے:

”ولا بن اسحاق فادرکتہ الجمعة فی بنی سالم بن عوف فصلاھا فی بطن الوادی ذی رانونا فکانت اول جمعة صلاھا بالمدینۃ۔“ اور سیرت ابن ہشام میں ہے کہ ”فادرکت رسول اللہ ﷺ الجمعة فی بنی سالم بن عوف فصلاھا فی المسجد الذی فی بطن الوادی وادی رانونا۔“ یعنی وادی (میدان) رانونا کی مسجد میں آپ نے جمعہ کی نماز پڑھی۔

اور آپ کے ہجرت کرنے سے پہلے بعض وہ صحابہ کرام رضی اللہ عنہم جو پہلے ہجرت کر کے مدینہ طیبہ تشریف لائے تھے وہ اپنے اجتہاد سے بعض گاؤں میں جمعہ پڑھتے تھے۔ پھر نبی کریم ﷺ نے ان کو منع نہیں فرمایا جیسے اسعد بن زرارہ رضی اللہ عنہ نے ہزم النبیٹ (گاؤں) میں جمعہ پڑھایا۔ ابوداؤد شریف میں ہے: ”لانه اول من جمع بنا فی ہزم النبیٹ من حرہ بنی بیاضۃ فی نقیع یقال نقیع الخضما۔“ (الحديث) حرہ بنی بیاضہ ایک گاؤں کا نام تھا جو مدینہ طیبہ سے ایک میل کے فاصلہ پر آباد تھا۔ حافظ ابن حجر رحمہ اللہ تلخیص الخیر ص: ۱۳۳ میں فرماتے ہیں:

”حرۃ بنی بیاضۃ قریۃ علی میل من المدینۃ“ اور خلاصۃ الوفاء میں ہے ”والصواب انه بهزم النبیٹ من حرۃ بنی بیاضۃ وہی الحرۃ الغربیۃ التی بها قریۃ بنی بیاضۃ قبل بنی سلمۃ ولذا قال النووی انه قریۃ بقرب المدینۃ علی میل من منازل بنی سلمۃ قالہ الامام احمد کما نقلہ۔“

اس عبارت کا خلاصہ مطلب یہ ہے کہ حرہ بنی بیاضۃ مدینہ کے قریب ایک میل کے فاصلہ پر گاؤں ہے۔ اسی گاؤں میں اسعد بن زرارہ رضی اللہ عنہ نے جمعہ کی نماز پڑھائی تھی۔

اسی لئے امام خطابی رحمہ اللہ شرح الی داؤد میں فرماتے ہیں: ”وفی الحديث من الفقه ان الجمعة جوازها فی القرى کجوازها فی المدن والامصار۔“ اس حدیث سے یہ سمجھا جاتا ہے کہ دیہات میں جمعہ پڑھنا جائز ہے جیسے کہ شہروں میں جائز ہے۔ ان احادیث و آثار سے صاف طور پر معلوم ہو گیا کہ صحابہ کرام رضی اللہ عنہم دیہات میں ہمیشہ جمعہ پڑھا کرتے تھے اور از خود نبی کریم ﷺ نے پڑھایا اور پڑھنے کا حکم دیا ہے کہ ”الجمعة واجبة علی کل قریۃ۔“ (دارقطنی، ص: ۱۶۵) ہر گاؤں والوں پر جمعہ فرض ہے۔

حضرت عمر فاروق رضی اللہ عنہ نے بھی اپنی خلافت کے زمانہ میں دیہات میں جمعہ پڑھنے کا حکم دیا اور حضرت عثمان بن عفان رضی اللہ عنہ کے زمانہ میں بھی صحابہ کرام رضی اللہ عنہم گاؤں میں جمعہ پڑھا کرتے تھے۔ حضرت ابن عمر رضی اللہ عنہما اور حضرت عمر بن عبدالعزیز رحمہ اللہ نے بھی دیہات میں جمعہ پڑھنے کا حکم دیا۔

ان تمام احادیث و آثار کے ہوتے ہوئے بعض لوگ دیہات میں جمعہ بند کروانے کی کوشش میں لگے رہتے ہیں حالانکہ جمعہ تمام مسلمانوں کے لئے عید ہے خواہ شہری ہوں یا دیہاتی۔ ترغیب و ترہیب، ص: ۱۹۵/ج: ۱ میں ہے کہ

”عن انس بن مالک قال: عرضت الجمعة علی رسول اللہ ﷺ جاء بها جبرئیل علیہ السلام فی کفة کالمرأة البیضاء فی

وسطها كالينكتة السوداء فقال: ما هذا يا جبرئيل؟ قال: هذه الجمعة يعرضها عليك ربك لتكون لك عيدا ولقومك من بعدك۔“ (الحديث رواه الطبرانی فی الاوسط باسناد جيد، ترغیب، ص: ۱۹۵/ج: ۱)

حضرت انس بن مالک رضی اللہ عنہ فرماتے ہیں کہ جبرئیل علیہ السلام نے رسول اللہ ﷺ کے پاس جمعہ کو سفید آئینہ کی طرح ایک پلہ میں لاکر پیش فرمایا۔ اس درمیان میں ایک سیاہ کتہہ سا تھا۔ نبی ﷺ نے دریافت فرمایا کہ اے جبرئیل! یہ کیا ہے حضرت جبرائیل علیہ السلام نے جواب دیا کہ یہ وہ جمعہ ہے جس کو آپ کا رب آپ کے سامنے پیش کرتا ہے تاکہ آپ کے اور آپ کی امت کے واسطے یہ عید ہو کر رہے۔

اس حدیث سے معلوم ہوا کہ جمعہ تمام امت محمدیہ کے لئے عید ہے، اس میں شہری و دیہاتی کی کوئی تخصیص نہیں ہے۔ اب دیہاتیوں کو اس عید (جمعہ) سے محروم رکھنا انصاف کے خلاف ہے۔ ایمان، نماز روزہ، حج، زکوٰۃ وغیرہ جیسے دیہاتی پر برابر فرض ہیں اسی طرح جمعہ بھی دیہاتی و غیر دیہاتی پر برابر فرض ہے۔ اگر گاؤں والوں پر جمعہ فرض نہ ہوتا تو اللہ تعالیٰ اور رسول اللہ ﷺ علیحدہ کر کے خارج کر دیتے۔ جیسے مسافر و مریض وغیرہ کو خارج کیا گیا ہے حالانکہ کسی آیت یا حدیث مرفوعہ صحیح میں اس کا استثناء نہیں کیا گیا۔

مانعین جمعہ کی دلیل: حضرت علی رضی اللہ عنہ کا اثر (قول) ”لا جمعة ولا تشریق الا فی مصر جامع۔“ مانعین کی سب سے بڑی دلیل ہے مگر یہ قول مذکورہ بالا احادیث و آثار کے معارض و مخالف ہونے کے علاوہ ان کا ذاتی اجتہاد ہے اور حرمت و وجوب اجتہاد سے ثابت نہیں ہوتے کیونکہ اس کے لئے نص قطعی ہونا شرط ہے۔ چنانچہ مجمع الانہار ص: ۱۰۹ میں اس اثر کے بعد لکھا ہے: ”لکن هذا مشکل جدا لان الشرط هو فرض لا یثبت الا بقطعی۔“

پھر مصر جامع کی تعریف میں اس قدر اختلاف ہے کہ اگر اس کو معتبر سمجھا جائے تو دیہات تو دیہات ہی ہے آج کل ہندوستان کے بڑے بڑے شہروں میں بھی جمعہ پڑھا جاتا ناجائز ہو جائے گا۔ کیونکہ مصر جامع کی تعریف میں امیر و قاضی و احکام شرعی کا نفاذ اور حدود کا جاری ہونا شرط ہے حالانکہ اس وقت ہندوستان میں نہ کوئی شرعی حاکم و قاضی ہے نہ حدود ہی کا اجرا ہے اور نہ ہو سکتا ہے۔ بلکہ اکثر اسلامی ملکوں میں بھی حدود کا نفاذ نہیں ہے تو اسی قول کے مطابق شہروں میں بھی جمعہ نہ ہونا چاہیے اور ان شرطوں کا ثبوت نہ قرآن مجید سے ہے نہ صحیح حدیثوں سے ہے۔

اور لا جمعة الخ میں لافنی کمال کا بھی ہو سکتا ہے یعنی کامل جمعہ شہری میں ہوتا ہے کیونکہ وہاں جماعت زیادہ ہوتی ہے اور شہر کے اعتبار سے دیہات میں جماعت کم ہوتی ہے۔ اس لئے شہر کی حیثیت سے دیہات میں ثواب کم ملے گا۔ جیسے جماعت کے ساتھ نماز پڑھنے سے ۲۷ درجے زیادہ ثواب ملتا ہے اور تنہا پڑھنے سے اتنا ثواب نہیں ملتا تو لا جمعة الخ میں کمال اور زیادتی ثواب کی نفی ہے فرضیت کی نفی نہیں ہے۔

اگر بالفرض اس توجیہ کو تسلیم نہ کیا جائے تو دیہاتیوں کے لئے قربانی اور بقر عید کے دنوں کی تکبیریں وغیرہ بھی ناجائز ہونی چاہئیں کیونکہ قربانی نماز عید کے تابع و ماتحت ہے اور جب متبوع (نماز عید) نہیں تو تابع (قربانی) کیسے جائز ہو سکتی ہے؟ جو لوگ دیہات میں جمعہ پڑھنے سے روکتے ہیں ان کو چاہیے کہ دیہاتیوں کو قربانی سے بھی روک دیں۔

اور اثر مذکور پر ان کا خود بھی عمل نہیں کیونکہ تمام فقہاء کا اس پر اتفاق ہے کہ اگر امام کے حکم سے گاؤں میں مسجد بنائی جائے تو اسی کے حکم سے گاؤں میں جمعہ بھی پڑھ سکتے ہیں۔ ”اذا بنی مسجد فی الرستاق بامر الامام فهو امر بالجمعة اتفاقا علی ما قاله السرخسی والرستاق هو القرية کما فی القاموس۔“ جب گاؤں میں امام کے حکم سے مسجد بنائی جائے تو وہاں بالاتفاق فقہاء جمعہ کی نماز پڑھی جائے گی۔

اس سے صاف معلوم ہوتا ہے کہ جمعہ کے لئے مصر (شہر) ہونا ضروری نہیں بلکہ دیہات میں بھی جمعہ ہو سکتا ہے۔ امام محمد رحمہ اللہ بھی اسی طرح فرماتے ہیں: ”حتى لو بعث الی قرية نائبا لاقامة الحدود والقصاص تصیر مصر فاذا عزله تلحق بالقری۔“ (یعنی شرح

بخاری، ص: ۲۶ و کبیری شرح منیہ، ص: ۵۱۴) اگر کسی نائب کو حدود و قصاص جاری کرنے کے لئے گاؤں میں بھیجے تو وہ گاؤں مصر (شہر) ہو جائے گا۔ جب نائب کو معزول (علحدہ) کر دے گا تو وہ گاؤں کے ساتھ مل جائے گا یعنی پھر گاؤں ہو جائے گا۔

بہر کیف جمعہ کے لئے مصر ہونا (شرعا) شرط نہیں ہے۔ بلکہ آبادی و بستی و جماعت ہونا ضروری ہے اور ہو سکتا ہے کہ حضرت علی رضی اللہ عنہ کے قول فی مصر جامع سے بستی ہی مراد ہو کیونکہ بستی شہر و دیہات دونوں کو شامل ہے اس لئے لفظ قریہ سے کبھی شہر اور کبھی گاؤں مراد لیتے ہیں۔ لیکن اصل معنی وہی بستی کے ہیں۔

مناسب ہو گا کہ اس بحث کو ختم کرتے ہوئے حضرت مولانا عبید اللہ صاحب شیخ الحدیث مبارکپوری رحمہ اللہ کا فضلاء تبصرہ (آپ کی قابل قدر کتاب مرغاة، جلد ۲/ ص: ۲۸۸) سے شائقین کے سامنے پیش کر دیا جائے۔ حضرت موصوف فرماتے ہیں:

”واختلفوا ايضا في محل اقامة الجمعة فقال ابو حنيفة واصحابه: لا تصح الا في مصر جامع وذهب الائمة الثلاثة الى جوازها وصحتها في المدن والقرى جميعا واستدل لابي حنيفة بما روى عن علي مرفوعاً لا الجمعة ولا تشريق الا في مصر جامع وقد ضعف احمد وغيره رفعه وصحح ابن حزم وغيره وفقه وللاجتهاد فيه مسرح فلا يتنهض للاحتجاج به فضلا عن ان يخصص بلى عموم الاية او يقيد به اطلاقها مع ان الحنفية قد تخطوا في تحديد المصر الجامع وضبطه الى اقوال كثيرة متباينة متناقضة متخالفة جدا كما يخفى على من طالع كتب فروعههم وهذا يدل على انه لم يتعين عندهم معنى الحديث والزاجع عندنا ما ذهب اليه الائمة الثلاثة من عدم اشتراط المصر والجامع ان ياتي بدليل قاطع من كتاب اوسنة متواترة اور خبر مشهور بالمعنى المصطلح عند المحدثين وعلى التنزيل بخبر واحد مرفوع صريح صحيح يدل على التخصيص بالمصر الجامع۔“

خلاصہ اس عبارت کا یہ ہے کہ علما نے محل اقامت جمعہ میں اختلاف کیا ہے چنانچہ امام ابو حنیفہ رحمہ اللہ اور آپ کے اصحاب کا قول ہے کہ جمعہ صرف مصر جامع ہی میں صحیح ہے اور ائمہ ثلاثہ حضرت امام شافعی، امام مالک، امام احمد بن حنبل رحمہم اللہ فرماتے ہیں کہ شہروں کے علاوہ گاؤں بستیوں میں بھی جمعہ ہر جگہ صحیح اور جائز ہے۔ حضرت امام ابو حنیفہ رحمہ اللہ نے اس حدیث سے دلیل لی ہے جو مرفوعاً حضرت علی رضی اللہ عنہ سے مروی ہے کہ جمعہ اور عید صحیح نہیں مگر مصر جامع میں۔ امام احمد وغیرہ نے اس روایت کے مرفوع ہونے کو ضعیف کہا ہے کہ علامہ ابن حزم وغیرہ نے اس کا موقوف ہونا صحیح تسلیم کیا ہے چونکہ یہ موقوف ہے اور اس میں اجتہاد کے لئے کافی مجتہدین کے قابل نہیں ہے اور اس وجہ سے بھی کہ اس سے قرآن پاک کی آیت: ﴿اِذَا نُوذِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ (البقرة: ۶۲) جو مطلق ہے اس کا مفید ہونا لازم آتا ہے۔ پھر حنفیہ خود مصر کی تعریف میں بھی مختلف ہیں۔ جبکہ ان کے ہاں یہ سلسلہ تعریف مصر جامع اقوال بے حد متضاد اور متناقض نیز متباہن ہیں جیسا کہ ان کی کتب فروغ کے مطالعہ کرنے والے حضرات پر غصی نہیں ہے۔ یہ دلیل ہے کہ فی الحقیقت اس حدیث کے کوئی صحیح معنی ان کے ہاں بھی متعین نہیں ہیں پس ہمارے نزدیک یہی رائج ہے کہ تینوں امام جہدہ گئے ہیں کہ جمعہ کے لئے مصر کی شرط نہیں ہے اور جمعہ شہر کی طرح گاؤں بستیوں میں بھی جائز ہے یہی فتویٰ صحیح ہے۔ کیونکہ قرآن مجید کی آیت مذکور جس سے جمعہ کی فرضیت ہر مسلمان پر ثابت ہوتی ہے (سوا ان کے جن کو شارع نے مستثنیٰ کر دیا ہے) یہ آیت عام ہے جو شہری و دیہاتی جملہ مسلمانوں کو شامل ہے اور مصر جامع کی شرط کے لئے جو آیت کے عموم کو خاص کر کے کوئی دلیل قاطع قرآن یا حدیث متواتر یا خبر مشہور جو محدثین کے نزدیک قابل قبول اور لائق استدلال ہو، نہیں ہے نیز کوئی خبر واحد مرفوع صریح صحیح بھی ایسی نہیں ہے جو آیت کو مصر جامع کے ساتھ خاص کر سکے۔

تعداد کے بارے میں حضرت مولانا شیخ الحدیث رحمہ اللہ فرماتے ہیں:

”والراجع عندی ما ذهب اهل الظاهر انه تصبح الجمعة باثنين لانه لم يقم دليل على اشتراط عدد مخصوص وقد صحت الجماعة في سائر الصلوات باثنين ولا فرق بينهما وبين الجمعة في ذلك ولم يات نصر من رسول الله ﷺ بان الجمعة لا تنعقد الا بكذا..... الخ.“ (مرآة، ج: ۲/ ص: ۲۸۸)

یعنی اس بارے میں کہ جمعہ کے لیے نمازیوں کی کتنی تعداد ضروری ہے، میرے نزدیک اس کو ترجیح حاصل ہے جو اہل ظاہر کا فتویٰ ہے کہ بلا شک جمعہ دو نمازیوں کے ساتھ صحیح ہے اور پنج وقتہ نماز اور جمعہ میں اس بارے میں کوئی فرق نہیں ہے اور نہ کوئی نص صریح رسول کریم ﷺ سے اس بارے میں وارد ہوئی ہے کہ جمعہ کا انعقاد اتنی تعداد کے بغیر صحیح نہیں۔ اس بارے میں کوئی حدیث صحیح مرفوع رسول اللہ ﷺ سے منقول نہیں ہے۔

اس مقالہ کو اس لیے طویل دیا گیا ہے کہ حالات موجودہ میں علمائے کرام غور کریں اور جہاں بھی مسلمانوں کی جماعت موجود ہو وہ قصبہ ہو یا شہر یا گاؤں ہر جگہ جمعہ قائم کرائیں کیونکہ شان اسلام اس کے قائم کرنے میں ہے اور جمعہ ترک کرانے میں بہت سے نقصانات ہیں جبکہ امان ہدایت میں سے تینوں امام، امام شافعی و امام مالک و امام احمد بن حنبل رحمہم اللہ بھی گاؤں میں جمعہ کے حق میں ہیں پھر اس کے ترک کرانے پر زور دے کر اپنی تقلید جاد کا ثبوت دینا کوئی عقلمندی نہیں ہے۔ ﴿وَاللّٰهُ يَهْدِي مَنْ يَشَاءُ اِلٰى صِرَاطٍ مُسْتَقِيمٍ﴾ (النور: ۳۶)

باب: هَلْ عَلَى مَنْ لَا يَشْهَدُ الْجُمُعَةَ غُسْلٌ مِنَ النَّسَاءِ وَالصَّبِيَّانِ وَغَيْرِهِمْ؟
باب: جو لوگ جمعہ کی نماز کے لیے نہ آئیں جیسے عورتیں، بچے، مسافر اور معذور وغیرہ ان پر غسل واجب نہیں ہے

وَقَالَ ابْنُ عُمَرَ: إِنَّمَا الْغُسْلُ عَلَى مَنْ يَجِبُ عَلَيْهِ الْجُمُعَةُ.

۸۹۴- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ جَاءَ مِنْكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ)). [راجع: ۸۷۷]

۸۹۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءٍ ابْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مَرْءٍ مِّنْكُمْ)).

وَأَجِبْ عَلَى كُلِّ مُحْتَلِمٍ)). [راجع: ۸۵۸]

[مسلم: ۱۹۵۷؛ ابوداؤد: ۳۴۱؛ نسائی: ۱۳۷۶]

ابن ماجہ: ۱۰۸۹]

(۸۹۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا کہ ہم سے عبداللہ بن طاؤس نے بیان کیا، ان سے ان کے باپ طاؤس نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”ہم (دنیا میں) تو بعد میں آئے لیکن قیامت کے دن سب سے آگے ہوں گے، فرق صرف یہ ہے کہ یہود و نصاریٰ کو کتاب ہم سے پہلے دی گئی اور ہمیں بعد میں۔ تو یہ دن (جمعہ) وہ ہے جس کے بارے میں اہل کتاب نے اختلاف کیا۔ اللہ تعالیٰ نے ہمیں یہ دن بتلادیا (اس کے بعد) دوسرا دن (ہفتہ) یہود کا دن ہے اور تیسرا دن (اتوار) نصاریٰ کا۔“ آپ پھر خاموش ہو گئے۔

[۱۳۶۶]

(۸۹۷) اس کے بعد فرمایا کہ ”ہر مسلمان پر حق ہے (اللہ تعالیٰ کا) ہر سات دن میں ایک دن جمعہ میں غسل کرے جس میں اپنے سر اور بدن کو دھوئے۔“

۸۹۷۔ ثُمَّ قَالَ: ((حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْتَسِلُ فِيهِ رَأْسُهُ وَجَسَدُهُ)). [طرفاء فی: ۸۹۸، ۳۴۸۷]

(۸۹۸) اس حدیث کی روایت ابان بن صالح نے مجاہد سے کی ہے، ان سے طاؤس نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”اللہ تعالیٰ کا ہر مسلمان پر حق ہے کہ ہر سات دن میں ایک دن (جمعہ میں) غسل کرے۔“

۸۹۸۔ رَوَاهُ أَبَانُ بْنُ صَالِحٍ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لِلَّهِ عَلَى كُلِّ مُسْلِمٍ حَقٌّ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا)).

[راجع: ۸۹۷]

تشریح: یعنی یہ دن جمعہ کا وہ دن ہے جس کی تعظیم عبادت الہی کے لئے فرض کی گئی تھی۔ قسطلانی نے چند آثار ذکر کئے ہیں۔ جن سے ثابت ہوتا ہے کہ موسیٰ علیہ السلام نے اپنی امت کو خاص دن اللہ کی عبادت کے لئے مقرر کیا تھا اور وہ جمعہ کا دن تھا لیکن یہ سب تا فرمانی کے اپنے اجتہاد کو دخل دے کر اسے ترک کر دیا اور کہنے لگے کہ ہفتہ کا دن ایسا ہے کہ اس میں اللہ نے بعد پیدائش تمام کائنات کے آرام فرمایا تھا۔ پس ہم کو مناسب ہے کہ ہم ہفتہ کو عبادت کا دن مقرر کریں اور نصاریٰ کہنے لگے کہ اتوار کے دن اللہ نے مخلوق کی پیدائش شروع کی۔ مناسب ہے کہ اس کو ہم اپنی عبادت کا دن ٹھہرائیں۔ پس ان لوگوں نے اس میں اختلاف کیا اور ہم کو اللہ نے صراحتاً بتلادیا کہ جمعہ کا ہی دن بہتر دن ہے۔ ابن سیرین سے مروی ہے کہ مدینہ کے لوگ نبی کریم صلی اللہ علیہ وسلم کے آنے سے پہلے جبکہ ابھی سورہ جمعہ بھی نازل نہیں ہوئی تھی، ایک دن جمع ہوئے اور کہنے لگے کہ یہود و نصاریٰ نے ایک ایک دن جمع ہو کر عبادت کے لئے مقرر کئے ہوئے ہیں، کیوں نہ ہم بھی ایک دن جمع ہو کر اللہ کی عبادت کیا کریں۔ سو انہوں نے عروبہ کا دن مقرر کیا اور اسعد بن زرارہ کو امام بنایا اور جمعہ ادا

کیا۔ اس روز یہ آیت نازل ہوئی: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾ (١٢/ الجمعة: ٩) اس کو علامہ ابن حجر مؤیدؒ نے صحیح سند کے ساتھ عبدالرزاق سے نقل فرمایا ہے اور کہا ہے کہ اس کا شاہد اسناد حسن کے ساتھ احمد، ابوداؤد و ابن ماجہ نے نکالا۔

استاذنا مولانا حضرت محدث عبدالرحمن مبارکپوری رحمہ اللہ فرماتے ہیں: ”سمیت الجمعة لاجتماع الناس فيها وكان يوم الجمعة يسمى العروبة“ یعنی جمعہ اس لئے نام ہوا کہ لوگ اس میں جمع ہوتے ہیں اور عہد جاہلیت میں اس کا نام یوم العرب تھا اس کی فضیلت کے بارے میں امام ترمذی یہ حدیث لائے ہیں: ”عن ابی ہریرۃ عن النبی ﷺ قال: خیر یوم طلعت فیہ الشمس یوم الجمعة فیہ خلق ادم وفیہ ادخل الجنة وفیہ اخرج منها ولا تقوم الساعة الا فی یوم الجمعة“ یعنی ”تمام دنوں میں بہترین دن جس میں سورج طلوع ہوتا ہے وہ جمعہ کا دن ہے۔ اس میں آدم پیدا ہوئے اور اس دن میں جنت میں داخل کئے گئے اور اس دن ان کا جنت سے خروج ہوا اور قیامت بھی اس دن قائم ہوگی۔“

فضائل جمعہ پر مستقل کتابیں لکھی گئی ہیں، یہ امت کی ہفتہ واری عید ہے۔ مگر صدافسوس کہ جن حضرات نے دیہات میں جمعہ بند کرانے کی تحریک چلائی اس سے کتنے ہی دیہات کے مسلمان جمعہ سے اس درجہ غافل ہو گئے کہ ان کو یہ بھی خبر نہیں کہ آج جمعہ کا دن ہے۔ اس کی ذمہ داری ان علماء پر عائد ہوتی ہے۔ کاش یہ لوگ حالات موجودہ کا جائزہ لے کر مفاد امت پر غور کر سکتے۔

۸۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شَيْبَانَةُ، قَالَ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ ﷺ قَالَ: ((اَتَدُونُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ)). [راجع: ۸۶۵] [مسلم: ۹۹۲،

(۸۹۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے شبابہ نے بیان کیا، کہا کہ ہم سے ورقاء بن عمرو نے بیان کیا، ان سے عمرو بن دینار نے، ان سے مجاہد نے، ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”معمورتوں کو رات کے وقت مسجدوں میں آنے کی اجازت دے دیا کرو۔“

۹۹۴؛ ابوداؤد: ۵۶۸؛ ترمذی: ۵۷۰]

۹۰۰۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَتْ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ، فَقِيلَ لَهَا لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَغَارُ. قَالَتْ: فَمَا يَمْنَعُهُ أَنْ يَنْهَانِي قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: ((لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ)). [راجع: ۸۶۵]

(۹۰۰) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے عبید اللہ بن عمر نے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے، انہوں نے کہا کہ حضرت عمر رضی اللہ عنہ کی ایک بیوی تھیں جو صبح اور عشاء کی نماز جماعت سے پڑھنے کے لیے مسجد میں آیا کرتی تھیں۔ ان سے کہا گیا کہ باوجود اس علم کے کہ حضرت عمر رضی اللہ عنہ اس بات کو مکروہ جانتے ہیں اور وہ غیرت محسوس کرتے ہیں پھر آپ مسجد میں کیوں جاتی ہیں۔ اس پر انہوں نے جواب دیا کہ پھر وہ منع کیوں نہیں کر دیتے۔ لوگوں نے کہا کہ رسول اللہ ﷺ کی اس حدیث کی وجہ سے کہ ”اللہ کی بندویوں کو اللہ کی مسجدوں میں آنے سے مت روکو۔“

باب: اگر بارش ہو رہی ہو تو جمعہ میں حاضر ہونا

واجب نہیں

بَابُ الرُّخْصَةِ إِنْ لَمْ يَحْضُرِ الْجُمُعَةُ فِي الْمَطَرِ

(۹۰۱) ہم سے مسدد بن مسرہ نے بیان کیا، انہوں نے کہا کہ ہم سے

۹۰۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ،

قَالَ: أَخْبَرَنَا عَبْدُ الْحَمِيدُ صَاحِبُ الزِّيَادِي قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمٍّ، مُحَمَّدُ بْنُ سِينَرٍ قَالَ ابْنُ عَبَّاسٍ لِمُؤَدِّهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، فَلَا تَقُلْ حَيَّ عَلَى الصَّلَاةِ، قُلْ صَلُّوا فِي بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا، فَقَالَ: فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزَمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ، فَمَشَوْنَ فِي الطَّيْنِ وَالْدَّخْصِ. [راجع: ۶۱۶]

اسماعیل بن علیہ نے بیان کیا، انہوں نے کہا کہ ہمیں صاحب الزیادی عبد الحمید نے خبر دی، کہا کہ ہم سے محمد بن سیرین کے چچا زاد بھائی عبد اللہ بن حارث نے بیان کیا کہ عبد اللہ بن عباس رضی اللہ عنہما نے اپنے مؤذن سے ایک دفعہ بارش کے دن کہا کہ اشهد ان محمدا رسول اللہ کے بعد حی علی الصلوٰۃ (نماز کی طرف آؤ) نہ کہنا بلکہ یہ کہنا کہ صلوا فی بیوتکم (اپنے گھروں میں نماز پڑھ لو) لوگوں نے اس بات پر تعجب کیا تو آپ نے فرمایا کہ اسی طرح مجھ سے بہتر انسان (رسول اللہ ﷺ) نے کیا تھا۔ بے شک جمعہ فرض ہے اور میں مکروہ جانتا ہوں کہ تمہیں گھروں سے باہر نکال کر مٹی اور کچڑ پھسلوان میں چلاؤں۔

تشریح: ابن عباس رضی اللہ عنہما کا مطلب یہ تھا کہ بے شک جمعہ فرض ہے۔ مگر حالت بارش میں یہ عزیمت رخصت سے بدل جاتی ہے لہذا کیوں نہ اس رخصت سے تم کو فائدہ پہنچاؤں کہ تم کچڑ میں پھسلے اور بارش میں بیگنے سے بچ جاؤ۔

بَابُ مَنْ أُيِّنَ تَوَتَّى الْجُمُعَةُ، وَعَلَى مَنْ تَجَبُّ؟
باب: جمعہ کے لیے کتنی دور والوں کو آنا چاہیے اور کن لوگوں پر جمعہ واجب ہے؟

لِقَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾ [الجمعة: ۹]: وَقَالَ عَطَاءٌ: إِذَا كُنْتُ فِي قَرْيَةٍ جَامِعَةٍ، فَنُودِيَ بِالصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ، فَحَقَّ عَلَيْكَ أَنْ تَشْهَدَهَا، سَمِعْتَ النِّدَاءَ أَوْ لَمْ تَسْمَعْهُ. وَكَانَ أَنَسٌ فِي قَصْرِهِ أَحْيَانًا يَجْمَعُ وَأَحْيَانًا لَا يَجْمَعُ، وَهُوَ بِالزَّوَاوِيَةِ عَلَى فَرْسَخَيْنِ.

کیونکہ اللہ تعالیٰ کا (سورہ جمعہ میں) ارشاد ہے: ”جب جمعہ کے دن نماز کے لیے اذان ہو (تو اللہ کے ذکر کی طرف دوڑو)۔“ عطاء بن رباح نے کہا کہ جب تم ایسی بستی میں ہو جہاں جمعہ ہو رہا ہے اور جمعہ کے دن نماز کے لیے اذان دی جائے تو تمہارے لیے جمعہ کی نماز پڑھنے آنا واجب ہے۔ اذان سنی ہو یا نہ سنی ہو۔ اور حضرت انس بن مالک رضی اللہ عنہ (بصرہ سے) چھ میل دور مقام زاویہ میں رہتے تھے، آپ یہاں کبھی اپنے گھر میں جمعہ پڑھ لیتے اور کبھی یہاں جمعہ نہیں پڑھتے۔ (بلکہ بصرہ کی جامع مسجد میں جمعہ کے لیے تشریف لایا کرتے تھے)۔

تشریح: آیت مذکورہ سورہ جمعہ سے جمہور علمائے یہ ثابت کیا ہے کہ جہاں تک اذان پہنچ سکتی ہو وہاں تک کے لوگوں کو جمعہ میں حاضر ہونا فرض ہے۔ امام شافعی رحمہ اللہ نے کہا کہ آواز پہنچنے سے یہ مراد ہے کہ مؤذن بلند آواز ہو اور کوئی شور و غل نہ ہو ایسی حالت میں جتنی دور تک بھی آواز پہنچے۔ ابوداؤد میں حدیث ہے کہ جمعہ ہر اس شخص پر واجب ہے جو اذان سنے۔ اس سے یہ بھی ثابت ہوا کہ شہر ہو یا دیہات جہاں بھی مسلمان رہتے ہوں اور اذان ہوتی ہو وہاں جمعہ کی ادائیگی ضروری ہے (وحدی) اذان کا سنا بطور شرط نہیں ہے قرآن میں لفظ اذان تو دی ہے۔ فتفقرو۔

۹۰۲۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ

ہم سے احمد بن صالح نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، انہوں نے کہا کہ مجھے عمرو بن

الحَارِثُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ، حَدَّثَهُ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ النَّاسُ يَتَّبِعُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي، فَإِذَا تَوَلَّوْا فِي الْعَبَارِ، يُصَيِّهُمُ الْعَبَارُ وَالْعَرُوقُ، فَيُخْرِجُ مِنْهُمْ الْعَرُوقُ، فَأَتَى رَسُولُ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي، فَقَالَ النَّبِيُّ ﷺ: ((لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لَيَوْمُكُمْ هَذَا)) [طرفاه فی: ۹۰۳، ۲۰۷۱، [مسلم: ۱۹۵۸،

دی، ان سے عبید اللہ بن ابی جعفر نے کہ محمد بن جعفر بن زبیر نے ان سے بیان کیا، ان سے عروہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نبی کریم ﷺ کی زوجہ مطہرہ نے، آپ نے کہا کہ لوگ جمعہ کی نماز پڑھنے اپنے گھروں سے اور اطراف مدینہ گاؤں سے (مسجد نبوی میں) باری باری آیا کرتے تھے۔ لوگ گرد و غبار میں چلے آتے، گرد میں اٹے ہوئے پسینہ میں شرابور۔ اس قدر پسینہ ہوتا کہ تھمتا نہیں تھا۔ اسی حالت میں ایک آدمی رسول اللہ ﷺ کے پاس آیا۔ آپ نے فرمایا: ”تم لوگ اس دن (جمعہ میں) غسل کر لیا کرتے تو بہتر ہوتا۔“

ابوداؤد: ۱۰۷۸]

تشریح: جمعہ کے دن غسل کرنا موجب اجر و ثواب ہے مگر یہ غسل واجب ہے یا مستحب، اس میں اختلاف ہے بعض احادیث میں اس کے لئے لفظ واجب استعمال ہوا ہے اور بعض میں صیغہ امر بھی ہے جس سے اس کا وجوب ثابت ہوتا ہے مگر ایک روایت میں سرہ بن جندب رضی اللہ عنہ سے ان لفظوں میں بھی مروی ہے: ”ان نبی اللہ ﷺ قال من تَوَضَّأَ لِلْجُمُعَةِ فِيهَا وَنَعِمَتْ وَمِنْ اغْتَسَلَ فَذَلِكَ أَفْضَلُ۔“ (رواہ الخمسة الا ابن ماجہ) یعنی نبی کریم ﷺ نے فرمایا کہ جس نے جمعہ کے لئے وضو کیا پس اچھا کیا اور بہت ہی اچھا کیا اور جس نے غسل بھی کر لیا پس یہ غسل افضل ہے۔ اس حدیث کو ترمذی نے حسن کہا ہے اسی بنا پر علامہ شوکانی فرماتے ہیں:

”قال النووي فحكي وجوبه عن طائفة من السلف حكموه عن بعض الصحابة وبه قال اهل الظاهر۔“ یعنی (حدیث بخاری کے تحت) سلف میں سے ایک جماعت سے غسل جمعہ کا وجوب نقل ہوا ہے بعض صحابہ رضی اللہ عنہم سے بھی یہ منقول ہے اور اہل ظاہر کا یہی فتویٰ ہے۔ مگر دوسری روایت کی بنا پر حضرت علامہ شوکانی فرماتے ہیں: ”وذهب جمهور العلماء من السلف والخلف وفقهاء الامصار الى انها مستحب۔“ (نیل) یعنی سلف اور خلف سے جمہور علما فقہاء ائمہ اس طرف گئے ہیں کہ یہ مستحب ہے۔ جن روایات میں حق اور واجب کا لفظ آیا ہے اس سے مراد تاکید ہے اور وہ وجوب مراد نہیں ہے جن کے ترک سے گناہ لازم آئے (نیل) ہاں جن لوگوں کا یہ حال ہو وہ ہفتہ بھر نہ نہاتے ہوں اور ان کے جسم و لباس سے بدبو آ رہی ہو، ان کے لئے غسل جمعہ ضروری ہے۔ حضرت علامہ عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

”قلت قد جاء في هذا الباب احاديث مختلفة بعضها يدل على ان الغسل يوم الجمعة واجب وبعضها يدل على انه مستحب والظاهر عندى انه سنة مؤكدة وبهذا يحصل الجمع بين الاحاديث المختلفة۔ واللہ تعالیٰ اعلم۔“ (تحفة الاحوذی) یعنی میں کہتا ہوں کہ اس مسئلہ میں مختلف احادیث آئی ہیں بعض سے وجوب غسل ثابت ہوتا ہے اور بعض سے صرف استحباب۔ اور میرے نزدیک ظاہر مسئلہ یہ ہے کہ غسل جمعہ سنت مؤکدہ ہے اور اسی طرح سے مختلف احادیث واردہ میں تطبیق دی جاسکتی ہے۔ احادیث مذکورہ سے یہ بھی ظاہر ہے کہ اہل دیہات جمعہ کے لئے ضرور حاضر ہوا کرتے تھے کیونکہ نبی کریم ﷺ کی اقتدا ان کے لئے باعث صد فخر تھی اور وہ اہل دیہات بھی ایسے کہ اونٹ اور بکریوں کے چرانے والے، عورت کی زندگی گزارنے والے، بعض دفعہ غسل کے لئے موقع بھی نہ ملتا اور بدن سے پسینوں کی بو آتی رہتی تھی۔

اگر اسلام میں اہل دیہات کے لئے جمعہ کی ادائیگی معاف ہوتی تو ضرور کبھی نہ کبھی نبی کریم ﷺ ان سے فرمادیتے کہ تم لوگ اس قدر رحمت مشقت کیوں اٹھاتے ہو تمہارے لئے جمعہ کی حاضری فرض نہیں ہے مگر آپ ﷺ نے ایک دفعہ بھی کبھی ایسا نہیں فرمایا جس سے صاف ظاہر ہے کہ جمعہ

ہر مسلمان پر فرض ہے ہاں جن کو خود صاحب شریعت نے مستثنیٰ فرمادیا، ان پر فرض نہیں ہے۔ اس سے یہ بھی ظاہر ہوا کہ غسل جمعہ بہر حال ہونا چاہیے کیونکہ اسلام میں صفائی تشراتی کی بڑی تاکید ہے۔

قرآن مجید میں اللہ پاک نے فرمایا: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (البقرة: ۲۲۲) ”بے شک اللہ پاک توبہ کرنے والوں اور پاکی حاصل کرنے والوں کو دوست رکھتا ہے۔“ غسل بھی پاکی حاصل کرنے کا اہم ذریعہ ہے، اسلام میں یہ اصول مقرر کیا گیا کہ بغیر پاکی حاصل کئے نماز ہی درست نہ ہوگی جس میں بوقت ضرورت استنجا، غسل، وضو سب طریقے داخل ہیں۔

حجۃ الہند حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ فرماتے ہیں:

”قال النبی ﷺ ”الطهور شطر الايمان۔“ اقول المراد بالايمان ههنا هيئة نفسانية مركبة من نور الطهارة والاحبات والاحسان اوضح منه في هذا المعنى ولا اشك ان الطهور شطره۔“ (حجة الله البالغة)

نبی کریم ﷺ نے فرمایا کہ ”طہارت نصف ایمان ہے“ میں کہتا ہوں کہ یہاں ایمان سے ایک ایسی ہیئت نفسانیہ مراد ہے جو نور طہارت اور خشوع سے مرکب ہے اور لفظ احسان اس معنی میں ایمان سے زیادہ واضح ہے اور اس میں کوئی شک نہیں کہ طہارت اس کا نصف ہے۔

خلاصہ المرام یہ کہ جمعہ کے دن خاص طور پر نہادھو کر خوب پاک صاف ہو کر نماز جمعہ کی ادائیگی کے لئے جانا موجب صدا اجر و ثواب ہے اور نہانے دھونے سے صفائی تشراتی کا حصول صحت جسمانی کے لئے بھی مفید ہے۔ جو لوگ روزانہ غسل کے عادی ہیں ان کا تو ذکر ہی کیا ہے مگر جو لوگ کسی وجہ سے روزانہ غسل نہیں کر سکتے کم از کم جمعہ کے دن وہ ضرور ضرور غسل کر کے صفائی حاصل کریں۔ جمعہ کے دن غسل کے علاوہ بوقت جنابت مرد و عورت دونوں کے لئے غسل واجب ہے، یہ مسئلہ اپنی جگہ پر تفصیل سے آچکا ہے۔

بَابُ: وَقْتُ الْجُمُعَةِ إِذَا زَالَتْ الشَّمْسُ

اور حضرت عمر اور حضرت علی اور نعمان بن بشیر اور عمرو بن حریث رضی اللہ عنہم سے اسی طرح مروی ہے۔

۹۰۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّهُ سَأَلَ عُمَرَ عَنِ الْغُسْلِ، يَوْمَ الْجُمُعَةِ؟ فَقَالَتْ: قَالَتْ عَائِشَةُ: كَانَ النَّاسُ مَهْنَةً أَنْفُسِهِمْ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا فِي هَيْئَتِهِمْ فَقِيلَ لَهُمْ: ((لَوْ اغْتَسَلْتُمْ)). (راجع: ابن بَشِيرٍ، وَعَمْرُو بْنُ حَرْبٍ.

(۹۰۳) ہم سے عبدان عبد اللہ بن عثمان نے بیان کیا، کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، کہا کہ ہمیں یحییٰ بن سعید نے خبر دی کہ انہوں نے عمرہ بنت عبد الرحمن سے جمعہ کے دن غسل کے بارے میں پوچھا۔ انہوں نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا فرماتی تھیں کہ لوگ اپنے کاموں میں مشغول رہتے اور جمعہ کے لیے اسی حالت (میل کچیل) میں چلے آتے، اس لیے ان سے کہا گیا: ”کاش تم لوگ (کبھی) غسل کر لیا کرتے۔“

[۹۰۲] (مسلم: ۱۹۵۹؛ ابوداؤد: ۳۵۲)

تشریح: باب اور حدیث میں مطابقت لفظ حدیث ((كانوا اذا راحوا الى الجمعة)) سے ہے۔ علامہ یعنی رحمہ اللہ فرماتے ہیں: ”لان الرواح لا يكون بعد الزوال۔“ امام بخاری رحمہ اللہ نے اس سے ثابت فرمایا کہ صحابہ کرام جمعہ کی نماز کے لئے زوال کے بعد آیا کرتے تھے معلوم ہوا کہ جمعہ کا وقت بعد از زوال ہوتا ہے۔

۹۰۴۔ حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: (۹۰۴) ہم سے سرج بن نعمان نے بیان کیا، انہوں نے کہا کہ ہم سے فلیح حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَدِيِّ الرَّحْمَنِ ابْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ. [ابوداؤد: ۱۰۸۴]

ترمذی: ۵۰۳، ۵۰۴

۹۰۵۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: (۹۰۵) ہم سے عبدان نے بیان کیا، کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، کہا کہ ہمیں حمید طویل نے انس بن مالک رضی اللہ عنہ سے خبر دی۔ آپ نے فرمایا کہ ہم جمعہ سویرے پڑھ لیا کرتے اور جمعہ کے بعد آرام کرتے تھے۔

[طرفہ فی: ۹۴۰]

تشریح: امام بخاری رحمہ اللہ نے وہی مذہب اختیار کیا جو جمہور کا ہے کہ جمعہ کا وقت زوال آفتاب سے شروع ہوتا ہے کیونکہ وہ ظہر کا قائم مقام ہے بعض احادیث سے جمعہ قبل الزوال بھی جائز معلوم ہوتا ہے یہاں لفظ ((نبکر بالجمعة)) یعنی صحابہ کہتے ہیں کہ ہم جمعہ کی نماز کے لئے جلدی جایا کرتے تھے (اس سے قبل الزوال کے لئے معائنہ نکلتی ہے) اس کے بارے میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

"ظاهر ذلك انهم كانوا يصلون الجمعة باكر النهار قال الحافظ: لكن طريق الجمع اولي من دعوى التعارض وقد تقرر ان التكبير يطلق على فعل الشيء في اول وقته او تقديمه على غيره وهو المراد ههنا المعنى كانوا يبدؤون بالصلوة قبل القيلولة بخلاف ما جرت به عادتهم في صلوة الظهر في الحر فانهم كانوا يقبلون ثم يصلون لمشروعية الابراد۔" یعنی حدیث بالا سے ظاہر ہوتا ہے کہ وہ جمعہ اول دن میں ادا کر لیا کرتے تھے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ ہر دو احادیث میں تعارض پیدا کرنے سے بہتر یہ ہے کہ ان میں تطبیق دی جائے۔ یہ امر محقق ہے کہ تکبیر کا لفظ کسی کام کا اول وقت میں کرنے پر بولا جاتا ہے یا اس کا غیر پر مقدم کرنا۔ یہاں یہی مراد ہے مگر یہ ہوا کہ وہ قیلولہ سے قبل جمعہ کی نماز پڑھ لیا کرتے تھے بخلاف ظہر کے کیونکہ گرمیوں میں ان کی عادت یہ تھی کہ پہلے قیلولہ کرتے پھر ظہر کی نماز ادا کرتے تاکہ ٹھنڈا وقت کرنے کی مشروعیت پر عمل ہو۔

مگر لفظ حین تمیل الشمس (یعنی نبی کریم ﷺ سورج ڈھلنے پر جمعہ ادا فرمایا کرتے تھے) پر علامہ شوکانی رحمہ اللہ فرماتے ہیں: "فیہ اشعار بمواظبتہ ﷺ علی صلوة الجمعة اذا زالت الشمس۔" یعنی اس سے ظاہر ہوتا ہے کہ آپ ہمیشہ زوال شمس کے بعد نماز جمعہ ادا فرمایا کرتے تھے۔ امام بخاری رحمہ اللہ اور جمہور کا مسلک یہی ہے، اگرچہ بعض صحابہ اور سلف سے زوال سے پہلے بھی جمعہ کا جواز منقول ہے مگر امام بخاری رحمہ اللہ کے نزدیک ترجیح اسی مسلک کو حاصل ہے۔ ایسا ہی علامہ عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

"والظاهر المعول عليه هو ما ذهب اليه الجمهور من انه لا تجوز الجمعة الا بعد زوال الشمس واما ما ذهب اليه بعضهم من انها تجوز قبل الزوال فليسن فيه حديث صحيح صريح۔ والله اعلم۔" (تحفة الاحوذی)

بَابُ: إِذَا اشْتَدَّ الْحَرُّ يَوْمَ الْجُمُعَةِ
باب: جمعہ جب سخت گرمی میں آن پڑے

۹۰۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، قَالَ: حَدَّثَنَا أَبُو خَلْدَةَ - هُوَ خَالِدُ بْنُ دِينَارٍ - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَدَّ الْبَرْدُ بَكَرَ بِالصَّلَاةِ، وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ. يَعْنِي الْجُمُعَةَ. قَالَ يُونُسُ بْنُ بُكَيْرٍ: أَخْبَرَنَا أَبُو خَلْدَةَ وَقَالَ: بِالصَّلَاةِ، وَلَمْ يَذْكُرِ الْجُمُعَةَ. وَقَالَ بَشْرُ بْنُ ثَابِتٍ: حَدَّثَنَا أَبُو خَلْدَةَ صَلَّى بِنَا أَمِيرِ الْجُمُعَةِ ثُمَّ قَالَ لِأَنَسٍ: كَيْفَ كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ؟ [نسائي: ۴۹۸]

(۹۰۶) ہم سے محمد بن ابی بکر مقدمی نے بیان کیا، انہوں نے کہا کہ ہم سے حر بن عمارہ نے بیان کیا، انہوں نے کہا کہ ہم سے ابوخلدہ جن کا نام خالد بن دینار ہے، نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ نے فرمایا کہ اگر سردی زیادہ پڑتی تو نبی کریم ﷺ نماز سویرے پڑھ لیتے۔ لیکن جب گرمی زیادہ ہوتی تو ٹھنڈے وقت نماز پڑھتے۔ آپ کی مراد جمعہ کی نماز سے تھی۔ یونس بن بکیر نے کہا کہ ہمیں ابوخلدہ نے خبر دی، انہوں نے صرف نماز کہا۔ جمعہ کا ذکر نہیں کیا اور بشر بن ثابت نے کہا کہ ہم سے ابوخلدہ نے بیان کیا کہ امیر نے ہمیں جمعہ کی نماز پڑھائی۔ پھر حضرت انس رضی اللہ عنہ سے پوچھا کہ نبی کریم ﷺ ظہر کی نماز کس وقت پڑھتے تھے؟

تشریح: امیر سے حکم بن ابوقیل ثقفی مراد ہیں جو حجاج بن یوسف کی طرف سے نائب تھے:

”استدل به ابن بطلان على ان وقت الجمعة وقت الظهر لان انسا سوى بينهما في جوابه للحكم المذكور حين قيل: كيف كان النبي ﷺ يصلي الظهر۔“

(یعنی) اس سے ابن بطلان نے استدلال کیا کہ جمعہ اور ظہر کا وقت ایک ہی ہے۔ کیونکہ حضرت انس نے جواب میں جمعہ اور ظہر کو برابر کیا جبکہ ان سے پوچھا گیا کہ نبی کریم ﷺ ظہر کی نماز کس وقت ادا فرمایا کرتے تھے؟

بَابُ الْمَشْيِ إِلَى الْجُمُعَةِ باب: جمعہ کی نماز کے لیے چلنے کا بیان

وَقَوْلِ اللَّهِ عَزَّوَجَلَّ ﴿فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾ [الجمعة: ۹] وَمَنْ قَالَ: السَّعْيُ: الْعَمَلُ وَالذَّهَابُ لِقَوْلِهِ تَعَالَى: ﴿وَسَعَى لَهَا سَعْيَهَا﴾ [الاسراء: ۱۹] وَقَالَ ابْنُ عَبَّاسٍ: يَحْرُمُ التَّبَعُ جِيئَ بِهِ. وَقَالَ عَطَاءٌ: تَحْرُمُ الصَّنَاعَاتُ كُلُّهَا. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ: عَنِ الزُّهْرِيِّ: إِذَا أَذَّنَ الْمُؤَذِّنُ يَوْمَ الْجُمُعَةِ وَهُوَ مُسَافِرٌ فَلَعَلَّهِ أَنْ يَشْهَدَ.

اور اللہ تعالیٰ نے (سورہ جمعہ) میں فرمایا کہ ”اللہ کے ذکر کی طرف تیزی کے ساتھ چلو۔“ اور اس کی تفسیر جس نے یہ کہا کہ ”سعی“ کے معنی عمل کرنا اور چلنا جیسے سورہ بنی اسرائیل میں ہے ﴿سَعَى لَهَا سَعْيَهَا﴾ یہاں سعی کے یہی معنی ہیں۔ ابن عباس رضی اللہ عنہما نے کہا کہ خرید و فروخت جمعہ کی اذان ہوتے ہی حرام ہو جاتی ہے۔ عطاء نے کہا کہ تمام کاروبار اس وقت حرام ہو جاتے ہیں۔ ابراہیم بن سعد نے زہری کا یہ قول نقل کیا کہ جمعہ کے دن جب مؤذن اذان دے تو مسافر بھی شرکت کرے۔

تشریح: یہاں سعی کے معنی عمل کے ہیں یعنی جس نے عمل کیا آخرت کے لئے وہ عمل جو درکار ہے۔ ابن نمیر نے کہا کہ جب سعی کا حکم ہوا اور بیع منع ہوئی تو معلوم ہوا کہ سعی سے وہ محل مراد ہے جس میں اللہ کی عبادت ہو۔ مطلوب آیت کا یہ ہے کہ جب جمعہ کی اذان ہو تو اللہ کا کام کرو دنیا کا کام چھوڑ دو۔

(۹۰۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے ولید بن مسلم نے بیان کیا، کہا کہ ہم سے یزید بن ابی مریم نے بیان کیا، کہا کہ ہم سے عباہ بن رفاعہ بن رافع بن خدیج نے بیان کیا، انہوں نے بیان کیا کہ میں جمعہ کے لیے جا رہا تھا۔ راستے میں ابو عیسٰی رضی اللہ عنہ سے میری ملاقات ہوئی، انہوں نے کہا کہ میں نے رسول اللہ ﷺ سے سنا ہے کہ ”جس کے قدم اللہ کی راہ میں غبار آلودہ ہو گئے اللہ تعالیٰ اسے دوزخ پر حرام کر دے گا۔“

۹۰۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا عَبَّاهُ بْنُ رِفَاعَةَ، قَالَ: أَذْرَكْنِي أَبُو عَيْسَى وَأَنَا أَذْهَبُ، إِلَى الْجُمُعَةِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ غَبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ)). [طرفه فی: ۲۸۱۱]

[ترمذی: ۱۶۳۲، نسائی: ۳۱۱۶]

تشریح: حدیث اور ترجمہ میں مطابقت لفظ فی سبیل اللہ سے ہوتی ہے اس لئے جمعہ کے لئے چلنا فی سبیل اللہ ہی میں چلنا ہے گویا حضرت ابو عیسٰی عبد الرحمن انصاری بدری صحابی مشہور نے جمعہ کو بھی جہاد کے حکم میں داخل فرمایا۔ پھر افسوس ہے ان حضرات پر جنہوں نے کتنے ہی دیہات میں جمعہ نہ ہونے کا فتویٰ دے کر دیہاتی مسلمانوں کو جمعہ کے ثواب سے محروم کر دیا۔ دیہات میں بہت کم لوگ ایسے ہیں جو شہروں میں جمعہ ادا کرنے کے لئے جائیں۔ وہ نماز پڑھتے ہیں سستی کرتے ہیں۔ نماز جمعہ کے لئے ان حضرات علما نے جھوٹ دے دی جس سے ان کو کافی سہارا مل گیا۔ انا للہ۔۔۔۔۔

(۹۰۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے ابن ابی ذئب نے بیان کیا، کہا کہ ہم سے زہری نے سعید اور ابوسلمہ سے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے اور انہوں نے نبی کریم ﷺ سے بیان کیا۔

۹۰۸۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذئبٍ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدٍ، وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَحَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْعَوْنَ، وَاتُّوْهَا تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَذْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَاتِمُوا)). [راجع: ۶۳۶]

(دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے ابو الیمان نے بیان کیا، کہا کہ ہمیں شعب نے خبر دی، انہیں زہری نے اور انہیں ابوسلمہ بن عبد الرحمن نے خبر دی، وہ ابو ہریرہ رضی اللہ عنہ سے روایت کرتے تھے کہ آپ نے رسول اللہ ﷺ کو یہ کہتے ہوئے سنا کہ ”جب نماز کے لیے کبیر کہی جائے تو دوڑتے ہوئے مت آؤ بلکہ (اپنی معمول کی رفتار سے) آؤ پورے اطمینان کے ساتھ پھر نماز کا جو حصہ (امام کے ساتھ) پالو اسے پڑھ لو اور جو رہ جائے تو اسے بعد میں پورا کرو۔“

تشریح: ہمیں سے ترجمہ باب نکلتا ہے کیونکہ جمعہ کی نماز بھی ایک نماز ہے اور اس کے لئے دوڑنا منع ہو کر معمولی چال سے چلنے کا حکم ہوا یہی ترجمہ باب ہے۔

(۹۰۹) مجھ سے عمرو بن علی فلاس نے بیان کیا، کہا کہ ہم سے ابو قتیبہ بن قتیبہ نے بیان کیا، کہا کہ ہم سے علی بن مبارک نے یحییٰ بن ابی کثیر سے بیان کیا، ان سے عبد اللہ بن ابی قتادہ نے۔۔۔ (امام بخاری رحمہ اللہ کہتے ہیں) کہ مجھے یقین ہے کہ عبد اللہ نے اپنے باپ ابو قتادہ سے روایت کی ہے، وہ نبی

۹۰۹۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو قَتَيْبَةَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ [قَالَ أَبُو عَبْدِ اللَّهِ]: لَا أَعْلَمُهُ إِلَّا

عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَقُومُوا كَرِيمٍ ﷺ سے روایت کرتے ہیں کہ آپ نے فرمایا: ”جب تک مجھے دیکھ حتیٰ تَرُونِي، وَعَلَيْكُمْ السَّكِينَةُ“))۔ [راجع: ۶۳۷]

تشریح: امام بخاری رحمہ اللہ نے احتیاط کی راہ سے اس میں شک کیا کہ یہ حدیث ابوقادہ کے بیٹے عبد اللہ نے اپنے باپ سے موصول روایت کی یا عبد اللہ نے اس کو مرسل روایت کیا، شاید یہ انہوں نے اس کتاب میں اپنی یاد سے کھی، اس وجہ سے ان کو شک رہا لیکن اسماعیل نے اسی سند سے اس کو نکالا اس میں شک نہیں ہے عبد اللہ سے انہوں نے ابوقادہ سے روایت کی موصول۔ ایسے بہت سے بیانات سے واضح ہے کہ امام بخاری رحمہ اللہ روایت حدیث میں انتہائی احتیاط ملحوظ رکھتے تھے پھر تفسیر ہے ان لوگوں پر جو صحیح مرفوع احادیث کا انکار کرتے ہیں۔ ہذا ہم اللہ۔

بَابُ: لَا يُفَرِّقُ بَيْنَ اثْنَيْنِ يَوْمَ الْجُمُعَةِ

باب: جمعہ کے دن جہاں دو آدمی بیٹھے ہوئے ہوں ان کے بیچ میں نہ داخل ہو

۹۱۰۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ وَدِيعَةَ، عَنْ سَلْمَانَ الْقَارِسِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طَهَرٍ، ثُمَّ اذْهَبَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يَفْرِقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كَتَبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ، غَفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخِرَى))۔ [راجع: ۸۸۳]

(۹۱۰) ہم سے عبدان نے بیان کیا، انہوں نے کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا کہ ہمیں ابن ابی ذنب نے خبر دی، انہیں سعید مقبری نے، انہیں ان کے باپ ابی سعید نے، انہیں عبد اللہ بن ودیعہ نے، انہیں سلمان فارسی رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے جمعہ کے دن غسل کیا اور خوب پاکی حاصل کی اور تیل یا خوشبو استعمال کی، پھر جمعہ کے لیے چلا اور دو آدمیوں کے بیچ میں نہ گھسا اور حتیٰ اس کی قسمت میں تھی، نماز پڑھی، پھر جب امام باہر آیا اور خطبہ شروع کیا تو خاموش ہو گیا، اس کے اس جمعہ سے دوسرے جمعہ تک کے تمام گناہ بخش دیئے جائیں گے۔“

تشریح: آداب جمعہ میں سے ضروری ادب ہے کہ آنے والا نہایت ہی ادب و متانت کے ساتھ جہاں جگہ پائے بیٹھ جائے۔ کسی کی گردن پھلانگ کر آگے نہ بڑھے کیونکہ یہ شرعاً ممنوع اور معیوب ہے۔ اس سے یہ بھی واضح ہو گیا کہ شریعت اسلامی میں کسی کو ایذا پہنچانا خواہ وہ ایذا انجام عبادت نماز ہی کیوں نہ ہو، وہ عند اللہ گناہ ہے۔ اسی مضمون کی اگلی حدیث میں مزید تفصیل آ رہی ہے۔

بَابُ: لَا يُقِيمُ الرَّجُلُ أَخَاهُ يَوْمَ الْجُمُعَةِ وَيَقْعُدُ فِي مَكَانِهِ

باب: جمعہ کے دن کسی مسلمان بھائی کو اس کی جگہ سے اٹھا کر خود وہاں نہ بیٹھے

۹۱۱۔ حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: سَمِعْتُ نَافِعًا، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يُقِيمَ

(۹۱۱) ہم سے محمد بن سلام بکندی نے بیان کیا، کہا کہ ہمیں محمد بن یزید نے خبر دی، کہا کہ ہمیں ابن جریج نے خبر دی، کہا کہ میں نے نافع سے سنا، انہوں نے کہا میں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے کہا کہ نبی کریم ﷺ نے اس سے منع فرمایا ہے کہ کوئی شخص اپنے مسلمان بھائی کو

الرَّجُلُ أَخَاهُ مِنْ مَفْعَدِهِ وَيَجْلِسُ فِيهِ. قُلْتُ أَثَا كِرَاسٍ كِي جَگہ خود بیٹھ جائے۔ میں نے نافع سے پوچھا کہ یہ جمعہ کے لِنَافِعِ: الْجُمُعَةِ؟ قَالَ: الْجُمُعَةُ وَغَيْرَهَا. لیے ہے تو انہوں نے جواب دیا کہ جمعہ اور غیر جمعہ سب کے لیے یہی حکم [طرفہ فی: ۶۲۶۹، ۶۲۷۰] [مسلم: ۵۶۸۵] ہے۔

تشریح: تعجب ہے ان لوگوں پر جو اللہ کی مساجد حتیٰ کہ کعبہ معظمہ اور مدینہ منورہ میں ثواب کے لئے دوڑتے ہیں اور دوسروں کو تکلیف پہنچا کر ان کی جگہ پر قبضہ کرتے ہیں بلکہ بعض دفعہ جھگڑا فساد تک نوبت پہنچا کر پھر وہاں نماز پڑھتے اور اپنے نفس کو خوش کرتے ہیں کہ وہ عبادت الہی کر رہے ہیں۔ ان کو معلوم ہونا چاہیے کہ انہوں نے عبادت کا صحیح مفہوم نہیں سمجھا بلکہ بعض نمازی تو ایسے ہیں کہ ان کو حقیقی عبادت کا پتہ نہیں ہے۔ اللہم ارحم علی امة حبیبک ﷺ

یہاں مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ مسجد اللہ کی ہے کسی کے باپ دادا کی ملک نہیں جو نمازی پہلے آیا اور کسی جگہ بیٹھ گیا وہی اس جگہ کا حقدار ہے، اب بادشاہ یا وزیر بھی آئے تو اس کو اٹھانے کا حق نہیں رکھتا۔ (وحیدی)

بَابُ الْأَذَانِ يَوْمَ الْجُمُعَةِ باب: جمعہ کے دن اذان کا بیان

۹۱۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: كَانَ النَّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ فَلَمَّا كَانَ عَثْمَانُ وَكَثُرَ النَّاسُ زَادَ النَّدَاءُ الثَّلَاثَ عَلَى الزُّورَاءِ قَالَ أَبُو عَبْدِ اللَّهِ: الزُّورَاءُ مَوْضِعٌ بِالسُّوقِ بِالْمَدِينَةِ. [اطرافہ فی: ۹۱۳، ۹۱۵، ۹۱۶] [ابوداؤد: ۱۰۸۷، ۱۰۸۸، ۱۰۹۰؛ ترمذی: ۵۱۶؛ نسائی: ۱۳۹۲، ۱۳۹۳؛ ابن ماجہ: ۱۱۳۵]

تشریح: معلوم ہوا کہ اصل اذان جمعہ وہی تھی جو نبی کریم ﷺ و شیخین کے مبارک زمانوں میں امام کے منبر پر آنے کے وقت دی جاتی تھی۔ بعد میں حضرت عثمان رضی اللہ عنہ نے لوگوں کو آگاہ کرنے کے لئے بازار میں ایک اذان کا اور اضافہ کر دیا۔ تاکہ وقت سے لوگ جمعہ کے لئے تیار ہو سکیں۔ حضرت عثمان رضی اللہ عنہ کی طرح بوقت ضرورت مسجد سے باہر کسی مناسب جگہ پر یہ اذان اگر اب بھی دی جائے تو جائز ہے مگر جہاں ضرورت نہ ہو وہاں سنت کے مطابق صرف خطبہ ہی کے وقت خوب بلند آواز سے ایک ہی اذان دینی چاہیے۔

بَابُ الْمُؤَذِّنِ الْوَاحِدِ يَوْمَ الْجُمُعَةِ باب: جمعہ کے لیے ایک مؤذن مقرر کرنا

۹۱۳۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجَشُونُ، عَنِ الزُّهْرِيِّ، (۹۱۳) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، انہوں نے کہا کہ ہم سے عبد العزیز بن ابوسلمہ ماجشون نے بیان کیا، انہوں نے کہا کہ ہم سے زہری

عَنِ السَّائِبِ بْنِ يَزِيدَ، أَنَّ الَّذِي زَادَ التَّأْذِينَ
الثَّلَاثَ يَوْمَ الْجُمُعَةِ عَثْمَانُ بْنُ عَفَّانَ حِينَ
كَثُرَ أَهْلُ الْمَدِينَةِ، وَلَمْ يَكُنْ لِلنَّبِيِّ ﷺ مُؤَدِّ
غَيْرَ وَاحِدٍ، وَكَانَ التَّأْذِينَ يَوْمَ الْجُمُعَةِ حِينَ
يَجْلِسُ الْإِمَامُ يَغْنِي: عَلَى الْمَنْبَرِ. [راجع: ۹۱۲]

نے بیان کیا، ان سے سائب بن یزید نے کہ جمعہ کی تیسری اذان حضرت
عثمان بن عفان رضی اللہ عنہ نے بڑھائی جبکہ مدینہ میں لوگ زیادہ ہو گئے تھے جبکہ
نبی کریم ﷺ کے ایک ہی مؤذن تھے (آپ ﷺ کے دور میں) جمعہ کی
اذان اس وقت دی جاتی جب امام منبر پر بیٹھتا۔

[۹۱۲]

تشریح: اس سے ان لوگوں کا رد ہوا جو کہتے ہیں کہ نبی کریم ﷺ جب منبر پر جاتے تو تین مؤذن ایک کے بعد ایک اذان دیتے۔ ایک مؤذن کا
مطلب یہ کہ جمعہ کی اذان خاص ایک مؤذن حضرت بلال رضی اللہ عنہ ہی دیا کرتے تھے ورنہ ایسے تو عہد نبوی میں کئی مؤذن مقرر تھے جو باری باری اپنے وقتوں
پر اذان دیا کرتے تھے۔

بَابُ: يُجِيبُ الْإِمَامَ عَلَى الْمَنْبَرِ إِذَا سَمِعَ النِّدَاءَ

دے

۹۱۴۔ حَدَّثَنَا ابْنُ مَقْلَبٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ،
قَالَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَثْمَانَ بْنُ سَهْلٍ بْنُ
حَنِيفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيفٍ،
قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ
جَالِسٌ عَلَى الْمَنْبَرِ، أَذَّنَ الْمُؤَدِّ فَقَالَ:
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ: مُعَاوِيَةُ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
فَقَالَ مُعَاوِيَةُ: وَأَنَا، قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ ﷺ قَالَ مُعَاوِيَةُ: وَأَنَا، فَلَمَّا
أَنْ قَضَى التَّأْذِينَ قَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى هَذَا الْمَجْلِسِ
حِينَ أَذَّنَ الْمُؤَدِّ يَقُولُ: مَا سَمِعْتُمْ مِنِّي
مِنْ مَقَالَتِي. [راجع: ۶۱۲] [نسائي: ۶۷۴،

۹۱۴) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہمیں عبد اللہ
بن مبارک نے خبر دی، انہوں نے کہا کہ ہمیں ابو بکر بن عثمان بن سہل بن
حنیف نے خبر دی، انہیں ابوامامہ بن سہل بن حنیف نے، انہوں نے کہا میں
نے معاویہ بن ابی سفیان رضی اللہ عنہ کو دیکھا آپ منبر پر بیٹھے، مؤذن نے اذان
دی ”اللہ اکبر اللہ اکبر“ معاویہ رضی اللہ عنہ نے جواب دیا ”اللہ اکبر اللہ
اکبر“ مؤذن نے کہا ”اشہد ان لا الہ الا اللہ“ معاویہ رضی اللہ عنہ نے
جواب دیا اور میں بھی توحید کی گواہی دیتا ہوں، مؤذن نے کہا ”اشہد ان
محمد رسول اللہ“ معاویہ نے جواب دیا اور میں بھی محمد ﷺ کی
رسالت کی گواہی دیتا ہوں جب مؤذن اذان کہہ چکا تو آپ نے کہا
حاضرین! میں نے رسول اللہ ﷺ سے سنا اسی جگہ یعنی منبر پر آپ بیٹھے
تھے مؤذن نے اذان دی تو آپ یہی فرما رہے تھے جو تم نے مجھ کو کہتے سنا۔

[۶۷۵]

تشریح: اذان کے جواب میں سننے والے بھی وہی الفاظ کہتے جائیں جو مؤذن سے سنتے ہیں، اس طرح ان کو وہی ثواب ملے گا جو مؤذن کو ملتا ہے۔

باب: جمعہ کی اذان ختم ہونے تک امام منبر پر بیٹھا

رہے

بَابُ الْجُلُوسِ عَلَى الْمِنْبَرِ عِنْدَ التَّأْذِينِ

۹۱۵۔ ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیف بن سعد نے عقیل کے واسطے سے بیان کیا، ان سے ابن شہاب نے، کہ سائب بن یزید نے انہیں خبر دی کہ جمعہ کی دوسری اذان کا حکم حضرت عثمان بن عفان رضی اللہ عنہ نے اس وقت دیا جب نمازی بہت زیادہ ہو گئے تھے اور جمعہ کے دن اذان اس وقت ہوتی جب امام منبر پر بیٹھا کرتا تھا۔

۹۱۵۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ السَّائِبَ بْنَ يَزِيدَ، أَخْبَرَهُ: أَنَّ التَّأْذِينَ الثَّانِيَّ يَوْمَ الْجُمُعَةِ أَمَرَ بِهِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَسْجِدِ، وَكَانَ التَّأْذِينَ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ. [راجع: ۹۱۲]

تشریح: صاحب تفہیم البخاری حنفی دیوبندی کہتے ہیں کہ مطلب یہ ہے کہ جمعہ کی اذان کا طریقہ شیخ وقتہ اذان سے مختلف تھا۔ اور ان دنوں میں اذان نماز سے کچھ پہلے دی جاتی تھی۔ لیکن جمعہ کی اذان کے ساتھ ہی خطبہ شروع ہو جاتا تھا اور اس کے بعد فوراً نماز شروع کر دی جاتی۔ یہ یاد رہے کہ آجکل جمعہ شروع ہونے پر امام کے سامنے آہستہ سے مؤذن جواز اذان دیتے ہیں یہ خلاف سنت ہے۔ خطبہ کی اذان بھی بلند جگہ پر بلند آواز سے ہونی چاہیے۔ ابن میر کہتے ہیں کہ امام بخاری رحمہ اللہ نے اس حدیث سے کوفہ والوں کا رد کیا جو کہتے ہیں کہ خطبہ سے پہلے منبر پر بیٹھنا شروع نہیں ہے۔

باب: جمعہ کی اذان خطبہ کے وقت دینا

بَابُ التَّأْذِينِ عِنْدَ الْخُطْبَةِ

۹۱۶۔ ہم سے محمد بن مقاتل نے بیان کیا انہوں نے کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا کہ ہم کو یونس بن یزید نے زہری سے خبر دی، انہوں نے کہا کہ میں نے سائب بن یزید رضی اللہ عنہ سے یہ سنا تھا کہ جمعہ کی پہلی اذان رسول اللہ صلی اللہ علیہ وسلم اور حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما کے زمانے میں اس وقت دی جاتی تھی جب امام منبر پر بیٹھتا۔ جب عثمان بن عفان رضی اللہ عنہ کا دور آیا اور نمازیوں کی تعداد بڑھ گئی تو آپ نے جمعہ کے دن تیسری اذان کا حکم دیا، یہ اذان مقام زوراء پر دی گئی اور بعد میں یہی دستور قائم رہا۔

۹۱۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ: إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ وَكَثُرُوا، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّلَاثِ، فَأُذِّنُ بِهِ عَلَى الزُّوْرَاءِ، فَكَبَّتِ الْأُمُرُ عَلَى ذَلِكَ. [راجع: ۹۱۲]

تشریح: تیسری اس کو اس لئے کہا کہ تکبیر بھی اذان ہے۔ حضرت عثمان رضی اللہ عنہ کے بعد سے پھر یہی طریقہ جاری ہو گیا کہ جمعہ میں ایک پہلی اذان ہوتی ہے پھر جب امام منبر پر جاتا ہے تو دوسری اذان دیتے ہیں پھر نماز شروع کرتے وقت تیسری اذان یعنی تکبیر کہتے ہیں گو حضرت عثمان رضی اللہ عنہ کا فعل بدعت نہیں ہو سکتا اس لئے کہ وہ خلفائے راشدین میں سے ہیں۔ مگر انہوں نے یہ اذان ایک ضرورت سے بڑھائی کہ مدینہ کی آبادی دور دور تک پہنچ گئی تھی اور خطبہ کی اذان سب کو جمع ہونے کے لئے کافی نہ تھی، آتے آتے ہی نماز ختم ہو جاتی۔ مگر جہاں یہ ضرورت نہ ہو وہاں جو جب سنت نبوی صرف خطبہ ہی کی اذان دینا چاہیے اور خوب بلند آواز سے نہ کہ جیسا جاہل لوگ خطبہ کے وقت آہستہ آہستہ اذان دیتے ہیں، اس کی کوئی اصل نہیں ہے۔ ابن ابی شیبہ نے

عبداللہ بن عمر رضی اللہ عنہما سے نکالا تیسری اذان بدعت ہے۔ یعنی ایک نئی بات ہے جو نبی کریم ﷺ کے عہد میں نہ تھی اب اس سنت نبوی کے سوائے اہل حدیث کے اور کوئی بجا نہیں لاتے۔ جہاں دیکھوں سنت عثمانی کا رواج ہے (مولانا وحید الزماں رحمہ اللہ) حضرت عبداللہ بن عمر رضی اللہ عنہما نے جو اسے بدعت کہا اس کی توجیہ میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”فیحتمل ان يكون ذلك على سبيل الانكار ويحتمل ان يريد انه لم يكن في زمن النبي ﷺ وكل ما لم يكن في زمنه يسمى بدعة۔“ (نیل الاوطار)

یعنی احتمال ہے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے انکار کے طور پر ایسا کہا ہو اور یہ بھی احتمال ہے کہ ان کی مراد یہ ہو کہ یہ اذان رسول کریم ﷺ کے عہد مبارک میں نہ تھی اور جو آپ کے زمانے میں نہ ہوا اس کو (نفوی حیثیت سے) بدعت یعنی نئی چیز کہا جاتا ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ ”بلغنی ان اهل المغرب الادنى الان لا تأذين عندهم سوى مرة۔“ یعنی مجھے خبر پہنچی ہے کہ مغرب والوں کا عمل اب بھی صرف سنت نبوی یعنی ایک ہی اذان پر ہے۔

جہور علمائے اہل حدیث کا مسلک بھی یہی ہے کہ سنت نبوی پر عمل بہتر ہے اور اگر حضرت عثمان رضی اللہ عنہ کے زمانے جیسی ضرورت محسوس ہو تو مسجد سے باہر کسی مناسب جگہ پر اذان کہہ دی جائے تو کوئی مضائقہ نہیں ہے۔

جن لوگوں نے اذان عثمانی کو کبھی مسنون قرار دیا ان کا قول محل نظر ہے۔ چنانچہ حضرت مولانا عبدالرحمن مبارک پوری رحمہ اللہ نے بڑی تفصیل سے اس امر پر روشنی ڈالی ہے۔ آخر میں آپ فرماتے ہیں:

”ان الاستدلال على كون الاذان الثالث هو من مجتهدات عثمان امرا مسنونا ليس بتام الا ترى ان ابن عمر قال: الاذان الاول يوم الجمعة بدعة فلو كان هذا الاستدلال تاما وكان الاذان الثالث امرا مسنونا لم يطلق عليه لفظ البدعة لاعلى سبيل الانكار ولا على سبيل غير الانكار فان الامر المسنون لا يجوز ان يطلق عليه لفظ البدعة باى معنى كان فتفكر۔“ (تحفة الاحوذى)

بَابُ الْخُطْبَةِ عَلَى الْمِنْبَرِ

وَقَالَ أَنَسُ: خَطَبَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ. ٩١٧. حَدَّثَنَا قَتِيبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ الْقُرَشِيِّ الْإِسْكَنْدَرَانِي، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ بْنُ دِينَارٍ، أَنَّ رَجُلًا، أَنَا سَهْلُ ابْنِ سَعْدٍ السَّاعِدِيِّ، وَقَدْ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُوذَةُ؟ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ! إِنِّي لَا عَرَفَ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وَضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فَلَانَةَ أَمْرَأَةٍ مِنَ الْأَنْصَارِ قَدْ سَمَاهَا سَهْلٌ ((مُرِّي غَلَامَكَ النَّجَّارَ أَنْ يَعْمَلَ لِيْ أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ

باب: خطبہ منبر پر پڑھنا

اور حضرت انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے منبر پر خطبہ پڑھا۔ (٩١٧) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے یعقوب بن عبدالرحمن بن محمد بن عبداللہ بن عبدالقاری قرشی اسکندرانی نے بیان کیا، انہوں نے کہا کہ ہم سے ابو حازم بن دینار نے بیان کیا کہ کچھ لوگ حضرت سہل بن سعد ساعدی رضی اللہ عنہ کے پاس آئے۔ ان کا آپس میں اس پر اختلاف تھا کہ منبر نبوی علیٰ صاحبہا الصلوٰۃ والسلام کی لکڑی کس درخت کی تھی۔ اس لیے سعد رضی اللہ عنہ سے اس کے متعلق دریافت کیا گیا۔ آپ نے فرمایا: ”اللہ گواہ ہے میں جانتا ہوں کہ منبر نبوی کس لکڑی کا تھا۔ پہلے دن جب وہ رکھا گیا اور سب سے پہلے جب اس پر رسول اللہ ﷺ بیٹھے تو میں اس کو بھی جانتا ہوں۔ رسول اللہ ﷺ نے انصار کی فلاں عورت کے پاس جن کا حضرت سہل رضی اللہ عنہ نے نام بھی بتایا تھا۔ آدی بھیجا کہ ”وہ اپنے بڑھئی غلام سے میرے لیے لکڑی جوڑ دینے کے لیے کہیں۔ تاکہ جب مجھے لوگوں

سے کچھ کہنا ہو تو اس پر بیٹھا کروں۔“ چنانچہ انہوں نے اپنے غلام سے کہا اور وہ غابہ کے جھاؤ کی لکڑی سے اسے بنا کر لایا۔ انصاریہ خاتون نے اسے رسول اللہ ﷺ کی خدمت میں بھیج دیا۔ آپ ﷺ نے اسے یہاں رکھوایا میں نے دیکھا کہ رسول اللہ ﷺ نے اسی پر (کھڑے ہو کر) نماز پڑھائی، اسی پر کھڑے کھڑے تکبیر کہی اس پر رکوع کیا، پھر اٹے پاؤں لوٹے اور منبر کی جڑ میں سجدہ کیا اور پھر دوبارہ اسی طرح کیا۔ جب آپ نماز سے فارغ ہوئے تو لوگوں کو خطاب فرمایا: ”لوگو! میں نے یہ اس لیے کیا کہ تم میری پیروی کرو اور میری طرح نماز پڑھنی سیکھ لو۔“

إِذَا كَلَّمْتُ النَّاسَ)) فَأَمَرْتُهُ فَعَمِلَهَا مِنْ طَرَفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهَا فَوَضِعَتْ هَاهُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا، وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَضِلِّ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((أَيُّهَا النَّاسُ! إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا بِي وَلِتَعْلَمُوا صَلَاتِي)). (راجع: ۳۷۷) [مسلم]

۱۲۱۶: ابوداؤد: ۱۰۸۰

تشریح: یعنی کھڑے کھڑے ان لکڑیوں پر وعظ کیا کروں جب بیٹھے کی ضرورت ہو تو ان پر بیٹھ جاؤں۔ پس ترجمہ باب نکل آیا بعض نے کہا کہ امام بخاری رحمہ اللہ نے یہ حدیث لا کر اس کے دوسرے طریق کی طرف اشارہ کیا جس کو بطرانی نے نکالا کہ آپ نے اس منبر پر خطبہ پڑھا۔ غابہ نامی ایک گاؤں مدینہ کے قریب تھا وہاں جھاؤ کے درخت بہت تھے۔ آپ اس لئے اٹے پاؤں اترے تاکہ منہ قہقہ کی طرف رہے۔

۹۱۸۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي ابْنُ أَنَسٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: كَانَ جَذَعٌ يَقُومُ عَلَيْهِ النَّبِيُّ ﷺ فَلَمَّا وَضَعَ لَهُ الْمِنْبَرَ سَمِعْنَا لِلْجَذَعِ مِثْلَ أَصْوَاتِ الْعِشَارِ، حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ. وَقَالَ سُلَيْمَانُ: عَنْ يَحْيَى أَخْبَرَنِي حَفْصُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ [أَنَّهُ] سَمِعَ جَابِرًا. (راجع: ۴۴۹)

(۹۱۸) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہم سے محمد بن جعفر بن ابی کثیر نے بیان کیا، کہا کہ مجھے یحییٰ بن سعید نے خبر دی، کہا کہ مجھے حفص بن عبد اللہ بن انس نے خبر دی، انہوں نے جابر بن عبد اللہ رحمہ اللہ سے سنا کہ ایک کھجور کا تنہا تھا جس پر نبی کریم ﷺ ٹیک لگا کر کھڑے ہوا کرتے تھے۔ جب آپ کے لیے منبر بن گیا (آپ نے اس تنے پر ٹیک نہیں لگائی) تو ہم نے اس کی رونے کی آواز سنی جیسے دس مینے کی گا بھن اڑتی آواز کرتی ہے۔ نبی کریم ﷺ نے منبر سے اتر کر اپنا ہاتھ اس پر رکھا (تب وہ آواز موقوف ہوئی) اور سلیمان نے یحییٰ سے یوں حدیث بیان کی کہ مجھے حفص بن عبید اللہ بن انس نے خبر دی اور انہوں نے جابر سے سنا۔

تشریح: سلیمان کی روایت کو خود امام بخاری رحمہ اللہ نے علامات النبوة میں نکالا اس حدیث میں انس رضی اللہ عنہ کے بیٹے کا نام مذکور ہے۔ یہ لکڑی نبی کریم ﷺ کی جدائی میں رونے لگی جب آپ نے اپنا دست مبارک اس پر رکھا تو اس کو تسلی ہو گئی کیسا مومنوں کو اس لکڑی برابر بھی نبی کریم ﷺ سے محبت نہیں جو آپ کے کلام پر دوسروں کی رائے اور قیاس کو مقدم سمجھتے ہیں۔ (مولانا وحید الزماں رحمہ اللہ) نبی کریم ﷺ کی جدائی میں اس لکڑی کا رونا یہ معجزات نبوی میں سے ہے۔

۹۱۹۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا (۹۱۹) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے

ابن ابی ذئب نے بیان کیا، ان سے زہری نے، ان سے سالم نے، ان سے ان کے باپ نے فرمایا کہ میں نے نبی کریم ﷺ سے سنا۔ آپ ﷺ نے منبر پر خطبہ دیتے ہوئے فرمایا: ”جو جمعہ کے لیے آئے وہ پہلے غسل کر لیا کرے۔“

ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ: ((مَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ)). [راجع: ۸۷۷]

تشریح: اس حدیث سے منبر ثابت ہوا۔

باب: خطبہ کھڑے ہو کر پڑھنا

اور حضرت انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ کھڑے ہو کر خطبہ دے رہے تھے۔

(۹۲۰) ہم سے عبید اللہ بن عمر قواری نے بیان کیا، انہوں نے کہا کہ ہم سے خالد بن حارث نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ بن عمر نے نافع سے بیان کیا، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ کھڑے ہو کر خطبہ دیتے تھے، پھر بیٹھ جاتے اور پھر کھڑے ہوتے جیسے تم لوگ بھی آج کل کرتے ہو۔

بَابُ الْخُطْبَةِ قَائِمًا

وَقَالَ أَنَسٌ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا.

۹۲۰۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيُّ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ ثُمَّ يَقُومُ كَمَا تَفْعَلُونَ الْآنَ. [طرفہ فی: ۹۲۸]

[مسلم: ۱۹۹۴؛ ترمذی: ۵۰۶]

تشریح: شافعی نے کہا کہ قیام خطبہ کی شرط ہے کیونکہ قرآن شریف ﴿وَتَوَكُّوْا قَائِمًا﴾ (الحجہ: ۱۱) اور حدیثوں سے یہ ثابت ہے کہ آپ ﷺ نے ہمیشہ کھڑے ہو کر خطبہ پڑھا۔ عبد الرحمن بن ابی الحکم بیٹھ کر خطبہ پڑھ رہا تھا تو کعب بن عجرہ صحابی رضی اللہ عنہ نے اس پر اعتراض کیا۔

باب: امام جب خطبہ دے تو لوگ امام کی طرف منہ کر لیں

اور عبد اللہ بن عمر اور انس رضی اللہ عنہما نے خطبہ میں امام کی طرف منہ کیا۔ (۹۲۱) ہم سے معاذ بن فضالہ نے بیان کیا، کہا کہ ہم سے ہشام دستوائی نے یحییٰ بن ابی کثیر سے بیان کیا، ان سے ہلال بن ابی میمونہ نے، انہوں نے کہا ہم سے عطاء بن یسار نے بیان کیا، انہوں نے ابوسعید خدری رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ ایک دن منبر پر تشریف فرما ہوئے اور ہم سب آپ ﷺ کے ارد گرد بیٹھ گئے۔

بَابُ اسْتِقْبَالِ النَّاسِ الْإِمَامَ إِذَا خَطَبَ

وَاسْتَقْبَلَ ابْنُ عُمَرَ وَأَنَسٌ۔ الْإِمَامَ. ۹۲۱۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هَلَالِ بْنِ أَبِي مَيْمُونَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخَدْرِيَّ، أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ.

[اطرافہ فی: ۱۴۶۵، ۲۸۴۲، ۶۴۲۷] [مسلم:

۲۴۲۲، ۲۴۲۳، نسائی: ۲۵۸۰]

تشریح: اور سب نے آپ ﷺ کی طرف منہ کیا۔ باب کا یہی مطلب ہے۔ خطبہ کا اولین مقصد امام کے خطاب کو پوری توجہ سے سنا اور دل میں جگہ

دینا اور اس پر عمل کرنے کا عزم کرتا ہے، اس سے یہ بھی ظاہر ہوا کہ امام کا خطاب اس طور پر ہو کہ سامعین اسے سمجھ لیں۔ اسی سے سامعین کی مادی زبان میں خطبہ ہونا ثابت ہوتا ہے یعنی آیات و احادیث پڑھ پڑھ کر سامعین کی مادی زبان میں سمجھائی جائیں۔ اور سامعین امام کی طرف منہ کر کے پوری توجہ سے سنیں۔

بَابُ مَنْ قَالَ فِي الْخُطْبَةِ بَعْدَ الشَّاءِ: أَمَّا بَعْدُ

رَوَاهُ عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. اس کو عکرمہ نے ابن عباس رضی اللہ عنہما سے روایت کیا انہوں نے نبی کریم ﷺ سے۔

۹۲۲۔ وَقَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ غُرُوةَ، قَالَ: أَخْبَرَنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، عَنْ أُسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ وَالنَّاسُ يَصَلُّونَ، قُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ، فَقُلْتُ: آيَةٌ فَأَشَارَتْ بِرَأْسِهَا أَيْ نَعَمْ، قَالَتْ: فَأَطَالَ رَسُولُ اللَّهِ ﷺ جَدًّا حَتَّى تَجَلَّيَ الْغَشَى وَإِلَى جَنِبِي قُرْبَةً فِيهَا مَاءٌ فَفَتَحْتُهَا فَجَعَلْتُ أَصْبُ مِنْهَا عَلَى رَأْسِي، فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهُ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ)) قَالَتْ: وَلَبِطَ بِنِسْوَةٍ مِنَ الْأَنْصَارِ فَانْكَفَأَتْ إِلَيْهِنَّ لِأَسْكَنْتَهُنَّ فَقُلْتُ لِعَائِشَةَ: مَا قَالَ؟ قَالَتْ: قَالَ: ((مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيئُهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ، وَإِنَّهُ قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تَفْتَنُونَ فِي الْقُبُورِ مِثْلَ . أَوْ قَرِيبًا مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، يُوْتَى أَحَدُكُمْ، فَيَقَالُ لَهُ: مَا عَلِمْتُكَ بِهِذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ)) أَوْ قَالَ: ((الْمُؤَقِّنُ))

(۹۲۲) اور محمود بن غیلان (امام بخاری رحمہ اللہ کے استاذ) نے کہا کہ ہم سے ابو اسامہ نے بیان کیا کہ ہم سے ہشام بن عروہ نے بیان کیا، کہا مجھے فاطمہ بنت منذر نے خبر دی، ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے، انہوں نے کہا کہ میں عائشہ رضی اللہ عنہا کے پاس گئی۔ لوگ نماز پڑھ رہے تھے۔ میں نے (اس بے وقت نماز پر تعجب سے پوچھا کہ) یہ کیا ہے؟ حضرت عائشہ رضی اللہ عنہا نے سر سے آسمان کی طرف اشارہ کیا۔ میں نے پوچھا کیا کوئی نشانی ہے؟ انہوں نے سر کے اشارہ سے ہاں کہا (کیونکہ سورج گھن ہو گیا تھا) اسماء رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ دیر تک نماز پڑھتے رہے، یہاں تک کہ مجھ کو غشی آنے لگی۔ قریب ہی ایک مشک میں پانی بھرا رکھا تھا۔ میں اسے کھول کر اپنے سر پر پانی ڈالنے لگی۔ پھر جب سورج صاف ہو گیا تو رسول اللہ ﷺ نے نماز ختم کر دی۔ اس کے بعد آپ ﷺ نے خطبہ دیا۔ پہلے اللہ تعالیٰ کی اس کی شان کے مناسب تعریف بیان کی۔ اس کے بعد فرمایا: ”امابعد“ اتاخر مانا تھا کہ کچھ انصاری عورتیں شور کرنے لگیں۔ اس لیے میں ان کی طرف بروہی کہ انہیں چپ کراؤں (تاکہ رسول اللہ ﷺ کی بات اچھی طرح سن سکیں مگر میں آپ کا کلام نہ سن سکی) تو پوچھا کہ رسول اللہ ﷺ نے کیا فرمایا؟ انہوں نے بتایا کہ آپ نے فرمایا: کہ ”بہت سی چیزیں جو میں نے اس سے پہلے نہیں دیکھی تھیں، آج اپنی اس جگہ سے میں نے انہیں دیکھ لیا۔ یہاں تک کہ جنت اور دوزخ تک میں نے آج دیکھی۔ مجھے وحی کے ذریعہ یہ بھی بتایا گیا کہ قبروں میں تمہاری ایسی آزمائش ہوگی جیسے کانے دجال کے سامنے یا اس کے قریب قریب۔

تم میں سے ہر ایک کے پاس فرشتے آئے گا اور پوچھے گا کہ تو اس شخص کے بارے میں کیا اعتقاد رکھتا تھا؟ مومن یا یہ کہ یقین والا (ہشام کو شک تھا) کہے گا کہ وہ محمد رسول اللہ ﷺ ہیں، ہمارے پاس ہدایت اور واضح دلائل لے کر آئے۔ اس لیے ہم ان پر ایمان لائے، ان کی دعوت قبول کی، ان کی اتباع کی اور ان کی تصدیق کی۔ اب اس سے کہا جائے گا کہ تو صالح ہے، آرام سے سو جا۔ ہم پہلے ہی جانتے تھے کہ تیرا ان پر ایمان ہے (ہشام نے شک کے اظہار کے ساتھ کہا کہ) رہا منافق یا شک کرنے والا تو جب اس سے پوچھا جائے گا کہ تو اس شخص کے بارے میں کیا کہتا ہے تو وہ جواب دے گا مجھے نہیں معلوم میں نے لوگوں کو ایک بات کہتے سنا اسی کے مطابق میں نے بھی کہا۔“ ہشام نے بیان کیا کہ فاطمہ بنت منذرنے جو کچھ کہا تھا میں نے وہ سب یاد رکھا۔ لیکن انہوں نے قبر میں منافقوں پر سخت عذاب کے بارے میں جو کچھ کہا وہ مجھے یاد نہیں رہا۔

شَكَ هِشَامُ ((فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ. هُوَ مُحَمَّدٌ. جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَاٰمَنَّا وَآجَبْنَا وَاتَّبَعْنَا وَصَدَّقْنَا، فَيَقَالُ لَهُ: نَمَّ صَالِحًا، قَدْ كُنَّا نَعْلَمُ أَنَّ كُنْتَ لَمُؤْمِنًا بِهِ. وَآمَنَّا الْمُنَافِقُ)) أَوْ ((الْمُرْتَابُ)) شَكَ هِشَامُ ((فَيَقَالُ لَهُ: مَا عَلِمَكَ بِهَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ)) قَالَ هِشَامُ: فَلَقَدْ قَالَتْ لِي فَاطِمَةُ: فَأَوْعَيْتُهُ غَيْرَ أَنَّهَا ذَكَرَتْ مَا يَغْلُظُ عَلَيْهِ. [راجع: ۸۶]

تشریح: یہ حدیث یہاں اس لئے لائی گئی ہے کہ اس میں یہ ذکر ہے کہ نبی کریم ﷺ نے اپنے خطبہ میں امام بعد کا لفظ استعمال فرمایا۔ امام بخاری رحمہ اللہ بتانا چاہتے ہیں کہ خطبہ میں امام بعد کہنا سنت ہے۔ کہا جاتا ہے کہ سب سے پہلے حضرت داؤد علیہ السلام نے یہ کہا تھا۔ آپ کا ”فصل خطاب“ بھی یہی ہے کہ پہلے خداوند قدوس کی حمد و تعریف کی پھر نبی کریم ﷺ پر صلوٰۃ و سلام بھیجا گیا اور امام بعد نے اس تمہید کو اصل خطاب سے جدا کر دیا۔ امام بعد کا مطلب یہ ہے کہ حمد و صلوٰۃ کے بعد اب اصل خطبہ شروع ہوگا۔

(۹۲۳) ہم سے محمد بن معمر نے بیان کیا، کہا کہ ہم سے ابو عاصم نے جریر بن حازم سے بیان کیا، انہوں نے کہا کہ میں نے حسن بصری رحمہ اللہ سے سنا، انہوں نے بیان کیا کہ ہم نے عمرو بن تغلب بن العاصی سے سنا کہ رسول اللہ ﷺ کے پاس کچھ مال آیا یا کوئی چیز آئی۔ آپ نے بعض صحابہ کو اس سے عطا کیا اور بعض کو کچھ نہیں دیا۔ پھر آپ ﷺ کو معلوم ہوا کہ جن لوگوں کو آپ نے نہیں دیا تھا انہیں اس کا رنج ہوا، اس لیے آپ ﷺ نے اللہ کی حمد و تعریف کی پھر فرمایا: ”امابعد! اللہ کی قسم میں بعض لوگوں کو دیتا ہوں اور بعض کو نہیں دیتا لیکن میں جس کو نہیں دیتا وہ میرے نزدیک ان سے زیادہ محبوب ہیں جن کو میں دیتا ہوں۔ میں تو ان لوگوں کو دیتا ہوں جن کے دلوں میں بے صبری اور لالچ پاتا ہوں لیکن جن کے دل اللہ تعالیٰ نے خیر والے اور بے نیاز بنائے ہیں، میں ان پر بھروسہ کرتا ہوں۔ عمرو بن تغلب بھی ان ہی لوگوں میں سے ہیں۔“ اللہ کی قسم! میرے لیے رسول اللہ ﷺ کا یہ کلمہ

۹۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: سَمِعْتُ الْحَسَنَ، يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَتَيْ بِمَالٍ أَوْ بَشْيَةٍ فَقَسَمَهُ، فَأَعْطَى رَجُلًا وَتَرَكَ رَجُلًا قَبْلَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمَدَ اللَّهُ ثُمَّ أَتَانِي عَلَيْهِ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ فَوَاللَّهِ إِنِّي لَأُعْطِي الرَّجُلَ، وَأَدْعُ الرَّجُلَ، وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلَكِنِّي أُعْطِي أَقْوَامًا لَمَّا أَرَى فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبٍ)).

قَوْلَ اللَّهِ! مَا أَحْبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ سرخ اونٹوں سے زیادہ محبوب ہے۔
حُمْرُ النَّعَمِ (طرفاء فی ۳۱۴، ۷۰۳۵)

تشریح: سبحان اللہ! صحابہ رضی اللہ عنہم کے نزدیک نبی کریم ﷺ کا ایک حکم فرمانا جس سے آپ کی رضامندی ہو، ساری دنیا کا مال و دولت ملنے سے زیادہ پسند تھا، اس حدیث سے نبی کریم ﷺ کا کمال خلق ثابت ہوا کہ آپ کی نافرمانگی پسند نہیں فرماتے تھے نہ کسی کی دل شکنی۔ آپ ﷺ نے ایسا خطبہ سنایا کہ جن لوگوں کو نہیں دیا تھا وہ ان سے بھی زیادہ خوش ہوئے جن کو دیا تھا۔ (وحیدی) آپ ﷺ نے یہاں بھی لفظ اما بعد! استعمال فرمایا۔ یہی مقصود باب ہے۔

۹۲۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، فَصَلَّى رَجُلًا بِصَلَاتِهِ فَأَضْحَجَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلُّوا مَعَهُ، فَأَضْحَجَ النَّاسُ فَتَحَدَّثُوا فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ ثُمَّ قَالَ: ((أَمَّا بَعْدُ فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ مَكَانُكُمْ، لَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا)) تَابَعَهُ يُونُسُ. [راجع: ۷۲۹] [مسلم: ۱۷۸۵؛ نسائي: ۲۱۹۲]

(۹۲۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے عقیل سے بیان کیا، ان سے ابن شہاب نے، انہوں نے کہا کہ مجھے عروہ نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے انہیں خبر دی کہ رسول اللہ ﷺ نے رات کے وقت اٹھ کر مسجد میں نماز پڑھی اور چند صحابہ بھی آپ کی اقتدا میں نماز پڑھنے کھڑے ہو گئے۔ صبح کو ان صحابہ (رضوان اللہ علیہم) نے دوسرے لوگوں سے اس کا ذکر کیا چنانچہ (دوسرے دن) اس سے بھی زیادہ جمع ہو گئے اور آپ کے پیچھے نماز پڑھی۔ دوسری صبح کو اس کا چرچا اور زیادہ ہوا پھر کیا تھا تیسری رات بڑی تعداد میں لوگ جمع ہو گئے اور جب رسول اللہ ﷺ اٹھے تو صحابہ رضی اللہ عنہم نے آپ کے پیچھے نماز شروع کر دی۔ چوتھی رات جو آئی تو مسجد میں نمازیوں کی کثرت سے تل دھرنے کی بھی جگہ نہیں تھی۔ لیکن آج رات نبی کریم ﷺ نے یہ نماز نہ پڑھائی اور فجر کی نماز کے بعد لوگوں سے فرمایا: ”پہلے آپ ﷺ نے کلمہ شہادت پڑھا، پھر فرمایا: اما بعد! مجھے تمہاری اس حاضری سے کوئی ڈر نہیں لیکن میں اس بات سے ڈرا کہ کہیں یہ نماز تم پر فرض نہ کر دی جائے، پھر تم سے یہ ادا نہ ہو سکے۔“ اس روایت کی متابعت یونس نے کی ہے۔

تشریح: یہ حدیث کئی جگہ آئی ہے یہاں اس مقصد کے تحت لائی گئی کہ نبی کریم ﷺ نے وعظ میں لفظ اما بعد! استعمال فرمایا۔

۹۲۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَشِيَّةً بَعْدَ الصَّلَاةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ يَمًا هُوَ أَهْلُهُ ثُمَّ

(۹۲۵) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے عروہ نے ابو حمید ساعدی رضی اللہ عنہ سے خبر دی کہ نبی کریم ﷺ نماز عشاء کے بعد کھڑے ہوئے۔ پہلے آپ نے کلمہ شہادت پڑھا، پھر اللہ تعالیٰ کے لائق اس کی تعریف کی، پھر فرمایا: ”اما بعد!“ زہری کے ساتھ اس روایت کی متابعت ابو معاویہ اور ابواسامہ نے ہشام سے کی،

قَالَ: ((أَمَّا بَعْدُ)) تَابَعَهُ أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَبِي حُمَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((أَمَّا بَعْدُ)) وَتَابَعَهُ الْعَدَنِيُّ عَنْ سُفْيَانَ فِي ((أَمَّا بَعْدُ)).

انہوں نے اپنے والد عروہ سے اس کی روایت کی، انہوں نے ابو حمید سے اور انہوں نے نبی کریم ﷺ سے کہ آپ ﷺ نے فرمایا: ”امابعد ا“ اور ابوالیمان کے ساتھ اس حدیث کو محمد بن یحییٰ نے بھی سفیان سے روایت کیا۔ اس میں صرف: ”امابعد ا“ ہے۔

[اطرافہ فی: ۱۵۰۰، ۲۵۹۷، ۶۶۳، ۶۹۷۹،

۷۱۷۴، ۷۱۹۷] [مسلم: ۴۷۶۹، ۴۷۴۰،

۴۷۴۱، ۴۷۴۲، ۴۷۴۳؛ ابوداؤد: ۲۹۴۶]

تشریح: یہ ایک لمبی حدیث کا ٹکڑا ہے جسے خود امام بخاری رحمہ اللہ نے ایمان اور مذہور میں نکالا ہے۔ ہوا یہ کہ نبی کریم ﷺ نے ابن تیمیہ نامی ایک صحابی کو زکوٰۃ وصول کرنے کے لئے بھیجا تھا جب وہ زکوٰۃ کا مال لایا تو بعض چیزوں کی نسبت کہنے لگا کہ یہ مجھ کو بطور تحفہ ملی ہیں، اس وقت آپ نے عشاء کے بعد یہ خطبہ سنایا اور بتایا کہ اس طرح سرکاری سفر میں تم کو ذاتی تحائف لینے کا حق نہیں ہے جو بھی ملا ہے وہ سب بیت المال میں داخل کرنا ہوگا۔

۹۲۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنِ الْيَسْرِ بْنِ مَعْرُومَةَ، قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُهُ جِئَن تَشْهَدُ يَقُولُ: ((أَمَّا بَعْدُ)) تَابَعَهُ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ. [اطرافہ فی: ۳۱۱۰، ۳۷۱۴، ۳۷۲۹، ۳۷۶۷، ۵۲۳۰، ۵۲۷۸] [مسلم: ۴۷۳۸، ۴۷۳۹،

(۹۲۶) ہم سے ابوالیمان نے بیان کیا انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، کہا کہ مجھ سے علی بن حسین نے مسور بن مخرمہ رضی اللہ عنہ سے حدیث بیان کی کہ نبی کریم ﷺ کھڑے ہوئے۔ میں نے سنا کہ کلمہ شہادت کے بعد آپ ﷺ نے فرمایا: ”امابعد ا“ شعیب کے ساتھ اس روایت کی متابعت محمد بن ولید زبیدی نے زہری سے کی ہے۔

ابوداؤد: ۲۰۶۹، ۲۰۷۰؛ ابن ماجہ: ۱۹۹۹]

تشریح: زبیدی کی روایت کو طبرانی نے شامیوں کی سند میں وصل کیا ہے۔

۹۲۷۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا ابْنُ الْغَسَنِيلِ، قَالَ: حَدَّثَنَا عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ وَكَانَ آخِرُ مَجْلِسٍ جَلَسَهُ مُتَعَطِّفًا يُلْحَقُهُ عَلَى مَكْبِهِ، قَدْ عَصَبَ رَأْسَهُ بِعَصَابَةٍ دَسِمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((أَيُّهَا النَّاسُ! إِلَيَّ)) فَتَابُوا إِلَيْهِ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنَّ هَذَا الْحَيُّ مِنَ الْأَنْصَارِ يَقُولُونَ، وَيَكْثُرُ النَّاسُ، فَمَنْ وَلِيَ

(۹۲۷) ہم سے اسماعیل بن ابان نے بیان کیا، انہوں نے کہا کہ ہم سے ابن غسنیل نے بیان کیا، انہوں نے کہا کہ ہم سے عکرمہ نے ابن عباس سے بیان کیا، انہوں نے کہا کہ نبی کریم ﷺ منبر پر تشریف لائے۔ منبر پر یہ آپ ﷺ کی آخری بیٹھک تھی۔ آپ ﷺ دونوں شانوں سے چادر لپیٹے ہوئے تھے اور سر مبارک پر ایک پٹی باندھ رکھی تھی۔ آپ نے حمد و ثناء کے بعد فرمایا: ”لوگو! میری بات سنو۔“ چنانچہ لوگ آپ ﷺ کی طرف کلام مبارک سننے کے لیے متوجہ ہو گئے۔ پھر آپ ﷺ نے فرمایا: ”امابعد ا! یہ قبیلہ انصار کے لوگ (آنے

ثِيْنًا مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ فَاسْتَطَاعَ أَنْ يَصُرَّ
فِيهِ أَحَدًا أَوْ يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلُ مِنْ
مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ))، [طرفہ نیک لوگوں کی نیکی قبول کرے اور ان کے برے کی برائی سے درگزر کرے۔“

فی: ۳۶۲۸، ۳۸۰۰

تشریح: یہ آپ کا مسجد نبوی میں آخری خطبہ تھا۔ آپ کی اس پیشین گوئی کے مطابق انصار اب دنیا میں کیسے ہی ملتے ہیں۔ دوسرے شیوخ عرب کی تسلیں تمام عالم اسلام میں پھیلی ہوئی ہیں۔ اس شان کریمی پر قربان جائیے۔ اس احسان کے بدلے میں کہ انصار نے آپ ﷺ کی اور اسلام کی کسمپرسی اور مصیبت کے وقت مدد کی تھی، آپ ﷺ اپنی تمام امت کو اس کی تلقین فرما رہے ہیں کہ انصار کو اپنا محسن سمجھو۔ ان میں جو اچھے ہوں اس کے ساتھ حسن معاملت بڑھ چڑھ کر کرو اور بدوں سے درگزر کرو کہ ان کے آباء نے اسلام کی بڑی کسمپرسی کے عالم میں مدد کی تھی۔ اس باب میں جتنی حدیثیں آئی ہیں یہاں ان کا ذکر صرف اسی وجہ سے ہوا ہے کہ کسی خطبہ وغیرہ کے موقع پر امانہ کا ذکر ہے۔ قسطلانی نے کہا کہ حدیث کا مطلب یہ نہیں ہے کہ انصار پر سے حدود شرعیہ اٹھادی جائیں حدود تو نبی کریم ﷺ نے ہر امیر غریب سب پر قائم کرنے کی تاکید فرمائی ہے۔ یہاں انصاری کی خفیف غلطیاں مراد ہیں کہ ان سے درگزر کیا جائے۔

امام الائمہ امام بخاری رحمہ اللہ نے اس باب کے تحت یہ مختلف احادیث روایت فرمائی ہیں۔ ان سب میں ترجمہ باب لفظ امانہ! سے نکالا ہے۔ نبی کریم ﷺ اپنے ہر خطاب میں اللہ کی حمد و ثناء کے بعد لفظ امانہ کا استعمال فرمایا کرتے تھے۔ گزشتہ سے پیوستہ حدیث میں عشاء کے بعد آپ کے خطاب عام کا ذکر ہے جس میں آپ نے لفظ امانہ استعمال فرمایا۔ آپ نے ابن تیمیہ کو زکوٰۃ وصول کرنے کے لئے بھیجا تھا جب وہ اموال زکوٰۃ لے کر واپس ہوئے تو بعض چیزوں کے بارے میں کہنے لگے کہ یہ مجھ کو بطور تحائف ملی ہیں۔ اس وقت آپ ﷺ نے عشاء کے بعد یہ وعظ فرمایا اور اس پر سخت اظہار ناراضگی فرمایا کہ کوئی شخص سرکاری طور پر تحصیل زکوٰۃ کے لئے جانے تو اس کا کیا حق ہے کہ وہ اس سفر میں اپنی ذات کے لئے تحائف قبول کرے حالانکہ اس کو جو بھی ملے گا وہ سب اسلامی بیت المال کا حق ہے۔ اس حدیث کو امام بخاری رحمہ اللہ نے ایمان و نذر میں پورے طور پر نقل فرمایا ہے۔ گزشتہ حدیث میں نبی کریم ﷺ کے ایک آخری اور بالکل آخری خطاب عام کا تذکرہ جو آپ نے مرض الموت کی حالت میں پیش فرمایا اور جس میں آپ نے حمد و ثناء کے بعد لفظ امانہ استعمال فرمایا۔ پھر انصار کے بارے میں وصیت فرمائی کہ مستقبل میں مسلمان ذی اقتدار لوگوں کا فرض ہوگا کہ وہ انصار کے حقوق کا خاص خیال رکھیں۔ ان میں اچھے لوگوں کو نگاہ احترام سے دیکھیں اور برے لوگوں سے درگزر کریں۔ فی الواقع انصار قیامت تک کے لئے امت مسلمہ میں اپنی خاص تاریخ کے مالک ہیں جس کو اسلام کا سنہری دور کہا جاسکتا ہے۔ یہ انصاری کی تاریخ ہے پس انصار کی عزت و احترام ہر مسلمان کا مذہبی فریضہ ہے۔

بَابُ الْقُعْدَةِ بَيْنَ الْخُطْبَتَيْنِ يَوْمَ الْجُمُعَةِ

باب: جمعہ کے دن دونوں خطبوں کے بیچ میں بیٹھنا

۹۲۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ يَفْعَدُ بَيْنَهُمَا، [راجع: ۹۲۰] [نسائی: ۹۲۸] ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے بشر بن مفضل نے بیان کیا، کہا کہ ہم سے عبد اللہ عمری نے نافع سے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ (جمعہ میں) دو خطبے دیتے اور دونوں کے بیچ میں بیٹھتے تھے۔ (خطبہ جمعہ کے بیچ میں یہ بیٹھنا بھی مسنون

[۱۱۰۳: ابن ماجہ]

طریقہ ہے۔)

باب: جمعہ کے روز خطبہ کان لگا کر سننا

(۹۲۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے محمد بن عبدالرحمن بن ابی ذئب نے بیان کیا، ان سے زہری نے، ان سے ابو عبد اللہ سلیمان اغر نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا کہ ”جب جمعہ کا دن آتا ہے تو فرشتے جامع مسجد کے دروازے پر آنے والوں کے نام لکھتے ہیں۔ سب سے پہلے آنے والا اونٹ کی قربانی دینے والے کی طرح لکھا جاتا ہے۔ اس کے بعد آنے والا گائے کی قربانی دینے والے کی طرح پھر مینڈھے کی قربانی کا ثواب رہتا ہے، اس کے بعد مرغی کا، اس کے بعد انڈے کا۔ لیکن جب امام (خطبہ دینے کے لیے) باہر آ جاتا ہے تو یہ فرشتے اپنے دفاتر بند کر دیتے ہیں اور خطبہ سننے میں مشغول ہو جاتے ہیں۔“

بَابُ الْإِسْتِمَاعِ إِلَى الْخُطْبَةِ

۹۲۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذئبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا كَانَ يَوْمُ الْجُمُعَةِ، وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَلِأَوَّلٍ، وَمِثْلَ الْمُتَهَجِّرِ كَمِثْلِ الَّذِي يَهْدِي بَدَنَةً، ثُمَّ كَالَّذِي يَهْدِي بَقَرَةً، ثُمَّ كَبْشًا، ثُمَّ دَجَاجَةً، ثُمَّ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ، وَيَسْتَمِعُونَ الدُّكْرَ)). [طرفہ فی: ۳۲۱۱]

[مسلم: ۱۹۸۵، نسائی: ۱۳۸۴]

تشریح: اس حدیث میں یہ سلسلہ ذکر ثواب مختلف جانوروں کے ساتھ مرغی اور انڈے کا بھی ذکر ہے۔ اس کے متعلق مولانا شیخ الحدیث عبید اللہ صاحب مبارک پوری رحمہ اللہ فرماتے ہیں:

”والمشكل ذكر الدجاجة والبيضة لان الهدى لا يكون منهما واجب بانه من باب المشاكلة اى من تسمية الشيء باسم قرينه والمراد بالاهداء هنا التصديق لما دل عليه لفظ قرب فى رواية اخرى وهو يجوز بهما“ (مرعاة، ج: ۲ / ص: ۲۹۳)

یعنی مرغی اور انڈے کا بھی ذکر آیا حالانکہ ان کی قربانی نہیں ہوتی، اس کا جواب دیا گیا کہ یہاں یہ ذکر باب مشاکلہ میں ہے یعنی کسی چیز کا ایسا نام رکھ دینا جو اس کے قرین کا نام ہو یہاں قربانی سے مراد صدقہ کرنا ہے جس پر بعض روایات میں آمدہ لفظ قرب دلالت کرتا ہے اور قربت میں رضائے الہی حاصل کرنے کے لئے ان ہر دو چیزوں کو بھی خیرات میں دیا جاسکتا ہے۔ امام الحدیثین نے اس حدیث سے یہ ثابت کیا کہ نماز پڑھنے کو خطبہ کان لگا کر سننا چاہیے کیونکہ فرشتے بھی کان لگا کر خطبہ سنتے ہیں۔ شافعیہ کے نزدیک خطبہ کی حالت میں کلام کرنا مکروہ ہے لیکن حرام نہیں ہے۔ حنفیہ کے نزدیک خطبے کے وقت نماز اور کلام دونوں منع ہیں۔ بعض نے کہا کہ دنیا کا بے کار کلام منع ہے مگر ذکر یا دعا منع نہیں ہے اور امام احمد کا یہ قول ہے کہ جو خطبہ سنتا ہو یعنی خطبہ کی آواز اس کو پہنچتی ہو اس کو سننا ہے جو نہ سنتا ہو اس کو سننا نہیں۔ شوکانی رحمہ اللہ نے الحدیث کا مذہب یہ لکھا ہے کہ خطبے کے وقت خاموش رہے۔ سید علامہ نے کہا تحیۃ المسجد مستحب ہے جو شخص مسجد میں آئے اور خطبہ ہو رہا ہو تو دو رکعت تحیۃ المسجد کی پڑھ لے۔ اسی طرح امام کا کسی ضرورت سے بات کرنا جیسے حج احادیث میں وارد ہے۔ مسلم کی روایت میں یہ زیادہ ہے کہ (تحیۃ المسجد) ہلکی پھلکی دو رکعتیں پڑھ لے۔ یہی الحدیث اور امام احمد رحمہ اللہ کی دلیل ہے کہ خطبہ کی حالت میں تحیۃ المسجد پڑھ لینا چاہیے۔ حدیث سے یہ نکلا کہ امام خطبہ کی حالت میں ضرورت سے بات کر سکتا ہے اور یہی ترجمہ باب ہے۔ ہلکی پھلکی کا مطلب یہ کہ قراءت کو طول نہ دے۔ یہ مطلب نہیں کہ جلدی جلدی پڑھ لے۔

باب: امام خطبہ کی حالت میں کسی شخص کو جو آئے دو

رکعت تحیۃ المسجد پڑھنے کا حکم دے سکتا ہے

بَابُ: إِذَا رَأَى الْإِمَامَ رَجُلًا جَاءَ

وَهُوَ يَخْطُبُ أَمْرَهُ أَنْ يُصَلِّيَ

رَكَعَتَيْنِ

۹۳۰۔ حَدَّثَنَا أَبُو الثُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ، قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ فَقَالَ: «(أَصَلَيْتَ يَا فُلَانُ؟)» فَقَالَ: لَا، قَالَ: «(قُمْ فَارْجِعْ)».

(۹۳۰) ہم سے ابو الثعمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار نے، ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ایک شخص آیا نبی کریم ﷺ جمعہ کا خطبہ دے رہے تھے۔ آپ ﷺ نے پوچھا کہ ”اے فلاں! کیا تم نے (تحیۃ المسجد کی) نماز پڑھ لی؟“ اس نے کہا کہ نہیں۔ آپ ﷺ نے فرمایا: ”اچھا اٹھ اور دو رکعت نماز پڑھ لے۔“

[طرفاء فی: ۹۳۱، ۱۱۶۶] [مسلم: ۲۰۱۸]

ابوداؤد: ۱۱۱۵؛ ترمذی: ۵۱۰؛ نسائی: ۱۴۰۸]

باب: جب امام خطبہ دے رہا ہو اور کوئی مسجد میں

بَابُ مَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ

آئے تو ہلکی سی دو رکعت نماز پڑھ لے

صَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ

۹۳۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «(أَصَلَيْتَ؟)» قَالَ: لَا، قَالَ: «(قُمْ فَصَلِّ رَكَعَتَيْنِ)».

(۹۳۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے عمرو سے بیان کیا، انہوں نے جابر رضی اللہ عنہ سے سنا کہ ایک شخص جمعہ کے دن مسجد میں آیا۔ نبی کریم ﷺ خطبہ پڑھ رہے تھے۔ آپ ﷺ نے اس سے پوچھا کہ ”کیا تم نے (تحیۃ المسجد کی) نماز پڑھ لی ہے؟“ آنے والے نے جواب دیا نہیں۔ آپ نے فرمایا کہ ”اٹھو اور دو رکعت نماز (تحیۃ المسجد) پڑھ لو۔“

[راجع: ۹۳۰] [مسلم: ۲۰۱۸؛ ابن

ماجہ: ۱۱۱۲]

تشریح: جمعہ کے دن حالت خطبہ میں کوئی شخص آئے تو اسے خطبہ ہی کی حالت میں دو رکعت تحیۃ المسجد پڑھے بغیر نہیں بیٹھنا چاہیے۔ یہ ایک ایسا مسئلہ ہے جو حدیث جابر بن عبد اللہ رضی اللہ عنہ سے، جسے امام الحدیثین نے یہاں نقل فرمایا ہے، روز روشن کی طرح ثابت ہے۔ امام ترمذی رحمہ اللہ نے باب فی الرکعتین اذا جاء الرجل والامام یخطب کے تحت اسی حدیث کو نقل فرمایا ہے، آخر میں فرماتے ہیں کہ هذا حدیث حسن صحیح یہ حدیث بالکل حسن صحیح ہے، اس میں صاف بیان ہے کہ نبی کریم ﷺ نے خطبہ کی ہی حالت میں ایک آنے والے شخص (سلیک نامی) کو دو رکعت پڑھنے کا حکم فرمایا تھا۔ بعض ضعیف روایتوں میں مذکور ہے کہ جس حالت میں اس شخص نے دو رکعت ادا کیں نبی کریم ﷺ نے اپنا خطبہ بند کر دیا تھا۔ یہ روایت سند کے اعتبار سے لائق حجت نہیں ہے اور صحیح بخاری کی مذکورہ حدیث حسن صحیح ہے جس میں نبی کریم ﷺ کی حالت خطبہ ہی میں اس کے دو رکعت پڑھنے کا ذکر ہے۔ لہذا اس کے مقابلہ پر یہ روایت قابل حجت نہیں۔

دیوبندی حضرات فرماتے ہیں کہ آنے والے شخص کو نبی کریم ﷺ نے دو رکعت نماز کا حکم بے شک فرمایا مگر ابھی آپ نے خطبہ شروع ہی نہیں فرمایا تھا۔ اس کا یہ مطلب ہے کہ حدیث کے ماویٰ حضرت جابر بن عبد اللہ رضی اللہ عنہ جو صاف لفظوں میں والنبی ﷺ یخطب الناس یوم الجمعة ”یعنی نبی کریم ﷺ لوگوں کو خطبہ سنا رہے تھے۔“ نقل فرما رہے ہیں نعوذ باللہ ان کا یہ بیان غلط ہے اور ابھی نبی کریم ﷺ نے خطبہ شروع ہی نہیں فرمایا تھا۔ یہ کسی قدر جرأت ہے کہ ایک صحابی رسول کو غلط بیانی کا مرتکب گردانا جائے اور بعض ضعیف روایات کا سہارا لے کر محدثین کرام کی فقہیت حدیث اور حضرت جابر بن عبد اللہ رضی اللہ عنہ کے بیان کی نہایت بے باکی کے ساتھ تخلیط کی جائے۔ حضرت امام ترمذی رحمہ اللہ نے اس سلسلہ کی دوسری حدیث عبد اللہ

بن ابی مرثد سے یوں نقل فرمائی ہے:

”ان ابا سعید الخدری دخل يوم الجمعة ومروان يخطب فقام يصلي فجاء الحرس ليجلسوه فابى حتى صلى فلما انصرف اتيناه فقلنا رحمك الله ان كادوا ليقعوا بك فقال: ما كنت لاتركهما بعد شيء رايته من رسول الله ﷺ ثم ذكر ان رجلا جاء يوم الجمعة في هيئة بذة والنبي ﷺ يخطب يوم الجمعة فامرہ فصلی رکعتین والنبي ﷺ يخطب۔
یعنی ابوسعید خدری رضی اللہ عنہ صحابی رسول اللہ ﷺ جمعہ کے دن مسجد میں اس حالت میں آئے کہ مروان خطبہ دے رہا تھا یہ نماز (تحیۃ المسجد) پڑھنے کھڑے ہو گئے۔ یہ دیکھ کر سپاہی آئے اور ان کو زبردستی نماز سے باز رکھنا چاہا مگر یہ نہ مانے اور پڑھ کر ہی سلام پھیرا، عبداللہ بن ابی مرثد کہتے ہیں کہ نماز کے بعد ہم نے حضرت ابوسعید خدری رضی اللہ عنہ سے ملاقات کی اور کہا کہ وہ سپاہی آپ پر حملہ آور ہونا ہی چاہتے تھے آپ نے فرمایا کہ میں ان دور کعتوں کو چھوڑنے والا ہی نہیں تھا۔ خواہ سپاہی لوگ کچھ بھی کرتے کیونکہ میں نے خود رسول اللہ ﷺ کو دیکھا ہے آپ ﷺ جمعہ کے دن خطبہ دے رہے تھے کہ ایک آدمی پریشان شکل میں داخل مسجد ہوا۔ نبی کریم ﷺ نے اس کو اس حالت میں دور کعت پڑھ لینے کا حکم فرمایا۔ وہ نماز پڑھتا رہا اور نبی کریم ﷺ خطبہ دے رہے تھے۔

دو عادل گواہ: حضرت جابر بن عبداللہ رضی اللہ عنہ اور حضرت ابوسعید خدری رضی اللہ عنہ ہر دو عادل گواہوں کا بیان قارئین کے سامنے ہے اس کے بعد مختلف تاویلات یا کمزور روایات کا سہارا لے کر ان ہر دو صحابیوں کی تغلیط کے درپے ہونا کسی بھی اہل علم کی شان کے خلاف ہے۔ امام ترمذی رحمہ اللہ آگے فرماتے ہیں کہ ابن عیینہ اور ابوعبدالرحمن مقری ہر دو بزرگوں کا یہی معمول تھا کہ وہ اس حالت مذکورہ میں ان ہر دو رکعتوں کو ترک نہیں کیا کرتے تھے۔ امام ترمذی رحمہ اللہ نے اس سلسلے کی دیگر روایات کی طرف بھی اشارہ فرمایا ہے جن میں حضرت جابر رضی اللہ عنہ کی ایک اور روایت طبرانی میں یوں مذکور ہے:

”عن جابر قال: دخل النعمان بن نوفل ورسول الله ﷺ على المنبر يخطب يوم الجمعة فقال له النبي ﷺ: صلي ركعتين وتجاوز فيهما فاذا اتى احدهم يوم الجمعة والامام يخطب فيحصل ركعتين وليخففهما كذا في قوت المغتذي۔“
(وتحفة الاحوذی، ج: ۲/ ص: ۲۶۴)

یعنی ایک بزرگ نعمان بن نوفل نامی مسجد میں داخل ہوئے اور نبی کریم ﷺ جمعہ کے دن منبر پر خطبہ دے رہے تھے۔ آپ ﷺ نے ان کو حکم فرمایا کہ ”اٹھ کر دور کعت پڑھ کر بیٹھیں اور ان کو ہلکا کر کے پڑھیں اور جب بھی کوئی تمہارا ابن حالت میں مسجد میں آئے کہ امام خطبہ دے رہا ہو تو وہ ہلکی دو رکعتیں پڑھ کر ہی بیٹھے اور ان کو ہلکا پڑھے۔“ حضرت علامہ نووی رحمہ اللہ شارح مسلم شریف فرماتے ہیں:

”هذه الاحاديث كلها يعنى التي رواها مسلم صريحة في الدلالة لمذهب الشافعي واحمد واسحاق فقهاء المحدثين انه اذا دخل الجامع يوم الجمعة والامام يخطب يستحب ان يصلي ركعتين تحية المسجد ويكره الجلوس قبل ان يصليهما وانه يستحب ان يتجاوز فيهما يسمع بعدهما الخطبة وحكى هذا المذهب عن الحسن البصري وغيره من المتقدمين۔“ (تحفة حوذی)

یعنی ان جملہ احادیث سے صراحت کے ساتھ ثابت ہے کہ امام جب خطبہ دے رہا ہو اور کوئی آنے والا آئے تو اسے چاہیے کہ دو رکعتیں تحیۃ المسجد ادا کر کے ہی بیٹھے۔ بغیر ان دور کعتوں کے اس کا بیٹھنا مکروہ ہے اور مستحب ہے کہ ہلکا پڑھے تاکہ پھر خطبہ سنے۔ یہی مسلک امام حسن بصری رحمہ اللہ وغیرہ متقدمین کا ہے۔ امام ترمذی رحمہ اللہ نے دوسرے حضرات کا مسلک بھی ذکر فرمایا ہے جو ان دور کعتوں کے قائل نہیں ہیں پھر امام ترمذی رحمہ اللہ نے اپنا فیصلہ ان لفظوں میں دیا ہے والقول الاول اصح یعنی ان ہی حضرات کا مسلک صحیح ہے جو ان دور کعتوں کے پڑھنے کے قائل ہیں۔ اس تفصیل کے بعد بھی اگر کوئی شخص ان دور کعتوں کو ناجائز تصور کرے تو یہ خود اس کی ذمہ داری ہے۔

آخر میں جید الہند حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ کا ارشاد گرامی بھی سن لیجئے، آپ فرماتے ہیں:

”فاذا جاء والامام يخطب فليركع ركعتين وليتجاوز فيهما رعاية لسنۃ الراتبۃ وادب الخطبة جميعا بقدر الامكان

محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ولا تغتر فی هذه المسألة بما يلهم به اهل بلدك فان الحديث صحيح واجب اتباعه۔“

(حجة الله البالغة ، جلد دوم/ ص: ۱۰۱)

یعنی جب کوئی نمازی ایسے حال میں مسجد میں داخل ہو کہ امام خطبہ دے رہا ہو تو دو رکعت ہلکی خفیف پڑھ لے تاکہ سنت راتہ اور ادب خطبہ ہر دو کی رعایت ہو سکے اور اس مسئلہ کے بارے میں تمہارے شہر کے لوگ جو شور کرتے ہیں (اور ان رکعتوں کے پڑھنے سے روکتے ہیں، ان کے دھوکا میں نہ آنا) کیونکہ اس مسئلہ کے حق میں حدیث صحیح وارد ہے جس کا اتباع واجب ہے۔ وبالله التوفیق۔

بَابُ رَفْعِ الْيَدَيْنِ فِي الْخُطْبَةِ

باب: خطبہ میں دونوں ہاتھ اٹھا کر دعا مانگنا

۹۳۲- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، عَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: يَنْتَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ هَلْكَ الْكُرَاعُ، وَهَلْكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَمَدَّ يَدَيْهِ وَدَعَا. [اطرافہ فی: ۹۳۳، ۱۰۱۳، ۱۰۱۴، ۱۰۱۵، ۱۰۱۶، ۱۰۱۷، ۱۰۱۸، ۱۰۱۹، ۱۰۲۱، ۱۰۲۹، ۱۰۳۳، ۳۵۸۲، ۶۰۹۳، ۶۳۴۲]

(۹۳۲) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے عبد العزیز بن انس نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے، (دوسری سند) اور حماد نے یونس سے بھی روایت کی عبد العزیز اور یونس دونوں نے ثابت سے، انہوں نے انس رضی اللہ عنہ سے کہ نبی کریم ﷺ جمعہ کا خطبہ دے رہے تھے کہ ایک شخص کھڑا ہو گیا اور عرض کیا یا رسول اللہ! موسیٰ اور ہارون ہلاک ہو گئیں (بارش نہ ہونے کی وجہ سے) آپ ﷺ دعا فرمائیں کہ اللہ تعالیٰ بارش برسائے۔ چنانچہ آپ ﷺ نے دونوں ہاتھ پھیلائے اور دعا کی۔

[ابوداؤد: ۱۱۷۴]

بَابُ الْإِسْتِسْقَاءِ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ

باب: جمعہ کے دن خطبہ میں بارش کے لیے دعا کرنا

۹۳۳- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍو قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ بْنِ مَالِكٍ، قَالَ: أَصَابَتْ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ ﷺ فَبَيْنَا النَّبِيُّ ﷺ يَخْطُبُ فِي يَوْمٍ جُمُعَةٍ قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ هَلْكَ الْمَالُ وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا، فَرَفَعَ يَدَيْهِ، وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا وَضَعَهَا

(۹۳۳) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ ہم سے ولید بن مسلم نے بیان کیا، انہوں نے کہا کہ ہم سے امام ابو عمرو داؤدی نے بیان کیا، انہوں نے کہا کہ مجھ سے اسحاق بن عبد اللہ بن ابی طلحہ نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ ایک مرتبہ نبی کریم ﷺ کے زمانے میں قحط پڑا، آپ ﷺ خطبہ دے رہے تھے کہ ایک دیہاتی نے کہا: یا رسول اللہ! جانور مر گئے اور اہل و عیال دانوں کو ترس گئے۔ آپ ہمارے لیے اللہ تعالیٰ سے دعا فرمائیں۔ آپ ﷺ نے دونوں ہاتھ اٹھائے، اس وقت بادل کا ایک کھڑا بھی آسمان پر نظر نہیں آ رہا تھا۔ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے ابھی آپ ﷺ نے ہاتھوں کو نیچے بھی نہیں کیا

تھا کہ پہاڑوں کی طرح گھٹا اٹھ آئی اور آپ ﷺ ابھی منبر سے اترے بھی نہیں تھے کہ میں نے دیکھا کہ بارش کا پانی آپ ﷺ کے ریش مبارک سے ٹپک رہا تھا۔ اس دن اس کے بعد اور متواتر اگلے جمعہ تک بارش ہوتی رہی (دوسرے جمعہ کو) یہی دیہاتی پھر کھڑا ہوا یا کہا کہ کوئی دوسرا شخص کھڑا ہوا اور عرض کی کہ یا رسول اللہ! عمارتیں منہدم ہو گئیں اور جانور ڈوب گئے۔ آپ ﷺ ہمارے لیے اللہ سے دعا کیجئے آپ ﷺ نے دونوں ہاتھ اٹھائے اور دعا کی کہ ”اے اللہ! اب دوسری طرف بارش برسا اور ہم سے روک دے۔“ آپ ﷺ ہاتھ سے بادل کے لیے جس طرف بھی اشارہ کرتے، ادھر مطلع صاف ہو جاتا۔ سارا مدینہ تالاب کی طرح بن گیا تھا اور قنات کا نالامدینہ بھر بہتا رہا اور درگردے آنے والے بھی اپنے یہاں بھر پور بارش کی خبر دیتے رہے۔

حَتَّى تَارَ السَّحَابَ أَمْثَالَ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ فَمَطَرْنَا يَوْمَنَا ذَلِكَ، وَمِنْ الْغَدِ، وَمِنْ بَعْدِ الْغَدِ وَالَّذِي يَلِيهِ، حَتَّى الْجُمُعَةِ الْآخَرَى، فَقَامَ ذَلِكَ الْأَعْرَابِيُّ أَوْ قَالَ: غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ! تَهْدَمُ الْبِنَاءُ وَغَرِقَ النَّمْلُ، فَادْعُ اللَّهَ لَنَا، فَرَفَعَ يَدَيْهِ، فَقَالَ: ((اللَّهُمَّ حَوَالَيْنَا، وَلَا عَلَيْنَا)) فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا انْفَرَجَتْ، وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ، وَسَالَ الْوَادِي قَنَاةَ شَهْرًا، وَلَمْ يَجِءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجَوْدِ [راجع: ۹۳۲]

[مسلم: ۲۰۷۹؛ نسائی: ۱۵۲۷]

تشریح: باب اور نقل کردہ حدیث سے ظاہر ہے کہ امام بوقت ضرورت جمعہ میں بھی بارش کے لئے دعا کر سکتا ہے اور یہ بھی ثابت ہوا کہ کسی ایسی عوامی ضرورت کے لئے دعا کرنے کی درخواست بحالت خطبہ امام سے کی جاسکتی ہے اور یہ بھی کہ امام ایسی درخواست پر خطبہ ہی میں توجہ کر سکتا ہے۔ جن حضرات نے خطبہ کو نماز کا درجہ دے کر اس میں بوقت ضرورت تکلم کو بھی منع بتلایا ہے، اس حدیث سے ظاہر ہے کہ ان کا یہ خیال صحیح نہیں ہے۔ علامہ شوکانی رحمہ اللہ اس واقعہ پر لکھتے ہیں:

”وفی الحدیث فوائد منها جواز المكالمة من الخطيب حال الخطبة وتكرار الدعاء وادخال الاستسقاء فى الخطبة والدعاء به على المنبر وترك تحويل الرءاء والاستقبال والاجتزاء بصلاة الجمعة عن صلاة الاستسقاء كما تقدم وفيه علم من اعلام النبوة فيه اجابة الله تعالى دعاء نبيه وامثال الحساب امره كما وقع كثير من الروايات وغير ذلك من الفوائد“ (نیل الاوطار)

یعنی اس حدیث سے بہت سے مسائل نکلتے ہیں مثلاً: حالت خطبہ میں خطیب سے بات کرنے کا جواز نیز دعا کرنا (اور اس کے لئے ہاتھوں کو اٹھا کر دعا کرنا) اور خطبہ جمعہ میں استسقاء کے دعا اور استسقاء کے لئے ایسے مواقع پر چادر اٹھنے پلٹنے کو چھوڑ دینا اور کعبہ رخ بھی نہ ہونا اور نماز جمعہ کو نماز استسقاء کے بدلے کافی سمجھنا اور اس میں آپ کی نبوت کی ایک اہم دلیل بھی ہے کہ اللہ نے آپ کی دعا قبول فرمائی اور بادلوں کو آپ کا فرمان تسلیم کرنے پر مامور فرمادیا اور بھی بہت سے فوائد ہیں۔ آپ نے کن لفظوں میں دعائے استسقاء کی۔ اس بارے میں بھی کئی روایات ہیں جن میں جامع دعائیں یہ ہیں:

”الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَا لَكَ يَوْمَ الدِّينِ إِلَّا اللَّهُ يَفْعَلُ اللَّهُ مَا يُرِيدُ اللَّهُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الْغَنِيُّ وَتَحْنُ الْفَقْرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ - اللَّهُمَّ غَيْثًا مَغِيثًا مَرِيئًا مَرِيئًا طَبَقًا غَدَقًا عَاجِلًا غَيْرَ رَائِبٍ - اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَآخِ بِكَدِكَ الْمَيْتَ“

یہ بھی امر شروع ہے کہ ایسے مواقع پر اپنے میں سے کسی نیک بزرگ کو دعا کے لئے آگے بڑھایا جائے اور وہ اللہ سے رورو کر دعا کرے اور لوگ پیچھے سے آمین آمین کہہ کر تضرع و آزاری کے ساتھ اللہ سے پانی کا سوال کریں۔

بَابُ الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ

باب: جمعہ کے دن خطبہ کے وقت چپ رہنا

وَإِذَا قَالَ لِصَاحِبِهِ: أَنْصِتْ، فَقَدْ لَفَا. وَقَالَ: سَلَمَانُ عَنْ النَّبِيِّ ﷺ: ((يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ)).

اور یہ بھی لغو حرکت ہے کہ اپنے پاس بیٹھے ہوئے شخص سے کوئی کہے کہ ”چپ رہ“ سلمان فارسی رضی اللہ عنہ نے بھی نبی کریم ﷺ سے نقل کیا کہ ”جب امام خطبہ شروع کرے تو خاموش ہو جانا چاہیے۔“

۹۳۴- حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قُلْتُ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ: أَنْصِتْ، وَالْإِمَامُ يَخْطُبُ فَقَدْ لَقِيتُ)). [مسلم: ۱۹۶۵، ۱۹۶۶، ترمذی: ۵۱۲، نسائی: ۱۴۰۰، ۱۴۰۱]

(۹۳۴) ہم سے یحییٰ بن بکر نے بیان کیا، کہا کہ ہم سے لیث بن سعد عقیل سے بیان کیا، ان سے ابن شہاب نے، انہوں نے کہا کہ مجھے سعید بن مسیب نے خبر دی اور انہیں ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”جب امام جمعہ کا خطبہ دے رہا ہو اور تو اپنے پاس بیٹھے آدمی سے کہے کہ ”چپ رہ“ تو تو نے خود ایک لغو حرکت کی۔“

بَابُ السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

باب: جمعہ کے دن وہ گھڑی جس میں دعا قبول ہوتی ہے

۹۳۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ: ((فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ إِيَّاهُ)). وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا [طرفاء فی: ۵۲۹۴، ۶۴۰۰، ۱۹۶۹]

(۹۳۵) ہم سے عبد اللہ بن مسلمہ شعبی نے امام مالک رحمہ اللہ سے بیان کیا، ان سے ابو الزناد نے، ان سے عبد الرحمن اعرج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے جمعہ کے ذکر میں ایک دفعہ فرمایا: ”اس دن ایک ایسی گھڑی آتی ہے جس میں اگر کوئی مسلمان بندہ کھڑا نماز پڑھ رہا ہو اور کوئی چیز اللہ پاک سے مانگے تو اللہ پاک اسے وہ چیز ضرور دیتے ہے۔“ ہاتھ کے اشارے سے آپ نے بتلایا کہ وہ ساعت بہت تھوڑی سی ہے۔

تشریح: اس گھڑی کی تعیین میں اختلاف ہے کہ یہ گھڑی کس وقت آتی ہے بعض روایات میں اس کے لئے وہ وقت بتلایا گیا ہے جب امام نماز جمعہ شروع کرتا ہے۔ گویا نماز ختم ہونے تک درمیان میں یہ گھڑی آتی ہے بعض روایات میں طلوع فجر سے اس کا وقت بتلایا گیا ہے۔ بعض روایات میں عصر سے مغرب تک کا وقت اس کے لئے بتلایا گیا ہے۔ حافظ ابن حجر رحمہ اللہ نے فتح الباری میں بہت تفصیل کے ساتھ ان جملہ روایات پر روشنی ڈالی ہے اور اس بارے میں علمائے اسلام و فقہائے عظام کے اقوال نقل کئے ہیں امام شوکانی رحمہ اللہ نے علامہ ابن مزیر کا خیال ان لفظوں میں نقل فرمایا ہے:

”قال ابن المنیر: اذا علم ان فائدة الابہام لهذه الساعة ولليلة القدر بعث الدواعی علی الاکثار من الصلاة والدعاء ولو وقع البیان لها لتکثر الناس علی ذلك وترکوا ما عداها فالعجب بعد ذلك ممن یتکفل فی طلب تحدیدها وقال فی موضع آخر یحسن جمع الاقوال فتکون ساعة الاجابة واحدة منها لا بعینها فیصادفها من اجتهد فی الدعاء فی جمیعها۔“ (نیل الاوطار)

یعنی اس گھڑی کے پوشیدہ ہونے میں فائدہ یہ ہے کہ ان کی تلاش کے لئے بکثرت نماز نفل ادا کی جائے اور دعائیں کی جائیں، اس صورت میں ضرور ضرور وہ گھڑی کسی نہ کسی ساعت میں اسے حاصل ہوگی۔ اگر ان کو ظاہر کر دیا جاتا تو لوگ بھروسہ کر کے بیٹھ جاتے اور صرف اس گھڑی میں عبادت کرتے۔ پس تعجب ہے اس شخص پر جو اسے محدود وقت میں پالینے پر بھروسہ کئے ہوئے ہے۔ بہتر ہے کہ مذکورہ بالا اقوال کو بایں صورت جمع کیا جائے کہ اجابت کی گھڑی وہ ایک ہی ساعت ہے جسے معین نہیں کیا جاسکتا پس جو تمام اوقات میں اس کے لئے کوشش کرے گا وہ ضرور اسے کسی نہ کسی وقت میں پالے گا۔ امام شوکانی رحمہ اللہ نے اپنا فیصلہ ان لفظوں میں دیا ہے:

”والقول بانہا آخر ساعة من اليوم هو ارجح الاقوال والیہ ذهب الجمهور من الصحابة والتابعین والائمة..... الخ۔ یعنی اس بارے میں راجح قول یہی ہے کہ وہ گھڑی آخر دن میں بعد عصر آتی ہے اور جمہور صحابہ و تابعین و ائمہ دین کا یہی خیال ہے۔

باب: اگر جمعہ کی نماز میں کچھ لوگ امام کو چھوڑ کر چلے جائیں تو امام اور باقی نمازیوں کی نماز صحیح ہو جائے گی

بَابُ: إِذَا نَفَرَ النَّاسُ عَنِ الْإِمَامِ فِي صَلَاةِ الْجُمُعَةِ فَصَلَاةُ الْإِمَامِ وَمَنْ بَقِيَ جَائِزَةٌ

(۹۳۶) ہم سے معاویہ بن عمرو نے بیان کیا، کہا کہ ہم سے زائدہ نے حصین سے بیان کیا، ان سے سالم بن ابی جعد نے، انہوں نے کہا کہ ہم سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ نماز پڑھ رہے تھے، اتنے میں غلہ لادے ہوئے ایک تجارتی قافلہ ادھر سے گزرا۔ لوگ خطبہ چھوڑ کر ادھر چل دیئے۔ نبی کریم ﷺ کے ساتھ کل بارہ آدمی رہ گئے۔ اس وقت سورہ جمعہ کی یہ آیت اتری: ”اور جب یہ لوگ تجارت اور کھیل دیکھتے ہیں تو اس طرف دوڑ پڑتے ہیں اور آپ کو کھڑا چھوڑ دیتے ہیں۔“

۹۳۶۔ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَامًا، فَالْتَفَتُوا إِلَيْهَا حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلَّا اثْنَى عَشَرَ رَجُلًا، فَتَرَكْتُ هَذِهِ الْآيَةَ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾. [الجمعة: ۱۱] [أطرافه

فی: ۲۰۵۸، ۲۰۶۴، ۴۸۹۹] [مسلم: ۱۹۹۷،

۱۹۹۸، ۱۹۹۹، ۲۰۰۱، ترمذی: ۳۴۱۱]

تشریح: ایک مرتبہ مدینہ میں غلہ کی سخت کمی تھی کہ ایک تجارتی قافلہ غلہ لے کر مدینہ آیا، اس کی خبر سن کر کچھ لوگ جمعہ کے دن میں خطبہ کی حالت میں باہر نکل گئے، اس پر یہ آیت مبارکہ نازل ہوئی۔ امام بخاری رحمہ اللہ نے اس واقعہ سے یہ ثابت فرمایا کہ احناف اور شوافع جمعہ کی صحت کے لئے جو خاص قید لگاتے ہیں وہ صحیح نہیں ہے، اتنی تعداد ضرور ہو جسے جماعت کہا جاسکے۔ نبی کریم ﷺ کے ساتھ سے اکثر لوگ چلے گئے پھر بھی آپ نے نماز جمعہ ادا فرمائی۔ یہاں یہ اعتراض ہوتا ہے کہ صحابہ کی شان خود قرآن میں یوں ہے: ﴿رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ﴾ (النور: ۳۴) یعنی ”میرے بندے

تجارت وغیرہ میں غافل ہو کر میری یاد رکھی نہیں چھوڑ دیتے۔“ سو اس کا جواب یہ ہے کہ یہ واقعہ اس آیت کے نزول سے پہلے کا ہے بعد میں وہ حضرات اپنے کاموں سے رک گئے اور صحیح معنوں میں اس آیت کے مصداق بن گئے تھے۔ (رضی اللہ عنہم وارضاهم)۔ (ابن)

بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ وَقَبْلَهَا

۹۳۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكَعَتَيْنِ، وَبَعْدَهَا رَكَعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكَعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكَعَتَيْنِ وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكَعَتَيْنِ. [اطرافہ فی: ۱۱۶۵، ۱۱۷۲، ۱۱۸۰] [مسلم: ۱۲۵۲؛ نسائی: ۸۷۲، ۱۴۲۶]

تشریح: چونکہ ظہر کی جگہ جمعہ کی نماز ہے، اس لئے امام بخاری رحمہ اللہ نے ارشاد فرمایا کہ جو سنتیں ظہر سے پہلے اور پیچھے مسنون ہیں، وہی جمعہ کے پہلے اور پیچھے بھی مسنون ہیں، بعض دوسری احادیث میں ان سنتوں کا ذکر آیا ہے جمعہ کے بعد کی سنتیں اکثر آپ ﷺ گھر میں پڑھا کرتے تھے۔

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ [الجمعة: ۱۰]

باب: اللہ عزوجل کا (سورہ جمعہ میں) یہ فرمانا کہ ”جب جمعہ کی نماز ختم ہو جائے تو اپنے کام کا جگہ لیے زمین میں پھیل جاؤ اور اللہ کے فضل (روزی، رزق یا علم) کو ڈھونڈو۔“

۹۳۸۔ حَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَا، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ قَالَ: كَانَتْ فِينَا امْرَأَةٌ تَجْعَلُ عَلَى أَرْبَعَاءَ فِي مَزْرَعَةٍ لَهَا سِلْفًا، فَكَانَتْ إِذَا كَانَ يَوْمُ الْجُمُعَةِ تَنْزِعُ أَصُولَ السَّلْقِ فَتَجْعَلُهُ فِي قَدْرِ، ثُمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا، فَتَكُونُ أَصُولُ السَّلْقِ عَرَفَةً، وَكُنَّا نَنْصَرِفُ مِنْ صَلَاةِ الْجُمُعَةِ فَنُسَلِّمُ

(۹۳۸) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا کہ ہم ابو عسان محمد بن مطر مدنی نے بیان کیا، انہوں نے کہا کہ مجھ سے ابو حازم سلمہ بن دینار نے سہل بن سعد رضی اللہ عنہ کے واسطے سے بیان کیا۔ انہوں نے بیان کیا کہ ہمارے یہاں ایک عورت تھی جو نالوں پر اپنے ایک کھیت میں چتھر بیتی۔ جمعہ کا دن آتا تو وہ چتھا اکھاڑ لاتی اور اسے ایک ہانڈی میں پکاتیں پھر اوپر سے ایک مٹھی جو کا آنا چٹھرک دیتیں اس طرح یہ چتھر گوشت کی طرح ہو جاتے۔ جمعہ سے واپسی میں ہم انہیں سلام کرنے کے لیے حاضر ہوتے تو یہی پکوان ہمارے آگے کر دیتیں اور ہم اسے چاٹ

عَلَيْهَا، فَتَقْرُبُ ذَلِكَ الطَّعَامَ إِلَيْنَا فَلَنَلْعَقَهُ، جاتے ہم لوگ ہر جمعہ کو ان کے اس کھانے کے آرزو مند رہا کرتے تھے۔
وَكُنَّا نَتَمَنَّى يَوْمَ الْجُمُعَةِ لَطْعَامِهَا ذَلِكَ.

[اطرافہ فی: ۹۳۹، ۹۴۱، ۲۳۴۹، ۵۴۰۳،

۶۲۷۹، ۶۲۷۸]

تشریح: باب کی مناسبت اس طرح پر ہے کہ صحابہ جمعہ کی نماز کے بعد رزق کی تلاش میں نکلتے اور اس عورت کے گھر پر اس امید پر آتے کہ وہاں کھانا ملے گا۔ اللہ اکبر۔ نبی کریم ﷺ کے زمانہ میں بھی صحابہ جمعہ کی نماز کے بعد رزق کی تلاش میں نکلتے اور اس عورت کے گھر پر آتے کہ وہاں کھانا ملے گا۔

۹۳۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا وَقَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَغَدَّى إِلَّا بَعْدَ الْجُمُعَةِ. [راجع: ۹۳۸] [مسلم: ۱۹۹۱]

(۹۳۹) ہم سے عبد اللہ بن مسلمہ ثعلبی نے بیان کیا، کہا کہ ہم سے عبد العزیز بن ابی حازم نے بیان کیا اپنے باپ سے اور ان سے سہل بن سعد رضی اللہ عنہ نے یہی بیان کیا اور فرمایا کہ دوپہر کا سونا اور دوپہر کا کھانا جمعہ کی نماز کے بعد رکھتے تھے۔

ترمذی: ۵۲۵؛ ابن ماجہ: ۱۰۹۹]

باب: جمعہ کی نماز کے بعد سونا

بَابُ الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

۹۴۰- حَدَّثَنَا مُحَمَّدُ بْنُ عَفِيَةَ الشَّيْبَانِيُّ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: كُنَّا نُبَكِّرُ يَوْمَ الْجُمُعَةِ ثُمَّ نَقِيلُ. [راجع: ۹۰۵]

(۹۴۰) ہم سے محمد بن عقبہ شیبانی نے بیان کیا، کہا کہ ہم سے ابو اسحاق فزاری ابراہیم بن محمد نے بیان کیا، ان سے حمید طویل نے، انہوں نے انس رضی اللہ عنہ سے سنا۔ آپ فرماتے تھے کہ ہم جمعہ سویرے پڑھتے، اس کے بعد دوپہر کی نیند لیتے تھے۔

۹۴۱- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ تَكُونُ الْقَائِلَةُ. [راجع: ۹۳۸]

(۹۴۱) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہم سے ابو عسان نے بیان کیا، کہا کہ مجھ سے ابو حازم نے سہل بن سعد رضی اللہ عنہ سے بیان کیا، انہوں نے بتلایا کہ ہم نبی کریم ﷺ کے ساتھ جمعہ پڑھتے، پھر دوپہر کی نیند لیا کرتے تھے۔

تشریح: امام شوکانی رحمہ اللہ فرماتے ہیں:

”وظاهر ذلك انهم كانوا يصلون الجمعة باكراً النهار قال الحافظ: لكن طريق الجمع اولي من دعوى التعارض وقد تقرر ان التبكير يطلق على فعل الشيء في اول وقته او تقديمه على غيره وهو المراد ههنا انهم كانوا يبدؤون الصلوة قبل القيلولة بخلاف ما جرت به عادتهم في صلوة الظهر في الحر فإنهم كانوا يقبلون ثم يصلون لمشروعية الابراء والمراد بالقائلة المذكورة في الحديث نوم نصف النهار.“ (نيل الاوطار)

یعنی ظاہر یہ کہ وہ صحابہ کرام جمعہ کی نماز پڑھتے ہوئے دن میں ادا کر لیتے تھے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ تعارض پیدا کرنے سے بہتر ہے کہ ہر دو قسم کی احادیث میں تطبیق دی جائے اور یہ مقرر ہو چکا ہے کہ تبکیر کا لفظ کسی کام کو اس کے اول وقت میں کرنے یا غیر پر اسے مقدم کرنے پر بولا

جاتا ہے اور یہاں یہی مراد ہے کہ وہ صحابہ کرام رضی اللہ عنہم جمعہ کی نماز روزانہ کی عادت قیلولہ کے اول وقت میں پڑھ لیا کرتے تھے حالانکہ گرمیوں میں ان کی عادت تھی کہ وہ ٹھنڈا کرنے کے خیال سے پہلے قیلولہ کرتے بعد میں ظہر کی نماز پڑھتے مگر جمعہ کی نماز بعض دفعہ خلاف عادت قیلولہ سے پہلے ہی پڑھ لیا کرتے تھے، قیلولہ دوپہر کے سونے پر بولا جاتا ہے۔ خلاصہ یہ ہے کہ جمعہ کو بعد زوال اول وقت پڑھنا ان روایات کا مطلب اور نفاذ ہے۔ اس طرح جمعہ اول وقت اور آخر وقت ہر دو میں پڑھا جاسکتا ہے بعض حضرات قبل زوال بھی جمعہ کے قائل ہیں۔ مگر ترجیح بعد زوال ہی کو ہے اور یہی امام بخاری رحمہ اللہ کا مسلک معلوم ہوتا ہے۔ ایک طویل تفصیل کے بعد حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں:

"وقد ظهر بما ذكرنا انه ليس في صلاة الجمعة قبل الزوال حديث صحيح صريح فالقول الراجع هو ما قال به الجمهور قال شيخنا في شرح الترمذی: والظاهر المعول عليه هو ما ذهب اليه الجمهور من انه لا تجوز الجمعة الا بعد زوال الشمس واما ما ذهب اليه بعضهم من تجوز قبل الزوال فليس فيه حديث صحيح صريح"۔ انتہی

(مرعاۃ ج: ۲/ ص: ۲۰۳)

خلاصہ یہ ہے کہ جمعہ زوال سے پہلے درست نہیں اسی قول کو ترجیح حاصل ہے۔ زوال سے پہلے جمعہ کے صحیح ہونے میں کوئی حدیث صحیح صریح وارد نہیں ہوئی پس جمہور ہی کا مسلک صحیح ہے۔ (واللہ اعلم بالصواب)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ صَلَاةِ الْخَوْفِ

نماز خوف کا بیان

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ﴾ إِلَى قَوْلِهِ: ﴿عَذَابًا مُهِينًا﴾. [النساء: ۱۰۱، ۱۰۲]

اور اللہ پاک نے (سورہ نساء) میں فرمایا: ”اور جب تم مسافر ہو تو تم پر گناہ فلکس علیکم جناح“ کی کوئی عذاب نہیں اگر نماز کم کر دو۔“ فرمان الہی: ﴿عَذَابًا مُهِينًا﴾ تک۔

تشریح: امام بخاری رحمہ اللہ نے اپنی روش کے مطابق صلوٰۃ الخوف کے اثبات کے لئے آیت قرآنی کو نقل فرما کر اشارہ کیا کہ آگے آنے والی احادیث کو اس آیت کی تفسیر سمجھنا چاہیے۔

خوف کی نماز اس کو کہتے ہیں جو حالت جہاد میں ادا کی جاتی ہے جب اسلام اور دشمنان اسلام کی جنگ ہو رہی ہو اور فرض نماز کا وقت آ جائے اور خوف ہو کہ اگر ہم نماز میں کھڑے ہوں گے تو دشمن پیچھے حملہ آور ہو جائے گا ایسی حالت میں خوف کی نماز ادا کرنا جائز ہے اور اس کا جواز کتاب و سنت ہر دو سے ثابت ہے۔ اگر مقابلہ کا وقت ہو تو اس کی صورت یہ ہے کہ فوج دو حصے ہو جائے مجاہدین کا ہر حصہ نماز میں امام کے ساتھ شریک ہو اور آدھی نماز جدا پڑھ لے۔ جب تک دوسری جماعت دشمن کے مقابلہ پر رہے اور اس حالت نماز میں آمد و رفت معاف ہے اور ہتھیار اور زورہ اور سپر ساتھ رکھیں اور اگر اتنی بھی فرصت نہ ہو تو جماعت موقوف کریں تنہا پڑھ لیں، پیادہ پڑھیں یا سوار یا شدت جنگ ہو تو اشاروں سے پڑھ لیں اگر یہ بھی فرصت نہ ملے تو توقف کریں جب تک جنگ ختم ہو۔ حضرت ابن عباس رضی اللہ عنہما فرماتے ہیں: ”فرض الله الصلوة على نبیکم فی الحضر اربعاً وفي السفر رکعتین وفي الخوف رکعة۔“ (رواہ احمد ومسلم وابوداود والنسائی) یعنی اللہ نے ہمارے نبی ﷺ پر حضر میں چار رکعت نماز فرض کی اور سفر میں دو رکعت اور خوف میں صرف ایک رکعت۔

امام بخاری رحمہ اللہ کے مستعد باب میں وارد پوری آیات یہ ہیں: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتُ لَهُمُ الصَّلَاةَ ﴿۴﴾ (النساء: ۱۰۱-۱۰۲) یعنی ”جب تم زمین میں سفر کرنے کو جاؤ تو تمہیں نماز کا قصر کرنا جائز ہے اگر تمہیں ڈر ہو کہ کافر تم کو ستائیں گے۔ واقعی کافروں کا تمہارے صریح دشمن ہیں اور جب تو اسے نبی! ان میں ہو اور نماز خوف پڑھانے لگے تو چاہیے کہ ان حاضرین میں سے ایک جماعت تیرے ساتھ کھڑی ہو جائے اور اپنے ہتھیار بھی ساتھ لے رہیں پھر جب پہلی رکعت کا دوسرا سجدہ کر چکیں تو تم سے پہلی جماعت پیچھے چلی جائے اور دوسری جماعت والے جنہوں نے ابھی نماز نہیں پڑھی وہ آجائیں اور تیرے ساتھ ایک نماز پڑھ لیں اور اپنا بچاؤ اور ہتھیار ساتھ ہی رکھیں۔ کافروں کی یہ دلی آرزو ہے کہ کسی طرح تم اپنے ہتھیاروں اور سامان سے غافل ہو جاؤ تو تم پر وہ ایک ہی دفعہ ٹوٹ پڑیں۔“ آخر آیت تک۔

نماز خوف حدیثوں میں پانچ طرح سے آئی ہے جس وقت جیسا موقع ملے پڑھ لینی چاہیے۔ آگے حدیثوں میں ان صورتوں کا بیان آ رہا ہے۔ مولانا وحید الزماں فرماتے ہیں کہ اکثر علماء کے نزدیک یہ آیت قصر سفر کے بارے میں ہے بعض نے کہا خوف کی نماز کے باب میں ہے، امام

بخاری رحمہ اللہ نے اس کو اختیار کیا ہے۔ چنانچہ عبد اللہ بن عمر رضی اللہ عنہما سے پوچھا گیا کہ ہم خوف کا قصر تو اللہ کی کتاب میں پاتے ہیں مگر سفر کا قصر نہیں پاتے۔ انہوں نے کہا ہم نے اپنے پیغمبر ﷺ کو جیسا کرتے دیکھا ویسا ہی ہم بھی کرتے ہیں یعنی گویا یہ حکم اللہ کی کتاب میں نہ ہی پر حدیث میں تو ہے اور حدیث بھی قرآن شریف کی طرح واجب العمل ہے۔

ابن قیم رحمہ اللہ نے زاد المعاد میں نماز خوف کی جملہ احادیث کا تجزیہ کرنے کے بعد لکھا ہے کہ ان سے نماز چھ طریقہ کے ساتھ ادا کرنا معلوم ہوتا ہے۔ امام احمد بن حنبل رحمہ اللہ فرماتے ہیں کہ جس طریق پر چاہیں اور جیسا موقع ہو یہ نماز اس طرح پڑھی جاسکتی ہے۔

کچھ حضرات نے یہ بھی کہا ہے کہ یہ نماز خوف نبی کریم ﷺ کے بعد منسوخ ہو گئی مگر یہ غلط ہے۔ جمہور علمائے اسلام کا اس کی مشروعیت پر اتفاق ہے۔ آپ کے بعد صحابہ مجاہدین نے کئی مرتبہ میدان جنگ میں یہ نماز ادا کی ہے۔ شیخ الحدیث حضرت مولانا عبد اللہ صاحب مبارک پوری فرماتے ہیں:

"فان الصحابة اجمعوا على صلوة الخوف فروى ان عليا صلى صلوة الخوف ليلة الهيرير وصلاح ابو موسى الاشعري باصبهان باصحابه روى ان سعيد بن العاص كان امير على الجيش بطبرستان فقال: ايكم صلى مع رسول الله ﷺ صلوة الخوف فقال حذيفة: انا فقد منه فصلى بهم قال الزيلعي: دليل الجمهور وجوب الاتباع والتاسي بالنبي ﷺ وقوله: صلوا كما رايتموني اصلي..... الخ" (مرعاة، ج: ۲/ ص: ۳۱۸)

یعنی صلوة خوف پر صحابہ کا اجماع ہے جیسا کہ مروی ہے کہ حضرت علی رضی اللہ عنہ نے لیلۃ الہریر میں نماز خوف ادا کی اور ابو موسیٰ اشعری رضی اللہ عنہ نے اصفہان کی جنگ میں اپنے ساتھیوں کے ساتھ خوف کی نماز پڑھی اور حضرت سعید بن عاص نے جو جنگ طبرستان میں امیر لشکر تھے، فوجیوں سے کہا کہ تم میں کوئی ایسا بزرگ ہے جس نے نبی کریم ﷺ کے ساتھ خوف کی نماز ادا کی ہو۔ چنانچہ حضرت حذیفہ رضی اللہ عنہ نے فرمایا کہ ہاں میں موجود ہوں۔ پس ان ہی کو آگے بڑھا کر یہ نماز ادا کی گئی۔ زبیلی نے کہا کہ صلوة خوف پر جمہور کی دلیل یہی ہے کہ نبی کریم ﷺ کی اتباع اور اقتدا واجب ہے۔ آپ نے فرمایا ہے کہ جیسے تم نے مجھ کو ادا کرتے دیکھا ہے ویسے ہی تم بھی ادا کرو پس ان لوگوں کا قول غلط ہے جو صلوة خوف کو اب منسوخ کہتے ہیں۔

مطلب یہ ہے کہ اول سب نے نبی کریم ﷺ کے ساتھ نماز کی نیت باندھی، دو صف ہو گئے۔ ایک صف تو نبی کریم ﷺ کے متصل، دوسری صف ان کے پیچھے اور یہ اس حالت میں ہے جب دشمن قبیل کی جانب ہو اور سب کا منہ قبیل ہی کی جانب ہو۔ خیر اب پہلی صف والوں نے آپ کے ساتھ رکوع اور سجدہ کیا اور دوسری صف والے کھڑے کھڑے ان کی حفاظت کرتے رہے، اس کے بعد پہلی صف والے دوسری صف والوں کی جگہ پر حفاظت کے لئے کھڑے رہے اور دوسری صف والے ان کی جگہ پر آ کر رکوع اور سجدہ میں گئے۔ رکوع اور سجدہ کر کے قیام میں نبی کریم ﷺ کے ساتھ شریک ہو گئے اور دوسری رکعت کا رکوع اور سجدہ نبی کریم ﷺ کے ہمراہ کیا جب آپ احتیاج پڑھنے لگے تو پہلی صف والے رکوع اور سجدہ میں گئے پھر سب نے ایک ساتھ سلام پھیرا جیسے ایک ساتھ نیت باندھی تھی۔ (شرح وحیدی)

۹۴۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ: سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ ﷺ يَغْنِي صَلَاةَ الْخَوْفِ؟ فَقَالَ: أَخْبَرَنَا سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: عَزَّوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ، فَأَوَّزَنَا الْعَدُوُّ فَصَافَفْنَا لَهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَنَا، فَقَامَتْ طَائِفَةٌ مَعَهُ، وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ، فَكَرَعَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ، ۹۴۲) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہمیں شعب نے زہری سے خبر دی، انہوں نے زہری سے پوچھا کیا نبی کریم ﷺ نے صلوة خوف پڑھی تھی؟ اس پر انہوں نے فرمایا کہ ہمیں سالم نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہما نے بتلایا کہ میں نجد کی طرف نبی کریم ﷺ کے ساتھ غزوہ (ذات الرقاع) میں شریک تھا۔ دشمن سے مقابلہ کے وقت ہم نے صفیں باندھیں، اس کے بعد رسول اللہ ﷺ نے ہمیں خوف کی نماز پڑھائی (تو ہم میں سے) ایک جماعت آپ ﷺ کے ساتھ نماز پڑھنے میں شریک ہو گئی اور دوسرا گروہ دشمن کے مقابلہ میں کھڑا رہا۔ پھر رسول کریم ﷺ نے اب اپنی

وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ النَّبِيِّ لَمْ تَصَلْ، فَجَاؤُوا، فَرَكِعَ رَسُولُ اللَّهِ ﷺ بِهِمْ رُكْعَةً، وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكِعَ لِنَفْسِهِ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ. [اطرافہ فی: ۹۴۳، ۱۳۲، ۱۳۳، ۴]

اقتدا میں نماز پڑھنے والوں کے ساتھ ایک رکوع اور دو سجدے کئے۔ پھر یہ لوگ لوٹ کر اس جماعت کی جگہ آ گئے جس نے ابھی نماز نہیں پڑھی تھی اب دوسری جماعت آئی۔ ان کے ساتھ بھی آپ نے ایک رکوع اور دو سجدے کئے۔ پھر آپ ﷺ نے سلام پھیر دیا۔ اس گروہ میں سے ہر شخص کھڑا ہوا اور اس نے اکیلے اکیلے ایک رکوع اور دو سجدے ادا کئے۔

[۴۵۳۵] [نسائی: ۱۵۳۸]

تشریح: خیر لفت میں بلندی کو کہتے ہیں اور عرب میں یہ علاقہ وہ ہے جو تہام اور یمن سے لے کر عراق اور شام تک پھیلا ہوا ہے جہاں مذکورہ جگہ میں بنی غطفان کے کافروں سے ہوا تھا۔ اس روایت سے معلوم ہوتا ہے کہ فوج کے دو حصے کئے گئے اور ہر حصہ نے رسول کریم ﷺ کے ساتھ ایک ایک رکعت باری باری ادا کی پھر دوسری رکعت انہوں نے اکیلے اکیلے ادا کی۔ بعض روایتوں میں یوں ہے کہ ہر حصہ ایک رکعت پڑھ کر چلا گیا اور جب دوسرا گروہ پوری نماز پڑھ گیا تو یہ گروہ دوبارہ آیا اور ایک رکعت اکیلے اکیلے پڑھ کر سلام پھیرا۔

فٹ پٹ ہو جائیں یعنی بھڑ جائیں صف باندھنے کا موقع نہ ملے تو جو جہاں کھڑا ہو ہیں نماز پڑھ لے بعض نے کہا قیاماً کافظ یہاں (راوی کی طرف سے) غلط ہے صحیح قائماً ہے اور پوری عبارت یوں ہے: "اذا اختلطوا فانما هو الذكر والاشارة بالراس۔" یعنی جب کافر اور مسلمان لڑائی میں غلط ملط ہو جائیں تو صرف زبان سے قرأت اور رکوع سجدے کے بدل سرے اشارہ کرنا کافی ہے۔ (شرح وحیدی)

"قال ابن قدامة: يجوز ان يصلي صلوة الخوف على كل صفة صلاها رسول الله ﷺ قال احمد: كل حديث يروى في ابواب صلوة الخوف فالعمل به جائز وقال: ستة اوجه اوسعة يروى فيها كلها جائز۔" (مرعاة المصاييح، ج: ۲ / ص: ۳۱۹)

یعنی ابن قدامہ نے کہا کہ جن جن طریقوں سے خوف کی نماز نبی کریم ﷺ سے نقل ہوئی ہے ان سب کے مطابق جیسا موقع ہو خوف کی نماز ادا کرنا جائز ہے۔ امام احمد رحمہ اللہ نے بھی ایسا ہی کہا ہے کہ یہ نماز چھ سات طریقوں سے جائز ہے جو مختلف احادیث میں مروی ہیں:

"قال ابن عباس والحسن البصري وعطاء وطاوس ومجاهد والحكم بن عتيبة وقتادة واسحاق والضحاك والثوري: انها ركعة عند شدة القتال يومي ايماء۔" (حوالہ مذکور)

یعنی مذکورہ جملہ ابراہام کہتے ہیں کہ شدت قتال کے وقت ایک رکعت محض اشاروں سے بھی ادا کر لینا جائز ہے۔

بَابُ صَلَاةِ الْخَوْفِ رِجَالًا وَرُكْبَانًا، رَاجِلٌ: قَائِمٌ باب: خوف کی نماز پیدل اور سوارہ کر پڑھنا قرآن میں رجلاً راجلاً جمع ہے (یعنی پایادہ)

تشریح: یعنی آیت کریمہ: ﴿لَإِنْ خِفْتُمْ فِرَاجَلًا أَوْ رُكْبَانًا﴾ (البقرة: ۲۳۹) میں لفظ رجلاً راجلاً جمع ہے نہ کہ رجل کی۔ راجل کے معنی پیدل چلنے والا اور رجل کے معنی مرد۔ اسی فرق کو ظاہر کرنے کے لئے امام بخاری رحمہ اللہ نے بتلایا کہ آیت مبارکہ میں رجلاً راجلاً جمع ہے یعنی پیدل چلنے والے رجل بمعنی مرد کی جمع نہیں ہے۔

۹۴۳۔ حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ،

۹۴۳) ہم سے سعید بن یحییٰ بن سعید قرشی نے بیان کیا، کہا کہ مجھ سے میرے باپ یحییٰ نے بیان کیا، انہوں نے کہا کہ ہم سے ابن جریج نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے نافع نے، ان سے عبد اللہ بن

عمر بن الخطابؓ نے مجاہد کے قول کی طرح بیان کیا کہ جب جنگ میں لوگ ایک دوسرے سے گٹھ جائیں تو کھڑے کھڑے نماز پڑھ لیں اور ابن عمرؓ نے نبی کریم ﷺ سے اپنی روایت میں اضافہ کیا ہے کہ اگر ”کافر بہت سارے ہوں کہ مسلمانوں کو دم نہ لینے دیں تو کھڑے کھڑے!“ (رسواریہ کر) (جس طور ممکن ہو اشاروں سے ہی سہی مگر) نماز پڑھ لیں۔“

تشریح: علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”قلیل مقصوده ان الصلوة لا تسقط عند العجز عن النزول عن العرابة ولا تؤخر عن وقتها بل تصلی علی ای وجه حصلت القدرة علیہ بدلیل الایة۔“ (فتح الباری) یعنی مقصود یہ ہے کہ نماز اس وقت بھی ساقط نہیں ہوتی جبکہ نماز سواری سے اترنے سے عاجز ہو اور نہ وہ وقت سے مؤخر کی جاسکتی ہے بلکہ ہر حالت میں اپنی قدرت کے مطابق اسے پڑھنا ہی ہوگا جیسا کہ آیت بالا اس پر دال ہے۔

زمانہ حاضریہ میں ریلوں، موٹروں، ہوائی جہازوں میں بہت سے ایسے ہی مواقع آ جاتے ہیں کہ ان سے اترا نا ممکن ہو جاتا ہے بہر حال نماز جس طور بھی ممکن ہو وقت مقررہ پر پڑھ لینی چاہیے۔ ایسی ہی دشواریوں کے پیش نظر شارع علیہ السلام نے دو نمازوں کو ایک وقت میں جمع کر کے ادا کرنا جائز قرار دیا ہے اور سفر میں قصر اور بوقت جہاد اور بھی مزید رعایت دی گئی مگر نماز کو معاف نہیں کیا گیا۔

بَابُ: يَحْرُسُ بَعْضُهُمْ بَعْضًا فِي صَلَاةِ الْخَوْفِ

باب: خوف کی نماز میں نمازی ایک دوسرے کی حفاظت کرتے ہیں

تشریح: یعنی اگر ایک گروہ نماز پڑھے اور دوسرا ان کی حفاظت کرے پھر وہ گروہ نماز پڑھے، اور پہلا گروہ ان کی جگہ آ جائے۔

۹۴۴۔ حَدَّثَنَا حَيُّوَةُ بْنُ شَرِيحٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ النَّبِيُّ ﷺ وَقَامَ النَّاسُ مَعَهُ، فَكَبَّرَ وَكَبَّرُوا مَعَهُ، وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ، ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ قَامَ لِلثَّانِيَةِ فَقَامَ الَّذِينَ سَجَدُوا وَحَرَسُوا إِخْوَانَهُمْ، وَأَتَتْ الطَّائِفَةُ الْأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ، وَالنَّاسُ كُلُّهُمْ فِي صَلَاةٍ، وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا. [نسائي: ۱۵۳۳]

(۹۴۴) ہم سے حیوہ بن شریح نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن حرب نے زبیدی سے بیان کیا، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے، ان سے عبد اللہ بن عباسؓ نے کہ نبی کریم ﷺ کھڑے ہوئے اور دوسرے لوگ بھی آپ ﷺ کی اقتدا میں کھڑے ہوئے۔ آپ ﷺ نے تکبیر کہی تو لوگوں نے بھی تکبیر کہی۔ آپ ﷺ نے رکوع کیا تو لوگوں نے آپ کے ساتھ رکوع اور سجدہ کر لیا تھا وہ کھڑے کھڑے اپنے بھائیوں کی گرائی کرتے رہے۔ اور دوسرا گروہ آیا۔ (جواب تک حفاظت کے لئے دشمن کے مقابلہ میں کھڑا رہا بعد میں) اس نے بھی رکوع اور سجدہ کئے۔ سب لوگ نماز میں تھے لیکن لوگ ایک دوسرے کی حفاظت کر رہے تھے۔

بَابُ الصَّلَاةِ عِنْدَ مُنَاهَضَةٍ

باب: اس وقت (جب دشمن کے) قلعوں کی فتح

الْحُصُونُ وَلِقَاءِ الْعَدُوِّ،

کے امکانات روشن ہوں اور جب دشمن سے مدبھیڑ

ہو رہی ہو تو اس وقت نماز پڑھے یا نہیں

اور امام اوزاعی رحمہ اللہ نے کہا کہ جب فتح سامنے ہو اور نماز پڑھنی ممکن نہ رہے تو اشارہ سے نماز پڑھ لیں۔ ہر شخص اکیلے اکیلے، اگر اشارہ بھی نہ کر سکیں تو لڑائی کے ختم ہونے تک یا امن ہونے تک نماز موقوف رکھیں، اس کے بعد دو رکعتیں پڑھ لیں۔ اگر دو رکعت نہ پڑھ سکیں تو ایک ہی رکوع اور دو سجدے کر لیں اگر یہ بھی نہ ہو سکے تو صرف تکبیر تحریرہ کافی نہیں ہے، امن ہونے تک نماز میں دیر کریں۔ مکمل تابعی کا یہی قول ہے۔

اور حضرت انس بن مالک رضی اللہ عنہ نے کہا کہ صبح روشنی میں ستر کے قلعہ پر جب چڑھائی ہو رہی تھی اس وقت میں موجود تھا۔ لڑائی کی آگ خوب بھڑک رہی تھی تو جو لوگ نماز نہ پڑھ سکے۔ جب دن چڑھ گیا اس وقت صبح کی نماز پڑھی گئی۔ ابو موسیٰ اشعری رضی اللہ عنہ بھی ساتھ تھے پھر قلعہ فتح ہو گیا حضرت انس رضی اللہ عنہ نے کہا کہ اس دن جو نماز ہم نے پڑھی (گودہ سورج نکلنے کے بعد پڑھی) اس سے اتنی خوشی ہوئی کہ ساری دنیا ملنے سے اتنی خوشی نہ ہوگی۔

وَقَالَ الْأَوْزَاعِيُّ: إِنْ كَانَ تَهَيَّاءَ الْفَتْحِ، وَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ صَلُّوا إِيمَاءً كُلِّ امْرِئٍ لِنَفْسِهِ، فَإِنْ لَمْ يَقْدِرُوا عَلَى الْإِيمَاءِ أَخْرُوا الصَّلَاةَ، حَتَّى يَنْكَشِفَ الْقِتَالُ أَوْ يَأْمَنُوا، فَيَصَلُّوا رَكَعَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلُّوا رَكَعَةً وَسَجْدَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا فَلَا يُجْزِئُهُمُ التَّكْبِيرُ وَيُؤْخِرُونَهَا حَتَّى يَأْمَنُوا. وَبِهِ قَالَ مَكْحُولٌ. وَقَالَ أَنَسُ بْنُ مَالِكٍ: حَضَرْتُ مُنَاهِضَةً حِصْنٍ تُسْتَرَّ عِنْدَ إِصْأَةِ الْفَجْرِ، وَاشْتَدَّ اشْتِعَالُ الْقِتَالِ، فَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ، فَلَمْ نُصَلِّ إِلَّا بَعْدَ ارْتِفَاعِ النَّهَارِ، فَصَلَّيْنَاهَا وَنَحْنُ مَعَ أَبِي مُوسَى، فَفُتِحَ لَنَا، قَالَ أَنَسُ بْنُ مَالِكٍ: وَمَا يَسُرُّنِي بِتِلْكَ الصَّلَاةِ الدُّنْيَا وَمَا فِيهَا.

تشریح: ستر اہواز کے شہروں میں سے ایک شہر ہے۔ وہاں کا قلعہ سخت جنگ کے بعد بعد خلافت فاروقی ۲۰ھ میں فتح ہوا۔ اس کی تعلیق کو ابن سعد اور ابن ابی شیبہ نے وصل کیا۔ ابو موسیٰ اشعری اس فوج کے افسر تھے جس نے اس قلعہ پر چڑھائی کی تھی۔ اس نماز کی خوشی ہوئی تھی کہ یہ مجاہدوں کی نماز تھی نہ آجکل کے بزدل مسلمانوں کی نماز۔ بعض نے کہا کہ حضرت انس رضی اللہ عنہ نے نماز فوت ہونے پر افسوس کیا یعنی اگر یہ نماز وقت پر پڑھ لیتے تو ساری دنیا کے ملنے سے زیادہ مجھ کو خوشی ہوتی مگر پہلے معنی کو ترجیح ہے۔

(۹۳۵) ہم سے یحییٰ بن جعفر نے بیان کیا کہ ہم سے وکیع نے علی بن مبارک سے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابو سلمہ نے، ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہ نے کہ حضرت عمر رضی اللہ عنہ غزوہ خندق کے دن کفار کو برا بھلا کہتے ہوئے آئے اور عرض کرنے لگے کہ یا رسول اللہ! سورج ڈوبنے ہی کو ہے اور میں نے تو اب تک عصر کی نماز نہیں پڑھی، اس پر نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”اللہ کی قسم! میں نے بھی ابھی تک نہیں پڑھی۔“ انہوں نے بیان کیا پھر آپ صلی اللہ علیہ وسلم بلحان کی طرف گئے (جو مدینہ میں ایک میدان

۹۴۵۔ حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: جَاءَ عُمَرُ يَوْمَ الْخَنْدَقِ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَيَقُولُ: يَا رَسُولَ اللَّهِ! مَا صَلَّيْتُ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ. فَقَالَ النَّبِيُّ ﷺ: ((وَأَنَا وَاللَّهِ مَا صَلَّيْتُهَا بَعْدُ)) قَالَ:

فَنَزَلَ إِلَى بُطْحَانَ فَتَوَضَّأَ، وَصَلَّى الْعَصْرَ بَعْدَ مَا غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْمَغْرِبَ بَعْدَهَا. پڑھی، پھر اس کے بعد نماز مغرب پڑھی۔
(تھا)، وضو کر کے آپ نے وہاں سورج غروب ہونے کے بعد عصر کی نماز

[راجع: ۵۹۶]

تشریح: باب کا ترجمہ اس حدیث سے لگا کر نبی کریم ﷺ کو لڑائی میں مصروف رہنے سے بالکل نماز کی فرصت نہ ملی تھی تو آپ نے نماز میں دیر کی۔ قسطنطینی نے کہا ممکن ہے کہ اس وقت تک خوف کی نماز کا حکم نہیں اتر ا ہوگا۔ یا نماز کا آپ کو خیال نہ رہا ہوگا یا خیال ہوگا مگر طہارت کرنے کا موقع نہ ملا ہوگا۔

”قيل اخرها عمدا لانه كانت قبل نزول صلوة الخوف ذهب اليه الجمهور كما قال ابن رشد وبه جزم ابن القيم في الهدى والحافظ في الفتح والقرطبي في شرح مسلم وعياض في الشفاء والزبلي في نصب الراية وابن القصار وهذا هو الراجح عندنا۔ (مرعاة المفاتيح، ج ۲ / ص: ۳۱۸)

یعنی کہا گیا (شدت جنگ کی وجہ سے) آپ ﷺ نے عمدًا نماز عصر کو مؤخر فرمایا، اس لیے کہ اس وقت تک صلوة خوف کا حکم نازل نہیں ہوا تھا۔ بقول ابن رشد جبور کا یہی قول ہے اور علامہ ابن قیم رحمہ اللہ نے زاد المعاد میں اس خیال پر جزم کیا ہے اور حافظ ابن حجر رحمہ اللہ نے فتح الباری اور قرطبی نے شرح مسلم میں اور قاضی عیاض نے شفاء میں اور زبلی نے نصب الراية میں اور ابن قسار نے اسی خیال کو ترجیح دی ہے اور حضرت مولانا عبید اللہ صاحب شیخ الحدیث مؤلف مرعاة المفاتيح فرماتے ہیں کہ ہمارے نزدیک بھی اسی خیال کو ترجیح حاصل ہے۔

بَابُ صَلَاةِ الطَّالِبِ وَالْمَطْلُوبِ رَاكِبًا وَإِيمَاءً

باب: جو دشمن کے پیچھے لگا ہو یا دشمن اس کے پیچھے لگا ہو وہ سوار رہ کر اشارے ہی سے نماز پڑھ لے

اور ولید بن مسلم نے کہا میں نے امام اوزاعی سے شرحیل بن سمط اور ان کے ساتھیوں کی نماز کا ذکر کیا کہ انہوں نے سواری پر ہی نماز پڑھ لی، تو انہوں نے کہا ہمارا بھی یہی مذہب ہے جب نماز کے قضا ہونے کا ڈر ہو۔ اور ولید نے نبی کریم ﷺ کے اس اشارے سے دلیل لی کہ ”کوئی تم میں سے عصر کی نماز نہ پڑھے مگر بنی قریظہ کے پاس پہنچ کر۔“

(۹۳۶) ہم سے عبداللہ بن محمد بن اسماء نے بیان کیا، کہا کہ ہم سے جویریہ بن اسماء نے نافع سے، ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ جب نبی کریم ﷺ غزوہ خندق سے فارغ ہوئے (ابوسفیان لوٹا) تو ہم سے آپ نے فرمایا: ”کوئی شخص بنو قریظہ کے محکمہ میں پہنچنے سے پہلے نماز عصر نہ پڑھے۔“ لیکن جب عصر کا وقت آیا تو بعض صحابہ رضی اللہ عنہم نے راستہ ہی میں نماز پڑھ لی اور بعض صحابہ رضی اللہ عنہم نے کہا کہ ہم بنو قریظہ کے محکمہ میں پہنچنے پر نماز عصر پڑھیں گے اور کچھ حضرات کا خیال یہ ہوا کہ ہمیں نماز پڑھ لینی

وَقَالَ الْوَلِيدُ: ذَكَرْتُ لِلْأَوْزَاعِيِّ صَلَاةَ شَرْحِيلَ بْنِ السَّمْطِ وَأَصْحَابِهِ عَلَى ظَهْرِ الدَّابَّةِ، فَقَالَ: كَذَلِكَ الْأَمْرُ عِنْدَنَا إِذَا تَخَوَّفَ الْفُتُورُ. وَاخْتَجَّ الْوَلِيدُ بِقَوْلِ النَّبِيِّ ﷺ: ((لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَيْتِي قَرْيَظَةَ)).

۹۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ: النَّبِيُّ ﷺ لَنَا لَمَّا رَجَعَ مِنَ الْأَحْزَابِ: ((لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَيْتِي قَرْيَظَةَ)) فَأَذْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ، فَقَالَ: بَعْضُهُمْ لَا نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي لَمْ يَرُدَّ

مِنَا ذَلِكَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعْنَفْ. چاہیے کیونکہ آپ ﷺ کا مقصد یہ نہیں تھا کہ نماز قضا کر لیں۔ پھر جب أَحَدًا مِنْهُمْ. [اطرافہ فی: ۴۱۱۹] [مسلم: ۶۰۰۲] آپ سے اس کا ذکر کیا گیا تو آپ ﷺ نے کسی پر بھی ملامت نہیں فرمائی۔

تشریح: طالب یعنی دشمن کی تلاش میں نکلنے والے، مطلوب یعنی جس کی تلاش میں دشمن لگا ہو۔ یہ اس وقت کا واقعہ ہے جب غزوہ احزاب ختم ہو گیا اور کفار کا کام چلے گئے تو نبی کریم ﷺ نے فوراً ہی مجاہدین کو حکم دیا کہ اسی حالت میں بنو قریظہ کے محلہ میں چلیں جہاں مدینہ کے یہودی رہتے تھے جب نبی کریم ﷺ مدینہ تشریف لائے تو ان یہودیوں نے ایک معاہدہ کے تحت ایک دوسرے کے خلاف کسی جنگی کارروائی میں حصہ نہ لینے کا عہد کیا تھا۔ مگر خفیہ طور پر یہودی پہلے بھی مسلمانوں کے خلاف سازشیں کرتے رہے اور اس موقع پر تو انہوں نے کھل کر کفار کا ساتھ دیا۔ یہود نے یہ سمجھ کر بھی اس میں شرکت کی تھی کہ یہ آخری اور فیصلہ کن لڑائی ہوگی اور مسلمانوں کی اس میں شکست یقینی ہے۔ معاہدہ کی رو سے یہودیوں کی اس جنگ میں شرکت ایک سنگین جرم تھا، اس لئے نبی کریم ﷺ نے چاہا کہ بغیر کسی مہلت کے ان پر حملہ کیا جائے اور اسی لئے آپ نے فرمایا تھا کہ نماز عصر بنو قریظہ میں جا کر پڑھی جائے کیونکہ راستے میں اگر کہیں نماز کے لئے ٹھہرتے تو دیر ہو جاتی چنانچہ بعض صحابہ رضی اللہ عنہم نے بھی اس سے یہی سمجھا کہ آپ کا مقصد صرف جلد بنو قریظہ پہنچنا تھا۔ اس سے ثابت ہوا کہ بحالت مجبوری طالب اور مطلوب ہر دو سواری پر نماز اشارے سے پڑھ سکتے ہیں، امام بخاری رحمہ اللہ کا یہی مذہب ہے اور امام شافعی رحمہ اللہ اور امام احمد رحمہ اللہ کے نزدیک جس کے پیچھے دشمن لگا ہو وہ تو اپنے بچانے کے لئے سواری پر اشارے ہی سے نماز پڑھ سکتا ہے اور جو خود دشمن کے پیچھے لگا ہو تو اس کو درست نہیں اور امام مالک رحمہ اللہ نے کہا کہ اس کو اس وقت درست ہے جب دشمن کے نکل جانے کا ڈر ہو۔ ولید نے امام اوزاعی رحمہ اللہ کے مذہب پر حدیث ((لا یصلین احد العصر..... الخ)) سے دلیل لی کہ صحابہ بنو قریظہ کے طالب تھے یعنی ان کے پیچھے اور بنی قریظہ مطلوب تھے اور نبی کریم ﷺ نے نماز قضا ہو جانے کی ان کے لئے پروا نہ کی۔ جب طالب کو نماز قضا کر دینا درست ہو تو اشارہ سے سواری پر پڑھ لینا بطریق اولیٰ درست ہوگا امام بخاری رحمہ اللہ کا استدلال اسی لئے اس حدیث سے درست ہے۔ بنو قریظہ پہنچنے والے صحابہ رضی اللہ عنہم میں سے ہر ایک نے اپنے اجتہاد اور رائے پر عمل کیا بعض نے یہ خیال کیا کہ نبی کریم ﷺ کے حکم کا یہ مطلب ہے کہ جلد جاؤ بیچ میں ٹھہرو نہیں تو ہم نماز کیوں قضا کریں، انہوں نے سواری پر پڑھ لینے میں بعض نے خیال کیا کہ حکم بحالاً ضروری ہے نماز بھی اللہ اور اس کے رسول کی رضا مندی کے لئے پڑھتے ہیں تو آپ کے حکم کی تعمیل میں اگر نماز میں دیر ہو جائے گی تو ہم گناہگار نہ ہوں گے (الغرض) فریقین کی نیت بخیر تھی اس لئے کوئی ملامت کے لائق نہ ٹھہرا۔ معلوم ہوا کہ اگر مجتہد غور کرے اور پھر اس کے اجتہاد میں غلطی ہو جائے تو اس سے مؤاخذہ نہ ہوگا۔ نووی رحمہ اللہ نے کہا اس پر اتفاق ہے۔ اس کا یہ مطلب نہیں کہ ہر مجتہد صواب پر ہے۔

بَابُ التَّيَكُّيْرِ وَالْغُلَسِ بِالصُّبْحِ، باب: حملہ کرنے سے پہلے صبح کی نماز اندھیرے میں جلدی پڑھ لینا اسی طرح لڑائی میں (طلوع فجر کے بعد فوراً ادا کر لینا)

۹۴۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبٍ، وَثَابِتِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الصُّبْحَ بِغُلَسٍ، ثُمَّ رَكِبَ فَقَالَ: ((اللَّهُ أَكْبَرُ، خَرَبْتُ خَيْرٌ، إِنَّا إِذَا

۹۴۷۔ ہم سے مسدد بن مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے عبد العزیز بن صہب اور ثابت بنانی نے بیان کیا ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے صبح کی نماز اندھیرے ہی میں پڑھادی، پھر سواری ہوئے (پھر آپ خیر پہنچ گئے اور وہاں کے یہودیوں کو آپ کے آنے کی اطلاع ہوگئی) اور فرمایا:

”نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ“ (تو ڈرائے ہوئے لوگوں کی صبح منحوس ہوگی۔) اس وقت خیر کے یہودی گلیوں میں یہ کہتے ہوئے بھاگ رہے تھے کہ محمد ﷺ لشکر سمیت آگئے۔ راوی نے کہا کہ (روایت میں) لفظ فیس لشکر کے معنی میں ہے۔ آخر رسول اللہ ﷺ کو فتح ہوئی لڑنے والے جوان قتل کر دیئے گئے، عورتیں اور بچے قید ہوئے۔ اتفاق سے صفیہ (رضی اللہ عنہا) وحیدہ کلی کے حصہ میں آئیں۔ پھر رسول اللہ ﷺ کو ملیں اور آپ نے ان سے نکاح کیا اور آزادی ان کا مہر قرار پایا۔ عبدالعزیز نے ثابت سے پوچھا ابو محمد! کیا تم نے انس رضی اللہ عنہ سے دریافت کیا تھا کہ حضرت صفیہ رضی اللہ عنہا کا مہر آپ نے مقرر کیا تھا انہوں نے جواب دیا کہ خود انہیں کو ان کے مہر میں دے دیا تھا۔ کہا کہ ابو محمد اس پر مسکرا دیئے۔

تشریح: ترجمہ باب اس سے لکھا ہے کہ آپ ﷺ نے صبح کی نماز سویرے اندھیرے منہ پڑھ لی اور سوار ہوتے وقت نعرہ بکیر بلند کیا۔ فیس لشکر کو اس لئے کہتے ہیں کہ اس میں پانچ کلوایاں ہوتی ہیں مقدمہ، ساقہ، میمنہ، میسرہ، قلب۔ صفیہ شہزادی تھی نبی کریم ﷺ نے ان کی دلجوئی اور شرافت نبی کی بنا پر انہیں اپنے حرم میں لے لیا اور آزادی فرما دیا ان ہی کو ان کے مہر میں دینے کا مطلب ان کو آزاد کر دینا ہے، بعد میں یہ خاتون ایک بہترین وفادار ثابت ہوئیں۔ امہات المؤمنین میں ان کا بھی بڑا مقام ہے۔ رضی اللہ عنہا وارضاهما۔ علامہ خطیب بغدادی لکھتے ہیں کہ حضرت صفیہ حبیبہ بنت ابی اسلمہ کی بیٹی ہیں جو بنی اسرائیل میں سے تھیں اور ہارون بن عمران علیہ السلام کے نواسہ تھے۔ یہ صفیہ کنانہ بن ابی العقیق کی بیوی تھیں جو جنگ خیبر میں بماء محرم ۷ھ قتل کیا گیا اور یہ قید ہو گئیں تو ان کی شرافت نبی کی بنا پر نبی کریم ﷺ نے ان کو اپنے حرم میں داخل فرمایا، پہلے وحیدہ بن خلیفہ حبیبی کے حصہ قیمت میں لگا دی گئی تھیں۔ بعد میں نبی کریم ﷺ نے ان کا حال دریافت فرما کر سات غلاموں کے بدلہ ان کو وحیدہ حبیبی سے حاصل فرمایا اسکے بعد یہ رضاء و رغبت اسلام لے آئیں اور نبی کریم ﷺ نے اپنی زوجیت سے ان کو شرف فرمایا اور ان کو آزادی کی آزادی ہی کو ان کا مہر مقرر فرمایا۔ حضرت صفیہ رضی اللہ عنہا نے ۵۰ھ میں وفات پائی، اور جنت البقیع میں سپرد خاک کی گئیں۔ ان سے حضرت انس اور ابن عمر رضی اللہ عنہما وغیرہ روایت کرتے ہیں جی میں جائے مہملہ کا پیش اور نیچے دو نقطوں والی یاد کا زبر اور دوسری یاد پر نشید ہے۔

صلوۃ الخوف کے متعلق علامہ شوکانی رحمہ اللہ نے بہت کافی تفصیلات پیش فرمائی ہیں اور چھ سات طریقوں سے اس کے پڑھنے کا ذکر کیا ہے۔ علامہ فرماتے ہیں:

”وقد اختلف فی عدد الانواع الواردة فی صلوۃ الخوف فقال ابن قسار المالکی: ان النبی ﷺ صلاھا فی عشرة مواطن وقال النووي: انه يبلغ مجموع انواع صلوۃ الخوف ستة عشر وجہا کلھا جائزۃ وقال الخطابی: صلوۃ الخوف انواع صلاھا النبی ﷺ فی ایام مختلفہ واشکال متباينۃ یحری فی کلھا ما ہوا حوط للصلوۃ وابلغ فی الحراسۃ..... الخ۔“ (ذیل الاوطار)

یعنی صلوۃ خوف کی قسموں میں اختلاف ہے جو وارد ہوئی ہیں ابن قسار مالکی نے کہا کہ نبی کریم ﷺ نے اسے دس جگہ پڑھا ہے اور نووی کہتے ہیں کہ اس نماز کی تمام قسمیں سولہ تک پہنچی ہیں اور وہ سب جائز و درست ہیں۔ خطابی نے کہا کہ صلوۃ الخوف کو نبی کریم ﷺ نے ایام مختلفہ میں مختلف طریقوں سے ادا فرمایا ہے۔ اس میں زیادہ تر قابل غور چیز یہی رہی ہے کہ نماز کے لئے بھی ہر ممکن احتیاط سے کام لیا جائے اور اس کا بھی خیال رکھا جائے

کہ حفاظت اور نگہبانی میں بھی فرق نہ آنے پائے۔ علامہ ابن حزم نے اس کے چودہ طریقے بتلائے ہیں اور ایک مستقل رسالہ میں ان سب کا ذکر فرمایا ہے۔

الحمد للہ کہ ادھر محرم ۱۳۸۹ھ میں کتاب صلوٰۃ الخوف کی تکمیل سے فراغت حاصل ہوئی، اللہ پاک ان لغزشوں کو معاف فرمائے جو اس مبارک کتاب کا ترجمہ لکھنے اور تشریحات پیش کرنے میں مترجم سے ہوئی ہوگی۔ وہ غلطیاں یقیناً میری طرف سے ہیں۔ اللہ کے حبیب ﷺ کے فرامین عالیہ کا مقام بلند و برتر ہے، آپ کی شان اوتیت جوامع الکلم ہے۔ اللہ سے دعا ہے کہ وہ میری لغزشوں کو معاف فرما کر اپنے دامن رحمت میں ڈھانپ لے اور اس مبارک کتاب کے جملہ قدردانوں کو برکات دارین سے نوازے۔ آمین یا رب العالمین۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْعِيدَيْنِ

عیدین کے مسائل کا بیان

فتویٰ: عید کی وجہ تسمیہ کے بارے میں حضرت مولانا عبید اللہ صاحب شیخ الحدیث مبارک پوری رحمہ اللہ فرماتے ہیں:

”واصل العید عود لانه مشتق من عاد يعود عودا وهو الرجوع قلبت الواو یاء لسكونها وانكسار ما قبلها كما فی المیزان والمیقات وجمعه اعیاد لزوم الیاء فی الواحد او للفرق بینہ و بین اعود الخشب وسمی عیدین لکثرة عوائد الله تعالیٰ فیہما اولانہم يعودون الیہما مرة بعد اخرى اولتکررہما وعودہما لكل عام اولعود السرور يعود ہما قال فی الاذہار کل اجتماع للسرور فهو عند العرب عید يعود السرور يعود وقیل ان الله تعالیٰ يعود علی العباد بالمغفرة والرحمة وقیل تفاؤہ يعودہ علی من اذکرہ كما سمیت الفافلة تفاولا برجوعها وقیل لعود بعض المباحات فیہما واجبا کالْفَطْرِ وقیل لانه یعاد فیہما التکبیرات۔“ واللہ تعالیٰ اعلم۔ (مرعاة، ج: ۲/ ص: ۳۲۷)

یعنی عید کی اصل لفظ عود ہے جو عاد يعود سے مشتق ہے جس کے معنی رجوع کرنے کے ہیں، عود کا واؤ یاء سے بدل گیا ہے اس لئے کہ وہ ساکن ہے اور ما قبل اس کے کسرہ ہے جیسا کہ لفظ میزان اور میقات میں واؤ یاء سے بدل گیا ہے عید کی جمع اعیاد ہے۔ اس لئے کہ واحد میں لفظ ”یاء“ کا لزوم ہے یا لفظ عود بمعنی لکڑی کی جمع اعود سے فرق ظاہر کرنا مقصود ہے۔ ان کا عیدین نام اس لئے رکھا گیا کہ ان دونوں میں عنایات الہی بے پایاں ہوتی ہیں یا اس لئے ان کو عیدین کہا گیا کہ مسلمان ان دونوں کی طرف لوٹتے رہتے ہیں یا یہ کہ یہ دونوں دن ہر سال لوٹ کر مکرر آتے رہتے ہیں یا یہ کہ ان کے لوٹنے سے مسرت ہوتی ہے۔ عربوں کی اصطلاح میں ہر وہ اجتماع جو خوشی اور مسرت کا اجتماع ہو عید کہلاتا تھا، اس لئے ان دنوں کو بھی جو مسلمان کے لئے انتہائی خوشی کے دن ہیں عیدین کہا گیا۔ یا یہ بھی کہ ان دنوں میں اپنے بندوں پر اللہ اپنی بے شمار رحمتوں کا اعادہ فرماتا ہے یا اس لئے کہ جس طرح بطور نیک فال جانے والے گروہ کو قافلہ کہا جاتا ہے جس کے لفظی معنی آنے والے کے ہیں یا اس لئے بھی کہ ان میں بعض مباح کام و وجوب کی طرف لوٹ جاتے ہیں جیسے کہ اس دن عید الفطر میں روزہ رکھنا واجب طور پر نہ رکھنے کی طرف لوٹ گیا ہے یا اس لئے کہ ان دنوں میں تکبیرات کو بار بار لوٹا کر کہا جاتا ہے اس لئے ان کو لفظ عیدین سے تعبیر کیا گیا ہے ان دنوں کے مقرر کرنے میں کیا کیا فوائد اور مصالح ہیں اسی مضمون کو شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے اپنی مشہور کتاب حجتہ اللہ البالغہ میں بڑی تفصیل کے ساتھ احسن طور پر بیان فرمایا ہے۔ اس کو وہاں ملاحظہ کیا جاسکتا ہے۔

امام بخاری رحمہ اللہ نے نماز عیدین کے متعلق تکبیرات کی بابت کچھ نہیں بتلایا اگرچہ اس بارے میں اکثر احادیث و اقوال صحابہ موجود ہیں مگر وہ امام بخاری رحمہ اللہ کی شرائط پر نہیں تھے۔ اس لئے آپ نے ان میں سے کسی کا بھی ذکر نہیں کیا۔ امام شوکانی رحمہ اللہ نے نیل الاوطار میں اس سلسلہ کے دس قول نقل کئے ہیں جن میں جسے ترجیح حاصل ہے وہ یہ ہے:

”احدها انه یکبر فی الاولى سبعا قبل القراءة وفی الثانية خمساً قبل القراءة قال العراقي وهو قول اکثر اهل العلم

من الصحابة والتابعین والائمة قال وهو مروی عن عمرو علی وابی ہریرہ وابی سعید..... الخ۔“

یعنی پہلا قول یہ ہے کہ پہلی رکعت میں قراءت سے پہلے سات تکبیریں اور دوسری رکعت میں قراءت سے پہلے پانچ تکبیریں کہی جائیں۔ صحابہ

اور تابعین اور ائمہ کرام میں سے اکثر اہل علم کا یہی مسلک ہے، اس بارے میں جو احادیث مروی ہیں ان میں سے چند یہ ہیں:

”عن عمرو بن شعيب عن ابيه عن جده ان النبي ﷺ كبر في عيد ثنتي عشرة تكبيرة سبعا في الاولى وخمسا في الاخرة ولم يصل قبلها ولا بعده“ (رواه احمد وابن ماجه قال احمد انا اذهب الى هذا)

یعنی عمرو بن شعیب نے اپنے باپ سے، انہوں نے اپنے دادا سے روایت کیا کہ نبی ﷺ نے عید میں بارہ تکبیروں سے نماز پڑھائی پہلی رکعت میں آپ ﷺ نے سات تکبیریں اور دوسری رکعت میں پانچ تکبیریں۔ امام احمد رحمہ اللہ فرماتے ہیں کہ میرا عمل بھی یہی ہے۔

”وعن عمرو بن عوف المزني ان النبي ﷺ كبر في العیدین فی الاولى سبعا قبل القراءة وفي الثانية خمسا قبل القراءة رواه الترمذی وقال: هو احسن شيء في هذا الباب عن النبي ﷺ“

یعنی عمرو بن عوف مزنی سے روایت ہے کہ بے شک نبی کریم ﷺ نے عیدین کی پہلی رکعت میں قراءت سے پہلے سات تکبیریں کہیں اور دوسری رکعت میں قراءت سے پہلے پانچ تکبیریں۔ امام ترمذی رحمہ اللہ فرماتے ہیں کہ اس مسئلہ کے بارے میں یہ بہترین حدیث ہے جو نبی کریم ﷺ سے مروی ہے۔

علامہ شوکانی رحمہ اللہ فرماتے ہیں کہ امام ترمذی نے کتاب العلل المفروہ میں فرمایا ”سألت محمد بن اسمعيل (البخاري) عن هذا الحديث فقال ليس في هذا الباب شيء اصح منه وبه اقول“ انتہی۔

یعنی اس حدیث کے بارے میں میں نے امام بخاری رحمہ اللہ سے پوچھا تو انہوں نے فرمایا کہ اس مسئلہ کے متعلق اس سے زیادہ کوئی حدیث صحیح نہیں ہے اور میرا بھی یہی مذہب ہے، اس بارے میں اور بھی کئی احادیث مروی ہیں۔ حنفی کا مسلک اس بارے میں یہ ہے کہ پہلی رکعت میں تکبیر تحریمہ کے بعد قراءت سے پہلے تین تکبیریں کہی جائیں اور دوسری رکعت میں قراءت کے بعد تین تکبیریں۔ بعض صحابہ رضی اللہ عنہم سے یہ مسلک بھی نقل کیا گیا ہے جیسا کہ نیل الاوطار ص: ۲۹۹ پر منقول ہے مگر اس بارے کی روایات ضعف سے خالی نہیں ہیں جیسا کہ علامہ شوکانی رحمہ اللہ نے تصریح فرمائی ہے فمن شاء فليرجع اليه حضرت مولانا عبدالرحمن صاحب مبارک پوری رحمہ اللہ فرماتے ہیں ”واما ما ذهب اليه اهل الكوفة فلم يرد فيه حديث مرفوع غير حديث ابي موسى الاشعري وقد عرفت انه لا يصلح للاحتجاج“ (تحفة الاحوذی) یعنی کوفہ والوں کے مسلک کے ثبوت میں کوئی حدیث مرفوعہ وارد نہیں ہوئی صرف حضرت ابو موسیٰ اشعری رضی اللہ عنہ سے روایت کی گئی ہے جو قابل حجت نہیں ہے۔

جید الہند حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے اسی بارے میں بہت ہی بہتر فیصلہ دیا ہے۔ چنانچہ آپ کے الفاظ مبارک یہ ہیں: ”یکبر فی الاولى سبعا قبل القراءة والثانية خمسا قبل القراءة وعمل الكوفيين ان یکبر اربعا کتکبیر الجنائز فی الاولى قبل القراءة وفي الثانية بعدها وهما سستان وعمل الحرمين ارجح“ (حجة الله البالغة، ج: ۲/ ص: ۱۰۶) یعنی پہلی رکعت میں قراءت سے پہلے سات تکبیریں اور دوسری رکعت میں قراءت سے پہلے پانچ تکبیریں کہنی چاہئیں مگر کوفہ والوں کا عمل یہ ہے کہ پہلی رکعت میں تکبیرات جنازہ کی طرح قراءت سے پہلے چار تکبیر کہی جائیں اور دوسری رکعت میں قراءت کے بعد یہ دونوں طریقے سنت ہیں۔ مگر حرمین شریفین یعنی مکہ مدینہ والوں کا عمل جو پہلے بیان ہوا ترجیح اس کو حاصل ہے۔ (کوفہ والوں کا عمل مرجوح ہے)

عید کی نماز فرض ہے یا سنت اس بارے میں علما مختلف ہیں۔ امام ابوحنیفہ رحمہ اللہ کے نزدیک جن پر جو فرض ہے ان پر عیدین کی نماز فرض ہے۔ اور امام مالک رحمہ اللہ اور امام شافعی رحمہ اللہ اسے سنت مؤکدہ قرار دیتے ہیں۔ اس پر حضرت مولانا عید اللہ صاحب شیح الحدیث مبارک پوری فرماتے ہیں:

”والراجع عندی ما ذهب اليه ابو حنيفة من انها واجبة على الاعيان لقوله تعالى فصل لربك وانحر والامر يقتضى الوجوب ولمداومة النبي ﷺ على فعلها من غير ترك ولانها من اعلام الدين الظاهرة فكانت واجبة..... الخ“

(مرعاة، ج: ۳/ ص: ۳۲۷)

یعنی میرے نزدیک ترجیح اسی خیال کو حاصل ہے جس کی طرف امام ابوحنیفہ رحمہ اللہ گئے ہیں کہ یہ اعیان پر واجب ہے جیسا کہ اللہ پاک نے قرآن میں بیضہ امر فرمایا: ﴿فَصَلِّ لِرَبِّكَ وَأَنحِرْ﴾ (۱۰۸/الکوثر: ۲) اپنے رب کے لئے نماز پڑھ اور قربانی کر۔ بیضہ امر وجوب کو چاہتا ہے اور اس

لئے بھی کہ نبی کریم ﷺ نے اس پر پیشگی فرمائی اور یہ دین کے ظاہر و باطن میں سے ایک اہم ترین نشان ہے۔

بَابُ مَا جَاءَ فِي الْعِيدَيْنِ وَالتَّجَمُّلِ فِيهِمَا

باب: دونوں عیدوں کا بیان اور ان میں زیب و زینت کرنے کا بیان

(۹۴۸) ہم نے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے سالم بن عبد اللہ نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ حضرت عمر رضی اللہ عنہ ایک موٹے ریشمی کپڑے کا چغہ لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئے جو بازار میں بک رہا تھا کہنے لگے: یا رسول اللہ! آپ اسے خرید لیجئے اور عید اور وفود کی پذیرائی کے لیے اسے پہن کر زینت فرمایا کیجئے۔ اس پر رسول اللہ ﷺ نے فرمایا: ”یہ تو وہ پہنے گا جس کا (آخرت میں) کوئی حصہ نہیں۔“ اس کے بعد جب تک اللہ نے چاہا عمر رہی پھر ایک دن رسول اللہ ﷺ نے خود ان کے پاس ایک ریشمی چغہ تحفہ میں بھیجا۔ حضرت عمر رضی اللہ عنہ اسے لیے ہوئے آپ کی خدمت میں حاضر ہوئے اور کہا کہ یا رسول اللہ! آپ ﷺ نے تو یہ فرمایا کہ ”اس کو وہ پہنے گا جس کا آخرت میں کوئی حصہ نہیں۔“ پھر آپ نے یہ میرے پاس کیوں بھیجا؟ رسول اللہ ﷺ نے فرمایا کہ ”میں نے اسے تیرے پہننے کو نہیں بھیجا بلکہ اس لیے تم اسے بیچ کر اس کی قیمت اپنے کام میں لاؤ۔“

۹۴۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: أَخَذَ عُمَرُ جُبَّةً مِنْ إِسْتَبْرَقٍ تَبَاعَ فِي السُّوقِ، فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ابْتَغِ هَذِهِ، تَجَمَّلُ بِهَا لِلْعِيدِ وَالْوُفُودِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا هَذِهِ لِبَاسٌ مِنْ لَا خَلَاقَ لَهُ)). فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ أَنْ يَلْبِثَ، ثُمَّ أُرْسِلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةٍ دِينَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ، فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ: ((إِنَّمَا هَذِهِ لِبَاسٌ مِنْ لَا خَلَاقَ لَهُ؟)) وَأُرْسِلْتَ إِلَيَّ بِهَذِهِ الْجُبَّةِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((تَبِعُهَا وَتَصِيبُ بِهَا حَاجَتَكَ)). [راجع: ۸۸۶]

تشریح: اس حدیث میں ہے کہ نبی کریم ﷺ سے حضرت عمر رضی اللہ عنہ نے کہا کہ یہ جب آپ ﷺ عید کے دن پہنا کیجئے اسی طرح وفود آتے رہتے ہیں ان سے ملاقات کے لئے بھی آپ ﷺ اس کا استعمال کیجئے۔ لیکن وہ جب ریشمی تھا اس لئے نبی کریم ﷺ نے اس سے انکار فرمایا کہ ریشم مردوں کے لئے حرام ہے۔ اس سے معلوم ہوتا ہے کہ عید کے دن جائز لباسوں کے ساتھ آرائش کرنی چاہیے اس سلسلے میں دوسری احادیث بھی آئی ہیں۔

مولانا وحید الزماں اس حدیث کے ذیل فرماتے ہیں کہ سبحان اللہ! اسلام کی بھی کیا عمدہ تعلیم ہے کہ مردوں کو چھوٹا موٹا سوتی اونٹنی کپڑا کافی ہے ریشمی اور باریک کپڑے یہ عورتوں کو سزاوار ہیں۔ اسلام نے مسلمانوں کو مضبوط مخفی جفاکش سپاہی بننے کی تعلیم دی نہ عورتوں کی طرح بناؤ سنگھار اور نازک بدن بننے کی۔ اسلام نے عیش و عشرت کا ناجائز اسباب مثلاً نشہ شراب خوری وغیرہ بالکل بند کر دیا لیکن مسلمان اپنے پیغمبر کی تعلیم چھوڑ کر نشہ اور رنڈی بازی میں مشغول ہوئے اور عورتوں کی طرح چکن اور ملل اور گونا گونا گویاں کے کپڑے پہننے لگے۔ ہاتھوں میں کڑے اور پاؤں میں مہندی، آخر اللہ تعالیٰ نے ان سے حکومت چھین لی اور دوسری مردانہ قوم کو عطا فرمائی ایسے زنانے مسلمانوں کو ذوب مرنا چاہیے بے غیرت بے حیا کم بخت۔ (وحیدی) مولانا کا اشارہ ان مغل شہزادوں کی طرف ہے جو عیش و آرام میں پڑ کر زوال کا سبب بنے، آج کل مسلمانوں کے کالج زدہ نوجوانوں کا کیا حال ہے جو زمانہ بننے میں شاید مغل شہزادوں سے بھی آگے بڑھنے کی کوششوں میں مصروف ہیں جن کا حال یہ ہے:

نہ پڑھتے تو کھاتے سو طرح کا کر
وہ کھوئے گئے اگلے تعلیم پا کر

بَابُ الْحَرَابِ وَالْدَّرَقِ يَوْمَ الْعِيدِ باب: عید کے دن برچھیوں اور ڈھالوں سے کھیلنا

۹۴۹۔ حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ الْأَسَدِيَّ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَى النَّبِيِّ ﷺ وَعِنْدِي جَارِيَتَانِ تَغْنِيَانِ بِغَنَاءٍ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفَرَاشِ وَحَوْلَ وَجْهَهُ، وَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ ﷺ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((دَعُهُمَا)) فَلَمَّا غَفَلَ غَمَزَتْهُمَا خَرَجَتَا. [اطرافه في: ۹۵۲، ۹۸۷، ۲۹۰۶، ۳۵۲۹، ۳۹۳۱] [مسلم: ۲۰۶۵]

۹۵۰۔ وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْدَّرَقِ وَالْحَرَابِ، فِيمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ وَإِمَامًا قَالَ: ((تَشْهَيْنَ تَنْظِيرِينَ؟)) فَقُلْتُ: نَعَمْ. فَأَقَامَنِي وَرَاءَهُ خَدِّي عَلَى خَدِّهِ، وَهُوَ يَقُولُ: ((دُونَكُمْ يَا نَبِيَّ أَرْفُدَةً)). حَتَّى إِذَا مِلْتُ قَالَ لِي: ((حَسْبُكَ)). قُلْتُ: نَعَمْ. قَالَ: ((فَادْهَبِي)). [راجع: ۴۵۴]

(۹۵۰) اور یہ عید کا دن تھا۔ جسے سے کچھ لوگ ڈھالوں اور برچھیوں سے کھیل رہے تھے۔ اب یا خود میں نے کہا یا نبی اکرم ﷺ نے فرمایا: ”کیا تم یہ کھیل دیکھو گی؟“ میں نے کہا: جی ہاں۔ پھر آپ ﷺ نے مجھے اپنے پیچھے کھڑا کر لیا۔ میرا رخسار آپ کے رخسار پر تھا اور آپ فرما رہے تھے: ”کھیلو کھیلو اے بنی ارفدہ“ (یہ جسے کے لوگوں کا لقب تھا) پھر جب میں تھک گئی۔ تو آپ ﷺ نے فرمایا ”بس!“ میں نے کہا: جی ہاں۔ آپ ﷺ نے فرمایا کہ ”جاؤ۔“

تشریح: بعض لوگوں نے کہا کہ حدیث اور ترجمہ الباب میں مطابقت نہیں۔

”واجاب ابن المنیر فی الحاشیة بان مراد البخاری الاستدلال علی ان العید یغتفر فیہ من الانبساط مالا یغتفر فی غیرہ ولس فی الترجمة ایضا تقيده بحال الخروج الى العيد بل الظاهر ان لعب الجبشة انما كان بعد رجوعه ﷺ من المصلی لانه كان يخرج اول النهار“ (فتح الباری)

یعنی ابن منیر نے یہ جواب دیا ہے کہ امام بخاری رحمہ اللہ کا استدلال اس امر کے لئے ہے کہ عید میں اس قدر مسرت ہوتی ہے جو اس کے غیر میں نہیں ہوتی اور ترجمہ میں جشیوں کے کھیل کا ذکر عید سے قبل کے لئے نہیں ہے بلکہ ظاہر ہے کہ جشیوں کا یہ کھیل عید گاہ سے واپسی پر تھا کیونکہ نبی کریم ﷺ شروع دن ہی میں نماز عید کے لئے نکل جایا کرتے تھے۔

باب: اس بارے میں کہ مسلمانوں کے لیے عید کے دن پہلی سنت کیا ہے

٩٥١- حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا شُعْبَةُ،
أَخْبَرَنِي زَيْدٌ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، عَنْ
الْبَرَاءِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ
فَقَالَ: ((إِنَّ أَوَّلَ مَا نَبْدَأُ مِنْ يَوْمِنَا هَذَا أَنْ
نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنُحَرِّقَ، لِمَنْ فَعَلَ لَقَدْ
أَصَابَ سِتْنَانًا)). [اطرافه في: ٩٥٥، ٩٦٥،
٩٦٨، ٩٧٦، ٩٨٣، ٥٥٤٥، ٥٥٥٦، ٥٥٥٧،
٥٥٦٠، ٥٥٦٣، ٦٦٧٣] [مسلم: ٥٠٦٩،
٥٠٧٠، ٥٠٧١، ٥٠٧٢، ٥٠٧٣، ٥٠٧٤،
٥٠٧٥، ٥٠٧٦؛ إِبْرَاهِيمُ: ٢٨٠٠، ٢٨٠١،
ترمذي: ١٥٠٨؛ نسائي: ١٥٦٢، ١٥٦٩،
١٥٨٠، ٤٤٠٦، ٤٤٠٧]

(۹۵۱) ہم سے حجاج بن منہال نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، انہیں زبید بن حارث نے خبر دی، انہوں نے کہا کہ میں نے شعبی سے سنا، ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا۔ آپ صلی اللہ علیہ وسلم نے عید کے دن خطبہ دیتے ہوئے فرمایا: ”پہلا کام جو ہم آج کے دن (عید الاضحیٰ) میں کرتے ہیں، یہ ہے کہ پہلے ہم نماز پڑھیں پھر واپس آ کر قربانی کریں۔ جس نے اس طرح کیا وہ ہمارے طریق پر چلا۔“

٩٥٢- حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ:
حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ. قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي
جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ تُغْنِيَانِ بِمَا
تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بَعَاثَ، قَالَتْ: وَلَيْسَتْ
بِمُعْتَبَرَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: بِمَزَامِيرِ الشَّيْطَانِ
فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمٍ
عِنْدَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (يَا أَبَا بَكْرٍ! إِنَّ
لِكُلِّ قَوْمٍ عَيْدًا، وَهَذَا عِيدُنَا)). [راجع: ٩٤٩]

(۹۵۲) ہم سے عبید بن اسلمیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے ابواسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ (عروہ بن زبیر) نے، ان سے حضرت عائشہ رضی اللہ عنہا نے، آپ نے بتلایا کہ حضرت ابو بکر رضی اللہ عنہ تشریف لائے تو میرے پاس انصار کی دوڑکیاں وہ اشعار گارہی تھیں جو انصار نے بعاث کی جنگ کے موقع پر کہے تھے۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ یہ گانے والیاں نہیں تھیں، حضرت ابو بکر رضی اللہ عنہ نے فرمایا کہ رسول اللہ ﷺ کے گھر میں یہ شیطانی باجے؟ اور یہ عید کا دن تھا آخر رسول اللہ ﷺ نے حضرت ابو بکر رضی اللہ عنہ سے فرمایا: ”اے ابو بکر! ہر قوم کی عید ہوتی ہے اور آج یہ ہماری عید ہے۔“

[مسلم: ۲۰۶۱؛ ابن ماجه: ۱۸۹۷]

تشریح: ”قال الخطابی: يوم بعث يوم مشهود من ايام العرب كانت فيه مقتلة عظيمة للاوس والخزرج ولقيت الحربة قائمة مائة وعشرين سنة الى الاسلام على ما ذكر ابن اسحاق وغيره۔“ یعنی خطابی نے کہا کہ یوم بعث تاریخ عرب میں ایک عظیم لڑائی کے نام سے مشہور ہے جس میں اوس اور خزرج کے دو بڑے قبائل کی جنگ ہوئی تھی جس کا سلسلہ سترہ اعدس ایک سو بیس سال تک جاری رہا یہاں تک

اسلام کا دور آیا اور یہ قبائل مسلمان ہوئے۔

دوسری روایت میں ہے کہ یہ گانداف کے ساتھ ہو رہا تھا۔ بعثت ایک قلعہ ہے جس پر اوس اور خزرج کی جنگ ایک سو بیس برس سے جاری تھی۔ اسلام کی برکت سے یہ جنگ متوقف ہو گئی اور دونوں قبیلوں میں الفت پیدا ہو گئی۔ اس جنگ کی مظلوم روداد تھی جو یہ بچیاں گاری تھی جن میں ایک حضرت عبداللہ بن سلام کی لڑکی اور دوسری حسان بن ثابت کی لڑکی تھی۔ (فتح الباری)

اس حدیث سے معلوم یہ ہوا کہ عید کے دن ایسے گانے میں مضائقہ نہیں کیونکہ یہ دن شرعاً خوشی کا دن ہے پھر اگر چھوٹی لڑکیاں کسی کی تعریف یا کسی کی بہادری کے اشعار خوش آوازی سے پڑھیں تو جائز ہے کہ نبی کریم ﷺ نے اس کی رخصت دی۔ لیکن اس میں بھی شرط یہ ہے کہ گانے والی جوان عورت نہ ہو اور راگ کا مضمون شرع کے خلاف نہ ہو اور صوفیوں نے جو اس باب میں خرافات اور بدعات نکالی ہیں ان کی حرمت میں بھی کسی کا اختلاف نہیں ہے اور نفوس شہوانیہ بہت صوفیوں پر غالب آگئے یہاں تک کہ بہت صوفی دیوانوں اور بچوں کی طرح تاپتے ہیں اور ان کو تقرب الی اللہ کا وسیلہ جانتے ہیں اور نیک کام سمجھتے ہیں اور یہ بلا شک و شبہ زنادقہ کی علامت ہے اور بے ہودہ لوگوں کا قول ہے۔ واللہ المستعان۔

(تسہیل القاری، پ: ۳۹/۳۶۳)

بنو ارفدہ حبشیوں کا لقب ہے نبی کریم ﷺ نے برچھوں اور ڈھالوں سے ان کے جنگی کرتبوں کو ملاحظہ فرمایا اور ان پر خوشی کا اظہار کیا۔ امام بخاری رحمہ اللہ کا مقصد باب یہی ہے کہ عید کے دن اگر ایسے جنگی کرتب دکھلائے جائیں تو جائز ہے۔ اس حدیث سے اور بھی بہت سی باتوں کا ثبوت ملتا ہے۔ مثلاً یہ کہ خاوند کی موجودگی میں باپ اپنی بیٹی کو ادب کی بات بتا سکتا ہے، یہ بھی معلوم ہوا کہ اپنے بڑوں کے سامنے بات کرنے میں شرم کرنی مناسب ہے، یہ بھی ظاہر ہوا کہ شاگرد اگر استاد کے پاس کوئی امر کر دے دیکھ کر وہ اذرا وہ ادب نیک نیتی سے اصلاح مشورہ دے سکتا ہے اور بھی کئی امور پر اس حدیث سے روشنی پڑتی ہے۔ جو معمولی غور و فکر سے واضح ہو سکتے ہیں۔

بَابُ الْأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ

باب: عید الفطر میں نماز کے لیے جانے سے پہلے کچھ کھالینا

۹۵۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ، أَخْبَرَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ. وَقَالَ مُرْجَى بْنُ رَجَاءٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنِي أَنَسٌ عَنِ النَّبِيِّ ﷺ وَيَأْكُلُهُنَّ وَتَرَا. [ابن ماجہ: ۱۷۵۵]

(۹۵۳) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم کو سعید بن سلیمان نے خبر دی کہ ہمیں ہشیم بن بشر نے خبر دی، کہا کہ ہمیں عبد اللہ بن ابی بکر بن انس نے خبر دی اور انہیں انس بن مالک رضی اللہ عنہ نے، آپ نے بتلایا کہ رسول کریم ﷺ عید الفطر کے دن نہ نکلتے جب تک کہ آپ ﷺ چند کھجوریں نہ کھالیتے اور مرجی بن رجاء نے کہا کہ مجھ سے عبید اللہ بن ابی بکر نے بیان کیا، کہا کہ مجھ سے انس رضی اللہ عنہ نے نبی کریم ﷺ سے، پھر یہی حدیث بیان کی کہ آپ طاق عدد کھجوریں کھاتے تھے۔

تشریح: معلوم ہوا کہ عید الفطر میں نماز کے لئے نکلنے سے پہلے چند کھجوریں اگر میسر ہوں تو کھالینا سنت ہے۔

بَابُ الْأَكْلِ يَوْمَ النَّحْرِ

باب: بقر عید کے دن کھانا

تشریح: اس باب میں امام بخاری رحمہ اللہ وہ صاف حدیث نہ لاسکے جو امام احمد اور ترمذی نے روایت کی ہے کہ بقر عید کے دن آپ لوٹ کر

اپنی قربانی میں سے کھاتے۔ وہ حدیث بھی مکران شرائط کے مطابق نہ تھی جو امام بخاری رحمہ اللہ کی شرائط ہیں، اسی لئے آپ رحمہ اللہ اس کو نہ لائے۔

۹۵۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَعُدْ»). فَقَامَ رَجُلٌ فَقَالَ: هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ. وَذَكَرَ مِنْ جِزَائِهِ فَكَأَنَّ النَّبِيَّ ﷺ صَدَّقَهُ، قَالَ: وَعِنْدِي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ فَلَا أَذْرِي أْبَلَّغْتَ الرُّخْصَةَ مِنْ سِوَاهُ أَمْ لَا. [اطرافه في: ۹۸۴، ۵۵۴۶، ۵۵۴۹، ۵۰۷۹، ۵۰۸۰] [۵۵۶۱] [مسلم: ۵۰۷۹، ۵۰۸۰، ۵۰۸۱؛ نسائي: ۴۴۰۰، ۴۴۰۸، ۱۵۸۷؛ ابن ماجه: ۳۱۵۱]

۹۵۳۔ ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے اسماعیل بن علیہ نے ایوب سختیانی سے، انہوں نے محمد بن سیرین سے بیان کیا، ان سے انس بن مالک رحمہ اللہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا کہ ”جو شخص نماز سے پہلے قربانی کر دے اسے دوبارہ کرنی چاہیے۔“ اس پر ایک شخص (ابو بردہ رحمہ اللہ) نے کھڑے ہو کر کہا کہ یہ ایسا دن ہے جس میں گوشت کی خواہش زیادہ ہوتی ہے اور اس نے اپنے پڑوسیوں کی کھجکی کا حال بیان کیا۔ نبی کریم ﷺ نے اس کو سچا سمجھا اس شخص نے کہا کہ میرے پاس ایک سال کی پٹھیا ہے جو گوشت کی دو بکریوں سے بھی مجھے زیادہ پیاری ہے۔ نبی کریم ﷺ نے اس پر اسے اجازت دے دی کہ وہی قربانی کرے۔ اب مجھے معلوم نہیں کہ یہ اجازت دوسروں کے لیے بھی ہے یا نہیں۔

تشریح: یہ اجازت خاص ابو بردہ رحمہ اللہ کے لئے تھی جیسا کہ آگے آرہا ہے حضرت انس رحمہ اللہ کو ان کی خبر نہیں ہوئی، اس لئے انہوں نے ایسا کہا۔

۹۵۵۔ حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الْأَضْحَى بَعْدَ الصَّلَاةِ فَقَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسْكًا فَقَدْ أَصَابَ النُّسْكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَإِنَّهُ قَبْلَ الصَّلَاةِ، وَلَا نُسْكَ لَهُ»). فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَارٍ خَالَ الْبَرَاءِ: يَا رَسُولَ اللَّهِ! فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلَاةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمٌ أَكَلٍ وَشُرْبٍ، وَأَحْبَبْتُ أَنْ يَكُونَ شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي وَتَغَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلَاةَ. قَالَ: «شَاتُكَ»

۹۵۵۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، انہوں نے کہا کہ ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے شعبی نے، ان سے براء بن عازب رحمہ اللہ نے، آپ نے کہا کہ نبی کریم ﷺ نے عید الاضحیٰ کی نماز کے بعد خطبہ دیتے ہوئے فرمایا: ”جس شخص نے ہماری نماز کی سی نماز پڑھی اور ہماری قربانی کی طرح قربانی کی اس کی قربانی صحیح ہوئی لیکن جو شخص نماز سے پہلے قربانی کرے وہ نماز سے پہلے ہی گوشت کھاتا ہے مگر وہ قربانی نہیں۔“ براء کے ماموں ابو بردہ بن نیار رحمہ اللہ یہ سن کر بولے کہ یا رسول اللہ! میں نے اپنی بکری کی قربانی نماز سے پہلے کر دی میں نے سوچا کہ یہ کھانے پینے کا دن ہے میری بکری اگر گھر کا پہلا ذبیحہ بنے تو بہت اچھا ہو۔ اس خیال سے میں نے بکری ذبح کر دی اور نماز سے پہلے ہی اس کا گوشت بھی کھالیا۔ اس پر آپ نے فرمایا: ”پھر تمہاری بکری گوشت کی بکری ہوئی۔“ ابو بردہ بن نیار رحمہ اللہ نے عرض کیا کہ میرے پاس ایک سال کی پٹھیا ہے اور وہ مجھے

شَاةٌ لَّحْمٍ)). فَقَالَ: يَا رَسُولَ اللَّهِ! فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذْعَةً أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفْتَجْزِي عَنِّي؟ قَالَ: ((نَعَمْ، وَلَكِنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ)). [راجع: ۹۵۱]

گوشت کی دو بکریوں سے بھی عزیز ہے، کیا اس سے میری قربانی ہو جائے گی؟ آپ ﷺ نے فرمایا کہ ”ہاں لیکن تمہارے بعد کسی کی قربانی اس عمر آفتن جزی عَنِّي؟ قَالَ: ((نَعَمْ، وَلَكِنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ)).“ کے بچے سے کافی نہ ہوگی۔“

تشریح: کیونکہ قربانی میں سنہ بکری ضروری ہے جو دوسرے سال میں ہو اور دانت نکال چکی ہو۔ بغیر دانت نکالے بکری قربانی کے لائق نہیں ہوتی۔ علامہ شوکانی نیل الاوطار میں اس حدیث کی شرح میں فرماتے ہیں: ”قوله الامسنة قال العلماء المسنة هي الثنية من كل شيء من الابل والبقر والغنم فما فوقها..... الخ۔“ سند میں ہے۔ کہ ”الثنية جمعه ثنایا وهي استنان مقدم الفم ثنتان من فوق وثنان من اسفل۔“ یعنی حیوت کے سامنے کے اوپر نیچے دانت کو کہتے ہیں، اس لحاظ سے حدیث کے یہ معنی ہوئے کہ دانت والے جانوروں کو قربانی کرنا اس سے لازم یہی نتیجہ نکلا کہ کھیرے کی قربانی نہ کرو اس لئے ایک روایت میں ہے ینفی من الضحایا التي لم تسنن قربانی کے جانوروں میں سے وہ جانور نکال ڈالا جائے گا جس کے دانت نہ اگے ہوں گے اگر مجبوری کی حالت میں سنہ نہ ملے مشکل و دشوار ہو تو ”جذعة من الضان“ بھی کر سکتے ہیں۔ جیسا کہ اسی حدیث کے آخر میں آپ نے فرمایا: ”الا ان يعسر عليكم فتذبحوا جذعة من الضان۔“ لغات الحدیث میں لکھا ہے پانچویں برس میں جو اونٹ لگا ہو اور دوسرے برس میں جو گائے بکری لگی ہو اور چوتھے برس میں جو گھوڑا لگا ہو۔ بعض نے کہا جو گائے تیسرے برس میں لگی ہو اور جو بھیڑ لڑکے برس کی ہو گئی جیسا کہ حدیث میں ہے۔

”ضحینا مع رسول الله ﷺ بالجذع من الضان والثني من المعز“ ہم نے نبی کریم ﷺ کے ساتھ ایک برس کی بھیڑ اور دو برس کی (جو تیسرے میں لگی ہیں) بکری قربانی کی اور تفسیر ابن کثیر میں ہے کہ بکری مٹی وہ ہے جو دو سال گزر چکی ہو اور جذع اسے کہتے ہیں جو سال بھر کا ہو گیا ہو۔

بَابُ الْخُرُوجِ إِلَى الْمُصَلَّى

بَغِيرِ مَنِيرٍ

۹۵۶۔ حَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدُ ابْنُ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ، فَيَقُومُ مَقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيَعْظُهُمْ وَيُؤْصِيهِمْ وَيَأْمُرُهُمْ، فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطْعَهُ، أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ، ثُمَّ يَنْصَرِفُ.

(۹۵۶) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن جعفر نے بیان کیا، انہوں نے کہا کہ مجھے زید بن اسلم نے خبر دی، انہیں عیاض بن عبد اللہ بن ابی سرح نے، انہیں ابوسعید خدری رضی اللہ عنہ نے، آپ نے کہا کہ نبی کریم ﷺ عید الفطر اور عید الاضحیٰ کے دن (مدینہ کے باہر) عید گاہ تشریف لے جاتے تو سب سے پہلے آپ نماز پڑھاتے، نماز سے فارغ ہو کر آپ ﷺ لوگوں کے سامنے کھڑے ہوتے۔ تمام لوگ اپنی صفوں میں بیٹھے رہتے، آپ ﷺ انہیں وعظ و نصیحت فرماتے، اچھی باتوں کا حکم دیتے۔ اگر جہاد کے لیے کہیں لشکر بھیجے گا ارادہ ہوتا تو اس کو الگ کرتے۔ کسی اور بات کا حکم دینا ہوتا تو وہ حکم دیتے۔ اس کے بعد شہر کو واپس تشریف لاتے۔ ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ لوگ برابر اسی سنت پر

قائم رہے (لیکن معاویہ کے زمانہ میں) مروان جو مدینہ کا حاکم تھا پھر میں اس کے ساتھ عید الفطر یا عید الاضحیٰ کی نماز کے لیے نکلا، ہم جب عید گاہ پہنچے تو وہاں میں نے کثیر بن صلت کا بنا ہوا ایک منبر دیکھا۔ جاتے ہی مروان نے چاہا کہ اس پر نماز سے پہلے (خطبہ دینے کے لیے چڑھے) اس لیے میں نے ان کا دامن پکڑ کر کھینچا لیکن وہ جھٹک کر اوپر چڑھ گیا اور نماز سے پہلے خطبہ دیا۔ میں نے اس سے کہا کہ واللہ! تم نے (نبی کریم ﷺ کی سنت کو) بدل دیا۔ مروان نے کہا کہ اے ابوسعید! اب وہ زمانہ گزر گیا جس کو تم جانتے ہو۔ ابوسعید رضی اللہ عنہ نے کہا کہ بخدا میں جس زمانہ کو جانتا ہوں اس زمانہ سے بہتر ہے جو میں نہیں جانتا۔ مروان نے کہا کہ ہمارے دور میں لوگ نماز کے بعد نہیں بیٹھتے، اس لیے میں نے نماز سے پہلے خطبہ کو کر دیا۔

الصَّلَاةُ. [راجع: ۳۰۴]

تشریح: امام بخاری رحمہ اللہ کا مقصد باب یہ بتلانا ہے کہ نبی کریم ﷺ کے عہد میں عید گاہ میں منبر نہیں رکھا جاتا تھا اور نماز کے لئے کوئی خاص عمارت نہ تھی۔ میدان میں عید الفطر اور بقر عید کی نمازیں پڑھی جاتی تھیں۔ مروان جب مدینہ کا حاکم ہوا تو اس نے عید گاہ میں خطبہ کے لئے منبر بھجوا دیا اور عیدین میں خطبہ نماز کے بعد دینا چاہیے تھا لیکن مروان نے سنت کے خلاف پہلے ہی خطبہ شروع کر دیا۔ صد افسوس کہ اسلام کی فطری سادگی جلد ہی بدل دی گئی پھر ان میں دن بدن اضافے ہوتے رہے۔ علمائے احناف نے آج نیا اضافہ کر ڈالا کہ نماز اور خطبہ سے قبل کچھ وعظ کرتے ہیں اور گھنٹہ آدھ گھنٹہ اس میں صرف کر کے بعد میں نماز اور خطبہ محض رسمی طور پر چند منٹوں میں ختم کر دیا جاتا ہے۔ آج کوئی کثیر بن صلت نہیں جو ان اختراعات پر نواں لے۔

باب: نماز عید کے لیے پیدل یا سوار ہو کر جانا اور نماز کا خطبہ سے پہلے اذان اور اقامت کے بغیر ہونا

بَابُ الْمَشِيِّ وَالرُّكُوبِ إِلَى الْعِيدِ وَالصَّلَاةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ

أَذَانٍ وَلَا إِقَامَةٍ

(۹۵۷) ہم سے ابراہیم بن منذر حزامی نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے بیان کیا، انہوں نے عبد اللہ بن عمر سے بیان کیا، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ عید الاضحیٰ یا عید الفطر کی نماز پہلے پڑھتے اور خطبہ نماز کے بعد دیتے تھے۔

۹۵۷۔ حَدَّثَنَا ابْنُ أَبِي هَاشِمٍ بْنُ الْمُنْذِرِ الْجَزَائِمِيُّ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي الْأَضْحَى وَالْفِطْرِ، ثُمَّ يَخْطُبُ بَعْدَ الصَّلَاةِ. [طرفة في: ۹۶۳]

تشریح: باب کی حدیثوں میں سے نہیں نکلتا کہ عید کی نماز کے لئے سواری پر جانا یا پیدل جانا مگر امام بخاری رحمہ اللہ نے سواری پر جانے کی ممانعت مذکور نہ ہونے سے یہ نکالا کہ سواری پر بھی جانا منع نہیں ہے گو پیدل جانا افضل ہے۔ امام شافعی رحمہ اللہ نے کہا ہمیں زہری سے پہنچا کہ نبی کریم ﷺ عید میں یا جنازے میں کبھی سوار ہو کر نہیں گئے اور امام ترمذی رحمہ اللہ نے حضرت علی رضی اللہ عنہ سے نکالا کہ عید کی نماز کے لئے پیدل جانا سنت ہے (حدیثی)۔

اس باب کی روایات میں نہ پیدل چلنے کا ذکر ہے نہ سواری پر چلنے کی ممانعت ہے جس سے امام بخاری رحمہ اللہ نے اشارہ فرمایا کہ ہر دو طرح سے عید گاہ جانا درست ہے، اگرچہ پیدل چلنا سنت ہے اور اسی میں زیادہ ثواب ہے کیونکہ زمین پر جس قدر بھی نقش قدم ہوں گے ہر قدم کے بدلے دس دس نیکیوں کا ثواب ملے گا لیکن اگر کوئی معذور ہو یا عید گاہ دور ہو تو سواری کا استعمال بھی جائز ہے۔ بعض شارحین نے نبی کریم ﷺ کے بلال رضی اللہ عنہ پر تکیہ لگانے سے سواری کا جواز ثابت کیا ہے۔ واللہ اعلم۔

۹۵۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفِطْرِ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ. [طرفاء]

(۹۵۸) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہمیں ہشام نے خبر دی کہ ابن جریج نے انہیں خبر دی، انہوں نے کہا کہ مجھے عطاء بن ابی رباح نے جابر بن عبد اللہ رضی اللہ عنہ سے خبر دی کہ آپ کو میں نے یہ کہتے ہوئے سنا کہ نبی کریم ﷺ عید الفطر کے دن عید گاہ تشریف لے گئے اور پہلے نماز پڑھی پھر خطبہ سنایا۔

فی: [۹۷۸، ۹۶۱؛ مسلم: ۲۰۴۷؛ ابوداؤد: ۱۱۴۱]

۹۵۹۔ قَالَ: وَأَخْبَرَنِي عَطَاءٌ، أَنَّ ابْنَ عَبَّاسٍ، أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ فِي أَوَّلِ مَا بُوِيعَ لَهُ إِنَّهُ لَمْ يَكُنْ يُؤَدِّئُ بِالصَّلَاةِ يَوْمَ الْفِطْرِ، وَإِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلَاةِ.

(۹۵۹) پھر ابن جریج نے کہا کہ مجھے عطاء نے خبر دی کہ ابن عباس رضی اللہ عنہ نے ابن زبیر رضی اللہ عنہ کے پاس ایک شخص کو اس زمانہ میں بھیجا جب (شروع شروع ان کی خلافت کا زمانہ تھا آپ نے کہلایا کہ) عید الفطر کی نماز کے لیے اذان نہیں دی جاتی تھی اور خطبہ نماز کے بعد ہوتا تھا۔

۹۶۰۔ وَأَخْبَرَنِي عَطَاءٌ، عَنْ ابْنِ عَبَّاسٍ، وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَا: لَمْ يَكُنْ يُؤَدِّئُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى.

(۹۶۰) اور مجھے عطاء نے ابن عباس اور جابر بن عبد اللہ رضی اللہ عنہ کے واسطہ سے خبر دی کہ عید الفطر یا عید الاضحیٰ کی نماز کے لیے نبی کریم ﷺ اور خلفائے راشدین کے عہد میں اذان نہیں دی جاتی تھی۔

۹۶۱۔ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، إِنَّ النَّبِيَّ ﷺ قَامَ فَبَدَأَ بِالصَّلَاةِ، ثُمَّ خَطَبَ النَّاسَ بَعْدَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ نَزَلَ فَأَتَى النِّسَاءَ، فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ تَوْبَهُ، يُلْقِي فِيهِ النِّسَاءُ صَدَقَةً. قُلْتُ لِعَطَاءٍ: أَتَرَى حَقًّا عَلَى الْإِمَامِ الْآنَ أَنْ يَأْتِيَ النِّسَاءَ فَيَذَكَرَهُنَّ حِينَ يَفْرُغُ؟ قَالَ: إِنَّ ذَلِكَ لَحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ أَنْ لَا يَقْعَلُوا؟

(۹۶۱) اور جابر بن عبد اللہ رضی اللہ عنہ سے روایت ہے کہ (عید کے دن) نبی کریم ﷺ کھڑے ہوئے، پہلے آپ نے نماز پڑھی پھر خطبہ دیا، اس سے فارغ ہو کر آپ ﷺ عورتوں کی طرف گئے اور انہیں نصیحت کی۔ آپ ﷺ بلال رضی اللہ عنہ کے ہاتھ کا سہارا لیے ہوئے تھے اور بلال رضی اللہ عنہ نے اپنا کپڑا پھیلا رکھا تھا، عورتیں اس میں خیرات ڈال رہی تھیں۔ میں نے اس پر عطاء سے پوچھا کہ کیا اس زمانہ میں بھی آپ امام پر یہ حق سمجھتے ہیں کہ نماز سے فارغ ہونے کے بعد وہ عورتوں کے پاس آ کر انہیں نصیحت کرے۔ انہوں نے فرمایا کہ بے شک یہ ان پر حق ہے اور سب کیا جو وہ ایسا نہ کریں؟

[راجع: ۹۵۸]

تشریح: یزید بن معاویہ کی وفات کے بعد ۶۲ھ میں عبداللہ بن زبیر رضی اللہ عنہما کی بیعت کی گئی۔ اس سے بعض نے یہ نکالا ہے کہ امام بخاری رحمہ اللہ کا ترجمہ باب یوں ثابت ہوتا ہے کہ نبی کریم ﷺ نے بلال رضی اللہ عنہ پر ٹیکا دیا معلوم ہوا کہ بوقت ضرورت عید میں سوار ہو کر بھی جانا درست ہے روایت میں عورتوں کو الگ وعظ بھی مذکور ہے، لہذا امام کو چاہیے کہ عید میں مردوں کو وعظ سنا کر عورتوں کو بھی دین کی باتیں سمجھائے اور ان کو نیک کاموں کی رغبت دلائے۔

بَابُ الْخُطْبَةِ بَعْدَ الْعِيدِ

باب: عید کی نماز کے بعد خطبہ پڑھنا

۹۶۲۔ حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ.

۹۶۲ (۹۶۲) ہم سے ابوعاصم نے بیان کیا، انہوں نے کہا کہ ہمیں ابن جریج نے خبر دی، انہوں نے کہا مجھے حسن بن مسلم نے خبر دی، انہیں طاؤس نے، انہیں حضرت عبداللہ بن عباس رضی اللہ عنہما نے، آپ نے فرمایا کہ میں عید کے دن نبی کریم ﷺ اور ابوبکر، عمر اور عثمان رضی اللہ عنہم سب کے ساتھ گیا ہوں، یہ لوگ پہلے نماز پڑھتے، پھر خطبہ دیا کرتے تھے۔

[راجع: ۹۸] [مسلم: ۲۰۴۴؛ ابوداؤد: ۱۱۴۷]

[ابن ماجہ: ۱۱۷۴]

۹۶۳۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

۹۶۳ (۹۶۳) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے ابواسامہ حماد بن ابواسامہ نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ نے نافع سے بیان کیا، ان سے عبداللہ بن عمر رضی اللہ عنہما نے نبی کریم ﷺ، ابوبکر اور عمر رضی اللہ عنہما عیدین کی نماز خطبہ سے پہلے پڑھا کرتے تھے۔

[راجع: ۹۵۷] [مسلم: ۲۰۵۲؛ ترمذی: ۵۳۱]

[ابن ماجہ: ۱۲۷۶]

۹۶۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلْنَ يُلْقِينَ، تَلْقِي الْمَرْأَةِ خُرْصَهَا وَيَسْخَابَهَا.

۹۶۴ (۹۶۴) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے، انہوں نے عدی بن ثابت سے، انہوں نے سعید بن جبیر سے، انہوں نے ابن عباس رضی اللہ عنہما سے کہنبی کریم ﷺ نے عید الفطر کے دن دو رکعتیں پڑھیں نہ ان سے پہلے کوئی نفل پڑھا نہ ان کے بعد۔ پھر (خطبہ پڑھ کر) آپ عورتوں کے پاس آئے اور بلال آپ کے ساتھ تھے۔ آپ نے عورتوں سے فرمایا خیرات کرو۔ وہ خیرات دینے لگیں کوئی اپنی بالی پیش کرنے لگی کوئی اپنا ہار دینے لگی۔

۲۰۵۷؛ ابوداؤد: ۱۱۵۹؛ ترمذی: ۵۳۷؛ نسائی: ۱۵۸۶

[ابن ماجہ: ۱۲۹۱]

۹۶۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: (۹۶۵) ہم سے آدم بن ابی ایاس نے بیان کیا کہ ہم سے شعبہ نے بیان

کیا، کہا کہ ہم سے زبید نے بیان کیا، کہا کہ میں نے شععی سے سنا، ان سے براء بن عازب نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ ”ہم اس دن پہلے نماز پڑھیں گے پھر خطبہ کے بعد واپس ہو کر قربانی کریں گے۔ جس نے اس طرح کیا اس نے ہماری سنت کے مطابق عمل کیا اور جس نے نماز سے پہلے قربانی کی تو اس کا ذبیحہ گوشت کا جانور ہے جسے وہ گھروالوں کے لیے لایا ہے، قربانی سے اس کا کوئی بھی تعلق نہیں۔“ ایک انصاری جن کا نام ابو بردہ بن نیارؓ تھا بولے کہ یا رسول اللہ! میں نے تو (نماز سے پہلے ہی) قربانی کر دی لیکن میرے پاس ایک سال کی بٹھیا ہے جو دوندی ہوئی بکری سے بھی اچھی ہے۔ آپ ﷺ نے فرمایا کہ ”اچھا اسی کو بکری کے بدلہ میں قربانی کر لو اور تمہارے بعد یہ کسی اور کے لیے کافی نہ ہوگی۔“

تشریح: روایت میں لفظ ((اول ما نبدا فی یومنا هذا)) سے ترجمہ باب لکھتا ہے کیونکہ جب پہلا کام نماز ہو تو معلوم ہوا کہ نماز خطبے سے پہلے پڑھنی چاہیے۔

باب: عید کے دن اور حرم کے اندر ہتھیار باندھنا مکروہ ہے

اور حسن بصریؒ نے فرمایا کہ عید کے دن ہتھیار لے جانے کی ممانعت تھی مگر جب دشمن کا خوف ہوتا۔

(۹۶۶) ہم سے زکریا بن یحییٰ ابوالسکین نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالرحمن بخاری نے بیان کیا، کہا کہ ہم سے محمد بن سوقة نے سعید بن جبیر سے بیان کیا، انہوں نے کہا کہ میں (حج کے دن) ابن عمرؓ کے ساتھ تھا جب نیزے کی انی آپ کے تلوے میں چھب گئی جس کی وجہ سے آپ کا پاؤں رکاب سے چپک گیا۔ تب میں نے اتر کر اسے نکالا۔ یہ واقعہ منیٰ میں پیش آیا تھا۔ جب حجاج کو معلوم ہوا جو اس زمانہ میں ابن زبیرؓ کے قتل کے بعد حجاز کا امیر تھا تو وہ بیمار پرسی کے لیے آیا۔ حجاج نے کہا کہ کاش ہمیں معلوم ہو جاتا کہ کس نے آپ کو زخمی کیا ہے۔ اس پر ابن عمرؓ نے فرمایا کہ تو نے ہی تو مجھ کو نیزہ مارا ہے۔ حجاج نے پوچھا کہ وہ کیسے؟ آپ نے فرمایا کہ تم اس دن ہتھیار اپنے ساتھ لائے جس دن پہلے کبھی ہتھیار ساتھ نہیں لایا جاتا تھا (عیدین کے دن) تم ہتھیار حرم میں لائے حالانکہ

حَدَّثَنَا زُبَيْدٌ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ أَوَّلَ مَا نَبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَتَنْحَرَّ، فَمَنْ فَعَلَ ذَلِكَ [فَقَدْ] أَصَابَ سُنَّتَنَا، وَمَنْ نَحَرَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ مِنَ التُّسْكِ فِي شَيْءٍ)). فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يُقَالُ لَهُ أَبُو بَرْدَةَ ابْنُ نِيَارٍ يَا رَسُولَ اللَّهِ، ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسْنَةِ. قَالَ: ((اجْعَلْهُ مَكَانَهُ، وَلَكِنْ تُوفِّي أَوْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ)). [راجع: ۹۵۱]

بَابُ مَا يُكْرَهُ مِنْ حَمْلِ السَّلَاحِ فِي الْعِيدِ وَالْحَرَمِ

وَقَالَ الْحَسَنُ: نُهُوا أَنْ يَحْمِلُوا السَّلَاحَ يَوْمَ الْعِيدِ إِلَّا أَنْ يَخَافُوا عَدُوًّا.

۹۶۶۔ حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى أَبُو السَّكِينِ، قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ سُوْقَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ حِينَ أَصَابَهُ سِنَانُ الرُّمَحِ فِي أَخْمَصِ قَدَمِهِ، فَلَزِقَتْ قَدَمُهُ بِالرَّكَابِ، فَتَزَلَّتْ فَتَزَعَّتْهَا وَذَلِكَ بِمَنَى، فَبَلَغَ الْحَجَّاجُ فَجَاءَ يَعُوذُهُ فَقَالَ الْحَجَّاجُ: لَوْ نَعْلَمُ مَنْ أَصَابَكَ فَقَالَ ابْنُ عُمَرَ: أَنْتَ أَصَبْتَنِي قَالَ: وَكَيْفَ؟ قَالَ: حَمَلْتُ السَّلَاحَ فِي يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وَأَدْخَلْتُ السَّلَاحَ الْحَرَمَ وَلَمْ يَكُنْ السَّلَاحُ يَدْخُلُ فِي الْحَرَمِ. [طرفه

حرم میں ہتھیار نہیں لایا جاتا تھا۔

فی: ۹۶۷

۹۶۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ، قَالَ: (۹۶۷) ہم سے احمد بن یعقوب نے بیان کیا، کہا کہ ہم سے اسحاق بن حدثنیٰ إسحاق بن سَعِيدِ بْنِ عَمْرٍو بن سَعِيدِ بْنِ عَمْرٍو بن سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، قَالَ: دَخَلَ الْحَجَّاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ، قَالَ: كَيْفَ هُوَ؟ قَالَ: صَالِحٌ. فَقَالَ: مَنْ أَصَابَكَ؟ قَالَ: أَصَابَنِي مَنْ أَمَرَ بِحَمْلِ السَّلَاحِ فِي يَوْمٍ لَا يَجِلُ فِيهِ حَمْلُهُ، يَغْنِي الْحَجَّاجُ. اجازت دی جس دن ہتھیار ساتھ نہیں لے جایا جاتا تھا۔ آپ کی مراد حجاج ہی سے تھی۔ [راجع: ۹۶۶]

تشریح: حجاج ظالم، دل میں عبداللہ بن عمر رضی اللہ عنہما سے دشمنی رکھتا تھا۔ کیونکہ انہوں نے اس کو کعبہ پر مخبوق لگانے اور عبداللہ بن زبیر رضی اللہ عنہما کے قتل کرنے پر ملامت کی تھی۔ دوسرے عبدالملک بن مروان نے جو خلیفہ وقت تھا حجاج کو یہ کہلا بھیجتا تھا کہ عبداللہ بن عمر رضی اللہ عنہما کی اطاعت کرتا رہے، یہ امر اس مردود پر شاق گزرا اور اس نے چپکے سے ایک شخص کو اشارہ کر دیا اس نے زہر آلودہ برچھا عبداللہ بن عمر رضی اللہ عنہما کے پاؤں میں گھسیڑ دیا۔ خود ہی تو یہ شرارت کی اور خود ہی کیا اور مسکین بن کر عبداللہ رضی اللہ عنہما کی عیادت کو آیا واہ رے مکار اللہ کو کیا جواب دے گا۔ آخر عبداللہ بن عمر رضی اللہ عنہما نے جو اللہ کے بڑے مقبول بندے اور بڑے عالم اور عابد زاہد اور صحابی رسول ﷺ تھے۔ ان کا مکر پہچان لیا، اور فرمایا کہ تم نے ہی تو مارا ہے تو ہی کہتا ہے کہ ہم مجرم کو پالیں تو اس کو سخت سزا دیں۔

جنا کردی خودکشی بہ تیغ ظلم مارا
بہانہ میں برائے پرش بیماری آئی

(مولانا وحید الزماں رحمہ اللہ)

اس سے اندازہ لگایا جاسکتا ہے کہ دنیا دار مسلمانوں نے کس کس طرح سے علمائے اسلام کو تکالیف دی ہیں پھر بھی وہ مردانِ حق پرست امر حق کی دعوت دیتے رہے، آج بھی علما کو ان بزرگوں کی اقتداء لازمی ہے۔

باب: عید کی نماز کے لیے سویرے جانا

بَابُ التَّبَكُّيرِ لِلْعِيدِ

وَقَالَ عَبْدُ اللَّهِ بْنُ سُبَيْرٍ: إِنْ كُنَّا فَرَعْنَا فِي هَذِهِ السَّاعَةِ، وَذَلِكَ جِئِنَ التَّنْبِيحِ: اعترض کیا اور) فرمایا کہ ہم تو نماز سے اس وقت فارغ ہو جایا کرتے تھے۔ یعنی جس وقت نفل نماز پڑھنا درست ہوتا ہے۔

تشریح: یعنی اشراق کی نماز۔ مطلب یہ ہے کہ سورج ایک نیزہ یا دو نیزہ ہو جائے بس یہی غید کی نماز کا افضل وقت ہے اور جو لوگ عید کی نماز میں دیر کرتے ہیں وہ بدعتی ہیں خصوصاً عید الاضحیٰ کی نماز کو جلد پڑھنا چاہیے تاکہ لوگ قربانی وغیرہ سے جلدی فارغ ہو جائیں اور سنت کے موافق قربانی میں سے کھائیں۔ حدیث میں ہے کہ نبی کریم ﷺ عید الفطر کی نماز اس وقت پڑھتے جب سورج دو نیزے بلند ہوتا اور عید الاضحیٰ کی نماز جب ایک نیزہ بلند ہو جاتا۔ (مولانا وحید الزماں)

۹۶۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: ((إِنَّ أَوَّلَ مَا نَبَدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَسْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّمَا هُوَ لَحْمٌ عَجَلَةٌ لِأَهْلِهِ، لَيْسَ مِنَ النَّسِكَ فِي شَيْءٍ)). فَقَامَ خَالِي أَبُو بَرْدَةَ ابْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ: ((اجْعَلْهَا مَكَانَهَا)) أَوْ قَالَ: ((ادْبَحْهَا وَلَنْ تَجْزِيَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ)). [راجع: ۹۵۱]

(۹۶۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے زبید سے بیان کیا، ان سے شعبی، ان سے براء بن عازب رضی اللہ عنہ نے، انہوں نے کہا کہ نبی کریم ﷺ نے قربانی کے دن خطبہ دیا اور آپ نے فرمایا کہ ”اس دن سب سے پہلے ہمیں نماز پڑھنی چاہیے پھر (خطبہ کے بعد) واپس آ کر قربانی کرنی چاہیے جس نے اس طرح کیا اس نے ہماری سنت کے مطابق کیا اور جس نے نماز سے پہلے ذبح کر دیا تو یہ ایک ایسا گوشت ہوگا جسے اس نے اپنے گھروالوں کے لیے جلدی سے تیار کر لیا، یہ قربانی قطعاً نہیں۔“ اس پر میرے ماموں ابو بردہ بن نیار رضی اللہ عنہ نے کھڑے ہو کر کہا کہ یا رسول اللہ! میں نے تو نماز پڑھنے سے پہلے ہی ذبح کر دیا۔ البتہ میرے پاس ایک سال کی پٹھیا ہے جو دانت نکلے بکری سے بھی زیادہ بہتر ہے۔ آپ ﷺ نے فرمایا کہ ”اس کے بدلہ میں اسے سمجھ لو۔“ یا یہ فرمایا کہ ”اسے ذبح کر لو اور تمہارے بعد یہ ایک سال کی پٹھیا کسی کے لیے کافی نہ ہوگی۔“

تشریح: اس حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ آپ نے فرمایا کہ اس دن پہلے جو کام ہم کرتے ہیں وہ نماز ہے۔ اس سے یہ نکلا کہ عید کی نماز صبح سویرے پڑھنا چاہیے کیونکہ جو کوئی دیر کر کے پڑھے گا اور وہ نماز سے پہلے دوسرے کام کرے گا تو پہلا کام اس کا اس دن نماز نہ ہوگا۔ یہ استنباط امام بخاری رحمہ اللہ کی گہری بصیرت کی دلیل ہے۔ (مؤید اللہ)

اس صورت میں آپ نے خاص ان ہی ابو بردہ بن نیار تائی صحابی کے لئے جذعہ کی قربانی کی اجازت بخش، ساتھ ہی یہ بھی فرمادیا کہ تیرے بعد یہ کسی اور کے لئے کافی نہ ہوگی۔ یہاں جذعہ سے ایک سال کی بکری مراد ہے لفظ جذعہ ایک سال کی، بھیڑ بکری پر بولا جاتا ہے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں: ”الجذعة من الضأن ماله سنة تامة هذا هو الأشهر عن أهل اللغة وجمهور أهل العلم من غيرهم۔“ یعنی جذعہ وہ ہے جس کی عمر پر پورا ایک سال گزر چکا ہو۔ اہل سنت اور جمہور اہل علم سے یہی منقول ہے۔ بعض چھوڑا آٹھ اور دس ماہ کی بکری پر بھی لفظ جذعہ بولتے ہیں۔

دیوبندی تراجم بخاری میں اس مقام پر جگہ جگہ جذعہ کا ترجمہ چار مہینے کی بکری کا کیا گیا ہے۔ تفہیم البخاری میں ایک جگہ نہیں بلکہ متعدد مقامات پر چار مہینے کی بکری لکھا ہوا موجود ہے۔ علامہ شوکانی رحمہ اللہ کی تصریح بالا کے مطابق یہ غلط ہے اسی لئے اہل حدیث تراجم بخاری میں ہر جگہ ایک سال کی بکری کے ساتھ ترجمہ کیا گیا ہے۔

لفظ جذعہ کا اطلاق مسلک حنفی میں چھ ماہ کی بکری پر کیا گیا ہے دیکھو تفہیم القاری، پ: ۴/۴۰۰ مگر چار ماہ کی بکری پر لفظ جذعہ یہ خود مسلک حنفی کے بھی خلاف ہے۔ قسطلانی شرح بخاری، ص: ۱۷ مطبوعہ نول کشور میں ہے: ”جذعة من المعز ذات سنة۔“ یعنی جذعہ ایک سال کی بکری کو کہا جاتا ہے۔

بَابُ فَضْلِ الْعَمَلِ فِي أَيَّامِ التَّشْرِيقِ

باب: ایام تشریق میں عمل کی فضیلت کا بیان

اور ابن عباس رضی اللہ عنہ نے کہا کہ (فرمانِ باری تعالیٰ) ”اور اللہ تعالیٰ کا ذکر معلوم دنوں میں کرو۔“ میں ایام معلومات سے مراد ذی الحجہ کے دس دن ہیں اور ایام معدودات سے مراد ایام تشریق ہیں۔ ابن عمر اور ابو ہریرہ رضی اللہ عنہما ان دس دنوں میں بازار کی طرف نکل جاتے اور لوگ ان بزرگوں کی تکبیر سن کر تکبیر کہتے اور محمد بن باقر رضی اللہ عنہ نقل نمازوں کے بعد بھی تکبیر کہتے تھے۔

وَقَالَ ابْنُ عَبَّاسٍ: وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْلُومَاتٍ، أَيَّامَ الْعَشْرِ، وَالْأَيَّامِ الْمَعْدُودَاتِ: أَيَّامَ التَّشْرِيقِ. وَكَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي الْأَيَّامِ الْعَشْرِ يُكَبِّرَانِ، وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وَكَبَّرَ مُحَمَّدُ بْنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

(۹۶۹) ہم سے محمد بن عرعہ نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے سلیمان کے واسطے سے بیان کیا، ان سے مسلم بطین نے، ان سے سعید بن جبیر نے، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”ان دنوں کے عمل سے زیادہ کسی دن کے عمل میں فضیلت نہیں۔“ لوگوں نے پوچھا اور جہاد بھی نہیں۔ آپ نے فرمایا: ”ہاں جہاد میں بھی نہیں سوائے اس شخص کے جو اپنی جان و مال خطرہ میں ڈال کر نکلا اور واپس آیا تو ساتھ کچھ بھی نہ لایا۔“ (سب کچھ اللہ کی راہ میں قربان کر دیا)۔

۹۶۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمِ بْنِ بَطِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا لِيْ هَذِهِ)). قَالُوا: وَلَا الْجِهَادُ؟ قَالَ: ((وَلَا الْجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُحَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ)). (ابوداؤد: ۱۲۴۳۸)

ترمذی: ۷۵۷؛ ابن ماجہ: ۱۷۲۷]

تشریح: اور ایک حنفی فتویٰ ذی الحجہ کے پہلے عشرہ میں عبادت سال کے تمام دنوں کی عبادت سے بہتر ہے۔ کہا گیا ہے کہ ذی الحجہ کے دن تمام دنوں میں سب سے زیادہ افضل ہیں اور رمضان کی راتوں میں سے سب سے افضل ہیں۔ ذی الحجہ کے ان دس دنوں کی خاص عبادت جس پر سلف کا عمل تھا تکبیر کہنا اور روزے رکھنا ہے۔ اس عنوان کی تشریحات میں ہے کہ ابو ہریرہ رضی اللہ عنہ اور ابن عمر رضی اللہ عنہما جب تکبیر کہتے تو عام لوگ بھی ان کے ساتھ تکبیر کہتے تھے اور تکبیر میں مطلوب بھی یہی ہے کہ جب کسی کہتے ہوئے کو سنیں تو ارد گرد بھی آدی ہوں سب بلند آواز سے تکبیر کہیں۔ (تفهیم البخاری) عام طور پر برادرانِ احناف نویں تاریخ سے تکبیر شروع کرتے ہیں، ان کو معلوم ہونا چاہیے کہ خود ان کے علماء کی تحقیق کے مطابق ان کا طرز عمل سلف کے عمل کے خلاف ہے جیسا کہ یہاں صاحبِ تفہیم البخاری دیوبند حنفی نے صاف لکھا ہے کہ ذی الحجہ کے ان دس دنوں میں تکبیر کہنا سلف کا عمل تھا (اللہ نیک عمل کی توفیق دے) آمین۔ بلکہ تکبیروں کا سلسلہ ایام تشریق میں بھی جاری رہنا چاہیے جو گیارہ سے تیرہ تاریخ تک کے دن ہیں۔ تکبیر کے الفاظ یہ ہیں اللہ اکبر اللہ اکبر لا الہ الا اللہ واللہ اکبر اکبر واللہ الحمد اور یوں بھی مروی ہیں اللہ اکبر کبیرا والحمد للہ کثیرا وسبحان اللہ بکرہ واصیلا۔

باب: تکبیر منی کے دنوں میں اور جب نویں تاریخ

بَابُ التَّكْبِيرِ أَيَّامَ مِنًى وَإِذَا

كُوعِرَفَاتٍ مِّنْ جَائِ

غَدَا إِلَى عَرَفَةَ

اور حضرت عمر رضی اللہ عنہ منی میں اپنے ڈیرے کے اندر تکبیر کہتے تو مسجد میں موجود لوگ اسے سنتے اور وہ بھی تکبیر کہنے لگتے پھر بازار میں موجود لوگ بھی

وَكَانَ عُمَرُ يُكَبِّرُ فِي قُبَيْهِ بِمَنًى فَيَسْمَعُهُ أَهْلُ الْمَسْجِدِ، فَيَكْبُرُونَ وَيُكَبِّرُ أَهْلُ الْأَسْوَاقِ،

تکبیر کہنے لگتے اور سارا منی تکبیر سے گونج اٹھتا۔ حضرت عبداللہ بن عمر رضی اللہ عنہما منی میں ان دنوں میں نمازوں کے بعد، بستر پر، خیمہ میں، مجلس میں، راستے میں اور دن کے تمام ہی حصوں میں تکبیر کہتے تھے اور ام المومنین حضرت میمونہ رضی اللہ عنہا دسویں تاریخ میں تکبیر کہتی تھیں۔ اور عورتیں ابان بن عثمان اور عمر بن عبدالعزیز کے پیچھے مسجد میں مردوں کے ساتھ تکبیر کہا کرتی تھیں۔

حَتَّى تَرْجِعَ مِنِّي تَكْبِيرًا. وَكَانَ ابْنُ عُمَرَ يُكَبِّرُ بِمَنِيِّ تِلْكَ الْأَيَّامِ وَخَلْفَ الصَّلَوَاتِ، وَعَلَى فِرَاشِهِ وَفِي فُسْطَاطِهِ، وَمَجْلِسِهِ وَمَمَشَاهُ وَتِلْكَ الْأَيَّامِ جَمِيعًا وَكَانَتْ مِثْمُونَةُ تَكَبِّرُ يَوْمَ النَحْرِ. وَكَانَ النِّسَاءُ يُكَبِّرُونَ خَلْفَ أَبَانَ ابْنِ عُثْمَانَ وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ لِكُلِّ يَوْمٍ التَّشْرِيقِ مَعَ الرِّجَالِ فِي الْمَسْجِدِ.

(۹۷۰) ہم سے ابونعیم نے بیان کیا، کہا کہ ہم سے امام مالک بن انس نے بیان کیا، کہا کہ مجھ سے محمد بن ابی بکر ثقفی نے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے تلبیہ کے متعلق دریافت کیا کہ آپ لوگ نبی کریم ﷺ کے عہد میں اسے کس طرح کہتے تھے۔ اس وقت ہم منی سے عرفات کی طرف جا رہے تھے، انہوں نے فرمایا کہ تلبیہ کہنے والے تلبیہ کہتے اور تکبیر کہنے والے تکبیر۔ اس پر کوئی اعتراض نہ کرتا۔

۹۷۰۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مَالِكُ ابْنِ أَنَسٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الثَّقَفِيُّ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ وَنَحْنُ غَادِيَانِ مِنْ مَنِيِّ إِلَى عَرَفَاتٍ عَنِ التَّلْبِيَةِ كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ يُلَبِّي الْمَلَبِّي لَا يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُنْكَرُ عَلَيْهِ. [طرفہ فی: ۱۶۵۹]

[مسلم: ۳۰۹۷، ۳۰۹۸؛ نسائی: ۳۰۰۰، ۳۰۰۱]

ابن ماجہ: ۳۰۰۸

تشریح: لفظ منی کی تحقیق حضرت علامہ قسطلانی شارح بخاری رحمہ اللہ کے لفظوں میں یہ ہے: ”منا بکسر المیم یذكر ويؤنث فان قصد الموضوع فمذكر ويكتب بالالف وينصرف وان قصد البقعة فمؤنث ولا ينصرف ويكتب بالياء والمختار تذكيره۔“ یعنی لفظ منامیم کے زیر کے ساتھ اگر اس سے مناموضع مراد لیا جائے تو یہ مذکر ہے اور منصرف ہے اور یہ الف کے ساتھ (منا) لکھا جائے گا اور اگر اس سے مراد بقعہ (مقام خاص) لیا جائے تو پھر یہ مؤنث ہے اور لفظ یاء کے ساتھ منی لکھا جائے گا مگر مختار یہی ہے کہ یہ مذکر ہے اور منا کے ساتھ اس کی کتابت بہتر ہے۔ پھر فرماتے ہیں: ”وسمی منی لما یمنی فیہ ای یراق من الدماء۔“ یعنی یہ مقام لفظ منی سے اس لئے موسوم ہوا کہ یہاں خون بہانے کا قصد ہوتا ہے۔

(۹۷۱) ہم سے محمد نے بیان کیا، کہا کہ ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے عاصم بن سلیمان سے بیان کیا، ان سے حفصہ بنت سیرین نے، ان سے ام عطیہ رضی اللہ عنہا نے، انہوں نے فرمایا کہ (نبی کریم ﷺ کے زمانہ) میں ہمیں عید کے دن عید گاہ میں جانے کا حکم تھا۔ کنواری لڑکیاں اور حائضہ عورتیں بھی پردہ میں باہر آتی تھیں۔ یہ

۹۷۱۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: كُنَّا نَوْمُرُ أَنْ نَخْرُجَ يَوْمَ الْعِيدِ، حَتَّى نُخْرِجَ الْبُكَرَ مِنْ خُدْرِيهَا، حَتَّى نُخْرِجَ الْحَيْضَ فَيَكُنَّ خَلْفَ

النَّاسِ، فَيَكْبُرُونَ بِتَكْبِيرِهِمْ، وَيَذْعُونَ بِدُعَائِهِمْ سب مردوں کے پیچھے پردہ میں رہتیں۔ جب مرد تکبیر کہتے تو یہ بھی تکبیر کہتیں
يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ وَطَهْرَتَهُ. [راجع: ۲۰۵۵؛ ابو داود: ۱۱۳۸] ۳۲۴ [مسلم: ۲۰۵۵؛ ابو داود: ۱۱۳۸]
حاصل کرنے کی امید رکھتیں۔

تشریح: باب کی مطابقت اس سے ہوئی کہ عید کے دن عورتیں بھی تکبیریں کہتی تھیں اور مسلمانوں کے ساتھ دعاؤں میں بھی شریک ہوتی تھیں۔
درحقیقت عیدین کی روح ہی بلند آواز سے تکبیر کہنے میں مضمر ہے تاکہ دنیا والوں کو اللہ پاک کی بڑائی اور بزرگی سنائی جائے اور اس کی عظمت کا سکھ دل
میں بٹھایا جائے۔ آج ہر مسلمان کے لئے نعرہ تکبیر کی روح کو حاصل کرنا ضروری ہے۔ مردہ قلوب میں زندگی پیدا ہوگی۔ تکبیر کے لفظ یہ ہیں: اللَّهُ أَكْبَرُ
كَبِيرًا وَالْحَمْدُ لِلَّهِ كَبِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا یاوں کہے: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ۔

بَابُ الصَّلَاةِ إِلَى الْحَرَبِ يَوْمَ الْعِيدِ

۹۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ تُرَكِّزُ لَهُ الْحَرَبَةُ قُدَّامَهُ يَوْمَ الْفِطْرِ وَالنَّحْرِ، ثُمَّ يَصَلِّي. [راجع: ۴۹۴]

(۹۷۲) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے عبد الوہاب ثقفی نے بیان کیا، کہا کہ ہم سے عبید اللہ عمری نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ کے سامنے عید الفطر اور عید الاضحیٰ کی نماز کے لیے برجھی آگے آگے اٹھائی جاتی اور وہ عید گاہ میں آپ کے سامنے گاڑ دی جاتی آپ اسی کی آڑ میں نماز پڑھتے۔

تشریح: کیونکہ عید میدان میں پڑھی جاتی تھی اور میدان میں نماز پڑھنے کے لئے سترہ ضروری ہے، اس لئے چھوٹا سا نیزہ لے لیتے تھے جو سترہ کے لئے کافی ہو سکے اور اسے نبی کریم ﷺ کے سامنے گاڑ دیتے تھے، نیزہ اس لئے لیتے تھے کہ اسے گاڑنے میں آسانی ہوتی تھی۔ امام بخاری رحمہ اللہ اس سے پہلے لکھ آئے ہیں کہ عید گاہ میں ہتھیار نہ لے جانا چاہیے۔ یہاں یہ بتانا چاہتے ہیں کہ ضرورت ہو تو لے جانے میں کوئی مضائقہ نہیں کہ خود نبی کریم ﷺ کے سترہ کے لئے نیزہ لے جایا جاتا تھا۔ (تفہیم البخاری)

بَابُ حَمْلِ الْعَنْزَةِ أَوْ الْحَرَبَةِ بَيْنَ يَدَيِ الْإِمَامِ يَوْمَ الْعِيدِ

۹۷۳۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الْأَزْهَعِيُّ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ يَغْدُو إِلَى الْمُصَلَّى، وَالْعَنْزَةُ بَيْنَ يَدَيْهِ، تُحْمَلُ وَتَنْصَبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ فَيَصَلِّي إِلَيْهَا. [راجع: ۴۹۴]

(۹۷۳) ہم سے ابراہیم بن منذر حزامی نے بیان کیا، کہا کہ ہم سے ولید بن مسلم نے بیان کیا، کہا کہ ہم سے ابو عمرو ازہعی نے بیان کیا، کہا کہ ہم سے نافع نے ابن عمر رضی اللہ عنہما سے بیان کیا، انہوں نے فرمایا کہ نبی کریم ﷺ عید گاہ جاتے تو برچھا (ڈنڈا جس کے نیچے لوہے کا پھل لگا ہوا ہو) آپ ﷺ کے آگے آگے لے جایا جاتا تھا پھر یہ عید گاہ میں آپ ﷺ کے سامنے گاڑ دیا جاتا اور آپ اس کی آڑ میں نماز پڑھتے۔

تشریح: تشریح اوپر گزر چکی ہے اس سے یہ بھی ثابت ہوا کہ نبی کریم ﷺ عیدین کی نماز جنگل (میدان) میں پڑھا کرتے تھے پس مسنون یہی ہے جو لوگ بلا عذر بارش وغیرہ مساجد میں عیدین کی نماز ادا کرتے ہیں وہ سنت کے ثواب سے محروم رہتے ہیں۔

بَابُ خُرُوجِ النِّسَاءِ وَالْحَيْضِ بَابُ عَوْرَتُونَ اَوْرِحِضْ وَالْيُؤُوسِ كَا عِيدِ گَاهِ مِیْل جَانَا

۹۷۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: أَمْرُنَا أَنْ نُخْرِجَ الْعَوَاتِقَ ذَوَاتِ الْخُدُورِ. وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ بِنْتِ خُوَيْلِدٍ، وَزَادَ فِي حَدِيثِ حَفْصَةَ قَالَتْ: أَوْ قَالَتْ: الْعَوَاتِقُ وَذَوَاتِ الْخُدُورِ، وَيَعْتَزِلْنَ الْحَيْضُ الْمُصَلَّى. [راجع: ۳۲۴] رہیں۔

[مسلم ۲۰۵۴: ابوداؤد: ۱۱۳۶، ۱۱۳۷؛ نسائی:

۵۵۸؛ ابن ماجہ: ۱۳۰۸]

تشریح: امام بخاری رحمہ اللہ نے عورتوں کے عیدین میں شرکت کرنے کے متعلق تفصیل سے صحیح احادیث کو نقل فرمایا ہے جن میں کچھ قیل وقال کی گنجائش ہی نہیں۔ متعدد روایات میں موجود ہے کہ نبی کریم ﷺ اپنی جملہ بیویوں اور صاحبزادیوں کو عیدین کے لئے نکالتے تھے۔ یہاں تک فرمادیا کہ حیض والی بھی نکلیں اور وہ نماز سے دور رہ کر مسلمانوں کی دعاؤں میں شرکت کریں اور وہ بھی نکلیں جن کے پاس چادر نہ ہو، چاہیے کہ ان کی ہم جلیاں ان کو چادر یاد پڑھ دے دیں۔ بہر حال عورتوں کا عید گاہ میں شرکت کرنا ایک اہم ترین سنت اور اسلامی اشعار ہے۔ جس سے شوکت اسلام کا مظاہرہ ہوتا ہے اور مرد و عورت اور بچے میدان عید گاہ میں اللہ کے سامنے سجدہ ریز ہو کر دعائیں کرتے ہیں۔ جن میں سے کسی ایک کی بھی دعا اگر قبولیت کا درجہ حاصل کر لے تو تمام حاضرین کے لئے باعث صد برکت ہو سکتی ہے۔

اس بارے میں کچھ لوگوں نے فرضی شکوک و شبہات اور مفروضہ خطرات کی بنا پر عورتوں کا عید گاہ میں جانا مکروہ قرار دیا ہے۔ مگر یہ جملہ مفروضہ باتیں ہیں جن کی شرعاً کوئی اصل نہیں ہے۔ عید گاہ کے منتظمین کا فرض ہے کہ وہ پردے کا انتظام کریں اور ہر فساد و خطرہ کے انسداد کے لئے پہلے ہی سے بندوبست کر رکھیں۔

علامہ شوکانی رحمہ اللہ نے اس بارے میں مفصل دلائل بحث کے بعد فرمایا ہے: "اما فی معناه من الاحادیث قاضیة بمشروعية خروج النساء فی العیدین الی المصلی من غیر فرق بین البکر والشباب والعجوز والحائض وغیرہا مالم تکن معتدة او کان فی خروجها فتنة او کان لها عذر۔" یعنی احادیث اس میں فیصلہ دے رہی ہیں کہ عورتوں کو عیدین میں مردوں کے ساتھ عید گاہ میں شرکت کرنا مشروع ہے اور اس بارے میں شادی شدہ اور کنواری اور بوڑھی اور جوان اور حائضہ وغیرہ کا کوئی امتیاز نہیں ہے جب تک ان میں سے کوئی عذر نہیں ہو یا ان کے نکلنے میں کوئی فتنہ کا ورنہ ہو یا کوئی عذر نہ ہو تو بلا شک جملہ مسلمان عورتوں کو عید گاہ میں جانا مشروع ہے پھر فرماتے ہیں: "والقول بکراهية الخروج على الاطلاق رد للاحادیث الصحیحة بالاراء الفاسدة۔" یعنی مطلقاً عورتوں کے لئے عید گاہ میں جانے کو مکروہ قرار دینا یہ

اپنی فاسد آراء کی بنا پر احادیث صحیحہ کو رد کرتا ہے۔

آج کل جو علماء عیدین میں عورتوں کی شرکت ناجائز قرار دیتے ہیں، ان کو اتنا غور کرنے کی توفیق نہیں ہوتی کہ یہی مسلمان عورتیں بے تحاشا بازاروں میں آتی جاتی، میلوں عرسوں میں شریک ہوتیں ہیں اور بہت سی غریب عورتیں جو محنت مزدوری کرتی ہیں۔ جب ان سارے حالات میں یہ مفاسد مفروضہ سے بالاتر ہیں تو عید گاہ کی شرکت میں جبکہ وہاں جانے کے لئے ہمارے ہاں ادب ہونا ضروری ہے کون سے فرضی خطرات کا تصور کر کے ان کے لئے عدم جواز کا فتویٰ لگایا جاسکتا ہے۔

شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارک پوری رحمۃ اللہ علیہ فرماتے ہیں: عورتوں کا عید گاہ میں عید کی نماز کے لئے جانا سنت ہے، شادی شدہ، ہوں یا غیر شادی شدہ جو ان ہو یا ادھیڑ یا بوڑھی:

”عن ام عطیۃ ان رسول اللہ صلی اللہ علیہ وسلم کان یخرج الالبکار والعواتق وذوات الخدور والحیض فی العیدین فاما الحیض لیعترلن المصلی ویشهدن دعوة المسلمین قالت احداھن: یا رسول اللہ ان لم یکن لھا جلباب قال: فلتلبسھا اخنھا من جلبابھا۔“ (صحیحین وغیرہ)

”نبی کریم صلی اللہ علیہ وسلم عیدین میں دو شیزہ جوان کنواری حیض والی عورتوں کو عید گاہ جانے کا حکم دیتے تھے حیض والی عورتیں نماز سے الگ رہتیں اور مسلمانوں کی دعائیں شریک رہتیں۔ ایک عورت نے عرض کیا اگر کسی عورت کے پاس چادر نہ ہو تو آپ نے فرمایا کہ اس کی مسلمان بہن اپنی چادر میں لے جائے۔“ جو لوگ کراہت کے قائل ہیں یا جوان یا بوڑھی کے درمیان فرق کرتے ہیں درحقیقت وہ صحیح حدیث کو اپنی فاسد اور باطل آراء سے رد کرتے۔ حافظ نے فتح الباری میں اور ابن حزم نے اپنی محلی میں بالتفصیل مخالفین کے جوابات ذکر کئے ہیں عورتوں کو عید گاہ میں سخت پردہ کے ساتھ بغیر کسی قسم کی خوشبو لگائے اور بغیر بچنے والے زیور اور زینت کے لباس کے جانا چاہیے تاکہ فتنہ کا باعث نہ بنیں ”قال شیخنا فی الترمذی لادلل علی منع الخروج الی العید للشواب مع الامن من المفاسد مما احداث فی هذا الزمان بل هو مشروع لهن وهو القول الراجح انتھی۔“ یعنی امن کی حالت میں جو ان عورتوں کو شرکت عیدین سے روکنا اس کے متعلق مانعین کے پاس کوئی دلیل نہیں ہے بلکہ وہ مشروع ہے اور قول رائج یہی ہے۔

بَابُ خُرُوجِ الصَّبِيَانِ اِلَى الْمَصَلٰی

۹۷۵۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ: خَرَجْتُ مَعَ النَّبِيِّ صلی اللہ علیہ وسلم يَوْمَ فِطْرِ أَوْ أَضْحَى، فَقَصَلَى الْعِيدَ ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ. [راجع: ۹۸]

(۹۷۵) ہم سے عمرو بن عباس نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الرحمن بن مہدی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے عبد الرحمن بن عباس سے بیان کیا، انہوں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے فرمایا کہ میں نے عید الفطر یا عید الاضحیٰ کے دن نبی کریم صلی اللہ علیہ وسلم کے ساتھ نماز پڑھی۔ آپ صلی اللہ علیہ وسلم نے نماز پڑھنے کے بعد خطبہ دیا پھر عورتوں کی طرف آئے اور انہیں نصیحت فرمائی اور صدقہ کے لیے حکم فرمایا۔

بَابُ اسْتِقْبَالِ الْاِمَامِ النَّاسِ

باب: امام عید کے خطبے میں لوگوں کی طرف منہ

کر کے کھڑا ہو

فِي خُطْبَةِ الْعِيدِ

ابوسعید رضی اللہ عنہ نے کہا: نبی ﷺ لوگوں کے سامنے کھڑے ہوتے تھے۔ (۹۷۶) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا کہ ہم سے محمد بن طلحہ نے بیان کیا، ان سے زبید نے، ان سے شعبی نے، ان سے براء بن عازب رضی اللہ عنہ نے، انہوں نے کہا کہ نبی کریم ﷺ عید الاضحیٰ کے دن بیچ کی طرف تشریف لے گئے اور دو رکعت عید کی نماز پڑھائی۔ پھر ہماری طرف چہرہ مبارک کر کے فرمایا کہ ”سب سے مقدم عبادت ہمارے اس دن کی یہ ہے کہ پہلے ہم نماز پڑھیں پھر (نماز اور خطبے سے لوٹ کر) قربانی کریں، اس لیے جس نے اس طرح کیا اس نے ہماری سنت کے مطابق کیا اور جس نے نماز سے پہلے ذبح کر دیا تو وہ ایسی چیز ہے جسے اس نے گھروالوں کے کھلانے کے لیے جلدی سے مہیا کر دیا ہے اور اس کا قربانی سے کوئی تعلق نہیں۔“ اس پر ایک شخص نے کھڑے ہو کر عرض کیا کہ یا رسول اللہ! میں نے تو پہلے ہی ذبح کر دیا۔ لیکن میرے پاس ایک سال کی بٹھیا ہے اور وہ دوندی بکری سے زیادہ بہتر ہے۔ آپ ﷺ نے فرمایا کہ ”خیر تم اسی کو ذبح کر لو لیکن تمہارے بعد کسی کی طرف سے ایسی بٹھیا جائز نہ ہوگی۔“

وَقَالَ أَبُو سَعِيدٍ: قَامَ النَّبِيُّ ﷺ مُقَابِلَ النَّاسِ. ۹۷۶- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ، قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ أَضْحَى إِلَى الْبَيْعِ فَصَلَّى رَكَعَتَيْنِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: ((إِنَّ أَوَّلَ نُسْكِنَا فِي يَوْمِنَا هَذَا أَنْ تَبْدَأُوا بِالصَّلَاةِ، ثُمَّ تَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ وَافَقَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ ذَلِكَ فَإِنَّمَا هُوَ شَيْءٌ عَجَلَهُ لِأَهْلِهِ، لَيْسَ مِنَ النَّسْكِ فِي شَيْءٍ)) فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسْنَةٍ. قَالَ: ((ادْبَحُهَا، وَلَا تَقِيَّ عَنْ أَحَدٍ بَعْدَكَ)).

[راجع: ۹۵۱]

تشریح: سوال کریو لے ابو بردہ بن نیار انصاری رضی اللہ عنہ تھے۔ حدیث اور باب میں مطابقت ظاہر ہے۔

باب: عید گاہ میں نشان لگانا

بَابُ الْعَلَمِ بِالْمُصَلَّى

تشریح: یعنی کوئی اونچی چیز جیسے کڑی وغیرہ اس سے یہ غرض تھی کہ عید گاہ کا مقام معلوم رہے۔

(۹۷۷) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے سفیان ثوری سے بیان کیا، کہا کہ مجھ سے عبد الرحمن بن عابس نے بیان کیا، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا، ان سے دریافت کیا گیا تھا کہ کیا آپ نبی کریم ﷺ کے ساتھ عید گاہ گئے تھے؟ انہوں نے فرمایا کہ ہاں اور اگر باوجود کم عمری کے میری قدر و منزلت آپ کے یہاں نہ ہوتی تو میں جائیں سکتا تھا۔ آپ اس نشان پر آئے جو کثیر بن صلت کے گھر کے قریب ہے۔ آپ نے وہاں نماز پڑھائی، بھر خلیہ بنایا۔ اس کے بعد عورتوں کی طرف آئے۔ آپ کے ساتھ بلال رضی اللہ عنہ بھی تھے۔ آپ ﷺ نے انہیں

۹۷۷ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، قِيلَ لَهُ أَشْهَدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ قَالَ: نَعَمْ، وَلَوْ لَا مَكَانِي مِنَ الصَّغَرِ مَا شَهِدْتُهُ، حَتَّى أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْبِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَوَعَّظَهُنَّ وَذَكَرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ،

فَرَأَيْتُهُمْ يَهُودِينَ يَأْتِدِيهِمْ يَفْذِفْنَهُ فِي ثَوْبٍ بِلَالٍ، ثُمَّ انْطَلَقَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ. [راجع: ۹۸]

وعظ اور نصیحت کی اور صدقہ کے لیے کہا۔ چنانچہ میں نے دیکھا کہ عورتیں اپنے ہاتھوں سے بلال رضی اللہ عنہ کے کپڑے میں ڈالے جا رہی تھیں۔ پھر آپ ﷺ اور بلال رضی اللہ عنہ گھر واپس ہوئے۔

تشریح: کثیر بن ملت کامکان نبی کریم ﷺ کے بعد بنایا گیا۔ ابن عباس رضی اللہ عنہما نے لوگوں کو عید کا وہ مقام بتانے کیلئے اس کا پتہ دیا۔

بَابُ مَوْعِظَةِ الْإِمَامِ النَّسَاءِ يَوْمَ الْعِيدِ

باب: امام کا عید کے دن عورتوں کو نصیحت کرنا

۹۷۸۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُهُ يَقُولُ: قَامَ النَّبِيُّ ﷺ يَوْمَ الْفِطْرِ، فَصَلَّى قَبْدًا بِالصَّلَاةِ ثُمَّ خَطَبَ، فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النَّسَاءَ، فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ وَبِلَالٌ بَاسِطٌ ثَوْبَهُ، تُلْقِي فِيهِ النَّسَاءُ الصَّدَقَةَ. قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ؟ قَالَ: لَا، وَلَكِنْ صَدَقَةٌ يَتَصَدَّقْنَ حِينَئِذٍ، تُلْقِي فَتَحَهَا وَيُلْقِينَ. قُلْتُ لِعَطَاءٍ: أَتَرَى حَقًّا عَلَى الْإِمَامِ ذَلِكَ وَيَذَكَّرُهُنَّ؟ قَالَ: إِنَّهُ لِحَقٌّ عَلَيْهِمْ، وَمَا لَهُمْ لَا يَفْعَلُونَهُ؟ [راجع: ۹۵۸]

(۹۷۸) ہم سے اسحاق بن ابراہیم بن نصر نے بیان کیا، کہا کہ ہم سے عبد الرزاق نے بیان کیا، کہا کہ ہمیں ابن جریج نے خبر دی، کہا کہ مجھے عطاء نے خبر دی کہ جابر بن عبد اللہ رضی اللہ عنہ کو میں نے یہ کہتے سنا کہ نبی کریم ﷺ نے عید الفطر کی نماز پڑھی۔ پہلے آپ نے نماز پڑھی اس کے بعد خطبہ دیا۔ جب آپ خطبہ سے فارغ ہو گئے تو اترے اور عورتوں کی طرف آئے۔ پھر انہیں نصیحت فرمائی۔ آپ ﷺ اس وقت بلال رضی اللہ عنہ کے ہاتھ کا سہارا لیے ہوئے تھے۔ بلال رضی اللہ عنہ نے اپنا کپڑا پھیلا رکھا تھا جس میں عورتیں صدقہ ڈال رہی تھیں۔ میں نے عطاء سے پوچھا کیا یہ صدقہ فطر دے رہی تھیں؟ انہوں نے فرمایا کہ نہیں بلکہ وہ صدقہ کے طور پر دے رہی تھیں۔ اس وقت عورتیں اپنے چھلے (وغیرہ) برابر ڈال رہی تھیں۔ پھر میں نے عطاء سے پوچھا کہ کیا آپ اب بھی امام پر اس کا حق سمجھتے ہیں کہ وہ عورتوں کو نصیحت کرے؟ انہوں نے فرمایا: ہاں ان پر یہ حق ہے اور کیا وجہ ہے کہ وہ ایسا نہیں کرتے؟

۹۷۹۔ قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي الْحَسَنُ ابْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الْفِطْرَ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَصْلُونَهَا قَبْلَ الْخُطْبَةِ، ثُمَّ يُخْطَبُ بَعْدُ، خَرَجَ النَّبِيُّ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يَجْلِسُ بِيَدِهِ، ثُمَّ أَقْبَلَ بِشَقِّهِمْ حَتَّى جَاءَ النَّسَاءَ مَعَهُ بِلَالٌ فَقَالَ: ﴿يَا أَيُّهَا

النَّبِيِّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعُكَ ۖ الْآيَةُ [المستحقة: ١٢] ثُمَّ قَالَ: حِينَ فَرَغَ مِنْهَا ((أَتَعْنَى عَلَى ذَلِكَ؟)). قَالَتْ امْرَأَةٌ وَاحِدَةٌ مِنْهُمْ لَمْ يُجِبْهُ غَيْرُهَا نَعَمْ. لَا يَذَرُنِي حَسَنٌ مَنْ هِيَ. قَالَ: ((تَصَدَّقْنِ)) فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ: ((هَلُمَّ لَكُنَّ فِدَاءً أَبِي وَأُمِّي)) فَيُلْقِينَ الْفَتَخَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلَالٍ. قَالَ عَبْدُ الرَّزَّاقِ: الْفَتَخُ: الْخَوَاتِيمُ الْعِظَامُ كَانَتْ فِي الْجَاهِلِيَّةِ. [راجع: ٩٧]

آپ ﷺ نے یہ آیت تلاوت فرمائی: ”اے نبی! جب تمہارے پاس مومن عورتیں بیعت کے لیے آئیں“ الخ۔ پھر جب خطبہ سے فارغ ہوئے تو فرمایا: ”کیا تم ان باتوں پر قائم ہو؟“ ایک عورت نے جواب دیا کہ ہاں۔ اس کے علاوہ کوئی عورت نہ بولی، حسن کو معلوم نہیں کہ بولنے والی خاتون کون تھیں؟ آپ ﷺ نے خیرات کے لیے حکم فرمایا اور بلال رضی اللہ عنہ نے اپنا کپڑا پھیلا دیا اور کہا کہ ”لا اؤتم پر میرے ماں باپ فدا ہوں۔“ چنانچہ عورتیں چھلے اور انگوٹھیاں بلال رضی اللہ عنہ کے کپڑے میں ڈالنے لگیں۔

عبدالرزاق نے کہا ”فتخ“ بڑے (چھلے) کو کہتے ہیں جس کا جاہلیت کے زمانہ میں استعمال تھا۔

تشریح: اگرچہ عہد نبوی ﷺ میں عید گاہ کے لئے کوئی عمارت نہیں تھی، اور جہاں عیدین کی نماز پڑھی جاتی تھی وہاں کوئی منبر بھی نہیں تھا لیکن اس لفظ فلما فرغ نزل سے معلوم ہوتا ہے کہ کوئی بلند جگہ تھی جس پر آپ ﷺ خطبہ دیتے تھے۔

جب نبی کریم ﷺ مردوں کے سامنے خطبہ دے چکے تو لوگوں نے سمجھا کہ اب خطبہ ختم ہو گیا ہے اور انہیں واپس جانا چاہیے، چنانچہ لوگ واپسی کے لئے اٹھے لیکن نبی اکرم ﷺ نے انہیں ہاتھ کے اشارہ سے روکا کہ ابھی بیٹھے رہیں۔ کیونکہ آپ عورتوں کو خطبہ دینے جارہے تھے۔

دوسری روایتوں سے معلوم ہوتا ہے کہ یہ جواب دینے والی خاتون اساء بنت یزید تھیں جو اپنی فصاحت و بلاغت کی وجہ سے ”خطیبۃ النساء“ کے نام سے مشہور تھیں انہیں کی ایک روایت میں ہے کہ جب نبی کریم ﷺ عورتوں کی طرف آئے تو میں بھی ان میں موجود تھی۔ آپ نے فرمایا: ”کہ عورتو! تم جہنم کا بندھن زیادہ بنو گی۔“ میں نے آپ ﷺ کو پکار کر کہا: یا رسول اللہ! کیا کیوں ہوگا؟ آپ ﷺ نے فرمایا: ”اس لئے کہ تم لوگ لعن طعن بہت زیادہ کرتی ہو اور اپنے شوہر کی ناشکری کرتی ہو۔“

بَابُ: إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ

باب: اگر کسی عورت کے پاس عید کے دن دوپٹہ

(یا چادر) نہ ہو

فِي الْعِيدِ

٩٨٠- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سَبْرِينَ، قَالَتْ: كُنَّا نَمْنَعُ جَوَارِيَنَا أَنْ يَخْرُجْنَ يَوْمَ الْعِيدِ، فَجَاءَتْ امْرَأَةٌ فَتَزَلَّتْ قَصْرَ بَنِي خَلْفٍ فَأَتَيْتُهَا فَحَدَّثْتُ أَنَّ زَوْجَ أُخْتِهَا عَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ عَزْوَةً فَكَانَتْ أُخْتُهَا مَعَهُ فِي سِتِّ عَزَوَاتٍ. قَالَتْ: فَكُنَّا نَقُومُ عَلَى الْمَرْضَى وَنُدَاوِي الْكَلْمَى،

(٩٨٠) ہم سے ابو عمر نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالوارث نے بیان کیا، انہوں نے کہا کہ ہم سے ایوب سختیانی نے حصہ بنت سیرین کے واسطے سے بیان کیا، انہوں نے کہا کہ ہم اپنی لڑکیوں کو عید گاہ جانے سے منع کرتے تھے۔ پھر ایک خاتون باہر سے آئی اور قصر بنو خلف میں انہوں نے قیام کیا میں ان سے ملنے کے لیے حاضر ہوئی تو انہوں نے بیان کیا کہ ان کی بہن کے شوہر نبی کریم ﷺ کے ساتھ بارہ لڑائیوں میں شریک رہے اور خود ان کی بہن اپنے شوہر کے ساتھ چھ لڑائیوں میں شریک ہوئی تھیں، ابن کا بیان تھا کہ ہم مریضوں کی خدمت کیا کرتے تھے اور زخموں کی مرہم

پٹی کرتے تھے۔ انہوں نے پوچھا کہ یا رسول اللہ! کیا ہم میں سے اگر کسی کے پاس چادر نہ ہو اور اس وجہ سے وہ عید کے دن (عید گاہ) نہ جاسکے تو کوئی حرج ہے؟ آپ ﷺ نے فرمایا کہ ”اس کی سہیلی اپنی چادر کا ایک حصہ اسے اوڑھادے اور پھر وہ خیر اور مسلمانوں کی دعا میں شریک ہوں۔“ حصہ نے بیان کیا کہ پھر جب ام عطیہ رضی اللہ عنہا یہاں تشریف لائیں تو میں ان کی خدمت میں بھی حاضر ہوئی اور دریافت کیا کہ آپ نے فلاں فلاں بات سنی ہے۔ انہوں نے فرمایا کہ ہاں میرے باپ آپ ﷺ پر فدا ہوں۔ ام عطیہ رضی اللہ عنہا جب بھی نبی کریم ﷺ کا ذکر کرتیں تو یہ ضرور کہتیں کہ میرے باپ آپ ﷺ پر فدا ہوں، ہاں تو انہوں نے بتلایا کہ نبی کریم ﷺ نے فرمایا: ”جو ان پردہ والی یا جوان اور پردہ والی باہر نکلیں۔ شبہ ایوب کو تھا۔ البتہ حائضہ عورتیں عید گاہ سے علیحدہ ہو کر بیٹھیں انہیں خیر اور مسلمانوں کی دعا میں ضرور شریک ہونا چاہیے۔“ حصہ رضی اللہ عنہا نے ام عطیہ رضی اللہ عنہا سے دریافت کیا کہ حائضہ عورتیں بھی؟ انہوں نے فرمایا کہ ”حائضہ عورتیں عرفات نہیں جاتیں اور کیا وہ فلاں فلاں جگہوں میں شریک نہیں ہوتیں۔“ (پھر اجتماع عید کی شرکت میں کون کی قباحت ہے)

فَقَالَتْ: يَا رَسُولَ اللَّهِ! عَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جَلْبَابٌ أَنْ لَا تَخْرُجَ فَقَالَ: ((لَتَلْبَسَهَا صَاحِبَتُهَا مِنْ جَلْبَابِهَا فَلْيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ)) قَالَتْ حَفْصَةُ: فَلَمَّا قَدِمْتُ أُمَّ عَطِيَّةٍ أَتَيْتُهَا، فَسَأَلْتُهَا أَسْمِعْتِ فِي كَذَا وَكَذَا فَقَالَتْ: نَعَمْ، بِأَبِي وَقُلْ مَا ذَكَرْتُ النَّبِيَّ ﷺ إِلَّا قَالَتْ بِأَبِي - قَالَ: ((لَتَخْرُجَ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ - أَوْ قَالَ: الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ شَكَّ أَبُو ب - وَالْحَيْضُ، فَتَعْتَزِلُ الْحَيْضُ الْمُصَلِّي، وَلْيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ)). قَالَتْ: فَقُلْتُ لَهَا: الْحَيْضُ؟ قَالَتْ: نَعَمْ، أَلَيْسَ الْحَائِضُ تَشْهَدُ عَرَفَاتٍ وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا.

[راجع: ۳۲۴]

تشریح: حصہ رضی اللہ عنہا کے سوال کی وجہ یہ تھی کہ جب حائضہ پر نماز فرض نہیں اور نہ وہ نماز پڑھ سکتی ہے تو عید گاہ میں اس کی شرکت سے کیا فائدہ ہوگا۔ اس پر ام عطیہ رضی اللہ عنہا نے فرمایا کہ جب حیض والی عرفات اور دیگر مقامات مقدسہ میں جاسکتی ہیں اور جاتی ہیں تو عید گاہ میں کیوں نہ جائیں، اس جواب پر آج کل کے ان حضرات کو غور کرنا چاہیے جو عورتوں کا عید گاہ میں جانا ناجائز قرار دیتے ہیں اور اس کے لئے حویلیہ بہانے تراشتے ہیں حالانکہ مسلمانوں کی عورتیں میلوں میں اور فسق و فجور میں دھڑلے سے شریک ہوتی ہیں۔

خلاصہ یہ کہ حیض والی عورتوں کو بھی عید گاہ جانا چاہیے۔ وہ نماز سے الگ رہیں مگر دعاؤں میں شریک ہوں۔ اس سے مسلمانوں کی اجتماعی دعاؤں کی اہمیت بھی ثابت ہوتی ہے۔ بلا شک دعا مؤمن کا ہتھیار ہے اور جب مسلمان مرد و عورت مل کر دعا کریں تو نہ معلوم کس کی دعا قبول ہو کر جملہ اہل اسلام کے لئے باعث برکت ہو سکتی ہے۔ بحالات موجودہ جبکہ مسلمان ہر طرف سے مصائب کا شکار ہیں بالضرور دعاؤں کا سہارا ضروری ہے۔ امام عید کا فرض ہے کہ خشوع و خضوع کے ساتھ اسلام کی سر بلندی کے لئے دعا کرے، خاص طور پر قرآنی دعائیں زیادہ مؤثر ہیں پھر احادیث میں بھی بڑی پاکیزہ دعائیں وارد ہوئی ہیں۔ ان کے بعد سامعین کی مادری زبانوں میں بھی دعا کی جاسکتی ہے۔ (وباللہ التوفیق)

بَابُ اعْتِزَالِ الْحَيْضِ الْمُصَلِّي

۹۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ: قَالَتْ أُمُّ عَطِيَّةٍ: أُمِرْنَا أَنْ نَخْرُجَ فَخَرَجَ

باب: حائضہ عورتیں عید گاہ سے علیحدہ رہیں (۹۸۱) ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن ابراہیم بن ابی عدی نے بیان کیا، ان سے عبد اللہ بن عون نے بیان کیا، ان سے محمد بن سیرین نے کہ ام عطیہ رضی اللہ عنہا نے فرمایا کہ ہمیں حکم تھا کہ حائضہ

عورتوں، دو شیرازوں اور پردہ والیوں کو عید گاہ لے جائیں۔ ابن عون نے کہا کہ یا (حدیث میں) پردہ والی دو شیرازیں ہیں۔ البتہ حائضہ عورتیں مسلمانوں کی جماعت اور دعاؤں میں شریک ہوں اور (نماز سے) الگ رہیں۔

النَّحِیْضَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ۔ قَالَ ابْنُ عُيُونٍ: أَوِ الْعَوَاتِقُ ذَوَاتِ الْخُدُورِ۔ فَأَمَّا النَّحِیْضُ فَيُشْهِدُنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعَوَتَهُمْ، وَيَعْتَزِلْنَ مَصَلَّاهُمْ . [راجع : ۳۲۴] [مسلم : ۲۰۵۴، ابوداؤد : ۱۱۳۶، ۱۱۳۷، نسائی :

[۱۳۰۸ ابن ماجہ :

باب: عید الاضحیٰ کے دن عید گاہ میں نحر اور ذبح کرنا

بَابُ النَّحْرِ وَالذَّبْحِ يَوْمَ النَّحْرِ بِالْمُصَلَّى

(۹۸۲) ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، کہا کہ مجھ سے کثیر بن فرقہ نے نافع سے بیان کیا، ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ عید گاہ ہی میں نحر اور ذبح کیا کرتے۔

۹۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ فَرْقَدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْحَرُ أَوْ يَذْبَحُ بِالْمُصَلَّى . [اطرافہ فی :

[۱۷۱۱، ۱۷۱۲، ۵۵۵۱، ۵۵۵۲] [نسائی: ۱۵۸۸]

تشریح: نحر اونٹ کا ہوتا ہے باقی جانوروں کو لٹا کر ذبح کرتے ہیں۔ اونٹ کو کھڑے کھڑے اس کے سینہ میں خنجر مار دیتے ہیں اس کا نام نحر ہے۔ قربانی شعار اسلام میں ہے۔ حسب موقع محل بلاشبہ عید گاہ میں بھی نحر اور قربانی مسنون ہے مگر بحالات موجودہ اپنے گھروں یا مقررہ مقامات پر یہ سنت ادا کرنی چاہیے، حالات کی مناسبت کے لئے اسلام میں گنجائش رکھی گئی ہے۔

باب: عید کے خطبہ میں امام کا اور لوگوں کا باتیں کرنا اور

بَابُ كَلَامِ الْإِمَامِ وَالنَّاسِ فِي

امام کا جواب دینا جب خطبے میں اس سے کچھ پوچھا جائے

خُطْبَةِ الْعِيدِ وَإِذَا سُئِلَ الْإِمَامُ

جائے

عَنْ شَيْءٍ وَهُوَ يَخْطُبُ

(۹۸۳) ہم سے مسدد بن مسرہ نے بیان کیا، کہا کہ ہم سے ابوالاحوص سلام بن سلیم نے بیان کیا، کہا کہ ہم سے منصور بن معتمر نے بیان کیا کہ ان سے عامر شعبی نے، ان سے براء بن عازب رضی اللہ عنہ نے، انہوں نے فرمایا کہ نبی کریم ﷺ نے بقر عید کے دن نماز کے بعد خطبہ سنایا اور فرمایا: ”جس نے ہماری طرح کی نماز پڑھی اور ہماری طرح کی قربانی کی، اس کی قربانی درست ہوئی۔ لیکن جس نے نماز سے پہلے قربانی کی تو وہ ذبیحہ صرف گوشت کھانے کے لیے ہوگا۔“ اس پر ابوبردہ بن نیار رضی اللہ عنہ نے عرض کیا: یا رسول

۹۸۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ فَقَالَ: ((مَنْ صَلَّى صَلَاتَنَا وَتَسَلَّكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَلَيْلَكَ شَاةٌ لَحْمٍ)) فَقَامَ أَبُو بَرْدَةَ بْنُ

محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

اللہ قسم اللہ کی! میں نے تو نماز کے لیے آنے سے پہلے قربانی کر لی میں نے یہ سمجھا کہ آج کا دن کھانے پینے کا دن ہے، اسی لیے میں نے جلدی کی اور خود بھی کھایا اور گھر والوں کو اور پڑوسیوں کو بھی کھلایا۔ رسول اللہ ﷺ نے فرمایا کہ ”بہر حال یہ گوشت (کھانے کا) ہوا (قربانی نہیں)۔“ انہوں نے عرض کیا کہ میرے پاس ایک بکری کا سال بھر کا بچہ ہے وہ دو بکریوں کے گوشت سے زیادہ بہتر ہے۔ کیا میری (طرف سے اس کی) قربانی درست ہوگی؟ آپ نے فرمایا: ”ہاں مگر تمہارے بعد کسی کی طرف سے ایسے بچے کی قربانی کافی نہ ہوگی۔“

تشریح: اس سے یہ ثابت فرمایا کہ امام اور لوگ عید کے خطبہ میں مسائل کی بات کر سکتے ہیں اور آگے کے فقروں سے یہ ثابت ہوتا ہے کہ خطبہ میں اگر امام سے کوئی شخص مسئلہ پوچھے تو جواب دے۔

(۹۸۴) ہم سے حامد بن عمر نے بیان کیا، ان سے حماد بن زید نے، ان سے ایوب سختیانی نے، ان سے محمد نے، ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہا کہ رسول اللہ ﷺ نے بقر عید کے دن نماز پڑھ کر خطبہ دیا آپ ﷺ نے حکم دیا کہ جس شخص نے نماز سے پہلے جانور ذبح کر لیا اسے دوبارہ قربانی کرنی ہوگی۔ اس پر انصار میں سے ایک صاحب اٹھے کہ یا رسول اللہ! میرے کچھ غریب بھوکے پڑوسی ہیں یا یوں کہا وہ محتاج ہیں۔ اس لیے میں نے نماز سے پہلے ذبح کر دیا البتہ میرے پاس ایک سال کی ایک پٹھیا ہے جو دو بکریوں کے گوشت سے بھی زیادہ مجھے پسند ہے۔ آپ ﷺ انہیں اجازت دے دی۔

(۹۸۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے اسود بن قیس نے، ان سے جندب نے، انہوں نے فرمایا کہ نبی کریم ﷺ نے بقر عید کے دن نماز پڑھنے کے بعد خطبہ دیا پھر قربانی کی۔ آپ ﷺ نے فرمایا: ”جس نے نماز سے پہلے ذبح کر لیا ہو تو اسے دوسرا جانور بدلہ میں قربانی کرنا چاہیے اور جس نے نماز سے پہلے ذبح نہ کیا ہو وہ اللہ کے نام پر ذبح کرے۔“

يَا رَسُوْلَ اللّٰهِ اَوَ اللّٰهُ لَقَدْ نَسَكْتُ قَبْلَ اَنْ اُخْرَجَ اِلَى الصَّلَاةِ، وَعَرَفْتُ اَنَّ الْيَوْمَ يَوْمَ اَكْلٍ وَشَرْبٍ فَتَعَجَّلْتُ وَآكَلْتُ وَاَطْعَمْتُ اَهْلِيَّ وَجِيْرَانِي. فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: ((بَلَّكَ شَاةٌ لَّحْمٍ)). قَالَ: فَاِنْ عِنْدِي عَنَاقٌ جَدْعَةٌ، هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ، فَهَلْ تَجْزِي عَنِّي؟ قَالَ: ((نَعَمْ، وَلَنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ)). [راجع: ۹۵۱]

۹۸۴۔ حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فَأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ أَنْ يُعَيِّدَ ذَبْحَهُ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! جِيرَانٌ لِي - إِمَّا قَالَ: بِهِمْ خِصَاصَةٌ، وَإِمَّا قَالَ: بِهِمْ فَقْرٌ - وَإِنِّي ذَبَحْتُ قَبْلَ الصَّلَاةِ وَعِنْدِي عَنَاقٌ لِي أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ. فَرَخَّصَ لَهُ فِيهَا.

[راجع: ۹۵۴]

۹۸۵۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ، عَنْ جُنْدَبٍ، قَالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ، ثُمَّ ذَبَحَ وَقَالَ: ((مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكَانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ)). [إطرافه في: ۵۵۰۰، ۵۵۶۲، ۶۶۷۴، ۷۴۰۰] [مسلم: ۵۰۶۴، ۵۰۶۸، ۵۰۶۹، ۴۳۸۰؛ ابن

[ماجہ: ۳۱۵۲]

باب: جو شخص عید گاہ کو ایک راستے سے جائے وہ گھر کو دوسرے راستے سے آئے

بَابُ مَنْ خَالَفَ الطَّرِيقَ إِذَا رَجَعَ يَوْمَ الْعِيدِ

(۹۸۶) ہم سے محمد بن سلام نے بیان کیا، انہوں نے کہا کہ ہمیں ابو تمیلہ یحییٰ بن واضح عن فلح بن سلیمان نے، انہیں فلح بن سلیمان نے، انہیں جابر بن عبد اللہ نے کہ نبی کریم ﷺ عید کے دن ایک راستے سے جاتے پھر دوسرا راستہ بدل کر آتے۔ اس روایت کی متابعت یونس بن محمد نے فلح سے کی، ان سے سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا لیکن جابر رضی اللہ عنہ کی روایت زیادہ صحیح ہے۔

۹۸۶۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو ثَمِيلَةَ، يَحْيَى بْنُ وَاضِحٍ عَنْ فُلَحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمَ عِيدٍ خَالَفَ الطَّرِيقَ. تَابَعَهُ يُونُسُ بْنُ مُحَمَّدٍ، عَنْ فُلَحٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، وَحَدِيثُ جَابِرٍ أَصَحُّ. [ترمذی: ۵۴۱]

تشریح: یعنی جو شخص عید کا شیخ جابر رضی اللہ عنہ کو قرار دیتا ہے اس کی روایت اس سے زیادہ صحیح ہے جو ابو ہریرہ رضی اللہ عنہ کو سعید کا شیخ کہتا ہے۔ یونس کی اس روایت کو اسماعیل نے مل کیا ہے۔

راستہ بدل کر آ جانا بھی مصالح سے خالی نہیں ہے جس کا مقصد علانیہ یہ سمجھا کہ ہر دو راستوں پر عبادت الہی کے لئے نماز کے قدم بڑیں گے اور دونوں راستوں کی زمینیں عند اللہ اس کے لئے گواہ ہوں گی۔ (واللہ اعلم)

باب: اگر کسی کو جماعت سے عید کی نماز نہ ملے تو پھر دو رکعت پڑھ لے

بَابُ إِذَا قَاتَهُ الْعِيدُ يُصَلِّي رَكَعَتَيْنِ

اور عورتیں بھی ایسا ہی کریں اور وہ لوگ بھی جو گھروں اور دیہاتوں وغیرہ میں ہوں اور جماعت میں نہ آسکیں (وہ بھی ایسا ہی کریں) کیونکہ نبی کریم ﷺ کا فرمان ہے کہ ”اسلام والو! یہ ہماری عید ہے۔“ انس بن مالک رضی اللہ عنہ کے غلام ابن ابی عتبہ زاویہ نامی گاؤں میں رہتے تھے۔ انہیں آپ نے حکم دیا تھا کہ وہ اپنے گھروالوں اور بچوں کو جمع کر کے شہر والوں کی طرح نماز عید پڑھیں اور تکبیر کہیں۔ عکرمہ نے شہر کے قرب و جوار میں آباد لوگوں کے لیے فرمایا کہ جس طرح امام کرتا ہے یہ لوگ بھی عید کے دن جمع ہو کر دو رکعت نماز پڑھیں۔ عطاء نے کہا کہ اگر کسی کی عید کی نماز (جماعت) چھوٹ جائے تو دو رکعت (تنہا) پڑھ لے۔

وَكَذَلِكَ النِّسَاءُ، وَمَنْ كَانَ فِي الْبُيُوتِ وَالْقَرْىَ يَقُولُ النَّبِيُّ ﷺ: ((هَذَا عِيدُنَا يَا أَهْلَ الْإِسْلَامِ)) وَأَمَرَ أَنَسُ بْنُ مَالِكٍ مَوْلَاهُ ابْنَ أَبِي عَتَبَةَ بِالزَّوَايَةِ، فَجَمَعَ أَهْلَهُ وَبَنِيهِ، وَصَلَّى كَصَلَاةِ أَهْلِ الْمَضَرِّ وَتَكْبِيرِهِمْ. وَقَالَ عِكْرَمَةُ: أَهْلُ السَّوَادِ يَجْتَمِعُونَ فِي الْعِيدِ يُصَلُّونَ رَكَعَتَيْنِ كَمَا يَصْنَعُ الْإِمَامُ، وَقَالَ عَطَاءٌ: إِذَا قَاتَهُ الْعِيدُ صَلَّى رَكَعَتَيْنِ.

تشریح: امام بخاری رحمہ اللہ نے یہاں یہ ثابت فرمایا ہے کہ عید کی نماز سب کو پڑھنا چاہیے خواہ گاؤں میں ہوں یا شہر میں اور اس کی تفصیل پہلے گزر چکی ہے۔ زاویہ بصرہ سے چھ میل پر ایک گاؤں تھا۔ حضرت انس رضی اللہ عنہ نے اپنا مکان وہاں پر ہی بنوایا تھا۔

(۹۸۷) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا کہ ان سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے، ان سے حضرت عائشہ رضی اللہ عنہا نے کہا کہ ابو بکر رضی اللہ عنہ ان کے یہاں (منیٰ کے دنوں میں) تشریف لائے اس وقت گھر میں دو لڑکیاں دف بجاری تھیں (اور بعثت کی لڑائی کی نظمیں گارہی تھی) نبی کریم ﷺ چہرہ مبارک پر کپڑا ڈالے ہوئے تشریف فرما تھے۔ ابو بکر رضی اللہ عنہ نے ان دونوں کو ڈانٹا۔ اس پر آپ ﷺ نے چہرہ مبارک سے کپڑا ہٹا کر فرمایا کہ ”ابو بکر جانے بھی دو یہ عید کے دن ہیں اور وہ بھی منیٰ میں۔“

(۹۸۸) اور حضرت عائشہ رضی اللہ عنہا نے کہا میں نے (ایک دفعہ) نبی کریم ﷺ کو دیکھا کہ آپ ﷺ نے مجھے چھپا رکھا تھا اور میں جشہ کے لوگوں کو دیکھ رہی تھی جو مسجد میں تیروں سے کھیل رہے تھے۔ حضرت عمر رضی اللہ عنہ نے انہیں ڈانٹا لیکن نبی کریم ﷺ نے فرمایا کہ ”جانے دو۔“ اور ان سے فرمایا ”اے بنو ارفدہ! تم بے فکر ہو کر کھیل دکھاؤ۔“

تشریح: شاید امام بخاری رحمہ اللہ نے اس حدیث سے باب کا مطلب یوں نکالا کہ جب ہر ایک شخص کے لئے یہ دن خوشی کے ہوئے تو ہر ایک کو عید کی نماز بھی پڑھنی ہوگی۔ نبی کریم ﷺ نے عید الاضحیٰ اور بعد کے ایام تشریق گیارہ، بارہ تیرہ سب کو عید کے ایام فرمایا اور ارشاد ہوا کہ ایک تو عید کے دن خود خوشی کے دن ہیں اور پھر منیٰ میں ہونے کی اور خوشی ہے کہ اللہ نے حج نصیب فرمایا۔

بَابُ الصَّلَاةِ قَبْلَ الْعِيدِ وَبَعْدَهَا

باب: عید گاہ میں عید کی نماز سے پہلے یا اس کے بعد نفل نماز پڑھنا کیسا ہے؟

وَقَالَ أَبُو الْمُعَلَّى: سَمِعْتُ سَعِيدًا عَنِ ابْنِ عَبَّاسٍ كَرِهَ الصَّلَاةَ قَبْلَ الْعِيدِ . تشریح: حافظ نے کہا کہ یہ اثر مجھ کو موصول نہیں ملا اور ابو المعلى سے اس کتاب میں اس کے سوا اور کوئی روایت نہیں ہے۔

(۹۸۹) ہم سے ابو الولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ مجھے عدی بن ثابت نے خبر دی، انہوں نے کہا کہ میں نے سعید بن جبیر سے سنا، وہ ابن عباس رضی اللہ عنہما سے بیان کرتے تھے کہ نبی کریم ﷺ عید الفطر کے دن نکلے اور (عید گاہ) میں دو رکعت نماز عید پڑھی آپ ﷺ نے نہ اس سے پہلے نفل نماز پڑھی اور نہ اس کے بعد۔ آپ ﷺ کے ساتھ بلال رضی اللہ عنہ بھی تھے۔

۹۸۷- حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامٍ مَنَى تَدْفِقَانِ وَتَضْرِبَانِ، وَالنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ النَّبِيُّ ﷺ عَنْ وَجْهِهِ فَقَالَ: ((دَعُهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامٌ عِيدٍ، وَتِلْكَ الْأَيَّامُ أَيَّامُ مَنَى)). [راجع: ۹۴۹]

۹۸۸- وَقَالَتْ عَائِشَةُ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَرْنِي، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ، فَزَجَرَهُمْ عُمَرُ فَقَالَ النَّبِيُّ ﷺ: ((دَعُهُمْ، أَمَّا بَنِي أَرْفَدَةَ)) يَغْنِي مِنَ الْأَمْنِ. [راجع: ۴۵۴]

۹۸۹- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفِطْرِ، فَصَلَّى رَكَعَتَيْنِ لَمْ يَصِلْ قَبْلُهَا وَلَا بَعْدَهَا، وَمَعَهُ بِلَالٌ. [راجع: ۹۸۰]

تشریح: علامہ شوکانی رحمۃ اللہ علیہ فرماتے ہیں: "قوله لم يصل قبلها ولا بعدها فيه وفي بقية احاديث الباب دليل على كراهة الصلوة قبل صلاة العيد وبعدها اليه ذهب احمد بن حنبل قال ابن قدامة: وهو مذهب ابن عباس وابن عمر..... الخ" (نيل الاوطار) یعنی اس حدیث اور اس بارے میں دیگر احادیث سے ثابت ہوا کہ عید کی نماز کے پہلے اور بعد نفل نماز پڑھنی مکروہ ہے۔ امام احمد بن حنبل رحمۃ اللہ علیہ کا بھی یہی مسلک ہے اور بقول ابن قدامہ حضرت عبداللہ بن عباس اور حضرت عبداللہ بن عمر اور حضرت علی و حضرت عبداللہ بن مسعود رضی اللہ عنہم اور بہت سے اکابر صحابہ و تابعین کا بھی یہی مسلک ہے۔ امام زہری رحمۃ اللہ علیہ فرماتے ہیں: "لم اسمع احدا من علماء نا يذكر ان احدا من سلف هذه الامة كان يصلي قبل تلك الصلوة ولا بعدها" (نيل الاوطار)

یعنی اپنے زمانہ کے علما میں میں نے کسی عالم سے نہیں سنا کہ سلف امت میں سے کوئی بھی عید سے پہلے یا بعد میں کوئی نفل نماز پڑھتا ہو۔ ہاں عید کی نماز پڑھ کر اور واپس گھر آ کر گھر میں دو رکعت نفل پڑھنا ثابت ہے جیسا کہ ابن ماجہ میں حضرت ابوسعید رضی اللہ عنہ سے ثابت ہے، وہ فرماتے ہیں: "عن النبي ﷺ انه كان لا يصلي قبل العيد شيئا فاذا رجع الى منزله صلى ركعتين رواه ابن ماجه واحمد بمعناه" یعنی نبی کریم ﷺ نے عید سے پہلے کوئی نماز نفل نہیں پڑھی جب آپ اپنے گھر واپس ہوئے، تو آپ نے دو رکعتیں ادا فرمائیں۔ اس کو ابن ماجہ اور احمد نے بھی اس کے قریب روایت کیا ہے۔ علامہ شوکانی رحمۃ اللہ علیہ فرماتے ہیں:

"وحدیث ابی سعید اخرجه ايضا الحاكم وصححه وحسنه الحافظ في الفتح وفي اسناده عبد الله بن محمد بن عقيل وفيه مقال وفي الباب عن عبد الله بن عمرو بن العاص عند ابن ماجه بنحو حدیث ابن عباس..... الخ" (نيل الاوطار) یعنی ابوسعید رضی اللہ عنہ والی حدیث کو حاکم نے بھی روایت کیا ہے اور اس کو صحیح بتلایا ہے اور حافظ ابن حجر رحمۃ اللہ علیہ نے فتح الباری میں اس کی تحسین کی ہے اور اس کی سند میں عبداللہ بن محمد بن عقیل ایک راوی ہے جن کے متعلق کچھ کہا گیا ہے اور اس مسئلہ میں عبداللہ بن عمرو بن العاص رضی اللہ عنہ کی بھی ایک روایت حضرت عبداللہ بن عباس رضی اللہ عنہما کی روایت کی مانند ہے۔

خلاصہ یہ کہ عید گاہ میں صرف نماز عید اور خطبہ نیز دعا کرنا مسنون ہے عید گاہ مزید نفل نماز پڑھنے کی جگہ نہیں ہے۔ یہ تو وہ مقام ہے جس کی حاضری ہی اللہ کو اس قدر محبوب ہے کہ وہ اپنے بندوں اور بند یوں کو میدان عید گاہ میں دیکھ کر اس قدر خوش ہوتا ہے کہ جملہ حالات جاننے کے باوجود اپنے فرشتوں سے پوچھتا ہے کہ یہ میرے بندے اور بندیاں آج یہاں کیوں جمع ہوئے ہیں؟ فرشتے کہتے ہیں کہ یہ تیرے مزدور ہیں جنہوں نے رمضان میں تیرا فرض ادا کیا ہے، تیری رضا کے لئے روزے رکھے ہیں اور اب میدان میں تجھ سے مزدوری مانگتے آئے ہیں۔ اللہ فرماتا ہے کہ اے فرشتو! گواہ رہو میں نے ان کو بخش دیا اور ان کے روزوں کو قبول کیا اور ان کی دعاؤں کو بھی شرف قبولیت تا قیامت عطا کیا۔ پھر اللہ کی طرف سے ندا ہوتی ہے کہ میرے بندو! جاؤ اس حال میں کہ تم بخش دیئے گئے ہو۔

خلاصہ یہ کہ عید گاہ میں بجز دو گانہ عید کے کوئی نماز نفل نہ پڑھی جائے یہی اسوہ حسنہ ہے اور اسی میں اجر و ثواب ہے۔ واللہ اعلم و علمہ اتم۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تشریح: اور وتر کے معنی طاق یعنی بے جوڑ کے ہیں۔ یہ ایک مستقل نماز ہے جو عشاء کے بعد سے فجر تک رات کے کسی حصہ میں پڑھی جاسکتی ہے۔ اس نماز کی کم سے کم ایک رکعت پھر تین، پانچ، سات، نو، گیارہ، تیرہ رکعت تک پڑھی جاسکتی ہیں۔ اچھڑیٹ اور امام احمد اور شافعی اور سب علما کے نزدیک وتر سنت ہے اور امام ابوحنیفہ رحمۃ اللہ علیہ اس کو واجب کہتے ہیں حالانکہ حضرت عبداللہ بن مسعود رضی اللہ عنہ اور حضرت علی رضی اللہ عنہ کے کلام سے یہ ثابت ہوتا ہے کہ وتر سنت ہے لیکن اس مسئلہ میں امام ابوحنیفہ رحمۃ اللہ علیہ نے ان دونوں صحابیوں کا بھی خلاف کیا ہے۔

بَابُ مَا جَاءَ فِي الْوُتْرِ **باب: وتر کا بیان**

۹۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «(صَلَاةُ اللَّيْلِ مَشْيٌ مَشْيٌ، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تَوَثَّرَ لَهُ مَا قَدْ صَلَّى)» . (راجع: [۴۷۲] [مسلم: ۱۷۴۸]؛

ابوداؤد: ۱۳۲۶، نسائی: ۱۶۹۳]

۹۹۱۔ وَعَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، كَانَ يُسَلِّمُ بَيْنَ الرُّكْعَةِ وَالرُّكْعَتَيْنِ فِي الْوُتْرِ، حَتَّى يَأْمُرَ بِبَعْضِ حَاجَتِهِ۔ (۹۹۱) اور اسی سند کے ساتھ نافع سے روایت ہے کہ عبد اللہ بن عمر رضی اللہ عنہما وتر کی جب تین رکعتیں پڑھتے تو دو رکعت پڑھ کر سلام پھیرتے یہاں تک کہ ضرورت سے بات بھی کرتے۔

تشریح: اس حدیث سے دو باتیں نکلیں ایک یہ کہ رات کی نماز دو رکعت کر کے پڑھنا چاہیے یعنی ہر دو گانہ کے بعد سلام پھیرے، دوسرے وتر کی ایک رکعت بھی پڑھ سکتا ہے اور خفیہ نے اس میں خلاف کیا ہے اور ان کی دلیل ضعیف ہے۔ صحیح حدیثوں سے وتر کی ایک رکعت پڑھنا ثابت ہے اور تفصیل امام محمد بن نصر رحمہ اللہ کی کتاب الوتر والنوافل میں ہے۔ (مولانا وحید ابراہاں)

۹۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، (۹۹۲) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے مخرمہ بن سلیمان نے بیان کیا، ان سے کریب نے اور انہیں

حضرت عبداللہ بن عباس رضی اللہ عنہما نے خبر دی کہ آپ ایک رات اپنی خالہ ام المومنین میمونہ رضی اللہ عنہا کے یہاں سوئے (آپ ﷺ نے کہا کہ) میں بستر کے عرض میں لیٹ گیا اور رسول اللہ ﷺ آپ ﷺ کی بیوی لبائی میں لیٹیں، آپ ﷺ سو گئے جب آدھی رات گزر گئی یا اس کے لگ بھگ تو آپ ﷺ بیدار ہوئے، نیند کے اثر کو چہرہ مبارک پر ہاتھ پھیر کر آپ نے دور کیا۔ اس کے بعد آل عمران کی دس آیتیں پڑھیں۔ پھر ایک پرانی مشک پانی کی بھری ہوئی لٹک رہی تھی۔ آپ ﷺ اس کے پاس گئے اور اچھی طرح دھو کیا اور نماز کے لیے کھڑے ہو گئے۔ میں نے بھی ایسا ہی کیا۔ آپ ﷺ پیار سے اپنا داہنا ہاتھ میرے سر پر رکھ کر اور میرا کان پکڑ کر اسے ملنے لگے۔ پھر آپ ﷺ نے دو رکعت نماز پڑھی پھر دو رکعت پھر دو رکعت پھر دو رکعت پھر دو رکعت سب بارہ رکعتیں پھر ایک رکعت وتر پڑھ کر آپ لیٹ گئے، یہاں تک کہ مؤذن صبح صادق کی اطلاع دینے آیا تو آپ ﷺ نے پھر کھڑے ہو کر دو رکعت سنت نماز پڑھی۔ پھر باہر تشریف لائے اور صبح کی نماز پڑھائی۔

[راجعہ: ۱۱۷]

تشریح: بعض محدثین نے لکھا ہے کہ چونکہ ابن عباس رضی اللہ عنہما سچے تھے اس لئے عالمی کی وجہ سے بائیں طرف کھڑے ہو گئے۔ نبی کریم ﷺ نے آپ کا کان بائیں طرف کرنے کے لئے پکڑا تھا۔ اس تفصیل کے ساتھ بھی روایتوں میں ذکر ہے۔ لیکن ایک دوسری روایت میں ہے کہ میرا کان پکڑ کر آپ ﷺ اس لئے ملنے لگے تھے تاکہ رات کی تاریکی میں آپ کے دست مبارک سے میں مانوس ہو جاؤں اور گھبراہٹ نہ ہو، اس سے معلوم ہوتا ہے کہ دونوں روایتیں الگ ہیں۔ آپ ﷺ نے ابن عباس رضی اللہ عنہما کا کان بائیں سے دائیں طرف کرنے کے لئے بھی پکڑا تھا اور پھر تاریکی میں انہیں مانوس کرنے کے لئے آپ ﷺ کا کان ملنے بھی لگے تھے۔ آپ کو آپ کے والد حضرت عباس رضی اللہ عنہ نے نبی کریم ﷺ کے گھر سونے کے لئے بھیجا تھا تاکہ آپ کی رات کے وقت کی عبادت کی تفصیل ایک یعنی شاہد کے ذریعہ معلوم کریں چونکہ آپ سچے تھے اور پھر نبی کریم ﷺ کی ان کے یہاں سونے کی باری تھی۔ آپ بے تکلفی کے ساتھ چلے گئے اور وہیں رات بھر رہے۔ بچپن کے باوجود انتہائی ذکی نہیں تھے۔ اس لئے ساری تفصیلات یاد رکھیں۔

(تفہیم البخاری)

یہ نماز تہجد کی تھی جس میں آپ ﷺ نے دو دو رکعت کر کے بارہ رکعت کی تکمیل فرمائی پھر ایک رکعت وتر پڑھا۔ اس طرح آپ ﷺ نے تہجد کی تیرہ رکعتیں ادا کیں مطابق بیان حضرت عائشہ رضی اللہ عنہا آپ کی رات کی نماز گیارہ اور تیرہ سے کبھی زیادہ نہیں ہوئی۔ رمضان شریف میں اس کو تراویح کی شکل میں ادا کیا گیا، اس کی بھی ہمیشہ آٹھ رکعت سنت تین وتر یعنی کل گیارہ رکعات کا ثبوت ہے جیسا کہ پارہ میں مفصل گزر چکا ہے۔

۹۹۳۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: (۹۹۳) ہم سے یحییٰ بن سلیمان نے بیان کیا، انہوں نے کہا کہ ہم سے حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي عبداللہ بن وہب نے بیان کیا، انہوں نے کہا کہ ہمیں عمرو بن حارث نے

خبر دی، ان سے عبدالرحمن بن قاسم نے اپنے باپ قاسم سے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”رات کی نمازیں دو دو رکعتیں ہیں اور جب تو ختم کرنا چاہے تو ایک رکعت وتر پڑھ لے جو ساری نماز کو طاق بنا دے گی۔“ قاسم بن محمد نے بیان کیا کہ ہم نے بہت سوں کو تین رکعت وتر پڑھتے بھی پایا ہے اور تین یا ایک سب جائز ہے اور مجھ کو امید ہے کہ کسی میں قباحت نہ ہوگی۔

عَمْرُو بْنُ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكُعْ رُكْعَةً تُؤْتِرُ لَكَ مَا صَلَّيْتَ)). قَالَ الْقَاسِمُ: وَرَأَيْنَا أَنَا مِنْذُ أَذْرَكُنَا يُؤْتِرُونَ بِثَلَاثٍ، وَإِنْ كَلَّا لَوَاسِعَ وَأَرْجُو أَنْ لَا يَكُونَ بَشْيَءٌ مِنْهُ بَأْسٌ. [راجع: ٤٧٢] [نسائي: ١٦٩١]

تشریح: یہ قاسم حضرت ابو بکر صدیق رضی اللہ عنہ کے پوتے تھے بڑے عالم اور فقیہ تھے۔ ان کے کلام سے اس شخص کی غلطی معلوم ہوگئی جو ایک رکعت وتر کو نادرست جانتا ہے اور مجھ کو حیرت ہے کہ صحیح حدیثیں دیکھ کر پھر کوئی مسلمان یہ کیسے کہے گا کہ ایک رکعت وتر نادرست ہے۔

اس روایت سے گو عبداللہ بن عمر رضی اللہ عنہما کا تین رکعتیں وتر پڑھنا ثابت ہوتا ہے مگر حنفیہ کے لئے کچھ بھی مفید نہیں کیونکہ اس میں یہ نہیں ہے کہ عبداللہ بن عمر رضی اللہ عنہما ہمیشہ وتر کی تین ہی رکعتیں پڑھتے۔ علاوہ بھی اس کے دو سلام سے تین رکعتیں وتر کی ثابت ہیں اور حنفیہ ایک سلام سے کہتے ہیں (م وحیدی) یہی عبداللہ بن عمر رضی اللہ عنہما ہیں جن سے صحیح مسلم شریف ص ۲۵۷ میں صراحتاً ایک رکعت وتر ثابت ہے: ”عن عبد الله بن عمر قال: قال رسول الله ﷺ الوتر ركعة من آخر الليل.“ (رواه مسلم) حضرت عبداللہ بن عمر روایت کرتے ہیں کہ رسول کریم ﷺ نے فرمایا کہ وتر پچھلی رات میں ایک رکعت ہے۔ دوسری حدیث میں مزید وضاحت موجود ہے:

”عن ايوب قال: قال رسول الله ﷺ: الوتر حق على كل مسلم ومن احب ان يوتر بخمس فليفعل ومن احب ان يوتر بثلاث فليفعل ومن احب ان يوتر بواحدة فليفعل.“ (رواه ابو داود والنسائي او ابن ماجه)

یعنی حضرت ابو ایوب رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ وتر کی نماز حق ہے جو ہر مسلم کے لئے ضروری ہے اور چاہے پانچ رکعات وتر پڑھ لے جو چاہے تین رکعات اور جو چاہے ایک رکعت وتر ادا کر لے۔ اور بھی اس قسم کی کئی روایات مختلفہ کتب احادیث میں موجود ہیں۔ اسی لئے حضرت مولانا عبید اللہ شمس الدیوبیل حدیث حضرت عائشہ صدیقہ رضی اللہ عنہا یوتر بواحدة (آپ ﷺ ایک رکعت وتر پڑھتے) فرماتے ہیں:

”فيه ان اقل الوتر ركعة وان الركعة الفردة صلوة صحيحة وهو مذهب الاثنية الثلاثة وهو الحق وقال ابو حنيفة: لا يصح الايتار بواحدة فلا تكون الركعة الواحدة صلوة قط قال النووي والاحاديث الصحيحة ترد عليه.“

(مرآة، ج: ۲/ ص: ۱۵۸)

یعنی اس حدیث میں دلیل ہے کہ وتر کی کم از کم ایک رکعت ہے اور یہ کہ ایک رکعت پڑھنا بھی نماز صحیح ہے، ائمہ ثلاثہ کا یہی مذہب ہے اور یہی حق ہے (ائمہ ثلاثہ سے امام شافعی، امام مالک، امام احمد بن حنبل رضی اللہ عنہم مراد ہیں) امام ابو حنیفہ رضی اللہ عنہ فرماتے ہیں کہ ایک رکعت وتر صحیح نہیں کیونکہ ایک رکعت نماز ہی نہیں ہوتی۔ امام نووی رضی اللہ عنہ فرماتے ہیں کہ احادیث صحیحہ سے امام ابو حنیفہ رضی اللہ عنہ کے اس قول کی تردید ہوتی ہے۔

وتر کے واجب فرض سنت ہونے کے متعلق بھی اختلاف ہے، اس بارے میں جزیہ البند حضرت شاہ ولی اللہ محدث دہلوی رضی اللہ عنہ فرماتے ہیں:

”والحق ان الوتر سنة هو اوكد السنن بينه على وابن عمر وعبادة بن الصامت.“

اور حق یہ ہے کہ نماز وتر سنت ہے اور وہ سب سنتوں سے زیادہ مؤکدہ ہیں۔ حضرت علی، حضرت عبداللہ بن عمر، حضرت عبادہ بن صامت رضی اللہ عنہم

نے ایسا ہی بیان فرمایا ہے۔ (حجۃ البائد، ج: ۲/ ص: ۶۳)

وتر تین رکعت پڑھنے کی صورت میں پہلی رکعت میں سورۃ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ (۱/ الاعلیٰ: ۸۷) اور دوسری میں ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ (۱/ الکافرون: ۱) اور تیسری میں ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ (۱/ الاخلاص: ۱) پڑھنا مسنون ہے۔ وتر کے بعد با واز بلند تین مرتبہ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ کا لفظ ادا کرنا بھی مسنون ہے۔ ایک رکعت وتر کے بارے میں مزید تفصیلات حضرت نواب صدیق حسن صاحب رحمۃ اللہ کی مشہور کتاب ہدایۃ المسائل الی ادلة المسائل مطبوعہ بھوپال، ص: ۲۵۵ پر ملاحظہ کی جاسکتی ہیں۔

۹۹۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَزُوزٌ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ بِلَكَ صَلَاتِهِ تَغْنِي بِاللَّيْلِ۔ فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْيَمَنِ حَتَّى يَأْتِيَهُ السُّوْدُنُ لِلصَّلَاةِ. [راجع: ۶۱۹]

(۹۹۴) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھ سے عروہ بن زبیر نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے انہیں خبر دی کہ رسول اللہ ﷺ گیارہ رکعتیں (وتر اور تہجد کی) پڑھتے تھے، آپ ﷺ کی یہی نماز تھی۔ مراد ان کی رات کی نماز تھی۔ آپ کا سجدہ ان رکعتوں میں اتنا لمبا ہوتا تھا کہ سر اٹھانے سے پہلے تم میں سے کوئی شخص بھی پچاس آیتیں پڑھ سکتا اور فجر کی نماز فرض سے پہلے آپ سنت دو رکعتیں پڑھتے تھے اس کے بعد (ذرا دیر) داسے پہلو پر لیٹ رہتے یہاں تک کہ مؤذن بلانے کے لیے آپ کے پاس آتا۔

تشریح: پس گیارہ رکعتیں انتہا ہیں۔ وتر کی دوسری حدیث میں ہے کہ نبی کریم ﷺ رمضان یا غیر رمضان میں کبھی گیارہ رکعتوں سے زیادہ نہیں پڑھتے تھے۔ اب ابن عباس رضی اللہ عنہما کی حدیث میں جو تیرہ رکعتیں مذکورہ ہیں تو اس کی رو سے بعض نے انتہا وتر کی تیرہ رکعت قرار دی ہیں۔ بعض نے کہا ان میں دو رکعتیں عشاء کی سنت تھیں تو وتر کی وہی گیارہ رکعتیں ہوئیں۔ غرض وتر کی ایک رکعت سے لے کر تین پانچ نو گیارہ رکعتوں تک منقول ہے۔ بعض کہتے ہیں کہ ان گیارہ رکعتوں میں آٹھ تہجد کی تھیں اور تین وتر کی اور صحیح یہ ہے کہ تراویح، تہجد، وتر، صلوٰۃ اللیل سب ایک ہی ہیں (وحید الزماں رحمۃ اللہ)

باب: وتر پڑھنے کے اوقات کا بیان

اور ابو ہریرہ رضی اللہ عنہ نے مجھے رسول اللہ ﷺ نے یہ وصیت فرمائی کہ سونے سے پہلے وتر پڑھ لیا کرو۔

(۹۹۵) ہم سے ابو العثمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، کہا کہ ہم سے انس بن سیرین نے بیان کیا، کہا کہ میں نے ابن عمر رضی اللہ عنہما سے پوچھا کہ نماز صبح سے پہلے کی دو رکعتوں کے متعلق آپ کا کیا خیال ہے؟ کیا میں ان میں لمبی قراءت کر سکتا ہوں؟ انہوں نے فرمایا کہ نبی کریم ﷺ تو رات کی نماز (تہجد) دو دو رکعت کر کے پڑھتے تھے پھر ایک رکعت پڑھ کر ان کو طاق بنا لیتے اور صبح کی نماز سے پہلے کی دو رکعتیں (سنت)

بَابُ سَاعَاتِ الْوُتْرِ

قَالَ أَبُو هُرَيْرَةَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ بِالْوُتْرِ قَبْلَ النَّوْمِ۔

۹۹۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَادُ ابْنِ زَيْدٍ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْعَدَاةِ أَطِيلُ فِيهِمَا الْقِرَاءَةَ؟ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى، وَيُؤْتِرُ بِرَكْعَةٍ وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ

صَلَاةُ الْغَدَاةِ وَكَانَ الْأَذَانُ بِأَذْنِيهِ . قَالَ (فجر تو) اس طرح پڑھتے گویا اذان (اقامت) کی آواز آپ کے کان میں حَمَّادُ: أَنِي بِسُرْعَةٍ. [راجع: ۴۷۲] [مسلم: پڑھی ہے۔ حماد کی اس سے مراد یہ ہے کہ آپ ﷺ جلدی پڑھ لیتے۔

۱۷۶۱، ۱۷۶۲، ابن ماجہ: ۱۱۴۴، ۱۱۷۴

تشریح: اس سلسلے کی احادیث کا خلاصہ یہ ہے کہ عشاء کے بعد ساری رات وتر کیلئے ہے۔ طلوع صبح صادق سے پہلے جس وقت بھی چاہے پڑھ سکتا ہے۔ نبی اکرم ﷺ کا معمول آخرب میں صلوٰۃ اللیل کے بعد اسے پڑھنے کا تھا۔ ابوبکر رضی اللہ عنہ کو آخرب میں اٹھنے کا پوری طرح یقین نہیں ہوتا تھا، اس لیے وہ عشاء کے بعد ہی پڑھ لیتے تھے اور عمر رضی اللہ عنہ کا معمول آخرب میں پڑھنے کا تھا۔ اس حدیث کے ذیل میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”والحدیث يدل على مشروعية الانتار بركعة واحدة عند مخافة هجوم الصبح وسيأتي ما يدل على مشروعية ذلك من غير تقييد وقد ذهب الى ذلك الجمهور قال العراقي ومن كان يوتر بركعة من الصحابة الخلفاء الاربعة..... الخ“

یعنی اس حدیث سے ایک رکعت وتر مشروع ثابت ہو واجب صبح کی پوچھوٹے کا ذکر ہوا اور عنقریب دوسرے دلائل آ رہے ہیں جن سے اس قید کے بغیر ہی ایک رکعت وتر کی مشروعیت ثابت ہے اور ایک رکعت وتر پڑھنا خلفائے اربعہ (حضرت ابوبکر صدیق، عمر فاروق، عثمان غنی و علی المرتضیٰ) اور سعد بن ابی وقاصؓ میں صحابہ کرام رضی اللہ عنہم سے ثابت ہے، یہاں علامہ شوکانی رحمہ اللہ نے سب کے نام تحریر فرمائے ہیں اور تقریباً بیس ہی تابعین و تبع تابعین وائمہ دین کے نام بھی تحریر فرمائے ہیں جو ایک وتر پڑھا کرتے تھے۔

حنفیہ کے دلائل علامہ نے حنفیہ کے ان دلائل کا جواب دیا ہے جو ایک رکعت وتر کے قائل نہیں جن کی پہلی یہ دلیل حدیث ہے: ((عن محمد بن كعب أن النبي ﷺ نهى عن البتيراء)) یعنی رسول کریم ﷺ نے بتیراء نماز سے منع فرمایا لفظ (بتیراء) دم کی نماز کو کہتے ہیں۔ عراقی نے کہا یہ حدیث مرسل اور ضعیف ہے۔ علامہ ابن حزم نے کہا کہ نبی کریم ﷺ سے نماز بتیراء کی نفی ثابت نہیں اور کہا کہ محمد بن کعب کی حدیث باوجودیکہ استدلال کے قابل نہیں مگر اس میں بتیراء کا بیان نہیں ہے بلکہ ہم نے عبدالرزاق سے، انہوں نے سفیان بن عیینہ سے، انہوں نے اعمش سے، انہوں نے سعید بن جبیر سے، انہوں نے ابن عباس رضی اللہ عنہما سے روایت کیا کہ تین رکعت وتر بھی بتیراء (یعنی دم کی) نماز ہے۔ فعاد البتيراء على المحتج بالخبر الكاذب فيها۔

حنفیہ کا دوسری دلیل حضرت عبداللہ بن مسعود رضی اللہ عنہ کا یہ قول ہے: ”انه قال: ما اجزأت ركعة قط۔“ یعنی ایک رکعت نماز کبھی بھی کافی نہیں ہوتی۔ امام نووی شرح مہذب میں فرماتے ہیں کہ یہ اثر عبداللہ بن مسعود رضی اللہ عنہ سے ثابت نہیں ہے اگر اس کو درست بھی مانا جائے تو اس کا تعلق حضرت ابن عباس رضی اللہ عنہما سے اس قول کی تردید کرنا تھا۔ آپ نے فرمایا تھا کہ حالت خوف میں چار فرض نماز میں ایک ہی رکعت کافی ہے۔ اس پر حضرت عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ ایک رکعت کافی نہیں ہے! الغرض اس قول سے استدلال درست نہیں اور اس کا تعلق صلوٰۃ خوف کی ایک رکعت سے ہے۔ ابن ابی شیبہ میں ہے ایک مرتبہ ولید بن عقبہ امیر مکہ کے ہاں حضرت حذیفہ اور حضرت عبداللہ بن مسعود رضی اللہ عنہما کافی دیر تک گفتگو کرتے رہے جب وہاں سے وہ نکلے تو انہوں نے نماز (وتر) ایک ایک رکعت ادا کی۔ (بیل الاوطار)

بڑی مشکل: یہاں صحیح بخاری میں جن جن روایات میں ایک رکعت وتر کا ذکر آیا ہے ایک رکعت وتر کے ساتھ ان کا ترجمہ کرنے میں ان حنفی حضرات کو جو آج کل بخاری شریف کے ترجمے شائع فرما رہے ہیں بڑی مشکل پیش آئی ہے اور انہوں نے پوری کوشش کی ہے کہ ترجمہ اس طرح کیا جائے کہ ایک رکعت وتر پڑھنے کا لفظ ہی نہ آنے پائے بائیں طور کہ اس سے ایک رکعت وتر کا ثبوت ہو سکے اس کوشش کے لئے ان کی محنت قابلِ داوہ ہے اور اہل علم کے مطالعہ کے قابل مگر ان بزرگوں کو معلوم ہونا چاہیے کہ تصنع و تکلف و عبارت آرائی سے حقیقت پر پردہ ڈالنا کوئی دانشمندی نہیں ہے۔

۹۹۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا (۹۹۶) ہم سے عمرو بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے اَبِي قَالَ، حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي باپ نے بیان کیا، انہوں نے کہا کہ ہم سے اعمش نے بیان کیا، کہا کہ مجھ

مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: سَلَّمَ بَنُ كَيْسَانَ فِي بَيْتِهِ لَيْلَةَ رَأْسِ الْبَيْتِ، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَانْتَهَى وَتَرَهُ إِلَى السَّحَرِ. [مسلم: ۱۱۷۳۶ ابوداود: ۱۴۳۵]

پڑھی ہے اور اخیر میں آپ کا وتر صبح کے قریب پہنچا۔

[۱۴۳۵]

تشریح: دوسری روایتوں میں ہے کہ آپ نے وتر اول شب میں بھی پڑھی اور درمیان شب میں بھی اور آخر شب میں بھی گویا عشاء کے بعد سے صبح صادق کے پہلے تک وتر پڑھنا آپ ﷺ سے ثابت ہے حافظ ابن حجر رحمہ اللہ نے لکھا ہے کہ مختلف حالات میں آپ ﷺ نے وتر مختلف اوقات میں پڑھے۔ غالباً تکلیف اور مرض وغیرہ میں اول شب میں پڑھتے تھے اور سفر کی حالت میں درمیان شب میں لیکن عام معمول آپ ﷺ کا اسے آخر شب ہی میں پڑھنے کا تھا۔ (تفہیم البخاری)

رسول کریم ﷺ نے امت کی آسانی کے لئے عشاء کے بعد رات میں جب بھی ممکن ہو وتر ادا کرنا جائز قرار دیا۔

بَابُ إِيقَاطِ النَّبِيِّ ﷺ أَهْلَهُ بِالْوُتْرِ جگنا

۹۹۷- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي، وَأَنَا رَافِدَةٌ، مُعْتَرِضَةٌ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُؤْتِرَ أَقْبِظَنِي فَأَوْتَرْتُ. [راجع: ۲۸۳]

۹۹۷) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے ہشام بن عروہ نے بیان کیا، کہا کہ مجھ سے میرے باپ نے عائشہ رضی اللہ عنہا سے بیان کیا کہ آپ نے فرمایا نبی کریم ﷺ (تہجد کی) نماز پڑھتے رہتے اور میں آپ ﷺ کے بستر پر عرض میں لیٹی رہتی۔ جب وتر پڑھنے لگتے تو مجھے بھی جگاتے اور میں بھی وتر پڑھ لیتی۔

بَابُ: نَمَازُ وَتْرِ رَآتِ كِي تَمَامِ نَمَازُ وَا كِي بَعْدِ پڑھی جائے

۹۹۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: ((اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا)).

۹۹۸) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، ان سے عبید اللہ بن عمری نے ان سے نافع نے عبد اللہ بن عمر رضی اللہ عنہما سے بیان کیا اور ان سے نبی کریم ﷺ نے فرمایا: ”وتر رات کی تمام نمازوں کے بعد پڑھا کرو۔“

[مسلم: ۱۷۵۵؛ ابوداود: ۱۴۳۸]

بَابُ الْوُتْرِ عَلَى الدَّائِبَةِ

۹۹۹- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ عَبْدِ الرَّحْمَنِ بْنِ

۹۹۹) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک نے بیان کیا، انہوں نے ابوبکر بن عمر بن عبد الرحمن بن عبد اللہ بن عمر بن

خطاب سے بیان کیا اور ان کو سعید بن یسار نے بتلایا کہ میں عبد اللہ بن عمر رضی اللہ عنہما کے ساتھ مکہ کے راستے میں تھا۔ سعید نے کہا جب راستے میں مجھے طلوع فجر کا خطرہ ہوا تو سواری سے اتر کر میں نے وتر پڑھ لیا اور پھر عبد اللہ بن عمر رضی اللہ عنہما سے جا ملا۔ آپ نے پوچھا کہ کہاں رک گئے تھے؟ میں نے کہا اب صبح کا وقت ہونے ہی والا تھا اس لیے سواری سے اتر کر وتر پڑھنے لگا۔ اس پر حضرت عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ کیا تمہارے لیے نبی کریم ﷺ کا عمل اچھا نمونہ نہیں ہے۔ میں نے کہا کیوں نہیں بے شک ہے۔ آپ نے بتلایا کہ نبی کریم ﷺ تو اونٹ ہی پر وتر پڑھ لیا کرتے تھے۔

عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ ابْنِ يَسَارٍ، أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ عَبْدِ اللَّهِ ابْنِ عُمَرَ بِطَرِيقِ مَكَّةَ فَقَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ، ثُمَّ لَحِقْتُهُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَأَيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الصُّبْحَ، فَتَزَلْتُ فَأَوْتَرْتُ فَقَالَ عَبْدُ اللَّهِ: أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ ﷺ أُسْوَةٌ حَسَنَةٌ؟ فَقُلْتُ: بَلَى، وَاللَّهِ! قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ عَلَى الْبَعِيرِ. [اطرافہ فیہ:

[۱۱۰۰، ۱۰۹۵، ۱۰۹۶، ۱۰۹۸، ۱۱۰۵]

[مسلم: ۱۶۱۵؛ ترمذی: ۴۷۲؛ نسائی: ۱۶۸۷]

ابن ماجہ: ۱۲۰۰]

فتویٰ: معلوم ہوا کہ رسول کریم ﷺ کا اسوۂ حسنہ ہی بہر حال قابل اقتداء اور باعث صد برکات ہے۔

باب: نماز وتر سفر میں بھی پڑھنا

(۱۰۰۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے جویریہ بن اسماء نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ سفر میں اپنی سواری ہی پر رات کی نماز اشاروں سے پڑھ لیتے تھے خواہ سواری کا رخ کسی طرف ہو جاتا آپ ﷺ اشاروں سے پڑھتے رہتے مگر فرائض اس طرح نہیں پڑھتے تھے اور وتر اپنی اونٹنی پر پڑھ لیتے۔

بَابُ الْوُتْرِ فِي السَّفَرِ

۱۰۰۰- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوزَيْرَةُ بْنُ أَصْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ، حَيْثُ تَوَجَّهَتْ بِهِ، يُؤْمِيءُ إِيْمَاءً، صَلَاةَ اللَّيْلِ إِلَّا الْفَرَاغَ، وَيُؤْتِرُ عَلَى رَاحِلَتِهِ. [راجع: ۹۹۹]

باب: (وتر اور ہر نماز میں) قنوت رکوع سے پہلے

اور رکوع کے بعد پڑھ سکتے ہیں

(۱۰۰۱) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا ان سے ایوب سختیانی نے ان سے محمد بن سیرین نے، انہوں نے کہا کہ انس بن مالک رضی اللہ عنہ سے پوچھا گیا کہ کیا نبی کریم ﷺ نے صبح کی نماز میں قنوت پڑھا ہے؟ آپ رضی اللہ عنہ نے فرمایا کہ ہاں پھر پوچھا گیا کہ کیا رکوع سے پہلے؟

بَابُ الْقُنُوتِ قَبْلَ الرُّكُوعِ

وَبَعْدَهُ

۱۰۰۱- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ أَقْنَتَ النَّبِيَّ ﷺ فِي الصُّبْحِ؟ قَالَ: نَعَمْ. فَقِيلَ: أَوْقَنْتَ قَبْلَ

الرُّكُوعُ؟ قَالَ: بَعْدَ الرُّكُوعِ يَسِيرًا . تو آپ نے فرمایا کہ رکوع کے بعد تھوڑے دنوں تک۔

[أطرافه في: ١٠٠٢، ١٠٠٣، ١٣٠٠، ٢٨٠١،

٢٨١٤، ٣٠٦٤، ٣١٧٠، ٤٠٨٨، ٤٠٨٩،

٤٠٩٠، ٤٠٩١، ٤٠٩٢، ٤٠٩٤، ٤٠٩٥،

٤٠٩٦، ٦٣٩٤، ٧٣٤١] [مسلم: ١٥٤٦،

١٥٤٧؛ ابوداود: ١٤٤٤؛ نسائي: ١٠٧٠؛ ابن

ماجه: ١١٨٤]

تشریح: صبح کی نماز میں قنوت پڑھنا شافعیہ کے ہاں ضروری ہے، اس لئے وہ اس کے ترک ہونے پر مجہدہ کہہ کرتے ہیں۔ حنفیہ کے ہاں صبح کی نماز میں قنوت پڑھنا مکروہ ہے، الحمدیث کے ہاں گاہے گاہے قنوت پڑھ لینا بھی جائز ہے اور ترک بھی جائز۔ اسی لئے مسلک الحمدیث افراط و تفریط سے ہٹ کر ایک صراطِ مستقیم کا نام ہے۔ اللہ پاک ہم کو سچا الحمدیث بنائے۔ آمین

١٠٠٢- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عَاصِمٌ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقُنُوتِ فَقَالَ: قَدْ كَانَ الْقُنُوتُ، قُلْتُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: قَبْلَهُ. قَالَ فَإِنَّ فَلَانًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ. فَقَالَ: كَذَبٌ، إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا. أَرَاهُ كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمْ: الْفُرَّاءُ زُهَاءَ سَبْعِينَ رَجُلًا إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ ذُوْنَ أُولَئِكَ، وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ فَقَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُو عَلَيْهِمْ. [راجع: ١٠٠١]

(١٠٠٢) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا کہ ہم سے عاصم بن سلیمان نے بیان کیا انہوں نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے قنوت کے بارے میں پوچھا تو آپ رضی اللہ عنہ نے فرمایا کہ دعائے قنوت (نبی اکرم صلی اللہ علیہ وسلم کے دور میں) پڑھی جاتی تھی۔ میں نے پوچھا کہ رکوع سے پہلے یا اس کے بعد؟ آپ نے فرمایا کہ رکوع سے پہلے۔ عاصم نے کہا کہ آپ ہی کے حوالہ سے فلاں شخص نے خبر دی ہے کہ آپ نے رکوع کے بعد فرمایا تھا۔ اس کا جواب حضرت انس رضی اللہ عنہ نے یہ دیا کہ انہوں نے غلط سمجھا۔ رسول اللہ صلی اللہ علیہ وسلم نے رکوع کے بعد صرف ایک مہینہ دعائے قنوت پڑھی تھی۔ ہوا یہ تھا کہ آپ صلی اللہ علیہ وسلم نے صحابہ رضی اللہ عنہم میں سے ستر قاریوں کے قریب مشرکوں کی ایک قوم (بنی عامر) کی طرف سے ان کو تعلیم دینے کے لیے بھیجے تھے، یہ لوگ ان کے سوا تھے جن پر آپ نے بددعا کی تھی۔ ان میں اور رسول اللہ صلی اللہ علیہ وسلم کے درمیان عہد تھا، لیکن انہوں نے عہد شکنی کی (اور قاریوں کو مار ڈالا) تو آپ صلی اللہ علیہ وسلم ایک مہینہ تک (رکوع کے بعد) قنوت پڑھتے رہے ان پر بددعا کرتے رہے۔

[مسلم: ١٥٤٩، ١٥٥٠، ١٥٥١]

١٠٠٣- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنِ التَّيْمِيِّ، عَنْ أَبِي مَجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَنَتَ النَّبِيُّ ﷺ شَهْرًا يَدْعُو عَلَى رِغْلٍ وَذَكَوَانٍ. [راجع: ١٠٠١]

(١٠٠٣) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے زائدہ نے بیان کیا، ان سے تیمی نے، ان سے ابو مجلز نے، ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے ایک مہینہ تک دعائے قنوت پڑھی اور اس میں تباہی رغل و ذکوان پر بددعا کی تھی۔

[مسلم: ۱۵۴۵؛ نسائی: ۱۰۶۹]

۱۰۰۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، (۱۰۰۴) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہمیں اسماعیل بن علیہ نے خبر دی، کہا کہ ہمیں خالد حذاء نے خبر دی، انہیں ابوقلابہ نے، انہیں انس بن مالک، قَالَ: كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَ الْفَجْرِ. [راجع: ۷۹۸]

مغرب اور فجر میں پڑھی جاتی تھی۔

تشریح: مگر ان حدیثوں میں جو امام بخاری رحمہ اللہ اس باب میں لائے خاص وتر میں قنوت پڑھنے کا ذکر نہیں ہے مگر جب فرض نمازوں میں قنوت پڑھنا جائز ہو تو وتر میں بطریق اولیٰ جائز ہوگا اور بعض نے کہا مغرب دن کا وتر ہے۔ جب اس میں قنوت پڑھنا ثابت ہو تو رات کے وتر میں بھی ثابت ہوا۔ حاصل یہ ہے کہ امام بخاری رحمہ اللہ نے یہ باب لا کر ان لوگوں کا رد کیا جو قنوت کو بدعت کہتے ہیں گزشتہ حدیث کے ذیل مولانا وحید الزماں صاحب رحمہ اللہ فرماتے ہیں: یعنی ایک مہینے تک۔ الحمد للہ کا مذہب یہ ہے کہ قنوت رکوع سے پہلے اور رکوع کے بعد دونوں طرح درست ہے اور صبح کی نماز میں اور اسی طرح ہر نماز میں جب مسلمان پر کوئی آفت آئے، قنوت پڑھنا چاہیے۔ عہد الرزاق اور حاکم نے اسناد صحیح روایت کیا کہ نبی کریم ﷺ صبح کی نماز میں قنوت پڑھتے رہے یہاں تک کہ دنیا سے تشریف لے گئے۔ شافعیہ کہتے ہیں کہ قنوت ہمیشہ رکوع کے بعد پڑھے اور حنفیہ کہتے ہیں ہمیشہ رکوع سے پہلے پڑھے اور احمدیہ سب سنتوں کا مزالونے ہیں۔ گزشتہ حدیث سے یہ بھی معلوم ہوا کہ کافروں اور خالموں پر نماز میں بددعا کرنے سے نماز میں کوئی غل نہیں آتا۔ آپ نے ان قاریوں کو خجہ والوں کی طرف بھیجا تھا، راہ میں بڑھو نہ پر یہ لوگ اترے تو عامر بن طفیل نے رعل اور ذکوان اور حصیہ کے لوگوں کو لے کر ان پر حملہ کیا، حالانکہ نبی کریم ﷺ سے اور ان سے عہد تھا۔ لیکن انہوں نے دغا کیا۔

قنوت کی صحیح دعا یہ ہے جو حضرت حسن رضی اللہ عنہ وتر میں پڑھا کرتے تھے:

”اَللّٰهُمَّ اهْدِنِيْ لِمَنْ هَدَيْتَ وَ عَلَيَّ لِمَنْ عَاقَيْتَ وَ تَوَلَّيْ لِمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ فِيمَا اَعْطَيْتَ وَ لِيْ بِ شَرِّ مَا قَضَيْتَ فَاِنَّكَ تَقْضِيْ وَ لَا يَقْضِيْ عَلَيَّ رَاٰهُ لَا يَدُلُّ مِنْ وَاَلَيْتَ وَ لَا يَعْزُ مِنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ نَسْتَغْفِرُكَ وَ نَتُوْبُ اِلَيْكَ وَ صَلَّى اللّٰهُ عَلَيَّ النَّبِيِّ مُحَمَّدٍ۔“

یہ دعا بھی منقول ہے:

”اَللّٰهُمَّ اغْفِرْ لَنَا وَ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ، اَللّٰهُمَّ اَلْفَ بَيْنَ قُلُوْبِهِمْ وَ اَصْلِحْ ذَاتَ بَيْنِهِمْ وَ انْصُرْهُمْ عَلٰی عَدُوِّكَ وَ عَدُوِّهِمْ، اَللّٰهُمَّ الْعَنِ الْكُفْرَةَ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِكَ وَ يَفْقَاتِلُوْنَ اَوْلِيَآءَكَ، اَللّٰهُمَّ خَالَفْ بَيْنَ كَلِمَتِهِمْ وَ زَلْزَلْ اَقْدَامَهُمْ وَ اَنْزِلْ بِهِمْ بَأْسَكَ الَّذِيْ لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ، اَللّٰهُمَّ اَنْجِ الْمُسْتَضْعِفِيْنَ مِنَ الْمُؤْمِنِيْنَ، اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلٰی فُلَانٍ وَ اجْعَلْهَا عَلَيْهِمْ سَبِيْنًا كَسَبْنِيْ يُوْسُفُ۔“

فلان کی جگہ اس شخص کا یا اس قوم کا نام لے جس پر بددعا کرتا منظور ہو۔ (مولانا وحید الزماں)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ الْإِسْتِسْقَاءِ

پانی مانگنے کے ابواب

تشریح: استسقاء کی تشریح میں حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں:

"وهو لغة طلب سقى الماء من الغير للنفس او الغير وشرعا طلبه من الله عند حصول الجذب على الوجه المبين فى الاحاديث قال الجزرى فى النهاية: هو استعمال من طلب السقيا اى انزال الغيث على البلاد والعباد يقال سقى الله عباده الغيث واسقاهم والاسم السقيا بالضم واستسقيت فلانا اذا طلبت منه ان يسقيك انتهى قال القسطلانى: الاستسقاء ثلاثة انواع احدها وهو (ادناها) ان يكون بالدعاء مطلقا اى من غير صلوة فرادى و مجتمعين وثانيها (وهو افضل من الاول) ان يكون بالدعاء خلف الصلوات ولو نافلة كما فى البيان وغيره عن الاصحاب خلافا لما وقع فى شرح مسلم من تقييده بالفرائض وفى خطبة الجمعة وثالثها (وهو اكملها وافضلها) ان يكون بصلوة ركعتين والخطبتين قال النووى يناهب قبله بصدقة وصيام وتوبة واقبال على الخير ومجانبة الشر ونحو ذلك من طاعة الله قال الشاه ولي الله الدهلوى: قد استسقى النبى لامته مرات على انحاء كثيرة لكن الوجه الذى سنه لآمنه ان خرج الناس الى المصلى متبذلا متواضعا متضرعا فصلى بهم ركعتين جهر فبهما بالقراءة ثم خطب واستقبل فيها القبلة يدعو ويرفع يديه وحول رداءه وذلك لان لاجتماع المسلمين فى مكان واحد راغبين فى شىء واحد باقصى همهم واستغفارهم وفعلهم الخيرات اثرا عظيما فى استجابة الدعاء والصلوة اقرب احوال العبد من الله ورفع اليدين حكاية من التضرع التام والابتهاال العظيم تنبه النفس على التخشع وتحويل رداءه حكاية عن تقلب احوالهم كما يفعل المستغيث بحضرة الملوك انتهى۔"

(مرعاة، ج: ۲/ ص: ۳۹۰)

خلاصہ اس عبارت کا یہ ہے کہ استسقاء لغت میں کسی سے اپنے لئے یا کسی غیر کے لئے پانی طلب کرنا اور شریعت میں قسط سالی کے وقت اللہ سے بارش کی دعا کرنا جن جن طریقوں سے احادیث میں وارد ہے۔ امام جزری نے نہایت کہا کہ شہروں اور بندوں کے لئے اللہ سے بارش کی دعا کرنا۔ محاورہ ہے اللہ اپنے بندوں کو بارش سے سیراب فرمائے۔ قسطلانی نے کہا کہ استسقاء شرعی کے تین طریقے ہیں۔ اول طریقہ جو ادنیٰ ترین ہے یہ کہ مطلقاً بارش کی دعا کی جائے ان لفظوں میں اللّٰهُمَّ اَنْسِ عِبَادَكَ وَبَهِّمَتَكَ وَاَنْشُرْ رَحْمَتَكَ وَاَخِي بَلَدَكَ اَلْمَيِّتَ يَا اللّٰهُ اپنے بندوں کو اور اپنے جانوروں کو بارش سے سیراب فرمادے اور اپنی باران رحمت کو پھیلا کر مردہ کھیتوں کو ہر ا بھرا سرسبز و شاداب کر دے۔ یہ دعا نمازوں کے بعد ہو یا بغیر نمازوں کے تہادعا کی جائے یا اجتماعی حالت میں بہر حال پہلی صورت یہ ہے دوسری صورت جو اول سے افضل ہے یہ کہ نفل و فرض نمازوں کے بعد اور خطبہ جمعہ میں دعا کی جائے اور تیسری کامل ترین صورت یہ ہے کہ امام جملہ مسلمانوں کو ہمراہ لے کر میدان میں جائے وہاں دو رکعت اور دو خطبوں سے فارغ ہو کر دعا کی جائے اور مناسب ہے کہ اس سے قبل کچھ صدقہ و خیرات، توبہ و استغفار اور نیک کام کئے جائیں۔ حضرت شاہ ولی اللہ رحمہ اللہ فرماتے ہیں کہ نبی کریم ﷺ نے اپنی امت کے لئے کئی طریقوں سے بارش کی دعا فرمائی ہے لیکن جو طریقہ اپنی امت کے لئے مسنون قرار دیا وہ یہ کہ امام لوگوں

کو ہمراہ لے کر نہایت ہی فقیری مسکینی کی حالت میں خشوع و خضوع کی حالت میں عید گاہ جائے وہاں دو رکعت جہری پڑھائے اور خطبہ کہے پھر قبلہ رخ ہو کر ہاتھوں کو بلند اٹھا کر دعا کرے اور چادر کو الٹے۔ اس طرح مسلمانوں کے جمع ہونے اور استغفار وغیرہ کرنے میں قبولیت دعا کے لئے ایک خاص اثر ہے اور نماز وہ چیز ہے جس سے بندہ کو اللہ سے حدودِ قرب حاصل ہوتا ہے اور ہاتھوں کا اٹھانا تقصیر تام خشوع و خضوع کے لئے نفس کی ہوشیاری کی دلیل ہے اور چادر کا اٹھانا حالات کے تبدیل ہونے کی دلیل ہے جیسا کہ فریادی بادشاہوں کے سامنے کیا کرتے ہیں۔ مزید تفصیلات آگے آرہی ہیں۔

بَابُ الْإِسْتِسْقَاءِ وَخُرُوجِ النَّبِيِّ ﷺ فِي الْإِسْتِسْقَاءِ

باب: پانی مانگنا اور نبی کریم ﷺ کا پانی کے لیے (جنگل میں) نکلنا

۱۰۰۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَبْدِ بْنِ تَمِيمٍ عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي وَحَوْلَ رِدْءَاهُ. [اطرافہ فی: ۱۰۱۱، ۱۰۱۲،

۱۰۲۳، ۱۰۲۴، ۱۰۲۵، ۱۰۲۶، ۱۰۲۷،

۱۰۲۸، ۴۳۶۳] [مسلم: ۲۰۷۳؛ ابوداؤد:

۱۱۶۱، ۱۱۶۲، ۱۱۶۳، ۱۱۶۴؛ ترمذی:

۵۵۶؛ نسائی: ۱۵۰۴، ۱۵۰۶، ۱۵۰۹،

۱۵۰۴، ۱۵۱۰، ۱۵۱۱، ۱۵۱۸، ۱۵۱۹،

ابن ماجہ: ۱۲۶۷]

تشریح: چادر اٹانے کی کیفیت آگے آئے گی اور الہمدیث اور اکثر فقہاء کا یہ قول ہے کہ امام استسقاء کے لئے نکلے تو دو رکعت نماز پڑھے پھر دعا اور استغفار کرے۔

بَابُ دُعَاءِ النَّبِيِّ ﷺ: ((اجْعَلْهَا عَلَيْهِمْ [سِنِينَ كَسَنِي يَوْسُفَ]))

باب: نبی کریم ﷺ کا قریش کے کافروں پر بددعا کرنا کہ ”الہی ان کے سال ایسے کر دے جیسے یوسف علیہ السلام کے سال (قحط کے) گزرے ہیں“

۱۰۰۶۔ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعِينَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الْآخِرَةِ يَقُولُ: ((اللَّهُمَّ! أَنْجِ عِيَّاشَ بَنِ أَبِي رَبِيعَةَ، اللَّهُمَّ! أَنْجِ سَلَمَةَ

(۱۰۰۶) ہم سے قتیبہ بن سعید نے بیان کیا انہوں نے کہا کہ ہم سے مغیرہ بن عبد الرحمن نے بیان کیا، ان سے ابو الزناد نے بیان کیا، ان سے اعرج نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ جب سر مبارک آخری رکعت (کے رکوع) سے اٹھاتے تو یوں فرماتے: ”یا اللہ! عیاش بن ابی ربیعہ کو چھڑوا دے، یا اللہ! سلمہ بن ہشام کو چھڑوا دے۔ یا اللہ! ولید بن

ولید کو نجات دے۔ یا اللہ! بے بس ناتواں مسلمانوں کو رہائی دے۔ یا اللہ! مضر کے کافروں کو سخت پکڑ۔ یا اللہ! ان کے سال یوسف علیہ السلام کے سے سال کر دے۔“ اور نبی کریم ﷺ نے فرمایا: ”غفار کی قوم کو اللہ نے بخش دیا اور اسلم کی قوم کو اللہ نے سلامت رکھا۔“
ابن ابی الزناد نے اپنے باپ سے صبح کی نماز میں یہی دعا نقل کی۔

ابْنُ هِشَامٍ، اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ! أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ! اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ! اجْعَلْهَا سِنِينَ كَسِينِي (يُوسُفُ) وَأَنَّ النَّبِيَّ ﷺ قَالَ: ((غَفَارُ غَفَرِ اللَّهُ لَهَا وَأَسْلَمُ سَأَلَهَا اللَّهُ)). قَالَ: ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ هَذَا كُلُّهُ

في الصُّبْحِ. [راجع: ٧٩٧]

(۱۰۰۷) ہم سے امام حمیدی رحمہ اللہ نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے سلیمان اعمش نے، ان سے ابوالضحیٰ نے، ان سے مسروق نے، ان سے عبد اللہ بن مسعود نے (دوسری سند) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے جریر بن عبد الحمید نے منصور بن مسعود بن معتمر سے بیان کیا اور ان سے ابوالضحیٰ نے، ان سے مسروق نے، انہوں نے بیان کیا کہ ہم عبد اللہ بن مسعود رضی اللہ عنہ کی خدمت میں بیٹھے ہوئے تھے۔ آپ نے فرمایا کہ نبی کریم ﷺ نے جب کفار قریش کی سرکشی دیکھی تو آپ ﷺ نے بدعا کی کہ ”اے اللہ! سات برس کا قحط ان پر بھیج جیسے یوسف علیہ السلام کے وقت میں بھیجا تھا۔“ چنانچہ ایسا قحط پڑا کہ ہر چیز تباہ ہو گئی اور لوگوں نے چمڑے اور مردار تک کھا لیے۔ بھوک کی شدت کا یہ عالم تھا کہ آسمان کی طرف نظر اٹھائی جاتی تو دھوئیں کی طرح معلوم ہوتا تھا آخر مجبور ہو کر ابوسفیان حاضر خدمت ہوئے اور عرض کیا کہ اے محمد! آپ لوگوں کو اللہ کی اطاعت اور صلہ رحمی کا حکم دیتے ہیں۔ اب تو آپ ہی کی قوم برباد ہو رہی ہے، اس لیے آپ اللہ سے ان کے حق میں دعا کیجئے۔ اللہ تعالیٰ نے فرمایا کہ ”اس دن کا انتظار کر جب آسمان صاف دھواں نظر آئے گا آیت انکم عائدون تک (نیز) ”جب ہم سختی سے ان کی گرفت کریں گے (کفار کی)“ سخت گرفت بدر کی لڑائی میں ہوئی۔ دھوئیں کا بھی معاملہ گزر چکا (جب سخت قحط پڑا تھا) جس میں پکڑ اور قید کا ذکر ہے اور وہ سب ہو چکے اسی طرح سورہ روم کی آیت میں جو ذکر ہے وہ بھی ہو چکا۔

۱۰۰۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ ح: حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِذْبَارًا فَقَالَ: ((اللَّهُمَّ سَبِّعَا كَسْبِعِ يُوسُفُ)) فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَالْجَنَفَ وَنَظَرُوا أَحَدُهُمْ إِلَى السَّمَاءِ فَبَرَى الدُّخَانَ مِنَ الْجُوعِ فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ! إِنَّكَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصَلَةِ الرَّجِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ: ((فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ)) إِلَى قَوْلِهِ: ((إِنَّكُمْ عَائِدُونَ يَوْمَ نَبُطِشُ الْبَطْشَةَ الْكُبْرَى)) [الدخان: ١٠، ١٦] وَالْبَطْشَةُ يَوْمَ بَدْرٍ فَقَدْ مَضَتْ الدُّخَانُ وَالْبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ. [اطرافه في: ١٠٢٠، ٣٦٩٣، ٤٧٦٧، ٤٧٧٤، ٤٨٠٩، ٤٨٢٠، ٤٨٢١، ٤٨٢٢، ٤٨٢٣، ٤٨٢٤، ٤٨٢٥]

[مسلم: ۷۰۶۶، ۷۰۶۷؛ ترمذی: ۳۲۵۴]

تشریح: یہ ہجرت سے پہلے کا واقعہ ہے نبی اکرم ﷺ مکہ میں تشریف رکھتے تھے۔ قحط کی شدت کا یہ عالم تھا کہ قحط زدہ علاقے دیرانے بن گئے تھے۔ ابوسفیان نے اسلام کی اخلاقی تعلیمات اور صلہ رحمی کا واسطہ دے کر حرم کی درخواست کی۔ نبی اکرم ﷺ نے پھر دعا فرمائی اور قحط ختم ہوا یہ حدیث امام بخاری رحمہ اللہ استسقاء میں اس لئے لائے کہ جیسے مسلمانوں کے لئے بارش کی دعا کرنا مستحسن ہے اسی طرح کافروں پر قحط کی بددعا کرنا جائز ہے۔ روایت میں جن مسلمان مظلوموں کا ذکر ہے یہ سب کافروں کی قید میں تھے۔ آپ کی دعا کی برکت سے اللہ نے ان کو چھوڑا دیا اور وہ مدینہ میں آپ کے پاس آ گئے۔ سات سال تک حضرت یوسف علیہ السلام کے زمانہ میں قحط پڑا تھا جس کا ذکر قرآن میں ہے۔ غفارا اور اسلم یہ دو قومیں مدینہ کے ارد گرد رہتی تھیں۔ غفارا قدیم سے مسلمان تھے اور اسلم نے آپ ﷺ سے صلح کر لی تھی۔

پوری آیت کا ترجمہ یہ ہے: ”اس دن کا منتظر رہ جس دن آسمان کھلا ہوا دھواں لے کر آئے گا جو لوگوں کو گھیرے گا۔ یہی تکلیف کا عذاب ہے اس وقت لوگ کہیں گے مالک ہمارے! یہ عذاب ہم پر سے اٹھا دے ہم ایمان لاتے ہیں“ آخر تک۔ یہاں سورۃ دخان میں بطش اور دخان کا ذکر ہے۔ اور سورۃ فرقان میں: ﴿فَسَوْفَ يَكُونُ لِزَوَاكِمَا﴾ (۲۵/الفرقان: ۷۷) لزام یعنی کافروں کے لئے قید ہونے کا ذکر ہے۔ یہ تین باتیں آپ کے عہد میں ہی پوری ہو گئی تھیں۔ دخان سے مراد قحط تھا جو اہل مکہ پر نازل ہوا جس میں بھوک کی وجہ سے آسمان دھواں نظر آتا تھا اور بطشۃ الکبریٰ (بڑی پکڑ) سے کافروں کا جنگ بدر میں مارا جانا مراد ہے اور لزام ان کا قید ہونا۔ سورۃ روم کی آیت میں یہ بیان تھا کہ رومی کافر ایرانیوں سے مغلوب ہو گئے لیکن چند سال میں رومی پھر غالب ہو جائیں گے۔ یہ بھی ہو چکا۔ آئندہ حدیث میں شعر (یستسقی الغمام الخ) ابوطالب کے ایک طویل قصیدے کا ہے جو قصیدہ ایک سو دس (۱۱۰) اشعار پر مشتمل ہے جسے ابوطالب نے نبی کریم ﷺ کی شان میں کہا تھا۔

بَابُ سُؤَالِ النَّاسِ الْإِمَامَ الْإِسْتِسْقَاءَ إِذَا قَحَطُوا

باب: قحط کے وقت لوگ امام سے پانی کی دعا کرنے کے لیے کہہ سکتے ہیں

۱۰۰۸۔ حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنُ دِينَارٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَتَمَثَّلُ بِشِعْرِ أَبِي طَالِبٍ: وَأَبْيَضُ يَسْتَسْقِي الْغَمَامَ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَزْمَالِ

۱۰۰۸۔ ہم سے عمرو بن علی نے بیان کیا، انہوں نے کہا کہ ہم سے ابو قتیبہ نے بیان کیا، کہا کہ ہم سے عبد الرحمن بن عبد اللہ بن دینار نے، ان سے ان کے والد نے، کہا کہ میں نے ابن عمر رضی اللہ عنہما کو ابوطالب کا یہ شعر پڑھتے سنا تھا ”گورا ان کا رنگ ان کے منہ کے واسطے سے بارش کی (اللہ سے) دعا کی جاتی ہے۔ یتیموں کی پناہ اور بیواؤں کے سہارے۔“

[طرفہ فی: ۱۰۰۹]

۱۰۰۹۔ وَقَالَ عُمَرُ بْنُ حُمَزَةَ: حَدَّثَنَا سَالِمٌ عَنْ أَبِيهِ: وَرُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ إِلَى وَجْهِ النَّبِيِّ ﷺ يَسْتَسْقِي فَمَا يَنْزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ

۱۰۰۹۔ اور عمر بن حمزہ نے بیان کیا کہ ہم سے سالم نے اپنے والد سے بیان کیا وہ کہا کرتے تھے کہ اکثر مجھے شاعر (ابوطالب) کا شعر یاد آ جاتا ہے۔ میں نبی کریم ﷺ کے منہ کو دیکھ رہا تھا کہ آپ دعائے استسقاء (منبر پر) کر رہے تھے اور ابھی (دعا سے فارغ ہو کر) اترے بھی نہیں تھے کہ تمام

نالے لبریز ہو گئے۔

(شعر کا ترجمہ) گورا رنگ ان کا، لوگ پانی مانگتے ہیں ان کے منہ کے صدقہ سے، وہ حامی یتیموں بیواؤں کے، یہ قول (شعر) ابوطالب کا ہے۔

(۱۰۱۰) ہم سے حسن بن محمد بن صباح نے بیان کیا، کہا کہ ہم سے محمد بن عبد اللہ بن ثنیٰ انصاری نے بیان کیا، کہا کہ مجھ سے میرے باپ عبد اللہ بن ثنیٰ نے بیان کیا، ان سے ثمامہ بن عبد اللہ بن انس نے، ان سے انس بن مالک رضی اللہ عنہ نے کہ جب حضرت عمر رضی اللہ عنہ کے زمانہ میں قحط پڑتا تو عمر رضی اللہ عنہ حضرت عباس بن عبد المطلب رضی اللہ عنہ کے وسیلہ سے دعا کرتے اور فرماتے کہ اے اللہ! پہلے ہم تیرے پاس اپنے نبی ﷺ کو وسیلہ لایا کرتے تھے۔ تو تو پانی برساتا تھا۔ اب ہم اپنے نبی کریم ﷺ کے چچا کو وسیلہ بتاتے ہیں تو تو ہم پر پانی برسا۔ انس رضی اللہ عنہ نے کہا کہ چنانچہ بارش خوب ہی برتی۔

وَأَيُّضَ يُنْسَقَى الْغَمَامُ بِوَجْهِهِ
ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ
وَهُوَ قَوْلُ أَبِي طَالِبٍ [راجع: ۱۰۰۸]

۱۰۱۰۔ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ الْمُثَنَّى عَنْ ثُمَامَةَ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَطَحُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا ﷺ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ: فَيَسْقُونَ.

[طرفہ فی: ۳۷۱]

تشریح: خیر القرون میں دعا کا یہی طریقہ تھا اور سلف کا عمل بھی اسی پر رہا کہ مردوں کو وسیلہ بنا کر وہ دعا نہیں کرتے تھے کہ انہیں تو عام حالات میں دعا کا شعور بھی نہیں ہوتا بلکہ کسی زندہ مقرب بارگاہ ایزدی کو آگے بڑھا دیتے تھے۔ آگے بڑھ کر وہ دعا کرتے جاتے اور لوگ ان کی دعا پر آمین کہتے جاتے۔ حضرت عباس رضی اللہ عنہ کے ذریعے اس طرح توسل کیا گیا۔ اس حدیث سے معلوم ہوتا ہے کہ غیر موجود یا مردوں کو وسیلہ بنانے کی کوئی صورت حضرت عمر رضی اللہ عنہ کے سامنے نہیں تھی۔ سلف کا یہی معمول تھا۔ اور حضرت عمر رضی اللہ عنہ کا طرز عمل اس مسئلہ میں بہت زیادہ واضح ہے۔

حافظ ابن حجر رحمہ اللہ نے حضرت عباس رضی اللہ عنہ کی دعا بھی نقل کی ہے آپ نے استسقاء کی دعا اس طرح کی تھی ”اے اللہ! آفت اور مصیبت بغیر گناہ کے نازل نہیں ہوتی اور توبہ کے بغیر نہیں جھنکی۔ آپ کے نبی کے یہاں میری قدر و منزلت تھی اس لئے قوم مجھے آگے بڑھا کر تیری بارگاہ میں حاضر ہوئی ہے۔ یہ ہمارے ہاتھ ہیں جن سے ہم نے گناہ کئے تھے اور توبہ کے لئے ہماری پیشانیاں مجھ رہی ہیں، بارانِ رحمت سے سیراب کیجئے۔“ دوسری روایتوں میں ہے کہ حضرت عمر رضی اللہ عنہ نے اس موقع پر خطبہ دیتے ہوئے فرمایا کہ رسول اللہ ﷺ کا حضرت عباس رضی اللہ عنہ کے ساتھ ایسا معاملہ تھا جیسے بیٹے کا باپ کے ساتھ ہوتا ہے۔ پس لوگو! رسول اللہ ﷺ کی اقتدار اور اللہ کی بارگاہ میں ان کے چچا کو وسیلہ بناؤ۔ چنانچہ دعائے استسقاء کے بعد اس زور کی بارش ہوئی کہ تاحد نگاہ پانی ہی پانی تھا۔ (طس)

بَابُ تَحْوِيلِ الرِّدَاءِ فِي الْإِسْتِسْقَاءِ

۱۰۱۱۔ حَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثَنَا وَهْبُ ابْنِ جَرِيرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَبَّادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ

(۱۰۱۱) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے وہب بن جریر نے بیان کیا، انہوں نے کہا کہ ہمیں شعبہ نے خبر دی، انہیں محمد بن ابی بکر نے، انہیں عباد بن تمیم نے، انہیں عبد اللہ بن زید رضی اللہ عنہ نے کہ

زَيْدٌ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَقَلَبَ رِءَاءَهُ.

نبی کریم ﷺ نے دعائے استسقاء کی تو اپنی چادر کو بھی الٹا۔

[راجع: ١٠٠٥]

١٠١٢- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا
سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ
عَبَادَ بْنَ تَمِيمٍ يُحَدِّثُ أَبَاهُ عَنْ عَمِّهِ عَبْدِ اللَّهِ
ابْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْمُصَلَّى
فَاسْتَسْقَى فَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَّبَ رِدَاءَهُ
وَصَلَّى رَكَعَتَيْنِ. قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ ابْنُ
عُيَيْنَةَ يَقُولُ: هُوَ صَاحِبُ الْأَذَانِ وَلَكِنَّهُ وَهُمْ
فِيهِ لِأَنَّ هَذَا عَبْدِ اللَّهِ بْنُ زَيْدٍ بَنِي عَاصِمٍ
الْمَازِنِيُّ مَازَنُ الْأَنْصَارِ. [راجع: ١٠٠٥]

(۱۰۱۲) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے صفیان بن عیینہ نے عبد اللہ بن ابی بکر سے بیان کیا، انہوں نے عباد بن حمیم سے سنا، وہ اپنے باپ سے بیان کرتے تھے کہ ان سے ان کے چچا عبد اللہ بن زید رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم عید گاہ گئے۔ آپ نے وہاں دعائے استسقاء قبلہ رو ہو کر کی اور آپ نے چادر بھی پٹائی اور دو رکعت نماز پڑھی۔ ابو عبد اللہ (امام بخاری رحمۃ اللہ علیہ) کہتے ہیں کہ ابن عیینہ کہتے تھے کہ (حدیث کے یہ راوی عبد اللہ بن زید) وہی ہیں جنہوں نے اذان خواب میں دیکھی تھی لیکن یہ ان کی غلطی ہے کیونکہ یہ عبد اللہ بن زید بن عاصم مازنی ہیں جو انصار کے قبیلہ مازن سے تھے۔

تشریح: یہ مضمون احادیث کی اور کتابوں میں بھی موجود ہے کہ دعائے استقاء میں نبی کریم ﷺ نے چادر کا نیچے کا کونا پکڑ کر اس کو الٹا اور چادر کو دائیں جانب سے گھما کر بائیں طرف ڈال لیا۔ اس میں اشارہ تھا کہ اللہ اپنے فضل سے ایسے ہی قحط کی حالت کو بدل دے گا۔ اب بھی دعائے استقاء میں اہلحدیث کے ہاں یہی مسنون طریقہ معمول ہے مگر احناف اس کے قائل نہیں ہیں۔ اسی حدیث میں استقاء کی نماز میں دو رکعت کا بھی ذکر ہے۔ استقاء کی نماز بھی نماز عید کی طرح ہے۔

بَابُ اِنْتِقَامِ الرَّبِّ عَزَّوَجَلَّ
مِنْ خَلْقِهِ بِالْقُحْطِ اِذَا اَنْتَهَكَ
مَحَارِمُهُ

باب: جب لوگ اللہ کی حرام کی ہوئی چیزوں کا خیال نہیں رکھتے تو اللہ تعالیٰ قحط بھیج کر ان سے بدلہ لیتا ہے

تشریح: امام بخاری رحمۃ اللہ علیہ نے اس ترجمہ میں کوئی حدیث بیان نہیں کی شاید کوئی حدیث لکھنا چاہتے ہوں مگر موقع نہیں ملا بعض نسخوں میں یہ عبارت بالکل نہیں ہے۔ باب کا مضمون اس حدیث سے نکلتا ہے جو اوپر مذکور ہوئی کہ قریش کے کفار پر نبی کریم صلی اللہ علیہ وسلم کی نافرمانی کی وجہ سے عذاب آیا۔

بَابُ الْإِسْتِسْقَاءِ فِي الْمَسْجِدِ
الْجَامِعِ

باب: جامع مسجد میں استسقاء یعنی پانی کی دعا کرنا

۱۰۱۳۔ حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا أَبُو صَمْرَةَ أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنَا شَرِيكَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّ أَبَانَ بْنَ قَيْسٍ كَانَ يَكُونُ فِي بَيْتِ ابْنَةِ أَبِي نَمِرٍ وَهُوَ يُدْعَى الْفَخْخَصِيُّ إِذَا دُعِيَ لِمَنْ يَدْعُو لَهُ مِنْ أَهْلِ الْبَيْتِ فَكَانَ يَقُولُ مَا تَقُولُونَ وَأَعْلَنَ أَنْ يَتَوَضَّعَ لِقَبْرِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَجْعَلُ خِدْمَتَهُ كَمَا نَجْعَلُ خِدْمَةَ آبَائِنَا وَمِنْ ذَلِكَ أَنَّهُ كَانَ يَأْتِيهِمْ بِمَاءٍ يَشْرَبُونَ مِنْهُ وَيُسْقَوْنَ مِنْهُ وَكَانُوا يَتَوَضَّعُونَ لِقَبْرِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَجْعَلُ خِدْمَتَهُ كَمَا نَجْعَلُ خِدْمَةَ آبَائِنَا وَمِنْ ذَلِكَ أَنَّهُ كَانَ يَأْتِيهِمْ بِمَاءٍ يَشْرَبُونَ مِنْهُ وَيُسْقَوْنَ مِنْهُ وَكَانُوا يَتَوَضَّعُونَ لِقَبْرِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَجْعَلُ خِدْمَتَهُ كَمَا نَجْعَلُ خِدْمَةَ آبَائِنَا

(کعب بن مرہ یا ابوسفیان) کا ذکر کیا جو منبر کے سامنے والے دروازہ سے جمعہ کے دن مسجد نبوی میں آیا۔ رسول اللہ ﷺ کھڑے ہوئے خطبہ دے رہے تھے، اس نے بھی کھڑے کھڑے رسول اللہ ﷺ سے کہا یا رسول اللہ! (بارش نہ ہونے سے) جانور مر گئے اور راستے بند ہو گئے، آپ اللہ تعالیٰ سے بارش کی دعا فرمائیے انہوں نے بیان کیا کہ رسول اللہ ﷺ نے یہ کہتے ہی ہاتھ اٹھا دیئے آپ ﷺ نے دعا کی: ”اے اللہ! ہمیں سیراب کر، اے اللہ! ہمیں سیراب کر، اے اللہ! ہمیں سیراب کر۔“ انس رضی اللہ عنہ نے کہا اللہ کی قسم کہیں دور دور تک آسمان پر بادل کا کوئی ٹکڑا نظر نہیں آتا تھا اور نہ کوئی اور چیز (ہوا وغیرہ جس سے معلوم ہو کہ بارش آئے گی) اور ہمارے اور سلع پہاڑ کے درمیان کوئی مکان بھی نہ تھا۔ (کہ ہم بادل ہونے کے باوجود نہ دیکھ سکتے ہوں) پہاڑ کے پیچھے سے ڈھال کے برابر بادل نمودار ہوا اور بیچ آسمان تک پہنچ کر چاروں طرف پھیل گیا اور بارش شروع ہو گئی، اللہ کی قسم ہم نے سورج ایک ہفتہ تک نہیں دیکھا۔ پھر ایک شخص دوسرے جمعہ کو اسی دروازے سے آیا۔ رسول اللہ ﷺ کھڑے ہوئے خطبہ دے رہے تھے، اس شخص نے پھر آپ کو کھڑے کھڑے ہی مخاطب کیا کہ یا رسول اللہ! (بارش کی کثرت سے) مال و منال پر تباہی آگئی اور راستے بند ہو گئے۔ اللہ تعالیٰ سے دعا کیجئے کہ بارش روک دے۔ پھر رسول اللہ ﷺ نے ہاتھ اٹھائے اور دعا کی کہ ”یا اللہ! اب ہمارے ارد گرد بارش برسائے ہم سے اسے روک دے۔ ٹیلوں پہاڑوں پہاڑیوں وادیوں اور باغوں کو سیراب کر۔“ انہوں نے کہا کہ اس دعا سے بارش ختم ہو گئی اور ہم نکلے تو دوہوپ نکل چکی تھی۔ شریک نے کہا کہ میں نے انس رضی اللہ عنہ سے پوچھا کہ یہ وہی پہلا شخص تھا؟ تو انہوں نے فرمایا کہ مجھے معلوم نہیں۔

يَذْكُرُ: أَنَّ رَجُلًا دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ كَانَ وَجَاهُ الْمِنْبَرِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ قَائِمًا فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُغَيِّثَنَا قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: ((اللَّهُمَّ! اسْقِنَا، اللَّهُمَّ! اسْقِنَا، اللَّهُمَّ! اسْقِنَا)) قَالَ: أَنْسَ فَلَا وَاللَّهِ مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا فَرَعَةَ وَلَا شَيْئًا وَلَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَابِرٍ قَالَ: فَطَلَعْتُ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ ثُمَّ امْطَرَتْ قَالَ: فَوَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْعًا ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ أَنْ يُنْسِكَهَا قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: ((اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ! عَلَى الْأَكَامِ وَالْجِبَالِ وَالظُّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ)) قَالَ: فَانْقَطَعَتْ وَخَرَجْنَا تَمْشِي فِي الشَّمْسِ. قَالَ شَرِيكَ: فَسَأَلْتُ أَنْسَا أَهْوَى الرَّجُلِ الْأَوَّلُ؟ قَالَ: لَا أَذْرِي. [راجع: ۹۳۲] [مسلم: ۲۰۷۸]

ابوداود: ۱۱۷۵؛ نسائی: ۱۵۰۳، ۱۵۱۴،

[۱۵۱۷]

تشریح: سلع مدینہ کا پہاڑ۔ مطلب یہ کہ کسی بلند مکان یا گھر کی آڑ بھی نہ تھی کہ ابر ہو اور ہم اسے نہ دیکھ سکیں بلکہ آسمان شیشے کی طرح صاف تھا، برسات کا کوئی نشان نہ تھا۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ ثابت فرمایا کہ جمعہ میں بھی استسقاء یعنی پانی کی دعا مانگنا درست ہے۔ نیز اس حدیث سے کئی ایک معجزات نبوی کا ثبوت ملتا ہے کہ آپ نے اللہ پاک سے بارش کے لئے دعا فرمائی تو وہ فوراً قبول ہوئی اور بارش شروع ہو گئی۔ پھر جب کثرت باران سے نقصان شروع ہوا تو آپ نے بارش بند ہونے کی دعا فرمائی اور وہ بھی فوراً قبول ہوئی اس سے آپ کے عند اللہ درجہ قبولیت

وصدقات پر روشنی پڑتی ہے۔ (مکتبہ)

بَابُ الْإِسْتِسْقَاءِ فِي خُطْبَةِ الْجُمُعَةِ غَيْرِ مُسْتَقْبِلِ الْقِبْلَةِ

باب: جمعہ کا خطبہ پڑھتے وقت جب منہ قبلہ کی طرف نہ ہو پانی کے لیے دعا کرنا

(۱۰۱۴) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے شریک نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ ایک شخص جمعہ کے دن مسجد میں داخل ہوا۔ اب جہاں دارالقضا ہے اسی طرف کے دروازے سے وہ آیا تھا۔ رسول اللہ ﷺ کھڑے ہوئے خطبہ دے رہے تھے، اس نے بھی کھڑے کھڑے رسول اللہ ﷺ کو مخاطب کیا۔ کہا کہ یا رسول اللہ! جانور مر گئے اور راستے بند ہو گئے۔ اللہ تعالیٰ سے دعا کیجئے کہ ہم پر پانی برسائے۔ چنانچہ رسول اللہ ﷺ نے دونوں ہاتھ اٹھا کر دعا فرمائی: ”اے اللہ! ہم پر پانی برسا۔ اے اللہ! ہم پر پانی برسا۔ اے اللہ! ہمیں سیراب کر۔“ انس رضی اللہ عنہ نے کہا: اللہ کی قسم! آسمان پر بادل کا کہیں نشان بھی نہ تھا اور ہمارے اور سلع پہاڑ کے بیچ میں مکانات بھی نہیں تھے، اتنے میں پہاڑ کے پیچھے سے بادل نمودار ہوا ڈھال کی طرح آسمان کے بیچ میں پہنچ کر چاروں طرف پھیل گیا اور برسنے لگا۔ اللہ کی قسم! ہم نے ایک ہفتہ تک سورج نہیں دیکھا۔ پھر دوسرے جمعہ کو ایک شخص اسی دروازے سے داخل ہوا۔ رسول اللہ ﷺ کھڑے خطبہ دے رہے تھے، اس لیے اس نے کھڑے کھڑے کہا یا رسول اللہ! (کثرت بارش سے) جانور تباہ ہو گئے اور راستے بند ہو گئے۔ اللہ تعالیٰ سے دعا کیجئے کہ بارش بند ہو جائے۔ رسول اللہ ﷺ نے دونوں ہاتھ اٹھا کر دعا کی ”اے اللہ! ہمارے اطراف میں بارش برسا (جہاں ضرورت ہے) ہم پر نہ برسا۔ اے اللہ! ٹیلوں پہاڑیوں وادیوں اور باغوں کو سیراب کر۔“ چنانچہ بارش کا سلسلہ بند ہو گیا اور ہم باہر آئے تو دھوپ نکل چکی تھی۔ شریک نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے دریافت کیا کہ کیا یہ پہلا ہی شخص تھا؟ انہوں نے جواب دیا مجھے معلوم نہیں۔

۱۰۱۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ شَرِيكَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ مِنْ بَابٍ كَانَ نَحْوَ دَارِ الْقَضَاءِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ. فَاسْتَقْبَلَ رَسُولَ اللَّهِ ﷺ قَائِمًا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتَ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُعِينَنَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: ((اللَّهُمَّ! اغْشَا، اللَّهُمَّ! اغْشَا، اللَّهُمَّ! اغْشَا)) قَالَ أَنَسٌ: وَلَا وَاللَّهِ! مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا قَزَعَةٍ وَمَا بَيْنَنَا وَبَيْنَ سُلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ، قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتْ [السَّمَاءَ] انْتَشَرَتْ ثُمَّ أَمْطَرَتْ فَلَا وَاللَّهِ مَا رَأَيْنَا الشَّمْسَ سَبْتًا ثُمَّ دَخَلَ رَجُلٌ مِنْ ذَلِكَ الْبَابِ فِي الْجُمُعَةِ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يَخْطُبُ. فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتَ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُنْصِرْنَا عَنَّا قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: ((اللَّهُمَّ! احْوَلْنَا وَلَا عَلَيْنَا اللَّهُمَّ! عَلَى الْأَكَامِ وَالطَّرَابِ وَبَطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ)) قَالَ: فَأَقْلَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ. قَالَ شَرِيكَ: فَسَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَهْوَى الرَّجُلُ الْأَوَّلُ؟ فَقَالَ: مَا أَذْهَبِي. [راجع: ۹۳۲]

تشریح: سلع مدینہ کی مشہور پہاڑی ہے ادھر ہی سند تھا۔ راوی یہ کہنا چاہتے ہیں کہ بادل کا کہیں نام و نشان بھی نہیں تھا۔ سلع کی طرف بادل کا امکان ہو سکتا تھا۔ لیکن اس طرف بھی بادل نہیں تھا۔ کیونکہ پہاڑی صاف نظر آرہی تھی درمیان میں مکانات وغیرہ بھی نہیں تھے اگر بادل ہوتے تو ضرور نظر آتے اور نبی اکرم ﷺ کی دعا کے بعد بادل ادھر ہی سے آئے۔ دارالقضاء ایک مکان تھا جو حضرت عمر رضی اللہ عنہ نے بنوایا تھا۔ جب حضرت عمر رضی اللہ عنہ کا انتقال ہونے لگا تو آپ نے وصیت فرمائی کہ مکان بیچ کر میرا قرض ادا کر دیا جائے جو بیت المال سے میں نے لیا ہے۔ آپ کے صاحبزادے حضرت عبداللہ رضی اللہ عنہ نے اسے حضرت معاویہ رضی اللہ عنہ کے ہاتھ بیچ کر آپ کا قرض ادا کر دیا، اس وجہ سے اس گھر کو دارالقضاء کہنے لگے یعنی وہ مکان جس سے قرض ادا کیا گیا۔ یہ حال تھا مسلمانوں کے خلیفہ کا کہ دنیا سے رخصتی کے وقت ان کے پاس کوئی سرمایہ نہ تھا۔

بَابُ الْإِسْتِسْقَاءِ عَلَى الْمَنْبَرِ باب: منبر پر پانی کے لیے دعا کرنا

۱۰۱۵۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! فَحَطَّ الْمَطَرُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا فَدَعَا فَمَطَرْنَا فَمَا كُنَّا أَنْ نَصِلَ إِلَيْنَا مَنَازِلُنَا فَمَازِلُنَا نُمَطِّرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ قَالَ: فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا)) قَالَ: فَلَقَدْ رَأَيْتُ السَّحَابَ يَنْقَطِعُ يَمِينَنَا وَشِمَالَنَا يُنْطَرُونَ وَلَا يُنْطَرُ أَهْلُ الْمَدِينَةِ.

(۱۰۱۵) ہم سے مسدد بن سرہد نے بیان کیا، انہوں نے کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ جمعہ کے دن خطبہ دے رہے تھے کہ ایک شخص آیا اور عرض کیا: یا رسول اللہ! پانی کا قطر پڑ گیا ہے، اللہ سے دعا کیجئے کہ ہمیں سیراب کر دے۔ آپ نے دعا کی اور بارش اس طرح شروع ہوئی کہ گھروں تک پہنچنا مشکل ہو گیا، دوسرے جمعہ تک برابر بارش ہوتی رہی۔ انس رضی اللہ عنہ نے کہا کہ پھر (دوسرے جمعہ میں) وہی شخص یا کوئی اور کھڑا ہوا اور عرض کیا: یا رسول اللہ! دعا کیجئے کہ اللہ تعالیٰ بارش کا رخ کسی اور طرف موڑ دے۔ رسول اللہ ﷺ نے دعا فرمائی: ”اے اللہ! ہمارے ارد گرد بارش برسا ہم پر نہ برسا۔“ انس رضی اللہ عنہ نے کہا کہ میں نے دیکھا بادل ٹکڑے ٹکڑے ہو کر دائیں بائیں طرف چلے گئے پھر وہاں بارش شروع ہو گئی اور مدینہ میں اس کا سلسلہ بند ہوا۔

تشریح: اس حدیث میں بظاہر منبر کا ذکر نہیں ہے آپ کے خطبہ بعد کا ذکر ہے جو آپ منبر ہی پر دیا کرتے تھے کہ اس سے منبر ثابت ہو گیا۔

بَابُ مَنْ اكْتَفَى بِصَلَاةِ الْجُمُعَةِ پانی کی دعا کرنے میں جمعہ کی نماز کو کافی

سمجھنا

فِي الْإِسْتِسْقَاءِ

۱۰۱۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي نَمْرٍ، أَنَّ كُنُسَ بْنَ عَبْدِ اللَّهِ نَ تَلَايَا كَهْ أَيْك آدَى رَسُولِ كَرِيمِ ﷺ كَى خِدْمَتِ مِثْلِ حَاضِرِ هُوَا اور عَرْضِ كِيَا كَهْ جَا لُورِ هَلَاكِ هُوكْے اور رَا سَتَے بِنْدِ هُوكْے۔ آپ نے دعا كى اور اَيْك هَفْتَهْ تَكْ بارش هُوتى رَهِى پھر اَيْك خُفْصَ آيَا اور عَرْضِ كِيَا كَهْ (بارش كى كَثَرَتْ سَے) گھر

گر گئے، راستے بند ہو گئے۔ چنانچہ آپ نے پھر کھڑے ہو کر دعا کی کہ ”اے اللہ! بارش ٹیلوں، پہاڑیوں، وادیوں اور باغوں میں برسا۔“ (دعا کے نتیجے میں) بادل مدینہ سے اس طرح پھٹ گئے جیسے کپڑا پھٹ کر ٹکڑے ٹکڑے ہو جاتا ہے۔

تَهَدَمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي [فَادَعُ اللَّهَ يُمَسِّكَهَا] فَقَامَ ﷺ فَقَالَ: ((اللَّهُمَّ! عَلَى الْأَكَامِ وَالظَّرَابِ وَالْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ)) فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثُّوبِ. [راجع: ۹۳۲]

باب: اگر بارش کی کثرت سے راستے بند ہو جائیں تو پانی تھمنے کی دعا کر سکتے ہیں

بَابُ الدُّعَاءِ إِذَا تَقَطَّعَتِ السُّبُلُ مِنْ كَثَرَةِ الْمَطَرِ

(۱۰۱۷) ہم سے اسماعیل بن ابی ایوب نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، انہوں نے شریک بن عبد اللہ بن ابی نمر کے واسطے سے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہا کہ ایک شخص رسول اللہ ﷺ کی خدمت میں حاضر ہوا۔ عرض کی یا رسول اللہ! موسیٰ ہلاک ہو گئے اور راستے بند ہو گئے، آپ اللہ تعالیٰ سے دعا کیجئے۔ رسول اللہ ﷺ نے دعا فرمائی تو ایک جمعہ سے دوسرے جمعہ تک بارش ہوتی رہی پھر دوسرے جمعہ کو ایک شخص حاضر خدمت ہوا اور کہا کہ یا رسول اللہ! (کثرت باران سے بہت سے) مکانات گر گئے، راستے بند ہو گئے اور موسیٰ ہلاک ہو گئے۔ چنانچہ رسول اللہ ﷺ نے دعا فرمائی کہ ”اے اللہ! پہاڑوں ٹیلوں وادیوں اور باغات کی طرف بارش کا رخ کر دے۔ (جہاں بارش کی کمی ہے)۔“ چنانچہ آپ ﷺ کی دعا سے بادل کپڑے کی طرح پھٹ گیا۔

۱۰۱۷- حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْمَوَاشِي وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهَ، فَدَعَا رَسُولُ اللَّهِ ﷺ فَمَطَرُوا مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ عَلَى رُؤُوسِ الْجِبَالِ وَالْأَكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ)) فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثُّوبِ.

تشریح: اور پانی پروردگار کی رحمت ہے، اس کے بالکل بند ہو جانے کی دعا نہیں فرمائی بلکہ یوں فرمایا کہ جہاں مفید ہے وہاں برے۔

باب: جب نبی کریم صلی اللہ علیہ وسلم نے جمعہ کے دن مسجد ہی میں پانی کی دعا کی تو چادر نہیں لٹائی

بَابُ مَا قِيلَ إِنَّ النَّبِيَّ ﷺ لَمْ يُحَوِّلْ رِدَائَهُ فِي الْإِسْتِسْقَاءِ يَوْمَ الْجُمُعَةِ

(۱۰۱۸) ہم سے حسن بن بشیر نے بیان کیا، انہوں نے کہا کہ ہم سے معانی بن عمران نے بیان کیا کہ ان سے امام اوزاعی نے، ان سے اسحاق بن

۱۰۱۸- حَدَّثَنَا الْحَسَنُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عِمْرَانَ عَنِ الْأَوْزَاعِيِّ عَنْ إِسْحَاقَ

ابن عبد اللہ بن ابی طلحہ نے، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک شخص نے نبی کریم ﷺ سے (قط سے) مال کی بربادی اور اہل و عیال کی بھوک کی شکایت کی۔ چنانچہ آپ ﷺ نے دعائے استسقاء کی۔ راوی نے اس موقع پر نہ چادر پلٹنے کا ذکر کیا اور نہ قبلہ کی طرف منہ کرنے کا۔

[راجع: ۹۳۲] [مسلم: ۲۰۷۹، نسائی: ۱۵۳۷]

تشریح: معلوم ہوا کہ چادر لانا اس استسقاء میں سنت ہے جو میدان میں نکل کر کیا جائے اور نماز پڑھی جائے۔

باب: جب لوگ امام سے دعائے استسقاء کی درخواست کریں تو رد نہ کرے

بَابُ: إِذَا اسْتَشْفَعُوا إِلَى الْإِمَامِ لِيَسْتَسْقِيَ لَهُمْ لَمْ يَرُدَّهُمْ

(۱۰۱۹) ہم سے عبد اللہ بن یوسف تميمی نے بیان کیا، انہوں نے کہا ہمیں مالک رضی اللہ عنہ نے شریک بن عبد اللہ بن ابی نمر کے واسطے سے خبر دی اور انہیں انس بن مالک رضی اللہ عنہ نے کہ ایک شخص رسول اللہ ﷺ کی خدمت میں حاضر ہوا۔ عرض کیا یا رسول اللہ! (قط سے) جانور ہلاک ہو گئے اور راستے بند ہو گئے، اللہ سے دعا کیجئے۔ چنانچہ آپ ﷺ نے دعا کی اور ایک جمعہ سے اگلے جمعہ تک (ایک ہفتہ تک) بارش ہوتی رہی۔ پھر ایک شخص نے رسول اللہ ﷺ کی خدمت میں حاضر ہو کر عرض کیا کہ یا رسول اللہ! (بارش کی کثرت سے) مکانات گر گئے، راستے بند ہو گئے اور مویشی ہلاک ہو گئے۔ اب رسول اللہ ﷺ نے یہ دعا کی کہ ”اے اللہ! بارش کا رخ پہاڑوں ٹیلوں وادیوں اور باغات کی طرف موڑ دے۔“ چنانچہ بادل مدینہ سے اس طرح چھٹ گیا جیسے کپڑا پھٹ جایا کرتا ہے۔

۱۰۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْمَوَاشِي وَتَقَطَّعَتِ السُّبُلُ فَادْعُ اللَّهَ فَدَعَا اللَّهُ فَمَطَرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَّمَتِ الْبُيُوتُ وَتَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ! عَلَى ظُهُورِ الْجِبَالِ وَالْأَنْحَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَايِبِ الشَّجَرِ)) فَانْجَابَتْ عَنِ الْمَدِينَةِ

انْجِيَابِ النَّوْبِ. [راجع: ۹۳۲]

باب: اس بارے میں کہ اگر قط میں مشرکین مسلمانوں

بَابُ: إِذَا اسْتَشْفَعَ الْمُشْرِكُونَ

سے دعا کی درخواست کریں

بِالْمُسْلِمِينَ عِنْدَ الْقُحْطِ

تشریح: اگر قط پڑے اور غیر مسلم مسلمانوں سے دعا کے طالب ہوں تو بلا دریغ دعا کرنی چاہیے کیونکہ کسی بھی غیر مسلم سے انسانی سلوک کرنا اور ان کے ساتھ نیک برتاؤ کرنا اسلام کا عین منشا ہے اور اسلام کی عزت بھی اسی میں ہے۔

۱۰۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ (۱۰۲۰) ہم سے محمد بن کثیر نے بیان کیا، ان سے سفیان ثوری نے، انہوں

قَالَ: حَدَّثَنَا مَنْصُورٌ وَالْأَعْمَشُ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: أَتَيْتُ ابْنَ مَسْعُودٍ فَقَالَ: إِنَّ قُرَيْشًا أَبْطَلُوا عَنِ الْإِسْلَامِ فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَآكَلُوا الْمَيْتَةَ وَالْعِظَامَ فَجَاءَهُ أَبُو سَفْيَانَ، فَقَالَ: يَا مُحَمَّدُ! جِئْتُ تَأْمُرُ بِصَلَاةِ الرَّجِيمِ وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ عَزَّ وَجَلَّ فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [الدخان: ١٠] ثُمَّ عَادُوا إِلَى كُفْرِهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبُطْشَةَ الْكُبْرَى﴾ [الدخان: ١٠] يَوْمَ يَذِرُ وَزَادَ أَسْبَاطُ عَنْ مَنْصُورٍ فَدَعَا رَسُولُ اللَّهِ ﷺ فَسُقُوا النِّعَتِ فَأُطْبِقَتْ عَلَيْهِمْ سَبْعًا وَشَكَا النَّاسُ كَثْرَةَ الْمَطَرِ، فَقَالَ: ((اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا)) فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ فَسُقُوا النَّاسُ حَوَالَهُمْ. [راجع: ١٠٧]

نے بیان کیا کہ ہم سے منصور اور اعش نے بیان کیا، ان سے ابو الضحیٰ نے، ان سے مسروق نے، آپ نے کہا کہ میں ابن مسعود رضی اللہ عنہ کی خدمت میں حاضر تھا۔ آپ نے فرمایا کہ قریش کا اسلام سے اعراض بڑھتا گیا تو نبی کریم ﷺ نے ان کے لیے بددعا کی۔ اس بددعا کے نتیجہ میں ایسا قحط پڑا کہ کفار مرنے لگے اور مردار اور ہڈیاں کھانے لگے۔ آخر ابوسفیان آپ ﷺ کی خدمت میں حاضر ہوا اور عرض کیا اے محمد! آپ صلہ رحمی کا حکم دیتے ہیں لیکن آپ کی قوم مر رہی ہے۔ اللہ عزوجل سے دعا کیجئے۔ آپ نے اس آیت کی تلاوت کی (ترجمہ) ”اس دن کا انتظار کر جب آسمان پر صاف کھلا ہوا دھواں نمودار ہوگا۔“ (خیر آپ نے دعا کی بارش ہوئی قحط جاتا رہا) لیکن وہ پھر کفر کرنے لگے اس پر اللہ پاک کا یہ فرمان نازل ہوا ”جس دن ہم انہیں سختی کے ساتھ پکڑ کریں گے۔“ اور یہ پکڑ بدر کی لڑائی میں ہوئی اور اسباط بن محمد نے منصور سے بیان کیا کہ رسول اللہ ﷺ نے دعائے استغاثہ کی (مدینہ میں) جس کے نتیجہ میں خوب بارش ہوئی کہ سات دن تک وہ برابر جاری رہی۔ آخر لوگوں نے بارش کی زیادتی کی شکایت کی تو نبی اکرم ﷺ نے دعا کی کہ ”اے اللہ! ہمارے اطراف و جوانب میں بارش برسا، مدینہ میں بارش کا سلسلہ ختم کر۔“ چنانچہ بادل آسمان سے چھٹ گیا اور مدینہ کے ارد گرد خوب بارش ہوئی۔

تشریح: شروع میں جو واقعہ بیان ہوا، اس کا تعلق مکہ سے ہے کفار کی سرکشی اور نافرمانی سے عاجز آ کر نبی اکرم ﷺ نے جب بددعا کی اور اس کے نتیجہ میں سخت قحط پڑا تو ابوسفیان جو ابھی تک کافر تھے۔ حاضر خدمت ہوئے اور کہا کہ آپ صلہ رحمی کا حکم دیتے ہیں۔ لیکن خود اپنی قوم کے حق میں اتنی سخت بددعا کر دی۔ اب کم از کم آپ کو دعا کرنی چاہیے کہ قوم کی یہ پریشانی دور ہو حدیث میں اس کی تصریح نہیں ہے کہ آپ نے ان کے حق میں دوبارہ دعا فرمائی لیکن حدیث کے الفاظ سے معلوم ہوتا ہے کہ آپ نے دعا کی تھی جہی تو قحط کا سلسلہ ختم ہو لیکن قوم کی سرکشی برابر جاری رہی اور پھر یہ آیت نازل ہوئی: ﴿يَوْمَ نَبْطِشُ الْبُطْشَةَ الْكُبْرَى﴾ [الدخان: ١٦] یہ بطش کبریٰ بدر کی لڑائی میں وقوع پذیر ہوئی۔ جب قریش کے بہترین افراد لڑائی میں کام آئے اور انہیں بری طرح چپا ہونا پڑا۔ دمیاطی نے لکھا ہے کہ سب سے پہلے بددعا نبی اکرم ﷺ نے اس وقت کی تھی جب کفار نے حرم میں سجدہ کی حالت میں آپ پر ادھمڑی ڈال دی تھی اور پھر خوب اس ”کارنامے“ پر خوش ہوئے اور تعجبے لگائے تھے۔ قوم کی سرکشی اور فساد اس درجہ بڑھ گیا تو نبی اکرم ﷺ جیسے علیم الطبع اور بردبار اور صابر نبی کی زبان سے بھی بددعا نکل گئی۔ جب ایمان لانے کی کسی درجہ میں بھی امید نہیں ہوتی بلکہ قوم کا وجود دنیا میں صرف شرف و فساد کا باعث بن کر رہ جاتا ہے تو اس شر کو ختم کرنے کی آخری تدبیر بددعا ہے۔

نبی اکرم ﷺ کی زبان مبارک سے پھر کبھی بھی ایسی بددعا نہیں نکلی جو ساری قوم کی تباہی کا باعث ہوتی کیونکہ عرب کے اکثر افراد کا ایمان مقدر تھا۔ اس روایت میں اسباط کے واسطے سے جو حصہ بیان ہوا ہے اس کا تعلق مکہ سے نہیں بلکہ مدینہ سے ہے۔

اسباط نے منصور کے واسطے سے جو حدیث نقل کی ہے اس کی تفصیل اس سے پہلے متعدد ابواب میں گزر چکی ہے۔ مصنف رحمہ اللہ نے دو حدیثوں

کو طائر ایک جگہ بیان کر دیا، یہ غلط کسی راوی کا نہیں بلکہ جیسا کہ دیا طلی نے کہا ہے خود مصنف رحمہ اللہ کا ہے۔ (تفہیم البخاری)
 پیغمبروں کی شخصیت بہت ہی ارفع و اعلیٰ ہوتی ہے، وہ ہر مشکل کو ہر دکھ کو شکر برداشت کر لیتے ہیں مگر جب قوم کی سرکشی حد سے گزرنے لگے اور وہ ان کی ہدایت سے مایوس ہو جائیں تو وہ اپنا آخری ہتھیار بددعا بھی استعمال کر لیتے ہیں۔ قرآن مجید میں ایسے مواقع پر بہت سے نبیوں کی دعائیں منقول ہیں۔ ہمارے سیدنا محمد رسول اللہ ﷺ نے بھی مایوس کن مواقع پر بددعا کی ہے جن کے نتائج بھی فوراً ہی ظاہر ہوئے اس میں سے ایک یہ واقعہ مذکور بھی ہے۔ (واللہ اعلم)

باب: جب بارش حد سے زیادہ ہو تو اس بات کی دعا

کہ ہمارے یہاں بارش بند ہو جائے اور ارد گرد در سے

(۱۰۲۱) مجھ سے محمد بن ابی بکر نے بیان کیا، کہا کہ ہم سے معتمر بن سلیمان نے عبید اللہ عمری سے بیان کیا، ان سے ثابت نے، ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ جمعہ کے دن خطبہ پڑھ رہے تھے کہ اتنے میں لوگوں نے کھڑے ہو کر غل چھایا، کہنے لگے کہ یا رسول اللہ! بارش کے نام بوند بھی نہیں، درخت سرخ ہو چکے (یعنی تمام پتے خشک ہو گئے) اور جانور تباہ ہو رہے ہیں، آپ ﷺ اللہ تعالیٰ سے دعا کیجئے کہ ہمیں سیراب کرے۔ آپ نے دعا کی: ”اے اللہ! ہمیں سیراب کر۔“ دوسرے آپ نے اس طرح کہا۔ قسم اللہ کی! اس وقت آسمان پر بادل کہیں دور دور نظر نہیں آتا تھا لیکن دعا کے بعد اچانک ایک بادل آیا اور بارش شروع ہو گئی۔ آپ منبر سے اترے اور نماز پڑھائی جب آپ نماز سے فارغ ہوئے تو بارش ہو رہی تھی اور دوسرے جمعہ تک بارش برابر ہوتی رہی پھر جب نبی کریم ﷺ دوسرے جمعہ میں خطبہ کے لیے کھڑے ہوئے تو لوگوں نے بتایا کہ مکانات منہدم ہو گئے اور راستے بند ہو گئے، اللہ سے دعا کیجئے کہ بارش بند کر دے۔ اس پر نبی کریم ﷺ مسکرائے اور دعا کی: ”اے اللہ! ہمارے اطراف میں اب بارش برسا، مدینہ میں اس کا سلسلہ بند کر۔“ آپ ﷺ کی دعا سے مدینہ سے بادل چھٹ گئے اور بارش ہمارے ارد گرد ہونے لگی۔ اس شان سے کہ اب مدینہ میں ایک بوند بھی نہ پڑتی تھی میں نے مدینہ کو دیکھا ابر تاج کی طرح گرد آگرتھا اور مدینہ اس کے بیچ میں۔

بَابُ الدُّعَاءِ إِذَا كَثُرَ الْمَطَرُ:

حَوَالِنَا وَلَا عَلَيْنَا

۱۰۲۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ عَبْدِ اللَّهِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ النَّاسُ فَصَاحُوا فَقَالُوا: يَا رَسُولَ اللَّهِ! قَحَطَ الْمَطَرُ وَاحْمَرَّتِ الشَّجَرُ وَهَلَكَتِ الْبَهَائِمُ فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَقَالَ: ((اللَّهُمَّ اسْقِنَا)) مَرَّتَيْنِ وَابْنُ اللَّهِ مَا نَرَى فِي السَّمَاءِ قَرَعَةً مِنْ سَحَابٍ فَتَشَأَتْ سَحَابَةٌ وَامْطَرَتْ وَنَزَلَ عَنِ الْمِنْبَرِ فَصَلَّى فَلَمَّا انْصَرَفَ لَمْ تَزَلْ تُمْطَرُ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا فَلَمَّا قَامَ النَّبِيُّ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ تَهَلَّمَتِ السُّيُوفُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يَخْسِئَهَا عَنَّا فَنَسَمَ النَّبِيُّ ﷺ وَقَالَ: ((اللَّهُمَّ حَوَالِنَا وَلَا عَلَيْنَا)) وَتَكَسَّطَتِ الْمَدِينَةُ فَجَعَلَتْ تُمْطَرُ حَوْلَهَا وَمَا تَمْطَرُ بِالْمَدِينَةِ قَطْرَةً فَتَنْظُرُ إِلَى الْمَدِينَةِ وَإِنَّهَا لَفِي مِثْلِ الْإِخْلِيلِ. [راجع: ۹۳۲] (مسلم: ۲۰۸۰)

نسائی: ۱۵۱۶

باب: استسقاء میں کھڑے ہو کر خطبہ میں دعا مانگنا

بَابُ الدُّعَاءِ فِي الْإِسْتِسْقَاءِ قَائِمًا

(۱۰۲۲) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، ان سے زہیر نے ان سے ابواسحاق نے کہ عبد اللہ بن یزید انصاری رضی اللہ عنہ استسقاء کے لیے باہر نکلے۔ ان کے ساتھ براء بن عازب اور زید بن ارقم رضی اللہ عنہ بھی تھے۔ انہوں نے پانی کے لیے دعا کی تو پاؤں پر کھڑے رہے، منبر نہ تھا۔ اسی طرح آپ نے دعا کی پھر دو رکعت نماز پڑھی جس میں قراءت بلند آواز سے کی، نہ اذان کہی اور نہ اقامت۔ ابواسحاق نے کہا عبد اللہ بن یزید نے نبی کریم صلی اللہ علیہ وسلم کو دیکھا تھا۔

۱۰۲۲۔ وَقَالَ لَنَا أَبُو نُعَيْمٍ عَنْ زُهَيْرٍ عَنْ أَبِي إِسْحَاقَ: خَرَجَ عَبْدُ اللَّهِ بْنُ يَزِيدَ الْأَنْصَارِيُّ، وَخَرَجَ مَعَهُ الْبَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمٍ فَاسْتَسْقَى فَقَامَ لَهُمْ عَلَى رِجْلَيْهِ عَلَى غَيْرِ مَنْبَرٍ فَاسْتَسْقَى ثُمَّ صَلَّى رَكَعَتَيْنِ يَجْهَرُ بِالْقِرَاءَةِ وَلَمْ يُؤْذُنْ وَلَمْ يَقُمْ. قَالَ: أَبُو إِسْحَاقَ وَرَأَى عَبْدُ اللَّهِ بْنُ يَزِيدَ [الْأَنْصَارِيَّ] النَّبِيَّ ﷺ.

تشریح: وہ صحابی تھے اور ان کا یہ واقعہ ۶۲ھ سے تعلق رکھتا ہے۔ جب وہ عبد اللہ بن زہیر رضی اللہ عنہ کی طرف سے کوفہ کے حاکم تھے۔

(۱۰۲۳) ہم سے ابوالیمان حکیم بن نافع نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے خبر دی، انہیں زہری نے، انہوں نے کہا کہ مجھ سے عباد بن تمیم نے بیان کیا کہ ان کے چچا عبد اللہ بن زید نے جو صحابی تھے، انہیں خبر دی کہ نبی کریم صلی اللہ علیہ وسلم لوگوں کو ساتھ لے کر استسقاء کے لیے نکلے اور آپ کھڑے ہوئے اور کھڑے ہی کھڑے اللہ تعالیٰ سے دعا کی، پھر قبلہ کی طرف منہ کر کے اپنی چادر پٹی چنانچہ بارش خوب ہوئی۔

۱۰۲۳۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبَادُ بْنُ تَمِيمٍ أَنَّ عَمَّهُ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي لَهُمْ فَقَامَ فَدَعَا اللَّهَ قَائِمًا ثُمَّ تَوَجَّهَ قِبَلَ الْقِبْلَةِ وَحَوَّلَ رِدَاءَهُ فَأَسْقُوا. [راجع: ۱۰۰۵]

[مسلم: ۲۰۷۰، ۲۰۷۱]

باب: استسقاء کی نماز میں بلند آواز سے قراءت

کرنا

(۱۰۲۴) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا کہ ہم سے ابن ابی ذئب نے زہری سے بیان کیا، ان سے عباد بن تمیم نے اور ان سے ان کے چچا (عبد اللہ بن زید) نے کہ نبی کریم صلی اللہ علیہ وسلم استسقاء کے لیے باہر نکلے تو قبلہ رو ہو کر دعا کی۔ پھر اپنی چادر پٹی اور دو رکعت نماز پڑھی۔ نماز میں آپ نے قراءت قرآن بلند آواز سے کی۔

بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي الْإِسْتِسْقَاءِ

۱۰۲۴۔ حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ حَدَّثَنَا ابْنُ أَبِي ذئبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي فَتَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُو وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكَعَتَيْنِ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ. [راجع: ۱۰۰۵]

باب: استسقاء میں نبی کریم صلی اللہ علیہ وسلم نے لوگوں کی

طرف پشت مبارک کس طرح موڑی تھی؟

بَابُ: كَيْفَ حَوَّلَ النَّبِيُّ ﷺ ظَهْرَهُ إِلَى النَّاسِ

ظہرہ کی طرف

(۱۰۲۵) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے ابن ابی ذئب نے زہری سے بیان کیا، ان سے عباد بن تمیم نے، ان سے ان کے چچا عبداللہ بن زید نے کہ میں نے نبی کریم ﷺ کو جب آپ ﷺ استسقاء کے لیے باہر نکلے، دیکھا تھا انہوں نے بیان کیا کہ آپ نے اپنی پیٹھ صحابہ کی طرف کردی اور قبلہ رخ ہو کر دعا کی۔ پھر چار دو رکعت نماز پڑھائی جس کی قراءت قرآن میں آپ نے جبر کیا تھا۔

۱۰۲۵- حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ عَنِ الزُّهْرِيِّ عَنْ عِبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ خَرَجَ يَسْتَسْقِي قَالَ: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو ثُمَّ حَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى لَنَا رَكَعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ. [راجع: ۱۰۰۵]

باب: استسقاء کی نماز دو رکعتیں پڑھنا

بَابُ صَلَاةِ الْإِسْتِسْقَاءِ رَكَعَتَيْنِ

(۱۰۲۶) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے عبداللہ بن ابی بکر سے بیان کیا، ان سے عباد بن تمیم نے، ان سے ان کے چچا عبداللہ بن زید رضی اللہ عنہ نے کہ نبی کریم ﷺ نے دعائے استسقاء کی تو دو رکعت نماز پڑھی اور چار دو رکعتیں۔

۱۰۲۶- حَدَّثَنِي قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عِبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَصَلَّى رَكَعَتَيْنِ وَقَلْبَ رِدَاءَهُ. [راجع: ۱۰۰۵]

تشریح: استسقاء کی دو رکعت نماز سنت ہے امام مالک، امام شافعی، امام احمد اور جمہور کا یہی قول ہے امام ابوحنیفہ رحمہ اللہ استسقاء کے لئے نماز ہی نہیں تسلیم کرتے مگر صاحبین نے اس بارے میں حضرت امام کی مخالفت کی ہے اور صلوٰۃ استسقاء کے سنت ہونے کا اقرار کیا ہے۔ صاحب عرف الشذی نے اس بارے میں تفصیل سے لکھا ہے۔ حضرت مولانا عبید اللہ صاحب شیخ الحدیث مدظلہ العالی جملہ اختلافات کی تشریح کے بعد فرماتے ہیں:

”وقد عرفت بما ذكرنا من وجه تخبط الحنفية في بيان مذهب امامهم وهو انه قد نفى الصلوة في الاستسقاء مطلقاً كما هو مصرح في كلام ابی يوسف ومحمد في بيان مذهب ابی حنيفة ولا شك ان قوله هذا مخالف ومنا بذا للسنة الصحيحة الثابتة الصريحة فاضطررت الحنفية لذلك وتخطوا في تشريح مذهبهم وتعليله حتى اضطر بعضهم الى الاعتراف بان الصلوة في الاستسقاء بجماعة سنة وقال: لم ينكر ابو حنيفة سنتها واستحبابها وانما انكر كونها سنة مؤكدة وهذا كما ترى من باب توجيه الكلام بما لا يرضى به قائله لانه لو كان الامر كذلك لم يكن بينه وبين صاحبيه خلاف مع انه قد صرح جميع الشراح وغيرهم ممن كتب في اختلاف الائمة بالخلاف بينه وبين الجمهور في هذه المسئلة قال شيخنا في شرح الترمذی: قول الجمهور وهو الصواب والحق لانه قد ثبت صلواته ﷺ ركعتين في الاستسقاء من احاديث كثيرة صحيحة.“ (مرآة ج: ۲/ ص: ۳۹۰)

خلاصہ یہ کہ امام ابوحنیفہ رحمہ اللہ نے مطلقاً صلوٰۃ استسقاء کا انکار کیا ہے تم پر واضح ہوگا کہ اس بارے میں حنفیہ کو کس قدر پریشان ہونا پڑا ہے حالانکہ امام ابو یوسف رحمہ اللہ و امام محمد رحمہ اللہ کے کلام سے صراحۃً ثابت ہے کہ امام ابوحنیفہ رحمہ اللہ کا یہی مذہب ہے اور کوئی شک نہیں کہ آپ کا یہ قول سنت صحیحہ کے صراحۃً خلاف ہے۔ اس لئے اس کی تاویل اور تشریح اور تعلیل بیان کرنے میں علمائے احناف کو بڑی مشکل پیش آئی ہے حتیٰ کہ بعض نے اعتراف کیا ہے کہ نماز استسقاء بجماعت کے ساتھ سنت ہے اور امام ابوحنیفہ رحمہ اللہ نے صرف سنت مؤکدہ ہونے کا انکار کیا ہے۔ یہ قائل کی ایسی توجیہ ہے جو خود قائل کو بھی پسند نہیں ہے۔ اگر حقیقت یہی ہوتی تو صاحبین اپنے امام سے اختلاف نہ کرتے۔ اختلافات ائمہ بیان کرنے والوں نے اپنی کتابوں

میں صاف لکھا ہے کہ صلوٰۃ استسقاء کے بارے میں امام ابوحنیفہ رحمۃ اللہ علیہ کا قول جمہور امت کے خلاف ہے۔ ہمارے شیخ الحدیث حضرت مولانا عبدالرحمن مبارک پوری رحمۃ اللہ علیہ فرماتے ہیں کہ جمہور کا قول ہی درست ہے اور یہی حق ہے کہ نماز استسقاء کی دو رکعتیں رسول کریم صلی اللہ علیہ وسلم کی سنت ہیں جیسا کہ بہت سی احادیث صحیحہ سے ثابت ہے پھر مولانا موصوف رحمۃ اللہ علیہ نے اس سلسلہ کی بیشتر احادیث کو تفصیل سے ذکر فرمایا ہے، شائقین مزید تحقّق الاحوال کا مطالعہ فرمائیں۔ حضرت امام شافعی رحمۃ اللہ علیہ کے نزدیک استسقاء کی دو رکعتیں عیدین کی نمازوں کی طرح تکبیرات زوائد کے ساتھ ادا کی جائیں مگر جمہور کے نزدیک اس نماز میں تکبیرات زوائد نہیں ہیں بلکہ ان کو اسی طرح ادا کیا جائے جس طرح دیگر نمازیں ادا کی جاتی ہیں، قول جمہور کو ہی ترجیح حاصل ہے۔ نماز استسقاء کے خطبہ کے لئے ممبر کا استعمال بھی مستحب ہے جیسا کہ حدیث عائشہ رضی اللہ عنہا میں صراحت کے ساتھ موجود ہے جسے ابوداؤد نے روایت کیا ہے اس میں صاف فقہ علی المنبر کے لفظ موجود ہیں۔

باب: عید گاہ میں بارش کی دعا کرنا

بَابُ الْإِسْتِسْقَاءِ فِي الْمُصَلَّى

۱۰۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ عَنْ عَمِّهِ قَالَ: خَرَجَ النَّبِيُّ صلی اللہ علیہ وسلم إِلَى الْمُصَلَّى يَسْتَسْقِي وَيَسْتَقْبِلُ الْقِبْلَةَ فَصَلَّى رَكَعَتَيْنِ وَقَلْبَ رِدَاءَهُ قَالَ سُفْيَانُ: وَأَخْبَرَنِي الْمَسْعُودِيُّ عَنْ أَبِي بَكْرٍ قَالَ جَعَلَ الْيَمِينُ عَلَى الشِّمَالِ. [راجع: ۱۰۰۵]

(۱۰۲۷) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے عبداللہ بن ابی بکر سے بیان کیا، انہوں نے عباد بن تمیم سے سنا اور عباد اپنے چچا عبداللہ بن زید رضی اللہ عنہ سے بیان کرتے تھے کہ نبی کریم صلی اللہ علیہ وسلم دعائے استسقاء کے لیے عید گاہ کو نکلے اور قبلہ رخ ہو کر دو رکعت نماز پڑھی پھر چادر پٹائی۔ سفیان ثوری نے کہا مجھے عبدالرحمن بن عبداللہ مسعودی نے ابوبکر کے حوالے سے خبر دی کہ آپ نے چادر کا داہنا کونا بائیں کندھے پر ڈالا۔

تشریح: افضل تو یہ ہے کہ جنگل، میدان میں استسقاء کی نماز پڑھے کیونکہ وہاں سب آسکتے ہیں اور عید گاہ اور مسجد میں بھی درست ہے۔

باب: استسقاء میں قبلہ کی طرف منہ کرنا

بَابُ اسْتِقْبَالِ الْقِبْلَةِ فِي

الْإِسْتِسْقَاءِ

۱۰۲۸۔ حَدَّثَنَا مُحَمَّدٌ [بْنُ سَلَامٍ] قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ أَنَّ عَبَّادَ بْنَ تَمِيمٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّ النَّبِيَّ صلی اللہ علیہ وسلم خَرَجَ إِلَى الْمُصَلَّى يُصَلِّي، وَأَنَّهُ لَمَّا دَعَا أَوْ أَرَادَ أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ وَحَوْلَ رِدَاءَهُ. قَالَ أَبُو عَبْدِ اللَّهِ: عَبْدُ اللَّهِ بْنُ زَيْدٍ هَذَا مَازَنِيٌّ، وَالْأَوَّلُ كُوفِيٌّ

(۱۰۲۸) ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا کہ ہمیں عبدالوہاب ثقفی نے خبر دی، انہوں نے کہا کہ ہمیں یحییٰ بن سعید انصاری نے حدیث بیان کی، کہا کہ مجھے ابوبکر بن محمد بن عمرو بن حزم نے خبر دی کہ عباد بن تمیم نے انہیں خبر دی اور انہیں عبداللہ بن زید انصاری نے بتایا کہ نبی کریم صلی اللہ علیہ وسلم (استسقاء کے لیے) عید گاہ کی طرف نکلے وہاں نماز پڑھ رہے تھے اور جب آپ دعا کرنے لگے یا راوی نے یہ کہا دعا کا ارادہ کیا تو قبلہ رو ہو کر چادر مبارک پٹائی۔ ابوعبداللہ (امام بخاری رحمۃ اللہ علیہ) کہتے ہیں کہ اس حدیث کے راوی عبداللہ بن زید مازنی ہیں اور اس سے پہلے (باب الدعاء فی الاستسقاء)

میں جن کا ذکر گزرا وہ عبداللہ بن زید ہیں کوفہ کے رہنے والے۔

وَهُوَ ابْنُ يَزِيدَ.

باب: استسقاء میں امام کے ساتھ لوگوں کا بھی ہاتھ

بَابُ رَفْعِ النَّاسِ أَيْدِيَهُمْ مَعَ

اٹھانا

الْإِمَامِ فِي الْإِسْتِسْقَاءِ

(۱۰۲۹) ایوب بن سلیمان نے کہا کہ مجھ سے ابوبکر بن ابی اویس نے بیان کیا، انہوں نے سلیمان بن بلال سے بیان کیا کہ یحییٰ بن سعید نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا انہوں نے کہا کہ ایک بدوی (جنگل کا رہنے والا) جمعہ کے دن رسول اللہ ﷺ کے پاس آیا اور عرض کیا یا رسول اللہ! بھوک سے موتی تباہ ہو گئے، اہل و عیال اور تمام لوگ مر رہے ہیں۔ اس پر نبی کریم ﷺ نے ہاتھ اٹھائے۔ اور لوگوں نے بھی آپ کے ساتھ اپنے ہاتھ اٹھائے، دعا کرنے لگے، انس رضی اللہ عنہ نے بیان کیا کہ ابھی ہم مسجد سے باہر نکلے بھی نہ تھے کہ بارش شروع ہو گئی اور ایک ہفتہ برابر بارش ہوتی رہی۔ دوسرے جمعہ میں پھر وہی شخص آیا اور عرض کی کہ یا رسول اللہ! (بارش ہونے سے) مسافر گھبرا گئے اور راستے بند ہو گئے (بشق بمعنی مل)۔

۱۰۲۹۔ قَالَ أَيُّوبُ بْنُ سُلَيْمَانَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ قَالَ يَحْيَى بْنُ سَعِيدٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: أَتَى رَجُلٌ أَغْرَابِيٍّ مِنْ أَهْلِ الْبَدْوِ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْمَاشِيَةُ هَلَكَ الْعِيَالُ هَلَكَ النَّاسُ، قَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ يَدْعُو وَرَفَعَ النَّاسُ أَيْدِيَهُمْ مَعَ رَسُولِ اللَّهِ ﷺ يَدْعُونَ قَالَ: فَمَا خَرَجْنَا مِنَ الْمَسْجِدِ حَتَّى مُطْرِنَا فَمَا زِلْنَا نُمْطِرُ حَتَّى كَانَتِ الْجُمُعَةُ الْآخِرَى فَأَتَى الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! بَشِقَ الْمُسَافِرُ وَمُنِعَ الطَّرِيقُ بِشِقَ أَيِّ مَلٍّ. [راجع: ۹۳۲]

(۱۰۳۰) عبدالعزیز اویسی نے کہا کہ مجھ سے محمد بن جعفر نے بیان کیا ان سے یحییٰ بن سعید اور شریک نے، انہوں نے کہا کہ ہم نے انس رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ (نے استسقاء میں دعا کرنے کے لیے) اس طرح ہاتھ اٹھائے کہ میں نے آپ کی بغلوں کی سفیدی دیکھ لی۔

۱۰۳۰۔ وَقَالَ الْأَوْسِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكَ قَالَا سَمِعْنَا أَنَسًا عَنِ النَّبِيِّ ﷺ أَنَّهُ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [مسلم: ۲۰۷۷؛ ابوداؤد:

۱۱۷۰؛ نسائی: ۱۵۱۲؛ ابن ماجہ: ۱۱۸۰]

باب: امام کا استسقاء میں دعا کے لیے ہاتھ اٹھانا

بَابُ رَفْعِ الْإِمَامِ يَدَهُ فِي

الْإِسْتِسْقَاءِ

(۱۰۳۱) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان اور محمد بن ابراہیم بن عدی بن عروہ نے بیان کیا، ان سے سعید نے، ان سے قتادہ اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ

۱۰۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا

يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي دُعَاءِ اسْتِسْقَاءِ سِوَا اور کسی دعا کے لیے ہاتھ (زیادہ) نہیں اٹھاتے تھے
الْإِسْتِسْقَاءِ وَإِنَّهُ يَرْفَعُ حَتَّى يَرَى بَيَاضَ بَاطِنِهِ. اور استسقاء میں ہاتھ اٹھاتے اٹھاتے کہ بغلوں کی سفیدی نظر آ جاتی۔

تشریح: ابوداؤد کی سرل روایتوں میں یہی حدیث اسی طرح ہے کہ ”استسقاء کے سوا پوری طرح آپ کسی دعا میں بھی ہاتھ نہیں اٹھاتے تھے“ اس سے
معلوم ہوتا ہے کہ بخاری کی اس روایت میں ہاتھ اٹھانے کے انکار سے مراد یہ ہے کہ بمبالغہ ہاتھ نہیں اٹھاتے اس روایت سے یہ کسی بھی طرح ثابت نہیں
ہو سکا کہ آپ دعاؤں میں ہاتھ ہی نہیں اٹھاتے تھے۔ خود امام بخاری رحمہ اللہ نے کتاب الدعوات میں اس کے لئے ایک باب قائم کیا ہے۔ مسلم کی روایت
میں ہے کہ استسقاء کی دعا میں آپ نے ہتھیلی کی پشت آسمان کی طرف کی اور شافعیہ نے کہا کہ خط وغیرہ بلیات کے رفع کرنے کے لئے اس طرح دعا کرنا
سنت ہے (تسلائی) علامہ نووی فرماتے ہیں:

”هذا الحديث يوهم ظاهره انه لم يرفع يده الا في الاستسقاء وليس الامر كذلك بل قد ثبت رفع يديه في الدعاء في مواطن غير الاستسقاء وهي اكثر من ان تحصر وقد جمعت منها نحواً من ثلاثين حديثاً من الصحيحين
او احدهما وذكرتها في اواخر باب صفة الصلوة من شرح المذهب ويتناول هذا الحديث على انه لم يرفع الرفع البالغ
بحيث يرى بياض باطنه الا في الاستسقاء وان المراد لم اراه رفع وقد راه غيره رفع فيقدم الميثون في مواضع كثيرة
ومجماعات على واحد لم يحضر ذلك ولا بد من تاويله كما ذكرناه۔ والله اعلم۔“ (نووی ج: ۱/ ص: ۲۹۳)

خلاصہ یہ کہ اس حدیث میں اٹھانے سے مبالغہ کے ساتھ ہاتھ اٹھانا مراد ہے استسقاء کے علاوہ دیگر مقامات پر بھی ہاتھ اٹھا کر دعا کرنا ثابت
ہے۔ میں نے اس بارے میں تیس احادیث جمع کی ہیں دیگر آنکہ حضرت انس رضی اللہ عنہ نے صرف اپنی روایت کا ذکر کیا ہے جبکہ ان کے علاوہ بہت سے صحابہ
سے یہ ثابت ہے۔

بَابُ مَا يُقَالُ إِذَا مَطَرْتُ

باب: مینہ برستے وقت کیا کہے؟

وَقَالَ ابْنُ عَبَّاسٍ: «كَصِبٍ» [البقرة: ۱۹] اور حضرت ابن عباس رضی اللہ عنہما نے (سورہ بقرہ میں) کصیب (کے لفظ
صیب) سے مینہ کے معنی لیے ہیں اور دوسروں نے کہا ہے کہ صیب
صاحب یصوب سے مشتق ہے اسی سے ہے اصحاب۔

تشریح: باب کی حدیث میں صیب کا لفظ آیا ہے اور قرآن شریف میں بھی یہ لفظ آیا ہے۔ اس لئے امام بخاری رحمہ اللہ نے اپنی عادت کے موافق
اس کی تفسیر کر دی، اس کو طبری نے علی بن ابی طلحہ کے طریق سے وصل کیا، انہوں نے ابن عباس رضی اللہ عنہما سے جن کے قول سے آپ نے صیب کے معنی بیان
کروئے اور دوسروں کے اقوال سے صیب کا اشتقاق بیان کیا کہ یہ کلمہ اجوف واوی ہے اس کا مجرد صاب یصوب اور مزید اصحاب ہے۔

۱۰۳۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ [أَبُو الْحَسَنِ] (۱۰۳۲) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہمیں عبد اللہ
لَمَرْوَزِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَاسِمُ بْنُ مُحَمَّدٍ، انہیں عائشہ رضی اللہ عنہا نے کہ رسول اللہ صلی اللہ علیہ وسلم جب بارش ہوتی
عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: ((اللَّهُمَّ صَيِّبًا نَافِعًا)) تَابِعَهُ الْقَاسِمُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللَّهِ وَرَوَاهُ
اس روایت کی متابعت قاسم بن یحییٰ نے عیب اللہ عمری سے کی اور اس کی
روایت اوزاعی اور عقیل نے نافع سے کی ہے۔

الْأَوْزَاعِيَّ وَعُقِيلٌ عَنْ نَافِعٍ. [ابن ماجہ: ۳۸۹۰]

بَابُ مَنْ تَمَطَّرَ فِي الْمَطَرِ حَتَّى
يَتَحَادَرَ عَلَى لِحْيَتِهِ

باب: اس شخص کے بارے میں جو بارش میں قصداً
اتنی دیر ٹھہرا کہ بارش سے اس کی داڑھی (بھیک گئی
اور اس) سے پانی بہنے لگا

(۱۰۳۳) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا کہ ہمیں امام اوزاعی نے خبر دی، کہا کہ ہم سے اسحاق بن عبد اللہ بن ابی طلحہ انصاری نے بیان کیا، انہوں نے کہا مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے زمانہ میں لوگوں پر ایک دفعہ قحط پڑا۔ انہی دنوں آپ ﷺ جمعہ کے دن منبر پر خطبہ دے رہے تھے کہ ایک دیہاتی نے کھڑے ہو کر کہا یا رسول اللہ! جانور مر گئے اور بال بچے فاقے پر فاقے کر رہے ہیں، اللہ سے دعا کیجئے کہ پانی برسائے۔ انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے یہ سن کر دعا کے لیے دونوں ہاتھ اٹھادیئے۔ آسمان پر دو دو دور تک ابر کا پتہ تک نہیں تھا۔ لیکن (آپ کی دعا سے) پہاڑوں کے برابر بادل گر جتے ہوئے آ گئے ابھی نبی اکرم ﷺ منبر سے اترے بھی نہیں تھے میں نے دیکھا کہ بارش کا پانی آپ کی داڑھی سے بہہ رہا ہے۔ انس رضی اللہ عنہ نے کہا کہ اس روز بارش دن بھر ہوتی رہی۔ دوسرے دن، تیسرے دن بھی اور برابر اسی طرح ہوتی رہی۔ اس طرح دوسرا جمعہ آ گیا۔ پھر یہی بدوی یا کوئی دوسرا شخص کھڑا ہوا اور کہا کہ یا رسول اللہ! (کثرت باران سے) عمارتیں گر گئیں اور مال ڈوب گیا، ہمارے لیے اللہ تعالیٰ سے دعا کیجئے۔ چنانچہ رسول اللہ ﷺ نے پھر دونوں ہاتھ اٹھائے اور دعا کی کہ ”اے اللہ! ہمارے اطراف میں برسا اور ہم پر نہ برسا۔“ حضرت انس رضی اللہ عنہ نے کہا کہ نبی اکرم ﷺ اپنے ہاتھوں سے آسمان کی جس طرف بھی اشارہ کر دیتے ابراہر سے پھٹ جاتا، اب مدینہ حوض کی طرح بن چکا تھا اور اس کے بعد وادی قنہ کا نالہ ایک مہینہ تک بہتا رہا۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ اس کے بعد مدینہ کے ارد گرد سے جو بھی

۱۰۳۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَبَيْنَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ قَامَ أَغْرَابِي فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَ الْمَالُ وَجَاعَ الْبَعَالُ فَادْعُ اللَّهَ لَنَا أَنْ يَسْقِيَنَا قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَمَا فِي السَّمَاءِ قَزَعَةٌ قَالَ: فَتَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مَنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ قَالَ: فَمَطَرْنَا يَوْمَنَا ذَلِكَ وَمِنَ الْغَدِ وَمِنْ بَعْدِ الْغَدِ وَالَّذِي يَلِيهِ إِلَى الْجُمُعَةِ الْأُخْرَى، فَقَامَ ذَلِكَ الْأَغْرَابِيُّ أَوْ رَجُلٌ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! تَهْدَمُ الْبَنَاءُ وَغَرِقَ الْمَالُ فَادْعُ اللَّهَ لَنَا فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَقَالَ: ((اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا)) قَالَ: فَمَا جَعَلَ [رَسُولُ اللَّهِ ﷺ] يُشِيرُ بِيَدِهِ إِلَى نَاجِيَةٍ مِنَ السَّمَاءِ إِلَّا تَفَرَّجَتْ حَتَّى صَارَتِ الْمَدِينَةُ فِي مِثْلِ الْجَوْبَةِ حَتَّى سَالَ الْوَادِي- وَادِي قَنَاءَ- شَهْرًا قَالَ: فَلَمْ

يَجِيءُ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجَوْدِ. آیا اس نے خوب سیرابی کی خبر سنائی۔

[راجع: ۹۳۲]

تشریح: امام بخاری رحمۃ اللہ علیہ یہ بتانا چاہتے ہیں کہ نبی کریم صلی اللہ علیہ وسلم نے باران رحمت کا پانی اپنی ریش مبارک پر بہایا۔ مسلم کی ایک حدیث میں ہے کہ ایک دفعہ آپ نے بارش میں اپنا کپڑا کھول دیا اور یہ پانی اپنے جسد اطہر پر لگایا اور فرمایا کہ ((انہ حدیث عہد برہہ)) یہ پانی ابھی ابھی تازہ تازہ اپنے پروردگار کے ہاں سے آیا ہے۔ معلوم ہوا کہ بارش کا پانی اس خیال سے جسم پر لگانا سنت نبوی صلی اللہ علیہ وسلم ہے۔ اس حدیث سے خطبہ جمعہ میں بارش کے لئے دعا کرنا بھی ثابت ہوا۔

باب: جب ہوا چلتی

بَابُ: إِذَا هَبَّ الرِّيحُ

۱۰۳۴۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَتْ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ عَرَفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ صلی اللہ علیہ وسلم.

۱۰۳۴۔ ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا کہ ہمیں محمد بن جعفر نے خبر دی، انہوں نے کہا مجھے حمید طویل نے خبر دی اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا۔ انہوں نے بیان کیا کہ جب تیز ہوا چلتی تو نبی اکرم صلی اللہ علیہ وسلم کے چہرہ مبارک پر ڈر محسوس ہوتا تھا۔

تشریح: آندھی کے بعد چونکہ اکثر بارش ہوتی ہے، اس مناسبت سے امام بخاری رحمۃ اللہ علیہ نے اس حدیث کو یہاں بیان کیا۔ قوم عاد پر آندھی کا عذاب آیا تھا۔ اس لئے آندھی آنے پر آپ عذاب الہی کا تصور فرما کر گھبرا جاتے۔ مسلم کی روایت میں ہے کہ جب آندھی چلتی تو آپ ان لفظوں میں دعا فرماتے: ”اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ۔“ یعنی ”یا اللہ میں اس آندھی میں تجھ سے خیر کا سوال کرتا ہوں اور اس کے نتیجہ میں بھی خیر ہی چاہتا ہوں اور یا اللہ میں تجھ سے اس کی اور اس کے اندر کی برائی سے تیری پناہ چاہتا ہوں اور جو شریر لے کر آئی ہے اس سے بھی تیری پناہ چاہتا ہوں۔“ ایک روایت میں ہے کہ جب آپ آندھی دیکھتے تو دوزانوں ہو کر بیٹھ جاتے اور یہ دعا فرماتے: ”اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا۔“ یعنی ”یا اللہ اس ہوا کو فائدہ کی ہوا بنا نہ کہ عذاب کی ہوا۔ لفظ ریا ح رحمت کی ہوا اور ریح عذاب کی ہوا پر بولا گیا ہے جیسا کہ قرآن مجید کی متعدد آیات میں وارد ہوا ہے۔

بَابُ قَوْلِ النَّبِيِّ صلی اللہ علیہ وسلم: ((نُصِرْتُ بِالصَّبَا))

باب: نبی کریم صلی اللہ علیہ وسلم کا یہ فرمان کہ ”پروا ہوا کے ذریعہ مجھے مدد پہنچائی گئی“

(بِالصَّبَا)

۱۰۳۵۔ حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صلی اللہ علیہ وسلم قَالَ: ((نُصِرْتُ بِالصَّبَا وَأَهْلِكْتُ عَادُ بِالذَّبُورِ)). [اطرافہ فی: ۳۲۰۵، ۳۳۴۳، ۴۱۰۵]

۱۰۳۵۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے شعبہ نے حکم سے بیان کیا، ان سے مجاہد نے، ان سے حضرت عبداللہ بن عباس رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”مجھے پروا ہوا کے ذریعہ مدد پہنچائی گئی اور قوم عاد بظہور ہوا کے ذریعہ ہلاک کر دی گئی تھی۔“

[۴۱۰۵] [مسلم: ۲۰۸۷]

تشریح: جنگ خندق میں بارہ ہزار کافروں نے مدینہ کو ہر طرف سے گھیر لیا تھا آخر اللہ نے پروا ہوا بھیجی۔ اس زور کے ساتھ کہ ان کے ڈیرے

آکھڑے گئے، آگ بجھ گئی، آنکھوں میں خاک گھس گئی جس پر کافر پریشان ہو کر بھاگ کھڑے ہوئے۔ آپ کا یہ اشارہ اس ہوا کی طرف ہے۔

بَابُ مَا قِيلَ فِي الزَّلَازِلِ وَالْآيَاتِ باب: بھونچال اور قیامت کی نشانیوں کا بیان

۱۰۳۶۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ [الْأَعْرَجِ] عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَتَقَارِبَ الزَّمَانُ وَتُظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ الْقَتْلُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَقْبُضَ)). [راجع: ۸۵]

۱۰۳۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا)) قَالَ: قَالُوا: وَفِي نَجْدِنَا. قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا)) قَالُوا: وَفِي نَجْدِنَا. قَالَ: ((هَذَا لِكَ الزَّلَازِلِ وَالْفِتَنِ وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ)). [ترمذی: ۳۹۵۳]

۱۰۳۶۔ ہم سے ابوالیمان حکم بن نافع نے بیان کیا، کہا کہ ہمیں شعیب نے خبر دی، کہا کہ ہم سے ابوالزناد (عبداللہ بن ذکوان) نے بیان کیا۔ ان سے عبدالرحمن بن ہر مزاعرج نے ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ ”قیامت اس وقت تک نہ آئے گی جب تک علم دین نہ اٹھ جائے گا اور زلزلوں کی کثرت نہ ہو جائے گی اور زمانہ جلدی جلدی نہ گزرے گا اور فتنے فساد پھوٹ پڑیں گے اور ”ہرج“ کی کثرت ہو جائے گی اور ہرج سے مراد قتل ہے۔ قتل اور تمہارے درمیان دولت و مال کی اتنی کثرت ہوگی کہ وہ ابل پڑے گا۔

تشریح: سخت آندھی کا ذکر آیا تو اس کے ساتھ بھونچال کا بھی ذکر کر دیا، دونوں آفتیں ہیں۔ بھونچال یا گرج یا آندھی یا زمین دھنسنے میں ہر شخص کو دعا اور استغفار کرنا چاہیے اور زلزلے میں نماز بھی پڑھنا بہتر ہے لیکن اکیلے اکیلے۔ جماعت اس میں مسنون نہیں اور حضرت علی رضی اللہ عنہ سے مروی ہے کہ زلزلے میں انہوں نے جماعت سے نماز پڑھی تو صحیح نہیں ہے۔ (مولانا صدیق الرحمن رحمہ اللہ)

۱۰۳۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا)) قَالَ: قَالُوا: وَفِي نَجْدِنَا. قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا)) قَالُوا: وَفِي نَجْدِنَا. قَالَ: ((هَذَا لِكَ الزَّلَازِلِ وَالْفِتَنِ وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ)). [ترمذی: ۳۹۵۳]

۱۰۳۷۔ مجھ سے محمد بن ثنی نے بیان کیا، انہوں نے کہا کہ ہم سے حسین بن حسن نے بیان کیا، انہوں نے کہا کہ ہم سے عبداللہ بن عون نے بیان کیا، ان سے نافع نے بیان کیا، ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے فرمایا ”اے اللہ! ہمارے شام اور یمن پر برکت نازل فرما۔“ اس پر لوگوں نے کہا اور ہمارے نجد کے لیے بھی برکت کی دعا کیجئے لیکن آپ نے پھر وہی کہا: ”اے اللہ! ہمارے شام اور یمن پر برکت نازل فرما۔“ پھر لوگوں نے کہا اور ہمارے نجد میں؟ تو آپ نے فرمایا کہ ”وہاں تو زلزلے اور فتنے ہوں گے اور شیطان کا سینگ وہیں سے طلوع ہوگا۔“

تشریح: نجد عرب حجاز سے شرق کی طرف واقع ہے خاص وہ علاقہ مراد نہیں ہے جو کہ آج کل نجد کہلاتا ہے بلکہ نجد سے تمام ملک شرقیہ مراد ہیں۔ علامہ قسطلانی فرماتے ہیں: ”وہو تھامہ وکل کما ارتفع من بلاد تھامہ الی ارض العراق“۔ یعنی نجد سے تھامہ کا علاقہ مراد ہے جو بلاد تھامہ سے ارض عراق تک سطح مرتفع میں پھیلا ہوا ہے۔ درحقیقت یہ اشارہ نبوی ﷺ ارض عراق کیلئے تھا جہاں بڑے بڑے فتنے پیدا ہوئے اگر بنظر انصاف دیکھا جائے تو اس علاقے سے مسلمانوں کا افتراق و انتشار شروع ہوا جو آج تک موجود ہے اور شاید ابھی عرصہ تک یہ انتشار باقی رہے گا، یہ سب ارض عراق کی پیداوار ہے۔ یہ روایت یہاں موقوفائیان ہوئی ہے اور درحقیقت مرفوع ہے۔ اسی کتاب یعنی بخاری شریف کتاب الفتن میں یہ حدیث آئے گی اور وہاں اس پر مفصل تبصرہ کیا جائے گا ان شاء اللہ۔ صاحب فضل الباری ترجمہ بخاری حنفی تحریر فرماتے ہیں شام کا ملک مدینہ کے شمال میں ہے اور یمن

جنوب کی طرف اور نجد کا ملک مشرق کی طرف ہے۔ آپ نے شام کو اپنی طرف اس واسطے منسوب کیا کہ وہ مکہ تہامہ کی زمین ہے اور تہامہ یمن سے متعلق ہے۔ نبی کریم ﷺ نے یہ حدیث اس وقت فرمائی تھی کہ ابھی تک نجد کے لوگ مسلمان نہیں ہوئے تھے اور نبی کریم ﷺ کے ساتھ فتنہ و فساد میں مشغول تھے جب وہ لوگ اسلام لائے اور آپ کی طرف صدقہ بھیجا تو آپ نے صدقہ کو دیکھ کر فرمایا ((هَذَا صَدَقَةٌ قَوْمِي)) یہ میری قوم کا صدقہ ہے اگر غور سے دیکھا جائے تو معلوم ہو جائے گا کہ قومی نسبت شامنا و یمننا کی نسبت سے قوی تر ہے۔

سینگ شیطان سے مراد اس کا گروہ ہے، یہ الفاظ آپ نے اسی واسطے فرمائے کہ وہ ہمیشہ آپ کے ساتھ فساد کیا کرتے تھے اور کہا کعب نے کہ عراق سے یعنی اس طرف سے دجال نکلے گا۔ (فضل الباری، ص: ۳۵۳، پ: ۳)

آخر کار نجد سے وہ تحریک انھی جس نے زمانہ رسالت مآب ﷺ اور عبد خلفائے راشدین کی یاد کو تازہ کر دیا جس سے مجدد اسلام حضرت الشیخ محمد بن عبدالوہاب نجدی رحمہ اللہ کی تحریک مراد ہے جنہوں نے از سر نو مسلمانوں کو اصل اسلام کی دعوت دی اور شرک و بدعات کے خلاف علم جہاد بلند کیا۔ نجدیوں سے قبل حجاز کی حالت جو کچھ تھی وہ تاریک کے اور اراق پر ثبت ہے۔ جس دن سے وہاں نجدی حکومت قائم ہوئی ہر طرح کا امن و امان قائم ہوا اور آج تو حکومت سعودیہ نجدیہ نے حرمین شریفین کی خدمات کے سلسلے میں وہ کاربائے نمایاں انجام دیے ہیں جو ساری دنیائے اسلام میں ہمیشہ یاد رہیں گے۔ ایدھم اللہ بنصرہ العزیز۔ (امین)

باب: اللہ تعالیٰ کے اس فرمان کی تشریح

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ﴾ یعنی ”تمہارا شکر یہی ہے کہ تم اللہ

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ﴾

کو جھٹلاتے ہو (یعنی تمہارے حصہ میں جھٹلانے کے سوا اور کچھ آیا ہی نہیں)۔“

[الواقعة: ۸۲]

قَالَ ابْنُ عَبَّاسٍ: شُكْرُكُمْ.

تشریح: اس کو عبد بن منصور اور ابن مردویہ نے نکالا مطلب یہ ہے کہ جب اللہ کے فضل و کرم سے پانی برے تو تم کو اس کا شکر ادا کرنا چاہیے لیکن تم تو شکر کے بدلے یہ کہتے ہو کہ اللہ کو تو جھٹلاتے ہو جس نے پانی برسایا اور ستاروں کو مانتے ہو، کہتے ہو ان کی گردش سے پانی پڑا۔ اس آیت کی مناسبت باب استقاع سے ظاہر ہوئی۔ اب زید بن خالد کی حدیث جو اس باب میں لائے وہ بھی بارش سے متعلق ہے۔ مسلم کی روایت میں ہے کہ نبی کریم ﷺ کے عہد میں بارش ہوئی۔ پھر آپ نے یہی فرمایا جو حدیث میں ہے پھر سورۃ واقعہ سے یہ آیت پڑھی: ﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ﴾ سے لے کر ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ﴾ (۵۶/الواقعة: ۸۲) تک۔ (بخاری)

۱۰۳۸۔ حَدَّثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي مَالِكٌ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحَدِيثِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((هَلْ تَذَرُونَنِي مَاذَا قَالَ رَبُّكُمْ؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَغْلَمُ. قَالَ:

(۱۰۳۸) ہم سے اسماعیل بن ایوب نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، انہوں نے صالح بن کيسان سے بیان کیا ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا ان سے زید بن خالد جہنی نے بیان کیا کہ نبی کریم ﷺ نے حدیبیہ میں ہم کو صبح کی نماز پڑھائی۔ رات کو بارش ہو چکی تھی نماز کے بعد آپ ﷺ لوگوں کی طرف متوجہ ہوئے اور فرمایا معلوم ہے تمہارے رب نے کیا فیصلہ کیا ہے؟ لوگ بولے کہ اللہ تعالیٰ اور اس کے رسول ﷺ خوب جانتے ہیں۔ آپ ﷺ نے فرمایا: ”پروردگار فرماتا ہے: آج میرے دو طرح کے بندوں نے صبح

کی۔ ایک مومن ہے ایک کافر۔ جس نے کہا اللہ کے فضل و رحم سے پانی برسا وہ تو مجھ پر ایمان لایا اور ستاروں کا منکر ہوا اور جس نے کہا فلاں تارے کے فلاں جگہ آنے سے پانی پڑا اس نے میرا کفر کیا، تاروں پر ایمان لایا۔“

((أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: بَنُوهُ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ)).

[راجع: ۸۶۶]

باب: اللہ تعالیٰ کے سوا اور کسی کو معلوم نہیں کہ بارش کب ہوگی

بَابُ: لَا يَذْرِي مَتَى يَجِيءُ الْمَطَرُ إِلَّا اللَّهُ عَزَّ وَجَلَّ

حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے نقل کیا: ”پانچ چیزیں ایسی ہیں جنہیں اللہ کے سوا اور کوئی نہیں جانتا۔“

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ)).

(۱۰۳۹) ہم سے محمد بن یوسف فریابی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ ”غیب کی پانچ کھیاں ہیں جنہیں اللہ تعالیٰ کے سوا اور کوئی نہیں جانتا: کسی کو نہیں معلوم کہ کل کیا ہونے والا ہے، کوئی نہیں جانتا کہ ماں کے پیٹ میں کیا ہے (لڑکا یا لڑکی) کل کیا کرنا ہوگا، اس کا کسی کو علم نہیں۔ نہ کوئی یہ جانتا ہے کہ اسے موت کس جگہ آئے گی اور نہ کسی کو یہ معلوم کہ بارش کب ہوگی۔“

۱۰۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مِفْتَاحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ: لَا يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي عَدِيٍّ، وَلَا يَعْلَمُ أَحَدٌ مَا يَكُونُ فِي الْأَرْحَامِ، وَلَا تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ غَدًا، وَمَا تَذْرِي نَفْسٌ بَأَيِّ أَرْضٍ تَمُوتُ، وَمَا يَذْرِي أَحَدٌ مَتَى يَجِيءُ الْمَطَرُ)). [اطرافہ فی:

۶۲۲۷، ۶۲۹۷، ۷۷۸، ۷۳۷۹]

تشریح: جب اللہ تعالیٰ نے صاف قرآن میں اور پیغمبر صاحب نے حدیث میں فرمادیا ہے کہ اللہ کے سوا کسی کو یہ علم نہیں ہے کہ برسات کب پڑے گی تو جس شخص میں ذرا بھی ایمان ہو گا وہ ان دھوتی بند پنڈتوں کی بات کیوں مانے اور جو مانے گا اور ان پر اعتقاد رکھے معلوم ہوا وہ دائرۃ ایمان سے خارج ہے اور کافر ہے۔ لطف یہ ہے کہ رات دن پنڈتوں کا جھوٹ اور بے تکاپن دیکھتے جاتے ہیں اور پھر ان کا پیچھا نہیں چھوڑتے اگر کافر لوگ ایسا کریں تو چنداں تعجب نہیں۔ حیرت ہوتی ہے کہ باوجود دعویٰ اسلام مسلمان بادشاہ اور امیر نجومیوں کی باتیں سنتے ہیں اور آئندہ واقعات پوچھتے ہیں۔ معلوم نہیں کہ ان نام کے مسلمانوں کی عقل کہاں تشریف لے گئی ہے۔ صد ہا مسلمان بادشاہ نہیں انہی نجومیوں پر اعتقاد رکھنے سے جاہ اور برباد ہو چکی ہیں اور اب بھی مسلمان بادشاہ اس حرکت سے باز نہیں آتے جو کفر صریح ہے۔ ”لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ“۔ (مولانا وحید الرحمن)

آیت کہ میرے میں غیب کی پانچ کھیاں کو بیان کیا گیا ہے جو خاص اللہ ہی کے علم میں ہیں اور علم غیب خاص اللہ ہی کو حاصل ہے۔ جو لوگ انبیاء، اولیا کے لئے غیب دانی کا عقیدہ رکھتے ہیں، وہ قرآن و حدیث کی رو سے صریح کفر کا ارتکاب کرتے ہیں۔

پوری آیت مبارکہ یہ ہے: ﴿لَإِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَذْرِي نَفْسٌ مَاذَا تَكْسِبُ

عَدَا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (۳۱/ لقمان: ۳۱) یعنی ”بے شک قیامت کب قائم ہوگی یہ علم خاص اللہ پاک ہی کو ہے اور وہی بارش اتارتا ہے (کسی کو صحیح علم نہیں کہ بالضرور فلاں وقت بارش ہو جائے گی) اور صرف وہی جانتا ہے کہ مادہ کے پیٹ میں نہر ہے یا مادہ، اور کوئی نفس نہیں جانتا کہ وہ کل کیا کام کرے گا اور یہ بھی نہیں جانتا کہ وہ کوئی زمین پر انتقال کرے گا، بے شک اللہ ہی جاننے والا اور خبر رکھنے والا ہے، یہ غیب کی پانچ سنجیاں ہیں جن کا علم سوائے اللہ پاک کے اور کسی کو حاصل نہیں ہے۔“

قیامت کی علامات تو احادیث اور قرآن میں بہت کچھ بتلائی گئی ہیں اور ان میں سے اکثر نشانیاں ظاہر بھی ہو رہی ہیں مگر خاص دن تاریخ و وقت یہ علم خاص اللہ پاک ہی کو حاصل ہے، اسی طرح بارش کے لئے بہت سی علامات ہیں جن کے ظہور کے بعد اکثر بارش ہو جاتی ہے پھر بھی خاص وقت نہیں بتلایا جاسکتا۔ اس لئے کہ بعض دفعہ بہت سی علامتوں کے باوجود بارش ٹل جایا کرتی ہے اور ماں کے پیٹ میں نہر ہے یا مادہ اس کا صحیح علم بھی کسی حکیم ڈاکٹر کو حاصل ہے نہ کسی کاہن نجومی پنڈت ملا کو، یہ خاص اللہ پاک ہی جانتا ہے، اسی طرح ہم کل کیا کام کریں گے یہ بھی خاص اللہ ہی کو معلوم ہے جبکہ ہم روزانہ اپنے کاموں کا نقشہ بناتے ہیں مگر بیشتر اوقات وہ جملہ نقشے فیل ہو جاتے ہیں اور یہ بھی کسی کو معلوم نہیں کہ اس کی قبر کہاں بننے والی ہے۔ الغرض علم غیب جزوی اور کلی طور پر صرف اللہ پاک ہی کو حاصل ہے ہاں وہ جس قدر چاہتا ہے کبھی کبھار اپنے محبوب بندوں کو کچھ چیزیں بتلادیا کرتا ہے مگر اس کو غیب نہیں کہا جاسکتا یہ تو اللہ کا عطیہ ہے وہ جس قدر چاہے اور جب چاہے اس کو بخش دے۔ اس کو غیب دانی کہنا بالکل جھوٹ ہے۔ امام بخاری رحمہ اللہ نے یہاں باب کی مناسبت سے اس حدیث کو نقل فرما کر ثابت فرمایا کہ بارش ہونے کا صحیح علم صرف اللہ پاک ہی کو حاصل ہے اور کوئی نہیں بتلا سکتا کہ یقینی طور پر فلاں دن فلاں وقت بارش ہو جائے گی۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ الْكُسُوفِ

سورج گرہن کے متعلق ابواب

تشریح: کسوف لغت میں سیاہ ہو جانے کو کہتے ہیں۔ جس شخص کی حالت متغیر ہو جائے اور منہ پر سیاہی آ جائے اس کے لئے عربی محاورہ یہ ہے فلان کسف وجہہ و حالہ یعنی فلاں کا چہرہ اور اس کی حالت سیاہ ہو گئی۔ اور سورج گرہن کے وقت بولتے ہیں کسف الشمس (سورج سیاہ ہو گیا) اور چاند اور سورج کے ظاہری اسباب کچھ بھی ہوں مگر حقیقت میں یہ غافلوں کے لئے قدرت کی طرف سے تنبیہ ہے کہ وہ اللہ کے عذاب سے بچیں۔ ہوں اللہ پاک جس طرح چاند اور سورج جیسے اجرام فلکی کو متغیر کر دیتا ہے ایسے ہی مٹا دے گا۔ کلا کر دیتا ہے اور اس پر بھی تنبیہ ہے کہ چاند اور سورج اپنی ذات میں خود بخود نہیں ہیں بلکہ یہ بھی مخلوق ہیں اور اپنے خالق کے تابع ہیں پھر بھلا یہ عبادت کے لائق کیسے ہو سکتے ہیں۔ گرہن کے وقت نماز کے مشروع ہونے پر جملہ علمائے اسلام کا اتفاق ہے جمہور اس کے سنت ہونے کے قائل ہیں اور فضلاء حنفیہ نے اسے سنت گردانا ہے۔

علامہ انور شاہ کشمیری رحمۃ اللہ علیہ: احناف کا مسلک اس نماز کے بارے میں یہ ہے کہ عام نمازوں کی طرف پڑھی جائے گی مگر یہ مسلک صحیح نہیں ہے جس کی تفصیل علامہ انور شاہ صاحب کشمیری رحمۃ اللہ علیہ کے لفظوں میں یہ ہے جسے صاحب تفہیم البخاری نے نقل کیا ہے کہ سورج گرہن سے متعلق روایتیں متعدد اور مختلف ہیں۔ بعض روایتوں میں ہے کہ آپ نے اس نماز میں بھی عام نمازوں کی طرح ایک رکوع کیا۔

بہت سی روایتوں میں ہر رکعت میں دو رکوع کا ذکر ہے اور بعض میں تین اور پانچ تک بیان ہوئے ہیں۔ علامہ انور شاہ صاحب کشمیری رحمۃ اللہ علیہ نے لکھا ہے کہ اس باب کی تمام روایتوں کا جائزہ لینے کے بعد صحیح روایت وہی معلوم ہوئی جو بخاری میں موجود ہے یعنی آپ رحمۃ اللہ علیہ نے ہر رکعت میں دو رکوع کئے تھے آگے چل کر صاحب تفہیم البخاری نے عام مرحوم کی یہ تفصیل نقل کی ہے۔

انتہائی نامناسب بات! جن روایتوں میں متعدد رکوع کا ذکر ہے اس کے متعلق بعض احناف نے یہ کہا ہے کہ چونکہ آپ صلی اللہ علیہ وسلم نے طویل رکوع کیا تھا اور اسی وجہ سے صحابہ کرام رضی اللہ عنہم رکوع سے سرائٹھا اٹھا کر یہ دیکھتے تھے کہ نبی کریم صلی اللہ علیہ وسلم کھڑے ہو گئے یا نہیں اور اسی طرح بعض صحابہ نے جو پیچھے تھے یہ سمجھ لیا کہ کئی رکوع کئے گئے ہیں۔ شاہ صاحب نے لکھا ہے کہ یہ بات انتہائی نامناسب اور متاخرین کی ایجاد ہے۔ (تفہیم البخاری، پ: ۱۲۵/۳) صحابہ کرام رضی اللہ عنہم کی شان میں ایسا کہنا ان کی انتہائی تحقیف ہے۔ بھلا وہ مسلمان صحابہ کرام رضی اللہ عنہم جو سراپا خشوع و خضوع سے نماز پڑھا کرتے تھے ان کے بارے میں حاشا کہ ایسا گمان کیا جاسکتا ہے ہرگز نہیں۔ لفظ کسوف اور خسوف کے بارے میں علامہ قسطلانی فرماتے ہیں:

”الكسوف هو التغیر الى السواد ومنه كسف وجهه اذا تغير والخسوف بالخاء المعجمة النقصان قاله الاصمعی والخسف ايضا الذل والجمهور على انهما يكونان لذهاب ضوء الشمس والقمر بالكلية وقيل بالكاف في الابتداء وبالخاء في الانتهاء وزعم بعض علماء الهيئة ان كسوف الشمس لا حقيقة له فانها لا تتغير في نفسها وانما القمر يحول بيننا وبينها ونورها باق واما كسوف القمر فحقيقة فان ضوءه من ضوء الشمس وكسوفه بحيلولة ظل الارض من بين الشمس وبينه بنقطة التقاطع فلا يبقى فيه ضوء البتة فخسوفه ذهاب ضوءه حقيقة۔ انتهى الخ۔“

”قال الحافظ عبدالعظيم المنذرى ومن قبله القاضي ابوبكر بن العربي حديث الكسوف رواه عن النبي صلی اللہ علیہ وسلم سبعة

عشر نفسا رواه جماعة منهم بالكاف وجماعة بالخاء وجماعة باللفظين جميعا انتهى ولا ريب ان مدلول الكسوف لغة غير مدلول الخسوف لان الكسوف بالكاف التغير الى سواد والخسوف بالخاء النقص والزوال۔

یعنی کسوف کے معنی سیاہی کی طرف متغیر ہو جانا ہے جب کسی کا چہرہ متغیر ہو جائے لفظ کسف وجہ ہوا کرتے ہیں اور خسوف خائے معجم کے ساتھ نقصان کو کہتے ہیں اور لفظ خسف ذلت کے معنی میں ہوا گیا ہے یہ بھی کہا گیا کہ گرہن کی ابتدائی حالت پر کسوف اور انتہائی حالت پر خسوف ہوا گیا ہے بعض علمائے بیت کا ایسا خیال ہے کہ کسوف شمس کی کوئی حقیقت نہیں کیونکہ وہ اپنی ذات میں متغیر نہیں ہوتا چاند اس کے اور ہمارے درمیان حائل ہو جاتا اور اس کا نور باقی رہتا ہے (یہ علمائے بیت کا خیال ہے کہ کوئی شرعی بات نہیں ہے حقیقت حال سے اللہ ہی واقف ہے)

کسوف قمر کی حقیقت ہے اس کی روشنی سورج کی روشنی ہے جب زمین اس کے اور چاند کے درمیان حائل ہو جاتی ہے تو اس میں روشنی نہیں رہتی۔ حافظ عبد العظیم منذری اور قاضی ابوبکر نے کہا کہ حدیث کسوف کو نبی کریم ﷺ سے سترہ صحابیوں نے روایت کیا ہے۔ ایک جماعت نے ان میں سے کاف کے ساتھ یعنی لفظ کسوف کے ساتھ اور ایک جماعت نے خاء لفظ خسوف کے ساتھ اور ایک جماعت نے ہر دو لفظوں کے ساتھ۔ لغوی اعتبار سے ہر دو لفظوں سے لفظوں کا مدلول الگ الگ ہے کسوف سیاہی کی طرف متغیر ہوتا۔ اور خسوف نقص اور زوال کی طرف متغیر ہوتا۔ بہر حال اس بارے میں شارع علیہ السلام کا جامع ارشاد کافی ہے کہ ہر دو اللہ کی نشانیوں میں سے ہیں جن کے ذریعہ اللہ پاک اپنے بندوں کو دکھاتا ہے کہ یہ چاند اور سورج بھی اس کے قبضے میں ہیں اور عبادت کے لائق صرف وہی اللہ تبارک و تعالیٰ ہے جو لوگ چاند سورج کی پرستش کرتے ہیں وہ بھی انتہائی حماقت میں مبتلا ہیں کہ خالق کو چھوڑ کر مخلوق کو معبود بناتے ہیں۔ (سج ہے: ﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾) (۴۱/احم السجدہ: ۳۷) یعنی ”چاند اور سورج کو سجدہ نہ کرو۔ بلکہ اس اللہ کو سجدہ کرو جس نے ان کو پیدا کیا ہے اگر تم خاص اس اللہ ہی کی عبادت کرتے ہو۔“ معلوم ہوا کہ ہر قسم کے سجدے خاص اللہ ہی کے لئے کرنے ضروری ہیں۔

بَابُ الصَّلَاةِ فِي كُسُوفِ الشَّمْسِ باب: سورج گرہن کی نماز کا بیان

۱۰۴۰۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَانْكَسَفَتِ الشَّمْسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَجُرُّ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا فَصَلَّى بِنَا رَكَعَتَيْنِ، حَتَّى انْجَلَتِ الشَّمْسُ، فَقَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمَا فَصَلُّوا، وَادْعُوا، حَتَّى يَكْشَفَ مَا بَيْنَكُمَا)). [اطرافہ فی: ۱۰۴۸، ۱۰۶۲، ۱۰۶۳،

(۱۰۴۰) ہم سے عمرو بن عون نے بیان کیا، انہوں نے کہا کہ ہم سے خالد بن عبد اللہ نے یونس سے بیان کیا، ان سے حسن بصری رحمہ اللہ نے بیان کیا، ان سے ابوبکر نفع بن حارث رضی اللہ عنہ نے کہ ہم نبی کریم ﷺ کی خدمت میں حاضر تھے سورج کو گرہن لگنا شروع ہوا۔ نبی کریم ﷺ (اٹھ کر جلدی میں) چادر گھسیٹے ہوئے مسجد میں گئے۔ ساتھ ہی ہم بھی گئے، آپ ﷺ نے ہمیں دو رکعت نماز پڑھائی تا آنکہ سورج صاف ہو گیا۔ پھر آپ نے فرمایا کہ ”سورج اور چاند میں گرہن کسی کی موت و ہلاکت سے نہیں لگتا لیکن جب تم گرہن دیکھو تو اس وقت تک نماز اور دعا کرتے رہو جب تک گرہن کھل نہ جائے۔“

[۵۷۵۸] [نسائی: ۱۴۹۰، ۱۴۹۱]

۱۰۴۱۔ حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ حَمِيدٍ، عَنْ إِسْمَاعِيلَ،

(۱۰۴۱) ہم سے شہاب بن عباد نے بیان کیا، انہوں نے کہا کہ ہمیں ابراہیم بن حمید نے خبر دی، انہیں اسماعیل بن ابی خالد نے، انہیں قیس بن ابی حازم

عَنْ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ، يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهَا فَقُومُوا فَصَلُّوا)). [طرفاء في: ۱۰۵۷، ۳۲۰۴] [مسلم: ۲۱۱۴؛ نسائي: ۱۴۶۱؛ ابن ماجه: ۱۲۶۱]

نے اور انہوں نے کہا کہ میں نے ابو مسعود انصاری رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”سورج اور چاند میں گرہن کسی شخص کی موت سے نہیں لگتا۔ یہ دونوں تو اللہ تعالیٰ کی قدرت کی نشانیاں ہیں۔ اس لیے اسے دیکھتے ہی کھڑے ہو جاؤ اور نماز پڑھو۔“

تشریح: اس حدیث سے معلوم ہوا کہ گرہن کی نماز کا وقت وہی ہے جب گرہن لگے خواہ وہ کسی وقت ہو اور خفیوں نے اوقات مکروہہ کو مستثنیٰ کیا ہے اور امام احمد رحمہ اللہ سے بھی مشہور روایت یہی ہے اور مالکیہ کے نزدیک اس وقت سورج کے نکلنے سے آفتاب کے ڈھلنے تک ہے اور اہل حدیث نے اول مذہب کو اختیار کیا ہے اور وہی رائج ہے۔ (وحیدی)

۱۰۴۲۔ حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُخْبِرُ عَنْ النَّبِيِّ ﷺ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا)). [طرفه في: ۳۲۰۱] [مسلم: ۲۱۲۱؛ نسائي: ۱۴۶۰]

(۱۰۴۲) ہم سے اصبح بن فرح نے بیان کیا، انہوں نے کہا کہ مجھے عبد اللہ بن وہب نے خبر دی، انہوں نے کہا کہ مجھے عمرو بن حارث نے عبد الرحمن بن قاسم سے خبر دی، انہیں ان کے باپ قاسم بن محمد نے اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے خبر دی کہ آپ نے فرمایا: ”سورج اور چاند میں گرہن کسی کی موت و زندگی سے نہیں لگتا بلکہ یہ اللہ تعالیٰ کی نشانیاں ہیں، اس لیے جب تم یہ دیکھو تو نماز پڑھو۔“

۱۰۴۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ الْمُغِيرَةِ ابْنِ شُعْبَةَ، قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا وَادْعُوا اللَّهَ)). [طرفاء في: ۱۰۶۰]

(۱۰۴۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا کہ ہم سے ہاشم بن قاسم نے بیان کیا، انہوں نے کہا کہ ہم سے شیبان ابو معاویہ نے بیان کیا، ان سے زیاد بن علاقہ نے بیان کیا، ان سے حضرت مغیرہ بن شعبہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ کے زمانہ میں سورج گرہن اس دن لگا جس دن (آپ ﷺ کے صاحبزادے) حضرت ابراہیم رضی اللہ عنہ کا انتقال ہوا بعض لوگ کہنے لگے کہ گرہن حضرت ابراہیم رضی اللہ عنہ کی وفات کی وجہ سے لگا ہے۔ اس لیے رسول اللہ ﷺ نے فرمایا کہ ”گرہن کسی کی موت و حیات سے نہیں لگتا۔ البتہ تم جب دیکھو تو نماز پڑھا کرو اور دعا کیا کرو۔“

نے کہ رسول اللہ ﷺ کے زمانہ میں سورج گرہن ہوا تو آپ نے لوگوں کو نماز پڑھائی۔ پہلے آپ کھڑے ہوئے تو بڑی دیر تک کھڑے رہے، قیام کے بعد رکوع کیا اور رکوع میں بہت دیر تک رہے۔ پھر رکوع سے اٹھنے کے بعد دیر تک دوبارہ کھڑے رہے لیکن آپ کے پہلے قیام سے کچھ کم، پھر رکوع کیا تو بڑی دیر تک رکوع میں رہے لیکن پہلے سے مختصر، پھر سجدہ میں گئے اور دیر تک سجدہ کی حالت میں رہے۔ دوسری رکعت میں بھی آپ ﷺ نے اسی طرح کیا۔ جب آپ ﷺ فارغ ہوئے تو گرہن کھل چکا تھا۔ اس کے بعد آپ ﷺ نے خطبہ دیا اللہ تعالیٰ کی حمد و ثنا کے بعد فرمایا کہ ”سورج اور چاند دونوں اللہ کی نشانیاں ہیں اور کسی کی موت و حیات سے ان میں گرہن نہیں لگتا۔ جب تم گرہن لگا ہوا دیکھو تو اللہ سے دعا کرو بکبیر کہو اور نماز پڑھو اور صدقہ کر دو۔“ پھر آپ نے فرمایا: ”اے محمد (ﷺ) کی امت کے لوگو! دیکھو اس بات پر اللہ تعالیٰ سے زیادہ غیرت اور کسی کو نہیں آتی کہ اس کا کوئی بندہ یا بندی زنا کرے۔ اے امت محمد! واللہ جو کچھ میں جانتا ہوں اگر تمہیں بھی معلوم ہو جائے تو تم ہنستے کم اور روتے زیادہ۔“

عَهْدَ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرُّكْعَةِ الْآخَرَى مِثْلَ مَا فَعَلَ فِي الرُّكْعَةِ الْأُولَى، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ، وَاتْنَى عَلَيْهِ ثُمَّ قَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا، وَصَلُّوا وَتَصَدَّقُوا)). ثُمَّ قَالَ: ((يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهِ مَا مِنْ أَحَدٍ أُغْيِرُ مِنَ اللَّهِ أَنْ يُزَيِّنِي عَبْدُهُ أَوْ تَزَيِّنِي أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَّيْتُمْ كَثِيرًا)). [طرافه فی: ۱۰۴۶، ۱۰۴۷، ۱۰۵۰، ۱۰۵۶، ۱۰۵۸، ۱۰۶۴، ۱۰۶۵، ۱۰۶۶، ۱۲۱۲، ۳۲۰۳، ۴۶۲۴، ۵۲۲۱، ۶۶۳۱]

[مسلم: ۲۰۸۹؛ ترمذی: ۵۶۱؛ نسائی: ۱۴۷۳]

تشریح: یعنی ہر رکعت میں دو رکوع کئے اور دو قیام اگرچہ بعض روایتوں میں تین تین رکوع اور بعض میں چار چار اور بعض میں پانچ پانچ ہر رکعت میں وارد ہوئے ہیں۔ مگر دو رکوع کی روایتیں صحت میں بڑھ کر ہیں اور الہجدیث اور شافعی کا اس پر عمل ہے اور حنفیہ کے نزدیک ہر رکعت میں ایک ہی رکوع کرے۔ امام ابن قیم رحمہ اللہ نے کہا ایک رکوع کی روایتیں صحت میں دو رکوع کی روایتوں کے برابر نہیں ہیں اب جن روایتوں میں دو رکوع سے زیادہ منقول ہیں یا تو وہ راویوں کی غلطی ہے یا کسوف کا واقعہ کئی بار ہوا ہوگا۔ بعض علما نے یہی اختیار کیا ہے کہ جن طریقوں سے کسوف کی نماز منقول ہے۔ ان سب طریقوں سے پڑھنا درست ہے۔

قسطا نے نے پچھلے متکلمین کی طرح غیرت کی تاویل کی ہے۔ اور کہا ہے کہ غیرت غصے کے جوش کو کہتے ہیں اور اللہ تعالیٰ اپنے تغیرات سے پاک ہے۔ الہجدیث کا یہ طریق نہیں، اہل حدیث اللہ تعالیٰ کی ان سب صفات کو جو قرآن و حدیث میں وارد ہیں اپنے ظاہری معنی پر محمول رکھتے ہیں اور ان میں تاویل اور تحریف نہیں کرتے جب غضب اللہ تعالیٰ کی صفات میں سے ہے تو غیرت بھی اس کی صفات میں سے ہوگی غضب زائد اور کم ہو سکتا ہے اور تغیر اللہ کی ذات اور صفات حقیقی میں نہیں ہوتا لیکن صفات افعال میں تو تغیر ضرور ہے مثلاً گناہ کرنے سے اللہ تعالیٰ ناراض ہوتا ہے پھر توبہ کرنے سے

راضی ہو جاتا ہے اللہ تعالیٰ کلام نہیں کرتا کبھی اترتا ہے کبھی چڑھتا ہے غرض صفات افعالیہ کا حدوث اور تغیر الوجدیث کے نزدیک جائز ہے۔

(مولانا وحید الرحمن رحمہ اللہ)

بَابُ النَّدَاءِ بِ: ((الصَّلَاةُ جَامِعَةً)) فِي الْكُفُوفِ

باب: گرہن کے وقت یوں پکارنا کہ نماز کے لیے اکٹھے ہو جاؤ جماعت سے نماز پڑھو

۱۰۴۵۔ ہم سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا ہمیں یحییٰ بن صالح نے خبر دی، انہوں نے کہا کہ ہم سے معاویہ بن سلام بن ابی سلام حبشی دمشقی نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن ابی کثیر نے بیان کیا، انہوں نے کہا کہ مجھے ابوسلمہ بن عبد الرحمن بن عوف زہری نے خبر دی، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ کے زمانہ میں سورج گرہن لگا تو یہ اعلان کیا گیا کہ نماز ہونے والی ہے۔

۱۰۴۵۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ الْحَبَشِيُّ الدَّمَشْقِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ نُودِيَ: إِنَّ الصَّلَاةَ جَامِعَةً. [راجع: ۱۰۵۱] [مسلم: ۲۱۱۳]

نسائی: ۱۴۷۸

تشریح: مقصد باب یہ ہے کہ گرہن کی نماز کے لئے اذان نہیں دی جاتی مگر لوگوں میں اس طور اعلان کرانا کہ یہ نماز گرہن جماعت سے ادا کی جانے والی ہے لہذا لوگوں کو شرکت کے لئے تیار ہو جاؤ اس طرح پر اعلان کرانے میں کوئی حرج نہیں ہے کیونکہ ایسا اعلان کرنا حدیث ذیل سے ثابت ہے اس سے یہ بھی معلوم ہوا کہ گرہن کی نماز خاص اہتمام جماعت کے ساتھ پڑھنی چاہیے۔

بَابُ خُطْبَةِ الْإِمَامِ فِي الْكُفُوفِ

باب: گرہن کی نماز میں امام کا خطبہ پڑھنا

اور حضرت عائشہ اور اساءہ رضی اللہ عنہما نے روایت کیا کہ نبی کریم ﷺ نے سورج گرہن میں خطبہ سنایا۔

وَقَالَتْ عَائِشَةُ وَأَسْمَاءُ: خَطَبَ النَّبِيُّ ﷺ.

۱۰۴۶۔ ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ مجھ سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے (دوسری سند) اور مجھ سے احمد بن صالح نے بیان کیا کہ ہم سے عنبسہ بن خالد نے بیان کیا، کہا کہ ہم سے یونس بن یزید نے بیان کیا، ان سے ابن شہاب نے، انہوں نے کہا کہ مجھ سے عروہ نے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ صدیقہ رضی اللہ عنہا سے بیان کیا کہ نبی کریم ﷺ کی زندگی میں سورج گرہن لگا، اس وقت آپ ﷺ مسجد میں تشریف لے گئے

۱۰۴۶۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: ح: وَحَدَّثَنِي أَحْمَدُ بْنُ صَالِحٍ، قَالَ: أَخْبَرَنَا عَنَسَةُ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ النَّبِيِّ ﷺ فَخَرَجَ إِلَى الْمَسْجِدِ قَالَ فَصَفَّ

انہوں نے بیان کیا کہ لوگوں نے نبی اکرم ﷺ کے پیچھے صف باندھی آپ نے تکبیر کہی اور بہت دیر قرآن مجید پڑھتے رہے پھر تکبیر کہی اور بہت لمبا رکوع کیا پھر سمع اللہ لمن حمدہ کہہ کر کھڑے ہو گئے اور سجدہ نہیں کیا (رکوع سے اٹھنے کے بعد) پھر بہت دیر تک قرآن مجید پڑھتے رہے لیکن پہلی قراءت سے کم، پھر تکبیر کے ساتھ رکوع میں چلے گئے اور دیر تک رکوع میں رہے، یہ رکوع بھی پہلے رکوع سے کم تھا۔ اب سمع اللہ لمن حمدہ اور ربنا ولك الحمد کہا پھر سجدہ میں گئے۔ آپ نے دوسری رکعت میں بھی اسی طرح کیا (ان دونوں رکعتوں میں) پورے چار رکوع اور چار سجدے کئے۔ نماز سے فارغ ہونے سے پہلے ہی سورج صاف ہو چکا تھا۔ نماز کے بعد آپ ﷺ نے کھڑے ہو کر خطبہ فرمایا اور پہلے اللہ تعالیٰ کی اس کی شان کے مطابق تعریف کی پھر فرمایا: ”سورج اور چاند اللہ کی دو نشانیاں ہیں ان میں گرہن کسی کی موت و حیات کی وجہ سے نہیں لگتا لیکن جب تم گرہن دیکھا کرو تو فوراً نماز کی طرف لپکو۔“

زہری نے کہا کہ کثیر بن عباس اپنے بھائی عبداللہ بن عباس رضی اللہ عنہما سے روایت کرتے تھے وہ سورج گرہن کا قصہ اس طرح بیان کرتے تھے جیسے عروہ نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے نقل کیا زہری نے کہا میں نے عروہ سے کہا تمہارے بھائی عبداللہ بن زبیر رضی اللہ عنہ نے جس دن مدینہ میں سورج گرہن ہوا صبح کی نماز کی طرح دو رکعت پڑھی اور کچھ زیادہ نہیں کیا۔ انہوں نے کہا ہاں مگر وہ سنت کے طریق سے چوک گئے۔

النَّاسُ وَرَاءَهُ، فَكَبَّرَ فَأَقْرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكِعَ رُكُوعًا طَوِيلًا، ثُمَّ قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). فَقَامَ وَلَمْ يَسْجُدْ، وَقَرَأَ قِرَاءَةً طَوِيلَةً، هِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ وَرَكِعَ رُكُوعًا طَوِيلًا، هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ)). ثُمَّ سَجَدَ، ثُمَّ قَالَ فِي الرُّكْعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَانْجَلَّتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((هُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهَا فَافْرِعُوا إِلَى الصَّلَاةِ)). وَكَانَ يُحَدِّثُ كَثِيرُ بْنُ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يُحَدِّثُ يَوْمَ خَسَفَتِ الشَّمْسُ بِمِثْلِ حَدِيثِ عُرْوَةَ عَنْ عَائِشَةَ فَقُلْتُ لِعُرْوَةَ: إِنَّ أَخَاكَ يَوْمَ خَسَفَتِ الشَّمْسُ بِالْمَدِينَةِ لَمْ يَزِدْ عَلَى رَكَعَتَيْنِ مِثْلَ الصُّبْحِ قَالَ: أَجَلٌ لِأَنَّهُ أَخْطَأَ السُّنَّةَ. (راجع:

[۱۰۴۴] [مسلم: ۲۰۹۱، ۲۰۹۴؛ ابوداؤد: ۱۱۸۰،

۱۱۸۱؛ نسائی: ۱۱۶۸]

تشریح: ان کو عائشہ رضی اللہ عنہا کی یہ حدیث نہ پہنچی ہوگی حالانکہ عبداللہ بن زبیر صحابی تھے اور عروہ تابعی ہیں مگر عروہ نے نبی کریم ﷺ کی حدیث نقل کی اور حدیث کی پیروی سب پر مقدم ہے۔ اس روایت سے یہ بھی نکلا کہ بڑے بڑے جلیل القدر صحابی جیسے عبداللہ بن زبیر اور عبداللہ بن عباس رضی اللہ عنہما ہیں ان سے بھی غلطی ہو جاتی تھی تو اور مجتہدوں سے جیسے امام ابوحنیفہ یا امام شافعی رضی اللہ عنہما ہیں غلطی کا ہونا کچھ بعید نہیں اور اگر منصف آدمی امام ابن قیم کی اعلام الموقعین انصاف سے دیکھے تو اس کو ان مجتہدوں کی غلطیاں بخوبی معلوم ہو سکتی ہیں۔ (وحیدی)

باب: سورج کا کسوف و خسوف دونوں کہہ سکتے ہیں

بَابٌ هَلْ يَقُولُ: كَسَفَتِ

الشَّمْسُ أَوْ خَسَفَتْ؟

وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَحَسَفَ الْقَمَرُ﴾ اور اللہ تعالیٰ نے (سورہ قیامہ میں) فرمایا ﴿وَحَسَفَ الْقَمَرُ﴾

[القیامہ: ۸]

تشریح: اس باب سے امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ لفظ کسوف اور خسوف چاند اور سورج دونوں کے گرہن میں مشتمل ہوتے ہیں اور جن لوگوں نے سورج گرہن کو کسوف یا خسوف کہنے سے منع کیا ہے ان کا قول صحیح نہیں ہے۔ اسی طرح جن لوگوں نے چاند گرہن کو خسوف کہنے سے، کیونکہ اللہ نے خود سورہ قیامہ میں چاند گرہن کو خسوف فرمایا۔ (جدیدی)

۱۰۴۷۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ حَسَفَتِ الشَّمْسُ، فَقَامَ فَكَبَّرَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)). فَقَامَ كَمَا هُوَ، ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، وَهِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهِيَ أَذْنَى مِنَ الرُّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ سُجُودًا طَوِيلًا، ثُمَّ فَعَلَ فِي الرُّكْعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ: ((إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَافْرِعُوا إِلَى الصَّلَاةِ)). [راجع: ۱۰۴۴]

۱۰۴۷۔ ہم سے سعید بن عفیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، انہوں نے کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ مجھے عروہ بن زبیر نے خبر دی اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی کہ جس دن سورج میں خسوف (گرہن) لگا تو نبی کریم ﷺ نے نماز پڑھائی آپ کھڑے ہوئے تکبیر کہی پھر دیر تک قرآن مجید پڑھتے رہے۔ لیکن اس کے بعد ایک طویل رکوع کیا۔ رکوع سے سراٹھایا تو کہا سمع اللہ لمن حمدہ پھر آپ پہلے ہی کی طرح کھڑے ہو گئے اور دیر تک قرآن مجید پڑھتے رہے لیکن اس مرتبہ کی قراءت پہلے سے کچھ کم تھی۔ پھر آپ سجدہ میں گئے اور بہت دیر تک سجدہ میں رہے پھر دوسری رکعت میں بھی آپ نے اسی طرح کیا پھر جب آپ نے سلام پھیرا تو سورج صاف ہو چکا تھا۔ نماز سے فارغ ہو کر آپ نے خطبہ دیا اور فرمایا: ”سورج اور چاند کا (گرہن) اللہ تعالیٰ کی ایک نشانی ہے اور ان میں ”خسوف“ (گرہن) کسی کی موت اور زندگی پر نہیں لگتا۔ لیکن جب تم اسے دیکھو تو فوراً نماز کے لیے لپکو۔“

تشریح: ہر دو گرہن پر آپ نے کسوف اور خسوف ہر دو لفظ استعمال فرمائے۔ پس باب کا مطلب ثابت ہوا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((يُخَوِّفُ

اللَّهُ عِبَادَهُ بِالْكُسُوفِ))

قَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: يَوْمَ يَخْسِفُ الشَّمْسُ وَالْقَمَرُ، قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا

۱۰۴۸۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے حماد بن زید نے

بیان کیا، ان سے یونس بن عبید نے، ان سے امام حسن بصری نے، ان سے ابوبکرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا سورج اور چاند دونوں اللہ کی نشانیاں ہیں اور کسی کی موت و حیات سے ان میں گرہن نہیں لگتا بلکہ اللہ تعالیٰ اس کے ذریعہ اپنے بندوں کو ڈراتا ہے۔ عبدالوارث، شعبہ، خالد بن عبداللہ اور حماد بن سلمہ ان سب حافظوں نے یونس سے یہ جملہ کہ ”الاندان کو گرہن کر کے اپنے بندوں کو ڈراتا ہے“ بیان نہیں کیا اور یونس کے ساتھ اس حدیث کو موسیٰ نے مبارک بن فضالہ سے، انہوں نے امام حسن بصری سے روایت کیا۔ اس میں یوں ہے کہ ابوبکرہ نے آنحضرت ﷺ سے سن کر مجھ کو خبر دی کہ اللہ تعالیٰ ان کو گرہن کر کے اپنے بندوں کو ڈراتا ہے اور یونس کے ساتھ اس حدیث کو اشعث بن عبداللہ نے بھی امام حسن بصری سے روایت کیا۔

[راجع: ۱۰۴۰]

تشریح: اس کو خود امام بخاری رحمہ اللہ نے آگے چل کر وصل کیا کسوف یا خسوف زمین یا چاند کے حائل ہونے سے ہو جس میں اب کچھ شک نہیں رہا۔ یہاں تک کہ مجسمین اور اہل بیت خسوف اور کسوف کا ٹھیک وقت اور یہ کہ وہ کس ملک میں کتنا ہوگا پہلے ہی بتا دیتے ہیں اور تجربہ سے وہ بالکل ٹھیک لگتا ہے، اس میں سرمو فرق نہیں ہوتا مگر اس سے حدیث کے مطلب میں کوئی غلطی نہیں آیا کیونکہ خداوند کریم اپنی قدرت اور طاقت دکھاتا ہے کہ چاند اور سورج کیسے بڑے اور روشن اجرام کو وہ دم بھر میں تاریک کر دیتا ہے۔ اس کی عظمت اور طاقت اور ہیبت سے بندوں کو ہر دم تھرا نا چاہیے اور جس نے چاند اور سورج گرہن کے عادی اور حسابی ہونے کا انکار کیا ہے وہ عقلا کے نزدیک ہنسی کے قابل ہے۔ (مولانا وحید الزماں رحمہ اللہ)

باب: سورج گرہن میں عذاب قبر سے اللہ کی پناہ مانگنا

بَابُ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ فِي الْكُسُوفِ

(۱۰۳۹) ہم سے عبداللہ بن مسلمہ ثقفی نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے یحییٰ بن سعید نے، ان سے عمرہ بنت عبدالرحمن نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے کہ ایک یہودی عورت ان کے پاس مانگنے کے لیے آئی اور اس نے دعا دی کہ اللہ آپ کو قبر کے عذاب سے بچائے۔ حضرت عائشہ رضی اللہ عنہا نے رسول اللہ ﷺ سے پوچھا کہ کیا لوگوں کو قبر میں عذاب ہوگا؟ اس پر آپ ﷺ نے فرمایا: ”میں اللہ تعالیٰ کی اس سے پناہ مانگتا ہوں۔“

۱۰۴۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا فَقَالَتْ لَهَا: أَعَاذَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةَ رَسُولَ اللَّهِ ﷺ أَيْعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((عَائِدًا بِاللَّهِ مِنْ ذَلِكَ)).

[اطرافہ فی: ۱۰۵۵، ۱۳۷۲، ۶۳۶۶] [مسلم]

[۲۰۹۸، ۲۰۹۹؛ نسائی: ۱۴۷۴، ۱۴۹۸]

(۱۰۵۰) پھر ایک مرتبہ صبح کو (کہیں جانے کے لیے) رسول اللہ ﷺ سوار ہوئے، اس کے بعد سورج گرہن لگا۔ آپ ﷺ دن چڑھے واپس ہوئے اور اپنی بیویوں کے حجروں سے گزرتے ہوئے (مسجد میں) نماز کے لیے کھڑے ہو گئے صحابہ رضی اللہ عنہم نے بھی آپ کی اقتدا میں نیت باندھ لی۔ آپ ﷺ نے بہت ہی لمبا قیام کیا پھر رکوع بھی بہت طویل کیا، اس کے بعد کھڑے ہوئے اور اب کی دفعہ قیام پھر لمبا کیا لیکن پہلے سے کچھ کم۔ پھر رکوع کیا اور اس دفعہ بھی دیر تک رکوع میں رہے لیکن پہلے رکوع سے کچھ کم، پھر رکوع سے سراٹھایا اور سجدہ میں گئے۔ اب آپ پھر دوبارہ کھڑے ہوئے اور بہت دیر تک قیام کیا لیکن پہلے قیام سے کچھ کم۔ پھر ایک لمبا رکوع کیا لیکن پہلے رکوع سے کچھ کم، پھر رکوع سے سراٹھایا اور قیام میں اب کی دفعہ بھی بہت دیر تک رہے لیکن پہلے سے کم دیر تک (چوتھی مرتبہ) پھر رکوع کیا اور بہت دیر تک رکوع میں رہے لیکن پہلے سے مختصر۔ رکوع سے سراٹھایا تو سجدہ میں چلے گئے آخر آپ ﷺ نے اس طرح نماز پوری کر لی۔ اس کے بعد اللہ تعالیٰ نے جو چاہا آپ نے فرمایا۔ اسی خطبہ میں آپ نے لوگوں کو ہدایت فرمائی کہ عذاب قبر سے اللہ کی پناہ مانگیں۔

۱۰۵۰۔ ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ عَدَاةٍ مَرَكَبًا، فَخَسَفَتِ الشَّمْسُ، فَجَعَّ ضُحًى، فَمَرَّ رَسُولُ اللَّهِ ﷺ بَيْنَ ظَهْرَانِي الْحَجَرِ، ثُمَّ قَامَ يَصَلِّي، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلًا، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ ذُوْنُ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ ذُوْنُ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ ذُوْنُ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ ذُوْنُ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ ذُوْنُ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ ذُوْنُ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ وَانْصَرَفَ، فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ. [راجع: ۱۰۴۴، ۱۰۴۹]

[۱۰۴۹]

تشریح: بعض روایتوں میں ہے کہ جب یہودیہ نے عائشہ رضی اللہ عنہا سے عذاب قبر کا ذکر کیا تو انہوں نے کہا چلو! قبر کا عذاب یہودیوں کو ہوگا مسلمانوں کا اس سے کیا تعلق لیکن اس یہودیہ کے ذکر پر انہوں نے نبی کریم ﷺ سے پوچھا اور آپ نے اس کا حق ہونا بتایا۔ اسی روایت میں ہے کہ نبی کریم ﷺ نے صحابہ رضی اللہ عنہم کو عذاب قبر سے پناہ مانگنے کی ہدایت فرمائی اور یہ نماز کسوف کے خطبہ کا واقعہ ۹ھ میں ہوا۔

حدیث کے آخری جملہ سے ترجمہ باب نکلتا ہے اس یہود کو شاید اپنی کتابوں سے قبر کا عذاب معلوم ہو گیا ہوگا۔ ابن حبان میں ہے کہ آیت کریمہ میں لفظ: ﴿مَعِيشَةً ضَنْكًا﴾ (۲۰/ط: ۱۲۳) اس سے عذاب قبر مراد ہے اور حضرت علی رضی اللہ عنہ نے کہا کہ ہم کو عذاب قبر کی تحقیق اس وقت ہوئی جب آیت کریمہ: ﴿حَتَّى زُرْتُمُ الْمَقَابِرَ﴾ (۱۰۲/الحکاثر: ۲) نازل ہوئی اسے ترمذی نے روایت کیا ہے اور قتادہ اور ربیع نے آیت: ﴿سَتُعَذِّبُهُمْ مُّوْتَيْنِ﴾ (۹/التوبہ: ۱۰۱) کی تفسیر میں کہا کہ ایک عذاب دنیا کا اور دوسرا عذاب قبر کا مراد ہے۔ اب اس حدیث میں جو دوسری رکعت میں ((دون القیام الاول)) ہے اس کے مطلب میں اختلاف ہے کہ دوسری رکعت کا قیام اول مراد ہے یا اگلے کل قیام مراد ہیں بعض نے کہا چار قیام اور چار رکوع ہیں اور ہر ایک قیام اور رکوع اپنے مابقی سے کم ہوتا تو ثانی اول سے کم اور ثالث ثانی سے کم اور رابع ثالث سے کم۔ واللہ اعلم۔

یہ جو کسوف کے وقت عذاب قبر سے ڈرایا اس کی مناسبت یہ ہے کہ جیسے کسوف کے وقت دنیا میں اندھیرا ہو جاتا ہے ایسے ہی گناہگار کی قبر میں جس پر عذاب ہوگا، اندھیرا چھا جائے گا۔ اللہ تعالیٰ پناہ میں رکھے۔ قبر کا عذاب حق ہے، حدیث اور قرآن سے ثابت ہے جو لوگ عذاب قبر سے انکار کرتے ہیں وہ قرآن و حدیث کا انکار کرتے ہیں لہذا ان کو اپنے ایمان کے بارے میں فکر کرنا چاہیے۔

باب: گرہن کی نماز میں لمبا سجدہ کرنا

(۱۰۵۱) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے شیبان بن عبد الرحمن نے یحییٰ بن ابی کثیر سے بیان کیا، ان سے سلمہ بن عبد الرحمن بن عوف نے، ان سے عبد اللہ بن عمرو بن العقیل نے کہ جب نبی کریم ﷺ کے زمانے میں سورج کو گرہن لگا تو اعلان ہوا کہ نماز ہونے والی ہے (اس نماز میں) نبی کریم ﷺ نے ایک رکعت میں دو رکوع کیے اور پھر دوسری رکعت میں بھی دو رکوع کیے، اس کے بعد آپ ﷺ بیٹھے رہے (قعدہ میں) یہاں تک کہ سورج صاف ہو گیا۔ عبد اللہ نے کہا حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ میں نے اس سے زیادہ لمبا سجدہ اور کبھی نہیں کیا۔

بَابُ طُولِ السُّجُودِ فِي الْكُفُوفِ

۱۰۵۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ نُوْدِي أَنْ الصَّلَاةَ جَامِعَةٌ فَرَكَعَ النَّبِيُّ ﷺ رَكَعَتَيْنِ فِي سَجْدَةٍ ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جَلَسَ، ثُمَّ جَلَى عَنِ الشَّمْسِ قَالَ: وَقَالَتْ عَائِشَةُ: مَا سَجَدْتُ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهَا. [راجع: ۱۰۴۶]

تشریح: سجدہ میں بندہ اللہ پاک کے بہت ہی زیادہ قریب ہو جاتا ہے۔ اس لئے اس میں جس قدر خشوع و خضوع کے ساتھ اللہ کو یاد کر لیا جائے اور جو کچھ بھی اس سے مانگا جائے کم ہے۔ سجدہ میں اس کیفیت کا حصول خوش بختی کی دلیل ہے۔

باب: گرہن کی نماز جماعت کے ساتھ ادا کرنا

اور حضرت عبد اللہ بن عباس رضی اللہ عنہما نے زمزم کے چبوترہ میں لوگوں کو یہ نماز پڑھائی تھی اور علی بن عبد اللہ بن عباس نے اس کے لیے لوگوں کو جمع کیا اور عبد اللہ بن عمر رضی اللہ عنہما نے نماز پڑھائی۔

بَابُ صَلَاةِ الْكُفُوفِ جَمَاعَةً

وَصَلَّى لَهُمْ ابْنُ عَبَّاسٍ فِي صُفَّةٍ زَمَزَمَ. وَجَمَعَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ. وَصَلَّى ابْنُ عَمْرٍو.

تشریح: علی بن عبد اللہ تابعی ہیں۔ عبد اللہ بن عباس رضی اللہ عنہما کے بیٹے ہیں اور خلفائے عباسیہ ان ہی کی اولاد ہیں ان کو سجاد کہتے تھے کیونکہ یہ ہر روز ہزار سجدے کیا کرتے تھے جس رات حضرت علی رضی اللہ عنہ شہید ہوئے اسی رات کو یہ پیدا ہوئے، اس لئے ان کا نام بطور یادگار علی ہی رکھا گیا۔ اس روایت کو ابن شیبہ نے موصولاً ذکر کیا ہے۔ (قططانی)

(۱۰۵۲) ہم سے عبد اللہ بن مسلمہ قعنبی نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا، ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ کے زمانے میں سورج کو گرہن لگا تو آپ ﷺ نے نماز پڑھی تھی آپ ﷺ نے اتنا لمبا قیام کیا کہ اتنی دیر میں سورہ بقرہ پڑھی جاسکتی تھی۔ پھر آپ ﷺ نے رکوع لمبا کیا اور اس کے بعد کھڑے ہوئے تو اب کی مرتبہ بھی قیام بہت لمبا تھا لیکن پہلے سے کچھ کم پھر ایک دوسرا لمبا رکوع کیا جو پہلے رکوع سے کچھ کم تھا پھر آپ ﷺ سجدہ میں گئے، سجدہ سے اٹھ کر پھر لمبا قیام کیا لیکن

۱۰۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: انْخَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَامَ قِيَامًا طَوِيلًا نَحْنُو مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا

پہلے قیام کے مقابلے میں کم لمبا تھا پھر ایک لمبا رکوع کیا۔ یہ رکوع بھی پہلے رکوع کے مقابلہ میں کم تھا۔ رکوع سے سر اٹھانے کے بعد پھر آپ ﷺ بہت دیر تک کھڑے رہے اور یہ قیام بھی پہلے سے مختصر تھا۔ پھر (چوتھا) رکوع کیا یہ بھی بہت لمبا تھا لیکن پہلے سے کچھ کم۔ پھر آپ ﷺ نے سجدہ کیا اور نماز سے فارغ ہوئے تو سورج صاف ہو چکا تھا۔ اس کے بعد آپ ﷺ نے خطبہ میں فرمایا: ”سورج اور چاند دونوں اللہ تعالیٰ کی نشانیاں ہیں اور کسی کی موت و زندگی کی وجہ سے ان میں گرہن نہیں لگتا اس لیے جب تم کو معلوم ہو کہ گرہن لگ گیا ہے تو اللہ تعالیٰ کا ذکر کرو۔“ صحابہ رضی اللہ عنہم نے عرض کیا یا رسول اللہ! ہم نے دیکھا کہ (نماز میں) اپنی جگہ سے آپ آگے بڑھے اور پھر اس کے بعد پیچھے ہٹ گئے۔ آپ نے فرمایا: ”میں نے جنت دیکھی اور اس کا ایک خوشہ توڑنا چاہا تھا اگر میں اسے توڑ سکتا تو تم اسے رہتی دنیا تک کھاتے اور مجھے جہنم بھی دکھائی گئی میں نے اس سے زیادہ بھیامک اور خوفناک منظر کبھی نہیں دیکھا۔ میں نے دیکھا اس میں عورتیں زیادہ ہیں۔“ کسی نے پوچھا یا رسول اللہ! اس کی کیا وجہ ہے؟ آپ نے فرمایا کہ ”اپنے کفر (انکار) کی وجہ سے۔“ پوچھا گیا کیا اللہ تعالیٰ کا کفر (انکار) کرتی ہیں؟ آپ ﷺ نے فرمایا کہ ”شوہر کا اور احسان کا کفر کرتی ہیں۔ زندگی بھر تم کسی عورت کے ساتھ حسن سلوک کرو لیکن کبھی اگر کوئی خلاف مزاج بات آگئی تو فوراً یہی کہے گی کہ میں نے تم سے کبھی بھلائی نہیں دیکھی۔“

طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ ﷺ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ)). قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاولْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَعَّكَعْتَ؟ فَقَالَ ﷺ: ((إِنِّي رَأَيْتُ الْجَنَّةَ وَتَنَاولْتُ عَنْقُودًا، وَلَوْ أَصَبْتُهُ لَأَكَلْتُمُ مِنْهُ مَا بَقِيََتِ الدُّنْيَا، وَارَيْتُ النَّارَ، فَلَمْ أَرْ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْطَعُ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)). قَالُوا: يَمْ يَا رَسُولَ اللَّهِ! قَالَ: ((بُكَفْرَهُنَّ)). قِيلَ: أَيْكُفْرْنَ بِاللَّهِ؟ قَالَ: ((يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ)).

تشریح: یہ حدیث اس سے قبل بھی گزر چکی ہے، دوزخ اور جنت کی تصویریں آپ کو دکھلا دیں، اس حدیث میں عورتوں کا بھی ذکر ہے جس میں ان کے کفر سے ناشکری مراد ہے۔ بعض نے کہا کہ آپ نے اصل جنت اور دوزخ کو دیکھا کہ پردہ درمیان سے اٹھ گیا یا یہ مراد ہے کہ دوزخ اور جنت کا ایک ایک ٹکڑا بطور نمونہ آپ کو دکھلایا گیا۔ بہر حال یہ عالم برزخ کی چیز ہے جس طرح حدیث میں آگیا ہمارا ایمان ہے، تفصیل میں جانے کی ضرورت نہیں۔ جنت کے خوشے کے لئے آپ نے جو فرمایا وہ اس لئے کہ جنت اور نعمائے جنت کے لئے فائز نہیں ہے اس لئے خوشہ اگر آجاتا تو وہ یہاں دنیا کے قائم رہنے تک رہتا مگر یہ عالم دنیا اس کا مکمل نہیں اس لئے اس کا آپ کو معائنہ کرایا گیا۔ اس روایت میں بھی نبی کریم ﷺ کا ہر رکعت میں دو رکوع کرنے کا ذکر ہے جس کے پیش نظر برادرانِ احناف نے بھی بہر حال اپنے مسلک کے خلاف اس حقیقت کو تسلیم کیا ہے جو قابلِ تحسین ہے چنانچہ صاحبِ تنبیہ البخاری کے الفاظ ملاحظہ ہوں آپ فرماتے ہیں: اس باب کی تمام احادیث میں قابلِ غور بات یہ ہے کہ راویوں نے اس پر خاص طور سے زور دیا ہے کہ

آپ ﷺ نے ہر رکعت میں دو رکوع کئے تھے چنانچہ قیام پھر رکوع پھر قیام اور پھر رکوع کی کیفیت پوری تفصیل کے ساتھ بیان کرتے ہیں لیکن عہدہ کا ذکر جب آیا تو صرف اسی پر اکتفا کیا کہ آپ نے عہدہ کیا تھا اس کی کوئی تفصیل نہیں کہ عہدے کتنے تھے کیونکہ راویوں کے پیش نظر اس نماز کے امتیازات کو بیان کرنا ہے اس لیے بھی یہی سمجھ میں آتا ہے کہ رکوع ہر رکعت میں آپ نے دو کئے تھے اور جن میں ایک رکوع کا ذکر ہے ان میں اختصار سے کام لیا گیا ہے۔

باب: سورج گرہن میں عورتوں کا مردوں کے

ساتھ نماز پڑھنا

بَابُ صَلَاةِ النِّسَاءِ مَعَ الرِّجَالِ

فِي الْكُسُوفِ

(۱۰۵۳) ہم سے عبداللہ بن یوسف تیمیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کی بیوی فاطمہ بنت منذر نے، انہیں اسماء بنت ابی بکر رضی اللہ عنہا نے، انہوں نے کہا کہ جب سورج کو گرہن لگا تو میں نبی کریم ﷺ کی بیوی حضرت عائشہ رضی اللہ عنہا کے گھر آئی۔ اچانک لوگ کھڑے ہوئے نماز پڑھ رہے تھے اور عائشہ رضی اللہ عنہا بھی نماز میں شریک تھیں میں نے پوچھا کہ لوگوں کو بات کیا پیش آئی؟ اس پر آپ نے آسمان کی طرف اشارہ کر کے سبحان اللہ کہا۔ پھر میں نے پوچھا کیا کوئی نشانی ہے؟ اس کا آپ نے اشارہ سے ہاں میں جواب دیا۔ انہوں نے بیان کیا کہ پھر میں بھی کھڑی ہو گئی لیکن مجھے چکر آ گیا اس لیے میں اپنے سر پر پانی ڈالنے لگی۔ جب رسول اللہ ﷺ نماز سے فارغ ہوئے تو اللہ تعالیٰ کی حمد و ثناء کے بعد فرمایا: ”وہ چیزیں جو کہ میں نے پہلے نہیں دیکھی تھیں اب انہیں میں نے اپنی اسی جگہ سے دیکھ لیا۔ جنت اور دوزخ تک میں نے دیکھی اور مجھے وحی کے ذریعہ بتایا گیا ہے کہ تم قبر میں دجال کے فتنہ کی طرح یا (یہ کہا کہ) دجال کے فتنہ کے قریب ایک فتنہ میں مبتلا ہو گے۔“ مجھے یاد نہیں کہ اسماء رضی اللہ عنہا نے کیا کہا تھا آپ نے فرمایا کہ ”تمہیں لایا جائے گا اور پوچھا جائے گا کہ اس شخص (مجھ ﷺ) کے بارے میں تم کیا جانتے ہو۔ مومن یا یہ کہا کہ یقین کرنے والا (مجھے یاد نہیں کہ ان دو باتوں میں سے حضرت اسماء رضی اللہ عنہا نے کوئی بات کہی تھی) تو کہہ گا یہ محمد ﷺ ہیں آپ نے ہمارے سامنے صحیح راستہ اور اس کے دلائل پیش کئے اور ہم آپ پر ایمان لائے تھے اور آپ کی بات قبول کی اور آپ کی اتباع کی تھی۔ اس پر اس سے کہا جائے گا کہ تو مرد صالح ہے پس آرام سے سو جاؤ ہمیں تو پہلے ہی

۱۰۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَمْرِئِهِ، فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهُمَا قَالَتِ: أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ جِئْنِ خَسَفَتِ الشَّمْسُ، فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ، فَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ: مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا إِلَى السَّمَاءِ، وَقَالَتْ: سُبْحَانَ اللَّهِ! فَقُلْتُ: آيَةٌ؟ فَأَشَارَتْ أَيْ نَعَمْ قَالَتْ: فَقُمْتُ حَتَّى تَجَلَّيَ الْغَشِيُّ، فَجَعَلْتُ أَصْبُ فَوْقَ رَأْسِي الْمَاءَ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ، وَلَقَدْ أُوحِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ - لَا أَدْرِي أَيَّتُهُمَا قَالَتْ: أَسْمَاءُ - يُوتَى أَحَدُكُمْ فَيُقَالُ لَهُ مَا عَلِمَكَ بِهَذَا الرَّجُلِ قَالًا الْمُؤْمِنُ - أَوْ قَالَ الْمُؤْمِنُ لَا أَدْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا فَيُقَالُ لَهُ: نَمَّ صَالِحًا، فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا وَآمَنَّا الْمُنَافِقَ - أَوِ الْمُؤْتَابُ لَا

أَذْرِي أَيُّهُمَا قَالَتْ: أَسْمَاءُ - فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ: شَيْئًا فَقُلْتُ)).
[راجع: ۸۶]
معلوم تھا کہ تو ایمان و یقین والا ہے۔ منافق یا شک کرنے والا (مجھے معلوم نہیں کہ حضرت اسماء رضی اللہ عنہا نے کیا کہا تھا) وہ یہ کہے گا کہ مجھے کچھ معلوم نہیں میں نے لوگوں سے ایک بات سنی تھی وہی میں نے بھی کہی (آگے مجھ کو حقیقت معلوم نہیں)۔“

تشریح: اس حدیث سے بہت بے امور پر روشنی پڑتی ہے جن میں صلوٰۃ کسوف میں عورت کی شرکت کا مسئلہ بھی ہے اور اس میں عذاب قبر اور امتحان قبر کی تفصیلات بھی شامل ہیں یہ بھی کہ ایمان والے قبر میں نبی کریم ﷺ کی رسالت کی تصدیق اور آپ کی اتباع کا اظہار کریں گے اور بے ایمان لوگ وہاں چکر میں پڑ کر صحیح جواب نہ دے سکیں گے اور دوزخ کے مستحق ہوں گے۔ اللہ ہر مسلمان کو قبر میں ثابت قدمی عطا فرمائے۔ (آمین)

بَابُ مَنْ أَحَبَّ الْعَتَاةَ فِي كُسُوفِ الشَّمْسِ

باب: جس نے سورج گرہن میں غلام آزاد کرنا پسند کیا (اس نے اچھا کیا)

۱۰۵۴۔ حَدَّثَنَا رِبْعُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: لَقَدْ أَمَرَ النَّبِيُّ ﷺ بِالْعَتَاةِ فِي كُسُوفِ الشَّمْسِ. [راجع: ۸۶] [ابوداؤد: ۱۱۹۲]

(۱۰۵۴) ہم سے ربیع بن یحییٰ نے بیان کیا، کہا کہ ہم سے زائدہ نے ہشام سے بیان کیا، ان سے فاطمہ نے، ان سے اسماء رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے سورج گرہن میں غلام آزاد کرنے کا حکم فرمایا۔

باب: کسوف کی نماز مسجد میں پڑھنی چاہیے

۱۰۵۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّ يَهُودِيَّةً، جَاءَتْ تَسْأَلُهَا فَقَالَتْ: أَعَادَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةَ رَسُولَ اللَّهِ ﷺ أَيْعَذَّبُ النَّاسُ فِي قُبُورِهِمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((عَائِدًا بِاللَّهِ مِنْ ذَلِكَ)).

(۱۰۵۵) ہم سے اسماعیل بن عبد اللہ بن ابی اویس نے بیان کیا، انہوں نے کہا مجھ سے امام مالک یحییٰ بن سعید انصاری سے بیان کیا، ان سے عمرہ بنت عبد الرحمن نے، ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ ایک یہودی عورت ان کے پاس کچھ مانگنے آئی۔ اس نے کہا کہ آپ کو اللہ تعالیٰ قبر کے عذاب سے بچائے، انہوں نے نبی کریم ﷺ سے پوچھا کہ کیا قبر میں بھی عذاب ہوگا؟ رسول اللہ ﷺ نے (یہ سن کر) فرمایا: ”میں اللہ کی اس سے پناہ مانگتا ہوں۔“

[راجع: ۱۰۴۹]

۱۰۵۶۔ ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ ذَاتَ عَدَاةٍ مَرَكَبًا، فَكَسَفَتِ الشَّمْسُ فَرَجَعَ ضُحًى، فَمَرَّ رَسُولُ اللَّهِ ﷺ بَيْنَ ظَهْرَانِي الْحَجَرِ، ثُمَّ قَامَ فَصَلَّى، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَامًا طَوِيلًا، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ

(۱۰۵۶) پھر رسول اللہ ﷺ ایک دن صبح کے وقت سوار ہوئے (کہیں جانے کے لیے) اور سورج گرہن لگ گیا اس لیے آپ واپس آ گئے، ابھی چاشت کا وقت تھا۔ پھر رسول اللہ ﷺ اپنی بیویوں کے حجروں سے گزرے اور مسجد میں کھڑے ہو کر نماز شروع کر دی صحابہ رضی اللہ عنہم بھی آپ ﷺ کی اقتداء میں صف باندھ کر کھڑے ہو گئے آپ ﷺ نے قیام بہت لمبا کیا

رکوع بھی بہت لمبا کیا پھر رکوع سے سر اٹھانے کے بعد دوبارہ لمبا قیام کیا لیکن پہلے سے کم اس کے بعد رکوع بہت لمبا کیا لیکن پہلے رکوع سے کچھ کم پھر رکوع سے سر اٹھا کر آپ ﷺ سجدہ میں گئے اور لمبا سجدہ کیا۔ پھر لمبا قیام کیا اور یہ قیام بھی پہلے سے کم تھا۔ پھر لمبا رکوع کیا اگرچہ یہ رکوع بھی پہلے کے مقابلہ میں کم تھا پھر آپ ﷺ رکوع سے کھڑے ہو گئے اور لمبا قیام کیا لیکن یہ قیام پھر پہلے سے کم تھا اب (چوتھا) رکوع کیا اگرچہ یہ رکوع بھی پہلے رکوع کے مقابلے میں کم تھا۔ پھر سجدہ کیا بہت لمبا لیکن پہلے سجدہ کے مقابلے میں کم۔ نماز سے فارغ ہونے کے بعد جو کچھ اللہ تعالیٰ نے چاہا رسول اللہ ﷺ نے ارشاد فرمایا پھر لوگوں کو سمجھایا کہ قبر کے عذاب سے اللہ کی پناہ مانگیں۔

رَفَعَ قَفَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ
الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ سُجُودًا
طَوِيلًا ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ
الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ
الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ
دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا،
وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ وَهُوَ
دُونَ السُّجُودِ الْأَوَّلِ، ثُمَّ انْصَرَفَ فَقَالَ
رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ
أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ. [راجع:

[۱۰۴۴]

تشریح: اس حدیث اور دیگر احادیث سے ثابت ہوتا ہے کہ قبر کا عذاب و ثواب برحق ہے۔ اس موقع پر نبی کریم ﷺ نے عذاب قبر سے پناہ مانگنے کا حکم فرمایا۔ اس بارے میں شارحین بخاری لکھتے ہیں:

”العظم هولہ وایضا فان ظلمة الکسوف اذا غمت الشمس تناسب ظلمة القبر والشيء يذكر فيخاف من هذا كما يخاف من هذا ومما يستنبط منه انه يدل على ان عذاب القبر حق واهل السنة مجمعون على الايمان به والتصديق به ولا ينكره الامتدع.“ (حاشیہ بخاری)

یعنی اس کی ہولناکی کیفیت کی وجہ سے آپ نے ایسا فرمایا اور اس لئے بھی کہ سورج کی کیفیت جب اس کی روشنی غائب ہو جائے قبر کے اندھیرے سے مناسبت رکھتی ہے۔ اسی طرح ایک چیز کا ذکر دوسری چیز کے ذکر کی مناسبت سے کیا جاتا ہے اور اس سے ڈرایا جاتا ہے اور اس سے ثابت ہوا کہ قبر کا عذاب حق ہے اور جملہ اہل سنت کا یہ متفقہ عقیدہ ہے جو عذاب قبر کا انکار کرے وہ بدعتی ہے۔ (انتہی)

بَابُ: لَا تَنْكَسِفُ الشَّمْسُ

باب: سورج گرہن کسی کے مرنے یا پیدا ہونے

سے نہیں لگتا

لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ

اس کو ابوبکرہ، مغیرہ، ابوموسیٰ اشعری، ابن عباس اور ابن عمر رضی اللہ عنہم نے روایت کیا ہے۔

رَوَاهُ أَبُو بَكْرَةَ وَالْمَغِيرَةُ وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ وَابْنُ عُمَرَ.

(۱۰۵۷) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ قطان نے اسماعیل بن ابی خالد سے بیان کیا، کہا کہ مجھ سے قیس نے بیان کیا، ان سے ابوسعود عقبہ بن عامر انصاری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا:

۱۰۵۷- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الشَّمْسُ

”سورج، چاند میں گرہن کسی کی موت کی وجہ سے نہیں لگتا البتہ یہ دونوں اللہ تعالیٰ کی نشانیاں ہیں، اس لیے جب تم گرہن دیکھو تو نماز پڑھو۔“

وَالْقَمَرَ لَا يَخْسِفَانِ لَمَوْتِ أَحَدٍ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا)).

[راجع: ۱۰۴۱]

(۱۰۵۸) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام نے بیان کیا، انہوں نے کہا کہ ہمیں معمر نے خبر دی، انہیں زہری اور ہشام بن عروہ نے، انہیں عروہ بن زبیر نے، انہیں حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ کے زمانہ مبارک میں سورج کو گرہن لگا تو آپ ﷺ کھڑے ہوئے اور لوگوں کے ساتھ نماز میں مشغول ہو گئے۔ آپ ﷺ نے لمبی قراءت کی۔ پھر رکوع کیا اور یہ بھی بہت لمبا تھا۔ پھر سر اٹھایا اور اس مرتبہ بھی دیر تک قراءت کی مگر پہلی قراءت سے کم۔ اس کے بعد آپ ﷺ نے (دوسری مرتبہ) رکوع کیا بہت لمبا لیکن پہلے کے مقابلہ میں مختصر پھر رکوع سے سر اٹھا کر آپ سجدہ میں چلے گئے اور دو سجدے کئے پھر کھڑے ہوئے اور دوسری رکعت میں بھی اسی طرح کیا جیسے پہلی رکعت میں کر چکے تھے اس کے بعد فرمایا: ”سورج اور چاند میں گرہن کسی کی موت و حیات سے نہیں لگتا۔ البتہ یہ دونوں اللہ تعالیٰ کی نشانیاں ہیں جنہیں اللہ تعالیٰ اپنے بندوں کو دکھاتا ہے، اس لیے جب تم انہیں دیکھو تو فوراً نماز کے لیے دوڑو۔“

۱۰۵۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، وَهَيْشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ، فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ، وَهِيَ دُونَ قِرَاءَتِهِ الْأُولَى، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ رُكُوعِهِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَصَنَعَ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، ثُمَّ قَامَ فَقَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لَمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ يُرِيهَمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْرَعُوا إِلَى الصَّلَاةِ)). [راجع: ۱۰۴۴]

باب: سورج گرہن میں اللہ کو یاد کرنا

اس کو حضرت عبداللہ بن عباس رضی اللہ عنہما نے روایت کیا۔

بَابُ الذِّكْرِ فِي الْكُسُوفِ

رَوَاهُ ابْنُ عَبَّاسٍ -

(۱۰۵۹) ہم سے محمد بن علاء نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے، ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ ایک دفعہ سورج گرہن ہوا تو نبی اکرم ﷺ بہت گھبرا کر اٹھے اس ڈر سے کہ کہیں قیامت نہ قائم ہو جائے۔ آپ ﷺ نے مسجد میں آ کر بہت ہی لمبا قیام، لمبا رکوع اور لمبے سجدوں کے ساتھ نماز پڑھی۔ میں نے کبھی آپ ﷺ کو اس طرح کرتے نہیں دیکھا تھا۔ آپ ﷺ نے نماز کے بعد فرمایا: ”یہ نشانیاں ہیں جنہیں اللہ تعالیٰ بھیجتا ہے یہ کسی کی موت

۱۰۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: خَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ فَرَعَا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ، فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ وَقَالَ: ((هَذِهِ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ عَزَّ وَجَلَّ لَا

تَكُونُ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ يَخَوْفُ حَيَاتٍ كِي وَجِهٍ سَيَسْتَبْقَىٰ فِيهَا نَفْسٌ مِّنْ ذَٰلِكَ فَافْعَلُوا إِلَىٰ ذِكْرِ اللَّهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ)).

ذکراتا ہے اس لیے جب تم اس طرح کی کوئی چیز دیکھو تو فوراً اللہ تعالیٰ کے ذکر اور اس سے استغفار کی طرف لپکو۔“

[مسلم: ۲۱۱۷؛ نسائی: ۱۵۰۲]

تشریح: قیامت کی کچھ علامات ہیں جو پہلے ظاہر ہوں گی اور پھر اس کے بعد قیامت برپا ہوگی۔ اس حدیث میں ہے کہ نبی کریم ﷺ اپنی حیات میں ہی قیامت ہو جانے سے ڈرے حالانکہ اس وقت قیامت کی کوئی علامت نہیں پائی جاسکتی تھی۔ اس لئے اس حدیث کے نکلنے کے متعلق یہ کہا گیا ہے کہ آپ اس طرح کھڑے ہوئے جیسے ابھی قیامت آجائے گی گویا اس سے آپ کی خشیت و خوف کی حالت بتانا مقصود ہے اللہ تعالیٰ کی نشانیں کو دیکھ کر ایک خاشع و خاضع کی یہ کیفیت ہو جاتی ہے۔ نبی اکرم ﷺ اگر کبھی گھٹا دیکھتے یا آندھی چل پڑتی تو آپ ﷺ کی اس وقت بھی یہی کیفیت ہو جاتی تھی یہ صحیح ہے کہ قیامت کی ابھی علامتیں ظہور پزیر نہیں ہوئی تھیں لیکن جو اللہ تعالیٰ کی شان جلالی و قباری میں گم ہوتا ہے وہ ایسے مواقع پر غور و فکر سے کام نہیں لے سکتا۔ حضرت عمر رضی اللہ عنہ کو خود نبی کریم ﷺ کے ذریعہ جنت کی بشارت دی گئی تھی لیکن آپ فرمایا کرتے تھے کہ اگر حشر میں میرا معاملہ برابر سراب ختم ہو جائے تو میں اسی پر راضی ہوں۔ اس کی وجہ بھی یہی تھی الغرض بہ نظر غور و تدبر و انصاف اگر دیکھا جائے تو آپ کو معلوم ہو جائے گا چاند اور سورج گرہن کی حقیقت آپ ﷺ نے ایسے جامع نظروں میں بیان فرمادی کہ سائنس کی موجودہ معلومات اور آئندہ کی ساری معلومات اسی ایک جملہ کے اندر مدغم ہو کر رہ گئی ہیں۔ بلاشبہ جملہ اختراعات جدیدہ اور ایجادات موجودہ معلومات سائنسی سب اللہ پاک کی قدرت کی نشانیاں ہیں سب کا اولین موجود وہی ہے جس نے انسان کو ان ایجادات کے لئے ایک بیش قیمت دماغ عطا فرمایا فبارک الله احسن الخالقين والحمد لله رب العالمين۔

”قال الكرمانی: هذا تمثيل من الراوی كأنه فزع كالخاشی ان يكون القيامة والا فكان النبی ﷺ عالما بان الساعة لا تقوم وهو بین اظهر هم وقد وعد الله اعلاء دينه على الاديان كلها ولم يبلغ الكتاب اجله“

یعنی کرمانی نے کہا کہ یہ تمثیل راوی کی طرف سے ہے گویا آپ ﷺ ایسے گہرائے جیسے کوئی قیامت کے آنے سے ڈر رہا ہو۔ ورنہ آپ ﷺ تو جانتے تھے کہ آپ کی موجودگی میں قیامت قائم نہیں ہوگی، اللہ نے آپ سے وعدہ کیا ہے کہ قیامت سے پہلے آپ کا دین جملہ ادیان پر غالب آ کر رہے گا اور آپ کو یہ بھی معلوم تھا کہ ابھی قیامت کے بارے میں اللہ کا نوشتہ اپنے وقت کو نہیں پہنچا ہے۔ واللہ اعلم بالصواب وما علينا الا البلاغ۔

باب: سورج گرہن میں دعا کرنا

اس کو ابو موسیٰ اور عائشہ رضی اللہ عنہما نے بھی نبی کریم ﷺ سے نقل کیا ہے۔

(۱۰۶۰) ہم سے ابو الولید طایسی رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ ہم سے زائدہ بن قدامہ نے بیان کیا، انہوں نے کہا کہ ہم سے زیادہ بن علاقہ نے بیان کیا، انہوں نے کہا کہ میں نے مغیرہ بن شعبہ رضی اللہ عنہ سے سنا کہ انہوں نے کہا جس دن ابراہیم رضی اللہ عنہ کی موت ہوئی سورج گرہن اسی دن لگا۔ اس پر بعض لوگوں نے کہا کہ گرہن ابراہیم (نبی کریم ﷺ کے صاحبزادے)

بَابُ الدُّعَاءِ فِي الْكُسُوفِ

قَالَ أَبُو مُوسَى وَعَائِشَةُ عَنِ النَّبِيِّ ﷺ.

۱۰۶۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا زَائِدَةُ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ، قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: انْكَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ فَقَالَ رَسُولُ اللَّهِ ﷺ.

کی وفات کی وجہ سے لگا ہے۔ رسول اللہ ﷺ نے فرمایا کہ ”سورج اور چاند اللہ تعالیٰ میں نشانیوں میں سے دو نشان ہیں ان میں گرہن کسی کی موت و حیات کی وجہ سے نہیں لگتا۔ جب اسے دیکھو تو اللہ پاک سے دعا کرو اور نماز پڑھو یہاں تک کہ سورج صاف ہو جائے۔“

((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا حَتَّى يَنْجَلِيَ)).

[راجع: ۱۰۴۳]

باب: گرہن کے خطبہ میں امام کا ابا بعد کہنا

بَابُ قَوْلِ الْإِمَامِ فِي خُطْبَةِ الْكُسُوفِ: أَمَّا بَعْدُ!

(۱۰۶۱) اور ابواسامہ نے بیان کیا کہ ہم سے ہشام بن عروہ نے بیان کیا، انہوں نے کہا کہ مجھے فاطمہ بنت منذر نے خبر دی، ان سے حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے فرمایا کہ جب سورج صاف ہو گیا تو رسول اللہ ﷺ نماز سے فارغ ہوئے اور آپ نے خطبہ دیا۔ پہلے اللہ تعالیٰ کی شان کے مطابق اس کی تعریف کی اس کے بعد فرمایا ”ابا بعد!“

۱۰۶۱۔ وَقَالَ أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ، عَنْ أَسْمَاءَ، قَالَتْ: فَانْصَرَفَ رَسُولُ اللَّهِ ﷺ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخُطِبَ، فَحَمِدَ اللَّهُ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ)). [راجع: ۸۶]

باب: چاند گرہن کی نماز پڑھنا

بَابُ الصَّلَاةِ فِي كُسُوفِ الْقَمَرِ

(۱۰۶۲) ہم سے محمود بن غیلان نے بیان کیا، کہا کہ ہم سے سعید بن عامر نے بیان کیا اور ان سے شعبہ نے، ان سے یونس نے، ان سے حسن بصری رضی اللہ عنہ نے اور ان سے ابوبکر بن ابی شیبہ نے فرمایا کہ رسول اللہ ﷺ کے عہد مبارک میں سورج کو گرہن لگا تو آپ ﷺ نے دو رکعت نماز پڑھی تھی۔

۱۰۶۲۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا سَعِيدُ ابْنِ عَامِرٍ، عَنْ شُعْبَةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَكَعَتَيْنِ. [راجع: ۱۰۴۰]

تشریح: یہاں یہ اعتراض ہوا ہے کہ یہ حدیث ترجمہ باب سے مطابقت نہیں رکھتی اس میں تو چاند کا ذکر تک نہیں ہے اور جواب یہ ہے کہ یہ روایت مختصر ہے اس روایت کی جو آگے آتی ہے اس میں صاف چاند کا ذکر ہے تو مقصود وہی دوسری روایت ہے اور اس کو اس لئے ذکر کر دیا کہ معلوم ہو جائے کہ روایت مختصر بھی مروی ہوئی ہے بعض نے کہا صحیح بخاری کے ایک نسخہ میں اس حدیث میں یوں ہے انکسف القمر دوسرے نمک ہے کہ امام بخاری رحمہ اللہ نے اس حدیث کے اس طریق کی طرف اشارہ کیا ہو جس کو ابن ابی شیبہ نے نکالا اس میں یوں ہے انکسف الشمس والقمر امام بخاری رحمہ اللہ کی عادت ہے کہ ایک حدیث بیان کر کے اس کے دوسرے طریق کی طرف اشارہ کرتے ہیں اور باب کا مطلب اس سے نکالتے ہیں۔ (وحیدی)

سیرت ابن حبان میں ہے کہ ۵۵ھ میں بھی چاند گرہن ہوا تھا اور نبی کریم ﷺ نے اس میں بھی نماز باجماعت ادا کی تھی۔ معلوم ہوا کہ چاند گرہن اور سورج گرہن ہر دو کا ایک ہی حکم ہے مگر ہمارے مجتہد برادران احناف چاند گرہن کی نماز کے لئے جماعت کے قائل نہیں ہیں، اس کو تہا پڑھنے کا فتویٰ دیتے ہیں۔ اس باب میں ان کے پاس بجز رائے قیاس کوئی دلیل پختہ نہیں ہے مگر ان کو اس پر اصرار ہے لیکن سنت رسول ﷺ کے شیدائیوں کے لئے نبی کریم ﷺ کا طور طریقہ ہی سب سے بہتر عمدہ چیز ہے۔ الحمد للہ علی ذلک۔

۱۰۶۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ

کیا، کہا کہ ہم سے یونس نے بیان کیا، ان سے حسن بصری رحمۃ اللہ علیہ نے، ان سے ابو بکرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم کے زمانے میں سورج گرہن لگا تو آپ اپنی چادر کھینٹتے ہوئے (بڑی تیزی سے) مسجد میں پہنچے۔ صحابہ بھی جمع ہو گئے۔ پھر آپ نے انہیں دو رکعت نماز پڑھائی، گرہن بھی ختم ہو گیا۔ اس کے بعد آپ صلی اللہ علیہ وسلم نے فرمایا کہ ”سورج اور چاند اللہ تعالیٰ کی نشانیوں میں سے دو نشانیاں ہیں اور ان میں گرہن کسی کی موت پر نہیں لگتا اس لیے جب گرہن لگے تو اس وقت تک نماز اور دعا میں مشغول رہو جب تک یہ صاف نہ ہو جائے۔“ یہ آپ نے اس لیے فرمایا کہ نبی کریم صلی اللہ علیہ وسلم کے ایک صاحبزادے ابراہیم رضی اللہ عنہ کی وفات (اسی دن) ہوئی تھی اور بعض لوگ ان کے متعلق کہنے لگے تھے (کہ گرہن ان کی موت پر لگا ہے)۔

الْوَارِثِ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ يَجْرُ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ، وَثَابَ إِلَيْهِ النَّاسُ فَصَلَّى بِهِمْ رَكَعَتَيْنِ، فَانْجَلَتِ الشَّمْسُ فَقَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يَكْشِفَ مَا بِكُمْ)). وَذَلِكَ أَنَّ ابْنًا لِلنَّبِيِّ ﷺ، يُقَالُ لَهُ إِبْرَاهِيمُ، مَاتَ فَقَالَ النَّاسُ فِي ذَلِكَ: [راجع: ۱۰۴۰]

تشریح: اس حدیث میں صاف چاند گرہن کا ذکر موجود ہے اور یہی مقصد باب ہے۔

باب: جب امام گرہن کی نماز میں پہلی رکعت لمبی کر دے اور کوئی عورت اپنے سر پر پانی ڈالے

بَابُ صَبِّ الْمَرْأَةِ عَلَى رَأْسِهَا الْمَاءَ إِذَا أَطَالَ الْإِمَامُ الْقِيَامَ فِي الرُّكْعَةِ الْأُولَى

تشریح: اس باب میں امام بخاری رحمۃ اللہ علیہ نے کوئی حدیث بیان نہیں کی بعض نسخوں میں یہ ترجمہ باب نہیں ہے تو شاید ایسا ہوا کہ یہ باب قائم کر کے امام بخاری رحمۃ اللہ علیہ اس میں کوئی حدیث لکھنے والے تھے مگر ان کو موقع نہ ملایا ان کو خیال نہ رہا اور اوپر جو حدیث اسماء رضی اللہ عنہا کی کئی بار گزری اس سے اس باب کا مطلب نکل آتا ہے۔ (دعیدی)

باب: گرہن کی نماز میں پہلی رکعت کا لمبا کرنا

بَابُ الرُّكْعَةِ الْأُولَى فِي الْكُسُوفِ أَطْوَلُ

(۱۰۶۳) ہم سے محمود بن غیلان نے بیان کیا، انہوں نے کہا کہ ہم سے ابو احمد محمد بن عبد اللہ زبیری نے بیان کیا، انہوں نے کہا ہم سے سفیان ثوری نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے عمرہ نے، ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم صلی اللہ علیہ وسلم نے سورج گرہن کی دو رکعتوں میں چار رکوع کئے اور پہلی رکعت دوسری رکعت سے لمبی تھی۔

۱۰۶۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ أَرْبَعَ رَكَعَاتٍ فِي سَجْدَتَيْنِ، الْأُولَى أَطْوَلُ. [راجع: ۱۰۴۴]

تشریح: سورج اور چاند گرہن میں نماز باجماعت منسوخ ہے مگر خفیہ چاند گرہن میں نماز باجماعت کے قائل نہیں۔ اللہ جانے ان کو یہ فرق کرنے کی ضرورت کیسے محسوس ہوئی کہ سورج گرہن میں تو نماز باجماعت جائز ہو اور چاند گرہن میں ناجائز۔ اس فرق کے لئے کوئی واضح دلیل ہونی چاہیے تھی

بہر حال خیال اپنا نظر اپنی اپنی۔

بَابُ الْجَهْرِ بِالْقِرَاءَةِ فِي الْكُسُوفِ

۱۰۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، سَمِعَ ابْنَ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَهَرَ النَّبِيُّ ﷺ فِي صَلَاةِ الْكُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَائَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ)). ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلَاةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ. [راجع: ۱۰۴۴] [مسلم: ۲۰۹۳]

ابوداؤد: ۱۱۹۰، نسائی: ۱۴۹۳، ۱۴۹۶

۱۰۶۶۔ وَقَالَ الْأَوْزَاعِيُّ وَغَيْرُهُ: سَمِعْتُ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ الشَّمْسَ، خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَبَعَثَ مُنَادِيًا: الصَّلَاةَ جَامِعَةً، فَتَقَدَّمَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ قَالَ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ نُمَيْرٍ سَمِعَ ابْنَ شِهَابٍ مِثْلَهُ. قَالَ الزُّهْرِيُّ: فَقُلْتُ: مَا صَنَعَ أَخُوكَ ذَلِكَ، عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَا صَلَّى إِلَّا رَكَعَتَيْنِ مِثْلَ الصُّبْحِ إِذَا صَلَّى بِالْمَدِينَةِ. وَقَالَ: أَجَلٌ، إِنَّهُ أَخْطَأَ السَّنَةَ. تَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ وَسُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ فِي الْجَهْرِ. [راجع: ۱۰۴۴]

[مسلم: ۲۰۹۲، نسائی: ۱۴۶۴، ۱۴۷۲]

باب: گرہن کی نماز میں بلند آواز سے قراءت کرنا
(۱۰۶۵) ہم سے محمد بن مہران نے بیان کیا، انہوں نے کہا کہ ہم سے ولید بن مسلم نے بیان کیا، انہوں نے کہا ہم سے عبد الرحمن بن نمر نے بیان کیا، انہوں نے ابن شہاب سے سنا، انہوں نے عروہ سے اور عروہ نے (اپنی خالہ) حضرت عائشہ صدیقہ رضی اللہ عنہا سے، انہوں نے کہا کہ نبی کریم ﷺ نے گرہن کی نماز میں قراءت بلند آواز سے کی، قراءت سے فارغ ہو کر آپ ﷺ تکبیر کہہ کر رکوع میں چلے گئے جب رکوع سے سر اٹھایا تو "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ" کہا پھر دوبارہ قراءت شروع کی۔ غرض گرہن کی دو رکعتوں میں آپ نے چار رکوع اور چار سجدے کئے۔

(۱۰۶۶) اور امام اوزاعی رحمہ اللہ نے کہا میں نے زہری سے سنا، انہوں نے عروہ سے عروہ نے عائشہ رضی اللہ عنہا سے کہ نبی کریم ﷺ کے عہد میں سورج گرہن لگا تو آپ نے ایک آدمی سے اعلان کرادیا کہ نماز ہونے والی ہے پھر آپ نے دو رکعتیں چار رکوع اور چار سجدوں کے ساتھ پڑھیں۔ ولید بن مسلم نے بیان کیا کہ مجھے عبد الرحمن بن نمر نے خبر دی اور انہوں نے ابن شہاب سے سنا، اسی حدیث کی طرح زہری (ابن شہاب) نے بیان کیا کہ اس پر میں نے (عروہ سے) پوچھا کہ پھر تمہارے بھائی عبد اللہ بن زبیر نے جب مدینہ میں کسوف کی نماز پڑھائی تو انہوں نے کیوں ایسا کیا کہ جس طرح صبح کی نماز پڑھی جاتی ہے، اسی طرح یہ نماز کسوف انہوں نے پڑھائی۔ انہوں نے جواب دیا کہ ہاں انہوں نے سنت کے خلاف کیا۔ عبد الرحمن بن نمر کے ساتھ اس حدیث کو سلیمان بن کثیر اور سفیان بن حسین نے بھی زہری سے روایت کیا، اس میں پکار کر قراءت کرنے کا بیان ہے۔

تشریح: یعنی سنت یہ تھی کہ گرہن کی نماز میں ہر رکعت میں دو رکوع کرتے دو قیام مگر عبد اللہ بن زبیر رضی اللہ عنہ نے جو صبح کی نماز کی طرح اس میں ہر رکعت میں ایک رکوع کیا اور ایک ہی قیام تو یہ ان کی غلطی ہے وہ چونکہ گئے طریقہ سنت کے خلاف کیا۔ عبد الرحمن بن نمر کے بارے میں لوگوں نے کلام کیا ہے

گوزہری وغیرہ نے اس کو ثقہ کہا ہے مگر یحییٰ بن معین نے اس کو ضعیف کہا ہے تو امام بخاری رحمہ اللہ نے اس روایت کا ضعف رفع کرنے کے لئے یہ بیان فرمایا کہ عبد الرحمن کی متابعت سلیمان بن کثیر اور سفیان بن حصین نے بھی کی ہے مگر متابعت سے حدیث قوی ہو جاتی ہے۔ حافظ نے کہا کہ ان کے سوا عقیل اور اسحاق بن راشد نے بھی عبد الرحمن بن نمر کی متابعت کی ہے۔ سلیمان بن کثیر کی روایت کو امام احمد رحمہ اللہ نے اور سفیان بن حصین کی روایت کو ترمذی اور طحاوی نے، عقیل کی روایت کو بھی طحاوی رحمہ اللہ نے اور اسحاق بن راشد کی روایت کو دارقطنی نے وصل کیا ہے۔ (مولانا وحید الرحمن رحمہ اللہ)

”وقد ورد الجهر فيها عن علي مرفوعا أخرجه ابن خزيمة وغيره وبه قال صاحب ابی حنيفة واحمد واسحاق وابن خزيمة وابن المنذر وغيرهما من الشافعية وابن العربي۔“ (فتح الباری)

یعنی کسوف میں جہری قراءت کے بارے میں حضرت علی رضی اللہ عنہ سے مرفوعاً اور موقوفاً ابن خزیمہ نے روایت کی ہے اور امام ابو حنیفہ رحمہ اللہ کے دونوں شاگرد امام محمد اور امام ابو یوسف بھی اسی کے قائل ہیں اور احمد اور اسحاق اور ابن خزیمہ اور ابن منذر اور ابن عربی وغیرہ بھی جہر کے قائل ہیں۔ واللہ اعلم۔

جہر النبی ﷺ فی صلوة الخسوف بقراءته کے ذیل میں حضرت مولانا عبد اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں: هذا نص في ان قراءته في صلوة خسوف الشمس كانت جهرًا لا سرا وهو يدل على ان السنة في صلوة الكسوف هي الجهر بالقراءة لا سرا ويدل لذلك ايضا حديث اسماء عند البخاري قال الزيلعي في نصب الراية ، ص: ٢٣٢ / ج: ٢ والحافظ في الدارية ص: ١٣٧ وابن الهمام في فتح القدير والعيني في البناية وللبخاري من حديث اسماء بنت ابی بكر قالت جهر النبي ﷺ في صلوة الكسوف انتهى ويدل له ايضا له ماروي ابن خزيمة والطحاوي عن علي مرفوعا وموقوفاً من الجهر بالقراءة في صلوة الكسوف قال الطحاوي بعد رواية الحديث عن علي موقوفاً ولولم يجهر النبي ﷺ حين صلى على معه لما جهر على ايضا لانه علم انه السنة فلم يترك الجهر والله اعلم۔“

(مرعاة ج: ٢ / ص: ٣٧٥)

یعنی یہ حدیث اس امر پر نص ہے کہ کسوف شمس کی نماز میں نبی کریم ﷺ کی قراءت جہری تھی سری تھی نہ تھی اور یہ دلیل ہے کہ صلوة کسوف میں جہری قراءت سنت ہے نہ کہ سری اور اس پر حضرت اسماء رضی اللہ عنہا کی حدیث بھی دلیل ہے۔ زیلعی نے اپنی کتاب نصب الراية، ج: ٢ / ص: ٢٣٢ پر اور حافظ نے درایہ، ص: ١٣٤ پر اور ابن ہمام نے فتح القدير میں اور عینی نے بنایہ میں لکھا ہے کہ امام بخاری رحمہ اللہ کے لئے حدیث اسماء بنت ابی بکر بھی دلیل ہے جس میں ان کا بیان ہے کہ نبی کریم ﷺ نے کسوف کی نماز میں جہری قراءت کی تھی اور ابن خزیمہ اور طحاوی میں بھی حضرت علی رضی اللہ عنہ کی سند سے مرفوعاً اور موقوفاً ہر دو طرح سے نماز کسوف کی نماز میں قراءت کی دلیل موجود ہے۔ حضرت علی رضی اللہ عنہ کی اس روایت کا ذکر فرمایا کہ امام طحاوی نے فرمایا کہ جس وقت حضرت علی رضی اللہ عنہ نے نبی کریم ﷺ کے ہمراہ کسوف کی نماز ادا کی تھی اس وقت نبی کریم ﷺ جہری قراءت نہ فرماتے تو حضرت علی رضی اللہ عنہ بھی اپنی نماز میں جہری قراءت نہ کرتے۔ وہ بلا شک جانتے تھے کہ جہری سنت ہے، اس لئے انہوں نے اسے ترک نہیں کیا اور سنت نبوی کے مطابق جہری قراءت کے ساتھ اسے ادا فرمایا۔

اس بارے میں کچھ علمائے متقدمین نے اختلافات بھی کئے ہیں مگر دلائل قویہ کی رو سے ترجیح جہری قراءت ہی کو حاصل ہے:

”وقال في السيل الجراز: رواية الجهر اصح واكثر وراوى الجهر مثبت وهو مقدم على النافي وتاول بعض الحنفية حديث عائشة بانہ ﷺ جهر بآية او آيتين قال في البدائع: نحمل ذلك على انه جهر ببعضها اتفاقا كما روى ان النبي ﷺ كان يسمع الآية والآيتين في صلوة الظهر احيانا انتهى وهذا تاويل باطل لان عائشة كانت تصلی فی حجرتها قريبا من القبلة وكذا اختها اسماء ومن كان كذلك لا يخفى عليه قراءة النبي ﷺ فلو كانت قراءته سرا وكان يجهر بآية وآيتين

أحيانا كما فعل لذلك في صلاة الظهر لما عبرت عن ذلك بأنه كان جهر بالقراءة في صلاة الكسوف كما لم يقل أحد ممن روى قراءته في صلاة الظهر أنه جهر فيها بالقراءة.

حوالہ مذکورہ یعنی سیل جرار میں کہا کہ جہر کی روایت صحیح اور اکثر ہیں اور جہر کی روایت کرنے والا راوی ثابت ہے جو فہمی کرنے والے پر اصولاً مقدم ہے بعض حنفیہ نے یہ تاویل کی ہے کہ آپ ﷺ نے بعض آیات کو جہر سے پڑھ دیا تھا جیسا کہ آپ ﷺ بعض دفعہ ظہر کی نماز میں بھی بعض آیات جہر سے پڑھ دیا کرتے تھے پس حدیث عائشہ رضی اللہ عنہا میں جہر سے یہی مراد ہے اور یہ تاویل بالکل باطل ہے کیونکہ عائشہ رضی اللہ عنہا اور ان کی بہن اسماء رضی اللہ عنہما قبلہ کے قریب اپنے حجرہ میں نماز پڑھتی تھیں اور جو ایسا ہو اس پر نبی کریم ﷺ کی قراءت مخفی رہ سکتی ہے پس اگر آپ ﷺ کی قراءت کسوف کی نماز میں سری ہوتی اور آپ کبھی کبھار کوئی آیت ظہر کی طرح پڑھ دیا کرتے تو عائشہ رضی اللہ عنہا اسماء رضی اللہ عنہما سے جہر کی قراءت سے نہ تعبیر کرتیں جیسا کہ آپ کے نماز ظہر میں بعض آیات کو جہر پڑھ دینے سے کسی نے بھی اس کو جہر کی قراءت پر محمول نہیں کیا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[أَبْوَابُ سُجُودِ الْقُرْآنِ]

سجود قرآن کے مسائل کا بیان

تشریح: سجدہ تلاوت اکثر ائمہ کے نزدیک سنت ہے اور امام ابوحنیفہ رحمہ اللہ کے ہاں واجب ہے۔ الحمد للہ کے نزدیک قرآن شریف میں پندرہ جگہ سجدہ تلاوت ہے۔ سورہ حج میں دو سجدہ ہیں امام شافعی رحمہ اللہ کے نزدیک سورہ جن میں سجدہ نہیں ہے اور امام ابوحنیفہ رحمہ اللہ کے نزدیک سورہ حج میں ایک ہی سجدہ ہے حالانکہ صاف روایت موجود ہے کہ سورہ حج میں دو سجدہ ہیں جو یہ دو سجدہ نہ کرے وہ اس سورت کو نہ پڑھے بہر حال اپنا خیال اور اپنی اپنی ذمہ داری ہے۔ سجدہ تلاوت میں یہ دعا باثر ہے: ”سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَبَشَى سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ۔“

بَابُ مَا جَاءَ فِي سُجُودِ الْقُرْآنِ

باب: سجدہ تلاوت اور اس کے سنت ہونے کا بیان

وَسُنَّتُهَا

۱۰۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْأَسْوَدَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ بِمَكَّةَ فَسَجَدَ فِيهَا، وَسَجَدَ مَنْ مَعَهُ، غَيْرَ شَيْخٍ أَخَذَ كَفًّا مِنْ حَصَى أَوْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ، وَقَالَ: يَكْفِينِي هَذَا. قَرَأْتُهُ بَعْدَ قَتْلِ كَافِرًا. [اطرافہ فی: ۱۰۷۰، ۳۸۵۳، ۳۹۷۲، ۴۸۶۳]

(۱۰۶۷) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر محمد بن جعفر نے بیان کیا کہا کہ ہم سے شعبہ نے بیان کیا اور ان سے ابواسحاق نے انہوں نے کہا کہ میں نے اسود سے سنا انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے کہ مکہ میں نبی کریم صلی اللہ علیہ وسلم نے سورہ النجم کی تلاوت کی اور سجدہ تلاوت کیا آپ کے پاس جتنے آدمی تھے (مسلمان اور کافر) ان سب نے بھی آپ کے ساتھ سجدہ کیا البتہ ایک بوڑھا شخص (امیہ بن خلف) اپنے ہاتھ میں کنکری یا مٹی اٹھا کر اپنی پیشانی تک لے گیا اور کہا میرے لیے یہی کافی ہے میں نے دیکھا کہ بعد میں وہ بوڑھا کافر ہی رہ کر مارا گیا۔

[مسلم: ۱۲۹۷؛ ابوداؤد: ۱۴۰۶؛ نسائی: ۹۵۸]

تشریح: شاہ ولی اللہ صاحب رحمہ اللہ نے لکھا ہے کہ جب نبی اکرم صلی اللہ علیہ وسلم نے سورہ نجم کی تلاوت کی تو مشرکین اس درجہ مقہور و مغلوب ہو گئے کہ آپ صلی اللہ علیہ وسلم نے آیت سجدہ پر سجدہ کیا تو مسلمانوں کے ساتھ وہ بھی سجدہ میں چلے گئے۔ اس باب میں یہ تاویل سب سے زیادہ مناسب اور واضح ہے حضرت موسیٰ علیہ السلام کے ساتھ بھی اسی طرح کا واقعہ پیش آیا تھا۔ قرآن مجید میں ہے کہ جب فرعون کے بلائے ہوئے جادو گروں کے مقابلہ میں آپ کا عصا سانپ ہو گیا اور ان شعبدوں کی حقیقت کھل گئی تو سارے جادوگر سجدہ میں پڑ گئے۔ یہ بھی حضرت موسیٰ علیہ السلام کے معجزہ سے مدہوش و مغلوب ہو گئے تھے۔ اس وقت انہیں اپنے اوپر قابو نہ رہا تھا اور سب بیک زبان بول اٹھے تھے کہ امانا بر ب موسیٰ علیہ السلام و ہارون علیہ السلام یہی کیفیت شرکین کہہ کی ہو گئی تھی۔

حضرت ابو ہریرہ رضی اللہ عنہ کی ایک روایت میں ہے کہ نبی کریم ﷺ آیت مجیدہ پر پہنچے تو آپ ﷺ نے سجدہ کیا اور ہم نے سجدہ کیا اور قطعی کی روایت میں ہے کہ جن وائس تک نے سجدہ کیا۔ جس بوڑھے نے سجدہ نہیں کیا تھا وہ امیر بن خلف تھا۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”واما المصنف فی رواية اسرائيل ان النجم، اول سورة انزلت فيها سجدة وهذا هو السر في بدء المصنف في هذا الابواب بهذا الحديث“

یعنی مصنف نے روایت اسرائیل میں بتایا کہ سورہ نجم پہلی سورت ہے جس میں سجدہ نازل ہوا یہاں بھی ان ابواب کو اسی حدیث سے شروع کرنے میں یکساں بید ہے یوں تو سجدہ سورہ اقرائیں اس سے پہلے بھی نازل ہو چکا تھا نبی کریم ﷺ نے جس کا کھل کر اعلان فرمایا وہ یہی سورہ نجم ہے اور اس میں یہ سجدہ ہے ”ان المراد اول سورة فيها سجدة تلاها جهرًا على المشركين“۔ (فتح الباری)

بَابُ سَجْدَةِ تَنْزِيلِ السَّجْدَةِ باب: سورہ الم تنزیل میں سجدہ کرنا

۱۰۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: (۱۰۶۸) ہم سے محمد بن یوسف فریابی نے بیان کیا، انہوں نے کہا کہ ہم حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَفَّارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يقرأ في الجمعة في صلاة الفجر: (الْم تَنْزِيلُ) السَّجْدَةِ وَ (هَلْ أَتَى عَلَى الْإِنْسَانِ) [راجع: ۸۹۱]

تشریح: یہ حدیث ترجمہ باب کے مطابق نہیں ہے مگر امام بخاری رحمہ اللہ نے اپنی وسعت نظری کی بنا پر اس حدیث کے دوسرے طریق کی طرف اشارہ کر دیا جسے طبرانی نے معتمر میں نکالا ہے کہ نبی کریم ﷺ نے فجر کی نماز میں سورہ الم تنزیل کی تلاوت فرمائی اور سجدہ تلاوت کیا یہ روایت ۱۱ امام بخاری رحمہ اللہ کی شرائط پر تھی۔ اس لیے یہاں صرف یہ روایت لائے جس میں خالی پہلی رکعت میں الم تنزیل پڑھنے کا ذکر ہے اس میں بھی یہ اشارہ ہے کہ اگرچہ احادیث میں سجدہ تلاوت کا ذکر نہیں مگر اس میں سجدہ تلاوت ہے لہذا اعلان آپ نے سجدہ بھی کیا ہوگا۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”لم ارفى شيء من الطرق التصريح بأنه ﷺ سجدا لما قرا سورة تنزيل السجدة في هذا المحل الا في كتاب الشريعة لابن ابي داود من طريق اخرى عن سعيد بن جبيرة عن ابن عباس قال: غدوت على النبي ﷺ يوم الجمعة في صلوة الفجر فقرا سورة فيها سجدة فسجد الحديث وفي اسناده من ينظر في حاله وللطبراني في الصغير من حديث على ان النبي ﷺ سجدا في صلوة الصبح في تنزيل السجدة لكن في اسناده ضعف“

یعنی میں نے صراحتاً کسی روایت میں یہ نہیں پایا کہ نبی کریم ﷺ نے جب اس مقام پر (یعنی نماز فجر میں) سورہ الم تنزیل سجدہ کو پڑھا آپ نے یہاں سجدہ کیا ہو ہاں کتاب الشریعہ ابن ابی داؤد میں ابن عباس رضی اللہ عنہما سے مروی ہے کہ میں نے ایک جمعہ کے دن فجر کی نماز نبی کریم ﷺ کے پیچھے ادا کی اور آپ نے سجدہ والی سورت پڑھی اور سجدہ کیا۔ طبرانی میں حدیث علی رضی اللہ عنہ میں یہ وضاحت موجود ہے کہ نبی کریم ﷺ نے فجر کی نماز میں یہ سورت پڑھی اور سجدہ کیا۔ ان سورتوں کے فجر کی نماز میں جمعہ کے دن بلا تاخیر پڑھنے میں بھی یہ ہے کہ ان میں پیدا آتش آدم پھر قیامت کے واقع ہونے کا ذکر ہے آدم کی پیدا آتش جمعہ کے ہی دن ہوئی اور قیامت بھی جمعہ کے ہی دن قائم ہوگا۔ کے دن نماز فجر میں ان ہر دو سورتوں کو تسبیح کے ساتھ پڑھنا نبی کریم ﷺ سے ثابت ہے اور یہ بھی ثابت شدہ امر ہے کہ سورت الم تنزیل ت ہے جس یہ ممکن نہیں کہ نبی کریم ﷺ اس سورہ مبارکہ کو پڑھیں اور سجدہ تلاوت نہ کریں۔ پھر طبرانی وغیرہ میں صراحت کے ساتھ اس کی موجود ہے اس تفصیل کے بعد علامہ ابن حجر رحمہ اللہ نے جوئی

فرمائی ہے وہ اسی حقیقت بیان کردہ کی روشنی میں مطالعہ کرنی چاہیے۔

بَابُ سَجْدَةِ صَ

باب: سورہ ص میں سجدہ کرنا

۱۰۶۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو النُّعْمَانِ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿صَ﴾ لَيْسَ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا. [طرفہ فی: نے نبی کریم ﷺ کو سجدہ کرتے ہوئے دیکھا۔]

[۳۴۲۲] [ابوداؤد: ۱۴۰۹، ترمذی: ۵۷۷]

تشریح: نسائی میں ہے کہ نبی کریم ﷺ نے سورہ ص میں سجدہ کیا اور فرمایا کہ یہ سجدہ داؤد علیہ السلام نے توبہ کے لئے کیا تھا ہم شکر کے طور پر یہ سجدہ کرتے ہیں اس حدیث میں ”لیس من عزائم السجود“ کا بھی یہی مطلب ہے کہ سجدہ تو داؤد علیہ السلام کا تھا انہیں کی سنت پر ہم بھی شکر کے لیے یہ سجدہ کرتے ہیں۔ اللہ تعالیٰ نے حضرت داؤد علیہ السلام کی توبہ قبول کر لی۔

”والمراد بالعزائم ما وردت العزيمة على فعله كصيغة الامر..... الخ-“ (فتح الباری) یعنی عزائم سے مراد وہ جن کے لیے صیغہ امر کے ساتھ تاکید وارد ہوئی ہو سورت ص کا سجدہ ایسا نہیں ہے، ہاں بطور شکر و تحسین ضروری ہے۔

بَابُ سَجْدَةِ النِّجْمِ

باب: سورہ نجم میں سجدہ کا بیان

اس کو عبد اللہ بن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا ہے۔

قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

۱۰۷۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَرَأَ سُورَةَ النِّجْمِ فَسَجَدَ بِهَا، فَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَجَدَ، فَاتَّخَذَ جُلُوسًا مِنَ الْقَوْمِ كَمَا مِنْ حَصَى أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا، قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ قَتْلِ كَافِرًا. [راجع: ۱۰۶۷]

۱۰۷۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَرَأَ سُورَةَ النِّجْمِ فَسَجَدَ بِهَا، فَمَا بَقِيَ أَحَدٌ مِنَ الْقَوْمِ إِلَّا سَجَدَ، فَاتَّخَذَ جُلُوسًا مِنَ الْقَوْمِ كَمَا مِنْ حَصَى أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا، قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ قَتْلِ كَافِرًا. [راجع: ۱۰۶۷]

[۱۰۶۷]

تشریح: اس حدیث سے سورہ والنجم میں سجدہ تلاوت بھی ثابت ہوا۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں ”فعلل جميع من وفق للسجود يومئذ ختم له بالحسن. فاسلم لبركة السجود.“ یعنی جن لوگوں نے اس دن نبی کریم ﷺ کے ساتھ سجدہ کر لیا (خواہ ان میں سے کافروں کی نیت کچھ بھی ہو بہر حال) ان کو سجدہ کی برکت سے اسلام لانے کی توفیق ہوئی اور ان کا خاتمہ اسلام پر ہوا۔ بعد کے واقعات سے ثابت ہے کہ کفار مکہ بڑی تعداد میں مسلمان ہو گئے تھے جن میں یقیناً اس موقع پر یہ سجدہ کرنے والے بھی شامل ہیں۔ مگر امیہ بن خلف نے آج بھی سجدہ نہیں کیا بلکہ رسوا مٹی کو ہاتھ میں لے کر سر سے لگا لیا اس تکبر کی وجہ سے اس کو اسلام نصیب

نہیں ہوا۔ آخر کفر کی ہی حالت میں وہ مارا گیا۔

خلاصہ یہ کہ سورہ نجم میں بھی سجدہ ہے اور یہ عزائم السجود میں شمار کر لیا گیا ہے یعنی جن سجدوں کا ادا کرنا ضروری ہے: ”وعن علی ما ورد الامر فيه بالسجود عزيمة“ یعنی حضرت علی رضی اللہ عنہ فرماتے ہیں کہ جن آیات میں سجدہ کرنے کا حکم صادر ہوا ہے وہ سجدے ضروری ہیں (فتح) مگر ضروری کا مطلب یہ بھی نہیں ہے کہ وہ فرض واجب ہوں جب کہ سجدہ تلاوت سنت کے درجہ میں ہے یہ امر علیحدہ ہے کہ ہر سنت نبوی پر عمل کرنا ہر ایک مسلمان کے لیے سعادت دارین کا واحد وسیلہ ہے۔ واللہ اعلم وعلمہ اتم۔

بَابُ سُجُودِ الْمُسْلِمِينَ مَعَ الْمُشْرِكِينَ

باب: مسلمانوں کا مشرکوں کے ساتھ سجدہ کرنا

وَالْمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وَضُوءٌ. وَكَانَ ابْنُ عَمْرٍو يَسْجُدُ عَلَى غَيْرِ وَضُوءٍ.

حالات کہ مشرک ناپاک ہے اس کو وضو کہاں سے آیا اور حضرت عبداللہ بن عمر رضی اللہ عنہما بے وضو سجدہ کیا کرتے تھے۔

تشریح: اس کو ابن ابی شیبہ نے نکالا ہے کہ ابن عمر رضی اللہ عنہما سواری سے اتر کر استسجاء کرتے پھر سوار ہوتے اور تلاوت کا سجدہ بے وضو کرتے۔ قسطلانی نے کہا کہ شعی کے سوا اور کوئی ابن عمر رضی اللہ عنہما کے ساتھ اس مسئلہ میں موافق نہیں ہوا بہر حال امام بخاری رحمہ اللہ کا مسلک ثابت ہوا کہ بغیر وضو یہ سجدہ کیا جاسکتا ہے ”استدل بذلك على جواز السجود بلا وضوء عند وجود المشقة بالماء بالوضوء“۔ (فتح الباری) یعنی جب وضو کرنا مشکل ہو تو یہ سجدہ بغیر وضو جائز ہے۔

۱۰۷۱ حَدَّثَنَا مُسْلَدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالْجَنِّمْ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنَّ وَالْإِنْسُ رَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَيُّوبَ. [طرفه في: ۴۸۶۲] [ترمذي: ۵۷۵]

۱۰۷۱ (۱۰۷۱) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے عبدالوارث نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے سورہ النجم میں سجدہ کیا تو مسلمانوں، مشرکوں اور جن و انس سب نے آپ کے ساتھ سجدہ کیا۔ اس حدیث کی روایت ابراہیم بن طہمان نے بھی ایوب سختیانی سے کی ہے۔

تشریح: ظاہر ہے کہ مسلمان بھی اس وقت سب با وضو نہ ہوں گے اور مشرکوں کے وضو کا تو کوئی سوال ہی نہیں پس بے وضو سجدہ کرنے کا جواز نکلا اور امام بخاری رحمہ اللہ کا بھی یہی قول ہے۔

بَابُ مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

باب: سجدہ کی آیت پڑھ کر سجدہ نہ کرنا

۱۰۷۲ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ ابْنِ قُسَيْطٍ، عَنْ عَطَاءٍ

۱۰۷۲ (۱۰۷۲) ہم سے سلیمان بن داؤد ابوالربیع نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، کہا کہ ہمیں یزید بن خصفہ نے خبر دی، انہیں (یزید بن عبداللہ) ابن قسیط نے، اور انہیں عطاء نے

ابن یسار، اَنَّهُ أَخْبَرَهُ، أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ فَرَزَعَهُ أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ: ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيهَا [طرفہ فی: ۱۰۷۳]

کہ انہوں نے زید بن ثابت رضی اللہ عنہ سے سوال کیا۔ آپ نے یقین کے ساتھ اس امر کا اظہار کیا کہ نبی ﷺ کے سامنے سورہ نجم کی تلاوت آپ نے کی تھی اور نبی کریم ﷺ نے اس میں سجدہ نہیں کیا۔

[مسلم: ۱۲۹۸؛ ابوداؤد: ۱۴۰۴؛ ترمذی: ۵۷۶]

نسائی: ۹۵۹]

تشریح: آپ کے اس وقت سجدہ نہ کرنے کی کئی وجوہ ہیں۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں: "او ترك حينئذ لبيان الجواز وهذا ارجح الاحتمالات وبه جزم الشافعي۔" (فتح) یعنی آپ نے سجدہ اس لیے نہیں کیا کہ اس کا ترک بھی جائز ہے اسی تاویل کو ترجیح حاصل ہے امام شافعی رحمہ اللہ کا یہی خیال ہے۔

۱۰۷۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ ﴿وَالنَّجْمِ﴾ فَلَمْ يَسْجُدْ فِيهَا. [طرفہ فی: ۱۰۷۲]

(۱۰۷۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے ابن ابی ذؤب نے بیان کیا، کہا کہ ہم سے یزید بن عبد اللہ بن قسیط نے بیان کیا، ان سے عطاء بن یسار نے، ان سے زید بن ثابت رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ کے سامنے سورہ نجم کی تلاوت کی اور آپ ﷺ نے اس میں سجدہ نہیں کیا۔

تشریح: اس باب سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ سجدہ تلاوت کچھ واجب نہیں ہے بعض نے کہا کہ اس کا رد منظور ہے جو کہتا ہے کہ مفصل سورتوں میں سجدہ نہیں ہے کیونکہ سجدہ کرنا فوراً واجب نہیں تو سجدہ ترک کرنے سے یہ نہیں نکلتا ہے کہ سورہ النجم میں سجدہ نہیں ہے۔ جو لوگ سجدہ تلاوت کو واجب کہتے ہیں وہ بھی فوراً سجدہ کرنا ضروری نہیں جانتے۔ ممکن ہے آپ نے بعد کو سجدہ کر لیا ہو۔ بزار اور دارقطنی نے حضرت ابو ہریرہ رضی اللہ عنہ سے نکالا ہے کہ نبی کریم ﷺ نے النجم میں سجدہ کیا اور ہم نے بھی آپ کے ساتھ سجدہ کیا۔

بَابُ سَجْدَةِ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾

باب: سورہ انشقاق میں سجدہ کرنا

۱۰۷۴ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، وَمُعَاذُ ابْنِ فَضَالَةَ، قَالَا حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ قَرَأَ: ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ فَسَجَدَ بِهَا فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، أَلَمْ أَرَكَ تَسْجُدُ؟ قَالَ: لَوْ لَمْ أَرَ النَّبِيَّ ﷺ سَجَدَ لَمْ أَسْجُدْ. [راجع: ۷۶۶]

(۱۰۷۴) ہم سے مسلم بن ابراہیم اور معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن ابی عبد اللہ وستوائی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ کو سورہ ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾ پڑھتے دیکھا۔ آپ نے اس میں سجدہ کیا میں نے کہا: یا ابابھریرہ! کیا میں نے آپ کو سجدہ کرتے ہوئے نہیں دیکھا ہے۔ آپ نے کہا کہ اگر میں نبی کریم ﷺ کو سجدہ کرتے نہ دیکھتا تو میں بھی نہ کرتا۔

[مسلم: ۱۲۹۹]

بَابُ مَنْ سَجَدَ لِسُجُودِ الْقَارِئِ

باب: سننے والا اسی وقت سجدہ کرے جب پڑھنے

والا کرے

وَقَالَ ابْنُ مَسْعُودٍ: لَتَمِيمٌ بَنِي حَدَلَمَ - وَهُوَ غُلَامٌ - فَقَرَأَ عَلَيْهِ سَجْدَةً، فَقَالَ: اسْجُدْ فَإِنَّكَ إِمَامُنَا فِيهَا.

اور عبد اللہ بن مسعود رضی اللہ عنہ نے تمیم بن حدلم سے کہا۔ وہ لڑکا تھا اس نے سجدے کی آیت پڑھی۔ سجدہ کر۔ کیونکہ اس سجدے میں تو ہمارا امام ہے۔

تشریح: مطلب یہ ہے کہ سننے والے کو جب سجدہ کرنا چاہیے کہ پڑھنے والا بھی کرے اگر سجدہ پڑھنے والا نہ کرے تو سننے والے پر بھی لازم نہیں ہے۔ امام بخاری رحمہ اللہ کا شاید یہی مذہب ہے اور جمہور علما کا یہ قول ہے کہ سننے والے پر ہر طرح سجدہ ہے اگرچہ پڑھنے والا بے وضو یا نابالغ یا کافر یا عورت یا تارک الصلوٰۃ ہو یا نماز پڑھ رہا ہو۔ (وحیدی)

۱۰۷۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنِي يَحْيَى، قَالَ حَدَّثَنَا عُيَيْدُ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ. [طرفاء في: ۱۰۷۶، ۱۰۷۹] [مسلم: ۱۱۲۹۵، ابوداود: ۱۴۱۲]

(۱۰۷۵) ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا کہ ہم سے عبید اللہ عمری نے بیان کیا، کہا کہ ہم سے نافع نے بیان کیا، ان سے ابن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ ہماری موجودگی میں آیت سجدہ پڑھتے اور سجدہ کرتے تو ہم بھی آپ کے ساتھ (ہجوم کی وجہ سے) اس طرح سجدہ کرتے کہ پیشانی رکھنے کی جگہ بھی نہ ملتی جس پر سجدہ کرتے۔

باب: امام جب سجدہ کی آیت پڑھے اور لوگ ہجوم کریں تو بہر حال سجدہ کرنا چاہیے

بَابُ اَزْدِحَامِ النَّاسِ اِذَا قَرَأَ الْاِمَامُ السَّجْدَةَ

۱۰۷۶۔ حَدَّثَنَا بَشَرُ بْنُ آدَمَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ: أَخْبَرَنَا عُيَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ السَّجْدَةَ وَنَحْنُ عِنْدَهُ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ فَتَزْدَجِمُ حَتَّى مَا يَجِدُ أَحَدُنَا لِحْجَتَهُ مَوْضِعًا يَسْجُدُ عَلَيْهِ. [راجع: ۱۰۷۵]

(۱۰۷۶) ہم سے بشر بن آدم نے بیان کیا، کہا کہ ہم سے علی بن مسہر نے بیان کیا، کہا کہ ہمیں عبید اللہ عمری نے خبر دی، انہیں نافع نے اور نافع کو ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ آیت سجدہ کی تلاوت اگر ہماری موجودگی میں کرتے تو آپ کے ساتھ ہم بھی سجدہ کرتے تھے۔ اس وقت اتنا ازدحام ہو جاتا کہ سجدہ کے لیے پیشانی رکھنے کی بھی جگہ نہ ملتی جس پر سجدہ کرنے والا سجدہ کر سکے۔

تشریح: اسی حدیث سے بعض نے یہ نکالا کہ جب پڑھنے والا سجدہ کرے تو سننے والا بھی کرے گویا اس سجدے میں سننے والا مقتدی ہے اور پڑھنے والا امام ہے۔ یہ بھی نے حضرت عمر رضی اللہ عنہ سے روایت کیا جب لوگوں کا بہت ہجوم ہو تو تم میں کوئی اپنے بھائی کی پشت پر بھی سجدہ کر سکتا ہے۔ قسطلانی نے کہا جب ہجوم کی حالت میں فرض نماز میں پیٹھ پر سجدہ کرنا جائز ہوا تو تلاوت قرآن پاک کا سجدہ ایسی حالت میں بطریق اولیٰ جائز ہوگا۔

باب: اس شخص کی دلیل جس کے نزدیک اللہ تعالیٰ نے سجدہ تلاوت کو واجب نہیں کیا

بَابُ مَنْ رَأَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُوجِبِ السُّجُودَ

اور عمران بن حصین صحابی سے ایک ایسے شخص کے متعلق دریافت کیا گیا جو آیت سجدہ سنتا ہے مگر وہ سننے کی نیت سے نہیں بیٹھا تھا تو کیا اس پر سجدہ واجب ہے؟ آپ نے اس کے جواب میں فرمایا اگر وہ اس نیت سے بیٹھا بھی ہو تو کیا، گویا انہوں نے سجدہ تلاوت کو واجب نہیں سمجھا۔ سلمان فارسی رضی اللہ عنہ نے فرمایا کہ ہم سجدہ تلاوت کے لیے نہیں آئے۔ عثمان رضی اللہ عنہ نے فرمایا کہ سجدہ ان کے لیے ضروری ہے جنہوں نے آیت سجدہ قصد سے سنی ہو۔ زہری نے فرمایا کہ سجدہ کے لیے طہارت ضروری ہے اگر کوئی سفر کی حالت میں نہ ہو بلکہ گھر پر ہو تو سجدہ قبلہ رو ہو کر کیا جائے گا اور سواری پر قبلہ رو ہونا ضروری نہیں جدھر بھی رخ ہو (اسی طرف سجدہ کر لینا چاہیے) سائب بن یزید واعظوں و قصہ خوانوں کے سجدہ کرنے پر سجدہ نہ کرتے۔

تشریح: ہوا یہ کہ سلمان فارسی رضی اللہ عنہ کچھ لوگوں پر سے گزرے جو بیٹھے ہوئے تھے انہوں نے سجدہ کی آیت پڑھی اور سجدہ کیا سلمان فارسی رضی اللہ عنہ نے نہیں کیا تو لوگوں نے اس کا سبب پوچھا تب انہوں نے یہ کہا۔ (رواہ عبد الرزاق)

۱۰۷۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ أَبِي مَلِيكَةَ، عَنْ عُمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ رَبِيعَةَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَدَيْرِ التَّيْمِيِّ۔ قَالَ أَبُو بَكْرٍ: وَكَانَ رَبِيعَةُ مِنْ خِيَارِ النَّاسِ۔ عَمَّا حَضَرَ رَبِيعَةَ مِنْ عُمَرَ بْنِ الْخَطَّابِ قَرَأَ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ بِسُورَةِ النَّحْلِ حَتَّى إِذَا جَاءَ السَّجْدَةَ نَزَلَ فَسَجَدَ وَسَجَدَ النَّاسُ، حَتَّى إِذَا كَانَتِ الْجُمُعَةُ الْقَابِلَةَ قَرَأَ بِهَا حَتَّى إِذَا جَاءَ السَّجْدَةَ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّمَا نَمُرُ بِالسُّجُودِ فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلَا إِنْهُمْ عَلَيْهِ. وَلَمْ يَسْجُدْ عُمَرُ وَرَزَادٌ نَافِعٌ عَنْ ابْنِ عُمَرَ: إِنَّ اللَّهَ لَمْ يَفْرِضِ السُّجُودَ إِلَّا أَنْ تَنْشَأَ.

(۱۰۷۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہمیں ہشام بن یوسف نے خبر دی اور انہیں ابن جریج نے خبر دی، انہوں نے کہا کہ مجھے ابوبکر بن ابی ملیکہ نے خبر دی، انہیں عثمان بن عبد الرحمن تمیمی نے اور انہیں ربیعہ بن عبد اللہ بن ہدیر تمیمی نے کہا کہ ابوبکر بن ابی ملیکہ نے بیان کیا کہ ربیعہ بہت اچھے لوگوں میں سے تھے۔ ربیعہ نے وہ حال بیان کیا جو حضرت عمر بن خطاب رضی اللہ عنہ کی مجلس میں انہوں نے دیکھا۔ حضرت عمر رضی اللہ عنہ نے جمعہ کے دن منبر پر سورہ نحل پڑھی جب سجدہ کی آیت ﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ﴾ آخر تک پہنچے تو منبر پر سے اترے اور سجدہ کیا تو لوگوں نے بھی ان کے ساتھ سجدہ کیا۔ دوسرے جمعہ کو پھر یہی سورت پڑھی جب سجدہ کی آیت پر پہنچے تو کہنے لگے لوگو! ہم سجدہ کی آیت پڑھتے چلے جاتے ہیں پھر جو کوئی سجدہ کرے اس نے اچھا کیا اور جو کوئی نہ کرے تو اس پر کچھ گناہ نہیں اور حضرت عمر رضی اللہ عنہ نے سجدہ نہیں کیا اور نافع نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے نقل کیا کہ اللہ تعالیٰ نے سجدہ تلاوت فرض نہیں کیا ہماری خوشی پر رکھا۔

تشریح: علامہ ابن حجر رحمہ اللہ فرماتے ہیں: ”واقوی الادلة على نفى الوجوب حديث عمر المذكور في هذا الباب.“ یعنی اس بات کی قوی دلیل کہ سجدہ تلاوت واجب نہیں یہ حضرت عمر رضی اللہ عنہ کی حدیث ہے جو یہاں اس باب میں مذکور ہوئی اکثر ائمہ وفقہاء اسی کے قائل ہیں کہ سجدہ تلاوت ضروری نہیں بلکہ صرف سنت ہے۔ امام بخاری رحمہ اللہ کا بھی یہی مسلک ہے۔

بَابُ مَنْ قَرَأَ السَّجْدَةَ فِي الصَّلَاةِ

باب: جس نے نماز میں آیت سجدہ تلاوت کی اور

فَسَجَدَ بِهَا

نماز ہی میں سجدہ کیا

تشریح: امام بخاری رحمہ اللہ کی غرض اس باب سے مالکیہ پر رد کرنا ہے جو سجدہ کی آیت نماز میں پڑھنا مکروہ جانتے ہیں۔

۱۰۷۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا مَعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ أَبِي رَافِعٍ، قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ فَسَجَدَ فَقُلْتُ: مَا هَذِهِ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ رضی اللہ عنہ فَلَا أَرَأَى أَنْ سَجُدَ فِيهَا حَتَّى الْقَاهِ. [راجع: ۷۶۶]

(۱۰۷۸) ہم سے مسدد بن مسرہد نے بیان کیا۔ کہا کہ ہم سے معتمر بن سلیمان نے بیان کیا کہا کہ میں نے اپنے باپ سے سنا کہا کہ ہم سے بکر بن عبد اللہ مزنی نے بیان کیا، ان سے ابورافع نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ کے ساتھ نماز عشاء پڑھی۔ آپ نے ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ کی تلاوت کی اور سجدہ کیا۔ میں نے عرض کیا کہ آپ نے یہ کیا کیا؟ انہوں نے اس کا جواب دیا کہ میں نے اس میں ابوالقاسم رضی اللہ عنہ کی اقتدا میں سجدہ کیا تھا اور ہمیشہ سجدہ کرتا رہوں گا تا آنکہ آپ سے جا ملوں۔

بَابُ مَنْ لَمْ يَجِدْ مَوْضِعًا لِلْسُّجُودِ

باب: جو شخص ہجوم کی وجہ سے سجدہ تلاوت کی جگہ نہ

پائے

مِنَ الزَّحَامِ

۱۰۷۹۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ صلی اللہ علیہ وسلم يَقْرَأُ السُّورَةَ الَّتِي فِيهَا السَّجْدَةُ فَيَسْجُدُ وَتَسْجُدُ حَتَّى مَا يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ. [راجع: ۱۰۷۵]

(۱۰۷۹) ہم سے صدقہ بن فضل نے بیان کیا، ان سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے، اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم کسی ایسی سورت کی تلاوت کرتے جس میں سجدہ ہوتا پھر آپ سجدہ کرتے اور ہم بھی آپ کے ساتھ سجدہ کرتے یہاں تک کہ ہم میں کسی کو اپنی پیشانی رکھنے کی جگہ نہ ملتی (معلوم ہوا کہ ایسی حالت میں سجدہ نہ کیا جائے تو کوئی حرج نہیں ہے)۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ تَقْصِيرِ الصَّلَاةِ

نماز قصر کرنے کا بیان

بَابُ مَا جَاءَ فِي التَّقْصِيرِ وَكَمْ يُقِيمُ حَتَّى يَقْصِرَ
باب: نماز میں قصر کرنے کا بیان اور اقامت کی حالت میں کتنی مدت تک قصر کر سکتا ہے

تشریح: قصر کے معنی کم کرنا یہاں حالت سفر میں چار رکعت والی فرض نماز کو کم کر کے دو رکعت پڑھنا مراد ہے۔ ہجرت کے چوتھے سال قصر کی اجازت نازل ہوئی مغرب اور فجر کی فرض نمازوں میں قصر نہیں ہے اور ایسے سفر میں قصر جائز نہیں جو سفر گناہ کی نیت سے کیا جائے کوئی مسلمان بوکر چوری کرنے یا زنا کرنے کے لیے سفر کرے تو اس کے لیے قصر کی اجازت نہیں ہے۔ امام شافعی اور امام احمد اور امام مالک اور علما کا یہی فتویٰ ہے دیکھو تسہیل القاری ص ۶۷۸ قرآن مجید میں قصر نماز کا ذکر ان لفظوں میں ہے:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ (النساء: ۱۰۱)

یعنی ”اگر حالت سفر میں تم کو کافروں کی طرف سے خوف ہو تو اس وقت نماز قصر کرنے پر تم پر گناہ نہیں۔“ اس کے متعلق یہ روایت وضاحت کے لیے کافی ہے۔

”عن يعلى بن امية: قال قلت لعمر بن خطاب: ليس عليكم جناح ان تقصروا من الصلوة ان خفتم ان يفتنكم الذين كفروا فقد امن الناس عن ذلك فقال عجبتم مما عجبتم منه فسالت رسول الله ﷺ فقال صدقه تصدق الله عليكم فاقبلوا صدقته۔“ (رواه مسلم)

یعنی یعلیٰ بن امیہ کہتے ہیں کہ میں نے حضرت عمر رضی اللہ عنہ سے اس آیت مذکورہ کے بارے میں کہا اب تو لوگ امن میں ہیں پھر قصر کیا معنی اس پر آپ نے بتلایا کہ مجھے بھی تم جیسا تردد ہوا تھا تو میں نے رسول کریم ﷺ سے پوچھا آپ نے فرمایا کہ اب سفر میں نماز قصر کرنا یہ اللہ کی طرف سے تمہارے لیے صدقہ ہے پس مناسب ہے کہ اس کا صدقہ قبول کرو۔ اس حدیث سے واضح ہو گیا کہ اب نماز قصر کرنے کے سفر میں دشمن سے خوف کی قید نہیں ہے نبی کریم ﷺ نے بسا اوقات حالت سفر میں جبکہ آپ کو امن حاصل تھا نماز فرض قصر کر کے پڑھائی پس ارشاد باری ہے ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (۳۳/۱۱۲: اب: ۲۱) یعنی تمہارے لیے رسول کریم ﷺ کا عمل بہترین نمونہ ہے نیز اللہ نے فرمایا: ﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ (۲/البقرة: ۱۸۵) یعنی اللہ پاک تمہارے ساتھ آسانی کا ارادہ کرتا ہے دشواری نہیں چاہتا۔

امام نووی رحمہ اللہ شرح مسلم میں فرماتے ہیں کہ سفر میں نماز قصر کے واجب یا سنت ہونے میں علما کا اختلاف ہے۔ امام شافعی اور مالک بن انس اور اکثر علما نے قصر کرنے اور پوری پڑھنے ہر دو کو جائز قرار دیا ہے ساتھ ہی یہ بھی کہتے ہیں کہ قصر افضل ہے ان حضرات کی دلیل بہت سی احادیث مشہور ہیں جو صحیح مسلم وغیرہ میں ہیں جن میں مذکور ہے کہ صحابہ کرام رسول کریم ﷺ کے ساتھ سفر کرتے ان میں بعض لوگ قصر کرتے بعض نماز پوری ادا کرتے بعض ان میں روزہ رکھتے بعض روزہ چھوڑ دیتے اور ان میں آپس میں کوئی ایک دوسرے پر اعتراض نہ کرتا۔ حضرت عثمان رضی اللہ عنہ اور حضرت عائشہ رضی اللہ عنہا

سے بھی سفر میں پوری نماز ادا کرنا بمنقول ہے۔

بعض علماء کو قصر واجب جانتے ہیں ان میں حضرت عمر حضرت علی اور جابر اور ابن عباس رضی اللہ عنہم داخل ہیں اور حضرت امام مالک اور حضرت امام ابوحنیفہ کا بھی یہی قول ہے۔ الحدیث الکبیر حضرت مولانا عبدالرحمن مبارکپوری فرماتے ہیں:

"قلت من شأن متبعی السنن النبویة ومقتضى الآثار المصطفویة ان یلازموا القصر فی السفر کما لازمه صلی اللہ علیہ وسلم ولو کان القصر غیر واجب فاتباع السنة فی القصر هو المتعین ولا حاجة لهم ان یتموا فی السفر ویناولوا کما ناولت عائشة وناول عثمان هذا ما عندی والله اعلم۔" (تحفة الاحوذی ص: ۳۸۳)

یعنی سنن نبوی صلی اللہ علیہ وسلم کے فدائیوں کے لیے ضروری ہے کہ سفر میں قصر ہی کو لازم پکڑیں۔ اگرچہ یہ غیر واجب ہے پھر بھی اتباع سنت کا تقاضا یہی ہے کہ سفر میں قصر کیا جائے اور اتمام نہ کیا جائے اور کوئی تاویل اس بارے میں مناسب نہیں ہے۔ جیسے حضرت عائشہ صدیقہ و حضرت عثمان غنی رضی اللہ عنہما نے تاویلات کی ہیں۔ میرا یہی خیال ہے۔

یہ بھی ایک طویل بحث ہے کہ کتنے میل کا سفر ہو جہاں سے قصر جائز ہے اس سلسلہ میں بعض روایات میں تین میل کا بھی ذکر آیا ہے:

"قال النووی الی ان اقل مسافة القصر ثلاثة امیال وکانهم احتجوا فی ذلك بما رواه مسلم وابوداود من حدیث انس قال: کان رسول الله صلی اللہ علیہ وسلم اذا خرج مسیرة ثلاثة امیال او فراسخ قصر الصلوة قال الحافظ وهو اصح حدیث ورد فی بیان ذاك واصرحه وقد حملة من خالفه علی ان المراد به المسافة التي یتبدأ منها القصر لا غاية السفر (یعنی انه اراد به اذا سافر سفرا طویلا قصر اذا بلغ ثلاثة امیال کما قال فی لفظه الاخر ان النبی صلی اللہ علیہ وسلم بالمدينة اربعاً وبعداً وبذي الحلیفة رکعتین۔" (مرعاة ج ص ۲۵۶)

یعنی امام نووی رحمہ اللہ نے کہا کہ قصر کی کم ترین مدت تین میل ہے انہوں نے حدیث انس رضی اللہ عنہ سے دلیل لی ہے۔ جس میں ہے کہ جب رسول کریم صلی اللہ علیہ وسلم تین میل یا تین فرسخ نکلے تو نماز قصر کرتے۔

حافظ ابن حجر رحمہ اللہ کہتے ہیں کہ قصر کے متعلق صحیح ترین حدیث یہ ہے جن لوگوں نے تین میل کو نہیں مانا انہوں نے اس حدیث کو غایت سفر نہیں بلکہ ابتدائے سفر پر محمول کیا ہے۔ یعنی یہ مراد ہے کہ جب مسافر کا سفر طویل کے لیے ارادہ ہو اور وہ تین میل پہنچ جائے اور نماز کا وقت آجائے تو وہ قصر کر لے جیسا کہ حدیث میں دوسری جگہ یہ بھی ہے کہ رسول کریم صلی اللہ علیہ وسلم جب سفر فرج کے لیے نکلے تو آپ نے مدینہ میں چار رکعتیں پڑھیں اور ذی الحلیفہ میں پہنچ کر دو رکعت ادا کیں اس بارے میں طویل مباحثہ کے بعد آخری فیصلہ حضرت شیخ الحدیث مولانا عبد اللہ صاحب رحمہ اللہ کے لفظوں میں یہ ہے:

"والراجع عندی ما ذهب الیه الائمة الثلاثة انه لا یقصر الصلوة فی اقل من ثمانية واربعین ميلاً بالهاشمی وذلك اربعة برد ای ستة عشر فرسخاً وهی مسیرة يوم وليلة بالسير الحثیث وذهب اکثر علماء اهل الحلیث فی عصرنا مسافة القصر ثلاثة فراسخ مستدلین لذلك بحديث انس المقدم فی كلام الحافظ۔" (مرعاة ج ۲ ص ۲۵۶)

میرے نزدیک ترجیح اسی کو حاصل ہے جدھر ائمہ ثلاثہ گئے ہیں۔ وہ یہ کہ اڑتالیس میل ہاشمی سے کم میں قصر نہیں اور یہ چار برد ہوتے ہیں یعنی سولہ فرسخ اور رات اور دن کے تیز سفر کی یہی حد ہوتی ہے اور ہمارے زمانے میں اکثر علمائے اہل حدیث اسی طرف گئے ہیں کہ قصر کی مسافت تین فرسخ ہیں۔ (جس کے اڑتالیس میل ہوتے ہیں) ان کی دلیل حضرت انس رضی اللہ عنہ کی وہی حدیث ہے جس کا پہلے بیان ہوا اور ابن قدامہ کا رجحان ظاہر یہ کہ قول کی طرف ہے جو کہتے ہیں کہ ہر سفر خواہ وہ قصر یا طویل ہو۔ اس میں قصر جائز ہے، مگر اجماع کے یہ خلاف ہے۔ (واللہ اعلم بالصواب)

۱۰۸۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۱۰۸۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابو عوانہ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، وَحُصَيْنٍ، وَضاح یثکری نے بیان کیا، ان سے عاصم احول اور حصین سلمی نے، ان

عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يُقَصِّرُ، فَتَحْنُ إِذَا سَافَرْنَا تِسْعَةَ عَشَرَ قَصَرْنَا، وَإِنْ زِدْنَا أَتَمَمْنَا. [طرمہ فی: ۴۲۹۸، ۴۲۹۹] [ابوداؤد: ۴۲۹۸، ۴۲۹۹] [ابوداؤد: ۴۲۹۸، ۴۲۹۹]

سے عکرمہ نے، اور ابن سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ (مکہ میں فتح مکہ کے موقع پر) انیس دن ٹھہرے اور برابر قصر کرتے رہے۔ اس لیے انیس دن کے سفر میں ہم بھی قصر کرتے رہتے ہیں اور اس سے اگر زیادہ ہو جائے تو پوری نماز پڑھتے ہیں۔

١٢٣٠: ترمذي: ٥٤٩؛ ابن ماجه: ١٠٧٥]

تشریح: اس ترجمہ میں دو باتیں بیان ہوئی ہیں ایک یہ کہ سفر میں چار رکعت نماز کو قصر کرے یعنی دو رکعتیں پڑھے دوسرے مسافر اگر کہیں ٹھہرنے کی نیت کر لے تو جتنے دن تک ٹھہرنے کی نیت کرے وہ قصر کر سکتا ہے۔

امام شافعی اور امام مالک رحمۃ اللہ علیہما کا مذہب یہ ہے کہ جب کہیں چار دن ٹھہرنے کی نیت کرے تو پوری نماز پڑھے۔ حنفیہ کے نزدیک پندرہ سے کم میں قصر کرنا، زیادہ کی نیت ہو تو پوری۔ امام احمد اور داؤد کا مذہب یہ ہے کہ چار دن سے زیادہ دن ٹھہرنے کا ارادہ ہو تو پوری پڑھے اسحاق بن راہویہ انیس دن سے کم قصر تلاتے ہیں اور زیادہ کی صورت میں نماز پوری پڑھنے کا فتویٰ دیتے ہیں۔

امام بخاری رحمہ اللہ کا بھی مذہب یہی معلوم ہوتا ہے حضرت مولانا عبید اللہ صاحب مبارکپوری رحمہ اللہ نے امام احمد کے مسلک کو ترجیح دی ہے۔

(مرعاة ج ۲ ص ۲۵۶)

(۱۰۸۱) ہم سے ابو عمر نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالوارث نے بیان کیا، انہوں نے کہا کہ مجھ سے یحییٰ بن ابی اسحاق نے بیان کیا انہوں نے انس رضی اللہ عنہ کو یہ کہتے سنا کہ ہم مکہ کے ارادہ سے مدینہ سے نکلے تو برابر نبی کریم صلی اللہ علیہ وسلم دو دو رکعت پڑھتے رہے یہاں تک کہ ہم مدینہ واپس آئے۔ میں نے پوچھا کہ آپ کا مکہ میں کچھ دن قیام بھی رہا تھا؟ تو اس کا جواب انس رضی اللہ عنہ نے یہ دیا کہ دس دن تک ہم وہاں ٹھہرے تھے۔

١٠٨١- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ
الْوَارِثِ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ،
سَمِعْتُ أَنَسًا، يَقُولُ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ
الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكَعَتَيْنِ
رَكَعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ قُلْتُ:
أَقَمْتُمْ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقَمْنَا بِهَا عَشْرًا.

[طرفه في: ٤٢٩٧] [مسلم: ١٥٨٦، ١٥٨٧؛

ابوداؤد: ۱۲۳۳؛ ترمذی: ۵۴۸؛ نسائی: ۱۴۳۷؛

ابن ماجه: ۱۰۷۷]

بَابُ الصَّلَاةِ بِيَمْنِي

١٠٨٢- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى،
عَنْ عُيَيْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ
قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمَنْى رَكَعَتَيْنِ،
وَأَبَى بَكْرٌ وَعُمَرُ وَمَعَ عُثْمَانُ صَدْرًا مِنْ
إِمَارَتِهِ ثُمَّ أَتَمَّهَا. [طرفه في: ١٦٥٥] [نسائي:

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باب: منیٰ میں نماز قصر کرنے کا بیان

(۱۰۸۲) ہم سے مسدود بن مسرہ نے بیان کیا، کہا کہ ہم سے یحییٰ نے عبید اللہ عمری سے بیان کیا، کہا کہ مجھے نافع نے خبر دی اور انہیں عبداللہ بن مسعود رضی اللہ عنہ نے، کہا کہ میں نے نبی کریم ﷺ ابو بکر اور عمر رضی اللہ عنہما کے ساتھ منیٰ میں دو رکعت (یعنی چار رکعت والی نمازوں میں) قصر پڑھی۔ عثمان رضی اللہ عنہ کے ساتھ بھی ان کے دو رکعت کے شروع میں دو ہی رکعت پڑھی تھیں لیکن بعد میں آپ رضی اللہ عنہ نے پوری پڑھی تھیں۔

نماز قصر کرنے کا بیان

١٠٨٣- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ،
قَالَ: أَتَيْنَا أَبَا إِسْحَاقَ، سَمِعْتُ حَارِثَةَ بْنَ
وَهْبٍ، قَالَ: قَالَ صَلَّى بِنَا النَّبِيِّ ﷺ مَا
كَانَ يَمْنَى رُكْعَتَيْنِ. [طرفه في: ١٦٥٦] [مسلم:]

۱۵۹۸، ۱۵۹۹؛ ابوداود: ۱۹۶۵؛ ترمذی: ۸۸۲؛

نسائی: ۱۴۴۴، ۱۴۴۵

١٠٨٤- حَدَّثَنِي قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زَيْادٍ، عَنِ الْأَعْمَشِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ زَيْدٍ، يَقُولُ: صَلَّى بِنَا عُثْمَانَ بْنَ عَفَّانَ بِمِنَى أَرْبَعَ رَكَعَاتٍ، فَقِيلَ فِي ذَلِكَ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ - فَاسْتَرْجَعَ ثُمَّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَى رَكَعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ الصِّدِّيقِ بِمِنَى رَكَعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ بِمِنَى رَكَعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتٍ رَكَعَتَانِ مُتَقَبِّلَتَانِ. [طرفه في: ١٦٥٧] [ابو داود:]

رَكَعَتَانِ مُتَقَبِّلَتَانِ. [طرفه في: ١٦٥٧] [ابوداود:

[۱۹۶۰؛ نسائی: ۱۴۴۷، ۱۴۴۸]

قصہ شریع: نبی اکرم ﷺ اور ابوبکر و عمر رضی اللہ عنہما کی مٹی میں نماز کا ذکر اس وجہ سے کیا کہ آپ حضرات حج کے ارادہ سے جاتے اور حج کے ارکان ادا کرتے ہوئے مٹی میں بھی قیام کرتے۔ یہاں سفر کی حالت میں ہوتے تھے اس لیے قصر کرتے تھے۔ نبی کریم ﷺ ابوبکر و عمر رضی اللہ عنہما کا ہمیشہ یہی معمول تھا کہ مٹی میں قصر کرتے تھے۔ عثمان رضی اللہ عنہ نے بھی ابتدائی دور خلافت میں قصر کیا لیکن بعد میں جب پوری چار رکعتیں آپ نے پڑھیں تو، ابن مسعود رضی اللہ عنہ نے اس پر سخت ناگواری کا اظہار فرمایا۔ دوسری روایتوں میں ہے کہ حضرت عثمان رضی اللہ عنہ نے بھی پوری چار رکعت پڑھنے کا عذر بیان کیا تھا جس کا ذکر آگے آ رہا ہے۔

بَابُ: كَمْ أَقَامَ النَّبِيُّ ﷺ فِي حَاجَّتِهِ؟
باب: حج کے موقعہ پر نبی کریم ﷺ نے کتنے دن قیام کیا تھا؟

۱۰۸۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۱۰۸۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا کہا کہ ہم سے وہیب نے حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ بیان کیا کہا کہ ہم سے ایوب نے بیان کیا ان سے ابوالعالیہ براء نے ان سے

أَبِي الْعَالِيَةِ الْبَرَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَبِيُّ كَرِيمٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحَابَهُ كُوسَاتُهُ لَكَ تَلْبِيَهُ كَبْتَهُ هُوَ قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لَصَبْحٍ رَابِعَةٍ يُبْنُونَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً إِلَّا مَنْ كَانَ مَعَهُ هَذِي. تَابَعَهُ عَطَاءٌ عَنْ جَابِرٍ. [اطرافه في: ١٥٦٤، ٢٥٠٥، ٣٨٣٢] عطاء نے جابر سے کی ہے۔

[مسلم: ٣٠١٠؛ نسائی: ٢٨٧١]

تشریح: کیونکہ آپ چوتھی ذی الحجہ کو مکہ معظمہ پہنچے تھے اور چودھویں کو مراجعت فرمائے مدینہ ہوئے تو مدت اقامت کل دس دن ہوئی اور مکہ میں صرف چار دن رہنا ہوا باقی ایام مئی وغیرہ میں صرف ہوئے اسی لیے امام شافعی رحمہ اللہ نے کہا کہ جب مسافر کسی مقام میں چار دن سے زیادہ رہنے کی نیت کرے تو پوری نماز پڑھے چار دن تک قصر کرتا رہے اور امام احمد رحمہ اللہ نے کہا اکیس نمازوں تک (موالانا وحید الزماں رحمہ اللہ) پچھلی روایت جس میں آپ کا قیام اکیس دن مذکور ہے اس میں یہ قیام فتح مکہ سے متعلق ہے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ امام بخاری رحمہ اللہ نے مغازی میں دوسرے طریق سے اقامت کا مقام مکہ بیان فرمایا ہے جہاں آپ نے انیس دن قیام فرمایا اور آپ نماز قصر کرتے رہے معلوم ہوا کہ قصر کے لیے یہ آخری حد ہے اگر اس سے زیادہ ٹھہرنے کا فیصلہ ہو تو نماز پوری پڑھنی ہوگی اور اگر کوئی فیصلہ نہ کر سکے اور تردد میں آج کل، آج کل کرتا رہ جائے تو وہ جب تک اس حالت میں ہے قصر کر سکتا ہے۔ جیسا کہ زاد المعاد میں علامہ ابن قیم رحمہ اللہ نے بیان فرمایا ہے: "ومنها انه ﷺ أقام بتبوك عشرين يوماً يقصر الصلوة ولم يقل للامة لا يقصر الرجل الصلوة اذا قام أكثر من ذلك ولكن اتفق اقامته هذه المدة وهذه الإقامة في حالة السفر لاتخرج عن حكم السفر سواء طالت او قصرت اذا كان غير مستوطن ولا عازم على الإقامة بذلك الموضع۔" یعنی رسول اللہ ﷺ تبوک میں بیس دن تک مقیم رہے اور نماز قصر فرماتے رہے اور آپ نے امت کے لیے نہیں فرمایا کہ امت میں سے اگر کسی کا اس سے بھی زیادہ کہیں (حالت سفر میں) اقامت کا موقعہ آجائے تو وہ قصر نہ کرے۔ ایسا آپ نے کہیں نہیں فرمایا پس جب کوئی شخص سفر میں کسی جگہ بہ حیثیت وطن کے نہ اقامت کرے اور نہ وہاں اقامت کا عزم ہو مگر آج کل میں تردد ہے تو اس کی مدت اقامت کم ہو یا زیادہ وہ بہر حال سفر کے حکم میں ہے اور نماز قصر کر سکتا ہے۔

حافظ نے کہا کہ بعض لوگوں نے احمد سے امام احمد بن حنبل رحمہ اللہ کو سمجھایا بالکل غلط ہے کیونکہ امام احمد نے عبد اللہ بن مبارک رحمہ اللہ سے نہیں سنا۔ (حیدری)

بَابُ فِي كَمْ يَقْصُرُ الصَّلَاةُ

وَسَمَّى النَّبِيُّ ﷺ السَّفَرَ يَوْمًا وَلَيْلَةً. وَكَانَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ يَقْصُرَانِ وَيَقْطِرَانِ فِي أَرْبَعَةِ بَرْدٍ وَهِيَ سِتَّةٌ عَشَرَ فَرَسَخًا. (اور ایک فرسخ میں تین میل)۔

تشریح: اس ترجمہ میں دو باتیں بیان ہوئی ہیں ایک یہ کہ سفر میں چار رکعت نماز کو قصر کرے یعنی دو رکعت پڑھے دوسرے مسافر اگر کہیں زیادہ ٹھہرنے کی نیت کرے وہ قصر کر سکتا ہے امام شافعی اور امام احمد و مالک رحمہ اللہ کا یہ مذہب ہے کہ جب کہیں چار دن ٹھہرنے کی نیت کرے تو نماز پوری پڑھے اور چار دن سے کم ٹھہرنے کی نیت ہو تو قصر کرتا رہے اور حنفیہ کے نزدیک پندرہ دن سے کم میں قصر کرے پندرہ دن یا زیادہ ٹھہرنے کی نیت ہو تو پوری نماز پڑھے اور اسحاق بن راہویہ کا مذہب یہ ہے کہ انیس دن سے کم میں قصر کرتا رہے انیس دن یا زیادہ ٹھہرنے کی نیت ہو تو پوری نماز پڑھے امام بخاری رحمہ اللہ کا پچھلی

یہی مذہب معلوم ہوتا ہے۔

ابن المنذر نے کہا کہ مغرب اور فجر کی نماز میں بالاجماع قصر نہیں ہے۔ (مولانا وحید الزماں رحمہ اللہ)

ترجمہ باب میں امام بخاری رحمہ اللہ جو حدیث صحیح لائے ہیں اس سے امام بخاری رحمہ اللہ ہی کے مسلک کی تائید ہوتی ہے گویا امام بخاری رحمہ اللہ کا فتویٰ اس حدیث پر ہے۔ یہاں کا انیس روز کا قیام حج کے موقع پر ہوا تھا بعض راویوں نے اس قیام کو صرف سترہ دن بتلایا ہے گویا انہوں نے آنے اور جانے کے دو دن چھوڑ کر سترہ دن کا شمار کیا اور جنہوں نے ہر دو دن کو شمار کیا، انہوں نے انیس روز بتلائے۔

اس سے امام بخاری رحمہ اللہ نے یہ نکالا کہ سفر کے لیے کم سے کم ایک دن رات کی راہ ضروری ہے۔ حنفیہ نے تین دن کی مسافت کو سفر کہا ہے اس مسئلہ میں کوئی بیس قول ہیں۔ ابن منذر نے ان کو نقل کیا ہے صحیح اور مختار مذہب اہل حدیث کا ہے کہ ہر سفر میں قصر کرنا چاہیے جس کو عرف میں سفر کہیں اس کی کوئی حد مقرر نہیں امام شافعی اور امام مالک اور امام اوزاعی کا یہ قول ہے کہ دو منزل سے کم میں قصر جائز نہیں دو منزل اڑتالیس میل ہوتے ہیں ایک میل چھ ہزار ہاتھ کا ایک ہاتھ چوبیس انگل چھ جو کا (وحیدی) فتح الباری میں جمہور کا مذہب یہ نقل ہوا ہے کہ جب اپنے شہر سے باہر ہو جائے اس کا قصر شروع ہو جاتا ہے۔

امام نووی رحمہ اللہ نے شرح مسلم میں فقہائے اہل حدیث کا بھی یہی مسلک نقل کیا ہے کہ سفر میں دو منزلوں سے کم میں قصر جائز نہیں اور دو منزلوں کے اڑتالیس میل ہاشمی ہوتے ہیں۔

داؤد ظاہری اور دیگر اہل ظاہر کا مسلک یہ ہے کہ قصر کرنا بہر حال جائز ہے سفر دراز ہو یا کم یہاں تک کہ اگر تین میل کا سفر ہو تب بھی یہ حضرات قصر ایزت کہتے ہیں تفصیل گزر چکی ہے۔

۱۰۸۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا تُسَافِرُ الْمَرْأَةُ ثَلَاثَةَ أَيَّامٍ إِلَّا مَعَ ذِي مَحْرَمٍ)). [طرفہ فی: ۱۰۸۷] [مسلم: ۳۲۵۹]

۱۰۸۶ (۱۰۸۶) ہم سے اسحاق بن راہویہ نے بیان کیا، انہوں نے ابواسامہ سے، میں نے پوچھا کہ کیا آپ سے عبید اللہ عمری نے نافع سے یہ حدیث بیان کی تھی کہ ان سے عبد اللہ بن عمر رضی اللہ عنہما نے نبی کریم ﷺ کا یہ فرمان نقل کیا تھا کہ ”عورتیں تین دن کا سفر ذی رحم محرم کے بغیر نہ کریں۔“ (ابواسامہ نے کہا ہاں)۔

تشریح: محرم وہ جن سے عورت کیلئے نکاح حرام ہے اگر ان میں سے کوئی نہ ہو تو عورت کیلئے سفر کرنا جائز نہیں۔ یہاں تین دن کی قید کا مطلب ہے کہ اس مدت پر لفظ سفر کا اطلاق کیا گیا اور ایک دن اور رات کو بھی سفر کہا گیا ہے تقریباً اڑتالیس میل پر اکثر کا اتفاق ہے۔ جما مر۔

۱۰۸۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تُسَافِرُ الْمَرْأَةُ ثَلَاثًا إِلَّا مَعَهَا ذُو مَحْرَمٍ)). [راجع: ۱۰۸۶]

۱۰۸۷ (۱۰۸۷) ہم سے مسدد بن مسرہ نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے، عبید اللہ عمری سے بیان کیا، انہوں نے کہا کہ ہمیں نافع نے خبر دی، انہیں ابن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے خبر دی کہ آپ نے فرمایا: ”عورت تین دن کا سفر اس وقت تک نہ کرے جب تک اس کے ساتھ کوئی محرم رشتہ دار نہ ہو۔“

تَابِعُهُ أَحْمَدُ عَنْ ابْنِ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

اس روایت کی متابعت احمد نے ابن مبارک سے کی ان سے عبید اللہ عمری نے ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے نبی کریم ﷺ کے حوالہ سے۔

۱۰۸۸۔ حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي

۱۰۸۸ (۱۰۸۸) ہم سے آدم نے بیان کیا انہوں نے کہا کہ ہم سے ابن ابی ذئب

نے بیان کیا، انہوں نے کہا کہ ہم سے سعید مقبری نے اپنے باپ سے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”کسی خاتون کے لیے جو اللہ اور اس کے رسول پر ایمان رکھتی ہو، جائز نہیں کہ ایک دن رات کا سفر بغیر کسی ذی رحم محرم کے کرے۔“ اس روایت کی متابعت یحییٰ بن ابی کثیر، سہیل اور مالک نے مقبری سے کی۔ وہ اس روایت کو ابو ہریرہ رضی اللہ عنہ سے بیان کرتے تھے۔

ذُنْبٌ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَحِلُّ لِمَرْأَةٍ تَزْنِي بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تَسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ)). تَابَعَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ وَسُهَيْلٌ وَمَالِكٌ عَنْ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ. [مسلم: ۳۲۶۸؛

ابوداؤد: ۱۷۲۴؛ ترمذی: ۱۱۷۰]

تشریح: عورت کے لیے پہلی احادیث میں تین دن کے سفر کی ممانعت وارد ہوئی ہے جبکہ اس کے ساتھ کوئی ذی محرم نہ ہو اور اس حدیث میں ایک دن اور ایک رات کی مدت کا ذکر آیا۔ دن سے امام بخاری رحمہ اللہ کا مقصد لفظ سفر سے کم سے کم اور زیادہ سے زیادہ حد بتلانا مقصود ہے یعنی ایک دن رات کی مدت سفر کو شرعی سفر کا ابتدائی حصہ اور تین دن کے سفر کو آخری حصہ قرار دیا ہے پھر اس سے جس قدر بھی زیادہ ہو پہلے بتلایا جا چکا ہے کہ اجماعیٹ کے ہاں قصر کرنا سنت ہے فرض واجب نہیں ہے ہاں یہ ضرور ہے کہ قصر اللہ کی طرف کا ایک صدقہ ہے جسے قبول کرنا ہی مناسب ہے۔

بَابُ: يَقْصُرُ إِذَا خَرَجَ مِنْ مَوْضِعِهِ

باب: جب آدمی سفر کی نیت سے اپنی بستی سے نکل جائے تو قصر کرے

اور حضرت علی بن ابی طالب رضی اللہ عنہ (کوفہ سے سفر کے ارادہ سے) نکلے تو نماز قصر کرنی اسی وقت سے شروع کر دی جب ابھی کوفہ کے مکانات دکھائی دے رہے تھے اور پھر واپسی کے وقت بھی جب آپ کو بتایا گیا کہ یہ کوفہ سامنے ہے تو آپ نے فرمایا کہ جب تک ہم شہر میں داخل نہ ہو جائیں نماز پوری نہیں پڑھیں گے۔

وَخَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَصَرَ وَهُوَ يَرَى النُّبُوتَ فَلَمَّا رَجَعَ قِيلَ لَهُ: هَذِهِ الْكُوفَةُ؟ قَالَ: لَا، حَتَّى نَدْخُلَهَا.

(۱۰۸۹) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان نے، محمد بن منکدر اور ابراہیم بن میسرہ سے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہا کہ میں نے نبی کریم صلی اللہ علیہ وسلم کے ساتھ مدینہ منورہ میں ظہر کی چار رکعت پڑھی اور ذوالحلیفہ میں عصر کی دو رکعت پڑھی۔

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سَفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْتُ الظُّهْرَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِبَنِي النُّجَلِيفَةِ رَكْعَتَيْنِ. [اطرافہ فی: ۱۵۴۶،

۱۵۴۷، ۱۵۴۸، ۱۵۵۱، ۱۷۱۲، ۱۷۱۴،

۱۷۱۵، ۲۹۵۱، ۲۹۸۶] [مسلم: ۱۵۸۲؛ ابوداؤد:

۱۲۰۲، ۱۷۷۳؛ ترمذی: ۵۴۶؛ نسائی: ۴۶۸]

تشریح: دیگر روایتوں میں ہے کہ حضرت علی رضی اللہ عنہ شام کے ارادہ سے نکلے تھے کہ کوفہ چھوڑتے ہی آپ نے قصر شروع کر دیا تھا۔ اسی طرح واپسی میں کوفہ کے مکانات دکھائی دے رہے تھے۔ لیکن آپ نے اس وقت بھی قصر کیا۔ جب آپ سے کہا گیا کہ اب تو کوفہ کے قریب آ گئے! تو فرمایا کہ ہم پوری

نماز اس وقت تک نہ پڑھیں گے جب تک ہم کو فہم میں داخل نہ ہو جائیں رسول کریم ﷺ حج کے ارادہ سے مکہ معظمہ جا رہے تھے ظہر کے وقت تک آپ مدینہ میں تھے اس کے بعد سفر شروع ہو گیا پھر آپ ذوالحلیفہ میں پہنچے تو عصر کا وقت ہو چکا تھا اور وہاں آپ نے عصر چار رکعت کی بجائے صرف دو رکعت پڑھی۔ ذوالحلیفہ مدینہ سے چھ میل پر ہے۔

اس حدیث سے معلوم ہوا کہ مسافر جب اپنے مقام سے نکل جائے تو قصر شروع کر دے باب کا یہی مطلب ہے۔

۱۰۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: الصَّلَاةُ أَوَّلُ مَا فُرِضَتْ رَكْعَتَانِ فَأَقْرَبَتْ صَلَاةُ السَّفَرِ، وَأَبْتَمَتْ صَلَاةُ الْحَضَرِ. قَالَ الزُّهْرِيُّ: فَقُلْتُ لِعُرْوَةَ: فَمَا بَالُ عَائِشَةَ تَتِمُّ؟ قَالَ: تَأَوَّلْتُ مَا تَأَوَّلَ عُمَانُ. [راجع: ۳۵۰] [مسلم: ۵۷۲؛ نسائی: ۴۵۲]

(۱۰۹۰) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے زہری سے بیان کیا، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہا کہ پہلے نماز دو رکعت فرض ہوئی تھی بعد میں سفر کی نماز تو اپنی اسی حالت پر رہ گئی البتہ حضر کی نماز پوری (چار رکعت) کر دی گئی۔ زہری نے بیان کیا کہ میں نے عروہ سے پوچھا کہ پھر خود حضرت عائشہ رضی اللہ عنہا نے کیوں نماز پوری پڑھی تھی انہوں نے اس کا جواب یہ دیا کہ عثمان رضی اللہ عنہ نے اس کی جو تاویل کی تھی وہی انہوں نے بھی کی۔

تشریح: عثمان رضی اللہ عنہ نے جب منیٰ میں پوری نماز پڑھی تو فرمایا کہ میں نے یہ اس لیے کیا کہ بہت سے عوام مسلمان جمع ہیں ایسا نہ ہو کہ وہ نماز کی دہری رکعت سمجھ لیں۔ حضرت عائشہ رضی اللہ عنہا نے بھی حج کے موقع پر نماز پوری پڑھی اور قہر نہیں کیا حالانکہ آپ مسافر تھیں اس لیے آپ کو نماز قصر کرنی چاہیے تھی۔ مگر آپ سفر میں پوری نماز پڑھنا بہتر جانتی تھیں اور قدر رخصت سمجھتی تھیں۔

بَابُ: يُصَلِّي الْمَغْرِبُ ثَلَاثًا
باب: مغرب کی نماز سفر میں بھی تین ہی رکعت ہیں
فِي السَّفَرِ

۱۰۹۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ. قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ. [اطرافہ فی: ۱۰۹۲، ۱۱۰۶، ۱۱۰۹، ۱۱۶۸، ۱۶۷۳، ۱۸۰۵، ۱۳۰۰]

[نہائی: ۵۹۱]

۱۰۹۲۔ وَرَأَدَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ سَالِمٌ: كَانَ ابْنُ عُمَرَ (۱۰۹۲) لَيْثُ بْنُ سَعْدٍ فِي اس رَوَايَتٍ فِي اتِّخَاذِهِ كَمَا أَنَّ مَجْهَدًا مِنْ يُونُسَ فِي ابْنِ شِهَابٍ، قَالَ سَالِمٌ، أَنَّ ابْنَ عُمَرَ

میں مغرب اور عشاء ایک ساتھ جمع کر کے پڑھتے تھے۔ سالم نے کہا کہ ابن عمر رضی اللہ عنہما نے مغرب کی نماز اس دن دیر سے پڑھی تھی جب انہیں ان کی بیوی صفیہ بنت ابی عبید کی سخت بیماری کی اطلاع ملی تھی (چلتے ہوئے) میں نے کہا کہ نماز! (یعنی وقت ختم ہوا چاہتا ہے) لیکن آپ نے فرمایا کہ چلے چلو۔ پھر دوبارہ میں نے کہا کہ نماز! آپ نے پھر فرمایا کہ چلے چلو۔ اس طرح جب ہم دو یا تین میل نکل گئے تو آپ اترے اور نماز پڑھی پھر فرمایا کہ میں نے خود دیکھا ہے کہ جب نبی کریم ﷺ سفر میں تیزی کے ساتھ چلنا چاہتے تو اسی طرح کرتے تھے۔ عبد اللہ بن عمر رضی اللہ عنہما نے یہ بھی فرمایا کہ میں نے خود دیکھا کہ جب نبی کریم ﷺ (منزل مقصود تک) جلدی پہنچنا چاہتے تو پہلے مغرب کی تکبیر کہلاتے اور آپ اس کی تین رکعت پڑھا کر سلام پھیرتے۔ پھر تھوڑی دیر ٹھہر کر عشاء پڑھاتے اور اس کی دو رکعت پر سلام پھیرتے۔ عشاء کے فرض کے بعد آپ سنتیں وغیرہ نہیں پڑھتے تھے آدھی رات کے بعد کھڑے ہو کر نماز پڑھتے۔

يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ. قَالَ سَالِمٌ: وَأَخَّرَ ابْنُ عُمَرَ الْمَغْرِبَ، وَكَانَ اسْتُصْرِخَ عَلَى امْرَأَتِهِ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ فَقُلْتُ لَهُ: الصَّلَاةُ فَقَالَ: سِرْ. فَقُلْتُ لَهُ الصَّلَاةُ. فَقَالَ: سِرْ. حَتَّى سَارَ مِائَتَيْنِ أَوْ ثَلَاثَةَ ثُمَّ نَزَلَ فَصَلَّى ثُمَّ قَالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي إِذَا أَعْجَلَهُ السَّيْرُ. وَقَالَ عَبْدُ اللَّهِ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ يُقِيمُ الْمَغْرِبَ، فَيُصَلِّيَهَا ثَلَاثًا ثُمَّ يُسَلِّمُ، ثُمَّ قَلَمًا يَلْبُثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيَهَا رَكَعَتَيْنِ ثُمَّ يُسَلِّمُ، لَا يُسَبِّحُ بَعْدَ الْعِشَاءِ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ. [راجع: ۱۰۹۱]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔ آپ ﷺ نے سفر میں مغرب کی تین رکعت فرض نماز ادا کی۔

باب: نفل نماز سواری پر، اگرچہ سواری کا منہ کسی طرف ہو

بَابُ صَلَاةِ التَّطَوُّعِ عَلَى الدَّوَابِّ حَيْثُمَا تَوَجَّهَتْ بِهِ

(۱۰۹۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الاعلیٰ نے بیان کیا، کہا کہ ہم سے معمر نے زہری سے بیان کیا، ان سے عبد اللہ بن عامر نے اور ان سے ان کے باپ نے کہا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ اونٹنی پر نماز پڑھتے رہتے خواہ اس کا منہ کسی طرف ہو۔

۱۰۹۳- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [طرفاه فی: ۱۰۹۷، ۱۱۰۴] [مسلم: ۱۶۱۹]

تشریح: ثابت ہوا کہ نفل سواری پر درست ہیں اسی طرح وتر بھی۔ امام شافعی اور امام مالک اور امام احمد رحمہم اہل حدیث کا یہی قول ہے اور حضرت امام ابوحنیفہ رحمہ اللہ کے نزدیک وتر سواری پر پڑھنے درست نہیں۔

(۱۰۹۴) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے شیبان نے کہا، ان سے یحییٰ نے بیان کیا، ان سے محمد بن عبد الرحمن نے بیان کیا، کہ جابر بن عبد اللہ رضی اللہ عنہ نے انہیں خبر دی کہ نبی کریم ﷺ نفل نماز اپنی اونٹنی پر غیر قبلہ کی طرف منہ کر کے بھی پڑھتے تھے۔

۱۰۹۴- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ فِي غَيْرِ

الْقِبْلَةِ. [راجع: ٤٠٠]

تشریح: یہ واقعہ غزوہ انمار کا ہے قبلہ وہاں جانے والوں کے لیے بائیں طرف رہتا ہے سواری اونٹ اور ہر جانور کو شامل ہے۔

۱۰۹۵۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ يُصَلِّي عَلَى رَاحِلَتِهِ وَيُوتِرُ عَلَيْهَا، وَيُخْبِرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْعَلُهُ. [راجع: ٩٩٩]

(۱۰۹۵) ہم سے عبد الاعلیٰ بن حماد نے بیان کیا، انہوں نے کہا کہ ہم سے وہیب نے بیان کیا، انہوں نے کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے بیان کیا، انہوں نے کہا کہ حضرت ابن عمر رضی اللہ عنہما نفل نماز سواری پر پڑھتے تھے، اسی طرح وتر بھی۔ اور فرماتے کہ نبی ﷺ بھی ایسا کرتے تھے۔

باب: سواری پر اشارے سے نماز پڑھنا

۱۰۹۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ، أَيْنَمَا تَوَجَّهَتْ بِهِ يَوْمِيٌّ. وَذَكَرَ عَبْدُ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْعَلُهُ. [راجع: ٩٩٩]

(۱۰۹۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے عبد العزیز بن مسلم نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن دینار نے بیان کیا، انہوں نے کہا کہ عبد اللہ بن عمر رضی اللہ عنہما سفر میں اپنی اونٹنی پر نماز پڑھتے خواہ اس کا منہ کسی طرف ہوتا۔ آپ اشاروں سے نماز پڑھتے۔ آپ کا بیان تھا کہ نبی کریم ﷺ بھی اسی طرح کرتے تھے۔

باب: نمازی فرض نماز کیلئے سواری سے اتر جائے

۱۰۹۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، أَنَّ عَامِرَ بْنَ رَبِيعَةَ، أَخْبَرَهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الرَّاحِلَةِ يُسَبِّحُ، يَوْمِيٌّ بِرَأْسِهِ قَبْلَ أَيْ وَجْهِ تَوَجَّهَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَضَعُ ذَلِكَ فِي الصَّلَاةِ الْمَكْتُوبَةِ. [راجع: ١٠٩٣]

(۱۰۹۷) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ابن شہاب نے بیان کیا، ان سے عبد اللہ بن عامر بن ربیعہ نے کہا کہ عامر بن ربیعہ نے انہیں خبر دی انہوں نے کہا کہ میں نے رسول اللہ ﷺ کو اونٹنی پر نماز نفل پڑھتے دیکھا۔ آپ ﷺ سر کے اشاروں سے پڑھ رہے تھے اس کا خیال کئے بغیر کہ سواری کا منہ کدھر ہوتا ہے لیکن فرض نمازوں میں آپ ان طرح نہیں کرتے تھے۔

۱۰۹۸۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: قَالَ سَالِمٌ: كَانَ عَبْدُ اللَّهِ يُصَلِّي عَلَى دَابَّتِهِ مِنَ اللَّيْلِ وَهُوَ مُسَافِرٌ، مَا يُبَالِي حَيْثُ كَانَ وَجْهَهُ. قَالَ ابْنُ عُمَرَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قَبْلَ أَيْ

(۱۰۹۸) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، انہوں نے ابن شہاب کے واسطے سے بیان کیا، انہوں نے کہا کہ سالم نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما سفر میں رات کے وقت اپنے جانور پر نماز پڑھتے کچھ پروانہ کرتے کہ اس کا منہ کس طرف ہے۔ ابن عمر رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ بھی اونٹنی پر نفل نماز پڑھا کرتے، چاہے اس کا منہ

ابوداؤد: ۱۲۲۴؛ نسائی: ۴۸۹، ۷۴۳]

۱۰۹۹۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ ثَوْبَانَ، قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ فَإِذَا أَرَادَ أَنْ يُصَلِّيَ الْمَكْتُوبَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ. [راجع: ۴۰۰]

فَاسْتَقْبَلَ الْقِبْلَةَ. [راجع: ٤٠٠]

تشریح: اس حدیث سے معلوم ہوا کہ جو سواری اپنے اختیار میں ہو مہر حال سے روک کر فرض نماز پہنچے زمین ہی پر پڑھنی چاہیے۔ (واللہ اعلم بالصواب)

خاتمہ: لِلّٰہِ الْحَمْدُ وَالْمِنَّۃُ کہ شب و روز مسلسل سرفروغ کی محنت شاقہ کے نتیجہ میں آج صبح بخاری کے پارہ چہارم کی تسوید سے فراغت حاصل کر رہا ہوں یہ محض اللہ کا فضل ہے کہ مجھ جیسا ناچیز انسان اس عظیم اسلامی مقدس کتاب کی یہ خدمت انجام دیتے ہوئے اس کا باخود ترجمہ و جامع ترین تشریحات سے اپنے قدردانوں کی خدمت میں پیش کر رہا ہے اپنی بے بضاعتی و ہرگز وری کی بنا پر اللہ ہی بہتر جانتا ہے کہ اس سلسلہ میں کہاں کہاں کیا کیا لغزشیں مجھ سے ہوئی ہوں گی۔ اللہ پاک میری ان جملہ لغزشوں کو معاف فرمائے اور اس خدمت کو قبول فرمائے اور اسے نہ صرف میرے لیے بلکہ میرے والدین مرحومین و جملہ متعلقین و میرے جملہ اساتذہ کرام پھر جملہ قدردانوں کے لیے جن کا مجھے دامے درے سخنے تعاون حاصل رہا ان سب کے لیے اس کو وسیلہ نجات آخرت بنائے اور توفیق دے کہ ہم سب مل کر اس کتاب مقدس کے تیس پاروں کی اشاعت اس بیخ پر کر کے اردو داں دین پسند طبقہ کے لیے ایک بہترین ذخیرہ معلومات دین مہیا کر دیں۔ اس سلسلہ میں اپنے اساتذہ کرام اور جمیع علمائے عظام سے بھی بڑ زور و درخواس کروں گا کہ ترجمہ و تشریحات میں اپنی ذمہ داریوں کے پیش نظر پورے طور پر میں نے ہر ممکن تحقیق کی کوشش کی ہے مسائل خلاف میں ہر ممکن تفصیلات کو کام لاتے ہوئے مخالفین و موافقین سب کی بوجھے لفظوں میں یاد کیا ہے اور مسلک محدثین و سنیین کے بیان کے لیے عمدہ سے عمدہ الفاظ لائے گئے ہیں۔ پھر بھی مجھ کو اپنی بھول چوک پر ندامت ہے اگر آپ حضرات کو کہیں بھی علمی اخلاقی کوئی خامی نظر آئے تو اس پر خادم کو رازہ اخلاص آگاہ فرمائیں شکریہ کے ساتھ آپ کے مشورہ پر توجہ دی جائے گی اور طبع ثانی میں ہر ممکن اصلاح کی کوشش کی جائے گی۔ اپنا مقصد خالصتاً فرامین رسالت مآب کو ان کے اصل منشا کے تحت زبان اردو میں منتقل کرنا ہے اور اس کے لیے یہ کتاب یعنی صحیح بخاری مستند و معتد کتاب ہے جس کی حخت پر بیشتر اکابر امت کا اتفاق ہے۔

آخر میں اپنے محترم اراکین ٹرسٹ بورڈ جامع اہل حدیث (مسجد چارمینار) بنگلور شہر کا شکر گزار ہوں اور ان کی ترقی داریں کے لیے دعا گو ہوں کہ ان حضرات کی پر خلوص دعوت پر مجھے اسی سال بھی رمضان المبارک ۱۳۸۸ھ یہاں جامع مسجد اہلحدیث میں گزارنے کا موقع ملا اور پرسکون ماحول میں یہاں اس بار سے کی تسوید کا کام انجام کو پہنچا۔

الحمد لله الذي بنعمته ^١تم الصالحات والصلوة والسلام على سيد المرسلين وعلى اله واصحابه اجمعين

برحمتك يا ارحم الراحمين-

غرض تقشے است کر ما یا دماند
خادم حدیث نبوی ﷺ محمد اور از دہلوی غنی عنہ (وارد حال) جامع الجہد یت کینٹ بنگلور ۲۲ رمضان المبارک ۱۳۸۸ھ

بَابُ صَلَاةِ التَّطَوُّعِ عَلَى الْحِمَارِ

۱۱۰۰۔ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَبَّانٌ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ أَخْبَرَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ: اسْتَقْبَلَنَا أَنَسُ بْنُ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَلَقَيْنَاهُ بَعَيْنِ التَّمْرِ، فَرَأَيْنَهُ يُصَلِّي عَلَى حِمَارٍ وَوَجْهُهُ مِنْ دَا الْجَانِبِ - يَغْنِي عَنْ يَسَارِ الْقِبْلَةِ - فَقُلْتُ: رَأَيْتُكَ تُصَلِّي لِبَغْيِ الْقِبْلَةِ فَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أَفْعَلْهُ. رَوَاهُ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ حَجَّاجٍ عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ. [مسلم: ۱۶۲۰]

باب: نفل نماز گدھے پر بیٹھے ہوئے ادا کرنا
(۱۱۰۰) ہم سے احمد بن سعید نے بیان کیا، کہا کہ ہم سے حبان بن ہلال نے بیان کیا، کہا کہ ہم سے ہمام بن یحییٰ نے بیان کیا، کہا کہ ہم سے انس بن سیرین نے بیان کیا۔ انہوں نے کہا کہ انس رضی اللہ عنہ شام سے جب (حجاج کی خلیفہ سے شکایت کر کے) واپس ہوئے تو ہم ان سے عین التمر میں ملے۔ میں نے دیکھا کہ آپ گدھے پر سوار ہو کر نماز پڑھ رہے تھے اور آپ کا منہ قبلہ سے بائیں طرف تھا۔ اس پر میں نے کہا کہ میں نے آپ کو قبلہ کے سوا دوسری طرف منہ کر کے نماز پڑھتے ہوئے دیکھا ہے۔ انہوں نے جواب دیا کہ اگر میں رسول اللہ ﷺ کو ایسا کرتے نہ دیکھتا تو میں بھی نہ کرتا۔ اس روایت کو ابراہیم بن طہمان نے بھی حجاج سے، انہوں نے انس بن سیرین سے، انہوں نے انس بن مالک رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ سے بیان کیا ہے۔

تشریح: حضرت انس بن مالک رضی اللہ عنہ بصرہ سے شام میں خلیفہ وقت عبدالملک بن مروان کے ہاں حجاج بن یوسف ظالم ثقفی کی شکایت لے کر گئے تھے۔ جب لوٹ کر بصرہ آئے تو انس بن سیرین آپ کے استقبال کو گئے اور آپ کو دیکھا کہ گدھے پر نفل نماز اشاروں سے ادا کر رہے ہیں اور منہ بھی غیر قبلہ کی طرف ہے۔ آپ سے پوچھا گیا فرمایا کہ میں نے رسول کریم ﷺ کو بھی سواری پر نفل نماز ایسے ہی پڑھتے دیکھا۔ یہ روایت مسلم میں عبد اللہ بن عمر رضی اللہ عنہما سے یوں ہے: ”رأيت رسول الله ﷺ يصلي على حمار وهو متوجه إلى خيبر.“ کہ میں نے رسول کریم ﷺ کو دیکھا آپ ﷺ (نفل نماز) گدھے پر ادا فرما رہے تھے اور آپ کا چہرہ مبارک خیبر کی طرف تھا۔

امام بخاری رحمہ اللہ نے اس روایت کو ابراہیم بن طہمان کی سند سے نقل فرمایا۔ حافظ ابن حجر رحمہ اللہ کہتے ہیں مجھ کو یہ حدیث ابراہیم بن طہمان کے طریق سے موصول نہیں ملی، البتہ سراج نے عمرو بن عامر سے، انہوں نے حجاج سے، اس لفظ سے روایت کیا ہے کہ نبی کریم ﷺ اپنی اونٹنی پر نماز پڑھتے چاہے جدھر وہ منہ کرتی تو حضرت انس رضی اللہ عنہ نے گدھے پر نماز پڑھنے کو اونٹنی کے اوپر پڑھنے پر قیاس کیا اور سراج نے یحییٰ بن سعید سے روایت کیا، انہوں نے حضرت انس رضی اللہ عنہ سے کہ انہوں نے نبی کریم ﷺ کو گدھے پر نماز پڑھتے دیکھا اور آپ خیبر کی طرف منہ کئے ہوئے تھے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں کہ نماز میں قبلہ کی طرف منہ کرنا بالاجماع فرض ہے۔ مگر جب آدمی عاجز ہو یا خوف ہو یا نفل نماز ہو تو ان حالات میں یہ فرض اٹھ جاتا ہے۔ نفل نماز کے لئے بھی ضروری ہے کہ شروع کرتے وقت نیت باندھنے پر منہ قبلہ رخ ہو بعد میں وہ سواری جدھر بھی رخ کرے نماز نفل ادا کرنا جائز ہے۔ عین التمر ایک گاؤں ملک شام میں عراق کی طرف واقع ہے۔

اس روایت سے ثابت ہوا کہ کسی ظالم حاکم کی شکایت بڑے حاکم کو پہنچانا معیوب نہیں ہے اور یہ کہ کسی بزرگ کے استقبال کے لئے چل کر جانا عین ثواب ہے اور یہ بھی کہ بڑے لوگوں سے چھوٹے آدمی مسائل کی تحقیق کر سکتے ہیں اور یہ بھی ثابت ہوا کہ دلیل پیش کرنے میں رسول کریم ﷺ کی حدیث بڑی اہمیت رکھتی ہے کہ مؤمن کے لئے اس سے آگے گنجائش نہیں۔ اس لئے بالکل سچ کہا گیا ہے:

اصل دیں آمد کلام اللہ معظم داشتن
پس حدیث مصطفیٰ برجاں مسلم داشتن

یعنی دین کی بنیاد ہی یہ ہے کہ قرآن مجید کو محدود وجہ قابل تعظیم کہا جائے اور پس احادیث نبوی ﷺ کو دل و جان سے تسلیم کیا جائے۔

بَابُ مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ دُبَرُ الصَّلَوَاتِ وَقَبْلَهَا باب: سفر میں جس نے فرض نماز سے پہلے اور پیچھے سنتوں کو نہیں پڑھا

۱۱۰۱۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ حَفْصَ بْنَ عَاصِمٍ، حَدَّثَهُ قَالَ: سَأَلْتُ ابْنَ عُمَرَ فَقَالَ: صَحِبْتُ النَّبِيَّ ﷺ فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ، وَقَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ۲۱] [طرفہ فی: ۱۱۰۲]

(۱۱۰۱) ہم سے یحییٰ بن سلیمان کو فی نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھ سے عمر بن محمد بن یزید نے بیان کیا کہ حفص بن عاصم بن عمر نے ان سے بیان کیا کہ میں نے سفر میں سنتوں کے متعلق عبد اللہ بن عمر رضی اللہ عنہما سے پوچھا آپ نے فرمایا کہ میں نبی کریم ﷺ کی صحبت میں رہا ہوں۔ میں نے آپ ﷺ کو سفر میں کبھی سنتیں پڑھتے نہیں دیکھا اور اللہ تعالیٰ کا ارشاد ہے: ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“

[مسلم: ۱۵۷۹، ۱۵۸۰؛ ابوداؤد: ۱۲۲۳]

نسائی: ۱۴۵۷؛ ابن ماجہ: ۱۰۷۱]

تشریح: معلوم ہوا کہ سفر میں خالی فرض نماز کی دو رکعتیں ظہر و عصر میں کافی ہیں سنت نہ پڑھنا بھی خود نبی کریم ﷺ کی سنت ہے۔

۱۱۰۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عِيْسَى بْنِ حَفْصِ بْنِ عَاصِمٍ، قَالَ: حَدَّثَنِي أَبِي أَنَّهُ، سَمِعَ ابْنَ عُمَرَ، يَقُولُ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَكَانَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ، وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَذَلِكَ. [راجع: ۱۱۰۱]

(۱۱۰۲) ہم سے مسدد بن مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عیسیٰ بن حفص بن عاصم نے، انہوں نے کہا کہ مجھ سے میرے باپ نے بیان کیا، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما کو یہ فرماتے سنا کہ میں رسول اللہ ﷺ کی صحبت میں رہا ہوں، آپ ﷺ سفر میں دو رکعت (فرض) سے زیادہ نہیں پڑھا کرتے تھے۔ ابوبکر، عمر اور عثمان رضی اللہ عنہم بھی ایسا ہی کرتے تھے۔

تشریح: دوسری روایت صحیح مسلم میں یوں ہے: ”صحبت ابن عمر فی طریق مکة فصلی لنا الظهر رکعتین ثم اقبل و اقبلنا معه حتی جاء رحله و جلسنا معه فحانت منه التفاتة نحو حیث صلی فرای ناسا قیاما فقال: ما یصنع هؤلاء قلت: یسبحون قال لو کنت مسبحا لا تمتت۔“ (قسطلانی) حفص بن عاصم کہتے کہ میں کہ شریف کے سفر میں حضرت عبد اللہ بن عمر رضی اللہ عنہما کے ساتھ تھا۔ آپ نے ظہر کی دو رکعت فرض نماز قصر پڑھائی پھر کچھ لوگوں کو دیکھا کہ وہ سنت پڑھ رہے ہیں۔ آپ نے فرمایا کہ اگر میں سنتیں پڑھوں تو پھر فرض ہی کیوں نہ پورے پڑھ لوں۔ اگلی روایت میں مزید وضاحت موجود ہے کہ رسول کریم ﷺ اور ابوبکر اور عمر اور عثمان رضی اللہ عنہم سب کا یہی عمل تھا کہ وہ سفر میں نماز قصر کرتے اور ان دو رکعتوں فرض کے علاوہ کوئی سنت نماز نہیں پڑھتے تھے۔ بہت سے ناواقف بھائیوں کو سفر میں دیکھا جاتا ہے کہ وہ اہل حدیث کے اس عمل پر تعجب کیا

کرتے ہیں۔ بلکہ بعض تو اظہار نفرت سے بھی نہیں چوکتے، ان لوگوں کو خود اپنی نادانگی پر افسوس کرنا چاہیے اور معلوم ہونا چاہیے کہ حالت سفر میں جب فرض نماز قصر کیا جا رہا ہے پھر اس وقت سنت نمازوں کا تو ذکر ہی کیا ہے۔

باب: فرض نمازوں کے بعد اور اول کی سنتوں کے علاوہ اور دوسرے نفل سفر میں پڑھنا اور نبی کریم ﷺ نے سفر میں فجر کی سنتوں کو پڑھا ہے

بَابُ مَنْ تَطَوَّعَ فِي السَّفَرِ فِي غَيْرِ دُبُرِ الصَّلَوَاتِ وَقَبْلَهَا وَرَكَعَ النَّبِيُّ ﷺ فِي السَّفَرِ رَكَعَتَيِ الْفَجْرِ

(۱۱۰۳) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے ابن ابی لیلیٰ نے، انہوں نے کہا کہ ہمیں کسی نے یہ خبر نہیں دی کہ رسول اللہ ﷺ کو انہوں نے چاشت کی نماز پڑھتے دیکھا، ہاں ام ہانی رضی اللہ عنہا کا بیان ہے کہ فتح مکہ کے دن نبی کریم ﷺ نے ان کے گھر غسل کیا تھا اور اس کے بعد آپ ﷺ نے آٹھ رکعتیں پڑھی تھیں، میں نے آپ ﷺ کو کبھی اتنی ہلکی پھلکی نماز پڑھتے نہیں دیکھا۔ البتہ آپ ﷺ رکوع اور سجدہ پوری طرح کرتے تھے۔

۱۱۰۳۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْوَةَ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: مَا أَخْبَرَنَا أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضُّحَى غَيْرَ أَمِّ هَانِيَةَ، ذَكَرْتُ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، فَصَلَّى ثَمَانِ رَكَعَاتٍ، فَمَا رَأَيْتُهُ صَلَّى صَلَاةً أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ يَتِمُّ الرُّكُوعَ وَالسُّجُودَ. [طرفاء في: ۱۱۷۶، ۴۲۹۲] [مسلم: ۱۶۶۷، ابوداؤد: ۱۲۹۱، ترمذی: ۴۷۴]

(۱۱۰۴) اور لیث بن سعد نے کہا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، انہوں نے کہا کہ مجھ سے عبداللہ بن عامر بن ربیعہ نے بیان کیا کہ انہیں ان کے باپ نے خبر دی کہ انہوں نے خود دیکھا کہ رسول اللہ ﷺ (رات میں) سفر میں نفل نمازیں سواری پر پڑھتے تھے، وہ جدھر آپ ﷺ کو لے جاتی ادھر ہی سہی۔

۱۱۰۴۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ صَلَّى السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ. [راجع: ۱۰۹۳]

تشریح: اس سے نبی کریم ﷺ کا سفر میں نفل پڑھنا ثابت ہو نیز چاشت کی نماز بھی ثابت ہوئی اگر نبی کریم ﷺ سے عمر بھر کوئی کام صرف ایک ہی دفعہ کرنا ثابت ہو تو وہ بھی امت کے لئے سنت ہے اور چاشت کے لئے تو اور بھی ثبوت موجود ہیں۔ ام ہانی رضی اللہ عنہا نے صرف اپنے دیکھنے کا حال بیان کیا ہے۔ ظاہر ہے کہ ام ہانی رضی اللہ عنہا کو ہر وقت آپ ﷺ کے معمولات دیکھنے کا اتفاق نہیں ہوا۔

(۱۱۰۵) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے خبر دی، انہیں زہری نے اور انہیں سالم بن عبداللہ بن عمر نے اپنے باپ

۱۱۰۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ

عَبْدُ اللَّهِ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كَانَ يُسَبِّحُ عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ كَانَ وَجْهَهُ، يُؤْمِي بِرَأْسِهِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ اپنی اونٹنی کی پیٹھ پر خواہ اس کا منہ کسی طرف ہوتا نفل نماز سر کے اشاروں سے پڑھتے تھے۔ عبد اللہ بن عمر رضی اللہ عنہما بھی اسی طرح کیا کرتے تھے۔

[راجع: ۱۰۹۹]

تشریح: مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ سفر میں نبی کریم ﷺ نے فرض نمازوں کے اوّل اور بعد کی سنن راتبہ نہیں پڑھی ہیں، ہاں اور قسم کے نوافل جیسے اشراق وغیرہ سفر میں پڑھنا منقول ہے اور فجر کی سنتوں کا سفر میں ادا کرنا ثابت ہے۔

”قال ابن القيم في الهدى: وكان من هديه ﷺ في سفره الاقتصار على الفرض ولم يحفظ عنه انه ﷺ صلى سنة الصلاة قبلها ولا بعدها الا ما كان من سنة الوتر والفجر فانه لم يكن يدعها حضرا ولا سفرًا انتهى“ (نيل الاوطار) یعنی علامہ ابن قیم رحمہ اللہ نے اپنی مشہور کتاب زاد العاد میں لکھا ہے کہ نبی کریم ﷺ کی سیرت مبارکہ سے یہ بھی ہے کہ حالت سفر میں آپ صرف فرض کی قصر رکعتوں پر اکتفا کرتے تھے اور آپ ﷺ سے ثابت نہیں کہ آپ ﷺ نے سفر میں وتر اور فجر کی سنتوں کے سوا اور کوئی نماز ادا کی ہو۔ آپ ﷺ ان ہردو کو سفر حاضر میں برابر پڑھا کرتے تھے۔ پھر علامہ ابن قیم رحمہ اللہ نے ان روایات پر روشنی ڈالی ہے جن سے نبی کریم ﷺ کا حالت سفر میں نماز نوافل ادا کرنا ثابت ہوتا ہے۔

”وقد سنل الامام احمد عن التطوع في السفر فقال: ارجوان لا يكون بالتطوع في السفر باس“۔ یعنی امام احمد بن حنبل رحمہ اللہ سے سفر میں نوافل کے متعلق پوچھا گیا تو آپ نے فرمایا کہ مجھے امید ہے کہ سفر میں نوافل ادا کرنے میں کوئی برائی نہیں ہے مگر سنت رسول اللہ ﷺ پر عمل کرنا بہتر اور مقدم ہے۔

پس ہردو امور ثابت ہوئے کہ ترک میں بھی کوئی برائی نہیں اور ادائیگی میں بھی کوئی ہرج نہیں۔ ”وقال الله تعالى ﴿وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ (الحج: ۷۸) والحمد لله على نعمائه الكاملة۔

بَابُ الْجَمْعِ فِي السَّفَرَيْنِ الْمَغْرِبِ وَالْعِشَاءِ

باب: سفر میں مغرب اور عشاء ایک ساتھ ملا کر پڑھنا

۱۱۰۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ. [راجع: ۱۱۰۶]

۱۱۰۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَّ بِهِ السَّيْرُ. [راجع: ۱۱۰۷]

[۱۰۹۹] [مسلم: ۱۶۲۳؛ نسائی: ۵۹۹]

۱۱۰۷۔ (۱۱۰۶) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا کہ میں نے زہری سے سنا، انہوں نے سالم سے اور انہوں نے اپنے باپ عبد اللہ بن عمر رضی اللہ عنہما سے کہ نبی اکرم ﷺ کو اگر سفر میں جلد چلنا منظور ہوتا تو مغرب اور عشاء ایک ساتھ ملا کر پڑھتے۔

۱۱۰۷۔ (۱۱۰۶) اور ابراہیم بن طہمان نے کہا کہ ان سے حسین معلم نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عکرمہ نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ سفر میں ظہر اور عصر کی نماز ایک ساتھ ملا کر پڑھتے۔ اسی طرح مغرب اور عشاء کی بھی

وَالْعَصْرُ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ، وَيَجْمَعُ أَحَدُكَ سَائِرَ صَلَاتِهِ فِيهِ. وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

۱۱۰۸۔ وَعَنْ حُسَيْنٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَفْصِ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ. وَتَابَعَهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ حَفْصِ بْنِ أَنَسٍ: جَمَعَ النَّبِيُّ ﷺ. اطرهه في: ۱۱۱۰

(۱۱۰۸) اور ابن طہمان ہی نے بیان کیا کہ ان سے حسین نے، ان سے یحییٰ بن ابی کثیر نے، ان سے حفص بن عبد اللہ بن انس رضی اللہ عنہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا نبی کریم ﷺ سفر میں مغرب اور عشاء ایک ساتھ ملا کر پڑھتے تھے۔ اس روایت کی متابعت علی بن مبارک اور حرب نے یحییٰ سے کی ہے۔ یحییٰ حفص سے اور حفص انس رضی اللہ عنہ سے روایت کرتے ہیں کہ نبی کریم ﷺ نے (مغرب اور عشاء) ایک ساتھ ملا کر پڑھی تھیں۔

تشریح: امام بخاری رحمہ اللہ جمع کا مسئلہ قصر کے ابواب میں اس لئے لائے کہ جمع بھی گویا ایک طرح کا قصر ہی ہے۔ سفر میں ظہر عصر اور مغرب عشاء جمع کرنا اجماعیث اور امام احمد اور امام شافعی اور ثوری اور اسحاق رحمہم سب کے نزدیک جائز ہے خواہ جمع تقدیم کرے یعنی ظہر کے وقت عصر اور مغرب کے وقت عشاء پڑھ لے خواہ جمع تاخیر کرے یعنی عصر کے وقت ظہر اور عشاء کے وقت مغرب بھی پڑھ لے۔ اس بارے میں مزید تفصیل مندرجہ ذیل احادیث سے معلوم ہو سکتی ہے۔

”عن معاذ بن جبل قال: كان النبي ﷺ في غزوة تبوك اذا زاغت الشمس قبل ان يرتحل جمع بين الظهر والعصر وان ارتحل قبل ان تزيع الشمس اخر الظهر حتى ينزل للعصر وفي المغرب مثل ذلك اذا غابت الشمس قبل ان يرتحل جمع بين المغرب والعشاء وان ارتحل قبل ان تغيب الشمس اخر المغرب حتى ينزل للعشاء ثم يجمع بينهما۔ رواه ابو داود والترمذی وقال هذا حديث حسن غریب۔“

یعنی معاذ بن جبل رضی اللہ عنہ کہتے ہیں کہ غزوہ تبوک میں نبی کریم ﷺ کے کسی دن کوچ کرنے سے پہلے سورج ڈھل جاتا تو آپ ظہر اور عصر ملا کر پڑھ لیتے (جسے جمع تقدیم کہا جاتا ہے) اور اگر کبھی آپ کا سفر سورج ڈھلنے سے پہلے ہی شروع ہو جاتا تو ظہر اور عصر ملا کر پڑھتے (جسے جمع تاخیر کہا جاتا ہے) مغرب میں بھی آپ ﷺ کا یہی عمل تھا اگر کوچ کرتے وقت سورج غروب ہو چکا ہوتا تو آپ مغرب اور عشاء ملا کر پڑھ لیتے اور اگر سورج غروب ہونے سے قبل ہی سفر شروع ہو جاتا تو پھر مغرب کو مؤخر کر کے عشاء کے ساتھ ملا کر ادا کرتے۔ مسلم شریف میں بھی یہ روایت مختصر مروی ہے کہ نبی کریم ﷺ غزوہ تبوک میں ظہر اور عصر اور مغرب اور عشاء ملا کر پڑھ لیا کرتے تھے۔

ایک اور حدیث حضرت انس رضی اللہ عنہ سے مروی ہے جس میں مطلق سفر کا ذکر ہے اور ساتھ ہی حضرت انس رضی اللہ عنہ یہ بھی بیان فرماتے ہیں: ”كان رسول الله ﷺ اذا ارتحل قبل ان تزيع الشمس اخر الظهر الى وقت العصر الحديث۔“ یعنی سفر میں نبی کریم ﷺ کا یہی معمول تھا کہ اگر سفر سورج ڈھلنے سے قبل شروع ہوتا تو آپ ﷺ ظہر کو عصر میں ملالیا کرتے تھے اور اگر سورج ڈھلنے کے بعد آپ ﷺ سفر کرتے تو ظہر کے ساتھ عصر ملا کر سفر شروع کرتے تھے۔

مسلم شریف میں حضرت ابن عباس رضی اللہ عنہما سے بھی ایسا ہی مروی ہے اس میں مزید یہ ہے کہ ”قال سعيد: فقلت لابن عباس ما حمله على ذلك قال: اراد ان لا يخرج امته۔“ (رواه مسلم ص: ۲۴۶) یعنی سعید نے حضرت ابن عباس رضی اللہ عنہما سے اس کی وجہ پوچھی تو انہوں نے کہا آپ ﷺ نے یہ اس لئے کیا تاکہ امت تنگی میں نہ پڑ جائے۔

امام ترمذی رحمہ اللہ فرماتے ہیں کہ اس بارے میں حضرت علی اور ابن عمر اور انس اور عبد اللہ بن عمر اور حضرت عائشہ اور ابن عباس اور اسامہ بن زید اور جابر رضی اللہ عنہم سے بھی مرویات ہیں اور امام شافعی اور احمد اور اسحاق رحمہم بھی یہی کہتے ہیں کہ سفر میں دو نمازوں کا جمع کرنا خواہ جمع تقدیم ہو یا تاخیر بلا خوف و خطر جائز ہے۔

علامہ نووی رحمہ اللہ نے شرح مسلم میں امام شافعی رحمہ اللہ اور اکثر لوگوں کا قول نقل کیا ہے کہ سفر طویل میں جو ۲۸ میل یا ۲۸ میل ہاشمی پر بولا جاتا ہے جمع تقدیم و جمع تاخیر ہر دو طور پر جمع کرنا جائز ہے اور چھوٹے سفر کے بارے میں امام شافعی رحمہ اللہ کے دو قول ہیں اور ان میں بہت صحیح قول یہ ہے کہ جس سفر میں نماز کا قصر کرنا جائز نہیں اس میں جمع بھی جائز نہیں ہے۔ علامہ شوکانی رحمہ اللہ درر البیہ میں فرماتے ہیں کہ مسافر کے لئے جمع تقدیم اور جمع تاخیر ہر دو طور پر جمع کرنا جائز ہے۔ خواہ اذان اور اقامت سے ظہر میں عصر کو ملائے یا عصر کے ساتھ ظہر ملائے۔ اس طرح مغرب کے ساتھ عشاء پڑھے یا عشاء کے ساتھ مغرب ملائے۔ حنفیہ کے ہاں سفر میں جمع کر کے پڑھنا جائز نہیں ہے۔ ان کی دلیل حضرت عبد اللہ بن مسعود رضی اللہ عنہ والی روایت ہے جسے بخاری اور مسلم اور ابوداؤد اور نسائی نے روایت کیا ہے کہ میں نے مزدلفہ کے سوا کہیں نہیں دیکھا کہ نبی کریم ﷺ نے دو نمازیں ملا کر ادا کی ہوں۔

اس کا جواب صاحب مسک الختام نے یوں دیا ہے کہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کا بیان ہمارے مقصود کے لئے ہرگز مفہوم نہیں ہے کہ یہی عبد اللہ بن مسعود رضی اللہ عنہ اپنے اس بیان کے خلاف بیان دے رہے ہیں جیسا کہ محدث سلام اللہ نے محلی شرح مؤطا امام مالک رحمہ اللہ میں مسند ابی سے نقل کیا ہے کہ ابوقیس ازوی کہتے ہیں کہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ نبی کریم ﷺ سفر میں دو نمازوں کو جمع فرمایا کرتے تھے۔ اب ان کے پہلے بیان میں نفی ہے اور اس میں اثبات ہے اور قاعدہ مقررہ کی رو سے نفی پر اثبات مقدم ہوتا ہے۔ لہذا ثابت ہوا کہ ان کا پہلا بیان محض نسیان کی وجہ سے ہے۔ دوسری دلیل یہ دی جاتی ہے کہ اللہ پاک نے قرآن مجید میں فرمایا: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (النساء: ۱۰۳) یعنی نماز مومنوں پر وقت مقررہ میں فرض ہے اس کا جواب یہ کہ نبی کریم ﷺ قرآن مجید کے مفسراول ہیں اور آپ ﷺ کے عمل سے نماز میں جمع ثابت ہے۔ معلوم ہوا کہ یہ جمع بھی وقت موقت ہی میں داخل ہے ورنہ آیت کو اگر مطلق مانا جائے تو پھر مزدلفہ میں بھی جمع کرنا جائز نہیں ہوگا۔ حالانکہ وہاں کے جمع پر حنفی، شافعی اور اجماعی سب کا اتفاق ہے۔ بہر حال امر ثابت یہی ہے کہ سفر میں جمع تقدیم و جمع تاخیر ہر دو صورتوں میں جائز ہے۔

”وقد روی مسلم عن جابر انه ﷺ جمع بين الظهر والعصر بعرفة في وقت الظهر فلو لم يرد من فعله الا هذا لكان ادل دليل على جواز جمع التقديم في السفر“ (تسطلانی، ج: ۲/ ص: ۲۴۹)

یعنی امام مسلم نے جابر سے روایت کیا ہے کہ رسول کریم ﷺ نے ظہر اور عصر کی نمازوں کو عرفہ میں ظہر کے وقت میں جمع کر کے ادا فرمایا۔ پس اگر نبی کریم ﷺ سے صرف اسی موقع پر صحیح روایت سے جمع ثابت ہوا۔ یہی بہت بڑی دلیل ہے کہ جمع تقدیم سفر میں جائز ہے۔

علامہ قسطلانی نے امام زہری کا قول نقل کیا ہے کہ انہوں نے سالم سے پوچھا کہ سفر میں ظہر اور عصر کا جمع کرنا کیسا ہے؟ انہوں نے فرمایا کہ بلا شک جائز ہے تم دیکھتے نہیں کہ عرفات میں لوگ ظہر اور عصر ملا کر ادا کرتے ہیں۔

پھر علامہ قسطلانی فرماتے ہیں کہ جمع تقدیم کے لئے ضروری ہے کہ پہلے اول والی نماز پڑھی جائے مثلاً ظہر و عصر کو ملائے ہے تو پہلے ظہر ادا کی جائے اور یہ بھی ضروری ہے کہ نیت بھی پہلے ادا کرنے کی، کی جائے اور یہ بھی ضروری ہے کہ ان ہر دو نمازوں کو پے در پے پڑھا جائے درمیان میں کسی سنت راتبہ وغیرہ سے فصل نہ ہو۔ نبی کریم ﷺ نے جب نمرہ میں ظہر اور عصر کو جمع فرمایا تو: ”والی بینہما وترك الرواتب واقام الصلوة بینہما ورواہ الشیخان۔“ آپ ﷺ نے ان کو ملا کر پڑھا درمیان میں کوئی سنت نماز نہیں پڑھی اور درمیان میں تکبیر کہی۔ اسے بخاری و مسلم نے بھی روایت کیا ہے (حوالہ مذکور)

اس بارے میں علامہ شوکانی رحمہ اللہ نے یوں باب منعقد فرمایا ہے۔ ”باب الجمع باذان واقامتین من غیر تطوع بینہما“ یعنی نماز کو ایک اذان اور دو اقامتوں کے ساتھ جمع کرنا اور ان کے درمیان کوئی نفل نماز نہ ادا کرنا۔ پھر آپ اس بارے میں بطور دلیل حدیث ذیل کو لائے ہیں۔

”عن ابن عمر ان النبي ﷺ صلى المغرب والعشاء بالمزدلفة جميعا كل واحدة منهما باقامة ولم يسبح بينهما ولا على اثر واحدة منهما رواه البخاري والنسائي“
یعنی حضرت ابن عمر رضی اللہ عنہما سے روایت ہے کہ مزدلفہ میں نبی کریم ﷺ نے مغرب اور عشاء کو الگ الگ اقامت کے ساتھ جمع فرمایا اور نہ آپ ﷺ نے ان کے درمیان کوئی نفل نماز ادا کی اور نہ ان کے آگے پیچھے۔ جابر رضی اللہ عنہ کی روایت سے مسلم اور احمد اور نسائی میں اتنا اور زیادہ ہے ”ثم اضطجع حتى طلع الفجر“ پھر آپ ﷺ لیٹ گئے یہاں تک کہ فجر ہو گئی۔

باب: جب مغرب اور عشاء ملا کر پڑھے تو کیا ان

کے لیے اذان و تکبیر کہی جائے گی؟

(۱۱۰۹) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے سالم نے عبداللہ بن عمر رضی اللہ عنہما سے خبر دی۔ آپ نے کہا رسول اللہ ﷺ کو جب جلدی سفر طے کرنا ہوتا تو مغرب کی نماز مؤخر کر دیتے۔ پھر اسے عشاء کے ساتھ ملا کر پڑھتے تھے۔ سالم نے بیان کیا کہ عبداللہ بن عمر رضی اللہ عنہما بھی اگر سفر سرعت کے ساتھ طے کرنا چاہتے تو اسی طرح کرتے تھے۔ مغرب کی تکبیر پہلے کہی جاتی اور آپ تین رکعت مغرب کی نماز پڑھ کر سلام پھیر دیتے۔ پھر معمولی سے توقف کے بعد عشاء کی تکبیر کہی جاتی اور آپ اس کی دو رکعتیں پڑھ کر سلام پھیر دیتے۔ دونوں نمازوں کے درمیان ایک رکعت بھی سنت وغیرہ نہ پڑھتے اور اسی طرح عشاء کے بعد نماز نہیں پڑھتے تھے۔ یہاں تک کہ درمیان شب میں آپ اٹھتے (اور تہجد ادا کرتے)۔

(۱۱۱۰) ہم سے اسحاق نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالصمد بن عبدالوارث نے بیان کیا، انہوں نے کہا ہم سے حرب بن شداد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، انہوں نے کہا کہ مجھ سے حفص بن عید اللہ بن انس نے بیان کیا کہ انس رضی اللہ عنہ نے ان سے یہ بیان کیا کہ رسول اللہ ﷺ ان دو نمازوں یعنی مغرب اور عشاء کو سفر میں ایک ساتھ ملا کر پڑھا کرتے تھے۔

باب: مسافر جب سورج ڈھلنے سے پہلے کوچ کرے

تو ظہر کی نماز میں عصر کا وقت آنے تک دیر کرے

بَابُ: هَلْ يُؤَدَّنُ أَوْ يُقِيمُ إِذَا

جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ؟

۱۱۰۹ - حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ، حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ. قَالَ سَالِمٌ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقْعَلُهُ إِذَا أَعْجَلَهُ السَّيْرُ، يُقِيمُ الْمَغْرِبَ فَيُصَلِّيَهَا ثَلَاثًا، ثُمَّ يَسَلِّمُ، ثُمَّ قَلَمًا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ فَيُصَلِّيَهَا رَكَعَتَيْنِ، ثُمَّ يَسَلِّمُ وَلَا يَسْبَحُ بَيْنَهُمَا بِرَكَعَةٍ، وَلَا بَعْدَ الْعِشَاءِ بِسُجْدَةٍ حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ. [راجع: ۱۰۹۱]

۱۱۱۰ - حَدَّثَنِي إِسْحَاقُ قَالَ: أَخْبَرَنِي عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي حَرْبٌ قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ فِي السَّفَرِ يَغْنِي الْمَغْرِبَ وَالْعِشَاءَ. [راجع: ۱۱۰۸]

بَابُ: يُؤَخَّرُ الظُّهْرُ إِلَى الْعَصْرِ

إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ

فِيهِ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

۱۱۱۱۔ حَدَّثَنَا حَسَنُ الْوَاِسِطِيُّ، قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَبْغِ الشَّمْسُ آخِرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ يَجْمَعُ بَيْنَهُمَا، فَإِذَا زَاغَتِ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ. [طرفه في: ۱۱۱۲] [مسلم: ۱۲۲۵،

۱۲۲۶؛ ابوداود: ۱۲۱۹؛ نسائي: ۵۸۵، ۵۹۳]

بَابُ: إِذَا ارْتَحَلَ بَعْدَ مَا زَاغَتِ الشَّمْسُ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ

۱۱۱۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَبْغِ الشَّمْسُ آخِرَ الظُّهْرِ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ. [راجع: ۱۱۱۱]

بَابُ صَلَاةِ الْقَاعِدِ

۱۱۱۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: ((إِنَّا جَعَلْنَا الْإِمَامَ لِيُؤْتَمَّ بِهِ،

اس کو ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے روایت کیا ہے۔

(۱۱۱۱) ہم سے خزان واسطی نے بیان کیا، انہوں نے کہا کہ ہم سے مفضل بن فضالہ نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ اگر سورج ڈھلنے سے پہلے سفر شروع کرتے تو ظہر کی نماز عصر تک نہ پڑھتے پھر ظہر اور عصر ایک ساتھ پڑھتے اور اگر سورج ڈھل چکا ہوتا تو پہلے ظہر پڑھ لیتے پھر سوار ہوتے۔

باب: سفر اگر سورج ڈھلنے کے بعد شروع ہو تو پہلے ظہر پڑھ لے پھر سوار ہو

(۱۱۱۲) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے مفضل بن فضالہ نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول کریم ﷺ جب سورج ڈھلنے سے پہلے سفر شروع کرتے تو ظہر، عصر کا وقت آنے تک نہ پڑھتے۔ پھر کہیں (راستے میں) ٹھہرتے اور ظہر اور عصر ملا کر پڑھتے لیکن اگر سفر شروع کرنے سے پہلے سورج ڈھل چکا ہوتا تو پہلے ظہر پڑھتے پھر سوار ہوتے۔

باب: نماز بیٹھ کر پڑھنے کا بیان

(۱۱۱۳) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے امام مالک رضی اللہ عنہ نے، ان سے ہشام بن عروہ نے، ان سے ان کے باپ عروہ نے، ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ بیمار تھے اس لیے آپ ﷺ نے اپنے گھر میں بیٹھ کر نماز پڑھائی، بعض لوگ آپ ﷺ کے پیچھے کھڑے ہو کر پڑھنے لگے۔ لیکن آپ نے انہیں اشارہ کیا کہ بیٹھ جاؤ۔ نماز سے فارغ ہونے کے بعد آپ ﷺ نے فرمایا: ”امام اس لیے ہے کہ اس کی پیروی کی جائے،

فَإِذَا رَكَعَ قَارِئُكُمْ، وَإِذَا رَكَعَ قَارِئُكُمْ)). اس لیے جب وہ رکوع کرے تو تم بھی رکوع کرو اور جب وہ سر اٹھائے تو تم بھی سر اٹھاؤ۔“ [راجع: ۶۸۸]

۱۱۱۴۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَقَطَ رَسُولُ اللَّهِ ﷺ مِنْ فَرَسٍ فَخَدِشَ - أَوْ فَجَحِشَ - شِقَهُ الْأَيْمَنِ، فَدَخَلْنَا عَلَيْهِ نَعُوذُهُ، فَحَضَرَتِ الصَّلَاةُ فَصَلَّى قَاعِدًا فَصَلَّيْنَا فَعُوذًا وَقَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا رَكَعَ قَارِئُكُمْ، وَإِذَا رَكَعَ قَارِئُكُمْ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ)). [راجع: ۳۷۸] [مسلم: ۹۲۳]

(۱۱۱۴) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے زہری سے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ گھوڑے سے گر پڑے اس کی وجہ سے آپ کے دائیں پہلو پر زخم آگئے۔ ہم مزاج پرسی کے لیے گئے تو نماز کا وقت آگیا۔ آپ ﷺ نے بیٹھ کر نماز پڑھائی۔ ہم نے بھی بیٹھ کر آپ کے پیچھے نماز پڑھی۔ آپ ﷺ نے اسی موقع پر فرمایا تھا کہ ”امام اس لیے ہے تاکہ اس کی پیروی کی جائے۔ اس لیے جب وہ تکبیر کہے تو تم بھی تکبیر کہو، جب وہ رکوع کرے تو تم بھی رکوع کرو، جب وہ سر اٹھائے تو تم بھی سر اٹھاؤ اور جب وہ سميع اللہ لمن ربنا و لك الحمد کہو۔“

تشریح: ہر دو احادیث میں مقتدیوں کے لئے بیٹھے کا حکم پہلے دیا گیا تھا۔ بعد میں آخری نماز مرض الموت میں جو آپ ﷺ نے پڑھائی اس میں آپ بیٹھے ہوئے تھے اور صحابہ آپ ﷺ کے پیچھے کھڑے ہوئے تھے۔ اس سے پہلا حکم منسوخ ہو گیا۔

۱۱۱۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: أَخْبَرَنَا حُسَيْنٌ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ: ح: وَحَدَّثَنَا إِسْحَاقُ قَالَ: وَأَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا الْحُسَيْنُ عَنْ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ الْحُصَيْنِ - وَكَانَ مَبْسُورًا - قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا فَقَالَ: ((إِنْ صَلَّيَ قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّيَ قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّيَ نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ)).

(۱۱۱۵) ہم سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا ہمیں روح بن عبادہ نے خبر دی، انہوں نے کہا کہ ہمیں حسین نے خبر دی، انہیں عبد اللہ بن بریدہ نے انہیں عمران بن حصین رضی اللہ عنہ نے کہ آپ نے نبی کریم ﷺ سے پوچھا (دوسری سند) اور ہمیں اسحاق بن منصور نے خبر دی، کہا کہ ہمیں عبد الصمد نے خبر دی، کہا کہ میں نے اپنے باپ عبد الوارث سے سنا، کہا کہ ہم سے حسین نے بیان کیا اور ان سے ابن بریدہ نے کہا کہ مجھ سے عمران بن حصین رضی اللہ عنہ نے بیان کیا، وہ ابوسیر کے مریض تھے، انہوں نے کہا کہ میں نے رسول اللہ ﷺ سے کسی آدمی کے بیٹھ کر نماز پڑھنے کے بارے میں پوچھا۔ آپ نے فرمایا: ”افضل یہی ہے کہ کھڑے ہو کر پڑھے کیونکہ بیٹھ کر پڑھنے والے کو کھڑے ہو کر پڑھنے والے سے آدھا ثواب ملتا ہے اور لیٹے لیٹے پڑھنے والے کو بیٹھ کر پڑھنے والے سے آدھا ثواب ملتا ہے۔“

[طرفاء فی: ۱۱۱۶، ۱۱۱۷]

تشریح: اس حدیث میں ایک اصول بتایا گیا ہے کہ کھڑے ہو کر بیٹھ کر اور لیٹ کر نمازوں کے ثواب میں کیا تفاوت ہے۔ رہی صورت مسئلہ کہ لیٹ کر نماز جائز بھی ہے یا نہیں اس سے کوئی بحث نہیں کی گئی ہے اس لئے اس حدیث پر یہ سوال نہیں ہو سکتا کہ جب لیٹ کر نماز جائز ہی نہیں تو حدیث میں اس پر ثواب کا کیسے ذکر ہو رہا ہے؟ مصنف رحمہ اللہ نے بھی ان احادیث پر جو عثمان لکھا ہے اس کا مقصد اسی اصول کی وضاحت ہے۔ اس کی تفصیلات

دوسرے مواقع پر شارع سے خود ثابت ہیں۔ اس لئے عملی حدود میں جواز اور عدم جواز کا فیصلہ انہیں تفصیلات کے پیش نظر ہوگا۔ اس باب کی پہلی دو احادیث پر بحث پہلے گزر چکی ہے کہ نبی کریم ﷺ عذر کی وجہ سے مسجد میں نہیں جاسکتے تھے اس لئے فرض آپ نے اپنی قیامگاہ پر ادا کئے۔ صحابہ رضی اللہ عنہم نماز سے فارغ ہو کر عبادت کے لئے حاضر ہوئے اور جب آپ ﷺ کو نماز پڑھتے دیکھا تو آپ ﷺ کے پیچھے انہوں نے بھی اقتدا کی نیت باندھ لی۔ صحابہ رضی اللہ عنہم کھڑے ہو کر نماز پڑھ رہے تھے، اس لئے آپ ﷺ نے انہیں منع کیا کہ نفل نماز میں امام کی حالت کے اس طرح خلاف مقتدوں کے لئے کھڑا ہونا مناسب نہیں ہے۔ (تفہیم البخاری، پ: ۵/۱۳) جو مریض بیٹھ کر بھی نماز نہ پڑھ سکے وہ لیٹ کر پڑھ سکتا ہے۔ جس کے جواز میں کوئی شک نہیں۔ امام کے ساتھ مقتدیوں کا بیٹھ کر نماز پڑھنا بعد میں منسوخ ہو گیا ہے۔

باب: بیٹھ کر اشاروں سے نماز پڑھنا

۱۱۱۶۔ (۱۱۱۶) ہم سے ابو عمر نے بیان کیا، کہا کہ ہم سے عبد الوارث نے بیان کیا، کہا کہ ہم سے حسین معلم نے بیان کیا اور ان سے عبداللہ بن بریدہ نے کہ عمران بن حصین رضی اللہ عنہ نے جنہیں بوا سیر کا مرض تھا۔ اور کبھی ابو عمر نے یوں کہا کہ عمران بن حصین رضی اللہ عنہ سے روایت ہے کہ میں نے نبی کریم ﷺ سے بیٹھ کر نماز پڑھنے کے بارے میں پوچھا تو آپ ﷺ نے فرمایا کہ ”کھڑے ہو کر نماز پڑھنا افضل ہے لیکن اگر کوئی بیٹھ کر نماز پڑھے تو کھڑے ہو کر پڑھنے والے سے اسے آدھا ثواب ملے گا اور لیٹ کر پڑھنے والے کو بیٹھ کر پڑھنے والے سے آدھا ثواب ملے گا۔“

باب: جب بیٹھ کر بھی نماز پڑھنے کی طاقت نہ ہو تو کروٹ کے بل لیٹ کر پڑھے

اور عطاء بن یسار رضی اللہ عنہ نے کہا کہ اگر قبلہ رخ ہونے کی بھی طاقت نہ ہو تو جس طرف اس کا رخ ہو اور ہر ہی نماز پڑھ سکتا ہے۔

۱۱۱۷۔ (۱۱۱۷) ہم سے عبدان نے بیان کیا، ان سے امام عبد اللہ بن مبارک نے، ان سے ابراہیم بن طہمان نے، انہوں نے کہا کہ مجھ سے حسین مکتب نے (جو بچوں کو لکھنا سکھاتا تھا) بیان کیا، ان سے ابن بریدہ نے اور ان سے عمران بن حصین رضی اللہ عنہ نے کہا کہ مجھے بوا سیر کا مرض تھا۔ اس لیے میں نے نبی کریم ﷺ سے نماز کے بارے میں دریافت کیا۔ آپ ﷺ نے فرمایا کہ ”کھڑے ہو کر نماز پڑھا کرو اگر اس کی بھی طاقت نہ ہو تو بیٹھ کر اور اگر اس کی بھی نہ ہو تو پہلو کے بل لیٹ کر پڑھ لو۔“

بَابُ صَلَاةِ الْقَاعِدِ بِالْإِمَاءِ

۱۱۱۶۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ - وَكَانَ رَجُلًا مَبْسُورًا - وَقَالَ أَبُو مَعْمَرٍ مَرَّةً عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ: ((مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ)). [راجع: ۱۱۱۵]

بَابُ: إِذَا لَمْ يُطِقْ قَاعِدًا صَلَّى عَلَى جَنْبٍ

وَقَالَ عَطَاءٌ: إِذَا لَمْ يَقْدِرْ أَنْ يَتَحَوَّلَ إِلَى الْقِبْلَةِ صَلَّى حَيْثُ كَانَ وَجْهَهُ.

۱۱۱۷۔ حَدَّثَنَا عَبْدَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، قَالَ: حَدَّثَنِي الْحُسَيْنُ الْمُكْتَبُ، عَنْ ابْنِ بَرِيدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: كَانَتْ بِي بَوَاسِيرٌ فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ؟ فَقَالَ: ((صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَعْلَى جَنْبٍ)). [راجع: ۱۱۱۵]

**بَابُ: إِذَا صَلَّى قَاعِدًا ثُمَّ صَحَّ
أَوْ وَجَدَ حَقَّةً تَمَمَّ مَا بَقِيَ**

باب: اگر کسی شخص نے نماز بیٹھ کر شروع کی لیکن
دوران نماز میں وہ تندرست ہو گیا یا مرض میں کچھ کمی
محسوس کی تو باقی نماز کھڑے ہو کر پوری کرے

اور حسن بصری رحمۃ اللہ علیہ نے کہا کہ مریض دو رکعت بیٹھ کر اور دو رکعت کھڑے
ہو کر پڑھ سکتا ہے۔

(۱۱۱۸) ہم سے عبداللہ بن یوسف تیمیسی نے بیان کیا، انہوں نے کہا کہ ہمیں
امام مالک رحمۃ اللہ علیہ نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے باپ
عروہ بن زبیر نے اور انہیں ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ
آپ نے رسول اللہ صلی اللہ علیہ وسلم کو کبھی بیٹھ کر نماز پڑھتے نہیں دیکھا البتہ جب
آپ صلی اللہ علیہ وسلم ضعیف ہو گئے تو قراءت قرآن نماز میں بیٹھ کر کرتے تھے، پھر
جب رکوع کا وقت آتا تو کھڑے ہو جاتے اور پھر تقریباً تیس یا چالیس
آیتیں پڑھ کر رکوع کرتے۔

وَقَالَ الْحَسَنُ: إِنْ شَاءَ الْمَرِيضُ صَلَّى
رَكَعَتَيْنِ قَاعِدًا وَرَكَعَتَيْنِ قَائِمًا.
۱۱۱۸ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ
أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم يُصَلِّي صَلَاةَ
اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ، فَكَانَ يَقْرَأُ
قَاعِدًا حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ
نَحْوًا مِنْ ثَلَاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ
رَكَعَ. [اطرافہ فی: ۱۱۱۹، ۱۲۴۸، ۴۸۳۷]

(۱۱۱۹) ہم سے عبداللہ بن یوسف تیمیسی نے بیان کیا، انہوں نے کہا کہ ہمیں
امام مالک رحمۃ اللہ علیہ نے عبداللہ بن یزید، عمر بن عبید اللہ کے غلام ابوالنضر سے
خبر دی، انہیں ابوسلمہ بن عبدالرحمن بن عوف رضی اللہ عنہما نے، انہیں ام المؤمنین
حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ صلی اللہ علیہ وسلم تہجد کی نماز بیٹھ کر پڑھنا
چاہتے تو قراءت بیٹھ کر کرتے۔ جب تقریباً تیس یا چالیس آیتیں پڑھنی باقی
رہ جاتیں تو آپ انہیں کھڑے ہو کر پڑھتے۔ پھر رکوع اور سجدہ کرتے پھر
دوسری رکعت میں بھی اسی طرح کرتے۔ نماز سے فارغ ہونے پر دیکھتے کہ
میں جاگ رہی ہوں تو مجھ سے باتیں کرتے لیکن اگر میں سوئی ہوتی تو
آپ صلی اللہ علیہ وسلم بھی لیٹ جاتے۔

۱۱۱۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَأَبِي
النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ
وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ نَحْوُ مِنْ
ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَهَا وَهُوَ
قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ فِي الرَّكَعَةِ
الثَّانِيَةِ مِثْلَ ذَلِكَ، فَإِذَا قَضَى صَلَاتَهُ نَظَرَ
فَإِنْ كُنْتُ يَقْطِي تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ
نَائِمَةً اضْطَجَعَ. [راجع: ۱۱۱۸] [مسلم: ۱۷۰۵،
ابوداود: ۱۲۶۲، ترمذی: ۴۱۷، نسائی: ۱۶۴۷]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ التَّهَجُّدِ

تہجد کا بیان

باب: رات میں تہجد پڑھنا اور اللہ عزوجل نے
(سورہ بنی اسرائیل میں) فرمایا: ”اور رات کے ایک
حصہ میں تہجد پڑھ، یہ آپ کے لیے زیادہ حکم ہے“

(۱۱۲۰) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم سے سلیمان بن ابی مسلم نے بیان کیا، ان سے طاؤس نے اور انہوں نے ابن عباس رضی اللہ عنہما سے سنا کہ رسول اللہ ﷺ جب رات میں تہجد کے لیے کھڑے ہوتے تو یہ دعا پڑھتے۔ (جس کا ترجمہ یہ ہے) ”اے میرے اللہ! ہر طرح کی تعریف تیرے ہی لیے زیبا ہے، تو آسمان اور زمین اور ان میں رہنے والی تمام مخلوق کا سنبھالنے والا ہے اور حمد تمام کی تمام بس تیرے ہی لیے مناسب ہے۔ آسمان وزمین اور ان کی تمام مخلوقات پر حکومت صرف تیرے ہی لیے ہے اور تعریف تیرے ہی لیے ہے، تو آسمان اور زمین کا نور ہے اور تعریف تیرے ہی لیے زیبا ہے، تو سچا ہے، تیرا وعدہ سچا، تیری ملاقات سچی، تیرا فرمان سچا ہے، جنت سچ ہے، دوزخ سچ ہے، انبیاء سچے ہیں، محمد ﷺ سچے ہیں اور قیامت کا ہونا سچ ہے۔ اے میرے اللہ! میں تیرا ہی فرماں بردار ہوں اور تجھی پر ایمان رکھتا ہوں، تجھی پر بھروسہ ہے، تیری ہی طرف رجوع کرتا ہوں، تیرے ہی عطا کئے ہوئے دلائل کے ذریعہ بحث کرتا ہوں اور تجھی کو حکم بناتا ہوں۔ پس جو خطائیں مجھ سے پہلے ہوئیں اور جو بعد میں ہوں گی ان سب کی مغفرت فرما، خواہ وہ ظاہر ہوئی ہوں یا پوشیدہ۔ آگے کرنے والا اور پیچھے رکھنے والا تو ہی ہے۔ معبود صرف تو ہی ہے۔ یا (یہ کہا کہ) تیرے سوا کوئی معبود نہیں۔“

بَابُ التَّهَجُّدِ بِاللَّيْلِ وَقَوْلِهِ
عَزَّوَجَلَّ: ﴿مِنَ اللَّيْلِ فَتَهَجَّدْ
بِهِ نَافِلَةً لَّكَ﴾ [الإسراء: ۷۹]

۱۱۲۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ، سَمِعَ ابْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: ((اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ انْبَتْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ - أَوْ - لَا إِلَهَ غَيْرُكَ)) قَالَ سُفْيَانُ: وَزَادَ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةَ:

((وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)) قَالَ سُفْيَانُ: ابوسفیان نے بیان کیا کہ عبد الکریم ابواسمہ نے اس دعا میں اضافہ نقل کیا ہے قَالَ سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ: سَمِعَهُ مِنْ "لا حول ولا قوة الا باللہ"۔ سفیان نے بیان کیا کہ سلیمان بن مسلم نے طاؤس سے یہ حدیث سنی تھی، انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما اطرافہ فی: ۶۳۱۷، ۷۳۸۵، ۷۴۴۲، ۷۴۹۹ سے اور انہوں نے نبی کریم ﷺ سے۔

[مسلم: ۱۸۰۹، نسائی: ۱۶۱۸، ابن ماجہ: ۱۳۵۵]

تشریح: مسنون ہے کہ تہجد کی نماز کے لئے اٹھنے والے خوش نصیب مسلمان اٹھتے ہی پہلے یہ دعا پڑھ لیں۔ لفظ تہجد باب تفضل کا مصدر ہے اس کا مادہ ہجود ہے۔ علامہ قسطلانی فرماتے ہیں: "اصلہ ترک الہجود وهو النوم قال ابن فارس: المتہجد المصلی لیلًا فتہجد بہ ای ترک الہجود للصلوة" یعنی اصل اس کا یہ ہے کہ رات کو سونا نماز کے لئے ترک کر دیا جائے۔ پس اصطلاحی معنی تہجد کے مصلیٰ (نمازی) کے ہیں جو رات میں اپنی نیند کو خیر باد کہہ کر نماز میں مشغول ہو جائے۔ اصطلاح میں رات کی نماز کو نماز تہجد سے موسوم کیا گیا۔ آیت مبارکہ کے جملہ: ((نَافِلَةً لَّكَ)) (۱۷/الاسراء: ۷۹) کی تفسیر میں علامہ قسطلانی کہتے ہیں: "فريضة زائدة لك على الصلوات المفروضة خصصت بها من بين امتك روى الطبرانی باسناد ضعيف عن ابن عباس ان النافلة للنبي ﷺ خاصة لانه امر بقيام الليل وكتب عليه دون امته"۔ یعنی تہجد کی نماز نبی کریم ﷺ کے لئے نماز پنجگانہ کے علاوہ فرض ہے اور آپ کو اس بارے میں امت سے ممتاز قرار دیا گیا کہ امت کے لئے یہ فرض نہیں مگر آپ پر فرض ہے۔ حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بھی لفظ ((نَافِلَةً لَّكَ)) کی تفسیر میں فرمایا کہ یہ خاص آپ ﷺ کے لئے بطور ایک فرض نماز کے ہے۔ آپ ﷺ رات کی نماز کے لئے مامور کئے گئے اور امت کے علاوہ آپ ﷺ پر اسے فرض قرار دیا گیا۔ لیکن امام نووی رحمہ اللہ نے بیان کیا کہ بعد میں آپ کے اوپر سے بھی اس کی فرضیت کو منسوخ کر دیا گیا تھا۔

بہر حال نماز تہجد فرض پنجگانہ کے بعد بڑی اہم نماز ہے جو پچھلی رات میں ادا کی جاتی ہے اور اسکی گیارہ رکعات ہیں جن میں آٹھ رکعتیں دو دو کر کے سلام سے ادا کی جاتی ہیں اور آخر میں تین وتر پڑھے جاتے ہیں۔ یہی نماز رمضان میں تراویح سے موسوم کی گئی۔

بَابُ فَضْلِ قِيَامِ اللَّيْلِ

باب: رات کی نماز کی فضیلت کا بیان

۱۱۲۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، ح: وَحَدَّثَنِي مَحْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا فَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ فَتَمَنَّتْ أَنْ أَرَى رُؤْيَا فَاقْصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ وَكُنْتُ غُلَامًا شَابًا، وَكُنْتُ أَنَا فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَ يَأْخُذَنِي فَذَهَبَا

(۱۱۲۱) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن یوسف صنعانی نے بیان کیا، انہوں نے کہا کہ ہم سے معمر نے حدیث بیان کی (دوسری سند) اور مجھ سے محمود بن غیلان نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الرزاق نے بیان کیا۔ انہوں نے کہا کہ ہمیں معمر نے خبر دی، انہیں زہری نے، انہیں سالم نے، انہیں ان کے باپ عبد اللہ بن عمر رضی اللہ عنہما نے بتایا کہ نبی کریم ﷺ کی زندگی میں جب کوئی خواب دیکھتا تو آپ ﷺ سے بیان کرتا (آپ ﷺ تعبیر دیتے) میرے بھی دل میں یہ خواہش پیدا ہوئی کہ میں بھی کوئی خواب دیکھتا اور آپ ﷺ سے بیان کرتا۔ میں ابھی نوجوان تھا اور آپ ﷺ کے زمانہ میں مسجد میں سوتا تھا۔ چنانچہ میں نے خواب میں دیکھا کہ دو فرشتے مجھے پکڑ

کردوزخ کی طرف لے گئے۔ میں نے دیکھا کہ دوزخ پر کنویں کی طرح بندش ہے (یعنی اس پر کنویں کی سی منڈیر بنی ہوئی ہے) اس کے دو جانب تھے۔ دوزخ میں بہت سے ایسے لوگوں کو دیکھا جنہیں میں پہچانتا تھا۔ میں کہنے لگا دوزخ سے اللہ کی پناہ! انہوں نے بیان کیا کہ پھر ہم کو ایک فرشتہ ملا اور اس نے مجھ سے کہا: ڈرو نہیں۔

(۱۱۲۲) یہ خواب میں نے (اپنی بہن) حضرت حفصہ رضی اللہ عنہا کو سنایا اور انہوں نے رسول اللہ ﷺ کو تعبیر میں آپ ﷺ نے فرمایا کہ ”عبداللہ خوب لڑکا ہے۔ کاش رات میں نماز پڑھا کرتا۔“ (راوی نے کہا کہ آپ ﷺ کے اس فرمان کے بعد) عبداللہ بن عمر رضی اللہ عنہما رات میں بہت کم سوتے تھے (زیادہ عبادت ہی کرتے رہتے)۔

بَنِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبَيْتِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أَنْبَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقْوُلُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ. قَالَ: فَلَقِينَا مَلَكًا آخَرَ فَقَالَ لِي: لَمْ تَرُعْ. [راجع: ۴۴۰] [مسلم: ۶۳۷۰، ۶۳۷۱؛ ابن ماجہ: ۳۹۱۹]

۱۱۲۲۔ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَصْتُهَا حَفْصَةَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((نَعَمْ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ)) وَكَانَ بَعْدَ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا. [اطرافہ فی: ۱۱۵۷، ۳۷۳۹، ۷۰۱۶، ۷۰۲۹، ۷۰۳۱]

تشریح: حضرت عبداللہ بن عمر رضی اللہ عنہما کے اس خواب کو نبی کریم ﷺ نے ان کی رات میں غفلت کی نیند پر محمول فرمایا اور ارشاد ہوا کہ وہ بہت ہی اچھے آدمی ہیں مگر اتنی کمی ہے کہ رات کو نماز تہجد نہیں پڑھتے۔ اس کے بعد حضرت عبداللہ بن عمر رضی اللہ عنہما نے نماز تہجد کو اپنی زندگی کا معمول بنالیا۔ اس سے معلوم ہوا کہ نماز تہجد کی بے حد فضیلت ہے۔ اس بارے میں کئی احادیث مروی ہیں۔ ایک دفعہ نبی کریم ﷺ نے فرمایا: ”علیکم بقیام اللیل فانہ داب الصالحین قبلکم۔“ (یعنی اپنے لئے نماز تہجد کو لازم کرلو یہ تمام صالحین نیوکا رہندوں کا طریقہ ہے۔ حدیث سے یہ بھی نکلتا ہے کہ رات میں تہجد پڑھنا دوزخ سے نجات پانے کا باعث ہے۔ حضرت سلیمان علیہ السلام کو ان کی والدہ نے نصیحت فرمائی تھی رات بہت سونا اچھا نہیں جس سے آدمی قیامت کے دن محتاج ہو کر رہ جائے گا۔

باب: رات کی نمازوں میں لمبے سجدے کرنا

بَابُ طُولِ السُّجُودِ فِي قِيَامِ اللَّيْلِ

(۱۱۲۳) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی، انہوں نے کہا کہ مجھے عروہ نے خبر دی اور انہیں ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ ﷺ (رات میں) گیارہ رکعتیں پڑھتے تھے۔ آپ ﷺ کی یہی نماز تھی۔ لیکن اس کے سجدے اتنے لمبے ہوا کرتے کہ تم میں سے کوئی نبی ﷺ کے سر اٹھانے سے قبل پچاس آیتیں پڑھ سکتا تھا (اور طلوع فجر ہونے پر) فجر کی نماز سے پہلے آپ ﷺ دو رکعت سنت پڑھتے۔ اس کے بعد وہیں پہلو پر لیٹ جاتے۔ آخر مؤذن آپ ﷺ کو نماز کے لیے بلانے آتا۔

۱۱۲۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً، كَانَتْ بِلَا صَلَاتِهِ، يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُنَادِي لِلصَّلَاةِ. [راجع: ۶۱۹، ۶۲۶]

تشریح: فجر کی سنتوں کے بعد تھوڑی دیر کے لئے داہنی کروٹ پر لیٹنا نبی کریم ﷺ کا معمول تھا۔ جس قدر روایات فجر کی سنتوں کے بارے میں مروی ہیں ان سے بیشتر میں اس "اضطجاع" کا ذکر ملتا ہے، اسی لئے اہلحدیث کا یہ معمول ہے کہ وہ نبی کریم ﷺ کی ہر سنت اور آپ کی ہر مبارک عادت کو اپنے لئے سرمایہ نجات جانتے ہیں۔ پچھلے کچھ متعصب و متشدد قسم کے بعض خفی علمائے اس لینے کو بدعت قرار دے دیا تھا مگر آج کل سنجیدگی کا دور ہے اس میں کوئی اوٹ پٹا نگ بات ہانک دینا کسی بھی اہل علم کے لئے زیبا نہیں، اس لئے آج کل کے سنجیدہ علمائے احناف نے پہلے متعصب و خیال والوں کی تردید کی ہے اور صاف لفظوں میں نبی کریم ﷺ کے اس فعل کا اقرار کیا ہے۔ چنانچہ صاحب تفہیم البخاری کے یہاں یہ الفاظ ہیں:

"اس حدیث میں سنت فجر کے بعد لینے کا ذکر ہے، احناف کی طرف اس مسئلے کی نسبت غلط ہے کہ ان کے نزدیک سنت فجر کے بعد لیٹنا بدعت ہے۔ اس میں بدعت کا کوئی سوال ہی نہیں۔ یہ تو نبی کریم ﷺ کی عادت تھی، عبادات سے اس کا کوئی تعلق ہی نہیں البتہ ضروری سمجھ کر فجر کی سنتوں کے بعد لیٹنا پسندیدہ نہیں خیال کیا جاسکتا، اس حیثیت سے کہ یہ نبی کریم ﷺ کی ایک عادت تھی اس میں اگر آپ ﷺ کی اتباع کی جائے تو ضرور اجر و ثواب ملے گا۔" فاضل موصوف نے بہر حال اس عادت نبوی پر عمل کرنے والوں کے لئے اجر و ثواب کا فتویٰ دے ہی دیا ہے۔ باقی یہ کہنا کہ عبادات سے اس کا کوئی تعلق نہیں غلط ہے، موصوف کو معلوم ہوگا کہ عبادت ہر وہ کام ہے جو نبی کریم ﷺ نے دینی امور میں تقرب الی اللہ کے لئے انجام دیا۔ آپ کا یہ لیٹنا بھی تقرب الی اللہ ہی کے لئے ہوتا تھا کیونکہ دوسری روایات میں موجود ہے کہ آپ اس وقت لیٹ کر یہ دعا پڑھا کرتے تھے:

"اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَعَامِي نُورًا وَخَلْفِي نُورًا وَاجْعَلْ لِي نُورًا وَفِي لِسَانِي نُورًا وَفِي عَصِي نُورًا وَلَحْمِي نُورًا وَدَمِي نُورًا وَشَعْرِي نُورًا وَبَشَرِي نُورًا وَاجْعَلْ فِي نَفْسِي نُورًا وَأَعْظَمْ لِي نُورًا اللَّهُمَّ اعْظِمْنِي نُورًا۔" (صحیح مسلم)

اس دعا کے بعد کون ذی عقل کہہ سکتا ہے کہ آپ کا یہ کام محض عادت ہی سے متعلق تھا اور بالفرض آپ ﷺ کی عادت ہی سہی بہر حال آپ کے سچے فدائیوں کے لئے آپ ﷺ کی ہر عادت آپ کی ہر عادت آپ کا ہر طور طریقہ زندگی باعث صد فخر و مہابت ہے۔ اللہ عمل کی توفیق بخشے آمین۔

یہ مصطفیٰ برساں خویش را کہ دین ہمہ اوست
وگر باوند رسیدی تمام بولہبی است

آپ ﷺ سجدے میں یہ بار بار کہا کرتے: "سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي" ایک روایت میں یوں ہے: "سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ" سلف صالحین بھی نبی کریم ﷺ کی پیروی میں لمبا سجدہ کرتے۔ عبد اللہ بن زبیر رضی اللہ عنہما اتنی دیر تک سجدہ میں رہے کہ چڑیاں اتر کر ان کی پیٹھ پر بیٹھ جاتیں اور سمجھتی کہ یہ کوئی دیوار ہے۔ (حمیدی)

باب: مریض بیماری میں تہجد ترک کر سکتا ہے

بَابُ تَرْكِ الْقِيَامِ لِلْمَرِيضِ

۱۱۲۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَسْوَدِ، قَالَ: سَمِعْتُ جُنْدَبًا، يَقُولُ: اشْتَكَى النَّبِيُّ ﷺ فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ. [إطرافه في: ۱۱۲۵، ۴۹۵۱، ۴۹۸۳، ۴۹۸۳]

[مسلم: ۴۶۵۷، ۴۶۵۸]

۱۱۲۵۔ ح: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ،

ابن عبد اللہ قال: اخْتَبَسَ جَبْرِئِلُ ﷺ عَلَى النَّبِيِّ ﷺ فَقَالَتْ امْرَأَةٌ مِنْ قُرَيْشٍ أَبْطَأَ عَلَيْهِ شَيْطَانُهُ فَتَزَلَّتْ ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾. [الضحى: ۱-۳] [راجع: ۱۱۲۴]

فرمایا کہ جبرئیل علیہ السلام (ایک مرتبہ چند دنوں تک) نبی کریم ﷺ کے پاس (وجہ لے کر) نہیں آئے تو قریش کی ایک عورت (ام جمیل ابولہب کی بیوی) نے کہا کہ اب اس کے شیطان نے اس کے پاس آنے سے دیر لگائی۔ اس پر یہ سورت اتری: ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾۔

تشریح: ترجمہ یہ ہے "قسم ہے چاشت کے وقت کی اور قسم ہے رات کی جب وہ ڈھانپ لے تیرے مالک نے تجھ کو چھوڑا نہ تجھ سے غصہ ہوا۔" اس حدیث کی مناسبت ترجمہ باب سے مشکل ہے اور اصل یہ ہے کہ یہ حدیث اگلی حدیث کا سہرا ہے جب آپ ﷺ پیار ہوئے تھے تو رات کا قیام چھوڑ دیا تھا۔ اسی زمانہ میں حضرت جبرائیل علیہ السلام نے بھی آنا موقوف کر دیا اور شیطان ابولہب کی بیوی (ام جمیل بنت حرب اخت ابی سفیان امراۃ ابی لہب حمالة الحطب) نے یہ فقرہ کہا۔ چنانچہ ابن ابی حاتم نے جندب بن الشبہ سے روایت کیا کہ آپ ﷺ کی انگلی کو پتھر کی مار گئی آپ ﷺ نے فرمایا: "هل انت الا اصبع دميت وفي سبيل الله ما لقيت" تو ہے کیا ایک انگلی ہے اللہ کی راہ میں تجھ کو مار گئی خون آلودہ ہوئی۔ اسی تکلیف سے آپ ﷺ دو تین روز تہجد کے لئے بھی نہ اٹھ سکے تو ایک عورت (مذکورہ ام جمیل) کہنے لگی میں سمجھتی ہوں اب تیرے شیطان نے تجھ کو چھوڑ دیا۔ اس وقت یہ سورہ اتری: ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ (۹۳/النجم: ۱-۳) (جدید) احادیث گزشتہ کتب صحیح بخاری کے بعض نسخوں میں لفظ ح سے نقل کر کے ہر دو کو ایک ہی حدیث شمار کیا گیا ہے۔

باب: نبی کریم ﷺ کا رات کی نماز اور نوافل پڑھنے کے لیے ترغیب دلانا لیکن واجب نہ کرنا

بَابُ تَحْرِيطِ النَّبِيِّ ﷺ عَلَى قِيَامِ اللَّيْلِ وَالنَّوَافِلِ مِنْ غَيْرِ

إِيجَابِ

وَطَرَقَ النَّبِيُّ ﷺ فَاطِمَةَ وَعَلِيًّا لَيْلَةً لِلصَّلَاةِ. ایک رات نبی کریم ﷺ حضرت فاطمہ اور حضرت علی رضی اللہ عنہما کے پاس رات کی نماز کے لیے جگانے آئے تھے۔

(۱۱۲۶) ہم سے محمد بن مقاتل نے بیان کیا، انہیں عبد اللہ بن مبارک نے خبر دی، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں ہند بنت حارث نے اور انہیں ام سلمہ رضی اللہ عنہا نے کہ نبی کریم ﷺ ایک رات جاگے تو فرمایا: "سبحان اللہ! آج رات کیا کیا بلائیں اتری ہیں اور ساتھ ہی (رحمت اور عنایت کے) کیسے خزانے نازل ہوئے ہیں۔ ان حجرے والیوں (ازواج مطہرات رضی اللہ عنہن) کو کوئی جگانے والا ہے، افسوس! کہ دنیا میں بہت سی کپڑے پہنے والی عورتیں آخرت میں ننگی ہوں گی۔"

۱۱۲۶- حَدَّثَنَا ابْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ اسْتَيْقَظَ لَيْلَةً فَقَالَ: ((سُبْحَانَ اللَّهِ! مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ، مَاذَا أُنْزِلَ مِنَ الْخَرَانِ مَنْ يَوْقُظُ صَوَاحِبَ الْحُجُرَاتِ، يَارَبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ)).

[راجع: ۱۱۱۵]

۱۱۲۷- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ،

خبر دی، کہا کہ مجھے حضرت زین العابدین علی بن حسین نے خبر دی اور انہیں حضرت حسین بن علی رضی اللہ عنہ نے خبر دی کہ علی بن ابی طالب رضی اللہ عنہ نے انہیں خبر دی کہ رسول اللہ ﷺ ایک رات ان کے اور فاطمہ رضی اللہ عنہا کے پاس آئے، آپ ﷺ نے فرمایا: ”کیا تم لوگ (تہجد کی) نماز نہیں پڑھو گے؟“ میں نے عرض کی کہ یا رسول اللہ! ہماری روحیں اللہ کے قبضہ میں ہیں، جب وہ چاہے گا ہمیں اٹھا دے گا۔ ہماری اس عرض پر آپ واپس تشریف لے گئے آپ نے کوئی جواب نہیں دیا لیکن واپس جاتے ہوئے میں نے سنا کہ آپ ﷺ رات پر ہاتھ مار کر (سورہ کہف کی یہ آیت پڑھ رہے تھے) ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ ”آدمی سب سے زیادہ جھگڑا لوبے۔“

عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةً فَقَالَ: ((أَلَا تَصَلِّيَانِ؟)) فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثْنَا. فَانصَرَفَ حِينَ قُلْتُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلِّ يَضْرِبُ فَحِذَهُ وَهُوَ يَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]

[أطرافه في: ٤٧٢٤، ٧٣٤٧، ٧٤٦٥]

[مسلم: ١٨١٨، نسائي: ١٦١٠، ١٦١١]

تشریح: یعنی آپ ﷺ نے حضرت علی اور حضرت فاطمہ رضی اللہ عنہما کو رات کی نماز کی طرف رغبت دلائی لیکن حضرت علی رضی اللہ عنہ کا عذر سن کر آپ چپ ہو گئے۔ اگر نماز فرض ہوتی تو حضرت علی رضی اللہ عنہ کا عذر قابل قبول نہیں ہو سکتا تھا۔ البتہ جاتے ہوئے تاسف کا اظہار ضرور کر دیا۔

مولانا وحید الزمان رحمہ اللہ لکھتے ہیں کہ حضرت علی رضی اللہ عنہ کا جواب فی الحقیقت درست تھا مگر اس کا استعمال اس موقع پر درست نہ تھا کیونکہ دنیا دار کو تکلیف ہے اس میں نفس پر زور ڈال کر تمام اموال کو، بھالانا چاہیے۔ تقدیر پر نیکہ کر لینا اور عبادت سے قاصر ہو کر بیٹھنا اور جب کوئی اچھی بات کا حکم کرے تو تقدیر پر حوالہ کرنا جی بجھی اور جھگڑا ہے۔ تقدیر کا اعتقاد اس لئے نہیں ہے کہ آدمی اپنا جی بھر کر بیٹھ رہے اور تدبیر سے غافل ہو جائے۔ بلکہ تقدیر کا مطلب یہ ہے کہ سب کچھ محنت اور مشقت اور اسباب حاصل کرنے میں کوشش کرے مگر یہ جانتا رہے کہ ہوگا وہی جو اللہ نے قسمت میں لکھا ہے۔ چونکہ رات کا وقت تھا اور حضرت علی رضی اللہ عنہ آپ ﷺ سے چھوئے اور داماد تھے لہذا آپ ﷺ نے اس موقع پر تطویل بحث اور سوال جواب کو نامناسب سمجھ کر کچھ جواب نہ دیا مگر آپ ﷺ کو اس جواب سے انوس ہوا۔

١١٢٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلُ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيَفْرَضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ، وَإِنِّي لَأَسْبَحُهَا. [طرفة في: ١١٧٧]

(١١٢٨) ہم سے عبد اللہ بن یوسف تنسیی نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک نے ابن شہاب زہری سے بیان کیا، ان سے عروہ نے، ان سے عائشہ رضی اللہ عنہا نے فرمایا کہ رسول اللہ ﷺ ایک کام کو چھوڑ دیتے اور آپ ﷺ کو اس کا کرنا پسند ہوتا۔ اس خیال سے ترک کر دیتے کہ دوسرے صحابہ بھی اس پر (آپ ﷺ کو دیکھ کر) عمل شروع کر دیں اور اس طرح وہ کام ان پر فرض ہو جائے۔ چنانچہ رسول اللہ ﷺ نے چاشت کی نماز کبھی نہیں پڑھی لیکن میں پڑھتی ہوں۔

[مسلم: ١٦٦٢، ابوداؤد: ١٢٩٣]

تشریح: حضرت عائشہ رضی اللہ عنہا کو شاید وہ قصہ معلوم نہ ہوگا جس کو امی ہانی نے نقل کیا کہ آپ ﷺ نے فتح مکہ کے دن چاشت کی نماز پڑھی۔ باب کا

مطلب حدیث سے یوں نکلتا ہے کہ چاشت کی نفل نماز کا پڑھنا آپ ﷺ کو پسند تھا۔ جب پسند ہوا تو گویا آپ ﷺ نے اس پر ترغیب دلائی اور پھر اس کو واجب نہ کیا۔ کیونکہ آپ نے خود اس کو نہیں پڑھا، بعض نے کہا آپ نے کبھی چاشت کی نماز نہیں پڑھی، اس کا مطلب یہ ہے کہ آپ ﷺ نے ہمیشگی کے ساتھ کبھی نہیں پڑھی کیونکہ دوسری روایت سے آپ کا یہ نماز پڑھنا ثابت ہے۔

۱۱۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: (۱۱۲۹) ہم سے عبد اللہ بن یوسف تبتسی نے بیان کیا، انہوں نے کہا کہ ہمیں أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ زَيْرِ بْنِ أَبِي حُبَيْبٍ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى ذَاتَ لَيْلَةٍ فِي الْمَسْجِدِ فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَضْبَحَ قَالَ: ((قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ وَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ))، وَذَلِكَ فِي رَمَضَانَ. [راجع: ۷۲۹] [مسلم: ۱۷۸۳] ابو داود:

(۱۱۲۹) ہم سے عبد اللہ بن یوسف تبتسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں ابن شہاب زہری نے، انہیں عروہ بن زبیر نے، انہیں ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے ایک رات مسجد میں نماز پڑھی۔ صحابہ نے بھی آپ ﷺ کے ساتھ یہ نماز پڑھی، دوسری رات بھی آپ ﷺ نے یہ نماز پڑھی تو نمازیوں کی تعداد بڑھ گئی تیسری یا چوتھی رات تو پورا اجتماع ہی ہو گیا تھا۔ لیکن نبی ﷺ اس رات نماز پڑھانے تشریف نہیں لائے۔ صبح کے وقت آپ ﷺ نے فرمایا کہ ”تم لوگ جتنی بڑی تعداد میں جمع ہو گئے تھے میں نے اسے دیکھا لیکن مجھ باہر آنے سے یہ خیال مانع رہا کہ کہیں تم پر یہ نماز فرض نہ ہو جائے یہ رمضان کا واقعہ تھا۔“

[۱۳۷۳: نسائی: ۱۶۰۳]

تشریح: اس حدیث سے ثابت ہوا کہ نبی کریم ﷺ نے چند راتوں میں رمضان کی نفل نماز صحابہ کرام رضی اللہ عنہم کو جماعت سے پڑھائی، بعد میں اس خیال سے کہ کہیں یہ نماز تم پر فرض نہ کر دی جائے آپ ﷺ نے جماعت کا اہتمام ترک فرمایا۔ اس سے رمضان شریف میں نماز تراویح باجماعت کی مشروعیت ثابت ہوئی۔ آپ ﷺ نے یہ نفل نماز گیارہ رکعات پڑھائی تھیں۔ جیسا کہ حضرت عائشہ رضی اللہ عنہا کا بیان ہے۔ چنانچہ علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”واما العدد الثابت عنه ﷺ فی صلواته فی رمضان فاخرج البخاری وغیره عن عائشة انها قالت: ما كان النبی ﷺ یزید فی رمضان ولا فی غیره علی احدى عشرة رکعة واخرج ابن حبان فی صحیحہ من حدیث جابر انه ﷺ صلی بہم ثمان رکعات ثم اوتر۔“ (نیل الاوطار)

اور رمضان کی اس نماز میں نبی کریم ﷺ سے جو عدد صحیح سند کے ساتھ ثابت ہیں وہ یہ کہ حضرت عائشہ رضی اللہ عنہا روایت کرتی ہیں کہ آپ ﷺ نے رمضان اور غیر رمضان میں اس نماز کو گیارہ رکعات سے زیادہ ادا نہیں فرمایا اور منذر ابن حبان میں بسند صحیح مزید وضاحت یہ موجود ہے کہ آپ نے آٹھ رکعتیں پڑھائیں پھر تین وتر پڑھائے۔

پس ثابت ہوا کہ آپ ﷺ نے صحابہ کرام رضی اللہ عنہم کو رمضان میں تراویح باجماعت گیارہ رکعات پڑھائی تھیں اور تراویح و تہجد میں یہی عدد مسنون ہے، باقی تفصیلات اپنے مقام پر آئیں گی۔ (۱۵) (اللہ تعالیٰ)

باب: نبی کریم ﷺ رات کو نماز میں اتنی دیر تک

کھڑے رہتے کہ پاؤں سوج جاتے

بَابُ قِيَامِ النَّبِيِّ ﷺ اللَّيْلَ

حَتَّى تَرْمَ قَدَمَاهُ،

۱۱۳۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا مُسْعَرٌ، عَنْ زِيَادٍ، قَالَ: سَمِعْتُ الْمُغِيرَةَ يَقُولُ: إِنْ كَانَ النَّبِيُّ ﷺ لَيَقُومُ أَوْ لَيُصَلِّي حَتَّى تَرْمَ قَدَمَاهُ أَوْ سَاقَاهُ، فَيَقَالَ لَهُ: فَيَقُولُ: ((أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟؟)). [طرفاء فی: ۴۸۳۶، ۶۴۷۱] [مسلم: ۷۱۲۴، ۷۱۲۵؛ ترمذی: ۴۱۲؛

تشریح: سورہ منزل کے شروع نزول کے زمانہ میں آپ ﷺ کا یہی معمول تھا کہ رات کے اکثر حصوں میں آپ عبادت میں مشغول رہتے تھے۔

بَابُ مَنْ نَامَ عِنْدَ السَّحَرِ

١١٣١- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّ
عَمْرُو بْنَ أَوْسٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ
عَمْرُو بْنِ الْعَاصِ، أَخْبَرَهُ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ لَهُ: ((أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ
صَلَاةُ دَاوُدَ وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ،
وَكَانَ يَتِمُّ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَتِمُّ
سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا)).

ابوداؤد: ۲۴۴۸؛ نسائی: ۱۶۳۹، ۲۳۴۳؛ ابن

ماجہ: ۱۷۱۲]

باب: جو شخص سحر کے وقت سو گیا

(۱۱۳۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم سے عمرو بن دینار نے بیان کیا کہ عمرو بن اوس نے انہیں خبر دی اور انہیں عبد اللہ بن عمرو بن العاص رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے ان سے فرمایا: ”سب نمازوں میں اللہ کے نزدیک پسندیدہ نماز داؤد علیہ السلام کی نماز ہے اور روزوں میں بھی داؤد علیہ السلام کا روزہ۔ آپ آدھی رات تک سوتے، اس کے بعد تہائی رات نماز پڑھنے میں گزارتے۔ پھر رات کے چھٹے حصے میں بھی سو جاتے۔ اسی طرح آپ ایک دن روزہ رکھتے اور ایک دن افطار کرتے تھے۔“

تشریح: رات کے بارہ گھنٹے ہوتے ہیں تو پہلے چھ گھنٹے میں سو جاتے، پھر چار گھنٹے عبادت کرتے، پھر دو گھنٹے سو رہتے۔ گویا پھر کے وقت سوتے یہی

ترجمہ باب ہے۔

١١٣٢- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي،
عَنْ شُعْبَةَ، عَنْ أَشْعَثَ، قَالَ: سَمِعْتُ أَبِي
قَالَ: سَمِعْتُ مَسْرُوقًا، قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ
الْعَمَلِ كَانَ أَحَبَّ إِلَيَّ النَّبِيِّ ﷺ قَالَتْ:
الدَّائِمُ قُلْتُ: مَتَى كَانَ يَقُومُ؟ قَالَتْ: يَقُومُ
إِذَا سَمِعَ الصَّارِخَ؛ ح: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ
قَالَ: أَخْبَرَنَا أَبُو الْأَخْوَصِ: عَنْ الْأَشْعَثِ
قَالَ: إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى. [طرفاه في:
٦٤٦١، ٦٤٦٢] [مسلم: ١٧٣٠] نسائي: ١٦١٥]

(۱۱۳۲) ہم سے عبدان نے بیان کیا، کہا کہ مجھے میرے باپ عثمان بن جبلة نے شعبہ سے خبر دی، انہیں اشعث نے، اشعث نے کہا کہ میں نے اپنے باپ (سلیم بن اسود) سے سنا اور میرے باپ نے مسروق سے سنا، انہوں نے بیان کیا کہ میں نے عائشہ رضی اللہ عنہا سے پوچھا کہ نبی کریم ﷺ کو کون سا عمل زیادہ پسند تھا؟ آپ نے جواب دیا کہ جس پر بیعت کی جائے (خواہ وہ کوئی بھی نیک کام ہو) میں نے دریافت کیا کہ آپ (رات میں نماز کے لیے) کب کھڑے ہوتے تھے؟ آپ نے فرمایا کہ جب مرغ کی آواز سنتے۔ ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہمیں ابوالاحوص بن سلیم نے خبر دی، ان سے اشعث نے بیان کیا کہ مرغ کی آواز سنتے ہی آپ ﷺ کھڑے ہو جاتے اور نماز پڑھتے۔

تشریح: کہتے ہیں کہ پہلے پہل مرغ آدھی رات کے وقت بانگ دیتا ہے۔ احمد اور ابو داؤد میں ہے کہ مرغ کو برامت کہو وہ نماز کے لئے جگا تا ہے۔ مرغ کی عادت ہے کہ فجر طلوع ہوتے ہی اور سورج ڈھلنے پر بانگ دیا کرتا ہے۔ یہ اللہ کی فطرت ہے پہلے امام بخاری رحمہ اللہ نے حضرت داؤد علیہ السلام کی شب بیداری کا حال بیان کیا۔ پھر ہمارے پیغمبر ﷺ کا بھی عمل اس کے مطابق ثابت کیا تو ان دونوں حدیثوں سے یہ نکلا کہ آپ اول شب میں آدھی رات تک سوتے رہتے پھر مرغ کی بانگ کے وقت یعنی آدھی رات پر اٹھتے۔ پھر آگے کی حدیث سے یہ ثابت کیا کہ سحر کو آپ سوتے ہوئے۔ پس آپ ﷺ کا اور حضرت داؤد علیہ السلام کا عمل یکساں ہو گیا۔ عراقی نے اپنی کتاب سیرت میں لکھا ہے کہ نبی کریم ﷺ کے ہاں ایک سفید مرغ تھا۔

واللہ اعلم بالصواب۔

١١٣٣- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: ذَكَرَ أَبِي عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا لَفَّاهُ السَّحَرُ عِنْدِي إِلَّا نَافِئًا تَعْبَى النَّبِيَّ ﷺ.

(۱۱۳۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، کہا کہ میرے باپ سعد بن ابراہیم نے اپنے چچا ابوسلمہ سے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے بتلایا کہ انہوں نے اپنے یہاں سحر کے وقت رسول اللہ ﷺ کو ہمیشہ لیٹے ہوئے پایا۔

[ابوداؤد: ۱۳۱۸؛ ابن ماجہ: ۱۱۹۷]

تشریح: عادت مہار کہ تھی کہ کبھد سے فارغ ہو کر آپ قبل فجر ححر کے وقت تھوڑی دیر آرام فرمایا کرتے تھے حضرت عائشہ رضی اللہ عنہا یہی بیان فرماری ہیں۔

بَابُ مَنْ تَسَحَّرَ فَلَمْ يَتِمَّ حَتَّى صَلَّى الصُّبْحَ

باب: اس بارے میں جو سحری کھانے کے بعد صبح کی نماز پڑھنے تک نہیں سویا

۱۱۳۴۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: (۱۱۳۳) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے روح بن حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا سَعِيدٌ بْنُ أَبِي عَمَادٍ نے بیان کیا، کہا کہ ہم سے سعید بن ابی عمرو نے بیان کیا، ان سے

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

قائدہ نے ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم اور زید بن ثابت رضی اللہ عنہ دونوں نے نل کر سحری کھائی، سحری سے فارغ ہو کر آپ نماز کے لیے کھڑے ہو گئے اور دونوں نے نماز پڑھی۔ ہم نے انس رضی اللہ عنہ سے پوچھا کہ سحری سے فراغت اور نماز شروع کرنے کے درمیان کتنا فاصلہ رہا ہوگا؟ آپ نے جواب دیا کہ اتنی دیر میں ایک آدمی پچاس آیتیں پڑھ سکتا ہے۔

عَرُوبِيَّةٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا، فَلَمَّا فَرَغَا مِنْ سَحُورِهِمَا قَامَ نَبِيُّ اللَّهِ ﷺ إِلَى الصَّلَاةِ فَصَلَّيَا، فَقُلْنَا لِأَنَسِ بْنِ مَالِكٍ: كَمْ كَانَ بَيْنَ فَرَغِهِمَا مِنْ سَحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: كَقَلْبِهِ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ

آيَةً. [راجع: ۵۷۶]

تشریح: امام بخاری رحمہ اللہ یہاں یہ بتانا چاہتے ہیں کہ اس سے پہلے جو احادیث بیان ہوئی ہیں، ان سے ثابت ہوتا ہے کہ آپ صلی اللہ علیہ وسلم تہجد پڑھ کر لیٹ جاتے تھے اور پھر مؤذن صبح کی نماز کی اطلاع دیتے آتا تھا لیکن یہ بھی آپ صلی اللہ علیہ وسلم سے ثابت ہے کہ آپ اس وقت لیٹے نہیں تھے بلکہ صبح کی نماز پڑھتے تھے۔ آپ صلی اللہ علیہ وسلم کا یہ معمول رمضان کے مہینہ میں تھا کہ سحری کے بعد تھوڑا سا توقف فرماتے پھر فجر کی نماز اندھیرے میں ہی شروع کر دیتے تھے (تفہیم البخاری) پس معلوم ہوا کہ فجر کی نماز اندھیرے میں پڑھنا سنت ہے، جو لوگ اس سنت کا انکار کرتے ہیں اور فجر کی نماز ہمیشہ سورج نکلنے کے قریب پڑھتے ہیں وہ یقیناً سنت کے خلاف کرتے ہیں۔

بَابُ طُولِ الْقِيَامِ فِي صَلَاةِ اللَّيْلِ

باب: رات کے قیام میں نماز کو لمبا کرنا (یعنی قراءت بہت کرنا)

(۱۱۳۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے اعمش سے بیان کیا، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ایک مرتبہ رات میں نماز پڑھی۔ آپ نے اتنا لمبا قیام کیا کہ میرے دل میں ایک غلط خیال پیدا ہو گیا۔ ہم نے پوچھا کہ وہ غلط خیال کیا تھا تو آپ نے بتایا کہ میں نے سوچا کہ مجھے جاؤں اور نبی کریم صلی اللہ علیہ وسلم کا ساتھ چھوڑ دوں۔

۱۱۳۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سَوِيٍّ قُلْنَا: مَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَفْعُدَ وَأَذَرَ النَّبِيَّ ﷺ. [مسلم: ۱۸۱۵، ۱۸۱۶، ابن

ماجد: ۲۱۶۱۸]

تشریح: یہ ایک دوسرا تہجد جو عبد اللہ بن مسعود رضی اللہ عنہ کے دل میں آیا تھا مگر وہ فوراً سنبھل کر اس دوسرے ہاڑ آ گئے۔ حدیث سے یہ نکلا کہ رات کو نماز میں آپ بہت لمبی قراءت کیا کرتے تھے۔

(۱۱۳۶) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے خالد بن عبد اللہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے ان سے ابو وائل نے اور ان سے حدیفہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم جب رات میں تہجد کے لیے کھڑے ہوتے تو پہلے اپنا منہ مسواک سے خوب صاف کرتے۔

۱۱۳۶۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ حَصِينِ بْنِ حِصْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حَدِيفَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشْوِصُ فَاہُ

بِالسَّوَالِ. [راجع: ۲۴۵]

تشریح: تہجد کے لئے مسواک کا خاص اہتمام اس لئے تھا کہ مسواک کر لینے سے نیند کا خمار بخوبی اتر جاتا ہے۔ آپ ﷺ اس طرح نیند کا خمار اتار کر طول قیام کے لئے اپنے کو تیار فرماتے۔ یہاں اس حدیث اور باب میں یہی وجہ مطابقت ہے۔

بَابُ: كَيْفَ صَلَاةُ اللَّيْلِ وَكَيْفَ
كَانَ النَّبِيُّ ﷺ يُصَلِّي بِاللَّيْلِ؟
باب: نبی کریم ﷺ کی رات کی نماز کی کیا کیفیت تھی؟ اور رات کی نماز کیوں کر پڑھنی چاہیے؟

۱۱۳۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: إِنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ قَالَ: ((مَشْيُ مَشْيٍ، فَإِذَا خِفْتُ الصُّبْحَ فَأَوْتِرُ بِوَاحِدَةٍ)). [راجع: ۴۷۲] [نسائی: ۱۶۶۶]

۱۱۳۷۔ ہم سے ابوالیمان سے بیان کیا، کہا کہ ہمیں شعیب نے زہری سے خبر دی، کہا کہ مجھے سالم بن عبد اللہ نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا ایک شخص نے دریافت کیا یا رسول اللہ! رات کی نماز کس طرح پڑھی جائے؟ آپ ﷺ نے فرمایا: دو دو رکعت اور جب طلوع صبح ہونے کا اندیشہ ہو تو ایک رکعت وتر پڑھ کر اپنی ساری نماز کو طاق بنالے۔

تشریح: رات کی نماز کی کیفیت بتلائی کہ وہ دو دو رکعت پڑھی جائے۔ اس طرح آخر میں ایک رکعت وتر پڑھ کر اسے طاق بنالیا جائے۔ اسی بنا پر رات کی نماز کو جس کا نام غیر رمضان میں تہجد اور رمضان میں تراویح، گیارہ رکعت پڑھنا مسنون ہے جس میں آٹھ رکعتیں دو دو رکعت کے سلام سے پڑھی جائیں گی پھر آخر میں تین رکعات وتر ہوں گے یا دس رکعات ادا کر کے آخر میں ایک رکعت وتر پڑھ لیا جائے اور اگر فجر قریب ہو تو پھر جس قدر بھی رکعتیں پڑھی جا چکی ہیں ان پر انکشاف کرتے ہوئے ایک رکعت وتر پڑھ کر ان کو طاق بنالیا جائے اس حدیث سے صاف ایک رکعت وتر ثابت ہے۔ مگر خفی حضرات ایک رکعت وتر کا انکار کرتے ہیں۔

اس حدیث کے ذیل علامہ قسطلانی فرماتے ہیں: ”وهو حجة للشافعية على جواز الايتار برکعة واحدة قال النووي: وهو مذهب الجمهور وقال ابو حنيفة لا يصح بواحدة ولا تكون الركعة الواحدة صلوة قط والاحاديث الصحيحة ترد عليه“

یعنی اس حدیث سے ایک رکعت وتر کا صحیح ہونا ثابت ہو رہا ہے اور جمہور کا یہی مذہب ہے۔ امام ابو حنیفہ رضی اللہ عنہ اس کا انکار کر رہے ہیں اور کہتے ہیں کہ ایک رکعت کوئی نماز ہی نہیں ہے حالانکہ احادیث صحیحہ ان کے خیال کی تردید کر رہی ہیں۔

۱۱۳۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ صَلَاةُ النَّبِيِّ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً يَغْنِي بِاللَّيْلِ. [مسلم: ۱۸۰۳]

۱۱۳۸۔ ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے شعبہ نے کہا کہ مجھ سے ابو جمرہ نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ کی رات کی نماز تیرہ رکعت ہوتی تھی۔

ترمذی: ۴۴۲

۱۱۳۹۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا عِيْدُ اللَّهِ، ۱۱۳۹) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا کہ ہم سے عبید اللہ بن

ابنُ مُوسَى، قَالَ: أَخْبَرَنِي إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَقَالَتْ: سَبْعٌ وَتِسْعٌ وَإِحْدَى عَشْرَةَ سِوَى رَكْعَتَيِ الْفَجْرِ.

موسیٰ نے بیان کیا، کہا کہ ہمیں اسرائیل نے خبر دی، انہیں ابو حصین عثمان بن عاصم نے، انہیں یحییٰ بن وثاب نے، انہیں مسروق بن اجدع نے، آپ نے کہا کہ میں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے نبی کریم ﷺ کی رات کی نماز کے متعلق پوچھا تو آپ رضی اللہ عنہا نے فرمایا: آپ ﷺ سات نوادر گیارہ رکعتیں پڑھتے تھے۔ فجر کی سنت اس کے سوا ہوتی۔

تشریح: رات کی نماز سے مراد غیر رمضان میں نماز تہجد اور رمضان میں نماز تراویح ہے۔

۱۱۴۰۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا حَنْظَلَةُ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رُكْعَةً مِنْهَا الْوُتْرُ وَرَكْعَتَا الْفَجْرِ. [مسلم: ۱۷۲۷، ابو داود: ۱۳۳۴]

ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا کہ ہمیں حنظلہ بن ابی سفیان نے خبر دی، انہیں قاسم بن محمد نے اور انہیں حضرت عائشہ صدیقہ رضی اللہ عنہا نے آپ نے بتلایا کہ نبی کریم ﷺ رات میں تیرہ رکعتیں پڑھتے تھے۔ وتر اور فجر کی دو سنت رکعتیں اسی میں ہوتیں۔

تشریح: وتر سمیت یعنی دس رکعتیں تہجد کی دو دو رکعتیں پڑھ کر سب کو طاق کر لیتے۔ یہ گیارہ تہجد اور وتر کی تھیں اور دو فجر کی سنتیں ملا کر تیرہ رکعتیں ہوتیں۔ کیونکہ حضرت عائشہ رضی اللہ عنہا کی حدیث میں ہے کہ آپ ﷺ رمضان یا غیر رمضان میں کبھی گیارہ رکعتوں سے زیادہ نہیں پڑھتے تھے۔ جن روایات میں آپ ﷺ کا تیس رکعت تراویح پڑھنا مذکور ہے وہ سب ضعیف اور ناقابل احتجاج ہیں۔

بَابُ قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ

باب: نبی کریم ﷺ کی نماز رات میں اور سو جانا

اور رات کی نماز میں سے جو منسوخ ہوا (اس کا بیان)

وَقَوْلُهُ: ﴿يَا أَيُّهَا الْمُزْمِلُ ۖ فَمِ اللَّيْلِ إِلَّا قَلِيلًا ۚ نِصْفُهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ۚ أَوْ زِدْ عَلَيْهِ ۚ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۚ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۚ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۚ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۚ﴾ [المزمّل: ۱-۷]

اور اللہ تعالیٰ نے اسی باب میں (سورہ مزمل میں) فرمایا: ”اے کپڑا لپیٹنے والے! رات کو (نماز میں) کھڑا رہ۔ آدھی رات یا اس سے کچھ کم یا اس سے زیادہ اور قرآن کو ترتیل کے ساتھ پڑھو، بے شک، ہم عنقریب تم پر ایک بھاری بات ڈالیں گے، بے شک رات کا اٹھنا نفس کو کچل دیتا ہے اور بات کو درست کر دیتا ہے، بے شک تیرے لیے دن میں بہت زیادہ شغل ہوتا ہے۔ اور فرمایا کہ اللہ تعالیٰ جانتا ہے کہ تم رات کی اتنی عبادت کو نبی نہ سکو گے تو تم کو معاف کر دیا، پس تم قرآن میں سے جتنا آسان ہو پڑھو، اللہ تعالیٰ جانتا ہے کہ شاید تم میں وہ لوگ بھی ہوں جو بیمار ہوں اور دوسرے جو کہ زمین میں چلتے پھرتے ہوں وہ اللہ کا فضل تلاش کرتے ہوں اور دوسرے وہ جو قال کرتے ہوں گے اللہ کی راہ میں، پس تم پڑھو اس میں سے جتنا آسان

ہو۔ اور نماز قائم کرو اور زکوٰۃ ادا کرو اور اللہ تعالیٰ کو قرض ادا کرو قرض حسنہ
اور جو بھی تم کوئی بھلائی اپنی جانوں کے لیے آگے بھیجو گے تو تم اس کو اللہ
کے ہاں بہترین اور بہت بڑا اجر پاؤ گے۔“
اور حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہا قرآن میں جو لفظ ناسخۃ اللیل ہے
تو نسا کے معنی حبشی زبان میں کھڑا ہوا اور وطا کے معنی موافق ہونا یعنی رات کا
قرآن، کان، آنکھ اور دل کو ملا کر پڑھا جاتا ہے۔
لِقُرْآنٍ أَشَدُّ مُوَافَقَةً لِّسَمْعِهِ وَبَصَرِهِ وَقَلْبِهِ
لِيُؤَاطُوا: لِيُؤَافِقُوا۔

تشریح: اس کو بھی عبد بن حمید نے وصل کیا یعنی رات کو بوجہ سکوت اور خاموشی کے قرآن پڑھنے میں دل اور زبان اور کان اور آنکھ سب اسی کی طرف
متوجہ رہتے ہیں۔ ورنہ دن کو آنکھ کسی طرف پڑتی ہے، کان کہیں لگتا ہے، دل کہیں ہوتا ہے۔

۱۱۶۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ،
قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ،
أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ
يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومَ مِنْهُ،
وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرَ مِنْهُ شَيْئًا،
وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا
رَأَيْتَهُ وَلَا نَائِمًا إِلَّا رَأَيْتَهُ تَابِعَهُ سَلِيمَانُ وَأَبُو
خَالِدٍ الْأَحْمَرُ عَنْ حُمَيْدٍ. [اُطْرَافُهُ فِي: ۱۹۷۲،
۱۹۷۳، ۳۵۶۱]

۱۱۶۱) ہم سے عبدالعزیز بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے محمد بن جعفر
نے بیان کیا، ان سے حمید طویل نے، انہوں نے انس رضی اللہ عنہ سے سنا، وہ کہتے
تھے کہ رسول اللہ ﷺ کسی مہینہ میں روزہ نہ رکھتے تو ایسا معلوم ہوتا کہ
اب آپ ﷺ اس مہینہ میں روزہ ہی نہیں رکھیں گے اور اگر کسی مہینہ میں
روزہ رکھنا شروع کرتے تو خیال ہوتا کہ اب آپ ﷺ کا ایک دن بھی
بغیر روزہ کے نہیں رہ جائے گا اور رات کو نماز تو ایسی پڑھتے تھے کہ تم جب
چاہتے آپ ﷺ کو نماز پڑھتے دیکھ لیتے اور جب چاہتے سوتا دیکھ لیتے۔
محمد بن جعفر کے ساتھ اس حدیث کو سلیمان اور ابو خالد نے بھی حمید سے
روایت کیا ہے۔

تشریح: اس کا مطلب یہ ہے کہ آپ ﷺ ساری رات سوتے بھی نہیں تھے اور ساری رات جاگتے اور عبادت بھی نہیں کرتے تھے۔ ہر رات میں
سوتے اور عبادت بھی کرتے جو شخص آپ ﷺ کو جس حال میں دیکھنا چاہتا دیکھ لیتا۔ بعض لوگ یہ سمجھتے ہیں کہ ساری رات جاگنا اور عبادت کرنا یا ہمیشہ
روزہ رکھنا نبی کریم ﷺ کی عبادت سے بڑھ کر ہے ان کو اتنا شعور نہیں کہ ساری رات جاگتے رہنے سے یا ہمیشہ روزہ رکھنے سے نفس کو عادت ہو جاتی
ہے پھر اس کو عبادت میں کوئی تکلیف نہیں رہتی۔ مشکل یہی ہے کہ رات کو سونے کی عادت بھی رہے اسی طرح دن میں کھانے پینے کی پھر نفس پر زور ڈال
کر جب ہی چاہے اس کی عادت توڑے۔ میٹھی نیند سے منہ موڑے۔ پس جو نبی کریم ﷺ نے کیا وہی افضل اور وہی اعلیٰ اور وہی مشکل ہے۔
آپ ﷺ کو نبویاں تھیں آپ ﷺ ان کا حق بھی ادا فرماتے، اپنے نفس کا بھی حق ادا کرتے۔ اپنے عزیز و اقارب اور عام مسلمانوں کے بھی حقوق
ادا فرماتے۔ اس کے ساتھ اللہ کی بھی عبادت کرتے، کہیے اس کے لئے کتنا بڑا دل اور جگر چاہیے۔ ایک سونٹا لے کر لنگوٹ باندھ کر اکیلے دم بیٹھ رہنا اور
بے فکری سے ایک طرف کے ہو جانا یہ نفس پر بہت سہل ہے۔

بَابُ عَقْدِ الشَّيْطَانِ عَلَى قَافِيَةِ باب: جب آدمی رات کو نماز نہ پڑھے تو شیطان کا

الرَّأْسِ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ

گدی پر گرہ لگانا

۱۱۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ عِنْدَ كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانٍ)).

[طرفہ فی: ۳۲۶۹] [ابوداؤد: ۱۳۰۶]

تشریح: حدیث میں جو آیا ہے وہ بالکل ٹھیک ہے۔ حقیقت میں شیطان گرہیں لگاتا ہے اور یہ گرہیں ایک شیطانی دھاگے میں ہوتی ہیں وہ دھاگہ گدی پر رہتا ہے۔ امام احمد کی روایت میں صاف یہ ہے کہ ایک رتی سے گرہ لگاتا ہے بعض نے کہا گرہ لگانے سے یہ مقصود ہے کہ شیطان جادوگر کی طرح اس پر اپنا انوسں چلاتا ہے اور اسے نماز سے غافل کرنے کے لئے تھک تھک کر سلا دیتا ہے۔

۱۱۴۳۔ حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَوْفٌ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، قَالَ: حَدَّثَنَا سَمُرَةُ ابْنُ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ فِي الرُّؤْيَا قَالَ: ((أَمَّا الَّذِي يُبْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ)).

۱۱۴۳۔ حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَوْفٌ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، قَالَ: حَدَّثَنَا سَمُرَةُ ابْنُ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ فِي الرُّؤْيَا قَالَ: ((أَمَّا الَّذِي يُبْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ)).

[راجع: ۸۴۵]

تشریح: یعنی عشاء کی نماز نہ پڑھتا نہ فجر کے لئے اٹھتا حالانکہ اس نے قرآن پڑھا تھا مگر اس پر عمل نہیں کیا بلکہ اس کو بھلا بیٹھا۔ آج دوزخ میں اس کو یہ زوال رہی ہے۔ یہ حدیث تفصیل کے ساتھ آگے آئے گی۔

باب: جو شخص سوتا رہے اور (صبح کی) نماز نہ

پڑھے معلوم ہوا کہ شیطان نے اس کے کانوں میں

پیشاب کر دیا ہے

بَابُ: إِذَا نَامَ وَلَمْ يُصَلِّ بَالِ الشَّيْطَانُ فِي أُذُنِهِ

۱۱۴۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: أَخْبَرَنَا أَبُو

۱۱۴۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: أَخْبَرَنَا أَبُو

الأخوص، قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أَبِي
وَأَيْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ عِنْدَ
النَّبِيِّ ﷺ رَجُلٌ فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى
أُصْبَحَ مَا قَامَ إِلَى الصَّلَاةِ فَقَالَ: ((بَالَ الشَّيْطَانُ
فِي أَذْنِهِ)). [طرفه في: ۳۲۷۰] [مسلم: ۱۸۱۷]

ابوداود: ۱۶۰۷، ۱۶۰۸؛ ابن ماجہ: ۱۳۳۰

تشریح: جب شیطان کھاتا پیتا ہے تو پیشاب بھی کرتا ہوگا۔ اس میں کوئی امر قیاس کے خلاف نہیں ہے۔ بعض نے کہا پیشاب کرنے سے یہ مطلب ہے کہ شیطان نے اس کو اپنا محکوم بنالیا اور کان کی تخصیص اس وجہ سے کی ہے کہ آدمی کان ہی سے آواز سن کر بیدار ہوتا ہے شیطان نے اس میں پیشاب کر کے اس کے کان بھر دیئے: "قال القرطبي وغيره: لا مانع من ذلك اذ لا احواله فيه لانه ثبت ان الشيطان ياكل ويشرب وينكح فلا مانع من ان يبول۔" (فتح الباری) یعنی قرطبی وغیرہ نے کہا کہ اس میں کوئی اشکال نہیں ہے۔ جب یہ ثابت ہے کہ شیطان کھاتا پیتا اور شادی بھی کرتا ہے تو اس کا ایسے بے نمازی آدمی کے کان میں پیشاب کر دینا کیا بعید ہے۔

بَابُ الدُّعَاءِ وَالصَّلَاةِ مِنْ

آخِرِ اللَّيْلِ

وَقَالَ [عَزَّوَجَلَّ]: ﴿كُنَّا نَوَافِلًا مِنَ اللَّيْلِ
مَا يَهْجَعُونَ﴾ يَنَامُونَ ﴿وَبِالْأَسْحَارِ هُمْ
يَسْتَغْفِرُونَ﴾. [الذاریات: ۱۷، ۱۸]

۱۱۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ
مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ،
وَأَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: ((يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى
كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ
اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِبَ لَهُ؟
مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ
لَهُ؟)). [طرفه في: ۶۳۲۱، ۷۴۹۴] [مسلم: ۱۷۷۲]

ابوداود: ۴۷۳۳؛ ترمذی: ۳۴۹۸

تشریح: بلا تاویل و بلا تکلیف اللہ پاک رب العالمین کا عرش معلیٰ سے آسمان دنیا پر اترتا برحق ہے۔ جس طرح اس کا عرش عظیم پر مستوی ہونا برحق ہے۔ اہل الحدیث کا ازاول تا آخر یہی عقیدہ ہے۔ قرآن مجید کی سات آیات میں اللہ کا عرش پر مستوی ہونا بیان کیا گیا ہے۔ چونکہ آسمان بھی سات ہی

ہیں لہذا ان ساتوں کے اوپر عرش عظیم اور اس پر اللہ کا استواء اسی لئے سات آیات میں مذکور ہوا۔ پہلی آیت سورۃ اعراف میں ہے: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ (۷/۵۴) ”تمہارا رب وہ ہے جس نے چھ ایام میں آسمان اور زمین کو پیدا کیا۔ پھر وہ عرش پر مستوی ہوا۔“ دوسری آیت سورہ یونس میں ہے: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ﴾ (۱۰/۳) ”بے شک تمہارا رب وہ ہے جس نے چھ دنوں میں زمین و آسمان کو بنایا پھر وہ عرش پر قائم ہوا۔“ تیسری آیت سورہ زمر میں ہے: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ (۱۳/۲) ”اللہ وہ ہے جس نے بغیر ستونوں کے اونچے آسمان بنائے جن کو تم دیکھ رہے ہو پھر وہ عرش پر قائم ہوا۔“ چوتھی آیت سورہ طہ میں ہے: ﴿تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾ (۲۰/۱۹) ”یعنی اس قرآن کا نازل کرنا اس کا کام ہے جس نے زمین و آسمان کو پیدا کیا پھر وہ رحمن عرش کے اوپر مستوی ہوا۔“ پانچویں آیت سورہ فرقان میں ہے: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ (۲۵/۵۹) ”وہ اللہ جس نے زمین و آسمان اور جو کچھ ان کے درمیان میں ہے سب کو چھ دنوں میں پیدا کیا پھر وہ عرش پر قائم ہوا۔“ چھٹی آیت سورہ نجمہ میں ہے: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ (۳۲/۴) ”اللہ وہ ہے جس نے زمین اور آسمانوں کو اور جو کچھ ان کے درمیان میں ہے چھ دنوں میں بنایا وہ پھر عرش پر قائم ہوا۔“ ساتویں آیت سورہ حدید میں ہے: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجِئُ إِلَى الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (۵۷/۴) ”یعنی اللہ وہ ذات پاک ہے جس نے چھ دنوں میں زمین و آسمانوں کو بنایا وہ پھر عرش پر قائم ہوا ان سب چیزوں کو جانتا ہے جو زمین میں داخل ہوتی ہیں اور جو کچھ اس سے باہر نکلتی ہیں اور جو چیزیں آسمان سے اترتی ہیں اور جو کچھ آسمان کی طرف چڑھتی ہیں وہ سب سے واقف ہے اور وہ تمہارے ساتھ ہے تم جہاں بھی ہو اور اللہ پاک تمہارے سارے کاموں کو دیکھنے والا ہے۔“

ان سات آیتوں میں صراحت کے ساتھ اللہ پاک کا عرش عظیم پر مستوی ہونا مذکور ہے۔ آیات قرآنی کے علاوہ پندرہ احادیث نبوی ایسی ہیں جن میں اللہ پاک کا آسمانوں کے اوپر عرش اعظم پر ہونا مذکور ہے اور جن سے اس کے لئے جہت فوق ثابت ہے۔ اس حقیقت کے بعد اس باری تعالیٰ و تقدس کا عرش عظیم سے آسمان دنیا پر نزول فرمانا یہ بھی برحق ہے۔

علامہ ابن تیمیہ رحمہ اللہ نے اس بارے میں ایک مستقل کتاب بنام نزول الرب الی السماء الدنیا تحریر فرمائی ہے جس میں بدلائل واضحہ اس کا آسمان دنیا پر نازل ہونا ثابت فرمایا ہے۔

علامہ وحید الزماں صاحب کے لفظوں میں خلاصہ یہ ہے یعنی وہ خود اپنی ذات سے اترتا ہے جیسے دوسری روایت میں ہے۔ ”نزل بذاتہ اب یہ تاویل کرنا کہ اس کی رحمت اترتی ہے، محض فاسد ہے۔ علاوہ اس کے اس کی رحمت اتر کر آسمان تک رہ جانے سے ہم کو فائدہ ہی کیا ہے، اس طرح یہ تاویل کہ ایک فرشتہ اس کا اترتا ہے یہ بھی فاسد ہے کیونکہ فرشتہ یہ کیسے کہہ سکتا ہے جو کوئی مجھ سے دعا کرے میں قبول کروں گا، گناہ بخش دوں گا۔ دعا قبول کرنا یا گناہوں کا بخش دینا خاص پروردگار کا کام ہے۔ اہل حدیث نے اس قسم کی حدیثوں کو جن میں صفات الہی کا بیان ہے، بدل و جان قبول کیا ہے اور ان کے اپنے ظاہری معنی پر محمول رکھا ہے۔ مگر یہ اعتقاد رکھتے ہیں کہ اس کی صفات مخلوق کی صفات کے مشابہ نہیں ہیں اور ہمارے اصحاب میں سے شیخ الاسلام ابن تیمیہ رحمہ اللہ نے اس حدیث کی شرح میں ایک کتاب لکھی ہے جو دیکھنے کے قابل ہے اور مخالفوں کے تمام اعتراضوں اور شبہوں کا جواب دیا ہے۔ اس حدیث پر روشنی ڈالنے والے ہوئے المحدث الکبیر حضرت مولانا عبدالرحمن صاحب مبارکپوری رحمہ اللہ فرماتے ہیں:

”وَمِنْهُمْ مَنْ اجْرَأَ عَلَىٰ مَا وَرَدَ مِنْهُ مِنْ بَيِّنَاتٍ عَلَىٰ طَرِيقِ الْأَجْمَالِ مَنْزَهاً اللَّهُ تَعَالَىٰ مِنَ الْكَيْفِيَةِ وَالْتَشْبِيهِ وَهُمْ جَمْعُ هَوَ السَّلَفِ وَنَقْلُهُ الْبِيهْتِي وَغَيْرِهِ عَنِ الْأَثَمَةِ الْأَرْبَعَةِ السَّفْيَانِيْنَ وَالْحَمَادِيْنَ وَالْأَوْزَاعِي وَاللَّيْثِ وَغَيْرِهِمْ وَهَذَا الْقَوْلُ هُوَ الْحَقُّ

فعلیک اتباع جمهور السلف وایاک ان تكون من اصحاب التاویل والله تعالی اعلم۔“ (تحفة الاحوذی)
یعنی سلف صالحین وائمہ اربعہ اور بیشتر علمائے دین اسلاف کرام کا یہی عقیدہ ہے کہ وہ بغیر تاویل اور کیفیت اور تشبیہ کے کہ اللہ اس سے پاک ہے جس طرح سے یہ صفات باری تعالیٰ وارد ہوئی ہیں، ان پر ایمان رکھتے ہیں اور یہی حق اور صواب ہے۔ پس سلف کی اتباع لازم پکڑ لے اور تاویل والوں میں سے مت ہو کہ یہی حق ہے۔ واللہ اعلم۔

بَابُ مَنْ نَامَ أَوَّلَ اللَّيْلِ وَأَحْيَا آخِرَهُ

باب: جو شخص رات کے شروع میں سو جائے اور اخیر میں جاگے

وَقَالَ سَلْمَانُ لِأَبِي الدَّرْدَاءِ: نَمَ فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ: قُمْ. قَالَ النَّبِيُّ ﷺ: ((صَدَقَ سَلْمَانُ)).
اور حضرت سلمان فارسی نے ابو الدرداء رضی اللہ عنہما سے فرمایا کہ شروع رات میں سو جا اور آخر رات میں عبادت کر۔ نبی کریم ﷺ نے یہ سن کر فرمایا کہ ”سلمان نے بالکل سچ کہا۔“

۱۱۴۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي سُلَيْمَانُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، قَالَ: سَأَلْتُ عَائِشَةَ، كَيْفَ صَلَاةُ النَّبِيِّ ﷺ بِاللَّيْلِ قَالَتْ: كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَذَّنَ الْمُؤَذِّنُ وَكَبَّ، فَإِنْ كَانَتْ بِهِ حَاجَةٌ اغْتَسَلَ، وَإِلَّا تَوَضَّأَ وَخَرَجَ. [نسائي: ۱۱۶۷۹]
۱۱۴۷۔ ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، (دوسری سند) اور مجھ سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق عمرو بن عبد اللہ نے، ان سے اسود بن یزید نے، انہوں نے بتلایا کہ میں نے حضرت عائشہ صدیقہ رضی اللہ عنہا سے پوچھا کہ نبی کریم ﷺ رات میں نماز کیونکر پڑھتے تھے؟ آپ نے بتلایا کہ شروع رات میں سو رہتے آخر رات میں بیدار ہو کر تہجد کی نماز پڑھتے۔ اس کے بعد بستر پر آ جاتے اور جب مؤذن اذان دیتا تو جلدی سے اٹھ بیٹھتے۔ اگر غسل کی ضرورت ہوتی تو غسل کرتے ورنہ وضو کر کے باہر تشریف لے جاتے۔

تشریح: مطلب یہ کہ نہ ساری رات سوتے ہی رہتے نہ ساری رات نمازی پڑھتے رہتے بلکہ درمیانی راستہ آپ ﷺ کو پسند تھا اور یہی مسنون ہے۔

بَابُ قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ

باب: نبی کریم ﷺ کا رمضان اور غیر رمضان میں رات کو نماز پڑھنا

۱۱۴۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟
۱۱۴۸۔ ہم سے عبد اللہ بن یوسف تیزی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں سعید بن ابوسعید مقبری نے خبر دی، انہیں ابوسلمہ بن عبد الرحمن نے خبر دی کہ ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا سے انہوں نے پوچھا کہ نبی ﷺ رمضان میں (رات کو) کتنی رکعتیں پڑھتے تھے۔ آپ نے جواب دیا کہ رسول اللہ ﷺ (رات

میں) گیارہ رکعتوں سے زیادہ نہیں پڑھتے تھے۔ خواہ رمضان کا مہینہ ہوتا یا کوئی اور۔ پہلے آپ چار رکعت پڑھتے۔ ان کی خوبی اور لمبائی کا کیا پوچھنا۔ پھر آپ ﷺ چار رکعت اور پڑھتے ان کی خوبی اور لمبائی کا کیا پوچھنا۔ پھر تین رکعتیں پڑھتے۔ عائشہ رضی اللہ عنہا نے فرمایا کہ میں نے عرض کیا یا رسول اللہ! آپ وتر پڑھنے سے پہلے ہی سو جاتے ہیں؟ اس پر آپ ﷺ نے فرمایا: ”عائشہ! میری آنکھیں سوتی ہیں لیکن میرا دل نہیں سوتا۔“

قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ: عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: ((يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي)). [طرفاه فی: ۲۰۱۳، ۳۵۶۹]

تشریح: ان ہی گیارہ رکعتوں کو تراویح قرار دیا گیا ہے۔ اور نبی کریم ﷺ سے رمضان اور غیر رمضان میں بروایات صحیحہ یہی گیارہ رکعات ثابت ہیں۔ رمضان شریف میں یہ نماز تراویح کے نام سے موسوم ہوئی اور غیر رمضان میں تہجد کے نام سے پکاری گئی۔ پس سنت نبوی صرف آٹھ رکعات تراویح اس طرح کل گیارہ رکعات ادا کرنی ثابت ہیں۔ جیسا کہ مندرجہ ذیل احادیث سے حرید وضاحت ہوتی ہے۔

”عن جابر قال: صلى بنا رسول الله ﷺ في رمضان ثمان ركعات والوتر۔“ علامہ محمد بن نصر مروزی حضرت جابر رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے ہم کو رمضان میں آٹھ رکعت تراویح اور وتر پڑھا دیا (یعنی کل گیارہ رکعات)۔

نیز حضرت عائشہ رضی اللہ عنہا کی حدیث کہ رسول اللہ ﷺ ”ماکان یزید فی رمضان ولا فی غیرہ علیٰ احدى عشرة رکعة۔“ رمضان اور غیر رمضان میں گیارہ رکعت سے زیادہ نہیں پڑھتے تھے۔

بعض لوگوں کو اس سے غلط فہمی ہو گئی ہے کہ یہ تہجد کے بارے میں ہے تراویح کے بارے میں نہیں۔ لہذا معلوم ہوا کہ رسول اللہ ﷺ نے رمضان میں تراویح اور تہجد الگ دو نمازیں قائم نہیں کیں وہی قیام رمضان (تراویح) یا بالفاظ دیگر تہجد گیارہ رکعت پڑھتے اور قیام رمضان (تراویح) کو حدیث شریف میں قیام اللیل (تہجد) بھی فرمایا ہے۔

رمضان میں رسول اللہ ﷺ نے صحابہ رضی اللہ عنہم کو تراویح پڑھا کر فرمایا: ”مجھ کو خوف ہوا کہ تم پر صلوٰۃ اللیل (تہجد) فرض نہ ہو جائے۔“ دیکھئے آپ ﷺ نے تراویح کو تہجد فرمایا۔ اس سے معلوم ہوا کہ رمضان میں قیام رمضان (تراویح) اور صلوٰۃ اللیل (تہجد) ایک ہی نماز ہے۔ تراویح و تہجد کے ایک ہونے کی دوسری دلیل:

”عن ابی ذر قال: صمنا مع رسول الله ﷺ رمضان فلم یقم بنا شیئا منه حتی بقی سبع لیلال: فقام بنا لیلۃ السابعة حتی مضی نحو من ثلث اللیل ثم كانت اللیلۃ السادسة التي تليها فلم یقمها حتی كانت خامسة التي تليها ثم قام بنا حتی مضی نحو من شطر اللیل فقلت: یا رسول الله لو نقلتنا بقية ليلتنا هذه فقال: انه من قام مع الامام حتى ينصرف فانه يعدل قیام لیلۃ ثم كانت الرابعة التي تليها فلم یقمها حتی كانت الثالثة التي تليها قال: فجمع نسائه واهله واجتمع الناس قال: فقام بنا حتی خشينا ان يفوتنا الفلاح قيل: وما الفلاح قال: السحور قال: ثم لم یقم بنا شیئا من بقية الشهر۔“ (رواه ابن ماجه)

حضرت ابو ذر رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ کے ساتھ ہم نے رمضان کے روزے رکھے، آپ ﷺ نے ہم کو آخر کے ہفتہ میں تین طاق راتوں میں تراویح اس ترتیب سے پڑھائی کہ پہلی رات کو اویل وقت میں، دوسری رات کو نصف شب میں، پھر نصف بقیہ سے۔ سوال ہوا کہ اور نماز پڑھائیے! آپ ﷺ نے فرمایا کہ جو امام کے ساتھ نماز ادا کرے اس کا پوری رات کا قیام ہوگا۔ پھر تیسری رات کو آخر شب میں اپنے اہل بیت کو

جمع کر کے سب لوگوں کی جمیعت میں تراویح پڑھائیں، یہاں تک کہ ہم ڈرے کہ جماعت ہی میں محری کا وقت نہ چلا جائے، اس حدیث کو ابن ماجہ نے روایت کیا ہے اور صحیح بخاری میں یہ حدیث مختصر لفظوں میں کئی جگہ نقل ہوئی ہے۔

اس سے معلوم ہوا کہ آپ ﷺ نے اسی ایک نماز تراویح کو رات کے تین حصوں میں پڑھایا ہے اور اس تراویح کا وقت بعد عشاء کے آخر رات تک اپنے فعل (اسوۂ حسنہ) سے بتا دیا جس میں تہجد کا وقت آ گیا۔ پس فعل رسول اللہ ﷺ سے ثابت ہو گیا کہ بعد عشاء کے آخر رات تک ایک ہی نماز ہے۔

نیز اس کی تائید حضرت عمر رضی اللہ عنہ کے اس قول سے ہوتی ہے جو آپ نے فرمایا: ”والتي تنامون عنها افضل من التي تقومون۔“ یہ تراویح پچھلی شب میں کہ جس میں تم سوتے ہو پڑھنا بہتر ہے اول وقت پڑھنے سے معلوم ہوا کہ نماز تراویح تہجد ایک ہی ہے اور یہی مطلب حضرت عائشہ رضی اللہ عنہا والی حدیث کا ہے۔

نیز اسی حدیث پر امام بخاری رحمہ اللہ نے یہ باب باندھا ہے کہ باب فضل من قام رمضان اور امام بیہقی رحمہ اللہ نے حدیث مذکور پر یوں باب منعقد کیا ہے: باب ما روى في عدد ركعات القيام في شهر رمضان اور اسی طرح امام محمد شاگرد امام ابو حنیفہ رحمہ اللہ نے باب قیام شہر رمضان کے تحت حدیث مذکور کو نقل کیا ہے۔ ان سب بزرگوں کی مراد بھی حضرت عائشہ صدیقہ رضی اللہ عنہا سے تراویح ہی ہے اور اوپر مفصل گزر چکا کہ اول رات سے آخر رات تک ایک ہی نماز ہے۔ اب رہا کہ ان تین راتوں میں کتنی رکعتیں پڑھائی تھیں؟ سو عرض ہے کہ علاوہ وتر آٹھ ہی رکعتیں پڑھی تھیں۔ اس کے ثبوت میں کئی روایات صحیحہ آئی ہیں جو بدیہ ناظرین ہیں۔

علما و فقہائے حنفیہ نے فرمادیا کہ آٹھ رکعت تراویح سنت نبوی ہے:

(۱) علامہ یحییٰ حنفی رحمہ اللہ عمدۃ القاری (جلد: ۳/ص: ۵۹۷) میں فرماتے ہیں:

”فان قلت: لم يبين في الروايات المذكورة عدد الصلوة التي صلها رسول الله ﷺ في تلك الليالي قلت: رواه ابن خزيمة وابن حبان من حديث جابر قال صلى بنا رسول الله ﷺ في رمضان ثمان ركعات ثم اوتر۔“

”اگر تو سوال کرے کہ جو نماز آپ ﷺ نے تین راتوں میں پڑھائی اس میں تعداد کا ذکر نہیں تو میں اس کے جواب میں کہوں گا کہ ابن خزيمة اور ابن حبان نے جابر رضی اللہ عنہ سے روایت کی ہے کہ رسول اللہ ﷺ نے علاوہ وتر آٹھ رکعتیں پڑھائی تھیں۔“

(۲) حافظ ابن حجر رحمہ اللہ فتح الباری (جلد: ۱/ص: ۵۹۷) میں فرماتے ہیں کہ ”لم اری فی شیء من طرقہ بیان عدد صلوتہ فی تلك الليالي لكن رواه ابن خزيمة وابن حبان من حديث جابر قال: صلى بنا رسول الله ﷺ في رمضان ثمان ركعات ثم اوتر۔“

”میں نے حدیث مذکور بالا کی کسی سند میں یہ نہیں دیکھا کہ نبی کریم ﷺ نے ان تین راتوں میں کتنی رکعت پڑھائی تھیں۔ لیکن ابن خزيمة اور ابن حبان نے جابر رضی اللہ عنہ سے روایت کی ہے کہ رسول اللہ ﷺ نے علاوہ وتر آٹھ رکعت پڑھائی تھیں۔“

(۳) علامہ زبیلی حنفی رحمہ اللہ نے نصب الرایۃ فی تخریج احادیث الہدایہ (جلد: ۱/ص: ۲۹۳) میں اس حدیث کو نقل کیا ہے کہ

”عند ابن حبان في صحيحه عن جابر بن عبد الله انه عليه الصلوة والسلام صلى بهم ثمان ركعات والوتر۔“

ابن حبان نے اپنی صحیح میں جابر بن عبد اللہ رضی اللہ عنہ سے روایت کی ہے کہ رسول اللہ ﷺ نے صحابہ رضی اللہ عنہم کو آٹھ رکعت اور وتر پڑھائے یعنی کل گیارہ رکعات۔

(۴) امام محمد شاگرد امام اعظم رحمہ اللہ اپنی کتاب مؤطا امام محمد (ص: ۹۳) میں باب تراویح کے تحت فرماتے ہیں:

”عن ابی سلمة بن عبد الرحمن انه سأل عائشة كيف كانت صلوة رسول الله ﷺ قالت: ما كان رسول الله ﷺ يزيده في رمضان ولا في غيره على إحدى عشرة ركعة۔“

ابوسلمہ بن عبدالرحمن سے مروی ہے کہ انہوں نے ام المومنین حضرت عائشہ رضی اللہ عنہا سے پوچھا کہ رسول اللہ ﷺ کی رات کی نماز کیونکر تھی تو بتلایا رمضان وغیر رمضان میں آپ گیارہ رکعت سے زیادہ نہیں پڑھتے تھے۔ رمضان وغیر رمضان کی تحقیق پہلے گزر چکی ہے۔ پھر امام محمد رحمہ اللہ اس حدیث شریف کو نقل کرنے کے بعد فرماتے ہیں: وبهذا نأخذ كله يعني امارا يعني ان سب حدیثوں پر عمل ہے، ہم ان سب کو لیتے ہیں۔

(۵) ہدایہ جلد اول کے حاشیہ پر ہے: ”السنة ما واطب عليه الرسول (ﷺ) فحسب فعلى هذه التعريف يكون السنة هو ذلك القدر المذكور وما زاد عليه يكون مستحبا۔“ سنت صرف وہی ہے جس کو رسول اللہ ﷺ نے ہمیشہ کیا ہو۔ پس اس تعریف کے مطابق صرف مقدار مذکور (آٹھ رکعت ہی) سنت ہوگی اور جو اس سے زیادہ ہو وہ نماز مستحب ہوگی۔

(۶) امام ابن الہمام حنفی رحمہ اللہ فتح القدیر شرح ہدایہ میں فرماتے ہیں: ”فحصل من هذا كله ان قيام رمضان سنة احدى عشرة ركعة بالوتر في جماعة فعلة۔“ ان تمام کا خلاصہ یہ ہے کہ رمضان کا قیام (تراویح) سنت مع وتر گیارہ رکعت باجماعت رسول اللہ ﷺ کے فعل (اسوۂ حسنہ) سے ثابت ہے۔

(۷) علامہ ملا علی قاری حنفی رحمہ اللہ اپنی کتاب مرقاۃ شرح مشکوٰۃ میں فرماتے ہیں: ”ان التراویح فی الاصل احدى عشرة ركعة فعلة رسول الله ﷺ ثم تركه بعد۔“ دراصل تراویح رسول اللہ ﷺ کے فعل سے گیارہ ہی رکعت ثابت ہے۔ جن کو آپ ﷺ نے پڑھا بعد میں عذر کی وجہ سے چھوڑ دیا۔

(۸) مولانا عبدالحی حنفی لکھنؤی رحمہ اللہ تعلیق المجد شرح مؤطا امام محمد رحمہ اللہ میں فرماتے ہیں: ”واخرج ابن حبان فی صحيحه من حديث جابر انه صلى بهم ثمان ركعات ثم اوتر وهذا اصح۔“ اور ابن حبان نے اپنی صحیح میں جابر رضی اللہ عنہ کی حدیث سے روایت کیا ہے کہ رسول اللہ ﷺ نے صحابہ رضی اللہ عنہم کو علاوہ وتر آٹھ رکعتیں پڑھائیں۔ یہ حدیث بہت صحیح ہے۔

ان حدیثوں سے صاف ثابت ہوا کہ رسول اکرم ﷺ آٹھ رکعت تراویح پڑھتے اور پڑھاتے تھے۔ جن روایات میں آپ ﷺ کا نہیں رکعت پڑھنا مذکور ہے وہ سب ضعیف اور ناقابل استدلال ہیں۔

صحابہ رضی اللہ عنہم اور صحابیات رضی اللہ عنہن کا نبی کریم ﷺ کے زمانہ میں آٹھ رکعت تراویح پڑھنا۔

(۹) امام محمد بن نصر مروزی نے قیام اللیل میں حضرت جابر رضی اللہ عنہ سے روایت کی ہے: ”جاء ابی ابن کعب فی رمضان فقال: یا رسول الله ﷺ كان الليلة شيء قال: وما ذاك يا ابي قال: نسوة داري قلن انا لا نقرأ القرآن فنصلي خلفك بصلواتك فصليت بهن ثمان ركعات والوتر فسكت عنه شبه الرضاء“ ابی بن کعب رضی اللہ عنہ رمضان میں رسول اللہ ﷺ کے پاس حاضر ہوئے اور عرض کیا کہ آج رات کو ایک خاص بات ہوگئی ہے۔ آپ ﷺ نے فرمایا اے ابی اوہ کیا بات ہے؟ انہوں نے عرض کیا کہ میرے گھرانے کی عورتوں نے کہا کہ ہم قرآن نہیں پڑھتی ہیں اس لئے تمہارے پیچھے نماز (تراویح) تمہاری اقتدا میں پڑھیں گی۔ تو میں نے ان کو آٹھ رکعت اور وتر پڑھا دیا۔ نبی کریم ﷺ نے یہ سن کر سکوت فرمایا۔ گو یا اس بات کو پسند فرمایا اس حدیث سے ثابت ہوا کہ صحابہ رضی اللہ عنہم آپ ﷺ کے زمانہ میں آٹھ رکعت (تراویح) پڑھتے تھے۔

حضرت عمر خلیفہ ثانی رضی اللہ عنہ کی نماز تراویح مع وتر گیارہ رکعت

(۱۰) ”عن سائب بن يزيد قال: امر عمر ابی بن کعب وتميما الداري ان يقوموا للناس في رمضان احدى عشرة ركعة الخ۔“ سائب بن يزيد نے کہا کہ عمر فاروق رضی اللہ عنہ نے ابی بن کعب رضی اللہ عنہ اور تمیم داری رضی اللہ عنہ کو حکم دیا کہ رمضان شریف میں لوگوں کو گیارہ رکعت پڑھائیں۔ (مؤطا امام مالک)

واضح ہوا کہ آٹھ اور گیارہ میں وتر کا فرق ہے اور علاوہ آٹھ رکعت تراویح کے وتر ایک تین اور پانچ پڑھنے کی حدیث شریف میں آئی ہے اور میں تراویح کی روایت حضرت عمر فاروق رضی اللہ عنہ سے ثابت نہیں اور جو روایت ان سے نقل کی جاتی ہے وہ منقطع السند ہے۔ اس لئے کہ میں کاراوی یزید بن

رومان ہے۔ اس نے حضرت عمر رضی اللہ عنہ کا زمانہ نہیں پایا۔ چنانچہ علامہ یعنی حنفی و علامہ ذیلیعی حنفی رحمہ اللہ عمدۃ القاری اور نصب الرایہ میں فرماتے ہیں کہ یزید ابن رومان لم يدرك عمر۔ ”یزید بن رومان نے حضرت عمر فاروق رضی اللہ عنہ کا زمانہ نہیں پایا“ اور جن لوگوں نے سیدنا عمر رضی اللہ عنہ کو پایا ہے ان کی روایات بالاتفاق گیارہ رکعت کی ہیں، ان میں حضرت سائب رضی اللہ عنہ کی روایت اور پرگزرجکی ہے۔

اور حضرت اعرج ہیں جو کہتے ہیں: ”كان القاري يقرأ سورة البقرة في ثمانی ركعات۔“ قاری سورہ بقرہ آٹھ رکعت میں ختم کرتا تھا (موطا امام مالک) فاروق اعظم رضی اللہ عنہ نے ابی بن کعب و تمیم داری اور سلیمان بن ابی حمزہ رضی اللہ عنہ کو مع وتر گیارہ رکعت پڑھانے کا حکم دیا تھا (مصنف ابن ابی شیبہ) غرض حضرت عمر رضی اللہ عنہ کا یہ حکم حدیث رسول اللہ صلی اللہ علیہ وسلم کے موافق ہے۔ لہذا علیکم بستی وسنة الخلفاء الراشدين سے بھی گیارہ پر عمل کرنا ثابت ہوا۔

فقہا سے آٹھ کا ثبوت اور بیس کا ضعف

(۱۱) علامہ ابن الہمام حنفی رحمہ اللہ فتح القدیر شرح ہدایہ (جلد ۱: ص ۲۰۵) میں فرماتے ہیں: بیس رکعت تراویح کی حدیث ضعیف ہے: ”انہ مخالف للحدیث الصحیح عن ابی سلمة بن عبد الرحمن انہ سأل عائشة الحدیث“ علاوہ بریں یہ (بیس کی روایت) صحیح حدیث کے بھی خلاف ہے جو ابوسلمہ بن عبد الرحمن نے حضرت عائشہ رضی اللہ عنہا سے روایت کی ہے کہ رسول اللہ صلی اللہ علیہ وسلم رمضان وغیر رمضان میں گیارہ رکعت سے زائد نہ پڑھتے تھے۔ (۱۲) شیخ عبدالحق صاحب حنفی محدث دہلوی رحمہ اللہ فتح سرالمنان میں فرماتے ہیں: ”ولم یثب رواية عشرين منه مطلقاً کما هو المتعارف الان الا فی رواية ابن ابی شیبہ وهو ضعیف وقد عارضه حدیث عائشة وهو حدیث صحیح۔“ جو بیس تراویح مشہور و معروف ہیں نبی کریم صلی اللہ علیہ وسلم سے ثابت نہیں اور جو ابن ابی شیبہ میں بیس کی روایت ہے وہ ضعیف ہے اور حضرت عائشہ رضی اللہ عنہا کی صحیح حدیث کے بھی مخالف ہے (جس میں مع وتر گیارہ رکعت ثابت ہیں)

(۱۳) شیخ عبدالحق محدث دہلوی رحمہ اللہ اپنی کتاب مائت بالسنة (ص ۲۱۷) میں فرماتے ہیں: ”والصحیح ما روته عائشة انه صلی احدی عشرة رکعة کما هو عادته فی قیام اللیل وروی انه کان بعض السلف فی عهد عمر بن عبد العزیز یصلون احدی عشرة رکعة قصدا تشبیها برسول الله ﷺ۔“ صحیح حدیث وہ ہے جس کو حضرت عائشہ رضی اللہ عنہا نے روایت کیا ہے کہ آپ گیارہ رکعت پڑھتے تھے۔ جیسا کہ آپ صلی اللہ علیہ وسلم کی قیام اللیل کی عادت تھی اور روایت ہے کہ بعض سلف امیر المؤمنین عمر بن عبد العزیز کے عہد خلافت میں گیارہ رکعت تراویح پڑھا کرتے تھے، تاکہ نبی کریم صلی اللہ علیہ وسلم کی سنت سے مشابہت پیدا کریں۔

اس سے معلوم ہوا کہ شیخ صاحب رحمہ اللہ خود آٹھ رکعت تراویح کے قائل تھے اور سلف صالحین میں بھی یہ مشہور تھا کہ آٹھ رکعت تراویح سنت نبوی ہے اور کیوں نہ ہو جب خود جناب نبی کریم صلی اللہ علیہ وسلم نے آٹھ رکعت تراویح پڑھیں اور صحابہ کرام رضی اللہ عنہم کو پڑھائیں۔ نیز ابی بن کعب رضی اللہ عنہ نے عورتوں کو آٹھ رکعت تراویح پڑھائیں تو نبی اکرم صلی اللہ علیہ وسلم نے پسند فرمایا۔ اسی طرح حضرت عمر رضی اللہ عنہ کے زمانہ میں مع وتر گیارہ رکعت تراویح پڑھنے کا حکم تھا اور لوگ اس پر عمل کرتے تھے نیز حضرت عمر بن عبد العزیز کے وقت میں لوگ آٹھ رکعت تراویح پر سنت رسول بھیج کر عمل کرتے تھے۔ اور امام مالک رحمہ اللہ نے بھی مع وتر گیارہ رکعت ہی کو سنت کے مطابق اختیار کیا ہے چنانچہ

(۱۴) علامہ یعنی حنفی رحمہ اللہ فرماتے ہیں کہ ”احدی عشرة رکعة وهو اختیار مالک لنفسه۔“ گیارہ رکعت کو امام مالک رحمہ اللہ نے اپنے لئے اختیار کیا ہے۔“

اسی طرح فقہا اور علما مثل علامہ یعنی حنفی، علامہ ذیلیعی حنفی، حافظ ابن حجر، علامہ محمد بن نصر مروزی، شیخ عبدالحق صاحب حنفی محدث دہلوی، مولانا عبدالحق حنفی لکھنوی رحمہ اللہ وغیرہم نے علاوہ وتر کے آٹھ رکعت تراویح کو صحیح اور سنت نبوی فرمایا ہے جن کے حوالے پہلے گزر چکے۔ اور امام محمد شافعی و رشید امام ابوحنیفہ رحمہ اللہ نے تو فرمایا کہ وبهذا نأخذ کله ”ہم ان سب حدیثوں کو لیتے ہیں“ یعنی ان گیارہ رکعت کی حدیثوں پر ہمارا عمل ہے۔

فالحمد لله كرم وترگیارہ رکعت تراویح کی مسنونیت ثابت ہوگئی۔

اس کے بعد سلف امت میں کچھ ایسے حضرات بھی ملتے ہیں جو بیس رکعات اور تیس رکعات اور چالیس رکعات تک بطور نفل نماز تراویح پڑھا کرتے تھے لہذا یہ دعویٰ کہ بیس رکعات پر اجماع ہو گیا، باطل ہے۔ اصل سنت نبویؐ آٹھ رکعت تراویح تین وتر تک گیارہ رکعات ہیں۔ نفل کے لئے ہر وقت اختیار ہے کوئی جس قدر چاہے پڑھ سکتا ہے۔ جن حضرات نے ہر رمضان میں آٹھ رکعات تراویح کو خلاف سنت کہنے کا مشغلہ بنالیا ہے اور ایسا لکھنا یا کہنا ان کے خیال میں ضروری ہے وہ سخت غلطی میں مبتلا ہیں بلکہ اسے بھی ایک طرح سے تلبیس ابلیس کہا جاسکتا ہے۔ اللہ تعالیٰ سب کو نیک سمجھ عطا کرے، آمین۔

امام ابوحنیفہؒ نے جو رات کے نو اہل چار چار رکعت ملا کر پڑھنا افضل کہا ہے، وہ اسی حدیث سے دلیل لیتے ہیں۔ حالانکہ اس سے استدلال صحیح نہیں کیونکہ اس میں یہ تصریح نہیں ہے کہ آپ ﷺ چار چار کے بعد سلام پھیرتے۔ ممکن ہے کہ پہلے آپ ﷺ چار رکعات (دوسلام کے ساتھ) بہت لمبی پڑھتے ہوں پھر دوسری چار رکعتیں (دوسلاموں کے ساتھ) ان سے لمبی پڑھتے ہوں۔ حضرت عائشہؓ نے اس طرح ان چار چار رکعتوں کا علیحدہ علیحدہ ذکر فرمایا اور یہ بھی ممکن ہے کہ چار رکعتوں کا ایک سلام کے ساتھ پڑھنا مراد ہو۔ اسی لئے علامہ قسطلانی فرماتے ہیں کہ ”واما ما سبق من انه كان يصلي منى منى ثم واحدة فمحمول على وقت اخر فالامران جائزان۔“ یعنی پچھلی روایات میں جو آپ ﷺ کا دو دو رکعت پڑھنا مذکور ہوا ہے۔ پھر ایک رکعت وتر پڑھنا تو وہ دوسرے وقت پر محمول ہے اور یہ چار چار کر کے پڑھنا پھر تین وتر پڑھنا دوسرے وقت پر محمول ہے اس لئے ہر دو امر جائز ہیں۔

۱۱۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبَّرَ قَرَأَ جَالِسًا، فَإِذَا بَقِيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَهُنَّ ثُمَّ رَكَعَ. [راجع: ۱۱۱۸]

(۱۱۴۸) ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا اور انہوں نے کہا کہ ہم سے ہشام بن عروہ نے بیان کیا کہ مجھے میرے باپ عروہ نے خبر دی کہ حضرت عائشہ صدیقہؓ نے نبی کریم ﷺ کو رات کی کسی نماز میں بیٹھ کر قرآن پڑھتے نہیں دیکھا۔ یہاں تک کہ آپ ﷺ بوڑھے ہو گئے تو بیٹھ کر قرآن پڑھتے تھے لیکن جب تیس چالیس آیتیں رہ جاتی تو کھڑے ہو جاتے پھر ان کو پڑھ کر رکوع کرتے تھے۔

[مسلم: ۱۷۷۰]

باب: دن اور رات میں با وضو رہنے کی فضیلت اور

وضو کے بعد رات اور دن میں نماز پڑھنے کی فضیلت

کا بیان

بَابُ فَضْلِ الطُّهُورِ بِاللَّيْلِ وَالنَّهَارِ

وَفَضْلِ الصَّلَاةِ بَعْدَ الْوُضُوءِ

بِاللَّيْلِ وَالنَّهَارِ

۱۱۴۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: لَيْلًا

(۱۱۴۹) ہم سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا کہ ہم سے ابواسامہ حماد بن اسابہ نے بیان کیا، ان سے ابو حیان یحییٰ بن سعید نے بیان کیا، ان سے ابو زرہ نے بیان کیا اور ان سے حضرت ابو ہریرہؓ نے کہ

نبی کریم ﷺ نے حضرت بلال رضی اللہ عنہ سے فجر کے وقت پوچھا ”اے بلال! مجھے اپنا سب سے زیادہ امید والا ایک کام بتاؤ جسے تم نے اسلام لانے کے بعد کیا ہے کیونکہ میں نے جنت میں اپنے آگے تمہارے جوتوں کی چاپ سنی ہے۔“ حضرت بلال رضی اللہ عنہ نے عرض کیا میں نے تو اپنے نزدیک اس سے زیادہ امید کا کوئی کام نہیں کیا کہ جب میں نے رات یاد ان میں کسی وقت بھی وضو کیا تو میں اس وضو سے نفل نماز پڑھتا رہتا جتنی میری تقدیر میں لکھی گئی تھی۔

عَنْ صَلَاحِ الْفَجْرِ: ((بَلَالُ حَدَّثَنِي بِأَرْجَى عَمَلٍ عَمِلْتُهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ ذَكَرَ نَعْلِكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ)) قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ. [مسلم: ۶۲۲۴]

تشریح: یعنی جیسے تو بہشت میں چل رہا ہے اور تیرے جوتوں کی آواز نکل رہی ہے۔ یہ اللہ تعالیٰ نے آپ ﷺ کو دکھلادیا جو نظر آیا وہ ہونے والا تھا علما کا اس پر اتفاق ہے کہ بہشت میں بیداری کے عالم میں اس دنیا میں رہ کر نبی کریم ﷺ کے سوا اور کوئی نہیں گیا، آپ ﷺ معراج کی شب میں وہاں تشریف لے گئے۔ اسی طرح دوزخ اور یہ جو بعض فقرا سے منقول ہے کہ ان کا خادم حق کی آگ لینے کے لئے دوزخ میں گیا محض غلط ہے۔ بلال رضی اللہ عنہ دنیا میں بھی بطور خادم کے نبی کریم ﷺ کے آگے سامان وغیرہ لے کر چلا کرتے، ویسا ہی اللہ تعالیٰ نے اپنے پیغمبر کو دکھلادیا کہ بہشت میں بھی ہوگا۔ اس حدیث سے بلال رضی اللہ عنہ کی فضیلت نکلی اور ان کا جنتی ہونا ثابت ہوا۔ (وحیدی)

بَابُ مَا يُكْرَهُ مِنَ التَّشْدِيدِ

باب: عبادت میں بہت سختی اٹھانا مکروہ ہے

فِي الْعِبَادَةِ

(۱۱۵۰) ہم سے ابو عمر عبداللہ بن عمرو نے بیان کیا، کہا کہ ہم سے عبدالوارث بن سعد نے بیان کیا، کہا کہ ہم سے عبدالعزیز بن صہیب نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ مسجد میں تشریف لے گئے۔ آپ کی نظر ایک رسی پر پڑی دوستوں کے درمیان تھی ہوئی تھی دریافت فرمایا کہ ”یہ رسی کیسی ہے؟“ لوگوں نے عرض کی کہ یہ حضرت زینب رضی اللہ عنہا نے باندھی ہے جب وہ (نماز میں کھڑی کھڑی) تھک جاتی ہیں تو اس سے لگی رہتی ہیں۔ نبی کریم ﷺ نے فرمایا کہ ”نہیں، یہ رسی نہیں چاہیے اسے کھول ڈالو، تم میں ہر شخص کو چاہیے جب تک دل لگے نماز پڑھے، تھک جائے تو بیٹھ جائے۔“

۱۱۵۰۔ حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: ((مَا هَذَا الْحَبْلُ)) قَالُوا: هَذَا حَبْلٌ لِرَبِّ النَّبِيِّ فَإِذَا فَتَرَتْ تَعَلَّقَتْ فَقَالَ النَّبِيُّ ﷺ: ((لَا، حُلُوهُ، لِيَصِلَ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ)).

[مسلم: ۱۸۳۲؛ نسائی: ۱۶۴۲؛ ابن ماجہ: ۱۳۷۱]

(۱۱۵۱) اور امام بخاری رحمہ اللہ نے فرمایا کہ ہم سے عبداللہ بن مسلمہ ثقفی نے بیان کیا، ان سے مالک رحمہ اللہ نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ میرے پاس بنو اسد کی ایک عورت بیٹھی تھی، نبی کریم ﷺ تشریف لائے تو ان کے متعلق پوچھا کہ یہ کون ہیں؟ میں نے کہا کہ یہ فلاں خاتون ہیں جو رات بھی

۱۱۵۱۔ وَقَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ عِنْدِي امْرَأَةٌ مِنْ بَنِي أَسَدٍ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَنْ هَذِهِ)) قُلْتُ: فَلَانَةٌ لَا تَنَامُ بِاللَّيْلِ

فَذَكِّرْ مِنْ صَلَاتِهَا فَقَالَ: ((مَهْ، عَلَيْكُمْ بِمَا تَطِيقُونَ مِنَ الْأَعْمَالِ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا)). [راجع: ۴۳]

نہیں سوتیں۔ ان کی نماز کا آپ کے سامنے ذکر کیا گیا۔ لیکن آپ ﷺ نے فرمایا کہ ”بس تمہیں صرف اتنا ہی عمل کرنا چاہیے جتنے کی تم میں طاقت ہو۔ کیونکہ اللہ تعالیٰ تو (ثواب دینے سے) تھکتا ہی نہیں تم ہی عمل کرتے کرتے تھک جاؤ گے۔“

تشریح: اس لئے حدیث انس رضی اللہ عنہ اور حدیث عائشہ رضی اللہ عنہا میں مروی ہے کہ ”اذا نعت احدكم في الصلوة فليعلم ما يقرأ“ یعنی جب نماز میں کوئی سونے لگے تو اسے چاہیے کہ پہلے سولے پھر نماز پڑھے، تاکہ وہ سمجھ لے کہ کیا پڑھ رہا ہے۔ یہ لفظ بھی ہیں: ”فليرقد حتى يذهب عنه النوم“ (فتح الباری) یعنی سو جائے، تاکہ اس سے نیند چلی جائے۔

بَابُ مَا يَكْرَهُ مِنْ تَرْكِ قِيَامِ اللَّيْلِ لِمَنْ كَانَ يَقُومُهُ

باب: جو شخص رات کو عبادت کیا کرتا تھا وہ اگر اسے چھوڑ دے تو اس کی یہ عادت مکروہ ہے

(۱۱۵۲) ہم سے عباس بن حسین نے بیان کیا، کہا کہ ہم سے مبشر بن اسماعیل حلبی نے، اوزاعی سے بیان کیا (دوسری سند) اور مجھ سے محمد بن مقاتل ابوالحسن نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، انہیں امام اوزاعی نے خبر دی کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا، کہا کہ مجھ سے ابوسلمہ بن عبدالرحمن نے بیان کیا، کہا کہ مجھ سے عبداللہ بن عمرو بن عاص رضی اللہ عنہما نے بیان کیا، کہا کہ رسول اللہ ﷺ نے فرمایا: ”اے عبداللہ! فلاں کی طرح نہ ہو جانا وہ رات میں عبادت کیا کرتا تھا پھر چھوڑ دی۔“ اور ہشام بن عمار نے کہا ہم سے عبدالحمید بن ابوالعشرین نے بیان کیا، ان سے امام اوزاعی نے بیان کیا، کہا کہ مجھ سے یحییٰ نے بیان کیا، ان سے عمرو بن حکم بن ثوبان نے بیان کیا، کہا کہ مجھ سے سلمہ بن عبدالرحمن نے، اسی طرح پھر یہی حدیث بیان کی۔ ابن ابی العشرین کی طرح عمرو بن ابی سلمہ نے بھی اس کو امام اوزاعی سے روایت کیا۔

۱۱۵۲۔ حَدَّثَنَا عَبَّاسُ بْنُ الْحُسَيْنِ، قَالَ حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ، عَنْ الْأَوْزَاعِيِّ؛ ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدَ اللَّهِ! لَا تَكُنْ مِثْلَ فَلَانٍ، كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ)) وَقَالَ هِشَامُ: حَدَّثَنَا ابْنُ أَبِي الْعَشْرِينَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي يَحْيَى، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، بِهَذَا مِثْلَهُ وَتَابَعَهُ عَمْرُو بْنُ أَبِي سَلَمَةَ عَنِ الْأَوْزَاعِيِّ. [راجع: ۱۱۳۱] [مسلم]

۲۷۳۳ نسائی: ۱۷۶۲، ۱۷۶۳ ابن ماجہ:

[۱۳۳۱]

تشریح: عباس بن حسین سے امام بخاری رحمہ اللہ نے اس کتاب میں ایک یہ حدیث اور ایک جہاد کے باب میں روایت کی، پس دو ہی حدیثیں۔ یہ بغداد کے رہنے والے تھے۔ ابن ابی العشرین یہ امام اوزاعی کا فقی تھا اس میں محدثین نے کلام کیا مگر امام بخاری رحمہ اللہ اس کی روایت متبادل لائے۔

ابوسلمہ بن عبدالرحمن کی سند کو امام بخاری رحمہ اللہ اس لئے لائے کہ اس میں یحییٰ بن ابی کثیر اور ابوسلمہ میں ایک شخص کا واسطہ ہے یعنی عمر بن حکم کا اور اگلی سند میں یحییٰ کہتے ہیں کہ مجھ سے خود ابوسلمہ نے بیان کیا تو شاید یحییٰ نے یہ حدیث عمر کے واسطے سے اور بلا واسطہ دونوں طرح ابوسلمہ سے سنی۔ (دحیدی)

باب

بَابُ

(۱۱۵۳) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابو العباس سائب بن فروخ نے کہ میں نے عبداللہ بن عمرو بن عاص رضی اللہ عنہ سے سنا، انہوں نے کہا کہ مجھ سے نبی کریم ﷺ نے پوچھا: ”کیا یہ خیر صحیح ہے کہ تم رات بھر عبادت کرتے ہو اور پھر دن میں روزے رکھتے ہو؟“ میں نے کہا کہ ہاں میں ایسا ہی کرتا ہوں۔ آپ ﷺ نے فرمایا: ”لیکن اگر تم ایسا کرو گے تو تمہاری آنکھیں (بیداری کی وجہ سے) بیٹھ جائیں گی اور تیری جان ناتواں ہو جائے گی۔ یہ جان لو کہ تم پر تمہارے نفس کا بھی حق ہے اور بیوی بچوں کا بھی۔ اس لیے کبھی روزہ بھی رکھو اور کبھی بلا روزے کے بھی رہو، عبادت بھی کرو اور سوؤ بھی۔“

۱۱۵۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ أَبِي الْعَبَّاسِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ عَاصٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ: ((أَلَمْ أَخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ)) قُلْتُ: إِنِّي أَفْعَلُ ذَلِكَ، قَالَ: ((فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمْتَ عَيْنَكَ وَتَفَهَتْ نَفْسُكَ، وَإِنَّ لِنَفْسِكَ حَقًّا، وَلَا لِاهْلِكَ حَقًّا، فَصُمْ وَالْفِطْرُ، وَقُمْ وَنَوْمٌ)). [راجع: ۱۱۳۱] [مسلم: ۲۷۳۴، ۲۷۳۸، ۲۳۹۶، ۲۴۰۰]

تشریح: گویا نبی کریم ﷺ نے ایسے سخت مجاہدہ سے منع کیا۔ اب جو لوگ ایسا کریں وہ نبی کریم ﷺ کی سنت کے خلاف چلتے ہیں، اس سے نتیجہ کیا؟ عبادت تو اسی لئے ہے کہ اللہ اور رسول راضی ہوں۔

باب: جس شخص کی رات کو آنکھ کھلے پھر وہ نماز پڑھے، اس کی فضیلت

بَابُ فَضْلِ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَصَلَّى

(۱۱۵۴) ہم سے صدقہ بن فضل نے بیان کیا، کہا کہ ہم کو ولید بن مسلم نے خبر دی، اس نے کہا ہمیں اوزاعی نے بیان کیا، کہا کہ مجھ کو عیسٰ بن ہانی نے بیان کیا۔ کہا کہ مجھ سے جنادہ بن ابی امیہ نے بیان کیا، کہا کہ مجھ سے عبادہ بن صامت نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص رات کو بیدار ہو کر یہ دعا (ترجمہ) ”اللہ کے سوا کوئی معبود نہیں وہ اکیلا ہے اس کا کوئی شریک نہیں ملک اسی کے لیے ہے اور تمام تعریفیں بھی اسی کے لیے ہیں اور وہ ہر چیز پر قادر ہے۔ تمام تعریفیں اللہ ہی کے لیے ہیں، اللہ کی ذات پاک ہے، اور اللہ سب سے بڑا ہے، اللہ کی مدد کے بغیر نہ کسی کو گناہوں سے بچنے کی طاقت ہے نہ نیکی کرنے کی ہمت۔“ پھر یہ پڑھے ”اے اللہ! میری مغفرت فرما۔“ (یا یہ کہا کہ) کوئی دعا کرے تو اس کی دعا قبول ہوتی ہے۔

۱۱۵۴۔ حَدَّثَنَا صَدَقَةُ قَالَ: أَخْبَرَنَا الْوَلِيدُ، هُوَ ابْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيٍّ، قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، قَالَ: حَدَّثَنِي عَبَادَةُ، عَنْ النَّبِيِّ ﷺ قَالَ: ((مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي أَوْ دَعَا اسْتَجِيبَ لَهُ، فَإِنْ تَوَضَّأَ قَبِلَتْ صَلَاتُهُ)).

۔ [ابوداؤد: ۵۰۶۰، ترمذی: ۳۴۱۴، ابن ماجہ: پھر اگر اس نے وضو کیا (اور نماز پڑھی) تو نماز بھی مقبول ہوتی ہے۔“

[۳۸۷۸]

تشریح: ابن بطال رحمہ اللہ نے اس حدیث پر فرمایا ہے کہ اللہ تعالیٰ نے اپنے نبی ﷺ کی زبان پر یہ وعدہ فرمایا ہے کہ جو مسلمان بھی رات میں اس طرح بیدار ہو کہ اس کی زبان پر اللہ تعالیٰ کی توحید، اس پر ایمان و یقین، اس کی کبریائی اور سلطنت کے سامنے تسلیم اور بندگی اس کی نعمتوں کا اعتراف اور اس پر اس کا شکر و حمد اور اس کی ذات پاک کی تہذیب و تقدیس سے بھرپور کلمات زبان پر جاری ہو جائیں تو اللہ تعالیٰ اس کی دعا کو بھی قبول کرتا ہے اور اس کی نماز بھی بارگاہ رب العزت میں مقبول ہوتی ہے۔ اس لئے جس شخص تک بھی یہ حدیث پہنچے، اسے اس پر عمل کو غنیمت سمجھنا چاہیے اور اپنے رب کے لئے تمام اعمال میں نیت خالص پیدا کرنی چاہیے کہ سب سے پہلی شرط قبولیت یہی غلوں سے۔ (تفسیر بخاری)

۱۱۵۵۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي الْهَيْثَمُ بْنُ أَبِي سِنَانٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَهُوَ يَقْصُ فِي قَصْصِهِ وَهُوَ يَذْكُرُ رَسُولَ اللَّهِ ﷺ: ((إِنَّ أَخَا لَكُمْ لَا يَقُولُ الرَّوْثَ)). يَعْني بِذَلِكَ عَبْدَ اللَّهِ بْنُ رَوَاحَةَ وَفِينَا رَسُولَ اللَّهِ ﷺ يَتْلُو كِتَابَهُ إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعٌ أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا بِهِ مُوقِنَاتٌ أَنَّ مَا قَالَ: وَاقِعٌ يَبِينُ بُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ إِذَا اسْتَقَلَّتْ بِالْمُشْرِكِينَ الْمَضَاجِعُ تَابَعَهُ عَقِيلٌ وَقَالَ الزُّبَيْدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ سَعِيدٍ وَالْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ.

(۱۱۵۵) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، انہوں نے کہا کہ مجھ کو ہیشم بن ابی سنان نے خبر دی کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا۔ آپ اپنے وعظ میں رسول اللہ ﷺ کا ذکر کر رہے تھے۔ پھر آپ نے فرمایا: ”تمہارے بھائی نے (اپنے نعتیہ اشعار میں) کوئی غلط بات نہیں کہی۔“ آپ کی مراد عبد اللہ بن رواحہ رضی اللہ عنہ اور ان کے اشعار سے تھی (جن کا ترجمہ یہ ہے: ”ہم میں اللہ کے رسول موجود ہیں، جو اس کی کتاب اس وقت ہمیں سناتے ہیں جب فجر طلوع ہوتی ہے۔ ہم تو اندھے تھے آپ ﷺ نے ہمیں گمراہی سے نکال کر صحیح راستہ دکھایا۔ ان کی باتیں اسی قدر یقینی ہیں جو ہمارے دلوں کے اندر جا کر بیٹھ جاتی ہیں اور جو کچھ آپ ﷺ نے فرمایا وہ ضرور واقع ہوگا۔ آپ ﷺ رات بستر سے اپنے کوا لگ کر کے گزارتے ہیں جبکہ مشرکوں سے ان کے بستر بوجھل ہو رہے ہوتے ہیں۔“ یونس کی طرح اس حدیث کو عقیل نے بھی زہری سے روایت کیا اور زہری نے یونس کہا سعید بن مسیب اور اعرج سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے۔

[طرفہ فی: ۶۱۵۱]

تشریح: زہری کی روایت کو امام بخاری رحمہ اللہ نے تاریخ میں اور طبرانی نے معجم کبیر میں نکالا۔ امام بخاری رحمہ اللہ کی غرض اس بیان سے یہ ہے کہ زہری کے شیخ میں راویوں کا اختلاف ہے۔ یونس اور عقیل نے ہیشم بن ابی سنان کہا ہے اور زہری نے سعید بن مسیب اور اعرج اور ممکن ہے کہ زہری نے ان تینوں سے اس حدیث کو سنا ہو، حافظ نے کہا کہ امام بخاری رحمہ اللہ کے نزدیک پہلا طریق راجح ہے کیونکہ یونس اور عقیل دونوں نے بالاتفاق زہری کا شیخ ہیشم کو قرار دیا ہے۔ (وحدی)

اس حدیث سے ثابت ہوا کہ مجالس وعظ میں رسول کریم ﷺ کی میرت مبارک کا نظم و نثر میں ذکر کرنا درست اور جائز ہے۔ سیرت کے سلسلہ میں آپ ﷺ کی ولادت باسعادت اور حیات طیبہ کے واقعات کا ذکر کرنا باعث ازاد ایمان ہے لیکن محافل میلاد و مہرج کا انعقاد کسی شرعی دلیل سے ثابت نہیں۔ عہد صحابہ و تابعین و تبع تابعین و ائمہ مجتہدین و جملہ محدثین کرام میں ایسی محافل کا نام و نشان بھی نہیں ملتا۔ پورے چھ سو سال گزر گئے دنیا نے

اسلام محفل میلاد کے نام سے بھی آشنائی تھی۔ تاریخ ابن خلکان میں ہے کہ اس محفل کا موجد اول ایک بادشاہ ابوسعید مظفر الدین نامی تھا، جو نزد موصول اربل نامی شہر کا حاکم تھا۔ علمائے راسخین نے اسی وقت سے اس نو ایجاد محفل کی مخالفت فرمائی۔ مگر صد افسوس کہ نام نہاد فدا کیا ان رسول کریم ﷺ آج بھی بڑے غفلت سے ایسی محافل کرتے ہیں جن میں نہایت غلط سلط روایات بیان کی جاتی ہیں، چراغاں اور شیرینی کا اہتمام خاص ہوتا ہے اور اس عقیدہ سے قیام کر کے سلام پڑھا جاتا ہے کہ نبی کریم ﷺ کی روح مبارک خود اس محفل میں تشریف لائی ہے۔ یہ جملہ امور غلط بہ ثبوت ہیں جن کے کرنے سے بدعت کا ارتکاب لازم آتا ہے۔ اللہ کے رسول ﷺ نے صاف فرمادیا کہ ((من احدث فی امرنا هذا ما لیس منه فہو رد)) ”جو ہمارے دین میں کوئی نئی بات ایجاد کرے جس کا ثبوت اولہ شرعیہ سے نہ ہو وہ مردود ہے۔“

۱۱۵۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَأَنَّ بِيَدِي قِطْعَةً إِسْتَبْرَقِي، فَكَأَنِّي لَا أُرِيدُ مَكَانًا مِنَ الْجَنَّةِ إِلَّا طَارَتْ إِلَيْهِ، وَرَأَيْتُ كَأَنَّ اثْنَيْنِ أَتَانِي أَرَادَا أَنْ يَذْهَبَا بِي إِلَى النَّارِ فَلَقَاهُمَا مَلَكٌ فَقَالَ: لَمْ تَرُعَا حَلِيًّا عَنْهُ. [راجع: ۴۴۰] [مسلم: ۳۳۶۹؛ ترمذی: ۳۸۲۵]

۱۱۵۷۔ فَقَصَّتْ حَفْصَةُ عَلَى النَّبِيِّ ﷺ رُؤْيَايَ فَقَالَ النَّبِيُّ ﷺ: ((نَعَمْ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ)) فَكَانَ عَبْدُ اللَّهِ يُصَلِّي مِنَ اللَّيْلِ. [راجع: ۱۱۲۲]

(۱۱۵۶) ہم سے ابو النعمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ میں نے نبی کریم ﷺ کے زمانہ میں یہ خواب دیکھا کہ گویا ایک گاڑھے ریشمی کپڑے کا ایک ٹکڑا میرے ہاتھ ہے۔ جیسے میں جنت میں جس جگہ کا بھی ارادہ کرتا ہوں تو یہ ادھر اڑا کے مجھ کو لے جاتا ہے اور میں نے دیکھا کہ جسے دو فرشتے میرے پاس آئے اور انہوں نے مجھے دوزخ کی طرف لے جانے کا ارادہ کیا ہی تھا کہ ایک فرشتہ ان سے آکر ملا اور (مجھ سے) کہا کہ ڈرو نہیں (اور ان سے کہا کہ) اسے چھوڑ دو۔

(۱۱۵۷) میری بہن (ام المؤمنین) حضرت حفصہ رضی اللہ عنہا نے رسول اللہ ﷺ سے میرا ایک خواب بیان کیا۔ تو نبی کریم ﷺ نے فرمایا کہ ”عبد اللہ بڑا ہی اچھا آدمی ہے کاش رات میں بھی نماز پڑھا کرتا۔“ عبد اللہ رضی اللہ عنہ اس کے بعد ہمیشہ رات میں نماز پڑھا کرتے تھے۔

۱۱۵۸۔ وَكَانُوا لَا يَزَالُونَ يَقْصُونَ عَلَى النَّبِيِّ ﷺ الرُّؤْيَا أَنَّهُ فِي اللَّيْلَةِ السَّابِعَةِ مِنَ الْعَشْرِ الْأَوَاخِرِ، فَقَالَ النَّبِيُّ ﷺ: ((أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَتْ فِي الْعَشْرِ الْأَوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّبُهَا فَلْيَحَرِّهَا مِنَ الْعَشْرِ الْأَوَاخِرِ)). [طرفاء فی: ۲۰۱۵، ۶۹۹۱]

(۱۱۵۸) بہت سے صحابہ رضی اللہ عنہم نے نبی کریم ﷺ سے اپنے خواب بیان کئے کہ شب قدر (رمضان کی) ستائیسویں رات ہے۔ اس پر نبی کریم ﷺ نے فرمایا کہ ”میں دیکھ رہا ہوں کہ تم سب کے خواب رمضان کے آخری عشرے میں (شب قدر کے ہونے پر) متفق ہو گئے ہیں اس لیے جسے شب قدر کی تلاش ہو وہ رمضان کے آخری عشرے میں ڈھونڈے۔“

تشریح: حافظ ابن حجر رحمہ اللہ کتاب الصیام میں باب تحری لیلۃ القدر کے تحت میں فرماتے ہیں:

”فی هذه الترجمة إشارة الى رجحان كون ليلة القدر منحصرة في رمضان ثم في العشر الاخير منه ثم في اوتارہ لا في ليلة منها بعينها وهذا هو الذي يدل عليه مجموع الاخبار الواردة فيها.“ (فتح)

یعنی لیلۃ القدر رمضان میں منحصر ہے اور وہ آخری عشرہ کی کسی ایک طاق رات میں ہوتی ہے جملہ احادیث جو اس باب میں وارد ہوئی ہیں ان سب سے یہی ثابت ہوتا ہے۔ باقی تفصیل کتاب الصیام میں آئے گی۔ طاق راتوں سے ۲۱، ۲۳، ۲۵، ۲۷، ۲۹ کی راتیں مراد ہیں۔ ان میں سے وہ کسی رات کے ساتھ خاص نہیں ہے۔ احادیث سے یہی ثابت ہوا ہے۔

بَابُ الْمُدَاوِمَةِ عَلَى رَكَعَتَيْ الْفَجْرِ

باب: فجر کی سنتوں کو ہمیشہ پڑھنا

۱۱۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا سَعِيدٌ۔ هُوَ ابْنُ أَبِي أَيُّوبَ۔ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى النَّبِيُّ ﷺ الْعِشَاءَ ثُمَّ صَلَّى ثَمَانِ رَكَعَاتٍ، وَرَكَعَتَيْنِ جَالِسًا، وَرَكَعَتَيْنِ بَيْنَ النَّدَاتَيْنِ، وَلَمْ يَكُنْ يَدْعُهُمَا أَبَدًا. [راجع: ۶۱۹] [ابوداؤد: ۱۳۶۱]

(۱۱۵۹) ہم سے عبد اللہ بن یزید نے بیان کیا، کہا کہ ہم سے سعید بن ابی ایوب نے بیان کیا، کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عراق بن مالک نے، ان سے ابوسلمہ نے، ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے عشاء کی نماز پڑھی پھر رات کو اٹھ کر آپ نے تہجد کی آٹھ رکعتیں پڑھیں اور دو رکعتیں صبح کی اذان و اقامت کے درمیان پڑھیں جن کو آپ کبھی نہیں چھوڑتے تھے (فجر کی سنتوں پر مداومت ثابت ہوئی)۔

بَابُ الصُّجُوعِ عَلَى الشَّقِّ الْأَيْمَنِ بَعْدَ رَكَعَتَيْ الْفَجْرِ

باب: فجر کی سنتیں پڑھ کر دائیں کروٹ پر لیٹ جانا

۱۱۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا سَعِيدٌ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكَعَتَيْ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.

(۱۱۶۰) ہم سے عبد اللہ بن یزید نے بیان کیا، انہوں نے کہا کہ ہم سے سعید بن ابی ایوب نے بیان کیا، انہوں نے کہا کہ مجھ سے ابوالاسود محمد بن عبد الرحمن نے بیان کیا، ان سے عروہ بن زبیر رضی اللہ عنہ نے اور ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے، انہوں نے فرمایا کہ نبی کریم ﷺ فجر کی دو سنت رکعتیں پڑھنے کے بعد دائیں کروٹ پر لیٹ جاتے۔

[راجع: ۶۱۹]

تشریح: فجر کی سنت پڑھ کر تھوڑی دیر کے لئے دائیں کروٹ پر لیٹنا مسنون ہے، اس بارے میں کئی جگہ لکھا جا چکا ہے۔ یہاں امام بخاری رحمہ اللہ نے اس کے متعلق یہ باب منعقد فرمایا ہے اور حدیث عائشہ رضی اللہ عنہا سے صاف ظاہر ہے کہ نبی کریم ﷺ فجر کی سنتوں کے بعد تھوڑی دیر کے لئے دائیں کروٹ پر لیٹا کرتے تھے۔ علامہ شوکانی رحمہ اللہ نے اس بارے میں علما کے چھ قول نقل کئے ہیں۔ المحدث الکبیر علامہ عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

”الاول انه مشروع على سبيل الاستحباب كما حكاه الترمذی عن بعض اهل العلم وهو قول ابی موسی الاشعری ورافع بن خدیج و انس بن مالک و ابی هريرة قال الحافظ ابن القيم فى زاد المعاد قد ذكر عبد الرزاق فى المصنف عن

معمّر عن ایوب عن ابن سیرین ان ابا موسیٰ ورافع بن خدیج وانس بن مالک كانوا یضطجعون بعد رکعتی الفجر ویأمرون بذلك وقال العراقي ممن كان يفعل ذلك اوفیتی به من الصحابة ابو موسیٰ الاشعری ورافع بن خدیج وانس بن مالک و ابو هريرة انتهى ومن قال به من التابعین محمد بن سیرین وعروة بن الزبیر کما فی شرح المنتقی وقال ابو محمد علی بن حزم فی المحلی و ذکر عبدالرحمن بن زید فی کتاب السبعة انهم یعنی سعید بن المسیب والقاسم بن محمد بن ابی بکر وعروة بن الزبیر و ابا بکر هو ابن عبدالرحمن وخارجة بن زید بن ثابت وعبدالله بن عبد الله بن عتبة بن سلیمان بن یسار كانوا یضطجعون علی ایمانهم بین رکعتی الفجر وصلوة الصبح انتهى ومن قال به من الائمة من الشافعی واصحابه قال العینی فی عمدة القاری ذهب الشافعی واصحابه الی انه سنة انتهى۔ (تحفة الاحوذی)

یعنی اس لینے کے بارے میں پہلا قول یہ ہے کہ یہ مستحب ہے جیسا کہ امام ترمذی نے بعض اہل علم کا مسلک یہی نقل فرمایا ہے اور ابو موسیٰ اشعری اور رافع بن خدیج اور انس بن مالک اور ابو ہریرہ رضی اللہ عنہ کا یہی عمل تھا، یہ سب سنت فجر کے بعد لیٹنا کرتے اور لوگوں کو بھی اس کا حکم فرمایا کرتے تھے جیسا کہ علامہ ابن قیم رحمہ اللہ نے زاد المعاد میں نقل فرمایا ہے اور علامہ عراقی نے ان جملہ مذکورہ صحابہ کے نام لکھے ہیں کہ یہ اس کے لئے فتویٰ دیا کرتے تھے، تابعین میں سے محمد بن سیرین اور عروہ بن زبیر کا بھی یہی عمل تھا۔ جیسا کہ شرح مشکئی میں ہے اور علامہ ابن حزم نے مخلی میں نقل فرمایا ہے کہ سعید بن مسیب، قاسم بن محمد بن ابی بکر، عروہ بن زبیر، ابوبکر بن عبدالرحمن، خارجہ بن زید بن ثابت اور عمید اللہ بن عبد اللہ بن عتبہ بن سلیمان بن یسار، ان جملہ تابعین کا یہی مسلک تھا کہ یہ فجر کی سنتیں پڑھ کر دائیں کروٹ پر لیٹا کرتے تھے۔ امام شافعی رحمہ اللہ اور ان کے شاگردوں کا بھی یہی مسلک ہے کہ یہ لیٹنا سنت ہے۔ اس بارے میں دوسرا قول علامہ ابن حزم کا ہے جو اس لینے کو واجب کہتے ہیں۔ اس بارے میں علامہ عبدالرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

”قلت: قد عرفت ان الامر الوارد فی حدیث ابی هريرة محمول علی الاستحباب لانه لم یکن یدوم علی الاضطجاع فلا یكون واجب فضلا عن ان یكون شرطا لصحة صلاة الصبح۔“

یعنی حدیث ابو ہریرہ رضی اللہ عنہ میں اس بارے میں جو بیضیہ امر وارد ہوا ہے کہ جو شخص فجر کی سنتوں کو پڑھے اس کو چاہیے کہ اپنی دائیں کروٹ پر لیٹے۔ (رواہ الترمذی) یہ امر استحباب کے لئے ہے۔ اس لئے کہ نبی کریم صلی اللہ علیہ وسلم سے اس پر مداومت منقول نہیں ہے بلکہ ترک بھی منقول ہے۔ پس یہ بایں طور واجب نہ ہوگا کہ نماز کی صحت کے لئے یہ شرط ہو۔

بعض بزرگوں سے اس کا انکار بھی ثابت ہے مگر صحیح حدیثوں کے مقابلے پر ایسے بزرگوں کا قول قابل حجت نہیں ہے۔ اتباع رسول کریم صلی اللہ علیہ وسلم بہر حال مقدم اور موجب اجر و ثواب ہے۔ پچھلے صفحات میں علامہ انور شاہ صاحب دیوبند رحمہ اللہ کا قول بھی اس بارے میں نقل کیا جا چکا ہے۔ بحث کے خاتمہ پر علامہ عبدالرحمن مبارکپوری فرماتے ہیں: ”والقول الراجح المحمول علیہ هو ان الاضطجاع بعد سنة الفجر مشروع علی طریق الاستحباب والله تعالیٰ اعلم۔“ یعنی قول راجح یہی ہے کہ یہ لیٹنا بطور استحباب مشروع ہے۔

بَابُ مَنْ تَحَدَّثَ بَعْدَ الرَّكَعَتَيْنِ وَلَمْ يَضْطَجِعْ

باب: فجر کی سنتیں پڑھ کر باتیں کرنا اور نہ لیٹنا

۱۱۶۱۔ حَدَّثَنَا بِشْرُ بْنُ الْحَكَمِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا سَالِمٌ أَبُو النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى فَإِنْ كُنْتُ مُسْتَقِظَةً حَدَّثَنِي وَإِلَّا

(۱۱۶۱) ہم سے بشر بن حکم نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان نے بیان کیا، انہوں نے کہا کہ ہم سے سالم ابوالنضر نے ابوسلمہ بن عبدالرحمن سے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم صلی اللہ علیہ وسلم جب [فجر کی سنتیں] پڑھ چکے تو اگر میں جاگتی ہوتی تو آپ مجھ سے باتیں کرتے

اضْطَجَعَ حَتَّى يُؤَذِّنَ بِالصَّلَاةِ. [راجع: ۶۱۹] ورنہ لیٹ جاتے جب تک نماز کی اذان ہوتی۔

[مسلم: ۱۷۳۲؛ ابوداؤد: ۱۲۶۲؛ ترمذی: ۴۲۸]

تشریح: معلوم ہوا کہ اگر لیٹنے کا موقع نہ ملے تو بھی کوئی حرج نہیں ہے۔ مگر اس کو برا جانا فعل رسول ﷺ کی تنقیص کرتا ہے۔

بَابُ مَا جَاءَ فِي التَّطَوُّعِ مَثْنَى

باب: نفل نمازیں دو دو رکعتیں کر کے پڑھنا مَثْنَى

امام بخاری رحمہ اللہ نے فرمایا اور عمار اور انس رضی اللہ عنہما صحابیوں سے بیان کیا، اور جابر بن زید، عکرمہ اور زہری رضی اللہ عنہم تابعیوں سے ایسا ہی منقول ہے اور یحییٰ بن سعید انصاری (تابعی) نے کہا کہ میں نے اپنے ملک (مدینہ طیبہ) کے عاملوں کو یہی دیکھا کہ وہ نوافل میں (دن کو) ہر دو رکعت کے بعد سلام پھیرا کرتے تھے۔

قَالَ مُحَمَّدٌ: وَيَذْكُرُ ذَلِكَ عَنْ عَمَّارٍ وَأَبِي ذَرٍّ وَأَنَسٍ وَجَابِرِ بْنِ زَيْدٍ وَعِكْرَمَةَ وَالزُّهْرِيَّ وَقَالَ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ: مَا أَدْرَكْتُ فَقَهَاءَ أَرْضِنَا إِلَّا يَسْلُمُونَ فِي كُلِّ اثْنَتَيْنِ مِنَ النَّهَارِ.

تشریح: حافظ نے کہا عمار اور ابو ذر رضی اللہ عنہما کی حدیثوں کو ابن ابی شیبہ نے نکالا اور انس رضی اللہ عنہ کی حدیث تو اسی کتاب میں گزری کہ نبی کریم ﷺ نے ان کے گھر جا کر دو دو رکعتیں نفل پڑھیں اور جابر بن زید کا اثر مجھ کو نہیں ملا اور عکرمہ کا اثر ابن ابی شیبہ نے نکالا اور یحییٰ بن سعید کا اثر مجھ کو نہیں ملا۔ (وحدی)

(۱۱۶۲) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے عبدالرحمن بن ابی الموالی نے بیان کیا، ان سے محمد بن منکدر نے اور ان سے جابر بن عبداللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ ہمیں اپنے تمام معاملات میں استخارہ کرنے کی اسی طرح تعلیم دیتے جس طرح قرآن کی کوئی سورت سکھاتے۔ آپ ﷺ فرماتے ہیں کہ جب کوئی اہم معاملہ تمہارے سامنے ہو تو فرض کے علاوہ دو رکعت نفل پڑھنے کے بعد یہ دعا پڑھے (ترجمہ) ”اے میرے اللہ! میں تجھ سے تیرے علم کی بدولت خیر طلب کرتا ہوں اور تیری قدرت کی بدولت تجھ سے طاقت مانگتا ہوں اور تیرے فضل عظیم کا طلب گار ہوں کہ قدرت تو ہی رکھتا ہے اور مجھے کوئی قدرت نہیں۔ علم تجھ ہی کو ہے اور میں کچھ نہیں جانتا اور تو تمام پوشیدہ باتوں کو جاننے والا ہے۔ اے میرے اللہ! اگر تو جانتا ہے کہ یہ کام (جس کے لیے استخارہ کیا جا رہا ہے)۔ میرے دین، دنیا اور میرے کام کے انجام کے اعتبار سے میرے لیے بہتر ہے یا (آپ ﷺ نے یہ فرمایا کہ) میرے لیے وقتی طور پر اور انجام کے اعتبار سے یہ (خیر ہے) تو۔

۱۱۶۲۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: ((إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِن كُنْتُ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي- أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ- فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي

اسے میرے لیے نصیب کر اور اس کا حصول میرے لیے آسان کر اور پھر اس میں مجھے برکت عطا کر اور اگر تو جانتا ہے کہ یہ کام میرے دین، دنیا اور میرے کام کے انجام کے اعتبار سے برا ہے یا (آپ ﷺ نے یہ کہا کہ) معاملہ میں وقتی طور پر اور انجام کے اعتبار سے (برا ہے) تو اسے مجھ سے ہٹا دے اور مجھے اس سے ہٹا دے۔ پھر میرے لیے خیر مقدر فرما دے، جہاں بھی وہ ہو اس سے میرے دل کو مطمئن بھی کر دے۔“ آپ ﷺ نے فرمایا کہ ”اس کام کی جگہ اس کام کا نام لے۔“

فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي- أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآخِرِهِ- فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ لِمَ أَرْضِيَنِي ((وَيُسَمِّي حَاجَتَهُ)). [طرفاء فی: ۶۳۸۲، ۷۳۹۰] [ابوداؤد: ۱۵۳۸؛ ترمذی: ۴۸۰؛ نسائی: ۳۲۵۳؛ ابن ماجہ: ۱۳۸۳]

تشریح: استخارہ سے کاموں میں برکت پیدا ہوتی ہے، یہ ضروری نہیں کہ استخارہ کرنے کے بعد کوئی خواب بھی دیکھا جائے یا کسی دوسرے ذریعہ سے یہ معلوم ہو جائے کہ پیش آمدہ معاملہ میں کوئی شر یا مناسبت ہوگی اس طرح یہ بھی ضروری نہیں کہ طبعی رجحان ہی کی حد تک کوئی بات استخارہ سے دل میں پیدا ہو جائے۔ حدیث میں استخارہ کے یہ فوائد کہیں بیان نہیں ہوئے ہیں اور واقعات سے بھی پتہ چلتا ہے کہ استخارہ کے بعد بعض اوقات ان میں سے کوئی چیز حاصل نہیں ہوتی۔ بلکہ استخارہ کا مقصد صرف طلب خیر ہے۔ جس کا ارادہ ہے یا جس معاملہ میں آپ اچھے ہوئے ہیں گویا استخارہ کے ذریعہ آپ نے اسے اللہ کے علم اور قدرت پر چھوڑ دیا اور اس کی بارگاہ میں حاضر ہو کر پوری طرح اس پر توکل کا وعدہ کر لیا۔ ”میں میرے علم کے واسطے تجھ سے خیر طلب کرتا ہوں اور تیری قدرت کے واسطے تجھ سے طاقت مانگتا ہوں اور تیرے فضل کا خواستگار ہوں۔“ یہ توکل تقویٰ نہیں تو اور کیا چیز ہے؟ اور پھر دعا کے آخری الفاظ ”میرے لیے خیر مقدر فرما دیجئے جہاں بھی وہ ہو اور اس پر میرے قلب کو مطمئن بھی کر دیجئے۔“ یہ ہے رضا بالقضا کی دعا کہ اللہ کے نزدیک معاملہ کی جو نوعیت صحیح ہے، کام اسی کے مطابق ہو اور پھر اس پر بندہ اپنے لئے ہر طرح اطمینان کی بھی دعا کرتا ہے کہ دل میں اللہ کے فیصلہ کے خلاف کسی قسم کا خطرہ بھی نہ پیدا ہو۔ دراصل استخارہ کی اس دعا کے ذریعہ بندہ اول تو توکل کا وعدہ کرتا ہے اور پھر ثابت قدمی اور رضا بالقضا کی دعا کرتا ہے کہ خواہ معاملہ کا فیصلہ میری خواہش کے خلاف ہی کیوں نہ ہو وہ خیر ہی ہو اور میرا دل اس سے مطمئن اور راضی ہو جائے۔ اگر واقعی کوئی خلوص دل سے اللہ کے حضور میں یہ دونوں باتیں پیش کر دے تو اس کے کام میں اللہ تعالیٰ کے فضل و کرم سے برکت یقیناً ہوگی۔ استخارہ کا صرف یہی فائدہ ہے اور اس سے زیادہ اور کیا چاہیے؟ (تفہیم البخاری) امام بخاری رحمہ اللہ یہاں اس حدیث کو اس لئے لائے کہ اس میں نفل نماز دو رکعت پڑھنے کا ذکر ہے اور یہی ترجمہ باب ہے۔

(۱۱۶۳) ہم سے سکی بن ابراہیم نے بیان کیا، ان سے عبد اللہ بن سعید نے، ان سے عامر بن عبد اللہ بن زبیر نے بیان کیا، انہوں نے عمرو بن سلیم زرقی سے، انہوں نے ابو قتادہ بن ربیعہ انصاری رضی اللہ عنہ سے سنا، انہوں نے کہا کہ نبی کریم ﷺ نے فرمایا: ”جب کوئی تم میں سے مسجد میں آئے تو نہ بیٹھے جب تک دو رکعت (تحیۃ المسجد کی) نہ پڑھ لے۔“

۱۱۶۳- حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، سَمِعَ أَبَا قَتَادَةَ بْنَ رُبَيْعٍ الْأَنْصَارِيَّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ)). [راجع: ۴۴۴]

(۱۱۶۴) ہم سے عبد اللہ بن یوسف تميمی نے بیان کیا، کہا کہ ہمیں امام مالک نے خبر دی، انہیں اسحاق بن عبد اللہ بن ابی طلحہ نے اور انہیں انس بن

۱۱۶۴- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ

مالک رضی اللہ عنہ نے کہا کہ میں رسول اللہ صلی اللہ علیہ وسلم نے (ہمارے گھر میں جب دعوت میں آئے تھے) دو رکعت نماز پڑھائی اور پھر واپس تشریف لے گئے۔

أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ ثُمَّ انْصَرَفَ.

[راجع: ۳۸۰]

(۱۱۶۵) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے عقیل سے بیان کیا، عقیل سے ابن شہاب نے، انہوں نے کہا کہ مجھے سالم نے خبر دی اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے، آپ نے بتلایا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کے ساتھ ظہر سے پہلے دو رکعت سنت پڑھی اور ظہر کے بعد دو رکعت اور جمعہ کے بعد دو رکعت اور مغرب کے بعد دو رکعت اور عشاء کے بعد بھی دو رکعت (نماز سنت) پڑھی ہے۔

۱۱۶۵- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ. [راجع: ۹۳۷]

(۱۱۶۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہمیں شعبہ نے خبر دی، انہیں عمرو بن دینار نے خبر دی، کہا کہ میں نے جابر بن عبداللہ انصاری رضی اللہ عنہ سے سنا کہ رسول اللہ صلی اللہ علیہ وسلم نے جمعہ کا خطبہ دیتے ہوئے فرمایا کہ ”جو شخص بھی (مسجد میں) آئے اور امام خطبہ دے رہا ہو یا خطبہ کے لیے نکل چکا ہو تو وہ دو رکعت نماز (تحیۃ المسجد کی) پڑھ لے۔“

۱۱۶۶- حَدَّثَنَا آدَمُ، قَالَ: أَخْبَرَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَخْطُبُ: ((إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ- أَوْ قَدْ خَرَجَ- فَلْيَصِلْ رَكَعَتَيْنِ)).

[راجع: ۹۳۰] [مسلم: ۲۰۲۲، نسائی: ۱۳۹۴]

(۱۱۶۷) ہم سے نعیم نے بیان کیا، کہا کہ ہم سے سیف بن سلیمان نے بیان کیا کہ میں نے مجاہد سے سنا، انہوں نے فرمایا کہ عبداللہ بن عمر (مکہ مکرمہ میں) اپنے گھر آئے کسی نے کہا بیٹھے کیا ہو رسول اللہ صلی اللہ علیہ وسلم آگئے بلکہ کعبہ کے اندر بھی تشریف لے جا چکے ہیں۔ عبداللہ رضی اللہ عنہ نے کہا یہ سن کر میں آیا۔ دیکھا تو آپ صلی اللہ علیہ وسلم کعبہ سے باہر نکل چکے ہیں اور بلال رضی اللہ عنہ دروازے پر کھڑے ہیں، میں نے ان سے پوچھا کہ: اے بلال! رسول اللہ صلی اللہ علیہ وسلم نے کعبہ میں نماز پڑھی، انہوں نے کہا کہ ہاں پڑھی تھی۔ میں نے پوچھا کہ کہاں پڑھی تھی؟ انہوں نے بتایا کہ یہاں ان دوستوں کے درمیان۔ پھر آپ باہر تشریف لائے اور دو رکعتیں کعبہ کے دروازے کے سامنے پڑھی اور ابو ہریرہ رضی اللہ عنہ نے کہا کہ مجھے نبی کریم صلی اللہ علیہ وسلم نے چاشت کی دو رکعتوں کی وصیت کی تھی۔ اور عثمان نے فرمایا کہ رسول اللہ صلی اللہ علیہ وسلم اور ابو بکر اور عمر رضی اللہ عنہما صبح دن چڑھے میرے گھر تشریف لائے۔ ہم نے آپ صلی اللہ علیہ وسلم کے پیچھے صف

۱۱۶۷- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سَيْفُ ابْنِ سُلَيْمَانَ الْمَكِّيُّ قَالَ: سَمِعْتُ مُجَاهِدًا، يَقُولُ: أَتَى ابْنَ عُمَرَ فِي مَنْزِلِهِ فَقِيلَ لَهُ هَذَا رَسُولُ اللَّهِ ﷺ قَدْ دَخَلَ الْكَعْبَةَ قَالَ: فَأَقْبَلْتُ فَأَجِدُ رَسُولَ اللَّهِ ﷺ قَدْ خَرَجَ، وَأَجِدُ بِلَالَ عِنْدَ الْبَابِ قَائِمًا فَقُلْتُ: يَا بِلَالُ، أَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْكَعْبَةِ قَالَ: نَعَمْ قُلْتُ: فَأَيْنَ؟ قَالَ: بَيْنَ هَاتَيْنِ الْأُسْطُوأَتَيْنِ. ثُمَّ خَرَجَ فَصَلَّى رَكَعَتَيْنِ فِي وَجْهِ الْكَعْبَةِ. [راجع: ۳۹۷] وَقَالَ أَبُو هُرَيْرَةَ: أَوْصَانِي النَّبِيُّ ﷺ بِرَكَعَتَيِ الصُّبْحِ وَقَالَ: عِتْبَانُ بْنُ مَالِكٍ عَدَا عَلَيَّ النَّبِيُّ ﷺ

وَأَبُو بَكْرٍ وَعُمَرُ بَعْدَ مَا امْتَدَّ النَّهَارُ وَصَفَّفْنَا بِنَالِي أَوْ رَأَى نَظَرَ نَفْسِهِ فِي مَنَاسِكَتِ النَّهَارِ فِي دُورِ رَكْعَتِ نَمَازٍ بِرُحَايَ.
وَرَأَاهُ فَرَكَعَ رَكْعَتَيْنِ.

تشریح: ان تمام روایتوں سے امام بخاری رحمہ اللہ یہ بتانا چاہتے ہیں کہ نفل نماز خواہ دن ہی میں کیوں نہ پڑھی جائے، دو رکعت کر کے پڑھنا افضل ہے۔ امام شافعی رحمہ اللہ کا بھی یہی مسلک ہے۔

باب: فجر کی سنتوں کے بعد باتیں کرنا

بَابُ الْحَدِيثِ بَعْدَ رَكْعَتَيْ الْفَجْرِ

(۱۱۶۸) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے ابوالنضر سالم نے بیان کیا کہ مجھ سے میرے باپ ابوامیہ نے بیان کیا، ان سے ابوسلمہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ جب دو رکعت (فجر کی سنت) پڑھ چکے تو اس وقت اگر میں جاگتی ہوتی تو آپ مجھ سے باتیں کرتے ورنہ لیٹ جاتے۔ میں نے سفیان سے کہا کہ بعض راوی فجر کی دو رکعتیں اسے بتاتے ہیں تو انہوں نے فرمایا کہ ہاں یہ وہی ہیں۔

۱۱۶۸- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ أَبُو النَّضْرِ: حَدَّثَنِي عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلَّا اضْطَجَعْتُ. قُلْتُ لِسُفْيَانَ: فَإِنَّ بَعْضَهُمْ يَزِيدُهُ رَكْعَتَيْ الْفَجْرِ. قَالَ سُفْيَانُ: هُوَ ذَاكَ. [راجع: ۶۱۹]

تشریح: اصلی کے نسخہ میں یوں ہے: قال ابو النضر حدثني عن ابی سلمة یعنی سفیان نے کہا کہ مجھ کو یہ حدیث ابوالنضر نے ابوسلمہ سے بیان کی۔ اس نسخہ میں گویا ابوالنضر کے باپ کا ذکر نہیں ہے۔

باب: فجر کی سنت کی دو رکعتیں ہمیشہ لازم کر لینا اور ان کے سنت ہونے کی دلیل

بَابُ تَعَاهُدِ رَكْعَتَيْ الْفَجْرِ وَمَنْ نَسَاهُمَا تَطَوُّعًا

(۱۱۶۹) ہم سے بیان بن عمرو نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، انہوں نے کہا کہ ہم سے ابن جریج نے بیان کیا، ان سے عطاء نے بیان کیا، ان سے عبید بن عمیر نے، ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کسی نفل نماز کی فجر کی دو رکعتوں سے زیادہ پابندی نہیں کرتے تھے۔

۱۱۶۹- حَدَّثَنَا يَحْيَى بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيْ الْفَجْرِ. [راجع: ۶۱۹] [مسلم: ۱۶۸۶، ۱۶۸۷] [ابوداؤد: ۱۲۵۴]

تشریح: اس حدیث میں حضرت عائشہ صدیقہ رضی اللہ عنہا نے فجر کی سنتوں کو بھی لفظ نفل ہی سے ذکر فرمایا۔ پس باب اور حدیث میں مطابقت ہوگئی، یہ بھی معلوم ہوا کہ نبی کریم ﷺ نے ان سنتوں پر مداومت فرمائی ہے۔ لہذا سفر و حضر کہیں بھی ان کا ترک کرنا اچھا نہیں ہے۔

باب: فجر کی سنتوں میں قراءت کیسی کرے؟

بَابُ مَا يُقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ

۱۱۷۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ بِالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ. [راجع: ۶۱۹] [ابوداود: ۱۳۳۹]

(۱۱۷۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے باپ (عروہ بن زبیر) نے اور انہیں عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ رات میں تیرہ رکعتیں پڑھتے تھے۔ پھر جب صبح کی اذان سنتے تو دو ہلکی رکعتیں (سنت فجر) پڑھ لیتے۔

تشریح: اس حدیث میں اس طرف اشارہ ہے کہ فجر کی سنتوں میں چھوٹی چھوٹی سورتوں کو پڑھنا چاہیے، آپ ﷺ کے ہلکا کرنے کا یہی مطلب ہے۔

۱۱۷۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمَّتِهِ عُمَرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ: وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ سَعِيدٍ - عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ عَنْ عُمَرَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ حَتَّى إِنِّي لَأَقُولُ: هَلْ قَرَأَ بِأَمِّ الْكِتَابِ؟ [راجع: ۶۱۹] [مسلم: ۱۶۸۴] [ابوداود: ۱۲۵۵]

(۱۱۷۱) مجھ سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن جعفر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے محمد بن عبد الرحمن نے، ان سے ان کی پھوپھی عمرہ بنت عبد الرحمن نے اور ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ (دوسری سند) اور ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے زہیر نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید انصاری نے بیان کیا، ان سے محمد بن عبد الرحمن نے، ان سے عمرہ بنت عبد الرحمن نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ صبح کی (فرض) نماز سے پہلے کی دو (سنت) رکعتوں کو بہت مختصر رکھتے تھے۔ آپ ﷺ نے ان میں سورہ فاتحہ بھی پڑھی یا نہیں میں یہ بھی نہیں کہہ سکتی۔

تشریح: یہ مبالغہ ہے یعنی بہت ہلکی ہلکی پڑھتے تھے ابن ماجہ میں ہے کہ آپ ﷺ ان میں سورہ کافرون اور سورہ اخلاص پڑھا کرتے تھے۔

باب: فرضوں کے بعد سنت کا بیان

بَابُ التَّطَوُّعِ بَعْدَ الْمَكْتُوبَةِ

۱۱۷۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عِيْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَيْنِ قَبْلَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الظُّهْرِ، وَسَجْدَتَيْنِ بَعْدَ الْمَغْرِبِ، وَسَجْدَتَيْنِ بَعْدَ الْإِشَاءِ، وَسَجْدَتَيْنِ بَعْدَ الْجُمُعَةِ، فَأَمَّا

(۱۱۷۲) ہم سے مسدد بن مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عید اللہ عمری نے بیان کیا، انہوں نے کہا کہ مجھے نافع نے عبد اللہ بن عمر رضی اللہ عنہما سے خبر دی، انہوں نے کہا کہ میں نے نبی کریم ﷺ کے ساتھ ظہر سے پہلے دو رکعت سنت، ظہر کے بعد دو رکعت سنت، مغرب کے بعد دو رکعت سنت، عشاء کے بعد دو رکعت سنت اور جمعہ کے بعد دو رکعت سنت پڑھی ہیں اور مغرب اور عشاء کی سنتیں

الْمَغْرِبِ وَالْعِشَاءِ فِي بَيْتِهِ. [راجع: ۹۳۷] آپ ﷺ گھر میں پڑھتے تھے۔

[مسلم: ۱۶۹۵]

۱۱۷۳۔ وَحَدَّثَنِي أُخْتِي، حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي رَكَعَتَيْنِ خَفِيفَتَيْنِ بَعْدَ مَا يَطْلُعُ الْفَجْرُ، وَكَانَتْ سَاعَةً لَا أُدْخِلُ عَلَى النَّبِيِّ ﷺ فِيهَا. تَابَعَهُ كَثِيرُ بْنُ فَرْقِدٍ وَيُؤُوبُ عَنْ نَافِعٍ. وَقَالَ ابْنُ أَبِي الزِّنَادِ: عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ بَعْدَ الْعِشَاءِ فِي أَهْلِهِ. [راجع: ۶۱۸]

(۱۱۷۳) ان سے (ابن عمر رضی اللہ عنہما نے بیان کیا کہ) میری بہن حفصہ نے مجھ سے بیان کیا کہ نبی کریم ﷺ فجر ہونے کے بعد دو ہلکی رکعتیں (سنت فجر) پڑھتے اور یہ ایسا وقت ہوتا کہ میں نبی کریم ﷺ کے پاس نہیں جاتی تھی۔ اور ابن ابی الزناد نے اس حدیث کو موسیٰ بن عقبہ سے، انہوں نے نافع سے روایت کیا۔ اس میں فی بیتہ کے بدل فی اہلہ ہے۔ عبد اللہ کے ساتھ اس حدیث کو کثیر بن فرقہ اور ایوب نے بھی نافع سے روایت کیا۔

تشریح: یہ عبد اللہ بن عمر رضی اللہ عنہما نے اس لئے کہا کہ فجر سے پہلے اور عشاء کی نماز کے بعد اور ٹھیک دوپہر کو گھر کے کام کاج کے لیے لوگوں کو بھی اجازت لے کر جانا چاہیے، اس وقت غیر لوگ آپ ﷺ سے کیسے مل سکتے۔ اس لئے ابن عمر رضی اللہ عنہما نے ان سنتوں کا حال اپنی بہن ام المؤمنین حفصہ رضی اللہ عنہا سے سن کر معلوم کیا۔

باب: اس کے بارے میں جس نے فرض کے بعد

سنت نماز نہیں پڑھی

بَابُ مَنْ لَمْ يَتَطَوَّعْ بَعْدَ

الْمَكْتُوبَةِ

(۱۱۷۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے عمرو بن دینار سے بیان کیا، انہوں نے کہا کہ میں نے ابوالشعواء جابر بن عبد اللہ سے سنا۔ انہوں نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے کہا کہ میں نے نبی کریم ﷺ کے ساتھ آٹھ رکعت ایک ساتھ (ظہر اور عصر) اور سات رکعت ایک ساتھ (مغرب اور عشاء ملا کر) پڑھیں۔ (بیچ میں سنت وغیرہ کچھ نہیں) ابوالشعواء سے میں نے کہا میرا خیال ہے کہ آپ ﷺ نے ظہر آخر وقت میں اور عصر اول وقت میں پڑھی ہوگی، اسی طرح مغرب آخر وقت میں پڑھی ہوگی اور عشاء اول وقت میں۔ ابوالشعواء نے کہا کہ میرا بھی یہی خیال ہے۔

۱۱۷۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَمِعْتُ أَبَا الشَّعْثَاءِ، جَابِرًا قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا قُلْتُ: يَا أَبَا الشَّعْثَاءِ أَظَنَّهُ آخَرَ الظُّهْرِ وَعَجَلَ الْعَصْرَ وَعَجَلَ الْعِشَاءَ وَآخَرَ الْمَغْرِبَ قَالَ: وَأَنَا أَظَنُّهُ. [راجع: ۵۴۳]

تشریح: یہ عمرو بن دینار کا خیال ہے ورنہ یہ حدیث صاف ہے کہ دو نمازوں کا جمع کرنا جائز ہے۔ دوسری روایت میں ہے کہ یہ واقعہ مدینہ منورہ کا ہے نہ وہاں کوئی خوف تھا نہ بندش تھی۔ اوپر گزر چکا ہے کہ الحمد للہ کے نزدیک یہ جائز ہے۔ امام بخاری رحمہ اللہ نے اس حدیث سے یہ نکالا کہ سنتوں کا ترک کرنا جائز ہے اور سنت بھی یہی ہے کہ جمع کرے تو سنتیں نہ پڑھے (مولانا وحید الزماں)

باب: سفر میں چاشت کی نماز پڑھنا

بَابُ صَلَاةِ الصُّحَى فِي السَّفَرِ

(۱۱۷۵) ہم سے مسد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے شعبہ بن حجاج نے، ان سے توبہ بن کيسان نے، ان سے مورو بن مشرق نے، انہوں نے بیان کیا کہ میں نے عبداللہ بن عمر رضی اللہ عنہما سے پوچھا کہ کیا آپ چاشت کی نماز پڑھتے ہیں؟ انہوں نے فرمایا کہ نہیں۔ میں نے پوچھا اور عمر رضی اللہ عنہما پڑھتے تھے؟ آپ نے فرمایا کہ نہیں۔ میں نے پوچھا اور ابوبکر رضی اللہ عنہما؟ فرمایا نہیں۔ میں نے پوچھا اور نبی کریم صلی اللہ علیہ وسلم؟ فرمایا: نہیں، میرا خیال یہی ہے۔

۱۱۷۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ تَوْبَةَ، عَنْ مُورِقٍ، قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَتُصَلِّي الضُّحَى؟ قَالَ: لَا، قُلْتُ فَعُمَرُ؟ قَالَ: لَا، قُلْتُ: فَأَبُو بَكْرٍ؟ قَالَ: لَا، قُلْتُ: فَالنَّبِيُّ ﷺ؟ قَالَ: لَا، إِخَالَهُ. [راجع: ۷۷]

تشریح: بعض شراح کرام کا کہنا ہے کہ بظاہر اس حدیث اور باب میں مطابقت نہیں ہے۔ علامہ قسطلانی فرماتے ہیں:

”فحملہ الخطابی علی غلط النسخ وابن المنیر علی انه لما تعارضت عنده احادیثها نفیا كحديث ابن عمر هذا واثباتا كحديث ابی هريرة فی الوصية بها نزل حديث النفی علی السفر وحديث الاثبات علی الحضر ويؤيد ذلك انه ترجم لحديث ابی هريرة بصلوة الضحی فی الحضر مع ما يعضده من قول ابن عمر لو كنت مسبحا لانتمت فی السفر قاله ابن حجر۔“

یعنی خطابی نے اس باب کو نفل کی غلطی پر محمول کیا ہے اور ابن منیر کا کہنا یہ ہے کہ امام بخاری رحمہ اللہ کے نزدیک نفی اور اثبات کی احادیث میں تعارض تھا، اس کو انہوں نے اس طرح رفع کیا کہ حدیث ابن عمر رضی اللہ عنہما کو جس میں نفی ہے سفر پر محمول کیا اور حدیث ابوبکر رضی اللہ عنہما کو جس میں وصیت کا ذکر ہے اور جس سے اثبات ثابت ہو رہا ہے، اس کو حضر پر محمول کیا۔ اس امر کی اس سے بھی تائید ہو رہی ہے کہ حدیث ابوبکر رضی اللہ عنہما پر امام بخاری رحمہ اللہ نے صلوۃ الضحی فی الحضر کا باب منعقد فرمایا اور نفی کے بارے میں حضرت ابن عمر رضی اللہ عنہما کے اس قول سے بھی تائید ہوتی ہے جو انہوں نے فرمایا کہ اگر میں سفر میں نفل پڑھتا تو نمازوں کو ہی پورا کیوں نہ کر لیتا، پس معلوم ہوا کہ نفی سے ان کی سفر میں نفی مراد ہے اور حضرات شیخین کا فعل بھی سفر ہی سے متعلق ہے کہ وہ حضرات سفر میں نماز نفل نہیں پڑھا کرتے تھے۔

(۱۱۷۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے عمرو بن مرہ نے بیان کیا، انہوں نے کہا کہ میں نے عبدالرحمن بن ابی لیلیٰ سے سنا، وہ کہتے تھے کہ مجھ سے ام ہانی رضی اللہ عنہا کے سوا کسی (صحابی) نے یہ نہیں بیان کیا کہ انہوں نے نبی کریم صلی اللہ علیہ وسلم کو چاشت کی نماز پڑھتے دیکھا۔ صرف ام ہانی رضی اللہ عنہا نے فرمایا کہ فتح مکہ کے دن آپ صلی اللہ علیہ وسلم ان کے گھر تشریف لائے، آپ صلی اللہ علیہ وسلم نے غسل کیا اور پھر آٹھ رکعت (چاشت کی) نماز پڑھی۔ تو میں نے ایسی ہلکی پھلکی نماز کبھی نہیں دیکھی البتہ آپ صلی اللہ علیہ وسلم رکوع اور سجدہ پوری طرح ادا کرتے تھے۔

۱۱۷۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْوَةَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، يَقُولُ: مَا حَدَّثَنَا أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غَيْرَ أَمْ هَانِيٍّ، فَإِنَّهَا قَالَتْ: إِنَّ النَّبِيَّ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَ مَكَّةَ فَاعْتَسَلَ وَصَلَّى ثَمَانِيَّ رَكَعَاتٍ فَلَمْ أَرْ صَلَاةَ قَطُّ أَحَفَّ مِنْهَا، غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ. [راجع: ۱۱۰۳]

تشریح: حدیث ام ہانی میں نبی کریم صلی اللہ علیہ وسلم کی جس نماز کا ذکر ہے۔ شارحین نے اس کے بارے میں اختلاف کیا ہے، بعض نے اسے شکرانہ کی نماز قرار دیا ہے۔ مگر حقیقت یہی ہے کہ یہ نبی کریم صلی اللہ علیہ وسلم کی نماز تھی۔ ابوداؤد میں وضاحت موجود ہے کہ صلی سبحة الضحی یعنی آپ صلی اللہ علیہ وسلم نے صبحی کے نفل ادا فرمائے اور مسلم نے کتاب الطہارۃ میں نفل فرمایا ثم صلی ثمان رکعات سبحة الضحی یعنی پھر نبی کریم صلی اللہ علیہ وسلم نے صبحی کی آٹھ رکعت نفل نماز ادا فرمائی اور تمہید ابن عبدالبر

میں ہے کہ: "قالت: قدم علیہ السلام مکہ فصلی ثمان رکعات فقلت: ما هذه الصلوة قال: هذه صلوة الضحی۔" حضرت ام ہانی کہتی ہیں کہ نبی کریم ﷺ مکہ تشریف لائے اور آپ ﷺ نے آٹھ رکعات ادا کیں۔ میں نے پوچھا کہ یہ کیسی نماز ہے؟ آپ ﷺ نے فرمایا کہ یہ صبح کی نماز ہے۔ امام نووی رحمہ اللہ نے اس حدیث سے دلیل پکڑی ہے کہ صلوة الضحیٰ کا مسنون طریقہ آٹھ رکعات ادا کرنا ہے۔ یوں روایات میں کم و بیش بھی آئی ہیں۔ بعض روایات میں کم سے کم تعداد دو رکعت بھی مذکور ہے۔ بہر حال بہتر یہ ہے کہ صلوة الضحیٰ پر مداومت کی جائے کیونکہ طہرانی اوسط میں حضرت ابو ہریرہ رضی اللہ عنہ کی ایک حدیث میں مذکور ہے کہ جنت میں ایک دروازے کا نام ہی باب الضحیٰ ہے جو لوگ نماز ضحیٰ پر مداومت کرتے ہیں، ان کو اس دروازے سے جنت میں داخل کیا جائے گا۔ عقبہ بن عامر سے مروی ہے کہ نبی کریم ﷺ نے ہمیں حکم دیا کہ صبح کی نماز میں سورۃ الشمس وضحاہ اور الضحیٰ پڑھا کریں۔ اس نماز کا وقت سورج کے بلند ہونے سے زوال تک ہے۔ (قطانی)

بَابُ مَنْ لَمْ يُصَلِّ الصُّحَىٰ
وَرَأَاهُ وَاسِعًا

باب: چاشت کی نماز پڑھنا اور اس کو ضروری نہ جاننا

۱۷۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ،
عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ سَبَّحَ الصُّبْحَ،
وَأَنِّي لَا أَسْبَحُهَا. [راجع: ۱۷۲۸]

(۱۷۷) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے
ابن ابی ذئب نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عروہ بن
زہیر نے، ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ میں نے تو رسول
اللہ ﷺ کو چاشت کی نماز پڑھتے نہیں دیکھا۔ مگر میں خود پڑھتی ہوں۔

تشریح: حضرت عائشہ صدیقہ رضی اللہ عنہا نے صرف اپنی روایت کی نفی کی ہے ورنہ بہت سی روایات میں آپ ﷺ کا یہ نماز پڑھنا مذکور ہے۔ حضرت
صدیقہ رضی اللہ عنہا کے خود پڑھنے کا مطلب یہ ہے کہ انہوں نے نبی کریم ﷺ سے اس نماز کے فضائل سنے ہوں گے۔ پس معلوم ہوا کہ اس نماز کی ادائیگی
باعث اجر و ثواب ہے۔

اس لفظ سے کہ میں نے نبی کریم ﷺ کو پڑھے نہیں دیکھا۔ باب کا مطلب نکلتا ہے کیونکہ اس کا پڑھنا ضروری ہوتا تو وہ نبی کریم ﷺ کو ہر روز پڑھتے دیکھتیں۔ قسطلانی نے کہا کہ حضرت عائشہ رضی اللہ عنہا کے نہ دیکھنے سے چاشت کی نماز کی نفی نہیں ہوتی۔ ایک جماعت صحابہ نے اس کو روایت کیا ہے۔ جیسے انس، ابو ہریرہ، ابو ذر، ابواسامہ، عقبہ بن عبد، ابن ابی اونی، ابوسعید، زید بن ارقم، ابن عباس، جبیر بن مطعم، حذیفہ، ابن عمر، ابوموسیٰ، عقیان، عقبہ بن عامر، علی، معاذ بن انس، ابوبکرہ اور ابومرہ وغیرہم رضی اللہ عنہم نے۔ عثمان بن مالک کی حدیث اور کئی بار اس کتاب میں گزر چکی ہے اور امام احمد نے اس کو اس لفظ سے نکالا کہ نبی کریم ﷺ نے ان کے گھر میں چاشت کے نفل پڑھے۔ سب لوگ آپ کے پیچھے کھڑے ہوئے اور آپ ﷺ کے ساتھ نماز پڑھی۔ (وحیدی)

بَابُ صَلَاةِ الضُّحَى فِي الْحَضَرِ باب: چاشت کی نماز اپنے شہر میں پڑھے

قَالَ عِثْبَانُ عَنِ النَّبِيِّ ﷺ.

۱۱۷۸۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبَّاسٌ- هُوَ الْجَرَنِيُّ- عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ لَا

(۱۱۷۸) ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا، میں شعبہ نے خبر دی، انہوں نے کہا کہ ہم سے عباس جریری نے جو فروغ کے بیٹے تھے بیان کیا، ان سے ابو عثمان نہدی نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ میرے جانی دوست (نبی کریم ﷺ) نے مجھے تین چیزوں کی وصیت

أَدْعُهُنَّ حَتَّى أَمُوتَ: صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةُ الضُّحَى، وَنَوْمٌ عَلَى وَتَرٍ. چاشت کی نماز اور وتر پڑھ کر سونا۔
[طرفہ فی: ۱۹۸۱] [مسلم: ۱۶۷۲؛ نسائی: ۱۶۷۶، ۱۶۷۷]

تشریح: امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ جن روایات میں صلوٰۃ الضحیٰ کی نفی وارد ہوئی ہے وہ نفی سفر کی حالت سے متعلق ہے پھر بھی اس میں وسعت ہے اور جن روایات میں اس نماز کے لئے اثبات آیا ہے وہاں حالت حضر مراد ہے۔ ہر ماہ میں تین دن کے روزوں سے ایام بیض یعنی ۱۳، ۱۴، ۱۵ تاریخوں کے روزے مراد ہیں۔

۱۱۷۹۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَالَ رَجُلٌ مِنَ الْأَبْصَارِ: وَكَانَ ضَخْمًا لِلنَّبِيِّ ﷺ، إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا، فَدَعَاهُ إِلَى بَيْتِهِ، وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِمَاءٍ فَصَلَّى عَلَيْهِ رَكَعَتَيْنِ. فَقَالَ: فَلَانُ بْنُ فَلَانَ بْنِ الْحَارُودِ لِأَنَسِ بْنِ مَالِكٍ أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الضُّحَى؟ فَقَالَ: مَا رَأَيْتُهُ صَلَّى غَيْرَ ذَلِكَ الْيَوْمِ. [راجع: ۶۷۰]

(۱۱۷۹) ہم سے علی بن جعد نے بیان کیا کہ ہم کو شعبہ نے خبر دی، ان سے انس بن سیرین نے بیان کیا کہ میں نے انس بن مالک انصاری رحمہ اللہ سے سنا کہ انصار میں سے ایک شخص (عتبان بن مالک رحمہ اللہ) نے جو بہت موٹے آدمی تھے، رسول اللہ ﷺ سے عرض کیا کہ میں آپ کے ساتھ نماز پڑھنے کی طاقت نہیں رکھتا (مجھ کو گھر پر نماز پڑھنے کی اجازت دیجئے تو) انہوں نے اپنے گھر نبی کریم ﷺ کے لیے کھانا پکوا یا اور آپ ﷺ کو اپنے گھر بلایا اور ایک چٹائی کے کنارے کو آپ ﷺ کے لیے پانی سے صاف کیا۔ آپ ﷺ نے اس پر دو رکعت نماز پڑھی۔ اور فلاں بن فلاں بن جبارود نے حضرت انس رحمہ اللہ سے پوچھا کہ نبی کریم ﷺ چاشت کی نماز پڑھا کرتے تھے تو آپ نے فرمایا کہ میں نے اس روز کے سوا آپ کو کبھی یہ نماز پڑھتے نہیں دیکھا۔

تشریح: امام بخاری رحمہ اللہ نے مختلف مقاصد کے تحت اس حدیث کوئی جگہ روایت فرمایا ہے۔ یہاں آپ کا مقصد اس سے ضحیٰ کی نماز حالت حضر میں پڑھنا اور بعض مواقع پر جماعت سے بھی پڑھنے کا جواز ثابت کرنا ہے۔ بالفرض بقول حضرت انس رحمہ اللہ کے صرف اسی موقع پر آپ ﷺ نے یہ نماز پڑھی تو ثبوت مدعا کے لئے آپ ﷺ کا ایک دفعہ کام کو کر لینا بھی کافی دافی ہے۔ یوں کئی مواقع پر آپ سے اس نماز کے پڑھنے کا ثبوت موجود ہے۔ ممکن ہے حضرت انس رحمہ اللہ کو ان مواقع میں آپ ﷺ کے ساتھ ہونے کا موقع نہ ملا ہو۔

باب: ظہر سے پہلے دو رکعت سنت پڑھنا

بَابُ الرَّكَعَتَيْنِ قَبْلَ الظُّهْرِ

(۱۱۸۰) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے بیان کیا، ان سے نافع نے، ان سے عبد اللہ بن عمر رحمہ اللہ نے کہا کہ مجھے نبی کریم ﷺ سے دس رکعت سنتیں یاد ہیں۔ دو رکعت سنت ظہر سے پہلے، دو رکعت سنت ظہر کے بعد، دو رکعت سنت مغرب کے بعد اپنے گھر میں، دو رکعت سنت عشاء کے

۱۱۸۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ عَشْرَ رَكَعَاتٍ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ،

بعد اپنے گھر میں اور دو رکعت سنت صبح کی نماز سے پہلے اور یہ وہ وقت ہوتا تھا۔ جب آپ ﷺ کے پاس کوئی نہیں جاتا تھا۔

وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، وَكَانَتْ سَاعَةً لَا يَدْخُلُ عَلَى النَّبِيِّ ﷺ فِيهَا. [راجع: ۹۳۷]

[ترمذی: ۴۳۳]

(۱۱۸۱) مجھ کو ام المومنین حضرت حفصہ رضی اللہ عنہا نے بتلایا کہ مؤذن جب اذان دیتا اور فجر ہو جاتی تو آپ ﷺ دو رکعتیں پڑھتے۔

۱۱۸۱۔ حَدَّثَنِي حَفْصَةُ، أَنَّهُ كَانَ إِذَا أَدَّنَ الْمُؤَذِّنُ وَطَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ. [راجع: ۶۱۸]

(۱۱۸۲) ہم سے مسدود بن سرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قتان نے بیان کیا، کہا کہ ہم سے شعبہ نے، ان سے ابراہیم بن محمد بن منشر نے، ان سے ان کے باپ محمد بن منشر نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ ظہر سے پہلے چار رکعت سنت اور صبح کی نماز سے پہلے دو رکعت سنت نماز پڑھتی تھیں چھوڑتے تھے۔ یحییٰ کے ساتھ اس حدیث کو ابن ابی عدی اور عمرو بن مرزوق نے بھی شعبہ سے روایت کیا۔

۱۱۸۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدَ بْنِ الْمُثَنَّبِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. تَابَعَهُ ابْنُ أَبِي عَدِيٍّ وَعَمْرُو عَنْ شُعْبَةَ. [ابوداؤد: ۱۲۵۳؛ نسائی: ۱۷۵۷]

تشریح: یہ حدیث باب کے مطابق نہیں کیونکہ باب میں دو رکعتیں ظہر سے پہلے پڑھنے کا ذکر ہے اور شاید ترجمہ باب کا یہ مطلب ہو کہ ظہر سے پہلے دو ہی رکعتیں پڑھنا ضروری نہیں، چار بھی پڑھ سکتا ہے۔

باب: مغرب سے پہلے سنت پڑھنا

(۱۱۸۳) ہم سے ابو معمر نے بیان کیا، کہا کہ ہم سے عبدالوارث نے بیان کیا، ان سے حسین معلم نے، ان سے عبداللہ بن بریدہ نے، انہوں نے کہا کہ مجھ سے عبداللہ بن مغفل مزی بنی النضر نے بیان کیا، ان سے نبی کریم ﷺ نے ارشاد فرمایا: ”مغرب کے فرض سے پہلے (سنت کی دو رکعتیں) پڑھا کرو۔“ تیسری مرتبہ آپ ﷺ نے یوں فرمایا کہ ”جس کا جی چاہے۔“ کیونکہ آپ کو یہ بات پسند نہ تھی کہ لوگ اسے لازمی سمجھ لیں۔

بَابُ الصَّلَاةِ قَبْلَ الْمَغْرِبِ

۱۱۸۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ وَهُوَ الْمُعَلَّمُ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمُزَنِّي، عَنْ النَّبِيِّ ﷺ قَالَ: ((صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ)) قَالَ فِي الثَّلَاثَةِ: ((لَمْ يَنْشَأْ)) كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

[طرفہ فی: ۷۳۶۸] [ابوداؤد: ۱۲۸۱]

تشریح: حدیث اور باب میں منادات ظاہر ہے کہ مغرب کی جماعت سے قبل ان دو رکعتوں کو پڑھنا چاہیے تو پڑھ سکتا ہے۔

(۱۱۸۴) ہم سے عبداللہ بن یزید نے بیان کیا، کہا کہ ہم سے سعید بن ابی ایوب نے بیان کیا، کہا کہ مجھ سے یزید بن ابی حبیب نے بیان کیا، انہوں نے کہا کہ میں نے مرثد بن عبداللہ بن زنی سے سنا کہ میں عقبہ بن عامر جہنی رضی اللہ عنہ کے پاس آیا اور عرض کیا آپ کو ابوتیم عبداللہ بن مالک پر تعجب نہیں آیا کہ وہ

۱۱۸۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، قَالَ: سَمِعْتُ مَرْتَدَ بْنَ عَبْدِ اللَّهِ الْيَزَنِي، قَالَ: أَتَيْتُ عُقْبَةَ بْنَ

عَامِرُ الْجُهَنِيِّ قُلْتُ: أَلَا أَعْجَبُكَ مِنْ أَبِي تَمِيمٍ؟ يَرْكَعُ رَكَعَتَيْنِ قَبْلَ صَلَاةِ الْمَغْرِبِ، فَقَالَ عُفْبَةُ: إِنَّا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ قُلْتُ فَمَا يَمْنَعُكَ الْآنَ؟ قَالَ: الشُّغْلُ. [نسائي: ۵۸۱]

مغرب کی نماز فرض سے پہلے دو رکعت نفل پڑھتے ہیں۔ اس پر عقبہ نے فرمایا کہ ہم بھی رسول اللہ ﷺ کے زمانہ میں اسے پڑھتے تھے۔ میں نے کہا پھر اب اس کے چھوڑنے کی کیا وجہ ہے؟ انہوں نے فرمایا کہ دنیا کے کاروبار مانع ہیں۔

تشریح: ہر دو احادیث سے ثابت ہوا کہ اب بھی موقع ملنے پر مغرب سے پہلے ان دو رکعتوں کو پڑھا جاسکتا ہے، اگرچہ پڑھنا ضروری نہیں مگر کوئی پڑھ لے تو یقیناً موجب اجر و ثواب ہوگا۔ بعض لوگوں نے کہا کہ بعد میں ان کے پڑھنے سے روک دیا گیا۔ یہ بات بالکل غلط ہے پچھلے صفحات میں ان دو رکعتوں کے استحباب پر روشنی ڈالی جا چکی ہے۔ عبد اللہ بن مالک جثانی یہ تابعی مخضرم تھا یعنی نبی کریم ﷺ کے زمانے میں موجود تھا، آپ سے نہیں ملا۔ یہ مصر میں حضرت عمر رضی اللہ عنہ کے زمانہ میں آیا، پھر وہیں رہ گیا۔ ایک جماعت نے ان کو صحابہ میں گنا۔ اس سے یہ نکلا کہ مغرب کا وقت لمبا ہے اور جس نے اس کو تھوڑا قرار دیا اس کا قول بے دلیل ہے۔ مگر یہ رکعتیں جماعت کھڑی ہونے سے پہلے پڑھ لینا مستحب ہے۔ (وحیدی)

بَابُ صَلَاةِ النَّوَافِلِ جَمَاعَةً

ذَكَرَهُ أَنَسٌ وَعَائِشَةُ عَنِ النَّبِيِّ ﷺ

تشریح: امام بخاری رحمہ اللہ نے اس باب کے مطلب پر انس رضی اللہ عنہ کی حدیث سے دلیل لی جو اوپر گزر چکی ہے اور حضرت عائشہ رضی اللہ عنہا کی حدیث بھی باب قیام اللیل میں گزر چکی۔ قسطلانی نے کہا حضرت عائشہ رضی اللہ عنہا کی حدیث سے مراد کوف کی حدیث ہے۔ جس میں آپ ﷺ نے جماعت سے نماز پڑھی۔ ان احادیث سے نفل نمازوں میں جماعت کا جواز ثابت ہوتا ہے اور بعض نے تداعی یعنی بلانے کے ساتھ ان میں امامت کمرہ رکھی ہے۔ اگر خود بخود کچھ آدمی جمع ہو جائیں تو امامت کمرہ نہیں ہے۔ (وحیدی)

۱۱۸۵۔ حَدَّثَنِي إِسْحَاقُ، قَالَ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مَخْمُودُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ، أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ، وَعَقَلَ مَجَّةً مَجَّهَا فِي وَجْهِهِ مِنْ بَثْرِ كَانَتْ فِي دَارِهِمْ. [راجع: ۱۷۷]

(۱۱۸۵) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا کہ ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے ہمارے باپ ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے کہا کہ مجھے محمود بن ربیع انصاری رضی اللہ عنہ نے خبر دی انہیں نبی کریم ﷺ یاد ہیں اور آپ ﷺ کی وہ کلی بھی یاد ہے جو آپ ﷺ نے ان کے گھر کے کنوئیں سے پانی لے کر ان کے منہ میں کی تھی۔

۱۱۸۶۔ فَزَعَمَ مَخْمُودٌ أَنَّهُ سَمِعَ عَبَّانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ وَكَانَ مِمَّنْ شَهِدَ بَذْرًا مَعَ رَسُولِ اللَّهِ ﷺ يَقُولُ كُنْتُ أَصْلِي لِقَوْمِي بَنِي سَالِمٍ، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَإِذَا جَاءَتِ الْأَمْطَارُ فَيَسْقُو عَلَيَّ اخْتِيَارُهُ قَبْلَ مَسْجِدِهِمْ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ

(۱۱۸۶) محمود نے کہا کہ میں نے عبان بن مالک انصاری رضی اللہ عنہ سے سنا جو بدر کی لڑائی میں رسول اللہ ﷺ کے ساتھ شریک تھے، وہ کہتے تھے کہ میں اپنی قوم بنی سالم کو نماز پڑھایا کرتا تھا میرے (گھر) اور قوم کی مسجد کے بیچ میں ایک نالہ تھا، اور جب بارش ہوتی تو اسے پار کر کے مسجد تک پہنچتا میرے لیے مشکل ہو جاتا تھا۔ چنانچہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور آپ سے میں نے کہا کہ میری آنکھیں خراب ہو گئی ہیں اور ایک نالہ ہے

جو میرے اور میری قوم کے درمیان پڑتا ہے، وہ بارش کے دنوں میں بہنے لگ جاتا ہے اور میرے لیے اس کا پار کرنا مشکل ہو جاتا ہے۔ میری یہ خواہش ہے کہ آپ تشریف لا کر میرے گھر کسی جگہ نماز پڑھ دیں تاکہ میں اسے اپنے لیے نماز پڑھنے کی جگہ مقرر کر لوں۔ رسول اللہ ﷺ نے فرمایا کہ ”میں تمہاری یہ خواہش جلد ہی پوری کر دوں گا۔“ پھر دوسرے ہی دن آپ ﷺ حضرت ابو بکر رضی اللہ عنہ کو ساتھ لے کر صبح تشریف لے آئے اور آپ ﷺ نے اجازت چاہی اور میں نے اجازت دے دی۔ آپ ﷺ تشریف لا کر بیٹھے بھی نہیں بلکہ پوچھا کہ ”تم اپنے گھر میں کس جگہ میرے لیے نماز پڑھنا پسند کرو گے۔“ میں جس جگہ کو نماز پڑھنے کے لیے پسند کر چکا تھا اس کی طرف میں نے اشارہ کر دیا۔ رسول اللہ ﷺ نے وہاں کھڑے ہو کر تکبیر تحریمہ کہی اور ہم سب نے آپ کے پیچھے صف باندھی لی۔ آپ ﷺ نے ہمیں دو رکعت نماز پڑھائی پھر سلام پھیرا۔ ہم نے بھی آپ ﷺ کے ساتھ سلام پھیرا۔ میں نے حلیم کھانے کے لیے آپ کو روک لیا جو تیار ہو رہا تھا۔ محلہ والوں نے جو سنا کہ رسول اللہ ﷺ میرے گھر تشریف فرما ہیں تو لوگ جلدی جلدی جمع ہونے شروع ہو گئے اور گھر میں ایک خاصا مجمع ہو گیا۔ ان میں سے ایک شخص بولا: مالک کو کیا ہو گیا ہے! یہاں دکھائی نہیں دیتا۔ اس پر دوسرا بولا وہ تو منافق ہے۔ اسے اللہ اور رسول سے محبت نہیں ہے۔ رسول اللہ ﷺ نے اس پر فرمایا: ”ایسا مت کہو، دیکھتے نہیں کہ وہ لا الہ الا اللہ پڑھتا ہے اور اس سے اس کا مقصد اللہ تعالیٰ کی خوشنودی ہے۔“ تب وہ کہنے لگا کہ (اصل حال) تو اللہ اور رسول ہی کو معلوم ہے۔ لیکن واللہ! ہم تو ان کی بات چیت اور میل جول ظاہر میں منافقوں ہی سے دیکھتے ہیں۔ رسول اللہ ﷺ نے فرمایا: ”لیکن اللہ تعالیٰ نے ہر اس آدمی پر دوزخ حرام کر دی ہے جس نے لا الہ الا اللہ کی رضا اور خوشنودی کے لیے کہہ لیا۔“ محمود بن ربیع نے بیان کیا: میں نے یہ حدیث ایک ایسی جگہ میں بیان کی جس میں نبی کریم ﷺ کے مشہور صحابی ابوالیوب انصاری رضی اللہ عنہ بھی موجود تھے۔ یہ روم کے اس جہاد کا ذکر ہے جس میں آپ کی موت واقع ہوئی تھی۔ فوج کے سردار یزید بن معاویہ رضی اللہ عنہ تھے۔ ابوالیوب رضی اللہ عنہ نے اس حدیث سے انکار کیا اور فرمایا کہ

لَهُ: إِنِّي أَتَكْرَهُ بَصْرِي، وَإِنَّ الْوَادِي الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسِيلُ إِذَا جَاءَتْ الْأَمْطَارُ فَيَسْقُ عَلَيَّ اجْتِيَاؤُهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي فَتَصْلِي مِن بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى فَقَالَ رَسُولُ اللَّهِ ﷺ: ((سَأَفْعَلُ)) فَعَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ بَعْدَ مَا اشْتَدَّ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: ((أَيْنَ تُحِبُّ أَنْ نُصَلِّيَ مِنْ بَيْتِكَ؟)) فَأَشْرَفْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ نُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ وَصَفَّقْنَا وَرَأَاهُ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ سَلَّمَ فَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى حَدِيثِهِ تَضَعُ لَهُ فَسَمِعَ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَيْتِي فَتَابَ رِجَالٌ مِنْهُمْ حَتَّى كَثُرَ الرَّجَالُ فِي الْبَيْتِ فَقَالَ رَجُلٌ مِنْهُمْ: مَا فَعَلَ مَا لَيْكَ لَا أَرَاهُ فَقَالَ رَجُلٌ مِنْهُمْ: ذَاكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَقُلْ ذَاكَ، أَلَا تَرَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ؟)) فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَمَا نَحْنُ قَوْلُ اللَّهِ لَا تَرَى وَدَّهَ وَلَا حَدِيثَهُ إِلَّا إِلَى الْمُنَافِقِينَ، قَالَ رَسُولُ اللَّهِ ﷺ: ((فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ)) قَالَ مُحَمَّدُ بْنُ الرَّبِيعِ فَحَدَّثْتُهَا قَوْمًا فِيهِمْ أَبُو أَيُّوبَ الْأَنْصَارِيُّ صَاحِبُ رَسُولِ اللَّهِ ﷺ فِي غَزْوَتِهِ الَّتِي تُوْفِّي فِيهَا، وَيزِيدُ بْنُ مُعَاوِيَةَ عَلَيْهِمْ بَازُضُ الرُّومِ، فَأَتَاكَهَا عَلَيَّ أَبُو أَيُّوبَ، قَالَ: وَاللَّهِ مَا أَظُنُّ

اللہ کی قسم! میں نہیں سمجھتا کہ رسول اللہ ﷺ نے ایسی بات کبھی بھی کہی ہو۔ آپ کی یہ گفتگو مجھ کو بہت ناگوار گزری اور میں نے اللہ تعالیٰ کی منت مانی کہ اگر میں اس جہاد سے سلامتی کے ساتھ لوٹا تو واپسی پر اس حدیث کے بارے میں عثمان بن مالک رضی اللہ عنہ سے ضرور پوچھوں گا۔ اگر میں نے انہیں ان کی قوم کی مسجد میں زندہ پایا۔ آخر میں جہاد سے واپس ہوا۔ پہلے تو میں نے حج اور عمرہ کا احرام باندھا پھر جب مدینہ واپسی ہوئی تو میں قبیلہ بنو سالم میں آیا۔ حضرت عثمان رضی اللہ عنہ جو بوڑھے اور نابینا ہو گئے تھے، اپنی قوم کو نماز پڑھاتے ہوئے ملے۔ سلام پھیرنے کے بعد میں نے حاضر ہو کر آپ کو سلام کیا اور بتلایا کہ میں فلاں ہوں۔ پھر میں نے اس حدیث کے متعلق دریافت کیا تو آپ نے مجھ سے اس مرتبہ بھی اس طرح یہ حدیث بیان کی جس طرح پہلے بیان کی تھی۔

رَسُولَ اللَّهِ ﷺ قَالَ مَا قُلْتَ قَطُّ، فَكَبَّرَ ذَلِكَ عَلَيَّ فَجَعَلْتُ لِلَّهِ عَلَيَّ إِنْ سَلَّمَنِي حَتَّى أَقْفَلَ مِنْ غَزْوَتِي أَنْ أَسْأَلَ عَنْهَا عِتْبَانَ ابْنَ مَالِكٍ إِنْ وَجَدْتُهُ حَيًّا فِي مَسْجِدِ قَوْمِهِ، فَقَفَلْتُ فَأَهْلَلْتُ بِحِجَّةٍ أَوْ بِعُمْرَةٍ، ثُمَّ سِرْتُ حَتَّى قَدِمْتُ الْمَدِينَةَ فَاتَيْتُ بَنِي سَالِمٍ، فَإِذَا عِتْبَانُ شَيْخٌ أَعْمَى يُصَلِّي لِقَوْمِهِ، فَلَمَّا سَلَّمَ مِنَ الصَّلَاةِ سَلَّمْتُ عَلَيْهِ وَأَخْبَرْتُهُ مَنْ أَنَا ثُمَّ سَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِيهِ أَوَّلَ مَرَّةٍ. [راجع: ۴۲۴]

تشریح: یہ ۵۰ یا اس کے بعد کا واقعہ ہے۔ جب امیر معاویہ رضی اللہ عنہ نے قسطنطنیہ پر فوج بھیجی تھی اور اس کا محاصرہ کر لیا تھا۔ اس لشکر کے امیر معاویہ رضی اللہ عنہ کے بیٹے یزید تھے۔ جو بعد میں حادثہ کربلا کی وجہ سے تاریخ اسلام میں مطعون ہوئے۔ اس فوج میں ابوالیوب انصاری رضی اللہ عنہ بھی شامل تھے جو نبی کریم کی مدینہ میں تشریف آوری پر اولین میزبان ہیں ان کی موت اسی موقع پر ہوئی اور قسطنطنیہ کے قلعہ کی دیوار کے نیچے دفن ہوئے۔ ترجمہ باب اس حدیث سے یوں نکلا کہ نبی کریم ﷺ کھڑے ہوئے اور حاضرین خانہ نے آپ ﷺ کے پیچھے صف باندھی اور یہ نفل نماز جماعت سے ادا کی گئی۔ کیونکہ دوسری حدیث میں موجود ہے کہ آدمی کی نفل نماز گھر ہی میں بہتر ہے اور فرض نماز کا مسجد میں باجماعت ادا کرنا ضروری ہے۔ ابوالیوب انصاری رضی اللہ عنہ کو اس حدیث پر شبہ اس لئے ہوا کہ اس میں اعمال کے بغیر صرف کلمہ پڑھ لینے پر جنت کی بشارت دی گئی ہے۔ مگر یہ حدیث اس بارے میں مجمل ہے دیگر احادیث میں تفصیل موجود ہے کہ کلمہ طیبہ بے شک جنت کی کنجی ہے۔ مگر ہر کنجی کے لئے دینا ضروری ہیں۔ اسی طرح کلمہ طیبہ کے دینا سے فرائض و واجبات کو ادا کرنا ہے۔ محض کلمہ پڑھ لینا اور اس کے مطابق عمل نہ کرنا بے نتیجہ ہے۔

امیر المحدثین امام بخاری رحمہ اللہ اگرچہ اس طویل حدیث کو یہاں اپنے مقصد باب کے تحت لائے ہیں کہ نفل نماز ایسی حالت میں باجماعت پڑھی جاسکتی ہے۔ مگر اس کے علاوہ بھی اور بہت سے مسائل اس سے ثابت ہوتے ہیں مثلاً معذور لوگ اگر جماعت میں آنے کی سکت نہ رکھتے ہوں تو وہ اپنے گھر ہی میں ایک جگہ مقرر کر کے وہاں نماز پڑھ سکتے ہیں اور یہ بھی ثابت ہوا کہ مہمانان خصوصی کو عہدہ سے عہدہ کھانا کھانا مناسب ہے اور یہ بھی معلوم ہوا کہ بغیر سوچے سمجھے کسی پر نفاق یا کفر کا فتویٰ لگا دینا جائز نہیں۔ لوگوں نے نبی کریم ﷺ کے سامنے اس شخص مالک نامی کا ذکر کر کے لفظوں میں کیا جو آپ کو ناگوار گزرا اور آپ نے فرمایا کہ وہ کلمہ پڑھنے والا ہے اسے تم لوگ منافق کیسے کہتے ہو۔ آپ ﷺ کو یہ بھی معلوم تھا کہ وہ محض رمی رواہی کلمہ گو نہیں ہے بلکہ کلمہ پڑھنے سے اللہ کی خوشنودی اسکے مد نظر ہے۔ پھر اُسے کیسے منافق کہا جاسکتا ہے۔ اس سے یہ بھی نکلا کہ جو لوگ الحمدیث حضرات پر طعن کرتے ہیں اور ان کو برا بھلا کہتے رہتے ہیں وہ سخت خطا کار ہیں۔ جبکہ الحمدیث حضرات نہ صرف کلمہ توحید پڑھتے ہیں بلکہ اسلام کے سچے حامل اور قرآن وحدیث کے صحیح تابعدار ہیں۔

اس پر حضرت مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ مجھے اس وقت وہ حکایت یاد آئی کہ شیخ محی الدین ابن عربی پر نبی کریم ﷺ کی خواب میں ظہل ہوئی تھی۔ ہوا یہ تھا کہ ان کے پیر شیخ ابو مدین مغربی کو ایک شخص برا بھلا کہہ رہا تھا۔ شیخ ابن عربی اس سے دشمنی رکھتے تھے۔ نبی کریم ﷺ نے عالم

خواب میں ان پر اپنی خفگی ظاہر کی۔ انہوں نے وجہ پوچھی۔ ارشاد ہوا تو فلاں شخص سے کیوں دشمنی رکھتا ہے۔ شیخ نے عرض کیا یا رسول اللہ! وہ میرے پیر کو برا کہتا ہے۔ آپ نے فرمایا کہ تو نے اپنے پیر کو برا کہنے کی وجہ سے تو اس سے دشمنی رکھی، اور اس کے رسول سے جو وہ محبت رکھتا ہے اس کا خیال کر کے تو نے اس سے محبت کیوں نہ رکھی۔ شیخ نے توبہ کی اور صبح کو معذرت کے لئے اس کے پاس گئے۔ مؤمنین کو لازم ہے کہ الحمدیث سے محبت رکھیں کیونکہ وہ اللہ اور اس کے رسول سے محبت رکھتے ہیں اور گو مجتہدوں کی رائے اور قیاس کو نہیں مانتے مگر وہ بھی اللہ اور اس کے رسول کی محبت کی وجہ سے پیغمبر ﷺ کے خلاف وہ کسی کی رائے اور قیاس کو کیوں مانیں سچ ہے۔

ما عاشقیم بے دل دلدار ما محمد ﷺ

ما بلبلیم نالوں گلزار ما محمد ﷺ

ابو ایوب رضی اللہ عنہ کے انکار کی وجہ یہ بھی تھی کہ محض کلمہ پڑھ لینا اور عمل اس کے مطابق نہ ہونا نجات کے لئے کافی نہیں ہے۔ اسی خیال کی بنا پر انہوں نے اپنا خیال ظاہر کیا کہ رسول کریم ﷺ ایسا کیونکر فرما سکتے ہیں۔ مگر واقعہ محمود بن الربیع سچے تھے اور انہوں نے اپنی مزید تقویت کے لئے دوبارہ عثمان بن مالک رضی اللہ عنہ کے ہاں حاضری دی اور مکرر اس حدیث کی تصدیق کی۔ حدیث مذکور میں نبی کریم ﷺ نے مجمل ایک ایسا لفظ بھی فرمادیا تھا جو اس چیز کا مظہر ہے کہ محض کلمہ پڑھ لینا کافی نہیں ہے۔ بلکہ اس کے ساتھ ابتغاء لوجه اللہ (اللہ کی رضا مندی کی طلب و تلاش) بھی ضروری ہے اور ظاہر ہے کہ یہ چیز کلمہ پڑھنے اور اس کے تقاضوں کو پورا کرنے ہی سے حاصل ہو سکتی ہے۔ اس لحاظ سے یہاں آپ ﷺ نے ایک اجمالی ذکر فرمایا۔ آپ کا یہ مقصد نہ تھا کہ محض کلمہ پڑھنے سے وہ شخص جنتی ہو سکتا ہے بلکہ آپ کا ارشاد جامع تھا کہ کلمہ پڑھنا اور اس کے مطابق عمل درآمد کرنا اور یہ چیزیں آپ کو شخص متنازعہ کے بارے میں معلوم تھیں۔ اس لئے آپ ﷺ نے اس کے ایمان کی توثیق فرمائی اور لوگوں کو اس کے بارے میں بدگمانی سے منع فرمایا۔

واللہ اعلم بالصواب۔

باب: گھر میں نفل نماز پڑھنا

بَابُ التَّطَوُّعِ فِي الْبَيْتِ

۱۱۸۷۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، قَالَ: خَالِدٌ نَفَعَ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوا قُبُورًا)) تَابَعَهُ عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ. [راجع: ۴۳۲]

(۱۱۸۷) ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، ان سے ایوب سختیانی اور عبید اللہ بن عمر نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا کہ ”اپنے گھروں میں بھی کچھ نمازیں پڑھا کرو اور انہیں بالکل قبریں نہ بنالو۔“ (کہ جہاں نماز ہی نہ پڑھی جاتی ہو) وہیب کے ساتھ اس حدیث کو عبد الوہاب ثقفی نے بھی ایوب سے روایت کیا ہے۔

تشریح: نماز سے مراد یہاں نفل ہی ہے کیونکہ دوسری حدیث میں ہے کہ آدمی کی افضل نماز وہ ہے جو گھر میں ہو۔ مگر فرض نماز کا مسجد میں پڑھنا افضل ہے۔ قبر میں مردہ نماز نہیں پڑھتا لہذا جس گھر میں نماز نہ پڑھی جائے وہ بھی قبر ہوا۔ قبرستان میں نماز پڑھنا منوع ہے اس لئے بھی فرمایا کہ گھروں کو قبرستان کی طرح نماز کے لئے مقام منوع نہ بنالو۔ عبد الوہاب کی روایت کو امام مسلم رحمہ اللہ نے اپنی جامع الصحیح میں نکالا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

باب: مکہ اور مدینہ (زاد ہما اللہ شرفاً وتعظیماً)

کی مساجد میں نماز کی فضیلت کا بیان

بَابُ فَضْلِ الصَّلَاةِ فِي مَسْجِدِ

مَكَّةَ وَالْمَدِينَةِ

(۱۱۸۸) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ مجھے عبدالملک نے قزمہ سے خبر دی، انہوں نے کہا کہ میں نے ابوسعید خدریؓ سے چار باتیں سنیں اور انہوں نے بتلایا کہ میں نے انہیں نبی کریم ﷺ سے سنا تھا، آپ نے نبی کریم ﷺ کے ساتھ بارہ جہاد کئے تھے۔

(۱۱۸۹) (دوسری سند) ہم سے علی بن مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہؓ نے کہ نبی کریم ﷺ نے فرمایا: ”تین مسجدوں کے سوا کسی کے لیے کجاوے نہ باندھے جائیں (یعنی سفر نہ کیا جائے) ایک مسجد الحرام، دوسری رسول اللہ ﷺ کی مسجد اور تیسری مسجد اقصیٰ۔“ (یعنی بیت المقدس)

۱۱۸۸۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ، عَنْ قَزْعَةَ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ أَرْبَعًا، قَالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ، وَكَانَ غَزَا مَعَ النَّبِيِّ ﷺ، ثِنْتِي عَشْرَةَ غَزْوَةً. [راجع: ۵۸۶]

۱۱۸۹۔ ح: وَحَدَّثَنَا عَلِيُّ بْنُ حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الْأَقْصَى)). [مسلم: ۳۳۸۴، ابوداؤد: ۴۰۳۳، نسائی: ۶۹۹]

تشریح: مسجد اقصیٰ کی وجہ تسمیہ علامہ قسطلانی کے لفظوں میں یہ ہے: ”وسمى به لبعده عن مسجد مكة في المسافة۔“ یعنی اس لئے اس کا نام مسجد اقصیٰ رکھا گیا کہ مسجد مکہ سے مسافت میں یہ دور واقع ہے۔ لفظ رحال رحل کی جمع ہے یہ لفظ اونٹ کے کجاوہ پر بولا جاتا ہے۔ اس زمانہ میں سفر کے لئے اونٹ کا استعمال ہی عام تھا۔ اس لئے یہی لفظ استعمال کیا گیا۔

مطلب یہ ہوا کہ صرف یہ تین مساجد ہی ایسا منصب رکھتی ہیں کہ ان میں نماز پڑھنے کے لیے، ان کی زیارت کے لیے سفر کیا جائے ان تین کے علاوہ کوئی بھی جگہ مسلمانوں کے لئے یہ درجہ نہیں رکھتی کہ ان کی زیارت کے لئے سفر کیا جاسکے۔ حضرت ابوسعید خدریؓ کی روایت سے یہی حدیث بخاری شریف میں دوسری جگہ موجود ہے۔ مسلم شریف میں یہ ان لفظوں میں ہے:

”عن قزعة عن أبي سعيد قال: سمعت منه حديثاً فاعجبني فقلت له: انت سمعت هذا من رسول الله ﷺ قال: فاقول على رسول الله ﷺ ما لم اسمع قال: سمعته يقول: قال رسول الله ﷺ: لا تشدوا الرحال الا إلى ثلاثة مساجد مسجدي هذا والمسجد الحرام والمسجد الأقصى الحديث۔“

یعنی قزعمی ایک بزرگ کا بیان ہے کہ میں نے ابوسعید خدریؓ سے حدیث سنی جو مجھ کو بے حد پسند آئی میں نے ان سے کہا کہ کیا انی الواقع آپ نے اس حدیث کو رسول اللہ ﷺ سے سنا ہے؟ وہ بولے کیا یہ ممکن ہے کہ میں رسول کریم ﷺ کی ایسی حدیث بیان کروں جو میں نے آپ ﷺ سے نہ سنی ہو۔ ہرگز نہیں بے شک میں نے نبی کریم ﷺ سے سنا۔ آپ نے فرمایا کہ ”کجاوے نہ باندھو مگر صرف ان ہی تین مساجد کے لئے۔“ یعنی یہ میری مسجد اور مسجد حرام اور مسجد اقصیٰ۔“ ترمذی میں بھی یہ حدیث موجود ہے اور امام ترمذی کہتے ہیں هذا حديث حسن صحيح یعنی یہ

حدیث حسن صحیح ہے۔ محکم طبرانی صغیر میں یہ حدیث حضرت علی رضی اللہ عنہ کی روایت سے بھی ان ہی لفظوں میں موجود ہے اور ابن ماجہ میں عبد اللہ بن عمرو بن عاص رضی اللہ عنہ کی روایت سے یہ حدیث ان ہی لفظوں میں ذکر ہوئی ہے اور امام بخاری رحمہ اللہ نے مؤطا میں اسے بصرہ بن ابی بصرہ غفاری سے روایت کیا ہے۔ وہاں والی مسجد ایلیا اوبیت المقدس کے لفظ ہیں۔

خلاصہ یہ ہے کہ یہ حدیث سند کے لحاظ سے بالکل صحیح قابل اعتماد ہے اور اسی دلیل کی بنا پر بغرض حصول تقرب الی اللہ سامان سفر تیار کرنا اور زیارت کے لئے گھر سے نکلتا یہ صرف ان ہی تین مقامات کے ساتھ مخصوص ہے دیگر مساجد میں نماز ادا کرنے جانا یا قبرستان میں اموات مسلمین کی دعائے مغفرت کے لئے جانا یہ امور ممنوعہ نہیں۔ اس لئے کہ ان کے بارے میں دیگر احادیث صحیحہ موجود ہیں۔ نماز باجماعت کے لئے کسی بھی مسجد میں جانا اس درجہ کا ثواب ہے کہ ہر ہر قدم کے بدلے دس دس نیکیوں کا وعدہ دیا گیا ہے۔ اسی طرح قبرستان میں دعائے مغفرت کے لئے جانا خود حدیث نبوی کے تحت ہے۔ جس میں ذکر ہے ((فانھا تذکر الاخرة)) یعنی وہاں جانے سے آخرت کی یاد تازہ ہوتی ہے۔ باقی بزرگوں کے مزارات پر اس نیت سے جانا کہ وہاں جانے سے وہ بزرگ خوش ہو کر ہماری حاجت روائی کے لئے وسیلہ بن جائیں گے بلکہ وہ خود ایسی طاقت کے مالک ہیں کہ ہماری ہر مصیبت کو دور کر دیں گے یہ جملہ اہام باطلہ اور اس حدیث کے تحت قطعاً ناجائز امور ہیں۔ اس سلسلہ میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”اول من وضع الاحادیث فی السفر لزیارة المشاهد التي على القبور اهل البدع الرافضة ونحوهم الذين يعطلون المساجد ويعظمون المشاهد يدعون بيوت الله التي امر ان يذكر فيها اسمه ويعبد وحده لا شريك له ويعظمون المشاهد التي يشرك فيها ويكذب فيها ويتندع فيها دين لم ينزل الله به سلطانا فان الكتاب والسنة انما فيها ذكر المساجد دون المشاهد وهذا كله في شد الرحال واما الزیارة فمشروعة بدونه۔“ (نبیل الاوطار)

یعنی اہل بدعت اور رافضی ہی اولین وہ ہیں جنہوں نے مشاہد و مقابر کی زیارت کے لئے احادیث وضع کیں، یہ وہ لوگ ہیں جو مساجد کو منعطل کرتے اور مقابر و مشاہد و مزارات کی حد درجہ تعظیم بجالاتے ہیں۔ مساجد جن میں اللہ کے ذکر کرنے کا حکم ہے اور خالص اللہ کی عبادت جہاں مقصود ہے ان کو چھوڑ کر یہ فرضی مزارات پر جاتے ہیں اور ان کی اس درجہ تعظیم کرتے ہیں کہ وہ درجہ شریک تک پہنچ جاتی ہے اور وہاں جھوٹ بولتے اور ایسا بنیادین ایجاد کرتے ہیں جس پر اللہ نے کوئی دلیل نہیں اتاری۔ کتاب و سنت میں کہیں بھی ایسے مشاہد و مزارات و مقابر کا ذکر نہیں ہے جن کے لئے بایں طور شدہ حال کیا جاسکے۔ ہاں مساجد کی حاضری کے لئے کتاب و سنت میں بہت سی تاکیدات موجود ہیں۔ ان منکرات کے علاوہ شرعی طریق پر قبرستان جانا اور زیارت کرنا مشروع ہے۔

ربانی کریم ﷺ کی قبر شریف پر حاضر ہونا اور وہاں جا کر آپ پر صلوٰۃ و سلام پڑھنا یہ ہر مسلم کے لئے عین سعادت ہے۔ مگر ”مگر فرق مراتب نہ کہی زندیقی“ کے تحت وہاں بھی فرق مراتب کی ضرورت ہے۔ جس کا مطلب یہ ہے کہ زیارت سے قبل مسجد نبوی کا حق ہے۔ وہ مسجد نبوی ﷺ جس میں ایک رکعت ایک ہزار رکعتوں کے برابر درجہ رکھتی ہے اور خاص طور پر روضۃ من ریاض الجنۃ کا درجہ اور بھی بڑھ کر ہے۔ اس مسجد نبوی ﷺ کی زیارت اور وہاں ادا کیے گئے نماز کی نیت سے مدینہ منورہ کا سفر کرنا اس کے بعد نبی کریم ﷺ کی قبر شریف پر بھی حاضر ہونا اور آپ پر صلوٰۃ و سلام پڑھنا۔ آپ ﷺ کے بعد حضرت صدیق اکبر و حضرت عمر فاروق رضی اللہ عنہما کے اوپر سلام پڑھنا پھر بیعت الغرقہ قبرستان میں جا کر وہاں جملہ اموات کے لئے دعائے مغفرت کرنا۔ اسی طرح مسجد قبا میں جانا اور وہاں دو رکعت ادا کرنا، یہ جملہ امور مسنون ہیں جو سنت صحیحہ سے ثابت ہیں۔

اس تفصیل کے بعد کچھ اہل بدعت قسم کے لوگ ایسے بھی ہیں جو الحمد للہ پر اور ان کے اسلاف پر خاص کر علامہ ابن تیمیہ رحمہ اللہ پر یہ الزام لگاتے ہیں کہ یہ لوگ نبی کریم ﷺ کی قبر شریف پر صلوٰۃ و سلام سے منع کرتے ہیں۔ یہ صریح کذب اور بہتان ہے۔ علامہ ابن تیمیہ رحمہ اللہ نے اس سلسلہ میں جو فرمایا ہے وہ یہی ہے جو اوپر بیان ہوا۔ باقی رسول کریم ﷺ کی قبر پر حاضر ہو کر درود و سلام بھیجنا، یہ علامہ ابن تیمیہ رحمہ اللہ کے مسلک میں مدینہ شریف لے جانے والوں اور مسجد نبوی میں حاضری دینے والوں کے لئے ضروری ہے۔

چنانچہ صاحب صیانة الانسان عن وسوسة الدخان علامہ محمد بشیر صاحب سہوائی رحمہ اللہ تحریر فرماتے ہیں:

"لانزع لنا فی مشروعیة زیارة قبر نبینا ﷺ واما ما نسب الی شیخ الاسلام ابن تیمیہ رحمہ اللہ من القول بعدم مشروعیة زیارة قبر نبینا ﷺ فافتراء بحث قال الامام العلامة ابو عبد اللہ محمد بن احمد بن عبد الہادی المقدسی الحنبلی فی الصارم المنکی ان شیخ الاسلام لم یحرم زیارة القبور علی الوجه المشروع فی شیء من کتبه ولم ینہ عنها ولم یکرہها بل استحبها وحض علیها ومصنفاته ومناسکة طافحة بذکر استحباب زیارة قبر النبی ﷺ سائر القبور قال رحمہ اللہ فی بعض مناسکہ باب زیارة قبر النبی ﷺ اذا اشرف علی مدینة النبی ﷺ قبل الحج او بعده فلیقل ما تقدم فاذا دخل استحب له ان یغتسل نص علیہ الامام احمد فاذا دخل المسجد بدأ برجلہ الیمنی وقال: بسم اللہ والصلوة علی رسول اللہ اللہم اغفر لی ذنوبی وافتح لی ابواب رحمتک ثم یأتی الروضة بین القبر والمنبر فیصلی بها ویدعو بما شاء ثم یأتی قبر النبی ﷺ فیستقبل جدار القبر لا یمسه ولا یقبلہ ویجعل القنديل الذی فی القبلة عند القبر علی راسہ لیکون قائما وجاہ النبی ﷺ ویقف متباعد کما یقف اوظہر فی حیاتیہ بخشوع وسکون ومنکسر الراس خاص الطرف مستحضرا بقلبہ جلالة موقعہ ثم یقول: السلام علیک یا رسول اللہ ورحمة اللہ وبرکاتہ السلام علیک یا نبی اللہ وخیرتہ من خلقہ السلام علیک یا سید المرسلین ویا خاتم النبیین وقائد الغر المحجلین اشهد ان لا اله الا اللہ واشهد انک رسول اللہ واشهد انک قد بلغت ریشالات ربک ونصحت لا منک دعوت الی سبیل ربک بالحکمة والموعظة الحسنة وعبدت اللہ حتی اناک البقین فجزاک اللہ افضل ما جزى نبیا ورسولا عن امته اللہم آتہ الوسيلة والفضيلة وابعثہ مقاما محمودا الذی وعدتہ لیغبطہ بہ الاولون والآخرین اللہم صلی علی محمد وعلی آل محمد کما صلیت علی ابراہیم وعلی آل ابراہیم انک حمید مجید اللہم بارک علی محمد وعلی آل محمد کما بارکت علی ابراہیم وعلی آل ابراہیم انک حمید مجید اللہم احشRNA فی زمرتہ وتوفنا علی سنة واوردنا حوضہ واسقنا بکاسہ شربا رویا لا نظما بعده ابدأ ثم یأتی ابا بکر وعمر فیقول السلام علیک یا ابا بکر الصدیق السلام علیک یا عمر الفاروق السلام علیکما یا صاحبی رسول اللہ ﷺ وضجیعیہ ورحمة اللہ وبرکاتہ جزا کما اللہ عن صحبة تیبیکما وعن الاسلام خیرا السلام علیکم بما صبرتم فنعیم عقبی الدار قال: ویزور قبور اهل البقیع وقبور الشهداء ان امکن هذا کلام الشیخ رحمہ اللہ بحروفہ انتہی مافی الصارم۔"

(صیانة الانسان عن وسوسة الدخان ، ص: ۳)

یعنی شرعی طریقہ پر نبی کریم ﷺ کی قبر شریف کی زیارت کرنے میں قطعاً کوئی نزاع نہیں ہے اور اس بارے میں علامہ ابن تیمیہ رحمہ اللہ پر یہ محض جھوٹا بہتان ہے کہ قبر نبوی کی زیارت کو ناجائز کہتے تھے، یہ محض الزام ہے۔ علامہ ابو عبد اللہ محمد بن احمد نے اپنی مشہور کتاب الصارم المنکی میں لکھا ہے کہ شرعی طریقہ پر زیارت قبور سے علامہ ابن تیمیہ رحمہ اللہ نے ہرگز منع نہیں کیا نہ اسے مکروہ سمجھا۔ بلکہ وہ اسے مستحب قرار دیتے ہیں اور اس کے لئے رغبت دلاتے ہیں۔ انہوں نے اس بارے میں اپنی کتاب بابت ذکر مناسک حج میں نبی کریم ﷺ کی قبر شریف کی زیارت کے سلسلہ میں باب منع دفن فرمایا ہے اور اس میں لکھا ہے کہ جب کوئی مسلمان حج سے پہلے یا بعد مدینہ شریف جائے تو پہلے وہ دعائیں پڑھے جو شہر میں داخلہ کے وقت پڑھی جاتی ہے۔ پھر غسل کرے اور بعد میں مسجد نبوی میں پہلے دایاں پاؤں رکھ کر داخل ہو اور یہ دعا پڑھے: "بِسْمِ اللّٰهِ وَالصَّلٰوةُ عَلٰی رَسُوْلِ اللّٰهِ الْغَفِرُ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ" پھر اس جگہ آئے جو جنت کی کیاری ہے اور وہاں نماز پڑھے اور جو چاہے دعا مانگے۔ اس کے بعد نبی کریم ﷺ کی قبر مبارک پر آئے اور دیواری کی طرف منہ کر کے نہایت بوسہ دے نہ ہاتھ لگائے۔ نبی کریم ﷺ کے چہرہ مبارک کی طرف منہ کر کے کھڑے ہو اور پھر وہاں سلام اور ورد پڑھے (جن کے الفاظ پیچھے نقل کئے گئے ہیں) پھر حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما کے سامنے آئے اور وہاں بھی سلام پڑھے جیسا

کہ مذکور ہوا اور پھر اگر ممکن ہو تو بیچ غرقہ نامی قبرستان میں جا کر وہاں بھی قبور مسلمین اور شہدا کی زیارت مسنونہ کرے۔

سابقہ امتوں میں کچھ لوگ کوہ طور اور تربت باہرکت حضرت یحییٰ علیہ السلام وغیرہ کی زیارت کے لئے دور دراز سے سفر کر کے جایا کرتے تھے۔ اللہ کے سچے رسول ﷺ نے ایسے تمام سفروں سے منع فرما کر اپنی امت کے لئے صرف یہ تین زیارت گاہیں مقرر فرمائیں۔ اب جو عوام اجیر اور پاک پٹن وغیرہ مزارات کیلئے سفر باندھتے ہیں۔ یہ ارشاد رسول اللہ ﷺ کی مخالفت کرنے کی وجہ سے عاصی نافرمان اور آپ ﷺ کے باغی ٹھہرتے ہیں۔ ہاں قبور مسلمین اپنے شہریاقریہ میں ہوں وہ اپنوں کی ہوں یا بیگانوں کی وہاں مسنون طریقہ پر زیارت کرنا مشروع ہے کہ گورستان والوں کے لئے دعائے مغفرت کریں اور اپنی موت کو یاد کر کے دنیا سے بے رغبتی اختیار کریں۔ سنت طریق صرف یہی ہے۔ علامہ ابن حجر رحمہ اللہ اس حدیث کی بحث کے آخر میں فرماتے ہیں:

”فمعنی الحديث لاتشد الرحال الى مسجد من المساجد او الى مكان من الامكنة لاجل ذلك المكان الا الى الثلاثة المذكورة وشد الرحال الى زيارة او طلب علم ليس الى المكان بل الى من في ذلك المكان والله اعلم۔“ (فتح الباری)

یعنی حدیث کا مطلب اسی قدر ہے کہ کسی بھی مسجد یا مکان کے لئے سفر نہ کیا جائے اس غرض سے کہ ان مساجد یا مکانات کی محض زیارت ہی موجب رضائے الہی ہے ہاں یہ تین مساجد یہ درجہ رکھتی ہیں جن کی طرف شد رحال کیا جانا چاہیے اور کسی کی ملاقات یا تحصیل علم کے لئے شد رحال کرنا اس ممانعت میں داخل نہیں اس کے لئے کہ یہ سفر کسی مکان یا مدرسہ کی عمارت کے لئے نہیں کیا جاتا بلکہ مکان کے کتبیں کی ملاقات اور مدرسہ میں تحصیل علم کے لئے کیا جاتا ہے۔

۱۱۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ رِبَاحٍ، وَعُيَيْدِ اللَّهِ ابْنِ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ)). [مسلم]

(۱۱۹۰) ہم سے عبد اللہ بن یوسف تیمیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے زید بن رباح اور عبید اللہ بن ابی عبد اللہ اعرج سے خبر دی، انہیں ابو عبد اللہ اعرج نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”میری اس مسجد میں نماز مسجد حرام کے سوا تمام مسجدوں میں نماز سے ایک ہزار درجہ زیادہ افضل ہے۔“

۳۳۷۶، ۳۳۷۷؛ ترمذی: ۳۲۵؛ نسائی: ۲۶۹۷،

۲۸۹۹؛ ابن ماجہ: ۱۱۴۰۴

تشریح: میری مسجد سے مسجد نبوی مراد ہے۔ امام بخاری رحمہ اللہ کا اشارہ یہی ہے کہ مسجد نبوی کی زیارت کے لئے شد رحال کیا جائے اور جو وہاں جائے گا لازماً رسول کریم ﷺ و حضرات شیعین پر بھی درود و سلام کی سعادتیں اس کو حاصل ہوں گی۔

باب: مسجد قبا کی فضیلت

بَابُ مَسْجِدِ قُبَا

۱۱۹۱۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُثَيْمٍ قَالَ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ لَا يَصْلِي مِنَ الصُّحَى إِلَّا فِي يَوْمَيْنِ يَوْمَ يَقْدُمُ مَكَّةَ، فَإِنَّهُ كَانَ يَقْدُمُهَا

(۱۱۹۱) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن علیہ نے بیان کیا، انہوں نے کہا ہمیں ایوب سختیانی نے خبر دی اور انہیں نافع نے کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما چاشت کی نماز صرف دو دن پڑھتے تھے۔ جب مکہ آتے کیونکہ آپ مکہ میں چاشت ہی کے وقت آتے

تھے۔ اس وقت پہلے آپ طواف کرتے اور پھر مقام ابراہیم کے پیچھے دو رکعت پڑھتے۔ دوسرے جس دن آپ مسجد قبا میں تشریف لاتے آپ کا یہاں ہر ہفتہ کو آنے کا معمول تھا جب آپ مسجد کے اندر آتے تو نماز پڑھے بغیر باہر نکلنا برا جانتے۔ آپ بیان کرتے تھے کہ رسول اللہ ﷺ یہاں سوار اور پیدل دونوں طرح آیا کرتے تھے۔

صَحِي، فَيَطُوفُ بِالْبَيْتِ، ثُمَّ يَصَلِّي رَكَعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمَ يَأْتِي مَسْجِدَ قُبَاءَ، فَإِنَّهُ كَانَ يَأْتِيهِ كُلُّ سَبْتٍ، فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يَصَلِّي فِيهِ، قَالَ: وَكَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. [اطرافہ فی: ۱۱۹۳،

۱۱۹۴، [۷۳۲۶] [مسلم: ۳۳۸۹]

(۱۱۹۳) نافع نے بیان کیا کہ ابن عمر رضی اللہ عنہما فرمایا کرتے تھے کہ میں اسی طرح کرتا ہوں۔ جیسے میں نے اپنے ساتھیوں (صحابہ رضی اللہ عنہم) کو کرتے دیکھا ہے۔ لیکن تمہیں رات یا دن کے کسی بھی حصے میں نماز پڑھنے سے نہیں روکتا۔ صرف اتنی بات ہے کہ قصد کر کے تم سورج نکلنے یا ڈوبنے وقت نہ پڑھو۔

۱۱۹۲۔ قَالَ: وَكَانَ يَقُولُ لَهُ: إِنَّمَا أَضْنَعُ كَمَا رَأَيْتُ أَصْحَابِي يَصْنَعُونَ، وَلَا أَمْنَعُ أَحَدًا إِنْ صَلَّيْتُ فِي أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، غَيْرَ أَنْ لَا يَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا. [راجع: ۵۸۲، ۱۱۹۱]

تشریح: قبا شہر مدینہ سے ۳ میل کے فاصلہ پر ایک مشہور گاؤں ہے۔ جہاں ہجرت کے وقت نبی کریم ﷺ نے چند روز قیام فرمایا تھا اور یہاں آپ نے اولین مسجد کی بنیاد رکھی جس کا ذکر قرآن مجید میں موجود ہے۔ آپ ﷺ کو اپنی اس اولین مسجد سے اس قدر محبت تھی کہ آپ ہفتہ میں ایک دفعہ یہاں ضرور تشریف لاتے اور اس مسجد میں دو رکعت تحیۃ المسجد ادا فرمایا کرتے تھے۔ ان دور رکعتوں کا بہت بڑا ثواب ہے۔

آج کل حرم نبوی کے متصل بس اڑھ سے قبا کو بسیں دوڑتی رہتی ہیں۔ الحمد للہ کہ ۱۹۵۱ء تا ۱۹۶۲ء کے ہر دوسروں میں مدینہ منورہ کی حاضری کی سعادت پر بارہا مسجد قبا بھی جانے کا اتفاق ہوا تھا۔ ۶۲ء کا سفر حج میرے خاص الحاح مہربان قدر دان حضرت الحاج محمد پارہ آف رنگون وارد حال کراچی اداہم اقبالہم وبارک لہم وبارک علیہم کے محترم والد ماجد حضرت الحاج اسماعیل رحمہ اللہ کے حج بدل کے لئے کیا گیا تھا۔ اللہ پاک قبول فرما کر مرحوم اسماعیل پارہ کے لئے وسیلہ آخرت بنائے اور گرامی قدر حاجی محمد پارہ اور ان کے بچوں اور جملہ متعلقین کو دارین کی نعمتوں سے نوازے اور ترقیات نصیب کرے اور میری عاجزانہ دعائیں ان سب کے حق میں قبول فرمائے۔ آمین۔

بَابُ مَنْ أَتَى مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ

باب: جو شخص مسجد قبا میں ہر ہفتہ حاضر ہوا

۱۱۹۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي مَسْجِدَ قُبَاءَ كُلَّ سَبْتٍ مَاشِيًا وَرَاكِبًا. وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقْعُلُهُ. [راجع: ۱۱۹۱]

(۱۱۹۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے عبد العزیز بن مسلم نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن دینار نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے، انہوں نے کہا کہ رسول ﷺ ہر ہفتہ کو مسجد قبا آتے پیدل بھی (بعض دفعہ) اور سواری پر بھی اور عبد اللہ بن عمر رضی اللہ عنہما بھی ایسا ہی کرتے۔

تشریح: معلوم ہوا کہ مسجد قبا کی ان دو رکعتوں کا عظیم ثواب ہے۔ اللہ ہر مسلمان کو نصیب فرمائے آمین۔ یہی وہ تاریخی مسجد ہے جس کا ذکر قرآن مجید میں ان لفظوں میں کیا گیا ہے: ﴿لَمَسْجِدَ أُتَسِّسَ عَلَى النَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحْيُونَ أَنْ يَتَّخِذُوا وَاللَّهُ يُحِبُّ الْمُتَّقِينَ﴾ (التوبة: ۱۰۸) یعنی ”یقیناً اس مسجد کی بنیاد اول دن سے تقویٰ پر رکھی گئی ہے۔ اس میں تیر نماز کے لئے کھڑا ہونا زیادہ مناسب ہے۔ کیونکہ اس میں ایسے نیک لوگ ہیں جو پاکیزگی چاہتے ہیں۔ اور اللہ پاکی چاہنے والوں سے محبت کرتا ہے۔“

بَابُ إِيَّانِ مَسْجِدِ قُبَاءٍ رَاكِبًا وَمَاشِيًا

باب: مسجد قبا آنا کبھی سواری پر اور کبھی پیدل (یہ سنت نبوی ہے)

۱۱۹۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي مَسْجِدَ قُبَاءٍ رَاكِبًا وَمَاشِيًا. زَادَ ابْنُ نُمَيْرٍ: قَالَ حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ: فَيَصَلِّي فِيهِ رَكَعَتَيْنِ. [راجع: ۱۱۹۱] [مسلم: ۳۳۹۰؛ ابوداؤد: ۲۰۴۰] تھے۔

۱۱۹۴۔ ہم سے مسدود بن سرہد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا اور ان سے عبید اللہ عمری نے بیان کیا کہ مجھ سے نافع نے ابن عمر رضی اللہ عنہما سے بیان کیا کہ نبی کریم ﷺ قبا آتے کبھی پیدل اور کبھی سواری پر۔ ابن نمیر نے اس میں زیادتی کی ہے کہ ہم سے عبید اللہ بن عمیر نے بیان کیا اور ان سے نافع نے کہ پھر آپ اس میں دو رکعت نماز پڑھتے تھے۔

تشریح: آج کل تو سوار یوں کی اس قدر بہتات ہو گئی ہے کہ ہر ساعت سواری موجود ہے۔ اس لئے نبی کریم ﷺ نے ہر دو عمل کر کے دکھلائے۔ پھر بھی پیدل جانے میں زیادہ ثواب یقینی ہے۔ مسجد قبا میں حاضری مسجد نبوی ہی کی زیارت کا ایک حصہ سمجھنا چاہیے۔ لہذا اسے حدیث ((لا تشد الرحال)) کے تحت نہیں لایا جاسکتا۔ واللہ اعلم بالصواب۔

بَابُ فَضْلِ مَا بَيْنَ الْقُبْرِ وَالْمِنْبَرِ

باب: نبی کریم ﷺ کی قبر شریف اور منبر مبارک کے درمیانی حصہ کی فضیلت کا بیان

۱۱۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ)).

۱۱۹۵۔ ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں عبد اللہ بن ابی بکر نے، انہیں عباد بن تیمیم نے اور انہیں (ان کے چچا) عبد اللہ بن زید مازنی رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”میرے گھر اور میرے منبر کے درمیان کا حصہ جنت کی کیاریوں میں سے ایک کیاری ہے۔“

تشریح: نیز یہی مسجد نبوی ہے جس میں ایک رکعت ہزار رکعتوں کے برابر درجہ رکھتی ہے۔ ایک روایت میں ہے کہ آپ ﷺ نے فرمایا: ”جس نے میری مسجد میں چالیس نمازوں کو اس طرح باجماعت ادا کیا کہ بکیر تحریر فوت نہ ہو سکی، اس کیلئے میری شفاعت واجب ہو گئی۔“

۱۱۹۶۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي حُصَيْبُ بْنُ عَبْدِ الرَّحْمَنِ،

۱۱۹۶۔ ہم سے مسدود بن سرہد نے بیان کیا، ان سے یحییٰ نے، ان سے عبید اللہ عمری نے بیان کیا کہ مجھ سے حُصَيْبُ بْنُ عَبْدِ الرَّحْمَنِ نے بیان کیا، ان

عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمَنْبَرِي عَلَى حَوْضٍ)).
 سے حفص بن عاصم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میرے گھر اور میرے منبر کے درمیان کی زمین جنت کے باغوں میں سے ایک باغ ہے اور میرا منبر قیامت کے دن میرے حوض پر ہوگا۔“

[اطرافہ فی: ۱۸۸۸، ۶۵۸۸، ۷۳۳۵] [مسلم: ۳۳۷۰]

تشریح: چونکہ آپ ﷺ اپنے گھر یعنی حضرت عائشہ رضی اللہ عنہا کے حجرہ میں مدفون ہیں۔ اس لئے امام بخاری رحمہ اللہ نے اس حدیث پر ”قبر اور منبر کے درمیان“ باب منعقد فرمایا حافظ ابن حجر رحمہ اللہ کی ایک روایت میں (بیت) گھر کے بجائے قبر ہی کا لفظ ہے۔ گویا عالم تقدیر میں جو کچھ ہونا تھا، اس کی آپ ﷺ نے پہلے ہی خبر دے دی تھی۔ بلا شک و شبہ یہ حصہ جنت ہی کا ہے اور عالم آخرت میں یہ جنت ہی کا ایک حصہ بن جائے گا۔ ”میرا منبر میرے حوض پر ہے۔“ کا مطلب یہ ہے کہ حوض سبیل پر ہوگا۔ یا یہ کہ جہاں بھی میرا حوض کوثر ہوگا وہاں ہی یہ منبر رکھا جائے گا۔ آپ اس پر تشریف فرما ہوں گے اور اپنے دست مبارک سے مسلمانوں کو جام کوثر پلائیں گے۔ مگر اہل بدعت کو وہاں حاضری سے روک دیا جائے گا۔ جنہوں نے اللہ اور رسول اللہ ﷺ کے دین کا علیہ بگاڑ دیا۔ نبی کریم ﷺ ان کا حال معلوم فرما کر فرمائیں گے: ((سَحَقَا لِمَنْ بَدَلَ سَحَقَا لِمَنْ غَيَّرَ)) ”دوری ہو ان کو جنہوں نے میرے بعد میرے دین کو بدل دیا۔“

باب: بیت المقدس کی مسجد کا بیان

(۱۱۹۷) ہم سے ابو الولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے عبد الملک بن عمیر نے بیان کیا، انہوں نے زیاد کے غلام قزعمہ سے سنا، انہوں نے بیان کیا کہ میں نے ابوسعید خدری رضی اللہ عنہ کو رسول اللہ ﷺ کے حوالہ سے چار حدیثیں بیان کرتے ہوئے سنا جو مجھے بہت پسند آئیں آپ ﷺ نے فرمایا: ”عورت اپنے شوہر یا کسی ذی رحم محرم کے بغیر دو دن کا سفر نہ کرے اور دوسری یہ کہ عید الفطر اور عید الفطر الاضحیٰ دونوں دن روزے نہ رکھے جائیں۔ تیسری حدیث یہ کہ صبح کی نماز کے بعد سورج کے نکلنے تک اور عصر کے بعد سورج چھینے تک کوئی نفل نماز نہ پڑھی جائے۔ چوتھی یہ کہ تین مسجدوں کے سوا کسی کے لیے کجاوہ نہ باندھے جائیں۔ مسجد حرام، مسجد اقصیٰ اور میری مسجد (یعنی مسجد نبوی)۔“

بَابُ مَسْجِدِ بَيْتِ الْمَقْدِسِ

۱۱۹۷۔ حَدَّثَنَا أَبُو الْوَلِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ قَالَ: سَمِعْتُ قَزْعَةَ، مَوْلَى زِيَادٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخَدْرِيَّ يُحَدِّثُ بِأَرْبَعٍ عَنِ النَّبِيِّ ﷺ: فَأَعْجَبَنِي وَأَنْقَنِي، قَالَ: ((لَا تُسَافِرُ الْمَرْأَةُ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلَا صَوْمُ فِئِ يَوْمَيْنِ: الْفِطْرُ وَالْأَضْحَى، وَلَا صَلَاةٌ بَعْدَ صَلَاتَيْنِ: بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي)). [راجع: ۵۸۶] [مسلم: ۳۲۶۱، ۳۲۶۲، ۲۳۶۵، ترمذی: ۳۲۶، ابن ماجہ: ۱۴۱۰]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[أَبْوَابُ الْعَمَلِ فِي الصَّلَاةِ]

نماز میں کام کا بیان

باب: نماز میں ہاتھ سے نماز کا کوئی کام کرنا

اور عبد اللہ بن عباس رضی اللہ عنہما نے فرمایا کہ نماز میں آدمی اپنے جسم کے جس حصے سے بھی چاہے، مدد لے سکتا ہے۔ ابو اسحاق نے اپنی ٹوپی نماز پڑھتے ہوئے رکھی اور اٹھائی۔ اور حضرت علی رضی اللہ عنہ اپنی ہتھیلی بائیں پہنچے پر رکھتے البتہ اگر کھجلا نایا کپڑا درست کرنا ہوتا (تو کر لیتے تھے)۔

تشریح: مثلاً نمازی کے سامنے سے کوئی گزر رہا ہو اس کو ہنادینا یا سجدے کے مقام پر کوئی ایسی چیز آن پڑے جس پر سجدہ نہ ہو سکے تو اس کا سر کا دینا۔ آگے جا کر امام بخاری رحمہ اللہ نے حضرت علی رضی اللہ عنہ کا جواز نقل کیا ہے، اس سے یہ نکلا کہ بدن کھجلا نایا کپڑا سنوارنا نماز کا کام نہیں مگر یہ متنی ہے یعنی نماز میں جائز ہے۔ مگر ایسے کاموں کی نماز میں عادت بنالینا خشوع اور خضوع کے منافی ہے۔

۱۱۹۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مَحْمُومَةَ بِنِ سَلِيمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ - وَهِيَ خَالَتُهُ - قَالَ: فَاضْطَجَعْتُ عَلَى عَرَضِ الْوَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ، فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِمَ سُورَةِ آلِ

(۱۱۹۸) ہم سے عبد اللہ بن یوسف تنیس نے بیان کیا، انہیں امام مالک رحمہ اللہ نے خبر دی، انہیں محرمہ بن سلیمان نے خبر دی، انہیں ابن عباس کے غلام کریب نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے خبر دی کہ آپ ایک رات ام المؤمنین حضرت میمونہ رضی اللہ عنہا کے یہاں سوئے۔ ام المؤمنین میمونہ رضی اللہ عنہا آپ کی خالہ تھیں۔ آپ نے بیان کیا کہ میں بستر کے عرض میں لیٹ گیا اور رسول اللہ ﷺ اور آپ کی بیوی اس کے طول میں لیٹے۔ پھر رسول اللہ ﷺ سو گئے حتیٰ کہ آدھی رات ہوئی یا اس سے تھوڑی دیر پہلے یا بعد۔ تو آپ ﷺ بیدار ہو کر بیٹھ گئے اور چہرے پر نیند کے خمار کو اپنے دونوں ہاتھوں سے دور کرنے لگے۔ پھر سورہ آل عمران کے آخر کی دس آیتیں پڑھیں۔ اس کے بعد ایک پانی کی مشک کے پاس گئے جو لٹک رہی تھی۔ اس سے آپ ﷺ نے اچھی طرح وضو کیا۔ پھر کھڑے ہو کر نماز شروع کی۔

بَابُ اسْتِعَانَةِ الْيَدِ فِي الصَّلَاةِ

إِذَا كَانَ مِنْ أَمْرِ الصَّلَاةِ، وَقَالَ ابْنُ عَبَّاسٍ يَسْتَعِينُ الرَّجُلُ فِي صَلَاتِهِ مِنْ جَسَدِهِ بِمَا شَاءَ، وَوَضَعَ أَبُو إِسْحَاقَ قَلَنْسُوْتَهُ فِي الصَّلَاةِ وَرَفَعَهَا، وَوَضَعَ عَلَيَّ كَفَّهُ عَلَى رُضْغِهِ الْأَيْسَرِ، إِلَّا أَنْ يَحُكَّ جِلْدًا أَوْ يُصْلِحَ ثَوْبًا.

۱۱۹۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مَحْمُومَةَ بِنِ سَلِيمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ - وَهِيَ خَالَتُهُ - قَالَ: فَاضْطَجَعْتُ عَلَى عَرَضِ الْوَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ، فَمَسَحَ النَّوْمَ عَنْ وَجْهِهِ بِيَدَيْهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِمَ سُورَةِ آلِ

حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ میں بھی اٹھا اور جس طرح آپ ﷺ نے کیا تھا میں نے بھی کیا اور پھر جا کر آپ کے پہلو میں کھڑا ہو گیا تو رسول اللہ ﷺ نے اپنا دایہا ہاتھ میرے سر پر رکھا اور میرے داہنے کان کو پکڑ کر اسے اپنے ہاتھ سے مروڑنے لگے پھر آپ نے دو رکعت نماز پڑھی، پھر دو رکعت پڑھی، پھر دو رکعت پڑھی، پھر دو رکعت پڑھی، پھر دو رکعت پڑھی۔ اس کے بعد (ایک رکعت) وتر پڑھا اور لیٹ گئے۔ جب مؤذن آیا تو آپ دوبارہ اٹھے اور دو ہلکی رکعتیں پڑھ کر باہر نماز (فجر) کے لیے تشریف لے گئے۔

عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ يَصَلِّي، قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضِعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيَمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا بِيَدِهِ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ أَوْفَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧، ١٨٣]

تشریح: عبداللہ بن عباس رضی اللہ عنہما کا کان مروڑنے سے آپ صلی اللہ علیہ وسلم کی غرض ان کی اصلاح کرنی تھی کہ وہ بائیں طرف سے دائیں طرف کو پھر جائیں۔ کیونکہ مقتدی کا مقام امام کے دائیں طرف ہے۔ یہیں سے امام بخاری رحمۃ اللہ علیہ نے ترجمہ باب نکالا کیونکہ جب نمازی کو دوسرے کی نماز درست کرنے کے لئے ہاتھ سے کام لینا درستی ہو تو اپنی نماز درست کرنے کے لئے تو بطریق اولیٰ ہاتھ سے کام لینا جائز ہوگا (وحدیدی) اس حدیث سے یہ بھی نکلا کہ آپ صلی اللہ علیہ وسلم کبھی تہجد کی نماز تیرہ رکعتیں بھی پڑھتے تھے۔ نماز میں عدا کام کرنا بالاحاق مفسد صلوٰۃ ہے۔ بھول چوک کے لئے امید غلو ہے۔ یہاں آپ صلی اللہ علیہ وسلم کی نماز تہجد کے آخر میں ایک رکعت وتر پڑھ کر ساری نماز کا طاق کر لینا بھی ثابت ہوا۔ اس قدر وضاحت کے باوجود تعجب ہے کہ بہت سے ذی علم حضرات ایک رکعت وتر کا انکار کرتے ہیں۔

بَابُ مَا يُنْهَى مِنَ الْكَلَامِ فِي الصَّلَاةِ

باب: نماز میں بات کرنا منع ہے

(۱۱۹۹) ہم سے عبداللہ بن نمیر نے بیان کیا، کہا کہ ہم سے محمد بن فضیل نے بیان کیا، کہا کہ ہم سے اعثم نے بیان کیا، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ (پہلے) نبی کریم ﷺ نماز پڑھتے ہوتے اور ہم سلام کرتے تو آپ اس کا جواب دیتے تھے۔ جب ہم نجاشی کے یہاں سے واپس ہوئے تو ہم نے (پہلے کی طرح نماز ہی میں) سلام کیا۔ لیکن اس وقت آپ ﷺ نے جواب نہیں دیا بلکہ نماز سے فارغ ہو کر فرمایا: ”نماز میں آدمی کو فرصت کہاں۔“

١١٩٩- حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا ابْنُ
فُضَيْلٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نُسَلِّمُ
عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيُرَدُّ
عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا
عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا وَقَالَ: ((إِنَّ فِي الصَّلَاةِ
شُعْلًا)). [طرفاه في: ١٢١٦، ٣٨٧٥] [مسلم:]

[۹۲۳؛ ابوداود: ۱۲۰۱]

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ السَّلُولِيُّ قَالَ: حَدَّثَنَا هُرَيْمُ بْنُ سَفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، کہا کہ ہم سے اسحاق بن منصور نے بیان کیا، ان سے ہریم بن سفیان نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے نبی کریم ﷺ کے حوالہ سے پھر ایسی ہی روایت بیان کی۔

تشریح: عبد اللہ بن مسعود رضی اللہ عنہ بھی ان بزرگوں میں سے ہیں جنہوں نے ابتدائے اسلام میں حبشہ میں جا کر پناہ لی تھی اور نجاشی شاہ حبشہ نے جن کو بڑی عقیدت سے اپنے ہاں جگہ دی تھی۔ اسلام کا بالکل ابتدائی دور تھا، اس وقت نماز میں باہمی کلام جائز تھا بعد میں جب وہ حبشہ سے لوٹے تو نماز میں باہمی کلام کرنے کی ممانعت ہو چکی تھی۔ نبی کریم ﷺ کے آخری جملہ کا مفہوم یہ کہ نماز میں آدمی حق تعالیٰ کی یاد میں مشغول ہوتا ہے اور دل لگا رہتا ہے اس لئے یہ لوگوں سے بات چیت کا موقع نہیں ہے۔

۱۲۰۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عِيسَى - هُوَ ابْنُ يُونُسَ - عَنْ إِسْمَاعِيلَ، عَنْ الْحَارِثِ بْنِ شَيْبَلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، قَالَ: قَالَ لِي زَيْدُ بْنُ أَرْقَمَ: إِنْ كُنَّا لَنَتَكَلَّمُ فِي الصَّلَاةِ عَلَى عَهْدِ النَّبِيِّ ﷺ، يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ حَتَّى نَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: ۲۳۸]، فَأَمَرَنَا بِالسُّكُوتِ. [طرفة فی: ۴۵۳۴] [مسلم: ۱۲۰۳؛ ابوداؤد: ۹۴۹؛ ترمذی: ۴۰۵، ۲۹۸۶؛ نسائی: ۱۲۱۸]

۱۲۰۰ (ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا ہم کو عیسیٰ بن یونس نے خبر دی، انہیں اسماعیل بن ابی خالد نے، انہیں حارث بن شبیل نے، انہیں ابو عمرو بن سعد بن ابی ایاس شیبانی نے بتایا کہ مجھ سے زید بن ارقم رضی اللہ عنہ نے بتلایا کہ ہم نبی کریم ﷺ کے عہد میں نماز پڑھنے میں باتیں کر لیا کرتے تھے۔ کوئی بھی اپنے قریب کے نمازی سے اپنی ضرورت بیان کر دیتا۔ پھر آیت: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ﴾ الخ اترتی اور ہمیں (نماز میں) خاموش رہنے کا حکم ہوا۔

تشریح: آیت کا ترجمہ یہ ہے: ”نمازوں کا خیال رکھو اور بیچ والی نماز کا اور اللہ کے سامنے ادب سے کھڑے رہو۔“ (سورۃ بقرہ) درمیانی نماز سے عصر کی نماز مراد ہے۔ آیت اور حدیث سے ظاہر ہوا کہ نماز میں کوئی بھی دنیاوی بات کرنا قطعاً منع ہے۔

باب: کیا نماز میں مردوں کا سبحان اللہ اور الحمد للہ

کہنا جائز ہے؟

۱۲۰۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ يُصَلِّحُ بَيْنَ بَنِي عَمْرٍو بْنِ عَوْفٍ، وَحَاضَتْ الصَّلَاةُ، فَجَاءَ بِلَالٌ أَبَا بَكْرٍ فَقَالَ: حُسَّ

۱۲۰۱ (ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا کہ ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے باپ ابو حازم سلمہ بن دینار نے اور ان سے سہل بن سعد رضی اللہ عنہ نے کہ نبی کریم ﷺ بنو عمرو بن عوف (قبا) کے لوگوں میں ملاپ کرنے تشریف لائے، اور جب نماز مکہ وقت ہو گیا تو بلال رضی اللہ عنہ نے ابو بکر صدیق رضی اللہ عنہ سے کہا کہ نبی کریم ﷺ تو اب تک نہیں

بَابُ مَا يَجُوزُ مِنَ التَّسْبِيحِ وَالْحَمْدِ فِي الصَّلَاةِ لِلرِّجَالِ

تشریف لائے اس لیے اب آپ نماز پڑھائیے۔ انہوں نے فرمایا اچھا اگر تمہاری خواہش ہے تو میں پڑھا دیتا ہوں۔ خیر بلال رضی اللہ عنہ نے تکبیر کہی۔ ابوبکر رضی اللہ عنہ آگے بڑھے اور نماز شروع کی۔ اتنے میں نبی کریم ﷺ تشریف لے آئے اور آپ ﷺ صفوں سے گزرتے ہوئے پہلی صف تک پہنچ گئے۔ لوگوں نے ہاتھ پر ہاتھ بجانا شروع کیا۔ (سہل نے) کہا کہ جانتے ہو فتح کیا ہے؟ یعنی تالیاں بجانا اور ابوبکر رضی اللہ عنہ نماز میں کسی طرف بھی دھیان نہیں کیا کرتے تھے، لیکن جب لوگوں نے زیادہ تالیاں بجانیں تو آپ متوجہ ہوئے۔ کیا دیکھتے ہیں کہ نبی کریم ﷺ صف میں موجود ہیں۔ آپ ﷺ نے اشارہ سے انہیں اپنی جگہ رہنے کے لیے کہا۔ اس پر ابوبکر رضی اللہ عنہ نے ہاتھ اٹھا کر اللہ کا شکر کیا اور اٹلے پاؤں پیچھے آگے اور نبی کریم ﷺ آگے بڑھ گئے۔ پس نماز پڑھائی۔

النَّبِيُّ ﷺ فَتَوُتُمُ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ شِئْتُمْ، فَأَقَامَ بِلَالُ الصَّلَاةِ، فَتَقَدَّمَ أَبُو بَكْرٍ فَصَلَّى، فَجَاءَ النَّبِيُّ ﷺ يَمْشِي فِي الصُّفُوفِ يَشْقُهَا شَقًّا حَتَّى قَامَ فِي الصَّفِّ الْأَوَّلِ، وَأَخَذَ النَّاسُ بِالتَّصْفِيحِ، قَالَ سَهْلٌ: هَلْ تَذَرُونَ مَا التَّصْفِيحُ؟ هُوَ التَّصْفِيحُ. وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرُوا، انْتَفَتَ فَإِذَا النَّبِيُّ ﷺ فِي الصَّفِّ، فَأَشَارَ إِلَيْهِ، مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْقَهْقَرَى وَرَأَاهُ فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى. [راجع: ۶۸۴]

تشریح: اس روایت کی مطابقت ترجمہ باب سے مشکل ہے کیونکہ اس میں بجانا اللہ کہنے کا ذکر نہیں اور شاید امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا جو اوپر گزر چکا ہے اور اس میں صاف یوں ہے کہ تم نے تالیاں بہت بجانیں نماز میں کوئی امر خلاف واقع ہو تو بجانا اللہ کہا کرو تالی بجانا عورتوں کیلئے ہے۔ اب رہا الحمد للہ کہنا تو وہ حضرت ابوبکر رضی اللہ عنہ کے اس فعل سے نکلتا ہے کہ انہوں نے نماز میں دونوں ہاتھ اٹھا کر اللہ کا شکر کیا۔ بعض نے کہا کہ امام بخاری رحمہ اللہ نے تسبیح کو تمہید پر قیاس کیا تو یہ روایت بھی ترجمہ باب کے مطابق ہوگی۔ (وحیدی)

باب: نماز میں نام لے کر دعا یا بددعا کرنا یا کسی کو سلام کرنا بغیر اس کے مخاطب کئے اور نمازی کو معلوم نہ ہو کہ اس سے نماز میں خلل آتا ہے

تشریح: غرض امام بخاری رحمہ اللہ کی یہ ہے کہ اس طرح سلام کرنے سے نماز فاسد نہ ہوگی۔ السلام علیک ایہا النبی میں نبی کریم ﷺ کو سلام کرتا ہے لیکن نمازی آپ کو مخاطب نہیں کرتا اور نہ نبی کریم ﷺ کو خبر ہوتی ہے۔ جب تک فرشتے آپ کو خبر نہیں دیتے تو اس سے نماز فاسد نہیں ہوتی۔

۱۲۰۲۔ حَدَّثَنَا عَمْرُو بْنُ عَيْسَى قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ النُّعْمِيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كُنَّا نَقُولُ التَّحِيَّةَ فِي الصَّلَاةِ وَنُسَمِّي، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ

۱۲۰۲۔ حَدَّثَنَا عَمْرُو بْنُ عَيْسَى قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ النُّعْمِيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كُنَّا نَقُولُ التَّحِيَّةَ فِي الصَّلَاةِ وَنُسَمِّي، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ

یعنی ساری تحیات، بندگیاں اور کورنشیں اور اچھی باتیں خاص اللہ ہی کے لیے ہیں اور اے نبی! آپ پر سلام ہو، اللہ کی رحمتیں اور اس کی برکتیں نازل ہوں۔ ہم پر سلام ہو اور اللہ کے سب نیک بندوں پر۔ میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور گواہی دیتا ہوں کہ محمد ﷺ اس کے بندے اور رسول ہیں۔ اگر تم نے یہ پڑھ لیا تو گویا اللہ کے ان تمام صالح بندوں پر سلام پہنچا دیا جو آسمان اور زمین میں ہیں۔“

قَالَ: ((قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّلِيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ)). [راجع: ۸۳۱]

تشریح: باب اور حدیث میں مطابقت ہے لفظ التحیات سے مراد زبان سے کی جانے والی عبادت اور لفظ صلوات سے مراد بدن سے کی جانے والی عبادت اور طہیات سے مراد مال حلال سے کی جانے والی عبادت، یہ سب خاص اللہ ہی کے لئے ہیں۔ ان میں سے جو ذرہ برابر بھی کسی غیر کے لئے کرے گا وہ عند اللہ شرک ٹھہرے گا۔ لفظ نبوی ((قُولُوا)) الخ سے ترجمہ باب نکلتا ہے۔ کیونکہ اس وقت تک عبد اللہ بن مسعود رضی اللہ عنہ کو یہ مسئلہ معلوم نہ تھا کہ نماز میں اس طرح سلام کرنے سے نماز فاسد ہو جاتی ہے، اس لئے نبی کریم ﷺ نے ان کو نماز لوٹانے کا حکم نہیں فرمایا۔

باب: تالی بجانا یعنی ہاتھ پر ہاتھ مارنا صرف عورتوں

بَابُ: التَّصْفِيقِ لِلنِّسَاءِ

کے لیے ہے

(۱۲۰۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم سے زہری نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا (نماز میں اگر کوئی بات پیش آ جائے تو) مردوں کو سبحان اللہ کہنا اور عورتوں کو ہاتھ پر ہاتھ مار کر یعنی تالی بجانا کر امام کو اطلاع دینی چاہیے۔“

۱۲۰۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُفْيَانٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((التَّصْفِيقُ لِلنِّسَاءِ وَالتَّسْبِيحُ لِلرِّجَالِ)). [مسلم: ۹۵۴؛ ابوداؤد: ۹۳۹؛ نسائی: ۱۲۰۶؛ ابن ماجہ: ۱۰۳۴]

تشریح: قسطنطینی نے کہا کہ عورت اس طرح تالی بجائے کہ دائیں ہاتھ کی تھیلی کو بائیں ہاتھ کی پشت پر مارے اگر کھیل کے طور پر بائیں ہاتھ پر مارے تو نماز فاسد ہو جائے گی اور اگر کسی مرد کو مسئلہ معلوم نہ ہو اور وہ بھی تالی بجادے تو اس کی نماز فاسد نہ ہوگی کیونکہ نبی کریم ﷺ نے ان صحابہ کو جنہوں نے نادانستہ تالیاں بجا تی تھیں نماز کے اعادہ کا حکم نہیں دیا۔ (وحیدی)

(۱۲۰۴) ہم سے یحییٰ بن یحییٰ نے بیان کیا کہا کہ ہم کو وکیع نے خبر دی، انہیں سفیان ثوری نے، انہیں ابو حازم سلمہ بن دینار نے اور انہیں سہل بن سعد رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سبحان اللہ کہنا مردوں کے لیے ہے اور عورتوں کے لیے تالی بجانا۔“

۱۲۰۴۔ حَدَّثَنَا يَحْيَى، قَالَ حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ)). [راجع: ۶۸۴]

تشریح: معلوم ہوا کہ امام بھول جائے اور اس کو ہوشیار کرنا ہو تو مرد لفظ سبحان اللہ بلند آواز سے کہیں اور اگر کسی عورت کو قلمہ دینا ہو تو وہ تالی بجائے، اس سے عورتوں کا باجماعت نماز پڑھنا بھی ثابت ہوا۔

اب جو شخص نماز میں الٹے پاؤں پیچھے سرک جائے یا آگے بڑھ جائے کسی حادثہ کی وجہ سے تو نماز فاسد نہ ہوگی بھل بن سعد رضی اللہ عنہ نے یہ نبی کریم ﷺ سے نقل کیا ہے۔

باب: جو شخص نماز میں الٹے پاؤں پیچھے سرک جائے یا آگے بڑھ جائے کسی حادثہ کی وجہ سے تو نماز فاسد نہ ہوگی

بھل بن سعد رضی اللہ عنہ نے یہ نبی کریم ﷺ سے نقل کیا ہے۔

(۱۲۰۵) ہم سے بشر بن محمد نے بیان کیا، انہیں امام عبداللہ بن مبارک نے خبر دی، کہا کہ ہم سے یونس نے بیان کیا، ان سے زہری نے بیان کیا کہ مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ پیر کے روز مسلمان ابو بکر رضی اللہ عنہ کی افتد میں فجر کی نماز پڑھ رہے تھے کہ اچانک نبی کریم ﷺ حضرت عائشہ رضی اللہ عنہا کے حجرے کا پردہ ہٹائے ہوئے دکھائی دیئے۔ آپ ﷺ نے دیکھا کہ صحابہ صف باندھے کھڑے ہوئے ہیں۔ یہ دیکھ کر آپ ﷺ کھل کر مسکرا دیئے۔ ابو بکر رضی اللہ عنہ الٹے پاؤں پیچھے بیٹے۔ انہوں نے سمجھا کہ نبی کریم ﷺ نماز کے لیے تشریف لائیں گے اور مسلمان نبی کریم ﷺ کو دیکھ کر اس درجہ خوش ہوئے کہ نماز ہی توڑ ڈالنے کا ارادہ کر لیا۔ آپ ﷺ نے ہاتھ کے اشارہ سے ہدایت کی کہ نماز پوری کرو۔ پھر آپ ﷺ نے پردہ ڈال دیا اور حجرے میں تشریف لے گئے۔ پھر اس دن آپ نے انتقال فرمایا۔ ﷺ۔

بَابُ مَنْ رَجَعَ الْقَهْقَرَى فِي الصَّلَاةِ أَوْ تَقَدَّمَ بِأَمْرِ يَنْزِلُ بِهِ،

رَوَاهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ
۱۲۰۵۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا يُونُسُ قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ الْمُسْلِمِينَ بَيْنَا هُمْ فِي الْفَجْرِ يَوْمَ الْإِثْنَيْنِ، وَأَبُو بَكْرٍ يُصَلِّي بِهِمْ، فَفَجَّاهُمُ النَّبِيُّ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَنَظَرَ إِلَيْهِمْ، وَهُمْ صُفُوفٌ، فَتَبَسَّمَ بِضَحْكَ، فَتَكَصَّ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ، وَهُمْ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحًا بِالنَّبِيِّ ﷺ حِينَ رَأَوْهُ، فَأَشَارَ بِيَدِهِ أَنْ اتَّمُوا، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السِّتْرَ، وَتَوَفَّى ذَلِكَ الْيَوْمَ۔ ﷺ۔ [راجع: ۶۸۰]

تشریح: امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ اب بھی کوئی خاص موقع اگر اس قسم کا آجائے کہ امام کو پیچھے کی طرف ہٹنا پڑے یا کوئی حادثہ ہی ایسا داعی ہو تو اس طرح سے نماز میں نقص نہ آئے گا۔

باب: اگر کوئی نماز پڑھ رہا ہو اور اس کی ماں اس کو بلائے تو کیا کرے؟

بَابُ: إِذَا دَعَتْ الْأُمُّ وَلَدَهَا فِي الصَّلَاةِ

(۱۲۰۶) اور لیث بن سعد نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبدالرحمن بن ہرمز اعرج نے کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”(بنی اسرائیل کی) ایک عورت نے اپنے

۱۲۰۶۔ وَقَالَ: اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ:

(نَادَتْ امْرَأَةً ابْنَهَا، وَهُوَ فِي صَوْمَعَتِهِ قَالَتْ: يَا جُرَيْجُ! قَالَ: اللَّهُمَّ أُمِّي وَصَلَاتِي، فَقَالَتْ: يَا جُرَيْجُ! قَالَ: اللَّهُمَّ أُمِّي وَصَلَاتِي، قَالَتْ: يَا جُرَيْجُ! قَالَ: اللَّهُمَّ أُمِّي وَصَلَاتِي. قَالَتْ: اللَّهُمَّ لَا يَمُوتُ جُرَيْجٌ حَتَّى يَنْظُرَ فِي وَجْهِهِ الْمَيِّمِيسُ، وَكَانَتْ تَأْوِي إِلَى صَوْمَعَتِهِ رَاعِيَةً تَرْعَى الْغَنَمَ فَوَلَدَتْ، فَقِيلَ لَهَا: مِمَّنْ هَذَا الْوَلَدُ؟ قَالَتْ: مِنْ جُرَيْجٍ، نَزَلَ مِنْ صَوْمَعَتِهِ، قَالَ جُرَيْجٌ: أَيْنَ هَذِهِ الَّتِي تَرْعُمُ أَنَّ وَلَدَهَا لِي؟ قَالَ: يَا بَابُوسُ! مَنْ أَبُوكَ؟ قَالَ: رَاعِي الْغَنَمِ). [اطرافه في: ٢٤٨٢، ٣٤٣٦، ٣٤٦٦]

بڑے کو پکارا، اس وقت وہ عبادت خانہ میں تھا۔ ماں نے پکارا کہ اے جرتج! جرتج (پس و پیش میں پڑ گیا اور دل میں) کہنے لگا کہ اے اللہ! میں اب ماں کو دیکھوں یا نماز کو۔ پھر ماں نے پکارا اے جرتج! (وہ اب بھی اس پس و پیش میں تھا) کہ اے اللہ! میری ماں اور میری نماز۔ ماں نے پھر پکارا اے جرتج! وہ (اب بھی یہی سوچے جا رہا تھا) اے اللہ! میری ماں اور میری نماز۔ (آخر) ماں نے تنگ ہو کر بددعا کی اے اللہ! جرتج کو موت نہ آئے جب تک وہ فاحشہ عورت کا چہرہ نہ دیکھ لے۔ جرتج کی عبادت گاہ کے قریب ایک چرانے والی آیا کرتی تھی جو بکریاں چراتی تھی۔ اتفاق سے اس کے بچہ پیدا ہوا۔ لوگوں نے پوچھا کہ یہ کس کا بچہ ہے؟ اس نے کہا کہ جرتج کا ہے۔ وہ ایک مرتبہ اپنی عبادت گاہ سے نکل کر میرے پاس رہا تھا۔ جرتج نے پوچھا کہ وہ عورت کون ہے جس نے مجھ پر تہمت لگائی ہے کہ اس کا بچہ مجھ سے ہے؟ (عورت بچے کو لے آئی تو) انہوں نے بچے سے پوچھا کہ بچے! تمہارا باپ کون ہے؟ بچہ بول پڑا کہ ایک بکری چرانے والا گذریا میرا باپ ہے۔“

تشریح: ماں کی اطاعت فرض ہے اور باپ سے زیادہ ماں کا حق ہے۔ اس مسئلہ میں اختلاف ہے بعض نے کہا جواب نہ دے، اگر دے گا تو نماز فاسد ہو جائے گی۔ بعض نے کہا جواب دے اور نماز فاسد نہ ہوگی اور ابن ابی شیبہ نے روایت کیا کہ جب تو نماز میں ہو اور تیری ماں تجھ کو بلائے تو جواب دے اور اگر باپ بلائے تو جواب نہ دے۔ امام بخاری رحمہ اللہ جرتج کی حدیث اس باب میں لائے کہ ماں کا جواب نہ دینے سے وہ (تنگی میں) مبتلا ہوئے۔ بعض نے کہا کہ جرتج کی شریعت میں نماز میں بات کرنا مباح تھا تو ان کو جواب دینا لازم تھا۔ انہوں نے نہ دیا تو ماں کی بددعا ان کو لگ گئی۔

ایک روایت میں ہے کہ اگر جرتج کو معلوم ہوتا تو جواب دیتا کہ ماں کا جواب دینا بھی اپنے رب کی عبادت ہے۔ بابوس ہر شیر خوار بچے کو کہتے ہیں یا اس بچے کا نام ہوگا۔ اللہ نے اس کو بولنے کی طاقت دی۔ اس نے اپنا باپ بتلایا۔ جرتج اس طرح اس الزام سے بری ہوئے۔ معلوم ہوا کہ ماں کو ہر حال میں خوش رکھنا اولاد کے لئے ضروری ہے ورنہ ان کی بددعا اولاد کی زندگی کو تباہ کر سکتی ہے۔

باب: نماز میں کنکری اٹھانا کیسا ہے؟

(۱۲۰۷) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے شیبان نے بیان کیا، ان سے یحییٰ بن کثیر نے، ان سے ابوسلمہ نے، انہوں نے کہا کہ مجھ سے معقیب بن ابی طلحہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک شخص سے جو ہر مرتبہ سجدہ کرتے ہوئے کنکریاں برابر کرتا تھا فرمایا: ”اگر ایسا کرنا ہے تو صرف ایک ہی بار کر۔“

بَابُ مَسْحِ الْحَصَى فِي الصَّلَاةِ

۱۲۰۷ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي مُعَيْقِبٌ: أَنَّ النَّبِيَّ ﷺ قَالَ: فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: ((إِنْ كُنْتَ قَاعِلًا قَوَّاحِدَةً)). [مسلم: ۱۲۱۹،

[۱۲۲۰: نسائی: ۱۱۹۱: ابن ماجہ: ۱۰۲۶]

تشریح: کیونکہ بار بار ایسا کرنا نماز میں خشوع و خضوع کے خلاف ہے۔

بَابُ بَسْطِ الثَّوْبِ فِي الصَّلَاةِ لِلْسُّجُودِ

باب: نماز میں سجدہ کے لیے کپڑا اچھانا کیسا ہے؟

۱۲۰۸۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بَشَرٌ قَالَ: حَدَّثَنَا غَالِبُ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا نَصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمْكِنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ. [راجع: ۳۸۵]

(۱۲۰۸) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے بشر بن مفضل نے بیان کیا، کہا کہ ہم سے غالب بن قطان نے بیان کیا، ان سے بکر بن عبد اللہ مزی نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ہم سخت گرمیوں میں جب نبی کریم ﷺ کے ساتھ نماز پڑھتے اور چہرہ کو زمین پر پوری طرح رکھنا مشکل ہو جاتا تو اپنا کپڑا اچھا کر اس پر سجدہ کیا کرتے تھے۔

تشریح: مسجد نبوی ابتدا میں ایک معمولی چھپر کی شکل میں تھی۔ جس میں بارش اور دھوپ کا پورا اثر ہوا کرتا تھا۔ اس لئے شدت گرمی میں صحابہ کرام رضی اللہ عنہم ایسا کر لیا کرتے تھے۔ اب بھی کہیں ایسی ہی موقع ہو تو ایسا کر لینا درست ہے۔

بَابُ مَا يَجُوزُ مِنَ الْعَمَلِ فِي الصَّلَاةِ

باب: نماز میں کون کون سے کام درست ہیں؟

۱۲۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُمِدُّ رَجُلِي فِي قِبْلَةِ النَّبِيِّ ﷺ وَهُوَ يُصَلِّي، فَإِذَا سَجَدَ عَمَزَنِي فَرَفَعْتَهَا فَإِذَا قَامَ مَدَدْتُهَا. [راجع: ۱۳۸۲]

(۱۲۰۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا کہ ہم سے مالک بن انس نے بیان کیا، ان سے ابو النضر سالم بن ابی امیہ نے، ان سے ابو سلمہ بن عبد الرحمن نے اور ان سے عائشہ رضی اللہ عنہا نے فرمایا کہ میں اپنا پاؤں نبی کریم ﷺ کے سامنے پھیلا لیتی تھی اور آپ نماز پڑھتے ہوتے، جب آپ ﷺ سجدہ کرنے لگتے تو آپ مجھے ہاتھ لگاتے، میں پاؤں سمیٹ لیتی۔ پھر جب آپ کھڑے ہو جاتے تو میں پھر پھیلا لیتی۔

۱۲۱۰۔ حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى صَلَاةً فَقَالَ: ((إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدَّ عَلَيَّ لِيَقْطَعَ الصَّلَاةَ عَلَيَّ فَأَمَكْنِي اللَّهُ مِنْهُ فَدَعَعْتُهُ))

(۱۲۱۰) ہم سے محمود بن غیلان نے بیان کیا، کہا کہ ہم سے شابہ نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے کہ آپ ﷺ نے ایک مرتبہ ایک نماز پڑھی پھر فرمایا کہ ”میرے سامنے ایک شیطان آ گیا اور کوشش کرنے لگا کہ میری نماز توڑ دے۔ لیکن اللہ تعالیٰ نے اس کو میرے قابو میں

وَلَقَدْ هَمَمْتُ أَنْ أُوْرِثَهُ إِلَى سَارِيَةٍ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ: ﴿رَبِّ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾ [ص: ۳۵] فَرَدَّهُ اللَّهُ خَاسِنًا)).
 کر دیا میں نے اس کا گلا گھونٹا یا اس کو دھکیل دیا۔ آخر میں میرا ارادہ ہوا کہ اسے مسجد کے ایک ستون سے باندھ دوں اور جب صبح ہو تم بھی دیکھو۔ لیکن مجھے سلیمان علیہ السلام کی دعا یاد آ گئی: ”اے اللہ! مجھے ایسی سلطنت عطا کیجیے جو میرے بعد کسی اور کو نہ ملے۔“ (اس لیے میں نے اسے چھوڑ دیا) اور اللہ تعالیٰ نے اسے ذلت کے ساتھ بھگا دیا۔“

تشریح: یہاں یہ اعتراض نہ ہوگا کہ دوسری حدیث میں ہے کہ شیطان عمر رضی اللہ عنہ کے سایہ سے بھی بھاگتا ہے۔ جب حضرت عمر رضی اللہ عنہ سے شیطان ڈرتا ہے تو نبی کریم رضی اللہ عنہ کے پاس کیونکر آیا۔ نبی کریم رضی اللہ عنہ تو حضرت عمر رضی اللہ عنہ سے کہیں افضل ہیں۔ اس کا جواب یہ ہے کہ چور ڈاکو بد معاش کو تو اس سے زیادہ ڈرتے ہیں بادشاہ سے اتنا نہیں ڈرتے وہ یہ سمجھتے ہیں کہ بادشاہ کو ہم پر رحم آ جائے گا۔ تو اس سے نہیں نکلتا کہ کو تو اس بادشاہ سے افضل ہے۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ دشمن کو دھکیلا اس کو دھکا دینا اس سے نماز فاسد نہیں ہوتی۔ امام ابن قیم رحمہ اللہ نے کتاب الصلوٰۃ میں ابجدیث کا مذہب قرار دیا کہ نماز میں کھکارنا یا کوئی گھر میں نہ ہو تو دروازہ کھول دینا، سانپ بچھوٹنے تو اس کا مارنا، سلام کا جواب ہاتھ کے اشارے سے دینا، کسی ضرورت سے آگے پیچھے سرک جانا یہ سب کام درست ہیں۔ ان سے نماز فاسد نہیں ہوتی۔ (دحیدی)

بَابُ: إِذَا انْفَلَتِ الدَّابَّةُ فِي الصَّلَاةِ

باب: اگر آدمی نماز میں ہو اور اس کا جانور بھاگ پڑے

وَقَالَ قَتَادَةُ: إِنْ أَخَذَ ثَوْبُهُ يَتَّبِعُ السَّارِقَ وَيَدْعُ الصَّلَاةَ.

اور قتادہ نے کہا کہ اگر کسی کا کپڑا چور لے بھاگے تو اس کے پیچھے دوڑے اور نماز چھوڑ دے۔

۱۲۱۱۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْأَزْرَقِيُّ بْنُ قَيْسٍ قَالَ: كُنَّا بِالْأَهْوَازِ نَقَاتِلُ الْحُرُوزِيَّةَ، فَبَيْنَا أَنَا عَلَى جُرْفٍ نَهَرٍ إِذَا رَجُلٌ يُصَلِّي، فَإِذَا لِحَامٌ دَابَّتْ بِرِجْلِهِ فَجَعَلَتِ الدَّابَّةُ تَنَازَعُهُ، وَجَعَلَ يَتَّبِعُهَا قَالَ: شُعْبَةُ: هُوَ أَبُو بَرَزَةَ الْأَسْلَمِيُّ، فَجَعَلَ رَجُلٌ مِنَ الْخَوَارِجِ يَقُولُ: اللَّهُمَّ افْعَلْ بِهَذَا الشَّيْخِ، فَلَمَّا انْصَرَفَ الشَّيْخُ قَالَ: إِنِّي سَمِعْتُ قَوْلَكُمْ، وَإِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ غَزَوَاتٍ أَوْ سَبْعَ غَزَوَاتٍ أَوْ ثَمَانِي، وَشَهِدْتُ تَبْسِيرَهُ، وَإِنِّي إِنْ كُنْتُ أَنْ أَرْجِعَ مَعَ دَابَّتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْعَهَا تَرْجِعُ إِلَيَّ مَأْلُفِيهَا فَيَسْقُ

(۱۲۱۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے ازرق بن قیس نے بیان کیا، کہا ہم اہواز میں (جو کئی بستیوں میں بصرہ اور ایران کے بیچ میں) خارجیوں سے جنگ کر رہے تھے۔ ایک بار میں نہر کے کنارے بیٹھا تھا۔ اتنے میں ایک شخص (ابو بزرہ رضی اللہ عنہ) آیا اور نماز پڑھنے لگا۔ کیا دیکھتا ہوں کہ ان کے گھوڑے کی لگام ان کے ہاتھ میں ہے۔ اچانک گھوڑا ان سے چھوٹ کر بھاگنے لگا۔ تو وہ بھی اس کا پیچھا کرنے لگے۔ شعبہ نے کہا یہ ابو بزرہ اسلمی رضی اللہ عنہ تھے۔ یہ دیکھ کر خوارج میں سے ایک شخص کہنے لگا اے اللہ اس شیخ کا ناس کر۔ جب وہ شیخ واپس لوٹے تو فرمایا کہ میں نے تمہاری باتیں سن لی ہیں اور (تم کیا چیز ہو؟) میں نے رسول اللہ ﷺ کے ساتھ چھ یا آٹھ جہادوں میں شرکت کی ہے اور میں نے آپ ﷺ کی آسانوں کو دیکھا ہے۔ اس لیے مجھے یہ اچھا معلوم ہوا کہ اپنا گھوڑا ساتھ لے کر لوٹوں نہ کہ اس کو چھوڑ دوں وہ جہاں

عَلِيٍّ. [طرفہ فی: ۶۱۲۷]

چاہے چل دے اور میں تکلیف اٹھاؤں۔

(۱۲۱۲) ہم سے محمد بن مقاتل نے بیان کیا، کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، کہا کہ ہم کو یونس نے خبر دی، انہیں زہری نے، ان سے عروہ نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے بتلایا کہ جب سورج گرہن لگا تو نبی کریم ﷺ (نماز کے لیے) کھڑے ہوئے اور ایک لمبی سورت پڑھی، پھر رکوع کیا اور بہت لمبا رکوع کیا۔ پھر سر اٹھایا اس کے بعد دوسری سورت شروع کر دی، اور رکوع پورا کر کے اس رکعت کو ختم کیا اور سجدہ میں گئے۔ پھر دوسری رکعت میں بھی آپ ﷺ نے اسی طرح کیا۔ نماز سے فارغ ہو کر آپ نے فرمایا: ”سورج اور چاند اللہ کی نشانیوں میں سے دونشیاں ہیں۔ اس لیے جب تم ان میں گرہن دیکھو تو نماز شروع کر دو جب تک کہ یہ صاف ہو جائے اور دیکھو میں نے اپنی اسی جگہ ان تمام چیزوں کو دیکھ لیا ہے جن کا مجھ سے وعدہ ہے۔ یہاں تک کہ میں نے یہ بھی دیکھا کہ میں جنت کا ایک خوشہ لینا چاہتا ہوں۔ ابھی تم لوگوں نے دیکھا ہوگا کہ میں آگے بڑھنے لگا تھا، اور میں نے دوزخ بھی دیکھی (اس حالت میں کہ) بعض آگ بعض آگ کو کھائے جا رہی تھی۔ تم لوگوں نے دیکھا ہوگا کہ جہنم کے اس ہولناک منظر کو دیکھ کر میں پیچھے ہٹ گیا تھا۔ میں نے جہنم کے اندر عمرو بن لُحی کو دیکھا۔ یہ وہ شخص ہے جس نے ساند کی رسم عرب میں جاری کی تھی۔“

[راجع: ۱۰۴۴]

تشریح: سائباس افنی کو کہتے ہیں جو جاہلیت میں بنوں کی نذرمان کو چھوڑ دی جاتی تھی۔ نہ اس پر سوار ہوتے اور نہ اس کا دودھ پیتے۔ یہی عمرو بن لُحی عرب میں بت پرستی اور دوسری بہت سی منکرات کا بانی ہوا ہے۔ حدیث کی مطابقت ترجمہ سے ظاہر ہے اس لئے کہ خوش لینے کے لئے آپ ﷺ کا آگے بڑھنا اور دوزخ کی بہت کھا کر پیچھے ہٹنا حدیث سے ثابت ہو گیا اور جس کا چوپایہ چھوٹ جاتا ہے وہ اس کے تھامنے کے واسطے بھی کبھی آگے بڑھتا ہے کبھی پیچھے ہٹتا ہے۔ (فتح الباری) خوارج ایک گروہ ہے جس نے حضرت علی رضی اللہ عنہ کی خلافت کا انکار کیا۔ ساتھ ہی حدیث کا انکار کر کے حسبت اللہ کتاب اللہ کا نکرہ لگایا۔ یہ گروہ بھی افراط و تفریط میں مبتلا ہو کر گمراہ ہوا۔

باب: اس بارے میں کہ نماز میں تھوکنہ اور پھونک

بَابُ مَا يَجُوزُ مِنَ الْبُصَاقِ

مارنا کہاں تک جائز ہے؟

وَالنَّفْخِ فِي الصَّلَاةِ،

عبد اللہ بن عمرو رضی اللہ عنہ سے کہن کی حدیث میں منقول ہے کہ نبی کریم ﷺ نے کہن کی نماز میں سجدہ میں پھونک ماری۔

وَيَذْكُرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: نَفَخَ النَّبِيُّ ﷺ فِي سَجْدَةٍ فِي سَجُودِهِ فِي كُسُوفٍ.

تشریح: یعنی ایسے صاف طور پر اف نکالی کہ جس سے ف پوری اور لمبی آواز سے ظاہر ہوئی۔ ابن بطلان نے کہا کہ نماز میں تھوک ڈالنے کے جواز پر

علائے اتفاق کیا ہے۔ اس سے معلوم ہوا کہ پھونک مارنا بھی جائز ہے کیونکہ ان دونوں میں فرق نہیں ہے۔ ابن دقیق نے کہا کہ نماز میں پھونک مارنے کو اس لئے مبطل نماز کہتے ہیں کہ وہ کلام کے مشابہ ہے اور یہ بات مردود ہے کیونکہ صحیح طور پر ثابت ہے کہ نبی کریم ﷺ نے نماز میں پھونک ماری (فتح الباری)

۱۲۱۳۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ رَأَى نُحَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَغَيَّظَ عَلَى أَهْلِ الْمَسْجِدِ وَقَالَ: ((إِنَّ اللَّهَ قِيلَ أَحَدِكُمْ فَإِذَا كَانَ فِي صَلَاتِهِ فَلَا يَزُقُّ)) أَوْ قَالَ: ((لَا يَنْتَحَنُّ)). ثُمَّ نَزَلَ فَحَتَّتْهَا بِيَدِهِ وَقَالَ ابْنُ عُمَرَ: إِذَا بَزَقَ أَحَدُكُمْ فَلْيَبْزُقْ عَلَى يَسَارِهِ. [راجع: ۴۰۶] [مسلم: ۱۲۲۳، ابوداؤد: ۴۷۹]

(۱۲۱۳) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے نافع نے، ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے ایک دفعہ مسجد میں قبلہ کی طرف ریٹ دیکھی۔ آپ ﷺ مسجد میں موجود لوگوں پر بہت ناراض ہوئے اور فرمایا: ”اللہ تعالیٰ تمہارے سامنے ہیں اس لیے نماز میں تھوکانہ کرو۔“ یا یہ فرمایا: ”ریٹ نہ نکالا کرو۔“ پھر آپ اترے اور خود ہی اپنے ہاتھ سے اسے کھرچ ڈالا۔ ابن عمر رضی اللہ عنہما نے کہا کہ جب کسی کو تھوکانہ سی ضروری ہو تو اپنی بائیں طرف تھوک لے۔

تشریح: اس سے یہ معلوم ہوا کہ برے کام کو دیکھ کر تمام جماعت پر ناراض ہونا جائز ہے تاکہ سب کو تنبیہ ہو اور آئندہ کے لئے اس کا لحاظ رکھیں۔ نماز میں قبلہ کی طرف تھوکنے سے منع فرمایا۔ نہ کہ مطلق تھوک ڈالنے سے بلکہ اپنے پاؤں کے نیچے تھوکنے کی اجازت فرمائی جیسا کہ اگلی حدیث میں مذکور ہے۔ جب تھوک مسجد میں پختہ فرش ہونے کی وجہ سے دفن نہ ہو سکے تو رومال میں تھوکانا چاہیے۔ پھونک مارنا بھی کسی شدید ضرورت کے تحت جائز ہے بلکہ ضرورت پھونک مارنا نماز میں خشوع کے خلاف ہے۔

۱۲۱۴۔ حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يَنَاجِي رَبَّهُ فَلَا يَزُقُّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمَيْهِ الْبُسْرَى)). [راجع: ۲۴۱، ۴۱۲]

(۱۲۱۴) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، ان سے شعبہ نے، انہوں نے کہا کہ میں نے قتادہ سے سنا، وہ انس بن مالک رضی اللہ عنہ سے روایت کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی نماز میں ہو تو وہ اپنے رب سے سرگوشی کرتا ہے۔ اس لیے اس کو سامنے نہ تھوکانا چاہیے اور نہ دائیں طرف البتہ بائیں طرف اپنے قدم کے نیچے تھوک لے۔“

باب: اگر کوئی مرد مسئلہ نہ جاننے کی وجہ سے نماز

میں دستک دے تو اس کی نماز فاسد نہ ہوگی

اس باب میں سہل بن سعد رضی اللہ عنہ کی ایک روایت نبی کریم ﷺ سے ہے۔ (جو اوپر گزر چکی ہے اور آگے بھی آئے گی)۔

باب: اگر نمازی سے کوئی کہے کہ آگے بڑھ جا، یا

بَابُ مَنْ صَفَّقَ جَاهِلًا مِنَ الرِّجَالِ

فِي صَلَاتِهِ لَمْ تَفْسُدْ صَلَاتُهُ

فِيهِ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

بَابُ: إِذَا قِيلَ لِلْمُصَلِّيِ تَقَدَّمَ

أَوْ انْتَظِرْ فَانْتَظِرْ، فَلَا بَأْسَ

ٹھہر جا اور وہ آگے بڑھ جائے یا ٹھہر جائے تو کوئی

قباحات نہیں

(۱۲۱۵) ہم سے محمد بن کثیر نے بیان کیا، کہا کہ ہم کو سفیان ثوری نے خبر دی، انہیں ابو حازم نے، ان کو سہل بن سعد رضی اللہ عنہ نے بتلایا کہ لوگ نبی کریم ﷺ کے ساتھ نماز اس طرح پڑھتے کہ تہبند چھوٹے ہونے کی وجہ سے انہیں اپنی گردنوں سے باندھے رکھتے اور عورتوں کو (جو مردوں کے پیچھے جماعت میں شریک رہتی تھیں) کہہ دیا جاتا کہ ”جب تک مرد پوری طرح سمٹ کر نہ بیٹھ جائیں تم اپنے سر (سجدے سے) نہ اٹھانا۔“

۱۲۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ وَهُمْ عَاقِدُو أَزْرِهِمْ مِنَ الصَّغَرِ عَلَى رِقَابِهِمْ، فَقِيلَ لِلنِّسَاءِ: ((لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا)). [راجع: ۳۶۲]

تشریح: امام نماز میں بھول جائے یا کسی دیگر ضروری امر پر امام کو آگاہ کرنا ہو تو مرد بحال اللہ کہیں اور عورت تالیاں بجا لیں اگر کسی مرد نے نادانی کی وجہ سے تالیاں بجا لیں تو اس کی نماز نہیں ٹوٹے گی۔ چنانچہ سہل رضی اللہ عنہ کی حدیث میں جو دو بابوں کے بعد آ رہی ہے کہ صحابہ رضی اللہ عنہم نے نادانی کی وجہ سے ایسا کیا اور آپ ﷺ نے ان کو نماز لوٹانے کا حکم نہیں فرمایا۔ حدیث اور باب میں یوں مطابقت ہوئی کہ یہ بات عورتوں کو حالت نماز میں کہی گئی یا نماز سے پہلے۔ شیخ اول میں معلوم ہوا کہ نمازی کو مخاطب کرنا اور نمازی کے لئے کسی کا انتظار کرنا جائز ہے اور شیخ ثانی میں معلوم ہوا کہ نماز میں انتظار کرنا جائز ہے۔ امام بخاری رحمہ اللہ کے کلام کا حاصل یہ ہے کہ کسی کا انتظار اگر شرعی ہے تو جائز ہے ورنہ نہیں۔ (فتح الباری)

بَابُ لَا يَرُدُّ السَّلَامَ فِي الصَّلَاةِ

باب: نماز میں سلام کا جواب (زبان سے) نہ دے

(۱۲۱۶) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے ابن فضیل نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ (ابتدائے اسلام میں) نبی کریم ﷺ جب نماز میں ہوتے تو میں آپ کو سلام کرتا تو آپ ﷺ جواب دیتے تھے مگر جب ہم (حبشہ سے جہاں ہجرت کی تھی) واپس آئے تو میں نے (پہلے کی طرح نماز میں) سلام کیا۔ مگر آپ ﷺ نے کوئی جواب نہیں دیا (کیونکہ اب نماز میں بات چیت وغیرہ کی ممانعت نازل ہو گئی تھی) اور فرمایا: ”نماز میں اس سے مشغولیت ہوتی ہے۔“

۱۲۱۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنْتُ أَسْلَمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيَّ، فَلَمَّا رَجَعْنَا سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ وَقَالَ: ((إِنَّ فِي الصَّلَاةِ لَشُغْلًا)). [راجع: ۱۱۹۹]

تشریح: علما کا اس میں اختلاف ہے کہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کی یہ واپسی کہ کرمہ کو تھی یا مدینہ منورہ کو۔ حافظ نے فتح الباری میں اسے ترجیح دی ہے کہ مدینہ منورہ کو تھی جس طرح پہلے گزر چکا ہے اور جب یہ واپس ہوئے تو آپ ﷺ بدر کی لڑائی کے لئے تیاری فرما رہے تھے۔ اگلی حدیث سے بھی اس کی تائید ہوتی ہے نماز کے اندر کلام کرنا مدینہ میں حرام ہوا۔ کیونکہ حضرت جابر انصاری مدینہ شریف کے باشندے تھے۔

۱۲۱۷۔ حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ

کیا، کہا کہ ہم سے کثیر بن شظیر نے بیان کیا، ان سے عطاء بن ابی رباح نے ان سے جابر بن عبد اللہ رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے مجھے اپنی ایک ضرورت کے لیے (غزوہ بنی مصطلق میں) بھیجا۔ میں جا کر واپس آیا، میں نے کام پورا کر دیا تھا۔ پھر میں نے نبی کریم ﷺ کی خدمت میں حاضر ہو کر آپ کو سلام کیا۔ لیکن آپ نے کوئی جواب نہیں دیا۔ میرے دل میں اللہ جانے کیا بات آئی اور میں نے اپنے دل میں کہا کہ شاید رسول اللہ ﷺ مجھ پر اس لیے خفا ہیں کہ میں دیر سے آیا ہوں میں نے پھر دوبارہ سلام کیا اور جب اس مرتبہ بھی آپ نے کوئی جواب نہ دیا تو اب میرے دل میں پہلے سے بھی زیادہ خیال آیا۔ پھر میں نے (تیسری مرتبہ) سلام کیا اور اب آپ ﷺ نے جواب دیا اور فرمایا کہ ”پہلے جو دوبار میں نے جواب نہ دیا تو اس وجہ سے تھا کہ میں نماز پڑھ رہا تھا۔“ اور آپ ﷺ اس وقت اپنی اونٹنی پر تھے اور اس کا رخ قبلہ کی طرف نہ تھا بلکہ دوسری طرف تھا۔

الْوَارِثُ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ شَظِيرٍ، عَنْ عَطَاءِ بْنِ أَبِي رِبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ لَهُ فَأَنْطَلَقْتُ ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُهَا، فَاتَّيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي مَا اللَّهُ بِهِ أَعْلَمُ، فَقُلْتُ فِي نَفْسِي: لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الْأُولَى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ وَقَالَ: إِنَّمَا مَعَنِي أَنْ أَرَدَ عَلَيْكَ إِنِّي كُنْتُ أَصَلِّي، وَكَانَ عَلَيَّ رَاحِلَتِي مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

[راجع: ۴۰۰] [مسلم: ۱۲۰۷، ۱۲۰۸]

تشریح: مسلم کی روایت میں ہے کہ یہ غزوہ بنی مصطلق میں تھا۔ اور مسلم ہی کی روایت میں یہ بھی وضاحت ہے کہ آپ نے ہاتھ کے اشارے سے جواب دیا اور جابر رضی اللہ عنہ کا مغموں و تشکر ہونا اس لئے تھا کہ انہوں نے یہ نہ سمجھا کہ یہ اشارہ سلام کا جواب ہے۔ کیونکہ پہلے زبان سے سلام کا جواب دیتے تھے نہ کہ اشارہ سے۔

باب: نماز میں کوئی حادثہ پیش آئے تو ہاتھ اٹھا کر

دعا کرنا

بَابُ رَفْعِ الْأَيْدِي فِي الصَّلَاةِ لِأَمْرِ يَنْزِلُ بِهِ

(۱۲۱۸) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ابو حازم سلمہ بن دینار نے اور ان سے سہل بن سعد رضی اللہ عنہ نے کہ رسول اللہ ﷺ کو یہ خبر پہنچی کہ قبائے بنو عمرو بن عوف میں کوئی جھگڑا ہو گیا ہے۔ اس لیے آپ ﷺ کئی اصحاب کو ساتھ لے کر ان میں ملاپ کرانے کے لیے تشریف لے گئے۔ وہاں آپ ﷺ صلح صفائی کے لیے ٹھہر گئے۔ ادھر نماز کا وقت ہو گیا تو بلال رضی اللہ عنہ نے حضرت ابوبکر صدیق رضی اللہ عنہ سے کہا کہ رسول اللہ ﷺ نہیں آئے اور نماز کا وقت ہو گیا، تو کیا آپ لوگوں کو نماز پڑھائیں گے؟ آپ

۱۲۱۸- حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ بِقَبَائِهِ كَانَ بَيْنَهُمْ شَيْءٌ، فَخَرَجَ يُصْلِحُ بَيْنَهُمْ فِي أَتَانَسٍ مِنْ أَصْحَابِهِ، فَحَبَسَ رَسُولُ اللَّهِ ﷺ وَحَانَتِ الصَّلَاةُ، فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حَبَسَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ لَكَ

نے جواب دیا کہ ہاں اگر تم چاہتے ہو تو پڑھا دوں گا۔ چنانچہ بلال رضی اللہ عنہ نے تکبیر کہی اور ابوبکر رضی اللہ عنہ نے آگے بڑھ کر نیت باندھ لی۔ اتنے میں رسول اللہ ﷺ بھی تشریف لے آئے اور صفوں سے گزرتے ہوئے آپ پہلی صف میں آکھڑے ہوئے، لوگوں نے ہاتھ پر ہاتھ مارنے شروع کر دیئے (سہل رضی اللہ عنہ نے کہا تصفیح کے معنی تصفیق کے ہیں) آپ نے بیان کیا کہ ابوبکر رضی اللہ عنہ نماز میں کسی طرف متوجہ نہیں ہوتے تھے۔ لیکن جب لوگوں نے بہت دتکیں دیں تو انہوں نے دیکھا کہ رسول اللہ ﷺ کھڑے ہیں۔ آپ ﷺ نے اشارہ سے ابوبکر رضی اللہ عنہ کو نماز پڑھانے کے لیے کہا۔ اس پر ابوبکر رضی اللہ عنہ نے ہاتھ اٹھا کر اللہ تعالیٰ کا شکر ادا کیا اور پھر اٹھے پاؤں پیچھے کی طرف چلے آئے اور صف میں کھڑے ہو گئے اور رسول اللہ ﷺ نے آگے بڑھ کر نماز پڑھائی۔ نماز سے فارغ ہو کر آپ ﷺ لوگوں کی طرف متوجہ ہوئے اور فرمایا کہ ”لوگو! یہ کیا بات ہے کہ جب نماز میں کوئی بات پیش آتی ہے تو تم تالیاں بجانے لگتے ہو؟ یہ مسئلہ تو عورتوں کے لیے ہے تمہیں اگر نماز میں کوئی حادثہ پیش آئے تو سبحان اللہ کہا کرو۔“ اس کے بعد آپ ﷺ ابوبکر رضی اللہ عنہ کی طرف متوجہ ہوئے اور فرمایا کہ ”ابوبکر! میرے کہنے کے باوجود تم نے نماز کیوں نہیں پڑھائی؟“ ابوبکر رضی اللہ عنہ نے عرض کیا کہ ابوقافہ کے بیٹے کو زیب نہیں دیتا کہ رسول اللہ ﷺ کی موجودگی میں نماز پڑھائے۔

أَنْ تَوَمَّ النَّاسَ؟ قَالَ: نَعَمْ، إِنْ شِئْتُمْ، فَأَقَامَ بِلَالٌ الصَّلَاةَ، وَتَقَدَّمَ أَبُو بَكْرٍ وَكَبَّرَ لِلنَّاسِ، وَجَاءَ رَسُولُ اللَّهِ ﷺ يَمِشِي فِي الصُّفُوفِ يَشْقَاهَا شَقًّا، حَتَّى قَامَ مِنَ الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ. قَالَ: سَهْلٌ: التَّصْفِيحُ هُوَ التَّصْفِيقُ. قَالَ: وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّفَتَ فَإِذَا رَسُولُ اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ، يَا مَرْءُهُ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ، فَحَمِدَ اللَّهَ، ثُمَّ رَجَعَ الْفَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((يَا أَيُّهَا النَّاسُ! مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ)). ثُمَّ التَفَتَ إِلَى أَبِي بَكْرٍ فَقَالَ: ((يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تُصَلِّيَ حِينَ أَشْرْتُ عَلَيْكَ؟)) قَالَ: أَبُو بَكْرٍ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ. [راجع: ۶۸۴]

تشریح: ابوبکر رضی اللہ عنہ نے رب کے سامنے ہاتھوں کو اٹھا کر الحمد للہ کہا۔ سو اگر اس میں کچھ حرج ہوتا تو آپ ضرور منع فرمادیتے اور اس سے حدیث کی مناسبت باب سے ظاہر ہوئی۔

بَابُ الْخَصْرِ فِي الصَّلَاةِ

باب: نماز میں کمر پر ہاتھ رکھنا کیسا ہے؟

(۱۲۱۹) ہم سے ابو النعمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نماز میں کمر پر ہاتھ رکھنے سے منع کیا گیا تھا۔ ہشام اور ابو ہلال محمد بن سلیم نے، ابن سیرین سے اس حدیث کو روایت کیا، ان سے

۱۲۱۹- حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نُهِيَ عَنِ الْخَصْرِ فِي الصَّلَاةِ. وَقَالَ هِشَامٌ وَأَبُو هِلَالٍ عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [طرفہ فی: ۱۲۲۰] ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے۔

۱۲۲۰۔ حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَبِيٌّ أَنْ يُصَلِّيَ الرَّجُلُ مُتَخَصِّرًا. [راجع: ۱۲۱۹]

(۱۲۲۰) ہم سے عمرو بن علی نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ہشام بن حسان فردوسی نے بیان کیا۔ ان سے محمد بن سیرین نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ آپ ﷺ نے کمر پر ہاتھ رکھ کر نماز پڑھنے سے منع فرمایا۔

تشریح: یعنی کوکہ پر ہاتھ رکھنے سے منع فرمایا۔ حکمت اس میں یہ ہے کہ ابلیس اسی حالت میں آسمان سے اتارا گیا اور یہود اکثر ایسا کیا کرتے تھے یا دوزخی اسی طرح راحت لیں گے۔ اس لئے اس سے منع کیا گیا، یہ متکبروں کی بھی علامت ہے۔

بَابُ تَفَكُّرِ الرَّجُلِ الشَّيْءِ فِي الصَّلَاةِ،

باب: آدمی نماز میں کسی بات کا فکر کرے تو کیسا ہے؟

وَقَالَ عُمَرُ: إِنِّي لِأَجْهَزُ جَنِيْنِي وَأَنَا فِي الصَّلَاةِ.

اور حضرت عمر رضی اللہ عنہ نے کہا کہ میں نماز پڑھتا رہتا ہوں اور نماز ہی میں جہاد کے لیے اپنی فوج کا سامان کیا کرتا ہوں۔

تشریح: باب کا مقصد یہ ہے کہ نماز میں کچھ سوچنے سے نماز باطل نہ ہوگی۔ کیونکہ اس سے چٹا دشوار ہے پھر اگر سوچنا دین اور آخرت سے متعلق ہو تو خفیف بات ہے اور اگر دنیاوی کام ہو تو بہت بھاری ہے۔ علمائے کرام نے اس نمازی کو جس کا نماز میں دنیاوی امور پر دھیان ہو اور اللہ سے غافل ہو ایسے شخص کے ساتھ تشبیہ دی ہے جو کسی بادشاہ کے سامنے بطور تحفہ ایک مری ہوئی لوٹری پیش کرے۔ ظاہر ہے کہ بادشاہ اس تحفہ سے انتہائی ناخوش ہوگا۔ اس لئے کہا گیا ہے کہ

بر زبان تسبیح و دل در گاہِ ذکر
ایں چنین تسبیح کہ وارد اثر

یعنی جب زبان پر تسبیح جاری ہو اور دل گھر کے جانوروں گائیوں اور گدھوں پر لگا ہوا ہو تو ایسی تسبیح کیا اثر پیدا کر سکتی ہے۔

حضرت عمر رضی اللہ عنہ کے اثر مذکور کو ابن ابی شیبہ نے باسناد صحیح روایت کیا ہے۔ حضرت عمر رضی اللہ عنہ کو اللہ نے اپنے دین کی خدمت و نصرت کیلئے پیدا فرمایا تھا۔ ان کو نماز میں بھی وہی خیالات دامن گیر رہتے تھے نماز میں جہاد کے لئے فوج کشی اور جنگی تدابیر سوچتے تھے چونکہ نفس اور شیطان کے ساتھ جہاد ہے اور ان جوانی تدابیر کو سوچنا بھی اقسام جہاد ہے لہذا مفید نہیں۔ (حواشی سلفیہ: پ: ۵/ص: ۲۳۳)

۱۲۲۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا عُمَرُ - هُوَ ابْنُ سَعِيدٍ - قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيْعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ وَرَأَى مَا فِي وَجْهِ الْقَوْمِ مِنْ تَعْجِبِهِمْ لِسُرْعَتِهِ، فَقَالَ: ((ذَكَّرْتُ وَأَنَا

(۱۲۲۱) ہم سے اسحاق بن منصور نے بیان کیا، کہا کہ ہم سے روح بن عبادہ نے، کہا کہ ہم سے عمر بن سعید کے بیٹے ہیں، انہوں نے کہا کہ مجھے ابن ابی ملکہ نے خبر دی عقبہ بن حارث رضی اللہ عنہ سے، انہوں نے کہا کہ میں نے نبی کریم ﷺ کے ساتھ عصر کی نماز پڑھی۔ آپ ﷺ سلام پھیرتے ہی بڑی تیزی سے اٹھے اور اپنی ایک بیوی کے حجرہ میں تشریف لے گئے، پھر باہر تشریف لائے۔ آپ ﷺ نے اپنی جلدی پر اس تعجب و حیرت کو محسوس کیا جو صحابہ کے چہروں سے ظاہر ہو رہا تھا، اس لیے آپ ﷺ نے فرمایا

فِي الصَّلَاةِ تَبْرًا عِنْدَنَا، فَكَرِهْتُ أَنْ يُمْسِيَ أَوْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ)). [راجع: ۸۵۱] [نسائی: ۱۳۶۴]

کہ ”نماز میں مجھے سونے کا ایک ڈلایا دیا گیا جو ہمارے پاس تقسیم سے باقی رہ گیا تھا۔ مجھے برا معلوم ہوا کہ ہمارے پاس وہ شام تک یا رات تک رہ جائے۔ اس لیے میں نے اسے تقسیم کرنے کا حکم دے دیا۔“

تشریح: نماز میں نبی کریم ﷺ کو سونے کا وہ بتایا ڈلایا تقسیم کے لئے یاد آ گیا یہیں سے باب کا مطلب ثابت ہوا۔

۱۲۲۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرٍ، عَنِ الْأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَدَّنَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ لَهُ ضَرَاطٍ حَتَّى لَا يَسْمَعَ التَّاذِينَ، فَإِذَا سَكَتَ الْمُؤَدِّنُ أَقْبَلَ، فَإِذَا ثَوَّبَ أَذْبَرَ، فَإِذَا سَكَتَ أَقْبَلَ، فَلَا يَزَالُ بِالْمَرْءِ يَقُولُ لَهُ: اذْكُرْ، مَا لَمْ يَكُنْ يَذْكُرْ، حَتَّى لَا يَدْرِي كَمْ صَلَّى)). قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِذَا فَعَلَ أَحَدُكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ وَسَمِعَهُ أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ. [راجع: ۶۰۸]

۱۲۲۲) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے، ان سے جعفر بن ربیعہ نے اور ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا کہ ”جب نماز کے لیے اذان دی جاتی ہے تو شیطان پیٹھ موڑ کر ریاح خارج کرتا ہوا بھاگتا ہے تاکہ اذان نہ سن سکے۔ جب مؤذن چپ ہو جاتا ہے تو مردود پھرتا جاتا ہے اور جب جماعت کھڑی ہونے لگتی ہے (اور تکبیر کہی جاتی ہے) تو پھر بھاگ جاتا ہے۔ لیکن جب مؤذن چپ ہو جاتا ہے تو پھر آ جاتا ہے اور آدمی کے دل میں برابر دوسو سے پیدا کرتا رہتا ہے۔ کہتا ہے کہ (فلاں فلاں بات) یاد کر۔ کم بخت وہ باتیں یاد دلاتا ہے جو اس کے ذہن میں بھی نہ تھیں۔ اس طرح نمازی کو یہ بھی یاد نہیں رہتا کہ اس نے کتنی رکعتیں پڑھی ہیں۔“ ابوسلمہ بن عبد الرحمن نے کہا کہ جب کوئی یہ بھول جائے (کہ کتنی رکعتیں پڑھی ہیں) تو بیٹھے بیٹھے (سہو کے) دو سجدے کر لے۔ ابوسلمہ نے یہ ابو ہریرہ رضی اللہ عنہ سے سنا تھا۔

تشریح: معلوم ہوا کہ نماز میں شیطان وساوس کے لئے پوری کوشش کرتا ہے، اس لئے اس بارے میں انسان مجبور ہے۔ پس جب نماز کے اندر شیطانی وساوس کی وجہ سے یہ نہ معلوم رہے کہ کتنی رکعتیں پڑھ چکا ہوں تو یقین پر ہمارے، اگر اس کے فہم میں نماز پوری نہ ہو تو پوری کر کے سہو کے دو سجدے کر لے۔ (قطانی)

۱۲۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: يَقُولُ النَّاسُ أَكْثَرَ أَبُو هُرَيْرَةَ، فَلَقِيتُ رَجُلًا فَقُلْتُ: بِمَ قَرَأَ رَسُولُ اللَّهِ ﷺ الْبَارِحَةَ فِي الْعَتَمَةِ؟ فَقَالَ: لَا أَذْرِي. فَقُلْتُ: أَلَمْ تَشْهَدْهَا؟ قَالَ: بَلَى، قُلْتُ: لَكِنْ أَنَا أَذْرِي، قَرَأُ سُورَةَ كَذًا وَكَذَا.

۱۲۲۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عثمان بن عمر نے کہا کہ مجھے ابن ابی ذنب نے خبر دی، انہیں سعید مقبری نے کہ ابو ہریرہ رضی اللہ عنہ نے کہ لوگ کہتے ہیں کہ ابو ہریرہ بہت زیادہ حدیثیں بیان کرتا ہے (اور حال یہ ہے کہ) میں ایک شخص سے ایک مرتبہ ملا اور اس سے میں نے (بطور امتحان) دریافت کیا کہ گزشتہ رات نبی کریم ﷺ نے عشاء میں کون کون سی سورتیں پڑھی تھیں؟ اس نے کہا کہ مجھے نہیں معلوم۔ میں نے پوچھا کہ تم نماز میں شریک تھے؟ کہا کہ ہاں تھا۔ میں نے کہا لیکن مجھے تو یاد ہے کہ آپ ﷺ نے فلاں فلاں سورتیں پڑھی تھیں۔

تشریح: اس روایت میں ابو ہریرہ رضی اللہ عنہ نے اس کی وجہ بتائی ہے کہ میں احادیث دوسرے بہت سے صحابہ کے مقابلے میں زیادہ کیوں بیان کرتا ہوں۔ ان کے کہنے کا مطلب یہ ہے کہ میں نبی کریم صلی اللہ علیہ وسلم کی باتوں کو اور دوسرے اعمال کو یاد رکھنے کی کوشش دوسروں کے مقابلے میں زیادہ کرتا تھا۔ ایک روایت میں آپ نے یہ بھی فرمایا تھا کہ میں ہر وقت نبی کریم صلی اللہ علیہ وسلم کے ساتھ رہتا تھا، میرے اہل و عیال نہیں تھے، کھانے کمانے کی فکر نہیں تھی ”صفہ“ میں رہنے والے غریب صحابہ کے ساتھ مسجد نبوی میں دن گزرتا تھا اور نبی کریم صلی اللہ علیہ وسلم کا ساتھ نہیں چھوڑتا تھا۔ اس لئے میں نے احادیث آپ سے زیادہ سنیں اور چونکہ محفوظ بھی رکھیں اس لئے انہیں بیان کرتا ہوں۔ یہ حدیث کتاب العلم میں پہلے بھی آچکی ہے۔ وہیں اس کی بحث کا موقع بھی تھا۔ ان احادیث کو امام بخاری رحمہ اللہ نے ایک خاص عنوان کے تحت اس لئے جمع کیا ہے کہ وہ بتانا چاہتے ہیں کہ نماز پڑھتے ہوئے کسی چیز کا خیال آنے یا کچھ سوچنے سے نماز نہیں ٹوٹی۔ خیالات اور تفکرات ایسی چیزیں ہیں جن سے بچنا ممکن نہیں ہوتا۔ لیکن حالات اور خیالات کی نوعیت کے فرق کا یہاں بھی لحاظ ضرور ہوگا۔ اگر امور آخرت کے متعلق خیالات نماز میں آئیں تو وہ دنیاوی امور کی بہ نسبت نماز کی خوبیوں پر کم اثر انداز ہو گئے (تفہیم البخاری) باب اور حدیث میں مطابقت یہ ہے کہ وہ صحابی نماز میں اور خطرات میں مستغرق رہتا تھا۔ پھر بھی وہ اعادہ صلوٰۃ کے ساتھ مامور نہیں ہوا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَابُ مَا جَاءَ فِي السَّهْوِ إِذَا قَامَ مِنْ رَكْعَتَيْ الْفَرِيضَةِ
باب: اگر چار رکعت نماز میں پہلا قعدہ نہ کرے اور بھولے سے اٹھ کھڑا ہو تو سجدہ سہو کرے

تشریح: سہو بھول چوک سے ہونے والی غفلتوں کو کہتے ہیں۔ اس کے بارے میں علمائے مذاہب کا اختلاف ہے۔ شافعیہ کے نزدیک سہو کے سارے سجدے مسنون ہیں اور مالکیہ خاص نقصان کے بخود سہو کو واجب کہتے ہیں اور حنابلہ ارکان کے سوا اور واجبات کے ترک پر واجب کہتے ہیں اور سنن تویہ کے ترک پر غیر واجب نیز ایسے قول یا فعل کے زیادہ پر واجب جانتے ہیں جس کے عدا کرنے سے نماز باطل ہو جاتی ہے اور حنفیہ کے ہاں سہو کے سب سجدے واجب ہیں (فتح الباری) بھول چوک انسانی فطرت میں داخل ہے اس لئے نماز میں سہو کے مسائل کا بیان کرنا ضروری ہوا۔
 حجۃ الہند حضرت شاہ ولی اللہ رحمۃ اللہ علیہ فرماتے ہیں:

”وسن رسول اللہ ﷺ فيما قصر الانسان في صلوته ان يسجد سجدتين تدار كا لما فرط ففيه شبه القضاء وشبه الكفارة والمواضع التي ظهر فيها النص اربعة الاول قوله ﷺ اذا شك احدكم في صلوته ولم يدركم صلى ثلثا او اربعا فليطرح الشك وليبن على ما استيقن ثم يسجد سجدتين قبل ان يسلم..... الخ“

یعنی نبی ﷺ نے اس صورت میں کہ انسان اپنی نماز میں کوئی تصور کرے دو سجدے کرنے کا حکم دیا تاکہ اس کو تباہی کی تلاطمی ہو جائے۔ پس اس کو قضا کے ساتھ بھی مناسبت ہے اور کفارہ کے ساتھ بھی اور وہ مواضع جن میں نص حدیث سے سجدہ کرنا ثابت ہے چار ہیں۔ اول یہ کہ نبی ﷺ نے فرمایا: ”جب تم میں کوئی نماز میں شک کرے اور نہ جانے تین یا چار کتنی رکعات پڑھی ہیں تو وہ شک دور کرنے، جس مقدار پر یقین ہو سکے اس پر نماز کی بنا کر لے۔ پھر سلام پھیرنے سے پیشتر دو سجدے کر لے۔“ پس اگر اس نے پانچ رکعات پڑھی ہیں تو وہ ان دو سجدوں سے اس کو شفع کر لے گا اور اس نے پڑھ کر چار کو پورا کیا ہے تو یہ دونوں سجدے شیطان کے لئے سرزنش ہوں گے اور نیکی میں زیادتی ہوگی اور رکوع و سجود میں شک کرنا بھی اسی قسم سے ہے۔
 (حجۃ اللہ البالغہ)

۱۲۲۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَخْلُسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ سَلَّمَ. [راجع: ۸۲۹]

۱۲۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ

ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، کہا کہ ہم کو امام مالک بن انس نے خبر دی، انہیں ابن شہاب نے، انہیں عبد الرحمن اعرج نے اور ان سے عبد اللہ بن بحینہ نے بیان کیا کہ رسول اللہ ﷺ کسی (چار رکعت) نماز کی دو رکعت پڑھانے کے بعد (قعدہ تشہد کے بغیر) کھڑے ہو گئے، پہلا قعدہ نہیں کیا۔ اس لیے لوگ بھی آپ ﷺ کے ساتھ کھڑے ہو گئے۔ جب آپ نماز پوری کر چکے تو ہم سلام پھیرنے کا انتظار کرنے لگے۔ لیکن آپ نے سلام سے پہلے بیٹھے بیٹھے اللہ اکبر کہا اور سلام ہی سے پہلے دو سجدے بیٹھے بیٹھے کئے پھر سلام پھیرا۔

ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، انہوں نے کہا ہم کو امام مالک رحمۃ اللہ علیہ نے خبر دی، انہیں یحییٰ بن سعید انصاری نے خبر دی، انہیں

عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنْ اثْنَتَيْنِ مِنَ الظُّهْرِ وَلَمْ يَجْلِسْ بَيْنَهُمَا، فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ - بعد سلام پھیرا۔

بَعْدَ ذَلِكَ. [راجع: ۸۲۹]

تشریح: اس میں ان پر رد ہے جو کہتے ہیں کہ سو کے سب سجدے سلام کے بعد ہیں۔ (فتح الباری)

بَابُ: إِذَا صَلَّى خَمْسًا **باب: اگر کسی نے پانچ رکعت نماز پڑھ لی تو کیا کرے؟**

تشریح: شاید مقصود امام بخاری رحمہ اللہ کا یہ ہے کہ اگر نماز میں کوئی بات رہ جائے تو سلام سے پہلے سجدہ سو کرے جس طرح کہ پورا اور پرگز را اور اگر نماز میں کچھ زیادتی ہو جائے جس طرح کہ اس باب کی حدیث میں ہے تو سلام کے بعد سجدہ سو کرے۔ مزنی، مالک، ابوثوراسی کے قائل ہیں۔ ابن عبد البر نے بھی اس قول کو اولیٰ بتلایا ہے اور حنفیہ اگرچہ سلام سے پہلے سجدہ سو کرنا اولیٰ نہیں کہتے لیکن جواز کے وہ بھی قائل ہیں۔ صاحب ہدایہ نے اس کی تصریح کی ہے۔ خطابی نے کہا کہ زیادت اور نقصان کا فرق کرنا یہ چنداں صحیح نہیں کیونکہ ذوالیدین کی حدیث میں باوجود نقصان کے سجدے سلام کے بعد کئے۔ بعض علما نے کہا کہ امام احمد رحمہ اللہ کا طریقہ سب سے اقویٰ ہے کیونکہ وہ کہتے ہیں کہ ہر ایک حدیث کو اس کے محل میں استعمال کرنا چاہیے اور جس صورت میں کوئی حدیث وارد نہیں ہوئی اس میں سلام سے پہلے سجدہ سو کرے۔ اور اگر رسول اللہ ﷺ سے یہ حدیثیں مروی نہ ہوتیں تو میرے نزدیک سب سجدے سلام سے پہلے ہوتے۔ کیونکہ یہ بھی شان نماز سے ہیں۔ پس ان کا بجالانا سلام سے پہلے ٹھیک ہے۔ (فتح الباری)

۱۲۲۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدُ فِي الصَّلَاةِ فَقَالَ: ((وَمَا ذَاكَ؟)) قَالَ: صَلَّيْتُ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ. [راجع: ۴۰۱، ۴۰۴]

۱۲۲۶) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے حکم نے، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ظہر میں پانچ رکعت پڑھ لیں۔ اس لیے آپ سے پوچھا گیا کہ کیا نماز کی رکعتیں زیادہ ہو گئی ہیں؟ آپ ﷺ نے فرمایا: ”کیا بات ہے؟“ کہنے والے نے کہا کہ آپ ﷺ نے پانچ رکعتیں پڑھی ہیں۔ اس پر آپ ﷺ نے سلام کے بعد دو سجدے کئے۔

باب: دو رکعتیں یا تین رکعتیں پڑھ کر سلام پھیر دے تو نماز کے سجدوں کی طرح یا ان سے لمبے سہو کے دو سجدے کرے

بَابُ: إِذَا سَلَّمَ فِي رَكْعَتَيْنِ أَوْ فِي ثَلَاثٍ فَسَجَدَ سَجْدَتَيْنِ مِثْلَ سُجُودِ الصَّلَاةِ أَوْ أَطْوَلَ

۱۲۲۷۔ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي

۱۲۲۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے، ان سے ابوسلمہ نے اور ان سے

حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی ﷺ نے ظہر یا عصر کی نماز پڑھائی جب آپ ﷺ نے سلام پھیرا تو ذوالیدین کہنے لگا: یا رسول اللہ! کیا نماز کی رکعتیں کم ہو گئی ہیں؟ (کیونکہ آپ ﷺ نے بھول کر صرف دو رکعتوں پر سلام پھیر دیا تھا) نبی کریم ﷺ نے اپنے اصحاب سے دریافت کیا کہ ”کیا یہ سچ کہتے ہیں؟“ صحابہ رضی اللہ عنہم نے کہا جی ہاں، اس نے صحیح کہا ہے۔ تب نبی کریم ﷺ نے دو رکعت اور پڑھائیں پھر دو سجودے کئے۔ سعد نے بیان کیا کہ عروہ بن زبیر کو میں نے دیکھا کہ آپ نے مغرب کی دو رکعتیں پڑھ کر سلام پھیر دیا اور باتیں بھی کیں۔ پھر باقی ایک رکعت پڑھی اور دو سجودے کئے اور فرمایا کہ نبی کریم ﷺ نے اسی طرح کیا تھا۔

باب: سہو کے سجودوں کے بعد پھر تشہد نہ پڑھے

اور حضرت انس رضی اللہ عنہ اور حسن بصری رحمہ اللہ نے سلام پھیرا (یعنی سجدہ سہو کے بعد) اور تشہد نہیں پڑھا اور قراۃ نہ کہا کہ تشہد نہ پڑھے۔ (۱۲۳۸) ہم سے عبد اللہ بن یوسف تلمیسی نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک بن انس نے خبر دی، انہیں ایوب بن ابی تمیمہ سختیاتی نے خبر دی، انہیں محمد بن سیرین نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ دو رکعت پڑھ کر اٹھ کھڑے ہوئے تو ذوالیدین نے پوچھا کہ یا رسول اللہ! کیا نماز کم کر دی گئی ہے یا آپ ﷺ بھول گئے ہیں؟ رسول اللہ ﷺ نے لوگوں سے پوچھا: ”کیا ذوالیدین سچ کہتے ہیں؟“ لوگوں نے کہا جی ہاں! یہ سن کر رسول اللہ ﷺ کھڑے ہوئے اور دو رکعت جو رہ گئی تھیں ان کو پڑھا، پھر سلام پھیرا، پھر اللہ اکبر کہا اور اپنے سجدے کی طرح (یعنی نماز کے معمولی سجدے کی طرح) سجدہ کیا یا اس سے لمبا پھر سر اٹھایا۔

هُرَيْرَةُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهَرَ أَوْ الْعَصَرَ فَلَسَمَ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: الصَّلَاةُ يَا رَسُولَ اللَّهِ أَتَقْصَتْ؟ فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: ((أَحَقُّ مَا يَقُولُ؟)) قَالُوا: نَعَمْ، فَصَلَّى رَكَعَتَيْنِ أُخْرَاوْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ، قَالَ سَعْدٌ: وَرَأَيْتُ عُرْوَةَ بْنَ الزُّبَيْرِ صَلَّى مِنَ الْمَغْرِبِ رَكَعَتَيْنِ فَلَسَمَ وَتَكَلَّمَ، ثُمَّ صَلَّى مَا بَقِيَ وَسَجَدَ سَجْدَتَيْنِ وَقَالَ: هَكَذَا فَعَلَ النَّبِيُّ ﷺ. [راجع: ۴۸۲، ۷۱۵]

بَابُ مَنْ لَمْ يَتَشَهَّدْ فِي

سَجْدَتَيِ السَّهْوِ

وَسَلَّمَ أَنَسُ وَالْحَسَنُ وَلَمْ يَتَشَهَّدَا، وَقَالَ قَتَادَةُ: لَا يَتَشَهَّدُ. ۱۲۳۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ وَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَصْلَقَ ذُو الْيَدَيْنِ)) فَقَالَ النَّاسُ: نَعَمْ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ.

[راجع: ۴۸۲]

تشریح: دوسرے مقام پر امام بخاری رحمہ اللہ نے دوسرا طریق ذکر کیا ہے جس میں دوسرا سجدہ بھی مذکور ہے لیکن تشہد مذکور نہیں تو معلوم ہوا کہ سجدہ سہو کے بعد تشہد نہیں ہے۔ چنانچہ محمد بن سیرین رحمہ اللہ سے محفوظ ہے اور جس حدیث میں تشہد مذکور ہے اس کو بیہی اور ابن عبد البر وغیرہ نے ضعیف کہا ہے۔

(خلاصہ فتح الباری)

ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے سلمہ بن علقمہ نے، انہوں نے کہا کہ میں نے محمد بن سیرین سے پوچھا کہ کیا سجدہ سہو میں تشهد ہے؟ آپ نے جواب دیا کہ ابو ہریرہ رضی اللہ عنہ کی حدیث میں تو اس کا ذکر نہیں ہے۔

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ سَلَمَةَ بْنِ عُلْقَمَةَ، قَالَ: قُلْتُ لِمُحَمَّدٍ: فِي سَجْدَتِي السَّهْوِ تَشَهُدٌ فَقَالَ: لَيْسَ فِي حَدِيثِ أَبِي هُرَيْرَةَ.

باب: سہو کے سجدوں میں تکبیر کہنا

باب: يَكْبُرُ فِي سَجْدَتِي السَّهْوِ

تشریح: اس میں اختلاف ہے کہ نماز سے سلام پھیر کر جب سہو کے سجدے کو جائے تو تکبیر تحریمہ کہے یا سجدے کی تکبیر کافی ہے۔ جمہور کے نزدیک یہی کافی ہے اور احادیث کا ظاہر بھی یہی ہے۔ (فتح الباری)

۱۲۲۹۔ حَدَّثَنَا حَفْصُ بْنُ عَمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ. قَالَ مُحَمَّدٌ: وَأَكْثَرُ ظَنِّي أَنَّهَا الْعَصْرُ. رَكَعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشْبَةٍ فِي مَقْدَمِ الْمَسْجِدِ فَوَضَعَ يَدَهُ عَلَيْهَا وَفِيهِمْ أَبُو بَكْرٍ وَعَمَرُ فَهَابَاهُ أَنْ يَكَلِّمَاهُ، وَخَرَجَ سَرْعَانَ النَّاسِ فَقَالُوا: قُصِرَتِ الصَّلَاةُ؟ وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ﷺ ذَا الْيَدَيْنِ فَقَالَ: أُنْسَيْتَ أَمْ قُصِرَتْ؟ فَقَالَ: لَمْ أُنْسَ وَلَمْ تَقْصُرْ، قَالَ: بَلَى قَدْ نُسَيْتَ، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَّرَ. [راجع: ۴۸۲]

۱۲۲۹۔ ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے یزید بن ابراہیم نے بیان کیا، ان سے محمد بن سیرین نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے تیسرے پہر کی دو نمازوں (ظہر یا عصر) میں سے کوئی نماز پڑھی۔ میرا غالب گمان یہ ہے کہ وہ عصر ہی کی نماز تھی۔ اس میں آپ ﷺ نے صرف دو ہی رکعت پر سلام پھیر دیا۔ پھر آپ ایک درخت کے تنے سے جو مسجد کی اگلی صف میں تھا، ٹیک لگا کر کھڑے ہو گئے۔ آپ اپنا ہاتھ اس پر رکھے ہوئے تھے حاضرین میں ابو بکر اور عمر رضی اللہ عنہما بھی تھے لیکن انہیں بھی کچھ کہنے کی ہمت نہیں ہوئی۔ (جو جلد باز قسم کے) لوگ نماز پڑھتے ہی مسجد سے نکل جانے کے عادی تھے۔ وہ باہر جا چکے تھے۔ لوگوں نے کہا کیا نماز کی رکعتیں کم ہو گئیں۔ ایک شخص جنہیں نبی کریم ﷺ ذوالیدین کہتے تھے۔ وہ بولے یا رسول اللہ! آپ بھول گئے یا نماز میں کمی ہو گئی؟ آپ ﷺ نے فرمایا: ”نہ میں بھولا ہوں اور نہ نماز کی رکعتیں کم ہوئیں۔ ذوالیدین بولے کہ نہیں آپ بھول گئے ہیں۔ اس کے بعد آپ ﷺ نے دو رکعت اور پڑھی اور سلام پھیرا پھر تکبیر کہی اور معمول کے مطابق یا اس سے بھی طویل سجدہ کیا۔ جب سجدہ سے سر اٹھایا تو پھر تکبیر کہی اور پھر تکبیر کہہ کر سجدہ میں گئے۔ یہ سجدہ بھی معمول کی طرح یا اس سے طویل تھا۔ اس کے بعد آپ ﷺ نے سر اٹھایا اور تکبیر کہی۔

۱۲۳۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ الْأَسَدِيِّ، حَلِيفِ بَنِي

۱۲۳۰۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے، ان سے ابن شہاب نے، ان سے اعرج نے، ان سے عبد اللہ بن بحینہ اسدی نے جو بنو عبد المطلب کے حلیف تھے کہ رسول اللہ ﷺ ظہر

کی نماز میں قعدہ اوٹلی کے بغیر کھڑے ہو گئے۔ حالانکہ اس وقت آپ کو بیٹھنا چاہیے تھا۔ جب آپ نے نماز پوری کی تو آپ نے بیٹھے بیٹھے ہی سلام سے پہلے دو سجدے سہو کے کئے اور ہر سجدے میں اللہ اکبر کہا۔ مقتدیوں نے بھی آپ کے ساتھ یہ دو سجدے کئے۔ آپ بیٹھنا بھول گئے تھے، اس لیے یہ سجدے اسی کے بدلہ میں کئے تھے۔ اس روایت کی متابعت ابن جریر نے ابن شہاب سے تکبیر کے ذکر میں کی ہے۔

عَبْدُ الْمُطَّلِبِ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ، فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ. تَابَعَهُ ابْنُ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ فِي التَّكْبِيرِ.

[راجع: ۸۲۹]

باب: اگر کسی نمازی کو یہ یاد نہ رہے کہ تین رکعتیں

پڑھی ہیں یا چار تو وہ سلام سے پہلے بیٹھے بیٹھے ہی دو سجدے کر لے

بَابُ: إِذَا لَمْ يَدْرِ كَمْ صَلَّى

ثَلَاثًا أَوْ أَرْبَعًا سَجَدَ سَجْدَتَيْنِ

وَهُوَ جَالِسٌ

(۱۲۳۱) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن ابی عبد اللہ دستوائی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جب نماز کے لیے اذان ہوتی ہے تو شیطان ہوا خارج کرتا ہوا بھاگتا ہے تاکہ اذان نہ سنے، جب اذان پوری ہو جاتی ہے تو پھر آ جاتا ہے۔ پھر جب اقامت ہوتی ہے تو پھر بھاگ پڑتا ہے۔ لیکن اقامت ختم ہوتے ہی پھر آ جاتا ہے اور نماز کی دل میں طرح طرح کے دوسوے ڈالتا ہے اور کہتا ہے کہ فلاں فلاں بات یاد کر۔ اس طرح اسے وہ باتیں یاد دلاتا ہے جو اس کے ذہن میں نہیں تھیں۔ لیکن دوسری طرف نمازی کو یہ بھی یاد نہیں رہتا کہ کتنی رکعتیں اس نے پڑھی ہیں۔ اس لیے اگر کسی کو یہ یاد نہ رہے کہ تین رکعت پڑھیں یا چار تو بیٹھے ہی بیٹھے سہو کے دو سجدے کر لے۔“

۱۲۳۱- حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ الدِّسْتَوَائِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ الْآذَانَ فَإِذَا قُضِيَ الْآذَانُ أَقْبَلَ فَإِذَا نُوِبَ بِهَا أَذْبَرَ فَإِذَا قُضِيَ التَّنَوُّبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ وَيَقُولُ أَذْكُرُ كَذَا وَكَذَا مَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ إِنْ يَدْرِي كَمْ صَلَّى فَإِذَا لَمْ يَدْرِ أَحَدُكُمْ كَمْ صَلَّى ثَلَاثًا أَوْ أَرْبَعًا فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ)).

[راجع: ۶۰۸] [مسلم: ۸۵۹، نسائی: ۱۲۵۲]

تشریح: یعنی جس کو اس قدر بے انداز دوسوے پڑتے ہوں اس کے لئے صرف سہو کے دو سجدے کافی ہیں۔ حسن بصری اور سلف کا ایک گروہ اسی طرف گئے ہیں کہ اس حدیث سے کثیر الوساوس آدمی مراد ہے اور امام بخاری رحمہ اللہ سے بھی یہی معلوم ہوتا ہے (للعلماء الغرغری) اور امام مالک شافعی اور احمد رحمہم اللہ اس حدیث کو مسلم وغیرہ کی حدیث پر محمول کرتے ہیں جو ابوسعید رضی اللہ عنہ سے مروی ہے کہ اگر شک دو یا تین میں ہے تو دو سجدے اور اگر تین یا چار میں ہے تو تین سجدے۔ بقیہ کو پڑھ کر سہو کے دو سجدے سلام سے پہلے دے دے۔ (نہر الباری، ج: ۱، ص: ۴۴۷)

باب: سجدہ سہو فرض اور نفل دونوں نمازوں میں کرنا

بَابُ السَّهْوِ فِي الْفُرْضِ وَالنَّفْلِ

چاہیے

اور عبد اللہ بن عباس رضی اللہ عنہما نے وتر کے بعد یہ دو سجدے کئے۔

(۱۲۳۲) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں ابن شہاب نے، انہیں ابوسلمہ بن عبد الرحمن نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”تم میں سے جب کوئی نماز پڑھنے کے لیے کھڑا ہوتا ہے تو شیطان آکر اس کی نماز میں شبہ پیدا کر دیتا ہے پھر اسے یہ بھی یاد نہیں رہتا کہ کتنی رکعتیں پڑھیں۔ تم میں سے جب کسی کو ایسا اتفاق ہو تو بیٹھے بیٹھے دو سجدے کر لے۔“

وَسَجَدَ ابْنُ عَبَّاسٍ سَجْدَتَيْنِ بَعْدَ وَتْرِهِ۔
۱۲۳۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنْ أَحَدَكُمْ إِذَا قَامَ
يُصَلِّيْ جَاءَ الشَّيْطَانُ فَلَيْسَ عَلَيْهِ حَتَّى لَا يَذَرِي
كَمْ صَلَّى فَإِذَا وَجَدَ ذَلِكَ أَحَدَكُمْ فَلْيَسْجُدْ
سَجْدَتَيْنِ وَهُوَ جَالِسٌ)). [راجع: ۶۰۸ مسلم]

۱۲۶۵ ابو داود: ۱۰۳۰ نسائی: ۱۲۵۱

تشریح: یعنی نفل نماز میں بھی فرض کی طرح سجدہ سہو کرنا چاہیے یا نہیں؟ پھر ابن عباس رضی اللہ عنہما کے نفل اور حدیث مذکور سے ثابت کیا کہ سجدہ سہو کرنا چاہیے۔ اس میں ان پر رد ہے جو اس بارے میں فرض اور نفل نمازوں کا امتیاز کرتے ہیں۔

باب: اگر نمازی سے کوئی بات کرے اور وہ سن کر ہاتھ

بَابُ: إِذَا كَلَّمَ وَهُوَ يُصَلِّي

کے اشارے سے جواب دے تو نماز فاسد نہ ہوگی

فَأَشَارَ بِيَدِهِ وَاسْتَمَعَ

(۱۲۳۳) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے عمرو بن حارث نے خبر دی، انہیں بکیر نے، انہیں کریب نے کہ ابن عباس، مسور بن مخرمہ اور عبد الرحمن بن ازہر رضی اللہ عنہم نے انہیں حضرت عائشہ رضی اللہ عنہا کی خدمت میں بھیجا اور کہا حضرت عائشہ رضی اللہ عنہا سے ہم سب کا سلام کہنا اور اس کے بعد عصر کے بعد کی دو رکعتوں کے بارے میں دریافت کرنا۔ انہیں یہ بھی بتا دیا کہ ہمیں خبر ہوئی ہے کہ آپ یہ دو رکعتیں پڑھتی ہیں۔ حالانکہ ہمیں نبی کریم صلی اللہ علیہ وسلم سے یہ حدیث پہنچی ہے کہ نبی کریم صلی اللہ علیہ وسلم نے ان دو رکعتوں سے منع کیا ہے اور ابن عباس رضی اللہ عنہما نے کہا کہ میں نے عمر بن خطاب رضی اللہ عنہ کے ساتھ ان رکعتوں کے پڑھنے پر لوگوں کو مارا بھی تھا۔ کریب نے بیان کیا کہ میں حضرت عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوا اور پیغام پہنچایا۔ اس کا جواب آپ نے یہ دیا کہ ام سلمہ رضی اللہ عنہا

۱۲۳۳۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ:
حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو،
عَنْ بَكِيرٍ، عَنْ كُرَيْبٍ: أَنَّ ابْنَ عَبَّاسٍ،
وَالْمُسَوَّرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ
أَزْهَرَ أَرْسَلُوهُ إِلَى عَائِشَةَ، فَقَالُوا: افْرَأْ
عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّهَا عَنِ
الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعَصْرِ، وَقُلْ لَهَا: إِنَّا
أَخْبَرْنَا أَنَّكَ تُصَلِّيَهُمَا، وَقَدْ بَلَّغْنَا أَنَّ
النَّبِيَّ ﷺ نَهَى عَنْهُمَا. وَقَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ
أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَنْهَا
قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَى عَائِشَةَ فَلَبَّغْتُهَا

سے اس کے متعلق دریافت کر۔ چنانچہ میں ان حضرات کی خدمت میں واپس ہوا اور حضرت عائشہ رضی اللہ عنہا کی گفتگو نقل کر دی۔ انہوں نے مجھے ام سلمہ رضی اللہ عنہا کی خدمت میں بھیجا انہیں پیغامات کے ساتھ جن کے ساتھ حضرت عائشہ رضی اللہ عنہا کے یہاں بھیجا تھا۔ حضرت ام سلمہ رضی اللہ عنہا نے یہ جواب دیا کہ میں نے نبی کریم ﷺ سے سنا ہے کہ آپ عصر کے بعد نماز پڑھنے سے روکتے تھے لیکن ایک دن میں نے دیکھا کہ عصر کے بعد آپ ﷺ خود یہ دو رکعتیں پڑھ رہے ہیں۔ اس کے بعد آپ میرے گھر تشریف لائے۔ میرے پاس انصار کے قبیلہ بنو حرام کی چند عورتیں بیٹھی ہوئی تھیں۔ اس لیے میں نے ایک باندی کو آپ ﷺ کی خدمت میں بھیجا۔ میں نے اس سے کہہ دیا تھا کہ وہ آپ کے بازو میں ہو کر یہ پوچھے کہ ام سلمہ کہتی ہیں کہ یا رسول اللہ! آپ تو ان دور کعتوں سے منع کیا کرتے تھے حالانکہ میں دیکھ رہی ہوں کہ آپ انہیں پڑھتے ہیں۔ اگر آپ ﷺ ہاتھ سے اشارہ کریں تو تم پیچھے ہٹ جانا۔ باندی نے پھر اسی طرح کیا اور آپ ﷺ نے ہاتھ سے اشارہ کیا تو پیچھے ہٹ گئی۔ پھر جب آب فارغ ہوئے تو (آپ ﷺ نے ام سلمہ رضی اللہ عنہا سے) فرمایا کہ ”اے ابوامیہ کی بیٹی! تم نے عصر کے بعد کی دو رکعتوں کے متعلق پوچھا، بات یہ ہے کہ میرے پاس عبدالقیس کے کچھ لوگ آگئے تھے اور ان کے ساتھ بات کرنے میں ظہر کے بعد کی دو رکعتیں نہیں پڑھ سکا تھا سو یہ وہی دور کعتیں ہیں۔“

مَا أَرْسَلُونِي فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجَتْ إِلَيْهِمْ فَأَخْبَرَتْهُمْ بِقَوْلِهَا فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهَا ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا جِئْتُ صَلَّيَ الْعَصْرَ، ثُمَّ دَخَلَ عَلَى وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قَوْمِي بِجَنَبِهِ قَوْلِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، فَفَعَلْتُ الْجَارِيَةَ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: ((يَا ابْنَتُ أَبِي أُمَيَّةَ سَأَلْتُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَسَأَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ)). [طرفة في: ١٤٣٧٠]

تشریح: نمازی سے کوئی بات کرے اور وہ سن کر اشارہ سے کچھ جواب دے دے تو نماز فاسد نہ ہوگی۔ جیسا کہ خود نبی کریم ﷺ کا جوابی اشارہ اس حدیث سے ثابت ہے۔ عبداللہ بن عباس رضی اللہ عنہما کے فعل سے حسب موقع کسی خلاف شریعت کام پر مناسب طور پر مارنا اور سختی سے منع کرنا بھی ثابت ہوا۔

باب: نماز میں اشارہ کرنا

یہ کرب نے ام المومنین حضرت ام سلمہ رضی اللہ عنہا سے نقل کیا، انہوں نے نبی کریم ﷺ سے۔

بَابُ الْإِشَارَةِ فِي الصَّلَاةِ،

قَالَ كُرَيْبٌ عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ.

(۱۳۳۴) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے یعقوب بن عبدالرحمن نے بیان کیا، ان سے ابو حازم سلمہ بن دینار نے، ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کو خبر پہنچی کہ

۱۲۳۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ

بنی عمرو بن عوف کے لوگوں میں باہم کوئی جھگڑا پیدا ہو گیا ہے تو آپ چند صحابہ رضی اللہ عنہم کے ساتھ ملاپ کرانے کے لیے وہاں تشریف لے گئے۔ رسول اللہ صلی اللہ علیہ وسلم ابھی مشغول ہی تھے کہ نماز کا وقت ہو گیا۔ اس لیے بلال رضی اللہ عنہ نے حضرت ابوبکر رضی اللہ عنہ سے کہا کہ رسول اللہ صلی اللہ علیہ وسلم ابھی تک تشریف نہیں لائے۔ ادھر نماز کا وقت ہو گیا ہے۔ کیا آپ لوگوں کی امامت کریں گے؟ انہوں نے کہا کہ ہاں اگر تم چاہو۔ چنانچہ بلال رضی اللہ عنہ نے تکبیر کہی اور حضرت ابوبکر رضی اللہ عنہ نے آگے بڑھ کر تکبیر (تحریمہ) کہی۔ اتنے میں رسول اللہ صلی اللہ علیہ وسلم بھی صفوں سے گزرتے ہوئے پہلی صف میں آ کر کھڑے ہو گئے۔ لوگوں نے (حضرت ابوبکر رضی اللہ عنہ کو آگاہ کرنے کے لیے) ہاتھ پر ہاتھ بجانے شروع کر دیئے لیکن حضرت ابوبکر رضی اللہ عنہ نماز میں کسی طرف دھیان نہیں دیا کرتے تھے۔ جب لوگوں نے بہت تالیاں بجا کیں تو آپ متوجہ ہوئے اور کیا دیکھتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم کھڑے ہیں۔ آپ صلی اللہ علیہ وسلم نے اشارہ سے انہیں نماز پڑھاتے رہنے کے لیے کہا، اس پر ابوبکر رضی اللہ عنہ نے ہاتھ اٹھا کر اللہ تعالیٰ کا شکر ادا کیا اور اگلے پاؤں پیچھے کی طرف آ کر صف میں کھڑے ہو گئے۔ پھر رسول اللہ صلی اللہ علیہ وسلم نے آگے بڑھ کر نماز پڑھائی۔ نماز کے بعد آپ نے فرمایا: ”لوگو! نماز میں ایک امر پیش آیا تو تم لوگ ہاتھ پر ہاتھ کیوں مارنے لگے تھے، یہ دستک دینا تو صرف عورتوں کے لیے ہے۔ جس کو نماز میں کوئی حادثہ پیش آئے تو سبحان اللہ! کہے کیونکہ جب بھی کوئی سبحان اللہ سنے گا وہ ادھر خیال کرے گا۔ اور اے ابوبکر! میرے اشارے کے باوجود لوگوں کو نماز کیوں نہیں پڑھاتے رہے۔“ ابوبکر رضی اللہ عنہ نے عرض کیا کہ بھلا ابوقحافہ کے بیٹے کی کیا مجال تھی کہ رسول اللہ صلی اللہ علیہ وسلم کے آگے نماز پڑھائے۔

اللَّهُ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانُوا يَبْتَغِي شَيْءً فَخَرَجَ رَسُولُ اللَّهِ ﷺ يَصْلِحُ بَيْنَهُمْ فِي أَنْاسٍ مَعَهُ، فَحُجِسَ رَسُولُ اللَّهِ ﷺ وَحَانَتْ الصَّلَاةُ، فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُجِسَ وَقَدْ حَانَتْ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تُؤَمَّ النَّاسَ؟ فَقَالَ: نَعَمْ، إِنْ شِئْتَ، فَأَقَامَ بِلَالٌ وَتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ لِلنَّاسِ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّفَتَ فَإِذَا رَسُولُ اللَّهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِأَمْرِهِ أَنْ يُصَلِّيَ، فَرَفَعَ أَبُو بَكْرٌ يَدَيْهِ فَحَمِدَ اللَّهَ وَرَجَعَ الْفَقَهَرَى وَرَأَاهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى لِلنَّاسِ فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللَّهِ إِلَّا اللَّهُ ﷻ)) فَقَالَ أَبُو بَكْرٍ: مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشْرْتُ إِلَيْكَ؟ فَقَالَ أَبُو بَكْرٍ: مَا كَانَ يَنْبَغِي. لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ. [راجع: ٦٨٤] [مسلم]

[٩٥٠؛ نسائی: ٧٨٣]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے کہ نبی کریم صلی اللہ علیہ وسلم نے خود اشارہ سے حضرت ابوبکر رضی اللہ عنہ کو نماز پڑھاتے رہنے کا حکم فرمایا۔ اس سے حضرت ابوبکر رضی اللہ عنہ کی فضیلت بھی ثابت ہوئی اور یہ بھی کہ جب نبی کریم صلی اللہ علیہ وسلم نے اپنی حیات مقدسہ میں حضرت ابوبکر رضی اللہ عنہ کو اپنا نائب مقرر فرمایا تو

بعد وفات نبوی آپ کی خلافت بالکل حق بجانب تھی۔ صدائوس ان لوگوں پر جو آنکھیں بند کر کے محض تعصب کی بنیاد پر خلافت صدیقی سے بغاوت کرتے ہیں۔ اور جمہور امت کا خلاف کر کے معصیت رسول ﷺ کے مرتکب ہوتے ہیں۔

۱۲۳۵۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي الثَّوْرِيُّ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، قَالَتْ: دَخَلْتُ عَلَى عَائِشَةَ وَهِيَ تَصَلِّيُ قَائِمَةً وَالنَّاسُ قِيَامٌ فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ بِرَأْسِهَا إِلَى السَّمَاءِ. فَقُلْتُ: آيَةٌ. فَقَالَتْ: بِرَأْسِهَا أَيْ: نَعَمْ. [راجع: ۸۶]

۱۲۳۵۔ ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، ان سے سفیان ثوری نے، ان سے ہشام بن عروہ نے، ان سے فاطمہ بنت منذر نے اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ میں حضرت عائشہ رضی اللہ عنہا کے پاس گئی۔ اس وقت وہ کھڑی نماز پڑھ رہی تھیں۔ لوگ بھی کھڑے نماز پڑھ رہے تھے۔ میں نے پوچھا کہ کیا بات ہوئی؟ تو انہوں نے سر سے آسمان کی طرف اشارہ کیا۔ میں نے پوچھا کہ کیا کوئی نشانی ہے؟ تو انہوں نے اپنے سر کے اشارے سے کہا کہ ہاں۔

تشریح: اس روایت سے بھی بحالت نماز اشارہ کرنا ثابت ہوا۔

۱۲۳۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ - وَهُوَ شَاكٍ - جَالِسًا، وَصَلَّى وَرَاءَهُ قَوْمٌ فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا فَلَمَّا انْصَرَفَ قَالَ: ((إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْكَعُوا)). [راجع: ۶۸۸]

۱۲۳۶۔ ہم سے اسماعیل بن ابی ادیس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ہشام نے، ان سے ان کے باپ عروہ بن زبیر نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ بیمار تھے۔ اس لیے آپ ﷺ نے گھر ہی میں بیٹھ کر نماز پڑھی لوگوں نے آپ کے پیچھے کھڑے ہو کر نماز پڑھی۔ لیکن آپ ﷺ نے انہیں بیٹھنے کا اشارہ کیا اور نماز کے بعد فرمایا: ”امام اس لیے ہے کہ اس کی پیروی کی جائے۔ اس لیے جب وہ رکوع کرے تو تم بھی رکوع کرو اور جب وہ سر اٹھائے تو تم بھی سر اٹھاؤ۔“

تشریح: یعنی نبی کریم ﷺ نے بحالت بیماری بیٹھ کر نماز پڑھی اور مقتدیوں کی طرف نماز میں ارشاد فرمایا کہ بیٹھ جاؤ۔ اس سے معلوم ہوتا ہے کہ جب امام بیٹھ کر نماز پڑھے تو مقتدی بھی بیٹھ کر نماز پڑھیں لیکن وفات کی بیماری میں آپ نے بیٹھ کر نماز پڑھائی اور صحابہ رضی اللہ عنہم نے آپ کے پیچھے کھڑے ہو کر نماز پڑھی، اس سے معلوم ہوا کہ پہلا امر منسوخ ہے۔ (کرمانی)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْجَنَائِزِ

جنازہ کے احکام و مسائل

تشریح: جنازہ جنازہ کی جمع ہے۔ جس کے معنی میت کے ہیں۔ لفظ جنازہ کی وضاحت حضرت مولانا شیخ الحدیث عبداللہ مبارک پوری رحمۃ اللہ علیہ کے لفظوں میں یہ ہے:

”کتاب الجنائز یفتح الجیم لاغیر جمع جنازۃ بالفتح والکسر والکسر افصح اسم للمیت فی النعش او بالفتح اسم لذلك وبالکسر اسم النعش وعلیه المیت وقیل عکسہ وقیل هما لغتان فیہما فان لم یکن علیہ میت فهو سریر و نعش، ہی من جنزہ یجنزہ باب ضرب اذا سترہ ذکرہ ابن فارس وغیرہ اورد کتاب الجنائز بعد الصلوۃ کاکثر المصنفین من المحدثین والفقہاء لان الذی یفعل بال میت من غسل وتکفین وغیر ذلك لهم الصلوۃ علیہ لما فیہا من فائدة الدعاء له بالنجاة من العذاب لاسیما عذاب القبر الذی سیدفن فیہ وقیل لان للانسان حالتین حالة الحیة وحالة المماتة یتعلق بکل منهما احکام العبادات واحکام المعاملات واهم العبادات الصلوۃ فلما فرغوا من احکامها المتعلقة بالاحیاء ذکروا ما یتعلق بالموتی من الصلوۃ وغیرہا قیل شرعت صلوۃ الجنائزۃ بالمدينة فی السنة الاولى من الهجرة فمن مات بمكة قبل الهجرة لم یصل علیہ۔“ (مرعاۃ، جلد: ۲/ ص: ۴۰۲)

خلاصہ یہ کہ لفظ جنازہ جیم کے زبر کے ساتھ جنازہ کی جمع ہے اور لفظ جنازہ جیم کے زبر اور زیر دونوں کے ساتھ جائز ہے مگر زیر کے ساتھ لفظ جنازہ زیادہ فصیح ہے۔ میت جب چار پائی یا تختہ میں چھپادی جائے تو اس وقت لفظ جنازہ میت پر بولا جاتا ہے۔ یا خالی اس تختہ پر جس پر میت کو رکھا جائے۔ جب اس پر میت نہ ہو تو وہ تختہ یا چار پائی ہے۔ یہ باب ضرب بضر ب سے ہے جب میت کو چھپالے (علامہ شوکانی نے بھی نیل الاوطار میں تقریباً ایسا ہی لکھا ہے) محدثین اور فقہاء کی اکثریت نماز کے بعد ہی کتاب الجنائز لاتے ہیں، اس لئے کہ میت کی تجہیز و تکفین وغسل وغیرہ نماز جنازہ ہی کے پیش نظر کی جاتی ہے۔ اس لئے کہ اس نماز میں اس کے لئے نجات اخروی اور عذاب قبر سے بچنے کی دعا کی جاتی ہے اور یہ بھی کہا گیا ہے کہ انسان کے سامنے دو ہی حالتیں ہوتی ہیں ایک حالت زندگی سے متعلق ہے دوسری حالت موت سے متعلق ہے اور ہر حالت کے متعلق عبادات اور معاملات کے احکامات وابستہ ہیں اور عبادات میں اہم چیز نماز ہے۔ پس جب زندگی کے متعلقات سے فراغت ہوئی تو اب موت سے متعلق نماز وغیرہ کا بیان ضروری ہوا۔ کہا گیا ہے کہ نماز جنازہ ہجرت کے پہلے ہی سال مدینہ منورہ میں شروع ہوئی۔ جو لوگ ہجرت سے قبل مکہ ہی میں فوت ہوئے ان کی نماز جنازہ نہیں پڑھی۔ انتہی واللہ اعلم بالصواب۔ حضرت ابو ذر رضی اللہ عنہ والی حدیث باب کے ذیل میں محترم شیخ الحدیث فرماتے ہیں:

”قال الحافظ: لیس فی قوله الادخل الجنة من الاشکال ما تقدم فی السیاق الماضی ای فی حدیث انس المتقدم لانه اعم من ان یکون قبل التعذیب او بعده انتہی ففیہ اشارۃ الی انه مقطوع له بدخول الجنة لکن ان لم یکن صاحب کبیرۃ مات مصرا علیہا دخل الجنة ولا وان کان۔ صاحب کبیرۃ مات مصرا علیہا فهو تحت المشیئة فان عفی عنه دخل اولاً والا عذب بقدرہا ثم اخرج من النار وخلص من فی الجنة کذا قرروا فی شرح الحدیث۔“ (مرعاۃ، جلد: ۱/ ص: ۵۷)

یعنی حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث میں کوئی اشکال نہیں ہے۔ اس میں اشارہ ہے کہ کلمہ طیبہ توحید و رسالت کا اقرار صحیح کرنے والا اور شرک جلی اور خفی سے پورے طور پر پرہیز کرنے والا ضرور جنت میں جائے گا خواہ اس نے زنا اور چوری بھی کی ہو۔ اس کا یہ جنت میں جانا گناہوں کا عذاب بھگتنے کے بعد ہو گا یا پہلے بھی ہو سکتا ہے۔ اس کا جنت میں ایک نہ ایک دن داخل ہونا قطعی ہے اور اگر کبیرہ کا مرتکب نہیں ہوا اور کلمہ طیبہ ہی پر رہا تو وہ اول ہی میں جنت میں داخل ہو جائے گا۔

اس بارے میں جو مختلف احادیث وارد ہوئی ہیں۔ سب میں تطبیق یہی ہے کہ کسی حدیث میں اجمال ہے اور کسی میں تفصیل ہے سب کو پیش نظر رکھنا ضروری ہے۔ ایک شرک ہی ایسا گناہ ہے جس کے لئے دوزخ میں پہنچنے کی سزا مقرر کی گئی ہے۔ خود قرآن مجید میں فرمایا ہے: ﴿لَا إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ﴾ ﴿أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ (النساء: ۱۱۶) یعنی ”بے شک اللہ پاک ہرگز نہیں بخشے گا کہ اس کے ساتھ کسی کو شریک بنایا جائے اور اس گناہ کے علاوہ وہ جس بھی گناہ کو چاہے بخش سکتا ہے۔“ (اعاذنا اللہ من الشریک الجلی والخفی۔ اُمیں)

بَابُ فِي الْجَنَائِزِ وَمَنْ كَانَ آخِرُ

بَابُ: جنازوں کے متعلق جو حدیثیں آئی ہیں اور

كَلَامِهِ: لَا إِلَهَ إِلَّا اللَّهُ

وَقِيلَ لَوْ هَبْ بَنُ مَنبِيَةَ: أَلَيْسَ لَا إِلَهَ إِلَّا اللَّهُ
مِفْتَاحُ الْجَنَّةِ؟ قَالَ: بَلَى، وَلَكِنْ لَيْسَ مِفْتَاحُ
إِلَّا لَهُ أَسْنَانٌ، فَإِنْ جَنَّتْ بِمِفْتَاحِ لَهُ أَسْنَانٌ
فُتِّحَ لَكَ، وَإِلَّا لَمْ يُفْتَحْ لَكَ.

اور وہب بن منبہ رحمہ اللہ سے کہا گیا کہ کیا لا الہ الا اللہ جنت کی کنجی نہیں ہے؟ انہوں نے فرمایا کہ ضرور ہے لیکن کوئی کنجی ایسی نہیں ہوتی جس میں دندانے نہ ہوں۔ اس لیے اگر تم دندانے والی کنجی لاؤ گے تو تالا (قفل) کھلے گا ورنہ نہیں کھلے گا۔

تشریح: باب ماجاء حدیث باب کی شرح اور تفسیر ہے۔ یعنی حدیث باب میں جو آیا ہے کہ میری امت میں سے جو شخص توحید پر مرے گا وہ بہشت میں داخل ہوگا۔ اگر اس نے زنا چوری وغیرہ بھی کی ہو۔ اس سے یہ مراد ہے کہ اس کا آخری کلام جس پر اس کا خاتمہ ہو لا الہ الا اللہ محمد رسول اللہ ہو۔ یعنی اس کو دخول جنت تب ہی نصیب ہوگا کہ وہ اللہ کے ساتھ شریک نہ بناتا ہو اور اس کی موت کلمے پر ہو اور لا الہ الا اللہ نام ہے سارے کلمے کا جس طرح قفل ہو اللہ نام ہے ساری سورت کا۔ کہتے ہیں کہ میں نے قفل ہو اللہ پڑھی مطلب یہ ہوتا ہے کہ وہ سورت پڑھی جس کے اول میں قفل ہو اللہ کے الفاظ ہیں۔ للعلامة الغزوی۔

اس کی وضاحت مولانا عبید اللہ صاحب رحمہ اللہ یوں فرماتے ہیں: ”والتلقين ان يذكره عنده ويقول به بحضرته ويتلفظ به عنده حتى يسمع ليتلفظ فيقول لا ان يامر به ويقول لا الہ الا اللہ الا ان يكون كافرا فيقول له قل كما قال رسول اللہ ﷺ لعنه ابی طالب وللغلام اليهودی۔“ (مرعاۃ ج: ۲ / ص: ۴۴۷) یعنی تلقین کا مطلب یہ ہے کہ اس کے سامنے اس کلمہ کا ذکر کرے اور اس کے سامنے اس کے لفظ ادا کرے تاکہ وہ خود ہی سمجھ کر اپنی زبان سے یہ کہنے لگ جائے۔ اسے حکم نہ کرے بلکہ اس کے سامنے لا الہ الا اللہ کہتا رہے اور اگر یہ تلقین کسی کافر کو کرنی ہے تو اس طرح تلقین کرے جس طرح نبی کریم ﷺ نے اپنے چچا ابوطالب اور ایک یہودی لڑکے کو تلقین کی تھی یعنی توحید و رسالت ہر دو کے اقرار کے لئے لا الہ الا اللہ محمد رسول اللہ کے ساتھ تلقین کرے۔ مسلمان کے لئے تلقین میں صرف کلمہ لا الہ الا اللہ کافی ہے۔ اس لئے کہ وہ مسلمان ہے اور حضرت محمد ﷺ کی رسالت پر اس کا ایمان ہے۔ لہذا تلقین میں صرف کلمہ توحید ہی اس کے لئے منقول ہے:

”ونقل جماعة من الاصحاح انه يضيف اليها محمد رسول الله“ (مرعاۃ حوالہ مذکور) یعنی اصحاب سے یہ بھی منقول ہے کہ محمد رسول اللہ کا بھی اضافہ کیا جائے مگر جمہور سے صرف لا الہ الا اللہ ہی کے اور پراقتصار کرنا منقول ہے۔ مگر یہ حقیقت پیش نظر رکھنی ضروری ہے کہ کلمہ طیبہ توحید و رسالت کے ہر دو اجزاء یعنی لا الہ الا اللہ محمد رسول اللہ ہی کا نام ہے۔ اگر کوئی شخص صرف پہلا جز تسلیم کرے اور دوسرے جز سے

انکار کرے تو وہ بھی عند اللہ کافر مطلق ہی ہے۔

(۱۲۳۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے مہدی بن میمون نے، کہا ہم سے واصل بن حیان احدب (کبڑے) نے، ان سے معمر بن سوید نے بیان کیا اور ان سے حضرت ابوذر غفاری رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”(کہ خواب میں) میرے پاس میرے رب کا ایک آنے والا (فرشتہ) آیا۔ اس نے مجھے خبر دی۔“ یا آپ ﷺ نے یہ فرمایا کہ ”اس نے مجھے خوشخبری دی کہ میری امت سے جو کوئی اس حال میں مرے کہ اللہ تعالیٰ کے ساتھ اس نے کوئی شریک نہ ٹھہرایا ہو تو وہ جنت میں جائے گا۔“ اس پر میں نے پوچھا اگر چہ اس نے زنا کیا ہو، اگر چہ اس نے چوری کی ہو، تو رسول اللہ ﷺ نے فرمایا: ”ہاں اگر چہ زنا کیا ہو، اگر چہ چوری کی ہو۔“

۱۲۳۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ حَدَّثَنَا وَاصِلُ الْأَحْذَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَتَانِي آتٍ مِنْ رَبِّي فَأَخْبَرَنِي أَوْ قَالَ بَشَّرَنِي أَنَّهُ مِنْ مَاتٍ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ)) فَقُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ: ((وَإِنْ زَنَى وَإِنْ سَرَقَ)) . [اطرافہ فی: ۱۴۰۸، ۲۳۸۸، ۳۲۲۲، ۵۸۲۷، ۶۲۶۸، ۶۴۴۳، ۶۴۴۴، ۱۷۴۸۷، ۱۷۴۸۷، ۱۷۴۸۷]

تشریح: ابن رشد نے کہا احتمال ہے کہ امام بخاری رحمہ اللہ کی یہ مراد ہو کہ جو شخص اخلاص کے ساتھ یہ کلمہ توحید موت کے وقت پڑھ لے اسکے گزشتہ گناہ ساقط ہو کر معاف ہو جائیں گے اور اخلاص ملتزم تو بہ اور ندامت ہے اور اس کلمے کا پڑھنا اس کیلئے نشانی ہو اور ابوذر رضی اللہ عنہ کی حدیث اس واسطے لائے تاکہ ظاہر ہو کہ صرف کلمہ پڑھنا کافی نہیں بلکہ اعتقاد اور عمل ضروری ہے۔ اس واسطے کتاب اللباس میں ابوذر رضی اللہ عنہ کی حدیث کے آخر میں ہے کہ ابو عبد اللہ امام بخاری رحمہ اللہ کہتے ہیں کہ یہ حدیث موت کے وقت کیلئے ہے یا اس سے پہلے جب توبہ کرے اور نادم ہو۔ وہیب کے اثر کو مؤلف نے اپنی تاریخ میں موصولہ روایت کیا ہے اور ابو نعیم نے حلیہ میں۔ (فتح الباری)

(۱۲۳۸) ہم سے عمر بن حفص نے بیان کیا، کہا کہ ہم سے میرے باپ حفص بن غیاث نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، کہا کہ ہم سے شقیق بن سلمہ نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص اس حالت میں مرے کہ کسی کو اللہ کا شریک ٹھہراتا تھا تو وہ جہنم میں جائے گا۔“ اور میں یہ کہتا ہوں کہ جو اس حالت میں مرا کہ اللہ کا کوئی شریک نہ ٹھہراتا ہو وہ جنت میں جائے گا۔

۱۲۳۸۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ)) وَقُلْتُ أَنَا: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. [اطرافہ فی: ۴۴۹۷، ۶۶۸۳]

تشریح: اس کی مزید وضاحت حدیث انس رضی اللہ عنہ میں موجود ہے کہ اللہ پاک نے فرمایا: ”اے ابن آدم! اگر تو دنیا بھر کے گناہ لے کر مجھ سے ملاقات کرے مگر تو نے شرک نہ کیا ہو تو میں تیرے پاس دنیا بھر کی مغفرت لے کر آؤں گا۔“ (رواہ الترمذی) خلاصہ یہ کہ شرک بدترین گناہ ہے اور توحید اعظم ترین نیکی ہے۔ موجد گناہگار مشرک عبادت گزار سے بہر حال ہزار درجے بہتر ہے۔

بَابُ الْأَمْرِ بِاتِّبَاعِ الْجَنَائِزِ

باب: جنازہ میں شریک ہونے کا حکم

۱۲۳۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ،

(۱۲۳۹) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان

سے اشعث بن ابی الشعثاء نے، انہوں نے کہا کہ میں نے معاویہ بن سوید بن مقرن سے سنا، وہ براء بن عازب رضی اللہ عنہ سے نقل کرتے تھے کہ ہمیں نبی کریم ﷺ نے سات کاموں کا حکم دیا اور سات کاموں سے روکا۔ ہمیں آپ ﷺ نے حکم دیا تھا: جنازے کے ساتھ چلنے، مریض کی مزاج پرسی، دعوت قبول کرنے، مظلوم کی مدد کرنے کا، قسم پوری کرنے، سلام کے جواب دینے، چھینک پر ہر حمک اللہ کہنے کا اور آپ ﷺ نے ہمیں منع کیا تھا: چاندی کا برتن (استعمال میں لانے) سے، سونے کی انگلی پہننے سے، ریشم اور دیباچ (کے کپڑوں کے پہننے) سے، قسی سے، استبرق سے۔

عَنِ الْأَشْعَثِ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدِ بْنِ مَقْرِنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ. أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِنْرَارِ الْقَسَمِ، وَرَدِّ السَّلَامِ، وَتَشْمِيتِ الْعَاطِسِ، وَنَهَانَا عَنْ آيَةِ الْفِضَّةِ، وَخَاتَمِ الذَّهَبِ، وَالْحَرِيرِ، وَالذِّيَّاجِ، وَالْقَسِيِّ، وَالْإِسْتَبْرِقِ. [أطرافه في: ٢٤٤٥، ٥١٧٥، ٥٦٣٥، ٥٦٥٠،

٥٨٣٨، ٥٨٤٩، ٥٨٦٣، ٦٢٢٢، ٢٦٣٥،

٦٦٥٤] [مسلم: ٥٣٦٠، ٥٣٨٨؛ ترمذی:

١٧٦٠، ٢٨٠٩؛ نسائی: ٣٧٨٧، ٥٣٢٤؛ ابن

ماجہ: ٢١١٥، ٣٥٨٩]

تشریح: دیباچ اور قسی اور استبرق یہ بھی ریشمی کپڑوں کی قسمیں ہیں۔ قسی کپڑے شام سے یا مصر سے بن کر آتے اور استبرق موٹا ریشمی کپڑا۔ یہ سب چھ چیزیں ہوئیں۔ ساتویں چیز کا بیان اس روایت میں چھوٹ گیا ہے وہ ریشمی چار جاموں پر سوار ہونا یا ریشمی گدیوں پر جوزین کے اوپر رکھی جاتی ہیں۔

١٢٤٠- حَدَّثَنَا مُحَمَّدٌ، قَالَ حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنِ الْأَوْزَاعِيِّ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ)) تَابَعَهُ عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ وَرَوَاهُ سَلَامَةُ عَنْ عُقَيْلٍ. [مسلم: ٥٦٥١؛ ابوداؤد: ٥٠٣٠]

(١٢٣٠) ہم سے محمد نے بیان کیا، انہوں نے کہا کہ ہم سے عمرو بن ابی سلمہ نے بیان کیا، ان سے امام اوزاعی نے، انہوں نے کہا کہ مجھے ابن شہاب نے خبر دی، کہا کہ مجھے سعید بن مسیب نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا ہے: ”مسلمان کے مسلمان پر پانچ حق ہیں: سلام کا جواب دینا، مریض کا مزاج معلوم کرنا، جنازے کے ساتھ چلنا، دعوت قبول کرنا، اور چھینک پر (اس کے الحمد للہ کے جواب میں) ہر حمک اللہ کہنا۔“ اس روایت کی متابعت عبدالرزاق نے کی ہے۔ انہوں نے کہا کہ مجھے معمر نے خبر دی تھی۔ اور اس کی روایت سلامہ نے بھی عقیل سے کی ہے۔

تشریح: اس حدیث سے معلوم ہوا کہ مسلمان کے جنازہ میں شرکت کرنا بھی حقوق مسلمین میں داخل ہے۔ حافظ نے کہا کہ عبدالرزاق کی روایت کو امام مسلم رحمہ اللہ نے نکالا ہے اور سلامہ کی روایت کو ذہبی نے زہریات میں۔

بَابُ الدُّخُولِ عَلَى الْمَيِّتِ بَعْدَ بَابِ: میت کو جب کفن میں لپیٹا جا چکا ہو تو اس کے

پاس جانا (جائز ہے)

۱۲۴۱، ۱۲۴۲۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ، حَتَّى دَخَلَ عَلَى عَائِشَةَ فَتَقَبَّلَ النَّبِيُّ ﷺ وَهُوَ مُسَجًى بِبُرْدٍ جَبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ: يَا أَبَايَ أَنْتَ يَا نَبِيَّ اللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كَتَبَ اللَّهُ عَلَيْكَ فَقَدْ مُتَّهَا. [اطرافہ فی: ۳۶۶۷، ۳۶۶۹، ۴۴۵۲، ۴۴۵۵، ۵۷۱۰]

ابو سلمہ نے کہا کہ مجھے ابن عباس رضی اللہ عنہما نے خبر دی کہ حضرت ابو بکر رضی اللہ عنہ جب باہر تشریف لائے تو حضرت عمر رضی اللہ عنہ اس وقت لوگوں سے کچھ باتیں کر رہے تھے۔ حضرت صدیق اکبر رضی اللہ عنہ نے فرمایا کہ بیٹھ جاؤ۔ لیکن حضرت عمر رضی اللہ عنہ نہیں مانے۔ پھر دوبارہ آپ نے بیٹھنے کے لیے کہا۔ لیکن حضرت عمر رضی اللہ عنہ نہیں مانے۔ آخر حضرت ابو بکر رضی اللہ عنہ نے کلمہ شہادت پڑھا تو تمام مجمع آپ کی طرف متوجہ ہو گیا اور حضرت عمر رضی اللہ عنہ کو چھوڑ دیا۔ آپ نے فرمایا: اما بعد! اگر کوئی شخص تم میں سے محمد ﷺ کی عبادت کرتا تھا تو اسے معلوم ہونا چاہیے کہ محمد ﷺ کی وفات ہو چکی اور اگر کوئی اللہ کی عبادت کرتا ہے تو اللہ باقی رہنے والا ہے۔ وہ کبھی مرنے والا نہیں اللہ پاک نے فرمایا ہے: ”محمد صرف اللہ کے رسول ہیں اور بہت سے رسول اس سے پہلے بھی گزر چکے ہیں۔“ الشاکرین تک (آپ نے آیت تلاوت کی) قسم اللہ کی ایسا معلوم ہوا کہ حضرت ابو بکر رضی اللہ عنہ کی آیت کی تلاوت سے پہلے جیسے

الْمَوْتُ إِذَا أَدْرَجَ فِي أَكْفَانِهِ ۱۲۴۱، ۱۲۴۲۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ، حَتَّى دَخَلَ عَلَى عَائِشَةَ فَتَقَبَّلَ النَّبِيُّ ﷺ وَهُوَ مُسَجًى بِبُرْدٍ جَبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى فَقَالَ: يَا أَبَايَ أَنْتَ يَا نَبِيَّ اللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كَتَبَ اللَّهُ عَلَيْكَ فَقَدْ مُتَّهَا. [اطرافہ فی: ۳۶۶۷، ۳۶۶۹، ۴۴۵۲، ۴۴۵۵، ۵۷۱۰]

[نسائی: ۱۸۴۰؛ ابن ماجہ: ۱۶۲۷]

قَالَ أَبُو سَلَمَةَ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ أَبَا بَكْرٍ خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ: اجْلِسْ فَأَبَى فَقَالَ: اجْلِسْ فَأَبَى، فَتَشَهَّدَ أَبُو بَكْرٍ فَمَالَ إِلَيْهِ النَّاسُ، وَتَرَكُوا عُمَرَ فَقَالَ: أَمَّا بَعْدُ! فَمَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدَمَاتٍ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾ إِلَى ﴿الشَّاكِرِينَ﴾. [ال عمران: ۱۴۴] وَاللَّهُ لَكَأَنَّ النَّاسَ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ حَتَّى تَلَاهَا أَبُو بَكْرٍ فَتَلَقَّاهَا مِنْهُ النَّاسُ، فَمَا يَسْمَعُ بِشْرٌ إِلَّا يَتْلُوهَا. [اطرافہ فی: ۳۶۶۷، ۳۶۶۹، ۴۴۵۲، ۴۴۵۵، ۵۷۱۰]

۳۶۶۸، ۶۳۷۰، ۴۴۵۳، ۴۴۵۴، ۴۴۵۷، معلوم ہی نہ تھا کہ یہ آیت بھی اللہ پاک نے قرآن مجید میں اتاری ہے۔
[۵۷۱۱] اب تمام صحابہ رضی اللہ عنہم نے سیکھ لی پھر تو ہر شخص کی زبان پر یہی آیت تھی۔

تشریح: نبی کریم ﷺ کی وفات کے بعد حضرت ابو بکر رضی اللہ عنہ نے آپ ﷺ کا چہرہ مبارک کھولا اور آپ کو بوسہ دیا۔ ہمیں سے ترجمہ الباب ثابت ہوا۔ وفات نبوی ﷺ پر صحابہ کرام رضی اللہ عنہم میں ایک تہلکہ بچ گیا تھا۔ مگر بروقت حضرت صدیق اکبر رضی اللہ عنہ نے امت کو سنبھالا اور حقیقت حال کا اظہار فرمایا جس سے مسلمانوں میں ایک گونہ سکون ہو گیا۔ اور سب کو اس بات پر اطمینان کلی حاصل ہو گیا کہ اسلام اللہ کا ایسا دین ہے جو ہمیشہ زندہ رہنے والا ہے۔ نبی کریم ﷺ کی وفات سے اسلام کی بھار کوئی اثر نہیں پڑ سکتا۔ آپ ﷺ رسولوں کی جماعت کے ایک فرد فرید ہیں۔ اور دنیا میں جو بھی رسول آئے اپنے اپنے وقت پر دنیا سے رخصت ہو گئے۔ ایسے ہی آپ بھی اپنا مشن پورا کر کے رفیقِ علی سے جا ملے۔ ﷺ۔ بعض صحابہ رضی اللہ عنہم کا یہ خیال بھی ہو گیا تھا کہ نبی کریم ﷺ دوبارہ زندہ ہوں گے۔ اسی لئے حضرت صدیق رضی اللہ عنہ نے فرمایا کہ اللہ پاک آپ ﷺ پر د موت طاری نہیں کرے گا۔ اللہم صل علی محمد وعلی آل محمد وبارک وسلم۔ آمین

۱۲۴۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، أَنَّ أُمَّ الْعَلَاءِ، امْرَأَةً مِنَ الْأَنْصَارِ، بَايَعَتِ النَّبِيَّ ﷺ أَخْبَرَتْهُ أَنَّهُ أَقْتَسِمَ الْمُهَاجِرُونَ قُرْعَةً فَطَارَ لَنَا عُثْمَانُ بْنُ مَطْعُونٍ، فَأَنْزَلَنَاهُ فِي أُبْيَاتِنَا، فَوَجَعَ وَجَعَهُ الَّذِي تُوَفِّي فِيهِ، فَلَمَّا تُوَفِّي وَغَسَلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أَبَا الْيَسَّابِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ، فَقَالَ النَّبِيُّ ﷺ: ((وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟)) فَقُلْتُ: بَابِي أَنْتَ يَا رَسُولَ اللَّهِ! فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ: ((أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ وَاللَّهُ! إِنِّي لَأَرْجُو لَهُ الْخَيْرَ وَاللَّهُ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي)) قَالَتْ: فَوَاللَّهِ لَا أَزْكِي أَحَدًا بَعْدَهُ أَبَدًا.

(۱۲۴۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے کہا، ان سے عقیل نے، ان سے ابن شہاب نے، انہوں نے فرمایا کہ مجھے خاریجہ بن زید بن ثابت نے خبر دی کہ ام العلاء انصار کی ایک عورت نے جنہوں نے نبی کریم ﷺ سے بیعت کی تھی، انہیں خبر دی کہ مہاجرین قرعہ ڈال کر انصار میں بانٹ دیئے گئے تو حضرت عثمان بن مظعون رضی اللہ عنہ ہمارے حصہ میں آئے۔ چنانچہ ہم نے انہیں اپنے گھر میں رکھا۔ آخر وہ بیمار ہوئے اور اسی میں وفات پا گئے۔ وفات کے بعد غسل دیا گیا اور کفن میں لپیٹ دیا گیا تو رسول اللہ ﷺ تشریف لائے۔ میں نے کہا: ابوسائب آپ پر اللہ کی رحمتیں ہوں میری آپ کے متعلق شہادت یہ ہے کہ اللہ تعالیٰ نے آپ کی عزت فرمائی ہے۔ اس پر نبی کریم ﷺ نے فرمایا: ”تمہیں کیسے معلوم ہوا کہ اللہ تعالیٰ نے ان کی عزت فرمائی ہے؟“ میں نے کہا: یا رسول اللہ! میرے ماں باپ آپ پر قربان ہوں پھر کس کی اللہ تعالیٰ عزت افزائی کرے گا؟ آپ نے فرمایا: ”اس میں شبہ نہیں کہ ان کی موت آچکی، قسم اللہ کی کہ میں بھی ان کے لیے خیر ہی کی امید رکھتا ہوں لیکن واللہ! مجھے خود اپنے متعلق بھی معلوم نہیں کہ میرے ساتھ کیا معاملہ ہوگا۔ حالانکہ میں اللہ کا رسول (ﷺ) ہوں۔“ ام العلاء نے کہا کہ اللہ کی قسم! اب میں کبھی کسی کے متعلق (اس طرح کی) گواہی نہیں دوں گی۔

تشریح: اس روایت میں کئی امور کا بیان ہے۔ ایک تو اس کا کہ جب مہاجرین مدینہ میں آئے تو نبی کریم ﷺ نے ان کی پریشانی رفع کرنے کے لئے انصار سے ان کا بھائی چارہ قائم کرادیا۔ اس بارے میں قرعہ اندازی کی گئی اور جو مہاجرین جس انصار کے حصہ میں آیا وہ اس کے حوالہ کر دیا گیا۔

انہوں نے گئے بھائیوں سے زیادہ ان کی خاطر تواضع کی۔ ترجمہ باب اس سے نکلا کہ نبی کریم ﷺ نے غسل و کفن کے بعد عثمان بن مظعون کو دیکھا۔ حدیث سے یہ بھی نکلا کہ کسی بھی بندے کے متعلق حقیقت کا علم اللہ ہی کو حاصل ہے۔ ہمیں اپنے ظن کے مطابق ان کے حق میں نیک گمان کرنا چاہیے۔ حقیقت حال کو اللہ کے حوالے کرنا چاہیے۔

کئی معاندین اسلام نے یہاں اعتراض کیا ہے کہ جب نبی کریم ﷺ کو خود اپنی بھی نجات کا یقین نہ تھا تو آپ اپنی امت کی کیا سفارش کریں گے۔

اس اعتراض کے جواب میں پہلی بات تو یہ ہے کہ نبی کریم ﷺ کا یہ ارشاد گرامی ابتدائے اسلام کا ہے، بعد میں اللہ نے آپ کو سورہ فتح میں یہ بشارت دی کہ آپ کے اگلے اور پچھلے سب گناہ بخش دیئے گئے تو یہ اعتراض خود رفع ہو گیا اور ثابت ہوا کہ اس کے بعد آپ کو اپنی نجات سے متعلق یقین کامل حاصل ہو گیا تھا۔ پھر بھی شانِ بندگی اس کو سترزم ہے کہ پروردگار کی شانِ صمدیت ہمیشہ ملحوظ خاطر رہے۔ آپ ﷺ کا شفاعت کرنا برحق ہے۔ بلکہ شفاعت کبریٰ کا مقام محمود آپ ﷺ کو حاصل ہے۔

حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ حَدَّثَنَا اللَّيْثُ، هَمَّ سَعِيدُ بْنُ عَفِيرٍ فِي بَيَانِ كَيْفَ كَانَتْ رِوَايَةُ سَابِقَةٍ رَوَاهُ ابْنُ مَيْمُونٍ، وَقَالَ نَافِعُ بْنُ يَزِيدَ عَنْ عَقِيلٍ: ((مَا يَفْعَلُ بِهِ)) وَتَابَعَهُ شُعَيْبٌ وَعَمْرُو بْنُ دِينَارٍ وَمَعْمَرٌ. [اطرافہ فی: ۲۶۸۷، ۳۹۲۹، ۷۰۰۳، ۷۰۱۸، ۷۰۰۴]

ہم سے سعید بن عفیر نے بیان کیا اور ان سے لیث نے سابقہ روایت کی طرح بیان کیا، نافع بن یزید نے عقیل سے (ما یفعل بی کے بجائے) ما یفعل بہ کے الفاظ نقل کئے ہیں اور اس روایت کی متابعت شعب، عمرو بن دینار اور معمر نے کی ہے۔

تشریح: اس صورت میں ترجمہ یہ ہوگا کہ قسم اللہ کی میں نہیں جانتا کہ اس کے ساتھ کیا معاملہ کیا جائے گا۔ حالانکہ اس کے حق میں میرا گمان نیک ہی ہے۔

۱۲۴۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُثْمَرُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: لَمَّا قُتِلَ أَبِي جَعَلْتُ أَكْشِفُ الثُّوبَ عَنْ وَجْهِهِ أَبْكِي، وَيَنْهَوْنِي وَالنَّبِيُّ ﷺ لَا يَنْهَانِي، فَجَعَلْتُ عَمِّي فَاطِمَةَ تَبْكِي، فَقَالَ: النَّبِيُّ ﷺ: ((تَبْكِينَ أَوْ لَا تَبْكِينَ، فَمَا زَالَتْ الْمَلَائِكَةُ تَظْلُهُ بِأَجْنِحَتَيْهَا حَتَّى رَفَعْتُمُوهُ)) تَابَعَهُ ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ سَمِعَ جَابِرًا. [اطرافہ فی: ۱۲۹۳، ۲۸۱۶، ۴۰۸۰، ۶۳۵۵، مسلم]

۱۲۴۴۔ ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے غندر نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ میں نے محمد بن منکدر سے سنا، انہوں نے کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے کہا کہ جب میرے والد شہید کر دیئے گئے تو میں ان کے چہرے پر پڑا ہوا کپڑا اکھولتا اور روتا تھا۔ دوسرے لوگ تو مجھے اس سے روکتے تھے لیکن نبی کریم ﷺ کچھ نہیں کہہ رہے تھے۔ آخر میں چچی فاطمہ رضی اللہ عنہا بھی رونے لگیں تو نبی کریم ﷺ نے فرمایا کہ ”تم لوگ رو دیا چپ رہو۔ جب تک تم لوگ میت کو اٹھاتے نہیں ملائکہ تو برابر اس پر اپنے پروں کا سایہ کئے ہوئے ہیں۔“ اس روایت کی متابعت شعبہ کے ساتھ ابن جریج نے کی، انہیں ابن منکدر نے خبر دی اور انہوں نے جابر رضی اللہ عنہ سے سنا۔

تشریح: منع کرنے کی وجہ یہ تھی کہ کافروں نے حضرت جابر رضی اللہ عنہ کے والد کو قتل کر کے ان کے ناک کان بھی کاٹ ڈالے تھے۔ ایسی حالت میں صحابہ رضی اللہ عنہم نے یہ مناسب جانا کہ جابر رضی اللہ عنہ ان کو نہ دیکھیں تو بہتر ہوگا تا کہ ان کو مزید صدمہ نہ ہو۔ حدیث سے نکلا کہ مردے کو دیکھ سکتے ہیں۔ اس لئے نبی کریم ﷺ نے جابر کو منع نہیں فرمایا۔

بَابُ الرَّجُلِ يَنْعَىٰ إِلَىٰ أَهْلِ الْمَيِّتِ بِنَفْسِهِ

باب: آدمی اپنی ذات سے موت کی خبر میت کے وارثوں کو سناسکتا ہے

۱۲۴۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ إِلَى الْمَصْلَى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا. [اطرافہ فی: ۱۳۲۷، ۱۳۲۸، ۱۳۳۳، ۳۸۸۰، ۳۸۸۱] [مسلم: ۲۲۰۴]

(۱۲۳۵) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا ہم سے مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے نجاشی کی وفات کی خبر اسی دن دی جس دن اس کی وفات ہوئی تھی۔ پھر آپ نماز پڑھنے کی جگہ گئے۔ اور لوگوں کے ساتھ صف باندھ کر (جنازہ کی نماز میں) چار تکبیریں کہیں۔

۱۳۲۸، ۱۳۳۳، ۳۸۸۰، ۳۸۸۱ [مسلم: ۲۲۰۴]

ابوداؤد: ۳۲۰۴، نسائی: ۱۹۷۰، ۱۹۷۱

تشریح: بعض نے اس کو برا سمجھا ہے، امام بخاری رحمہ اللہ نے یہ باب لا کر ان کا رد کیا۔ کیونکہ نبی کریم ﷺ نے خود نجاشی اور ید اور جعفر اور عبداللہ بن رواحہ رضی اللہ عنہم کی موت کی خبریں ان کے لوگوں کو سنائیں۔ آپ نے نجاشی پر نماز جنازہ پڑھی حالانکہ وہ جیش کے ملک میں مرا تھا۔ آپ ﷺ مدینہ میں تھے تو میت غائب پر نماز پڑھنا جائز ہوا۔ البتہ حدیث اور جمہور علما کے نزدیک یہ جائز ہے اور حنفیہ نے اس میں خلاف کیا ہے۔ یہ حدیث ان پر حجت ہے۔ اب یہ تاویل کی کہ اس کا جنازہ نبی کریم ﷺ کے سامنے لایا گیا تھا فاسد ہے کیونکہ اس کی کوئی دلیل نہیں۔ دوسرے اگر سامنے بھی لایا گیا ہو تو نبی کریم ﷺ کے سامنے لایا ہوگا نہ کہ صحابہ رضی اللہ عنہم کے، انہوں نے تو غائب پر نماز پڑھی۔ (وحیدی)

نجاشی کے متعلق حدیث کو مسلم و احمد و نسائی و ترمذی نے بھی روایت کیا اور سب نے ہی اس کی تصحیح کی ہے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”وقد استدلل بهذه القصة القائلون بمشروعية الصلوة على الغائب عن البلد قال في الفتح وبذلك قال الشافعي واحمد وجمهور السلف حتى قال ابن حزم لم يات عن احد من الصحابة منعه قال الشافعي الصلوة على الميت دعاء له فكيف لا يدعى له وهو غائب اوفى القبر.“ (نبیل الاوطار)

یعنی جو حضرات نماز جنازہ غائبانہ کے قائل ہیں انہوں نے اسی واقع سے دلیل پکڑی ہے اور فتح الباری میں ہے کہ امام شافعی اور احمد اور جمہور سلف کا یہی مسلک ہے۔ بلکہ علامہ ابن حزم کا قول تو یہ ہے کہ کسی بھی صحابی سے اس کی ممانعت نقل نہیں ہوئی۔ امام شافعی کہتے ہیں کہ جنازہ کی نماز میت کے لئے دعا ہے۔ پس وہ غائب ہو یا قبر میں اتار دیا گیا ہو، اس کے لئے دعا کیوں نہ کی جائے گی۔

نجاشی کے علاوہ نبی کریم ﷺ نے معاویہ بن معاویہ لیشی کا جنازہ غائبانہ ادا فرمایا جن کا انتقال مدینہ میں ہوا تھا اور نبی کریم ﷺ تبوک میں تھے اور معاویہ بن مقرن اور معاویہ بن معاویہ مزینی کے متعلق بھی ایسے واقعات نقل ہوئے ہیں کہ نبی کریم ﷺ نے ان کے جنازے غائبانہ ادا فرمائے۔ اگرچہ یہ روایت سند کے لحاظ سے ضعیف ہے۔ پھر بھی واقعہ نجاشی سے ان کی تقویت ہوتی ہے۔ جو لوگ نماز جنازہ غائبانہ کے قائل نہیں ہیں وہ

اس بارے میں مختلف اعتراض کرتے ہیں۔ علامہ شوکانی رحمۃ اللہ علیہ بحث کے آخر میں فرماتے ہیں: ”والحاصل انه لم يات المانعون من الصلوة على الغائب بشيء يعتد به..... الخ۔“ یعنی مانعین کوئی ایسی دلیل نہیں لاسکے ہیں جسے کفّی شمار میں لایا جائے۔ پس ثابت ہوا کہ نماز جنازہ غائبانہ بلا کراہت جائز اور درست ہے تفصیل مزید کے لئے (نیل الاوطار جلد ۳/ص: ۵۶، ۵۵) کا مطالعہ کیا جائے۔

۱۲۴۶۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَخَذَ الرَّأْيَةُ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأَصِيبَ ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأَصِيبَ۔ وَإِنَّ عَيْنِي رَسُولَ اللَّهِ ﷺ لَتَذُرُ فَإِنْ ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ امْرَأَةٍ فَفُتِحَ لَهُ)). [طرافه في: ۲۶۹۸، ۳۰۶۳، ۳۶۳۰، ۳۷۵۷، ۴۲۶۲] [سناني: ۱۸۷۷]

(۱۳۳۶) ہم سے ابو عمر نے بیان کیا، انہوں نے کہا ہم سے عبدالوارث نے بیان کیا، ان سے ایوب نے، ان سے حمید بن ہلال نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”زید رضی اللہ عنہ نے جھنڈا سنبھالا لیکن وہ شہید ہو گئے۔ پھر جعفر رضی اللہ عنہ نے سنبھالا اور وہ بھی شہید ہوئے۔ پھر عبداللہ بن رواحہ رضی اللہ عنہ نے سنبھالا اور وہ بھی شہید ہو گئے اور وقت رسول اللہ صلی اللہ علیہ وسلم کی آنکھوں میں آنسو بہ رہے تھے (آپ صلی اللہ علیہ وسلم نے فرمایا) اور پھر خالد بن ولید رضی اللہ عنہ نے خود اپنے طور پر جھنڈا اٹھالیا، اور ان کو فتح حاصل ہوئی۔“

تشریح: یہ غزوہ موتہ کا واقعہ ہے جو ۸ھ میں ملک شام کے پاس بلقان کی سرزمین پر ہوا تھا مسلمان تین ہزار تھے اور کافر بے شمار، آپ نے زید بن حارثہ کو امیر لشکر بنایا تھا اور فرمایا تھا کہ اگر زید شہید ہو جائیں تو ان کی جگہ حضرت جعفر رضی اللہ عنہ قیادت کریں اگر وہ بھی شہید ہو جائیں تو پھر عبداللہ بن رواحہ رضی اللہ عنہ۔ یہ تینوں سردار شہید ہوئے۔ پھر حضرت خالد بن ولید رضی اللہ عنہ نے (از خود) کمان سنبھالی اور (اللہ نے ان کے ہاتھ پر) کافروں کو شکست فاش دی۔ نبی کریم صلی اللہ علیہ وسلم نے لشکر کے لوٹنے سے پہلے ہی سب خبریں لوگوں کو سنائیں۔ اس حدیث میں نبی کریم صلی اللہ علیہ وسلم کے کئی معجزات بھی مذکور ہوئے ہیں۔

باب: جنازہ تیار ہو تو لوگوں کو خبر دینا

اور ابورافع نے ابو ہریرہ رضی اللہ عنہ سے روایت کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”تم لوگوں نے مجھے خبر کیوں نہ دی۔“

(۱۳۳۷) ہم سے محمد بن سلام بیکندی نے بیان کیا، انہیں ابو معاویہ نے خبر دی، انہیں ابواسحاق شیبانی نے، انہیں شعی نے، ان سے ابن عباس رضی اللہ عنہما نے فرمایا کہ ”ایک شخص کی وفات ہو گئی۔ رسول اللہ صلی اللہ علیہ وسلم اس کی عیادت کو جایا کرتے تھے۔ چونکہ ان کا انتقال رات میں ہوا تھا اس لیے رات کو لوگوں نے انہیں دفن کر دیا اور جب صبح ہوئی تو آپ صلی اللہ علیہ وسلم کو خبر دی۔ آپ صلی اللہ علیہ وسلم نے فرمایا ”(کہ جنازہ تیار ہوتے وقت) مجھے بتانے میں (کیا) رکاوٹ تھی؟“ لوگوں نے کہا کہ رات تھی اور اندھیرا بھی تھا۔ اس لیے ہم نے مناسب نہیں سمجھا کہ کہیں آپ کو تکلیف ہو۔ پھر آپ صلی اللہ علیہ وسلم اس کی قبر پر تشریف لائے اور نماز پڑھی۔

بَابُ الْإِذْنِ بِالْجَنَازَةِ وَقَالَ أَبُو رَافِعٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَلَا أَدْنُمُونِي)).

۱۲۴۷۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللَّهِ ﷺ يَعُوذُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلًا، فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ: ((مَا مَنَعَكُمْ أَنْ تَعْلِمُونِي)) قَالُوا: كَانَ اللَّيْلُ فَكَرِهْنَا۔ وَكَانَتْ ظُلُمَةٌ أَنْ نَشَقَّ عَلَيْكَ فَاتَى قَبْرَهُ فَصَلَّى عَلَيْهِ. [راجع: ۸۵۷]

تشریح: اس حدیث سے ثابت ہوا کہ مرنے والوں کے نماز جنازہ کے لئے سب کو اطلاع ہونی چاہیے اور اب بھی ایسے مواقع میں جنازہ قبر پر بھی پڑھا جاسکتا ہے۔

بَابُ فَضْلِ مَنْ مَاتَ لَهُ وَلَدٌ فَاحْتَسَبَ

باب: اس شخص کی فضیلت جس کی کوئی اولاد مر جائے اور وہ اجر کی نیت سے صبر کرے

وَقَالَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿وَبَشِّرِ الصَّابِرِينَ﴾ [البقرة: ۱۵۵]

۱۲۴۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنَ النَّاسِ مِنْ مُسْلِمٍ يَتَوَقَّى لَهُ ثَلَاثَةٌ لَمْ يَلْعَوْا الْجَنَّةَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ)) [طرفه في: ۱۳۸۱] [نسائي: ۱۸۷۲]

(۱۲۳۸) ہم سے ابو معمر نے بیان کیا، کہا کہ ہم سے عبد الوارث نے، ان سے عبد العزیز نے اور ان سے انس بن مالک نے کہ نبی کریم ﷺ نے فرمایا: ”کسی مسلمان کے اگر تین بچے مرجائیں جو بلوغت کو نہ پہنچے ہوں تو اللہ تعالیٰ اس رحمت کے نتیجے میں جو ان بچوں سے وہ رکھتا ہے مسلمان (بچے کے باپ اور ماں) کو بھی جنت میں داخل کرے گا۔“

ابن ماجہ: ۱۶۰۵

۱۲۴۹۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ، عَنْ ذُكْوَانَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّسَاءَ، قُلْنَ لِلنَّبِيِّ ﷺ اجْعَلْ لَنَا يَوْمًا، فَوَعَظَهُنَّ، فَقَالَ: ((إِيْمًا امْرَأَةٌ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كُنَّ لَهَا حِجَابًا مِنَ النَّارِ)). فَقَالَتْ امْرَأَةٌ: وَاثْنَانِ؟ قَالَ: ((وَإِثْنَانِ)). [راجع: ۱۰۱]

(۱۲۳۹) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے شعبہ نے ان سے عبد الرحمن بن عبد اللہ اصہبانی نے، ان سے ذکوان نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے کہ عورتوں نے نبی کریم ﷺ سے درخواست کی کہ ہمیں بھی نصیحت کرنے کے لیے آپ ﷺ ایک دن خاص فرمادیجئے۔ آپ ﷺ نے (ان کی درخواست منظور فرماتے ہوئے ایک خاص دن میں) ان کو وعظ فرمایا اور بتلایا: ”جس عورت کے تین بچے مرجائیں تو وہ اس کے لیے جہنم سے پناہ بن جاتے ہیں۔“ اس پر ایک عورت نے پوچھا، اگر کسی کے دو ہی بچے مر گئے؟ آپ نے فرمایا کہ ”دو بچوں پر بھی۔“

۱۲۵۰۔ وَقَالَ شَرِيكَ: عَنْ ابْنِ الْأَصْبَهَانِيِّ، حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ أَبُو هُرَيْرَةَ: لَمْ يَلْعَوْا الْجَنَّةَ. [راجع: ۱۰۲]

(۱۲۵۰) شریک نے ابن اصہبانی سے بیان کیا کہ ان سے ابوصالح نے بیان کیا اور ان سے ابوسعید اور ابو ہریرہ رضی اللہ عنہما نے نبی کریم ﷺ کے حوالہ سے۔ حضرت ابو ہریرہ رضی اللہ عنہ نے یہ بھی کہا کہ وہ بچے مراد ہیں جو ابھی بلوغت کو نہ پہنچے ہوں۔

۱۲۵۱۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنْ سَعِيدِ بْنِ

(۱۲۵۱) ہم سے علی نے بیان کیا، ان سے سفیان نے، انہوں نے کہا کہ میں نے زہری سے سنا، انہوں نے سعید بن مسیب سے سنا اور انہوں نے

الْمُسِيبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنَ الْوَلَدِ فَيَلِجَ النَّارَ إِلَّا تَحِلَّةَ الْقَسَمِ) (طرفہ فی: ۶۶۵۶) [قَالَ أَبُو عَبْدِ اللَّهِ: «وَأَنَّ مِنْكُمْ إِلَّا وَارِدُهَا»].

ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”کسی کے اگر تین بچے مر جائیں تو وہ دوزخ میں نہیں جائے گا اور اگر جائے گا بھی تو صرف قسم پوری کرنے کے لیے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں۔ (قرآن کی آیت یہ ہے) ”تم میں سے ہر ایک کو دوزخ کے اوپر سے گزرنا ہوگا۔“

[مریم: ۷۰] [مسلم: ۶۶۹۷؛ ابن ماجہ: ۱۶۰۳]

تشریح: نابالغ بچوں کی وفات پر اگر ماں باپ صبر کریں تو اس پر ثواب ملتا ہے۔ قدرتی طور پر اولاد کی موت ماں باپ کے لئے بہت بڑا غم ہے اور اسی لئے اگر کوئی اس پر یہ سمجھ کر صبر کرے کہ اللہ تعالیٰ ہی نے یہ بچہ دیا تھا اور اب اسی نے اٹھالیا تو اس حادثہ کی سنگینی کے مطابق اس پر ثواب بھی اتنا ہی ملے گا۔ اس کے گناہ معاف ہو جائیں گے اور آخرت میں اس کی جگہ جنت میں ہوگی۔ آخر میں یہ بتایا ہے کہ جہنم سے یوں تو ہر مسلمان گزرنا ہوگا لیکن جو مؤمن بندے اس کے متحقی نہیں ہوں گے، ان کا گزرنا بس ایسا ہی ہوگا جیسے قسم پوری کی جا رہی ہے۔ امام بخاری رحمہ اللہ نے اس پر قرآن مجید کی آیت بھی لکھی ہے۔ بعض علما نے اس کی یہ توجیہ بیان کی ہے کہ پل صراط چونکہ ہے ہی جہنم پر اور اس سے ہر انسان گزرنا ہوگا، اب جو نیک ہے وہ اس سے باسانی گزر جائے گا لیکن بدل یا کافراں سے گزر نہ سکیں گے اور جہنم میں چلے جائیں گے تو جہنم سے گزرنے سے یہی مراد ہے۔

یہاں اس بات کا بھی لحاظ رہے کہ حدیث میں نابالغ اولاد کے مرنے پر اس اجر عظیم کا وعدہ کیا گیا ہے۔ نابالغ کا ذکر نہیں ہے حالانکہ نابالغ اور خصوصاً جوان اولاد کی موت کا سانحہ سب سے بڑا ہوتا ہے۔ اس کی وجہ یہ ہے کہ بچے ماں باپ کی اللہ تعالیٰ سے سفارش کرتے ہیں۔ بعض روایتوں میں ایک بچے کی موت پر بھی یہی وعدہ موجود ہے۔ جہاں تک صبر کے اجر کا تعلق ہے وہ بہر حال نابالغ کی موت پر بھی ملے گا۔

الفرض دوزخ کے اوپر سے گزرنے کا مطلب پل صراط کے اوپر سے گزرنا مراد ہے جو دوزخ پشت پر نصب ہے پس مؤمن کا دوزخ میں جانا بھی پل صراط کے اوپر سے گزرنا ہے۔ آیت مبارکہ: ﴿وَأَنَّ مِنْكُمْ إِلَّا وَارِدُهَا﴾ (۱۹/مریم: ۷۰) کا یہی مفہوم ہے۔

بَابُ قَوْلِ الرَّجُلِ لِلْمَرْأَةِ عِنْدَ الْقَبْرِ: اصْبِرِي
کسی مرد کا کسی عورت سے قبر کے پاس یہ کہنا
کہ صبر کر

۱۲۵۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ عِنْدَ قَبْرِ وَهْيَ تَبْكِي فَقَالَ: ((إِنِّي اللَّهُ وَاصْبِرِي)) [اطرافہ فی: ۱۲۸۳، ۱۳۰۲، ۷۱۵۴] [مسلم: ۲۱۳۹؛ ابوداؤد: ۴۱۸۳]

ہم سے آدم بن ابی ایاس نے بیان کیا کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے ثابت نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک عورت کے پاس سے گزرے جو ایک قبر پر بیٹھی ہوئی رو رہی تھی۔ آپ ﷺ نے اس سے فرمایا: ”اللہ سے ڈر اور صبر کر۔“ (تفصیل آگے آرہی ہے)۔

[۳۱۲۴؛ ترمذی: ۹۸۸؛ نسائی: ۱۸۶۸]

بَابُ غُسْلِ الْمَيِّتِ وَوُضُوئِهِ بِالْمَاءِ وَالسُّدُرِ
باب: میت کو پانی اور بیری کے پتوں سے غسل دینا
اور وضو کرانا

اور ابن عمر رضی اللہ عنہما نے سعید بن زید رضی اللہ عنہ کے بچے (عبدالرحمن) کو خوشبو لگائی پھر اس کی نعش اٹھا کر لے گئے اور نماز پڑھی، پھر وضو نہیں کیا۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ مسلمان نجس نہیں ہوتا، زندہ ہو یا مردہ۔ سعد رضی اللہ عنہ نے فرمایا کہ اگر (سعید بن زید رضی اللہ عنہ) کی نعش نجس ہوتی تو میں اسے چھوتا ہی نہیں۔ نبی کریم کا ارشاد ہے: ”مومن ناپاک نہیں ہوتا۔“

(۱۲۵۳) ہم سے اسماعیل بن عبداللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ایوب سختیانی نے اور ان سے محمد بن سیرین نے، ان سے ام عطیہ انصاریہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ کی بیٹی (زینب یا ام کلثوم رضی اللہ عنہا) کی وفات ہوئی آپ وہاں تشریف لائے، اور فرمایا کہ ”تین یا پانچ مرتبہ غسل دے دو اور اگر مناسب سمجھو تو اس سے بھی زیادہ دے سکتی ہو۔ غسل کے پانی میں بیری کے پتے ملا دو اور آخر میں کافور یا (یہ کہا کہ) کچھ کافور کا استعمال کر لینا اور غسل سے فارغ ہونے پر مجھے خبر دے دینا۔“ چنانچہ ہم نے جب غسل دے لیا تو آپ ﷺ کو خبر دے دی۔ آپ ﷺ نے ہمیں اپنا ازار دیا اور فرمایا کہ ”اسے ان کی قمیص بنا دو۔“ آپ کی مراد اپنے ازار سے تھی۔

وَحَنَطَ ابْنُ عَمْرٍ ابْنَا لِسَعِيدِ بْنِ زَيْدٍ، وَحَمَلَهُ وَصَلَّى وَلَمْ يَتَوَضَّأْ وَقَالَ ابْنُ عَبَّاسٍ: الْمُسْلِمُ لَا يَنْجَسُ حَيًّا وَلَا مَيِّتًا. وَقَالَ سَعْدٌ: لَوْ كَانَ نَجَسًا مَا مَسَسْتُهُ وَقَالَ النَّبِيُّ ﷺ: ((الْمُؤْمِنُ لَا يَنْجُسُ)). [راجع: ۲۸۵]

۱۲۵۳۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةِ الْأَنْصَارِيَّةِ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتْ ابْنَتُهُ فَقَالَ: ((اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَ ذَلِكَ بَمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ فَلَا ذَنْبِي)) فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَعْطَانَا جِقْوَهُ فَقَالَ: ((اشْمِعُونَهَا إِيَّاهُ)) نَعْنِي إِزَارَهُ. [راجع: ۱۱۶۷] [مسلم:

۱۲۱۶۸، ۲۱۷۰، ابوداؤد: ۳۱۷۰، نسائی: ۱۸۸۰، ۱۸۸۵، ۱۸۸۶، ۱۸۸۹، ۱۸۹۳، ابن ماجہ:

۱۴۵۸، ۱۴۵۹

تشریح: امام بخاری رحمہ اللہ کا مطلب باب یہ ہے کہ مومن مرنے سے ناپاک نہیں ہو جاتا اور غسل محض بدن کو پاک صاف کرنے کے لئے دیا جاتا ہے۔ اس لئے غسل کے پانی میں بیری کے پتے کا ذائقہ استعمال ہوا۔ ابن عمر رضی اللہ عنہما کے اثر کو امام مالک نے مؤطا میں وصل کیا۔ اگر مردہ نجس ہوتا تو عبداللہ بن عمر رضی اللہ عنہما اس کو نہ چھوتے نہ اٹھاتے اگر چھوتے تو اپنے اعضا کو دھوتے۔ امام بخاری رحمہ اللہ نے اس سے اس حدیث کے ضعف کی طرف اشارہ کیا کہ جو میت کو نہلائے وہ غسل کرے اور جو اٹھائے وہ وضو کرے۔ عبداللہ بن عباس رضی اللہ عنہما کے قول کو سعید بن منصور نے سند صحیح کے ساتھ وصل کیا اور یہ کہ ”مومن نجس نہیں ہوتا۔“ اس روایت کو مرفوعاً خود امام بخاری رحمہ اللہ نے کتاب الغسل میں روایت کیا ہے اور سعد بن ابی وقاص کے قول کو ابن ابی شیبہ نے نکالا کہ سعد رضی اللہ عنہ کو سعید بن زید کے مرنے کی خبر ملی۔ وہ گئے اور ان کو غسل اور کفن دیا۔ خوشبو لگائی اور گھر میں آکر غسل کیا اور کہنے لگے کہ میں نے گرمی کی وجہ سے غسل کیا ہے نہ کہ مردے کو غسل دینے کی وجہ سے۔ اگر وہ نجس ہوتا تو میں اسے ہاتھ کیوں لگاتا۔ رسول اللہ ﷺ نے اپنی بیٹی کو اپنا ازار تبرک کے طور پر عنایت فرمایا۔ اس لئے ارشاد ہوا کہ اسے قمیص بنا دو کہ یہ ان کے بدن مبارک سے ملتا رہے۔ جمہور کے نزدیک میت کو غسل دلانا فرض ہے۔

بَابُ مَا يُسْتَحَبُّ أَنْ يُغْسَلَ باب: میت کو طاق مرتبہ غسل دینا مستحب ہے

وَتَرَا

(۱۲۵۴) ہم سے محمد نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الوہاب ثقفی نے بیان کیا، ان سے ایوب نے، ان سے محمد نے، ان سے ام عطیہ رضی اللہ عنہا نے کہ ہم رسول کریم ﷺ کی بیٹی کو غسل دے رہی تھیں کہ آپ تشریف لائے اور فرمایا کہ ”تین یا پانچ مرتبہ غسل دو یا اس سے بھی زیادہ۔ پانی اور پیری کے پتوں سے اور آخر میں کافور بھی استعمال کرنا۔ پھر فارغ ہو کر مجھے خبر دینا۔“ جب ہم فارغ ہوئے تو آپ کو خبر کر دی۔ آپ نے اپنا ازار عنایت فرمایا اور فرمایا کہ ”یہ اندر اس کے بدن پر لپیٹ دو۔“ ایوب نے کہا کہ مجھ سے حصہ نے بھی محمد بن سیرین کی حدیث کی طرح بیان کیا تھا۔ حصہ کی حدیث میں تھا کہ طاق مرتبہ غسل دینا اور اس میں یہ تفصیل بھی تھی کہ ”تین یا پانچ یا سات مرتبہ (غسل دینا)۔“ اور اس میں یہ بھی بیان تھا کہ ”میت کے دائیں طرف سے اور اعضائے وضو سے غسل شروع کیا جائے۔“ یہ بھی اسی حدیث میں تھا کہ ام عطیہ رضی اللہ عنہا نے کہا کہ ہم نے کنگھی کر کے ان کے بالوں کو تین لٹوں میں تقسیم کر دیا تھا۔

۱۲۵۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: ((اَغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ وَاسِدٍ، وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا، فَإِذَا قَرَعْتُنَّ قَافِئِي)) فَلَمَّا قَرَعْنَا آدَنَاهُ، فَالْقَى إِلَيْنَا جَفْوَهُ فَقَالَ: ((أَشْعِرْنَهَا إِيَّاهُ)) فَقَالَ أَيُّوبُ: وَحَدَّثَنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ وَكَانَ فِي حَدِيثِ حَفْصَةَ: اَغْسِلْنَهَا وَثَرًا وَكَانَ فِيهِ: ((ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا)). وَكَانَ فِيهِ أَنَّهُ قَالَ: ((ابْدُؤُوا بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا)). وَكَانَ فِيهِ أَنَّ أُمَّ عَطِيَّةٍ قَالَتْ: وَمَسَطْنَاهَا ثَلَاثَةَ قُرُونٍ. [راجع: ۱۶۷]

[مسلم: ۲۱۷۱، ۲۱۷۲؛ نسائی: ۱۸۸۲،

۱۸۸۷؛ ابن ماجہ: ۱۴۵۹]

تشریح: معلوم ہوا کہ عورت کے سر میں کنگھی کر کے اس کے بالوں کی تین لٹیں گوندھ کر پیچھے ڈال دیں۔ امام شافعی رحمہ اللہ اور امام احمد بن حنبل رحمہ اللہ کا یہی قول ہے۔

باب: اس بیان میں کہ میت کی دائیں طرف سے

بَابُ: يُبْدَأُ بِمَيَامِنِ الْمَيِّتِ

(غسل) شروع کیا جائے

(۱۲۵۵) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے خالد نے بیان کیا، ان سے حصہ بنت سیرین نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے اپنے بیٹی کے غسل کے وقت فرمایا تھا: ”دائیں طرف سے اور اعضائے وضو سے غسل شروع کرنا۔“

۱۲۵۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي غَسْلِ ابْنَتِهِ: ((إِبْدَأْ بِمَيَامِنِهَا وَمَوَاضِعِ

الْوُضُوءُ مِنْهَا)) [راجع: ۱۶۷]

تشریح: ہر اچھا کام دائیں طرف سے شروع کرنا شروع ہے اور اس بارے میں کئی احادیث وارد ہوئی ہیں۔

بَابُ مَوَاضِعِ الْوُضُوءِ مِنَ الْمَيِّتِ

باب: اس بارے میں کہ پہلے میت کے اعضائے وضو کو دھویا جائے

۱۲۵۶۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمَّا غَسَلْنَا بِنْتَ النَّبِيِّ ﷺ قَالَ لَنَا وَنَحْنُ نَغْسِلُهَا: ((ابْدُؤُوا بِمِائِمِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا)) [راجع: ۱۶۷]

(۱۲۵۶) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا کہ ہم سے وکیع نے بیان کیا، ان سے سفیان نے، ان سے خالد الحداء نے، ان سے حفصہ بنت سیرین نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ کی صاحبزادی کو ہم غسل دے رہی تھیں۔ جب ہم نے غسل شروع کر دیا تو آپ ﷺ نے فرمایا: ”غسل دائیں طرف سے اور اعضائے وضو سے شروع کرو۔“

تشریح: اس سے معلوم ہوا کہ پہلے استنجا وغیرہ کرا کے وضو کرایا جائے اور کلی کرنا اور ناک میں پانی ڈالنا بھی ثابت ہوا پھر غسل دلایا جائے اور غسل دائیں طرف سے شروع کیا جائے۔

بَابُ: هَلْ تُكْفَنُ الْمَرْأَةُ فِي إِزَارِ الرَّجُلِ

باب: اس بیان میں کہ کیا عورت کو مرد کے ازار کا کفن دیا جاسکتا ہے؟

۱۲۵۷۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَادٍ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: تَوَفَّيْتُ ابْنَتَ النَّبِيِّ ﷺ فَقَالَ لَنَا: ((اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُمْ، فَإِذَا فَرَعْتُمْ فَاذْنِبِي)) فَلَمَّا فَرَعْنَا فَادْنَاهُ فَتَرَاعَ مِنْ حِفْوِهِ إِزَارَهُ وَقَالَ: ((أَشْعِرْنَهَا إِيَّاهُ)). [راجع: ۱۶۷] [نسائی: ۱۸۹۳]

(۱۲۵۷) ہم سے عبدالرحمن بن حماد نے بیان کیا، کہا کہ ہم کو ابن عون نے خبر دی، انہیں محمد نے، ان سے ام عطیہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کی ایک صاحبزادی کا انتقال ہو گیا۔ اس موقع پر آپ ﷺ نے ہمیں فرمایا کہ ”تم اسے تین یا پانچ مرتبہ غسل دو اور اگر مناسب سمجھو تو اس سے زیادہ مرتبہ بھی غسل دے سکتی ہو۔ پھر فارغ ہو کر مجھے خبر دینا۔“ چنانچہ جب ہم غسل دے چکیں تو آپ کو خبر دی اور آپ ﷺ نے اپنا ازار عنایت کیا اور فرمایا: ”اسے اس کے بدن سے پلیٹ دو۔“

تشریح: ابن بطلان نے کہا کہ اس کے جواز پر اتفاق ہے اور جس نے یہ کہا کہ نبی کریم ﷺ کی بات اور تھی دوسروں کو ایسا نہ کرنا چاہیے۔ اس کا قول بے دلیل ہے۔

بَابُ: يُجْعَلُ الْكَافِرُ فِي مَيِّتِ كَيْفَ

باب: میت کے غسل میں کافور کا استعمال آخر میں

ایک بار کیا جائے

الْآخِرَةِ

(۱۲۵۸) ہم سے حامد بن عمرؓ نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوبؓ نے ان سے محمدؓ نے اور ان سے ام عطیہؓ نے کہ نبی کریم ﷺ کی ایک بیٹی کا انتقال ہو گیا تھا۔ اس لیے آپ ﷺ باہر تشریف لائے اور فرمایا: ”اسے تین یا پانچ مرتبہ غسل دے دو اور اگر تم مناسب سمجھو تو اس سے بھی زیادہ پانی اور پیری کے پتوں سے نہلاؤ اور آخر میں کافور یا (یہ کہا کہ) کچھ کافور کا بھی استعمال کرنا۔ پھر فارغ ہو کر مجھے خبر دینا۔“ ام عطیہؓ نے بیان کیا کہ جب ہم فارغ ہوئے تو ہم نے کہا بھڑکھڑایا۔ آپؐ نے اپنا تہبند ہمیں دیا اور فرمایا کہ ”اسے اندر جسم پر لپیٹ دو۔“ ایوبؓ نے حصہ بنت سیرین سے روایت کی، ان سے ام عطیہؓ نے اسی طرح حدیث بیان کی۔

(۱۲۵۹) اور ام عطیہؓ نے اس روایت میں یوں کہا کہ نبی ﷺ نے فرمایا: ”تین یا پانچ یا سات مرتبہ یا اگر تم مناسب سمجھو تو اس سے بھی زیادہ غسل دے سکتی ہو۔“ حصہ نے بیان کیا کہ ام عطیہؓ نے فرمایا کہ ہم نے ان کے سر کے بال تین لٹوں میں تقسیم کر دیئے تھے۔

باب: میت عورت ہو تو غسل کے وقت اس کے

بال کھولنا

اور ابن سیرینؒ نے کہا کہ میت (عورت) کے سر کے بال کھولنے میں کوئی حرج نہیں۔

(۱۲۶۰) ہم سے احمد بن صالحؒ نے بیان کیا، کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، انہیں ابن جریجؒ نے خبر دی، ان سے ایوبؓ نے بیان کیا کہ میں نے حصہ بنت سیرین سے سنا، انہوں نے کہا کہ حضرت ام عطیہؓ نے ہم سے بیان کیا کہ انہوں نے رسول اللہ ﷺ کی صاحبزادی کے بالوں کو تین لٹوں میں تقسیم کر دیا تھا۔ پہلے بال کھولے گئے پھر انہیں دھو کر ان کی تین چوٹیاں کر دیں گئیں۔

۱۲۵۸۔ حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: تَوَقَّيْتُ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَخَرَجَ النَّبِيُّ ﷺ، فَقَالَ: ((اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتَنَ فَادْنِيْنِي)) قَالَتْ: فَلَمَّا فَرَعْنَا آذَنَاهُ، فَالْقَى إِلَيْنَا حِفْوَهُ فَقَالَ: ((أَشْعِرْنَهَا يَأَاهُ)) وَعَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ بَنَحْوَهُ. [راجع: ۱۶۷]

۱۲۵۹۔ وَقَالَتْ: إِنَّهُ قَالَ: ((اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَ)) قَالَتْ حَفْصَةُ: قَالَتْ أُمُّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ. [راجع: ۱۶۷]

بَابُ: نَقْضُ شَعْرِ الْمَرْأَةِ

وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ أَنْ يَنْقَضَ شَعْرُ الْمَرْأَةِ.

۱۲۶۰۔ حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ أَيُّوبُ: وَسَمِعْتُ حَفْصَةَ بِنْتَ سِيرِينَ، قَالَتْ: حَدَّثَنَا أُمُّ عَطِيَّةَ أَنَّهُنَّ جَعَلْنَ رَأْسَ بِنْتِ النَّبِيِّ ﷺ ثَلَاثَةَ قُرُونٍ، نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلَاثَةَ قُرُونٍ. [راجع: ۱۶۷]

بَابُ: كَيْفَ الْإِشْعَارُ لِلْمَيِّتِ؟

وَقَالَ الْحَسَنُ: الْخِرْقَةُ الْخَامِسَةُ يَشُدُّ بِهَا - اور حسن بصری رحمہ اللہ نے فرمایا کہ عورت کے لیے ایک پانچواں کپڑا چاہیے الفَخْدَيْنِ وَالْوَرَكَيْنِ تَحْتَ الذَّرْعِ. جس سے قمیص کے تلے رانیں اور سرین باندھے جائیں۔

تشریح: اس کو ابن ابی شیبہ نے وصل کیا۔ امام حسن بصری رحمہ اللہ کہتے ہیں کہ عورت کے کفن میں پانچ کپڑے سنت ہیں۔ احمد اور ابو داؤد کی روایت میں سبکی بنت قاف سے یہ ہے کہ میں بھی ان عورتوں میں تھی جنہوں نے حضرت ام کلثوم بنت رسول کریم صلی اللہ علیہ وسلم کو غسل دیا تھا۔ پہلے آپ نے کفن کے لئے تہبند دیا پھر کرتہ اور اودھنی یعنی سر بندھن پھر چادر پھر لفافہ میں لپیٹ دی گئیں۔ معلوم ہوا کہ عورت کے کفن میں یہ پانچ کپڑے سنت ہیں اگر میرے ہوں ورنہ مجبوری میں ایک بھی جائز ہے۔

۱۲۶۱۔ حَدَّثَنَا أَحْمَدُ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَنَّ أَيُّوبَ، أَخْبَرَهُ قَالَ: سَمِعْتُ ابْنَ سَبْرِينَ، يَقُولُ: جَاءَتْ أُمُّ عَطِيَّةَ امْرَأَةً مِنَ الْأَنْصَارِ مِنَ اللَّاتِيَّ بَابِعْنَ النَّبِيَّ صلی اللہ علیہ وسلم، قَدِمَتِ الْبَصْرَةَ، تَبَادُرُ ابْنَاهَا لَهَا فَلَمْ تَدْرِ كَيْفَ - فَحَدَّثَنَا قَالَتْ دَخَلَ عَلَيْنَا النَّبِيُّ صلی اللہ علیہ وسلم وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: ((اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا فَإِذَا فَرَعْتُنَّ فَادْنِيْنِي)) قَالَتْ: فَلَمَّا فَرَعْنَا أَلْقَى إِلَيْنَا حَفْوَهُ فَقَالَ: ((أَشْعِرْنَهَا إِيَّاهُ)) وَلَمْ تَزِدْ عَلَى ذَلِكَ، وَلَا أَذْرِي أَيُّ بَنَاتِهِ. وَزَعَمَ أَنَّ الْإِشْعَارَ: الْفُفْنَهَا فِيهِ، وَكَذَلِكَ كَانَ ابْنُ سَبْرِينَ يَأْمُرُ بِالْمَرَأَةِ أَنْ تُشْعَرَ وَلَا تُؤَزَّرَ. [راجع: ۱۶۷]

(۱۲۶۱) ہم سے احمد نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، انہیں ابن جریج نے خبر دی، انہیں ایوب نے خبر دی، کہا کہ میں نے ابن سیرین سے سنا، انہوں نے کہا کہ ام عطیہ رضی اللہ عنہا کے یہاں انصار کی ان خواتین میں سے جنہوں نے نبی کریم صلی اللہ علیہ وسلم سے بیعت کی تھی، ایک عورت آئی۔ بصرہ میں انہیں اپنے ایک بیٹے کی تلاش تھی، لیکن وہ نہ ملا۔ پھر اس نے ہم سے یہ حدیث بیان کی کہ ہم رسول اللہ صلی اللہ علیہ وسلم کی صاحبزادی کو غسل دے رہی تھی کہ آپ تشریف لائے اور فرمایا کہ ”تین یا پانچ مرتبہ غسل دے دو اور اگر مناسب سمجھو تو اس سے بھی زیادہ دے سکتی ہو۔“ غسل پانی اور پیری کے پتوں سے ہونا چاہیے اور آخر میں کافور بھی استعمال کر لینا۔ غسل سے فارغ ہو کر مجھے خبر کر دینا۔“ انہوں نے بیان کیا کہ جب ہم غسل دے چکیں (تو اطلاع دی) اور آپ نے ازار عنایت کیا۔ آپ نے فرمایا: ”اے اندر بدن سے لپیٹ دو۔“ اس سے زیادہ آپ نے کچھ نہیں فرمایا۔ مجھے یہ نہیں معلوم کہ یہ آپ کی کونسی بیٹی تھیں (یہ ایوب نے کہا) اور انہوں نے بتایا کہ اشعار کا مطلب یہ ہے کہ اس میں نقش لپیٹ دی جائے۔ ابن سیرین رحمہ اللہ بھی یہی فرمایا کرتے تھے کہ عورت کے بدن میں اسے لپیٹا جائے، ازار کے طور پر نہ باندھا جائے۔

بَابُ: اس بیان میں کہ کیا عورت میت کے بال

تین لٹوں میں تقسیم کر دیئے جائیں؟

(۱۲۶۲) ہم سے قیسہ نے حدیث بیان کی، ان سے سفیان نے بیان کیا، ان سے ہشام نے، ان سے ام ہذیل نے اور ان سے ام عطیہ رضی اللہ عنہا نے،

بَابُ: هَلْ يُجْعَلُ شَعْرُ الْمَرَأَةِ

ثَلَاثَةَ قُرُونٍ

۱۲۶۲۔ حَدَّثَنَا قَبِيصَةُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أُمِّ الْهَذِيلِ، عَنْ أُمِّ عَطِيَّةَ

انہوں نے کہا کہ ہم نے نبی کریم ﷺ کی بیٹی کے سر کے بال گوندھ کر ان کی تین چوٹیاں کر دیں۔ اور وکیع نے سفیان سے یوں روایت کیا، ایک پیشانی کی طرف کے بالوں کی چوٹی اور دو ادھر ادھر کے بالوں کی۔

قَالَتْ: صَفَرْنَا شَعْرَ بِنْتِ النَّبِيِّ ﷺ تَغْنِي ثَلَاثَةَ قُرُونٍ. وَقَالَ وَكِيعٌ: عَنْ سُفْيَانَ: نَاصِيَتَهَا وَفَرْثِيهَا. [راجع: ۱۶۷] [ابوداؤد: ۳۱۴۴]

باب: عورت کے بالوں کی تین لٹیں بنا کر اس کے

پچھے ڈال دی جائیں

(۱۲۶۳) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ہشام بن حسان نے بیان کیا، کہا کہ ہم سے حصہ نے بیان کیا، ان سے ام عطیہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ کی ایک صاحبزادی کا انتقال ہو گیا تو نبی کریم ﷺ تشریف لائے اور فرمایا: ”ان کو پانی اور بیری کے پتوں سے تین یا پانچ مرتبہ غسل دے لو۔ اگر تم مناسب سمجھو تو اس سے زیادہ بھی دے سکتی ہو اور آخر میں کا فور یا (آپ ﷺ نے یہ فرمایا کہ) تھوڑی سی کا فور استعمال کرو پھر جب غسل دے چکو تو مجھے خبر دو۔“ چنانچہ فارغ ہو کر ہم نے آپ کو خبر دی تو آپ ﷺ نے (ان کے کفن کے لیے) اپنا ازار عنایت کیا۔ ہم نے اس کے سر کے بالوں کی تین چوٹیاں کر کے انہیں پچھے کی طرف ڈال دیا تھا۔

ثَلَاثَةَ قُرُونٍ

۱۲۶۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، قَالَ: حَدَّثَنَا حَفْصَةُ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: تُوِفِّتُ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَتَانَا النَّبِيُّ ﷺ فَقَالَ: ((اغْسِلْنَهَا بِالسُّدْرِ وَتَرَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ وَاجْعَلْنَ فِي الْأُخْرَى كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَلَاذْنِيَّ)) فَلَمَّا فَرَعْنَا أَذْنَاهُ، فَأَلْقَى إِلَيْنَا حِفْوَهُ، فَصَفَرْنَا شَعْرَهَا ثَلَاثَةَ قُرُونٍ وَأَلْقَيْنَاهَا خَلْفَهَا.

[راجع: ۱۶۷]

[مسلم: ۲۱۷۴، ترمذی: ۹۹۰، نسائی: ۱۸۸۴]

تشریح: صحیح ابن حبان میں ہے کہ نبی کریم ﷺ نے ایسا حکم دیا تھا کہ بالوں کی تین چوٹیاں کر دو۔ اس حدیث سے میت کے بالوں کا گوندھنا بھی ثابت ہوا۔

باب: کفن کے لیے سفید کپڑے ہونے مناسب ہیں

(۱۲۶۴) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہم کو عبد اللہ نے خبر دی، انہوں نے کہا کہ ہمیں ہشام بن عروہ نے خبر دی، انہیں ان کے باپ عروہ بن زبیر نے اور انہیں (ان کی خالہ) ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ کو یمن کے تین سفید سوتی دھلے ہوئے کپڑوں میں کفن دیا گیا ان میں نہ قمیص تھی نہ عمامہ۔

بَابُ الثِّيَابِ الْبَيْضِ لِلْكَفَنِ

۱۲۶۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ إِنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَتَوَابٍ بَيْضَةٍ بِيَضِ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.

[اطرافہ فی: ۱۲۷۱، ۱۲۷۲، ۱۲۷۳، ۱۳۸۷]

تشریح: بلکہ ایک ازاتھی ایک چادر ایک لفافہ پس سنت یہی تین کپڑے ہیں عمامہ باندھنا بدعت ہے۔ حنابلہ اور ہمارے امام احمد بن حنبل رحمہ اللہ نے اس کو مکروہ رکھا ہے اور شافعیہ نے قمیص اور عمامہ کا بڑھانا بھی جائز رکھا ہے۔ ایک حدیث میں ہے کہ سفید کپڑوں میں کفن دیا کرو۔ ترمذی نے کہا

نبی کریم ﷺ کے کفن کے بارے میں جتنی حدیثیں وارد ہوئی ہیں ان سب میں حضرت عائشہ رضی اللہ عنہا کی یہ حدیث زیادہ صحیح ہے۔ افسوس ہے کہ ہمارے زمانہ کے لوگ زندگی بھر شادی غمی کے رسوم اور بدعات میں گرفتار رہتے ہیں اور مرتے وقت بھی بچاری میت کا چھپا نہیں چھوڑتے۔ کہیں کفن خلاف سنت کرتے ہیں کہیں لفافہ کے اوپر ایک چادر ڈالتے ہیں کہیں میت پر شامیانہ تانتے ہیں، کہیں تجھا، دسواں اور چہلم کرتے ہیں۔ کہیں قبر میں بھری مریدی کا شجر رکھتے ہیں۔ کہیں قبر کا چراغ جلاتے ہیں۔ کہیں صندوق شیری چادر چڑھاتے ہیں۔ کہیں قبر پر میلہ اور مجمع کرتے ہیں اور اس کا نام عرس رکھتے ہیں۔ کہیں قبر کو پختہ کرتے ہیں، اس پر عمارت اور گنبد اٹھاتے ہیں۔ یہ سب امور بدعت اور منوع ہیں۔ اللہ تعالیٰ مسلمانوں کی آنکھیں کھولے اور ان کو نیک توفیق دے۔ آمین یا رب العالمین (وحدی) روایت میں کفن نبوی کے متعلق لفظ ”سحولیہ“ آیا ہے۔ جس کی تشریح علامہ شوکانی رحمہ اللہ کے لفظوں میں یہ ہے:

”سحولیہ بضم المهملتین ویروی بفتح اولہ نسبة الی سحول قرية باليمن قال النووی والفتح اشهر وهو رواية الاکثرین قال ابن الاعرابی وغیرہ ہی ثياب بیض نقیة لاتكون الامن القطن وقال ابن قتیبة ثياب بیض ولم یخصها بالقطن وفي رواية للبخاری ”سحول“ بدون نسبة وهو جمع سحل والسحل الثوب الابيض النقی ولا يكون الا من قطن کما تقدم وقال الازهری بالفتح المدينة وبالضم الثياب وقيل النسبة الی القرية بالضم واما بالفتح فنسبة الی القصار لانه یحصل الثياب ای ینقیها کذا فی الفتح۔“ (نیل الاوطار، جلد: ۳، ص: ۴۰)

خلاصہ یہ کہ لفظ ”سحولیہ“ سین اور حاء کے ضمہ کے ساتھ ہے اور سین کا فتح بھی روایت کیا گیا ہے۔ جو ایک گاؤں کی طرف نسبت ہے جو یمن میں واقع تھا۔ ابن اعرابی وغیرہ نے کہا کہ وہ سفید صاف ستھرا کپڑا ہے جو سوتی ہوتا ہے۔ بخاری شریف کی ایک روایت میں لفظ ”سحول“ آیا ہے جو محل کی جمع ہے اور وہ سفید دھلا ہوا کپڑا ہوتا ہے۔ ازہری کہتے ہیں کہ سحول سین کے فتح کے ساتھ شہر مراد ہوگا اور سین کے ضمہ کے ساتھ دھوبی مراد ہوگا جو کپڑے کو دھو کر صاف شفاف بنا دیتا ہے۔

بَابُ الْكُفْنِ فِي ثَوْبَيْنِ

باب: دو کپڑوں میں کفن دینا

۱۲۶۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ: فَأَوْقَصَتْهُ. قَالَ النَّبِيُّ ﷺ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكُفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُحَنِّطُوهُ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يَبْعَثُ يَوْمَ الْقِيَامَةِ مَلِيًّا)). [اطرافہ فی: ۱۲۶۶، ۱۲۶۷، ۱۲۶۸، ۱۸۳۹، ۱۸۴۹، ۱۸۵۰، ۱۸۵۱] [مسلم: ۲۸۹۲، ابوداؤد: ۳۲۳۹، ۳۲۴۰، نسائی: ۲۸۵۵]

۱۲۶۵) ہم سے ابوالنعمان نے بیان کیا، کہا کہ ہم سے حماد نے، ان سے ایوب نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ایک شخص میدان عرفہ میں (احرام باندھے ہوئے) کھڑا ہوا تھا کہ اپنی سواری سے گر پڑا اور سواری نے انہیں پکڑ دیا۔ یا (وقصته کے بجائے یہ لفظ) اوقصته کہا۔ نبی کریم ﷺ نے ان کے لیے فرمایا: ”پانی اور بیری کے پتوں سے غسل دے کر دو کپڑوں میں انہیں کفن دو اور یہ بھی ہدایت فرمائی کہ انہیں خوشبو نہ لگاؤ اور نہ ان کا سر چھپاؤ۔ کیونکہ یہ قیامت کے دن لہیک کہتا ہوا اٹھے گا۔“

تشریح: ثابت ہوا کہ محرم کو دو کپڑوں میں دفنایا جائے۔ کیونکہ وہ حالت احرام میں ہے اور محرم کے لئے احرام کی صرف دو ہی چادریں ہیں، برخلاف اس کے دیگر مسلمانوں کے لئے مردے کے لئے تین چادریں اور عورت کے لئے پانچ کپڑے مسنون ہیں۔

بَابُ الْحَنُوطِ لِلْمَيِّتِ

باب: میت کو خوشبو لگانا

(۱۲۶۶) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے کہا کہ ہم سے ایوب نے، ان سے سعید بن جبیر نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ایک شخص نبی کریم صلی اللہ علیہ وسلم کے ساتھ میدانِ عرفہ میں وقوف کئے ہوئے تھا کہ وہ اپنے اونٹ سے گر پڑا، اور اونٹ نے انہیں کچل دیا۔ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”انہیں پانی اور پیری کے پتوں سے غسل دے کر دو کپڑوں میں انہیں کفن دو، خوشبو نہ لگاؤ اور نہ سر ڈھکو کیونکہ اللہ تعالیٰ قیامت کے دن انہیں لبیک کہتے ہوئے اٹھائے گا۔“

۱۲۶۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ وَقَفَ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَفَةَ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْصَعَتْهُ. أَوْ قَالَ: فَأَقْصَعَتْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تَحْنُطُوهُ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مَلْبِيًا)). [راجع: ۱۲۶۵]

تشریح: محرم کو خوشبو نہ لگائی جائے، اس سے ثابت ہوا کہ غیر محرم میت کو خوشبو لگانی چاہیے۔ باب کا مقصد یہی ہے کہ مرم کو خوشبو کے لئے اس واسطے منع فرمایا کہ وہ حالتِ احرام ہی میں ہے اور قیامت میں اس طرح لبیک پکارتا ہوا اٹھے گا اور ظاہر ہے کہ محرم کو حالتِ احرام میں خوشبو کا استعمال منع ہے۔

بَابُ: كَيْفَ يَكْفَنُ الْمُحْرِمُ؟

باب: محرم کو کیونکر کفن دیا جائے

(۱۲۶۷) ہم سے ابوالعمان نے بیان کیا، انہوں نے کہا کہ ہم کو ابوعوانہ نے خبر دی، انہیں ابوبشر جعفر نے، انہیں سعید بن جبیر نے، انہیں عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ایک مرتبہ ہم لوگ نبی کریم صلی اللہ علیہ وسلم کے ساتھ احرام باندھے ہوئے تھے کہ ایک شخص کی گردن اس کے اونٹ نے توڑ ڈالی۔ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”انہیں پانی اور پیری کے پتوں سے غسل دے دو اور دو کپڑوں میں کفن دو، خوشبو نہ لگاؤ اور نہ ان کا سر ڈھکو۔ اس لیے کہ اللہ تعالیٰ انہیں اٹھائے گا، اس حالت میں کہ وہ لبیک پکارتا ہوگا۔“

۱۲۶۷۔ حَدَّثَنَا أَبُو الثَّغْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا، وَقَصَّهُ بَغِيرُهُ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ فَقَالَ النَّبِيُّ ﷺ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُمْسُوهُ طَبِيًّا وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مَلْبِيًا)). [راجع: ۱۲۶۵]

[راجع: ۱۲۶۵] (مسلم: ۲۸۹۷، ۲۸۹۰؛ نسائی: ۲۷۱۲، ۲۸۴۵، ۲۸۵۷؛ ابن ماجہ: ۳۰۸۴)

(۱۲۶۸) ہم سے مسدود نے بیان کیا، ان سے حماد بن زید نے، ان سے عمرو اور ایوب نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ ایک شخص نبی کریم صلی اللہ علیہ وسلم کے ساتھ میدانِ عرفات میں کھڑا ہوا تھا، اچانک وہ اپنی سواری سے گر پڑا۔ ایوب نے کہا اونٹنی نے اس کی گردن توڑ ڈالی۔ اور عمرو نے یوں کہا کہ اونٹنی نے اس کو گرتے ہی مار ڈالا اور اس کا انتقال ہو گیا تو آپ صلی اللہ علیہ وسلم نے فرمایا: ”اسے پانی اور پیری کے پتوں سے

۱۲۶۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا حَمَادٌ ابْنُ زَيْدٍ، عَنْ عَمْرٍو، وَأَيُّوبَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَجُلٌ وَاقِفًا مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَوَقَعَ عَنْ رَاحِلَتِهِ. قَالَ أَيُّوبُ: فَوَقَصَتْهُ، وَقَالَ عَمْرٍو: سَقَا أَقْصَعَتْهُ. فَمَاتَ. فَقَالَ: ((اغْسِلُوهُ بِمَاءٍ

غسل دواورد پکڑوں کا کفن دواور خوشبو نہ لگاؤ نہ سر ڈھکو کیونکہ قیامت میں یہ اٹھایا جائے گا۔“ ایوب نے کہا کہ (یعنی) ”تلبیہ کہتے ہوئے۔“ (اٹھایا جائے گا) اور عمر و نے (اپنی روایت میں یلبی کے بجائے) ملبیا کا لفظ نقل کیا۔ ”یعنی لیلک کہتا ہوا اٹھے گا۔“

وَسِدْرٌ، وَكَفْنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحَنِّطُوهُ وَلَا تُحَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُعْتَبَرُ يَوْمَ الْقِيَامَةِ)) قَالَ أَيُّوبُ: ((لَيْسَ)) وَقَالَ عَمْرُو: ((مَلَكِيَا)).

[راجع: ۱۲۶۵] [مسلم: ۲۸۹۱، ۲۸۹۴، ۲۸۹۵،

۲۸۹۶، ابوداود: ۳۲۳۸، ترمذی: ۹۵۱، نسائی:

۱۹۰۳، ۲۷۱۳، ۲۸۵۸، ابن ماجہ: ۳۰۸۴]

تشیع: معلوم ہوا کہ عمر مر جائے تو اس کا احرام باقی رہے گا۔ شافعیہ اور احمدیہ کا یہی قول ہے۔

باب: قمیص میں کفن دینا اس کا حاشیہ سلا ہوا ہو یا بغیر سلا ہوا ہو

بَابُ الْكُفْنِ فِي الْقَمِيصِ الَّذِي يُكْفَى أَوْ لَا يُكْفَى وَمَنْ كُفِنَ بِغَيْرِ قَمِيصٍ

بَغَيْرِ قَمِيصٍ

(۱۲۶۹) ہم سے مسدود نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ عمری نے کہا کہ مجھ سے نافع نے عبد اللہ بن عمر رضی اللہ عنہما سے بیان کیا کہ جب عبد اللہ بن ابی (منافق) کی موت ہوئی تو اس کا بیٹا (عبد اللہ صحابی) نبی کریم ﷺ کی خدمت میں آیا اور عرض کی کہ یا رسول اللہ! والد کے کفن کے لیے آپ اپنی قمیص عنایت فرمائیے اور ان پر نماز پڑھئے اور مغفرت کی دعا کیجئے۔ چنانچہ نبی کریم ﷺ نے اپنی قمیص (غایت مروت کی وجہ سے) عنایت کی اور فرمایا: ”مجھے بتانا میں نماز جنازہ پڑھوں گا۔“ عبد اللہ رضی اللہ عنہ نے اطلاع بھجوائی۔ جب آپ ﷺ نماز پڑھانے کے لیے آگے بڑھے تو عمر رضی اللہ عنہ نے آپ ﷺ کو پیچھے سے پکڑ لیا اور عرض کیا کہ کیا اللہ تعالیٰ نے آپ کو منافقین کی نماز جنازہ پڑھنے سے منع نہیں کیا ہے؟ آپ ﷺ نے فرمایا کہ ”مجھے اختیار دیا گیا ہے جیسا ارشاد باری ہے ”تو ان کے لیے استغفار کریا نہ کر اور اگر تو ستر مرتبہ بھی استغفار کرے تو بھی اللہ انہیں ہرگز معاف نہیں کرے گا۔“ چنانچہ نبی کریم ﷺ نے نماز پڑھائی۔ اس کے بعد یہ آیت اتری: ”کسی بھی منافق کی موت پر اس کی نماز جنازہ کبھی نہ پڑھانا۔“

۱۲۶۹- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُوُفِّيَ جَاءَ ابْنَهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفُنُهُ فِيهِ، وَصَلَّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ فَقَالَ: ((أَذْنِي أَصَلَّ عَلَيْهِ)) فَأَذَنَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عَمْرٌو فَقَالَ: أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: ((أَنَا بَيْنَ خَيْرَتَيْنِ قَالَ «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ»))) [التوبة: ۸۰] فَصَلَّ عَلَيْهِ فَتَرَكْتُ: «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ» [التوبة: ۸۴]

[إطرافه في: ۴۶۷۰، ۴۶۷۲، ۵۷۹۶] [مسلم:

۶۳۰۷]

(۱۲۷۰) ہم سے مالک بن اسماعیل نے بیان کیا، ان سے ابن عیینہ نے

۱۲۷۰- حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا

ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرًا قَالَ: بَيَانُ كَيْفَا، اِنْ سَمِعُوْنِي، اَنْهَى النَّبِيَّ ﷺ عَبْدَ اللَّهِ بْنُ أَبِي بَعْدَ مَا دُفِنَ فَأَخْرَجَهُ، فَفَتَحَ فِيهِ مِنْ رِيْقِهِ، وَأَلْبَسَهُ قَمِيصَهُ. [اطرافه في: ١٣٥٠، ٣٠٠٨، ٥٧٩٥]

بیان کیا، ان سے عمرو نے، انہوں نے جابر رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ تشریف لائے تو عبداللہ بن ابی کو دفن کیا جا رہا تھا آپ نے اسے قبر سے نکلوا یا اور اپنا لعاب دہن اس کے منہ میں ڈالا اور اسے اپنی قمیص پہنائی۔

[مسلم: ٧٠٢٥؛ نسائی: ١٩٠٠، ١٩٠١، ٢٠١٨]

تشریح: عبداللہ بن ابی مشہور منافق ہے جو جنگ احد کے موقع پر راستے میں سے کتنے ہی سادہ لوح مسلمانوں کو بہکا کر واپس لے آیا تھا اور اسی نے ایک موقع پر یہ بھی کہا تھا کہ ہم مدنی اور شریف لوگ ہیں اور یہ مہاجر مسلمان ذلیل پر دیسی ہیں۔ ہمارا داؤ لگے گا تو ہم ان کو مدینہ سے نکال باہر کریں گے۔ اس کا بیٹا عبداللہ سچا مسلمان صحابی رسول تھا۔ آپ ﷺ نے ان کی دل شکنی گوارا نہیں کی اور ازراہ کرم اپنا کرتہ اس کے کفن کیلئے عنایت فرمایا۔ بعض نے کہا کہ جنگ بدر میں جب حضرت عباس رضی اللہ عنہ قید ہو کر آئے تو وہ ننگے تھے۔ ان کی یہ حال زار دیکھ کر اسی عبداللہ بن ابی نے اپنا کرتا ان کو پہنچا دیا تھا۔ نبی کریم ﷺ نے اس کا بدلہ ادا کر دیا کہ یہ احسان باقی نہ رہے۔

ان منافق لوگوں کے بارے میں پہلی آیت: ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ﴾ (٩/التوبہ: ٨٠) نازل ہوئی تھی۔ اس آیت سے حضرت عمر رضی اللہ عنہ سمجھے کہ ان پر نماز پڑھنا منع ہے۔ نبی کریم ﷺ نے ان کو سمجھایا کہ اس آیت میں مجھ کو اختیار دیا گیا ہے۔ تب حضرت عمر رضی اللہ عنہ خاموش رہے۔ بعد میں آیت: ﴿وَلَا تَصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ﴾ (٩/التوبہ: ٨٣) نازل ہوئی۔ جس میں آپ ﷺ کو اللہ تعالیٰ نے منافقوں پر نماز جنازہ پڑھنے سے قطعاً روک دیا۔ پہلی اور دوسری روایتوں میں تطبیق یہ ہے کہ پہلے آپ ﷺ نے کرتہ دینے کا وعدہ فرما دیا تھا پھر عبداللہ کے عزیزوں نے آپ ﷺ کو تکلیف دینا مناسب نہ جانا اور عبداللہ کا جنازہ پڑھ کے قبر میں اتار دیا کہ نبی کریم ﷺ تشریف لے آئے اور آپ نے وہ کیا جو روایت میں مذکور ہے۔

بَابُ الْكُفْنِ بِغَيْرِ قَمِيصٍ

تشریح: مستمل کے نسخہ میں یہ ترجمہ باب نہیں ہے اور وہی ٹھیک ہے کیونکہ یہ مضمون اگلے باب میں بیان ہو چکا ہے۔

١٢٧١- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُفِّنَ النَّبِيُّ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ سَحُولٍ كُرْسُفٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. [راجع: ١٢٦٤]

(١٢٤١) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے عروہ بن زبیر نے، ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ کو تین سو تین دھلے ہوئے کپڑوں کا کفن دیا گیا تھا آپ ﷺ کے کفن میں نہ قمیص تھی اور نہ عمامہ۔

١٢٧٢- حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ قَالَ أَبُو عَبْدِ اللَّهِ:

(١٢٤٢) ہم سے مسدد نے بیان کیا، ان سے یحییٰ نے، ان سے ہشام نے، ان سے ان کے باپ عروہ بن زبیر نے، ان سے ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ کو تین کپڑوں کا کفن دیا گیا تھا جن میں نہ قمیص تھی اور نہ عمامہ تھا۔

أَبُو نَعِيمٍ لَا يَقُولُ ثَلَاثَةً وَعَبْدُ اللَّهِ بْنُ الْوَلِيدِ
عَنْ سُفْيَانَ يَقُولُ ثَلَاثَةً. [راجع: ۱۲۶۴]

[ابوداؤد: ۳۱۵۱]

بَابُ الْكَفْنِ بِلاَ عِمَامَةٍ

باب: عمامہ کے بغیر کفن دینے کا بیان

(۱۲۷۳) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے مالک نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ عروہ بن زبیر نے، ان سے عائشہ رضی اللہ عنہا نے کہ رسول کریم ﷺ کو سحول کے تین سفید کپڑوں کا کفن دیا گیا تھا کہ نہ ان میں قیص تھی اور نہ عمامہ تھا۔

۱۲۷۳۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَفَّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَبِضُّ سَحُولِيَّةً، لَيْسَ فِيهَا قَيْصٌ وَلَا

عِمَامَةٌ. [راجع: ۱۲۶۴] [نسائی: ۱۸۹۷]

تشریح: مطلب یہ ہے کہ چوتھا کپڑا نہ تھا۔ سطلانی نے کہا امام شافعی رحمہ اللہ نے قیص پہنانا جائز رکھا ہے مگر اس کو سنت نہیں سمجھا اور ان کی دلیل حضرت عبداللہ بن عمر رضی اللہ عنہما کا فعل ہے جسے پہنی نے نکالا کہ انہوں نے اپنے بیٹے کو پانچ کپڑوں میں کفن دیا۔ تین لفافے اور ایک قیص اور ایک عمامہ لیکن شرح مہذب میں ہے کہ قیص اور عمامہ نہ ہو۔ اگرچہ قیص اور عمامہ مکروہ نہیں مگر ادلی کے خلاف ہے (وحیدی) بہتر یہی ہے کہ صرف تین چادروں میں کفن دیا جائے۔

بَابُ الْكَفْنِ مِنْ جَمِيعِ الْمَالِ

باب: کفن کی تیاری میت کے سارے مال میں سے کرنی چاہیے

اور عطاء اور زہری اور عمرو بن دینار اور قتادہ کا یہی قول ہے۔ اور عمرو بن دینار نے کہا خوشبو کا خرچ بھی سارے مال سے کیا جائے۔ اور ابراہیم نخعی نے کہا پہلے مال میں سے کفن کی تیاری کریں، پھر قرض ادا کریں۔ پھر وصیت پوری کریں اور سفیان ثوری نے کہا قبر اور غسل کی اجرت بھی کفن میں داخل ہے۔

وَبِهِ قَالَ عَطَاءٌ وَالزُّهْرِيُّ وَعَمْرُو بْنُ دِينَارٍ وَقَتَادَةُ وَقَالَ عَمْرُو بْنُ دِينَارٍ: الْحَنُوطُ مِنْ جَمِيعِ الْمَالِ. وَقَالَ إِبْرَاهِيمُ: يُبْدَأُ بِالْكَفْنِ ثُمَّ بِاللِّدْنِ ثُمَّ بِالْوَصِيَّةِ. وَقَالَ سُفْيَانُ: أَجْرُ الْقَبْرِ وَالْغَسْلِ هُوَ مِنَ الْكَفْنِ.

(۱۲۷۴) ہم سے احمد بن محمد کی نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے، ان سے ان کے باپ سعد نے اور ان سے ان کے والد ابراہیم بن عبدالرحمن نے بیان کیا کہ عبدالرحمن بن عوف رضی اللہ عنہ کے سامنے ایک دن کھانا رکھا گیا تو انہوں نے فرمایا کہ مصعب بن عمیر رضی اللہ عنہ (غزوہ احد میں) شہید ہوئے، وہ مجھ سے افضل تھے۔ لیکن ان کے کفن کے لیے ایک چادر کے سوا اور کوئی چیز مہیا نہ ہو سکی۔ اس طرح جب حمزہ رضی اللہ عنہ شہید ہوئے یا

۱۲۷۴۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: أَتَى عَبْدَ الرَّحْمَنِ بْنُ عَوْفٍ يَوْمًا بِطَعَامٍ فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عَمِيرٍ - وَكَانَ خَيْرًا مِنِّي - فَلَمْ يَوْجَدْ لَهُ مَا يَكْفُنُ فِيهِ إِلَّا بُرْدَةٌ، وَقُتِلَ حَمْزَةُ أَوْ رَجُلٌ آخَرُ خَيْرٌ مِنِّي

فَلَمْ يُوجَدْ لَهُ مَا يُكْفَنُ فِيهِ إِلَّا بُرْدَةٌ، لَقَدْ خَشِيتُ أَنْ يَكُونَ قَدْ عَجَلْتُ لَنَا طَيِّبَاتِنَا فِي حَيَاتِنَا الدُّنْيَا، ثُمَّ جَعَلَ يَبْكِي. [طرفاء فی: ۱۲۷۵، ۴۰۴۵]

کسی دوسرے صحابی کا نام لیا، وہ بھی مجھ سے افضل تھے۔ لیکن ان کے کفن کے لیے بھی صرف ایک ہی چادر مل سکی۔ مجھے تو ڈر لگتا ہے کہ کہیں ایسا نہ ہو ہمارے چین اور آرام کے سامان ہم کو جلدی سے دنیا میں دے دیئے گئے ہوں پھر وہ رونے لگے۔

تشریح: امام الحدیث رحمہ اللہ نے اس حدیث سے یہ ثابت کیا کہ حضرت مصعب اور حضرت امیر حمزہ رضی اللہ عنہما کا کل مال اتنا ہی تھا۔ بس ایک چادر کفن کے لئے تو ایسے موقع پر سارا مال خرچ کرنا چاہیے۔ اس میں اختلاف ہے کہ میت قرض دار ہو تو صرف اتنا کفن دیا جائے کہ ستر پوشی ہو جائے یا سارا بدن ڈھانکا جائے۔ حافظ ابن حجر رحمہ اللہ نے اس کو ترجیح دی ہے کہ سارا بدن ڈھانکا جائے، ایسا کفن دینا چاہیے۔ حضرت مصعب بن عمیر رضی اللہ عنہ قریشی جلیل القدر صحابی ہیں رسول کریم صلی اللہ علیہ وسلم نے ہجرت سے پہلے ہی ان کو مدینہ شریف بطور معلم القرآن و مبلغ اسلام بنا کر بھیج دیا تھا۔ ہجرت سے پہلے ہی انہوں نے مدینہ میں جمعہ قائم فرمایا جبکہ مدینہ خود ایک گاؤں تھا۔ اسلام سے قبل یہ قریش کے حسین نوجوانوں میں عیش و آرام میں زیب و زینت میں شہرت رکھتے تھے مگر اسلام لانے کے بعد یہ کامل درویش بن گئے۔ قرآن پاک کی آیت: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ (۳۳/ الاحزاب: ۲۳) ان ہی کے حق میں نازل ہوئی۔ جنگ احد میں یہ شہید ہوئے۔ (رضی اللہ عنہ وارضاه)

بَابُ: إِذَا لَمْ يُوجَدْ إِلَّا ثَوْبٌ وَاحِدٌ

باب: اگر میت کے پاس ایک ہی کپڑا نکلے

۱۲۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ إِبْرَاهِيمَ، أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ عَوْفٍ أَبِي بَطْعَامَ وَكَانَ صَائِمًا فَقَالَ: قَتَلَ مُضْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُفِّنَ فِي بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رَجُلَاهُ، وَإِنْ غُطِّيَ رَجُلَاهُ بَدَا رَأْسُهُ - وَأَرَاهُ قَالَ: وَقَتَلَ حَمْزَةَ وَهُوَ خَيْرٌ مِنِّي، ثُمَّ بَسِطَ لَنَا مِنَ الدُّنْيَا مَا بَسِطَ - أَوْ قَالَ: أُغْطِينَا مِنَ الدُّنْيَا مَا أُغْطِينَا - وَقَدْ خَشِيتُ أَنْ تَكُونَ حَسَنَاتُنَا عَجَلْتُ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ. [راجع: ۱۲۷۴]

۱۲۷۵) ہم سے محمد بن مقاتل نے بیان کیا، کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، کہا کہ ہم کو شعبہ نے خبر دی، انہیں سعد بن ابراہیم نے، انہیں ان کے باپ ابراہیم بن عبد الرحمن نے کہ عبد الرحمن بن عوف رضی اللہ عنہ کے سامنے کھانا حاضر کیا گیا وہ روزہ سے تھے اس وقت انہوں نے فرمایا کہ ہائے مصعب بن عمیر رضی اللہ عنہ شہید کئے گئے، وہ مجھ سے بہتر تھے۔ لیکن ان کے کفن کے لیے صرف ایک چادر میسر آ سکی کہ اگر اس سے ان کا سر ڈھانکا جاتا تو پاؤں کھل جاتے اور پاؤں ڈھانکے جاتے تو سر کھل جاتا اور میں سمجھتا ہوں کہ انہوں نے یہ بھی فرمایا اور حمزہ رضی اللہ عنہ بھی (اسی طرح) شہید ہوئے وہ بھی مجھ سے اچھے تھے۔ پھر ان کے بعد دنیا کی کشادگی ہمارے لیے خوب ہوئی یا یہ فرمایا کہ دنیا ہمیں بہت دی گئی اور ہمیں تو اس کا ڈر لگتا ہے کہ کہیں ایسا نہ ہو کہ ہماری نیکیوں کا بدلہ اسی دنیا میں ہم کو مل گیا ہو پھر اس طرح رونے لگے کہ کھانا بھی چھوڑ دیا۔

تشریح: حضرت مصعب رضی اللہ عنہ کے ہاں صرف ایک چادر ہی ان کا کل متاع تھی، وہ بھی تنگ، وہی ان کے کفن میں دے دی گئی۔ باب اور حدیث میں مطابقت ظاہر ہے۔ حالانکہ حضرت عبد الرحمن روزہ دار تھے دن بھر کے بھوکے تھے پھر بھی ان تصورات میں کھانا ترک کر دیا۔ حضرت عبد الرحمن بن عوف رضی اللہ عنہ عشرہ مبشرہ میں سے ہیں اور اس قدر مالدار تھے کہ رئیس التجار کا لقب ان کو حاصل تھا۔ انتقال کے وقت دولت کے انبار ورثہ کو ملے۔ ان حالات میں بھی مسلمانوں کی ہر ممکن خدمات کے لئے ہر وقت حاضر ہا کرتے تھے۔ ایک دفعہ ان کے کئی سوانح مع غلہ کے ملک شام سے آئے تھے۔ وہ

سار اغلہ مدینہ والوں کے لئے مفت تقسیم فرمادیا۔ رضی اللہ عنہ وارضاه۔

باب: جب کفن کا کپڑا چھوٹا ہو کہ سر اور پاؤں دونوں ڈھک نہ سکیں تو سر چھپادیں (اور پاؤں پر گھاس وغیرہ ڈال دیں)

بَابُ: إِذَا لَمْ يَجِدْ كَفَنًا إِلَّا مَا يُوَارِي رَأْسَهُ أَوْ قَدَمَيْهِ غَطَّيَ بِهِ رَأْسَهُ

(۱۲۷۶) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ ہم سے میرے والد نے بیان کیا، کہا کہ ہم سے اعش نے بیان کیا، کہا کہ ہم سے شقیق نے بیان کیا، کہا کہ ہم سے خباب بن ارت رضی اللہ عنہ نے بیان کیا، کہ ہم نے نبی کریم ﷺ کے ساتھ صرف اللہ کے لیے ہجرت کی۔ اب ہمیں اللہ تعالیٰ سے اجر ملنا ہی تھا۔ ہمارے بعض ساتھی تو انتقال کر گئے اور (اس دنیا میں) انہوں نے اپنے کئے کا کوئی پھل نہیں دیکھا۔ مصعب بن عمیر رضی اللہ عنہ بھی انہیں لوگوں میں سے تھے اور ہمارے بعض ساتھیوں کا میوہ پک گیا اور وہ چن چن کر کھاتا ہے۔ (مصعب بن عمیر رضی اللہ عنہ) احد کی لڑائی میں شہید ہوئے ہم کو ان کے کفن میں ایک چادر کے سوا اور کوئی چیز نہ ملی اور وہ بھی ایسی کہ اگر اس سے سر چھپاتے ہیں تو پاؤں کھل جاتا ہے اور اگر پاؤں ڈھکتے تو سر کھل جاتا۔ آخر یہ دیکھ کر نبی کریم ﷺ نے ارشاد فرمایا کہ سر کو چھپادیں اور پاؤں پر سبز گھاس اذخر نامی ڈال دیں۔

۱۲۷۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا شَقِيقٌ قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا قَتْلَ يَوْمٍ أَحَدٍ، فَلَمْ نَجِدْ مَا نَكْفِنُهُ بِهِ إِلَّا بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَغْطِيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الْإِذْخِرِ. [اطرافہ فی: ۳۸۹،

۳۹۱۳، ۳۹۱۴، ۴۰۴۷، ۴۰۸۲، ۶۴۳۲،

[۶۴۴۸] [مسلم: ۲۱۷۷، ۲۱۷۸؛ ابوداؤد:

۱۸۷۶؛ ترمذی: ۳۸۵۳؛ نسائی: ۱۹۰۲]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے کیونکہ حضرت مصعب بن عمیر رضی اللہ عنہ کا کفن جب ناکافی رہا تو ان کے پیروں کو اذخر نامی گھاس سے ڈھانک دیا گیا۔

باب: ان کے بیان میں جنہوں نے نبی کریم ﷺ کے زمانہ میں اپنا کفن خود تیار کیا اور آپ ﷺ نے اس پر کسی طرح کا اعتراض نہیں فرمایا

بَابُ مَنْ اسْتَعَدَّ الْكَفْنَ فِي زَمَنِ النَّبِيِّ ﷺ فَلَمْ يُنْكَرْ عَلَيْهِ

۱۲۷۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: (۱۲۷۷) ہم سے عبد اللہ بن مسلمہ قعنبی نے بیان کیا، کہا کہ ہم سے عبد العزیز

بن ابی حازم نے بیان کیا، ان سے ان کے باپ نے اور ان سے سہل بن علیؓ نے کہ ایک عورت نبی کریم ﷺ کی خدمت میں ایک بنی ہوئی حاشیہ دار چادر آپ کے لیے تھکے لائی۔ سہل بن سعدؓ نے (حاضرین سے) پوچھا کہ تم جانتے ہو چادر کیا ہے؟ لوگوں نے کہا کہ جی ہاں! شملہ۔ سہل بن علیؓ نے کہا ہاں شملہ (تم نے ٹھیک بتایا) خیر اس عورت نے کہا کہ میں نے اپنے ہاتھ سے اسے بنا ہے اور آپ ﷺ کو پہنانے کے لیے لائی ہوں۔ نبی کریم ﷺ نے وہ کپڑا قبول کیا۔ آپ ﷺ کو اس کی اس وقت ضرورت بھی تھی پھر اسے ازار کے طور پر باندھ کر آپ ﷺ باہر تشریف لائے تو ایک صاحب (عبدالرحمن بن عوفؓ) نے کہا کہ یہ تو بڑی اچھی چادر ہے، یہ آپ ﷺ مجھے پہنا دیجئے۔ لوگوں نے کہا کہ آپ نے (مانگ کر) کچھ اچھا نہیں کیا۔ رسول اللہ ﷺ نے اسے اپنی ضرورت کی وجہ سے پہنا تھا اور تم نے یہ مانگ لیا حالانکہ تم کو معلوم ہے کہ آپ ﷺ کسی کا سوال رد نہیں کرتے۔ عبدالرحمن بن عوفؓ نے جواب دیا کہ اللہ کی قسم! میں نے اپنے پہننے کے لیے آپ ﷺ سے یہ چادر نہیں مانگی تھی۔ بلکہ میں اسے اپنا کفن بناؤں گا۔ سہل بن علیؓ نے بیان کیا کہ وہی چادر ان کا کفن بنی۔

تشریح: گویا حضرت عبدالرحمن بن عوفؓ نے اپنی زندگی ہی میں اپنا کفن مہیا کر لیا۔ یہی باب کا مقصد ہے۔ یہ بھی ثابت ہوا کہ کسی مختصر معتد بزرگ سے کسی واقعی ضرورت کے موقع پر جائز سوال بھی کیا جاسکتا ہے۔ ایسی احادیث سے نبی اکرم ﷺ پر قیاس کر کے جو آج کے پیروں کا تبرک حاصل کیا جاتا ہے یہ درست نہیں کیونکہ یہ آپ ﷺ کی خصوصیات اور معجزات میں سے ہیں اور آپ ﷺ پر ذریعہ خیر و برکت ہیں کوئی اور نہیں۔

بَابُ اتِّبَاعِ النِّسَاءِ الْجَنَائِزَ

باب: عورتوں کا جنازے کے ساتھ جانا کیسا ہے؟

۱۲۷۸۔ حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أُمِّ الْهَدَيْلِ، عَنْ أُمِّ عَطِيَّةٍ أَنَّهَا قَالَتْ: نُهِنَّا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا. [راجع: ۳۱۳]

(۱۲۷۸) ہم سے قبیصہ بن عقبہ نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے خالد حذاء نے، ان سے ام ہذیل حفصہ بنت سیرین نے، ان سے ام عطیہؓ نے بیان کیا کہ ہمیں (عورتوں کو) جنازے کے ساتھ چلنے سے منع کیا گیا مگر تاکید سے منع نہیں ہوا۔

تشریح: بہر حال عورتوں کے لئے جنازہ کے ساتھ جانا منع ہے۔ کیونکہ عورتیں ضعیف القلب ہوتی ہیں۔ وہ خلاف شرع حرکات کر سکتی ہیں۔ شارع کی اور بھی بہت سی مصلحتیں ہیں۔

بَابُ إِحْدَادِ الْمَرْأَةِ عَلَى غَيْرِ

باب: عورت کا اپنے خاوند کے سوا اور کسی پر سوگ

کرنا کیسا ہے؟

زَوْجَهَا

(۱۲۷۹) ہم سے مسدد بن مسرہ نے بیان کیا، انہوں نے کہا کہ ہم سے بشر بن مفضل نے بیان کیا، انہوں نے کہا کہ ہم سے سلمہ بن علقمہ نے اور ان سے محمد بن سیرین نے کہ ام عطیہ رضی اللہ عنہا کے ایک بیٹے کا انتقال ہو گیا۔ انتقال کے تیسرے دن انہوں نے صفرہ خلوک (ایک قسم کی زرد خوشبو) منگوائی اور اسے اپنے بدن پر لگایا اور فرمایا کہ خاوند کے سوا کسی دوسرے پر تین دن سے زیادہ سوگ کرنے سے ہمیں منع کیا گیا ہے۔

(۱۲۸۰) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے بیان کیا، انہوں نے کہا کہ ہم سے ایوب بن موسیٰ نے بیان کیا، انہوں نے کہا کہ مجھے حمید بن نافع نے زینب بنت ابی سلمہ سے خبر دی کہ ابوسفیان رضی اللہ عنہ کی وفات کی خبر جب شام سے آئی تو ام حبیبہ رضی اللہ عنہا (ابوسفیان رضی اللہ عنہ کی صاحبزادی اور ام المؤمنین) نے تیسرے دن صفرہ (خوشبو) منگوا کر اپنے دونوں رخساروں اور بازوؤں پر ملا اور فرمایا کہ اگر میں نے نبی کریم صلی اللہ علیہ وسلم سے یہ نہ سنا ہوتا کہ ”کوئی عورت جو اللہ اور آخرت کے دن پر ایمان رکھتی ہو اس کے لیے جائز نہیں ہے کہ وہ شوہر کے سوا کسی کا سوگ تین دن سے زیادہ منائے اور شوہر کا سوگ چار مہینے دس دن کرے۔“ تو مجھے اس وقت اس خوشبو کے استعمال کی ضرورت نہیں تھی۔

۱۲۷۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا بَشَرُ بْنُ الْمُفَضَّلِ، قَالَ حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: تُوَفِّي ابْنُ لَأْمٍ عَطِيَّةً فَلَمَّا كَانَ يَوْمَ الثَّالِثِ دَعَتْ بِصُفْرَةٍ، فَتَمَسَّحَتْ بِهِ وَقَالَتْ: نَهَيْتُنَا أَنْ نُجِدَّ أَكْثَرَ مِنْ ثَلَاثٍ إِلَّا لِرُفُوحٍ. [راجع: ۳۱۳]

۱۲۸۰۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى، قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، قَالَتْ: لَمَّا جَاءَ نَعْيُ أَبِي سُفْيَانَ مِنَ الشَّامِ دَعَتْ أُمَّ حَبِيبَةَ بِصُفْرَةٍ فِي الْيَوْمِ الثَّالِثِ، فَمَسَّحَتْ عَارِضِيهَا وَذِرَاعِيهَا وَقَالَتْ: إِنْ كُنْتُ عَنْ هَذَا لَغَيِّبَةً، لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِمَرْأَةٍ تَوُفُّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُجِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [اطرافہ فی: ۱۲۸۱، ۵۳۳۴، ۵۳۳۹، ۵۳۴۵]

[۵۳۴۵] [مسلم: ۳۷۲۶، ۳۷۲۷، ۳۷۲۸، ۳۷۲۹؛ ابوداؤد: ۲۲۹۹؛ ترمذی: ۱۱۹۵، ۱۱۹۶؛ نسائی: ۳۵۰۰، ۳۵۰۱، ۳۵۰۲، ۳۵۰۳، ۳۵۰۴، ۳۵۰۵]

[۳۵۴۰: ابن ماجہ: ۲۰۸۴]

تشریح: جبکہ میں خود بیوہ اور بڑھیا ہوں، میں نے اس حدیث پر عمل کرنے کے خیال سے خوشبو کا استعمال کر لیا

”قال ابن حجر هو وهم لانه مات بالمدينة بلا خلاف وانما الذي مات بالشام اخوها يزيد بن ابي سفيان والحديث في مسندي ابن ابي شيبة والدارمي بلفظ جاء نعي لاختي ام حبيبة او حميم لها ولاحمد نحوه فقوى كونه اخاها۔“
یعنی علامہ ابن حجر رحمہ اللہ نے کہا کہ یہ وہم ہے۔ اس لئے کہ ابوسفیان رضی اللہ عنہ کا انتقال بلا اختلاف مدینہ میں ہوا ہے۔ شام میں انتقال کرنے والے ان کے بھائی یزید بن ابی سفیان تھے۔ مسند ابن ابی شیبہ اور دارمی اور مسند احمد وغیرہ میں یہ وضاحت موجود ہے۔ اس حدیث سے ظاہر ہوا کہ صرف بیوی اپنے خاوند پر چار ماہ دس دن سوگ کر سکتی ہے اور کسی بھی میت پر تین دن سے زیادہ سوگ کرنا جائز نہیں ہے۔ بیوی کے خاوند پر اتنا سوگ کرنے کی

صورت میں بھی بہت سے اسلامی مصالح پیش نظر ہیں۔

(۱۲۸۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے عبداللہ بن ابی بکر نے بیان کیا، ان سے محمد بن عمرو بن حزم نے، ان سے حمید بن نافع نے، ان کو زینب بنت ابی سلمہ نے خبر دی کہ وہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت ام حبیبہ رضی اللہ عنہا کے پاس گئی تو انہوں نے فرمایا کہ میں نے رسول اللہ ﷺ سے سنا ہے کہ ”کوئی بھی عورت جو اللہ اور یوم آخرت پر ایمان رکھتی ہو اس کے لیے شوہر کے سوا کسی مردے پر تین دن سے زیادہ سوگ منانا جائز نہیں ہے۔ ہاں شوہر پر چار مہینے دس دن تک سوگ منائے۔“

۱۲۸۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ ابْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ قَالَتْ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا يَحِلُّ لِمَرْأَةٍ تَوُفُّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)). [راجع: ۱۲۸۰]

(۱۲۸۲) پھر میں حضرت زینب بنت جحش کے یہاں گئی جب کہ ان کے بھائی کا انتقال ہوا، انہوں نے خوشبو منگوائی اور اسے لگایا، پھر فرمایا کہ مجھے خوشبو کی کوئی ضرورت نہ تھی لیکن میں نے نبی کریم ﷺ کو منبر پر یہ کہتے ہوئے سنا ہے کہ ”کسی بھی عورت کو جو اللہ اور یوم آخرت پر ایمان رکھتی ہو، جائز نہیں ہے کہ کسی میت پر تین دن سے زیادہ سوگ کرے۔ لیکن شوہر کا سوگ (عدت) چار مہینے دس دن تک کرے۔“

۱۲۸۲۔ ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ حِينَ تُوْفِّي أَخَوَهَا، فَدَعَتْ بِطَبِيبٍ فَمَسَّتْ بِهِ ثُمَّ قَالَتْ: مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا يَحِلُّ لِمَرْأَةٍ تَوُفُّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ [أَنْ] تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)). [طرفہ فی: ۵۳۳۵]

باب: قبروں کی زیارت کرنا

(۱۲۸۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے ثابت نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ کا گزرا ایک عورت پر ہوا جو قبر پر بیٹھی ہوئی رو رہی تھی۔ آپ ﷺ نے فرمایا: ”اللہ سے ڈرا اور صبر کر۔“ وہ بولی جاؤ جی پرے ہو۔ یہ مصیبت تم پر پڑی ہوئی تو پتہ چلتا۔ وہ آپ ﷺ کو پہچان نہ سکی تھی پھر جب لوگوں نے اسے بتایا کہ یہ نبی کریم ﷺ تھے، تو اب وہ (گھبرا کر) نبی کریم ﷺ کے دروازہ پر پہنچی۔ وہاں اسے کوئی دربان نہ ملا۔ پھر اس نے کہا کہ میں آپ کو پہچان نہ سکی تھی۔ (معاف فرمائیے) تو آپ ﷺ نے

بَابُ زِيَارَةِ الْقُبُورِ
۱۲۸۳۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِمَرْأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ: ((اتَّقِي اللَّهَ وَاصْبِرِي)) قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تَصَبْ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ ﷺ فَأَتَتْ بَابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَائِينَ فَقَالَتْ لَمْ أَعْرِفْكَ فَقَالَ: ((إِنَّمَا الصَّبْرُ عِنْدَ الصَّلَاحِ الْأَوَّلِيِّ)). [راجع:

۱۲۵۲] [مسلم: ۲۱۳۹، ۲۱۴۰، ۲۱۴۱؛ ابوداؤد: ۴۸۸۸؛ نسائی: ۱۸۶۸] فرمایا: ”صبر تو جب صدمہ شروع ہو اس وقت کرنا چاہیے۔“ (اب کیا ہوتا ہے)۔

تشریح: مسلم کی حدیث میں ہے کہ ”میں نے تمہیں قبر کی زیارت کرنے سے منع کیا تھا، لیکن اب کر سکتے ہو۔“ اس سے معلوم ہوتا ہے کہ ابتدائے اسلام میں ممانعت تھی اور پھر بعد میں اس کی اجازت مل گئی۔ دیگر احادیث میں بھی ہے کہ قبروں پر جایا کر دو کہ اس سے موت یاد آتی ہے یعنی اس سے آدمی کے دل میں رقت پیدا ہوتی ہے۔ ایک حدیث میں ہے کہ ”اللہ نے ان عورتوں پر لعنت کی ہے جو قبروں کی بہت زیارت کرتی ہیں۔“ اس کی شرح میں قرطبی نے کہا کہ یہ لعنت ان عورتوں پر ہے جو رات دن قبروں ہی میں پھرتی رہیں اور خاندانوں کے کاموں کا خیال نہ رکھیں، نہ یہ کہ مطلق زیارت عورتوں کو منع ہے۔ کیونکہ موت کو یاد کرنے میں مرد و عورت دونوں برابر ہیں۔ لیکن عورتیں اگر قبرستان میں جا کر جزع فزع کریں اور خلاف شرع امور کی مرتکب ہوں تو پھر ان کے لئے قبروں کی زیارت جائز نہیں ہوگی۔

علامہ عینی حنفی فرماتے ہیں: ”ان زیارة القبور مکروہ للنساء بل حرام فی هذا الزمان ولا سيما نساء مصر۔“ یعنی حالات موجودہ میں عورتوں کے لئے زیارت قبور مکروہ بلکہ حرام ہے خاص طور پر مصری عورتوں کے لئے۔ یہ علامہ نے اپنے حالات کے مطابق کہا ہے ورنہ آج کل ہر جگہ عورتوں کا یہی حال ہے۔

مولانا وحید الزماں رحمہ اللہ فرماتے ہیں۔ امام بخاری رحمہ اللہ نے صاف نہیں بیان کیا کہ قبروں کی زیارت جائز ہے یا نہیں۔ کیونکہ اس میں اختلاف ہے اور جن حدیثوں میں زیارت کی اجازت آئی ہے وہ ان کی شرط پر نہیں، مسلم نے مرفوعاً نکالا: ”میں نے تم کو قبروں کی زیارت سے منع کیا تھا اب زیارت کرو کیونکہ اس سے آخرت کی یاد پیدا ہوتی ہے۔“ (وحیدی)

امام بخاری رحمہ اللہ نے جو حدیث یہاں نقل فرمائی ہے اس سے قبروں کی زیارت یوں ثابت ہوئی کہ آپ ﷺ نے اس عورت کو دہاں رونے سے منع فرمایا۔ مطلق زیارت سے آپ ﷺ نے کوئی تعرض نہیں فرمایا۔ اسی سے قبروں کی زیارت ثابت ہوئی۔ مگر آج کل اکثر لوگ قبرستان میں جا کر مردوں کا وسیلہ تلاش کرتے اور بزرگوں سے حاجت طلب کرتے ہیں۔ ان کی قبروں پر چادر چڑھاتے پھول ڈالتے ہیں وہاں جھاڑ دیتی کا انتظام کرتے اور فرش فروش بچھاتے ہیں۔ شریعت میں یہ جملہ امور ناجائز ہیں۔ بلکہ ایسی زیارات قطعاً حرام ہیں جن سے اللہ کی حدود کو توڑا جائے اور وہاں خلاف شریعت کام کئے جائیں۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((يُعَذَّبُ الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ))
باب: نبی کریم ﷺ کا یہ فرمانا کہ ”میت پر اس کے گھر والوں کے رونے سے عذاب ہوتا ہے۔“

یعنی جب رونا ماتم کرنا میت کے خاندان کی رسم ہو۔ کیونکہ اللہ پاک نے سورہ تحریم میں فرمایا کہ ”اپنے نفس کو اور اپنے گھر والوں کو دوزخ کی آگ سے بچاؤ۔“ (یعنی ان کو برے کاموں سے منع کرو) اور نبی کریم ﷺ نے فرمایا: ”تم میں سے ہر کوئی نگہبان ہے اور اپنے ماتحتوں کے بارے میں پوچھا جائے گا۔“ اور اگر یہ رونا پیٹنا اس کے خاندان کی رسم نہ ہو اور پھر اچانک کوئی اس پر رونے لگے تو حضرت عائشہ رضی اللہ عنہا کا دلیل لینا اس آیت سے صحیح ہے کہ ”کوئی بوجھ اٹھانے والا دوسرے کا بوجھ نہیں اٹھائے گا۔“

إِذَا كَانَ النَّوْحُ مِنْ سُنَّتِهِ. لِقَوْلِ اللَّهِ تَعَالَى: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾. [التحریم: ۶]
 وَقَالَ النَّبِيُّ ﷺ: ﴿كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ﴾ فَإِذَا لَمْ يَكُنْ مِنْ سُنَّتِهِ، فَهُوَ كَمَا قَالَتْ عَائِشَةُ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾. [الانعام: ۱۶۴] وَهُوَ كَقَوْلِهِ: ﴿وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يَحْمِلْ مِنْهُ شَيْءٌ﴾

”اور کوئی بوجھ اٹھانے والی جان دوسرے کو اپنا بوجھ اٹھانے کو بلائے تو وہ اس کا بوجھ نہیں اٹھائے گا۔“ اور بغیر نوحہ چلائے پیٹے رونا درست ہے۔ اور نبی کریم ﷺ نے فرمایا کہ ”دنیا میں جب کوئی ناحق خون ہوتا ہے تو آدم کے پہلے بیٹے قاتیل پر اس خون کا کچھ وبال پڑتا ہے کیونکہ ناحق خون کی بنا سب سے پہلے اسی نے ڈالی۔“

[فاطر: ۱۸] وَمَا يَرْحُصُ مِنَ الْبُكَاءِ فِي غَيْرِ نَوْحٍ وَقَالَ النَّبِيُّ ﷺ: ((لَا تَقْتُلْ نَفْسَ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمَهِهَا)) وَذَلِكَ لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ.

۱۲۸۴۔ حَدَّثَنَا عَبْدَانُ، وَمُحَمَّدٌ، قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ، قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ، قَالَ: أُرْسِلْتُ بِنْتُ النَّبِيِّ ﷺ إِلَيْهِ إِنَّ ابْنًا لِي قُبِضَ فَاتَيْنَا. فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: ((إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ)) فَأَرْسَلْتُ إِلَيْهِ تَقْسِمُ عَلَيْهِ لِيَأْتِنَهَا، فَقَامَ وَمَعَهُ سَعْدُ بْنُ عِبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَأَبِي ابْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرَجَالٌ، فَرَفَعَ إِلَى رَسُولِ اللَّهِ ﷺ الصَّبِيَّ وَنَفْسُهُ تَتَقَعَّقُ. قَالَ: حَسْبُنَهُ أَنَّهُ قَالَ: كَانَهَا شَيْءٌ فَقَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ مَا هَذَا؟ فَقَالَ: ((هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحُمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ)). [اطرافہ فی: ۵۶۵۵، ۶۶۰۲، ۶۶۵۵، ۷۳۷۷، ۷۴۴۸، ۱۸۶۷، ۲۱۳۵، ابوداؤد: ۳۱۲۶، نسائی: ۱۵۸۸]

ابن ماجہ: ۱۵۸۸

ہم سے عبدان اور محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہمیں امام عبد اللہ بن مبارک نے خبر دی، کہا کہ ہم کو عاصم بن سلیمان نے خبر دی، انہیں ابو عثمان عبد الرحمن نہدی نے، کہا کہ مجھ سے اسامہ بن زید رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی ایک صاحبزادی (حضرت زینب رضی اللہ عنہا) نے آپ ﷺ کو اطلاع کرائی کہ میرا ایک لڑکا مرنے کے قریب ہے، اس لیے آپ ﷺ تشریف لائیں۔ آپ ﷺ نے انہیں سلام کہلوایا اور کہلوایا کہ ”اللہ تعالیٰ ہی کا سارا مال ہے، جو لے لیا وہ اسی کا تھا اور جو اس نے دیا وہ بھی اسی کا تھا اور ہر چیز اس کی بارگاہ سے وقت مقررہ پر ہی واقع ہوتی ہے۔ اس لیے صبر کرو اور اللہ تعالیٰ سے ثواب کی امید رکھو۔“ پھر حضرت زینب رضی اللہ عنہا نے قسم دے کر اپنے یہاں بلوا بھیجا۔ اب رسول اللہ ﷺ جانے کے لیے اٹھے۔ آپ ﷺ کے ساتھ سعد بن عبادہ، معاذ بن جبل، ابی بن کعب، زید بن ثابت اور بہت سے دوسرے صحابہ رضی اللہ عنہم بھی تھے۔ بچے کو رسول اللہ ﷺ کے سامنے کیا گیا۔ جس کی جان کنی کا عالم تھا۔ ابو عثمان نے کہا کہ میرا خیال ہے کہ اسامہ رضی اللہ عنہ نے فرمایا کہ جیسے پرانا مشکیزہ ہوتا ہے (اور پانی کے ٹکرانے کی اندر سے آواز ہوتی ہے۔ اسی طرح جانکنی کے وقت بچہ کے حلق سے آواز آ رہی تھی) یہ دیکھ کر رسول اللہ ﷺ کی آنکھوں سے آنسو بہ نکلے۔ سعد رضی اللہ عنہ بول اٹھے کہ یا رسول اللہ! یہ رونا کیسا ہے؟ آپ رضی اللہ عنہ نے فرمایا: ”یہ تو اللہ کی رحمت ہے جسے اللہ نے اپنے (نیک) بندوں کے دلوں میں رکھا ہے اور اللہ تعالیٰ بھی اپنے ان رحمدل بندوں پر رحم فرماتا ہے جو دوسروں پر رحم کرتے ہیں۔“

تشریح: اس مسئلہ میں ابن عمر رضی اللہ عنہما اور عائشہ رضی اللہ عنہا کا ایک مشہور اختلاف تھا کہ میت پر اس کے گھر والوں کے نوحہ کی وجہ سے عذاب ہوگا یا نہیں؟ امام بخاری رحمہ اللہ نے اس باب میں اسی اختلاف پر یہ طویل حاکمہ کیا ہے۔ اس سے متعلق مصنف رحمہ اللہ متعدد احادیث ذکر کریں گے اور ایک طویل حدیث میں جو اس باب میں آئے گی۔ دونوں کی اس سلسلے میں اختلاف کی تفصیل بھی موجود ہے۔ عائشہ رضی اللہ عنہا کا خیال یہ تھا کہ میت پر اس کے گھر والوں کے

نوحہ سے عذاب نہیں ہوتا کیونکہ ہر شخص صرف اپنے عمل کا ذمہ دار ہے۔ قرآن میں خود ہے کہ کسی پر دوسرے کی کوئی ذمہ داری نہیں ﴿لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰی﴾ (الانعام: ۱۶۴) اس لئے نوحہ کی وجہ سے جس گناہ کے مرتکب مردہ کے گھر والے ہوتے ہیں اس کی ذمہ داری مردے پر کیسے ڈالی جاسکتی ہے؟ لیکن ابن عمر رضی اللہ عنہما کے پیش نظر یہ حدیث تھی: ”میت پر اس کے گھر والوں کے نوحہ سے عذاب ہوتا ہے“۔ حدیث صاف تھی اور خاص میت کے لئے لیکن قرآن میں ایک عام حکم بیان ہوا ہے۔ عائشہ رضی اللہ عنہا کا جواب یہ تھا کہ ابن عمر رضی اللہ عنہما سے غلطی ہوئی، نبی کریم صلی اللہ علیہ وسلم کا ارشاد ایک خاص واقعہ سے متعلق تھا۔ کسی یہودی عورت کا انتقال ہو گیا تھا۔ اس پر اصل عذاب کفر کی وجہ سے ہو رہا تھا مزید اضافہ گھر والوں کے نوحہ نے بھی کر دیا تھا کہ وہ اس کے استحقاق کے خلاف اس کا ماتم کر رہے تھے اور خلاف واقعہ نیکیوں کو اس کی طرف منسوب کر رہے تھے۔ اس لئے نبی کریم صلی اللہ علیہ وسلم نے اس موقع پر جو کچھ فرمایا وہ مسلمانوں کے بارے میں نہیں تھا۔ لیکن علما نے ابن عمر رضی اللہ عنہما کے خلاف حضرت عائشہ رضی اللہ عنہا کے اس استدلال کو تسلیم نہیں کیا ہے۔ دوسری طرف ابن عمر رضی اللہ عنہما کی حدیث کو بھی ہر حال میں نافذ نہیں کیا بلکہ اس کی نوک پلک دوسرے شرعی اصول و شاہد کی روشنی میں درست کئے گئے ہیں اور پھر اسے ایک اصول کی حیثیت سے تسلیم کیا گیا ہے۔

علما نے اس حدیث کی جو مختلف وجوہ و تفصیلات بیان کی ہیں انہیں حافظ ابن حجر رحمہ اللہ نے تفصیل کے ساتھ لکھے ہیں۔ اس پر امام بخاری رحمہ اللہ کے حاکمہ کا حاصل یہ ہے کہ شریعت کا ایک اصول ہے۔ حدیث میں ہے: ”کلکم راع و کلکم مسئول عن رعیتہ“۔ ہر شخص گھراں ہے اور اس کے ماتحتوں کے متعلق اس سے سوال ہوگا۔ یہ حدیث متعدد اور مختلف روایتوں سے کتب احادیث اور خود بخاری میں موجود ہے۔ یہ ایک مفصل حدیث ہے اور اس میں تفصیل کے ساتھ یہ بتایا گیا ہے کہ بادشاہ سے لے کر ایک معمولی سے معمولی خادم تک راعی اور گھراں کی حیثیت رکھتا ہے اور ان سب سے ان کی رعیتوں کے متعلق سوال ہوگا۔ یہاں صاحب تعلیم البخاری نے ایک فاضلانہ بیان لکھا ہے جسے ہم شکریہ کے ساتھ ”تشریح“ میں نقل کرتے ہیں۔

قرآن مجید میں ہے کہ: ﴿فَوَآءَ أَنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا﴾ (التحریم: ۶۶) ”خود کو اور اپنے گھر والوں کو دوزخ کی آگ سے بچاؤ۔“ امام بخاری رحمہ اللہ نے اس موقع پر واضح کیا ہے کہ جس طرح اصلاح کا حکم شریعت نے دیا ہے اسی طرح اپنی رعیت کی اصلاح کا بھی حکم ہے، اس لئے ان میں سے کسی ایک کی اصلاح سے غفلت تباہ کن ہے۔ اب اگر مردے کے گھر غیر شرعی نوحہ و ماتم کا ردواج تھا لیکن اپنی زندگی میں اس نے انہیں ابن سے نہیں روکا اور اپنے گھر میں ہونے والے اس منکر پر واقفیت کے باوجود اس نے تساہل سے کام لیا، تو شریعت کی نظر میں وہ بھی مجرم ہے۔ شریعت نے امر بالمعروف اور نہی عن المنکر کا ایک اصول بنادیا تھا۔ ضروری تھا کہ اس اصول کے تحت اپنی زندگی میں اپنے گھر والوں کو اس سے باز رکھنے کی کوشش کرتا۔ لیکن اگر اس نے ایسا نہیں کیا، تو گویا وہ خود اس عمل کا سبب بنا ہے۔ شریعت کی نظر اس سلسلے میں بہت دور تک ہے۔ اسی حاکمہ میں امام بخاری رحمہ اللہ نے یہ حدیث نقل کی ہے کہ ”کوئی شخص اگر ظلماً (ظالمانہ طور پر) قتل کیا جاتا ہے تو اس قتل کی ایک حد تک ذمہ داری آدم علیہ السلام کے سب سے پہلے بیٹے (قاتل) پر عائد ہوتی ہے۔“ قاتل نے اپنے بھائی یا بھیل کو قتل کر دیا تھا۔ یہ روئے زمین پر سب سے پہلا ظالمانہ قتل تھا۔ اس سے پہلے دنیا اس سے ناواقف تھی۔ اب چونکہ اس طریقہ ظلم کی ایجاد سب سے پہلے آدم علیہ السلام کے بیٹے قاتل نے کی تھی، اس لئے قیامت تک ہونے والے ظالمانہ قتل کے گناہ کا ایک حصہ اس کے نام بھی لکھا جائے گا۔ شریعت کے اس اصول کو اگر سامنے رکھا جائے تو عذاب و ثواب کی بہت سی بنیادی گریں کھل جائیں۔

حضرت عائشہ رضی اللہ عنہا کے بیان کردہ اصول پر بھی ایک نظر ڈال لیجئے انہوں نے فرمایا تھا کہ قرآن نے خود فیصلہ کر دیا ہے۔ کہ ”کسی انسان پر دوسرے کی کوئی ذمہ داری نہیں“ حضرت عائشہ رضی اللہ عنہا نے فرمایا تھا کہ مرنے والے کو کیا اختیار ہے؟ اس کا تعلق اب اس عالم تا موت سے ختم ہو چکا ہے۔ نہ وہ کسی کو روک سکتا ہے اور نہ اس پر قدرت ہے۔ پھر اس ناکردہ گناہ کی ذمہ داری اس پر عائد کرنا کس طرح صحیح ہو سکتا ہے؟

اس موقع پر اگر غور کیا جائے تو معلوم ہوگا کہ شریعت نے ہر چیز کے لئے اگرچہ ضابطے اور قاعدے متعین کر دیئے ہیں لیکن بعض اوقات کسی ایک میں بہت سے اصول بیک وقت جمع ہو جاتے ہیں اور یہیں سے اجتہاد کی حد شروع ہو جاتی ہے۔ سوال پیدا ہوتا ہے کہ یہ جزیئی کس ضابطے کے تحت آسکتی ہے؟ اور ان مختلف اصول میں اپنے مضمرات کے اعتبار سے جزیئی کس اصول سے زیادہ قریب ہے؟ اس مسئلہ میں حضرت عائشہ رضی اللہ عنہا نے اپنے اجتہاد

یہ فیصلہ کیا تھا کہ میت پر نوحہ و ماتم کا میت سے تعلق قرآن کے بیان کردہ اس اصول سے متعلق ہے کہ ”کسی انسان پر دوسرے کی ذمہ داری نہیں۔“ جیسا کہ ہم نے تفصیل سے بتایا کہ عائشہ رضی اللہ عنہا کے اجتہاد کو امت نے اس مسئلہ میں قبول نہیں کیا ہے۔ اس باب پر ہم نے یہ طویل نوٹ اس لئے لکھا کہ اس میں روزمرہ زندگی سے متعلق بعض بنیادی اصول سامنے آئے تھے۔ جہاں تک نوحہ و ماتم کا سوال ہے اسے اسلام ان غیر ضروری اور لغو حرکتوں کی وجہ سے رد کرتا ہے جو اس سلسلے میں کی جاتی تھیں۔ ورنہ عزیز و قریب یا کسی بھی متعلق کی موت پر غم قدرتی چیز ہے اور اسلام نہ صرف اس کے اظہار کی اجازت دیتا ہے بلکہ حدیث سے معلوم ہوتا ہے کہ بعض افراد کو جس کے دل میں اپنے عزیز و قریب کی موت سے کوئی ٹیس نہیں لگی، نبی کریم ﷺ نے انہیں سخت دل کہا۔ خود نبی اکرم ﷺ کی زندگی میں کئی ایسے واقعات پیش آئے جب آپ ﷺ کے کسی عزیز و قریب کی وفات پر آپ ﷺ کا بیٹا نہ صبر لبریز ہو گیا اور آنکھوں سے آنسو چھلک پڑے۔ (تفسیر البخاری)

نصوص شرعیہ کی موجودگی میں ان کے خلاف اجتہاد قابل قبول نہیں ہے۔ خواہ اجتہاد کرنے والا کوئی ہو۔ رائے اور قیاس ہی وہ بیماریاں ہیں جنہوں نے امت کا بیڑہ غرق کر دیا ہے اور امت تقسیم در تقسیم ہو کر رہ گئی۔ امام بخاری رحمہ اللہ نے حضرت عائشہ رضی اللہ عنہا کے قول کی مناسب توجیہ فرمادی ہے، وہی ٹھیک ہے۔

۱۲۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هَلَالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: شَهِدْنَا بِسَاقِ بْنِ سُلَيْمَانَ رَسُوْلَ اللَّهِ ﷺ جَالِسًا عَلَى الْقَبْرِ، قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ قَالَ: فَقَالَ: ((هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟)) فَقَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: ((فَانْزِلْ)) قَالَ: فَزَلَّ فِي قَبْرِهَا. [طرفه في: ۱۳۴۲]

(۱۲۸۵) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ابو عامر عقدی نے بیان کیا، کہا ہم سے فلیح بن سلیمان نے بیان کیا، ان سے ہلال بن علی نے ان سے انس بن مالک رضی اللہ عنہ نے کہ ہم نبی کریم ﷺ کی ایک بیٹی (حضرت ام کلثوم رضی اللہ عنہا) کے جنازہ میں حاضر تھے (وہ حضرت عثمان غنی رضی اللہ عنہ کی بیوی تھیں۔ جن کا ۵ھ میں انتقال ہوا) رسول اللہ ﷺ قبر پر بیٹھے ہوئے تھے۔ انہوں نے کہا کہ میں نے دیکھا کہ آپ ﷺ کی آنکھیں آنسوؤں سے بھر آئی تھیں۔ آپ ﷺ نے پوچھا: ”کیا تم میں کوئی ایسا شخص بھی ہے کہ جو آج کی رات عورت کے پاس نہ گیا ہو۔“ اس پر ابو طلحہ رضی اللہ عنہ نے کہا کہ میں ہوں۔ رسول کریم ﷺ نے فرمایا: ”پھر قبر میں تم اترو۔“ چنانچہ وہ ان کی قبر میں اترے۔

تشریح: حضرت عثمان رضی اللہ عنہ کو آپ ﷺ نے نہیں اتارا۔ ایسا کرنے سے ان کو تنبیہ کرنا منظور تھی۔ کہتے ہیں حضرت عثمان رضی اللہ عنہ نے اس شب میں جس میں حضرت ام کلثوم رضی اللہ عنہا نے انتقال فرمایا ایک لوٹری سے صحبت کی تھی۔ نبی کریم ﷺ کو ان کا یہ کام پسند نہ آیا۔ (وحیدی)

حضرت ام کلثوم رضی اللہ عنہا سے پہلے رسول کریم ﷺ کی صاحبزادی حضرت رقیہ رضی اللہ عنہا حضرت عثمان رضی اللہ عنہ کے عقد میں تھیں۔ ان کے انتقال پر نبی کریم ﷺ نے حضرت ام کلثوم رضی اللہ عنہا سے آپ کا عقد فرمادیا جن کے انتقال پر آپ نے فرمایا تھا کہ اگر میرے پاس تیسری بیٹی ہوتی تو اسے بھی عثمان رضی اللہ عنہ ہی کے عقد میں دیتا۔ اس سے حضرت عثمان رضی اللہ عنہ کی جو وقعت نبی کریم ﷺ کے دل میں تھی وہ ظاہر ہے۔

۱۲۸۶۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنُ أَبِي مَلِيكَةَ، قَالَ: تُوِفِّيَتْ بِنْتُ لِعُثْمَانَ بِمَكَّةَ وَجِئْنَا لِنَشْهَدَهَا، وَحَضَرَهَا

(۱۲۸۶) ہم سے عبد ان نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن مبارک نے بیان کیا، انہوں نے کہا کہ ہم کو ابن جریج نے خبر دی، انہوں نے کہا کہ مجھے عبد اللہ بن عبید اللہ بن ابی ملیکہ نے خبر دی کہ عثمان رضی اللہ عنہ کی ایک صاحبزادی (ام ابان) کا مکہ میں انتقال ہو گیا تھا۔ ہم بھی ان کے

جنازے میں حاضر ہوئے۔ عبد اللہ بن عمر اور عبد اللہ بن عباس رضی اللہ عنہما بھی تشریف لائے۔ میں ان دونوں حضرات کے درمیان بیٹھا ہوا تھا یا یہ کہا کہ میں ایک بزرگ کے قریب بیٹھ گیا اور دوسرے بزرگ بعد میں آئے اور میرے بازوؤں میں بیٹھ گئے۔ عبد اللہ بن عمر رضی اللہ عنہما نے عمرو بن عثمان سے کہا (جو ام ابان کے بھائی تھے) رونے سے کیوں نہیں روکتے۔ نبی کریم ﷺ نے تو فرمایا ہے: ”میت پر گھر والوں کے رونے سے عذاب ہوتا ہے۔“

ابن عمر و ابن عباس و انی لجالس بینہما۔ او قال: جلست إلى أحدهما ثم جاء الآخر، فجلست إلى جنبي۔ فقال: عبد الله بن عمر لعمر و بن عثمان ألا تنهى عن البكاء؟ فإن رسول الله ﷺ قال: ((إن الميت يعذب ببكاء أهله عليه)).

[مسلم: ۱۲۱۴۹، نسائی: ۱۸۵۷]

(۱۲۸۷) اس پر عبد اللہ بن عباس رضی اللہ عنہما نے بھی تائید کی کہ عمر رضی اللہ عنہ نے بھی ایسا ہی فرمایا تھا۔ پھر آپ بیان کرنے لگے کہ میں عمر رضی اللہ عنہ کے ساتھ مکہ سے چلا جب ہم بیداء تک پہنچے تو سامنے ایک بھول کے درخت کے نیچے چند سوار نظر پڑے۔ حضرت عمر رضی اللہ عنہ نے کہا کہ جا کر دیکھو تو سہی یہ کون لوگ ہیں۔ ان کا بیان ہے کہ میں نے دیکھا تو صہیب رضی اللہ عنہ تھے۔ پھر جب اس کی اطلاع دی تو آپ نے فرمایا کہ انہیں بلا لاؤ۔ میں صہیب رضی اللہ عنہ کے پاس دوبارہ آیا اور کہا کہ چلیے امیر المؤمنین بلاتے ہیں۔ چنانچہ وہ خدمت میں حاضر ہوئے۔ (خیر یہ قصہ تو ہو چکا) پھر جب حضرت عمر رضی اللہ عنہ زخمی کئے گئے تو صہیب رضی اللہ عنہ روتے ہوئے اندر داخل ہوئے۔ وہ کہہ رہے تھے ہائے میرے بھائی! ہائے میرے صاحب! اس پر عمر رضی اللہ عنہ نے فرمایا: صہیب! تم مجھ پر روتے ہو، تم نہیں جانتے کہ رسول اللہ ﷺ نے فرمایا تھا کہ ”میت پر اس کے گھر والوں کے رونے سے عذاب ہوتا ہے۔“

۱۲۸۷۔ فقال ابن عباس: قد كان عمر يقول: بعض ذلك، ثم حدث قال: صبرت مع عمر من مكة حتى إذا كنا بالبذاء، إذا هو بركب تحت ظل سمره فقال: اذهب، فانظر من هؤلاء الركب قال: فنظرت فإذا صهيب، فأخبرته فقال: ادعه لي فرجعت إلى صهيبا فقلت: ارتحل فالحق أمير المؤمنين فلما أصيب عمر دخل صهيب يبكي يقول: وأخاه، وأصاحبه فقال له عمر: يا صهيب أتبكي علي وقد قال رسول الله ﷺ: ((إن الميت يعذب ببكاء أهله عليه)). [طرفه في: ۱۲۹۰، ۱۲۹۲]

[مسلم: ۲۱۴۶، ۲۱۴۹]

(۱۲۸۸) ابن عباس رضی اللہ عنہما نے فرمایا کہ جب عمر رضی اللہ عنہ کا انتقال ہو گیا تو میں نے اس حدیث کا ذکر عائشہ رضی اللہ عنہا سے کیا۔ انہوں نے فرمایا کہ اللہ عمر رضی اللہ عنہ پر رحم کرے۔ اللہ کی قسم! رسول اللہ ﷺ نے یہ نہیں فرمایا ہے کہ اللہ مومن پر اس کے گھر والوں کے رونے کی وجہ سے عذاب کرے گا بلکہ رسول اللہ ﷺ نے یوں فرمایا کہ ”اللہ تعالیٰ کافر کا عذاب اس کے گھر والوں کے رونے کی وجہ سے اور زیادہ کر دیتا ہے۔“ اس کے بعد کہنے لگیں کہ قرآن کی یہ آیت تم کو کافی ہے کہ ”کوئی کسی کے گناہ کا ذمہ دار اور اس کا بوجھ اٹھانے والا نہیں۔“ اس پر ابن عباس رضی اللہ عنہما نے اس وقت (یعنی ام ابان کے جنازے میں)

۱۲۸۸۔ قال ابن عباس: فلما مات عمر ذكرت ذلك لعائشة فقالت: يرحم الله عمر، والله ما حدث رسول الله ﷺ إن الله يعذب المؤمن ببكاء أهله عليه ولكن رسول الله ﷺ قال: ((إن الله يزيد الكافر عذابا ببكاء أهله عليه)). وقالت: حسبيكم القرآن ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الانعام: ۱۶۴] قال ابن عباس: عند ذلك والله

﴿هُوَ أَضْحَكٌ وَأَبْغَى﴾ قَالَ ابْنُ أَبِي مُلَيْكَةَ: سَوْرَةُ نَحْمُ فِي آيَةِ پڑھی ”اور اللہ ہی ہنساتا ہے اور وہی رلاتا ہے“۔ ابن ابی اللہ مَا قَالَ ابْنُ عُمَرَ شَيْئًا. [طرفاء فی: ملکہ نے کہا کہ اللہ کی قسم! ابن عباس رضی اللہ عنہما کی یہ تقریر سن کر ابن عمر رضی اللہ عنہما نے کچھ جواب نہیں دیا۔ ۱۲۸۹، ۳۹۷۸] [مسلم: ۲۱۴۲]

تشریح: یہ آیت سورہ فاطر میں ہے مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ کسی شخص پر غیر کے فعل سے سزا نہ ہوگی گھرہاں جب اس کو بھی اس فعل میں ایک طرح کی شرکت ہو۔ جیسے کسی کے خاندان کی رسم رونا، پینا نوحہ کرنا ہو اور وہ اس سے منع نہ کر جائے تو بے شک اس کے گھر والوں کے نوحہ کرنے سے اس پر عذاب ہوگا۔ بعض نے کہا کہ حضرت عمر رضی اللہ عنہ کی حدیث اس پر محمول ہے کہ جب میت نوحہ کرنے کی وصیت کر جائے۔ بعض نے کہا کہ عذاب سے یہ مطلب ہے کہ میت کو تکلیف ہوتی ہے اس کے گھر والوں کے نوحہ کرنے سے۔ امام ابن تیمیہ رحمہ اللہ نے اسی کی تائید کی ہے (لا تقتل نفساً) کہ خود امام بخاری رحمہ اللہ نے دیات وغیرہ میں وصل کیا ہے۔ اس سے امام بخاری رحمہ اللہ نے یہ نکالا کہ ناحق خون کوئی بھی کرتا ہے تو قاتل پر اس کے گناہ کا ایک حصہ ڈالا جاتا ہے اور اس کی وجہ نبی کریم صلی اللہ علیہ وسلم نے یہ بیان فرمائی کہ اس نے ناحق خون کی بناسب سے پہلے قائم کی تو اسی طرح جس کے خاندان میں نوحہ کرنے اور رونے پینے کی رسم ہے اور اس نے منع نہ کیا تو کیا عجب ہے کہ نوحہ کرنے والوں کے گناہ کا ایک حصہ اس پر بھی ڈالا جائے اور اس کو عذاب ہو۔ (وحیدی)

۱۲۸۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ أَخْبَرَنَا أَبُو إِسْحَاقَ وَهُوَ الشَّيْبَانِيُّ عَنْ أَبِي بَرْدَةَ، عَنْ أَبِيهِ، قَالَ: لَمَّا أَصِيبَ عُمَرُ جَعَلَ صَهَبٌ يَقُولُ: وَالْأَخَاهُ فَقَالَ عُمَرُ أَمَا عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ)). [راجع: ۱۲۸۹] [مسلم: ۲۱۴۶، ۲۱۴۷]

۱۲۸۹) ہم سے اسماعیل بن خلیل نے بیان کیا، ان سے علی بن مسہر نے بیان کیا، ان سے ابواسحاق شیبانی نے، ان سے ابوبردہ نے اور ان سے ان کے والد ابوموسیٰ اشعری نے کہ جب حضرت عمر رضی اللہ عنہ کو زخمی کیا گیا تو صہیب رضی اللہ عنہ یہ کہتے ہوئے آئے، ہائے میرے بھائی! اس پر حضرت عمر رضی اللہ عنہ نے فرمایا: تجھ کو معلوم نہیں کہ نبی صلی اللہ علیہ وسلم نے فرمایا ہے کہ ”مردے کو اس کے گھر والوں کے رونے سے عذاب کیا جاتا ہے۔“

تشریح: اس کے دونوں معنی ہو سکتے ہیں یعنی اس کے گھر والوں کے رونے سے یا اس کے کفر کی وجہ سے دوسری صورت میں مطلب یہ ہوگا کہ یہ تو اس رنج میں ہیں کہ ہم سے جدائی ہوگئی اور اس کی جان عذاب میں گرفتار ہے۔ اس حدیث سے امام بخاری رحمہ اللہ نے حضرت عمر رضی اللہ عنہ کی اگلی حدیث کی تفسیر کی کہ نبی کریم صلی اللہ علیہ وسلم کی مراد وہ میت ہے جو کافر ہے۔ لیکن حضرت عمر رضی اللہ عنہ نے اس کو عام سمجھا اور اسی لئے صہیب رضی اللہ عنہ پر انکار کیا۔ (وحیدی)

۱۲۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَةٍ يَبْكِي عَلَيْهَا أَهْلُهَا فَقَالَ: ((إِنَّهُمْ يَكُونُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا)). [راجع: ۱۲۸۸] [مسلم: ۱۲۹۰]

۱۲۹۰) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، انہیں امام مالک نے خبر دی، انہیں عبد اللہ بن ابی بکر نے، انہیں ان کے باپ نے اور انہیں عمرہ بنت عبد الرحمن نے، انہوں نے نبی کریم صلی اللہ علیہ وسلم کی بیوی حضرت عائشہ رضی اللہ عنہا سے سنا۔ آپ نے کہا کہ نبی کریم صلی اللہ علیہ وسلم کا گزرا ایک یہودی عورت پر ہوا جس کے مرنے پر اس کے گھر والے رورہے تھے۔ اس وقت آپ صلی اللہ علیہ وسلم نے فرمایا کہ ”یہ لوگ رورہے ہیں حالانکہ اس کو قبر میں عذاب کیا جا رہا ہے۔“

۲۱۵۶؛ ترمذی: ۱۰۰۶؛ نسائی: ۱۸۵۵]

تشریح: شوکانی رحمہ اللہ نے کہا کہ رونا اور نوحہ کرنا یہ سب کام حرام ہیں۔ ایک جماعت سلف کا جن میں حضرت عمر رضی اللہ عنہ ہیں یہ قول ہے کہ میت کے لوگوں کے رونے سے میت کو عذاب ہوتا ہے اور جمہور علماء اس کی یہ تاویل کرتے ہیں کہ عذاب اسے ہوتا ہے جو رونے کی وصیت کر جائے اور ہم کہتے ہیں کہ نبی کریم ﷺ سے مطلقاً یہ ثابت ہوا کہ میت پر رونے سے اس کو عذاب ہوتا ہے۔ ہم نے آپ ﷺ کے ارشاد کو مانا اور سن لیا۔ اس پر ہم کچھ زیادہ نہیں کرتے۔ امام نووی رحمہ اللہ نے اس پر اجماع نقل کیا کہ جس رونے سے میت کو عذاب ہوتا ہے وہ رونا پکار کر رونا اور نوحہ کرنا ہے نہ کہ صرف آنسو بہانا۔ (وحیدی)

بَابُ مَا يُكْرَهُ مِنَ النَّيَاحَةِ عَلَى الْمَيِّتِ

باب: میت پر نوحہ کرنا مکروہ ہے

اور حضرت عمر رضی اللہ عنہ نے فرمایا: عورتوں کو ابوسلیمان (خالد بن ولید) پر رونے دے جب تک وہ خاک نہ اڑائیں اور چلائیں نہیں۔ نفع سر پر مٹی ڈالنے کو اور لقلقہ چلانے کو کہتے ہیں۔

(۱۲۹۱) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سعید بن عبید نے، ان سے علی بن ربیعہ نے اور ان سے مغیرہ بن شعبہ رضی اللہ عنہ نے کہ میں نے نبی کریم ﷺ سے سنا آپ فرماتے تھے: ”میرے متعلق کوئی جھوٹی بات کہنا عام لوگوں سے متعلق جھوٹ بولنے کی طرح نہیں ہے جو شخص بھی جان بوجھ کر میرے اوپر جھوٹ بولے وہ اپنا ٹھکانا جہنم بنا لے۔“ اور میں نے نبی کریم ﷺ سے یہ بھی سنا کہ ”کسی میت پر اگر نوحہ و ماتم کیا جائے تو اس نوحہ کی وجہ سے بھی اس پر عذاب ہوتا ہے۔“

(۱۲۹۲) ہم سے عبدان عبد اللہ بن عثمان نے بیان کیا، کہا کہ مجھے میرے باپ نے خبر دی، انہیں شعبہ نے، انہیں قتادہ نے، انہیں سعید بن مسیب نے، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے اپنے باپ حضرت عمر رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”میت کو اس پر نوحہ کئے جانے کی وجہ سے بھی قبر میں عذاب ہوتا ہے۔“ عبدان کے ساتھ اس حدیث کو عبد الاعلیٰ نے بھی یزید بن زریج سے روایت کیا۔ انہوں نے کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، کہا ہم سے قتادہ نے (دوسری سند) اور آدم بن ابی ایاس نے شعبہ سے یوں روایت کیا کہ ”میت پر زندہ کے رونے سے عذاب ہوتا ہے۔“

وَقَالَ عُمَرُ: دَغَهُنَّ يَبْكِينَ عَلَى أَبِي سُلَيْمَانَ مَا لَمْ يَكُنْ نَفْعٌ أَوْ لَفْلَقَةٌ وَالنَّفْعُ: التَّرَابُ عَلَى الرَّأْسِ، وَاللَّفْلَقَةُ: الصَّوْتُ. ۱۲۹۱- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سَعِيدُ ابْنِ عُبَيْدٍ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ كَذِبًا عَلَى لَيْسَ كَذِبٌ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَبْتَأْ مَقْعَدَهُ مِنَ النَّارِ)). وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ بَنَحَ عَلَيْهِ يَعْذَبُ بِمَا يَبْنَحُ عَلَيْهِ)). [مسلم: ۲۱۵۷، ۲۱۵۸، ۲۱۵۹]

۱۲۹۲- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: قَالَ ((الْمَيِّتُ يَعْذَبُ فِي قَبْرِهِ بِمَا يَبْنَحُ عَلَيْهِ)) تَابَعَهُ عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ؛ ح: وَقَالَ آدَمُ عَنْ شُعْبَةَ: ((الْمَيِّتُ يَعْذَبُ بِبِغَاءِ الْحَيِّ عَلَيْهِ)). [راجع: ۱۲۸۷] [مسلم: ۲۱۴۳]

نسائی: ۱۸۵۲؛ ابن ماجہ: ۱۵۹۳]

بَابُ

بَابُ

۱۲۹۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ، قَدْ مَثَلَ بِهِ حَتَّى وُضِعَ بَيْنَ يَدَي رَسُولِ اللَّهِ ﷺ وَقَدْ سُجِّي ثَوْبًا فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَتَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَتَهَانِي قَوْمِي، فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَرُفِعَ فَسَمِعَ صَوْتَ صَاحِبَةٍ فَقَالَ: ((مَنْ هَذِهِ؟)) فَقَالُوا: ابْنَةُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو قَالَ: ((فَلِمَ تَبْكِي؟)) أَوْ ((لَا تَبْكِيْ)) فَمَا زَالَتِ الْمَلَائِكَةُ تَنْظُلُهُ بِأَجْحِيحَتِهَا حَتَّى رُفِعَ)). [راجع: ۱۲۴۴] [مسلم: ۶۳۵۴؛ نسائي: ۱۸۴۴]

بَابُ لَيْسَ مِنَّا مَنْ شَقَّ الْجُيُوبَ

بَابُ: نَبِي كَرِيم ﷺ كَايَهِ فَرَمَانَا كَه "گَرِ بِيَان چَاك

کرنے والے ہم میں سے نہیں ہیں"

۱۲۹۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا زَيْدُ الْيَامِي، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ)). [اطرافه في: ۱۲۹۷، ۱۲۹۸، ۱۲۹۹، ۱۳۵۱۹] [ترمذي: ۹۹۹؛ نسائي: ۱۸۶۱]

ابن ماجه: ۱۵۸۴

تشریح: یعنی ہماری امت سے خارج ہیں۔ معلوم ہوا کہ یہ حرکت ناپسندیدہ ہے۔

بَابُ: نَبِي كَرِيم ﷺ كَايَهِ فَرَمَانَا كَه "گَرِ بِيَان چَاك

بَابُ رِثَاءِ النَّبِيِّ ﷺ سَعْدُ بْنُ

وفات پر افسوس کرنا

خَوْلَةُ

۱۲۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ ابْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ فِي عَامِ حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بِهِ فَقُلْتُ: إِنِّي قَدْ بَلَغَ بَنِي مِنَ الْوَجَعِ وَأَنَا ذُو مَالٍ، وَلَا يَرْتُنِي إِلَّا ابْنَةُ لَبِي، أَفَأَتَصَدَّقُ بِثُلْثِي مَالِي قَالَ: ((لَا)) فَقُلْتُ: فَالْشَّطْرُ، فَقَالَ: ((لَا)) ثُمَّ قَالَ: ((الثُّلُثُ وَالْثُلُثُ كَبِيرٌ - أَوْ كَثِيرٌ - إِنَّكَ أَنْ تَذَرَّ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تَنفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتَ بِهَا، حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ)) قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: ((إِنَّكَ لَنْ تَخْلَفَ فَتَعْمَلَ عَمَلًا صَالِحًا إِلَّا أَزْدَدْتُ بِهِ دَرَجَةً وَرَفْعَةً، ثُمَّ لَعَلَّكَ أَنْ تَخْلَفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيَضُرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هُجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ)) يَزْنِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ.

(۱۲۹۵) ہم سے عبد اللہ بن یوسف تنیس نے بیان کیا، انہیں امام مالک نے خبر دی۔ انہیں ابن شہاب نے، انہیں عامر بن سعد بن ابی وقاص نے اور انہیں ان کے والد سعد بن ابی وقاص رضی اللہ عنہ نے کہ رسول اللہ ﷺ حجۃ الوداع کے سال (۱۰ھ میں) میری عیادت کے لیے تشریف لائے۔ میں سخت بیمار تھا میں نے کہا کہ میرا مرض شدت اختیار کر چکا ہے میرے پاس مال و اسباب بہت ہے اور میری صرف ایک لڑکی ہے جو وارث ہوگی تو کیا میں اپنے دو تہائی مال کو خیرات کر دوں؟ آپ ﷺ نے فرمایا کہ ”نہیں۔“ میں نے کہا آدھا۔ آپ ﷺ نے فرمایا: ”نہیں۔“ پھر آپ ﷺ نے فرمایا: ”ایک تہائی مال کو خیرات کر دو اور یہ بھی بڑی خیرات ہے یا بہت خیرات ہے اگر تو اپنے وارثوں کو اپنے پیچھے مالدار چھوڑ جائے تو یہ اس سے بہتر ہوگا کہ محتاجی میں انہیں اس طرح چھوڑ کر جائے کہ وہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں۔ یہ یاد رکھو کہ جو خرچ بھی تم اللہ کی رضا کی نیت سے کرو گے تو اس پر بھی تمہیں ثواب ملے گا۔ حتیٰ کہ اس لقمہ پر بھی جو تم اپنی بیوی کے منہ میں رکھو۔“ پھر میں نے پوچھا کہ یا رسول اللہ! میرے ساتھی تو مجھے چھوڑ کر (حجۃ الوداع کر کے) مکہ سے جا رہے ہیں اور میں ان سے پیچھے رہ رہا ہوں۔ اس پر آپ ﷺ نے فرمایا: ”یہاں رہ کر بھی اگر تم کوئی نیک عمل کرو گے تو اس سے تمہارے درجے بلند ہوں گے اور شاید ابھی تم زندہ رہو گے اور بہت سے لوگوں کو (مسلمانوں کو) تم سے فائدہ پہنچے گا اور بہتوں کو (کفار و مرتدین کو) نقصان۔“ (پھر آپ ﷺ نے دعا فرمائی) ”اے اللہ! میرے ساتھیوں کو ہجرت پر استقلال عطا فرما اور ان کے قدم پیچھے کی طرف نہ لوٹا۔ لیکن مصیبت زدہ سعد بن خولہ تھے۔“ اور رسول اللہ ﷺ نے ان کے مکہ میں وفات پا جانے کی وجہ سے اظہار غم کیا تھا۔

(راجع: ۵۶)

تشریح: اس موقع پر نبی اکرم ﷺ نے اسلام کا وہ زریں اصول بیان کیا ہے جو اجتماعی زندگی کی جان ہے۔ احادیث کے ذخیرہ میں اس طرح کی احادیث کی کمی نہیں اور اس سے ہماری شریعت کے مزاج کا پتہ چلتا ہے کہ وہ اپنی اتباع کرنے والوں سے کس طرح کی زندگی کا مطالبہ کرتی ہے۔ اللہ تعالیٰ خود شارع ہیں اور اس نے اپنی تمام دوسری مخلوقات کے ساتھ انسانوں کو بھی پیدا کیا ہے۔ اس لئے انسان کی طبیعت میں فطری طور پر جو رجحانات اور صلاحیتیں موجود ہیں خداوند تعالیٰ اپنے احکام و اوامر میں انہیں نظر انداز نہیں کرتے۔ شریعت میں معاد و معاش سے متعلق جن احکام پر عمل کرنے کا ہم سے مطالبہ کیا گیا ہے، ان کا مقصد یہ ہے کہ اللہ کی عبادت اس کی رضا کے مطابق ہو سکے اور زمین میں شر و فساد نہ پھیلے۔ اہل و عیال پر خرچ کرنے کی اہمیت اور اس پر اجر و ثواب کا استحقاق صلہ رحمی اور خاندانی نظام کی اہمیت کے پیش نظر ہے کہ جن پر معاشرہ کی صلاح و بقا کا مدار ہے حدیث کا یہ

حصہ کہ ”اگر کوئی شخص اپنی بیوی کے منہ میں لقمہ دے تو اس پر بھی اجر و ثواب ملے گا۔ اسی بنیاد پر ہے۔ کون نہیں جانتا کہ اس میں حنظل بھی ہے۔ لیکن اگر از دواجی زندگی کے ذریعہ مسلمان اس خاندانی نظام کو پروان چڑھاتا ہے جس کی ترتیب اسلام نے دی اور اس کے مقصدیات پر عمل کی کوشش کرتا ہے تو قصائے شہوت بھی اجر و ثواب کا باعث ہے۔ شیخ نووی رحمہ اللہ نے لکھا ہے کہ حنظل اگر حق کے مطابق ہو تو اجر و ثواب میں اس کی وجہ سے کوئی کمی نہیں ہوتی۔ مسلم میں اس سلسلے کی ایک حدیث بہت زیادہ واضح ہے، نبی کریم ﷺ نے فرمایا کہ ”تمہاری شرمگاہ میں صدقہ ہے۔“ صحابہ رضی اللہ عنہم نے عرض کی کہ یا رسول اللہ! کیا ہم اپنی شہوت بھی پوری کریں اور اجر بھی پائیں گے؟ آپ ﷺ نے فرمایا کہ ”ہاں! کیا تم اس پر غور نہیں کرتے کہ اگر حرام میں مبتلا ہو گئے تو پھر کیا ہوگا؟“ اس سے سمجھا جاسکتا ہے کہ شریعت ہمیں کس حد و حدود میں رکھنا چاہتی ہے اور اس کے لئے اس نے کیا کیا جتن کئے ہیں اور ہمارے بعض فطری رجحانات کی وجہ سے جو بڑی خرابیاں پیدا ہو سکتی تھیں، ان کے سد باب کی کس طرح کوشش کی ہے۔

حافظ ابن حجر رحمہ اللہ نے لکھا ہے کہ اس کے باوجود کہ بیوی کے منہ میں لقمہ دینے اور دوسرے طریقوں سے خرچ کرنے کا داعیہ نفعانی اور شہوانی بھی ہے۔ خود یہ لقمہ جس جسم کا جزو دینے کا شوہر اسی سے متوقع (فائدہ) اٹھاتا ہے لیکن شریعت کی طرف سے پھر بھی اجر و ثواب کا وعدہ ہے۔ اس لئے اگر دوسروں پر خرچ کیا جائے جن سے کوئی نسبت و قرابت نہیں اور جہاں خرچ کرنے کے لئے کچھ زیادہ مجاہدہ کی بھی ضرورت ہوگی تو اس پر اجر و ثواب کس قدر مل سکتا ہے۔ تاہم یہ یاد رہے کہ ہر طرح کے خرچ اخراجات میں مقدم اعزہ و اقربا ہیں۔ اور پھر دوسرے لوگ کے اعزہ پر خرچ کر کے آدمی شریعت کے کئی مطالبوں کو ایک ساتھ پورا کرتا ہے۔

سعد بن خولہ رضی اللہ عنہ مہاجرین میں سے تھے۔ لیکن آپ کی وفات مکہ میں ہوئی تھی۔ یہ بات پسند نہیں کی جاتی تھی کہ جن لوگوں نے اللہ اور رسول سے تعلق کی وجہ سے اور اللہ کی رضا حاصل کرنے کے لئے ہجرت کی تھی وہ بلا کسی سخت ضرورت کے مکہ میں قیام کریں۔ چنانچہ سعد بن وقاص رضی اللہ عنہ مکہ میں بیمار ہوئے تو وہاں سے جلد نکل جانا چاہا کہ کہیں وفات نہ ہو جائے اور رسول اللہ ﷺ نے بھی سعد بن خولہ رضی اللہ عنہ پر اس لئے اظہار غم کیا تھا کہ مہاجر ہونے کے باوجود ان کی وفات مکہ میں ہو گئی۔ اسی کے ساتھ آپ ﷺ نے اس کی بھی دعا کی کہ اللہ تعالیٰ صحابہ رضی اللہ عنہم کو ہجرت پر استقلال عطا فرمائے تاہم یہ نہیں کہا جاسکتا کہ یہ نقصان کس طرح کا ہوگا۔ کیونکہ یہ تکوینیت سے متعلق ہے۔ (تفہیم البخاری)

ترجمہ باب رثاء سے وہی اظہار افسوس اور رنج و غم مراد ہے نہ مرثیہ پڑھنا۔ مرثیہ اس کو کہتے ہیں کہ میت کے فضائل اور مناقب بیان کئے جائیں اور لوگوں کو بیان کر کے رلایا جائے۔ خواہ وہ لطم ہو یا نثر یہ تو ہماری شریعت میں منع ہے خصوصاً لوگوں کو جمع کر کے سنانا اور رلانا اس کی ممانعت میں تو کسی کا اختلاف نہیں ہے۔ صحیح حدیث میں وارد ہے جس کو احمد اور ابن ماجہ نے نکالا کہ نبی کریم ﷺ نے مرثیوں سے منع فرمایا۔

سعد رضی اللہ عنہ کا مطلب یہ تھا کہ اور صحابہ رضی اللہ عنہم تو آپ کے ساتھ مدینہ طیبہ روانہ ہو جائیں گے اور میں مکہ ہی میں پڑے پڑے مرجاؤں گا۔ آپ ﷺ نے پہلے گول مول فرمایا جس سے سعد رضی اللہ عنہ نے معلوم کر لیا کہ میں اس بیماری سے مرد ہو گا نہیں۔ پھر آگے صاف فرمایا کہ شاید زندہ رہے گا اور تیرے ہاتھ سے مسلمانوں کو فائدہ اور کافروں کا نقصان ہوگا۔ اس حدیث میں آپ ﷺ کا ایک بڑا معجزہ ہے جیسے آپ کی پیش گوئی تھی ویسا ہی ہوا۔ سعد رضی اللہ عنہ نبی کریم ﷺ کی وفات کے بعد مدت تک زندہ رہے عراق اور ایران انہوں نے فتح کیا۔ رضی اللہ عنہ (وحیدی)

بَابُ مَا يُنْهَى مِنَ الْحَلْقِ عِنْدَ الْمُصِيبَةِ

باب: غم کے وقت سر منڈوانے کی ممانعت

۱۲۹۶۔ وَقَالَ الْحَكَمُ بْنُ مُوسَى، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ، أَنَّ الْقَاسِمَ بْنَ مَخْصِمَةَ، حَدَّثَهُ قَالَ: (۱۲۹۶) اور حکم بن موسیٰ نے بیان کیا کہ ہم سے یحییٰ بن حمزہ نے بیان کیا ان سے عبد الرحمن بن جابر نے کہ قاسم بن مخیمرہ نے ان سے بیان کیا انہوں نے کہا کہ مجھ سے ابو بردہ بن ابوموسیٰ نے بیان کیا کہ ابوموسیٰ

اشعری رضی اللہ عنہ بیمار پڑے، ایسے کہ ان پر غشی طاری تھی اور ان کا سر ان کی ایک بیوی ام عبد اللہ بنت ابی رومہ کی گود میں تھا (وہ ایک زور کی چیخ مار کر رونے لگی) (ابو موسیٰ رضی اللہ عنہ) اس وقت کچھ بول نہ سکے لیکن جب ان کو ہوش ہوا تو انہوں نے فرمایا: میں بھی اس کام سے بیزار ہوں جس سے رسول اللہ ﷺ نے بیزاری کا اظہار فرمایا رسول اللہ ﷺ نے (کسی غم کے وقت) چلا کر رونے والی، سرمنڈوانے والی اور گریبان چاک کرنے والی عورتوں سے اپنی بیزاری کا اظہار فرمایا تھا۔ [مسلم: ۲۸۷]

تشریح: معلوم ہوا کہ غمی میں سرمنڈوانا، گریبان چاک کرنا اور چلا کر فوجہ کرنا یہ جملہ حرکات حرام ہیں۔

بَابُ: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ

۱۲۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ حَدَّثَنَا سَفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ)). [راجع: ۱۲۹۴] [مسلم: ۲۸۵، ۲۸۶؛ نسائی: ۱۸۵۹؛ ابن ماجہ: ۱۵۸۴]

(۱۲۹۷) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الرحمن بن مہدی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے عبد اللہ بن مرہ نے، ان سے مسروق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص (کسی میت پر) اپنے رخسار پیٹے، گریبان پھاڑے اور عہد جاہلیت کی سی باتیں کرے وہ ہم میں سے نہیں ہے۔“

تشریح: جو لوگ عرصہ دراز کے شہید شدہ بزرگوں پر سیدہ کو بی کرتے ہیں وہ غور کریں کہ وہ کسی طرح نبی کریم ﷺ کی بغاوت کر رہے ہیں۔

بَابُ مَا يُنْهَى مِنَ الْوَيْلِ وَدَعْوَى الْجَاهِلِيَّةِ عِنْدَ الْمُصِيبَةِ

باب: اس بارے میں کہ مصیبت کے وقت جاہلیت کی باتیں اور وادیا کرنے کی ممانعت ہے

۱۲۹۸۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ حَدَّثَنَا أَبِي، قَالَ حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ)). [راجع: ۱۲۹۴، ۱۲۹۷]

(۱۲۹۸) ہم سے عمر بن حفص نے بیان کیا، ان سے ان کے باپ حفص نے اور ان سے اعمش نے اور ان سے عبد اللہ بن مرہ نے، ان سے مسروق نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو (کسی کی موت پر) اپنے رخسار پیٹے، گریبان چاک کرے اور جاہلیت کی باتیں کرے وہ ہم میں سے نہیں ہے۔“

تشریح: یعنی اس کا یہ عمل ان لوگوں جیسا ہے جو غیر مسلم ہیں یا یہ کہ وہ ہماری امت سے خارج ہے۔ بہر حال اس سے بھی نوحہ کی حرمت ثابت ہوئی۔

بَابُ مَنْ جَلَسَ عِنْدَ الْمُصِيبَةِ يُعْرِفُ فِيهِ الْحُزْنَ

باب: جو شخص مصیبت کے وقت ایسا بیٹھے کہ وہ غمگین دکھائی دے

۱۲۹۹- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَى، قَالَ: أَخْبَرَنِي عَمْرُو، قَالَ: سَمِعْتُ عَائِشَةَ قَالَتْ: لَمَّا جَاءَ النَّبِيُّ ﷺ قَتْلُ ابْنِ حَارِثَةَ وَجَعَفَرٍ وَابْنِ رَوَاحَةَ جَلَسَ يُعْرِفُ فِيهِ الْحُزْنَ، وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ- شَقُّ الْبَابِ- فَأَتَاهُ رَجُلٌ، فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بَكَائِهِنَّ، فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، فَذَهَبَ ثُمَّ أَتَاهُ الثَّانِيَّةُ، لَمْ يُطِيعْنَهُ فَقَالَ: ((إِنَّهُنَّ)) فَأَتَاهُ الثَّالِثَةُ، قَالَ: وَاللَّهِ غَلَبَنَا يَا رَسُولَ اللَّهِ! فَزَعَمَتْ أَنَّهُ قَالَ: ((فَاحْضِي فِي أَفْوَاهِهِنَّ التُّرَابَ)) فَقُلْتُ: أَرَعَمَ اللَّهُ أَنْفَكَ، لَمْ تَفْعَلْ مَا أَمَرَكَ رَسُولُ اللَّهِ وَلَمْ تَتْرُكْ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [طرفاء فی: ۱۳۰۵، ۴۲۶۳] [مسلم: ۲۱۶۱، ۲۱۶۲؛ ابوداؤد: ۳۱۲۲؛ نسائی: ۱۸۴۶]

۱۲۹۹- ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، کہا کہ میں نے یحییٰ سے سنا، انہوں نے کہا کہ مجھے عمرہ نے خبر دی، کہا کہ میں نے عائشہ رضی اللہ عنہا سے سنا، آپ نے کہا کہ جب نبی کریم ﷺ کو زید بن حارثہ، جعفر اور عبد اللہ بن رواحہ رضی اللہ عنہم کی شہادت (غزوہ موتہ میں) کی خبر ملی، تو آپ ﷺ اس وقت اس طرح تشریف فرما تھے کہ غم کے آثار آپ کے چہرے پر ظاہر تھے۔ میں دروازے کے سوراخ سے دیکھ رہی تھی۔ اتنے میں ایک صاحب آئے اور جعفر رضی اللہ عنہ کے گھر کی عورتوں کے رونے کا ذکر کیا۔ آپ ﷺ نے فرمایا کہ ”انہیں رونے سے منع کر دے۔“ وہ گئے لیکن واپس آ کر کہا کہ وہ تو نہیں مانتیں۔ آپ نے پھر فرمایا کہ ”انہیں منع کر دے۔“ اب وہ تیسری مرتبہ واپس ہوئے اور عرض کیا کہ یا رسول اللہ! قسم اللہ کی وہ تو ہم پر غالب آ گئی ہیں (عمرہ نے کہا) حضرت عائشہ رضی اللہ عنہا کو یقین ہوا کہ (ان کے اس کہنے پر) رسول کریم ﷺ نے فرمایا کہ ”پھر ان کے منہ میں مٹی جھونک دے۔“ اس پر میں نے کہا کہ تیرا برا ہو۔ رسول کریم ﷺ اب جس کام کا حکم دے رہے ہیں تو وہ کرو گے نہیں لیکن آپ ﷺ کو تکلیف میں ڈال دیا۔

تشریح: آپ نے عورتوں کے باز نہ آنے پر سخت ناراضگی کا اظہار فرمایا اور غصہ میں کہا: ”کہ ان کے منہ میں مٹی جھونک دو۔“ آپ ﷺ خود بھی بے حد غمگین تھے۔ یہی مقصد باب ہے۔

۱۳۰۰- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ، عَنْ أَنَسٍ قَالَ: قَتَلَ رَسُولُ اللَّهِ ﷺ شَهْرًا جَدِينَ قَتَلَ الْفُرَاءَ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ حَزَنَ حُزْنًا قَطُّ أَشَدَّ مِنْهُ [راجع: ۱۰۰۱، ۱۰۰۲]

۱۳۰۰- ہم سے عمرو بن علی نے بیان کیا، ان سے محمد بن فضیل نے بیان کیا، ان سے عاصم اخول نے اور ان سے انس رضی اللہ عنہ نے کہ جب قاریوں کی ایک جماعت شہید کر دی گئی تو رسول کریم ﷺ ایک مہینہ قنوت پڑھتے رہے۔ میں نے رسول اللہ ﷺ کو کبھی نہیں دیکھا کہ آپ ﷺ ان دنوں سے زیادہ کبھی غمگین رہے ہوں۔

تشریح: یہ شہدائے کرام قاریوں کی ایک معزز ترین جماعت تھی جو ستر نفوس پر مشتمل تھی۔ حضرت مولانا شاخ الحدیث عید اللہ صاحب مبارکپوری رحمہ اللہ کے لفظوں میں اس جماعت کا تعارف یہ ہے:

”وكانوا من اوزاع الناس ينزلون الصفة يتفقهون العلم ويتعلمون القرآن وكانوا رداء للمسلمين اذا نزلت بهم نازلة وكانوا حقا عمار المسجد وليوث الملاحم بعثهم رسول الله ﷺ الى اهل نجد من بنى عامر ليدعوهم الى الاسلام وبقروا عليهم القرآن فلما نزلوا بشر معونة قصدهم عامر بن الطفيل في احياء من بنى سليم وهم رعل وذكوان وعصبة فقاتلوهم (فاصبيوا) اى فقتلوا جميعا وقيل ولم ينج منهم الا كعب بن زيد الانصارى فانه تخلص وبه رمق وظنوا انه مات فعاش حتى استشهد يوم الخندق واسر عمرو بن امية الضمرى وكان ذلك فى السنة الرابعة من الهجرة اى فى صفر على راس اربعة اشهر من احد فحزن رسول الله ﷺ حزنا شديدا قال انس: ما رايت رسول الله ﷺ وجد على احدا ما وجد عليهم“ (مرعاة ج: ۲/ ص: ۲۲۲)

یعنی بعض اصحاب صفہ میں سے یہ بہترین اللہ والے بزرگ تھے جو قرآن پاک اور دینی علوم میں مہارت حاصل کرتے تھے اور یہ وہ لوگ تھے کہ نصاب کے وقت ان کی دعائیں اہل اسلام کے لئے پشت پناہی کا کام دیتی تھیں۔ یہ سید نبوی کے حقیقی طور پر آباؤ کرنے والے اہل حق لوگ تھے جو جنگ و جہاد کے مواقع پر بہادر شہروں کی طرح میدان میں کام کیا کرتے تھے۔ انہیں رسول اللہ ﷺ نے اہل نجد قبیلہ بنو عامر میں تبلیغ اسلام اور تعلیم قرآن مجید کے لئے روانہ فرمایا تھا۔ جب یہ بزم معونہ کے قریب پہنچے تو عامر بن طفیل نامی ایک غدار نے رعل اور ذکوان نامی قبائل کے بہت سے لوگوں کو ہمراہ لے کر ان پر حملہ کر دیا اور یہ سب وہاں شہید ہو گئے۔ جن کا رسول کریم ﷺ کو اس قدر صدمہ ہوا کہ آپ ﷺ نے پورے ایک ماہ تک قبائل رعل و ذکوان کے لئے قیوت نازلہ پڑھی۔ یہ ۳۲ھ کا واقعہ ہے۔ کہا گیا ہے کہ ان میں سے صرف ایک بزرگ کعب بن زید انصاری رضی اللہ عنہ کسی طرح بچ نکلے۔ جسے ظالموں نے مردہ سمجھ کر چھوڑ دیا تھا یہ بعد تک زندہ رہے۔ یہاں تک کہ جنگ خندق میں شہید ہوئے۔ رضی اللہ عنہما

باب: جو شخص مصیبت کے وقت (اپنے نفس پر زور ڈال کر) اپنا رنج ظاہر نہ کرے

بَابُ مَنْ لَمْ يُظْهِرْ حُزْنَہُ عِنْدَ الْمَصِیْبَةِ

اور محمد بن کعب قرظی نے کہا کہ جزع اس کو کہتے ہیں کہ بری بات منہ سے نکالنا اور پروردگار سے بدگمانی کرنا، اور حضرت یعقوب رضی اللہ عنہ نے کہا تھا: ”میں تو اس بے قراری اور رنج کا شکوہ اللہ ہی سے کرتا ہوں“

وَقَالَ مُحَمَّدُ بْنُ كَعْبٍ الْجَزْعُ: الْقَوْلُ النَّسِي وَالظَّنُّ النَّسِي وَقَالَ: يَعْقُوبُ النَّبِيُّ ﷺ: «إِنَّمَا أَشْكُو بَنِي وَحْزَنِي إِلَى اللَّهِ» [يوسف: ۸۶]

(۱۳۰۱) ہم سے بشر بن حکم نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم سے اسحاق بن عبداللہ بن ابی طلحہ نے بیان کیا، کہ انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ نے بتلایا کہ ابوطلمہ رضی اللہ عنہ کا ایک بچہ بیمار ہو گیا انہوں نے کہا کہ اس کا انتقال بھی ہو گیا۔ اس وقت ابوطلمہ رضی اللہ عنہ گھر میں موجود نہ تھے۔ ان کی بیوی (ام سلیم رضی اللہ عنہا) نے جب دیکھا کہ بچے کا انتقال ہو گیا تو انہوں نے کچھ کھانا تیار کیا اور بچے کو گھر کے ایک کونے میں لٹا دیا۔ جب ابوطلمہ رضی اللہ عنہ تشریف لائے تو انہوں نے پوچھا کہ بچے کی طبیعت کیسی ہے؟ ام سلیم رضی اللہ عنہا نے کہا کہ اسے آرام مل گیا ہے اور میرا خیال ہے کہ اب وہ آرام ہی کر رہا ہوگا۔ ابوطلمہ رضی اللہ عنہ نے سمجھا کہ وہ صحیح کہہ رہی

۱۳۰۱۔ حَدَّثَنَا بَشَرُ بْنُ الْحَكَمِ، قَالَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: اشْتَكَيْتُ ابْنَ أَبِي طَلْحَةَ، قَالَ: فَمَاتَ وَابْنُ طَلْحَةَ خَارِجٌ، فَلَمَّا رَأَتْ أُمُّهُ أَنَّهُ قَدْ مَاتَ هَيَّأَتْ شَيْئًا وَنَحْنَتْ فِي جَانِبِ النَّبِيِّ، فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ: كَيْفَ الْغُلَامُ؟ قَالَتْ: قَدْ هَدَأَتْ نَفْسُهُ، وَأَرْجُو أَن يَكُونَ قَدْ اسْتَرَاحَ وَظَنَّ أَبُو طَلْحَةَ أَنَّهَا صَادِقَةٌ،

ہیں۔ (کہ اب بچہ اچھا ہے) پھر ابو طلحہ رضی اللہ عنہ نے ام سلیم رضی اللہ عنہا کے پاس رات گزاری اور جب صبح ہوئی تو غسل کیا لیکن جانے کا ارادہ کیا تو بیوی (ام سلیم رضی اللہ عنہا) نے اطلاع دی کہ بچہ کا انتقال ہو چکا ہے۔ پھر انہوں نے نبی کریم ﷺ کے ساتھ نماز پڑھی اور آپ سے ام سلیم رضی اللہ عنہا کا حال بیان کیا۔ اس پر رسول اللہ ﷺ نے فرمایا کہ ”شاید اللہ تم دونوں کو اس رات میں برکت عطا فرمائے گا۔“ سفیان بن عیینہ نے بیان کیا کہ انصار کے ایک شخص نے بتایا کہ میں نے ابو طلحہ رضی اللہ عنہ کی انہیں بیوی سے نوبٹے دیکھے جو سب کے سب قرآن کے ناالم تھے۔

قَالَ: فَبَاتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ، فَصَلَّى مَعَ النَّبِيِّ ﷺ ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ بِمَا كَانَ مِنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَعَلَّ اللَّهَ أَنْ يُبَارِكَ لَهُمَا فِي لَيْلَتِهِمَا)) قَالَ سُفْيَانُ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: قَرَأْتُ لَهَا تِسْعَةَ أَوْلَادٍ كُلُّهُمْ قَدْ قَرَأَ الْقُرْآنَ. (طرفہ فی: ۱۵۷۰)

تشریح: ابو طلحہ رضی اللہ عنہ کی نیک ترین صالحہ سارہ بیوی کے کہنے کا مطلب یہ تھا کہ بچہ کا انتقال ہو گیا ہے اور اب وہ پورے سکون کے ساتھ لیٹا ہوا ہے۔ لیکن حضرت ابو طلحہ رضی اللہ عنہ نے یہ سمجھا کہ بچہ کو فاقہ ہو گیا ہے اور اب وہ آرام سے سو رہا ہے۔ اس لئے وہ خود بھی آرام سے سوئے، ضروریات سے فارغ ہوئے اور بیوی کے ساتھ ہم بستر بھی ہوئے اور اس پر نبی کریم ﷺ نے برکت کی بشارت دی۔ یہ کہ ان کے غیر معمولی صبر و ضبط اور خداوند تعالیٰ کی حکمت پر کامل یقین کا ثمرہ تھا۔ بیوی کی اس ادا شناسی پر قربان جائیے کہ کس طرح انہوں نے اپنے شوہر کو ایک ذہنی کوفت سے بچالیا۔

محدث علی بن مدینی نے حضرت ابو طلحہ رضی اللہ عنہ کے ان نولڑکوں کے ناالم نقل کئے ہیں جو سب عالم قرآن ہوئے اور اللہ نے ان کو بڑی ترقی بخشی۔ وہ نو بچے یہ تھے۔ اسحاق، اسماعیل، یعقوب، عمیر، عمر، محمد، عبد اللہ، زید اور قاسم۔ انتقال کرنے والے بچے کو ابو عمیر کہتے تھے۔ نبی کریم ﷺ اس کو پیار سے فرمایا کرتے تھے ابو عمیر تمہاری غیر یعنی چڑیا کیسی ہے، یہ بچہ بڑا خوبصورت اور دوجیہ تھا۔ ابو طلحہ رضی اللہ عنہ اس سے محبت کیا کرتے تھے بچے کی ماں ام سلیم کے استقلال کو دیکھنے کہ منہ پر تیوڑی نہ آنے دی اور رنج کو ایسا چھپایا کہ ابو طلحہ رضی اللہ عنہ سمجھے واقعی بچہ اچھا ہو گیا ہے۔ پھر یہ دیکھنے کہ ام سلیم نے بات بھی ایسی کہی کہ جھوٹ نہ ہو کیونکہ موت و حقیقت راحت ہے۔ وہ معصوم جان تھی اس کے لئے تو مرنا آرام ہی آرام تھا۔ ادھر بیماری کی تکلیف گئی۔ ادھر دنیا کے فکروں سے جو استقبال میں ہوتے نجات پائی ترجمہ باب ہمیں سے نکلتا ہے کہ ام سلیم نے رنج اور صدمہ کو پی لیا بالکل ظاہر نہ ہونے دیا۔

دوسری روایت میں یوں ہے کہ ام سلیم نے اپنے خاوند سے کہا کہ اگر کچھ لوگ عاریہ چیز لیں پھر واپس دینے سے انکار کریں تو کیسا ہے؟ اس پر ابو طلحہ رضی اللہ عنہ بولے کہ ہرگز انکار نہ کرنا چاہیے۔ بلکہ عاریہ کی چیز واپس کر دینا چاہیے تب ام سلیم نے کہا کہ یہ بچہ بھی اللہ کا تھا۔ آپ کو عاریہ ملا ہوا تھا، اللہ نے اسے لے لیا تو آپ کو رنج نہ کرنا چاہیے اللہ نے ان کو صبر و استقلال کے بدلے نولڑکے عطا کئے جو سب عالم قرآن ہوئے۔ سچ ہے کہ صبر کا پھل ہمیشہ میٹھا ہوتا ہے۔

بَابُ الصَّبْرِ عِنْدَ الصَّدْمَةِ الْأُولَى

باب: صبر وہی ہے جو مصیبت آتے ہی کیا جائے

وَقَالَ عُمَرُ: نِعْمَ الْعِزْلَانِ، وَنِعْمَ الْعِلَاوَةُ ﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿البقرة: ۱۵۷، ۱۵۸﴾ وَقَوْلُهُ تَعَالَى: ﴿وَاسْتَعِينُوا

اور حضرت عمر رضی اللہ عنہ نے کہا کہ دونوں طرف کے بوجھ اور بچ کا بوجھ کیا اچھے ہیں۔ یعنی سورہ بقرہ کی اس آیت میں: ”خوشخبریٰ مناصر کرنے والوں کو جن کو مصیبت آتی ہے تو کہتے ہیں ہم سب اللہ ہی کی ملک ہیں اور اللہ ہی کے پاس جاتے والے ہیں۔ ایسے لوگوں پر ان کے مالک کی طرف سے شاباشیاں ہیں اور مہربانیاں اور یہی لوگ راستہ پانے والے ہیں۔“ اور اللہ

بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ [البقرة: ٤٥]

نے سورۃ بقرہ میں فرمایا: ”صبر اور نماز سے مدد مانگو۔ اور وہ نماز بہت مشکل ہے مگر اللہ سے ڈرنے والوں پر مشکل نہیں۔“

۱۳۰۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ حَدَّثَنَا غُنْدَرٌ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، قَالَ: سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ قَالَ: ((الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى)). [راجع: ۱۲۵۲] [مسلم: ۲۱۳۹، ۲۱۴۰، ابوداؤد: ۳۱۲۴، ترمذی: ۱۸۸۸]

۱۳۰۲۔ ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے غندر نے بیان کیا، ان سے شعبہ نے، ان سے ثابت نے، انہوں نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا۔ آپ نبی کریم ﷺ کے حوالہ سے نقل کرتے تھے کہ آپ ﷺ نے فرمایا: ”صبر تو وہی ہے جو صدمہ کے شروع میں کیا جائے۔“

تشریح: ترجمۃ الباب میں حضرت عمر رضی اللہ عنہ کے ارشاد کا مطلب یہ ہے کہ آپ نے مصیبت کے وقت مبرکی فضیلت بیان کی کہ اس سے صابر بندے پر اللہ کی رحمتیں ہوتی ہیں اور سیدھے راستے پر چلنے کی توفیق ملتی ہے۔ حضرت عمر رضی اللہ عنہ والے قول کو حاکم نے مستدرک میں وصل کیا ہے حضرت عمر رضی اللہ عنہ نے صلوات اور رحمت کو تو جانور کے دونوں طرف کے بوجھ قرار دیا اور چچ کا بوجھ جو پیچھ پر رہتا ہے اسے (أَوَّلِكَ هُمُ الْمُهْتَدُونَ) (۲/البقرة: ۱۵۷) سے تعبیر فرمایا۔ پیچھے جہان ہوا ہے کہ ایک عورت ایک قبر پر بیٹھی ہوئی رو رہی تھی آپ نے اسے منع فرمایا تو وہ خفا ہو گئی۔ پھر جب اس کو آپ کے متعلق علم ہوا تو وہ دوڑی ہوئی معذرت خواہی کے لئے آئی۔ اس وقت آپ ﷺ نے فرمایا کہ ”صبر تو مصیبت کے شروع ہی میں ہوا کرتا ہے۔“

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((إِنَّا - بِكَ لَمَحْزُونُونَ))

باب: نبی کریم ﷺ کا یہ فرمانا کہ ”اے ابراہیم!

ہم تمہاری جدائی پر غمگین ہیں“

ابن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا کہ (آپ ﷺ نے فرمایا) ”آنکھ آنسو بہاتی ہیں اور دل غم سے نڈھال ہے۔“

۱۳۰۳۔ حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ، قَالَ: حَدَّثَنَا قُرَيْشٌ - هُوَ ابْنُ حَيَّانٍ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَيْفِ الْقَيْنِ - وَكَانَ ظَنَرًا لِإِبْرَاهِيمَ - فَأَخَذَ رَسُولُ اللَّهِ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ تَذَرِفَانِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ:

۱۳۰۳۔ ہم سے حسن بن عبد العزیز نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن حسان نے بیان کیا، انہوں نے کہا کہ ہم سے قریش نے جو حیان کے بیٹے ہیں، نے بیان کیا، ان سے ثابت نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ ابوسیف لوہار کے یہاں گئے۔ یہ ابراہیم (رسول اللہ ﷺ کے صاحبزادے) کو دودھ پلانے والی انا کے خاندن تھے۔ رسول اللہ ﷺ نے ابراہیم رضی اللہ عنہ کو گود میں لیا اور پیار کیا اور سونگھا۔ پھر اس کے بعد ہم ان کے یہاں پھر گئے۔ دیکھا کہ اس وقت ابراہیم رضی اللہ عنہ دم توڑ رہے ہیں۔ رسول اللہ ﷺ کی آنکھیں آنسوؤں سے بھر آئیں۔ تو عبد الرحمن بن عوف رضی اللہ عنہ بول پڑے کہ یا رسول اللہ! اور

وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: ((يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ)) ثُمَّ اتَّبَعَهَا بِأُخْرَى فَقَالَ: ((إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ))
 رَوَاهُ مُوسَى عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.
 آپ بھی لوگوں کی طرح بے صبری کرنے لگے؟ نبی اکرم ﷺ نے فرمایا: ”ابن عوف! یہ بے صبری نہیں یہ تو رحمت ہے۔“ پھر آپ ﷺ دوبارہ روئے اور فرمایا: ”آنکھوں سے آنسو جاری ہیں اور دل غم سے نڈھال ہے پر زبان سے ہم کہیں گے وہی جو ہمارے پروردگار کو پسند ہے اور اے ابراہیم! ہم تمہاری جدائی سے غمگین ہیں۔“ اس حدیث کو موسیٰ بن اسماعیل نے سلیمان بن مغیرہ سے، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا ہے۔

تشریح: امام بخاری رحمہ اللہ یہ بتلانا چاہتے ہیں کہ اس طرح سے آنکھوں سے آنسو نکل آئیں اور دل غمگین ہو اور زبان سے کوئی لفظ اللہ کی ناراضی کا نہ نکلے تو ایسا رونا بے صبری نہیں بلکہ یہ آنسو رحمت ہیں، اور بھی ثابت ہوا کہ مرنے والے کو محبت آمیز لفظوں سے مخاطب کر کے اس کے حق میں کلمہ خیر کہنا درست ہے۔ نبی کریم ﷺ کے یہ صاحبزادے ماریہ قبطیہ رضی اللہ عنہا کے بطن سے پیدا ہوئے تھے جو مشیت ایزدی کے تحت حالت شیر خوارگی ہی میں انتقال کر گئے۔ رضی اللہ عنہ وارضاه۔

باب: مریض کے پاس رونا کیسا ہے؟

بَابُ الْبُكَاءِ عِنْدَ الْمَرِيضِ

۱۳۰۴۔ حَدَّثَنَا أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: اشْتَكَى سَعْدُ بْنُ عَبْدِ اللَّهِ شَكْوَى لَهُ فَاتَاهُ النَّبِيُّ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَاصٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ فَوَجَدَهُ فِي غَاشِيَةٍ أَهْلِهِ فَقَالَ: ((لَقَدْ قُضِيَ)) فَقَالُوا: لَا يَا رَسُولَ اللَّهِ! فَبَكَى النَّبِيُّ ﷺ فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا فَقَالَ: ((أَلَا تَسْمَعُونَ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحَزَنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهِذَا وَأَشَارَ إِلَى لِسَانِهِ أَوْ يَرْحَمُ وَإِنَّ الْمَيِّتَ يُعَذِّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ)) وَكَانَ عُمَرُ يَضْرِبُ فِيهِ بِالْعَصَا، وَيَرْمِي بِالْحِجَارَةِ وَيَخْتِئُ بِالتَّرَابِ. [مسلم: ۲۱۳۷]

(۱۳۰۴) ہم سے اصبح بن فرخ نے بیان کیا، ان سے عبداللہ بن وہب نے کہا کہ مجھے خبر دی عمرو بن حارث نے، انہیں سعید بن حارث انصاری نے اور ان سے عبداللہ بن عمر رضی اللہ عنہ نے بیان کیا کہ سعد بن عبادہ رضی اللہ عنہ کسی مرض میں مبتلا ہوئے۔ نبی کریم ﷺ عیادت کے لیے عبدالرحمن بن عوف، سعد بن ابی وقاص اور عبداللہ بن مسعود رضی اللہ عنہم کے ساتھ ان کے یہاں تشریف لے گئے۔ جب آپ اندر گئے تو تیمارداروں کے ہجوم میں انہیں پایا۔ آپ ﷺ نے دریافت فرمایا کہ ”کیا وفات ہوگئی؟“ لوگوں نے کہا نہیں یا رسول اللہ! نبی کریم ﷺ (ان کے مرض کی شدت کو دیکھ کر) رو پڑے۔ لوگوں نے جو رسول اکرم ﷺ کو روتے ہوئے دیکھا تو وہ سب بھی رونے لگے۔ پھر آپ ﷺ نے فرمایا: ”سنو! اللہ تعالیٰ آنکھوں سے آنسو نکلنے پر بھی عذاب نہیں کرے گا اور نہ دل کے غم پر۔ ہاں اس کا عذاب اس کی وجہ سے ہوتا ہے، آپ نے زبان کی طرف اشارہ کیا (اگر اس زبان سے اچھی بات نکلے تو) یہ اس کی رحمت کا بھی باعث بنتی ہے اور میت کو اس کے گھر والوں کے نوحہ و ماتم کی وجہ سے عذاب ہوتا ہے۔“ حضرت عمر رضی اللہ عنہ میت پر ماتم کرنے پر ڈنڈے سے مارتے، پتھر پھینکتے اور رونے

والوں کے منہ میں مٹی جھونک دیتے۔

تشریح: ((فوجده فی غاشیة اہلہ)) کا ترجمہ بعض نے یوں کیا ہے دیکھا تو وہ بے ہوش ہیں اور ان کے گرد اگر دلوگ جمع ہیں۔ آپ نے لوگوں کو اکٹھا دیکھ کر یہ گمان کیا کہ شاید سعد رضی اللہ عنہ کا انتقال ہو گیا۔ آپ نے زبان کی طرف اشارہ فرما کر ظاہر فرمایا کہ یہی زبان باعث رحمت ہے اگر اس سے کلمات خیر نکلیں اور یہی باعث عذاب ہے اگر برے الفاظ نکالے جائیں۔ اس حدیث سے حضرت عمر رضی اللہ عنہ کے جلال کا بھی اظہار ہوا کہ آپ خلاف شریعت روئے پیٹنے والوں پر انتہائی سختی فرماتے۔ فی الواقع اللہ طاقت دے تو شرعی ادا مرنو ای کے لئے پوری طاقت سے کام لیتا چاہیے۔

حضرت سعد بن عبادہ انصاری خزرجی رضی اللہ عنہ بڑے جلیل القدر صحابی ہیں۔ عقبہ ثانیہ میں دین اسلام سے شرف ہوئے۔ ان کا شمار بارہ نقباء میں ہے۔ انصار کے سرداروں میں سے تھے اور شان و شوکت میں سب سے بڑھ چڑھ کر تھے۔ بدر کی مہم کے لئے نبی کریم ﷺ نے جو مشاورتی اجلاس طلب فرمایا تھا اس میں حضرت سعد رضی اللہ عنہ نے فرمایا کہ یا رسول اللہ ﷺ! آپ کا اشارہ ہماری طرف ہے۔ اللہ کی قسم! اگر آپ ہم انصار کو سند میں کودنے کا حکم فرمائیں گے تو ہم اس میں کود پڑیں گے اور اگر خشکی میں حکم فرمائیں گے تو ہم وہاں بھی اونٹوں کے کیچے پگھلا دیں گے۔ آپ کی اس پر جوش تقریر سے نبی کریم ﷺ بے حد خوش ہوئے۔ اکثر غزوات میں انصار کا جھنڈا اکثر آپ ہی کے ہاتھوں میں رہتا تھا۔ سخاوت میں ان کا کوئی ثانی نہ تھا۔ خاص طور پر اصحاب صفہ پر آپ کے جود و کرم کی بارش بکثرت برسا کرتی تھی۔ نبی کریم ﷺ کو آپ سے بے انتہا محبت تھی۔ اسی وجہ سے آپ کی اس بیماری میں نبی کریم ﷺ آپ کی عیادت کے لئے تشریف لائے تو آپ کی بیماری کی تکلیف دہ حالت دیکھ کر نبی کریم ﷺ کی آنکھوں سے آنسو جاری ہو گئے۔ ۱۵ھ میں بزمانہ خلافت فاروقی سرزمین شام میں بمقام حوران آپ کی شہادت اس طرح ہوئی کہ کسی دشمن نے آپ کو شہید کر کے نعش مبارک کو غسل خانہ میں ڈال دیا۔ انتقال کے وقت ایک بیوی اور تین بیٹے آپ نے چھوڑے۔ اور حوران ہی میں سپرد خاک کئے گئے۔ رضی اللہ عنہ وارضاء۔ آمین

باب: کس طرح کے نوحہ و بکا سے منع کرنا اور اس پر

جھڑکنا چاہیے؟

بَابُ مَا يُنْهَى مِنَ النَّوْحِ،

وَالْبُكَاءِ، وَالزَّجْرِ، عَنْ ذَلِكَ

(۱۳۰۵) ہم سے محمد بن عبد اللہ بن حوشب نے بیان کیا، کہا ہم سے عبد الوہاب ثقفی نے، ان سے یحییٰ بن سعید انصاری نے، کہا کہ مجھے عمرہ بنت عبد الرحمن انصاری نے خبر دی، انہوں نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے سنا، آپ نے فرمایا کہ جب زید بن حارثہ، جعفر بن ابی طالب اور عبد اللہ بن رواحہ رضی اللہ عنہم کی شہادت کی خبر آئی تو نبی اکرم ﷺ اس طرح بیٹھے کہ غم کے آثار آپ کے چہرے پر نمایاں تھے۔ میں دروازے کے ایک سوراخ سے آپ ﷺ کو دیکھ رہی تھی۔ اتنے میں ایک صاحب آئے اور کہا کہ یا رسول اللہ! جعفر کے گھر کی عورتیں نوحہ اور ماتم کر رہی ہیں۔ آپ ﷺ نے روکنے کے لیے کہا۔ وہ صاحب گئے لیکن پھر واپس آ گئے اور کہا کہ وہ نہیں مانتیں۔ آپ نے دوبارہ روکنے کے لیے بھیجا۔ وہ گئے اور پھر واپس چلے آئے۔ کہا کہ اللہ کی قسم وہ تو مجھ پر غالب

۱۳۰۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: أَخْبَرَتْنِي عُمَرَةُ، قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ قَتْلُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، جَلَسَ النَّبِيُّ ﷺ يُعْرِفُ فِيهِ الْحُزْنَ، وَأَنَا أَطْلُعُ مِنْ شَقِّ الْبَابِ، فَاتَاهُ رَجُلٌ فَقَالَ: أَيُّ رَسُولِ اللَّهِ إِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ بَكَاهُنَّ فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ: قَدْ نَهَيْتُهُنَّ، وَذَكَرَ أَنَّهُ لَمْ يُطِيعْنَهُ، فَأَمَرَهُ الثَّانِيَةَ أَنْ يَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَى، فَقَالَ: وَاللَّهِ

لَقَدْ عَلَيْنُنِي أَوْ عَلَيْنَا الشُّكُّ مِنْ مُحَمَّدٍ بْنِ حَوْشَبٍ فَرَعَمْتُ أَنَّ النَّبِيَّ ﷺ قَالَ: ((فَاحْتُ فِي أَفْوَاهِهِنَّ مِنَ الثَّرَابِ)) فَقُلْتُ: أَرْعَمَ اللَّهُ أَنْفَكَ، قَوْلَ اللَّهِ مَا أَنْتَ بِفَاعِلٍ وَمَا تَرَكْتُ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [راجع: ۱۲۹۹]

آگئی ہیں یا یہ کہا کہ ہم پر غالب آگئی ہیں۔ شک محمد بن حوشب کو تھا۔ (عائشہ رضی اللہ عنہا نے بیان کیا کہ) میرا یقین ہے کہ آپ ﷺ نے فرمایا کہ ”پھر ان کے منہ میں مٹی جھونک دے۔“ اس پر میری زبان سے نکلا کہ اللہ تیری ناک خاک آلودہ کرے تو نہ تو وہ کام کر سکا جس کا رسول اللہ ﷺ نے حکم دیا تھا اور نہ آپ کو تکلیف دینا چھوڑتا ہے۔

تشریح: زید بن حارثہ کی والدہ کا نام سعدی اور باپ کا نام حارثہ اور ابواسامہ کنیت تھی۔ بنی قضاعہ کے چشم و چراغ تھے جو یمن کا ایک معزز قبیلہ تھا۔ بچپن میں قزاق آپ کو اٹھا کر لے گئے۔ بازار کاغذ میں غلام بن کر چار سو درہم میں حکیم بن حزام کے ہاتھ فروخت ہو کر ان کی پھوپھی ام المومنین خدیجہ رضی اللہ عنہا کی خدمت میں پہنچ گئے اور وہاں سے نبی کریم ﷺ کی خدمت میں آ گئے۔ ان کے والد کو یمن میں خبر ہوئی تو وہ دوڑے ہوئے آئے اور دربار نبوت میں ان کی واپسی کے لئے درخواست کی۔ نبی کریم ﷺ نے زید بن حارثہ کو کلی اختیار دے دیا کہ اگر وہ گھر جانا چاہیں تو خوشی سے اپنے والد کے ساتھ چلے جائیں اور اگر چاہیں تو میرے پاس رہیں۔ زید بن حارثہ رضی اللہ عنہ نے اپنے گھروالوں پر نبی کریم ﷺ کو ترجیح دی اور والد اور چچا کے ہمراہ نہیں گئے۔ اس لئے کہ نبی کریم ﷺ کے احسانات اور اخلاق فاضلہ ان کے دل میں گھر کر چکے تھے۔ اس واقعہ کے بعد نبی کریم ﷺ ان کو مقام حجر میں لے گئے اور حاضرین کو خطاب کرتے ہوئے فرمایا: ”لوگو! گواہ رہو میں نے زید کو اپنا بیٹا بنالیا۔ وہ میرے وارث ہیں اور میں اس کا وارث ہوں۔“ اس کے بعد وہ زید بن محمد پکارے جانے لگے۔ یہاں تک کہ قرآن مجید کی یہ آیت نازل ہوئی کہ متبخی لڑکوں کو ان کے والدین کی طرف منسوب کر کے پکارو۔ اللہ کے یہاں انصاف کی بات ہے۔ پھر وہ زید بن حارثہ کے نام سے پکارے جانے لگے۔

نبی کریم ﷺ نے ان کا نکاح ام ایمن اپنی آزاد کردہ لونڈی سے کر دیا تھا۔ جن کے بطن سے ان کا لڑکا اسامہ پیدا ہوا۔ ان کی فضیلت کے لئے یہی کافی ہے کہ اللہ نے قرآن مجید میں ایک آیت میں ان کا نام لے کر ان کا ایک واقعہ بیان فرمایا ہے جبکہ قرآن مجید میں کسی بھی صحابی کا نام لے کر کوئی تذکرہ نہیں ہے۔ غزوہ موتہ ۸ھ میں یہ بہادرانہ لڑتے ہوئے شہید ہو گئے۔ اس وقت ان کی عمر ۵۵ سال کی تھی۔

ان کے بعد فوج کی کمان حضرت جعفر طیار رضی اللہ عنہ نے سنبھالی۔ یہ نبی کریم ﷺ کے محترم چچا ابوطالب کے بیٹے تھے۔ والدہ کا نام فاطمہ تھا۔ یہ شروع ہی میں انہیں آرمیوں کے ساتھ اسلام لے آئے تھے۔ حضرت علی رضی اللہ عنہ سے دس سال بڑے تھے۔ صورت اور سیرت میں رسول اللہ ﷺ سے بہت ہی مشابہ تھے۔ قریش کے مظالم سے تنگ آ کر ہجرت حبشہ میں یہ بھی شریک ہوئے اور نجاشی کے دربار میں انہوں نے اسلام اور پیغمبر اسلام کے بارے میں ایسی برجوش تقریر کی کہ شاہ حبش مسلمان ہو گیا۔ ۷ھ میں یہ اس وقت مدینہ تشریف لائے جب فرزند ان توحید نے خیبر کو فتح کیا۔ آپ نے ان کو اپنے گلے سے لگا لیا اور فرمایا کہ میں نہیں کہہ سکتا کہ مجھے تمہارے آنے سے زیادہ خوشی حاصل ہوئی ہے یا فتح خیبر سے ہوئی ہے۔ غزوہ موتہ میں یہ بھی بہادرانہ لڑتے ہوئے شہید ہو گئے اور اس خبر سے نبی کریم ﷺ کو سخت ترین صدمہ ہوا۔ حضرت جعفر رضی اللہ عنہ کا گھرام تم کدہ بن گیا۔ اس موقع پر آپ ﷺ نے فرمایا جو یہاں حدیث میں مذکور ہے۔

ان کے بعد حضرت عبداللہ بن رواحہ رضی اللہ عنہ نے فوج کی کمان سنبھالی۔ بیعت عقبہ میں یہ موجود تھے۔ بدر، احد، خندق اور اس کے بعد کے تمام غزوات میں سوائے فتح مکہ اور بعد والے غزوات میں یہ شریک رہے۔ بڑے ہی فرمانبردار اطاعت شعار صحابی تھے۔ قبیلہ خزرج سے ان کا تعلق تھا۔ لیلۃ العقبہ میں اسلام لاکر بنو حارثہ کے نقیب مقرر ہوئے اور حضرت مقداد بن اسود کندی رضی اللہ عنہ سے سلسلہ منواغات قائم ہوا۔ فتح بدر کی خوشخبری مدینہ میں سب سے پہلے لانے والے آپ ہی تھے۔ جنگ موتہ میں بہادرانہ جام شہادت نوش فرمایا۔ ان کے بعد نبی کریم ﷺ کی پیش گوئی کے مطابق اللہ کی تلوار حضرت خالد بن ولید رضی اللہ عنہ نے قیادت سنبھالی اور ان کے ہاتھ پر مسلمانوں کو فتح عظیم حاصل ہوئی۔

امام بخاری رحمہ اللہ نے اس حدیث سے ثابت فرمایا کہ پکار کر، بیان کر کر کے مرنے والوں پر نوحہ و ماتم کرنا یہاں تک ناجائز ہے کہ نبی

کریم ﷺ نے حضرت جعفر رضی اللہ عنہ کے گھر والوں کے لئے اس حرکت نازیبا نوحدہ ماتم کرنے کی وجہ سے ان کے منہ میں مٹی ڈالنے کا حکم فرمایا جو آپ ﷺ کی خشکی کی دلیل ہے اور یہ ایک محاورہ ہے جو انتہائی ناراضی پر دلالت کرتا ہے۔

۱۳۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لَا نَنْوُجَ، فَمَا وَفَّتْ مِنَّا امْرَأَةٌ غَيْرَ خَمْسٍ نِسْوَةٍ: أُمِّ سُلَيْمٍ وَأُمُّ الْعَلَاءِ وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةٌ مُعَاذٍ وَامْرَأَتَانِ أَوْ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةٌ مُعَاذٍ وَامْرَأَةٌ أُخْرَى. [طرفہ فی: ۴۸۹۲، ۷۲۱۵] [مسلم: ۲۱۶۳، نسائی: ۴۱۹۱]

(۱۳۰۶) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، انہوں نے کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے بیعت لیتے وقت ہم سے یہ عہد بھی لیا تھا کہ ہم (میت پر) نوحدہ نہیں کریں گی۔ لیکن اس اقرار کو پانچ عورتوں کے سوا اور کسی نے پورا نہیں کیا۔ یہ عورتیں ام سلیم، ام علاء، ابوسبرہ کی صاحبزادی جو معاذ کے گھر میں تھیں اور اس کے علاوہ دو عورتیں یا (یہ کہا کہ) ابوسبرہ کی صاحبزادی، معاذ کی بیوی اور ایک دوسری خاتون (رضی اللہ عنہا)۔

تشریح: حدیث کے راوی کو یہ شک ہے کہ یہ ابوسبرہ کی وہی صاحبزادی ہیں جو معاذ رضی اللہ عنہ کے گھر میں تھیں یا کسی دوسری صاحبزادی کا یہاں ذکر ہے اور معاذ کی جو بیوی اس عہد کا حق ادا کرنے والوں میں تھی وہ ابوسبرہ کی صاحبزادی نہیں تھیں۔ معاذ کی بیوی ام عربت غلام تھی۔

نبی کریم ﷺ وقتاً فوقتاً مسلمان مردوں، عورتوں سے اسلام پر ثبات قدمی کی بیعت لیا کرتے تھے۔ ایسے ہی ایک موقع پر آپ ﷺ نے عورتوں سے خصوصیت سے نوحدہ کرنے پر بھی بیعت لی۔ بیعت کے اصطلاحی معنی اقرار کرنے کے ہیں۔ یہ ایک طرح کا حلف نامہ ہوتا ہے بیعت کی بہت سی قسمیں ہیں۔ جن کا تفصیلی بیان اپنے موقع پر آئے گا۔

اس حدیث سے یہ بھی پتہ چلتا ہے کہ انسان کتنا ہی بڑا کیوں نہ ہو پھر بھی کمزوریوں کا مجسمہ ہے۔ صحابیات کی شان مسلم ہے پھر بھی ان میں بہت سی خواتین سے اس عہد پر قائم نہ رہا گیا جیسا کہ مذکور ہوا ہے۔

بَابُ الْقِيَامِ لِلْجَنَازَةِ

باب: جنازہ دیکھ کر کھڑے ہو جانا

۱۳۰۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: ((إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفُكُمْ)) قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا عَامِرُ بْنُ رَبِيعَةَ عَنْ النَّبِيِّ ﷺ. زَادَ الْحُمَيْدِيُّ ((حَتَّى تُخَلِّفُكُمْ أَوْ تَوْضِعَ)). [طرفہ فی: ۱۳۰۸] [مسلم: ۲۲۱۷، ۲۲۱۸، ابوداؤد: ۳۱۷۲، ترمذی: ۱۰۴۲]

(۱۳۰۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے سالم نے، ان سے ان کے باپ عبد اللہ بن عمر رضی اللہ عنہما نے، ان سے عامر بن ربیعہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: ”جب تم جنازہ دیکھو تو کھڑے ہو جاؤ اور کھڑے رہو یہاں تک کہ جنازہ تم سے آگے نکل جائے۔“ سفیان نے بیان کیا، ان سے زہری نے بیان کیا کہ مجھے سالم نے اپنے باپ عبد اللہ بن عمر رضی اللہ عنہما سے خبر دی۔ آپ نے فرمایا کہ ہمیں عامر بن ربیعہ رضی اللہ عنہ نے نبی کریم ﷺ کے حوالہ سے خبر دی تھی۔ حمیدی نے یہ زیادتی کی ہے ”یہاں تک کہ جنازہ آگے نکل جائے یا رکھ دیا جائے۔“

ابن ماجہ: ۱۵۴۲]

بَابُ: مَتَى يَقْعُدُ إِذَا قَامَ لِلْجَنَازَةِ؟

باب: اگر کوئی جنازہ دیکھ کر کھڑا ہو جائے تو اسے کب بیٹھنا چاہیے؟

۱۳۰۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا رَأَى أَحَدُكُمْ جَنَازَةً فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تَخْلُفَهُ أَوْ تَوْضِعَ مِنْ قَبْلِ أَنْ تُخَلَّفَ)). [راجع: ۱۳۰۷]

۱۳۰۸ (۱۳۰۸) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے عامر بن ربیعہ رضی اللہ عنہ کے حوالہ سے کہ نبی کریم ﷺ نے فرمایا کہ ”جب تم میں سے کوئی جنازہ دیکھے تو اگر اس کے ساتھ نہیں چل رہا ہے تو کھڑا ہی ہو جائے تا آنکہ جنازہ آگے نکل جائے یا آگے جانے کی بجائے خود جنازہ رکھ دیا جائے۔“

۱۳۰۹۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَقْعُدُ حَتَّى تَوْضَعَ)). [راجع: ۱۳۰۹] [مسلم:

۱۳۰۹ (۱۳۰۹) ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام دستوائی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب تم لوگ جنازہ دیکھو تو کھڑے ہو جاؤ اور جو شخص جنازہ کے ساتھ چل رہا ہو وہ اس وقت تک نہ بیٹھے جب تک جنازہ رکھ نہ دیا جائے۔“

۲۲۲۱؛ ابوداؤد: ۱۰۴۳؛ نسائی: ۱۹۱۳،

[۱۹۱۷، ۱۹۱۶]

تشریح: ابو ہریرہ رضی اللہ عنہ کو یہ حدیث یاد نہ رہی تھی۔ جب حضرت ابوسعید خدری رضی اللہ عنہ نے یاد دلائی تو آپ کو یاد آئی اور آپ نے اس کی تصدیق کی۔ اکثر صحابہ اور تابعین اس کو مستحب جانتے ہیں اور شعی اور نخی نے کہا کہ جنازہ زمین پر رکھے جانے سے پہلے بیٹھ جانا مکروہ ہے اور بعض نے کھڑے رہنے کو فرض کہا ہے۔ نسائی نے ابو ہریرہ اور ابوسعید رضی اللہ عنہما سے نکالا کہ ہم نے نبی کریم ﷺ کو کسی جنازے میں بیٹھتے ہوئے نہیں دیکھا جب تک جنازہ زمین پر نہ رکھا جاتا۔

بَابُ مَنْ تَبَعَ جَنَازَةً فَلَا يَقْعُدُ حَتَّى تَوْضَعَ عَنْ مَنَاكِبِ الرِّجَالِ، فَإِنْ قَعَدَ أَمَرَ بِالْقِيَامِ

باب: جو شخص جنازہ کے ساتھ ہو وہ اس وقت تک نہ بیٹھے جب تک جنازہ لوگوں کے کاندھوں سے اتار کر زمین پر نہ رکھ دیا جائے اور اگر پہلے بیٹھ جائے تو اسے کھڑا ہونے کو کہا جائے

۱۳۱۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا

۱۳۱۰ (۱۳۱۰) ہم سے احمد بن یونس نے بیان کیا، ان سے ابن ابی ذئب نے، ان

ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، قَالَ: كُنَّا فِي جَنَازَةٍ فَأَخَذَ أَبُو هُرَيْرَةَ بِيَدِ مَرْوَانَ فَجَلَسَا قَبْلَ أَنْ تُوَضَعَ، فَجَاءَ أَبُو سَعِيدٍ قَالَ: فَأَخَذَ بِيَدِ مَرْوَانَ فَقَالَ: قُمْ فَوَاللَّهِ لَقَدْ عَلِمَ هَذَا أَنَّ النَّبِيَّ ﷺ نَهَانَا عَنْ ذَلِكَ فَقَالَ أَبُو هُرَيْرَةَ: صَدَقَ [طرفہ فی: ۱۳۱۰] بولے کہ ابوسعید رضی اللہ عنہ نے سچ کہا ہے۔

تشریح: اس بارے میں بہت کچھ بحث و تحقیق کے بعد شیخ الحدیث حضرت مولانا عبید اللہ صاحب رحمہ اللہ فرماتے ہیں:

”والقول الراجح عندی هو ما ذهب اليه الجمهور من انه يستحب ان لا يجلس التابع والمشييع للجنازة حتى توضع بالارض وان النهی فی قوله فلا يقعد محمول على التنزيه والله تعالى اعلم۔“

”ويدل على استحباب القيام الى ان توضع مارواه البيهقي۔“ (ص: ۲۷ / ج: ۴)

”من طريق ابی حازم قال مشيت مع ابی هريرة وابن الزبير والحسن بن علي امام الجنازة حتى انتهينا الى المقبرة فقاموا حتى وضعت ثم جلسوا فقلت لبعضهم فقال ان القائم مثل الحامل يعني في الاجر۔“ (مرعاة، جلد: ۲ / ص: ۴۷۱)

یعنی میرے نزدیک قول راجح وہی ہے جہرہ جمہور گئے ہیں۔ اور وہ یہ کہ جنازہ کے ساتھ چلنے والوں اور اس کے رخصت کرنے والوں کے لئے مستحب ہے کہ وہ جب تک جنازہ زمین پر نہ رکھ دیا جائے۔ نہ بیٹھیں اور حدیث میں نہ بیٹھنے کی نئی ترمیمی ہے اور اس قیام کے استحباب پر پہلی کی وہ حدیث بھی دلالت کرتی ہے جسے انہوں نے ابوحازم کی سند سے روایت کیا ہے کہ ہم حضرت ابو ہریرہ اور عبد اللہ بن عمر اور عبد اللہ بن زبیر اور حسن بن علی رضی اللہ عنہم کے ساتھ ایک جنازہ کے ہمراہ گئے۔ پس یہ جملہ حضرات کھڑے ہی رہے جب تک وہ جنازہ زمین پر نہ رکھ دیا گیا۔ اس کے بعد وہ سب بھی بیٹھ گئے۔ میں نے ان میں سے بعض سے مسئلہ پوچھا تو انہوں نے فرمایا کہ کھڑا رہنے والا بھی اسی کے مثل ہے جو خود جنازہ کو اٹھا رہا ہے یعنی ثواب میں یہ دونوں برابر ہیں۔

بَابُ مَنْ قَامَ لَجَنَازَةِ يَهُودِيٍّ

باب: اس شخص کے بارے میں جو یہودی کا جنازہ

دیکھ کر کھڑا ہو گیا

۱۳۱۱۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَبْنَا جَنَازَةً فَقَامَ لَهَا النَّبِيُّ ﷺ وَقُمْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهَا جَنَازَةُ يَهُودِيٍّ قَالَ: ((فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا)). [مسلم: ۲۲۲۲؛ ابوداود: ۳۱۷۴؛ نسائی: ۱۹۲۱]

(۱۳۱۱) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عبید اللہ بن مقسم نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ ہمارے سامنے سے ایک جنازہ گزرا تو نبی کریم ﷺ کھڑے ہوئے اور ہم بھی کھڑے ہو گئے۔ پھر ہم نے کہا کہ یا رسول اللہ! یہ تو یہودی کا جنازہ تھا۔ آپ نے فرمایا: ”جب تم لوگ جنازہ دیکھو تو کھڑے ہو جایا کرو۔“

تشریح: نبی کریم ﷺ کا یہودی کے جنازے کے لئے بھی کھڑے ہو جانا ظاہر کر رہا ہے کہ آپ کے قلب مبارک میں محض انسانیت کے رشتہ کی بنا پر

ہر انسان سے کس قدر محبت تھی۔ یہودی کے جنازہ کو دیکھ کر کھڑے ہونے کی کئی وجوہ بیان کی گئی ہیں آئندہ حدیث میں بھی کچھ ایسا ہی ذکر ہے۔ وہاں نبی کریم ﷺ نے خود اس سوال کا جواب فرمایا ہے۔ ”الیست نفسا“ یعنی جان کے معاملہ میں مسلمان اور غیر مسلمان برابر ہیں۔ زندگی اور موت ہر دو پر وارد ہوتی ہیں۔ حضرت جابر رضی اللہ عنہ کی روایت میں مزید تفصیل موجود ہے: ”مرت جنازة فقام لها رسول الله ﷺ وقمنا معه فقلنا يا رسول الله انها يهودية فقال ان الموت فزع فاذا رايتم الجنازة فقوموا متفق عليه۔“ یعنی ایک جنازہ گزرا جس پر نبی کریم ﷺ اور آپ کی اقتدا میں ہم سب کھڑے ہو گئے۔ بعد میں ہم نے کہا کہ یا رسول اللہ! یہ ایک یہودیہ کا جنازہ تھا۔ آپ نے فرمایا: ”کچھ بھی ہو بے شک موت بہت ہی گھبراہٹ میں ڈالنے والی چیز ہے۔ موت کسی کی بھی ہوا سے دیکھ کر گھبراہٹ ہونی چاہیے پس تم جب بھی کوئی جنازہ دیکھو کھڑے ہو جایا کرو۔“

نسائی اور حاکم میں حضرت انس رضی اللہ عنہ کی حدیث میں ہے کہ ”انما قمنا للملائكة۔“ ہم فرشتوں کی تعظیم کے لئے کھڑے ہوتے ہیں اور احمد میں بھی حدیث ابوموسیٰ سے ایسی ہی روایت موجود ہے۔

پس خلاصۃ الکلام یہ کہ جنازہ کو دیکھ کر بلا امتیاز مذہب عبرت حاصل کرنے کے لئے، موت کو یاد کرنے کے لئے، فرشتوں کی تعظیم کے لئے کھڑے ہو جانا چاہیے۔ حدیث اور باب میں مطابقت ظاہر ہے۔

۱۳۱۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ: كَانَ سَهْلُ بْنُ حَنْبَلٍ وَفَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ، أَيْ مِنْ أَهْلِ الذِّمَّةِ فَقَالَا إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ: إِنَّهَا جَنَازَةٌ يَهُودِيٌّ فَقَالَ: ((أَلَيْسَتْ نَفْسًا؟)) [مسلم: ۲۲۲۵، ۲۲۲۶؛ نسائی: ۱۹۲۰]

(۱۳۱۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے عمرو بن مرثہ نے بیان کیا کہ میں نے عبدالرحمن بن ابی لیلیٰ سے سنا۔ انہوں نے کہا کہ سہل بن حنیف رضی اللہ عنہ اور قیس بن سعد رضی اللہ عنہ قادسیہ میں کسی جگہ بیٹھے ہوئے تھے۔ اتنے میں کچھ لوگ ادھر سے ایک جنازہ لے کر گزرے تو یہ دونوں بزرگ کھڑے ہو گئے۔ عرض کیا گیا کہ جنازہ تو زمیوں کا ہے (جو کافر ہیں) اس پر انہوں نے فرمایا: نبی کریم ﷺ کے پاس سے اسی طرح سے ایک جنازہ گزرا تھا۔ آپ ﷺ اس کے لیے کھڑے ہو گئے۔ پھر آپ ﷺ سے کہا گیا کہ یہ تو یہودی کا جنازہ تھا۔ آپ نے فرمایا کہ ”یہودی کی جان نہیں ہے؟“

۱۳۱۳۔ وَقَالَ أَبُو حَمْزَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرُو، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: كُنْتُ مَعَ سَهْلٍ وَفَيْسٍ فَقَالَا: كُنَّا مَعَ النَّبِيِّ ﷺ وَقَالَ زَكَرِيَّا: عَنِ الشَّعْبِيِّ عَنْ ابْنِ أَبِي لَيْلَى قَالَ كَانَ أَبُو مَسْعُودٍ وَفَيْسٌ يَقُومَانِ لِلْجَنَازَةِ۔

(۱۳۱۳) اور ابو حمزہ نے اعمش سے بیان کیا، ان سے عمرو نے، ان سے ابن ابی لیلیٰ نے کہ میں قیس اور سہل رضی اللہ عنہما کے ساتھ تھا۔ ان دونوں نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ تھے اور زکریا نے کہا ان سے شعبی نے اور ان سے ابن ابی لیلیٰ نے کہ ابو مسعود اور قیس رضی اللہ عنہما جنازہ کے لیے کھڑے ہو جاتے تھے۔

باب: اس بارے میں کہ عورتیں نہیں بلکہ مرد ہی جنازے کو اٹھائیں

بَابُ حَمْلِ الرِّجَالِ الْجَنَازَةَ دُونَ النِّسَاءِ

(۱۳۱۴) ہم سے عبدالعزیز نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے سعید مقبری نے بیان کیا، ان سے ان کے باپ کیسان نے کہ انہوں نے ابوسعید خدری رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”جب میت چار پائی پر رکھی جاتی ہے اور مرد اسے کانڈھوں پر اٹھاتے ہیں تو اگر وہ نیک ہو تو کہتا ہے کہ مجھے آگے لے چلو۔ لیکن اگر نیک نہیں ہوتا تو کہتا ہے ہائے بربادی! مجھے کہاں لے جا رہے ہو۔ اس آواز کو انسان کے سوا تمام مخلوق سنتی ہے اگر انسان کہیں سن پائے تو بے ہوش ہو جائے۔“

۱۳۱۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا وُضِعَتِ الْجَنَازَةُ رَاحَتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدْ مُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا يَسْمَعُ صَوْتُهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهُ لَصَعِقَ)). [طرفاه فی: ۱۳۱۶، ۱۳۸۰]

[نسائی: ۱۹۰۸]

باب: جنازے کو جلد لے چلنا

اور انس رضی اللہ عنہ نے کہا کہ تم جنازے کو پہنچا دینے والے ہو تم اس کے سامنے بھی چل سکتے ہو پیچھے بھی، دائیں بھی اور بائیں بھی، سب طرف چل سکتے ہو اور انس رضی اللہ عنہ کے سوا اور لوگوں نے کہا جنازے کے قریب چلنا چاہیے۔

(۱۳۱۵) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، انہوں نے کہا کہ ہم نے زہری سے سن کر یہ حدیث یاد کی، انہوں نے سعید بن مسیب سے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”جنازہ لے کر جلد چلا کرو کیونکہ اگر وہ نیک ہے تو تم اس کو بھلائی کی طرف نزدیک کر رہے ہو اور اگر اس کے سوا ہے تو ایک شر ہے جسے تم اپنی گردنوں سے اتارتے ہو۔“

بَابُ السَّرْعَةِ بِالْجَنَازَةِ
وَقَالَ أَنَسٌ: أَنْتُمْ مُسَيِّعُونَ، فَاْمْشُوا بَيْنَ يَدَيْهَا، وَخَلْفَهَا وَعَنْ يَمِينِهَا، وَعَنْ شِمَالِهَا وَقَالَ غَيْرُهُ: قَرِيبًا مِنْهَا.

۱۳۱۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانٌ، قَالَ: حَفِظْتَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكَ صَالِحَةٌ فَخَيْرٌ تَقْدُمُونَهَا إِلَيْهِ، وَإِنْ تَكَ سَوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ)).

[مسلم: ۲۱۸۶، ابوداؤد: ۳۱۸۱، ترمذی: ۱۰۱۵]

[نسائی: ۱۹۰۹، ابن ماجہ: ۱۴۷۷]

باب: نیک میت چار پائی پر کہتی ہے کہ مجھے آگے

بڑھائے چلو (جلد دفناؤ)

(۱۳۱۶) ہم سے عبد اللہ بن یوسف تميمی نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے سعید مقبری نے بیان کیا،

بَابُ قَوْلِ الْمَيِّتِ وَهُوَ عَلَى

الْجَنَازَةِ: قَدْ مُونِي

۱۳۱۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِيهِ،

أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: كَانَ
النَّبِيُّ ﷺ يَقُولُ: ((إِذَا وُضِعَتِ الْجِنَازَةُ
وَاحْتَمَلَهَا الرَّجُلُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ
صَالِحَةً قَالَتْ: قَدِّمُونِي. وَإِنْ كَانَتْ غَيْرَ
صَالِحَةٍ قَالَتْ: لِأَهْلِهَا: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ
بِهَا يَسْمَعُ صَوْتَهَا كُلَّ شَيْءٍ إِلَّا الْإِنْسَانَ،
وَلَوْ سَمِعَ الْإِنْسَانُ لَصَعِقَ)). [راجع: ١٣١٤]

بَابُ مَنْ صَفَّ صَفِّينِ أَوْ ثَلَاثَةً
عَلَى الْجَنَازَةِ خَلْفَ الْإِمَامِ

١٣١٧- حَدَّثَنَا مُسَدَّدٌ، عَنْ أَبِي عَوَّانَةَ، عَنْ
قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ:
أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ،
فَكَانَتْ فِي الصَّفِّ الثَّانِي أَوْ الثَّلَاثِ. [أطرافه
في: ١٣٢٠، ١٣٣٤، ٣٨٧٧، ٣٨٧٨، ٣٨٧٩]

باب: جنازہ کی نماز میں صفیں باندھنا

بَابُ الصُّفُوفِ عَلَى الْجَنَازَةِ

١٣١٨- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ نَعِيُّ النَّبِيِّ ﷺ إِلَى أَصْحَابِهِ النَّجَاشِيِّ، ثُمَّ تَقَدَّمَ فَصَفَّوْا خَلْفَهُ فَكَبَّرَ أَرْبَعًا. [راجع: ١٢٤٥]

[ترمذی: ١٠٢٢؛ نسائی: ١٩٧١؛ ابن ماجه: ١٥٣٤]

١٣١٩- حَدَّثَنَا مُسْلِمٌ، قَالَ حَدَّثَنَا شُعْبَةُ،
قَالَ حَدَّثَنَا الشَّيْبَانِيُّ، عَنِ الشَّعْبِيِّ، قَالَ:
أَخْبَرَنِي مَنْ شَهِدَ النَّبِيَّ ﷺ أَتَى عَلَى قَبْرِ
مُتَوَدٍّ فَصَفَّهُمْ وَكَرَّرَ أَرْعَا قُلْتُ: مَنْ حَدَّثَكَ؟

چار تکبیریں کہیں۔ میں نے پوچھا کہ یہ حدیث آپ سے کس نے بیان کی ہے؟ انہوں نے بتایا کہ ابن عباس رضی اللہ عنہما نے۔

قَالَ: ابْنُ عَبَّاسٍ. [راجع: ۸۵۷]

(۱۳۲۰) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن یوسف نے خبر دی کہ انہیں ابن جریج نے خبر دی، انہوں نے بیان کیا کہ مجھے عطاء بن ابی رباح نے خبر دی، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا کہ ”آج جس کے ایک مرد صالح (نجاشی حبش کے بادشاہ) کا انتقال ہو گیا ہے۔ آؤ ان کی نماز جنازہ پڑھو۔“ جابر رضی اللہ عنہ نے بیان کیا کہ پھر ہم نے صف بندی کر لی اور نبی کریم ﷺ نے ان کی نماز جنازہ پڑھائی۔ ہم صف باندھے کھڑے تھے۔ ابو الزید نے جابر رضی اللہ عنہ کے حوالہ سے نقل کیا کہ میں دوسری صف میں تھا۔

۱۳۲۰۔ حَدَّثَنَا ابْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُ قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((قَدْ تَوَفَّيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ فَهَلُمُّوا فَصَلُّوا عَلَيْهِ)) قَالَ: فَصَفَفْنَا فَصَلَّى النَّبِيُّ ﷺ [عَلَيْهِ] وَنَحْنُ صُفُوفٌ. وَقَالَ أَبُو الزَيْدِ عَنْ جَابِرٍ: كُنْتُ فِي الصَّفِّ الثَّانِي. [راجع: ۱۳۱۷] [مسلم:

۲۲۰۸: نسائي: ۱۹۶۹، ۱۹۷۳]

تشریح: ان سب حدیثوں سے میت غائب پر نماز جنازہ غائبانہ پڑھنا ثابت ہوا۔ امام شافعی رحمہ اللہ اور امام احمد رحمہ اللہ اور اکثر سلف کا یہی قول ہے علامہ ابن حزم کہتے ہیں کہ کسی بھی صحابی سے اس کی ممانعت ثابت نہیں اور قیاس بھی اسی کو مقتضی ہے کہ جنازے کی نماز میں دعا کرنا ہے اور دعا کرنے میں یہ ضروری نہیں کہ جس کے لئے دعا کی جائے وہ ضرور حاضر بھی ہو۔

نبی کریم ﷺ نے شاہ حبش نجاشی کا جنازہ غائبانہ ادا فرمایا۔ اس سے واضح ہوتا ہے کہ نماز جنازہ غائبانہ درست ہے مگر اس بارے میں علمائے احناف نے بہت کچھ تاویلات سے کام لیا ہے۔ کچھ لوگوں نے کہا کہ نبی کریم ﷺ کے لئے زمین کا پردہ بنا کر اللہ نے نجاشی کا جنازہ ظاہر کر دیا تھا۔ کچھ کہتے ہیں کہ یہ خصوصیات نبوی سے ہے۔ کچھ نے کہا کہ یہ خاص نجاشی کے لئے تھا۔ بہر حال یہ تاویلات دوران کار ہیں۔ نبی کریم ﷺ سے نجاشی کے لئے پھر معاویہ بن معاویہ مرنے کے لئے نماز جنازہ غائبانہ ثابت ہے۔ حضرت مولانا عبد اللہ صاحب شیح الحدیث مبارکپوری رحمہ اللہ فرماتے ہیں:

”واجب عن ذلك بان الاصل عدم الخصوصية ولو فتح باب هذا الخصوص لانسد كثير من احكام الشرع قال الخطابي زعم ان النبي ﷺ كان مخصوصا بهذا الفعل فاسد لان رسول الله ﷺ اذا فعل شيئا من افعال الشريعة كان علينا اتباعه والا يتساءر به والتخصيص لا يعلم الا بدليل ومما يبين ذلك انه ﷺ خرج بالناس الى الصلوة فصف بهم وصلوا معه فعلم ان هذا التاويل فاسد وقال ابن قدامة نقضت بالنبي ﷺ ما لم يثبت ما يقتضى اختصاصه.“ (مرعاة)

یعنی نجاشی کے لئے نبی کریم ﷺ کی نماز جنازہ غائبانہ کو مخصوص کرنے کا جواب یہ دیا گیا ہے کہ اصل میں عدم خصوصیت ہے اور اگر خواہ مخواہ ایسے خصوص کا دروازہ کھولا جائے گا تو بہت سے احکام شریعت یہی کہہ کر مسدود کر دیے جائیں گے کہ یہ خصوصیات نبوی میں سے ہیں۔ امام خطابی نے کہا کہ یہ گمان کہ نماز جنازہ غائبانہ نبی کریم ﷺ کے ساتھ مخصوص تھی بالکل فاسد ہے۔ اس لئے کہ جب رسول کریم ﷺ کوئی کام کریں تو اس کا اتباع ہم پر واجب ہے۔ تخصیص کے لئے کوئی کھلی دلیل ہونی ضروری ہے۔ یہاں تو صاف بیان کیا گیا ہے کہ رسول کریم ﷺ لوگوں کو ہمراہ لے کر نجاشی کی نماز جنازہ پڑھانے کے لئے نکلے۔ صف بندی ہوئی اور آپ نے نماز پڑھائی۔ ظاہر ہوا کہ یہ تاویل فاسد ہے۔ ابن قدامہ نے کہا کہ جب تک کسی امر میں نبی کریم ﷺ کی خصوصیت صحیح دلیل سے ثابت نہ ہو ہم اس میں نبی کریم ﷺ کی اقتدا کریں گے۔

کچھ روایات جن سے کچھ اختصار پر روشنی پڑ سکتی ہے۔ مروی ہیں مگر وہ سب ضعیف اور ناقابل استناد ہیں۔ علامہ ابن حجر رحمہ اللہ نے فرمایا کہ

ان پر توجہ نہیں دی جاسکتی۔ اور واقدی کی یہ روایت کہ نبی کریم ﷺ کے لئے نجاشی کے جنازہ اور زمین کا درمیانی پردہ ہٹا دیا گیا تھا بغیر سند کے ہے جو ہرگز استدلال کے قابل نہیں ہے۔ شیخ عبدالحق محدث دہلوی رحمہ اللہ نے شرح سفر السعادت میں ایسا ہی لکھا ہے۔

بَابُ صُفُوفِ الصَّبِيَانِ مَعَ الرَّجَالِ عَلَى الْجَنَائِزِ

باب: جنازے کی نماز میں بچے بھی مردوں کے برابر کھڑے ہوں

۱۳۲۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ قَدْ دُفِنَ لَيْلًا فَقَالَ: ((مَتَى دُفِنَ هَذَا)). فَقَالُوا: الْبَارِحَةَ. قَالَ: ((أَفَلَا أَذْتَمُونِي)) قَالُوا: دَفَنَاهُ فِي ظِلْمَةِ اللَّيْلِ فَكَبَرْنَا أَنْ نُؤَقِّظَكَ. فَقَامَ فَصَفَّفْنَا خَلْفَهُ قَالَ ابْنُ عَبَّاسٍ: وَأَنَا فِيهِمْ فَصَلَّى عَلَيْهِ. [راجع: ۸۵۷]

(۱۳۲۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبدالواحد نے بیان کیا، کہا کہ ہم سے شیبانی نے بیان کیا، ان سے عامر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ کا گزر ایک قبر پر ہوا۔ میت کو ابھی رات ہی دفنایا گیا تھا۔ آپ ﷺ نے دریافت فرمایا: ”دفن کب کیا گیا ہے؟“ لوگوں نے کہا: گزشتہ رات۔ آپ ﷺ نے فرمایا: ”مجھے کیوں نہیں اطلاع کرائی؟“ لوگوں نے عرض کیا: اندھیری رات میں دفن کیا گیا، اس لیے ہم نے آپ کو جگانا مناسب نہ سمجھا۔ پھر آپ ﷺ کھڑے ہو گئے اور ہم نے آپ کے پیچھے صفیں بنالیں۔ ابن عباس رضی اللہ عنہما نے بیان کیا: میں بھی انہیں میں تھا (نابالغ تھا لیکن) نماز جنازہ میں شرکت کی۔

بَابُ سُنَّةِ الصَّلَاةِ عَلَى الْجَنَازَةِ

باب: جنازے پر نماز کا مشروع ہونا

وَقَالَ النَّبِيُّ ﷺ: ((مَنْ صَلَّى عَلَى الْجَنَازَةِ)) وَقَالَ: ((صَلُّوا عَلَى صَاحِبِكُمْ)) وَقَالَ: ((صَلُّوا عَلَى النَّجَاشِيِّ)) سَمَاهَا صَلَاةٌ، لَيْسَ فِيهَا رُكُوعٌ وَلَا سُجُودٌ، وَلَا يُتَكَلَّمُ فِيهَا، وَفِيهَا تَكْبِيرٌ وَتَسْلِيمٌ، وَكَانَ ابْنُ عُمَرَ لَا يُصَلِّي إِلَّا طَاهِرًا وَلَا يُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا، وَيَرْفَعُ يَدَيْهِ، وَقَالَ الْحَسَنُ: أَدْرَكْتُ النَّاسَ وَأَحْفَقَهُمْ عَلَى جَنَائِزِهِمْ مَنْ رَضَوْهُ لِقَرَأَتِهِمْ وَإِذَا أَحْدَثَ يَوْمَ الْعَبْدِ أَوْ عِنْدَ الْجَنَازَةِ يَطْلُبُ الْمَاءَ وَلَا يَتِيمٌ، وَإِذَا انْتَهَى إِلَى الْجَنَازَةِ وَهُمْ يُصَلُّونَ

اور نبی کریم ﷺ نے فرمایا: ”جو شخص جنازے پر نماز پڑھے“ اور آپ ﷺ نے صحابہ رضی اللہ عنہم سے فرمایا: ”تم اپنے ساتھی پر نماز جنازہ پڑھ لو۔“ اور آپ ﷺ نے فرمایا کہ ”نجاشی پر نماز پڑھو۔“ اس کو نماز کہا اس میں نہ رکوع ہے نہ سجدہ اور نہ اس میں بات کی جاسکتی ہے اور اس میں تکبیر ہے اور سلام ہے۔ اور عبداللہ بن عمر رضی اللہ عنہما جنازے کی نماز نہ پڑھتے جب تک با وضو نہ ہوتے اور سورج نکلنے اور ڈوبنے کے وقت نہ پڑھتے اور جنازے کی نماز میں رفع الیدین کرتے اور حسن بصری رحمہ اللہ نے کہا کہ میں نے بہت سے صحابہ اور تابعین کو پایا اور وہ جنازے کی نماز میں امامت کا زیادہ حقدار اسی کو جانتے جس کو فرض نماز میں امامت کا زیادہ حقدار سمجھتے اور جب عید کے دن یا جنازے پر وضو نہ ہو تو پانی ڈھونڈھے، تیمم نہ کرے اور جب جنازے پر اس وقت پہنچے کہ لوگ نماز پڑھ رہے ہوں تو اللہ اکبر کہہ کر شریک ہو جائے۔

يَدْخُلُ مَعَهُمْ بِتَكْبِيرَةٍ وَقَالَ ابْنُ الْمُسَيَّبِ: يُكَبِّرُ بِاللَّيْلِ وَالنَّهَارِ وَالسَّفَرِ وَالْحَضَرِ أَرْبَعًا وَقَالَ أَنَسُ: التَّكْبِيرَةُ الْوَاحِدَةُ اسْتِفْتَاخُ الصَّلَاةِ وَقَالَ عَزَّ وَجَلَّ: ﴿وَلَا تَصَلُّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ [التوبة: ۸۴] وَفِيهِ صُفُوفٌ وَإِمَامٌ۔ اور سعید بن مسیب رضی اللہ عنہ نے کہا رات ہو یا دن، سفر ہو یا حضر جنازہ میں چار تکبیریں کہے۔ حضرت انس رضی اللہ عنہ نے کہا پہلی تکبیر جنازہ کے لیے نماز شروع کرنے کی ہے اور اللہ جل جلالہ نے (سورہ توبہ میں) فرمایا: ”ان منافقوں میں جب کوئی مر جائے تو ان پر کبھی نماز نہ پڑھنا۔“ اور اس میں صفیں ہیں اور امام ہوتا ہے۔

تشریح: کچھ لوگ ایسے بھی ہیں جو نماز جنازہ کو صرف دعا کی حد تک مانتے ہیں اور اسے بے وضو پڑھنا بھی جائز کہتے ہیں۔ حضرت امام بخاری رحمہ اللہ نے اپنی حدود البصیرت کی بنا پر ایسے ہی لوگوں کا یہاں رد فرمایا ہے اور بتلایا ہے کہ جنازہ کی نماز نماز ہے اسے محض دعا کہنا غلط ہے۔ قرآن مجید میں، فراموشی و بررسالت میں، اقوال صحابہ اور تابعین تبع تابعین میں اسے لفظ نماز ہی سے تعبیر کیا گیا ہے۔ اس کے لئے با وضو ہونا شرط ہے۔ قسطلانی رحمہ اللہ کہتے ہیں کہ امام مالک اور اوزاعی اور احمد کے نزدیک اوقات مکروہہ میں نماز جنازہ جائز نہیں۔ لیکن امام شافعی رحمہ اللہ کے نزدیک جنازہ کی نماز اوقات مکروہہ میں بھی جائز ہے۔

اس نماز میں حضرت عبداللہ بن عمر رضی اللہ عنہما ہر تکبیر کے ساتھ رفع الیدین کرتے تھے۔ اس روایت کو امام بخاری رحمہ اللہ نے کتاب رفع الیدین میں نکالا ہے۔ اس میں اور نمازوں کی طرح تکبیر تحریمہ بھی ہوتی ہے اور اس کے علاوہ چار تکبیروں سے یہ نماز مسنون ہے اس کی امامت کے لئے بھی وہی شخص زیادہ حقدار ہے جو بی وقت نماز پڑھانے کے لائق ہے۔ الغرض نماز جنازہ نماز ہے۔ یہ محض دعا نہیں ہے جو لوگ ایسا کہتے ہیں ان کا قول صحیح نہیں۔ تکبیرات جنازہ میں ہر تکبیر پر رفع الیدین کرنا اس بارے میں امام شافعی رحمہ اللہ نے حضرت انس رضی اللہ عنہ سے بھی یہی روایت کیا ہے کہ وہ تکبیرات جنازہ میں اپنے ہاتھ اٹھایا کرتے تھے۔ امام نووی رحمہ اللہ فرماتے ہیں:

”وَاخْتَلَفُوا فِي رَفْعِ الْيَدَيْنِ فِي هَذِهِ التَّكْبِيرَاتِ مَذْهَبُ الشَّافِعِيِّ الرَّفْعُ فِي جَمِيعِهَا وَحَكَاهُ ابْنُ الْمَنْذَرِ عَنْ ابْنِ عَمْرٍو وَغَمْرِ بْنِ عَبْدِ الْعَزِيزِ وَعَطَاءٍ وَسَالِمِ بْنِ عَبْدِ اللَّهِ وَقَيْسِ بْنِ أَبِي حَازِمٍ وَالزَّهْرِيِّ وَالْأَوْزَاعِيِّ وَاحْمَدُ وَاسْحَاقُ وَابْنُ الْمَنْذَرِ وَقَالَ الثَّوْرِيُّ وَابُو حَنِيفَةَ اصْحَابُ الرَّأْيِ لَا يَرْفَعُونَ فِي التَّكْبِيرِ الْأُولَى۔“ (مسلم مع نووی مطبوعہ کراچی، جلد: ۱) یعنی تکبیرات جنازہ میں ہر تکبیر پر رفع الیدین کرنے میں علمائے اختلاف کیا ہے۔ امام شافعی رحمہ اللہ کا مذہب یہ ہے کہ ہر تکبیر پر رفع الیدین کیا جائے۔ اس کو عبداللہ بن عمر اور عمر بن عبدالعزیز اور عطاء اور سالم بن عبداللہ اور قیس بن ابی حازم اور زہری اور اوزاعی اور احمد اور اسحاق سے نقل کیا ہے اور ابن منذر کے نزدیک مختار مذہب یہی ہے اور امام ثوری اور امام ابو حنیفہ اور اصحاب الرائے کا قول یہ ہے کہ صرف تکبیر اولیٰ میں ہاتھ اٹھائے جائیں ہر تکبیر پر رفع الیدین کے متعلق کوئی صحیح مرفوع حدیث موجود نہیں ہے۔ واللہ اعلم بالصواب۔

۱۳۲۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الشَّيْبَانِيِّ، عَنْ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ نَبِيِّكُمْ ﷺ عَلَى قَبْرِ مَبْنُودٍ فَأَمَّا نَا فَصَفَقْنَا خَلْفَهُ فَصَلَّيْنَا. فَقُلْنَا: يَا أَبَا عَمْرٍو وَمَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ۔ (۱۳۲۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے ان سے شیبانی نے اور ان سے شعبی نے بیان کیا کہ مجھے اس صحابی نے خبر دی تھی جو نبی کریم ﷺ کے ساتھ ایک الگ تھلگ قبر پر سے گزرا۔ وہ کہتا تھا کہ آپ ﷺ نے ہماری امامت کی اور ہم نے آپ کے پیچھے صفیں بنالیں۔ ہم نے پوچھا کہ ابو عمرو (یہ جمعہ کی کنیت ہے) یہ آپ سے بیان کرنے والے کون صحابی ہیں؟ فرمایا کہ عبداللہ بن عباس رضی اللہ عنہما۔ [راجعہ: ۱۸۵۷]

تشریح: اس باب کا مقصد یہ بتانا ہے کہ نماز جنازہ بھی نماز ہے اور تمام نمازوں کی طرح اس میں وہی چیزیں ضروری ہیں جو نمازوں کے لئے ہوتی چاہئیں۔ اس مقصد کے لئے حدیث اور اقوال صحابہ و تابعین کے بہت سے کلمے ایسے بیان کئے ہیں جن میں نماز جنازہ کے لئے ”نماز“ کا لفظ ثابت ہوا اور حدیث واردہ میں بھی اس پر نماز ہی کا لفظ بولا گیا جبکہ نبی کریم ﷺ امام ہوئے اور آپ ﷺ کے پیچھے صحابہ رضی اللہ عنہم نے صف باندھی۔ اس حدیث سے یہ بھی ثابت ہوا کہ اگر کوئی مسلمان جس پر نماز جنازہ پڑھنی ضروری تھی اور اس کو بغیر نماز پڑھائے دفن کر دیا گیا تو اس کی قبر پر نماز جنازہ پڑھی جاسکتی ہے۔

باب: جنازہ کے ساتھ جانے کی فضیلت

بَابُ فَضْلِ اتِّبَاعِ الْجَنَائِزِ

وَقَالَ زَيْدُ بْنُ ثَابِتٍ: إِذَا صَلَّيْتَ فَقَدْ قَضَيْتَ الَّذِي عَلَيْكَ وَقَالَ حُمَيْدُ بْنُ هِلَالٍ: مَا عَلِمْنَا عَلَى الْجَنَازَةِ إِذْنَا، وَلَكِنْ مَنْ صَلَّى ثُمَّ رَجَعَ فَلَهُ قَبْرًا ط. اور زید بن ثابت رضی اللہ عنہ نے فرمایا کہ نماز پڑھ کر تم نے اپنا حق ادا کر دیا۔ حمید بن ہلال (تابعی) نے فرمایا کہ ہم نماز پڑھ کر اجازت لینا ضروری نہیں سمجھتے۔ جو شخص بھی نماز جنازہ پڑھے اور پھر واپس آئے تو اسے ایک قبر اطا کا ثواب ملتا ہے۔

تشریح: حافظ نے کہا کہ یہ اثر مجھ کو موصول نہیں ملا۔ اور امام بخاری رحمہ اللہ کی غرض ان لوگوں کا رہے جو کہتے ہیں کہ اگر کوئی صرف نماز جنازہ پڑھ کر گھر کو لوٹ جاتا چاہے تو جنازے کے داروں سے اجازت لے کر جانا چاہیے۔ اور اس بارے میں ایک مرفوع حدیث وارد ہے جو ضعیف ہے۔ (وحیدی) ۱۳۲۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا جَرِيرٌ ابْنُ حَازِمٍ، قَالَ: سَمِعْتُ نَافِعًا، يَقُولُ حَدَّثَ ابْنُ عُمَرَ، أَنَّ أَبَا هُرَيْرَةَ يَقُولُ: مَنْ تَبَعَ جَنَازَةً فَلَهُ قَبْرًا ط فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَيْنَا. [راجع: ۴۷] [مسلم: ۲۱۹۴]

۱۳۲۳۔ ہم سے ابو النعمان نے بیان کیا، ان سے جریر بن حازم نے بیان کیا، کہا کہ میں نے نافع سے سنا، آپ نے بیان کیا کہ ابن عمر رضی اللہ عنہما نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جو دفن تک جنازہ کے ساتھ رہے اسے ایک قبر اطا کا ثواب ملے گا۔ ابن عمر رضی اللہ عنہما نے فرمایا کہ ابو ہریرہ رضی اللہ عنہ احادیث بہت زیادہ بیان کرتے ہیں۔

۱۳۲۴۔ فَصَدَّقَتْ يَغْنَبِي عَائِشَةَ أَبَا هُرَيْرَةَ وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُ فَقَالَ ابْنُ عُمَرَ: لَقَدْ قَرَرْنَا فِي قَرَارِ بَطْ كَثِيرَةٍ. [زمر: ۵۶] صَيَّغْتُ، مِنْ أَمْرِ اللَّهِ. ۱۳۲۴۔ پھر ابو ہریرہ رضی اللہ عنہ کی حضرت عائشہ رضی اللہ عنہا نے بھی تصدیق کی اور فرمایا کہ میں نے رسول اللہ ﷺ سے یہ ارشاد خود سنا ہے۔ اس پر ابن عمر رضی اللہ عنہما نے کہا کہ پھر تو ہم نے بہت سے قیراطوں کا نقصان اٹھایا۔ (سورہ زمر میں جو لفظ) فرطت آیا ہے اس کے یہی معنی ہیں میں نے ضائع کیا۔

[راجع: ۴۷]

تشریح: امام بخاری رحمہ اللہ کی عادت ہے کہ قرآن کی آیتوں میں جو لفظ وارد ہوئے ہیں اگر حدیث میں کوئی وہی لفظ آ جاتا ہے تو آپ اس کے ساتھ ساتھ قرآن کے لفظ کی بھی تفسیر کر دیتے ہیں۔ یہاں عبد اللہ بن عمر رضی اللہ عنہما کے کلام میں فرط کا لفظ آیا اور قرآن میں بھی: ﴿قَرَطْتُ فِي حَبِّ اللَّهِ﴾ (الزمر: ۵۶) آیا ہے تو اس کی تفسیر کر دی یعنی میں نے اللہ کا حکم کچھ ضائع کیا۔ حضرت عبد اللہ بن عمر رضی اللہ عنہما نے حضرت ابو ہریرہ رضی اللہ عنہ کی نسبت کہا، انہوں نے بہت حدیثیں بیان کیں۔ اس سے یہ مطلب نہیں تھا کہ حضرت ابو ہریرہ رضی اللہ عنہ جھوٹے ہیں۔ بلکہ ان کو یہ شبہ رہا کہ شاید ابو ہریرہ رضی اللہ عنہ بھول گئے ہوں یا حدیث کا مطلب اور کچھ ہودہ نہ سمجھے ہوں۔ جب حضرت عائشہ صدیقہ رضی اللہ عنہا نے بھی ان کی شہادت دی تو ان کو پورا یقین آیا اور انہوں نے افسوس سے کہا کہ ہمارے بہت سے قیراط اب تک ضائع ہوئے۔ امام بخاری رحمہ اللہ کا مقصد باب اس شخص کی فضیلت بیان کرنا ہے جو جنازے کے

ساتھ جائے، اسے ایک قیراط کا ثواب ملے گا۔ قیراط ایک بواؤن مثل احد پہاڑ کے مراد ہے اور جو شخص دفن ہونے تک ساتھ رہے اسے دو قیراط برابر ثواب ملے گا۔

باب: جو شخص دفن ہونے تک ٹھہرا رہے

بَابُ مَنْ انْتَظَرَ حَتَّى تُدْفَنَ

(۱۳۲۵) ہم سے عبداللہ بن مسلمہ نے بیان کیا، کہا کہ میں نے ابن ابی ذئب کے سامنے یہ حدیث پڑھی، ان سے ابوسعید مقبری نے بیان کیا، ان سے ان کے باپ نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے پوچھا تو آپ نے فرمایا کہ میں نے نبی کریم ﷺ سے سنا تھا۔

(دوسری سند) ہم سے احمد بن شعیب نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے یونس نے بیان کیا کہ ابن شہاب نے کہا کہ (مجھ سے فلاں نے یہ بھی حدیث بیان کی) اور مجھ سے عبدالرحمن اعرج نے بھی کہا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے جنازہ میں شرکت کی پھر نماز جنازہ پڑھی تو اسے ایک قیراط کا ثواب ملتا ہے اور جو دفن تک ساتھ رہا تو اسے دو قیراط کا ثواب ملتا ہے۔“ پوچھا گیا کہ دو قیراط کتنے ہوں گے؟ فرمایا کہ ”دو عظیم پہاڑوں کے برابر۔“

۱۳۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: قَرَأْتُ عَلَى ابْنِ أَبِي ذَيْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ، ح: وَحَدَّثَنِي أَحْمَدُ بْنُ شَيْبٍ عَنْ سَعِيدٍ، حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا يُونُسُ، قَالَ ابْنُ شِهَابٍ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَعْرَجُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهِ فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى يُدْفَنَ كَانَ لَهُ قِيرَاطَانِ)). قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: ((مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ)). [راجع: ۴۷] [مسلم: ۲۱۸۶، ۲۱۹۰، ۲۱۹۱؛ نسائی: ۱۹۹۳، ۱۹۹۴؛ ابن ماجہ: ۱۵۳۹]

تشریح: یعنی دنیا کا قیراط مت سمجھو جو درہم کا بار ہواں حصہ ہوتا ہے۔ دوسری روایت میں ہے کہ آخرت کے قیراط احد پہاڑ کے برابر ہیں۔

باب: بڑوں کے ساتھ بچوں کا بھی جنازہ میں

بَابُ صَلَاةِ الصِّبْيَانِ مَعَ النَّاسِ

شریک ہونا

عَلَى الْجَنَائِزِ

(۱۳۲۶) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن کثیر نے، انہوں نے کہا ہم سے زائدہ نے بیان کیا، ان سے ابواسحاق شیبانی نے، ان سے عامر نے، ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ ایک قبر پر تشریف لائے۔ صحابہ نے عرض کیا کہ اس میت کو گزشتہ رات میں دفن کیا گیا ہے۔ (صاحب قبر مرد تھا یا عورت تھی) ابن عباس رضی اللہ عنہما نے کہا کہ پھر ہم نے آپ ﷺ کے پیچھے صف بندی کی اور آپ ﷺ نے نماز جنازہ پڑھائی۔

۱۳۲۶۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنَا زَائِدَةُ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ قَبْرًا، فَقَالُوا: هَذَا دُفِنَ، أَوْ دُفِنَتْ الْبَارِحَةَ. قَالَ ابْنُ عَبَّاسٍ: فَصَفَفْنَا خَلْفَهُ ثُمَّ صَلَّيْنَا عَلَيْهِ. [راجع: ۸۵۷]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔ کیونکہ ابن عباس رضی اللہ عنہما اس واقعہ کے وقت بچے ہی تھے۔ مگر آپ کے ساتھ برابر صف میں شریک ہوئے۔

باب: نماز جنازہ عید گاہ میں اور مسجد میں (ہر دو جگہ جائز ہے)

بَابُ الصَّلَاةِ عَلَى الْجَنَائِزِ بِالْمُصَلِّيِّ وَالْمُسْجِدِ

(۱۳۲۷) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے سعید بن مسیب اور ابوسلمہ نے بیان کیا اور ان دونوں حضرات سے ابو ہریرہ رضی اللہ عنہ نے روایت کیا کہ نبی کریم صلی اللہ علیہ وسلم نے حبشہ کے نجاشی کی وفات کی خبر دی، اسی دن جس دن ان کا انتقال ہوا تھا۔ آپ نے فرمایا: ”اپنے بھائی کے لیے اللہ سے مغفرت چاہو۔“

۱۳۲۷۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَأَبِي سَلَمَةَ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَعَى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، الْيَوْمَ الَّذِي مَاتَ فِيهِ، فَقَالَ: ((اسْتَغْفِرُوا لِأَخِيكُمْ)).

[راجع: ۱۲۴۵] [مسلم: ۲۲۸۵]

(۱۳۲۸) اور ابن شہاب سے یوں بھی روایت ہے انہوں نے کہا کہ مجھ سے سعید بن مسیب نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ نبی کریم صلی اللہ علیہ وسلم نے عید گاہ میں صف بندی کرائی پھر (نماز جنازہ کی) چار تکبیریں کیں۔

۱۳۲۸۔ وَعَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ النَّبِيَّ ﷺ صَفَّ بِهِمْ بِالْمُصَلِّيِّ فَكَبَّرَ عَلَيْهِ أَرْبَعًا. [راجع: ۱۲۴۵]

تشریح: امام نووی فرماتے ہیں: ”قال ابن عبد البر وانعقد الاجماع بعد ذلك على اربع واجمع الفقهاء واهل الفتوى بالمصارع على اربع على ما جاء في احاديث الصحاح وما سوى ذلك عندهم شذوذ لا يلتفت اليه.“ (نووی) یعنی ابن عبد البر نے کہا کہ تمام فقہاء اور اہل فتویٰ کا چار تکبیروں پر اجماع ہو چکا ہے۔ جیسا کہ احادیث صحاح میں آیا ہے اور جو اس کے خلاف ہے وہ نوادر میں داخل ہے جس کی طرف التفات نہیں کیا جاسکتا۔ شیخ الحدیث مولانا عید اللہ مبارکپوری رحمۃ اللہ علیہ فرماتے ہیں:

”والراجع عندی انه لا ینبغی ان یزاد علی اربع لان فیہ خروجاً من الخلاف ولان ذلك هو الغالب من فعله لكن الامام اذا کبر خمساً تابعه الماموم لان ثبوت الخمس لامر دله من حيث الروایة والعمل..... الخ.“ (مرعاۃ، ج: ۲/ ص: ۴۷۷) یعنی میرے نزدیک رائج یہی ہے کہ چار تکبیروں سے زیادہ نہ ہوں۔ اختلاف سے بچنے کا یہی راستہ ہے کہ نبی کریم صلی اللہ علیہ وسلم کے فعل سے اکثر یہی ثابت ہے۔ لیکن اگر امام پانچ تکبیریں کہے تو مقتدیوں کو اس کی پیروی کرنی چاہیے اس لئے کہ روایت اور عمل کے لحاظ سے پانچ کا بھی ثبوت موجود ہے جس سے انکار کی گنجائش نہیں ہے۔

(۱۳۲۹) ہم سے ابراہیم بن منذر نے بیان کیا، ان سے ابو صمرہ نے بیان کیا، انہوں نے کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ یہودی نبی کریم صلی اللہ علیہ وسلم کے حضور میں اپنے ہم مذہب ایک مرد اور عورت کا جنہوں نے زنا کیا تھا، مقدمہ لے کر آئے۔ آپ صلی اللہ علیہ وسلم کے حکم سے مسجد کے نزدیک نماز جنازہ پڑھنے کی جگہ کے پاس انہیں سگسار کر دیا گیا۔

۱۳۲۹۔ حَدَّثَنَا ابْرَاهِيمُ بْنُ الْمُنْذِرِ الْجَزَائِمِيُّ، قَالَ: حَدَّثَنَا أَبُو صَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ جَاؤَا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنِيَا، فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ مَوْضِعِ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ. [اطرافہ]

فی: ۳۶۳۵، ۴۵۵۶، ۶۸۱۹، ۶۸۴۱، ۷۳۳۲،

[۷۵۴۳] [مسلم: ۴۴۳۷، ۴۴۳۸]

تشریح: جنازہ کی نماز مسجد میں بلا کراہت جائز و درست ہے۔ جیسا کہ مندرجہ ذیل حدیث سے ظاہر ہے:

”عن عائشة أنها قالت لما توفي سعد بن أبي وقاص ادخلوا به المسجد حتى أصلى عليه فانكروا ذلك عليها فقالت والله لقد صلى رسول الله ﷺ على ابن بيضاء في المسجد سهيل واخيه رواه مسلم وفي رواية ما صلى رسول الله ﷺ على سهيل بن البيضاء الا في جوف المسجد رواه الجماعة الا البخاري۔“

یعنی حضرت عائشہ رضی اللہ عنہا سے روایت ہے کہ سعد بن ابی وقاص کے جنازہ پر انہوں نے فرمایا کہ اسے مسجد میں داخل کر دیں یہاں تک کہ میں بھی اس پر نماز جنازہ ادا کروں۔ لوگوں نے اس پر کچھ انکار کیا تو آپ نے فرمایا کہ قسم اللہ کی رسول اللہ ﷺ نے بیضاء کے دونوں بیٹوں سہیل اور اس کے بھائی پر نماز جنازہ مسجد ہی میں ادا کی تھی۔

اور ایک روایت میں ہے کہ سہیل بن بیضاء کی نماز جنازہ نبی کریم ﷺ نے مسجد کے پتھوں بیچ ادا فرمائی تھی۔ اس سے معلوم ہوا کہ نماز جنازہ مسجد میں پڑھی جاسکتی ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ اور حضرت عمر رضی اللہ عنہما ہر دو کا جنازہ مسجد ہی میں ادا کیا گیا تھا۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”والحديث يدل على جواز ادخال الميت في المسجد والصلوة عليه فيه وبه قال الشافعي واحمد واسحاق والجمهور۔“
یعنی یہ حدیث دلالت کرتی ہے کہ میت کو مسجد میں داخل کرنا اور وہاں اس کا جنازہ پڑھنا درست ہے۔ امام شافعی اور احمد اور اسحاق اور جمہور کا بھی یہی قول ہے۔ جو لوگ میت کے ناپاک ہونے کا خیال رکھتے ہیں ان کے نزدیک مسجد میں نہ میت کا لانا درست نہ وہاں نماز جنازہ جائز۔ مگر یہ خیال غلط ہے، مسلمان مردہ اور زندہ نجس نہیں ہوا کرتا۔ جیسا کہ حدیث میں صاف موجود ہے۔ ان المؤمن لا ینجس حیا ولا میتا بے شک مؤمن مردہ اور زندہ نجس نہیں ہوتا۔ یعنی نجاست حقیقی اسے وہ دور ہوتا ہے۔

بنو بیضاء تین بھائی تھے۔ سہیل و سہیل اور صفوان ان کی والدہ کو بطور وصف بیضاء کہا گیا۔ ان کا نام وعد تھا اور ان کے والد کا نام دہب بن ربیعہ قریشی فہری ہے۔ اس بحث کے آخر میں حضرت مولانا شیخ الحدیث عبید اللہ صاحب مبارک پوری رحمہ اللہ فرماتے ہیں:

”والحق انه يجوز الصلوة على الجنائز في المسجد من غير كراهة والا ففضل الصلوة عليها خارج المسجد لان اكثر صلواته ﷺ على الجنائز كان في المصلی..... الخ۔“ (مرعاۃ)

یعنی حق یہی ہے کہ مسجد میں نماز جنازہ بلا کراہت درست ہے اور افضل یہ ہے کہ مسجد سے باہر پڑھی جائے کیونکہ اکثر نبی کریم ﷺ نے اس کو عید گاہ میں پڑھا ہے۔ اس حدیث سے یہ بھی ثابت ہوا کہ اسلامی عدالت میں اگر کوئی غیر مسلم کا کوئی مقدمہ دائر ہو تو فیصلہ بہر حال اسلامی قانون کے تحت کیا جائیگا۔ آپ ﷺ نے ان یہودی زانیوں کے لئے سنگساری کا حکم اس لئے بھی صادر فرمایا کہ خود تو رات میں بھی یہی حکم تھا جسے علمائے یہود نے بدل دیا تھا۔ آپ ﷺ نے گویا ان ہی کی شریعت کے مطابق فیصلہ فرمایا۔ (ﷺ)

بَابُ مَا يُكْرَهُ مِنْ اتِّخَاذِ الْمَسَاجِدِ عَلَى الْقُبُورِ
باب: کیا قبروں پر مساجد بنانا مکروہ ہے؟

وَلَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ
أُورِجَ حَسَنُ بْنُ حَسَنِ بْنِ عَلِيٍّ كُزُرُغَةً، تَوَانُ كِي بُوِي (فاطمہ بنت حسین)
ضَرَبَتْ أَمْرَاتُهُ الْقَبْرَ عَلَى قَبْرِهِ سَنَةً، ثُمَّ
نَافَعَتْ، فَسَمِعُوا صَانِحًا يَقُولُ: أَلَا هَلْ وَجَدُوا
نَافَعَتْ، فَسَمِعُوا صَانِحًا يَقُولُ: أَلَا هَلْ وَجَدُوا
نَافَعَتْ، فَسَمِعُوا صَانِحًا يَقُولُ: أَلَا هَلْ وَجَدُوا
نَافَعَتْ، فَسَمِعُوا صَانِحًا يَقُولُ: أَلَا هَلْ وَجَدُوا

مَا فَقَدُوا؟ فَأَجَابَهُ آخَرُ: بَلْ يَسْتَوْسُوا فَأَنْقَلَبُوا. جواب دیا: نہیں بلکہ ناامید ہو کر لوٹ گئے۔

تشریح: یہ حسن حضرت حسن بن علی رضی اللہ عنہما کے صاحبزادے اور بڑے ثقات تابعین میں سے تھے۔ ان کی بیوی فاطمہ حضرت حسین رضی اللہ عنہ کی صاحبزادی تھیں، اور ان کے ایک صاحبزادے تھے ان کا نام نائی بھی سن تھا۔ گویا تین پشت تک یہی مبارک نام رکھا گیا۔ ان کی بیوی نے اپنے دل کو تسلی دینے اور غم غلط کرنے کے لئے سال بھر تک اپنے محبوب شوہر کی قبر کے پاس ڈیرہ رکھا۔ اس پر ان کو ہاتھ غیب سے ملامت ہوئی اور وہ واپس ہو گئیں۔

۱۳۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ هِلَالٍ، هُوَ الْوَزَّانُ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: ((لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)) قَالَتْ: وَلَوْلَا ذَلِكَ لَابْرَزَ قَبْرُهُ غَيْرَ أَنِّي أَخْشَى أَنْ يَتَّخَذَ مَسْجِدًا. [راجع: ۴۳۵] [مسلم: ۱۱۸۴]

(۱۳۳۰) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے شیبانی نے، ان سے ہلال وزان نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے اپنے مرض وفات میں فرمایا: ”یہود اور نصاریٰ پر اللہ کی لعنت ہو کہ انہوں نے اپنے انبیاء کی قبروں کو مساجد بنالیا۔“ حضرت عائشہ نے کہا کہ اگر ایسا ڈرنہ ہوتا تو آپ کی قبر کھلی رہتی (اور حجرہ میں نہ ہوتی) کیونکہ مجھے ڈراس کا ہے کہ کہیں آپ کی قبر بھی مسجد نہ بنالی جائے۔

تشریح: یعنی خود قبروں کو پوجنے لگے یا قبروں پر مسجد آور گرجا بنا کر ہاں اللہ کی عبادت کرنے لگے۔ تو باب کی مطابقت حاصل ہوگئی۔ امام ابن قیم رحمہ اللہ نے کہا جو لوگ قبروں پر وقت معین میں جمع ہوتے ہیں وہ بھی گویا قبر کو مسجد بناتے ہیں۔ دوسری حدیث میں ہے میری قبر کو عید نہ کر لینا یعنی عید کی طرح وہاں میلہ اور مجمع نہ کرنا۔ جو لوگ ایسا کرتے ہیں وہ بھی ان یہودیوں اور نصاریوں کے پیرو ہیں جن پر نبی کریم ﷺ نے لعنت فرمائی۔ افسوس! ہمارے زمانے میں گور پرستی ایسی شائع ہو رہی ہے کہ یہ نام کے مسلمان اللہ اور رسول ﷺ سے ذرا بھی نہیں شرماتے، قبروں کو اس قدر پختہ شاندار بناتے ہیں کہ ان کی عمارت کو دیکھ کر مساجد کا شبہ ہوتا ہے۔ حالانکہ نبی کریم ﷺ نے سختی کے ساتھ قبروں پر ایسی تعمیرات کے لئے منع فرمایا ہے۔ حضرت علی رضی اللہ عنہ نے ابو ہریرہ اسدی کو کہا تھا: ”ابنک علی ما بعثنی علیہ رسول اللہ ﷺ لاتدع تمثالا الاطمستہ ولا قبراً مشرفاً الا سويتہ رواہ الجماعة الا البخاری وابن ماجہ۔“ یعنی کیا میں تم کو اس خدمت کے لئے نہ بھیجوں جس کے لئے مجھے نبی کریم ﷺ نے بھیجا تھا۔ وہ یہ کہ کوئی مورت ایسی نہ چھوڑے جو تو مٹا دے اور کوئی اونچی قبر نہ رہے جسے برابر نہ کر دے۔

اس حدیث سے معلوم ہوا کہ قبروں کا حد سے زیادہ اونچا اور بلند کرنا بھی شائع کو ناپسند ہے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں: ”فیہ ان السنة ان القبر لا یرفع رفعا کثیرا من غیر فرق بین من کان فاضلا ومن کان غیر فاضل والظاهر ان رفع القبور زیادة علی القدر المأذون فیہ محرم“ یعنی سنت یہی ہے کہ قبر کو حد شرعی سے زیادہ بلند نہ بنایا جائے خواہ وہ کسی فاضل عالم صوفی کی ہو یا کسی غیر فاضل کی اور ظاہر ہے کہ شرعی اجازت سے زیادہ قبروں کو اونچا کرنا حرام ہے۔ آگے علامہ فرماتے ہیں:

”ومن رفع القبور الداخل تحت الحديث دخولا اولياء القبر والمشاهد المعمورة علی القبور وايضا هو من اتخاذ القبور مساجد وقد لعن النبي ﷺ فاعل ذلك كما سيأتي وكم قد سري عن تشييد ابنة القبور وتحسينها من مفاصد ييكي لها الاسلام منها اعتقاد الجهلة لها كاعتقاد الكفار للاصنام وعظم ذلك فظنوا انها قادرة علی جلب النفع ودفع الضرر فجعلوها مقصد الطلب قضاء الحوائج وملجأ لنجاح المطالب وسالوا منها ما يساله العباد من ربهم وشدوا اليها الرحال وتمسحوا بها واستغاثوا وبالجملة انهم لم يدعوا شيئا مما كانت الجاهلية تفعله بالاصنام الا فعلوه فانا لله وانا اليه راجعون ومع هذا المنكر الشنيع والكفر الفظيع لانجد من يغضب لله ويغار حمية للدين الحنيف لا عالما ولا متعلما ولا

امیرا ولا وزیرا ولا ملکا وقد توارد الینا من الاخبار مالا یسک معہ ان کثیرا من ہولاء المقبورین واکثرہم اذا توجہت علیہ یمین من جہۃ خصمہ حلف باللہ فأجرا واذ قیل لہ بعد ذلك احلف بشیخک ومعتمدک الولی الفلانی تلثم وتلکأ وابی واعترف بالحق وهذا من ابین الادلۃ الدالۃ علی ان شرکھم قدبلغ فوق شرک من قال انہ تعالی ثانی اثنین اوثالث ثلاثۃ فیا علماء الدین ویاملوک المسلمین ای رزء للاسلام اشد من الکفر وای بلاء لہذا الدین اضر علیہ من عبادہ غیر اللہ وای مصیۃ ینصاب بها المسلمون تعدل هذه المصیۃ وای منکر یجب انکارہ ان لم یکن انکار هذا الشرک البین واجبا۔

لقد اسمعت لونا دیت حیا
ولکن لا حیا لمن تنادی
ولو نارا نفخت بها اضاءت
ولکن انت تنفخ فی الرماد

(نبیل الاوطار، ج: ۴ / ص: ۹۰)

یعنی بزرگوں کی قبروں پر بنائی ہوئی عمارات، قے اور زیارت گاہیں یہ سب اس حدیث کے تحت داخل ہونے کی وجہ سے قطعاً ناجائز ہیں۔ یہی قبروں کو مساجد بنانا ہے جس پر نبی کریم ﷺ نے لعنت فرمائی ہے اور ان قبور کے پختہ بنانے اور ان پر عمارت کو مزین کرنے سے اس قدر مفاسد پیدا ہو رہے ہیں کہ آج ان پر اسلام رو رہا ہے۔ ان میں سے مثلاً یہ کہ ایسے مزاروں کے بارے میں جاہل لوگ وہی اعتقادات رکھتے ہیں جو کفار بتوں کے بارے میں رکھتے ہیں بلکہ ان سے بھی بڑھ کر۔ ایسے جاہل ان قبور والوں کو نفع دینے والے اور نقصان دور کرنے والے تصور کرتے ہیں اس لئے ان سے حاجات طلب کرتے ہیں۔ اپنی مرادیں ان کے سامنے رکھتے ہیں اور ان سے ایسے ہی دعائیں کرتے ہیں جیسے بندگان الہی کو اللہ سے دعائیں کرنی چاہئیں۔ ان مزارات کی طرف کجاوے باندھ باندھ کسفر کرتے ہیں اور وہاں جا کر ان قبروں کو مسح کرتے ہیں اور ان سے فریادیں چاہتے ہیں۔ مختصر یہ کہ جاہلیت میں جو کچھ بتوں کے ساتھ کیا جاتا تھا وہ سب کچھ ان قبروں کے ساتھ ہو رہا ہے۔ اناللہ وانا الیہ راجعون۔

اور اس کھلے ہوئے بدترین کفر ہونے کے باوجود ہم کسی بھی اللہ کے بندے کو نہیں پاتے جو اللہ کے لئے اس پر غصہ کرے اور دین حنیف کی کچھ غیرت اس کو آئے۔ عالم ہوں یا مستغلم، امیر ہوں یا وزیر یا بادشاہ، اس بارے میں سب خاموشی اختیار کئے ہوئے ہیں۔ یہاں تک کہ سنا گیا ہے کہ یہ قبر پرست دشمن کے سامنے اللہ کی جھوٹی قسم کھا جاتے ہیں۔ مگر اپنے پیروں مشائخ کی جھوٹی قسموں کے وقت ان کی زبانیں لڑکھڑانے لگ جاتی ہیں۔ اس سے ظاہر ہے کہ ان کا شرک ان لوگوں سے بھی آگے بڑھا ہوا ہے جو خود خدا یا تین خدائیں مانتے ہیں۔ پس اے دین کے عالمو! اور مسلمانوں کے بادشاہو! اسلام کے لئے ایسے کفر سے بڑھ کر اور مصیبت کیا ہوگی اور غیر اللہ کی پرستش سے بڑھ کر دین اسلام کے لئے اور نقصان کی چیز کیا ہوگی اور مسلمان اس سے بھی بڑھ کر اور کس مصیبت کا شکار ہوں گے اور اگر اس کھلے ہوئے شرک کے خلاف ہی آواز اٹھاں بلند نہ کی جاسکی، تو اور کونسا گناہ ہوگا جس کے لئے زبانیں کھل سکیں گی۔ کسی شاعر نے سچ کہا ہے:

”اگر تو زندوں کو پکارتا تو سنا سکتا تھا۔ مگر جن (مردوں) کو پکار رہا ہے وہ تو زندگی سے قطعاً محروم ہیں۔ اگر تم آگ میں پھونک مارتے تو وہ روشن ہوتی لیکن تم راکھ میں پھونک مار رہے ہو جو کبھی بھی روشن نہیں ہو سکتی۔“

خلاصہ یہ کہ ایسی قبور اور ایسے مزارات اور ان پر یہ عرس، قوالیاں، میلے ٹھیلے، گانے بجانے قطعاً حرام اور شرک اور کفر ہیں۔ اللہ ہر مسلمان کو شرک جلی اور خفی سے بچائے۔ (آمین)

حدیث علی رضی اللہ عنہ کے ذیل میں جیہ الہند حضرت شاہ ولی اللہ رحمہ اللہ فرماتے ہیں:

”ونہی ان یجصص القبر وان ینیی علیہ وان یقعد علیہ وقال لاتصلوا الیہا لان ذلك ذریعة ان یتخذھا الناس معبودا وان یفرطوا فی تعظیمھا بمالیس بحق فیحرفوا دینہم کما فعل اهل الكتاب وهو قوله لعن اللہ الیہود

والنصارى اتخذوا قبورا انبياءهم مساجد..... الخ۔“ (حجة الله البالغة، ج: ۴ / ص: ۲۶۰، کراتشی)

اور قبر کو پختہ کرنے اس پر عمارت بنانے اور اس پر بیٹھنے سے منع فرمایا اور یہ بھی فرمایا کہ قبروں کی طرف نماز نہ پڑھو کیونکہ یہ اس بات کا ذریعہ ہے کہ لوگ قبروں کی پرستش کرنے لگیں اور لوگ ان قبروں کی اتنی زیادہ تعظیم کرنے لگیں جس کے وہ مستحق نہیں ہیں۔ پس لوگ اپنے دین میں تحریف کر ڈالیں جیسا کہ اہل کتاب نے کیا۔ چنانچہ نبی کریم ﷺ نے فرمایا یہود اور نصاریٰ پر اللہ کی لعنت ہو۔ انہوں نے اپنے انبیاء کی قبروں کو سجدہ گاہ بنالیا۔ پس حق یہ ہے کہ توسط اختیار کرے۔ نہ تو مردہ کی اس قدر تعظیم کرے کہ وہ شرک ہو جائے اور نہ اس کی اہانت اور اس کے ساتھ عداوت کرے کہ مرنے کے بعد اب یہ سارے معاملات ختم کر کے مرنے والا اللہ کے حوالہ ہو چکا ہے۔

بَابُ الصَّلَاةِ عَلَى النَّفْسَاءِ

باب: اگر کسی عورت کا نفاس کی حالت میں انتقال

ہو جائے تو اس پر نماز جنازہ پڑھنا

إِذَا مَاتَتْ فِي نَفْسِهَا

(۱۳۳۱) ہم سے مسدود نے بیان کیا۔ کہا کہ ہم سے یزید بن زریج نے، ان سے حسین معلم نے، ان سے عبد اللہ بن بریدہ نے، ان سے سرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کی اقتداء میں ایک عورت (ام کعب رضی اللہ عنہا) کی نماز جنازہ پڑھی تھی جس کا نفاس میں انتقال ہو گیا تھا۔ رسول اللہ ﷺ اس کی کمر کے مقابل کھڑے ہوئے۔

۱۳۳۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حُسَيْنٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا، فَقَامَ عَلَيْهَا وَسَطَهَا. [راجع: ۳۳۲]

باب: اس بارے میں کہ عورت اور مرد کی نماز

بَابُ: أَيْنَ يَقُومُ مِنَ الْمَرْأَةِ

جنازہ میں کہاں کھڑا ہوا جائے؟

وَالرَّجُلِ

(۱۳۳۲) ہم سے عمران بن میسرہ نے بیان کیا، کہا کہ ہم سے عبد الوارث نے بیان کیا، ان سے حسین نے بیان کیا اور ان سے ابن بریدہ نے کہ ہم سے سرہ بن جنبد رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ کے پیچھے ایک عورت کی نماز جنازہ پڑھی تھی جس کا زچگی کی حالت میں انتقال ہو گیا تھا۔ آپ اس کے پیچ میں کھڑے ہوئے۔

۱۳۳۲۔ حَدَّثَنَا عُمَرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا حُسَيْنٌ، عَنْ ابْنِ بُرَيْدَةَ، قَالَ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا فَقَامَ عَلَيْهَا وَسَطَهَا. [راجع: ۳۳۲]

تشریح: مسنون یہی ہے کہ امام عورت کی کمر کے مقابل کھڑا ہو اور مرد کے سر کے مقابل۔ سنن ابوداؤد میں حضرت انس رضی اللہ عنہ سے مروی ہے کہ انہوں نے ایسا ہی کیا اور بتلایا کہ نبی کریم ﷺ بھی ایسا ہی کرتے تھے۔ مگر امام بخاری رحمہ اللہ نے غالباً ابوداؤد والی روایت کو ضعیف سمجھا اور ترجیح اس کو دی کہ امام مرد اور عورت دونوں کی کمر کے مقابل کھڑا ہو۔ اگرچہ اس حدیث میں صرف عورت کے وسط میں کھڑا ہونے کا ذکر ہے اور یہی مسنون بھی ہے۔ مگر امام بخاری رحمہ اللہ نے باب میں عورت اور مرد دونوں کو یکساں قرار دیا ہے۔ امام ترمذی رحمہ اللہ فرماتے ہیں:

”وقد ذهب بعض اهل العلم الى هذا الى ان الامام يقوم بحذاء راس الرجل وحذاء عجيذة المرأة وهو قول احمد واسحاق وهو قول الشافعي وهو الحق وهو رواية عن ابى حنيفة قال فى الهداية وعن ابى حنيفة انه يقوم من الرجل بحذاء راسه ومن المرأة بحذاء وسطها لان انسا فعل كذا لك وقال هو السنة.“ (تحفة الاحوذی)

یعنی بعض اہل علم اسی طرف گئے ہیں کہ جنازہ کی نماز میں امام مرد میت کے سر کے پاس کھڑا ہو اور عورت کے بدن کے وسط میں کمر کے پاس۔ امام احمد رحمۃ اللہ علیہ اور امام شافعی رحمۃ اللہ علیہ کا یہی قول ہے اور یہی حق ہے اور ہدایہ میں امام ابو حنیفہ رحمۃ اللہ علیہ سے ایک روایت یہ بھی ہے کہ امام مرد میت کے سر کے پاس اور عورت کے وسط میں کھڑا ہو اس لئے کہ حضرت انس رضی اللہ عنہ نے ایسا ہی کیا تھا اور فرمایا تھا کہ سنت یہی ہے۔

بابُ التَّكْبِيرِ عَلَى الْجَنَازَةِ أَرْبَعًا باب: نماز جنازہ میں چار تکبیریں کہنا

وَقَالَ حُمَيْدٌ: صَلَّى بِنَا أَنَسٍ فَكَبَّرَ ثَلَاثًا، ثُمَّ سَلَّمَ، فَقِيلَ لَهُ: فَاسْتَقْبِلِ الْقِبْلَةَ، ثُمَّ كَبَّرَ الرَّابِعَةَ، ثُمَّ سَلَّمَ.

اور حمید طویل نے بیان کیا کہ ہمیں حضرت انس بن مالک رضی اللہ عنہ نے نماز پڑھائی تو تین تکبیریں کہیں پھر سلام پھیر دیا۔ اس پر انہیں لوگوں نے یاد دہائی کر لی تو دوبارہ قبلہ رخ ہو کر چوتھی تکبیر کہی پھر سلام پھیرا۔

تشریح: اکثر علما جیسے امام شافعی اور امام احمد اور اسحاق اور سفیان ثوری اور ابو حنیفہ اور امام مالک رحمہم اللہ کا یہی قول ہے اور سلف کا اس میں اختلاف ہے۔ کسی نے پانچ تکبیریں کہیں، کسی نے تین، کسی نے سات۔ امام احمد رحمہم اللہ نے کہا کہ چار سے کم نہ ہوں اور سات سے زیادہ نہ ہوں۔ یہی نے روایت کیا کہ نبی کریم صلی اللہ علیہ وسلم کے زمانہ میں جنازہ پر لوگ سات اور چھ اور پانچ اور چار تکبیریں کہا کرتے تھے۔ حضرت عمر رضی اللہ عنہ نے چار پر لوگوں کا اتفاق کر دیا۔ (دعویٰ)

۱۳۳۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ، وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ. [راجع: ۱۲۴۵]

(۱۳۳۳) ہم سے عبد اللہ بن یوسف تنہی نے بیان کیا، کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں ابن شہاب نے، انہیں سعید بن مسیب نے، انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نجاشی کا جس دن انتقال ہوا اسی دن رسول اللہ ﷺ نے ان کی وفات کی خبر دی اور آپ ﷺ صحابہ رضی اللہ عنہم کے ساتھ عید گاہ گئے۔ پھر آپ نے صف بندی کرائی اور چار تکبیریں کیں۔

۱۳۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّجَاشِيِّ فَكَبَّرَ أَرْبَعًا. وَقَالَ: يَزِيدُ ابْنُ هَارُونَ وَغَبَدُ الصَّمَدِ عَنْ سَلِيمٍ أَصْحَمَةَ. (۱۳۳۴) ہم سے محمد بن سنان نے بیان کیا، کہا کہ ہم سے سلیم بن حیان نے بیان کیا، کہا کہ ہم سے سعید بن میناء نے بیان کیا اور ان سے جابر بن عبد اللہ نے کہ نبی کریم ﷺ نے احممہ نجاشی کی نماز جنازہ پڑھائی تو چار تکبیریں کہیں۔ یزید بن ہارون واسطی اور عبد الصمد نے سلیم سے احممہ نام نقل کیا ہے۔

[راجع: ۱۳۱۷] [مسلم: ۲۲۰۸]

تشریح: نجاشی جش کے ہر بادشاہ کا لقب ہوا کرتا تھا۔ جیسا کہ ہر ملک میں بادشاہوں کے خاص لقب ہوا کرتے ہیں شاجش کا اصل نام اصمہ تھا۔

بابُ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ باب: نماز جنازہ میں سورۃ فاتحہ پڑھنا (ضروری ہے)

وَقَالَ الْحَسَنُ: يَقْرَأُ عَلَى الطُّفْلِ بِفَاتِحَةِ الْكِتَابِ وَيَقُولُ: اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلْفًا وَأَجْرًا. ”يَا اللَّهُ! اس بچے کو ہمارا امیر سامان کر دے اور آگے چلنے والا، ثواب دلانے والا۔“

۱۳۳۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ؛ ح قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ، وَقَالَ: لَتَعْلَمُوا أَنَّهَا سُنَّةٌ. [ابوداؤد: ۳۱۹۸؛ ترمذی: ۱۰۲۷؛ نسائی: ۱۹۸۶]

(۱۳۳۵) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر (محمد بن جعفر) نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے اور ان سے طلحہ نے کہا کہ میں نے ابن عباس رضی اللہ عنہما کی اقتدا میں نماز (جنازہ) پڑھی (دوسری سند) ہم سے محمد بن کثیر نے بیان کیا، کہا کہ ہمیں سفیان ثوری نے خبر دی، انہیں سعد بن ابراہیم نے، انہیں طلحہ بن عبد اللہ بن عوف نے، انہوں نے بتلایا کہ میں نے ابن عباس رضی اللہ عنہما کے پیچھے نماز جنازہ پڑھی تو آپ نے سورۃ فاتحہ (ذرا پکار کر) پڑھی۔ پھر فرمایا کہ تمہیں معلوم ہونا چاہیے کہ یہی طریقہ نبوی ﷺ ہے۔

تشریح: جنازہ کی نماز میں سورۃ فاتحہ پڑھنی ایسی ہی واجب ہے جیسا کہ دوسری نمازوں میں کیونکہ حدیث: ”لا صلوة لمن لم یقرأ بفاتحة الكتاب۔“ ہر نماز کو شامل ہے۔ اس کی تفصیل حضرت مولانا عبید اللہ صاحب شیح الحدیث رحمہ اللہ کے لفظوں میں یہ ہے:

”والحق والصواب ان قراءة الفاتحة في صلوة الجنائز واجبة كما ذهب اليه الشافعي واحمد واسحاق وغيرهم لانهم اجمعوا على انها صلوة وقد ثبت حديث لا صلوة الا بفاتحة الكتاب فهي داخله تحت العموم وخراجها منه يحتاج الى دليل ولانها صلوة يجب فيها القيام فوجب فيها القراءة كسائر الصلوات ولانه ورد الامر بقراءة انها فقد روى ابن ماجة باسناد فيه ضعف يسير عن ام شريك قالت امرنا رسول الله ﷺ ان نقرأ على الجنائز بفاتحة الكتاب وروى الطبراني في الكبير من حديث ام عفيف قال امرنا رسول الله ﷺ ان نقرأ على ميتنا بفاتحة الكتاب قال الهيثمي وفيه عبد المنعم ابو سعيد وهو ضعيف انتهى۔“

”والامر من ادلة الوجوب وروى الطبراني في الكبير ايضا من حديث اسماء بنت يزيد قالت قال رسول الله ﷺ اذا صليتم على الجنائز فاقرؤوا بفاتحة الكتاب قال الهيثمي وفيه معلى بن حرمان ولم اجد من ذكره وبقية رجاله موثقون وفي بعضهم كلام هذا وقد صنف حسن الشرنبلانی من متاخری الحنفیة فی هذه المسئلة رسالة سمها النظم المستطاب لحکم القراءة فی صلوة الجنائز بام الكتاب وحقق فیها ان القراءة اولی من ترك القراءة ولا دليل علی الكراهة وهو الذي اختاره الشيخ عبدالحی اللکهنوی فی تصانیفه كعمدة الزعامة والتعلیق الممجّد وامام الکلام ثم انه استدلل بحديث ابن عباس علی الجهر بالقراءة فی الصلوة علی الجنائز لانه يدل علی انه جهر بها حتی سمع ذلك من صلی معه

واصرح من ذلك ما ذكرناه من رواية النسائي بلفظ صليت خلف ابن عباس على جنازة فقرا بفاتحة الكتاب وسورة وجهر حتى اسمعنا فلما فرغ اخذت بيده فسألته فقال سنة وحق وفي رواية اخرى له ايضا صليت خلف ابن عباس على جنازة فسمعتة يقرأ فاتحة الكتاب الخ ويدل على الجهر بالدعاء حديث عوف بن مالك الا اني فان الظاهر انه حفظ الدعاء المذكور لما جهر به النبي ﷺ في الصلوة على الجنازة واصرح منه حديث واثلة في الفصل الثاني-

"واختلف العلماء في ذلك فذهب بعضهم الى انه يستحب الجهر بالقراءة والدعاء فيها واستدلوا بالروايات التي ذكرناها انما وذهب الجمهور الى انه لا يندب الجهر بل يندب الاسرار قال ابن قدامة ويستتر القراءة والدعاء في صلوة الجنازة لانعلم بين اهل العلم فيه خلافا انتهى-

"واستدلوا لذلك بما ذكرنا من حديث ابي امامة قال السنة في الصلوة على الجنازة ان يقرأ في التكبيرة الاولى بام القرآن مخافة..... الحديث اخرجه النسائي ومن طريقه ابن حزم في المحلى-" (ص: ١٢٩ / ج: ٥)

"قال النووي في شرح المذهب رواه النسائي باسناد على شرط الصحيحين وقال ابو امامة هذا صحابي انتهى وباروى الشافعي في الام-" (ص: ٢٣٩ / ج: ١ والبيهقي ص: ٣٩ / ج: ٤)

"من طريقه عن مطرف بن مازن عن معمر عن الزهري قال اخبرني ابو امامة بن سهل انه اخبره رجل من اصحاب النبي ﷺ ان السنة في الصلوة على الجنازة ان يكبر الامام ثم يقرأ بفاتحة الكتاب بعد التكبيرة الاولى سرا في نفسه الحديث وضعفت هذه الرواية بمطرف لكن قواها البيهقي بما رواه في المعرفة والسنن من طريق عبيد الله بن ابي زياد الرضا في عن الزهري بمعنى رواية مطرف وباروى الحاكم-" (ص: ٣٥٩ / ج: ١ والبيهقي من طريقه ص: ٤٢٠ / ج: ٤)

"عن شرحبيل بن سعد قال حضرت عبدالله بن عباس صلى على جنازة بالابواء فكبر ثم قرأ بام القرآن رافعاً صوته بها ثم صلى النبي ﷺ ثم قال اللهم عبدك وابن عبدك الحديث وفي اخره ثم انصرف فقال يا ايها الناس اني لم اقرأ علنا (اي جهرا) الا لتعلموا انها سنة قال الحافظ في الفتح وشرحبيل مختلف في توثيقه انتهى-

"واخرج ابن الجارود في المنتقى من طريق زيد بن طلحة التيمي قال سمعت ابن عباس قرأ على جنازة فاتحة الكتاب وسورة وجهر القراءة وقال انما جهرت لاعلمكم انها سنة-

"وذهب بعضهم الى انه يخير بين الجهر والاسرار وقال بعض اصحاب الشافعي انه يجهر بالليل كالليلة ويسر بالنهار- قال شيخنا في شرح الترمذي قول ابن عباس انما جهرت لتعلموا انها سنة يدل على ان جهره كان للتعليم اي لا لبيان ان الجهر بالقراءة سنة قال واما قول بعض اصحاب الشافعي يجهر بالليل كالليلة فلم اقف على رواية تدل على هذا انتهى- وهذا يدل على ان الشيخ مال الى قول الجمهور ان الاسرار بالقراءة مندوب هذا ورواية ابن عباس عند النسائي بلفظ فقرا بفاتحة الكتاب وسورة تدل على مشروعية قراءة سورة مع الفاتحة في الصلوة الجنازة قال الشوكاني لا محيص عن المصير الى ذلك لانها زيادة خارجة من مخرج صحيح قلت ويدل عليه ايضا ما ذكره ابن حزم في المحلى (ص: ١٢٩ / ج: ٥) معلقا عن محمد بن عمرو بن عطاء ان المسور بن مخرمة صلى على الجنازة فقرا في التكبيرة الاولى بفاتحة الكتاب وسورة قصيرة رفع بهما صوته فلما فرغ قال لا اجهل ان تكون هذا الصلوة عجماء ولكن اردت ان اعلمكم ان فيها قراءته-" (مرعاة المفاتيح، ج: ٢ / ص: ٤٧٨)

حضرت مولانا شاہ الحدیث عبد اللہ مبارک پوری رحمہ اللہ کے اس طویل بیان کا خلاصہ یہ ہے کہ سورۃ فاتحہ جنازہ میں پڑھنی واجب ہے جیسا کہ امام

شافعی اور احمد اور اسحاق وغیرہم کا مذہب ہے۔ ان سب کا اجماع ہے کہ سورۃ فاتحہ ہی نماز ہے اور حدیث میں موجود ہے کہ سورۃ فاتحہ پڑھے بغیر نماز نہیں ہوتی۔ پس نماز جنازہ بھی اسی عموم کے تحت داخل ہے اور اسے اس عموم سے خارج کرنے کی کوئی صحیح دلیل نہیں ہے اور یہ بھی کہ جنازہ نماز ہے جس میں قیام واجب ہے۔ پس دیگر نمازوں کی طرح اس میں بھی قراءت واجب ہے اور اس لئے بھی کہ اس کی قراءت کا صریح حکم موجود ہے۔ جیسا کہ ابن ماجہ میں ام شریک سے مروی ہے کہ ہمیں رسول اللہ ﷺ نے جنازہ میں سورۃ فاتحہ پڑھنے کا حکم فرمایا ہے۔ اگرچہ اس حدیث کی سند میں کچھ ضعف ہے مگر دیگر دلائل و شواہد کی بنا پر اس سے استدلال درست ہے اور طبرانی میں بھی ام عقیف سے ایسا ہی مروی ہے کہ رسول اللہ ﷺ نے ہمیں جنازہ کی نماز میں سورۃ فاتحہ پڑھنے کا حکم فرمایا اور مرد و عورت کے لئے ہوتا ہے۔ طبرانی میں اسماء بنت یزید سے بھی ایسا ہی مروی ہے کہ نبی کریم ﷺ نے فرمایا جب تم ”جنازہ پر نماز پڑھو تو سورۃ فاتحہ پڑھا کرو۔“

متاخرین حنفیہ میں ایک مولانا حسن شرنبلالی مرحوم نے اس مسئلہ پر ایک ”رسالۃ بنام النظم المستطاب لحکم القراءة فی صلوة بام الکتاب۔“ کہا ہے۔ جس میں ثابت کیا ہے کہ جنازہ میں سورۃ فاتحہ پڑھنا نہ پڑھنے سے بہتر ہے اور اس کی کراہیت پر کوئی دلیل نہیں ہے۔ ایسا ہی مولانا عبدالحی لکھنوی رحمۃ اللہ علیہ نے اپنی تصانیف عمدۃ الراعی اور تعلیق المجد اور امام الکلام وغیرہ میں لکھا ہے۔

پھر حدیث ابن عباس رضی اللہ عنہما سے نماز جنازہ میں سورۃ فاتحہ کے جہر پر دلیل پکڑی گئی ہے کہ وہ حدیث صاف دلیل ہے کہ انہوں نے اسے بالجہر پڑھا۔ یہاں تک کہ مقتدیوں نے اسے سنا اور اس سے بھی زیادہ صریح دلیل وہ ہے جسے نسائی نے روایت کیا راوی کا بیان ہے کہ میں نے ایک جنازہ کی نماز حضرت ابن عباس رضی اللہ عنہما کے پیچھے پڑھی۔ آپ نے سورۃ فاتحہ اور ایک سورۃ کو جہر کے ساتھ ہم کو سنا کر پڑھا۔ جب آپ فارغ ہوئے تو میں نے آپ کا ہاتھ پکڑ کر یہ مسئلہ آپ سے پوچھا۔ آپ نے فرمایا کہ بے شک یہی سنت اور حق ہے اور جنازہ کی دعاؤں کو جہر سے پڑھنے پر عوف بن مالک کی حدیث دلیل ہے۔ جنہوں نے نبی کریم ﷺ کے پیچھے آپ کے بلند آواز سے پڑھنے پر سنی، بن کران دعاؤں کو حفظ دیا کر لیا تھا اور اس سے بھی زیادہ صریح وائیلہ کی حدیث ہے۔

اور علما کا اس بارے میں اختلاف ہے بعض نے روایت مذکورہ کی بنا پر جہر کو مستحب مانا ہے جیسا کہ ہم نے ابھی اس کا ذکر کیا ہے۔ جمہور نے آہستہ پڑھنے کو مستحب گردانا ہے۔ جمہور کی دلیل حدیث امامہ ہے جس میں آہستہ پڑھنے کو سنت بتایا گیا ہے آخر جہ النبیانی۔ علامہ ابن حزم نے مکی میں اور امام شافعی نے کتاب الام میں اور بیہقی وغیرہ نے بھی روایت کیا ہے کہ رسول کریم ﷺ کے ایک صحابی نے فرمایا کہ نماز جنازہ میں سورۃ فاتحہ آہستہ پڑھی جائے۔

شرحیل بن سعد کہتے ہیں کہ میں حضرت عبداللہ بن مسعود رضی اللہ عنہ کے پیچھے ایک جنازہ میں بمقام ابواء شریک ہوا۔ آپ نے سورۃ فاتحہ اور دو دعاؤں کو بلند آواز سے پڑھا پھر فرمایا کہ میں جہر سے نہ پڑھتا مگر اس لئے پڑھتا کہ تم جان لو یہ سنت ہے۔ اور منشی ابن جارد میں ہے کہ زید بن طلحہ بھی نے حضرت عبداللہ بن عباس رضی اللہ عنہما کے پیچھے ایک جنازہ کی نماز پڑھی جس میں انہوں سورۃ فاتحہ اور ایک سورت کو بلند آواز سے پڑھا اور بعد میں فرمایا کہ میں نے اس لئے جہر کیا ہے تاکہ تم کو سکھلاؤں کہ یہ سنت ہے۔

بعض علما کہتے ہیں کہ جہر اور سر ہر دو کے لئے اعتبار ہے۔ بعض شافعی حضرات نے کہا کہ رات کو جنازہ میں جہر اور دن میں سر کے ساتھ پڑھا جائے۔ ہمارے شیخ مولانا عبدالرحمن مبارک پوری رحمۃ اللہ علیہ قول جمہور کی طرف ہیں اور فرماتے ہیں کہ قراءت آہستہ ہی مستحب ہے اور نسائی والی روایت عبداللہ بن عباس رضی اللہ عنہما دلیل ہے کہ جنازہ میں سورۃ فاتحہ مع ایک سورہ کے پڑھنا مشروع ہے۔ سورہ بن خرمہ نے ایک جنازہ میں پہلی تکبیر میں سورۃ فاتحہ اور ایک مخفی سورت پڑھی۔ پھر فرمایا کہ میں نے قراءت جہر سے اس لئے کی ہے کہ تم جان لو کہ اس نماز میں بھی قراءت ہے اور یہ نماز گوئی (بغیر قراءت والی) نہیں ہے۔ انتہی مختصر۔

خلاصۃ المرام یہ کہ جنازہ میں سورۃ فاتحہ مع ایک سورہ کے پڑھنا ضروری ہے۔ حضرت قاضی ثناء اللہ پانی پتی حنفی رحمۃ اللہ علیہ نے اپنی مشہور کتاب مالا بد منہ میں اپنا وصیت نامہ بھی درج فرمایا ہے۔ جس میں آپ فرماتے ہیں کہ میرا جنازہ وہ شخص پڑھاے جو اس میں سورۃ فاتحہ پڑھے۔ پس ثابت

ہوا کہ جملہ اہل حق کا یہی مختار مسلک ہے۔

علمائے احناف کا فتویٰ: فاضل محترم صاحب تفہیم البخاری نے اس موقع پر فرمایا ہے کہ حنفیہ کے نزدیک بھی نماز جنازہ میں سورۃ فاتحہ پڑھنی جائز ہے۔ جب دوسری دعاؤں سے اس میں جامعیت بھی زیادہ ہے تو اس کے پڑھنے میں حرج کیا ہو سکتا ہے۔ البتہ دعا اور ثنا کی نیت سے اسے پڑھنا چاہیے قراءت کی نیت سے نہیں۔ (تفہیم البخاری، پ ۵، ص ۱۲۲)

فاضل موصوف نے آخر میں جو کچھ ارشاد فرمایا ہے وہ صحیح نہیں جب کہ سابقہ روایات مذکورہ میں اسے قراءت کے طور پر پڑھنا ثابت ہے۔ پس اس فرق کی کیا ضرورت باقی رہ جاتی ہے۔ بہر حال اللہ کرے ہمارے محترم خنی بھائی جنازہ میں سورۃ فاتحہ پڑھنی شروع فرمادیں، یہ بھی ایک نیک اقدام ہوگا۔

روایات بالا میں حضرت ابن عباس رضی اللہ عنہما وغیرہ نے جو یہ فرمایا کہ یہ سنت اور حق ہے اس کی وضاحت حضرت مولانا شیخ الحدیث رحمہ اللہ نے یوں فرمائی ہے۔

”والمراد بالسنة الطريقة المألوفة عنه ﷺ لا ما يقابل الفريضة فانه اصطلاح عرفی حادث قال الأشرف الضمير المونث لقراءة الفاتحة وليس المراد بالسنة انها ليست بواجبة بل ما يقابل البدعة ای انها طريقة مروية وقال القسطلانی انها ای قراءة الفاتحة فی الجنازة سنة ای طريقة للشارع فلا ینافی كونها واجبة وقد علم ان قول الصحابی من السنة کذا حدیث مرفوع عند الاكثر قال الشافعی فی الام واصحاب النبی ﷺ لا يقولون السنة الا لسنة رسول الله ﷺ ان شاء الله تعالى انتهى۔“ (مرعاة المفاتيح، ص: ۴۷۷)

یعنی یہاں لفظ سنت نے طریقہ مألوفہ نبی کریم ﷺ مراد ہے نہ وہ سنت جو فرض کے مقابلہ پر ہوتی ہے۔ یہ ایک عرفی اصطلاح استعمال کی گئی ہے یہ مراد نہیں کہ یہ واجب نہیں ہے بلکہ وہ سنت مراد ہے جو بدعت کے مقابلہ پر بولی جاتی ہے۔ یعنی یہ طریقہ مرویہ ہے اور قسطلانی نے کہا کہ جنازہ میں سورۃ فاتحہ پڑھنی سنت ہے یعنی شارع کا طریقہ ہے اور یہ واجب ہونے کے معنی نہیں ہے۔ امام شافعی رحمہ اللہ نے کتاب الام میں فرمایا ہے کہ صحابہ کرام لفظ سنت کا استعمال سنت یعنی طریقہ رسول اللہ ﷺ پر کرتے تھے۔ اقوال صحابہ میں حدیث مرفوعہ پر بھی سنت کا لفظ بولا گیا ہے۔ بہر حال یہاں سنت سے مراد یہ ہے کہ سورۃ فاتحہ نماز میں پڑھنا طریقہ نبوی ہے اور یہ واجب ہے کہ اس کے پڑھنے بغیر نماز نہیں ہوتی جیسا کہ تفصیل بالا میں بیان کیا گیا ہے۔

بَابُ الصَّلَاةِ عَلَى الْقَبْرِ بَعْدَ مَا يُدْفَنُ

باب: مردہ کو دفن کرنے کے بعد قبر پر نماز جنازہ پڑھنا

۱۳۳۶۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرِ مَنبُودٍ فَأَمَّهُمْ وَصَلُّوا خَلْفَهُ، قُلْتُ: مَنْ حَدَّثَكَ هَذَا يَا أَبَا عَمْرٍو؟ قَالَ: ابْنُ عَبَّاسٍ. (راجع: ۸۵۷)

(۱۳۳۶) ہم سے حجاج بن منہال نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ مجھ سے سلیمان شیبانی نے بیان کیا، کہا کہ میں نے شعبی سے سنا، انہوں نے بیان کیا کہ مجھے اس صحابی نے خبر دی جو نبی کریم ﷺ کے ساتھ ایک الگ تھلگ قبر سے گزرے تھے۔ قبر پر آپ ﷺ امام بنے اور صحابہ نے آپ کے پیچھے نماز جنازہ پڑھی۔ شیبانی نے کہا کہ میں نے شعبی سے پوچھا ابو عمرو! یہ آپ سے کس صحابی نے بیان کیا تھا تو انہوں نے بتلایا کہ ابن عباس رضی اللہ عنہما نے۔

۱۳۳۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَسْوَدَ رَجُلًا أَوْ امْرَأَةً كَانَ يَكُونُ فِي الْمَسْجِدِ يَقُمُ الْمَسْجِدَ فَمَاتَ، وَلَمْ يَعْلَمْ النَّبِيُّ ﷺ بِمَوْتِهِ، فَذَكَرَهُ ذَاتَ يَوْمٍ فَقَالَ: ((مَا فَعَلَ ذَلِكَ الْإِنْسَانُ؟)) قَالُوا: مَاتَ يَا رَسُولَ اللَّهِ! قَالَ: ((أَفَلَا أَذْنَمُونِي؟)) فَقَالُوا: إِنَّهُ كَانَ كَذَاً وَكَذَا قِصَّتَهُ، قَالَ: فَحَقَّرُوا شَأْنَهُ، قَالَ: ((فَلَوْلُونِي عَلَى قَبْرِهِ)) قَالَ فَاتَى قَبْرَهُ فَصَلَّى عَلَيْهِ. (راجع: ۸۵۷)

۱۳۳۷۔ ہم سے محمد بن فضل نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے بیان کیا، ان سے ابو رافع نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ کالے رنگ کا ایک مرد یا ایک کالی عورت مسجد کی خدمت کیا کرتی تھیں، ان کی وفات ہو گئی لیکن نبی کریم ﷺ کو ان کی وفات کی خبر کسی نے نہیں دی ایک دن آپ نے خود یاد فرمایا کہ ”وہ شخص دکھائی نہیں دیتا۔“ صحابہ رضی اللہ عنہم نے کہا یا رسول اللہ! ان کا تو انتقال ہو گیا۔ آپ ﷺ نے فرمایا: ”پھر تم نے مجھے خبر کیوں نہیں دی؟“ صحابہ نے عرض کیا کہ یہ وجہ تھیں (اس لیے آپ کو تکلیف نہیں دی گئی) گویا لوگوں نے ان کو حقیر جان کر قابل توجہ نہیں سمجھا لیکن آپ نے فرمایا کہ ”چلو مجھے ان کی قبر بتادو۔“ چنانچہ آپ ﷺ اس کی قبر پر تشریف لائے اور اس پر نماز جنازہ پڑھی۔

تشریح: یہ کالا مرد یا کالی عورت مسجد نبوی کی جاروب کش بڑے بڑے بادشاہان مفت اقیم سے اللہ کے نزدیک مرتبہ اور درجہ میں زائد تھی۔ حبیب الہی ﷺ نے ڈھونڈ کر اس کی قبر پر نماز پڑھی۔ واہ رے قسمت! آپ کی کفش برداری اگر ہم کو بہشت میں نصیب ہو جائے تو ایسی دنیا کی لاکھوں سلطنتیں اس پر تصدق کر دیں۔ (وحیدی)

امام بخاری رحمہ اللہ نے اس سے ثابت فرمایا کہ اگر کسی مسلمان مرد یا عورت کا جنازہ نہ پڑھا گیا ہو تو قبر پر دفن کرنے کے بعد بھی پڑھا جاسکتا ہے۔ بعض نے اسے نبی کریم ﷺ کے ساتھ خاص بتلایا ہے مگر یہ دعویٰ بے دلیل ہے۔

بَابُ الْمَيِّتِ يَسْمَعُ خَفَقَ النِّعَالِ

باب: اس بیان میں کہ مردہ لوٹ کر جانے والوں کے جوتوں کی آواز سنتا ہے

تشریح: یہاں سے یہ نکلا کہ قبرستان میں جوتے پہن کر جانا جائز ہے ابن مزیر نے کہا کہ امام بخاری رحمہ اللہ نے یہ باب اس لیے قائم کیا کہ دفن کے آداب کا لحاظ رکھیں اور شور و غل اور زور و زور سے چلنے سے پرہیز کریں جیسے زندہ سوتے آدمی کے ساتھ کرتا ہے۔

۱۳۳۸۔ حَدَّثَنَا عِيَّاشٌ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ ح قَالَ: وَقَالَ لِي خَلِيفَةُ، قَالَ: حَدَّثَنَا ابْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَاهُ مَلَكَانِ فَأَقْعَدَاهُ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ

۱۳۳۸۔ ہم سے عیاش بن یونس نے بیان کیا، کہا کہ ہم سے عبد الاعلیٰ نے بیان کیا، ہم سے سعید بن ابی عروبہ نے بیان کیا۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ مجھ سے خلیفہ بن خیاط نے بیان کیا، ان سے یزید بن زریع نے، ان سے سعید بن ابی عروبہ نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا کہ ”آدمی جب قبر میں رکھا جاتا ہے اور دفن کر کے اس کے لوگ باگ پیٹھ موڑ کر رخصت ہوتے ہیں تو وہ ان کے جوتوں کی آواز سنتا ہے۔ پھر دو فرشتے آتے ہیں اسے بٹھاتے

فِي هَذَا الرَّجُلِ مُحَمَّدٍ؟ يَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ: اُنْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، أَبَدَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ)) قَالَ النَّبِيُّ ﷺ: ((فَكِرَاهُمَا جَمِيعًا، وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيَقُولُ: لَا أَذْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ)). [طرفہ فی: ۱۳۷۴] [مسلم: ۷۲۱۷، ۷۲۱۸، ابوداؤد: ۳۲۳۱، نسائی: ۲۰۴۸، ۲۰۵۰]

ہیں اور پوچھتے ہیں کہ اس شخص (محمد رسول اللہ ﷺ) کے متعلق تمہارا کیا اعتقاد ہے؟ وہ جواب دیتا ہے کہ میں گواہی دیتا ہوں کہ وہ اللہ کے بندے اور اس کے رسول ہیں۔ اس جواب پر اس سے کہا جاتا ہے کہ یہ دیکھ جہنم کا اپنا ایک ٹھکانا لیکن اللہ تعالیٰ نے جنت میں تیرے لیے ایک مکان اس کے بدلے میں بنادیا ہے۔ ”نبی کریم ﷺ نے فرمایا: ”پھر اس بندہ مؤمن کو جنت اور جہنم دونوں دکھائی جاتی ہیں اور رہا کافر یا منافق تو اس کا جواب یہ ہوتا ہے کہ مجھے معلوم نہیں، میں نے لوگوں کو ایک بات کہتے سنا تھا وہی میں بھی کہتا رہا۔ پھر اس سے کہا جاتا ہے کہ نہ تو نے کچھ سمجھا اور نہ (اچھے لوگوں کی) پیروی کی۔ اس کے بعد اسے ایک لوہے کے کھوڑے سے بڑے زور سے مارا جاتا ہے اور وہ اتنے بھیانک طریقہ سے چختا ہے کہ انسان اور جن کے سوا اور گرد کی تمام مخلوق سستی ہے۔“

تشریح: اس حدیث سے یہ نکلا کہ ہر شخص کے لئے دودھ ٹھکانے بنے ہیں، ایک جنت میں اور ایک دوزخ میں اور یہ قرآن شریف سے بھی ثابت ہے کہ کافروں کے ٹھکانے جو جنت میں ہیں ان کے دوزخ میں جانے کی وجہ سے ان ٹھکانوں کو ایما ندار لے لیں گے۔

قبر میں تین باتوں کا سوال ہوتا ہے من ربک تیرا رب کون ہے؟ مؤمن جواب دیتا ہے ربی اللہ میرا رب اللہ ہے پھر سوال ہوتا ہے مادینک تیرا دین کیا تھا، مؤمن کہتا ہے دینی الاسلام میرا دین اسلام تھا۔ پھر پوچھا جاتا ہے کہ تیرا نبی کون ہے؟ وہ بولتا ہے محمد ﷺ میرے نبی اور رسول ہیں۔ ان جوابات پر اس کے لئے جنت کے دروازے کھول دیئے جاتے ہیں اور کافروں اور منافق ہر سوال میں یہی کہتا ہے کہ میں کچھ نہیں جانتا۔ جیسا لوگ کہتے رہتے تھے میں بھی کہہ دیا کرتا تھا۔ میرا کوئی دین مذہب نہ تھا۔ اس پر اس کے لئے دوزخ کے دروازے کھول دیئے جاتے ہیں۔

”لم لادریت ولم لا تلتیت“ کے ذیل مولانا وحید الزمان رحمہ اللہ فرماتے ہیں۔ یعنی نہ مجھ پر ہوا نہ مقلد اگر کوئی اعتراض کرے کہ مقلد تو ہوا کیونکہ اس نے پہلے کہا کہ لوگ جیسا کہتے تھے میں نے بھی ایسا ہی کیا۔ تو اس کا جواب یہ ہے کہ یہ تقلید کچھ کام کی نہیں کہ سنے سنائے پر ہر شخص عمل کرنے لگا۔ بلکہ تقلید کے لئے بھی غور لازم ہے کہ جس شخص کے ہم مقلد بننے ہیں آیا وہ لائق اور فاضل اور سمجھ دار تھا یا نہیں اور دین کا علم اس کو تھا یا نہیں۔ سب باتیں بخوبی تحقیق کرنی ضروری ہیں۔

باب: جو شخص ارض مقدس یا ایسی ہی کسی برکت والی

بَابُ مَنْ أَحَبَّ الدَّفْنَ فِي الْأَرْضِ

جگہ دفن ہونے کا آرزو مند ہو

الْمُقَدَّسَةِ أَوْ نَحْوَهَا

۱۳۳۹۔ حَدَّثَنَا مُحَمَّدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ((أُرْسِلَ مَلَكٌ الْمَوْتِ إِلَى مُوسَى فَلَمَّا جَاءَهُ صَكَّهُ فَقَفَا ۚ))

(۱۳۳۹) ہم سے محمد بن غیلان نے بیان کیا، کہا کہ ہم سے عبد الرزاق نے بیان کیا، کہا کہ ہم کو عمر نے خبر دی، انہیں عبد اللہ بن طاووس نے انہیں ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ”ملک الموت (آدی کی شکل میں) موسیٰ علیہ السلام کے پاس بھیجے گئے وہ جب آئے تو موسیٰ علیہ السلام نے

(نہ پہچان کر) انہیں ایک زور کا طمانچہ مارا اور ان کی آنکھ پھوڑ ڈالی۔ وہ واپس اپنے رب کے حضور میں پہنچے اور عرض کیا: یا اللہ تو نے مجھے ایسے بندے کی طرف بھیجا جو مرنا نہیں چاہتا۔ اللہ تعالیٰ نے ان کی آنکھ پہلے کی طرح کردی اور کہا دوبارہ جا اور ان سے کہہ کہ آپ اپنا ہاتھ ایک تیل کی پیٹھ پر رکھئے اور پیٹھ کے جتنے بال آپ کے ہاتھ ملتے آجائیں ان کے ہر بال کے بدلے ایک سال کی زندگی دی جاتی ہے۔ (موسیٰ علیہ السلام تک جب اللہ تعالیٰ کا یہ پیغام پہنچا تو) آپ نے کہا کہ اے اللہ! پھر کیا ہوگا؟ اللہ تعالیٰ نے فرمایا کہ پھر بھی موت آئی ہے۔ موسیٰ علیہ السلام بولے ابھی کیوں نہ آجائے۔ پھر انہوں نے اللہ سے دعا کی کہ انہیں ایک پتھر کی مار پر ارض مقدس سے قریب کر دیا جائے۔“ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر میں وہاں ہوتا تو تمہیں ان کی قبر دکھاتا کہ لال ٹیلے کے پاس راستے کے قریب ہے۔“

عَنْهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدِ لَا يُرِيدُ الْمَوْتَ، فَرَدَّ اللَّهُ عَلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَى مَنْ فُورٍ، فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيُّ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَلَا، فَنَسَّأَلُ اللَّهَ تَعَالَى أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ. قَالَ رَسُولُ اللَّهِ ﷺ: ((فَلَوْ كُنْتُ ثُمَّ لَأَرْيَاكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكُتَيْبِ الْأَحْمَرِ)). [طرفہ فی: ۳۴۰۷]

[مسلم: ۶۱۴۸؛ نسائی: ۲۰۸۸]

تشریح: بیت المقدس ہو یا مکہ مدینہ ایسے مبارک مقامات میں دفن ہونے کی آرزو کرنا جائز ہے۔ امام بخاری رحمہ اللہ کا مقصد باب یہی ہے۔

باب: رات میں دفن کرنا کیسا ہے؟ اور حضرت

ابو بکر رضی اللہ عنہ رات میں دفن کئے گئے

بَابُ الدَّفْنِ بِاللَّيْلِ، وَدُفِنَ أَبُو بَكْرٍ لَيْلاً

(۱۳۳۰) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے جریر نے بیان کیا، ان سے شیبانی نے، ان سے شعبی نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ایک ایسے شخص کی نماز جنازہ پڑھی جن کا انتقال رات میں ہو گیا تھا (اور اسے رات ہی میں دفن کر دیا گیا تھا) آپ ﷺ اور آپ کے اصحاب کھڑے ہوئے اور آپ ﷺ نے ان کے متعلق پوچھا تھا کہ ”یہ کن کی قبر ہے؟“ لوگوں نے بتایا کہ فلاں کی ہے جسے کل رات میں ہی دفن کیا گیا ہے۔ پھر سب نے (دوسرے روز) نماز جنازہ پڑھی۔

۱۳۴۰- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ عَلَى رَجُلٍ بَعْدَ مَا دُفِنَ بَلِيلَةً، قَامَ هُوَ وَأَصْحَابُهُ، وَكَانَ سَأَلَ عَنْهُ فَقَالَ: ((مَنْ هَذَا؟)) قَالُوا: فَلَانٌ، دُفِنَ الْبَارِحَةَ، فَصَلُّوا عَلَيْهِ. [راجع: ۸۵۷]

تشریح: معلوم ہوا کہ رات کو دفن کرنے میں کوئی تباہی نہیں ہے۔ بلکہ بہتر یہی ہے کہ رات ہو یا دن مرنے والے کے کفن دفن میں دیر نہ کی جائے۔

باب: قبر پر مسجد تعمیر کرنا کیسا ہے؟

(۱۳۳۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا کہا مجھ امام مالک نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے اور ان

بَابُ بِنَاءِ الْمَسْجِدِ عَلَى الْقَبْرِ

۱۳۴۱- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

قَالَتْ: لَمَّا اشْتَكَى النَّبِيُّ ﷺ ذَكَرَ بَعْضُ نِسَائِهِ كِنِيسَةً رَأَتْهَا بِأَرْضِ الْحِشْبَةِ، يُقَالُ لَهَا: مَارِيَةُ، وَكَانَتْ أُمَ سَلَمَةَ وَأُمَ حَبِيبَةَ أَتَا أَرْضَ الْحِشْبَةِ، فَذَكَرْنَا مِنْ حُسْنِهَا وَتَصَاوِيرِ فِيهَا، فَرَفَعَ رَأْسَهُ فَقَالَ: ((أَوَّلُكَ إِذَا مَاتَ مِنْهُمْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّورَةَ، وَأَوَّلُكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ)). [راجع: ٤٢٧]

سے حضرت عائشہ رضی اللہ عنہا نے کہ جب نبی کریم ﷺ بیمار پڑے تو آپ کی بعض بیویوں (ام سلمہ اور ام حبیبہ رضی اللہ عنہما) نے ایک گرجے کا ذکر کیا جسے انہوں نے حبشہ میں دیکھا تھا جس کا نام ماریہ تھا۔ ام سلمہ اور ام حبیبہ رضی اللہ عنہما دونوں حبش کے ملک میں گئی تھیں۔ انہوں نے اس کی خوبصورتی اور اس میں رکھی ہوئی تصاویر کا بھی ذکر کیا۔ اس پر آپ ﷺ نے سر مبارک اٹھا کر فرمایا: ”یہ وہ لوگ ہیں کہ جب ان میں کوئی صالح شخص مرجاتا تو اس کی قبر پر مسجد تعمیر کر دیتے۔ پھر اس کی صورت اس میں رکھتے۔ اللہ کے نزدیک یہ لوگ ساری مخلوق میں برے ہیں۔“

تشریح: امام قسطلانی فرماتے ہیں: ”قال القرطبي انما صوروا واثلمهم الصور ليتانسوا بها ويتذكروا افعالهم الصالحة فيجتهدون كاجتهادهم ويعبدون الله عند قبورهم ثم خلفهم قوم جهلوا مرادهم ووسوس لهم الشيطان ان اسلافكم كانوا يعبدون هذه الصور يعظمونها فحذر النبي ﷺ عن مثل ذلك سدا للذريعة المؤدية الى ذلك بقوله اولئك شرار المخلوق عند الله وموضع الترجمة بنوا على قبره مسجدا وهو مؤول على مذمة من اتخذ القبر مسجدا ومقتضاه التحريم لاسيما وقد ثبت اللعن عليه۔“ یعنی قرطبی نے کہا کہ بنو اسرائیل نے شروع میں اپنے بزرگوں کے بت بنائے تاکہ ان سے انس حاصل کریں اور ان کے نیک کاموں کو یاد کر کے خود بھی ایسے ہی نیک کام کریں اور ان کی قبروں کے پاس بیٹھ کر عبادت الہی کریں۔ پیچھے اور بھی زیادہ جاہل لوگ پیدا ہوئے۔ جنہوں نے اس مقصد کو فراموش کر دیا اور ان کو شیطان نے وسوسوں میں ڈال دیا کہ تمہارے اسلاف ان ہی مورتوں کو پوجتے تھے اور انہی کی تعظیم کرتے تھے۔ پس نبی کریم ﷺ نے اسی شرک کا سد باب کرنے کے لئے سختی کے ساتھ ڈھرایا اور فرمایا کہ اللہ کے نزدیک یہی لوگ بدترین مخلوق ہیں۔ اور ترجمۃ البہاج لفظ حدیث ((بنوا علی قبره مسجد)) سے ثابت ہوتا ہے یعنی نبی کریم ﷺ نے اس شخص کی مذمت کی جو قبر کو مسجد بنالے۔ اس سے اس فعل کی حرمت بھی ثابت ہوتی ہے اور ایسا کرنے پر لعنت بھی وارد ہوئی ہے۔

حضرت نوح علیہ السلام کی قوم نے بھی شروع شروع میں اسی طرح اپنے بزرگوں کے بت بنائے، بعد میں پھر ان بتوں ہی کو اللہ کا درجہ دے دیا گیا۔ عموماً جملہ بت پرست اقوام کا یہی حال ہے۔ جبکہ وہ خود کہتے بھی ہیں: ((مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى)) (الزمر: ٢٣) یعنی ”ہم ان بتوں کو محض اس لئے پوجتے ہیں کہ یہ ہم کو اللہ سے قریب کر دیں۔ باقی یہ معبود نہیں ہیں یہ تو ہمارے لئے وسیلہ ہیں۔ اللہ پاک نے مشرکین کے اس خیال کی تردید میں قرآن کریم کا بیشتر حصہ نازل فرمایا۔

صدافسوس! کہ کسی نہ کسی شکل میں بہت سے مدعیان اسلام میں بھی اس قسم کا شرک داخل ہو گیا ہے۔ حالانکہ شرک اکبر ہوا یا اصغر اس کے مرتکب پر جنت ہمیشہ کے لئے حرام ہے۔ مگر اس صورت میں کہ وہ مرنے سے پہلے اس سے تائب ہو کر خالص اللہ پرست بن جائے۔ اللہ پاک ہر قسم کے شرک سے بچائے۔ آمین

بَابُ مَنْ يَدْخُلُ قَبْرَ الْمَرْأَةِ باب: عورت کی قبر میں کون اترے؟

١٣٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ سَيْنَانَ، قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ قَالَ: شَهِدْنَا بِنْتَ رَسُولِ اللَّهِ ﷺ وَرَسُولُ

(١٣٣٢) ہم سے محمد بن سنان نے بیان کیا، ان سے فلیح بن سلیمان نے بیان کیا، ان سے ہلال بن علی نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہ ہم رسول اللہ ﷺ کی بیٹی کے جنازہ میں حاضر تھے۔ اور رسول

اللہ ﷻ جَالِسٌ عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنِيهِ تَذْمَعَانِ، فَقَالَ: ((هَلْ فِيكُمْ مِنْ أَحَدٍ لَمْ يَقْرِفِ اللَّيْلَةَ؟)) قَالَ: فَقَالَ: أَبُو طَلْحَةَ: أَنَا، قَالَ: ((فَانْزِلْ فِي قَبْرِهَا)) قَالَ: فَتَزَلَّ فِي قَبْرِهَا [فَقَبَّرَهَا]، قَالَ ابْنُ الْمُبَارَكِ: قَالَ فَلْيَنْجِ أَرَاهُ يَغْنِي الذَّنْبَ، قَالَ أَبُو عَبْدِ اللَّهِ: ﴿لِيَقْتَرِفُوا﴾ [الانعام: ۱۱۳] لِيَكْتَسِبُوا. (راجع: ۱۲۸۵)

اللہ ﷻ قبر پر بیٹھے ہوئے تھے، میں نے دیکھا کہ آپ ﷺ کی آنکھوں سے آنسو جاری تھے۔ آپ نے پوچھا: ”کیا ایسا آدمی بھی کوئی یہاں ہے جو آج رات کو عورت کے پاس نہ گیا ہو۔“ اس پر ابو طلحہ رضی اللہ عنہ بولے کہ میں حاضر ہوں۔ نبی اکرم ﷺ نے فرمایا: ”پھر تم قبر میں اتر جاؤ۔“ انس رضی اللہ عنہ نے کہا کہ وہ اتر گئے اور میت کو دفن کیا۔ عبد اللہ بن مبارک نے بیان کیا کہ فتح نے کہا کہ میرا خیال ہے کہ (لم یقارف) کا معنی یہ ہے کہ جس نے گناہ نہ کیا ہو۔ امام بخاری رحمہ اللہ نے کہا کہ سورۃ النعام میں جو ﴿لِيَقْتَرِفُوا﴾ آیا ہے اس کا معنی یہی ہے تاکہ گناہ کریں۔

تشریح: ایک بات عجیب مشہور ہو گئی ہے کہ موت کے بعد شوہر بیوی کے لئے ایک اجنبی اور عام آدمی سے زیادہ اہمیت نہیں رکھتا، یہ انتہائی لغو اور غلط تصور ہے۔ اسلام میں شوہر اور بیوی کا تعلق اتنا معمولی نہیں کہ وہ مرنے کے بعد ختم ہو جائے اور مرد عورت کے لئے اجنبی بن جائے۔ پس عورت کے جنازے کو خود اس کا خاوند بھی اتار سکتا ہے اور حسب ضرورت دوسرے لوگ بھی جیسا کہ اس حدیث سے ثابت ہوا۔

باب: شہید کی نماز جنازہ پڑھیں یا نہیں؟

بَابُ الصَّلَاةِ عَلَى الشَّهِيدِ

۱۳۴۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتَلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ: ((أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟)) فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ: ((أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ)) وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يَغْسِلُوا وَلَمْ يَصَلِّ عَلَيْهِمْ. (اطرافہ فی: ۱۳۴۵، ۱۳۴۶، ۱۳۴۷، ۱۳۴۸، ۱۳۵۳، ۴۰۷۹) [ابوداؤد: ۳۱۳۸، ۳۱۳۹؛ ترمذی: ۱۰۳۶؛ نسائی: ۱۹۵۴؛ ابن ماجہ: ۱۵۱۴]

۱۳۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي

۱۳۴۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے یزید بن ابی حبیب نے بیان کیا، ان سے ابو الخیر

یزید بن عبد اللہ نے، ان سے عقبہ بن عامر نے کہ نبی کریم ﷺ ایک دن باہر تشریف لائے اور احد کے شہیدوں پر اس طرح نماز پڑھی جیسے میت پر پڑھی جاتی ہے۔ پھر منبر پر تشریف لائے اور فرمایا: ”دیکھو میں تم سے پہلے جا کر تمہارے لیے میرا سامان بنوں گا اور میں تم پر گواہ رہوں گا۔ اور قسم اللہ کی میں اس وقت اپنے حوض کو دیکھ رہا ہوں اور مجھے زمین کے خزانوں کی کنجیاں دی گئی ہیں یا (یہ فرمایا کہ) مجھے زمین کی کنجیاں دی گئی ہیں اور قسم اللہ کی مجھے اس کا ذریعہ نہیں کہ میرے بعد تم شرک کرو گے بلکہ اس کا ڈر ہے کہ تم لوگ دنیا حاصل کرنے میں رغبت کرو گے۔“ (نتیجہ یہ کہ آخرت سے غافل ہو جاؤ گے)۔

حَبِيبٌ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: ((إِنِّي قَرِطُ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَحَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَحَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا)). [إطرافه في: ٣٥٩٦، ٤٠٤٢،

٤٠٨٥، ٦٤٢٦، ٦٥٩٠] [مسلم: ٥٩٧٦،

٥٩٧٧؛ ابوداؤد: ٣٢٢٣، ٣٢٢٤؛ نسائي: ١٩٥٣]

تشریح: شہید فی سبیل اللہ جو میدان جنگ میں مارا جائے اس پر نماز جنازہ پڑھنے نہ پڑھنے کے بارے میں اختلاف ہے۔ اسی باب کے ذیل میں ہر دو احادیث میں یہ اختلاف موجود ہے۔ ان میں تطبیق یہ ہے کہ دوسری حدیث جس میں شہدائے احد پر نماز کا ذکر ہے اس سے مراد صرف دعا اور استغفار ہے۔ امام شافعی رحمہ اللہ کہتے ہیں: ”کانہ یصلیٰ دعا لہم واستغفر لہم حين قرب اجلہ بعد ثمان سنين کالمودع للاحياء والاموات۔“ (تحفۃ الاحوذی) یعنی اس حدیث میں جو ذکر ہے یہ معرکہ احد کے آٹھ سال بعد کا ہے۔ یعنی نبی کریم ﷺ اپنے آخری وقت میں شہدائے احد سے بھی رخصت ہونے کے لئے وہاں گئے اور ان کے لئے دعائے مغفرت فرمائی۔

طویل بحث کے بعد الحدیث الکبیر مولانا عبدالرحمن مبارک پوری رحمہ اللہ فرماتے ہیں: ”قلت الظاهر عندی ان الصلوة علی الشہید لیست بواجبة فیجوز ان یصلی علیہا ویجوز ترکہا واللہ اعلم۔“ (یعنی میرے نزدیک شہید پر نماز جنازہ پڑھنا اور نہ پڑھنا اور ہر دو امور جائز ہیں۔ واللہ اعلم۔)

بَابُ دَفْنِ الرَّجُلَيْنِ وَالثَّلَاثَةِ فِي قَبْرِ وَاحِدٍ

(۱۳۴۵) ہم سے سعید بن سلیمان نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے ابن شہاب نے بیان کیا، ان سے عبدالرحمن بن کعب نے کہ جابر بن عبد اللہ رضی اللہ عنہما نے انہیں خبر دی کہ نبی کریم ﷺ نے احد کے دو دوشہیدوں کو دفن کرنے میں ایک ساتھ جمع فرمایا تھا۔

١٣٤٥- حَدَّثَنَا سَعِيدُ بْنُ سَلِيمَانَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ. [راجع: ١١٣٤٣]

بَابُ مَنْ لَمْ يَرِ غُسْلَ الشَّهْدَاءِ

باب: اس شخص کی دلیل جو شہداء کا غسل مناسب

نہیں سمجھتا

(۱۳۴۶) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے عبدالرحمن بن کعب نے اور ان سے جابر بن عبد اللہ نے کہ نبی کریم ﷺ نے فرمایا: ”انہیں خون سمیت دفن کر دو۔“ یعنی احد کی لڑائی کے موقع پر اور انہیں غسل نہیں دیا گیا تھا۔

۱۳۴۶۔ حَدَّثَنَا أَبُو الْوَلِيد قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ ابْنِ مَالِكٍ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((ادْفِنُوهُمْ فِي دِمَائِهِمْ))۔ يَغْنِي يَوْمَ أُحُدٍ۔ وَلَمْ يُغْسَلْهُمْ۔ [راجع: ۱۳۴۳]

باب: بغلی قبر میں کون آگے رکھا جائے

امام بخاری رحمہ اللہ نے کہا کہ بغلی قبر کو لد اس لیے کہا گیا کہ یہ ایک کونے میں ہوتی ہے اور ہر جابر (اپنی جگہ سے ہی ہولی چیز) کو لد کہیں گے۔ اسی سے (سورہ کہف میں) لفظ ملتحدہا یعنی پناہ کا کونہ اور اگر قبر سیدھی (صندوقی) ہو تو اسے صریح کہتے ہیں۔

بَابُ مَنْ يُقَدَّمُ فِي اللَّحْدِ
قَالَ أَبُو عَبْدِ اللَّهِ سُمِّيَ اللَّحْدُ لِأَنَّهُ فِي نَاحِيَةٍ، وَكُلُّ جَابِرٍ مُلْحَدٌ. ﴿مُلْتَحِدًا﴾ [الكهف: ۲۷] مَعْدِلًا، وَلَوْ كَانَ مُسْتَقِيمًا كَانَ بَصَرِيحًا.

(۱۳۴۷) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، انہوں نے کہا ہمیں لیث بن سعد نے خبر دی۔ انہوں نے کہا کہ مجھ سے ابن شہاب نے بیان کیا، ان سے عبدالرحمن بن کعب بن مالک نے اور ان سے جابر بن عبداللہ رضی اللہ عنہما نے کہ رسول اللہ ﷺ احد کے دو دوشہیدوں (مردوں) کو ایک ہی کپڑے میں کفن دیتے اور پوچھتے: ”ان میں قرآن کس نے زیادہ یاد کیا ہے۔“ پھر جب کسی ایک طرف اشارہ کر دیا جاتا تو لد میں اسی کو آگے بڑھاتے اور فرماتے جاتے کہ ”میں ان پر گواہ ہوں۔“ آپ نے خون سمیت انہیں دفن کرنے کا حکم دیا، نہ ان کی نماز جنازہ پڑھی اور نہ انہیں غسل دیا۔

۱۳۴۷۔ حَدَّثَنَا ابْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ ابْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: ((أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟)) فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ: ((أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ)) وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ، وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغْسَلْهُمْ۔ [راجع: ۱۳۴۳]

(۱۳۴۸) پھر ہمیں امام اوزاعی نے خبر دی۔ انہیں زہری نے اور ان سے حضرت جابر بن عبداللہ رضی اللہ عنہما نے کہ رسول اللہ ﷺ پوچھتے جاتے تھے کہ ”ان میں قرآن زیادہ کس نے حاصل کیا ہے؟“ جس کی طرف اشارہ کر دیا جاتا آپ لد میں اسی کو دوسرے سے آگے بڑھاتے۔ حضرت جابر بن عبداللہ رضی اللہ عنہما نے بیان کیا کہ میرے والد اور چچا کو ایک ہی کبیل میں کفن دیا

۱۳۴۸۔ قَالَ: وَأَخْبَرَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ لِقَتْلَى أُحُدٍ: ((أَيُّ هَؤُلَاءِ أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟)) فَإِذَا أُشِيرَ لَهُ إِلَى رَجُلٍ قَدَّمَهُ فِي اللَّحْدِ قَبْلَ صَاحِبِهِ قَالَ

جَابِرٌ: فَكُفِّنَ أَبِي وَعَمِّي فِي نَمْرَةٍ وَاحِدَةٍ. گيا تھا۔

[راجع: ۱۳۴۳]

وَقَالَ سَلِيمَانُ بْنُ كَثِيرٍ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ جَابِرًا. اور سلیمان بن کثیر نے بیان کیا کہ مجھ سے زہری نے بیان کیا، ان سے اس شخص نے بیان کیا جنہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا تھا۔

تشریح: مسلک رائج بھی ہے جو امام بخاری رحمہ اللہ نے بیان فرمایا کہ شہید فی سبیل اللہ پر نماز جنازہ نہ پڑھی جائے۔ تفصیل پیچھے گزر چکی ہے۔

باب: اذخر اور سوکھی گھاس قبر میں بچھانا

بَابُ الْإِذْخِرِ وَالْحَشِيشِ فِي الْقَبْرِ

القبر

(۱۳۳۹) ہم سے محمد بن عبد اللہ بن حوشب نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے خالد حذاء نے، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے مکہ کو حرم کیا ہے۔ نہ مجھ سے پہلے کسی کے لیے (یہاں قتل و خون) حلال تھا اور نہ میرے بعد ہوگا اور میرے لیے بھی تھوڑی دیر کے لیے (فتح مکہ کے دن) حلال ہوا تھا۔ پس نہ اس کی گھاس اکھاڑی جائے نہ اس کے درخت قلم کئے جائیں۔ نہ یہاں کے جانوروں کو (شکار کے لیے) بھگایا جائے اور سوائے اس شخص کے جو اعلان کرنا چاہتا ہو (کہ یہ گری ہوئی چیز کس کی ہے؟) کسی کے لیے وہاں سے کوئی گری ہوئی چیز اٹھانی جائز نہیں۔ اس پر حضرت عباس رضی اللہ عنہ نے کہا: لیکن اس سے اذخر کا استننا کر دیجئے کہ یہ ہمارے سناروں کے اور ہماری قبروں میں کام آتی ہے۔ آپ ﷺ نے فرمایا کہ ”مگر اذخر کی اجازت ہے۔“ ابو ہریرہ رضی اللہ عنہ کی نبی کریم ﷺ سے روایت میں ہے: ”ہماری قبروں اور گھروں کے لیے۔“

اور ابان بن صالح نے بیان کیا، ان سے حسن بن مسلم نے، ان سے صفیہ بنت شیبہ نے کہ انہوں نے نبی کریم ﷺ سے اسی طرح سنا تھا۔ اور مجاہد نے طاؤس کے واسطے سے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے یہ الفاظ بیان کئے۔ ہمارے قین (لوہاروں) اور گھروں کے لیے (اذخر اکھاڑنا حرم سے) جائز کر دیجئے۔

۱۳۴۹- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((حَرَّمَ اللَّهُ مَكَّةَ، فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، لَا يُحْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يَنْفَرُ صَيْدُهَا، وَلَا تُلْقَطُ لَقَطُهَا إِلَّا لِمُعَرَّفٍ)) فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ لِمَصَاعِنَا وَبُيُوتِنَا، فَقَالَ: ((إِلَّا الْإِذْخِرَ)) وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((لِقُبُورِنَا وَبُيُوتِنَا)).

وَقَالَ: أَبَانُ بْنُ صَالِحٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ مِثْلَهُ وَقَالَ: مُجَاهِدٌ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ لِقَيْنِهِمْ وَبُيُوتِهِمْ.

[اطرافہ: ۱۵۸۷، ۱۸۳۳، ۱۸۳۴، ۲۰۹۰، ۲۴۳۳، ۲۷۸۳، ۲۸۲۵، ۳۰۷۷، ۳۱۸۹، ۴۳۱۳] [مسلم: ۳۳۰۲، ۳۳۰۳؛ ابوداؤد: ۲۰۱۸، ۲۴۸۰؛ ترمذی: ۱۵۹۰؛ نسائی: ۲۸۷۴، ۲۸۷۵]

[۱۸۱؛ ابن ماجہ: ۳۱۰۹]

تشریح: اس حدیث سے جہاں قبر میں اذخریا کی سوکھی گھاس کا ڈالنا ثابت ہوا۔ وہاں حرم مکہ المکرمہ کا بھی اثبات ہوا۔ اللہ نے شہر مکہ کو امن والا شہر فرمایا ہے۔ قرآن مجید میں اسے بلد الامین کہا گیا ہے۔ یعنی وہ شہر جہاں امن ہی امن ہے، وہاں نہ کسی کا قتل جائز ہے نہ کسی جانور کا مارنا حتیٰ کہ وہاں کی گھاس تک بھی اکھاڑنے کی اجازت نہیں۔ یہ وہ امن والا شہر ہے جسے اللہ نے روز ازل ہی سے بلد الامین قرار دیا ہے۔

بَابُ: هَلْ يُخْرَجُ الْمَيِّتُ مِنْ الْقَبْرِ وَاللَّحْدِ لِعِلَّةٍ؟ باب: کیا میت کو کسی خاص وجہ سے قبر یا لحد سے باہر نکالا جاسکتا ہے؟

تشریح: امام بخاری رحمہ اللہ نے اس باب میں اس کا جواز ثابت کیا اگر کسی پر زہر کھلانے یا ضرب لگانے سے موت کا گمان ہو تو اس کی لاش بھی قبر سے نکال کر دیکھ سکتے ہیں۔ البتہ مسلمان کی لاش کا چیرنا کسی حدیث سے ثابت نہیں ہے۔

۱۳۵۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ عَبْدُ اللَّهِ بْنُ أَبِي بَعْدَ مَا أُذْخِلَ حُفْرَتَهُ فَأَمَرَ بِهِ فَأُخْرِجَ، فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَنَفَثَ فِيهِ مِنْ رِيقِهِ، وَالْبَسَهُ فَمِيصُهُ، فَاللَّهُ أَغْلَمُ، وَكَانَ كَسَا عَبَّاسًا قَمِيصًا، وَقَالَ سُفْيَانُ: وَقَالَ أَبُو هَارُونَ: وَكَانَ عَلَى رَسُولِ اللَّهِ ﷺ قَمِيصَانِ، فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ، أَلْبَسَ أَبِي قَمِيصَكَ الَّذِي يَلْبِي جِلْدَكَ قَالَ سُفْيَانُ: فَيَرَوْنَ أَنَّ النَّبِيَّ ﷺ أَلْبَسَ عَبْدُ اللَّهِ قَمِيصَهُ مُكَافَاةً لِمَا صَنَعَ. [راجع: ۱۲۷۰]

(۱۳۵۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، عمرو نے کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے کہا کہ رسول اللہ ﷺ تشریف لائے تو عبد اللہ بن ابی (منافق) کو اس کی قبر میں ڈالا جا چکا تھا۔ لیکن آپ کے ارشاد پر اسے قبر سے نکال لیا گیا۔ پھر آپ ﷺ نے اسے اپنے گھٹنوں پر رکھ کر لعاب و ہن اس کے منہ میں ڈالا اور اپنا کرتا اسے پہنایا۔ اب اللہ ہی بہتر جانتا ہے (غالباً مرنے کے بعد ایک منافق کے ساتھ اس احسان کی وجہ یہ تھی کہ) انہوں نے حضرت عباس رضی اللہ عنہ کو ایک قمیص پہنائی تھی۔ (غزوہ بدر میں جب حضرت عباس رضی اللہ عنہ مسلمانوں کے قیدی بن کر آئے تھے) سفیان نے بیان کیا کہ ابو ہارون موسیٰ بن ابی عیسیٰ کہتے تھے کہ رسول اللہ ﷺ کے استعمال میں دو گرتے تھے۔ عبد اللہ کے لڑکے (جو مومن مخلص تھے رضی اللہ عنہ) نے کہا کہ یا رسول اللہ! میرے والد کو آپ وہ قمیص پہنادیتے جو آپ کے جد اطہر کے قریب رہتی ہے۔ سفیان نے کہا لوگ سمجھتے ہیں کہ نبی کریم ﷺ نے اپنا کرتہ اس کے کرتے کے بدل پہنادیا جو اس نے حضرت عباس رضی اللہ عنہ کو پہنایا تھا۔

۱۳۵۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، قَالَ حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: لَمَّا حَضَرَ أُحُدٌ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أَرَانِي إِلَّا

(۱۳۵۱) ہم سے مسدد نے بیان کیا، کہا کہ ہم کو بشر بن مفضل نے خبر دی، کہا کہ ہم سے حسین معلم نے بیان کیا، ان سے عطاء بن ابی رباح نے، ان سے جابر رضی اللہ عنہ نے بیان کیا کہ جب جنگ احد کا وقت قریب آ گیا تو مجھے میرے باپ عبد اللہ نے رات کو بلا کر کہا مجھے ایسا دکھائی دیتا ہے کہ نبی

کریم ﷺ کے اصحاب میں سب سے پہلا مقتول میں ہی ہوں گا اور دیکھو نبی کریم ﷺ کے سوا کوئی مجھے (اپنے عزیزوں اور وارثوں میں) تم سے زیادہ عزیز نہیں ہے۔ میں مقروض ہوں اس لیے تم میرا قرض ادا کر دینا اور اپنی (نو) بہنوں سے اچھا سلوک کرنا۔ چنانچہ جب صبح ہوئی تو سب سے پہلے میرے والد ہی شہید ہوئے۔ قبر میں آپ کے ساتھ میں نے ایک دوسرے شخص کو بھی دفن کیا تھا۔ پر میرا دل نہیں مانا کہ انہیں دوسرے صاحب کے ساتھ یوں ہی قبر میں رہنے دوں۔ چنانچہ چھ مہینے کے بعد میں نے ان کی لاش کو قبر سے نکال دیکھا تو صرف کان تھوڑا سا گلنے کے سوا باقی سارا جسم اسی طرح تھا جیسے دفن کیا گیا تھا۔

فی: ۱۳۵۲

تشریح: جابر رضی اللہ عنہ کے والد عبداللہ رضی اللہ عنہ نبی کریم ﷺ کے سچے جاں نثار تھے اور ان کے دل میں جنگ کا جوش بھرا ہوا تھا۔ انہوں نے یہ ٹھان لی کہ میں کافروں کو ماروں گا اور مروں گا۔ کہتے ہیں کہ انہوں نے ایک خواب بھی دیکھا تھا کہ بشر بن عبداللہ جو جنگ بدر میں شہید ہوئے وہ ان کو کہہ رہے تھے کہ تم ہمارے پاس ان ہی دنوں میں آ جا چاہتے ہو۔ انہوں نے یہ خواب نبی کریم ﷺ کی خدمت میں بیان کیا۔ آپ نے فرمایا کہ تمہاری قسمت میری شہادت لکھی ہوئی ہے۔ چنانچہ یہ خواب سچا ثابت ہوا۔ اس حدیث سے ایک مؤمن کی شان بھی معلوم ہوئی کہ اس کو نبی کریم ﷺ سب سے زیادہ عزیز ہوں۔

۱۳۵۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُعْبَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: دُفِنَ مَعَ أَبِي رَجُلٍ فَلَمْ تَطْبُثْ نَفْسِي حَتَّى أَخْرَجْتُهُ فَبَعَلْتُهُ فِي قَبْرِ عَلَى حِدَّةٍ. [راجع: ۱۳۵۱]

۱۳۵۲۔ ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا کہ ہم سے سعید بن عامر نے بیان کیا، ان سے شعبہ نے ان سے ابن ابی نَجیح نے بیان کیا کہ میرے باپ کے ساتھ ایک ہی قبر میں ایک اور صحابی (حضرت جابر رضی اللہ عنہ کے چچا دفن تھے) لیکن میرا دل اس پر راضی نہیں ہو رہا تھا۔ اس لیے میں نے ان کی لاش نکال کر دوسری قبر میں دفن کر دی۔

[نسائی: ۱۲۰۲۰]

باب: بغلی یا صندوقی قبر بنانا

۱۳۵۳۔ ہم سے عبدان نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، انہوں نے کہا ہمیں لیث بن سعد نے خبر دی، انہوں نے کہا کہ مجھے سے ابن شہاب نے بیان کیا۔ ان سے عبدالرحمن بن کعب بن مالک نے، اور ان سے جابر بن عبداللہ انصاری رضی اللہ عنہ نے بیان کیا کہ احد کے شہداء کو نبی کریم ﷺ ایک کفن میں دو دو کو ایک ساتھ کر کے پوچھتے: ”قرآن کس کو زیادہ یاد تھا۔“ پھر جب ایک طرف اشارہ کر دیا جاتا تو بغلی

بَابُ اللَّحْدِ وَالشَّقِّ فِي الْقَبْرِ

۱۳۵۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ ابْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ ثُمَّ يَقُولُ: ((إِنَّهُمْ أَكْثَرُ أَحْزَانًا لِلْقُرْآنِ))

قبر میں اسے آگے کر دیا جاتا۔ پھر آپ فرماتے: ”میں قیامت کو ان (کے ایمان) پر گواہ بنوں گا۔“ آپ ﷺ نے انہیں بغیر غسل دیئے خون سمیت دفن کرنے کا حکم دیا تھا۔

فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ فَقَالَ: ((أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ)) فَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُغْسَلْهُمْ. [راجع:

[۱۳۴۳]

باب: ایک بچہ اسلام لایا پھر اس کا انتقال ہو گیا، تو کیا اس کی نماز جنازہ پڑھی جائے گی؟ اور کیا بچے کے سامنے اسلام کی دعوت پیش کی جاسکتی ہے؟

حسن، شریح، ابراہیم اور قتادہ رحمہم اللہ نے کہا کہ والدین میں سے جب کوئی اسلام لائے تو ان کا بچہ بھی مسلمان سمجھا جائے گا۔ ابن عباس رضی اللہ عنہما بھی اپنی والدہ کے ساتھ (مسلمان سمجھے گئے تھے اور مکہ کے) کمزور مسلمانوں میں سے تھے۔ آپ اپنے والد کے ساتھ نہیں تھے جو ابھی تک اپنی قوم کے دین پر قائم تھے۔ نبی اکرم ﷺ کا ارشاد ہے کہ ”اسلام غالب رہتا ہے مغلوب نہیں ہو سکتا۔“

(۱۳۵۴) ہم سے عبدان نے بیان کیا، کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے، انہیں زہری نے، کہا کہ مجھے سالم بن عبد اللہ نے خبر دی کہ انہیں ابن عمر رضی اللہ عنہما نے خبر دی کہ عمر رضی اللہ عنہ رسول اللہ ﷺ کے ساتھ کچھ دوسرے اصحاب کی معیت میں ابن صیاد کے پاس گئے۔ آپ کو وہ بنو مغالہ کے مکانوں کے پاس بچوں کے ساتھ کھیلتا ہوا ملا ان دنوں ابن صیاد جوانی کے قریب تھا۔ اسے نبی کریم ﷺ کے آنے کی کوئی خبر ہی نہیں ہوئی۔ لیکن آپ ﷺ نے اس پر اپنا ہاتھ رکھا تو اسے معلوم ہوا۔ پھر آپ نے فرمایا: ”اے ابن صیاد! کیا تم گواہی دیتے ہو میں اللہ کا رسول ہوں۔“ ابن صیاد رسول اللہ ﷺ کی طرف دیکھ کر بولا ہاں میں گواہی دیتا ہوں کہ آپ ان پڑھوں کے رسول ہیں۔ پھر اس نے نبی کریم ﷺ سے دریافت کیا۔ کیا آپ اس کی گواہی دیتے ہیں کہ میں بھی اللہ کا رسول ہوں؟ یہ بات سن کر رسول اللہ ﷺ نے اسے چھوڑ دیا اور فرمایا: ”میں اللہ اور اس کے پیغمبروں پر ایمان لایا۔“ پھر آپ نے اس سے پوچھا: ”تجھے کیا دکھائی دیتا

بَابُ: إِذَا أَسْلَمَ الصَّبِيُّ فَمَاتَ هَلْ يُصَلَّى عَلَيْهِ؟ وَهَلْ يُعْرَضُ عَلَى الصَّبِيِّ الْإِسْلَامُ؟

وَقَالَ الْحَسَنُ وَشَرِيحٌ وَإِبْرَاهِيمُ وَقَتَادَةُ: إِذَا أَسْلَمَ أَحَدُهُمَا قَالُوا لَدُ مَعَ الْمُسْلِمِ. وَكَانَ ابْنُ عَبَّاسٍ مَعَ أُمِّهِ مِنَ الْمُسْتَضْعَفِينَ، وَلَمْ يَكُنْ مَعَ أَبِيهِ عَلَى دِينِ قَوْمِهِ وَقَالَ: الْإِسْلَامُ يَغْلِبُ وَلَا يُغْلَى.

۱۳۵۴۔ حَدَّثَنَا عَبْدَانُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ: أَنَّ عُمَرَ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْطٍ قَبْلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصَّبِيَّانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُلْمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ يَدَيْهِ ثُمَّ قَالَ لِابْنِ صَيَّادٍ: ((أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ)) فَظَرَّ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ، فَرَفَضَهُ وَقَالَ: ((أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ)) فَقَالَ لَهُ: ((مَاذَا تَرَى)) قَالَ ابْنُ صَيَّادٍ: يَا بَنِيَّ صَادِقٌ وَكَاذِبٌ. فَقَالَ

ہے؟“ ابن صیاد بولا کہ میرے پاس سچی اور جھوٹی دونوں خبریں آتی ہیں۔ نبی کریم ﷺ نے فرمایا: ”پھر تو تیرا سب کام گنڈ ہو گیا۔“ پھر آپ ﷺ نے (اللہ تعالیٰ کے لیے) اس سے فرمایا: ”اچھا میں نے ایک بات دل میں رکھی ہے وہ بتلا۔“ (آپ نے سورہ دخان کی آیت کا تصور کیا: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾) ابن صیاد نے کہا وہ درخ ہے۔ آپ ﷺ نے فرمایا: ”چل دور ہو تو اپنی بساط سے آگے کبھی نہ بڑھ سکے گا۔“ حضرت عمر رضی اللہ عنہ نے فرمایا: ”یا رسول اللہ! مجھ کو چھوڑ دیجئے میں اس کی گردن مار دیتا ہوں۔ آپ ﷺ نے فرمایا: ”اگر یہ دجال ہے تو تو اس پر غالب نہ ہوگا اور اگر دجال نہیں ہے تو اس کا مارڈالنا تیرے لیے بہتر نہ ہوگا۔“

النَّبِيُّ ﷺ: ((خُلِطَ عَلَيْكَ الْأُمُورُ)) ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: ((إِنِّي قَدْ خَبَأْتُ لَكَ خَيْئًا)) فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخْ. فَقَالَ: ((أَحْسَنًا فَلَئِنْ تَعَدَّوْا قَدْرَكَ)) فَقَالَ عُمَرُ: دَغْنِي يَا رَسُولَ اللَّهِ! أَضْرَبُ عُنُقَهُ. فَقَالَ النَّبِيُّ ﷺ: ((إِنْ يَكُنْهُ فَلَئِنْ تَسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ)). [اطرافہ فی: ۳۰۵۵، ۶۱۷۳، ۶۶۱۸] (مسلم: ۷۳۵۴، ۷۳۵۵) ترمذی: ۲۲۴۹

(۱۳۵۵) اور سالم نے کہا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا وہ کہتے تھے پھر ایک دن رسول اللہ ﷺ اور ابی بن کعب رضی اللہ عنہ دونوں مل کر ان کھجور کے درختوں میں گئے۔ جہاں ابن صیاد تھا (آپ ﷺ چاہتے تھے کہ ابن صیاد آپ کو نہ دیکھے اور) اس سے پہلے کہ وہ آپ کو دیکھے آپ ﷺ غفلت میں اس سے کچھ باتیں سن لیں۔ آخر آپ نے اس کو دیکھ لیا۔ وہ ایک چادر اوڑھے پڑا تھا۔ کچھ گن گن یا پھن پھن کر رہا تھا۔ لیکن مشکل یہ ہوئی کہ ابن صیاد کی ماں نے دور ہی سے رسول اللہ ﷺ کو دیکھ لیا۔ آپ ﷺ کھجور کے تنوں میں چھپ چھپ کر جا رہے تھے۔ اس نے پکار کر ابن صیاد سے کہہ دیا صاف! یہ نام ابن صیاد کا تھا۔ دیکھو محمد آن پہنچے۔ یہ سنتے ہی وہ اٹھ کھڑا ہوا۔ نبی کریم ﷺ نے فرمایا: ”کاش اس کی ماں ابن صیاد کو باتیں کرنے دیتی تو وہ اپنا حال کھولتا۔“ شعیب نے اپنی روایت میں زمزمہ فرقصہ اسحاق کلبی اور عقیل نے دمومہ نقل کیا ہے اور معمر نے زمزمہ کہا ہے۔

۱۳۵۵- وَقَالَ سَالِمٌ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: ثُمَّ انْفَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِي ابْنُ كَعْبٍ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَأَاهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، فِي قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ أَوْ زَمْزَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ فَقَالَتْ لِابْنِ صَيَّادٍ: يَا صَافٍ - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ ﷺ فَتَرَأَى ابْنَ صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: ((لَوْ تَرَكَتَهُ بَيْنَ)) وَقَالَ شُعَيْبٌ: زَمْزَمَةٌ فَرَقَصَهُ وَقَالَ إِسْحَاقُ الْكَلْبِيُّ وَعُقَيْلٌ: رَمْزَةٌ وَقَالَ مَعْمَرٌ: رَمْزَةٌ. [اطرافہ: ۲۶۳۸، ۳۰۳۳، ۳۰۵۶، ۶۱۷۴]

تشریح: ابن صیاد ایک یہودی لڑکا تھا جو مدینہ میں دجل و فریب کی باتیں کر کے عوام کو بہکایا کرتا تھا۔ نبی کریم ﷺ نے اس پر اسلام پیش فرمایا۔ اس وقت وہ نابالغ تھا۔ اسی سے امام بخاری رحمہ اللہ کا مقصد باب ثابت ہوا۔ آپ ﷺ اس کی طرف سے مایوس ہو گئے کہ وہ ایمان لانے والا نہیں یا آپ ﷺ نے جواب میں اس کو چھوڑ دیا یعنی اس کی نسبت لا ونعم کچھ نہیں کہا صرف اتنا فرمایا کہ میں اللہ کے سب پیغمبروں پر ایمان لایا۔

بعض روایتوں میں فرقصہ صادمہ سے ہے کہ یعنی ایک لڑکا اس کو جھاتی۔ بعض نے کہا کہ آپ ﷺ نے اسے دبا کر بھیجا آپ ﷺ نے جو کچھ اس سے پوچھا اس سے آپ کی غرض محض یہ تھی کہ اس کا جھوٹ کھل جائے اور اس کا پیغمبری کا دعویٰ غلط ہو۔ ابن صیاد نے جواب میں کہا کہ میں کبھی سچا کبھی جھوٹا خواب دیکھتا ہوں، یہ فحش کا بہن تھا اس کو جھوٹی سچی خبریں شیطان دیا کرتے تھے۔ دخان کی جگہ صرف لفظ درخ کہا۔ شیطانوں کی اتنی ہی

طاعت ہوتی ہے کہ ایک آدھ کھراچک لیتے ہیں، اسی میں جھوٹ ملا کر مشہور کرتے ہیں (خلاصہ وحیدی) مزید تفصیل دوسری جگہ آئے گی۔

۱۳۵۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعْوِذُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: ((أَسْلِمَ)) فَتَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ [لَهُ]: أَطْعَمَ أَبَا الْقَاسِمِ ﷺ. فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: ((الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ)). [طرفہ فی: ۵۶۵۷]

(۱۳۵۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک یہودی لڑکا (عبدالقدوس) نبی کریم ﷺ کی خدمت کیا کرتا تھا، ایک دن وہ بیمار ہو گیا۔ آپ ﷺ اس کا مزاج معلوم کرنے کے لیے تشریف لائے اور اس کے سرہانے بیٹھ گئے اور فرمایا کہ ”مسلمان ہو جا۔“ اس نے اپنے باپ کی طرف دیکھا، باپ وہیں موجود تھا۔ اس نے کہا کہ (کیا مضائقہ ہے؟) ابوالقاسم رضی اللہ عنہ جو کچھ کہتے ہیں مان لے۔ چنانچہ وہ بچہ اسلام لے آیا۔ جب نبی کریم ﷺ باہر نکلے تو آپ نے فرمایا: ”شکر ہے اللہ پاک کا جس نے اس بچے کو جہنم سے بچالیا۔“

۱۳۵۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: قَالَ عُبَيْدُ اللَّهِ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَنَا وَأُمِّي، مِنَ الْمُسْتَضْعِفِينَ أَنَا مِنَ الْوِلْدَانِ، وَأُمِّي، مِنَ النِّسَاءِ. [إطرافہ فی: ۴۵۸۷، ۴۵۸۸، ۴۵۹۷] [مسلم: ۳۱۲۶]

(۱۳۵۷) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا کہ عبید اللہ بن زیاد نے بیان کیا کہ میں نے عبداللہ بن عباس رضی اللہ عنہما کو یہ کہتے سنا تھا کہ میں اور میری والدہ (نبی کریم ﷺ کی ہجرت کے بعد مکہ میں) کمزور مسلمانوں میں سے تھے۔ میں بچوں میں اور میری والدہ عورتوں میں۔

۳۱۲۷؛ ابوداؤد: ۱۹۳۹؛ نسائی: ۳۰۳۲

تشریح: جن کا ذکر سورہ نساء کی آیتوں میں ہے: ﴿وَالْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ﴾ اور ﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ.....﴾ [الآیۃ (۳) النساء: ۹۸]

۱۳۵۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ ابْنُ شِهَابٍ: يُصَلِّي عَلَى كُلِّ مَوْلُودٍ مَتَوَفَّى وَإِنْ كَانَ لَغِيَّةً، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِطْرَةِ الْإِسْلَامِ، يَدْعِي أَبُوهُ إِلَى الْإِسْلَامِ أَوْ أَبُوهُ خَاصَّةً، وَإِنْ كَانَتْ أُمُّهُ عَلَى غَيْرِ الْإِسْلَامِ، إِذَا اسْتَهْلَ صَارَ خَاصِلِي عَلَيْهِ، وَلَا يُصَلَّى عَلَى مَنْ لَا يَسْتَهْلُ مِنْ أَجْلِ أَنَّهُ سَقَطَ، فَإِنْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ قَالَ النَّبِيُّ ﷺ: ((مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ

(۱۳۵۸) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، انہوں نے بیان کیا کہ ابن شہاب ہر اس بچے کی جو وفات پا گیا ہو نماز جنازہ پڑھتے تھے۔ اگرچہ وہ حرام ہی کا بچہ کیوں نہ ہو کیونکہ اس کی پیدائش اسلام کی فطرت پر ہوئی۔ یعنی اس صورت میں جب کہ اس کے والدین مسلمان ہونے کے دعویدار ہوں۔ اگر صرف باپ مسلمان ہو ماں مذہب اسلام کے سوا کوئی اور ہو۔ جب بھی بچہ کے رونے کی پیدائش کے وقت اگر آواز سنائی دیتی تو اس پر نماز پڑھی جاتی۔ لیکن اگر پیدائش کے وقت کوئی آواز نہ آتی تو اس کی نماز نہیں پڑھی جاتی تھی۔ بلکہ ایسے بچے کو کچا حاصل کر جانے کے درجہ میں سمجھا جاتا تھا۔ کیونکہ حضرت ابو ہریرہ رضی اللہ عنہ نے روایت کیا ہے کہ نبی

عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبُهِيمَةُ بِبُهِيمَةٍ جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ)) ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: «فِطْرَةُ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا»
 الَايَةُ . [الروم: ۳۰] [اطرافہ فی: ۱۳۵۹،
 ۱۳۸۵، ۴۷۷۵، ۶۷۵۹]

تشریح: قسطلانی نے کہا اگر وہ چار مہینے کا بچہ ہو تو اس کو غسل اور کفن دینا واجب ہے، اسی طرح دفن کرنا لیکن نماز واجب نہیں کیونکہ اس نے آواز نہیں کی اور اگر چار مہینے سے کم کا ہو تو ایک کپڑے میں لپیٹ کر دفن کر دیں۔

۱۳۵۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبُهِيمَةُ بِبُهِيمَةٍ جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ؟)) ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: «فِطْرَتُ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الَّذِي الْقِيمُ»
 [الروم: ۳۰] [راجع: ۱۳۵۸] [مسلم: ۶۷۵۷]

تشریح: باب کا مطلب اس حدیث سے یوں نکلتا ہے کہ جب ہر ایک آدمی کی فطرت اسلام پر ہوئی ہے تو بچے پر بھی اسلام پیش کرنا اور اس کا اسلام لانا صحیح ہوگا۔ ابن شہاب نے اس حدیث سے یہ نکالا کہ ہر بچے پر نماز جنازہ پڑھی جائے کیونکہ وہ اسلام کی فطرت پر پیدا ہوا ہے۔ اس یہودی بچے نے اپنے باپ کی طرف دیکھا گویا اس سے اجازت چاہی جب اس نے اجازت دی تو وہ شوق سے مسلمان ہو گیا۔ باب اور حدیث میں مطابقت یہ کہ آپ ﷺ نے بچے سے مسلمان ہونے کے لئے فرمایا۔ اس حدیث سے اخلاق محمدی پر بھی روشنی پڑتی ہے کہ آپ ازراہ ہمدردی مسلمان اور غیر مسلمان سب کے ساتھ محبت کا برتاؤ فرماتے اور جب بھی کوئی بیمار ہوتا اس کی حراج پرسی کے لئے تشریف لے جاتے۔ (منہج)

بَابُ: إِذَا قَالَ الْمُشْرِكُ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ

اللہ کہہ لے

تشریح: یعنی جب تک موت کا یقین نہ ہوا ہو اور موت کی نشانیاں ظاہر نہ ہوئی ہوں کیونکہ ان کے ظاہر ہونے کے بعد پھر ایمان لانا فائدہ نہیں کرتا۔

ابوطالب کو بھی آپ ﷺ نے نزع سے پہلے ایمان لانے کو فرمایا ہوگا یا اگر نزع کی حالت شروع ہوگئی تھی تو یہ ابوطالب کی خصوصیت ہوگی جیسے آپ ﷺ کی دعا سے اس کے عذاب میں تخفیف ہو جائے گی۔

۱۳۶۰۔ حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ: أَنَّهُ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةَ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَ عِنْدَهُ أَبَا جَهْلَ بْنَ هِشَامٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنَ الْمُغِيرَةِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَالِبٍ: ((أَيُّ عَمٍّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ)). فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْزِضُهَا عَلَيْهِ، وَيَعُوذَانِ بِبَيْتِكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ: آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا وَاللَّهِ لَا أَسْتَغْفِرَنَّ لَكَ، مَا لَمْ أَنُفِّ عَنْهُ)) فَأَنْزَلَ اللَّهُ [تَعَالَى] فِيهِ: ﴿مَا كَانَ لِلنَّبِيِّ﴾

(۱۳۶۰) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا کہ ہمیں یعقوب بن ابراہیم نے خبر دی، کہا کہ مجھے میرے باپ (ابراہیم بن سعد) نے صالح بن کیسان سے خبر دی، انہیں ابن شہاب نے، انہوں نے بیان کیا کہ مجھے سعید بن مسیب نے اپنے باپ (مسیب بن حزن رضی اللہ عنہ) سے خبر دی، ان کے باپ نے انہیں یہ خبر دی کہ جب ابوطالب کی وفات کا وقت قریب آیا تو رسول اللہ ﷺ ان کے پاس تشریف لائے۔ دیکھا تو ان کے پاس اس وقت ابو جہل بن ہشام اور عبد اللہ بن ابی امیہ بن مغیرہ موجود تھے۔ آپ نے ان سے فرمایا کہ ”بیچا! آپ ایک کلمہ ”لا الہ الا اللہ“ (اللہ کے سوا کوئی معبود نہیں) کہہ دیجئے تاکہ میں اللہ تعالیٰ کے ہاں اس کلمہ کی وجہ سے آپ کے حق میں گواہی دے سکوں۔“ اس پر ابو جہل اور عبد اللہ بن ابی امیہ نے کہا ابوطالب! کیا تم اپنے باپ عبد المطلب کے دین سے پھر جاؤ گے؟ رسول اللہ ﷺ برابر کلمہ اسلام ان پر پیش کرتے رہے۔ ابو جہل اور ابن ابی امیہ بھی اپنی بات دہراتے رہے۔ آخر ابوطالب کی آخری بات یہ تھی کہ وہ عبد المطلب کے دین پر ہیں انہوں نے لا الہ الا اللہ کہنے سے انکار کر دیا پھر بھی رسول کریم ﷺ نے فرمایا کہ ”میں آپ کے لیے استغفار کرتا رہوں گا۔“ تاکہ مجھے منع نہ کر دیا جائے۔“ اس پر اللہ تعالیٰ نے آیت ﴿مَا كَانَ لِلنَّبِيِّ﴾ نازل فرمائی۔

لِلنَّبِيِّ﴾ الْآيَةِ . [التوبة: ۱۱۳] [اطرافہ فی:]

۳۸۸۴، ۴۶۷۵، ۴۷۷۲، ۵۶۵۷، ۶۶۸۱

[مسلم: ۱۳۳، ۱۳۴؛ نسائی: ۲۰۳۴]

تشریح: جس میں کفار و مشرکین کے لئے استغفار کی ممانعت کر دی گئی تھی۔ ابوطالب کے نبی کریم ﷺ پر بڑے احسانات تھے انہوں نے اپنے بچوں سے زیادہ نبی کریم ﷺ کو پالا پرورش کی اور کافروں کی ایذا دہی سے آپ کو بچاتے رہے۔ اس لئے آپ نے محبت کی وجہ سے یہ فرمایا کہ خیر میں تمہارے لئے دعا کرتا رہوں گا اور آپ نے ان کے لئے دعا شروع کی۔ جب سورہ توبہ کی آیت: ﴿مَا كَانَ لِلنَّبِيِّ﴾ (۹/ التوبہ: ۱۱۳) نازل ہوئی کہ پیغمبر اور ایمان والوں کے لیے نہیں چاہیے کہ مشرکوں کے لئے دعا کریں، اس وقت آپ رک گئے۔ حدیث سے یہ نکلا کہ مرتے وقت بھی اگر مشرک شرک سے توبہ کر لے تو اس کا ایمان صحیح ہوگا۔ باب کا یہی مطلب ہے۔ مگر یہ توبہ سکرات سے پہلے ہونی چاہیے۔ سکرات کی توبہ قبول نہیں جیسا کہ قرآنی آیت: ﴿فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوُا بَأْسَنَا﴾ (۴۰/ غافر: ۸۵) میں مذکور ہے۔

باب: قبر پر کھجور کی ڈالیاں لگانا

اور بریدہ اسلمی رضی اللہ عنہ نے وصیت کی تھی کہ ان کی قبر پر دو شاخیں لگا دی جائیں اور حضرت عبداللہ بن عمر نے عبدالرحمن بن ابی بکر رضی اللہ عنہ کی قبر پر ایک خیمہ تہا ہوا دیکھا تو کہنے لگے: اے علام! اسے اکھاڑ ڈال اب ان پر ان کا عمل سایہ کرے گا۔ اور خارجہ بن زید نے کہا کہ عثمان رضی اللہ عنہ کے زمانہ میں میں جوان تھا اور چھلانگ لگانے میں سب سے زیادہ وہ سمجھا جاتا جو عثمان بن مظعون رضی اللہ عنہ کی قبر پر چھلانگ لگا کر اس کو پار کوڑ جاتا اور عثمان بن حکیم نے بیان کیا خارجہ بن زید نے میرا ہاتھ پکڑ کر ایک قبر پر مجھ کو بٹھایا اور اپنے چچا زید بن ثابت سے روایت کیا کہ قبر پر بیٹھنا اس کو منع ہے جو پیشاب یا پاخانہ کے لیے اس پر بیٹھے۔ اور نافع نے بیان کیا کہ حضرت عبداللہ بن عمر رضی اللہ عنہ قبروں پر بیٹھا کرتے تھے۔

(۱۳۶۱) ہم سے یحییٰ بن جعفر بکندی نے بیان کیا، کہا کہ ہم سے ابو معاویہ نے بیان کیا، ان سے اعش نے، ان سے مجاہد نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم کا گزر ایسی دو قبروں پر ہوا جن پر عذاب ہو رہا تھا۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”ان پر عذاب کی بہت بڑی بات نہیں ہو رہا ہے صرف یہ کہ ان میں ایک شخص پیشاب سے نہیں بچتا تھا اور دوسرا شخص چغل خوری کیا کرتا تھا۔“ پھر آپ صلی اللہ علیہ وسلم نے کھجور کی ایک ہری ڈالی لی اور اس کے دو ٹکڑے کر کے دونوں قبروں پر ایک ایک ٹکڑا گاڑ دیا۔ لوگوں نے پوچھا کہ یا رسول اللہ! آپ نے ایسا کیوں کیا؟ آپ نے فرمایا: ”شاید اس وقت تک کے لیے ان پر عذاب کچھ ہلکا ہو جائے جب تک یہ خشک نہ ہوں۔“

بَابُ الْجَرِيدَةِ عَلَى الْقَبْرِ

وَأَوْصَى بَرِيدَةُ الْأَسْلَمِيُّ أَنْ يُجْعَلَ فِي قَبْرِهِ جَرِيدَتَانِ وَرَأَى ابْنُ عُمَرَ فُسْطَاطًا عَلَى قَبْرِ عَبْدِ الرَّحْمَنِ فَقَالَ: انْزِعْهُ يَا غُلَامُ! فَإِنَّمَا يُظِلُّهُ عَمَلُهُ، وَقَالَ خَارِجَةُ بْنُ زَيْدٍ: رَأَيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثْمَانَ وَإِنْ أَشَدَّنَا وَثْبَةُ الَّذِي يَشِبُّ قَبْرَ عُثْمَانَ بْنِ مَطْعُونٍ حَتَّى يُجَاوِزَهُ وَقَالَ عُثْمَانُ بْنُ حَكِيمٍ: أَخَذَ بِيَدِي خَارِجَةُ فَأَجْلَسَنِي عَلَى قَبْرِ، وَأَخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ قَالَ: إِنَّمَا كُرِهَ ذَلِكَ لِمَنْ أَخَذَتْ عَلَيْهِ وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يَجْلِسُ عَلَى الْقُبُورِ.

۱۳۶۱۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ: ((إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْسِيهِ بِالنِّمِيمَةِ)) ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ، ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً. فَقَالُوا: يَا رَسُولَ اللَّهِ! لِمَ صَنَعْتَ هَذَا؟ فَقَالَ: ((لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسُ)). [راجع: ۲۱۶، ۲۱۸]

تشریح: نبی کریم صلی اللہ علیہ وسلم نے ایک قبر پر کھجور کی ڈالیاں لگا دی تھیں۔ بعض نے یہ سمجھا کہ یہ مسنون ہے۔ بعض کہتے ہیں کہ یہ نبی کریم صلی اللہ علیہ وسلم کا خاصہ تھا اور کسی کو ڈالیاں لگانے میں کوئی فائدہ نہیں۔ چنانچہ امام بخاری رحمۃ اللہ علیہ ابن عمر رضی اللہ عنہ کا اثر اسی بات کو ثابت کرنے کے لئے لائے۔ ابن عمر رضی اللہ عنہ اور بریدہ رضی اللہ عنہ کے اثر کو ابن سعد نے وصل کیا۔ خارجہ بن زید کے اثر کو امام بخاری رحمۃ اللہ علیہ نے تاریخ صغیر میں وصل کیا۔ اس اثر اور اس کے بعد کے اثر کو بیان کرنے سے امام بخاری رحمۃ اللہ علیہ کی غرض یہ ہے کہ قبر والے کو اس کے عمل ہی کا فائدہ دیتے ہیں۔ اونچی چیز لگانا جیسے شاخیں وغیرہ یا قبر کی عمارت اونچی بنانا یا قبر پر بیٹھنا ظاہر میں کوئی فائدہ یا نقصان دینے والی نہیں ہیں۔ یہ خارجہ بن زید اہل مدینہ کے سات فقہاء میں سے ہیں۔ انہوں نے اپنے چچا زید بن ثابت سے نقل کیا

کہ قبر پر بیٹھنا اس کو مکروہ ہے جو اس پر پاخانہ یا پیشاب کرے۔ (حیدی)

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: قال ابن رشيد ويظهر من تصرف البخاري ان ذلك خاص بهما فلذلك عقبه بقول ابن عمر انما يظله عمله (شيخ الباري) یعنی ابن رشید نے کہا کہ امام بخاری رحمہ اللہ کے تصرف سے یہی ظاہر ہے کہ شاخوں کے کاٹنے کا عمل ان ہی دونوں قبروں کے ساتھ خاص تھا۔ اس لئے امام بخاری رحمہ اللہ اس ذکر کے بعد حضرت عبداللہ بن عمر رضی اللہ عنہما کا قول لائے ہیں کہ اس سر نے والے کا عمل ہی اس کو سایہ کر سکے گا۔ جن کی قبر پر خیمہ دیکھا گیا تھا وہ عبدالرحمن بن ابوبکر صدیق رضی اللہ عنہ تھے اور حضرت عبداللہ بن عمر رضی اللہ عنہما نے یہ خیمہ گرادیا تھا۔ قبروں پر بیٹھنے کے بارے میں جمہور کا قول یہی ہے کہ ناجائز ہے۔ اس بارے میں کئی ایک احادیث بھی وارد ہیں چند احادیث ملاحظہ ہوں:

”عن ابی ہریرۃ قال قال رسول اللہ ﷺ لان یجلس احدکم علی جمرة فتحرق ثیابه فتخلص الی جلدہ خیر لہ من ان یجلس علی قبر رواہ الجماعة الا البخاری والترمذی۔“

یعنی رسول اللہ ﷺ نے فرمایا کہ ”تم میں سے کوئی اگر کسی انگارے پر بیٹھے کہ وہ اس کے کپڑے اور جسم کو جلا دے تو اس سے بہتر ہے کہ قبر پر بیٹھے۔“
دوسری حدیث عمرو بن حزم سے مروی ہے کہ: ”رانی رسول اللہ ﷺ متکنا علی قبر فقال لا تؤذ صاحب هذا القبر اولاً ولا تؤذوه رواہ احمد۔“ یعنی مجھے نبی کریم ﷺ نے ایک قبر پر تکیہ لگائے ہوئے دیکھا آپ نے فرمایا کہ ”اس قبر والے کو تکلیف نہ دے۔“ ان ہی احادیث کی بنا پر قبروں پر بیٹھنا منع ہے۔

حضرت عبداللہ بن عمر رضی اللہ عنہما کا فعل جو مذکور ہوا کہ آپ قبروں پر بیٹھا کرتے تھے سو شاید ان کا خیال یہ ہو کہ بیٹھنا اس کے لئے منع ہے جو اس پر پاخانہ پیشاب کرے۔ مگر دیگر احادیث کی بنا پر مطلق بیٹھنا بھی منع ہے جیسا کہ مذکور ہوا یا ان کا قبر پر بیٹھنے سے مراد صرف ٹیک لگانا ہے نہ کہ اوپر بیٹھنا۔
حدیث مذکور سے قبر کا عذاب بھی ثابت ہوا جو برحق ہے جو کئی آیات قرآنی و احادیث نبوی سے ثابت ہے۔ جو لوگ عذاب قبر کا انکار کرتے اور اپنے آپ کو مسلمان کہلاتے ہیں۔ وہ قرآن وحدیث سے بے بہرہ اور گمراہ ہیں۔ ہداهم اللہ۔ آمین

بابُ مَوْعِظَةِ الْمُحَدَّثِ عِنْدَ الْقَبْرِ، وَقُعُودِ أَصْحَابِهِ حَوْلَهُ

باب: قبر کے پاس عالم کا بیٹھنا اور لوگوں کو نصیحت کرنا اور لوگوں کا اس کے ارد گرد بیٹھنا

سورہ قمر میں آیت ﴿يَخْرُجُونَ مِنَ الْأَجْدَاثِ﴾ [المعارج: ٤٣] اور سورہ انفطار میں ﴿بُعْثِرَتْ﴾ [الانفطار: ٤] میں اجداث سے قبریں مراد ہیں۔ اور سورہ انفطار میں ﴿بُعْثِرَتْ﴾ کے معنی اٹھائے جانے کے ہیں۔ عربوں کے قول میں بعثرت حوضی کا مطلب یہ کہ حوض کا ٹچلا حصہ اوپر کر دیا۔ ایفاض کے معنی جلدی کرنا۔ اور اعمش کی قراءت میں الی نصب (بفتح نون) ہے یعنی ایک منصوب چیز کی طرف تیزی سے دوڑے جا رہے ہیں تاکہ اس سے آگے بڑھ جائیں۔ نصب (بضم نون) واحد ہے اور نصب (بفتح نون) مصدر ہے اور سورہ قمر میں ﴿يَوْمَ الْخُرُوجِ﴾ سے مراد مردوں کا قبروں سے نکلنا ہے۔ اور سورہ انبیاء میں ﴿يَنْسَلُونَ﴾ [یس: ٥١] یخرجون۔

معنی میں ہے۔

تشریح: امام بخاری رحمہ اللہ نے اپنی عادت کے مطابق یہاں بھی کئی ایک قرآنی الفاظ کی تشریح فرمادی ہے۔ قبروں کی مناسبت سے اجداث کے معنی اور بعثرت کے معنی بیان کر دیے۔ آیت میں ہے کہ قبروں سے اس طرح نکل کر بھاگیں گے جیسے تھانوں کی طرف دوڑ پڑتے ہیں۔ اور مناسبت سے۔

ایضاں اور نصب کے معنی بیان کئے۔ اور ذلک یوم الخروج میں خروج سے قبروں سے نکلتا مراد ہے۔ اس لئے پسنلون کا معنی بیان کر دیا۔ کیونکہ وہ بھی بخروجون کے معنی میں ہے۔

مجتہد مطلق امام بخاری رحمہ اللہ نے یہ ثابت فرمایا کہ قبرستان میں اگر فرصت نظر آئے تو امام عالم محدث وہاں لوگوں کو آخرت یاد دلانے اور ثواب و عذاب قبر پر مطلع کرنے کے لئے قرآن وحدیث کی روشنی میں وعظ سنا سکتا ہے۔ جیسا کہ خود نبی کریم ﷺ نے وعظ سنایا۔

مگر کسی قدر افسوس کی بات ہے کہ بیشتر لوگ جو قبرستان جاتے ہیں وہ محض تفریح و ہواں وقت گزار دیتے ہیں اور بہت سے حق و سگریٹ نوشی میں مصروف رہتے ہیں۔ اور بہت سے مٹی لگتے تک ادھر ادھر مژگشت کرتے رہتے ہیں۔ اس لئے ایسے حضرات کو سوچنا چاہیے کہ آخران کو بھی اسی جگہ آنا ہے اور قبر میں داخل ہونا ہے۔ کسی نہ کسی دن تو قبروں کو یاد کر لیا کریں یا قبرستان میں جا کر تو موت اور آخرت کی یاد سے اپنے دلوں کو بھلایا کریں۔ اللہ تعالیٰ سب کو نیک سمجھ عطا کرے۔ (رہیں)

اہل بدعت نے بجائے مسنون طریقہ کے قبرستانوں میں نئے طریقے ایجاد کر لئے ہیں اور اب تو نئی بدعت یہ نکالی گئی ہے کہ دفن کرنے کے بعد قبر پر اذان دیتے ہیں۔ اللہ جانے اہل بدعت کو ایسی نئی بدعات کہاں سے سوچتی ہیں۔ اللہ تعالیٰ بدعت سے بچا کر سنت پر عمل پیرا ہونے کی توفیق بخشے۔ (رہیں)

۱۳۶۲۔ حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَبْرِ، عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْفَةِ، فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ فَتَكَسَّ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ، أَوْ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ)) فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفَلَا تَنْكِحُ عَلَيَّ كِتَابَنَا وَتَدْعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ الشَّقَاوَةِ؟ قَالَ: ((أَمَّا أَهْلُ السَّعَادَةِ فَيَسِيرُونَ لِعَمَلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاوَةِ فَيَسِيرُونَ لِعَمَلِ الشَّقَاوَةِ)) ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى﴾ الآية [الليل: ۶۰، ۵] اطرافہ

۱۳۶۲۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، انہوں نے کہا کہ مجھ سے جریر نے بیان کیا، ان سے منصور بن معتمر نے بیان کیا، ان سے سعد بن عبیدہ نے، ان سے ابو عبد الرحمن عبد اللہ بن حبیب نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہا کہ ہم بقیع غرقہ میں ایک جنازہ کے ساتھ تھے۔ اتنے میں رسول اللہ ﷺ تشریف لائے اور بیٹھ گئے۔ ہم بھی آپ کے ارد گرد بیٹھ گئے۔ آپ کے پاس ایک چھڑی تھی جس سے آپ زمین کریدنے لگے۔ پھر آپ ﷺ نے فرمایا کہ ”تم میں سے کوئی ایسا نہیں یا کوئی جان ایسی نہیں جس کا ٹھکانا جنت اور دوزخ دونوں جگہ نہ لکھا گیا ہو اور یہ بھی کہ وہ نیک بخت ہوگی یا بد بخت۔“ اس پر ایک صحابی نے عرض کیا یا رسول اللہ! پھر کیوں نہ ہم اپنی تقدیر پر بھروسہ کر لیں اور عمل چھوڑ دیں کیونکہ جس کا نام نیک دفتر میں لکھا ہے وہ ضرور نیک کام کی طرف رجوع کرے گا اور جس کا نام بد بختوں میں لکھا ہے وہ ضرور بدی کی طرف جائے گا۔ نبی اکرم ﷺ نے فرمایا کہ ”بات یہ ہے کہ جن کا نام نیک بختوں میں ہے ان کو اچھے کام کرنے میں ہی آسانی معلوم ہوتی ہے اور بد بختوں کو برے کاموں میں آسانی نظر آتی ہے۔“ پھر آپ ﷺ نے اس آیت کی تلاوت کی ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ الخ۔

فی: ۴۹۴۵، ۴۹۴۶، ۴۹۴۷، ۴۹۴۸، ۴۹۴۹،

۶۲۱۷، ۶۶۰۵، [۷۷۵۲] مسلم: ۶۷۳۱، ۶۷۳۲،

۶۷۳۳؛ ابوداؤد: ۴۶۹۴؛ ترمذی: ۲۱۳۶،

۳۳۴۴؛ ابن ماجہ: ۷۸]

تشریح: یعنی جس نے اللہ کی راہ میں دیا اور پرہیزگاری اختیار کی اور اچھے دین کو سچا مانا اس کو ہم آسانی کے گھر یعنی بہشت میں پہنچنے کی توفیق دیں گے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث کی شرح واللیل کی تفسیر میں آئے گی۔ اور یہ حدیث تقدیر کے اثبات میں ایک اصل عظیم ہے۔ آپ کے فرمان کا مطلب یہ ہے کہ مکمل کرنا اور محنت اٹھانا ضروری ہے۔ جیسے حکیم کہتا ہے کہ دوا کھائے جاؤ حالانکہ شفا دینا اللہ کا کام ہے۔

بَابُ مَا جَاءَ فِي قَاتِلِ النَّفْسِ باب: جو شخص خودکشی کرے اس کی سزا کا بیان

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ جو شخص خودکشی کرے جب وہ جہنمی ہوا تو اس پر جنازہ کی نماز نہ پڑھنا چاہیے اور شاید امام بخاری رحمہ اللہ نے اس حدیث کی طرف اشارہ کیا جسے اصحاب سنن نے جابر بن سرہ رحمہ اللہ سے کلا کہ نبی کریم ﷺ کے سامنے ایک جنازہ لایا گیا۔ اس نے اپنے تئیں تیروں سے مار ڈالا تھا تو نبی کریم ﷺ نے اس پر نماز جنازہ نہیں پڑھائی۔ مگر نسا کی روایت سے معلوم ہوتا ہے کہ صحابہ رضی اللہ عنہم نے پڑھ لی تو معلوم ہوا کہ اور لوگوں کی عبرت کے لئے جو امام اور مقتدی ہو وہ اس پر نماز نہ پڑھے لیکن عوام لوگ پڑھ لیں۔ اور امام مالک رحمہ اللہ اور شافعی رحمہ اللہ اور ابوحنیفہ رحمہ اللہ اور جہور علمائے کہتے ہیں کہ فاسق پر نماز پڑھی جائے گی۔ یہ بھی فاسق ہے اور عترت اور عمر بن عبدالعزیز اور اوزاعی کے نزدیک فاسق پر نماز نہ پڑھیں، اسی طرح باغی اور ڈاکو پر۔ (وحیدی) حافظ ابن حجر رحمہ اللہ ابن مزیر کا قول یوں نقل فرماتے ہیں:

”عادة البخاری اذا توقف فی شيء ترجم عليه ترجمة مبہمة كانه ينه على طريق الاجتهاد وقد نقل عن مالك ان قاتل النفس لا تقبل توبته ومقتضاه ان لا یصلی علیه وهو نفس قول البخاری۔“

یعنی امام بخاری رحمہ اللہ کی عادت یہ ہے کہ جب ان کو کسی امر میں توقف ہوتا ہے تو اس پر مبہم باب منعقد فرماتے ہیں۔ گو یا وہ طریق اجتہاد پر متنبہ کرنا چاہتے ہیں اور امام مالک رحمہ اللہ سے منقول ہے کہ قاتل نفس کی توبہ قبول نہیں ہوتی اور اسی کا مقتضی ہے کہ اس پر نماز جنازہ نہ پڑھی جائے۔ امام بخاری رحمہ اللہ کا یہی منشا ہے۔

۱۳۶۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ وَمَنْ قَتَلَ نَفْسَهُ بِحِدْبَةٍ عُدَّتْ بِهَا فِي نَارِ جَهَنَّمَ)). [أطرافه في: ۴۱۷۱،

۴۸۴۳، ۶۰۴۷، ۶۱۰۵، ۶۶۵۲] مسلم:

۳۰۲، ۳۰۳، ۳۰۴، ابوداؤد: ۳۲۵۷، ترمذی:

۱۵۴۳؛ نسائی: ۳۷۷۹، ۳۷۸۰، ۳۸۲۲؛ ابن

ماہ: ۲۰۹۸

(۱۳۶۴) اور حجاج بن منہال نے کہا کہ ہم سے جریر بن حازم نے بیان کیا، ان سے حسن بصری رضی اللہ عنہ نے کہا کہ ہم سے جندب بن عبد اللہ بن علی رضی اللہ عنہ نے اسی (بصرے کی) مسجد میں حدیث بیان کی تھی نہ ہم اس حدیث کو بھولے ہیں اور نہ یہ ڈر ہے کہ جندب رضی اللہ عنہ نے رسول اللہ صلی اللہ علیہ وسلم پر جھوٹ باندھا ہوگا۔ آپ نے فرمایا: ”ایک شخص کو زخم لگا، اس نے (زخم کی تکلیف کی وجہ سے) خود کو مار ڈالا۔ اس پر اللہ تعالیٰ نے فرمایا: میرے بندے نے جان نکالنے میں مجھ پر جلدی کی۔ اس کی سزائیں جنت حرام کرتا ہوں۔“

(۱۳۶۵) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہمیں شعیب نے خبر دی، کہا کہ ہم کو ابو الزناد نے خبر دی، ان سے اعرج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جو شخص خود اپنا گلا گھونٹ کر جان دے ڈالتا ہے وہ جہنم میں اپنا گلا گھونٹتا رہے گا اور جو برچھے یا تیر سے اپنے تئیں مارے وہ دوزخ میں بھی اس طرح اپنے تئیں مارتا رہے گا۔“

باب: منافقوں پر نماز جنازہ پڑھنا اور مشرکوں کے لیے مغفرت طلب کرنا ناپسند ہے

اس کو عبد اللہ بن عمر رضی اللہ عنہما نے نبی کریم صلی اللہ علیہ وسلم سے روایت کیا ہے۔ (۱۳۶۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ نے، ان سے ابن عباس رضی اللہ عنہما نے اور ان سے عمر بن خطاب رضی اللہ عنہ نے فرمایا کہ جب عبد اللہ بن ابی ابن سلول مر تو رسول اللہ صلی اللہ علیہ وسلم سے اس پر نماز جنازہ کے لیے کہا گیا۔ نبی کریم صلی اللہ علیہ وسلم جب اس ارادے سے کھڑے ہوئے تو میں نے آپ کی طرف بڑھ کر عرض کیا یا رسول اللہ! آپ ابن ابی کی نماز جنازہ پڑھاتے ہیں حالانکہ اس نے فلاں دن فلاں بات کہی اور فلاں دن فلاں بات میں اس کی کفر کی باتیں گننے لگا۔ لیکن رسول اللہ صلی اللہ علیہ وسلم یہ سن کر مسکرا دیے اور فرمایا: ”عمر! اس وقت پیچھے ہٹ جاؤ۔“ لیکن میں بار بار اپنی بات دہراتا رہا تو آپ نے مجھے فرمایا: ”مجھے اللہ کی طرف سے اختیار دے دیا گیا ہے، میں نے نماز پڑھانی پسند کی اگر مجھے معلوم

۱۳۶۴۔ قَالَ وَقَالَ حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ، عَنِ الْحَسَنِ، قَالَ: حَدَّثَنَا جُنْدَبٌ فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَاهُ، وَمَا نَخَافُ أَنْ يَكْذِبَ جُنْدَبٌ عَلَى النَّبِيِّ ﷺ قَالَ: ((كَانَ بَرَجْلِي جَرَّاحٌ فَقَتَلَ نَفْسَهُ فَقَالَ اللَّهُ: بِكَرْبِي عَبْدِي بِنَفْسِهِ حَرَمْتُ عَلَيْهِ الْجَنَّةَ)).

[اطرافہ فی: ۳۴۶۳] [مسلم: ۳۰۷، ۳۰۸]

۱۳۶۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ)). [طرفہ فی: ۵۷۷۸]

بَابُ مَا يُكْرَهُ مِنَ الصَّلَاةِ عَلَى الْمُنَافِقِينَ وَالْإِسْتِغْفَارِ لِلْمُشْرِكِينَ

رَوَاهُ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۲۶۹]

۱۳۶۶۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ دُعِيَ لَهُ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ وَتَبَّتَ إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتُصَلِّيَ عَلَى ابْنِ أَبِي وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا. أَعَدُّدُ عَلَيْهِ قَوْلَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَخْرَعُنِي يَا عُمَرُ!)) فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: ((إِنِّي خَيْرْتُ فَأَخْرَعْتُ،

ہو جائے کہ ستر مرتبہ سے زیادہ مرتبہ اس کے لیے مغفرت مانگنے پر اسے مغفرت مل جائے گی تو اس کے لیے اتنی ہی زیادہ مغفرت مانگوں گا۔“ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے اس کی نماز جنازہ پڑھا لی اور واپس ہونے کے تھوڑی دیر بعد آپ پر سورۂ براءت کی دو آیتیں نازل ہوئیں: ”کسی بھی منافق کی موت پر اس کی نماز جنازہ آپ ہرگز نہ پڑھائیے۔“ آیت ﴿وَهُمْ فَاسِقُونَ﴾ تک اور اس کی قبر پر بھی مت کھڑا ہو، ان لوگوں نے اللہ اور اس کے رسول کی باتوں کو نہیں مانا اور میرے بھی تو نافرمان رہ کر۔“ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ مجھے رسول اللہ ﷺ کے سامنے اپنی اس دن کی دلیری پر تائب ہوتا ہے۔ حالانکہ اللہ اور اس کے رسول (ہر مصلحت کو) زیادہ جانتے ہیں۔

لَوْ أَعْلِمَ أَنِّي إِنْ زِدْتُ عَلَى السَّعْيِ يَغْفِرُ لَهُ لَزِدْتُ عَلَيْهَا قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ انْصَرَفَ، فَلَمْ يَمُكِّثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ الْإِيتَانِ مِنْ بَرَاءَ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ إِلَى قَوْلِهِ ﴿وَهُمْ فَاسِقُونَ﴾ ﴿وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ [التوبة: ۸۴] قَالَ: فَعَجِبْتُ بَعْدَ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ، وَاللَّهِ وَرَسُولُهُ أَعْلَمُ. [طرفہ فی: ۴۶۷۱] [ترمذی: ۳۰۹۷؛ نسائی: ۱۹۶۵]

تشریح: غید اللہ بن ابی مدینہ کا مشہور ترین مناقب تھا۔ جو عمر بھر اسلام کے خلاف سازشیں کرتا رہا اور اس نے ہر نازک موقع پر مسلمانوں کو اور اسلام کو دھوکا دیا۔ مگر نبی کریم ﷺ رحمۃ للعالمین تھے۔ انتقال کے وقت اس کے لڑکے کی درخواست پر جو سچا مسلمان تھا، آپ اس کی نماز جنازہ پڑھنے کے لئے تیار ہو گئے۔ حضرت عمر رضی اللہ عنہ نے مخالفت کی اور یاد دلایا کہ فلاں فلاں مواقع پر اس نے ایسے ایسے گستاخانہ الفاظ استعمال کئے تھے۔ مگر نبی کریم ﷺ نے اپنی فطری محبت و شفقت کی بنا پر اس پر نماز پڑھی۔ اس کے بعد وضاحت کے ساتھ ارشاد باری نازل ہوا: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾ (۹/التوبہ: ۸۴) یعنی کسی منافق کی آپ کبھی بھی نماز جنازہ نہ پڑھیں۔ اس کے بعد نبی کریم ﷺ رک گئے۔ حضرت عمر رضی اللہ عنہ فرمایا کہ تھے کہ کاش میں اس دن نبی کریم ﷺ کے سامنے ایسی جرأت نہ کرتا بہر حال اللہ پاک نے حضرت عمر رضی اللہ عنہ کی رائے کی موافقت فرمائی اور منافقین اور مشرکین کے بارے میں کھلے لفظوں میں جنازہ پڑھانے سے روک دیا گیا۔

آج کل نفاق اعتقادی کا علم ناممکن ہے۔ کیونکہ وحی والہام کا سلسلہ بند ہے۔ لہذا کسی کلمہ گو مسلمان کو جو بظاہر ارکان اسلام کا پابند ہو، اعتقادی مناقب نہیں کہا جاسکتا ہے۔ اور عملی مناقب فاسق کے درجہ میں ہے۔ جس پر نماز جنازہ ادا کی جائے گی۔ واللہ اعلم بالصواب۔

بَابُ ثَنَاءِ النَّاسِ عَلَى الْمَيِّتِ

باب: لوگوں کی زبان پر میت کی تعریف ہو تو بہتر ہے

(۱۳۶۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے عبدالعزیز بن صہیب نے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ نے فرمایا کہ صحابہ کا گزرا ایک جنازہ پر ہوا، لوگ اس کی تعریف کرنے لگے (کہ کیا اچھا آدمی تھا) تو رسول اللہ ﷺ نے یہ سن کر فرمایا کہ ”واجب ہوگئی۔“ پھر دوسرے جنازے کا گزر ہوا تو لوگ اس کی برائی کرنے لگے آپ ﷺ نے پھر فرمایا کہ ”واجب ہوگئی۔“ اس پر حضرت عمر بن خطاب رضی اللہ عنہ نے پوچھا کہ کیا چیز واجب ہوگئی؟ آپ ﷺ نے فرمایا کہ ”جس میت کی تم لوگوں نے تعریف کی ہے اس

۱۳۶۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَرَّوْا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: ((وَجَبَتْ)) ثُمَّ مَرَّوْا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ النَّبِيُّ ﷺ: ((وَجَبَتْ)) فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا وَجَبَتْ؟ قَالَ: ((هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ

کے لیے توجت واجب ہوگئی اور جس کی تم نے برائی کی ہے اس کے لیے دوزخ واجب ہوگئی۔ تم لوگ زمین میں اللہ تعالیٰ کے گواہ ہو۔“

(۱۳۶۸) ہم سے عثمان بن مسلم صفار نے بیان کیا، کہا کہ ہم سے داؤد بن ابی القرات نے، ان سے عبداللہ بن بریدہ نے، ان سے ابوالاسود نے کہ میں مدینہ حاضر ہوا۔ ان دنوں وہاں ایک بیماری پھیل رہی تھی۔ میں حضرت عمر بن خطاب رضی اللہ عنہ کی خدمت میں تھا کہ ایک جنازہ سامنے سے گزرا۔ لوگ اس میت کی تعریف کرنے لگے تو حضرت عمر رضی اللہ عنہ نے فرمایا کہ واجب ہوگئی پھر ایک اور جنازہ گزرا، لوگ اس کی بھی تعریف کرنے لگے۔ اس مرتبہ بھی آپ نے ایسا ہی فرمایا کہ واجب ہوگئی۔ پھر تیسرا جنازہ نکلا، لوگ اس کی برائی کرنے لگے، اور اس مرتبہ بھی آپ نے یہی فرمایا کہ واجب ہوگئی۔ ابوالاسود دہلی نے بیان کیا کہ میں نے پوچھا کہ امیر المؤمنین کیا چیز واجب ہوگئی؟ آپ نے فرمایا کہ میں نے اس وقت وہی کہا جو رسول اللہ ﷺ نے فرمایا کہ ”جس مسلمان کی اچھائی پر چار شخص گواہی دے دیں اللہ اسے جنت میں داخل کرے گا۔“ ہم نے کہا اور اگر تین گواہی دیں؟ آپ نے فرمایا کہ ”تین پر بھی۔“ پھر ہم نے پوچھا اور اگر دو مسلمان گواہی دیں؟ آپ نے فرمایا کہ ”دو پر بھی۔“ ہم نے یہ نہیں پوچھا کہ اگر ایک مسلمان گواہی دے تو کیا یہ فضیلت حاصل ہوگی؟

عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ))۔ [طرفہ فی: ۲۶۴۲]

۱۳۶۸۔ حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، هُوَ الصَّفَّارُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، عَنْ عَبْدِ اللَّهِ ابْنِ بَرِيدَةَ، عَنْ أَبِي الْأَسْوَدِ، قَالَ: قَدِمْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَمَرَّتْ بِهِمْ جَنَازَةٌ فَأُتِنِي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبَتْ ثُمَّ مَرَّ بِأُخْرَى فَأُتِنِي عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ ثُمَّ مَرَّ بِالثَّلَاثَةِ، فَأُتِنِي عَلَى صَاحِبِهَا شَرًّا فَقَالَ: وَجَبَتْ فَقَالَ أَبُو الْأَسْوَدِ: قُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: ((أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ)) فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: ((وَثَلَاثَةٌ)) فَقُلْنَا: وَاثْنَانِ؟ قَالَ: ((وَاثْنَانِ)) ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ [طرفہ فی: ۲۶۴۳] [ترمذی: ۱۰۵۹، نسائی: ۱۹۳۳]

تشریح: باب کا مقصد یہ ہے کہ مرنے والوں کی نیکیوں کا ذکر کرنا اور اسے نیک لفظوں سے یاد کرنا بہتر ہے۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”فی رواية النضر بن انس عن ابيه عند الحاكم كنت قاعدا عند النبي ﷺ فممر بجنازة فقال ما هذه الجنازة قالوا جنازة فلان بن فلان كان يحب الله ورسوله ويعمل بطاعة الله ويسعى فيها وقال ضد ذلك في التي اثنوا عليها شرا. ففيه تفسير ما ابهم من الخير والشر في رواية عبد العزيز والحاكم ايضا من حديث جابر فقال بعضهم لنعم المرأة لقد كان عفيفا مسلما وفيه ايضا فقال بعضهم بنس المرأة كان ان كان لفظا غليظا۔“ (فتح الباری)

یعنی مسند حاکم میں نضر بن انس عن ابيه کی روایت میں یوں ہے کہ میں نبی کریم ﷺ کے پاس بیٹھا ہوا تھا کہ ایک جنازہ وہاں سے گزرا گیا آپ ﷺ نے پوچھا کہ یہ کس کا جنازہ ہے؟ لوگوں نے کہا کہ فلان بن فلان کا ہے جو اللہ اور رسول سے محبت رکھتا اور اطاعت الہی میں عمل کرتا اور کوشاں رہتا تھا اور جس پر برائی کی گئی اس کا ذکر اس کے برعکس کیا گیا۔ پس اس روایت میں ابہام خیر و شر کی تفصیل مذکور ہے اور حاکم میں حدیث جابر رضی اللہ عنہ بھی یوں ہے کہ بعض لوگوں نے کہا کہ یہ شخص بہت اچھا پاک دامن مسلمان تھا اور دوسرے کے لئے کہا گیا کہ وہ برا آدمی اور بد اخلاق سخت کلامی کرنے والا تھا۔

خلاصہ یہ کہ مرنے والے کے متعلق اہل ایمان نیک لوگوں کی شہادت جس طور بھی ہو وہ بڑا وزن رکھتی ہے لفظاً انتم شہداء اللہ فی الارض میں اسی حقیقت کی طرف اشارہ ہے۔ خود قرآن مجید میں بھی یہ مضمون ان لفظوں میں مذکور ہے: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ

عَلَى النَّاسِ ﴿٢/البقرة: ١٨٣﴾ ”ہم نے تم کو درمیانی امت بنایا ہے تاکہ تم لوگوں پر گواہ بن جاؤ۔“ شہادت کی ایک صورت یہ بھی ہے جو یہاں حدیث میں مذکور ہے۔

باب: عذاب قبر کا بیان

اور اللہ تعالیٰ نے (سورہ انعام میں) فرمایا: ”اور اے پیغمبر! کاش تو اس وقت کو دیکھے جب ظالم کافر موت کی سختیوں میں گرفتار ہوتے ہیں اور فرشتے اپنے ہاتھ پھیلائے ہوئے کہتے جاتے ہیں کہ اپنی جانیں نکالو آج تمہاری سزا میں تم کو رسوائی کا عذاب (یعنی قبر کا عذاب) ہونا ہے۔“

امام بخاری رحمہ اللہ نے کہا کہ لفظ **هُون** قرآن میں **هُون** کے معنی میں یعنی ذلت اور رسوائی اور **هُون** کا معنی نرمی اور ملائمت ہے۔ اور اللہ نے سورہ توبہ میں فرمایا کہ ”ہم ان کو دوبارہ عذاب دیں گے۔“ (یعنی دنیا میں اور قبر میں) پھر بڑے عذاب میں لوٹائے جائیں گے۔“ اور سورہ مومن میں فرمایا: ”فرعون والوں کو برے عذاب نے گھیر لیا۔ صبح اور شام آگ کے سامنے لائے جاتے ہیں اور قیامت کے دن تو فرعون والوں کے لیے کہا جائے گا ان کو سخت عذاب میں لے جاؤ۔“

تشریح: امام بخاری رحمہ اللہ نے ان آیتوں سے قبر کا عذاب ثابت کیا ہے۔ اس کے سوا اور آیتیں بھی ہیں۔ آیت: ﴿يَبْتَئِ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾ (۱۳/ابراہیم: ۲۷) آخر تک۔ یہ بالاتفاق سوال قبر کے بارے میں نازل ہوئی ہے۔ جیسا کہ آگے مذکور ہے۔

(۱۳۶۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے، ان سے علقمہ بن مرثد نے، ان سے سعد بن عیدہ نے اور ان سے براء بن عازب رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ”مومن جب اپنی قبر میں بٹھایا جاتا ہے تو اس کے پاس فرشتے آتے ہیں۔ وہ شہادت دیتا ہے کہ اللہ کے سوا کوئی معبود نہیں اور محمد صلی اللہ علیہ وسلم اللہ کے رسول ہیں۔ تو یہ اللہ کے اس فرمان کی تعبیر ہے (جو سورہ ابراہیم میں ہے) کہ اللہ ایمان والوں کو دنیا کی زندگی اور آخرت میں ٹھیک بات یعنی توحید پر مضبوط رکھتا ہے۔“

بَابُ مَا جَاءَ فِي عَذَابِ الْقَبْرِ

وَقَوْلِ اللَّهِ: ﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ أَتَيْتُمْ تُخْرَجُونَ عَذَابِ الْهُونِ﴾. [الأنعام: ۹۳]

قَالَ أَبُو عَبْدِ اللَّهِ: الْهُونُ هُوَ الْهَوَانُ، وَالْهُونُ: الرِّفْقُ. وَقَوْلُهُ: ﴿سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ [التوبة: ۱۰۱] وَقَوْلُهُ: ﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ۝ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾. [غافر: ۴۵، ۴۶]

۱۳۶۹۔ حَدَّثَنَا حَفْصُ بْنُ عَمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أُقْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُنْتَبِهُ، ثُمَّ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ: ﴿يَبْتَئِ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾)). [ابراہیم: ۲۷]

م سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے کہا کہ ہم سے شعبہ نے یہی حدیث بیان کی۔ ان کی روایت میں یہ زیادتی بھی ہے کہ آیت ﴿يَبْتَئِ اللَّهُ الَّذِينَ آمَنُوا﴾ ”اللہ مومنوں کو ثابت قدمی بخشتا ہے۔“

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ بِهِذَا، وَزَادَ: ﴿يَبْتَئِ اللَّهُ الَّذِينَ آمَنُوا﴾ نَزَلَتْ فِي عَذَابِ الْقَبْرِ [طرفہ

فی: [۴۶۹۹] [مسلم: ۱۷۲۱۹، ابو داود: ۴۷۵۰، عذاب قبر کے بارے میں نازل ہوئی ہے۔

ترمذی: ۳۱۲۰]

(۱۳۷۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے یعقوب بن ابراہیم نے، ان سے ان کے والد نے، ان سے صالح نے، ان سے نافع نے کہ ابن عمر رضی اللہ عنہما نے انہیں خبر دی کہ نبی کریم ﷺ کنوین (جس میں بدر کے مشرک مقتولین کو ڈال دیا گیا تھا) والوں کے قریب آئے اور فرمایا: ”تمہارے مالک نے جو تم سے سچا وعدہ کیا تھا اسے تم لوگوں نے پا لیا۔“ لوگوں نے عرض کیا کہ آپ مردوں کو خطاب کرتے ہیں؟ آپ ﷺ نے فرمایا کہ ”تم کچھ ان سے زیادہ سننے والے نہیں ہو البتہ وہ جواب نہیں دے سکتے۔“

(۱۳۷۱) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے فرمایا کہ رسول اللہ ﷺ نے بدر کے کافروں کو یہ فرمایا تھا کہ ”میں جہان سے کہا کرتا تھا اب ان کو معلوم ہوا ہوگا کہ وہ سچ ہے۔“ اور اللہ نے سورہ روم میں فرمایا: ”اے پیغمبر! تو مردوں کو نہیں سنا سکتا۔“

۱۳۷۰- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، قَالَ: حَدَّثَنِي نَافِعٌ، أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ قَالَ: أَطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ الْقَلْبِ فَقَالَ: ((وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا)) فَقِيلَ لَهُ: تَذَعُّوْا أَمْوَانَا قَالَ: ((مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ)). [طرفاء فی: ۴۰۲۶، ۳۹۸۰]

۱۳۷۱- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ: ((إِنَّهُمْ لَيَعْلَمُونَ الْآنَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ)) وَقَدْ قَالَ اللَّهُ: ((إِنَّكَ لَا تَسْمَعُ الْمَوْتَى)).

[التمل: ۸۰] [طرفاء فی: ۳۹۷۹، ۳۹۸۱]

(۱۳۷۲) ہم سے عبدان نے بیان کیا، کہ مجھ کو میرے باپ (عثمان) نے خبر دی، انہیں شعبہ نے، انہوں نے اشعث سے سنا، انہوں نے اپنے والد ابو اشعث سے، انہوں نے مسروق سے اور انہوں نے عائشہ رضی اللہ عنہا سے کہ ایک یہودیہ عورت ان کے پاس آئی۔ اس نے عذاب قبر کا ذکر چھیڑ دیا اور کہا کہ اللہ تجھ کو عذاب قبر سے محفوظ رکھے۔ اس پر عائشہ رضی اللہ عنہا نے رسول اللہ ﷺ سے عذاب قبر کے بارے میں دریافت کیا۔ آپ ﷺ نے اس کا جواب دیا کہ ”ہاں عذاب قبر حق ہے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں نے کبھی ایسا نہیں دیکھا کہ آپ ﷺ نے کوئی نماز پڑھی ہو اور اس میں عذاب قبر سے اللہ کی پناہ نہ مانگی ہو۔ غنڈر نے ”عذاب القبر حق“ کے الفاظ زیادہ کئے۔

۱۳۷۲- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ الْأَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ الْقَبْرِ، فَقَالَتْ لَهَا: أَعَاذَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ عَائِشَةَ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ فَقَالَ: ((نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ)) قَالَتْ عَائِشَةُ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدَ صَلَٰةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ. زَادَ غُنْدَرٌ: ((عَذَابُ الْقَبْرِ حَقٌّ)). [راجع: ۱۰۴۹]

[مسلم: ۱۳۲۲، نسائی: ۱۳۰۷]

(۱۳۷۳) ہم سے یحییٰ بن سلیمان نے بیان کیا، انہوں نے کہا ہم سے

۱۳۷۳- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ:

عبداللہ بن وہب نے بیان کیا، انہوں نے کہا کہ مجھے یونس نے ابن شہاب سے خبر دی، انہوں نے کہا مجھے عروہ بن زبیر نے خبر دی، انہوں نے اسماء بنت ابی بکر رضی اللہ عنہا سے سنا کہ رسول اللہ ﷺ خطبہ کے لیے کھڑے ہوئے تو آپ ﷺ نے قبر کے امتحان کا ذکر کیا جہاں انسان جانچا جاتا ہے۔ جب نبی اکرم ﷺ اس کا ذکر کر رہے تھے تو مسلمانوں کی ہچکیاں بندھ گئیں۔

(۱۳۷۴) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبدالاعلیٰ نے بیان کیا، کہا کہ ہم سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”آدمی جب اپنی قبر میں رکھا جاتا ہے اور جنازہ میں شریک ہونے والے لوگ اس سے رخصت ہوتے ہیں تو ابھی وہ ان کے جوتوں کی آواز سنتا ہوتا ہے کہ دو فرشتے (مگر کبیر) اس کے پاس آتے ہیں، وہ اسے بٹھا کر پوچھتے ہیں کہ اس شخص یعنی محمد رسول اللہ ﷺ کے بارے میں تو کیا اعتقاد رکھتا تھا؟ مومن تو یہ کہے گا کہ میں گواہی دیتا ہوں کہ آپ ﷺ اللہ کے بندے اور اس کے رسول ہیں۔ اس جواب پر اس سے کہا جائے گا کہ تو یہ دیکھ اپنا جہنم کا ٹھکانا لیکن اللہ تعالیٰ نے اس کے بدلہ میں تمہارے لیے جنت میں ٹھکانا دے دیا۔ اس وقت اسے جہنم اور جنت دونوں ٹھکانے دکھائے جائیں گے۔“ قتادہ نے بیان کیا کہ اس کی قبر خوب کشادہ کر دی جائے گی (جس سے آرام و راحت ملے) پھر قتادہ نے انس رضی اللہ عنہ کی حدیث بیان کرنی شروع کی، فرمایا: ”اور منافق و کافر سے جب کہا جائے گا کہ اس شخص کے بارے میں تو کیا کہتا تھا تو وہ جواب دے گا کہ مجھے کچھ معلوم نہیں، میں بھی وہی کہتا تھا جو دوسرے لوگ کہتے تھے۔ پھر اس سے کہا جائے گا نہ تو نے جاننے کی کوشش کی اور نہ سمجھنے والوں کی رائے پر چلا۔ پھر اسے لوہے کے گرزوں سے بڑی زور سے مارا جائے گا کہ وہ چیخ پڑے گا اور اس کی چیخ کو جن اور انسانوں کے سوا اس کے آس پاس کی تمام مخلوق سنے گی۔“

باب: قبر کے عذاب سے پناہ مانگنا

(۱۳۷۵) ہم سے محمد بن ثنیٰ نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان

حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ تَقُولُ: قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَفْتِنُ فِيهَا الْمَرْءُ، فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً. [راجع: ۸۶] [نسائی: ۲۰۶۱]

۱۳۷۴۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا الْأَعْلَى، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قُرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَمَا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا)) قَالَ قَتَادَةُ: وَذَكَرَ لَنَا أَنَّهُ يَفْسَحُ لَهُ فِي قَبْرِهِ ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: ((وَأَمَّا الْمُنَافِقُ أَوِ الْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُهُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَكَلَيْتَ، وَيَضْرِبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ، غَيْرَ الثَّقَلَيْنِ)). [راجع: ۱۳۳۸]

[مسلم: ۷۲۱۸، ۷۲۱۹؛ ابوداؤد: ۳۲۳۱، ۴۷۵۲]

[نسائی: ۲۰۴۸، ۲۰۵۰]

بَابُ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

۱۳۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ:

نے، کہا، ہم سے شعبہ نے، کہا کہ مجھ سے عون بن ابی حنیفہ نے بیان کیا، ان سے ان کے والد ابو حنیفہ نے، ان سے براء بن عازب نے اور ان سے ابویوب انصاری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ مدینہ سے باہر تشریف لے گئے۔ سورج غروب ہو چکا تھا، اس وقت آپ کو ایک آواز سنائی دی۔ (یہودیوں پر عذاب قبر کی) پھر آپ ﷺ نے فرمایا کہ ”یہودی پر اس کی قبر میں عذاب ہو رہا ہے۔“

اور نصر بن شمل نے بیان کیا کہ ہمیں شعبہ نے خبر دی، ان سے عون نے بیان کیا، انہوں نے اپنے باپ ابو حنیفہ سے سنا، انہوں نے براء سے سنا، انہوں نے ابویوب انصاری رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ سے۔ (۱۳۷۶) ہم سے معلیٰ بن اسد نے بیان کیا، کہا، ہم سے وہیب نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا۔ کہا کہ مجھ سے خالد بن سعید بن عاص کی صاحبزادی (ام خالد) نے بیان کیا، انہوں نے نبی کریم ﷺ کو قبر کے عذاب سے پناہ مانگتے سنا۔

(۱۳۷۷) ہم سے سلم بن ابراہیم نے بیان کیا، انہوں نے کہا، ہم سے ہشام دستوائی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ اس طرح دعا کرتے تھے ”اے اللہ! میں قبر کے عذاب سے تیری پناہ چاہتا ہوں اور دوزخ کے عذاب سے اور زندگی اور موت کی آزمائشوں سے اور کانے و جال کی بلا سے تیری پناہ چاہتا ہوں۔“

أَخْبَرَنَا يَحْيَى، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجِبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا فَقَالَ: ((يَهُودُ تُعَذَّبُ فِي قُبُورِهَا)). [مسلم: ۷۲۱۵؛ نسائی: ۲۰۵۸]

وَقَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَوْنٌ، قَالَ: سَمِعْتُ أَبِي، قَالَ: سَمِعْتُ الْبَرَاءَ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ.

۱۳۷۶۔ حَدَّثَنَا مُعَلَّى، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ: حَدَّثَنِي ابْنُ خَالِدٍ ابْنُ سَعِيدِ بْنِ الْعَاصِ، أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ وَهُوَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [طرفہ فی: ۱۶۳۶]

۱۳۷۷۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ)).

[مسلم: ۱۳۲۸]

تشریح: عذاب قبر کے بارے میں علامہ شیخ سفارینی الاثری اپنی مشہور کتاب لوامع انوار البیہ میں فرماتے ہیں:

”ومنها ای الامور التي يجب الايمان بها وانها حق لا ترد عذاب القبر قال الحافظ جلال الدين السيوطي في كتابه ”شرح الصدور في احوال الموتى والقبور“ قد ذكر الله عذاب القبر في القرآن في عدة اماكن كما بيته في الاكليل في اسرار التنزيل انتهى قال الحافظ ابن حجر في كتابه ”اموال القبور“ في قوله تعالى ﴿فَلَوْلَا اِذَا بَلَغَتِ الْحُلُقُومَ﴾ الى قوله ﴿فَإِنْ هَذَا لَهُوَ حَقُّ الْيَقِينِ﴾ عن عبد الرحمن بن ابي ليلى قال تلا رسول الله ﷺ هذه الايات قال اذا كان عند الموت قيل له هذا فان كان من اصحاب اليمين احب لقاء الله واحب لقاءه وان كان من اصحاب الشمال كره لقاء الله وكره الله لقاءه“

”وقال الامام المحقق ابن القيم في كتاب الروح قول السائل ما الحكمة في ان عذاب القبر لم يذكر في القرآن صريحا مع شدة الحاجة الى معرفته والايمان به ليحذر الناس ويتقى فاجاب عن ذلك بوجهين مجمل ومفصل اما المجمل فان الله تعالى نزل على رسوله وحيين فاوجب على عباده الايمان بهما والعمل بهما وهما الكتاب

والحکمة قال تعالى ﴿وانزل عليك الكتاب والحكمة﴾ وقال تعالى ﴿هو الذي بعث في الاميين رسولا منهم﴾ الى قوله ﴿ويعلمهم الكتاب والحكمة﴾ وقال تعالى ﴿واذكرون ما يتلى في بيوتكن﴾ الآية۔ والحكمة هي السنة باتفاق السلف و ما اخبر به الرسول، عن الله فهو في وجوب تصديقه والايمان به كما اخبر به الرب على لسان رسوله فهذا اصل متفق عليه بين اهل الاسلام لا يتركه الامن ليس منهم وقال النبي ﷺ اني اوتيت الكتاب ومثله معه قال المحقق واما الجواب المفصل فهو ان نعيم البرزخ وعذابه مذكور في القرآن مواضع منها قوله تعالى ﴿ولو ترى اذا الظالمون في غمرات الموت﴾ الآية وهذا خطاب لهم عند الموت قطعاً وقد اخبرت الملائكة وهم الصادقون انهم حينئذ يجزون عذاب الهون بما كنتم تقولون على الله غير الحق وبما كنتم عن آياته تستكبرون ولو تاخر عنهم ذلك الى انقضاء الدنيا لما صح ان يقال لهم اليوم تن عذاب الهون وقوله تعالى ﴿لوقاه الله سينات ما مكروا﴾ الى قوله ﴿يعرضون عليها غدوا وعشيا﴾ الآية فذكر عذاب الدارين صريحا لا يحتمل غيره ومنها قوله تعالى ﴿فذرهم حتى يلاقوا يومهم الذي فيه يصعقون يوم لا يغني عنهم كيدهم شيئا ولا هم ينصرون﴾ انتهى كلامه۔

”واخرج البخارى حديث ابى هريرة: قال كان رسول الله ﷺ يدعو: اللهم انى اعوذ بك من عذاب القبر واخرج الترمذى عن على انه قال مازلنا فى شك من عذاب القبر حتى نزلت ﴿الهيكم التكاثر حتى زرتم المقابر﴾ وقال ابن مسعود اذا مات الكافر اجلس فى قبره فيقال له من ربك وما دينك فيقول لا ادرى فيضيق عليه قبره ثم قرأ ابن مسعود ﴿ان له معيشة جنتك﴾ قال المعيشة الضنك هي عذاب القبر وقال البراء بن عازب فى قوله تعالى ﴿ولنذيقنهم من العذاب الادنى دون العذاب الاكبر﴾ قال عذاب القبر وكذا قال قتاده والربيع بن انس فى قوله تعالى ﴿سنعذبهم مرتين﴾ احدهما فى الدنيا والاخرى عذاب القبر۔

اس طویل عبارت کا خلاصہ یہ ہے کہ عذاب قبر حق ہے جس پر ایمان لا نا واجب ہے۔ اللہ پاک نے قرآن مجید کی متعدد آیات میں اس کا ذکر فرمایا ہے۔ تفصیلی ذکر حافظ جلال الدین سیوطی رحمہ اللہ کی کتاب ”شرح الصدور“ اور ”اکلیل فی اسرار التنزیل“ میں موجود ہے۔ حافظ ابن حجر رحمہ اللہ نے اپنی کتاب ”احوال القبور“ میں آیت مبارکہ: ﴿قُلْ لَّوْلاَ اِذَا بَلَغَ الْخُلُقُومُ﴾ (۵۶/الواقعة: ۸۳) کی تفسیر میں عبدالرحمن بن ابی الحلی سے روایت کیا ہے کہ رسول کریم ﷺ نے ان آیات کو تلاوت فرمایا اور فرمایا کہ جب موت کا وقت آتا ہے تو مرنے والے سے یہ کہا جاتا ہے۔ پس اگر وہ مرنے والا دائیں طرف والوں میں سے ہے تو وہ اللہ تعالیٰ سے ملنے کو محبوب رکھتا ہے اور اللہ تعالیٰ اس سے ملنے کو محبوب رکھتا ہے اور اگر مرنے والا بائیں طرف والوں میں سے ہے تو وہ اللہ کی ملاقات کو کمرہ رکھتا ہے اور اللہ پاک اس کی ملاقات کو کمرہ رکھتا ہے۔

اور علامہ محقق امام ابن قیم رحمہ اللہ نے کتاب الروح میں لکھا ہے کہ کسی نے ان سے پوچھا کہ اس امر میں کیا حکمت ہے کہ صراحت کے ساتھ قرآن مجید میں عذاب قبر کا ذکر نہیں ہے حالانکہ یہ ضروری تھا کہ اس پر ایمان لا نا ضروری ہے تاکہ لوگوں کو اس سے ڈر پیدا ہو، حضرت علامہ نے اس کا جواب مجمل اور مفصل ہر دو طور پر دیا۔ مجمل تو یہ دیا کہ اللہ نے اپنے رسول ﷺ پر دو قسم کی وحی نازل کی ہے اور ان دونوں پر ایمان لا نا اور ان دونوں پر عمل کرنا واجب قرار دیا ہے اور وہ کتاب اور حکمت ہیں جیسا کہ قرآن مجید کی کئی آیات میں موجود ہے اور سلف صالحین سے متفقہ طور پر حکمت سے سنت (حدیث نبوی ﷺ) مراد ہے اب عذاب قبر کی خبر اللہ کے رسول ﷺ نے صحیح احادیث میں دی ہے۔ پس وہ خبر یقیناً اللہ ہی کی طرف سے ہے جس کی تصدیق واجب ہے اور جس پر ایمان رکھنا فرض ہے۔ (جیسا کہ رب تعالیٰ نے اپنے رسول کی زبان حقیقت ترجمان سے صحیح احادیث میں عذاب قبر کے متعلق بیان کرایا ہے) پس یہ اصول اہل اسلام میں متفقہ ہے اس کا وہی شخص انکار کر سکتا ہے جو اہل اسلام سے باہر ہے۔ نبی کریم ﷺ نے فرمایا کہ خبردار ہو کہ میں قرآن مجید پڑھا گیا ہوں اور اس کی مثل ایک اور کتاب (حدیث) بھی دیا گیا ہوں۔

پھر محقق علامہ ابن قیم رحمہ اللہ نے تفصیلی جواب میں فرمایا کہ برزخ کا عذاب قرآن مجید کی بہت سی آیات سے ثابت ہے اور برزخ کی بہت سی نعمتوں کا بھی قرآن مجید میں ذکر موجود ہے۔ (یہی عذاب و ثواب قبر ہے) ان آیات میں سے ایک آیت: ﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ﴾ (۱/ الانعام: ۹۳) بھی ہے (جس میں ذکر ہے کہ اگر ظالموں کو موت کی بے ہوشی کے عالم میں دیکھے) ان کے لئے موت کے وقت یہ خطاب قطعی ہے اور اس موقع پر فرشتوں نے خبر دی ہے جو بالکل سچے ہیں کہ ان کافروں کو اس دن رسوائی کا عذاب کیا جاتا ہے اور کہا جاتا ہے کہ یہ عذاب تمہارے لئے اس وجہ سے ہے کہ تم اللہ پر ناحق باتیں باندھا کرتے تھے اور تم اس کی آیات سے تکبر کیا کرتے تھے۔ یہاں اگر عذاب کو دنیا کے خاتمہ پر مؤخر مانا جائے تو صحیح نہیں ہوگا، تو ”آج کا دن“ استعمال کیا گیا ہے اور کہا گیا ہے کہ تم آج کے دن رسوائی کا عذاب ہوگا۔ اس آج کے دن سے یقیناً قبر کے عذاب کا دن مراد ہے۔

اور دوسری آیت میں یوں مذکور ہے کہ: ﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ۝ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾ (۴۰/ المؤمن: ۴۵، ۴۶) ”یعنی فرعونوں کو سخت ترین عذاب نے گھیر لیا جس پر وہ ہر صبح و شام پیش کئے جاتے ہیں۔“ اس آیت میں عذاب دارین کا صریح ذکر ہے اس کے سوا اور کسی کا احتمال ہی نہیں (دارین سے قبر کا عذاب اور پھر قیامت کے دن کا عذاب مراد ہے)

تیسری آیت مبارکہ: ﴿لَقَدْ رَأَوْهُمُ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾ (۵۲/ الطور: ۴۵) ہے یعنی ”اے رسول ان کافروں کو پھوڑ دیجئے یہاں تک کہ وہ اس دن سے ملاقات کریں جس میں وہ بے ہوش کر دیئے جائیں گے۔“ (اس آیت میں بھی اس دن سے موت اور قبر کا دن مراد ہے)

صحیح بخاری میں حدیث ابی ہریرہ رضی اللہ عنہ میں ذکر ہے کہ رسول کریم ﷺ یہ دعا فرمایا کرتے تھے: ”اللهم انى اعوذ بك من عذاب القبر۔“ ”اے اللہ! میں تجھ سے عذاب قبر سے تیری پناہ چاہتا ہوں“ اور ترمذی میں حضرت علی رضی اللہ عنہ سے مروی ہے کہ عذاب قبر کے بارے میں ہم مشکوک رہا کرتے تھے۔ یہاں تک کہ آیت: ﴿الْهَيْكُمُ التَّكَاثُرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ﴾ (۱۰۲/ النکاثر: ۱۰۲) نازل ہوئی (گو یا ان آیات میں بھی مراد قبر کا عذاب ہی ہے) حضرت ابن مسعود رضی اللہ عنہ نے فرمایا کہ جب کافر مرتا ہے تو اسے قبر میں بٹھایا جاتا ہے اور اس سے پوچھا جاتا ہے تیرا رب کون ہے؟ اور تیرا دین کیا ہے۔ وہ جواب دیتا ہے کہ میں کچھ نہیں جانتا۔ پس اس کی قبر اس پر تنگ کر دی جاتی ہے۔ پس حضرت ابن مسعود رضی اللہ عنہ نے آیت: ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ (۲۰/ طہ: ۱۳۳) کو پڑھا (کہ جو کوئی ہماری یاد سے منہ موڑے گا اس کو نہایت تنگ زندگی ملے گی) یہاں تک زندگی سے قبر کا عذاب مراد ہے۔ حضرت براء بن عازب نے آیت مبارکہ: ﴿وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأُولَىٰ ذُوقَ الْعَذَابِ الْأَكْبَرِ﴾ (۳۲/ السجدة: ۲۱) کی تفسیر میں فرمایا کہ یہاں بھی عذاب قبر ہی کا ذکر ہے۔ یعنی کافروں کو بڑے سخت ترین عذاب سے پہلے ایک ادنیٰ عذاب میں داخل کیا جائے گا (اور وہ عذاب قبر ہے) ایسا ہی قتادہ اور ربیع بن انس نے آیت مبارکہ: ﴿سَنُعَذِّبُهُمْ مُّوْتَيْنِ﴾ (۹/ التوبہ: ۱۰۱) (ہم ان کو دو دفعہ عذاب میں مبتلا کریں گے) کی تفسیر میں فرمایا ہے۔ کہ ایک عذاب سے مراد دنیا کا عذاب اور دوسرے سے مراد قبر کا عذاب ہے۔

”قال الحافظ ابن حجر وقد تواتر الأحاديث عن النبي ﷺ في عذاب القبر۔“ یعنی حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ عذاب قبر کے بارے میں نبی کریم ﷺ سے متواتر احادیث مروی ہیں جن سے عذاب قبر کا حق ہونا ثابت ہے۔ پھر علامہ نے ان احادیث کا ذکر فرمایا ہے۔ جیسا کہ یہاں بھی چند احادیث مذکور ہوئی ہیں۔ باب اثبات عذاب القبر پر حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”لم يتعرض المصنف في الترجمة لكون عذاب القبر يقع على الروح فقط او عليها وعلى الجسد وفيه خلاف شهير عند المتكلمين وكانه تركه لان الأدلة التي يرضاها ليس قاطعة في احد الامرين فلم يتقصد الحكم في ذلك واكتفى باثبات وجوده خلافا لمن نفاه مطلقا من الخوارج وبعض المعتزلة كضرار بن عمرو وبشر المريسي ومن وافقهما وخالفهم في ذلك اكثر المعتزلة وجميع اهل السنة وغيرهم واكثر من الاحتجاج له وذهب بعض المعتزلة كالجبالي

الی انه یقع علی الکفار دون المؤمنین وبعض الاحادیث الاتیة ترد علیهم ایضا۔“ (فتح الباری)

خلاصہ یہ کہ مصنف (امام بخاری رحمہ اللہ) نے اس بارے میں کچھ تعرض نہیں فرمایا کہ عذاب قبر فقط روح کو ہوتا ہے یا روح اور جسم ہر دو پر ہوتا ہے۔ اس بارے میں متکلمین کا بہت اختلاف ہے۔ امام بخاری رحمہ اللہ نے قصداً اس بحث کو چھوڑ دیا۔ اس لئے کہ ان کے حسبِ فہم کچھ دلائل قطعی اس بارے میں نہیں ہیں۔ پس آپ نے ان مباحث کو چھوڑ دیا اور صرف عذاب قبر کے وجود کو ثابت کر دیا۔ جبکہ خوارج اور کچھ معتزلہ اس کا انکار کرتے ہیں جیسے ضرار بن عمرو، بشر مرسی وغیرہ اور ان لوگوں کی جملہ اہلسنت بلکہ کچھ معتزلہ نے بھی مخالفت کی ہے اور بعض معتزلہ جیانی وغیرہ ادھر گئے ہیں کہ عذاب قبر صرف کافروں کو ہوتا ہے ایمان والوں کو نہیں ہوتا۔ مذکور بعض احادیث ان کے اس غلط عقیدہ کی تردید کر رہی ہیں۔

بہر حال عذاب قبر برحق ہے جو لوگ اس بارے میں شکوک و شبہات پیدا کریں ان کی محبت سے ہر مسلمان کو دور رہنا واجب ہے اور ان کلمے ہوئے دلائل کے بعد بھی جن کی تشفی نہ ہو ان کی ہدایت کے لئے کوشاں ہونا بیکار محض ہے۔ وباللہ التوفیق۔

تفصیل مزید کے لئے حضرت مولانا شیخ عبد اللہ صاحب مبارک پوری رحمہ اللہ کا بیان ذیل قابلِ مطالعہ ہے حضرت موصوف لکھتے ہیں:

”باب اثبات عذاب القبر قال فی اللمعات المراد بالقبر ههنا عالم البرزخ قال تعالى ﴿وَمَنْ رَأَاهُمْ بَرْزَخِ الْيَوْمِ يَبْعَثُونَ﴾ وهو عالم بين الدنيا والاخرة له تعلق بكل منهما وليس المراد به الحفرة التي يدفن فيها فرب ميت لا يدفن كالغريق والحريق والماکول فی بطن الحيوانات يعذب وينعم ويسال وانما خص العذاب بالذکو للاهتمام ولان العذاب اکثر لکثرة الکفار والعصاة انتهى قلت: حاصل ما قبل فی بیان المراد من البرزخ انه اسم لانقطاع الحياة فی هذا العالم المشهود ای دار الدنيا وابتداء حياة اخرى فيبدأ الشيء من العذاب او النعيم بعد انقطاع الحياة الدنيوية فهو اول دار الجزاء ثم توفي كل نفس ما كسبت يوم القيامة عند دخولها فی جهنم او الجنة وانما اضيف عذاب البرزخ ونعيمه الى القبر لیکون معظمه يقع فيه ولکون الغالب علی الموتی ان یقبروا والا فالكافر ومن شاء الله عذابه من العصاة يعذب بعد موته ولو لم يدفن ولكن ذلك محجوب عن الخلق الا من شاء الله وقيل لا حاجة الى التأويل فان القبر اسم للمكان الذي يكون فيه الميت من الارض ولا شك ان محل الانسان ومسكنه بعد انقطاع الحياة الدنيوية هي الارض كما انها كانت مسکنا له فی حياته قبل موته قال تعالى ﴿وَلَمْ نَجْعَلِ الْاَرْضَ كَفَاتًا اَحْيَاءَ وَمَوْتًا﴾ ای ضامة للحیاء والموات تجمعهم وتضمهم وتحوزهم فلا محل للميت الا الارض سواء كان غريقا او حريقا او ماکولا فی بطن الحيوانات من السباع علی الارض والطيور فی الهواء والحيتان فی البحر فان الغريق یرسب فی الماء فيسقط الى اسفله من الارض او الجبل ان كان تحته جبل وكذا الحريق بعد ما یصیزر مادا لا يستقر الا علی الارض سواء اذری فی البر او البحر وكذا الماکول فان الحيوانات التي تاكله لا تذهب بعد موتها الا الى الارض فتصیر ترابا والحاصل ان الارض محل جميع الاجسام السفلية ومقرها لا ملجا لها الا اليها فهي کفات لها واعلم انه قد تظاهرت الدلائل من الكتاب والسنة علی ثبوت عذاب القبر واجمع علیه اهل السنة وقد كثرت الاحادیث فی عذاب القبر حتی قال غیر واحد انها متواترة لا یصح علیها التواطى وان لم یصح مثلها لم یصح شيء من امر الدين الى اخره۔“ (مرعاة، جلد اول/ ص: ۱۳۰)

مختصر مطلب یہ کہ لمعات میں ہے کہ یہاں قبر سے مراد عالم برزخ ہے جیسا کہ قرآن مجید میں ہے کہ مرنے والوں کے لئے قیامت سے پہلے ایک عالم اور ہے جس کا نام برزخ ہے اور یہ دنیا اور آخرت کے درمیان ایک عالم ہے جس کا تعلق دونوں سے ہے اور قبر سے وہ گڑھا مراد نہیں جس میں میت کو دفن کیا جاتا ہے کیونکہ بہت سی میت دفن نہیں کی جاتی ہیں جیسے ڈوبنے والا اور جلنے والا اور جانوروں کے بیٹوں میں جانے والا۔ حالانکہ ان سب کو عذاب و ثواب ہوتا ہے اور ان سب سے سوال جواب ہوتے ہیں اور یہاں عذاب کا خاص طور پر ذکر کیا گیا ہے، اس لئے کہ اس کا خاص اہتمام ہے اور

اس لئے کہ اکثر طور پر گناہگاروں اور جملہ کافروں کے لئے عذاب ہی مقدر ہے۔

میں کہتا ہوں کہ حاصل یہ ہے کہ برزخ اس عالم کا نام ہے جس میں دار دنیا سے انسان زندگی منقطع کر کے ابتدائے دار آخرت میں پہنچ جاتا ہے۔ پس دنیاوی زندگی کے انقطاع کے بعد وہ پہلا جزا اور سزا کا گھر پھر قیامت کے دن ہر نفس کو اس کا پورا بدلہ جنت یا دوزخ کی شکل میں دیا جائے گا اور عذاب اور ثواب برزخ کی طرف اس لئے منسوب کیا گیا ہے کہ انسان اسی کے اندر داخل ہوتا اور اس لئے بھی کہ غالب موتی قبر میں داخل کئے جاتے ہیں ورنہ کافر اور گناہگار جن کو اللہ عذاب کرنا چاہے اس صورت میں بھی وہ ان کو عذاب کر سکتا ہے کہ وہ دفن نہ کئے جائیں۔ یہ عذاب مخلوق سے پردہ میں ہوتا ہے الا من شاء اللہ۔

اور یہ بھی کہا گیا ہے کہ تاویل کی ضرورت نہیں ہے کیونکہ قبر اس جگہ کا نام ہے جہاں میت کا زمین میں مکان بنے اور اس میں کوئی شک نہیں کہ مرنے کے بعد انسان کا آخری مکان زمین ہی ہے۔ جیسا کہ قرآن مجید میں ہے کہ ہم نے تمہارے لئے زمین کو زندگی اور موت ہر حال میں ٹھکانا بنایا ہے۔ وہ زندہ اور مردہ سب کو جمع کرتی ہے اور سب کو شامل ہے پس میت ڈوبنے والے کی ہو یا چلنے والے کی یا بطن حیوانات میں جانے والے کی خواہ زمین کے بھڑیوں کے پیٹ میں جائے یا ہوا میں پرندوں کے شکم میں یا دریا میں مچھلیوں کے پیٹ میں، سب کا نتیجہ مٹی ہوتا اور زمین ہی میں ملتا ہے اور جان لو کہ کتاب و سنت کے ظاہر دلائل کی بنا پر عذاب قبر برحق ہے جس پر جملہ اہل اسلام کا اجماع ہے اور اس بارے میں اس قدر تواتر کے ساتھ احادیث مروی ہیں کہ اگر ان کو بھی صحیح نہ تسلیم کیا جائے تو دین کا پھر کوئی بھی امر صحیح نہیں قرار دیا جاسکتا۔ مزید تفصیل کے لئے کتاب الروح علامہ ابن قیم کا مطالعہ کیا جائے۔

بَابُ عَذَابِ الْقَبْرِ مِنَ الْغِيبَةِ

باب: غیبت اور پیشاب کی آلودگی سے قبر کا عذاب ہونا

۱۳۷۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: ((إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ مِنْ كَبِيرٍ)) ثُمَّ قَالَ: ((بَلَى أَمَّا أَحَدُهُمَا فَكَانَ يَسْعَى بِالنَّمِيمَةِ، وَأَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ)) قَالَ: ثُمَّ أَخَذَ عُودًا رَطْبًا فَكَسَرَهُ بِأَثْنَيْنِ ثُمَّ غَرَزَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرِ، ثُمَّ قَالَ: ((لَعَلَّهُ يُخَفِّفُ عَنْهُمَا مَا لَمْ يُبْسَا)).

(۱۳۷۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے مجاہد نے، ان سے طاووس نے کہ ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ کا گزر دو قبروں پر ہوا۔ آپ ﷺ نے فرمایا: ”ان دونوں کے مردوں پر عذاب ہو رہا ہے اور یہ بھی نہیں کہ کسی بڑی اہم بات پر ہو رہا ہے۔“ پھر آپ ﷺ نے فرمایا: ”ہاں! ان میں ایک شخص تو چغل خوری کیا کرتا تھا اور ان دونوں میں ایک پیشاب سے بچنے کے لیے احتیاط نہیں کرتا تھا۔“ ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر آپ ﷺ نے ایک ہری ٹہنی لی اور اس کے دو ٹکڑے کر کے دونوں کی قبروں پر گاڑ دیا اور فرمایا: ”شاید جب تک یہ خشک نہ ہوں ان کا عذاب کم ہو جائے۔“

[راجع: ۲۱۸، ۲۱۶]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”قال الزين بن المنير المراد بتخصيص هذين الامرين بالذكر تعظيم امرهما لانفي الحكم عما عداهما فعلى هذا لا يلزم من ذكرهما حصر عذاب القبر فيهما لكن الظاهر من الاقتصار على ذكرهما انهما امكن في ذلك من غيرهما وقد روى اصحاب السنن من حديث ابي هريرة استنزهوا من البول فان عامة عذاب القبر منه ثم اورد المصنف حديث ابن عباس في قصة القبرين وليس فيه للغيبة ذكر وانما ورد بلفظ النيمة وقد تقدم الكلام عليه

مستوفی فی الطہارۃ۔“ (فتح الباری)

یعنی زین بن مزین نے کہا کہ باب میں صرف دو چیزوں کا ذکر ان کی اہمیت کے پیش نظر کیا گیا ہے۔ ان کے علاوہ دوسرے گناہوں کی نفی مراد نہیں۔ پس ان کے ذکر سے یہ لازم نہیں آتا کہ عذاب قبر ان ہی دو گناہوں پر منحصر ہے۔ یہاں ان کے ذکر پر کفایت کرنا اشارہ ہے کہ ان کے ارتکاب کرنے پر عذاب قبر ہوتا زیادہ ممکن ہے۔ حدیث ابو ہریرہ رضی اللہ عنہ کے لفظ یہ ہیں کہ پیشاب سے پاکی حاصل کرو کیونکہ عام طور پر عذاب قبر اسی سے ہوتا ہے۔ باب کے بعد مصنف رحمۃ اللہ علیہ نے یہاں حدیث ابن عباس رضی اللہ عنہما سے دو کا قصہ نقل فرمایا۔ اس میں غیبت کا لفظ نہیں ہے بلکہ چغل خور کا لفظ وارد ہوا ہے مزید وضاحت کتاب الطہارۃ میں گزر چکی ہے۔

غیبت اور چغل قریب قریب ایک ہی قسم کے گناہ ہیں اس لئے ہر دو عذاب قبر کے اسباب ہیں۔

بابُ الْمَيِّتِ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعِشِيِّ

باب: مردے کو دونوں وقت صبح اور شام اس کا ٹھکانا بتلایا جاتا ہے

۱۳۷۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعِشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيَقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ)).

۱۳۷۹ (ہم سے اسماعیل بن ابی اسحاق نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک رحمۃ اللہ علیہ نے یہ حدیث بیان کی، انہوں نے کہا کہ ہم سے نافع نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کوئی شخص مر جاتا ہے تو اس کا ٹھکانا اسے صبح و شام دکھایا جاتا ہے۔ اگر وہ جنتی ہے تو جنت والوں میں اور جو دوزخی ہے تو دوزخ والوں میں۔ پھر کہا جاتا ہے یہ تیرا ٹھکانا ہے، یہاں تک کہ قیامت کے دن اللہ تجھ کو اٹھائے گا۔“

[طرفاء فی: ۳۲۴۰، ۶۵۱۵] [مسلم: ۷۲۱۱]

نسائی: ۲۰۷۱]

تشریح: مطلب یہ ہے کہ اگر جنتی ہے تو صبح و شام اس پر جنت پیش کر کے اس کو تسلی دی جاتی ہے کہ جب تو اس قبر سے اٹھے گا تو تیرا آخری ٹھکانا یہ جنت ہوگی اور اسی طرح دوزخی کو دوزخ دکھائی جاتی ہے کہ وہ اپنے آخری انجام پر آگاہ رہے۔ ممکن ہے کہ یہ عرض کرنا صرف روح پر ہو اور یہ بھی ممکن ہے کہ روح اور جسم ہر دو پر ہو۔ صبح اور شام سے ان کے اوقات مراد ہیں جبکہ عالم برزخ میں ان کے لئے صبح کا وجود ہے نہ شام کا“ و یحتمل ان یقال ان فائدة العرض فی حقہم تبشیر ارواحہم باستقرارہا فی الجنة مقترنة باجسادہا۔“ (فتح) یعنی اس پیش کرنے کا فائدہ مؤمن کے لئے ان کے حق میں ان کی روحوں کو یہ بشارت دینا ہے کہ ان کا آخری مقام قرار ان کے جسموں سمیت جنت ہے۔ اسی طرح دوزخیوں کو ڈرانا کہ ان کا آخری ٹھکانا ان کے جسموں سمیت دوزخ ہے۔ قبر میں عذاب و ثواب کی صورت یہ بھی ہے کہ جنتی کے لئے جنت کی طرف ایک کھڑکی کھول دی جاتی ہے جس سے اس کو جنت کی تروتازگی حاصل ہوتی رہتی ہے اور دوزخی کے لئے دوزخ کی طرف ایک کھڑکی کھول دی جاتی ہے جس سے اس کو دوزخ کی گرم گرم ہوائیں پہنچتی رہتی ہیں۔ صبح و شام ان ہی کھڑکیوں سے ان کو جنت و دوزخ کے کامل نظارے کرائے جاتے ہیں۔ یا اللہ! اپنے فضل و کرم سے ناشر بخاری شریف مترجم اردو کو اس کے والدین و سادات و جملہ معاونین کرام و شائقین عظام کو قبر میں جنت کی طرف سے تروتازگی نصیب فرما اور قیامت کے دن جنت میں داخل فرما اور دوزخ سے ہم سب کو محفوظ فرما۔ آمین

بَابُ كَلَامِ الْمَيِّتِ عَلَى الْجَنَازَةِ

باب: میت کا چارپائی پر بات کرنا

(۱۳۸۰) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے سعید بن ابی سعید نے بیان کیا، ان سے ان کے باپ نے بیان کیا، ان سے ابوسعید خدری رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ ”جب جنازہ تیار ہو جاتا ہے پھر مرد اس کو اپنی گردنوں پر اٹھا لیتے ہیں تو اگر وہ میت نیک ہو تو کہتی ہے کہ ہاں آگے لے چلو مجھے بڑھائے چلو اور اگر نیک نہیں ہوتا تو کہتا ہے: ہائے رے خرابی! میرا جنازہ کہاں لیے جارہے ہو۔ اس آواز کو انسان کے سوا تمام مخلوق خدا سنتی ہے۔ اگر کہیں انسان سن پائیں تو بے ہوش ہو جائیں۔“

۱۳۸۰۔ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا وَضَعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: لَقَدْ مَوْنِي لَقَدْ مَوْنِي وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتُهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَبَقَ)). [راجع: ۱۳۱۴]

تشریح: جنازہ اٹھائے جاتے وقت اللہ پاک برحق زبان میت کو عطا کر دیتا ہے۔ جس میں وہ اگر جنتی ہے تو جنت کے شوق میں کہتا ہے کہ مجھ کو جلدی جلدی لے چلو تاکہ جلدی اپنی مرا کو حاصل کروں اور اگر وہ دوزخی ہے تو گھبرا گھبرا کر کہتا ہے کہ ہائے مجھے کہاں لے جارہے ہو۔ اللہ پاک اس کو اس طور پر غلبی طریقہ سے بولنے کی طاقت دیتا ہے اور اس آواز کو انسان اور جنوں کے علاوہ تمام مخلوق سنتی ہے۔

اس حدیث سے سامع موتی پر بعض لوگوں نے دلیل پکڑی ہے جو بالکل غلط ہے۔ قرآن مجید میں صاف سامع موتی کی نفی موجود ہے: ﴿إِنَّكَ لَا تَسْمِعُ الْمَوْتَى﴾ (نمل: ۸۰) اگر مرنے والے ہماری آوازیں سن پاتے تو ان کو میت ہی نہ کہا جاتا۔ اسی لئے جملہ ائمہ ہدیٰ نے سامع موتی کا انکار کیا ہے۔ جو لوگ سامع موتی کے قائل ہیں ان کے دلائل بالکل بے وزن ہیں۔ دوسرے مقام پر اس کا تفصیلی بیان ہوگا۔

بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُسْلِمِينَ

باب: مسلمانوں کی نابالغ اولاد کہاں رہے گی؟

اور حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے روایت کیا کہ ”جس کے تین نابالغ بچے مرجائیں تو یہ بچے اس کے لیے دوزخ سے روک بن جائیں گے یا یہ کہا کہ وہ جنت میں داخل ہوگا۔“

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَلْغُوا الْجَنَّةَ كَانَ لَهُ حِجَابًا مِنَ النَّارِ، أَوْ دَخَلَ الْجَنَّةَ)).

(۱۳۸۱) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے اسماعیل بن علیہ نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا، کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا کہ ”جس مسلمان کے بھی تین نابالغ بچے مرجائیں تو اللہ تعالیٰ اپنے فضل و رحمت سے جو ان بچوں پر کرے گا، ان کو بہشت میں لے جائے گا۔“

۱۳۸۱۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنَ النَّاسِ مُسْلِمٌ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَلْغُوا لِلْجَنَّةِ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ)). [راجع: ۱۲۴۸]

تشریح: باب منع کرنے اور اس پر حدیث ابو ہریرہ رضی اللہ عنہ لانے سے امام بخاری رحمۃ اللہ علیہ کا مقصد صاف ظاہر ہے کہ مسلمانوں کی اولاد جو نابالغی میں

مر جائے وہ جنتی ہے، تب ہی تو وہ اپنے والدین کے لئے دوزخ سے روک بن سکیں گے۔ اکثر علما کا یہی قول ہے اور امام احمد رحمہ اللہ نے حضرت علی رضی اللہ عنہ سے روایت کیا ہے کہ مسلمانوں کی اولاد جنت میں ہوگی۔

پھر آپ نے یہ آیت پڑھی: ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ﴾ (۵۲/ الطور: ۲۱) یعنی ”جو لوگ ایمان لائے اور ان کی اولاد نے بھی ان کی اتباع کی ہم ان کی اولاد کو ان کے ساتھ جنت میں جمع کر دیں گے۔“

”قال النووي اجمع من يعتد به من علماء المسلمين على ان مات من اطفال المسلمين فهو من اهل الجنة وتوقف بعضهم الحديث عائشة معنى الذى اخرجه مسلم بلفظ توفي صبي من الانصار فقلت طوبى له لم يعمل سوء ولم يدركه فقال النبى ﷺ او غير ذلك يا عائشة! ان الله خلق للجنة اهلا..... الحديث قال والجواب عنه ان لعله نهاها عن المسارعة الى القطع من غير دليل او قال ذلك قبل ان يعلم ان اطفال المسلمين فى الجنة.“ (فتح الباری)

یعنی امام نووی رحمہ اللہ نے کہا کہ علمائے اسلام کی ایک بڑی تعداد کا اس پر اجماع ہے کہ جو مسلمان بچہ انتقال کر جائے وہ جنتی ہے اور بعض علمائے نے اس پر توقف بھی کیا ہے۔ جن کی دلیل حضرت عائشہ رضی اللہ عنہا والی حدیث ہے جسے مسلم نے روایت کیا ہے کہ انصار کے ایک بچے کا انتقال ہو گیا، میں نے کہا کہ اس کے لئے مبارک ہو اس بچے نے کبھی کوئی برا کام نہیں کیا یا یہ کہ کسی برے کام کو اس نے نہیں پایا۔ نبی کریم ﷺ نے یہ سن کر فرمایا کہ اسے عائشہ! کیا اس خیال کے خلاف نہیں ہو سکتا، بے شک اللہ نے جنت کے لئے کبھی ایک مخلوق کو پیدا فرمایا ہے اور دوزخ کے لئے بھی۔ اس شبہ کا جواب یہ دیا گیا ہے کہ شاید بغیر دلیل کے نبی کریم ﷺ نے حضرت عائشہ رضی اللہ عنہا کو اس بچے کے قطعی جنتی ہونے کا فیصلہ دینے سے منع فرمایا یا آپ ﷺ نے شاید اس کا اظہار اس وقت فرمایا ہو جبکہ آپ کو اطفال المسلمین کے بارے میں کوئی قطعی علم نہیں دیا گیا تھا۔ بعد میں اللہ پاک نے بتلادیا کہ مسلمانوں کی اولاد یقیناً جنتی ہوگی۔

۱۳۸۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ: لَمَّا تُوُفِّيَ إِبْرَاهِيمُ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ لَهُ مَوْضِعًا فِي الْجَنَّةِ)). [طرقاه
۱۳۸۲۔ ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے بیان کیا، انہوں نے براء بن عازب رضی اللہ عنہ سے، انہوں نے فرمایا کہ جب حضرت ابراہیم (نبی کریم ﷺ کے صاحبزادے) کا انتقال ہوا تو رسول اللہ ﷺ نے فرمایا کہ ”بہشت میں ان کے لیے ایک دودھ پلانے والی ہے۔“

فی: ۳۲۵۵، ۶۱۹۵

تشریح: اس حدیث سے بھی ثابت ہوا کہ مسلمانوں کی اولاد جنت میں داخل ہوگی نبی کریم ﷺ کے صاحبزادے کے لئے اللہ نے مزید فضل یہ فرمایا کہ چونکہ آپ نے حالت رضاعت میں انتقال فرمایا تھا لہذا اللہ پاک نے ان کو دودھ پلانے کے لئے جنت میں ایک انا کو مقرر فرمادیا۔ اللہم صلی علی محمد وعلی آل محمد وبارک وسلم۔

خاتمہ! الحمد للہ والہم للہ کہ رات اور دن کے سفر و حضر کی متواتر محنت کے نتیجے میں آج اس پاک و مقدس کتاب کے پانچویں پارے کے ترجمہ و تشریحات سے فراغت حاصل ہوئی۔ اس خدمت کے لئے جس قدر محنت کی گئی اسے اللہ پاک ہی بہتر جانتا ہے۔ یہ محض اس کا کرم ہے کہ اس نے محنت شاقہ کی توفیق عطا فرمائی اور اس عظیم خدمت کو یہاں تک پہنچایا۔ میری زبان میں طاقت نہیں کہ میں اس پاک پروردگار کا شکر ادا کر سکوں۔ اللہ پاک اسے قبول فرمائے اور قبول عام عطا کرے اور جہاں کہیں بھی مجھ سے کوئی لغزش ہوئی ہو کلام رسول کی اصل منشا کے خلاف کہیں کوئی لفظ درج ہو گیا ہو، اللہ پاک اسے معاف کرے۔ میں نے اپنی دانست میں اس امر کی پوری پوری سی سی ہے کہ کسی جگہ بھی اللہ اور اس کے حبیب ﷺ کی منشا کے خلاف تشریح میں کوئی لفظ نہ آنے پائے پھر بھی میں حقیر ناچیز ظلم و وجہول معترف ہوں کہ اللہ جانے کہاں کہاں میرے قلم کو لغزش ہوئی ہوگی۔ لہذا یہی کہہ سکتا ہوں کہ اللہ پاک میری قلمی لغزشوں کو معاف کرے اور میری نیت میں زیادہ سے زیادہ خلوص عطا فرمائے۔ آمین۔

میں نے یہ بھی خاص کوشش کی ہے کہ اختلافی امور میں مسالک مختلفہ کی تفصیل میں کسی بھی اعلیٰ وادنیٰ بزرگ، امام، محدث، عالم، فاضل کی شان میں گستاخانہ جملہ قلم پر نہ آنے پائے۔ اگر کسی جگہ کوئی ایسا فقرہ نظر آئے تو امید ہے کہ علمائے ماہرین مجھ کو مطلع فرما کر شکریہ کا موقع دیں گے اور میری ہر غلطی کو بخیر اصلاح مطالعہ فرما کر مجھ کو نظر ثانی کی طرف راہنمائی فرمائیں گے۔ میرا مقصد صرف کلام رسول ﷺ کی خدمت ہے جس سے کوئی غرض فاسد مقصود نہیں ہے، پھر بھی انسان ہوں، ضعیف البیان ہوں، اپنی جملہ غلطیوں کا مجھ کو اعتراف ہے۔ ان علمائے کرام کا بے حد مشکور ہوں گا جو میری اصلاح فرما کر میری دعائیں حاصل کریں گے۔

آخر میں اپنے ان جملہ شائقین کرام کا بھی از حد مشکور ہوں جن کی مساعی حیلہ کے نتیجہ میں یہ خدمت یہاں تک پہنچی ہے دعا ہے کہ اللہ پاک جملہ بھائیوں کو دارین کی نعمتوں سے نوازے اور اس خدمت کی تکمیل کرائے۔

وہ التوفیق وهو خیر الرفیق والسلام علی عباد اللہ الصالحین

بَابُ مَا قِيلَ فِي أَوْلَادِ الْمُشْرِكِينَ باب: مشرکین کی نابالغ اولاد کا بیان

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”هذه الترجمة تشعر ايضا بانه كان متوقفا في ذلك وقد جزم بعد هذا في تفسير سورة الروم بما يدل على اختيار القول الصائر الى انهم في الجنة كما سيأتي تحريره وقد رتب ايضا احاديث هذا الباب ترتيبا يشير الى المذهب المختار فانه صدره بالحديث الدال على التوقف ثم ثنى بالحديث المرجح لكونهم في الجنة ثم ثلث بالحديث المصر بذلك فانه قوله في سياقه واما الصبيان حوله فاولاد الناس قد اخرج في التعبير بلفظ اما الولدان الذين حوله فكل مولود يولد على الفطرة فقال بعض المسلمين واولاد المشركين فقال اولاد المشركين ويؤيده ما رواه ابو يعلى من حديث انس مرفوعا سألت ربي اللاهين في ذرية البشر ان لا يعذبهم فاعطانيهم اسناده حسن۔“

(فتح الباری، جزء: سادس / ص: ۱)

”قال ابن القيم ليس المراد بقوله يولد على الفطرة انه خرج من بطن امه يعلم الدين لان الله يقول: والله اخرجكم من بطون امهاتكم لا تعلمون شيئا ولكن المراد ان فطرته مقتضية لمعرفة دين الاسلام ومحبة نفس الفطرة تستلزم الاقرار والمحبة وليس المراد مجرد قبول الفطرة لذلك لانه لا يتغير بتهود الابوين مثلا بحيث يخرجان الفطرة عن القبول وانما المراد ان كل مولود يولد على اقراره بالربوبية فلو خلى وعدم المعارض لم يعدل عن ذلك الى غيره كما انه يولد على محبة ما يلائم بدنه من ارتضاع اللبن حتى يصرف عنه الصارف ومن ثم شبهت الفطرة باللبن بل كانت اياه في تاويل الرؤيا والله اعلم۔“ (فتح الباری، ج: ۶ / ص: ۳)

مختصر مطلب یہ ہے کہ یہ باب ہی ظاہر کر رہا ہے کہ امام بخاری رحمہ اللہ اس بارے میں متوقف تھے۔ اس کے بعد سورہ روم میں آپ نے اسی خیال پر جزم کیا ہے کہ وہ جنتی ہیں۔ یہاں بھی آپ نے احادیث کو اسی طرز پر مرتب فرمایا ہے جو مذہب مختار کی طرف راہنمائی کر رہی ہے۔ پہلی حدیث تو توقف پر دال ہے۔ دوسری حدیث سے ظاہر ہے کہ ان کی جنتی ہونے کو ترجیح حاصل ہے۔ تیسری حدیث میں اسی خیال کی مزید صراحت موجود ہے جیسا لفظ اما الصبيان فاولاد الناس سے ظاہر ہے۔ اسی کو کتاب التعمیر میں ان لفظوں میں نکالا ہے لیکن وہ بچے جو اس بزرگ کے ارگرد نظر آئے پس ہر بچہ فطرت پر پیدا ہوتا ہے بعض نے کہا کہ وہ مسلمانوں کی اولاد تھی۔ اس کی تائید ابو یعلیٰ کی روایت سے بھی ہوتی ہے کہ میں نے اولاد آدم میں بے خبروں کی بخشش کا سوال کیا تو اللہ نے مجھے ان سب کو عطا فرمادیا۔

علامہ ابن قیم رحمہ اللہ نے فرمایا کہ حدیث کل مولود یولد علی الفطرة سے مراد یہ نہیں ہے کہ ہر بچہ دین کا عالم حاصل کر کے پیدا ہوتا ہے اللہ نے

خود قرآن پاک میں فرمایا ہے کہ تم کو اللہ نے ماؤں کے پیٹ سے اس حال میں نکالا کہ تم کچھ نہ جانتے تھے۔ لیکن مراد یہ ہے کہ بچے کی فطرت اس بات کی متقاضی ہے کہ وہ دین اسلام کی معرفت اور محبت حاصل کر سکے۔ پس نفس فطرت اقرار اور محبت کو لازم ہے خالی قبول فطرت مراد نہیں۔ بایں طور کہ وہ ماں باپ کے ڈرانے دھکانے سے متغیر نہیں ہو سکتی۔ پس مراد یہی ہے کہ ہر بچہ اقرار ربوبیت پر پیدا ہوتا ہے پس اگر وہ خالی اللہ بن ہی رہے اور کوئی معارضہ اس کے سامنے نہ آئے تو وہ اس خیال سے ٹپکس ہٹ سکے گا جیسا کہ وہ اپنی ماں کی چھاتیوں سے دودھ پینے کی محبت پر پیدا ہوا ہے یہاں تک کہ کوئی ہٹانے والا بھی اسے اس محبت سے ہٹائیں سکتا۔ اسی لیے فطرت کو دودھ سے تشبیہ دی گئی ہے بلکہ خواب میں بھی اس کی تعبیر یہی ہے۔

۱۳۸۳۔ حَدَّثَنَا جَبَّانُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: ((اللَّهُ إِذْ خَلَقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ)). [طرفہ فی: ۶۵۹۷] [مسلم: ۶۷۶۵] عمل کریں گے۔

۱۳۸۳۔ ہم سے حبان بن موسیٰ مروزی نے بیان کیا، کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی کہ ہمیں شعبہ نے خبر دی، انہیں ابو بشر جعفر نے، انہیں سعید بن جبیر نے، ان کو ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ سے مشرکوں کے نابالغ بچوں کے بارے میں پوچھا گیا۔ آپ ﷺ نے فرمایا کہ ”اللہ تعالیٰ نے جب انہیں پیدا کیا تھا اسی وقت وہ خوب جانتا تھا کہ یہ کیا عمل کریں گے۔“

ابوداؤد: ۴۷۱۱، نسائی: ۱۹۵۰، ۱۹۵۱

تشریح: مطلب یہ ہے کہ اللہ تعالیٰ ان سے اپنے علم کے موافق سلوک کرے گا۔ بظاہر یہ حدیث اس مذہب کی تائید کرتی ہے کہ مشرکوں کی اولاد کے بارے میں توقف کرنا چاہیے۔ امام احمد اور اسحاق اور اکثر اہل علم کا یہی قول ہے اور نبیؐ کی تعلیم سے بھی ایسا ہی نقل کیا ہے۔ اصولاً بھی یہ کہ نابالغ بچے شرعاً غیر مکلف ہیں پھر بھی اس بحث کا عمدہ حل یہی ہے کہ وہ اللہ کے حوالہ ہیں جو خوب جانتا ہے کہ وہ جنت کے لائق ہیں یا دوزخ کے۔ مؤمنین کی اولاد تو بہشتی ہے لیکن کافروں کی اولاد میں جو نابالغی کی حالت میں مر جائیں، بہت اختلاف ہے۔ امام بخاری رحمہ اللہ کا مذہب یہ ہے کہ وہ بہشتی ہیں کیونکہ بغیر گناہ کے عذاب نہیں ہو سکتا اور وہ معصوم مرے ہیں۔ بعض نے کہا اللہ کو اختیار ہے اور اس کی مشیت پر موقوف ہے چاہے بہشت میں لے جائے، چاہے دوزخ میں۔ بعض نے کہا اپنے ماں باپ کے ساتھ وہ بھی دوزخ میں رہیں گے۔ بعض نے کہا خاک ہو جائیں گے۔ بعض نے کہا اعراف میں رہیں گے۔ بعض نے کہا ان کا امتحان کیا جائے گا۔ واللہ اعلم بالصواب (وحیدی)

۱۳۸۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَطَاءُ ابْنِ يَزِيدَ اللَّيْثِيُّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سُمِّلَ النَّبِيُّ ﷺ عَنْ دَرَارِيِّ الْمُشْرِكِينَ فَقَالَ: ((اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ)). [طرفہ فی: ۶۵۹۸، ۶۶۰۰] [مسلم: ۶۷۶۲، ۶۷۶۳]

۱۳۸۴۔ ہم سے ابو الیمان حکم بن نافع نے بیان کیا، کہا کہ ہمیں شعبہ نے زہری سے خبر دی، انہوں نے کہا کہ مجھے عطاء بن یزید لیشی نے خبر دی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ نے فرمایا کہ رسول اللہ ﷺ سے مشرکوں کے نابالغ بچوں کے بارے میں پوچھا گیا۔ آپ نے فرمایا کہ ”اللہ (اللہ اعلیٰ) ہمیں جانتا ہے، جو بھی وہ عمل کرنے والے تھے۔“

۶۵۹۸، ۶۶۰۰ [مسلم: ۶۷۶۲، ۶۷۶۳]

نسائی: ۱۹۴۸

تشریح: اگر اس کے علم میں یہ ہے کہ وہ بڑے ہو کر اچھے کام کرنے والے تھے تو بہشت میں جائیں گے ورنہ دوزخ میں۔ بظاہر یہ حدیث مشکل ہے کیونکہ اس کے علم میں جو ہوتا ہے وہ ضرور ظاہر ہوتا ہے۔ تو اس کے علم میں تو یہی تھا کہ وہ بچپن میں ہی مر جائیں گے۔ اس اشکال کا جواب یہ ہے کہ قطعی

بات تو یہی تھی کہ وہ بچپن میں ہی مرجائیں گے اور پروردگار کو اس کا علم بے شک تھا مگر اس کے ساتھ پروردگار یہ بھی جانتا تھا کہ اگر یہ زندہ رہتے تو نیک بخت ہوتے یا بد بخت ہوتے۔ والعم عند اللہ۔

۱۳۸۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ أَوْ نَصْرَانِيَةٍ أَوْ مَجَسَّانِهِ، كَمَثَلِ الْبَيْهِمَةِ تَنْتُجُ الْبَيْهِمَةَ، هَلْ تَرَى فِيهَا جَذْعًا؟)). [راجع: ۱۳۵۸]

۱۳۸۵۔ ہم سے آدم بن ابی ایاس نے بیان کیا، ان سے ابن ابی ذنب نے، ان سے زہری نے، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی ﷺ نے فرمایا: ”ہر بچہ کی پیدائش فطرت پر ہوتی ہے پھر اس کے ماں باپ اسے یہودی یا نصرانی یا مجوسی بنادیتے ہیں بالکل اسی طرح جیسے جانور کے بچے صحیح سالم ہوتے ہیں۔ کیا تم نے (پیداہی طور پر) کوئی ان کے جسم کا حصہ کٹا ہوا دیکھا ہے؟“

تشریح: مگر بعد میں لوگ ان کے کان وغیرہ کاٹ کر ان کو عیب دار کر دیتے ہیں۔ اس حدیث سے امام بخاری رحمہ اللہ نے اپنا مذہب ثابت کیا کہ جب ہر بچہ اسلام کی فطرت پر پیدا ہوتا ہے تو اگر وہ بچپن ہی میں مرجائے تو اسلام پر مرے گا اور جب اسلام پر مرنا تو بخشی ہوگا۔ اسلام میں سب سے بڑا جزو توحید ہے تو ہر بچہ کے دل میں اللہ کی معرفت اور اس کی توحید کی قابلیت ہوتی ہے۔ اگر بری صحبت میں نہ رہے تو ضرور وہ موحد ہوں لیکن مشرک ماں باپ، عزیز و اقربا اس فطرت سے اس کا دل پھر اگر شرک میں پھنسا دیتے ہیں۔ (دعیدی)

باب

باب

تشریح: اس باب کے ذیل علامات ابن حجر رحمہ اللہ فرماتے ہیں:

”كذا ثبت لجميعهم الا لابی ذر وهو كالفصل من الباب الذي قبله وتعلق الحديث به ظاهر من قوله في حديث سمرة المذكور والشيخ في اصل الشجرة ابراهيم والصبيان حوله اولاد الناس وقد تقدم التنبيه على انه اورده في التعبير بزيادة قالوا واولاد المشركين فقال اولاد المشركين سيأتي الكلام على بقية الحديث مستوفى في كتاب التعبير ان شاء الله تعالى.“ (فتح الباری، ج: ۱ / ص: ۳)

یعنی تمام نسخوں میں (جز ابو ذر رضی اللہ عنہ کے) یہ باب اسی طرح درج ہے اور یہ گویا پچھلے باب سے فصل کے لیے ہے اور حدیث کا تعلق سمرة کی مذکورہ روایت میں لفظ ((والشيخ في اصل الشجرة ابراهيم والصبيان حوله اولاد الناس)) سے ظاہر ہے اور پیچھے کہا جا چکا ہے کہ امام بخاری رحمہ اللہ نے اسے کتاب التعبير میں ان لفظوں کی زیادتی کے ساتھ روایت کیا ہے کہ کیا مشرکوں کی اولاد کے لیے بھی یہی حکم ہے۔ فرمایا ہاں اولاد مشرکین کے لیے بھی اور پوری تفصیلات کا بیان کتاب التعبير میں آئے گا۔ (دعیدی)

یہ حقیقت مسلم ہے کہ انبیاء کے خواب بھی وحی اور الہام کے درجہ میں ہوتے ہیں، اس لحاظ سے نبی کریم ﷺ کا اگرچہ یہ ایک خواب ہے مگر اس میں جو کچھ آپ نے دیکھا وہ بالکل برحق ہے جس کا اختصار یہ ہے کہ پہلا آپ نے وہ شخص دیکھا جس کے جڑے دو زنی آنکڑوں سے چیرے جا رہے تھے۔ یہ وہ شخص ہے جو دنیا میں جھوٹ بولتا اور جھوٹی باتوں کو پھیلاتا رہتا ہے۔ دوسرا شخص آپ نے وہ دیکھا جس کا سر پتھر سے کھلا جا رہا تھا۔ یہ وہ ہے جو دنیا میں قرآن کا عالم تھا مگر عمل سے بالکل خالی رہا اور قرآن پر نہ رات کو عمل کیا نہ دن کو، قیامت تک اس کو یہی عذاب ہوتا رہے گا۔ تیسرا آپ نے تور کی شکل میں دوزخ کا ایک گڑھا دیکھا۔ جس میں بدکار مرد و عورت جل رہے تھے۔ چوتھا آپ نے ایک نہر میں غرق آدمی کو دیکھا جو نکلتا چاہتا تھا مگر فرشتے

اس کو مار مار کر واپس اسی نہر میں غرق کر دیتے تھے۔ یہ وہ شخص تھا جو دنیا میں سوکھاتا تھا اور درخت کی جڑ میں بیٹھنے والے بزرگ حضرت سیدنا خلیل اللہ ابراہیم علیہ السلام تھے اور آپ کے ارو گردوہ معصوم بچے جو بچپن ہی میں انتقال کر گئے۔ وہ مسلمانوں کے ہوا، مادہ گیر قوموں کے اور وہ آگ بڑھکانے والا دوزخ کا داروغہ تھا۔

یہ تمام چیزیں نبی کریم ﷺ کو عالم رویا میں دکھائی گئیں اور آپ نے اپنی امت کی ہدایت و ہجرت کے لیے ان کو بیان فرما دیا۔ امام بخاری رحمہ اللہ نے اس سے ثابت فرمایا کہ مشرکین کی اولاد جو بچپن میں انتقال کر جائے جنتی ہے۔ لیکن دوسری روایات کی بنا پر ایسا نہیں کہا جاسکتا۔ آخری بات یہی ہے کہ اگر وہ رہتے تو جو کچھ وہ کرتے اللہ کو خوب معلوم ہے پس اللہ پاک مختار ہے وہ جو معاملہ چاہے ان کے ساتھ کرے ہاں مسلمانوں کی نابالغ اولاد یقیناً سب جنتی ہیں جیسا کہ متعدد دلائل سے ثابت ہے۔

۱۳۸۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جَرِيرٌ هُوَ ابْنُ حَازِمٍ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: ((مَنْ رَأَى مِنْكُمْ اللَّيْلَةَ رُؤْيَا)) قَالَ: فَإِنْ رَأَى أَحَدٌ قَصَّهَا، فَيَقُولُ: ((مَا شَاءَ اللَّهُ)) فَسَلَّاتْنَا يَوْمًا، فَقَالَ: ((هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا)) فَلَنَّا: لَا، قَالَ: ((لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيْنِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ بِيَدِهِ)) قَالَ بَعْضُ أَصْحَابِنَا عَنْ مُوسَى: ((كُلُّوْا مِنْ حَدِيدٍ، يُدْخِلُهُ فِي شِدْقِهِ، حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الْآخَرَ مِثْلَ ذَلِكَ، وَيَلْتَمِسُ شِدْقَهُ هَذَا فَيَعُوْذُ فَيَصْنَعُ مِثْلَهُ. فَقُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ يَفْهَرُ أَوْ صَخْرَةً، فَيَشْدُخُ بِهَا رَأْسَهُ، فَإِذَا ضَرَبَهُ تَذْهَدَةُ الْحَجَرِ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلَا يَرْجِعُ إِلَيَّ هَذَا حَتَّى يَلْتَمِسَ رَأْسَهُ، وَعَادَ رَأْسَهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هَذَا؟ قَالَا: انْطَلِقْ فَانْطَلَقْنَا إِلَى نَقْبٍ

(۱۳۸۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے جریر بن حازم نے بیان کیا، کہا کہ ہم سے ابو رجاء عن سمرة بن جندب، قال: كان النبي ﷺ إذا صلى صلاة أقبل علينا بوجهه فقال: ((من رأى منكم الليلة رؤيا)) قال: فإن رأى أحد قصها، فيقول: ((ما شاء الله)) فسللنا يوما، فقال: ((هل رأى أحد منكم رؤيا)) فلننا: لا، قال: ((لكنني رأيت الليلة رجلين أتاني فأخذَا بيدي، فأخرجاني إلى أرض مقدسة، فإذا رجل جالس، ورجل قائم بيده)) قال بعض أصحابنا عن موسى: ((كلو من حديد، يَدْخِلُهُ فِي شِدْقِهِ، حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الْآخَرَ مِثْلَ ذَلِكَ، وَيَلْتَمِسُ شِدْقَهُ هَذَا فَيَعُوْذُ فَيَصْنَعُ مِثْلَهُ. فَقُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ. فَانْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ، وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ يَفْهَرُ أَوْ صَخْرَةً، فَيَشْدُخُ بِهَا رَأْسَهُ، فَإِذَا ضَرَبَهُ تَذْهَدَةُ الْحَجَرِ، فَانْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلَا يَرْجِعُ إِلَيَّ هَذَا حَتَّى يَلْتَمِسَ رَأْسَهُ، وَعَادَ رَأْسَهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هَذَا؟ قَالَا: انْطَلِقْ فَانْطَلَقْنَا إِلَى نَقْبٍ

ہوئے شخص کے سر کو چل دیتا تھا۔ جب وہ اس کے سر پر پتھر مارتا تو سر پر لگ کر وہ پتھر دور چلا جاتا اور وہ اسے جا کر اٹھالاتا۔ ابھی پتھر لے کر واپس بھی نہیں آتا تھا کہ سر دوبارہ درست ہو جاتا۔ بالکل دیا ہی جیسا پہلے تھا۔ واپس آ کر وہ پھر اسے مارتا۔ میں نے پوچھا کہ یہ کون لوگ ہیں؟ ان دونوں نے جواب دیا کہ ابھی اور آگے چلو۔ چنانچہ ہم آگے بڑھے تو ایک نور جیسے گڑھے کی طرف چلے۔ جس کے اوپر کا حصہ تو تنگ تھا لیکن نیچے سے خوب فراخ۔ نیچے آگ بھڑک رہی تھی۔ جب آگ کے شعلے بھڑک کر اوپر کو اٹھتے تو اس میں جلنے والے لوگ بھی اوپر اٹھ آتے اور ایسا معلوم ہوتا کہ اب وہ باہر نکل جائیں گے لیکن جب شعلے دب جاتے تو وہ لوگ بھی نیچے چلے جاتے۔ اس نور میں ننگے مرد اور عورتیں تھیں۔ میں نے اس موقع پر بھی پوچھا کہ یہ کیا ہے؟ لیکن اس مرتبہ بھی جواب یہی ملا۔ کہا کہ ابھی اور آگے چلو، ہم آگے چلے۔ اب ہم خون کی ایک نہر کے اوپر تھے نہر کے اندر ایک شخص کھڑا تھا اور اس کے پیچ میں (یزید بن ہارون اور وہب بن جریر نے جریر بن حازم کے واسطے سے وسطہ النہر کے بجائے شط النہر کے کنارے کے الفاظ نقل کیے ہیں) ایک شخص تھا۔ جس کے سامنے پتھر رکھا ہوا تھا۔ نہر کا آدمی جب باہر نکلتا تو پتھر والا شخص اس کے منہ پر اتنی زور سے پتھر مارتا کہ وہ اپنی پہلی جگہ پر چلا جاتا اور ایسی طرح جب بھی وہ نکلنے کی کوشش کرتا وہ شخص اس کے منہ پر پتھر اتنی ہی زور سے پتھر مارتا کہ وہ اپنی اصلی جگہ پر نہر میں چلا جاتا۔ میں نے پوچھا یہ کیا ہو رہا ہے؟ انہوں نے جواب دیا کہ ابھی اور آگے چلو۔ چنانچہ ہم اور آگے بڑھے اور ایک ہرے بھرے باغ میں آئے۔ جس میں ایک بہت بڑا درخت تھا اس درخت کی جڑ میں ایک بڑی عمر والے بزرگ بیٹھے ہوئے تھے اور ان کے ساتھ کچھ بچے بھی بیٹھے ہوئے تھے۔ درخت سے قریب ہی ایک شخص اپنے آگے آگے لگا رہا تھا۔ وہ میرے دونوں ساتھی مجھے لے کر اس درخت پر چڑھے۔ اس طرح وہ مجھے ایک ایسے گھر میں اندر لے گئے کہ اس سے زیادہ حسین و خوبصورت اور بابرکت گھر میں نے کبھی نہیں دیکھا تھا۔ اس گھر میں بوڑھے، جوان، عورتیں اور بچے (سب ہی قسم کے لوگ) تھے۔ میرے

مِثْلُ النَّوْرِ، أَعْلَاهُ صَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، تَتَوَقَّدُ تَحْتَهُ نَارٌ، فَإِذَا اقْتَرَبَ ارْتَفَعُوا حَتَّى كَادُوا يَخْرُجُونَ، فَإِذَا خِمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رَجُلٌ وَنِسَاءٌ عُرَاةٌ قُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ فَأَنْطَلِقْنَا حَتَّى آتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ، فِيهِ رَجُلٌ قَائِمٌ وَعَلَى وَسْطِ النَّهْرِ)) قَالَ يَزِيدُ بْنُ هَارُونَ وَوَهْبُ بْنُ جَرِيرٍ بْنُ حَازِمٍ وَعَلَى شَطِّ النَّهْرِ ((رَجُلٌ بَيْنَ يَدَيْهِ شَجَرَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَاهُ الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كَلِمًا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ قُلْتُ: مَا هَذَا؟ قَالَا: انْطَلِقْ فَأَنْطَلِقْنَا حَتَّى آتَيْنَا إِلَى رَوْضَةٍ خَضِرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا شَيْخٌ وَصِيَّانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، فَأَدْخَلَانِي دَارًا لَمْ أَرُ قَطُّ أَحْسَنَ وَأَفْضَلَ مِنْهَا، فِيهَا رَجُلٌ شُبُوحٌ وَشَبَابٌ، وَنِسَاءٌ وَصِيَّانٌ، ثُمَّ أَخْرَجَانِي مِنْهَا فَصَعِدَا بِي الشَّجَرَةَ فَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، فِيهَا شُبُوحٌ وَشَبَابٌ قُلْتُ: طَوَّفْتُمَانِي اللَّيْلَةَ، فَأَخْبِرَانِي عَمَّا رَأَيْتُ؟ قَالَا: نَعَمْ، أَمَّا الَّذِي رَأَيْتَهُ يَشُقُّ شِدْقَهُ فَكَذَّابٌ يُحَدِّثُ بِالْكَذِبَةِ، فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ، فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ وَالَّذِي رَأَيْتَهُ يَشْدُخُ رَأْسَهُ فَرَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ، فَنَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ. وَالَّذِي رَأَيْتَهُ فِي النَّقَبِ

ساتھی مجھے اس گھر سے نکال کر پھر ایک اور درخت پر چڑھا کر مجھے ایک اور دوسرے گھر میں لے گئے جو نہایت خوبصورت اور بہتر تھا۔ اس میں بھی بہت سے بوڑھے اور جوان تھے۔ میں نے اپنے ساتھیوں سے کہا تم لوگوں نے مجھے رات بھر خوب سیر کرائی۔ کیا جو کچھ میں نے دیکھا اس کی تفصیل بھی کچھ بتلاؤ گے؟ انہوں نے کہا ہاں وہ جو تم نے دیکھا تھا اس آدمی کا جزا لوہے کے آئینے سے پھاڑا جا رہا تھا تو وہ جھوٹا آدمی تھا جو جھوٹی باتیں بیان کیا کرتا تھا۔ اس سے وہ جھوٹی باتیں دوسرے لوگ سنتے۔ اس طرح ایک جھوٹی بات دور دور تک پھیل جایا کرتی تھی۔ اسے قیامت تک یہی عذاب ہوتا رہے گا۔ جس شخص کو تم نے دیکھا کہ اس کا سر کچلا جا رہا تھا تو وہ ایک ایسا انسان تھا جسے اللہ تعالیٰ نے قرآن کا علم دیا تھا لیکن وہ رات کو پڑا سوتا رہتا اور دن میں اس پر عمل نہیں کرتا تھا۔ اسے بھی یہ عذاب قیامت تک ہوتا رہے گا اور جنہیں تم نے توڑ میں دیکھا، تو وہ زنا کار تھے۔ اور جس کو تم نے نہر میں دیکھا وہ سود خور تھا، اور وہ بزرگ جو درخت کی جڑ میں بیٹھے ہوئے تھے وہ ابراہیم علیہ السلام تھے اور ان کے ارد گرد والے بچے، لوگوں کی نابالغ اولاد تھی اور جو شخص آگ جلا رہا تھا وہ دوزخ کا داروغہ تھا اور وہ گھر جس میں تم پہلے داخل ہوئے جنت میں عام مومنوں کا گھر تھا اور یہ گھر جس میں تم اب کھڑے ہو، یہ شہداء کا گھر ہے اور میں جبرائیل ہوں اور یہ میرے ساتھ میکائیل ہیں۔ اچھا اب اپنا سراٹھاؤ میں نے جو سراٹھایا تو کیا دیکھتا ہوں کہ میرے اوپر بادل کی طرح کوئی چیز ہے۔ میرے ساتھیوں نے کہا کہ یہ تمہارا مکان ہے۔ اس پر میں نے کہا کہ پھر مجھے اپنے مکان میں جانے دو۔ انہوں نے کہا کہ ابھی تمہاری عمر باقی ہے جو تم نے پوری نہیں کی اگر آپ وہ پوری کر لیتے تو اپنے مکان میں آ جاتے۔“

فَهُمُ الزُّنَاةُ وَالَّذِي رَأَيْتُهُ فِي النَّهْرِ أَكَلُوا الرُّبَا وَالشَّيْخُ فِي أَصْلِ الشَّجَرَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَالصَّبِيَّانُ حَوْلَهُ فَأَوْلَادُ النَّاسِ، وَالَّذِي يُوقَدُ النَّارَ مَالِكُ خَازِنُ النَّارِ. وَالَّذَارُ الْأُولَى الَّتِي دَخَلْتَ دَارَ عَامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ، وَأَنَا جِبْرِيلُ، وَهَذَا مِيكَائِيلُ، فَأَرَقِعْ رَأْسَكَ، فَرَفَعْتُ رَأْسِي فَإِذَا فَرْقِي مِثْلُ السَّحَابِ قَالَا: ذَٰلِكَ مَنْزِلُكَ فَقُلْتُ: دَعَانِي أَدْخُلْ مَنْزِلِي قَالَا: إِنَّهُ بَقِيَ لَكَ عُمْرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوْ اسْتَكْمَلْتَ أَتَيْتَ مَنْزِلَكَ)).

[راجع: ۸۴۵]

باب: پیر کے دن مرنے کی فضیلت کا بیان

بَابُ مَوْتِ يَوْمِ الْاِثْنَيْنِ

تشریح: جمعہ کے دن کی موت کی فضیلت اسی طرح جمعہ کی رات مرنے کی فضیلت دوسری احادیث میں آئی ہے۔ پیر کا دن بھی موت کے لیے بہت افضل ہے کیونکہ نبی کریم ﷺ نے اسی دن وفات پائی اور حضرت ابو بکر رضی اللہ عنہ نے اسی دن کی آرزو کی مگر آپ کا انتقال منگل کی شب میں ہوا۔ (حدیث)

۱۳۸۷- حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا (۱۳۸۷) ہم سے معلى بن اسد نے بیان کیا، انہوں نے کہا، ہم سے وہیب

بن خالد نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ میں (والد ماجد حضرت ابو بکر رضی اللہ عنہ) کی خدمت میں (ان کی مرض الموت میں) حاضر ہوئی تو آپ نے پوچھا کہ نبی کریم ﷺ کو تم لوگوں نے کتنے کپڑوں کا کفن دیا تھا؟ حضرت عائشہ رضی اللہ عنہا نے جواب دیا کہ تین سفید دھلے ہوئے کپڑوں کا۔ آپ کو کفن میں قمیص اور عمامہ نہیں دیا گیا تھا اور ابو بکر رضی اللہ عنہ نے ان سے یہ بھی پوچھا کہ آپ کی وفات کس دن ہوئی تھی۔ انہوں نے جواب دیا کہ پیر کے دن۔ پھر پوچھا کہ آج کون سادہ ہے؟ انہوں نے کہا کہ آج پیر کا دن ہے۔ آپ نے فرمایا کہ پھر مجھے بھی امید ہے کہ اب سے رات تک میں بھی رخصت ہو جاؤں گا۔ اس کے بعد آپ نے اپنا کپڑا دیکھا جسے مرض کے دوران میں آپ پہن رہے تھے۔ اس کپڑے پر زعفران کا دھبہ لگا ہوا تھا۔ آپ نے فرمایا میرے اس کپڑے کو دھو لینا اور اس کے ساتھ دو اور ملا لینا پھر مجھے کفن انیس کا دینا۔ میں نے کہا کہ یہ تو پرانا ہے۔ فرمایا کہ زندہ آدمی نئے کا مردے سے زیادہ مستحق ہے، یہ تو پیپ اور خون کی نذر ہو جائے گا۔ پھر منگل کی رات کا کچھ حصہ گزرنے پر آپ کا انتقال ہوا اور صبح ہونے سے پہلے آپ کو دفن کیا گیا۔

وَهَبْتُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ عَلَى أَبِي بَكْرٍ فَقَالَ: فِي كَفْنِ كَفَنْتُمُ النَّبِيَّ ﷺ قَالَتْ: فِي ثَلَاثَةِ أَثْوَابٍ بَيْضَ سَحُولِيَّةٍ، لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. وَقَالَ لَهَا: فِي أَيِّ يَوْمٍ تُوْفِي رَسُولُ اللَّهِ ﷺ قَالَتْ: يَوْمَ الْإِثْنَيْنِ. قَالَ: فَأَيُّ يَوْمٍ هَذَا؟ قَالَتْ: يَوْمَ الْإِثْنَيْنِ. قَالَ: أَرْجُو فِيمَا بَيْنِي وَبَيْنَ اللَّيْلِ. فَتَنَظَّرَ إِلَيَّ ثَوْبٌ عَلَيْهِ كَانَ يَمْرُضُ فِيهِ، بِهِ رَدْعٌ مِنْ زَعْفَرَانٍ فَقَالَ: اغْسِلُوا ثَوْبِي هَذَا، وَزَيِّنُوا عَلَيْهِ ثَوْبَيْنِ فَكَفَّنُونِي فِيهِمَا. قُلْتُ: إِنَّ هَذَا خَلِقٌ قَالَ: إِنَّ الْحَيَّ أَحَقُّ بِالْجَدِيدِ مِنَ الْمَيِّتِ، إِنَّمَا هُوَ لِلْمُهَلَّةِ. فَلَمْ يَتَوَفَّ حَتَّى أَمْسَى مِنْ لَيْلَةِ الثَّلَاثَاءِ وَدُفِنَ قَبْلَ أَنْ يَضُحَّ. [راجع: ۱۲۶۴]

تشریح: سیدنا ابو بکر صدیق رضی اللہ عنہ نے پیر کے دن موت کی آرزو کی، اس سے باب کا مطلب ثابت ہوا۔ حضرت صدیق رضی اللہ عنہ نے اپنے کفن کے لیے اپنے روزمرہ کے کپڑوں کو ہی زیادہ پسند فرمایا جن میں آپ روزانہ عبادت الہی کیا کرتے تھے۔ آپ کی صاحبزادی حضرت عائشہ رضی اللہ عنہا نے جب آپ کا یہ حال دیکھا تو وہ ہائے کرنے لگیں مگر آپ نے فرمایا کہ ایسا نہ کرو بلکہ اس آیت کو پڑھو: ﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾ (۵۰/ق/۱۹) یعنی آج سکر موت کا وقت آ گیا۔ حضرت صدیق رضی اللہ عنہ کے فضائل و مناقب کے لیے دفتر بھی ناکافی ہے۔ رضی اللہ عنہ وارضاه۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”وروی ابو داؤد من حدیث علی مرفوعاً لا تغالوا فی الکفن فانہ یسلب سریعاً ولا یعارضہ حدیث جابر فی الامر بتحسین الکفن اخرجه مسلم فانہ یجمع بینہما بحمل التحسین علی الصفة وحمل المغالات علی الثمن وقيل التحسین فی حق المیت فاذا اوصی بترکہ اتباع کما فعل الصدیق ویحتمل ان یکون اختار ذالک الثوب بعینہ لمعنی فیہ من التبرک بہ لکونہ صار الیہ من النبی ﷺ او لکونہ جاہدا فیہ او تعبد فیہ ویؤیدہ ما رواہ ابن سعد من طریق القاسم بن محمد بن ابی بکر قال قال ابو بکر کفنون فی ثوبی الذین کنت اصلی فیہما۔“ (فتح الباری، ج ۶ / ص ۵۰)

اور ابو داؤد نے حدیث علی رضی اللہ عنہ سے مرفوعاً روایت کیا ہے کہ قیمتی کپڑا کفن میں نہ دو وہ تو جلدی ہی ختم ہو جاتا ہے۔ حدیث جابر میں عمدہ کفن دینے کا بھی حکم آیا ہے۔ عمدہ سے مراد صاف ستھرا کپڑا اور قیمتی سے گراں قیمت کپڑا مراد ہے۔ ہر دو حدیث میں یہی تطبیق ہے۔ اور یہی بھی کہا گیا ہے کہ تحسین میت کے حق میں ہے اگر وہ چھوڑنے کی وصیت کر جائے تو اس کی اتباع کی جائے گی۔ جیسا کہ حضرت صدیق اکبر رضی اللہ عنہ نے کیا۔ یہ بھی احتمال ہے کہ حضرت صدیق اکبر رضی اللہ عنہ نے اپنے ان کپڑوں کو بطور تبرک پسند فرمایا ہو کیونکہ وہ آپ کو نبی کریم ﷺ سے حاصل ہوئے تھے یا یہ کہ ان میں آپ نے

بڑے بڑے مجاہدے کیے تھے یا ان میں عبادت الہی کی تھی۔ اس کی تائید میں ایک روایت میں آپ کے یہ لفظ بھی منقول ہیں کہ مجھے میرے ان بھائی دو کپڑوں میں کفن دینا جس میں میں نے نمازیں ادا کی ہیں۔

”وفی هذا الحديث استحباب التكفين في الثياب البيض وتثليث الكفن وطلب الموافقة فيما وقع للاكابر تبركا بذلك وفيه جواز التكفين في الثياب المغسولة واثار الحي بالجديد والدفن بالليل وفضل ابى بكر وصحة فراسته وثباته عند وفاته وفيه اخذ المرء العلم عن دونہ وقال ابو عمر فيه ان التكفين في الثوب الجديد والخلق سواء۔“

یعنی اس حدیث سے ثابت ہوا کہ سفید کپڑوں کا کفن دینا اور تین کپڑے کفن میں استعمال کرنا مستحب ہے اور اکابر سے نبی اکرم ﷺ کی بطور تبرک موافقت طلب کرنا بھی مستحب ہے۔ جیسے صدیق اکبر رضی اللہ عنہ نے نبی کریم ﷺ کے یوم وفات پیر کے دن کی موافقت کی خواہش ظاہر فرمائی اور اس حدیث سے دھلے ہوئے کپڑوں کا کفن دینا بھی جائز ثابت ہوا اور یہ بھی کہ عمدہ نئے کپڑوں کے لیے زندوں پر ایثار کرنا مستحب ہے جیسا کہ صدیق اکبر رضی اللہ عنہ نے فرمایا اور رات میں دفن کرنے کا جواز بھی ثابت ہوا اور حضرت ابو بکر صدیق رضی اللہ عنہ کی فضیلت و فراست بھی ثابت ہوئی اور یہ بھی ثابت ہوا کہ علم حاصل کرنے میں بڑوں کے لیے چھوٹوں سے بھی استفادہ جائز ہے۔ جیسا کہ صدیق اکبر رضی اللہ عنہ نے اپنی صاحبزادی سے استفادہ فرمایا۔ ابو عمر نے کہا کہ اس سے یہ بھی ثابت ہوا کہ نئے اور پرانے کپڑوں کا کفن دینا برابر ہے۔

باب: ناگہانی موت کا بیان

بَابُ مَوْتِ الْفُجَاءِ الْبَغْتَةِ

۱۳۸۸۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا، وَأَظْنُهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟ قَالَ: ((نَعَمْ)).

(۱۳۸۸) ہم سے سعید بن ابی مریم نے بیان کیا کہ ہم سے محمد بن جعفر نے بیان کیا، کہنا مجھے ہشام بن عروہ نے خبر دی، انہیں ان کے باپ نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ ایک شخص نے نبی کریم ﷺ سے پوچھا کہ میری ماں کا اچانک انتقال ہو گیا اور میرا خیال ہے کہ اگر انہیں بات کرنے کا موقع ملتا تو وہ کچھ نہ کچھ خیرات کرتیں۔ اگر میں ان کی طرف سے کچھ خیرات کر دوں تو کیا انہیں اس کا ثواب ملے گا؟ آپ نے فرمایا: ”ہاں! ملے گا۔“

[طرفہ فی: ۲۷۶۰]

تشریح: باب کی حدیث لا کر امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ مومن کے لیے ناگہانی موت سے کوئی ضرر نہیں۔ گو نبی کریم ﷺ نے اس سے چاہا مگر اس میں وصیت کرنے کی مہلت نہیں ملتی۔ ابن ابی شیبہ نے روایت کی ہے کہ ناگہانی موت مومن کے لیے راحت ہے اور بدکار کے لیے عرصے کی پکڑ ہے۔ (وحیدی)

باب: نبی کریم ﷺ اور ابو بکر اور عمر رضی اللہ عنہما کی قبروں کا بیان

بَابُ مَا جَاءَ فِي قَبْرِ النَّبِيِّ ﷺ

کابیان

وَأَبِي بَكْرٍ وَعُمَرُ

[قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿فَاقْبِرْهُ﴾] [عس: ۲۱] اور سورہ عیسٰی میں جو آیا ہے ﴿فَاقْبِرْهُ﴾ تو عرب لوگ کہتے ہیں اقبرت الرجل اقبرہ یعنی میں نے اس کے لیے قبر بنائی اور قبرتہ کے معنی میں نے اسے دفن کیا اور سورہ مرسلات میں جو ﴿كَفَاتَا﴾ کا لفظ ہے زندگی بھی زمین و قَبْرَتُهُ: دَفَنَتْهُ ﴿كَفَاتَا﴾ [المرسلات: ۲۵]

يَكُونُونَ فِيهَا أَحْيَاءَ، وَيُدْفَنُونَ فِيهَا أَمْوَاتًا. ۱۳۸۹- حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ هِشَامٍ، قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ، يَحْيَى بْنُ أَبِي زَكْرِيَّا، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَعْتَلِرُ فِي مَرَضِهِ: ((أَيْنَ أَنَا الْيَوْمَ أَيْنَ أَنَا غَدًا؟)) اسْتَبْطَاءَ لَيَوْمٍ عَائِشَةَ، فَلَمَّا كَانَ يَوْمِي قَبَضَهُ اللَّهُ بَيْنَ سَخْرِي وَنَحْرِي، وَدُفِنَ فِي بَيْتِي.

[راجع: ۸۹۰]

ہی پر گزار دو گے اور مرنے کے بعد بھی اسی میں دفن ہوں گے۔ (۱۳۸۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے سلیمان بن بلال نے بیان کیا اور ان سے ہشام بن عروہ نے (دوسری سند، امام بخاری رحمہ اللہ نے کہا) اور مجھ سے محمد بن حرب نے بیان کیا، کہا ہم سے ابو مردان یحییٰ بن ابی زکریا نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے عروہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ اپنے مرض الوفا میں گویا اجازت لینا چاہتے تھے (دریافت فرماتے): ”آج میری باری کن کے یہاں ہے۔ کل کن کے یہاں ہوگی؟“ عائشہ رضی اللہ عنہا کی باری کے دن کے متعلق خیال فرماتے تھے کہ بہت دن بعد آئے گی۔ چنانچہ جب میری باری آئی تو اللہ تعالیٰ نے آپ کی روح اس حال میں قبض کی کہ آپ میرے سینے سے ٹیک لگائے ہوئے تھے اور میرے ہی گھر میں آپ دفن کیے گئے۔

تشریح: ۲۹ صفر ۱۱ھ کا دن تھا کہ رسول پاک ﷺ کو تکلیف شروع ہوئی اور ابو سعید خدری رضی اللہ عنہ کہتے ہیں کہ جو رد مال نبی کریم ﷺ کے سر مبارک پر تھا وہ بخاری وجہ سے ایسا گرم تھا کہ میرے ہاتھ کو برداشت نہ ہو سکی۔ آپ ۱۳ دن یا ۱۴ دن بیمار رہے۔ آخری ہفتہ آپ نے حضرت عائشہ رضی اللہ عنہا کے گھر پر ہی پورا فرمایا۔ ان ایام میں آپ بیشتر آپ مسجد میں جا کر نماز بھی پڑھاتے رہے مگر چار روز قبل حالت بہت دگرگوں ہو گئی۔ آخر ۱۲ ربیع الاول ۱۱ھ بروز سوموار بوقت چاشت آپ دنیائے فانی سے من موذ کر رفیق اعلیٰ سے جا ملے۔ عمر مبارک ۶۳ سال قمری پر چار دن تھی اللہم صل علی محمد وعلی آل محمد۔ وفات پر صحابہ کرام رضی اللہ عنہم نے آپ کے دفن کے متعلق سوچا تو آخری رائے یہی قرار پائی کہ حجرہ مبارکہ میں آپ کو دفن کیا جائے کیونکہ انبیاء جہاں انتقال کرتے ہیں اس جگہ دفن کیے جاتے ہیں۔ یہی حجرہ مبارکہ ہے جو آج گنبد خضرا کے نام سے دنیا کے کروڑ ہا انسانوں کا مرجع عقیدت ہے۔ امام بخاری رحمہ اللہ نے نبی کریم ﷺ کی قبر شریف کی نشان دہی کرتے ہوئے یہ ثابت فرمایا کہ مرنے والے کو اگر اس کے گھر ہی میں دفن کر دیا جائے تو شرعاً اس میں قباحت نہیں ہے۔

آپ کے اخلاق حسنہ میں سے ہے کہ آپ ایام بیماری میں دوسری بیویوں سے حضرت عائشہ رضی اللہ عنہا کے گھر میں جانے کے لیے معذرت فرماتے رہے۔ یہاں تک کہ جملہ ازواج مطہرات نے آپ کو حجرہ صدیقہ رضی اللہ عنہا کے لیے اجازت دے دی اور آخری ایام آپ نے وہیں بسر کیے۔ اس سے حضرت عائشہ رضی اللہ عنہا کی بھی کمال فضیلت ثابت ہوتی ہے۔ تفہیم نام نہاد مسلمانوں پر جو عائشہ صدیقہ رضی اللہ عنہا جیسی مایہ ناز اسلامی جاتون کی فضیلت کا انکار کریں۔ اللہ تعالیٰ ان کو ہدایت عطا فرمائے۔ آمین

۱۳۹۰- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: ((لَعَنَ اللَّهُ الْيَهُودَ)) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے ابو عوانہ نے بیان کیا، ان سے ہلال بن حمید نے، ان سے عروہ نے اور ان سے ام المومنین حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے اپنے اس مرض کے موقع پر فرمایا تھا جس سے آپ جانبر نہ ہو سکے تھے کہ ”اللہ تعالیٰ کی

یہود و نصاریٰ پر لعنت ہو۔ انہوں نے اپنے انبیاء کی قبروں کو مساجد بنا لیا۔“ اگر یہ ڈرنہ ہوتا تو آپ کی قبر بھی کھلی رہنے دی جاتی۔ لیکن ڈراس کا ہے کہ کہیں اسے بھی لوگ سجدہ گاہ نہ بنالیں۔ اور ہلال سے روایت ہے کہ عروہ بن زبیر نے میری کنیت (ابو عوانہ یعنی عوانہ کے والد) رکھ دی تھی ورنہ میرے کوئی اولاد نہ تھی۔

لی: [راجع: ۴۳۵، ۱۳۳۰]

ہم سے محمد نے بیان کیا، کہا کہ ہمیں عبد اللہ نے خبر دی، کہا کہ ہمیں ابو بکر بن عیاش نے خبر دی اور ان سے سفیان ثمار نے بیان کیا کہ انہوں نے نبی کریم ﷺ کی قبر مبارک دیکھی ہے جو کوہان نما ہے۔

ہم نے فروہ بن ابی المغراء نے بیان کیا، کہا کہ ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے کہ ولید بن عبد الملک بن مروان کے عہد حکومت میں (جب نبی کریم ﷺ کے حجرہ مبارک کی) دیوار گری اور لوگ اسے (زیادہ اونچی) اٹھانے لگے تو وہاں ایک قدم ظاہر ہوا لوگ یہ سمجھ کر گھبرا گئے کہ یہ نبی کریم ﷺ کا قدم مبارک ہے۔ کوئی شخص ایسا نہیں تھا جو قدم کو پہچان سکتا۔ آخر عروہ بن زبیر نے بتایا کہ نہیں اللہ گواہ ہے یہ رسول اللہ ﷺ کا قدم نہیں ہے بلکہ یہ تو عمر بن الخطاب کا قدم ہے۔

وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ۖ لَوْلَا ذَلِكَ أُتْبِرَ قَبْرُهُ، غَيْرَ أَنَّهُ خَشِيَ أَوْ خَشِيَ أَنْ يَتَّخَذَ مَسْجِدًا وَعَنْ هِلَالٍ قَالَ: كُنَّا بِنِ عُرْوَةَ بْنِ الزُّبَيْرِ وَلَمْ يُولَدْ لِي. [راجع: ۴۳۵، ۱۳۳۰]

حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ، عَنْ سُفْيَانَ الثَّمَارِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، رَأَى قَبْرَ النَّبِيِّ ﷺ مُسْتَمًا. حَدَّثَنَا فَرَوَةُ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، لَمَّا سَقَطَ عَلَيْهِمُ الْحَائِطُ فِي زَمَانِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ أَخَذُوا فِي بِنَائِهِ، فَبَدَثَ لَهُمْ قَدَمٌ فَفَزِعُوا، وَظَنُّوا أَنَّهَا قَدَمُ النَّبِيِّ ﷺ فَمَا وَجَدُوا أَحَدًا يَعْلَمُ ذَلِكَ حَتَّى قَالَ لَهُمْ عُرْوَةُ: لَا وَاللَّهِ مَا هِيَ قَدَمُ النَّبِيِّ ﷺ مَا هِيَ إِلَّا قَدَمُ عُمَرَ.

(۱۳۹۱) ہشام اپنے والد سے اور وہ عائشہ رضی اللہ عنہا سے روایت کرتے ہیں کہ آپ نے عبد اللہ بن زبیر رضی اللہ عنہما کو وصیت کی تھی کہ مجھے نبی اکرم ﷺ اور آپ کے ساتھیوں کے ساتھ دفن نہ کرنا۔ بلکہ میری دوسری سوکنوں کے ساتھ بقیع غرقہ میں مجھے دفن کرنا۔ میں یہ نہیں چاہتی کہ ان کے ساتھ میری بھی تعریف ہوا کرے۔

۱۳۹۱۔ وَعَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا أَوْصَتْ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ لَا تَذْفِنِي مَعَهُمْ وَأَذْفِنِي مَعَ صَوَاحِبِي بِالْبَقِيعِ، لَا أَزْكِي بِهِ أَبَدًا. [طرفہ فی: ۷۳۲۷]

تشریح: ہوا یہ کہ ولید کی خلافت کے زمانہ میں اس نے عمر بن عبد العزیز کو جو اس کی طرف سے مدینہ شریف کے عامل تھے، یہ لکھا کہ ازواج مطہرات کے حجرے گرا کر مسجد نبوی کو وسیع کر دو اور نبی کریم ﷺ کی قبر مبارک کی جانب دیوار بلند کر دو کہ نماز میں ادھر منہ نہ ہو عمر بن عبد العزیز نے یہ حجرے گرانے شروع کیے تو ایک پاؤں زمین سے نمودار ہوا جسے حضرت عروہ نے شناخت کیا اور بتلایا کہ یہ حضرت عمر رضی اللہ عنہ کا پاؤں ہے جسے یوں ہی احترام سے دفن کیا گیا۔

حضرت عائشہ رضی اللہ عنہا نے اپنی کسوفی کے طور پر فرمایا تھا کہ میں نبی کریم ﷺ کے ساتھ حجرہ مبارک میں دفن ہوں گی تو لوگ آپ کے ساتھ میرا بھی ذکر کریں گے اور دوسری بیویوں میں مجھ کو ترجیح دیں گے جسے میں پسند نہیں کرتی۔ لہذا مجھے بقیع غرقہ میں دفن ہونا پسند ہے جہاں میری بہنیں ازواج مطہرات مدفون ہیں اور میں اپنی یہ جگہ جو خالی ہے حضرت عمر رضی اللہ عنہ کے لیے دے دیتی ہوں۔ سبحان اللہ! کتاب بڑا ایثار ہے۔ سلام اللہ تعالیٰ علیہم

اجمعین۔ حجرہ مبارک کی دیوار پر بلند کرنے کے بارے میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”ای حائط حجرۃ النبی ﷺ وفی روایۃ الحموی عنہم والسبب فی ذلك ما رواه ابویکر الاجری من طبری شعیب بن اسحاق عن هشام عن عروۃ قال اخبرنی ابی قال کان الناس یصلون الی القبر فامر به عمر بن عبد العزیز فرفع حتی لا یصلی الیہ احد فلما ہدم بدت قدم بساق وركبة ففرع عمر بن عبد العزیز فاتاه عروۃ فقال هذا ساق عمر وركبته فسرى عن عمر بن عبد العزیز وروی الاجری من طریق مالک بن مغول عن رجاء بن حیوة قال کتب الولید بن عبد الملک الی عمر بن عبد العزیز وکان قد اشترى حجر ازواج النبی ﷺ ان اھدمھا ووسع بها المسجد فقعد عمر فی ناحیة ثم امر بھدمھا فما رایتہ باکیا اکثر من یومئذ ثم بناہ کما اراد فلما ان بنی البیت علی القبر وھدم البیت الاول ظھرت القبور الثلاثة وکان الرمل الذی علیھا قد انھار ففرع عمر بن عبد العزیز واراد ان یقوم فیسویھا بنفسه فقلت له اصلحك الله انک ان قمت قام الناس معک فلو امرت رجلا ان یصلحھا ورجوت انه یامرنی بذالك فقال یا مزاحم یعنی مولاه قم فاصلحھا قال فاصلحھا قال رجاء وکان قبر ابی بکر عند وسط النبی ﷺ وعمر خلف ابی بکر رأسه عند وسطه۔“

اس عبارت کا خلاصہ وہی مضمون ہے جو گزر چکا ہے (فتح الباری، ج: ۶ / ص: ۶۰)

(۱۳۹۲) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے جریر بن عبد الحمید نے بیان کیا، کہا کہ ہم سے حصین بن عبد الرحمن نے بیان کیا، ان سے عمرو بن میمون اودی نے بیان کیا کہ میری موجودگی میں حضرت عمر بن خطاب رضی اللہ عنہ نے عبد اللہ بن عمر رضی اللہ عنہما سے فرمایا کہ اے عبد اللہ! ام المومنین عائشہ رضی اللہ عنہا کی خدمت میں جا اور کہہ کہ عمر بن خطاب نے آپ کو سلام کہا ہے اور پھر ان سے معلوم کرنا کیا مجھے میرے دونوں ساتھیوں کے ساتھ دفن ہونے کی آپ کی طرف سے اجازت مل سکتی ہے؟ حضرت عائشہ رضی اللہ عنہا نے کہا کہ میں نے اس جگہ کو اپنے لیے پسند کر رکھا تھا لیکن آج میں اپنے پر عمر رضی اللہ عنہ کو ترجیح دیتی ہوں۔ جب ابن عمر رضی اللہ عنہما واپس آئے تو عمر رضی اللہ عنہ نے دریافت کیا کہ کیا پیغام لائے ہو؟ کہا کہ امیر المومنین! انہوں نے آپ کو اجازت دے دی ہے۔ عمر رضی اللہ عنہ یہ سن کر بولے کہ اس جگہ دفن ہونے سے زیادہ مجھے اور کوئی چیز عزیز نہیں تھی۔ لیکن جب میری روح قبض ہو جائے تو مجھے اٹھا کر لے جانا اور پھر دوبارہ عائشہ رضی اللہ عنہا کو میرا سلام پہنچا کر ان سے کہنا کہ عمر نے آپ سے اجازت چاہی ہے۔ اگر اس وقت بھی وہ اجازت دے دیں تو مجھے وہیں دفن کر دینا، ورنہ مسلمانوں کے قبرستان میں دفن کر دینا۔ میں اس امر خلافت کا ان چند صحابہ سے زیادہ اور کسی کو مستحق نہیں سمجھتا جن سے رسول اللہ ﷺ اپنی وفات کے وقت تک خوش اور راضی رہے۔ وہ حضرات

۱۳۹۲۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، أَذْهَبَ إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَقُلْ: يَقْرَأُ عُمَرُ بْنُ الْخَطَّابِ عَلَيْكَ السَّلَامَ، ثُمَّ سَلِّهَا أَنْ أَذْفَنَ مَعَ صَاحِبِيَّ قَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، فَلَا وَثِرَ لِي الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قَالَ: لَهُ مَا لَدَيْكَ؟ قَالَ: أَذِنْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: مَا كَانَ شَيْءٌ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ الْمَضْجَعِ، فَإِذَا قُبِضْتُ فَأَحْمِلُونِي ثُمَّ سَلِّمُوا! ثُمَّ قُلْ يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ. فَإِنْ أَذِنْتَ لِي فَأَذْفِنُونِي، وَإِلَّا فَرُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ، إِنِّي لَا أَعْلَمُ أَحَدًا أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّفَرِ الَّذِينَ تُؤَفِّي رَسُولُ اللَّهِ ﷺ. وَهُوَ عَنْهُمْ رَاضٍ، فَمَنْ اسْتَخْلَفُوا بَعْدِي فَهُوَ

میرے بعد جسے بھی خلیفہ بنائیں، خلیفہ وہی ہوگا اور تمہارے لیے ضروری ہے کہ تم اپنے خلیفہ کی باتیں توجہ سے سنو اور اس کی اطاعت کرو۔ آپ نے اس موقع پر حضرت عثمان، علی، طلحہ، زبیر، عبد الرحمن بن عوف اور سعد بن ابی وقاص رضی اللہ عنہم کے نام لیے۔ اتنے میں ایک انصاری نوجوان داخل ہوا اور کہا کہ اے امیر المؤمنین! آپ کو بشارت ہو، اللہ عز و جل کی طرف سے، آپ کا اسلام میں پہلے داخل ہونے کی وجہ سے جو مرتبہ تھا وہ آپ کو معلوم ہے۔ پھر جب آپ خلیفہ ہوئے تو آپ نے انصاف کیا۔ پھر آپ نے شہادت پائی۔ حضرت عمر رضی اللہ عنہ بولے میرے بھائی کے بیٹے! کاش ان کی وجہ سے میں برابر چھوٹ جاؤں۔ نہ مجھے کوئی عذاب ہو اور نہ کوئی ثواب۔ ہاں میں اپنے بعد آنے والے خلیفہ کو وصیت کرتا ہوں، کہ وہ مہاجرین اولین کے ساتھ اچھا برتاؤ رکھے، ان کے حقوق پہچانے اور ان کی عزت کی حفاظت کرے اور میں اسے انصار کے بارے میں بھی اچھا برتاؤ رکھنے کی وصیت کرتا ہوں۔ یہ وہ لوگ ہیں جنہوں نے ایمان والوں کو اپنے گھروں میں جگہ دی۔ (میری وصیت ہے کہ) ان کے اچھے لوگوں کے ساتھ بھلائی کی جائے اور ان میں جو برے ہوں ان سے درگزر کیا جائے اور میں ہونے والے خلیفہ کو وصیت کرتا ہوں، اس ذمہ داری کو پورا کرنے کی جو اللہ اور رسول کی ذمہ داری ہے (یعنی غیر مسلموں کی جو اسلامی حکومت کے تحت زندگی گزارتے ہیں) کہ ان سے کیے گئے وعدوں کو پورا کیا جائے۔ انہیں بچا کر لڑا جائے اور طاقت سے زیادہ ان پر کوئی بار نہ ڈالا جائے۔

الْخَلِيفَةُ، فَاسْمَعُوا لَهُ وَأَطِيعُوا فَسَمِيَ
عُثْمَانُ وَعَلِيًّا وَطَلْحَةً وَالزُّبَيْرَ وَعَبْدَ الرَّحْمَنِ
ابْنَ عَوْفٍ وَسَعْدَ بْنَ أَبِي وَقَاصٍ، وَوَلَجَ
عَلَيْهِ شَابٌّ مِنَ الْأَنْصَارِ فَقَالَ: أَبَشِّرْ يَا أَمِيرَ
الْمُؤْمِنِينَ! بِبُشْرَى اللَّهِ عَزَّ وَجَلَّ، كَانَ لَكَ
مِنَ الْقَدَمِ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ
اسْتَخْلَفْتَ فَقَدَلْتُ، ثُمَّ الشَّهَادَةُ بَعْدَ هَذَا
كُلُّهُ. فَقَالَ: لَيْتَنِي يَا ابْنَ أَخِي وَذَلِكَ كَفَافٌ
لَا عَلَيَّ وَلَا لِي أَوْصِي الْخَلِيفَةَ مِنْ بَعْدِي
بِالْمُهَاجِرِينَ الْأَوَّلِينَ خَيْرًا، أَنْ يَعْرِفَ لَهُمْ
حَقَّهُمْ، وَأَنْ يَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأَوْصِيهِ
بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ
أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ، وَيُعْفَى عَنْ مُسِيئِهِمْ،
وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ
يُوفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ،
وَأَنْ لَا يَكْلَفُوا فَوْقَ طَاقَتِهِمْ. (اُطرافہ فی:

۳۰۵۲، ۳۱۲۶، ۳۷۰۰، ۴۸۸۸، ۷۲۰۷]

تشریح: سیدنا حضرت عمر بن خطاب رضی اللہ عنہ کی کنیت ابو حفص ہے۔ عدوی قریشی ہیں۔ نبوت کے چھٹے سال اسلام میں داخل ہوئے بعض نے کہا کہ پانچویں سال میں۔ ان سے پہلے چالیس مرد اور گیارہ عورتیں اسلام لایں تھیں اور کہا جاتا ہے کہ چالیسویں مرد حضرت عمر رضی اللہ عنہ ہی تھے۔ ان کے اسلام قبول کرنے کے دن ہی سے اسلام نمایاں ہونا شروع ہو گیا۔ اسی وجہ سے ان کا لقب فاروق ہوا۔ حضرت ابن عباس رضی اللہ عنہما کہتے ہیں کہ میں نے حضرت عمر رضی اللہ عنہ سے پوچھا تھا کہ آپ کا لقب فاروق کیسے ہوا؟ فرمایا کہ حضرت حمزہ رضی اللہ عنہ میرے اسلام سے تین دن پہلے مسلمان ہو چکے تھے۔ اس کے بعد اللہ تعالیٰ نے اسلام کے لیے میرا سینہ بھی کھول دیا تو میں نے کہا: لا الہ الا هو لا الہ الا اسماء الحسنی اللہ کے سوا کوئی معبود برحق نہیں اسی کے لیے سب اچھے نام ہیں۔ اس کے بعد کوئی جان مجھ کو رسول اللہ ﷺ کی جان سے پیاری نہ تھی۔ اس کے بعد میں نے دریافت کیا کہ رسول اللہ ﷺ کہاں تشریف فرما ہیں تو میری بہن نے مجھ کو بتلایا کہ آپ دار ارقم بن ابی ارقم میں جو کہ صفا کے پاس ہے، تشریف رکھتے ہیں۔ میں البواقرم کے مکان پر حاضر ہوا جبکہ حضرت حمزہ رضی اللہ عنہ بھی آپ کے صحابہ کے ساتھ مکان میں موجود تھے اور رسول اللہ ﷺ بھی گھر میں تشریف فرما تھے۔ میں نے دروازے کو پینا تو لوگوں نے ٹکنا چاہا۔ حضرت حمزہ رضی اللہ عنہ نے فرمایا کہ تم لوگوں کو کیا ہو گیا؟ سب نے کہا کہ عمر بن خطاب رضی اللہ عنہ آئے ہیں پھر نبی کریم ﷺ تشریف لائے اور مجھے کپڑے سے پکڑ لیا۔ پھر خوب زور سے مجھ کو اپنی طرف کھینچا کہ میں رک نہ سکا اور گھٹنے کے بل گر گیا۔ اس کے بعد نبی کریم ﷺ نے ارشاد فرمایا

کہ عمر اس کفر سے کب تک باز نہیں آؤ گے؟ تو بے ساختہ میری زبان سے نکلا "اشهد ان لا اله الا الله وحده لا شریک له واشهد ان محمدا عبده ورسوله" اس پر تمام دار ارقم کے لوگوں نے نعرہ بکبیر بلند کیا کہ جس کی آواز حرم شریف میں سنی گئی۔ اس کے بعد میں نے کہا کہ یا رسول اللہ! کیا ہم موت اور حیات میں دین حق پر نہیں ہیں؟ آپ نے فرمایا کیوں نہیں قسم ہے اس ذات پاک کی جس کے ہاتھ میں میری جان ہے تم سب حق پر ہو، اپنی موت میں بھی اور حیات میں بھی۔ اس پر میں نے عرض کیا کہ پھر اس حق کو چھپانے کا کیا مطلب۔ قسم ہے اس ذات کی جس نے آپ کو حق کے ساتھ بھیجا ہے ہم ضرور حق کو لے کر باہر نکلیں گے۔

چنانچہ ہم نے نبی کریم ﷺ کو دو صفوں کے درمیان نکالا۔ ایک صف میں حضرت حمزہ رضی اللہ عنہ اور دوسری صف میں میں نہیں تھا اور میرے اندر جوش ایمان کی وجہ سے ایک جگہ جیسی گڑگڑاہٹ تھی۔ یہاں تک کہ ہم مسجد حرام میں پہنچ گئے تو مجھ کو اور حضرت حمزہ رضی اللہ عنہ کو قریش نے دیکھا اور ان کو اس قدر صدمہ پہنچا کہ ایسا صدمہ انہیں اس سے پہلے کبھی نہ پہنچا تھا۔ اسی نبی کریم ﷺ نے میرا نام فاروق رکھ دیا کہ اللہ نے میری وجہ سے حق اور باطل میں فرق کر دیا۔ روایتوں میں ہے کہ آپ کے اسلام لانے پر حضرت جبرائیل امین علیہ السلام تشریف لائے اور فرمایا کہ اے اللہ کے رسول! آج عمر رضی اللہ عنہ کے اسلام لانے سے تمام آسمانوں والے بے حد خوش ہوئے ہیں۔

حضرت عبداللہ بن مسعود رضی اللہ عنہ کہتے ہیں کہ قسم اللہ کی میں یقین رکھتا ہوں کہ حضرت عمر رضی اللہ عنہ کے علم کو ترازو کے ایک پلڑے میں رکھا جائے اور دوسری میں تمام زندہ انسانوں کا علم تو یقیناً حضرت عمر رضی اللہ عنہ کے علم والا پلڑا جھک جائے گا۔

آپ حضرت نبی کریم ﷺ کے ساتھ تمام غزوات میں شریک ہوئے اور یہ پہلے خلیفہ ہیں جو امیر المؤمنین لقب سے پکارے گئے۔ حضرت عمر گورے رنگ والے لمبے قد والے تھے۔ سر کے بال اکثر گر گئے تھے۔ آنکھوں میں سرخ جھک رہا کرتی تھی۔ اپنی خلافت میں تمام امور حکومت کو احسن طریق پر انجام دیا۔

آخر مدینہ میں بدھ کے دن ۲۶ ذی الحجہ ۲۳ھ میں مغیرہ بن شعبہ کے غلام ابو لؤلؤ نے آپ کو خنجر سے زخمی کیا اور یکم حرم الحرام کو آپ نے جام شہادت نوش فرمایا۔ تیرہ ٹھ سال کی عمر پائی۔ مدت خلافت دس سال چھ ماہ ہے۔ آپ کے جنازہ کی نماز حضرت صہیب رومی نے پڑھائی۔ وفات سے قبل حجرہ نبوی میں دفن ہونے کے لیے حضرت عائشہ صدیقہ رضی اللہ عنہا سے باضابطہ اجازت حاصل کر لی۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: "وفیه الحرص علی مجاورۃ الصالحین فی القبور طمعا فی اصابۃ الرحمة اذا نزلت علیہم وفی دعاء من یزورہم من اهل الخیر۔" یعنی آپ کے اس واقعہ میں یہ پہلو بھی ہے کہ صالحین بندوں کے پڑوس میں دفن ہونے کی حرص کرنا درست ہے۔ اس طمع میں کہ ان صالحین بندوں پر رحمت الہی کا نزول ہوگا تو اس میں ان کو بھی شرکت کا موقع ملے گا اور جو اہل خیر ان کے لیے دعائے خیر کرنے آئیں گے وہ ان کی قبر پر بھی دعا کرتے جائیں گے۔ اس طرح دعاؤں میں بھی شرکت رہے گی۔

سبحان اللہ کیا مقام ہے! ہر سال لاکھوں مسلمان مدینہ شریف پہنچ کر نبی کریم ﷺ پر درود و سلام پڑھتے ہیں۔ ساتھ ہی آپ کے جان ثاروں حضرت صدیق اکبر رضی اللہ عنہ اور فاروق اعظم رضی اللہ عنہ پر بھی سلام بھیجنے کا موقع مل جاتا ہے۔ سچ ہے:

نگاہ ناز جسے آشنائے راز کرے ☆ وہ اپنی خوبی قسمت پہ کیوں نہ ناز کرے

عشرہ مبشرہ میں سے یہی لوگ موجود تھے جن کا حضرت عمر رضی اللہ عنہ نے خلیفہ بنانے والی کمیٹی کے لیے نام لیا۔ ابو عبیدہ بن جراح کا انتقال ہو چکا تھا اور سعید بن زید گونزدہ تھے مگر وہ حضرت عمر رضی اللہ عنہ کے رشتہ دار یعنی چچا زاد بھائی ہوتے تھے، اس لیے ان کا بھی نام نہیں لیا۔ دوسری روایت میں ہے کہ آپ نے تاکید فرمایا کہ دیکھو میرے بیٹے عبداللہ کا خلافت میں کوئی حق نہیں ہے۔ یہ آپ کا وہ کارنامہ ہے جس پر آج کی نام نہاد جمہوریتیں ہزار ہا بار قربان کی جاسکتی ہیں۔ حضرت عمر رضی اللہ عنہ کی کس نفسی کا یہ عالم ہے کہ ساری عمر خلافت کمال عدل کے ساتھ چلائی پھر بھی اب آخر وقت میں اسی کو غنیمت تصور فرما رہے ہیں کہ خلافت کا نہ ثواب ملے نہ عذاب ہو بلکہ برابر برابر میں اتر جائے تو یہی غنیمت ہے۔ اخیر میں آپ نے مہاجرین و انصار کے لیے بہترین وصیتیں فرمائیں اور سب سے بڑا کارنامہ یہ کہ ان غیر مسلموں کے لیے جو خلافت اسلامی کے زیر نگین امن و امان کی زندگی گزارتے ہیں، خصوصی وصیت فرمائی کہ

ہرگز ہرگز ان سے بعد عہدی نہ کی جائے اور طاق سے زیادہ ان پر کوئی بار نہ ڈالا جائے۔

بَابُ مَا يُنْهَى مِنْ سَبِّ الْأَمْوَاتِ باب: مردوں کو برا کہنے کی ممانعت کا بیان

۱۳۹۳۔ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا)) وَتَابَعَهُ عَلِيُّ بْنُ الْجَعْدِ وَمُحَمَّدُ بْنُ عُرْزَةَ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ . وَرَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُّوسِ، عَنْ الْأَعْمَشِ، وَمُحَمَّدُ بْنُ أَنَسٍ عَنْ الْأَعْمَشِ . [طرفه في: ۶۵۱۶] [نسائي: ۱۹۳۵]

۱۳۹۳) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے اعش نے بیان کیا، ان سے مجاہد نے بیان کیا اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”مردوں کو برا نہ کہو کیونکہ انہوں نے جیسا عمل کیا اس کا بدلہ پالیا۔“ اس روایت کی متابعت علی بن جعد، ابن عرعرہ اور ابن ابی عدی نے شعبہ سے کی ہے۔ اور اس کی روایت عبد اللہ بن عبد القدوس نے اعش سے اور محمد بن انس نے بھی اعش سے کی ہے۔

۱۳۹۴۔ حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو أَبِي، عَنْ الْأَعْمَشِ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو لَهَبٍ لِلنَّبِيِّ ﷺ تَبَّ لَكَ سَائِرَ الْيَوْمِ، فَنَزَلَتْ: ((تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)). [إطرافه في: ۳۵۲۵، ۳۵۲۶، ۴۷۷۰، ۴۸۰۱، ۴۹۷۱، ۴۹۷۲، ۴۹۷۳] [مسلم: ۵۰۸، ۵۰۹؛ ترمذی: ۳۳۶۳]

تشریح: یعنی مسلمان جو مر جائیں ان کا مرنے کے بعد عیب نہ بیان کرنا چاہیے۔ اب ان کو برا کہنا ان کے عزیزوں کو ایذا دیتا ہے۔

بَابُ ذِكْرِ شَرَارِ الْمَوْتَى باب: برے مردوں کی برائی بیان کرنا درست ہے

۱۳۹۴) ہم سے عمر بن حفص نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے باپ نے بیان کیا اعش سے، انہوں نے کہا کہ مجھ سے عمرو بن مرہ نے بیان کیا، ان سے سعید بن جبیر نے، اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ابولہب نے نبی کریم ﷺ سے کہا کہ سارے دن تجھ پر بربادی ہو۔ اس پر یہ آیت اتری ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ یعنی ”ٹوٹ گئے ہاتھ ابولہب کے اور وہ خود ہی برباد ہو گیا۔“

۱۳۹۴۔ حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو أَبِي، عَنْ الْأَعْمَشِ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو لَهَبٍ لِلنَّبِيِّ ﷺ تَبَّ لَكَ سَائِرَ الْيَوْمِ، فَنَزَلَتْ: ((تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ)). [إطرافه في: ۳۵۲۵، ۳۵۲۶، ۴۷۷۰، ۴۸۰۱، ۴۹۷۱، ۴۹۷۲، ۴۹۷۳] [مسلم: ۵۰۸، ۵۰۹؛ ترمذی: ۳۳۶۳]

تشریح: جب یہ آیت اتری: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (اشعرا: ۲۴) یعنی اپنے قریبی رشتہ داروں کو ڈرانا تو آپ کو وہ منہ پر چڑھے اور قریش کے لوگوں کو یارا، وہ سب اکٹھے ہوئے۔ پھر آپ نے ان کو اللہ کے عذاب سے ڈرایا تب ابولہب مردود کہنے لگا تیری خرابی ہوسارے دن کیا تو نے ہم کو اسی بات کے لیے اکٹھا کیا تھا ۱۲ وقت یہ سورت اتری: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ (۱/۱۱) ابولہب ہی کے دونوں ہاتھ ٹوٹے اور وہ ہلاک ہوا۔ معلوم ہوا کہ برے لوگوں کا فرد، بخیر و شر و شراشتد بہ علی منع سبب الاموات مطلقا وقد تقدم ان عمومہ مخصوص

”ای وصلوا الی ما عملوا من خیر وشر واشتد بہ علی منع سبب الاموات مطلقا وقد تقدم ان عمومہ مخصوص واضح ما قيل في ذلك ان اموات الكفار والفساق يجوز ذكر مساوئهم للتحذير منهم والتنفير عنهم وقد اجمع العلماء

علی جواز جرح المجر وحین من الرواة احياء وامواتا۔“
 یعنی انہوں نے جو کچھ برائی بھلائی کی وہ سب کچھ ان کے سامنے آ گیا۔ اب ان کی برائی کرنا بیکار ہے اور اس سے دلیل پکڑی گئی ہے کہ اموت
 کو برائیوں سے یاد کرنا مطلقاً منع ہے اور پیچھے گزر چکا ہے کہ اس کا غموم مخصوص ہے اور اس بارے میں صحیح ترین خیال یہ ہے کہ مرے ہوئے کافروں اور
 فاسقوں کی برائیوں کا ذکر کرنا جائز ہے۔ تاکہ ان کے جیسے برے کاموں سے نفرت پیدا ہو اور علما نے اجماع کیا ہے کہ راویان حدیث زندوں مردوں پر
 جرح کرنا جائز ہے۔۔۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الزَّكَاةِ

زکوٰۃ کے مسائل کا بیان

بَابُ وَجُوبِ الزَّكَاةِ، باب: زکوٰۃ دینا فرض ہے

وَقَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾ [البقرة: ۴۳] وَقَالَ ابْنُ عَبَّاسٍ: نَظَرَ أَبُو سُفْيَانَ فَذَكَرَ حَدِيثَ النَّبِيِّ ﷺ سَے متعلق (قیصر روم سے اپنی) گفتگو نقل کی کہ انہوں نے کہا تھا کہ ہمیں وہ قَالَ: يَا مُرْنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ نماز، زکوٰۃ، صلہ رحمی، ناطہ جوڑنے اور حرام کاری سے بچنے کا حکم دیتے ہیں۔ وَالْعَفَافِ.

تشریح: امام بخاری رحمہ اللہ اپنی روش کے مطابق پہلے قرآن مجید کی آیت لائے اور فرضیت زکوٰۃ کو قرآن مجید سے ثابت کیا۔ قرآن مجید میں زکوٰۃ کی بابت بیسی آیات میں اللہ پاک نے حکم فرمایا ہے اور یہ اسلام کا ایک عظیم رکن ہے۔ جو اس کا منکر ہے وہ بالاتفاق کافر اور دائرہ اسلام سے خارج ہے۔ زکوٰۃ نہ دینے والوں پر سیدنا ابوبکر صدیق رضی اللہ عنہ نے جہاد کا اعلان فرما دیا تھا۔

زکوٰۃ ۲ھ میں مسلمانوں پر فرض ہوئی۔ یہ درحقیقت اس صفت ہمدردی و رحم کے بقاعدہ استعمال کا نام ہے جو انسان کے دل میں اپنے اہل خانہ کے ساتھ قدرتا فطری طور پر موجود ہے۔ یہ اموال نامیہ یعنی ترقی کرنے والوں میں مقرر کی گئی ہے جن میں سے ادا کرنا گوارا بھی نہیں گزر سکتا۔ اموال نامیہ میں تجارت سے حاصل ہونے والی دولت، زراعت اور مویشی (بھینٹ بکری گائے وغیرہ) اور نقد روپیہ اور معدنیات اور دفائن شمار ہوتے ہیں۔ جن کے مختلف نصاب ہیں۔ ان کے تحت ایک حصہ ادا کرنا فرض ہے۔ قرآن مجید میں اللہ پاک نے زکوٰۃ کی تقسیم ان لفظوں میں فرمائی: ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرْمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ﴾ (۹/التوبہ: ۶۰) یعنی زکوٰۃ کا مال فقیروں اور مسکینوں کے لئے ہے اور تحصیلداران زکوٰۃ کے لئے (جو اسلامی انیٹ کی طرف سے زکوٰۃ کی وصولی کے لئے مقرر ہوں گے) ان کی تنخواہ اس میں سے ادا کی جائے گی) اور ان لوگوں کے لئے جن کی دل افزائی اسلام میں منظور ہو یعنی نو مسلم لوگ اور غلاموں کو آزادی دلانے کے لئے اور ایسے قرضداروں کا قرض چکانے کے لئے جو قرض نہ اتار سکتے ہوں اور اللہ کے راستے میں (اسلام کی اشاعت و ترقی و سر بلندی کے لئے) اور مسافروں کے لئے۔

لفظ زکوٰۃ کی لغوی اور شرعی تشریح کے لئے علامہ حافظ ابن حجر رحمہ اللہ اپنی مایہ ناز کتاب فتح الباری شرح صحیح بخاری شریف میں فرماتے ہیں:

”وَالزَّكَاةُ فِي اللُّغَةِ النَّمَاءُ يَقَالُ زَكَا الزَّرْعُ إِذَا نَمَا وَتَرَدَّ إِضْا فِي الْمَالِ وَتَرَدَّ إِضْا بِمَعْنَى التَّطَهِيرِ وَشَرْعًا بِالْإِجْتِهَادِ مَعَا مَا بِالْأَوَّلِ فَلَانِ اخْرَاجَهَا سَبَبٌ لِلنَّمَاءِ فِي الْمَالِ أَوْ بِمَعْنَى أَنْ الْإِجْرَ بِسَبَبِهَا يَكْثُرُ أَوْ بِمَعْنَى أَنْ مَتْلَقَهَا الْأَمْوَالُ ذَاتِ النَّمَاءِ كَالْتِّجَارَةِ وَالزَّرَاعَةِ وَدَلِيلُ الْأَوَّلِ مَا نَقَضَ مَالٌ مِنْ صَدَقَةٍ وَلَا نَهَا بِضَاعٍ ثَوَابِهَا كَمَا حَاءَ أَنَّ اللَّهَ يَرْبِي الصَّدَقَةَ وَأَمَّا

بالثاني فلانها طهرة للنفس من رذيلة اليخل وتطهير من الذنوب وهى الركن الثالث من الاركان التى بنى الاسلام عليها كما تقدم فى كتاب الايمان وقال ابن العربى تطلق الزكوة على الصدقة الواجبة والمندوبة والنفقة والحق والعفو وتعريفها فى الشرع اعطاء جزء من النصاب الحولى الى الفقير ونحوه غير هاشمى ولا مطلبى ثم لها ركن وهو الاخلاص وشرط هو السبب وهو ملك النصاب الحولى وشرط من تجب عليه وهو العقل البلوغ والحرية ولها حكم وهو سقوط الواجب فى الدنيا وحصول الثواب فى الاخرى وحكمة وهى التطهير من الادناس ورفع الدرجة واسترقاق الاحرار انتهى وهو جيد لكن فى شرط من تجب عليه اختلاف والزكوة امر مقطوع به فى الشرع يستغنى عن تكلف الاحتجاج له وانما وقع الاختلاف فى بعض فروعه واما اصل فرضية الزكوة فمن جعلها كفر وانما ترجم المصنف بذلك على عادته فى ايراد الادلة الشرعية والمتفق عليها والمختلف فيها" - (فتح البارى ، ج: ٣ / ص: ٣٠٨)

”اختلف في اول وقت فرض الزكوة فذهب الاكثر الى انه وقع بعد الهجرة فقليل كان في السنة الثانية قبل فرض رمضان اشار اليه النووي-“

خلاصہ یہ کہ لفظ زکوٰۃ نشو و نما پر بولا جاتا ہے۔ کہتے ہیں کہ زکا الزرع یعنی زراعت کھیتی نے نشو و نما پائی جب وہ بڑھنے لگے تو ایسا بولا جاتا ہے۔ اسی طرح مال کی بڑھوتری پر بھی یہ لفظ بولا جاتا ہے اور پاک کرنے کے معنی میں بھی آیا ہے اور شرعاً ہر دو اعتبار سے اس کا استعمال ہوا ہے۔ اول تو یہ کہ اس کی ادائیگی سے مال میں بڑھوتری ہوتی ہے اور یہ بھی کہ اس کے سبب اجر و ثواب کی نشو و نما حاصل ہوتی ہے یا یہ بھی کہ یہ زکوٰۃ ان اموال سے ادا کی جاتی ہے جو بڑھنے والے ہیں جیسے زراعت وغیرہ۔ اول کی دلیل وہ حدیث ہے جس میں وارد ہے کہ صدقہ نکالنے سے مال کم نہیں ہوتا بلکہ وہ بڑھ ہی جاتا ہے اور یہ بھی کہ اس کا ثواب دو گنا سہ گنا بڑھتا ہے جیسا کہ آیا ہے کہ اللہ پاک صدقہ کے مال کو بڑھاتا ہے۔ اور دوسرے اعتبار سے نفس کو بخل کے رذائل سے پاک کرنے والی چیز ہے اور گناہوں سے بھی پاک کرتی ہے اور اسلام کا یہ تیسرا عظیم رکن ہے۔ ابن العربی نے کہا کہ لفظ زکوٰۃ صدقہ فرض اور صدقہ نفل اور دیگر عطایا پر بھی بولا جاتا ہے۔

اس کی شرعی تعریف یہ کہ مقررہ نصاب پر سال گزرنے کے بعد فقرا و دیگر مستحقین کو اسے ادا کرنا فقرا بائشی اور مطلبی نہ ہوں کہ ان کے لئے اسوا ل زکوٰۃ کا استعمال ناجائز ہے۔ زکوٰۃ کے لئے بھی کچھ اور شرائط ہیں۔ اول اس کی ادائیگی کے وقت اخلاص ہونا ضروری ہے۔ ریا و نمود کے لئے زکوٰۃ ادا کرے تو وہ عند اللہ زکوٰۃ نہیں ہوگی۔ یہ بھی ضروری ہے کہ ایک حد مقررہ کے اندر وہ مال ہو اور اس پر سال گزر جائے اور زکوٰۃ عاقل بالغ آزا د پر واجب ہے۔ اس سے دنیا میں وجوب کی ادائیگی اور آخرت میں ثواب حاصل ہونا مقصود ہے اور اس میں حکمت یہ ہے کہ یہ انسانوں کو گناہوں کے ساتھ خصائل رذالت سے بھی پاک کرتی ہے اور درجات بلند کرتی ہے۔

اور یہ اسلام میں ایک بہترین عمل ہے مگر جس پر یہ واجب ہے اس کی تفصیلات میں کچھ اختلاف ہے اور یہ اسلام میں ایک ایسا قطعی فریضہ ہے کہ جس کے لئے کسی اور مزید دلیل کی ضرورت ہی نہیں اور دراصل یہ قطعی فرض ہے جو اس کی فریضیت کا انکار کرے وہ کافر ہے یہاں بھی مصنف نے اپنی عادت کے مطابق اولہ شرعیہ سے اس کی فریضیت ثابت کی ہے۔ وہ اولہ جو متفق علیہ ہیں۔ جن میں پہلے آیت مبارکہ، پھر احادیث ہیں۔

۱۳۹۵۔ حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ زَكْرِيَّا بْنِ إِسْحَاقَ، عَنْ أَبِي صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: ((ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ))

(۱۳۹۵) ہم سے ابو عاصم ضحاک بن مخلد نے بیان کیا، ان سے زکریا بن اسحاق نے بیان کیا، ان سے یحییٰ بن عبد اللہ بن صفیٰ نے بیان کیا، ان سے ابو معبد نے اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے جب معاذ رضی اللہ عنہ کو یمن کا (حاکم بنا کر) بھیجا تو فرمایا کہ ”تم انہیں اس کلمہ کی گواہی کی دعوت دینا کہ اللہ کے سوا کوئی معبود نہیں اور یہ“

کہ میں اللہ کا رسول ہوں۔ اگر وہ لوگ یہ بات مان لیں تو پھر انہیں بتانا کہ اللہ تعالیٰ نے ان پر روزانہ پانچ وقت کی نمازیں فرض کی ہیں اگر وہ لوگ یہ بات بھی مان لیں تو پھر انہیں بتانا کہ اللہ تعالیٰ نے ان کے مال پر کچھ صدقہ فرض کیا ہے جو ان کے مال دار لوگوں سے لے کر انہیں کے محتاجوں میں لوٹا دیا جائے گا۔“

إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمَهُمْ أَنَّ اللَّهَ أَفْضَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمَهُمْ أَنَّ اللَّهَ أَفْضَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تَتُخَذُ مِنْ أَغْنِيَانِهِمْ وَتَرُدُّ عَلَى فُقَرَائِهِمْ)). [اطرافہ

فی: ۱۴۵۸، ۱۴۹۶، ۲۴۴۸، ۴۳۴۷، ۷۳۷۱، ۷۳۷۲ [مسلم: ۱۲۱، ۱۲۲، ۱۲۳؛ ابوداؤد: ۱۵۸۴؛ ترمذی: ۶۵۲، ۲۰۱۴؛ نسائی: ۲۴۳۴، ۲۰۲۱]

[ابن ماجہ: ۱۷۸۳]

(۱۳۹۶) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے شعبہ نے محمد بن عثمان بن عبد اللہ بن موہب سے بیان کیا ہے، ان سے موسیٰ بن طلحہ نے اور ان سے ابویوب رضی اللہ عنہ نے کہ ایک شخص نے نبی کریم ﷺ سے پوچھا کہ آپ مجھے کوئی ایسا عمل بتائیے جو مجھے جنت میں لے جائے۔ اس پر لوگوں نے کہا کہ آخر یہ کیا چاہتا ہے۔ لیکن نبی کریم ﷺ نے فرمایا: ”یہ تو بہت اہم ضرورت ہے!“ (سنو) اللہ کی عبادت کرو اور اس کا کوئی شریک نہ ٹھہراؤ، نماز قائم کرو، زکوٰۃ دو اور صلہ رحمی کرو۔“

۱۳۹۶- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ ﷺ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. قَالَ: مَا لَهُ مَا لَهُ؟ وَقَالَ النَّبِيُّ ﷺ: ((أَرْبَ مَا لَهُ؟ تَعْبُدُ اللَّهَ، وَلَا تَشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ)).

اور بہز نے کہا کہ ہم سے شعبہ نے بیان کیا کہ ہم سے محمد بن عثمان اور ان کے باپ عثمان بن عبد اللہ نے بیان کیا کہ ان دونوں صاحبان نے موسیٰ بن طلحہ سے سنا اور انہوں نے ابویوب سے اور انہوں نے نبی کریم ﷺ سے اسی حدیث کی طرح (سنو) ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ مجھے ڈر ہے کہ محمد سے روایت غیر محفوظ ہے اور روایت عمرو بن عثمان سے (محفوظ ہے)۔

وَقَالَ بِهِزُ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنِ عُثْمَانَ، وَابْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ: أَخْشَى أَنْ يَكُونَ مُحَمَّدٌ غَيْرَ مَحْفُوظٍ إِنَّمَا هُوَ عَمْرُو. [طرفاء فی: ۵۹۸۲، ۵۹۸۳] [مسلم:

۱۰۴، ۱۰۵، ۱۰۶؛ نسائی: ۴۶۷]

(۱۳۹۷) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا کہ ہم سے عفان بن مسلم نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، ان سے یحییٰ بن سعید بن حیان نے، ان سے ابو زرعہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے

۱۳۹۷- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ بْنِ حَيَّانَ، عَنْ

کہ ایک دیہاتی نبی کریم ﷺ کی خدمت میں آیا اور عرض کی کہ آپ مجھے کوئی ایسا کام بتائیے جس پر اگر میں بیشگی کروں تو جنت میں داخل ہو جاؤں۔ آپ نے فرمایا کہ ”اللہ کی عبادت کر، اس کا کسی کو شریک نہ ٹھہرا، فرض نماز قائم کر، فرض زکوٰۃ دے اور رمضان کے روزے رکھ۔“ دیہاتی نے کہا اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، ان عملوں پر میں کوئی زیادتی نہیں کروں گا۔ جب وہ پیٹھ موڑ کر جانے لگا تو نبی کریم ﷺ نے فرمایا کہ ”اگر کوئی ایسے شخص کو دیکھنا چاہے جو جنت والوں میں سے ہو تو وہ اس شخص کو دیکھ لے۔“ ہم سے مسدود بن مسرہ نے بیان کیا، ان سے سنی بن سعید قطان نے، ان سے ابو حیان نے، انہوں نے کہا کہ مجھ سے ابو زرہ نے نبی کریم ﷺ سے یہی حدیث روایت کی۔

أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا، أَتَى النَّبِيَّ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ إِذْ عَمَلْتُهُ دَخَلْتُ الْجَنَّةَ قَالَ: ((تُعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ)) قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَزِيدُ عَلَى هَذَا فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: ((مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا)). حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي حَيَّانٍ، قَالَ: حَدَّثَنِي أَبُو زُرْعَةَ، عَنِ النَّبِيِّ ﷺ بِهَذَا.

[مسلم: ۱۰۷]

تشریح: مگر سنی بن سعید قطان کی یہ روایت مرسل ہے۔ کیونکہ ابو زرہ تابعی ہیں۔ انہوں نے نبی کریم ﷺ سے نہیں سنا اور وہیب کی روایت جو اوپر گزری وہ موصول ہے اور وہیب ثقہ ہیں۔ ان کی زیارت مقبول ہے۔ اس لئے حدیث میں کوئی علت نہیں۔ (وحیدی)

اس حدیث کے ذیل حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال القرطبي في هذا الحديث وكذا حديث طلحة في قصة الاعرابي وغيرهما دلالة على جواز ترك التطوعات لكن من داوم على ترك السنن كان نقصا في دينه فان كان تركها تهاونا بها ورغبة عنها كان ذلك فسقا يعني لورود الوعيد عليه حيث قال ﷺ من رغب عن سنتي فليس مني وقد كان صدر الصحابة من وتبعهم يواظبون على السنن مواظبتهم على الفرائض ولا يفرقون بينهما في اغتنام ثوابهما۔“ (فتح الباری)

یعنی قرطبی نے کہا کہ اس حدیث میں اور نیز حدیث طلحہ میں جس میں ایک دیہاتی کا ذکر ہے، اس پر دلیل ہے کہ نفلیات کا ترک کر دینا بھی جائز ہے مگر جو شخص سنتوں کے چھوڑنے پر بیشگی کرے گا وہ اس کے دین میں نقص ہوگا اور وہ بے رغبتی اور سستی سے ترک کر رہا ہے تو یہ فسق ہوگا۔ اس لئے کہ ترک سنن کے متعلق وعید آئی ہے جیسا کہ نبی کریم ﷺ نے فرمایا جو میری سنتوں سے بے رغبتی کرے وہ مجھ سے نہیں ہے۔ اور صدر زاول میں صحابہ کرام اور تابعین عظام سنتوں پر فرضوں ہی کی طرح بیشگی کیا کرتے تھے اور ثواب حاصل کرنے کے خیال میں وہ لوگ فرضوں اور سنتوں میں فرق نہیں کرتے تھے۔

حدیث بالا میں حج کا ذکر نہیں ہے، اس پر حافظ فرماتے ہیں: ”لم يذكر الحج لانه كان حينئذ حاجا ولعله ذكره له باختصار۔“

یعنی حج کا ذکر نہیں فرمایا اس لئے کہ وہ اس وقت حاجی تھا یا آپ نے ذکر فرمایا مگر راوی نے بطور اختصار اس کا ذکر چھوڑ دیا۔

بعض محترم حنفی حضرات نے اہل حدیث پر الزام لگایا ہے کہ یہ لوگ سنتوں کا اہتمام نہیں کرتے، یہ الزام سراسر غلط ہے۔ الحمد للہ اہلحدیث کا بنیادی اصول توحید و سنت پر کاربند ہونا ہے۔ سنت کی محبت اہلحدیث کا شیوہ ہے لہذا یہ الزام بالکل بے حقیقت ہے۔ ہاں معاندین اہلحدیث کے بارے میں اگر کہا جائے کہ ان کے ہاں اقوال ائمہ اکثر سنتوں پر مقدم سمجھے جاتے ہیں تو یہ ایک حد تک درست ہے۔ جس کی تفصیل کے لئے اعلام الموقعین از علامہ ابن قیم رحمہ اللہ کا مطالعہ مفید ہوگا۔

(۱۳۹۸) ہم سے حجاج بن منہال نے حدیث بیان کی، کہا کہ ہم سے حماد بن زید نے بیان کیا، کہا کہ ہم سے ابو جمرہ نصر بن عمران ضبعی نے بیان کیا، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا، آپ نے بتلایا کہ قبیلہ عبدالقیس کا وفد نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کی کہ یا رسول اللہ! ہم ربیعہ قبیلہ کی ایک شاخ ہیں اور قبیلہ مضر کے کافر ہمارے اور آپ ﷺ کے درمیان پڑتے ہیں۔ اس لئے ہم آپ کی خدمت میں صرف حرمت کے مہینوں ہی میں حاضر ہو سکتے ہیں (کیونکہ ان مہینوں میں لڑائیاں بند ہو جاتی ہیں اور راستے پر امن ہو جاتے ہیں) آپ ہمیں کچھ ایسی باتیں بتلا دیجئے جس پر ہم خود بھی عمل کریں اور اپنے قبیلہ کے لوگوں سے بھی ان پر عمل کرنے کے لئے کہیں جو ہمارے ساتھ نہیں آ سکے ہیں۔ آپ ﷺ نے فرمایا کہ ”میں تمہیں چار باتوں کا حکم دیتا ہوں اور چار چیزوں سے روکتا ہوں۔ اللہ تعالیٰ پر ایمان لانے اور اس کی وحدانیت کی شہادت دینے کا (یہ کہتے ہوئے) آپ نے اپنی انگلی سے ایک طرف اشارہ کیا۔ نماز قائم کرنا، پھر زکوٰۃ ادا کرنا اور مال غنیمت سے پانچواں حصہ ادا کرنے (کا حکم دیتا ہوں) اور میں تمہیں کدو کے توبنی سے اور حتم (سبز رنگ کا چھوٹا سا مرتبان جیسا گھڑا) فقیر (کھجور کی جڑ سے کھودا ہوا ایک برتن) زفت لگا ہوا برتن (زفت بصرہ میں ایک قسم کا تیل ہوتا تھا) کے استعمال سے منع کرتا ہوں۔“ سلیمان اور ابوالنعمان نے حماد کے واسطے سے یہی روایت اس طرح بیان کی ہے الایمان باللہ شہادۃ ان لا الہ الا اللہ یعنی ”اللہ پر ایمان لانے کا مطلب لا الہ الا اللہ کی گواہی دینا۔“

تشریح: یہ حدیث اوپر کی بارگزر چکی ہے۔ سلیمان اور ابوالنعمان کی روایت میں ایمان باللہ کے بعد واؤ عطف نہیں ہے اور حجاج کی روایت میں واؤ عطف تھی۔ جیسے اوپر گزری۔ ایمان باللہ اور شہادۃ ان لا الہ الا اللہ دونوں ایک ہی ہیں۔ اب یہ اعتراض نہ ہوگا کہ یہ پانچ باتیں جو گئیں اور حج کا ذکر نہیں کیا کیونکہ ان لوگوں پر شاید حج فرض نہ ہوگا۔ اس حدیث سے بھی زکوٰۃ کی فرضیت نکلتی ہے کیونکہ آپ نے اس کا امر کیا اور امر وجوب کے لئے ہوا کرتا ہے۔ مگر جب کوئی دوسرا قرینہ ہو جس میں عدم وجوب ثابت ہو۔ حافظ نے کہا کہ سلیمان کی روایت کو بھی خود مؤلف نے مغازی میں ابوالنعمان کی روایت کو بھی خود مؤلف نے نفس میں وصل کیا۔ (وحیدی)

چار قسم کے برتن جن کے استعمال سے آپ نے ان کو منع فرمایا وہ یہ تھے جن میں عرب لوگ شراب بطور ذخیرہ رکھا کرتے تھے اور اکثر ان ہی سے صراحی اور جام کا کام لیا کرتے تھے۔ ان برتنوں میں رکھنے سے شراب اور زیادہ نشہ آور ہو جایا کرتی تھی۔ اس لئے آپ نے ان کے استعمال سے منع فرمادیا۔ ظاہر ہے کہ یہ ممانعت وقتی ممانعت تھی۔ اس سے یہ بھی ظاہر ہوا کہ نہ صرف گناہوں سے بچنا بلکہ ان کے اسباب اور دواعی سے بھی پرہیز کرنا لازم

ہے جن سے ان گناہوں کے لئے آمادگی پیدا ہو سکتی ہو۔ اسی بنا پر قرآن مجید میں کہا گیا کہ ﴿لَا تَقْرُبُوا الزُّنَىٰ﴾ یعنی ان کاموں کے بھی قریب نہ جاؤ جن سے زنا کے لئے آمادگی کا امکان ہو۔

۱۳۹۹۔ حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوَفِّي رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو بَكْرٍ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ فَقَالَ عُمَرُ: كَيْفَ تَقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: ((أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ)). (إطرافه في: ۶۹۲۴، ۷۲۸۴)

۱۳۹۹۔ ہم سے ابوالیمان حکم بن نافع نے بیان کیا، کہا کہ ہمیں شعیب بن ابی حمزہ نے خبر دی، ان سے زہری نے کہا کہ ہم سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ فوت ہو گئے اور ابو بکر رضی اللہ عنہ خلیفہ ہوئے تو عرب کے کچھ قبائل کافر ہو گئے (اور کچھ نے زکوٰۃ سے انکار کر دیا اور حضرت ابو بکر رضی اللہ عنہ نے ان سے لڑنا چاہا) تو عمر رضی اللہ عنہ نے فرمایا کہ آپ رسول اللہ ﷺ کے اس فرمان کی موجودگی میں کیونکر جنگ کر سکتے ہیں ”مجھے حکم ہے لوگوں سے اس وقت تک جنگ کروں جب تک کہ وہ لا الہ الا اللہ کی شہادت نہ دے دیں اور جو شخص اس کی شہادت دے دے تو میری طرف سے اس کا مال و جان محفوظ ہو جائے گا۔ سوا اسی کے حق کے (یعنی قصاص وغیرہ کی صورتوں کے) (اور اس کا حساب اللہ تعالیٰ کے ذمہ ہوگا۔“

[مسلم: ۱۲۴؛ ابوداؤد: ۱۵۵۶، ۱۵۵۷؛ ترمذی:

۲۶۰۷؛ نسائی: ۲۴۴۲، ۳۰۹۱، ۳۰۹۲

۳۰۹۳، ۳۹۸۰، ۳۹۸۱، ۳۹۸۳، ۳۹۸۵]

۱۴۰۰۔ فَقَالَ: وَاللَّهِ لَا أَقَاتِلُنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ! لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَيَّ رَسُولُ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ: قَوْلَ اللَّهِ! مَا هُوَ إِلَّا أَنْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ فَعَرَفْتُ أَنَّهُ الْحَقُّ. (إطرافه في: ۱۴۵۶، ۱۴۵۷، ۶۹۲۵، ۷۲۸۵ [إرجاع: ۱۳۹۹]

۱۴۰۰۔ اس پر حضرت ابو بکر صدیق رضی اللہ عنہ نے جواب دیا کہ قسم اللہ کی میں ہر اس شخص سے جنگ کروں گا جو زکوٰۃ اور نماز میں تفریق کرے گا۔ (یعنی نماز تو پڑھے مگر زکوٰۃ کے لئے انکار کر دے) کیونکہ زکوٰۃ مال کا حق ہے۔ اللہ کی قسم اگر انہوں نے زکوٰۃ میں چار مہینے کی (بکری کے) بچے کو دینے سے بھی انکار کیا جسے وہ رسول اللہ ﷺ کو دیتے تھے تو میں ان سے لڑوں گا۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ اللہ کی قسم! یہ بات اس کا نتیجہ تھی کہ اللہ تعالیٰ نے ابو بکر رضی اللہ عنہ کا سینہ اسلام کے لیے کھول دیا تھا اور بعد میں میں بھی اس نتیجے پر پہنچا کہ ابو بکر رضی اللہ عنہ ہی حق پر تھے۔

تشریح: وفات نبی کے بعد مدینہ کے اطراف میں مختلف قبائل جو پہلے اسلام لائے تھے اب انہوں نے سمجھا کہ اسلام ختم ہو گیا لہذا ان میں سے بعض بت پرست بن گئے۔ بعض مسلک کذاب کے تابع ہو گئے جیسے یمامہ والے اور بعض مسلمان رہے مگر زکوٰۃ کی فرضیت کا انکار کرنے لگے اور قرآن شریف کی یوں تاویل کرنے لگے کہ زکوٰۃ لینا ہی کریم رضی اللہ عنہ سے خاص تھا۔ کیونکہ اللہ نے فرمایا: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾ (۹/ التوبہ: ۱۰۳) اور پیغمبر کے بوا اور کسی کی دعا سے ان کو تسلی نہیں ہو سکتی۔ ((و حسابہ علی اللہ)) کا

مطلب یہ کہ دل میں اس کے ایمان ہے یا نہیں اس سے ہم کو غرض نہیں اس کی پوچھ قیامت کے دن اللہ کے سامنے ہوگی اور دنیا میں جو کوئی زبان سے لا الہ الا اللہ کہے گا اس کو مؤمن سمجھیں گے اور اس کے مال اور جان پر حملہ نہ کریں گے۔ صدیقی الفاظ میں ((من فرق بین الصلوٰۃ والزکوٰۃ)) کا مطلب یہ کہ جو شخص نماز کو فرض کہے گا مگر زکوٰۃ کی فرضیت کا انکار کرے گا ہم ضرور ضرور اس سے جہاد کریں گے۔ حضرت عمر رضی اللہ عنہ نے بھی بعد میں حضرت ابوبکر رضی اللہ عنہ کی رائے سے اتفاق کیا اور سب صحابہ متفق ہو گئے اور زکوٰۃ نہ دینے والوں سے جہاد کیا۔ یہ حضرت صدیق اکبر رضی اللہ عنہ کی فہم و فراست تھی۔ اگر وہ اس عزم سے کام نہ لیتے تو اسی وقت اسلامی نظام درہم برہم ہو جاتا مگر حضرت صدیق اکبر رضی اللہ عنہ نے اپنے عزم صمیم سے اسلام کو ایک بڑے فتنے سے بچالیا۔ آج بھی اسلامی قانون یہی ہے کہ کوئی شخص محض کلمہ گو ہونے سے مسلمان نہیں بن جاتا جب تک وہ نماز، زکوٰۃ، روزہ، حج کی فرضیت کا اقرار ہی نہ ہو اور وقت آنے پر ان کو ادا نہ کرے۔ جو کوئی بھی اسلام کے رکن کی فرضیت کا انکار کرے وہ متفقہ طور پر اسلام سے خارج اور کافر ہے۔ نماز کے لئے تو صاف موجود ہے "من ترك الصلوة متعمدا فقد كفر"۔ جس نے جان بوجھ کر بلا عذر شرعی ایک وقت کی نماز بھی ترک کر دی تو اس نے کفر کا ارتکاب کیا ہے۔

عدم زکوٰۃ کے لیے حضرت صدیق اکبر رضی اللہ عنہ کا فتویٰ جہاد موجود ہے اور حج کے متعلق فاروق اعظم کا وہ فرمان قابل غور ہے جس میں آپ نے مملکت اسلامیہ سے ایسے لوگوں کی فہرست طلب کی تھی جو مسلمان ہیں اور جن پر حج فرض ہے مگر وہ یہ فرض نہیں ادا کرتے تو آپ نے فرمایا تھا کہ ان پر جزیہ قائم کر دو، وہ مسلمانوں کی جماعت سے خارج ہیں۔

باب: زکوٰۃ دینے پر بیعت کرنا

اور اللہ پاک نے (سورہ توبہ میں) فرمایا کہ "اگر وہ (کفار و مشرکین) توبہ کر لیں اور نماز قائم کریں اور زکوٰۃ دینے لگیں تو پھر وہ تمہارے دینی بھائی ہیں۔"

(۱۳۰۱) ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، کہا کہ ہم سے اسماعیل بن خالد نے بیان کیا، ان سے قیس بن ابی حازم نے بیان کیا کہ جریر بن عبد اللہ رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے نماز قائم کرنے، زکوٰۃ دینے اور ہر مسلمان کے ساتھ خیر خواہی کرنے پر بیعت کی تھی۔

بَابُ الْبَيْعَةِ عَلَى إِبْتِئَاءِ الزَّكَاةِ

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [التوبة: ۱۱]

۱۴۰۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِبْتِئَاءِ الزَّكَاةِ، وَالنَّصْحِ لِكُلِّ مُسْلِمٍ. [راجع: ۵۷]

تشریح: معلوم ہوا کہ دینی بھائی بننے کے لئے قبولیت ایمان و اسلام کے ساتھ ساتھ نماز قائم کرنا اور صاحب نصاب ہونے پر زکوٰۃ ادا کرنا بھی ضروری ہے۔

باب: زکوٰۃ نہ ادا کرنے والے کا گناہ

اور اللہ تعالیٰ نے (سورہ توبہ میں) فرمایا کہ "جو لوگ سونا اور چاندی جمع کرتے ہیں اور انہیں اللہ کی راہ میں خرچ نہیں کرتے۔ پس ان کو دردناک عذاب کی خوشخبری دے دو۔ جس دن اس خزانے کو جہنم کی آگ میں تپایا جائے گا پھر اس سے ان کی پیشانیوں اور پہلوؤں اور کمرس داغ دی جائیں گی، (کہا جائے گا) یہ ہے جسے تم اپنے لیے خزانہ بنا رہے تھے پس اپنے خزانوں کا مزد چکھو۔" یعنی اپنے مال کو گاڑنے کا مزد چکھو۔

بَابُ إِيْثِم مَّانِعِ الزَّكَاةِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ٥ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ﴾ [التوبة: ۳۴، ۳۵]

تشریح: آیت میں کنز کا لفظ ہے کنز اسی مال کو کہیں گے جس کی زکوٰۃ نہ دی جائے۔ اکثر صحابہ اور تابعین کا یہی قول ہے کہ آیت اہل کتاب اور مشرکین اور مؤمنین سب کو شامل ہے۔ امام بخاری رحمہ اللہ نے بھی اسی طرف اشارہ کیا ہے اور بعض صحابہ نے اس آیت کو کافروں کے ساتھ خاص کیا ہے۔ (بیہقی)

(۱۴۰۲) ہم سے ابو الیمان حکم بن نافع نے بیان کیا، کہا کہ ہمیں شعیب بن ابی حمزہ نے خبر دی، کیا کہ ہم سے ابو الزناد نے بیان کیا کہ عبد الرحمن بن ہرمز اعرج نے ان سے بیان کیا کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ ”اونٹ (قیامت کے دن) اپنے مالکوں کے پاس جنہوں نے ان کا حق (زکوٰۃ) نہ ادا کیا کہ اس سے زیادہ موٹے تازے ہو کر آئیں گے (جیسے دنیا میں تھے) اور انہیں اپنے کھروں سے روندیں گے۔ بکریاں بھی اپنے ان مالکوں کے پاس جنہوں نے ان کے حق نہیں دیئے تھے پہلے سے زیادہ موٹی تازی ہو کر آئیں گی اور انہیں اپنے کھروں سے روندیں گی اور اپنے سینگوں سے ماریں گی۔“ رسول اللہ ﷺ نے فرمایا کہ ”اس کا حق یہ بھی ہے کہ اسے پانی ہی پر (یعنی جہاں وہ چراگاہ میں چر رہی ہوں) دھویا جائے۔“ آپ نے فرمایا کہ ”کوئی شخص قیامت کے دن اس طرح نہ آئے کہ وہ اپنی گردن پر ایک ایسی بکری اٹھائے ہوئے ہو جو چلا رہی ہو اور وہ مجھ سے کہے کہ اے محمد! مجھے عذاب سے بچائیے میں اسے یہ جواب دوں کہ تیرے لیے میں کچھ نہیں کر سکتا (میرا کام پہنچا تھا) سو میں نے پہنچا دیا۔ اسی طرح کوئی شخص اپنی گردن پر اونٹ لے ہوئے قیامت کے دن نہ آئے کہ اونٹ چلا رہا ہو اور وہ خود مجھ سے فریاد کرے، اے محمد! مجھے بچائیے اور میں یہ جواب دے دوں کہ تیرے لیے میں کچھ نہیں کر سکتا۔ میں نے تجھ کو (اللہ کا حکم زکوٰۃ) پہنچا دیا تھا۔“

۱۴۰۲۔ حَدَّثَنَا أَبُو الِیْمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمَزَ الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((تَأْتِي الْإِبِلُ عَلَى صَاحِبِهَا، عَلَى خَيْرٍ مَا كَانَتْ، إِذَا هُوَ لَمْ يُعْطَ فِيهَا حَقَّهَا، تَطْوُهُ بِأَحْفَافِهَا، وَتَأْتِي الْغَنَمُ عَلَى صَاحِبِهَا عَلَى خَيْرٍ مَا كَانَتْ، إِذَا لَمْ يُعْطَ فِيهَا حَقَّهَا، تَطْوُهُ بِأَطْلَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا)) قَالَ: ((وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ)) قَالَ: ((وَلَا يَأْتِي أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارُ، فَيَقُولُ: يَا مُحَمَّدُ! فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ بَلَغْتُ، وَلَا يَأْتِي بَعِيرٌ، يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُعَاءٌ، فَيَقُولُ: يَا مُحَمَّدُ! فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَغْتُ)). [إطرافه في:]

[۲۴۷۸، ۲۳۷۸، ۳۰۷۳، ۶۹۵۸] [نسائی: ۲۴۴۷]

تشریح: (مسلم کی روایت میں اتنا زیادہ ہے کہ منہ سے کاٹیں گے۔ پچاس ہزار برس کا جو دن ہوگا اس دن یہی کرتے رہیں گے۔ یہاں تک کہ اللہ بندوں کا فیصلہ کرے اور وہ اپنا ٹھکانہ دیکھ لیں۔ بہشت میں یا دوزخ میں) اس حدیث میں نبی کریم ﷺ نے اپنی امت کو تنبیہ فرمائی ہے کہ جو لوگ اپنے اموال اونٹ یا بکری وغیرہ میں سے مقررہ نصاب کے تحت زکوٰۃ نہیں ادا کریں گے، قیامت کے دن ان کا یہ حال ہوگا جو یہاں مذکور ہوا۔ فی الواقع وہ جانور ان حالات میں آئیں گے اور اس شخص کی گردن پر زبردستی سوار ہو جائیں گے۔ وہ نبی کریم ﷺ کو مدد کے لئے پکارے گا مگر آپ کا یہ جواب ہوگا جو مذکور ہوا۔ بکری کو پانی پر دوہنے سے غرض یہ کہ عرب میں پانی پر اکثر غریب محتاج لوگ جمع رہتے ہیں وہاں وہ دودھ نکال کر مساکین و فقرا کو پلایا جائے۔ بعض نے کہا یہ حکم زکوٰۃ کی فرضیت سے پہلے تھا، جب زکوٰۃ فرض ہوگئی تو اب کوئی صدق یا حق واجب نہیں رہا۔ ایک حدیث میں ہے زکوٰۃ کے سوا مال میں دوسرا حق بھی ہے۔ اسے ترمذی نے روایت کیا ہے۔ ایک حدیث میں ہے کہ اونٹوں کا بھی یہی حق ہے کہ ان کا دودھ پانی کے کنارے پر دھویا جائے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وانما خص الحلب بموضع الماء ليكون اسهل على المحتاج من قصد المنازل وارفق بالماشية۔“ یعنی پانی پر دودھ دھونے کے خصوص کا ذکر اس لئے فرمایا کہ وہاں محتاج اور مسافر لوگ آرام کے لئے قیام پذیر رہتے ہیں۔ اس حدیث سے یہ بھی ثابت ہوا کہ قیامت کے دن گناہ مثالی جسم اختیار کر لیں گے۔ وہ جسمانی شکلوں میں سامنے آئیں گے۔ اسی طرح نیکیاں بھی مثالی شکلیں اختیار کر کے سامنے لائی جائیں گی۔ ہر دو قسم کی تفصیلات بہت سی احادیث میں موجود ہیں۔ آئندہ حدیث میں بھی ایک ایسا ہی ذکر موجود ہے۔

۱۴۰۳ھ۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ مَالَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعًا، لَهُ زَبَبَانِ، يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ، يَعْنِي بِشِدْقَيْهِ، ثُمَّ يَقُولُ أَنَا مَالُكَ، أَنَا كَنْزُكَ)) ثُمَّ تَلَا: ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَّهُمْ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ۱۸۰]

(۱۴۰۳) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، انہوں نے کہا ہم سے ہاشم بن قاسم نے بیان کیا کہ ہم سے عبد الرحمن بن عبد اللہ بن دینار نے اپنے والد سے بیان کیا، ان سے ابو صالح سمّان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا کہ ”جسے اللہ نے مال دیا اور اس نے اس کی زکوٰۃ نہیں ادا کی تو قیامت کے دن اس کا مال نہایت زہریلے گنبجے سانپ کی شکل اختیار کر لے گا۔ اس کی آنکھوں کے پاس دوسیاہ نقطے ہوں گے۔ پھر وہ سانپ اس کے دونوں جڑوں سے اسے پکڑ لے گا اور کہے گا کہ میں تیرا مال اور خزانہ ہوں۔“ اس کے بعد آپ نے یہ آیت پڑھی ”اور وہ لوگ یہ گمان نہ کریں کہ اللہ تعالیٰ نے انہیں جو کچھ اپنے فضل سے دیا ہے وہ اس پر بخل سے کام لیتے ہیں کہ ان کا مال ان کے لیے بہتر ہے۔ بلکہ وہ برا ہے جس مال کے معاملہ میں انہوں نے بخل کیا ہے۔ قیامت میں اس کا طوق بنا کر ان کی گردن میں ڈالا جائے گا۔“

[اطرافہ فی: ۴۵۶۵، ۴۶۵۹، ۶۹۵۷]

تشریح: ناسی میں یہ الفاظ وارد ہیں: ”ویكون كنز احدكم يوم القيامة شجاعا اقرع ويطلبه انا كنزك فلا يزال حتى يلقمه اصبعه۔“ یعنی وہ گنجا سانپ اس کی طرف لپکے گا اور وہ شخص اس سے بھاگے گا۔ وہ سانپ کہے گا کہ میں تیرا خزانہ ہوں۔ پس وہ اس کی انگلیوں کا لقمہ بنا لے گا۔ یہ آیت کریمہ ان مال داروں کے حق میں نازل ہوئی جو صاحب نصاب ہونے کے باوجود زکوٰۃ ادا نہ کرتے بلکہ دولت کو زمین میں بطور خزانہ گاڑتے تھے۔ آج بھی اس کا حکم یہی ہے جو مالدار مسلمان زکوٰۃ ہضم کر جائیں ان کا یہی حشر ہوگا۔ آج سونا چاندی کی جگہ کرنسی نے لے لی ہے جو چاندی اور سونے ہی کے حکم میں داخل ہے۔ اب یہ کہا جائے گا کہ جو لوگ نوٹوں کی گڈیاں بنانا کر رکھتے اور زکوٰۃ نہیں ادا کرتے ان کے وہی نوٹ ان کیلئے دوزخ کا سانپ بن کر ان کے گلوں کا ہار بنائے جائیں گے۔

بَابُ: مَا أُدِّيَ زَكَاتُهُ فَلَيْسَ

بَابُ: جس مال کی زکوٰۃ دی جائے وہ کنز (خزانہ) نہیں ہے

لِقَوْلِ النَّبِيِّ ﷺ: ((لَيْسَ فِيمَا دُونَ خَمْسٍ أَزَاقٍ صَدَقَةٌ)).

کیونکہ نبی کریم ﷺ نے فرمایا کہ ”پانچ اوقیہ سے کم چاندی میں زکوٰۃ نہیں ہے۔“

۱۴۰۴۔ حَدَّثَنَا أَحْمَدُ بْنُ شَيْبٍ بْنِ سَعِيدٍ (۱۳۰۴) ہم سے احمد بن شعیب بن سعید نے بیان کیا، انہوں نے کہا ہم قَالَ حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، سے میرے والد شعیب نے بیان کیا، انہوں نے کہا کہ ہم سے یونس نے عَنْ خَالِدِ بْنِ أَسْلَمَ، قَالَ: خَرَجْنَا مَعَ عَبْدِ اللّٰهِ بْنِ عُمَرَ، فَقَالَ أَعْرَابِيٌّ: أَخْبَرَنِي عَنْ قَوْلِ اللّٰهِ تَعَالَى ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللّٰهِ﴾ [التوبة: ۳۴] سونے اور چاندی کا خزانہ بنا کر رکھتے ہیں، حضرت ابن عمر رضی اللہ عنہما نے اس کا جواب دیا کہ اگر کسی نے سونا چاندی جمع کیا اور اس کی زکوٰۃ نہ دی تو اس کے لیے ویل (خرابی) ہے۔ یہ حکم زکوٰۃ کے احکام نازل ہونے سے پہلے تھا لیکن جب اللہ تعالیٰ نے زکوٰۃ کا حکم نازل کر دیا تو اب وہی زکوٰۃ مال دولت کو پاک کر دینے والی ہے۔ [طرفہ فی: ۶۶۶۱] [ابن ماجہ: ۱۷۸۷]

تشریح: یعنی اس مال سے متعلق یہ آیت نہیں ہے: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ﴾ [التوبة: ۳۴] معلوم ہوا کہ اگر کوئی مال جمع کرے تو گناہگار نہیں بشرطیکہ زکوٰۃ دیا کرے۔ گو توفیٰ اور فضیلت کے خلاف ہے۔ یہ ترجمہ باب خود ایک حدیث ہے۔ جسے امام مالک نے ابن عمر رضی اللہ عنہما سے متوفیٰ نکالا ہے اور ابوداؤد نے ایک مرفوع حدیث نکالی جس کا مطلب یہی ہے۔ حدیث (لیس فیما دون خمس اواق صدقة) یہ حدیث اسی باب میں آتی ہے۔ امام بخاری رحمہ اللہ نے اس حدیث سے دلیل لی کہ جس مال کی زکوٰۃ ادا کی جائے وہ کنز نہیں ہے۔ اس کا دہانا اور کھچھوڑنا درست ہے۔ کیونکہ پانچ اوقیہ سے کم چاندی میں بموجب نص حدیث زکوٰۃ نہیں ہے۔ پس اتنی چاندی کا کھچھوڑنا اور دہانا کنز نہ ہوگا اور آیت میں سے اس کو خاص کرنا ہوگا اور خاص کرنے کی وجہ یہی ہوئی کہ زکوٰۃ اس پر نہیں ہے تو جس مال کی زکوٰۃ ادا کر دی گئی وہ بھی کنز نہ ہوگا کیونکہ اس پر بھی زکوٰۃ نہیں رہی۔ ایک اوقیہ چالیس درہم کا ہوتا ہے پانچ اوقیوں کے دو سو درہم ہوتے یعنی ساڑھے پاون تو لہ چاندی۔ یہی چاندی کا نصاب ہے اس سے کم میں زکوٰۃ نہیں ہے۔

کنز کے متعلق بیہقی میں عبد اللہ بن عمر رضی اللہ عنہما کی روایت میں ہے: ”کل ما ادیت زکوٰۃ وان کان تحت سبع ارضین فلیس بکنز وکل ما لا تؤدی زکوٰۃ فهو کنز وان کان ظاہرا علی وجه الارض۔“ (فتح الباری)

یعنی ہر وہ مال جس کی تو نے زکوٰۃ ادا کر دی ہے وہ کنز نہیں ہے اگرچہ وہ ساتویں زمین کے نیچے دفن ہو اور ہر وہ مال جس کی زکوٰۃ نہیں ادا کی وہ کنز ہے اگرچہ زمین کی پیچ پر رکھا ہو۔ آپ کا یہ قول بھی مروی ہے: ”ما ابالی لو کان لی مثل احد ذهباً اعلم عدده ازکیہ واعمل فیہ بطاعة الله تعالی۔“ (فتح) یعنی مجھ کو کچھ پروا نہیں جب کہ میرے پاس احد پہاڑ جتنا سونا ہو اور میں زکوٰۃ ادا کر کے اسے پاک کروں اور اس میں اللہ کی اطاعت کے کام کروں یعنی اس حالت میں اتنا خزانہ بھی میرے لئے مفرب نہیں ہے۔

۱۴۰۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ، قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ، قَالَ أَخْبَرَنَا الْأَوْزَاعِيُّ: قَالَ أَخْبَرَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ عَمْرُوَ ابْنَ يَحْيَى بْنِ عُمَارَةَ، أَخْبَرَهُ عَنْ أَبِيهِ، يَحْيَى ابْنِ عُمَارَةَ بْنِ أَبِي الْحَسَنِ أَنَّهُ سَمِعَ أَبَا (۱۳۰۵) ہم سے اسحاق بن یزید نے حدیث بیان کی، انہوں نے کہا کہ ہمیں شعیب بن اسحاق نے خبر دی، انہوں نے کہا کہ ہمیں امام اوزاعی نے خبر دی، انہوں نے کہا کہ مجھے یحییٰ بن ابی کثیر نے خبر دی کہ عمرو بن یحییٰ بن عمارہ نے انہیں خبر دی اپنے والد یحییٰ بن عمارہ بن ابوالحسن سے اور انہوں نے ابوسعید خدری رضی اللہ عنہ سے انہوں نے بیان کیا کہ رسول کریم صلی اللہ علیہ وسلم نے

فرمایا: ”پانچ اوقیہ سے کم چاندی میں زکوٰۃ نہیں ہے اور پانچ اونٹوں سے کم میں زکوٰۃ نہیں ہے اور پانچ وسق سے کم (غلہ) میں زکوٰۃ نہیں ہے۔“

سَعِيدُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ فِيْمَا دُوْنُ خُمْسٍ اَوْاقٍ صَدَقَةٍ، وَلَا فِيْمَا دُوْنُ خُمْسٍ دُوْدٍ صَدَقَةٍ، وَلَيْسَ فِيْمَا دُوْنُ خُمْسَةٍ اَوْسُقٍ صَدَقَةً)). [اطرافه في: ١٤٤٧، ١٤٥٩، ١٤٨٤]

[مسلم: ٢٢٦٣، ٢٢٦٤، ٢٢٦٥، ٢٢٦٦؛
ابوداؤد: ١٥٥٨، ١٥٥٩؛ ترمذی: ٦٢٦، ٦٢٧؛
نسائی: ٢٤٤٤، ٢٤٤٥، ٢٤٧٢، ٢٤٧٤؛
٢٤٨٣، ٢٤٨٤؛ ابن ماجہ: ١٧٩٣]

تشریح: ایک اوقیہ چالیس درہم کا ہوتا ہے۔ پانچ اوقیہ کے دو سو درہم یعنی ساڑھے باون تولہ چاندی ہوتی ہے، یہ چاندی کا نصاب ہے۔ وسق ساٹھ صاع کا ہوتا ہے صاع چار مد کا۔ مد ایک رطل اور تہائی رطل کا۔ ہندوستان کے وزن (اسی تولہ میر کے حساب سے) ایک وسق یکے ساڑھے چار سن یا پانچ سن کے قریب ہوتا ہے۔ پانچ وسق ساڑھے بائیس من ۲۵ من ہوا۔ اس سے کم میں زکوٰۃ (عشر) نہیں ہے۔

(۱۴۰۶) ہم سے علی بن ابی ہاشم نے بیان کیا، انہوں نے ہشیم سے سنا، کہا کہ ہمیں حصین نے خبر دی، انہیں زید بن وہب نے کہا کہ میں مقام ربذہ سے گزر رہا تھا کہ ابوذر رضی اللہ عنہ دکھائی دیے۔ میں نے پوچھا کہ آپ یہاں کیوں آ گئے ہیں؟ انہوں نے جواب دیا کہ میں شام میں تھا تو معاویہ (رضی اللہ عنہ) سے میرا اختلاف (قرآن کی آیت) ”جو لوگ سونا اور چاندی جمع کرتے ہیں اور انہیں اللہ کی راہ میں خرچ نہیں کرتے۔“ کے متعلق ہو گیا۔ معاویہ رضی اللہ عنہ کا کہنا تھا کہ یہ آیت اہل کتاب کے بارے میں نازل ہوئی ہے اور میں کہتا تھا کہ اہل کتاب کے ساتھ ہمارے متعلق بھی یہ نازل ہوئی ہے۔ اس میں اختلاف کے نتیجے میں میرے اور ان کے درمیان کچھ تلخی پیدا ہو گئی۔ چنانچہ انہوں نے عثمان رضی اللہ عنہ (جوان دنوں خلیفۃ المسلمین تھے) کے یہاں میری شکایت لکھی۔ عثمان رضی اللہ عنہ نے مجھے لکھا کہ میں مدینہ چلا آؤں۔ چنانچہ میں چلا آیا۔ (وہاں جب پہنچا) تو لوگوں کا میرے یہاں اس طرح ہجوم ہونے لگا جیسے انہوں نے مجھے پہلے دیکھا ہی نہ ہو۔ پھر جب میں لوگوں کے اس طرح اپنی طرف آنے کے متعلق عثمان رضی اللہ عنہ سے کہا تو انہوں نے فرمایا کہ اگر مناسب سمجھو تو یہاں کا قیام چھوڑ کر مدینہ سے قریب ہی کہیں اور جگہ الگ قیام اختیار کر لو۔ یہی بات ہے جو مجھے یہاں (ربذہ) تک لے آئی ہے۔ اگر وہ میرے اوپر ایک حبشی کو بھی امیر مقرر کر دیں تو میں اس کی بھی سنوں گا

١٤٠٦- حَدَّثَنَا عَلِيُّ بْنُ أَبِي هَاشِمٍ، سَمِعَ هُشَيْمًا، قَالَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: مَرَرْتُ بِالرَّبَذَةِ فَإِذَا أَنَا بِأَبِي ذَرٍّ فَقُلْتُ لَهُ: مَا أَتَزَلُّكَ مِنْكَ هَذَا؟ قَالَ: كُنْتُ بِالشَّامِ، فَاخْتَلَفْتُ أَنَا وَمُعَاوِيَةُ فِي «الَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ» [التوبة: ٣٤] قَالَ مُعَاوِيَةُ: تَزَلْتُ فِي أَهْلِ الْكِتَابِ. فَقُلْتُ: تَزَلْتُ مِنَّا وَفِيهِمْ. فَكَانَ بَيْنِي وَبَيْنَهُ فِي ذَلِكَ، فَكَتَبَ إِلَيَّ عُثْمَانُ يَشْكُونِي، فَكَتَبَ إِلَيَّ عُثْمَانُ أَنَّ أَتَمَّ الْمَدِينَةَ. فَقَدِمْتُهَا فَكَثُرَ عَلَى النَّاسِ حَتَّى كَانَتْهُمْ لَمْ يَرَوْنِي قَبْلَ ذَلِكَ، فَذَكَرْتُ ذَلِكَ لِعُثْمَانَ فَقَالَ لِي: إِنْ شِئْتَ تَنْحَيْتُ فَكُنْتُ قَرِيبًا. فَذَلِكَ الَّذِي أَنْزَلَنِي هَذَا الْمَنْزِلَ، وَلَوْ أَمَرُوا عَلَيَّ حَبَشِيًّا لَسَمِعْتُ وَأَطَعْتُ. [طرفه في: ٤٦٦٠]

اور اطاعت کروں گا۔

تشریح: حضرت ابوذر غفاری رضی اللہ عنہ بڑے عالی شان صحابی اور زہد و دیوبندی میں اپنی نظیر نہیں رکھتے تھے، ایسی بزرگ شخصیت کے پاس خواہ مخواہ لوگ بہت جمع ہوتے ہیں۔ حضرت معاویہ رضی اللہ عنہ نے ان سے یہ اندیشہ کیا کہ کہیں کوئی فساد نہ اٹھ کھڑا ہو۔ حضرت عثمان رضی اللہ عنہ نے ان کو وہاں سے بلا بھیجا تو فوراً چلے آئے۔ خلیفہ اور حاکم اسلام کی اطاعت فرض ہے۔ ابوذر رضی اللہ عنہ نے ایسا ہی کیا۔ مدینہ آئے تو شام سے بھی زیادہ ان کے پاس مجمع ہونے لگا۔ حضرت عثمان رضی اللہ عنہ کو بھی وہی اندیشہ ہوا جو معاویہ رضی اللہ عنہ کو ہوا تھا۔ انہوں نے صاف تو نہیں کہا کہ تم مدینہ سے نکل جاؤ مگر اصلاح کے طور پر بیان کیا۔ ابوذر رضی اللہ عنہ نے ان کی مرضی کا کم دینہ کو بھی چھوڑا اور وہ ربذہ نامی ایک گاؤں میں جا کر رہ گئے اور تادم وفات وہیں مقیم رہے۔ آپ کی قبر بھی وہیں ہے۔

امام احمد اور ابویعلیٰ نے مرفوعاً نکالا ہے کہ نبی کریم صلی اللہ علیہ وسلم نے ابوذر رضی اللہ عنہ سے فرمایا تھا جب تو مدینہ سے نکلا جائے گا تو کہاں جائے گا؟ تو انہوں نے کہا شام کے ملک میں۔ آپ نے فرمایا کہ جب وہاں سے بھی نکلا جائے گا؟ انہوں نے کہا کہ میں پھر مدینہ شریف میں آ جاؤں گا آپ نے فرمایا جب پھر وہاں سے نکلا جائے گا تو کیا کرے گا۔ ابوذر رضی اللہ عنہ نے کہا میں اپنی تلوار سنبھال لوں گا اور لڑوں گا۔ آپ نے فرمایا بہتر بات یہ ہے کہ امام وقت کی بات سن لیتا اور مان لیتا۔ وہ تم کو جہاں بھیجیں چلے جانا۔ چنانچہ حضرت ابوذر رضی اللہ عنہ نے اسی ارشاد پر عمل کیا اور مدینہ مارا اور آخر دم تک ربذہ ہی میں رہے۔

جب آپ کے انتقال کا وقت قریب آیا تو آپ کی بیوی جو ساتھ تھیں اس موت غربت کا تصور کر کے رونے لگیں۔ کفن کے لئے بھی کچھ نہ تھا۔ آخر ابوذر رضی اللہ عنہ کو ایک پیش گوئی یاد آئی اور بیوی سے فرمایا کہ میری وفات کے بعد اس ٹیلے پر جا بیٹھنا قافلہ آئے گا وہی میرے کفن کا انتظام کرے گا۔ چنانچہ ایسا ہی ہوا حضرت عبداللہ بن مسعود رضی اللہ عنہ اچانک ایک قافلہ کے ساتھ ادھر سے گزرے اور صورت حال معلوم کر کے رونے لگے، پھر کفن دفن کا انتظام کیا۔ کفن میں اپنا عمامہ ان کو دے دیا۔ (رضی اللہ عنہ) علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وفی الحديث من الفوائد غير ما تقدم ان الكفار مخاطبون بفروع الشريعة لا تفارق ابى ذر ومعاوية ان الایة نزلت فی اهل الكتاب وفيه ملاطفة الائمة للعلماء فان معاوية لم يجسر على الانكار عليه حتى كاتب من هو اعلی منه فی امره وعثمان لم يحقن علی ابی ذر مع كونه كان مخالفا له فی تاويله وفيه التحذير من الشقاق والخروج علی الائمة والترغيب فی الطاعة لاولی الامر وامر الافضل بطاعة المفضل خشية المفسدة وجواز الاختلاف فی الاجتهاد والاخذ بالشدة فی الامر بالمعروف وان ادى ذلك الى فراق الوطن وتقديم دفع المفسدة علی جلب المصلحة لان فی بقاء ابی ذر بالمدينة مصلحة كبيرة من بث علمه فی طالب العلم ومع ذلك فرجع عند عثمان دفع ما يتوقع من المفسدة من الاخذ بمذهبه الشديد فی هذه المسئلة ولم يامر به بعد ذلك بالرجوع عنه لان كلا منهما كان مجتهدا۔“

یعنی اس حدیث سے بہت سے فوائد نکلتے ہیں حضرت ابوذر اور حضرت معاویہ یہاں تک متفق تھے کہ یہ آیت اہل کتاب کے حق میں نازل ہوئی ہے پس معلوم ہوا کہ شریعت کے فروعی احکامات کے کفار بھی مخاطب ہیں اور اس سے یہ بھی نکلا کہ حکام اسلام کو علما کے ساتھ مہربانی سے پیش آنا چاہیے۔ حضرت معاویہ رضی اللہ عنہ نے یہ جسارت نہیں کی کہ کھلم کھلا حضرت ابوذر رضی اللہ عنہ کی مخالفت کریں بلکہ یہ معاملہ حضرت عثمان رضی اللہ عنہ تک پہنچا دیا جو اس وقت مسلمانوں کے خلیفہ برحق تھے اور واقعات معلوم ہونے پر حضرت عثمان رضی اللہ عنہ نے بھی حضرت ابوذر رضی اللہ عنہ کے ساتھ کوئی سختی نہیں کی حالانکہ وہ ان کی تاویل کے خلاف تھے۔ اس سے یہ بھی نکلا کہ اہل اسلام کو باہمی اتفاق و شقاق سے ڈرنا ہی چاہیے اور اگر برحق پر خروج نہ کرنا چاہیے بلکہ اولوالامر کی اطاعت کرنی چاہیے اور اجتہادی امور میں اس سے اختلاف کا جواز بھی ثابت ہوا اور یہ بھی کہ امر بالمعروف کرنا ہی چاہیے خواہ اس کے لئے وطن چھوڑنا پڑے اور فساد کی چیز کو دفع ہی کرنا چاہیے اگرچہ نفع کے خلاف بھی ہو۔ حضرت عثمان رضی اللہ عنہ نے جو حضرت ابوذر رضی اللہ عنہ کو حکم فرمایا، اس میں بڑی مصلحت تھی کہ یہ یہاں مدینہ میں رہیں گے تو لوگ ان کے پاس بکثرت علم حاصل کرنے آئیں گے اور اس مسئلہ تنازعہ میں ان سے اسی شدت کا اثر لیں گے۔ حضرت عثمان رضی اللہ عنہ نے حضرت ابوذر رضی اللہ عنہ کو اس شدت سے رجوع کرنے کا بھی حکم نہیں فرمایا۔ اس لئے کہ یہ سب مجتہد تھے اور ہر مجتہد اپنے اپنے اجتہاد کا خود مددگار ہے۔

خلاصہ الکلام یہ کہ حضرت ابوذر رضی اللہ عنہ اپنے زہد و تقویٰ کی بنا پر مال کے متعلق بہت شدت برتتے تھے اور وہ اپنے خیال پر اٹل تھے۔ مگر دیگر اکابر صحابہ نے ان سے اتفاق نہیں کیا اور ان سے زیادہ تعرض کیا۔ حضرت عثمان رضی اللہ عنہ نے خود ان کی مرضی دیکھ کر ان کو ربذہ میں آباد فرمایا، باہمی ناراضگی نہ تھی جیسا کہ بعض خوارج نے سمجھا۔ تفصیل کے لئے فتح الباری کا مطالعہ کیا جائے۔

(۱۴۰۷) ہم سے عیاش بن ولید نے بیان کیا، انہوں نے کہا ہم سے عبدالاعلیٰ نے بیان کیا، کہا کہ ہم سے سعید جریری نے ابو العلاء یزید سے بیان کیا، ان سے اخف بن قیس نے، انہوں نے کہا کہ میں بیٹھا تھا۔

(دوسری سند) اور امام بخاری رحمہ اللہ نے فرمایا کہ مجھ سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالصمد بن عبدالوارث نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے باپ نے بیان کیا، انہوں نے کہا کہ مجھ سے سعید جریری نے بیان کیا، کہا کہ ہم سے ابو العلاء بن ثخیر نے بیان کیا ان سے اخف بن قیس نے بیان کیا کہ میں قریش کی ایک مجلس میں بیٹھا ہوا تھا۔ اتنے میں سخت ہال، موٹے کپڑے اور موٹی جھوٹی حالت میں ایک شخص آیا اور کھڑے ہو کر سلام کیا اور کہا کہ خزانہ جمع کرنے والوں کو اس پتھر کی بشارت ہو جو جہنم کی آگ میں تپایا جائے گا اور اس کی چھاتی کی بھٹی پر رکھ دیا جائے گا جو مونڈھے کی طرف سے پار ہو جائے گا اور مونڈھے کی پتلی ہڈی پر رکھ دیا جائے گا تو سینے کی طرف پار ہو جائے گا۔ اس طرح وہ پتھر برابر ڈھلکتا رہے گا۔ یہ کہہ کر وہ صاحب چلے گئے اور ایک ستون کے پاس ٹیک لگا کر بیٹھ گئے۔ میں بھی ان کے ساتھ چلا اور ان کے قریب بیٹھ گیا۔ اب تک مجھے یہ معلوم نہ تھا کہ یہ کون صاحب ہیں میں نے ان سے کہا میرا خیال ہے کہ آپ کی بابت قوم نے پسند نہیں کی۔ انہوں نے کہا یہ سب تو بے وقوف ہیں۔

(۱۴۰۸) مجھ سے میرے خلیل نے کہا تھا، میں نے پوچھا کہ آپ کے خلیل کون ہیں؟ جواب دیا کہ رسول اللہ صلی اللہ علیہ وسلم نے: ”اے ابوذر! کیا احد پہاڑ دیکھتا ہے؟“ ابوذر رضی اللہ عنہ کا بیان تھا کہ اس وقت میں نے سورج کی طرف نظر اٹھا کر دیکھا کہ کتنا دن ابھی باقی ہے۔ کیونکہ مجھے (آپ کی بات سے) یہ خیال گزر کہ آپ اپنے کسی کام کے لیے مجھے بھیجیں گے۔ میں نے جواب دیا: جی ہاں (احد پہاڑ میں نے دیکھا ہے) آپ نے فرمایا: ”اگر میرے پاس احد پہاڑ کے برابر سونا ہو میں اس کے سوا دوست نہیں رکھتا کہ صرف تین دینار

۱۴۰۷۔ حَدَّثَنَا عِيَّاشٌ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنِ الْأَخْفِ بْنِ قَيْسٍ، قَالَ: جَلَسْتُ ح: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ بْنُ الشَّخِيرِ، أَنَّ الْأَخْفَ بْنَ قَيْسٍ، حَدَّثَهُمْ قَالَ: جَلَسْتُ إِلَى مَلَأٍ مِنْ قُرَيْشٍ، فَجَاءَ رَجُلٌ خَشِينُ الشَّعْرِ وَالثِّيَابِ وَالْهَيْئَةِ، حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ ثُمَّ قَالَ بَشِّرِ الْكَافِرِينَ بِرَضْفٍ يُخَمِّي عَلَيْهِ فِي نَارِ جَهَنَّمَ، ثُمَّ يُوَضَّعُ عَلَى حَلَمَةٍ تُذِي أَحَدَهُمْ حَتَّى يَخْرُجَ مِنْ نَفْصِ كَتِفِهِ، وَيُوَضَّعُ عَلَى نَفْصِ كَتِفِهِ حَتَّى يَخْرُجَ مِنْ حَلَمَةٍ تُذِيهِ يَتَزَلُّزَلُ، ثُمَّ وَلَّى فَجَلَسَ إِلَى سَارِيَةٍ، وَتَبِعْتُهُ وَجَلَسْتُ إِلَيْهِ، وَأَنَا لَا أَذْرِي مَنْ هُوَ؟ فَقُلْتُ لَهُ: لَا أَرَى الْقَوْمَ إِلَّا قَدْ كَرِهُوا الَّذِي قُلْتَ. قَالَ: إِنَّهُمْ لَا يَعْقِلُونَ شَيْئًا. [مسلم: ۲۳۰۶، ۲۳۰۷]

۱۴۰۸۔ قَالَ لِي خَلِيلِي۔ قَالَ: قُلْتُ: وَمَنْ خَلِيلُكَ تَعْنِي قَالَ النَّبِيُّ ﷺ: ((يَا أَبَا ذَرٍّ! أَتَبْصُرُ أَحَدًا؟)) قَالَ: فَتَنَظَرْتُ إِلَى الشَّمْسِ مَا بَقِيَ مِنَ النَّهَارِ وَأَنَا أَرَى أَنَّ رَسُولَ اللَّهِ ﷺ يُرْسِلُنِي فِي حَاجَةٍ لَهُ قُلْتُ: نَعَمْ. قَالَ: ((مَا أَحَبُّ أَنْ لِي مِثْلُ أَحَدٍ ذَهَبًا أَنْفَقَهُ كُلَّهُ إِلَّا ثَلَاثَةَ دَنَانِيرٍ)) وَإِنَّ هَؤُلَاءِ لَا يَعْقِلُونَ، إِنَّمَا

يَجْمَعُونَ الدُّنْيَا، لَا وَاللَّهِ! لَا أَسْأَلُهُمْ دُنْيَا، وَلَا أَسْتَفْتِيهِمْ عَنْ دِينٍ، حَتَّى أَلْقَى اللَّهَ. [راجع: ۱۲۳۷، ۱۴۰۷]

بچا کر باقی تمام کا تمام (اللہ کے راستے میں) دے ڈالوں۔“ (ابوزر رضی اللہ عنہ نے پھر فرمایا کہ) ان لوگوں کو کچھ معلوم نہیں، یہ دنیا جمع کرنے کی فکر کرتے ہیں۔ ہرگز نہیں اللہ کی قسم نہ میں ان کی دنیا اس سے مانگتا ہوں اور نہ دین کا کوئی مسئلہ ان سے پوچھتا ہوں تا آنکہ میں اللہ تعالیٰ سے جا ملوں۔“

تشریح: شاید تین اشرفیاں اس وقت آپ پر فرض ہوں گی یا یہ آپ کا روزانہ کار خراج ہوگا۔ حافظ نے کہا کہ اس حدیث سے یہ نکلتا ہے کہ مال جمع نہ کرے۔ مگر یہ اولویت پر محمول ہے کیونکہ جمع کرنے والا گور زکوٰۃ دے تب بھی اس کو قیامت کے دن حساب دینا ہوگا۔ اس لئے بہتر یہی ہے کہ جو آئے خرچ کر ڈالے مگر اتنا بھی نہیں کہ قرآن پاک کی آیات کے خلاف ہو جس میں فرمایا: ﴿وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ (نہی اسرائیل: ۲۹) یعنی ”اتنے بھی ہاتھ کشادہ نہ کرو کہ تم خالی ہو کر شرمندہ اور عاجز بن کر بیٹھ جاؤ۔“ خود نبی کریم ﷺ نے فرمایا کہ ایک زمانہ ایسا بھی آئے گا کہ ایک مسلمان کے لئے اس کے ایمان بچانے کے لئے اس کے ہاتھ مال کا ہونا مفید ہوگا۔ اسی لیے کہا گیا ہے کہ بعض دفعہ جتنی کافر بنادیتی ہے۔ خلاصہ یہ ہے کہ درمیانی راستہ بہتر ہے۔

بَابُ إِنْفَاقِ الْمَالِ فِي حَقِّهِ

۱۴۰۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا حَسَدَ إِلَّا فِي اثْنَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَاسْلَطَهُ عَلَى هَلَكِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا)). [راجع: ۷۳]

۱۴۰۹) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید نے اسماعیل بن ابی خالد سے بیان کیا، کہا کہ مجھ سے قیس بن ابی حازم نے بیان کیا اور ان سے ابن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ فرماتے تھے ”حسد (ریشک) کرنا صرف دو ہی آدمیوں کے ساتھ جائز ہو سکتا ہے۔ ایک تو اس شخص کے ساتھ جسے اللہ نے مال دیا اور اسے حق اور مناسب جگہوں میں خرچ کرنے کی توفیق دی۔ دوسرے اس شخص کے ساتھ جسے اللہ تعالیٰ نے حکمت (عقل علم قرآن و حدیث اور معاملہ فہمی) دی اور وہ اپنی حکمت کے مطابق حق فیصلے کرتا ہے اور لوگوں کو اس کی تعلیم دیتا ہے۔“

تشریح: امیر اور عالم ہر دو اللہ کے ہاں کے مقبول بھی ہیں اور مردود بھی۔ مقبول وہ جو اپنی دولت کو اللہ کی راہ میں خرچ کریں، زکوٰۃ اور صدقات سے مستحقین کی خبر گیری کریں اور اس بارے میں ریا نمود سے بھی بچیں، یہ مالدار اس قابل ہیں کہ ہر مسلمان کو ان جیسا مالدار بننے کی تمنا کرنی جائز ہے۔ اسی طرح عالم جو اپنے علم پر عمل کریں اور لوگوں کو علمی فیض پہنچائیں اور ریا نمود سے دور رہیں، خشیت و محبت الہی کو ہر حال مقدم رکھیں، یہ عالم بھی قابل ریشک ہیں۔ امام بخاری رحمہ اللہ کا مقصد یہ کہ اللہ کے لیے خرچ کرنے والوں کا بڑا درجہ ہے ایسا کہ ان پر ریشک کرنا جائز ہے جبکہ عام طور پر حسد کرنا جائز نہیں مگر نیک نیتی کے ساتھ ان پر حسد کرنا جائز ہے۔

بَابُ الرِّيَاءِ فِي الصَّدَقَةِ،

بَابُ: صدقہ میں ریا کاری کرنا

لِقَوْلِهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا﴾ کیونکہ اللہ تعالیٰ نے فرمایا ہے کہ ”اے لوگو! جو ایمان لاچکے ہو اپنے

صَدَقَاتِكُمْ بِالْمَنْ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ إِلَىٰ قَوْلِهِ: ﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾. [البقرة: ۲۶۴] وَقَالَ ابْنُ عَبَّاسٍ: «صَلَدًا» [البقرة: ۲۶۴] لَيْسَ عَلَيْهِ شَيْءٌ وَقَالَ عِكْرِمَةُ: «وَابِلٌ» [البقرة: ۲۶۵] مَطَرٌ شَدِيدٌ، «وَالطَّلُّ» النَّدى. [البقرة: ۲۶۴] لَيْسَ عَلَيْهِ شَيْءٌ وَقَالَ عِكْرِمَةُ: «وَابِلٌ» [البقرة: ۲۶۵] مَطَرٌ شَدِيدٌ، «وَالطَّلُّ» النَّدى.

صدقات کو احسان جتا کر اور (جس نے تمہارا صدقہ لیا ہے اسے) ایذا دے کر برباد نہ کرو جیسے وہ شخص (اپنے صدقات برباد کر دیتا ہے) جو لوگوں کو دکھانے کے لیے مال خرچ کرتا ہے اور اللہ اور قیامت کے دن پر ایمان نہیں لاتا (سے) اللہ تعالیٰ کے ارشاد: ”اور اللہ اپنے منکروں کو ہدایت نہیں کرتا۔“ (تک)۔ حضرت ابن عباس رضی اللہ عنہما نے کہا کہ (قرآن مجید) میں لفظ صلدًا سے مراد صاف اور چکنی چیز ہے۔ عکرمہ رضی اللہ عنہ نے کہا (قرآن مجید میں) لفظ وابل سے مراد زور کی بارش ہے اور لفظ طل سے مراد شبنم اوس ہے۔

تشریح: یہاں صدقہ فرض یعنی زکوٰۃ اور صدقہ نفل یعنی خیرات ہر دو شامل ہیں۔ ریا کاری کے ظل سے ہر دو بجائے ثواب کے باعث عذاب ہوں گے۔ جیسا کہ دوسری حدیث میں آیا ہے کہ قیامت کے دن ریا کار جی کو دوزخ میں ڈال دیا جائے گا اور اس سے کہا جائے گا کہ تو نے ناموری کے لئے مال خرچ کیا تھا سو تیرا نام دنیا میں جواور جی مشہور ہو گیا اب یہاں آخرت میں تیرے لئے کیا رکھا ہے۔ ریا کار سے بدتر وہ لوگ ہیں جو غربا و مساکین پر احسان جتلاتے اور ان کو روحانی ایذا پہنچاتے ہیں۔ اس طرح کے زکوٰۃ و صدقات عند اللہ باطل ہیں۔

امام بخاری رحمہ اللہ نے یہاں باب میں ان آیات ہی پر اکتفا فرمایا اور آیات میں احسان جتلاتے اور ایذا دینے کو ریا کار کافروں کے صدقہ کے ساتھ تشبیہ دے کر ان کی انتہائی قباحت پر دلیل لی ہے۔ صلدًا وہ صاف پتھر جس پر کچھ بھی نہ ہو ”ہذا مثل ضربہ اللہ لاعمال الکفار یوم القيمة بقول لا یقدرن علی شیء مما کسبوا یومئذ کما ترک هذا المطر الصفا نقیا لیس علیہ شیء“ یعنی یہ مثال اللہ نے کافروں کے لئے بیان فرمائی کہ قیامت کے دن ان کے اعمال کا لحد ہو جائیں گے اور وہ وہاں کچھ بھی نہ پا سکیں گے جیسا کہ بارش نے اس پتھر کو صاف کر دیا۔

باب: اللہ تعالیٰ چوری کے مال میں سے خیرات

نہیں قبول کرتا اور وہ صرف پاک کمائی سے قبول

کرتا ہے

بَابُ: لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ

غُلُولٍ، وَلَا يَقْبَلُ إِلَّا مِنْ كَسْبٍ

طَيِّبٍ

لِقَوْلِهِ تَعَالَى: ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ [البقرة: ۲۶۳]

کیونکہ اللہ پاک کا ارشاد ہے کہ ”بھلی بات کرنا اور فقیر کی سخت باتوں کو معاف کر دینا اس صدقہ سے بہتر ہے جس کے نتیجہ میں (اس شخص کو جسے صدقہ دیا گیا ہے) اذیت دی جائے کہ اللہ بڑا بے نیاز نہایت بردبار ہے۔“

تشریح: اس آیت سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ جب چور چوری کے مال میں سے خیرات کرے گا تو جن لوگوں پر خیرات کرے گا ان کو جب اس کی خبر ہوگی تو وہ رنجیدہ ہوں گے، ان کو ایذا ہوگی۔

باب: حلال کمائی میں سے صدقہ قبول ہوتا ہے

کیونکہ اللہ تعالیٰ کا ارشاد ہے کہ ”اللہ تعالیٰ سود کو گھٹاتا ہے اور صدقات کو

بَابُ الصَّدَقَةِ مِنْ كَسْبٍ طَيِّبٍ

لِقَوْلِهِ تَعَالَى: ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ

بڑھاتا ہے اور اللہ تعالیٰ کی ناشکرے گنہگار کو پسند نہیں کرتا وہ لوگ جو ایمان لائے اور نیک عمل کیے نماز قائم کی اور زکوٰۃ دی، انہیں ان اعمال کا ان کے پروردگار کے یہاں ثواب ملے گا اور نہ انہیں کوئی خوف ہوگا اور نہ وہ غمگین ہوں گے۔“

(۱۳۱۰) ہم سے عبد اللہ بن منیر نے بیان کیا، انہوں نے ابو النضر سالم بن ابی امیہ سے سنا، انہوں نے بیان کیا کہ مجھ سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، ان سے ان کے والد نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص حلال کمائی سے ایک کھجور کے برابر صدقہ کرے اور اللہ تعالیٰ صرف حلال کمائی کے صدقہ کو قبول کرتا ہے تو اللہ تعالیٰ اسے اپنے داہنے ہاتھ سے قبول کرتا ہے۔ پھر صدقہ کرنے والے کے فائدے کے لیے اس میں زیادتی کرتا ہے۔ بالکل اسی طرح جیسے کوئی اپنے جانور کے بچے کو کھلا پلا کر بڑھاتا ہے تا آنکہ اس کا صدقہ پہاڑ کے برابر ہو جاتا ہے۔“ عبد الرحمن کے ساتھ اس روایت کی متابعت سلیمان نے عبد اللہ بن دینار کی روایت سے کی ہے۔

اور ورقاء نے ابن دینار سے کہا، ان سے سعید بن یسار نے، ان سے ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے اور اس کی روایت مسلم بن ابی مریم، زید بن اسلم اور سہیل نے ابو صالح سے کی، ان سے ابو ہریرہ نے اور ان سے نبی کریم ﷺ نے۔

وَقَالَ وَرَقَاءُ: عَنْ ابْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مُسْلِمٌ عَنْ أَبِي مَرْيَمَ وَزَيْدِ بْنِ أَسْلَمَ وَسُهَيْلٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [طرفہ فی: ۷۴۳۰]

تشریح: حدیث میں ہے کہ اللہ کے دونوں ہاتھ داہنے ہیں یعنی ایسا نہیں کہ اس کا ایک ہاتھ دوسرے ہاتھ سے قوت میں کم ہو۔ جیسے مخلوقات کا ہوا کرتا ہے۔ الحمد للہ اس قسم کی آیتوں اور حدیثوں کی تاویل نہیں کرتے اور ان کو ان کے ظاہری معنی پر محمول رکھتے ہیں۔ سلیمان کی روایت مذکورہ کو خود مؤلف نے اور ابو حواری نے وصل کیا۔ اور ورقاء کی روایت کو امام بیہقی اور ابوبکر شافعی نے اپنے فوائد میں اور مسلم کی روایت کو قاضی یوسف بن یعقوب نے کتاب الزکوٰۃ میں اور زید بن اسلم اور سہیل کی روایتوں کو امام مسلم نے وصل کیا۔ (وحیدی)

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”قال اهل العلم من اهل السنة والجماعة تؤمن بهذه الاحاديث ولا تنوهم فيها تشبيها ولا نقول كيف.“ یعنی اہل سنت والجماعت کے جملہ اہل علم کا قول ہے کہ ہم بلاچوں و چراں احادیث پر ایمان لاتے ہیں اور اس میں تشبیہ کا وہم نہیں کرتے اور نہ ہم کیفیت کی بحث میں جاتے ہیں۔

بَابُ الصَّدَقَةِ قَبْلَ الرَّدِّ باب: صدقہ اس زمانے سے پہلے کہ اس کا لینے

والا کوئی باقی نہ رہے گا

(۱۴۱۱) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ ہم سے معبد بن خالد نے بیان کیا، انہوں نے کہا کہ میں نے حارثہ بن وہب رضی اللہ عنہ سے سنا، انہوں نے فرمایا کہ ”میں نے نبی کریم ﷺ سے سنا تھا کہ صدقہ کرو، ایک ایسا زمانہ بھی تم پر آنے والا ہے جب ایک شخص اپنے مال کا صدقہ بے کر لٹکے گا اور کوئی اسے قبول کرنے والا نہیں پائے گا۔“

۱۴۱۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ، قَالَ: سَمِعْتُ حَارِثَةَ ابْنَ وَهْبٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ، فَلَا يَجِدُ مَنْ يَقْبَلُهَا يَقُولُ الرَّجُلُ: لَوْ جِئْتُ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي فِيهَا)). [طرفاء فی: ۱۴۲۴، ۷۱۲۰]

[مسلم: ۲۳۳۷؛ نسائی: ۲۵۵۴]

تشریح: جس کے پاس صدقہ لے کر جائے گا وہ یہ جواب دے گا کہ اگر تم کل اسے لائے ہوتے تو میں قبول کر لیتا۔ آج تو مجھے اس کی ضرورت نہیں۔ قیامت کے قریب زمین کی ساری دولت باہر نکل آئے گی اور لوگ کم رہ جائیں گے۔ ایسی حالت میں کسی کو مال کی حاجت نہ ہوگی۔ حدیث کا مطلب یہ ہے کہ اس وقت کو نعمت جانو جب تم میں محتاج لوگ موجود ہیں اور جتنی ہو سکے خیرات دو۔ اس حدیث سے یہ بھی نکلا کہ قیامت کے قریب ایسے جلد جلد انقلاب ہوں گے کہ آج آدی محتاج ہے کل امیر ہوگا۔ آج اس دور میں ایسا ہی ہو رہا ہے۔ ساری روئے زمین پر ایک طوفان برپا ہے مگر وہ زمانہ ابھی دور ہے کہ لوگ زکوٰۃ و صدقات لینے والے باقی نہ رہیں۔

(۱۴۱۲) ہم سے ابو الیمان حکم بن نافع نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے خبر دی، کہا کہ ہم سے ابو الزناد نے بیان کیا، ان سے عبد الرحمن بن ہر مزاعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت آنے سے پہلے مال و دولت کی اس قدر کثرت ہو جائے گی اور لوگ اس قدر مال دار ہو جائیں گے کہ اس وقت صاحب مال کو اس کی فکر ہوگی کہ اس کی زکوٰۃ کون قبول کرے اور اگر کسی کو دینا بھی چاہے گا تو اس کو یہ جواب ملے گا کہ مجھے اس کی حاجت نہیں ہے۔“

۱۴۱۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَقْضَى، حَتَّى يَهُمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْزِضَهُ فَيَقُولَ الَّذِي يَعْزِضُهُ عَلَيْهِ: لَا أَرَبَ لِي)). [راجع: ۸۵]

تشریح: قیامت کے قریب جب زمین اپنے خزانے اگل دے گی، تب یہ حالت پیش آئے گی۔

(۱۴۱۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے ابو عاصم نبیل نے بیان کیا، کہا کہ ہمیں سعدان بن بشر نے خبر دی، کہا کہ ہم سے ابو مجاہد سعد طائی نے بیان کیا، کہا کہ ہم سے محل بن خلیفہ طائی نے بیان کیا، کہا کہ میں نے عدی بن حاتم طائی رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نبی کریم ﷺ کی خدمت میں موجود تھا کہ دو شخص آئے، ایک فقر و فاقہ کی

۱۴۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، قَالَ: أَخْبَرَنَا سَعْدَانُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا أَبُو مُجَاهِدٍ، قَالَ: حَدَّثَنَا مَجْلُ بْنُ خَلِيفَةَ الطَّائِي، قَالَ: سَمِعْتُ عَدِيَّ ابْنَ حَاتِمٍ يَقُولُ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ

شکایت لیے ہوئے تھا اور دوسرے کو راستوں کے غیر محفوظ ہونے کی شکایت تھی۔ اس پر رسول اللہ ﷺ نے فرمایا کہ ”جہاں تک راستوں کے غیر محفوظ ہونے کا تعلق ہے تو بہت جلد ایسا زمانہ آنے والا ہے کہ جب ایک قافلہ مکہ سے محافظ کے بغیر نکلے گا۔ (اور اسے راستے میں کوئی خطرہ نہ ہوگا) اور رہا فقر و فاقہ تو قیامت اس وقت تک نہیں آئے گی جب تک (مال و دولت کی کثرت کی وجہ سے یہ حال نہ ہو جائے کہ) ایک شخص اپنا صدقہ لے کر تلاش کرے لیکن کوئی اسے لینے والا نہ ملے۔ پھر اللہ تعالیٰ کے سامنے ایک شخص اس طرح کھڑا ہوگا کہ اس کے اور اللہ تعالیٰ کے درمیان کوئی پردہ نہ ہوگا اور نہ ترجمانی کے لیے کوئی ترجمان ہوگا۔ پھر اللہ تعالیٰ اس سے پوچھے گا کہ کیا میں نے تجھے دنیا میں مال نہیں دیا تھا؟ وہ کہے گا کہ ہاں دیا تھا۔ پھر اللہ تعالیٰ پوچھے گا کہ کیا میں نے تیرے پاس پیغمبر نہیں بھیجا تھا؟ وہ کہے گا کہ ہاں بھیجا تھا۔ پھر وہ شخص اپنے دائیں طرف دیکھے گا تو آگ کے سوا اور کچھ نظر نہیں آئے گا پھر بائیں طرف دیکھے گا اور ادھر بھی آگ ہی آگ ہوگی۔ پس تمہیں جہنم سے ڈرنا چاہیے خواہ ایک کھجور کے ٹکڑے ہی (کا صدقہ کرے اس سے اپنا بچاؤ کر سکو) اگر یہ بھی میسر نہ آ سکے تو اچھی بات ہی منہ سے نکالے۔“

فَجَاءَهُ رَجُلَانِ أَحَدُهُمَا يَشْكُو الْعِيْلَةَ، وَالْآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا قَطْعُ السَّبِيلِ فَإِنَّهُ لَا يَأْتِي عَلَيْكَ إِلَّا قَلِيلٌ حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعِيْلَةُ فَإِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لَا يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقْفَنَ أَحَدُكُمْ بَيْنَ يَدَيِ اللَّهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلَا تُرْجَمَانِ يَتْرُجَمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا فَلَيَقُولَنَّ: بَلَى. ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا فَلَيَقُولَنَّ: بَلَى. فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلَا يَرَى إِلَّا النَّارَ، فَلَيَتَقَيَّنَّ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَبِئَةٍ)). [أطرافه في: ١٤١٧، ٣٥٩٥، ٦٠٢٣، ٦٥٣٩، ٦٥٤٠، ٦٥٦٣، ٧٤٤٣، ١٧٥١٢]

[مسلم: ٢٣٤٧]

تشریح: یہ بھی ایک بڑا صدقہ ہے یعنی اگر خیرات نہ دے تو اس کو نوزی سے ہی جواب دے کہ اس وقت میں مجبور ہوں، معاف کرو، جھڑکنا جھگڑنا منع ہے۔ ترجمان وہ ہے جو ترجمہ کر کے بندے کا کلام اللہ سے عرض کرے اور اللہ کا ارشاد بندے کو سنائے بلکہ خود اللہ پاک کلام فرمائے گا۔ اس حدیث سے ان لوگوں کا رد ہوا جو کہتے ہیں کہ اللہ کے کلام میں آواز اور حروف نہیں، اگر آواز اور حروف نہ ہوں تو بندہ سنے گا کیسے اور سمجھے گا کیسے۔ (وحیدی)

اس حدیث میں یہ پیش گوئی بھی ہے کہ ایک دن عرب میں امن و امان عام ہوگا، چور ڈاکو عام طور پر ختم ہو جائیں گے، یہاں تک کہ قافلہ مکہ شریف سے (خفیر) کے بغیر نکلا کریں گے۔ خفیر اس شخص کو کہا جاتا تھا جو عرب میں ہر قبیلہ کے قافلہ کے ساتھ سفر کر کے اپنے قبیلہ کی سرحد امن و عافیت کے ساتھ پار کر دیتا تھا وہ راستہ بھی بتلاتا اور لوٹ مار کرنے والوں سے بھی بچاتا تھا۔

آج اس چودھویں صدی میں حکومت عربیہ سعودیہ نے حرمین کو امن کا اس قدر گہوارہ بنادیا ہے کہ بحال نہیں کوئی کسی پر دست اندازی کر سکے۔ اللہ پاک اس حکومت کو قائم و دائم رکھے اور حاسدین و معاندین کے اوپر اس کو ہمیشہ غلبہ عطا فرمائے۔ (آمین)

١٤١٤- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنْ هِمٍّ سَمَاءٍ سَمَاءٍ))

ابو اسامہ (حماد بن اسامہ) نے بیان کیا، انہوں نے کہا کہ ہم سے برید بن عبد اللہ نے بیان کیا، ان سے ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا کہ ”لوگوں پر ضرور ایک زمانہ ایسا آ جائے گا

اللَّهَبُ ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيَبْرَى الرَّجُلُ الْوَاحِدُ يَتَّبِعُهُ أَرْبَعُونَ امْرَأَةً، يُلْذَنُ بِهِ، مِنْ قَلِيلَةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ)).

کہ ایک شخص سونے کا صدقہ لے کر نکلے گا لیکن کوئی اسے لینے والا نہیں ملے گا اور یہ بھی ہوگا کہ ایک مرد کی پناہ میں چالیس چالیس عورتیں ہو جائیں گی کیونکہ مردوں کی کمی ہو جائے گی اور عورتوں کی زیادتی ہوگی۔“

[مسلم: ۲۳۳۸]

تشریح: قیامت کے قریب یا تو عورتوں کی پیدائش بڑھ جائے گی، مرد کم پیدا ہوں گے یا لڑائیوں کی کثرت سے مردوں کی قلت ہو جائے گی۔ ایسا کئی دفعہ ہو چکا ہے۔

بَابُ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالْقَلِيلِ مِنَ الصَّدَقَةِ

باب: اس بارے میں کہ جہنم کی آگ سے بچو خواہ کھجور کے ایک ٹکڑے یا کسی معبونی سے صدقہ کے

ذریعے ہو

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ تَنَبُّتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ﴾

﴿إِلَى قَوْلِهِ: ﴿مِنْ كُلِّ الثَّمَرَاتِ﴾﴾ [البقرة: ۲۶۵، ۲۶۶]

(قرآن مجید میں ہے) ﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ﴾ ”ان لوگوں کی مثال جو اپنا مال خرچ کرتے ہیں۔“ سے فرمایا باری ﴿مِنْ كُلِّ الثَّمَرَاتِ﴾ تک۔

تشریح: یہ آیت سورہ بقرہ کے رکوع ۳۶ میں ہے۔ اس آیت اور حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ صدقہ تھوڑا ہوا بہت ہر طرح اس پر ثواب ملے گا کیونکہ آیت میں مطلق ﴿أَمْوَالَهُمْ﴾ کا ذکر ہے جو قلیل اور کثیر سب کو شامل ہے۔

۱۴۱۵۔ حَدَّثَنَا أَبُو فُدَامَةَ عَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ هُوَ الْحَكَمُ بْنُ عَبْدِ اللَّهِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نَحَامِلُ، فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ، فَقَالُوا: مُرَايٌ، وَجَاءَ رَجُلٌ فَتَصَدَّقَ بِصَاعٍ، فَقَالُوا: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَاعٍ هَذَا، فَتَزَلَّتْ: ﴿وَالَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [التوبة: ۱۷۹] اطرافہ فی: ۱۴۱۶، ۲۲۷۳،

(۱۳۱۵) ہم سے ابو قتادہ عابد بن سعید نے بیان کیا، کہا ہم سے ابو النعمان حکم بن عبد اللہ بصری نے بیان کیا، کہا ہم سے شعبہ بن جراح نے بیان کیا، ان سے سلیمان اعمش نے، ان سے وائل نے اور ان سے ابو مسعود انصاری رحمہ اللہ نے فرمایا کہ جب آیت صدقہ نازل ہوئی تو ہم بوجھ ڈھونے کا کام کیا کرتے تھے (تاکہ اس طرح جو مزدوری ملے اسے صدقہ کر دیا جائے) اسی زمانہ میں ایک شخص (عبد الرحمن بن عوف) آیا اور اس نے صدقہ کے طور پر کافی چیزیں پیش کیں۔ اس پر لوگوں نے کہنا شروع کیا کہ یہ آدمی ریا کار ہے۔ پھر ایک شخص (ابو عقیل نامی) آیا اور اس نے صرف ایک صاع کا صدقہ کیا۔ اس کے بارے میں لوگوں نے یہ کہہ دیا کہ اللہ تعالیٰ کو ایک صاع صدقہ کی کیا حاجت ہے۔ اس پر یہ آیت نازل ہوئی ”وہ لوگ جو ان مومنوں پر عیب لگاتے ہیں، جو صدقہ زیادہ دیتے ہیں اور ان پر

۴۶۶۸، ۴۶۶۹ [مسلم: ۲۳۵۵، ۲۳۵۶] بھی جو محنت سے کما کر لاتے ہیں۔ (اور کم صدقہ کرتے ہیں)“ آخر تک۔

نسائی: ۲۵۲۸، ۲۵۲۹؛ ابن ماجہ: ۴۱۵۵

تشریح: یہ طعنہ مارنے والے کم بخت منافقین تھے، ان کو کسی طرح چین نہ تھا۔ حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے اپنا آدھا مال آٹھ ہزار درہم صدقہ کر دیے تو ان کو ریا کار کہنے لگے۔ ابو عقیل رضی اللہ عنہ بچارے غریب آدمی نے محنت مزدوری سے کمائی کر کے ایک صاع کھجور اللہ کی راہ میں دی تو اس پر ٹھٹھا مارنے لگے کہ اللہ کو اس کی احتیاج نہ تھی۔

ارے مردود! اللہ تو کسی چیز کی احتیاج نہیں۔ آٹھ ہزار کیا آٹھ کروڑ بھی ہوں تو اس کے آگے بے حقیقت ہیں وہ دل کی نیت کو دیکھتا ہے۔ ایک صاع کھجور بھی بہت ہے۔ ایک کھجور بھی کوئی خلوص کے ساتھ حلال مال سے دے تو وہ اللہ کے نزدیک مقبول ہے۔ انجیل شریف میں ہے کہ ایک بڑھیا نے خیرات میں ایک دمڑی دی۔ لوگ اس پر ہنسے۔ حضرت عیسیٰ علیہ السلام نے فرمایا کہ اس بڑھیا کی خیرات تم سے بڑھ کر ہے۔ (وحیدی)

۱۴۱۶۔ حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَنَا بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيَحْمِلُ فَيَصِيبُ الْمُدَّ، وَإِنْ لَبِغْصُهُمُ الْيَوْمَ لِمِائَةِ أَلْفٍ. [راجع: ۱۴۱۵]

۱۴۱۶) ہم سے سعید بن یحییٰ نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، ان سے شقیق نے اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے کہا کہ رسول اللہ ﷺ نے جب ہمیں صدقہ کرنے کا حکم دیا تو ہم میں سے بہت سے بازار جا کر بوجھ اٹھانے کی مزدوری کرتے اور اس طرح ایک مد (غلہ یا کھجور وغیرہ) حاصل کرتے۔ (جسے صدقہ کر دیتے) لیکن آج ہم میں سے بہت سوں کے پاس لاکھ لاکھ درہم یا دینار (موجود ہیں)۔

۱۴۱۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ، قَالَ: سَمِعْتُ عَبْدِ بْنِ حَاتِمٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ)). [راجع: ۱۴۱۳]

۱۴۱۷) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا اور ان سے ابواسحاق عمرو بن عبد اللہ سبیعی نے کہا کہ میں نے عبد اللہ بن معقل سے سنا، انہوں نے کہا کہ میں نے عدی بن حاتم رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نے رسول اللہ ﷺ کو یہ کہتے سنا کہ ”جہنم سے بچو اگرچہ کھجور کا ایک ٹکڑا دے کر ہی سہی۔“ (مگر ضرور صدقہ کر کے دوزخ کی آگ سے بچنے کی کوشش کرو)۔

تشریح: ان ہر دو احادیث سے صدقہ کی فضیلت ظاہر ہے اور یہ بھی کہ دو راویوں میں صحابہ کرام رضی اللہ عنہم جبکہ وہ خود نہایت تنگی کی حالت میں تھے، اس پر بھی ان کو صدقہ خیرات کا کس درجہ شوق تھا کہ خود مزدوری کرتے، بازار میں قلی بنتے، کھیت مزدوروں میں کام کرتے، پھر جو حاصل ہوتا اس میں غربا و ساکین مسلمانوں کی امداد کرتے۔ اہل اسلام میں یہ جذبہ اس چیز کا مبین ثبوت ہے کہ اسلام نے اپنے پیروکاروں میں بنی نوع انسان کے لئے ہمدردی و سلوک کا جذبہ کوٹ کوٹ کر بھر دیا ہے۔ قرآن مجید کی آیت: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ (۳/ آل عمران: ۹۲) میں اللہ پاک نے رغبت دلائی کہ صدقہ و خیرات میں گھٹیا چیز نہ دو بلکہ پیاری سے پیاری چیزوں کا صدقہ کرو۔ برخلاف اس کے کہ بخیل کی حد درجہ مذمت کی گئی اور بتلایا کہ بخیل جنت کی خوشبو بھی نہ پائے گا۔ یہی صحابہ کرام رضی اللہ عنہم تھے جن کا حال آپ نے سنا پھر اللہ نے اسلام کی برکت سے ان کو اس قدر بڑھایا کہ لاکھوں کے مالک بن گئے۔

حدیث ((ولو بشفق تمره)) مختلف لفظوں میں مختلف طرق سے وارد ہوئی ہے۔ طبرانی میں ہے: ”اجعلوا بینکم وبين النار حجابا ولو

بشق تمرۃ۔“ اور دوزخ کے درمیان صدقہ کر کے حجاب پیدا کرو اگر چہ وہ صدقہ ایک کھجور کی پھانک ہی سے ہو۔ نیز مسند احمد میں یوں ہے ”لیتق احدکم وجهہ بالنار ولو بشق تمرۃ۔“ یعنی تم کو اپنا چہرہ آگ سے بچانا چاہیے جس کا واحد زکوٰۃ صدقہ ہے اگر چہ وہ آدھی کھجور ہی سے کیوں نہ ہو۔ اور مسند احمد ہی میں حدیث عائشہ رضی اللہ عنہا سے یوں ہے کہ آپ نے خود حضرت عائشہ رضی اللہ عنہا کو خطاب فرمایا: ”یا عائشہ استتری من النار ولو بشق تمرۃ الحدیث۔“ یعنی ”اے عائشہ! دوزخ سے پردہ کرو چاہے وہ کھجور کی ایک پھانک ہی کے ساتھ کیوں نہ ہو۔“

آخر میں علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفی الحدیث الحث علی الصدقة بما قل وما جل وان لا یحتقر ما یتصدق بہ وان الیسیر من الصدقة یستر المتصدق من النار۔“ (فتح الباری) یعنی حدیث میں ترغیب ہے کہ تھوڑا ہو یا زیادہ صدقہ بہر حال کرنا چاہیے اور تھوڑے صدقہ کو حقیر نہ جانا چاہیے کہ تھوڑے سے تھوڑا صدقہ مصدق کے لئے دوزخ سے حجاب بن سکتا ہے۔

۱۴۱۸۔ حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ حَزْمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَتْ امْرَأَةً مَعَهَا ابْنَتَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهُمَا إِيَّاهَا، فَقَسَمْتُهُمَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، فَأَخْبَرْتُهُ، فَقَالَ النَّبِيُّ ﷺ: ((مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ بَيْتًا مِنَ النَّارِ)). (طرفہ فی: ۵۹۹۵)

(۱۳۱۸) ہم سے بشر بن محمد نے بیان کیا، کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، کہا کہ ہمیں معمر نے زہری سے خبر دی، انہوں نے کہا کہ مجھ سے عبد اللہ بن ابی بکر بن حزم نے بیان کیا، ان سے عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ایک عورت اپنی دو بچیوں کو لیے مانگتی ہوئی آئی۔ میرے پاس ایک کھجور کے سوا اس وقت اور کچھ نہ تھا میں نے وہی دے دی۔ وہ ایک کھجور اس نے اپنی دونوں بچیوں میں تقسیم کر دی اور خود نہیں کھائی۔ پھر وہ اٹھی اور چلی گئی۔ اس کے بعد نبی کریم ﷺ تشریف لائے تو میں نے آپ سے اس کا حال بیان کیا۔ آپ نے فرمایا کہ ”جس نے ان بچیوں کی وجہ سے خود کو معمولی سی بھی تکلیف میں ڈالا تو بچیاں اس کے لیے دوزخ سے بچاؤ کے لیے آڑ بن جائیں گی۔“

[مسلم: ۶۶۹۳؛ ترمذی: ۱۹۱۵]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یوں ہے کہ اس عورت نے ایک کھجور کے دو ٹکڑے کر کے اپنی دونوں بیٹیوں کو دیئے جو نہایت قلیل صدقہ ہے اور باوجود اسکے نبی کریم ﷺ نے اس کو دوزخ سے بچاؤ کی بشارت دی۔ میں کہتا ہوں اس تکلف کی حاجت نہیں۔ باب میں دو مضمون تھے ایک تو کھجور کا ٹکڑا دے کر دوزخ سے بچنا، دوسرے قلیل صدقہ دینا۔ تو عدی کی حدیث سے پہلا مطلب ثابت ہو گیا اور حضرت عائشہ رضی اللہ عنہا کی حدیث سے دوسرا مطلب۔ انہوں نے بہت قلیل صدقہ دیا یعنی ایک کھجور۔ (وحیدی)

اس حدیث سے حضرت عائشہ رضی اللہ عنہا کی صدقہ خیرات کے لئے حرص بھی ثابت ہوئی اور یہ اس لئے کہ نبی کریم ﷺ کا ارشاد تھا: ”لا یرجع من عندک سائل ولو بشق تمرۃ رواہ البزار من حدیث ابی ہریرۃ۔“ (فتح) یعنی تمہارے پاس سے کسی سائل کو خالی ہاتھ نہ جانا چاہیے۔ اگرچہ کھجور کی آدھی پھانک ہی کیوں نہ ہو۔

بَابُ فَضْلِ صَدَقَةِ الشَّحِيحِ بَاب: کون سا صدقہ افضل ہے اور تندرستی اور مال

الصَّحِيحِ کی خواہش کے زمانہ میں صدقہ دینا

لِقَوْلِهِ تَعَالَى: ﴿وَأَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ﴾ اور اللہ تعالیٰ نے فرمایا کہ ”جو رزق ہم نے تمہیں دیا ہے اس میں سے خرچ

۱۰۔ وَقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ﴾ [البقرة: ۲۵۴]۔
 کرو اس سے پہلے کہ تم کو موت آ جائے۔“
 اور اللہ تعالیٰ نے فرمایا: ”اے ایمان والو! ہم نے تمہیں جو رزق دیا ہے اس میں سے خرچ کرو، اس سے پہلے کہ وہ دن (قیامت) آ جائے جب نہ خرید و فروخت ہوگی نہ دوستی اور نہ شفاعت.....“ [الآیۃ]

تشریح: ان دونوں آیتوں سے امام بخاری رحمہ اللہ نے یہ نکالا کہ صدقہ کرنے میں جلدی کرنی چاہیے ایسا نہ ہو کہ موت آن دبوچے۔ اس وقت کف افسوس ملتا رہے کہ اگر میں اور جیتا تو صدقہ دیتا۔ یہ کرتا وہ کرتا۔ باب کا مطلب بھی قریب قریب یہی ہے۔ (وحیدی)

۱۴۱۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: ((أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ، تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلَا تُهْمِلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ، قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ)). [طرفہ: ۲۷۴۸] [مسلم]

۱۳۱۹ (ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبدالواحد بن زیاد نے بیان کیا، کہا کہ ہم سے عمارہ بن قعقاع نے بیان کیا، کہا کہ ہم سے ابو زرہ نے بیان کیا، کہا کہ ہم سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا اور کہا کہ یا رسول اللہ! کس طرح کے صدقہ میں سب سے زیادہ ثواب ہے؟ آپ نے فرمایا: ”اس صدقہ میں جسے تم صحت کے ساتھ بخل کے باوجود کرو۔ تمہیں ایک طرف تو فقیری کا ڈر ہو اور دوسری طرف مالدار بننے کی تمنا اور امید ہو اور (اس صدقہ خیرات میں) ڈھیل نہ ہونی چاہیے کہ جب جان طلق تک آ جائے تو اس وقت تو کہنے لگے کہ فلاں کے لیے اتنا اور فلاں کے لیے اتنا حالانکہ وہ تو اب فلاں کا ہو چکا۔“

۲۳۸۲، ۲۳۸۳، ۲۳۸۴، نسائی: ۲۵۴۱، ۳۶۱۱۳

تشریح: حدیث میں ترغیب ہے کہ تدرستی کی حالت میں جب کہ مال کی محبت بھی دل میں موجود ہو، صدقہ و خیرات کی طرف ہاتھ بڑھانا چاہیے نہ کہ جب موت قریب آ جائے اور جان حلقوم میں پہنچ جائے۔ مگر یہ شریعت کی مہربانی ہے کہ آخر وقت تک بھی جب کہ ہوش و حواس قائم ہوں، مرنے والوں کو تنہائی مال کی وصیت کرنا جائز قرار دیا ہے، ورنہ اب وہ مال تو مرنے والے کی بجائے وارثوں کا ہو چکا ہے۔ پس غلندی کا تقاضا یہی ہے کہ تدرستی میں حسب توفیق صدقہ و خیرات میں جلدی کرنی چاہیے اور یاد رکھنا چاہیے کہ کیا وقت پھر ہاتھ آتائیں۔

باب

بَابُ

۱۴۲۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: إِنَّا أَسْرَعُ بِكَ لِحُقُوقًا؟ قَالَ: ((أَطْلُوكُنَّ يَدًا)) فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا، فَكَانَتْ سَوْدَةً أَطْلُوكُنَّ يَدًا،

۱۳۲۰ (ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابو عوانہ و ضاح یثکری نے بیان کیا، ان سے فراس بن یحییٰ نے، ان سے شعبی نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ کی بعض بیویوں نے آپ سے پوچھا کہ سب سے پہلے ہم میں آخرت میں آپ سے کون جا کر ملے گی تو آپ نے فرمایا: ”جس کا ہاتھ سب سے زیادہ لمبا ہو گا۔“ اب ہم نے لکڑی سے ناپنا شروع کر دیا تو سودہ رضی اللہ عنہا سب سے لمبے ہاتھ

فَعَلِمْنَا بَعْدَ انَّمَا كَانَتْ طَوَّلَ يَدَهَا الصَّدَقَةُ ، والی نکلیں۔ ہم نے بعد میں (زینب رضی اللہ عنہا کی وفات پر) سمجھا کہ لمبے ہاتھ
وَكَاثَتْ اَسْرَعَنَا لِحُقُوقًا بِهِ عَلَيْهِ السَّلَامُ ، وَكَانَتْ والی ہونے سے آپ کی مراد صدقہ زیادہ کرنے والی تھی۔ اور وہ ہم سب
تُحِبُّ الصَّدَقَةَ۔ [نسائی: ۲۵۴۰] سے پہلے نبی کریم ﷺ سے جا کر ملیں، صدقہ کرنا آپ کو بہت محبوب تھا۔

تشریح: اکثر علمائے کہا کہ طول بدھا اور کانت کی ضمیروں میں سے حضرت زینب مراد ہیں مگر ان کا ذکر اس روایت میں نہیں ہے۔ کیونکہ اس امر
سے اتفاق ہے کہ نبی کریم ﷺ کی وفات کے بعد بیویوں میں سے سب سے پہلے حضرت زینب کا ہی انتقال ہوا تھا۔ لیکن امام بخاری رحمہ اللہ نے تاریخ
میں جو روایت کی ہے اس میں ام المؤمنین حضرت سودہ رضی اللہ عنہا کی صراحت ہے اور یہاں بھی اس روایت میں حضرت سودہ رضی اللہ عنہا کا نام آیا ہے اور یہ مشکل
ہے اور ممکن ہے یوں جواب دینا کہ جس جلسہ میں یہ سوال نبی کریم ﷺ سے ہوا تھا وہاں حضرت زینب موجود نہ ہوں اور حشمتی بیویاں وہاں موجود تھیں،
ان سب سے پہلے حضرت سودہ رضی اللہ عنہا کا انتقال ہوا۔ مگر ابن حبان کی روایت میں یوں ہے کہ اس وقت آپ کی سب بیویاں موجود تھیں، کوئی باقی نہ رہی تھی
اس حالت میں یہ احتمال بھی نہیں چل سکتا۔ چنانچہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال لنا محمد بن عمر يعني الواقدي هذا الحديث وهل في سودة وانما هو في زينب بنت جحش فهي اول نساءه
به لحوقا وتوفيت في خلافة عمر وبقيت سودة الى ان توفيت في خلافة معاوية في شوال سنة اربع وخمسين قال ابن
بطلال هذا الحديث سقط منه ذكر زينب لانفاق اهل السير على ان زينب اول مات من ازواج النبي ﷺ يعني ان
الصواب وكانت زينب اسرعنا الخ ولكن يعكر على هذا التاويل تلك الروايات المتقدمة المصرح فيها بان الضمير
لسودة وقرأت بخط الحافظ ابي علي الصدفي ظاهر هذا اللفظ ان سودة كانت اسرع وهو خلاف المعروف عند اهل
العلم ان زينب اول مات من امات من الازواج ثم نقله عن مالك من روايته عن الواقدي قال يقويه رواية عائشة بنت طلحة
وقال ابن الجوزي هذا الحديث غلط من بعض الرواة والعجب من البخاري كيف لم ينه عليه لا اصحاب التعاليق ولا
علم بفساد ذلك الخطابي فانه فسرہ وقال لحوق سودة به من اعلام النبوة وكل ذلك وهم وانما هي زينب فانها كانت
اطولهن يدا بالعطاء كما رواه مسلم من طريق عائشة بنت طلحة عن عائشة فكانت كان اطولنا يدا زينب لانها كانت تعمل
وتتصدق وفي رواية كانت زينب امراة صناعة باليد وكانت تدبغ وتخز وتصدق في سبيل الله۔“

یعنی ہم سے واقدی نے کہا کہ اس حدیث میں راوی سے بھول ہو گئی ہے۔ درحقیقت سب سے پہلے انتقال کرنے والی زینب ہی ہیں جن کا
انتقال حضرت عمر رضی اللہ عنہ کی خلافت میں ہوا اور حضرت سودہ رضی اللہ عنہا کا انتقال خلافت معاویہ رضی اللہ عنہ ۵۴ میں ہوا ہے۔ ابن بطلال نے کہا کہ اس حدیث میں
حضرت زینب کا ذکر ساقط ہو گیا ہے۔ کیونکہ اہل سیر کا اتفاق ہے کہ امہات المؤمنین میں سب سے پہلے انتقال کرنے والی خاتون حضرت زینب بنت جحش
ہی ہیں اور جن روایتوں میں حضرت سودہ رضی اللہ عنہا کا نام آیا ہے ان میں راوی سے بھول ہو گئی۔ ابن جوزی نے کہا کہ اس میں بعض راویوں نے غلطی سے
حضرت سودہ کا نام لے دیا ہے اور تعجب ہے کہ امام بخاری رحمہ اللہ کو اس پر اطلاع نہ ہو سکی اور نہ ان اصحاب تعالیق کو جنہوں نے یہاں حضرت سودہ رضی اللہ عنہا
کا نام لیا ہے اور وہ حضرت زینب رضی اللہ عنہا ہی ہیں جیسا کہ مسلم شریف میں حضرت عائشہ رضی اللہ عنہا کا بیان ہے کہ ہم میں سب سے زیادہ دراز ہاتھ والی (یعنی
صدقہ خیرات کرنے والی) حضرت زینب تھیں۔ وہ سوت کا کرتی تھیں اور دیگر محنت و باغت وغیرہ کر کے پیسہ حاصل کرتیں اور نبی کریم ﷺ اور نبی کریم ﷺ
صدقہ خیرات کیا کرتی تھیں۔ بعض لوگوں نے یہ بھی کہا ہے کہ ناپ کے لحاظ سے حضرت سودہ کے ہاتھ دراز تھے، ازواج النبی ﷺ نے شروع میں یہی
سمجھا کہ دراز ہاتھ والی یوں ہی کا انتقال پہلے ہونا چاہیے۔ مگر جب حضرت زینب رضی اللہ عنہا کا انتقال ہوا تو ظاہر ہو گیا کہ نبی کریم ﷺ کی مراد ہاتھوں کا دراز
ہونا نہ تھی بلکہ صدقہ و خیرات کرنے والے ہاتھ مراد تھے اور یہ سبقت حضرت زینب کو حاصل تھی، پہلے انہی کا انتقال ہوا، مگر بعض راویوں نے اپنی لاعلمی کی

وجہ سے یہاں حضرت سودہ کا نام لے دیا۔ بعض علما نے یہ تطبیق بھی دی ہے کہ نبی کریم ﷺ نے جس وقت یہ ارشاد فرمایا تھا اس مجمع میں حضرت زینب رضی اللہ عنہا نہ تھیں، آپ نے اس وقت کی حاضر ہونے والی بیویوں کے بارے میں فرمایا اور ان میں سے پہلے حضرت سودہ رضی اللہ عنہا کا انتقال ہوا مگر اس تطبیق پر بھی کلام کیا گیا ہے۔

حجۃ البند حضرت شاہ ولی اللہ محدث دہلوی فرماتے ہیں: ”والحدیث یوہم ظاہرہ ان اول من ماتت من امہات المؤمنین بعد وفاتہ ﷺ سودہ و لیس کذا لک فتامل ولا تعجل فی هذا المقام فانہ من مزالئ الاقدام۔“ (شرح تراجم ابواب بخاری)

بَابُ صَدَقَةِ الْعَلَانِيَةِ

باب: سب کے سامنے صدقہ کرنا جائز ہے

وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿الَّذِينَ يَتَّقُونَ أََمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾۔ اور اللہ تعالیٰ نے (سورہ بقرہ میں) فرمایا کہ ”جو لوگ اپنے مال خرچ کرتے ہیں رات میں اور دن میں پوشیدہ طور پر اور ظاہر، ان سب کا ان کے رب کے پاس ثواب ملے گا، انہیں کوئی ڈر نہیں ہوگا اور نہ انہیں کسی قسم کا غم ہوگا۔“ (البقرہ: ۲۷۴)

تشریح: اس آیت سے علانیہ خیرات کرنے کا جواز نکلا۔ گو پوشیدہ خیرات کرنا بہتر ہے کیونکہ اس میں ریا کا اندیشہ نہیں۔ کہتے ہیں کہ یہ آیت حضرت علی رضی اللہ عنہ کی شان میں اتری۔ ان کے پاس چار اشرفیاں تھیں۔ ایک دن کو دی، ایک رات کو دی، ایک علانیہ، ایک چھپ کر۔ (حیدری)

یہاں امام بخاری رحمہ اللہ نے مضمون باب کو مدلل کرنے کے لیے صرف آیت قرآنی کا نقل کرنا کافی سمجھا۔ جن میں ظاہر لفظوں میں باب کا مضمون موجود ہے۔

بَابُ صَدَقَةِ السِّرِّ

باب: چھپ کر خیرات کرنا افضل ہے

وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: ((وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ بِشِمَالِهِ مَا تُنْفِقُ يَمِينُهُ)) وَقَوْلُهُ: ﴿إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ، وَإِنْ تُخْفَوْهَا وَتَوْتَوْهَا الْفُقَرَاءُ فَهِيَ خَيْرٌ لَّكُمْ﴾ الْآيَةُ (وَيُكْفَرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ) [البقرہ: ۲۷۱]۔ اور ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا کہ ”ایک شخص نے صدقہ کیا اور اسے اس طرح چھپایا کہ اس کے بائیں ہاتھ کو خبر نہیں ہوئی کہ داہنے ہاتھ نے کیا خرچ کیا ہے۔“ اور اللہ تعالیٰ نے فرمایا: ”اگر تم صدقہ کو ظاہر کر دو تو یہ بھی اچھا ہے اور اگر پوشیدہ طور پر دو اور فقراء کو دو تو یہ بھی تمہارے لیے بہتر ہے۔ اور تمہارے گناہ مٹا دے گا اور جو کچھ تم کرتے ہو اللہ بما تَعْمَلُونَ خَبِيرٌ“ [البقرہ: ۲۷۱]۔

تشریح: یہاں امام بخاری رحمہ اللہ نے مضمون باب کو ثابت کرنے کے لیے حدیث نبوی اور آیت قرآنی ہر دو سے استدلال فرمایا، مقصد ریا کاری سے بچنا ہے۔ اگر اس سے دور رہ کر صدقہ دیا جائے تو ظاہر ہو یا پوشیدہ ہر طرح سے درست ہے اور اگر ریا کا ایک شائبہ بھی نظر آئے تو پھر اتنا پوشیدہ دیا جائے کہ بائیں ہاتھ کو بھی خبر نہ ہو۔ اگر صدقہ خیرات زکوٰۃ میں ریا نمود کا کچھ دخل ہو تو وہ صدقہ و خیرات و زکوٰۃ مالدار کے لیے الٹا وبال جان ہو جائے گا۔

بَابُ: إِذَا تَصَدَّقَ عَلَى غَنِيٍّ
وَهُوَ لَا يَعْلَمُ

باب: اگر لاعلمی میں کسی نے مالدار کو صدقہ دے دیا
(تو اس کو ثواب مل جائے گا)

(۱۳۲۱) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہمیں شعیب نے خبر دی، کہا کہ ہم سے ابو الزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا کہ ”ایک شخص نے (بنی اسرائیل میں سے) کہا کہ مجھے ضرور صدقہ (آج رات) دینا ہے۔ چنانچہ وہ اپنا صدقہ لے کر نکلا اور (ناواقشی سے) ایک چور کے ہاتھ میں رکھ دیا۔ صبح ہوئی تو لوگوں نے کہنا شروع کیا کہ آج رات کسی نے چور کو صدقہ دے دیا۔ اس شخص نے کہا کہ اے اللہ! تمام تعریف تیرے ہی لیے ہے۔ (آج رات) میں پھر ضرور صدقہ کروں گا۔ چنانچہ وہ دوبارہ صدقہ لے کر نکلا اور اس مرتبہ ایک فاحشہ کے ہاتھ میں دے آیا۔ جب صبح ہوئی تو پھر لوگوں میں چرچا ہوا کہ آج رات کسی نے فاحشہ عورت کو صدقہ دے دیا۔ اس شخص نے کہا اے اللہ! تمام تعریف تیرے ہی لیے ہے، میں زانیہ کو اپنا صدقہ دے آیا۔ اچھا آج رات پھر ضرور صدقہ نکالوں گا۔ چنانچہ اپنا صدقہ لیے ہوئے وہ پھر نکلا اور اس مرتبہ ایک مالدار کے ہاتھ پر رکھ دیا۔ صبح ہوئی تو لوگوں کی زبان پر ذکر تھا کہ ایک مالدار کو کسی نے صدقہ دے دیا ہے۔ اس شخص نے کہا کہ اے اللہ! حمد تیرے ہی لیے ہے (میں اپنا صدقہ لاعلمی سے) چور، فاحشہ اور مالدار کو دے آیا۔ (اللہ تعالیٰ کی طرف سے) بتایا گیا کہ جہاں تک چور کے ہاتھ میں صدقہ چلے جانے کا سوال ہے۔ تو اس میں اس کا امکان ہے کہ وہ چوری سے رک جائے۔ اسی طرح فاحشہ کو صدقہ کا مال مل جانے پر اس کا امکان ہے کہ وہ زنا سے رک جائے اور مالدار کے ہاتھ میں پڑ جانے کا یہ فائدہ ہے کہ اسے عبرت ہو اور پھر جو اللہ عزوجل نے اسے دیا ہے، وہ خرچ کرے۔“

تبصریح: اس حدیث میں بنی اسرائیل کے ایک مخی کا ذکر ہے جو صدقہ خیرات تقسیم کرنے کی نیت سے رات کو نکلا مگر اس نے لاعلمی میں پہلی رات میں اپنا صدقہ ایک چور کے ہاتھ پر رکھ دیا اور دوسری رات میں ایک فاحشہ عورت کو دے دیا اور تیسری شب میں ایک مالدار کو دے دیا، جو مستحق نہ تھا۔ یہ سب کچھ لاعلمی میں ہوا۔ بعد میں جب یہ واقعات اس کو معلوم ہوئے تو اس نے اپنی لاعلمی کا اقرار کرتے ہوئے اللہ کی حمد بیان کی گویا یہ کہا: ”اللهم لك الحمد ای لالی ان صدقتی وقعت بید من لا يستحقها فلك الحمد حيث كان ذلك بارادتك ای لا بارادتی فان ارادة الله کلها جميلة۔“ یعنی یا اللہ! حمد تیرے لیے ہی ہے نہ کہ میرے لیے۔ میرا صدقہ غیر مستحق کے ہاتھ میں پہنچ گیا پس حمد تیرے ہی لیے ہے۔ اس لیے کہ یہ تیرے ہی ارادے سے ہوا نہ کہ میرے ارادے سے اور اللہ پاک جو بھی چاہے اور وہ جو ارادہ کرے وہ سب بہتر ہی ہے۔

امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ ان حالات میں اگر چودہ صدقہ غیر مستحق کو مل گیا مگر عند اللہ وہ قبول ہو گیا۔ حدیث سے بھی یہی ظاہر ہوا کہ ناواقشی سے اگر غیر مستحق کو صدقہ دے دیا جائے تو اسے اللہ بھی قبول کر لیتا ہے اور دینے والے کو ثواب مل جاتا ہے۔

۱۴۲۱۔ حَدَّثَنَا أَبُو الِیْمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَالَ رَجُلٌ: لَا تَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ عَلَى سَارِقٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ لَا تَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَا تَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ. فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى غَنِيٍّ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبَرَ فَيُنْفِقَ مِمَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ)). (نسائي: ۲۵۲۲)

لفظ صدقہ میں نقلی صدقہ اور فرضی صدقہ یعنی زکوٰۃ ہر دو داخل ہیں۔

اسرائیلی جی کو خواب میں بتلایا گیا یا ہاتھ غیب نے خبر دی یا اس زمانہ کے پیغمبر نے اس سے کہا کہ جن غیر مستحقین کو تونے غلطی سے صدقہ دے دیا، شاید وہ اس صدقہ سے عبرت حاصل کر کے اپنی غلطیوں سے باز آجائیں۔ چور چوری سے اور زانیہ زنا سے رک جائے اور مالدار کو خود ای طرح خرچ کرنے کی رغبت ہو۔ ان صورتوں میں تیرا صدقہ تیرے لیے بہت کچھ موجب اجر و ثواب ہو سکتا ہے۔ ہذا هو المراد۔

بَابُ: إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لَا يَشْعُرُ بَابُ: اِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لَا يَشْعُرُ

۱۴۲۲- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، قَالَ: حَدَّثَنَا أَبُو الْجَوْنِيَّةِ، أَنَّ مَعْنَ ابْنَ يَزِيدَ حَدَّثَهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنَا وَأَبِي وَجَدِّي وَخَطْبَتِي عَلَيَّ فَأَنْكَحَنِي وَخَاصَمْتُ إِلَيْهِ وَكَانَ أَبِي يَزِيدَ أَخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا فَأَتَيْتُهُ بِهَا فَقَالَ: وَاللَّهِ مَا يُبَالِكُ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتُ يَا مَعْنَ!!)).

(۱۳۲۲) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے اسرائیل بن یونس نے بیان کیا، کہا کہ ہم سے ابو جریہ (حطان بن خفاف) نے بیان کیا کہ معن بن یزید نے ان سے بیان کیا، انہوں نے کہا کہ میں نے اور میرے والد اور دادا (انفث بن حبیب) نے رسول اللہ ﷺ کے ہاتھ پر بیعت کی تھی۔ آپ نے میری معنی بھی کرائی اور آپ ہی نے نکاح بھی پڑھایا تھا اور میں آپ کی خدمت میں ایک مقدمہ لے کر حاضر ہوا تھا۔ وہ یہ کہ میرے والد یزید نے کچھ دینار خیرات کی نیت سے نکالے اور ان کو انہوں نے مسجد میں ایک شخص کے پاس رکھ دیا۔ میں گیا اور میں نے ان کو اس سے لے لیا۔ پھر جب میں انہیں لے کر والد صاحب کے پاس آیا تو انہوں نے فرمایا کہ قسم اللہ کی میرا ارادہ تھے دینے کا نہیں تھا۔ یہی مقدمہ میں رسول اللہ ﷺ کی خدمت میں لے کر حاضر ہوا اور آپ نے یہ فیصلہ دیا: ”دیکھو یزید! جو تم نے نیت کی تھی اس کا ثواب تمہیں مل گیا اور معن! جو تو نے لے لیا وہ اب تیرا ہو گیا۔“

تشریح: امام ابو حنیفہ رحمہ اللہ اور امام محمد رحمہ اللہ کا یہی قول ہے کہ اگر ناواقفی میں باپ بیٹے کو فرض زکوٰۃ بھی دے دے تو زکوٰۃ ادا ہو جاتی ہے اور دوسرے علما کہتے ہیں کہ اعادہ واجب ہے اور اجماعیہ کے نزدیک بہر حال ادا ہو جاتی ہے۔ بلکہ عزیز اور قریب لوگوں کو جو محتاج ہوں زکوٰۃ دینا اور زیادہ ثواب ہے۔ سید علامہ نواب صدیق حسن خان صاحب رحمہ اللہ نے کہا کہ متعدد دلائل اس پر قائم ہیں کہ عزیزوں کو خیرات دینا زیادہ افضل ہے، خیرات فرض ہو یا نفل اور عزیزوں میں خاوند، اولاد کی صراحت ابو سعید کی حدیث میں موجود ہے۔ (مولانا وحید الزمان)

مضمون حدیث پر غور کرنے سے معلوم ہوگا کہ نبی کریم ﷺ کس قدر شفیق اور مہربان تھے اور کس وسعت قلبی کے ساتھ آپ نے دین کا تصور پیش فرمایا تھا۔ باپ اور بیٹے ہر دو کو ایسے طور پر سمجھا دیا کہ ہر دو کا مقصد حاصل ہو گیا اور کوئی جھگڑا باقی نہ رہا۔ آپ کا ارشاد اس بنیادی اصول پر مبنی تھا۔ جو حدیث: ”انما الاعمال بالنیات“ میں بتلادیا گیا ہے کہ عملوں کا اعتبار نیتوں پر ہے۔

آج بھی ضرورت ہے کہ علما و فقہا ایسی وسیع الظرفی سے کام لے کر امت کے لیے بجائے مشکلات پیدا کرنے کے شرعی حدود میں آسانیاں ہم پہنچائیں اور دین فطرت کا زیادہ سے زیادہ فراخ قلبی کے ساتھ مطالعہ فرمائیں کہ حالات حاضرہ میں اس کی شدید ضرورت ہے۔ فقہا کا وہ دور گزر چکا

جب وہ ایک ایک جزیٰ پر میدان مناظرہ قائم کر دیا کرتے تھے جن سے ننگ آ کر حضرت شیخ سعدی کو کہنا پڑا۔

فقیہان طریق جدل ساختند ☆ لم لا نسلم دراند اختند

باب: خیرات دہنے ہاتھ سے دینی بہتر ہے

بَابُ الصَّدَقَةِ بِالْيَمِينِ

(۱۴۲۳) ہم نے مسدود نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، عبید اللہ عمری سے، انہوں نے کہا کہ مجھ سے ضعیف بن عبد الرحمن نے حفص بن عاصم سے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سات قسم کے آدمیوں کو اللہ تعالیٰ اپنے (عرش کے) سایہ میں رکھے گا جس دن اس کے سوا اور کوئی سایہ نہ ہوگا۔ انصاف کرنے والا حاکم، وہ نوجوان جو اللہ تعالیٰ کی عبادت میں جوان ہوا ہو، وہ شخص جس کا دل ہر وقت مسجد میں لگا رہے، دوا ایسے شخص جو اللہ کے لیے محبت رکھتے ہیں، اسی پر وہ جمع ہوئے اور اسی پر جدا ہوئے، ایسا شخص جسے کسی خوبصورت اور عزت دار عورت نے بلایا لیکن اس نے یہ جواب دیا کہ میں اللہ سے ڈرتا ہوں، وہ انسان جو صدقہ کرے اور اسے اس درجہ چھپائے کہ بائیں ہاتھ کو بھی خبر نہ ہو کہ دہنے ہاتھ نے کیا خرچ کیا اور وہ شخص جو اللہ کو تنہائی میں یاد کرے اور اس کی آنکھیں آنسوؤں سے بہنے لگ جائیں۔“

۱۴۲۳- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((سَبْعَةٌ يُظِلُّهُمُ اللَّهُ [تَعَالَى] فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ مَعَلَّقَ قَلْبُهُ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ)). [راجع: ۶۶۰]

تشریح: قیامت کے دن عرش عظیم کا سایہ پانے والے یہ سات خوش قسمت انسان مرد ہوں یا عورت ان پر چھ نہیں ہے۔ بعض احادیث میں اور بھی ایسے نیک اعمال کا ذکر آیا ہے جن کی وجہ سے سایہ عرش عظیم مل سکے گا۔ بعض علما نے اس موضوع پر مستقل رسالے تحریر فرمائے ہیں اور ان جملہ اعمال صالحہ کا ذکر کیا ہے جو قیامت کے دن عرش الہی کے نیچے سایہ ملنے کا ذریعہ بن سکیں گے۔ بعض نے اس فہرست کو چالیس تک بھی پہنچا دیا ہے۔

یہاں باب اور حدیث میں مطابقت اس مصدق سے ہے جو راہ اللہ میں اس قدر پوشیدہ خرچ کرتا ہے کہ دائیں ہاتھ سے خرچ کرتا ہے اور بائیں کو بھی خبر نہیں ہو پاتی۔ اس سے غایت خلوص مراد ہے۔

انصاف کرنے والا حاکم چودھری، شیخ، اللہ کی عبادت میں مشغول رہنے والا جوان اور مسجد سے دل لگانے والا نمازی اور دوا بھی الہی محبت رکھنے والے مسلمان اور صاحب عصمت و عفت مرد یا عورت مسلمان اور اللہ کے خوف سے آنسو بہانے والی آنکھیں یہ جملہ اعمال حسنہ ایسے ہیں کہ ان پر کار بند ہونے والوں کو عرش الہی کا سایہ ملنا ہی چاہیے۔ اس حدیث سے اللہ کے عرش اور اس کے سایہ کا بھی اثبات ہوا جو بلا کیف و کم و تاویل تسلیم کرنا ضروری ہے۔ قرآن پاک کی بہت سی آیات میں عرش عظیم کا ذکر آیا ہے۔ بلا شک و شبہ اللہ پاک صاحب عرش عظیم ہے۔ اس کے لیے عرش کا استواء اور جہت فوق ثابت اور برحق ہے جس کی تاویل نہیں کی جاسکتی اور نہ اس کی کیفیت معلوم کرنے کے ہم مکلف ہیں۔

۱۴۲۴- حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أَخْبَرَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي مَعْبُدُ بْنُ خَالِدٍ، قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: (۱۴۲۳) ہم سے علی بن جعد نے بیان کیا، کہا کہ ہمیں شعبہ نے خبر دی، کہا کہ مجھے معبد بن خالد نے خبر دی، کہا کہ میں نے حارث بن وہب خزاعی رضی اللہ عنہ سے سنا انہوں نے کہا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((تَصَدَّقُوا، فَيَسِيئَ بِيْكُمْ عَلَيَّكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ: لَوْ جِئْتُ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا مِنْكَ، أَوْ آدَى كَيْفَ كَاكَ أَكْرَأَ سَ تَمَّ كُلِّ لَاءِ هَوْتِ تَوِيْسَ لَ لِيْتَا لِيْكِنَ آجَ بَحْجَ فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِيْ فِيْهَا)). [راجع: ۱۴۱۱] اس کی حاجت نہیں رہی۔

تشریح: ثابت ہوا کہ مردِ مخلص اگر صدقہ زکوٰۃ علانیہ لے کر تقسیم کے لیے نکلے بشرطیکہ خلوص و اللہیت مد نظر ہو تو یہ بھی مذموم نہیں ہے۔ یوں بہتر یہی ہے کہ جہاں تک ہو سکے ریاء و نمود سے بچنے کے لیے پوشیدہ طور پر صدقہ و زکوٰۃ خیرات دی جائے۔

بَابُ مَنْ أَمَرَ خَادِمَهُ بِالصَّدَقَةِ باب: اس کے بارے میں کہ جس نے اپنے خدمت

وَلَمْ يَتَاوَلْ بِنَفْسِهِ گار کو صدقہ دینے کا حکم دیا اور خود اپنے ہاتھ سے نہیں دیا

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: ((هُوَ أَحَدُ الْمُتَصَدِّقِينَ)). اور ابو موسیٰ رضی اللہ عنہ نے نبی کریم ﷺ سے یوں بیان کیا کہ ”خادم بھی صدقہ دینے والوں میں سمجھا جائے گا۔“

۱۴۲۵۔ حَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلَزَوُجُهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا)). [اطرافہ فی: ۱۴۳۷، ۱۴۳۹، ۱۴۴۰، ۲۰۶۵، ۲۳۶۴] [مسلم: ۲۳۶۴]

۱۴۲۵۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے جریر نے بیان کیا، ان سے منصور نے۔ ان سے شقیق نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”اگر عورت اپنے شوہر کے مال سے کچھ خرچ کرے اور اس کی نیت شوہر کی پونجی برباد کرنے کی نہ ہو تو اسے خرچ کرنے کا ثواب ملے گا اور شوہر کو بھی اس کا ثواب ملے گا کہ اس نے کمایا ہے اور خزانچی کا بھی یہی حکم ہے۔ ایک کا ثواب دوسرے کے ثواب میں کوئی کمی نہیں کرتا۔“

۱۴۳۹، ۱۴۴۰، ۲۰۶۵، ۲۳۶۴ [مسلم: ۲۳۶۴]

۲۳۶۵، ۲۳۶۶، ۲۳۶۷، ترمذی: ۱۶۷۲ ابن

[ماجہ: ۲۲۹۴]

تشریح: مطلب ظاہر ہے کہ مالک کے مال کی حفاظت کرنے والے اور اس کے حکم کے مطابق اسی میں سے صدقہ خیرات نکالنے والے ملازم خادم خزانچی سب ہی اپنی اپنی حیثیت کے مطابق ثواب کے مستحق ہوں گے۔ حتیٰ کہ بیوی بھی جو شوہر کی اجازت سے اس کے مال میں سے صدقہ خیرات کرے وہ بھی ثواب کی مستحق ہوگی۔ اس میں ایک طرح سے خرچ کرنے کی ترغیب ہے اور دیانت و امانت کی تعلیم و تلقین ہے۔ آیت مبارکہ ﴿لَنْ تَنَالُوا الْبِرَّ﴾ (۱/۳) (ال عمران: ۹۲) کا ایک مفہوم یہ بھی ہے۔

بَابُ: لَا صَدَقَةَ إِلَّا عَنْ ظَهْرِ باب: صدقہ وہی بہتر ہے جس کے بعد بھی آدمی غنی

مالدار رہی رہ جائے (بالکل خالی ہاتھ نہ ہو بیٹھے)

اور جو شخص خیرات کرے کہ خود محتاج ہو جائے یا اس کے بال بچے محتاج ہوں (تو ایسی خیرات درست نہیں) اسی طرح اگر قرضدار ہو تو صدقہ اور آزادی اور ہبہ پر قرض ادا کرنا مقدم ہوگا اور اس کا صدقہ اس پر پھیر دیا جائے گا اور اس کو یہ درست نہیں کہ (قرض نہ ادا کرے اور خیرات دے کر) لوگوں (قرض خواہوں) کی رقم تباہ کر دے اور نبی کریم ﷺ نے فرمایا: ”جو شخص لوگوں کا مال (بطور قرض) تلف کرنے (یعنی نہ دینے) کی نیت سے لے تو اللہ اس کو برباد کر دے گا۔“ البتہ اگر صبر اور تکلیف اٹھانے میں مشہور ہو تو اپنی خاص حاجت پر (فقیر کی حاجت کو) مقدم کر سکتا ہے۔ جیسے ابو بکر صدیق رضی اللہ عنہ نے اپنا سارا مال خیرات میں دے دیا اور اسی طرح انصار نے اپنی ضرورت پر مہاجرین کی ضروریات کو مقدم کیا۔ اور نبی کریم ﷺ نے مال کو تباہ کرنے سے منع فرمایا ہے تو جب اپنا مال تباہ کرنا منع ہوا تو پرانے لوگوں کا مال تباہ کرنا کسی طرح سے جائز نہ ہوگا۔ اور کعب بن مالک نے (جو جنگ تبوک سے پیچھے رہ گئے تھے) عرض کی یا رسول اللہ! میں اپنی توبہ کو اس طرح پورا کرتا ہوں کہ اپنا سارا مال اللہ اور رسول پر صدقہ کر دوں۔ آپ نے فرمایا: ”نہیں کچھ تھوڑا مال رہنے بھی دے وہ تیرے حق میں بہتر ہے۔“ کعب رضی اللہ عنہ نے کہا: بہت خوب میں اپنا خیر کا حصہ رہنے دیتا ہوں۔

وَمَنْ تَصَدَّقَ وَهُوَ مُحْتَاجٌ، أَوْ أَهْلُهُ مُحْتَاجٌ، أَوْ عَلَيْهِ دَيْنٌ، فَالَّذِينَ أَحَقُّ أَنْ يُقْضَىٰ مِنْ الصَّدَقَةِ وَالْعَتَقِ وَالْهَبَةِ، وَهُوَ رَدُّ عَلَيْهِ، لَيْسَ لَهُ أَنْ يُتَلَفَ أَمْوَالُ النَّاسِ وَقَالَ النَّبِيُّ ﷺ: ((مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ)). إِلَّا أَنْ يَكُونَ مَعْرُوفًا بِالصَّبْرِ فَيُؤْثِرَ عَلَىٰ نَفْسِهِ وَلَوْ كَانَ بِهِ خَصَاصَةٌ كَفَعَلَ أَبِي بَكْرٍ جِئَن تَصَدَّقَ بِمَالِهِ، وَكَذَلِكَ أَثَرُ الْأَنْصَارِ الْمُهَاجِرِينَ، وَنَهَى النَّبِيُّ ﷺ عَنْ إِضَاعَةِ الْمَالِ، فَلَيْسَ لَهُ أَنْ يُضَيِّعَ أَمْوَالَ النَّاسِ بِعِلَّةِ الصَّدَقَةِ وَقَالَ كَعْبُ بْنُ مَالِكٍ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ قَالَ: ((أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَّكَ)) قُلْتُ: فَإِنِّي أَمْسِكُ سَهْمِي الَّذِي بِخَيْبَرِ. [طرفہ فی: ۲۷۵۷]

تشریح: امام بخاری رحمہ اللہ نے اس باب میں احادیث نبوی اور آثار صحابہ رضی اللہ عنہم کی روشنی میں بہت سے اہم امور متعلق صدقہ و خیرات پر روشنی ڈالی ہے۔ جن کا خلاصہ یہ ہے کہ انسان کے لیے صدقہ و خیرات کرنا اسی وقت بہتر ہے جبکہ وہ شرعی حدود کو مد نظر رکھے۔ اگر ایک شخص کے اہل و عیال خود ہی محتاج ہیں یا وہ خود دوسروں کا مقروض ہے پھر ان حالات میں بھی وہ صدقہ کرے اور نہ یہ اہل و عیال کا خیال رکھے نہ دوسروں کا قرض ادا کرے تو وہ خیرات اس کے لیے باعث اجر نہ ہوگی بلکہ وہ ایک طرح سے دوسروں کی حق تلفی کرنا اور جن کو دینا ضروری تھا ان کی رقم کو تلف کرنا ہوگا۔ ارشاد نبوی ﷺ: ”من اخذ اموال الناس يريد اتلافها۔“ کا یہی منشا ہے۔ ہاں صبر اور ایثار کا چیز ہے۔ اگر کوئی حضرت ابو بکر صدیق رضی اللہ عنہ جیسا صابر و شاکر مسلمان ہو اور انصار جیسا ایثار پیشہ ہو تو اس کے لیے زیادہ سے زیادہ ایثار پیش کرنا جائز ہوگا۔ مگر آج کل ایسی مثالیں تلاش کرنا بے کار ہے۔ جبکہ آج کل ایسے اشخاص ناپید ہو چکے ہیں۔

حضرت کعب بن مالک رضی اللہ عنہ وہ بزرگ ترین حلیل القدر صحابی ہیں جو جنگ تبوک میں پیچھے رہ گئے تھے بعد میں ان کو جب اپنی غلطی کا احساس ہوا تو انہوں نے اپنی توبہ کی قبولیت کے لیے اپنا سارا مال فی سبیل اللہ دے دیے کا خیال ظاہر کیا۔ نبی کریم ﷺ نے سارے مال کو فی سبیل اللہ دینے سے منع فرمایا تو انہوں نے اپنی جائیداد خیر کو بچا لیا، باقی کو خیرات کر دیا۔ اس سے بھی اندازہ لگانا چاہیے کہ قرآن و حدیث کی یہ غرض ہرگز نہیں کہ کوئی بھی مسلمان اپنے اہل و عیال سے بے نیاز ہو کر اپنی جائیداد فی سبیل اللہ بخش دے اور دارشین کو محتاج مفلس کر کے دینا سے جائے۔ ایسا ہرگز نہ ہونا چاہیے کہ یہ دارشین کی حق تلفی ہوگی۔ امیر المؤمنین فی الحدیث امام بخاری رحمہ اللہ کا یہی منشا ہے۔

(۱۴۲۶) ہم سے عبدان نے بیان کیا، کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے، انہیں زہری نے، انہوں نے کہا مجھے سعید بن مسیب نے خبر دی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”بہترین خیرات وہ ہے جس کے دینے کے بعد آدمی مالدار رہے۔ پھر صدقہ پہلے انہیں دو جو تمہارے زیر پرورش ہیں۔“

۱۴۲۶۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ طَهْرٍ غِنًى، وَابْتَدَأَ بِمَنْ تَعُولُ)). [أطرافه في: ۱۴۲۸،

۵۳۵۵، ۱۵۳۵۶، ۲۵۴۳: انسائي]

تشریح: اس حدیث سے صاف ظاہر ہے کہ اپنے عزیز و اقربا جملہ متعلقین اگر وہ مستحق ہیں تو صدقہ و خیرات اور زکوٰۃ میں سب سے پہلے ان ہی کا حق ہے۔ اس لیے ایسے صدقہ کرنے والوں کو دو گئے ثواب کی بشارت دی گئی ہے۔

(۱۴۲۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے ہشام بن عروہ نے اپنے باپ سے بیان کیا، ان سے حکیم بن حزام رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اوپر والا ہاتھ نیچے والے ہاتھ سے بہتر ہے اور پہلے انہیں دو جو تمہارے بال بچے اور عزیز ہیں اور بہترین صدقہ وہ ہے جسے دے کر آدمی مالدار رہے اور جو کوئی سوال سے بچنا چاہے گا اسے اللہ تعالیٰ بھی محفوظ رکھتا ہے اور جو دوسروں (کے مال) سے بے نیاز رہتا ہے، اسے اللہ تعالیٰ بے نیاز ہی بنا دیتا ہے۔“

۱۴۲۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْتَدَأَ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ طَهْرٍ غِنًى، وَمَنْ يَسْتَعْفِفْ يَعْفَهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يَغْنِهِ اللَّهُ)).

(۱۴۲۸) اور وہیب نے بیان کیا کہ ہم سے ہشام نے اپنے والد سے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے ایسا ہی بیان فرمایا۔

۱۴۲۸۔ وَعَنْ وَهْبٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا. [راجع: ۱۴۲۶]

(۱۴۲۹) ہم سے ابوالنعمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ میں نے نبی کریم ﷺ سے سنا۔ (دوسری سند) اور ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے مالک نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا جبکہ آپ منبر پر تشریف رکھتے تھے۔ آپ نے صدقہ اور کسی کے سامنے ہاتھ نہ پھیلانے کا اور دوسروں سے مانگنے کا ذکر فرمایا اور فرمایا: ”اوپر والا ہاتھ نیچے والے ہاتھ سے بہتر ہے۔ اوپر کا ہاتھ خرچ کرنے والے کا ہے اور نیچے کا ہاتھ مانگنے والے کا۔“

۱۴۲۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالْتَعَفُّفَ وَالْمَسْأَلَةَ ((الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالسُّفْلَى هِيَ السَّائِلَةُ)). [مسلم: ۲۳۸۵،

ابوداؤد: ۱۶۴۸؛ نسائی: ۲۵۳۲

تشریح: امام بخاری رحمہ اللہ نے باب منعقدہ کے تحت ان احادیث کو لا کر یہ ثابت فرمایا کہ ہر مرد مسلمان کے لیے ضروری ہے کہ وہ صاحب دولت بن کر اور دولت میں سے اللہ کا حق زکوٰۃ ادا کر کے ایسا رہنے کی کوشش کرے کہ اس کا ہاتھ ہمیشہ اوپر کا ہاتھ رہے اور تازیست نیچے والا نہ بنے یعنی دینے والا بن کر رہے نہ کہ لینے والا اور لوگوں کے سامنے ہاتھ پھیلائے والا۔ حدیث میں اس کی بھی ترغیب ہے کہ احتیاج کے باوجود بھی لوگوں کے سامنے ہاتھ نہ پھیلاتا چاہیے بلکہ مبروہ و استقلال سے کام لے کر اپنے توکل علی اللہ اور خودداری کو قائم رکھتے ہوئے اپنی قوت بازو کی محنت پر گزارہ کرنا چاہیے۔

باب: جودے کرا حسان جتائے اس کی مذمت

کیونکہ اللہ تعالیٰ نے فرمایا کہ ”جو لوگ اپنا مال اللہ کے راستے میں خرچ کرتے ہیں اور جو کچھ انہوں نے خرچ کیا ہے اس کی وجہ سے نہ احسان جتلاتے ہیں اور نہ تکلیف دیتے ہیں۔“

باب: خیرات کرنے میں جلدی کرنی چاہیے

بَابُ الْمَنِّ بِمَا أُعْطِيَ

لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى﴾ [البقرة: ۲۶۲]

بَابُ مَنْ أَحَبَّ تَعْجِيلَ الصَّدَقَةِ

مِنْ يَوْمِهَا

(۱۳۳۰) ہم سے ابو عاصم نبیل نے عمر بن سعید سے بیان کیا، ان سے ابن ابی ملیکہ نے کہ عقبہ بن حارث رضی اللہ عنہ نے ان سے بیان کیا کہ رسول اللہ ﷺ نے عصر کی نماز ادا کی پھر جلدی سے آپ گھر میں تشریف لے گئے۔ تھوڑی دیر بعد باہر تشریف لے آئے۔ اس پر میں نے پوچھا یا کسی اور نے پوچھا تو آپ نے فرمایا: ”میں گھر کے اندر صدقہ کے سونے کا ایک ٹکڑا چھوڑ آیا تھا مجھے یہ بات پسند نہیں آئی کہ اسے تقسیم کیے بغیر رات گزاروں پس میں نے اس کو بانٹ دیا۔“

۱۴۳۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ ابْنِ أَبِي مَلِيكَةَ، أَنَّ عَقِبَةَ بْنَ الْحَارِثِ حَدَّثَهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ، فَأَسْرَعَ ثُمَّ دَخَلَ الْبَيْتِ، فَلَمْ يَلْبَسْ أَنْ خَرَجَ، فَقُلْتُ أَوْ قِيلَ لَهُ فَقَالَ: ((كُنْتُ خَلَفْتُ فِي الْبَيْتِ تَبْرًا مِنَ الصَّدَقَةِ، فَكَرِهْتُ أَنْ أَبِيتَهُ فَقَسَمْتُهُ)). [راجع: ۸۵۱]

تشریح: حدیث سے ثابت ہوا کہ خیرات اور صدقہ کرنے میں جلدی کرنا بہتر ہے۔ ایسا نہ ہو کہ موت آجائے یا مال باقی نہ رہے اور ثواب سے محروم رہ جائے۔ باب کا ایک مفہوم یہ بھی ہو سکتا ہے کہ صاحب نصاب سال تمام ہونے سے پہلے ہی اپنے مال کی زکوٰۃ ادا کر دے۔ اس بارے میں مزید وضاحت اس حدیث میں ہے: ”عن علی ان العباس سأل رسول الله ﷺ في تعجيل صدقة قبل ان تحل فرخص له في ذلك۔“ (رواہ ابو داؤد و الترمذی و ابن ماجہ و الدارمی) یعنی حضرت عباس رضی اللہ عنہ نے رسول کریم ﷺ سے پوچھا کہ کیا وہ اپنی زکوٰۃ سال گزرنے سے پہلے بھی ادا کر سکتے ہیں؟ اس پر آپ نے ان کو اجازت بخش دی: ”قال ابن مالک هذا يدل على جواز تعجيل الزكاة بعد حصول النصاب قبل تمام الحول۔۔۔ الخ۔“ (مرعاۃ) یعنی ابن مالک نے کہا کہ یہ حدیث دلالت کرتی ہے کہ نصاب مقررہ حاصل ہونے کے بعد سال پورا ہونے سے پہلے بھی زکوٰۃ ادا کی جاسکتی ہے۔

بَابُ التَّحْرِيطِ عَلَى الصَّدَقَةِ

باب: لوگوں کو صدقہ کی ترغیب دلانا اور اس کے

وَالشَّفَاعَةُ فِيهَا

لیے سفارش کرنا

۱۴۳۱۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَدِيُّ، عَنْ سَعِيدِ بْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكَعَتَيْنِ لَمْ يَصِلْ قَبْلَ وَلَا بَعْدَ، ثُمَّ مَالَ عَلَى النَّسَاءِ وَبِلَالٍ مَعَهُ، فَوَعَّظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْقُلْبَ وَالْخُرْصَ. [راجع: ۹۶۴۹۸]

تشریح: باب کی مطابقت ظاہر ہے کیونکہ نبی کریم ﷺ نے عورتوں کو خیرات کرنے کے لیے رغبت دلانی۔ اس سے صدقہ اور خیرات کی اہمیت پر بھی اشارہ ہے۔ حدیث میں آیا ہے کہ صدقہ اللہ پاک کے غضب اور غصہ کو بجھا دیتا ہے۔ قرآن پاک میں جگہ جگہ اتفاق فی سبیل اللہ کے لیے ترغیبات موجود ہیں۔ فی سبیل اللہ کا مفہوم بہت عام ہے۔

۱۴۳۲- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّاحِدِ، قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَاءَهُ السَّائِلُ، أَوْ طُلِبَتْ إِلَيْهِ حَاجَةٌ قَالَ: ((اشْفَعُوا تَوْجَرُوا، وَيَقْضِيَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ مَا شَاءَ)). (اطرافہ فی: ۱۴۳۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا کہ ہم سے ابو بردہ بن عبد اللہ بن ابی بردہ نے بیان کیا، کہا کہ ہم سے ابو بردہ بن ابی موسیٰ نے بیان کیا، اور ان سے ان کے باپ ابو موسیٰ نے بیان کیا کہ رسول اللہ ﷺ کے پاس اگر کوئی مانگنے والا آتا یا آپ کے سامنے کوئی حاجت پیش کی جاتی تو آپ صحابہ کرام رضی اللہ عنہم سے فرماتے کہ ”تم سفارش کرو کہ اس کا ثواب پاؤ گے اور اللہ پاک اپنے نبی کی زبان سے جو فیصلہ چاہے گا وہ دے گا۔“

٦٠٢٧ ، ٦٠٢٨ ، ٧٤٧٦ [مسلم: ٦٦٩١]

ابوداؤد: ۵۱۳۱؛ نسائی: ۲۵۵۵]

تشریح: معلوم ہوا کہ حاجت مندوں کی حاجت اور غرض پوری کر دینا یا ان کے لیے سعی اور سفارش کر دینا بڑا ثواب ہے۔ اسی لیے نبی کریم ﷺ صحابہ کرام رضی اللہ عنہم کو سفارش کرنے کی رغبت دلاتے اور فرماتے کہ اگرچہ یہ ضروری نہیں ہے کہ تمہاری سفارش ضرور قبول ہو جائے۔ ہوگا وہی جو اللہ کو منظور ہے۔ مگر تم کو سفارش کا ثواب ضرور مل جائے گا۔

۱۴۳۳۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: (۱۳۳۳) ہم سے صدقہ بن الفضل نے بیان کیا، کہا کہ ہمیں عبدہ نے ہشام سے خبر دی، انہیں ان کی بیوی فاطمہ بنت منذر نے اور ان سے اسماء بنت ابی سلمہ نے بیان کیا کہ مجھ سے نبی کریم ﷺ نے فرمایا: ”خیرات کو مت روک

تُوَكِّيْ قِيُوَكِّي عَلَیْكَ)) حَدَّثَنِيْ عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ عَبْدِةَ، وَقَالَ: ((لَا تُحْصِيْ فِيْهِ حِصِّيَ اللَّهِ عَلَیْكَ)). [اطرافه فی: ۱۴۳۴، روایت کی: ”گننے نہ لگ جانا ورنہ پھر اللہ بھی تجھے گن گن کر ہی دے گا۔“

[۲۵۹۱، ۲۵۹۰] [مسلم: ۲۳۷۵]

تشریح: مقصد صدقہ کے لیے رغبت دلانا اور بخل سے نفرت دلانا ہے۔ یہ مقصد بھی نہیں ہے کہ سارا گھر لٹا کے کنگال بن جاؤ۔ یہاں تک فرمایا کہ تم اپنے ورثا کو غنی چھوڑ کر جاؤ کہ وہ لوگوں کے سامنے ہاتھ نہ پھیلاتے پھریں۔ لیکن بعض اشخاص کے لیے کچھ استثنا بھی ہوتا ہے جیسے سیدنا حضرت ابو بکر صدیق رضی اللہ عنہ جنہوں نے اپنا تمام ہی اثاثہ فی سبیل اللہ پیش کر دیا تھا اور کہا تھا کہ میری صرف اللہ اور اس کے رسول کو چھوڑ کر آیا ہوں باقی سب کچھ لے آیا ہوں یہ صدیق اکبر جیسے متوکل اعظم ہی کی شان ہو سکتی ہے ہر کسی کا یہ مقام نہیں۔ بہر حال اپنی طاقت کے اندر اندر صدقہ خیرات کرنا بہت ہی موجب برکات ہے۔ دوسرا باب اس مضمون کی مزید وضاحت کر رہا ہے۔

بَابُ الصَّدَقَةِ فِيمَا اسْتَطَاعَ باب: جہاں تک ہو سکے خیرات کرنا

۱۴۳۴۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، عَنْ حَاجَّاجِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ بَدِّ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَخْبَرَهُ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ۔ أَنَّهَا جَاءَتْ النَّبِيَّ ﷺ فَقَالَ: ((لَا تُوَعِّي قِيُوَعِّيَ اللَّهُ عَلَیْكَ، أَرْضِخِي مَا اسْتَطَعْتَ)). [راجع: ۱۴۳۳] [مسلم: ۲۳۷۸]

(۱۳۳۴) ہم سے ابو عاصم (ضحاك) نے بیان کیا اور ان سے ابن جریج نے بیان کیا۔ (دوسری سند) اور مجھ سے محمد بن عبد الرحیم نے بیان کیا، ان سے حجاج بن محمد نے بیان کیا اور انہوں نے کہا کہ ہم سے ابن جریج نے بیان کیا کہ مجھے ابن ابی ملیکہ نے خبر دی، انہیں عباد بن عبد اللہ بن زبیر نے اسماء بنت ابی بکر رضی اللہ عنہا سے خبر دی کہ وہ نبی کریم ﷺ کے ہاں آئیں۔ آپ ﷺ نے فرمایا کہ ”(مال کو) تھیلی میں بند کر کے نہ رکھنا ورنہ اللہ پاک بھی تمہارے لیے اپنے خزانے میں بندش لگا دے گا۔ جہاں تک ہو سکے لوگوں میں خیر خیرات تقسیم کرتی رہ۔“

[نسائی: ۲۵۵۰]

بَابُ: الصَّدَقَةُ تُكَفِّرُ الْخَطِيئَةَ باب: صدقہ و خیرات سے گناہ معاف ہو جاتے ہیں

۱۴۳۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: أَيُّكُمْ يَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ ﷺ عَنِ الْفِتْنَةِ؟ قَالَ: قُلْتُ: أَنَا أَحْفَظُهُ كَمَا قَالَ، قَالَ: إِنَّكَ عَلَيْهِ

(۱۳۳۵) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے جریر نے اعمش سے بیان کیا، ان سے ابو وائل نے، انہوں نے حذیفہ بن یمان رضی اللہ عنہ سے کہ عمر بن خطاب رضی اللہ عنہ نے فرمایا کہ فتنہ سے متعلق رسول اللہ ﷺ کی حدیث آپ لوگوں میں کس کو یاد ہے؟ حذیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے کہا میں اس طرح یاد رکھتا ہوں جس طرح نبی اکرم ﷺ نے اس کو بیان فرمایا تھا۔

اس پر حضرت عمر رضی اللہ عنہ نے فرمایا کہ تمہیں اس کے بیان پر جرات ہے۔ اچھا تو آپ ﷺ نے فتنوں کے بارے میں کیا فرمایا تھا؟ میں نے کہا کہ (آپ نے فرمایا تھا) انسان کی آزمائش (فتنہ) اس کے خاندان، اولاد اور پڑوسیوں میں ہوتی ہے اور نماز، صدقہ اور اچھی باتوں کے لیے لوگوں کو حکم کرنا اور بری باتوں سے منع کرنا اس فتنے کا کفارہ بن جاتی ہیں۔ اعمش نے کہا ابو وائل کبھی یوں کہتے تھے۔ نماز اور صدقہ اور اچھی باتوں کا حکم دینا بری بات سے روکنا، یہ اس فتنے کو مٹا دینے والے نیک کام ہیں۔ پھر اس فتنے کے متعلق عمر رضی اللہ عنہ نے فرمایا کہ میری مراد اس فتنے سے نہیں۔ میں اس فتنے کے بارے میں پوچھنا چاہتا ہوں جو سمندر کی طرح ٹھاٹھیں مارتا ہوا پھیلے گا۔ حذیفہ رضی اللہ عنہ نے بیان کیا، میں نے کہا کہ امیر المومنین! آپ اس فتنے کی فکر نہ کیجیے آپ کے اور اس فتنے کے درمیان ایک بند دروازہ ہے۔ عمر رضی اللہ عنہ نے پوچھا کہ وہ دروازہ توڑ دیا جائے گا یا صرف کھولا جائے گا۔ انہوں نے بتلایا نہیں بلکہ وہ دروازہ توڑ دیا جائے گا۔ اس پر عمر رضی اللہ عنہ نے فرمایا کہ جب دروازہ توڑ دیا جائے گا تو پھر کبھی بھی بند نہ ہو سکے گا۔ ابو وائل نے کہا کہ ہاں پھر ہم رعب کی وجہ سے حذیفہ رضی اللہ عنہ سے یہ نہ پوچھ سکے کہ وہ دروازہ کون ہے؟ اس لیے ہم نے مسروق سے کہا کہ تم پوچھو۔ انہوں نے کہا کہ مسروق رضی اللہ عنہ نے پوچھا تو حذیفہ رضی اللہ عنہ نے فرمایا کہ دروازہ سے مراد خود حضرت عمر رضی اللہ عنہ ہی تھے۔ ہم نے پھر پوچھا تو کیا عمر رضی اللہ عنہ جانتے تھے کہ آپ کی مراد کون تھی؟ انہوں نے کہا ہاں جیسے دن کے بعد رات کے آنے کو جانتے ہیں اور یہ اس لیے کہ میں نے جو حدیث بیان کی وہ غلط نہیں تھی۔

لَجَرِيءٍ فَكَيْفَ قَالَ؟ قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَلَدِهِ وَجَارِهِ تَكْفُرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْمَعْرُوفُ۔ قَالَ سَلِمَانٌ: قَدْ كَانَ يَقُولُ: الصَّلَاةُ وَالصَّدَقَةُ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ۔ قَالَ: لَيْسَ هَذِهِ أُرِيدُ، وَلَكِنِّي أُرِيدُ الَّتِي تَمْوُجُ كَمْوُجِ الْبَحْرِ قَالَ: قُلْتُ: لَيْسَ عَلَيْكَ مِنْهَا يَا أَمِيرَ الْمُؤْمِنِينَ! بَأْسٌ، بَيْنَهَا وَبَيْنَكَ بَابٌ مَغْلَقٌ قَالَ: فَيُكْسَرُ الْبَابُ أَمْ يَفْتَحُ؟ قَالَ: قُلْتُ: لَا، بَلْ يَكْسَرُ قَالَ: فَإِنَّهُ إِذَا كُسِرَ لَمْ يَغْلَقْ أَبَدًا قَالَ: قُلْتُ: أَجَلٌ فَهِنَا أَنْ نَسْأَلَهُ مِنَ الْبَابِ؟ فَقُلْنَا بَمَسْرُوقٍ: سَلُهُ قَالَ: فَسَأَلَهُ فَقَالَ: عُمَرُ۔ قَالَ: فَقُلْنَا: أَفَعَلِمَ عُمَرُ مَنْ تَعْنِي؟ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ غَدٍ لَيْلَةٌ، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعَالِيضِ. [راجع: ۵۲۵]

تشریح: عمر رضی اللہ عنہ نے حضرت حذیفہ رضی اللہ عنہ کے بیان کی تعریف کی کیونکہ وہ اکثر نبی کریم ﷺ سے فتنوں اور فسادوں کے بارے میں جو آپ کے بعد ہونے والے تھے، پوچھتے رہا کرتے تھے۔ جبکہ دوسرے لوگوں کو اتنی جرات نہ ہوتی تھی۔ اس لیے حضرت عمر رضی اللہ عنہ نے ان سے فرمایا کہ بے شک تو دل کھول کر ان کو بیان کرے گا کیونکہ تو ان کو خوب جانتا ہے۔ اس حدیث کو ایام بخاری رحمہ اللہ یہاں یہ ثابت کرنے کے لیے لائے کہ صدقہ گناہوں کا کفارہ ہو جاتا ہے۔

باب: اس بارے میں کہ جس نے شرک کی حالت

بَابُ مَنْ تَصَدَّقَ فِي الشِّرْكِ

میں صدقہ دیا اور پھر اسلام لے آیا

ثُمَّ أَسْلَمَ

۳۶: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: (۱۳۳۶) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے ہشام

نے بیان کیا، کہا کہ ہمیں معمر نے زہری سے خبر دی، انہیں عروہ نے اور ان سے حکیم بن حزام رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! ان نیک کاموں سے متعلق آپ کیا فرماتے ہیں جنہیں میں جاہلیت کے زمانہ میں صدقہ، غلام آزاد کرنے اور صلہ رحمی کی صورت میں کیا کرتا تھا۔ کیا ان کا مجھے ثواب ملے گا؟ نبی کریم ﷺ نے فرمایا: ”تم اپنی ان تمام نیکیوں کے ساتھ اسلام لائے ہو جو پہلے گزر چکی ہیں۔“

حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَتَحَنُّ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاةٍ وَصَلَةٍ رَحِمٍ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ: النَّبِيُّ ﷺ: ((أُسْلِمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ)).

[أطرافه في: ٢٢٢٠، ٢٥٣٨، ٥٩٩٢] [مسلم]

۱۳۲۳

تشریح: امام بخاری رحمہ اللہ نے اس حدیث سے یہ ثابت کیا ہے کہ اگر کافر مسلمان ہو جائے تو کفر کے زمانہ کی نیکیوں کا بھی ثواب ملے گا۔ یہ اللہ پاک کی عنایت ہے۔ اس میں کسی کا کیا اجارہ ہے۔ بادشاہ حقیقی کے پیغمبر نے جو کچھ فرما دیا وہی قانون ہے۔ اس سے زیادہ صراحت دارقطنی کی روایت میں ہے کہ جب کافر اسلام لاتا ہے اور اچھی طرح مسلمان ہو جاتا ہے تو اس کی ہر نیکی جو اس نے اسلام سے پہلے کی تھی، لکھی جاتی ہے اور ہر برائی جو اسلام سے پہلے کی تھی مٹا دی جاتی ہے۔ اس کے بعد ہر نیکی کا ثواب دس گنا سے سات سو گنا تک ملتا رہتا ہے اور ہر برائی کے بدلے ایک برائی لکھی جاتی ہے۔ بلکہ ممکن ہے اللہ پاک اسے بھی معاف کر دے۔

باب: خادم نوکر کا ثواب، جب وہ مالک کے حکم کے مطابق خیرات دے اور کوئی بگاڑ کی نیت نہ ہو

بَابُ أَجْرِ الْخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيْرَ مُفْسِدٍ

(۱۳۳۷) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے جریر نے اعش سے بیان کیا، ان سے ابوواکب نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول کریم ﷺ نے فرمایا: ”جب بیوی اپنے خاوند کے کھانے میں سے کچھ صدقہ کرے اور اس کی نیت اسے برباد کرنے کی نہیں ہوتی تو اسے بھی اس کا ثواب ملتا ہے اور اس کے خاوند کو کمانے کا ثواب ملتا ہے۔ اسی طرح خزانچی کو بھی اس کا ثواب ملتا ہے۔“

١٤٣٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ طَعَامِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا، وَلِزَوْجِهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ)). [راجع: ١١٤٢٥]

تشریح: یعنی بیوی کا خاوند کے مال کو بیکار تباہ کرنے کی نیت نہ ہو تو اس کو بھی ثواب ملے گا۔ خادم کے لیے بھی یہی حکم ہے۔ مگر بیوی اور خدمتگار میں فرق ہے۔ بیوی بغیر خاوند کی اجازت کے اس کے مال میں سے خیرات کر سکتی ہے لیکن خدمت گار ایسا نہیں کر سکتا۔ اکثر علماء کے نزدیک بیوی کو بھی اس وقت تک خاوند کے مال سے خیرات درست نہیں جب تک اجمالاً یا تفصیلاً اس نے اجازت نہ دی ہو اور امام بخاری رحمہ اللہ کے نزدیک بھی یہی مختار ہے۔ بعض نے کہا یہ عرف اور دستور پر موقوف ہے یعنی بیوی پکا ہوا کھانا وغیرہ ایسی تھوڑی چیزیں جن کے دینے سے کوئی ناراض نہیں ہوتا، خیرات کر سکتی ہے گو خاوند کی اجازت نہ ملے۔

١٤٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: (١٣٣٨) ہم سے محمد بن علاء نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان

کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”خازن مسلمان امانتدار جو کچھ بھی خرچ کرتا ہے اور بعض دفعہ فرمایا وہ چیز پوری طرح دیتا ہے جس کا اسے سرمایہ کے مالک کی طرف سے حکم دیا گیا اور اس کا دل بھی اس سے خوش ہے اور اسی کو دیا ہے جسے دینے کے لیے مالک نے کہا تھا تو وہ دینے والا بھی صدقہ دینے والوں میں سے ایک ہے۔“

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: ((الْخَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِقُ وَرُبَّمَا قَالَ: يُعْطِي مَا أُمِرَ بِهِ كَامِلًا مَوْفَرًا طَيِّبٌ بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ)). [طرفاء فی: ۲۲۶۰، ۲۳۱۹]

[مسلم: ۲۳۶۳؛ ابوداؤد: ۱۶۸۴؛ نسائی: ۲۵۵۹]

باب: عورت کا ثواب جب وہ اپنے شوہر کی چیز میں سے صدقہ دے یا کسی کو کھلائے اور ارادہ گھر بگاڑنے کا نہ ہو۔

بَابُ أَجْرِ الْمَرْأَةِ إِذَا تَصَدَّقَتْ أَوْ أَطْعَمَتْ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ

(۱۳۳۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہمیں شعبہ نے خبر دی، کہا کہ ہم سے منصور بن عمر اور اعش دوئوں نے بیان کیا، ان سے ابو وائل نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے نبی کریم ﷺ کے حوالہ سے کہ جب کوئی عورت اپنے شوہر کے گھر (کے مال) سے صدقہ کرے۔

۱۴۳۹- حَدَّثَنَا آدَمُ، قَالَ: أَخْبَرَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مَنْصُورٌ، وَالْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ تَغْنِي: ((إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا)). [راجع: ۱۴۲۵]

(۱۳۴۰) (دوسری سند) امام بخاری نے کہا اور مجھ سے عمر بن حفص نے بیان کیا، کہا کہ مجھ سے میرے باپ حفص بن غیاث نے بیان کیا، کہا کہ ہم سے اعش نے بیان کیا، ان سے ابو وائل شقیق نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب بیوی اپنے شوہر کے مال میں سے کسی کو کھلائے اور اس کا ارادہ گھر کو بگاڑنے کا بھی نہ ہو تو اسے اس کا ثواب ملتا ہے اور شوہر کو بھی ویسا ہی ثواب ملتا ہے اور خزانچی کو بھی ویسا ہی ثواب ملتا ہے۔ شوہر کو کمانے کی وجہ سے ثواب ملتا ہے اور عورت کو خرچ کرنے کی وجہ سے۔“

۱۴۴۰- ح: وَحَدَّثَنِي عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((إِذَا أَطْعَمَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، لَهَا أَجْرُهَا، وَلَهُ مِثْلُهُ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَهُ بِمَا اكْتَسَبَ، وَلَهَا بِمَا أَنْفَقَتْ)). [راجع: ۱۴۲۵]

تشریح: امام بخاری رحمہ اللہ نے اس حدیث کو تین طریقوں سے بیان کیا اور یہ تکرار نہیں ہے کیونکہ ہر ایک باب کے الفاظ جدا ہیں۔ کسی میں ”اذا تصدقت المرأة“ ہے کہ کسی میں ”اذا اطعمت المرأة“ ہے کہ کسی میں ”من بیت زوجها“ ہے کہ کسی میں ”من طعام بيتها“ ہے اور ظاہر حدیث سے یہ نکلتا ہے کہ تینوں کو برابر برابر ثواب ملے گا۔ دوسری روایت میں ہے کہ عورت کو مرد کا آدھا ثواب ملے گا۔ قسطلانی نے کہا کہ داروغہ کو بھی ثواب ملے گا۔ مگر مالک کی طرح اس کو دو گنا ثواب نہ ہوگا۔ (وحیدی)

۱۴۴۱- حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَنْصُورٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ فَلَهَا أَجْرُهَا، وَلِلزَّوْجِ بِمَا اكْتَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ)).

۱۴۲۵ [راجع: ۱۴۲۵]

۱۴۴۱- ہم سے یحییٰ بن یحییٰ نے بیان کیا، کہا کہ ہم سے جریر بن عبد الحمید نے منصور سے بیان کیا، ان سے ابو اسحاق شقیق نے، ان سے منصور نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”جب عورت اپنے گھر کے کھانے کی چیز سے اللہ کی راہ میں خرچ کرے اور اس کا ارادہ گھر کو بگاڑنے کا نہ ہو تو اسے اس کا ثواب ملے گا اور شوہر کو کمانے کا ثواب ملے گا، اسی طرح خزانچی کو بھی ایسا ہی ثواب ملے گا۔“

تشریح: عورت کا خرچ کرنا اس شرط کے ساتھ ہے کہ اس کی نیت گھر پر بار کرنے کی نہ ہو۔ بعض دفعہ یہ بھی ضروری ہے کہ وہ خاوند کی اجازت حاصل کرے۔ مگر معمولی کھانے پینے کی چیزوں میں ہر وقت اجازت کی ضرورت نہیں ہے۔ ہاں خازن یا خادم کے لیے بغیر اجازت کوئی پیسہ اس طرح خرچ کر دینا جائز نہیں ہے۔ جب بیوی اور خادم یا اس طور پر خرچ کریں گے تو اصل مالک یعنی خاوند کے ساتھ وہ بھی ثواب میں شریک ہوں گے۔ اگرچہ ان کے ثواب کی حیثیت الگ الگ ہوگی۔ حدیث کا مقصد بھی سب کے ثواب کو برابر قرار دینا نہیں ہے۔

باب: (سورۃ واللیل میں) اللہ تعالیٰ نے فرمایا کہ

”جس نے (اللہ کے راستے میں) دیا اور اس کا خوف اختیار کیا اور اچھائیاں کی (یعنی اسلام کی) تصدیق کی تو ہم اس کے لیے آسانی کی جگہ یعنی جنت آسان کر دیں گے۔ لیکن جس نے بخل کیا اور بے پروائی برتی اور اچھائیوں (یعنی اسلام کو) جھٹلایا تو اسے ہم دشواریوں میں (یعنی دوزخ میں) پھنسا دیں گے۔“ اور فرشتوں کی اس دعا کا بیان کہ اے اللہ! مال خرچ کرنے والے کو اس کا اچھا بدلہ عطا فرما۔

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنِيسِرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنِيسِرُهُ لِلْعُسْرَى ۝﴾ [اللیل: ۵-۱۰]

۱۴۴۲- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَحْمَدُ، عَنْ سُلَيْمَانَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُزَرِّدٍ، عَنْ أَبِي الْحَبَابِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا)). [مسلم: ۲۳۳۶]

۱۴۴۲- ہم سے اسماعیل نے بیان کیا، کہا کہ ہم سے میرے بھائی ابو بکر بن ابی اویس نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے معاویہ بن ابی مزرد نے، ان سے ابوالحباب سعید بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی اکرم ﷺ نے فرمایا: ”کوئی دن ایسا نہیں جاتا کہ جب بندے صبح کو اٹھتے ہیں تو دو فرشتے آسمان سے نہ اترتے ہوں۔ ایک فرشتہ تو یہ کہتا ہے کہ اے اللہ! خرچ کرنے والے کو اس کا بدلہ دے۔ اور دوسرا کہتا ہے کہ اے اللہ! مسک اور بخیل کے مال کو تلف کر دے۔“

تشریح: ابن ابی حاتم کی روایت میں اتنا زیادہ ہے۔ جب اللہ پاک نے یہ آیت اتاری: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ (اللیل: ۵) آخر تک اور اس روایت کو باب میں اس آیت کے تحت ذکر کرنے کی وجہ بھی معلوم ہوگی۔

باب: صدقہ دینے والے کی اور بخیل کی مثال کا بیان

بَابُ مَثَلِ الْمُتَصَدِّقِ وَالْبَخِيلِ

۱۴۴۳ھ۔ حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَثَلُ الْبَخِيلِ وَالْمُتَّصِدِّ كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ)) ح: وَحَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَثَلُ الْبَخِيلِ وَالْمُتَّصِدِّ كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، مِنْ ثِيْبَيْهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُتَّصِدُّ فَلَا يُنْفِقُ إِلَّا سَبْعَتِ أَوْ وَفَرَّتْ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانُهُ وَتَعْفُو أَثَرُهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَرَفَتْ كُلُّ حَلَقَةٍ مَكَانَهَا، فَهُوَ يَوْسَعُهَا وَلَا تَتَّسِعُ)) تَابَعَهُ الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ فِي الْجُبَّتَيْنِ. [أطرافه في: ۱۴۴۴، ۲۹۱۷، ۵۲۹۹، ۵۷۹۷] [مسلم: ۲۳۶۱]

نسائی: ۱۲۵۴۷

۱۴۴۴ھ۔ وَقَالَ حَنْظَلَةُ عَنْ طَاوُسٍ: ((جُبَّتَانِ)) وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرٌ، عَنْ ابْنِ هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((جُبَّتَانِ)). [راجع: ۱۴۴۳]

تشریح: اس حدیث میں بخیل اور متصدق کی مثالیں بیان کی گئی ہیں۔ بخی کی زہر اتنی نیچی ہو جاتی ہے جیسے بہت نیچا کپڑا آدی جب چلے تو وہ زمین پر گھسٹتا رہتا ہے اور پاؤں کا نشان مٹا دیتا ہے۔ مطلب یہ ہے کہ بخی کی آدی کا دل روپیہ خرچ کرنے سے خوش ہوتا ہے اور کشادہ ہو جاتا ہے۔ بخیل کی زہر پہلے ہی مرحلہ پر اس کے سینہ سے چٹ کر رہ جاتی ہے اور اس کو سخاوت کی توفیق ہی نہیں ہوتی۔ اس کے ہاتھ زہر کے اندر مقید ہو کر رہ جاتے ہیں۔

حسن بن مسلم کی روایت کو امام بخاری رحمہ اللہ نے کتاب اللباس میں اور حنظلہ کی روایت کو اسماعیل نے موصول کیا اور لیث بن سعد کی روایت اس سند سے نہیں ملی۔ لیکن ابن حبان نے اس کو دوسری سند سے لیث سے نکالا۔ جس طرح کہ حافظ ابن حجر رحمہ اللہ نے بیان کیا ہے۔

بَابُ صَدَقَةِ الْكُسْبِ وَالتَّجَارَةِ باب: محنت اور سوداگری کے مال میں سے خیرات

کرنا ثواب ہے

لَقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ الآية، ﴿وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿عَنِّي﴾ ہم نے تمہارے لیے زمین سے پیدا کی ہیں۔“ آخر آیت غنی حمید تک۔
[البقرة: ۲۶۷]

تشریح: امام بخاری رحمہ اللہ نے اشارہ کیا اس روایت کی طرف جو مجاہد سے منقول ہے کہ کسب اور کمائی سے اس آیت میں تجارت اور سوداگری مراد ہے اور زمین سے جو چیز اگائیں ان سے غلہ اور کھجور وغیرہ مراد ہے۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”هكذا اورده هذا الترجمة مقتصرًا على الآية بغیر حدیث وکانہ اشار الی ما رواه شعبه عن الحكم عن مجاهد فی هذه الآية ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ الآية قال من التجارة الحلال اخرجہ الطبري وابن ابی حاتم من طریق آدم عنه واخرجہ الطبري من طریق هشيم عن شعبه ولفظه ﴿من الطيبات ما كسبتم﴾ قال من التجارة ﴿ومما اخرجنا لكم من الارض﴾ قال من الثمار ومن طریق ابی بكر الهذلي عن محمد بن سيرين عن عبدة بن عمرو عن علی قال فی قوله ﴿ومما اخرجنا لكم من الارض﴾ قال یعنی من الحب والتمر وكل شيء عليه زكاة وقال الزين بن المنير لم يقيد الكسب فی الترجمة بالطيب كما فی الآية استغناء عن ذلك بما تقدم فی ترجمة باب الصدقة من كسب طيب۔“ (فتح الباری)

یعنی یہاں اس باب میں امام بخاری رحمہ اللہ نے صرف اس آیت کے نقل کر دیے کو کافی سمجھا اور کوئی حدیث یہاں نہیں لائے۔ گویا آپ نے اس روایت کی طرف اشارہ کر دیا جسے شعبہ نے حکم سے اور حکم نے مجاہد سے اس آیت کی تفسیر میں نقل کیا ہے کہ ﴿مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ سے مراد حلال تجارت ہے۔ اسے طبری نے روایت کیا ہے اور ابن ابی حاتم نے طریق آدم سے اور طبری نے طریق ہشیم سے بھی شعبہ سے اسے روایت کیا ہے۔ اور ان کے لفظ یہ کہ ﴿طَيِّبَاتِ مَا كَسَبْتُمْ﴾ سے مراد تجارت ہے اور ﴿مِمَّا أَخْرَجْنَا لَكُمْ﴾ سے مراد پھل وغیرہ ہیں جو زمین سے پیدا ہوتے ہیں۔ اور طریق ابوبکر بذلی میں محمد بن سیرین سے، انہوں نے عبیدہ بن عمرو سے، انہوں نے حضرت علی سے کہ ﴿مِمَّا أَخْرَجْنَا لَكُمْ﴾ (۲/البقرة: ۲۶۷) سے مراد دانے اور کھجور ہیں اور ہر وہ چیز جس پر زکوٰۃ واجب ہے، مراد ہے۔ زین بن میر نے کہا کہ یہاں باب میں امام بخاری رحمہ اللہ نے کسب کو طیب کے ساتھ مقید نہیں کیا۔ جیسا کہ آیت مذکور میں ہے، یہ اس لیے کہ امام بخاری رحمہ اللہ پہلے ایک باب میں کسب کے ساتھ طیب کی قید لگا چکے ہیں۔

بَابُ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، باب: ہر مسلمان پر صدقہ کرنا ضروری ہے اگر (کوئی)

فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالْمَعْرُوفِ چیز دینے کے لیے) نہ ہو تو اس کے لیے اچھی بات پر

عمل کرنا یا اچھی بات دوسرے کو بتلادینا بھی خیرات ہے

۱۴۴۵۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي بَرْزَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: ((عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ)) فَقَالُوا: يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ

(۱۳۳۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے سعید بن ابی بردہ نے بیان کیا، ان سے ان کے باپ ابوبردہ رضی اللہ عنہ نے ان کے دادا ابوموسیٰ اشعری نے کہ نبی کریم ﷺ نے فرمایا کہ ”ہر مسلمان پر صدقہ کرنا ضروری ہے۔“ لوگوں نے پوچھا اے اللہ

يَجِدُ فَقَالَ: ((يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ)) قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: ((يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ)) قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: ((فَلْيَعْمَلْ بِالْمَعْرُوفِ، وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ)). [طرفة في: ٦٠٢٢]

کے نبی! اگر کسی کے پاس کچھ نہ ہو؟ آپ نے فرمایا: ”پھر اپنے ہاتھ سے کچھ کما کر خود کو بھی نفع پہنچائے اور صدقہ بھی کرے۔“ لوگوں نے کہا اگر اس کی طاقت نہ ہو؟ فرمایا کہ ”پھر کسی حاجت مند فریادی کی مدد کرے۔“ لوگوں نے کہا اگر اس کی بھی سکت نہ ہو۔ فرمایا: ”پھر اچھی بات پر عمل کرے اور بری باتوں سے باز رہے۔ اس کا بھی صدقہ ہے۔“

[مسلم: ۲۳۳۳، ۲۳۳۴، نسائی: ۲۵۳۷]

تشریح: امام بخاری رحمہ اللہ نے اب میں جو روایت نکالی ہے اس میں یوں ہے کہ اچھی یا نیک بات کا حکم کرے۔ ابوداؤد طحاوی نے اتنا اور زیادہ کیا اور بری بات سے منع کرے۔ معلوم ہوا جو شخص نادار ہو اس کے لیے وعظ و نصیحت میں صدقہ کا ثواب ملتا ہے۔ (حیدری) حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال الشيخ ابو محمد بن ابی جمرۃ نفع الله به ترتيب هذا الحديث انه نذب الى الصدقة وعند العجز عنها نذب الى ما يقرب منها او يقوم مقامها وهو العمل والانتفاع وعند العجز عن ذلك نذب الى ما يقوم مقامه وهو الاغاثة وعند عدم ذلك نذب الى فعل المعروف اي من سوى ما تقدم كاماطة الاذى وعند عدم ذلك نذب الى الصلوة فان لم يطق فترك الشر وذلك آخر المراتب قال ومعنى الشر ههنا ما منع الشرع ففيه تسليية للعاجز عن فعل المندوبات اذا كان عاجزه عن ذلك عن غير اختيار.“ (فتح الباری)

مختصر یہ کہ امام بخاری رحمہ اللہ نے اس حدیث کو لاکر یہاں درج بدرجہ صدقہ کرنے کی ترغیب دلائی ہے۔ جب مالی صدقہ کی توفیق نہ ہو تو جو بھی کام اس کے قائم مقام ہو سکے وہی صدقہ ہے۔ مثلاً اچھے کام کرنا اور دوسروں کو اپنی ذات سے نفع پہنچانا، جب اس کی بھی توفیق نہ ہو تو کسی مصیبت زدہ کی فریاد ری کر دینا اور یہ بھی نہ ہو سکے تو کوئی اور نیک کام کر دینا مثلاً یہ کہ راستہ میں سے تکلیف دینے والی چیز کو دور کر دیا جائے۔ پھر نماز کی طرف رغبت دلائی کہ یہ بھی بہترین کام ہے۔ آخری مرتبہ یہ کہ برائی کو ترک کر دینا جسے شریعت نے منع کیا ہے۔ یہ بھی ثواب کے کام ہیں اور اس میں اس شخص کے لیے تسلی دلاتا ہے جو افعال خیر سے بالکل عاجز ہو۔ ارشاد باری ہے ﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا﴾ (آل عمران: ۱۱۵) لوگ جو کچھ بھی نیک کام کرتے ہیں وہ ضائع نہیں جاتا۔ بلکہ اس کا بدلہ کسی نہ کسی شکل میں ضرور ضرور ملتا ہے۔ قدرت کا یہی قانون ہے: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزال: ۷-۸) جو ایک ذرہ برابر خیر کرے گا وہ اسے بھی دیکھ لے گا اور جو ذرہ برابر شر کرے گا وہ اسے بھی دیکھ لے گا۔

از مکافات غافل مشو ☆ گندم از گندم بزرید جو از جو۔

بَاب: قَدْرُ كَمْ يُعْطَى مِنَ الزَّكَاةِ

بَاب: زَكَاةُ يَأْصَدُقُهُ فِي كَتْمَا لِدِينَا دَرَسْت هِے

اور اگر کسی نے ایک پوری بکری دے دی؟

۱۴۴۶- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ أَنَّهَا قَالَتْ: بُعِثَ إِلَى نُسَيْبَةَ الْأَنْصَارِيَّةِ بِشَاةٍ فَأَرْسَلَتْ إِلَى عَائِشَةَ مِنْهَا فَقَالَ النَّبِيُّ ﷺ: ((عِنْدَكُمْ هِے)) اس بکری کا گوشت انہوں نے حضرت عائشہ رضی اللہ عنہا کے یہاں بھیج دیا۔ ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے ابو شہاب نے بیان کیا، ان سے خالد حداء نے، ان سے حفصہ بنت سیرین نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ نسیمہ نامی ایک انصاری عورت کے ہاں کسی نے ایک بکری بھیجی (یہ نسیمہ نامی انصاری عورت خود ام عطیہ رضی اللہ عنہا کا ہی نام ہے) اس بکری کا گوشت انہوں نے حضرت عائشہ رضی اللہ عنہا کے یہاں بھیج دیا۔

دیا۔ پھر نبی کریم ﷺ نے ان سے دریافت کیا کہ ”تمہارے پاس کھانے
 کو کوئی چیز ہے؟“ عائشہ رضی اللہ عنہا نے کہا کہ اور تو کوئی چیز نہیں البتہ اس بکری کا
 گوشت جو نسیمہ نے بھیجا تھا، وہ موجود ہے۔ اس پر رسول اللہ ﷺ نے
 فرمایا کہ ”وہی لاؤ اب اس کا کھانا درست ہو گیا۔“ [مسلم: ۲۴۹۰]

تشریح: باب کا مطلب یوں ثابت ہوا کہ پوری بکری بطور صدقہ نسیمہ کو بھیجی گئی۔ اب ام عطیہ نے جو تھوڑا گوشت اس بکری میں سے حضرت
 عائشہ رضی اللہ عنہا کو تحفہ کے طور پر بھیجا۔ اس سے یہ نکلا کہ تھوڑا گوشت بھی صدقہ دے سکتے ہیں کیونکہ ام عطیہ کا حضرت عائشہ رضی اللہ عنہا کو بھیجنا گو صدقہ نہ تھا مگر
 ہدیہ تھا۔ پس صدقہ کو اس پر قیاس کیا۔ ابن میر نے کہا کہ امام بخاری رحمہ اللہ نے یہ باب لا کر ان لوگوں کا رد کیا جو زکوٰۃ میں ایک فقیر کو اتنا دے دینا مکروہ
 سمجھتے ہیں کہ وہ صاحب نصاب ہو جائے۔ امام ابو حنیفہ رحمہ اللہ سے ایسا ہی منقول ہے لیکن امام محمد رحمہ اللہ نے کہا اس میں کوئی قحاح نہیں۔ (وحیدی)
 نبی کریم ﷺ نے اس بکری کے گوشت کو اس لیے کھانا حلال قرار دیا کہ جب فقیر ایسے مال سے تحفہ کے طور پر کچھ بھیج دے تو وہ درست ہے۔
 کیونکہ ملک کے بدل جانے سے حکم بھی بدل جاتا ہے۔ یہی مضمون بریرہ کی حدیث میں بھی وارد ہے۔ جب بریرہ نے صدقہ کا گوشت حضرت عائشہ رضی اللہ عنہا
 کو تحفہ بھیجا تھا تو آپ نے فرمایا تھا۔ ((ہو لہا صدقہ ولنا ہدیۃ)) (وحیدی) وہ اس کے لیے صدقہ ہے اور ہمارے لیے اس کی طرف سے تحفہ ہے۔

باب: چاندی کی زکوٰۃ کا بیان

بَابُ زَكَاةِ الْوَرِقِ

۱۴۴۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْسَ فِيْمَا دُوْنَ خُمْسٍ دُوْنِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُوْنَ خُمْسٍ أَوْسَقُ صَدَقَةً)). حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي عَمْرُو، سَمِعَ أَبَاهُ، عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بِهَذَا. [راجع: ۱۴۰۵]

۱۴۴۷۔ ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں عمرو بن یحییٰ مازنی نے، انہیں ان کے باپ یحییٰ نے، انہوں نے کہا کہ میں نے حضرت ابو سعید خدری رضی اللہ عنہ سے سنا، انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا کہ ”پانچ اونٹ سے کم میں زکوٰۃ نہیں اور پانچ اوقیہ سے کم (چاندی) میں زکوٰۃ نہیں۔ اسی طرح پانچ

وقت سے کم (غلہ) میں زکوٰۃ نہیں۔“
 مجھ سے محمد بن شعیب نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن یحییٰ بن سعید نے بیان کیا، انہوں نے کہا کہ مجھے عمرو بن یحییٰ نے خبر دی، انہوں نے ابو سعید خدری رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے اسی حدیث کو سنا۔

[مسلم: ۲۲۶۳، ۲۲۶۶؛ نسائی: ۲۴۴۵]

تشریح: یہ حدیث ابھی اوپر باب ”ما ادا زکوٰۃ فلیس بکنز“ میں گزر چکی ہے اور وقت اور اوقیہ کی مقدار بھی وہیں مذکور ہو چکی ہے۔ پانچ اوقیہ دو سدرم کے ہوتے ہیں۔ ہر درم چھ دانق کا۔ ہر دانق ۸ جوارہ ۲/۵ جو کا۔ تو درم ۵۰ جوارہ ۲/۵ جو کا ہوا۔ بعض نے کہا کہ درم چار ہزار اور دوسرائی کے دانوں کا ہوتا ہے۔ اور دینار ایک درم اور ۳/۵ درم کا یا چھ ہزار رائی کے دانوں کا۔ ایک قیراط ۳/۸ دانق کا ہوتا ہے۔
 مولانا قاضی ثناء اللہ پانی پتی رحمہ اللہ فرماتے ہیں کہ سونے کا نصاب میں مشال ہے جس کا وزن ساڑھے سات تولہ ہوتا ہے اور چاندی کا نصاب

دوسورہم ہے جن کا سکہ رائج الوقت دہلی سے ۵۶ روپے کا بنتے ہیں۔

”وقال شيخ مشائخنا العلامة الشيخ عبد الله الغازي في رسالته ما معربه نصاب الفضة مائتا درهم اي خمسون واثنان تولجة ونصف تولجة وهي تساوي ستين روية من الروية الانكليزية المنافضة في الهند في زمن الانكليز التي تكون بقدر عشر ماهجة ونصف ماهجة وقال الشيخ بحر العلوم اللكنوي الحنفی في رسائل الاركان الاربعة ص ۱۷۸ وزن مائتي درهم وزن خمس وخمسين روية وكل روية احد عشر ماشج۔“ (مرعاة جلد ۳ ص ۴۱)

ہمارے شیخ المشائخ علامہ حافظ عبد اللہ غازی پوری فرماتے ہیں کہ چاندی کا نصاب دوسورہم ہیں یعنی ساڑھے باون تولہ اور یہ انگریزی دور کے مروجہ چاندی کے روپے سے ساڑھ روپوں کے برابر ہوتی ہے۔ جو روپیہ تقریباً ساڑھے گیارہ ماشہ کا مروج تھا۔ مولانا بحر العلوم لکھنوی فرماتے ہیں کہ دوسورہم وزن چاندی ۵۵ روپے کے برابر ہے اور ہر روپیہ گیارہ ماشہ کا ہوتا ہے۔ ہمارے زمانہ میں چاندی کا نصاب اوزان ہندی کی مناسبت سے ساڑھے باون تولہ چاندی ہے۔

خلاصہ یہ کہ غلہ میں پانچ وسق سے کم پر عشر نہیں اور پانچ وسق اکیس من ساڑھے ستتیس سیر وزن ۸۰ تولہ کے سیر کے حساب سے ہوتا ہے۔ کیونکہ ایک وسق ساتھ صاب کا ہوتا ہے اور صاب ۲۳۴ تولے (۶ تولہ کم ۳ سیر) کا ہوتا ہے۔ پس ایک وسق چار من ساڑھے پندرہ سیر کا ہوا۔ اوقیہ چالیس درہم کا ہوتا ہے اس حساب سے ساڑھے سات تولہ سونا پر چالیسواں حصہ زکوٰۃ فرض ہے اور چاندی کا نصاب ساڑھے باون تولہ ہے۔ واللہ اعلم بالصواب۔

بَابُ الْعَرَضِ فِي الزَّكَاةِ

باب: زکوٰۃ میں (چاندی سونے کے سوا) اسباب کا لینا

تشریح: جمہور علماء کے نزدیک زکوٰۃ میں چاندی سونے کے سوا دوسرے اسباب کا لینا درست نہیں۔ لیکن حنفیہ نے اس کو جائز کہا ہے اور امام بخاری رحمہ اللہ نے بھی اسی کو اختیار کیا ہے۔

وَقَالَ طَاوُسٌ: قَالَ مُعَاذُ لِأَهْلِ الْيَمَنِ: أَتَوْنِي بِعَرَضٍ ثِيَابٍ خَمِيضٍ أَوْ لَبِيسٍ فِي الصَّدَقَةِ، مَكَانَ الشَّعِيرِ وَالذَّرَّةِ أَهْوَنُ عَلَيْكُمْ، وَخَيْرٌ لِأَصْحَابِ النَّبِيِّ ﷺ بِالْمَدِينَةِ وَقَالَ النَّبِيُّ ﷺ ((وَأَمَّا خَالِدٌ فَقَدْ احْتَبَسَ أَذْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ)) وَقَالَ النَّبِيُّ ﷺ ((تَصَدَّقْ وَلَوْ مِنْ حُلِيكَ)) فَلَمْ يَسْتَسْ صَدَقَةَ الْفَرَضِ مِنْ غَيْرِهَا، فَجَعَلَتِ الْمَرْأَةُ تَلْفِي خُرْصَهَا وَلَمْ يَسْخَبْهَا لَمْ يَخْصُ الذَّهَبُ وَالْفِضَّةُ مِنَ الْعَرُوضِ.

اور طاووس نے بیان کیا کہ معاذ رضی اللہ عنہ نے یمن والوں سے کہا تھا کہ مجھے تم صدقہ میں جو اور جوار کی جگہ سامان و اسباب یعنی خمیصہ (دھاری دار چادریں) یا دوسرے لباس دے سکتے ہو جس میں تمہارے لیے بھی آسانی ہوگی اور مدینہ میں نبی کریم ﷺ کے اصحاب کے لیے بھی بہتری ہوگی اور نبی کریم ﷺ نے فرمایا تھا کہ ”خالد نے تو اپنی زرہیں اور تھپیار اور گھوڑے سب اللہ کے راستے میں وقف کر دیے ہیں۔“ (اس لیے ان کے پاس کوئی ایسی چیز ہی نہیں جس پر زکوٰۃ واجب ہوتی۔ یہ حدیث کا گلزار ہے وہ آئندہ تفصیل سے آئے گی) اور نبی کریم ﷺ نے (عید کے دن عورتوں سے) فرمایا: ”صدقہ کرو خواہ تمہیں اپنے زیور ہی کیوں نہ دینے پڑ جائیں۔“ تو آپ نے یہ نہیں فرمایا کہ اسباب کا صدقہ درست نہیں۔ چنانچہ (آپ کے اس فرمان پر) عورتیں اپنی یا لیاں اور بارڈالنے لگیں آپ ﷺ نے (زکوٰۃ کے لیے) سونے چاندی کی بھی کوئی تخصیص نہیں فرمائی۔

تشریح: حضرت معاذ رضی اللہ عنہ نے یمن والوں کو اس لیے یہ فرمایا کہ اول تو جو اور جو ارکامین سے مدینہ تک لانے میں خرچ بہت پڑتا۔ پھر اس وقت مدینہ میں صحابہ رضی اللہ عنہم کو غلہ سے بھی زیادہ کپڑوں کی حاجت تھی تو معاذ رضی اللہ عنہ نے زکوٰۃ میں کپڑوں وغیرہ اسباب ہی کا لینا مناسب جانا۔ حضرت خالد رضی اللہ عنہ کے اسباب کو وقف کرنے سے امام بخاری رحمہ اللہ نے یہ نکالا کہ زکوٰۃ میں اسباب دینا درست ہے۔ اگر خالد رضی اللہ عنہ نے ان چیزوں کو وقف نہ کیا ہوتا تو ضرور ان میں سے کچھ زکوٰۃ میں دیتے۔ بعض نے تو یوں تو جیہ کی ہے کہ جب خالد نے مجاہدین کی سربراہی ہی سامان سے کی اور یہ بھی زکوٰۃ کا ایک مصرف ہے تو گویا زکوٰۃ میں سامان دیا ہو۔ مطلوب۔ عید میں عورتوں کے زیور صدقہ میں دینے سے امام بخاری رحمہ اللہ نے یہ نکالا کہ زکوٰۃ میں اسباب کا دینا درست ہے کیونکہ ان عورتوں کے سب زیور چاندی ہونے کے نہ تھے جیسے کہ بارہ مشک اور لوگ سے بنا کر گلوں میں ڈالتیں۔

مخالفین یہ جواب دیتے ہیں کہ یہ نفل صدقہ تھا نہ فرض زکوٰۃ کیونکہ زیور میں اکثر عمار کے نزدیک زکوٰۃ فرض نہیں ہے۔ (وحیدی)

زیور کی زکوٰۃ کے متعلق حضرت مولانا عبداللہ شیخ الحدیث صاحب نے حضرت شیخ الحدیث الکبیر مولانا عبدالرحمن صاحب مبارکپوری رحمہ اللہ کے قول پر نفی دیا ہے کہ زیور میں زکوٰۃ واجب ہے۔ مولانا فرماتے ہیں: ”وہو الحق“ (مرعاۃ)

واقعہ حضرت خالد کے متعلق حضرت مولانا شیخ الحدیث عبداللہ صاحب فرماتے ہیں:

”قصہ خالد تقول علی وجہ احدها انہم طالبوا خالدًا بالزکوٰۃ عن ائمان الاعتاد و الادراع بظن انها للتجارة وان الزکوٰۃ فيها واجبة فقال لهم لا زکوٰۃ فيها علی فقالوا للنبی ﷺ ان خالدًا منع الزکوٰۃ فقال انکم تظلمونہ لانه حبسہا ووقفہا فی سبیل اللہ قبل الحول فلا زکوٰۃ فیہا..... الخ۔“ (مرعاۃ)

یعنی واقعہ خالد کی کئی طرح تاویل کی جاسکتی ہے ایک تو یہ کہ مصطلین زکوٰۃ نے خالد سے ان کے ہتھیاروں اور زرع وغیرہ کی اس گمان سے زکوٰۃ طلب کی کہ یہ سب اموال تجارت ہیں اور ان میں زکوٰۃ ادا کرنا واجب ہے۔ انہوں نے فرمایا کہ مجھ پر زکوٰۃ واجب نہیں۔ یہ مقدمہ نبی کریم ﷺ تک پہنچا تو آپ نے فرمایا کہ تم لوگ خالد پر ظلم کر رہے ہو۔ اس نے تو سال کے پورا ہونے سے پہلے ہی اپنے تمام سامان کو فی سبیل اللہ وقف کر دیا ہے۔ پس اس پر اس مال میں زکوٰۃ واجب نہیں ہے۔ لفظ اعتدہ کے متعلق مولانا فرماتے ہیں:

”بضم المثناة جمع عند بفتحین وفي مسلم اعتاده بزيادة الالف بعد التاء وهو ايضا جمعه وقال النووي واحده عتاد بفتح العين وقال الجزري الاعتد والاعتاد جمع عتاد وهو ما اعده الرجل من السلاح والدواب والأت الحرب ويجمع علی اعتدہ بکسر التاء ایضا وقيل هو الخيل خاصة يقال فرس عتید ای صلب او معد للركوب او سریع الوثوب۔“

خلاصہ یہ کہ لفظ اعتدہ کی جمع ہے اور مسلم میں اس کی جمع الف کے ساتھ اعتاد بھی آئی ہے۔ نووی نے کہا کہ اس کا واحد عتاد ہے۔ جزری نے کہا کہ اعتد اور اعتاد عتاد کی جمع ہیں بروہ چیز ہتھیار سے اور جانوروں سے ان آلات جنگ کے لیے ان کو تیار کرے اور اس کی جمع اعتدہ بھی ہے اور کہا گیا ہے کہ اس سے خاص گھوڑا ہی مراد ہے فرس عتید اس گھوڑے پر بولا جاتا ہے۔ جو بہت ہی تیز مضبوط سواری کے قابل ہو تیز قدم، جلد کودنے اور دوڑنے والا۔

۱۴۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ النَّبِيُّ أَمَرَ اللَّهِ رَسُولُهُ ﷺ: ((وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتُ مَخَاضٍ وَكَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ فَإِنَّهَا تَقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدَّقُ عَشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، ۱۴۴۸) ہم سے محمد بن عبد اللہ نے بیان کیا۔ کہا کہ مجھ سے میرے والد عبد اللہ بن شہی نے بیان کیا۔ کہا کہ مجھ سے ثمامہ بن عبد اللہ نے بیان کیا۔ ان سے انس رضی اللہ عنہ نے کہ ابو بکر صدیق رضی اللہ عنہ نے انہیں (اپنے دور خلافت میں فرض زکوٰۃ سے متعلق ہدایت دیتے ہوئے) اللہ اور رسول کے حکم کے مطابق یہ فرمان لکھا کہ ”جس کا صدقہ بنت مخاض تک پہنچ گیا ہو اور اس کے پاس بنت لبون نہیں بلکہ بنت لبون ہے۔ تو اس سے وہی لے لیا جائے گا اور

اس کے بدلہ میں صدقہ وصول کرنے والا بیس درہم یا دو بکریاں زائد دے دے گا اور اگر اس کے پاس بنت مخاض نہیں ہے بلکہ ابن لبون ہے تو ابن لبون ہی لے لیا جائے گا اور اس صورت میں کچھ نہیں دیا جائے گا۔“ (وہ مادہ یا تراوٹ جو تیسرے سال میں لگا ہو۔)

فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ عَلَى وَجْهِهَا، وَعِنْدَهُ ابْنُ لَبُونٍ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ. [اطرافہ فی: ۱۴۵۰، ۱۴۵۱،

۱۴۵۳، ۱۴۵۴، ۱۴۵۵، ۲۴۸۷، ۳۱۰۶،

۵۸۷۸، ۶۹۵۵] [ابوداؤد: ۱۵۶۷؛ نسائی:

۲۴۴۶، ۲۴۵۴؛ ابن ماجہ: ۱۸۰۰]

(۱۳۳۹) ہم سے مؤمل بن ہشام نے بیان کیا، کہا کہ ہم سے اسماعیل نے ایوب سے بیان کیا اور ان سے عطاء بن ابی رباح نے کہ ابن عباس رضی اللہ عنہما نے بتلایا۔ اس وقت میں موجود تھا جب رسول اللہ ﷺ نے خطبہ سے پہلے نماز (عید) پڑھی۔ پھر آپ نے دیکھا کہ عورتوں تک آپ کی آواز نہیں پہنچی، اس لیے آپ ان کے پاس بھی آئے۔ آپ کے ساتھ بلال رضی اللہ عنہ تھے جو اپنا کپڑا پھیلانے ہوئے تھے۔ آپ نے عورتوں کو وعظ سنایا اور ان سے صدقہ کرنے کے لیے فرمایا اور عورتیں (اپنا صدقہ بلال رضی اللہ عنہ کے کپڑے میں) ڈالنے لگیں۔ یہ کہتے وقت ایوب نے اپنے کان اور گلے کی طرف اشارہ کیا۔

۱۴۴۹۔ حَدَّثَنَا مُؤَمَّلٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: قَالَ: ابْنُ عَبَّاسٍ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ لَصَلَّى قَبْلَ الْخُطْبَةِ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ وَمَعَهُ بِلَالٌ نَاشِرُ ثَوْبِهِ فَوَعَّظَهُنَّ، وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي. وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ وَإِلَى حَلْقِهِ. [راجع: ۹۸] [مسلم: ۲۰۴۵،

ابوداؤد: ۱۱۴۲، ۱۱۴۳، ۱۱۴۴؛ نسائی: ۱۵۶۸؛

ابن ماجہ: ۱۲۷۳]

تشریح: امام بخاری رحمہ اللہ نے مقصد باب کے لیے اس سے بھی استدلال کیا کہ عورتوں نے صدقہ میں اپنے زیورات پیش کیے جن میں بعض زیور چاندی سونے کے نہ تھے۔

باب: زکوٰۃ لیتے وقت جو مال جدا جدا ہوں وہ اکٹھے نہ کیے جائیں اور جو اکٹھے ہوں وہ جدا جدا نہ کیے جائیں

بَابُ: لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يَفْرَقُ بَيْنَ مُجْتَمِعٍ

اور سالم نے عبد اللہ بن عمر رضی اللہ عنہما سے اور انہوں نے نبی کریم ﷺ سے ایسا ہی روایت کیا ہے۔

وَيَذْكُرُ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

(۱۳۵۰) ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، کہا کہ مجھ سے ثمامہ نے بیان کیا، اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ ابوبکر رضی اللہ عنہ نے انہیں وہی چیز لکھی تھی جسے رسول اللہ ﷺ

۱۴۵۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ الْيَتِي فَرَضَ

رَسُولُ اللَّهِ ﷺ: ((وَلَا يُجْمَعُ بَيْنَ مُتَقَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ)). مال کو ایک جا اور ایک جا مال کو جدا جدا نہ کیا جائے۔“

[راجع: ۱۴۴۸ھ] [ابوداؤد: ۱۵۶۸، ترمذی: ۶۲۱]

تشریح: سالم کی روایت کو امام احمد اور ابویعلیٰ اور ترمذی وغیرہ نے وصل کیا ہے۔ امام مالک نے موطا میں اس کی تفسیر یوں بیان کی ہے۔ مثلاً تین آدمیوں کی الگ الگ چالیس بکریاں ہوں تو ہر ایک پر ایک بکری زکوٰۃ کی واجب ہے۔ زکوٰۃ لینے والا جب آیا تو یہ تینوں اپنی بکریاں ایک جگہ کر دیں۔ اس صورت میں ایک ہی بکری دینی پڑے گی۔ اسی طرح دو آدمیوں کی شرکت کے مال میں مثلاً دو سو بکریاں ہوں تو تین بکریاں زکوٰۃ کی لازم ہوں گی اگر وہ زکوٰۃ لینے والا جب آئے اس کو جدا جدا کر دیں تو دو ہی بکریاں دینی ہوں گی۔ اس سے منع فرمایا۔ کیونکہ یہ حق تعالیٰ کے ساتھ فریب کرنا ہے، معاذ اللہ۔ وہ تو سب جانتا ہے۔ (حیدی)

باب: اگر دو آدمی سا جھی ہوں تو زکوٰۃ کا خرچہ

حساب سے برابر برابر ایک دوسرے سے مجرا کر لیں

اور طاؤس اور عطاءؓ نے فرمایا کہ جب دو شریکوں کے جانور الگ الگ ہوں، اپنے اپنے جانوروں کو پہچانتے ہوں تو ان کو اکٹھا نہ کریں اور سفیان ثوریؒ نے فرمایا کہ زکوٰۃ اس وقت تک واجب نہیں ہو سکتی کہ دونوں شریکوں کے پاس چالیس چالیس بکریاں نہ ہو جائیں۔

(۱۳۵۱) ہم سے محمد بن عبداللہ نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ مجھ سے ثمامہ نے بیان کیا اور ان سے انسؓ نے کہ ابو بکرؓ نے انہیں فرض زکوٰۃ میں وہی بات لکھی تھی جو رسول اللہ ﷺ نے مقرر فرمائی تھی اس میں یہ بھی لکھوایا تھا کہ ”جب دو شریک ہوں تو وہ اپنا حساب برابر کر لیں۔“

بَابُ مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا

يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ

وَقَالَ طَاوُسٌ وَعَطَاءٌ: إِذَا عَلِمَ الْخَلِيطَانِ أَمْوَالَهُمَا فَلَا يُجْمَعُ مَالُهُمَا وَقَالَ سَفْيَانٌ: لَا تَجِبُ حَتَّى يَتِمَّ لِهَذَا أَرْبَعُونَ شَاةً، وَلِهَذَا أَرْبَعُونَ شَاةً.

۱۴۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ النَّبِيُّ فَرَضَ رَسُولُ اللَّهِ ﷺ: ((وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ)).

[راجع: ۱۴۴۸، ۱۴۵۰ھ]

تشریح: عطاء کے قول کو ابو سعید نے کتاب الاموال میں وصل کیا ان کے قول کا مطلب یہ ہے کہ جدا جدا رہنے دیں گے اور اگر ہر ایک کا مال بقدر نصاب ہوگا تو اس میں سے زکوٰۃ لیں گے ورنہ نہ لیں گے۔ مثلاً دو شریکوں کی چالیس بکریاں ہیں مگر ہر شریک کو اپنی اپنی بکریاں علیحدہ اور محض طور سے معلوم ہیں تو کسی پر زکوٰۃ نہ ہوگی اور زکوٰۃ لینے والے کو یہ حق نہیں پہنچتا کہ دونوں کے جانور ایک جگہ کر کے ان کو چالیس بکریاں سمجھ کر ایک بکری زکوٰۃ کی لے۔ اور سفیان نے جو کہا امام ابو حنیفہؒ کا بھی یہی قول ہے لیکن امام احمد اور شافعی اور احمدیث کا یہ قول ہے کہ جب دونوں شریکوں کے جانور مل کر حد نصاب کو پہنچ جائیں تو زکوٰۃ لی جائے گی۔ (حیدی)

باب: اونٹوں کی زکوٰۃ کا بیان

بَابُ زَكَاةِ الْإِبِلِ

اس باب میں حضرت ابوبکر، ابو ذر اور ابو ہریرہ رضی اللہ عنہم نے نبی کریم ﷺ سے روایتیں کی ہیں۔

ذَكَرَهُ أَبُو بَكْرٍ وَأَبُو ذَرٌّ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(۱۳۵۲) ہم سے علی بن عبد اللہ بن مدینی نے بیان کیا، کہا کہ مجھ سے ولید بن مسلم نے بیان کیا، کہا کہ ہم سے امام اوزاعی نے بیان کیا، کہا کہ مجھ سے ابن شہاب نے بیان کیا، ان سے عطاء بن یزید نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ ایک دیہاتی نے رسول اللہ ﷺ سے ہجرت کے متعلق پوچھا (یعنی یہ کہ آپ اجازت دیں تو میں مدینہ میں ہجرت کر آؤں) آپ نے فرمایا: ”افسوس! اس کی تو شان بڑی ہے کیا تیرے پاس زکوٰۃ دینے کے لیے کچھ اونٹ ہیں جن کی تو زکوٰۃ دیا کرتا ہے؟“ اس نے کہا کہ ہاں! اس پر آپ نے فرمایا کہ ”پھر کیا ہے سمندروں کے اس پار (جس ملک میں تو رہے وہاں) عمل کرتا رہے اللہ تیرے کسی عمل کا ثواب کم نہیں کرے گا۔“

۱۴۵۲- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهَجْرَةِ فَقَالَ: ((وَيْحَكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُوَدِّي صَدَقَتَهَا)) قَالَ: نَعَمْ. قَالَ: ((فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا)). [إطرافه في: ۲۶۲۳، ۳۹۲۳، ۴۱۶۵- [مشلم: ۴۸۳۲] ابوداؤد:

[۲۴۷۷؛ نسائی: ۴۱۷۵]

تشریح: مطلب آپ کا یہ تھا کہ جب تم اپنے ملک میں ارکان اسلام آزادی کے ساتھ ادا کر رہے ہو۔ یہاں تک کہ انہوں کی زکوٰۃ بھی باقاعدہ نکالتے رہتے ہو تو خواہ مخواہ ہجرت کا خیال کرنا ٹھیک نہیں۔ ہجرت کوئی معمولی کام نہیں ہے۔ گھر اور وطن چھوڑنے کے بعد جو تکالیف برداشت کرنی پڑتی ہیں ان کو ہجرت کرنے والے ہی جانتے ہیں۔ مسلمانان (پاک و) ہند کو اس حدیث سے سبق حاصل کرنا چاہیے اللہ نیک سمجھ عطا کرے۔ (امیں)

باب: جس کے پاس اتنے اونٹ ہوں کہ زکوٰۃ میں

بَابُ مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بَنَتِ

ایک برس کی اونٹنی دینا ہو اور وہ اس کے پاس نہ ہو

مَخَاضٌ وَلَيْسَتْ عِنْدَهُ

(۱۳۵۳) ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ مجھ سے ثمامہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ ابوبکر رضی اللہ عنہ نے ان کے پاس فرض زکوٰۃ کے ان فریضوں کے متعلق لکھا تھا جن کا اللہ نے اپنے رسول ﷺ کو حکم دیا ہے یہ کہ ”جس کے اونٹوں کی زکوٰۃ جذعہ تک پہنچ جائے اور وہ جذعہ اس کے پاس نہ ہو بلکہ حقہ ہو تو اس سے زکوٰۃ میں حقہ ہی لے لیا جائے گا لیکن اس کے ساتھ دو بکریاں بھی لی جائیں گی، اگر ان کے دینے میں اسے آسانی ہو ورنہ بیس درہم لیے جائیں گے۔ (تا کہ حقہ کی کمی پوری ہو جائے) اور اگر کسی پر زکوٰۃ میں حقہ واجب ہو اور حقہ اس کے پاس نہ ہو بلکہ جذعہ ہو تو اس سے جذعہ ہی لے لیا

۱۴۵۳- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: ((مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةُ الْجَذَعَةِ، وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حَقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحَقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتْ لَهُ أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحَقَّةِ وَلَيْسَتْ عِنْدَهُ الْحَقَّةُ وَعِنْدَهُ الْجَذَعَةُ،

جائے گا اور زکوٰۃ وصول کرنے والا زکوٰۃ دینے والے کو بیس درہم یا دو بکریاں دے گا اور اگر کسی پر زکوٰۃ حقہ کے برابر واجب ہوگئی اور اس کے پاس صرف بنت لبون ہے تو اس سے بنت لبون ہی لے لی جائے گی اور زکوٰۃ دینے والے کو دو بکریاں یا بیس درہم ساتھ میں اور دینے پڑیں گے اور اگر کسی پر زکوٰۃ میں بنت لبون واجب ہو اور اس کے پاس حقہ ہو تو حقہ ہی اس سے لے لیا جائے گا اور اس صورت میں زکوٰۃ وصول کرنے والا بیس درہم یا دو بکریاں زکوٰۃ دینے والے کو دے گا اور کسی کے پاس زکوٰۃ میں بنت لبون واجب ہو اور بنت لبون اس کے پاس نہیں بلکہ بنت مخاض ہے تو اس سے بنت مخاض ہی لے لیا جائے گا لیکن زکوٰۃ دینے والا اس کے ساتھ بیس درہم یا دو بکریاں دے گا۔“

فَإِنَّمَا تُقْبَلُ مِنْهُ الْجَذَعَةُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحَقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا بَنْتُ لَبُونٍ فَإِنَّمَا تُقْبَلُ مِنْهُ بَنْتُ لَبُونٍ، وَيُعْطِي شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ صَدَقَتُهُ بَنْتُ لَبُونٍ وَعِنْدَهُ حَقَّةٌ فَإِنَّمَا تُقْبَلُ مِنْهُ الْحَقَّةُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بَنْتُ لَبُونٍ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بَنْتُ مَخَاضٍ، فَإِنَّمَا تُقْبَلُ مِنْهُ بَنْتُ مَخَاضٍ وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ)).

[راجع: ۱۴۴۸]

تشریح: اونٹ کی زکوٰۃ پانچ اس سے شروع ہوتی ہے، اس سے کم پر زکوٰۃ نہیں پس اس صورت میں چوبیس اونٹوں تک ایک بنت مخاض واجب ہوگی یعنی وہ اونٹ جو ایک سال پورا کر کے دوسرے میں لگ رہی ہو۔ اونٹنی ہو یا اونٹ۔ پھر چھتیس پر بنت لبون یعنی وہ اونٹ جو دو سال کا ہو تیسرے میں چل رہا ہو۔ پھر چھیالیس پر ایک حقہ یعنی وہ اونٹ جو تین سال کا ہو کر چوتھے میں چل رہا ہو۔ پھر اسی پر جذعہ یعنی وہ اونٹ جو چار سال کا ہو کر پانچویں میں چل رہا ہو۔ امام بخاری رحمہ اللہ یہ بتانا چاہتے ہیں کہ اونٹ کی زکوٰۃ مختلف عمر کے اونٹ جو واجب ہوئے ہیں اگر کسی کے پاس اس عمر کا اونٹ نہ ہو جس کا دینا صدقہ کے طور پر واجب ہوا تھا تو اس سے کم یا زیادہ عمر والا اونٹ بھی لیا جاسکے گا، مگر کم دینے کی صورت میں خود اپنی طرف سے اور زیادہ دینے کی صورت میں صدقہ وصول کرنے والے کی طرف سے روپیہ یا کوئی اور چیز اتنی مالیت کی دی جائے گی جس سے اس کی یا زیادتی کا حق ادا ہو جائے۔ جیسا کہ تفصیلات حدیث مذکور میں دی گئی ہیں اور مزید تفصیلات حدیث ذیل میں آ رہی ہیں۔

باب: بکریوں کی زکوٰۃ کا بیان

بَابُ زَكَاةِ الْغَنَمِ

(۱۳۵۴) ہم سے محمد بن عبد اللہ بن شعیب انصاری نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے والد نے بیان کیا، انہوں نے کہا کہ مجھ سے ثمامہ بن عبد اللہ بن انس نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہا ابو بکر رضی اللہ عنہ نے جب انیس بحرین (کا جاکم بنا کر) بھیجا تو ان کو یہ پروانہ لکھ دیا۔ شروع اللہ کے نام سے جو بڑا مہربان نہایت رحم کرنے والا ہے۔ یہ زکوٰۃ کا وہ فریضہ ہے جسے رسول اللہ ﷺ نے مسلمانوں کے لیے فرض قرار دیا ہے اور رسول اللہ ﷺ کو اللہ تعالیٰ نے اس کا حکم دیا۔ اس لیے جو شخص مسلمانوں سے اس پروانہ کے مطابق زکوٰۃ مانگے تو مسلمانوں کو اسے دے دینا چاہیے اور اگر کوئی اس سے زیادہ مانگے تو ہرگز نہ دے۔ ”چوبیس یا

۱۴۵۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُنْثَى الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا، حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ هَذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ، وَالَّتِي أَمَرَ اللَّهُ بِهَا رَسُولُهُ، فَمَنْ سَأَلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطَهَا، وَمَنْ سَأَلَ فَوْقَهَا

اس سے کم اونٹوں میں ہر پانچ اونٹ پر ایک بکری دینی ہوگی۔ (پانچ سے کم میں کچھ نہیں) لیکن جب اونٹوں کی تعداد پچیس تک پہنچ جائے تو پچیس سے پینتیس تک ایک ایک برس کی اونٹنی واجب ہوگی جو مادہ ہوتی ہے۔ جب اونٹوں کی تعداد چھتیس تک پہنچ جائے (تو چھتیس سے) پینتالیس تک دو برس کی مادہ واجب ہوگی۔ جب تعداد چھیالیس تک پہنچ جائے (تو چھیالیس سے) ساٹھ تک میں تین برس کی اونٹنی واجب ہوگی جو حقہ کے قابل ہوتی ہے۔ جب تعداد اکٹھ تک پہنچ جائے (تو اکٹھ سے) پچھتر تک چار برس کی مادہ واجب ہوگی۔ جب تعداد چھتر تک پہنچ جائے (تو چھتر سے) نوے تک دو دو برس کی دو اونٹیاں واجب ہوں گی۔ جب تعداد اکیانوے تک پہنچ جائے تو (اکیانوے سے) ایک سو بیس تک تین تین برس کی دو اونٹیاں واجب ہوں گی جو حقہ کے قابل ہوں۔ پھر ایک سو بیس سے بھی تعداد آگے بڑھ جائے تو ہر چالیس پر دو برس کی اونٹنی واجب ہوگی اور ہر پچاس پر ایک تین برس کی۔ اور اگر کسی کے پاس چار اونٹ سے زیادہ نہیں تو اس پر زکوٰۃ واجب نہ ہوگی مگر جب ان کا مالک اپنی خوشی سے کچھ دے اور ان بکریوں کی زکوٰۃ جو (سال کے اکثر حصے جنگل یا میدان وغیرہ میں) چر کر گزارتی ہیں اگر ان کی تعداد چالیس تک پہنچ گئی ہو تو (چالیس سے) ایک سو بیس تک ایک بکری واجب ہوگی اور جب ایک سو بیس سے تعداد بڑھ جائے (تو ایک سو بیس) سے دو سو تک دو بکریاں واجب ہوں گی۔ اگر دو سو سے بھی تعداد بڑھ جائے تو (دو سو سے) تین سو تک تین بکریاں واجب ہوں گی اور جب تین سو سے بھی تعداد آگے نکل جائے تو اب ہر ایک سو پر ایک بکری واجب ہوگی۔ اگر کسی شخص کی چرنے والی بکریاں چالیس سے ایک بھی کم ہوں تو ان پر زکوٰۃ واجب نہیں ہوگی مگر اپنی خوشی سے مالک کچھ دینا چاہے تو دے سکتا ہے۔ اور چاندی میں زکوٰۃ چالیسواں حصہ واجب ہوگی لیکن اگر کسی کے پاس ایک سونے (درہم) سے زیادہ نہیں ہیں تو اس پر زکوٰۃ واجب نہیں ہوگی مگر خوشی سے کچھ اگر مالک دینا چاہے تو اور بات ہے۔“

فَلَا يُعْطَى: ((فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَمَا دُونَهَا مِنَ الْغَنَمِ مِنْ كُلِّ خُمْسٍ شَاةٌ، فَإِذَا بَلَغَتْ خُمُسًا وَعِشْرِينَ إِلَى خُمْسٍ وَثَلَاثِينَ فَفِيهَا بَنْتٌ مَخَاضٍ أُنْثَى، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ إِلَى خُمْسٍ وَأَرْبَعِينَ فَفِيهَا بَنْتٌ لَبُونُ أُنْثَى، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةٌ الْجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى خُمْسٍ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ يَعْنِي سِتَّةً وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا بَنْتٌ لَبُونُ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بَنْتٌ لَبُونُ، وَفِي كُلِّ خُمْسِينَ حِقَّةٌ، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ، إِلَّا أَنْ يَشَاءَ رَبُّهَا، فَإِذَا بَلَغَتْ خُمُسًا مِنَ الْإِبِلِ فَفِيهَا شَاةٌ، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ شَاةٌ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثِمِائَةٍ فَفِيهَا ثَلَاثُ شِيَاةٍ، فَإِذَا زَادَتْ عَلَى ثَلَاثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةٌ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً فَلَيْسَ فِيهَا صَدَقَةٌ، إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي الرِّقَّةِ رُبْعُ الْعَشْرِ، فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ، إِلَّا أَنْ يَشَاءَ رَبُّهَا)). [راجع: ۱۴۸]

تشریح: زکوٰۃ ان ہی گائے، بیل یا اونٹوں یا بکریوں میں واجب ہے جو آدھے برس سے زیادہ جنگل میں چر لیتی ہوں اور اگر آدھے برس سے زیادہ ان کو گھر سے کھانا پڑتا ہے تو ان پر زکوٰۃ نہیں ہے۔ الحدیث کے نزدیک سو انا تین جانوروں یعنی اونٹ، گائے، بکری کے سوا اور کسی جانور میں زکوٰۃ

نہیں ہے۔ مثلاً گھوڑوں یا خجروں یا گدھوں میں۔ (وحیدی)

باب: زکوٰۃ میں بوڑھا یا عیب دار یا نر جانور نہ لیا جائے گا مگر جب زکوٰۃ وصول کرنے والا مناسب سمجھے تو لے سکتا ہے

بَابُ: لَا يُؤْخَذُ فِي الصَّدَقَةِ هَرْمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسٌ إِلَّا مَا شَاءَ الْمُصَدِّقُ

(۱۳۵۵) ہم سے محمد بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے باپ نے بیان کیا، انہوں نے کہا کہ مجھ سے ثمامہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہ نے انہیں رسول اللہ ﷺ کے بیان کردہ احکام زکوٰۃ کے مطابق لکھا کہ ”زکوٰۃ میں بوڑھے، عیبی اور نر نہ لیے جائیں، البتہ اگر صدقہ وصول کرنے والا مناسب سمجھے تو لے سکتا ہے۔“

۱۴۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثُمَامَةُ، أَنَّ أَنَسًا حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ النَّبِيُّ أَمَرَ اللَّهُ رَسُولَهُ ﷺ: ((وَلَا يُخْرَجُ فِي الصَّدَقَةِ هَرْمَةٌ، وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ، إِلَّا مَا شَاءَ الْمُصَدِّقُ)). (راجع: ۱۴۴۸)

تشریح: مثلاً زکوٰۃ کے جانور سب مادیات ہی مادیات ہوں نر کی ضرورت ہو تو نر لے سکتا ہے یا کسی عمدہ نسل کے اونٹ یا گائے یا بکری کی ضرورت ہو اور گواس میں عیب ہو مگر اس کی نسل لینے میں آیدہ فائدہ ہو تو لے سکتا ہے۔

باب: بکری کا بچہ زکوٰۃ میں لینا

بَابُ أَخِذِ الْعَنَاقِ فِي الصَّدَقَةِ

(۱۳۵۶) ہم سے ابوالیمان نے بیان کیا کہ ہمیں شعب نے خبر دی اور انہیں زہری نے (دوسری سند) اور لیث بن سعد نے بیان کیا کہ مجھ سے عبد الرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے کہ ابو ہریرہ رضی اللہ عنہ نے بتلایا کہ ابو بکر رضی اللہ عنہ نے (نبی کریم ﷺ) کی وفات کے فوراً بعد زکوٰۃ دینے سے انکار کرنے والوں کے متعلق فرمایا تھا (تم اللہ کی! اگر یہ مجھے بکری کے ایک بچہ کو بھی دینے سے انکار کریں گے جسے یہ رسول اللہ ﷺ کو دیا کرتے تھے تو میں ان کے اس انکار پر ان سے جہاد کروں گا۔

۱۴۵۶۔ حَدَّثَنَا أَبُو-الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ؛ ح. وَقَالَ اللَّيْثُ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ: وَاللَّهِ! لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤْذُونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتَهُمْ عَلَى مَنَعِهَا. (راجع: ۱۳۹۹، ۱۴۰۰)

(۱۳۵۷) عمر رضی اللہ عنہ نے فرمایا اس کے سوا اور کوئی بات نہیں تھی جیسا کہ میں سمجھتا ہوں کہ اللہ تعالیٰ نے ابو بکر رضی اللہ عنہ کو جہاد کے لیے شرح صدر عطا فرمایا تھا اور پھر میں نے بھی یہی سمجھا کہ فیصلہ انہیں کا حق تھا۔

۱۴۵۷۔ قَالَ عُمَرُ: فَمَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ بِالْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ. (راجع: ۱۴۰۰)

تشریح: بکری کا بچہ اس وقت زکوٰۃ میں لیا جائے گا کہ تحصیل در مناسب سمجھے یا کسی شخص کے پاس نہ بچے ہی بچے رہ جائیں۔ امام بخاری رحمہ اللہ نے حدیث عنوان میں یہ اشارہ حضرت صدیق اکبر رضی اللہ عنہ کے ان لفظوں سے نکالا کہ اگر یہ لوگ بکری کا ایک بچہ جسے نبی کریم ﷺ کے زمانہ میں دیا محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

کرتے تھے اس سے بھی انکار کریں گے تو میں ان پر جہاد کروں گا۔ پہلے پہل حضرت عمر رضی اللہ عنہ کو ان لوگوں سے جو زکوٰۃ نہ دیتے تھے لڑنے میں تامل ہوا کیونکہ وہ کلمہ گو تھے۔ لیکن حضرت ابوبکر رضی اللہ عنہ کو ان سے زیادہ علم تھا۔ آخر میں حضرت عمر رضی اللہ عنہ بھی ان سے متفق ہو گئے۔ اس حدیث سے یہ صاف نکلتا ہے کہ صرف کلمہ پڑھ لینے سے آدمی کا اسلام پورا نہیں ہوتا۔ جب تک اسلام کے تمام اصول اور قطعی فرائض کو نہ مانے۔ اگر اسلام کا ایک قطعی فرض کا کوئی انکار کرے، جیسے نماز یا روزہ یا زکوٰۃ یا جہاد یا حج تو وہ کافر ہو جاتا ہے اور اس پر جہاد کرنا درست ہے۔ (وحیدی)

بَابُ: لَا تَوَخُّدُ كَرَائِمُ أَمْوَالِ النَّاسِ فِي الصَّدَقَةِ

باب: زکوٰۃ میں لوگوں کے عمدہ اور چھپے ہوئے مال نہ لیے جائیں گے

۱۴۵۸۔ حَدَّثَنَا أُمِّيَّةُ بْنُ بَسْطَامٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ إِسْمَاعِيلَ بْنِ أُمِّيَّةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَنِيْعٍ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذًا عَلَى الْيَمَنِ قَالَ: ((إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلُ كِتَابٍ، فَلْيَكُنْ أَوَّلُ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ قَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ تَعَالَى قَدْ قَرَضَ عَلَيْهِمْ زَكَاةً. تَوَخَّذْ مِنْ أَمْوَالِهِمْ وَتَرُدَّ عَلَى فَقَرَانِهِمْ، فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمُ أَمْوَالِ النَّاسِ)). (راجع: ۱۳۹۵)

(۱۳۵۸) ہم سے امیہ بن بسطام نے بیان کیا، انہوں نے کہا کہ ہم سے زید بن زریع نے بیان کیا، انہوں نے کہا کہ ہم سے روح بن قاسم نے بیان کیا، ان سے اسماعیل بن امیہ نے، ان سے یحییٰ بن عبد اللہ بن صنیع نے، ان سے ابی معبد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ جب رسول اللہ ﷺ نے معاذ رضی اللہ عنہ کو یمن بھیجا تو ان سے فرمایا کہ ”دیکھو! تم ایک ایسی قوم کے پاس جا رہے ہو جو اہل کتاب (عیسائی، یہودی) ہیں۔ اس لیے سب سے پہلے انہیں اللہ کی عبادت کی دعوت دینا۔ جب وہ اللہ تعالیٰ کو پہچان لیں (یعنی اسلام قبول کر لیں) تو انہیں بتانا کہ اللہ تعالیٰ نے ان کے لیے دن اور رات میں پانچ نمازیں فرض کی ہیں۔ جب وہ اسے بھی ادا کریں تو انہیں بتانا کہ اللہ تعالیٰ نے ان پر زکوٰۃ فرض قرار دی ہے جو ان کے سرمایہ داروں سے لی جائے گی (جو صاحب نصاب ہوں گے) اور انہیں کے فقیروں میں تقسیم کر دی جائے گی۔ جب وہ اسے بھی مان لیں تو ان سے زکوٰۃ وصول کر۔ البتہ ان کی عمدہ چیزیں (زکوٰۃ کے طور پر لینے سے) پرہیز کرنا۔“

تشریح: ان کے فقیروں میں تقسیم کا مطلب یہ کہ ان ہی کے ملک کے فقیروں کو۔ اس معنی کے تحت ایک ملک کی زکوٰۃ دوسرے ملک کے فقیروں کو بھیجنا ناجائز قرار دیا گیا ہے۔ مگر جمہور علماء کہتے ہیں کہ مراد مسلمان فقرا ہیں خواہ وہ کہیں ہوں اور کسی ملک کے ہوں۔ اس معنی کے تحت زکوٰۃ کا دوسرے ملک میں بھیجنا درست رکھا گیا ہے۔ حدیث اور باب کی مطابقت ظاہر ہے۔ حضرت مولانا عبید اللہ رحمہ اللہ فرماتے ہیں:

”وقال شيخنا في شرح الترمذی والظاهر عندی عدم النقل الا اذا فقد المستحقون لها او تكون في النقل مصلحة انفع واهم من عدمه والله تعالى اعلم۔“ (مرعاۃ)

یعنی ہمارے شیخ مولانا عبدالرحمن شرح ترمذی میں فرماتے ہیں کہ میرے نزدیک ظاہر یہی ہے کہ صرف اسی صورت میں وہاں سے زکوٰۃ دوسری جگہ دی جائے جب وہاں مستحق لوگ نہ ہوں یا وہاں سے نقل کرنے میں کوئی مصلحت ہو یا بہت ہی اہم ہو اور زیادہ سے زیادہ نفع بخش ہو کہ وہ نہ بھیجنے کی صورت میں حاصل نہ ہو۔ ایسی حالت میں دوسری جگہ میں زکوٰۃ نقل کی جاسکتی ہے۔

بَابُ: لَيْسَ فِيْمَا دُوْنَ خَمْسٍ دُوْدٍ صَدَقَةٍ

۱۴۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَعْصَعَةَ الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَيْسَ فِيْمَا دُوْنَ خَمْسَةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُوْنَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيْمَا دُوْنَ خَمْسِ دُوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ)). [راجع: ۱۴۰۵] [نسائي: ۲۴۷۳]

(۱۳۵۹) ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں محمد بن عبدالرحمن بن ابی صعصعہ مازنی نے، انہیں ان کے باپ نے اور انہیں حضرت ابوسعید خدری رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”پانچ وسق سے کم کھجوروں میں زکوٰۃ نہیں اور پانچ اوقیہ سے کم چاندی میں زکوٰۃ نہیں اسی طرح پانچ اونٹوں سے کم میں زکوٰۃ نہیں ہے۔“

تشریح: اس حدیث کے ذیل حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”عن ابی سعید خمس اواق من الورق صدقة وهو مطابق للفظ الترجمة وكان المصنف اراد ان يبين بالترجمة ما ابهم في لفظ الحديث اعتماداً على طريق الاخرى واثبات التحتانية مشدداً ومخففاً جمع اوقية بضم الهمزة وتشديد التحتانية وحكى الجباني وفيه بحذف الالف وفتح الواو ومقدار الاوقية في هذا الحديث اربعون درهما بالاتفاق والمراد بالدرهم الخالص من الفضة سواء كان مضروباً او غير مضروب.“

”اوسق جمع وسق بفتح الواو ويجوز كسرهما حكاك صاحب المحكم وجمعه حينئذ اوساق كمحل واحمال وقد وقع كذلك في رواية المسلم وهو ستون صاعاً بالاتفاق ووقع في رواية ابن ماجة من طريق ابی البختری عن ابی سعید نحو هذا الحديث وفيه والوسق ستون صاعاً۔ وقد اجمعوا على ذلك في خمسة اوسق فما زاد اجمع العلماء على اشتراط الحول في الماشية والنقد دون المعشرات والله اعلم۔“ (فتح الباری)

خلاصہ عبارت یہ کہ پانچ اوقیہ چاندی میں زکوٰۃ ہے یہی لفظ باب کے مطابق ہے اور دوسری روایت پر اعتماد کرتے ہوئے لفظ حدیث میں جو ابہام تھا، اسے ترجمہ کے ذریعہ بیان کر دیا۔ اور لفظ اواق اوقیہ کی جمع ہے جس کی مقدار متفقہ طور پر چالیس درہم ہے۔ درہم سے خالص چاندی کا سکہ مراد ہے جو مضروب ہو یا غیر مضروب۔

لفظ اوق ووق کی جمع ہے اور وہ متفقہ طور پر ساٹھ صاع پر بولا گیا ہے۔ اس پر اجماع ہے کہ عشر کے لئے پانچ وسق کا ہونا ضروری ہے اور جانوروں کے لئے نقدی کے لئے ایک سال کا گزر جانا بھی شرط ہے اس پر علماء کا اجماع ہے۔ اجناس جن سے عشر نکالا جاتا ہے ان کے لئے سال گزرنے کی شرط نہیں ہے۔ حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں:

”قلبت هذا الحديث صريح في ان النصاب شرط لوجوب العشر ونصف العشر فلا تجب الزكوة في شيء من الزروع والثمار حتى تبلغ خمسة اوسق وهذا مذهب اكثر اهل العلم والصاع اربعة امداد والمد رطل وثلاث رطل فالصاع خمسة ارباطا وثلاث رطل ذلك بالرطل الذي وزنه مائة درهم وثمانية عشرون درهما بالدرهم التي كل عشرة منها وزن

سبعة مثاقیل۔“ (مرعاة)

یعنی میں کہتا ہوں کہ حدیث ہذا صراحت کے ساتھ بتلا رہی ہے کہ عشر یا نصف عشر کے لئے نصاب شرط ہے پس کھیتی اور پھلوں میں کوئی زکوٰۃ فرض نہ ہوگی جب تک وہ پانچ دن کو نہ پہنچ جائے اور اکثر اہل علم کا یہی مذہب ہے اور ایک دن ساٹھ صاع کا ہوتا ہے۔ اور صاع چار مد کا ہوتا ہے اور مد ایک رطل اور تہائی رطل کا پس صاع کے پانچ اور ثلث رطل ہوئے اور یہ حساب اس رطل سے ہے جس کا وزن ایک سواٹھائیس درہم کے برابر ہوں اور درہم سے مراد وہ جس کیلئے دس درہم کا وزن سات مثقال کے برابر ہو۔

بعض علماء احناف ہند نے یہاں کی زمینوں سے عشر کو ساقط قرار دینے کی کوشش کی ہے۔ جو یہاں کی اراضی کو خراجی قرار دیتے ہیں۔ اس بارے میں حضرت مولانا شیخ الحدیث عبد اللہ صاحب مبارکپوری رحمۃ اللہ علیہ فرماتے ہیں:

”اختلف اصحاب الفتوی من اراضی المسلمین فی بلاد الهند فی زمن الانکلیز وتخطوا فی ذالک فقال بعضهم لاعشر فیها لانها اراضی دار الحرب وقال بعضهم ان اراضی الهند لیست بعشرية ولا خراجية بل اراضی الحوز ای اراضی بیت المال وارضی المملکة والحق عندنا وجوب العشر فی اراضی الهند مطلقا ای علی ای صفة کان فیجب العشر ونصفه علی المسلم فیما یحصل له من الارض اذا بلغ النصاب سواء كانت الارض ملکاً له اولغیره زرع فیها علی سبیل الاجارة او العاریة او المزارعة لان العشر فی الحب والزروع والعبرة لمن یملکه فیجب الزکوٰۃ فیہ علی مالکة المسلم وليس من مؤنة الارض فلا یبحث عن صفتها والضریبة التی تاخذها المملکة من اصحاب المزارع فی الهند لیست خراجاً شرعياً ولا مما یسقط فریضة العشر کما لا یخفی وارجع الی المغنی۔“ (ص ۷۲۸ / ۲) (مرعاة، ج: ۳ / ص: ۳۸)

یعنی انگریزی دور میں ہند میں مسلمانوں کی اراضیات کے متعلق علماء احناف نے جو صاحبان فتویٰ تھے، بعض نے یہ خط اختیار کیا کہ ان زمینوں کی پیداوار میں عشر نہیں ہے، اس لئے کہ یہ اراضی دار الحرب ہیں۔ بعض نے کہا کہ یہ زمینیں نہ تو عشری ہیں نہ خراجی بلکہ یہ حکومت کی زمینیں ہیں اور ہمارے نزدیک امر حق یہ ہے کہ اراضی ہند میں مطلقاً پیداوار نصاب پر مسلمانوں کے لئے عشر واجب ہے، چاہے وہ زمین ان کی ملکیت ہو یا غیر کی ہو وہ کاشتکار ہوں یا ٹھیکیدار ہوں بہر حال اناج کی پیداوار جو نصاب کو پہنچ جائے عشر واجب ہے اور اس بارے میں زمین پر اخراجات اور سرکاری مالیا نہ وغیرہ کا کوئی اعتبار نہیں کیا جائے گا کیونکہ ہندوستان میں سرکار جو محصول لیتی ہے، وہ خراج شرعی نہیں ہے اور نہ اس سے عشر ساقط ہو سکتا ہے۔

باب: گائے بیل کی زکوٰۃ کا بیان

بَابُ زَكَاةِ الْبَقَرِ

اور ابو حمید ساعدی نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”میں تمہیں (قیامت کے دن اس حال میں) وہ شخص دکھا دوں گا جو اللہ کی بارگاہ میں گائے کے ساتھ اس طرح آئے گا کہ وہ گائے بولتی ہوئی ہوگی۔“ (سورہ مؤمنوں میں لفظ) خَوَازِ (جو ار کے ہم معنی) یجارون (اس وقت کہتے ہیں جب) اس طرح لوگ اپنی آواز بلند کریں جیسے گائے بولتی ہے۔

وَقَالَ أَبُو حُمَيْدٍ: قَالَ النَّبِيُّ صلی اللہ علیہ وسلم: ((لَا عَرَفَنَ مَا جَاءَ اللَّهُ رَجُلٌ بِقَرَّةٍ لَهَا خَوَازٍ)). وَيُقَالُ: جَوَّازٌ «تَحْنَرُونَ» [النحل: ۲۵۳]: يَرْفَعُونَ أَصْوَاتَهُمْ كَمَا تَجَارُّ الْبَقَرَةُ.

(۱۳۶۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ ہم سے میرے باپ نے بیان کیا، کہا کہ ہم سے عائشہ نے معرو بن سوید سے بیان کیا، ان سے ابو ذر رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم صلی اللہ علیہ وسلم کے قریب پہنچ گیا تھا اور آپ فرما رہے تھے: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے یا

۱۴۶۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَيْهِ يَغْنِي النَّبِيُّ صلی اللہ علیہ وسلم قَالَ: ((وَالَّذِي

(آپ نے قسم اس طرح کھائی) اس ذات کی قسم جس کے سوا کوئی معبود نہیں۔ یا جن الفاظ کے ساتھ بھی آپ نے قسم کھائی ہو (اس تاکید کے بعد فرمایا) کوئی بھی ایسا شخص جس کے پاس اونٹ گائے یا بکری ہو اور وہ اس کا حق ادا نہ کرتا ہو تو قیامت کے دن اسے لایا جائے گا۔ دنیا سے زیادہ بڑی اور موتی تازہ کر کے۔ پھر وہ اپنے مالک کو اپنے کھروں سے روندے گی اور سینک مارے گی۔ جب آخری جانور اس پر سے گزر جائے گا تو پہلا جانور پھر لوٹ کر آئے گا۔ (اور اسے اپنے سینک مارے گا اور کھروں سے روندے گا) اس وقت تک (یہ سلسلہ برابر قائم رہے گا) جب تک لوگوں کا فیصلہ نہیں ہو جاتا۔“ اس حدیث کو بکیر بن عبد اللہ نے ابوصالح سے روایت کیا ہے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ سے۔

نَفْسِي بِيَدِهِ أَوْ وَالَّذِي لَا إِلَهَ غَيْرُهُ، أَوْ كَمَا حَلَفَ مَا مِنْ رَجُلٍ تَكُونُ لَهُ إِبِلٌ أَوْ بَقَرٌ أَوْ غَنَمٌ لَا يُؤَدِّي حَقَّهَا إِلَّا أَتَى بِهَا يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا تَكُونُ وَأَسْمَنُهُ، تَطَوُّهُ بِأَخْفَافِهَا، وَتَنْطِطُحُهُ بِقُرُونِهَا، كُلَّمَا جَاوَزَتْ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا، حَتَّى يُقْضَى بَيْنَ النَّاسِ)) رَوَاهُ بُكَيْرٌ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [طرفه في: ٦٦٣٨] [مسلم: ٢٣٠٠، ٢٣٠١، ترمذی: ٦١٧، نسائی: ٢٤٥٥]

ابن ماجہ: ١٧٨٥]

تشریح: اس حدیث سے باب کا مطلب یعنی گائے بیل کی زکوٰۃ دینے کا وجوب ثابت ہوا کیونکہ مذاہب اس امر کے ترک پر ہوگا جو واجب ہے۔ مسلم کی روایت میں اس حدیث میں یہ لفظ بھی ہیں اور وہ اس کی زکوٰۃ نہ ادا کرتا ہو۔ امام بخاری رحمہ اللہ کی شرائط کے مطابق انہیں گائے کی زکوٰۃ کے بارے میں کوئی حدیث نہیں ملی۔ اس لئے اس باب کے تحت آپ نے اس حدیث کو ذکر کر کے گائے کی زکوٰۃ کی فریضیت پر دلیل پکڑی۔

بَابُ الزَّكَاةِ عَلَى الْأَقَارِبِ

وَقَالَ النَّبِيُّ ﷺ: ((لَهُ أَجْرَانِ الْقَرَابَةُ)) اور نبی کریم ﷺ نے (نہ نبی الخ) کے حق میں فرمایا جو عبد اللہ بن مسعود رضی اللہ عنہ کی بیوی تھی) ”اس کو دو گنا ثواب ملے گا، ناطہ جوڑنے اور صدقہ کا۔“

تشریح: احمدیہ کے نزدیک یہ مطلقاً جائز ہے۔ جب اپنے رشتہ دار محتاج ہوں تو باپ بیٹے کو یا بیٹا باپ کو یا خاندن بیوی کو یا بیوی خاندن کو دے۔ بعض نے کہا اپنے چھوٹے بچے کو فرض زکوٰۃ دینا بالاجماع درست نہیں اور امام ابو حنیفہ اور امام مالک نے اپنے خاندن کو بھی دینا درست نہیں رکھا اور امام شافعی اور امام احمد نے حدیث کے موافق اس کو جائز رکھا ہے۔ سترجم (مولانا وحید الزماں) کہتا ہے کہ رشتہ داروں کو اگر وہ محتاج ہوں زکوٰۃ دینے میں دہرا ثواب ملے گا ناجائز ہونا کیسا؟ (وحیدی)

راخ کا معنی بے کھلے آمدنی کا مال یا بے محنت اور مشقت کی آمدنی کا ذریعہ۔ روح کی روایت خود امام بخاری رحمہ اللہ نے کتاب البیوع میں اور یحییٰ بن یحییٰ کی کتاب الوصایا میں اور اسماعیل کی کتاب التفسیر میں وصل کی۔ (وحیدی)

١٤٦١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (١٣٦١) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم سے امام حداثا مالک، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْبَاصِ بِالْمَدِينَةِ مَا لَا مِنْ نَحْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُ حَاءٍ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ ہم سے امام حداثا مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے، کہ انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے کہا کہ ابو طلحہ رضی اللہ عنہ مدینہ میں انصار میں سب سے زیادہ مالدار تھے۔ اپنے کھجور کے باغات کی وجہ سے۔ اور اپنے باغات میں سب سے زیادہ پسند انہیں بیر حاء کا باغ تھا۔ یہ باغ مسجد نبوی کے بالکل سامنے تھا۔ اور رسول اللہ ﷺ اس میں تشریف

لے جایا کرتے اور اس کا میٹھا پانی پیا کرتے تھے۔ انس رضی اللہ عنہ نے بیان کیا کہ جب یہ آیت نازل ہوئی ﴿لَنْ تَنَالُوا الْبِرَّ﴾ الخ یعنی ”تم نیکی کو اس وقت تک نہیں پاسکتے جب تک تم اپنی پیاری سے پیاری چیز نہ خرچ کرو۔“ یہ سن کر ابو طلحہ رضی اللہ عنہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ اے اللہ کے رسول! اللہ تبارک و تعالیٰ فرماتا ہے: ”تم اس وقت تک نیکی کو نہیں پاسکتے جب تک تم اپنی پیاری سے پیاری چیز نہ خرچ کرو۔“ اور مجھے میرے حواء کا باغ سب سے زیادہ پیارا ہے۔ اس لیے میں اسے اللہ تعالیٰ کے لیے خیرات کرتا ہوں۔ اس کی نیکی اور اس کے ذخیرہ آخرت ہونے کا امیدوار ہوں۔ اللہ کے حکم سے جہاں آپ مناسب سمجھیں اسے استعمال کیجئے۔ راوی نے بیان کیا کہ یہ سن کر رسول اللہ ﷺ نے فرمایا: ”خوب! یہ تو بڑا ہی آمدنی کا مال ہے۔ یہ تو بہت ہی نفع بخش ہے۔ اور جو بات تم نے کہی میں نے وہ سن لی۔ اور میں مناسب سمجھتا ہوں کہ تم اسے اپنے نزدیک رشتہ داروں کو دے ڈالو۔“ ابو طلحہ رضی اللہ عنہ نے کہا: یا رسول اللہ! میں ایسا ہی کروں گا۔ چنانچہ انہوں نے اسے اپنے رشتہ داروں اور چچا کے لڑکوں کو دے دیا۔ عبد اللہ بن یوسف کے ساتھ اس روایت کی متابعت روح نے کی ہے۔ یحییٰ بن یحییٰ اور اسماعیل نے مالک کے واسطے سے (رائج کے بجائے) رابع نقل کیا ہے۔

يَدْخُلَهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٌ قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ۹۲] قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَرْجُو بَرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ! حَيْثُ أَرَاكَ اللَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: ((بَعْ، ذَلِكَ مَالٌ رَابِعٌ، ذَلِكَ مَالٌ رَابِعٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ)) فَقَالَ أَبُو طَلْحَةَ: أَفْعَلْ يَا رَسُولَ اللَّهِ! فَخَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. تَابَعَهُ رُوْحٌ وَقَالَ يَحْيَى بْنُ يَحْيَى وَإِسْمَاعِيلُ عَنْ مَالِكٍ: ((رَابِعٌ)) بِالْيَاءِ. [اطرافه في: ۲۳۱۸، ۲۷۵۲، ۲۷۵۸، ۲۷۹۶، ۴۵۵۴، ۴۵۵۵]

[۵۶۱۱] [مسلم: ۲۳۱۵]

تشریح: اس حدیث سے صاف نکلا کہ اپنے رشتہ داروں پر خرچ کرنا درست ہے۔ یہاں تک کہ بیوی بھی اپنے مفلس خاوند اور مفلس بیٹے پر خیرات کر سکتی ہے۔ اور گو یہ صدقہ فرض زکوٰۃ نہ تھا مگر فرض زکوٰۃ کو بھی اس پر قیاس کیا ہے۔ بعض نے کہا جس کا نفقہ آدمی پر واجب ہو جیسے بیوی کا یا چھوٹے لڑکے کا تو اس کو زکوٰۃ دینا درست نہیں۔ اور چونکہ عبد اللہ بن مسعود رضی اللہ عنہ زندہ تھے، اس لیے ان کے ہوتے ہوئے بچے کا خرچ مان پر واجب نہ تھا۔ لہذا مال کو اس پر خیرات خرچ کرنا جائز ہوا۔ واللہ اعلم۔ (وحیدی)

۱۴۶۲۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى، ثُمَّ انْصَرَفَ فَوَعِظَ النَّاسَ وَأَمَرَهُمْ بِالْصَّدَقَةِ (۱۳۶۲) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا کہ ہمیں محمد بن جعفر نے خبر دی، انہوں نے کہا کہ مجھے زید بن اسلم نے خبر دی، انہیں عیاض بن عبد اللہ نے، اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا، کہ رسول اللہ ﷺ عید الضحیٰ یا عید الفطر میں عید گاہ میں تشریف لے گئے۔ پھر (نماز کے بعد) لوگوں کو وعظ فرمایا اور صدقہ کا حکم دیا۔ فرمایا: ”لوگو! صدقہ دو۔“ پھر آپ ﷺ عورتوں کی طرف گئے اور ان سے بھی یہی فرمایا کہ

”عورتو! صدقہ دو کہ میں نے جہنم میں بکثرت تم ہی کو دیکھا ہے۔“ عورتوں نے پوچھا کہ یا رسول اللہ! ایسا کیوں ہے؟ آپ نے فرمایا: ”اس لیے کہ تم لعن و طعن زیادہ کرتی ہو اور اپنے شوہر کی ناشکری کرتی ہو۔ میں نے تم سے زیادہ عقل اور دین کے اعتبار سے ایسی کوئی مخلوق نہیں دیکھی جو کارِ آرمودہ مرد کی عقل کو بھی اپنی منہی میں لے لیتی ہو۔ ہاں اے عورتو!“ پھر آپ واپس گھر پہنچے تو ابن مسعود رضی اللہ عنہ کی بیوی زینب رضی اللہ عنہا آئیں اور اجازت چاہی۔ آپ سے کہا گیا کہ یہ زینب آئی ہیں۔ آپ رضی اللہ عنہ نے دریافت فرمایا: ”کون سی زینب؟“ (کیونکہ زینب نام کی بہت سی عورتیں تھیں) کہا گیا کہ ابن مسعود رضی اللہ عنہ کی بیوی۔ آپ نے فرمایا: ”اچھا انہیں اجازت دے دو۔“ چنانچہ اجازت دے دی گئی۔ انہوں نے آ کر عرض کیا: یا رسول اللہ! آج آپ نے صدقہ کا حکم دیا تھا۔ اور میرے پاس بھی کچھ زیور ہے جسے میں صدقہ کرنا چاہتی تھی۔ لیکن (میرے خاوند) ابن مسعود رضی اللہ عنہ یہ خیال کرتے ہیں کہ وہ اور ان کے لڑکے اس کے ان (مسکینوں) سے زیادہ مستحق ہیں جن پر میں صدقہ کروں گی۔ رسول اللہ رضی اللہ عنہ نے اس پر فرمایا: ”ابن مسعود نے صحیح کہا۔ تمہارے شوہر اور تمہارے لڑکے اس صدقہ کے ان سے زیادہ مستحق ہیں جنہیں تم صدقہ کے طور پر دو گی۔“ (معلوم ہوا کہ اقارب اگر محتاج ہوں تو صدقہ کے اولین مستحق وہی ہیں)۔

باب: مسلمان پر اس کے گھوڑوں کی زکوٰۃ دینا

ضروری نہیں ہے

(۱۴۶۳) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے سلیمان بن یسار سے سنا، ان سے عراق بن مالک نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم رضی اللہ عنہ نے فرمایا: ”مسلمان پر اس کے گھوڑے اور غلام کی زکوٰۃ واجب نہیں۔“

فَقَالَ: ((أَيُّهَا النَّاسُ تَصَدَّقُوا!)) فَمَرَّ عَلَى النَّسَاءِ فَقَالَ: ((يَا مَعْشَرَ النَّسَاءِ! تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ)) فَقُلْنَ: وَبِمَ ذَلِكَ يَا رَسُولَ اللَّهِ! قَالَ: ((تَكْثِيرُنَّ اللَّعْنَ وَتَكْفُرُنَّ الْعُسَيْرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ يَا مَعْشَرَ النَّسَاءِ)) ثُمَّ انْصَرَفَ، فَلَمَّا صَارَ إِلَى مَنْزِلِهِ جَاءَتْ زَيْنَبُ امْرَأَةُ ابْنِ مَسْعُودٍ تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! هَذِهِ زَيْنَبُ. فَقَالَ: ((أَيُّ الزَّيْنَبِ؟)) فَقِيلَ: امْرَأَةُ ابْنِ مَسْعُودٍ قَالَ: ((نَعَمْ، ائْذِنُوا لَهَا)) فَأَذِنَ لَهَا قَالَتْ: يَا نَبِيَّ اللَّهِ! إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَأَنَّ عِنْدِي حُلِيَّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَرَعِمَ ابْنُ مَسْعُودٍ أَنَّهُ وَلَدَهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكَ وَوَلَدُكَ أَحَقُّ مَنْ تَصَدَّقْتَ بِهِ عَلَيْهِمْ)). [راجع: ۳۰۴]

باب: لَيْسَ عَلَى الْمُسْلِمِ فِي

فَرَسِهِ صَدَقَةٌ

۱۴۶۳۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلَامِهِ صَدَقَةٌ)).

[طرفہ فی: ۱۴۶۴] [مسلم: ۲۲۷۳؛ ابوداؤد: ۱۵۹۴،

۱۵۹۵؛ ترمذی: ۶۲۸؛ نسائی: ۲۴۶۶، ۲۴۶۷،

۲۴۷۱؛ ابن ماجہ: ۱۸۱۲]

بَابُ: لَيْسَ عَلَى الْمُسْلِمِ فِي

عَبْدِهِ صَدَقَةٌ

بَاب: مسلمان کو اپنے غلام (لوئڈی) کی زکوٰۃ

دینی ضروری نہیں ہے

۱۶۶۴۔ حَدَّثَنَا مَسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ: ح. وَحَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ خَالِدٍ، حَدَّثَنَا خُثَيْمُ بْنُ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ)). [راجع: ۱۱۶۶۳]

(۱۳۶۳) ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، ان سے خثیم بن عراق بن مالک نے، انہوں نے کہا کہ مجھ سے میرے باپ نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ کے حوالہ سے (دوسری سند) اور ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا کہ ہم سے خثیم بن عراق بن مالک نے بیان کیا، انہوں نے اپنے باپ سے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مسلمان پر نہ اس کے غلام میں زکوٰۃ فرض ہے اور نہ گھوڑے میں۔“

تشریح: الہدیت کا محقق مذہب یہی ہے کہ غلاموں اور گھوڑوں میں مطلقاً زکوٰۃ نہیں ہے گو تجارت کے لیے ہوں۔ مگر ابن منذر نے اس پر اجماع نقل کیا ہے کہ اگر تجارت کے لیے ہوں تو ان میں زکوٰۃ ہے۔ اصل یہ ہے کہ ان ہی جنسوں میں لازم ہے جن کا بیان نبی کریم ﷺ نے فرمادیا۔ یعنی چوپایوں میں سے اونٹ، گائے، اور بیل بکریوں میں اور نقد مال سے سونے چاندی میں اور غلوں میں سے گہوں اور جوار اور جواریوں میں سے سجور، اور سوئی گھوڑوں میں، پس ان کے سوا اور کسی مال میں زکوٰۃ نہیں گو وہ تجارت اور سوداگری ہی کے لیے ہو اور ابن منذر نے جوا اجماع اس کے خلاف پر نقل کیا ہے وہ صحیح نہیں ہے۔ جب ظاہر یہ اور الہدیت اس مسئلہ میں مختلف ہیں تو اجماع کیوں کر ہو سکتا ہے۔ اور ابوداؤد کی حدیث اور دارقطنی کی حدیث کہ جس مال کو ہم بیچنے کے لیے رکھیں اس میں آپ نے زکوٰۃ کا حکم دیا، یا کپڑے میں زکوٰۃ ہے ضعیف ہے۔ حجت کے لیے لائق نہیں۔

اور آیت قرآن ﴿لَا تَجِدُ أُمَّةَ عَلَيْهِمْ صَدَقَةٌ﴾ (التوبہ: ۱۰۳) میں اموال سے دینی مال مراد ہیں جن کی زکوٰۃ کی تصریح حدیث میں آئی ہے۔ یہ امام شوکانی رحمہ اللہ کی تحقیق ہے اور سید علامہ نے اس کی تائید کی ہے۔ اس بنا پر جواہر موتی، مونگا، یا قوت، الماس اور دوسری صد ہا اشیائے تجارتی میں جیسے گھوڑے، گاڑیاں، کتابیں، کاغذ میں زکوٰۃ واجب نہ ہوگی۔ مگر چونکہ ائمہ اربعہ اور جمہور علما اموال تجارتی میں وجوب زکوٰۃ کی طرف گئے ہیں لہذا احتیاط اور تقویٰ یہی ہے کہ ان میں سے زکوٰۃ نکالے۔ (وحیدی)

بَابُ الصَّدَقَةِ عَلَى الْيَتَامَى

بَاب: یتیموں پر صدقہ کرنا بڑا ثواب ہے

۱۶۶۵۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، قَالَ: حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ

(۱۳۶۵) ہم سے معاذ بن فضالہ نے بیان کیا، کہا کہ مجھ سے ہشام دستوائی نے، یحییٰ سے بیان کیا۔ ان سے ہلال بن ابی میمونہ نے بیان کیا، کہا کہ ہم سے عطاء بن یسار نے بیان کیا، اور انہوں نے ابو سعید خدری رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ نبی کریم ﷺ ایک دن منبر پر تشریف فرما ہوئے۔ ہم آپ کے ارد گرد بیٹھ گئے۔ آپ ﷺ نے فرمایا کہ ”میں تمہارے متعلق اس بات

فَقَالَ: ((إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا)) فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَوْيَأْتِي الْخَيْرُ بِالْشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ فَقِيلَ لَهُ: مَا شَأْنُكَ تُكَلِّمُ النَّبِيَّ ﷺ وَلَا يَكَلِّمُكَ فَرَأَيْنَا أَنَّهُ يَنْزِلُ عَلَيْهِ قَالَ: فَمَسَحَ عَنْهُ الرُّحْصَاءُ وَقَالَ: ((أَيُّ السَّائِلِ؟)) وَكَانَتْ حَمْدُهُ فَقَالَ: ((إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالْشَّرِّ، وَإِنْ مِمَّا يُنْبِئُ الرَّبِيعُ يَقْتُلُ أَوْ يُلْمُ إِلَّا أَكَلَةَ الْخَضِرِ، أَكَلْتُ حَتَّى إِذَا امْتَدَّتْ حَاصِرَتَاهَا اسْتَقْبَلْتُ عَيْنَ الشَّمْسِ، فَتَلَطَّطْتُ وَبَالَتُ وَرَتَعْتُ، وَإِنْ هَذَا الْمَالُ خَضِرَةٌ حُلُوهٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أُعْطِيَ مِنْهُ الْمُسْكِينُ وَالْيَتِيمُ وَابْنُ السَّبِيلِ)) أَوْ كَمَا قَالَ النَّبِيُّ ﷺ: ((وَإِنَّهُ مَنْ يَأْخُذْهُ بَغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ)).

[راجع: ۹۲۱] (مسلم: ۲۴۲۲، ۲۴۲۳؛ نسائی:

۲۵۸۰)

سے ڈرتا ہوں کہ تم پر دنیا کی خوشحالی اور اس کی زیبائش و آرائش کے دروازے کھول دیے جائیں گے۔“ ایک شخص نے عرض کیا: یا رسول اللہ! کیا اچھائی برائی پیدا کرے گی؟ اس پر نبی کریم ﷺ خاموش ہو گئے۔ اس لیے اس شخص سے کہا جانے لگا کہ کیا بات تھی۔ تم نے نبی کریم ﷺ سے ایک بات پوچھی لیکن آپ تم سے بات نہیں کرتے۔ پھر ہم نے محسوس کیا کہ آپ ﷺ پر وحی نازل ہو رہی ہے۔ بیان کیا کہ پھر آپ نے پسینہ صاف کیا (جو وحی نازل ہوتے وقت آپ کو آنے لگتا) پھر پوچھا کہ ”سوال کرنے والے صاحب کہاں ہیں؟“ ہم نے محسوس کیا آپ نے اس کے (سوال کی) تعریف کی۔ پھر آپ ﷺ نے فرمایا کہ ”اچھائی برائی نہیں پیدا کرتی (مگر بے موقع استعمال سے برائی پیدا ہوتی ہے) کیونکہ موسم بہار میں بعض ایسی گھاس بھی اگتی ہیں جو جان لیوا یا تکلیف دہ ثابت ہوتی ہیں۔ البتہ ہریالی چرنے والا وہ جانور بن جاتا کہ خوب چرتا ہے اور جب اس کی دونوں کوٹھیں بھر جاتی ہیں تو سورج کی طرف رخ کر کے پاخانہ پیشاب کر دیتا ہے اور پھر چرتا ہے۔ اسی طرح یہ مال و دولت بھی ایک خوشگوار اور سبزہ زار ہے۔ اور مسلمان کا وہ مال کتنا عمدہ ہے جو مسکین، یتیم اور مسافر کو دیا جائے۔“ یا جس طرح نبی کریم ﷺ نے ارشاد فرمایا۔ ”ہاں اگر کوئی شخص زکوٰۃ کا حقدار ہونے کے بغیر لیتا ہے تو اس کی مثال ایسے شخص کی سی ہے جو کھاتا ہے لیکن اس کا پیٹ نہیں بھرتا۔ اور قیامت کے دن یہ مال اس کے خلاف گواہ ہوگا۔“

تشریح: اس طویل حدیث میں نبی کریم ﷺ نے اپنی امت کے مستقبل کی بابت کئی ایک اشارے فرمائے جن میں سے بیشتر باتیں وجود میں آ چکی ہیں۔ اس سلسلہ میں آپ نے مسلمانوں کے عروج و اقبال کے دور کا بھی اشارہ فرمایا۔ اور یہ بھی بتلایا کہ دنیا کی ترقی مال و دولت کی فراوانی یہاں کا عیش و عشرت یہ چیزیں بظاہر خیر ہیں مگر بعض دفعہ ان کا نتیجہ شر سے بھی تبدیل ہو سکتا ہے۔ اس پر بعض لوگوں نے کہا کہ یا رسول اللہ! کیا خیر کبھی شر کا باعث ہو جائے گی۔ اس سوال کے لیے نبی کریم ﷺ وحی کے انتظار میں خاموش ہو گئے۔ جس سے کچھ لوگوں کو خیال ہوا کہ آپ اس سوال سے خفا ہو گئے ہیں۔ کافی دیر بعد جب اللہ پاک نے آپ کو بذریعہ وحی جواب سے آگاہ فرمادیا تو آپ ﷺ نے یہ مثال دے کر جو حدیث میں مذکور ہے سمجھایا اور بتلایا کہ وہ دولت حق تعالیٰ کی نعمت اور اچھی چیز ہے مگر جب بے موقع اور گناہوں میں صرف کیا جائے تو یہی دولت عذاب بن جاتی ہے۔ جیسے فصل کی ہری گھاس وہ جانوروں کے لیے بڑی عمدہ نعمت ہے۔ مگر جو جانور ایک ہی مرتبہ گھاس کو حد سے زیادہ کھا جائے تو اس کے لیے یہی گھاس زہر کا کام دیتی۔ یہی روٹی جو آدمی کے لیے باعث حیات ہے اگر اس میں بے اعتدالی کی جائے تو باعث موت بن جاتی ہے تم نے دیکھا ہوگا قحط سے متاثر ہونے والے لوگ جب ایک ہی مرتبہ کھانا پالیتے ہیں اور حد سے زیادہ کھا جاتے ہیں تو بعض دفعہ ایسے لوگ پانی پیتے ہی دم توڑ دیتے ہیں اور ہلاک ہو جاتے ہیں یہ کھانا ان کے لیے زہر کا کام دیتا ہے۔

پس جو جانور ایک ہی مرتبہ بیج کی پیداوار پر نہیں گرتا بلکہ سوکھی گھاس پر جو بارش سے ذرا ذرا رہتی لگتی ہے اس کے کھانے پر قناعت کرتا ہے۔ اور پھر کھانے کے بعد سورج کی طرف منہ کر کے کھڑے ہو کر اس کے ہضم ہونے کا انتظار کرتا ہے۔ پاخانہ پیشاب کرتا ہے تو وہ ہلاک نہیں ہوتا۔

اسی طرح دنیا کا مال بھی ہے جو اعتدال و حلال کی پابندی کے ساتھ اس کو کماتا ہے اس سے فائدہ اٹھاتا ہے آپ کھاتا ہے۔ مسکین، یتیم، مسافروں کی مدد کرتا ہے تو وہ بچا رہتا ہے۔ مگر جو حریص کتے کی طرح دنیا کے مال و اسباب پر گر پڑتا ہے اور حلال و حرام کی قید اٹھا دیتا ہے۔ آخر وہ مال اس کو ہضم نہیں ہوتا۔ اور استغراق کی ضرورت پڑتی ہے۔ کبھی بدھنسی ہو کر اسی مال و دین میں اپنی جان بھی گنوا دیتا ہے۔ پس مال دنیا کی ظاہری خوبصورتی پر فریب مت کھاؤ، ہوشیار رہو، جلوہ کے اندر زہر پلپٹا ہوا ہے۔

حدیث کے آخر الفاظ ((کالذی یاکل ولا یشبع)) میں ایسے لالچی طمع لوگوں پر اشارہ ہے جن کو جو عالبقر کی بیماری ہو جاتی ہے اور کسی طرح ان کی حرص نہیں جاتی۔

حدیث اور باب میں مطابقت حدیث کا جملہ: ((فنعلم صاحب المسلم ما اعطى منه المسكين والیتیم وابن السبیل)) ہے۔ کہ اس سے یتیموں پر صدقہ کرنے کی ترغیب دلائی گئی ہے۔

باب: عورت کا خود اپنے شوہر کو یا اپنی زیر تربیت یتیم بچوں کو زکوٰۃ دینا

بَابُ الزَّكَاةِ عَلَى الزَّوْجِ وَالْأَيْتَامِ فِي الْحَجَرِ

اس کو ابو سعید خدری رضی اللہ عنہ نے بھی نبی کریم ﷺ سے روایت کیا ہے۔

قَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

(۱۳۶۶) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ ہم سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعش نے بیان کیا، ان سے شقیق نے، ان سے عمرو بن الحارث نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ کی بیوی زینب رضی اللہ عنہا نے۔ (اعش نے) کہا کہ میں نے اس حدیث کا ذکر ابراہیم نخعی سے کیا۔ انہوں نے بھی مجھ سے ابو عبیدہ سے بیان کیا۔ ان سے عمرو بن حارث نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ کی بیوی زینب نے، بالکل اسی طرح حدیث بیان کی (جس طرح شقیق نے کی کہ) زینب رضی اللہ عنہا نے بیان کیا کہ میں مسجد نبوی میں تھی۔ رسول اللہ ﷺ کو میں نے دیکھا۔ آپ یہ فرما رہے تھے: ”صدقہ کرو، خواہ اپنے زیور ہی میں سے دو۔“ اور زینب اپنا صدقہ اپنے شوہر حضرت عبداللہ بن مسعود رضی اللہ عنہ اور چند یتیموں پر بھی جو ان کی پرورش میں تھے خرچ کیا کرتی تھیں۔ اس لیے انہوں نے اپنے خاوند سے کہا کہ آپ رسول اللہ ﷺ سے پوچھئے کہ کیا وہ صدقہ بھی مجھ سے کفایت کرے گا جو آپ پر اور ان چند یتیموں پر خرچ کروں جو میری سپردگی میں ہیں۔ لیکن عبداللہ بن مسعود رضی اللہ عنہ نے کہا کہ تم خود جا کر رسول اللہ ﷺ سے پوچھ لو۔ آخر میں خود رسول اللہ ﷺ کی خدمت میں حاضر ہوئی۔ اس

۱۴۶۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَ: فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَحَدَّثَنِي إِبْرَاهِيمُ عَنْ أَبِي عُبَيْدَةَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بِمِثْلِهِ سَوَاءً، قَالَتْ: كُنْتُ فِي الْمَسْجِدِ فَرَأَيْتُ النَّبِيَّ ﷺ فَقَالَ: ((تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ)) وَكَانَتْ زَيْنَبُ تُنْفِقُ عَلَى عِنْدِ اللَّهِ وَأَيْتَامٍ فِي حَجَرِهَا، فَقَالَتْ لِعَبْدِ اللَّهِ: سَلْ رَسُولَ اللَّهِ ﷺ أَنْ يَجْزِي عَنِّي أَنْ تُنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامٍ فِي حَجَرِي مِنَ الصَّدَقَةِ؟ فَقَالَ: سَلْنِي أَنْتِ رَسُولَ اللَّهِ ﷺ فَاَنْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ، حَاجَتَهَا مِثْلَ حَاجَتِي، فَمَرَّ عَلَيْنَا بِلَالٍ فَقُلْنَا:

وقت میں نے آپ ﷺ کے دروازے پر ایک انصاری خاتون کو پایا۔ جو میری ہی جیسی ضرورت لے کر موجود تھیں۔ (جو زینب بنت جحش ابو مسعود انصاری رضی اللہ عنہ کی بیوی تھیں) پھر ہمارے سامنے سے بلال گزرے۔ تو ہم نے ان سے کہا کہ آپ رسول اللہ سے یہ مسئلہ دریافت کیجئے کہ کیا وہ صدقہ مجھ سے کفایت کرے گا جسے میں اپنے شوہر اور اپنی زیر تحویل چند یتیم بچوں پر خرچ کروں۔ ہم نے بلال رضی اللہ عنہ سے یہ بھی کہا کہ ہمارا نام نہ لینا۔ وہ اندر گئے اور آپ سے عرض کیا کہ دو عورتیں مسئلہ دریافت کرتی ہیں۔ تو آپ ﷺ نے فرمایا کہ ”یہ دونوں کون ہیں؟“ بلال رضی اللہ عنہ نے کہہ دیا کہ زینب نام کی ہیں۔ آپ نے فرمایا کہ ”کون سی زینب؟“ بلال رضی اللہ عنہ نے کہا کہ عبد اللہ بن مسعود رضی اللہ عنہ کی بیوی آپ نے فرمایا: ”ہاں! بے شک درست ہے اور انہیں دو گنا ثواب ملے گا۔ ایک قربت داری کا اور دوسرا خیرات کرنے کا۔“

تشریح: اس حدیث میں صدقہ یعنی خیرات کا لفظ ہے جو فرض صدقہ یعنی زکوٰۃ اور نفل خیرات دونوں کو شامل ہے۔ امام شافعی، ثوری، صاحبین، امام مالک اور امام احمد رحمہم اللہ سے ایک روایت ایسی ہے اپنے خاوند کو اور بیٹوں کو (بشرطیکہ وہ غریب مسکین ہوں) دینا درست ہے۔ بعض کہتے ہیں کہ ماں باپ اور بیٹے کو دینا درست نہیں۔ اور امام ابو حنیفہ رحمہ اللہ کے نزدیک خاوند کو بھی زکوٰۃ دینا درست نہیں۔ وہ کہتے ہیں کہ ان حدیثوں میں صدقہ سے نفل صدقہ مراد ہے۔ (دعویٰ)

لیکن خود امام بخاری رحمہ اللہ نے یہاں زکوٰۃ فرض کو مراد لیا ہے۔ جس سے ان کا مسلک ظاہر ہے حدیث کے ظاہر الفاظ سے بھی امام بخاری رحمہ اللہ کے خیال ہی کی تائید ہوتی ہے۔

۱۴۶۷۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْ أَجْرٌ أَنْ تُنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ إِنَّمَا هُمْ بَنِي فَقَالَ: ((أَنْفَقِي عَلَيْهِمْ، فَلَكَ أَجْرٌ مَا أَنْفَقْتِ عَلَيْهِمْ)). [طرفہ فی: ۵۳۶۹] [مسلم: ۲۳۲۰، ۲۳۲۱]

۱۴۶۸۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے عبدہ نے، ان سے ہشام نے بیان کیا، ان سے ان کے باپ نے، ان سے زینب بنت ام سلمہ نے، ان سے ام سلمہ نے، انہوں نے کہا کہ میں نے عرض کیا، یا رسول اللہ! اگر میں ابوسلمہ (اپنے پہلے خاوند) کے بیٹوں پر خرچ کروں تو درست ہے یا نہیں۔ کیونکہ وہ میری بھی اولاد ہیں۔ آپ ﷺ نے فرمایا: ”ہاں ان پر خرچ کر۔ تو جو کچھ بھی ان پر خرچ کرے گی اس کا ثواب تجھ کو ملے گا۔“

تشریح: محتاج اولاد پر صدقہ خیرات حتیٰ کہ مال زکوٰۃ دینے کا جواز ثابت ہوا۔

باب: اللہ تعالیٰ کے فرمان:

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ﴾ (زکوٰۃ کے مصارف بیان کرتے ہوئے کہ زکوٰۃ) ”غلام آزاد کرانے میں،

[التوبة: ۶۰] مقرر و ضوں کے قرض ادا کرنے میں اور اللہ کے راستے میں خرچ کی جائے۔“

تشریح: وفی الرقاب سے یہی مراد ہے۔ بعض نے کہا مکاتب کی مدد کرنا مراد ہے اور اللہ کی راہ سے مراد غازی اور مجاہد لوگ ہیں۔ اور امام احمد رحمہ اللہ اور اسحاق نے کہا کہ حایوں کو دینا بھی فی سبیل اللہ میں داخل ہے۔ مکاتب وہ غلام جو اپنی آزادی کا معاملہ اپنے مالک سے طے کر لے اور معاملہ کی تفصیلات لکھ لی جائیں۔

وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ يُعْتَقُ مِنْ زَكَاةِ مَالِهِ وَيُعْطِي فِي الْحَجِّ وَقَالَ: الْحَسَنُ إِنْ اشْتَرَى أَبَاهُ مِنَ الزَّكَاةِ جَزَاءً وَيُعْطِي فِي الْمُجَاهِدِينَ وَالَّذِي لَمْ يَحْجْ. ثُمَّ تَلَا: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾ [الآية: التوبة: ۶۰] فِي أَيَّهَا أُعْطِيَتْ أَجَزَتْ. وَقَالَ النَّبِيُّ ﷺ: ((إِنَّ خَالِدًا أَحْتَسِبُ أَدْرَاعَهُ فِي سَبِيلِ اللَّهِ)) وَيَذْكُرُ عَنْ أَبِي لَاسٍ: حَمَلْنَا النَّبِيَّ ﷺ عَلَى إِبِلِ الصَّدَقَةِ لِلْحَجِّ.

اور ابن عباس رضی اللہ عنہما سے منقول ہے کہ اپنی زکوٰۃ میں سے غلام آزاد کر سکتا ہے اور حج کے لیے دے سکتا ہے۔ اور حسن بصری رحمہ اللہ نے کہا کہ اگر کوئی زکوٰۃ کے مال سے اپنے باپ کو جو غلام ہو خرید کر آزاد کر دے تو جائز ہے۔ اور مجاہدین کے اخراجات کے لیے بھی زکوٰۃ دی جائے۔ اسی طرح اس شخص کو بھی زکوٰۃ دی جاسکتی ہے جس نے حج نہ کیا ہو۔ (تاکہ اس امداد سے حج کر سکے) پھر انہوں نے سورہ توبہ کی آیت انما الصدقات للفقراء آخر تک کی تلاوت کی اور کہا کہ (آیت میں بیان شدہ تمام مصارف زکوٰۃ میں سے) جس کو بھی زکوٰۃ دی جائے کافی ہے۔ اور نبی کریم ﷺ نے فرمایا تھا کہ ”خالد رضی اللہ عنہ نے تو اپنی زر میں اللہ تعالیٰ کے راستے میں وقف کر دی ہیں۔“ ابولاس (زیاد خزامی) رضی اللہ عنہ سے منقول ہے کہ نبی کریم ﷺ نے ہمیں زکوٰۃ کے اونٹوں پر سوار کر کے حج کرایا۔

تشریح: قرآن مجید میں زکوٰۃ کے آٹھ مصارف مذکور ہیں۔ فقراء، مساکین، عاقلین زکوٰۃ، مؤلفۃ القلوب، رقاب، غارمین فی سبیل اللہ، ابن السبیل یعنی مسافر۔ امام حسن بصری رحمہ اللہ کے قول کا مطلب یہ ہے کہ زکوٰۃ والا ان میں سے کسی میں بھی زکوٰۃ کا مال خرچ کرے تو کافی ہوگا۔ اگر ہو سکے تو آٹھوں قسموں میں دے مگر یہ ضروری نہیں ہے امام ابو حنیفہ اور جمہور علماء اور اہل حدیث کا یہی قول ہے اور شافعیہ سے منقول ہے کہ آٹھوں مصارف میں زکوٰۃ خرچ کرنا واجب ہے گو کسی مصارف کا ایک ہی آدمی ملے۔ مگر ہمارے زمانہ میں اس پر عمل مشکل ہے۔ اکثر ملکوں میں مجاہدین اور مؤلفۃ القلوب اور رقاب نہیں ملتے۔ اسی طرح عاقلین زکوٰۃ۔ (دجیدی)

آیت مصارف زکوٰۃ کے تحت امام الہند حضرت مولانا ابوالکلام آزاد رحمہ اللہ فرماتے ہیں:

”یہ آٹھ مصارف جس ترتیب سے بیان کئے گئے ہیں حقیقت میں معاملہ کی قدرتی ترتیب بھی یہی ہے سب سے پہلے فقیروں اور مساکین کا ذکر کیا جو استحقاق میں سب سے مقدم ہیں پھر عاقلین کا ذکر آیا جن کی موجودگی کے بغیر زکوٰۃ کا نظام قائم نہیں رہ سکتا۔ پھر ان کا ذکر آیا جن کا دل ہاتھ میں لینا ایمان کی تقویت اور حق کی اشاعت کے لیے ضروری تھا۔ پھر غلاموں کو آزاد کرنے اور قرضداروں کو بار قرض سے سبکدوش کرانے کے مقاصد نمایاں ہوئے پھر فی سبیل اللہ کا مقصد رکھا گیا جس کا زیادہ اطلاق دفاع پر ہوا۔ پھر دین کے اور امت کے عام مصالح اس میں شامل ہیں۔ بشلاً قرآن اور علوم دینی کی ترویج و اشاعت، مدارس کا اجرا و قیام، دعا و تبلیغ کے ضروری مصارف، ہدایت و ارشادات کے تمام مفید وسائل۔“

فقہاء و مفسرین کا ایک گروہ اس طرف گیا ہے۔ بعض نے مسجد، کنواں، پل جیسی تعمیرات خیرہ کو بھی اس میں داخل کر دیا (نیل الاوطار) فقہائے حنفیہ میں سے صاحب فتاویٰ ظہیریہ لکھتے ہیں المراد طلبۃ العلم اور صاحب بدائع کے نزدیک وہ تمام کام جو نیکی اور خیرات کے لیے ہوں ان میں

داخل ہیں۔ سب کے آخر میں ابن السبیل یعنی مسافر کو جگہ دی۔

جمہور کے مذہب کا مطلب یہ ہے کہ تمام مصارف میں ایک وقت تقسیم کرنا ضروری نہیں ہے۔ جس وقت جیسی حالت اور جیسی ضرورت ہو اسی کے مطابق خرچ کرنا چاہیے۔ اور یہی مذہب قرآن و سنت کی تصریحات اور روح کے مطابق بھی ہے۔ ائمہ اربعہ میں صرف امام شافعی رحمہ اللہ اس کے خلاف گئے ہیں۔“ (اقتباس از تفسیر ترجمان القرآن آزاد جلد ۳ ص ۱۳۰) فی سبیل اللہ کی تفسیر میں نواب صدیق حسن خان رحمہ اللہ لکھتے ہیں:

”واما سبیل اللہ فالمراد ههنا الطريق الیہ عزوجل والجهاد وان كان اعظم الطريق الی اللہ عزوجل لكن لادلیل علی اختصاص هذا السهم به بل یصح صرف ذلك فی كل ماكان طریقا الی اللہ بهذا معنی الاية لغتاً والواجب الوقوف علی المعنی اللغویة حیث لم یصح النقل هنا شرعاً ومن جملة سبیل اللہ الصرف فی العلماء الذین یقومون بمصالح المسلمین الدینیة فان لهم فی مال اللہ نصیباً بل الصرف فی هذه الجهة من اهم الامور لان العلماء ورثة الانبیاء وحملة الدین وبهم تحفظ بیضة الاسلام وشریعة سید الانام وقد كان علماء الصحابة يأخذون من العطاء ما یقوم بما یتحتاجون الیه۔“

اور علامہ شوکانی رحمہ اللہ اپنی کتاب وبل الغنام میں لکھتے ہیں:

”ومن جملة فی سبیل اللہ الصرف فی العلماء فان لهم فی مال اللہ نصیباً سواء كانوا اغنیاء اوفقراء بل الصرف فی هذه الجهة من اهم الامور وقد كان علماء الصحابة يأخذون من جملة هذه الاموال التي كانت تفرق بین المسلمین علی هذه الصفة من الزکوٰۃ۔ الخ۔“ (ملخص از کتاب دلیل الطالب ص ۴۳۲)

خلاصہ یہ کہ یہاں سبیل اللہ سے مراد جہاد ہے جو وصول الی اللہ کا بہت ہی بڑا راستہ ہے۔ مگر اس حصہ کے ساتھ سبیل اللہ کی تخصیص کرنے پر کوئی دلیل نہیں ہے۔ بلکہ بروہ یک جگہ مراد ہے جو طریق الی اللہ سے متعلق ہو۔ آیت کے لغوی معانی یہی ہیں۔ جن پر واقعیت ضروری ہے۔ اور سبیل اللہ میں ان علماء پر خرچ کرنا بھی جائز ہے جو خدمات مسلمین میں دینی حیثیت سے لگے ہوئے ہیں۔ ان کے لیے اللہ کے مال میں یقیناً حصہ ہے بلکہ یہ اہم الامور ہے۔ اس لیے کہ علماء انبیاء کرام کے وارث ہیں۔ ان ہی کی مساعی جیلہ سے اسلام اور شریعت سید الانام محفوظ ہے۔ علمائے صحابہ رضی اللہ عنہم بھی اپنی حاجات کے مطابق اس سے عطا یا لیا کرتے تھے۔

علامہ شوکانی رحمہ اللہ کہتے ہیں کہ فی سبیل اللہ میں علمائے دین کے مصارف میں خرچ کرنا بھی داخل ہے۔ ان کا اللہ کے مال میں حصہ ہے اگرچہ وہ غنی بھی کیوں نہ ہوں۔ اس مصرف میں خرچ کرنا بہت ہی اہم ہے اور علمائے صحابہ رضی اللہ عنہم بھی اپنی حاجات کے لیے اس صفت پر اموال زکوٰۃ سے عطا یا لیا کرتے تھے۔ واللہ اعلم بالصواب۔

۱۴۶۸۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، (۱۳۶۸) ہم سے ابو الیمان نے بیان کیا، کہنا کہ ہمیں شعیب نے خبر دی، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِالْصَّدَقَةِ فَقِيلَ: مَنْعَ ابْنِ جَمِيلٍ وَخَالِدِ بْنِ الْوَلِيدِ وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: ((مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلُمُونَ خَالِدًا، قَدْ أَحْبَسَ أَذْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ

۱۳۶۸) ہم سے ابو الیمان نے بیان کیا، کہنا کہ ہمیں شعیب نے خبر دی، کہنا کہ ہم سے ابو الزناد نے اعرج سے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، کہ رسول اللہ ﷺ نے زکوٰۃ وصول کرنے کا حکم دیا۔ پھر آپ سے کہا گیا کہ ابن جمیل اور خالد بن ولید اور عباس بن عبدالمطلب رضی اللہ عنہم نے زکوٰۃ دینے سے انکار کر دیا ہے۔ اس پر نبی کریم ﷺ نے فرمایا کہ ”ابن جمیل یہ شکر نہیں کرتا کہ کل تک تو وہ فقیر تھا۔ پھر اللہ نے اپنے رسول کی دعا برکت سے اسے مالدار بنا دیا۔ باقی رہے خالد، تو ان پر تم لوگ ظلم کرتے ہو۔ انہوں نے تو اپنی زرہیں اللہ تعالیٰ کے راستے میں وقف کر رکھی ہیں۔

اور عباس بن عبدالمطلب، تو وہ رسول اللہ ﷺ کے چچا ہیں۔ اور ان کی زکوٰۃ انہی پر صدقہ ہے۔ اور اتنا ہی اور انہیں میری طرف سے دینا ہے۔“ اس روایت کی متابعت ابو الزناد نے اپنے والد سے کی اور ابن اسحاق اور ابو الزناد سے یہ الفاظ بیان کئے ہیں ہی علیہ ومثلها معها (صدقہ کے لفظ کے بغیر) اور ابن جریج نے کہا کہ مجھ سے اعرج سے اسی طرح یہ حدیث بیان کی گئی۔

اللَّهُ، وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَعَمَّ رَسُولُ اللَّهِ ﷺ فِيهَا عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا)) تَابَعَهُ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ. وَقَالَ ابْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ: ((هِيَ عَلَيْهِ وَمِثْلُهَا مَعَهَا)) وَقَالَ ابْنُ جُرَيْجٍ: حَدَّثْتُ عَنْ الْأَعْرَجِ مِثْلَهُ.

تشریح: اس حدیث میں تین اصحاب کا واقعہ ہے۔ پہلا ابن جمیل ہے جو اسلام لانے سے پہلے محض تلاش اور مفلس تھا۔ اسلام کی برکت سے بالدار بن گیا تو اس کا بدلہ یہ ہے کہ اب وہ زکوٰۃ دینے میں کراہتا ہے اور خفا ہوتا ہے۔ اور حضرت خالد بن ولیدؓ کے متعلق نبی کریم ﷺ نے خود فرمایا جب انہوں نے اپنا سارا مال واسباب ہتھیار وغیرہ فی سبیل اللہ وقف کر دیا ہے تو اب فقی مال کی زکوٰۃ کیوں دینے لگا۔ اللہ کی راہ میں مجاہدین کو دینا یہ خود زکوٰۃ ہے۔ بعض نے کہا کہ مطلب یہ ہے کہ خالد تو ایسا نئی ہے کہ اس نے ہتھیار گھوڑے وغیرہ سب اللہ کی راہ میں دے ڈالے ہیں۔ وہ بھلا فرض زکوٰۃ کیسے نہ دے گا تم غلط کہتے ہو کہ وہ زکوٰۃ نہیں دیتا۔ حضرت عباسؓ کے بارے میں آپ نے فرمایا کہ یہ زکوٰۃ بلکہ اس سے دو گنا میں ان پر سے تصدق کروں گا۔ مسلم کی روایت میں یوں ہے کہ عباسؓ کی زکوٰۃ بلکہ اس کا دو گنا روپیہ میں دوں گا۔ حضرت عباسؓ دو برس کی زکوٰۃ پیشگی نبی کریم ﷺ کو دے چکے تھے۔ اس لیے انہوں نے ان تحصیل کرنے والوں کو زکوٰۃ نہ دی۔ بعض نے کہا مطلب یہ ہے کہ بالفعل ان کو مہلت دو۔ سال آئندہ ان سے دوہری یعنی دو برس کی زکوٰۃ وصول کرنا۔ (مختصر از وحیدی)

بَابُ الْإِسْتِعْفَافِ عَنِ النَّسَالَةِ

١٤٦٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَنَسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفَدَ مَا عِنْدَهُ فَقَالَ: ((مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ)). [طرفه فی: ٦٤٧٠] - [مسلم: ٢٤٢٤]

(١٣٦٩) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک نے ابن شہاب سے خبر دی، انہیں عطاء بن یزید لیشی نے اور انہیں ابوسعید خدریؓ نے کہ انصار کے کچھ لوگوں نے رسول اللہ ﷺ سے سوال کیا تو آپ نے انہیں دیا۔ پھر انہوں نے سوال کیا اور آپ ﷺ نے پھر دیا۔ یہاں تک کہ جو مال آپ کے پاس تھا۔ اب وہ ختم ہو گیا۔ پھر آپ ﷺ نے فرمایا کہ ”اگر میرے پاس جو مال و دولت ہو تو میں اسے بچا کر نہیں رکھوں گا۔ مگر جو شخص سوال کرنے سے بچتا ہے تو اللہ تعالیٰ بھی اسے سوال کرنے سے محفوظ ہی رکھتا ہے۔ اور جو شخص بے نیازی برتا ہے تو اللہ تعالیٰ اسے بے نیاز بنا دیتا ہے اور جو شخص اپنے اوپر زور ڈال کر بھی صبر کرتا ہے تو اللہ تعالیٰ اسے صبر و استقلال دے دیتا ہے۔ اور کسی کو بھی صبر سے زیادہ بہتر اور اس سے زیادہ بے پایاں خیر نہیں ملی (صبر تمام نعمتوں سے بڑھ کر ہے)۔“

ابوداؤد: ١٦٤٤، ترمذی: ٢٠٢٤، نسائی: ٢٥٨٧

تشریح: شریعت اسلامیہ کی سب سے بڑی باتوں میں سے ایک یہ خوبی بھی کس قدر اہم ہے کہ لوگوں کے سامنے ہاتھ پھیلائے، سوال کرنے سے مختلف طریقوں کے ساتھ ممانعت کی ہے اور ساتھ ہی اپنے زور بازو سے کمانے اور رزق حاصل کرنے کی ترغیبات دلائی ہیں۔ مگر پھر بھی کتنے ہی ایسے

معدورین مرد و عورت ہوتے ہیں جن کو بغیر سوال کے چارہ نہیں۔ ان کے لیے فرمایا: ﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾ (۹۳/النہی: ۱۰) یعنی سوال کرنے والوں کو نہ ڈانٹو بلکہ نرمی سے ان کو جواب دے دو۔

حدیث ہذا کے راوی حضرت ابوسعید خدری رضی اللہ عنہ ہیں۔ جن کا نام سعد بن مالک ہے۔ اور یہ انصاری ہیں۔ جو کثرت ہی سے زیادہ مشہور ہیں۔ حافظ حدیث اور صاحب فضل و عقل علماء کبار صحابہ رضی اللہ عنہم میں ان کا شمار ہے ۸۴ سال کی عمر پائی اور ۷۷ھ میں انتقال کیا اور جنت البقیع میں سپرد خاک کئے گئے۔ رضی اللہ عنہ وارضاه۔

۱۴۷۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا، فَيَسْأَلَهُ، أَعْطَاهُ أَوْ مَنَعَهُ)). [طرافه فی: ۱۴۸۰، ۲۰۷۴، ۲۳۷۴] [نسائی: ۲۵۸۸]

۱۴۷۰ (۱۴۷۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں ابوالزناد نے، انہیں اعرج نے، انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے اگر کوئی شخص رسی سے لکڑیوں کا بوجھ باندھ کر اپنی پیٹھ پر جھگل سے اٹھالائے (پھر انہیں بازار میں بیچ کر اپنا رزق حاصل کرے) تو وہ اس شخص سے بہتر ہے جو کسی کے پاس آ کر سوال کرے۔ پھر جس سے سوال کیا گیا ہے وہ اسے دے یا نہ دے۔“

تشریح: حدیث ہذا سے یہ نکلتا ہے کہ ہاتھ سے محنت کر کے کھانا کمانا نہایت افضل ہے۔ علمائے کہا ہے کہ کمائی کے تین اصول ہیں۔ ایک زراعت، دوسری تجارت، تیسری صنعت و حرفت، بعض نے کہا ان تینوں میں تجارت افضل ہے۔ بعض نے کہا زراعت افضل ہے۔ کیونکہ اس میں ہاتھ سے محنت کی جاتی ہے۔ اور حدیث میں ہے کہ کوئی کھانا اس سے بہتر نہیں ہے جو ہاتھ سے محنت کر کے پیدا کیا جائے۔ زراعت کے بعد پھر صنعت افضل ہے۔ اس میں بھی ہاتھ سے کام کیا جاتا ہے۔ اور نوکری تو بدترین کسب ہے۔ ان احادیث سے یہ بھی ظاہر ہے کہ رسول کریم ﷺ نے محنت کر کے کمانے والے مسلمان پر کس قدر رحمت کا اظہار فرمایا کہ اس کی خوبی پر آپ نے اللہ پاک کی قسم کھائی۔ پس جو لوگ محض کلمے بن کر بیٹھے رہتے ہیں اور دوسروں کے دست گھر رہتے ہیں۔ پھر قسمت کا گلہ کرنے لگتے ہیں۔ یہ لوگ عند اللہ وعند الرسول اچھے نہیں ہیں۔

۱۴۷۱۔ حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحِزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ)). [طرافه فی: ۲۰۷۵، ۲۳۷۳]

۱۴۷۱ (۱۴۷۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے، ان سے زبیر بن عوام رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تم میں سے کوئی بھی اگر (ضرورت مند ہو تو) اپنی رسی لے کر آئے اور لکڑیوں کا گٹھا باندھ کر اپنی پیٹھ پر رکھ لائے اور اسے بیچے۔ اس طرح اللہ تعالیٰ اس کی عزت کو محفوظ رکھ لے تو یہ اس سے اچھا ہے کہ وہ لوگوں سے سوال کرتا پھرے، اسے وہ دیں یا نہ دیں۔“

تشریح: اس حدیث کے راوی حضرت زبیر بن عوام ہیں جن کی کنیت ابو عبد اللہ قریشی ہے۔ ان کی والدہ حضرت صفیہ عبد المطلب کی بیٹی نبی کریم ﷺ کی چھوٹی بیوی ہیں۔ یہ اور ان کی والدہ شروع میں ہی اسلام لے آئے تھے جب کہ ان کی عمر سولہ سال کی تھی۔ اس پر ان کے چچا نے دھویں سے ان کا دم گھونٹ کر تکلیف پہنچائی تاکہ یہ اسلام چھوڑ دیں مگر انہوں نے اسلام کو نہ چھوڑا۔ یہ تمام غزوات میں نبی کریم ﷺ کے ساتھ رہے اور یہ وہ ہیں جنہوں

نے سب سے اول تکویر اللہ کے راستے میں سونے اور نسی کریم ﷺ کے ساتھ جنگ احد میں ڈٹے رہے۔ اور عشرہ مبشرہ میں ان کا بھی شمار ہے۔ چونکہ سال کی عمر میں بصرہ میں شہید کر دیئے گئے۔ یہ حادثہ ۳۶ھ میں پیش آیا۔ اول وادی سہار میں دفن ہوئے۔ پھر بصرہ میں منتقل کر دیئے گئے۔ رضی اللہ عنہ وارضاه۔

۱۴۷۲۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ حَكِيمَ ابْنَ جَزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: ((يَا حَكِيمُ! إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوهٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بَوْرَكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٍ لَمْ يُبَارَكَ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى)). قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أُرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْتِي أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَتَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. فَقَالَ عُمَرُ: إِنِّي أَشْهَدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَغْرَضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا الْفَنَاءِ فَيَأْتِي أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ حَتَّى تُوَفِّيَ. [اطرافه في: ۲۷۵۰، ۳۱۴۳، ۶۴۴۱] [مسلم: ۲۳۸۷، ترمذی: ۲۴۶۳، نسائی: ۲۵۳۰، ۲۶۰۱، ۲۶۰۲]

۱۳۷۲) ہم تھے عبدان نے بیان کیا، کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، کہا کہ ہمیں یونس نے خبر دی، انیس زہری نے، انیس عروہ بن زبیر اور سعید بن مسیب نے کہ حکیم بن حزام رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے کچھ مانگا۔ آپ ﷺ نے عطا فرمایا۔ میں نے پھر مانگا اور آپ ﷺ نے عطا فرمایا۔ میں نے پھر مانگا آپ ﷺ نے پھر بھی عطا فرمایا۔ اس کے بعد آپ ﷺ نے ارشاد فرمایا: ”اے حکیم! یہ دولت بڑی سرسبز اور بہت ہی شیریں ہے۔ لیکن جو شخص اسے اپنے دل کوئی رکھ کر لے تو اس کی دولت میں برکت ہوتی ہے۔ اور جو لالچ کے ساتھ لیتا ہے تو اس کی دولت میں کچھ بھی برکت نہیں ہوگی۔ اس کا حال اس شخص جیسا ہوگا جو کھاتا ہے لیکن آسودہ نہیں ہوتا (یا درکھو) اوپر کا ہاتھ نیچے کے ہاتھ سے بہتر ہے۔“ حکیم بن حزام رضی اللہ عنہ نے کہا کہ میں نے عرض کی اس ذات کی قسم! جس نے آپ کو سچائی کے ساتھ مبعوث کیا ہے۔ اب اس کے بعد میں کسی سے کوئی چیز نہیں لوں گا۔ تا آنکہ اس دنیا ہی سے میں جدا ہو جاؤں۔ چنانچہ حضرت ابوبکر رضی اللہ عنہ حکیم رضی اللہ عنہ کو ان کا معمول دینے کو بلاتے تو وہ لینے سے انکار کر دیتے۔ پھر حضرت عمر رضی اللہ عنہ نے بھی انہیں ان کا حصہ دینا چاہا تو انہوں نے اس کے لینے سے انکار کر دیا۔ اس پر حضرت عمر رضی اللہ عنہ نے فرمایا: مسلمانو! میں تمہیں حکیم بن حزام کے معاملہ میں گواہ بناتا ہوں کہ میں نے ان کا حق انہیں دینا چاہا لیکن انہوں نے لینے سے انکار کر دیا۔ غرض حکیم بن حزام رضی اللہ عنہ رسول اللہ ﷺ کے بعد اسی طرح کسی سے بھی کوئی چیز لینے سے ہمیشہ انکار ہی کرتے رہے۔ یہاں تک کہ وفات پا گئے۔ (حضرت عمر رضی اللہ عنہ مال نے یعنی ملکی آمدنی سے ان کا حصہ ان کو دینا چاہتے تھے مگر انہوں نے وہ بھی نہیں لیا۔)

تسبیح: حکیم بن حزام رضی اللہ عنہ کی کنیت ابو خالد قریشی اسدی ہے۔ یہ حضرت ام ابیوسین خدیجہ الکبریٰ رضی اللہ عنہا کے بھتیجے ہیں۔ واقعہ فیل سے تیرہ سال پہلے کعبہ میں پیدا ہوئے۔ یہ قریش کے معزز ترین لوگوں میں سے ہیں۔ جاہلیت اور اسلام ہر دو زمانوں میں بڑی عزت و منزلت کے مالک رہے۔ فتح مکہ کے دن اسلام لائے۔ ۶۳ھ میں اپنے مکان کے اندر مدینہ میں وفات پائی۔ انکی عمر ایک سو بیس سال کی ہوئی۔ ساٹھ سال عہد جاہلیت میں گزارے

اور ساٹھ سال زمانہ اسلام میں زندگی پائی۔ بڑے زیرک اور فاضل متقی صحابہ رضی اللہ عنہم میں سے تھے زمانہ جاہلیت میں سوغاٹوں کو آزاد کیا۔ اور سوانٹ سواری کے لیے بخشے۔ وفات نبوی کے بعد یہ مدت تک زندہ رہے یہاں تک کہ معاویہ رضی اللہ عنہ کے عہد میں بھی دس سال کی زندگی پائی۔ مگر کبھی ایک پیسہ بھی انہوں نے کسی سے نہیں لیا۔ جو بہت بڑے درجے کی بات ہے۔

اس حدیث میں حکیم انسانیت رسول کریم ﷺ نے قانع اور حریص کی مثال بیان فرمائی کہ جو بھی کوئی دنیاوی دولت کے سلسلہ میں قناعت سے کام لے گا اور حرص اور لالچ کی بیماری سے بچے گا اس کے لیے برکتوں کے دروازے کھلیں گے اور تھوڑا مال بھی اس کے لیے کافی ہو سکے گا۔ اس کی زندگی بڑے ہی اطمینان اور سکون کی زندگی ہوگی۔ اور جو شخص حرص کی بیماری اور لالچ میں مبتلا ہوگا اس کا پیٹ بھری نہیں سکتا خواہ اس کو ساری دنیا کی دولت حاصل ہو جائے وہ پھر بھی اسی چکر میں رہے گا کہ کسی نہ کسی طرح سے اور زیادہ مال حاصل کیا جائے۔ ایسے طماع لوگ نہ اللہ کے نام پر خرچ کرنا جانتے ہیں نہ مخلوق کو فائدہ پہنچانے کا جذبہ رکھتے ہیں۔ نہ کشادگی کے ساتھ اپنے اور اپنے اہل و عیال ہی پر خرچ کرتے ہیں۔ اگر سرمایہ داروں کی زندگی کا مطالعہ کیا جائے تو ایک بہت ہی بھیا تک تصویر نظر آتی ہے۔ فخر و جودات ﷺ نے ان ہی حقائق کو اس حدیث مقدس میں بیان فرمایا ہے۔

بَابُ مَنْ أَعْطَاهُ اللَّهُ شَيْئًا مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ نَفْسٍ
باب: اگر اللہ پاک کسی کو بن مانگے اور بن دل
لگائے اور امیدوار رہے کوئی چیز دلا دے (تو اس کو

(لے لے)

﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومِ﴾
 اللہ تعالیٰ نے سورۃ الذاریات میں فرمایا: ”ان کے مالوں میں مانگنے والے اور خاموش رہنے والے دونوں کا حصہ ہے۔“ [الذاریات: ۱۹]

تشریح: اس آیت سے امام بخاری رحمہ اللہ نے یہ نکالا کہ بن مانگے جو اللہ دے دے اس کا لینا درست ہے۔ ورنہ محروم خاموش فقیر کا حصہ کچھ نہ رہے گا۔ قسطانی نے کہا کہ بغیر سوال جو آئے اس کا لے لینا درست ہے بشرطیکہ حلال کا مال ہو اگر مشکوک مال ہو تو واپس کر دینا ہی پرہیزگاری ہے۔

۱۴۷۳- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ: ((خُذْهُ، إِذَا جَاءَكَ مِنْ هَذَا الْمَالِ شَيْءٌ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ، فَخُذْهُ، وَمَا لَا فَلَا تَتَّبِعْهُ نَفْسَكَ)). [طرفاه فی: ۷۱۶۳، ۷۱۶۴] نہ پڑو۔

(۱۳۷۳) ہم سے یحییٰ بن کبیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے زہری نے، ان سے سالم نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ میں نے حضرت عمر رضی اللہ عنہ سے سنا وہ کہتے تھے کہ رسول اللہ ﷺ مجھے کوئی چیز عطا فرماتے تو میں عرض کرتا کہ آپ مجھ سے زیادہ محتاج کو دے دیجیے۔ لیکن آپ ﷺ فرماتے کہ ”لے لو، اگر تمہیں کوئی ایسا مال ملے جس پر تمہارا خیال نہ لگا ہوا ہو اور نہ تم نے اسے مانگا ہو تو اسے قبول کر لیا کرو۔ اور جو نہ ملے تو اس کی پروا نہ کرو اور اس کے پیچھے نہ پڑو۔“

[مسلم: ۲۴۰۵؛ نسائی: ۲۶۰۷]

بَابُ مَنْ سَأَلَ النَّاسَ تَكْثُرًا
باب: اگر کوئی شخص اپنی دولت بڑھانے کے لیے
لوگوں سے سوال کرے؟

(۱۴۷۴) ہم سے یحییٰ بن کبیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث اللیثی، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، قَالَ: سَمِعْتُ حَمْرَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا زَالَ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِيهِ وَجْهٌ مُرْعَةٌ لَحْمٍ)). [طرفہ فی: ۱۴۷۵، ۴۷۱۸] [مسلم: ۲۳۹۶، ۲۳۹۷، ۲۳۹۸]

(۱۴۷۵) اور آپ ﷺ نے فرمایا کہ ”قیامت کے دن سورج اتنا قریب ہو جائے گا کہ پسند آدھے کان تک پہنچ جائے گا۔ لوگ اسی حال میں اپنی مخلصی کے لیے حضرت آدم علیہ السلام سے فریاد کریں گے۔ پھر موسیٰ علیہ السلام سے۔ اور پھر محمد ﷺ سے۔“ عبد اللہ نے اپنی روایت میں یہ زیادتی کی ہے کہ مجھ سے لیث نے بیان کیا، کہا کہ مجھ سے ابن ابی جعفر نے بیان کیا کہ ”پھر آپ ﷺ شفاعت کریں گے کہ مخلوق کا فیصلہ کیا جائے۔ پھر آپ بڑھیں گے اور جنت کے دروازے کا حلقہ تھام لیں گے اور اسی دن اللہ تعالیٰ آپ کو مقام محمود عطا فرمائے گا۔ جس کی تمام اہل محشر تعریف کریں گے۔“ اور معلیٰ بن اسد نے کہا کہ ہم سے وہیب نے نعمان بن راشد سے بیان کیا، ان سے زہری کے بھائی عبد اللہ بن مسلم نے ان سے حمزہ بن عبد اللہ نے، اور انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے نبی کریم ﷺ سے پھرتی ہی حدیث بیان کی جو سوال کے باب میں ہے۔

۱۴۷۴- حَدَّثَنَا يَحْيَى بْنُ كَبِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، قَالَ: سَمِعْتُ حَمْرَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا زَالَ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِيهِ وَجْهٌ مُرْعَةٌ لَحْمٍ)). [طرفہ فی: ۱۴۷۵، ۴۷۱۸] [مسلم: ۲۳۹۶، ۲۳۹۷، ۲۳۹۸]

۱۴۷۵- وَقَالَ: ((إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الْأُذُنِ، فَيَتِمَّا هُمُ كَذَلِكَ اسْتَغَاثُوا بِآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ ﷺ)). وَزَادَ عَبْدُ اللَّهِ: قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ أَبِي جَعْفَرٍ ((فَيُشْفَعُ لِقُضَى بَيْنَ الْخَلْقِ، فَيَمْسِي حَتَّى يَأْخُذَ بِحَلْقَةِ الْبَابِ، فَيَوْمِئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ)).

وَقَالَ مُعَلَّى: حَدَّثَنَا وَهَيْبٌ، عَنِ النُّعْمَانِ ابْنِ رَاشِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، أَخِي الزُّهْرِيِّ، عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ- عَنِ النَّبِيِّ ﷺ فِي الْمَسْأَلَةِ.

[راجع: ۱۴۷۴]

تشریح: حدیث کے باب میں بھی سوال کرنے کی مذمت کی گئی ہے اور بتلایا گیا ہے کہ غیر مستحق سوال کرنے والوں کا حشر میں یہ حال ہوگا کہ ان کے پیچھے پر گوشت نہ ہوگا اور اس ذلت و خواری کے ساتھ وہ میدان حشر میں مشحور ہوں گے۔ سوال کرنے کی تفصیل میں علامہ عینی رحمہ اللہ فرماتے ہیں: ”وہی علی ثلاثہ اوجہ حرام و مکروہ و مباح فالحرمان لمن سأل وهو غنی من زکوٰۃ او اظهر من الفقر فوق ما هو به والمکروہ لمن سأل ما عنده ما یمنعه عن ذلك ولم یظهر من الفقر فوق ما هو به والمباح لمن سأل بالمعروف قریبا او صدیقا واما السؤال عند الضرورة واجب لاحیاء النفس وادخله الداودی فی المباح واما الاخذ من غیر مسئلة ولا اشراف نفس فلا باس به۔“ (عینی)

یعنی سوال کی تین قسمیں ہیں۔ حرام، مکروہ اور مباح۔ حرام تو اس کے لیے جو مالدار ہونے کے باوجود زکوٰۃ میں سے مانگے اور خواہ مخواہ اپنے کو

محتاج ظاہر کرے۔ مکروہ اس کے لیے جس کے پاس وہ چیز موجود ہے جسے وہ اور سے مانگ رہا ہے وہ یہ نہیں سوچتا کہ یہ چیز تو میرے پاس موجود ہے۔ ساتھ ہی یہ بھی کہ اپنے آپ کو محتاج بھی ظاہر نہیں کرتا پھر سوال کر رہا ہے۔ اور مباح اس کے لیے ہے جو حقیقی حاجت کے وقت اپنے کسی خاص دوست یا رشتہ دار سے سوال کرے۔ بعض مرتبہ سخت ترین ضرورت کے تحت جہاں موت و زندگی کا سوال آجائے سوال کرنا بھی ضروری ہو جاتا ہے اور بغیر سوال کیے اور تاکے جھانکنے کوئی چیز از خود مل جائے تو اس کے لینے میں کوئی حرج نہیں ہے۔

غیر مستحقین سالکین کی سزا کے بیان کے ساتھ اس حدیث میں نبی کریم ﷺ کی شفاعت کبریٰ کا بھی بیان کیا گیا ہے جو قیامت میں آپ کو حاصل ہوگی۔ جہاں کسی بھی نبی و رسول کو مجال کلام نہ ہو گا وہاں آپ ﷺ نوع انسان کے لیے شافع اور شفیع بن کر تشریف لائیں گے۔ اللہم ارزقنا شفاعۃ حبیبک ﷺ یوم القیامۃ۔ آمین

باب: (سورہ بقرہ میں) اللہ تعالیٰ کا ارشاد

بَابُ قَوْلِ اللَّهِ تَعَالَى:

کہ ”جو لوگوں سے چمٹ کر نہیں مانگتے۔“ اور کتنے مال سے آدمی مالدار کہلاتا ہے اس کا بیان اور نبی کریم ﷺ کا یہ فرمانا کہ ”وہ شخص جو بقدر کفایت نہیں پاتا۔“ (گویا اس کو غنی نہیں کہہ سکتے) اور اللہ تعالیٰ نے (اسی سورت میں) فرمایا ہے کہ ”صدقہ خیرات تو ان فقراء کے لیے ہے جو اللہ کے راستے میں گھر گئے ہیں۔ کسی ملک میں جا نہیں سکتے کہ وہ تجارت ہی کر لیں۔ نادانف لوگ انہیں سوال نہ کرنے کی وجہ سے غنی سمجھتے ہیں۔“ آخر آیت فات اللہ بہ علیم تک (یعنی وہ حد کیا ہے جس سے سوال ناجائز ہو)

﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾ [البقرة: ۲۷۳] وَكَمْ الْغَنَى، وَقَوْلِ النَّبِيِّ ﷺ: ((وَلَا يَجِدُ غِنًى يُغْنِيهِ)) [الْقَوْلُ لِلَّهِ عَزَّ وَجَلَّ: ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ بِهِ عَلِيمٌ﴾.

[البقرة: ۲۷۳]

تشریح: باب کی حدیث میں اس کی تصریح نہیں ہے۔ شاید امام بخاری رحمہ اللہ کو اس کے متعلق کوئی حدیث ایسی نہیں ملی جو ان کی شرط پر ہو۔

(۱۴۷۶) ہم سے حجاج بن منہال نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ مجھے محمد بن زیاد نے خبر دی انہوں نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”مسکین وہ نہیں جسے ایک دو لقمے در در پھرائیں۔ مسکین تو وہ ہے جس کے پاس مال نہیں۔ لیکن اسے سوال سے شرم آتی ہے اور وہ لوگوں سے چمٹ کر نہیں مانگتا۔“ (مسکین وہ جو کمائے مگر بقدر ضرورت نہ پاسکے)

۱۴۷۶۔ حَدَّثَنَا حَجَّاجُ بْنُ مِثْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ الْأَكْمَلَةُ وَالْأَكْمَلَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَيْسَ لَهُ غِنًى وَيَسْتَحْيِي أَوْ لَا يَسْأَلُ النَّاسَ إِلْحَافًا)).

[طرفاء فی: ۱۴۷۹، ۴۵۳۹]

تشریح: ابوداؤد نے اہل بن حظلہ سے نکالا کہ صحابہ رضی اللہ عنہم نے پوچھا تو نگری جس سے سوال منع ہو، کیا ہے؟ آپ ﷺ نے فرمایا جب صبح شام کا کھانا اس کے پاس موجود ہو۔ ابن خزیمہ کی روایت میں یوں ہے جب دن رات کا پیٹ بھر کھانا اس کے پاس ہو۔ بعض نے کہا یہ حدیث منسوخ ہے دوسری حدیثوں سے جس میں مالدار اس کو فرمایا ہے جس کے پاس بچاس درہم ہوں یا اتنی مالیت کی چیزیں۔ (دعیدی)

۱۴۷۷۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: (۱۴۷۷) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے اسماعیل

بن علیہ نے بیان کیا، کہا کہ ہم سے خالد حذاء نے بیان کیا، ان سے ابن اشوع نے، ان سے عاصم بن عاصم نے کہا کہ مجھ سے مغیرہ بن شعبہ رضی اللہ عنہ کے منشی و راد نے بیان کیا کہ معاویہ رضی اللہ عنہ نے مغیرہ بن شعبہ کو لکھا کہ انہیں کوئی ایسی حدیث لکھئے جو آپ نے رسول اللہ ﷺ سے سنی ہو۔ مغیرہ رضی اللہ عنہ نے لکھا کہ میں نے رسول اللہ ﷺ سے سنا ہے۔ آپ نے فرمایا کہ ”اللہ تعالیٰ تمہارے لیے تین باتیں پسند نہیں کرتا۔ بلا وجہ کی گپ شپ، فضول خرچی، لوگوں سے بہت مانگنا۔“

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدُ الْحَذَاءِ، عَنْ ابْنِ أَشْوَعٍ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنَا كَاتِبُ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنْ أَكْتُبَ إِلَيْ بَشِيءٍ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، فَكَتَبَ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ. وَإِصَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ)). [راجع: ۸۴۴] [مسلم:

[۴۴۸۳، ۴۴۸۶]

تشریح: فضول کلامی بھی ایسی بیماری ہے جس سے انسان کا وقار خاک میں مل جاتا ہے۔ اس لیے کم بولنا اور سوچ سمجھ کر بولنا عقل مندوں کی علامت ہے۔ اسی طرح فضول خرچی کرنا بھی انسان کی بڑی بیماری حماقت ہے جس کا احساس اس وقت ہوتا ہے جب دولت ہاتھ سے نکل جاتی ہے۔ اسی لیے قرآنی تعلیم یہ ہے کہ نہ خیال بنو اور نہ اساتے ہاتھ کشادہ کرو کہ پریشان حالی میں مبتلا ہو جاؤ۔ درمیانی چال بہر حال بہتر ہے۔ تیسرا عیب کثرت کے ساتھ دست سوال دراز کرنا یہ بھی اتنا خطرناک مرض ہے کہ جس کو لگ جائے اس کا پیچھا نہیں چھوڑتا اور وہ بری طرح سے اس میں گرفتار ہو کر دنیا و آخرت میں ذلیل و خوار ہو جاتا ہے۔ حضرت مغیرہ بن شعبہ رضی اللہ عنہ نے یہ حدیث لکھ کر حضرت امیر معاویہ رضی اللہ عنہ کو پیش کی۔ اشارہ تھا کہ آپ کی کامیابی کا راز اس حدیث میں مضمر ہے۔ جو میں آپ کو لکھ رہا ہوں۔ نبی کریم ﷺ کے جوامع العلم میں اس حدیث شریف کو بھی بڑا مقام حاصل ہے۔ اللہ پاک ہم کو یہ حدیث سمجھنے اور عمل کرنے کی توفیق دے۔ آمین

(۱۳۷۸) ہم سے محمد بن غریزہ ہرمی نے بیان کیا، کہا کہ ہم سے یعقوب بن ابراہیم نے اپنے باپ سے بیان کیا، ان سے صالح بن کیسان نے ان سے ابن شہاب نے، انہوں نے کہا کہ مجھے عاصم بن سعد بن ابی وقاص نے اپنے باپ سعد بن ابی وقاص سے خبر دی۔ انہوں نے بیان کیا کہ رسول اللہ ﷺ نے چند اشخاص کو کچھ مال دیا۔ اسی جگہ میں بھی بیٹھا ہوا تھا۔ انہوں نے کہا کہ رسول اللہ ﷺ نے ان کے ساتھ ہی بیٹھے ہوئے شخص کو چھوڑ دیا اور انہیں کچھ نہیں دیا۔ حالانکہ ان لوگوں میں وہی مجھے زیادہ پسند تھا۔ آخر میں نے رسول اللہ ﷺ کے قریب جا کر چپکے سے عرض کیا: فلاں شخص کو آپ نے کچھ بھی نہیں دیا؟ واللہ میں اسے مؤمن خیال کرتا ہوں۔ رسول اللہ ﷺ نے فرمایا: ”یا مسلمان؟“ انہوں نے بیان کیا کہ اس پر میں تھوڑی دیر تک خاموش رہا۔ لیکن میں ان کے متعلق جو کچھ جانتا تھا اس نے مجھے مجبور کیا، اور میں نے عرض کیا: یا رسول اللہ! آپ فلاں شخص سے کیوں

۱۴۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ، قَالَ: فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلًا فِيهِمْ لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُمْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَارَزْتُهُ فَقُلْتُ: مَا لَكَ عَنْ فَلَانٍ؟ وَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: ((أَوْ مُسْلِمًا)) قَالَ: فَسَكَتُ قَلِيلًا ثُمَّ عَلَنِي مَا أَعْلَمُ فِيهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فَلَانٍ؟ وَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: ((أَوْ مُسْلِمًا)) قَالَ:

خفا ہیں؟ واللہ! میں اسے مؤمن سمجھتا ہوں۔ آپ ﷺ نے فرمایا: ”یا مسلمان؟“ تین مرتبہ ایسا ہی ہوا۔ آپ ﷺ نے فرمایا کہ ”میں ایک شخص کو دیتا ہوں (اور دوسرے کو نظر انداز کر جاتا ہوں) حالانکہ وہ دوسرا میری نظر میں پہلے سے زیادہ پیارا ہوتا ہے۔ کیونکہ (جس کو میں دیتا ہوں نہ دینے کی صورت میں) مجھے ڈر اس بات کا رہتا ہے کہ کہیں اسے چہرے کے بل گھسیٹ کر جہنم میں نہ ڈال دیا جائے۔“ اور (یعقوب بن ابراہیم) اپنے والد سے، وہ صالح سے، وہ اسماعیل بن محمد سے، انہوں نے بیان کیا کہ میں نے اپنے والد سے سنا کہ وہ یہی حدیث بیان کر رہے تھے۔ انہوں نے کہا کہ پھر رسول اللہ ﷺ نے اپنا ہاتھ میری گردن اور مونڈھے کے بیچ میں مارا۔ اور فرمایا: ”سعد! اوھر سنو۔ میں ایک شخص کو دیتا ہوں۔“ آخر حدیث تک۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ (قرآن مجید میں لفظ کُبِّبُوا اوندھے لٹا دینے کے معنی میں ہے اور سورہ ملک میں جو مِکْبَا کا لفظ ہے وہ اکْب سے نکلا ہے۔ اکْب لازم ہے یعنی اوندھا گرا۔ اور اس کا متعدی کَبَّ ہے۔ کہتے ہیں کہ کہہ اللہ لو جھہ یعنی اللہ نے اسے اوندھے منہ گرا دیا۔ اور کبیتہ یعنی میں نے اس کو اوندھا گرایا۔ امام بخاری رحمہ اللہ نے کہا: صالح بن کیسان عمر میں زہری سے بڑے تھے وہ عبد اللہ بن عمر رضی اللہ عنہما سے ملے ہیں۔

[۲۴۳۲، ۳۸۱]

تشریح: حدیث کتاب الایمان میں گزر چکی ہے۔ ابن اسحاق نے معاذی میں نکالا، نبی کریم ﷺ سے عرض کیا گیا کہ آپ نے عیینہ بن حصن اور اقرع بن حابس کو سو سو روپے دے دیے۔ اور عییل بن سراقہ کو کچھ نہیں دیا۔ آپ نے فرمایا: قسم اس کی جس کے ہاتھ میں میری جان ہے عییل بن سراقہ، عیینہ اور اقرع ایسے ساری زمین بھر لوگوں سے بہتر ہے۔ لیکن میں عیینہ اور اقرع کا روپیہ دے کر دل ملاتا ہوں اور عییل کے ایمان پر تو مجھ کو بھروسہ ہے۔ (وحیدی)

(۱۴۷۹) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے ابو الزناد سے بیان کیا، ان سے اعرج نے، اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”مسکین وہ نہیں ہے جو لوگوں کا چکر کاٹتا پھرتا ہے تاکہ اسے دو ایک لقمہ یا دو ایک کھجور مل جائیں۔ بلکہ اصلی مسکین وہ ہے جس کے پاس اتنا مال نہیں کہ وہ اس کے ذریعہ سے بے پروا ہو جائے۔ اس حال میں بھی کسی کو معلوم نہیں کہ کوئی اسے صدقہ ہی دے دے اور نہ وہ خود ہاتھ پھیلانے کے لیے اٹھتا ہے۔“

فَسَكَتُ قَلِيلًا ثُمَّ عَلَيْنِي مَا أَعْلَمُ فِيهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فَلَانٍ؟ وَاللَّهِ! إِنِّي لَأَرَاهُ مُؤْمِنًا، قَالَ: ((أَوْ مُسْلِمًا)) ثَلَاثَ مَرَّاتٍ قَالَ: ((إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةً أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ)) وَعَنْ أَبِيهِ عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ بِهَذَا فَقَالَ: فِي حَدِيثِهِ فَضْرَبَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ فَجَمَعَ بَيْنَ عُنُقِي وَكَفَفِي ثُمَّ قَالَ: ((أَقْبِلْ أَيُّ سَعْدًا! إِنِّي لَأُعْطِي الرَّجُلَ)) قَالَ أَبُو عَبْدِ اللَّهِ: ((فَكُبِّبُوا)) [الشعراء: ۹۴] قُلِبُوا، ((مِکْبَا)) [الملك: ۲۲] أَكَبَ الرَّجُلُ إِذَا كَانَ فِعْلُهُ غَيْرَ وَاقِعٍ عَلَى أَحَدٍ، فَإِذَا وَقَعَ الْفِعْلُ قُلْتُ: كَبَّهُ اللَّهُ لَوَجْهِهِ وَكَبَيْتُهُ أَنَا. قَالَ أَبُو عَبْدِ اللَّهِ: صَالِحُ بْنُ كَيْسَانَ هُوَ أَكْبَرُ مِنَ الزُّهْرِيِّ وَهُوَ قَدْ أَذْرَكَ ابْنُ عُمَرَ. [راجع: ۲۷] [مسلم:

قَسَّالُ النَّاسِ)). [راجع: ۱۴۷۶] [نسائی: ۲۰۵۷۱]

۱۴۸۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: (۱۲۸۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، کہا کہ ہم سے ابوصالح ذکوان نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے، کہ رسول اللہ ﷺ نے فرمایا: ”اگر تم میں سے کوئی شخص اپنی رسی لے کر (میرا خیال ہے کہ آپ نے یوں فرمایا) پہاڑوں میں چلا جائے پھر لکڑیاں جمع کر کے انہیں فروخت کرے۔ اس سے کھائے بھی اور صدقہ بھی کرے۔ یہ اس کے لیے اس سے بہتر ہے کہ لوگوں کے سامنے ہاتھ پھیلائے۔“

يَسْأَلُ النَّاسَ)). [راجع: ۱۴۷۰]

بَابُ خَرْصِ التَّمْرِ باب: کھجور کا درختوں پر اندازہ کر لینا درست ہے

تشریح: جب کھجور یا انگور یا اور کوئی میوہ درختوں پر پختہ ہو جائے تو ایک جاننے والے شخص کو بادشاہ یا حاکم بھیجتا ہے وہ جا کر اندازہ کرتا ہے کہ اس میں اتنا میوہ اترے گا۔ پھر اسی کا دسواں حصہ زکوٰۃ کے طور پر لیا جاتا ہے اس کو خرص کہتے ہیں۔ نبی کریم ﷺ نے ہمیشہ یہ جاری رکھا اور خلفائے راشدین نے بھی۔ امام شافعی اور امام احمد اور ابوداؤد سب اس کو جائز کہتے ہیں۔ لیکن حنفیہ نے برخلاف احادیث صحیحہ کے صرف اپنی رائے سے اس کو ناجائز قرار دیا ہے۔ ان کا قول دیوار پر پھینک دینے کے لائق ہے۔ (ازمولانا وحید الزمان رحمہ اللہ)

اندازہ لگانے کے لیے کھجور کا ذکر اس لیے آگیا کہ مدینہ میں بکثرت کھجوریں ہی ہوا کرتی تھیں ورنہ انگور وغیرہ کا اندازہ بھی کیا جاسکتا ہے جیسا کہ حدیث ذیل سے ظاہر ہے۔

”عن عتاب بن أسيد ان النبي ﷺ كان يبعث على الناس من يخرس عليهم كرومهم وثمارهم رواه الترمذي وابن ماجه“۔ یعنی نبی کریم ﷺ لوگوں کے پاس اندازہ کرنے والوں کو بھیجا کرتے تھے۔ جو ان کے انگوروں اور پھلوں کا اندازہ لگاتے: ”وعنه أيضاً قال امر رسول الله ﷺ يخرس العنب الحديث رواه ابو داود و الترمذي“۔ یعنی نبی کریم ﷺ نے حکم فرمایا کہ کھجوروں کی طرح انگوروں کا بھی اندازہ لگایا جائے پھر ان کے خشک ہونے پر ان میں سے اسی اندازہ کے مطابق عشر میں منقوع لیا جائے گا۔ حضرت امام شوکانی رحمہ اللہ فرماتے ہیں:

”والاحاديث المذكورة تدل على مشروعية الخرص في العنب والنخل وقد قال الشافعي في احد قوله بوجوبه مستنداً بما في حديث عتاب من ان النبي ﷺ امر بذلك وذهبت العترة ومالك وروى الشافعي انه جائز فقط وذهبت الهادوية وروى عن الشافعي ايضاً الى انه مندوب وقال ابو حنيفة لا يجوز لانه رجم بالغيب والاحاديث المذكورة ترد عليه“۔ (نیل الاوطار)

یعنی احادیث مذکورہ کھجور اور انگوروں میں اندازہ کرنے کی مشروعیت پر دلالت کرتی ہیں اور عتاب کی حدیث مذکور سے دلیل پکڑتے ہوئے امام شافعی رحمہ اللہ نے اپنے ایک قول میں اسے واجب قرار دیا ہے اور عزت اور امام مالک رحمہ اللہ اور ایک قول میں امام شافعی رحمہ اللہ نے بھی اسے صرف درجہ جواز میں رکھا ہے۔ اور امام ابوحنیفہ رحمہ اللہ اسے ناجائز کہتے ہیں۔ اس لیے کہ یہ اندازہ ایک غریبی اندازہ ہے۔ اور احادیث مذکورہ ان کے اس قول کی تردید کرتی ہیں۔ اس حدیث کے ذیل میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”حكى الترمذي عن بعض اهل العلم ان تفسيره ان الشمار اذا ادركت من الرطب والعنب مما تجب فيه الزكوة

بعث السلطان خالصاً ينظر فيقول يخرج من هذا كذا وكذا زيباً وكذا تمراً فيحصيه وينظر مبلغ العشر فيثبته عليهم ويخلي بينهم وبين الثمار فإذا جاء وقت الجذاذ اخذ منهم العشر الى آخره۔“ (فتح الباری)

یعنی خرص کی تفسیر بعض اہل علم سے یوں منقول ہے کہ جب انگور اور کھجور اس حال میں ہوں کہ ان پر زکوٰۃ لگو ہو تو بارہا ایک اندازہ کرنے والا بھیجے گا۔ جو ان باغوں میں جا کر ان کا اندازہ کر کے بتلائے گا کہ اس میں اتنا انگور اور اتنی کھجور نکلے گی۔ اس کا صحیح اندازہ کر کے دیکھے گا کہ عشر کے نصاب کو یہ پہنچتے ہیں یا نہیں۔ اگر عشر کا نصاب موجود ہے تو پھر وہ ان پر عشر ثابت کر دے گا اور مالکوں کو پھلوں کے لیے اختیار دے دے گا جو چاہیں کریں۔ جب کٹائی کا وقت آئے گا تو اسی اندازہ کے مطابق ان سے زکوٰۃ وصول کی جائے گی۔ اگرچہ علماء کا اب اس کے متعلق اختلاف ہے مگر صحیح بات یہی ہے کہ خرص اب بھی جائز ہے اور اس بارے میں اصحاب الرائے کا فتویٰ درست نہیں ہے۔ حدیث ذیل میں جنگ تبوک ۹ھ کا ذکر ہے۔ اسی موقع پر ایلہ کے عیسائی حاکم نے نبی کریم ﷺ سے صلح کر لی تھی جو ان لفظوں میں لکھی گئی تھی:

”بسم الله الرحمن الرحيم هذه امانة من الله ومحمد النبي رسول الله ليوحنا بن روبة واهل ايلة سفنهم وسيارتهم في البر والبحر لهم ذمة الله ومحمد النبي۔“

یعنی اللہ اور اس کے رسول محمد نبی ﷺ کی طرف سے یہ یوحنا بن روبا اور اہل ایلہ کے لیے امن کا پروانہ ہے۔ خشکی اور تری میں ہر جگہ ان کے سفینے اور ان کی گاڑیاں سب کے لیے اللہ اور اس کے رسول محمد مصطفیٰ ﷺ کی طرف سے امن و امان کی گارنٹی ہے۔

۱۴۸۱۔ حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا وَهَبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِي الْفُرَى إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: ((اُخْرُصُوا))، وَخَرَصَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسِي، فَقَالَ لَهَا: ((أُحْصِي مَا يَخْرُجُ مِنْهَا))، فَلَمَّا أَتَيْنَا تَبُوكَ قَالَ: ((أَمَّا إِنَّهَا سَهْبُ اللَّيْلَةِ رِيحٌ شَدِيدَةٌ وَلَا يَقُومَنَّ أَحَدٌ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ))، فَعَقَلَهَا، وَهَبَتْ رِيحٌ شَدِيدَةٌ فَقَامَ رَجُلٌ فَالْقَتَهُ بِجَبَلٍ طَيِّءٍ۔ وَأَهْدَى مَلِكٌ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا وَكَتَبَ لَهُ بِبَحْرِهِمْ، فَلَمَّا أَتَى وَادِي الْفُرَى قَالَ لِلْمَرَأَةِ: ((كَمْ جَاءَ حَدِيقَتِكَ؟))، قَالَتْ: عَشْرَةٌ أَوْسِي خَرَصَ رَسُولُ اللَّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ:

(۱۴۸۱) ہم سے سہل بن بککار نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے، ان سے عمرو بن یحییٰ نے، ان سے عباس بن سہل ساعدی نے، ابن سے ابو حمید ساعدی رضی اللہ عنہ نے بیان کیا کہ ہم غزوہ تبوک کے لیے نبی کریم ﷺ کے ساتھ جا رہے تھے۔ جب آپ وادی قرئی (مدینہ منورہ اور شام کے درمیان ایک قدیم آبادی) سے گزرے تو ہماری نظر ایک عورت پر پڑی جو اپنے باغ میں کھڑی ہے۔ رسول اللہ ﷺ نے صحابہ رضی اللہ عنہم سے فرمایا: ”اس کے پھلوں کا اندازہ لگاؤ“ (کہ اس میں کتنی کھجور نکلے گی) نبی اکرم ﷺ نے دس وسق کا اندازہ لگایا۔ پھر اس عورت سے فرمایا: ”یاد رکھنا اس میں سے جتنی کھجور نکلے۔“ جب ہم تبوک پہنچے تو آپ ﷺ نے فرمایا: ”آج رات بڑے زور کی آندھی چلے گی اس لیے کوئی شخص کھڑا نہ رہے۔ اور جس کے پاس اونٹ ہوں تو وہ اسے باندھ دیں۔“ چنانچہ ہم نے اونٹ باندھ لیے۔ اور آندھی بڑے زور کی آئی۔ ایک شخص کھڑا ہوا تھا۔ تو ہوانے اسے جبل طے پر چا پھینکا۔ اور ایلہ کے حاکم (یوحنا بن روبا) نے نبی کریم ﷺ کو سفید شجر اور ایک چادر کا تحفہ بھیجا۔ آپ ﷺ نے تحریری طور پر اسے اس کی حکومت پر برقرار رکھا پھر جب وادی قرئی (واپسی میں) پہنچے تو آپ نے اسی عورت سے پوچھا: ”تمہارے باغ میں کتنا پھل آ یا تھا؟“ اس نے کہا

آپ ﷺ کے اندازہ کے مطابق دس وق آ یا تھا۔ اس کے بعد رسول اللہ ﷺ نے فرمایا کہ ”میں مدینہ جلد جانا چاہتا ہوں۔ اس لیے جو کوئی میرے ساتھ جلدی چلنا چاہے وہ میرے ساتھ جلد روانہ ہو۔“ پھر جب (ابن بکار امام بخاری رحمہ اللہ) کے شیخ نے ایک ایسا جملہ کہا جس کے معنی یہ تھے کہ مدینہ دکھائی دینے لگا تو آپ نے فرمایا کہ ”یہ ہے طابہ!“ پھر آپ نے احد پہاڑ دیکھا تو فرمایا کہ ”یہ پہاڑ ہم سے محبت رکھتا ہے اور ہم بھی اس سے محبت رکھتے ہیں۔“ پھر آپ نے فرمایا: ”کیا میں انصار کے سب سے اچھے خاندان کی نشاندہی نہ کروں؟“ صحابہ رضی اللہ عنہم نے عرض کی کہ ضرور کیجیے۔ آپ نے فرمایا کہ ”بنو نجار کا خاندان، پھر بنو عبد الاشہل کا خاندان، پھر بنو ساعدہ کا یا (یہ فرمایا کہ) بنی حارث بن خزرج کا خاندان۔ اور فرمایا کہ انصار کے تمام ہی خاندانوں میں خیر ہے۔“ ابو عبد اللہ (قاسم بن سلام) نے کہا کہ جس باغ کی چہار دیواری ہو اسے حدیقہ کہیں گے۔ اور جس کی چہار دیواری نہ ہو اسے حدیقہ نہیں کہیں گے۔

(۱۳۸۲) اور سلیمان بن بلال نے کہا کہ مجھ سے عمرو نے اس طرح بیان کیا کہ ”پھر بنی حارث بن خزرج کا خاندان اور پھر بنو ساعدہ کا خاندان۔“ اور سلیمان نے سعد بن سعید سے بیان کیا، ان سے عمارہ بن غزنہ نے، ان سے عباس نے، ان سے ان کے باپ (سہل) نے کہ نبی کریم ﷺ نے فرمایا ”احد وہ پہاڑ ہے جو ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔“

((إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِيَ فَلْيَتَعَجَّلْ)) فَلَمَّا قَالَ ابْنُ بَكَّارٍ كَلِمَةً مَعْنَاهُ أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ: ((هَذِهِ طَابَةٌ))، فَلَمَّا رَأَى أَحَدًا قَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورٍ الْأَنْصَارِ)) قَالُوا: بَلَى قَالَ: ((دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ دُورُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَلَفِي كُلِّ دُورٍ الْأَنْصَارِ - يَعْنِي خَيْرًا)). وَقَالَ أَبُو عَبْدِ اللَّهِ: كُلُّ بُسْتَانٍ عَلَيْهِ حَائِطٌ فَهُوَ حَدِيقَةٌ، وَمَا لَمْ يَكُنْ عَلَيْهِ حَائِطٌ لَا يَقَالُ: حَدِيقَةٌ. [اطرافہ فی: ۱۸۷۲، ۳۱۶۱، ۳۷۹۱، ۴۴۶۲] [مسلم: ۳۳۷۱،

۵۹۴۸، ۵۹۴۹؛ ابوداؤد: ۳۰۷۹]

۱۴۸۲۔ وَقَالَ سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عَمْرُو: ((ثُمَّ دَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنِي سَاعِدَةَ)) وَقَالَ: سُلَيْمَانُ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَارَةَ بْنِ غَرْبَةَ، عَنْ عَبَّاسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَحَدُ جَبَلٍ يُحِبُّنَا وَنُحِبُّهُ)).

تشریح: اس طویل حدیث میں جہاں کھجوروں کا اندازہ کر لینے کا ذکر ہے وہاں اور بھی بہت سے حقائق کا بیان ہے غزوہ تبوک ۹ھ میں ایسے وقت میں پیش آیا کہ موسم گرما اپنے پورے شباب پر تھا اور مدینہ میں کھجور کی فصل بالکل تیار تھی۔ پھر بھی صحابہ کرام رضی اللہ عنہم نے بڑی جان نثاری کا ثبوت دیا اور ہر پریشانی کا مقابلہ کرتے ہوئے وہ اس طویل سفر میں شریک ہوئے۔ سرحد کا معاملہ تھا۔ آپ دشمن کے انتظار میں وہاں کافی ٹھہرے رہے مگر دشمن مقابلہ کے لیے نہ آیا۔ بلکہ قریب ہی اہلہ کے عیسائی حاکم یوحنا بن ربیع نے آپ کو صلح کا پیغام دیا۔ آپ نے اس کی حکومت اس کے لیے برقرار رکھی۔ کیونکہ آپ کا نشاط ملک گیری کا ہرگز نہ تھا۔ واپسی میں آپ کو مدینہ کی محبت نے سفر میں بے رغبتی پر آمادہ کر دیا تو آپ نے مدینہ جلد سے جلد پہنچنے کا اعلان فرمایا۔ جب یہ پاک شہر نظر آنے لگا تو آپ اس قدر خوش ہوئے کہ آپ نے اس مقدس شہر کو لفظ طابہ سے موسوم فرمایا۔ جس کے معنی پاکیزہ اور عمدہ کے ہیں۔ احد پہاڑ کے حق میں بھی اپنی انتہائی محبت کا اظہار فرمایا پھر آپ ﷺ نے قبائل انصار کی درجہ بدرجہ فضیلت بیان فرمائی جن میں اولین درجہ بنو نجار کو دیا گیا۔ ان ہی لوگوں میں آپ کی نہال تھی اور سب سے پہلے جب آپ مدینہ تشریف لائے یہ لوگ ہتھیار باندھ کر آپ کے استقبال کے لیے حاضر ہوئے تھے۔ پھر تمام ہی قبائل انصار تشریف کے قابل ہیں جنہوں نے دل و جان سے اسلام کی ایسی مدد کی کہ تاریخ میں ہمیشہ کے لیے یاد رہ گئے۔ رضی اللہ عنہم ورضوا عنہ۔

باب: اس زمین کی پیداوار سے دسواں حصہ لینا ہو
گا جس کی سیرابی بارش یا جاری (نہر، دریا وغیرہ)
پانی سے ہوئی ہو

**بَابُ الْعُشْرِ فِيمَا يُسْقَى مِنْ مَاءِ
السَّمَاءِ وَالْمَاءِ الْجَارِي،**

اور حضرت عمر بن عبدالعزیز رضی اللہ عنہ نے شہد میں زکوٰۃ کو ضروری نہیں جانا۔
 (۱۴۸۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہم سے عبداللہ بن وہب نے بیان کیا، کہا کہ مجھے یونس بن یزید نے خبر دی، انہیں شہاب نے، انہیں سالم بن عبداللہ بن عمر نے، انہیں ان کے والد نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”وہ زمین جسے آسمان (بارش کا پانی) یا چشمہ سیراب کرتا ہو۔ یا وہ خود بخود دینی سے سیراب ہو جاتی ہو تو اس کی پیداوار سے دسواں حصہ لیا جائے اور وہ زمین جسے کنویں سے پانی کھینچ کر سیراب کیا جاتا ہو تو اس کی پیداوار سے بیسواں حصہ لیا جائے اور وہ زمین جسے کنویں سے پانی کھینچ کر سیراب کیا جاتا ہو تو اس کی پیداوار سے بیسواں حصہ لیا جائے۔“ ابو عبداللہ (امام بخاری رحمہ اللہ) نے کہا کہ یہ حدیث یعنی عبداللہ بن عمر رضی اللہ عنہما کی حدیث کہ جس کھیتی میں آسمان کا پانی یا پانی کے ذریعے سے پہلی حدیث یعنی ابوسعید رضی اللہ عنہ کی حدیث کی تفسیر ہے۔ اس میں زکوٰۃ کی کوئی مقدار مذکور نہیں ہے اور اس میں مذکور ہے۔ اور زیادتی قبول کی جاتی ہے۔ اور گول مول حدیث کا حکم صاف صاف حدیث کے موافق لیا جاتا ہے۔ جب اس کا راوی ثقہ ہو۔ جیسے فضل بن عباس رضی اللہ عنہ نے روایت کیا کہ نبی کریم صلی اللہ علیہ وسلم نے کعبہ میں نماز نہیں پڑھی۔ لیکن بلال رضی اللہ عنہ نے بتلایا کہ آپ نے نماز (کعبہ میں) پڑھی تھی۔ اس موقع پر بھی بلال رضی اللہ عنہ کی بات قبول کی گئی اور فضل رضی اللہ عنہ کا قول چھوڑ دیا گیا۔

وَلَمْ يَرِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي الْعَسَلِ شَيْئًا.
 ۱۴۸۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثَرِيًّا: الْعُشْرُ وَمَا سَقَى بِالنَّضْحِ: نِصْفُ الْعُشْرِ)) قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا تَفْسِيرُ الْأَوَّلِ، لِأَنَّهُ لَمْ يُوقَّتْ فِي الْأَوَّلِ، يَغْنِي حَدِيثُ ابْنِ عُمَرَ: ((فِيمَا سَقَّتِ السَّمَاءُ الْعُشْرُ)) وَبَيَّنَ فِي هَذَا وَوَقَّتْ، وَالزِّيَادَةُ مَقْبُولَةٌ، وَالْمَقْسَرُ يَقْضِي عَلَى الْمُنْهَمِ إِذَا رَوَاهُ أَهْلُ الثَّبَتِ، كَمَا رَوَى الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ فِي الْكَعْبَةِ. وَقَالَ بِلَالٌ: قَدْ صَلَّى فَأُخِذَ بِقَوْلِ بِلَالٍ، وَتَرَكَ قَوْلَ الْفَضْلِ.
 [ابوداؤد: ۱۵۹۶؛ ترمذی: ۶۴۰؛ نسائی: ۲۴۸۷؛

ابن ماجہ: ۱۸۱۷]

تشریح: اصول حدیث میں یہ ثابت ہو چکا ہے کہ ثقہ اور ضابطہ شخص کی زیادتی مقبول ہے۔ اسی بنا پر ابوسعید رضی اللہ عنہ کی حدیث ہے جس میں یہ مذکور نہیں ہے کہ زکوٰۃ میں مال کا کون سا حصہ لیا جائے گا یعنی دسواں حصہ یا بیسواں حصہ اس حدیث یعنی ابن عمر رضی اللہ عنہما کی حدیث میں زیادتی ہے تو یہ زیادتی واجب القبول ہوگی۔ بعض نے یوں ترجمہ کیا ہے یہ حدیث یعنی ابوسعید کی حدیث پہلی حدیث یعنی ابن عمر رضی اللہ عنہما کی حدیث کی تفسیر کرتی ہے۔ کیونکہ ابن عمر رضی اللہ عنہما کی حدیث میں نصاب کی مقدار مذکور نہیں ہے۔ بلکہ ہر ایک پیداوار سے دسواں حصہ یا بیسواں حصہ لیے جانے کا اس میں ذکر ہے۔ خواہ پانچ وقت ہو یا اس سے کم ہو۔ اور ابوسعید رضی اللہ عنہ کی حدیث میں تفصیل ہے کہ پانچ وقت سے کم میں زکوٰۃ نہیں ہے۔ تو یہ زیادتی ہے۔ اور زیادتی ثقہ اور معتبر راوی کی مقبول ہے۔ (وخیر الزماں رحمہ اللہ)

بَابُ: لَيْسَ فِيمَا دُونَ خُمْسَةٍ أَوْ سَقِي صَدَقَةً

۱۴۸۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى: قَالَ: حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَفْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ فِيمَا أَقَلُّ مِنْ خُمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِي أَقَلِّ مِنْ خُمْسَةٍ مِنَ الْإِبِلِ الدَّوْدُ صَدَقَةٌ، وَلَا فِي أَقَلِّ مِنْ خُمْسٍ أَوْاقٍ مِنَ الْوَرِقِ صَدَقَةٌ)) [قَالَ: أَبُو عَبْدِ اللَّهِ هَذَا تَفْسِيرُ الْأَوَّلِ إِذَا قَالَ: ((لَيْسَ فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ صَدَقَةٌ)) وَيُؤْخَذُ أَبَدًا فِي الْعِلْمِ بِمَا زَادَ أَهْلُ الثَّبَتِ أَوْ بَيَّنَّوْا.] [راجع: ۱۴۰۵، ۱۴۵۹]

۱۴۸۴) ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک رحمہ اللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے محمد بن عبد اللہ بن عبد الرحمن بن ابی صفعہ نے بیان کیا، ان سے ان کے باپ نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”پانچ وسق سے کم میں زکوٰۃ نہیں ہے، اور پانچ مہار اونٹوں سے کم میں زکوٰۃ نہیں ہے۔ اور چاندی کے پانچ اوقیہ سے کم میں زکوٰۃ نہیں ہے۔“

ابو عبد اللہ نے کہا: یہ پہلے تفسیر ہو چکی ہے کہ آپ ﷺ نے فرمایا: ”اس میں پانچ اوسق کے علاوہ صدقہ نہیں ہے۔“ اور ہمیشہ علم میں اہل ثبوت یا بینو سے اضافہ ہوا ہے۔

تشریح: الحمد للہ کاتب یہ ہے کہ گیسوں اور جوار اور کھجور اور انگور میں جب ان کی مقدار پانچ وسق یا زیادہ ہو تو زکوٰۃ واجب ہے۔ اور ان کے سوا دوسری چیزوں میں جیسے اور زکریاں اور میوے وغیرہ میں مطلقاً زکوٰۃ نہیں خواہ وہ کتنے ہی ہوں۔ قسطنطینی نے کہا میووں میں سے صرف کھجور اور انگور میں اور انانجوں میں سے ہر ایک انانج میں جو ذخیرہ رکھے جاتے ہیں جیسے گیسوں، جو، جوار، مسور، ماش، باجرہ، چنا، لوبیا وغیرہ ان سب میں زکوٰۃ ہے۔ اور حنفیہ کے نزدیک پانچ وسق کی قید بھی نہیں ہے قلیل ہوا یا کثیر سب میں زکوٰۃ واجب ہے۔ اور امام بخاری رحمہ اللہ نے یہ حدیث لا کر ان کا رد کیا۔ (وحیدی)

بَابُ أَخَذِ صَدَقَةَ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يَتْرَكُ الصَّبِيُّ فِيمَسَّ تَمْرَ الصَّدَقَةِ

۱۴۸۵۔ حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الْأَسَدِيِّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا ابْنُ أَبِي طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِي

۱۴۸۵) ہم سے عمر بن محمد بن حسن اسدی نے بیان کیا، انہوں نے کہا کہ ہم سے میرے باپ نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن طہمان نے بیان کیا، ان سے محمد بن زیاد نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے پاس توڑنے کے وقت زکوٰۃ کی کھجور

لائی جاتی، ہر شخص اپنی زکوٰۃ لاتا اور نوبت یہاں تک پہنچتی کہ کھجور کا ایک ڈھیر لگ جاتا۔ (ایک مرتبہ) حسن اور حسین رضی اللہ عنہما ایسی ہی کھجوروں سے کھیل رہے تھے کہ ایک نے ایک کھجور اٹھا کر اپنے منہ میں رکھ لی۔ رسول اللہ ﷺ نے جوئی دیکھا تو ان کے منہ سے وہ کھجور نکال لی۔ اور فرمایا کہ ”کیا تمہیں معلوم نہیں کہ محمد ﷺ کی اولاد زکوٰۃ کا مال نہیں کھا سکتی۔“

بِالتَّمْرِ جَنَّةٌ صِرَامُ النَّخْلِ فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ، فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ يَلْعَبَانِ بِذَلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً، فَجَعَلَهُ فِي فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَأَخْرَجَهَا مِنْ فِيهِ فَقَالَ: ((أَلَمْأَ عَلِمْتُ أَنَّ آلَ مُحَمَّدٍ لَا يَأْكُلُونَ الصَّدَقَةَ)). [طرفاء فی: ۱۶۹۱، ۳۰۷۲]

[مسلم: ۲۴۷۳]

تشریح: معلوم ہوا کہ یہ فرض زکوٰۃ تھی کیونکہ وہی نبی کریم ﷺ کی آل پر حرام ہے۔ حدیث سے یہ نکلا کہ چھوٹے بچوں کو دین کی باتیں سکھانا اور ان کو تنبیہ کرنا ضروری ہے۔

باب: جو شخص اپنا میوہ یا کھجور کا درخت یا کھیت بیچ

ڈالے

بَابُ مَنْ بَاعَ ثِمَارَهُ أَوْ نَخْلَهُ

أَوْ أَرْضَهُ أَوْ زَرْعَهُ

حالانکہ اس میں دسواں حصہ یا زکوٰۃ واجب ہو چکی ہو۔

اب وہ اپنے دوسرے مال سے یہ زکوٰۃ ادا کرے تو یہ درست ہے یا وہ میوہ بیچے جس میں صدقہ واجب ہی نہ ہوا ہو اور نبی کریم ﷺ نے فرمایا: ”میوہ اس وقت تک نہ بیچو جب تک اس کی پختگی نہ معلوم ہو جائے۔“ اور پختگی معلوم ہو جانے کے بعد کسی کو بیچنے سے آپ نے منع نہیں فرمایا۔ اور یوں نہیں فرمایا کہ زکوٰۃ واجب ہوگئی ہو تو نہ بیچے اور واجب نہ ہوئی ہو تو بیچے۔

وَقَدْ وَجِبَ فِيهِ الْعُسْرُ أَوْ الصَّدَقَةُ فَأَدَّى الزَّكَاةَ مِنْ غَيْرِهِ، أَوْ بَاعَ ثِمَارَهُ وَلَمْ تَجِبْ فِيهِ الصَّدَقَةُ، وَقَوْلُ النَّبِيِّ ﷺ: ((لَا تَبِيعُوا الثَّمَرَةَ حَتَّى يَبْدُوَ صِلَاحُهَا)) فَلَمْ يَخْطُرِ الْبَيْعُ بَعْدَ الصَّلَاحِ عَلَى أَحَدٍ، وَلَمْ يَخْصُ مَنْ وَجِبَتْ عَلَيْهِ الزَّكَاةُ مِمَّنْ لَمْ تَجِبْ.

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ ہر حال میں مالک کو اپنا مال بیچنا درست ہے خواہ اس میں زکوٰۃ اور مشر واجب ہو گیا ہو یا نہ ہوا ہو۔ اور زکوٰۃ کی حالت میں بیچنے کے قول کو جنہوں نے ایسے مال کا بیچنا جائز نہیں رکھا ان میں زکوٰۃ واجب ہوگئی ہو جب تک زکوٰۃ ادا نہ کرے۔ امام بخاری رحمہ اللہ نے فرمان نبوی ((لَا تَبِيعُوا الثَّمَرَةَ)) الخ کے عموم سے دلیل لی کہ میوہ کی پختگی کے بعد بیچنا جائز معلوم ہو جائیں تو اس کا بیچنا نبی کریم ﷺ نے مطلقاً درست دیکھا اور زکوٰۃ کے وجوب یا عدم وجوب کی آپ نے کوئی قید نہیں لگائی۔ (وخیدی)

۱۴۸۶- حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صِلَاحُهَا، وَكَانَ إِذَا سَبَّلَ عَنْ

۱۴۸۶- حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صِلَاحُهَا، وَكَانَ إِذَا سَبَّلَ عَنْ

سے جب پوچھتے کہ اس کی چٹنگی کیا ہے، وہ کہتے کہ ”جب یہ معلوم ہو جائے کہ اب یہ پھل آفت سے بچ رہا ہے گا۔“

(۱۳۸۷) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ مجھ سے لیث نے بیان کیا، انہوں نے کہا کہ مجھ سے خالد بن یزید نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا اور ان سے جابر بن عبداللہ رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے پھل کو اس وقت تک بیچنے سے منع فرمایا جب تک ان کی چٹنگی کھل نہ جائے۔

صَلَّاحُهَا قَالَ: ((حَتَّى تَذْهَبَ غَاثَتُهَا)).

[اطرافہ فی: ۲۱۸۳، ۲۱۹۴، ۲۱۹۹، ۲۲۴۷، ۲۲۴۹]

۱۴۸۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ:

حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ،

عَنْ عَطَاءِ بْنِ أَبِي رِيَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَارِ حَتَّى

يَتَذَوَّ صَلَّاحُهَا. [اطرافہ فی: ۲۱۸۹، ۲۱۹۶،

۲۳۸۱]

(۱۳۸۸) ہم سے قتیبہ نے امام مالک سے بیان کیا، ان سے حمید نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے جب تک پھل پر سرخی نہ آجائے انہیں بیچنے سے منع فرمایا ہے۔ انہوں نے بیان کیا کہ مراد یہ ہے کہ جب تک وہ پک کر سرخ نہ ہو جائیں۔

۱۴۸۸۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ،

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى

عَنْ بَيْعِ الثَّمَارِ حَتَّى تَزْهِيَ، قَالَ: حَتَّى

تَحْمَرَّ. [اطرافہ فی: ۲۱۹۵، ۲۱۹۷، ۲۱۹۸،

۲۲۰۸] [مسلم: ۳۹۷۸؛ نسائی: ۴۵۳۹]

تشریح: یعنی یہ یقین نہ ہو جائے کہ اب میوہ ضرور ترے گا اور کسی آفت کا زور نہ ہے۔ پختہ ہونے کا مطلب یہ کہ اس کے رنگ سے اس کی چٹنگی ظاہر ہو جائے۔ اس سے پہلے پچھا اس لیے منع ہوا کہ کبھی کوئی آفت آتی ہے تو سارا میوہ خراب ہو جاتا ہے یا گر جاتا ہے۔ اب گویا مشتری کا مال مفت کھا لینا ٹھہرا۔

بَابُ: هَلْ يَشْتَرِي صَدَقَتَهُ؟ وَلَا
بَأْسَ أَنْ يَشْتَرِي صَدَقَةً غَيْرَهُ

باب: کیا آدمی اپنی چیز کو جو صدقہ میں دی ہو
پھر خرید سکتا ہے اور دوسرے کا دیا ہوا صدقہ خریدنے
میں تو کوئی حرج نہیں

کیونکہ نبی کریم ﷺ نے خاص صدقہ دینے والے کو پھر اس کے خریدنے سے منع فرمایا۔ لیکن دوسرے شخص کو منع نہیں فرمایا۔

(۱۳۸۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا،

ان سے عقیل نے، ان سے ابن شہاب نے، ان سے سالم نے کہ عبداللہ بن

عمر رضی اللہ عنہما بیان کرتے تھے کہ عمر بن خطاب رضی اللہ عنہ نے ایک گھوڑا اللہ کے راستہ

میں صدقہ کیا۔ پھر اسے آپ نے دیکھا کہ وہ بازار میں فروخت ہو رہا ہے۔

اس لیے ان کی خواہش ہوئی کہ اسے وہ خود ہی خرید لیں۔ اور اجازت لینے

لِأَنَّ النَّبِيَّ ﷺ إِنَّمَا نَهَى الْمُتَصَدِّقَ خَاصَّةً
عَنِ الشِّرَايِ، وَلَمْ يَنْهَ غَيْرَهُ.

۱۴۸۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا

اللَّيْثُ: عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ

سَالِمٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ كَانَ يُحَدِّثُ:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ تَصَدَّقَ بِفَرَسٍ فِي

سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ

يَشْتَرِيهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ فَقَالَ: ((لَا تُعَدُّ فِي صَدَقَتِكَ)) فَبَذَلَكَ كَانَ ابْنُ عُمَرَ لَا يَتْرُكُ أَنْ يَتَنَاعَ شَيْئًا تَصَدَّقَ بِهِ إِلَّا جَعَلَهُ صَدَقَةً. [اطرافه في: ٢٧٧٥، ٢٩٧١، ٣٠٠٢] [نسائي: ٢٦١٦]

رسول اللہ ﷺ کی خدمت میں حاضر ہوئے۔ تو آپ ﷺ نے فرمایا کہ ”اپنا صدقہ واپس نہ لو۔“ اسی وجہ سے اگر ابن عمر رضی اللہ عنہما اپنا دیا ہوا کوئی صدقہ خرید لیتے، تو پھر اسے صدقہ کر دیتے تھے۔ (اپنے استعمال میں نہ رکھتے تھے۔ باب اور حدیث میں مطابقت ظاہر ہے)۔

١٤٩٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ - يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَصَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيهِ وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: ((لَا تُشْتَرِهِ وَلَا تُعَدُّ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَهُ بِدَرَاهِمَ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْنِهِ)). [اطرافه في: ٢٦٢٣، ٢٦٣٦، ٢٩٧٠، ٣٠٠٣] [مسلم: ٤١٦٣؛ نسائي: ٢٦١٤؛ ابن ماجه: ٢٣٩٠]

(١٣٩٠) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک بن انس نے خبر دی، انہیں زید بن اسلم نے اور ان سے ان کے باپ نے بیان کیا کہ میں نے عمر رضی اللہ عنہ کو یہ کہتے سنا کہ انہوں نے ایک گھوڑا اللہ تعالیٰ کے راستہ میں ایک شخص کو سواری کے لیے دے دیا۔ لیکن اس شخص نے گھوڑے کو خراب کر دیا۔ اس لیے میں نے چاہا کہ اسے خرید لوں۔ میرا یہ بھی خیال تھا کہ وہ اسے سستے داموں بیچ ڈالے گا۔ چنانچہ میں نے رسول اللہ ﷺ سے اس کے متعلق پوچھا تو آپ ﷺ نے فرمایا کہ ”اپنا صدقہ واپس نہ لو۔ خواہ وہ تمہیں ایک درہم ہی میں کیوں نہ دے کیونکہ دیا ہوا صدقہ واپس لینے والے کی مثال قے کر کے چاٹنے والے کی سی ہے۔“

[٣٠٠٣] [مسلم: ٤١٦٣؛ نسائي: ٢٦١٤؛ ابن

ماجه: ٢٣٩٠]

تشریح: باب کی حدیثوں سے ظاہر یہ نکلتا ہے کہ اپنا دیا ہوا صدقہ تو خریدنا حرام ہے لیکن دوسرے کا دیا ہوا صدقہ فقیر سے خرید سکتا ہے۔

بَابُ مَا يُذَكَّرُ فِي الصَّدَقَةِ لِلنَّبِيِّ ﷺ وَآلِهِ

باب: نبی کریم ﷺ اور آپ ﷺ کی آل پر صدقہ کا حرام ہونا

١٤٩١- حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيَْادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ: النَّبِيُّ ﷺ: ((كَيْفَ كَيْفَ)) لِيَطْرَحَهَا، ثُمَّ قَالَ: ((أَمَا شَعَرْتُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ؟)).

(١٣٩١) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن زیاد نے بیان کیا، کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ حسن بن علی رضی اللہ عنہ نے زکوٰۃ کی کھجوروں کے ڈھیر سے ایک کھجور اٹھا کر اپنے منہ میں ڈال لی تو رسول اللہ ﷺ نے فرمایا: ”چھی چھی!“ تاکہ وہ اسے نکال دے۔ پھر آپ ﷺ نے فرمایا: ”کیا تمہیں معلوم نہیں کہ ہم لوگ صدقہ کا مال نہیں کھاتے۔“

[راجع: ١٤٨٥] [مسلم: ٢٤٧٣، ٢٤٧٤]

تشریح: قسطانی نے کہا کہ ہمارے اصحاب کے نزدیک صحیح یہ ہے کہ فرض زکوٰۃ آپ ﷺ کی آل کے لیے حرام ہے۔ امام احمد بن حنبل رحمہ اللہ کا بھی یہی قول ہے۔ امام جعفر صادق سے شافعی اور بیہقی رحمہما اللہ نے نکالا کہ وہ سیلیوں میں سے پانی پیا کرتے۔ لوگوں نے کہا کہ یہ تو صدقے کا پانی ہے، انہوں نے کہا ہم پر فرض زکوٰۃ حرام ہے۔

بَابُ الصَّدَقَةِ عَلَى مَوَالِي أَزْوَاجِ النَّبِيِّ ﷺ

باب: نبی کریم ﷺ کی بیویوں کی لونڈی غلاموں کو صدقہ دینا درست ہے

(۱۳۹۲) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، کہا کہ مجھ سے عبید اللہ بن عبد اللہ نے بیان کیا، اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے میمونہ رضی اللہ عنہا کی باندی کو جو مبری صدقہ میں کسی نے دی تھی وہ مری ہوئی دیکھی۔ اس پر آپ ﷺ نے فرمایا کہ ”تم لوگ اس کے چڑے کو کیوں نہیں کام میں لائے۔“ لوگوں نے کہا کہ یہ تو مردہ ہے۔ آپ نے فرمایا کہ ”حرام تو صرف اس کا کھانا ہے۔“

۱۴۹۲۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَجَدَ النَّبِيُّ ﷺ شَاةَ مَيْتَةٍ، أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قَالَ النَّبِيُّ ﷺ: ((هَلَّا انْقَضَتْ بِجَلْدِهَا؟)). قَالُوا: إِنَّهَا مَيْتَةٌ. قَالَ: ((لِنَمَّا حَرَمَ أَكْلُهَا)). [إطرافه

فی: ۲۲۲۱، ۵۵۳۱، ۵۵۳۲] [مسلم: ۸۰۶،

۸۰۷، ۸۰۸، ۸۰۹، ابوداؤد: ۴۱۲۰، ۴۱۲۱،

نسائی: ۴۲۴۵، ۴۲۴۶، ۴۲۴۷، ۴۲۴۸، ابن

ماجہ: ۳۶۱۰]

(۱۳۹۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے حکم بن عتبہ نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ان کا ارادہ ہوا کہ بریرہ رضی اللہ عنہا کو (جو باندی تھیں) آزاد کر دینے کے لیے خرید لیں۔ لیکن اس کے اصل مالک یہ چاہتے تھے کہ وہ انہیں کے لیے رہے۔ اس کا ذکر عائشہ رضی اللہ عنہا نے نبی کریم ﷺ سے کیا۔ تو آپ نے فرمایا: ”تم خرید کر آزاد کر دو، ولا تو اسی کی ہوتی ہے، جو آزاد کرے۔“ انہوں نے کہا کہ نبی کریم ﷺ کی خدمت میں گوشت پیش کیا گیا میں نے کہا کہ یہ بریرہ رضی اللہ عنہا کو کسی نے صدقہ کے طور پر دیا ہے تو آپ نے فرمایا: ”یہ ان کے لیے صدقہ تھا۔ لیکن اب ہمارے لیے یہ ہدیہ ہے۔“

۱۴۹۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تُشْتَرِيَ بَرِيرَةَ لِبُعْتِنِ، وَأَرَادَ مَوَالِيهَا أَنْ يَشْتَرِطُوا وَلَاءَ هَا، فَذَكَرَتْ عَائِشَةُ لِلنَّبِيِّ ﷺ، فَقَالَ: لَهَا النَّبِيُّ ﷺ: ((اشْتَرِيَهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). قَالَتْ: وَأَتَيْتِ النَّبِيَّ ﷺ بِلَحْمٍ فَقُلْتُ: هَذَا مَا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: ((هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ)). [راجع: ۴۵۶] [نسائی:

۳۴۵۰، ۲۶۱۳]

تشریح: غلام کے آزاد کر دینے کے بعد مالک اور آزاد شدہ غلام میں بھائی چارہ کے تعلق کو دلا کہا جاتا ہے۔ کیا غلام آزاد ہونے کے بعد بھی اصل

مالک سے کچھ نہ کچھ متعلق رہتا تھا۔ اس پر نبی کریم ﷺ نے فرمایا کہ یہ تو اس شخص کا حق ہے جو اسے خرید کر آزاد کر رہا ہے اب بھائی چارے کا تعلق اصل مالک کی بجائے اس کو خرید کر آزاد کرنے والے سے ہوگا۔ باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ: إِذَا تَحَوَّلَتِ الصَّدَقَةُ

باب: جب صدقہ محتاج کی ملک ہو جائے

۱۴۹۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةِ الْأَنْصَارِيَّةِ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ فَقَالَ: ((هَلْ عِنْدَكُمْ شَيْءٌ؟)) فَقَالَتْ: لَا، إِلَّا شَيْءٌ بَعَثْتَهُ بِهِ إِلَيْنَا نَسِينَهُ مِنَ الشَّاةِ النَّبِيُّ بَعَثَ لَهَا مِنَ الصَّدَقَةِ، فَقَالَ: ((إِنَّهَا قَدْ بَلَغَتْ مَحِلَّهَا)). (راجع: ۱۴۹۶)

۱۳۹۳ (ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ ہم سے یزید بن زریع نے بیان کیا، انہوں نے کہا کہ ہم سے خالد حذاء نے بیان کیا، ان سے حفصہ بنت سیرین نے اور ان سے ام عطیہ انصاریہ نے کہا کہ نبی کریم ﷺ ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا کے یہاں تشریف لائے اور دریافت فرمایا کہ ”کیا تمہارے پاس کچھ ہے؟“ عائشہ رضی اللہ عنہا نے جواب دیا کہ نہیں کوئی چیز نہیں۔ ہاں نسیمہ رضی اللہ عنہا کا بھیجا ہوا اس بکری کا گوشت ہے جو انہیں صدقہ کے طور پر ملی ہے۔ تو آپ نے فرمایا: ”لاؤ خیرات تو اپنے ٹھکانے پہنچ گئی۔“

تشریح: معلوم ہوا کہ صدقہ کا مال بایں طور اغنیاء کی تحویل میں بھی آ سکتا ہے۔ کیونکہ وہ محتاج آدمی کی ملکیت میں ہو کر اب کسی کو بھی مسکین کی طرف سے دیا جاسکتا ہے۔

۱۴۹۵۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ أَتَى بِلَحْمٍ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ فَقَالَ: ((هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ)) وَقَالَ أَبُو دَاوُدَ: أَتَيْنَا شُعْبَةَ، عَنْ قَتَادَةَ: سَمِعَ أَنَسًا عَنِ النَّبِيِّ ﷺ. [طرفہ فی: ۲۵۷۷] [مسلم: ۲۴۸۵؛ ابوداؤد: ۱۶۵۵]

۱۳۹۵ (ہم سے یحییٰ بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے وکیع نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، قتادہ سے اور وہ انس رضی اللہ عنہ سے کہ نبی کریم ﷺ کی خدمت میں وہ گوشت پیش کیا گیا جو بریرہ رضی اللہ عنہا کو صدقہ کے طور پر ملا تھا۔ آپ نے فرمایا کہ ”یہ گوشت ان پر صدقہ تھا۔ لیکن ہمارے لیے یہ ہدیہ ہے۔“ ابوداؤد نے کہا کہ ہمیں شعبہ نے خبر دی۔ انہیں قتادہ نے کہ انہوں نے انس رضی اللہ عنہ سے سنا وہ نبی کریم ﷺ سے بیان کرتے تھے۔

نسائی: ۳۷۶۹

تشریح: مقصد یہ ہے کہ صدقہ مسکین کی ملکیت میں آ کر اگر کسی کو بطور تحفہ پیش کر دیا جائے تو جائز ہے اگرچہ وہ تحفہ پانے والا غنی ہی کیوں نہ ہو۔

بَابُ أَخْذِ الصَّدَقَةِ مِنَ الْأَغْنِيَاءِ،

باب: مالداروں سے زکوٰۃ وصول کی جائے۔ اور

وَتُرَدُّ فِي الْفُقَرَاءِ حَيْثُ كَانُوا

فقراء پر خرچ کر دی جائے خواہ وہ کہیں بھی ہوں

۱۴۹۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، عَنْ

۱۳۹۶ (ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہمیں عبد اللہ نے خبر دی، انہوں نے کہا کہ ہمیں زکریا بن اسحاق نے خبر دی، انہیں یحییٰ

بن عبد اللہ بن صفی نے، انہیں ابن عباس رضی اللہ عنہما کے غلام ابو معبد نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے معاذ رضی اللہ عنہ کو جب یمن بھیجا، تو ان سے فرمایا: ”تم ایک ایسی قوم کے پاس جا رہے ہو جو اہل کتاب ہیں۔ اس لیے جب تم وہاں پہنچو تو پہلے انہیں دعوت دو کہ وہ اس بات کی گواہی دیں کہ اللہ کے سوا کوئی معبود نہیں اور محمد (ﷺ) اللہ کے سچے رسول ہیں۔ وہ اس بات میں جب تمہاری بات مان لیں تو انہیں بتاؤ کہ اللہ تعالیٰ نے ان پر روزانہ دن رات میں پانچ وقت کی نمازیں فرض کی ہیں۔ جب وہ تمہاری یہ بات بھی مان لیں تو انہیں بتاؤ کہ ان کے لیے اللہ تعالیٰ نے زکوٰۃ دینا ضروری قرار دیا ہے، یہ ان کے مالداروں سے لی جائے گی اور ان کے غریبوں پر خرچ کی جائے گی۔ پھر جب وہ اس میں بھی تمہاری بات مان لیں تو ان کے اچھے مال لینے سے بچو اور مظلوم کی آہ سے ڈرو کہ اس کے اور اللہ تعالیٰ کے درمیان کوئی رکاوٹ نہیں ہوتی۔“

يَخِيَّ بْنَ عَبْدِ اللَّهِ بْنِ صَفِيٍّ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: ((إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تَتَّخِذُ مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَآتَى دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ

اللَّهِ حِجَابٌ)). (راجع: ۱۳۹۵)

تشریح: اس حدیث کے ذیل مولانا عبید اللہ صاحب شیح الحدیث رحمہ اللہ فرماتے ہیں: ”قال الحافظ استدلل به على ان الامام هو اندى يتولى قبض الزكوة وصرفها اما بنفسه واما بآتيه فمن امتنع منها اخذت منه قهراً“۔ یعنی حافظ ابن حجر رحمہ اللہ نے کہا کہ اس حدیث کے جملہ ((تؤخذ من أعينائهم)) سے دلیل لی گئی ہے کہ زکوٰۃ امام وقت وصول کرے گا۔ اور وہی اسے اس کے مصارف میں خرچ کرے گا۔ وہ خود کرے یا اپنے نائب سے کرے گا۔ اگر کوئی زکوٰۃ اسے نہ دے تو وہ زبردستی اس سے وصول کرے گا۔ بعض لوگوں نے یہاں جانوروں کی زکوٰۃ مراد لی ہے اور سونے چاندی کی زکوٰۃ میں مختار قرار دیا ہے۔ فان ادی زکوٰۃ خفية يجزئه لیکن حضرت مولانا عبید اللہ رحمہ اللہ فرماتے ہیں: ”والظاهر عندی ان ولاية اخذ الزكوة الى الامام ظاهرة وباطنة فان لم يكن امام فرقتها المالك في مصارفها وقد حقق ذلك الشوكاني في السيل الجرار بما لا مزيد عليه فليرجع اليه۔“ یعنی میرے نزدیک تو ظاہر و باطن ہر قسم کے اموال کے لیے امام وقت کی تولیت ضروری ہے۔ اور اگر امام نہ ہو (جیسے کہ دورِ حاضرہ میں کوئی امام خلیفۃ المسلمین نہیں) تو مالک کو اختیار ہے کہ اس کے مصارف میں خود اس مال زکوٰۃ کو خرچ کر دے اس مسئلہ کو امام شوکانی نے بیل الجرار میں بڑی ہی تفصیل کے ساتھ لکھا ہے جس سے زیادہ ممکن نہیں۔ جو چاہے ادھر رجوع کر سکتا ہے۔

یہ مسئلہ کہ اموال زکوٰۃ کو دوسرے شہروں میں نقل کرنا جائز ہے یا نہیں، اس بارے میں بھی امام بخاری رحمہ اللہ کا مسلک اس باب سے ظاہر ہے کہ مسلمان فقرا جہاں بھی ہوں ان پر وہ صرف کیا جاسکتا ہے۔ امام بخاری رحمہ اللہ کے نزدیک ((تؤد على فقرائهم)) کی ضمیر اہل اسلام کی طرف لڑتی ہے۔

”قال ابن المنير اختار البخاري جواز نقل الزكوة من بلد المال لعموم قوله فتد في فقرائهم لان الضمير يعود

للمسلمين فاي فقير منهم ردت فيه الصدقة في اي جهة كان فقد وافق عموم الحديث انتهى۔“

الحديث الكبير مولانا عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں: ”والظاهر عندی عدم النقل“ الا اذا فقد المستحقون لها او تكون في النقل مصلحة انفع واهم من عدمه والله تعالى اعلم۔“ (مرعاة جلد ۳ ص ۴) یعنی زکوٰۃ نقل نہ ہونی چاہیے مگر جب مستحق مفقود ہوں

یا نقل کرنے میں زیادہ فائدہ ہو۔

بَابُ صَلَاةِ الْإِمَامِ، وَدُعَائِهِ

لِصَاحِبِ الصَّدَقَةِ :

وَقَوْلِهِ تَعَالَى: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾. (الآية [التوبة: ١٠٣])

١٤٩٧- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَثْرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: ((اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ)) فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ: ((اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى)). [اطرافه في: ٤١٦٦، ٦٣٣٢،

۶۳۵۹ [مسلم: ۲۴۹۲؛ ابوداؤد: ۱۵۹۰؛ نسائی:

۲۴۵۸؛ ابن ماجه: ۱۷۹۶]

باب: امام (حاکم) کی طرف سے زکوٰۃ دینے

والے کے حق میں دعائے خیر و برکت کرنا

اور اللہ تعالیٰ کا (سورہ توبہ میں) ارشاد ہے کہ ”آپ ان کے مال سے خیرات لیجیے جس کے ذریعہ آپ انہیں پاک کریں۔ اور ان کا تزکیہ کریں۔ اور ان کے حق میں خیر و برکت کی دعا کریں.....“ آخر آیت تک۔

(۱۳۹۷) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے شعبہ نے عمرو بن مرہ سے بیان کیا، ان سے عبد اللہ بن ابی اوفی رضی اللہ عنہ نے بیان کیا کہ جب کوئی قوم اپنی زکوٰۃ لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوتی تو آپ ان کے لیے دعا فرماتے: ”اے اللہ! آل فلاں کو خیر و برکت عطا فرما۔“ میرے والد بھی اپنی زکوٰۃ لے کر حاضر ہوئے تو آپ ﷺ نے فرمایا: ”اے اللہ! آل ابی اوفی کو خیر و برکت عطا فرما۔“

فتویٰ: امام بخاری رحمہ اللہ نے ثابت فرمایا کہ رسول کریم ﷺ کے بعد بھی خلفائے اسلام کے لیے مناسب ہے کہ وہ زکوٰۃ ادا کرنے والوں کے حق میں خیر و برکت کی دعا میں کریں۔ لفظ امام سے ایسے ہی خلیفہ اسلام مراد ہیں جو فی الواقع مسلمانوں کے لیے: ”انما الامام جنة يقاتل من ورثته..... الخ“ ”امام لوگوں کے لیے وہ حال ہے جس کے پیچھے ہو کر لڑائی کی جاتی ہے۔“ کے مصداق ہوں۔

زکوٰۃ اسلامی اسٹیٹ کے لیے اور اس کے بیت المال کے لیے ایک اہم ذریعہ آمدن ہے جس کے وجود پر ہونے سے ملت کے کتنے ہی مسائل حل ہوتے ہیں۔ عہد رسالت اور پھر عہد خلافت راشدہ کے تجربات اس پر شاہد عادل ہیں۔ مگر صد افسوس کہ اب تو کہیں وہ صحیح اسلامی نظام ہے اور نہ حقیقی بیت المال۔ اس لیے خود مالداروں کے لیے ضروری ہے کہ وہ اپنی دیانت کے پیش نظر زکوٰۃ نکالیں اور جو مصارف ہیں ان میں دیانت کے ساتھ خرچ کریں۔ دور حاضرہ میں کسی مولوی یا مسجد کے پیش امام یا کسی مدرسہ کے مدرس کو امام وقت خلیفہ اسلام تصور کر کے اور یہ سمجھ کر کہ ان کو دیئے بغیر زکوٰۃ ادا نہ ہوگی، زکوٰۃ ان کے حوالہ کرنا بڑی نادانی بلکہ اپنی زکوٰۃ کو غیر مصرف میں خرچ کرنا ہے۔

بَابُ مَا يُسْتَخْرَجُ مِنَ الْبَحْرِ

وَقَالَ ابْنُ عَبَّاسٍ: لَيْسَ الْعَنْبَرُ بِرِكَازٍ، هُوَ شَيْءٌ دَسَرَهُ الْبَحْرُ وَقَالَ الْحَسَنُ: فِي الْعَنْبَرِ وَاللُّؤْلُؤِ الْخُمْسُ، وَإِنَّمَا جَعَلَ النَّبِيُّ ﷺ

باب: جو مال سمندر سے نکالا جائے

اور عبد اللہ بن عباس رضی اللہ عنہما نے کہا کہ عمر کو رکا ز نہیں کہہ سکتے۔ عمر تو ایک چیز ہے جسے سمندر کنارے پر پھینک دیتا ہے۔

اور حسن بصری رحمۃ اللہ علیہ نے کہا: عمر اور موتی میں یا نجواں حصہ لازم ہے۔

فِي الرِّكَازِ الْخُمْسَ، لَيْسَ فِي الَّذِي يُصَابُ فِي الْمَاءِ. حالانکہ نبی کریم ﷺ نے رکاز میں پانچواں حصہ مقرر فرمایا ہے۔ تو رکاز اس کو نہیں کہتے جو پانی میں ملے۔

۱۴۹۸۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: ((أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَلَقَعَهَا إِلَيْهِ، فَخَرَجَ فِي الْبَحْرِ، فَلَمْ يَجِدْ مَرْتَبًا، فَأَخَذَ خَشْبَةً فَتَقَرَّهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، فَرَمَى بِهَا فِي الْبَحْرِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، فَإِذَا بِالْخَشْبَةِ فَأَخَذَهَا لِأَهْلِهِ حَطْبًا. فَذَكَرَ الْحَدِيثُ. فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ)). [اطرافه في: ۲۰۶۳، ۲۲۹۱، ۲۴۰۴، ۲۴۳۰، ۲۷۳۴، ۶۲۶۱]

(۱۳۹۸) اور لیث نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، انہوں نے عبد الرحمن بن ہرمز سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے کہ ”بنی اسرائیل میں ایک شخص تھا جس نے دوسرے بنی اسرائیل کے شخص سے ہزار اشرفیاں قرض مانگیں۔ اس نے اللہ کے بھروسے پر اس کو دے دیں۔ اب جس نے قرض لیا تھا وہ سمندر پر گیا کہ سوار ہو جائے اور قرض خواہ کا قرض ادا کرے لیکن سواری نہ ملی۔ آخر اس نے قرض خواہ تک پہنچنے سے ناامید ہو کر ایک لکڑی لی اس کو کرید اور ہزار اشرفیاں اس میں بھر کر وہ لکڑی سمندر میں پھینک دی۔ اتفاق سے قرض خواہ کام کاج کو باہر نکلا، سمندر پر پہنچا تو ایک لکڑی دیکھی اور اس کو گھر میں جلانے کے خیال سے لے آیا پھر پوری حدیث بیان کی۔ جب لکڑی کو چیرا تو اس میں اشرفیاں پائیں۔“

تشریح: امام بخاری رحمہ اللہ یہ ثابت فرمانا چاہتے ہیں کہ دریا میں سے جو چیزیں ملیں غبر موتی وغیرہ ان میں زکوة نہیں ہے اور جن حضرات نے ایسی چیزوں کو رکاز میں شامل کیا ہے ان کا قول صحیح نہیں۔ امام بخاری رحمہ اللہ اس ذیل میں یہ اسرائیلی واقعہ لائے جس کے بارے میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال الاسماعيلي ليس في هذا الحديث شيء يناسب الترجمة رجل افترض قرضا فارتجع قرضه وكذا قال الداودي حديث الخشب ليس من هذا الباب في شيء واجاب عبد الملك بانه اشار به الى ان كل ما القاء البحر جان اخذه ولا خمس فيه..... الخ.“ (فتح الباري)

یعنی اسماعیلی نے کہا کہ اس حدیث میں باب سے کوئی وجہ مناسبت نہیں ہے ایسا ہی داودی نے بھی کہا کہ حدیث خشبہ کو (لکڑی جس میں روپیہ ملا) اس سے کوئی مناسبت نہیں۔ عبد الملک نے ان حضرات کو یہ جواب دیا ہے کہ اس کے ذریعہ سے امام بخاری رحمہ اللہ نے یہ اشارہ فرمایا کہ ہر وہ چیز جسے دریا یا ہر پھینک دے اس کا لینا جائز ہے اور اس میں خمس نہیں ہے اس لحاظ سے حدیث اور باب میں مناسبت موجود ہے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”هذه الجمهور الى انه لا يجب في شيء.“ یعنی جمہور اس طرف گئے ہیں کہ دریا سے جو چیزیں نکالی جائیں ان میں زکوة نہیں ہے۔

اسرائیلی حضرات کا یہ واقعہ قابل عبرت ہے کہ دینے والے نے محض اللہ کی ضمانت پر اس کو ایک ہزار اشرفیاں دے ڈالیں اور اس کی امانت و دیانت کو اللہ نے اس طرح ثابت رکھا کہ لکڑی کو موعدا اشرفیوں کے قرض دینے والے تک پہنچا دیا۔ اور اس نے بایں صورت اپنی اشرفیوں کو وصول کر لیا۔ فی الواقع اگر قرض لینے والا وقت پر ادا کرنے کی صحیح نیت دل میں رکھتا ہو تو اللہ پاک ضرور ضرور کسی نہ کسی ذریعہ سے ایسے سامان مہیا کر دیتا ہے کہ وہ اپنے ارادے میں کامیاب ہو جاتا ہے۔ یہ مضمون ایک حدیث میں بھی آیا ہے مگر آج کل ایسے دیانت دار عقائد ہیں۔ الا ما شاء الله وبالله التوفيق۔

بَابُ فِي الرِّكَازِ الْخُمْسُ

باب: رکارز میں پانچواں حصہ واجب ہے

وَقَالَ مَالِكٌ وَأَبْنُ إِدْرِيسَ: الرِّكَازُ دَفْنُ الْجَاهِلِيَّةِ، فِي قَلِيلِهِ وَكَثِيرِهِ: الْخُمْسُ، وَلَيْسَ الْمَعْدِنُ بِرِّكَازٍ. وَقَدْ قَالَ النَّبِيُّ ﷺ: ((فِي الْمَعْدِنِ جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ))، وَأَخَذَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنَ الْمَعَادِنِ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةَ. وَقَالَ الْحَسَنُ: مَا كَانَ مِنْ رِّكَازٍ فِي أَرْضِ الْحَرْبِ فَبَيْنَهُ الْخُمْسُ، وَمَا كَانَ مِنْ أَرْضِ السَّلَامِ فَبَيْنَهُ الزَّكَاةُ، وَإِنْ وَجَدْتَ اللَّقْطَةَ فِي أَرْضِ الْعَدُوِّ فَعَرَّفَهَا، وَإِنْ كَانَتْ مِنَ الْعَدُوِّ فَبَيْنَهَا الْخُمْسُ. وَقَالَ بَعْضُ النَّاسِ: الْمَعْدِنُ رِّكَازٌ مِثْلُ دَفْنِ الْجَاهِلِيَّةِ لِأَنَّهُ يُقَالُ: أُرْكَزَ الْمَعْدِنُ إِذَا أُخْرِجَ مِنْهُ شَيْءٌ، قِيلَ لَهُ: فَقَدْ يُقَالُ لِمَنْ وَهَبَ لَهُ الشَّيْءُ، وَرَبِحَ رِبْحًا كَثِيرًا، أَوْ كَثُرَ ثَمَرُهُ: أُرْكَزَتْ. ثُمَّ نَاقَضَهُ، وَقَالَ: لَا بَأْسَ أَنْ يَكْتُمَهُ وَلَا يُودِيَ الْخُمْسَ.

اور امام مالک رحمہ اللہ اور امام شافعی رحمہ اللہ نے کہا رکارز جاہلیت کے زمانے کا خزانہ ہے۔ اس میں تھوڑا مال نکلے یا بہت پانچواں حصہ لیا جائے گا، اور کان رکارز نہیں ہے۔ اور نبی کریم ﷺ نے کان کے بارے میں فرمایا: ”اس میں اگر کوئی گر کر یا کام کرتا ہوا مر جائے تو اس کی جان مفت گئی۔ اور رکارز میں پانچواں حصہ ہے۔“ اور عمر بن عبدالعزیز خلیفہ کانوں میں سے چالیسواں حصہ لیا کرتے تھے۔ دوسروپوں میں سے پانچ روپیہ۔ اور حسن بصری رحمہ اللہ نے کہا جو رکارز دار الحرب میں پائے تو اس میں سے پانچواں حصہ لیا جائے اور جو امن اور صلح کے ملک میں ملے تو اس میں سے زکوٰۃ چالیسواں حصہ لی جائے۔ اور اگر دشمن کے ملک میں پڑی ہوئی چیز ملے تو اس کو پانچواں حصہ ادا (شاید مسلمان کا مال ہو) اگر دشمن کا مال ہو تو اس میں سے پانچواں حصہ ادا کرے۔ اور بعض لوگوں نے کہا معدن بھی رکارز ہے جاہلیت کے دھیندہ کی طرح کیونکہ عرب لوگ کہتے ہیں ارکز المعدن جب اس میں سے کوئی چیز نکلے۔ ان کا جواب یہ ہے اگر کسی شخص کو کوئی چیز ہبہ کی جائے یا وہ نفع کمائے یا اس کے باغ میں میوہ بہت نکلے۔ تو کہتے ہیں ارکزت (حالانکہ یہ چیزیں بالاتفاق رکارز نہیں ہیں) پھر ان لوگوں نے اپنے قول کے آپ خلاف کیا۔ کہتے ہیں رکارز کا چھپالینا کچھ برائیاں پانچواں حصہ نہ دے۔

تشریح: یہ پہلا موقع ہے کہ امام الحدیث امیر المجددین امام بخاری رحمہ اللہ نے لفظ ”بعض الناس“ کا استعمال فرمایا ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال ابن التين المراد ببعض الناس ابو حنيفة قلت وهذا اول موضع ذكره فيه البخارى بهذه الصيغة ويحتمل ان يريد به ابا حنيفة وغيره من الكوفيين ممن قال بذلك قال ابن بطلال ذهب ابو حنيفة والثوري وغيرهما الى ان المعدن كالركاز واحتج لهم بقول العرب ارکز الرجل اذا اصاب ركازا وهي قطع من الذهب تخرج من المعدن والحجة للجهمور تفرقة النبي ﷺ بين المعدن والركاز بواو العطف فصح انه غيره..... الخ“ (فتح الباری)

یعنی ابن تین نے کہا کہ مراد یہاں امام ابوحنیفہ رحمہ اللہ ہیں۔ حافظ ابن حجر رحمہ اللہ کہتے ہیں کہ یہ پہلا موقع ہے کہ ان کو امام بخاری رحمہ اللہ نے اس صیغہ کے ساتھ ذکر کیا ہے اور یہ بھی احتمال ہے کہ اس سے مراد امام ابوحنیفہ اور ان کے علاوہ دوسرے کوئی بھی ہوں جو ایسا کہتے ہیں۔ ابن بطلال نے کہا کہ امام ابوحنیفہ اور ثوری وغیرہ نے کہا کہ معدن یعنی کان بھی رکارز ہی میں داخل ہے۔ کیونکہ جب کوئی شخص کان سے کوئی سونے کا ڈالا پالے تو عرب لوگ بولتے ہیں ارکز الرجل فلاں کو رکاز مل گیا۔ اور وہ سونے کا ٹکڑا ہوتا ہے جو کان سے نکلتا ہے۔ اور جمہور کی دلیل اس بارے میں یہ ہے کہ نبی کریم ﷺ نے معدن اور رکارز کا دواؤ عطف کے ساتھ الگ ذکر فرمایا ہے۔ پس صحیح یہ ہوا کہ معدن اور رکارز دو الگ الگ ہیں۔

رکاز وہ پرانا دینہ جو کسی کو کہیں مل جائے۔ اس میں سے بیت المال میں پانچواں حصہ دیا جائے گا۔ اور معدن کاں کو کہتے ہیں۔ ہر دو میں فرق ظاہر ہے۔ پس ان کا حکم بھی الگ الگ ہے۔ خود رسول کریم ﷺ نے فرمادیا کہ جانور سے جو نقصان پہنچے اس کا کچھ بدلہ نہیں اور کنوئیں کا بھی معاف ہے اور کان کے حادثہ میں کوئی مر جائے تو اس کا بھی یہی حکم ہے اور رکاز میں پانچواں حصہ ہے۔ اس حدیث سے صاف ظاہر ہے کہ معدن اور رکاز دو الگ الگ ہیں۔ حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں:

”واحتج الجمهور أيضاً بان الركاز في لغة اهل الحجاز هو دفين الجاهلية ولا شك في ان النبي الحجازي ﷺ تكلم بلغة اهل الحجاز واراد به ما يريدون منه قال ابن الاثير الجزري في النهاية الركاز عند اهل الحجاز كنوز الجاهلية المدفونة في الارض وعند اهل العراق المعادن والقولان تحتلها اللغة لان كلا منهما مركز في الارض اي ثابت يقال ركزه يركزه ركزاً اذا دفنه وركز الرجل اذا وجد الركاز والحديث انما جاء في التفسير الاول وهو الكنز الجاهلي وانما كان فيه الخمس لكثرة نفعه وسهولة اخذه..... الخ.“ (مرعاة ج ۳ ص ۶۳)

یعنی جمہور نے اس سے بھی حجت پکڑی ہے کہ جازیوں کی لغت میں رکاز جاہلیت کے دینے پر بولا جاتا ہے۔ اور کوئی شک نہیں کہ رسول کریم ﷺ بھی جازی ہیں اور آپ اہل جازی ہی کی لغت میں کلام فرماتے تھے۔ ابن اثیر جزری نے کہا کہ اہل جاز کے نزدیک رکاز جاہلیت کے گڑے ہوئے خزانوں پر بولا جاتا ہے۔ اور اہل عراق کے ہاں کانوں پر بھی اور لغوی اعتبار سے ہر دو کا احتمال ہے اس لیے کہ دونوں ہی زمین ہی پر گڑے ہوئے ہوتے ہیں۔ اور حدیث مذکور تفسیر اول (یعنی عہد جاہلیت کے دینوں) ہی کے متعلق ہے اور وہ کنز جاہلی ہے اور اس میں خمس ہے اس لیے کہ اس کا نفع کثیر ہے اور وہ آسانی سے حاصل ہو جاتا ہے۔

اس سلسلہ میں احناف کے بھی کچھ دلائل ہیں۔ جن کی بنا پر وہ معدن کو بھی رکاز میں داخل کرتے ہیں۔ کیونکہ لغت میں ازکر المعدن کا لفظ مستعمل ہے جب کان سے کوئی چیز نکلے تو کہتے ہیں ازکر المعدن امام بخاری رحمہ اللہ نے اس کا لازمی جواب دیا ہے کہ لفظ ازکر تو مجازاً بعض دفعہ کثیر پر بھی بولا جاتا ہے۔ وہ نفع کثیر کسی کو کسی کی بخشش سے حاصل ہو یا تجارتی منافع سے ہو یا کثرت پیداوار سے ایسے مواقع پر بھی لفظ ازکر بول دیتے ہیں۔ یعنی تجھے خزانہ مل گیا۔ تو کیا اس طرح بول دینے سے اسے بھی رکاز کے ذیل میں لایا جاسکتا ہے؟ پس ایسے ہی مجازاً یہ لفظ کان پر بھی بول دیا گیا ہے۔ ورنہ حقیقت یہی ہے کہ کان رکاز میں داخل نہیں ہے۔ اس کا مزید ثبوت خود حنفی حضرات کا یہ فتویٰ ہے کہ کان کہیں پوشیدہ جگہ میں مل جائے تو پانے والا اسے چھپا بھی سکتا ہے۔ اور ان کے فتویٰ کے مطابق جو پانچواں حصہ اسے ادا کرنا ضروری تھا، اسے وہ اپنے ہی اوپر خرچ کر سکتا ہے۔ یہ فتویٰ بھی دلائل کر رہا ہے کہ رکاز اور معدن دونوں الگ الگ ہیں۔ چند روایات بھی ہیں جو مسلک حنفیہ کی تائید میں پیش کی جاتی ہیں۔ لیکن سند کے اعتبار سے وہ بخاری شریف کی روایات مذکورہ کے برابر نہیں ہیں۔ لہذا ان سے استدلال ضعیف ہے۔

سارے طول طویل مباحث کے بعد حضرت شیخ الحدیث موصوف فرماتے ہیں:

”والقول الراجح عندنا هو ما ذهب اليه الجمهور من ان الركاز انما هو كنز الجاهلية الموضوع في الارض وانه لا يعم المعدن بل هو غيره والله تعالى اعلم۔“

یعنی ہمارے نزدیک رکاز کے متعلق جمہوری کا قول راجح ہے کہ وہ دور جاہلیت کے دینے ہیں جو پہلے لوگوں نے زمین میں دفن کر دیے ہیں۔ اور لفظ رکاز میں معدن داخل نہیں ہے۔ بلکہ ہر دو الگ الگ ہیں۔ اور رکاز میں خمس ہے۔

رکاز کے متعلق اور بھی بہت سی تفصیلات ہیں کہ اس کا نصاب کیا ہے؟ قلیل یا کثیر میں کچھ فرق ہے یا نہیں؟ اور اس پر سال گزرنے کی قید ہے یا نہیں؟ اور وہ سونے چاندی کے علاوہ لوہا، تانبا، سیسہ، پیتل وغیرہ کو بھی شامل ہے یا نہیں؟ اور رکاز کا مصرف کیا ہے؟ اور کیا ہر پانے والے پر اس میں خمس واجب ہے؟ پانے والا غلام ہو یا آزاد ہو، مسلم ہو یا ذمی ہو؟ رکاز کی پہچان کیا ہے؟ کیا یہ ضروری ہے کہ اس کے سکوں پر پہلے کسی بادشاہ کا نام یا اس کی

تصویر یا کوئی اور علامت ہونی ضروری ہے وغیرہ وغیرہ ان جملہ مباحث کے لیے اہل علم حضرات مرعاة الفائق جلد ۳ ص ۶۳، ۶۵ کا مطالعہ فرمائیں جہاں حضرت الاستاذ مولانا عبید اللہ صاحب رحمہ اللہ نے تفصیل کے ساتھ روشنی ڈالی ہے جزاء اللہ خیر الجزاء فی الدارين۔ میں اپنے ان مختصر صفحات میں تفصیل مزید سے قاصر ہوں اور عوام کے لیے میں نے جو لکھ دیا ہے اسے کافی سمجھتا ہوں۔

۱۴۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْعُمَاءُ جُبَّارٌ، وَالْبَنُو جُبَّارٌ، وَالْمُعْدِنُ جُبَّارٌ، وَفِي الزَّكَاةِ الْخُمْسُ)).

(۱۳۹۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں ابن شہاب نے، ان سے سعید بن مسیب اور ابو سلمہ بن عبد الرحمن نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جانور سے جو نقصان پہنچے اس کا کچھ بدلہ نہیں اور کنویں کا بھی یہی حال ہے اور کان کا بھی یہی حکم ہے اور رکاز میں سے پانچواں حصہ لیا جائے۔“

[أطرافه في: ۲۳۵۵، ۶۹۱۲، ۶۹۱۳] [مسلم:

۴۴۶۶؛ نسائي: ۲۴۹۶]

باب: اللہ تعالیٰ نے سورۃ توبہ میں فرمایا: ”زکوٰۃ کے تحصیلداروں کو بھی زکوٰۃ سے دیا جائے گا۔“ اور ان کو حاکم کے سامنے حساب سمجھانا ہوگا

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَالْعَامِلِينَ عَلَيْهَا﴾ [التوبة: ۶۰] وَمُحَاسَبَةِ الْمُصَدِّقِينَ مَعَ الْإِمَامِ

تشریح: اور ان کو حاکم کے سامنے حساب سمجھانا ہوگا۔ یہاں کان اور رکاز کو رسول کریم ﷺ نے الگ الگ بیان فرمایا۔ اور یہی باب کا مطلب ہے۔

۱۵۰۰۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنُ اللَّثْبِيَّةِ، فَلَمَّا جَاءَ حَاسِبَهُ [راجع: ۱۹۲۵]

(۱۵۰۰) ہم سے یوسف بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے ابو اسامہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے باپ (عروہ بن زبیر) نے بیان کیا، ان سے حضرت ابو حمید ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے بنی اسد کے ایک شخص عبد اللہ بن لثبہ کو بنی سلیم کی زکوٰۃ وصول کرنے پر مقرر فرمایا۔ جب وہ آئے تو آپ نے ان سے حساب لیا۔

تشریح: زکوٰۃ وصول کرنے والوں سے حاکم اسلام حساب لے گا کہ معاملہ صاف رہے، کسی کو بدگمانی کا موقع نہ ملے۔ ابن مزیر نے کہا کہ احتمال ہے کہ عامل مذکور نے زکوٰۃ میں سے کچھ اپنے مصارف میں خرچ کر دیا ہو، لہذا اس سے حساب لیا گیا۔ بعض روایات سے یہ بھی ظاہر ہے کہ بعض مال کے متعلق اس نے کہا تھا کہ یہ مجھے بطور تحفہ ملا ہے، اس پر حساب لیا گیا۔ اور تحفہ کے بارے میں فرمایا گیا کہ یہ سب بیت المال ہی کا ہے۔ جس کی طرف سے تم کو بھیجا گیا تھا تحفہ میں تمہارا کوئی حق نہیں ہے۔

بَابُ اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ **باب: زکوٰۃ کے اونٹوں سے مسافر لوگ کام لے**

سکتے ہیں اور ان کا دودھ پی سکتے ہیں

(۱۵۰۱) ہم سے مسد نے بیان کیا، کہا کہ ہم سے یحییٰ قطان نے بیان کیا، ان سے شعبہ نے کہا کہ ہم سے قتادہ نے بیان کیا، اور ان سے انس رضی اللہ عنہ نے کہ عرینہ کے کچھ لوگوں کو مدینہ کی آب و ہوا موافق نہیں آئی۔ رسول اللہ ﷺ نے انہیں اس کی اجازت دے دی کہ وہ زکوٰۃ کے اونٹوں میں جا کر ان کا دودھ اور پیشاب استعمال کریں (کیونکہ وہ ایسے مرض میں مبتلا تھے جس کی دوا یہی تھی) لیکن انہوں نے (ان اونٹوں کے) چرواہے کو مار ڈالا اور اونٹوں کو لے کر بھاگ نکلے۔ رسول اللہ ﷺ نے ان کے پیچھے آدمی دوڑائے آخر وہ لوگ پکڑ لائے گئے۔ آپ ﷺ نے ان کے ہاتھ اور پاؤں کٹوا دیئے اور ان کی آنکھوں میں گرم سلانیاں پھر وادیں پھر انہیں دھوپ میں ڈلوادیا (جس کی شدت کی وجہ سے) وہ پتھر چبانے لگے تھے۔ اس روایت میں متابعت ابو قلابہ ثابت اور حمید نے انس رضی اللہ عنہ کے واسطے سے کی ہے۔

تشریح: نبی کریم ﷺ نے ان کو مسافر اور بیمار جان کر زکوٰۃ کے اونٹوں کی چراگاہ میں بھیج دیا کیونکہ وہ مرض استسقا کے مریض تھے۔ مگر وہاں ان خالوں نے اونٹوں کے محافظ کو نہ صرف قتل کیا بلکہ اس کا شلہ کر ڈالا اور اونٹوں کو لے کر بھاگ گئے۔ بعد میں پکڑے گئے اور قصاص میں ان کو ایسی ہی سزا دی گئی۔

امام بخاری رحمہ اللہ نے اس سے ثابت فرمایا کہ مسافروں کے لیے زکوٰۃ کے اونٹوں کا دودھ وغیرہ دیا جاسکتا ہے اور ان کی سواری بھی ان پر ہو سکتی ہے۔ "غرض المصنف فی هذا الباب اثبات وضع الصدقة فی صنف واحد خلافا لمن قال يجب استيعاب الاصناف الثمانية۔" (فتح الباری) یعنی مصنف کا مقصد اس باب سے یہ ثابت کرنا ہے کہ اموال زکوٰۃ کو صرف ایک ہی مصرف پر بھی خرچ کیا جاسکتا ہے برخلاف ان کے جو آٹھوں مصارف کا استیعاب ضروری جانتے ہیں۔ ان لوگوں کی یہ عین سزا قصاص ہی میں تھی اور بس۔

بَابُ وَاسْمِ الْإِمَامِ إِبِلَ الصَّدَقَةِ

باب: زکوٰۃ کے اونٹوں پر حاکم کا اپنے ہاتھ سے

بَيْدِهِ

(۱۵۰۲) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے ولید نے بیان کیا، کہا کہ ہم سے ابو عمرو اوزاعی نے بیان کیا، کہا کہ مجھ سے اسحاق بن عبد اللہ بن ابی طلحہ نے بیان کیا، کہا کہ مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں عبد اللہ بن ابی طلحہ کو لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوا کہ آپ ان کی تحنیک کر دیں۔ (یعنی اپنے منہ سے کوئی چیز چبا

۱۵۰۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: غَدَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ

لِيُحَنِّكُهُ، فَوَافَيْتُهُ فِي يَدِهِ الْمَيْسَمُ يَسْمُ إِبِلَ كرائے منہ میں ڈال دیں) میں نے اس وقت دیکھا کہ آپ کے ہاتھ میں الصَّدَقَةُ. [طرفاء فی: ۵۵۴۲، ۵۸۲۴] مسلم: داغ لگانے کا آلہ تھا اور آپ زکوٰۃ کے اونٹوں پر داغ لگا رہے تھے۔

[۵۵۵۸]

تشریح: معلوم ہوا کہ جانور کو ضرورت سے داغ دینا درست ہے اور ردّ ہوا حنفیہ کا جنہوں نے داغ دینا مکروہ اور اس کو مثلہ سمجھا ہے۔ (وحیدی) اور بچوں کے لئے تحنیک بھی سنت ہے کہ کھجور وغیرہ کوئی چیز کسی نیک آدمی کے منہ سے کھلوا کر بچے کے منہ میں ڈالی جائے تاکہ اس کو بھی نیک فطرت حاصل ہو۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[أَبْوَابُ صَدَقَةِ الْفِطْرِ]

صدقة فطر کا بیان

بَابُ فَرَضِ صَدَقَةِ الْفِطْرِ باب: صدقة فطر کا فرض ہونا

وَرَأَى أَبُو الْعَالِيَةِ وَعَطَاءُ وَابْنُ سِيرِينَ ابُو الْعَالِيَةِ، عطاء اور ابن سيرين رحمہ اللہ نے بھی صدقة فطر کو فرض سمجھا ہے۔
صَدَقَةُ الْفِطْرِ فَرِيضَةٌ.

تشیع: امام بخاری رحمہ اللہ نے کتاب الزکوٰۃ کو ختم فرماتے ہوئے صدقة فطر کے مسائل بھی پیش فرمادیئے: "قال الله تعالى ﴿قَدْ حَلَّحَ مِنْ تَرْكِهِ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾: روى عن ابن عمرو وعمر بن عوف قالوا نزلت في زكاة الفطر وروى عن ابى العالیه وابن المسيب وابن سيرين وغيرهم قالوا يعطى صدقة الفطر ثم يصلى رواه البيهقي وغيره۔" (مرعاة) یعنی قرآنی آیت فلاح پائی اس شخص نے جس نے تزکیہ حاصل کیا اور اپنے رب کا نام یاد کیا۔ اور نماز پڑھی۔ حضرت عبداللہ بن عمر اور عمرو بن عوف کہتے ہیں کہ یہ آیات صدقة فطر کے بارے میں نازل ہوئی ہیں یہ حضرات یہ بھی کہتے ہیں کہ پہلے صدقة فطر ادا کیا جائے، پھر نماز پڑھی جائے۔ لفظ ترکی کے تزکیہ سے روزوں کو پاک صاف کرنا مراد ہے جس کے لیے صدقة فطر ادا کیا جاتا ہے۔

حضرت ابن عباس رضی اللہ عنہما روایت کرتے ہیں: "فرض رسول الله ﷺ زكاة الفطر طهرة للصائم من اللغو والرفث الحديث رواه ابو داود وابن ماجه۔" یعنی رسول اللہ ﷺ نے زکوٰۃ فطر کو فرض فرمادیا جو روزہ دار کو لغو اور دیگر دوسرے گناہوں سے (جو اس سے حالت روزہ میں صادر ہوتے ہیں) پاک صاف کر دیتی ہے۔ پس آپ کا لفظ ترکی سے مراد صدقة فطر ادا کرنا ہوا۔ حدیث ہذا کے تحت علامہ شوکانی رحمہ اللہ فرماتے ہیں: "فيه دليل على ان صدقة الفطر من الفرائض وقد نقل ابن المنذر وغيره الاجماع ذلك ولكن الحنفية يقولون بالوجوب دون الفرضية على قاعدتهم في التفرقة بين الفرض والوجوب۔" (نیل الاوطار)

یعنی اس حدیث میں دلیل ہے کہ صدقة فطر فرائض اسلامیہ میں سے ہے۔ ابن منذر وغیرہ نے اس پر اجماع نقل کیا ہے مگر حنفیہ اسے واجب قرار دیتے ہیں۔ کیونکہ ان کے ہاں ان کے قاعدہ کے تحت فرض اور واجب میں فرق ہے اس لیے وہ اس کو فرض نہیں بلکہ واجب کے درجہ میں رکھتے ہیں۔ علامہ مثنیٰ حنفی فرماتے ہیں کہ یہ صرف لفظی نزاع ہے۔

بعض کتب فقہ حنفیہ میں اسے صدقة الفطرة یعنی تاکی زیادتی کے ساتھ لکھا گیا ہے اور اس سے مراد وہ فطرت لی گئی ہے جو آیت مبارکہ ﴿فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾ (۳۰/الروم: ۳۰) میں ہے۔ مگر حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں:

"واما لفظ الفطر بدون تاء فلا كلام انه معنى لغوى مستعمل قبل الشرع لانه ضد الصوم ويقال لها ايضا زكاة

الفطر وزكاة رمضان وزكاة الصوم وصدقة رمضان وصدقة الصوم..... الخ۔" (مرعاة)

لیکن لفظ فطر بغیر تاء کے کوئی شک نہیں کہ یہ لغوی معنی میں مستعمل ہے، شریعت کے نزول سے پہلے بھی یہ روزہ کی ضد پر بولا جاتا رہا ہے۔ اسے

زکوٰۃ الفطر، زکوٰۃ رمضان، زکوٰۃ صوم، صدقہ رمضان اور صدقہ صوم کے ناموں سے پکارا گیا ہے۔

(۱۵۰۳) ہم سے یحییٰ بن محمد بن سکین نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن جہضم نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے عمر بن نافع نے ان سے ان کے باپ نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فطر کی زکوٰۃ (صدقہ فطر) ایک صاع کھجور یا ایک صاع جو فرض قرار دی تھی۔ غلام، آزاد، مرد، عورت، چھوٹے اور بڑے تمام مسلمانوں پر۔ آپ کا حکم یہ تھا کہ نماز (عید) کے لیے جانے سے پہلے یہ صدقہ ادا کر دیا جائے۔

۱۵۰۳۔ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

[أطرافه في: ۱۵۰۴، ۱۵۰۷، ۱۵۰۹، ۱۵۱۱،

۱۵۱۲] [ابوداود: ۱۶۱۲؛ نسائي: ۲۵۰۳]

باب: صدقہ فطر کا مسلمانوں پر یہاں تک کہ غلام لوٹدی پر بھی فرض ہونا

بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْعَبْدِ وَغَيْرِهِ مِنَ الْمُسْلِمِينَ

(۱۵۰۴) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں نافع نے، اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فطر کی زکوٰۃ آزاد یا غلام، مرد یا عورت تمام مسلمانوں پر ایک صاع کھجور یا جو فرض کی تھی۔

۱۵۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ.

[راجع: ۱۵۰۴] [مسلم: ۲۲۷۸؛ ابوداود: ۱۶۱۱؛

ترمذی: ۶۷۶؛ نسائي: ۲۵۰۱، ۲۵۰۲؛ ابن

ماجه: ۱۷۲۶]

تشریح: غلام اور لوٹدی پر صدقہ فطر فرض ہونے سے یہ مراد ہے کہ ان کا مالک ان کی طرف سے صدقہ دے۔ بعض نے کہا یہ صدقہ پہلے غلام لوٹدی پر فرض ہوتا ہے پھر مالک ان کی طرف سے اپنے اوپر اٹھالیتا ہے۔ (جدیدی)

صدقہ فطر کی فرضیت یہاں تک ہے کہ یہ اس پر بھی فرض ہے جس کے پاس ایک روز کی خوراک سے زائد غلہ یا کھانے کی چیز موجود ہے۔ کیونکہ رسول کریم ﷺ نے فرمایا: ”صاع من براوقمع عن كل اثنين صغير او كبير حرا و عبد ذكر او انثى اما غنيكم فيزكيه الله واما فقيركم فيرد عليه اكثر مما اعطاه۔“ (ابوداود) یعنی ایک صاع گھیر چھوٹے بڑے دونوں آدمیوں آزاد غلام مرد عورت کی طرف سے نکالا

جائے اس صدقہ کی وجہ سے اللہ پاک مالدار کو گناہوں سے پاک کر دے گا (اس کا روزہ پاک ہو جائے گا) اور غریب کو اس سے بھی زیادہ دے گا جتنا کہ اس نے دیا ہے۔

صاع سے مراد صاع حجازی ہے جو رسول کریم ﷺ کے زمانہ میں مدینہ منورہ میں مروج تھا، نہ صاع عراقی مراد ہے۔ صاع حجازی کا وزن اسی تولے کے سیر کے حساب سے پونے تین سیر کے قریب ہوتا ہے، حضرت مولانا عبید اللہ صاحب شیخ الحدیث رحمہ اللہ فرماتے ہیں:

”وہو خمسة ارطال وثلاث رطل بالبغدادی ويقال له الصاع الحجازی لانه كان مستعملا في بلاد الحجاز وهو الصاع الذي كان مستعملا في زمن النبي ﷺ كانوا يخرجون صدقة الفطر وزكوة المعشرات وغيرهما من الحقوق الواجبة المقدرة في عهد النبي ﷺ قال مالك والشافعي واحمد وابويوسف وعلماء الحجاز وقال ابو حنيفة ومحمد بالصاع العراقي وهو ثمانية ارطال بالرطل المذكور وانما قيل له العراقي لانه كان مستعملا في بلاد العراق وهو الذي يقال له الصاع الحجاجی لانه ابرزه الحجاج الوالي وكان ابويوسف يقول كقول ابي حنيفة ثم رجع الى قول الجمهور لما تناظر مع مالك بالمدينة فآراه الصيعان التي تورثها اهل المدينة عن اسلافهم من زمن النبي ﷺ“ (مرعاة ج ۳ ص ۹۳)

صاع کا وزن ۵ رطل اور ثلث رطل بغدادی ہے، اسی کو صاع حجازی کہا جاتا ہے جو رسول کریم ﷺ کے زمانہ میں حجاز میں مروج تھا۔ اور عہد رسالت میں صدقہ فطر اور عشر کا غلہ اور دیگر حقوق واجبہ بصورت اجناس اسی صاع سے وزن کر کے ادا کئے جاتے تھے۔ امام مالک رحمہ اللہ اور امام شافعی رحمہ اللہ اور امام احمد رحمہ اللہ اور امام ابو یوسف رحمہ اللہ اور علمائے حجاز کا یہی قول ہے۔ اور امام ابو حنیفہ رحمہ اللہ اور امام محمد رحمہ اللہ صاع عراقی مراد لیتے ہیں۔ جو بلاد عراق میں مروج تھا۔ جسے صاع حجابی بھی کہا جاتا ہے۔ اس کا وزن آٹھ رطل مذکور کے برابر ہوتا ہے اور امام ابو یوسف رحمہ اللہ بھی اپنے استاد گرامی ابو حنیفہ رحمہ اللہ ہی کے قول پر فتویٰ دیتے تھے مگر جب آپ مدینہ تشریف لائے اور اس بارے میں امام المدینہ امام مالک رحمہ اللہ سے تبادلہ خیال فرمایا تو امام مالک نے مدینہ کے بہت سے پرانے صاع جمع کرائے۔ جو اہل مدینہ کو زمانہ رسالت مآب ﷺ سے بطور وارثت ملے تھے اور جن کا عہد نبوی میں رواج تھا، اس کا وزن کیا گیا تو ۵ رطل اور ثلث رطل بغدادی نکلا۔ چنانچہ امام ابو یوسف رحمہ اللہ نے اس بارے میں قول جمہور کی طرف رجوع فرمایا۔ صاع حجابی کے لیے کہا گیا کہ اسے حجاج والی (بصرہ عراق) نے جاری کیا تھا۔

حساب بالا کی رو سے صاع حجازی کا وزن ۲۳۴ تولہ ہوتا ہے جس کے ۶ تولہ کم تین سیر بنتے جو اسی (۸۰) تولہ والے سیر کے مطابق ہیں۔

بَابُ صَدَقَةِ الْفِطْرِ صَاعٍ مِنْ

باب: صدقہ فطر میں اگر جو دے تو ایک صاع ادا کرے

شَعِيرٌ

۱۵۰۵۔ حَدَّثَنَا قَيْصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نَطْعِمُ الصَّدَقَةَ صَاعًا مِنْ شَعِيرٍ. [إطرافه

(۱۵۰۵) ہم سے قبیصہ بن عقبہ نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان نے بیان کیا، انہوں نے کہا کہ ہم سے زید بن اسلم نے بیان کیا، انہوں نے کہا کہ ہم سے عیاض بن عبد اللہ نے بیان کیا اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم ایک صاع جو کا صدقہ دیا کرتے تھے۔

فی: ۱۵۰۶، ۱۵۰۸، ۱۵۱۰] [مسلم: ۲۲۸۳،

۲۲۸۴؛ ابوداؤد: ۶۱۶، ۶۱۸؛ ترمذی: ۶۷۳؛

نسائی: ۲۵۱۰، ۲۵۱۷؛ ابن ماجہ: ۱۸۲۹]

بابُ صَدَقَةِ الْفِطْرِ صَاعٌ مِنْ **باب:** گیہوں یا دوسرا نانج بھی صدقہ فطر میں ایک

طعام

تشریح: طعام سے اکثر لوگوں کے نزدیک گیہوں ہی مراد ہے۔ بعض نے کہا کہ جو کے سوا دوسرے اناج اور اہل حدیث، شافعیہ اور جمہور علما کا بھی قول ہے کہ اگر صدقہ فطر میں گیہوں دے تو بھی ایک صاع دینا کافی سمجھا۔ ابن خزیمہ اور حاکم نے ابو سعید رضی اللہ عنہ سے نکالا۔ میں تو ہی صدقہ دوں گا جو نبی کریم ﷺ کے زمانے میں دیا کرتا تھا۔ یعنی ایک صاع کھجور یا ایک صاع گیہوں یا ایک صاع پنیر یا ایک صاع جو۔ ایک شخص نے کہا یا دو مد نصف صاع گیہوں، انہوں نے کہا نہیں یہ معاویہ رضی اللہ عنہ کی ٹھہرائی ہوئی بات ہے۔ (وحیدی)

بابُ صَدَقَةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ باب: صدقہ فطر میں کھجور بھی ایک صاع نکالی جائے

۱۵۰۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِزَكَاةِ الْفِطْرِ، صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ قَالَ عَبْدُ اللَّهِ: فَجَعَلَ النَّاسُ عِدْلَهُ مَدِينٍ مِنْ حِنْطَةٍ. [راجع: ۱۵۰۳]

(۱۵۰۷) ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے نافع کے واسطے سے بیان کیا، ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے ایک صاع کھجور یا ایک صاع جو کی زکوٰۃ فطر دینے کا حکم فرمایا تھا۔ عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ پھر لوگوں نے اسی کے برابر دو مد (آدھا صاع) گیہوں کر لیا تھا۔

[مسلم: ۲۲۸۱؛ ابن ماجه: ۱۸۲۵]

بابُ صَاعٍ مِنْ زَبِيبٍ باب: صدقہ فطر میں منقہ بھی ایک صاع دینا چاہیے

۱۵۰۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ سَمِعَ يَزِيدَ ابْنَ أَبِي حَكِيمٍ الْعَدَنِيِّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: حَدَّثَنِي عِيَّاضُ بْنُ

(۱۵۰۸) ہم سے عبد اللہ بن مسیر نے بیان کیا، انہوں نے یزید بن ابی حکیم عدنی سے سنا، انہوں نے کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے زید بن اسلم نے بیان کیا، انہوں نے کہا کہ مجھ سے عیاض بن عبد اللہ بن

سعد بن ابی سرح نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے زمانہ میں صدقہ فطر ایک صاع گہوں یا ایک صاع جو یا ایک صاع زبیب (خشک انگور یا خشک انجیر) نکالتے تھے۔ پھر جب معاویہ رضی اللہ عنہ مدینہ میں آئے اور گہوں کی آمدنی ہوئی تو کہنے لگے میں سمجھتا ہوں اس کا ایک مدد دوسرے اناج کے دودھ کے برابر ہے۔

عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ: كُنَّا نُعْطِيهَا فِي زَمَانِ النَّبِيِّ ﷺ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمَّا جَاءَ مُعَاوِيَةُ وَجَاءَتِ السَّمَرَاءُ قَالَ: أَرَى مُدًّا مِنْ هَذَا يَغْدِلُ مُدَيْنٍ. [راجع: ۱۵۰۵]

باب: صدقہ فطر نماز عید سے پہلے ادا کرنا

(۱۵۰۹) ہم سے آدم بن ابی ایاس نے بیان کیا انہوں نے کہا کہ ہم سے حفص بن میسرہ نے بیان کیا، انہوں نے کہا کہ مجھ سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے صدقہ فطر نماز (عید) کے لیے جانے سے پہلے پہلے نکالنے کا حکم دیا تھا۔

بَابُ الصَّدَقَةِ قَبْلَ الْعِيدِ
۱۵۰۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنِي مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ أَمَرَ بِزَكَاةِ الْفِطْرِ قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. [راجع: ۱۵۰۳] [مسلم: ۲۲۸۸]

ابوداؤد: ۱۶۱۱؛ ترمذی: ۶۷۷؛ نسائی: ۲۵۲۰

(۱۵۱۰) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا کہ ہم سے ابو عمر حفص بن میسرہ نے بیان کیا، ان سے زید بن اسلم نے بیان کیا، ان سے عیاض بن عبداللہ بن سعد نے، ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے زمانہ میں عید الفطر کے دن (کھانے کے غلہ سے) ایک صاع نکالتے تھے۔ ابوسعید رضی اللہ عنہ نے بیان کیا کہ ہمارا کھانا (ان دنوں) جو، زبیب، پنیر اور کھجور تھا۔

۱۵۱۰۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا أَبُو عُمَرَ حَفْصُ بْنُ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ، قَالَ: كُنَّا نَخْرُجُ فِي عَهْدِ النَّبِيِّ ﷺ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ وَقَالَ أَبُو سَعِيدٍ: وَكَانَ طَعَامَنَا الشَّعِيرُ وَالزَّبِيبُ وَالْأَقِطُ وَالتَّمْرُ. [راجع: ۱۵۰۵، ۱۵۰۶]

تشریح: صدقہ فطر عید سے ایک دو دن پہلے بھی نکالا جاسکتا ہے مگر نماز عید سے پہلے تو اسے ادا کر ہی دینا چاہیے۔ جیسا کہ دوسری روایات میں صاف موجود ہے: "فمن اداها قبل الصلوة فهي زكوة مقبولة ومن اداها بعد الصلوة فهي صدقة من الصدقات۔" (ابوداؤد وابن ماجہ) یعنی جو اسے نماز عید سے قبل ادا کر دے گا اس کی یہ زکوٰۃ الفطر مقبول ہوگی اور جو نماز کے بعد ادا کرے گا اس صورت میں یہ ایسا ہی معمولی صدقہ ہوگا جیسے عام صدقات ہوتے ہیں۔

باب: صدقہ فطر، آزاد، غلام پر واجب ہونا

بَابُ صَدَقَةِ الْفِطْرِ عَلَى الْحُرِّ

وَالْمَمْلُوكِ

وَقَالَ: الزُّهْرِيُّ فِي الْمَمْلُوكِينَ لِلتَّجَارَةِ. اور زہری نے کہا جو غلام لونڈی سوداگری کا مال ہوں تو ان کی سالانہ زکوٰۃ

يُزَكَّى فِي التَّجَارَةِ، وَيُزَكَّى فِي الْفِطْرِ. بھی دی جائے گی اور ان کی طرف سے صدقہ فطر بھی ادا کیا جائے۔

تشریح: پہلے ایک باب اس مضمون کا گزر چکا ہے کہ غلام وغیرہ پر جو مسلمان ہوں صدقہ فطر واجب ہے پھر اس باب کے دوبارہ لانے سے کیا غرض ہے؟ ابن مسیر نے کہا کہ پہلے باب سے امام بخاری رحمہ اللہ کا مطلب یہ تھا کہ کافر کی طرف سے صدقہ فطر نہ نکالیں۔ اس لیے اس میں من المسلمین کی قید لگائی۔ اور اس باب کا مطلب یہ ہے کہ مسلمان ہونے پر صدقہ فطر کس کس پر اور کس کس طرف سے واجب ہے۔ (وحیدی)

(۱۵۱۱) ہم سے ابوالنعمان نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے کہا کہ ہم سے ابوب نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم نے صدقہ فطر یا یہ کہا کہ صدقہ رمضان مرد، عورت، آزاد اور غلام (سب پر) ایک صاع کھجور یا ایک صاع جو فرض قرار دیا تھا۔ پھر لوگوں نے آدھا صاع گےہوں کو اس کے برابر قرار دے لیا۔ لیکن ابن عمر رضی اللہ عنہما کھجور دیا کرتے تھے۔ ایک مرتبہ مدینہ میں کھجور کا قحط پڑا تو آپ نے جو صدقہ میں نکالا۔ ابن عمر رضی اللہ عنہما چھوٹے بڑے سب کی طرف سے یہاں تک کہ میرے بیٹوں کی طرف سے بھی صدقہ فطر نکالتے تھے۔ ابن عمر رضی اللہ عنہما صدقہ فطر ہر فقیر کو جو اسے قبول کرتا، دے دیا کرتے تھے۔ اور لوگ صدقہ فطر ایک یا دو دن پہلے ہی دے دیا کرتے تھے۔ امام بخاری رحمہ اللہ نے کہا میرے بیٹوں سے نافع کے بیٹے مراد ہیں۔ امام بخاری رحمہ اللہ نے کہا کہ وہ عید سے پہلے جو صدقہ دے دیتے تھے تو اکٹھا ہونے کے لیے نہ فقیروں کے لیے (پھر وہ جمع کر کے فقراء میں تقسیم کر دیا جاتا)۔

۱۵۱۱۔ حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ قَالَ: حَدَّثَنَا أَبُو بٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: فَرَضَ النَّبِيُّ ﷺ صَدَقَةَ الْفِطْرِ - أَوْ قَالَ: رَمَضَانَ - عَلَى الذَّكَرِ وَالْأُنْثَى، وَالْحُرِّ وَالْمَمْلُوكِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ فَكَانَ ابْنُ عُمَرَ يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلُ الْمَدِينَةِ مِنَ التَّمْرِ فَأَعْطَى شَعِيرًا وَكَانَ ابْنُ عُمَرَ يُعْطِي عَنِ الصَّغِيرِ وَالْكَبِيرِ، حَتَّى إِنْ كَانَ يُعْطِي عَنْ بَنِي وَكَانَ ابْنُ عُمَرَ يُعْطِيهَا الَّذِينَ يَقْبَلُونَهَا، وَكَانُوا يُعْطَوْنَ قَبْلَ الْفِطْرِ يَوْمٍ أَوْ يَوْمَيْنِ قَالَ أَبُو عَبْدِ اللَّهِ: بَنِي يَعْنِي بَنِي نَافِعٍ. قَالَ: كَانُوا يُعْطَوْنَ لِيُجْمَعَ لَا لِلْفُقَرَاءِ. (راجع: ۱۵۰۳)

[مسلم: ۲۲۸۰؛ ابوداؤد: ۱۶۱۵؛ ترمذی: ۶۷۵]

[نسائی: ۲۴۹۹]

باب: صدقہ فطر بڑوں اور چھوٹوں پر واجب ہے

بَابُ صَدَقَةِ الْفِطْرِ عَلَى

الصَّغِيرِ وَالْكَبِيرِ

اور ابو عمرو نے بیان کیا: عمر، علی، ابن عمر، جابر، عائشہ رضی اللہ عنہا، طاؤس، عطاء اور ابن سیرین رحمہ اللہ کا خیال یہ تھا کہ یتیم کے مال سے بھی زکوٰۃ دی جائے گی۔ اور زہری دیوانے کے مال سے زکوٰۃ نکالنے کے قائل تھے۔

قَالَ أَبُو عَمْرٍو: وَرَأَى عُمَرُ وَعَلِيٌّ وَابْنُ عُمَرَ وَجَابِرٌ وَعَائِشَةُ وَطَاوُسٌ وَعَطَاءٌ وَابْنُ سِيرِينَ أَنَّ يَزَكِي مَالَ الْيَتِيمِ وَقَالَ الزُّهْرِيُّ: يَزَكِي مَالَ الْمَجْنُونِ.

(۱۵۱۲) ہم سے مسد نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ قطان

۱۵۱۲۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى،

عَنْ عَبِيدِ اللَّهِ ، قَالَ: حَدَّثَنِي نَافِعٌ ، عَنْ ابْنِ
عُمَرَ: قَالَ: قَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ
الْفِطْرِ صَاعًا مِنْ شَعِيرٍ ، أَوْ صَاعًا مِنْ تَمْرٍ
عَلَى الْبَصِيرِ وَالْكَبِيرِ ، وَالْحُرِّ وَالْمَمْلُوكِ .
نے عبید اللہ عمری کے واسطے سے بیان کیا، انہوں نے کہا کہ مجھ سے نافع نے
بیان کیا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے فرمایا کہ رسول اللہ ﷺ نے
ایک صاع جو یا ایک صاع کھجور کا صدقہ فطر، چھوٹے، بڑے، آزاد اور غلام
سب پر فرض قرار دیا۔

[راجع: ۱۵۰۳] [ابوداؤد: ۱۶۱۳]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْمَنَاسِكِ

حج اور عمرے کے مسائل کا بیان

بَابُ وَجُوبِ الْحَجِّ وَفَضْلِهِ **باب: حج کی فرضیت اور اس کی فضیلت کا بیان**
 وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾. [آل عمران: ۹۷]
 اور اللہ پاک نے (سورہ آل عمران میں) فرمایا:
 ”لوگوں پر فرض ہے کہ اللہ کے لیے خانہ کعبہ کا حج کریں جس کو وہاں تک راہ مل سکے۔ اور جو نہ مانے (اور باوجود قدرت کے حج کو نہ جائے) تو اللہ سارے جہاں سے بے نیاز ہے۔“

تشریح: اپنے معمول کے مطابق امیر المؤمنین فی الحدیث امام بخاری رحمہ اللہ نے حج کی فرضیت ثابت کرنے کے لیے قرآن پاک کی آیت مذکورہ کو نقل فرمایا۔ یہ سورہ آل عمران کی آیت ہے جس میں اللہ نے استطاعت والوں کے لیے حج کو فرض قرار دیا ہے۔ حج کے لفظی معنی قصد کرنے کے ہیں: ”واصل الحج في اللغة القصد وفي الشرع القصد الى البيت الحرام باعمال مخصوصة“ لغوی معنی حج کے قصد کے ہیں اور شرعی معنی یہ کہ بیت اللہ شریف کا اعمال مخصوصہ کے ساتھ قصد کرنا۔ استطاعت کا لفظ اتنا جامع ہے کہ اس میں مالی، جسمانی، بلکہ ہر قسم کی استطاعت داخل ہے۔ حج اسلام کے پانچوں رکنوں میں سے ایک رکن ہے۔ اور وہ ساری عمر میں ایک بار فرض ہے۔ اس کی فرضیت ۹ھ میں ہوئی۔ بعض کا خیال ہے کہ ۵ھ یا ۶ھ میں حج فرض ہوا۔ حج کی فرضیت کا منکر کافر ہے اور باوجود قدرت کے حج نہ کرنے والوں کے حق میں کہا گیا ہے کہ کچھ تعجب نہیں اگر وہ یہودی یا نصرانی ہو کر مریں۔ حج کا فریضہ ہر مسلمان پر اسی وقت عائد ہوتا ہے جبکہ اس کو جسمانی اور مالی اور بلکی طور پر طاقت حاصل ہو۔ جیسا کہ آیت مبارکہ میں ﴿مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ (۳/ آل عمران: ۹۷) اسے ظاہر ہے۔

امام بخاری رحمہ اللہ آیت قرآنی لانے کے بعد وہ حدیث لائے جس میں صاف صاف ”ان فريضة الله على عباده في الحج ادرکت ابی الخ۔“ کے الفاظ موجود ہیں۔ اگرچہ یہ ایک قبیلہ ششم کی مسلمان عورت کے الفاظ ہیں مگر نبی کریم ﷺ نے ان کو سنا اور آپ ﷺ نے ان پر کوئی اعتراض نہیں فرمایا۔ اس لحاظ سے یہ حدیث تقریری ہوگئی اور اس سے فرضیت حج کا واضح لفظوں میں ثبوت ہوا۔

”ترمذی شریف باب ماجاء من التغليظ في ترك الحج میں حضرت علی کرم اللہ وجہہ سے روایت ہے قال قال رسول الله ﷺ من ملك زاداً وراحلة تبلغه الى بيت الله ولم يحج فلا عليه ان يموت يهودياً او نصرانياً۔“

یعنی نبی کریم ﷺ فرماتے ہیں کہ جس شخص کو اخراجات سواری وغیرہ سفر بیت اللہ کے لیے میسر ہو (اور وہ تندرست بھی ہو) پھر اس نے حج نہ کیا تو اس کو اختیار ہے یہودی ہو کر عمرے یا نصرانی ہو کر۔ یہ بڑی سے بڑی وعید ہے جو ایک سچے مرد مسلمان کے لیے ہو سکتی ہے۔ پس جو لوگ باوجود استطاعت کے مکہ شریف کا رخ نہیں کرتے بلکہ یورپ اور دیگر ممالک کی سیر و سیاحت میں ہزار ہا روپیہ برباد کر دیتے ہیں مگر حج کے نام سے ان کی روح

خٹک ہو جاتی ہے، ایسے لوگوں کو اپنے ایمان و اسلام کی خیر مانگنی چاہیے۔ اسی طرح جو لوگ دن رات دنیاوی دھندوں میں منہمک رہتے ہیں اور اس پاک سفر کے لیے ان کو فرصت نہیں ہوتی ان کا بھی دین ایمان سخت خطرے میں ہے۔ نبی کریم ﷺ نے یہ بھی فرمایا ہے کہ جس شخص پر حج فرض ہو جائے اس کو اس کی ادائیگی میں حتی الامکان جلدی کرنی چاہیے۔ لیت و لعل میں وقت نہ ٹالنا چاہیے۔

حضرت عمر فاروق رضی اللہ عنہ نے اپنے عہد خلافت میں ممالکِ محروسہ میں مندرجہ ذیل پیغام شائع کرایا تھا: "لقد هممت ان ابعث رجالا الى هذه الامصار فينظروا كل من كان له جدة ولا يحج فيضربوا عليهم الجزية ما هم بمسلمين ما هم بمسلمين" (نبیل الاوطار ج ۴ ص: ۱۶۵) میری دلی خواہش ہے کہ میں کچھ آدمیوں کو شہروں اور دیہاتوں میں تفتیش کے لیے روانہ کروں جو ان لوگوں کی فہرست تیار کریں جو استطاعت کے باوجود اجتماعِ حج میں شرکت نہیں کرتے۔ ان پر کفار کی طرح جزیہ مقرر کروں۔ کیونکہ ان کا دعویٰ اسلام فضول و بیکار ہے وہ مسلمان نہیں ہیں۔ وہ مسلمان نہیں ہیں۔ اس سے زیادہ بد نصیبی اور کیا ہوگی کہ بیت اللہ شریف جیسا بزرگ اور مقدس مقام اس دنیا میں موجود ہو اور وہاں تک جانے کی ہر طرح سے آدی طاقت بھی رکھتا ہو اور پھر کوئی مسلمان اس کی زیارت کو نہ جائے جس کی زیارت کے لیے بابا آدم علیہ السلام سینکڑوں مرتبہ پیدل سفر کر کے گئے۔" (اخرج ابن خزيمة و ابو الشیخ فی العظمة والدیلمی عن ابن عباس عن النبی ﷺ قال ان آدم اتى هذا البيت الف آتية لم يركب قط فيهن من الهند علی رجلیه۔ یعنی ابن عباس رضی اللہ عنہما مرفوعاً روایت کرتے ہیں کہ آدم علیہ السلام نے بیت اللہ کا ملک ہند سے ایک ہزار مرتبہ پیدل چل کر حج کیا۔ ان حجوں میں آپ کبھی سواری پر سوار ہو کر نہیں گئے۔

نبی کریم ﷺ نے جب کافروں کے مظالم سے تنگ آ کر مکہ معظمہ سے ہجرت فرمائی تو رخصتی کے وقت آپ ﷺ نے حجر اسود کو چوما اور آپ وسط مسجد میں کھڑے ہو کر بیت اللہ شریف کی طرف متوجہ ہوئے اور ابدیدہ نغم آپ نے فرمایا کہ اللہ کی قسم! تو اللہ کے نزدیک تمام جہاں سے پیارا و بہتر گھر ہے اور یہ شہر بھی اللہ کے نزدیک احب البلاد ہے۔ اگر کفار قریش مجھ کو ہجرت پر مجبور نہ کرتے تو میں تیری جدائی برگزنا اختیار کرتا۔ (ترمذی)

جب آپ مکہ سے باہر نکلے تو پھر آپ نے اپنی سواری کا منہ مکہ شریف کی طرف کر کے فرمایا: "والله انك لخير ارض الله واحب ارض الله الى الله ولو لا اخرجت منك ما اخرجت۔" (احمد، ترمذی، ابن ماجہ) قسم اللہ کی! اے شہر مکہ تو اللہ کے نزدیک بہترین شہر ہے، تیری زمین اللہ کو تمام روئے زمین سے پیاری ہے۔ اگر میں یہاں سے نکلنے پر مجبور نہ کیا جاتا تو کبھی یہاں سے نہ نکلتا۔

فضیلتِ حج کے بارے میں نبی کریم ﷺ فرماتے ہیں: "من حج هذا البيت فلم يرفث ولم يفسق رجع كما ولدته امه۔" (ابن ماجہ ص ۲۱۳) یعنی جس نے پورے آداب و شرائط کے ساتھ بیت اللہ شریف کا حج کیا۔ نہ جماع کے قریب گیا اور نہ کوئی بے ہودہ حرکت کی وہ شخص گناہوں سے ایسا پاک صاف ہو کر لوٹتا ہے جیسا ماں کے پیٹ سے پیدا ہونے کے دن پاک صاف تھا۔

ابو ہریرہ رضی اللہ عنہ کی روایت میں یہ بھی آیا ہے کہ نبی کریم ﷺ نے فرمایا جو کوئی حج بیت اللہ کے ارادے سے روانہ ہوتا ہے۔ اس شخص کی سواری جتنے قدم چلتی ہے ہر قدم کے عوض اللہ تعالیٰ اس کا ایک گناہ مٹا دیتا ہے۔ اس کے لیے ایک نیکی لکھتا ہے۔ اور ایک درجہ جنت میں اس کے لیے بلند کرتا ہے جب وہ شخص بیت اللہ میں پہنچ جاتا ہے اور وہاں طواف بیت اللہ اور صفادہ مروہ کی سعی کرتا ہے پھر بال منڈواتا یا کتر داتا ہے تو گناہوں سے ایسا پاک و صاف ہو جاتا ہے جیسا ماں کے پیٹ سے پیدا ہونے کے دن تھا۔ (ترغیب و ترہیب ص ۲۲۳)

ابن عباس رضی اللہ عنہما سے مرفوعاً ابن خزیمہ کی روایت ہے کہ جو شخص مکہ معظمہ سے حج کے واسطے نکلا اور پیدل عرفات گیا پھر واپس بھی وہاں سے پیدل ہی آیا تو اس کو ہر قدم کے بدلے کروڑوں نیکیاں ملتی ہیں۔

نبی کریم ﷺ نے عمر رضی اللہ عنہ سے روایت کی ہے کہ نبی کریم ﷺ نے فرمایا: حج و عمرہ ساتھ ساتھ ادا کرو۔ اس پاک عمل سے فقر کو اللہ تعالیٰ دور کر دیتا ہے اور گناہوں سے اس طرح پاک کر دیتا ہے جیسے ٹھنڈی لوبہ کو میل سے پاک کر دیتی ہے۔

مسند احمد میں ابن عباس رضی اللہ عنہما کی روایت ہے کہ آپ نے فرمایا کہ جس مسلمان پر حج فرض ہو جائے اس کی ادائیگی میں جلدی کرنی چاہیے۔ اور

فرضیت کو نسیئت جانا چاہیے۔ نہ معلوم کل کیا پیش آئے۔

اے زفر صحت بے خبر در ہر چہ باشی زود باش
میدان عرفات میں جب حاجی صاحبان اپنے رب کے سامنے ہاتھ پھیلا کر دین و دنیا کی بھلائی کے لئے دعا مانگتے ہیں تو اللہ تعالیٰ آسمانوں پر فرشتوں میں ان کی تعریف فرماتا ہے۔

ابو یعلیٰ کی روایت میں یہ الفاظ ہیں کہ جو حاجی راستے میں انتقال کر جائے اس کے لئے قیامت تک ہر سال حج کا ثواب لکھا جاتا ہے۔
الغرض فرضیت حج کے بارے میں اور فضائل حج کے متعلق اور بھی بہت سی روایات ہیں۔ مؤمن مسلمان کے لئے اسی قدر کافی دانی ہیں۔ اللہ تعالیٰ جس مسلمان کو اتنی طاقت دے کہ وہ حج کو جاسکے اس کو ضرور بالضرور وقت کو نسیئت جانا چاہیے اور تو حید کی اس عظیم الشان سالانہ کانفرنس میں بلا حیل و حجت شرکت کرنی چاہیے۔ وہ کانفرنس جس کی بنیاد آج سے چار ہزار سال قبل اللہ کے پیارے خلیل حضرت ابراہیم علیہ السلام نے اپنے پاک ہاتھوں سے رکھی اس دن سے آج تک ہر سال یہ کانفرنس ہوتی چلی آ رہی ہے۔ پس اس کی شرکت کے لیے ہر مؤمن مسلمان، ابراہیمی ہر محمدی کو ہر وقت متنی رہنا چاہیے۔

حج کی فرضیت کے شرائط کیا ہیں؟ حج فرض ہونے کے لیے مندرجہ ذیل شرائط ہیں، ان میں سے اگر ایک چیز بھی فوت ہو جائے تو حج کے لیے جانا فرض نہیں ہے۔ قاعدہ کلیہ ہے اذا فات الشرط ففات المشروط بشرط ففوت ہو جانے سے مشروط بھی ساتھ ہی فوت ہو جاتا ہے۔ شرائط یہ ہیں (۱) مسلمان ہونا (۲) عاقل یا بالغ ہونا (۳) راستے میں امن وامان کا پایا جانا (۴) اخراجات سفر کے۔ بے پوری تم کا موجود ہونا (۵) تندرست ہونا (۶) عورتوں کے لیے ان کے ساتھ کسی محرم کا ہونا، محرم اس کو کہتے ہیں جس سے عورت کے لیے نکاح کرنا ہمیشہ کے لیے قطعاً حرام ہو جیسے بیٹا یا سگا بھائی یا باپ یا داماد وغیرہ۔ محرم کے علاوہ مناسب تو یہی ہے کہ عورت کے ساتھ اس کا شوہر ہو۔ اگر شوہر نہ ہو تو کسی محرم کا ہونا ضروری ہے۔ ”عن ابی ہریرۃ قال: قال رسول اللہ ﷺ: لا تسافر امرأة مسيرة يوم وليلة الا ومعها ذو محرم متفق علیہ۔“ ابو ہریرہ رضی اللہ عنہ روایت کرتے ہیں کہ نبی کریم ﷺ نے فرمایا، عورت ایک رات دن کی مسافت کا سفر بھی نہ کرے جب تک اس کے ساتھ کوئی محرم نہ ہو۔

”عن ابن عباس قال قال رسول اللہ ﷺ لا یخلون رجل بامرأة ولا تسافرن امرأة الا ومعها محرم الحديث متفق علیہ۔“ ابن عباس رضی اللہ عنہما روایت کرتے ہیں کہ نبی کریم ﷺ نے فرمایا: مرد کسی غیر عورت کے ساتھ ہرگز تنہائی میں نہ ہو۔ اور نہ ہرگز کوئی عورت بغیر شوہر یا کسی ذی محرم کو ساتھ لے کر سفر کرے۔ ایک شخص نے عرض کیا، یا رسول اللہ! میرا نام مجاہدین کی فہرست میں آ گیا اور میری عورت حج کے لیے جا رہی ہے۔ آپ نے فرمایا، جاؤ تم اپنی عورت کے ساتھ حج کرو۔

حج کے مہینوں اور ایام کا بیان: چونکہ حج کے لیے عموماً ماہ شوال سے تیاری شروع ہو جاتی ہے۔ اس لیے شوال و ذی قعدہ و عشرہ ذی الحجہ کو اشہر الحج یعنی حج کے مہینے کہا جاتا ہے۔ ارکان حج کی ادائیگی کے لیے خاص دن مقرر ہیں جو آٹھ ذی الحجہ سے شروع ہوتے ہیں اور تیرہ ذی الحجہ پر ختم ہوتے ہیں۔ ایام جاہلیت میں کفار عرب اپنے اغراض کے ماتحت حج کے مہینوں کا الٹ پھیر کر لیا کرتے تھے۔ قرآن پاک نے ان کے اس فعل کو کفر میں زیادتی سے تعبیر کیا اور سختی کے ساتھ اس حرکت سے روکا ہے۔ عمرہ مطلق زیارت کو کہتے ہیں۔ اس لیے یہ سال بھر میں ہر مہینے میں ہو سکتا ہے۔ اس کے لیے ایام کی خاص قیود نہیں ہیں۔ نبی کریم ﷺ نے اپنی مدت العمر میں چار مرتبہ عمرہ کیا۔ جن میں سے تین عمرے آپ ﷺ نے ماہ ذی قعدہ میں کئے اور ایک عمرہ آپ ﷺ کا حجۃ الوداع کے ساتھ ہوا۔ (شق مایہ)

۱۵۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۱۵۱۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں اَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ، امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں سلیمان بن یسار نے۔

اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ فضل بن عباس رضی اللہ عنہما (حجۃ الوداع میں) رسول اللہ ﷺ کے ساتھ سواری کے پیچھے بیٹھے ہوئے تھے کہ قبیلہ نخع کی ایک خوبصورت عورت آئی۔ فضل اس کو دیکھنے لگے وہ بھی انہیں دیکھ رہی تھی۔ رسول اللہ ﷺ فضل کا چہرہ بار بار دوسری طرف موڑ دینا چاہتے تھے۔ اس عورت نے کہا: یا رسول اللہ! اللہ کا فریضہ حج میرے والد کے لیے ادا کرنا ضروری ہو گیا ہے۔ لیکن وہ بہت بوڑھے ہیں اونٹنی پر بیٹھ نہیں سکتے۔ کیا میں ان کی طرف سے حج (بدل) کر سکتی ہوں؟ آپ ﷺ نے فرمایا: ”ہاں!“ یہ حجۃ الوداع کا واقعہ تھا۔

ابن یسار، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَجَاءَتْ امْرَأَةٌ مِنْ خَنْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرِ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ قَرِيزَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأُحْجُ عَنْهُ؟ قَالَ: ((نَعَمْ)) وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [اطرافہ فی: ۱۸۵۴، ۱۸۵۵،

۴۳۹۹، ۶۲۲۸] [مسلم: ۳۲۵۱؛ ابوداؤد: ۱۸۰۹؛

نسائی: ۲۶۳۳، ۲۶۳۴، ۲۶۳۹، ۲۶۴۰]

تشریح: اس حدیث سے یہ نکلا کہ نیا یا دوسرے کی طرف سے حج کرنا درست ہے۔ مگر وہ شخص دوسرے کی طرف سے حج کر سکتا ہے جو اپنا فرض حج ادا کر چکا ہو۔ اور خنیفہ کے نزدیک مطلقاً درست ہے اور ان کے مذہب کو وہ حدیث رد کرتی ہے جس کو ابن خزیمہ اور اصحاب سنن نے ابن عباس رضی اللہ عنہما سے نکالا کہ نبی کریم ﷺ نے ایک شخص کو شہر مدہ کی طرف سے لبیک پکارتے ہوئے سنا فرمایا کیا تو اپنی طرف سے حج کر چکا ہے؟ اس نے کہا نہیں۔ آپ نے فرمایا تو پہلے اپنی طرف سے حج کر پھر شہر مدہ کی طرف سے کرلو۔ اسی طرح کسی شخص کے مرجانے کے بعد بھی اس کی طرف سے حج درست ہے۔ بشرطیکہ وہ وصیت کر گیا ہو۔ اور بعض نے ماں باپ کی طرف سے بلا وصیت بھی حج درست رکھا ہے۔ (حیدی)

حج کی ایک قسم حج بدل بھی ہے۔ جو کسی معذور یا ستونی کی طرف سے نیا یا کیا جاتا ہے۔ اس کی نیت کرتے وقت لبیک کے ساتھ جس کی طرف سے حج کے لیے آیا ہے اس کا نام لینا چاہیے۔ مثلاً: ایک شخص زید کی طرف سے حج کے لیے گیا تو وہ یوں پکارتے: ”لَبَّيْكَ عَنْ زَيْدٍ نَبَاتَةَ“ کسی معذور زندہ کی طرف سے حج کرنا جائز ہے۔ اسی طرح کسی مرے ہوئے کی طرف سے بھی حج بدل کرایا جاسکتا ہے۔ ایک صحابی نے نبی کریم ﷺ سے عرض کیا تھا کہ میرا باپ بہت ہی بوڑھا ہو گیا ہے وہ سواری پر چلنے کی طاقت نہیں رکھتا۔ آپ اجازت دیں تو میں ان کی طرف سے حج ادا کر لوں۔ آپ نے فرمایا: ہاں کرلو (ابن ماجہ) مگر اس کے لیے یہ ضروری ہے کہ جس شخص سے حج بدل کرایا جائے وہ پہلے خود اپنا حج ادا کر چکا ہو۔ جیسا کہ مندرجہ ذیل حدیث سے ظاہر ہے:

”عن ابن عباس ان رسول الله ﷺ سمع رجلا يقول لبیک عن شبرمة فقال رسول الله ﷺ من شبرمة قال قریب لی قال هل حججت قط قال لا قال فاجعل هذه عن نفسك ثم حج عن شبرمة رواه ابن ماجه۔“
یعنی ابن عباس رضی اللہ عنہما روایت کرتے ہیں کہ نبی کریم ﷺ نے ایک شخص کو سنا وہ لبیک پکارتے وقت کسی شخص شبرمہ نامی کی طرف سے لبیک پکار رہا ہے۔ آپ نے دریافت کیا کہ بھی یہ شبرمہ کون ہے؟ اس نے کہا کہ شبرمہ میرا ایک قریبی ہے۔ آپ نے پوچھا تو نے کبھی اپنا حج ادا کیا ہے؟ اس نے کہا نہیں۔ آپ نے فرمایا، اپنے نفس کی طرف سے حج ادا کر پھر شبرمہ کی طرف سے کرنا۔

اس حدیث سے صاف ظاہر ہے کہ حج بدل وہی شخص کر سکتا ہے جو پہلے اپنا حج کر چکا ہو۔ بہت سے ائمہ اور امام شافعی و امام احمد رحمہما علیہما کا یہی مذہب ہے۔ لغات میں طاعی قاری رحمہ اللہ لکھتے ہیں: ”الامر یدل بظاہر علی ان النباۃ انما یجوز بعد اداء فرض الحج والیہ ذہب

جماعة من الانمة والشافعي واحمد۔ یعنی امر نبوی بظاہر اس بات پر دلالت کرتا ہے کہ نیابت اسی کے لیے جائز ہے جو اپنا فرض ادا کر چکا ہو۔ علامہ شوکانی رحمۃ اللہ علیہ نے اپنی مایہ ناز کتاب نیل الاوطار میں یہ باب منعقد کیا ہے باب من حج عن غیرہ ولم یکن حج عن نفسه یعنی جس شخص نے اپنا حج نہیں کیا وہ غیر کا حج بدل کر سکتا ہے یا نہیں اس پر آپ حدیث بالا شبرمہ والی لائے ہیں اور اس پر فیصلہ دیا ہے: ”لیس فی هذا الباب اصح منه“ یعنی حدیث شبرمہ سے زیادہ اس باب میں اور کوئی صحیح حدیث وارد نہیں ہوئی ہے۔ پھر فرماتے ہیں:

”وظاهر الحديث انه لا یجزز لمن لم یحج عن نفسه ان یحج عن غیرہ وسواء كان مستطیعا او غیر مستطیع لان النبی صلی اللہ علیہ وسلم لم یستفصل هذا للرجل الذی سمعه یلبي عن شبرمة وهو ينزل منزلة العموم والی ذلك ذهب الشافعی والناصر۔“ (جزء رابع نیل الاوطار ص ۱۷۳)

یعنی اس حدیث سے ظاہر ہے کہ جس شخص نے اپنے نفس کی طرف سے حج نہ کیا ہو وہ حج بدل کسی دوسرے کی طرف سے نہیں کر سکتا۔ خواہ وہ اپنا حج کرنے کی طاقت نہ رکھنے والا ہو۔ اس لیے کہ نبی کریم صلی اللہ علیہ وسلم نے جس شخص کو شبرمہ کی طرف سے لیکر پکارتے ہوئے سنا تھا اس سے آپ نے یہ تفصیل دریافت نہیں کی۔ پس یہ بمنزلہ عموم ہے اور امام شافعی رحمۃ اللہ علیہ و ناصر رحمۃ اللہ علیہ کا یہی مذہب ہے۔

پس حج بدل کرنے اور کرانے والوں کو سوچ سمجھ لینا چاہیے۔ امر ضروری یہی ہے کہ حج بدل کے لیے ایسے آدمی کو تلاش کیا جائے جو اپنا حج ادا کر چکا ہو تاکہ بلا شک و شبہ ادا ہو سکیں۔ اگر کسی بغیر حج کئے ہوئے کو بھیج دیا تو حدیث بالا کے خلاف ہوگا۔ نیز حج کی قبولیت اور ادا ہوگی میں پورا پورا تردد بھی باقی رہے گا۔ عقل مند ایسا کام کیوں کرے جس میں کافی روپیہ خرچ ہو اور قبولیت میں تردد و شک و شبہ ہاتھ آئے۔

چرا کارے کند عاقل کہ باز آید پشیمانی

بَابُ قَوْلِ اللَّهِ تَعَالَى: بَابُ: اللَّهُ تَعَالَى كَا سُورَةِ حَجٍّ مِثْلَ يَهْ ارشاد کہ

﴿يَا تُؤْتِكُ رِجَالًا وَعَلَى كُلِّ صَامِرٍ يَأْتِيَن مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝ لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾ . [الحج: ۲۷، ۲۸] ﴿فَجَاجَا﴾ [نوح: ۲۰] الطُّرُقُ بخاری رحمۃ اللہ علیہ نے کہا سورہ نوح میں جو ﴿فَجَاجَا﴾ کا لفظ آیا ہے اس کے معنی کھلے اور کشادہ راستے ہیں۔

اگلی آیت سورہ حج کی اس باب سے متعلق تھی اور چونکہ اس میں فجع کا لفظ ہے۔ اور فجاجا اسی کی جمع ہے جو سورہ نوح میں وارد ہے اس لیے اس کی بھی تفسیر بیان کر دی۔

تشریح: اس آیت کریمہ کے ذیل مفسرین لکھتے ہیں: ”فنادی علی جبل ابو قیس یا ایہا الناس ان ربکم بنی بیتا و اوجب علیکم الحج الیہ فاجبوا ربکم والتفت بوجہہ یمینا و شمالا و شرقا و غربا فاجاہہ کل من کتب لہ ان یحج من اصلا ب الرجال و ارحام الامہات لیک اللہم لیک۔“ (جلالین) یعنی حضرت ابراہیم نے جبل ابوقیس پر چڑھ کر پکارا، اے لوگو! تمہارے رب نے اپنی عبادت کے لیے ایک گھر بنوایا ہے اور تم پر اس کا حج فرض کر دیا ہے۔ آپ یہ اعلان کرتے ہوئے شمال و جنوب مشرق و مغرب کی طرف منہ کرتے جاتے اور آواز بلند کرتے جاتے تھے۔ پس جن انسانوں کی قسمت میں حج بیت اللہ کی سعادت ازلی لکھی جا چکی ہے۔ انہوں نے اپنے پاؤں کی پشت سے اور اپنی ماؤں کے ارحام سے اس مبارک ندا کو ن کو جواب دیا لیک اللہم لیک یا اللہ ہم حاضر ہیں۔ یا اللہ ہم تیرے پاک گھر کی زیارت کے لیے حاضر ہیں۔

قرآن مجید کی مذکورہ پیش گوئی کی جھلک تورات میں آج بھی موجود ہے۔ جیسا کہ مندرجہ ذیل آیات سے ظاہر ہے:

”اونٹیاں کثرت سے تجھے آکر چھپائیں گی میدان اور عیدہ کی جوانئیاں ہیں اور وہ سب جو سہاکی ہیں آئیں گی۔“ (یسعیاہ ۶۰/۶۱)

”تقدار کی ساری بھیڑیں (تقدار اسماعیل علیہ السلام) کے بیٹے کا نام ہے) تیرے پاس جمع ہوں گی۔ غیظ (پرسرا سماعیل) کے مینڈھے تیری خدمت میں حاضر ہوں گے۔ وہ میری منظوری کے واسطے میرے مذبح پر چڑھائے جائیں گے۔ آپے شوکت کے گھر کو بزرگی دوں گا۔ یہ کون ہیں جو بدلی کی طرح اڑتے ہیں اور کبوتر کی مانند اپنے کا بک کی طرف جاتے ہیں۔ یقیناً بحری ممالک تیری راہ نکلیں گے اور زمیں کے جہاز پہلے آئیں گے۔“ (یعنی ۶۰/۱۳)

ان جملہ پیش گوئیوں سے عظمت کعبہ ظاہر ہے۔ وللنفصیل مقام اخر۔

۱۵۱۴۔ حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، أَنَّ سَالِمَ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يَهْلُ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

(۱۵۱۴) ہم سے احمد بن عیسیٰ نے بیان کیا، کہا کہ ہمیں عبداللہ بن وہب نے خبر دی، عن یونس، عن ابن شہاب، أن سالم بن عبد اللہ بن عمر نے انہیں خبر دی، ان سے عبداللہ بن عمر رضی اللہ عنہما نے فرمایا، کہ میں نے رسول اللہ ﷺ کو ذی الحلیفہ میں دیکھا کہ اپنی سواری پر چڑھ رہے ہیں۔ پھر جب وہ سیدھی کھڑی ہوئی تو آپ ﷺ نے لبیک کہا۔

[راجع: ۱۶۶] [مسلم: ۲۸۲۲؛ نسائی: ۲۷۵۷]

۱۵۱۵۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، سَمِعَ عَطَاءً، يُحَدِّثُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ إِبْرَاهِيمَ بْنَ رَسُولِ اللَّهِ ﷺ مِنْ ذِي الْحُلَيْفَةِ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ. رَوَاهُ أَنَسُ وَابْنُ عَبَّاسٍ يَغْنِي حَدِيثَ إِبْرَاهِيمَ بْنِ مُوسَى.

(۱۵۱۵) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہمیں ولید بن موسیٰ نے بیان کیا، کہا کہ ہمیں ولید بن مسلم نے خبر دی، کہا کہ ہم سے امام اوزاعی نے بیان کیا، انہوں نے عطاء بن ابی رباح سے سنا، وہ جابر بن عبداللہ انصاری رضی اللہ عنہما سے بیان کرتے تھے کہ رسول اللہ ﷺ نے ذوالحلیفہ سے احرام باندھا۔ جب سواری آپ کو لے کر سیدھی کھڑی ہوئی۔ ابراہیم بن موسیٰ کی یہ حدیث ابن عباس اور انس رضی اللہ عنہما سے بھی مروی ہے۔

تشریح: امام بخاری رحمہ اللہ کی غرض ان حدیثوں کے لانے سے یہ ہے کہ حج پایادہ اور سوار ہو کر دونوں طرح درست ہے۔ بعض نے کہا ان لوگوں پر رد ہے جو کہتے ہیں کہ حج پایادہ افضل ہے، اگر ایسا ہوتا تو آپ بھی پایادہ حج کرتے مگر آپ نے اونٹنی پر سوار ہو کر حج کیا اور نبی کریم ﷺ کی پیروی سب سے افضل ہے۔ (وحیدی) اونٹ کی جگہ آج کل موٹر کاروں نے لے لی ہے اور اب حج بے حد آرام دہ ہو گیا ہے۔

باب: پالان پر سوار ہو کر حج کرنا

(۱۵۱۶) اور ابان نے کہا ہم سے مالک بن دینار نے بیان کیا ان سے قاسم بن محمد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ان کے ساتھ ان کے بھائی عبدالرحمن کو بھیجا اور انہوں نے عائشہ رضی اللہ عنہا کو تعظیم سے عمرہ کرایا اور پالان کی بچھلی لکڑی پر ان کو بٹھالیا۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ حج کے لیے پالانیں باندھو کیونکہ یہ بھی ایک جہاد ہے۔

بَابُ الْحَجِّ عَلَى الرَّحْلِ

۱۵۱۶۔ وَقَالَ ابْنُ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مَعَهَا أَخَاهَا عَبْدَ الرَّحْمَنِ، فَأَعْمَرَهَا مِنَ التَّعْنِيمِ، وَحَمَلَهَا عَلَى قَتَبٍ. وَقَالَ: عَمِّرْ شِدُّوا الرَّحَالَ فِي الْحَجِّ، فَإِنَّهُ أَحَدُ الْجِهَادَيْنِ. [راجع: ۲۹۴]

۱۵۱۷۔ قَالَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، قَالَ: حَجَّ أَنَسٌ عَلَى رَحْلٍ، وَلَمْ يَكُنْ شَحِيحًا، وَحَدَّثَ أَنَّ النَّبِيَّ ﷺ حَجَّ عَلَى رَحْلٍ وَكَانَتْ زَامِلَتُهُ.

(۱۵۱۷) محمد بن ابی بکر نے بیان کیا کہ ہم سے یزید بن زریع نے بیان کیا، کہا کہ ہم سے عزہ بن ثابت نے بیان کیا، ان سے ثمامہ بن عبد اللہ بن انس نے بیان کیا کہ حضرت انس رضی اللہ عنہ ایک پالان پر حج کے لیے تشریف لے گئے اور آپ بخیل نہیں تھے۔ آپ نے بیان کیا کہ نبی کریم ﷺ بھی پالان پر حج کے لیے تشریف لے گئے تھے، اسی پر آپ کا اسباب بھی لدا ہوا تھا۔

تشریح: مطلب یہ ہے کہ حج میں تکلف کرنا اور آرام کی سواری ڈھونڈنا سنت کے خلاف ہے۔ سادے پالان پر چڑھنا کافی ہے۔ شعدف اور محمل اور عمدہ کپادے اور گدے اور تکیے اور چیزوں کی ضرورت نہیں۔ عبادت میں جس قدر مشقت ہوا تا ہی زیادہ ثواب ہے۔ (وحیدی) یہ باتیں آج کے سفر حج میں خواب و خیال بن کر رہ گئی ہیں۔ اب ہر جگہ موٹر کار، ہوائی جہاز دوڑتے پھر رہے ہیں۔ حج کا مبارک سفر بھی ریل، دھانی جہاز، موٹر کار اور ہوائی جہاز سے ہو رہا۔ پھر زیادہ سے زیادہ آرام ہر قدم پر موجود ہے۔ ان تکلفات کے ساتھ حج کی تصدیق ہے جس میں کہا گیا ہے کہ آخر زمانہ میں سفر حج بھی ایک تفریح کا ذریعہ بن جائے گا۔ لیکن سنت کے شیدائی ان حالات میں بھی چاہیں تو سادگی کے ساتھ یہ مبارک سفر کرتے ہوئے قدم قدم پر خدا ترسی سنت شعاری کا ثبوت دے سکتے ہیں۔ مکہ شریف سے پیدل چلنے کی اجازت ہے۔ حکومت مجبور نہیں کرتی کہ ہر شخص موٹر ہی کا سفر کرے مگر آرام طلبی کی دنیا میں یہ سب باتیں دقتا نوی سمجھی جانے لگیں۔ بہر حال حقیقت ہے کہ سفر حج جہاد سے کم نہیں ہے بشرطیکہ حقیقی حج نصیب ہو۔

لفظ زاملہ ایسے اونٹ پر بولا جاتا ہے جو حالت سفر میں علیحدہ سامان اسباب اور کھانے پینے کی اشیاء اٹھانے کے لئے استعمال میں آتا تھا، یہاں راوی کا مقصد یہ ہے کہ نبی کریم ﷺ نے یہ سفر مبارک اس قدر سادگی سے کیا کہ ایک ہی اونٹ سے سواری اور سامان اٹھانا ہر دو کام لے لئے گئے۔

۱۵۱۸۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا أَيُّمَنُ بْنُ نَابِلٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! اغْتَمَرْتُمْ وَلَمْ أُغْتَمِرْ. قَالَ: ((وَا عَبْدَ الرَّحْمَنِ! اذْهَبْ بِأُحْيِكَ فَأَغْمِرْهَا مِنْ التَّعْمِيمِ)) فَأَحْقَبَهَا عَلَى نَاقَةٍ، فَأَغْتَمَرَتْ.

(۱۵۱۸) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا کہ ہم سے ابو عاصم نے بیان کیا، کہا کہ ہم سے ایمن بن نابل نے بیان کیا۔ کہا کہ ہم سے قاسم بن محمد نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ انہوں نے کہا یا رسول اللہ! آپ لوگوں نے تو عمرہ کر لیا لیکن میں نہ کر سکی۔ اس لیے آپ ﷺ نے فرمایا: ”عبدالرحمن! اپنی بہن کو لے جا اور انہیں تعمیم سے عمرہ کرا لا۔“ چنانچہ انہوں نے عائشہ رضی اللہ عنہا کو اپنے اونٹ کے پیچھے بٹھایا اور عائشہ رضی اللہ عنہا نے عمرہ ادا کیا۔

[راجع: ۲۹۴]

تشریح: نبی کریم ﷺ نے حضرت عائشہ رضی اللہ عنہا کو عمرہ کا احرام باندھنے کے لئے تعمیم بھیجا۔ اس بارے میں حضرت علامہ نواب صدیق حسن خاں رحمۃ اللہ فرماتے ہیں:

اہل مکہ کے لئے عمرہ کا میقات حل ہے۔ جیسا کہ نبی کریم ﷺ نے عبدالرحمن بن ابی بکر رضی اللہ عنہ کو فرمایا کہ وہ اپنی بہن عائشہ کو تعمیم لے جائیں اور وہاں سے عمرہ کا احرام باندھ کر آئیں اور جن علمائے یہ کہ عمرہ میقات اپنا گھر اور مکہ ہی ہے، انہوں نے اس حدیث کے بارے میں جواب دیا کہ یہ نبی کریم ﷺ نے محض حضرت عائشہ رضی اللہ عنہا کی دل جوئی کے لئے فرمایا تھا تا کہ وہ حل سے ہو کر آئیں جیسا کہ دیگر ازواج مطہرات نے کیا تھا اور یہ

جواب ظاہر کے خلاف ہے، حاصل یہ کہ نبی کریم ﷺ سے عمرہ کے لئے میقات کا تعین واقع نہیں ہوا اور میقات حج کا تعین ہر جہت والوں کے لئے ثابت ہوا ہے۔ پس اگر عمرہ ان مواقیت میں حج کی مانند ہو تو نبی کریم ﷺ نے حدیث صحیح میں فرمایا ہے کہ جو لوگ میقات کے اندر ہوں ان کا میقات ان کا گھر ہے وہ اپنے گھروں سے احرام باندھیں اسی طرح مکہ والے بھی مکہ ہی سے احرام باندھیں اور یہ حدیث صحیحین میں ہے۔ بلکہ حدیث ابن عباس رضی اللہ عنہما میں ہر جگہ کی میقات کا ذکر کرنے کے بعد صراحتاً آیا ہے کہ رسول اللہ ﷺ نے فرمایا پس یہ میقات ان لوگوں کے لئے ہے جو ان کے اہل ہیں اور جو بھی ادھر سے گزریں حالانکہ وہ یہاں کے باشندے نہ ہوں۔ پھر ان کے لئے میقات یہی مقامات ہیں جو بھی حج اور عمرے کا ارادہ کر کے آئیں۔ پس اس حدیث میں صراحتاً عمرہ کا لفظ موجود ہے۔ (بدور الاحلہ، ص: ۱۵۲)

نواب بجنانبیہ کا اشارہ یہی معلوم ہوتا ہے کہ جب حج کا احرام مکہ ہی سے باندھیں گے اور ان کے گھر ہی ان کے میقات ہیں تو عمرہ کے لئے بھی یہی حکم ہے۔ کیونکہ حدیث ہذا میں رسول کریم ﷺ نے حج اور عمرہ کا ایک ہی جگہ ذکر فرمایا ہے۔ یہ سلسلہ میقات جس قدر احکامات حج کے لئے ہیں وہی سب عمرہ کے لئے ہیں۔ ان کی بنا پر صرف مکہ شریف سے عمرہ کا احرام باندھنے والوں کے لئے تعظیم جانا ضروری نہیں ہے۔ واللہ اعلم بالصواب۔

بَابُ فَضْلِ الْحَجِّ الْمَبْرُورِ باب: حج مبرور کی فضیلت کا بیان

۱۵۱۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَبَّلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: ((إِيمَانٌ بِاللَّهِ وَرَسُولِهِ)) قِيلَ: ثُمَّ مَاذَا؟ قَالَ: ((جِهَادٌ فِي سَبِيلِ اللَّهِ)) قِيلَ: ثُمَّ مَاذَا؟ قَالَ: ((حَجٌّ مَبْرُورٌ)). ارجع: ۱۲۶

(۱۵۱۹) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے زہری نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ سے کسی نے پوچھا کہ کون سا کام بہتر ہے؟ آپ ﷺ نے فرمایا: ”اللہ اور اس کے رسول پر ایمان لانا۔“ پوچھا گیا کہ پھر اس کے بعد؟ آپ ﷺ نے فرمایا: ”اللہ کے راستے میں جہاد کرنا۔“ پھر پوچھا گیا کہ پھر اس کے بعد؟ آپ ﷺ نے فرمایا کہ ”حج مبرور۔“

تشریح: مبرور لفظ پر سے بنا ہے جس کے معنی نیکی کے ہیں۔ قرآن مجید میں ﴿لَيْسَ الْبِرُّ أَنْ تَتَّخِذَ الْفُلْكَ مَتَاعًا﴾ میں یہی لفظ ہے۔ یہی وہ حج جس میں از اول تا آخر نیکیاں ہی نیکیاں کی گئی ہوں گناہ کا شائبہ بھی نہ ہو۔ ایسا حج قسمت والوں کو ہی نصیب ہوتا ہے۔ عند اللہ یہ حج مقبول ہے پھر ایسا حاجی عمر بھر ایک مثالی مسلمان بن جاتا ہے اور اس کی زندگی سراپا اسلام اور ایمان کے رنگ میں رنگ جاتی ہے۔ اگر ایسا حج نصیب نہیں تو وہی مثال ہوگی۔ خر عیسیٰ مگر ہمسکہ رود چوں بیاید بنوز خر باشند۔

حج مبرور کی تعریف میں حافظ فرماتے ہیں: ”الذی لا یخالطہ شیء من الاثم“ یعنی حج مبرور وہ ہے جس میں گناہ کا مطلقاً دخل نہ ہو۔ حدیث جابر رضی اللہ عنہ میں ہے کھانا کھانا اور سلام پھیلانا جو حاجی اپنا شعار بنالے اس کا حج حج مبرور ہے۔ یہی حج وہ ہے جس سے گزشتہ صغیرہ و کبیرہ جملہ گناہ معاف ہو جاتے ہیں اور ایسا حاجی اس حالت میں لوٹتا ہے گویا وہ آج ہی ماں کے پیٹ سے پیدا ہوا ہے۔ اللہ پاک ہر حاجی کو ایسا ہی حج نصیب کرے۔ مگر افسوس ہے کہ آج کی مادی ترقیات نے، نئی نئی ایجادات نے روحانی عالم کو بالکل مسح کر کے رکھ دیا ہے۔ بیشتر حاجی مکہ شریف کے بازاروں میں جب مغربی ساز و سامان دیکھتے ہیں، ان کی آنکھیں چکا چوند ہو جاتی ہیں وہ جائز اور ناجائز سے بالا ہو کر ایسی ایسی چیزیں خرید لیتے ہیں کہ واپس اپنے وطن آ کر حاجیوں کی بدنامی کا موجب بنتے ہیں۔ حکومت کی نظروں میں ذلیل ہوتے ہیں۔ الا من رحم اللہ۔

۱۵۲۰۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! تَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَمْ لَا نَجَاهِدُ؟ قَالَ: ((لَا، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ)).

(۱۵۲۰) ہم سے عبدالرحمن بن مبارک نے بیان کیا، انہوں نے کہا کہ ہم سے خالد بن عبداللہ طحان نے بیان کیا، انہوں نے کہا کہ ہمیں حبیب بن ابی عمر نے خبر دی، انہیں عائشہ بنت طلحہ نے اور انہیں ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہا کہ انہوں نے پوچھا یا رسول اللہ! ہم دیکھتے ہیں کہ جہاد سب نیک کاموں سے بڑھ کر ہے۔ پھر ہم بھی کیوں نہ جہاد کریں؟ آپ ﷺ نے فرمایا: ”نہیں، بلکہ سب سے افضل جہاد حج ہے جو مبرور ہو۔“

[اطرافہ فی: ۱۸۶۱، ۲۷۸۴، ۲۸۷۵، ۲۸۷۶]

[نسائی: ۲۶۲۷؛ ابن ماجہ: ۲۹۰۱]

۱۵۲۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سَيَّارُ أَبُو الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا حَازِمٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ)). [طرفہ

(۱۵۲۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے سیار ابو الحکم نے بیان کیا، کہا کہ میں نے ابو حازم سے سنا، انہوں نے بیان کیا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے سنا آپ نے فرمایا: ”جس شخص نے اللہ کے لیے اس شان کے ساتھ حج کیا کہ نہ کوئی فحش بات ہوئی اور نہ کوئی گناہ تو وہ اس دن کی طرح واپس ہوگا جیسے اس کی ماں نے اسے جنتا تھا۔“

فی: ۱۸۱۹، ۱۸۲۰] [مسلم: ۳۲۹۳]

تشریح: حدیث بالا میں لفظ مبرور سے مراد وہ حج ہے جس میں ریا کاری کا دخل نہ ہو، خالص اللہ کی رضا کے لئے جو جس میں ازاول تا آخر کوئی گناہ نہ کیا جائے اور جس کے بعد حاجی کی پہلی حالت بدل کر اب وہ سرایا نیکیوں کا مجسمہ بن جائے۔ بلاشبہ اس کا حج مبرور ہے حدیث مذکور میں حج مبرور کے کچھ اوصاف خود ذکر میں آگئے ہیں، اسی تفصیل کے لئے امام بخاری رحمہ اللہ اس حدیث کو لائے۔

بَابُ فَرَضِ مَوَاقِيتِ الْحَجِّ وَالعُمْرَةِ

باب: حج اور عمرہ کی میقاتوں کا بیان

۱۵۲۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ جُبَيْرٍ أَنَّهُ أَتَى عَبْدَ اللَّهِ بْنَ عُمَرَ فِي مَنْزِلِهِ وَلَهُ فُسْطَاطٌ وَسَرَادِقٌ، فَسَأَلَتْهُ: مَنْ أَبْنٍ يَجُوزُ أَنْ أَعْتَمِرَ؟ قَالَ: فَرَضَهَا رَسُولُ اللَّهِ ﷺ لِأَهْلِ نَجْدٍ مِنْ قَرْنٍ، وَلِأَهْلِ الْمَدِينَةِ، ذَا

(۱۵۲۲) ہم سے مالک بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے زہیر نے بیان کیا، انہوں نے کہا کہ مجھ سے زید بن جبیر نے بیان کیا کہ وہ عبداللہ بن عمر رضی اللہ عنہما کی قیامگاہ پر حاضر ہوئے۔ وہاں قنات کے ساتھ شامیانہ لگا ہوا تھا (زید بن جبیر نے کہا کہ) میں نے پوچھا کہ کس جگہ سے عمرہ کا احرام باندھنا چاہیے۔ عبداللہ رضی اللہ عنہ نے جواب دیا کہ رسول اللہ ﷺ نے نجد والوں کے لیے قرن، مدینہ والوں کے لیے ذوالحلیفہ اور شام والوں

کے لیے جھ مقرر کیا ہے۔

الْحَلِيفَةُ، وَلَا أَهْلَ الشَّامِ الْجُحْفَةَ.

[راجع: ۱۳۳]

تشریح: میقات اس جگہ کو کہتے ہیں جہاں سے حج یا عمرہ کے لئے احرام باندھ لینا چاہیے اور وہاں سے بغیر احرام باندھے آگے بڑھنا ناجائز ہے اور ادھر ہندوستان کی طرف سے جانوالوں کے لئے یللم پہاڑ کے محاذ سے احرام باندھ لینا چاہیے۔ جب جہاز یہاں سے گزرتا ہے تو پکتان خود سارے حاجیوں کو اطلاع کر دیتا ہے یہ جگہ عدن کے قریب پڑتی ہے۔ قرن منازل مکہ سے دو منزل پر طائف کے قریب ہے اور ذوالحلیفہ مدینہ سے چھ میل پر ہے اور جھ مکہ سے پانچ چھ منزل پر ہے۔ قسطلانی نے کہا اب لوگ جھ کے بدل رابغ سے احرام باندھ لیتے ہیں۔ جو جھ کے برابر ہے اور اب جھ دیران ہے وہاں کی آب و ہوا خراب ہے نہ وہاں کوئی جاتا ہے نہ اترتا ہے۔ (وحیدی) "واختصت الجحفة بالحمى فلا ينزلها احد الاحمى۔" (فتح) یعنی جھ بخار کے لئے مشہور ہے یہ وہ جگہ ہے جہاں عمالقہ نے قیام کیا تھا جبکہ ان کو شرب سے منع لے نکال دیا تھا مگر یہاں ایسا سیلاب آیا کہ اس نے اس کو برابر کر رکھ دیا۔ اسی لئے اس کا جھ نام ہوا۔ یہ بھی معلوم ہوا کہ عمرہ کے میقات بھی وہی ہیں جو حج کے ہیں۔

باب: فرمان باری تعالیٰ کہ "توشہ ساتھ لے لو اور

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَتَزَوَّدُوا

سب سے بہتر توشہ تقویٰ ہے۔"

فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾.

[البقرة: ۱۹۷]

(۱۵۲۳) ہم سے یحییٰ بن بشر نے بیان کیا، انہوں نے کہا کہ ہم سے شایبہ بن سوار نے بیان کیا، ان سے ورقاء بن عمرو نے، ان سے عمرو بن دینار نے، ان سے عکرمہ نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ یمن کے لوگ راستہ کا خرچ ساتھ لائے بغیر حج کے لیے آ جاتے تھے۔ کہتے تو یہ تھے کہ توکل کرتے ہیں لیکن جب مکہ آتے تو لوگوں سے مانگنے لگتے اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی: "اور توشہ لے لیا کرو کہ سب سے بہتر توشہ تو تقویٰ ہی ہے۔" اس کو ابن عیینہ نے عمرو سے بواسطہ عکرمہ مرسل نقل کیا ہے۔

۱۵۲۳۔ حَدَّثَنَا يَحْيَى بْنُ بَشْرٍ قَالَ: حَدَّثَنَا شَيْبَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ، فَإِذَا قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾ [البقرة: ۱۹۷]۔ رَوَاهُ ابْنُ عَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ مَرْسَلًا.

[ابوداؤد: ۱۷۳۰]

تشریح: مرسل اس حدیث کو کہتے ہیں کہ تابعی نبی کریم ﷺ کی حدیث بیان کرے اور جس صحابی سے وہ نقل کر رہا ہے اس کا نام نہ لے۔ صحابی کا نام لینے سے یہی حدیث پھر مرفوع کہلاتی ہے جو درجہ قبولیت میں خاص مقام رکھتی ہے۔ یعنی صحیح مرفوع حدیث نبوی (ﷺ)

آیت مبارکہ میں تقویٰ سے مراد مانگنے سے بچنا اور اپنے مصارف سفر کا خود انتظام کرنا مراد ہے اور یہ بھی کہ اس سفر سے بھی زیادہ اہم سفر آخرت درپیش ہے۔ اس کا توشہ بھی تقویٰ پر بیزگاری گناہوں سے بچنا اور پاک زندگی گزارنا ہے۔ یہ سلسلہ حج تقویٰ کی تلقین یہی حج کا حاصل ہے۔ آج بھی جو لوگ حج میں دست سوال دراز کرتے ہیں، انہوں نے حج کا مقصد ہی نہیں سمجھا: "قال المهلب في هذا الحديث من الفقه ان ترك السؤال

من التقوى ويؤيده ان الله مدح من لم يسئل الناس الحافا فان قوله ﴿فان خير الزاد التقوى﴾ اى تزودوا واتقوا اذى الناس بسؤالكم اياهم والاثم فى ذلك۔ (فتح) يعنى مہلب نے کہا کہ اس حدیث سے یہ سمجھا گیا کہ سوال نہ کرنا تقویٰ سے ہے اور اس کی تائید اس سے ہوتی ہے کہ اللہ پاک نے اس شخص کی تعریف کی جو لوگوں سے چٹ کر سوال نہیں کرتا۔ خیر الزاد التقویٰ کا مطلب یہ کہ ساتھ میں توشہ لو اور سوال کر کر کے لوگوں کو تکلیف نہ پہنچاؤ اور سوال کرنے کے گناہ سے بچو۔

مانگنے والا متوکل نہیں ہو سکتا حقیقی توکل یہی ہے کہ کسی سے بھی کسی چیز میں مدد نہ مانگی جائے اور اسباب مہیا کرنے کے باوجود بھی اسباب سے قطع نظر کرنا یہ توکل ہے جیسا کہ نبی کریم ﷺ نے اونٹ والے سے فرمایا تھا کہ اسے مضبوط باندھ پھر اللہ پر بھروسہ رکھ۔

گفت پیغمبر با آواز بلند بر توکل زانوی اشتربہ بند

بَابُ: مُهَلُّ أَهْلِ مَكَّةَ لِلْحَجِّ وَالْعُمْرَةِ

باب: مکہ والے حج اور عمرے کا احرام کہاں سے باندھیں

۱۵۲۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَبٌ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَمَ، هُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ، مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ ذُوْنَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [اطرافہ فی: ۱۵۲۶، ۱۵۲۹، ۱۵۳۰، ۱۸۴۵] [مسلم: ۲۸۰۴، نسائی: ۲۶۵۳]

۱۵۲۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے عبد اللہ بن طاؤس نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے مدینہ والوں کے احرام کے لیے ذوالحلیفہ، شام والوں کے لیے جحہ، نجد والوں کے لیے قرن منازل، یمن والوں کے لیے یلمم متعین کیا۔ یہاں سے ان مقامات والے بھی احرام باندھیں اور ان کے علاوہ وہ لوگ بھی جو ان راستوں سے آئیں اور حج یا عمرہ کا ارادہ رکھتے ہوں۔ لیکن جن کا قیام میقات اور مکہ کے درمیان ہے تو وہ احرام اسی جگہ سے باندھیں جہاں سے انہیں سفر شروع کرنا ہے۔ یہاں تک کہ مکہ کے لوگ مکہ سے احرام باندھیں۔

تشریح: معلوم ہوا کہ حج اور عمرہ کے میقات میں کوئی فرق نہیں ہے۔ یہی امام بخاری رحمہ اللہ کا مقصد باب ہے۔

بَابُ مِيقَاتِ أَهْلِ الْمَدِينَةِ وَلَا يَهْلُوا قَبْلَ ذِي الْحُلَيْفَةِ

باب: مدینہ والوں کا میقات اور انہیں ذوالحلیفہ سے پہلے احرام نہ باندھنا چاہیے

۱۵۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ: عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَهْلُ أَهْلُ الْمَدِينَةِ))

۱۵۲۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”مدینہ کے لوگ ذوالحلیفہ سے احرام باندھیں،

مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قُرْنٍ)) قَالَ عَبْدُ اللَّهِ: وَبَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَيَهْلُ أَهْلُ الْيَمَنِ مِنْ يَلْمَلَمَ)). [راجع: ۱۳۳] [مسلم: ۲۸۰۵؛ ابوداود: ۱۷۳۷؛ نسائی: ۲۶۵۰؛ ابن ماجہ: ۲۹۱۴]

شام کے لوگ جھ سے اور نجد کے لوگ قرن منازل سے۔“ عبد اللہ نے کہا کہ مجھے معلوم ہوا ہے کہ نبی کریم ﷺ نے فرمایا: ”اور یمن کے لوگ یلملم سے احرام باندھیں۔“

تشریح: شاید امام بخاری رحمہ اللہ کا مذہب یہ ہے کہ میقات سے پہلے احرام باندھنا درست نہیں ہے، اسحاق اور داؤد کا بھی یہی قول ہے۔ جمہور کے نزدیک درست ہے۔ یہ میقات مکانی میں اختلاف ہے لیکن میقات زمانی یعنی حج کے مہینوں سے پہلے حج کا احرام باندھنا بالاتفاق درست نہیں ہے۔ نجد و ملک ہے جو عرب کا بالائی حصہ تہامہ سے عراق تک واقع ہے۔ بعض نے کہا جرش سے لے کر کوفہ کے نواح تک اس کی مغربی حد مجاز ہے۔ (وحیدی)

بَابُ مَهْلٍ أَهْلِ الشَّامِ

باب: شام کے لوگوں کے احرام باندھنے کی جگہ

کہاں ہے؟

۱۵۲۶۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَّتْ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قُرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمَهْلُهُ مِنْ أَهْلِهِ، وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يَهْلُونَ فِيهَا. [راجع: ۱۵۲۴]

۱۵۲۶) ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے طاؤس، عن ابن عباس، اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے مدینہ والوں کے لیے ذوالحلیفہ کو میقات مقرر کیا۔ شام والوں کے جھ، نجد والوں کے لیے قرن منازل اور یمن والوں کے لیے یلملم۔ یہ میقات ان ملک والوں کے ہیں اور ان لوگوں کے لیے بھی جو ان ملکوں سے گزر کر حرم میں داخل ہوں اور حج یا عمرہ کا ارادہ رکھتے ہوں۔ لیکن جو لوگ میقات کے اندر رہتے ہوں ان کے لیے احرام باندھنے کی جگہ ان کے گھر ہیں۔ یہاں تک کہ مکہ کے لوگ احرام مکہ ہی سے باندھیں۔

[مسلم: ۲۸۰۳؛ ابوداود: ۱۷۳۸؛ نسائی: ۲۶۵۷]

تشریح: جو حضرات عمرہ کے لئے تہجم جانا ضروری گردانتے ہیں یہ حدیث ان پر حجت ہے بشرطیکہ بغیر تحقیق مطالعہ فرمائیں۔

بَابُ مَهْلٍ أَهْلِ نَجْدٍ

باب: نجد والوں کے لیے احرام باندھنے کی جگہ

۱۵۲۷۔ حَدَّثَنَا عَلِيُّ بْنُ أَبِي حَفِظَةَ مِنَ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَقَّتْ النَّبِيُّ ﷺ الْحَجَّ وَالْعُمْرَةَ... قَالَ: وَ [راجع: ۱۳۳] [نسائی: ۲۶۵۴]

۱۵۲۷) ہم سے علی بن مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم نے زہری سے یہ حدیث یاد رکھی، ان سے سالم نے کہا اور ان سے ان کے والد نے بیان کیا تھا کہ رسول اللہ ﷺ نے میقات متعین کر دیئے تھے۔

(۱۵۲۸) (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا کہ مجھ سے احمد نے بیان کیا، کہا کہ ہم سے عبداللہ بن وہب نے بیان کیا، کہا کہ مجھے یونس نے خبر دی، انہیں ابن شہاب نے، انہیں سالم بن عبداللہ نے اور ان سے ان کے والد نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آپ نے فرمایا تھا: ”مدینہ والوں کے لیے احرام باندھنے کی جگہ ذوالحلیفہ اور شام والوں کے لیے مہیعہ یعنی جھہ اور نجد والوں کے لیے قرن منازل۔“ عبداللہ بن عمر رضی اللہ عنہما نے کہا کہ لوگ کہتے تھے کہ نبی کریم نے فرمایا: ”یمن والے احرام یسلم سے باندھیں۔“ لیکن میں نے اسے آپ سے نہیں سنا۔

باب: جو لوگ میقات کے ادھر رہتے ہوں ان کے احرام باندھنے کی جگہ

(۱۵۲۹) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے کہا کہ ہم سے عمرو بن دینار نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے مدینہ والوں کے لیے ذوالحلیفہ میقات ٹھہرایا اور شام والوں کے لیے جھہ، یمن والوں کے لیے یسلم اور نجد والوں کے لیے قرن منازل۔ یہ ان ملکوں کے لوگوں کے لیے ہیں اور دوسرے ان تمام لوگوں کے لیے بھی جو ان ملکوں سے گزریں۔ اور حج اور عمرہ کا ارادہ رکھتے ہوں۔ لیکن جو لوگ میقات کے اندر رہتے ہوں۔ تو وہ اپنے شہروں سے احرام باندھیں، تا آنکہ مکہ کے لوگ مکہ ہی سے احرام باندھیں۔

باب: اہل یمن کے احرام باندھنے کی جگہ کونسی ہے؟

(۱۵۳۰) ہم سے معطلی بن اسد نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، ان سے عبداللہ بن طاؤس نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے مدینہ والوں کے لیے ذوالحلیفہ مقرر کیا، شام والوں کے لیے جھہ، نجد والوں کے لیے قرن منازل اور یمن والوں کے لیے یسلم۔ یہ ان ملکوں کے باشندوں کے میقات ہیں اور تمام ان دوسرے مسلمانوں کے بھی جو ان ملکوں سے گزر کر

۱۵۲۸۔ حَدَّثَنِي أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مُهَلُّ أَهْلِ الْمَدِينَةِ ذُو الْحَلِيفَةِ، وَمُهَلُّ أَهْلِ الشَّامِ مِهْيَعَةٌ، وَهِيَ الْجُحَفَةُ، وَأَهْلُ نَجْدٍ قَرْنٌ)). قَالَ ابْنُ عُمَرَ: زَعَمُوا أَنَّ النَّبِيَّ ﷺ قَالَ وَلَمْ أَسْمَعْهُ: ((وَمُهَلُّ أَهْلِ الْيَمَنِ يَلْمُ)). [راجع: ۱۳۳] [مسلم: ۲۸۰۶]

بَابُ مُهَلِّ مَنْ كَانَ دُونَ الْمَوَاقِيتِ

۱۵۲۹۔ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ وَقَفَ لِأَهْلِ الْمَدِينَةِ ذَا الْحَلِيفَةِ، وَلِأَهْلِ الشَّامِ الْجُحَفَةَ، وَلِأَهْلِ الْيَمَنِ يَلْمُ، وَلِأَهْلِ نَجْدٍ قَرْنًا، فَهُنَّ لَهَا، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِيهِنَّ، مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ، حَتَّىٰ إِنَّ أَهْلَ مَكَّةَ يَهْلَوْنَ مِنْهَا.

[راجع: ۱۵۲۴، ۱۵۲۶]

بَابُ مُهَلِّ أَهْلِ الْيَمَنِ

۱۵۳۰۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ وَقَفَ لِأَهْلِ الْمَدِينَةِ ذَا الْحَلِيفَةِ، وَلِأَهْلِ الشَّامِ الْجُحَفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمُ، هُنَّ لِأَهْلِيهِنَّ وَلِكُلِّ آتَى عَلَيْهِنَّ

مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَ ذَلِكَ، فَمِنْ حَيْثُ أُنْشَأَ حَتَّى أَهْلِ مَكَّةَ مِنْ مَكَّةَ. [راجع: ۱۵۲۴]

آئیں اور حج اور عمرہ کا ارادہ رکھتے ہوں۔ لیکن جو لوگ میقات کے اندر رہتے ہیں تو (وہ احرام وہیں سے باندھیں) جہاں سے سفر شروع کریں تا آنکہ مکہ کے لوگ احرام مکہ ہی سے باندھیں۔

بَابُ: ذَاتُ عِرْقٍ لِأَهْلِ الْعِرَاقِ

باب: عراق والوں کے احرام باندھنے کی جگہ

ذات عرق ہے

۱۵۳۱۔ حَدَّثَنِي عَلِيُّ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَمَّا فُتِحَ هَذَا الْبَصْرَانِ أَتَوْا عُمَرَ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ رَسُولَ اللَّهِ ﷺ حَدَّ لَأَهْلِ نَجْدٍ قَرْنًا، وَهُوَ جَوْرٌ عَنْ طَرِيقِنَا، وَإِنَّا إِنِ ارْدْنَا قَرْنَا شَقَّ عَلَيْنَا قَالَ: فَانْظُرُوا حَدَّوْهَا مِنْ طَرِيقِكُمْ، فَحَدَّ لَهُمْ ذَاتُ عِرْقٍ.

(۱۵۳۱) ہم سے علی بن مسلم نے بیان کیا، کہا کہ ہم سے عبد اللہ بن نمیر نے بیان کیا، کہا کہ ہم سے عبد اللہ بن نمیر نے نافع سے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ جب یہ دو شہر (بصرہ اور کوفہ) فتح ہوئے تو لوگ حضرت عمر رضی اللہ عنہ کے پاس آئے اور کہا کہ یا امیر المؤمنین رسول اللہ ﷺ نے نجد کے لوگوں کے لیے احرام باندھنے کی جگہ قرن منازل قرار دی ہے اور ہمارا راستہ ادھر سے نہیں ہے، اگر ہم قرن کی طرف جائیں تو ہمارے لیے بڑی دشواری ہوگی اس پر حضرت عمر رضی اللہ عنہ نے فرمایا کہ پھر تم اپنے راستے میں اس کے برابر کوئی چیز تجویز کر لو۔ چنانچہ ان کے لیے ذات عرق کی تعیین کر دی۔

تشریح: یہ مقام مکہ شریف سے پچاس میل پر ہے۔ بظاہر یہ معلوم ہوتا ہے کہ حضرت عمر رضی اللہ عنہ نے یہ مقام اپنی رائے اور اجتہاد سے مقرر کیا۔ مگر جابر رضی اللہ عنہ کی روایت میں نبی کریم ﷺ سے عراق والوں کا میقات ذات عرق مروی ہے گو اس کے مرفوع ہونے میں شک ہے۔ اس روایت سے یہ بھی نکلا کہ اگر کوئی مکہ میں حج یا عمرے کی نیت سے اور کسی راستے سے آئے جس میں کوئی میقات راہ میں نہ پڑے تو جس میقات کے مقابل پہنچے وہاں سے احرام باندھ لے۔ بعض نے کہا کہ اگر کوئی میقات کی برابری معلوم نہ ہو سکے تو جو میقات سب سے دور ہے اتنی دور سے احرام باندھ لے۔ میں کہتا ہوں ابوداؤد اور نسائی نے باسناد صحیح حضرت عائشہ رضی اللہ عنہا سے نکالا کہ نبی کریم ﷺ نے عراق والوں کے لئے ذات عرق مقرر کیا اور احمد اور دارقطنی نے عبد اللہ بن عمرو بن عاص سے بھی ایسا ہی نکالا ہے۔ پس حضرت عمر رضی اللہ عنہ کا اجتہاد حدیث کے مطابق پڑا۔ (مولانا وحید الزماں)

اس بارے میں حافظ ابن حجر رحمہ اللہ نے بڑی تفصیل سے لکھا ہے۔ آخر میں فرماتے ہیں: "لكن لما سن عمر ذات عرق وتبعه عليه الصحابة واستمر على العمل كان اولى بالاتباع۔" یعنی حضرت عمر رضی اللہ عنہ نے اسے مقرر فرمایا اور صحابہ کرام رضی اللہ عنہم نے اس پر عمل کیا تو اب اس کی اتباع ہی بہتر ہے۔

بَابُ الصَّلَاةِ بِذِي الْحُلَيْفَةِ

باب: ذوالحلیفہ میں (احرام باندھنے وقت) نماز

پڑھنا

۱۵۳۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: (۱۵۳۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ

عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحَلِيفَةِ فَصَلَّى بِهَا وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ. [راجع: ٤٨٤] [مسلم: ٣٢٨٢]

رسول اللہ ﷺ نے مقام ذوالحلیفہ کے پتھر پلے میدان میں سواری روکی اور پھر وہیں آپ ﷺ نے نماز پڑھی۔ عبد اللہ بن عمر رضی اللہ عنہما بھی ایسا ہی کیا کرتے تھے۔

ابوداؤد: ٢٠٤٤، نسائی: ٢٦٦٠

باب: نبی کریم ﷺ کا شجرہ پر سے گزر کر جانا

بَابُ خُرُوجِ النَّبِيِّ ﷺ عَلَى طَرِيقِ الشَّجَرَةِ

١٥٣٣- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعْرَسِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحَلِيفَةِ بَيْنَ الْوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

(١٥٣٣) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ عمری نے بیان کیا، ان سے نافع نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ شجرہ کے راستے سے گزرتے ہوئے ”معرس“ کے راستے سے مدینہ آتے۔ نبی کریم ﷺ جب مکہ جاتے تو شجرہ کی مسجد میں نماز پڑھتے لیکن واپسی میں ذوالحلیفہ کے نشیب میں نماز پڑھتے۔ آپ رات وہیں گزراتے تا آکھ صبح ہو جاتی۔

[راجع: ٤٨٤]

تشریح: شجرہ ایک درخت تھا ذوالحلیفہ کے قریب۔ نبی کریم ﷺ اسی راستے سے آتے اور جاتے۔ اب وہاں ایک مسجد بن گئی ہے۔ آج کل اس جگہ کا نام بئر علی ہے، یہ علی حضرت علی رضی اللہ عنہ بن ابی طالب نہیں ہیں بلکہ کوئی اور علی ہیں جن کی طرف یہ جگہ اور یہاں کا کنواں منسوب ہے۔ معرس عربی میں اس مقام کو کہتے ہیں جہاں مسافرات کو اتریں اور وہاں ڈیرہ لگائیں۔ یہ مذکورہ معرس ذوالحلیفہ کی مسجد تلے واقع ہے اور یہاں سے مدینہ بہت ہی قریب ہے۔ اللہ ہر مسلمان کو بار بار ان مقامات مقدسہ کی زیارت نصیب کرے۔ آمین۔ آپ دن کی روشنی میں مدینہ میں داخل ہوا کرتے تھے۔ پس سنت یہی ہے۔

باب: نبی کریم ﷺ کا ارشاد کہ ”وادی عقیق“

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((الْعَقِيقُ

مبارک وادی ہے“

وَادٍ مُبَارَكٌ))

١٥٣٤- حَدَّثَنَا الْحَمِيدِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ، وَبَشَرُ بْنُ بَكْرِ التَّيْسِيُّ، قَالَا: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنَا يَحْيَى، حَدَّثَنِي عِكْرَمَةُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ

(١٥٣٤) ہم سے ابو بکر عبد اللہ حمیدی نے بیان کیا، کہا کہ ہم سے ولید اور بشر بن بکر تیسسی نے بیان کیا، انہوں نے کہا کہ ہم سے امام اوزاعی نے بیان کیا، کہا کہ ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عکرمہ نے بیان کیا، انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے سنا، وہ بیان کرتے تھے کہ

میں نے عمر رضی اللہ عنہ سے سنا، ان کا بیان تھا کہ میں نے رسول اللہ ﷺ سے وادی عقیق میں سنا۔ آپ ﷺ نے فرمایا تھا کہ ”رات میرے پاس میرے رب کا ایک فرشتہ آیا اور کہا کہ اس ”مبارک وادی“ میں نماز پڑھ اور اعلان کر کہ عمرہ حج میں شریک ہو گیا۔“

يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ بِوَادِي الْعَقِيقِ يَقُولُ: ((أَتَانِي اللَّيْلَةُ آتٍ مِنْ رَبِّي فَقَالَ: صَلِّ فِي هَذِهِ الْوَادِي الْمُبَارَكَةِ، وَقُلْ عُمْرَةٌ فِي حَجَّةٍ)). [طرفاه فی: ۲۳۳۷، ۷۳۴۳]

تشریح: ایام حج میں عمرہ عہد جاہلیت میں سخت معیوب سمجھا جاتا تھا۔ اسلام نے اس غلط خیال کی بھی اصلاح کی اور اعلان کرایا کہ اب ایام حج میں عمرہ داخل ہو گیا۔ یعنی جاہلیت کا خیال باطل ہوا۔

ایام حج میں عمرہ کیا جاسکتا ہے۔ اسی لئے تمتع کو افضل قرار دیا گیا کہ اس میں حاجی پہلے عمرہ کر کے جاہلیت کی رسم کی بیخ کنی کرتا ہے۔ پھر اس میں جو آسانیاں ہیں کہ یوم ترویج کے احرام کھول کر آراؤں مل جاتی ہے۔ یہ آسانی بھی اسلام کو مطلوب ہے۔ اسی لئے تمتع حج کی بہترین صورت ہے۔

(۱۵۳۵) ہم سے محمد بن ابی بکر مقدی نے بیان کیا، کہا کہ ہم سے فضیل بن سلیمان نے بیان کیا، کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا کہ ہم سے سالم بن عبد اللہ بن عمر نے بیان کیا اور ان سے ان کے والد نے نبی کریم ﷺ کے حوالہ سے کہ معمر کے قریب ذوالحلیفہ کی بطن وادی (وادی عقیق) میں آپ ﷺ کو خواب دکھایا گیا (جس میں) آپ سے کہا گیا تھا کہ آپ اس وقت ”بطحاء مبارکہ“ میں ہیں۔ موسیٰ بن عقبہ نے کہا کہ سالم نے ہم کو بھی وہاں ٹھہرایا وہ اس مقام کو ڈھونڈ رہے تھے جہاں عبد اللہ اونٹ بٹھایا کرتے تھے یعنی جہاں رسول اللہ ﷺ رات کو اترا کرتے تھے۔ وہ مقام اس مسجد کے نیچے کی طرف ہے جو نالے کے شیب میں ہے۔ اترنے والوں اور راستے کے پتھوں حج۔ (وادی عقیق مدینہ سے چار میل بقیع کی جانب ہے)

۱۵۳۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ، قَالَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ أُرِيَ وَهُوَ فِي مَعْرَسٍ بِبِطْحَاءِ مَبَارَكَةٍ وَقَدْ أَنَاخَ بِنَا سَالِمٌ، يَتَوَخَّى الْمَنَاخَ الَّذِي كَانَ عَبْدُ اللَّهِ يُنِيخُ، يَتَحَرَّى مَعْرَسَ رَسُولِ اللَّهِ ﷺ وَهُوَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِبَطْنِ الْوَادِي، بَيْنَهُمْ وَبَيْنَ الطَّرِيقِ وَسَطٌ مِنْ ذَلِكَ. [راجع: ۴۸۳] [مسلم: ۲۶۵۹، ۳۲۸۶، ۳۲۸۵]

تشریح: حدیث سے وادی کی فضیلت ظاہر ہے۔ اس میں قیام کرنا اور یہاں نمازیں ادا کرنا باعث اجر و ثواب اور اتباع سنت ہے۔ حج جب مدینہ سے واپس ہوا تو اس نے یہاں قیام کیا تھا اور اس زمین کی خوبی دیکھ کر کہا تھا کہ یہ لو عقیق کی مانند ہے۔ اسی وقت سے اس کا نام عقیق ہو گیا۔ (فتح الباری)

باب: اگر کپڑوں پر خلوق (ایک قسم کی خوشبو) لگی

ہو تو اس کو تین بار دھونا

بَابُ غَسْلِ الْخَلُوقِ ثَلَاثَ

مَرَّاتٍ مِنَ الثِّيَابِ

(۱۵۳۶) ہم سے محمد نے بیان کیا، کہا کہ ہم سے ابو عاصم ضحاک بن مخلد نبیل نے بیان کیا، کہا کہ ہمیں ابن جریج نے خبر دی، کہا کہ مجھے عطاء بن ابی رباح نے خبر دی، انہیں صفوان بن یعلیٰ نے، کہا کہ ان کے باپ یعلیٰ بن امیہ نے حضرت عمر رضی اللہ عنہ سے کہا کہ کبھی آپ مجھے نبی کریم ﷺ کو اس حال میں

۱۵۳۶۔ حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ أَنَّ صَفْوَانَ بْنَ يَعْلَى، أَخْبَرَهُ أَنَّ يَعْلَى قَالَ لِعُمَرَ: أَرَانِي النَّبِيَّ ﷺ حِينَ يُوحَى

دکھائیے جب آپ پر وحی نازل ہو رہی ہو، انہوں نے بیان کیا کہ ایک بار رسول اللہ ﷺ ہجرانہ میں اپنے اصحاب کی ایک جماعت کے ساتھ ٹھہرے ہوئے تھے کہ ایک شخص نے آ کر پوچھا یا رسول اللہ! اس شخص کے متعلق آپ کا کیا حکم ہے جس نے عمرہ کا احرام اس طرح باندھا کہ اس کے کپڑے خوشبو میں بے ہوئے ہوں؟ نبی کریم ﷺ اس پر تھوڑی دیر کے لیے چپ ہو گئے۔ پھر آپ پر وحی نازل ہوئی تو حضرت عمر رضی اللہ عنہ نے یعلیٰ کو اشارہ کیا۔ یعلیٰ آئے تو رسول اللہ ﷺ پر ایک کپڑا تھا جس کے اندر آپ تشریف رکھتے تھے۔ انہوں نے کپڑے کے اندر اپنا سر کیا تو کیا دیکھتے ہیں کہ روئے مبارک سرخ ہے اور آپ خرائے لے رہے ہیں۔ پھر یہ حالت ختم ہوئی تو آپ نے فرمایا: ”وہ شخص کہاں ہے جس نے عمرہ کے متعلق پوچھا تھا؟“ شخص مذکور حاضر کیا گیا تو آپ نے فرمایا: ”جو خوشبو لگا رکھی ہے اسے تین مرتبہ دھو لے اور اپنا جبہ اتار دے۔ عمرہ میں بھی اسی طرح کر جس طرح حج میں کرتے ہو۔“ میں نے عطاء سے پوچھا کہ کیا آپ ﷺ کے تین مرتبہ دھونے کے حکم سے پوری طرح صفائی مراد تھی؟ انہوں نے کہا کہ ہاں۔

إِلَيْهِ قَالَ: فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِعْرَانَةِ، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ، وَهُوَ مُتَمَضِّعٌ بِطَبِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ سَاعَةً فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ إِلَى يَعْلَى، فَجَاءَ يَعْلَى، وَعَلَى رَسُولِ اللَّهِ ﷺ ثَوْبٌ قَدْ أَظْلَلَ بِهِ فَأَدْخَلَ رَأْسَهُ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُحَمَّرُ الْوَجْهِ، وَهُوَ يَغِطُّ، ثُمَّ سُرِّي عَنْهُ، فَقَالَ: ((أَيُّنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟)) فَاتَّبَعَ بِرَجُلٍ فَقَالَ: ((اغْسِلِ الطَّيِّبَ الَّذِي بِكَ ثَلَاثَ مَرَّاتٍ، وَانْرِعْ عَنْكَ الْجُبَّةَ، وَاصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ)) فَقُلْتُ لِعَطَاءٍ: أَرَادَ الْإِنْقَاءَ حِينَ أَمَرَهُ أَنْ يَغْسِلَ ثَلَاثَ مَرَّاتٍ؟ قَالَ: نَعَمْ. [اطرافه في: ١٧٨٩، ١٨٤٧، ٤٣٢٩،

٤٩٨٥] [مسلم: ٢٧٩٨، ٢٨٠٢؛ ابوداود:

١٨١٩، ١٨٢٢؛ ترمذي: ٨٣٦؛ نسائي: ٢٦٦٧،

٢٧٠٨، ٢٧٠٩]

تشریح: اس حدیث سے ان لوگوں نے دلیل لی ہے جو احرام کے وقت خوشبو لگانا جائز نہیں سمجھتے۔ کیونکہ نبی کریم ﷺ نے اس خوشبو کے اثر کو تین بار دھونے کا حکم فرمایا۔ امام مالک اور امام محمد کا یہی قول ہے۔ اور جمہور علما کے نزدیک احرام باندھتے وقت خوشبو لگانا درست ہے گو اس کا اثر احرام کے بعد باقی رہے۔ وہ کہتے ہیں کہ یعلیٰ کی حدیث ۸ ہکی ہے اور وہ اس میں یعنی حجة الوداع میں حضرت عائشہ رضی اللہ عنہا نے احرام باندھتے وقت آپ ﷺ کو خوشبو لگائی اور یہ آخری فعل پہلے کا ناخ ہے۔ (بخاری) حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”واجاب الجمهور بان قصة يعلی كانت بالجعرة كما ثبت في هذا الحديث وهي في سنة ثمان بلا خلاف وقد ثبت عن عائشة انها طيبت رسول الله ﷺ بيدها عند احرامها كما سيأتي في الذي بعده وكان ذلك في حجة الوداع سنة عشر بلا خلاف وانما يؤخذ بالآخر فالآخر من الامر.“ (فتح الباری) خلاصہ اس عبارت کا وہی ہے جو اوپر مذکور ہوا۔

باب: احرام باندھنے کے وقت خوشبو لگانا اور احرام

کے ارادہ کے وقت کیا پہننا چاہیے اور کنگھا کمرے

اور تیل لگائے

بَابُ الطَّيِّبِ عِنْدَ الْإِحْرَامِ وَمَا

يَلْبَسُ إِذَا أَرَادَ أَنْ يُحْرِمَ وَيَتَرَجَّلُ

وَيَدَّهْنُ

اور ابن عباس رضی اللہ عنہما نے فرمایا کہ محرم خوشبودار پھول سوگھ سکتا ہے۔ اسی طرح آئینہ دیکھ سکتا ہے اور ان چیزوں کو جو کھائی جاتی ہیں بطور دوا بھی استعمال کر سکتے ہیں۔ مثلاً زیتون کا تیل اور گھی وغیرہ اور عطاء نے فرمایا کہ محرم انگوٹھی پہن سکتا ہے اور ہیمانی باندھ سکتا ہے۔ ابن عمر رضی اللہ عنہما نے طواف کیا اس وقت آپ محرم تھے لیکن پیٹ پر ایک کپڑا باندھ رکھا تھا۔ عائشہ رضی اللہ عنہا نے جانگئے میں کوئی مضائقہ نہیں سمجھا تھا۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ حضرت عائشہ رضی اللہ عنہا کی مراد اس حکم سے ان لوگوں کے لیے تھی جو ان کے ہودج کو اونٹ پر کسا کرتے تھے۔

تشریح: اس کو سعید بن منصور نے وصل کیا۔ دارقطنی کی روایت میں یوں ہے اور حرام میں جاسکتا ہے اور داڑھ میں درد ہو تو اکھاڑ سکتا ہے پھوڑا پھوڑ سکتا ہے، اگر ناخن ٹوٹ گیا ہو تو اتار کر انکال سکتا ہے۔ جمہور علماء کے نزدیک احرام میں جانگیا پہننا درست نہیں کیونکہ یہ پاجامہ کے حکم میں ہے۔

۱۵۳۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: (۱۵۳۷) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے سفیان حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ ثَوْرٍ نے بیان کیا، ان سے منصور نے، ان سے سعید بن جبیر نے بیان کیا جُبَيْرٌ، قَالَ: كَانَ ابْنُ عُمَرَ يَدْهَنُ بِالزَّيْتِ. کہ ابن عمر رضی اللہ عنہما سادہ تیل استعمال کرتے تھے (احرام کے باوجود) میں نے اس کا ذکر ابراہیم نخعی سے کیا تو انہوں نے فرمایا کہ تم ابن عمر رضی اللہ عنہما کی بات نقل کرتے ہو۔

۱۵۳۸۔ حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ قَالَتْ: (۱۵۳۸) مجھ سے تو اسود نے بیان کیا اور ان سے ام المومنین حضرت عائشہ کَانَنِي أَنْظُرُ إِلَى وَبِنَصِ الطَّبِيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ۲۷۱] صدیقہ رضی اللہ عنہا نے بیان کیا: رسول اللہ ﷺ محرم ہیں اور گویا میں آپ کی مائگ میں خوشبو کی چمک دیکھ رہی ہوں۔ [مسلم: ۲۸۳۲؛ نسائی: ۲۶۹۳، ۲۶۹۴، ۲۶۹۵]

تشریح: ابراہیم نخعی کا مطلب یہ ہے کہ ابن عمرو نے جو احرام لگاتے وقت خوشبو کا تیل ڈالا تو ہمیں اس فعل سے کوئی غرض نہیں جب نبی کریم ﷺ کی حدیث موجود ہے۔ جس سے یہ ثابت ہوتا ہے کہ احرام باندھتے وقت آپ نے خوشبو لگائی۔ یہاں تک کہ احرام کے بعد بھی اس کا اثر آپ کی مائگ میں رہا۔ اس روایت سے حنفی کو ملتا ہے لیکن چاہیے۔ ابراہیم نخعی امام ابو حنیفہ رحمہ اللہ کے استاذ الاستاذ ہیں انہوں نے حدیث کے خلاف ابن عمر رضی اللہ عنہما کا قول و فعل رد کر دیا تو اگر کس مجتہد اور فقیہ کا قول و حدیث کے خلاف کب قابل قبول ہو گیا۔ (مولانا وحید الزماں)

اس مقام پر حدیث نبوی "لو كان موسى حياً واتبعتموه..... الخ" بھی یاد رکھنی ضروری ہے۔ یعنی آپ نے فرمایا کہ اگر آج موسیٰ علیہ السلام زندہ ہوں اور تم میرے خلاف ان کی اتباع کرنے لگو تو تم سیدھے راستے سے گمراہ ہو جاؤ گے۔ مگر مقلدین کا حال اس قدر عجیب ہے کہ وہ اپنے اماموں کی محبت میں نہ قرآن کو قابل غور کر دیتے ہیں نہ احادیث کو۔ ان کا آخری جواب یہی ہوتا ہے کہ ہم کو قول امام بس ہے۔ ایسے مقلدین جہادین کے لئے امام مہدی رحمہ اللہ ہی شاید رہنما بن سکیں ورنہ سراسر ناامیدی ہے۔

۱۵۳۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: (۱۵۳۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک

نے خبر دی، انہیں عبدالرحمن بن قاسم نے، انہیں ان کے والد نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے، فرمایا کہ جب رسول اللہ ﷺ احرام باندھتے تو میں آپ کے احرام کے لیے اور اسی طرح بیت اللہ کے طواف زیارت سے پہلے حلال ہونے کے لیے، خوشبو لگایا کرتی تھی۔

أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحَلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ. [أطرافه في: ١٧٥٤، ٥٩٢٢، ٥٩٢٨، ٥٩٣٠]

[مسلم: ٢٨٢٦؛ ابوداود: ١٧٤٥؛ نسائي: ٢٦٨٤]

باب: بالوں کو جما کر احرام باندھنا

بَابُ مَنْ أَهْلًا مُلَبَّدًا

تشریح: احرام باندھتے وقت اس خیال سے کہ بال پریشان نہ ہوں، ان میں گردوغبار نہ سمائے۔ بالوں کو گوند یا خطمی یا کسی اور لعاب سے جمالیتے ہیں۔ عربی زبان میں اسے تلید کہتے ہیں۔

(۱۵۳۰) ہم سے اصح بن فرج نے بیان کیا، کہا کہ ہمیں عبداللہ بن وہب نے خبر دی، انہیں یونس نے، انہیں ابن شہاب نے، انہیں سالم نے اور ان سے ان کے والد نے فرمایا ہے کہ میں نے رسول اللہ ﷺ سے تلید کی حالت میں لبیک کہتے سنا۔

١٥٤٠- حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَهْلُ مُلَبَّدًا. [أطرافه في: ١٥٤٩، ٥٩١٤، ٥٩١٥]

[مسلم: ٢٨١٤؛ ابوداود: ١٧٤٧؛ نسائي: ٢٦٨٢]

[ابن ماجه: ٣٠٤٧]

تشریح: یعنی کسی لبس دار چیز کو گوند وغیرہ سے آپ نے بالوں کو اس طرح جمالیا تھا کہ احرام کی حالت میں وہ پراگندہ نہ ہونے پائیں۔ اسی حالت میں آپ نے احرام باندھا تھا۔

باب: ذوالحلیفہ کی مسجد کے پاس احرام باندھنا

بَابُ الْإِهْلَالِ عِنْدَ مَسْجِدِ ذِي

الْحَلِيفَةِ

(۱۵۴۱) ہم سے علی بن عبداللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، انہوں نے کہا کہ میں نے سالم بن عبداللہ سے سنا، انہوں نے کہا کہ میں نے ابن عمر رضی اللہ عنہما سے سنا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے عبداللہ بن مسلمہ قعنی نے بیان کیا، ان سے امام مالک نے، ان سے موسیٰ بن عقبہ نے، ان سے سالم بن عبداللہ نے، انہوں نے اپنے باپ سے سنا، وہ کہہ رہے تھے کہ رسول اللہ ﷺ نے مسجد ذوالحلیفہ کے

١٥٤١- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ؛ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ، يَقُولُ: مَا أَهْلَ رَسُولَ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ،

يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ. [مسلم: ۲۸۱۶] قریب ہی پہنچ کر احرام باندھا تھا۔

ابوداؤد: ۱۷۷۱؛ ترمذی: ۸۱۸؛ نسائی: ۲۷۵۶

تشریح: اس میں اختلاف ہے کہ نبی کریم ﷺ نے کس جگہ سے احرام باندھا تھا۔ بعض لوگ ذوالحلیفہ کی مسجد سے بتاتے ہیں جہاں آپ نے احرام کا دو گنا ادا کیا۔ بعض کہتے ہیں جب مسجد سے نکل کر اونٹنی پر سوار ہوئے۔ بعض کہتے ہیں جب آپ بیداء کی بلندی پر پہنچے۔ یہ اختلاف درحقیقت اختلاف نہیں ہے کیونکہ ان تینوں مقاموں میں آپ نے لبیک پکاری ہوں گی۔ بعض نے اول اور دوسرے مقام کی نہ سنی ہوگی بعض نے اول کی نہ سنی ہوگی دوسرے کی نہ سنی ہوگی تو ان کو یہی گمان ہوا کہ یہیں سے احرام باندھا۔ (دحیدی)

بَابُ مَا لَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ

باب: محرم کو کون سے کپڑے پہننا درست نہیں

الثِّيَاب

۱۵۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا، قَالَ: يَا رَسُولَ اللَّهِ! مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَلْبَسُ الْقِمِيزَ، وَلَا الْعَمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرَانِسَ، وَلَا الْيُحْفَافَ، إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَلْيَلْبَسْ خُفَيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكُعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ أَوْ وَرْسٌ)). قَالَ أَبُو عَبْدِ اللَّهِ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ وَلَا يَتَرَجَّلُ وَلَا يَحْكُ جَسَدَهُ وَيَلْبِيقِي الْقَمَلَ مِنْ رَأْسِهِ وَجَسَدِهِ فِي الْأَرْضِ. [راجع: ۱۳۴] [مسلم: ۲۷۹۱]

(۱۵۴۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ ایک شخص نے پوچھا کہ یا رسول اللہ! محرم کو کس طرح کا کپڑا پہننا چاہیے؟ رسول اللہ ﷺ نے فرمایا: ”نہ کر نہ پہنے نہ عمامہ باندھے نہ پاجامہ پہنے نہ باران کوٹ نہ موزے۔ لیکن اگر اس کے پاس جوتے نہ ہوں تو وہ موزے اس وقت پہن سکتا ہے جب ٹخنوں کے نیچے سے ان کو کاٹ لیا ہو۔ (اور احرام میں) کوئی ایسا کپڑا نہ پہنو جس میں زعفران یا ورس لگا ہوا ہو۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ محرم اپنا سر دھو سکتا ہے لیکن کنگھانہ کرے۔ بدن بھی نہ کھجلا نا چاہیے اور جوں سر اور بدن سے نکال کر زمین پر ڈالی جاسکتی ہے۔

ابوداؤد: ۱۸۲۴؛ نسائی: ۲۶۶۸، ۲۶۷۳؛ ابن

ماجہ: ۲۹۲۹، ۲۹۳۲

تشریح: ورس ایک زرد گھاس ہوتی ہے خوشبودار اور اس پر سب کا اتفاق ہے کہ محرم کو یہ کپڑے پہننے ناجائز ہیں۔ ہر سلا ہوا کپڑا پہننا مرد کو احرام میں ناجائز ہے لیکن عورتوں کو درست ہے۔ خلاصہ یہ کہ ایک لنگی اور ایک چادر، مرد کا یہی احرام ہے۔ یہ ایک فقیری لباس ہے، اب یہ حاجی اللہ کا فقیر بن گیا، اس کو اس لباس فقر کا تازہ زندگی کا طائر کھنا ضروری ہے۔ اس موقع پر کوئی کتنا ہی بڑا بادشاہ مالدار کیوں نہ ہو سب کو یہی لباس زیب تن کر کے مساوات انسانی کا ایک بہترین نمونہ پیش کرتا ہے اور ہر امیر و غریب کو ایک ہی سطح پر آ جانا ہے تاکہ وحدت انسانی کا ظاہر اور باطن بہتر مظاہرہ ہو سکے اور امراء کے دماغوں سے نخوت امیری نکل سکے اور غر با کو قلبی واطمینان ہو سکے۔ الغرض لباس احرام کے اندر بہت سے روحانی و مادی و سماجی فوائد مضمر ہیں مگر ان کا مطالعہ کرنے

کے لئے دیدہ بصیرت کی ضرورت ہے اور یہ چیز ہر کسی کو نہیں ملتی۔ انما یتذکر اولو الالباب۔

باب: حج کے لیے سوار ہونا یا سواری پر کسی کے

پیچھے بیٹھنا درست ہے

(۱۵۴۳، ۴۴) ہم سے عبد اللہ بن محمد نے بیان کیا، ان سے وہب بن جریر نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے والد جریر بن حازم نے بیان کیا، ان سے یونس بن زید نے، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ عرفات سے مزدلفہ تک اسامہ بن زید رضی اللہ عنہ رسول اللہ ﷺ کی سواری پر پیچھے بیٹھے ہوئے تھے۔ پھر مزدلفہ سے منیٰ تک حضرت فضل بن عباس رضی اللہ عنہما بیٹھ گئے تھے، دونوں حضرات نے بیان کیا کہ رسول اللہ ﷺ جمرہ عقبہ کی رمی تک برابر تلبیہ کہتے رہے۔

بَابُ الرُّكُوبِ وَالْإِرْتِدَافِ فِي

الْحَجِّ

۱۵۴۳، ۱۵۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ الْأَيْلِيِّ، عَنْ الزَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ أَسَامَةَ كَانَ رَدَفَ النَّبِيِّ ﷺ مِنْ عَرَفَةَ إِلَى الْمَزْدَلِفَةِ، ثُمَّ أَرَدَفَ الْفَضْلَ مِنَ الْمَوْزِدِ إِلَى مِنَى. قَالَ: فَكِلَاهُمَا قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ يَلْبِي، حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

[الحديث: ۱۵۴۳، طرفه في: ۱۶۸۶] [الحديث:

۱۵۴۴، اطرافه في: ۱۶۷۰، ۱۶۸۵، ۱۶۸۷]

باب: محرم چادر اور تہبند اور کون سے کپڑے پہنے

بَابُ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ

وَالْأَرْدِيَةِ وَالْأُزْرِ

اور حضرت عائشہ رضی اللہ عنہا محرم تھیں لیکن کم (کیسو کے پھول) میں رنگے ہوئے کپڑے پہنے ہوئے تھے۔ آپ نے فرمایا کہ عورتیں احرام کی حالت میں اپنے ہونٹ نہ چھپائیں نہ منہ پر نقاب ڈالیں نہ درس یا زعفران کا رنگا ہوا کپڑا پہنیں اور جابر بن عبد اللہ انصاری رضی اللہ عنہ نے کہا کہ میں کم کو خوشبو نہیں سمجھتا اور حضرت عائشہ رضی اللہ عنہا نے عورتوں کے لیے زیور، سیاہ یا گلابی کپڑے اور موزوں کے پہننے میں کوئی مضائقہ نہیں سمجھا اور ابراہیم نخعی نے کہا کہ عورتوں کو احرام کی حالت میں کپڑے بدل لینے میں کوئی حرج نہیں۔

(۱۵۴۵) ہم سے محمد بن ابی بکر مقدمی نے بیان کیا، کہا کہ ہم سے فضیل بن سلیمان نے بیان کیا، کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا کہ مجھے کریب نے خبر دی اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ حجۃ الوداع میں ظہر اور عصر کے درمیان ہفتہ کے دن نبی کریم ﷺ کنگھا

وَلَبَسَتْ عَائِشَةُ الثِّيَابَ الْمُعْصَفَرَةَ وَهِيَ مُحْرِمَةٌ وَقَالَتْ: لَا تَلْتَمِمْ وَلَا تَتَّبِرْغُ، وَلَا تَلْبَسْ ثَوْبًا بِوَرَسٍ، وَلَا زَعْفَرَانٍ. وَقَالَ جَابِرٌ: لَا أَرَى الْمُعْصَفَرَ طَيِّبًا. وَلَمْ تَرَ عَائِشَةَ بَأْسًا بِالنَّحْلِيِّ، وَالثَّوْبِ الْأَسْوَدِ، وَالْمَوْرِدِ وَالْخُفِّ لِلْمَرْأَةِ. وَقَالَ إِبْرَاهِيمُ: لَا بَأْسَ أَنْ يُبَدِّلَ ثِيَابَهُ.

۱۵۴۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: انْطَلَقَ النَّبِيُّ ﷺ مِنَ

الْمَدِينَةِ، بَعْدَ مَا تَرَجَّلَ وَادَّهَنَ وَلَبَسَ إِزَارَهُ
وَرِدَاءَهُ، هُوَ وَأَصْحَابُهُ، فَلَمَّ يَتَه عَنْ شَيْءٍ
مِنَ الْأَزْدِيَّةِ وَالْأَزْرِ أَنَّ تَلْبَسَ إِلَّا الْمَرْغُفَةَ
الَّتِي تَرْدَعُ عَلَى الْجِلْدِ، فَأَصْبَحَ بِذِي الْحُلَيْفَةِ،
رَكِبَ رَاحِلَتَهُ حَتَّى اسْتَوَى عَلَى النَّبْدَاءِ،
أَهْلٌ هُوَ وَأَصْحَابُهُ وَقَلَّدَ بُدْنَهُ، وَذَلِكَ لِخُمْسِ
بَقِيَّةٍ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ
خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَطَافَ بِالْبَيْتِ وَسَعَى
بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ مِنْ أَجْلِ
بُدْنِهِ لِأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ
الْحُجَّوْنِ، وَهُوَ مُهَلِّ بِالْحِجِّ، وَلَمْ يَقْرَبِ
الْكَعْبَةَ بَعْدَ طَوَافٍ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ،
وَأَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ، وَيَبْنَ
الصَّفَا وَالْمَرْوَةَ، ثُمَّ يَقْصُرُوا مِنْ رُؤُوسِهِنَّ
ثُمَّ يَحِلُّوا، وَذَلِكَ لِمَنْ لَمْ يَكُنْ مَعَهُ بُدْنَةٌ
قَلَّدَهَا، وَمَنْ كَانَتْ مَعَهُ أَمْرَاتُهُ فَهِيَ لَهُ حَلَالٌ،
وَالطَّيِّبُ وَالثَّابُ.

[طرفاء فی: ۱۶۲۵، ۱۷۳۱]

کرنے اور تیل لگانے اور ازار اور ردا پہننے کے بعد اپنے صحابہ رضی اللہ عنہم کے ساتھ مدینہ سے نکلے۔ آپ نے اس وقت زعفران میں رنگے ہوئے ایسے کپڑے کے سوا جس کا رنگ بدن پر لگتا ہو کسی قسم کی چادر یا تہ بند پہننے سے منع نہیں کیا۔ دن میں آپ ذوالحلیفہ پہنچ گئے (اور رات وہیں گزاری) آپ سوار ہوئے اور بیداء سے آپ کے اور آپ کے ساتھیوں نے لبیک کہا اور احرام باندھا اور اپنے اونٹوں کو ہار پہنایا۔ ذی قعدہ کے مہینے میں اب پانچ گھنٹہ رہ گئے تھے۔ پھر آپ جب مکہ پہنچے تو ذی الحجہ کے چاردن گزر چکے تھے۔ آپ نے بیت اللہ کا طواف کیا اور صفا اور مروہ کی سعی کی، آپ ابھی حلال نہیں ہوئے کیونکہ قربانی کے جانور آپ کے ساتھ تھے اور آپ نے ان کی گردن میں ہار ڈال دیا تھا۔ آپ حجون پہاڑ کے نزدیک مکہ کے بالائی حصہ میں اترے۔ حج کا احرام اب بھی باقی تھا۔ بیت اللہ کے طواف کے بعد پھر آپ وہاں اس وقت تک تشریف نہیں لے گئے جب تک میدان عرفات سے واپس نہ ہو لیے۔ آپ نے اپنے ساتھیوں کو حکم دیا تھا کہ وہ بیت اللہ کا طواف کریں اور صفا و مروہ کے درمیان سعی کریں، پھر اپنے سروں کے بال ترشوا کر حلال ہو جائیں۔ یہ فرمان ان لوگوں کے لیے تھا جن کے ساتھ قربانی کے جانور نہیں تھے۔ اگر کسی کے ساتھ اس کی بیوی تھی تو وہ اس سے ہم بستر ہو سکتا تھا۔ اس طرح خوشبودار اور (سلے ہوئے) کپڑے کا استعمال بھی اس کے لیے جائز تھا۔

تشریح: نبی کریم ﷺ ہفتہ کے دن مدینہ منورہ سے تارنخ ۲۵ ذی قعدہ کو نکلے تھے۔ اگر مہینہ تیس دن کا ہوتا تو پانچ دن باقی رہے تھے۔ لیکن اتفاق سے مہینہ ۲۹ دن کا ہو گیا اور ذی الحجہ کی پہلی تاریخ شنبہ کو واقع ہوئی۔ کیونکہ دوسری روایتوں سے ثابت ہوتا ہے کہ آپ عرفات میں جمعہ کے دن ٹھہرے تھے۔ ابن حزم رحمہ اللہ نے جو کہا کہ آپ جمعرات کے دن مدینہ سے نکلے تھے یہ ذہن میں نہیں آتا۔ البتہ ممکن ہے کہ آپ جمعہ کو مدینہ سے نکلے ہوں۔ مگر صحیحین کی روایتوں میں ہے کہ آپ نے اس دن ظہر کی نماز مدینہ میں چار رکعتیں پڑھیں اور عصر کی ذوالحلیفہ میں دو رکعتیں۔ ان روایتوں سے صاف معلوم ہوتا ہے کہ وہ جمعہ کا دن نہ تھا جو ان پہاڑیوں کے قریب مسجد عقبہ کے برابر ہے۔

بَابُ مَنْ بَاتَ بِذِي الْحُلَيْفَةِ
حَتَّى أَصْبَحَ

باب: (مدینہ سے چل کر) ذوالحلیفہ میں صبح تک
ٹھہرنا

۱۵۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا
يَعْقُوبُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْوَلِيدِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا أَيُّهَا النَّبِيُّ، إِنَّكَ لَنَجْدِيٌّ» يَعْنِي: أَنَّكَ لَمِنْ بَنِي نَجْدٍ. وَهَذَا حَدِيثٌ مُتَّفَقٌ عَلَيْهِ.

سے ہشام بن یوسف نے بیان کیا، انہوں نے کہا کہ مجھے ابن جریج نے خبر دی، انہوں نے کہا مجھ سے محمد بن المنکدر نے بیان کیا اور ان سے انس بن مالک نے بیان کیا، انہوں نے کہا کہ نبی کریم ﷺ نے مدینہ میں چار رکعتیں پڑھیں لیکن ذوالحلیفہ میں دو رکعت ادا فرمائیں پھر آپ نے رات وہیں گزاری صبح کے وقت جب آپ اپنی سواری پر سوار ہوئے تو آپ نے لبیک پکاری۔

(۱۵۴۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، کہا کہ ہم سے ایوب سختیانی نے بیان کیا، ان سے ابو قلابہ نے اور ان سے انس بن مالک نے بیان کیا، انہوں نے کہا کہ نبی کریم ﷺ نے مدینہ میں ظہر چار رکعت پڑھی لیکن ذوالحلیفہ میں عصر دو رکعت، انہوں نے کہا کہ میرا خیال ہے کہ رات، صبح تک آپ نے ذوالحلیفہ میں ہی گزاری۔

هشام بن يوسف، قال: أخبرنا ابن جريج، قال: حدثني ابن المنكدر، عن أنس بن مالك قال: صلى النبي ﷺ بالمدينة أربعاً، وبذي الحليفة ركعتين، ثم بات حتى أصبح بذي الحليفة، فلما ركب راحلته واستوت به أهل. [راجع: ۱۰۸۹]

۱۵۴۷- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، قَالَ: وَأَخْبَسَهُ بَاتَ بِهَا حَتَّى أَصْبَحَ. [راجع: ۱۰۸۹] [مسلم: ۱۵۸۱، ابوداود: ۱۷۹۶]

[نسائی: ۴۷۶]

تشریح: ذوالحلیفہ وہی جگہ ہے جو آج کل بعلی کے نام سے مشہور ہے آج بھی حاجی صاحبان کا یہاں پڑاؤ ہوتا ہے۔

باب: لبیک بلند آواز سے کہنا

(۱۵۴۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ابویوب نے، ان سے ابو قلابہ نے اور ان سے انس بن مالک نے بیان کیا، انہوں نے کہا کہ نبی کریم ﷺ نے ظہر مدینہ منورہ میں چار رکعت پڑھی۔ لیکن نماز عصر ذوالحلیفہ میں دو رکعت پڑھی۔ میں نے خود سنا کہ لوگ بلند آواز سے حج اور عمرہ دونوں کے لیے لبیک کہہ رہے تھے۔

بَابُ رَفْعِ الصَّوْتِ بِالْإِهْلَالِ

۱۵۴۸- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى النَّبِيُّ ﷺ بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا.

[راجع: ۱۰۸۹، ۱۵۴۷]

تشریح: جمہور علماء کا یہی قول ہے کہ لبیک پکار کر کہنا مستحب ہے مگر یہ مردوں کے لئے ہے، عورتیں آہستہ کہیں۔ امام احمد رحمہ اللہ نے مرفوعاً حضرت ابو ہریرہ رضی اللہ عنہ سے نقل کیا ہے کہ اللہ تعالیٰ نے مجھ کو لبیک پکار کر کہنے کا حکم دیا ہے۔ اب لبیک کہنا امام شافعی اور امام احمد کے نزدیک سنت ہے اور امام ابو حنیفہ کے نزدیک بغیر لبیک کہے احرام پورا نہ ہوگا۔ آخری جملہ کا مطلب یہ ہے کہ حج قرآن کی نیت کرنے والے لبیک بحجہ و عمرہ پکار رہے تھے۔ پس قرآن والوں کو جو حج و عمرہ ہر دو ملا کر کرنا چاہتے ہوں وہ ایسے ہی لبیک پکاریں۔ اور خالی حج کرنے والے لبیک بحجہ کہیں اور خالی عمرہ کرنے والے لبیک بعمرہ کے الفاظ پکاریں۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”فيه حجة للجمهور في استحباب رفع الاصوات بالتلبية وقد روى مالك في الموطأ واصحاب السنن وحنبله“

الترمذی وابن خزيمة والحاكم من طريق خلاد بن السائب عن ابيه مرفوعا جاء جبرئيل فامرني ان امر اصحابي يرفعون اصواتهم بالا هلال۔“

یعنی لبیک کے ساتھ آواز بلند کرنا مستحب ہے۔ مؤطا وغیرہ میں مرفوعاً مروی ہے کہ نبی کریم ﷺ نے فرمایا کہ میرے پاس جبرئیل علیہ السلام آئے اور فرمایا کہ اپنے اصحاب سے کہہ دیجئے کہ لبیک کے ساتھ آواز بلند کریں۔ پس اصحاب کرام اس قدر بلند آواز سے لبیک پکارتے کہ پہاڑ گونجنے لگ جاتے لبیک اللہم لبیک کے معنی تیری عبادت پر قائم ہوں اور تیرے بلا نے پر حاضر ہوا ہوں یا میرا اخلاص تیرے ہی لئے ہے، میں تیری طرف متوجہ ہوں۔ تیری بارگاہ میں حاضر ہوں۔ لبیک اس دعوت کی قبولیت ہے جو تکمیل عمارت کعبہ کے بعد حضرات ابراہیم علیہ السلام نے ﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾ (۲۲/۲۲) کی قیل میں پکاری تھی کہ لوگو! آؤ اللہ کا گھر بن گیا ہے پس اس آواز پر ہر حاجی لبیک پکارتا ہے کہ میں حاضر ہو گیا ہوں یا یہ کہ غلام حاضر ہے۔

باب: تلبیہ کا بیان

بَابُ التَّلْبِيَةِ

(۱۵۴۹) ہم سے عبد اللہ بن یوسف تبتسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ کا تلبیہ یہ تھا: ”حاضر ہوں اے اللہ! حاضر ہوں میں، تیرا کوئی شریک نہیں۔ حاضر ہوں، تمام حمد تیرے ہی لیے ہے اور تمام نعمتیں تیری ہی طرف سے ہیں، ملک تیرا ہی ہے، تیرا کوئی شریک نہیں ہے۔“

۱۵۴۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ تَلْبِيَةَ، رَسُولِ اللَّهِ ﷺ: ((لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ)).

[راجع: ۱۵۴۰] [مسلم: ۲۸۱۱، ابوداود: ۱۸۱۲]

نسائی: ۲۷۴۸]

(۱۵۵۰) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے اعش سے بیان کیا، ان سے عمارہ نے، ان سے ابو عطیہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ میں جانتی ہوں کہ کس طرح نبی کریم ﷺ تلبیہ کہتے تھے۔ آپ تلبیہ یوں کہتے تھے لبیک اللہم لبیک لا شریک لك لبیک ان الحمد والنعمه لك (ترجمہ نزر چکا ہے) اس کی متابعت سفیان ثوری کی طرح ابو معاویہ نے اعش سے بھی کی ہے۔

۱۵۵۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: إِنِّي لَأَعْلَمُ كَيْفَ كَانَ النَّبِيُّ ﷺ يَلْبِي ((لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ)). تَابَعَهُ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ.

اور شعبہ نے کہا کہ مجھ کو سلیمان اعش نے خبر دی کہ میں نے خیمہ سے سنا اور انہوں نے ابو عطیہ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے سنا۔ پھر یہی حدیث بیان کی۔

وَقَالَ شُعْبَةُ: أَخْبَرَنَا سَلِيمَانُ، قَالَ: سَمِعْتُ خَيْمَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: سَمِعْتُ عَائِشَةَ.

باب: احرام باندھتے وقت جب جانور پر سوار ہونے لگے تو لبیک سے پہلے الحمد للہ، سبحان اللہ،

بَابُ التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الْإِهْلَالِ عِنْدَ الرُّكُوبِ عَلَى

اللہ اکبر کہنا

الدَّائِبَةُ

۱۵۵۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ وَنَحْنُ مَعَهُ بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى السَّيْلِ، حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهْلَ بِحِجٍّ وَعُمْرَةٍ، وَأَهْلَ النَّاسَ بِهِمَا، فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا، حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ أَهْلُوا بِالْحِجِّ، قَالَ: وَتَحَرَّ النَّبِيُّ ﷺ بَدَنَاتٍ بِيَدِهِ قِيَامًا، وَذَبَحَ رَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ كِشِينَ أَمْلَحِينَ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ بَعْضُهُمْ هَذَا، عَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ أَنَسٍ.

(راجع: ۱۰۸۹، ۱۵۴۷)

باب: جب سواری سیدھی لے کر کھڑی ہو اس

وقت لبیک پکارنا

(۱۵۵۲) ہم سے ابو عاصم نے بیان کیا، کہا کہ ہمیں ابن جریج نے خبر دی، کہا کہ مجھے صالح بن کیسان نے خبر دی، انہیں نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ جب رسول اللہ ﷺ کو لے کر آپ کی سواری پوری طرح کھڑی ہو گئی تھی تو آپ نے اس وقت لبیک پکارا۔

باب: قبلہ رخ ہو کر احرام باندھتے ہوئے لبیک پکارنا

(۱۵۵۳) اور ابو عمر نے کہا کہ ہم سے عبدالوارث نے بیان کیا، انہوں نے کہا کہ ہم سے ایوب نے نافع سے بیان کیا، انہوں نے کہا کہ عبداللہ بن

بَابُ مَنْ أَهَلَ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ [قَائِمَةً]

۱۵۵۲۔ حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَهَلَ النَّبِيُّ ﷺ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً. [راجع: ۱۶۶]

[مسلم: ۲۸۲۱؛ نسائی: ۲۷۵۸]

بَابُ الْإِهْلَالِ مُسْتَقْبِلَ الْقِبْلَةِ

۱۵۵۳۔ وَقَالَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، قَالَ: كَانَ

عمر بن الخطابؓ جب ذوالحلیفہ میں صبح کی نماز پڑھ چکے تو اپنی اونٹنی پر پلان لگانے کا حکم فرمایا، سواری لائی گئی تو آپ اس پر سوار ہوئے اور جب وہ آپ کو لے کر کھڑی ہو گئی تو آپ کھڑے ہو کر قبلہ رو ہو گئے اور پھر لبیک کہنا شروع کیا تا آنکہ حرم میں داخل ہو گئے وہاں پہنچ کر آپ نے لبیک کہنا بند کر دیا۔ پھر ذی طویٰ میں تشریف لا کر رات وہیں گزارتے صبح ہوتی تو نماز پڑھتے اور غسل کرتے (پھر مکہ میں داخل ہوتے) آپ یقین کے ساتھ یہ جانتے تھے کہ رسول اللہ ﷺ نے بھی اسی طرح کیا تھا۔ عبدالوارث کی طرح اس حدیث کو اسماعیل نے بھی ایوب سے روایت کیا۔ اس میں غسل کا ذکر ہے۔

(۱۵۵۳) ہم سے ابو الریح سلیمان بن داؤد نے بیان کیا، انہوں نے کہا کہ ہم سے فلیح بن سلیمان نے بیان کیا، ان سے نافع نے بیان کیا کہ حضرت عبداللہ بن عمرؓ جب مکہ جانے کا ارادہ کرتے تھے پہلے خوشبو کے بغیر تیل استعمال کرتے۔ اس کے بعد مسجد ذوالحلیفہ میں تشریف لاتے یہاں صبح کی نماز پڑھتے، پھر سوار ہوتے، جب اونٹنی آپ کو لے کر پوری طرح کھڑی ہو جاتی تو احرام باندھتے۔ پھر فرماتے کہ میں نے رسول اللہ ﷺ کو اسی طرح کرتے دیکھا تھا۔

ابن عمرؓ إِذَا صَلَّى الْغَدَاةَ بِذِي الْحُلَيْفَةِ أَمَرَ بِرَاحِلَتِهِ فَرُحِلَتْ ثُمَّ رَكِبَ، فَإِذَا اسْتَوَتْ بِهِ اسْتَقْبَلَ الْقِبْلَةَ قَائِمًا، ثُمَّ يَلْبِسُ حَتَّى يَبْلُغَ الْحَرَمَ، ثُمَّ يُمْسِكُ حَتَّى إِذَا جَاءَ ذَا طَوًى بَاتَ بِهِ حَتَّى يُصْبِحَ، فَإِذَا صَلَّى الْغَدَاةَ اغْتَسَلَ، وَرَزَمَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ. تَابَعَهُ إِسْمَاعِيلُ عَنْ أَيُّوبَ فِي الْغُسْلِ. [اطرافہ فی: ۱۵۵۴، ۱۵۷۳، ۱۵۷۴]

۱۵۵۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، قَالَ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا أَرَادَ الْخُرُوجَ إِلَى مَكَّةَ إِذْهَنَ بِذَهْنٍ لَيْسَ لَهُ رَائِحَةٌ طَيِّبَةٌ، ثُمَّ يَأْتِي مَسْجِدَ ذِي الْحُلَيْفَةِ فَيَصْلِي ثُمَّ يَرَكِبُ، فَإِذَا اسْتَوَتْ بِهِ رَاحِلَتُهُ قَائِمَةً أَخْرَمَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُ. [راجع: ۱۵۵۳]

[مسلم: ۲۸۲۲؛ ابوداؤد: ۱۸۶۵]

بَابُ التَّلْبِيَةِ إِذَا انْحَدَرَ فِي الْوَادِي

(۱۵۵۵) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے ابن عدی نے بیان کیا، ان سے عبداللہ بن عون نے، ان سے مجاہد نے بیان کیا، کہا کہ ہم عبداللہ بن عباسؓ کی خدمت میں حاضر تھے۔ لوگوں نے دجال کا ذکر کیا کہ نبی کریم ﷺ نے فرمایا ہے کہ ”اس کی دونوں آنکھوں کے درمیان کافر لکھا ہوا ہوگا۔“ تو ابن عباسؓ نے فرمایا کہ میں نے تو یہ نہیں سنا۔ ہاں آپ نے یہ فرمایا تھا کہ ”گویا میں موسیٰ علیہ السلام کو دیکھ رہا ہوں کہ جب آپ نالے میں اترے تو لبیک کہہ رہے ہیں۔“

۱۵۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ فَذَكَرُوا الدَّجَالَ أَنَّهُ قَالَ: ((مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ)) فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ وَلَكِنَّهُ قَالَ: ((أَمَّا مُوسَى كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يَلْبِسُ)). [طرقاه فی: ۳۳۵۵، ۵۹۱۳]

تشریح: معلوم ہوا کہ عالم مثال میں نبی کریم ﷺ نے حضرت موسیٰ علیہ السلام کو حج کے لئے لبیک پکارتے ہوئے دیکھا۔ ایک روایت میں ایسے ہی حضرت ابراہیم علیہ السلام کا بھی ذکر ہے۔ ایک حدیث میں حضرت عیسیٰ بن مریم کا حج الروحاء سے احرام باندھنے کا ذکر ہے۔ یہ بھی احتمال ہے کہ حضرت

موسیٰ علیہ السلام کو آپ نے اس حالت میں خواب میں دیکھا ہو۔ حافظ نے اسی پر اعتماد کیا ہے۔

صحیح مسلم میں یہ واقعہ حضرت ابن عباس رضی اللہ عنہما سے یوں مروی ہے: ”کانی انظر الى موسى هابطاً من الثنية واضعاً اصبعيه في اذنيه . مارا بهذا الوادي وله جوار الى الله بالتلبية.“ یعنی نبی کریم ﷺ نے فرمایا گویا کہ میں حضرت موسیٰ علیہ السلام کو دیکھ رہا ہوں آپ گھاٹی سے اترتے ہوئے کانوں میں انگلیاں ڈالے ہوئے لپک بلند آواز سے پکارتے ہوئے اس وادی سے گزر رہے ہیں۔

اس کے ذیل میں حافظ صاحب کی پوری تقریر یہ ہے:

”واختلف اهل التحقيق في معنى قوله [كانی انظر] على اوجه الاول هو على الحقيقة والانبیاء احياء عند ربهم يرزقون فلا مانع ان يحجوا في هذا الحال كما ثبت في صحيح مسلم من حديث انس انه رأى موسى قائماً في قبره يصلى قال القرطبي حبيب اليهم العبادة فهم يتعبدون بما يجدونه من دواعي انفسهم بما لا يلزمون به كما يلهم اهل الجنة الذكر ويؤيده ان عمل الآخرة ذكر ودعاء لقوله تعالى ﴿ادعواهم فيها سبحنك اللهم﴾ الآية لكن تمام هذا التوجيه ان يقال ان المنظور اليه هي ارواحهم فلعلها مثلت له ﷺ في الدنيا كما مثلت له ليلة الاسراء واما اجسادهم فهي في القبور قال ابن المنير وغيره يجعل الله لروحه مثالا فيرى في اليقظة كما يرى في النوم ثانيها كانه مثلت له احوالهم التي كانت في الحياة الدنيا كيف تعبدوا وكيف حجوا وكيف لبوا ولهذا قال كانی انظر ثالثها كانه اخبر بالوحي عن ذلك فلهذا قطع به قال [كانی انظر] اليه رابعها كانها رؤية منام تقدمت له فاخبر عنها لما حج عند ما تذكر ذلك ورؤيا الانبياء وحي وهذا هو المعتمد عندي لما سيأتي في احاديث الانبياء من التصريح بنحو ذلك في احاديث آخر وكون ذلك كان في المنام والذي قبله ليس ببعيد والله اعلم.“ (فتح الباری)

یعنی نبی کریم ﷺ کے فرمان کانی انظر الیہ (گویا کہ میں ان کو دیکھ رہا ہوں) کی اہل تحقیق نے مختلف توجیہات کی ہیں۔ اول تو یہ حقیقت پر مبنی ہے کہ کیونکہ انبیائے کرام اپنے رب کے ہاں سے رزق دیئے جاتے ہیں اور وہ اپنی قبور میں زندہ ہیں۔ پس کچھ مشکل نہیں کہ وہ اس حالت میں حج بھی کرتے ہوں جیسا کہ صحیح مسلم میں حدیث انس رضی اللہ عنہ سے ثابت ہے کہ نبی کریم ﷺ نے فرمایا کہ میں نے موسیٰ علیہ السلام کو دیکھا کہ وہ اپنی قبر میں نماز پڑھنے کے لئے کھڑے ہوئے تھے۔ قرطبی نے کہا کہ عبادت ان کے لئے محبوب ترین چیز رہی۔ پس وہ عالم آخرت میں بھی اسی حالت میں بطیب خاطر مشغول ہیں حالانکہ یہ ان کے لیے وہاں لازم نہیں۔ یہ ایسا ہی ہے جیسے کہ اہل جنت کو ذکر الہی کا الہام ہوتا رہے گا اور اس کی تائید اس سے بھی ہوتی ہے کہ عمل آخرت ذکر اور دعا ہے جیسا کہ آیت مبارکہ: ﴿ادعواهم فيها سبحنك اللهم﴾ (۱۰/یونس: ۱۰) میں مذکور ہے۔ لیکن اس توجیہ کی تکمیل اس پر ہے کہ آپ کو ان کی ارواح نظر آئیں اور عالم مثال میں ان کو دنیا میں آپ کو دکھلایا گیا۔ جیسا کہ معراج میں آپ کی تمثیلی اشکال میں ان کو دکھلایا گیا تھا۔ حالانکہ ان کے اجساد ان کی قبروں میں تھے۔ ابن منیر نے کہا کہ اللہ پاک ان کی ارواح طیبہ کو عالم مثال میں دکھلا دیتا ہے۔ یہ عالم بیداری میں بھی ایسے ہی دکھائی دیتے ہیں جیسے عالم خواب میں۔ دوسری توجیہ یہ کہ ان کے تمثیلی حالات دکھلائے گئے۔ جیسے کہ وہ دنیا میں عبادت اور حج اور لپک وغیرہ کیا کرتے تھے۔ تیسری یہ کہ وحی سے یہ حال معلوم کرایا گیا جو اتنا قطعی تھا کہ آپ نے کانی انظر الیہ سے اسے تعبیر فرمایا۔ چوتھی توجیہ یہ کہ یہ عالم خواب کا معاملہ ہے جو آپ کو دکھلایا گیا اور انبیاء کو خواب بھی وحی کے درجہ میں ہوتے ہیں اور میرے نزدیک اسی کو ترجیح ہے جیسا کہ احادیث الانبیاء میں صراحت آئے گی اور اس کا حال خواب میں نظر آنا کوئی بعید چیز نہیں ہے۔

خلاصہ المرام یہ ہے کہ عالم خواب میں یا عالم مثال میں نبی کریم ﷺ نے حضرت موسیٰ علیہ السلام کو سفر حج میں لپک پکارتے ہوئے اور وادی میں سے گزرتے ہوئے دیکھا۔ صلی اللہ علیہ وسلم وعلی نبینا علیہ الصلوٰۃ والسلام۔

بَابُ: كَيْفَ تَهْلُ الْحَائِضُ بَابُ: حَيْضُ اور نفاس والی عورتیں کس طرح احرام

وَالنَّفْسَاءُ؟

باندھیں

عرب لوگ کہتے ہیں اہل یعنی بات منہ سے نکال دی واستہللنا واهللنا الہلال ان سب لفظوں کا معنی ظاہر ہونا اور استہل المطر کا معنی پانی ابر میں سے نکلا۔ اور قرآن شریف (سورہ مائدہ) میں جو ﴿وَمَا اهل لغير الله به﴾ ہے اس کے معنی جس جانور پر اللہ کے سوا دوسرے کا نام پکارا جائے اور بچہ کے استہلال سے نکلا ہے۔ یعنی پیدا ہوتے وقت اس کا آواز کرنا۔

(۱۵۵۶) ہم سے عبد اللہ بن مسلمہ قعنی نے بیان کیا، کہا کہ ہمیں امام مالک نے ابن شہاب سے خبر دی، انہیں عروہ بن زبیر نے، ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم حجۃ الوداع میں نبی کریم ﷺ کے ساتھ روانہ ہوئے۔ پہلے ہم نے عمرہ کا احرام باندھا لیکن نبی کریم ﷺ نے فرمایا: ”جس کے ساتھ قربانی ہو تو اسے عمرہ کے ساتھ حج کا بھی احرام باندھ لینا چاہیے۔ ایسا شخص درمیان میں حلال نہیں ہو سکتا بلکہ حج اور عمرہ دونوں سے ایک ساتھ حلال ہوگا۔“ میں بھی مکہ آئی تھی اس وقت میں حاضرہ ہو گئی، اس لیے نہ بیت اللہ کا طواف کر سکی اور نہ صفا اور مروہ کی سعی۔ میں نے اس کے متعلق نبی کریم ﷺ سے شکوہ کیا تو آپ نے فرمایا کہ ”اپنا سر کھول ڈال، کنگھا کر اور عمرہ چھوڑ کر حج کا احرام باندھ لے۔“ چنانچہ میں نے ایسا ہی کیا۔ پھر جب ہم حج سے فارغ ہو گئے تو رسول اللہ ﷺ نے مجھے میرے بھائی عبد الرحمن بن ابی بکر کے ساتھ متعیم بھیجا۔ میں نے وہاں سے عمرہ کا احرام باندھا (اور عمرہ ادا کیا) آپ ﷺ نے فرمایا: ”یہ تمہارے اس عمرہ کے بدلے میں ہے۔“ (جسے تم نے چھوڑ دیا تھا) حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ لوگوں نے (حجۃ الوداع میں) صرف عمرہ کا احرام باندھا تھا، وہ بیت اللہ کا طواف صفا اور مروہ کی سعی کر کے حلال ہو گئے۔ پھر منی سے واپس ہونے پر دوسرا طواف (یعنی طواف الزیارہ) کیا لیکن جن لوگوں نے حج اور عمرہ کا ایک ساتھ احرام باندھا تھا، انہوں نے صرف ایک ہی طواف (یعنی طواف الزیارہ) کیا۔

أَهْلًا: تَكَلَّمْ بِهِ وَاسْتَهَلَّلْنَا وَاهْلَلْنَا الْهَلَالَ، كُلُّهُ مِنَ الظُّهُورِ. وَاسْتَهَلَّ الْمَطَرُ خَرَجَ مِنَ السَّحَابِ. ﴿وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ﴾ [المائدة: ۳] وَهُوَ مِنْ اسْتِهْلَالِ الصَّبِيِّ.

۱۵۵۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ ثُمَّ قَالَ النَّبِيُّ ﷺ: ((مَنْ كَانَ مَعَهُ هَذِي فَلْيَهْلِ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا)) فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطِفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسَكُوتُ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((انْقِضِي رَأْسَكِ وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ، وَدَعِي الْعُمْرَةَ)). فَفَعَلْتُ، فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي النَّبِيُّ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَعْتَمَرْتُ فَقَالَ: ((هَذِهِ مَكَانُ عُمْرَتِكَ)) قَالَتْ: فَطَافَ الَّذِينَ كَانُوا أَهْلًا بِالْعُمْرَةِ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. [راجع: ۲۹۴] [مسلم: ۲۹۱۰، ابوداود: ۱۷۸۱، نسائي: ۲۴۲، ۲۷۶۳]

تشریح: نبی کریم ﷺ نے اس موقع پر حضرت عائشہ رضی اللہ عنہا کو عمرہ کے لئے فرمایا یہیں سے ترجمہ باب نکلا کہ حیض والی عورت کو صرف حج کا احرام

باندھنا درست ہے، وہ احرام کا دوگانہ نہ پڑھے۔ صرف لبیک پکار کر حج کی نیت کر لے۔ اس روایت سے صاف نکلا کہ حضرت عائشہ رضی اللہ عنہا نے عمرہ چھوڑ دیا اور حج مفرد کا احرام باندھا۔ حنفیہ کا یہی قول ہے اور شافعی کہتے ہیں کہ مطلب یہ ہے کہ عمرہ کو بافضل رہنے دے۔ حج کے ارکان ادا کرنا شروع کر دے، تو حضرت عائشہ رضی اللہ عنہا نے قرآن کیا اور سر رکھو لے اور کنگھی کرنے میں احرام کی حالت میں قباحت نہیں۔ اگر بال نہ گریں مگر یہ تاویل ظاہر کے خلاف ہے۔ (حیدری)

((واما الذين جمعوا الحج والعمرة)) سے معلوم ہوا کہ قارن کو ایک ہی طواف اور ایک ہی سعی کافی ہے اور عمرے کے افعال حج میں شریک ہو جاتے ہیں۔ امام شافعی اور امام مالک اور امام احمد اور جمہور علما کا یہی قول ہے۔ اس کے خلاف کوئی پختہ دلیل نہیں۔

باب: جس نے نبی کریم ﷺ کے سامنے احرام میں یہ نیت کی جو نیت نبی کریم ﷺ کی ہے
یہ عبداللہ بن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا ہے۔

(۱۵۵۷) ہم سے مکی بن ابراہیم نے بیان کیا، ان سے ابن جریج نے، ان سے عطاء بن ابی رباح نے بیان کیا کہ جابر رضی اللہ عنہ نے فرمایا نبی کریم ﷺ نے علی رضی اللہ عنہ کو حکم دیا تھا کہ وہ اپنے احرام پر قائم رہیں۔ انہوں نے سراقہ کا قول بھی ذکر کیا تھا۔

اور محمد بن ابی بکر نے ابن جریج سے یوں روایت کیا کہ نبی کریم ﷺ نے دریافت فرمایا ”علی! تم نے کس چیز کا احرام باندھا ہے؟“ انہوں نے عرض کیا نبی کریم ﷺ نے جس کا احرام باندھا ہو (اسی کا میں نے بھی باندھا ہے) آپ نے فرمایا کہ ”پھر قربانی کر اور اپنی اسی حالت پر احرام جاری رکھ۔“

(۱۵۵۸) ہم سے حسن بن علی خلال ہذلی نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالصمد بن عبدالوارث نے بیان کیا، انہوں نے کہا کہ ہم سے سلیم بن حیان نے بیان کیا، انہوں نے کہا کہ میں نے مروان اصغر سے سنا اور ان سے انس بن مالک نے بیان کیا تھا کہ حضرت علی رضی اللہ عنہ یمن سے نبی کریم ﷺ کی خدمت میں حاضر ہوئے تو آپ نے پوچھا: ”کس طرح کا احرام باندھا ہے؟“ انہوں نے کہا کہ جس طرح کا نبی کریم ﷺ نے باندھا ہو۔ اس پر آپ ﷺ نے فرمایا کہ ”اگر میرے ساتھ قربانی نہ ہوتی تو میں حلال ہو جاتا۔“

(۱۵۵۹) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے سفیان

بَابُ مَنْ أَهَلَ فِي زَمَنِ النَّبِيِّ ﷺ كَاهِلَالِ النَّبِيِّ ﷺ،
قَالَ ابْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

۱۵۵۷- حَدَّثَنَا الْمَكِّي بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا أَنْ يُقِيمَ عَلَى إِحْرَامِهِ. وَذَكَرَ قَوْلَ سُرَاقَةَ. وَزَادَ مُحَمَّدُ بْنُ بَكْرٍ عَنْ ابْنِ جُرَيْجٍ قَالَ لَهُ النَّبِيُّ ﷺ: ((بِمَا أَهَلَّكَ يَا عَلِيُّ؟)) قَالَ: بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ قَالَ: ((فَاهِدْ وَأَمْكُثْ حَرَامًا كَمَا أَنْتَ)). [إطرافه في: ۱۵۶۸، ۱۵۷۰، ۱۶۵۱، ۱۷۸۵، ۲۵۰۶، ۴۳۵۲، ۷۲۳۰، ۷۳۶۷] [نسائي: ۲۷۴۳]

۱۵۵۸- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ الْهَذَلِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ، قَالَ: سَمِعْتُ مَرْوَانَ الْأَصْفَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ عَلِيٌّ عَلَى النَّبِيِّ ﷺ مِنَ الْيَمَنِ فَقَالَ: ((بِمَا أَهَلَّكَ؟)) قَالَ: بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ فَقَالَ: ((لَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَأَحَلَّلْتُ)).

[مسلم: ۳۰۲۶، ۳۰۲۷؛ ترمذی: ۹۵۶]

۱۵۵۹- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا

ٹوری نے بیان کیا، ان سے قیس بن مسلم نے، ان سے طارق بن شہاب نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ مجھے نبی کریم ﷺ نے میری قوم کے پاس یمن بھیجا تھا۔ جب (حجۃ الوداع کے موقع پر) میں آیا تو آپ سے بطحاء میں ملاقات ہوئی۔ آپ نے دریافت فرمایا کہ ”کس کا احرام باندھا ہے؟“ میں نے عرض کیا کہ نبی کریم ﷺ نے جس کا باندھا ہو، آپ نے پوچھا: ”کیا تمہارے ساتھ قربانی ہے؟“ میں نے عرض کیا کہ نہیں، اس لیے آپ نے مجھے حکم دیا کہ میں بیت اللہ کا طواف اور صفا اور مردہ کی سعی کروں۔ اس کے بعد آپ نے احرام کھول دینے کے لیے فرمایا۔ چنانچہ میں اپنی قوم کی ایک خاتون کے پاس آیا۔ اس نے میرے سر کا کنگھا کیا یا میرا سر دھویا۔ پھر حضرت عمر رضی اللہ عنہ کا زمانہ آیا تو آپ نے فرمایا کہ اگر ہم اللہ کی کتاب پر عمل کریں تو وہ یہ حکم دیتی ہے کہ حج اور عمرہ پورا کرو۔ اللہ تعالیٰ فرماتا ہے: ”اور حج اور عمرہ پورا کرو اللہ کی رضا کے لیے۔“ اور اگر ہم آپ ﷺ کی سنت کو لیں تو آنحضور ﷺ نے اس وقت تک احرام نہیں کھولا جب تک آپ نے قربانی سے فراغت نہیں حاصل فرمائی۔

سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى قَوْمِي بِالْيَمَنِ فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «بِمَا أَهْلَكْتَ؟» فَقُلْتُ: أَهْلَكْتُ كِبَاهِلَالِ النَّبِيِّ ﷺ قَالَ: «(هَلْ مَعَكَ مِنْ هَدْيٍ؟)» قُلْتُ: لَا، فَأَمَرَنِي أَنْ أَطُوفَ بِالْبَيْتِ فَطَفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَمَرَنِي فَأَخْلَلْتُ فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَسْطَطَنِي أَوْ غَسَلَتْ رَأْسِي، فَقَدِمَ عُمَرُ فَقَالَ: إِنْ نَأْخُذَ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ قَالَ اللَّهُ تَعَالَى: «وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ» [البقرة: ۱۹۶] وَإِنْ نَأْخُذَ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَجَلْ حَتَّى نَحْرَ الْهَدْيِ.

[اطرافہ فی: ۱۵۶۵، ۱۷۲۴، ۱۷۹۵، ۴۳۴۶،

[۴۳۹۷] [مسلم: ۲۹۵۷، ۲۹۵۸، ۲۸۵۹،

۲۹۶۰: نسائی: ۲۷۳۷، ۲۷۴۱]

تشریح: حضرت عمر رضی اللہ عنہ کی رائے اس باب میں درست نہیں نبی کریم ﷺ نے احرام نہیں کھولا اس کی وجہ بھی آپ نے خود بیان فرمائی تھی کہ آپ کے ساتھ ہدی تھی۔ جن کے ساتھ ہدی تھی ان کا احرام خود نبی کریم ﷺ نے کھلوا دیا۔ پس جہاں صاف صریح حدیث نبوی موجود ہو وہاں کسی کی بھی رائے قبول نہیں کی جاسکتی خواہ وہ حضرت عمر رضی اللہ عنہ ہی کیوں نہ ہوں۔ حضرات مقلدین کو یہاں غور کرنا چاہیے کہ جب حضرت عمر رضی اللہ عنہ جیسے خلیفہ راشد جن کی پیروی کرنے کا خاص حکم نبوی ﷺ ہے۔ اقتدوا بالذین من بعدی ابی بکر وعمر۔ ”حدیث کے خلاف قابل اقتداء نہ ٹھہرے تو اور کسی امام یا مجتہد کی کیا بساط ہے۔ (وحیدی)

باب: اللہ پاک کا سورۃ بقرہ میں یہ فرمانا، کہ

”حج کے مہینے مقرر ہیں جو کوئی ان میں حج کی ٹھان لے تو شہوت کی باتیں نہ کرے نہ گناہ اور جھگڑے کے قریب جائے کیونکہ حج میں خاص طور پر یہ گناہ اور جھگڑے بہت ہی برے ہیں۔“ اور اللہ تعالیٰ کا فرمان: ”اے رسول! تجھ سے لوگ چاند کے متعلق پوچھتے ہیں۔ کہہ دیجئے کہ چاند سے لوگوں کے کاموں کے اور حج کے اوقات معلوم ہوتے ہیں۔“ اور حضرت عبداللہ بن

بَابُ قَوْلِ اللَّهِ تَعَالَى:

«الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ» [البقرة: ۱۹۷] [وَقَوْلِهِ: «يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِفُ لِلنَّاسِ وَالْحَجِّ» [البقرة: ۱۸۹] وَقَالَ ابْنُ عُمَرَ: أَشْهُرُ الْحَجِّ:

شَوَّالَ ، وَذُو الْقَعْدَةِ ، وَعَشْرَ مِنْ ذِي الْحِجَّةِ عُمَرُ بْنُ الْخَطَّابِ نَبِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ قَالَ ابْنُ عَبَّاسٍ: مِنَ السُّنَّةِ أَنْ لَا يُحْرَمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ. وَكَرِهَ عُثْمَانُ أَنْ يُحْرَمَ مِنْ خُرَاسَانَ أَوْ كَرْمَانَ.

عمرؓ نے کہا کہ حج کے مہینے شوال، ذیقعدہ اور ذی الحجہ کے دس دن ہیں۔ اور حضرت عبداللہ بن عباسؓ نے کہا سنت یہ ہے کہ حج کا احرام صرف حج کے مہینوں ہی میں باندھیں اور حضرت عثمانؓ نے کہا کہ خراسان یا کرمان سے احرام باندھ کر چلے تو یہ مکروہ ہے۔

تشریح: عبداللہ بن عمرؓ کے اثر کو ابن جریر اور طبری نے وصل کیا۔ اس کا مطلب یہ ہے کہ حج کا احرام پہلے سے پہلے غرہ شوال سے باندھ سکتے ہیں۔ لیکن اس سے پہلے درست نہیں۔ حضرت عبداللہ بن عباسؓ کے اثر کو ابن خزیمہ اور دارقطنی نے وصل کیا ہے۔ حضرت عثمانؓ کے قول کا مطلب یہ ہے کہ میقات یا میقات کے قریب سے احرام باندھنا سنت اور بہتر ہے گویا میقات سے پہلے بھی باندھ لینا درست ہے۔ اس کو سعید بن منصور نے وصل کیا اور ابو احمد بن سیار نے تاریخ مرو میں نکالا کہ جب عبداللہ بن عامر نے خراسان فتح کیا تو اس کے شکر یہ میں انہوں نے منت مالی کہ میں یہیں سے احرام باندھ کر نکلوں گا۔ حضرت عثمانؓ کے پاس آئے تو انہوں نے ان کو ملامت کی۔ کہتے ہیں اسی سال حضرت عثمانؓ شہید ہوئے۔ حدیث میں آمدہ مقام سرف کہ سے دس میل کے فاصلہ پر ہے۔ اسے آج کل وادی فاطمہ کہتے ہیں۔

احرام میں کیا حکمت ہے: شاہی درباروں کے آداب میں سے ایک خاص لباس بھی ہے جس کو زیب تن کئے بغیر جانا سوائے ادبی سمجھا جاتا ہے۔ آج اس روشن تہذیب کے زمانے میں بھی ہر حکومت اپنے نشانات مقرر کئے ہوئے ہیں اور اپنے درباروں ایوانوں کے لئے خاص خاص لباس مقرر کئے ہوئے ہے۔ چنانچہ ان ایوانوں میں شریک ہونے والے لمبروں کو ایک خاص ڈریس تیار کرنا پڑتا ہے۔ جس کو زیب تن کر کے وہ شریک اجلاس ہوتے ہیں۔ حج احکم الحاکمین رب العالمین کے دربار میں سالانہ حاضری ہے۔ اس کے دربار کی حاضری ہے۔ پس اس کے لئے تیاری نہ کرنا اور ایسے ہی گستاخانہ چلے آنا کیونکر مناسب ہو سکتا ہے۔ اس لئے حکم ہے کہ میقات سے اس دربار کی حضورؐ کی تیاری شروع کر دو اور اپنی وہ حالت بنا لو جو پسندیدہ بارگاہ عالی ہے، یعنی عاجزی، مسکینی، ترک زینت، تعجل الی اللہ اس لئے احرام کا لباس بھی ایسا ہی سادہ رکھا جو سب سے آسان اور سہل انھول ہے اور جس میں مساوات اسلام کا بخوبی ظہور ہوتا ہے۔ اس میں کنن کی بھی مشابہت ہے جس سے انسان کو یہ بھی یاد آ جاتا ہے کہ دنیا سے رخصت ہوتے وقت اس کو اتنا ہی کپڑا نصیب ہوگا۔ نیز اس سے انسان کو اپنی ابتدائی حالت بھی یاد آتی ہے جبکہ وہ ابتدائی دور میں تھا اور جبر و جبر کے لباس سے نکل کر اس نے اپنے لئے کپڑے کا لباس ایجاد کیا تھا۔ احرام کے اس سادہ لباس میں ایک طرف فقیری کی تلقین ہے تو دوسری طرف ایک فقیری فوج میں ڈسپلن بھی قائم کرنا مقصود ہے۔

لیک پکارنے میں کیا حکمت ہے: لیک کا غرہ اللہ کی فوج کا قوی نعرہ ہے جو دربار خداوندی کی شرکت کے لئے انصائے عالم سے کھینچی چلی آ رہی ہے۔ احرام باندھنے سے کھولنے تک ہر حاجی کو نہایت خشوع و خضوع کے ساتھ بار بار لیک کا پکارنا ضروری ہے۔ جس کے مقدس الفاظ یہ ہوتے ہیں: "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ" حاضر ہوں۔ الہی! فقیرانہ و غلامانہ جذبات میں تیری جناب میں شرکت کے لئے حاضر ہوں۔ حاضر ہوں تجھے واحد بے مثال سمجھ کر حاضر ہوں۔ تیرا کوئی شریک نہیں ہے۔ میں حاضر ہوں۔ تمام تعریفیں تیرے ہی لئے زبیا ہیں اور سب نعمتیں تیری ہی عطا کی ہوئی ہیں۔ راج پات سب کا مالک حقیقی صرف تو ہی ہے۔ اس میں کوئی تیرا شریک نہیں۔ ان الفاظ کی گہرائی پر اگر غور کیا جائے تو بے شمار حکمتیں ان میں نظر آئیں گی۔ ان الفاظ میں ایک طرف سچے بادشاہ کی خدائی کا اعتراف ہے تو دوسری طرف اپنی خودی کو بھی ایک درجہ خاص میں رکھ کر اس کے سامنے پیش کیا گیا ہے:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

① بار بار لیک کہنا یہ اقرار کرنا ہے کہ اے اللہ! میں پورے طور پر تسلیم و رضا کا بندہ بن کر تیرے سارے احکام ماننے کے لئے تیار ہو کر تیرے دربار میں حاضر ہوتا ہوں۔

② لا شریک لك میں اللہ کی توحید کا اقرار ہے جو اصل اصول ایمان و اسلام ہے اور جو دنیا میں قیام امن کا صرف ایک ہی راستہ ہے۔ دنیا میں

جس قدر تباہی و بربادی، فساد، بد امنی پھیلی ہوئی ہے وہ سب ترک تو حید کی وجہ سے ہے۔

﴿۳﴾ پھر یہ اعتراف ہے کہ سب نعمتیں تیری ہی دی ہوئی ہیں۔ لینا دینا صرف تیرے ہی ہاتھ میں ہے۔ لہذا ہم تیری ہی حمد و ثنا کرتے ہیں اور تیری ہی تعریفوں کے گیت گاتے ہیں۔

﴿۴﴾ پھر اس بات کا اقرار ہے کہ ملک و حکومت صرف اللہ کی ہے۔ حقیقی بادشاہ سچا حاکم اصل مالک وہی ہے۔ ہم سب اس کے عاجز بندے ہیں۔ لہذا دنیا میں اسی کا قانون نافذ ہونا چاہیے اور کسی کو اپنی طرف سے نیا قانون بنانے کا اختیار نہیں ہے۔ جو کوئی قانون الہی سے ہٹ کر قانون سازی کرے گا وہ اللہ کا حریف ٹھہرے گا۔ دنیاوی حکام صرف اللہ تعالیٰ کے خلیفہ ہیں۔ اگر وہ نبھیں تو ان پر بڑی بھاری ذمہ داری ہے، ان کو اللہ نے اس لئے با اختیار بنایا ہے کہ وہ اللہ تعالیٰ کے قوانین کا نفاذ کریں۔ اس لئے ان کی اطاعت بندوں پر اسی وقت تک فرض ہے جب تک وہ حدود الہی تو امین فطرت سے آگے نہ بڑھیں اور خود خدا نہ بن بیٹھیں اس کے برعکس ان کی اطاعت حرام ہو جاتی ہے۔ غور کرو جو شخص بار بار ان سب باتوں کا اقرار کرے گا تو وہ حج کے بعد کس قسم کا انسان بن جائے گا۔ بشرطیکہ اس نے یہ تمام اقرار سچے دل سے کئے ہوں اور سمجھ بوجھ کر یہ الفاظ منہ سے نکالے ہوں۔

۱۵۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي أَشْهُرِ الْحَجِّ، وَلِكَيْلَابِي الْحَجِّ وَحَرُمِ الْحَجِّ، فَتَزَلْنَا بِسَرَفٍ قَالَتْ: فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: ((مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٌ فَأَجَبَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْيُ فَلَا)) قَالَتْ: فَلَا خِذْ بِهَا وَالتَّارِكُ لَهَا مِنْ أَصْحَابِهِ قَالَتْ: فَأَمَّا رَسُولُ اللَّهِ ﷺ وَرِجَالٌ مِنْ أَصْحَابِهِ فَكَانُوا أَهْلَ قُوَّةٍ، وَكَانَ مَعَهُمُ الْهَدْيُ، فَلَمْ يَقْدِرُوا عَلَى الْعُمْرَةِ قَالَتْ: فَدَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: ((مَا يُبْكِيكِ يَا هُنْتَاهُ)) قُلْتُ: سَمِعْتُ قَوْلَكَ لِأَصْحَابِكَ فَمِنَعْتَ الْعُمْرَةَ قَالَ: ((وَمَا شَأْنُكِ؟)) قُلْتُ: لَا أَصْلِي قَالَ: ((فَلَا يَضُرُّكِ، إِنَّمَا أَنْتِ امْرَأَةٌ مِنْ بَنَاتِ آدَمَ كَتَبَ اللَّهُ عَلَيْكَ مَا كَتَبَ عَلَيْهِنَّ، فُكُونِي فِي حَجَلِكِ، فَعَسَى اللَّهُ أَنْ يَرُدَّكِهِنَّ)) قَالَتْ: فَخَرَجْنَا فِي

۱۵۶۰۔ ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے ابو بکر حنفی نے بیان کیا، کہا کہ ہم سے افلاح بن حمید نے بیان کیا، کہا کہ میں نے قاسم بن محمد سے سنا، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ حج کے مہینوں میں حج کی راتوں میں اور حج کے دنوں میں نکلے۔ پھر سرف میں جا کر اترے۔ آپ نے بیان کیا کہ پھر نبی کریم ﷺ نے صحابہ رضی اللہ عنہم کو خطاب فرمایا: ”جس کے ساتھ ہدی نہ ہو اور وہ چاہتا ہو کہ اپنے احرام کو صرف عمرہ کا بنالے تو اسے ایسا کر لینا چاہیے لیکن جس کے ساتھ قربانی ہے وہ ایسا نہ کرے۔“ حضرت عائشہ رضی اللہ عنہا نے بیان فرمایا کہ آپ ﷺ کے بعض اصحاب نے اس فرمان پر عمل کیا اور بعض نے نہیں کیا۔ انہوں نے بیان کیا کہ رسول اللہ ﷺ اور آپ کے بعض اصحاب جو استطاعت و حوصلہ والے تھے (کہ وہ احرام کے منوعات سے بچ سکتے تھے) ان کے ساتھ ہدی بھی تھی، اس لیے وہ تنہا عمرہ نہیں کر سکتے تھے (پس انہوں نے احرام نہیں کھولا) عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ میرے پاس تشریف لائے تو میں رو رہی تھی۔ آپ نے پوچھا: ”اے بھولی بھالی عورت! تو رو کیوں رہی ہے؟“ میں نے عرض کیا کہ میں نے آپ کے اپنے صحابہ رضی اللہ عنہم سے ارشاد کو سن لیا، اب تو میں عمرہ نہ کر سکوں گی۔ آپ ﷺ نے پوچھا ”کیا بات ہے؟“ میں نے کہا میں نماز پڑھنے کے قابل نہ رہی (یعنی حائضہ ہو گئی) آپ نے فرمایا: ”کوئی حرج نہیں! آخر تم بھی تو آدم کی بیٹیوں کی طرح ایک عورت ہو اور اللہ نے تمہارے لیے بھی وہ مقدر کیا ہے جو تمام عورتوں کے

لیے کیا ہے۔ اس لیے (عمرہ چھوڑ کر) حج کرتی رہ اللہ تعالیٰ تمہیں جلد ہی عمرہ کی توفیق دے دے گا۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم حج کے لیے نکلے۔ جب ہم (عرفات سے) منیٰ پہنچے تو میں پاک ہو گئی۔ پھر منیٰ سے جب میں نکلی تو بیت اللہ کا طواف الزیادہ کیا۔ آپ نے بیان کیا کہ آخر میں آپ ﷺ کے ساتھ جب واپس ہونے لگی تو آپ وادی حصب میں آ کر اترے۔ ہم بھی آپ کے ساتھ ٹھہرے۔ آپ نے عبدالرحمن بن ابی بکر رضی اللہ عنہما کو بلا کر کہا کہ ”اپنی بہن کو لے کر حرم سے باہر جا اور وہاں سے عمرہ کا احرام باندھ پھر عمرہ سے فارغ ہو کر تم لوگ یہیں واپس آ جاؤ، میں تمہارا انتظار کرتا رہوں گا۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم (آپ ﷺ کی ہدایت کے مطابق) چلے اور جب میں اور میرے بھائی طواف سے فارغ ہو گئے تو میں سحری کے وقت آپ کی خدمت میں پہنچی۔ آپ نے پوچھا کہ ”فارغ ہو گئے؟“ میں نے کہا: ہاں۔ تب آپ نے اپنے ساتھیوں سے سفر شروع کر دینے کے لیے کہا۔ سفر شروع ہو گیا اور آپ مدینہ منورہ واپس ہو رہے تھے۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ جو لَا یَضِیْرُ کہا ہے وہ ضَارَ یَضِیْرُ ضَیْرًا سے مشتق ہے ضَارَ یَضُورُ ضَوْرًا بھی استعمال ہوتا ہے۔ اور جس روایت میں لَا یَضْرُکُ ہے وہ ضَرَّ یَضْرُ ضَرًّا سے نکلا ہے۔

باب: حج میں تمتع، قرآن اور افراد کا بیان اور جس کے ساتھ ہدی نہ ہو، اسے حج فسخ کر کے عمرہ بنادینے کی اجازت ہے

(۱۵۶۱) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نخعی نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ہم حج کے لیے رسول اللہ ﷺ کے ساتھ نکلے۔ ہماری نیت حج کے سوا اور کچھ نہ تھی۔ جب ہم مکہ پہنچے تو (اور لوگوں نے) بیت اللہ کا طواف کیا۔ نبی کریم ﷺ کا حکم تھا کہ جو قربانی اپنے ساتھ نہ لایا ہو وہ حلال ہو جائے۔ چنانچہ جن کے پاس ہدی نہ تھی وہ حلال ہو گئے۔ (افعال عمرہ کے بعد) نبی ﷺ کی ازواج مطہرات ہدی نہیں لے گئی

حَجَّجَہِ حَتَّى قَدِمْنَا مِنی فَطَهَرْتُ، ثُمَّ خَرَجْتُ مِنْ مِنی فَأَقْضْتُ بِالْبَيْتِ قَالَتْ: ثُمَّ خَرَجْتُ مَعَهُ فِي النَّفْرِ الْآخِرِ حَتَّى نَزَلَ الْمُحَصَّبُ، وَنَزَلْنَا مَعَهُ قَدَعَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ فَقَالَ: ((اُخْرُجْ بِأُخْبِكَ مِنَ الْحَرَمِ، فَلْتَهْلُ بِعُمْرٍوْ ثُمَّ اُفْرِغَا، ثُمَّ ائْتِيَا هَاهُنَا، فَإِنِّي أَنْظُرُ كَمَا حَتَّى تَأْتِيَانِي)). قَالَتْ: فَخَرَجْنَا حَتَّى إِذَا فَرَعْتُ، وَفَرَعَ مِنَ الطَّوَافِ ثُمَّ جِئْتُهُ بِسَحَرٍ فَقَالَ: ((هَلْ فَرَعْتُمْ؟)) فَقُلْتُ: نَعَمْ فَأَذَّنَ بِالرَّجِيلِ فِي أَصْحَابِهِ، فَازْتَحَلَ النَّاسُ فَمَرَّ مُتَوَجِّهًا إِلَى الْمَدِينَةِ. قَالَ أَبُو عَبْدِ اللَّهِ: يَضِیْرُ: مِنْ ضَارَ یَضِیْرُ ضَیْرًا، وَيُقَالُ: ضَارَ یَضُورُ ضَوْرًا وَضَرَّ یَضِرُّ ضَرًّا. [راجع: ۲۹۴]

بَابُ التَّمَتُّعِ وَالْإِقْرَانِ وَالْإِفْرَادِ بِالْحَجِّ وَفَسْخِ الْحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ

۱۵۶۱۔ حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا نَرَى إِلَّا أَنَّهُ الْحَجُّ۔ فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقٍ الْهَدْيِ أَنْ يَجْلُ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقٍ الْهَدْيِ، وَنَسَاؤُهُ لَمْ يَسْفَنْ فَأَحْلَلْنَ، قَالَتْ

تھیں، اس لیے انہوں نے بھی احرام کھول ڈالے۔ عائشہ رضی اللہ عنہا نے کہا کہ میں حاضر ہو گئی تھی اس لیے میں بیت اللہ کا طواف نہ کر سکی (یعنی عمرہ چھوٹ گیا اور حج کرتی چل گئی) جب محصب کی رات آئی، میں نے کہا یا رسول اللہ! اور لوگ توجہ اور عمرہ دونوں کر کے واپس ہو رہے ہیں لیکن میں صرف حج کر سکتی ہوں۔ اس پر آپ نے فرمایا: ”کیا جب ہم مکہ آئے تھے تو تم طواف نہ کر سکی تھی؟“ میں نے کہا کہ نہیں۔ آپ ﷺ نے فرمایا کہ ”اپنے بھائی کے ساتھ تنعیم تک چلی جا اور وہاں سے عمرہ کا احرام باندھ (پھر عمرہ ادا کر) ہم لوگ تمہارا خفاں جگہ انتظار کریں گے۔“ اور صفیہ رضی اللہ عنہا نے کہا کہ معلوم ہوتا ہے میں بھی آپ (لوگوں) کو روکنے کا سبب بن جاؤں گی۔ آپ ﷺ نے فرمایا: ”مردار سرمنڈی کیا تو نے یوم نحر کا طواف نہیں کیا تھا؟“ انہوں نے کہا کہ نہیں میں تو طواف کر چکی ہوں۔ آپ ﷺ نے فرمایا: ”کوئی حرج نہیں چل کوچ کر۔“ عائشہ رضی اللہ عنہا نے کہا کہ پھر میری ملاقات نبی کریم ﷺ سے ہوئی تو آپ مکہ سے جاتے ہوئے اوپر کے حصہ پر چڑھ رہے تھے اور میں نشیب میں اتر رہی تھی یا یہ کہا کہ میں اوپر چڑھ رہی تھی اور آپ ﷺ اس چڑھاؤ کے بعد اتر رہے تھے۔

عَائِشَةُ: فَحَضَرْتُ فَلَمْ أَطُفْ بِالْبَيْتِ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَضْبَةِ قُلْتُ: يَا رَسُولَ اللَّهِ! يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ قَالَ: ((وَمَا طُفْتُ لِيَالِي قَدِمْنَا مَكَّةَ)) قُلْتُ: لَا. قَالَ: ((قَادُ هَبِي مَعَ أَخِيكَ إِلَى التَّنْعِيمِ، فَأَهْلِي بِعُمْرَةٍ ثُمَّ مَوْعِدُكَ كَذَا وَكَذَا)) وَقَالَتْ صَفِيَّةُ: مَا أَرَانِي إِلَّا حَاسِبَتَكُمْ فَقَالَ: ((عَقَرِي حَلَقِي أَوْ مَا طُفْتُ يَوْمَ النَّحْرِ)). قَالَتْ: قُلْتُ: بَلَى. قَالَ: ((لَا بَأْسَ، ائْفِرِّي)) قَالَتْ عَائِشَةُ: فَلَقِينِي النَّبِيُّ ﷺ وَهُوَ مُضْعِدٌ مِنْ مَكَّةَ، وَأَنَا مُنْهَبِطَةٌ عَلَيْهَا، أَوْ أَنَا مُضْعِدَةٌ وَهُوَ مُنْهَبِطٌ مِنْهَا. [راجع: ۲۹۴] [مسلم: ۲۹۲۹] ابو داود: ۱۷۸۳؛ نسائی: ۲۸۰۲]

تشریح: حج کی تین قسمیں ہیں۔ ایک تمتع وہ یہ ہے کہ میقات سے عمرہ کا احرام باندھے اور مکہ میں جا کر طواف اور سعی کر کے احرام کھول ڈالے۔ پھر آٹھویں تاریخ کو حرم ہی سے حج کا احرام باندھے۔ دوسرے قرآن وہ یہ ہے کہ میقات سے حج اور عمرہ دونوں کا احرام ایک ساتھ باندھے یا پہلے صرف عمرے کا احرام باندھے یا پھر حج کو بھی اس میں شریک کر لے۔ اس صورت میں عمرے کے افعال حج میں شریک ہو جاتے ہیں اور عمرے کے افعال علیحدہ نہیں کرنا پڑتے۔ تیسرے حج مفرد یعنی میقات سے صرف حج ہی کا احرام باندھے اور جس کے ساتھ ہدی نہ ہو اس کا حج فسخ کر کے عمرہ بنا دینا۔ یہ ہمارے امام احمد بن حنبل اور جملہ اہلحدیث کے نزدیک جائز ہے۔ اور امام مالک اور شافعی اور ابوحنیفہ اور جمہور علما نے کہا کہ یہ امر خاص تھا ان صحابہ رضی اللہ عنہم سے جن کو نبی کریم ﷺ نے اس کی اجازت دی تھی اور دلیل لیتے ہیں ہلال بن حارث کی حدیث سے جس میں یہ ہے کہ یہ تمہارے لئے خاص ہے اور یہ روایت ضعیف ہے اعتماد کے لائق نہیں۔ امام ابن قیم اور شوکانی اور محققین اہلحدیث نے کہا ہے کہ فسخ حج کو چوتیس صحابہ رضی اللہ عنہم نے روایت کیا ہے۔ ہلال بن حارث کی ایک ضعیف روایت ان کا مقابلہ نہیں کر سکتی۔ آپ نے ان صحابہ کو جو قربانی نہیں لائے تھے، عمرہ کر کے احرام کھول ڈالنے کا حکم دیا۔ اس سے تمتع اور حج کو فسخ کر کے عمرہ کر ڈالنے کا جواز ثابت ہوا اور حضرت عائشہ رضی اللہ عنہا کو جو حج کی نیت کر لینے کا حکم دیا اس سے قرآن کا جواز نکلا۔ گو اس روایت میں اس کی صراحت نہیں ہے مگر جب انہوں نے حیض کی وجہ سے عمرہ ادا نہیں کیا تھا اور حج کرنے لگیں تو یہ مطلب نکل آیا۔ اوپر کی روایتوں میں اس کی صراحت ہو چکی ہے۔ (وحید الزماں)

۱۵۶۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: (۱۵۶۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ - امام مالک نے خبر دی، انہیں ابوالاسود محمد بن عبد الرحمن بن نوفل نے، انہیں

عمرہ بن زبیر نے اور ان سے ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ ہم حجۃ الوداع کے موقع پر رسول اللہ ﷺ کے ساتھ چلے۔ کچھ لوگوں نے عمرہ کا احرام باندھا تھا، کچھ نے حج اور عمرہ دونوں کا اور کچھ نے صرف حج کا۔ رسول اللہ ﷺ نے (پہلے) صرف حج کا احرام باندھا تھا، پھر آپ نے عمرہ بھی شریک کر لیا، پھر جن لوگوں نے حج کا احرام باندھا تھا یا حج اور عمرہ دونوں کا، ان کا احرام دسویں تاریخ تک نہ مکمل سکا۔

عَبْدُ الرَّحْمَنِ بْنُ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَ بِالْحَجِّ، أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ. [راجع: ۲۹۴] [مسلم: ۲۹۱۷؛ ابوداؤد: ۱۷۷۹،

۱۷۸۰؛ نسائی: ۲۷۱۵؛ ابن ماجہ: ۲۹۶۵]

(۱۵۶۳) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے حکم نے، ان سے علی بن حسین (حضرت زین العابدین) نے اور ان سے مروان بن حکم نے بیان کیا کہ حضرت عثمان اور علی رضی اللہ عنہما کو میں نے دیکھا ہے۔ عثمان رضی اللہ عنہ نے حج اور عمرہ کو ایک ساتھ ادا کرنے سے روکتے تھے لیکن حضرت علی رضی اللہ عنہ اس کے باوجود دونوں کا ایک ساتھ احرام باندھا اور کہا ”لیک بعمرۃ وحجۃ“ آپ نے فرمایا کہ میں کسی ایک شخص کی بات پر رسول اللہ ﷺ کو نہیں چھوڑ سکتا۔

۱۵۶۳ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ: شَهِدْتُ عُثْمَانَ وَعَلِيًّا وَعُثْمَانَ يَنْهَى عَنِ الْمُتَعَةِ وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى عَلِيٌّ، أَهَلَ بِهِمَا: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قَالَ: مَا كُنْتُ لِأَدْعَ سَنَةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ. [راجع: ۱۵۶۹] [نسائی: ۲۷۲۱، ۲۷۲۲، ۲۷۲۳]

تشریح: حضرت عثمان رضی اللہ عنہ شاید حضرت عمر رضی اللہ عنہ کی تقلید سے تمتع کو برا سمجھتے تھے ان کو بھی یہی خیال ہوا نبی کریم ﷺ نے حج کو فتح کرا کر جو حکم عمرہ کا دیا تھا وہ خاص تھا صحابہ رضی اللہ عنہم سے بعض نے کہا مکروہ تنزیہی سمجھا اور چونکہ حضرت عثمان رضی اللہ عنہ کا یہ خیال حدیث کے خلاف تھا۔ اس لئے حضرت علی رضی اللہ عنہ نے اس پر عمل نہیں کیا اور یہ فرمایا کہ میں نبی کریم ﷺ کی حدیث کو کسی کے قول سے نہیں چھوڑ سکتا۔

مسلمان بھائیو! ذرا حضرت علی رضی اللہ عنہ کے اس قول کو غور سے دیکھو، حضرت عثمان رضی اللہ عنہ خلیفہ وقت اور خلیفہ بھی کیسے؟ خلیفہ راشد اور امیر المومنین۔ لیکن حدیث کے خلاف ان کا قول پھینک دیا گیا اور خود ان کے سامنے ان کا خلاف کیا گیا۔ پھر تم کو کیا ہو گیا ہے جو تم ابوحنیفہ یا شافعی کے قول کو لئے رہتے ہو اور صحیح حدیث کے خلاف ان کے قول پر عمل کرتے ہو، یہ صریح گمراہی ہے۔ اللہ کے لئے اس سے باز آؤ اور ہمارا کہنا مانو ہم نے جو حق بات تھی وہ تم کو بتادی آئندہ تم کو اختیار ہے۔ تم قیامت کے دن جب نبی کریم ﷺ کے سامنے کھڑے ہو گے اپنا عذر بیان کر لینا والسلام۔ (مولانا وحید الزماں)

(۱۵۶۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا کہ ہم سے عبد اللہ بن طاؤس نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ عرب سمجھتے تھے کہ حج کے دنوں میں عمرہ کرنا روئے زمین پر سب سے بڑا گناہ ہے۔ یہ لوگ حرم کو

۱۵۶۴ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ،

وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَعَفَا الْأَنْزُرُ، وَأَنْسَلَخَ صَفْرُ، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةِ مُهَلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوا عُمْرَةً فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْحِلِّ؟ قَالَ: ((حِلُّ كُلِّهِ)).

صفر بنالیتے اور کہتے کہ جب اونٹ کی پیٹھ ستالے اور اس پر خوب بال اگ جائیں اور صفر کا مہینہ ختم ہو جائے (یعنی حج کے ایام گزر جائیں) تو عمرہ حلال ہوتا ہے۔ پھر جب نبی کریم ﷺ اپنے صحابہ رضی اللہ عنہم کے ساتھ چوتھی کی صبح کو احرام باندھے ہوئے آئے تو آپ نے انہیں حکم دیا کہ اپنے حج کو عمرہ بنالیں، یہ حکم (عرب کے پرانے رواج کی بنا پر) عام صحابہ رضی اللہ عنہم پر بڑا بھاری گزرا۔ انہوں نے پوچھا یا رسول اللہ! عمرہ کر کے ہمارے لیے کیا چیز حلال ہوگی؟ آپ نے فرمایا کہ ”تمام چیزیں حلال ہو جائیں گی۔“

[راجع: ۱۰۸۵] [مسلم: ۳۰۰۹؛ نسائی: ۲۸۱۲]

تشریح: ہر آدمی کے دل میں قدیمی رسم و رواج کا بڑا اثر رہتا ہے۔ جاہلیت کے زمانہ سے ان کا یہ اعتقاد چلا آتا تھا کہ حج کے دنوں میں عمرہ کرنا بڑا گناہ ہے، اسی وجہ سے آپ کا یہ حکم ان پر گراں گزرا۔

ایمان افروز تقریر: حدیث ہذا کے ذیل حضرت مولانا وحید الزماں صاحب رحمہ اللہ نے ایک ایمان افروز تقریر حوالہ تحریر فرمائی ہے جو اہل بصیرت کے مطالعہ کے قابل ہے۔

صحابہ کرام رضی اللہ عنہم نے جب کہا ”یا رسول اللہ! ای الحل قال حل کُلُّہ“ یعنی یا رسول اللہ! عمرہ کر کے ہم کو کیا چیز حلال ہوگی آپ نے فرمایا سب چیزیں یعنی جتنی چیزیں احرام میں منع تھیں وہ سب درست ہو جائیں گی۔ انہوں نے یہ خیال کیا کہ شاید عورتوں سے جماع درست نہ ہو۔ جیسے ری اور طلق اور قربانی کے بعد سب چیزیں درست ہو جاتی ہیں لیکن جماع درست نہیں ہوتا جب تک طواف الایارہ نہ کرے تو آپ ﷺ نے ارشاد فرمایا کہ نہیں عورتیں بھی درست ہو جائیں گی۔

دوسری روایت میں ہے کہ بعض صحابہ رضی اللہ عنہم کو اس میں تامل ہوا اور ان میں سے بعض نے یہ بھی کہا کہ ہم حج کو اس حال میں جائیں کہ ہمارے ذکر سے منیٰ فک رہی ہو۔ نبی کریم ﷺ کو ان کا یہ حال دیکھ کر سخت ملال ہوا کہ میں حکم دیتا ہوں اور یہ اس کی تعمیل میں تامل کرتے ہیں اور چڑھ گئیوں کا ٹکا لٹے ہیں۔ لیکن جو صحابہ رضی اللہ عنہم تو ای الامان تھے انہوں نے فوراً نبی کریم ﷺ کے ارشاد پر عمل کیا اور عمرہ کر کے احرام کھول ڈالا۔ پیغمبر ﷺ جو کچھ حکم دیں وہی اللہ کا حکم ہے اور یہ ساری محنت اور مشقت اٹھانے سے غرض کیا ہے۔ اللہ اور اس کے رسول کی خوشنودی۔ عمرہ کر کے احرام کھول ڈالنا تو کیا چیز ہے۔ آپ جو بھی حکم فرمائیں اس کی تعمیل ہمارے لئے عین سعادت ہے۔ جو حکم آپ دیں اسی میں اللہ کی مرضی ہے گو سارا زمانہ اس کے خلاف کہتا رہے۔ ان کا قول اور خیال ان کو مبارک رہے۔ ہم کو مرتے ہی اپنے پیغمبر ﷺ کے ساتھ رہنا ہے۔ اگر بالفرض دوسرے مجتہد یا امام یا پیرومرشد رویش قطب پیغمبر ﷺ کی پیروی کرنے میں ہم سے خفا ہو جائیں تو ہم کو ان کی خشکی کی ذرا بھی پروا نہیں ہے۔ ہم کو قیامت میں ہمارے پیغمبر کا سایہ عاطفت بس کرتا ہے۔ سارے ولی اور درویش اور غوث اور قطب اور مجتہد اور امام اس بارگاہ کے ایک ادنیٰ نقش بردار ہیں۔ کیش برداروں کو راضی رکھیں یا اپنے سردار کو۔ اللہم صل علی محمد وعلی آل محمد وعلی اصحابہ وارزقنا شفاعتہ یوم القیامۃ واحشرنا فی زمرۃ اتباعہ ونبینا علی متابعتہ والعمل بیستہ۔ اُمین

۱۵۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ. فَأَمَرَهُ بِالْحِلِّ.

(۱۵۶۵) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے محمد بن جعفر غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے قیس بن مسلم نے، ان سے طارق بن شہاب نے اور ان سے ابوموسیٰ اشعری رضی اللہ عنہ نے کہ میں نبی کریم ﷺ کی خدمت میں (حجۃ الوداع کے موقع پر یمن سے) حاضر ہوا

تو آپ نے (مجھ کو عمرہ کے بعد) احرام کھول دینے کا حکم دیا۔

(۱۵۶۶) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا کہ ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں نافع نے اور انہیں ابن عمر رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم کی زوجہ مطہرہ حضرت حفصہ رضی اللہ عنہا نے بیان کیا کہ انہوں نے رسول اللہ صلی اللہ علیہ وسلم سے دریافت کیا: یا رسول اللہ! کیا بات ہے اور لوگ تو عمرہ کر کے حلال ہو گئے لیکن آپ حلال نہیں ہوئے؟ آپ صلی اللہ علیہ وسلم نے فرمایا کہ ”میں نے اپنے سر کی تلید (بالوں کو جمانے کے لیے ایک لیس دار چیز کا استعمال کرنا) کی ہے اور اپنے ساتھ ہدی (قربانی کا جانور) لایا ہوں اس لیے میں قربانی کرنے سے پہلے احرام نہیں کھول سکتا۔“

(۱۵۶۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے ابو جمرہ نصر بن عمران صمعی نے بیان کیا، انہوں نے کہا کہ میں نے حج اور عمرہ کا ایک ساتھ احرام باندھا تو کچھ لوگوں نے منع کیا۔ اس لیے میں نے ابن عباس رضی اللہ عنہما سے اس کے متعلق دریافت کیا۔ آپ نے تمتع کرنے کے لیے کہا۔ پھر میں نے ایک شخص کو دیکھا کہ مجھ سے کہہ رہا ہے ”حج بھی مبرور ہوا اور عمرہ بھی قبول ہوا“ میں نے یہ خواب ابن عباس رضی اللہ عنہما کو سنایا، تو آپ نے فرمایا کہ یہ نبی کریم صلی اللہ علیہ وسلم کی سنت ہے۔ پھر آپ نے فرمایا کہ میرے یہاں قیام کر، میں اپنے پاس سے تمہارے لیے کچھ مقرر کر کے دیا کروں گا۔ شعبہ نے بیان کیا کہ میں نے (ابو جمرہ سے) پوچھا کہ ابن عباس رضی اللہ عنہما نے یہ کیوں کیا تھا؟ (یعنی مال کس بات پر دینے کے لیے کہا) انہوں نے بیان کیا کہ اس خواب کی وجہ سے جو میں نے دیکھا تھا۔

تشریح: ابن عباس رضی اللہ عنہما کو ابو جمرہ کا یہ خواب بہت بھلا معلوم ہوا کہ کیونکہ انہوں نے جو فتویٰ دیا تھا اس کی محنت اس سے نکلی۔ خواب کوئی شرعی حجت نہیں ہے۔ مگر نیک لوگوں کے خواب جب شرعی امور کی تائید میں ہوں تو ان کے صحیح ہونے کا ظن غالب ہوتا ہے۔ حضرت ابن عباس رضی اللہ عنہما نے حج تمتع کو رسول اللہ صلی اللہ علیہ وسلم کی سنت بتلایا اور سنت کے موافق جو کوئی کام کرے وہ ضرور اللہ کی بارگاہ میں مقبول ہوگا۔ سنت کے موافق تھوڑی سی عبادت بھی خلاف سنت بڑی عبادت سے زیادہ ثواب رکھتی ہے۔ علمائے دین نے منقول ہے کہ ادنیٰ سنت کی پیروی جیسے فجر کی سنتوں کے بعد لیٹ جانا درجہ میں بڑے ثواب کی چیز ہے۔ یہ ساری نعمت نبی کریم صلی اللہ علیہ وسلم کی کفش برداری کی وجہ سے ملتی ہے۔ پروردگار کو کسی کی عبادت کی حاجت نہیں۔ اس کو یہی پسند ہے کہ اس کے حبیب کی چال و حال اختیار کی جائے حافظ رحمہ اللہ فرماتے ہیں:

[راجع: ۱۵۵۹]

۱۵۶۶- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ حَلُّوْا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: ((إِنِّي لَبَدْتُ رَأْسِي، وَلَقَدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّى أَنْحَرُ)). [اطرافه في: ۱۶۹۷، ۱۷۲۵، ۴۳۹۸، ۵۹۱۶]

[مسلم: ۲۹۸۴، ۲۹۸۵، ۲۹۸۶؛ ابوداؤد:

۱۸۰۶؛ نسائي: ۲۷۸۰، ۲۷۸۱]

۱۵۶۷- حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ، نَصْرُ بْنُ عِمْرَانَ الضَّبْعِيُّ قَالَ: تَمَتَّعْتُ فَتَهَانِي نَاسٌ، فَسَأَلْتُ ابْنَ عَبَّاسٍ فَأَمَرَنِي، فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلًا يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سُنَّةُ النَّبِيِّ ﷺ ثُمَّ قَالَ لِي: اقْمِ عِنْدِي، وَأَجْعَلَ لَكَ سَهْمًا مِنْ مَا لِي قَالَ: شُعْبَةُ فَقُلْتُ: لِمَ؟ فَقَالَ: لِلرُّؤْيَا الَّتِي رَأَيْتُ. [طرفه في: ۱۶۸۸] [مسلم: ۳۰۱۵]

”وَيُؤْخَذُ مِنْهُ أَكْرَامٌ مِنْ أَخْبَرِ الْمَرْءِ بِمَا يَسِرُّهُ وَفَرَحَ الْعَالَمُ بِمُوَافَقَتِهِ الْحَقَّ وَالِاسْتِنَاسَ بِالرُّؤْيَا لِمُوَافَقَةِ الدَّلِيلِ الشَّرْعِيِّ وَعَرَضَ الرُّؤْيَا عَلَى الْعَالَمِ وَالتَّكْبِيرَ عِنْدَ الْمَسْرَةِ وَالْعَمَلَ بِالْأَدَلَةِ الظَّاهِرَةِ وَالتَّيْبَةَ عَلَى اخْتِلَافِ أَهْلِ الْعِلْمِ لِيَعْمَلَ بِالرَّاجِحِ مِنْهُ الْمُرَافِقَ لِلدَّلِيلِ-“ (فتح)

یعنی اس سے یہ نکلا کہ اگر کوئی بھائی کسی کے پاس کوئی خوش کرنے والی خبر لائے تو وہ اس کا اکرام کرے اور یہ بھی کہ کسی عالم کی کوئی بات حق کے موافق پڑ جائے تو وہ خوشی کا اظہار کر سکتا ہے اور یہ بھی کہ دلیل شرعی کے موافق کوئی خواب نظر آ جائے تو اس سے دلی مسرت حاصل کرنا جائز ہے اور یہ بھی کہ خواب کسی عالم کے سامنے پیش کرنا چاہیے اور یہ بھی کہ خوشی کے وقت غرہ تکبیر بلند کرنا درست ہے اور یہ بھی کہ ظاہر دلائل پر عمل کرنا جائز ہے اور یہ بھی کہ اختلاف کے وقت اہل علم کو تنبیہ کی جاسکتی ہے کہ وہ اس پر عمل کریں جو دلیل سے راجح ثابت ہو۔

۱۵۶۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ، قَالَ: قَدِمْتُ مُتَمَتِّعًا مَكَّةَ بِعُمْرَةٍ فَدَخَلْنَا قَبْلَ التَّرْوِيَةِ بِثَلَاثَةِ أَيَّامٍ، فَقَالَ: لِي أَنَا مِنْ أَهْلِ مَكَّةَ: تَصِيرُ الْآنَ حَجَّتُكَ مَكِّيَّةً، فَدَخَلْتُ عَلَى عَطَاءٍ أَسْتَفْتِيهِ فَقَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّهُ حَجَّ مَعَ النَّبِيِّ ﷺ يَوْمَ سَاقِ الْبَدَنِ مَعَهُ، وَقَدْ أَهْلُوا بِالْحَجِّ مُفْرَدًا، فَقَالَ لَهُمْ: ((أَحِلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصُرُوا ثُمَّ أَقِيمُوا جَلَالًا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَعَةً)) فَقَالُوا: كَيْفَ نَجْعَلُهَا مُتَعَةً وَقَدْ سَمِينَا الْحَجَّ فَقَالَ: ((افْعَلُوا مَا أَمَرْتُكُمْ، فَلَوْلَا أَنِّي سَقْتُ الْهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ، وَلَكِنْ لَا يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ)) فَفَعَلُوا. قَالَ أَبُو عَبْدِ اللَّهِ: أَبُو شِهَابٍ لَيْسَ لَهُ مُسْنَدٌ إِلَّا هَذَا. [راجع: ۱۵۵۷] [مسلم: ۲۹۴۵]

۱۵۶۸ (ہم سے ابو نعیم نے بیان کیا، ان سے ابو شہاب نے کہا کہ میں تمتع کی نیت سے عمرہ کا احرام باندھ کے یوم ترویہ سے تین دن پہلے مکہ پہنچا۔ اس پر مکہ کے کچھ لوگوں نے کہا اب تمہارا حج مکی ہوگا۔ میں عطاء بن ابی رباح کی خدمت میں حاضر ہوا، یہی پوچھنے کے لیے۔ انہوں نے فرمایا کہ مجھ سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ انہوں نے رسول اللہ ﷺ کے ساتھ وہ حج کیا تھا جس میں آپ ﷺ اپنے ساتھ قربانی کے اونٹ لائے تھے (یعنی حجۃ الوداع) صحابہ رضی اللہ عنہم نے صرف مفرد حج کا احرام باندھا تھا۔ لیکن آپ ﷺ نے ان سے فرمایا کہ ”(عمرہ کا احرام باندھ لو اور) بیت اللہ کے طواف اور صفا مروہ کی سعی کے بعد اپنے احرام کھول ڈالو اور بال ترش والو۔ یوم ترویہ تک برابر اسی طرح حلال رہو، پھر یوم ترویہ میں مکہ سے حج کا احرام باندھو اور اس طرح حج مفرد کو جس کی تم نے پہلے نیت کی تھی، اب اسے تمتع بنا لو۔“ صحابہ رضی اللہ عنہم نے عرض کیا کہ ہم اسے تمتع کیسے بنا سکتے ہیں؟ ہم توج کا احرام باندھ چکے ہیں۔ اس پر آپ ﷺ نے فرمایا کہ ”جس طرح میں کہہ رہا ہوں ویسے ہی کرو۔ اگر میرے ساتھ ہدی نہ ہوتی تو خود میں بھی اسی طرح کرتا جس طرح تم سے کہہ رہا ہوں۔ لیکن میں کیا کروں اب میرے لیے کوئی چیز اس وقت تک حلال نہیں ہو سکتی جب تک میرے قربانی کے جانوروں کی قربانی نہ ہو جائے۔“ چنانچہ صحابہ رضی اللہ عنہم نے آپ کے حکم کی تعمیل کی۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ ابو شہاب کی اس حدیث کے سوا اور کوئی مرفوع حدیث مروی نہیں ہے۔

تشریح: کسی حج سے یہ مراد ہے کہ مکہ والے جو مکہ ہی سے حج کرتے ہیں ان کو چونکہ تکلیف اور محنت کم ہوتی ہے لہذا ثواب بھی زیادہ نہیں ملتا۔ ان لوگوں کی غرض یہ تھی کہ جب تمتع کیا اور حج کا احرام مکہ سے باندھا، تو اب حج کا ثواب اتنا نہ ملے گا جتنا حج مفرد میں ملتا ہے جس کا احرام باہر سے باندھا ہوتا۔ جابر رضی اللہ عنہ نے یہ حدیث بیان کر کے مکہ والوں کا رد کیا اور ابو شہاب کا شبہ دور کر دیا کہ تمتع میں ثواب کم ملے گا۔ تمتع تو سب قسموں میں افضل ہے اور اس میں افراد اور قرآن دونوں سے زیادہ ثواب ہے۔

۱۵۶۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْمُرِيُّ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: اِخْتَلَفَ عَلِيُّ بْنُ عَبْدِ اللَّهِ وَعُثْمَانُ وَهُمَا بِمُسْتَقْبَلِ فِي الْمُنْتَعَةِ، فَقَالَ عَلِيُّ: مَا تَرِيدُ إِلَى أَبِي تَنَّهُ عَنْ أَمْرِ قَعْلَةَ رَسُولِ اللَّهِ ﷺ. فَقَالَ عُثْمَانُ: دَعْنِي عَنْكَ قَالَ: فَلَمَّا رَأَى ذَلِكَ عَلِيُّ أَهْلَ بَيْهَمَا جَمِيعًا. [راجع: ۱۵۶۳]

(۱۵۶۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے حجاج بن محمد اور نے بیان کیا، ان سے شعبہ نے، ان سے عمرو بن مرہ نے، ان سے سعید بن مسیب نے کہ جب حضرت عثمان اور حضرت علی رضی اللہ عنہما عسفان آئے تو ان میں باہم تنوع کے سلسلے میں اختلاف ہوا تو حضرت علی رضی اللہ عنہ نے فرمایا کہ جس کو رسول اللہ ﷺ نے کیا ہے اس سے آپ کیوں روک رہے ہیں؟ اس پر عثمان رضی اللہ عنہ نے فرمایا کہ مجھے اپنے حال پر رہنے دو یہ دیکھ کر علی رضی اللہ عنہ نے حج اور عمرہ دونوں کا احرام ایک ساتھ باندھا۔

[مسلم: ۲۹۶۴؛ نسائی: ۲۷۳۲]

تشریح: عسفان ایک مقام ہے مکہ سے ۳۶ میل پر یہاں کے تربوز مشہور ہیں۔ نبی کریم ﷺ نے گو خود تنوع نہیں کیا تھا مگر دوسرے لوگوں کو اس کا حکم دیا تو گویا خود کیا۔ یہاں یہ اعتراض ہوتا ہے کہ بحث تنوع میں تھی پھر حضرت علی رضی اللہ عنہ نے قرآن کیا، اس کا کیا مطلب ہے۔ جواب یہ ہے کہ قرآن اور تنوع دونوں کا ایک ہی حکم ہے۔ عثمان رضی اللہ عنہ دونوں کو ناجائز سمجھتے تھے۔ عجیب بات ہے قرآن شریف میں صاف موجود ہے: ﴿فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ﴾ (البقرہ: ۱۹۶) اور احادیث صحیحہ متعدد صحابہ رضی اللہ عنہم کی موجود ہیں۔ جن سے یہ ثابت ہوتا ہے کہ نبی کریم ﷺ نے تنوع کا حکم دیا۔ پھر ان صاحبوں کا اس سے منع کرنا کچھ میں نہیں آتا۔ بعض نے کہا کہ حضرت عمر اور حضرت عثمان رضی اللہ عنہما اس تنوع سے منع کرتے تھے کہ حج کی نیت کر کے حج کا فسخ کر دینا اس کو عمرہ بنا دینا۔ مگر یہ بھی صراحتاً احادیث سے ثابت ہے۔ بعض نے کہا یہ ممانعت بطور تنزیہ کے تھی۔ یعنی تنوع کو فضیلت کے خلاف جانتے تھے۔ یہ بھی صحیح نہیں ہے۔ اس لئے کہ حدیث سے صاف یہ ثابت ہے کہ تنوع سب سے افضل ہے۔ حاصل کلام یہ کہ یہ مقام مشکل ہے اور یہی وجہ تھی کہ حضرت عثمان رضی اللہ عنہ کو حضرت علی رضی اللہ عنہ کے مقابل کچھ جواب نہ بن پڑا۔ اس سلسلہ میں حافظ صاحب فرماتے ہیں:

”وفى قصة عثمان وعلى من الفوائد اشاعة العلم ما عنده من العلم واطهاره ومناظرة ولاية الامور وغيرهم فى تحقيقه لمن قوى على ذلك للقصد مناصحة المسلمين والبيان بالفعل مع القول وجواز استنباط من النص لان عثمان لم يخف عليه ان التمتع والقران جائزان وانما نهى عنهما ليعمل بالافضل كما وقع لعمر ولكن خشى على ان يحمل غيره النهى على التحريم فاشاع جواز ذلك وكل منهما مجتهد مأجور“ (فتح الباری)

یعنی حضرت عثمان حضرت علی رضی اللہ عنہما کے واقعہ مذکورہ میں بہت سے فوائد ہیں۔ مثلاً جو کچھ کسی کے پاس ہو اس کی اشاعت کرنا اور اہل اسلام کی خیر خواہی کے لئے امر حق کا اظہار کرنا یہاں تک کہ اگر مسلمان حاکموں سے مناظرہ تک کی نوبت پہنچ جائے تو یہ بھی کر دینا اور کسی امر حق کا محض بیان ہی نہ کرنا بلکہ اس پر عمل بھی کر کے دکھانا اور نص سے کسی مسئلہ کا استنباط کرنا۔ کیونکہ حضرت عثمان رضی اللہ عنہ سے یہ چیز بھی نہ تھی حج تنوع اور قرآن بھی جائز ہیں مگر انہوں نے افضل پر عمل کرنے کے خیال سے تنوع سے منع فرمایا۔ جیسا کہ حضرت عمر رضی اللہ عنہ سے بھی واقع ہوا اور حضرت علی رضی اللہ عنہ نے اسے اس پر محمول کیا کہ عوام الناس کہیں اس نئی کو تحريم پر محمول نہ کر بیٹھیں۔ اس لئے انہوں نے اس کے جواز کا اظہار فرمایا بلکہ عمل بھی کر کے دکھلایا۔ پس ان میں دونوں ہی مجتہد ہیں اور ہر دو کو اجر و ثواب ملے گا۔

اس سے یہ بھی ظاہر ہوا کہ نیک نیتی کے ساتھ کوئی فردی اختلاف واقع ہو تو اس پر ایک دوسرے کو برا بھلا نہیں کہنا چاہیے۔ بلکہ صرف اپنی تحقیق پر عمل کرتے ہوئے دوسرے کا معاملہ اللہ پر چھوڑ دینا چاہیے۔ ایسے فردی امور میں اختلاف فہم کا ہونا قدرتی چیز ہے۔ جس کے لئے صہا ہا مثالی سلف

صالحین میں موجود ہیں۔ مگر صدافسوس کہ دور حاضر کے کم فہم علما نے ایسے ہی اختلافات کو رائی کا پہاڑ بنا کر امت کو جہاد و برباد کر کے رکھ دیا۔ اللہم ارحم علی امۃ حبیبک۔

بَابُ مَنْ لَبَّى بِالْحَجِّ وَسَمَّاهُ

باب: اگر کوئی لبیک میں حج کا نام لے

تشریح: یعنی لبیک حج کی پکارے اور حج کا احرام باندھے تب بھی مکہ میں پہنچ کر حج کو فتح کر سکتا ہے اور عمرہ کر کے احرام کھول سکتا ہے۔

۱۵۷۰۔ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، قَالَ: سَمِعْتُ مُجَاهِدًا، يَقُولُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَقُولُ: لَبَّيْكَ بِالْحَجِّ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ فَجَعَلْنَاهَا عُمْرَةً.

(۱۵۷۰) ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، کہا کہ میں نے مجاہد سے سنا، انہوں نے کہا کہ ہم سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ جب ہم رسول اللہ ﷺ کے ساتھ آئے تو ہم نے حج کی لبیک پکاری۔ پھر رسول اللہ ﷺ نے ہمیں حکم دیا تو ہم نے اسے عمرہ بنالیا۔

[راجع: ۱۵۵۷] [مسلم: ۲۹۴۹]

بَابُ التَّمَتُّعِ عَلَى عَهْدِ النَّبِيِّ ﷺ

باب: نبی کریم ﷺ کے زمانہ میں تمتع کا جاری ہونا

۱۵۷۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنِي مُطَرِّفٌ، عَنْ عِمْرَانَ بْنِ حُسَيْنٍ قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَزَلَ الْقُرْآنُ، قَالَ: رَجُلٌ بِرَأْيِهِ مَا شَاءَ. [طر فی: ۴۵۱۸]

(۱۵۷۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ہمام بن یحییٰ نے قنادہ سے بیان کیا، کہا کہ مجھ سے مطرف نے عمران بن حصین سے بیان کیا، انہوں نے کہا کہ رسول اللہ ﷺ کے زمانہ میں ہم نے تمتع کیا تھا اور خود قرآن میں تمتع کا حکم نازل ہوا تھا۔ اب ایک شخص نے اپنی رائے سے جو چاہا کہہ دیا۔

[مسلم: ۲۹۷۸]

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

باب: اللہ کا سورہ بقرہ میں یہ فرمانا:

﴿ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

”تمتع یا قربانی کا حکم ان لوگوں کے لیے ہے جن کے گھر والے مسجد حرام کے پاس نہ رہتے ہوں۔“

[البقرہ: ۱۹۶]

تشریح: اختلاف ہے کہ حاضری المسجد الحرام کون لوگ ہیں۔ امام مالک رحمہ اللہ کے نزدیک اہل مکہ مراد ہیں۔ بعض کے نزدیک اہل حرم۔ ہمارے امام احمد بن حنبل رحمہ اللہ اور شافعی رحمہ اللہ کا قول ہے کہ وہ لوگ مراد ہیں جو مکہ سے مسافت قصر کے اندر رہتے ہوں۔ حنفیہ کے نزدیک مکہ والوں کو تمتع درست نہیں اور شافعی رحمہ اللہ وغیرہ کا قول ہے کہ مکہ والے تمتع کر سکتے ہیں لیکن ان پر قربانی یا روزے واجب نہیں اور ذلک کا اشارہ اسی طرف ہے یعنی یہ قربانی اور روزہ کا حکم۔ حنفیہ کہتے ہیں کہ ذلک کا اشارہ تمتع کی طرف ہے یعنی تمتع اسی کو جائز ہے جو مسجد حرام کے پاس نہ رہتا ہو یعنی آفاقی ہو۔ (وحیدی)

۱۵۷۲۔ وَقَالَ أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ (۱۵۷۲) اور ابو کامل فضیل بن حسین بصری نے کہا کہ ہم سے ابو معشر

یوسف بن یزید براء نے بیان کیا کہا کہ ہم سے عثمان بن غیاث نے بیان کیا، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے، ابن عباس رضی اللہ عنہما سے حج میں تمتع کے متعلق پوچھا گیا۔ آپ نے فرمایا کہ حجۃ الوداع کے موقع پر مہاجرین، انصاری کریم رضی اللہ عنہ کی ازدواج اور ہم سب نے احرام باندھا تھا۔ جب ہم مکہ گئے تو رسول اللہ رضی اللہ عنہ نے فرمایا: ”اپنے احرام کو حج اور عمرہ دونوں کے لیے کر لو لیکن جو لوگ قربانی کا جانور اپنے ساتھ لائے ہیں (وہ عمرہ کرنے کے بعد حلال نہیں ہوں گے)۔“ چنانچہ ہم نے بیت اللہ کا طواف اور صفا مروہ کی سعی کر لی تو اپنا احرام کھول ڈالا اور ہم اپنی بیویوں کے پاس گئے اور سلعے ہوئے کپڑے پہنے۔ آپ نے فرمایا تھا کہ ”جس کے ساتھ قربانی کا جانور ہے وہ اس وقت تک حلال نہیں ہو سکتا جب تک ہدی اپنی جگہ نہ پہنچ لے۔“ (یعنی قربانی نہ ہو لے) ہمیں (جنہوں نے ہدی ساتھ نہیں لی تھی) آپ رضی اللہ عنہ نے آٹھویں تاریخ کی شام کو حکم دیا کہ ہم حج کا احرام باندھ لیں۔ پھر جب ہم مناسک حج سے فارغ ہو گئے تو ہم نے آ کر بیت اللہ کا طواف اور صفا مروہ کی سعی کی، پھر ہمارا حج پورا ہو گیا اور اب قربانی ہم پر لازم ہوئی۔ جیسا کہ اللہ تعالیٰ کا ارشاد ہے: ”جسے قربانی کا جانور میسر ہو (تو وہ قربانی کرے) اور اگر کسی کو قربانی کی طاقت نہ ہو تو تین روزے حج میں اور سات دن گھر واپس ہونے پر رکھے“ (قربانی میں) بکری بھی کافی ہے۔ تو لوگوں نے حج اور عمرہ دونوں عبادتیں ایک ہی سال میں ایک ساتھ ادا کیں۔ کیونکہ اللہ تعالیٰ نے خود اپنی کتاب میں یہ حکم نازل کیا تھا اور رسول اللہ رضی اللہ عنہ نے اس پر خود عمل کر کے تمام لوگوں کے لیے جائز قرار دیا تھا۔ البتہ مکہ کے باشندوں کا اس سے استثناء ہے۔ کیونکہ اللہ تعالیٰ کا فرمان ہے: ”یہ حکم ان لوگوں کے لیے ہے جن کے گھر والے مسجد الحرام کے پاس رہنے والے نہ ہوں۔“ اور حج کے جن مہینوں کا قرآن میں ذکر ہے وہ شوال، ذیقعدہ اور ذی الحجہ ہیں۔ ان مہینوں میں جو کوئی بھی تمتع کرے وہ یہ یا قربانی دے یا اگر مقدور نہ ہو تو روزے رکھے۔ اور رفق کا معنی جماع (یا فحش باتیں) اور فسوق گناہ اور جدال لوگوں سے جھگڑنا۔

الْبَصْرِيُّ قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ الْبَرَاءُ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الْحَجِّ، فَقَالَ: أَهْلُ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَأَزْوَاجُ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ وَأَهْلُكُنَا، فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا إِهْلَاكَكُمْ بِالْحَجِّ عُمْرَةً إِلَّا مَنْ قَلَّدَ الْهُدْيَ». طَفْنَا بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَاتَيْنَا النِّسَاءَ، وَلَبَسْنَا الثِّيَابَ، وَقَالَ: «مَنْ قَلَّدَ الْهُدْيَ فَإِنَّهُ لَا يَحِلُّ لَهُ حَتَّى يَبْلُغَ الْهُدْيُ مَحِلَّهُ». ثُمَّ أَمَرَنَا عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهَلَّ بِالْحَجِّ، فَإِذَا فَرَعْنَا مِنَ الْمَنَاسِكِ جِئْنَا فَطَفْنَا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَقَدْ تَمَّ حَجُّنَا، وَعَلَيْنَا الْهُدْيُ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: «فَمَا اسْتَيْسَرَ مِنَ الْهُدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ» [البقرة: ۱۹۶] إِلَى أَهْلِ أَمْصَارِكُمْ، الشَّاءُ تَجَزِي، فَجَمَعُوا نُسُكَيْنِ فِي عَامٍ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ اللَّهَ أَنْزَلَهُ فِي كِتَابِهِ وَسَنَّهُ نَبِيُّهُ ﷺ وَأَبَاحَهُ لِلنَّاسِ غَيْرِ أَهْلِ مَكَّةَ، قَالَ اللَّهُ تَعَالَى: «ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ» [البقرة: ۱۹۶] وَأَشْهُرُ الْحَجِّ الَّتِي ذَكَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ: شَوَّالٌ، وَذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، فَمَنْ تَمَتَّعَ فِي هَذِهِ الْأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ وَالرَّفَثُ: الْجَمَاعُ وَالْمُسَوِّقُ: الْمَعَاصِي. وَالْجِدَالُ: الْمِرَاءُ.

بَابُ الْإِغْتِسَالِ عِنْدَ دُخُولِ مَكَّةَ

باب: مکہ میں داخل ہوتے وقت غسل کرنا

۱۵۷۳۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عَلَيْهِ، قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا دَخَلَ أَذْنَى الْحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ، ثُمَّ بَيَّتُ بِذِي طَوًى، ثُمَّ يُصَلِّي بِهِ الصُّبْحَ وَيَغْتَسِلُ، وَيُحَدِّثُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ. [راجع: ۱۵۵۳]

(۱۵۷۳) ہم سے یعقوب بن ابراہیم نے بیان کیا، ان سے اسماعیل بن علیہ نے بیان کیا، انہیں ایوب سختیانی نے خبر دی، انہیں نافع نے بیان کیا جب عبد اللہ بن عمر رضی اللہ عنہما حرم کی سرحد کے قریب پہنچتے تو تلبیہ کہنا بند کر دیتے۔ رات ذی طویٰ میں گزارتے، صبح کی نماز وہیں پڑھتے اور غسل کرتے (پھر مکہ میں داخل ہوتے) آپ بیان کرتے تھے کہ نبی کریم ﷺ بھی اسی طرح کیا کرتے تھے۔

تشریح: یہ غسل ہر ایک کے لئے مستحب ہے گو حائضہ یا نفاس والی عورت ہو۔ اگر کوئی تعمیم سے عمرے کا احرام باندھ کر آئے تو مکہ میں ٹھہرتے وقت پھر غسل کرنا مستحب نہیں کیونکہ تعمیم مکہ سے بہت قریب ہے۔ البتہ اگر دور سے احرام باندھ کر آیا ہو جیسے حمرانہ یا حدیبیہ سے تو پھر غسل کر لینا مستحب ہے۔ (تطویری)

بَابُ دُخُولِ مَكَّةَ نَهَارًا وَلَيْلًا

باب: مکہ میں رات اور دن میں داخل ہونا

تشریح: نسخہ مطبوعہ مصر میں اس کے بعد اتنی عبارت زیادہ ہے: ”بات النبی ﷺ بذی طویٰ حتی اصبح ثم دخل مكة“ یعنی آپ رات کو ذی طویٰ میں رہ گئے صبح تک پھر مکہ میں داخل ہوئے۔ ترجمہ باب میں رات کو بھی داخل ہونا مذکور ہے۔ لیکن کوئی حدیث اس مضمون کی امام بخاری رحمہ اللہ نہیں لائے۔ اصحاب سنن نے روایت کیا کہ آپ حمرانہ کے عمرہ میں مکہ میں رات کو داخل ہوئے اور شاید امام بخاری رحمہ اللہ نے اس طرف اشارہ کیا۔ بعض نے یوں جواب دیا کہ ذی طویٰ خود مکہ ہے اور آپ شام کو وہاں پہنچے تھے تو اس سے رات کو داخل ہونے کا جواز نکل آیا۔ بہر حال رات ہو یا دن دونوں میں داخلہ جائز ہے۔ حافظ صاحب فرماتے ہیں:

”واما الدخول ليلا فلم يقع منه شيء الا في عمرة الجعرانة فانه عليه السلام احرم من الجعرانة ودخل مكة ليلا ففضى امر العمرة ثم رجع ليلا فاصبح بالجعرانة كبات كما رواه اصحاب السنن الثلاثة من حديث معمر بن الحارث الكعبي وترجم عليه النسائي ودخول مكة ليلا وروى سعد بن منصور عن ابراهيم النخعي قال كانوا يستحبون ان يدخلوا مكة نهارا ويخرجوا منها ليلا واخرج عن عطاء ان شتم فادخلوا ليلا انكم لستم كرسول الله ﷺ انه كان اماما فاحب ان يدخلها نهارا ليبراه الناس انتهت وقضية هذا ان من كان اماما يقتدى به استحباب له ان يدخلها نهارا“

یعنی نبی کریم ﷺ کا مکہ مکرمہ میں رات کو داخل ہونا یہ صرف عمرہ جعرانہ میں ثابت ہے جب کہ آپ نے حمرانہ سے احرام باندھا اور رات کو آپ کہہ شریف میں داخل ہوئے اور اسی وقت عمرہ کر کے رات ہی کو واپس ہو گئے اور صبح آپ نے حمرانہ ہی میں کی۔ گویا آپ نے ساری رات یہیں گزار لی ہے جیسا کہ اصحاب سنن ثلاثہ نے روایت کیا ہے۔ بلکہ امام نسائی نے اس پر باب باندھا کہ مکہ میں رات کو داخل ہونا۔ اور ابراہیم نخعی رحمہ اللہ سے مروی ہے کہ وہ مکہ شریف میں دن کو داخل ہونا مستحب گردانتے تھے اور رات کو واپس ہونا اور عطاء نے کہا کہ اگر تم چاہو رات کو داخل ہو جاؤ تم رسول اللہ ﷺ جیسے نہیں ہو، آپ ﷺ امام اور مقتدی تھے، آپ نے اسی کو پسند فرمایا کہ دن میں آپ داخل ہوں اور لوگ آپ کو دیکھ کر مطمئن ہوں۔ خلاصہ یہ کہ جو کوئی بھی امام ہو اس کے لئے یہی مناسب ہے کہ دن میں مکہ شریف میں داخل ہو۔

(۱۵۷۴) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ تظان نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ عمری نے بیان کیا، ان سے نافع نے ابن عمر رضی اللہ عنہما سے بیان کیا، آپ نے فرمایا کہ نبی کریم ﷺ نے ذی طویٰ میں رات گزاری۔ پھر جب صبح ہوئی تو آپ مکہ میں داخل ہوئے۔ ابن عمر رضی اللہ عنہما بھی اسی طرح کرتے تھے۔

۱۵۷۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: بَاتَ النَّبِيُّ ﷺ بِذِي طَوًى حَتَّى أَصْبَحَ ثُمَّ دَخَلَ مَكَّةَ وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

[راجع: ۱۵۵۳]

باب: مکہ میں کدھر سے داخل ہو

بَابُ مِنْ أَيْنَ يَدْخُلُ مَكَّةَ؟

(۱۵۷۵) ہم سے ابراہیم بن منذر نے بیان کیا، ان سے معن بن عیسیٰ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ مکہ میں بلند گھاٹی (یعنی جنت المعلیٰ) کی طرف سے داخل ہوتے اور نکلے ثنیہ سفلی کی طرف سے یعنی نیچے کی گھاٹی (باب ثنیہ) کی طرف سے۔

۱۵۷۵۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي مَعْنٌ، حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ مَكَّةَ مِنَ النَّبْيَةِ الْعُلْيَا، وَيَخْرُجُ مِنَ النَّبْيَةِ السُّفْلَى.

[طرفہ فی: ۱۵۷۶] [ابوداؤد: ۱۸۶۶]

باب: مکہ سے جاتے وقت کون سی راہ سے جائے

بَابُ مِنْ أَيْنَ يَخْرُجُ مِنْ مَكَّةَ؟

(۱۵۷۶) ہم سے مسدد بن مسرہد بصری نے بیان کیا، انہوں نے کہا ہم سے یحییٰ تظان نے بیان کیا، ان سے عبید اللہ عمری نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ ثنیہ علیا یعنی مقام کداء کی طرف سے داخل ہوتے جو بطحاء میں ہے۔ اور ثنیہ سفلی کی طرف سے نکلے تھے یعنی نیچے والی گھاٹی کی طرف سے۔

۱۵۷۶۔ حَدَّثَنَا مُسَدَّدُ بْنُ مَسْرُودٍ الْبَصْرِيُّ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ النَّبْيَةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ النَّبْيَةِ السُّفْلَى. [راجع: ۱۵۷۵]

[مسلم: ۳۰۴۰] [ابوداؤد: ۱۸۶۶] [نسائی: ۲۸۶۵]

تشریح: ان حدیثوں سے معلوم ہوا کہ مکہ شریف میں ایک راہ سے آنا اور دوسری راہ سے جانا مستحب ہے۔ نسخہ مطبوعہ مصر میں یہاں اتنی عبارت زیادہ ہے: "قال ابو عبد الله كان يقال هو مسدد كاسمه قال ابو عبد الله سمعت يحيى بن معين يقول سمعت يحيى بن سعيد القطان يقول لو ان مسددا اتيته في بيته فحدثته لاستحق ذلك وما ابالي كتبي كانت عندى او عند مسدد" یعنی امام بخاری رحمہ اللہ نے کہا مسدد اسم پاسکی تھے یعنی مسدد کے معنی عربی زبان میں مضبوط اور درست کے ہیں تو وہ حدیث کی روایت میں مضبوط اور درست تھے اور میں نے یحییٰ بن معین سے سنا، وہ کہتے ہیں نے یحییٰ تظان سے سنا، وہ کہتے تھے اگر میں مسدد کے گھر جا کر ان کو حدیث سنایا کرتا تو وہ اس کے لائق تھے اور میری کتاب میں حدیث کی نیزے پاس ہیں یا مسدد کے پاس ہیں مجھے کچھ پروا نہیں۔ گویا یحییٰ تظان نے مسدد کی بے حد تعریف کی۔

(۱۵۷۷) ہم سے حمیدی اور محمد بن ثنیٰ نے بیان کیا، انہوں نے کہا کہ ہم

۱۵۷۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ

سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ

78291, 8290, 1081, 1080, 1079

[ابوداؤد: ۱۸۶۹، ترمذی: ۸۵۳]

۱۵۷۸۔ حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَلَاءِ، وَخَرَجَ مِنْ كُدَى مِنْ أَعْلَى مَكَّةَ. [راجع: ۱۵۷۷]

(۱۵۷۸) ہم سے محمود بن غیلان مروزی نے بیان کیا، انہوں نے کہا کہ ہم سے ابواسامہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن عروہ نے بیان کیا۔ ان سے ان کے والد عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ فتح مکہ کے موقع پر شہر میں کداء کی طرف سے داخل ہوئے اور کدی کی طرف سے نکلے جو مکہ کے بلند جانب ہے۔

[مسلم: ۳۰۴۳؛ ابوداؤد: ۱۸۶۸]

تشریح: کداء جلعمد ایک پہاڑ ہے مکہ کے نزدیک اور کدئی بضم کاف بھی ایک دوسرا پہاڑ ہے جو یمن کے راستے پر ہے۔ یہ روایت بظاہر ازگلی روايتوں کے خلاف ہے۔ لیکن کمانی نے کہا کہ یہ فتح مکہ کا ذکر ہے اور ازگلی روايتوں میں حجۃ الوداع کا۔ حافظ نے کہا یہ راوی کی غلطی ہے اور ٹھیک یہ ہے کہ آپ کداء یعنی بلندیہ جانب سے داخل ہوئے یہ عبارت من اعلیٰ کداء مکہ سے متعلق ہے نہ کدئی بالقصر سے (وحیدی)

۱۵۷۹۔ حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا عَمْرُو، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ مِنْ أَعْلَى مَكَّةَ. قَالَ هِشَامٌ: وَكَانَ عُرْوَةُ يَدْخُلُ عَلَى كِلْتاهِمَا مِنْ كَدَاءٍ وَكُدَى، وَأَكْثَرُ مَا يَدْخُلُ مِنْ كُدَى، وَكَانَتْ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ. [راجع: ۱۵۷۷]

(۱۵۷۹) ہم سے احمد بن عیسیٰ نے بیان کیا، کہا کہ ہم سے عبداللہ بن وہب نے بیان کیا، کہا کہ ہمیں عمرو بن حارث نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد عروہ بن زبیر نے اور انہیں عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ فتح مکہ کے موقع پر داخل ہوتے وقت مکہ کے بالائی علاقہ کداء سے داخل ہوئے۔ ہشام نے بیان کیا کہ عروہ اگرچہ کداء اور کدئی دونوں طرف سے داخل ہوتے تھے لیکن اکثر کدئی سے داخل ہوتے کیونکہ یہ راستہ ان کے گھر سے قریب تھا۔

۱۵۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، قَالَ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءِ مِنْ أَعْلَى مَكَّةَ، وَكَانَ عُرْوَةُ أَكْثَرَ مَا يَدْخُلُ مِنْ كُدَى وَكَانَ أَقْرَبَهُمَا إِلَى مَنَزِلِهِ. [راجع: ۱۵۷۷]

(۱۵۸۰) ہم سے عبداللہ بن عبدالوہاب نے بیان کیا، انہوں نے کہا کہ ہم سے حاتم بن اسماعیل نے ہشام سے بیان کیا، ان سے عروہ نے بیان کیا کہ نبی کریم ﷺ فتح مکہ کے موقع پر مکہ کے بالائی علاقہ کداء کی طرف سے داخل ہوئے تھے۔ لیکن عروہ اکثر کدلی کی طرف سے داخل ہوتے تھے کیونکہ یہ راستہ ان کے گھر سے قریب تھا۔

۱۵۸۱۔ حَدَّثَنَا زُوسَى قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: (۱۵۸۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا کہ ہم سے ہشام نے اپنے باپ سے بیان کیا، انہوں

نے بیان کیا کہ نبی کریم ﷺ فتح مکہ کے موقع پر کداء سے داخل ہوتے تھے۔ عروہ خود اگرچہ دونوں طرف (کداء اور کدئی) سے داخل ہوتے لیکن اکثر آپ کدئی کی طرف سے داخل ہوتے تھے کیونکہ یہ راستہ ان کے گھر سے قریب تھا۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ کداء اور کدئی دو مقامات کے نام ہیں۔

عَامَ الْفَتْحِ مِنْ كَدَاءٍ، وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا كِلْتَاهُمَا، وَكَانَ أَكْثَرُ مَا يَدْخُلُ مِنْ كُدَى أَقْرَبَهُمَا إِلَى مَنْزِلِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: كَدَاءٌ وَكُدَى مَوْضِعَانِ. [راجع: ۱۵۷۷]

باب: فضائل مکہ اور کعبہ کی بنا کا بیان

اور اللہ تعالیٰ کا ارشاد: ”اور جبکہ بنا دیا ہم نے خانہ کعبہ کو بار بار لوٹنے کی جگہ لوگوں کے لیے اور کر دیا اس کو امن کی جگہ اور (حکم دیا ہم نے) کہ مقام ابراہیم کو نماز پڑھنے کی جگہ بناؤ اور ہم نے ابراہیم اور اسماعیل سے عہد لیا کہ وہ دونوں پاک کر دیں میرے مکان کو طواف کرنے والوں اور اعتکاف کرنے والوں اور رکوع سجدہ کرنے والوں کے لیے۔ اے اللہ! کر دے اس شہر کو امن کی جگہ اور یہاں کے ان رہنے والوں کو بچلوں سے روزی دے جو اللہ اور یوم آخرت پر ایمان لائیں صرف ان کو، اس کے جواب میں اللہ تعالیٰ نے فرمایا اور جس نے کفر کیا اس کو میں دنیا میں چند روز مزے کرنے دوں گا پھر اسے دوزخ کے عذاب میں کھینچ لاؤں گا اور وہ برا ٹھکانا ہے۔ اور جب ابراہیم و اسماعیل علیہ السلام خانہ کعبہ کی بنیاد اٹھا رہے تھے (تو وہ یوں دعا کر رہے تھے) اے ہمارے رب! ہماری اس کوشش کو قبول فرما۔ تو ہی ہماری (دعاؤں کو) سننے والا اور (ہماری نیکیوں کا) جاننے والا ہے۔ اے ہمارے رب! ہمیں اپنا فرمانبردار بنا اور ہماری نسل سے ایک جماعت بنا جو تیری فرمانبردار ہو۔ ہم کو احکام حج سکھا اور ہمارے حال پر توجہ فرما کہ تو بہت ہی توجہ فرمانے والا ہے اور بڑا رحیم ہے۔“

(۱۵۸۲) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے ابو عاصم نبیل نے بیان کیا، کہا کہ مجھے ابن جریج نے خبر دی، کہا کہ مجھے عمرو بن دینار نے خبر دی، کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ (زمانہ جاہلیت میں) جب کعبہ کی تعمیر ہوئی تو نبی کریم ﷺ اور عباس رضی اللہ عنہ بھی پتھر اٹھا کر لارہے تھے۔ عباس رضی اللہ عنہ نے نبی کریم ﷺ سے کہا کہ اپنا تہنید اتار کر کا ندھے پر ڈال لو (تاکہ پتھر اٹھانے میں تکلیف

بابُ فَضْلِ مَكَّةَ وَبُنْيَانِهَا

وَقَوْلِهِ تَعَالَى: ﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ۝ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾.

[البقرة: ۱۲۵-۱۲۸]

۱۵۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: لَمَّا بَنِيَ الْكَعْبَةَ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسُ بْنُ قُلَيْبٍ الْجَحَارَةُ، فَقَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى

رَقَبَتِكَ فَخَرَّ إِلَى الْأَرْضِ، فَطَمَحَت عَيْنَاهُ إِلَى السَّمَاءِ فَقَالَ: «(أَرِنِي إِزَارِي)» فَشَدَّهُ عَلَيْهِ. [راجع: ۳۶۴] [مسلم: ۷۷۱]

نہ ہو) آپ ﷺ نے ایسا کیا تو نگے ہوتے ہی بے ہوش ہو کر آپ زمین پر گر پڑے اور آپ کی آنکھیں آسمان کی طرف لگ گئیں۔ آپ کہنے لگے: ”میرا تہبند دے دو۔“ پھر آپ ﷺ نے اسے مضبوط باندھ لیا۔

تشریح: اس زمانہ میں محنت مزدوری کے وقت نگے ہونے میں عیب نہیں سمجھا جاتا تھا۔ لیکن چونکہ یہ امر مروت اور غیرت کے خلاف تھا، اللہ نے اپنے حبیب کے لئے اس وقت بھی یہ گوارا نہ کیا کہ اس وقت تک آپ کو بخیری نہیں ملی تھی۔

۱۵۸۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «(أَلَمْ تَرَى أَنَّ قَوْمَكَ حِينَ بَنَوْا الْكُعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ)» فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: «(كُلُّهَا حِذَانُ قَوْمِكَ بِالْكَفْرِ لَفَعَلْتُ)» فَقَالَ عَبْدُ اللَّهِ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِئْذَانَ الرُّكَّتَيْنِ اللَّذَيْنِ يَلْبِيَانِ الْجَنْجَرَ، إِلَّا أَنَّ الْبَيْتَ لَمْ يَتِمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. [راجع: ۱۲۶]

ہم سے عبد اللہ بن مسلمہ تعنی نے بیان کیا، ان سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے سالم بن عبد اللہ نے کہ عبد اللہ بن محمد بن ابی بکر نے انہیں خبر دی، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی اور انہیں نبی کریم ﷺ کی پاک بیوی حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے ان سے فرمایا: ”کیا تجھے معلوم ہے جب تیری قوم نے کعبہ کی تعمیر کی تو بنیاد ابراہیم کو چھوڑ دیا تھا۔“ میں نے عرض کیا یا رسول اللہ! پھر آپ بنیاد ابراہیم پر اس کو کیوں نہیں بنا دیتے؟ آپ نے فرمایا کہ ”اگر تمہاری قوم کا زمانہ کفر سے بالکل نزدیک نہ ہوتا تو میں بے شک ایسا کر دیتا۔“ عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ اگر عائشہ صدیقہ رضی اللہ عنہا نے یہ بات رسول اللہ ﷺ سے سنی ہے (اور یقیناً حضرت عائشہ رضی اللہ عنہا سنی ہیں) تو میں سمجھتا ہوں یہی وجہ تھی جو رسول اللہ ﷺ حطیم سے متصل جو دیواروں کے کونے ہیں ان کو نہیں چوتے تھے۔ کیونکہ خانہ کعبہ ابراہیم بنیادوں پر پورا نہ ہوا تھا۔

[مسلم: ۳۲۴۲، ۳۳۳۰، نسائی: ۲۹۰۰]

تشریح: کیونکہ حطیم حضرت ابراہیم علیہ السلام کی بنائیں کعبہ میں داخل تھا۔ قریش نے پیسہ کم ہونے کی وجہ سے کعبہ کو چھوڑ کر دیا اور حطیم کی زمین کعبہ کے باہر رہنے دی۔ اس لئے طواف میں حطیم کو شامل کر لیتے ہیں۔ (وحیدی)

۱۵۸۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، حَدَّثَنَا الْأَشْعَثُ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ الْجَذَارِ، أَمِنَ الْبَيْتَ هُوَ؟ قَالَ: «(نَعَمْ)».

ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے ابوالاخص سلام بن سلیم بھی نے بیان کیا، ان سے اشعث نے بیان کیا، ان سے اسود بن یزید نے اور ان سے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ میں نے رسول اللہ ﷺ سے پوچھا کہ کیا حطیم بھی بیت اللہ میں داخل ہے؟ آپ ﷺ نے فرمایا کہ ”ہاں۔“ پھر میں نے پوچھا کہ پھر لوگوں نے اسے کعبے میں کیوں نہیں شامل کیا؟ آپ ﷺ نے جواب دیا کہ ”تمہارا

قوم کے پاس خرچ کی کمی پڑ گئی تھی۔“ پھر میں نے پوچھا کہ یہ دروازہ کیوں اونچا بنایا؟ آپ نے فرمایا کہ ”یہ بھی تمہاری قوم ہی نے کیا تاکہ جسے چاہیں اندر آنے دیں اور جسے چاہیں روک دیں۔ اگر تمہاری قوم کی جاہلیت کا زمانہ تازہ تازہ نہ ہوتا اور مجھے اس کا خوف نہ ہوتا کہ ان کے دل بگڑ جائیں گے تو اس عظیم کو بھی میں کعبہ میں شامل کر دیتا اور کعبہ کا دروازہ زمین کے برابر کر دیتا۔“

فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا قَالَ: ((فَعَلَ ذَلِكَ قَوْمُكَ لِيَدْخُلُوا مِنْ شَاوُوا وَيَمْنَعُوا مَنْ شَاوُوا، وَلَوْ لَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ بِالْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنَكِّرَ قُلُوبُهُمْ أَنْ أَدْخِلَ الْجَدْرَ فِي الْبَيْتِ وَأَنْ أُلْصِقَ بَابَهُ بِالْأَرْضِ)). [راجع: ۱۲۶]

[مسلم: ۳۲۴۹؛ ابن ماجہ: ۲۹۵۵]

(۱۵۸۵) ہم سے عبید بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام نے بیان کیا، ان سے ان کے والد نے اور ان سے ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے مجھ سے فرمایا: ”اگر تمہاری قوم کا زمانہ کفر لے ابھی تازہ نہ ہوتا تو میں خانہ کعبہ کو توڑ کر اسے ابراہیم علیہ السلام کی بنیاد پر بناتا کیونکہ قریش نے اس میں کمی کر دی ہے۔ اس میں ایک دروازہ اور اس دروازے کے مقابل رکھتا۔“ ابو معاویہ نے کہا ہم سے ہشام نے بیان کیا، حدیث میں خلف سے دروازہ مراد ہے۔

۱۵۸۵۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((لَوْ لَا حَدِيثُ قَوْمِكَ بِالْكَفْرِ لَنَقَضْتُ الْبَيْتَ ثُمَّ لَبَيْتُهُ عَلَى أُسَاسِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَإِنَّ قُرَيْشًا اسْتَفْضَرَتْ بَنَاءَهُ وَجَعَلَتْ لَهُ خَلْفًا)). وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ خَلْفًا يَعْنِي بَابًا.

[راجع: ۱۲۶] [مسلم: ۳۲۴۰؛ نسائی: ۲۹۰۱]

تشریح: اب کعبہ میں ایک ہی دروازہ ہے وہ بھی قد آدم سے زیادہ اونچا ہے۔ داخلے کے وقت لوگ بڑی مشکل سے بیڑی پر چڑھ کر کعبے کے اندر جاتے ہیں اور ایک ہی دروازہ ہونے سے اس کے اندر تازی ہوا مشکل سے آتی ہے۔ داخلے کے لئے کعبہ شریف کو ایام حج میں بہت تھوڑی مدت کے لئے کھولا جاتا ہے۔ الحمد للہ کہ ۱۳۵۱ھ کے حج میں کعبہ شریف میں مترجم کو داخلہ نصیب ہوا تھا۔ والحمد للہ علیٰ ذلک۔

(۱۵۸۶) ہم سے بیان بن عمرو نے بیان کیا، انہوں نے کہا کہ ہم سے یزید بن ہارون نے بیان کیا، انہوں نے کہا کہ ہم سے جریر بن حازم نے بیان کیا، انہوں نے کہا کہ ہم سے یزید بن رومان نے بیان کیا، ان سے عروہ نے اور ان سے ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے فرمایا: ”عائشہ! اگر تیری قوم کا زمانہ جاہلیت ابھی تازہ نہ ہوتا، تو میں بیت اللہ کو گرانے کا حکم دے دیتا تاکہ (نئی تعمیر میں) اس حصہ کو بھی داخل کر دوں جو اس سے باہر رہ گیا ہے اور اس کی کرسی زمین کے برابر کر دوں اور اس کے دو دروازے بنادوں، ایک مشرق اور ایک مغرب میں۔ اس طرح ابراہیم علیہ السلام کی بنیاد پر اس کی تعمیر ہو جاتی۔“ عبد اللہ بن زبیر رضی اللہ عنہ موجود تھا جب عبد اللہ بن زبیر رضی اللہ عنہ نے اسے گرایا تھا اور اس کی نئی تعمیر

۱۵۸۶۔ حَدَّثَنَا بَيَّانُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا يَزِيدُ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: ((لَا تَأْمُرُ بِالْبَيْتِ فَهَدِمَ، فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ وَالزُّقْمَ بِالْأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا، فَبَلَغْتُ بِهِ أُسَاسَ إِبْرَاهِيمَ)). فَذَلِكَ الَّذِي حَمَلَ ابْنُ الزُّبَيْرِ عَلَى هَذَا. قَالَ يَزِيدُ: وَشَهِدْتُ ابْنَ الزُّبَيْرِ جِئْنَ هَدَمَهُ وَبَنَاهُ وَأَدْخَلَ فِيهِ مِنَ الْجَنْجَرِ، وَقَدْ رَأَيْتُ

أَسَاسَ إِبْرَاهِيمَ حَجَّارَةً كَأَسَمَةِ الْإِبِلِ بِقَالَ: کر کے حطیم کو اس کے اندر کر دیا تھا۔ میں نے ابراہیم علیہ السلام کی تعمیر کے جَرِيرًا فَقُلْتُ لَهُ أَتَيْنَ مَوْضِعَهُ قَالَ: أَرَيْتَكَ پائے بھی دیکھے جواوٹ کی کوہان کی طرح تھے۔ جریر بن حازم نے کہا کہ الْآنَ. فَدَخَلْتُ مَعَهُ الْحَجَرَ فَأَشَارَ إِلَى مَكَانٍ میں نے ان سے پوچھا، ان کی جگہ کہاں ہے؟ انہوں نے فرمایا کہ میں ابھی فَقَالَ: هَا هُنَا. قَالَ جَرِيرٌ: فَحَزَزْتُ مِنْ دکھاتا ہوں۔ چنانچہ میں ان کے ساتھ حطیم میں گیا اور آپ نے ایک جگہ کی الْحَجَرَ سِتَّةَ أَذْرُعٍ أَوْ نَحْوَهَا. [راجع: ۱۲۶] طرف اشارہ کر کے کہا کہ یہ وہ جگہ ہے۔ جریر نے کہا کہ میں نے اندازہ لگایا [نسائی: ۲۹۰۳]

کدوہ جگہ حطیم میں سے چھ ہاتھ ہوگی یا ایسی ہی کچھ۔

تشریح: معلوم ہوا کہ کل حطیم کی زمین کعبہ میں شریک نہ تھی۔ کیونکہ پرنا لے سے لے کر حطیم کی دیوار تک سترہ ہاتھ جگہ ہے اور ایک تہائی ہاتھ دیوار کا عرض دو ہاتھ اور تہائی ہے۔ باقی پندرہ ہاتھ حطیم کے اندر ہے۔ بعض کہتے ہیں کل حطیم کی زمین کعبہ میں شریک تھی اور حضرت عمر رضی اللہ عنہ نے اپنی خلافت میں امتیاز کے لئے حطیم کے گرد ایک چھوٹی سی دیوار اٹھا دی۔ (جدیدی)

جس مقدس جگہ پر آج خانہ کعبہ کی عمارت ہے یہ وہ جگہ ہے جہاں فرشتوں نے پہلے پہل عبادت الہی کے لئے مسجد تعمیر کی۔ قرآن مجید میں ہے: ﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ﴾ (۳/ آل عمران ۹۶) یعنی اللہ کی عبادت کے لئے اور لوگوں کی ہدایت کے لئے برکت والا گھر جو سب سے پہلے دنیا کے اندر تعمیر ہوا وہ مکہ شریف والا گھر ہے۔

ابن ابی شیبہ، اسحاق بن راہویہ، عبد بن حمید، حارث بن ابی اسامہ، ابن جریر، ابن ابی حاتم اور بیہقی نے حضرت علی بن ابی طالب رضی اللہ عنہ سے روایت کیا ہے: "ان رجلا قال له الا تخبرني عن البيت اهو اول بيت وضع في الارض قال لا ولكنه اول بيت وضع للناس فيه البركة والهدى ومقام ابراهيم ومن دخله كان امنا۔" ایک شخص نے حضرت علی بن ابی طالب رضی اللہ عنہ سے پوچھا کہ آیا وہ سب سے پہلا مکان ہے جو روئے زمین پر بنایا گیا تو آپ نے ارشاد فرمایا کہ یہ بات نہیں ہے بلکہ یہ متبرک مقامات میں سب سے پہلا مکان ہے جو لوگوں کے لئے تعمیر ہوا اس میں برکت اور ہدایت ہے اور مقام ابراہیم ہے جو شخص وہاں داخل ہو جائے اس کو امن مل جاتا ہے۔

حضرت آدم علیہ السلام کا بیت اللہ کو تعمیر کرنا: عبدالرزاق، ابن جریر، ابن منذر، حضرت عطاء سے روایت کرتے ہیں آپ نے فرمایا:

"قال آدم اي رب مالي لا اسمع اصوات الملائكة قال لخطيتك ولكن اهبط الى الارض فابن لي بيتا ثم احفف به كما رايت الملائكة تحف بيتي الذي في السماء فزعم الناس انه بناه خمسة اجبل من حراء ولبنان وطور زبتا وطور سينا والجودي فكان هذا بنا آدم حتى بناه ابراهيم بعد۔"

حضرت آدم علیہ السلام نے بارگاہ الہی میں عرض کی، پروردگار کیا بات ہے کہ مجھے فرشتوں کی آوازیں سنائیں نہیں دیتیں۔ ارشاد الہی ہوا یہ تمہاری اس لغزش کا سبب ہے جو مجھ کو تمہارے استعمال کے باعث تم سے ہو گئی۔ لیکن ایک صورت ابھی باقی ہے کہ تم زمین پر اتار دو اور ہمارے لئے ایک مکان تیار کرو اس کو گھیرے رہو جس طرح تم نے فرشتوں کو دیکھا کہ وہ ہمارے مکان کو جو آسمان پر ہے گھیرے ہوئے ہیں۔ لوگوں کا خیال ہے کہ اس حکم کی بنا پر حضرت آدم نے کوہ حراء، لبنان، طور زبتا، طور سينا اور جودی ایسے پانچ پہاڑوں کے پتھروں سے بیت اللہ شریف کی تعمیر کی، یہاں تک کہ اس کے آثار مٹ گئے تو حضرت ابراہیم علیہ السلام نے اس کے بعد اس کو تعمیر کیا۔ ابن جریر، ابن ابی حاتم اور طبرانی نے حضرت عبد اللہ بن عمرو بن عاص رضی اللہ عنہ سے روایت کی ہے کہ آپ نے فرمایا: "لما اهبط الله آدم من الجنة قال اني مهبط معك بيتا يطاف حوله كما يطاف حول عرشي ويصلي عنده كما يصلي عند عرشي فلما كان زمن الطوفان رفعه الله اليه فكانت الانبياء يحجونه ولا يعلمون مكانه حتى تولاها الله بعد لابرهم واعلمه مكانه فبناه من خمسة اجبل حراء ولبنان، وثير جبل الطور وجبل الحمر وهو جبل بيت المقدس۔"

اللہ سبحانہ تعالیٰ نے جب آدم علیہ السلام کو جنت سے زمین پر اتارا تو ارشاد فرمایا کہ میں تمہارے ساتھ ایک گھر بھی اتاروں گا۔ جس کا طواف اسی

طرح کیا جاتا ہے جیسا کہ میرے عرش کا طواف ہوتا ہے اور اس کے پاس نماز اسی طرح ادا کی جائے گی جس طرح کہ میرے عرش کے پاس ادا کی جاتی ہے۔ پھر جب طوفان نوح کا زمانہ آیا تو اللہ تعالیٰ نے اس کو اٹھالیا۔ اسکے بعد انبیاء علیہم السلام بیت اللہ شریف کا حج تو کیا کرتے تھے مگر اس کا مقام کسی کو معلوم نہ تھا۔ یہاں تک کہ اللہ تعالیٰ نے اس کا پتہ حضرت ابراہیم علیہ السلام کو بتایا، اور اسکی جگہ دکھا دی تو آپ نے اس کو پانچ پہاڑوں سے بتایا۔ کوہ حراء، لبنان، شہیر، جبل الحمر، جبل طور (جبل الحمر کو جبل بیت المقدس بھی کہتے ہیں)۔

ارزاقی اور ابن منذر نے حضرت وہب بن منبہ رضی اللہ عنہ سے روایت کی ہے کہ آپ نے فرمایا اللہ سبحانہ تعالیٰ نے جب آدم علیہ السلام کی توبہ قبول فرمائی تو ان کو مکہ مکرمہ جانے کا ارشاد ہوا۔ جب وہ چلنے لگے تو زمین اور بڑے بڑے میدان پلیٹ کر مختصر کر دیئے گئے۔ یہاں تک کہ ایک ایک میدان جہاں سے وہ گزرتے تھے ایک قدم کے برابر ہو گیا اور زمین میں جہاں کہیں سمندر یا تالاب تھے ان کے دہانے بھی اتنے چھوٹے کر دیئے گئے کہ ایک قدم میں اس طرف پار ہوں۔ لیکن دوسرا یہ لطف تھا کہ آپ کا قدم زمین پر جس جگہ پڑتا وہاں ایک ایک بستی ہو جاتی اور اس میں عجیب برکت نظر آتی۔ شدہ شدہ آپ مکہ مکرمہ پہنچ گئے۔ مکہ شریف آنے سے پیشتر آدم علیہ السلام کی آہ و زاری اور آپ کا رنج و غم جنت سے چلے آنے کی وجہ سے بہت تھا، یہاں تک کہ فرشتے بھی آپ کے گریہ کی وجہ سے گریہ کرتے اور آپ کے رنج میں شریک ہوتے تھے۔ اس لئے اللہ تعالیٰ نے آپ کا غم غلط کرنے کے لئے جنت کا ایک خیمہ عنایت فرمایا تھا جو مکہ مکرمہ میں کعبہ شریف کے مقام پر نصب کیا گیا تھا۔ یہ وقت وہ تھا کہ ابھی کعبہ اللہ کو کعبہ کا لقب نہیں دیا گیا تھا۔ اسی دن کعبہ اللہ کے ساتھ رکمن بھی نازل ہوا۔ اس دن وہ سفید یا توت اور جنت کا ٹکڑا تھا۔ جب حضرت آدم علیہ السلام مکہ مکرمہ آئے تو اللہ تعالیٰ نے ان کی حفاظت اپنے ذمہ لے لی اور اس خیمہ کی حفاظت فرشتوں کے ذریعہ کرائی۔ یہ خیمہ آپ کے آخر وقت تک وہیں لگا رہا۔ جب اللہ تعالیٰ نے آپ کی روح قبض فرمائی تو اس خیمہ کو اپنی طرف اٹھالیا اور آدم علیہ السلام کے صاحبزادوں نے اس کے بعد اس خیمہ کے مقام پر مٹی اور پتھر کا ایک مکان بنایا جو ہمیشہ آباد رہا۔ آدم علیہ السلام کے صاحبزادے اور ان کے بعد والی نسلیں نیکے بعد دیگرے اس کی آبادی کا انتظام کرتی رہیں۔ جب نوح علیہ السلام کا زمانہ آیا تو وہ عمارت غرق ہو گئی اور اس کا نشان چھپ گیا۔

حضرت ہود اور صالح کے سوا تمام انبیاء علیہم السلام نے بیت اللہ کی زیارت کی ہے۔ ابن اسحاق اور بیہقی نے حضرت عروہ سے روایت کی ہے کہ آپ نے فرمایا:

”ما من نبی الا وقد حج البيت الا ما كان من هود وصالح لقد حججه نوح فلما كان في الارض ما كان من الغرق اصاب البيت ما اصاب الارض وكان البيت ربوة حمراء فبعث الله عز وجل هودا فتشاعل بامر قومه حتى قبضه الله اليه فلم يحجه حتى مات فلما بواه الله لا اهيمن عليه حججه ثم لم يبق نبی بعده الا حججه۔“

جس قدر انبیاء علیہم السلام معبوث ہوئے سب ہی نے بیت اللہ شریف کا حج ادا فرمایا مگر حضرت ہود علیہ السلام اور حضرت صالح علیہ السلام کو اس کا موقع نہ ملا۔ حضرت نوح علیہ السلام نے بھی حج ادا فرمایا ہے لیکن جب آپ کے زمانہ میں زمین پر طوفان آیا اور ساری زمین غرق آب ہوئی تو بیت اللہ شریف کو بھی اس سے حصہ ملا۔ بیت شریف ایک سرخ رنگ کا ٹیلہ رہ گیا تھا۔ پھر اللہ تعالیٰ نے حضرت ہود علیہ السلام کو معبوث فرمایا تو آپ حکم الہی کے مطابق فریضہ تبلیغ میں مشغول رہے اور آپ کی مشغولیت اس درجہ رہی کہ آپ کو آخر دم تک حج کرنے کی نوبت نہ آئی۔ پھر جب حضرت ابراہیم علیہ السلام کو بیت اللہ شریف بنانے کا موقع ملا تو انہوں نے حج ادا فرمایا اور آپ کے بعد جس قدر انبیاء علیہم السلام تشریف لائے سب نے حج ادا فرمایا۔

حضرت ابراہیم علیہ السلام کا بیت اللہ کو تعمیر کرنا: طبقات ابن سعد میں حضرت ابوجہم بن حذیفہ رضی اللہ عنہ سے روایت ہے کہ جناب نبی کریم ﷺ نے فرمایا: ”لوحی الله عز وجل الى ابراهيم يامرہ بالميسر الى بلده الحرام فركب ابراهيم البراق وجعل اسماعيل امامه وهو ابن سنتين وهاجو خلفه ومعه جبرئيل يدله على موضع البيت حتى قدم به مكة فانزل اسمعيل وامه الى جانب البيت ثم انصرف ابراهيم الى الشام ثم اوحى الله الى ابراهيم ان تبنى البيت وهو يومئذ ابن مائة سنة واسمعيل يومئذ ابن ثلاثين

سنۃ فبناہ معہ و توفی اسمعیل بعد ابیہ فدفن داخل الحجر مجاہلی۔“

یعنی اللہ عزوجل نے حضرت ابراہیم علیہ السلام کو بذریعہ وحی حکم بھیجا کہ بلدا الحرام مکہ شریف کی طرف چلیں۔ چنانچہ آپ بتعمیل حکم الہی براق پر سوار ہو گئے۔ اپنے پیارے نور نظر حضرت اسماعیل کو جن کی عمر شریف ہنوز دو سال کی تھی اپنے سامنے اور بی بی ہاجرہ کو اپنے پیچھے لے لیا۔ حضرت جبرائیل علیہ السلام بیت اللہ شریف کا مقام تلا نے کی غرض سے آپ کے ساتھ تھے۔ جب مکہ مکرمہ تشریف لائے تو حضرت اسماعیل علیہ السلام اور آپ کی والدہ ماجدہ کو بیت اللہ کے ایک جانب میں اتارا اور حضرت ابراہیم علیہ السلام شام کو واپس ہوئے۔ پھر اللہ تعالیٰ نے حضرت ابراہیم علیہ السلام کو جبکہ آپ کی عمر شریف کامل ایک سو سال تھی، بذریعہ وحی بیت اللہ شریف کے بنانے کا حکم فرمایا۔ اس وقت حضرت اسماعیل علیہ السلام کی عمر مبارک تیس سال کی تھی۔ چنانچہ اپنے صاحبزادے کو ساتھ لے کر حضرت ابراہیم علیہ السلام نے کعبہ کی بنیاد ڈالی۔ پھر حضرت ابراہیم علیہ السلام کی وفات ہو گئی اور حضرت اسماعیل علیہ السلام نے بھی آپ کے بعد وفات پائی تو حجر اسود اور کعبہ شریف کے درمیان اپنی والدہ ماجدہ حضرت ہاجرہ کے ساتھ دفن ہوئے اور آپ کے صاحبزادے حضرت ثابت بن اسماعیل اپنے والد محترم کے بعد اپنے ناموؤں کے ساتھ مل کر جو بنی جرہم سے تھے کعبہ شریف کے متولی قرار پائے۔

ابن ابی شیبہ ابن جریر، ابن ابی حاتم اور بیہقی کی روایت کے مطابق حضرت علی کرم اللہ وجہہ فرماتے ہیں جب حضرت ابراہیم علیہ السلام کو کعبہ اللہ شریف بنانے کا حکم ہوا تو آپ کو معلوم نہ ہوا کہ اس کو کس طرح بنائیں۔ اس نوبت پر اللہ پاک نے سیکنہ یعنی ایک ہوا بھیجی جس کے دو کنارے تھے۔ اس نے بیت اللہ شریف کے مقام پر طوق کی طرح ایک حلقہ باندھ دیا۔ ادھر آپ کو حکم ہو چکا تھا کہ سیکنہ جہاں ٹھہرے بس وہیں تعمیر ہونی چاہیے۔ چنانچہ حضرت ابراہیم علیہ السلام اس مقام پر بیت اللہ شریف کو تعمیر فرمایا۔

دیلمی نے حضرت علی رضی اللہ عنہ سے مرفوعاً روایت کی ہے۔ زیر تفسیر آیت: ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ﴾ (۲/البقرة: ۱۲۷) کہ بیت اللہ شریف جس طرح مرتلح ہے اسی طرح ایک چوکونی ابرہہ موردا ہوا اس میں سے آواز آتی تھی کہ بیت اللہ کا ارتفاع ایسا ہی چوکونا ہونا چاہیے جیسا کہ میں یعنی ابرہہ چوکونا ہوں۔ چنانچہ ابراہیم علیہ السلام نے بیت اللہ کو اسی کے مطابق مرتلح بنایا۔

سعید بن منصور اور عبد بن حمید، ابن ابی حاتم وغیرہ نے سعید بن مسیب سے روایت کیا ہے کہ حضرت علی رضی اللہ عنہ نے فرمایا کہ حضرت ابراہیم علیہ السلام نے ہوا کے ڈالے ہوئے نشان کے نیچے خود بنا شروع کیا۔ پس بیت اللہ شریف کے ستون برآمد ہو گئے۔ جس کو تیس تیس آدمی بھی بلانہیں سکتے تھے۔

آیت ہالاک تفسیر میں حضرت عبداللہ بن عباس رضی اللہ عنہما فرماتے ہیں: ”القواعد التي كانت قواعد البيت قبل ذلك ستون۔“ جن کو حضرت ابراہیم علیہ السلام نے بنایا، یہ وہی ستون ہیں جو بیت اللہ شریف میں پہلے کے بنے ہوئے تھے۔ ان ہی کو حضرت ابراہیم علیہ السلام نے بلند کیا۔

اس روایت سے معلوم ہوتا ہے کہ بیت اللہ شریف اگرچہ حضرت ابراہیم و حضرت اسماعیل علیہ السلام کا تعمیر فرمودہ ہے لیکن اس کا سنگ بنیاد ان حضرات کا رکھا ہوا نہیں ہے بلکہ اس کی بنیاد قدیم ہے آپ نے صرف اس کی تجدید فرمائی۔ جب حضرت ابراہیم علیہ السلام تعمیر کعبہ فرما رہے تھے تو یہ دعائیں آپ کی زبان پر تھیں: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ اے رب! ہماری اس خدمت تو حید کو قبول فرمائے۔ تو جاننے والا سننے والا ہے۔

﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةً لَكَ وَإِنَّا مَنَّاسُكَ وَنُبِّ عَلَيْنَا إِنَّكَ أَنْتَ الْغَوَّابُ الرَّحِيمُ﴾ (۲/البقرة: ۱۲۸) اے رب! ہمیں اپنا فرما کر ہم کو تیرے لیے ایک جماعت ہمیشہ اس مشن کو زندہ رکھنے والی بنادے اور ماننا کہ حج سے ہمیں آگاہ کر دے اور ہمارے اوپر اپنی عنایات کی نظر کر دے تو نہایت ہی توبہ اور رحیم ہے۔

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ (۱۳/ابراہیم: ۳۵) اے رب! اس شہر کو امن و امان والا مقام بنادے اور مجھے اور میری اولاد کو ہمیشہ بت پرستی کی حماقت سے بچائے رکھ۔

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ﴾ (۱۳/ابراہیم: ۳۷) اے رب! میں اپنی اولاد کو ایک خجرا قابل کاشت بیابان میں تیرے پاک گھر کے قریب آباد کرتا ہوں۔ اے رب! میری غرض ان کو یہاں بسانے سے صرف یہ ہے کہ یہ تیری عبادت کریں۔ نماز قائم کریں۔ میرے مولا الوکوں کے دل ان کی طرف پھیر دے اور ان کو میوؤں سے روزی عطا کر تا کہ یہ تیری شکر گزاری

کریں۔

”قال ابن عباس بنی ابراهیم البیت من خمسة اجبل من طور سینا و طور زینا و لبنان جبل بالشام والجودی جبل بالجزیرة و بنی قواعده من حراء جبل بمكة فلما انتهی ابراهیم الی موضع الحجر الاسود قال لاسماعيل انتنی بحجر حسن یكون للناس علما فاتاه بحجر فقال انتنی باحسن منه فمضى اسماعیل لیطلب حجرا احسن منه فصاح ابوقیس یا ابراهیم ان لك عندی ودیعة فخذها فقدف بالحجر الاسود فاخذہ ابراهیم فوضعه مكانه۔“ (خازن، ج: ۱/ ص: ۹۴)

یعنی حضرت ابن عباس رضی اللہ عنہما کہتے ہیں کہ حضرت ابراہیم علیہ السلام نے طور سینا و طور زینا و جبل لبنان جو شام میں ہے اور جبل جودی جو جزیرہ میں ہیں ان چاروں پہاڑوں کے پتھروں کا استعمال کیا۔ جب آپ حجر اسود کے مقام تک پہنچ گئے، تو آپ نے حضرت اسماعیل علیہ السلام سے فرمایا کہ ایک خوبصورت سا پتھر لاؤ جس کو نشانی کے طور پر (طوافوں کی گنتی کے لئے) میں قائم کر دوں۔ حضرت اسماعیل علیہ السلام ایک پتھر لائے، اس کو آپ نے واپس کر دیا اور فرمایا کہ اور مناسب پتھر تلاش کر کے لاؤ۔ حضرت اسماعیل علیہ السلام پتھر تلاش کر رہے تھے کہ جبل ابوقیس سے ایک غنیمتیں صدام بلند ہوئی کہ اسے ابراہیم امیرے پاس آپ کو دینے کی ایک امانت ہے، اسے لے جائیے۔ چنانچہ اس پہاڑ نے حجر اسود کو حضرت ابراہیم علیہ السلام کے حوالے کر دیا اور آپ نے اس پتھر کو اس کے مقام پر نصب کر دیا۔ بعض روایات میں یوں ہے کہ حضرت جبرائیل علیہ السلام نے حجر اسود کو لا کر آپ کے حوالہ کیا۔ (ابن کثیر) اور شرقی گوشہ میں باہر کی طرف زمین سے ڈیڑھ گز کی بلندی پر ایک طاق میں اس کو نصب کیا گیا۔ تعمیر ابراہیمی بالکل سادہ تھی نہ اس پر چھت تھی نہ دروازہ نہ چونہ مٹی سے کام لیا گیا تھا۔ صرف پتھر کی چار دیواری تھی۔

علامہ ارزقی نے تاریخ مکہ میں تعمیر ابراہیمی کا عرض و طول حسب ذیل لکھا ہے۔

بلندی زمین سے چھت تک ۹ گز۔ طول حجر اسود سے رکن شامی تک ۳۲ گز۔ عرض رکن شامی سے غربی تک ۲۲ گز۔

گھر بن چکا۔ حضرت جبرائیل علیہ السلام نے مناسک حج سے آگاہ کر دیا۔ اب ارشاد باری ہوا: ﴿وَأَطِيعُوا بُنْتٰی لِلطَّائِفِیْنِ وَالْقَائِمِیْنِ وَالرَّوٰعِیِّ السَّجُوْدِ وَآذِنِ فِی النَّاسِ بِالْحَجِّ یَأْتُوْكَ رِجَالًا وَآلًیٰ وَآلًیٰ عَلٰی كُلِّ صَافٍ بِأَتَمِّیْنِ مِنْ كُلِّ فَلَاحِ عَمِیْقٍ﴾ (الحج: ۲۷) یعنی ہمارا گھر طواف کرنے والوں، نماز میں قیام کرنے والوں، رکوع کرنے والوں اور جودہ کرنے والوں کے لئے پاک کر دے اور تمام لوگوں کو پکار دے۔ حج حج کو آئیں پیدل بھی اور دلی اونٹنیوں پر بھی ہر دور دراز کے گوشہ سے آئیں۔ اس زمانہ میں اعلان و اشتہار کے وسائل نہیں تھے۔ ویران جگہ تھی، آدم زاد کا کوسوں تک پہنچ نہ تھا۔ ابراہیم علیہ السلام کی آواز حدود حرم سے باہر نہیں جاسکتی تھی لیکن اس معمولی آواز کو قدرت حق تعالیٰ نے مشرق سے مغرب تک اور شمال سے جنوب تک اور زمین سے آسمان تک پہنچا دیا۔ مفسرین آیت بالا کے ذیل میں لکھتے ہیں:

”فنادی علی جبل ابوقیس یا ایہا الناس ان ربکم بنی بیتا و اوجب علیکم الحج الیہ فاجیبوا ربکم و التفت بوجہہ یمینا و شمالا و شرقا و غربا فاجابہ کل من کتب لہ ان یحج من اصلاّب الرجال و ارحام الامہات لییک اللهم لییک“ (جلالین)

یعنی حضرت ابراہیم علیہ السلام نے جبل ابوقیس پر چڑھ کر پکارا اے لوگو! تمہارے رب نے اپنی عبادت کے لئے ایک مکان بنوایا اور تم پر اس کا حج فرض کر دیا ہے۔ آپ یہ اعلان کرتے ہوئے شمال و جنوب، مشرق و مغرب کی طرف منہ کرتے جاتے اور آواز بلند کرتے جاتے تھے۔ پس جن انسانوں کی قسمت میں حج بیت اللہ کی سعادت ازیلی لکھی جا چکی ہے۔ انہوں نے اپنے بایوں کی پشت سے اور اپنی ماؤں کے ارحام سے اس مبارک ندا کو سن کر جواب دیا لییک اللهم لییک یا اللہ! ہم حاضر ہیں، یا اللہ! ہم تیرے پاک گھر کی زیارت کے لئے حاضر ہیں۔

بنائے ابراہیمی کے بعد: ابراہیم علیہ السلام کی یہ تعمیر ایک مدت تک قائم رہی اور اس کی تولیت و گمرانی سیدنا اسماعیل علیہ السلام کی اولاد میں منتقل ہوتی چلی آئی، یہاں تک کہ اس کی مرمت کی ضرورت پیش آئی۔ تب بنو جرہم نے اسی ابراہیمی نقشہ و ہیئت پر مرمت کا کام انجام دیا نہ کوئی چھت بنوائی اور نہ کوئی

تغیر کیا۔ جو جرہم کے بعد علاقہ نے تجدید کی مگر تعمیر میں کوئی اضافہ نہیں کیا۔

تعمیر قصی بن کلاب: ابراہیمی تعمیر کے بعد خانہ کعبہ کو چوتھی مرتبہ قصی بن کلاب قریشی نے تعمیر کیا۔ قصی قریش کے ممتاز افراد میں سے تھے تعمیر کعبہ کے ساتھ ساتھ قومی تعمیر کے لئے بھی اس نے بڑے بڑے کام انجام دیئے۔ تمام قریش کو جمع کر کے بذریعہ قاریان میں اتحاد کی روح پھونکی۔ دارالندوہ کا بانی بھی یہی شخص ہے جس میں قریش اپنے قومی اجتماعات و مذہبی تقریبات نکاح وغیرہ کے لئے جمع ہوا کرتے تھے۔ سقایہ (حاجیوں کو آب زمزم پلانا) اور رقادہ (یعنی حاجیوں کے کھانے پینے کا انتظام کرنا) یہ محکمے اسی نے قائم کئے۔ قریش کے قومی فنڈ سے ایک سالانہ رقم منیٰ اور مکہ معظمہ میں لشکر خانوں کے لئے مقرر کی۔ اس کے ساتھ چری حوض بنوائے جن میں حجاج کے لئے ایام حج میں پانی بھر دیا جاتا تھا۔ قصی نے اپنے سارے خاندان قریش کو مجتمع کر کے کعبہ شریف کے آس پاس بسایا۔ خدمت کعبہ کے متعلق متعدد کمیشیاں قائم کیں جن کو مختلف خدمات کا ذمہ دار ٹھہرایا۔ خانہ کعبہ کی چھت پر گولہ کی لکڑی کی چھت بنا کر اطراف میں درختوں کی باڑ لگادی اور اس پر سیاہ غلاف ڈالا۔ یہ تعمیر رسول اللہ ﷺ کے زمانہ طفولیت تک باقی تھی آپ نے اپنے بچپن میں اس کو ملاحظہ فرمایا۔

تعمیر قریش: یہ تعمیر نبوت محمدی سے پانچ سال قبل جب نبی کریم ﷺ کی عمر شریف ۳۵ سال کی تھی، ہوئی۔ اس تعمیر میں اور بنائے ابراہیمی میں ۱۲۷۵ سال کا زمانہ بیان کیا جاتا ہے۔ اس کی وجہ یہ ہوئی کہ ایک عورت نزد کعبہ غور جلا رہی تھی، پردہ شریف میں آگ لگ گئی اور پھیل گئی، یہاں تک کہ کعبہ شریف کی چھت بھی جل گئی اور پتھر بھی جھج گئے۔ جگہ جگہ سے دیواریں شق ہو گئیں۔ کچھ ہی دنوں بعد سیلاب آیا۔ جس نے اس کی بنیادوں کو ہلادیا کہ گر جانے کا خطرہ قوی ہو گیا۔ قریش نے اس تعمیر کے لئے چندہ جمع کیا۔ مگر شرط یہ رکھی کہ سودا، اجرت، زنا، عارت گری اور چوری کا پیسہ نہ لگایا جائے اس لئے خرچ میں کمی ہو گئی۔ جس کا تذکرہ یہ کیا گیا کہ ثیالی رخ سے چھ سات ذراع زمین باہر چھوڑ کر عمارت بنادی۔ اس متروکہ حصہ کا نام حطیم ہے۔

آیت مبارکہ: ﴿لَا تُذَيِّرُ فُئْرَاهُمْ الْقَوَاعِدُ﴾ (البقرہ: ۱۲۷/۲) کی تفسیر میں ابن کثیر میں تفصیلات یوں آئی ہیں:

”قال محمد بن اسحاق بن يسار في السيرة ولما بلغ رسول الله خمس وثلاثين سنة اجتمعت قريش لبنان الكعبة وكانوا يهيمون بذلك ليسبقوها ويهايون هدمها وانما كانت رضما فوق القامة فارادوا رفعها وتسقيفها وذلك ان نفرا سرقوا مايكون في بئر في الكعبة وانما كان يكون في بئر في جوف الكعبة وكان الذي وجد عنده الكنز دويك مولی بنی ملیح بن عمرو من خزاعة فقطعت قريش يده ويزعم الناس ان الذين سرقوه وضعوه عند دويك وكان البحر قد رمى بسفينة الى جدة لرجل من تجار الروم فتحطمت فاخذوا خشبها فاعدوه لتسقيفها وكان بمكة رجل قبطی نجار فهايلهم في انفسهم بغض ما يصلحها وكانت حية تخرج من بئر الكعبة التي كانت تطرح فيها ما يهدى لما كل يوم فتشرف على جدار الكعبة وكانت مما يهايون وذلك انه كان لا يدنو منها احد الا احزالت رجزالت وكشت وفتحت فاها فكانوا يهايونها فيبناهي يوم تشدق على جدار الكعبة كما كانت تصنع بعث الله اليها طائرا فاخطفها فذهب بها فقالت قريش انا لرجو ان يكون الله قد رضى ما اردنا، عندنا عامل رفيق وعندنا خشب وقد كفانا الله الحية فلما اجمعوا امرهم في هدمها بنيناها قام ابو وهب بن عمرو فتناول من الكعبة حجرا فوثب من يده حتى رجع الى موضعه فقال يا معشر قريش لا تدخلوا في بنيناها من كسبكم الا طيلا يدخل فيها مهر بنی ولا بيع ربا ولا مظلمة احد من الناس الى اخره“

خلاصہ اس عبارت کا یہ ہے کہ نبی کریم ﷺ کی عمر شریف ۳۵ سال کی تھی کہ قریش نے کعبہ کی از سر نو تعمیر کا فیصلہ کیا اور اس کی دیواروں کو بلند کر کے چھت ڈالنے کی جو بڑی پاس کی۔ کچھ دنوں کے بعد اور حادثات کے ساتھ ساتھ کعبہ شریف میں چوری کا حادثہ بھی ہو چکا تھا اتفاق سے چور بھی پکڑا گیا، اس کا ہاتھ کاٹا گیا اور تعمیری پروگرام میں مزید پیشگی ہو گئی۔ حسن اتفاق سے باقوم نامی ایک رومی تاجر کی کشتی طوفانی موجوں سے ٹکراتی ہوئی جدہ کے کنارے آ پڑی اور لکڑی کا سامان انڈال ل جانے کی اہل مکہ کو توقع ہوئی۔ ولید بن مغیرہ لکڑی خریدنے کے خیال سے جدہ آیا اور سامان تعمیر کے ساتھ ہی باقوم کو جو فن معماری میں استاد تھا اپنے ساتھ لے گیا۔ ان ہی ایام میں کعبہ شریف کی دیواروں میں ایک خطرناک آڈوہا پایا گیا۔ جس کو مارنے کی کسی کو

ہست نہ ہوتی تھی۔ اتفاقاً وہ ایک دن دیوار کعبہ پر بیٹھا ہوا تھا کہ اللہ تعالیٰ نے ایک ایسا پرندہ بھیجا جو اس کو آن میں اچک کر لے گیا۔ اب قریش نے سمجھا کہ اللہ تعالیٰ کی مرضی و مشیت ہمارے ساتھ ہے اس لئے تعمیر کا کام فوراً شروع کر دینا چاہیے۔ مگر کسی کی ہمت نہ ہوتی تھی کہ چھت پر چڑھے اور بیت اللہ کو منہدم کرے۔ آخر جرأت کر کے ابو وہب آگے بڑا اور ایک پتھر جدا کیا تو وہ پتھر ہاتھ سے چھوٹ کر پھر اپنی جگہ پر جا ٹھہرا۔ اس وقت ابو وہب نے اعلان کیا کہ تاجاز کمائی کا پیسہ ہرگز ہرگز تعمیر میں نہ لگایا جائے۔ پھر ولید بن مغیرہ نے کدال لے کر یہ کہتے ہوئے کہ اے اللہ! تو جانتا ہے ہماری نیت بخیر ہے اس کا ہدم شروع کر دیا۔ بنیاد نکل آئی تو اس کے مختلف حصوں کی تعمیر مختلف قبائل پر تقسیم کر دی گئی اور کام شروع ہو گیا۔

نبی کریم ﷺ بھی اپنے چچا حضرت عباس رضی اللہ عنہما کے ساتھ شریک کار تھے اور کندھوں پر پتھر رکھ کر لاتے تھے۔ جب حجر اسود رکھنے کا وقت آیا تو قبائل میں اختلاف پڑ گیا۔ ہر خاندان اس شرف کے حصول کا دعویدار تھا۔ آخر مرنے مارنے تک نوبت پہنچ گئی۔ مگر ولید بن مغیرہ نے یہ تجویز پیش کی کہ کل صبح کو جو شخص بھی سب سے پہلے حرم شریف میں قدم رکھے، اس کے فیصلے کو واجب العمل سمجھو۔ چنانچہ صبح کو سب سے پہلے حرم شریف میں آنے والے سیدنا محمد ﷺ تھے۔ سب نے بیک زبان آپ کے فیصلے کو خوشی ماننے کا اعتراف کیا۔ آپ نے حجر اسود کو اپنی چادر مبارک کے وسط میں رکھا اور ہر قبیلہ کے ایک ایک سردار کو اس چادر کے اٹھانے میں شریک کر لیا۔ جب وہ چادر گوشہ تک پہنچ گئی تو آپ نے اپنے دست مبارک سے حجر اسود کو اٹھا کر دیوار میں نصب فرما دیا۔ دیواریں اٹھارہ ہاتھ اونچی کر دی گئیں۔ اندرونی فرش بھی پتھر کا بنایا۔ اپنی امتیازی شان قائم رکھنے کے لئے دروازہ قد آدم اونچا رکھا۔ اندرون بیت اللہ شمالاً جنوباً تین تین ستون قائم کئے۔ جن پر شہتیر ڈال کر چھت پاٹ دی اور رکن عراقی کی طرف اندری اندر زینہ چڑھایا کہ چھت پر پہنچ سکیں اور شمالی سمت پر پرنالہ لگایا تاکہ چھت کا بارشی پانی حجر میں آ کر پڑے۔

باب: حرم کی زمین کی فضیلت

اور اللہ نے (سورہ نمل میں) فرمایا: ”مجھ کو تو یہی حکم ہے کہ عبادت کروں اس شہر کے رب کی جس نے اس کو حرمت والا بنایا اور ہر چیز اسی کے قبضہ و قدرت میں ہے اور مجھ کو حکم ہے تا بعد از بن کر رہنے کا۔“ اور اللہ تعالیٰ نے (سورہ قصص میں) فرمایا: ”کیا ہم نے ان کو جگہ نہیں دی حرم میں جہاں امن ہے ان کے لیے اور کھینچے چلے آتے ہیں اس کی طرف، میوے ہر قسم کے جو روزی ہے ہماری طرف سے لیکن بہت سے ان میں نہیں جانتے۔“

(۱۵۸۷) ہم سے علی بن عبد اللہ بن جعفر نے بیان کیا، کہا کہ ہم سے جریر بن عبد الحمید نے منصور سے بیان کیا، ان سے مجاہد نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا رسول اللہ ﷺ نے فتح مکہ پر فرمایا تھا کہ اللہ تعالیٰ نے اس شہر (مکہ) کو حرمت والا بنایا ہے (یعنی عزت دی ہے) پس اس کے (درختوں کے) کانٹے تک بھی نہیں کاٹے جاسکتے یہاں کے شکار بھی نہیں ہنکائے جاسکتے۔ اور ان کے علاوہ جو اعلان کر کے (مالک تک پہنچانے کا ارادہ رکھتے ہوں) کوئی شخص یہاں کی گری پڑی چیز بھی نہیں اٹھا سکتا۔“

بَابُ فَضْلِ الْحَرَمِ

وَقَوْلُهُ «إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ» [النمل: ۹۱] وَقَوْلُهُ «أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رَزَقًا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ»

[القصص: ۵۷]

۲۵۸۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «(إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يَنْقَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا)». [راجع: ۱۳۴۹]

تشریح: مسند احمد وغیرہ میں میاش بن ابی ربیعہ سے مروی ہے کہ رسول کریم ﷺ نے فرمایا: "ان هذه الامه لا تزال بخير ما عظموا هذه الحرمة یعنی الکعبة حق تعظیمها فاذا ضيعوا ذلك هلكوا۔" یعنی یہ امت ہمیشہ خیر و بھلائی کے ساتھ رہے گی جب تک یہ پورے طور پر کعبہ کی تعظیم کرتے رہیں گے اور جب اس کو ضائع کر دیں گے، ہلاک ہو جائیں گے۔ معلوم ہوا کہ کعبہ شریف اور اس کے اطراف ساری ارض حرم بلکہ سارا شہر امت مسلمہ کے لئے انتہائی معزز و موقر مقامات ہیں۔ ان کے بارے میں جو بھی تعظیم و تکریم سے متعلق ہدایات کتاب و سنت میں دی گئی ہیں، ان کو ہمہ وقت ملحوظ رکھنا ہے۔ حد ضروری ہے۔ بلکہ حقیقت یہ ہے کہ حرمت کعبہ کے ساتھ ملت اسلامیہ کی حیات وابستہ ہے۔ باب کے تحت جو آیات قرآنی امام بخاری رحمہ اللہ لائے ہیں ان میں بہت سے حقائق کا بیان ہے خاص طور پر اس کا کہ اللہ پاک نے شہر مکہ میں یہ برکت رکھی ہے کہ یہاں چاروں طرف سے ہر قسم کے میوے پھل اناج غلے کھجے چلے آتے ہیں۔ دنیا کا ہر ایک پھل وہاں کے بازاروں میں دستیاب ہو جاتا ہے۔ خاص طور پر آج کے زمانہ میں حکومت سعودیہ خلدھا اللہ تعالیٰ نے اس مقدس شہر کو جو ترقی دی ہے اور اس کی تعمیر جدید جن جن خطوط پر کی ہے اور کر رہی ہے وہ پوری ملت اسلامیہ کے لئے درجہ قابلِ تشکر ہیں۔ ایدہم اللہ بنصرہ العزیز۔

بَابُ تَوْرِیْثِ دُوْرِ مَكَّةَ وَبَیْعِهَا

باب: مکہ شریف کے گھر مکان میراث ہو سکتے ہیں

وَشِرَائِهَا

ان کا بیچنا اور خریدنا جائز ہے

مسجد حرام میں سب لوگ برابر ہیں یعنی خاص مسجد میں کیونکہ اللہ تعالیٰ نے (سورہ حج) میں فرمایا: "جن لوگوں نے کفر کیا اور جو لوگ اللہ کی راہ اور مسجد حرام سے لوگوں کو روکتے ہیں کہ جس کو ہم نے تمام لوگوں کے لیے یکساں مقرر کیا ہے۔ خواہ وہ وہیں کے رہنے والے ہوں یا باہر سے آنے والے اور جو شخص وہاں شرازت کے ساتھ حد سے تجاوز کرے، ہم اسے دردناک عذاب کا مزہ چکھائیں گے۔" ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ لفظ بادی باہر سے آنے والے کے معنی میں ہے اور معکوفاً کا لفظ رکے ہوئے کے معنی میں ہے۔

وَأَنَّ النَّاسَ فِي الْمَسْجِدِ الْحَرَامِ سَوَاءٌ خَاصَّةً لِقَوْلِهِ [تَعَالَى]: ﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ يُلْحَاقْ بِظُلْمٍ نُّذِقَهُ مِنْ عَذَابِ آلِيمٍ﴾. [الحج: ٢٥] قَالَ أَبُو عَبْدِ اللَّهِ الْبَادِي: الطَّارِئُ. مَعْكُوفًا: مَحْبُوسًا.

(۱۵۸۸) ہم سے اصح بن فرج نے بیان کیا، انہوں نے کہا کہ مجھے عبد اللہ بن وہب نے خبر دی، انہیں یونس نے، انہیں ابن شہاب نے، انہیں علی بن حسین نے، انہیں عمرو بن عثمان نے اور انہیں حضرت اسامہ بن زید رضی اللہ عنہ نے کہ انہوں نے پوچھا یا رسول اللہ! آپ مکہ میں کیا اپنے گھر میں قیام فرمائیں گے۔ اس پر آپ نے فرمایا کہ "عقیل نے ہمارے لیے محلہ یا مکان چھوڑا ہی کب ہے۔" (سب بیچ کھوج کر برابر کر دیئے) عقیل اور طالب، ابوطالب کے وارث ہوئے تھے۔ جعفر اور علی رضی اللہ عنہما کو وارثت میں کچھ نہیں ملا تھا، کیونکہ یہ دونوں مسلمان ہو گئے تھے اور عقیل رضی اللہ عنہ (ابتدا میں) اور

۱۵۸۸۔ حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: ((وَهْلٍ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُوْرٍ؟)) وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيٌّ شَيْئًا لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ

طالب اسلام نہیں لائے تھے۔ اس بنیاد پر حضرت عمر بن خطاب رضی اللہ عنہ فرمایا کرتے تھے کہ مسلمان کا فرکا وارث نہیں ہوتا۔ ابن شہاب نے کہا کہ لوگ اللہ تعالیٰ کے اس ارشاد سے دلیل لیتے ہیں کہ ”جو لوگ ایمان لائے، ہجرت کی اور اپنے مال اور جان کے ساتھ اللہ کی راہ میں جہاد کیا اور وہ لوگ جنہوں نے پناہ دی اور مدد کی، وہی ایک دوسرے کے وارث ہوں گے۔“

عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ، فَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ: لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ. قَالَ ابْنُ شَهَابٍ: وَكَانُوا يَتَأَوَّلُونَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ [الأنفال: ۷۲]

[۷۲] [أطرافه في: ۳۰۵۸، ۴۲۸۲، ۶۷۶۴]

[مسلم: ۳۲۹۴، ۳۲۹۶؛ ابوداؤد: ۲۹۱۰؛ ابن

ماجہ: ۲۷۳۰، ۲۹۴۲]

تشریح: مجاہد سے منقول ہے کہ مکہ تمام مباح ہے نہ وہاں کے گھروں کا پچنا درست ہے نہ کرایہ پردینا اور ابن عمر رضی اللہ عنہما سے بھی ایسا ہی منقول ہے اور امام ابوحنیفہ رحمہ اللہ اور ثوری رحمہ اللہ کا یہی مذہب ہے اور جمہور علما کے نزدیک مکہ کے گھر مکان ملک ہیں اور مالک کے مرنے کے بعد وہ وارثوں کے ملک ہو جاتے ہیں۔ امام ابو یوسف رحمہ اللہ (شاگرد امام ابوحنیفہ رحمہ اللہ) کا بھی یہ قول ہے اور امام بخاری رحمہ اللہ نے بھی اسی کو اختیار کیا ہے۔ ہاں خاص مسجد حرام میں سب مسلمانوں کا حق برابر ہے جو جہاں بیٹھ گیا اس کو وہاں سے کوئی اٹھانیں سکتا۔ اوپر کی آیت میں چونکہ عاکف اور مکوف کا مادہ ایک ہی ہے۔ اس لیے مکوف کی بھی تفسیر بیان کر دی۔

حدیث باب میں عقیل کا ذکر ہے۔ سو ابوطالب کے چار بیٹے تھے۔ عقیل، طالب، جعفر اور علی۔ علی اور جعفر نے نبی کریم صلی اللہ علیہ وسلم کا ساتھ دیا اور آپ کے ساتھ مدینہ آ گئے مگر عقیل مسلمان نہیں ہوئے تھے۔ اس لئے ابوطالب کی ساری جائیداد کے وہ وارث ہوئے۔ انہوں نے اسے سچ ڈالا۔ نبی کریم صلی اللہ علیہ وسلم نے اسی کا ذکر فرمایا تھا جو یہاں مذکور ہے۔ کہتے ہیں کہ بعد میں عقیل مسلمان ہو گئے تھے۔ داؤدی نے کہا جو کوئی ہجرت کر کے مدینہ منورہ چلا جاتا اس کا عزیز جو مکہ میں رہتا وہ ساری جائیداد بایں۔ نبی کریم صلی اللہ علیہ وسلم نے فتح مکہ کے بعد ان معاملات کو قائم رکھا تا کہ کسی کی دل شکنی نہ ہو۔ کہتے ہیں کہ ابوطالب کے یہ مکانات عرصہ دراز بعد محمد بن یوسف، حجاج ظالم کے بھائی نے ایک لاکھ دینار میں خرید لئے تھے۔ اصل میں یہ جائیداد ہاشمی کی تھی، ان سے عبدالمطلب کو ملی۔ انہوں نے سب بیٹوں کو تقسیم کر دی۔ اسی میں نبی کریم صلی اللہ علیہ وسلم کا حصہ بھی تھا۔

آیت مذکورہ باب شروع اسلام میں مدینہ منورہ میں اتری تھی۔ اللہ پاک نے مہاجرین اور انصار کو ایک دوسرے کا وارث بنادیا تھا۔ بعد میں یہ آیت اتری: ﴿وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾ (۸/ الأنفال: ۷۵) یعنی غیر آدمیوں کی نسبت رشتہ دار میراث کے زیادہ حقدار ہیں۔ خیر اس آیت سے مؤمنوں کا ایک دوسرے کا وارث ہونا نکلتا ہے۔ اس میں یہ ذکر نہیں ہے کہ مؤمن کا فرکا وارث نہ ہوگا اور شاید امام بخاری رحمہ اللہ نے اس مضمون کی طرف اشارہ کیا جو اس کے بعد ہے: ﴿وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا﴾ (۸/ الأنفال: ۷۲) یعنی جو لوگ ایمان بھی لے آئے مگر کافروں کے ملک سے ہجرت نہیں کی تو تم ان کے وارث نہیں ہو سکتے۔ جب ان کے وارث نہ ہوئے تو کافروں کے بطریق اولیٰ وارث نہ ہوں گے۔ (وحیدی)

بَابُ نَزُولِ النَّبِيِّ ﷺ مَكَّةَ

باب: نبی کریم صلی اللہ علیہ وسلم مکہ میں کہاں اترے تھے؟

قَالَ أَبُو عَبْدِ اللَّهِ نُسِبَتِ الدُّورُ إِلَى عَقِيلٍ وَتَوَرَّثَ الدُّورُ وَتَبَاعُ وَتُسْتَرَى.

ابو عبد اللہ امام بخاری رحمہ اللہ کہتے ہیں: گھروں کو (مذکورہ بالا حدیث میں) عقیل کی جانب منسوب کیا گیا اور گھر میراث ہوتے ہیں جو کہ بیچے جاتے

اور خریدے جاتے ہیں۔

۱۵۸۹۔ حَدَّثَنَا أَبُو الِیْمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ قُدُومَ مَكَّةَ: ((مَنْزِلُنَا عَدَا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ)). [اطرافہ فی: ۱۵۹۰، ۳۸۸۲، ۴۲۸۵، ۷۴۷۹]

۱۵۸۹۔ ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم سے شعیب نے خبر دی، انہیں زہری نے کہا کہ مجھ سے ابوسلمہ نے بیان کیا، ان سے ابوہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے جب (مثنیٰ سے لوٹتے ہوئے حجۃ الوداع کے موقع پر) مکہ آنے کا ارادہ کیا تو فرمایا کہ ”کل ان شاء اللہ ہمارا قیام اسی خیف بنی کنانہ (یعنی محصب) میں ہوگا جہاں (قریش نے) کفر پر اڑے رہنے کی قسم کھائی تھی۔“

۱۵۹۰۔ حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ مِنَ الْغَدِ يَوْمَ النَّحْرِ وَهُوَ بِمَنَى: ((نَحْنُ نَازِلُونَ عَدَا بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ)) يَعْنِي لِدَلِكِ الْمُحَصَّبِ. وَذَلِكَ أَنَّ قُرَيْشًا وَكِنَانَةَ تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ. أَوْ بَنِي الْمُطَّلِبِ. أَنَّ لَا يَنَاجِحُوهُمْ، وَلَا يَبَايِعُوهُمْ حَتَّى يُسَلِّمُوا إِلَيْهِمُ النَّبِيُّ ﷺ وَقَالَ سَلَامَةُ: عَنْ عُقَيْلٍ وَيَحْيَى بْنِ الضَّحَّاكِ عَنِ الْأَوْزَاعِيِّ أَخْبَرَنِي ابْنُ شِهَابٍ. وَقَالَ: بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ قَالَ أَبُو عَبْدِ اللَّهِ: بَنِي الْمُطَّلِبِ أَشْبَهُ. [راجع:

۱۵۹۰۔ ہم سے حمیدی نے بیان کیا، انہوں نے کہا کہ ہم سے ولید بن مسلم نے بیان کیا، انہوں نے کہا کہ ہم سے امام اوزاعی نے بیان کیا، انہوں نے کہا کہ مجھ سے زہری نے بیان کیا، ان سے ابوسلمہ نے بیان کیا اور ان سے ابوہریرہ رضی اللہ عنہ نے بیان کیا کہ گیارہویں کی صبح کو جب نبی کریم ﷺ مثنیٰ میں تھے تو یہ فرمایا تھا کہ ”کل ہم خیف بنی کنانہ میں قیام کریں گے جہاں قریش نے کفر کی حمایت کی قسم کھائی تھی۔“ آپ کی مراد محصب سے تھی کیونکہ یہیں قریش اور کنانہ نے بنو ہاشم اور بنو عبدالمطلب یا (راوی نے) بنو المطلب (کہا) کے خلاف حلف اٹھایا تھا کہ جب تک وہ نبی کریم ﷺ کو ان کے حوالہ نہ کر دیں۔ ان کے ہاں بیاہ شادی نہ کریں گے اور نہ ان سے خرید و فروخت کریں گے۔ اور سلامہ بن روح نے عقیل اور یحییٰ بن ضحاک سے روایت کیا، ان سے امام اوزاعی نے بیان کیا کہ مجھے ابن شہاب نے خبر دی، انہوں نے (اپنی روایت میں) بنو ہاشم اور بنو المطلب کہا۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ بنو المطلب زیادہ صحیح ہے۔

[۱۵۸۹] [مسلم: ۳۱۷۵؛ ابوداؤد: ۲۰۱۱]

(تشریح: کہتے ہیں اس مضمون کی ایک تحریری دستاویز مرتب کی گئی تھی۔ اس کو منصور بن عکرمہ نے لکھا تھا۔ اللہ تعالیٰ نے اس کا ہاتھ شل کر دیا۔ جب یہ معاہدہ بنی ہاشم اور بنی مطلب نے سنا تو وہ گھبراے مگر اللہ کی قدرت کہ اس معاہدہ کے کاغذ کو دیکھ نہ لکھایا۔ جو کعبہ شریف میں لٹکا ہوا تھا۔ کاغذ میں فقط وہ مقام رہ گیا جہاں اللہ کا نام تھا۔ نبی کریم ﷺ نے اس کی خبر ابوطالب کو دی۔ ابوطالب نے ان کا فروں کو کہا میرا بھتیجا یہ کہتا ہے کہ جا کر اس کاغذ کو دیکھو اگر اس کا بیان صحیح نکلے تو اس کی ایذا دہی سے باز آؤ، اگر جھوٹ نکلے میں اسے تمہارے حوالہ کر دوں گا پھر تم کو اختیار ہے۔ قریش نے جا کر دیکھا تو جیسا نبی کریم ﷺ نے فرمایا تھا ویسا ہی ہوا تھا کہ ساری تحریر کو دیکھ چاکٹ گئی تھی۔ صرف اللہ کا نام رہ گیا تھا۔ تب وہ بہت شرمندہ ہوئے۔ نبی کریم ﷺ جو اس

مقام پر جا کر اترے تو آپ نے اللہ کا شکر کیا اور یاد کیا کہ ایک دن تو وہ تھا۔ ایک آج کہہ پراسلام کی حکومت ہے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

بَابُ: اللہ تعالیٰ نے سورۃ ابراہیم میں فرمایا:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۚ رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا ۚ مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۚ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

”اور جب ابراہیم نے کہا میرے رب! اس شہر کو امن کا شہر بنا اور مجھے اور میری اولاد کو اس سے محفوظ رکھنا کہ ہم بتوں کی عبادت کریں۔ میرے رب! ان بتوں نے بہت لوگوں کو گمراہ کیا ہے پس جس نے میری پیروی کی پس بے شک وہ مجھ میں سے ہے اور جس نے میری نافرمانی کی پس بے شک تو بخشے والا رحم کرنے والا ہے۔ اے ہمارے رب بے شک میں نے اپنی اولاد کو غیر ذی زرع وادی میں پاک گھر کے پاس سکونت پذیر کر دیا ہے، اے رب ہمارے! تاکہ وہ نماز قائم کریں پس تو لوگوں کے دلوں کو ان کی طرف مائل کر دے اور انہیں پھلوں کی روزیاں عنایت فرما، تاکہ یہ شکرگزاری کریں۔“

[ابراہیم: ۳۵-۳۷]

تشریح: اس باب میں امام بخاری رحمہ اللہ نے صرف آیت پراکتفا کیا اور ارشاد فرمایا کہ قرآن مجید کی رو سے مکہ شہر امن والا شہر ہے۔ یہاں بد امنی قطعاً حرام ہے اور اس شہر کو بت پرستی جیسے جرم سے پاک رہنا ہے اور یہاں کے اسماعیلی خاندان والوں کو بت پرستی سے دور رہی رہنا ہے۔ اللہ پاک نے ایک عرصہ دراز کے بعد اپنے غلیل کی دعا قبول کی کہ سیدنا محمد رسول اللہ ﷺ تشریف لائے اور آپ نے حضرت خلیل علیہ السلام کی دعا کے مطابق اس شہر کو با امن بنادیا۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”لم يذكر في هذه الترجمة حديثاً وكانه أشار الى حديث ابن عباس في قصة اسكان ابراهيم لهاجر وابنها في مكة.“ امام بخاری رحمہ اللہ نے گویا اس آیت کو لا کر حضرت ابراہیم علیہ السلام کے حضرت ہاجرہ اور ان کے بیٹے کو یہاں لا کر آباد کرنے کی طرف اشارہ فرمایا۔ آگے خود موجود ہے: ﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْنِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾ (ابراہیم: ۳۷) یعنی یا اللہ! میں نے اس بنجر بیابان میں اپنی اولاد کو لا کر محض اس لئے آباد کیا ہے تاکہ یہاں یہ تیرے گھر کعبہ کی خدمت کریں۔ یہاں نماز قائم کریں۔ پس تو لوگوں کے دل ان کی طرف پھیر دے (کہ وہ سالانہ حج کے لئے بڑی تعداد میں یہاں آیا کریں، جن کی آمد ان کا ذریعہ معاش بھی ہو) اور ان کو پھلوں سے روزی دے تاکہ یہ شکر کریں۔ ہزار ہا سال گزر جانے کے باوجود یہ ابراہیمی دعا آج بھی فضا کے مکہ کی لہروں میں گونجتی ہوئی نظر آ رہی ہے۔ اس کی قبولیت کے پورے پورے اثرات دن بدن مستحکم ہی ہوتے جا رہے ہیں۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

بَابُ: اللہ تعالیٰ نے سورۃ مائدہ میں فرمایا:

﴿جَعَلَ اللَّهُ الْكعبةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

”اللہ نے کعبہ کو عزت والا گھر اور لوگوں کے قیام کی جگہ بنایا ہے اور اس طرح حرمت والے مہینہ کو بنایا۔ اللہ تعالیٰ کے فرمان: ﴿وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ تک۔ (ساتھ ہی یہ بھی ہے جو حدیث ذیل میں مذکور ہے)

[المائدة: ۹۷]

۱۵۹۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا زَيْدُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُحَرِّبُ الْكُفَّةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ)). اطرافه فی: ۱۵۹۶ [پنڈلیوں والا ایک حقیر حبشی تباہ کر دے گا۔]

(۱۵۹۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا ہم سے زیاد بن سعد نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کعبہ کو دو پتلی

[مسلم: ۷۳۰۵؛ نسائی: ۲۹۰۴]

تشریح: مگر یہ قیامت کے قریب اس وقت ہوگا جب زمین پر ایک بھی مسلمان باقی نہ رہے گا۔ اس کا دوسرا مطلب یہ بھی ہے کہ جب تک دنیا میں ایک بھی کلمہ گو مسلمان باقی ہے کعبہ شریف کی طرف کوئی دشمن آنکھ اٹھا کر بھی نہیں دیکھ سکتا۔ یہ بھی ظاہر ہے کہ اہل اسلام بلحاظ تعداد ہر زمانہ میں بڑھتے ہی رہے ہیں۔ اللہ کا شکر ہے کہ آج بھی ایک ارب سے زائد مسلمان دنیا میں موجود ہیں۔ کثر اللہ امة الاسلام۔ رہیں۔

۱۵۹۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرَفِيهِ الْكُفَّةُ، فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُومْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ)).

(۱۵۹۲) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ مجھے عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا کہ ہمیں محمد بن ابی حفصہ نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور ان سے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان فرمایا کہ رمضان (کے روزے) فرض ہونے سے پہلے مسلمان عاشورا کا روزہ رکھتے تھے۔ عاشورا ہی کے دن (جاہلیت میں) کعبہ پر غلاف چڑھایا جاتا تھا۔ پھر جب اللہ تعالیٰ نے رمضان فرض کر دیا تو رسول اللہ ﷺ نے لوگوں سے فرمایا کہ ”اب جس کا جی چاہے عاشورا کا روزہ رکھے جس کا جی چاہے چھوڑ دے۔“

[اطرافه فی: ۱۸۹۳، ۲۰۰۱، ۲۰۰۲، ۳۸۳۱]

[۴۵۵۲، ۴۵۰۴]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یوں ہے کہ اس میں عاشورا کے دن کعبہ پر پردہ ڈالنے کا ذکر ہے جس سے کعبہ شریف کی عظمت ثابت ہوئی جو باب کا مقصود ہے۔

۱۵۹۳۔ حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا إِبرَاهِيمُ، عَنِ الْحَجَّاجِ بْنِ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتَبَةَ،

(۱۵۹۳) ہم سے احمد بن حفص نے بیان کیا، کہا کہ ہم سے میرے والد نے بیان کیا، کہا کہ ہم سے ابراہیم بن طہمان نے بیان کیا، ان سے حجاج بن حجاج نے، ان سے قتادہ نے، ان سے عبد اللہ بن ابی عتبہ نے اور ان

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((لِيَحْجَنَ الْبَيْتَ وَلِيَعْتَمِرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ)) تَابِعَهُ أَبَانُ وَعِمْرَانُ عَنْ قَتَادَةَ وَقَالَ عَبْدُ الرَّحْمَنِ عَنْ شُعْبَةَ ((لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُحْجَّ الْبَيْتَ)) وَالْأَوَّلُ أَكْثَرُ، قَالَ أَبُو عَبْدِ اللَّهِ سَمِعَ قَتَادَةَ عَبْدَ اللَّهِ، وَعَبْدَ اللَّهِ أَبَا سَعِيدٍ .

سے ابوسعید خدری رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: ”بیت اللہ کا حج اور عمرہ یا جوج اور ماجوج کے نکلنے کے بعد بھی ہوتا رہے گا۔“ عبداللہ بن ابی عتبہ کے ساتھ اس حدیث کو ابان اور عمران نے قتادہ سے روایت کیا اور عبدالرحمن نے شعبہ کے واسطے سے یوں بیان کیا کہ ”قیامت اس وقت تک قائم نہیں ہوگی جب تک بیت اللہ کا حج بند نہ ہو جائے۔“ امام بخاری رحمہ اللہ نے کہا کہ پہلی روایت زیادہ راویوں نے کی ہے اور قتادہ نے عبداللہ بن عتبہ سے سنا اور عبداللہ نے ابوسعید خدری رضی اللہ عنہ سے سنا۔

تشریح: یا جوج ماجوج دو کافروں یافث بن نوح کی اولاد ہیں جن کی اولاد میں رومی اور ترک بھی ہیں قیامت کے قریب وہ ساری دنیا پر قابض ہو کر بڑا دھند چائیں گے۔ پورا ذکر علامات قیامت میں آئے گا۔ امام بخاری رحمہ اللہ اس حدیث کو یہاں اس لئے لائے کہ اس کی دوسری روایت میں بظاہر تعارض ہے اور فی الحقیقت تعارض نہیں، اس لئے کہ قیامت تو یا جوج اور ماجوج کے نکلنے اور ہلاک ہونے کے بہت دنوں بعد قائم ہوگی تو یا جوج اور ماجوج کے وقت میں لوگ حج اور عمرہ کرتے رہیں گے۔ اس کے بعد پھر قرب قیامت پر لوگوں میں کفر پھیل جائے گا اور حج اور عمرہ موقوف ہو جائے گا۔ ابان کی روایت کو امام احمد رحمہ اللہ نے اور عمران کی روایت کو ابویعلیٰ اور ابن خزیمہ نے وصل کیا ہے۔ حضرت حسن بصری رحمہ اللہ نے کہا: ”لا يزال الناس على دين ما حجوا البيت واستقبلوا القبلة“ (فتح) یعنی مسلمان اپنے دین پر اس وقت تک قائم رہیں گے جب تک وہ کعبہ کا حج اور اس کی طرف منہ کر کے نمازیں پڑھتے رہیں گے۔

باب: کعبہ پر غلاف چڑھانا

بَابُ كِسْوَةِ الْكُعْبَةِ

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ کعبہ پر غلاف چڑھانا جائز ہے یا اس کے غلاف کا تقسیم کرنا۔ کہتے ہیں سب سے پہلے تبع میری نے اس پر غلاف چڑھایا، اسلام سے نو برس پہلے۔ بعض نے کہا عدنان نے اور ریشی غلاف عبداللہ بن زبیر نے چڑھایا اور نبی کریم ﷺ کے عہد میں اس کا غلاف انطاع اور کبل کا تھا۔ پھر آپ نے یمنی کپڑے کا غلاف چڑھایا۔

١٥٩٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا وَاصِلُ الْأَخْذَبِ، عَنْ أَبِي وَائِلٍ، قَالَ: جِئْتُ إِلَى شَيْبَةَ ح: وَحَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، قَالَ: جَلَسْتُ مَعَ شَيْبَةَ عَلَى الْكُرْسِيِّ فِي الْكُعْبَةِ فَقَالَ: لَقَدْ جَلَسَ هَذَا الْمَجْلِسُ عُمَرُ فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أَدْعَ فِيهَا صَفْرَاءَ وَلَا بَيْضَاءَ إِلَّا قَسَمْتُهُ.

(۱۵۹۴) ہم سے عبداللہ بن عبد الوہاب نے بیان کیا، کہا کہ ہم سے خالد بن حارث نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، کہا کہ ہم سے واصل اخذب نے بیان کیا اور ان سے ابو وائل نے بیان کیا کہ میں شیبہ کی خدمت میں حاضر ہوا (دوسری بسند) اور ہم سے قبصہ نے بیان کیا، کہا کہ ہم سے سفیان نے واصل سے بیان کیا اور ان سے ابو وائل نے بیان کیا کہ میں شیبہ کے ساتھ کعبہ میں کرسی پر بیٹھا ہوا تھا تو شیبہ نے فرمایا کہ اسی جگہ بیٹھ کر عمر رضی اللہ عنہ نے (ایک مرتبہ) فرمایا کہ میرا ارادہ یہ ہوتا ہے کہ کعبہ کے اندر جتنا سونا چاندی ہے اسے نہ چھوڑوں (جسے زمانہ جاہلیت میں کفار نے جمع کیا تھا) بلکہ سب کو نکال کر (مسلمانوں میں) تقسیم کر دوں۔ میں

قُلْتُ: إِنَّ صَاحِبِيكَ لَمْ يَفْعَلَا. قَالَ: هُمَا نے عرض کیا کہ آپ کے ساتھیوں (نبی کریم ﷺ اور ابو بکر رضی اللہ عنہ) نے تو الْمَرَانِ اقْتَدَيْ بِهَمَا. [طرفہ فی: ۷۲۷۵] ایسا نہیں کیا۔ انہوں نے فرمایا کہ میں بھی انہیں کی پیروی کر رہا ہوں (اسی لیے میں اس کو ہاتھ نہیں لگاتا)۔ [ابوداؤد: ۲۰۳۱، ابن ماجہ: ۳۱۱۶]

”قال الاسماعيلي ليس في حديث الباب لكسوة الكعبة ذكر يعني فلا يطابق الترجمة وقال ابن بطلال معنى الترجمة صحيح و وجهها انه معلوم ان الملوك في كل زمان كانوا يتفاخرون بكسوة الكعبة برفع الثياب المنسوجة بالذهب وغيره كما يتفاخرون بتسبييل الاموال لها فاراد البخاري ان عمر لما رأى قسمة الذهب والفضة صوابا كان حكم الكسوة حكم المال تجوز قسمتها بل ما فضل من كسوتها اولى بالقسمة وقال ابن المنير في الحاشية يحتمل ان مقصوده التنبيه على ان كسوة الكعبة مشروع والحجة فيه انها لم تزل تقصد بالمال يوضع فيها معنى الزينة اعظاما لها فالكسوة من هذا القبيل“ (فتح الباری)

تشریح: بیت اللہ شریف پر غلاف ڈالنے کا رواج بہت قدیم زمانہ سے ہے۔ مؤرخین کا بیان ہے کہ جس شخص نے سب سے پہلے کعبہ مقدس کو غلاف پہنایا وہ حمیر کا بادشاہ اسعد ابو کرب ہے۔ یہ شخص جب مکہ شریف آیا تو نہایت بردیمانی سے غلاف تیار کر کر ہمارا ہلایا اور بھی مختلف اقسام کی سوتی و ریشمی اچادروں کے پردے ساتھ تھے۔

قریش جب خانہ کعبہ کے متولی ہوئے تو عام چندہ سے ان کا نیا غلاف سالانہ تیار کر کر کعبہ شریف کو پہنانے کا دستور ہو گیا۔ یہاں تک کہ ابو ربیعہ بن مغیرہ مخزومی کا زمانہ آیا جو قریش میں بہت ہی بخئی اور صاحب ثروت تھا۔ اس نے اعلان کیا کہ ایک سال چندہ سے غلاف تیار کیا جائے اور ایک سال میں اکیلا اس کے جملہ اخراجات برداشت کیا کروں گا۔ اسی بنا پر اس کا نام عدل قریش پڑ گیا۔

حضرت عباس رضی اللہ عنہ کی والدہ نبیلہ بنت حرام نے قبل از اسلام ایک غلاف چڑھایا تھا جس کی صورت یہ ہوئی کہ نو عمر بچہ یعنی حضرت عباس رضی اللہ عنہ کا بھائی خوار نامی گم ہو گیا تھا۔ اور انہوں نے منت مانی کہ میرا بچہ مل گیا تو کعبہ پر غلاف چڑھاؤں گی۔ چنانچہ ملنے پر انہوں نے اپنی منت پوری کی۔

۸ھ میں مکہ دارالاسلام بن گیا اور نبی کریم ﷺ نے یمنی چادر کا غلاف ڈالا۔ آپ کی وفات کے بعد ابو بکر صدیق رضی اللہ عنہ نے آپ کی پیروی کی۔ حضرت عمر فاروق رضی اللہ عنہ کے عہد خلافت میں جب مصر فتح ہو گیا تو آپ نے قباطی مصری کا جو کہ بیش قیمت کپڑا ہے بیت اللہ پر غلاف چڑھایا اور سالانہ اس کا اہتمام فرمایا۔ آپ پچھلے سال کا غلاف حایوں پر تقسیم فرما دیا کرتے اور نیا غلاف چڑھا دیا کرتے تھے۔ شروع میں حضرت عثمان غنی رضی اللہ عنہ کے زمانہ میں بھی یہی عمل رہا ایک دفعہ آپ نے غلاف کعبہ کا کپڑا کسی حائضہ عورت کو پہنے ہوئے دیکھا تو اس کی عادت بدل دی اور قدیم غلاف دفن کیا جانے لگا۔ اس کے بعد ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے مشورہ دیا کہ یہ اضافت مال ہے، اس لئے بہتر ہے کہ پرانا پردہ فروخت کر دیا جائے۔ چنانچہ اس کی قیمت غریبوں میں تقسیم ہونے لگی۔ رفتہ رفتہ بنو شیبہ بلا شرکت غیرے اس کے مالک بن گئے۔

اکثر سلاطین اسلام کعبہ شریف پر غلاف ڈالنے کو اپنا فخر سمجھتے رہے اور قسم قسم کے یمنی غلاف سالانہ چڑھاتے رہے ہیں۔ حضرت معاویہ رضی اللہ عنہ کی طرف سے ایک غلاف ۱۰ محرم کو اور دوسرا قباطی ۲۹ رمضان کو چڑھا دیا گیا تھا۔ خلیفہ مامون رشید نے اپنے عہد خلافت میں بجائے ایک کے تین غلاف بھیجے۔ جن میں ایک مصری پارچہ کا تھا۔ اور دوسرا سفید دیا کا اور تیسرا سرخ دیا کا تھا تا کہ پہلا کیمر جب کو اور دوسرا ۲۷ رمضان کو اور تیسرا آٹھویں ذی الحجہ کو بیت اللہ پر چڑھایا جائے۔ خلفائے عباسیہ کو اس کا بہت زیادہ اہتمام تھا اور سیاہ کپڑا ان کا شعار تھا۔ اس لیے اکثر سیاہ ریشم ہی کا غلاف کعبہ کے لئے تیار ہوتا تھا۔ سلاطین کے علاوہ دیگر امرا و اہل ثروت بھی اس خدمت میں حصہ لیتے تھے اور ہر شخص چاہتا تھا کہ میرا غلاف تادیر بلبوس رہے۔ اس لئے اوپر نیچے بہت سے غلاف بیت اللہ پر جمع ہو گئے۔

۱۶۰ھ میں سلطان مہدی عباسی جب حج کے لئے آئے تو خدام کعبہ نے کہا کہ بیت اللہ پر اتنے غلاف جمع ہو گئے ہیں کہ بنیادوں کو ان کے بوجھ

کاقل دشوار ہے۔ سلطان نے حکم دے دیا کہ تمام غلاف اتار دیئے جائیں اور آئندہ ایک سے زیادہ غلاف نہ چڑھایا جائے۔

عباسی حکومت جب ختم ہو گئی ۶۵۹ھ میں شاہ یمن ملک مظفر نے اس خدمت کو انجام دیا۔ اس کے بعد مدت تک خالص یمن سے غلاف آتا رہا اور کبھی شاہان مصر کی شرکت میں مشترکہ۔ خلافت عباسیہ کے بعد شاہان مصر میں سب سے پہلے اس خدمت کا فخر ملک ظاہر بنیرس کو نصیب ہوا۔ پھر شاہان مصر نے مستقل طور پر اس کے اوقاف کر دیئے اور غلاف کعبہ سالانہ مصر سے آنے لگا۔ ۷۵۱ھ میں ملک مجاہد نے چاہا کہ مصری غلاف اتار دیا جائے اور میرے نام کا غلاف چڑھایا جائے مگر مکہ مکرمہ سے جب یہ خبر شاہ مصر کو پہنچی تو ملک مجاہد گرفتار کر لیا گیا۔

کعبہ شریف کو بیرونی غلاف پہنانے کا دستور تو زمانہ قدیم سے چلا آتا ہے مگر اندرونی غلاف کے متعلق تقی الدین فارسی کے بیان سے معلوم ہوتا ہے کہ سب سے پہلے ملک ناصر حسن چرکی نے ۷۶۱ھ میں کعبہ کا اندرونی غلاف روانہ کیا تھا۔ جو تخمیناً ۸۱۷ھ تک کعبے کے اندر دیواروں پر لٹکا رہا۔ اس کے بعد ملک الاشرف ابوالنصر سیف الدین سلطان مصر نے ۸۲۵ھ میں سرخ رنگ کا اندرونی غلاف کعبے کے لئے روانہ کیا۔ آج کل یہ غلاف خود حکومت سعودیہ عربیہ خلدھا اللہ تعالیٰ کے زیر اہتمام تیار کرایا جاتا ہے۔

باب: کعبہ کے گرانے کا بیان

بَابُ هَدْمِ الْكُعْبَةِ

اور ام المومنین حضرت عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”ایک فوج بیت اللہ پر چڑھائی کرے گی اور وہ زمین میں دھنسا دی جائے گی۔“

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ: ((يَغْزُو جَيْشُ الْكُعْبَةِ، فَيُحْصَفُ بِهِمْ)).

(۱۵۹۵) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا کہ ہم سے عبید اللہ بن اخس نے بیان کیا، کہا کہ مجھ سے ابن ابی ملیکہ نے بیان کیا، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے اور ان سے نبی کریم ﷺ نے فرمایا: ”گو یا میری نظروں کے سامنے وہ پتلی ٹانگوں والا سیاہ آدمی ہے جو خانہ کعبہ کے ایک ایک پتھر کو اکھاڑ پھینکے گا۔“

۱۵۹۵۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ، قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: ((كَأَنِّي بِهِ أَسْوَدٌ أَفْجَحٌ، يَقْلَعُهَا حَجَرًا حَجَرًا)).

(۱۵۹۶) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے کہ ابو ہریرہ رضی اللہ عنہ نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”کعبہ کو دو پتلی پنڈلیوں والا جیش خراب کرے گا۔“

۱۵۹۶۔ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُخَرَّبُ الْكُعْبَةُ ذُو السَّوْقَيْنِ مِنَ الْحَبَشَةِ)). [راجع: ۱۵۹۱] [مسلم: ۱۷۳۰۶]

تشریح: اوپر والی حدیث میں ان کا لفظ ہے۔ اور ان وہ ہے جو اکڑتا ہوا چلے یا پلٹے میں اس کے دونوں پنجے تو نزدیک رہیں اور دونوں ایڑیوں میں فاصلہ ہے۔ وہ جشی مردود جو قیامت کے قریب کعبہ ڈھائے گا وہ اسی شکل کا ہوگا۔ دوسری روایت میں ہے اسکی آنکھیں نیلی، ناک پھیلی ہوئی ہوگی، پیٹ بڑا ہوگا۔ اس کے ساتھ اور لوگ ہوں گے، وہ کعبہ کا ایک ایک پتھر اکھاڑ ڈالیں گے اور سمندر میں لے جا کر پھینک دیں گے۔ یہ قیامت کے بالکل نزدیک ہوگا۔ اللہ ہر رفتے سے بچائے۔ آمین

”ووقع هذا الحديث عند احمد من طريق سعيد بن سمعان عن ابي هريرة بانتم من هذا السياق ولفظه يبيع للرجل بين الركن والمقام ولن يستحل هذا البيت الا اهله فاذا استحلوه فلا تسال عن هلكة العرب ثم تجيء الحبشة فيخربونه خرابا لا يعمر بعده ابدا وهم الذين يستخرجون كثره ولا يقره في السفن من وجه آخر عن ابي هريرة مرفوعا لا محكم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

يستخرج كنز الكعبة الاذو السويقتين من الحبشة ونحوه لابی داود من حديث عبدالله بن عمرو بن العاص وزاد احمد والطبرانی من طريق مجاهد عنه فيسلبها حليتها ويجردھا من كسوتها كانی انظر اليه اصيلع افيدع يضرب عليها بمسحاته او بمعولہ۔“

”قيل هذا الحديث يخالف قوله تعالى ﴿اولم يروا انا جعلنا حرمًا آمنًا﴾ ولان الله حبس عن مكة الفيل ولم يمكن اصحابه من تخريب الكعبة ولم تكن اذا ذاك قبة فكيف يسلط عليها الحبشة بعد ان صارت قبة للمسلمين واجيب بان ذلك محمول على انه يقع في اخر الزمان قرب قيام الساعة حيث لا يبقى في الارض احد يقول الله الله كما ثبت في صحيح مسلم لا تقوم الساعة حتى لا يقال في الارض الله الله واعترض بعض الملحدين على الحديث الماضي فقال كيف سودته خطايا المشركين ولم تبيضه طاعات اهل التوحيد واجيب بما قال ابن قتيبة لو شاء الله لكان ذلك وانما اجري الله العادة بان السواد يصبغ ولا ينصبغ على العكس من البياض۔“ (فتح الباری)

بَابُ مَا ذُكِرَ فِي الْحَجَرِ الْأَسْوَدِ باب: حجر اسود کا بیان

۱۵۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْ لَا أَنِّي رَأَيْتُ النَّبِيَّ ﷺ يَقْبَلُكَ مَا قَبَّلْتُكَ. [طرفاه

(۱۵۹۷) ہم سے محمد بن کثیر نے بیان کیا، انہوں نے کہا کہ، ہمیں سفیان ثوری نے خبر دی، انہیں اعمش نے، انہیں ابراہیم نے، انہیں عابس بن ربیعہ نے کہ حضرت عمر رضی اللہ عنہ حجر اسود کے پاس آئے اور اسے بوسہ دیا اور فرمایا میں خوب جانتا ہوں کہ تو صرف ایک پتھر ہے، نہ کسی کو نقصان پہنچا سکتا ہے نہ نفع۔ اگر رسول اللہ ﷺ کو تجھے بوسہ دیتے ہوئے میں نہ دیکھتا تو میں بھی کبھی تجھے بوسہ نہ دیتا۔

فی: ۱۶۰۵، ۱۶۱۰] [مسلم: ۳۰۷۰، ابوداؤد:

۱۸۷۳: ترمذی: ۸۶۰، نسائی: ۲۹۳۷]

تشریح: حجر اسود کو کالا پتھر ہے جو کعبہ کے مشرقی کونے میں لگا ہوا ہے۔ صحیح حدیث میں ہے کہ حجر اسود جنت کا پتھر ہے۔ پہلے وہ دودھ سے بھی زیادہ سفید تھا پھر لوگوں کے گناہوں نے اس کو کالا کر دیا۔ حاکم کی روایت میں ہے کہ حضرت عمر رضی اللہ عنہ کی یہ بات سن کر علی رضی اللہ عنہ نے فرمایا تھا اے امیر المؤمنین! یہ پتھر بگاڑ اور فائدہ کر سکتا ہے، قیامت کے دن اس کی آنکھیں ہوں گی اور زبان اور ہونٹ اور وہ گواہی دے گا۔ حضرت عمر رضی اللہ عنہ نے یہ سن کر فرمایا ابوالحسن! جہاں تم نہ ہو وہاں اللہ مجھ کو نہ رکھے۔ ذہبی نے کہا کہ حاکم کی روایت ساقط ہے۔ خود مرفوع حدیث میں نبی کریم ﷺ سے ثابت ہے کہ آپ ﷺ نے بھی حجر اسود کو بوسہ دیتے وقت ایسا ہی فرمایا تھا۔ اور حضرت ابوبکر رضی اللہ عنہ نے بھی ایسا ہی کہا۔ آخر جہ ابن ابی شیبہ اس کا مطلب یہ کہ تیرا چومنا محض نبی کریم ﷺ کی اتباع کی نیت سے ہے۔

اس روایت سے صاف نکلا کہ قبروں کی چوٹ چومنا یا قبروں کی زمین چومنا یا خود قبر کو چومنا یہ سب ناجائز کام ہیں۔ بلکہ بدعات سیئہ ہیں۔ کیونکہ حضرت عمر رضی اللہ عنہ نے حجر اسود کو صرف اس لیے چوما کہ نبی کریم ﷺ نے اسے چوما تھا اور نبی کریم ﷺ یا صحابہ رضی اللہ عنہم سے کہیں منقول نہیں ہے کہ انہوں نے قبر کا بوسہ لیا ہو۔ یہ سب کام جاہلوں نے نکالے ہیں اور شرک ہیں کیونکہ جن کی قبروں کو چومتے ہیں ان کو اپنے نفع کا مالک گرا دیتے ہیں اور ان کی دہائی دیتے اور ان سے مراد مانگتے ہیں۔ لہذا شرک ہونے میں کیا کلام ہے۔ کوئی خالص محبت سے چومے تو یہ بھی غلط اور بدعت ہوگا اس لئے کہ نبی کریم ﷺ اور آپ کے صحابہ رضی اللہ عنہم سے کہیں کسی قبر کو چومنے کا ثبوت نہیں ہے۔ علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال الطبری انما قال ذلك عمر لان الناس كانوا حدیثی عهد بعبادة الاصنام فخشى عمر ان يظن الجاهل ان استلام الحجر من باب تعظيم بعض الاحجار كما كانت العرب تفعل في الجاهلية فاراد عمر ان يعلم الناس ان استلامه اتباع لفعل رسول الله ﷺ لان الحجر ينفع او يضر بذاته كما كانت الجاهلية تعتقده في الاوثان۔“ (فتح الباری)

یہ وہ تاریخی پتھر ہے جسے حضرت ابراہیم علیہ السلام اور آپ کے بیٹے حضرت اسماعیل علیہ السلام کے مبارک جسموں سے مس ہونے کا شرف حاصل ہے۔ جس وقت خانہ کعبہ کی عمارت بن چکی تو حضرت ابراہیم علیہ السلام نے حضرت اسماعیل علیہ السلام سے کہا کہ ایک پتھر لاؤ تاکہ اس کو ایسے مقام پر لگا دوں جہاں سے طواف شروع کیا جائے۔ تاریخ مکہ میں ہے: ”فقال ابراهيم لاسماعيل يا اسماعيل ابنتي بحجر اضعه حتى يكون علما للناس يتدون منه الطواف“ یعنی حضرت ابراہیم علیہ السلام نے حضرت اسماعیل علیہ السلام سے کہا کہ ایک پتھر لاؤ تاکہ میں ایسی جگہ نصب کر دوں جہاں سے لوگ طواف شروع کریں۔

بعض روایات کی بنا پر اس پتھر کی تاریخ حضرت آدم علیہ السلام کے جنت سے ہبوط کے ساتھ ساتھ شروع ہوتی ہے۔ چنانچہ طوفان نوح کے وقت یہ پتھر بہہ کر کوہ ابونتیس پر چلا گیا تھا۔ اسی موقع پر کوہ ابونتیس سے صدا بلند ہوئی کہ اے ابراہیم! یہ امانت ایک مدت سے میرے سپرد ہے۔ آپ نے وہاں سے اس پتھر کو حاصل کر کے کعبہ کے ایک کونہ میں نصب کر دیا اور کعبہ شریف کا طواف کرنے کے لئے اس کو شروع کرنے اور ختم کرنے کا مقام ٹھہرایا۔

حاجیوں کے لئے حجر اسود کو بوسہ دینا یا ہاتھ لگانا یہ کام مسنون اور کار ثواب ہیں۔ قیامت کے دن یہ پتھر ان لوگوں کی گواہی دے گا جو اللہ کے گھر کی زیارت کے لئے آتے ہیں اور اس کو ہاتھ لگا کر حج یا عمرہ کی شہادت ثبت کراتے ہیں۔

بعض روایات کی بنا پر عہد ابراہیمی میں بیان لینے کا یہ عام دستور تھا کہ ایک پتھر رکھ دیا جاتا جس پر لوگ آ کر ہاتھ مارتے۔ اس کے معنی یہ ہوتے کہ جس عہد کے لئے وہ پتھر گاڑا گیا ہے اس کو انہوں نے تسلیم کر لیا۔ بلکہ اپنے دلوں میں اس پتھر کی طرح مضبوط گاڑ لیا۔ اسی دستور کے موافق حضرت ابراہیم علیہ السلام نے مقتدی قوموں کے لئے یہ پتھر نصب کیا تاکہ جو شخص بیت اللہ شریف میں داخل ہو اس پتھر پر ہاتھ رکھے جس کا مطلب یہ ہے کہ اس نے توحید الہی کے بیان کو قبول کر لیا۔ اگر جان بھی دینی پڑے گی تو اس سے منحرف نہ ہوگا۔ گویا حجر اسود کا استلام اللہ تعالیٰ سے بیعت کرنا ہے۔ اس حیثیت کی تصریح ایک حدیث میں یوں آئی ہے: ”عن ابن عباس مرفوعا الحجر الاسود يعين الله في ارضه بصفاح به خلقه۔“ (طبرانی)

حضرت ابن عباس رضی اللہ عنہما مرفوعاً روایت کرتے ہیں کہ حجر اسود زمین میں گویا اللہ کا دایاں ہاتھ ہے۔ جس سے اللہ اپنے بندوں سے مصافحہ فرماتا ہے۔

حضرت ابن عباس رضی اللہ عنہما کی دوسری روایت میں یہ الفاظ آئے ہیں: ”نزل الحجر الاسود من الجنة وهو اشد بياضا من اللبن فسودته خطايا بني ادم۔“ (رواہ احمد والترمذی) یعنی حجر اسود جنت سے نازل ہوا تو دودھ سے بھی زیادہ سفید تھا مگر انسانوں کی خطا کاروں نے اس کو سیاہ کر دیا۔ اس سے حجر اسود کی شرافت و بزرگی مراد ہے۔

ایک روایت میں یوں آیا ہے کہ قیامت کے دن اللہ تعالیٰ اس تاریخی پتھر کو نطق اور بصارت سے سرفراز کرے گا۔ جن لوگوں نے حقانیت کے ساتھ توحید الہی کا عہد کرتے ہوئے اس کو چوما ہے، ان پر یہ گواہی دے گا۔ ان فضائل کے باوجود کسی مسلمان کا یہ عقیدہ نہیں کہ یہ پتھر معبود ہے اس کے اختیار میں نفع و ضرر ہے۔

ایک دفعہ حضرت فاروق اعظم رضی اللہ عنہ نے حجر اسود کو بوسہ دیتے ہوئے صاف اعلان فرمایا کہ ”انني اعلم انك حجر لا تضر ولا تنفع ولولا اني رايت رسول الله ﷺ يقبلك ما قبلتك۔“ (رواہ السنۃ و احمد) یعنی میں خوب جانتا ہوں کہ تو صرف ایک پتھر ہے، تیرے قبضے میں نہ کسی کا نفع ہے نہ نقصان اور اگر رسول اللہ ﷺ کو میں نے تجھے بوسہ دیتے ہوئے نہ دیکھا ہوتا تو میں تجھے بھی بوسہ نہ دیتا۔

علامہ طبری رحمہ اللہ لکھتے ہیں:

”انما قال ذلك عمر لان الناس كانوا حدیثی عهد بعبادة الاصنام فخشى عمر ان يظن الجاهل ان استلام الحجر من

باب تعظیم بعض الاحجار کما كانت تفعل فی الجاهلیۃ فاراد عمران یعلم الناس ان استلامه اتباع لفعل رسول الله ﷺ لکان الحجر ینفع ویضر بذاته سما كانت الجاهلیۃ تعتقده فی الاوثان۔

یعنی حضرت عمر رضی اللہ عنہ نے یہ اعلان اس لئے کیا کہ اکثر لوگ بت پرستی سے نکل کر قرہی زمانہ میں اسلام کے اندر داخل ہوئے تھے۔ حضرت عمر رضی اللہ عنہ اس خطرے کو محسوس کر لیا کہ جاہل لوگ یہ نہ سمجھ سکیں کہ زمانہ جاہلیت کے دستور کے مطابق پتھروں کی تعظیم ہے۔ اس لئے آپ نے لوگوں کو آگاہ کیا کہ حجر اسود کا استلام صرف اللہ کے رسول کی اتباع میں کیا جاتا ہے ورنہ حجر اسود اپنی ذات میں نفع یا نقصان پہنچانے کی کوئی طاقت نہیں رکھتا، جیسا عہد جاہلیت کے لوگ بتوں کے بارے میں اعتقاد رکھتے تھے۔

ابن ابی شیبہ اور دارقطنی نے حضرت ابوبکر صدیق رضی اللہ عنہ کے بھی یہی الفاظ نقل کئے ہیں کہ آپ نے بھی حجر اسود کے استلام کے وقت یوں فرمایا ”میں جانتا ہوں کہ تیری حقیقت ایک پتھر سے زیادہ کچھ نہیں۔ نفع یا نقصان کی کوئی طاقت تیرے اندر نہیں ہے۔ اگر میں نے نبی کریم ﷺ کو تجھے بوسہ دیتے ہوئے نہ دیکھا ہوتا تو میں بھی تجھ کو نہ دیتا۔“

بعض محدثین نے خود نبی کریم ﷺ کے بھی یہ الفاظ نقل فرمائے ہیں کہ آپ ﷺ نے حجر کو بوسہ دیتے ہوئے فرمایا ”میں جانتا ہوں کہ تو ایک پتھر ہے جس میں نفع و نقصان کی تاثیر نہیں ہے۔ اگر مجھے میرے رب کا حکم نہ ہوتا تو میں تجھے بوسہ نہ دیتا۔“

اسلامی روایات کی روشنی میں حجر اسود کی حیثیت ایک تاریخی پتھر کی ہے جس کو اللہ کے خلیل ابراہیم علیہ السلام نے بیت اللہ کی تعمیر کے وقت ایک ”بنیادی پتھر“ کی حیثیت سے نصب کیا۔ اس لحاظ سے دین حنیف کی ہزار ہا سالہ تاریخ اس پتھر کے ساتھ وابستہ ہو جاتی ہے۔ اہل اسلام اس کی جو بھی تعظیم اسلام وغیرہ کی صل میں کرتے ہیں وہ سب کچھ صرف اسی بنا پر ہے۔ ملت ابراہیمی کا اللہ کے ہاں مقبول ہونا اور مذہب اسلام کی حقانیت پر بھی یہ پتھر ایک تاریخی شاہد عادل کی حیثیت سے بڑی اہمیت رکھتا ہے۔ جس کو ہزار ہا سال کے بے شمار انقلابات فناء کر سکے۔ وہ جس طرح ہزاروں برس پہلے نصب کیا گیا تھا آج بھی اسی صل میں اسی جگہ تمام دنیا کے حوادث و انقلابات کا مقابلہ کرتے ہوئے موجود ہے۔ اس کو دیکھنے سے اس کو چومنے سے ایک سچے مسلمان مومن کی نظروں کے سامنے دین حنیف کے چار ہزار سالہ تاریخی اوراق یکے بعد دیگرے اٹھنے لگ جاتے ہیں۔ حضرت خلیل اللہ اور حضرت ذیج اللہ ﷺ کی پاک زندگیاں سامنے آ کر معرفت حق کی نئی نئی راہیں و ماعون کے سامنے کھول دیتی ہیں۔ حانیت وجد میں آ جاتی ہے۔ توحید پرستی کا جذبہ جوش مارنے لگتا ہے۔ حجر اسود بنائے توحید کا ایک بنیادی پتھر ہے ”دعائے خلیل و نوید مسیحا“ حضرت سید الانبیاء ﷺ کی صداقت کے اظہار کے لئے ایک غیر فانی یادگار ہے۔ اس مختصر سے تبصرہ کے بعد کتاب اللہ و سنت رسول کی روشنی میں اس حقیقت کو اچھی طرح ذہن نشین کر لینا چاہیے کہ معنوعات الہیہ میں جو چیز بھی محترم ہے وہ بالذات محترم نہیں ہے بلکہ پیغمبر اسلام کی تعلیم و ارشاد کی وجہ سے محترم ہے۔ اسی کلیہ کے تحت خانہ کعبہ، حجر اسود، مضارعوہ وغیرہ محترم قرار پائے۔ اسی لئے اسلام کا کوئی فعل بھی جس کو وہ عبادت یا لائق عظمت قرار دیتا ہو، ایسا نہیں ہے جس کی سند سیدنا محمد رسول اللہ ﷺ کے واسطے سے حق تعالیٰ تک نہ پہنچی ہو۔ اگر کوئی مسلمان ایسا فعل ایجا کرے جس کی سند پیغمبر ﷺ تک نہ پہنچتی ہو تو وہ فعل نظروں میں کیسا بھی پیارا اور محل کے نزدیک کتنا ہی مستحسن کیوں نہ ہو، اسلام فوراً اس پر بدعت ہونے کا حکم لگا دیتا ہے اور صرف اس لئے اس کو نظروں سے گرا دیتا ہے کہ اس کی سند حضرت رسول اللہ ﷺ تک نہیں پہنچتی بلکہ وہ ایک غیر ملیم انسان کا ایجا دیا ہوا فعل ہے۔

اسی پاک تعلیم کا اثر ہے کہ سارا کعبہ باوجود یکہ ایک گھر ہے مگر حجر اسود اور رکن یمانی و ملتزم پر پیغمبر اسلام ﷺ نے جو طریق اسلام پانچنے کا بتلایا ہے مسلمان اس سے انحراف کر کے نہیں بڑھتے۔ نہ دوسری دیواروں کے پتھروں کو چومتے ہیں۔ کیونکہ مسلمان مخلوقات الہیہ کے ساتھ تعلقات قائم کرنے میں پیغمبر ﷺ کے ارشاد و عمل کے تابع ہیں۔

بَابُ إِغْلَاقِ الْبَيْتِ وَيُصَلِّيُ باب: کعبہ کا دروازہ اندر سے بند کر لینا اور اس کے

ہر کو نے میں نماز پڑھنا جدھر چاہے

(۱۵۹۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، اُن سے ابن شہاب نے، اُن سے سالم نے اور ان سے ان کے باپ نے بیان کیا کہ رسول اللہ ﷺ اور اسامہ بن زید اور بلال اور عثمان بن ابی طلحہ چاروں خانہ کعبہ کے اندر گئے اور اندر سے دروازہ بند کر لیا۔ پھر جب دروازہ کھولا تو میں پہلا شخص تھا جو اندر گیا۔ میری ملاقات بلال سے ہوئی۔ میں نے پوچھا کیا نبی کریم ﷺ نے (اندر) نماز پڑھی ہے؟ انہوں نے بتلایا کہ ہاں! دونوں یعنی ستونوں کے درمیان آپ نے نماز پڑھی ہے۔

فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ

۱۵۹۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ، وَبِلَالٌ، وَعُثْمَانُ بْنُ طَلْحَةَ، فَأَغْلَقُوا عَلَيْهِمُ الْبَابَ فَلَمَّا فَتَحُوا، كُنْتُ أَوَّلَ مَنْ وَلَجَ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ. [راجع: ۳۹۷]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے۔ امام بخاری رحمہ اللہ یہ بتلانا چاہتے ہیں کہ کعبہ شریف میں داخل ہو کر اور دروازہ بند کر کے جدھر چاہے نماز پڑھی جاسکتی ہے۔ دروازہ بند کرنا اس لئے ضروری ہے کہ اگر وہ کھلا رہے تو ادھر منکر کے نمازی کے سامنے کعبہ کا کوئی حصہ نہیں رہ سکتا جس کی طرف رخ کرنا ضروری ہے۔ نبی کریم ﷺ نے دونوں یعنی ستونوں کے درمیان نماز پڑھی جو اتفاقی چیز تھی۔

باب: کعبہ کے اندر نماز پڑھنا

بَابُ الصَّلَاةِ فِي الْكَعْبَةِ

(۱۵۹۹) ہم سے احمد بن محمد نے بیان کیا، انہوں نے کہا کہ ہمیں عبداللہ بن مبارک نے خبر دی، انہوں نے کہا کہ ہمیں موسیٰ بن عقبہ نے خبر دی، انہیں نافع نے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما جب کعبہ کے اندر داخل ہوتے تو سامنے کی طرف چلتے اور دروازہ پیٹھ کی طرف چھوڑ دیتے۔ آپ اسی طرح چلتے رہتے اور جب سامنے کی دیوار تقریباً تین ہاتھ رہ جاتی تو نماز پڑھتے تھے۔ اس طرح آپ اس جگہ نماز پڑھنے کا اہتمام کرتے تھے جس کے متعلق بلال رضی اللہ عنہ سے معلوم ہوا تھا کہ رسول اللہ ﷺ نے وہیں نماز پڑھی تھی۔ لیکن اس میں کوئی حرج نہیں کعبہ میں جس جگہ بھی کوئی چاہے نماز پڑھے۔

۱۵۹۹۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ الْوُجْهِ حِينَ يَدْخُلُ، وَيَجْعَلُ الْبَابَ قِبَلَ الظَّهْرِ، يَمْشِي حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلَاثَةِ أَذْرُعَ، فَيُصَلِّي، يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِلَالٌ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِيهِ، وَلَيْسَ عَلَى أَحَدٍ بَأْسٌ أَنْ يُصَلِّيَ فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ. [راجع: ۳۹۷]

باب: جو کعبہ میں داخل نہ ہوا

بَابُ مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ

اور حضرت عبداللہ بن عمر رضی اللہ عنہما اکثر حج کرتے مگر کعبہ کے اندر نہیں جاتے تھے۔ (۱۶۰۰) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے خالد بن عبداللہ نے بیان

وَكَانَ ابْنُ عُمَرَ يَحُجُّ كَثِيرًا وَلَا يَدْخُلُ. ۱۶۰۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ

عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: اغْتَمَرَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ، وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ فَقَالَ: لَهُ رَجُلٌ أَدْخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ قَالَ: لَا. [أطرافه في: ١٧٩١، ٤١٨٨، ٤٢٥٥]

کیا، انیس اسامیل بن ابی خالد نے خبر دی، انیس عبداللہ بن ابی اوفیٰ نے کہ رسول اللہ ﷺ نے عمرہ کیا تو آپ نے کعبہ کا طواف کر کے مقام ابراہیم کے پیچھے دو رکعتیں پڑھیں۔ آپ کے ساتھ کچھ لوگ تھے جو آپ کے لوگوں کے درمیان آڑ بنے ہوئے تھے۔ ان میں سے ایک صاحب نے ابن ابی اوفیٰ سے پوچھا کیا رسول اللہ ﷺ کعبہ کے اندر تشریف لے گئے تھے؟ تو انہوں نے بتایا کہ نہیں۔

[ابوداؤد: ۱۹۰۲، ابن ماجہ: ۲۹۹۰]

تشریح: یعنی کعبہ کے اندر داخل ہونا کوئی لازمی رکن نہیں۔ نہ حج کی کوئی عبادت ہے۔ اگر کوئی کعبہ کے اندر نہ جائے تو کچھ قباحت نہیں۔ نبی کریم ﷺ خود جوہ الوداع کے موقع پر اندر نہیں گئے۔ نہ عمرۃ القضاء آپ اندر گئے نہ عمرہ بھرانہ کے موقع پر۔ غالباً اس لئے بھی نہیں کہ ان دنوں کعبہ میں بت رکھے ہوئے تھے۔ پھر فتح مکہ کے وقت آپ نے کعبہ شریف کی تطہیر کی اور بتوں کو نکالا۔ تب آپ اندر تشریف لے گئے۔ حجۃ الوداع کے موقع پر آپ ﷺ اندر نہیں گئے حالانکہ اس وقت کعبہ میں بت بھی نہ تھے۔ غالباً اس لئے کہ لوگ اسے لازمی نہ سمجھ لیں۔

بَابُ مَنْ كَبَّرَ فِي نَوَاحِي الْكَعْبَةِ

۱۶۰۱۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، قَالَ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْأَلْهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ فَأُخْرِجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ فِي أُيْدِيهِمَا الْأُزْلَامَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَاتْلُوهُمْ اللَّهُ أَمَّا وَاللَّهِ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ)). فَدَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِيهِ، وَلَمْ يَصِلْ فِيهِ. [راجع: ۳۹۸] [مسلم: ۲۰۲۷]

۱۶۰۱) ہم سے ابو عمر نے بیان کیا، کہا کہ ہم سے عبدالوارث نے بیان کیا، کہا کہ ہم سے ایوب نے بیان کیا، کہا کہ ہم سے عکرمہ نے ابن عباس رضی اللہ عنہما سے بیان کیا، آپ نے فرمایا کہ رسول اللہ ﷺ جب (فتح مکہ کے دن) تشریف لائے تو آپ ﷺ نے کعبہ کے اندر جانے سے اس لیے انکار فرمایا کہ اس میں بت رکھے ہوئے تھے۔ پھر آپ ﷺ نے حکم دیا اور وہ نکالے گئے، لوگوں نے ابراہیم اور اسماعیل علیہما السلام کے بت بھی نکالے۔ ان کے ہاتھوں میں فال نکالنے کے تیردے رکھے تھے۔ رسول اللہ ﷺ نے فرمایا: ”اللہ ان مشرکوں کو غارت کرے، اللہ کی قسم! انہیں اچھی طرح معلوم تھا کہ ان بزرگوں نے تیر سے فال کبھی نہیں نکالی۔“ اس کے بعد آپ کعبہ کے اندر تشریف لے گئے اور چاروں طرف تکبیر کہی۔ آپ نے اندر نماز نہیں پڑھی۔

تشریح: مشرکین کہ نہ خانہ کعبہ میں حضرت ابراہیم و حضرت اسماعیل علیہما السلام کے بتوں کے ہاتھوں میں تیردے رکھے تھے اور ان سے فال نکالا کرتے۔ اگر افعل (اس کام کو کر) والا تیر نکلتا تو کرتے اگر لاتفعل (نہ کر) والا ہوتا تو وہ کام نہ کرتے۔ یہ سب کچھ حضرات انبیاء علیہم السلام پران کا افترا تھا۔ قرآن نے اس کو (رَجَسَ مِنْ عَمَلِ الشَّيْطَانِ) (۵/ المائدہ: ۹۰) کہا کہ یہ گندے شیطانی کام ہیں۔ مسلمانوں کو ہرگز ہرگز ایسے دھوکسوں میں نہ بھٹانا چاہیے۔ نبی کریم ﷺ نے فتح مکہ میں کعبہ کو بتوں سے پاک کیا۔ پھر آپ اندر داخل ہوئے اور خوشی میں کعبہ کے چاروں کونوں میں آپ نے نعرہ تکبیر بلند فرمایا: ((جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ)) (۱۷/ بنی اسرائیل: ۸۱)

باب: رمل کی ابتدا کیسے ہوئی؟

(۱۶۰۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے سعید بن جبیر نے اور ان سے بن عباس رضی اللہ عنہما نے بیان کیا کہ (عمرۃ القضاء ۷ھ میں) جب رسول اللہ ﷺ (مکہ) تشریف لائے تو مشرکوں نے کہا کہ محمد ﷺ آئے ہیں، ان کے ساتھ ایسے لوگ آئے ہیں جنہیں یثرب (مدینہ منورہ) کے بخارنے کمزور کر دیا ہے۔ اس لیے رسول اللہ ﷺ نے حکم دیا کہ طواف کے پہلے تین چکروں میں رمل (تیز چلنا جس سے اظہار قوت ہو) کریں اور دونوں یمنی رکنوں کے درمیان حسب معمول چلیں اور آپ نے یہ حکم نہیں دیا کہ سب پھیروں میں رمل کریں اس لیے کہ ان پر آسانی ہو۔

بَابُ: كَيْفَ كَانَ بَدْءُ الرَّمْلِ؟

۱۶۰۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَقَدْ وَهَنَهُمْ حُمَى يَثْرِبَ. فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِنْبَاءَ عَلَيْهِمْ. [طرفه في: ۴۲۵۶] [مسلم: ۳۰۵۹؛ ابوداود: ۱۸۸۶؛ نسائي: ۲۹۴۵]

تشریح: رمل کا سبب حدیث بالا میں خود ذکر ہے۔ مشرکین نے سمجھا تھا کہ مسلمان مدینہ کی مرطوب آب و واسے بالکل کمزور ہو چکے ہیں۔ اس لیے نبی کریم ﷺ نے صحابہ کرام رضی اللہ عنہم کو حکم دیا کہ طواف کے پہلے تین چکروں میں ذرا اکثر کر تیز چال چلیں، مونڈھوں کو ہلاتے ہوئے تاکہ کفار مکہ دیکھیں اور اپنے غلط خیال کو واپس لے لیں۔ بعد میں یہ عمل بطور سنت جاری رہا اور اب بھی جاری ہے۔ اب یادگار کے طور پر رمل کرنا چاہیے تاکہ اسلام کے عروج کی تاریخ یاد رہے۔ اس وقت کفار مکہ دونوں شامی رکنوں کی طرف جمع ہوا کرتے تھے، اس لیے اسی حصہ میں رمل سنت قرار پایا۔

باب: جب کوئی مکہ میں آئے تو حجر اسود کو چومے

طواف شروع کرتے وقت تین پھیروں میں رمل

کرے

(۱۶۰۳) ہم سے اصحٰب بن فرج نے بیان کیا، کہا کہ مجھے عبد اللہ بن وہب نے خبر دی، انہیں یونس نے، انہیں زہری نے، انہیں سالم نے اور ان سے ان کے والد نے بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا۔ جب آپ مکہ تشریف لاتے تو پہلے طواف شروع کرتے وقت حجر اسود کو بوسہ دیتے اور سات چکروں میں سے پہلے تین چکروں میں رمل کرتے تھے۔

بَابُ اسْتِلَامِ الْحَجَرِ الْأَسْوَدِ

حِينَ يَقْدُمُ مَكَّةَ أَوَّلَ مَا يَطُوفُ

وَيَرْمِلُ ثَلَاثًا

۱۶۰۳۔ حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدُمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَخْبُثُ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

[اطرافه في: ۱۶۰۴، ۱۶۱۶، ۱۶۱۷، ۱۶۴۴]

[مسلم: ۳۰۵۰؛ نسائي: ۲۹۴۲]

باب: حج اور عمرہ میں رمل کرنے کا بیان

بَابُ الرَّمْلِ فِي الْحَجِّ وَالْعُمْرَةِ

۱۶۰۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعَ النَّبِيَّ ﷺ ثَلَاثَةَ أَشْوَاطٍ وَمَشَى أَرْبَعَةً فِي الْحَجِّ وَالْعُمْرَةِ. تَابَعَهُ اللَّيْثُ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ فَرْقَدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۶۰۳] [نسائي: ۲۹۴۳]

ترجمہ: حدیث میں تو آپ کعبہ تک پہنچ ہی نہ سکے تھے اور حجرہ میں ابن عمر رضی اللہ عنہما آپ کے ساتھ نہ تھے۔

۱۶۰۵۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدُ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِلرُّكْنِ: أَمَّا وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَلَمَكَ مَا اسْتَلَمْتُكَ. فَاسْتَلَمَهُ، ثُمَّ قَالَ: وَمَا لَنَا وَلِلرَّمْلِ؟ إِنَّمَا كُنَّا رَأَيْنَا بِهِ الْمَشْرِكِينَ، وَقَدْ أَهْلَكَهُمُ اللَّهُ. ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ رَسُولُ اللَّهِ ﷺ فَلَا نَحِبُّ أَنْ نَتَزَكَّهُ. [راجع: ۱۵۹۷] [مسلم: ۳۰۶۷]

ترجمہ: حضرت عمر رضی اللہ عنہ نے پہلے رمل کی علت اور سبب پر خیال کر کے اس کو چھوڑ دینا چاہا۔ پھر ان کو خیال آیا کہ نبی کریم ﷺ نے یہ فعل کیا تھا۔ شاید اس میں اور کوئی حکمت ہو اور آپ کی پیروی ضروری ہے۔ اس لئے اس کو جاری رکھا۔ (حیدری)

۱۶۰۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَخَاءٍ، مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا. قُلْتُ لِنَافِعٍ: أَكَانَ ابْنُ عُمَرَ يَمْسِي بَيْنَ الرُّكْنَيْنِ؟ قَالَ: إِنَّمَا كَانَ يَمْسِي لِيَكُونَ أَيْسَرَ لاسْتِلَامِهِ. [طرفة في: ۱۶۱۱] [مسلم: ۳۰۶۴] [نسائي: ۲۹۵۲]

ترجمہ: ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہمیں محمد بن جعفر نے خبر دی، کہا کہ مجھے زید بن اسلم نے خبر دی، انہیں ان کے والد نے کہ عمر بن خطاب رضی اللہ عنہ نے حجر اسود کو خطاب کر کے فرمایا: اللہ کی قسم! مجھے خوب معلوم ہے کہ تو صرف ایک پتھر ہے جو نہ کوئی نفع پہنچا سکتا ہے نہ نقصان اور اگر میں نے رسول اللہ ﷺ کو تجھے بوسہ دیتے نہ دیکھا ہوتا تو میں کبھی بوسہ نہ دیتا۔ اس کے بعد آپ نے بوسہ دیا۔ پھر فرمایا اور اب ہمیں رمل کی بھی کیا ضرورت ہے۔ ہم نے اس کے ذریعہ مشرکوں کو اپنی قوت دکھائی تھی تو اللہ نے ان کو تباہ کر دیا۔ پھر فرمایا جو رمل رسول اللہ ﷺ نے کیا ہے اسے اب چھوڑنا بھی ہم پسند نہیں کرتے۔

۱۶۰۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَخَاءٍ، مُنْذُ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُمَا. قُلْتُ لِنَافِعٍ: أَكَانَ ابْنُ عُمَرَ يَمْسِي بَيْنَ الرُّكْنَيْنِ؟ قَالَ: إِنَّمَا كَانَ يَمْسِي لِيَكُونَ أَيْسَرَ لاسْتِلَامِهِ. [طرفة في: ۱۶۱۱] [مسلم: ۳۰۶۴] [نسائي: ۲۹۵۲]

ترجمہ: ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہمیں محمد بن جعفر نے خبر دی، کہا کہ مجھے زید بن اسلم نے خبر دی، انہیں ان کے والد نے کہ عمر بن خطاب رضی اللہ عنہ نے حجر اسود کو خطاب کر کے فرمایا: اللہ کی قسم! مجھے خوب معلوم ہے کہ تو صرف ایک پتھر ہے جو نہ کوئی نفع پہنچا سکتا ہے نہ نقصان اور اگر میں نے رسول اللہ ﷺ کو تجھے بوسہ دیتے نہ دیکھا ہوتا تو میں کبھی بوسہ نہ دیتا۔ اس کے بعد آپ نے بوسہ دیا۔ پھر فرمایا اور اب ہمیں رمل کی بھی کیا ضرورت ہے۔ ہم نے اس کے ذریعہ مشرکوں کو اپنی قوت دکھائی تھی تو اللہ نے ان کو تباہ کر دیا۔ پھر فرمایا جو رمل رسول اللہ ﷺ نے کیا ہے اسے اب چھوڑنا بھی ہم پسند نہیں کرتے۔

بَابُ اسْتِلَامِ الرُّكْنِ بِالْمُحَجِّنِ

باب: حجر اسود کو چھڑی سے چھونا اور چومنا

(۱۶۰۷) ہم سے احمد بن صالح اور یحییٰ بن سلیمان نے بیان کیا، انہوں نے بیان کیا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، کہا کہ ہمیں یونس نے ابن شہاب سے خبر دی، انہیں عبید اللہ بن عبد اللہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے حجۃ الوداع کے موقع پر اپنی اونٹنی پر طواف کیا تھا اور آپ حجر اسود کا استلام ایک چھڑی کے ذریعہ کر رہے تھے اور اس چھڑی کو چومتے تھے۔ اور یونس کے ساتھ اس حدیث کو دروردی نے زہری کے ہتھیار سے روایت کیا اور انہوں نے اپنے چچا (زہری) سے۔

۱۶۰۷۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَيَحْيَى بْنُ سُلَيْمَانَ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيْرٍ يَسْتَلِمُ الرُّكْنَ بِمُحَجِّنٍ. تَابَعَهُ الدَّرَاوَزِيُّ، عَنْ ابْنِ أَبِي الزُّهْرِيِّ، عَنْ عَمِّهِ. اطرافه في: ۱۶۱۲، ۱۶۱۳، ۱۶۳۲، ۱۵۲۹۳، ۱۵۲۷۴، ۲۹۵۴، ابن

ابوداود: ۱۸۷۷، نسائي: ۷۱۲، ۲۹۵۴، ابن

ماجه: ۱۲۹۴۸

تشریح: جمہور علما کا یہ قول ہے کہ حجر اسود کو منہ لگا کر چومنا چاہیے۔ اگر یہ نہ ہو سکے تو ہاتھ لگا کر ہاتھ کو چوم لے، اگر یہ بھی نہ ہو سکے تو لکڑی لگا کر اس کو چوم لے۔ اگر یہ بھی نہ ہو سکے تو جب حجر اسود کے سامنے پہنچے ہاتھ سے اس کی طرف اشارہ کر کے اس کو چوم لے۔ (وضاحت: جب ہاتھ یا لکڑی سے دور سے اشارہ کیا جائے جو حجر اسود کو لگ نہ سکے تو اسے چومنا نہیں چاہیے۔) (رشید)

بَابُ مَنْ لَمْ يَسْتَلِمِ إِلَّا الرُّكْنَيْنِ

باب: اس شخص سے متعلق جس نے صرف دونوں

الْيَمَانَيْنِ

ارکان یمانی کا استلام کیا

(۱۶۰۸) اور محمد بن بکر نے کہا کہ ہمیں ابن جریج نے خبر دی، انہوں نے کہا مجھ کو عمرو بن دینار نے خبر دی کہ ابو الشعثاء نے کہا بیت اللہ کے کسی بھی حصہ سے بھلا کون پرہیز کر سکتا ہے۔ اور معاویہ رضی اللہ عنہ چاروں رکنوں کا استلام کرتے تھے، اس پر حضرت عبد اللہ بن عباس رضی اللہ عنہما نے ان سے کہا کہ ہم ان دو ارکان شامی اور عراقی کا استلام نہیں کرتے تو معاویہ رضی اللہ عنہ نے فرمایا کہ بیت اللہ کا کوئی جزو ایسا نہیں جسے چھوڑ دیا جائے اور عبد اللہ بن زبیر رضی اللہ عنہ بھی تمام ارکان کا استلام کرتے تھے۔

۱۶۰۸۔ وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، أَنَّهُ قَالَ: وَمَنْ يَتَّقِي شَيْئًا مِنَ الْبَيْتِ؟ وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ، فَقَالَ: لَهُ ابْنُ عَبَّاسٍ إِنَّهُ لَا يَسْتَلِمُ هَذَانِ الرُّكْنَيْنِ فَقَالَ: لَهُ لَيْسَ شَيْءٌ مِنَ الْبَيْتِ بِمُهْجُورٍ وَكَانَ ابْنُ الزُّبَيْرِ يَسْتَلِمُهُنَّ كُلَّهُنَّ.

(۱۶۰۹) ہم سے ابو الولید طلیسی نے بیان کیا، ان سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ نے، ان سے ان کے والد حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ میں نے نبی کریم ﷺ کو

۱۶۰۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: لَمْ أَرِ النَّبِيَّ ﷺ يَسْتَلِمُ مَنْ

النَّبِيَّةِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَيْنِ. [راجع: ۱۶۶]

[مسلم: ۳۰۶۱؛ ابوداؤد: ۱۸۷۴؛ نسائی: ۲۹۴۹]

تشریح: کعبہ کے چار کونے ہیں حجر اسود رکن یمنی، رکن شامی اور رکن عراقی۔ حجر اسود اور رکن یمنی کو رکنین یمنین اور شامی اور عراقی کو شامین کہتے ہیں۔ حجر اسود کے علاوہ رکن یمنی کو چھوٹا بھی رسول کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کا طریقہ رہا ہے۔ اسی پر عمل درآمد ہے۔ حضرت معاویہ رضی اللہ عنہ نے جو کچھ فرمایا ان کی رائے بھی مگر فعل نبوی مقدم ہے۔

بَابُ تَقْبِيلِ الْحَجَرِ

باب: حجر اسود کو بوسہ دینا

۱۶۱۰۔ حَدَّثَنَا أَحْمَدُ بْنُ سَيَّانٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا وَرْقَاءُ، أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ قَبَّلَ الْحَجَرَ وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ. [راجع: ۱۵۹۷، ۱۶۰۵]

(۱۶۱۰) ہم سے احمد بن سنان نے بیان کیا، ان سے یزید بن ہارون نے بیان کیا، انہیں ورقاء نے خبر دی، انہیں زید بن اسلم نے خبر دی، ان سے ان کے والد نے بیان کیا کہ میں نے دیکھا کہ حضرت عمر بن خطاب رضی اللہ عنہ نے حجر اسود کو بوسہ دیا اور پھر فرمایا کہ اگر میں رسول اللہ ﷺ کو تجھے بوسہ دیتے نہ دیکھتا تو میں کبھی تجھے بوسہ نہ دیتا۔

۱۶۱۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الزُّبَيْرِ بْنِ عَرَبِيٍّ، قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنِ اسْتِيلَامِ الْحَجَرِ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيَقْبَلُهُ وَقَالَ: أَرَأَيْتَ إِنْ زُجِمْتُ أَرَأَيْتَ إِنْ غُلِبْتُ قَالَ: اجْعَلْ أَرَأَيْتَ بِأَلَيْمٍ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيَقْبَلُهُ وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ الْفِرَبْرِيُّ وَجَدْتُ كِتَابَ أَبِي جَعْفَرٍ قَالَ أَبُو عَبْدِ اللَّهِ: الزُّبَيْرُ بْنُ عَدِيٍّ كُوفِيٌّ وَالزُّبَيْرُ بْنُ عَرَبِيٍّ بَصْرِيٌّ. [راجع: ۱۶۰۶؛ ترمذی: ۸۶۱؛ نسائی: ۲۹۴۶]

(۱۶۱۱) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے زبیر بن عربی نے بیان کیا کہ ایک شخص نے ابن عمر رضی اللہ عنہما سے حجر اسود کے بوسہ دینے کے متعلق پوچھا تو انہوں نے بتلایا کہ میں نے رسول اللہ ﷺ کو اس کو بوسہ دیتے دیکھا ہے۔ اس پر اس شخص نے کہا اگر مجھ کو ہو جائے اور میں عاجز ہو جاؤں تو کیا کروں؟ ابن عمر رضی اللہ عنہما نے فرمایا کہ اس اگر وگرو کہ یمن میں جا کر رکھو میں نے تو رسول اللہ ﷺ کو دیکھا کہ آپ اس کو بوسہ دیتے تھے۔

محمد بن یوسف فربری کا بیان ہے کہ میں نے ابو جعفر بن ابی حاتم کی کتاب میں پایا ابو عبد اللہ امام بخاری رحمہ اللہ کہتے ہیں: زبیر بن عدی کو نے کارہنے والا ہے اور یہ (اس حدیث کا راوی) زبیر بن عربی بصری ہے۔

بَابُ مَنْ أَشَارَ إِلَى الرُّكْنِ إِذَا أَتَى عَلَيْهِ

باب: حجر اسود کے سامنے پہنچ کر اس کی طرف

اشارہ کرنا (جب چومنا مشکل ہو)

۱۶۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: طَافَ

(۱۶۱۲) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، کہا کہ ہم سے خالد حذاف نے عکرمہ سے بیان کیا، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ ایک اونٹنی پر (سوا کر کعبہ کا) طواف

النَّبِيِّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ. [راجع: ۱۶۰۷]

کر رہے تھے اور جب بھی آپ حجر اسود کے سامنے پہنچتے تو کسی چیز سے اس کی طرف اشارہ کرتے تھے۔

[ترمذی: ۸۶۵۰؛ نسائی: ۲۹۵۵]

بَابُ التَّكْبِيرِ عِنْدَ الرُّكْنِ

۱۶۱۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا خَالِدُ الْحَذَاءُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: طَافَ النَّبِيُّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ عِنْدَهُ وَكَثُرَ تَابِعُهُ إِبرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدِ الْحَذَاءِ. [راجع: ۱۶۰۷، ۱۶۱۲]

۱۶۱۳ (۱۶۱۳) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے خالد بن عبد اللہ نے بیان کیا، کہا کہ ہم سے خالد حذاء نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا نبی کریم ﷺ نے بیت اللہ کا طواف ایک اونٹنی پر سوار رہ کر کیا۔ جب بھی آپ حجر اسود کے سامنے پہنچتے تو کسی چیز سے اس کی طرف اشارہ کرتے اور تکبیر کہتے۔ خالد طحان کے ساتھ اس حدیث کو ابراہیم بن طہمان نے بھی خالد حذاء سے روایت کیا ہے۔

تشریح: یعنی چمڑی سے اشارہ کرتے۔ امام شافعی رحمہ اللہ اور ہمارے امام احمد بن حنبل رحمہ اللہ نے یہی کہا ہے کہ طواف شروع کرتے وقت جب حجر اسود سے تویہ کہے: ”بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ اِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ ﷺ“۔ امام شافعی رحمہ اللہ نے ابوحج سے نکالا کہ صحابہ رضی اللہ عنہم نے نبی کریم ﷺ سے پوچھا حجر اسود کو چومتے وقت ہم کیا کہیں؟ آپ ﷺ نے فرمایا یوں کہو: ”بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اِيْمَانًا بِاللَّهِ وَتَصَدِيقًا لِاِحَابَةِ مُحَمَّدٍ ﷺ“۔ (وحیدی)

بَابُ: جَوْشَخْص (حج یا عمرہ کی نیت سے) مکہ میں

آئے تو اپنے گھر لوٹ جانے سے پہلے طواف کرے پھر دو گنا نہ طواف ادا کرے پھر صفا پہاڑ پر جائے

بَابُ مَنْ طَافَ بِالْبَيْتِ إِذَا قَدِمَ

مَكَّةَ قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا

۱۶۱۴، ۱۶۱۵۔ حَدَّثَنَا أَصْبَغُ، عَنْ ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: ذَكَرْتُ لِعُرْوَةَ، قَالَ: فَأَخْبَرْتَنِي عَائِشَةُ أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ حِينَ قَدِمَ النَّبِيُّ ﷺ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ مِثْلَهُ، ثُمَّ حَجَّجْتُ مَعَ أَبِي الزُّبَيْرِ فَأَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوْفُ، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ

۱۶۱۴ (۱۶۱۵) ہم سے اصبح بن فرج نے بیان کیا، ان سے عبد اللہ بن وہب نے بیان کیا کہ مجھے عمرو بن حارث نے محمد بن عبد الرحمن ابوالاسود سے خبر دی، انہوں نے کہا کہ میں نے عروہ سے (حج کا مسئلہ) پوچھا تو انہوں نے فرمایا کہ عائشہ رضی اللہ عنہا نے مجھے خبر دی تھی کہ نبی کریم ﷺ جب (مکہ) تشریف لائے تو سب سے پہلا کام آپ نے یہ کیا کہ وضو کیا پھر طواف کیا اور طواف کرنے سے عمرہ نہیں ہوا۔ اس کے بعد ابو بکر اور عمر رضی اللہ عنہما نے بھی اسی طرح حج کیا۔ پھر عروہ نے کہا کہ میں نے اپنے والد الزبیر کے ساتھ حج کیا، انہوں نے بھی سب سے پہلے طواف کیا۔ مہاجرین اور انصار کو بھی میں

وَالْأَنْصَارَ يَفْعَلُونَهُ، وَقَدْ أَخْبَرَنِي أُمِّي أَنَهَا أَهَلَّتْ هِيَ وَأَخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ، فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. [اطرافہ فی: ۱۶۴۱، ۱۶۴۲، ۱۷۹۶] [مسلم: ۳۰۰۱]

نے اسی طرح کرتے دیکھا تھا۔ میری والدہ (اسماء بنت ابی بکر رضی اللہ عنہا) نے بھی مجھے بتایا کہ انہوں نے اپنی بہن (عائشہ رضی اللہ عنہا) اور زبیر اور فلاں فلاں کے ساتھ عمرہ کا احرام باندھا تھا۔ جب ان لوگوں نے حجر اسود کو بوسہ دے لیا تو احرام کھول ڈالا تھا۔

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ عمرہ میں صرف طواف کر لینے سے آدمی کا عمرہ پورا نہیں ہوتا جب تک صفا اور مردہ میں سعی نہ کرے۔ گو ابن عباس رضی اللہ عنہما سے اس کے خلاف منقول ہے۔ لیکن یہ قول جمہور علما کے خلاف ہے اور امام بخاری رحمہ اللہ نے بھی اس کا رد کیا ہے۔ بعض کہتے ہیں ابن عباس رضی اللہ عنہما کا مذہب یہ ہے کہ جو کوئی حج مفرد کی نیت کرے وہ جب بیت اللہ میں داخل ہو تو طواف نہ کرے جب تک عرفات سے لوٹ کر نہ آئے۔ اگر طواف کر لے گا تو حلال ہو جائے گا اور حج کا احرام ٹوٹ جائے گا۔ یہ قول (اور صفا مردہ دوڑے اور سر منڈایا) بھی جمہور علما کے خلاف ہے اور امام بخاری رحمہ اللہ نے یہ باب لاکر اس قول کا رد کیا۔ (ویدی)

۱۶۱۶ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ أَوْ الْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ سَعَى ثَلَاثَةَ أَطْوَافٍ، وَمَشَى أَرْبَعَةَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ۱۶۰۳]

(۱۶۱۶) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ ہم سے ابو ضمیرہ انس بن عیاض نے بیان کیا، انہوں نے کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، انہوں نے نافع سے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے (مکہ) آنے کے بعد سب سے پہلے حج اور عمرہ کا طواف کیا تھا۔ اس کے تین چکروں میں آپ نے سعی (رٹل) کی اور باقی چار میں حسب معمول چلے۔ پھر طواف کی دو رکعت نماز پڑھی اور صفا مردہ کی سعی کی۔

[مسلم: ۳۰۴۹؛ نسائی: ۲۹۴۱]

۱۶۱۷ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا طَافَ بِالنِّسَبِ الطَّوَّافِ الْأَوَّلِ يَخْبُ ثَلَاثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةَ، وَأَنَّهُ كَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ۱۶۰۳]

(۱۶۱۷) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ عمری نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ جب بیت اللہ کا پہلا طواف (یعنی طواف قدوم) کرتے تو اس کے تین چکروں میں آپ دوڑ کر چلتے اور چار میں معمول کے موافق چلتے پھر جب صفا اور مردہ کی سعی کرتے تو بطن میل (وادی) میں دوڑ کر چلتے۔

باب: عورتیں بھی مردوں کے ساتھ طواف کریں

(۱۶۱۸) امام بخاری رحمہ اللہ نے کہا کہ مجھ سے عمرو بن علی نے بیان کیا، کہا کہ ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے بیان کیا اور انہیں عطاء

بَابُ طَوَافِ النِّسَاءِ مَعَ الرِّجَالِ

۱۶۱۸ - وَقَالَ لِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ،

نے خبر دی کہ جب ابن ہشام (جب وہ ہشام بن عبد الملک کی طرف سے مکہ کا حاکم تھا) نے عورتوں کو مردوں کے ساتھ طواف کرنے سے منع کر دیا تو اس سے انہوں نے کہا کہ تم کس دلیل پر عورتوں کو اس سے منع کر رہے ہو؟ جب کہ رسول اللہ ﷺ کی پاک بیویوں نے مردوں کے ساتھ طواف کیا تھا ابن جریج نے پوچھا پردہ (کی آیت نازل ہونے) کے بعد کا واقعہ ہے یا اس سے پہلے کا؟ انہوں نے کہا میری عمر کی قسم! میں نے انہیں پردہ (کی آیت نازل ہونے) کے بعد دیکھا۔ اس پر ابن جریج نے پوچھا کہ پھر مرد عورت مل جل جاتے تھے۔ انہوں نے فرمایا کہ اختلاط نہیں ہوتا تھا، عائشہ رضی اللہ عنہا مردوں سے الگ رہ کر ایک الگ کونے میں طواف کرتی تھیں، ان کے ساتھ مل کر نہیں کرتی تھیں۔ ایک عورت (دقرہ نامی) نے ان سے کہا ام المؤمنین! چلیے (حجر اسود کو) بوسہ دیں۔ تو آپ نے انکار کر دیا اور کہا تو جا چوم، میں نہیں چومتی اور ازواج مطہرات رات میں پردہ کر کے نکلتی تھیں کہ پہچانی نہ جاتیں اور مردوں کے ساتھ طواف کرتی تھیں۔ البتہ عورتیں جب کعبہ کے اندر جانا چاہتیں تو اندر جانے سے پہلے باہر کھڑی ہو جاتیں اور مرد باہر آ جاتے (تو وہ اندر جاتیں) میں اور عبید بن عمیر عائشہ رضی اللہ عنہا کی خدمت میں اس وقت حاضر ہوئے جب آپ شبیر (پہاڑ) پر ٹھہری ہوئی تھیں، (جو مزدلفہ میں ہے) ابن جریج نے کہا کہ میں نے عطاء سے پوچھا کہ اس وقت پردہ کس چیز سے تھا؟ عطاء نے بتایا کہ ایک ترکی قبہ میں ٹھہری ہوئی تھیں۔ اس پر پردہ پڑا ہوا تھا۔ ہمارے اور ان کے درمیان اس کے سوا اور کوئی چیز حائل نہ تھی۔ اس وقت میں نے دیکھا کہ ان کے بدن پر ایک گلابی رنگ کا کرتا تھا۔

(۱۶۱۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے محمد بن عبد الرحمن بن نوفل نے بیان کیا، ان سے عروہ بن زبیر نے بیان کیا، ان سے زینب بنت ابی سلمہ نے، ان سے نبی کریم ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا نے بیان کیا، انہوں نے کہا کہ میں نے رسول اللہ ﷺ سے اپنے بیمار ہونے کی شکایت کی (کہ میں پیدل طواف نہیں کر سکتی) تو آپ نے فرمایا کہ ”سواری پر چڑھ کر اور لوگوں سے علیحدہ رہ کر طواف کر لے“ چنانچہ میں نے عام لوگوں سے الگ رہ کر طواف کیا۔ اس وقت رسول اللہ ﷺ کعبہ کے بازو میں نماز پڑھ رہے تھے

إِذْ مَنَّ ابْنُ هِشَامٍ النَّسَاءَ الطَّوَّافَ مَعَ الرِّجَالِ قَالَ: كَيْفَ تَمْنَعُهُنَّ؟ وَقَدْ طَافَ نِسَاءُ النَّبِيِّ ﷺ مَعَ الرِّجَالِ قُلْتُ: بَعْدَ الْحِجَابِ أَوْ قَبْلُ؟ قَالَ: إِي لَعَمْرِي لَقَدْ أَدْرَكْتُهُ بَعْدَ الْحِجَابِ.. قُلْتُ: كَيْفَ يُخَالِطُنَ الرِّجَالُ؟ قَالَ: لَمْ يَكُنْ يُخَالِطُهُنَّ كَانَتْ عَائِشَةُ تَطُوفُ حَجْرَةَ مِنَ الرِّجَالِ لَا تُخَالِطُهُمْ، فَقَالَتْ امْرَأَةٌ: انْطَلِقِي نَسْتَلِمُ يَا أُمَّ الْمُؤْمِنِينَ! قَالَتْ: انْطَلِقِي عَنْكِ وَأَبْتُ. [فَكُنَّ] يَخْرُجْنَ مُتَّكِرَاتٍ بِاللَّيْلِ، فَيَطْفَنَ مَعَ الرِّجَالِ، وَلَكِنَّهُنَّ كُنَّ إِذَا دَخَلْنَ الْبَيْتَ فَمَنْ جِئْنَ يَدْخُلْنَ وَأُخْرِجَ الرِّجَالُ، وَكُنْتُ أَبِي عَائِشَةَ أَنَا وَعَبِيدُ بْنُ عَمِيرٍ وَهِيَ مُجَاوِرَةٌ فِي جَوْفِ بُيُوتٍ. قُلْتُ: وَمَا حِجَابُهَا؟ قَالَ: هِيَ فِي قُبَّةٍ تُرَكِّبُ لَهَا غِشَاءً، وَمَا بَيْنَنَا وَبَيْنَهَا غَيْرُ ذَلِكَ، وَرَأَيْتُ عَلَيْهَا دِرْعًا مُورَدًا.

۱۶۱۹۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي. فَقَالَ: ((طُوفِي مِنْ وَرَاءِ النَّاسِ، وَأَنْتِ رَاكِبَةٌ)). فَطُفْتُ مِنْ وَرَاءِ النَّاسِ وَرَسُولُ اللَّهِ ﷺ جِئْتُ يَصِلُنِي إِلَى جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ

﴿وَالطَّوْرُ وَكِتَابٍ مَّسْطُورٍ﴾ [الطور: ۱، ۲] اور آپ سورہ ﴿وَالطَّوْرُ﴾ وَكِتَابٍ مَّسْطُورٍ کی قراءت کر رہے تھے۔

[راجع: ۴۶۴]

تشریح: مطاف کا دائرہ وسیع ہے۔ حضرت عائشہ رضی اللہ عنہا ایک طرف الگ رہ کر طواف کرتیں اور مرد بھی طواف کرتے رہتے۔ بعض نسخوں میں حجرہ زام کے ساتھ ہے یعنی آڑ میں رہ کر طواف کرتیں۔ آج کل حکومت سعودیہ نے مطاف کو بلکہ سارے حصہ کو اس قدر وسیع اور شاندار بنایا ہے کہ دیکھ کر حیرت ہوتی ہے۔ ایدھم اللہ بنصرہ العزیز۔ آمین

باب: طواف میں باتیں کرنا

بَابُ الْكَلَامِ فِي الطَّوَافِ

(۱۶۲۰) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم سے ہشام نے بیان کیا کہ ابن جریج نے انہیں خبر دی، کہا کہ مجھے سلیمان احوٰل نے خبر دی، انہیں طاؤس نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ کعبہ کا طواف کرتے ہوئے ایک ایسے شخص کے پاس سے گزرے جس نے اپنا ہاتھ ایک دوسرے شخص کے ہاتھ سے تسمہ یاری یا کسی اور چیز سے باندھ رکھا تھا۔ نبی کریم ﷺ نے اپنے ہاتھ سے اسے کاٹ دیا اور پھر فرمایا کہ ”اگر ساتھ ہی چلنا ہے تو ہاتھ پکڑ کے چلو۔“

۱۶۲۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ، أَنَّ طَاوُسًا، أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ رَبَطَ يَدَهُ إِلَى إِنْسَانٍ بِسَيْرٍ، أَوْ بِخَيْطٍ، أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: ((قَدْ بَيَدَهُ)).

[اطرافہ فی: ۱۶۲۱، ۶۷۰۲، ۶۷۰۳] [ابوداؤد:]

۳۳۰۲، نسائی: ۳۸۱۹، ۳۸۲۰

تشریح: شاید وہ اندھا ہوگا مگر طبرانی کی روایت سے معلوم ہوتا ہے کہ وہ باپ بیٹے تھے۔ یعنی طلق بن ثمر اور ایک رسی سے دونوں بندھے ہوئے تھے۔ آپ نے حال پوچھا تو ثمر کہنے لگا کہ میں نے حلف کیا تھا کہ اگر اللہ تعالیٰ میرا مال اور میری اولاد دلا دے گا میں بندھا ہوا حج کروں گا۔ نبی کریم ﷺ نے وہ رسی کاٹ دی اور فرمایا دونوں حج کرو مگر یہ باندھنا شیطانی کام ہے۔ حدیث سے یہ نکلا کہ طواف میں کلام کرنا درست ہے کیونکہ آپ نے عین طواف میں فرمایا کہ ہاتھ پکڑ کر لے چل۔ (وحیدی)

باب: جب طواف میں کسی کو باندھا دیکھے یا کوئی

اور مکروہ چیز تو اس کو کاٹ سکتا ہے

بَابُ: إِذَا رَأَى سَيْرًا أَوْ شَيْئًا

يُكْرَهُ فِي الطَّوَافِ قَطْعُهُ

(۱۶۲۱) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے سلیمان احوٰل نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے دیکھا کہ ایک شخص کعبہ کا طواف رسی یا کسی اور چیز کے ذریعہ کر رہا ہے تو آپ نے اسے کاٹ دیا۔

۱۶۲۱۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالْكَعْبَةِ بِرِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ. [راجع: ۱۶۲۰]

باب: بیت اللہ کا طواف کوئی تنگ آدمی نہیں کر سکتا

بَابُ: لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ

اور نہ کوئی مشرک حج کر سکتا ہے

وَلَا يَحُجُّ مُشْرِكٌ

(۱۶۲۲) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے یونس نے بیان کیا، انہوں نے کہا کہ ہم سے ابن شہاب نے بیان کیا کہ مجھ سے حمید بن عبد الرحمن نے بیان کیا اور انہیں ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ ابو بکر صدیق رضی اللہ عنہ نے اس حج کے موقع پر جس کا امیر رسول اللہ صلی اللہ علیہ وسلم نے انہیں بنایا تھا۔ انہیں دسویں تاریخ کو ایک مجمع کے سامنے یہ اعلان کرنے کے لیے بھیجا تھا کہ اس سال کے بعد کوئی مشرک حج بیت اللہ نہیں کر سکتا اور نہ کوئی ننگارہ کر طواف کر سکتا ہے۔

۱۶۲۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا يُونُسُ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ الصَّدِيقَ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَدُّنَ فِي النَّاسِ أَبُو لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانًا. [راجع: ۳۶۹]

تشریح: عہد جاہلیت میں عام اہل عرب یہ کہہ کر کہ ہم نے ان کپڑوں میں گناہ کیے ہیں ان کو اتار دیتے اور پھر یا تو قریش سے کپڑے مانگ کر طواف کرتے یا پھر ننگے ہی طواف کرتے۔ اس پر نبی کریم صلی اللہ علیہ وسلم نے یہ اعلان کر دیا۔

باب: اگر طواف کرتے کرتے بیچ میں ٹھہر جائے

بَابُ: إِذَا وَقَفَ فِي الطَّوْفِ

تو کیا حکم ہے؟ عطاء رضی اللہ عنہ ایک ایسے شخص کے بارے میں جو طواف کر رہا تھا نماز کھڑی ہو گئی یا اسے اس کی جگہ سے ہٹا دیا گیا، یہ فرمایا کرتے تھے کہ جہاں سے اس نے طواف چھوڑا وہیں سے بنا کرے (یعنی دوبارہ وہیں سے شروع کر دے) ابن عمر اور عبد الرحمن بن ابی بکر رضی اللہ عنہما سے بھی اس طرح منقول ہے۔

وَقَالَ عَطَاءٌ: فَمَنْ يَطُوفُ فَتَقَامَ الصَّلَاةُ، أَوْ يُدْفَعُ عَنْ مَكَانِهِ إِذَا سَلَّمَ يَرْجِعْ إِلَى حَيْثُ قُطِعَ عَلَيْهِ فَيَتَنَبَّيْ. وَيَذْكُرْ نَحْوَهُ عَنِ ابْنِ عُمَرَ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ.

تشریح: امام حسن بصری رضی اللہ عنہ سے منقول ہے کہ اگر کوئی طواف کر رہا ہو اور نماز کی تکبیر ہو تو طواف چھوڑ دے نماز میں شریک ہو جائے اور بعد میں از سر نو طواف کرے۔ امام بخاری رضی اللہ عنہ نے عطاء کے قول لا کر ان پر رد کیا۔ امام مالک اور شافعی رضی اللہ عنہما نے کہا کہ فرض نماز کے لئے اگر طواف چھوڑ دے تو بنا کر سکتا ہے یعنی پہلے پکڑوں کی گنتی سے ملا لے۔ لیکن نفل نماز کے واسطے چھوڑے تو از سر نو شروع کرنا اولیٰ ہے۔ ایام ابو حنیفہ رضی اللہ عنہ کے نزدیک بنا کر حال میں درست ہے۔ حنا بلکہ کہتے ہیں طواف میں مموالات واجب ہے اگر عدا یا سہو مموالات چھوڑ دے تو طواف صحیح نہ ہوگا۔ مگر فرض نماز یا جنازے کے لئے قطع کرنا درست جانتے ہیں۔ (ودیدی)

یعنی جتنے پھیرے کر چکا ان کو قائم رکھ کر سات پھیرے پورے کرے۔ عطاء کے قول کو عبد الرزاق نے اور ابن عمر رضی اللہ عنہما کے قول کو سعید بن منصور نے اور عبد الرحمن کے قول کو بھی عبد الرزاق نے وصل کیا ہے۔

باب: نبی کریم صلی اللہ علیہ وسلم کا طواف کے سات چکروں

بَابُ: طَافَ النَّبِيُّ ﷺ وَصَلَّى

کے بعد دو رکعتیں پڑھنا

لِسُبُوعِهِ رَكَعَتَيْنِ

اور نافع نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما ہر سات چکروں پر دو رکعت نماز پڑھتے تھے۔ اسماعیل بن امیہ نے کہا کہ میں نے زہری سے پوچھا کہ عطاء کہتے تھے کہ طواف کی نماز دو رکعت فرض نماز سے بھی ادا ہو جاتی ہے تو انہوں نے فرمایا کہ سنت پر عمل زیادہ بہتر ہے۔ ایسا کبھی نہیں ہوا کہ رسول اللہ ﷺ نے سات چکر پورے کئے ہوں اور دو رکعت نماز نہ پڑھی ہو۔

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يُصَلِّي لِكُلِّ سَبْعٍ رَكَعَتَيْنِ. وَقَالَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ: قُلْتُ لِلزَّهْرِيِّ: إِنَّ عَطَاءً يَقُولُ: تُجْزِئُهُ الْمَكْتُوبَةُ مِنَ رَكَعَتَيِ الطَّوَافِ. فَقَالَ: السُّنَّةُ أَفْضَلُ، لَمْ يَطْفِ النَّبِيُّ ﷺ سَبْعًا قَطُّ إِلَّا صَلَّى رَكَعَتَيْنِ.

تشریح: یہ دو گانہ طواف کہلاتا ہے جو مہر کے نزدیک سنت ہے۔

(۱۶۲۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو نے بیان کیا، انہوں نے کہا کہ ہم نے عبد اللہ بن عمر رضی اللہ عنہما سے پوچھا کہ کیا کوئی عمرہ میں صفا مروہ کی سعی سے پہلے اپنی بیوی سے ہم بستر ہو سکتا ہے؟ انہوں نے کہا کہ رسول اللہ ﷺ تشریف لائے اور کعبہ کا طواف سات چکروں سے پورا کیا۔ پھر مقام ابراہیم کے پیچھے دو رکعت نماز پڑھی اور صفا مروہ کی سعی کی۔ پھر عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ ”تمہارے لیے رسول اللہ ﷺ کے طریقے میں بہترین نمونہ ہے۔“

۱۶۲۳- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، قَالَ: سَأَلْنَا ابْنَ عُمَرَ أَيْقَعُ الرَّجُلُ عَلَى امْرَأَتِهِ فِي الْعُمْرَةِ قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ». [الأحزاب: ۲۱] [راجع: ۳۹۵]

(۱۶۲۴) عمرو نے کہا کہ پھر میں نے جابر بن عبد اللہ رضی اللہ عنہما سے اس کے متعلق معلوم کیا تو انہوں نے بتایا کہ صفا مروہ کی سعی سے پہلے اپنی بیوی کے قریب بھی نہ جائے۔

۱۶۲۴- قَالَ: وَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: لَا يَقْرُبُ امْرَأَتَهُ حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ۳۹۶]

باب: جو شخص پہلے طواف یعنی طواف قدوم کے بعد

پھر کعبہ کے نزدیک نہ جائے اور عرفات میں

حج کرنے کے لیے جائے

بَابُ مَنْ لَمْ يَقْرُبِ الْكَعْبَةَ، وَلَمْ

يَطْفُ حَتَّى يَخْرُجَ إِلَى عَرَفَاتٍ،

وَيَرْجِعَ بَعْدَ الطَّوَافِ الْأَوَّلِ

تشریح: یعنی اس میں کوئی قباحت نہیں اگر کوئی نفل طواف حج سے پہلے نہ کرے اور کعبہ کے پاس بھی نہ جائے پھر حج سے فارغ ہو کر طواف الزیادہ کرے جو فرض ہے۔

(۱۶۲۵) ہم سے محمد بن ابی بکر نے بیان کیا، انہوں نے کہا کہ ہم سے فضیل نے بیان کیا، انہوں نے کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا کہ مجھے کربیب نے عبد اللہ بن عباس رضی اللہ عنہما سے خبر دی، انہوں نے کہا کہ رسول

۱۶۲۵- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا فَضِيلٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: أَخْبَرَنِي كَرْبِيبٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطَافَ سَبْعًا وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَقْرُبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ عَرَفَةَ. جب تک عرفات سے واپس نہ لوئے۔

[راجع: ۱۵۴۵]

تشریح: اس سے کوئی یہ نہ سمجھے کہ حاجی کو طواف قدوم کے بعد پھر نفل طواف کرنا منع ہے۔ بلکہ نبی کریم ﷺ دوسرے کاموں میں مشغول ہوں گے اور آپ کعبہ سے دور ٹھہرے تھے یعنی محب میں۔ اس لئے حج سے فارغ ہونے تک آپ کو کعبہ میں آنے کی اور نفل طواف کرنے کی فرصت نہیں ملی۔

باب: اس شخص کے بارے میں جس نے طواف کی

دور کعتیں مسجد الحرام سے باہر پڑھیں

عمر بن الخطابؓ نے بھی حرم سے باہر پڑھیں تھیں۔

(۱۶۲۶) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں محمد بن عبد الرحمن نے، انہیں عروہ نے، انہیں زینب نے اور انہیں ام المومنین حضرت ام سلمہ رضی اللہ عنہا نے کہ میں نے رسول اللہ ﷺ سے شکایت کی۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ مجھ سے محمد بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے ابو مروان یحییٰ بن ابی زکریا غسانی نے بیان کیا، ان سے ہشام نے، ان سے عروہ نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ جب مکہ میں تھے اور وہاں سے چلنے کا ارادہ ہوا تو ام سلمہ رضی اللہ عنہا نے کعبہ کا طواف نہیں کیا اور وہ بھی روانگی کا ارادہ رکھتی تھیں۔ آپ نے ان سے فرمایا کہ ”جب صبح کی نماز کھڑی ہو اور لوگ نماز پڑھنے میں مشغول ہو جائیں تو تم اپنی اونٹنی پر طواف کر لینا۔“ چنانچہ ام سلمہ رضی اللہ عنہا نے ایسا ہی کیا اور انہوں نے باہر نکلنے تک طواف کی نماز نہیں پڑھی۔

بَابُ مَنْ صَلَّى رَكْعَتَيْ الطَّوَافِ

خَارِجًا مِنَ الْمَسْجِدِ

وَصَلَّى عُمَرُ خَارِجًا مِنَ الْحَرَمِ .

۱۶۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَبَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ، ح: قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ يَحْيَى بْنُ أَبِي زَكَرِيَّا الْغَسَّانِيُّ عَنْ هِشَامٍ عَنْ عُرْوَةَ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَهُوَ بِمَكَّةَ، وَأَرَادَ الْخُرُوجَ. وَلَمْ تَكُنْ أُمُّ سَلَمَةَ طَافَتْ بِالْبَيْتِ وَأَرَادَتْ الْخُرُوجَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((إِذَا أَقْبَمْتَ الصَّلَاةَ لِلصُّبْحِ فَطُوفِي عَلَى بَعِيرِكَ، وَالنَّاسُ يُصَلُّونَ)) فَقَعَلْتُ ذَلِكَ، وَلَمْ تُصَلِّ حَتَّى خَرَجْتُ . [راجع: ۴۶۴]

باب: اس سے متعلق کہ جس نے طواف کی دور کعتیں،

مقام ابراہیم کے پیچھے پڑھیں

(۱۶۲۷) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا کہ ہم سے

بَابُ مَنْ صَلَّى رَكْعَتَيْ الطَّوَافِ

خَلْفَ الْمَقَامِ

۱۶۲۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ،

شعبہ نے بیان کیا، انہوں نے کہا کہ ہم سے عروہ بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے ابن عمر رضی اللہ عنہما سے سنا، انہوں نے کہا کہ نبی کریم ﷺ (مکہ میں) تشریف لائے تو آپ نے خانہ کعبہ کے سات چکروں سے طواف کیا اور مقام ابراہیم کے پیچھے دو رکعت نماز پڑھی پھر صفا کی طرف (سعی کرنے) گئے اور اللہ تعالیٰ نے فرمایا ہے: ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“

باب: صبح اور عصر کے بعد طواف کرنا

سورج نکلنے سے پہلے حضرت عبداللہ بن عمر رضی اللہ عنہما طواف کی دو رکعت پڑھ لیتے تھے۔ اور حضرت عمر رضی اللہ عنہ نے صبح کی نماز کے بعد طواف کیا پھر سوار ہوئے اور (طواف کی) دو رکعتیں ذی طولی میں پڑھیں۔

(۱۶۲۸) ہم سے حسن بن عمر بصری نے بیان کیا، کہا کہ ہم سے یزید بن زریع نے بیان کیا، ان سے حبیب نے، ان سے عطاء نے، ان سے عروہ نے، ان سے ام المؤمنین حضرت عائشہ صدیقہ فاطمہ نے کہ کچھ لوگوں نے صبح کی نماز کے بعد کعبہ کا طواف کیا۔ پھر ایک وعظ کرنے والے کے پاس بیٹھ گئے اور جب سورج نکلنے لگا تو وہ لوگ نماز (طواف کی دو رکعت) پڑھنے کے لیے کھڑے ہو گئے۔ اس پر حضرت عائشہ رضی اللہ عنہا نے (ناگواری کے ساتھ) فرمایا: کتنی دیر سے یہ لوگ بیٹھے تھے اور جب وہ وقت آیا کہ جس میں نماز مکروہ ہے تو نماز کے لیے کھڑے ہو گئے۔

(۱۶۲۹) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے ابو صمرہ نے بیان کیا، کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے کہ عبداللہ بن عمر رضی اللہ عنہما نے فرمایا: میں نے نبی کریم ﷺ سے سنا ہے۔ آپ ﷺ سورج طلوع ہوتے اور غروب ہوتے وقت نماز پڑھنے سے روکتے تھے۔

(۱۶۳۰) ہم سے حسن بن محمد زعفرانی نے بیان کیا، کہا کہ ہم سے عبیدہ بن حمید نے بیان کیا، کہا کہ مجھ سے عبدالعزیز بن رفیع نے بیان کیا، کہا کہ میں نے عبداللہ بن زبیر رضی اللہ عنہما کو دیکھا کہ آپ فجر کی نماز کے بعد طواف

قَالَ: حَدَّثَنَا عُمَرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا، وَقَدْ قَالَ اللَّهُ عَزَّوَجَلَّ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ۲۱] [راجع: ۳۹۵]

بَابُ الطَّوَافِ بَعْدَ الصُّبْحِ وَالْعَصْرِ

أَوْكَانَ ابْنُ عُمَرَ يُصَلِّي رَكَعَتَيِ الطَّوَافِ مَا لَمْ تَطْلُعِ الشَّمْسُ. وَطَافَ عُمَرُ بَعْدَ صَلَاةِ الصُّبْحِ، فَرَكِبَ حَتَّى صَلَّى الرَّكَعَتَيْنِ بِذِي طُولَى.

۱۶۲۸- حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ نَاسًا، طَافُوا بِالْبَيْتِ بَعْدَ صَلَاةِ الصُّبْحِ، ثُمَّ قَعَدُوا إِلَى الْمَذْكَرِ، حَتَّى إِذَا طَلَعَتِ الشَّمْسُ قَامُوا يُصَلُّونَ فَقَالَتْ عَائِشَةُ: قَعَدُوا حَتَّى إِذَا كَانَتْ السَّاعَةُ الَّتِي يُكْرَهُ فِيهَا الصَّلَاةُ قَامُوا يُصَلُّونَ.

۱۶۲۹- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَبُو صُمْرَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا. [راجع: ۵۸۲]

۱۶۳۰- حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حَمِيدٍ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رَفِيعٍ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ

کر رہے تھے اور پھر آپ نے دو رکعت (طواف کی) نماز پڑھی۔
(۱۶۳۱) عبدالعزیز نے بیان کیا کہ میں نے عبداللہ بن زبیر رضی اللہ عنہما کو عصر کے بعد بھی دو رکعت نماز پڑھتے دیکھا۔ وہ بتاتے تھے کہ عائشہ رضی اللہ عنہا نے ان سے بیان کیا کہ رسول اللہ ﷺ جب بھی ان کے گھر آتے (عصر کے بعد) تو یہ دو رکعت ضرور پڑھتے تھے۔

يَطُوفُ بَعْدَ الْفَجْرِ، وَيُصَلِّي رَكَعَتَيْنِ.
۱۶۳۱۔ قَالَ عَبْدُ الْعَزِيزِ: وَرَأَيْتُ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ يُصَلِّي رَكَعَتَيْنِ بَعْدَ الْعَصْرِ، وَيُخْبِرُ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتَهَا إِلَّا صَلَّاهُمَا. [راجع: ۵۹۰]

باب: مریض آدمی سوار ہو کر طواف کر سکتا ہے

(۱۶۳۲) ہم سے اسحاق واسطی نے بیان کیا، کہا کہ ہم سے خالد طحان نے خالد حذاء سے بیان کیا، ان سے عکرمہ نے، ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے بیت اللہ کا طواف اونٹ پر سوار ہو کر کیا۔ آپ جب بھی (طواف کرتے ہوئے) حجر اسود کے نزدیک آتے تو اپنے ہاتھ کو ایک چیز (چھڑی) سے اشارہ کرتے اور تکبیر کہتے۔

بَابُ الْمَرِيضِ يَطُوفُ رَاكِبًا

۱۶۳۲۔ حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بِالْبَيْتِ، وَهُوَ عَلَى بَعِيرٍ، كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ بِشَيْءٍ فِي يَدِهِ وَكَبَّرَ.

[راجع: ۱۶۰۷، ۱۶۱۲]

تشریح: اس حدیث میں گویہ ذکر نہیں ہے کہ آپ بیمار تھے اور بظاہر ترجمہ باب سے مطابق نہیں ہے مگر امام بخاری رحمہ اللہ نے ابوداؤد کی روایت کی طرف اشارہ کیا جس میں صاف یہ ہے کہ آپ بیمار تھے۔ بعض نے کہا جب بغیر بیماری یا عذر کے سواری پر طواف درست ہوا تو بیماری میں بطریق اولیٰ درست ہوگا۔ اس طرح باب کا مطلب نکل آیا۔

(۱۶۳۳) ہم سے عبداللہ بن مسلمہ ثقفی نے بیان کیا انہوں نے کہا کہ ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے محمد بن عبدالرحمن بن نوفل نے، ان سے عروہ نے بیان کیا، ان سے زینب بنت ام سلمہ نے، ان سے ام سلمہ رضی اللہ عنہا نے کہ میں نے رسول اللہ ﷺ سے شکایت کی کہ میں بیمار ہو گئی ہوں۔ آپ ﷺ نے فرمایا: ”پھر لوگوں کے پیچھے سے سوار ہو کر طواف کر لے۔ چنانچہ میں نے جب طواف کیا تو اس وقت رسول اللہ ﷺ بیت اللہ کے بازو میں (نماز کے اندر) ﴿وَالطُّورِ﴾ وکتابِ مسطور کی قراءت کر رہے تھے۔

۱۶۳۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي. فَقَالَ: ((طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ)). فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، وَهُوَ يَقْرَأُ: ﴿وَالطُّورِ﴾ وَكِتَابِ مَسْطُورٍ.

[راجع: ۴۶۴]

باب: حاجیوں کو پانی پلانا

(۱۶۳۴) ہم سے عبداللہ بن محمد بن ابی الاسود نے بیان کیا، انہوں نے کہا کہ ہم سے ابوضمرہ نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ عمری

بَابُ سِقَايَةِ الْحَاجِّ

۱۶۳۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا

عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ أَنْ يَبْنِيَ بِمَكَّةَ لِكَلْبِي مَنًى مِنْ أَجْلِ سِقَايَتِهِ، فَأُذِنَ لَهُ. [اطرافہ فی: ۱۷۴۳، ۱۷۴۴، ۱۷۴۵]

نے بیان کیا، ان سے نافع نے، ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ عباس بن عبدالمطلب رضی اللہ عنہ نے رسول اللہ ﷺ سے اپنے پانی (زمزم کا حاجیوں کو) پلانے کے لیے مٹی کے دونوں مکہ ٹھہرنے کی اجازت چاہی تو آپ ﷺ نے ان کو اجازت دے دی۔

تشریح: معلوم ہوا کہ اگر کوئی عذر نہ ہو تو گیارہویں بارہویں شب کو مٹی ہی میں رہنا ضروری ہے۔ حضرت عباس رضی اللہ عنہ کا عذر معقول تھا۔ حاجیوں کو زمزم سے پانی نکال کر پلانا ان کا قدیمی عہدہ تھا۔ اس لئے نبی کریم ﷺ نے ان کو اجازت دے دی۔

۱۶۳۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ شَاهِينَ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدِ [الْحَذَاءِ] عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السَّقَايَةِ، فَاسْتَسْقَى، فَقَالَ الْعَبَّاسُ: يَا فَضْلُ! اذْهَبْ إِلَى أُمِّكَ، فَأَتَتْ رَسُولَ اللَّهِ ﷺ بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: ((اسْقِينِي)). قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُمْ يَجْعَلُونَ أُبْدِيَهُمْ فِيهِ. قَالَ: ((اسْقِينِي)). فَشَرِبَ مِنْهُ، ثُمَّ أَتَى زَمْزَمَ، وَهُمْ يَسْقُونَ وَيَعْمَلُونَ فِيهَا، فَقَالَ: ((اعْمَلُوا، فَإِنَّكُمْ عَلَى عَمَلٍ صَالِحٍ)) ثُمَّ قَالَ: ((لَوْلَا أَنْ تَعْلَمُوا أَنَّا نَزَلْتُ حَتَّى أَصْبَحَ الْحَبْلُ عَلَى هَذِهِ)) يَغْنِي عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

(۱۶۳۵) ہم سے اسحاق بن شاہین نے بیان کیا، کہا کہ ہم سے خالد طحان نے خالد حذاء نے بیان کیا، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ پانی پلانے کی جگہ زمزم کے پاس تشریف لائے اور پانی مانگا (حج کے موقع پر) عباس رضی اللہ عنہ نے کہا کہ فضل! اپنی ماں کے یہاں جا اور ان کے یہاں سے کھجور کا شربت لا۔ لیکن رسول اللہ ﷺ نے فرمایا کہ ”مجھے (یہی) پانی پلاؤ۔“ عباس رضی اللہ عنہ نے عرض کیا یا رسول اللہ! ہر شخص اپنا ہاتھ اس میں ڈال دیتا ہے۔ اس کے باوجود رسول اللہ ﷺ یہی کہتے رہے: ”مجھے (یہی) پانی پلاؤ۔“ چنانچہ آپ نے پانی پیا پھر زمزم کے قریب آئے۔ لوگ کنویں سے پانی کھینچ رہے تھے اور کام کر رہے تھے۔ آپ نے انہیں دیکھ کر فرمایا: ”کام کرتے جاؤ کہ ایک اچھے کام پر لگے ہوئے ہو۔“ پھر فرمایا: ”(اگر یہ خیال نہ ہوتا کہ آئندہ لوگ) تمہیں پریشان کر دیں گے تو میں بھی اترتا اور رسی اپنے اس پر رکھ لیتا۔“ مراد آپ کی شانہ سے تھی۔ آپ نے اس کی طرف اشارہ کر کے کہا تھا۔

تشریح: مطلب یہ ہے کہ اگر میں اتر کر خود پانی کھینچوں گا تو صد ہا آدمی مجھ کو دیکھ کر پانی کھینچنے کے لئے دوڑ پڑیں گے اور تم کو تکلیف ہوگی۔

باب: زمزم کا بیان

بَابُ مَا جَاءَ فِي زَمْزَمَ

تشریح: زمزم وہ مشہور کنواں ہے جو کعبے کے سامنے مسجد حرام میں حضرت جبرائیل علیہ السلام کے پر مارنے سے پھوٹ نکلا تھا۔ کہتے ہیں زمزم اس کو اس لئے کہتے ہیں کہ حضرت جبرائیل علیہ السلام نے وہاں بات کی تھی۔ بعض نے کہا اس میں پانی بہت ہونے سے اس کا نام زمزم ہوا۔ زمزم عرب کی زبان میں بہت پانی کو کہتے ہیں۔ ایک حدیث میں ہے کہ زمزم کا پانی جس مقصد کے لئے پیا جائے وہ حاصل ہوتا ہے۔

چاہہ زمزم دنیا کا وہ قدیم تاریخی کنواں ہے جس کی ابتدا سیدنا نوح اللہ اسماعیل علیہ السلام کی شیر خواری سے شروع ہوتی ہے۔ یہ مبارک چشمہ پیاس کی بے تابلی میں آپ کی ایزیاں رگڑنے سے فوارہ کی طرح اس سنگلاخ زمین میں ابلا تھا۔ آپ کی والدہ حضرت ہاجرہ پانی کی تلاش میں صفا اور مردہ کے سات چکر لگا کر آئیں تو بچے کے زیر قدم یہ نعمت غیر مترقبہ دیکھ کر باغ باغ ہو گئیں۔ تورات میں اس مبارک کنویں کا ذکر ان لفظوں میں ہے۔

”اللہ کے فرشتے نے آسمان سے ہاجرہ کو پکارا اور اس سے کہا اے ہاجرہ! تجھ کو کیا ہوا امت ڈر کہ اس لڑکے کی آواز جہاں وہ پڑا ہے اللہ نے سنی، اٹھ اور لڑکے کو اٹھا اور اسے اپنے ہاتھ سے سنبال کہ میں اس کو ایک بڑی قوم بناؤں گا۔ پھر اللہ نے اس کی آنکھیں کھولیں اور اس نے پانی کا ایک کنواں دیکھا اور جا کر اپنی مشک کو پانی سے بھر لیا اور لڑکے کو پلایا۔“ (تورات، سفر پیدائش، باب: ۲۱)

کہتے ہیں کہ سیدنا ابراہیم علیہ السلام نے بعد میں اس کو چار طرف سے کھود کر کنویں کی شکل میں کر دیا تھا اور اب زمین کے اونچا ہوتے ہوتے اتنا گہرا ہو گیا۔

حضرت اسماعیل علیہ السلام کے بعد کئی دفعہ ایسا ہوا کہ زمزم کا چشمہ خشک ہو گیا جوں جوں یہ خشک ہوتا گیا لوگ اس کو گہرا کرتے گئے یہاں تک کہ وہ ایک گہرا کنواں بن گیا۔

مدتوں خانہ کعبہ کی تولیت بنو جہم کے ہاتھوں میں رہی۔ جب بنو خزاعہ کو اقتدار حاصل ہوا تو بنو جہم نے حجر اسود اور غلاف کعبہ کو زمزم میں ڈال دیا اور اس کا منہ بند کر کے بھاگ گئے۔ بعد میں مدتوں تک یہ مبارک چشمہ غائب رہا۔ یہاں تک کہ عبدالمطلب نے بحکم الہی خواب میں اس کے صحیح مقام کو دیکھ کر اس کو نکالا۔ اس کے متعلق عبدالمطلب کا بیان ہے کہ میں سویا ہوا تھا کہ خواب میں مجھے ایک شخص نے کہا طیبہ کو کھودو۔ میں نے کہا کہ طیبہ کیا چیز ہے؟ وہ شخص بغیر جواب دیئے چلا گیا اور میں بیدار ہو گیا۔ دوسرے دن جب سویا تو خواب میں پھر وہی شخص آیا اور کہا کہ مدفونہ کو کھودو۔ میں نے کہا کہ مدفونہ کیا چیز ہے؟ اتنے میں میری آنکھ کھل گئی اور وہ شخص غائب ہو گیا۔ تیسری رات پھر وہی واقعہ پیش آیا اور اب کی دفعہ اس نے کہا کہ زمزم کو کھودو۔ میں نے کہا کہ زمزم کیا ہے؟ اس نے کہا تمہارے دادا اسماعیل علیہ السلام کا چشمہ ہے۔ اس میں بہت پانی نکلے گا اور کھودنے میں تم کو زیادہ مشقت بھی نہ ہوگی۔ وہ اس جگہ ہے جہاں لوگ قربانیاں کرتے ہیں۔ (عہد جاہلیت میں یہاں بتوں کے نام پر قربانیاں ہوتی تھیں) وہاں جینیٹوں کا بل ہے۔ تم صبح کو ایک کوا وہاں چونچ سے زمین کریدتا ہوا دیکھو گے۔

صبح ہونے پر عبدالمطلب خود کمال لے کر کھڑے ہو گئے اور کھودنا شروع کر دیا۔ تھوڑی ہی دیر میں پانی نمودار ہو گیا۔ جسے دیکھ کر انہوں نے زور سے نکیہ کر لی۔ کہا جاتا ہے کہ چاہ زمزم میں سے دوسو گالے برن اور بہت سی تلواریں اور زریں بھی نکلیں۔ عبدالمطلب نے ہرنوں کا سونا تو خانہ کعبہ کے دروازوں پر لگا دیا۔ تلواریں خود کھلیں۔ علامہ ابن خلدون لکھتے ہیں کہ یہ ہرن ایرانی زائروں نے کعبہ پر چڑھائے تھے۔

چاہ زمزم کی آب کی وجہ سے کئی دفعہ کھودا گیا ہے۔ ۲۲۳ ہجری میں اس کی اکثر دیواریں منہدم ہو گئیں اور اندر بہت سالمہ جمع ہو گیا تھا۔ اس وقت طائف کے ایک شخص محمد بن بشیر نامی نے اسکی مٹی نکالی اور بقدر ضرورت اسکی مرمت کی کہ پانی بھر پورا آنے لگا۔

مشہور مؤرخ ازرقی کہتا ہے کہ اس وقت میں بھی کنویں کے اندر اتر تھا۔ میں نے دیکھا کہ اس میں تین طرف سے چشمے جاری ہیں۔ ایک حجر اسود کی جانب سے دوسرا جبل ابوتیس کی طرف سے تیسرا مروہ کی طرف سے، تینوں مل کر کنویں کی گہرائی میں جمع ہوتے رہتے ہیں اور رات دن کتنا ہی کھینچو مگر پانی نہیں ٹوٹتا۔

اسی مؤرخ کا قول ہے کہ میں نے قعر آب کی بھی پیمائش کی تو ۴۰ ہاتھ کنویں کی تعمیر میں اور ۲۹ ہاتھ پہاڑی غار میں، کل ۶۹ ہاتھ پانی تھا۔ ممکن ہے آج کل زیادہ ہو گیا ہو۔

۱۴۵ھ میں ابو جعفر منصور نے اس پر قبضہ بنایا اور اندرسنگ مرمر کا فرش کیا۔ پھر مامون رشید نے چاہ زمزم کی مٹی نکلوا کر اس کو گہرا کیا۔ ایک مرتبہ کوئی دیوانہ کنویں کے اندر کود پڑا تھا۔ اس کے نکالنے کے لئے ساحل جدہ سے غواص بلائے گئے۔ بمشکل اس کی نعش ملی اور کنویں کو پاک صاف کرنے کے لئے بہت سا پانی نکالا گیا۔ اس لئے ۱۰۲۰ھ میں سلطان احمد خان مرحوم کے حکم سے چاہ زمزم کے اندر سطح آب سے سواتین فٹ نیچے لوہے کا ایک جال ڈال دیا گیا۔ ۱۰۳۹ھ میں سلطان مراد خان نے جب کعبہ شریف کو از سر نو تعمیر کیا تو چاہ زمزم کی بھی نئی بہترین تعمیر کی گئی۔ تبہ آب سے اوپر تک سنگ مرمر سے مزین کر دیا اور زمین سے ایک گز اونچی ۴ گز عرضی منڈیر بنوادی۔ اگر درگاہوں طرف دو درگاہ تک سنگ مرمر کا فرش بنا کر

اس پر دیواریں اٹھادیں اور ان پر چھت پٹا کر ایک کمرہ بنوادیا جس میں بنز جالیاں لگا دیں۔

۱۶۳۶۔ وَقَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَنَسُ بْنُ مَالِكٍ: كَانَ أَبُو ذَرٍّ يَحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «(فِرَجٌ سَقْفِيٌّ وَأَنَا بِمَكَّةَ، فَتَزَلُّ جَبْرِيلُ فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ بِمَاءٍ زَمْزَمَ، ثُمَّ جَاءَ بِطُسْتٍ مِنْ ذَهَبٍ مُتَمَلٍّ بِحِكْمَةٍ وَإِيمَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا. فَقَالَ جَبْرِيلُ لِحَاظِينَ السَّمَاءِ الدُّنْيَا: افْتَحُوا. قَالَ: مَنْ هَذَا؟ قَالَ: جَبْرِيلُ)». (راجع: ۳۴۹)

۱۶۳۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَفَ عِكْرِمَةُ مَا كَانَ يَوْمَئِذٍ إِلَّا عَلَى بَعِيرٍ.

۱۶۳۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَفَ عِكْرِمَةُ مَا كَانَ يَوْمَئِذٍ إِلَّا عَلَى بَعِيرٍ.

۱۶۳۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ. قَالَ عَاصِمٌ: فَحَلَفَ عِكْرِمَةُ مَا كَانَ يَوْمَئِذٍ إِلَّا عَلَى بَعِيرٍ.

۱۶۳۶۔ اور عبدان نے کہا کہ مجھ کو عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا کہ یونس نے خبر دی، انہیں زہری نے، انہوں نے کہا کہ ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ابو ذر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب میں مکہ میں تھا میری (گھڑی) چھت کھلی اور جبریل علیہ السلام نازل ہوئے۔ انہوں نے میرا سینہ چاک کیا اور اسے زمزم کے پانی سے دھویا۔ اس کے بعد ایک سونے کا طشت لائے جو حکمت اور ایمان سے بھرا ہوا تھا۔ اسے انہوں نے میرے سینے میں ڈال دیا اور پھر سینہ بند کر دیا۔ اب وہ مجھے ہاتھ سے پکڑ کر آسمان دنیا کی طرف لے چلے۔ آسمان دنیا کے داروغہ سے جبریل علیہ السلام نے کہا دروازہ کھولو۔ انہوں نے دریافت کیا کون صاحب ہیں؟ کہا جبریل!“

۱۶۳۷۔ حدیثی محمد بن سلام قال: أخبرنا الفزاري، عن عاصم، عن الشعبي، أن ابن عباس حدثه قال: سقيت رسول الله ﷺ من زمزم فشرب وهو قائم. قال عاصم: فحلف عكرمة ما كان يومئذ إلا على بعير.

تشریح: یہ معراج کی حدیث کا ایک ٹکڑا ہے۔ یہاں امام بخاری رحمہ اللہ اس کو اس لئے لائے کہ اس سے زمزم کے پانی کی فضیلت نکلتی ہے۔ اس لئے کہ آپ کا سینہ اسی پانی سے دھویا گیا۔ اس کے علاوہ اور بھی کئی احادیث زمزم کے پانی کی فضیلت میں وارد ہوئی ہیں مگر امیر المؤمنین فی الحدیث کی شرط پر یہی حدیث تھی۔ صحیح مسلم میں اب زمزم کو پانی کے ساتھ خوراک بھی قرار دیا گیا ہے اور بیماروں کے لئے دوا بھی فرمایا گیا ہے۔ حدیث ابن عباس رضی اللہ عنہما میں مرفوعاً یہ بھی ہے کہ ماء زمزم لما شرب له کہ زمزم کا پانی جس لئے پیا جائے اللہ وہ دیتا ہے۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وسمیت زمزم لکثرتھا یقال ماء زمزم ای کثیر وقیل لاجتماعها۔“ یعنی اس کا نام زمزم اس لئے رکھا گیا کہ یہ بہت ہے اور ایسے ہی مقام پر بولا جاتا ہے۔ ماء زمزم ای کثیر یعنی یہ پانی بہت بڑی مقدار میں ہے اور اس کے جمع ہونے کی وجہ سے بھی اسے زمزم کہا گیا ہے۔

مجاہد نے کہا کہ یہ لفظ ہزیمہ سے مشتق ہے۔ لفظ ہزیمہ کے معنی ہیں ایڑیوں سے زمین میں اشارے کرنا۔ چونکہ مشہور ہے کہ حضرت اسماعیل علیہ السلام کے زمین پر ایڑی رگڑنے سے یہ چشم نکلا لہذا اسے زمزم کہا گیا۔ واللہ اعلم۔

بَابُ طَوَافِ الْقَارِنِ بَابُ: قَرَانِ كَرْنِ وَالَا اِيَكِ طَوَافِ اَكْرَے يَا دُو

کرے

۱۶۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ: ((مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ وَالْعُمْرَةِ ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا)). فَقَدِمْتُ مَكَّةَ، وَأَنَا حَائِضٌ، فَلَمَّا قَضَيْنَا حَجَّنا أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَاغْتَمَرْتُ، فَقَالَ: ((هَذِهِ مَكَانُ عُمْرَتِكَ)). فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ، بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى، وَأَمَّا الَّذِينَ جَمَعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا. [راجع: ۲۹۴، ۱۵۵۶]

(۱۶۳۸) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک رحمہ اللہ نے ابن شہاب سے خبر دی، انہیں عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہا کہ حجۃ الوداع میں ہم رسول اللہ ﷺ کے ساتھ (مدینہ سے) نکلے اور ہم نے عمرہ کا احرام باندھا۔ پھر آپ ﷺ نے فرمایا: ”جس کے ساتھ قربانی کا جانور ہو وہ حج اور عمرہ دونوں کا ایک ساتھ احرام باندھے۔ ایسے لوگ دونوں کے احرام سے ایک ساتھ حلال ہوں گے۔“ میں بھی مکہ آئی تھی لیکن مجھے حیض آ گیا تھا۔ اس لیے جب ہم نے حج کے کام پورے کر لیے تو آپ ﷺ نے مجھے عبدالرحمن رضی اللہ عنہ کے ساتھ تنعیم کی طرف بھیجا۔ میں نے وہاں سے عمرہ کا احرام باندھا۔ آپ ﷺ نے فرمایا: ”یہ تمہارے اس عمرہ کے بدلہ میں ہے۔“ (جسے تم نے حیض کی وجہ سے چھوڑ دیا تھا) جن لوگوں نے عمرہ کا احرام باندھا تھا انہوں نے سعی کے بعد احرام کھول دیا اور دوسرا طواف منیٰ سے واپسی پر کیا لیکن جن لوگوں نے حج اور عمرہ کا احرام ایک ساتھ باندھا تھا انہوں نے صرف ایک طواف کیا۔

تشریح: تعیم ایک مشہور مقام ہے جو مکہ سے تین میل دور ہے۔ نبی کریم ﷺ نے حضرت عائشہ رضی اللہ عنہا کی تھپیب خاطر کے لئے وہاں بھیج کر عمرہ کا احرام باندھنے کے لئے فرمایا تھا۔ آخر حدیث میں ذکر ہے کہ جن لوگوں نے حج اور عمرہ کا ایک ہی احرام باندھا تھا۔ انہوں نے بھی ایک ہی طواف کیا اور ایک ہی سعی کی۔ جمہور علماء اور ائمہ حدیث کا یہی قول ہے کہ تارن کے لئے ایک ہی طواف اور ایک ہی سعی حج اور عمرہ دونوں کی طرف سے کافی ہے اور امام ابوحنیفہ رحمہ اللہ نے دو طواف اور دو سعی لازم رکھے ہیں اور جن روایتوں سے دلیل لی ہے، وہ سب ضعیف ہیں۔ (وحدی)

۱۶۳۹۔ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ دَخَلَ ابْنَهُ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَظَهَرَهُ فِي الدَّارِ، فَقَالَ: إِنِّي لَا أَمْنُ أَنْ يَكُونَ الْعَامَ بَيْنَ النَّاسِ قِتَالٌ، فَيَصُدُّوكَ عَنِ النَّبِيِّ، فَلَوْ أَقَمْتَ. فَقَالَ: قَدْ خَرَجَ رَسُولُ اللَّهِ ﷺ فَحَالَ كُفَّارُ قَرَيْشٍ بَيْنَهُ وَبَيْنَ النَّبِيِّ، فَإِنْ يُحِلُّ بَيْنِي وَبَيْنَهُ أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ

(۱۶۳۹) مجھ سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے اسماعیل بن علیہ نے بیان کیا، ان سے ایوب سختیانی نے، ان سے نافع نے کہ ابن عمر رضی اللہ عنہما کے لڑکے عبداللہ بن عبداللہ ان کے یہاں گئے۔ حج کے لیے سواری گھر میں کھڑی ہوئی تھی۔ انہوں نے کہا کہ مجھے خطرہ ہے کہ اس سال مسلمانوں میں آپس میں لڑائی ہو جائے گی اور آپ کو وہ بیت اللہ سے روک دیں گے۔ اس لیے اگر آپ نہ جاتے تو بہتر ہوتا۔ ابن عمر رضی اللہ عنہما نے جواب دیا کہ رسول اللہ ﷺ بھی تشریف لے گئے تھے (عمرہ کرنے صلح حدیبیہ کے موقع پر) اور کفار قریش نے آپ کو بیت اللہ تک پہنچنے سے روک دیا تھا۔ اس لیے اگر مجھے بھی روک دیا گیا تو میں بھی وہی کروں گا جو رسول

اللہ ﷻ نے کیا تھا ”اور تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“ پھر آپ نے فرمایا کہ میں تمہیں گواہ بناتا ہوں کہ میں نے اپنے عمرہ کے ساتھ حج (اپنے اوپر) واجب کر لیا ہے۔ انہوں نے بیان کیا کہ پھر آپ مکہ آئے اور دونوں عمرہ اور حج کے لیے ایک ہی طواف کیا۔

حَسَنَةُ ﴿الاحزاب: ۲۱﴾ ثُمَّ قَالَ: أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ مَعَ عُمْرَتِي حَجًّا. قَالَ: ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا. [اطرافہ فی:

۱۶۴۰، ۱۶۹۳، ۱۷۰۸، ۱۷۲۹، ۱۸۰۶،

۱۸۰۷، ۱۸۱۲، ۱۸۱۰، ۱۸۰۸، ۱۸۱۳،

[۴۱۸۴، ۴۱۸۵]

(۱۶۴۰) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے نافع سے بیان کیا کہ جس سال حجاج عبد اللہ بن زبیر رضی اللہ عنہ کے مقابلے میں لڑنے آیا تھا۔ عبد اللہ بن عمر رضی اللہ عنہما نے جب اس سال حج کا ارادہ کیا تو آپ سے کہا گیا کہ مسلمانوں میں باہم جنگ ہونے والی ہے اور یہ بھی خطرہ ہے کہ آپ کو حج سے روک دیا جائے۔ آپ نے فرمایا: ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“ ایسے وقت میں بھی وہی کام کروں گا جو رسول اللہ ﷺ نے کیا تھا۔ تمہیں گواہ بناتا ہوں کہ میں نے اپنے اوپر عمرہ واجب کر لیا ہے۔ پھر آپ چلے اور جب بیداء کے میدان میں پہنچے تو آپ نے فرمایا کہ حج اور عمرہ تو ایک ہی طرح کے ہیں۔ میں تمہیں گواہ بناتا ہوں کہ میں نے اپنے عمرہ کے ساتھ حج بھی واجب کر لیا ہے۔ آپ نے ایک قربانی بھی ساتھ لے لی جو مقام قدید سے خریدی تھی۔ اس کے سوا اور کچھ نہیں کیا۔ دسویں تاریخ سے پہلے نہ آپ نے قربانی کی نہ کسی ایسی چیز کو اپنے لیے جائز کیا جس سے (احرام کی وجہ سے) آپ رک گئے تھے۔ نہ سر منڈوایا نہ بال ترشوائے۔ دسویں تاریخ میں آپ نے قربانی کی اور بال منڈوائے۔ آپ کا یہی خیال تھا کہ آپ نے ایک طواف سے حج اور عمرہ دونوں کا طواف ادا کر لیا ہے۔ عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ رسول اللہ ﷺ نے بھی اسی طرح کیا تھا۔

۱۶۴۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ. فَقِيلَ لَهُ إِنَّ النَّاسَ كَائِنَ بَيْنَهُمْ قِتَالٌ، وَإِنَّا نَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الاحزاب: ۲۱] إِذَا أَصْنَعَ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ عُمْرَةً. ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبِيدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدًا، أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ حَجًّا مَعَ عُمْرَتِي. وَأَهْدَى هَذِيَا اشْتَرَاهُ بِقَدِيدٍ وَلَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْحَرْ، وَلَمْ يَحِلَّ مِنْ شَيْءٍ حَرَمَ مِنْهُ، وَلَمْ يَخْلُقْ وَلَمْ يَقْصُرْ حَتَّى كَانَ يَوْمَ النَّحْرِ، وَنَحَرَ وَحَلَقَ، وَرَأَى أَنَّ قَدْ قَضَى طَوَافَ الْحَجِّ، وَالْعُمْرَةَ بِطَوَافِهِ الْأَوَّلِ. وَقَالَ ابْنُ عُمَرَ: كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ ﷺ. [راجع: ۱۶۳۹] [مسلم: ۲۹۹۲،

نسائی: ۲۷۴۵]

تشریح: پہلے عبد اللہ بن عمر رضی اللہ عنہ نے صرف عمرہ کا احرام باندھا تھا۔ پھر انہوں نے خیال کیا کہ صرف عمرہ کرنے سے حج اور عمرہ دونوں یعنی قرآن کرنا بہتر ہے تو حج کی بھی نیت باندھ لی اور پکار کر لوگوں سے اس لئے کہہ دیا کہ اور لوگ بھی ان کی پیروی کریں۔ بیداء مکہ اور مدینہ کے درمیان ذوالحلیفہ سے آگے ایک مقام ہے۔ قدید بھی جحفہ کے نزدیک ایک جگہ کا نام ہے۔

بَابُ الطَّوَافِ عَلَى وُضُوءٍ

باب: (کعبہ کا) طواف وضو کر کے کرنا

۱۶۴۱۔ حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ الْقُرَشِيِّ، أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبَيْرِ فَقَالَ: قَدْ حَجَّ النَّبِيُّ ﷺ فَأَخْبَرْتَنِي عَائِشَةُ أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ جِبْنَ قَدِيمٍ أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ حَجَّ أَبُو بَكْرٍ فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ عُمَرُ مِثْلَ ذَلِكَ. ثُمَّ حَجَّ عُثْمَانُ فَرَأَيْتُهُ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ مُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ ثُمَّ حَجَّجْتُ مَعَ أَبِي الزُّبَيْرِ بْنِ الْعَوَامِ، فَكَانَ أَوَّلَ شَيْءٍ بَدَأَ بِهِ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذَلِكَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً، ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ ثُمَّ لَمْ يَنْقُضْهَا عُمْرَةً، وَهَذَا ابْنُ عُمَرَ عِنْدَهُمْ فَلَا يَسْأَلُونَهُ، وَلَا أَحَدٌ مِمَّنْ مَضَى، مَا كَانُوا يَبْدَوُونَ بِشَيْءٍ حَتَّى يَضَعُونَ أَقْدَامَهُمْ مِنَ الطَّوَافِ بِالْبَيْتِ، ثُمَّ لَا يَحِلُّونَ، وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي، جِبْنَ تَقْدِمَانِ لَا تَبْدِئَانِ بِشَيْءٍ أَوَّلَ مِنَ الْبَيْتِ، تَطُوفَانِ بِهِ، ثُمَّ إِنَّهُمَا لَا

تَحِلَّانِ. [راجع: ۱۶۱۴]

۱۶۴۲۔ وَقَدْ أَخْبَرْتَنِي أُمِّي أَنَّهَا أَهَلَّتْ هِيَ وَأُخْتُهَا وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ بِعُمْرَةٍ،

(۱۶۴۱) ہم سے احمد بن عیسیٰ نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، انہوں نے کہا کہ مجھے عمرو بن حارث نے خبر دی، انہیں محمد بن عبد الرحمن بن نوفل قرشی نے، انہوں نے عروہ بن زبیر سے پوچھا تھا، عروہ نے کہا کہ نبی کریم ﷺ نے جیسا کہ معلوم ہے حج کیا تھا۔ مجھے ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے اس کے متعلق خبر دی کہ جب آپ مکہ معظمہ آئے تو سب سے پہلا کام یہ کیا کہ آپ نے وضو کیا، پھر کعبہ کا طواف کیا۔ یہ آپ کا عمرہ نہیں تھا۔ اس کے بعد ابو بکر رضی اللہ عنہ نے حج کیا اور آپ نے بھی سب سے پہلے کعبہ کا طواف کیا جبکہ یہ آپ کا بھی عمرہ نہیں تھا۔ عمر رضی اللہ عنہ نے بھی اسی طرح کیا۔ پھر عثمان رضی اللہ عنہ نے حج کیا میں نے دیکھا سب سے پہلے آپ نے بھی کعبہ کا طواف کیا۔ آپ کا بھی یہ عمرہ نہیں تھا۔ پھر معاویہ اور عبد اللہ بن عمر رضی اللہ عنہما کا زمانہ آیا۔ پھر میں نے اپنے والد زبیر بن عوام رضی اللہ عنہ کے ساتھ بھی حج کیا۔ یہ (سارے اکابر) پہلے کعبہ ہی کے طواف سے شروع کرتے تھے جبکہ یہ عمرہ نہیں ہوتا تھا۔ اس کے بعد مہاجرین و انصار کو بھی میں نے دیکھا کہ وہ بھی اسی طرح کرتے رہے اور ان کا بھی یہ عمرہ نہیں ہوتا تھا۔ آخری ذات جسے میں نے اس طرح کرتے دیکھا، وہ حضرت عبد اللہ بن عمر رضی اللہ عنہما کی تھی۔ انہوں نے بھی عمرہ نہیں کیا۔ ابن عمر ابھی موجود ہیں لیکن ان سے لوگ اس کے متعلق پوچھتے نہیں۔ اسی طرح جو حضرات گزر گئے، ان کا بھی مکہ میں داخل ہوتے ہی سب سے پہلا قدم طواف کے لیے اٹھتا تھا۔ پھر یہ بھی احرام نہیں کھولتے تھے۔ میں نے اپنی والدہ (اسماء بنت ابی بکر رضی اللہ عنہا) اور خالہ (عائشہ صدیقہ رضی اللہ عنہا) کو بھی دیکھا کہ جب وہ آتیں تو سب سے پہلے طواف کرتیں اور یہ اس کے بعد احرام نہیں کھولتی تھیں۔

(۱۶۴۲) اور مجھے میری والدہ نے خبر دی کہ انہوں نے اپنی بہن اور زبیر اور فلاں فلاں (رضی اللہ عنہما) کے ساتھ عمرہ کیا ہے یہ سب لوگ حجر اسود کا بوسہ لیتے تو

عمرہ کا احرام کھول دیتے۔

فَلَمَّا مَسَحُوا الرُّكْنَ حَلُّوا. [۱۶۱۵]

تشریح: جہور علما کے نزدیک طواف میں طہارت یعنی با وضو ہونا شرط ہے۔ محمد بن عبد الرحمن بن نوفل نے عروہ سے کیا پوچھا اس روایت میں یہ مذکور نہیں ہے۔ لیکن امام مسلم کی روایت میں اس کا بیان ہے کہ ایک عراقی نے محمد بن عبد الرحمن سے کہا کہ تم عروہ سے پوچھو اگر ایک شخص حج کا احرام باندھے تو طواف کر کے وہ حلال ہو سکتا ہے؟ اگر وہ کہیں نہیں ہو سکتا تو کہنا ایک شخص تو کہتے ہیں حلال ہو جاتا ہے۔ محمد بن عبد الرحمن نے کہا میں نے عروہ سے پوچھا، انہوں نے کہا جو کوئی حج کا احرام باندھے وہ جب تک حج سے فارغ نہ ہو حلال نہیں ہو سکتا۔ میں نے کہا ایک شخص تو کہتے ہیں کہ وہ حلال ہو جاتا ہے۔ انہوں نے کہا اس نے بری بات کہی۔ آخر حدیث تک۔

باب: صفا اور مروہ کی سعی واجب ہے کہ یہ اللہ تعالیٰ کی نشانیوں میں سے ہیں

بَابُ وَجُوبِ الصَّفَا وَالْمَرْوَةِ وَجَعَلِ مِنَ شَعَائِرِ اللَّهِ

(۱۶۳۳) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہمیں شعیب نے زہری سے خبر دی کہ عروہ نے بیان کیا کہ میں نے ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا سے پوچھا کہ اللہ تعالیٰ کے اس فرمان کے بارے میں آپ کا کیا خیال ہے (سورہ بقرہ میں ہے کہ) ”صفا اور مروہ اللہ تعالیٰ کی نشانیوں میں سے ہیں۔ اس لیے جو بیت اللہ کا حج یا عمرہ کرے اس کے لیے ان کا طواف کرنے میں کوئی گناہ نہیں۔“ قسم اللہ کی! پھر تو کوئی حرج نہیں ہونا چاہیے اگر کوئی صفا اور مروہ کی سعی نہ کرنا چاہے۔ حضرت عائشہ رضی اللہ عنہا نے فرمایا جتنی تم نے یہ بری بات کہی۔ اللہ کا مطلب یہ ہوتا تو قرآن میں یوں اترتا ”ان کے طواف نہ کرنے میں کوئی گناہ نہیں۔“ بات یہ ہے کہ یہ آیت تو انصار کے لیے اتری تھی جو اسلام سے پہلے منات بت کے نام پر جو مشکل میں رکھا ہوا تھا اور جس کی یہ پوجا کیا کرتے تھے، احرام باندھتے تھے۔ یہ لوگ جب (زمانہ جاہلیت میں) احرام باندھتے تو صفا مروہ کی سعی کو اچھا نہیں خیال کرتے تھے۔ اب جب اسلام لائے تو رسول اللہ ﷺ سے اس کے متعلق پوچھا اور کہا کہ یا رسول اللہ! ہم صفا اور مروہ کی سعی اچھی نہیں سمجھتے تھے۔ اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی کہ ”صفا اور مروہ دونوں اللہ کی نشانیاں ہیں۔“ آخر آیت تک۔ حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا کہ رسول اللہ ﷺ نے ان دو پہاڑوں کے درمیان سعی کی سنت جاری کی ہے۔ اس لیے کسی کے لیے مناسب نہیں ہے کہ اسے ترک کر دے۔ انہوں نے کہا کہ پھر میں نے اس کا ذکر ابو بکر بن عبد الرحمن سے

۱۶۴۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ عُرْوَةُ: سَأَلْتُ عَائِشَةَ فَقُلْتُ لَهَا: أَرَأَيْتِ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا﴾ [البقرة: ۱۵۸] فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. قَالَتْ: بَشَسَ مَا قُلْتُ: يَا ابْنَ أَخِي! إِنَّ هَذِهِ لَوْ كَانَتْ كَمَا أَوْلَتْهَا عَلَيْهِ كَانَتْ لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا، وَلَكِنَّهَا أَتَرَلْتُ فِي الْأَنْصَارِ، كَانُوا قَبْلَ أَنْ يُسَلِّمُوا يَهْلُونَ لِمَنَاةَ الطَّائِغِيَّةِ الَّتِي كَانُوا يَعْْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مَنْ أَهْلٌ يَخْرُجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ قَالُوا: يَا رَسُولَ اللَّهِ إِنْ كُنَّا نَخْرُجُ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [الآية]. قَالَتْ عَائِشَةُ: وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوْفَ بَيْنَهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ

کیا۔ تو انہوں نے فرمایا کہ میں نے تو یہ علمی بات اب تک نہیں سنی تھی، بلکہ میں نے بہت سے اصحاب علم سے تو یہ سنا ہے وہ یوں کہتے تھے کہ عرب کے لوگ ان لوگوں کے سوا جن کا حضرت عائشہ صدیقہ رضی اللہ عنہا نے ذکر کیا جو منات کے لیے احرام باندھتے تھے سب صفامرہ کا پھیرا کیا کرتے تھے۔ جب اللہ پاک نے قرآن شریف میں بیت اللہ کے طواف کا ذکر فرمایا اور صفامرہ کا ذکر نہیں کیا تو وہ لوگ کہنے لگے یا رسول اللہ! ہم تو جاہلیت کے زمانہ میں صفا اور مروہ کا پھیرا کیا کرتے تھے اور اب اللہ نے بیت اللہ کے طواف کا ذکر تو فرمایا لیکن صفامرہ کا ذکر نہیں کیا تو کیا صفامرہ کی سعی کرنے میں ہم پر کچھ گناہ ہوگا؟ تب اللہ نے یہ آیت اتاری: ”صفامرہ اللہ کی نشانیاں ہیں“ آخر آیت تک۔ ابو بکر نے کہا میں سنتا ہوں کہ یہ آیت دونوں فرقوں کے باب میں اتری ہے یعنی اس فرقے کے باب میں جو جاہلیت کے زمانے میں صفامرہ کا طواف برا جانتا تھا اور اس کے باب میں جو جاہلیت کے زمانہ میں صفامرہ کا طواف کیا کرتے تھے۔ پھر مسلمان ہونے کے بعد اس کا کرنا اس وجہ سے کہ اللہ نے بیت اللہ کے طواف کا ذکر کیا اور صفامرہ کا نہیں کیا، برا سمجھے۔ یہاں تک کہ اللہ نے بیت اللہ کے طواف کے بعد ان کے طواف کا بھی ذکر فرمایا۔

يَتْرَكَ الطَّوْفَ بَيْنَهُمَا. ثُمَّ أَخْبَرْتُ أَبَا بَكْرٍ ابْنَ عَبْدِ الرَّحْمَنِ، فَقَالَ: إِنَّ هَذَا الْعِلْمَ مَا كُنْتُ سَمِعْتُهُ، وَلَقَدْ سَمِعْتُ رَجُلًا مِنْ أَهْلِ الْعِلْمِ، يَذْكُرُونَ: أَنَّ النَّاسَ - إِلَّا مَنْ ذَكَرَتْ عَائِشَةُ - مِمَّنْ كَانَ يُهَيِّئُ لِمَنَاةَ، كَانُوا يَطُوفُونَ كُلُّهُمْ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا ذَكَرَ اللَّهُ الطَّوْفَ بِالْبَيْتِ، وَلَمْ يَذْكُرِ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ قَالُوا: يَا رَسُولَ اللَّهِ! كُنَّا نَطُوفُ بِالصَّفَا وَالْمَرْوَةِ، وَإِنَّ اللَّهَ تَعَالَى أَنْزَلَ الطَّوْفَ بِالْبَيْتِ، فَلَمْ يَذْكُرِ الصَّفَا فَهَلْ عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطُوفَ بِالصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الْآيَةَ. قَالَ أَبُو بَكْرٍ: فَاسْمَعْ هَذِهِ الْآيَةَ نَزَلَتْ فِي الْفَرِيقَيْنِ كِلَيْهِمَا فِي الَّذِينَ كَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا فِي الْجَاهِلِيَّةِ بِالصَّفَا وَالْمَرْوَةِ، وَالَّذِينَ يَطُوفُونَ ثُمَّ تَحَرَّجُوا أَنْ يَطُوفُوا بِهِمَا فِي الْإِسْلَامِ مِنْ أَجْلِ أَنَّ اللَّهَ تَعَالَى أَمَرَ بِالطَّوْفِ بِالْبَيْتِ، وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ ذَلِكَ بَعْدَ مَا ذَكَرَ الطَّوْفَ بِالْبَيْتِ. [اطرافہ

فی: ۱۷۹۰، ۴۴۹۵، ۴۸۶۱] [نسائی: ۲۹۶۸]

باب: صفا اور مروہ کے درمیان کس طرح دوڑے؟

بَابُ مَا جَاءَ فِي السَّعْيِ بَيْنَ

الصَّفَا وَالْمَرْوَةِ

اور ابن عمر رضی اللہ عنہما نے فرمایا کہ بنی عباد کے گھروں سے لے کر بنی ابی حنین کی گلی تک دوڑ کر چلے (باقی راہ میں معمولی چال سے)۔

وَقَالَ ابْنُ عُمَرَ: السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إِلَى زُقَاقِ بَنِي أَبِي حُسَيْنٍ.

(۱۶۴۳) ہم سے محمد بن عبید نے بیان کیا، انہوں نے کہا کہ ہم سے عیسیٰ بن یونس نے بیان کیا، ان سے عبید اللہ بن عمر نے، ان سے نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ پہلا

۱۶۴۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ

اللہ ﷻ إِذَا طَافَ الطَّوَافُ الْأَوَّلَ نَحَبَ ثَلَاثًا وَمَسَى أَرْبَعًا، وَكَانَ يَسْعَى بَطْنَ الْمَسْبِلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَقُلْتُ لِنَافِعٍ أَكْبَانَ عِنْدَ اللَّهِ يَمْسِي إِذَا بَلَغَ الرُّكْنَ الْيَمَانِي قَالِي لَا، إِلَّا أَنْ يُزَاحِمَ عَلَى الرُّكْنِ فَإِنَّهُ كَانَ لَا يَدْعُهُ حَتَّى يَسْتَلِمَهُ. [راجع: ۱۶۰۳]

طواف کرتے تو اس کے تین چکروں میں رمل کرتے اور بقیہ چار میں معمول کے مطابق چلتے اور جب صفا اور مروہ کی سعی کرتے تو آپ نالے کے نشیب میں دوڑا کرتے تھے۔ عبید اللہ نے کہا میں نے نافع سے پوچھا ابن عمر جب رکن یماني کے پاس پہنچتے تو کیا حسب معمول چلنے لگتے تھے؟ انہوں نے فرمایا کہ نہیں۔ البتہ اگر رکن یماني پر ہجوم ہوتا تو حجر اسود کے پاس آ کر آپ آہستہ چلنے لگتے کیونکہ وہ بغیر چوڑے اس کو نہیں چھوڑتے تھے۔

تشریح: بنی عباد کا گھر اور بنی ابی الحسین کا کوچہ اس زمانہ میں مشہور ہوگا۔ اب حاجیوں کی شناخت کے لیے دوڑنے کے مقام میں دو ہزار بنا دیئے گئے ہیں۔

۱۶۴۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَأَلْنَا ابْنَ عَمَرَ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ فِي عُمْرَةٍ، وَلَمْ يَطْفِ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَّامِيْ أَمْرَاتِهِ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعًا ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

۱۶۴۵ (۱۶۳۵) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے عمرو بن دینار سے بیان کیا کہ ہم نے ابن عمر رضی اللہ عنہما سے ایک ایسے شخص کے متعلق پوچھا جو عمرہ میں بیت اللہ کا طواف تو کر لے لیکن صفا اور مروہ کی سعی نہیں کرتا، کیا وہ اپنی بیوی سے صحبت کر سکتا ہے؟ انہوں نے جواب دیا نبی کریم ﷺ (مکہ) تشریف لائے تو آپ نے بیت اللہ کا سات چکروں کے ساتھ طواف کیا اور مقام ابراہیم کے پیچھے دو رکعت نماز پڑھی۔ پھر صفا اور مروہ کی سات مرتبہ سعی کی اور ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“

[الأحزاب: ۲۱] [راجع: ۳۹۵]

۱۶۴۶۔ وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: لَا يَقْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

۱۶۴۶ ہم نے اس کے متعلق جابر بن عبد اللہ رضی اللہ عنہ سے بھی پوچھا تو آپ نے فرمایا کہ صفا اور مروہ کی سعی سے پہلے بیوی کے قریب بھی نہ جائے۔

[راجع: ۳۹۵، ۳۹۶]

۱۶۴۷۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عَمَرَ قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، فَطَافَ بِالْبَيْتِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ تَلَا: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

۱۶۴۷ (۱۶۳۷) ہم سے مکی بن ابراہیم نے بیان کیا، ان سے ابن جریج نے بیان کیا کہ مجھے عمرو بن دینار نے خبر دی، کہا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، آپ نے کہا کہ نبی کریم ﷺ جب مکہ تشریف لائے تو آپ نے بیت اللہ کا طواف کیا اور دو رکعت نماز پڑھی، پھر صفا اور مروہ کی سعی کی۔ اس کے بعد عبد اللہ رضی اللہ عنہ نے یہ آیت تلاوت کی ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“

[الأحزاب: ۲۱] [راجع: ۳۹۵]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ہے اور کلام کرنے والا صرف پیروں تک۔

طواف کی ترکیب یہ ہے کہ حجر اسود کو چومنے کے بعد بیت اللہ کو اپنے بائیں ہاتھ کر کے رکن یمانی تک ذرا تیز و تیز اس طرح چلیں کہ قدم قریب قریب پڑیں اور کندھے ہلیں۔ اسی اثنا میں ”سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ“ ان مبارک کلمات کو پڑھتا رہے اور اللہ تعالیٰ کی عظمت اس کی شان کا کامل دھیان رکھے۔ اس کی توحید کو پورے طور پر دل میں جگہ دے اس پر پورے پورے توکل کا اظہار کرے۔ ساتھ ہی یہ دعا پڑھے: ”اَللّٰهُمَّ قَنَعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِّيْ بِخَيْرٍ“ (نیل الاوطار) ترجمہ: الہی مجھ کو جو کچھ تو نے نصیب کیا اس پر قناعت کرنے کی توفیق عطا کر اور اس میں برکت بھی دے اور میرے اہل و عیال و مال اور میری ہر پوشیدہ چیز کی تو خیریت کے ساتھ حفاظت فرما: ”اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الشُّكِّ وَالشُّرُكِ وَالنَّفَاقِ وَالشَّقَاقِ وَسُوْءِ الْاَخْلَاقِ“ (نیل الہی) میں شرک سے، دین میں شک کرنے سے اور نفاق، اور دو غلطے پن و نافرمانی اور بری عادتوں سے تیری پناہ چاہتا ہوں۔

تسبیح و تحمید پڑھتا ہوا اور ان دعاؤں کو بار بار دہراتا ہو رکن یمانی پر دنگی چال سے چلے۔ رکن یمانی خانہ کعبہ کے جنوبی کونے کا نام ہے جس کو صرف چھوٹا چاہیے، بوسہ نہیں دینا چاہیے۔ حدیث شریف میں آیا ہے کہ اس کو نہ پڑھنا ضروری ہے۔ جب طواف کرنے والا حجر اسود سے منتر م رکن عراقی اور میراب رحمت پر سے ہوتا ہوا یہاں پہنچ کر دین و دنیا کی بھلائی کے لئے بارگاہ الہی میں خلوص دل کے ساتھ دعائیں کرتا ہے تو یہ فرشتے آئین کہتے ہیں۔ رکن یمانی پر زیادہ تر یہ دعا پڑھنی چاہیے: ”اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا اِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَاب النَّارِ“ (مشکوٰۃ) یعنی یا اللہ! میں تجھ سے دنیا اور آخرت میں سلامتی چاہتا ہوں اے معبود برحق! تو مجھ کو دنیا و آخرت کی تمام نعمتیں عطا فرما اور دروغ کی آگ سے ہم کو بچالے۔ رمل فقط تین پچکروں میں کرنا چاہیے۔ رمل کا یہ مطلب ہے کہ تین پہلے پھیروں میں ذرا اکڑ کر شانہ ہلاتے ہوئے چلا جائے۔ یہ رمل حجر اسود سے طواف شروع کرتے ہوئے رکن یمانی تک ہوتا ہے۔ رکن یمانی پر رمل کو موقوف کیا جائے اور حجر اسود تک باقی حصہ میں نیز باقی چار شطوٹوں میں معمولی چال چلا جائے۔ اس طواف میں اضطباع بھی کیا جاتا ہے جس کا مطلب یہ ہے کہ احرام کی چادر کو داہنی بغل کے نیچے سے نکال کر بائیں شانے پر ڈال لیا جائے۔ ایک چکر پورا کر کے جب واپس حجر اسود پر آؤ تو حجر اسود کی دعا پڑھ کر اس کو چومنا یا ہاتھ لگایا جائے۔ اب ایک چکر پورا ہوا۔ اس طرح دوسرا اور تیسرا پھیرا کرے ان تین پھیروں میں رمل کرے۔ اس کے بعد چار پھیرے بغیر رمل کے کرے۔ ایک طواف کے لئے یہ سات پھیرے ہوتے ہیں۔ جن کے بعد بیت اللہ کا ایک طواف پورا ہو گیا۔

نبی کریم ﷺ فرماتے ہیں کہ بیت اللہ کا طواف مثل نماز کے ہے۔ اس میں باتیں کرنی منع ہیں۔ اللہ کا ذکر جتنا چاہے کرے۔ ایک طواف پورا کر چکنے کے بعد مقام ابراہیم پر طواف کی دو رکعت نماز پڑھے۔ اس پہلے طواف کا نام طواف قدوم ہے۔ رمل اور اضطباع اس کے سوا اور کسی طواف میں نہ کرتا چاہیے۔ مقام ابراہیم پر دو رکعت نماز پڑھنے کے لئے آتے ہوئے مقام ابراہیم کو اپنے اور کعبہ شریف کے درمیان کر کے یہ آیت پڑھے: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ (۲/ البقرة: ۱۲۵) پھر دو رکعت پڑھے۔ پہلی رکعت میں سورۃ فاتحہ کے بعد سورۃ کافرون اور دوسری میں سورۃ اخلاص پڑھے۔ اگر اضطباع کیا ہو اسے اس کو کھول دے۔ سلام پھیر کر مندرجہ ذیل دعا نہایت اکساری سے پڑھے اور خلوص دل سے اپنے اور دوسروں کے لئے دعائیں مانگے۔ دعا یہ ہے:

”اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاقْبَلْ مَعْدِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَاعْطِنِيْ سُوْلِيْ وَتَعْلَمُ مَا فِيْ نَفْسِيْ فَاعْفِرْ لِيْ ذُنُوْبِيْ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اِيْمَانًا يَّابِسًا قَلْبِيْ وَيَقِيْنًا صَادِقًا حَتّٰی اَعْلَمَ اِنَّهُ لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبَ لِيْ وَرِضًا بِمَا قَسَمْتَ لِيْ يَا اَرْحَمَ الرَّاحِمِيْنَ۔“ (طبرانی)

”یا اللہ! تو میری ظاہر و پوشیدہ حالت سے واقف ہے۔ پس میرے عذروں کو قبول فرمالے۔ تو میری حاجتوں سے بھی واقف ہے پس میرے سوال کو پورا کر دے۔ تو میرے نفس کی حالت جانتا ہے پس میرے گناہوں کو بخش دے۔ اے مولا! میں ایسا ایمان چاہتا ہوں جو میرے دل میں رچ جائے اور یقین صادق کا طلبگار ہوں یہاں تک کہ میرے دل میں جم جائے کہ مجھے وہی دکھ پہنچ سکتا ہے جو تو لکھ چکا اور قسمت کے لکھے پر ہر وقت راضی

برضا ہوں۔ اے سب سے بڑے مہربان! تو میری دعا قبول فرمائے۔“ اُٹھیں

طواف کی فضیلت میں عمرو بن شعیب اپنے باپ سے، وہ اپنے دادا سے روایت کرتے ہیں کہ جناب نبی کریم ﷺ نے فرمایا:

”المرء یرید الطواف بالبيت ینحوض الرحمة فاذا دخله غمرته ثم لا یرفع قدما ولا یضع قدما الا کتب الله له بكل

قدم خمس مائة حسنة وحط عنه مائة سيئة ورفعت له خمس مائة درجة الحديث“ (درمنثور، ج ۱/ ص: ۱۲۰)

یعنی انسان جب بیت اللہ شریف کے طواف کا ارادہ کرتا ہے تو رحمت الہی میں داخل ہو جاتا ہے پھر طواف شروع کرتے وقت رحمت الہی اس کو ڈھانپ لیتی ہے پھر وہ طواف میں جو بھی قدم اٹھاتا ہے اور زمین پر رکھتا ہے ہر قدم کے بدلے اس کو پانچ سو نیکیاں ملتی ہیں اور پانچ سو گناہ معاف ہوتے ہیں اور اس کے پانچ سو درجے بلند کئے جاتے ہیں۔

جابر بن عبد اللہ رضی اللہ عنہ روایت کرتے ہیں کہ جناب رسول اللہ ﷺ نے فرمایا: ”من طاف بالبيت سبعاً و صلى خلف المقام ركعتين وشرب من ماء زمزم غفرت ذنوبه كلها بالغة ما بلغت“۔ یعنی جس نے بیت اللہ کا سات مرتبہ طواف کیا۔ پھر مقام ابراہیم کے پیچھے دو رکعت نماز ادا کی اور زمزم کا پانی پیاس کے جتنے بھی گناہ ہوں سب معاف کر دیئے جاتے ہیں۔ (درمنثور)

مسئلہ: طواف شروع کرتے وقت حاجی اگر مفرد یعنی صرف حج کا احترام باندھ کر آیا ہے تو دل میں طواف قدم کی نیت کرے اور اگر قارن یا متمتع ہے تو طواف عمرہ کی نیت کرے طواف شروع کرے۔ یاد رہے کہ نیت دل کا فعل ہے، زبان سے کہنے کی حاجت نہیں ہے بہت سے نادانف حاجی صاحبان جب شروع میں حجر اسود کو آ کر بوسہ دیتے ہیں اور طواف شروع کرتے ہیں تو تکبیر تحریر کی طرح تکبیر کہہ کر رفع الیدین کر کے زبان سے نیت کرتے ہیں، یہ بے ثبوت ہے لہذا اس سے بچنا چاہیے۔ (زاد المعاد)

تنبیہ کی روایت میں اس قدر ضرور آیا ہے کہ حجر اسود کو بوسہ دے کر دونوں ہاتھ کو اس پر رکھ کر پھر ان ہاتھوں کو منہ پر پھیر لینے میں کوئی مضائقہ نہیں ہے۔ طواف کرنے میں مرد و عورت کا یکساں حکم ہے۔ اتنا فرق ضرور ہے کہ عورت کسی طواف میں رٹل اور اضطباع نہ کرے۔ (حلیل المناسک)

حیض اور نفاس والی عورت صرف طواف نہ کرے۔ باقی حج کے تمام کام بحال آئے۔ حضرت عائشہ رضی اللہ عنہا کو حائضہ ہونے کی حالت میں نبی کریم ﷺ نے فرمایا تھا: ”فافعلی ما یفعل الحاج غیر ان لا تطوفی بالبيت حتی تطهری۔“ (متفق علیہ) یعنی طواف بیت اللہ کے سوا اور سب کام کر جو حاجی کرتے ہیں یہاں تک کہ تو پاک ہو۔ اگر حالت حیض و نفاس میں طواف کر لیا تو طواف ہو گیا۔ مگر فدیہ میں ایک بکری یا ایک اونٹ ذبح کرنا لازمی ہے (فتح الباری) مستحاضہ عورت اور سلسل بول والے کو طواف کرنا درست ہے۔ (مشکوٰۃ)

بیت اللہ شریف میں پہنچ کر سوائے عذر حیض و نفاس کے باقی کسی کا اور کیسا ہی عذر کیوں نہ ہو جب تک ہوش و حواس صحیح طور پر قائم ہیں اور راستہ صاف ہے تو محرم کو طواف قدم اور سعی کرنا ضروری ہے۔

طواف کی قسمیں: طواف چار طرح کا ہوتا ہے۔

①۔ طواف قدم جو بیت اللہ شریف میں پہلی دفعہ آتے ہی حجر اسود کو چھونے کے بعد کیا جاتا ہے۔

②۔ طواف عمرہ جو عمرے کا احترام باندھ کر کیا جاتا ہے۔

③۔ طواف افاضہ جو دسویں ذی الحجہ کو یومِ نمحر میں قربانی وغیرہ سے فارغ ہو کر اور احترام کھول کر کیا جاتا ہے۔ اس کو طواف زیارت بھی کہتے ہیں۔

④۔ طواف وداع جو بیت اللہ شریف سے رخصت ہوتے وقت آخری طواف کیا جاتا ہے۔

مسئلہ: بہتر تو یہی ہے کہ ہر سات پھیروں کا جو ایک طواف کہلاتا ہے اس کے بعد مقام ابراہیم پر دو رکعت نماز پڑھی جائے۔ لیکن اگر چند طواف ملا کر آخر میں صرف دو رکعت پڑھ لی جائیں تو بھی کافی ہیں۔ نبی کریم ﷺ نے کبھی ایسا بھی کیا ہے۔ (ایضاح الحج)

مسئلہ: طواف قدم، طواف عمرہ، طواف وداع میں ان دور کعتوں کے بعد بھی حجر اسود کو بوسہ دینا چاہیے۔

تنبیہ: ائمہ اربعہ اور تمام علمائے سلف وظلف کا متفقہ فیعلہ ہے کہ چومنا اور چھونا صرف حجر اسود اور رکن یمانی کے لئے ہے۔ جیسا کہ مندرجہ ذیل روایت سے ظاہر ہے: "عن ابن عمر قال لم ار النبی ﷺ يستلم من البیت الا الرکنین الیمانیین۔" (متفق علیہ) یعنی ابن عمر رضی اللہ عنہما روایت کرتے ہیں کہ میں نے سوائے حجر اسود اور رکن یمانی کے بیت اللہ کی کسی اور چیز کو چھوتے ہوئے کبھی بھی نبی کریم ﷺ کو نہیں دیکھا۔ پس اسلام صرف ان ہی دو کے لئے ہے۔ ان کے علاوہ مساجد ہوں یا مقابر اولیاء و صلحا ہوں یا حجرات و مزارات رسل ہوں یا اور تاریخی یادگار ہوں کسی کو چومنا چاہنا یا چھونا ہرگز ہرگز جائز نہیں بلکہ ایسا کرنا بدعت ہے۔ جماعت سلف امت مقام ابراہیم اور احجار مکہ کو بوسہ دینے سے قطعاً منع کیا کرتے تھے۔ پس حاجی صاحبان کو چاہیے کہ حجر اسود اور رکن یمانی کے سوا اور کسی جگہ کے ساتھ یہ معاملات بالکل نہ کریں ورنہ نیکی برباد گناہ لازم کی مثال صادق آئے گی۔

بہت سے ناواقف بھائی مقام ابراہیم پر دو رکعت پڑھنے کے بعد مقام ابراہیم کے دروازے کی جالیوں کو پکڑ کر اور کڑوں میں ہاتھ ڈال کر دعائیں کرتے ہیں۔ یہ بھی عوام کی ایجاد ہے جس کا سلف سے کوئی ثبوت نہیں۔ پس ایسی بدعات سے بچنا ضروری ہے۔ بدعت ایک زہر ہے جو تمام نیکیوں کو برباد کر دیتا ہے۔ حضرت ام المؤمنین عائشہ رضی اللہ عنہا روایت کرتی ہیں کہ نبی کریم ﷺ نے فرمایا: "من احدث فی امرنا هذا ما لیس منہ فہو رد۔" (متفق علیہ) یعنی جس نے ہمارے اس دین میں اپنی طرف سے کوئی نیا کام ایجاد کیا جس کا پتہ اس دین میں نہ ہو وہ مردود ہے۔

مقام ابراہیم پر دو رکعت نماز ادا کر کے مقام ملتزم پر آنا چاہیے۔ یہ جگہ حجر اسود اور خانہ کعبہ کے دروازے کے بیچ میں ہے۔ یہاں پر سات پھیروں کے بعد دو رکعت نماز کے بعد آنا چاہیے۔ یہ دعا کی قبولیت کا مقام ہے یہاں کا پردہ پکڑ کر خانہ کعبہ سے لپٹ کر دیوار پر گال رکھ کر ہاتھ پھیلا کر دل کھول کر خوب رو رو کر دین و دنیا کی بھلائی کے لئے دعائیں کریں۔ اس مقام پر یہ دعا بھی مناسب ہے۔

"اَللّٰهُمَّ لَكَ الْحَمْدُ حَمْدًا يُّوَفِّي بِعَمَلِكَ وَيُكَافِي مَزِيْدَكَ اَحْمَدُكَ بِجَمِيْعِ مَحَامِدِكَ مَا عَلِمْتُ وَمَا لَمْ اَعْلَمْ عَلَي جَمِيْعِ نِعَمِكَ مَا عَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ وَعَلَي كُلِّ خَالٍ اَللّٰهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَعَلَي آلِ مُحَمَّدٍ اَللّٰهُمَّ اَعِزَّنِيْ مِنْ كُلِّ سُوْءٍ وَقَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ اَللّٰهُمَّ اجْعَلْنِيْ مِنْ اَكْرَمِ وَفِدِكَ وَعِنْدَكَ وَالْوَرْنِيْ سَبِيْلَ الْاِسْتِقَامَةِ حَتَّى الْفَاكَا يَا رَبَّ الْعَالَمِيْنَ۔" (اذکار نووی)

"یا اللہ! اکل تعریفوں کا مستحق تو ہی ہے میں تیری وہ تعریفیں کرتا ہوں جو تیری دی ہوئی نعمتوں کا شکر یہ ہو سکیں اور اس شکر یہ پر جو نعمتیں تیری جانب سے زیادہ ملیں ان کا بدلہ ہو سکیں۔ پھر میں تیری ان نعمتوں کو جن کو جانتا ہوں جن کو نہیں سب ہی کا ان خوبیوں کے ساتھ شکر یہ ادا کرتا ہوں جن کا مجھ کو علم ہے اور جن کا نہیں غرض ہر حال میں تیری ہی تعریفیں کرتا ہوں۔ اے اللہ! تو اپنے حبیب محمد ﷺ اور آپ کی آل پر درود و سلام بھیج۔ یا اللہ! تو مجھ کو شیطان مردود سے اور ہر برائی سے پناہ میں رکھ اور جو کچھ تو نے مجھے دیا ہے اس پر قناعت کی توفیق عطا کر اور اس میں برکت دے۔ یا اللہ! تو مجھ کو بہترین مہمانوں میں شامل کر اور مرتے دم تک مجھ کو سیدھے راستے پر ثابت قدم رکھ یہاں تک کہ میری تجھ سے ملاقات ہو۔"

یہ طواف جو کیا گیا طواف قدم کہلاتا ہے۔ جو مکہ شریف یا میقات کے اندر رہتے ہیں، ان کے لئے یہ سنت نہیں ہے اور جو عمرہ کی نیت سے مکہ آئیں ان پر بھی طواف قدم نہیں ہے اس طواف سے فارغ ہو کر پھر حجر اسود کا اسلام کیا جائے کہ یہ افتتاح سعی کا اسلام ہے۔ پھر کمانی دار دروازے سے نکل کر سیدھے باب صفا کی طرف جائیں اور باب صفا سے نکلنے وقت یہ دعا پڑھیں: "بِسْمِ اللّٰهِ وَالصَّلٰوةِ وَالسَّلَامُ عَلَي رَسُوْلِ اللّٰهِ رَبِّ اَعْفِرْنِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ۔" (ترمذی)

"اللہ کے مقدس نام کی برکت سے اور اللہ کے پیارے رسول پر درود و سلام بھیجتا ہوا باہر نکلتا ہوں۔ اے اللہ! میرے لئے اپنے فضل و کرم کے دروازے کھول دے۔" اس دعا کو پڑھتے ہوئے پہلے بایاں قدم مسجد حرام سے باہر کیا جائے اور پھر دایاں۔

کوہ صفا پر چڑھائی: باب صفا سے نکل کر سیدھے کوہ صفا پر جائیں۔ قریب ہونے پر آیت مبارکہ: ﴿اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ﴾ (البقرہ: ۱۲۸) تلاوت کریں۔ پھر کہیں ابداً بجا بجا اللہ (چونکہ اللہ تعالیٰ نے ذکر میں پہلے صفا کا نام لیا ہے اس لئے میں بھی پہلے صفا ہی سے سعی

شروع کرتا ہوں) یہ کہہ کر سبزھیوں سے پہاڑی کے اوپر اتار چڑھ جائیں کہ بیت اللہ کا پردہ دکھائی دینے لگے۔ نبی کریم ﷺ نے ایسا ہی کیا تھا۔ جیسا کہ مندرجہ ذیل روایت سے ظاہر ہے۔

”عن ابی ہریرۃ قال رسول اللہ ﷺ فدخل مكة فاقبل الى الحجر فاستلمه ثم طاف بالبيت ثم اتى الصفا فعلاه حتى ينظر الى البيت الحديث رواه ابو داود۔“

یعنی اللہ کے رسول ﷺ جب مکہ شریف میں داخل ہوئے تو آپ نے حجر اسود کا استلام کیا، پھر طواف کیا۔ پھر آپ صفا کے اوپر چڑھ گئے۔ یہاں تک کہ بیت اللہ آپ کو نظر آنے لگا۔

پس اب قبلہ رو ہو کر دونوں ہاتھ اٹھا کر پہلے تین دفعہ کھڑے کھڑے اللہ اکبر کہیں۔ پھر یہ دعا پڑھیں:

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزُ وَعْدُهُ وَنَصْرُ عَبْدِهِ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ۔“ (مسلم)

یعنی اللہ کے سوا کوئی معبود حق نہیں، وہ اکیلا ہے، اس کا کوئی شریک نہیں، ملک کا اصلی مالک وہی ہے، اس کے لئے تمام تعریفیں ہیں۔ وہ جو چاہے سو ہو سکتا ہے، اس کے سوا کوئی معبود نہیں، وہ اکیلا ہے جس نے غلبہ اسلام کی بابت اپنا وعدہ پورا کیا اور اپنے بندے کی امداد کی اور اس اکیلے نے تمام کافر دشمنین کے لشکروں کو بھگا دیا۔“

اس دعا کو پڑھ کر پھر درود شریف پڑھیں پھر خوب دل لگا کر جو چاہیں دعا مانگیں، تین دفعہ اسی طرح نعرہ بکیر تین تین بار بلند کر کے مذکورہ بالا دعا پڑھ کر درود شریف کے بعد خوب دعائیں کریں، یہ دعا کی قبولیت کی جگہ ہے۔ پھر واپسی سے پہلے مندرجہ ذیل دعا پڑھ کر ہاتھوں کو منہ پر پھیر لیں۔

”اَللّٰهُمَّ اِنَّكَ قُلْتَ اَذْعُوْنِيْ اَسْتَجِبْ لَكُمْ وَاِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ اِنِّیْ اَسْأَلُكَ كَمَا هَدَيْتَنِیْ لِلْاِسْلَامِ اَنْ لَا تُنْزِعَهُ مِنِّیْ حَتّٰی تَوَفِّیْ وَاَنَا مُسْلِمٌ۔“ (موطا)

یا اللہ تو نے دعا قبول کرنے کا وعدہ کیا ہے تو کبھی وعدہ خلافی نہیں کرتا۔ پس تو نے جس طرح مجھے اسلامی زندگی نصیب فرمائی اسی طرح موت بھی مجھ کو اسلام کی حالت میں نصیب فرما۔

صفا اور مروہ کے درمیان سعی: صفا اور مروہ کے درمیان دوڑنے کو سعی کہتے ہیں، یہ فرض حج میں داخل ہے جیسا کہ مندرجہ ذیل حدیث سے ظاہر ہے۔

”عن صفیۃ بنت شیبۃ قالت اخبرتنی بنت ابی تجرة قالت دخلت مع نسوة من قریش دار آل ابی حسین نظر الی رسول اللہ ﷺ وھو یسعی بین الصفا والمروة فرأیته یسعی وان میزرة لیدور من شدة السعی وسمعتہ یقول اسعوا فان الله کتب علیکم السعی رواه فی شرح السنة۔“

یعنی صفیہ بنت شیبہ روایت کرتی ہیں کہ مجھے بنت ابی تجراہ نے خبر دی کہ میں قریش کی چند عورتوں کے ساتھ آل ابو حسین کے گھر داخل ہوئی۔ ہم نبی کریم ﷺ کو صفا و مروہ کے درمیان سعی کرتے ہوئے دیکھ رہی تھیں۔ میں نے دیکھا کہ آپ سعی کر رہے تھے اور شدت سعی کی وجہ سے آپ کی ازار مبارک بل رہی تھی۔ آپ فرماتے جاتے تھے لوگو سعی کرو، اللہ نے اس سعی کو تمہارے اوپر فرض کیا ہے۔

پس اب صفا سے اتر کر ”رَبِّ اغْفِرْ لِيْ وَارْحَمْ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ۔“ (طبرانی) پڑھتے ہوئے آہستہ آہستہ چلیں۔ جب سبز میل کے پاس پہنچ جائیں (جو بائیں طرف مسجد حرام کی دیوار سے ملی ہوئی منصوب ہے) تو یہاں سے دل کریں یعنی تیز رفتار دوڑتے ہوئے دوسرے سبز میل تک جائیں (جو کہ حضرت عباس رضی اللہ عنہ کے گھر کے مقابل ہے) پھر یہاں سے آہستہ آہستہ اپنی چال پر چلتے ہوئے مروہ پہنچیں۔ راستے میں مذکورہ بالا دعا پڑھتے رہیں۔ جب مروہ پہنچیں تو پہلے دوسری میڑھی پر چڑھ کر بیت اللہ کی جانب رخ کر کے کھڑے ہوں اور تھوڑا سا دھنی جانب مائل ہو جائیں تاکہ کعبہ کا استقبال اچھی طرح ہو جائے اگرچہ یہاں سے بیت اللہ بوجہ عمارات کے نظر نہیں آتا۔ پھر صفا کی دعائیں یہاں بھی اسی طرح پڑھیں جس

طرح صفا پر بھی تھیں اور کافی دیر تک ذکر و دعائیں مشغول رہیں کہ یہ بھی محل اجابت دعا ہے۔ پھر واپس صفا کو رب اغفر..... پوری دعا پڑھتے ہوئے معمولی چال سے سبز نیل تک چلیں۔ پھر یہاں سے دوسرے نیل تک تیز چلیں۔ اس نیل پر پہنچ کر معمولی چال سے صفا پر پہنچیں۔ صفا سے مردہ تک آنا سعی کا ایک شوط کہلاتا ہے۔ صفا پر واپس پہنچنے سے سعی کا دوسرا شوط پورا ہو جائے گا۔ اس طرح سات شوط پورے کرنے ہوں گے۔ ساتواں شوط مردہ پر ختم ہوگا۔ ہر شوط میں مذکورہ بالا دعائیں کے علاوہ ”سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ“ خوب دل لگا کر پڑھنا چاہیے۔ چونکہ زمین اونچی ہوتی چلی گئی اس لئے صفا مردہ کی میڑھیاں زمین میں دب گئی ہیں اور اب پہلی ہی میڑھی پر کھڑے ہونے سے بیت اللہ کا نظر آنا ممکن ہے۔ لہذا اب کئی درجوں پر چڑھنے کی ضرورت نہیں رہی۔ سعی میں کسی قسم کی تخصیص عورت کے لئے نہیں آئی۔ مرد و عورت ایک ہی حکم میں ہیں۔

ضروری مسائل: طواف یا سعی کی حالت میں نماز کی جماعت کھڑی ہو جائے تو طواف یا سعی کو چھوڑ کر جماعت میں شامل ہو جانا چاہیے۔ نیز پیشاب یا پاخانہ یا اور کوئی ضروری حاجت درپیش ہو تو اس سے فارغ ہو کر بادھن و طواف یا سعی کو چھوڑا تھا، وہیں سے باقی کو پورا کرے۔ بیمار کو پکڑ کر یا چار پائی پر یا سواری پر بٹھا کر طواف اور سعی کرانی جائز ہے۔ قدامہ بن عبد اللہ بن عمار روایت کرتے ہیں: ”رايت رسول الله ﷺ يصلي بين الصفا والمروة على بعير“ (مشکوٰۃ) میں نے نبی کریم ﷺ کو دیکھا۔ آپ اونٹ پر سوار ہو کر صفا اور مردہ کے درمیان سعی کر رہے تھے۔ اس پر حافظ ابن حجر رحمہ اللہ فتح الباری میں لکھتے ہیں کہ عذر کی وجہ سے آپ نے طواف و سعی میں سواری کا استعمال کیا تھا۔

تقارن حج اور عمرے کا طواف اور سعی ایک ہی کرے۔ حج و عمرہ کے لئے علیحدہ علیحدہ دو بار طواف و سعی کرنے کی ضرورت نہیں ہے۔ (بخاری و مسلم) عورتیں طواف اور سعی میں مردوں میں خلط ملط ہو کر نہ چلیں۔ ایک کنارہ ہو کر چلیں۔ (صحیحین)

سعی کے بعد: صفا اور مردہ کی سعی سے فارغ ہونے کے بعد اگر حج تمتع کی نیت سے احرام باندھا گیا تھا تو اب حجامت کرنا حلال ہو جانا چاہیے۔ اور احرام حج قرآن یا حج افراد کا تھا تو نہ حجامت کرانی چاہیے نہ احرام کھولنا چاہیے۔ حج تمتع کرنے والے کے لئے مناسب ہے کہ مردہ پر بال کتر وادے اور دسویں ذی الحجہ کو کنسی میں بال منڈوائے۔ عورت کو بال منڈوانے منع ہیں۔ ہاں چٹیا کی تھوڑی سی نوک کتر دینی چاہیے۔ جیسا کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما سے مرفوعاً مروی ہے: ”ليس على النساء الحلق انما على النساء التقصير“ (ابوداؤد) یعنی عورتوں کے لئے سر منڈانا نہیں ہے بلکہ صرف چٹیا میں سے چند بال کاٹ ڈالنا کافی ہے۔ ان سب کاموں سے فارغ ہو کر چاہ زمزم پر آ کر زمزم کا پانی پینا چاہیے۔ اس قدر کہ پیٹ اور پسلیاں خوب تن جائیں۔ نبی کریم ﷺ فرماتے ہیں کہ منافق اتنا نہیں پیتا کہ اس کی پسلیاں تن جائیں۔ آب زمزم جس ارادے سے پیا جائے وہ پورا ہوتا ہے۔ شفا کے ارادے سے پیا جائے تو شفا ملتی ہے۔ بھوک پیاس کی دوری کے لئے پیا جائے تو بھوک پیاس دور ہوتی ہے۔ اور اگر دشمن کے خوف سے، کسی آفت کے ڈر سے، روزِ محشر کی گھبراہٹ سے محفوظ رہنے کی نیت سے پیا جائے تو اس سے اللہ تعالیٰ امن دیتا ہے۔ (حاکم، دارقطنی وغیرہ)

آب زمزم پینے کے آداب: زمزم شریف کا پانی قبلہ رخ ہو کر کھڑے ہو کر پینا چاہیے۔ درمیان میں تین سانس لیں۔ ہر دفعہ میں شروع بسم اللہ اور آخر میں الحمد للہ پڑھنا چاہیے اور پیتے وقت یہ دعا پڑھنی مسنون ہے۔

”اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ“ (حاکم، دارقطنی) یا اللہ! میں تجھ سے علم نفع دینے والا اور روزی فراخ اور ہر بیماری سے شفا چاہتا ہوں۔

بَابُ: تَقْضِي الْحَائِضُ الْمَنَاسِكَ

يَاب: حيض والی عورت بیت اللہ کے طواف کے سوا

تمام ارکان بجالائے

كُلُّهَا إِلَّا الطَّوْفَ بِالْبَيْتِ

وَإِذَا سَعَى عَلَى غَيْرِ وَضوءٍ بَيْنَ الصَّفَا

اور اگر کسی نے صفا اور مردہ کی سعی بغیر وضو کے کر لی تو کیا حکم ہے؟

وَالْمَرْوَةِ.

تشریح: باب کی حدیثوں سے پہلا حکم تو ثابت ہوتا ہے لیکن دوسرے حکم کا ان میں ذکر نہیں ہے اور شاید یہ امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے جس میں امام مالک رحمہ اللہ سے اتنا زیادہ منقول ہے کہ صفا مروہ کا طواف بھی نہ کرے۔ ابن عبدالبر نے کہا اس زیادت کو صرف یحییٰ بن یحییٰ نیا پوری نے نقل کیا ہے۔ اور ابن ابی شیبہ نے بسناو صحیح ابن عمر رضی اللہ عنہما سے نقل کیا کہ حیض والی عورت سب کام کرے مگر بیت اللہ اور صفا مروہ کا طواف نہ کرے۔ ابن بطلان نے کہا امام بخاری رحمہ اللہ نے دوسرا مطلب باب کی حدیث سے یوں نکالا کہ اس میں یوں ہے سب کام کر لے جیسے حاجی کرتے ہیں صرف بیت اللہ کا طواف نہ کرے تو معلوم ہوا کہ صفا مروہ کا طواف بے وضو اور بے طہارت درست ہے۔ اور ابن ابی شیبہ نے ابن عمر رضی اللہ عنہما سے نکالا کہ اگر طواف کے بعد عورت کو حیض آجائے صفا مروہ کی سعی سے پہلے تو صفا مروہ کی سعی کرے۔ (حیدری)

۱۶۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطْفِ بِالْبَيْتِ، وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَالَتْ: فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((افْعَلِيْ كَمَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِيْ)). [راجع: ۲۹۴]

(۱۶۵۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں عبدالرحمن بن قاسم نے، انہیں ان کے باپ نے اور انہیں ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے انہوں نے فرمایا کہ میں مکہ آئی تو اس وقت میں حائضہ تھی۔ اس لیے بیت اللہ کا طواف نہ کر سکی اور نہ صفا مروہ کی سعی۔ انہوں نے بیان کیا کہ میں نے اس کی شکایت رسول اللہ ﷺ سے کی تو آپ ﷺ نے فرمایا: ”جس طرح دوسرے حاجی کرتے ہیں تم بھی اسی طرح (ارکان حج) ادا کر لو۔ ہاں بیت اللہ کا طواف پاک ہونے سے پہلے نہ کرنا۔“

۱۶۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابُ؛ ح: وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابُ، قَالَ: حَدَّثَنَا حَبِيبُ الْمَعْلَمِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَهَلَ النَّبِيُّ ﷺ هُوَ وَأَصْحَابُهُ بِالْحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَذِي، غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ، وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ، وَمَعَهُ هَذِي فَقَالَ: أَهَلْتُ بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ. فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا، ثُمَّ يَقْصُرُوا وَيَجْلُوا، إِلَّا مَنْ كَانَ مَعَ الْهَذِي، فَقَالُوا: نَنْطَلِقُ إِلَى مَنَى، وَذَكَرُ أَحَدِنَا يَقْطُرُ مَنًى؟ فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: ((لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْ لَا أَنَّ مَعِيَ الْهَذِي لَأَحْلَلْتُ)). وَحَاضَتْ عَائِشَةُ

(۱۶۵۱) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے عبد الوہاب ثقفی نے بیان کیا۔ (دوسری سند) اور مجھ سے خلیفہ بن خیاط نے بیان کیا کہ ہم سے عبد الوہاب ثقفی نے بیان کیا، کہا کہ ہم سے حبیب معلّم نے بیان کیا، ان سے عطاء بن ابی رباح نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے کہ نبی کریم ﷺ اور آپ کے اصحاب نے حج کا احرام باندھا۔ نبی کریم ﷺ اور طلحہ کے سوا اور کسی کے ساتھ قربانی نہیں تھی، حضرت علی رضی اللہ عنہ یمن سے آئے تھے اور ان کے ساتھ بھی قربانی تھی۔ اس لیے نبی کریم ﷺ نے حکم دیا کہ (سب لوگ اپنے حج کے احرام کو) عمرہ کا کر لیں۔ پھر طواف اور سعی کے بعد بال ترشوالیں اور احرام کھول ڈالیں لیکن وہ لوگ اس حکم سے مستثنیٰ ہیں جن کے ساتھ قربانی ہو۔ اس پر صحابہ رضی اللہ عنہما نے کہا کہ کیا ہم منیٰ میں اس طرح جائیں گے کہ ہمارے ذکر سے منیٰ ٹپک رہی ہو۔ یہ بات جب رسول اللہ ﷺ کو معلوم ہوئی تو آپ نے فرمایا: ”اگر مجھے پہلے معلوم ہوتا تو میں قربانی کا جانور ساتھ نہ لاتا اور جب قربانی کا جانور ساتھ نہ ہوتا تو میں بھی (عمرہ اور حج کے درمیان) احرام کھول ڈالتا۔“ اور عائشہ رضی اللہ عنہا (اس حج میں)

حائضہ ہوگئی تھیں۔ اس لیے انہوں نے بیت اللہ کے طواف کے سوا اور دوسرے ارکان حج ادا کئے۔ پھر جب پاک ہو گئیں تو طواف بھی کیا۔ انہوں نے رسول اللہ ﷺ سے شکایت کی کہ آپ سب لوگ تو حج اور عمرہ دونوں کر کے جا رہے ہیں لیکن میں نے صرف حج ہی کیا ہے۔ چنانچہ رسول اللہ ﷺ نے عبدالرحمن بن ابی بکر رضی اللہ عنہما کو حکم دیا کہ انہیں متعیم لے جائیں (اور وہاں سے عمرہ کا احرام باندھیں) اس طرح عائشہ رضی اللہ عنہا نے حج کے بعد عمرہ کیا۔

(۱۶۵۲) ہم سے مؤمل بن ہشام نے بیان کیا، کہا کہ ہم سے اسماعیل بن علیہ نے بیان کیا، ان سے ایوب سختیانی نے اور ان سے حفصہ بنت سیرین نے بیان کیا کہ ہم اپنی کنواری لڑکیوں کو باہر نکلنے سے روکتے تھے۔ پھر ایک خاتون آئیں اور بنی خلف کے محل میں (جو بصرے میں تھا) ٹھہریں۔ انہوں نے بیان کیا کہ ان کی بہن (ام عطیہ رضی اللہ عنہا) نبی کریم ﷺ کے ایک صحابی کے گھر میں تھیں۔ ان کے شوہر نے رسول اللہ ﷺ کے ساتھ بارہ جہاد کئے تھے اور میری بہن چھ جہادوں میں ان کے ساتھ رہی تھیں۔ وہ بیان کرتی تھیں کہ ہم (میدان جنگ میں) زخمیوں کی مرہم پٹی کرتی تھیں اور مریضوں کی تیمارداری کرتی تھیں۔ میری بہن نے رسول اللہ ﷺ سے پوچھا کہ اگر ہمارے پاس چادر نہ ہو تو کیا کوئی حرج ہے اگر ہم عید گاہ جانے کے لیے باہر نہ نکلیں؟ آپ ﷺ نے فرمایا: ”اس کی سبیلی کو اپنی چادر سے اوڑھا دینی چاہیے اور پھر مسلمانوں کی دعا اور نیک کاموں میں شرکت کرنی چاہیے۔“ پھر جب ام عطیہ رضی اللہ عنہا خود بصرہ آئیں تو میں نے ان سے بھی یہی پوچھا یا یہ کہا کہ ہم نے ان سے پوچھا انہوں نے بیان کیا کہ ام عطیہ رضی اللہ عنہا جب بھی رسول اللہ ﷺ کا ذکر کرتیں کہتیں میرے باپ آپ پر فدا ہوں۔ ہاں تو میں نے ان سے پوچھا کیا آپ نے رسول اللہ ﷺ سے اس طرح سنا ہے؟ انہوں نے فرمایا: ہاں! میرے والد آپ پر فدا ہوں۔ انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”کنواری لڑکیاں اور پردہ والیاں بھی باہر نکلیں یا یہ فرمایا کہ پردہ والی دو شیرائیں اور حائضہ عورتیں سب باہر نکلیں اور مسلمانوں کی دعا اور خیر کے کاموں میں شرکت کریں۔ لیکن حائضہ عورتیں نماز کی جگہ سے الگ رہیں۔“ میں نے کہا اور حائضہ بھی نکلیں؟ انہوں نے فرمایا کیا حائضہ عورت عرفات اور فلاں فلاں جگہ نہیں

فَنَسَكَبَ الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنَّهَا لَمْ تَطُفَ بِالْبَيْتِ، فَلَمَّا طَهَّرَتْ طَافَتْ بِالْبَيْتِ. قَالَتْ: يَا رَسُولَ اللَّهِ! تَطْلُقُونَ بِحَجَّةٍ وَعُمْرَةٍ، وَأَنْتَلِقُ بِحَجٍّ فَأَمَرَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّنْعِيمِ، فَأَعْتَمَرَتْ بَعْدَ الْحَجِّ.

[راجع: ۱۵۵۷] [ابوداؤد: ۱۷۸۹]

۱۶۵۲۔ حَدَّثَنَا مُؤْمِلُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَائِقَنَا أَنْ يَخْرُجْنَ، فَقَدِمَتْ امْرَأَةٌ فَتَزَلَّتْ فَضَرَبَتْ بَنِي خَلْفٍ، فَحَدَّثَتْ أَنَّ أُخْتَهَا كَانَتْ تَحْتَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، قَدْ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ بَنِي عَشْرَةِ غَزَوَةٍ، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتِّ غَزَوَاتٍ، قَالَتْ: كُنَّا نَدَاوِي الْكَلِمَى وَنَقُومُ عَلَى الْمَرْضَى فَسَأَلْتُ أُخْتِي رَسُولَ اللَّهِ ﷺ فَقَالَتْ: هَلْ عَلَى إِحْدَانَا بَأْسٌ إِنْ لَمْ يَكُنْ لَهَا جَلْبَابٌ أَنْ لَا تَخْرُجَ قَالَ: ((لَتَلْبِسَهَا صَاحِبَتُهَا مِنْ جَلْبَابِهَا، وَلَتَشْهَدَ الْخَيْرَ، وَدَعْوَةَ الْمُؤْمِنِينَ)). فَلَمَّا قَدِمَتْ أُمُّ عَطِيَّةٍ سَأَلَتْهَا أَوْ قَالَتْ: سَأَلْنَاهَا قَالَتْ: وَكَانَتْ لَا تَذْكُرُ رَسُولَ اللَّهِ ﷺ أَبَدًا إِلَّا قَالَتْ: بَيِّنَا. فَقُلْتُ أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَذًا وَكَذَا قَالَتْ: نَعَمْ بَيِّنَا. فَقَالَتْ: ((لَتَخْرُجَ الْعَوَائِقُ وَذَوَاتُ الْخُدُورِ، أَوِ الْعَوَائِقُ ذَوَاتُ الْخُدُورِ وَالْحَيْضُ، فَيَشْهَدْنَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ، وَتَعْتَرِلُ الْحَيْضُ الْمُصَلَّى)). فَقُلْتُ: الْحَائِضُ؟ فَقَالَتْ: أَوْ لَيْسَ تَشْهَدُ عَرَفَةَ؟ وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا [راجع: ۳۲۴]

جاتی ہیں؟ (پھر عید گاہ ہی جانے میں کیا حرج ہے)۔

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ حیض والی طواف نہ کرے جو ترجمہ باب کا ایک مطلب تھا کیونکہ حیض والی عورت کو جب نماز کے مقام سے الگ رہنے کا حکم ہوا تو کعبہ کے پاس جانا بھی اس کو جائز نہ ہوگا۔ بعض نے کہا باب کا دوسرا مطلب بھی اس سے لگتا ہے۔ یعنی صفا مروہ کی سعی حائضہ کر سکتی ہے کیونکہ حائضہ عرفات کاوقوف کر سکتی ہے اور صفا مروہ عرفات کی طرح ہے۔ (دحیدی)

ترجمہ میں کھلی ہوئی تحریف: کسی بھی مسلمان کا کسی بھی مسئلہ کے متعلق مسلک کچھ بھی ہو۔ مگر جہاں قرآن مجید و احادیث نبوی کا کھلا ہوا متن سامنے آجائے، دیانتداری کا تقاضا یہ ہے کہ اس کا ترجمہ بلا کم و کیف بالکل صحیح کیا جائے۔ خواہ اس سے ہمارے مروجہ مسلک پر کیسی ہی چوٹ کیوں نہ لگتی ہو۔ اس لئے کہ اللہ اور اس کے حبیب ﷺ کا کلام بڑی اہمیت رکھتا ہے اور اس میں ایک ذرہ برابر بھی ترجمہ و تشریح کے نام پر کمی و بیشی کرنا وہ بدترین جرم ہے جس کی وجہ سے یہودی تباہ و برباد ہو گئے۔ اللہ پاک نے صاف لفظوں میں ان کی اس حرکت کا نوٹس لیا ہے۔ جیسا کہ ارشاد ہے: ﴿يَحْزَنُونَ الْكَلِمَةَ عَنْ مُوَاظِعِهِ﴾ (المائدہ: ۱۳) یعنی اپنے مقام سے آیات الہی کی تحریف کرنا علمائے یہود کا بدترین شیوہ تھا۔ مگر صد افسوس کہ یہی شیوہ ہمیں کچھ علمائے اسلام کی تحریرات میں نظر آتا ہے۔ جس سے اس کلام نبوی کی تصدیق ہوتی ہے جو آپ نے فرمایا کہ تم پہلے لوگوں یہود و نصاریٰ کے قدم پر قدم چلنے کی رہ اختیار کر کے گمراہ ہو جاؤ گے۔

اصل مسئلہ: عورتوں کا عید گاہ میں جانا حتیٰ کہ کنواری لڑکیوں اور حیض والی عورتوں کا نکلنا اور عید کی دعاؤں میں شریک ہونا ایسا مسئلہ ہے جو متعدد احادیث نبوی سے ثابت ہے اور یہ مسئلہ امر ہے کہ عہد رسالت میں سختی کے ساتھ اس پر عمل در آد تھا اور جملہ خواتین اسلام عید گاہ جایا کرتی تھیں۔ بعد میں مختلف فقہی خیالات وجود پذیر ہوئے اور محترم علمائے احناف نے عورتوں کا میدان عید گاہ جانا مطلقاً ناجائز قرار دیا۔ بہر حال اپنے خیالات کے وہ خود ذمہ دار ہیں مگر جن احادیث میں عہد نبوی ﷺ میں عورتوں کا عید گاہ جانا مذکور ہے ان کے ترجمہ میں رد و بدل کرنا انتہائی غیر ذمہ داری ہے۔

اور صد افسوس کہ ہم موجودہ تراجم بخاری شریف میں جو علمائے دیوبند کے قلم سے نکل رہے ہیں ایسی غیر ذمہ داریوں کی بکثرت مثالیں دیکھتے ہیں۔ ”تفہیم البخاری“ ہمارے سامنے ہے۔ جس کا ترجمہ و تشریحات بہت محتاط اندازے پر لکھا گیا ہے۔ مگر مسلکی تعصب نے بعض جگہ ہمارے محترم فاضل مترجم تفہیم البخاری کو بھی جاہ اعتدال سے دور کر دیا ہے۔

یہاں حدیث حصہ کے سیاق و سباق سے صاف ظاہر ہے کہ رسول کریم ﷺ سے ایسی عورت کے عید گاہ جانے نہ جانے کے بارے میں پوچھا جا رہا ہے کہ جس کے پاس اوڑھنے کے لئے چادر نہیں ہے۔ آپ ﷺ نے جواب دیا کہ اس کی سہیلی کو چاہیے کہ اپنی چادر اس کو عاریتاً اوڑھا دے تاکہ وہ اس خیر اور دعائے مسلمین کے موقع پر (عید گاہ میں) مسلمانوں کے ساتھ شریک ہو سکے۔ اس کا ترجمہ مترجم موصوف نے یوں کیا ہے ”اگر ہمارے پاس چادر (برقعہ) نہ ہو تو کیا کوئی حرج ہے اگر ہم (مسلمانوں کے دینی اجتماعات میں شریک ہونے کے لئے) باہر نہ نکلیں؟“ ایک بادی النظر سے بخاری شریف کا مطالعہ کرنے والا اس ترجمہ کو پڑھ کر یہ سوچ بھی نہیں سکتا کہ یہاں عید گاہ جانے نہ جانے کے متعلق پوچھا جا رہا ہے۔ دینی اجتماعات کی مجالس مراد ہو سکتی ہیں۔ اور ان سب میں عورتوں کا شریک ہونا بلا اختلاف جائز ہے اور عہد نبوی میں بھی عورتیں ایسے اجتماعات میں برابر شرکت کرتی تھیں۔ پھر بھلا اس سوال کا مطلب کیا ہو سکتا ہے؟

بہر حال یہ ترجمہ بالکل غلط ہے۔ اللہ توفیق دے کہ علمائے کرام اپنے مروجہ مساکن سے بلند ہو کر احتیاط سے قرآن و حدیث کا ترجمہ کیا

کریں۔ وبالله التوفیق۔

بَابُ الْإِهْلَالِ مِنَ الْبُطْحَاءِ
وَعِیْرَهَا
باب: (جو شخص مکہ میں رہتا ہو وہ منیٰ کو جاتے وقت) بطحاء وغیرہ مقاموں سے احرام باندھے

اور اسی طرح ہر ملک والا حاجی جو عمرہ کر کے مکہ رہ گیا ہو۔ اور عطاء بن ابی رباح سے پوچھا گیا جو شخص مکہ ہی میں رہتا ہو وہ حج کے لیے لبیک کہے تو انہوں نے کہا کہ ابن عمر رضی اللہ عنہما آٹھویں ذی الحجہ میں نماز ظہر پڑھنے کے بعد جب سواری پر اچھی طرح بیٹھ جاتے تو لبیک کہتے۔ عبد الملک بن ابی سلیمان نے عطاء سے، انہوں نے جابر رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ کے ساتھ ہم حجۃ الوداع میں مکہ آئے۔ پھر آٹھویں ذی الحجہ تک کے لیے ہم حلال ہو گئے۔ اور (اس دن مکہ سے نکلتے ہوئے) جب ہم نے مکہ کو اپنی پشت پر چھوڑا تو حج کا تلبیہ کہہ رہے تھے۔ ابوالزیر نے جابر رضی اللہ عنہ سے یوں بیان کیا کہ ہم نے بطحاء سے احرام باندھا تھا۔ اور عبید بن جریج نے ابن عمر رضی اللہ عنہما سے کہا کہ جب آپ مکہ میں تھے تو میں نے دیکھا اور تمام لوگوں نے احرام چاند دیکھتے ہی باندھ لیا تھا لیکن آپ نے آٹھویں ذی الحجہ سے پہلے احرام نہیں باندھا۔ آپ نے فرمایا کہ میں نے رسول اللہ ﷺ کو دیکھا۔ جب تک آپ مٹی جانے کو اونٹنی پر سوار نہ ہو جاتے احرام نہ باندھتے۔

تشریح: یہاں یہ اشکال پیدا ہوتا ہے کہ نبی کریم ﷺ تو ذوالحلیفہ ہی سے احرام باندھ کر آئے تھے اور مکہ میں حج سے فارغ ہونے تک آپ نے احرام کھولا ہی نہیں تھا تو ابن عمر رضی اللہ عنہما نے کیسے دلیل لی؟ اس کا جواب یہ ہے کہ ابن عمر رضی اللہ عنہما کا مطلب یہ ہے کہ آپ نے احرام باندھتے ہی حج یا عمرے کے اعمال شروع کر دے اور احرام میں اور حج کے کاموں میں فاصلہ نہیں کیا۔ پس اس سے یہ نکل آیا کہ مکہ کا رہنے والا یا متحج آٹھویں تاریخ سے احرام باندھے کیونکہ اسی تاریخ کو لوگ مٹی روانہ ہوتے ہیں اور حج کے کام شروع ہوتے ہیں۔ ابن عمر رضی اللہ عنہما کے اثر کو سعید بن منصور نے وصل کیا ہے۔ مطلب یہ ہے کہ مکہ کا رہنے والا تاریخ کرنے والا حج کا احرام مکہ ہی سے باندھے اور کوئی خاص جگہ کی تعیین نہیں ہے کہ بس ہر مقام سے احرام باندھ سکتا ہے اور افضل یہ ہے کہ اپنے گھر کے دروازے سے احرام باندھے۔

باب: آٹھویں ذی الحجہ کو نماز ظہر کہاں پڑھی جائے

باب: اِنَّ يُّصَلِّي الظُّهْرَ يَوْمَ

التَّروِيَةِ؟

(۱۶۵۳) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا کہ ہم سے اسحاق ازرق نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے عبد العزیز بن رفیع کے واسطے سے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے پوچھا کہ رسول اللہ ﷺ نے ظہر اور عصر کی نماز آٹھویں ذی الحجہ میں کہاں پڑھی تھی؟ اگر آپ کو نبی کریم ﷺ سے یاد ہے تو مجھے بتائیے۔ انہوں نے جواب دیا کہ مٹی میں۔ میں نے پوچھا کہ بارہویں تاریخ کو عصر کہاں پڑھی تھی؟ فرمایا

۱۶۵۳۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ قُلْتُ: أَخْبَرَنِي بِشَيْءٍ، عَقَلْتُهُ عَنْ النَّبِيِّ ﷺ اِنَّ يُّصَلِّي الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّروِيَةِ؟ قَالَ: بِمَنَى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ

يَوْمَ النَّفَرِ؟ قَالَ: بِالْأَبْطَحِ. ثُمَّ قَالَ: أَفْعَلْ كَمَا يَفْعَلُ أُمْرَاؤُكَ. [طرفاء فی: ۱۶۵۴، ۱۷۶۳] [مسلم: ۳۱۶۶، ابوداؤد: ۱۹۱۲]

کہ کھب میں۔ پھر انہوں نے فرمایا کہ جس طرح تمہارے حکام کرتے ہیں اسی طرح تم بھی کرو۔

ترمذی: ۹۶۶۴، نسائی: ۲۹۹۷

۱۶۵۴۔ حَدَّثَنَا عَلِيٌّ، سَمِعَ أَبَا بَكْرٍ بْنَ عِيَّاشٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، قَالَ: لَقِيتُ أَنَسًا، وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ، قَالَ: خَرَجْتُ إِلَى مِثْنَى يَوْمَ التَّرْوِيَةِ فَلَقِيتُ أَنَسًا ذَاهِبًا عَلَى جَمَارٍ، فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ هَذَا الْيَوْمَ الظُّهْرَ؟ قَالَ: انْظُرْ حَيْثُ يُصَلِّي أُمْرَاؤُكَ فَصَلِّ. [راجع: ۱۶۵۳]

(۱۶۵۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے ابوبکر بن عیاش سے سنا کہ ہم سے عبد العزیز بن ریف نے بیان کیا، کہا کہ میں انس رضی اللہ عنہ سے ملا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے اسماعیل بن ابان نے بیان کیا، کہا کہ ہم سے ابوبکر بن عیاش نے بیان کیا، ان سے عبد العزیز نے کہا کہ میں آٹھویں تاریخ کو مٹی گیا تو وہاں انس رضی اللہ عنہ سے ملا۔ وہ گدھی پر سوار ہو کر جا رہے تھے۔ میں نے پوچھا نبی کریم ﷺ نے اس دن ظہر کی نماز کہاں پڑھی تھی؟ انہوں نے فرمایا دیکھو جہاں تمہارے حاکم لوگ نماز پڑھیں وہیں تم بھی پڑھو۔

تشریح: معلوم ہوا کہ حاکم اور شاہ اسلام کی اطاعت واجب ہے۔ جب اس کا حکم خلاف شرع نہ ہو اور جماعت کے ساتھ رہنا ضروری ہے اس میں شک نہیں کہ مستحب وہی ہے جو نبی کریم ﷺ نے کیا۔ مگر مستحب امر کے لئے حاکم یا جماعت کی مخالفت کرنا بہتر نہیں۔ ابن منذر نے کہا سنت یہ ہے کہ امام ظہر اور عصر اور مغرب اور عشاء اور صبح کی نماز میں مٹی میں ہی پڑھے اور مٹی کی طرف ہر وقت نگلنا درست ہے لیکن سنت یہی ہے کہ آٹھویں تاریخ کو نکلے اور ظہر کی نماز مٹی میں جا کر ادا کرے۔ (دیدی)

چھٹا پارہ پورا ہوا اور اس کے بعد ساتواں پارہ شروع ہے ان شاء اللہ تعالیٰ۔

باب: مٹی میں نماز پڑھنے کا بیان

بَابُ الصَّلَاةِ بِمِثْنَى

۱۶۵۵۔ حَدَّثَنِي إِبرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِثْنَى رَكْعَتَيْنِ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ صَدَرُوا مِنْ خِلَافَتِهِ. [راجع: ۱۰۸۲]

(۱۶۵۵) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے یونس نے ابن شہاب سے خبر دی، کہا کہ مجھے عبید اللہ بن عبد اللہ بن عمر نے اپنے باپ سے خبر دی کہ رسول کریم ﷺ نے مٹی میں دو رکعتیں پڑھیں اور ابوبکر اور عمر رضی اللہ عنہما بھی ایسا کرتے رہے اور عثمان رضی اللہ عنہ بھی خلافت کے شروع ایام میں (دو) ہی رکعت پڑھتے تھے۔

[نسائی: ۱۴۵۰]

تشریح: باب کا مطلب یہ کہ مٹی میں بھی نماز قصر کرنی چاہیے۔ یہ باب مع ان احادیث کے پیچھے بھی گزر چکا ہے۔ حضرت عثمان رضی اللہ عنہ نے اپنی خلافت کے چھ سال مٹی میں نماز پوری پڑھی۔ لیکن دوسرے صحابہ رضی اللہ عنہم نے ان کا یہ فعل خلاف سنت سمجھا۔ حضرت عثمان رضی اللہ عنہ کے پوری پڑھنے کی بہت سی وجوہ بیان کی گئی ہیں جن میں ایک یہ بھی ہے کہ آپ سفر میں قصر کرتے اور پوری نماز پڑھنا پورا دواں جاڑ جانتے تھے، اس لئے آپ نے جواز پر عمل کیا۔ مٹی کی وجہ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

بَابُ صَوْمِ يَوْمِ عَرَفَةَ

باب: عرفہ کے دن روزہ رکھنے کا بیان

۱۶۵۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا سَالِمٌ، قَالَ: سَمِعْتُ عَمِيرًا - مَوْلَى أُمِّ الْفَضْلِ - عَنْ أُمِّ الْفَضْلِ، قَالَتْ شَكَ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرَابٍ قَشْرَبَهُ. [إطرافه في: ۱۶۶۱، ۱۹۸۸، ۵۶۱۸، ۵۶۱۴، ۵۶۳۲، ۵۶۳۳]

۲۴۴۱ [ابوداود: ۲۴۴۱]

تشریح: عرفہ کا روزہ بہت ہی بڑا وسیلہ ثواب ہے دوسری احادیث میں اس کے فضائل مذکور ہیں۔ حدیث مذکور ام الفضل کے ذیل شیخ الحدیث حضرت مولانا عبید اللہ صاحب مبارکپوری رحمہ اللہ فرماتے ہیں:

”قال الحافظ قوله في صيام رسول الله ﷺ هذا يشعر بان صوم يوم عرفه كان معروفا عندهم معتادا لهم في الحضر وكان من جزم به بانه صائم استند الى ما الفه من العبادة ومن جزم بانه غير صائم قامت عنده قرينة كونه مسافرا وقد عرف نهيهم عن صوم الفرض في السفر فضلا من النفل.“ (مرعاة)

لوگوں میں رسول کریم ﷺ کے روزہ کے متعلق اختلاف ہوا۔ اس سے ظاہر ہے کہ یوم عرفہ کا روزہ ان دنوں ان کے ہاں معروف تھا اور حضر میں اسے بطور عادت سب رکھا کرتے تھے، اس لئے جن لوگوں کو آپ کے روزہ دار ہونے کا یقین ہوا وہ اس بنا پر کہ وہ نبی کریم ﷺ کی عبادت گزاری کی الفت سے واقف تھے اور جن کو نہ رکھنے کا خیال ہوا وہ اس بنا پر کہ آپ مسافر تھے اور یہ بھی مشہور تھا کہ آپ نے سفر میں ایک دفعہ فرض روزہ ہی سے منع فرما دیا تھا تو نفل کا تو ذکر کیا ہے۔ اس روایت میں دودھ بھیجنے والی حضرت ام الفضل رضی اللہ تعالیٰ عنہا بتلائی گئی ہیں مگر مسلم شریف کی روایت میں حضرت میمونہ رضی اللہ عنہا کا ذکر ہے کہ دودھ انہوں نے بھیجا تھا۔ اس پر حضرت مولانا شیخ الحدیث رحمہ اللہ فرماتے ہیں:

”فيحتمل التعدد ويحتمل انهما ارسلتا معا فنسب ذلك الى كل منهما لانهما كانتا اختين وتكون ميمونة ارسلت بسؤال ام الفضل لها في ذلك لكشف الحال في ذلك ويحتمل العكس“ (مرعاة)

یعنی احتمال ہے کہ ہر دو نے الگ الگ دودھ بھیجا ہو اور یہ ہر ایک کی طرف منسوب ہو گیا اس لئے بھی کہ وہ دونوں بہنیں تھیں اور میمونہ نے اس وقت بھیجا ہو جب کہ ام الفضل نے ان سے تحقیق حال کا سوال کیا اور اس کا عکس بھی محتمل ہے اور دودھ اس لئے بھیجا گیا کہ یہ غذا اور پانی ہر دو کا کام دیتا ہے، اس لئے کھانا کھانے پر آپ یہ دعا پڑھا کرتے تھے: ”اللَّهُمَّ بَارِكْ لِي فِيهِ وَأَطْعِمْنِي خَيْرًا مِنْهُ“۔ ”یا اللہ! مجھ کو اس میں برکت بخش اور اس سے بھی بہتر کھلا“۔ اور دودھ پی کر آپ یہ دعا پڑھا کرتے تھے: ”اللَّهُمَّ بَارِكْ لِي فِيهِ وَزِدْنِي مِنْهُ“۔ ”یا اللہ! مجھے اس میں برکت عطا فرما اور مجھے زیادہ نصیب فرما“۔ ابوقادہ کی حدیث جسے مسلم نے روایت کیا اس میں مذکور ہے کہ عرفہ کا روزہ اگلے اور پچھلے سالوں کے گناہ معاف کرا دیتا ہے۔ ہر دو احادیث میں یہ تطبیق دی گئی ہے کہ یہ روزہ عرفات میں حاجیوں کے لئے رکھنا منع ہے تاکہ ان میں توقف عرفہ کے لئے ضعف پیدا نہ ہو جو حج کا اصل مقصد ہے اور غیر حاجیوں کے لئے یہ روزہ مستحب اور باعث ثواب مذکور ہے: ”وقال ابن قدامة (ص ۱۷۶) اکثر اهل العلم يستحبون الفطر يوم عرفه بعرفة وكانت عائشة وابن الزبير يصومانه وقال قتادة لا بأس به اذا لم يضعف عن الدعاء الخ“۔ (مرعاة) یعنی اکثر اہل

علم نے اسی کو مستحب قرار دیا ہے کہ عرفات میں یہ روزہ نہ رکھا جائے اور حضرت عائشہ رضی اللہ عنہا اور ابن زبیر رضی اللہ عنہما یہ روزہ وہاں بھی رکھا کرتے تھے اور قتادہ نے کہا کہ اگر دعائیں کمزوری کا خطرہ نہ ہو تو پھر روزہ رکھنے میں حاجی کے لئے بھی کوئی ہرج نہیں ہے مگر افضل نہ رکھنا ہی ہے۔ حدیث ام فضل رضی اللہ عنہا کو امام بخاری رحمہ اللہ نے حج اور ایام اور اثر بہ میں بھی ذکر فرما کر اس سے متعدد مسائل کو ثابت فرمایا ہے۔

بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ إِذَا غَدَا مِنْ مَنَى إِلَى عَرَفَةَ

باب: صبح کے وقت منی سے عرفات جاتے ہوئے لیک اور تکبیر کہنے کا بیان

۱۶۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ الشَّامِيُّ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الثَّقَفِيِّ، أَنَّهُ سَأَلَ أَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مَنَى إِلَى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُونَ فِي هَذَا الْيَوْمِ مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ يُهْلُ مِنْهُ الْمُهْلُ فَلَا يُنْكَرُ عَلَيْهِ، وَيُكَبَّرُ الْمُكَبِّرُ مِنْهُ فَلَا يُنْكَرُ عَلَيْهِ. [راجع: ۹۷۰]

(۱۶۵۹) ہم سے عبد اللہ بن یوسف شامی نے بیان کیا، کہا کہ ہم کو امام مالک نے محمد بن ابی بکر ثقفی سے خبر دی کہ انہوں نے انس بن مالک رضی اللہ عنہ سے پوچھا کہ وہ دونوں صبح کو منی سے عرفات جا رہے تھے کہ رسول کریم صلی اللہ علیہ وسلم کے ساتھ آپ لوگ آج کے دن کس طرح کرتے تھے؟ انس رضی اللہ عنہ نے بتلایا کوئی ہم میں سے لیک پکارتا ہوتا، اس پر کوئی اعتراض نہ کرتا اور کوئی تکبیر کہتا، اس پر بھی کوئی انکار نہ کرتا (اس حدیث سے معلوم ہوا کہ حاجی کو اختیار ہے لیک پکارتا رہے یا تکبیر کہتا رہے)۔

بَابُ التَّهَجُّجِ بِالرَّوَّاحِ يَوْمَ عَرَفَةَ

باب: عرفات کے دن عین گرمی میں ٹھیک دوپہر کو روانہ ہونا

تشریح: یعنی قیام کیلئے نمرہ سے نکلتا۔ نمرہ وہ مقام ہے جہاں حاجی نویں تاریخ کو ٹھہرتے ہیں وہ حد حرم سے باہر اور عرفات سے متصل ہے۔

۱۶۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ الشَّامِيُّ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ: كَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَّاجِ أَنْ لَا تَخَالَفَ ابْنَ عُمَرَ فِي الْحَجِّ، فَجَاءَ ابْنُ عُمَرَ وَأَنَا مَعَهُ يَوْمَ عَرَفَةَ جِئْنَا زَالَتِ الشَّمْسُ، فَصَاحَ عِنْدَ سَرَادِقِ الْحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعَصَّرَةٌ فَقَالَ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فَقَالَ: الرَّوَّاحُ إِنْ كُنْتَ تُرِيدُ السَّنَةَ. قَالَ: هَذِهِ السَّاعَةُ قَالَ: نَعَمْ. قَالَ: فَأَنْظِرْنِي حَتَّى أَفِضَ عَلَى رَأْسِي ثُمَّ أَخْرَجَ. فَتَزَلَّ حَتَّى خَرَجَ الْحَجَّاجُ،

(۱۶۶۰) ہم سے عبد اللہ بن یوسف شامی نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے اور ان سے سالم نے بیان کیا کہ عبد الملک بن مروان نے حجج بن یوسف کو لکھا کہ حج کے احکام میں عبد اللہ بن عمر رضی اللہ عنہما کے خلاف نہ کرے۔ سالم نے کہا کہ عبد اللہ بن عمر رضی اللہ عنہما عرفہ کے دن سورج ڈھلتے ہی تشریف لائے میں بھی ان کے ساتھ تھا۔ آپ نے حجج کے خیمہ کے پاس بلند آواز سے پکارا۔ حجج باہر نکلا اس کے بدن پر ایک کسم میں رنگی ہوئی چادر تھی۔ اس نے پوچھا ابو عبد الرحمن! کیا بات ہے؟ آپ نے فرمایا اگر سنت کے مطابق عمل چاہتے ہو تو جلدی اٹھ کر چل کھڑے ہو جاؤ۔ اس نے کہا کیا اسی وقت؟ عبد اللہ نے فرمایا کہ ہاں اسی وقت۔ حجج نے کہا کہ پھر تھوڑی سی مہلت دیجئے کہ میں اپنے سر پر پانی ڈال لوں یعنی غسل کر لوں پھر نکلتا ہوں۔ اس کے بعد عبد اللہ بن عمر رضی اللہ عنہما

فَسَارَ بَيْنِي وَبَيْنَ أَبِي، قُلْتُ إِنْ كُنْتُ تُرِيدُ (سوری سے) اتر گئے اور جب حجاج باہر آیا تو میرے اور والد (ابن عمر رضی اللہ عنہما) السَّنَةُ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ. کے درمیان چلنے لگا تو میں نے کہا کہ اگر سنت پر عمل کا ارادہ ہے تو خطبہ میں فَجْعَلْ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ اختصار اور وقوف (عرفات) میں جلدی کرنا۔ اس بات پر وہ عبداللہ بن عمر عَبْدِ اللَّهِ قَالَ: صَدَقَ. [طرفاء فی: ۱۶۶۲، ۱۶۶۳] کی طرف دیکھنے لگا حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہا سالم حج کہتا ہے۔

[نسائی: ۳۰۰۵، ۳۰۰۹]

تشریح: حجاج عبدالملک کی طرف سے حجاز کا حاکم تھا، جب عبداللہ بن زبیر فرج پائی تو عبدالملک نے اسی کو حاکم بنا دیا۔ ابو عبدالرحمن حضرت عبداللہ بن عمر رضی اللہ عنہما کی کنیت ہے اور سالم ان کے بیٹے ہیں۔ اس حدیث سے معلوم ہوا کہ وقوف عرفہ میں گرمی کے وقت دوپہر کے بعد ہی شروع کر دینا چاہیے۔ اس وقت وقوف کے لئے غسل کرنا مستحب ہے اور وقوف میں کسم میں رنگا ہوا کپڑا پہننا منع ہے۔ حجاج نے یہ بھی غلطی کی، جہاں اور بہت سی غلطیاں اس سے ہوئی ہیں، خاص طور پر کہتے ہی مسلمانوں کا خون ناحق اس کی گردن پر ہے۔ اس سلسلے کی ایک کڑی عبداللہ بن زبیر رضی اللہ عنہما کا قتل ناحق بھی ہے جس کے بعد حجاج بیمار ہو گیا تھا اور اسے اکثر خواب میں نظر آیا کرتا تھا کہ حضرت عبداللہ بن زبیر رضی اللہ عنہما کا خون ناحق اس کی گردن پر سوار ہے۔

بَابُ الْوُقُوفِ عَلَى الدَّائِيَةِ بِعَرَفَةَ

۱۶۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، أَنَّ أَنَسًا، اخْتَلَفُوا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاظَتْ عَلَى بَعِيرٍ فَشَرِبَهُ. [راجع: ۱۶۵۸]

۱۶۶۱) ہم سے عبداللہ بن مسلمہ قعنی نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے ابوالنضر نے، ان سے عبداللہ بن عباس رضی اللہ عنہما کے غلام عمیر نے، ان سے ام فضل بنت حارث رضی اللہ عنہما نے کہ ان کے یہاں لوگوں کو عرفات کے دن رسول اللہ ﷺ کے روزے سے متعلق کچھ اختلاف ہو گیا بعض نے کہا کہ آپ (عرفہ کے دن) روزے سے ہیں اور بعض کہتے ہیں کہ نہیں اس لیے انہوں نے آپ کے پاس دودھ کا ایک پیالہ بھیجا آپ ﷺ اس وقت اونٹ پر سوار ہو کر عرفات میں وقوف فرما رہے تھے آپ نے وہ دودھ پی لیا۔

تشریح: آپ اونٹ پر سوار ہو کر وقوف فرما رہے تھے۔ اس سے باب کا مطلب ثابت ہوا، اس سے یہ بھی معلوم ہوا کہ عرفات میں حاجیوں کے لئے روزہ نہ رکھنا سنت نبوی ہے۔

بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

بَعْرِفَةَ

وَكَانَ ابْنُ عُمَرَ إِذَا قَاتَهُ الصَّلَاةُ مَعَ الْإِمَامِ جَمَعَ بَيْنَهُمَا.

۱۶۶۲۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنْ

انہوں نے کہا کہ مجھے سالم نے خبر دی کہ حجاج بن یوسف جس سال عبداللہ بن زبیر رضی اللہ عنہما سے لڑنے کے لیے مکہ میں اترے تو اس موقع پر اس نے عبداللہ بن عمر رضی اللہ عنہما سے پوچھا کہ عرفہ کے دن وقوف میں آپ کیا کرتے ہیں؟ اس پر سالم بولے کہ اگر تو سنت پر چلنا چاہتا ہے تو عرفہ کے دن نماز دو پہر ڈھلتے ہی پڑھ لینا۔ عبداللہ بن عمر رضی اللہ عنہما نے فرمایا کہ سالم نے سچ کہا، صحابہ نبی کریم ﷺ کی سنت کے مطابق ظہر اور عصر ایک ہی ساتھ پڑھتے تھے۔ میں نے سالم سے پوچھا کہ کیا رسول اللہ ﷺ نے بھی اسی طرح کیا تھا سالم نے فرمایا اور کس کی سنت پر اس مسئلہ میں چلتے ہو۔

ابن شہاب، قَالَ: أَخْبَرَنِي سَالِمٌ، أَنَّ الْحَجَّاجَ ابْنَ يَوْسَفَ، عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ سَأَلَ عَبْدَ اللَّهِ كَيْفَ تَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ: إِنْ كُنْتَ تُرِيدُ السَّنَةَ فَهَجِّرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: صَدَقَ. إِنَّهُمْ كَانُوا يَجْمَعُونَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السَّنَةِ. فَقُلْتُ لِسَالِمٍ: أَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ سَالِمٌ: وَهَلْ تَتَّبِعُونَ فِي ذَلِكَ إِلَّا سُنَّتَهُ. [راجع: ۱۶۶۰]

تشریح: یعنی عرفات میں ظہر اور عصر کو جمع کرنا نبی کریم ﷺ ہی کی سنت ہے، آپ کے سوا اور کس کا فعل سنت ہو سکتا ہے اور آپ کی سنت کے سوا اور کس سنت پر تم چل سکتے ہو بعض نسخوں میں ((تبعون)) کے بدلے ((یتبعون)) ہے یعنی آپ کے سوا اور کس کا طریقہ ڈھونڈتے ہیں۔ (وحدی) محققین اہل حدیث کا یہی قول ہے کہ عرفات میں اور مزدلفہ میں مطلقاً جمع کرنا چاہیے خواہ آدمی مسافر ہو یا نہ ہو، امام کے ساتھ نماز پڑھے یا اکیلے پڑھے۔ چنانچہ علامہ شوکانی رحمہ اللہ فرماتے ہیں: "اجمع اهل العلم على ان الامام يجمع بين الظهر والعصر بعرفة وكذلك من صلى مع الامام۔" یعنی اہل علم کا اس پر اجماع ہے کہ عرفات میں امام ظہر اور عصر میں جمع کرے گا اور جو بھی امام کے ساتھ نمازی ہوں گے سب کو جمع کرنا ہوگا۔ (نیل الاوطار)

يَابُ قَصْرِ الْخُطْبَةِ بِعَرَفَةَ

باب: میدان عرفات میں خطبہ مختصر پڑھنا

(۱۶۶۳) ہم سے عبداللہ بن مسلمہ نے بیان کیا، انہوں نے کہا کہ ہمیں امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں سالم بن عبداللہ نے کہ عبدالملک بن مروان (خليفة) نے حجاج کو لکھا کہ حج کے کاموں میں عبداللہ بن عمر رضی اللہ عنہما کی اقتدا کرے۔ جب عرفہ کا دن آیا تو عبداللہ بن عمر آئے میں بھی آپ کے ساتھ تھا، سورج ڈھل چکا تھا، آپ نے حجاج کے ڈیرے کے پاس آکر بلند آواز سے کہا حجاج کہاں ہے؟ حجاج باہر نکلا تو ابن عمر رضی اللہ عنہما نے فرمایا چل جلدی کروقت ہو گیا۔ حجاج نے کہا ابھی سے! ابن عمر رضی اللہ عنہما نے فرمایا کہ ہاں۔ حجاج بولا کہ پھر تھوڑی مہلت دے دیجئے، میں ابھی غسل کر کے آتا ہوں۔ پھر حضرت عبداللہ بن عمر رضی اللہ عنہما (اپنی سواری سے) اتر گئے۔ حجاج باہر نکلا اور میرے اور میرے والد (ابن عمر) کے بیچ میں چلنے لگا، میں نے اس سے کہا کہ آج اگر سنت پر عمل کی خواہش ہے تو خطبہ مختصر پڑھ

۱۶۶۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ، كَتَبَ إِلَى الْحَجَّاجِ أَنْ يَأْتِمَ، لِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي الْحَجِّ، فَلَمَّا كَانَ يَوْمَ عَرَفَةَ جَاءَ ابْنُ عُمَرَ وَأَنَا مَعَهُ جِئِينَ زَاغَتْ أَوْ زَالَتْ الشَّمْسُ، فَصَاحَ عِنْدَ فُسْطَاطِهِ: أَيَنْ هَذَا؟ فَخَرَجَ إِلَيْهِ فَقَالَ ابْنُ عُمَرَ: الرُّوْحَ. فَقَالَ: الْآنَ؟ قَالَ: نَعَمْ. فَقَالَ: أَنْظِرْنِي أَفِيضَ عَلَيَّ مَاءً. فَتَزَلَّ ابْنُ عُمَرَ حَتَّى خَرَجَ، فَسَارَ بَيْنِي وَبَيْنَ أَبِي. فَقُلْتُ: لَوْ كُنْتُ تُرِيدُ أَنْ تُصَيِّتَ

السَّنَةِ الْيَوْمَ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ اور وقوف میں جلدی کر۔ حضرت عبداللہ بن عمر رضی اللہ عنہما نے فرمایا کہ سالم حج فقال ابن عمر: صدق. [راجع: ۱۶۶۰] کہتا ہے۔

تشریح: خطبہ مختصر پڑھنا خطیب کی سمجھ داری کی دلیل ہے، عیدین ہو یا خطبہ جمعہ پھر حج کا تو خطبہ اور بھی مختصر ہونا چاہیے کہ یہی سنت نبوی ہے جو محترم علمائے کرام خطبات جمعہ وعیدین میں طویل طویل خطبات دیتے ہیں ان کو سنت نبوی کا لحاظ رکھنا چاہیے جو ان کی سمجھ بوجھ کی دلیل ہوگی۔ وباللہ التوفیق۔

باب: وقوف کی طرف جلدی کرنے کا بیان

ابوعبداللہ امام بخاری رحمہ اللہ کہتے ہیں۔ اس باب میں وہی حدیث امام مالک کی ابن شہاب سے (جو گزشتہ باب میں گزری) بڑھائی جاتی ہے۔ لیکن میں چاہتا ہوں اس (کتاب) میں وہی حدیث ذکر کروں جو بکھر رہی ہو۔

باب: میدان عرفات میں ٹھہرنے کا بیان

(۱۶۶۳) ہم سے علی بن عبداللہ نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا ہم سے محمد بن جبیر بن مطعم نے، ان سے ان کے باپ نے کہ میں اپنا ایک اونٹ تلاش کر رہا تھا۔ (دوسری سند) اور ہم سے مسدد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے محمد بن جبیر سے سنا کہ ان کے والد جبیر بن مطعم رضی اللہ عنہ نے بیان کیا میرا ایک اونٹ کھو گیا تھا تو میں عرفات میں اس کو تلاش کرنے گیا، یہ دن عرفات کا تھا، میں نے دیکھا کہ نبی کریم صلی اللہ علیہ وسلم عرفات کے میدان میں کھڑے ہیں۔ میری زبان سے نکلا قسم اللہ کی! یہ تو قریش ہیں پھر یہ یہاں کیوں ہیں؟

بَابُ التَّعَجُّلِ إِلَى الْمَوْقِفِ

قَالَ أَبُو عَبْدِ اللَّهِ: يُزَادُ فِي هَذَا الْبَابِ هُمْ هَذَا الْحَدِيثُ حَدِيثُ مَالِكٍ عَنْ ابْنِ شَهَابٍ وَلَكِنِّي أُرِيدُ أَنْ أَذْجَلَ فِيهِ غَيْرَ مُعَادٍ.

بَابُ الْوُقُوفِ بِعَرَفَةَ

۱۶۶۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ جُبَيْرٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ أَطْلُبُ بَعِيرًا لِي؛ ح: وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرٍو سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: أَضَلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا بِعَرَفَةَ، فَقُلْتُ: هَذَا وَاللَّهِ مِنَ الْخُمْسِ فَمَا شَأْنُهُ هَاهُنَا؟ [مسلم: ۲۹۵۶؛ نسائي: ۳۰۱۳]

تشریح: جاہلیت میں دوسرے تمام لوگ عرفات میں وقوف کرتے لیکن قریش کہتے کہ ہم اللہ تعالیٰ کے اہل و عیال ہیں، اس لئے ہم وقوف کے لئے حرم سے باہر نہیں نکلیں گے۔ نبی کریم صلی اللہ علیہ وسلم بھی قریش میں سے تھے مگر آپ اور تمام مسلمان اور غیر قریش کے امتیاز کے بغیر عرفات ہی میں وقوف پذیر ہوئے۔ عرفات حرم سے باہر ہے اس لئے راوی کو حیرت ہوئی کہ ایک قریش اور اس دن عرفات میں۔ لفظ جس حساست سے مشتق ہے۔ قریش کے لوگوں کو جس اس وجہ سے کہتے تھے کہ وہ اپنے دین میں حساست یعنی سخت رکھتے تھے۔

(۱۶۶۵) ہم سے فروہ بن ابی المغراء نے بیان کیا، انہوں نے کہا کہ ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے عروہ بن زبیر رضی اللہ عنہ نے کہا کہ جس کے سوا بقیہ سب لوگ جاہلیت میں جنگے ہو کر

۱۶۶۵۔ حَدَّثَنَا قُرُوءَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ عُرْوَةُ: كَانَ النَّاسُ يَطُوفُونَ فِي الْجَاهِلِيَّةِ

طواف کرتے تھے، جس قریش اور اس کی آل اولاد کو کہتے تھے، (اور بنی کنانہ وغیرہ، جیسے خزاعہ) لوگوں کو (اللہ واسطے) کپڑے دیا کرتے تھے (قریش) کے مرد دوسرے مردوں کو تاکہ انہیں پہن کر طواف کر سکیں اور (قریش کی) عورتیں دوسری عورتوں کو تاکہ وہ انہیں پہن کر طواف کر سکیں اور جن کو قریش کپڑا نہ دیتے وہ بیت اللہ کا طواف ننگے ہو کر کرتے۔ دوسرے سب لوگ تو عرفات سے واپس ہوتے لیکن قریش مزدلفہ ہی سے (جو حرم میں تھا) واپس ہو جاتے۔ ہشام بن عروہ نے کہا کہ میرے باپ عروہ بن زبیر نے مجھے ام المؤمنین حضرت عائشہ رضی اللہ عنہا سے خبر دی کہ یہ آیت قریش کے بارے میں نازل ہوئی کہ ”پھر تم بھی (قریش) وہیں سے واپس آؤ جہاں سے اور لوگ واپس آتے ہیں۔“ (یعنی عرفات سے) انہوں نے بیان کیا کہ قریش مزدلفہ ہی سے لوٹ آتے تھے اس لیے انہیں بھی عرفات سے لوٹنے کا حکم ہوا۔ [طرفہ فی: ۴۵۲۰]

تشریح: کعبہ شریف سے میدان عرفات تقریباً پندرہ میل کے فاصلے پر واقع ہے، یہ جگہ حرم سے خارج ہے، اس اطراف میں وادی عرفہ، قریہ عرفات، جبل عرفات، مشرقی سرک واقع ہیں، یہاں سے طائف کے لئے راستہ جاتا ہے۔ جب حضرت جبرائیل علیہ السلام خلیل اللہ علیہ السلام کو مناسک سکھاتے ہوئے اس میدان تک لائے تو کہا اہل عرفہ؟ آپ نے مناسک حج کو جان لیا؟ اس وقت سے اس کا نام میدان عرفات ہوا۔ (درمنثور) یہ جگہ ملت ابراہیمی میں ایک اہم تاریخی جگہ ہے اور اس میں وقوف کرنا ہی حج کی جان ہے اگر کسی کا یہ وقوف فوت ہو جائے تو اس کا حج نہیں ہوا۔ نبی کریم ﷺ نے حجۃ الوداع کے موقع پر فرمایا تھا: ”فقوا علی مشاعرکم فانکم علی ارث ابراہیم۔“ یعنی میدان عرفات میں تم جہاں اتر چکے ہو وہاں پر ہی وقوف کرو، تم سب اپنے باپ ابراہیم علیہ السلام کی موروثہ زمین پر ہو، نبی کریم ﷺ نے اسلام کے قانون اساسی کا اعلان اسی مقام پر فرمایا تھا۔ حجۃ الوداع کے موقع پر آپ کا مشہور خطبہ عرفات اسی کی یادگار ہے۔

حضرت اسامہ بن زید رضی اللہ عنہ کہتے ہیں ”كنت ردف النبي ﷺ بعرفات فرفع يديه يدعو فمالت ناقته فسقط خطامها فتناول الخطام باحدى يديه وهو رافع يديه يده الاخرى۔“ (رواہ النسائي) یعنی عرفات میں نبی کریم ﷺ کی اونٹنی پر میں آپ کے پیچھے سوار تھا، آپ اپنے دونوں ہاتھوں کو اٹھا کر دعائیں مانگ رہے تھے، اچانک آپ کی اونٹنی جھک گئی اور آپ کے ہاتھ سے اس کی ٹیکل چھوٹ گئی، آپ نے اپنا ایک ہاتھ اس کے اٹھانے کے لئے نیچے جھکا دیا اور دوسرا ہاتھ دعاؤں میں بدستور اٹھائے رکھا۔ میدان عرفات میں یہی وقوف یعنی کھڑا ہونا اور شام تک دعاؤں کے لئے اللہ کے سامنے ہاتھ پھیلاتا بھی حج کی روح ہے، یہ وقوف ہوا تو حج فوت ہو گیا اور اگر اس میں کوئی شخص شریک ہو گیا اس کا حج ادا ہو گیا۔

جہور کے نزدیک عرفات کا یہ وقوف ظہر عصر کی نماز جمع کر کے نمرہ میں ادا کر لینے کے بعد ہونا چاہیے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں: ”انه ﷺ والخلفاء الراشدین بعده لم يقفوا الا بعد الزوال ولم ينقل عن احد انه وقف قبله۔“ (نیل) یعنی نبی کریم ﷺ اور آپ کے بعد خلفائے راشدین سب کا یہی عمل رہا ہے کہ زوال کے بعد ہی عرفات کا وقوف کیا ہے، زوال سے پہلے وقوف کرنا کسی سے بھی ثابت نہیں ہے۔ وقوف سے ظہر وغیرہ ملا کر پڑھ لینے کے بعد میدان عرفات میں داخل ہونا اور وہاں شام تک کھڑے کھڑے دعائیں کرنا مراد ہے، یہی وقوف حج کی جان ہے، اس مبارک موقع پر جس قدر بھی دعائیں کی جائیں کم ہیں کیونکہ آج اللہ پاک اپنے بندوں پر فخر کر رہا ہے جو دروازہ ملکوں سے جمع ہو کر آسمان کے نیچے

ایک کھلے میدان میں اللہ پاک کے سامنے ہاتھ پھیلا کر دعائیں کر رہے ہیں اللہ پاک حاجی صاحبان کی دعائیں قبول کرے اور ان کو حج مبرور نصیب ہو آمین۔ جو حاجی میدان عرفات میں جا کر بھی حقہ بازی کرتے رہتے ہیں وہ بڑے بد نصیب ہیں اللہ ان کو ہدایت بخشے۔ آمین۔

بَابُ السَّيْرِ إِذَا رَفَعَ مِنْ عَرَفَةَ باب: عرفات سے لوٹنے وقت کس چال سے چلے

تشریح: یعنی دھیمی چال سے یا جلدی، چونکہ مزدلفہ میں آکر مغرب اور عشاء کی نمازیں ملا کر پڑھتے ہیں عرفات سے لوٹنے وقت جلد چلنا مسنون ہے جیسے حدیث آگے موجود ہے۔

۱۶۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: سُبِّلَ أَسَامَةُ وَأَنَا جَالِسٌ، كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجُوةَ نَصٍّ. قَالَ هِشَامٌ: وَالنَّصُّ فَوْقَ الْعَنَقِ. قَالَ أَبُو عَبْدِ اللَّهِ: فَجُوةٌ مُتَّسِعٌ، وَالْجَمْعُ فَجَوَاتٍ وَفَجَاءٌ وَكَذَلِكَ رَكُوعَةٌ وَرِكَاءٌ. ﴿مَنَاصٍ﴾: لَيْسَ حِينَ فِرَاقٍ. [طرفاء فی ۲۹۹۹، ۴۴۱۳] [مسلم: ۳۱۰۶، ۳۱۰۷]

(۱۶۶۶) ہم سے عبد اللہ بن یوسف تنہی نے بیان کیا، کہا ہم کو امام مالک نے ہشام بن عروہ سے خبر دی، ان سے ان کے والد نے بیان کیا کہ اسامہ بن زید رضی اللہ عنہ سے کسی نے پوچھا (میں بھی وہیں موجود تھا) کہ حجۃ الوداع کے موقع پر عرفات سے رسول اللہ ﷺ کے واپس ہونے کی چال کیا تھی؟ انہوں نے جواب دیا کہ آپ پاؤں اٹھا کر چلتے تھے ذرا تیز لیکن جب جگہ پاتے (ہجوم نہ ہوتا) تو تیز چلتے تھے، ہشام نے کہا کہ عنق تیز چلنے اور نص عنق سے زیادہ تیز چلنے کو کہتے ہیں۔ فجوة کے معنی کشادہ جگہ اس کی جمع فجوات اور فجاء ہے جیسے رکوۃ مفرد، رکاء اسکی جمع اور سورۃ ص میں مناص کا جو لفظ آیا ہے اس کے معنی بھاگنا ہیں۔

تشریح: تو اس سے نص مشتق نہیں ہے جو حدیث میں مذکور ہے، یہ تو ایک ادنیٰ آدی بھی جس کو عربیت سے ذرا سی استعداد ہو سمجھ سکتا ہے کہ مناص کو نص سے کیا علاقہ، نص مضاعف ہے اور مناص مطلق ہے۔ اب یہ خیال کرنا کہ امام بخاری رحمہ اللہ نے مناص کو نص سے مشتق سمجھا ہے اس لئے یہاں اس کے معنی بیان کر دیے جیسے عربی نے نقل کیا ہے یہ بالکل کم فہمی ہے اور اصل یہ ہے کہ اکثر نسخوں میں یہ عبارت ہی نہیں ہے اور جن نسخوں میں موجود ہے ان کی توجیہ یوں ہو سکتی ہے کہ بعض لوگوں کو کم استعدادی سے یہ وہم ہوا ہو گا کہ مناص اور نص کا مادہ ایک ہی ہے امام بخاری رحمہ اللہ نے مناص کی تفسیر کر کے اس وہم کا رد کیا ہے۔

بَابُ النَّزُولِ بَيْنَ عَرَفَةَ وَجَمْعٍ باب: عرفات اور مزدلفہ کے درمیان اترنا

۱۶۶۷۔ حَدَّثَنَا مُسْلَدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُوسَى بْنِ عَقَبَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أَسَامَةَ بْنِ زَيْدٍ أَنَّ النَّبِيَّ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ مَالَ إِلَى الشَّعْبِ فَقَضَى حَاجَتَهُ فَنَوَضًا فَقُلْتُ: يَا رَسُولَ اللَّهِ! نُصَلِّي؟ قَالَ:

(۱۶۶۷) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے موسیٰ بن عقبہ نے ان سے عبد اللہ بن عباس رضی اللہ عنہما کے غلام کریم نے اور ان سے اسامہ بن زید رضی اللہ عنہما نے کہ جب رسول کریم ﷺ عرفات سے واپس ہوئے تھے تو آپ ﷺ (راہ میں) ایک گھاٹی کی طرف مڑے اور وہاں قضائے حاجت کی پھر آپ نے وضو کیا تو میں نے پوچھا یا رسول اللہ! کیا (آپ مغرب کی) نماز پڑھیں

((الصَّلَاةُ أَمَامَكَ)). [راجع: ۱۳۹]

گے؟ آپ نے فرمایا: ”نماز آگے چل کر پڑھی جائے گی۔“ (یعنی عرفات سے مزدلفہ آتے ہوئے قضاے حاجت وغیرہ کے لیے راستہ میں رکنے میں کوئی حرج نہیں ہے)۔

(۱۶۶۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے جویریہ نے نافع سے بیان کیا، انہوں نے کہا کہ عبد اللہ بن عمر رضی اللہ عنہما مزدلفہ میں آ کر نماز مغرب اور عشاء ملا کر ایک ساتھ پڑھتے، البتہ آپ اس گھاٹی میں بھی مڑتے جہاں رسول اللہ ﷺ مڑے تھے۔ وہاں آپ قضاے حاجت کرتے پھر وضو کرتے لیکن نماز نہ پڑھتے نماز آپ مزدلفہ میں آ کر پڑھتے تھے۔ [راجع: ۱۰۹۱]

۱۶۶۸- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ يَجْمَعُ، غَيْرَ أَنَّهُ يَمُرُّ بِالشَّعْبِ الَّذِي أَخَذَهُ رَسُولُ اللَّهِ ﷺ فَيَدْخُلُ فَيَتَنَفَّضُ وَيَتَوَضَّأُ، وَلَا يُصَلِّي حَتَّى يُصَلِّيَ بِجَمْعٍ. [راجع: ۱۰۹۱]

تشریح: یہ عبد اللہ بن عمر رضی اللہ عنہما کی کمال متابعت سنت تھی حالانکہ نبی کریم ﷺ بہ ضرورت حاجت بشری اس گھاٹی پر ٹھہرے تھے کوئی حج کار کن نہ تھا مگر عبد اللہ رضی اللہ عنہ بھی وہاں ٹھہرتے اور حاجت وغیرہ سے فارغ ہو کر وہاں وضو کر لیتے جیسے نبی کریم ﷺ نے کیا تھا۔ (حیدری)

(۱۶۶۹) ہم سے قتیبہ نے بیان کیا، انہوں نے کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے محمد بن حرمہ نے ان سے ابن عباس رضی اللہ عنہما کے غلام کریب نے اور ان سے اسامہ بن زید رضی اللہ عنہما نے کہ میں عرفات سے رسول اللہ ﷺ کی سواری پر آپ کے پیچھے بیٹھا ہوا تھا۔ مزدلفہ کے قریب بائیں طرف جو گھاٹی پڑتی ہے جب رسول اللہ ﷺ وہاں پہنچے تو آپ نے اونٹ کو بٹھایا پھر پیشاب کیا اور تشریف لائے تو میں نے آپ پر وضو کا پانی ڈالا۔ آپ نے ہلکا سا وضو کیا۔ میں نے کہا یا رسول اللہ! نماز! آپ نے فرمایا کہ ”نماز تمہارے آگے ہے۔“ (یعنی مزدلفہ میں پڑھی جائے گی) پھر آپ سوار ہو گئے جب مزدلفہ میں آئے تو (مغرب اور عشاء کی نماز ملا کر) پڑھی۔ پھر مزدلفہ کی صبح (یعنی دسویں تاریخ) کو رسول اللہ ﷺ کی سواری کے پیچھے فضل بن عباس رضی اللہ عنہما سوار ہوئے۔

۱۶۶۹- حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَةَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُسَامَةَ ابْنِ زَيْدٍ أَنَّهُ قَالَ: رَدِفْتُ رَسُولَ اللَّهِ ﷺ مِنْ عَرَفَاتٍ فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشَّعْبَ الْأَيْسَرَ الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ، فَقَالَ ثُمَّ جَاءَ فَصَبَّيْتُ عَلَيْهِ الْوُضُوءَ، فَتَوَضَّأَ وَوَضَّوْا خَفِيفًا. فَقُلْتُ: الصَّلَاةُ يَا رَسُولَ اللَّهِ! قَالَ: ((الصَّلَاةُ أَمَامَكَ)). فَكَرِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى الْمُزْدَلِفَةَ، فَصَلَّى ثُمَّ رَدِفَ الْفَضْلُ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ. [راجع: ۱۳۹]

[مسلم: ۳۰۸۷]

(۱۶۷۰) کریب نے کہا کہ مجھے عبد اللہ بن عباس رضی اللہ عنہما نے فضل بن عباس کے ذریعہ سے خبر دی کہ رسول اللہ ﷺ برابر لبیک کہتے رہے تا آنکہ حجرہ عقبہ پر پہنچ گئے (اور وہاں آپ نے نکلیاں ماریں)۔

۱۶۷۰- قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يَلْبِي حَتَّى بَلَغَ الْجَمْرَةَ. [راجع: ۱۵۴۴]

تشریح: ہلکا وضو یہ کہ اعضائے وضو کو ایک ایک بار دھویا یا پانی کم ڈالا۔ اس حدیث سے یہ بھی نکلا کہ وضو کرنے میں دوسرے آدمی سے مدد لینا بھی درست ہے نیز اس حدیث سے یہ مسئلہ بھی ظاہر ہوا کہ حاجی جب ری جمار کیلئے حجرہ عقبہ پر پہنچے اس وقت سے لبیک پکارنا موقوف کرے۔

باب: عرفات سے لوٹتے وقت رسول کریم ﷺ کا لوگوں کو سکون و اطمینان کی ہدایت کرنا اور کوڑے سے اشارہ کرنا

بَابُ أَمْرِ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدَ الْإِقَاضَةِ وَإِشَارَتِهِ إِلَيْهِمْ بِالسُّوْطِ

(۱۶۷۱) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سوید نے بیان کیا، کہا مجھ سے مطلب کے غلام عمرو بن ابی عمرو نے بیان کیا، انہیں والہ کوئی کے غلام سعید بن جبیر نے خبر دی، ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ عرفہ کے دن (میدان عرفات سے) وہ نبی کریم ﷺ کے ساتھ آ رہے تھے نبی کریم ﷺ نے پیچھے سخت شور (اونٹ ہانکنے کا) اور اونٹوں کی مار دھاڑ کی آواز سنی تو آپ نے ان کی طرف اپنے کوڑے سے اشارہ کیا اور فرمایا: ”لوگو! آہستگی و وقار اپنے اوپر لازم کرلو (اونٹوں کو) تیز دوڑانا کوئی نیکی نہیں ہے۔“ امام بخاری رحمہ اللہ فرماتے ہیں کہ (سورہ بقرہ میں) اَوْضَعُوا كُفَّيْكُمْ مِّنَ الصَّلَاةِ فَذُكِّرْتُمْ میں (سورہ کہف) میں آیا ہے فَجَرْنَا خِلَالَكُم بِالنَّبِيِّ ﷺ ان کے پیچ سے۔

۱۶۷۱- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، مَوْلَى وَالِيَةِ الْكُوفِيِّ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيَّ ﷺ وَرَاءَهُ زَجْرًا شَدِيدًا ضَرْبًا بِالْإِبِلِ فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: ((أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ، فَإِنَّ الْبِرَّ لَيْسَ بِالْإِیْضَاعِ)). «أَوْضَعُوا» [التوبة: ۴۷] أَسْرَعُوا. «خِلَالَكُمْ» [التوبة: ۴۷] مِنَ التَّخَلُّلِ بَيْنَكُمْ، «وَفَجَّرْنَا خِلَالَكُمَا» [الكهف: ۳۳]. بَيْنَهُمَا.

تشریح: چونکہ حدیث میں، ایضاً کا لفظ آیا ہے تو امام بخاری رحمہ اللہ نے اپنی عادت کے موافق قرآن کی اس آیت کی تفسیر کر دی جس میں ﴿وَلَا أَوْضَعُوا خِلَالَكُمْ﴾ (۹/التوبہ: ۴۷) آیا ہے اور اس کے ساتھ ہی خِلَالَكُمْ کے بھی معنی بیان کر دیئے پھر سورہ کہف میں بھی خِلَالَكُمْ کا لفظ آیا تھا اس کی بھی تفسیر کر دی (وحیدی) امام بخاری رحمہ اللہ چاہتے ہیں کہ احادیث میں جو الفاظ قرآنی مصادر سے آئیں ساتھ ہی آیت قرآنی سے ان کی بھی وضاحت فرمادیں تاکہ مطالعہ کرنے والوں کو حدیث اور قرآن پر پورا پورا عبور حاصل ہو سکے۔ جزاء اللہ خیرا عن سائر المسلمین۔

باب: مزدلفہ میں دو نمازیں ایک ساتھ ملا کر پڑھنا بِالْمُزْدَلِفَةِ

(۱۶۷۲) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہم سے امام مالک نے کہا، انہیں موسیٰ بن عقبہ نے خبر دی، انہیں کریب نے انہوں نے اسامہ بن زید رضی اللہ عنہما کو یہ کہتے سنا کہ میدان عرفات سے رسول اللہ ﷺ روانہ ہو کر گھائی میں اترے (جو مزدلفہ کے قریب ہے) وہاں پیشاب کیا، پھر وضو کیا اور پورا وضو نہیں کیا (خوب پانی نہیں بہایا ہلکا وضو کیا) میں نے نماز کے متعلق عرض کیا تو فرمایا: ”نماز آگے ہے۔“ اب آپ مزدلفہ تشریف لائے

۱۶۷۲- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، فَزَلَّ الشَّعْبُ، بَالَ ثُمَّ تَوَضَّأَ، وَلَمْ يُسْغِ الْوُضُوءَ. فَقُلْتُ لَهُ: الصَّلَاةُ. قَالَ: ((الصَّلَاةُ أُمَامَكَ)). فَجَاءَ

الْمُزْدَلِفَةَ، فَتَوَضَّأَ، فَأَسْبَغَ، ثُمَّ أُقِيمَتِ الصَّلَاةُ، وَهَذَا يَحْتَمِلُ أَنْ يَكُونَ الْمَنْزِلُ الَّذِي فِيهِ يُصَلَّى الْمَغْرِبُ، ثُمَّ أَنْتَاحَ كُلِّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى، وَلَمْ يُصَلِّ بَيْنَهُمَا. [راجع: ۱۳۹]

وہاں پھر وضو کیا اور پوری طرح کیا پھر نماز کی تکبیر کہی گئی اور آپ ﷺ نے مغرب کی نماز پڑھی پھر ہر شخص نے اپنے اونٹ ڈیروں پر بٹھادیئے پھر دوبارہ نماز عشاء کے لیے تکبیر کہی گئی اور آپ نے نماز پڑھی آپ نے ان دونوں نمازوں کے درمیان کوئی (سنت یا نفل) نماز نہیں پڑھی تھی۔

تشریح: اس حدیث سے مزدلفہ میں جمع کرنا ثابت ہوا جو باب کا مطلب ہے اور یہ بھی نکلا کہ اگر دو نمازوں کے بیچ میں جن کو جمع کرنا ہوا آدمی کوئی تھوڑا سا کام کر لے تو قباحہ نہیں۔ یہ بھی نکلا کہ جمع کی حالت میں سنت وغیرہ پڑھنا ضروری نہیں یہ جمع شافعیہ کے نزدیک سفر کی وجہ سے ہے اور حنفیہ اور مالکیہ کے نزدیک حج کی وجہ سے ہے۔

بَابُ مَنْ جَمَعَ بَيْنَهُمَا وَلَمْ يَتَطَوَّعْ

باب: مغرب اور عشاء مزدلفہ میں ملا کر پڑھنا اور سنت وغیرہ نہ پڑھنا

۱۶۷۳۔ حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ قَالَ: جَمَعَ النَّبِيُّ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، كُلُّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا. [راجع: ۱۰۹۱] [ابوداؤد: ۱۹۲۷]

(۱۶۷۳) ہم سے آدم بن ابی العلاء نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے زہری نے، ان سے سالم بن عبد اللہ بن عمر نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ مزدلفہ میں نبی کریم ﷺ نے مغرب اور عشاء ایک ساتھ ملا کر پڑھیں تھیں ہر نماز الگ الگ تکبیر کے ساتھ نہ ان دونوں کے پہلے کوئی نفل و سنت پڑھی تھی اور نہ ان کے بعد۔

تشریح: یعنی نے اس سلسلہ میں علماء کے چوتھوں نقل کئے ہیں آخری قول یہ کہ پہلی نماز کے لئے اذان کہے اور دونوں کے لئے الگ الگ تکبیر کہے۔ شافعیہ اور حنابلہ کا یہی قول ہے اسی کو ترجیح ہے۔

۱۶۷۴۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ الْخَطَمِيُّ، قَالَ: حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ جَمَعَ فِي حَجَّةِ الْوُدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ. [طرفة في: ۴۴۱۴] [مسلم: ۳۱۸۰]

(۱۶۷۴) ہم سے خالد بن مخلد نے بیان کیا، انہوں نے کہا کہ ہم سے سلیمان بن بلال نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، انہوں نے کہا کہ مجھے عدی بن ثابت نے خبر دی، کہا کہ مجھ سے عبد اللہ بن یزید خطمی نے بیان کیا، کہا کہ مجھ سے ابویوب انصاری رضی اللہ عنہ نے کہا کہ حجۃ الوداع کے موقع پر رسول اللہ ﷺ نے مزدلفہ میں آ کر مغرب اور عشاء کو ایک ساتھ ملا کر پڑھا تھا۔

بِالْمُزْدَلِفَةِ. [طرفة في: ۴۴۱۴] [مسلم: ۳۱۸۰]

نسائی: ۶۰۴، ۳۰۲۶؛ ابن ماجہ: ۳۰۲۰

تشریح: مزدلفہ کو جمع کہتے ہیں کیونکہ وہاں آدم اور حوا جمع ہوئے تھے۔ بعض نے کہا کہ وہاں دو نمازیں جمع کی جاتی ہیں، ابن منذر نے اس پر اجماع نقل کیا ہے کہ مزدلفہ میں دونوں نمازوں کے بیچ میں نفل و سنت نہ پڑھے۔ ابن منذر نے کہا جو کوئی حج میں سنت یا نفل پڑھے گا تو اس کا جمع صحیح نہ ہوگا۔

(وحیدی) حجۃ الہند حضرت شاہ ولی اللہ محدث دہلوی رحمۃ اللہ علیہ فرماتے ہیں:

”وانما جمع بین الظهر والعصر و بین المغرب والعشاء لان للناس يومئذ اجتماعاً لم يعهد في غير هذا الموطن والجماعة الواحدة مطلوبة ولا بد من اقامتها في مثل هذا الجمع ليراه جميع سن هنالك ولا يتيسر اجتماعهم في وقتين وايضاً فلان للناس اشتغالاً بالذكر والدعاء وهما وظيفة هذا اليوم ورعاية الاوقات وظيفه جميع السنة وانما يرجع في مثل هذا الشيء البديع النادر ثم ركب حتى اتى الموقف واستقبل القبلة فلم يزل واقفاً حتى غربت الشمس وذهبت الصفرة قليلاً ثم دفع۔“ (حجة الله البالغة)

یوم عرفات میں ظہر اور عصر کو ملا کر پڑھا اور مزدلفہ میں مغرب اور عشاء کو اس روز ان مقامات مقدسہ میں لوگوں کا ایسا اجتماع ہوتا ہے جو ہر جہاں اس مقام کے اور کہیں نہیں ہوتا اور شارع کو ایک جماعت کا ہونا مطلوب ہے اور ایسے اجتماع میں ایک جماعت کا قائم کرنا ضروری ہے تاکہ سب لوگ اس کو دیکھیں اور دو وقتوں میں سب کا جمع ہونا مشکل تھا نیز اس روز لوگ ذکر اور دعا میں مشغول ہوتے ہیں اور وہ اس روز کا وظیفہ ہے اور اوقات کی پابندی تمام سال کا وظیفہ ہے۔ اور ایسے وقت میں بدیع اور نادر چیز کو ترجیح دی جاتی ہے۔ پھر آپ وہاں سے (نمرہ سے نماز ظہر و عصر سے فارغ ہو کر) عرفات میں موقف میں تشریف لائے، پس آپ صلی اللہ علیہ وسلم وہیں کھڑے رہے یہاں تک کہ آفتاب غروب ہوا اور زردی کم ہو گئی پھر وہاں سے مزدلفہ کو لوٹے۔ خلاصہ یہ کہ یہاں ان مقامات پر ان نمازوں کو ملا کر پڑھنا شارع کو عین محبوب ہے۔ پس جس کام سے محبوب راضی ہوں وہی کام دوغیر اران محبت کو بھی بذوق و شوق انجام دینا چاہیے۔

باب: جس نے کہا کہ ہر نماز کے لیے اذان اور تکبیر کہی جائے، اس کی دلیل

بَابُ مَنْ أَذَّنَ وَأَقَامَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا

(۱۶۷۵) ہم سے عمرو بن خالد نے بیان کیا، کہا کہ ہم سے زہیر نے بیان کیا، کہا کہ ہم سے ابو اسحاق عمرو بن عبد اللہ نے بیان کیا، کہا کہ میں نے عبد الرحمن بن یزید سے سنا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے حج کیا، آپ کے ساتھ تقریباً عشاء کی اذان کے وقت ہم مزدلفہ میں بھی آئے، آپ نے ایک شخص کو حکم دیا اس نے اذان، تکبیر کہی اور آپ نے مغرب کی نماز پڑھی۔ پھر دو رکعت (سنت) اور پڑھی اور شام کا کھانا منگوا کر کھایا۔ میرا خیال ہے (راوی حدیث زہیر کا) کہ پھر آپ نے حکم دیا اور اس شخص نے اذان دی اور تکبیر کہی عمرو (راوی حدیث) نے کہا میں یہی سمجھتا ہوں کہ شک زہیر (عمرو کے شیخ) کو تھا، اس کے بعد عشاء کی نماز دو رکعت پڑھی۔ جب صبح صادق ہوئی تو آپ نے فرمایا کہ نبی کریم صلی اللہ علیہ وسلم اس نماز (فجر) کو اس مقام اور اس دن کے سوا اور کبھی اس وقت (طلوع فجر ہوتے ہی) نہیں پڑھتے تھے، عبد اللہ بن مسعود رضی اللہ عنہ نے یہ بھی فرمایا کہ یہ صرف دو نمازیں (آج کے دن) اپنے معمولی وقت سے ہٹا دی جاتی ہیں۔ جب لوگ مزدلفہ آتے ہیں

۱۶۷۵۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يَقُولُ: حَجَّ عَبْدُ اللَّهِ فَأَتَيْنَا الْمُزْدَلِفَةَ حِينَ الْأَذَانُ بِالْعَتَمَةِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَأَمَرَ رَجُلًا فَأَذَّنَ وَأَقَامَ، ثُمَّ صَلَّى الْمَغْرِبَ، وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ فَتَعَشَى، ثُمَّ أَمَرَ- أَرَى- فَأَذَّنَ وَأَقَامَ، قَالَ عَمْرُو: وَلَا أَعْلَمُ الشُّكَّ إِلَّا مِنْ زُهَيْرٍ، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ، فَلَمَّا طَلَعَ الْفَجْرُ قَالَ: إِنَّ النَّبِيَّ صلی اللہ علیہ وسلم كَانَ لَا يُصَلِّي هَذِهِ السَّاعَةَ إِلَّا هَذِهِ الصَّلَاةَ، فِي هَذَا الْمَكَانِ، مِنْ هَذَا الْيَوْمِ. قَالَ عَبْدُ اللَّهِ: هُمَا صَلَاتَانِ تَحَوَّلَانِ عَنْ وَقْتِهَا صَلَاةُ الْمَغْرِبِ

بَعْدَ مَا يَأْتِي النَّاسُ الْمَزْدَلِفَةَ، وَالْفَجْرُ حِينَ يَنْزِعُ الْفَجْرُ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ. فجر کے ساتھ ہی۔ انہوں نے فرمایا کہ میں نے رسول اللہ ﷺ کو اسی طرح کرتے دیکھا تھا۔ [طرفہ فی: ۱۶۸۲، ۱۶۸۳]

تشریح: اس حدیث سے یہ بھی نکلا کہ نمازوں کا جمع کرنے والا دونوں نمازوں کے بیچ میں کھانا کھا سکتا ہے یا اور کچھ کام کر سکتا ہے اس حدیث میں جمع کے ساتھ نفل پڑھنا بھی مذکور ہے۔ فجر کے بارے میں یہ عبد اللہ بن مسعود رضی اللہ عنہ کا خیال تھا کہ نبی کریم ﷺ نے صبح کی نماز اسی دن تاریکی میں پڑھی اور شاید مراد ان کی یہ ہو کہ اس دن بہت تاریکی میں پڑھی یعنی صبح صادق ہوتے ہی ورنہ دوسرے بہت صحابہ رضی اللہ عنہم نے روایت کیا ہے کہ نبی کریم ﷺ کی عادت بہت یہی تھی کہ آپ فجر کی نماز اندھیرے میں پڑھا کرتے تھے اور حضرت عمر رضی اللہ عنہ نے اپنے عاملوں کو پروانہ لکھا کہ صبح کی نماز اس وقت پڑھا کرو جب تارے گئے ہوں یعنی اندھیری ہو اور یہ بھی صرف ابن مسعود رضی اللہ عنہ کا خیال ہے کہ نبی کریم ﷺ نے سو اس مقام کے اور کہیں جمع نہیں کیا اور دوسرے صحابہ رضی اللہ عنہم نے سفر میں آپ سے جمع کرنا نقل کیا ہے۔ (وحیدی)

آپ نے نماز مغرب اور عشاء کے درمیان نفل بھی پڑھے مگر رسول کریم ﷺ سے نہ پڑھنا ثابت ہے، لہذا ترجیح فعل نبوی ﷺ ہی کو ہوگی۔ ہاں کوئی شخص عبد اللہ بن مسعود رضی اللہ عنہ کی طرح پڑھ بھی لے تو غالباً وہ گناہگار نہ ہوگا اگرچہ یہ سنت نبوی ﷺ کے مطابق نہ ہوگا۔ انما الاعمال بالنیات۔

دین میں اصل الاصول یہی ہے کہ اللہ اور اس کے رسول ﷺ کی رضا بہر حال مقدم رکھی جائے۔ جہاں جس کام کے لئے حکم فرمایا جائے اس کام کو کیا جائے اور جہاں جس کام سے روک دیا جائے وہاں رک جائے، اطاعت کا یہی مفہوم ہے، اسی میں خیر اور بھلائی ہے اللہ سب کو دین پر قائم رکھے۔

باب: عورتوں اور بچوں کو مزدلفہ کی رات میں آگے

منیٰ روانہ کر دینا، وہ مزدلفہ میں ٹھہریں اور دعا کریں

اور چاند ڈوبتے ہی چل دیں

بَابُ مَنْ قَدَّمَ ضَعْفَةَ أَهْلِهِ بَلِيلٍ

فَيَقْفُونَ بِالْمَزْدَلِفَةِ وَيَدْعُونَ

وَيَقْدُمُ إِذَا غَابَ الْقَمَرُ

(۱۶۷۶) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے یونس سے بیان کیا اور ان سے ابن شہاب نے کہ سالم نے بیان کیا کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما اپنے گھر کے کمروں کو پہلے ہی بھیج دیا کرتے تھے اور وہ رات ہی میں مزدلفہ میں مشعر حرام کے پاس آ کر ٹھہرتے اور اپنی طاقت کے مطابق اللہ کا ذکر کرتے تھے، پھر امام کے ٹھہرنے اور لوٹنے سے پہلے ہی (منیٰ) آ جاتے تھے، بعض تو منیٰ فجر کی نماز کے وقت پہنچتے اور بعض اس کے بعد، جب منیٰ پہنچتے تو کنکریاں مارتے اور حضرت عبد اللہ بن عمر رضی اللہ عنہما فرمایا کرتے تھے کہ رسول اللہ ﷺ نے ان سب لوگوں کے لیے یہ اجازت دی ہے۔

۱۶۷۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: قَالَ سَالِمٌ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقْدُمُ ضَعْفَةَ أَهْلِهِ، فَيَقْفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمَزْدَلِفَةِ بَلِيلٍ، فَيَذْكُرُونَ اللَّهَ مَا بَدَأَ لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقِفَ الْإِمَامُ، وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يَقْدُمُ مَنِىَ لِصَلَاةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يَقْدُمُ بَعْدَ ذَلِكَ. فَإِذَا قَدِمُوا رَمَوْا الْجِمْرَةَ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: أَرْخَصَ فِي أَوْلَئِكَ رَسُولُ اللَّهِ ﷺ. [مسلم: ۳۱۳۰]

تشریح: یعنی عورتوں اور بچوں کو مزدلفہ میں تھوڑی دیر ٹھہر کر چلے جانے کی اجازت دی ہے ان کے سوا، اور دوسرے سب لوگوں کو رات میں مزدلفہ رہنا چاہیے۔ شععی اور نخعی اور علقمہ نے کہا کہ جو کوئی رات کو مزدلفہ میں نہ رہے اس کا حج فوت ہوا اور عطاء اور نہ ہری کہتے ہیں کہ اس پر دم لازم آ جاتا ہے اور آدھی رات سے پہلے وہاں سے لوٹنا درست نہیں ہے۔ (وحیدی)

۱۶۷۷۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَنُوبٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ مِنْ جَمْعِ بَلَيْلٍ. [طرفاه فی: ۱۶۷۸، ۱۸۵۶]

۱۶۷۷۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے عکرمہ نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے مجھے مزدلفہ سے رات ہی میں منیٰ روانہ کر دیا تھا۔

[ترمذی: ۸۹۲]

۱۶۷۸۔ حَدَّثَنَا عَلِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي يَزِيدَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ. [راجع: ۱۳۵۷، ۱۶۷۷]

۱۶۷۸۔ ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ مجھے عبید اللہ بن ابی یزید نے خبر دی، انہوں نے ابن عباس رضی اللہ عنہما کو یہ کہتے سنا کہ میں ان لوگوں میں تھا جنہیں نبی کریم ﷺ نے اپنے گھر کے کمزور لوگوں کے ساتھ مزدلفہ کی رات ہی میں منیٰ بھیج دیا تھا۔

۱۶۷۹۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، مَوْلَى أَسْمَاءَ عَنْ أَسْمَاءَ، أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعٍ عِنْدَ الْمُزْدَلِفَةِ، فَقَامَتْ تُصَلِّي، فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بَنِي! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا فَصَلَّتْ سَاعَةً، ثُمَّ قَالَتْ: يَا بَنِي! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ قَالَتْ: فَارْتَحِلُوا فَارْتَحِلْنَا، فَمَضَيْنَا حَتَّى رَمَتْ الْجَمْرَةَ، ثُمَّ رَجَعَتْ فَصَلَّتْ الصُّبْحَ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا: يَا هَتَاهَا مَا أَرَانَا إِلَّا قَدْ غَلَسْنَا. قَالَتْ: يَا بَنِي! إِنَّ رَسُولَ اللَّهِ ﷺ أَدِنَ لِلطُّعْنِ. [مسلم: ۳۱۲۲]

۱۶۷۹۔ ہم سے مسدد بن مسدد نے بیان کیا، ان سے یحییٰ بن سعید بن قحطان نے، ان سے ابن جریج نے بیان کیا کہ ان سے اسماء کے غلام عبد اللہ نے بیان کیا کہ ان سے اسماء بنت ابوبکر رضی اللہ عنہا نے کہ وہ رات کی رات میں ہی مزدلفہ پہنچ گئیں اور کھڑی ہو کر نماز پڑھنے لگیں کچھ دیر تک نماز پڑھنے کے بعد پوچھا بیٹے! کیا چاند ڈوب گیا؟ میں نے کہا کہ نہیں! اس لیے وہ دوبارہ نماز پڑھنے لگیں کچھ دیر بعد پھر پوچھا کیا چاند ڈوب گیا؟ میں نے کہا ہاں! انہوں نے کہا کہ اب آگے چلو (منیٰ کو) چنانچہ ہم ان کے ساتھ آگے چلے وہ (منیٰ میں) رمی جمرہ کرنے کے بعد پھر واپس آ گئیں اور صبح کی نماز اپنے ڈیرے پر پڑھی میں نے کہا جناب! یہ کیا بات ہوئی کہ ہم نے اندھیرے ہی میں نماز صبح پڑھ لی۔ انہوں نے کہا بیٹے! رسول اللہ ﷺ نے عورتوں کو اس کی اجازت دی۔

تشریح: معلوم ہوا کہ سورج نکلنے سے پہلے بھی کنکریاں مار لینا درست ہے، لیکن حنفیہ نے اس کو جائز نہیں رکھا اور امام احمد اور اسحاق اور جمہور علماء کا یہ قول ہے کہ صبح صادق سے پہلے درست نہیں اگر کوئی اس سے پہلے مارے تو صبح ہونے کے بعد دوبارہ مارنا چاہیے اور شافعی کے نزدیک صبح سے پہلے کنکریاں مار لینا درست ہے۔ (وحیدی)

۱۶۸۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا (۱۶۸۰) ہم سے محمد بن کثیر نے بیان کیا، کہا کہ ہم کو سفیان ثوری نے

خبر دی، کہا کہ ہم سے عبدالرحمن بن قاسم نے بیان کیا، ان سے قاسم نے اور ان سے عاکشہ بنی النخعی نے کہ ام المومنین حضرت سودہ رضی اللہ عنہا نے نبی کریم ﷺ سے مزدلفہ کی رات عام لوگوں سے پہلے روانہ ہونے کی اجازت چاہی آپ بھاری بھر کم بدن کی عورت تھیں تو آپ ﷺ نے انہیں اس کی اجازت دے دی۔

(۱۶۸۱) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے طلح بن حمید نے، ان سے قاسم بن محمد نے اور ان سے حضرت عاکشہ رضی اللہ عنہا نے کہ جب ہم نے مزدلفہ میں قیام کیا تو نبی کریم ﷺ نے حضرت سودہ رضی اللہ عنہا کو لوگوں کے ازدحام سے پہلے روانہ ہونے کی اجازت دے دی تھی، وہ بھاری بھر کم بدن کی خاتون تھیں، اس لیے آپ نے اجازت دے دی چنانچہ وہ ازدحام سے پہلے روانہ ہو گئیں۔ لیکن ہم لوگ وہیں ٹھہرے رہے اور صبح کو آپ کے ساتھ گئے اگر میں بھی حضرت سودہ رضی اللہ عنہا کی طرح آپ ﷺ سے اجازت لیتی تو مجھ کو تمام خوشی کی چیزوں میں یہ بہت ہی پسند ہوتا۔

سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ الْقَاسِمِ - عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنْتُ سَوْدَةَ النَّبِيِّ ﷺ لَيْلَةَ جَمْعٍ وَكَانَتْ ثَقِيلَةً ثَبَاطَةً فَأُذِنَ لَهَا. [طرفہ فی: ۱۶۸۱] [مسلم: ۳۱۲۱، ابن ماجہ: ۳۰۲۷]

۱۶۸۱ - حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: نَزَلْنَا الْمُرْدَلِفَةَ فَاسْتَأْذَنْتِ النَّبِيَّ ﷺ سَوْدَةُ أَنْ تَذْفَعَ قَبْلَ حَطْمَةِ النَّاسِ، وَكَانَتْ امْرَأَةً بَطِيئَةً، فَأُذِنَ لَهَا، فَذَفَعَتْ قَبْلَ حَطْمَةِ النَّاسِ، وَأَقَمْنَا حَتَّى أَصْبَحْنَا نَحْنُ، ثُمَّ دَفَعْنَا بِدَفْعِهِ، فَلَا أَوْكُونَ اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَمَا اسْتَأْذَنْتُ سَوْدَةُ أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ. [راجع: ۱۶۸۰] [مسلم: ۳۱۱۸]

باب: فجر کی نماز مزدلفہ میں کب پڑھی جائے گی؟

(۱۶۸۲) ہم سے عمرو بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعشش نے بیان کیا، کہا کہ مجھ سے عمارہ نے عبدالرحمن بن یزید سے بیان کیا اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے کہ دو نمازوں کے سوا میں نے نبی کریم ﷺ کو اور کوئی نماز بغیر وقت نہیں پڑھتے دیکھا، آپ نے مغرب اور عشاء ایک ساتھ پڑھیں اور فجر کی نماز بھی اس دن (مزدلفہ میں) معمولی وقت سے پہلے ادا کی۔

بَابُ: مَتَى يُصَلِّي الْفَجْرَ بِجَمْعٍ ۱۶۸۲ - حَدَّثَنَا عَمْرُو بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: أَخْبَرَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي عَمَارَةُ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ صَلَّى صَلَاةً بِلَا مِيقَاتِهَا إِلَّا صَلَاتَيْنِ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهَا. [راجع: ۱۶۷۵] [مسلم: ۳۱۱۶، ۳۱۱۷، ابوداؤد: ۱۹۳۴]

نسائی: ۶۰۷، ۳۰۱۰، ۳۰۲۷، ۳۰۲۸

تشریح: یعنی بہت اول وقت یہ نہیں کہ صبح صادق ہونے سے پہلے پڑھ لی جیسے بعض نے گمان کیا اور دلیل اس کی آگے کی روایت ہے جس میں صاف یہ ہے کہ صبح کی نماز فجر کے طلوع ہوتے ہی پڑھی۔ (حدیث)

۱۶۸۳ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْوَلِيدِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْرُجُ إِلَى الْمَدِينَةِ يَوْمَ الْفَتْحِ، فَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهِ، وَصَلَّى الْغَدَاةَ بَعْدَ مِيقَاتِهَا. [راجع: ۱۶۸۳] [مسلم: ۳۱۱۶، ۳۱۱۷، ابوداؤد: ۱۹۳۴]

عبداللہ بن مسعود رضی اللہ عنہ کے ساتھ مکہ کی طرف نکلے (حج شروع کیا) پھر جب ہم مزدلفہ آئے تو آپ نے دنو نمازیں (اس طرح ایک ساتھ) پڑھیں کہ ہر نماز ایک الگ اذان اور ایک الگ اقامت کے ساتھ تھی اور رات کا کھانا دونوں کے درمیان میں کھایا، پھر طلوع صبح کے ساتھ ہی آپ نے نماز فجر پڑھی، کوئی کہتا تھا کہ ابھی صبح صادق نہیں ہوئی اور کچھ لوگ کہہ رہے تھے کہ ہوگئی۔ اس کے بعد عبداللہ بن مسعود رضی اللہ عنہ نے فرمایا کہ رسول اللہ ﷺ نے فرمایا تھا: ”یہ دونوں نمازیں اس مقام سے بٹھا دی گئی ہیں، یعنی مغرب اور عشاء، مزدلفہ میں اس وقت داخل ہوں کہ اندھیرا ہو جائے اور فجر کی نماز اس وقت۔“ پھر عبداللہ اجالے تک وہیں مزدلفہ میں ٹھہرے رہے اور کہا کہ اگر امیر المؤمنین حضرت عثمان رضی اللہ عنہ اس وقت چلیں تو یہ سنت کے مطابق ہوگا۔ (حدیث کے راوی عبدالرحمن بن یزید نے کہا) میں نہیں کہہ سکتا کہ یہ الفاظ ان کی زبان سے پہلے نکلے یا حضرت عثمان رضی اللہ عنہ کی روانگی پہلے شروع ہوئی، آپ دسویں تاریخ تک جمرہ عقبہ کی رمی تک برابر لیبیک پکارتے رہے۔

ابن یزید، قَالَ: خَرَجْتُ مَعَ عَبْدِ اللَّهِ إِلَى مَكَّةَ، ثُمَّ قَدِمْنَا جَمْعًا، فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَحْدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعِشَاءُ بَيْنَهُمَا، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، قَائِلٌ يَقُولُ: طَلَعَ الْفَجْرُ، وَقَائِلٌ يَقُولُ: لَمْ يَطْلُعِ الْفَجْرُ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ حُوتَا عَنْ وَفَّيْهِمَا فِي هَذَا الْمَكَانِ الْمَغْرِبَ وَالْعِشَاءَ، فَلَا يَقْدُمُ النَّاسُ جَمْعًا حَتَّى يُعْتَمُوا، وَصَلَاةُ الْفَجْرِ هَذِهِ السَّاعَةَ)) ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قَالَ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَفَاضَ الْآنَ أَصَابَ السُّنَّةَ. فَمَا أَذْرِي أَقُولُهُ كَانَ أَسْرَعَ أَمْ دَفَعَ عُثْمَانَ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ. [راجع: ۱۶۷۵]

تشریح: یعنی عبداللہ بن مسعود رضی اللہ عنہ یہ کہہ رہے تھے کہ حضرت عثمان رضی اللہ عنہ مزدلفہ سے لوٹے سنت یہی ہے کہ مزدلفہ سے فجر کی روشنی ہونے کے بعد سورج نکلنے سے پہلے لوٹے۔ فجر کی نماز سے متعلق اس حدیث میں جو وارد ہے کہ وہ ایسے وقت پڑھی گئی کہ لوگوں کو فجر کے ہونے میں شبہ ہو رہا تھا، اس کی وضاحت مسلم شریف کی حدیث میں موجود ہے جو حضرت جابر رضی اللہ عنہ سے مروی ہے کہ نبی کریم ﷺ نے مغرب اور عشاء کو ملا کر ادا کیا پھر آپ سونگے ”ثم اضطجع حتى طلع الفجر فصلى الفجر حين تبين له الصبح باذان واقامة الى اخر الحديث“ پھر سو کر آپ کھڑے ہوئے جب کہ فجر طلوع ہوگئی۔ آپ نے صبح کھل جانے پر نماز فجر کو ادا فرمایا اور اس کے لئے اذان اور اقامت ہوئی۔ معلوم ہوا کہ پچھلی حدیث میں راوی کی مراد یہ ہے کہ آپ نے فجر کی نماز کو اندھیرے میں بہت اول وقت یعنی فجر ظاہر ہوتے ہی فوراً ادا فرمایا، یوں آپ ہمیشہ ہی نماز غلٹ یعنی اندھیرے میں ادا فرمایا کرتے تھے جیسا کہ متعدد احادیث سے ثابت ہے مگر یہاں اور بھی اول وقت طلوع فجر کے فوراً بعد ہی آپ نے نماز فجر کو ادا فرمایا۔

باب: مزدلفہ سے کب چلا جائے؟

(۱۶۸۳) ہم سے حجاج بن منہال نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے، انہوں نے عمرو بن میمون کو یہ کہتے سنا کہ جب عمر بن خطاب رضی اللہ عنہ نے مزدلفہ میں فجر کی نماز پڑھی تو میں بھی موجود تھا، نماز کے بعد آپ ٹھہرے اور فرمایا کہ مشرکین (جاہلیت میں یہاں سے) سورج نکلنے سے پہلے نہیں جاتے تھے کہتے تھے اے شیر! تو

بَابٌ: مَتَى يُدْفَعُ مِنْ جَمْعٍ

۱۶۸۴- حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرُو بْنَ مَيْمُونٍ، يَقُولُ: شَهِدْتُ عَمْرَ صَلَّي بِجَمْعِ الصُّبْحِ، ثُمَّ وَقَفَ فَقَالَ: إِنَّ الْمَشْرُكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ،

وَقَوْلُونَ أَشْرَقَ يُبِيرُ. وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ، چمک جا۔ نبی کریم ﷺ نے مشرکوں کی مخالفت کی اور سورج نکلنے سے پہلے
ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [طرفہ فی: وہاں سے روانہ ہو گئے۔

[۳۸۳۸] [ابوداؤد: ۱۹۳۸، ترمذی: ۸۹۶]

نسائی: ۳۰۴۷]

تشریح: شہر ایک پہاڑ کا نام ہے مزدلفہ میں جو مٹی کو آتے ہوئے بائیں جانب پڑتا ہے۔ حافظ ابن کثیر رحمہ اللہ فرماتے ہیں: ”جبل معروف هناك وهو على يسار الذهاب الى منى وهو اعظم جبال مكة عرف به جبل من هذيل اسمه ثبير دفن فيه۔“ یعنی شہر مکہ کا ایک عظیم پہاڑ ہے جو مٹی جاتے ہوئے بائیں طرف پڑتا ہے اور یہ ہذیل کے ایک آدمی شہر نامی کے نام پر مشہور ہے جو وہاں دفن ہوا تھا۔ مزدلفہ سے صبح سورج نکلنے سے پہلے مٹی کے لئے چل دینا سنت ہے۔ مسلم شریف میں حدیث جابر رضی اللہ عنہ سے مزید تفصیل یوں ہے: ”ثم ركب القصواء حتى اتى المشعر الحرام فاستقبل القبلة فدعا الله تعالى وكبره وهللله ووحده فلم يزل واقفا حتى اسفر دفدع قبل ان تطلع الشمس۔“ یعنی عرفات سے لوٹتے وقت آپ اپنی اونٹنی قصواء پر سوار ہوئے، یہاں سے مزدلفہ میں مشعر الحرام میں آئے اور وہاں آ کر قبلہ رو ہو کر کعبہ و قبلہ کی اپنی اور آپ خوب اجالا ہونے تک ٹھہرے رہے، مگر سورج طلوع ہونے سے پہلے آپ وہاں سے روانہ ہو گئے۔ عہد جاہلیت میں مکہ والے سورج نکلنے کے بعد یہاں سے چلا کرتے تھے، اسلام میں سورج نکلنے سے پہلے چلنا قرار پایا۔

بَابُ التَّلْبِيَةِ وَالتَّكْبِيرِ عَدَاةَ النَّحْرِ حِينَ يَرْمِي جُمْرَةَ الْعَقَبَةِ وَالْإِرْتِدَافِ فِي السَّيْرِ

باب: دسویں تاریخ صبح کو تکبیر اور لبیک کہتے رہنا
جرمہ عقبہ کی رمی تک اور چلتے ہوئے (سواری پر کسی
(کو) اپنے پیچھے بٹھالینا

تشریح: دسویں ذی الحجہ کو مٹی میں جا کر نماز فجر سے فارغ ہو کر سورج نکلنے کے بعد رمی جمار کرنا ضروری ہے۔ علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال ابن المنذر السنة ان لا يرمى إلا بعد طلوع الشمس كما فعل النبي ﷺ ولا يجوز الرمي قبل طلوع الفجر لان فاعله مخالف للسنة ومن رمى حينئذ لا اعاده عليه اذا علم احدا قال لا يجوز۔“ (فتح)

یعنی ابن منذر نے کہا کہ سنت یہی ہے کہ رمی جمار سورج نکلنے کے بعد کرے جیسا کہ نبی کریم ﷺ کے فعل سے ثابت ہے اور طلوع فجر سے پہلے رمی جمار درست نہیں اس کا کرنے والا سنت کا مخالف ہوگا۔ ہاں اگر کسی نے اس وقت رمی جمار کر لیا تو پھر اس پر دوبارہ کرنا ضروری نہیں ہے۔ اس لئے کہ مجھے کوئی ایسا شخص معلوم نہیں جس نے اسے غیر کافی کہا ہو۔ حضرت اسماء رضی اللہ عنہا سے رات میں رمی جمار کرنا بھی منقول ہے جیسا کہ اس کو خود امام بخاری رحمہ اللہ نے بھی نقل فرمایا ہے جس کا مطلب یہ ہے کہ کمزور مردوں و عورتوں کے لئے اجازت ہے کہ وہ رات ہی میں مزدلفہ سے کوچ کر کے منی آ جائیں اور آنے پر خواہ رات ہی کیوں نہ ہو، رمی جمار کر لیں۔ نبی کریم ﷺ نے مزدلفہ کی رات میں حضرت عباس رضی اللہ عنہ سے فرمایا تھا: ”اذهب بضعفاءنا ونساءنا فليصلوا الصبح بمنى ويرموا جمرَةَ الْعَقَبَةِ قبل ان تصيبهم دفعة الناس۔“ (فتح الباری) یعنی آپ ہمارے ضعیفوں اور عورتوں وغیرہ کو مزدلفہ سے رات ہی میں منی لے جائیے تاکہ وہ صبح کی نماز منی میں ادا کر لیں اور لوگوں کے اثر و دھام سے پہلے پہلے جرمہ عقبہ کی رمی سے فارغ ہو جائیں۔ واللہ اعلم بالصواب۔

۱۶۸۵۔ حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ (۱۶۸۵) ہم سے ابو عاصم ضحاک بن مخلد نے بیان کیا، انہیں ابن جریج نے

خبر دی، انہیں عطاء نے، انہیں ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے (مزدلفہ سے لوٹتے وقت) فضل (بن عباس رضی اللہ عنہما) کو اپنے پیچھے سوار کرایا تھا۔ فضل رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ رمی جمرہ تک برابر لبیک پکارتے رہے۔

مَخْلَدٌ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ، فَأَخْبَرَ الْفَضْلُ أَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ۱۵۴۴] [مسلم: ۳۰۸۸]

(۱۶۸۶، ۸۷) ہم سے زہیر بن حرب نے بیان کیا، ان سے وہب بن جریر نے بیان کیا، ان سے ان کے باپ نے بیان کیا، ان سے یونس ایلی نے، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہ اسامہ بن زید رضی اللہ عنہما عرفات سے مزدلفہ تک نبی کریم ﷺ کی سواری پر آپ کے پیچھے بیٹھے ہوئے تھے، پھر آپ نے مزدلفہ سے منی جاتے وقت فضل بن عباس رضی اللہ عنہما کو اپنے پیچھے بٹھالیا تھا۔ انہوں نے کہا کہ ان دونوں حضرات نے بیان کیا کہ نبی کریم ﷺ جمرہ عقبہ کی سواری تک مسلسل لبیک کہتے رہے۔

۱۶۸۶، ۱۶۸۷۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ الْأَيْلِيِّ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ أَسَامَةَ كَانَ رَدَفَ النَّبِيِّ ﷺ، مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ، ثُمَّ أَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مَنَى قَالَ: فَكِلَاهُمَا قَالَ: لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

[راجع: ۱۵۴۳، ۱۵۴۴]

باب:

بَابُ

سورہ بقرہ کی اس آیت کی تفسیر میں: ”پس جو شخص تمتع کرے حج کے ساتھ عمرہ کا یعنی حج تمتع کر کے فائدہ اٹھائے تو اس پر ہے جو کچھ میسر ہو قربانی سے اور اگر کسی کو قربانی میسر نہ ہو تو تین دن کے روزے ایام حج میں اور سات دن کے روزے گھر واپس ہونے پر رکھے، یہ پورے دس دن (کے روزے) ہوئے یہ آسانی ان لوگوں کے لیے جن کے گھر والے مسجد کے پاس نہ رہتے ہوں۔“

﴿فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾. [البقرہ: ۱۹۶]

(۱۶۸۸) ہم سے اسحاق بن منصور نے بیان کیا، انہیں نصر بن شہیل نے خبر دی، انہیں شعبہ نے خبر دی، ان سے ابو جمرہ نے بیان کیا، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے تمتع کے بارے میں پوچھا تو آپ نے مجھے اس کے کرنے کا حکم دیا، پھر میں نے قربانی کے متعلق پوچھا تو آپ نے فرمایا کہ تمتع میں ایک اونٹ، یا ایک گائے یا ایک بکری (کی قربانی واجب ہے) یا کسی قربانی (اونٹ یا گائے بھینس کی) میں شریک ہو جائے۔ ابو جمرہ نے کہا کہ بعض لوگ تمتع کو ناپسندیدہ قرار دیتے تھے۔ پھر میں سوای تو میں نے خواب

۱۶۸۸۔ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا النَّضْرُ بْنُ شَيْمِلٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ الْمُتَمَتِّعِ، فَأَمَرَنِي بِهَا، وَسَأَلْتُهُ عَنِ الْهَدْيِ، فَقَالَ: فِيهَا جَزُورٌ أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمٍ قَالَ: وَكَأَنَّ نَاسًا كَرِهُوهَا، فَبِتْمَتْ قَرَأْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَانًا يُنَادِي: حَجٌّ مَبْرُورٌ،

وَمُنْعَةً مُّتَقَبَّلَةً. فَأَنْتَبُتُ ابْنَ عَبَّاسٍ فَحَدَّثَنِي فَقَالَ: اللَّهُ أَكْبَرُ سُنَّةُ أَبِي الْقَاسِمِ عَلَيْهِ السَّلَامُ وَقَالَ آدَمُ وَوَهْبُ بْنُ جَرِيرٍ وَغُنْدَرٌ عَنْ شُعْبَةَ: عُمْرَةٌ مُتَقَبَّلَةٌ، وَحَجٌّ مَبْرُورٌ. [راجع: ۱۵۶۷]

میں دیکھا کہ ایک شخص پکار رہا ہے یہ حج مبرور ہے اور یہ مقبول تمتع ہے۔ اب میں ابن عباس رضی اللہ عنہما کی خدمت میں حاضر ہوا اور ان سے خواب کا ذکر کیا تو انہوں نے فرمایا اللہ اکبر! یہ تو ابوالقاسم علیہ السلام کی سنت ہے۔ کہا کہ وہب بن جریر اور غندر نے شعبہ کے حوالہ سے یوں نقل کیا ہے عمرہ متقبلہ و حج مبرور (اس میں عمرہ کا ذکر پہلے ہے یعنی یہ عمرہ مقبول اور حج مبرور ہے)۔

تشریح: حضرت عمر اور عثمان غنی رضی اللہ عنہما سے تمتع کی کراہیت منقول ہے لیکن ان کا قول احادیث صحیحہ اور خود نص قرآنی کے برخلاف ہے، اس لئے ترک کیا گیا اور کسی نے اس پر عمل نہیں کیا۔ جب حضرت عمر اور حضرت عثمان رضی اللہ عنہما کی رائے جو خلفائے راشدین میں سے ہیں حدیث کے خلاف مقبول نہ ہو تو اور مجتہد یا مولوی کس شارح میں ہیں، ان کا فتویٰ حدیث کے خلاف پھر اور پوچھ ہے (وحیدی) اس لئے حضرت شاہ ولی اللہ رحمہ اللہ نے فرمایا ہے کہ جو لوگ صحیح مرفوع احادیث کے مقابلہ پر قول امام کو ترجیح دیتے ہیں اور سمجھتے ہیں کہ ان کے لئے یہی کافی ہے پس اللہ کے ہاں جس دن حساب کے لئے کھڑے ہوں گے ان کا کیا جواب ہو سکے گا۔ صد افسوس کہ یہود و نصاریٰ میں تقلید شخص کی بیماری تھی جس نے مسلمانوں کو بھی پکڑ لیا اور وہ بھی: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ (التوبہ: ۳۱) کے مصداق بن گئے یعنی ان لوگوں نے اپنے مولویوں و رؤسوں کو اللہ کے سوا اپنا رب ٹھہرایا، یعنی اللہ کی طرح ان کی فرمانبرداری کو اپنے لئے لازم قرار دے لیا۔ اسی کا نام تقلید جادہ ہے جو سب بیماریوں کی جڑ ہے۔

بَابُ رُكُوبِ الْبُذْنِ: قربانی کے جانور پر سوار ہونا (جائز ہے)

کیونکہ اللہ تعالیٰ نے سورہ حجر میں فرمایا: ”ہم نے قربانیوں کو تمہارے لیے اللہ کے نام کی نشانی بنایا ہے، تمہارے واسطے ان میں بھلائی ہے سو پڑھو ان پر اللہ کا نام قطار باندھ کر، پھر وہ جب گر پڑیں اپنی کروٹ پر (یعنی ذبح ہو جائیں) تو کھاؤ ان میں سے اور کھلاؤ صبر سے بیٹھنے والے اور مانگنے والے دونوں طرح کے فقیروں کو، اسی طرح تمہارے لیے حلال کر دیا ہم نے ان جانوروں کو تاکہ تم شکر کرو۔ اللہ کو نبی پینچتا ان کا گوشت اور نہ ان کا خون، لیکن اس کو پینچتا ہے تمہارا تقویٰ۔ اس طرح ان کو بس میں کر دیا تمہارے کہ اللہ کی بڑائی کرو اس بات پر کہ تم کو اس نے راہ دکھائی اور بشارت سنا دی نیکی کرنے والوں کو۔“ مجاہد رحمہ اللہ نے کہا کہ قربانی کے جانور کو بدنہ اس کے موٹا تازہ ہونے کی وجہ سے کہا جاتا ہے، قانع سائل کو کہتے ہیں اور معتبر جو قربانی کے جانور کے سامنے سائل کی صورت بنا کر آجائے خواہ غنی ہو یا فقیر، شعائر کے معنی قربانی کے جانور کی عظمت کو ملحوظ رکھنا اور اسے موٹا بنانا ہے۔ عقیق (خانہ کعبہ کو کہتے ہیں) بوجہ ظالموں اور جابروں سے آزاد ہونے کے

لِقَوْلِهِ تَعَالَى: ﴿وَالْبُذْنُ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَذَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ﴾. [الحج: ۳۶، ۳۷] قَالَ مُجَاهِدٌ: سُمِّيَتْ الْبُذْنُ لِيُذْنَهَا. [وَالْقَانِعُ: السَّائِلُ. وَالْمُعْتَرُّ: الَّذِي يَعْتَرُّ بِالْبُذْنِ مِنْ غَنِيٍّ أَوْ فَقِيرٍ. وَمَشَاعِيرُ اللَّهِ: اسْتِعْظَامُ الْبُذْنِ وَاسْتِحْسَانُهَا وَالتَّحْقِيقُ] عَنْهُ مِنَ الْحَبَابَةِ، قَالَ: ﴿وَجَبَتْ﴾ سَقَطَتْ إِلَى الْأَرْضِ وَمِنْهُ

وَجَبَتِ الشَّمْسُ. جب کوئی چیز زمین پر گر جائے تو کہتے ہیں وجبت۔ اسی سے وجبت الشمس آتا ہے یعنی سورج ڈوب گیا۔

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”قوله والقانع السائل والمعتز الذي يعتز بالبدن من غنى أو فقير أي يطيف بها متعرضا لها وهذا التعليق أخرجه أيضا عبد بن حميد من طريق عثمان بن الاسود قلت لمجاهد ما القانع؟ قال جارك الذي ينتظر ما دخل بيتك والمعتز الذي يعتز ببابك ويريك نفسه ولا يسالك شيئا واخرج ابن ابى حاتم من طريق سفیان بن عیینة عن ابن ابی نجیح عن مجاهد قال القانع هو الطامع وقال مرة هو السائل ومن طريق الثوري عن فرات عن سعيد بن جبیر المعتز الذي يعتريك يزورك ولا يسالك ومن طريق ابن جريج عن مجاهد المعتز الذي يعتز بالبدن من غنى أو فقير وقال الخليل في العين القنوع المتذلل للمسئلة قنع اليه مال وخضع وهو السائل والمعتز الذي يعترض ولا يسأل ويقال قنع بكسر النون اذ رضى وقنع بفتحها اذا سال وقر الحسن المعتزى وهو بمعنى المعتز.“ (فتح الباری)

یعنی قانع سے سائل مراد ہے (اور لغات الحدیث) میں قنوع کے ایک معنی مانگنا بھی نکلتا ہے اور معتر وہ غنی یا فقیر جو دل سے طالب ہو کر وہاں گھومتا رہے تاکہ اس کو گوشت حاصل ہو جائے زبان سے سوال نہ کرے معتر وہ فقیر جو سامنے آئے اس کی صورت سوالی ہو لیکن سوال نہ کرے لغات الحدیث۔ اس تعلیق کو عبد بن حمید نے طریق عثمان بن اسود سے نکالا ہے میں نے مجاہد رحمہ اللہ سے قانع کی تحقیق کی کہا قانع وہ ہے جو انتظار کرتا رہے کہ تیرے گھر میں کیا کیا چیزیں آتی ہیں۔ (اور کاش ان میں سے مجھ کو بھی کچھ مل جائے) معتر وہ ہے جو وہاں گھومتا رہے اور تیرے دروازے پر امید وار بن کر آئے جائے مگر کسی چیز کا سوال نہ کرے اور مجاہد سے قانع کے معنی طامع یعنی لالچی کے بھی آئے ہیں اور ایک دفعہ بتلایا کہ سائل مراد ہے اسے ابن ابی حاتم نے روایت کیا ہے اور سعید بن جبیر سے معتر کے وہی معنی نقل ہوئے جو اوپر بیان ہوئے اور مجاہد نے کہا کہ معتر وہ جو غنی ہو یا فقیر خواہش کی وجہ سے قربانی کے جانور کے ارد گرد پھرتا رہے (اور ظلیل نے قنوع کے معنی وہ بتایا جو ذلیل ہو کر سوال کرے قنع الیہ کے معنی مال وہ اس کی طرف جھکاؤ و شفیع الیہ اور اس کی طرف جس سے کچھ چاہتا ہے چاہلوسی کی مراد آگے سائل ہے اور قنع بکسر نون رضى کے معنی کے ہے اور قنع فتح نون کے ساتھ اذا سال کے معنی میں اور حسن کی قراءت میں یہاں لفظ معتزى پڑھا گیا ہے وہ بھی معتر ہی کے معنی میں ہے۔

١٦٨٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسْتَوِفُ بَدَنَةً فَقَالَ: ((ارْكُبْهَا)). فَقَالَ: إِنَّهَا بَكَنَةٌ قَالَ: ((ارْكُبْهَا)). فَقَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: ((ارْكُبْهَا، وَيَلِكْ)). فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ. [أطرافه في ١٧٠٦، ٢٧٥٥، ٦١٦٠]

(١٦٨٩) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابو الزناد نے، انہیں اعرج اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے ایک شخص کو قربانی کا جانور لے جاتے دیکھا تو آپ نے فرمایا: ”اس پر سوار ہو جا۔“ اس شخص نے کہا کہ یہ تو قربانی کا جانور ہے۔ آپ نے فرمایا: ”اس پر سوار ہو جا۔“ اس نے کہا کہ یہ تو قربانی کا جانور ہے تو آپ نے پھر فرمایا: ”افسوس! سوار بھی ہو جاؤ۔“ (ویلک آپ نے) (دوسری یا تیسری مرتبہ فرمایا۔)

[مسلم: ٣٢٠٨؛ ابوداؤد: ١٧٦٠؛ نسائی: ٢٧٩٨]

تشریح: زمانہ جاہلیت میں عرب لوگ سائبہ وغیرہ جو جانور مذہبی نذر و نیاز کے طور پر چھوڑ دیتے ان پر سوار ہونا معیوب جانا کرتے تھے قربانی کے جانوروں کے متعلق بھی جو کعبہ میں لے جاتی جاہلیں ان کا ایسا ہی تصور کو ختم کیا اور نبی کریم ﷺ نے باصر حکم دیا کہ اس پر سواری کرو تا کہ راستہ کی تھکن سے بچ سکے قربانی کے جانور ہونے کا مطلب یہ ہرگز نہیں کہ اسے معطل کر کے چھوڑ دیا جائے۔ اسلام اسی لئے دین فطرت

ہے کہ اس نے قدم قدم پر انسانی ضروریات کو ملحوظ نظر رکھا ہے اور ہر جگہ عین ضروریات انسانی کے تحت احکامات صادر کئے ہیں خود عرب میں اطراف مکہ سے جولاکوں حاجی آج کل بھی حج کے لئے مکہ شریف آتے ہیں ان کے لئے یہی احکام ہیں باقی دور دراز ممالک اسلامیہ سے آنے والوں کے لئے قدرت نے ریل موٹر جہاز و جوڈ پذیر کر دیئے ہیں۔ یہ محض اللہ کا فضل ہے کہ آج کل سفر حج بے حد آسان ہو گیا ہے پھر بھی کوئی دولت مند مسلمان حج کو نہ جائے تو اس کی بد بخشی میں کیا شبہ ہے۔

۱۶۹۰۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، وَشُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: ((ارْكَبْهَا)). قَالَ: إِنَّهَا بَدَنَةٌ. فَقَالَ: ((ارْكَبْهَا)). قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: ((ارْكَبْهَا)) ثَلَاثًا. [طرفاء فی: ۲۷۵۴، ۶۱۵۹]

(۱۶۹۰) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا کہ ہم سے ہشام اور شعبہ نے بیان کیا، کہا کہ ہم سے قتادہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک شخص کو دیکھا کہ قربانی کا جانور لیے جا رہا ہے تو آپ ﷺ نے فرمایا: ”اس پر سوار ہو جا۔“ اس نے کہا کہ یہ تو قربانی کا جانور ہے آپ نے فرمایا: ”سوار ہو جا۔“ اس نے پھر عرض کیا کہ یہ تو قربانی کا جانور ہے۔ لیکن آپ نے تیسری مرتبہ پھر فرمایا: ”سوار ہو جا۔“

[مسلم: ۳۲۱۱؛ ابن ماجہ: ۳۱۰۴]

تشریح: آپ کے بار بار فرمانے کا مقصد یہ ہے کہ قربانی کے اونٹ پر سوار ہونا اس کے شعار اسلام ہونے کے معانی نہیں ہے۔

بَابُ مَنْ سَاقَ الْبَدْنَ مَعَهُ باب: اس شخص کے بارے میں جو اپنے ساتھ

قربانی کا جانور لے جائے

(۱۶۹۱) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ نے کہ عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ نے حجۃ الوداع میں تمتع کیا یعنی عمرہ کر کے پھر حج کیا اور آپ ذی الحلیفہ سے اپنے ساتھ قربانی لے گئے۔ رسول اللہ ﷺ نے پہلے عمرہ کے لیے احرام باندھا، پھر حج کے لیے لبیک پکارا۔ لوگوں نے بھی نبی کریم ﷺ کے ساتھ تمتع کیا یعنی عمرہ کر کے حج کیا، لیکن بہت سے لوگ اپنے ساتھ قربانی کا جانور لے گئے تھے اور بہت سے نہیں لے گئے تھے۔ جب نبی کریم ﷺ مکہ تشریف لائے تو لوگوں سے کہا کہ ”جو شخص قربانی ساتھ لایا ہو اس کے لیے حج پورا ہونے تک کوئی بھی ایسی چیز حلال نہیں ہو سکتی جسے اس نے اپنے اوپر (احرام کی وجہ سے) حرام کر لیا ہے لیکن جن کے ساتھ قربانی نہیں ہے تو وہ بیت اللہ کا طواف کر لیں اور صفا اور مردہ کی سعی کر کے پال ترشوالیں اور حلال ہو جائیں، پھر حج کے لیے (از سر نو آٹھویں ذی الحجہ کو احرام باندھیں) ایسا

۱۶۹۱۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى فَسَاقَ مَعَهُ الْهَذْيَ مِنْ ذِي الْحَلِيفَةِ، وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهْلَ بِالْعُمْرَةِ، ثُمَّ أَهْلَ بِالْحَجِّ، فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَذْيَ، وَمِنْهُمْ مَنْ لَمْ يَهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، قَالَ لِلنَّاسِ: ((مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيُطْفِئْ بِالْبَيْتِ،

شخص اگر قربانی نہ پائے تو وہ تین دن کے روزے حج ہی کے دنوں میں اور سات دن کے روزے گھر واپس آ کر رکھے۔“ جب آپ ﷺ مکہ پہنچے تو سب سے پہلے آپ نے طواف کیا پھر حجر اسود کو بوسہ دیا تین چکروں میں آپ نے رمل کیا اور باقی چار میں معمولی رفتار سے چلے، پھر بیت اللہ کا طواف پورا کر کے مقام ابراہیم کے پاس دو رکعت نماز پڑھی سلام پھیر کر آپ صفا پہاڑی کی طرف آئے اور صفا اور مروہ کی سعی بھی سات چکروں میں پوری کی۔ جن چیزوں کو (احرام کی وجہ سے اپنے پر) حرام کر لیا تھا ان سے اس وقت تک آپ حلال نہیں ہوئے جب تک حج بھی پورا نہ کر لیا اور یوم النحر (دسویں ذی الحجہ) میں قربانی کا جانور بھی ذبح کر لیا۔ پھر آپ (مکہ واپس) آئے اور بیت اللہ کا جب طواف افاضہ کر لیا تو ہر وہ چیز آپ کے لیے حلال ہو گئی جو احرام کی وجہ سے حرام تھی جو لوگ اپنے ساتھ ہدی لے کر گئے تھے انہوں نے بھی اسی طرح کیا جیسے رسول اللہ ﷺ نے کیا تھا۔

(۱۶۹۲) عروہ سے روایت ہے کہ عائشہ رضی اللہ عنہا نے انہیں نبی کریم ﷺ کے حج اور عمرہ ایک ساتھ کرنے کی خبر دی کہ اور لوگوں نے بھی آپ کے ساتھ حج اور عمرہ ایک ساتھ کیا تھا، بالکل اسی طرح جیسے مجھے سالم نے ابن عمر رضی اللہ عنہما سے اور انہوں نے نبی کریم ﷺ سے خبر دی تھی۔

بَابُ مَنْ اشْتَرَى الْهُدْيَ مِنَ الطَّرِيقِ

باب: اس شخص کے بارے میں جس نے قربانی کا جانور راستے میں خریدا

۱۶۹۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ، (۱۶۹۳) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ایوب نے، ان سے نافع نے بیان کیا کہ عبید اللہ بن عبد اللہ بن عمر

نے اپنے والد سے کہا (جب وہ حج کے لیے نکل رہے تھے) کہ آپ نہ جائیے کیونکہ میرا خیال ہے کہ (بد امنی کی وجہ سے) آپ کو بیت اللہ تک پہنچنے سے روک دیا جائے گا۔ انہوں نے فرمایا کہ پھر میں بھی وہی کام کروں گا جو (ایسے موقع پر) رسول اللہ ﷺ نے کیا تھا اللہ تعالیٰ نے فرمایا ہے: ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“ میں اب تمہیں گواہ بناتا ہوں کہ میں نے اپنے اوپر عمرہ واجب کر لیا ہے، چنانچہ آپ نے عمرہ کا احرام باندھا، انہوں نے بیان کیا کہ پھر آپ نکلے اور جب بیداء پہنچے تو حج اور عمرہ دونوں کا احرام باندھ لیا اور فرمایا کہ حج اور عمرہ دونوں تو ایک ہی ہیں، اس کے بعد قدید پہنچ کر ہدی خریدی پھر مکہ آ کر دونوں کے لیے طواف کیا اور درمیان میں نہیں بلکہ دونوں سے ایک ہی ساتھ حلال ہوئے۔

باب: جس نے ذوالحلیفہ میں اشعار کیا اور قلاذہ

پہنایا پھر احرام باندھا

اور نافع نے کہا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما جب مدینہ سے قربانی کا جانور اپنے ساتھ لے کر جاتے تو ذوالحلیفہ سے اسے ہار پہنا دیتے اور اشعار کر دیتے اس طرح کہ جب اونٹ اپنا منہ قبلہ کی طرف کئے بیٹھا ہوتا تو اس کے داہنے کوہان میں نیزے سے زخم لگا دیتے۔

(۱۶۹۵، ۱۶۹۶) ہم سے احمد بن محمد نے بیان کیا، انہوں نے کہا ہم کو عبداللہ نے خبر دی، انہوں نے کہا کہ ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں عروہ بن زبیر نے، اور ان سے مسور بن مخرمہ رضی اللہ عنہ اور مروان نے بیان کیا کہ نبی ﷺ مدینہ سے تقریباً اپنے ایک ہزار ساتھیوں کے ساتھ (حج کے لیے نکلے) جب ذی الحلیفہ پہنچے تو نبی ﷺ نے ہدی کو ہار پہنایا اور اشعار کیا پھر عمرہ کا احرام باندھا۔

عَبْدُ اللَّهِ بْنُ عُمَرَ لَابَيْهِ: أَقِم، فَإِنِّي لَا أَمْنَهَا أَنْ تُصَدَّ عَنِ الْبَيْتِ. قَالَ: إِذَا أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ. وَقَالَ: [اللَّهُ]: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ» [الاحزاب: ۲۱] فَأَنَا أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عَلَى نَفْسِي الْعُمْرَةَ فَأَهْلُ بِالْعُمْرَةِ، قَالَ: ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِالْبَيْدَاءِ أَهْلًا بِالْحَجِّ وَالْعُمْرَةِ، وَقَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ ثُمَّ اشْتَرَى الْهَذْيَ مِنْ قُدَيْدٍ، ثُمَّ قَدِمَ مَكَّةَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا، فَلَمْ يَحِلَّ حَتَّى أَحَلَّ مِنْهُمَا جَمِيعًا. [راجع: ۱۶۳۹]

بَابُ مَنْ أَشْعَرَ وَقَلَّدَ بِذِي

الْحُلَيْفَةِ ثُمَّ أَحْرَمَ

وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ إِذَا أَهْدَى مِنَ الْمَدِينَةِ قَلْدَهُ وَأَشْعَرَهُ بِذِي الْحُلَيْفَةِ، يَطْعُنُ فِي شِقِّ سَنَامِهِ الْأَيْمَنِ بِالشَّفْرَةِ، وَوَجْهَهَا قَبْلَ الْقِبْلَةِ بَارَكَةً.

۱۶۹۵، ۱۶۹۶ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمُرْوَانَ، قَالَا: خَرَجَ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ، حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ النَّبِيُّ ﷺ الْهَذْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ. [اطرافه في: ۱۸۱۱،

۱۷۱۲، ۱۷۳۱، ۴۱۵۷، ۴۱۵۸، ۴۱۷۸،

۴۱۸۱] [اطرافه في: ۲۷۱۱، ۲۷۱۲، ۲۷۳۱،

۲۷۳۲، ۴۱۵۷، ۴۱۷۹، ۴۱۸۰]

تشریح: اشعار کے معنی قربانی کے اونٹ کے دائیں کوہان میں نیزے سے ایک زخم کر دینا، اب یہ جانور بیت اللہ میں قربانی کے لئے نشان زدہ ہو جاتا تھا اور کوئی بھی ڈاکو چور اس پر ہاتھ نہیں ڈال سکتا تھا۔ اب بھی یہ اشعار رسول کریم ﷺ کی سنت ہے۔ بعض لوگوں نے اسے مکروہ قرار دیا ہے جو سخت غلطی اور سنت نبوی کے بے ادبی ہے۔ امام ابن حزم رحمہ اللہ نے کہا کہ امام ابو حنیفہ رحمہ اللہ کے سوا اور کسی سے اس کی کراہیت منقول نہیں، طحاوی نے کہا کہ امام ابو حنیفہ رحمہ اللہ نے اصل اشعار کو مکروہ نہیں کہا بلکہ اس میں مبالغہ کرنے کو مکروہ کہا ہے جس سے اونٹ کی ہلاکت کا ڈر ہو اور ہمارا یہی گمان امام ابو حنیفہ رحمہ اللہ سے ہے جو مسلمانوں کے پیشوا ہیں۔ اصل اشعار کو وہ کیسے مکروہ کہہ سکتے ہیں اس کا سنت ہونا احادیث صحیحہ سے ثابت ہے۔ (وحیدی) قلاوہ جوتوں کا بار جو قربانی کے جانوروں کے گلے میں ڈال کر گویا اسے بیت اللہ میں قربانی کے لئے نشان لگا دیا جاتا تھا، قلاوہ اونٹ بکری گائے سب کے لئے ہے اور اشعار کے بارے میں حضرت علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وفیه مشروعۃ الاشعار وهو ان یکشط جلد البدنۃ حتی یسیل دم ثم یسلفه فیکون ذالک علامۃ علی کونها ہدیا وبذالک قال الجمهور من السلف والخلف وذكر الطحاوی فی اختلاف العلماء کراہیۃ عن ابی حنیفۃ وذہب غیرہ الی استحبابہ للاتباع حتی صاحبہ ابو یوسف ومحمد فقلا هو حسن قال وقال مالک یشخص الاشعار بمن لها سنم قال الطحاوی ثبت عن عائشۃ وابن عباس التغبیر فی الاشعار وترکہ فدل علی انه لیس بنسک لکنہ غیر مکروہ لثبوت فعلہ عن النبی ﷺ الی اخرہ۔“ (فتح الباری)

یعنی اس حدیث سے اشعار کی مشروعیت ثابت ہے وہ یہ کہ ہدی کے چمڑے کو ذرا سانچی کر کے اس سے خون بہا دیا جائے بس وہ اس کے ہدی ہونے کی علامت ہے اور سلف اور خلف سے تمام جمہور نے اس کی مشروعیت کا اقرار کیا ہے اور امام طحاوی نے اس بارے میں علما کا اختلاف ذکر کرتے ہوئے کہا کہ امام ابو حنیفہ رحمہ اللہ نے اسے مکروہ قرار دیا ہے اور دوسرے لوگ اس کے مستحب ہونے کے قائل ہیں حتیٰ کہ امام ابو حنیفہ رحمہ اللہ کے ہردو شاگردان رشید امام ابو یوسف اور امام محمد رحمہ اللہ بھی اس کے بہتر ہونے کے قائل ہیں۔ امام مالک رحمہ اللہ کا قول ہے کہ اشعار ان جانوروں کے ساتھ خاص ہے جن کے کوہان میں طحاوی نے کہا کہ حضرت عائشہ رضی اللہ عنہا اور حضرت عبداللہ بن عباس رضی اللہ عنہما سے ثابت ہے کہ اس کے لئے اختیار ہے کہ یا تو اشعار کرے یا نہ کرے، یہ اسی امر کی دلیل ہے کہ اشعار کوئی حج کے مناسک سے نہیں ہے لیکن وہ غیر مکروہ ہے اس لئے کہ اس کا کرنا نبی کریم ﷺ سے ثابت ہے۔ مطلقاً اشعار کو مکروہ کہنے پر بہت سے متقدمین نے امام ابو حنیفہ رحمہ اللہ پر جو اعتراضات کئے ہیں ان کے جوابات امام طحاوی نے دیئے ہیں، ان میں سے یہ بھی کہ امام ابو حنیفہ رحمہ اللہ نے مطلق اشعار کا انکار نہیں کیا بلکہ ایسے مبالغہ کے ساتھ اشعار کرنے کو مکروہ بتلایا ہے جس سے جانور ضعیف ہو کر ہلاکت کے قریب ہو جائے۔ جن لوگوں نے اشعار کو مشلہ سے تشبیہ دی ہے ان کا قول بھی غلط ہے اشعار صرف ایسا ہی ہے جیسے کہ ختنہ اور حجامت اور نشانی کے لئے بعض جانوروں کے کان چیر دینا ہے، ظاہر ہے کہ یہ سب مشلہ کے ذیل میں نہیں آ سکتے، پھر اشعار کیوکر آ سکتا ہے۔ اسی لئے ابوصائب کہتے ہیں کہ ہم ایک مجلس میں امام و کعب کے پاس تھے۔ ایک شخص نے کہا کہ امام غنی سے اشعار کا مشلہ ہونا منقول ہے۔ امام و کعب نے غلطی کے لہجہ میں فرمایا کہ میں کہتا ہوں کہ رسول کریم ﷺ نے اشعار کیا اور تو کہتا ہے کہ ابراہیم غنی نے ایسا کہا، حق تو یہ ہے کہ تجھ کو قید کر دیا جائے (فتح) قرآن مجید کی آیت مبارکہ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْلَبُوا بُيُوتَ رَبِّي ذُنُوبًا وَلَا تَسُبُّوا اللَّهَ وَرَسُولَهُ﴾ (الحجرات: ۱۰/۳۹) کا مفہوم بھی یہی ہے کہ جہاں اللہ اور اس کے رسول سے کوئی امر صحیح طور پر ثابت ہو وہاں ہرگز قیل و قال اور اقوال و آراء کو داخل نہ کیا جائے کہ یہ اللہ اور رسول ﷺ کی سخت بے ادبی ہے۔ مگر صد افسوس ہے کہ امت کا جم غفیر اسی بیماری میں مبتلا ہے، اللہ پاک سب کو تقلید جادہ سے شفائے کامل عطا فرمائے۔ آمین

عبداللہ بن عمر رضی اللہ عنہما سے یہ بھی مروی ہے کہ آپ جب کسی ہدی کا اشعار کرتے تو اسے قبلہ رخ کر لیتے اور بسم اللہ واللہ اکبر کہہ کر اس کے کوہان کو زخمی کیا کرتے تھے۔

۱۶۹۶۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا أَفْلَحُ، (۱۶۹۶) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے افلاح نے بیان کیا، ان

عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ فَلَا يَنْدُ بَذَنَ النَّبِيِّ ﷺ بِيَدِي، ثُمَّ قَلَدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا، وَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ أَجَلَ لَهُ. [اطرافہ فی: ۱۶۹۸، ۱۶۹۹، ۱۷۰۰، ۱۷۰۱، ۱۷۰۲، ۱۷۰۳، ۱۷۰۴، ۱۷۰۵،

۱۷۵۷؛ [۵۵۶۶، ۲۳۱۷] مسلم: ۳۱۹۸؛ ابوداؤد: ۱۷۵۷؛

نسائی: ۲۷۸۲؛ ابن ماجہ: ۳۰۹۸]

تشریح: یہ واقعہ ہجرت کے نوے سال کا ہے، جب آپ نے حضرت ابو بکر صدیق رضی اللہ عنہ کو حاکم جہاں بنا کر مکہ روانہ کیا تھا، ان کے ساتھ قربانی کے اونٹ بھی آپ نے بھیجے تھے۔ نووی رحمہ اللہ نے کہا کہ اس حدیث سے یہ نکلا کہ اگر کوئی شخص خود مکہ نہ جاسکے تو قربانی کا جانور وہاں بھیج دینا مستحب ہے اور جہور علما کا یہی قول ہے کہ صرف قربانی روانہ کرنے سے آدمی حرم نہیں ہوتا جب تک خود احرام کی نیت نہ کرے۔ (دعویٰ)

باب فتل القلاہد للبدن والبقر
باب: گائے اونٹ وغیرہ قربانی کے جانوروں کے
قلادے بٹنے کا بیان

۱۶۹۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُثَيْدٍ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ حَلُّوْا وَلَمْ تَحِلَّ أَنْتَ؟ قَالَ: ((إِنِّي لَبَدْتُ رَأْسِي، وَقَلَدْتُ هَدْيِي، وَلَا أَجِلُّ حَتَّى أَجِلَّ مِنَ الْحَجِّ)). [راجع: ۱۵۶۶]

(۱۶۹۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے کہ مجھے نافع نے خبر دی انہیں ابن عمر رضی اللہ عنہما نے کہ حفصہ رضی اللہ عنہا نے بیان کیا، کہا میں نے کہا: یا رسول اللہ! اور لوگ تو حلال ہو گئے لیکن آپ حلال نہیں ہوئے، اس کی کیا وجہ ہے؟ آپ نے فرمایا: ”میں نے اپنے سر کے بالوں کو جمالیا ہے اور اپنی ہدی کو قلاہ پہنا دیا ہے، اس لیے جب تک حج سے بھی حلال نہ ہو جاؤں میں (درمیان میں) حلال نہیں ہو سکتا۔“ (گوندگا کر سر کے بالوں کو جمالینا اس کو تسلید کہتے ہیں)

۱۶۹۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، وَعَنْ عُمَرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ، فَأَقْبَلَ فَلَا يَدُ هَدِيهِ، ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ. [راجع: (۱۶۹۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے عروہ اور عمرہ بنت عبد الرحمن نے کہ عائشہ رضی اللہ عنہا نے بیان کیا، رسول اللہ ﷺ مدینہ سے ہدیٰ ساتھ لے کر چلتے تھے اور میں ان کے قلاوے بنا کرتی تھی پھر بھی آپ (احرام باندھنے سے پہلے) ان چیزوں سے پرہیز نہیں کرتے تھے جن سے ایک محرم پرہیز کرتا ہے۔

[۱۶۹۶] [مسلم: ۳۱۹۴؛ ابوداؤد: ۱۷۵۸؛ نسائی:

۲۷۷۴: ابن ماجه: ۳۰۹۴]

تشریح: دونوں حدیثوں میں قربانی کا لفظ ہے وہ عام ہے اونٹ اور گائے دونوں کو شامل ہے تو بابر کا مطلب ثابت ہو گیا یعنی قرآن کے اونٹ اور گاہوں کے لئے بار بٹایہ بھی معلوم ہوا کہ حضرت عائشہ رضی اللہ عنہا اپنے ہاتھوں سے یہ بار بٹا کرتی تھیں پس عورتوں کے لئے اس قسم کے صنعت و حرفت کے کام کرنا کوئی امر معیوب نہیں ہے جیسا کہ نامہاد شرفائے اسلام کے تصورات ہیں جو عورتوں کے لئے اس قسم کے کاموں کو اچھا نہیں جانتے یہ انتہائی کم فہمی کی دلیل ہے۔

بَابُ إِشْعَارِ الْبَدَنِ

باب: قربانی کے جانور کا اشعار کرنا

اور عروہ نے مسور سے روایت کیا کہ نبی کریم ﷺ نے ہدی کو بار پہنایا اور اس کا اشعار کیا، پھر عمرہ کے لیے احرام باندھا تھا۔

وَقَالَ عُرْوَةُ عَنْ الْمُسَوَّرِ: قَلَّدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَهُ وَأَخْرَمَ بِالْعُمْرَةِ.

(۱۶۹۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا ہم سے فلاح بن حمید نے بیان کیا، ان سے قاسم نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے نبی کریم ﷺ کی ہدی کے قلاذے خود بٹے تھے، پھر آپ نے انہیں اشعار کیا اور بار پہنایا، یا میں نے بار پہنایا پھر آپ نے بیت اللہ کے لیے انہیں بھیج دیا اور خود مدینہ میں ٹھہر گئے لیکن کوئی بھی ایسی چیز آپ کے لیے حرام نہیں ہوئی جو آپ کے لیے حلال تھی۔

۱۶۹۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: أَخْبَرَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَتَلْتُ قَلَائِدَ هَذِي النَّبِيِّ ﷺ ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا - أَوْ قَلَّدْتُهَا - ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ، وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلٌّ. [راجع: ۱۶۹۶]

تشریح: کوئی شخص اپنے وطن سے کسی کے ہمراہ مکہ شریف میں قربانی کا جانور بھیج دے تو وہ حلال ہی رہے گا اس پر احرام کے احکام لاگو نہیں ہوں گے۔

بَابُ مَنْ قَلَّدَ الْقَلَائِدَ بِيَدِهِ

باب: اس کے بارے میں جس نے اپنے ہاتھ

سے (قربانی کے جانوروں کو) قلاذہ پہنائے

(۱۷۰۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں عبد اللہ بن ابی بکر بن حزم نے خبر دی، انہیں عمرہ بنت عبد الرحمن نے خبر دی کہ زیاد بن ابی سفیان نے عائشہ رضی اللہ عنہا کو لکھا کہ عبد اللہ بن عباس رضی اللہ عنہما نے فرمایا ہے کہ جس نے ہدی بھیج دی اس پر وہ تمام چیزیں حرام ہو جاتی ہیں جو ایک حاجی پر حرام ہوتی ہیں تا آنکہ اس کی ہدی کی قربانی کر دی جائے، عمرہ نے کہا کہ اس پر حضرت عائشہ رضی اللہ عنہا نے فرمایا عبد اللہ بن عباس رضی اللہ عنہما نے جو کچھ کہا مسئلہ اس طرح نہیں ہے، میں نے نبی کریم ﷺ کے قربانی کے جانوروں کے قلاذے اپنے ہاتھوں سے خود بٹے ہیں، پھر رسول اللہ ﷺ نے اپنے ہاتھوں سے ان جانوروں کو قلاذہ پہنایا۔

۱۷۰۰ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهَا أَخْبَرَتْهُ أَنَّ زِيَادَ بْنَ أَبِي سَفْيَانَ كَتَبَ إِلَى عَائِشَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: مَنْ أَهْدَى هَذَا حَرَّمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يُنْحَرَ هَذِيهِ. قَالَتْ عُمَرَةُ: فَقَالَتْ عَائِشَةُ: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ، أَنَا قَتَلْتُ قَلَائِدَ هَذِي رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ قَلَّدَهَا

رَسُولُ اللَّهِ ﷺ يَدِّيهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي فَلَمْ يَحْرُمَ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ. باوجود رسول اللہ ﷺ نے کسی بھی ایسی چیز کو اپنے اوپر حرام نہیں کیا جو اللہ ﷻ اَحَلَّهَ اللَّهُ لَهُ حَتَّى نَجِرَ الْهَذْيُ. [راجع: ۱۶۹۶]۔ نے آپ کے لیے حلال کی تھی، اور ہدی کی قربانی بھی کر دی گئی۔

[مسلم: ۳۲۰۵؛ نسائی: ۲۷۹۲]

تشریح: یہ ۹ھ کا واقعہ ہے اس سال رسول کریم ﷺ نے نائب کی حیثیت سے حضرت ابوبکر رضی اللہ عنہ کو حج کے لئے بھیجا تھا، آئندہ سال حجۃ الوداع کیا گیا۔ اس بارے میں حضرت عبداللہ بن عباس رضی اللہ عنہما کا فتویٰ درست نہ تھا۔ اس لئے حضرت عائشہ رضی اللہ عنہا نے اس کی تردید کر دی۔ معلوم ہوا کہ غلطیوں کا امکان بڑی شخصیتوں سے بھی ہو سکتا ہے ممکن ہے حضرت ابن عباس رضی اللہ عنہما نے اس خیال سے بعد میں رجوع کر لیا ہو۔ یہ بھی معلوم ہوا کہ امر حق جسے بھی معلوم ہو ظاہر کر دینا چاہیے اور اس بارے میں کسی بھی بڑی شخصیت سے مرعوب نہ ہونا چاہیے کیونکہ الحق یعلو ولا یعلیٰ یعنی امر حق ہمیشہ غالب رہتا ہے اسے مغلوب نہیں کیا جاسکتا۔

باب: بکریوں کو ہار پہنانے کا بیان

بَابُ تَقْلِيدِ الْغَنَمِ

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: "قال ابن المنذر انكر مالك واصحاب الرأى تقليد ما زاد غيره وكانهم لم يبلغهم الحديث ولم نجد لهم حجة الا قول بعضهم انها تضعف عن التقليد وهي حجة ضعيفة لان المقصود من التقليد العلامة وقد اتفقوا انها لا تشعر لانها تضعف عنه فتقلد بما لا يضعفها والحنفية في الاصل يقولون ليست الغنم من الهدى فالحديث حجة عليهم من جهة اخرى..... الخ۔" (فتح الباری) یعنی ابن منذر نے کہا کہ امام مالک اور اصحاب الرائے نے بکریوں کے لئے ہار سے انکار کیا ہے گویا کہ ان کو حدیث نبوی پہنچی ہی نہیں ہے اور ہم نے ان کے پاس کوئی دلیل بھی نہیں پائی سوائے اس کے کہ وہ کہتے ہیں کہ بکری ہار لگانے سے کمزور ہو جائے گی۔ یہ بہت ہی کمزور دلیل ہے کیونکہ ہار لگانے سے اس کو نشان زدہ برائے قربانی حج کرنا مقصود ہے، بکری کا محفوظ طور پر اشعار جائز نہیں ہے۔ اس سے وہ فی الواقع کمزور ہو سکتی ہے اور ہار لگانے سے کمزور ہونے کا کوئی سوال ہی نہیں ہے اور حنفیہ اصولاً کہتے ہیں کہ بکری ہدی ہی نہیں ہے پس یہ حدیث ان پر دوسرے طریق سے بھی حجت ہے۔ بعض نے کہا کہ بکری ہدی اس لئے نہیں ہے کہ نبی کریم ﷺ نے مکہ مکرمہ کو بکری بطور ہدی نہیں بھیجی یہ خیال غلط ہے کیونکہ حدیث باب دلیل ہے کہ آپ نے حج سے قبل قطعی طور پر بکری کو بطور ہدی بھیجا پس یہ خیال بھی صحیح نہیں ہے۔

غالباً امام بخاری رحمہ اللہ نے ایسے ہی حضرات کے خیال کی اصلاح کے لئے باب تقلید الغنم منعقد فرمایا ہے جو امام بخاری رحمہ اللہ کی علمی اصلاحی بصیرت کا ملکہ کی دلیل ہے۔ اللہ پاک ایسے امام حدیث کو فردوس بریں میں بہترین جزائیں عطا فرمائے اور ان کو کروٹ کروٹ جنت نصیب کرے اور جو لوگ ایسے امام کی شان میں گستاخانہ کلمات منہ سے نکالتے ہیں اللہ پاک ان کو نیک سمجھ عطا فرمائے کہ وہ اس پر دریدہ دہنی سے باز آئیں یا جو حضرات ان کی شان اجتہاد کا انکار کرتے ہیں اللہ ان کو توفیق دے کہ وہ اپنے اس غلط خیال پر نظر ثانی کر سکیں۔

۱۷۰۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: أَخْبَرَنَا (۱۷۰۱) ہم سے ابو نعیم نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: أَهْدَى النَّبِيُّ ﷺ مَرَّةً غَنَمًا. مرتبہ رسول اللہ ﷺ نے قربانی کے لیے (بیت اللہ) بکریاں بھیجی تھیں۔

[راجع: ۱۶۹۶] [مسلم: ۳۲۰۳؛ ابوداؤد: ۱۷۵۵]

نسائی: ۲۷۸۵، ۲۷۸۷؛ ابن ماجہ: ۳۰۹۶]

تشریح: گو اس حدیث میں بکریوں کے گلے میں ہار لگانے کا ذکر نہیں ہے جو باب کا مطلب ہے لیکن آگے کی حدیث میں اس کی صراحت موجود ہے۔

۱۷۰۲- ح: وَحَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ، أَخْبَرَنَا الْأَعْمَشِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْبِلُ الْقَلَائِدَ لِلنَّبِيِّ ﷺ فَيَقْلُدُ الْغَنَمَ وَيُقِيمُ فِي أَهْلِهِ حَلَالًا. [راجع: ۱۶۹۶]

(۱۷۰۲) ہم سے ابو النعمان نے بیان کیا، ان سے عبد الواحد نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے کہ میں نبی کریم ﷺ کے قربانی کے جانوروں کے لیے قلابے خود بٹا کرتی تھی، آپ ﷺ نے بکری کو بھی قلابہ پہنایا تھا اور آپ خود اپنے گھر اس حال میں مقیم تھے کہ آپ حلال تھے۔

[مسلم: ۳۱۹۴، ۳۱۹۵]

۱۷۰۳- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُغْتَمِرِ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْبِلُ الْقَلَائِدَ لِلنَّبِيِّ ﷺ فَيَبْعَثُ بِهَا، ثُمَّ يَمْكُثُ حَلَالًا. [راجع: ۱۶۹۶]

(۱۷۰۳) ہم سے ابو النعمان نے بیان کیا، ان سے حماد نے بیان کیا، ان سے منصور بن مختمر نے (دوسری سند) اور ہم سے محمد بن کثیر نے بیان کیا، انہیں سفیان نے خبر دی، انہیں منصور نے، انہیں ابراہیم نے انہیں اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا، اس میں نبی کریم ﷺ کی بکریوں کے قلابے خود بٹا کرتی تھی، آپ ﷺ انہیں (بیت اللہ کے لیے) بھیج دیتے اور خود حلال ہی ہونے کی حالت میں اپنے گھر ٹھہرے رہتے۔

۱۷۰۴- حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَتَلْتُ لِهَذَا النَّبِيِّ ﷺ تَعْنِي الْقَلَائِدَ قَبْلَ أَنْ يُحْرِمَ. [راجع: ۱۶۹۶] [مسلم: ۳۲۰۶]

(۱۷۰۴) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے زکریا نے بیان کیا، ان سے عامر نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے رسول اللہ ﷺ کی قربانی کے لیے خود قلابے بٹے ہیں۔ ان کی مراد احرام سے پہلے کے قلابوں سے تھی۔

[۳۱۹۴، نسائی: ۲۷۸۷]

تشریح: تقلید کہتے ہیں قربانی کے گلوں میں جوتوں وغیرہ کو ہار بنا کر ڈالنا، یہ عرب کے ملک میں نشان تہاہدی کا۔ ایسے جانور کو عرب لوگ نہ لٹے تھے نہ اس سے معترض ہوتے اور اشعار کے معنی خود کتاب میں مذکور ہیں یعنی اونٹ کا کوہان داہنی طرف سے ذرا سا چیر دینا اور خون بہا دینا یہ بھی سنت ہے اور جس نے اس سے منع کیا اس نے غلطی کی ہے۔

باب: اون کے ہار بٹنا

بَابُ الْقَلَائِدِ مِنَ الْعِهْنِ

۱۷۰۵- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَتَلْتُ

(۱۷۰۵) ہم سے عمرو بن علی نے بیان کیا، انہوں نے کہا ہم سے معاذ بن معاذ نے بیان کیا، ان سے ابن عون نے بیان کیا، ان سے قاسم نے بیان کیا، ان سے ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میرے پاس جو

قَالَ يَدَهَا مِنْ عَهْنٍ كَانَ عِنْدِي. [راجع: ۱۶۹۶] اون تھی اس کے ہار میں نے قربانی کے جانوروں کے لیے خود بٹے تھے۔

[مسلم: ۳۲۰۰؛ ابوداؤد: ۱۷۵۹؛ نسائی: ۲۷۷۹]

تشریح: اس سے بھی ثابت ہوا کہ قربانی کے جانوروں کے گھون میں اون کی رسیوں کے ہار ڈالنا سنت ہے اور یہ اونٹ گائے بکری سب کے لئے ہے جو جانور بھی قربانی کئے جاتے ہیں۔

بَابُ تَقْلِيدِ النَّعْلِ

باب: جوتوں کا ہار ڈالنا

(۱۷۰۶) ہم سے محمد نے بیان کیا، کہا ہم کو عبد الاعلیٰ نے خبر دی، انہیں معمر نے، انہیں یحییٰ بن ابی کثیر نے، انہیں عکرمہ نے، انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک آدمی کو دیکھا کہ وہ قربانی کا اونٹ لیے جا رہا ہے آپ نے فرمایا: ”اس پر سوار ہو جا۔“ اس نے کہا کہ یہ تو قربانی کا ہے تو آپ نے پھر فرمایا: ”سوار ہو جا۔“ ابو ہریرہ رضی اللہ عنہ نے کہا کہ پھر میں نے دیکھا کہ وہ اس پر سوار ہے اور نبی کریم ﷺ کے ساتھ چل رہا ہے اور جوتے (کا ہار) اس اونٹ کی گردن میں ہے۔

اس روایت کی متابعت محمد بن بشار نے کی ہے۔ ہم سے عثمان بن عمر نے بیان کیا، ہم کو علی بن مبارک نے خبر دی، انہیں یحییٰ نے انہیں عکرمہ نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے (مثل سابق حدیث کے)۔

۱۷۰۶- حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى ابْنُ عَبْدِ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: ((ارْكَبْهَا)) قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: ((ارْكَبْهَا)) قَالَ: فَلَقَدْ رَأَيْتُهُ رَاكِبَهَا يَسِيرُ النَّبِيُّ ﷺ وَالنَّعْلُ فِي عُنُقِهَا. تَابِعَهُ مُحَمَّدُ بْنُ بَشَّارٍ أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا عَلِيُّ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۶۸۹]

تشریح: اس حدیث میں اشارہ بھی ہے کہ ایک جوتا بھی لٹکانا کافی ہے اور رد ہے اس کا جو کہ کم سے کم دو جوتے لٹکانا ضروری کہتا ہے اور مستحب یہی ہے کہ دو جوتے ڈالے، (وحدی) مگر ایک بھی کافی ہو جاتا ہے۔

بَابُ الْجَلَالِ لِلْبَدَنِ

باب: قربانی کے جانوروں کے لیے جھول کا ہونا

اور حضرت عبد اللہ بن عمر رضی اللہ عنہما صرف کوہان کی جگہ کے جھول کو پھاڑتے اور جب اس کی قربانی کرتے اس ڈر سے کہ کہیں اسے خون خراب نہ کر دے جھول اتار دیتے اور پھر اس کو بھی صدقہ کر دیتے۔

(۱۷۰۷) ہم سے قیسہ نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، ان سے ابن ابی شیبہ نے، ان سے مجاہد نے، ان سے عبد الرحمن بن ابی لیلیٰ نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ مجھے رسول اللہ ﷺ نے ان قربانی کے جانوروں کے جھول اور ان کے چمڑے کو صدقہ کرنے کا حکم دیا تھا جن کی قربانی میں نے کر دی تھی۔

وَكَانَ ابْنُ عُمَرَ لَا يَشُقُّ مِنَ الْجَلَالِ إِلَّا مَوْضِعَ السَّامِ، وَإِذَا نَحَرَهَا نَزَعَ جَلَالَهَا، مَخَافَةَ أَنْ يَفْسِدَهَا الدَّمُ، ثُمَّ يَتَصَدَّقُ بِهَا. ۱۷۰۷- حَدَّثَنَا قَيْصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجَلَالِ الْبَدَنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا. [اطرافہ فی: ۱۷۱۷، ۱۷۱۸، ۲۲۹۹] [مسلم: ۳۱۶۷]

۱۳۱۷ھ ابوداؤد: ۱۷۶۹ ابن ماجہ: ۲۰۹۹

تشریح: معلوم ہوا کہ قربانی کے جانوروں کی ہر چیز حتیٰ کہ جھول تک بھی صدقہ کر دی جائے اور قصائی کو ان میں سے اجرت میں کچھ نہ دیا جائے، اجرت علیحدہ دینی چاہیے۔

باب: اس شخص کے بارے میں جس نے اپنی ہدیٰ راستہ میں خریدی اور اسے ہار پہنایا

بَابُ مَنِ اشْتَرَىٰ هَدِيَّةً مِّنَ الطَّرِيقِ وَقَلَّدَهَا

(۱۷۰۸) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے ابو ضمرة نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے کہا ابن عمر نے ابن زبیر رضی اللہ عنہ کے عہد خلافت میں حجۃ الحروہ کے سال حج کا ارادہ کیا تو ان سے کہا گیا کہ لوگوں میں باہم قتل و خون ہونے والا ہے اور ہم کو خطرہ اس کا ہے کہ آپ کو (مفسد لوگ حج سے) روک دیں، آپ نے جواب میں یہ آیت سنائی کہ ”تمہارے لیے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“ اس وقت میں بھی وہی کام کروں گا جو رسول اللہ ﷺ نے کیا تھا۔ میں تمہیں گواہ بناتا ہوں کہ میں نے اپنے پر عمرہ واجب کر لیا، پھر جب آپ بیدار کے بالائی حصہ تک پہنچے تو فرمایا حج اور عمرہ تو ایک ہی ہے میں تمہیں گواہ بناتا ہوں کہ عمرہ کے ساتھ میں نے حج کو بھی جمع کر لیا ہے، پھر آپ نے ایک ہدیٰ بھی ساتھ لے لی جسے ہار پہنایا گیا تھا۔ آپ نے اسے خرید لیا یہاں تک کہ آپ کہ آئے تو بیت اللہ کا طواف اور صفا و مروہ کی سعی کی، اس سے زیادہ اور کچھ نہیں کیا جو چیزیں (احرام کی وجہ سے ان پر) حرام تھیں ان میں سے کسی سے قربانی کے دن تک وہ حلال نہیں ہوئے، پھر سر منڈوایا اور قربانی کی وجہ سے یہ سمجھتے تھے کہ اپنا پہلا طواف کر کے انہوں نے حج اور عمرہ دونوں کا طواف پورا کر لیا ہے پھر آپ نے کہا کہ نبی کریم ﷺ نے بھی اسی طرح کیا تھا۔

۱۷۰۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ: أَرَادَ ابْنُ عُمَرَ الْحَجَّ عَامَ حَجَّةِ الْحَرُورِيَّةِ فِي عَهْدِ ابْنِ الزُّبَيْرِ فَقِيلَ لَهُ إِنَّ النَّاسَ كَانُوا يَنْتَهَمُونَ قِتَالًا، وَنَخَافُ أَنْ يَصُدُّوكَ. فَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ» [الأحزاب: ۲۱] إِذَا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً حَتَّى كَانَ بَظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ. وَأَهْدَىٰ هَذِيًّا مَّقْلَدًا اشْتَرَاهُ حَتَّى قَدِمَ، فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَلَمْ يَزِدْ عَلَىٰ ذَلِكَ، وَلَمْ يَخْلُلْ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَوْمَ النَّحْرِ، فَحَلَقَ وَنَحَرَ وَرَأَىٰ أَنَّ قَدْ قَضَىٰ طَوَافَهُ لِلْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ، ثُمَّ قَالَ: كَذَلِكَ صَنَعَ النَّبِيُّ ﷺ. [راجع: ۱۶۳۹]

تشریح: اس روایت میں حجۃ الحروہ سے مراد امت کے طاعنی حجاج کی حضرت عبداللہ بن زبیر رضی اللہ عنہما کے خلاف فوج کشی ہے۔ یہ ۳۷ھ کا واقعہ ہے، حجاج خود خارجی نہیں تھا لیکن خارجیوں کی طرح اس نے بھی دعوائے اسلام کے باوجود حرم اور اسلام دونوں کی حرمت پر تاخت کی تھی۔ اس لئے راوی نے اس کے اس حملہ کو بھی خارجیوں کے حملہ کے ساتھ مشابہت دی اور اس کو بھی ایک طرح سے خارجیوں ہی کا حملہ تصور کیا کہ اس نے امام حق یعنی حضرت عبداللہ بن زبیر رضی اللہ عنہما کے خلاف چڑھائی کی۔ حجۃ الحروہ کہنے سے جو اور خوارج کے سے عمل کی طرف اشارہ مقصود ہے۔ خارجیوں نے ۶۳ھ میں حج کیا تھا، احتمال ہے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے ان ہر دو سالوں میں حج کیا ہو۔ باب اور حدیث میں مطابقت یوں ہے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے

راستہ میں قربانی کا جانور خرید لیا اور عمرہ کے ساتھ حج کو بھی جمع فرمایا اور فرمایا کہ اگر مجھ کو حج سے روک دیا گیا تو نبی کریم ﷺ کو بھی مشرکوں نے حدیبیہ کے سال حج سے روک دیا تھا اور آپ نے اسی جگہ احرام کھول کر جانوروں کو قربان کر دیا تھا، میں بھی ویسا ہی کر لوں گا۔ مگر حضرت عبداللہ بن عمر رضی اللہ عنہما کے ساتھ ایسا نہیں ہوا بلکہ آپ نے بروقت جملہ ارکان حج کو ادا فرمایا۔

بَابُ ذَبْحِ الرَّجُلِ الْبَقْرَ عَنْ نِسَائِهِ مِنْ غَيْرِ أَمْرِهِنَّ

باب: کسی آدمی کا اپنی بیویوں کی طرف سے ان کی اجازت کے بغیر گائے کی قربانی کرنا

۱۷۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِيَحْمِسَ بَقِينَ مِنْ ذِي الْقَعْدَةِ، لَا نَرَى إِلَّا الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَذِي، إِذَا طَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَجْلَّ، قَالَتْ: فَدَجَلْنَا عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقْرٍ. فَقُلْتُ: مَا هَذَا؟ قَالَ: نَحَرُ رَسُولِ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُهُ لِقَاسِمٍ، فَقَالَ: أَتَنَكُّ بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ۲۹۶]

(۱۷۰۹) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں یحییٰ بن سعید نے، ان سے عمرہ بنت عبدالرحمن نے بیان کیا کہ میں نے عائشہ رضی اللہ عنہا سے سنا، انہوں نے بتلایا کہ ہم رسول کریم ﷺ کے ساتھ (حج کے لیے) نکلے تو ذی قعدہ میں سے پانچ دن باقی رہے تھے ہم صرف حج کا ارادہ لے کر نکلے تھے، جب ہم مکہ کے قریب پہنچے تو رسول کریم ﷺ نے حکم دیا کہ جن لوگوں کے ساتھ قربانی نہ ہو وہ جب طواف کر لیں اور صفاء و مروہ کی سعی بھی کر لیں تو حلال ہو جائیں گے، حضرت عائشہ رضی اللہ عنہا نے کہا کہ قربانی کے دن ہمارے گھر گائے کا گوشت لایا گیا تو میں نے کہا کہ یہ کیا ہے؟ (لانے والے نے بتلایا) کہ رسول کریم ﷺ نے اپنی بیویوں کی طرف سے یہ قربانی کی ہے، یحییٰ نے کہا کہ میں نے عمرہ کی یہ حدیث قاسم سے بیان کی، انہوں نے کہا عمرہ نے یہ حدیث ٹھیک ٹھیک بیان کی ہے۔

[مسلم: ۲۹۲۵، ۲۹۲۶، نسائی: ۲۶۶۹، ۲۸۰۳]

تشریح: یہاں اعتراض ہوا ہے کہ ترجمہ باب میں تو گائے کا ذبح کرنا مذکور ہے اور حدیث میں غر کا لفظ ہے تو حدیث باب سے مطابق نہیں ہوئی۔ اس کا جواب یہ ہے کہ حدیث میں غر سے ذبح مراد ہے چنانچہ اس حدیث کے دوسرے طریق میں جو آگے مذکور ہو گا ذبح کا لفظ ہے اور گائے کا ذبح کرنا بھی جائز ہے مگر ذبح کرنا علانہ بہتر سمجھا ہے اور قرآن شریف میں بھی: ﴿أَنْ تَذْبَحُوا بَقْرَةً﴾ (البقرہ: ۶۷) وارد ہے۔ (وحیدی) حافظ ابن حجر رحمہ اللہ نے متعدد روایات نقل کی ہیں جن سے ثابت ہے رسول کریم ﷺ نے حجۃ الوداع میں اپنی تمام اذواج مطہرات کی طرف سے گائے کی قربانی فرمائی تھی، گائے میں سات آدمی شریک ہو سکتے ہیں جیسا کہ مسلمہ ہے، حج کے موقع پر تو یہ ہر مسلمان کر سکتا ہے مگر عید الاضحیٰ پر یہاں اپنے ہاں کے ملکی قانون (بھارتی قانون) کی بنا پر بہتر یہی ہے کہ صرف بکرے یا دنبہ کی قربانی کی جائے اور گائے کی قربانی نہ کی جائے جس سے یہاں بہت سے مفاسد کا خطرہ ہے ﴿لَا يَكْتَلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ (البقرہ: ۲۸۶) قرآنی اصول ہے، حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”اما التعبير بالذبح مع ان حديث الباب بلفظ النحر فاشارة الى ماورد في بعض طرقه بالذبح وسياتي بعد سبعة ابواب من طريق سليمان بن بلال عن يحيى بن سعيد ونحر البقر جائز عند العلماء الا ان الذبح مستحب عندهم لقوله تعالى ﴿ان الله يامرکم ان تذبحوا بقره﴾ وخالف الحسن بن صالح فاستحب نحرها واما قوله من غير امرهن فاخذ من

استفہام عائشہ عن اللحم لما دخل به عليها ولو كان ذبحه بعلمها لم تحتج الى الاستفہام لكن ليس ذالك دافعا لاحتمال فيجوز ان يكون علمها بذالك تقدم بان يكون استاذنهن في ذالك لكن لما ادخل اللحم عليها احتمل عندها ان يكون هو الذي وقع الاستيذان فيه وان يكون غير ذالك فاستفہمت عنه لذلك۔“ (فتح)

یعنی حدیث الباب میں لفظ نحر کو ذبح سے تعبیر کرنا حدیث کے بعض دیگر طرق کی طرف اشارہ کرتا ہے جس میں بجائے نحر کے لفظ ذبح ہی وارد ہوا ہے جیسا کہ عقرب میں وہ حدیث آئے گی۔ گائے کا نحر کرنا بھی علماء کے نزدیک جائز ہے مگر مستحب ذبح کرنا ہے کیونکہ بمطابق آیت قرآنی ”بے شک اللہ تمہیں گائے کے ذبح کرنے کا حکم دیتا ہے“ یہاں لفظ ذبح گائے کیلئے استعمال ہوا ہے۔ حسن بن صالح نے نحر کو مستحب قرار دیا ہے اور باب میں لفظ ”من غیر امرھن۔“ حضرت عائشہ رضی اللہ عنہا کے استفہام سے لیا گیا ہے کہ جب وہ گوشت آیا تو انہوں نے پوچھا کہ یہ کیا گوشت ہے اگر ان کے علم سے ذبح ہوتا تو استفہام کی حاجت نہ ہوتی، لیکن اس توجیہ سے احتمال دفع نہیں ہوتا، پس ممکن ہے کہ حضرت عائشہ رضی اللہ عنہا کو پہلے ہی اس کا علم ہو جب کہ ان سے اجازت لے کر ہی یہ قربانی ان کی طرف سے کی گئی ہوگی۔ اس وقت حضرت عائشہ رضی اللہ عنہا کو خیال ہوا کہ یہ وہی اجازت والی قربانی کا گوشت ہے یا اس کے سوا اور کوئی ہے اسی لئے انہوں نے دریافت فرمایا، اس توجیہ سے یہ اعتراض بھی دفع ہو گیا کہ جب بغیر اجازت کے قربانی جائز نہیں جن کی طرف سے کی جا رہی ہے تو یہ قربانی ازواج النبی ﷺ کی طرف سے کیونکر جائز ہوگی۔ پس ان کی اجازت ہی سے کی گئی مگر گوشت آتے وقت انہوں نے تحقیق کے لئے دریافت کیا۔

بَابُ النَّحْرِ فِي مَنْحَرِ النَّبِيِّ ﷺ

باب: منیٰ میں نبی کریم ﷺ نے جہاں نحر کیا وہاں یمنیٰ

تشریح: نبی کریم ﷺ کے نحر کا مقام منیٰ میں ہمرہ عقبہ کے نزدیک مسجد خیف کے پاس تھا، ہر چند سارے منیٰ میں کہیں بھی نحر کرنا درست ہے مگر حضرت عبداللہ بن عمر رضی اللہ عنہما کو اتباع سنت میں بڑا تشدد تھا وہ وصوئہ کران ہی مقامات میں نماز پڑھا کرتے تھے جہاں نبی کریم ﷺ نے پڑھی تھی اور انہی مقامات میں نحر کرتے جہاں نبی کریم ﷺ نے نحر کیا تھا۔ (وحیدی)

۱۷۱۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ سَمِعَ خَالِدَ بْنَ الْحَارِثِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ كَانَ يَنْحَرُ فِي الْمَنْحَرِ. قَالَ عَبْدُ اللَّهِ: مَنْحَرُ رَسُولِ اللَّهِ ﷺ. [راجع: ۹۸۲]

(۱۷۱۰) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے خالد بن حارث سے سنا، کہا ہم سے عبید اللہ بن عمر نے بیان کیا، ان سے نافع نے کہ عبداللہ رضی اللہ عنہ نحر کرنے کی جگہ نحر کرتے تھے، عبید اللہ نے بتایا کہ مراد نبی کریم ﷺ کے نحر کرنے کی جگہ سے تھی۔

۱۷۱۱۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَبْعَثُ بِهِذِيهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيْلِ، حَتَّى يَدْخُلَ بِهِ مَنْحَرُ رَسُولِ اللَّهِ ﷺ مَعَ حُجَّاجٍ فِيهِمُ الْحُرُّ وَالْمَمْلُوكُ. [راجع: ۹۸۲]

(۱۷۱۱) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے انس بن عیاض نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے کہ ابن عمر رضی اللہ عنہما اپنی قربانی کے جانور کو مزدلفہ سے آخر رات میں منیٰ بھجوا دیتے، یہ قربانیاں جن میں حاجی لوگ نیز غلام اور آزاد دونوں طرح کے لوگ ہوتے، اس مقام میں لے جاتے جہاں نبی کریم ﷺ نحر کیا کرتے تھے۔

تشریح: اس کا مطلب یہ ہے کہ قربانیاں لے جانے کے لئے کچھ آزاد لوگوں کی تخصیص نہ تھی بلکہ غلام بھی لے جاتے۔

بَابُ مَنْ نَحَرَ [هَدِيَهُ] بِيَدِهِ

باب: اپنے ہاتھ سے نحر کرنا

۱۷۱۲۔ حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، قَالَ: حَدَّثَنَا وَهْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ -وَذَكَرَ الْحَدِيثَ- قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَةَ بُذُنٍ قِيَامًا، وَضَحَى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَفْرَتَيْنِ. مُخْتَصَرًا. [راجع: ۱۵۴۷، ۱۰۸۹]

(۱۷۱۲) ہم سے سہل بن بکار نے بیان کیا، انہوں نے کہا کہ ہم سے وہیب نے بیان کیا، ان سے ایوب نے، ان سے ابو قلابہ نے، ان سے انس بن مالک رضی اللہ عنہ نے اور انہوں نے مختصر حدیث بیان کی اور یہ بھی بیان کیا کہ نبی کریم ﷺ نے سات اونٹ کھڑے کر کے اپنے ہاتھ سے نحر کئے اور مدینہ میں دو چت کبرے سینک دار میں نہاڑے کی قربانی کی۔

تشریح: مقصد باب یہ کہ نبی کریم ﷺ نے خود اپنے ہاتھ سے اونٹوں کو نحر کیا اس سے ترجمہ باب ثابت ہوا۔

بَابُ نَحْرِ الْإِبِلِ الْمُقَيَّدَةِ

باب: اونٹ کو باندھ کر نحر کرنا

۱۷۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جَبْرِ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ آتَى عَلَى رَجُلٍ، فَذَانَاخَ بَدَنَتَهُ يَنْحَرُهَا، قَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ ﷺ. وَقَالَ شُعْبَةُ عَنْ يُونُسَ، قَالَ: أَخْبَرَنِي زِيَادٌ. [ابوداؤد: ۱۷۶۸]

(۱۷۱۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا ہم سے یزید بن زریع نے بیان کیا، ان سے یونس نے، ان سے زیاد بن جبیر نے کہ میں نے دیکھا کہ عبد اللہ بن عمر رضی اللہ عنہما ایک شخص کے پاس آئے جو اپنا اونٹ بٹھا کر نحر کر رہا تھا، عبد اللہ رضی اللہ عنہ نے فرمایا کہ اسے کھڑا کر اور باندھ دے، پھر نحر کر کہ یہی رسول اللہ ﷺ کی سنت ہے۔ شعبہ نے یونس سے بیان کیا کہ مجھے زیاد نے خبر دی۔

تشریح: معلوم ہوا کہ اونٹ کو کھڑا کر کے نحر کرنا ہی افضل ہے اور حنفیہ نے کھڑا اور بیٹھا دونوں طرح نحر کرنا برابر رکھا ہے اور اس حدیث سے ان کا رد ہوتا ہے کیونکہ اگر ایسا ہوتا تو ابن عمر رضی اللہ عنہما اس شخص پر انکار نہ کرتے اس شخص کا نام معلوم نہیں ہوا۔ (وحیدی) حافظ ابن حجر رحمہ اللہ فرماتے ہیں: "وفيه ان قول الصحابي من السنة كذا مرفوع عند الشيخين لاحتجاجهما بهذا الحديث في صحيحين۔" (فتح) یعنی اس حدیث سے یہ بھی ثابت ہوا کہ کسی صحابی کا کسی کام کے لئے یہ کہنا کہ یہ سنت ہے یہ شیخین کے نزدیک مرفوع حدیث کے حکم میں ہے اس لئے کہ شیخین نے اس سے حجت کبڑی ہے اپنی صحیح ترین کتابوں بخاری و مسلم میں۔

بَابُ نَحْرِ الْبُذُنِ قَائِمَةً

باب: اونٹوں کو کھڑا کر کے نحر کرنا

وَقَالَ ابْنُ عُمَرَ: سُنَّةَ مُحَمَّدٍ ﷺ وَقَالَ ابْنُ عَبَّاسٍ: ﴿صَوَافٍ﴾. [الحج: ۳۶] قِيَامًا.

اور عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ حضرت محمد ﷺ کی یہی سنت ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ (سورہ حج میں) جو آیا ہے فاذاكروا اسم الله عليها صواف کے معنی یہی ہیں کہ وہ کھڑے ہوں صاف باندھ کر۔

۱۷۱۴۔ حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا

(۱۷۱۴) ہم سے سہل بن بکار نے بیان کیا، انہوں نے کہا ہم سے وہیب نے بیان کیا،

ان سے ایوب نے، ان سے ابوقلابہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ظہر کی نماز مدینہ میں چار رکعت پڑھی اور عصر کی دو رکعتیں میں دو رکعتیں۔ رات آپ نے وہیں گزاری، پھر جب صبح ہوئی تو آپ اپنی اونٹنی پر سوار ہو کر تھلیل و تبیح کرنے لگے۔ جب بیدار ہوئے تو آپ نے دونوں (حج اور عمرہ) کے لیے ایک ساتھ تلبیہ کہا جب مکہ پہنچے (اور عمرہ ادا کر لیا) تو صحابہ رضی اللہ عنہم کو حکم دیا کہ حلال ہو جائیں۔ آپ ﷺ نے خود اپنے ہاتھ سے سات اونٹ کھڑے کر کے نحر کئے اور مدینہ میں دو چت کبرے سینگوں والے مینڈھے ذبح کئے۔

وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، فَبَاتَ بِهَا، فَلَمَّا أَطْبَحَ رَكِبَ رَاحِلَتَهُ، فَجَعَلَ يُهْلِلُ وَيُسَبِّحُ، فَلَمَّا عَلَا عَلَى الْبَيْدَاءِ لَبَّى بِهِمَا جَمِيعًا، فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُمْ أَنْ يَجْلُؤُوا. وَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَةَ بُذُنٍ قِيَامًا، وَضَحَّى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَفْرَئِينَ. [راجع: ۱۰۸۹، ۱۰۴۷]

تشریح: یہی حدیث مختصراً بھی پہلے گزر چکی ہے حدیث اور باب میں مطابقت ظاہر ہے۔

(۱۷۱۵) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے اسماعیل بن علیہ نے بیان کیا، ان سے ایوب نے، ان سے ابوقلابہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ظہر کی نماز مدینہ میں چار رکعت اور عصر کی دو رکعتیں پڑھی تھیں۔ ایوب نے ایک شخص کے واسطے سے بروایت انس رضی اللہ عنہ کہا پھر آپ نے وہیں رات گزاری۔ صبح ہوئی تو فجر کی نماز پڑھی اور اپنی اونٹنی پر سوار ہو گئے، پھر جب مقام بیداء پہنچے تو عمرہ اور حج دونوں کا نام لے کر لہیک پکارا۔

۱۷۱۵- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ. وَعَنْ أَيُّوبَ عَنْ رَجُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ ثُمَّ بَاتَ حَتَّى أَصْبَحَ، فَصَلَّى الصُّبْحَ، ثُمَّ رَكِبَ رَاحِلَتَهُ حَتَّى إِذَا اسْتَوَتْ بِهِ الْبَيْدَاءُ أَهْلًا بِعُمْرَةٍ وَحَجَّةٍ. [راجع: ۱۰۸۹، ۱۰۴۷]

تشریح: ایوب کی روایت میں راوی مجہول ہے اگر امام بخاری رحمہ اللہ نے متابعت کے طور پر اس سند کو ذکر کیا تو اس کے مجہول ہونے میں قباحہ نہیں بعض نے کہا کہ یہ شخص ابوقلابہ ہیں۔ (وحیدی)

باب: قصاب کو بطور مزدوری اس قربانی کے جانور

بَابُ: لَا يُعْطَى الْجَزَارُ مِنَ

سے کچھ نہ دیا جائے

الْهَدْيِ شَيْئًا

(۱۷۱۶) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، کہا مجھ کو ابن ابی شیح نے خبر دی، انہیں مجاہد نے، انہیں عبدالرحمن بن ابی لیلیٰ نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھے (قربانی کے اونٹوں کی دیکھ بھال کے لیے) بھیجا۔ اس لیے میں نے ان کی دیکھ بھال کی، پھر آپ نے مجھے حکم دیا تو میں نے ان کے گوشت تقسیم کئے، پھر

۱۷۱۶- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنِي ابْنُ أَبِي شَيْحَةَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ بَعَثَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلَى الْبُذُنِ، فَأَمَرَنِي فَقَسَمْتُ لِحَوْمَهَا، ثُمَّ أَمَرَنِي فَقَسَمْتُ

جَلَالَهَا وَجُلُودَهَا. وَقَالَ سُفْيَانُ: حَدَّثَنِي عَبْدُ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقُومَ عَلَى الْبُذْنِ، وَلَا أُعْطِيَ عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا. آپ نے مجھے حکم دیا تو میں نے ان کے جھول اور چڑے بھی تقسیم کر دیے۔ سفیان نے کہا کہ مجھ سے عبدالکریم نے بیان کیا، ان سے مجاہد نے، ان سے عبدالرحمن بن ابی لیلیٰ نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ مجھے نبی کریم ﷺ نے حکم دیا تھا کہ میں قربانی کے اونٹوں کی دیکھ بھال کروں ان میں سے کوئی چیز قصائی کی مزدوری میں نہ دوں۔

[راجع: ۱۷۰۷]

تشریح: جیسے بعض لوگوں کی عادت ہوتی ہے کہ قصائی کی اجرت میں کھال یا دھجری یا سری پائے حوالہ کر دیتے ہیں بلکہ اجرت اپنے پاس سے دینی چاہے البتہ اگر قصاب کو لٹھ کوئی چیز قربانی میں سے دیں تو اس میں کوئی قحاح نہیں۔ (حیدی) صحیح مسلم میں حدیث جابر رضی اللہ عنہ میں ہے کہ اس دن رسول کریم ﷺ نے تریسٹھ اونٹ نخر فرمائے پھر باقی پر حضرت علی رضی اللہ عنہ کو مامور فرما دیا تھا۔

باب: یَتَصَدَّقُ بِجُلُودِ الْهَدْيِ باب: قربانی کی کھال خیرات کر دی جائے گی

۱۷۱۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، وَعَبْدُ الْكَرِيمِ الْجَزَرِيُّ، أَنَّ مُجَاهِدًا، أَخْبَرَهُمَا أَنَّ عَبْدَ الرَّحْمَنِ بْنِ أَبِي لَيْلَى أَخْبَرَهُ أَنَّ عَلِيًّا أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُذْنِهِ، وَأَنْ يَقْسِمَ بُذْنَهُ كُلَّهَا، لِحُومِهَا وَجُلُودِهَا وَجَلَالِهَا، وَلَا يُعْطِيَ فِي جِزَارَتِهَا. ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ابن جریج نے بیان کیا، کہا کہ مجھے حسن بن مسلم اور عبدالکریم جزری نے خبر دی کہ مجاہد نے ان دونوں کو خبر دی، انہیں عبدالرحمن بن ابی لیلیٰ نے خبر دی، انہیں علی رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ نے انہیں حکم دیا تھا کہ آپ ﷺ کے قربانی کے اونٹوں کی گرائی کریں اور یہ کہ آپ کے قربانی کے جانوروں کی ہر چیز گوشت، چڑے اور جھول خیرات کر دیں اور قصائی کی مزدوری اس میں سے نہ دیں۔

[راجع: ۱۷۰۷]

تشریح: یہ وہ اونٹ تھے جو نبی کریم ﷺ حجۃ الوداع میں قربانی کے لئے لے گئے تھے، دوسری روایت میں ہے کہ یہ سواونٹ تھے ان میں سے تریسٹھ اونٹوں کو نبی کریم ﷺ نے اپنے دست مبارک سے نحر کیا، باقی اونٹوں کو آپ کے حکم سے حضرت علی رضی اللہ عنہ نے نحر کر دیا۔ (حیدی)

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”ثم اعطى عليا فنحر ما عبروا شركه في هديه ثم امر من كل بدنة ببضعة فجعلت في قدر فطبخت فاكلا من لحمها وشربا من مرقها.“ یعنی آپ نے بھایا اونٹ حضرت علی رضی اللہ عنہ کے حوالہ کر دیئے اور انہوں نے ان کو نحر کیا اور آپ نے ان کو اپنی ہدی میں شریک کیا پھر ہر اونٹ سے ایک ایک بوٹی لے کر ہانڈی میں اسے پکایا گیا پس آپ دونوں نے وہ گوشت کھایا اور شربا پیا۔ یہ کل سواونٹ تھے جن میں سے نبی کریم ﷺ نے تریسٹھ اونٹ نخر فرمائے باقی حضرت علی رضی اللہ عنہ نے نحر کئے۔ ”قال البغوي في شرح السنة واما اذا اعطى اجرته كاملة ثم تصدق عليه اذا كان فقيرا كما تصدق على الفقراء فلا باس بذلك.“ (فتح) یعنی امام بغوی رحمہ اللہ نے شرح السنہ میں کہا کہ قصائی کو پوری اجرت دینے کے بعد اگر وہ فقیر ہے تو بطور صدقہ قربانی کا گوشت دے دیا جائے تو کوئی حرج نہیں ہے۔ ”وقد اتفقوا على ان لحمها لا يباع فلذلك الجلود والجلال واجازه الاوزاعي واحمد واسحاق وابو ثور.“ (فتح) یعنی اس پر اتفاق ہے کہ قربانی کا گوشت بیچا نہیں جا سکتا اس کے چڑے اور جھول کا بھی یہی حکم ہے مگر ان چیزوں کو امام اوزاعی اور احمد واسحاق اور ابو ثور نے جائز کہا ہے کہ چڑا اور جھول بیچ کر قربانی کے مستحقین میں خرچ کر دیا جائے۔

بَابُ يَتَصَدَّقُ بِجِلَالِ الْبَدَنِ

باب: قربانی کے جانور کے جھول بھی صدقہ کر دیئے جائیں

(۱۷۱۸) ہم سے ابو نعیم نے بیان کیا، ان سے سیف بن ابی سلیمان نے بیان کیا، کہا میں نے مجاہد سے سنا، انہوں نے کہا کہ مجھ سے ابن ابی لیلیٰ نے بیان کیا اور ان سے علی بن عیسیٰ نے بیان کیا کہ نبی کریم ﷺ نے (حجۃ الوداع کے موقع پر) سواٹ قربان کئے، میں نے آپ کے حکم کے مطابق ان کے گوشت بانٹ دیئے، پھر آپ نے ان کے جھول بھی تقسیم کرنے کا حکم دیا اور میں نے انہیں بھی تقسیم کیا، پھر چڑے کے لیے حکم دیا اور میں نے انہیں بھی بانٹ دیا۔

۱۷۱۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ مُجَاهِدًا، يَقُولُ حَدَّثَنِي ابْنُ أَبِي لَيْلَى، أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: أَهْدَى النَّبِيُّ ﷺ مِائَةَ بَدَنَةٍ، فَأَمَرَنِي بِلُحُومِهَا فَقَسَمْتُهَا، ثُمَّ أَمَرَنِي بِجِلَالِهَا فَقَسَمْتُهَا، ثُمَّ بِجُلُودِهَا فَقَسَمْتُهَا. [راجع: ۱۷۰۷]

تشریح: قربانی کے جانور کا چمڑا، اس کا جھول سب غربا و مساکین میں تقسیم کر دیا جائے یا ان کو فروخت کر کے مستحقین کو ان کی قیمت دے دی جائے چمڑے کا خود اپنے استعمال میں مصلی یا ڈول وغیرہ بنانے کے لئے لانا بھی جائز ہے۔ آج کل مدارس اسلامیہ کے غریب طلباء بھی اس مدد سے امداد کئے جانے کے مستحق ہیں جو اپنا وطن اور متعلقین کو چھوڑ کر دور دراز مدارس اسلامیہ میں خالص دینی تعلیم حاصل کرنے کے لئے سفر کرتے ہیں اور جن میں اکثریت غربا کی ہوتی ہے، ایسی مدد ان کی امداد بہت بڑا کار ثواب ہے۔

بَابُ

بَابُ

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بُيُوتَنَا لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۖ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ وَالْإِنَّمَامَ ۖ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْتُوا نَذْوَهُمْ وَلِيُطَوِّفُوا بِالْبَيْتِ الْحَرَامِ ۚ ذَلِكَ وَمَنْ يَعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۚ﴾ [الحج: ۲۶-۳۰]

(سورۃ حج) میں اللہ تعالیٰ نے فرمایا: ”اور جب ہم نے بتلادیا ابراہیم کو ٹھکانا اس گھر کا اور کہہ دیا کہ شریک نہ کر میرے ساتھ کسی کو، اور پاک رکھ میرا گھر طواف کرنے والوں اور کھڑے رہنے والوں، اور رکوع و سجدہ کرنے والوں کے لیے اور پکار لوگوں کو حج کے واسطے کہ آئیں تیری طرف پیدل اور سوار ہو کر، دبلے پتلے اونٹوں پر، چلے آتے راہوں دور دراز سے کہ پہنچیں اپنے فائدوں کی جگہوں پر اور یاد کریں اللہ کا نام کئی دنوں میں جو مقرر ہیں، چوپائے جانوروں پر جو اس نے دیئے ہیں، سوان کو کھاؤ اور کھلاؤ برے حال فقیر کو، پھر چاہیے کہ دور کریں اپنا میل کچیل اور پوری کریں اپنی نظریں اور طواف کریں اس قدیم گھر (کعبہ) کا، یہ سن چکے اور جو کوئی اللہ کی عزت دی ہوئی چیزوں کی عزت کرے تو اس کو اپنے مالک کے پاس بھلائی پہنچے گی۔“

تشریح: اس باب میں امام بخاری رحمہ اللہ نے صرف آیت قرآنی پر اختصار کیا اور کوئی حدیث بیان نہیں کی، شاید ان کی شرط پر اس باب کے مناسب کوئی حدیث ان کو نہ ملی ہو یا ملی ہو اور کہے کا اتفاق نہ ہوا، بعض نسخوں میں اس کے بعد کا باب مذکور نہیں بلکہ یوں عبارت ہے: ”وما يأكل من البدن وما يتصدق به“ واؤ عطف کے ساتھ اس صورت میں آگے جو حدیثیں بیان کی ہیں وہ اسی باب سے متعلق ہوں گی۔ گویا پہلی آیت قرآنی سے ثابت

کیا قربانی کے گوشت میں سے خود بھی کھانا درست ہے، پھر حدیثوں سے بھی ثابت کیا۔ (وحیدی) مقصود باب آیت کا کثرا: ﴿فَكُلُوا مِنْهَا وَأَطِعُوا الْبَائِسَ الْفَقِيرَ﴾ (۲۲/الحج: ۲۸) ہے یعنی ”قربانی کا گوشت خود کھاؤ اور غریب و مساکین کو کھلاؤ۔“

[بَابُ]: وَمَا يَأْكُلُ مِنَ الْبُذْنِ وَمَا يُتَصَدَّقُ

باب: قربانی کے جانوروں میں سے کیا کھائیں اور کیا خیرات کریں

اور عبید اللہ نے کہا کہ مجھے نافع نے خبر دی اور انہیں ابن عمر رضی اللہ عنہما نے کہا کہ احرام میں کوئی شکار کرے اور اس کا بدلہ دینا پڑے تو بدلہ کے جانور اور نذر کے جانور سے خود کچھ نہ کھائے اور باقی سب میں سے کھالے اور عطاء نے کہا تمہیں کی قربانی میں سے کھائے اور کھلائے۔

(۱۷۱۹) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے، ان سے ابن جریج نے، ان سے عطاء نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے فرمایا کہ ہم اپنی قربانی کا گوشت منیٰ کے بعد تین دن سے زیادہ نہیں کھاتے تھے، پھر نبی کریم ﷺ نے ہمیں اجازت دے دی اور فرمایا: ”کھاؤ بھی اور توشہ کے طور پر ساتھ بھی لے جاؤ۔“ چنانچہ ہم نے کھایا اور ساتھ بھی لائے۔ ابن جریج نے کہا کہ میں نے عطاء سے پوچھا کیا جابر رضی اللہ عنہ نے یہ بھی کہا تھا کہ یہاں تک کہ ہم مدینہ پہنچ گئے، انہوں نے کہا کہ نہیں ایسا نہیں فرمایا۔

وَقَالَ عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ لَا يَأْكُلُ مِنْ جَزَاءِ الصَّيْدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوَى ذَلِكَ. وَقَالَ عَطَاءٌ: يَأْكُلُ وَيُطْعَمُ مِنَ الْمَنَّةِ.

۱۷۱۹- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، حَدَّثَنَا عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُذْنِنَا قَوْفَ ثَلَاثِ مَنَى، فَرَحَّصَ لَنَا النَّبِيُّ ﷺ فَقَالَ: ((كُلُوا وَتَزَوَّدُوا)) فَأَكَلْنَا وَتَزَوَّدْنَا. قَالَ: قُلْتُ لِعَطَاءٍ: أَقَالَ: حَتَّى جِئْنَا الْمَدِينَةَ؟ قَالَ: لَا. إِيَّاهُ فِي: ۲۹۸۰، ۵۴۲۴، ۵۵۶۷

[مسلم: ۱۵۱۰۵]

تشریح: یعنی جابر رضی اللہ عنہ نے یہ نہیں کہا کہ ہم نے مدینہ پہنچتے تک اس گوشت کو توشہ کے طور پر رکھا، لیکن مسلم کی روایت میں یوں ہے کہ عطاء نے نہیں کے بدلے ہاں کہا، شاید عطاء بھول گئے ہوں پہلے نہیں کہا ہو پھر یاد آیا تو ہاں کہنے لگے۔ اس حدیث سے وہ حدیث منسوخ ہے جس میں تین دن سے زیادہ قربانی کا گوشت رکھنے سے منع فرمایا گیا ہے۔ (وحیدی)

(۱۷۲۰) ہم سے خالد بن مخلد نے بیان کیا، ان سے سلیمان بن بلال نے بیان کیا، کہا مجھ سے یحییٰ بن سعید انصاری نے بیان کیا، کہا مجھ سے عمرو نے بیان کیا، کہا میں نے عائشہ رضی اللہ عنہا سے سنا، انہوں نے فرمایا کہ ہم مدینہ سے رسول اللہ ﷺ کے ساتھ نکلے تو ذی قعدہ کے پانچ دن باقی رہ گئے تھے۔ ہمارا ارادہ صرف حج ہی کا تھا، پھر جب مکہ کے قریب پہنچے تو رسول اللہ ﷺ نے فرمایا کہ جن کے ساتھ ہدی نہ ہو وہ بیت اللہ کا طواف کر کے حلال ہو جائیں۔ عائشہ رضی اللہ عنہا نے فرمایا کہ پھر ہمارے پاس بقرعید کے دن گائے کا گوشت لایا گیا تو میں نے پوچھا کہ یہ کیا ہے؟ اس وقت معلوم ہوا کہ

۱۷۲۰- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ، حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي عَمْرُو، قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ لِحُمْسِ بَقِيعٍ مِنْ ذِي الْقَعْدَةِ، وَلَا نَرَى إِلَّا الْحَجَّ، حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ أَنْ يَحِلَّ. قَالَتْ عَائِشَةُ: فَذَجَلْ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ:

رسول اللہ ﷺ نے اپنی بیویوں کی طرف سے قربانی کی ہے۔ یحییٰ بن سعید نے کہا کہ میں نے اس حدیث کا قاسم بن محمد سے ذکر کیا تو انہوں نے کہا کہ عمرہ نے تم سے ٹھیک ٹھیک حدیث بیان کر دی ہے۔ (ہر دو احادیث سے مقصد باب ظاہر ہے کہ قربانی کا گوشت کھانے اور بطور توشہ رکھنے کی عام اجازت ہے، خود قرآن مجید میں فکلو ا منها کا صیغہ موجود ہے کہ اسے غرباء مساکین کو بھی تقسیم کرو اور خود بھی کھاؤ۔)

باب: سرمنڈانے سے پہلے ذبح کرنا

(۱۷۲۱) ہم سے محمد بن عبد اللہ بن حوشب نے بیان کیا، ان سے ہشیم نے بیان کیا، انہیں منصور بن زاذان نے خبر دی، انہیں عطاء بن ابی رباح نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ سے اس شخص کے بارے میں پوچھا گیا جو قربانی کا جانور ذبح کرنے سے پہلے ہی سر منڈوالے، تو آپ نے فرمایا: ”کوئی قباحت نہیں، کوئی قباحت نہیں۔“

(۱۷۲۲) ہم سے احمد بن یونس نے بیان کیا، کہا ہم کو ابو بکر بن عیاش نے خبر دی، انہیں عبدالعزیز بن رفیع نے، انہیں عطاء بن ابی رباح نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ ایک آدمی نے نبی کریم ﷺ سے پوچھا کہ رمی سے پہلے میں نے طواف زیارت کر لیا، آپ ﷺ نے فرمایا: ”کوئی حرج نہیں۔“ پھر اس نے کہا اور قربانی کرنے سے پہلے سر منڈوا لیا، آپ نے فرمایا: ”کوئی حرج نہیں۔“ پھر اس نے کہا اور قربانی کوری سے بھی پہلے کر لیا آپ ﷺ نے پھر بھی یہی فرمایا کہ ”کوئی حرج نہیں۔“ اور عبدالرحیم رازی نے ابن خثیم سے بیان کیا، کہا کہ عطاء نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے اور قاسم بن یحییٰ نے کہا کہ مجھ سے ابن خثیم نے بیان کیا، ان سے عطاء نے، ان سے ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے۔ عفان بن مسلم صغار نے کہا کہ میرا خیال ہے کہ وہیب بن خالد سے روایت ہے کہ ابن خثیم نے بیان کیا، ان سے سعید بن جبیر نے، ان سے ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے۔ اور حماد بن قیس بن سعد اور عباد بن منصور سے بیان کیا، ان سے عطاء نے اور ان سے جابر بن عبد اللہ نے انہوں نے نبی کریم ﷺ سے روایت کیا۔

مَا هَذَا؟ فَقِيلَ: ذَبَحَ النَّبِيُّ ﷺ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ. فَقَالَ: أَنْتَ بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ۱۷۰۹، ۲۹۴]

بَابُ الذَّبْحِ قَبْلَ الْحَلْقِ

۱۷۲۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا هُشَيْمٌ، حَدَّثَنَا مَنْصُورُ بْنُ زَادَانَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ النَّبِيَّ ﷺ عَمَّنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ وَنَحْوَهُ. قَالَ: ((لَا حَرَجَ، لَا حَرَجَ)). [راجع: ۸۴]

۱۷۲۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: ((لَا حَرَجَ)). قَالَ: حَلَفْتُ قَبْلَ أَنْ أَذْبَحَ، قَالَ: ((لَا حَرَجَ)). قَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: ((لَا حَرَجَ)). وَقَالَ عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنْ ابْنِ خُثَيْمٍ أَخْبَرَنِي عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ الْقَاسِمُ ابْنُ يَحْيَى: حَدَّثَنِي ابْنُ خُثَيْمٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عَفَّانُ: أَرَاهُ عَنْ وَهَيْبٍ حَدَّثَنَا ابْنُ خُثَيْمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ حَمَّادُ عَنْ قَيْسِ بْنِ سَعْدٍ وَعَبَّادُ بْنُ مَنْصُورٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

۱۷۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سُبُلُ النَّبِيِّ ﷺ فَقَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ فَقَالَ: ((لَا حَرَجَ)). فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ. قَالَ: ((لَا حَرَجَ)). [راجع: ۸۴] [ابوداود: ۱۹۸۳؛ نسائی: ۳۰۶۷؛ ابن ماجہ: ۳۰۵۰]

(۱۷۲۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبدالاعلیٰ نے بیان کیا، عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ سے ایک آدمی نے مسئلہ پوچھا کہ شام ہونے کے بعد میں نے رمی کی ہے۔ آپ نے فرمایا: ”کوئی حرج نہیں۔“ اس نے کہا قربانی کرنے سے پہلے میں نے سرمند لیا، آپ ﷺ نے فرمایا کہ ”کوئی حرج نہیں۔“

تشریح: قسطنطینی نے کباری کرنے کا افضل وقت زوال تک ہے اور غروب آفتاب سے قبل تک بھی عمدہ ہے اور اس کے بعد بھی جائز ہے اور حلق اور قصر اور طواف الزیادہ کا وقت معین نہیں، لیکن یوم النحر سے ان کی تاخیر کرنا مکروہ ہے اور ایام تشریق سے تاخیر کرنا سخت مکروہ ہے۔ غرض یوم النحر کے دن حاجی کو چار کام کرنے ہوتے ہیں رمی اور قربانی اور حلق یا قصر ان چاروں میں ترتیب سنت ہے، لیکن فرض نہیں اگر کوئی کام دوسرے سے آگے پیچھے ہو جائے تو کوئی حرج نہیں جیسے کہ ان حدیثوں سے نکلتا ہے۔ امام مالک اور شافعی اور اسحاق اور ہمارے امام احمد بن حنبل رحمہم اللہ سب کا یہی قول ہے اور امام ابو یوسف رحمہ اللہ کہتے ہیں کہ اس پر دم لازم آئے گا اور اگر قارن ہے تو دودم لازم آئیں گے۔ (وحیدی) جب شارع علیہ السلام نے خود ایسی حالتوں میں لا حرج فرمادیا تو ایسے مواقع پر ایک یا دودم لازم کرنا صحیح نہیں ہے آج کل معلمین حاجیوں کو ان بہانوں سے جس قدر پریشان کرتے ہیں اور ان سے روپیہ اٹھاتے ہیں یہ سب کر تیں ناپسندیدہ ہیں۔ فی الواقع کوئی شرعی کوتاہی قابل دم ہو تو وہ تو اپنی جگہ پر ٹھیک ہے مگر خواہ خواہ ایسی چیزیں از خود پیدا کرنا بہت ہی معیوب ہے۔

اس حدیث سے مفتیان اسلام کو بھی سبق ملتا ہے جہاں تک ممکن ہو فتویٰ دریافت کرنے والے کے لئے کتاب وسنت کی روشنی میں آسانی وزی کا پہلو اختیار کریں مگر حدود شرعیہ میں کوئی بھی نرمی نہ ہونی چاہیے۔

۱۷۲۴۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبَطْحَاءِ. فَقَالَ: ((أَحْبَبْتُ)). قُلْتُ: نَعَمْ. قَالَ: ((بِمَا أَهْلَكْتُ)). قُلْتُ: لَبَيْكَ يَا هَلَالٍ كَيْ هَلَالٍ النَّبِيُّ ﷺ. فَقَالَ: ((أَحْسَبْتُ، انْطَلِقُ فَطُفُّ بِالْبَيْتِ وَالْصَّفَا وَالْمَرْوَةِ)). ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ، فَقَلَّتْ رَأْسِي، ثُمَّ أَهْلَكْتُ بِالْحَجِّ، فَكُنْتُ أَقْتَبِي بِهِ النَّاسَ، حَتَّى خِلَافَةِ عُمَرَ فَذَكَرْتُهُ

(۱۷۲۴) ہم سے عبدان نے بیان کیا، کہا کہ مجھے میرے باپ عثمان نے خبر دی، انہیں شعبہ نے، انہیں قیس بن مسلم نے، انہیں طارق بن شہاب نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں جب حاضر ہوا تو آپ بطنحاء میں تھے۔ (جو مکہ کے قریب ایک جگہ ہے) آپ نے پوچھا: ”کیا تو نے حج کی نیت کی ہے؟“ میں نے کہا کہ ہاں، آپ نے دریافت فرمایا کہ ”تو نے احرام کس چیز کا باندھا ہے؟“ میں نے کہا نبی کریم ﷺ کے احرام کی طرح احرام باندھا ہے، آپ نے فرمایا: ”تو نے اچھا کیا اب جا۔“ چنانچہ (مکہ پہنچ کر) میں نے بیت اللہ کا طواف کیا اور صفا و مردہ کی سعی کی، پھر میں بنو قیس کی ایک خاتون کے پاس آیا اور انہوں نے میرے سر کی جوئیں نکالیں۔ اس کے بعد میں نے حج کی

لَهُ. فَقَالَ: إِنْ تَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ تَأْخُذْ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّىٰ بَلَغَ الْهَدْيُ مَحَلَّهُ. [راجع: ۱۵۵۹]

لیک پکاری۔ اس کے بعد عمر رضی اللہ عنہ کے عہد خلافت تک اس کا فتویٰ دیتا رہا پھر جب میں نے عمر رضی اللہ عنہ سے اس کا ذکر کیا تو آپ نے فرمایا کہ ہمیں کتاب اللہ پر بھی عمل کرنا چاہیے اور اس میں پورا کرنے کا حکم ہے، پھر رسول اللہ ﷺ کی سنت پر بھی عمل کرنا چاہیے اور رسول اللہ ﷺ قربانی سے پہلے حلال نہیں ہوئے تھے۔

تشریح: ہوا یہ کہ ابوموسیٰ رضی اللہ عنہ کے ساتھ قربانی نہ تھی۔ جن لوگوں کے ساتھ قربانی نہ تھی گو انہوں نے میقات سے حج کی نیت کی تھی مگر نبی کریم ﷺ نے حج کو فتح کر کے ان کو عمرہ کر کے احرام کھولنے کا حکم دیا اور فرمایا اگر میرے ساتھ میں ہدی نہ ہوتی تو میں بھی ایسا ہی کرتا، ابوموسیٰ رضی اللہ عنہ اسی کے مطابق فتویٰ دیتے رہے کہ تمتع کرنا درست ہے اور حج کو فتح کر کے عمرہ بنا دینا درست ہے، یہاں تک کہ حضرت عمر رضی اللہ عنہ کا زمانہ آیا تو انہوں نے تمتع سے منع کیا۔ (وحیدی) اس روایت سے باب کا مطلب یوں نکلا کہ جب نبی کریم ﷺ نے اس وقت تک احرام نہیں کھولا جب تک قربانی اپنے ٹھکانے نہیں پہنچ گئی یعنی منیٰ میں ذبح یا غر نہیں کی گئی تو معلوم ہوا کہ قربانی طلق پر مقدم ہے اور باب کا یہی مطلب تھا۔ حضرت عمر رضی اللہ عنہ نے اللہ کی کتاب سے یہ آیت مراد لی ﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ (البقرہ: ۱۹۶) اور اس آیت سے استدلال کر کے انہوں نے حج کو فتح کر کے عمرہ بنا دینا اور احرام کھول ڈالنا ناجائز سمجھا حالانکہ حج کو فتح کر کے عمرہ کرنا آیت کے خلاف نہیں ہے کیونکہ اس کے بعد حج کا احرام باندھ کر اس کو پورا کرتے ہیں اور حدیث سے بھی استدلال صحیح نہیں اس لئے کہ نبی کریم ﷺ ہدی ساتھ لائے تھے اور جو شخص ہدی ساتھ لائے اس کو بے شک احرام کھولنا اس وقت تک درست نہیں جب تک ذبح نہ ہو لے لیکن کلام اس شخص میں ہے جس کے ساتھ ہدی نہ ہو۔ (وحیدی)

”ومطابقته للترجمة من قول عمر فيه لم يحل حتى بلغ الهدى محله لان بلوغ الهدى محله يدل على ذبح الهدى فلو تقدم الحلق عليه لصار متحللا قبل بلوغ الهدى محله وهذا هو الاصل وهو تقديم الذبح على الحلق واما تأخير هفه رخصة.“ (فتح)

بَابُ مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الْإِحْرَامِ وَحَلَّقَ
باب: اس کے متعلق جس نے احرام کے وقت سر
کے بالوں کو جمالیا اور احرام کھولتے وقت سر منڈالیا

تشریح: یعنی گوند وغیرہ سے تاکہ گرد اور غبار سے محفوظ رہیں اس کو عربی زبان میں تلید کہتے ہیں۔

۱۷۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: ((إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّىٰ أَنْحَرُ)). [راجع: ۱۵۶۶]

(۱۷۲۵) ہم عبد اللہ بن یوسف نے بیان کیا، کہا کہ امام مالک نے خبر دی، انہیں نافع نے، انہیں ابن عمر رضی اللہ عنہما نے کہ حفصہ رضی اللہ عنہا نے عرض کیا: یا رسول اللہ! کیا وجہ ہوئی کہ اور لوگ تو عمرہ کر کے حلال ہو گئے اور آپ نے عمرہ کر لیا اور حلال نہ ہوئے؟ رسول اللہ ﷺ نے فرمایا: ”میں نے اپنے سر کے بال جمالیے تھے اور قربانی کے گلے میں قلادہ پہنا کر میں (اپنے ساتھ) لایا ہوں، اس لیے جب تک میں نحر نہ کر لوں گا میں احرام نہیں کھولوں گا۔“

بَابُ الْحَلْقِ وَالتَّقْصِيرِ عِنْدَ
باب: احرام کھولتے وقت بال منڈانا یا ترشوانا

الإِحْلَالُ

۱۷۲۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ يَقُولُ: خَلَقَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ. (طرفاه فی: ۴۴۱۰، ۴۴۱۱)

۱۷۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اللَّهُمَّ ارْحِمِ الْمُحَلِّقِينَ)) قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ! قَالَ: ((اللَّهُمَّ ارْحِمِ الْمُحَلِّقِينَ)). قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ! قَالَ: ((وَالْمُقَصِّرِينَ)). وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: ((رَحِمَ اللَّهُ الْمُحَلِّقِينَ)) مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ: وَقَالَ عَبْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ قَالَ فِي الرَّابِعَةِ: ((وَالْمُقَصِّرِينَ)).

تشریح: معلوم ہوا کہ سرمنڈانا یا بال کتر وانا بھی حج کا ایک کام ہے۔

۱۷۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اللَّهُمَّ ارْحِمِ الْمُحَلِّقِينَ)) قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ! قَالَ: ((اللَّهُمَّ ارْحِمِ الْمُحَلِّقِينَ)). قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ! قَالَ: ((وَالْمُقَصِّرِينَ)). وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: ((رَحِمَ اللَّهُ الْمُحَلِّقِينَ)) مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ: وَقَالَ عَبْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ قَالَ فِي الرَّابِعَةِ: ((وَالْمُقَصِّرِينَ)).

۱۷۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اللَّهُمَّ ارْحِمِ الْمُحَلِّقِينَ)) قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ! قَالَ: ((اللَّهُمَّ ارْحِمِ الْمُحَلِّقِينَ)). قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ! قَالَ: ((وَالْمُقَصِّرِينَ)). وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: ((رَحِمَ اللَّهُ الْمُحَلِّقِينَ)) مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ: وَقَالَ عَبْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ قَالَ فِي الرَّابِعَةِ: ((وَالْمُقَصِّرِينَ)).

[مسلم: ۳۱۴۵؛ ابوداؤد: ۱۹۷۹]

تشریح: یعنی لیٹ کو اس میں شک ہے کہ آپ نے سرمنڈانے والوں کے لئے ایک بار دعا کی یا دوبارہ، اور اکثر راویوں کا اتفاق امام مالک کی روایت پر ہے کہ آپ نے سرمنڈانے والوں کے لئے دوبارہ دعا کی اور تیسری بار کتر واناے والوں کو بھی شریک کر لیا عبید اللہ کی روایت میں ہے کہ چوتھی بار میں کتر واناے والوں کو شریک کیا۔ بہر حال حدیث سے یہ نکلا کہ سرمنڈانا یا بال کتر واناے سے افضل ہے، امام مالک اور امام احمد رحمہما کہتے ہیں کہ سارا سر منڈائے اور امام ابوحنیفہ کے نزدیک چوتھی بار سرمنڈانا کافی ہے۔ اور امام ابو یوسف کے نزدیک تین بال منڈانا کافی ہیں بعض شافعیہ نے ایک بال منڈانا کافی سمجھا ہے اور غور توں کو بال کتر وانا چاہیں ان کو سرمنڈانا منع ہے۔ (وحیدی) سرمنڈانے یا بال کتر واناے کا واقعہ حجۃ الوداع سے متعلق ہے اور حدیبیہ سے بھی جب کہ کتر واناے آپ کو عمرہ سے روک دیا تھا، آپ نے میدان حدیبیہ ہی میں حلق اور قربانی کی اب بھی جو لوگ راستے میں حج و عمرہ سے روک دیئے جاتے ہیں ان کے لئے یہی حکم ہے۔ حافظ علامہ ابن حجر رحمہ اللہ فرماتے ہیں:

”واما السبب فی تکریر الدعاء للمحلّقیں فی حجة الوداع فقال ابن اثیر فی النہایة کان اکثر من حج مع رسول الله ﷺ لم یسق الہدی فلما امرهم ان یفسحوا الحج الی العمرة ثم یتحلّلوا منها ویحلّقوا رؤوسهم شق علیهم ثم لما لم یکن لهم بد من الطاعة کان التقصیر فی انفسهم اخف من الحلق ففعلہ اکثرهم فرجع النبی ﷺ فعل من حلق لکونه ابین فی امتثال الامر انتھی۔“

یعنی سرمنڈوانے والوں کے لئے آپ نے بکثرت دعا فرمائی کیونکہ نبی کریم ﷺ کے ساتھ اکثر حاجی وہ تھے جو اپنے ساتھ ہدی لے کر نہیں آئے تھے پس جب نبی کریم ﷺ نے ان کو حج کے فتح کرنے اور عمرہ کر لینے اور احرام کھول دینے اور سرمنڈانے کا حکم فرمایا تو یہ امر ان پر بارگزر پھر ان کے لئے احتیال امر بھی ضروری تھا اس لئے ان کو حلق سے تقصیر میں کچھ آسانی نظر آئی، پس اکثر نے یہی کیا۔ پس نبی کریم ﷺ نے سرمنڈوانے والوں کے فعل کو ترجیح فرمائی اس لئے کہ یہ احتیال امر میں زیادہ ظاہر بات تھی عربوں کی عادت بھی اکثر بالوں کو بڑھانے ان سے زینت حاصل کرنے کی تھی اور سرمنڈانے کا رواج ان میں کم تھا وہ بالوں کو عجیوں کی شہرت کا ذریعہ بھی گردانتے اور ان کی نقل اپنے لئے باعث شہرت سمجھتے تھے، اس لئے ان میں سے اکثر سرمنڈانے کو مکروہ جانتے اور بال کتروانے پر کفایت کرنا پسند کرتے تھے۔ حدیث بالا سے ایسے لوگوں کے لئے دعا کرنا بھی ثابت ہوا جو بہتر سے بہتر کاموں کے لئے آدہ ہوں اور یہ بھی ثابت ہوا کہ اگر مرجوح پر عمل کرنے والوں کے لئے بھی دعائے خیر کی درخواست کی جاسکتی ہے یہ بھی ثابت ہوا کہ حلق کی جگہ تقصیر بھی کافی ہے مگر بہتر حلق ہی ہے۔

۱۷۲۸۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ)) قَالُوا: وَالْمَقْصِرِينَ. قَالَ: ((اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ)). قَالُوا: وَالْمَقْصِرِينَ. قَالَهَا ثَلَاثًا. قَالَ: ((وَلِلْمَقْصِرِينَ)).

(۱۷۲۸) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے عمرہ بن قعقاع نے بیان کیا، ان سے ابو زرعة نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے دعا فرمائی: ”اے اللہ! سرمنڈوانے والوں کی مغفرت فرما!“ صحابہ رضی اللہ عنہم نے عرض کیا اور کتروانے والوں کے لیے بھی (یہی دعا فرمائیے) لیکن آپ ﷺ نے اس مرتبہ بھی یہی فرمایا: ”اے اللہ! سرمنڈوانے والوں کی مغفرت کر۔“ پھر صحابہ رضی اللہ عنہم نے عرض کیا اور کتروانے والوں کی بھی! تیسری مرتبہ آنحضرت ﷺ نے فرمایا: ”اور کتروانے والوں کی بھی مغفرت فرما۔“

۱۷۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: حَلَقَ النَّبِيُّ ﷺ وَطَائِفَةٌ مِنْ أَصْحَابِهِ، وَقَصَرَ بَعْضُهُمْ.

(۱۷۲۹) ہم سے عبد اللہ بن محمد بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا نبی کریم ﷺ اور آپ کے بہت سے اصحاب نے سرمنڈوایا تھا لیکن بعض نے کتروایا بھی تھا۔

[راجع: ۱۱۶۳۹]

۱۷۳۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ قَالَ: قَصَرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمَشْفَقٍ. [مسلم: ۳۰۲۱، ۳۰۲۲]

(۱۷۳۰) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے، ان سے حسن بن مسلم نے بیان کیا، ان سے طاووس نے بیان کیا، ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما اور ان سے معاویہ رضی اللہ عنہ نے کہ میں نے رسول اللہ ﷺ کے بال قینچی سے کاٹے تھے۔

تشریح: ارکان حج کی بجا آوری کے بعد حاجی کو سر کے بال منڈانے یا کتروانے، ہر دو صورتیں جائز ہیں، مگر منڈانے والوں کے لئے آپ ﷺ نے تین بار مغفرت کی دعا فرمائی اور کتروانے والوں کے لئے ایک بار، جس سے معلوم ہوتا ہے کہ عند اللہ اس موقعہ پر بالوں کا منڈانا زیادہ محبوب ہے۔ اس روایت میں حضرت معاویہ رضی اللہ عنہ کا بیان وارد ہوتا ہے، اس کے وقت کی تعیین کرنے میں شارحین کے مختلف اقوال ہیں۔ یہ بھی ہے کہ یہ واقعہ حجۃ الوداع کے متعلق نہیں ہے ممکن ہے کہ یہ ہجرت سے پہلے کا واقعہ ہو کیونکہ اصحاب سیر کے بیان کے مطابق نبی کریم ﷺ نے ہجرت سے پہلے ہی حج کئے

ہیں۔ علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وقد اخرج ابن عساکر فی تاریخ دمشق من ترجمة معاوية تصريح معاوية بانه اسلم بين الحديبية والقضية وانه كان يخفي اسلامه خوفا من ابويه وكان النبي ﷺ لما دخل في عمرة القضية مكة خرج اكثر اهله عنها حتى لا ينظر وانه واصحابه يطوفون بالبيت ففعل معاوية كان ممن تخلف بمكة لسبب اقتضاه ولا يعارضه ايضا قول سعد بن ابى وقاص فيما اخرجہ مسلم وغيره فعلنا ها یعنی العمرة في الشهر الحج وهذا يومئذ كافر بالعرش بضمين يعني بيوت مكة يشير الي معاوية لانه يحمل علي انه اخبر بما استصحب من خاله ولم يطلع علي اسلامه لكونه كان يخفيه وينكر علي ماجوزوه ان تقصيره كان في عمرة الجعرانة ان النبي ﷺ ركب من الجعرانة بعد ان احرم بعمره ولم يستصحب احدا معه الا بعض اصحابه المهاجرين فقدم مكة فطاف وسعى وحلق ورجع الي الجعرانة فاصبح بها كبانت فخفيت عمرته علي كثير من الناس كذا اخرجہ الترمذی وغيره ولم يعد معاوية فيمن كان صحبه حينئذ ولا كان معاوية فيمن تخلف عنه بمكة في غزوة حنين حتى يقال لعله وجده بمكة بل كان مع القوم واعطاه مثل ما اعطى اياه من الغنيمة مع جملة المؤلفه واخرج الحاكم في الاكليل في اخر قصة غزوة حنين ان الذي حلق راسه ﷺ في عمرته التي اعتمرها من الجعرانة ابو هند عبد بنى بياضة فان ثبت هذا وثبت ان معاوية حينئذ معه او كان بمكة فقصر عنه بالمروة امكن الجمع بان يكون معاوية قصر عنه اولا وكان الحلاق غائبا في بعض حاجته ثم حضر فامرہ ان يكمل ازالة الشعر بالحلق لانه افضل ففعل وان ثبت ان ذلك كان في عمرة القضية وثبت انه ﷺ حلق فيها جاء هذا الاحتمال بعينه وحصل التوفيق بين الاخبار كلها وهذا مما فتح الله علي به في هذا الفتح والله الحمد ثم لله الحمد ابداء۔“ (فتح الباری)

خلاصہ اس عبارت کا یہ ہے کہ حضرت معاویہ سال حدیبیہ اور سال عمرة القضاء کے درمیان اسلام لائے تھے، مگر وہ والدین کے ڈر سے اپنے اسلام کو ظاہر نہیں کر رہے تھے، عمرة القضاء میں جب نبی کریم ﷺ اور آپ کے اصحاب طواف کعبہ میں مشغول تھے تمام کفار مکہ شہر چھوڑ کر باہر چلے گئے تا کہ وہ اہل اسلام کو دیکھ نہ سکیں اس موقع پر شاید حضرت معاویہ رضی اللہ عنہ مکہ مکرمہ ہی میں رہ گئے ہوں (اور ممکن ہے کہ مذکورہ بالا واقعہ بھی اسی وقت سے تعلق رکھتا ہو) اور سعد بن وقاص رضی اللہ عنہ کا وہ قول جسے مسلم نے روایت کیا ہے اس کے خلاف نہیں ہے جس میں ذکر ہے کہ حضرت معاویہ رضی اللہ عنہ عمرة القضاء کے موقع پر مکہ شریف کے کسی گھر میں چھت پر چھپے ہوئے تھے۔ یہ اس لئے کہ وہ اپنے اسلام کو اپنے رشتہ داروں سے ابھی تک پوشیدہ رکھے ہوئے تھے اور جس نے اس واقعہ کو عمرہ جہرانہ سے متعلق بتلایا ہے وہ بھی درست نہیں معلوم ہوتا کیونکہ اس موقع پر جو صحابہ نبی کریم ﷺ کے ساتھ تھے ان میں حضرت معاویہ رضی اللہ عنہ کا شمار نہیں ہے اور غزوہ حنین کے موقع پر تو انہوں نے اپنے والد کے ساتھ مال غنیمت سے مولفین میں شامل ہو کر حصہ لیا تھا۔ غزوہ حنین کے قصہ کے آخر میں حاکم نے نقل کیا ہے کہ اس موقع پر آپ ﷺ کا سر موٹنے والا بیاضہ کا ایک غلام تھا جس کا نام ابو ہند تھا، اگر یہ ثابت ہے اور یہ بھی ثابت ہو جائے کہ حضرت معاویہ اس دن آپ کے ساتھ تھے یا مکہ میں موجود تھے تو یہ امکان ہے کہ انہوں نے پہلے آپ کے بال فیشی سے کترے ہوئے اور حلاق اس وقت غائب ہو پھر اس کے آجانے پر اس سے حلق کرایا ہو کیونکہ حلق افضل ہے اور اگر یہ عمرة القضاء میں ثابت ہو جو کہ وہاں بھی آپ کا حلق ثابت ہے تو یہ احتمال صحیح ہے کہ اس موقع پر انہوں نے یہ خدمت انجام دی ہو۔ مختلف روایات میں تطبیق کی یہ توفیق محض اللہ کے فضل سے حاصل ہوئی ہے۔ واللہ اعلم

بَابُ تَقْصِيرِ الْمُتَمَتِّعِ بَعْدَ الْعُمْرَةِ باب: تمتع کرنے والا عمرہ کے بعد بال ترشوائے

۱۷۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا (۱۷۳۱) ہم سے محمد بن ابی بکر نے بیان کیا، ان سے فضیل بن سلیمان نے

بیان کیا، ان سے موسیٰ بن عقبہ نے، انہیں کریم نے خبر دی، ان سے ابن عباس رضی اللہ عنہما نے کہا کہ جب نبی کریم ﷺ مکہ میں تشریف لائے تو آپ نے اپنے اصحاب کو یہ حکم دیا کہ بیت اللہ کا طواف اور صفا و مردہ کی سعی کرنے کے بعد احرام کھول دیں پھر سر منڈوالیں یا بال کتر والیں۔

فَضِيلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، أَخْبَرَنِي كُرَيْبٌ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ يَجْلُوا، وَيَحْلِقُوا أَوْ يَقْصُرُوا. [راجع: ۱۵۴۵]

تشریح: آپ نے ہر دو کے لئے اختیار دیا جس کا مطلب یہ ہے کہ دونوں امور جائز ہیں۔

باب: دسویں تاریخ میں طواف الزیارہ کرنا

اور ابو الزبیر نے حضرت عائشہ اور ابن عباس رضی اللہ عنہما سے روایت کیا کہ رسول اللہ ﷺ نے طواف الزیارہ میں اتنی دیر کی کہ رات ہو گئی۔ اور ابوحسان سے منقول ہے انہوں نے ابن عباس رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ طواف الزیارہ منیٰ کے دنوں میں کرتے۔

بَابُ الزِّيَارَةِ يَوْمَ النَّحْرِ

وَقَالَ أَبُو الزُّبَيْرِ عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ: أَخَّرَ النَّبِيُّ ﷺ الزِّيَارَةَ إِلَى اللَّيْلِ. وَيَذْكُرُ عَنْ أَبِي حَسَّانٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مَنَى.

تشریح: ابو الزبیر والی روایت کو ترمذی اور ابوداؤد اور امام احمد نے وصل کیا ہے۔ مذکورہ ابوحسان کا نام مسلم بن عبد اللہ عدی ہے، اس کو طبرانی نے معجم کبیر میں اور بیہقی نے وصل کیا ہے۔

(۱۷۳۲) اور ہم سے ابو نعیم نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے کہ ابن عمر رضی اللہ عنہما نے صرف ایک طواف الزیارہ کیا پھر سویرے سے منیٰ کو آئے، ان کی مراد دسویں تاریخ سے تھی۔ عبدالرزاق نے اس حدیث کا رفع (رسول اللہ ﷺ تک) بھی کیا ہے۔ انہیں عبید اللہ نے خبر دی۔

۱۷۳۲۔ وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ طَافَ طَوَافًا وَاحِدًا، ثُمَّ يَقِيلُ ثُمَّ يَأْتِي مَنَى. يَعْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ. [ابوداؤد: ۲۰۰۰؛ ترمذی: ۲۹۲۰]

(۱۷۳۳) ہم سے یحییٰ بن کبیر نے بیان کیا، ان سے لیث نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے اعرج نے کہ مجھ سے ابوسلمہ بن عبد الرحمن نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہا ہم نے جب رسول اللہ ﷺ کے ساتھ حج کیا، تو دسویں تاریخ کو طواف الزیارہ کیا لیکن صفیہ رضی اللہ عنہا حائضہ ہو گئیں پھر نبی کریم ﷺ نے ان سے وہی چاہا جو شوہر اپنی بیوی سے چاہتا ہے، تو میں نے کہا کہ یا رسول اللہ! وہ حائضہ ہیں، آپ نے اس پر فرمایا کہ ”اس نے تو ہمیں روک دیا۔“ پھر جب لوگوں نے کہا: یا رسول اللہ! انہوں نے دسویں تاریخ کو طواف الزیارہ کر لیا تھا، آپ ﷺ نے فرمایا: ”پھر چلے چلو۔“

۱۷۳۳۔ حَدَّثَنَا يَحْيَى بْنُ كَبِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ قَالَتْ: حَجَجْنَا مَعَ النَّبِيِّ ﷺ فَأَفْضْنَا يَوْمَ النَّحْرِ، فَحَاضَتْ صَفِيَّةٌ، فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا مَا يَرِيدُ الرَّجُلُ مِنْ أَهْلِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهَا حَائِضٌ. قَالَ: ((حَاطِسْتُنَا هِيَ)). قَالُوا: يَا رَسُولَ اللَّهِ! أَفَاضْتَ يَوْمَ النَّحْرِ. قَالَ: ((أَخْرَجُوا)).

وَيَذْكُرُ عَنِ الْقَاسِمِ وَعُرْوَةَ وَالْأَسْوَدَ عَنْ قَاسِمٍ، عُرْوَةَ أَوَّلًا سَوَدَ مِنْهُ بِوَاسِطَةِ أَمِّ الْمُؤْمِنِينَ حَضْرَتِ عَائِشَةَ صَدِيقَةِ رَسُولِ اللَّهِ ﷺ رَوَايَتِ عَائِشَةَ أَفَاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ هے کہ ام المؤمنین صفیہ رضی اللہ عنہا نے دسویں تاریخ کو طواف الزیارہ کیا تھا۔

[راجع: ۲۹۴] مسلم: ۳۲۲۵

تشریح: اس کو طواف الافاضہ اور طواف الصدر اور طواف الرکن بھی کہا گیا ہے، بعض روایتوں میں ہے کہ آپ نے یہ طواف دن میں کیا تھا۔ امام بخاری رحمہ اللہ نے حضرت ابوحسان کی حدیث لا کر احادیث مختلفہ میں اس طرح تطبیق دی کہ جابر رضی اللہ عنہ اور عبداللہ بن عمر رضی اللہ عنہما کا بیان یوم اول سے متعلق ہے اور حضرت ابن عباس رضی اللہ عنہما کی حدیث کا تعلق بقایا دنوں سے ہے، یہاں تک بھی مروی ہے کہ ”ان النبی ﷺ کان یزور البیت کل لیلۃ ما اقام بمنی۔“ یعنی ایام منی میں آپ ہر رات مکہ شریف آ کر طواف الزیارہ کیا کرتے تھے۔ (فتح الباری)

**بَابُ إِذَا رَمَى بَعْدَ مَا أَمْسَى
أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ نَاسِيًا
أَوْ جَاهِلًا**

(۱۷۳۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے وہیب نے بیان کیا، ان سے ابن طاووس نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ سے قربانی کرنے، سرمٹا کرنے، رمی جمار کرنے اور ان میں آگے پیچھے کرنے کے بارے میں دریافت کیا گیا تو آپ ﷺ نے فرمایا: ”کوئی حرج نہیں۔“

(۱۷۳۵) ہم سے علی بن عبداللہ نے بیان کیا، ان سے یزید بن زریع نے بیان کیا، ان سے خالد نے بیان کیا، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ سے یوم نحر میں منی میں مسائل پوچھے جاتے اور آپ ﷺ فرماتے جاتے کہ ”کوئی حرج نہیں۔“ ایک شخص نے پوچھا تھا کہ میں نے قربانی کرنے سے پہلے سرمٹا لیا ہے تو آپ ﷺ نے اس کے جواب میں بھی یہی فرمایا: ”جاؤ، قربانی کر لو کوئی حرج نہیں۔“ اور اس نے یہ بھی پوچھا کہ میں نے نککریاں شام ہونے سے بعد ہی ماری ہیں، تو بھی آپ ﷺ نے فرمایا: ”کوئی حرج نہیں۔“

۱۷۳۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمْيِ وَالْتَأْخِيرِ فَقَالَ: ((لَا حَرَجَ)). [راجع: ۱۸۴] مسلم: ۱۳۱۶۴
۱۷۳۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُسْأَلُ يَوْمَ النَّحْرِ بِمَنْى، فَيَقُولُ: ((لَا حَرَجَ)). فَسَأَلَهُ رَجُلٌ، فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. فَقَالَ: ((أَذْبَحْ، وَلَا حَرَجَ)). وَقَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ. فَقَالَ: ((لَا حَرَجَ)). [راجع: ۸۴، ۱۷۲۳]

تشریح: آپ نے ان صورتوں میں نہ کوئی گناہ لازم کیا نہ فدیہ۔ اہل حدیث کا یہی مذہب ہے اور شافعیہ اور حنابلہ کا یہی مذہب ہے اور مالکیہ اور حنفیہ کا قول ہے کہ ان میں ترتیب واجب ہے اور اس کا خلاف کرنے والوں پر دم لازم ہوگا، ظاہر ہے کہ ان حضرات کا یہ قول حدیث ہذا کے خلاف ہونے کی وجہ سے قابل توجہ نہیں کیونکہ

ہوتے ہوئے مسطقی کی گفتار ☆ مت دیکھ کسی کا قول و کردار

باب: جمرہ کے پاس سوار رہ کر لوگوں کو مسئلہ بتانا

بَابُ الْفُتْيَا عَلَى الدَّابَّةِ عِنْدَ الْجَمْرَةِ

(۱۷۳۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عیسیٰ بن طلحہ نے، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ حجة الوداع کے موقع پر (اپنی سواری) پر بیٹھے ہوئے تھے اور لوگ آپ سے مسائل معلوم کیے جا رہے تھے۔ ایک شخص نے کہا مجھ کو معلوم نہ تھا اور میں نے قربانی کرنے سے پہلے ہی سرمنڈا لیا، آپ نے فرمایا: ”اب قربانی کر لو کوئی حرج نہیں۔“ دوسرا شخص آیا اور بولا مجھے خیال نہ رہا اور رمی جمار سے پہلے ہی میں نے قربانی کر دی، آپ نے فرمایا: ”اب رمی کر لو کوئی حرج نہیں۔“ اس دن آپ سے جس چیز کے آگے پیچھے کرنے کے متعلق سوال ہوا آپ ﷺ نے یہی فرمایا: ”اب کر لو کوئی حرج نہیں۔“

۱۷۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ، فَجَعَلُوا يَسْأَلُونَهُ، فَقَالَ: رَجُلٌ لَمْ أَشْعُرْ فَحَلَفْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: ((أَذْبَحْ وَلَا حَرَجَ)). فَجَاءَهُ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: ((ارْمِ وَلَا حَرَجَ)). فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قَدَّمَ وَلَا أَخَّرَ إِلَّا قَالَ: ((افْعَلْ وَلَا حَرَجَ)). [راجع: ۸۳]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے کہ نبی کریم ﷺ اپنی سواری پر تشریف فرما تھے اور مسائل بتلا رہے تھے۔

(۱۷۳۷) ہم سے سعید بن یحییٰ بن سعید نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عیسیٰ بن طلحہ نے اور ان سے عبد اللہ بن عمرو بن عاص رضی اللہ عنہ نے کہ جب رسول اللہ ﷺ دسویں تاریخ کو منیٰ میں خطبہ دے رہے تھے تو وہ وہاں موجود تھے۔ ایک شخص نے اس وقت کھڑے ہو کر پوچھا میں اس خیال میں تھا کہ فلاں کام فلاں سے پہلے ہے پھر دوسرا کھڑا ہوا اور کہا کہ میرا خیال تھا کہ فلاں کام فلاں سے پہلے ہے، چنانچہ میں نے قربانی سے پہلے سرمنڈا لیا، رمی جمار سے پہلے قربانی کر لی، اور مجھے اس میں شک ہوا۔ تو نبی اکرم ﷺ نے فرمایا: ”اب کر لو، ان سب میں کوئی حرج نہیں۔“ اسی طرح کے دوسرے سوالات بھی آپ سے کئے گئے آپ ﷺ نے ان سب کے جواب میں یہی فرمایا: ”کوئی حرج نہیں اب کر لو۔“

۱۷۳۷۔ حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بْنِ طَلْحَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ حَدَّثَهُ أَنَّهُ، شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَوْمَ النَّحْرِ، فَقَامَ إِلَيْهِ رَجُلٌ، فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا. ثُمَّ قَامَ آخَرُ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا. فَحَلَفْتُ قَبْلَ أَنْ أَذْبَحَ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. وَأَشْبَاهُ ذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: ((افْعَلْ وَلَا حَرَجَ)). قَالَ لَهُنَّ كُلُّهُنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: ((افْعَلْ وَلَا حَرَجَ)).

[راجع: ۸۳]

(۱۷۳۸) ہم سے اسحاق نے بیان کیا، کہا کہ ہمیں یعقوب بن ابراہیم نے خبر دی، ان سے میرے والد نے بیان کیا، ان سے صالح نے، ان سے ابن

۱۷۳۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ،

عَنْ ابْنِ شِهَابٍ ، حَدَّثَنِي عِيْسَى بْنُ طَلْحَةَ شِهَابٌ نَے اور ان سے عیسیٰ بن طلحہ بن عبید اللہ نے بیان کیا، انہوں نے ابنِ عبید اللہ، اَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو عبد اللہ بن عمرو بن عاص رضی اللہ عنہما سے سنا انہوں نے بتلایا کہ رسول اللہ ﷺ ابنِ العاصِ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ اپنی سواری پر سوار ہو کر ٹھہرے رہے، پھر پوری حدیث بیان کی اس کی عَلَى نَاقَتِهِ. فَذَكَرَ الْحَدِيثَ. تَابَعَهُ مَعْمَرٌ متابعتِ معمر نے زہری سے روایت کر کے کی ہے۔

عَنِ الزُّهْرِيِّ. [راجع: ۸۳]

تشریح: شریعت کی اس سادگی اور آسانی کا اظہار مقصود ہے جو اس نے تعلیم، تقیم، افتاء و ارشاد کے سلسلہ میں سامنے رکھی ہے۔ بعض روایتوں میں ایسا بھی ہے کہ آپ اس وقت سواری پر نہ تھے بلکہ بیٹھے ہوئے تھے اور لوگوں کو مسائل بتا رہے تھے۔ سو تطبیق یہ ہے کہ کچھ وقت سواری پر بیٹھ کر ہی آپ نے مسائل بتلائے ہوں، بعد میں آپ اتر کر نیچے بیٹھ گئے ہوں۔ جس راوی نے آپ کو جس حال میں دیکھا بیان کر دیا۔

بَابُ الْخُطْبَةِ أَيَّامَ مِنَى

باب: منیٰ کے دنوں میں خطبہ سنانا

۱۷۳۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، حَدَّثَنَا عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ: ((يَا أَيُّهَا النَّاسُ! أَيُّ يَوْمٍ هَذَا؟)) قَالُوا: يَوْمٌ حَرَامٌ. فَقَالَ: ((فَأَيُّ بَلَدٍ هَذَا؟)) قَالُوا: بَلَدٌ حَرَامٌ. قَالَ: ((فَأَيُّ شَهْرٍ هَذَا؟)) قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: ((فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا)). فَأَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: ((اللَّهُمَّ! هَلْ بَلَغْتُ؟)) اللَّهُمَّ! هَلْ بَلَغْتُ؟)) قَالَ ابْنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ ((فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).

۱۷۳۹ (۱۷۳۹) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا مجھ سے یحییٰ بن سعید نے بیان کیا، ان سے فضل بن غزوان نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے کہ دسویں تاریخ کو رسول کریم ﷺ نے منیٰ میں خطبہ دیا، خطبہ میں آپ نے پوچھا: ”لوگو! آج کونسا دن ہے؟“ ”لوگ بولے یہ حرمت کا دن ہے، آپ نے پھر پوچھا: ”اور یہ شہر کونسا ہے؟“ ”لوگوں نے کہا یہ حرمت کا شہر ہے، آپ نے پوچھا: ”یہ مہینہ کونسا ہے؟“ ”لوگوں نے کہا یہ حرمت کا مہینہ ہے، پھر آپ نے فرمایا: ”بس تمہارا خون تمہارے مال اور تمہاری عزت ایک دوسرے پر اسی طرح حرام ہیں جیسے اس دن کی حرمت۔“ اس شہر اور اس مہینہ کی حرمت ہے، اس کلمہ کو آپ ﷺ نے کئی بار دہرایا اور پھر آسمان کی طرف سراٹھا کر کہا: ”اے اللہ! کیا میں نے (تیرا پیغام) پہنچا دیا اے اللہ! کیا میں نے پہنچا دیا۔“ حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بتلایا کہ اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے آپ ﷺ کی یہ وصیت اپنی تمام امت کے لیے ہے کہ ”حاضر (اور جاننے والے) غائب (اور ناواقف لوگوں کو اللہ کا پیغام) پہنچا دیں۔“ آپ ﷺ نے پھر فرمایا: ”دیکھو میرے بعد ایک دوسرے کی گردن مار کر کافرنہ بن جانا۔“

[طرفہ فی: ۷۰۷۹]

تشریح: یہ خطبہ یوم النحر کے دن سنانا سنت ہے اس میں رمی وغیرہ کے احکام بیان کرنا چاہیے اور یہ حج کے چار خطبوں میں سے تیسرا خطبہ ہے اور سب نماز عید کے بعد ہیں مگر عرفہ کا خطبہ نماز سے پہلے ہے اس دن دو خطبے پڑھنے چاہئیں۔ قسطلانی۔ (وحیدی)

حج کا مقصد عظیم دنیائے اسلام کو خدا ترسی اور اتفاقِ باہمی کی دعوت دینا ہے اور اس کا بہترین موقع یہی خطبات ہیں لہذا خطیب کا فرض ہے کہ مسائل حج کے ساتھ ساتھ وہ دنیائے اسلام کے مسائل پر بھی روشنی ڈالے اور مسلمانوں کو خدا ترسی، کتاب و سنت کی پابندی اور باہمی اتفاق کی دعوت دے کہ حج کا یہی مقصود عظیم ہے۔ نبی کریم ﷺ نے اس خطبہ میں اللہ پاک کو پکارنے کے لئے آسمان کی طرف سر اٹھایا، اس سے اللہ پاک کے لئے جہت فوق اور استوی علی العرش ثابت ہے۔ ذی الحجہ کی دسویں تاریخ کو یومِ آخر آٹھویں کو یومِ الترویہ نویں کو یومِ عرفہ اور گیارہویں کو یومِ القربا اور بارہویں کو یومِ النفر اول اور تیرہویں کو یومِ النفر ثانی کہتے ہیں۔ اور دسویں گیارہویں تیرہویں کو ایام تشریق کہتے ہیں۔

۱۷۴۰۔ حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو، حَدَّثَنَا شُعْبَةُ،
أَخْبَرَنِي عَمْرُو، قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ،
سَمِعْتُ ابْنَ عَبَّاسٍ سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ
بِعَرَفَاتٍ. تَابَعَهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرٍو. [اطرافہ
۱۷۴۱، ۱۸۴۳، ۵۸۰۴، ۵۸۵۳] [مسلم:
۲۷۹۴، ترمذی: ۸۳۴؛ ابن ماجہ: ۲۹۳۱]

تشریح: یہ یومِ عرفہ کا خطبہ ہے اور منیٰ کا خطبہ بعد والا ہے، جو دسویں تاریخ کو دیا تھا اس میں صاف یومِ آخر کی وضاحت موجود ہے: ”فہذا الحدیث الذی وقع فی الصحیح انہ ﷺ خطب بہ یوم النحر وقد ثبت انہ خطب بہ قبل ذالک یوم عرفۃ۔“ (فتح الباری) یعنی صحیح بخاری کی حدیث میں صاف مذکور ہے کہ آپ نے یومِ آخر میں خطبہ دیا اور یہ بھی ثابت ہے کہ اس سے پہلے آپ نے یہی خطبہ یومِ عرفات میں بھی پیش فرمایا تھا۔

۱۷۴۱۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا
أَبُو عَامِرٍ، حَدَّثَنَا قُرَّةٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ،
أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ
أَبِي بَكْرَةَ، وَرَجُلٍ، أَفْضَلُ فِي نَفْسِي مِنْ
عَبْدِ الرَّحْمَنِ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ
أَبِي بَكْرَةَ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ،
فَقَالَ: ((أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟)) قُلْنَا: اللَّهُ
وَرَسُولُهُ أَغْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ
بِغَيْرِ اسْمِهِ. قَالَ: ((أَلَيْسَ يَوْمَ النَّحْرِ؟))
قُلْنَا: بَلَى. قَالَ: ((أَيُّ شَهْرٍ هَذَا؟)) قُلْنَا: اللَّهُ
وَرَسُولُهُ أَغْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ
سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ: ((أَلَيْسَ ذُو الْحِجَّةِ؟))
قُلْنَا: بَلَى. قَالَ: ((أَيُّ بَلَدٍ هَذَا؟)) قُلْنَا: اللَّهُ

۱۷۴۱۔ ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو عمر نے بیان کیا، ان سے قرہ نے بیان کیا، ان سے محمد بن سیرین نے کہا کہ مجھے عبد الرحمن بن ابی بکرہ نے اور ایک اور شخص نے جو میرے نزدیک عبد الرحمن سے بھی افضل ہے یعنی حمید بن عبد الرحمن نے خبر دی کہ ابو بکرہ رضی اللہ عنہ نے بتلایا کہ نبی کریم ﷺ نے دسویں تاریخ کو منیٰ میں خطبہ سنایا، آپ نے پوچھا: ”لوگو! معلوم ہے آج یہ کونسا دن ہے؟“ ہم نے عرض کیا اللہ اور اس کا رسول زیادہ جانتے ہیں، آپ اس پر خاموش ہو گئے اور ہم نے سمجھا کہ آپ اس دن کا کوئی اور نام رکھیں گے لیکن آپ نے فرمایا: ”کیا یہ قربانی کا دن نہیں ہے؟“ ہم بولے ہاں ضرور ہے، پھر آپ نے پوچھا: ”یہ مہینہ کون سا ہے؟“ ہم نے کہا اللہ اور اس کا رسول زیادہ جانتے ہیں۔ آپ اس مرتبہ بھی خاموش ہو گئے اور ہمیں خیال ہوا کہ آپ اس مہینہ کا کوئی اور نام رکھیں گے، لیکن آپ نے فرمایا: ”کیا یہ ذی الحجہ کا مہینہ نہیں ہے؟“ ہم بولے کیوں نہیں، پھر آپ نے پوچھا: ”یہ شہر کون سا ہے؟“ ہم نے عرض کیا اللہ اور اس کا

رسول بہتر جانتے ہیں، اس مرتبہ بھی آپ اس طرح خاموش ہو گئے کہ ہم نے سمجھا کہ آپ اس کا کوئی اور نام رکھیں گے، لیکن آپ نے فرمایا: ”یہ حرمت کا شہر نہیں ہے؟“ ہم نے عرض کیا کیوں نہیں ضرور ہے، اس کے بعد آپ نے ارشاد فرمایا: ”بس تمہارا خون اور تمہارے مال تم پر اسی طرح حرام ہیں جیسے اس دن کی حرمت اس مہینہ اور اس شہر میں ہے، تا آنکہ تم اپنے رب سے جا ملو۔ کہو کیا میں نے تم کو اللہ کا پیغام پہنچا دیا؟“ لوگوں نے کہا کہ ہاں۔ آپ نے فرمایا: ”اے اللہ! تو گواہ رہنا اور ہاں! یہاں موجود غائب کو پہنچا دیں کیونکہ بہت سے لوگ جن تک یہ پیغام پہنچنے کا سننے والوں سے زیادہ (پیغام کو) یاد رکھنے والے ثابت ہوں گے اور میرے بعد کافر بن جانا کہ ایک دوسرے کی (ناحق) گردنیں مارنے لگو۔“

وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: ((الْيَسَّ بِالْبَلَدَةِ الْحَرَامِ؟)) قُلْنَا: بَلَى. قَالَ: ((لَإِنْ دِمَاءُكُمْ وَأَمْوَالُكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ. أَلَا هَلْ بَلَّغْتُ)). قَالُوا: نَعَمْ. قَالَ: ((اللَّهُمَّ اشْهَدْ، فَلْيَكِلِ الشَّاهِدُ الْغَائِبَ، قُرْبَ مُبْلَغٍ أَوْعَى مِنْ سَامِعٍ، وَلَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)). [راجع: ۶۷]

تبصریح: یہ حجۃ الوداع میں آپ ﷺ کا وہ عظیم الشان خطبہ ہے جسے اساس الاسلام ہونے کی سند حاصل ہے اور یہ کافی طویل ہے جسے مختلف راویوں نے مختلف الفاظ میں نقل کیا ہے۔ حضرت امام بخاری رحمہ اللہ نے ترجمۃ الباب کے تحت یہ روایات یہاں نقل کی ہیں، پورے خطبے کا انحصار مقصد نہیں ہے:

”واراد البخاری الرد علی من زعم ان يوم النحر خطبة فيه للحاج وان المذكور في هذا الحديث من قبيل الوصايا العامة لا على انه من شعار الحج فاراد البخاری ان يبين ان الراوي سماها خطبة كما سمي التي وقعت في وفات خطبة“ (فتح) یعنی کچھ لوگ یوم النحر کے خطبہ کے قائل نہیں ہیں اور یہ خطبہ وصایا سے تعبیر کرتے ہیں، امام بخاری رحمہ اللہ نے ان کا رد کیا اور بتلایا کہ راوی نے اسے لفظ خطبہ سے ذکر کیا ہے، کہ عرفات کے خطبہ کو خطبہ کہا یا ایسی اسے بھی، لہذا یوم النحر کو بھی خطبہ سنت نبوی ﷺ ہے۔

۱۷۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدٍ ابْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَمْرٍو قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((لَإِنْ هَذَا يَوْمٌ حَرَامٌ، أَتَدْرُونَ أَيُّ بَلَدٍ هَذَا؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((بَلَدٌ حَرَامٌ، أَتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((شَهْرٌ حَرَامٌ)) قَالَ: ((لَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا)). وَقَالَ هِشَامُ بْنُ النَّظَّازِ: أَخْبَرَنَا نَافِعٌ

ہم سے محمد بن شعی نے بیان کیا، کہا ہم سے یزید بن ہارون نے بیان کیا، کہا ہم کو عاصم بن محمد بن زید نے خبر دی، انہیں ان کے باپ نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے منیٰ میں فرمایا: ”تم کو معلوم ہے! آج کونسا دن ہے؟“ لوگوں نے کہا کہ اللہ اور اس کے رسول زیادہ جانتے ہیں۔ آپ ﷺ نے فرمایا: ”یہ حرمت کا دن ہے اور یہ بھی تم کو معلوم ہے کہ یہ کونسا شہر ہے؟“ لوگوں نے کہا اللہ اور اس کے رسول زیادہ جانتے ہیں، آپ ﷺ نے فرمایا: ”یہ حرمت کا شہر ہے اور تم کو یہ بھی معلوم ہے کہ یہ کونسا مہینہ ہے؟“ لوگوں نے کہا اللہ اور اس کے رسول زیادہ جانتے ہیں، آپ ﷺ نے فرمایا: ”یہ حرمت کا مہینہ ہے۔“ فرمایا: ”اللہ تعالیٰ نے تمہارا خون، تمہارا مال اور عزت ایک دوسرے پر (ناحق) اس طرح حرام کر دی ہیں جیسے اس دن کی حرمت اس مہینہ اور اس شہر میں ہے۔“ ہشام بن غازی نے کہا کہ مجھے نافع نے ابن عمر رضی اللہ عنہما کے حوالے سے خبر دی کہ رسول

اللہ ﷻ حجۃ الوداع میں دسویں تاریخ کو حمرات کے درمیان کھڑے ہوئے تھے اور فرمایا تھا کہ ”یہ دیکھو (یوم الآخر) حج اکبر کا دن ہے۔“ پھر نبی کریم ﷺ یہ فرمانے لگے: ”اے اللہ! گواہ رہنا۔“ آپ ﷺ نے اس موقع پر چونکہ لوگوں کو رخصت کیا تھا (آپ سمجھ گئے کہ وفات کا زمانہ آن پہنچا) جب سے لوگ اس حج کو حجۃ الوداع کہنے لگے۔

عَنْ ابْنِ عُمَرَ قَالَ: وَقَفَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بَيْنَ الْجَمْرَاتِ فِي الْحَجَّةِ الَّتِي حَجَّ بِهَا، وَقَالَ: ((هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ)) فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: ((اللَّهُمَّ اشْهَدْ)). وَوَدَّعَ النَّاسَ. فَقَالُوا: هَذِهِ حَجَّةُ الْوَدَاعِ. [اطرافہ فی: ۴۴۰، ۴۴۳، ۶۰۶]

۶۱۶۶، ۶۷۸۵، ۶۸۶۸، ۷۰۷۷ | ابو داود:

۱۹۴۵ | ابن ماجہ: ۱۳۰۵۸

تشریح: حج اکبر حج کو کہتے ہیں اور حج اصغر عمرہ کو اور عوام میں جو یہ مشہور ہے کہ نویں تاریخ جمعہ کو آجائے تو وہ حج اکبر ہے، اس کی سند صحیح حدیث سے کچھ نہیں البتہ چند ضعیف حدیثیں اس حج کی زیادہ فضیلت میں وارد ہیں، جس میں نویں تاریخ جمعہ کو آن پڑے۔ بعض نے کہا یوم الحج الاصغر نویں تاریخ کو اور یوم الحج الاکبر دسویں تاریخ کو کہتے ہیں۔ کہتے ہیں کہ ان ہی دنوں میں آپ ﷺ پر سورۃ ﴿اِذَا جَاءَ نَصْرُ اللَّهِ﴾ (۱۱۰/۱) نازل ہوئی اور آپ سمجھ گئے کہ اب دنیا سے روانگی قریب ہے، اب ایسے اجتماع کا موقع نہ مل سکے گا اور بعد میں ایسا ہی ہوا: ”فیہ دلیل لمن یقول ان یوم الحج الاکبر هو یوم النحر۔“ یعنی اس حدیث میں اس شخص کی دلیل موجود ہے جو کہتا ہے کہ حج اکبر کے دن سے مراد دسویں تاریخ ہے بس عوام میں جو مشہور ہے کہ اگر جمعہ کے دن حج واقع ہو تو اسے حج اکبر کہا جاتا ہے، یہ خیال قوی نہیں ہے۔ ”انہ نہ ینفخ فی الخطبة المذكورة علی تعظیم شہر یوم النحر وعلی تعظیم ذی الحجة وعلی تعظیم البلد الحرام۔“ یعنی نبی کریم ﷺ نے اس خطبہ میں یوم الآخر اور ماہ ذی الحجہ اور مکہ المکرمہ کی عظمتوں پر تنبیہ فرمائی کہ امت ان اشیاء مقدسہ کو یاد رکھے اور جو نصاب دہرایا آپ دیئے جا رہے ہیں امت ان کو تابذرا موش نہ کرے۔

باب: منیٰ کی راتوں میں جو لوگ مکہ میں پانی پلاتے

ہیں یا اور کچھ کام کرتے ہیں وہ مکہ میں رہ سکتے ہیں

(۱۷۴۳) ہم سے محمد بن عبید بن میمون نے بیان کیا، انہوں نے کہا کہ ہم سے عیسیٰ بن یونس نے، ان سے عبید اللہ نے، ان سے نافع نے اور ان نے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے اجازت دی۔

بَابُ: هَلْ يَبِيتُ اصْحَابُ السَّقَايَةِ

اَوْ غَيْرُهُمْ بِمَكَّةَ لِيَالِي مَنًى؟

۱۷۴۳ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ بْنِ مَيْمُونٍ حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَخَّصَ النَّبِيُّ ﷺ.

[راجع: ۱۶۳۴]

۱۷۴۴ - ح: وَحَدَّثَنِي يَحْيَى بْنُ مُوسَى، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ أَذِنَ: [راجع: ۱۶۳۴] [مسلم: ۳۱۷۸]

(۱۷۴۳) (دوسری سند) اور ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے محمد بن بکر نے بیان کیا، کہا ہم کو ابن جریج نے خبر دی، انہیں عبید اللہ نے، انہیں نافع نے اور انہیں ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے اجازت دی۔

(۱۷۴۵) اور ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، ان سے ان کے باپ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، کہا کہ مجھ سے نافع نے

۱۷۴۵ - ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنِي

نافع، عَنْ ابْنِ عُمَرَ أَنَّ الْعَبَّاسَ اسْتَأْذَنَ النَّبِيَّ ﷺ لِيَبْنِيَ بِمَكَّةَ لِيَالِي مَنًى، مِنْ أَجْلِ سِقَايَتِهِ، فَأَذِنَ لَهُ. تَابِعَهُ أَبُو أُسَامَةَ وَعُقْبَةُ بْنُ خَالِدٍ وَأَبُو ضَمْرَةَ. [راجع: ۱۶۳۴] [مسلم: ۳۱۷۷]

بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے کہ عباس رضی اللہ عنہ نے نبی کریم ﷺ سے منیٰ کی راتوں میں (حاجیوں) کو پانی پلانے کے لیے مکہ میں رہنے کی اجازت چاہی تو آپ نے ان کو اجازت دے دی۔ اس روایت کی متابعت محمد بن عبد اللہ کے ساتھ ابو اسامہ عقبہ بن خالد اور ابو ضمیرہ نے کی ہے۔

ابوداؤد: ۱۹۵۹؛ ابن ماجہ: ۳۰۶۵

تشریح: معلوم ہوا کہ جس کو کوئی عذر نہ ہو اس کو منیٰ کی راتوں میں منیٰ میں رہنا واجب ہے، شافعیہ اور حنابلہ اور اہل حدیث کا بھی قول ہے اور بعض کے نزدیک یہ واجب نہیں سنت ہے۔ (جدیدی)

”وفی الحديث دليل على وجوب المبيت بمنى وانه من مناسك الحج لان التعبير بالرخصة يقتضى ان مقابلها عزيمة وان الاذن وقع لليلة المذكورة واذ لم توجد او ما فى معناها لم يحصل الاذن وبالجواب قال الجمهور-“ (فتح)

یعنی منیٰ میں رات گزارنا واجب اور مناسک حج سے ہے، جمہور کا یہی قول ہے۔ حضرت عباس رضی اللہ عنہ کو علت مذکورہ کی وجہ سے مکہ میں رات گزارنے کی اجازت ہی دلیل ہے کہ جب ایسی کوئی علت نہ ہو تو منیٰ میں رات گزارنا واجب ہے اور جمہور کا بھی قول ہے۔

بَابُ رَمَى الْجِمَارِ باب: کنکریاں مارنے کا بیان

وَقَالَ جَابِرٌ: رَمَى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ضُحًى، وَرَمَى بَعْدَ ذَلِكَ بَعْدَ الزَّوَالِ.

۱۷۴۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا مُسْعَرٌ، عَنْ وَبَرَةَ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ مَعَ أُرْمِي الْجِمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَارْمِهِ. فَأَعْذْتُ عَلَيْهِ الْمَسْأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتْ الشَّمْسُ رَمَيْنَا. [ابوداؤد: ۱۹۷۲]

اور جابر رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے دوسویں ذی الحجہ کو چاشت کے وقت کنکریاں ماری تھیں اور اس کے بعد کی تاریخوں میں سورج ڈھل جانے پر۔

(۱۷۴۶) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا، ہم سے مسعر نے بیان کیا، ان سے وبرہ نے کہ میں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے پوچھا کہ میں کنکریاں کس وقت ماروں؟ تو آپ نے فرمایا کہ جب تمہارا امام مارے تو تم بھی مارو، لیکن دوبارہ میں نے ان سے یہی مسئلہ پوچھا تو انہوں نے فرمایا کہ ہم انتظار کرتے رہتے اور جب سورج ڈھل جاتا تو کنکریاں مارتے۔

تشریح: افضل وقت کنکریاں مارنے کا یہی ہے کہ یوم النحر کو چاشت کے وقت مارے اور جائز ہے، دسویں شب کی آدھی رات کے بعد سے اور غروب آفتاب تک دسویں تاریخ کو اس کا آخری وقت ہے اور گیارہویں یا بارہویں کو زوال کے بعد مارنا افضل ہے، ظہر کی نماز سے پہلے کنکریاں سات سے کم نہ ہوں، جمہور علما کا بھی قول ہے: ”وفیه دليل على ان السنة ان يرمى الجمار فى غير يوم الاضحى بعد الزوال وبه قال الجمهور-“ (فتح الباری) یعنی اس حدیث میں دلیل ہے کہ دسویں تاریخ کے بعد سنت یہ ہے کہ دسویں یا بارہویں کو زوال کے بعد ہو اور جمہور کا یہی فتویٰ ہے جب امام مارے تم بھی مارو، یہ ہدایت اس لئے فرمائی تاکہ امرائے وقت کی مخالفت کی وجہ سے کوئی تکلیف نہ پہنچ سکے، اگر امام سوچو جو تو ایسے احکام میں مجبوراً ان کی اطاعت کرنی ہے جیسا کہ نماز کے لئے فرمایا کہ ظالم امیر اگر دیر سے پڑھیں تو ان کے ساتھ بھی ادا کر لو اور ان کو نفل قرار دے لو، حضرت عبد اللہ بن عمر رضی اللہ عنہما کے اس دور میں حجاج بن یوسف جیسے سفاک ظالم کا زمانہ تھا اس بنا پر آپ نے ایسا فرمایا، نیک عادل امر کی اطاعت نیک کاموں میں بہر حال فرض ہے اور موجب ثواب ہے اور یہ چیز امرای کے ساتھ خاص نہیں بلکہ نیک امر میں ادنیٰ سے ادنیٰ آدمی کی بھی اطاعت لازم ہے: ”وان كان عبدا حبشيا“ کا بھی مطلب ہے۔

بَابُ رَمَى الْجِمَارِ مِنْ بَطْنِ الْوَادِي

۱۷۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ،
عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ يَزِيدَ، قَالَ: رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي،
فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنَّ نَاسًا يَزْمُونَهَا
مِنْ فَوْقِهَا، فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ هَذَا
مَقَامُ الَّذِي أُتِرْتُ عَلَيْهِ سُورَةُ الْبَقَرَةِ وَقَالَ
عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا
الْأَعْمَشُ بِهِذَا. [اطرافه في: ۱۷۴۸، ۱۷۴۹،
۱۷۵۰] [مسلم: ۳۱۳۱، ۳۱۳۵؛ ابوداود:

۱۹۷۴؛ ترمذی: ۹۰۱؛ نسائی: ۳۰۷۶، ۳۰۷۳؛

ابن ماجه: ۳۰۳۰]

بَابُ رَمَى الْجِمَارِ بِسَبْعِ حَصَيَاتٍ

ذَكَرَهُ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.
۱۷۴۸۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ،
عَنِ الْحَكَمِ، هُوَ ابْنُ عُثَيْبَةَ، عَنْ إِبْرَاهِيمَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ
[بْنِ مَسْعُودٍ] أَنَّهُ أَتَاهُ إِلَى الْجَمْرَةِ الْكُبْرَى
جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنَى عَنْ يَمِينِهِ،
وَرَمَى بِسَبْعٍ، وَقَالَ: هَكَذَا رَمَى الَّذِي أُتِرْتُ
عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ۱۷۴۷]

باب: رمی جمار وادی کے نشیب سے کرنے کا بیان
(۱۷۴۷) محمد بن کثیر نے بیان کیا، کہا کہ ہم کوسفیان ثوری نے خبر دی، انہیں
اعمش نے، انہیں ابراہیم نے اور ان سے عبدالرحمن بن یزید نے بیان کیا
کہ عبداللہ بن مسعود نے وادی کے نشیب (بطن وادی) میں کھڑے ہو کر کنکری
ماری تو میں نے کہا: اے ابو عبدالرحمن! کچھ لوگ تو وادی کے بالائی علاقہ
سے کنکریاں مارتے ہیں، اس کا جواب انہوں نے یہ دیا کہ اس ذات کی قسم!
جس کے سوا کوئی معبود نہیں، یہی (بطن وادی) ان کے کھڑے ہونے کی
جگہ ہے (رمی کرتے وقت) جن پر سورہ بقرہ نازل ہوئی تھی۔ عبداللہ بن
ولید نے بیان کیا کہ ان سے سفیان ثوری نے اور ان سے اعمش نے یہی
حدیث بیان کی۔

باب: رمی جمار سات کنکریوں سے لرنہ

اس کو عبداللہ بن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا ہے۔
(۱۷۴۸) ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان
کیا، ان سے حکم بن عتیہ نے، ان سے ابراہیم غنی نے، ان سے عبدالرحمن
بن یزید نے کہ عبداللہ بن مسعود رضی اللہ عنہ جمرہ کبریٰ کے پاس پہنچے تو کعبہ کو آپ
نے بائیں طرف کیا اور منیٰ کو دائیں طرف پھر سات کنکریوں سے رمی کی اور
فرمایا کہ جن پر سورہ بقرہ نازل ہوئی تھی انہوں نے بھی اسی طرح رمی کی تھی۔
(یعنی رسول اللہ ﷺ)۔

تشریح: حافظ صاحب فرماتے ہیں: "واستدل بهذا الحديث على اشراط رمى الجمارات واحدة واحدة لقوله يكبر مع كل
حصاة وقد قال ﷺ خذوا عني مناسككم وخالف في ذلك عطاء وصاحبه ابو حنيفه فقالا لو رمى السبع دفعة واحدة
اجزاء الخ" (فتح) یعنی اس حدیث سے دلیل لی گئی ہے کہ رمی جمرات میں شرط یہ ہے کہ ایک ایک کنکری الگ الگ پھینکی جانے کے بعد ہر کنکری پر
تکبیر کی جائے، نبی کریم ﷺ نے فرمایا کہ مجھ سے مناسک حج سیکھو اور آپ کا یہی طریقہ تھا کہ آپ ہر کنکری پر تکبیر کہا کرتے تھے۔ مگر عطاء اور آپ
کے صاحب امام ابو حنیفہ رحمہ اللہ نے اس کے خلاف کہا ہے وہ کہتے ہیں کہ سب کنکریوں کا ایک دفعہ ہی ناردینا کافی ہے۔ (مگر یہ قول درست نہیں ہے)۔

بَابُ مَنْ رَمَى جَمْرَةَ الْعُقْبَةِ

باب: اس شخص کے متعلق جس نے جمرہ عقبہ کی رمی

فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ

کی تو بیت اللہ کو اپنی بائیں طرف کیا

(۱۷۴۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے حکم بن عتبہ نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے عبد الرحمن بن یزید نے کہ انہوں نے حضرت عبد اللہ بن مسعود رضی اللہ عنہ کے ساتھ حج کیا انہوں نے دیکھا کہ جمرہ عقبہ کی سات کنکریوں کے ساتھ رمی کے وقت آپ نے بیت اللہ کو اپنی بائیں طرف اور منیٰ کو دائیں طرف کر لیا پھر فرمایا کہ یہی ان کا بھی مقام تھا جن پر سورہ بقرہ نازل ہوئی تھی یعنی نبی کریم ﷺ۔

۱۷۴۹۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، أَنَّهُ حَجَّ مَعَ ابْنِ مَسْعُودٍ فَرَأَى يَرْمِي الْجُمُرَةَ الْكُبْرَى بِسَبْعِ حَصِيَّاتٍ، وَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنَى عَنْ يَمِينِهِ، ثُمَّ قَالَ: هَذَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [راجع: ۱۷۴۷]

تشریح: قسطلانی نے کہا کہ یہ دسویں تاریخ کی رمی ہے گیارہویں بارہویں تاریخ کو اوپر سے مارنا چاہیے اور جمرہ عقبہ جس کو آج کل عوام بڑا شیطان کہتے ہیں چار باتوں میں اور جمرات سے بہتر ہے، ایک تو یہ کہ یوم النحر کو فقط اسی کی رمی ہے دوسرے یہ کہ اس کی رمی چاشت کے وقت ہے، تیسرے یہ کہ شیب میں اس کو مارنا ہے، چوتھے یہ کہ دعا وغیرہ کے لئے اس کے پاس نہیں ٹھہرنا چاہیے اور دوسرے جمروں کے پاس رمی کے بعد ٹھہر کر دعا کرنا مستحب ہے۔ جمرات کی رمی کرنا یہ اس وقت کی یادگار ہے جب کہ حضرت اسماعیل علیہ السلام کو بہکانے کے لئے ان مقامات پر شیطان ظاہر ہوا تھا اور حضرت اسماعیل علیہ السلام کو ارشاد الہی کی تعمیل سے روکنے کی کوشش کی تھی۔ ان تینوں مقامات پر بطور نشان پتھروں کے مینارے سے بنادئے گئے ہیں اور ان ہی پر مقررہ شرائط کے ساتھ کنکریاں مار کر گویا شیطان مردود کو رجم کیا جاتا ہے اور حاجی گویا اس بات کا عہد کرتا ہے کہ وہ شیطان مردود کی مخالفت اور ارشاد الہی کی اطاعت میں جیش جیش رہے گا اور تا عمر اس یادگار کو فراموش نہ کرے اپنے آپ کو ملت ابراہیمی کا سچا پیروکار ثابت کرنے کی کوشش کرے گا۔ جمرہ عقبہ کو جمرہ کبریٰ بھی کہتے ہیں اور یہ جہت مکہ میں منیٰ کی آخری حد پر واقع ہے آپ نے ہجرت کے لئے انصار سے اسی جگہ بیعت لی تھی۔ حضرت عبد اللہ بن مسعود رضی اللہ عنہ جمرہ عقبہ کی رمی سے فارغ ہو کر یہ دعا پڑھا کرتے تھے۔ اللہم اجعلہ حجاً مبروراً وذنباً مغفوراً۔

بَابُ يَكْبُرُ مَعَ كُلِّ حَصَاةٍ

باب: ہر کنکری مارتے وقت اللہ اکبر کہنا چاہیے

اس کو حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بھی نبی کریم ﷺ سے روایت کیا ہے۔

(۱۷۵۰) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے عبد الواحد بن زیاد مصری نے بیان کیا، ان سے سلیمان اعمش نے بیان کیا، کہا کہ میں نے حجاج سے سنا۔ وہ منبر پر سورتوں کا یوں نام لے رہا تھا وہ سورت جس میں بقرہ (گائے) کا ذکر آیا ہے، وہ سورت جس میں آل عمران کا ذکر آیا ہے، وہ سورت جس میں نساء (عورتوں) کا ذکر آیا ہے، اعمش نے کہا میں نے اس کا ذکر حضرت ابراہیم نخعی سے کیا تو انہوں نے فرمایا کہ مجھ سے عبد الرحمن بن یزید نے بیان کیا کہ جب حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے جمرہ عقبہ کی رمی کی تو وہ ان کے ساتھ تھے، اس وقت وہ وادی کے نشیب میں اتر گئے اور جب درخت کے (جو اس وقت وہاں پر تھا) برابر نیچے اس کے سامنے ہو کر سات کنکریوں

قَالَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ: ۱۷۵۰۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ الْحَجَّاجَ، يَقُولُ عَلَى الْمِنْبَرِ: السُّورَةُ الَّتِي تَذَكَّرُ فِيهَا الْبَقَرَةُ، وَالسُّورَةُ الَّتِي تَذَكَّرُ فِيهَا آلُ عِمْرَانَ، وَالسُّورَةُ الَّتِي تَذَكَّرُ فِيهَا النِّسَاءُ قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ يَزِيدَ أَنَّهُ كَانَ مَعَ ابْنِ مَسْعُودٍ حِينَ رَمَى جُمُرَةَ الْعَقَبَةِ، فَاسْتَبَطَنَ الْوَادِي، حَتَّى إِذَا حَادَى بِالشَّجَرَةِ اغْتَرَضَهَا، فَرَمَى بِسَبْعِ

حَصِيَابٌ، يُكَبَّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُنَا وَالَّذِي لَا إِلَهَ غَيْرُهُ قَامَ الَّذِي أَنْزَلْتُ عَلَيْهِ سُورَةَ الْبَقَرَةِ. [راجع: ۱۷۴۷]

سے ری کی ہر کنکری کے ساتھ اللہ اکبر کہتے جاتے تھے۔ پھر فرمایا قسم ہے اس کی جس ذات کے سوا کوئی معبود نہیں یہیں وہ ذات بھی کھڑی ہوئی تھی جس پر سورہ بقرہ نازل ہوئی۔

تشریح: معلوم ہوا کہ کنکری جدا جدا ماری چاہیے اور ہر ایک کے مارتے وقت اللہ اکبر کہنا چاہیے۔ روایت میں حجاج بن یوسف کا ذکر ہے کہ وہ سورتوں کے مجوزہ ناموں کا استعمال چھوڑ کر اضافی ناموں سے ان کا ذکر کرتا تھا جیسا کہ روایت مذکور ہے۔ اس پر حضرت ابراہیم نخعی نے حضرت عبداللہ بن مسعود رضی اللہ عنہ کی اس روایت کا ذکر کیا کہ وہ سورتوں کے مجوزہ نام ہی لیتے تھے اور یہی ہونا چاہیے اس بارے میں حجاج کا خیال درست نہ تھا، امت اسلامیہ میں یہ شخص سفاک بے رحم ظالم کے نام سے مشہور ہے کہ اس نے زندگی میں اللہ جانے کتنے بے گناہوں کا خون ناحق زمین کی گردن پر بہایا ہے اور حدیث میں مطابقت ظاہر ہے: "قال ابن المنیر خص عبد الله سورة البقرة بالذكر لانها التي ذكر الله فيها الرمي فاشار الى ان فعله عليه السلام مبين لمراد كتاب الله تعالى الخ۔" (فتح الباری) یعنی ابن منیر نے کہا کہ عبداللہ بن مسعود رضی اللہ عنہ نے خصوصیت کے ساتھ سورہ بقرہ کا ذکر اس لیے فرمایا کہ اس میں اللہ نے ری کا ذکر فرمایا ہے پس آپ نے اشارہ کیا کہ نبی ﷺ نے اپنے عمل سے کتاب اللہ کی مراد کی تفسیر پیش کر دی گویا یہ بتلایا کہ یہ وہ جگہ ہے جہاں نبی کریم ﷺ پر احکام مناسک کا نزول ہوا۔ اس میں یہاں تنبیہ ہے کہ احکام حج تو قیفی ہیں جس طرح شارع ﷺ نے ان کو بتلایا، اسی طرح ان کی ادائیگی لازم ہے کی بیشی کی کسی کو مجال نہیں ہے۔ واللہ اعلم۔

بَابُ مَنْ رَمَى جَمْرَةَ الْعُقْبَةِ
وَلَمْ يَقِفْ

باب: اس کے متعلق جس نے جمرہ عقبہ کی رمی کی
اور وہاں ٹھہرا نہیں۔

قَالَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ. اس حدیث کو ابن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے روایت کیا ہے۔ (یہ حدیث اگلے باب میں آ رہی ہے)۔

بَابُ إِذَا رَمَى الْجَمْرَتَيْنِ يَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ وَيُسْهَلُ
باب: جب حاجی دونوں جمروں کی رمی کر چکے تو ہموار زمین پر قبلہ رخ کھڑا ہو جائے

۱۷۵۱۔ حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يَرْمِي الْجِمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَابٍ، يُكَبَّرُ عَلَى إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّى يُسْهَلَ فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ فَيَقُومُ طَوِيلًا، وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْوُسْطَى، ثُمَّ يَأْخُذُ ذَاتَ الشِّمَالِ فَيُسْهَلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُو وَيَرْفَعُ يَدَيْهِ، وَيَقُومُ طَوِيلًا، ثُمَّ

(۱۷۵۱) ہم سے عثمان بن ابی شیبہ نے بیان کیا، انہوں نے کہا کہ ہم سے طلحہ بن یحییٰ نے بیان کیا، ان سے یونس نے زہری سے بیان کیا، ان سے سالم نے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما پہلے جمرہ کی رمی سات کنکریوں کے ساتھ کرتے اور ہر کنکری پر اللہ اکبر کہتے تھے، پھر آگے بڑھتے اور ایک نرم ہموار زمین پر پہنچ کر قبلہ رخ کھڑے ہو جاتے اسی طرح دیر تک کھڑے دونوں ہاتھ اٹھا کر دعا کرتے، پھر جمرہ وسطیٰ کی رمی کرتے، پھر بائیں طرف بڑھتے اور ایک ہموار زمین پر قبلہ رخ ہو کر کھڑے ہو جاتے، یہاں بھی دیر تک کھڑے کھڑے دونوں ہاتھ اٹھا کر دعائیں کرتے رہتے، اس کے بعد والے نشیب سے جمرہ عقبہ کی رمی کرتے اس کے بعد آپ کھڑے نہ ہوتے

يَزِمِي جَمْرَةَ ذَاتِ الْعَقْبَةِ مِنْ بَطْنِ الْوَادِي، بلكہ واپس چلے آتے اور فرماتے کہ میں نے نبی کریم ﷺ کو اسی طرح
وَلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ وَيَقُولُ: هَكَذَا کرتے دیکھا تھا۔
رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ. [طرفاء فی: ۱۷۵۲،

[۱۷۵۲] [نسائی: ۱۳۰۸۳، ابن ماجہ: ۳۰۳۴]

تشریح: یہ آخری رمی گیارہویں تاریخ میں سب سے پہلے رمی جمرہ کی ہے یہ جمرہ مسجد خیف سے قریب پڑتا ہے یہاں نہ کھڑا ہونا ہے نہ دعا کرنا، ایسے
مواقع پر عقل کا دخل نہیں ہے، صرف شارع غایب کی ابتاع ضروری ہے۔ ایمان اور اطاعت اسی کا نام ہے جہاں جو کام مقول ہوا ہے وہاں وہی کام سر
انجام دینا چاہیے اور اپنی ناقص عقل کا دخل ہرگز ہرگز نہ ہونا چاہیے۔

بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ جَمْرَةِ الدُّنْيَا وَالْوُسْطَى

باب: پہلے اور دوسرے جمرہ کے پاس جا کر دعا کے لیے ہاتھ اٹھانا

تشریح: جمہور علماء کے نزدیک ہاتھ اٹھا کر جمرہ اولیٰ اور جمرہ وسطیٰ کے پاس دعا مانگنا مستحب ہے، ابن قدامہ نے کہا کہ میں نے اس میں کسی کا اختلاف
نہیں پایا مگر امام مالک سے اس کے خلاف مقول ہے۔ "قال ابن المنذر لا أعلم أحداً أنكر رفع اليدين في الدعاء عند الجمرات إلا
ما حكاه ابن القاسم عن مالك انتهى۔" (فتح)

۱۷۵۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي
أَخِي، عَنْ سُلَيْمَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ،
عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ،
أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو كَانَ يَزِمِي الْجَمْرَةَ الدُّنْيَا
بِسَبْعِ حَصَبَاتٍ، يَكْبُرُ عَلَى إِنْثَرِ كُلِّ حَصَاةٍ،
ثُمَّ يَتَقَدَّمُ فَيَسْهَلُ، فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ
فَيَأْمَأُ طَوِيلًا، فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَزِمِي
الْجَمْرَةَ الْوُسْطَى كَذَلِكَ، فَيَأْخُذُ ذَاتَ الشَّامِلِ
فَيَسْهَلُ، وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ فَيَأْمَأُ طَوِيلًا،
فَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَزِمِي الْجَمْرَةَ ذَاتَ
الْعَقْبَةِ مِنْ بَطْنِ الْوَادِي، وَلَا يَقِفُ عِنْدَهَا،
وَيَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

(۱۷۵۲) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ مجھ
سے میرے بھائی (عبد الحمید) نے بیان کیا، ان سے سلیمان نے بیان کیا،
ان سے یونس بن یزید نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان
سے سالم بن عبد اللہ نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما پہلے جمرہ کی رمی
سات کنکریوں کے ساتھ کرتے اور ہر کنکری پر اللہ اکبر کہتے تھے، اس کے
بعد آگے بڑھتے اور ایک نرم ہموار زمین پر قبلہ رخ کھڑے ہو جاتے،
دعا میں کرتے رہتے اور دونوں ہاتھوں کو اٹھاتے پھر جمرہ وسطیٰ کی رمی بھی
اسی طرح کرتے اور بائیں طرف آگے بڑھ کر ایک نرم زمین پر قبلہ رخ
کھڑے ہو جاتے، بہت دیر تک اسی طرح کھڑے ہو کر دعا میں کرتے
رہتے، پھر جمرہ عقبہ کی رمی بطن وادی سے کرتے لیکن وہاں ٹھہرتے نہیں
تھے، آپ فرماتے تھے کہ میں نے رسول اللہ ﷺ کو اسی طرح کرتے
دیکھا ہے۔

[راجع: ۱۷۵۱]

تشریح: یہ حدیث کی جگہ نقل ہوئی ہے اور اس سے مجتہد مطلق امام بخاری رحمہ اللہ نے بہت سے مسائل کا اخراج فرمایا ہے جو آپ کے تفقہ کی دلیل ہے
ان لوگوں پر بے حد افسوس جو ایسے فقہ اعظم فاضل مکرّم امام معظم رحمہ اللہ کی شان میں تنقیص کرتے ہوئے آپ کی قناعت اور درایت کا انکار کرتے ہیں

اور آپ کو محض ناقل مطلق کہہ کر اپنی ناگہمی یا تعصب باطنی کا ثبوت دیتے ہیں۔ بعض علمائے احناف کا رویہ اس بارے میں انتہائی تکلیف دہ ہے جو محدثین کرام خصوصاً امام بخاری رحمہ اللہ کی شان میں اپنی زبان بے لگام چلا کر خود ائمہ دین مجتہدین کی تنقیص کرتے ہیں۔ امام بخاری رحمہ اللہ کو اللہ پاک نے جو مقام عظمت عطا فرمایا ہے وہ ایسی دایہ جانی باتوں سے گریزا نہیں جاسکتا ہاں ایسے کور باطن نام نہاد علما کی نشان دہی ضرور کر دیتا ہے۔

بَابُ الدُّعَاءِ عِنْدَ الْجَمْرَتَيْنِ

باب: دونوں جمروں (جمرة اولیٰ اور جمرة وسطیٰ) کے

پاس دعا کرنے کا بیان

(۱۷۵۳) اور محمد بن بشار نے کہا کہ ہم سے عثمان بن عمر نے بیان کیا، انہیں یونس نے خبر دی اور انہیں زہری نے کہ رسول کریم ﷺ جب اس جمرہ کی رمی کرتے جو منیٰ کی مسجد کے نزدیک ہے تو سات کنکریوں سے رمی کرتے اور ہر کنکری کے ساتھ تکبیر کہتے، پھر آگے بڑھتے اور قبلہ رخ کھڑے ہو کر دونوں ہاتھ اٹھا کر دعائیں کرتے تھے پھر یہاں آپ ﷺ بہت دیر تک کھڑے رہتے تھے پھر جمرہ ثانیہ (وسطیٰ) کے پاس آتے یہاں بھی سات کنکریوں سے رمی کرتے اور ہر کنکری کے ساتھ اللہ اکبر کہتے، پھر بائیں طرف نالے کے قریب اتر جاتے اور وہاں بھی قبلہ رخ کھڑے ہوتے اور ہاتھوں کو اٹھا کر دعا کرتے رہتے، پھر جمرہ عقبہ کے پاس آتے اور یہاں بھی سات کنکریوں سے رمی کرتے اور ہر کنکری کے ساتھ اللہ اکبر کہتے، اس کے بعد واپس ہو جاتے یہاں آپ دعا کے لیے ٹھہرتے نہیں تھے۔ زہری نے کہا کہ میں نے سالم سے سنا وہ بھی اسی طرح اپنے والد (ابن عمر رضی اللہ عنہما) سے نبی کریم ﷺ کی حدیث بیان کرتے تھے اور یہ کہ حضرت عبداللہ بن عمر رضی اللہ عنہما خود بھی اسی طرح کیا کرتے تھے۔

۱۷۵۳۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَمَى الْجَمْرَةَ النَّبِيَّ تَلَى مَسْجِدَ مِنَى بِرَمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ تَقْدَمُ أَمَامَهَا فَوَقَفَ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو، وَكَانَ يُطِيلُ الْوُقُوفَ، ثُمَّ يَأْتِي الْجَمْرَةَ الثَّانِيَةَ، فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ يَنْحَدِرُ ذَاتَ الشَّمَالِ مِمَّا يَلِي الْوَادِي، فَيَقِفُ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو، ثُمَّ يَأْتِي الْجَمْرَةَ النَّبِيَّ عِنْدَ الْعَقْبَةِ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ، ثُمَّ يَنْصَرِفُ وَلَا يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ بِمِثْلِ هَذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. [راجع: ۱۷۵۱]

تشریح: حافظ صاحب فرماتے ہیں: "وفی الحدیث مشروعیۃ التکبیر عند رمی کل حصاة وقد اجمعوا علی ان من ترکہ لا یلزمہ شیء الا الثوری فقال یطعم وإن جبرہ بدم احب الی وعلی الرمی بسبع وقد تقدم ما فیہ وعلی استقبال القبلة بعد الرمی والقیام طویلا وقد وقع تفسیره فیما رواه ابن ابی شیبۃ باسناد صحیح عن عطاء کان ابن عمر یقوم عند الجمرتین مقدار ما یقرأ سورة البقرة وفیہ التباعد من موضع الرمی عند القیام للدعاء حتی لا یصیب رمی غیرہ وفیہ مشروعیۃ ریع الیلین فی الدعاء وترك الدعاء والقیام عند جمرۃ العقبۃ" (فتح الباری)

یعنی اس حدیث میں ہر کنکری کو مارتے وقت تکبیر کہنے کی مشروعیت کا ذکر ہے اور اس پر اجماع ہے کہ اگر کسی نے اسے ترک کر دیا تو اس پر کچھ لازم نہیں آئے گا مگر ثوری کہتے ہیں کہ وہ مسکینوں کو کھانا کھلائے گا اور اگر دم دے تو زیادہ بہتر ہے اور اس حدیث سے یہ بھی معلوم ہوا کہ سات کنکریوں

سے رمی کرنا شروع ہے اور یہ کہ رمی کے بعد قبلہ رخ ہو کر کافی دیر تک کھڑے کھڑے دعا مانگنا بھی مشروع ہے۔ یہاں تک کہ حضرت عبداللہ بن عمر رضی اللہ عنہما جمرتین کے نزدیک اتنی دیر تک قیام فرماتے جتنی دیر میں سورہ بقرہ ختم کی جاتی ہے۔ اس حدیث سے یہ بھی معلوم ہوا کہ مقام رمی سے زرا دور ہو کر دعا کے لیے قیام کرنا مشروع ہے تاکہ کسی کی کنکری اس کو نہ لگ سکے اور اس حدیث سے یہ بھی معلوم ہوا کہ اس وقت دعاؤں میں ہاتھ اٹھانا بھی مشروع ہے۔ اور یہ بھی کہ جمرہ عقبہ کے پاس نہ تو قیام کرنا ہے نہ دعا کرنا وہاں سے کنکریاں مارتے ہی واپس ہو جانا چاہیے۔

مزید ہدایات: گیارہ ذی الحجہ تک یہ تاریخیں ایام تشریق کہلاتی ہیں، طواف افاضہ جو دس کو کیا ہے اس کے بعد سے تاریخوں میں منی کے میدان میں مستقل پڑاؤ رکھنا چاہیے۔ یہ دن کھانے پینے کے ہیں، ان میں روزہ بھی منع ہے۔ ان دنوں میں ہر روز زوال کے بعد ظہر کی نماز سے پہلے تینوں شیطانوں کو کنکریاں ماریں ہوں گی جیسا کہ حضرت عائشہ رضی اللہ عنہا روایت کرتی ہیں:

”قالت افاض رسول الله ﷺ من آخر يومه حين صلى الظهر ثم رجع الى منى فمكث بها ليلتي الايام التشریق۔ يرمى الجمره اذا زالت الشمس كل جمره بسبع حصيات يكبر مع كل حصاة ويقف عند الاولى والثانية فيطيل القيام وينفزع ويرمي الثالثة فلا يقف عندها۔“ (رواه ابو داود)

یعنی نبی کریم ﷺ ظہر کی نماز تک طواف افاضہ سے فارغ ہو گئے پھر آپ منی واپس تشریف لے گئے اور ایام تشریق میں آپ نے منی میں ہی شب کو قیام فرمایا۔ زوال شمس کے بعد آپ روزانہ رمی جمار کرتے ہر جمرہ پر سات سات کنکریاں مارتے اور ہر کنکری پر نعرہ بکبیر بلند کرتے۔ جمرہ اولیٰ جمرہ ثانیہ کے پاس بہت دیر تک آپ قیام فرماتے اور باری تعالیٰ کے سامنے گریہ و زاری فرماتے۔ جمرہ ثالثہ پر کنکری مارتے وقت یہاں قیام نہیں فرماتے تھے۔ پس تیرہ ذی الحجہ کے وقت زوال تک منی میں رہنا ہوگا۔ ان ایام میں بکبیرات بھی پڑھنی ضروری ہیں، کنکریاں بعد نماز ظہر بھی ماری جاسکتی ہیں۔

رمی جمار کیا ہے؟ کنکریاں مارنا، صفاء و مروہ کی سعی کرنا، یہ عمل ذکر اللہ کو قائم رکھنے کے لیے ہیں جیسا کہ ترمذی میں حضرت عائشہ رضی اللہ عنہا سے مرفوعاً مروی ہے۔ کنکریاں مارنا شیطان کو رجم کرنا ہے، یہ حضرت ابراہیم علیہ السلام کی سنت کی پیروی ہے آپ جب مناسک حج ادا کر چکے تو جمرہ عقبہ پر آپ کے سامنے شیطان آیا آپ نے اس پر سات کنکریاں ماریں جس سے وہ زمین میں دھسنے لگا۔ پھر جمرہ ثانیہ پر وہ آپ کے سامنے آیا تو آپ نے وہاں بھی سات کنکریاں ماریں جس سے وہ زمین میں دھسنے لگا۔ پھر جمرہ ثالثہ پر آپ کے سامنے آیا تو بھی آپ نے سات کنکریاں ماریں جس سے وہ زمین میں دھسنے لگا۔ یہ اسی واقعہ کی یادگار ہیں۔

کنکریاں مارنے سے مہلک ترین گناہوں میں سے ایک گناہ معاف ہوتا ہے نیز کنکریاں مارنے والے کے لیے قیامت کے روز وہ کنکری باعث روشنی ہوگی۔ جو کنکریاں باری تعالیٰ کے دربار میں درجہ قبولیت کو پہنچتی ہیں۔ وہ وہاں سے اٹھ جاتی ہیں اگر یہ بات نہ ہوتی تو پہاڑوں کے ڈھیر لگ جاتے (مشکوٰۃ جمع الروائد) اب ہر سہ جمرات کی تفصیل علیحدہ علیحدہ لکھی جاتی ہے:

جمرہ اولیٰ: یہ پہلا منارہ ہے جس کو پہلا شیطان کہا جاتا ہے۔ یہ مسجد خیف کی طرف بازار میں ہے گیارہ تاریخ کو اسی سے کنکریاں ماریں شروع کریں، کنکریاں مارتے وقت قبلہ شریف کو بائیں طرف اور منی وائیں ہاتھ کرنا چاہیے۔ اللہ اکبر کہہ کر ایک ایک کنکری پیچھے بتلائے طریقے سے پھینکیں۔ جب ساتوں کنکریاں مار چکیں تو قبلہ کی طرف چند قدم بڑھ جائیں اور قبلہ رخ ہو کر دونوں ہاتھ اٹھا کر تسبیح، تحمید، تہلیل و بکبیر پکاریں اور خوب دعائیں مانگیں۔ سنت طریقہ یہ ہے کہ اتنی دیر تک یہاں دعائیں اور ذکر و اذکار کریں جتنی دیر سورہ بقرہ کی تلاوت میں لگتی ہے اتنا نہ ہو سکے تو جو کچھ ہو سکے اس کو غنیمت جانیں۔

جمرہ وسطیٰ: یہ درمیانی منارہ ہے جس طرح جمرہ اولیٰ کو کنکریاں ماریں تھیں اسی طرح اس کو بھی ماریں اور چند قدم بائیں طرف ہٹ کر شیب میں قبلہ رو کھڑے ہو کر مثل سابق کے دعائیں مانگیں اور بقدر تلاوت سورہ بقرہ کے حمد و ثنائے الہی میں مشغول رہیں۔ (بخاری)

حج اور عمرے کے مسائل کا بیان

جرمہ عقبی: یہ ستارہ بیت اللہ کی جانب ہے اس کو بڑے شیطان کے نام سے پکارا جاتا ہے۔ اس کو بھی اسی طرح کنکریاں ماریں۔ ہاں اس کو کنکریاں مار کر یہاں ٹھہرنا نہیں چاہیے اور نہ یہاں ذکر واذکار اور دعائیں ہونی چاہئیں۔ (بخاری)

یہ تیرہ ذی الحجہ کے زوال تک کا پروگرام ہے یعنی ۱۳ کی زوال تک مٹی میں رہ کر روزانہ وقت مقررہ پر رمی جمار کرنا چاہیے ہاں ضرورت مندوں مثلاً: اونٹ چرانے والوں اور آب زمزم کے خادموں اور ضروری کام کاج کرنے والوں کے لئے اجازت ہے کہ گیارہ تاریخ ہی کو گیارہ کے ساتھ بارہ تاریخ کی بھی اکٹھی چودہ کنکریاں مار کر چلے جائیں، پھر تیرہ کو تیرہ کی کنکریاں مار کر مٹی سے رخصت ہونا چاہیے اگر کوئی بارہ ہی کو ۱۳ کی بھی مار کر مٹی سے رخصت ہو جائے تو درجہ جواز میں ہے مگر بہتر نہیں ہے۔ دوران قیام مٹی میں نماز باجماعت مسجد خیف میں ادا کرنی چاہیے یہاں نماز جمع نہیں کر سکتے ہاں قصر کر سکتے ہیں۔

جرموں کے پاس والی مسجد کی داخلی اور ان کا طواف کرنا بدعت ہے، مٹی سے شیر ہویں تاریخ کو زوال کے بعد تینوں شیطانوں کو کنکریاں مار کر مکہ شریف کو واپسی ہے، کنکریاں مارتے ہوئے سیدھے وادی حصب کو چلے جائیں یہ مکہ شریف کے قریب ایک گھاٹی ہے جو ایک سنگریزہ زمین ہے حصب الطلع اور بطحا اور خیف بنی کنانہ بھی اسی کے نام ہیں، یہاں اتر کر نماز ظہر، عصر، مغرب اور عشاء ادا کریں اور سو رہیں۔ صبح سویرے مکہ شریف میں ۱۳ کی فجر کے بعد داخل ہوں۔ رسول اللہ ﷺ نے ایسا ہی کیا تھا اگر کوئی اس وادی میں نہ ٹھہرے تو بھی کوئی حرج نہیں ہے، مگر سنت سے محرومی رہے گی یہاں ٹھہرنا ارکان حج میں سے نہیں ہے لیکن ہماری کوشش ہمیشہ یہ ہونی چاہیے جہاں تک ہو سکے سنت ترک نہ ہو، جیسا کہ ایک شاعر فرماتے ہیں:

ملک سنت پہ اے سالک چلا جا بے دھڑک ☆ جنت الفردوس کو سیدھی گئی ہے یہ سڑک

بَابُ الطَّيْبِ بَعْدَ رَمِي الْجِمَارِ

باب: رمی جمار کے بعد خوشبو لگانا اور طواف الزیارہ

وَالْحَلْقُ قَبْلَ الْإِقَاضَةِ

سے پہلے سر منڈانا

تشریح: امام بخاری رحمہ اللہ نے باب کی حدیث سے یہ مضمون اس طرح پر نکالا کہ دوسری روایت سے یہ ثابت ہے کہ آپ جب مزدلفہ سے لوٹے تو حضرت عائشہ رضی اللہ عنہا آپ کے ساتھ نہ تھیں اور یہ بھی ثابت ہے کہ آپ جرمہ عقبہ کی رمی تک سوار رہے۔ پس لامحالہ انہوں نے رمی کے بعد آپ کے خوشبو لگائی ہوگی۔ جمہور علما کا یہی قول ہے کہ رمی اور طلق کے بعد خوشبو وغیرہ اور ملے ہوئے کپڑے درست ہو جاتے ہیں صرف عورتوں سے محبت کرنا درست نہیں ہوتا، طواف الزیارہ کے بعد وہ بھی درست ہو جاتا ہے۔ بیہقی نے یہ مضمون مرفوعاً روایت کیا ہے گو وہ حدیث ضعیف ہے اور نسائی کی حدیث یوں ہے: "اذا رمی الجمرۃ فقد حل لہ کل شیء الا النساء۔" یعنی جب تم جرمہ عقبہ کی رمی سے فارغ ہو گئے گواہ عورتوں کے سوا ہر چیز تمہارے لئے حلال ہو گئی۔

۱۷۵۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، وَكَانَ أَفْضَلُ أَهْلِ زَمَانِهِ أَنَّهُ سَمِعَ أَبَاهُ وَكَانَ أَفْضَلُ أَهْلِ زَمَانِهِ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: طَبِيتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ هَاتَيْنِ جَيْنَ أَحْرَمَ، وَلِجِلِّهِ جَيْنَ أَحَلَّ، قَبْلَ أَنْ يَطُوفَ. وَبَسَطَتْ يَدَيْهَا. [راجع: ۱۵۳۹]

۱۷۵۳۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبد الرحمن بن قاسم نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے سنا، وہ فرماتی تھیں کہ میں نے خود اپنے ہاتھوں سے رسول اللہ ﷺ کے، جب آپ نے احرام باندھنا چاہا، خوشبو لگائی تھی اس طرح احرام کھولتے وقت بھی جب آپ نے طواف الزیارہ سے پہلے احرام کھولنا چاہا تھا (آپ نے ہاتھ پھیلا کر خوشبو لگانے کی کیفیت بتائی)۔

بَابُ طَوَافِ الْوُدَاعِ

باب: طواف وداع کا بیان

تشریح: اس کو طواف الصدر بھی کہتے ہیں اکثر علما کے نزدیک یہ طواف واجب ہے اور امام مالک وغیرہ اس کو سنت کہتے ہیں مگر صحیح حدیث سے یہ ثابت ہے کہ حیض نفاس کے عذر سے اس کا ترک کر دینا اور وطن کو چلے جانا جائز ہے۔

۱۷۵۵۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سَفْيَانٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ النَّاسُ أَنْ يَكُونُوا آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خَفَّفَ عَنِ الْحَائِضِ. (ہم سے مسدد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابن طاؤس نے، ان سے ابن عباس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ لوگوں کو اس کا حکم تھا کہ ان کا آخری وقت بیت اللہ کے ساتھ ہو (یعنی طواف وداع کریں) البتہ حائضہ سے یہ معاف ہو گیا تھا۔ [راجع: ۳۲۹])

تشریح: کہتے ہیں کہ حضرت عبداللہ بن عمر رضی اللہ عنہما کا فتویٰ حائضہ اور نفاس والی عورتوں کے متعلق پہلے یہ تھا کہ وہ حیض اور نفاس کا خون بند ہونے تک انتظار کریں اور پاک ہونے پر طواف وداع کر کے رخصت ہوں، مگر جب ان کو نبی کریم ﷺ کی یہ حدیث معلوم ہوئی تو انہوں نے اپنے اس مسلک سے رجوع کر لیا۔ اس سے ثابت ہوا کہ صحابہ کرام رضی اللہ عنہم کا عام دستور العمل یہی تھا کہ وہ حدیث صحیح کے سامنے اپنے خیالات کو چھوڑ دیا کرتے تھے اور اپنے مسلک سے رجوع کر لیا کرتے تھے، نہ جیسا کہ بعد کے مقلدین چاہدین کا دستور بن گیا ہے کہ حدیث صحیح جو ان کے مرمومہ مسلک کے خلاف ہو اسے بڑی بے باکی کے ساتھ رد کر دیتے ہیں اور اپنے مرمومہ امام کے قول کو ہر حالت میں ترجیح دیتے ہیں۔ آیت کریمہ: ﴿لَا تَقْبَلُوا لَهُمْ جُزَاءً﴾ وَرُفْعَتُهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ (۹/التوبہ: ۳۱) کے مصداق درحقیقت یہی لوگ ہیں جن کے بارے میں حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے فرمایا ہے کہ احادیث صحیحہ کو رد کر کے اپنے امام کے قول کو ترجیح دینے والے اس دن کیا جواب دیں گے جس دن دربار الہی میں پیشی ہوگی۔ (حجۃ اللہ الباقیہ)

۱۷۵۶۔ حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ رَقَدَ رَقْدَةً بِالْمَحْصَبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ. تَابَعَهُ الْكَلْبِيُّ قَالَ: حَدَّثَنِي خَالِدٌ، عَنْ سَعِيدٍ، هُوَ ابْنُ أَبِي هِلَالٍ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ عَنِ النَّبِيِّ ﷺ. [طرفہ فی: ۱۷۶۴]

۱۷۵۶۔ (ہم سے اصبح بن فرج نے بیان کیا، انہوں نے کہا کہ ہم کو ابن وہب نے خبر دی، انہیں عمرو بن حارث نے، انہیں قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ظہر، عصر، مغرب اور عشاء پڑھی، پھر تھوڑی دیر محصب میں سو رہے، اس کے بعد سوار ہو کر بیت اللہ تشریف لے گئے اور وہاں طواف زیارہ عمرو بن حارث کے ساتھ کیا۔ اس روایت کی متابعت لیث نے کی ہے۔ ان سے خالد نے بیان کیا، ان سے سعید نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کیا ہے۔

باب: اگر طواف افاضہ کے بعد عورت حائضہ

ہو جائے؟

بَابُ: إِذَا حَاضَتِ الْمَرْأَةُ بَعْدَ مَا أَفَاضَتْ

مَا أَفَاضَتْ

۱۷۵۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ صَفِيَّةَ بِنْتُ حَبِيبٍ، زَوْجَ النَّبِيِّ ﷺ حَاضَتْ، فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «أَحَابِسْتُنَا هِي» قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ. قَالَ: «(فَلَا إِذْنَ)». (راجع: ۲۹۴)

(۱۷۵۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہمیں امام مالک نے خبر دی، انہیں عبد الرحمن بن قاسم نے، انہیں ان کے والد نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ کی زوجہ مطہرہ صفیہ بنت حبیبہ (حجۃ الوداع کے موقع پر) حاضرہ ہو گئیں تو میں نے اس کا ذکر رسول اللہ ﷺ سے کیا، آپ نے فرمایا کہ ”پھر تو یہ ہمیں روکیں گی۔“ لوگوں نے کہا کہ انہوں نے طواف افاضہ کر لیا ہے، تو آپ نے فرمایا: ”پھر کوئی فکر نہیں۔“

تشریح: یہاں یہ اشکال پیدا ہوتا ہے کہ ایک روایت میں پہلے گزر چکا ہے کہ نبی کریم ﷺ نے حضرت صفیہ رضی اللہ عنہا سے محبت کرنی چاہی تو حضرت عائشہ رضی اللہ عنہا نے عرض کیا کہ وہ حاضرہ ہیں پس اگر آپ کو یہ معلوم نہ تھا کہ وہ طواف الزیارہ کر چکی ہیں، جیسے اس روایت سے لگتا ہے تو پھر آپ نے ان سے محبت کرنے کا ارادہ کیونکر کیا اور اس کا جواب یہ ہے کہ محبت کا قصد کرتے وقت یہ سمجھے ہوں گے کہ اور بیویوں کے ساتھ وہ بھی طواف الزیارہ کر چکی ہیں کیونکہ آپ نے سب بیویوں کو طواف کا اذن دیا تھا اور چلتے وقت آپ کو اس کا خیال نہ رہا یا آپ کو یہ خیال آیا کہ شاید طواف الزیارہ سے پہلے ان کو حیض آیا تھا تو انہوں نے طواف الزیارہ بھی نہیں کیا۔ (وحیدی) بہر حال اس صورت میں ہر دو احادیث میں تطبیق ہو جاتی ہے، احادیث صحیحہ مختلفہ میں ایسی صورت تطبیق دینا ہی مناسب ہے نہ کہ ان کو رد کرنے کی کوشش کرنا جیسا کہ آج کل منکرین احادیث سے اپنی ناقص عقل کے تحت احادیث کو پرکھنا چاہتے ہیں ان کی عقلوں پر اللہ کی مار ہو کہ یہ کلام رسول اللہ ﷺ کی گہرائیوں کو سمجھنے سے اپنے کو قاصر پار ضلالت و غیوایت کا یہ خطرناک راستہ اختیار کرتے ہیں۔ اس شک و شبہ کے لئے ایک ذرہ برابر بھی مجاہد نہیں ہے کہ احادیث صحیحہ کا انکار کرنا، قرآن مجید کا انکار کرنا ہے، بلکہ اسلام اور اس جامع شریعت کا انکار کرنا ہے، اس حقیقت کے بعد منکرین حدیث کو اگر دائرہ اسلام اور دزمہ اہل ایمان سے قطعاً خارج قرار دیا جائے تو یہ فیصلہ عین حق و بجا ہے۔ واللہ علی ما نقول وکیل۔

۱۷۵۸، ۱۷۵۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، أَنَّ أَهْلَ الْمَدِينَةِ، سَأَلُوا ابْنَ عَبَّاسٍ عَنْ امْرَأَةٍ طَافَتْ ثُمَّ حَاضَتْ، قَالَ لَهُمْ: تَنْفِرُ. قَالُوا: لَا نَأْخُذُ بِقَوْلِكَ وَنَذَعُ قَوْلَ زَيْدٍ. قَالَ: إِذَا قَدِمْتُمْ الْمَدِينَةَ فَاسْأَلُوا. فَقَدِمُوا الْمَدِينَةَ فَسَأَلُوا، فَكَانَ يَمِينٌ سَأَلُوا أُمَّ سُلَيْمٍ، فَذَكَرَتْ حَدِيثَ صَفِيَّةَ. رَوَاهُ خَالِدٌ وَتَنَادَةُ عَنْ عِكْرِمَةَ.

(۱۷۵۸، ۵۹) ہم سے ابو النعمان نے بیان کیا، ان سے ایوب نے، ان سے عکرمہ نے کہ مدینہ کے لوگوں نے ابن عباس رضی اللہ عنہما سے ایک عورت کے متعلق پوچھا کہ جو طواف کرنے کے بعد حاضرہ ہو گئی تھیں۔ آپ نے انہیں بتایا کہ (انہیں ٹھہرنے کی ضرورت نہیں بلکہ) چلی جائیں۔ لیکن پوچھنے والوں نے کہا ہم ایسا نہیں کریں گے کہ آپ کی بات پر عمل تو کریں اور زید بن ثابت رضی اللہ عنہ کی بات چھوڑ دیں، ابن عباس رضی اللہ عنہما نے فرمایا کہ جب تم مدینہ پہنچ جاؤ تو یہ مسئلہ وہاں (اکابر صحابہ رضی اللہ عنہم سے) پوچھنا۔ چنانچہ جب یہ لوگ مدینہ آئے تو پوچھا، جن اکابر سے پوچھا گیا تھا ان میں ام سلمہ رضی اللہ عنہا بھی تھیں اور انہوں نے (ان کے جواب میں وہی) صفیہ رضی اللہ عنہا کی حدیث بیان کی اس حدیث کو خالد اور تنادہ نے بھی عکرمہ سے روایت کیا ہے۔

۱۷۶۰۔ حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ

(۱۷۶۰) ہم سے مسلم نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے ابن طاووس نے بیان کیا، ان سے ان کے باپ نے اور ان سے

قَالَ: رُخْصَ لِلْحَائِضِ أَنْ تَتَغَيَّرَ إِذَا أَقَاضَتْ. ابن عباس رضی اللہ عنہما نے بیان کیا کہ عورت کو اس کی اجازت ہے کہ اگر وہ طواف افاضہ (طواف زیارت) کر چکی ہو اور پھر (طواف وداع سے پہلے) حیض آجائے تو (اپنے گھر) واپس چلی جائے۔ [راجع: ۳۲۹]

۱۷۶۱۔ قَالَ: وَسَمِعْتُ ابْنَ عَمَرَ، يَقُولُ: إِنَّمَا لَا تَتَغَيَّرُ. ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ لَهُنَّ. [راجع: ۳۳۰]

(۱۷۶۱) کہا میں نے ابن عمر رضی اللہ عنہما کو کہتے سنا کہ اس عورت کے لیے واپس نہیں۔ اس کے بعد میں نے ان سے سنا آپ فرماتے تھے کہ نبی کریم ﷺ نے عورتوں کو اس کی اجازت دی ہے۔

تشریح: ایسی معذور عورتوں کے لئے طواف وداع معاف ہے، اور وہ اس کے بغیر اپنے وطن لوٹ سکتی ہیں۔

۱۷۶۲۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنُصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا نَرَى إِلَّا الْحَجَّ، فَقَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يَحِلَّ وَكَانَ مَعَهُ الْهَذْيُ، فَطَافَ مَنْ كَانَ مَعَهُ مِنْ نِسَائِهِ وَأَصْحَابِهِ، وَحَلَّ مِنْهُمْ مَنْ لَمْ يَكُنْ مَعَهُ الْهَذْيُ، فَحَاضَتْ هِيَ، فَسَكَنَّا مَنَاسِكَنَا مِنْ حَجِّنَا، فَلَمَّا كَانَتْ لَيْلَةُ الْحَضَّةِ لَيْلَةُ الْفَرِّ، قَالَتْ: يَا رَسُولَ اللَّهِ كُلُّ أَصْحَابِكَ يَرْجِعُ بِحَجٍّ وَعُمْرَةٍ غَيْرِي. قَالَ: ((مَا كُنْتُ تَطُوفِينَ بِالْبَيْتِ لِيَاكُمَا قَدِمْنَا)). قُلْتُ: بَلَى. قَالَ: ((فَاخْرُجِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ فَأَهْلِي بِعُمْرَةٍ، وَمَوْعِدُكَ مَكَانٌ كَذَا وَكَذَا)).

(۱۷۶۲) ہم سے ابو النعمان نے بیان کیا، کہا کہ ہم سے ابو عوانہ نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نخعی نے، ان سے اسود نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ نکلے، ہماری نیت حج کے سوا اور کچھ نہ تھی۔ پھر جب نبی کریم ﷺ (مکہ) پہنچے تو آپ نے بیت اللہ کا طواف اور صفا اور مروہ کی سعی کی، لیکن آپ نے احرام نہیں کھولا کیونکہ آپ کے ساتھ قربانی تھی آپ کے ساتھ آپ کی بیویوں نے اور دیگر اصحاب نے بھی طواف کیا اور جن کے ساتھ قربانی نہیں تھی انہوں نے اس (طواف وسیعی کے بعد) احرام کھول دیا لیکن حضرت عائشہ رضی اللہ عنہا حائضہ ہو گئی تھیں، سب نے اپنے حج کے تمام مناسک ادا کر لیے تھے، پھر جب لیلۃ الحصبہ یعنی رواگگی کی رات آئی تو حضرت عائشہ رضی اللہ عنہا نے عرض کیا یا رسول اللہ! آپ کے تمام ساتھی حج اور عمرہ دونوں کر کے جا رہے ہیں صرف میں عمرہ سے محروم ہوں، آپ ﷺ نے فرمایا: ”اچھا جب ہم آئے تھے تو تم (حیض کی وجہ سے) بیت اللہ کا طواف نہیں کر سکی تھیں؟“ میں نے کہا کہ نہیں، آپ نے فرمایا: ”پھر اپنے بھائی کے ساتھ تنعیم چلی جا اور وہاں پر عمرہ کا احرام باندھ (اور عمرہ کر) ہم تمہارا فلاں جگہ انتظار کریں گے۔“ چنانچہ میں اپنے بھائی (عبد الرحمن رضی اللہ عنہ) کے ساتھ تنعیم گئی اور وہاں سے احرام باندھا، اسی طرح صفیہ بنت جحش رضی اللہ عنہا بھی حائضہ ہو گئی تھیں نبی کریم ﷺ نے انہیں (ازراہ محبت) فرمایا: ”عقری حلقی، تو تو ہمیں روک لے گی، کیا تو نے قربانی کے دن طواف زیارت نہیں کیا تھا؟“ وہ بولیں کہ کیا تھا، اس پر آپ نے فرمایا: ”پھر کوئی حرج نہیں، چلی چلو۔“ میں جب پہنچی تو

مُضْعِدَةً، وَهُوَ مُنْهَبِطٌ. وَقَالَ مُسَدَّدٌ: قُلْتُ: آپ مکہ کے بالائی علاقہ پر چڑھ رہے تھے اور میں اتر رہی تھی یا یہ کہ میں لا تَابَعَهُ جَرِيرٌ عَنْ مَنْصُورٍ فِي قَوْلِهِ: لَا. چڑھ رہی تھی اور آپ ﷺ اتر رہے تھے۔ مسدد کی روایت میں (رسول اللہ ﷺ کے کہنے پر) ہاں کے بجائے نہیں ہے، اس کی متابعت جریر نے منصور کے واسطے سے ”نہیں“ کے ذکر میں کی ہے۔ [راجع: ۲۹۴، ۱۵۶۱]

تشریح: عقری کے لفظی ترجمہ بانجھ اور حلقی کا ترجمہ سرمنڈی ہے یہ الفاظ آپ نے محبت میں استعمال فرمائے، معلوم ہوا کہ ایسے مواقع پر ایسے لفظوں میں خطاب کرنا جائز ہے۔

بَابُ مَنْ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ بِالْأَبْطَحِ

باب: اس سے متعلق جس نے روانگی کے دن عصر کی نماز ابٹح میں پڑھی

۱۷۶۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، قَالَ: سَأَلْتُ أَنَسَ ابْنَ مَالِكٍ أَخْبَرَنِي بِشَيْءٍ، عَقَلْتُهُ عَنْ النَّبِيِّ ﷺ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ: بِمِنَى. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ: بِالْأَبْطَحِ، أَفْعَلُ كَمَا يَفْعَلُ أَمْرَاؤُكَ. [راجع: ۱۶۵۳]

(۱۷۶۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے اسحاق بن یوسف نے بیان کیا، ان سے سفیان ثوری نے بیان کیا، ان سے عبد العزیز بن ریفیع نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے پوچھا، مجھے وہ حدیث بتائیے جو آپ کو رسول اللہ ﷺ سے یاد ہو کہ انہوں نے آٹھویں ذی الحجہ کے دن ظہر کی نماز کہاں پڑھی تھی، انہوں نے کہا منیٰ میں، میں نے پوچھا اور روانگی کے دن عصر کہاں پڑھی تھی؟ انہوں نے فرمایا کہ ابٹح میں اور تم اسی طرح کرو جس طرح تمہارے حاکم لوگ کرتے ہوں (تا کہ فتیہ واقع نہ ہو)۔

۱۷۶۴۔ حَدَّثَنَا عَبْدُ الْمُتَعَالِ بْنِ طَالِبٍ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ قَتَادَةَ، حَدَّثَهُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ عَنْ النَّبِيِّ ﷺ أَنَّهُ صَلَّى الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ، وَرَقَدَ رَقْدَةً بِالْمَحْصَبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ. [راجع: ۱۷۵۶]

(۱۷۶۴) ہم سے عبد المتعال بن طالب نے بیان کیا، انہوں نے کہا کہ ہم سے ابن وہب نے بیان کیا انہوں نے کہا کہ مجھے عمرو بن حارث نے خبر دی، ان سے قتادہ نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ظہر، عصر، مغرب عشاء، نبی کریم ﷺ نے پڑھی اور تھوڑی دیر کے لیے محصب میں سو رہے، پھر بیت اللہ کی طرف سوار ہو کر گئے اور طواف کیا۔ (یہاں طواف الزیارہ مراد ہے)۔

تشریح: کسی نے کیا خوب کہا ہے۔

امر على الديار ديار ليلي اقبل ذا جدار و ذا الحدار
وما حب الديار شغفن قلبي ولكن حب من سكن الديارا

بَابُ الْمُحْصَبِ

باب: وادی محصب کا بیان

تشریح: محصب ایک کھلا میدان کہ اور مٹی کے درمیان واقع ہے اس کو اسلحہ اور طحا اور خیف بنی کنانہ بھی کہتے ہیں۔

۱۷۶۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَ مَنْزِلًا يَنْزِلُهُ النَّبِيُّ ﷺ لِيَكُونَ أَسْمَحَ لَخُرُوجِهِ، تَعْنِي بِالْأَبْطَحِ. [مسلم: ۳۱۶۹، ۳۱۷۱]

۱۷۶۵) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ مٹی سے کوچ کر کے یہاں محصب میں اس لیے اترے تھے تاکہ آسانی کے ساتھ مدینہ کو نکل سکیں۔ آپ کی مراد ابٹح میں اترنے سے تھی۔

۱۷۶۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو بْنُ دِينَارٍ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ. [مسلم: ۳۱۷۲، ترمذی: ۹۲۲]

۱۷۶۶) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے عطاء بن ابی رباح سے بیان کیا اور ان سے ابن عباس نے بیان کیا کہ محصب میں اترنا حج کی کوئی عبادت نہیں ہے، یہ تو صرف رسول اللہ ﷺ کے قیام کی جگہ تھی۔

تشریح: محصب میں ٹھہرنا کوئی حج کا رکن نہیں۔ آپ وہاں آرام کے لئے اس خیال سے کہ مدینہ روانگی وہاں سے آسان ہوگی ٹھہر گئے تھے چنانچہ عصرین وغیرہ آپ نے وہیں ادا کیں، اس پر بھی جب آپ ٹھہرے تو یہ ٹھہرنا مستحب ہو گیا اور آپ کے بعد حضرت ابو بکر اور حضرت عمر رضی اللہ عنہما بھی وہاں ٹھہر کر رہے تھے۔

باب: مکہ میں داخل ہونے سے پہلے ذی طویٰ میں قیام کرنا اور مکہ سے واپسی میں ذی الحلیفہ کے کنکرے میں میدان میں قیام کرنا

بَابُ التَّزْوِيلِ بِذِي طَوًى قَبْلَ أَنْ يَدْخُلَ مَكَّةَ، وَتَزْوِيلِ الْبُطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ إِذَا رَجَعَ مِنْ مَكَّةَ

۱۷۶۷۔ حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَبِيتُ بِذِي طَوًى بَيْنَ الثَّيْتَيْنِ، ثُمَّ يَدْخُلُ مِنَ الثَّيْتَةِ الَّتِي بِأَعْلَى مَكَّةَ، وَكَانَ إِذَا قَدِمَ مَكَّةَ حَاجًّا أَوْ مُعْتَمِرًا لَمْ يُبْغِ نَاقَتَهُ إِلَّا عِنْدَ بَابِ الْمَسْجِدِ، ثُمَّ يَدْخُلُ فَيَأْتِي الرُّخْنَ الْأَسْوَدَ فَيَبْدَأُ بِهِ، ثُمَّ يَطُوفُ سَبْعًا ثَلَاثًا سَعْيًا، وَأَرْبَعًا مَشْيًا، ثُمَّ يَنْصَرِفُ

۱۷۶۷) ہم سے ابن ابی عمر نے بیان کیا، انہوں نے کہا کہ ہم سے ابو ضرہ انس بن عیاض نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما مکہ جاتے وقت ذی طویٰ کی دونوں پہاڑیوں کے درمیان رات گزارتے تھے اور پھر اس پہاڑی سے ہو کر گزرتے جو مکہ کے اوپر کی طرف ہے اور جب مکہ میں حج یا عمرہ کا احرام باندھنے آتے تو اپنی اونٹنی مسجد کے دروازہ پر لا کر بٹھاتے پھر حجر اسود کے پاس آتے اور یہیں سے طواف شروع کرتے، طواف سات چکروں میں ختم ہوتا جس کے شروع میں رمل کرتے اور چار میں معمول کے مطابق چلتے،

سَبْعًا ثَلَاثًا سَعْيًا، وَأَرْبَعًا مَشْيًا، ثُمَّ يَنْصَرِفُ

طواف کے بعد دو رکعت نماز پڑھتے پھر ڈیرہ پر واپس ہونے سے پہلے صفا اور مرہہ کی دوڑ کرتے۔ جب حج یا عمرہ کر کے مدینہ واپس ہوتے تو ذوالحلیفہ کے میدان میں سواری بٹھاتے، جہاں نبی کریم ﷺ بھی (مکہ سے مدینہ واپس ہوتے ہوئے) اپنی سواری بٹھایا کرتے تھے۔

فَيَصْلِي سَجْدَتَيْنِ، ثُمَّ يَنْطَلِقُ قَبْلَ أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ، فَيَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكَانَ إِذَا صَدَرَ عَنِ الْحَجِّ أَوْ الْعُمْرَةِ أَنَاخَ بِالْبَطْحَاءِ الَّتِي بِيَدِي الْحَلِيفَةِ الَّتِي كَانَ النَّبِيُّ ﷺ يُنْصِبُ بِهَا. [راجع: ۴۹۱] [مسلم: ۳۲۸۴]

(۱۷۶۸) ہم سے عبداللہ بن عبد الوہاب نے بیان کیا، انہوں نے کہا کہ ہم سے خالد بن حارث نے بیان کیا، انہوں نے کہا کہ عبید اللہ سے محصب کے بارے میں پوچھا گیا تو انہوں نے نافع سے بیان کیا کہ رسول اللہ ﷺ اور حضرت عمر اور ابن عمر رضی اللہ عنہما نے محصب میں قیام فرمایا تھا۔

۱۷۶۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ، عَنِ الْمُحَصَّبِ، فَحَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، قَالَ: نَزَلَ بِهَا رَسُولُ اللَّهِ ﷺ وَعُمَرُ وَابْنُ عُمَرَ. وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ كَانَ يُصَلِّي بِهَا. يَعْنِي الْمُحَصَّبَ. الظَّهَرُ وَالْعَصْرَ. أَحْسِبُهُ قَالَ: -وَالْمَغْرِبَ. قَالَ خَالِدٌ: لَا أَشْكُ فِي الْعِشَاءِ، وَيَهْجَعُ هَجْعَةً، وَيَذْكُرُ ذَلِكَ عَنِ النَّبِيِّ ﷺ.

نافع سے روایت ہے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما محصب میں ظہر اور عصر پڑھتے تھے۔ میرا خیال ہے کہ انہوں نے مغرب (پڑھنے کا بھی) ذکر کیا، خالد نے بیان کیا کہ عشاء میں مجھے کوئی شک نہیں۔ اس کے پڑھنے کا ذکر ضرور کیا پھر تھوڑی دیر کے لیے وہاں سو رہے نبی کریم ﷺ سے بھی ایسا ہی مذکور ہے۔

باب: اس سے متعلق جس نے مکہ سے واپس ہوتے

ہوئے ذی طویٰ میں قیام کیا

بَابُ مَنْ نَزَلَ بِذِي طَوًى إِذَا رَجَعَ مِنْ مَكَّةَ

(۱۷۶۹) اور محمد بن عیسیٰ نے کہا کہ ہم سے حماد بن سلمہ نے بیان کیا، انہوں نے کہا کہ ہم سے ایوب نے بیان کیا، ان سے نافع نے بیان کیا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما جب مدینہ سے مکہ آتے تو ذی طویٰ میں رات گزارتے اور جب صبح ہوتی تو مکہ میں داخل ہوتے۔ اسی طرح مکہ سے واپسی میں بھی ذی طویٰ سے گزرتے اور وہیں رات گزارتے اور فرماتے کہ نبی کریم ﷺ بھی اسی طرح کرتے تھے۔

۱۷۶۹۔ وَقَالَ مُحَمَّدُ بْنُ عِيْسَى، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِي طَوًى، حَتَّى إِذَا أَصْبَحَ دَخَلَ، وَإِذَا نَفَرَ مَرَّ بِذِي طَوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ، وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ. [راجع: ۴۹۱]

تشریح: آج کل یہ مقام شہر میں آ گیا ہے الحمد للہ ۵۲ کے سفر حج میں یہاں غسل کرنے کا موقع ملا تھا۔ والحمد لله على ذلك۔

باب: زمانہ حج میں تجارت کرنا اور جاہلیت کے

بازاروں میں خرید و فروخت کا بیان

(۱۷۷۰) ہم سے عثمان بن یثیم نے بیان کیا، انہوں نے کہا کہ ہم کو ابن

بَابُ التَّجَارَةِ أَيَّامَ الْمَوْسِمِ

وَالْبَيْعِ فِي أَسْوَاقِ الْجَاهِلِيَّةِ

۱۷۷۰۔ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، أَخْبَرَنَا

جرتج نے خبر دی، ان سے عمرو بن دینار نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ذوالحجاز اور عکاظ عہد جاہلیت کے بازار تھے جب اسلام آیا تو گویا لوگوں نے (جاہلیت کے ان بازاروں میں) خرید و فروخت کو برا خیال کیا اس پر (سورہ بقرہ کی) یہ آیت نازل ہوئی ”تمہارے لیے کوئی حرج نہیں اگر تم اپنے رب کے فضل کی تلاش کرو۔“ یہ حج کے زمانہ کے لیے تھا۔

ابن جُرَیج، قَالَ عَمْرُو بْنُ دِينَارٍ، قَالَ ابْنُ عَبَّاسٍ: كَانَ ذُو الْمَجَازِ وَعُكَاظَ مَتَجَرَ النَّاسِ فِي الْجَاهِلِيَّةِ، فَلَمَّا جَاءَ الْإِسْلَامَ كَانَتْهُمْ كَرَهُوا ذَلِكَ حَتَّى نَزَلَتْ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾ [البقرة: ۱۹۸] فِي مَوَاسِمِ الْحَجِّ. [أطرافه في: ۲۰۵۰، ۲۰۹۸، ۴۵۱۹]

تشریح: جاہلیت کے زمانہ میں چار منڈیاں مشہور تھیں عکاظ، ذوالحجاز، جندہ اور حباشہ، اسلام کے بعد بس حج کے دنوں میں ان منڈیوں میں خرید و فروخت اور تجارت جائز رہی۔ اللہ نے خود قرآن شریف میں اس کا جواز اتارا ہے کہ تجارت کے ذریعے نفع حاصل کرنے کو اپنا فضل قرار دیا۔ جیسا کہ آیت مذکورہ سے واضح ہے۔ تجارت کرنا اسلاف کا بہترین شغل تھا جس کے ذریعہ وہ اطراف عالم میں پہنچے، مگر انفس کد اب مسلمانوں نے اس سے توجہ ہٹا لی جس کا نتیجہ افلاس و ذلت کی شکل میں ظاہر ہے۔

باب: وادی محصب سے آخری رات میں چل دینا

(۱۷۷۱) ہم سے عمر بن حفص نے بیان کیا، کہا کہ ہم سے ہمارے والد نے بیان کیا، ان سے اعش نے بیان کیا، ان سے ابراہیم نخعی نے بیان کیا، ان سے اسود نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ مکہ سے روانگی کی رات صفیہ رضی اللہ عنہا حاضہ تھیں، انہوں نے کہا کہ ایسا معلوم ہوتا ہے کہ میں ان لوگوں کے روکنے کا باعث بن جاؤں گی پھر نبی کریم ﷺ نے کہا: ”عقری حلقی، کیا تو نے قربانی کے دن طواف الزیارہ کیا تھا؟“ اس نے کہا جی ہاں کر لیا تھا، آپ نے فرمایا کہ ”پھر چلو۔“

(۱۷۷۲) ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا، محمد بن سلام نے (اپنی روایت میں) یہ اضافہ کیا ہے کہ ہم سے محاصر نے بیان کیا، ان سے اعش نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ (حجۃ الوداع) میں مدینہ سے نکلے تو ہماری زبانوں پر صرف حج کا ذکر تھا۔ جب ہم مکہ پہنچ گئے تو آپ نے ہمیں احرام کھول دینے کا حکم دیا (افعال عمرہ کے بعد جن کے ساتھ قربانی نہیں تھی) رواہی کی رات صفیہ بنت جحش رضی اللہ عنہا حاضہ ہو گئیں، نبی کریم ﷺ نے اس پر فرمایا: ”عقری، حلقی، ایسا معلوم ہوتا ہے

بَابُ الْإِدْلَاجِ مِنَ الْمُحَصَّبِ

۱۷۷۱- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفَرِ، فَقَالَتْ: مَا أُرَانِي إِلَّا حَابِسَتَكُمْ قَالَ النَّبِيُّ ﷺ: ((عَقْرَى حَلَقَى أَطَافَتْ يَوْمَ النَّحْرِ؟)) قِيلَ: نَعَمْ قَالَ: ((فَانْفِرِي)).

[راجع: ۲۹۴] [مسلم: ۳۲۲۹، ابن ماجہ: ۳۰۷۲] ۱۷۷۲- قَالَ أَبُو عَبْدِ اللَّهِ: وَرَأَيْتُ مُحَمَّدًا حَدَّثَنَا مُحَاضِرٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَذْكُرُ إِلَّا الْحَجَّ، فَلَمَّا قَدِمْنَا أَمَرَنَا أَنْ نَحْلَ، فَلَمَّا كَانَتْ لَيْلَةُ النَّفَرِ حَاضَتْ صَفِيَّةُ بِنْتُ حَمِيٍّ، فَقَالَ النَّبِيُّ ﷺ: ((حَلَقَى عَقْرَى، مَا أُرَاهَا إِلَّا حَابِسَتَكُمْ)) ثُمَّ قَالَ: ((كُنْتَ طُفْتُ يَوْمَ النَّحْرِ)) قَالَتْ: نَعَمْ

قَالَ: ((فَانْفِرِي)) قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَكُنْ حَلَلْتُ قَالَ: ((فَاعْتَمِرِي مِنَ النَّعِيمِ)) فَخَرَجَ مَعَهَا أَخُوهَا، فَلَقَيْنَاهُ مَذْلَجًا، فَقَالَ: ((مَوْعِدُكَ مَكَانٌ كَذَا وَكَذَا)). [راجع: ۲۹۴]

کہ تم ہمیں روکنے کا باعث بنو گی۔ پھر آپ نے پوچھا: ”کیا قربانی کے دن تم نے طواف الزیارہ کر لیا تھا؟“ انہوں نے کہا کہ ہاں، اس پر آپ نے فرمایا کہ ”پھر چل چلو“ (عائشہ رضی اللہ عنہا نے اپنے متعلق کہا کہ) میں نے کہا یا رسول اللہ! میں نے احرام نہیں کھولا آپ ﷺ نے فرمایا کہ ”تم تعیم سے عمرہ کا احرام باندھ لو (اور عمرہ کر لو)۔“ چنانچہ عائشہ رضی اللہ عنہا کے ساتھ ان کے بھائی گئے (عائشہ رضی اللہ عنہا نے) فرمایا کہ ہم رات کے آخر میں واپس لوٹ رہے تھے کہ آپ سے ملاقات ہوئی، آپ نے فرمایا تھا کہ ”ہم تمہارا انتظار فلاں جگہ کریں گے۔“

توضیح: معلوم ہوا کہ محصب سے آخر رات میں کوچ کرنا مستحب ہے۔ عفری کا لفظی ترجمہ بانجھ ہے اور حلقی کا سرمنڈی، آپ نے ازراہ محبت یہ لفظ استعمال فرمائے جیسا کہہ دیا کرتے ہیں سرمنڈی، یہ بول چال کا عام محاورہ ہے۔ یہ حدیث بھی بہت سے فوائد پر مشتمل ہے، خاص طور پر صنف نازک کے لئے پیغمبر اسلام ﷺ کے قلب مبارک میں کس قدر رافت اور رحمت تھی کہ آپ نے ام المؤمنین حضرت عائشہ رضی اللہ عنہا کی ذرا سی دل شکنی بھی گوارا نہیں فرمائی بلکہ ان کی دل جوئی کے لئے ان کو تعیم جا کر وہاں سے عمرہ کا احرام باندھنے کا حکم فرمایا اور ان کے بھائی حضرت عبدالرحمن رضی اللہ عنہ کو ساتھ کر دیا، جس سے ظاہر ہے کہ صنف نازک کو تنہا چھوڑنا مناسب نہیں ہے بلکہ ان کے ساتھ بہر حال کوئی ذمہ دار نگران ہونا ضروری ہے۔ ام المؤمنین حضرت صفیہ رضی اللہ عنہا کے حاضہ ہو جانے کی خبر سن کر آپ نے ازراہ محبت ان کے لئے عفری حلقی کے الفاظ استعمال فرمائے اس سے بھی صنف نازک کے لئے آپ کی شفقت نکلتی ہے، نیز یہ بھی کہ مفتی حضرات کو اسوۂ حسنہ کی پیروی ضروری ہے کہ حد و شرعیہ میں ہر ممکن نرمی اختیار کرنا اسوۂ نبوی ہے۔







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☆ تنبیہ ☆

← کسی بھی کتاب کو تجارتی یا مادی نفع کے حصول کی خاطر استعمال کرنے کی ممانعت ہے۔

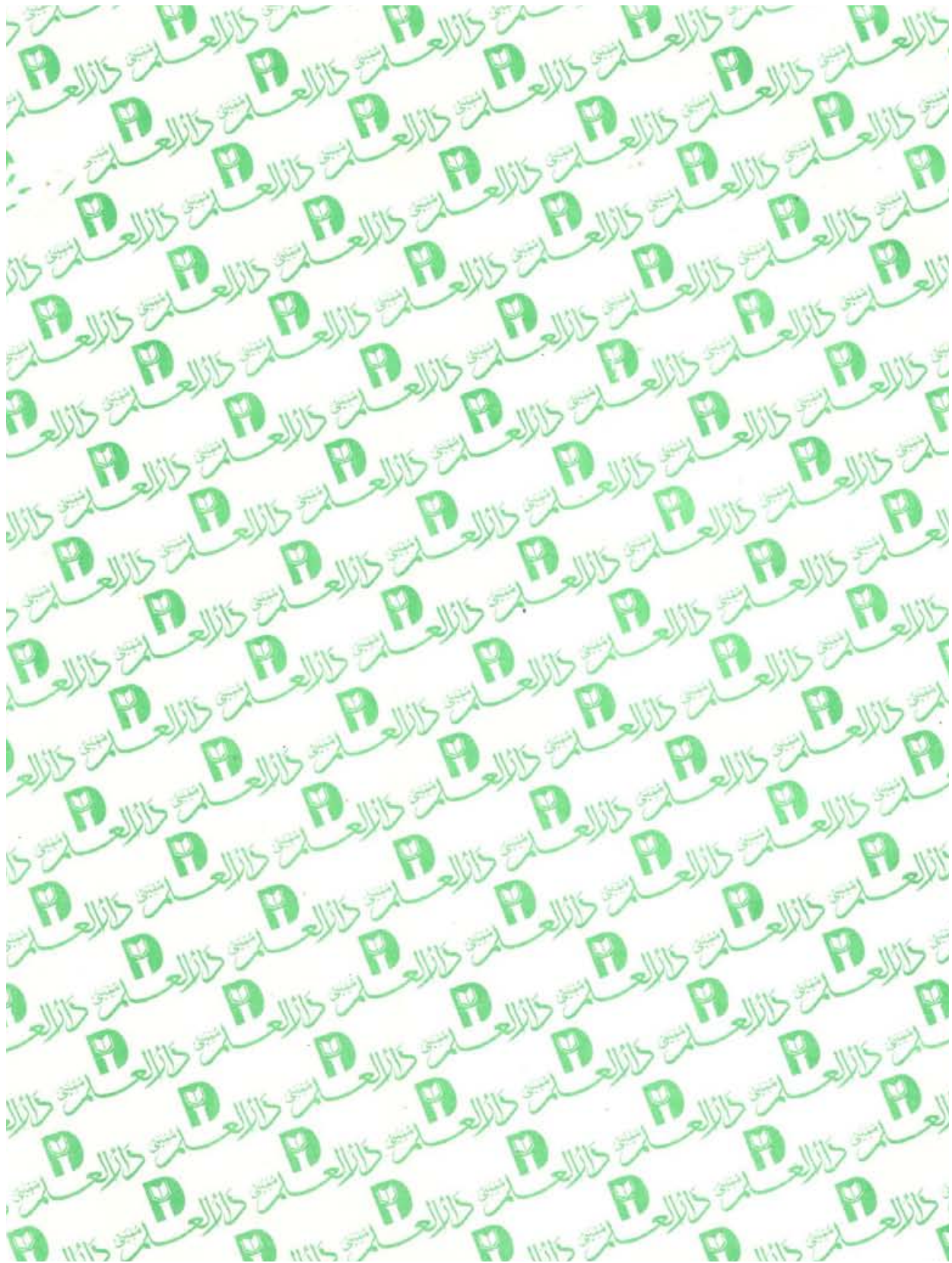
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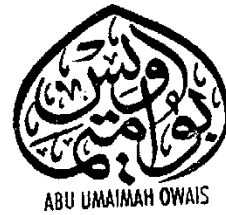
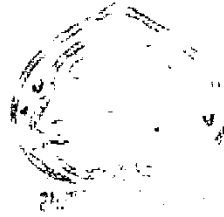
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الجامع المسند الصحيح المختصر من أمور
رسول الله صلى الله عليه وسلم وسننه وأيامه

صحيح بخاری

للإمام أبي عبد الله محمد بن إسماعيل البخاري الجعفي رحمه الله

١٩٤ هـ ————— ٢٥٦ هـ

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تخریج

فضیلۃ الشیخ احمد زہویہ فضیلۃ الشیخ احمد عنایہ



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208	جوروزی میں کشادگی چاہتا ہو وہ کیا کرے؟	182	عورتوں کا اعتکاف کرنا
208	نبی کریم ﷺ کا ادھار خریدنا	183	مسجدوں میں خیمے لگانا
209	انسان کا کماتا اور اپنے ہاتھوں سے محنت کرنا	184	مختلف کا ضرورت کے لیے مسجد کے دروازے تک جانا
212	خرید و فروخت کے وقت نرمی، وسعت اور فیاضی کرنا	184	نبی اکرم ﷺ کے اعتکاف کا اور بیسویں کی صبح کو آپ کا
212	جو شخص مالدار کو مہلت دے	184	اعتکاف سے نکلنے کا بیان
213	جس نے کسی تنگ دست کو مہلت دی اس کا ثواب	185	کیا مستحاضہ عورت اعتکاف کر سکتی ہے؟
213	جب خریدنے اور بیچنے والے صاف صاف بیان کر دیں	186	عورت کا حالت اعتکاف میں اپنے خاوند سے ملاقات کرنا
214	مختلف قسم کی کھجور ملا کر بیچنا کیسا ہے؟	187	کیا اعتکاف والا اپنے اوپر سے کسی بدگمانی کو دور کر سکتا ہے
215	گوشت بیچنے والے اور قصاب کا بیان	188	اعتکاف سے صبح کے وقت باہر آنا
215	بیچنے میں جھوٹ بولنا اور (عیب کو) چھپانا	188	شوال میں اعتکاف کرنے کا بیان
216	”اے ایمان والو! سو دو سو دمت کھاؤ۔“	189	اعتکاف کے لیے روزہ ضروری نہ ہونا
216	سود کھانے والا اور اس پر گواہ ہونے والا اور سودی معاملات کا	189	اگر کسی نے جاہلیت میں اعتکاف کی نذر مانی پھر وہ اسلام لایا
216	لکھنے والا ان سب کی سزا کا بیان	190	رمضان کے درمیانی عشرہ میں اعتکاف کرنا
218	سود کھلانے والا کیسا ہے	190	اعتکاف کا قصد کیا لیکن پھر نہ کیا؟
219	خرید و فروخت میں قسم کھانا مکروہ ہے	191	اعتکاف والا دھونے کے لیے اپنا رگھر میں داخل کر سکتا ہے
220	سناڑوں کا بیان	192	کِتَابُ الْبُيُوعِ
221	کارگیروں اور لوہاروں کا بیان	192	آیت فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا..... کی تفسیر
222	درزی کا بیان	192	حلال بھی واضح اور حرام بھی واضح ہے لیکن ان دونوں کے
223	کپڑا بننے والے کا بیان	197	درمیان کچھ شک و شبہ والی چیزیں بھی ہیں
224	برہمنی کا بیان	198	ملتی جلتی چیزیں یعنی شبہ والے امور کیا ہیں؟
225	اپنی ضرورت کی چیزیں سربراہ خود بھی خرید سکتا ہے	201	مشتبہ چیزوں سے پرہیز کرنا چاہیے
225	چوپایہ جانوروں اور گھوڑوں، اور گدھوں کی خریداری	201	دل میں وسوسہ آنے سے شبہ نہ کرنا چاہیے
227	جاہلیت کے بازاروں کا بیان	203	آیت وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا کی تفسیر
227	بیاز یا خارش اوٹ خریدنا	203	جو روپیہ کمانے میں حلال یا حرام کی پروا نہ کرے
228	مسلمانوں میں آپس میں فساد نہ ہو یا ہو رہا ہو تو ہتھیار بیچنا	204	خشکی میں تجارت کرنے کا بیان
229	عطر بیچنے والوں اور مشک بیچنے کا بیان	205	تجارت کے لیے گھر سے باہر نکلنا
230	پچھنا لگانے والے کا بیان	206	سمندر میں تجارت کرنے کا بیان
	ان چیزوں کی سوداگری جن کا پہننا مردوں اور عورتوں کے	206	سورہ جمعہ میں اللہ تعالیٰ کا فرمان

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253	بیع ملامہ کا بیان	230	لے کر دہے
253	بیع مبادہ کا بیان	231	سامان کے مالک کو قیمت لگانے کا زیادہ حق ہے
254	اونٹ یا بکری یا گائے کے تھن میں دودھ جمع کر رکھنا	232	کب تک بیع (توڑنے) کا اختیار رہتا ہے
	خریدار اگر چاہے تو مصراہ کو واپس کر سکتا ہے لیکن اس کے	233	اگر بائع یا مشتری اختیار کی مدت معین نہ کرے
256	دودھ کے بدلہ میں (جو خریدار نے استعمال کیا ہے)		جب تک خرید نے اور بیچنے والے ہمدانہ ہوں انہیں اختیار
256	زانی غلام کی بیع کا بیان	233	باقی رہتا ہے
257	عورتوں سے خرید و فروخت کرنا		اگر بیع کے بعد دونوں نے ایک دوسرے کو پسند کر لینے کے
	کیا کوئی شہری کسی دیہاتی کا سامان کسی اجرت کے بغیر بیچ	235	لیے عمار بنایا تو بیع لازم ہوگی
259	سکتا ہے؟ اور کیا اس کی مدد یا اس کی غیر خواہی کر سکتا ہے؟	235	اگر بائع اپنے لیے اختیار کی شرط کر لے تو بھی بیع جائز ہے
	جنہوں نے اسے مکروہ رکھا کہ کوئی شہری آدمی کسی بھی دیہاتی		اگر ایک شخص نے کوئی چیز خریدی اور ہمدانہ ہونے سے پہلے ہی
260	کا مال اجرت لے کر بیچے	236	کسی اور کو دے دی
260	کوئی ہستی والا باہر والے کے لیے دلائی کر کے مول نہ لے	238	خرید و فروخت میں دھوکہ دینا مکروہ ہے
261	پہلے سے آگے جا کر قائلے والوں سے ملنے کی ممانعت	238	بازاروں کا بیان
263	قائلے سے کتنی دور آگے جا کر ملنا منع ہے	241	بازار میں خورد و غلہ بیچنا مکروہ ہے
263	کسی نے بیع میں ناجائز شرطیں لگائیں تو اس کا کیا حکم ہے		ناپ تول کرنے والے کی مزدوری بیچنے والے پر اور دینے
265	کھجور کو کھجور کے بدلہ میں بیچنا	242	والے پر ہے (خریدار پر نہیں)
265	مٹھی کو مٹھی کے بدلے اور اناج کو اناج کے بدلے بیچنا	244	اناج کا پورا ناپ تول کرنا مستحب ہے
266	جو کے بدلے جو کی بیع کرنا	244	نبی کریم ﷺ کے صانع اور مدد کی برکت کا بیان
267	سونے کو سونے کے بدلہ میں بیچنا	245	اناج کا بیچنا اور احکار کرنا کیسا ہے؟
267	چاندی کو چاندی کے بدلے میں بیچنا	247	غلے کو اپنے قبضے میں لینے سے پہلے بیچنا
268	اشرفی اشرفی کے بدلے ادھار بیچنا		جو شخص غلہ کا ذخیرہ بن مایے تو لے خریدے وہ جب تک اس کو
270	چاندی کو سونے کے بدلے ادھار بیچنا	248	اپنے لھکانے نہ لائے، کسی کے ہاتھ نہ بیچے
270	سونا، چاندی کے بدلے نقد ہاتھوں ہاتھ بیچنا درست ہے		اگر کسی شخص نے کچھ اسباب یا ایک جانور خریدا اور اس کو بائع
271	بیع مزبہ کے بیان میں اور بیع عرایا کا بیان	248	ہی کے پاس رکھوا دیا وہ اسباب تلف ہو گیا
273	درخت پر پھل، سونے اور چاندی کے بدلے بیچنا		کوئی مسلمان اپنے کسی مسلمان بھائی کی بیع میں دخل اندازی
275	عربہ کی تفسیر کا بیان	249	نہ کرے
276	پھلوں کی بیع معلوم ہونے سے پہلے ان کو بیچنا منع ہے	250	نیلام کرنے کا بیان
278	جب تک کھجور پختہ نہ ہو اس کا بیچنا منع ہے	251	غش یعنی دھوکہ دینے کے لیے قیمت بڑھانا کیسا ہے؟
279	پختہ ہونے سے پہلے ہی پھل بیچ پھر ان پر کوئی آفت آئی	252	دھوکے کی بیع اور حمل کی بیع کا بیان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
306	مردار اور بتوں کا بیچنا	280	اناج ادھار ایک مدت مقرر کر کے خریدنا
308	کتے کی قیمت کے بارے میں	280	اگر کوئی شخص خراب کھجور کے بدلہ میں اچھی کھجور لینا چاہے
310	کِتَابُ السَّلَامِ		جس نے پیوند لگائی ہوئی کھجوریں یا کھیتی کھڑی ہوئی زمین بیچی
310	ماپ مقرر کر کے سلم کرنا	282	یا ٹھیکہ پردی تو میوہ اور اناج بائع کا ہوگا
311	بیع سلم مقررہ وزن کے ساتھ جائز ہے		کھیتی کا اناج جو اچھی درختوں پر ہو ماپ کی رو سے غلہ کے
312	اس شخص سے سلم کرنا جس کے پاس اصل مال ہی موجود نہ ہو	283	عوض بیچنا
314	درخت پر جو کھجور لگی ہو اس میں بیع سلم کرنا	283	کھجور کے درخت کو جز سمیت بیچنا
315	سلم یا قرض میں ضمانت دینا	284	بیع مضارہ کا بیان
316	بیع سلم میں گروہی رکھنا	284	کھجور کا گاہا بیچنا یا کھانا جو سفید سفید اندر سے لگتا ہے
316	سلم میں میعاد معین ہونی چاہیے		خرید و فروخت اور اجارے میں ہر ملک کے دستور کے موافق
318	بیع سلم میں یہ میعاد لگانا کہ جب اونٹنی بچے جنے	285	حکم دیا جائے گا
319	[کِتَابُ الشُّفْعَةِ]	287	ایک ساتھی اپنا حصہ دوسرے ساتھی کے ہاتھ بیچ سکتا ہے
319	شفعہ کا حق اس جائیداد میں ہوتا ہے جو تقسیم نہ ہوئی ہو	287	زمین، مکان، اسباب کا حصہ اگر تقسیم نہ ہو تو اس کا بیچنا
319	شفعہ کا حق رکھنے والے کے سامنے بیچنے سے پہلے شفعہ پیش کرنا	288	کسی نے کوئی چیز دوسرے کے لیے اس کی اجازت کے بغیر خرید لی
320	کون سا بڑی زیادہ حق دار ہے	290	مشروکوں اور حربی کافروں کے ساتھ خرید و فروخت کرنا
322	[کِتَابُ فِي الْإِجَارَاتِ]	290	حربی کافر سے غلام لوٹ کر خریدنا اور اس کا آزاد کرنا
322	کسی نیک مرد کو مزدوری پر لگانا	296	دباغت سے پہلے مردار کی کھال کا بیچنا جائز ہے یا نہیں؟
324	چند قیراط کی مزدوری پر بکریاں چرانا	297	سور کا مارڈالنا
325	جب کوئی مسلمان مزدور نہ ملے	299	مردار کی چربی کھانا اور اس کا بیچنا جائز نہیں
327	کوئی شخص کسی مزدور کو اس شرط پر رکھے کہ کام تین دن یا ایک	300	غیر جائیداد چیزوں کی تصویر بیچنا اور جو تصویریں حرام ہیں
327	مہینہ یا ایک سال کے بعد کرنا ہوگا تو جائز ہے	301	شراب کی تجارت کرنا حرام ہے
329	جہاد میں کسی کو مزدور کر کے لے جانا	301	آزاد شخص کو بیچنا کیسا گناہ ہے؟
330	ایک شخص کو ایک میعاد کے لیے نوکر رکھ لینا	301	یہودیوں کو جلا وطن کرتے وقت نبی کریم ﷺ کا انہیں اپنی
332	اگر کوئی شخص کسی کو کام پر مقرر کرے کہ وہ گرتی ہوئی دیوار	302	زمین بیچ دینے کا حکم
331	درست کر دے	302	غلام کو غلام اور کسی جانور کو جانور کے بدلے ادھار بیچنا
332	آدھے دن کے لیے مزدور لگانا (جائز ہے)	303	لوٹھری غلام بیچنا
333	عصر کی نماز تک مزدور لگانا	303	مدبر کا بیچنا کیسا ہے؟
334	اس امر کا بیان کہ مزدور کی مزدوری مار لینے کا گناہ کتنا ہے	305	اگر کوئی لوٹھری خریدے تو استبرائے رحم سے پہلے اس کو سفر
			میں لے جا سکتا ہے یا نہیں؟

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
366	تقسیم وغیرہ کے کام میں ایک سماجی کا اپنے دوسرے سماجی کو وکیل بنادینا	335	عصر سے لے کر رات تک مزدوری کرنا
367	اگر کوئی مسلمان دارالحرب یا دارالاسلام میں کسی حربی کافر کو اپنا وکیل بنائے تو جائز ہے	336	اگر کسی نے کوئی مزدور کیا اور وہ مزدور اپنی اجرت لیے بغیر چلا گیا پھر (مزدور کی اس چھوڑی ہوئی رقم یا جس سے) مزدوری دینے والے نے کوئی تجارتی کام کیا
368	صرافی اور ماپ تول میں وکیل کرنا	338	جس نے اپنی پیٹھ پر بوجھ اٹھانے کی مزدوری کی یعنی جمالی کی اور پھر اسے صدقہ کر دیا اور جمال کی اجرت کا بیان
369	ریوڑ چرانے والے نے یا کسی وکیل نے کسی بکری کو مرتے ہوئے یا کسی چیز کو خراب ہوتے دیکھ کر ذبح کر دیا یا جس چیز کے خراب ہو جانے کا ڈر تھا اسے ٹھیک کر دیا	339	دلالی کی اجرت لینا
370	حاضر اور غائب دونوں کو وکیل بنانا جائز ہے	340	مسلمان دارالحرب میں کسی مشرک کی مزدوری کر سکتا ہے؟
371	قرض ادا کرنے کے لیے کسی کو وکیل کرنا	341	سورۃ فاتحہ پڑھ کر عربوں پر چھوکننا اور اس پر اجرت لینا
372	اگر کوئی چیز کسی قوم کے وکیل یا سفارشی کو بہد کی جائے ایک شخص نے کسی دوسرے شخص کو کچھ دینے کے لیے وکیل کیا لیکن یہ نہیں بتایا کہ وہ کتنا دے	344	غلام لوٹنے پر روزانہ ایک رقم مقرر کر دینا
374	کوئی عورت اپنا نکاح کرنے کے لیے بادشاہ کو وکیل کر دے	344	بچھنا لگانے والے کی اجرت کا بیان
377	کسی نے ایک شخص کو وکیل بنایا	345	جس نے کسی غلام کے مالکوں سے غلام کے اوپر مقررہ ٹیکس میں کمی کے لیے سفارش کی
380	اگر وکیل کوئی ایسی چیز بیع کرے جو فاسد ہو	346	رہڑی اور فاحشہ لوٹنے کی کمائی کا بیان
382	وقف کے مال میں وکالت اور وکیل کا خرچہ حد لگانے کے لیے کسی کو وکیل کرنا	347	نرکی خفقی (پراجرہ) لینا
383	قربانی کے اذنوں میں وکالت	347	زمین کو خشک پر لے پھر خشک دینے والا یا لینے والا مر جائے
384	اگر کسی نے اپنے وکیل سے کہا کہ جہاں مناسب جانو اسے خرچ کرو خزانچی کا خزانہ میں وکیل ہونا	349	[کتاب الحوالة]
385	ابواب الحوث والمزارعة	349	حوالہ یعنی قرض کو کسی دوسرے پر اتارنے کا بیان
386	کھیتی بونے اور درخت لگانے کی فضیلت	350	جب قرض کسی مالدار کے حوالہ کر دیا جائے تو.....
387	کھیتی کے سامان میں بہت زیادہ مصروف رہنا حد سے زیادہ اس میں لگ جانا، اس کا انجام برا ہے	350	اگر کسی میت کا قرض کسی (زندہ) شخص کے حوالہ کیا جائے تو جائز ہے
389	کھیتی کے لیے کتنا پانا	354	کتاب الکفالة
391	کھیتی کے لیے تیل سے کام لینا	354	قرضوں کی حاضر ضمانت اور مالی ضمانت کے بیان میں
392	باغ والا کسی سے کہے کہ تو سب درختوں وغیرہ کی دیکھ بھال کر، تو اور میں پھل میں شریک رہیں گے	358	آیت وَالَّذِينَ عَقَلْتُ اِيْمَانَكُمْ فَاتَّوْعَهُمْ نَصِيْحُهُمْ کی تفسیر
		360	جو شخص کسی میت کے قرض کا ضامن بن جائے
		361	نبی کریم ﷺ کے زمانہ میں ابو بکر رضی اللہ عنہ کو ایک مشرک کا امان دینا اور اس کے ساتھ آپ کا عہد کرنا
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423	اللہ اور اس کے رسول کے سوا کوئی اور چر اگاہ محفوظ نہیں کر سکتا	393	میوہ دار درخت اور کھجور کے درخت کاٹنا
424	نہروں میں سے آدمی اور جانور سب پانی پی سکتے ہیں	394	آدھی یا کم و بیش پیداوار پر بیانی کرنا
425	لکڑی اور گھاس بچنا	397	اگر بیانی میں سالوں کی تعداد مقرر نہ کرے؟
428	قطعات اراضی بطور جاگیر دینے کا بیان	398	یہود کے ساتھ بیانی کا معاملہ
428	قطعات اراضی بطور جاگیر دیکر انکی سند لکھ دینا	398	بیانی میں کون سی شرطیں لگانا مکروہ ہے؟
429	اونٹنی کو پانی کے پاس دوہنا	399	جب کسی کے مال سے ان کی اجازت کے بغیر ہی کاشت کی
429	بارغ میں سے گزرنے کا حق	401	اور اس میں ان کا ہی فائدہ رہا ہو
438	كِتَابُ فِي الْاِسْتِقْرَاضِ وَادَاءِ الدُّيُونِ	401	نبی کریم ﷺ کے صحابہ رضی اللہ عنہم کے اوقات اور خراب زمین
438	وَالْحَجَرِ وَالْتَفْلِيسِ	402	اور اس کی بیانی کا بیان
438	جو شخص کوئی چیز قرض کے طور پر خریدے	402	اس شخص کا بیان جس نے خجور زمین کو آباد کیا
439	جو شخص لوگوں کا مال ادا کرنے کی نیت سے لے اور جو ہضم	404	اگر زمین کا مالک کاشتکار سے یوں کہے میں تجھ کو اس وقت
439	کرنے کی نیت سے لے	404	تک رکھوں گا جب تک اللہ تجھ کو رکھے
439	قرضوں کا ادا کرنا	405	نبی کریم ﷺ کے صحابہ کرام رضی اللہ عنہم کھیتی باڑی میں ایک
441	اونٹ قرض لینا	408	دوسرے کی مدد کس طرح کرتے تھے
441	تقاضے میں نرمی کرنا	408	نقدی لگان پر سونے اور چاندی کے بدل زمین دینا
442	کیا بدلہ میں قرض والے اونٹ سے زیادہ عمر والا اونٹ دیا جا	410	درخت بونے کا بیان
442	سکتا ہے؟	412	كِتَابُ الْمُسَاقَاةِ
442	قرض اچھی طرح سے ادا کرنا	412	کھیتوں اور باغوں کے لیے پانی میں سے اپنا حصہ لینا
443	اگر مقرض قرض خواہ کے حق سے کم ادا کرے	414	جس نے کہا کہ پانی کا مالک پانی کا زیادہ حق دار ہے
444	اگر قرض ادا کرتے وقت کھجور کے بدل اتنی ہی کھجور یا اور کوئی	415	جس نے اپنی ملک میں کوئی کنواں کھودا اس میں کوئی گر کر مر
444	میوہ یا انج کے بدل برابر پ تول کے دے	415	جائے تو اس پر تادان نہ ہوگا
445	قرض سے اللہ کی پناہ مانگنا	415	کنویں کے بارے میں جھگڑنا اور اس کا فیصلہ کرنا
445	قرض دار کی نماز جنازہ کا بیان	416	اس شخص کا گناہ جس نے کسی مسافر کو پانی سے روک دیا
446	ادا نیکی میں مالدار کی طرف سے ٹال مٹول کرنا ظلم ہے	417	نہر کا پانی روکنا
446	جس شخص کا حق نکلتا ہو وہ تقاضا کر سکتا ہے	418	جس کا کھیت بلندی پر ہو پہلے وہ اپنے کھیت کو پانی پلائے
447	اگر بیع یا قرض یا امانت کا مال بچہ دیوالیہ شخص کے پاس مل	419	بلند کھیت والا فٹنوں تک پانی بھر لے
447	جائے تو جس کا وہ مال ہے دوسرے قرض خواہوں سے زیادہ	420	پانی پلانے کے ثواب کا بیان
447	وہ اس کا حق دار ہوگا	421	جن کے نزدیک حوض والا اور ملک کا مالک ہی اپنے پانی کا
448	کوئی مالدار ہو کر کل پرسوں تک قرض ادا کرنے کا وعدہ کرے		زیادہ حق دار ہے

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481	أَبْوَابُ الْمَطَالِمِ وَالْقِصَاصِ	448	دیوالیہ بھتاج کا مال بچ کر قرض خواہوں کو بانٹ دینا
481	لوگوں پر ظلم اور ان کے مال زبردستی چھین لینے کی مذمت	449	ایک معین مدت کے وعدہ پر قرض دینا یا بچ کرنا
482	ظلم کے قصاص کا بیان	449	قرض میں کمی کرنے کی سفارش کرنا
483	اللہ تعالیٰ کا فرمان کہ ”سن لو! ظالموں پر اللہ کی پھینکا رہے“	450	مال کو تباہ کرنا یعنی بے جا اسراف منع ہے
483	کوئی مسلمان کسی مسلمان پر ظلم نہ کرے اور نہ کسی ظالم کو اس پر ظلم کرنے دے	452	غلام اپنے آقا کے مال کا نگران ہے
484	ہر حال میں مسلمان کی مدد کرنا خواہ وہ ظالم ہو یا مظلوم	454	[کِتَابُ] فِي الْخُصُومَاتِ
484	مظلوم کی مدد کرنا واجب ہے	454	قرض دار کو پکڑ کر لے جانا
485	ظالم سے بدلہ لینا	457	ایک شخص نادان یا کم عقل ہو
486	ظالم کو معاف کر دینا	459	مدعی یا مدعی علیہ ایک دوسرے کی نسبت جو کہیں
486	ظلم، قیامت کے دن اندھیرے ہوں گے	459	جب حال معلوم ہو جائے تو مجرموں اور جھگڑے والوں کو گھر
487	مظلوم کی بددعا سے بچنا اور ڈرتے رہنا	462	سے نکال دینا
487	اگر کسی شخص نے دوسرے پر کوئی ظلم کیا ہو اور اس سے معاف	463	میت کا وصی اس کی طرف سے دعویٰ کر سکتا ہے
487	کرائے تو کیا اس ظلم کو بھی بیان کرنا ضروری ہے	464	اگر شرارت کا ذریعہ ہو تو ملزم کا باندھنا درست ہے
488	اگر ظلم کو معاف کر دیا تو واپسی کا مطالبہ بھی باقی نہیں رہا	465	حرم میں کسی کو باندھنا اور قید کرنا
488	اگر کوئی شخص دوسرے کو اجازت دے یا اس کو معاف کر دے	465	قرض دار کے ساتھ رہنے کا بیان
489	اس شخص کا گناہ جس نے کسی کی زمین ظلم سے چھین لی	466	تقاضا کرنے کا بیان
489	جب کوئی کسی دوسرے کو کسی چیز کی اجازت دے دے	468	کِتَابُ اللَّقْطَةِ
490	اللہ تعالیٰ کا فرمان: ”اور وہ بڑا سخت جھگڑا لہو ہے“	468	جب لفظ (گم شدہ چیز) کا مالک اس کی صحیح نشانی بتا دے
491	جو جان بوجھ کر جھوٹ کے لیے جھگڑا کرے	469	بھولے ہوئے ہوئے کا بیان
492	اس شخص کا بیان کہ جب اس نے جھگڑا کیا تو بدزبانی پر اتر آیا	471	گمشدہ بکری کے بارے میں
494	مظلوم کو اگر ظالم کا مال مل جائے	471	پڑی ہوئی چیز کا مالک اگر ایک سال تک نہ ملے
495	چوپالوں کے بارے میں	473	کوئی سمندر میں لکڑی یا ڈنڈا اور کوئی ایسی ہی چیز پائے
496	اپنے پڑوسی کو اپنی دیوار میں لکڑی گاڑنے سے نہ روکے	473	کوئی شخص راستے میں کھجور پائے؟
497	راستے میں شراب کو بہا دینا درست ہے	474	اہل مکہ کے لفظ کا کیا حکم ہے؟
498	گھروں کے صحن اور ان میں بیٹھنا اور راستوں میں بیٹھنا	476	جانور کا دودھ مالک کی اجازت کے بغیر نہ دو جائے
499	راستوں میں کنواں بنانا جب کہ اس سے کسی کو تکلیف نہ ہو	476	پڑی ہوئی چیز کا مالک اگر ایک سال بعد آئے تو اسے اس کا
499	راستے سے تکلیف دینے والی چیز کو ہٹا دینا	477	مال واپس کر دے
499	اوپر نیچے اور پست بالا خانوں میں چھت وغیرہ پر رہنا	477	پڑی ہوئی چیز کا اٹھا لینا بہتر ہے
		478	لفظ کا تھلنا لیکن حاکم کے سپرد نہ کرنا

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528	غلام لونڈی میں شرکت کا بیان	506	مسجد کے باہر جہاں پتھر بچھے ہوتے ہیں وہاں دروازے پر اونٹ باندھ دینا
528	قربانی کے جانوروں اور اونٹوں میں شرکت	506	کسی قوم کی کوڑی کے پاس بٹھرنا اور وہاں پیشاب کرنا
530	تقسیم میں ایک اونٹ کو دس بکریوں کے برابر سمجھنا	507	جس نے کوئی تکلیف دینے والی چیز راستے سے ہٹائی
531	[کِتَابُ الرِّهْنِ فِي الْحَضَرِ]	507	اگر عام راستہ میں اختلاف ہو اور وہاں رہنے والے کچھ عمارت بنانا چاہیں
531	آدمی اپنی بہتی میں ہوا در گردی رکھے	508	مالک کی اجازت کے بغیر اس کا کوئی مال اٹھالینا
533	زرہ کو گروی رکھنا	509	صلیب کا توڑنا اور خنزیر کا مارنا
533	ہتھیار گروی رکھنا	510	کیا کوئی ایسا منکاف توڑا جاسکتا ہے جس میں شراب ہو؟
534	گروی جانور پر سواری کرنا اس کا دودھ دھونا درست ہے	512	جو شخص اپنا مال بجاتے ہوئے قتل کر دیا جائے
535	یہود وغیرہ کے پاس کوئی چیز گروی رکھنا	512	جس کسی شخص نے کسی دوسرے کا پیالہ یا کوئی اور چیز توڑی
536	راہن اور مرتہن میں اگر کسی بات میں اختلاف ہو جائے	513	کسی نے کسی کی دیوار گرا دی تو اسے ویسی ہی بخوانی ہوگی
538	[کِتَابُ الْعَتَقِ]	515	[کِتَابُ الشِّرْكِ]
538	غلام آزاد کرنے کا ثواب	515	کھانے، سفر خرچ اور دوسرے اسباب میں شرکت کا بیان
539	کیسا غلام آزاد کرنا افضل ہے؟	518	جو مال دو شریکوں کا ہو وہ زکوٰۃ میں ایک دوسرے سے برابر
539	سورج گرہن اور دوسری نشانیوں کے وقت غلام آزاد کرنا	518	برابر کٹوتی کر لیں
540	اگر مشترک غلام یا لونڈی کو آزاد کر دے	518	بکریوں کا بائٹنا
542	اگر کسی شخص نے ساجھے کے غلام میں اپنا حصہ آزاد کر دیا	519	دودھ بھجوریں ملا کر کھانا کسی شریک کو جائز نہیں
543	اگر بھول چوک کر کسی کی زبان سے عتاق، (آزادی) یا طلاق یا اور کوئی ایسی ہی چیز نکل جائے	520	مشترک چیزوں کی انصاف کے ساتھ ٹھیک قیمت لگا کر اسے شریکوں میں بانٹنا
543	ایک شخص نے آزاد کرنے کی نیت سے اپنے غلام سے کہہ دیا کہ وہ اللہ کے لیے ہے (تو وہ آزاد ہو گیا)	521	تقسیم میں قرعہ ڈال کر حصے کر لینا
544	ام ولد کا بیان	523	یتیم کا دوسرے وارثوں کے ساتھ شریک ہونا
546	مدبر کی بیع کا بیان	524	زمین مکان وغیرہ میں شرکت کا بیان
547	مدبر کی بیع کا بیان	524	جب شریک لوگ گھروں وغیرہ کو تقسیم کر لیں
548	دلا (غلام لونڈی کا ترکہ) بیچنا بہہ کرنا	526	سونے، چاندی اور ان تمام چیزوں میں شرکت جن میں بیع صرف ہوتی ہے
549	اگر کسی مسلمان کا مشترک بھائی یا چچا ہو کر آئے تو کیا اس کی طرف سے فدیہ دیا جاسکتا ہے؟	525	مسلمان کا مشترکین اور ذمیوں کے ساتھ مل کر گھنٹی کرنا
550	مشترک غلام کو آزاد کرنے کا ثواب ملے گا یا نہیں؟	526	بکریوں کا انصاف کے ساتھ تقسیم کرنا
551	اگر عربوں پر جہاد ہو اور کوئی ان کو غلام بنائے	526	اناج وغیرہ میں شرکت کا بیان
555	جو شخص اپنی لونڈی کو ادب اور علم سکھائے		
556	نبی کریم ﷺ کا یہ فرمانا کہ غلام تمہارے بھائی ہیں		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
587	خاندن کا اپنی بیوی کو اور بیوی کا اپنے خاندن کو کچھ بہہ کر دینا	557	جب غلام اپنے رب کی عبادت بھی اچھی طرح کرے اور
588	اگر عورت اپنے خاندن کے سوا اور کسی کو کچھ بہہ کرے	559	اپنے آقا کی خیر خواہی بھی کرے تو اس کے ثواب کا بیان
590	ہدیہ کا اولین حقدار کون ہے؟	562	غلام پر دست درازی کرنا اور یوں کہنا کہ یہ میرا غلام ہے
591	جس نے کسی عذر سے ہدیہ قبول نہیں کیا	562	جب کسی کا خادم کھانا لے کر آئے؟
592	اگر بہہ یا بہہ کا وعدہ کر کے کوئی مر جائے	563	غلام اپنے آقا کے مال کا نگہبان ہے
593	غلام لوٹنے کی اور سامان پر کیسے قبضہ ہو سکتا ہے؟	565	اگر کوئی غلام لوٹنے کی کو مارے تو پھرے پر نہ مارے
593	اگر کوئی بہہ کرے اور موہب لہ اس پر قبضہ کر لے	565	کِتَابُ الْمُكَاتِبِ
594	اگر کوئی اپنا قرض کسی کو بہہ کر دے	565	مکاتب اور اس کی قسطوں میں سے ہر سال ایک قسط کی
595	ایک چیز کئی آدمیوں کو بہہ کرے تو کیسا ہے؟	567	ادائیگی کا بیان
596	جو چیز قبضہ میں ہو یا نہ ہو اور جو چیز تقسیم ہو گئی ہو اور جو نہ ہو گئی	567	مکاتب سے کوئی شرطیں کرنا درست ہیں
596	ہو، اس کے بہہ کا بیان	569	مکاتب کی دوسروں سے معاونت چاہنا اور لوگوں سے سوال
598	کئی شخص کئی غرضوں کو بہہ کریں یا ایک آدمی کئی غرضوں کو بہہ	570	کرنا کیسا ہے؟
599	کرے تو جائز ہے	570	مکاتب جب اپنے آپ کو بیچ ڈالنے پر راضی ہو
600	اگر کسی کو کچھ ہدیہ دیا جائے اس کے پاس اور لوگ بھی بیٹھے ہوں	572	اگر مکاتب کسی غرض سے کہے کہ مجھ کو خرید کر آزاد کر دو
601	اگر کوئی شخص اونٹ پر سوار ہو اور دوسرا شخص وہ اونٹ اس کو بہہ	573	کِتَابُ الْهَبَةِ وَقَضِيلِهَا وَالتَّحْرِيطِ عَلَيْهَا
603	کر دے تو درست ہے	573	تھوڑی چیز بہہ کرنا
605	ایسے کپڑے کا تحفہ دینا جس کا پہننا مکروہ ہو	575	جو شخص اپنے دوستوں سے کوئی چیز بطور تحفہ مانگے
606	مشترکین کا ہدیہ قبول کر لینا	576	پانی (یا دودھ) مانگنا
608	مشروں کو ہدیہ دینا	577	شکار کا تحفہ قبول کرنا
609	کسی کے لئے حلال نہیں کہ اپنا دیا ہوا ہدیہ واپس لے	580	ہدیہ کا قبول کرنا
610	عمری اور رقی کا بیان	583	اپنے کسی دوست کو کسی خاص دن تحفہ بھیجنا جب کہ وہ اپنی ایک
611	جس نے کسی سے گھوڑا اور جانور وغیرہ عاریتاً لیا	584	خاص بیوی کے پاس ہو
614	شب عروسی میں دلہن کے لئے کوئی چیز عاریتاً لینا	585	جو تحفہ واپس نہ کیا جانا چاہیے
615	تحفہ منیہ کی فضیلت کے بارے میں	586	جن کے نزدیک غائب چیز کا بہہ کرنا درست ہے
	عام دستور کے مطابق کسی نے کسی شخص سے کہا کہ یہ لڑکی میں		بہہ کا معاوضہ (بدلہ) ادا کرنا
	نے تمہاری خدمت کے لیے دے دی تو جائز ہے		باپ کا اپنے لڑکے کو کچھ بہہ کرنا
	جب کوئی کسی شخص کو گھوڑا اسواری کے لیے ہدیہ کر دے		بہہ میں گواہ بنانا

تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
88	ذکر خیر حکومت سعودیہ عربیہ	24	حضرت عبداللہ بن مبارک رحمہ اللہ کے کچھ حالات
92	دجال ملعون کا بیان	36	حاجیوں کے لئے پھول ہار جائز نہیں
96	وطنی محبت میں حضرت بلال رضی اللہ عنہ کے اشعار	37	فتح مکہ پر آپ صلی اللہ علیہ وسلم کا مکہ میں شاندار داخلہ
97	شہادت حضرت فاروق اعظم رضی اللہ عنہ	38	وطن سے محبت شروع ہے
97	راثم الحروف اور حاضری مدینہ	39	آیت شریفہ ﴿وَاتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾ کی تشریح
98	صوم کے لغوی معانی	40	سفر نمونہ ستر کیوں ہے؟
102	فضیلت سیدنا ابوبکر صدیق رضی اللہ عنہ	45	حالات حضرت محمد بن شہاب زہری رحمہ اللہ
104	فضیلت رمضان کا فلسفہ	51	امام بخاری رحمہ اللہ کی نظر بصیرت کا ایک نمونہ
107	مرد و جہت تقویٰ پر احکام شرعی جاری نہیں ہو سکتے	56	حضرت امام تاج فیض رحمہ اللہ کے حالات
109	شہرا عید لا ینقصان کا مطلب	58	پانچ سو ذی جانوروں کے قتل کا حکم کیوں ہے؟
113	نماز فجر کو اول وقت ادا کرنا ہی مسنون ہے	61	حالات زندگی حضرت عبداللہ بن زبیر رضی اللہ عنہ
114	حضرت قتادہ رحمہ اللہ کے مختصر حالات	62	مکہ مبارکہ پر ایک علمی مقالہ
118	شریعت ایک آسان جامع قانون ہے	63	مکہ تورات کی روشنی میں
127	روزہ افطار کرنے کی دعا	66	حج میں عورتوں کو منہ پر نقاب ڈالنا منع ہے
131	حالات طاؤس بن کيسان	67	اونٹ یا ریگستان کا جہاز
134	عبادت پر ایک ولی اللہ کا مقالہ	68	مناظرات صحابہ پر ایک روشنی
136	حالات حضرت سفیان بن عیینہ رحمہ اللہ	71	ابن خطل مردود کا بیان
137	حالات حضرت مسدود بن مسرہد رحمہ اللہ	75	زندہ معذور کی طرف سے حج بدل کا بیان
137	روزہ جلد کھولنے کی تفریح	77	عورتیں مجاہدین کے ساتھ جا سکتی ہیں
138	شیعہ حضرات کی ایک غلطی کی نشاندہی	78	رمضان میں عمرے کا بیان
139	بچوں کو عادت ڈالنے کے لئے روزہ رکھوانا	83	مدینہ الرسول کے کچھ تاریخی حالات
140	حضرت عمر رضی اللہ عنہ کا ایک شرابی کو حد لگانا	83	مذہب شریف کی وجہ تسمیہ
141	صوم وصال کا بیان	83	یثرب میں اسلام کیونکر پہنچا
142	ایک معجزہ نبوی کا بیان	84	حرم مدینہ شریف کا بیان
144	نفل روزہ کی قضا کا بیان	84	حرم نبوی کا بیان
144	عبادت الہی کے متعلق کچھ غلط تصورات ماہ شعبان کی وجہ تسمیہ	86	گنبد خضراء کے حالات
148	صوم الدہر کے متعلق تفصیلات	87	حالات امام مالک رحمہ اللہ

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
198	شبکی ایک مثال	150	روزہ رکھنے اور فتح قرآن کے بارے میں
199	الولد للفرش کی وضاحت	151	صوم داؤدی کی تفصیلات
200	شکاری کتے کے بارے میں تفصیلات	152	ایام بیض کی تفصیلات
202	لفظ ورع پر تفصیلی مقالہ	154	دعائے نبوی کی ایک برکت کا بیان
203	شان نزول آیت ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ.....﴾	155	جمعہ کے دن روزہ رکھنے کی تفصیلات
205	سونے چاندی کی تجارت کے متعلق	156	بعض لوگوں کی ایک غلط عادت کی اصلاح
209	غیر مسلموں سے لین دین جائز ہے	160	تین اہم ترین چیزوں کا بیان
209	افضل کسب کون سا ہے	161	قبور صالحین کی طرف شدہ حال حرام ہے
214	سودا گردوں کو ضروری ہدایات	161	مستحب کاروزہ
217	سود خوروں کا عبرتناک انجام	163	حضرت امیر معاویہ رضی اللہ عنہ کا ایک خطبہ
221	امام زین العابدین رضی اللہ عنہ کا ذکر خیر	168	لفظ تراویح کی تشریح
222	حالات خباب بن ارت رضی اللہ عنہ	169	عجیب دلیری
223	محبوب ترین مہزی کدو اور اس کے خصائص	169	تفہیم البخاری دیوبند کا آٹھ رکعات تراویح پر تبصرہ
225	ایک عظیم معجزہ نبوی کا بیان	169	تراویح میں رکعات والی روایت کی حقیقت
228	آیت قرآنی ﴿فَسَاءَ يَوْمٌ شُرِبَ الْهَيْمِ﴾ کی تفسیر	170	فیصلہ اوقلم علمائے احناف
228	ہدایت برائے تاجران صالحین	172	خواہوں کی قدر و منزلت کا بیان
230	مشک کی تجارت اور اس کی تمثیل	173	وجودیۃ القدر برحق ہے
231	عورتوں کے مکروہ لباس کا بیان	174	دلائل وجودیۃ القدر
233	بائع و مشتری کے معاملہ پر ایک مفصل مقالہ	179	اعتکاف کا تفصیلی بیان
234	حالات حکیم بن حزام رضی اللہ عنہ	183	اعتکاف کے متعلق ضروری مسائل
239	تمدنی ترقیات کے لئے اسلام ہمت افزائی کرتا ہے	184	کسی بھی تردید کی گاہ کا ازالہ ضروری ہے
242	بازاروں میں جانے کے آداب	186	ایک حدیث کے تفصیلی فوائد
244	برکات مدینہ کے لئے دعائے نبوی	190	اعتکاف سنت مؤکدہ ہے
245	احکام پر تفصیلی مقالہ	192	تشریح لفظ بیوع
251	نیلام کرنا جائز ہے	193	فضائل تجارت
252	دھوکہ کی بیع اور اس کی تفصیلات	194	قریش تجارت پیشہ تھے
255	بیع مصراۃ کی وضاحت	194	فضائل حضرت ابو ہریرہ رضی اللہ عنہ
255	کیا حضرت ابو ہریرہ رضی اللہ عنہ فقیہ نہ تھے؟	196	مدینہ کے ایک رئیس التجار صحابی رضی اللہ عنہ
262	بیع پر بیع کا مطلب	197	لفظ چراگاہ پر ایک تشریح

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313	لفظ اہاط کی تحقیق	266	ہاء واء کی لغوی تحقیق
314	اگر مطلق کھجور میں کوئی سلم کرے	269	حدیث کے مقابلہ پر رائے قیاس کا چھوڑنا
316	کھیت کے غلہ میں سلم کرنا	271	بیج حاکمہ کی وضاحت
316	شافعیہ کی تردید	271	بیج مزایہ کی تشریح
316	حالات امام حسن بصری رحمۃ اللہ علیہ	274	بیج عرایا کے بارے میں اہل کوفہ کا مذہب
319	شفعہ کی تفصیلات	276	بیج عرایا کے بارے میں
323	بہسلسلہ اجارہ حضرت موسیٰ علیہ السلام کا ذکر خیر	278	زہو کی وضاحت
324	دختر حضرت شعیب علیہ السلام کا ذکر خیر	280	ضرورت کے وقت کوئی چیز گروی رکھنا
325	کبریاں چرانا کوئی مذموم کام نہیں بلکہ سنت انبیاء علیہم السلام ہے	282	پھلوں کا پیوندی بنانا
325	دادی مٹی کی یاد از مترجم	287	شفعہ کا بیان
327	حضرت علی رضی اللہ عنہ نے ایک غیر مسلمہ کی مزدوری کی	291	حضرت سلمان اور عمار رضی اللہ عنہما کے کچھ حالات
328	جبل ثور کا ذکر اور غار ثور پر حاضری	292	حضرت صہیب بن سنان رضی اللہ عنہ کے حالات
330	غزوہ تبوک کا ایک ذکر	292	حضرت بلال رضی اللہ عنہ کے حالات
331	حضرت موسیٰ علیہ السلام اور خضر علیہ السلام کا ذکر خیر	293	حضرت ابراہیم علیہ السلام کا سفر کنعان
333	نماز عصر کا ایک ضمنی ذکر	294	حضرت ہاجرہ لونڈی نہیں تھیں
333	اہل بدعت کی افراط و تفریط کا بیان	294	یہودی کے قول باطل کی خود تورات سے تردید
334	تین مجرموں کا بیان	295	”ہبتہ“ کے بارے میں کچھ تفصیلات
336	چودھویں صدی کا ایک ذکر	296	صہیب رومی رحمۃ اللہ علیہ کا کچھ ذکر خیر
338	وسیلہ کا بیان	297	حضرت عیسیٰ علیہ السلام کا قرب قیامت نازل ہونا
339	ناچیز مترجم اصحاب صفہ کے چہرہ پر	298	حیات عیسیٰ علیہ السلام پر ایک مفصل مقالہ
342	سورہ فاتحہ پڑھ کر دم کرنا	300	کتاب الحیل کی یاد دہانی
343	مرد چتوینہ گنڈوں کی تردید	303	حالات حضرت وحید کلی رضی اللہ عنہ
352	مقروض میت کی نماز جنازہ نہیں جب تک.....	306	ام المؤمنین حضرت مغنیہ رضی اللہ عنہا کے حالات
352	بدعات مرد و جد کی تردید	307	حرمت خمر وغیرہ پر ایک دلی اللہ کا مقالہ
356	ایک اسرائیلی امانتدار کا ذکر خیر	310	بیج سلم کی تعریف
357	توکل علی اللہ کی ایک اہم منزل	312	حالات حضرت وکیع بن جراح
358	عربوں کا ایک جاہلی دستور اور اس کی تردید	312	حالات حضرت عبداللہ بن ابی اوفی رضی اللہ عنہ
359	مواخات تاریخ اسلامی کا ایک شاندار واقعہ	312	حالات امام شعیب کوئی رحمۃ اللہ علیہ
364	صدیق اکبر رضی اللہ عنہ مالک بن دغنی کی پناہ میں	313	مزید وضاحت بیج سلم

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429	ہندوستان میں شاہان اسلام کے عطایا	364	واقعہ ہجرت سے متعلق
431	تشریحات مفیدہ از مولانا عبدالرؤف رحمانی جھنڈاگری	368	امیر بن خلف کافر کے قتل کا واقعہ
439	سود لینا دینا حرام ہے	370	عورت کا ذبیحہ
441	قرضہ ادا کرنے کی فکر ضروری ہے	370	سلع پہاڑی کی یاد از مترجم
441	قرضہ لے کر خیرات کرنا	373	غزوہ حنین کا ایک بیان
442	ایک بالداری کی ایک موجب مغفرت نیکی	376	فوائد حدیث جابر بن عبد اللہ
444	ایک معجزہ نبوی کا بیان	379	حضرت ابو ہریرہ اور شیطان کا واقعہ
446	اسلامی حکومت ہی حقیقی جمہوریت ہے	384	حالات حضرت عائشہ صدیقہ فاطمہ
452	حلال مال بڑی اہمیت رکھتا ہے	386	زراعت کے فضائل کا بیان
452	مال برباد کرنے کا مطلب	387	تطبیق دردمرد و زم زراعت
453	ایک حدیث بابت تمدنی اصل الاصول	390	شکار کے لئے کتا پالنا جائز ہے
455	متعصب مقلدین کو نصیحت	391	ایک میل کے گفتگو کرنے کا بیان
456	فضیلت انبیاء علیہم السلام پر ایک نوٹ	392	ایک بھیڑیے کے گفتگو کرنے کا بیان
457	ایک یہودی ڈاکو کا واقعہ	392	ترغیب تجارت
458	خیرات کب بہتر ہے	402	خبر زمینوں کو آباد کرنا
460	احترام عدالت کا بیان	404	یہود خیر سے معاملہ اراضی کا بیان
462	قرأت سیدہ پر ایک اشارہ	406	بھائی پر زراعت کرانے کا بیان
464	ایک رئیس عرب کا اسلام قبول کرنا	412	مساقات اور مزارعت کا فرق
467	کون کی وجہ تسمیہ	412	بزر حضرت عثمان رضی اللہ عنہ
468	لفظ لفظ کی تفصیلات	414	پانی بھی تقسیم اور بہہ کیا جاسکتا ہے
469	لفظ کی مزید تفصیلات	417	تین لغتی شخصوں کی تفصیل
484	ظالم کی مدد کس طور پر کرنی چاہیے	418	تردید رائے، قیاس اور تقلید جامد
486	کاش ہر مسلمان اس حدیث کو یاد رکھے	418	حضرت زبیر رضی اللہ عنہ اور ایک انصاری کا جھگڑا
490	کسی کی زمین ناحق دبا لینے کا گناہ	420	پیاسے کتے کو پانی پلانے کا ثواب
490	زمینیں بھی سات ہیں	421	ایک لطیفہ بابت ترجمہ حدیث
493	علم الغیب خاصہ باری تعالیٰ ہے	422	چاہہ زمزم کے بارے میں ایک حدیث
495	ایک حدیث کی علمی توجیہات	426	نکڑی اور گھاس بچنا
496	واقعہ سفید بنو ساعدہ	427	حضرت امیر حمزہ رضی اللہ عنہ کے بارے میں ایک بیان
498	آداب الطریق منظوم	428	فالتوزمین پبلک میں تقسیم ہوگی

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550	حضرت عباس رضی اللہ عنہ سے متعلق ایک ارشاد نبوی ﷺ	500	ترقی مدینہ زمانہ سعودی میں
551	خلاف حدیث رائے زنی کی مذمت	504	ایک ایمان افروز تقریر
553	وندہ ہوازن کا ایک واقعہ	508	اسلام میں لوٹ مار کی مذمت
554	مروجہ فیملی پلاننگ کی مذمت حدیث کی روشنی میں	509	صلیب کا توڑنا اور خنزیر کا مارنا
559	الفاظ لونڈی، غلام اور سید وغیرہ کی وضاحت	510	نزول عیسیٰ علیہ السلام کا ثبوت احادیث کی روشنی میں
560	لفظ ”رب“ کے استعمال پر ایک تشریح	511	گدھے کے گوشت کی حرمت
562	امام بخاری مجتہد مطلق تھے	511	خانہ کعبہ کے چاروں طرف ۳۶۰ بت تھے
563	چہرے کی شرافت پر ایک وضاحتی بیان	514	بنی اسرائیل کے ایک بزرگ جرج کا بیان
564	صفات باری اور مسلک اہلحدیث کا بیان	514	والدین کی اطاعت اور فرمانبرداری کا بیان
567	کچھ حالات حضرت انس بن مالک رضی اللہ عنہ	517	ایک اہم معجزہ نبوی کا بیان
572	لفظ ”ہبہ“ کی وضاحت	519	فانکفت کا غلط مفہوم
578	”مگوہ“ کی حلت پر فاضلانہ تبصرہ	520	مشترک چیزوں کی تقسیم سے متعلق حافظ ابن حجر کی وضاحت
582	ازواج مطہرات رضی اللہ عنہن سے متعلق ایک تفصیلی بیان	521	مشترک غلام کے بارے میں ایک تشریح
584	حالات حضرت مسور بن مخرمہ رضی اللہ عنہ	522	ایک حدیث جو بہت سے فوائد پر مشتمل ہے
586	اولاد کو کچھ ہبہ کرنے کے بارے میں	523	بعض فقہائے کوفہ کا ایک قیاس باطل
594	حالات حضرت حسن بن علی رضی اللہ عنہ	526	غیر مسلموں کی شرکت میں کاروبار کرنا جائز ہے
597	نام نہاد تبرکات پر ایک اشارہ	527	ایک حدیث پر تفصیلی تبصرہ
600	حضرت امام بخاری رحمہ اللہ کی نظر بصیرت کا بیان	531	تشریح بابت رہن اشیائے متفرقہ
601	بددین لوگ جو اپنے عزیز ہوں ان کے ساتھ احسان	532	شیخ نظام الدین دہلوی کا ایک واقعہ
603	غیر مسلم کے ہدایا کو قبول کیا جاسکتا ہے	532	حدیث کی ایک قابل مطالعہ تشریح
604	اہل بدعت کی مذمت کا بیان	534	ایک سرنامیہ دار یہودی کا واقعہ
606	غیر مسلموں کو تحائف دے سکتے ہیں	535	شہر ہونہ سے نفع اٹھانے کے بارے میں
608	عربی اور قحی کی تشریحات	538	احمد آبدو بھیمڑی وغیرہ کے فسادات کا ذکر
610	کچھ مناقب محمدی کا بیان	539	ذکر خیر امام زین العابدین رحمہ اللہ
611	لفظ منیہ کی تشریح	540	مغرب زدہ لوگوں کا ایک خیال باطل
614	بیکار زمین کو آباد کرنے کی ترغیب	542	معاندین حضرت امام بخاری رحمہ اللہ پر ایک اشارہ
		546	ام ولد پر ایک تفصیلی بیان

أَبْوَابُ الْعُمَرَةِ
عمرہ کے مسائل کا بیان

باب: عمرہ کا وجوب اور اس کی فضیلت
 اور حضرت عبداللہ بن عمر رضی اللہ عنہما نے فرمایا کہ (صاحب استطاعت) پر حج اور عمرہ واجب ہے، اور ابن عباس رضی اللہ عنہما نے فرمایا کہ کتاب اللہ میں عمرہ حج کے ساتھ آیا ہے ”اور پورا کر حج اور عمرہ کو اللہ کے لیے۔“

[البقرة: ۱۹۶]

تشریح: بیت اللہ کی مخصوص اعمال کے ساتھ زیارت کرنا اسے عمرہ کہتے ہیں، عمرہ سال بھر میں ہر وقت کیا جاسکتا ہے، ہاں چند دنوں میں منع ہے جن کا ذکر ہو چکا ہے اکثر علما کا قول ہے کہ عمرہ عمر بھر میں ایک دفعہ واجب ہے، بعض لوگ صرف مستحب مانتے ہیں۔

۱۷۷۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سَمِيِّ، مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ)). [مسلم: ۳۲۸۹؛ نسائی:

(۱۷۷۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابوبکر بن عبد الرحمن کے غلام سبی نے خبر دی، انہیں ابوصالح السمان نے خبر دی اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ایک عمرہ کے بعد دوسرا عمرہ دونوں کے درمیان کے گناہوں کا کفارہ ہے اور حج مبرور کی جزا جنت کے سوا اور کچھ نہیں ہے۔“

۲۶۲۸؛ ابن ماجه: ۲۸۸۸]

تشریح: اللہ پاک نے قرآن مجید میں اور رسول کریم ﷺ نے اپنے کلام بلاغت نظام میں حج کے ساتھ عمرہ کا ذکر فرمایا ہے، جس سے عمرہ کا جو بجاہت ہوا، یہی امام بخاری رحمہ اللہ بتلانا چاہتے ہیں آپ نے عمرہ کا وجوب آیت اور حدیث ہر دو سے ثابت فرمایا۔ حج مبرورہ جس میں از ابتدا تا انتہا نیکیاں ہی نیکیاں ہوں اور آداب حج کو پورے طور پر نبھایا جائے ایسا حج یقیناً دخول جنت کا موجب ہے۔ اللھم ارزقناہ۔ (۱۴)

بَابُ مَنِ اعْتَمَرَ قَبْلَ الْحَجِّ
 ۱۷۷۴۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا
 عَبْدُ اللَّهِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَنَّ عِكْرَمَةَ بْنَ
 بَاب: اس شخص کا بیان جس نے حج سے پہلے عمرہ کیا
 (۱۷۷۴) ہم سے احمد بن محمد نے بیان کیا، انہیں عبد اللہ بن مبارک نے
 خبر دی، انہیں ابن جریج نے خبر دی کہ عکرمہ بن خالد نے حضرت ابن

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خَالِدٍ، سَأَلَ ابْنَ عُمَرَ عَنِ الْعُمْرَةِ، قَبْلَ الْحَجِّ فَقَالَ: لَا بَأْسَ. قَالَ عِكْرَمَةُ: قَالَ ابْنُ عُمَرَ: اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ: عَنْ ابْنِ إِسْحَاقَ حَدَّثَنِي عِكْرَمَةُ بْنُ خَالِدٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ مِثْلَهُ. حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ عِكْرَمَةُ بْنُ خَالِدٍ: سَأَلْتُ ابْنَ عُمَرَ مِثْلَهُ. [ابوداود: ۱۹۸۶]

عمر بن الخطابؓ سے حج سے پہلے عمرہ کرنے کے بارے میں پوچھا تو انہوں نے کہا کوئی حرج نہیں۔ عکرمہ نے کہا حضرت ابن عمرؓ نے بتلایا کہ نبی کریم ﷺ نے حج کرنے سے پہلے عمرہ ہی کیا تھا۔ اور ابراہیم بن سعد نے محمد بن اسحاق سے بیان کیا، ان سے عکرمہ بن خالد نے بیان کیا کہ میں نے حضرت عبداللہ بن عمرؓ سے پوچھا پھر یہی حدیث بیان کی۔ ہم سے عمرو بن علی نے بیان کیا، ان سے ابو عاصم نے بیان کیا، انہیں ابن جریج نے خبر دی، ان سے عکرمہ بن خالد نے کہا کہ میں نے عبداللہ بن عمرؓ سے پوچھا، پھر یہی حدیث بیان کی۔

تشریح: حضرت عبداللہ بن مبارک مروزی ہیں۔ بنی حنظلہ کے آزاد کردہ ہیں، ہشام بن عروہ، امام مالک، شعبی اور اوزاعی اور ان کے ماسوا بہت سے لوگوں سے حدیث کو سنا اور ان سے سفیان بن عیینہ اور یحییٰ بن سعید اور یحییٰ بن معین وغیرہ روایت کرتے ہیں، ان علما میں سے ہیں جن کو قرآن مجید میں علمائے ربانین سے یاد کیا گیا ہے، اپنے زمانہ کے امام اور پختہ کار فقیہ اور حافظ حدیث تھے، ساتھ ہی زہد کامل اور قابل فخر خجی اور اخلاق فاضلہ کے مجسمہ تھے، اسماعیل بن عیاش نے کہا کہ روئے زمین پر ان کے زمانہ میں کوئی ان جیسا اللہ والا عالم مسلمانوں میں نہ تھا۔ خیر کی کوئی ایسی خصلت نہیں جو اللہ تعالیٰ نے ان کو نہ بخشی ہو، ان کے شاگردوں کی بھی کثیر تعداد ہے عمر صد تک بغداد میں درس حدیث دیا۔ ان کا سال پیدائش ۱۱۸ھ ہے اور ۱۸۱ھ میں وفات پائی، اللہ پاک فردوس بریں میں آپ کے بہترین مقامات میں اضافہ فرمائے اور ہم کو ایسے بزرگوں کے ساتھ مشور کرے۔ (ہمیں صد افسوس کہ آج ایسے بزرگوں اور اللہ والے حضرات سے امت محروم ہے، کاش! اللہ پاک پھر ایسے بزرگ پیدا کرے اور امت کو پھر ایسے بزرگوں کے علوم سے تورا یتقان عطا کرے۔ آمین)

بَابُ: كَمِ اعْتَمَرَ النَّبِيُّ ﷺ

باب: نبی کریم ﷺ نے کتنے عمرے کئے

تشریح: کسی روایت میں چار عمرے مذکور ہیں، کسی میں دو ان میں جمع یوں کیا ہے کہ اخیر کی روایت میں وہ عمرہ جو آپ نے حج کے ساتھ کیا تھا۔ اسی طرح وہ عمرہ جس سے آپ روک دیے گئے تھے شمار نہیں کیا۔ سعید بن منصور نے نکالا کہ نبی کریم ﷺ نے تین عمرے کئے دو توفی قعدہ میں اور ایک شوال میں اور دوسری روایتوں میں یہ ہے کہ آپ نے تینوں عمرے ذی قعدہ میں کئے تھے۔

۱۷۷۵۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ ابْنُ عُمَرَ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ، وَإِذَا نَاسٌ يُصَلُّونَ فِي الْمَسْجِدِ صَلَاةَ الضُّحَى قَالَ: فَسَأَلْنَاهُ عَنْ صَلَاتِهِمْ؟ فَقَالَ: بِدَعَةٍ ثُمَّ قَالَ: لَهُ كَمِ اعْتَمَرَ النَّبِيُّ ﷺ قَالَ: أَرْبَعٌ أَحَدَاهُنَّ فِي رَجَبٍ، فَكَرِهْنَا أَنْ نَرُدَّ عَلَيْهِ.

(۱۷۷۵) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے جریر نے بیان کیا، ان سے منصور نے، ان سے مجاہد نے بیان کیا کہ میں اور عروہ بن زبیر مسجد نبوی میں داخل ہوئے، وہاں عبداللہ بن عمرؓ حضرت عائشہؓ کے حجرہ کے پاس بیٹھے ہوئے تھے، کچھ لوگ مسجد نبوی میں اشراق کی نماز پڑھ رہے تھے۔ انہوں نے بیان کیا کہ ہم نے عبداللہ بن عمرؓ سے ان لوگوں کی اس نماز کے متعلق پوچھا تو آپ نے فرمایا کہ یہ بدعت ہے، پھر ان سے پوچھا کہ نبی کریم ﷺ نے کتنے عمرے کئے تھے؟ انہوں نے کہا کہ چار، ایک ان میں سے رجب میں کیا تھا لیکن ہم نے پسند نہیں کیا کہ ان کی اس

[طرفہ فی: ۴۲۵۳] [مسلم: ۳۰۳۷] ابوداؤد: بات کی تردید کریں۔

۱۹۹۲ء: ترمذی: ۹۳۷

تشریح: حضرت عبداللہ بن عمر رضی اللہ عنہما کے نزدیک اشراق کی نماز سے متعلق معلومات نہ ہوں گی اس لئے انہوں نے اسے بدعت کہہ دیا حالانکہ یہ نماز احادیث میں مذکور ہے یا آپ نے اس نماز کو مسجد میں پڑھنا بدعت قرار دیا جیسا کہ ہر نماز گھر میں پڑھنے ہی سے متعلق ہے۔ جمہور کے نزدیک اس نماز کو مسجد یا گھر جگہ پڑھا جاسکتا ہے۔

۱۷۷۶۔ قَالَ: وَ سَمِعْنَا اسْتِنَانَ، عَائِشَةَ أُمُّ الْمُؤْمِنِينَ فِي الْحُجْرَةِ، فَقَالَتْ: عُرْوَةُ يَا أُمَّاهُ يَا أُمَّ الْمُؤْمِنِينَ! أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ: مَا يَقُولُ؟ قَالَ: يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرَاتٍ إِحْدَاهُنَّ فِي رَجَبٍ. قَالَتْ: يَرْحِمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، مَا اعْتَمَرَ عُمَرَةً إِلَّا وَهُوَ شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ. [طرفہ

(۱۷۷۶) مجاہد نے بیان کیا کہ ہم نے ام المؤمنین عائشہ رضی اللہ عنہا کے حجرہ سے ان کے مساوک کرنے کی آواز سنی تو عروہ نے پوچھا اے میری ماں! اے ام المؤمنین! ابو عبد الرحمن کی بات آپ سن رہی ہیں؟ عائشہ رضی اللہ عنہا نے پوچھا وہ کیا کہہ رہے ہیں؟ انہوں نے کہا وہ کہہ رہے ہیں کہ رسول کریم ﷺ نے چار عمرے کئے تھے جن میں سے ایک رجب میں کیا تھا، انہوں نے فرمایا: اللہ ابو عبد الرحمن پر رحم کرے! آنحضرت ﷺ نے تو کوئی عمرہ ایسا نہیں کیا جس میں وہ خود موجود نہ رہے ہوں، آپ نے رجب میں تو کبھی عمرہ ہی نہیں کیا۔

فی: ۱۷۷۷، ۴۲۵۴] [مسلم: ۳۰۳۶] ترمذی:

۹۳۶، ابن ماجہ: ۲۹۹۸

تشریح: عمرہ نبوی کے بارے میں ماہ رجب کا ذکر صحیح نہیں جیسا کہ حضرت عائشہ رضی اللہ عنہا نے وضاحت کے ساتھ سمجھا دیا۔ آپ عروہ کی خالہ ہیں اس لئے آپ نے ان کو یا اماء! کہہ کر پکارا۔

۱۷۷۷۔ حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ عُرْوَةَ بِنِ الزُّبَيْرِ، قَالَ: سَأَلْتُ عَائِشَةَ قَالَتْ: مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي رَجَبٍ. [راجع: ۱۷۷۶]

(۱۷۷۷) ہم سے ابو عاصم نے بیان کیا، کہا کہ ہم کو ابن جریج نے خبر دی، کہا کہ مجھے عطاء بن ابی رباح نے خبر دی، ان سے عروہ بن زبیر رضی اللہ عنہ نے بیان کیا کہ میں نے عائشہ رضی اللہ عنہا سے پوچھا تو آپ نے فرمایا کہ رسول اللہ ﷺ نے رجب میں کوئی عمرہ نہیں کیا تھا۔

۱۷۷۸۔ حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، سَأَلْتُ أَنَسًا كَيْمَ اعْتَمَرَ النَّبِيُّ ﷺ قَالَ أَرْبَعًا عُمَرَةً الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَلَّاهُ الْمُشْرِكُونَ، وَعُمَرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، حَيْثُ صَلَّاحَهُمُ، وَعُمَرَةً الْجِعْفَرَانَةِ إِذْ قَسَمَ

(۱۷۷۸) ہم سے حسان بن حسان نے بیان کیا کہ ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے کہ میں نے انس رضی اللہ عنہ سے پوچھا کہ نبی کریم ﷺ نے کتنے عمرے کئے تھے؟ تو آپ نے فرمایا کہ چار، عمرہ حدیبیہ ذی قعدہ میں جہاں پر مشرکین نے آپ کو روک دیا تھا، پھر آئندہ سال ذی قعدہ ہی میں ایک عمرہ قضا جس کے متعلق آپ نے مشرکین سے صلح کی تھی اور تیسرا عمرہ جعفرانہ جس موقع پر آپ نے غنیمت غالباً حنین کی

غَنِيمَةُ أَرَاهُ حَنِينٌ. قُلْتُ: كَمْ حَجٌّ؟ قَالَ: وَاحِدَةً. [إطرافه في: ١٧٧٩، ١٧٨٠، ٣٠٦٦، ٤١٤٨] [مسلم: ٣٠٣٣، ٣٠٣٤، ٣٠٣٥، ٣٠٣٦]

تقسیم کی تھی (چوتھا حج کے ساتھ) میں نے پوچھا اور آنحضرت ﷺ نے حج کتنے کئے؟ فرمایا کہ ایک۔

١٧٧٩- حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: سَأَلْتُ أَنَسًا فَقَالَ: اغْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّوهُ، وَمِنَ الْقَابِلِ عُمْرَةَ الْحُدَيْبِيَّةِ، وَعُمْرَةَ فِي ذِي الْقَعْدَةِ وَعُمْرَةَ مَعَ حَجَّتِهِ. [راجع: ١٧٧٨]

(١٤٤٩) ہم سے ابوالولید ہشام بن عبد الملک نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، ان سے قتادہ نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے آنحضرت ﷺ کے عمرہ کے متعلق پوچھا تو آپ نے فرمایا کہ نبی کریم ﷺ نے ایک عمرہ وہاں کیا جہاں سے آپ کو مشرکین نے واپس کر دیا تھا اور دوسرے سال (اسی) عمرہ حدیبیہ (کی قضا) کی تھی اور ایک عمرہ ذی قعدہ میں اور ایک عمرہ اپنے حج کے ساتھ کیا تھا۔

تشریح: جن راویوں نے حدیبیہ میں آپ کے احرام کھولنے اور قربانی کرنے کو عمرہ قرار دیا انہوں نے آپ کے چار عمرے بیان کئے اور جنہوں نے اسے عمرہ قرار نہیں دیا انہوں نے تین عمرے بیان کئے اور روایات میں اختلاف کی وجہ صرف یہی ہے اور ان توجیہات کی بنا پر کسی بھی روایت کو غلط نہیں کہا جاسکتا۔

١٧٨٠- حَدَّثَنَا هُذَيْبَةُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ، وَقَالَ: اغْتَمَرَ أَرْبَعَ عُمَرٍ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي اغْتَمَرَ مَعَ حَجَّتِهِ عُمْرَتَهُ مِنَ الْحُدَيْبِيَّةِ، وَمِنَ الْعَامِ الْمُقْبِلِ، وَمِنَ الْجَعْفَرَانَةِ- حَيْثُ قَسَمَ غَنَائِمَ حَنِينٍ- وَعُمْرَةَ مَعَ حَجَّتِهِ. [راجع: ١٧٧٩]

(١٤٨٠) ہم سے ہذیبہ بن خالد نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، اس روایت میں یوں ہے کہ جو عمرہ آنحضرت ﷺ نے اپنے حج کے ساتھ کیا تھا اس کے سوا تمام عمرے ذی قعدہ ہی میں کئے تھے۔ حدیبیہ کا عمرہ اور دوسرے سال اس کی قضا کا عمرہ کیا تھا۔ (کیونکہ آپ نے قرآن کیا تھا اور حجۃ الوداع سے متعلق ہے) اور جہرانہ کا عمرہ جب آپ نے جنگ حنین کی غنیمت تقسیم کی تھی۔ پھر ایک عمرہ اپنے حج کے ساتھ کیا تھا۔

١٧٨١- حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلْتُ مَسْرُوفًا وَعَطَاءً وَمَجَاهِدًا. فَقَالُوا: اغْتَمَرَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ يَحُجَّ. وَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: اغْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ، قَبْلَ أَنْ يَحُجَّ مَرَّتَيْنِ. [إطرافه في: ١٨٤٤، ٢٦٩٨، ٢٦٩٩، ٢٧٠٠، ٣١٨٤، ٤٢٥١]

(١٤٨١) ہم سے احمد بن عثمان نے بیان کیا، انہوں نے کہا کہ ہم کو شریح بن مسلمہ نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن یوسف نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابواسحاق نے بیان کیا کہ میں نے مسروق، عطاء اور مجاہد رحمہم اللہ تعالیٰ سے پوچھا تو ان سب حضرات نے بیان کیا کہ رسول اللہ ﷺ نے حج سے پہلے ذی قعدہ ہی میں عمرے کئے تھے اور انہوں نے بیان کیا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے فرمایا کہ نبی کریم ﷺ نے ماہ ذی قعدہ میں حج سے پہلے دو عمرے کئے تھے۔

بَابُ عُمْرَةٍ فِي رَمَضَانَ

باب: رمضان میں عمرہ کرنے کا بیان

تشریح: امام بخاری رحمہ اللہ نے ترجمہ باب میں اسکی فضیلت کی تشریح نہیں کی اور شاید انہوں نے اس روایت کی طرف اشارہ کیا جو دارقطنی نے نکالی، حضرت عائشہ رضی اللہ عنہا سے کہ میں نبی کریم ﷺ کے ساتھ رمضان کے عمرے میں نکلی، آپ نے اظہار کیا اور میں نے روزہ رکھا۔ آپ نے قصر کیا، میں نے پوری نماز پڑھی بعض نے کہا یہ روایت غلط ہے کیونکہ آپ نے رمضان میں کوئی عمرہ نہیں کیا، حافظ نے کہا شاید مطلب یہ ہو کہ میں رمضان میں عمرہ کے لئے مدینہ سے نکلی یہ صحیح ہے کیونکہ فتح مکہ کا سفر رمضان ہی میں ہوا تھا۔ (وحیدی)

۱۷۸۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُنَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ سَمَّاهَا ابْنُ عَبَّاسٍ فَتَسِيَتْ اسْمَهَا: ((مَا مَنَعَكَ أَنْ تَحْجِي مَعَنَا)) قَالَتْ: كَانَ لَنَا نَاصِحٌ فَرَكِبَهُ أَبُو فَلَانٍ وَابْنُهُ لَزَوْهَا وَابْنُهَا وَتَرَكَ نَاصِحًا نَنْصَحُ عَلَيْهِ قَالَ: ((فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ فَإِنَّ عُمْرَةَ فِي رَمَضَانَ حَجَّةٌ)) أَوْ نَحْوَهَا مِمَّا قَالَ. [طرفة في: ۱۸۶۳] [مسلم: ۳۰۳۸؛ نسائي: ۲۱۰۹]

۱۷۸۳۔ حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِقِينَ لِبَهْلَالِ ذِي الْحِجَّةِ فَقَالَ لَنَا: ((مَنْ أَحَبَّ مِنْكُمْ أَنْ يَهْلَ بِالْحَجِّ فَلْيَهْلْ وَمَنْ أَحَبَّ أَنْ يَهْلَ بِالْعُمْرَةِ

(۱۷۸۲) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ابن جریر نے، ان سے عطاء بن ابی رباح نے بیان کیا کہ میں نے عبداللہ بن عباس رضی اللہ عنہما سے سنا، انہوں نے ہمیں خبر دی کہ رسول اللہ ﷺ نے ایک انصاری خاتون (ام سان) سے (ابن عباس رضی اللہ عنہما نے ان کا نام بتایا تھا لیکن مجھے یاد نہ رہا) پوچھا کہ ”تو ہمارے ساتھ حج کیوں نہیں کرتی؟“ وہ کہنے لگی کہ ہمارے پاس ایک اونٹ تھا جس پر ابو فلاں (یعنی اس کا خاوند) اور اس کا بیٹا سوار ہو کر حج کے لیے چل دیے اور ایک اونٹ انہوں نے چھوڑا ہے، جس سے پانی لایا جاتا ہے۔ آپ ﷺ نے فرمایا: ”اچھا جب رمضان آئے تو عمرہ کر لینا کیونکہ رمضان کا عمرہ ایک حج کے برابر ہوتا ہے۔“ یا اسی جیسی کوئی بات آپ نے فرمائی۔

تشریح: امام بخاری رحمہ اللہ کی دوسری روایات میں اس عورت کا نام ام سان رضی اللہ عنہا مذکور ہے، بعض نے کہا وہ ام سلیم رضی اللہ عنہا تھیں جیسے ابن حبان کی روایت میں ہے اور نسائی نے نکالا ہے کہ بنی اسعد کی ایک عورت نے کہا میں نے حج کا قصد کیا لیکن میرا اونٹ بیمار ہو گیا، میں نے نبی کریم ﷺ سے پوچھا تو آپ نے فرمایا کہ تو رمضان میں عمرہ کر لے رمضان کا عمرہ حج کے برابر ہے۔ حافظ نے کہا اگر یہ عورت ام سان تھی تو اس کے بیٹے کا نام سان ہوگا اور اگر ام سلیم رضی اللہ عنہا تھی تو اس کا بیٹا کوئی ایسا نہ تھا جو حج کے قابل ہوتا۔ ایک انس تھے وہ چھوٹی عمر میں تھے اور شاید ان کے خاوند ابو طلحہ کا بیٹا مراد ہو وہ بھی گویا ام سلیم رضی اللہ عنہا کا بیٹا ہوا کیونکہ ابو طلحہ رضی اللہ عنہ ام سلیم رضی اللہ عنہا کے خاوند تھے۔

باب: محب کی رات عمرہ کرنا یا اس کے علاوہ کسی

بَابُ الْعُمْرَةِ لِكَلَّةِ الْحَصْبَةِ وَغَيْرِهَا

دن عمرہ کرنے کا بیان

۱۷۸۳۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِقِينَ لِبَهْلَالِ ذِي الْحِجَّةِ فَقَالَ لَنَا: ((مَنْ أَحَبَّ مِنْكُمْ أَنْ يَهْلَ بِالْحَجِّ فَلْيَهْلْ وَمَنْ أَحَبَّ أَنْ يَهْلَ بِالْعُمْرَةِ

(۱۷۸۳) ہم سے محمد بن سلام یحندی نے بیان کیا، کہا کہ ہم کو ابو معاویہ نے خبر دی، ان سے ہشام نے بیان کیا، ان سے ان کے والد عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ مدینہ سے نکلے تو ذی الحجہ کا چاند نکلنے والا تھا، آپ نے فرمایا: ”اگر کوئی حج کا احرام باندھنا چاہتا ہے تو وہ حج کا باندھ لے اور اگر کوئی عمرہ کا باندھنا چاہتا

ہے تو وہ عمرہ کا باندھ لے۔ اگر میرے ساتھ ہدی نہ ہوتی تو میں بھی عمرہ کا احرام باندھتا۔“ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ہم میں بعض نے تو عمرہ کا احرام باندھا اور بعض نے حج کا احرام باندھا۔ میں بھی ان لوگوں میں تھی جنہوں نے عمرہ کا احرام باندھا تھا، لیکن عرفہ کا دن آیا تو میں اس وقت حائضہ تھی، چنانچہ میں نے اس کی حضور ﷺ سے شکایت کی آپ نے فرمایا: ”پھر عمرہ چھوڑ دے اور سر کھول دے اور اس میں کنگھا کر لے پھر حج کا احرام باندھ لینا۔“ (میں نے ایسا ہی کیا) جب محصب کے قیام کی رات آئی تو نبی ﷺ نے عبدالرحمن کو میرے ساتھ تعیم بھیجا، وہاں سے میں نے عمرہ کا احرام اپنے اس عمرہ کے بدلہ میں باندھا (جس کو توڑ ڈالا تھا)۔

باب: تعیم سے عمرہ کرنا

تشریح: یہ خاص حضرت عائشہ رضی اللہ عنہا نے نبی کریم ﷺ کے حکم سے کیا تھا باقی کسی صحابی سے منقول نہیں کہ اس نے عمرہ کا احرام تعیم سے باندھا ہو نہ نبی کریم ﷺ نے کبھی ایسا کیا، امام ابن قیم رحمہ اللہ نے زاد المعاد میں ایسا ہی کہا ہے۔ حافظ نے کہا کہ جب حضرت عائشہ رضی اللہ عنہا نے بحکم نبوی ایسا کیا تو اس کا مشروع ہونا ثابت ہو گیا اگرچہ اس میں شک نہیں کہ عمرہ کے لئے بھی خاص اپنے ملک سے سفر کر کے جانا افضل اور اعلیٰ ہے اور سلف کا اس میں اختلاف ہے کہ ہر سال ایک عمرہ سے زیادہ کر سکتے ہیں یا نہیں، امام مالک نے ایک سے زیادہ کرنا مکروہ جانا ہے اور جمہور علمائے ان کا خلاف کیا ہے اور امام ابوحنیفہ رحمہ اللہ نے عرفہ اور یوم النحر اور ایام تشریق میں عمرہ کرنا مکروہ رکھا ہے۔ (حیدری)

۱۷۸۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ أَوْسٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، وَيُعِمِّرَهَا مِنَ التَّنْعِيمِ. قَالَ: سُفْيَانُ مَرَّةً سَمِعْتُ عَمْرًا، وَكَمْ سَمِعْتُهُ مِنْ عَمْرٍو. [طرفہ فی: ۲۹۸۵]

۱۷۸۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمُجِيدِ، عَنْ حَبِيبِ الْمَعْلَمِ، عَنْ عَطَاءٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ أَهْلًا وَأَصْحَابَهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ، غَيْرَ النَّبِيِّ ﷺ

(۱۷۸۴) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے عمرو بن اوس سے سنا، ان کو عبدالرحمن بن ابی بکر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے انہیں حکم دیا تھا کہ عائشہ رضی اللہ عنہا کو اپنے ساتھ سواری پر لے جائیں اور تعیم سے انہیں عمرہ کرا لائیں۔ سفیان بن عیینہ نے کہیں یوں کہا میں نے عمرو بن دینار سے سنا، کہیں یوں کہا میں نے کنی بار اس حدیث کو عمرو بن دینار سے سنا۔

(۱۷۸۵) ہم سے محمد بن ثنی نے بیان کیا، ان سے عبدالوہاب بن عبد الجبید نے، ان سے حبیب معلم نے، ان سے عطاء بن ابی رباح اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ اور آپ کے اصحاب رضی اللہ عنہم نے حج کا احرام باندھا تھا اور نبی ﷺ اور طلحہ رضی اللہ عنہ کے سوا قربانی کسی کے پاس نہیں تھی۔ ان ہی دنوں میں حضرت علی رضی اللہ عنہ یمن سے آئے تو ان کے

ساتھ بھی قربانی تھی، انہوں نے کہا کہ جس چیز کا احرام رسول اللہ ﷺ نے باندھا ہے میرا بھی احرام وہی ہے، آنحضرت ﷺ نے اپنے اصحاب رضی اللہ عنہم کو (مکہ میں پہنچ کر) اس کی اجازت دے دی تھی کہ اپنے حج کو عمرہ میں تبدیل کر دیں اور بیت اللہ کا طواف اور صفا مروہ کی سعی کر کے بالترشوالیں اور احرام کھول دیں لیکن وہ لوگ ایسا نہ کریں جن کے ساتھ قربانی ہو۔ اس پر لوگوں نے کہا کہ ہم منی سے حج کے لیے اس طرح سے جائیں گے کہ ہمارے ذکر سے منی ٹپک رہی ہو۔ یہ بات رسول اللہ تک پہنچی تو آپ ﷺ نے فرمایا: ”جو بات آپ نے ہوئی اگر پہلے سے معلوم ہوتی تو میں اپنے ساتھ ہدی نہ لاتا اور اگر میرے ساتھ ہدی نہ ہوتی تو افعال عمرہ ادا کرنے کے بعد میں بھی احرام کھول دیتا۔“ عائشہ رضی اللہ عنہا (اس حج میں) حائضہ ہو گئی تھیں اس لیے انہوں نے اگرچہ تمام مناسک ادا کئے لیکن بیت اللہ کا طواف نہیں کیا۔ پھر جب وہ پاک ہو گئیں اور طواف کر لیا تو عرض کی یا رسول اللہ! سب لوگ حج اور عمرہ دونوں کر کے واپس ہو رہے ہیں لیکن میں صرف حج کر سکی ہوں، آپ نے اس پر عبد الرحمن بن ابی بکر رضی اللہ عنہ سے کہا کہ انہیں ہمراہ لے کر تعیم جائیں اور عمرہ کرا لائیں، یہ عمرہ حج کے بعد ذی الحجہ کے ہی مہینہ میں ہوا تھا آنحضرت ﷺ جب حجرہ عقبہ کی رمی کر رہے تھے تو سراقہ بن مالک بن جشم آپ کی خدمت میں حاضر ہوئے اور پوچھا یا رسول اللہ! کیا یہ (عمرہ اور حج کے درمیان احرام کھول دینا) صرف آپ ہی کے لیے ہے؟ آنحضرت ﷺ نے فرمایا: ”نہیں بلکہ ہمیشہ کے لیے ہے۔“

تشریح: یزیدی روایت میں یوں ہے کیا یہ حکم خاص ہمارے لئے ہے، امام مسلم کی روایت میں یوں ہے سراقہ کھڑا ہوا اور کہنے لگا یا رسول اللہ! کیا یہ حکم خاص اسی سال کے لئے ہے۔ آپ نے انگلیوں کو انگلیوں میں ڈالا اور دو بار فرمایا عمرہ حج میں ہمیشہ کے لئے شریک ہو گیا۔ نووی رحمہ اللہ نے کہا اس کا مطلب یہ ہے کہ حج کے مہینوں میں عمرہ کرنا درست ہوا اور جاہلیت کا قاعدہ ٹوٹ گیا کہ حج کے مہینوں میں عمرہ کرنا مکروہ ہے۔ بعض نے کہا مطلب یہ ہے کہ قرآن یعنی حج اور عمرہ کو جمع کرنا درست ہوا اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ تمتع، جس میں قربانی ہے وہ یہ ہے کہ حج سے پہلے عمرہ کرے اور جو لوگ حج کے مہینوں میں سارے ذی الحجہ کو شامل کرتے ہیں اور کہتے ہیں کہ ذی الحجہ کے بعد بھی عمرہ کرے تو وہ بھی تمتع ہے اور اس میں قربانی یا روزے واجب نہیں، وہ اس حدیث کا جواب یہ دیتے ہیں کہ نبی کریم ﷺ نے اپنی بیویوں کی طرف سے قربانی کی تھی۔ جیسے ایک روایت میں ہے کہ آپ نے اپنی بیویوں کی طرف سے ایک گائے قربان کی اور مسلم کی روایت میں ہے کہ آپ نے حضرت عائشہ رضی اللہ عنہا کی طرف سے قربانی دی اور شاید حضرت عائشہ رضی اللہ عنہا کو اس کی خبر نہ ہو۔

بَابُ الْإِعْتِمَارِ بَعْدَ الْحَجِّ باب: حج کے بعد عمرہ کرنا اور قربانی نہ دینا

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بَغِيرِ هَدْيٍ

(۱۷۸۶) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے یحییٰ تظان نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، کہا کہ مجھے میرے والد عروہ نے خبر دی، کہا کہ مجھے عائشہ رضی اللہ عنہا نے خبر دی، انہوں نے کہا کہ ذی الحجہ کا چاند نکلنے والا تھا کہ ہم رسول اللہ ﷺ کے ساتھ مدینہ سے حج کے لیے چلے آئیں حضرت عائشہ رضی اللہ عنہا نے فرمایا: ”جو عمرہ کا احرام باندھنا چاہے وہ عمرہ کا باندھ لے اور جو حج کا باندھنا چاہے وہ حج کا باندھ لے، اگر میں اپنے ساتھ قربانی نہ لاتا تو میں بھی عمرہ کا ہی احرام باندھتا۔“ چنانچہ بہت سے لوگوں نے عمرہ کا احرام باندھا اور بہتوں نے حج کا۔ میں بھی ان لوگوں میں تھی جنہوں نے عمرہ کا احرام باندھا تھا۔ مگر میں مکہ میں داخل ہونے سے پہلے حاضہ ہو گئی، عرفہ کا دن آ گیا اور ابھی میں حاضہ ہی تھی، اس کا رونا میں رسول اللہ ﷺ کے سامنے روئی۔ آپ نے فرمایا: ”عمرہ چھوڑ دے اور سر کھول لے اور کنگھا کر لے پھر حج کا احرام باندھ لینا۔“ چنانچہ میں نے ایسا ہی کیا، اس کے بعد جب محصب کی رات آئی تو آنحضرت ﷺ نے میرے ساتھ عبد الرحمن کو تنعیم بھیجا وہ مجھے اپنی سواری پر پیچھے بٹھا کر لے گئے وہاں سے عائشہ رضی اللہ عنہا نے اپنے (چھوڑے ہوئے) عمرے کے بجائے دوسرے عمرہ کا احرام باندھا اس طرح اللہ تعالیٰ نے ان کا بھی حج اور عمرہ دونوں ہی پورے کر دیئے نہ تو اس کے لیے انہیں قربانی لانی پڑی نہ صدقہ دینا پڑا اور نہ روزہ رکھنا پڑا۔

باب: عمرہ میں جتنی تکلیف ہو اتنا ہی ثواب ہے

(۱۷۸۷) ہم سے مسدد نے بیان کیا، کہا ان سے یزید بن زریع نے بیان کیا، ان سے ابن عون نے بیان کیا، ان سے قاسم بن محمد نے اور دوسری (روایت میں) ابن عون، ابراہیم سے روایت کرتے ہیں اور وہ اسود سے، انہوں نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے کہا یا رسول اللہ! لوگ تو دونوں (حج اور

۱۷۸۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي أَخْبَرَنِي عَائِشَةُ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِقِينَ لِإِهْلَالِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَحَبَّ أَنْ يُهَلََّ بِعُمْرَةٍ فَلْيُهَلَّ، وَمَنْ أَحَبَّ أَنْ يُهَلََّ بِحَجَّةٍ فَلْيُهَلَّ، وَكُلُّهُمَا أَهْدَيْتُ لِأَهْلَلْتُ بِعُمْرَةٍ)) فَمِنْهُمْ مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنْهُمْ مَنْ أَهَلَ بِحَجَّةٍ، وَكُنْتُ مِمَّنْ أَهَلَ بِعُمْرَةٍ، فَحَضُّتُ قَبْلَ أَنْ أَدْخُلَ مَكَّةَ، فَأَذْرَكْنِي يَوْمَ عَرَفَةَ، وَأَنَا حَائِضٌ، فَشَكُوتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((دَعِي عُمْرَتَكَ، وَانْقِضِي رَأْسَكَ وَامْتَشِطِي، وَأَهْلِي بِالْحَجِّ)). فَفَعَلْتُ فَلَمَّا كَانَتْ لَيْلَةُ الْحَضْبَةِ أَرْسَلَ مَعِيَ عَبْدُ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَأَرَدَفَهَا، فَأَهَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِهَا، فَقَضَى اللَّهُ حَجَّهَا وَعُمْرَتَهَا، وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيٍ، وَلَا صَدَقَةٍ، وَلَا صَوْمٍ. [راجع: ۲۹۴]

بَابُ أَجْرِ الْعُمْرَةِ عَلَى قَدْرِ النَّصَبِ

۱۷۸۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَعَنِ ابْنِ عَوْنٍ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، قَالَا: قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! يَصْدُرُ

النَّاسُ بِنُسْكَيْنَ وَأَصْدُرُ بِنُسْكَ قَلِيلَ لَهَا: (النَّاسُ بِنُسْكَيْنَ، فَإِذَا طَهَرْتُ فَأَخْرُجِي إِلَى النَّعِيمِ، فَأَهْلِي ثُمَّ اتَيْنَا بِمَكَانٍ كَذَا، وَلَكِنَّهَا عَلَى قَدَرٍ نَقَقْتِكَ، أَوْ نَصَبِكَ)). [راجع: ۲۹۴]

عمرہ) کر کے واپس ہو رہے ہیں اور میں نے صرف ایک نسک (حج کیا ہے؟) اس پر ان سے کہا گیا: ”پھر آپ انتظار کریں اور جب پاک ہو جائیں تو تعظیم جا کر وہاں سے (عمرہ کا) احرام باندھیں، پھر ہم سے فلاں جگہ آئیں اور یہ کہ اس عمرہ کا ثواب تمہارے خرچ اور محنت کے مطابق ملے گا۔“

تشریح: ابن عبدالسلام نے کہا یہ قاعدہ کلیہ نہیں ہے، بعض عبادتوں میں دوسری عبادتوں سے تکلیف اور مشقت کم ہوتی ہے لیکن ثواب زیادہ ملتا ہے، جیسے شب قدر میں عبادت کرنا رمضان کی کئی راتوں میں عبادت کرنے سے ثواب میں زیادہ ہے یا فرض نماز یا فرض زکوٰۃ کا ثواب نفل نمازوں اور نفل صدقوں سے بہت زیادہ ہے۔

باب: (حج کے بعد) عمرہ کرنے والا عمرہ کا طواف کر کے مکہ سے چل دے تو طواف وداع کی ضرورت ہے یا نہیں ہے؟

بَابُ الْمُعْتَمِرِ إِذَا طَافَ طَوَافَ الْعُمْرَةِ، ثُمَّ خَرَجَ، هَلْ يُجْزِي مِنْ طَوَافِ الْوَدَاعِ؟

(۱۷۸۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے اُح بن حمید نے بیان کیا، ان سے قاسم بن محمد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حج کے مہینوں اور آداب میں ہم حج کا احرام باندھ کر مدینہ سے چلے اور مقام سرف میں پڑاؤ کیا، نبی کریم ﷺ نے اپنے اصحاب سے فرمایا: ”جس کے ساتھ قربانی نہ ہو اور وہ چاہے کہ اپنے حج کے احرام کو عمرہ سے بدل دے تو وہ ایسا کر سکتا ہے، لیکن جس کے ساتھ قربانی ہے وہ ایسا نہیں کر سکتا۔“ نبی کریم ﷺ اور آپ کے بعض مقدور والوں کے ساتھ قربانی تھی، اس لیے ان کا (احرام صرف) عمرہ کا نہیں رہا، پھر نبی کریم ﷺ میرے یہاں تشریف لائے تو میں رو رہی تھی آپ نے دریافت فرمایا: ”رو کیوں رہی ہو؟“ میں نے کہا آپ نے اپنے اصحاب سے جو کچھ فرمایا میں سن رہی تھی اب تو میرا عمرہ ہو گیا آپ نے پوچھا: ”کیا بات ہوئی؟“ میں نے کہا کہ میں نماز نہیں پڑھ سکتی، (حیض کی وجہ سے) آنحضرت ﷺ نے اس پر فرمایا: ”کوئی حرج نہیں، تو بھی آدم کی بیٹیوں میں سے ایک ہے اور جو ان سب کے مقدر میں لکھا ہے وہی تمہارا بھی مقدر ہے، اب حج کا احرام باندھ لے شاید اللہ تعالیٰ تمہیں عمرہ بھی نصیب کرے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے حج کا احرام باندھ لیا پھر جب ہم (حج سے فارغ ہو کر اور) منیٰ سے نکل کر

۱۷۸۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلَيْنِ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ، وَحَرُمِ الْحَجِّ، فَتَزَلْنَا بِسَرَفٍ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: ((مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً، فَلْيَفْعَلْ وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَا)) وَكَانَ مَعَ النَّبِيِّ ﷺ وَرَجُلَانِ مِنْ أَصْحَابِهِ ذَوِي قُوَّةٍ الْهَدْيُ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةٌ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي فَقَالَ: ((مَا يَبْكِيكَ)). قُلْتُ: سَمِعْتُكَ تَقُولُ لِأَصْحَابِكَ مَا قُلْتُ: فَمَنْعْتُ الْعُمْرَةَ قَالَ: ((وَمَا شَأْنُكَ)). قُلْتُ: لَا أَصْلِي. قَالَ: ((فَلَا يَضُرُّكَ أَنْتِ مِنْ بَنَاتِ آدَمَ، كُتِبَ عَلَيْكَ مَا كُتِبَ عَلَيْهِنَّ، فَكُونِي فِي حَجِّكَ عَسَى اللَّهُ أَنْ يَرْزُقَكُنَّ)). قَالَتْ: فَكُنْتُ حَتَّى نَفَرْنَا مِنْ مَنَى، فَتَزَلْنَا الْمُحَصَّبَ

محب میں اترے تو آنحضرت ﷺ نے عبدالرحمن کو بلایا اور ان سے کہا کہ اپنی بہن کو حد حرم سے باہر لے جا (تتعیم) تاکہ وہ وہاں سے عمرہ کا اجرام باندھ لیس، پھر طواف سعی کرو ہم تمہارا انتظار یہیں کریں گے۔ ہم آدھی رات کو آپ کی خدمت میں پہنچے تو آپ نے پوچھا کیا فارغ ہو گئے؟ میں نے کہا ہاں، آنحضرت ﷺ نے اس کے بعد اپنے اصحاب میں کوچ کا اعلان کر دیا۔ بیت اللہ کا طواف وداع کرنے والے لوگ صبح کی نماز سے پہلے ہی روانہ ہو گئے اور مدینہ کی طرف چل دیئے۔

فَدَعَا عَبْدَ الرَّحْمَنِ، فَقَالَ: ((أَخْرُجْ بِأَخِيكَ إِلَى الْحَرَمِ، فَاتَّهَلْ بِعُمْرَةٍ، ثُمَّ افْرُغَا مِنْ طَوَافِكُمَا، أَنْتَظِرُكُمَا هَاهُنَا)). فَاتَيْنَا فِي جَوْفِ اللَّيْلِ فَقَالَ: ((فَرَعْتُمَا)). قُلْتُ: نَعَمْ. فَنَادَى بِالرَّحِيلِ فِي أَصْحَابِهِ، فَارْتَحَلَ النَّاسُ، وَمَنْ طَافَ بِالنَّبِيِّ، قَبْلَ صَلَاةِ الصُّبْحِ ثُمَّ خَرَجَ مُوجِّهًا إِلَى الْمَدِينَةِ. (راجع: ۲۹۴، ۱۵۶۰)

تشریح: حافظ نے کہا اس روایت میں غلطی ہو گئی ہے صحیح یوں ہے لوگ چل کھڑے ہوئے پھر آپ نے بیت اللہ کا طواف کیا۔ امام مسلم اور ابوداؤد کی روایتوں میں ایسا ہی ہے۔

بَابُ: يَفْعَلُ بِالْعُمْرَةِ مَا يَفْعَلُ بِالْحَجِّ

باب: عمرہ میں ان ہی کاموں کا پرہیز ہے جن سے حج میں پرہیز ہے

(۱۷۸۹) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا، انہوں نے کہا کہ مجھ سے صفوان بن یعلیٰ بن امیہ نے بیان کیا، ان سے ان کے والد نے کہ نبی کریم ﷺ ہجرانہ میں تھے، تو آپ کی خدمت میں ایک شخص حاضر ہوا جب پہنچے ہوئے اور اس پر خلوق یازردی کا نشان تھا۔ اس نے پوچھا مجھے اپنے عمرہ میں آپ کس طرح کرنے کا حکم دیتے ہیں؟ اس پر اللہ تعالیٰ نے نبی کریم ﷺ پر وحی نازل کی اور آپ پر کپڑا ڈال دیا گیا، میری بڑی آرزو تھی کہ جب حضور ﷺ پر وحی نازل ہو رہی ہو تو میں آپ کو دیکھوں۔ عمر رضی اللہ عنہ نے فرمایا یہاں آؤ نبی کریم ﷺ پر جب وحی نازل ہو رہی ہو، اس وقت تم حضور ﷺ کو دیکھنے کے آرزو مند ہو؟ میں نے کہا ہاں! انہوں نے کپڑے کا کنارہ اٹھایا اور میں نے اس میں سے آپ کو دیکھا آپ زور زور سے خراٹے لے رہے تھے، میرا خیال ہے کہ انہوں نے بیان کیا ”جیسے اونٹ کے سانس کی آواز ہوتی ہے“ پھر جب وحی اترنی بند ہوئی تو آپ نے فرمایا: ”پوچھنے والا کہاں ہے جو عمرے کا حال پوچھتا تھا؟ اپنا جبہ اتار دے، خلوق کے اثر کو دھو ڈال اور (زعفران کی) زردی صاف کر لے اور جس طرح حج میں کرتے ہو اسی طرح اس میں بھی کرو۔“

۱۷۸۹۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا عَطَاءٌ، قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمِيَّةٍ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ جُبَّةٌ وَعَلَيْهِ أَثَرُ الْخُلُوقِ أَوْ قَالَ: صُفْرَةٌ. فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي فَأَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ فَسَبَّرَ بِثَوْبٍ فَقُلْتُ لِعُمَرَ وَدِدْتُ أَنِّي قَدْ رَأَيْتُ النَّبِيَّ ﷺ وَقَدْ أَنْزَلَ اللَّهُ عَلَيْهِ الْوَحْيَ فَقَالَ عُمَرُ: تَعَالَى أَيْسَرُكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أَنْزَلَ اللَّهُ عَلَيْهِ الْوَحْيَ؟ قُلْتُ: نَعَمْ. فَرَفَعَ طَرَفَ الثَّوْبِ، فَظَرْتُ إِلَيْهِ لَهُ غَطِيطٌ وَأَخْسِبُهُ قَالَ: كَغَطِيطِ الْبَكْرِ فَلَمَّا سُرِّي عَنْهُ قَالَ: ((أَيُّ السَّائِلِ عَنِ الْعُمْرَةِ اخْلَعْ عَنْكَ الْجُبَّةَ وَاغْسِلْ أَثَرُ الْخُلُوقِ عَنْكَ، وَأَنْقِ الصُّفْرَةَ، وَأَصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي الْحَجِّ)). (راجع: ۱۵۳۶)

(۱۷۹۰) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد (عروہ بن زبیر) نے کہ میں نے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ صدیقہ رضی اللہ عنہا سے پوچھا..... جبکہ ابھی میں نوعمر تھا..... کہ اللہ تعالیٰ کا ارشاد ہے ”صفا اور مروہ دونوں اللہ تعالیٰ کی نشانیاں ہیں اس لیے جو شخص بیت اللہ کا حج یا عمرہ کرے اس کے لیے ان کی سعی کرنے میں کوئی گناہ نہیں“ اس لیے میں سمجھتا ہوں کہ اگر کوئی ان کی سعی نہ کرے تو اس پر کوئی گناہ نہ ہوگا۔ یہ سن کر حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا کہ ہرگز نہیں۔ اگر مطلب یہ ہوتا جیسا کہ تم بتا رہے ہو پھر تو ان کی سعی نہ کرنے میں واقعی کوئی حرج نہیں تھا، لیکن یہ آیت تو انصار کے بارے میں نازل ہوئی ہے جو منات بت کے نام کا احرام باندھتے تھے جو قید کے مقابل میں رکھا ہوا تھا وہ صفا اور مروہ کی سعی کو اچھا نہیں سمجھتے تھے، جب اسلام آیا تو انہوں نے رسول اللہ ﷺ سے اس کے بارے میں پوچھا اور اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی کہ ”صفا اور مروہ دونوں اللہ تعالیٰ کی نشانیاں ہیں اس لیے جو شخص بیت اللہ کا حج یا عمرہ کرے اس کے لیے ان کی سعی کرنے میں کوئی گناہ نہیں۔“ سفیان اور ابومعاویہ نے ہشام سے یہ زیادتی نکالی ہے کہ جو کوئی صفا مروہ کا پھیرا نہ کرے تو اللہ اس کا حج اور عمرہ پورا نہ کرے گا۔

۱۷۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ: زَوْجَ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ أَرَأَيْتَ قَوْلَ اللَّهِ (تَبَارَكَ وَتَعَالَى): ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: ۱۵۸] فَلَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَّوَّفَ بِهِمَا. فَقَالَتْ عَائِشَةُ: كَلَّا، لَوْ كَانَتْ كَمَا تَقُولُ: كَانَتْ فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا. إِنَّمَا أَنْزَلْتُ هَذِهِ الْآيَةَ فِي الْأَنْصَارِ كَانُوا يَهْلُونَ لِمَنَاةَ، وَكَانَتْ مَنَاةَ حَذْوُ قُذَيْبٍ، وَكَانُوا يَتَخَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا جَاءَ الْإِسْلَامَ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾. زَادَ سُفْيَانُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ: قَالَ مَا أَتَمَّ اللَّهُ حَجَّ امْرِئٍ وَلَا عُمْرَتَهُ لَمْ يَطْفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ۱۶۶۳] [ابوداود: ۱۹۰۱]

تشریح: یہ اس لئے کہ اللہ پاک نے صفا اور مروہ پہاڑیوں کو بھی اپنے شعائر قرار دیا ہے اور اس سعی سے ہزار ہا سال قبل کے اس واقعہ کی یاد تازہ ہوتی ہے جب کہ حضرت ہاجرہ علیہا السلام نے اپنے نور نظر اسماعیل علیہ السلام کے لئے یہاں پانی کی تلاش میں چکر لگائے تھے اور اس موقع پر چشمہ زمزم کا ظہور ہوا تھا۔

باب: مَتَى يَحِلُّ الْمُعْتَمِرُ؟ باب: عمرہ کرنے والا احرام سے کب نکلتا ہے؟

وَقَالَ عَطَاءٌ: عَنْ جَابِرِ أَمْرِ النَّبِيِّ ﷺ أَصْحَابُهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا ثُمَّ يَقْصِرُوا وَيَجْلُوا. اور عطاء بن ابی رباح نے جابر رضی اللہ عنہ سے بیان کیا کہ رسول اللہ ﷺ نے اپنے اصحاب کو یہ حکم دیا کہ حج کے احرام کو عمرہ سے بدل دیں اور طواف بیت اللہ اور صفا مروہ کریں پھر بال ترشوا کر احرام سے نکل جائیں۔

تشریح: ابن بطال نے کہا میں تو علما کا اختلاف اس باب میں نہیں جانتا کہ عمرہ کرنے والا اس وقت حلال ہوتا ہے جب طواف اور سعی سے فارغ

ہو جائے، مگر ابن عباس رضی اللہ عنہما سے ایک شاذ قول منقول ہے کہ صرف طواف اور سعی کرنے سے حلال ہو جاتا ہے اور اسحاق بن راہویہ (استاذ امام بخاری رحمہ اللہ) نے اسی کو اختیار کیا ہے اور امام بخاری رحمہ اللہ نے یہ باب لا کر ابن عباس رضی اللہ عنہما کے مذہب کی طرف اشارہ کیا اور قاضی عیاض نے بعض اہل علم سے نقل کیا ہے کہ عمرہ کرنے والا جہاں حرم میں پہنچا وہ حلال ہو گیا گو طواف اور سعی نہ کرے مگر صحیح بات وہی ہے جو باب اور حدیث سے ظاہر ہے۔

۱۷۹۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ وَاعْتَمَرْنَا مَعَهُ فَلَمَّا دَخَلَ مَكَّةَ طَافَ وَطَفْنَا مَعَهُ، فَأَتَى الصَّفَا وَالْمَرْوَةَ وَأَتَيْنَاهُمَا مَعَهُ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرِيَهُ أَحَدٌ، فَقَالَ: لَهُ صَاحِبٌ لِي: أَكَانَ رَسُولُ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ؟ قَالَ: لَا. [راجع: ۱۶۰۰]

۱۷۹۲۔ قَالَ: فَحَدَّثَنَا مَا قَالَ لِخَدِيدَجَةَ. قَالَ: ((بَشُرُوا الْخَدِيدَجَةَ بَيْتٍ مِنَ الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ)). [طرفہ فی: ۳۸۱۹] [راجع: ۱۶۰۰]

(۱۷۹۱) ہم سے اسحاق بن ابراہیم نے بیان کیا، ان سے جریر نے، ان سے اسماعیل نے، ان سے عبد اللہ بن ابی اوفیٰ نے بیان کیا کہ رسول اللہ ﷺ نے عمرہ بھی کیا اور ہم نے بھی آپ کے ساتھ عمرہ کیا، چنانچہ جب آپ مکہ میں داخل ہوئے تو آپ نے پہلے (بیت اللہ کا) طواف کیا اور آپ کے ساتھ ہم نے بھی طواف کیا، پھر صفا اور مروہ آئے اور ہم بھی آپ کے ساتھ آئے، ہم آپ کی مکہ والوں سے حفاظت کر رہے تھے کہ کہیں کوئی کافر تیر نہ چلا دے، میرے ایک ساتھی نے ابن ابی اوفیٰ سے پوچھا کیا آنحضرت ﷺ کعبہ میں اندر داخل ہوئے تھے؟ انہوں نے فرمایا کہ نہیں۔

(۱۷۹۲) کہا انہوں نے پھر پوچھا کہ آنحضرت ﷺ نے حضرت خدیجہ رضی اللہ عنہا کے متعلق کیا کچھ فرمایا تھا؟ انہوں نے بیان کیا کہ آپ نے فرمایا تھا: ”خدیجہ رضی اللہ عنہا کو جنت میں ایک موتی کے گھر کی بشارت دو، جس میں نہ کسی قسم کا شور و غل ہوگا نہ کوئی تکلیف ہوگی۔“

(۱۷۹۳) ہم سے حمیدی نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے کہا کہ ہم نے ابن عمر رضی اللہ عنہما سے ایک ایسے شخص کے بارے میں دریافت کیا جو عمرہ کے لیے بیت اللہ کا طواف تو کرتا ہے لیکن صفا اور مروہ کی سعی نہیں کرتا، کیا وہ (صرف بیت اللہ کے طواف کے بعد) اپنی بیوی سے ہم بستر ہو سکتا ہے؟ انہوں نے اس کا جواب یہ دیا کہ نبی کریم ﷺ (مکہ) تشریف لائے اور آپ نے بیت اللہ کا سات چکروں کے ساتھ طواف کیا، پھر مقام ابراہیم کے پیچھے دو رکعت نماز پڑھی، اس کے بعد صفا اور مروہ کی سات مرتبہ سعی کی ”اور رسول اللہ ﷺ کی زندگی تمہارے لیے بہترین نمونہ ہے۔“

(۱۷۹۴) انہوں نے بیان کیا کہ ہم نے جابر بن عبد اللہ رضی اللہ عنہما سے بھی اس کے متعلق سوال کیا تو آپ نے فرمایا صفا اور مروہ کی سعی سے پہلے اپنی بیوی کے قریب بھی نہ جانا چاہیے۔

(۱۷۹۵) ہم سے محمد بن بشار نے بیان کیا، ان سے غندر محمد بن جعفر نے

۱۷۹۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ، طَافَ بِالْبَيْتِ فِي عُمْرَةٍ، وَلَمْ يَطْفُفْ بَيْنَ الصَّفَا وَالْمَرْوَةَ، أَيَأْتِي أَمْرَاتِهِ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةَ سَبْعًا، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. [راجع: ۳۹۵]

۱۷۹۴۔ قَالَ: وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ: لَا يَقْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةَ. [راجع: ۳۹۶]

۱۷۹۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ،

بیان کیا، ان سے شعبہ نے بیان کیا، ان سے قیس بن مسلم نے بیان کیا، ان سے طارق بن شہاب نے بیان کیا، اور ان سے ابو موسیٰ اشعری نے بیان کیا، انہوں نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں بطحاء میں حاضر ہوا آپ وہاں (حج کے لیے جاتے ہوئے اترے ہوئے تھے) آپ نے دریافت فرمایا: ”کیا تمہارا حج ہی کا ارادہ ہے؟“ میں نے کہا، جی ہاں۔ آپ نے پوچھا: ”احرام کس چیز کا باندھا ہے؟“ میں نے کہا میں نے اسی کا احرام باندھا ہے، جس کا نبی کریم ﷺ نے احرام باندھا ہو، آپ نے فرمایا: ”تو نے اچھا کیا، اب بیت اللہ کا طواف اور صفا اور مروہ کی سعی کر لے پھر احرام کھول ڈال۔“ چنانچہ میں نے بیت اللہ کا طواف کیا اور صفا اور مروہ کی سعی، پھر میں بنو قیس کی ایک عورت کے پاس آیا اور انہوں نے میرے سر کی جوئیں نکالیں، اس کے بعد میں نے حج کا احرام باندھا۔ میں (آنحضرت ﷺ کی وفات کے بعد) اسی کے مطابق لوگوں کو مسئلہ بتایا کرتا تھا، جب عمر رضی اللہ عنہ کی خلافت کا دور آیا تو آپ نے فرمایا کہ ہمیں کتاب اللہ پر عمل کرنا چاہیے کہ اس میں ہمیں (حج اور عمرہ) پورا کرنے کا حکم ہوا ہے اور رسول اللہ ﷺ کی سنت پر عمل کرنا چاہیے کہ اس وقت آپ نے احرام نہیں کھولا تھا جب تک ہدی کی قربانی نہیں ہوگئی تھی۔ لہذا ہدی ساتھ لانے والوں کے واسطے ایسا ہی کرنے کا حکم ہے۔

حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالْبُطْحَاءِ وَهُوَ مُنِيخٌ فَقَالَ: ((أَحْجَجْتَ)). قُلْتُ: نَعَمْ. قَالَ: ((بِمَا أَهَلَّكَ)). قُلْتُ: لَبَّيْكَ بِأَهْلَالٍ كَأَهْلَالِ النَّبِيِّ ﷺ قَالَ: ((أَحْسَنْتَ. طُفَّ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ أَحِلَّ)). فَطُفْتُ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسٍ، فَقُلْتُ رَأْسِي، ثُمَّ أَهَلَّكَ بِالْحَجِّ. فَكُنْتُ أَفْتِي بِهِ، حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ فَقَالَ: إِنْ أَخَذْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَإِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَحِلَّ حَتَّى يَبْلُغَ الْهَذْيَ مَحِلَّهُ. [راجع: ۱۵۵۹]

۱۷۹۶۔ حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو، عَنْ أَبِي الْأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَهُ أَنَّهُ، كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ كُلَّمَا مَرَزَتْ بِالْحَجُّونِ صَلَّى اللَّهُ عَلَى رَسُولِهِ [مُحَمَّدٍ] لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا، وَنَحْنُ يَوْمَئِذٍ خِفَافٌ، قَلِيلٌ ظَهَرْنَا، قَلِيلَةٌ أَرْوَادُنَا. فَأَعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ، وَفُلَانٌ وَفُلَانٌ، فَلَمَّا مَسَحْنَا الْبَيْتَ أَحَلَّلْنَا، ثُمَّ أَهَلَّلْنَا مِنَ الْعِشِيِّ بِالْحَجِّ.

[راجع: ۱۶۱۵]

(۱۷۹۶) ہم سے احمد بن عیسیٰ نے بیان کیا، انہوں نے کہا ہم سے ابن وہب نے بیان کیا، انہیں عمرو نے خبر دی، انہیں ابوالاسود نے کہ اسماء بنت ابی بکر رضی اللہ عنہا کے غلام عبد اللہ نے ان سے بیان کیا، انہوں نے اسماء رضی اللہ عنہا سے سنا تھا، وہ جب بھی حج پر پہاڑ سے ہو کر گزرتیں تو یہ کہتیں: رحمتیں نازل ہوں اللہ کی آپ کے رسول محمد ﷺ پر، ہم نے آپ کے ساتھ یہیں قیام کیا تھا، ان دنوں ہمارے (سامان) بہت ہلکے پھلکے تھے سواریاں اور زاد راہ کی بھی کمی تھی، میں نے، میری بہن عائشہ نے، زبیر اور فلان فلان رضی اللہ عنہم نے عمرہ کیا اور جب بیت اللہ کا طواف کر چکے تو (صفا اور مروہ کی سعی کے بعد) ہم حلال ہو گئے، حج کا احرام ہم نے شام کو باندھا تھا۔

باب: حج، عمرہ یا جہاد سے واپسی پر کیا دعا پڑھی جائے؟

بَابُ مَا يَقُولُ إِذَا رَجَعَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ أَوِ الْغَزْوِ

۱۷۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آمِينَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ)). [اطرافہ فی: ۲۹۹۵، ۳۰۸۴]

۱۷۹۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ۔ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ الْمُطَّلِبِ، فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ. [طرافہ فی: ۱۵۹۶۶، ۱۵۹۶۵]

باب: مکہ آنے والے حاجیوں کا استقبال کرنا اور تین آدمیوں کا ایک سواری پر سوار ہونا

بَابُ اسْتِقْبَالِ الْحَاجِّ الْقَادِمِينَ وَالثَّلَاثَةِ عَلَى الدَّابَّةِ

۱۷۹۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ۔ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ الْمُطَّلِبِ، فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ. [طرافہ فی: ۱۵۹۶۶، ۱۵۹۶۵]

۱۷۹۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ۔ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي عَبْدِ الْمُطَّلِبِ، فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ. [طرافہ فی: ۱۵۹۶۶، ۱۵۹۶۵]

تشریح: معلوم ہوا کہ حاجی کا آگے جا کر استقبال کرنا بھی سنت ہے مگر ہر پھول کا مروجہ رواج ایسا ہے جس کا شریعت میں کوئی ثبوت نہیں اور اس سے ریا، نمود، عجب کا بھی خطرہ ہے۔ لہذا اچھے حاجی کو ان چیزوں سے ضرور پرہیز کرنا لازم ہے ورنہ خطرہ ہے کہ سفر حج کے لئے جو قربانیاں دی ہیں وہ رانیکاں جائیں اور بجائے ثواب کے حج النابا عذاب بن جائے کیونکہ ریا، نمود، عجب ایسی بیماریاں ہیں جن سے نیک اعمال اکارت ہو جاتے ہیں۔ حدیث سے یہ بھی معلوم ہوا کہ اونٹ وغیرہ پر بشرطیکہ ان جانوروں میں طاقت ہو یک وقت تین آدمی سواری کر سکتے ہیں، بنو عبدالمطلب کے لڑکے آپ کے استقبال کو آئے اس سے خاندانی محبت جو فطرتی چیز ہے اس کا بھی ثبوت ملتا ہے نوجوانان خاندان عبدالمطلب کے لئے اس سے بڑھ کر کیا خوشی ہو سکتی

ہے کہ آج ان کے ایک بزرگ ترین فرد رسول معظم، سردار بنی آدم، فخر دو عالم ﷺ کی شان سے مکہ شریف داخل ہو رہے ہیں۔ آج وہ قسم پوری ہوئی جو قرآن مجید میں ان لفظوں میں بیان کی گئی تھی ﴿لَا أَقْسِمُ بِهَذَا الْبَلَدِ﴾ (۹۰/۱: البلد) تو رات کا وہ نوشتہ پورا ہوا جس میں ذکر ہے کہ فاران سے ہزار ہا قدمیوں کے ساتھ ایک نور ظاہر ہوا اس سے یہ بھی ثابت ہوا کہ بچوں سے پیار محبت شفقت کا برتاؤ کرنا بھی سنت نبوی ہے۔

بَابُ الْقُدُومِ بِالْغَدَاةِ باب: مسافر کا اپنے گھر میں صبح کے وقت آنا

۱۷۹۹۔ حَدَّثَنَا أَحْمَدُ بْنُ الْحَجَّاجِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحُلَيْفَةِ بِطَنِ الْوَادِي وَبَاتَ حَتَّى يُصْبِحَ. [راجع: ۱۴۸۴]

۱۷۹۹۔ ہم سے احمد بن حجاج نے بیان کیا، انہوں نے کہا ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ جب مکہ تشریف لے جاتے تو مسجد شجرہ میں نماز پڑھتے۔ اور جب واپس ہوتے تو ذوالحلیفہ کی وادی کے نشیب میں نماز پڑھتے۔ آپ صبح تک ساری رات وہیں رہتے۔

تشریح: پھر مدینہ میں تشریف لاتے لہذا مناسب ہے کہ مسافر خاص طور پر سفر حج سے واپس ہونے والے دن میں اپنے گھروں میں تشریف لائیں کہ اس میں بھی شارع علیہ السلام نے بہت سے مصالح کو مد نظر رکھا ہے۔

بَابُ الدُّخُولِ بِالْعِشِيِّ باب: شام میں گھر کو آنا

۱۸۰۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَطْرُقُ أَهْلَهُ لَيْلًا كَانَ لَا يَدْخُلُ إِلَّا غَدَاةً أَوْ عِشِيَّةً. [مسلم: ۴۹۶۲]

۱۸۰۰۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے اسحاق بن عبداللہ بن ابی طلحہ نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہا کہ رسول اللہ ﷺ (سفر سے) رات میں گھر نہیں پہنچتے تھے یا صبح کے وقت پہنچ جاتے تھے یا دوپہر بعد (زوال سے لے کر غروب آفتاب تک) کسی بھی وقت تشریف لاتے۔

بَابُ: لَا يَطْرُقُ أَهْلَهُ إِذَا بَلَغَ الْمَدِينَةَ باب: آدمی جب اپنے شہر میں پہنچے تو گھر رات میں نہ جائے

۱۸۰۱۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيْلًا. [راجع: ۴۴۳]

۱۸۰۱۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محارب بن دثار نے اور ان سے جابر بن عبداللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے (سفر سے) گھر رات کے وقت اترنے سے منع فرمایا۔

تشریح: یہ اس لئے کہ گھر میں بیوی صاحبہ نامعلوم کس حالت میں ہوں، اس لئے ادب کا تقاضا ہے کہ دن میں گھر میں داخل ہو، تاکہ بیوی کو گھر کے صاف کرنے، خود صاف بننے کا موقعہ حاصل رہے، اچانک رات میں داخل ہونے سے بہت سے مفاسد کا خطرہ ہو سکتا ہے۔ حدیث جابر رضی اللہ عنہ میں فرمایا: "لَتَمْنِشَطُ الشَّعْثَةُ" تاکہ پریشان بال والی اپنے بالوں میں کنگھی کر کے ان کو درست کر لے اور اندرونی صفائی کی ضرورت ہو تو وہ بھی کر لے۔

بَابُ مَنْ أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ الْمَدِينَةَ
باب: جس نے مدینہ طیبہ کے قریب پہنچ کر اپنی سواری تیز کر دی (تاکہ جلد سے جلد اس پاک شہر

میں داخلہ نصیب ہو)

۱۸۰۲۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، فَأَبْصَرَ دَرَجاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَكَهَا. حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: جُدْرَاتٍ تَابَعُهُ الْحَارِثُ بْنُ عُمَيْرٍ. [قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ الْحَارِثُ بْنُ عُمَيْرٍ عَنْ حُمَيْدٍ حَرَكَهَا مِنْ حُبَّهَا. (طرفه فی: ۱۸۸۶)]

(۱۸۰۲) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہم کو محمد بن جعفر نے خبر دی، کہا کہ مجھے حمید طویل نے خبر دی، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ آپ نے کہا کہ جب رسول اللہ ﷺ سفر سے مدینہ واپس ہوتے اور مدینہ کے بالائی علاقوں پر نظر پڑتی تو اپنی اونٹنی کو تیز کر دیتے، کوئی دوسرا جانور ہوتا تو اسے بھی ایڑ لگاتے۔ ہم سے قتیبہ نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید طویل نے اور ان سے انس رضی اللہ عنہ نے (درجات کے بجائے) جدرات کہا، اس کی متابعت حارث بن عمیر نے کی۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ حارث بن عمیر نے حمید سے یہ الفاظ زیادہ کئے ہیں کہ ”مدینہ سے محبت کی وجہ سے سواری تیز کر دیتے تھے۔“

تشریح: حافظ صاحب فرماتے ہیں نبی کریم ﷺ کے اس طرز عمل سے وطن کی محبت کی شریعت ثابت ہوتی ہے انسان جہاں پیدا ہوتا ہے، اس جگہ سے محبت ایک فطری جذبہ ہے، سفر میں بھی اپنے وطن کا اشتیاق باقی رہتا ہے۔ الغرض وطن سے محبت ایک قدرتی بات ہے اور اسلام میں یہ مذموم نہیں ہے مشہور مقولہ ہے حب الوطن من الایمان وطنی محبت بھی ایمان میں داخل ہے۔

((جدرات)) یعنی مدینہ کے گھروں کی دیواروں پر نظر پڑتی تو آپ سواری تیز فرما دیتے تھے۔ بعض روایتوں میں دو حات کا لفظ آیا ہے یعنی مدینہ کے درخت نظر آنے لگتے تو آپ اپنے وطن کی محبت میں سواری تیز کر دیتے۔ آپ حج کے یا جہاد وغیرہ کے جس سفر سے بھی لوٹتے اسی طرح اظہار محبت فرمایا کرتے تھے۔

بَابُ قَوْلِ اللَّهِ: ﴿وَاتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ۱۸۹]
باب: اللہ تعالیٰ کا فرمان کہ ”گھروں میں دروازوں سے داخل ہوا کرو“

۱۸۰۳۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: نَزَلَتْ هَذِهِ الْآيَةُ فِينَا، كَانَتْ الْأَنْصَارُ إِذَا حَجُّوا فَجَاءُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بَيْتِهِمْ، وَلَكِنْ مِنْ ظُهُورِهَا، فَجَاءَ رَجُلٌ

(۱۸۰۳) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا انہوں نے کہا کہ یہ آیت ہمارے بارے میں نازل ہوئی انصار جب حج کے لیے آئے تو (احرام کے بعد) گھروں میں دروازوں سے نہیں جاتے بلکہ دیواروں سے کود کر (گھر کے اندر) داخل ہوا کرتے تھے پھر (اسلام لانے کے بعد)

مِنَ الْأَنْصَارِ، فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَانَتْهُ عَيْرٌ بِذَلِكَ، فَتَزَلَّتْ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ۱۸۹]

ایک انصاری شخص آیا اور دروازے سے گھر میں داخل ہو گیا اس پر لوگوں نے لعنت ملامت کی تو یہ وحی نازل ہوئی کہ ”یہ کوئی نیکی نہیں ہے کہ گھروں میں پیچھے سے (دیواروں پر چڑھ کر) آؤ بلکہ نیک وہ شخص ہے جو تقویٰ اختیار کرے اور گھروں میں ان کے دروازوں سے آیا کرو۔“

[طرفہ فی: ۴۵۱۲]

تشریح: عہد جاہلیت میں قریش کے علاوہ عام غریب لوگ حج سے واپس ہوتے وقت گھروں کے دروازوں سے آنا محبوب سمجھتے اور دروازوں کا سایہ سر پر پڑنا منحوس جانتے، اس لئے گھروں کی دیواروں سے پھانڈ کر آتے۔ قرآن مجید نے اس غلط خیال کی تردید کی۔ وہ آنے والا انصاری جس کا روایت میں ذکر ہے قطبہ بن عامر انصاری تھا۔ ابن خزیمہ اور حاکم کی روایت میں اس کی صراحت ہے اس کا نام رفاعہ بن تابوت بتایا ہے۔ قرآن مجید کی آیت مذکورہ بہت سے اسلامی اساسی امور کے بیان پر مشتمل ہے۔ آنے والے بزرگ کی تفصیلات کے سلسلہ میں حافظ ابن حجر رحمہ اللہ کا بیان یہ ہے:

”فی صحیحہما من طریق عمار بن زریق عن الاعمش عن ابی سفیان عن جابر قال كانت قريش تدعى الحمس وكانوا يدخلون من الابواب في الاحرام وكانت الانصار وسائر العرب لا يدخلون من الابواب فيبنيهم رسول الله ﷺ في بستان فخرج من باب فخرج معه قطبة بن عامر الانصاري فقالوا يا رسول الله ان قطبة رجل فاجر فانه خرج معك من الباب فقال ما حملك على ذلك فقال رايتك فعلته ففعلت كما فعلت قال اني احمس قال فان ديني دينك فانزل الله الآية..... الخ۔“ (فتح الباری)

یعنی قریش کو جس کے نام سے پکارا جاتا تھا اور صرف وہی حالت احرام میں اپنے گھروں میں دروازوں سے داخل ہو سکتے تھے، ایسا عہد جاہلیت کا خیال تھا اور انصار بلکہ تمام اہل عرب اگر حالت احرام میں اپنے گھروں کو آتے تو دروازے سے داخل نہ ہوتے بلکہ پیچھے کی دیوار پھانڈ کر آیا کرتے تھے۔ ایک دن رسول اللہ ﷺ ایک باغ کے دروازے سے باہر تشریف لائے تو آپ کے ساتھ یہ قطبہ بن عامر انصاری بھی دروازے سے ہی آ گئے۔ اس پر لوگوں نے ان کو لعن طعن شروع کی بلکہ فاجر تک کہہ دیا، نبی کریم ﷺ نے ان سے پوچھا کہ تم نے ایسا کیوں کیا تو انہوں نے کہا کہ یا رسول اللہ! آپ نے کیا تو آپ کی اتباع میں میں نے بھی ایسا کیا، آپ نے فرمایا میں تو جیسی ہوں انہوں نے کہا کہ یا رسول اللہ! دین اسلام جو آپ کا ہے وہی میرا ہے۔ اس پر یہ آیت شریف نازل ہوئی۔

بَابُ: السَّفَرُ قِطْعَةً مِنَ الْعَذَابِ باب: سفر بھی گویا ایک قسم کا عذاب ہے

تشریح: ابن تیمیہ رحمہ اللہ نے کہا اس باب کو لا رام بخاری رحمہ اللہ نے اشارہ کیا کہ گھر میں رہنا مجاہدہ سے افضل ہے، حافظ نے کہا اس پر اعتراض ہے اور شاید امام بخاری رحمہ اللہ کا مقصد یہ ہو کہ حج اور عمرہ سے فارغ ہو کر آدمی اپنے گھر واپس ہونے کے لئے جلدی کرے۔ گھر والوں سے زیادہ دن تک غیر حاضر ہو کر رہنا اچھا نہیں۔

۱۸۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، حَدَّثَنَا مَالِكٌ، [عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ]: ((السَّفَرُ قِطْعَةً مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ))

۱۸۰۴۔ ہم سے عبد اللہ بن مسلمہ تعنبنی نے بیان کیا، ان سے مالک نے، ان سے سُمَيٍّ نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سفر عذاب کا ایک ٹکڑا ہے، آدمی کو کھانے پینے اور سونے (ہر ایک چیز) سے روک دیتا ہے، اس لیے جب کوئی اپنی

وَنَوْمُهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ)). ضرورت پوری کر چکے تو فوراً گھر واپس آ جائے۔“

[طرفہ فی: ۳۰۰۱، ۵۴۲۹]

تشریح: یہ اس زمانہ میں فرمایا گیا جب گھر سے باہر نکل کر قدم قدم پر بے حد تکالیف اور خطرات کا مقابلہ کرنا پڑتا تھا۔ آج کل سفر میں بہت سی آسانیاں مہیا ہو گئی ہیں مگر پھر بھی رسول برحق کا فرمان اپنی جگہ پر حق ہے، ہوائی جہاز موزجس میں بھی سفر ہو بہت سی تکالیف کا سامنا کرنا پڑتا ہے، بہت سے ناموافق حالات سامنے آتے ہیں جن کو دیکھ کر بے ساختہ منہ سے نکل پڑتا ہے، سفر بالواقع عذاب کا ایک ٹکڑا ہے۔ ایک بزرگ سے پوچھا گیا کہ سفر عذاب کا ٹکڑا کیوں ہے فوراً جواب دیا ”لان فیہ فراق الاحباب“ اس لئے کہ سفر میں احباب سے جدائی ہو جاتی ہے اور یہ بھی ایک طرح سے روحانی عذاب ہے۔ امام بخاری رحمہ اللہ کا منشا ہے کہ حاجی کو حج کے بعد جلد ہی وطن کو واپس ہونا چاہیے۔

بَابُ الْمَسَافِرِ إِذَا جَدَّ بِهِ السَّيْرُ
وَتُعَجِّلُ إِلَى أَهْلِهِ
باب: مسافر جب جلد چلنے کی کوشش کر رہا ہو اور اپنے اہل میں جلد پہنچنا چاہے

۱۸۰۵۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةٌ وَجَعٌ فَاسْرَعَ السَّيْرَ، حَتَّى كَانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ، فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ، جَمَعَ بَيْنَهُمَا، ثُمَّ قَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ آخَرَ الْمَغْرِبِ، وَجَمَعَ بَيْنَهُمَا. [راجع: ۱۰۹۱]

(۱۸۰۵) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم کو محمد بن جعفر نے خبر دی، انہوں نے کہا کہ مجھے زید بن اسلم نے خبر دی، ان سے ان کے باپ نے بیان کیا کہ میں حضرت عبداللہ بن عمر رضی اللہ عنہما کے ساتھ مکہ کے راستے میں تھا کہ انہیں (اپنی بیوی) صفیہ بنت ابی عبیدہؓ کی سخت بیماری کی خبر ملی اور وہ نہایت تیزی سے چلنے لگے، پھر جب سرخی غروب ہو گئی تو سواری سے نیچے اترے اور مغرب اور عشاء ایک ساتھ ملا کر پڑھیں، اس کے بعد فرمایا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ جب جلدی چلنا ہوتا تو مغرب میں دیر کر کے دونوں (عشاء اور مغرب) کو ایک ساتھ ملا کر پڑھتے تھے۔

تشریح: یہ اس لئے کہ اسلام سراسر دین فطرت ہے، زندگی میں بسا اوقات ایسے مواقع آ جاتے ہیں کہ انسان وقت پر نماز ادا کرنے سے سراسر مجبور ہو جاتا ہے ایسی حالت میں یہ سہولت رکھی گئی کہ دو نمازیں ملا کر پڑھ لی جائیں، اگلی نماز مثلاً عشاء کو پہلی یعنی مغرب میں ملا لیا جائے یا پھر پہلی نماز کو دیر کر کے اگلی یعنی عشاء میں ملا لیا جائے ہر دو امر جائز ہیں مگر یہ سخت مجبوری کی حالت میں ہے ورنہ نماز کا ادا کرنا اس کے مقررہ وقت ہی پر فرض ہے۔ ارشاد باری ہے: ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (النساء: ۱۰۳) اہل ایمان پر نماز کا بروقت ادا کرنا فرض قرار دیا گیا ہے۔

مسائل و احکام حج کے سلسلہ میں آداب سفر پر روشنی ڈالنا ضروری تھا۔ جب کہ حج میں اوّل تا آخر سفر ہی سفر سے سابقہ پڑتا ہے، اگرچہ سفر عذاب کا ایک ٹکڑا ہے مگر سفر وسیلہ ظفر بھی ہے۔ جیسا کہ سفر حج ہے اگر عند اللہ یہ قبول ہو جائے تو حاجی اس سفر سے اس حالت میں گھر واپس ہوتا ہے کہ گویا وہ آج ہی مال کے پیٹ سے پیدا ہوا ہے۔ یہ سفر ہی کی برکت ہے کہ مغفرت الہی کا عظیم خزانہ نصیب ہوا بہر حال آداب سفر میں سب سے اولین فرض نماز کی محافظت ہے۔ پس مرد مسلمان کی یہ عین سعادت مندی ہے کہ وہ سفر و حضر میں ہر جگہ نماز کو اس کے آداب و شرائط کے ساتھ بجالائے، ساتھ ہی اسلام نے اس سلسلہ میں بہت سی آسانیاں بھی دیں تاکہ سفر و حضر میں ہر جگہ یہ فرض آسانی سے ادا کیا جاسکے، مثلاً ہر نماز کے لئے وضو کرنا فرض ہے مگر پانی نہ ہو تو مٹی سے تیمم کیا جاسکتا ہے، مسلمانوں کے لئے ساری زمین کو قابل عبادت قرار دیا گیا ہے کہ جہاں بھی نماز کا وقت آ جائے وہ ایسی جگہ نماز ادا کر سکیں حتیٰ

کہ دریاؤں میں پہاڑوں کی چوٹیوں پر، لُح و دُح بیا بانوں میں، زمین کے چپے چپے پر نماز ادا کی جاسکتی ہے۔ اور یہ بھی آسانی دی گئی جس پر مجتہد مطلق امام بخاری رحمہ اللہ نے باب میں اشارہ فرمایا ہے کہ مسافر خواہ وہ حج ہی کیلئے کیوں نہ سفر کر رہا ہو دو نمازوں کو بیک وقت ملا کر ادا کر سکتا ہے جیسا کہ حدیث باب میں مذکور ہوا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے اپنی اہلیہ محترمہ کی بیماری کی خبر سنی تو سواری کو تیز کر دیا تا کہ جلد سے جلد گھر پہنچ کر مریضہ کی تیمارداری کر سکیں، نیز نماز مغرب اور عشاء کو جمع کر کے ادا کر لیا، ساتھ ہی یہ بھی بتلا دیا کہ رسول کریم ﷺ بھی سفر میں نمازوں کو اس طرح ملا کر ادا فرمایا کرتے تھے۔ ایک ایسے دین میں جو تاقیامت عالمگیر شان کے ساتھ باقی رہنے کا دعویدار ہو ایسی جملہ آسانیوں کا ہونا ضروری تھا۔ حضرت عبداللہ بن عمر رضی اللہ عنہما محتاج تعارف نہیں ہیں۔ ان کی جلالت شان کے لئے یہی کافی ہے کہ فاروق اعظم عمر بن خطاب رضی اللہ عنہ کے صاحبزادے ہیں، آپ کی اہلیہ محترمہ حضرت صفیہ رضی اللہ عنہا بنت ابوعبیدہ بن جراح سے تعلق رکھتی ہیں، انہوں نے نبی کریم ﷺ کو پایا اور آپ کے ارشادات طیبات سننے کا موقع ان کو بارہا ملا۔ آپ کی مرویات حضرت عائشہ اور حضرت حفصہ رضی اللہ عنہما کے توسط سے ہیں اور حضرت نافع رضی اللہ عنہ جو حضرت عبداللہ بن عمر رضی اللہ عنہما کے آزاد کردہ غلام ہیں، وہ ان سے روایت کرتے ہیں رضی اللہ عنہم۔

[أَبْوَابُ] الْمُحْصِرِ وَجَزَاءِ الصَّيْدِ

محرم کے روکے جانے اور شکار کا بدلہ دینے کا بیان

وَقَوْلِهِ [تَعَالَى]: ﴿إِن أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾ [البقرة: ۱۹۶] وَقَالَ عَطَاءٌ: الْإِحْصَارُ مِنْ كُلِّ شَيْءٍ يَخِيسُهُ. قَالَ أَبُو عَبْدِ اللَّهِ: ﴿حُصْرًا﴾ [آل عمران: ۳۹]: لَا يَأْتِي النِّسَاءَ.

اور اللہ تعالیٰ نے فرمایا: پس تم اگر روک دیئے جاؤ تو جو قربانی میسر ہو وہ مکہ بھیجو اور اپنے سر اس وقت تک نہ منڈاؤ (یعنی احرام نہ کھولو، جب تک قربانی کا جانور اپنے ٹھکانے (یعنی مکہ پہنچ کر ذبح نہ ہو جائے اور عطاء بن ابی رباح نے کہا کہ جو چیز بھی روکے اس کا یہی حکم ہے۔

تشریح: لفظ محصر اسم مفعول کا صیغہ ہے جس کا مصدر احصار ہے جو لغت میں رکاوٹ کے معنی میں استعمال ہوتا ہے، وہ رکاوٹ مرض کی وجہ سے ہو یا دشمن کی وجہ سے سرج میں اگر کسی کو کوئی رکاوٹ پیدا ہو جائے جیسا کہ حدیبیہ کے موقع پر مسلمانوں کو کعبہ میں جانے سے روک دیا گیا تھا اس موقع پر یہ آیت کریمہ نازل ہوئی، ایسی حالت کیلئے یہ حکم بیان فرمایا گیا بعض دفعہ دوران سفر میں موت بھی واقع ہو جاتی ہے ایسے حاجی صاحبان قیامت کے دن لبیک پکارتے ہوئے کھڑے ہوں گے اور عند اللہ ان کو حجابوں کے زمرہ میں شامل کیا جائے گا۔ حضرت عطاء کا قول لانے سے امام بخاری رحمہ اللہ کا مقصد ظاہر ہے کہ احصار عام ہے اور امام شافعی رحمہ اللہ کا خیال صحیح نہیں انہوں نے احصار کو دشمن کے ساتھ خاص کیا ہے احصار بعض دفعہ بیماری موت جیسے اہم حوادث کی وجہ سے بھی ہو سکتا ہے۔

بَابُ: إِذَا أُحْصِرَ الْمُعْتَمِرُ

باب: اگر عمرہ کرنے والے کو راستے میں روک دیا گیا؟ تو وہ کیا کرے

تشریح: امام بخاری رحمہ اللہ کا مقصد ان لوگوں پر رد کرنا ہے جو محصر کے لئے حلال ہونا حج کے ساتھ خاص کرتے ہیں، حدیث باب میں صاف موجود ہے کہ نبی کریم ﷺ نے عمرہ کا احرام باندھا تھا اور آپ نے حدیبیہ میں احصار کی وجہ سے وہ کھول دیا۔

۱۸۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ قَالَ: إِنْ صُدِّدْتُ عَنِ النَّبَيْتِ صَنَعْتُ كَمَا صَنَعْنَا مَعَ

(۱۸۰۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں نافع نے کہ عبد اللہ بن عمر رضی اللہ عنہما فساد کے زمانہ میں عمرہ کرنے کے لیے جب مکہ جانے لگے تو آپ نے فرمایا کہ اگر مجھے کعبہ شریف پہنچنے سے روک دیا گیا تو میں بھی وہی کام کروں گا جو رسول اللہ ﷺ کے ساتھ

ہم لوگوں نے کیا تھا، چنانچہ آپ نے بھی صرف عمرہ کا احرام باندھا کیونکہ رسول اللہ ﷺ نے بھی حدیبیہ کے سال صرف عمرہ کا احرام باندھا تھا۔

رَسُولُ اللَّهِ ﷺ، فَأَهْلَ بِعُمْرَةٍ، مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ عَامَ الْحُدَيْبِيَّةِ.

(۱۸۰۷) ہم سے عبد اللہ بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ نے نافع سے بیان کیا، انہیں عبید اللہ بن عبد اللہ اور سالم بن عبد اللہ نے خبر دی کہ جن دنوں عبد اللہ بن زبیر رضی اللہ عنہما پر حجاج کی لشکر کشی ہو رہی تھی تو عبد اللہ بن عمر رضی اللہ عنہما سے لوگوں نے کہا (کیونکہ آپ مکہ جانا چاہتے تھے) کہ اگر آپ اس سال حج نہ کریں تو کوئی نقصان نہیں کیونکہ ڈراس کا ہے کہ کہیں آپ کو بیت اللہ پہنچنے سے روک نہ دیا جائے۔ آپ بولے کہ ہم رسول اللہ ﷺ کے ساتھ گئے تھے اور کفار قریش ہمارے بیت اللہ تک پہنچنے میں حائل ہو گئے تھے۔ پھر نبی کریم ﷺ نے اپنی قربانی فحری اور سرمنڈالیا، عبد اللہ نے کہا کہ میں تمہیں گواہ بناتا ہوں کہ میں نے بھی ان شاء اللہ عمرہ اپنے پر واجب قرار دے لیا ہے۔ میں ضرور جاؤں گا اور اگر مجھے بیت اللہ تک پہنچنے کا راستہ مل گیا تو طواف کروں گا، لیکن اگر مجھے روک دیا گیا تو میں بھی وہی کام کروں گا حو نبی کریم ﷺ نے کیا تھا، میں اس وقت بھی آپ کے ساتھ موجود تھا چنانچہ آپ نے ذوالحلیفہ سے عمرہ کا احرام باندھا پھر تھوڑی دور چل کر فرمایا کہ حج اور عمرہ تو ایک ہی ہیں، اب میں بھی تمہیں گواہ بناتا ہوں کہ میں نے عمرہ کے ساتھ حج بھی اپنے اوپر واجب قرار دے لیا ہے، آپ نے حج اور عمرہ دونوں سے ایک ساتھ فارغ ہو کر ہی دسویں ذی الحجہ کو احرام کھولا اور قربانی کی۔ آپ فرماتے تھے کہ جب تک حاجی مکہ پہنچ کر ایک طواف زیارت نہ کر لے پورا احرام نہ کھولنا چاہئے۔

۱۸۰۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، وَسَالِمِ بْنِ عَبْدِ اللَّهِ، أَخْبَرَاهُ أَنََّّهُمَا، كَلَّمَا عَبْدُ اللَّهِ بْنُ عُمَرَ لِيَاكِلِي نَزَلَ الْجَيْشُ بِابْنِ الزُّبَيْرِ فَقَالَا: لَا يَضِيرُكَ أَنْ لَا تَحْجَّ الْعَامَ، إِنَّا نَخَافُ أَنْ يُحَالَ بَيْنَكَ وَبَيْنَ الْبَيْتِ. فَقَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَخَرَّ النَّبِيُّ ﷺ هَذِيهَ، وَحَلَقَ زَأْسَهُ، وَأَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، إِنْ شَاءَ اللَّهُ أَنْطَلِقُ، فَإِنْ خَلَيْ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ جِئِلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ وَأَنَا مَعَهُ. فَأَهْلَ بِالْعُمْرَةِ مِنْ ذِي الْحُلَيْفَةِ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: ((إِنَّمَا شَأْنُهُمَا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي)). فَلَمْ يَجَلْ مِنْهُمَا حَتَّى حَلَّ يَوْمَ النَّحْرِ، وَأَهْدَى، وَكَانَ يَقُولُ: لَا يَجَلْ حَتَّى يَطُوفَ طَوَافًا وَاحِدًا يَوْمَ يَدْخُلُ مَكَّةَ. [راجع: ۱۶۳۹]

[نسائی: ۲۸۵۹]

تشریح: عبد اللہ بن زبیر رضی اللہ عنہما پر حجاج کی لشکر کشی اور اس سلسلہ میں بہت سے مسلمانوں کا خون ناحق حتیٰ کہ کعبہ شریف کی بے حرمتی یہ اسلامی تاریخ کے کدو دردناک واقعات ہیں جن کے تصور سے آج بھی جسم کے رونگٹے کھڑے ہو جاتے ہیں۔ ان کا غیازہ پوری امت آج تک بھگت رہی ہے، اللہ اہل اسلام کو کھمدے کہ وہ اس دور تاریک میں اتحاد باہمی سے کام لے کر دشمنان اسلام کا مقابلہ کریں جن کی ریشہ دوانیوں نے آج بیت المقدس کو مسلمانوں کے ہاتھ سے نکال لیا ہے۔ انا للہ وانا الیہ راجعون۔ اللھم انصر الاسلام والمسلمین۔ آمین

۱۸۰۸- حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ بَعْضَ بَنِي

ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے کہ عبد اللہ کے کسی بیٹے نے ان سے کہا تھا کاش

عَبْدُ اللَّهِ، قَالَ لَهُ: لَوْ أَقَمْتُ بِهَذَا. [راجع: ۱۶۳۹، آپ اس سال رک جاتے (تو اچھا ہوتا۔ اسی اوپر والے واقعہ کی طرف اشارہ ہے)۔ ۱۸۰۷]

۱۸۰۹۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: قَدْ أَخْصَرَ رَسُولُ اللَّهِ ﷺ فَحَلَقَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ، وَنَحَرَ هَذِيهَ حَتَّى اعْتَمَرَ عَامًا قَابِلًا.

(۱۸۰۹) ہم سے محمد نے بیان کیا، کہا کہ ہم سے یحییٰ بن صالح نے بیان کیا، ان سے معاویہ بن سلام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عکرمہ نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے ان سے فرمایا رسول اللہ ﷺ جب حدیبیہ کے سال مکہ جانے سے روک دیئے گئے تو آپ نے حدیبیہ ہی میں اپنا سر منڈایا اور ازواج مطہرات رضی اللہ عنہن کے پاس گئے اور قربانی کو خر کیا، پھر آئندہ سال ایک دوسرا عمرہ کیا۔

تشریح: اس کا یہ مطلب نہیں کہ آپ نے اگلے عمرے کی قضا کی بلکہ آپ نے سال آئندہ دوسرا عمرہ کیا اور بعض نے کہا کہ احصار کی حالت میں اس حج یا عمرے کی قضا واجب ہے اور آپ کا یہ عمرہ اگلے عمرے کی قضا کا تھا۔

بَابُ الْإِحْصَارِ فِي الْحَجِّ باب: حج سے روکے جانے کا بیان

تشریح: نبی کریم ﷺ کا احصار صرف عمرہ سے تھا، لیکن علمائے حج کو بھی عمرہ پر قیاس کر لیا اور عبد اللہ بن عمر رضی اللہ عنہما کا یہی مطلب ہے کہ آپ نے جیسا عمرے سے احصار کی صورت میں عمل کیا تم حج سے احصار ہونے میں بھی اسی پر چلو۔

۱۸۱۰۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: أَلَيْسَ حَسْبُكُمْ سَنَةُ رَسُولِ اللَّهِ ﷺ؟ إِنْ حُسِّنَ أَجْدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالْصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ، حَتَّى يَحْجَّ عَامًا قَابِلًا، فَيُهْدِي أَوْ يَصُومُ، إِنْ لَمْ يَجِدْ هَذَا. وَعَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمٌ، عَنْ ابْنِ عُمَرَ نَحْوَهُ. [راجع: ۱۶۳۹] [ترمذی:

(۱۸۱۰) ہم سے احمد بن محمد نے بیان کیا، کہا کہ ہم کو عبد اللہ نے خبر دی، کہا کہ ہم کو یونس نے خبر دی، ان سے زہری نے کہا کہ مجھے سالم نے خبر دی، کہا کہ ابن عمر رضی اللہ عنہما فرمایا کرتے تھے کیا تمہارے لیے رسول اللہ ﷺ کی سنت کافی نہیں ہے کہ اگر کسی کو حج سے روک دیا جائے تو وہ ہو سکے تو وہ بیت اللہ کا طواف کر لے اور صفا اور مروہ کی سعی، پھر وہ ہر چیز سے حلال ہو جائے، یہاں تک کہ وہ دوسرے سال حج کر لے پھر قربانی کرے اگر قربانی نہ ملے تو روزہ رکھے۔

عبد اللہ سے روایت ہے کہ ہمیں معمر نے خبر دی، ان سے زہری نے بیان کیا کہ مجھ سے سالم نے بیان کیا، ان سے ابن عمر رضی اللہ عنہما نے اسی پہلی روایت کی طرح بیان کیا۔

۹۴۲، نسائی: ۲۷۶۸، ۲۷۶۹]

تشریح: بظاہر معلوم ہوتا ہے کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما کے نزدیک حج یا عمرہ کے احرام میں شرط لگانا درست نہ تھا، شرط لگانا یہ ہے کہ احرام باندھتے وقت یوں کہہ لے کہ یا اللہ! میں جہاں روک دیا جاؤں تو میرا احرام وہیں کھولا جائے گا، جمہور صحابہ اور تابعین نے اسے جائز رکھا اور امام احمد اور ابجدیث کا یہی قول ہے۔ (وحیدی) اور ایسی حالت میں مثال سامنے ہے آج بھی ایسے حالات پیدا ہو سکتے ہیں۔

پس شارع عَلَیْہِ السَّلَام کی سنت مستقبل میں آنے والی امت مسلمہ کے لئے اسوہ حسنہ ہے۔ احصار کی تفصیل پیچھے بھی گزر چکی ہے۔ حضرت محمد بن شہاب زہری بن کلاب کی طرف منسوب ہیں، کنیت ابو بکر ہے، ان کا نام محمد ہے، عبد اللہ بن شہاب کے بیٹے۔ یہ بڑے فقیہ اور محدث ہوئے ہیں اور تابعین سے بڑے جلیل القدر تابعی ہیں، مدینہ کے زبردست فقیہ اور عالم ہیں، علوم شریعت کے مختلف فنون میں ان کی طرف رجوع کیا جاتا تھا۔ ان سے ایک بڑی جماعت روایت کرتی ہے جن میں سے قتادہ بنی ہاشم اور امام مالک بن انس بنی ہاشم ہیں، حضرت عمر بن عبد العزیز بنی ہاشم فرماتے ہیں کہ ان سے زیادہ عالم جو اس زمانہ میں گزرا ہے ان کے سوا اور کسی کو نہیں پاتا۔ کھول سے دریافت کیا گیا کہ ان علما میں سے جن کو آپ نے دیکھا ہے کون زیادہ عالم ہے فرمایا کہ ابن شہاب ہیں، پھر دریافت کیا گیا کہ ان کے بعد کون ہے، فرمایا کہ ابن شہاب ہیں، پھر کہا گیا کہ ابن شہاب کے بعد، فرمایا کہ ابن شہاب ہی ہیں۔ ۱۲۳ھ میں ماہ رمضان المبارک وفات پائی بنی ہاشم۔ (رہیں)

بَابُ النَّحْرِ قَبْلَ الْحَلْقِ فِي الْحَصْرِ

باب: رک جانے کے وقت سر منڈانے سے پہلے قربانی کرنا

۱۸۱۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ الْمِسْوَرِ أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ وَأَمَرَ أَصْحَابَهُ بِذَلِكَ. (راجع ۱۶۹۴)

(۱۸۱۱) ہم سے محمود نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، کہا کہ ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور انہیں مسور بنی ہاشم نے کہ رسول اللہ ﷺ نے (صلح حدیبیہ کے موقع پر) قربانی سر منڈانے سے پہلے کی تھی اور آپ نے اصحاب کو بھی اس کا حکم دیا تھا۔

تشریح: معلوم ہوا کہ پہلے قربانی کرنا پھر سر منڈانا ہی مسنون ترتیب ہے۔

۱۸۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا أَبُو بَدْرٍ، شُجَاعُ بْنُ الْوَلِيدِ عَنْ عُمَرَ ابْنِ مُحَمَّدٍ الْعُمَرِيِّ، قَالَ: وَحَدَّثَ نَافِعٌ، أَنَّ عَبْدَ اللَّهِ، وَسَلَامًا، كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مُعْتَمِرِينَ، فَحَالَ كُفَّارٌ قَرِيشِي دُونَ الْبَيْتِ، فَتَنَحَّرَ رَسُولُ اللَّهِ ﷺ بَذْنَهُ، وَحَلَقَ رَأْسَهُ. (راجع ۱۶۳۹)

(۱۸۱۲) ہم سے محمد بن عبد الرحیم نے بیان کیا، انہوں نے کہا کہ ہم کو ابو بدر شجاع بن ولید نے خبر دی، انہوں نے کہا کہ ہم سے معمر بن محمد عمری نے بیان کیا اور ان سے نافع نے بیان کیا کہ عبد اللہ اور سالم نے عبد اللہ بن عمر رضی اللہ عنہما سے گفتگو کی، (کہ وہ اس سال مکہ نہ جائیں) تو انہوں نے فرمایا کہ ہم رسول اللہ ﷺ کے ساتھ عمرہ کا احرام باندھ کر گئے تھے اور کفار قریش نے ہمیں بیت اللہ سے روک دیا تھا تو رسول اللہ ﷺ نے اپنی قربانی کو نحر کیا اور سر منڈایا۔

تشریح: اس حدیث سے جمہور علما کے قول کی تائید ہوتی ہے۔ وہ کہتے ہیں کہ احصار کی صورت میں جہاں احرام کھولے وہیں قربانی کر لے خواہ حل میں ہو یا حرم میں اور امام ابو حنیفہ بنی ہاشم کہتے ہیں کہ قربانی حرم میں بھیج دی جائے اور جب وہاں ذبح ہو لے تب احرام کھولے "فقال الجمهور يذبح المحصر الهدى حيث يحل سواء كان في الحل او في الحرم..... الخ۔" (فتح) یعنی جسے حج سے روک دیا جائے وہ جہاں احرام کھولے حل میں ہو یا حرم میں اسی جگہ اپنی قربانی کر ڈالے۔

بَابُ مَنْ قَالَ: لَيْسَ عَلَيَّ

باب: جس نے کہا کہ روکے گئے شخص پر قضا

ضروری نہیں

الْمُحْصَرِّ بَدَلٌ

تشریح: ”ای قضاء لما احصر فيه من حج او عمرة وهذا هو قول الجمهور۔“ (فتح الباری) یعنی جب وہ حج یا عمرہ سے روک دیا گیا ہو اور جمہور کا قول یہی ہے جو امام بخاری رحمہ اللہ کا فتویٰ ہے کہ محصر کیلئے قضا ضروری نہیں۔

اور روح نے کہا، ان سے شبل بن عباد نے، ان سے ابن ابی نجیح نے، ان سے مجاہد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ قضا اس صورت میں واجب ہوتی ہے جب کوئی حج میں اپنی بیوی سے جماع کر کے نیت حج کو توڑ ڈالے لیکن کوئی عذر پیش آ گیا یا اس کے علاوہ کوئی بات ہوئی تو وہ حلال ہوتا ہے، قضا اس پر ضروری نہیں اور اگر ساتھ قربانی کا جانور تھا اور وہ محصر ہوا اور حرم میں اسے نہ بھیج سکا تو اسے نحر کر دے، (جہاں پر بھی اس کا قیام ہو) یا اس صورت میں جب قربانی کا جانور (قربانی کی جگہ) حرم شریف میں بھیجنے کی اسے طاقت نہ ہو لیکن اگر اس کی طاقت ہے تو وہاں جب تک ذبح نہ ہو جائے احرام نہیں کھول سکتا۔ امام مالک رحمہ اللہ وغیرہ نے کہا کہ (محصر) خواہ کہیں بھی ہو اپنی قربانی وہیں نحر کر دے اور سر منڈالے۔ اس پر قضا بھی لازم نہیں کیونکہ نبی کریم ﷺ اور آپ کے اصحاب رضی اللہ عنہم نے حدیبیہ میں بغیر طواف اور بغیر قربانی کے بیت اللہ تک پہنچے ہوئے نحر کیا اور سر منڈایا اور وہ ہر چیز سے حلال ہو گئے، پھر کوئی نہیں کہتا کہ نبی کریم ﷺ نے کسی کو بھی قضا کا یا کسی بھی چیز کے دہرانے کا حکم دیا ہو اور حدیبیہ حرم سے باہر ہے۔

وَقَالَ رَوْحٌ عَنْ شَيْبَلٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ إِنَّمَا الْبَدَلُ عَلَى مَنْ نَقَضَ حَجَّهُ بِالتَّلَذُّذِ، فَأَمَّا مَنْ حَبَسَهُ عَذْرٌ، أَوْ غَيْرُ ذَلِكَ فَلَا يَحِلُّ وَلَا يَزْجَعُ، وَإِنْ كَانَ مَعَهُ هَذِيٌّ وَهُوَ مُحْصَرٌّ نَحَرَهُ، إِنْ كَانَ لَا يَسْتَطِيعُ أَنْ يَبْعَثَ بِهِ، وَإِنْ اسْتَطَاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَحِلَّ، حَتَّى يَبْلُغَ الْهَذِيَّ مَجْلَهُ. وَقَالَ مَالِكٌ وَغَيْرُهُ: يَنْحَرُ هَذِيَّهُ، وَيَخْلُقُ فِي أَيِّ مَوْضِعٍ كَانَ، وَلَا قَضَاءَ عَلَيْهِ، لِأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ بِالْحَدِيثِ نَحَرُوا وَخَلَقُوا وَحَلُّوا مِنْ كُلِّ شَيْءٍ، قَبْلَ الطَّوَافِ، وَقَبْلَ أَنْ يَصِلَ الْهَذِيَّ إِلَى النَّيْتِ، ثُمَّ لَمْ يَذْكُرْ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَحَدًا أَنْ يَقْضِيَ شَيْئًا، وَلَا يَعُودُوا لَهُ، وَالْحَدِيثُ خَارِجٌ مِنَ الْحَرَمِ.

تشریح: مؤطا میں امام مالک کی روایت ہے: ”انه يبلغه ان رسول الله ﷺ حل هو واصحابه بالحديبية فنحروا الهدى وحلقوا رؤوسهم وحلوا من كل شيء قبل ان يطوفوا بالبیت وقيل ان يصل اليه الهدى ثم لم نعلم ان رسول الله ﷺ امر احدا من اصحابه ولا ممن كان معه ان يقضوا شيئا ولا ان يعودوا الشيء وسئل مالك عن احصر بعدو فقال يحل من كل شيء وينحر هديه ويحلق رأسه حيث حبس وليس عليه قضاء۔“ (فتح الباری) یعنی ان کو یہ خبر ملی ہے کہ رسول اللہ ﷺ اور آپ کے اصحاب کرام رضی اللہ عنہم حدیبیہ میں حلال ہو گئے تھے پس انہوں نے اپنی قربانیوں کو نحر کر دیا اور سر منڈایا اور وہ بیت اللہ کا طواف کرنے سے پہلے ہی ہر چیز سے حلال ہو گئے اس سے بھی پہلے کہ کعبہ تک ان کی ہڈی پہنچ سکے، پھر ہم نہیں جانتے کہ رسول کریم ﷺ نے اپنے کسی بھی صحابی کو کسی بھی چیز کے قضا کرنے کا حکم دیا ہو اور نہ کسی کام کے دوبارہ کرنے کا حکم دیا اور امام مالک سے اس کے بارے میں پوچھا گیا جو کسی دشمن کی طرف سے روک دیا جائے آپ نے فرمایا کہ وہ ہر چیز سے حلال ہو جائے اور اپنی قربانی کو نحر کر دے اور سر منڈالے جہاں بھی اس کو روکا گیا ہے اس پر کوئی قضا لازم نہیں۔ علامہ ابن حجر رحمہ اللہ فرماتے ہیں: ”قيل غرض المصنف بهذه الترجمة الرد على من قال التحلل بالا حصار خاص بالحاج بخلاف المعتمر فلا يتحلل بذلك بل يستمر على احرامه حتى يطوف بالبیت لان السنة كلها وقت للعمرة فلا يخشى فواتها بخلاف الحج۔“

الح۔ امام بخاری رحمہ اللہ کی غرض اس باب سے اس شخص کی تردید کرنا ہے جس نے کہا کہ روکنے کی صورت میں حلال ہونا حاجیوں کے ساتھ خاص ہے اور معتمر کے لئے یہ رخصت نہیں ہے پس وہ حلال نہ ہو بلکہ جب تک وہ بیت اللہ کا طواف نہ کر لے اپنی حالت احرام پر قائم رہے اس لئے کہ سارے سال عمرہ کا وقت ہے اور حج کے خلاف عمرہ کے وقت کے فوت ہونے کا کوئی ذریعہ نہیں ہے، امام بخاری رحمہ اللہ کے نزدیک یہ قول صحیح نہیں ہے بلکہ صحیح یہی ہے کہ احصاء کی صورت میں حاجی اور عمرہ کرنے والا سب کے لئے حلال ہونے کی اجازت ہے۔

۱۸۱۳۔ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: جِئْنَا خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ إِنْ صُدِّدَتْ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَأَهْلًا بِعُمْرَةٍ، مِنْ أَجْلِ أَنَّ النَّبِيَّ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ عَامَ الْحُدَيْبِيَّةِ، ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ نَظَرَ فِي أَمْرِهِ فَقَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ. فَاتْلَفْتُ إِلَى أَصْحَابِهِ فَقَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ، ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا، وَرَأَى أَنَّ ذَلِكَ مُجْزِيٌّ عَنْهُ وَاهْدَى. (راجع: ۱۶۳۹ [مسلم: ۲۹۸۹])

۱۸۱۳ (ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے نافع نے بیان کیا کہ فتنہ کے زمانہ میں جب عبداللہ بن عمر رضی اللہ عنہما مکہ کے ارادے سے چلے تو فرمایا کہ اگر مجھے بیت اللہ تک پہنچنے سے روک دیا گیا تو میں بھی وہی کام کروں گا جو (حدیبیہ کے سال) میں نے رسول کریم ﷺ کے ساتھ کیا تھا۔ آپ نے عمرہ کا احرام باندھا کیونکہ رسول اللہ ﷺ نے بھی حدیبیہ کے سال عمرہ ہی کا احرام باندھا تھا پھر آپ نے کچھ غور کر کے فرمایا کہ عمرہ اور حج تو ایک ہی ہے، اس کے بعد اپنے ساتھیوں سے بھی یہی فرمایا کہ یہ دونوں تو ایک ہی ہیں میں تمہیں گواہ بناتا ہوں کہ عمرہ کے ساتھ اب حج بھی اپنے لیے میں نے واجب قرار دے لیا ہے پھر (مکہ پہنچ کر) آپ نے دونوں کے لیے ایک ہی طواف کیا۔ آپ کا خیال تھا کہ یہ کافی ہے اور آپ قربانی کا جانور بھی ساتھ لے گئے تھے۔

تشریح: جمہور علماء اور احمدیث کا یہی قول ہے کہ قارن کو ایک ہی طواف اور ایک ہی سعی کافی ہے۔

باب: اللہ تعالیٰ کا فرمان:

”اگر تم میں کوئی بیمار ہو یا اس کے سر میں (جوؤں کی) کوئی تکلیف ہو تو اسے روزے یا صدقے یا قربانی کا فدیہ دینا چاہیے۔“
یعنی اسے اختیار ہے اور اگر روزہ رکھنا چاہے تو تین دن روزہ رکھے۔

بَابُ قَوْلِ اللَّهِ ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ۱۹۶] وَهُوَ مُخْتَارٌ، فَأَمَّا الصَّوْمُ فَثَلَاثَةُ أَيَّامٍ.

۱۸۱۴ (ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں حمید بن قیس نے، انہیں مجاہد نے، انہیں عبدالرحمن بن ابی لیلیٰ نے اور انہیں کعب بن عجرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے ان سے فرمایا: ”غالباً جوؤں سے تم کو تکلیف ہے؟“ انہوں نے کہا کہ جی ہاں یا رسول اللہ! آپ ﷺ نے فرمایا: ”پھر اپنا سر منڈالے اور تین دن

۱۸۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: ((لَعَلَّكَ أَذَاكَ هُوَ أَمَّاكَ)). قَالَ: نَعَمْ يَا رَسُولَ

کے روزے رکھ لے یا چھ مسکینوں کو کھانا کھلا دے یا ایک بکری ذبح کر۔“

اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَحْلِقْ رَأْسَكَ وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوْ انْسُكْ بِشَاقٍ)). [اطرافہ فی: ۱۸۱۵، ۱۸۱۶،

۱۸۱۷، ۱۸۱۸، ۱۸۵۹، ۴۱۹۰، ۴۱۹۱،

۴۵۱۷، ۵۶۶۵، ۵۷۰۳، ۶۸۰۸] [مسلم: ۲۸۷۷،

ابوداؤد: ۱۸۵۶، ۱۸۵۷، ۱۸۵۸، ۱۸۵۹،

۱۸۶۰، ۱۸۶۱، ترمذی: ۹۵۳، ۲۹۷۳، ۲۹۷۴،

نسائی: ۲۸۵۱]

باب: اللہ تعالیٰ کا قول ”یا صدقہ“ (دیا جائے) یہ صدقہ چھ مسکینوں کو کھانا کھانا ہے

بَابُ قَوْلِ اللَّهِ «أَوْ صَدَقَةٌ» [البقرة: ۱۹۴] وَهِيَ إِطْعَامُ سِتَّةِ مَسَاكِينَ

(۱۸۱۵) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ مجھ سے مجاہد نے بیان کیا، انہوں نے کہا کہ میں نے عبدالرحمن بن ابی لیلیٰ سے سنا، ان سے کعب بن عجرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ حدیبیہ میں میرے پاس آ کر کھڑے ہوئے تو جو میں میرے سر سے برابر گر رہی تھیں۔ آپ نے فرمایا: ”یہ جو کس تو تمہارے لیے تکلیف دے والی ہیں۔“ میں نے کہا جی ہاں، آپ نے فرمایا: ”پھر سر منڈالے یا آپ ﷺ نے صرف یہ لفظ فرمایا کہ منڈالے۔“ انہوں نے بیان کیا کہ یہ آیت میرے ہی بارے میں نازل ہوئی تھی کہ ”اگر تم میں کوئی مریض ہو یا اس کے سر میں کوئی تکلیف ہو“ آخر آیت تک پھر نبی کریم ﷺ نے فرمایا: ”تین دن کے روزے رکھ لے یا ایک فرق غلہ سے چھ مسکینوں کو کھانا دے یا جو میسر ہو اس کی قربانی کر دے۔“

۱۸۱۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سَيْفٌ، قَالَ: حَدَّثَنِي مُجَاهِدٌ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى، أَنَّ كَعْبَ بْنَ عُجْرَةَ، حَدَّثَهُ قَالَ: وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ، وَرَأَيْتُ بِيْتَهَا فَتَقَمَّلًا فَقَالَ: ((يُؤْذِيكَ هَوَامُكَ)). قُلْتُ: نَعَمْ. قَالَ: ((فَأَحْلِقْ رَأْسَكَ)) أَوْ- ((أَحْلِقْ)). قَالَ: فِي نَزَلَتْ هَذِهِ الْآيَةُ «فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ» [البقرة: ۱۹۶] إِلَى آخِرِهَا، فَقَالَ النَّبِيُّ ﷺ: ((صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةٍ، أَوْ انْسُكُ مِمَّا تَيْسَّرُ)). [راجع: ۱۸۱۴]

تشریح: ایک فرق غلہ کا وزن تین صاع یا سولہ رطل ہوتا ہے۔ اس سے ان لوگوں کا رد ہوتا ہے جو ایک صاع کا وزن آٹھ رطل بتلاتے ہیں۔ قربانی جو آسان ہو یعنی بکرا ہو یا اور کوئی جانور جو بھی آسانی سے مل سکے قربان کر دو۔

باب: فدیہ میں (ہر فقیر کو) آدھا صاع غلہ دینا

بَابُ: الْإِطْعَامُ فِي الْفِدْيَةِ نِصْفُ صَاعٍ

صَاع

(۱۸۱۶) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عبدالرحمن بن اسہانی نے، ان سے عبداللہ بن معقل نے بیان کیا کہ میں کعب بن عجرہ رضی اللہ عنہ کے پاس بیٹھا ہوا تھا، میں نے ان سے فدیہ کے بارے میں پوچھا تو انہوں نے کہا کہ (قرآن شریف کی آیت) اگرچہ خاص میرے بارے میں نازل ہوئی تھی لیکن اس کا حکم تم سب کے لیے ہے۔ ہوا یہ کہ مجھے رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں لایا گیا تو جوئیں سر سے میرے چہرے پر گر رہی تھیں۔ آپ نے (یہ دیکھ کر فرمایا) ”میں نہیں سمجھتا تھا کہ تمہیں اتنی زیادہ تکلیف ہوگی یا (آپ نے فرمایا کہ) میں نہیں سمجھتا تھا کہ جہد (مشقت) تمہیں اس حد تک ہوگی، کیا تجھ کو ایک بکری کا مقدور ہے؟“ میں نے کہا کہ نہیں، آپ صلی اللہ علیہ وسلم نے فرمایا: ”پھر تین دن کے روزے رکھ یا چھ مسکینوں کو کھانا کھلا، ہر مسکین کو آدھا صاع کھلاؤ۔“

۱۸۱۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ: جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فَسَأَلْتُهُ عَنِ الْفِدْيَةِ، فَقَالَ: نَزَلَتْ فِي خَاصَّةٍ، وَهِيَ لَكُمْ عَامَّةٌ، حُمِلَتْ إِلَى رَسُولِ اللَّهِ ﷺ وَالْقَمْلُ يَتَنَازَرُ عَلَى وَجْهِي فَقَالَ: ((مَا كُنْتُ أَرَى الْوَجَعَ بَلَغَ بِكَ مَا أَرَى أَوْ مَا كُنْتُ أَرَى الْجَهْدَ بَلَغَ بِكَ مَا أَرَى، تَجِدُ شَاةً)). فَقُلْتُ: لَا، قَالَ: ((فَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمُ سِتَّةَ مَسْكِينٍ، لِكُلِّ مَسْكِينٍ نِصْفَ صَاعٍ)). [راجع: ۱۸۱۴]

[مسلم: ۲۸۸۳، ترمذی: ۲۹۷۴، ابن ماجہ: ۳۰۷۹]

تشریح: یہ بھی اسی صورت میں کہ میسر ہو ورنہ آیت کریمہ: ﴿لَا يَكْفِيُ اللَّهُ نَفْسًا وَلَا وُسْعًا﴾ (البقرہ ۲۸۶) کے تحت توبہ استغفار بھی کفارہ ہو جائے گا، ہاں مقدور کی حالت میں ضرور ضرور حکم شرعی بحالاً نافذ رہی ہوگا، ورنہ حج میں نقص رہنا یقینی ہے۔ حافظ فرماتے ہیں:

”ای لكل مسكين من كل شيء يشير بذلك الى الرد على من فرق في ذالك بين القمح وغيره قال ابن عبد البر قال ابو حنيفة والكوفيون نصف صاع من قمح وصاع من تمر وعن احمد رواية تضا هي قولهم قال عياض وهذا الحديث يرد عليهم“ (فتح الباری) ”وفی حدیث کعب بن عجرۃ من الفوائد من تقدم ان السنة مبينة لمجمل الكتاب لا طلاق الفدية فی القرآن وتقييدها بالسنة وتحريم حلق الراس على المحرم والرخصة له فی حلقها اذا اذاه القمل او غيره من الاوجاع وفيه تلطف الكبير باصحابه وعنايته باحوالهم وتفقد لههم واذا رأى ببعض اتباعه ضررا سال عنه وارشده الى المخرج منه۔“

یعنی ہر مسکین کے لئے ہر ایک چیز سے۔ اس میں اس شخص کے اوپر رد کرنا مقصود ہے جس نے اس بارے میں گندم وغیرہ کا فرق کیا ہے۔ ابن عبد البر کہتے ہیں کہ امام ابوحنیفہ رحمۃ اللہ علیہ اور اہل کوفہ کہتے ہیں کہ گندم کا نصف صاع اور کھجوروں کا ایک صاع ہونا چاہیے۔ امام احمد کا قول بھی تقریباً اسی کے مشابہ ہے۔ قاضی عیاض نے فرمایا کہ حدیث کعب بن عجرہ ان کی تردید کر رہی ہے اور اس حدیث کے فوائد میں سے یہ بھی ہے کہ قرآن کے کسی اجمالی حکم کی تفصیل سنت رسول بیان کرتی ہے۔ قرآن مجید میں مطلق فدیہ کا ذکر تھا سنت نے اسے مقید کر دیا اور اس حدیث سے یہ بھی ظاہر ہوا کہ محرم کے لئے سر منڈانا حرام ہے اور جب اسے جوؤں وغیرہ کی تکلیف ہو تو وہ منڈا سکتا ہے اور اس حدیث سے یہ بھی ظاہر ہوا کہ بڑے لوگوں کو ہمیشہ اپنے ساتھیوں پر نظر عنایت رکھتے ہوئے ان کے دکھ تکلیف کا خیال رکھنا چاہیے کسی کو کچھ بیماری وغیرہ ہو جائے تو اس کے علاج کے لئے ان کو نیک مشورہ دینا چاہیے۔

بَابُ: النَّسْكَ شَاةً **باب: قرآن مجید میں نسک سے مراد بکری ہے**

تشریح: یعنی آیت کریمہ: ﴿فِدْيَةٌ مِّنْ صِّيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ﴾ (البقرہ ۱۹۶) میں بکری مراد ہے۔

۱۸۱۷۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا (۱۸۱۷) ہم سے اسحاق نے بیان کیا، کہا ہم سے روح نے بیان کیا، ان

سے شبل بن عباد نے بیان کیا، ان سے ابن ابی شح نے بیان کیا، ان سے مجاہد نے بیان کیا کہ مجھ سے عبدالرحمن بن ابی لیلیٰ نے بیان کیا اور ان سے کعب بن عجرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے انہیں دیکھا تو جوئیں ان کے چہرے پر گر رہی تھیں، آپ نے پوچھا: ”کیا ان جوؤں سے تمہیں تکلیف ہے؟“ انہوں نے کہا کہ جی ہاں، آپ نے انہیں حکم دیا کہ اپنا سر منڈالیں۔ وہ اس وقت حدیبیہ میں تھے۔ (صحیح حدیبیہ کے سال) اور کسی کو یہ معلوم نہیں تھا کہ وہ حدیبیہ ہی میں رہ جائیں گے بلکہ سب کی خواہش یہ تھی کہ مکہ میں داخل ہوں۔ پھر اللہ تعالیٰ نے فدیہ کا حکم نازل فرمایا اور رسول اللہ ﷺ نے حکم دیا کہ چھ مسکینوں کو ایک فرق (یعنی تین صاع غلہ) تقسیم کر دیا جائے یا ایک بکری کی قربانی کرے یا تین دن کے روزے رکھے۔

(۱۸۱۸) اور محمد بن یوسف سے روایت ہے کہ ہم کو ورقاء نے بیان کیا، ان سے ابن شح نے بیان کیا، ان سے مجاہد نے بیان کیا، انہیں عبدالرحمن بن ابی لیلیٰ نے خبر دی اور انہیں کعب بن عجرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے انہیں دیکھا تو جوئیں ان کے چہرے پر گر رہی تھی، پھر یہی حدیث بیان کی۔

شَبْلٌ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عَجْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَاهُ وَأَنَّهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ: ((أَيُّ ذِيكَ هَؤُلَاءُ؟)) قَالَ: نَعَمْ، فَأَمَرَهُ أَنْ يَخْلُقَ وَهُوَ بِالْحَدَيْبِيَّةِ، وَلَمْ يَتَبَيَّنْ لَهُمْ أَنَّهُمْ يَجْلُونَ بِهَا، وَهُمْ عَلَى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الْفِدْيَةَ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ فَرَقًا بَيْنَ سِتَّةٍ، أَوْ يُهْدِيَ شَاةً، أَوْ يَصُومَ ثَلَاثَةَ أَيَّامٍ. [راجع: ۱۸۱۴]

۱۸۱۸۔ وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ، حَدَّثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عَجْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَاهُ، وَقَمَلُهُ يَسْقُطُ عَلَى وَجْهِهِ مِثْلَهُ. [راجع: ۱۸۱۴]

تشریح: یعنی آیت قربانی میں مذکور نرک سے بکری کی قربانی مراد ہے۔

باب: سورۃ بقرہ میں اللہ عزوجل کا یہ فرمانا کہ ”حج میں شہوت کی باتیں نہ کی جائیں“

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿فَلَا رَفَثٌ﴾ [البقرة: ۱۹۷]

(۱۸۱۹) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے منصور نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص نے اس گھر (کعبہ) کا حج کیا اور اس میں نہ رفث یعنی شہوت کی بات منہ سے نکالی اور نہ کوئی گناہ کا کلام کیا تو وہ اس دن کی طرح واپس ہوگا جس دن اس کی ماں نے اسے جنا تھا۔“

۱۸۱۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، قَالَ سَمِعْتُ أَبَا حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرَفَثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ)). [راجع: ۱۵۲۱] (مسلم: ۳۲۹۲، ترمذی: ۸۱۱، نسائی: ۲۶۲۶، ابن

ماجہ: ۲۸۸۹]

تشریح: یعنی تمام گناہوں سے پاک ہو کر لوٹے گا۔ قرآن مجید میں رفث کا لفظ ہے۔ رفث جماع کو کہتے ہیں یا جماع کے متعلق شہوت انگیز باتیں کرنے کو (یعنی فحش کلام کو)۔ سفر ج سراسر ریاضت و مجاہدہ (نفس کشی کا سفر) ہے۔ لہذا اس میں جماع کرنے بلکہ جماع کی باتیں کرنے سے شہوت

براہِ مختصر ہوان سے پرہیز لازم ہے۔

بَابُ قَوْلِ اللَّهِ: ﴿وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجِّ﴾. [البقرة: ۱۹۷]

باب: اللہ تعالیٰ کا سورہ بقرہ میں فرمانا کہ ”حج میں گناہ اور جھگڑانہ کرنا چاہیے“

۱۸۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ)). [راجع: ۱۵۲۱، ۱۸۲۰]

(۱۸۲۰) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا ”جس نے اس گھر کا حج کیا اور نہ شہوت کی فحش باتیں کیں، نہ گناہ کیا تو وہ اس دن کی طرح واپس ہوگا جس دن اس کی ماں نے اسے جنا تھا۔“

۲۱۸۱۹

تشریح: باب کی حدیث میں جھگڑے کا ذکر نہیں، اس کیلئے امام بخاری رحمہ اللہ نے آیت پر اکتفا کیا اور فسق کی مذمت کیلئے حدیث کو نقل فرمایا، بس آیت اور حدیث ہر دو کو ملا کر آپ نے مضمون باب کو مدلل فرمایا اس سے امام بخاری رحمہ اللہ کی دقت نظری بھی ثابت ہوتی ہے۔ صد افسوس ان لوگوں پر جو ایسے با بصیرت امام کی فقہت اور فراست سے انکار کریں اور اس وجہ سے ان کی تنقیص کر کے گناہگار بنیں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَابُ جَزَاءِ الصَّيْدِ وَنَحْوِهِ **باب: (حالت احرام میں) شکار اور دیگر محرمات**
وَقَوْلِ اللَّهِ تَعَالَى: **کے کفارے کا بیان اور اللہ تعالیٰ کا یہ فرمان:**

﴿لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَ مِنْكُمْ مَتَعِدًا فَبِجَزَاءِ مِثْلِ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذِيئًا بِأَلْفِ الْكُعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنْمَا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ۝ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلنَّسَارَةِ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

سورہ مائدہ میں کہ ”احرام کی حالت میں شکار نہ مارو۔ اور جو کوئی تم میں سے اس کو جان کر مارے گا تو اس پر اس مارے ہوئے شکار کے برابر بدلہ ہے موشیوں میں سے، جو تم میں سے دو معتبر آدمی فیصلہ کر دیں اس طرح سے وہ جانور بدلہ کا بطور نیاز کعبہ پہنچایا جائے یا اس پر کفارہ ہے چند محتاجوں کو کھلانا یا اس کے برابر روزے تاکہ اپنے کئے کی سزا چکھے، اللہ تعالیٰ نے معاف کیا جو کچھ ہو چکا اور جو کوئی پھر کرے گا اللہ تعالیٰ اس کا بدلہ اس سے لے گا اور اللہ زبردست بدلہ لینے والا ہے، حالت احرام میں دریا کا شکار اور دریا کا کھانا تمہارے فائدے کے واسطے حلال ہوا اور سب مسافروں کے لیے اور حرام ہے تم پر جنگل کا شکار جب تک تم احرام میں رہو اور ڈرتے رہو اللہ سے جس کے پاس تم جمع ہو گے۔“ [المائدة: ۹۵، ۹۶]

تشریح: اس باب میں امام بخاری رحمہ اللہ نے صرف آیت پر اکتفا کیا اور کوئی حدیث بیان نہیں کی۔ شاید ان کو اپنی شرط کے موافق کوئی حدیث اس باب میں نہیں ملی ابن بطلان نے کہا اس پر اکثر علما کا اتفاق ہے کہ اگر محرم شکار کے جانور کو عمدہ یا سہواً قتل کرے ہر حال میں اس پر بدلہ واجب ہے اور اہل ظاہر نے سہواً قتل کرنے میں بدلہ واجب نہیں رکھا اور حسن اور مجاہد سے اس کے برعکس منقول ہے، اس طرح اکثر علما نے یہ کہا کہ اس کو اختیار ہے چاہے کفارہ دے چاہے بدلہ دے تو ثوری نے کہا اگر بدلہ نہ پائے تو کھانا کھلائے اگر یہ بھی نہ ہو سکے تو روزے رکھے۔ (ودیدی)

حافظ فرماتے ہیں: ”قيل السبب في نزول هذه الاية ان ابا اليسرة قتل حمار وحش وهو محرم في عمرة الحديبية فنزلت حكاية مقاتل في تفسيره ولم يذكر المصنف في رواية ابي ذر في هذه الترجمة حديثا ولعله اشار الى انه لم يثبت على شرطه في جزاء الصيد حديث مرفوع قال ابن بطلان اتفق ائمة الفتوى من اهل الحجاز والعراق وغيرهم على ان المحرم اذا قتل الصيد عمدا او خطا فعليه الجزاء..... الخ.“ (فتح الباری)

یعنی یہ آیت ایک شخص ابو اليسرة کے بارے میں نازل ہوئی جس نے عمرہ حدیبیہ کے موقع پر احرام کی حالت میں ایک جنگلی گدھے کو مار دیا تھا۔ امام بخاری رحمہ اللہ نے اس باب میں کوئی حدیث ذکر نہیں فرمائی۔ شاید ان کا یہ اشارہ ہے کہ ان کی شرط پر اس بارے میں کوئی صحیح مرفوع حدیث نہیں ملی، ابن بطلان نے کہا کہ فتویٰ دینے والے اماموں کا اتفاق ہے جو حجاز اور عراق وغیرہ سے تعلق رکھتے ہیں کہ محرم جان کر یا غلطی سے اگر کسی جانور کا شکار کرے تو اس پر جزا لازم آتی ہے۔

بَابُ وَإِذَا صَادَ الْحَلَالُ فَأُهْدَى **باب: اگر بے احرام والا شکار کرے اور احرام**

لِلْمُحْرِمِ الصَّيْدُ أَكْلُهُ

والے کو تحفہ بھیجے تو وہ کھا سکتا ہے

انس اور ابن عباس رضی اللہ عنہما (محرم کے لیے) شکار کے سوا دوسرے جانور مثلاً اونٹ، بکری، گائے، مرغی اور گھوڑے کے ذبح کرنے میں کوئی حرج نہیں سمجھتے تھے۔ قرآن میں لفظ عدل (فتح عین) مثل کے معنی میں بولا گیا ہے اور عدل (عین کو) جب زیر کے ساتھ پڑھا جائے تو وزن کے معنی میں ہوگا، قِيَامًا قِيَامًا (کے معنی میں ہے، قیَم) يَعْدِلُونَ کے معنی ہیں مثل بنانے کے۔

وَلَمْ يَرِ ابْنُ عَبَّاسٍ وَأَنَّسٌ بِالذَّبْحِ بِأَسَا وَهُوَ غَيْرُ الصَّيْدِ نَحْوُ الْإِبِلِ وَالْغَنَمِ وَالْبَقَرِ وَالذَّجَاجِ وَالْخَيْلِ، يُقَالُ: عَذَلَ مِثْلَ، فَإِذَا كَسَرْتَ قُلْتَ عَذَلَ فَهُوَ زَنَهُ ذَلِكَ. [قِيَامًا] [المائدة: ۹۷] قِيَامًا. [يَعْدِلُونَ] [الانعام: ۱] يَجْعَلُونَ لَهُ عَذْلًا.

(۱۸۲۱) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے یحییٰ بن کثیر نے، ان سے عبد اللہ بن ابی قتادہ نے بیان کیا کہ میرے والد الصلح حدیبیہ کے موقع پر (دشمنوں کا پتہ لگانے) نکلے۔ پھر ان کے ساتھیوں نے تو احرام باندھ لیا لیکن (خود انہوں نے ابھی) نہیں باندھا تھا (اصل میں) نبی کریم ﷺ کو کسی نے یہ اطلاع دی تھی کہ مقام غرقہ میں دشمن آپ کی تاک میں ہے، اس لیے نبی ﷺ نے (ابو قتادہ اور چند صحابہ رضی اللہ عنہم کو ان کی تلاش میں) روانہ کیا میرے والد (ابو قتادہ) اپنے ساتھیوں کے ساتھ تھے کہ یہ لوگ ایک دوسرے کو دیکھ کر ہنسے لگے (میرے والد نے بیان کیا کہ) میں نے جو نظر اٹھائی تو دیکھا کہ ایک جنگی گدھا سامنے ہے۔ میں اس پر چھپنا اور نیزے سے اسے ٹھنڈا کر دیا۔ میں نے اپنے ساتھیوں کی مدد چاہی تھی لیکن انہوں نے انکار کر دیا تھا، پھر ہم نے گوشت کھایا۔ اب ہمیں ڈر ہوا کہ کہیں (رسول اللہ ﷺ سے) دور نہ رہ جائیں چنانچہ میں نے آپ کو تلاش کرنا شروع کر دیا کبھی اپنے گھوڑے کو تیز کر دیتا اور کبھی آہستہ، آخر رات گئے بنو غفار کے ایک شخص سے ملاقات ہو گئی۔ میں نے پوچھا کہ رسول اللہ ﷺ کہاں ہیں؟ انہوں نے بتایا کہ جب میں آپ سے جدا ہوا تو آپ مقام تھین میں تھے اور آپ کا ارادہ تھا کہ مقام سقیا میں پہنچ کر دوپہر کا آرام کریں گے۔ غرض میں آنحضرت ﷺ کی خدمت میں حاضر ہو گیا اور میں نے عرض کی یا رسول اللہ! آپ کے اصحاب آپ پر سلام اور اللہ کی رحمت بھیجتے ہیں انہیں یہ ڈر ہے کہ کہیں وہ بہت پیچھے نہ رہ

۱۸۲۱۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، قَالَ: انْطَلَقَ أَبِي عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ، وَلَمْ يَحْرَمِ، وَحَدَّثَ النَّبِيُّ ﷺ أَنَّ عَدُوًّا يَغْزُوهُ [بَغِيْقَةً] فَانْطَلَقَ النَّبِيُّ ﷺ فَبَيْنَمَا أَنَا مَعَ أَصْحَابِهِ يَضْحَكُ بَعْضُهُمْ إِلَى بَعْضٍ، فَظَنَرْتُ فَإِذَا أَنَا بِحِمَارٍ وَخَشٍ، فَحَمَلْتُ عَلَيْهِ، فَطَعْتُهُ، فَأَثْبَتُهُ، وَأَسْتَعْنْتُ بِهِمْ، فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِينَا أَنْ نُفْتَطَعَ، فَطَلَبْتُ النَّبِيَّ ﷺ أَرْفَعَ فَرَسِي شَاوًا، وَأَسِيرُ شَاوًا، فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ، قُلْتُ: أَيَنْ تَرَكْتُ النَّبِيَّ ﷺ؟ قَالَ: تَرَكْتُهُ بَنَعْنِ، وَهُوَ قَائِلُ السَّقِيَا فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ أَهْلَكَ يَفْرَوُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، إِنَّهُمْ قَدْ خَشَوْا أَنْ يَفْتَطَعُوا دُونَكَ، فَانْتَظِرْهُمْ قُلْتُ: يَا رَسُولَ اللَّهِ! أَصَبْتُ حِمَارًا وَخَشٍ، وَعِنْدِي مِنْهُ فَاضِلَةٌ. فَقَالَ لِلْقَوْمِ: ((كُلُوا)) وَهُمْ مُخْرَمُونَ. [اطرافه في: ۱۸۲۲، ۱۸۲۳، ۱۸۲۴، ۲۵۷۰، ۲۸۵۴، ۲۹۱۴، ۴۱۴۹،

جائیں۔ اس لیے آپ ٹھہر کر ان کا انتظار کریں، پھر میں نے کہا یا رسول اللہ! میں نے ایک جنگلی گدھا شکار کیا تھا اور اس کا کچھ بچا ہوا گوشت اب بھی میرے پاس موجود ہے، آپ ﷺ نے لوگوں سے کھانے کے لیے فرمایا حالانکہ وہ سب احرام باندھے ہوئے تھے۔

باب: احرام والے لوگ شکار دیکھ کر ہنس دیں اور بے احرام والا سمجھ جائے پھر شکار کرے تو وہ احرام والے بھی کھا سکتے ہیں

(۱۸۲۲) ہم سے سعید بن ربیع نے بیان کیا، کہا ہم سے علی بن مبارک نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے عبداللہ بن ابی قتادہ نے، کہ ان سے ان کے باپ نے بیان کیا انہوں نے کہا کہ ہم صلح حدیبیہ کے موقع پر نبی کریم ﷺ کے ساتھ چلے ان کے ساتھیوں نے تو احرام باندھ لیا تھا لیکن ان کا بیان تھا کہ میں نے احرام نہیں باندھا تھا ہمیں غیقہ میں دشمن کے موجود ہونے کی اطلاع ملی اس لیے ہم ان کی تلاش میں (نبی کریم ﷺ کے حکم کے مطابق) نکلے پھر میرے ساتھیوں نے گور خر دیکھا اور ایک دوسرے کو دیکھ کر ہنسنے لگے میں نے جو نظر اٹھائی تو اسے دیکھ لیا گھوڑے پر (سوار ہو کر) اس پر چھٹا اور اسے زخمی کر کے ٹھنڈا کر دیا، میں نے اپنے ساتھیوں سے کچھ امداد چاہی لیکن انہوں نے انکار کر دیا پھر ہم سب نے اسے کھایا اور اس کے بعد میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا (پہلے) ہمیں ڈر ہوا کہ کہیں ہم آغوشِ حضور ﷺ سے دور نہ جاؤں اس لیے میں کبھی اپنا گھوڑا تیز کر دیتا اور کبھی آہستہ آخر میری ملاقات ایک بنی غفار کے آدمی سے آدھی رات میں ہوئی میں نے پوچھا کہ رسول اللہ ﷺ کہاں ہیں؟ انہوں نے بتایا کہ میں آپ سے تعین نامی جگہ میں الگ ہوا تھا اور آپ کا ارادہ یہ تھا کہ دوپہر کو مقامِ سقیّا میں آرام کریں گے پھر جب میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا تو میں نے عرض کی یا رسول اللہ! آپ کے اصحاب نے آپ کو سلام کہا اور انہیں ڈر ہے کہ کہیں دشمن آپ کے اور ان کے درمیان حائل نہ ہو جائے اس لیے آپ ان کا انتظار کیجئے چنانچہ آپ نے ایسا ہی کیا میں نے یہ بھی عرض کی کہ یا رسول اللہ! میں نے

[۵۴۰۶، ۵۴۰۷، ۵۴۹۰، ۵۴۹۱، ۵۴۹۲]

[مسلم: ۲۸۵۴، نسائی: ۲۸۲۴، ۲۸۲۵، ابن

ماجہ: ۳۰۹۳]

بَابُ: إِذَا رَأَى الْمُحْرَمُونَ صَيْدًا فَضَحِكُوا فَفَطِنَ الْحَلَالَ

۱۸۲۲۔ حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، حَدَّثَهُ قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ، وَلَمْ أَحْرَمْ، فَأَنْبَتْنَا بَعْدُ بَغِيقَةً فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِجِمَارٍ وَخَشِيَ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَى بَعْضٍ، فَظَنَرْتُ فَرَأَيْتُهُ فَحَمَلْتُ عَلَيْهِ الْقَرْسَ، فَطَعْتُهُ، فَأَثْبَتُهُ، فَاسْتَعْتَبْتُهُمْ، فَأَبَوْا أَنْ يَعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللَّهِ ﷺ وَخَشِينَا أَنْ نُقْتَطَعَ، أَرْفَعَ قَرْسِي شَأْوًا، وَأَسْبَرُ عَلَيْهِ شَأْوًا، فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ لَهُ: أَيْنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ فَقَالَ: تَرَكْتُهُ بَتْعَهُنَّ وَهُوَ قَائِلُ السَّقِيَّا. فَلَحِقْتُ بِرَسُولِ اللَّهِ ﷺ حَتَّى أَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَصْحَابَكَ أَرْسَلُوا يَفْرَوُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ وَإِنَّهُمْ قَدْ خَشَوْا أَنْ يَفْتَطِعَهُمُ الْعَدُوُّ دُونَكَ، فَانْظُرْهُمْ، فَقَعَلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا أَصَدْنَا جِمَارَ وَخَشِيَ، وَإِنْ عِنْدَنَا مِنْهُ فَاضِلَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ

لَأَصْحَابِهِ: ((كُلُّوْا)). وَهُمْ مُخْرِمُونَ.

[راجع: ۱۸۲۱]

بَابُ لَا يُعَيِّنُ الْمُحْرِمُ الْحَلَالَ

فِي قَتْلِ الصَّيْدِ

مدنہ کرے

ایک گورخر کا شکار کیا اور کچھ بچا ہوا گوشت اب بھی موجود ہے اس پر آپ نے اپنے اصحاب سے فرمایا: ”کھاؤ حالانکہ وہ سب احرام باندھے ہوئے تھے۔“

باب: شکار کرنے میں احرام والا غیر محرم کی کچھ بھی

(۱۸۲۳) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے صالح بن کیسان نے بیان کیا، ان سے ابو محمد نے، ان سے ابوقنادہ رضی اللہ عنہ نے سنا، آپ نے فرمایا کہ ہم نبی کریم ﷺ کے ساتھ مدینہ سے تین منزل دور مقام قاحہ میں تھے۔ (دوسری سند امام بخاری نے) کہا کہ ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، کہا ہم سے صالح بن کیسان نے بیان کیا، ان سے ابو محمد نے اور ان سے ابوقنادہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ مقام قاحہ میں تھے، بعض تو ہم سے محرم تھے اور بعض غیر محرم میں نے دیکھا کہ میرے ساتھی ایک دوسرے کو کچھ دکھا رہے ہیں، میں نے جو نظر اٹھائی تو ایک گورخر سامنے تھا، ان کی مراد یہ تھی کہ ان کا کوڑا گر گیا، (اور اپنے ساتھیوں سے اسے اٹھانے کے لیے انہوں نے کہا) لیکن ساتھیوں نے کہا کہ ہم تمہاری کچھ بھی مدنہ نہیں کر سکتے کیونکہ ہم محرم ہیں) اس لیے میں نے وہ خود اٹھایا اس کے بعد میں اس گورخر کے نزدیک ایک ٹیلے کے پیچھے سے آیا اور اسے شکار کیا، پھر میں اسے اپنے ساتھیوں کے پاس لایا، بعض نے تو یہ کہا کہ (ہمیں بھی) کھالینا چاہیے لیکن بعض نے کہا کہ نہ کھانا چاہیے۔ پھر نبی کریم ﷺ کی خدمت میں آیا۔ آپ ہم سے آگے تھے، میں نے آپ سے مسئلہ پوچھا تو آپ نے بتایا کہ ”کھالو یہ حلال ہے۔“ ہم سے عمرو بن دینار نے کہا کہ صالح بن کیسان کی خدمت میں حاضر ہو کر اس حدیث اور اس کے علاوہ کے متعلق پوچھ سکتے اور وہ ہمارے پاس یہاں آئے تھے۔

۱۸۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبِي مُحَمَّدٍ، سَمِعَ أَبَا قَنَادَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْقَاحَةِ مِنَ الْمَدِينَةِ عَلَى ثَلَاثٍ؛ ح. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِي قَنَادَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْقَاحَةِ، وَمِنَّا الْمُحْرِمُ، وَمِنَّا غَيْرُ الْمُحْرِمِ، فَرَأَيْتُ أَصْحَابِي يَتَرَاءَوْنَ شَيْئًا فَنَظَرْتُ، فَإِذَا جِمَارٌ وَخَشٍ يَعْنِي وَقَعَ سَوْطُهُ فَقَالُوا: لَا نَعْنِيكَ عَلَيْهِ بِشَيْءٍ، إِنَّا مُخْرِمُونَ. فَتَنَازَلْتُهُ فَأَخَذْتُهُ، ثُمَّ أَتَيْتُ الْجِمَارَ مِنْ وَرَاءِ أَكْمِهِ، فَعَقَرْتُهُ، فَأَتَيْتُ بِهِ أَصْحَابِي، فَقَالَ بَعْضُهُمْ: كُلُّوْا. وَقَالَ بَعْضُهُمْ: لَا تَأْكُلُوْا. فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ وَهُوَ أَمَامَنَا، فَسَأَلْتُهُ فَقَالَ: ((كُلُّوْهُ حَلَالٌ)). قَالَ لَنَا عَمْرُو: اذْهَبُوا إِلَى صَالِحٍ فَسْأَلُوْهُ عَنْ هَذَا وَغَيْرِهِ، وَقَدِّمَ عَلَيْنَا هَا هُنَا. [راجع:

[۱۸۲۱] [مسلم: ۲۸۵۱، ۲۸۵۲؛ ابوداود: ۲۸۱۵؛ ترمذی: ۸۴۷؛ نسائی: ۲۸۱۵]

تشریح: ساتھیوں نے حضرت ابوقنادہ رضی اللہ عنہ کا کوڑا اٹھانے میں بھی مدنہ کی اس سے باب کا مطلب ثابت ہوا کہ حالت احرام میں کسی غیر محرم شکاری کی بہ سلسلہ شکار کوئی مدنہ کی جائے۔ اسی صورت میں اس شکار کا گوشت احرام والوں کو بھی کھانا درست ہے، اس سے حالت احرام کی روحانی اہمیت اور بھی ظاہر ہوتی ہے۔ آدمی محرم بننے کے بعد ایک خالص مخلص فقیر الی اللہ بن جاتا ہے۔ پھر شکار یا اس کے متعلق اور اس سے اس کو کیا واسطہ۔ جو جی ایس بی نیک جذبات کے ساتھ ہوگا وہی حج مبرور ہے۔

نافع بن سرجس جو عبد اللہ بن عمر رضی اللہ عنہما کے آزاد کردہ ہیں۔ یہ دہلی تھے اور اکابر تابعین میں سے ہیں۔ حضرت عبد اللہ بن عمر رضی اللہ عنہما اور حضرت ابو سعید خدری رضی اللہ عنہ سے حدیث کی سماعت کی ہے۔ ان سے بہت سے اکابر علمائے حدیث نے روایت کی ہے جن میں امام زہری رضی اللہ عنہ، امام مالک بن انس رضی اللہ عنہ شامل ہیں۔ حدیث کے بارے میں یہ بہت ہی مشہور فن ہیں۔ نیز ان ثقہ راویوں میں سے ہیں جن کی روایت شک و شبہ سے بالا ہوتی اور جن کی حدیث پر عمل کیا جاتا ہے۔ حضرت ابن عمر رضی اللہ عنہما کی حدیث کا بڑا حصہ ان پر موقوف ہے۔ امام مالک رضی اللہ عنہ فرماتے ہیں کہ میں جب نافع رضی اللہ عنہ کے واسطے سے ابن عمر رضی اللہ عنہما کی حدیث سن لیتا ہوں تو کسی اور راوی سے سننے سے بے فکر ہو جاتا ہوں۔ ۷۱ھ میں وفات پائی۔ سرجس میں سین ہملہ اول مفتوح راسا کن اور جیم کسور ہے۔

باب: غیر محرم کے شکار کرنے کے لیے احرام والا شکار کی طرف اشارہ بھی نہ کرے

(۱۸۲۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے عثمان بن مویہ نے بیان کیا، کہا کہ مجھے عبد اللہ بن ابی قتادہ رضی اللہ عنہ نے خبر دی اور انہیں ان کے والد ابو قتادہ نے خبر دی کہ رسول اللہ ﷺ (حج کا) ارادہ کر کے نکلے۔ صحابہ رضی اللہ عنہم بھی آپ کے ساتھ تھے۔ آپ نے صحابہ کی ایک جماعت کو جس میں ابو قتادہ رضی اللہ عنہ بھی تھے یہ ہدایت دے کر راستے سے واپس بھیجا کہ تم لوگ دریا کے کنارے کنارے ہو کر جاؤ (اور دشمن کا پیہ لگاؤ) پھر ہم سے آلو۔ چنانچہ یہ جماعت دریا کے کنارے چلی، واپسی میں سب نے احرام باندھ لیا تھا لیکن ابو قتادہ رضی اللہ عنہ نے ابھی احرام نہیں باندھا تھا۔ یہ قافلہ چل رہا تھا کہ کئی گور خر دکھائی دیئے، ابو قتادہ نے ان پر حملہ کیا اور ایک مادہ کا شکار کر لیا، پھر ایک جگہ ٹھہر کر سب نے اس کا گوشت کھایا اور ساتھ ہی یہ خیال بھی آیا کہ کیا ہم محرم ہونے کے باوجود شکار کا گوشت کھا بھی سکتے ہیں؟ چنانچہ کچھ گوشت بچا وہ ہم ساتھ لائے اور جب رسول اللہ ﷺ کی خدمت میں پہنچے تو عرض کیا یا رسول اللہ! ہم سب لوگ تو محرم لیکن ابو قتادہ رضی اللہ عنہ نے احرام نہیں باندھا تھا پھر ہم نے گور خر دیکھے اور ابو قتادہ نے ان پر حملہ کر کے ایک مادہ کا شکار کر لیا، اس کے بعد ایک جگہ ہم نے قیام کیا اور اس کا گوشت کھایا پھر خیال آیا کہ کیا ہم محرم ہونے کے باوجود شکار کا گوشت کھا بھی سکتے ہیں؟ اس لیے جو کچھ گوشت باقی بچا ہے وہ ہم ساتھ لائے ہیں۔ آپ نے پوچھا: ”کیا تم میں سے کسی نے ابو قتادہ رضی اللہ عنہ کو شکار کرنے کے لیے کہا تھا یا کسی نے اس شکار

بَابُ: لَا يُشِيرُ الْمُحْرِمُ إِلَى الصَّيْدِ لِكَيْ يَصْطَادَهُ الْحَلَالُ

۱۸۲۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ۔ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حَاجًّا، فَخَرَجُوا مَعَهُ فَصَرَفَ طَائِفَةٌ مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ فَقَالَ: خُذُوا سَاحِلَ الْبَحْرِ حَتَّى نَلْتَقِيَ. فَأَخَذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَخْرَمُوا كُلَّهُمْ إِلَّا أَبَا قَتَادَةَ لَمْ يُحْرِمْ، فَبَيْنَا هُمْ يَسِيرُونَ إِذْ رَأَوْا حُمُرَ وَخَشٍ، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمُرِ، فَعَقَرَ مِنْهَا اثْنَانِ، فَتَزَلُّوا فَأَكَلُوا مِنْ لَحْمِهَا، فَقَالُوا أَنَا كُلُّ لَحْمِ الصَّيْدِ وَنَحْنُ مُحْرَمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الْإِثْنَيْنِ، فَلَمَّا أَنَا رَسُولَ اللَّهِ ﷺ قَالُوا يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا أَخْرَمْنَا وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحْرِمْ، فَرَأَيْنَا حُمُرَ وَخَشٍ فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَقَرَ مِنْهَا اثْنَانِ، فَتَزَلُّوا فَأَكَلْنَا مِنْ لَحْمِهَا ثُمَّ قُلْنَا أَنَا كُلُّ لَحْمِ صَيْدٍ وَنَحْنُ مُحْرَمُونَ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا. قَالَ: ((أَمْنُكُمْ))

أَحَدُ أَمْرِهِ أَنْ يَحْمِلَ عَلَيْهَا، أَوْ أَشَارَ إِلَيْهَا)).
قَالُوا: لَا. قَالَ: ((فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا)).
[راجع: ۱۸۲۱] [مسلم: ۲۸۵۵؛ نسائي: ۲۸۲۶]
کے طرف اشارہ کیا تھا؟“ سب نے کہا نہیں۔ اس پر آپ نے فرمایا: ”پھر
بچا ہوا گوشت بھی کھا لو۔“ معلوم ہوا کہ حالت احرام والوں کے واسطے یہ بھی
جائز نہیں کہ وہ شکاری کو اشاروں سے اس شکار کے لیے رہ نمائی کر سکیں۔
تشریح: معلوم ہوا کہ حالت احرام والوں کے واسطے یہ بھی جائز نہیں کہ وہ شکاری کو اشاروں سے اس شکار کے لئے راہ نمائی کر سکیں۔

بَابُ إِذَا أَهْدَى لِلْمُحْرِمِ حِمَارًا وَحُشِيًا حَيًّا لَمْ يَقْبَلْ

باب: اگر کسی نے محرم کے لیے زندہ گور خر تحفہ بھیجا
ہو تو اس سے قبول نہ کرے

۱۸۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا
مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ عَبَّاسٍ، عَنْ الصَّغْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ
أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَحُشِيًا،
وَهُمْ بِالْأَبْوَاءِ أَوْ بَوْدَانَ فَرَدَهُ عَلَيْهِ، فَلَمَّا
رَأَى مَا فِي وَجْهِهِ قَالَ: ((إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ
إِلَّا أَنَا حُرْمٌ)). [طرفاء فی: ۲۵۷۳، ۲۵۹۶]
[مسلم: ۲۸۴۵؛ ترمذی: ۸۴۹؛ نسائی: ۲۸۱۸]

۲۸۱۹؛ ابن ماجہ: ۳۰۹۰]

تشریح: ابن خزیمہ اور ابوعوانہ کی روایت میں یوں ہے کہ گور خر کا گوشت بھیجا، مسلم کی روایت میں ران کا ذکر ہے یا ٹھپے کا جن میں سے خون نپک رہا
تھا۔ یحییٰ کی روایت میں ہے کہ صعب نے جنگلی گدھے کا پٹھا بھیجا، آپ جھہ میں تھے۔ آپ نے اس میں سے فوراً کھایا اور دوسروں کو بھی کھلایا۔ یحییٰ
نے کہا اگر روایت محفوظ ہو تو شاید پہلے صعب نے زندہ گور خر بھیجا ہوگا آپ نے اس کو واپس کر دیا پھر اس کا گوشت بھیجا تو آپ نے اسے لے لیا۔ ابواء
ایک پہاڑ کا نام اور ودان ایک موضع ہے جھہ کے قریب۔ حافظ نے کہا کہ ابواء سے جھہ تک تیس میل اور ودان سے جھہ تک آٹھ میل کا فاصلہ ہے۔ باب
کے ذریعہ امام بخاری رحمہ اللہ نے بتلانا چاہتے ہیں کہ اس شکار کو واپس کرنے کی وجہ صرف یہ ہوئی کہ وہ زندہ تھا، امام بخاری رحمہ اللہ نے دوسرے قرائن کی
روشنی میں یہ تطبیق دی ہے۔

بَابُ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

باب: احرام والا کون کون سے جانور مار سکتا ہے؟

۱۸۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا
مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ
[مسلم: ۱۸۲۶] ہم سے عبد اللہ بن یوسف نے بیان کیا، انہیں نے کہا کہ ہم کو
امام مالک نے خبر دی، انہیں نافع نے خبر دی، اور انہیں حضرت عبد اللہ بن

عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”پانچ جانور ایسے ہیں جنہیں مارنے میں محرم کے لیے کوئی حرج نہیں۔“ (دوسری سند) اور امام مالک نے عبد اللہ بن دینار سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے روایت کی کہ رسول اللہ ﷺ نے فرمایا (جو اوپر مذکور ہوا)۔

رَسُولُ اللَّهِ ﷺ قَالَ: ((خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ))؛ ح: وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: [طرفه في: ٣٣١٥]

[مسلم: ٢٨٧٢؛ نسائي: ٢٨٢٨]

(١٨٢٤) (تیسری سند) اور ہم سے مسدود نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے زید بن جبیر نے بیان کیا، انہوں نے بیان کیا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا آپ نے فرمایا کہ مجھ سے نبی کریم ﷺ کی بعض بیویوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا محرم (پانچ جانوروں کو) مار سکتا ہے (جن کا ذکر آگے آ رہا ہے)۔

١٨٢٧- ح: وَحَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جَبْرِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ حَدَّثَنِي إِحْدَى نِسْوَةِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ قَالَ: ((يَقْتُلُ الْمُحْرِمُ))؛ [طرفه في: ١٨٢٨] [مسلم: ٢٨٧١]

(١٨٢٨) (چوتھی سند) اور ہم سے اصغ نے بیان کیا انہوں نے کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، انہوں نے کہا کہ ہم سے یونس نے، ان سے ابن شہاب نے اور ان سے سالم نے بیان کیا کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا اور ان سے حصہ رضی اللہ عنہما نے بیان کیا تھا کہ رسول اللہ ﷺ نے فرمایا: ”پانچ جانور ایسے ہیں جنہیں مارنے میں کوئی گناہ نہیں کوا، چیل، چوہا، بچھو اور کاٹ کھانے والا کتا۔“

١٨٢٨- ح: وَحَدَّثَنِي أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَتْ حَفْصَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((خَمْسٌ مِنَ الدَّوَابِّ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ الْغُرَابُ وَالْحِدَاءُ وَالْفَأْرَةُ وَالْعُقْرُبُ وَالْكَلْبُ الْعُقُورُ))؛ [راجع: ١٨٢٧]

[مسلم: ٢٨٦٩؛ نسائي: ٢٨٨٩]

(١٨٢٩) ہم سے یحییٰ بن سلیمان نے بیان کیا، انہوں نے کہا مجھ سے ابن وہب نے بیان کیا، انہوں نے کہا کہ مجھے یونس نے خبر دی، انہیں ابن شہاب نے خبر دی، انہیں عروہ بن زبیر نے خبر دی اور انہیں ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”پانچ جانور ایسے ہیں جو سب کے سب موزی ہیں اور انہیں حرم میں بھی مارا جاسکتا ہیں کوا، چیل، بچھو، چوہا اور کاٹ کھانے والا کتا۔“

١٨٢٩- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يَقْتُلُهُنَّ فِي الْحَرَمِ الْغُرَابُ وَالْحِدَاءُ وَالْفَأْرَةُ وَالْعُقْرُبُ وَالْكَلْبُ الْعُقُورُ))؛ [طرفه في: ٣٣١٤]

[مسلم: ٢٨٦٧؛ نسائي: ٢٨٨٨]

تشریح: یہ پانچ جانور جس قدر بھی موزی ہیں ظاہر ہے ان کی ہلاکت کے حکم سے شارع علیہ السلام نے بنی نوع انسان کے مالی، جسمانی، اقتصادی، غذائی بہت سے مسائل کی طرف راہ نمائی فرمائی ہے کوا اور چیل ڈاکر زنی میں مشہور ہیں اور بچھو اپنی بیش زنی (ڈک مارنے میں) چوہا انسانی صحت کے لئے مضر، پھر غذاؤں کے ذخیروں کا دشمن اور کاٹ کھانے والا کتا صحت کے لئے انتہائی خطرناک۔ یہی وجہ ہے جو ان کا قتل ہر جگہ جائز ہوا۔

(۱۸۳۰) ہم سے عمر بن حفص بن غیاث، والدہ نے بیان کیا، ان سے اعمش نے اسود سے بیان کیا اور ان سے عبد اللہ بن مسعود نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ منیٰ کے غار میں تھے کہ آپ پر سورہ والمرسلات نازل ہوئی شروع ہوئی۔ پھر آپ اس کی تلاوت کرنے لگے اور میں آپ کی زبان سے اسے سیکھنے لگا، ابھی آپ نے تلاوت ختم بھی نہیں کی تھی کہ ہم پر ایک سانپ گرا۔ نبی کریم ﷺ نے فرمایا: ”اسے مار ڈالو“ چنانچہ ہم اس کی طرف لپکے لیکن وہ بھاگ گیا۔ اس پر آنحضرت ﷺ نے فرمایا: ”جس طرح تم اس کے شر سے بچ گئے وہ بھی تمہارے شر سے بچ کر چلا گیا۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ اس حدیث سے میرا مقصد صرف یہ ہے کہ منیٰ حرم میں داخل ہے اور صحابہ نے حرم میں سانپ مارنے میں کوئی حرج نہیں سمجھا تھا۔

۱۸۳۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ بِمَنَى، إِذْ نَزَلَتْ عَلَيْهِ ﴿وَالْمُرْسَلَاتِ﴾ وَإِنَّهُ لَيَتْلُوهَا، وَإِنِّي لَأَتْلُوهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطَبٌ بِهَا، إِذْ وَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ ﷺ: ((اَقْتُلُوهَا)). فَابْتَدَرْنَاهَا، فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: ((وَقَيْتُ شَرَّكُمْ كَمَا وَقَيْتُمْ شَرَّهَا)). قَالَ أَبُو عَبْدِ اللَّهِ: إِنَّمَا أَرَدْنَا بِهَذَا أَنَّ مَنَى مِنَ الْحَرَمِ وَأَنَّهُمْ لَمْ يَرَوْا بِقَتْلِ الْحَيَّةِ بَأْسًا. [أطرافه في: ۳۳۱۸، ۴۹۳۰، ۴۹۳۱،

[۴۹۳۴] [مسلم: ۵۸۳۵؛ نسائي: ۲۸۸۳]

تشریح: یہاں یہ اشکال پیدا ہوتا ہے کہ حدیث سے باب کا مطلب نہیں نکلتا کیونکہ حدیث میں یہ کہاں ہے کہ صحابہ کرام رضی اللہ عنہم احرام باندھے ہوئے تھے اور اس کا جواب یہ ہے کہ اسماعیل کی روایت میں اتنا زیادہ ہے کہ یہ واقعہ عرفہ کی رات کا ہے اور ظاہر ہے کہ اس وقت سب لوگ احرام باندھے ہوئے ہوں گے۔ پس باب کا مطلب نکل آیا ”قال ابو عبد اللہ..... الخ۔“ یہ عبارت اکثر نسخوں میں نہیں ہے ابوالوقت کی روایت میں ہے۔ اس عبارت سے بھی وہ اشکال رفع ہو جاتا ہے جو اوپر بیان ہوا۔

(۱۸۳۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے چھپکلی کو موزی کہا تھا لیکن میں نے آپ سے نہیں سنا کہ آپ نے اسے مارنے کا بھی حکم دیا تھا۔

۱۸۳۱۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَزَغِ: ((فَوَيْسِقُ)). وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ. [طرفه في: ۳۳۰۶] [نسائي:

[۲۸۸۶]

تشریح: ابن عبد البر نے کہا اس پر علماء کا اتفاق ہے کہ چھپکلی مار ڈالنا حلال اور حرم دونوں جگہ درست ہے۔ واللہ اعلم۔ حافظ نے کہا کہ ابن عبد البر نے امام مالک سے اس کے خلاف نقل کیا کہ اگر حرم چھپکلی کو مارے تو صدقہ دے کیونکہ وہ ان پانچ جانوروں میں نہیں ہے جن کا قتل جائز ہے اور ابن ابی شیبہ نے عطاء سے نکالا کہ بچھو وغیرہ پر قیاس کیا جاسکتا ہے اور حل و حرم میں اسے مارنا بھی درست کہا جاسکتا ہے۔

باب: حرم شریف کے درخت نہ کاٹے جائیں

بَابُ: لَا يُعْضَدُ شَجَرُ الْحَرَمِ

وَقَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: ((لَا يُعْصَدُ شَوْكُهُ)).
ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا کہ ”حرم کے کانٹے نہ کاٹے جائیں۔“

(۱۸۳۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعید نے بیان کیا، ان سے سعید بن ابی سعید مقبری نے ان سے ابو شریح عدوی رضی اللہ عنہ نے کہ جب عمرو بن سعید مکہ پر لشکر کشی کر رہا تھا تو انہوں نے کہا امیر اجازت دے تو میں ایک ایسی حدیث سناؤں جو رسول اللہ ﷺ نے فتح مکہ کے دوسرے دن ارشاد فرمائی تھی، اس حدیث مبارک کو میرے ان کانوں نے سنا اور میرے دل نے پوری طرح اسے یاد کر لیا تھا اور جب آپ ارشاد فرما رہے تھے تو میری آنکھیں آپ کو دیکھ رہی تھیں۔ آپ نے اللہ کی حمد اور اس کی ثناء بیان کی، پھر فرمایا: ”مکہ کی حرمت اللہ نے قائم کی ہے لوگوں نے نہیں! اس لیے کسی ایسے شخص کے لیے جو اللہ اور یوم آخرت پر ایمان رکھتا ہو یہ جائز اور حلال نہیں کہ یہاں خون بہائے اور کوئی یہاں ایک درخت بھی کاٹے لیکن اگر کوئی شخص رسول اللہ ﷺ کے قتال (فتح مکہ کے موقع پر) سے اس کا جواز نکالے تو اس سے یہ کہہ دو کہ رسول اللہ ﷺ کو اللہ نے اجازت دی تھی لیکن تمہیں اجازت نہیں ہے اور مجھے بھی تھوڑی سی دیر کے لیے اجازت ملی تھی پھر دوبارہ آج اس کی حرمت ایسی ہی قائم ہو گئی جیسے پہلے تھی اور ہاں جو موجود ہیں وہ غائب کو (اللہ کا یہ پیغام) پہنچادیں۔“ ابو شریح سے کسی نے پوچھا کہ پھر عمرو بن سعید نے (یہ حدیث سن کر) آپ کو کیا جواب دیا تھا؟ انہوں نے بتایا عمرو نے کہا ابو شریح! میں یہ حدیث تم سے بھی زیادہ جانتا ہوں مگر حرم کسی مجرم کو پناہ نہیں دیتا اور نہ خون کر کے اور نہ کسی جرم کر کے بھاگنے والے کو پناہ دیتا ہے۔ امام بخاری رحمہ اللہ نے کہا کہ خبر بقے سے مراد خبر بے بلیۃ ہے۔

۱۸۳۲۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ: وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ أَتَذُنُّ لِي أَيُّهَا الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، فَسَمِعْتَهُ أَذْنَايَ، وَوَعَاةَ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ جِئِن تَكَلَّمْتُ بِهِ، إِنَّهُ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لَأَمْرٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يُعْصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا لَهُ إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذُنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ)). فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ لَكَ عَمْرُو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا، وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا بِخُرْبَةٍ. قَالَ أَبُو عَبْدِ اللَّهِ. خُرْبَةٌ بِلَيْلَةٍ. [راجع: ۱۰۴]

تشریح: حدیث ہذا میں عمرو بن سعید کی فوج کشی کا ذکر ہے جو خلافت اموی کا ایک حاکم تھا اور حضرت عبداللہ بن زبیر رضی اللہ عنہما کے مقابلہ پر مکہ شریف میں جنگ کرنے کے لیے فوج بھیج رہا تھا اس موقع پر مکہ حق بلند کرنے کے لیے حضرت ابو شریح رضی اللہ عنہ نے یہ حدیث بیان کی کہ اسے سن کر شاید عمرو بن سعید اپنے اس اقدام سے رک جائے مگر وہ رکے والا کہاں تھا۔ الناحیہ کی تاویل کرنے لگا اور اٹنی سیدی باتوں سے اپنے فعل کا جواز ثابت کرنے لگا جو سراسر اس کا فریب نفس تھا۔ آخر اس نے مکہ شریف پر فوج کشی کی اور حرمت مکہ کو پامال کر کے رکھ دیا۔ ابو شریح نے اس لیے سکوت نہیں کیا کہ عمرو بن سعید کا جواب معقول تھا بلکہ اس کا جواب سراسر نامعقول تھا۔ بحث تو یہ تھی کہ مکہ پر لشکر کشی اور جنگ جائز نہیں لیکن عمرو بن سعید نے دوسرا مسئلہ پھیر دیا کہ کوئی حدی جرم کا مرتکب ہو کر حرم میں بھاگ جائے تو اس کو حرم میں پناہ نہیں ملتی۔ اس مسئلہ میں بھی علماء کا اختلاف ہے مگر عبداللہ بن زبیر رضی اللہ عنہما نے تو کوئی

حدی جرم بھی نہیں کیا تھا۔

حضرت عبداللہ بن زبیر رضی اللہ عنہما کی کنیت ابو بکر ہے، یہ اسدی قریشی ہیں ان کی یہ کنیت ان کے نانا جان حضرت سیدنا ابو بکر صدیق رضی اللہ عنہ کی کنیت پر خود نبی کریم ﷺ نے رکھی تھی۔ مدینہ میں مہاجرین میں یہ سب سے پہلے بچے تھے جو اہل میں پیدا ہوئے۔ حضرت ابو بکر صدیق رضی اللہ عنہ نے ان کے کان میں اذان کہی، مقام قبائیں پیدا ہوئے اور ان کی والدہ ماجدہ حضرت اسماء بنت ابی بکر صدیق رضی اللہ عنہا ان کو نبی کریم ﷺ کی خدمت میں دعائے برکت کے واسطے لے کر حاضر ہوئیں، آپ نے ان کو اپنی گود میں بٹھایا اور دہن مبارک میں ایک کھجور چبا کر اس کا لعاب ان کے منہ میں ڈالا اور ان کے تالو سے لگایا، گویا سب سے پہلی چیز جو ان کے پیٹ میں داخل ہوئی وہ نبی کریم ﷺ کا لعاب مبارک تھا۔ پھر آپ نے ان کے لیے دعائے برکت فرمائی، بالغ ہونے پر یہ بہت ہی بھاری بھر کم بارعب شخصیت کے مالک تھے۔ بکثرت روزہ رکھنے والے، نوافل پڑھنے والے اور حق و صداقت کے علم بردار تھے، تعلقات اور رشتہ کے قائم رکھنے والے، لحاظ و مروت کے پیکر، مجسمہ اخلاق حسنہ تھے۔ ان کی خوبیوں میں سے یہ ہے کہ ان کی والدہ ماجدہ حضرت اسماء رضی اللہ عنہا حضرت ابو بکر صدیق رضی اللہ عنہ کی صاحبزادی تھیں۔ ان کے نانا ابو بکر صدیق رضی اللہ عنہ تھے۔ ان کی دادی صفیہ نبی کریم ﷺ کی سگی پھوپھی ہوئی ہیں اور حضرت عائشہ رضی اللہ عنہا ان کی خالہ ہیں۔ آٹھ سال کی عمر میں نبی کریم ﷺ کے دست مبارک پر بیعت کی۔ اس جنگ میں جس کا یہاں ذکر ہے حجاج بن یوسف نے ان کو مکہ شریف میں شہید کیا اور ۱۷ جمادی الثانیہ بروز منگل ۳۷ھ میں ان کی لاش کو سولی پر لٹکایا، جس کے کچھ دنوں بعد حجاج بھی بڑی ذلت و خواری کی موت مرا۔ حضرت عبداللہ بن زبیر رضی اللہ عنہما کے لئے ۶۳ھ میں بیعت خلافت لی گئی، جس پر بیشتر اہل حجاز، یمن، عراق اور خراسان والوں کا اتفاق تھا۔ حضرت عبداللہ نے اپنی عمر میں آٹھ مرتبہ حج کیا ان سے ایک بڑی جماعت روایت حدیث کرتی ہے۔ مختلف مسائل کے استنباط کے لئے امام بخاری رحمہ اللہ اپنی جامع المسیح میں بہت سے مقامات پر اس حدیث کو لائے ہیں۔

باب: حرم کے شکار ہانکے نہ جائیں

(۱۸۳۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبدالوہاب نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے مکہ کو حرمت والا بنایا ہے مجھ سے پہلے بھی یہ کسی کے لیے حلال نہیں تھا اس لیے میرے بعد بھی وہ کسی کے لیے حلال نہیں ہوگا۔ میرے لیے صرف ایک دن گھڑی بھر حلال ہو تھا اس لیے اس کی گھاس نہ اکھاڑی جائے اور اس کے درخت نہ کاٹے جائیں، اس کے شکار نہ بھڑکائے جائیں اور نہ وہاں کی کوئی گری ہوئی چیز اٹھائی جائے، ہاں اعلان کرنے والا اٹھا سکتا ہے۔“ (تا کہ اصل مالک تک پہنچا دے) حضرت عباس رضی اللہ عنہ نے کہا یا رسول اللہ! اذخر کی اجازت دیجئے کیونکہ یہ ہمارے سناروں اور ہماری قبروں کے لیے کام آتی ہے۔ آپ نے فرمایا: ”اذخر کی اجازت ہے۔“ خالد نے روایت کیا کہ عکرمہ رضی اللہ عنہ نے فرمایا کہ تم جانئے ہو کہ شکار کو نہ بھڑکانے سے کیا مراد ہے؟ اس کا مطلب یہ ہے کہ (اگر کہیں کوئی جانور سایہ میں بیٹھا ہوا ہے تو) اسے سایہ سے بھگا کر خود

بَابُ: لَا يَنْفَرُ صَيْدُ الْحَرَمِ

۱۸۳۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ: ((إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لِأَحَدٍ قَلْبِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُخْتَلَى خَلَاهَا، وَلَا يُعْصَدُ شَجَرُهَا وَلَا يَنْفَرُ صَيْدُهَا، وَلَا تُلْقَطُ لِقَطْعَتُهَا إِلَّا لِمُعَرَّفٍ)). فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِلَّا الْإِذْخَرُ لِبَصَاغَتِنَا وَقُبُورِنَا. فَقَالَ: ((إِلَّا الْإِذْخَرُ)). وَعَنْ خَالِدٍ عَنْ عِكْرَمَةَ قَالَ: هَلْ تَذَرِي مَا ((لَا يَنْفَرُ صَيْدُهَا؟)) هُوَ أَنْ يَنْحِيَهُ مِنَ الظِّلِّ، يَنْزِلُ مَكَانَهُ. [راجع: ۱۳۴۹]

وہاں قیام نہ کرے۔

تشریح: معلوم ہوا کہ حرم محترم کا مقام یہ ہے جس میں کسی جانور کو بھی ستانا، اس کو اس کے آرام کی جگہ سے اٹھادینا، خود اس جگہ پر قبضہ کر لینا یہ جملہ امور حرم شریف کے آداب کے خلاف ہیں۔ ایام حج میں ہر حاجی کا فرض ہے کہ وہاں دوسرے بھائیوں کے آرام کا ہر وقت خیال رکھے۔

بَابُ: لَا يَحِلُّ الْقِتَالُ بِمَكَّةَ باب: مکہ میں لڑنا جائز نہیں ہے

وَقَالَ أَبُو شُرَيْحٍ عَنِ النَّبِيِّ ﷺ: ((لَا يَسْفِكُ بِهَا دَمًا)). اور ابوشریح رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کیا کہ ”وہاں خون نہ بہایا جائے۔“

۱۸۳۴۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَزِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا هَجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَفْرُغْتُمْ فَأَنْفِرُوا، فَإِنْ هَذَا بَلَدٌ حَرَمُهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يَنْفَرُ صَيْدُهُ، وَلَا يَنْقُطُ لِقَطْعُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَافُهَا)). قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِلَّا الْإِذْخِرَ، فَإِنَّهُ لَيَقِينُهُمْ وَلَيُؤَيِّنُهُمْ. قَالَ: قَالَ ((إِلَّا الْإِذْخِرَ)). [راجع: ۱۳۴۹]

۱۸۳۴) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے مجاہد نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فتح مکہ کے دن فرمایا: ”اب ہجرت فرض نہیں رہی لیکن (اچھی) نیت اور جہاد اب بھی باقی ہے“ اس لیے جب تمہیں جہاد کے لیے بلایا جائے تو تیار ہو جانا۔ اس شہر (مکہ) کو اللہ تعالیٰ نے اسی دن حرمت عطا کی تھی جس دن اس نے آسمان اور زمین پیدا کئے، اس لیے یہ اللہ کی مقرر کی ہوئی حرمت کی وجہ سے محترم ہے یہاں کسی کے لیے بھی مجھ سے پہلے لڑائی جائز نہیں تھی اور مجھے بھی صرف ایک دن گھڑی بھر کے لیے (فتح مکہ کے دن اجازت ملی تھی) اب ہمیشہ یہ شہر اللہ کی قائم کی ہوئی حرمت کی وجہ سے قیامت تک کے لیے حرمت والا ہے۔ پس اس کا کاٹنا کاٹنا جائے نہ اس کے شکار ہانکے جائیں اور اس شخص کے سوا جو اعلان کرنے کا ارادہ رکھتا ہو کوئی یہاں کی گری ہوئی چیز نہ اٹھائے اور نہ یہاں کی گھاس اکھاڑی جائے۔“ عباس رضی اللہ عنہ نے کہا یا رسول اللہ! اؤخر (ایک گھاس) کی اجازت تو دے دیجئے کیونکہ یہاں یہ کاری گروں اور گھروں کے لیے ضروری ہے تو آپ ﷺ نے فرمایا: ”اؤخر کی اجازت ہے۔“

تشریح: عہد رسالت میں ہجرت کا سلسلہ فتح مکہ پر ختم ہو گیا تھا کیونکہ اب خود مکہ شریف ہی دارالاسلام بن گیا اور مسلمانوں کو آزادی سے رہنا نصیب ہو گیا لیکن یہ حکم قیامت تک کے لیے باقی ہے کہ کسی زمانہ میں کہیں بھی دارالحرب سے بوقت ضرورت مسلمان دارالاسلام کی طرف ہجرت کر سکتے ہیں۔ اس لئے فرمایا کہ اپنے دین ایمان کو بہر حال محفوظ رکھنے کے لئے حسن نیت رکھنا ہر زمانہ میں ہر جگہ ہر وقت باقی ہے۔ ساتھ ہی سلسلہ جہاد بھی قیامت تک کے لئے باقی ہے جب بھی کسی جگہ کفر اور اسلام کی معرکہ آرائی ہو اور اسلامی سربراہ جہاد کے لئے اعلان کرے تو ہر مسلمان پر اسکے اعلان پر لپیک کہنا فرض ہو جاتا ہے، جب مکہ شریف فتح ہوا تو تھوڑی دیر کے لئے مدافعتانہ جنگ کی اجازت ملی تھی جو وہاں استحکام امن کے لئے ضروری تھی بعد میں وہ اجازت

جلدی ہی ختم ہوگی اور اب مکہ مکرمہ میں جنگ کرنا ہمیشہ کے لئے حرام ہے۔ مکہ سب کے لئے دارالامن ہے جو قیامت تک اسی حیثیت میں رہے گا۔
 بکہ مبارکہ: روایت مذکورہ میں مقدس شہر مکہ کا ذکر ہے جسے قرآن مجید میں لفظ بکہ سے بھی یاد کیا گیا ہے اس سلسلہ کی کچھ تفصیلات ہم مولانا ابوالجلال صاحب ندوی کے قلم سے اپنے ناظرین کی خدمت میں پیش کرتے ہیں۔ مولانا ندوہ کے ان فضلا میں سے ہیں جن کو قدیم عبرانی و سریانی زبانوں پر عبور حاصل ہے اور اس موضوع پر ان کے متعدد علمی مقالات علمی رسائل میں شائع شدہ موجود ہیں ہم بکہ مبارکہ کے عنوان سے آپ کے ایک علمی مقالہ کا ایک حصہ معارف ص ۲ جلد نمبر ۶ سے اپنے قارئین کے سامنے رکھ رہے ہیں۔ امید ہے کہ اہل علم اسے بغور مطالعہ فرمائیں گے۔ صاحب مقالہ فوت ہو چکے ہیں اللہ ان کو جنت نصیب فرمائے (رکمن)

تورات کے اندر مذکور ہے کہ حضرت ابراہیم علیہ السلام نے خدا کے حکم سے جب اپنا آبائی وطن چھوڑا تو ارض کنعان میں حکم کے مقام سے مورہ تک سفر کرتے رہے، (تکوین ۶۱۱) حکم اسی مقام کا نام تھا جسے ان دنوں نابلس کہتے ہیں، مورہ کا مقام بحث طلب ہے۔ حضرت ابراہیم علیہ السلام جب سفر کرتے ہوئے اس مقام پر پہنچے تو یہاں ان کو خداوند عالم کی تجلی نظر آئی۔ مقام تجلی پر انہوں نے خدا کے لئے ایک قربان گاہ بنائی (تکوین ۱۲: ۷) تورات کے بیان کے مطابق اس مقام کے علاوہ حضرت ابراہیم علیہ السلام اور ان کے بیٹوں پوتوں نے اور مقامات کو بھی عبادت گاہ مقرر کیا لیکن قدامت کے لحاظ سے اولین معبد یہی مورہ کے پاس والا تھا۔ مورہ نام کے نابلس میں دو مقامات کا ذکر ہے ایک مورہ جلیجال کے مقابل کنعانیوں کی سرزمین میں پر دن کے پار مغرب جانب واقع تھا جہاں قاضی جدعون کے زمانہ میں بنو اسرائیل اور بنو مدین سے جنگ ہوئی تھی۔ (استضاء ۱۱: ۳۰ و قاصون ۷: ۱۰)
 دوسرے مورہ کا ذکر زبور میں وارد ہے نابلس کے مترجموں نے اس مورہ کے ذکر کو پردہ خفا میں رکھنے کی انتہائی کوشش کی ہے۔ لیکن حقیقت کا چھپانا نہایت ہی مشکل کام ہے حضرت داؤد علیہ السلام کے اشارہ کا اردو میں حسب ذیل ترجمہ کیا ہے:

”اے لشکروں کے خداوند! تیرے مسکن کیا ہی دلکش ہیں، میری روح خداوند کے بارگاہوں کے لئے آرزو مند ہے، بلکہ گداز ہوتی ہے، میرا من اور تن زندہ خدا کے لئے لگا رہتا ہے۔ گورے نے بھی اپنا گھوٹلا بنایا، اور ابابیل نے اپنا آشیانہ پایا جہاں چاہے اپنے بچے رکھیں، تیری قربان گاہوں کو اے لشکروں کے خداوند! میرے بادشاہ میرے خدا مبارک ہیں وہ جو تیرے گھر میں بستے ہیں، وہ سدا تیری ستائش کرتے رہیں گے، سلامہ مبارک ہیں وہ انسان جن کی قوت تجھ سے ہیں۔ ان کے دل میں تیری راہیں ہیں، وہ بکا کی وادی میں گزرتے ہوئے اسے ایک کنواں بناتے ہیں، پہلی برسات اسے برکتوں سے ڈھانپ لیتی ہے۔ وہ قوت سے قوت تک ترقی کرتے چلے جاتے ہیں، یہاں تک کہ خدا کے آگے صیہون میں حاضر ہوتے ہیں۔ (زبور نمبر ۸۴) چھٹی اور ساتویں آیت کا ترجمہ انگریزی میں بھی تقریباً یہی کیا گیا ہے اور غالباً مترجمین نے ترجمہ میں ارادہ غلطی سے کام لیا ہے، صحیح ترجمہ حسب ذیل ہے:

”عبری بعمق ہبکہ۔ معین یسینو ہو۔ کم برکوف یعطنہ مودہ۔ بلکو محیل ال الحیل بزاء الوهم یصیون“ وہ بکہ کے بطحا میں چلتے ہیں، ایک کنویں کے پاس پھرتے ہیں، جمع برکتیں، مورہ کی ڈھانپ لیتی ہیں، وہ قوت سے قوت تک چلتے ہیں، خدائے صیہون سے ڈرتے ہوئے۔

مورہ درحقیقت وہی لفظ ہے، جسے قرآن کریم میں ہم بصورت مردہ پاتے ہیں۔ خدا نے فرمایا: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ (البقرہ: ۱۵۸) یقیناً صفا اور مردہ اللہ کے مشاعر میں سے ہیں۔

زبور نمبر ۸۴ سے ایک بیت اللہ، ایک کنویں، اور ایک مردہ کا وادی بکہ میں ہونا صراحت کے ساتھ ثابت نہیں، اس سے خانہ کعبہ کی بڑی عظمت اور اہمیت ظاہر ہوتی ہے، ہمارے پادری صاحبان کے نزدیک مناسب نہیں ہے کہ لوگوں کے دلوں میں کعبہ کا احترام پیدا ہو، اس لئے انہوں نے زبور نمبر ۸۴ کے ترجمے میں دانستہ غلطی سے کام لیا، بہر حال نابلس کے اندر مورہ نام کے دو مقامات کا ذکر ہے، جن میں سے ایک جلیجال کے پاس یعنی ارض فلسطین تھا اور ایک وادی بکہ میں ہے۔

اب سوال یہ ہے کہ حضرت ابراہیم علیہ السلام کا پہلا معبد کس مورہ کے پاس تھا، ۹ھ میں نجران کے نصرانیوں کا ایک وفد مدینہ منورہ آیا، ان نصرانیوں نے جیسا کہ سورہ آل عمران کی بہت سی آیتوں سے معلوم ہوتا ہے، یہود، مسلمانوں اور مشرکین کے ساتھ مذہبی بحثیں کی تھیں، ان بحثوں کے درمیان یہ سوال بھی اٹھا تھا کہ ملت ابراہیم کا اولین معبد کون تھا، اس کے جواب میں اللہ تعالیٰ نے ارشاد فرمایا: ﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ (آل عمران: ۹۶، ۹۷) بلاشبہ پہلا عبادت خانہ جو لوگوں کے لئے بنایا گیا وہی ہے، جو مکہ میں واقع ہے، مبارک ہے اور سارے لوگوں کے لئے ہدایت کا سرچشمہ ہے، اس میں کھلی نشانیاں ہیں، یعنی مقام ابراہیم ہے، جو اس میں داخل ہوا اس نے امان پائی، اور لوگوں پر اللہ کے لئے اس گھر کا حج فرض ہے بشرطیکہ راستہ چلنا ممکن ہو، اور اگر کوئی کافر کہانیں مانتا یا در ہے اللہ سارے جہاں سے بے نیاز ہے۔

جلجال کے قریب جو مورہ تھا اس کے پاس کسی مقدس معبد کا پوری تاریخ یہود کے کسی عہد میں سراغ نہیں ملتا، اس لئے یقینی طور پر ملت ابراہیم کا پہلا معبد وہی ہے جس کا ذکر زبور میں ہے اور یہی خانہ کعبہ ہے۔

خانہ کعبہ جس شہر یا علاقہ میں واقع ہے اس کا معروف ترین نام مکہ نہیں بلکہ مکہ ہے، قرآن پاک میں ایک جگہ مکہ کے نام سے بھی اس کا ذکر آیا ہے، زیر بحث آیت میں شہر کے معروف تر نام کی جگہ غیر مشہور نام کو ترجیح دی گئی ہے، اس کی دو وجہیں ہیں ایک یہ کہ اہل کتاب کو یہ بتانا مقصود تھا کہ وہ مورہ جس کے پاس تورات کے اندر مذکور معبد اول کو ہونا چاہیے، جلجال کے پاس نہیں، بلکہ اس وادی مکہ میں واقع ہے، جس کا زبور میں ذکر ہے، دوسری یہ ہے کہ مکہ دراصل مکہ کے نام کی بدلی ہوئی صورت ہے، تحریری نام اس شہر کا مکہ تھا، لیکن عوام کی زبان نے اسے مکہ بنا دیا۔

سب سے قدیم نوشتہ جس میں ہم کو ”مکہ“ کا نام ملتا ہے، وہ قرآن مجید ہے لیکن مکہ کا نام قرآن سے پیشتر زبور میں ملتا ہے، رسول اللہ ﷺ کی عمر شریف جب ۳۵ برس کی تھی تو قریش نے خانہ کعبہ کی دوبارہ تعمیر کی، اس زمانہ میں خانہ کعبہ کی بنیاد کے اندر سے چند پتھر ملے، جن پر کچھ عبارتیں منقوش تھیں، قریش نے یمن سے ایک یہودی اور ایک نصرانی راہب کو بلا کر وہ تحریریں پڑھوائیں ایک پتھر کے پہلو پر لکھا ہوا تھا کہ ”انا للہ ذوبکہ تبس ہوں اللہ بکہ کا حکم“ حفظتہا بسبعة املاک حنفاء“ میں نے اس کی حفاظت کی سات فرشتوں سے بارکت لاهلہا فی الماء واللحم۔ اس کے باشندوں کے لئے پانی اور گوشت میں برکت دی مختلف روایات میں کچھ اور الفاظ بھی ہیں، لیکن ہم نے جتنے الفاظ نقل کئے ہیں ان پر سب روایتوں کا اتفاق ہے، روایات کے مطابق یہ نوشتہ کعبہ کی بنائے ابراہیم کے اندر ملتا تھا۔ سچ ہے۔

یہی گھر ہے کہ جس میں شوکت اسلام پنہاں ہے
اسی سے صاحب فاران کی عظمت نمایاں ہے (راز)

بَابُ الْحِجَامَةِ لِلْمُحْرِمِ باب: محرم کا چھینا لگوانا کیسا ہے؟

وَكَاوَى ابْنُ عَمْرٍ ابْنَهُ وَهُوَ مُحْرِمٌ. وَيَتَدَاوَى مَا لَمْ يَكُنْ فِيهِ طَبِيبٌ. اور محرم ہونے کے باوجود ابن عمر رضی اللہ عنہ نے اپنے لڑکے کے داغ لگایا تھا اور ایسی دوا جس میں خوشبو نہ ہو اسے محرم استعمال کر سکتا ہے۔

تشریح: اس لڑکے کا نام واقد تھا۔ اس کو سعید بن منصور نے مجاہد کے طریق سے وصل کیا۔ دوا والا جملہ امام بخاری رحمہ اللہ کا کلام ہے، ابن عمر رضی اللہ عنہما کے اثر میں داخل نہیں ہے۔

۱۸۳۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ لَنَا عَمْرُو: أَوَّلُ شَيْءٍ سَمِعْتُ عَطَاءً، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ

(۱۸۳۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہ عمرو بن دینار نے بیان کیا پہلی بات میں نے جوعطاء بن ابی رباح سے سنی تھی، انہوں نے بیان کیا کہ میں نے عبد اللہ بن عباس رضی اللہ عنہما

يَقُولُ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعَهُ يَقُولُ حَدَّثَنِي طَاوُسٌ عَنْ ابْنِ عَبَّاسٍ فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُمَا. [اطرافه
في: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨،
٢٢٧٩، ٥٦١٩، ٥٦٩٤، ٥٦٩٥، ٥٦٩٩،
٥٧٠٠، ٥٧٠١] [مسلم: ٢٨٨٦؛ ترمذي: ٨٣٩؛

نسائي: ٢٨٤٥، ٢٨٤٦، ٢٨٤٧]

١٨٣٦- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سَلِيمَانُ بْنُ بِلَالٍ، عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ ابْنِ بُحَيْنَةَ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ بِلُحْيٍ جَمَلٍ فِي وَسْطِ رَأْسِهِ. [طرفه
في: ٥٦٩٨] [مسلم: ٢٨٨٦؛ نسائي: ٢٨٥٠؛ ابن

ماجة: ٣٤٨١]

تشریح: یہ مقام کہ اور مدینہ کے بیچ میں ہے۔ اس حدیث سے یہ بھی ثابت ہوا کہ بوقت ضرورت محرم بچھنا لگوا سکتا ہے مگر اعمالِ جراحی کو بھی بوقت ضرورت شدید ایسی پر قیاس کیا جاسکتا ہے۔

باب: محرم نکاح کر سکتا ہے

بَابُ تَزْوِيجِ الْمُحْرِمِ

١٨٣٧- حَدَّثَنَا أَبُو الْمُغِيرَةِ عَبْدُ الْقُدُّوسِ ابْنُ الْحَجَّاجِ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [اطرافه
في: ٤٢٥٨، ٤٢٥٩، ٥١١٤] [نسائي: ٢٨٤١]

تشریح: شاید امام بخاری رحمہ اللہ اس مسئلہ میں امام ابو حنیفہ رحمہ اللہ اور اہل کوفہ سے متفق ہیں کہ محرم کو عقد نکاح کرنا درست ہے لیکن مجامعت بالافتاق درست نہیں ہے اور جمہور علماء کے نزدیک نکاح بھی احرام میں جائز نہیں۔ امام مسلم رحمہ اللہ نے حضرت عثمان رضی اللہ عنہ سے مرفوعاً نکالا ہے کہ محرم نہ نکاح کرے اپنا نہ دوسرا کوئی اس کا نکاح کرے نہ نکاح کا پیام دے۔ محرم کو جماع کے لئے لونڈی خریدنا درست ہے تو نکاح بھی درست ہوگا۔ حافظ رحمہ اللہ نے کہا یہ قیاس بھی جو خلاف نص کے ہے قابل قبول نہیں۔ (دجیری)

باب: احرام والے مرد اور عورت کو خوشبو لگانا منع

بَابُ مَا يُنْهَى مِنَ الطِّيبِ لِلْمُحْرِمِ

وَالْمُحْرَمَةُ

ہے

اور حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ محرم عورت ورس یا زعفران میں رنگا ہوا پورسی او زعفران۔

وَقَالَتْ عَائِشَةُ: لَا تَلْبَسُ الْمُحْرَمَةُ ثَوْبًا بَوْرْسِيًّا أَوْ زَعْفَرَانِيًّا.

۱۸۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ! مَاذَا تَأْمُرُنَا أَنْ تَلْبَسَ مِنَ الثِّيَابِ فِي الْإِحْرَامِ فَقَالَ النَّبِيُّ ﷺ: ((لَا تَلْبَسُوا الْقُمُصَ وَلَا السَّرَاوِيلَ وَلَا الْعَمَامَةَ وَلَا الْبُرَانِسَ إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ تَعْلَانِ، فَلْيَلْبَسِ الْحَقِيصَيْنِ، وَلْيَقْطَعْ أَصْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مَسَّهُ زَعْفَرَانٌ، وَلَا الْوَرْسُ، وَلَا تَتَنَبَّهِ الْمَرْأَةُ الْمُحْرَمَةُ وَلَا تَلْبَسَ الْقَفَّازِينَ)).

۱۸۳۸۔ ہم سے عبد اللہ بن یزید نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا اور ان سے نافع نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ایک شخص نے کھڑے ہو کر پوچھا یا رسول اللہ! حالت احرام میں ہمیں کون سے کپڑے پہننے کی اجازت دیتے ہیں؟ تو نبی کریم ﷺ نے فرمایا: ”نہ قمیص پہنوں نہ پاجامے، نہ عمامے اور نہ ٹوپی نما کوٹ۔ اگر کسی کے پاس جوتے نہ ہوں تو موزوں کو ٹخنوں کے نیچے سے کاٹ کر پہن لے۔ اسی طرح کوئی ایسا لباس نہ پہن جو جس میں زعفران یا ورس لگا ہو۔ احرام کی حالت میں عورتیں منہ پر نقاب نہ ڈالیں اور دستانے بھی نہ پہنیں۔“ لیث کے ساتھ اس روایت کے متابعت موسیٰ بن عقبہ اور اسماعیل بن ابراہیم بن عقبہ اور جویریہ اور ابن اسحاق نے نقاب اور دستانوں کے ذکر کے سلسلے کی ہے۔ عبد اللہ رضی اللہ عنہ نے ”ولا ورس“ کا لفظ بیان کیا وہ کہتے تھے: ”احرام کی حالت میں عورت منہ پر نہ نقاب ڈالے اور نہ دستانے استعمال کرے۔“ اور امام مالک نے نافع سے بیان کیا اور انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے بیان کیا کہ ”احرام کی حالت میں عورت نقاب نہ ڈالے۔“ اور لیث بن ابی سلیم نے مالک کی طرح روایت کی ہے۔

۱۸۲۵؛ ترمذی: ۸۳۳؛ نسائی: ۲۶۷۲۔

تشریح: باب میں خوشبو لگانے کی ممانعت کا ذکر تھا مگر حدیث میں اور بھی بہت سے مسائل کا ذکر موجود ہے، احرام کی حالت میں سلا ہوا لباس منع ہے اور عورتوں کے لئے منہ پر نقاب ڈالنا بھی منع ہے، ان کو چاہیے کہ اس حالت میں اور بھی زیادہ اپنی نگاہوں کو نیچا رکھیں حیاء و شرم و خوف الہی و آداب حج کا پورا پورا خیال رکھیں۔ مردوں کے لئے بھی یہی سب امور ضروری ہیں۔ حیاء و شرم طوطا نہ رہے توجہ الٹا وبال جان بن سکتا ہے۔ آج کل کچھ لوگ عورتوں کے منہ پر پنکھوں کی شکل میں نقاب ڈالتے ہیں، یہ تکلیف بالکل غیر شرعی ہے، احکام شرع پر بلا حیل و حجت عمل ضروری ہے۔

۱۸۳۹۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ الْجَحْمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

۱۸۳۹۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنصُورٍ، عَنْ الْجَحْمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

عباس رضی اللہ عنہما نے بیان کیا کہ ایک محرم شخص کے اونٹ نے حجتہ الوداع کے موقع پر (اس کی گردن (گرا کر) توڑ دی اور اسے جان سے مار دیا، اس شخص کو رسول اللہ ﷺ کے سامنے لایا گیا۔ تو آپ نے فرمایا: ”انہیں غسل اور کفن دے دو لیکن ان کا سر نہ ڈھکوا ورنہ خوشبو لگاؤ کیونکہ (قیامت میں) یہ لیک کہتے ہوئے اٹھے گا۔“

عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَصَّتْ بِرَجُلٍ مُحْرِمٍ نَاقَتَهُ، فَقَتَلَتْهُ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((إِغْسِلُوهُ، وَكَفِّنُوهُ، وَلَا تَغُطُّوا رَأْسَهُ، وَلَا تَقْرَبُوهُ طِينًا، فَإِنَّهُ يُبْعَثُ بِهِ)). (إرجع: ۱۲۶۵ [ابوداؤد: ۳۲۴۱، نسائی: ۲۸۵۶])

تشریح: مطلب یہ ہے کہ اس کا احرام باقی ہے۔ دوسری روایت میں ہے کہ اس کا منہ نہ ڈھاگو، حافظ نے کہا مجھے اس شخص کا نام نہیں معلوم ہوا۔ اس بارے میں کوئی مستند روایت نہیں ملی، اس سے بھی امام بخاری رحمہ اللہ نے یہ ثابت فرمایا کہ محرم کو خوشبو لگانا منع ہے کیونکہ آپ نے مرنے والے کو محرم گردان کر اس کے جسم پر خوشبو لگانے سے منع فرمایا۔ حدیث سے عمل حج کی اہمیت بھی ثابت ہوئی کہ ایسا شخص روز قیامت میں حاجی ہی کی شکل میں پیش ہوگا بشرطیکہ اس کا حج عند اللہ مقبول ہوا ہو اور جملہ آداب و شرائط کو سامنے رکھ کر ادا کیا گیا ہو۔ حدیث سے اونٹ کی فطری طینت پر بھی روشنی پڑتی ہے۔ اپنے مالک سے اگر یہ جانور رخصا ہو جائے تو موقع پانے پر اسے ہلاک کرنے کی بھرپور کوشش کرتا ہے۔ اگرچہ اس جانور میں بہت سی خوبیاں بھی ہیں مگر اس کی کینہ پروری بھی مشہور ہے قرآن مجید میں اللہ نے اونٹ کا بھی ذکر فرمایا ہے: ﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ (الغاشیہ: ۱۷) یعنی اونٹ کی طرف دیکھو وہ کس طرح پیدا کیا گیا ہے۔ اس کے جسم کا ہر حصہ شان قدرت کا ایک بہترین نمونہ ہے، اللہ نے اسے ریگستان کا جہاز بنایا ہے، جہاں اور سب گھبرا جاتے ہیں مگر یہ ریگستانوں میں خوب جھوم جھوم کر سفر طے کرتا ہے۔

باب: محرم کو غسل کرنا کیسا ہے؟

بَابُ الْإِغْتِسَالِ لِلْمُحْرِمِ

وَقَالَ ابْنُ عَبَّاسٍ: يَدْخُلُ الْمُحْرِمُ الْحَمَّامَ. وَكَمْ يَرَى ابْنُ عُمَرَ وَعَائِشَةُ بِالْحَكِّ بَأْسًا. اور حضرت ابن عباس رضی اللہ عنہما نے کہا کہ محرم (غسل کے لیے) حمام میں جاسکتا ہے۔ ابن عمر اور عائشہ رضی اللہ عنہما بدن کو کھجانے میں کوئی حرج نہیں سمجھتے تھے۔

تشریح: ابن منذر نے کہا محرم کو غسل جنابت بالا جماع درست ہے لیکن غسل صفائی اور پاکیزگی میں اختلاف ہے امام مالک نے اس کو مکروہ جانا ہے اور محرم اپنا سر پانی میں ڈبائے اور موٹا طاس نافع سے روایت ہے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما احرام کی حالت میں اپنا سر نہیں دھوتے تھے لیکن جب احتلام ہوتا تو دھوتے۔

۱۸۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ ابْنَ الْعَبَّاسِ، وَالْمُسَوِّرَ بْنَ مَخْرَمَةَ، اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمُسَوِّرُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ، فَوَجَدْتُهُ

۱۸۴۰۔ ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں زید بن اسلم نے، انہیں ابراہیم بن عبداللہ بن حنین نے، انہیں ان کے والد نے کہ عبداللہ بن عباس اور مسور بن مخرمہ رضی اللہ عنہما کا مقام ابواء میں (ایک مسئلہ پر) اختلاف ہوا۔ عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ احرام والا اپنا سر دھوسکتا ہے اور مسور نے کہا کہ احرام والا اپنا سر نہیں دھوسکتا۔ مجھے عبداللہ بن عباس نے ابویوب انصاری رضی اللہ عنہ کے یہاں (مسئلہ پوچھنے کے لیے) بھیجا، میں جب ان کی خدمت میں پہنچا تو وہ کنوئیں کی دو کڑیوں کے بیچ میں غسل کر رہے تھے، ایک کپڑے سے انہوں نے پردہ کر رکھا تھا، میں

يَغْتَسِلُ بَيْنَ الْفَرَتَيْنِ، وَهُوَ يَسْتَرْ يَتَوَبُّ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حَنْبَلٍ، أُرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، يَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ، وَهُوَ مُحْرَمٌ، فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فَطَاطَأَهُ حَتَّى بَدَأَ لِي رَأْسُهُ ثُمَّ قَالَ لِلْإِنْسَانِ يَصُبُّ عَلَيْهِ: اضْبُبْ. فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَكَ رَأْسَهُ يَدِيهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، وَقَالَ هَكَذَا رَأَيْتَهُ ﷺ يَفْعَلُ. [مسلم: ۲۸۸۹؛ ابوداود: ۱۸۴۰؛ نسائي: ۲۶۶۴؛ ابن ماجه: ۱۲۹۳۴]

نے پہنچ کر سلام کیا تو انہوں نے دریافت فرمایا کہ کون ہو؟ میں نے عرض کی کہ میں عبد اللہ بن حنبل ہوں، آپ کی خدمت میں مجھے عبد اللہ بن عباس رضی اللہ عنہما نے بھیجا ہے یہ دریافت کرنے کے لیے کہ احرام کی حالت میں رسول اللہ ﷺ سر مبارک کس طرح دھوتے تھے۔ یہ کہہ کر انہوں نے کپڑے پر (جس سے پردہ تھا) ہاتھ رکھ کر اسے نیچے کیا۔ اب آپ کا سر دکھائی دے رہا تھا، جو شخص ان کے بدن پر پانی ڈال رہا تھا۔ اس سے انہوں نے پانی ڈالنے کے لیے کہا۔ اس نے ان کے سر پر پانی ڈالا، پھر انہوں نے اپنے سر کو دونوں ہاتھ سے بلایا اور دونوں ہاتھ آگے لے گئے اور پھر پیچھے لائے فرمایا کہ میں نے رسول اللہ ﷺ کو (احرام کی حالت میں) اسی طرح کرتے دیکھا تھا۔

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفی الحدیث من الفوائد مناظرة الصحابة فى الاحكام ورجوعهم الى النصوص وقبولهم لخبر الواحد ولو كان تابعيا وان قول بعضهم ليس بحجة على بعض الخ۔“ یعنی اس حدیث کے فوائد میں سے صحابہ کرام رضی اللہ عنہم کا باہمی طور پر مسائل احکام سے متعلق مناظرہ کرنا، پھر نص کی طرف رجوع کرنا اور ان کا خبر واحد کو قبول کر لینا بھی ہے اگرچہ وہ تابعی ہی کیوں نہ ہو اور یہ اس حدیث کے فوائد میں سے ہے کہ ان کے بعض کا کوئی محض قول بعض کے لئے حجت نہیں گردانا جاتا تھا۔ انہیں سطروں کو لکھتے وقت ایک صاحب جو دیوبند مسلک رکھتے ہیں ان کا مضمون پڑھ رہا ہوں جنہوں نے بزور قلم ثابت فرمایا ہے کہ صحابہ تقلید شخصی کیا کرتے تھے، لہذا تقلید شخصی کا جواز بلکہ وجوب ثابت ہوا اس دعویٰ پر انہوں نے جو دلائل واقعات کی شکل میں پیش فرمائے ہیں وہ تنازعہ تقلید شخصی کی تعریف میں بالکل نہیں آتے مگر تقلید شخصی کے اس حامی بزرگ کو قدم قدم پر یہی نظر آ رہا ہے کہ تقلید شخصی صحابہ میں عام طور پر مروج تھی۔ حافظ ابن حجر رحمہ اللہ کا مذکورہ بیان ایسے کمزور دلائل کے جواب کے لئے کافی دانی ہے۔

باب: محرم کو جب جو تیاں نہ ملیں تو وہ موزے پہن سکتا ہے

بَابُ لُبْسِ الْخُفَيْنِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ النَّعْلَيْنِ

۱۸۴۱۔ (يَحْدَّثُنَا أَبُو الْوَلِيدُ: حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ بَعْرَ قَاتٍ: ((مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ لِلْمُحْرِمِ)). [راجع: ۱۷۴۰]

۱۸۴۱) ہم سے ابو الولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ مجھے عمرو بن دینار نے خبر دی۔ انہوں نے جابر بن زید سے سنا، انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے سنا، آپ نے کہا کہ میں نے رسول کریم ﷺ کو عرفات میں خطبہ دیتے سنا تھا: ”جس کے پاس احرام میں جوتے نہ ہوں وہ موزے پہن لے اور جس کے پاس تہبند نہ ہو وہ پاجامہ پہن لے۔“

[مسلم: ۲۷۹۴؛ ترمذی: ۸۳۴؛ نسائی: ۲۶۷۰،

۲۶۷۱؛ ابن ماجہ: ۲۹۳۱]

تشریح: امام احمد رحمہ اللہ نے اس حدیث کے ظاہر پر عمل کر کے حکم دیا ہے کہ جس محرم کو تہبند نہ ملے وہ پاجامہ اور جس کو جوتے نہ ملیں وہ موزہ پہن لے اور پاجامہ کا پھاڑنا اور موزوں کا کاٹنا ضروری نہیں اور جمہور علما کے نزدیک ضروری ہے اگر اسی طرح پہن لے گا، تو اس پر فدیہ لازم ہوگا یہاں جمہور کا یہ فتویٰ محض قیاس پر مبنی ہے جو جہت نہیں۔

۱۸۴۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ سَيْلٍ رَسُولَ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ: ((لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعَمَامَةَ، وَلَا السَّرَاوِيلَ، وَلَا الْبُرْنَسَ، وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ، وَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَيْنِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ)).

۱۸۴۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ سَيْلٍ رَسُولَ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ: ((لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعَمَامَةَ، وَلَا السَّرَاوِيلَ، وَلَا الْبُرْنَسَ، وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ، وَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَيْنِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ)).

۱۸۴۳۔ ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے ابن شہاب نے بیان کیا، ان سے سالم نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ سے پوچھا گیا کہ محرم کون سے کپڑے پہن سکتا ہے؟ آپ ﷺ نے فرمایا: ”قمیص، عمامہ، پاجامہ اور برنس (کن ٹوپ یا باران کوٹ) نہ پہنے اور نہ کوئی ایسا کپڑا پہنے جس میں زعفران یا دوسرے لگی ہو اور اگر جوتیاں نہ ہوں تو موزے پہن لے، البتہ اس طرح کاٹ لے کہ ٹخنوں سے نیچے ہو جائیں۔“

[راجع: ۱۳۴]

تشریح: ان جملہ لباسوں کو چھوڑ کر صرف سیدھی سادھی دوسفید چادریں ہونی ضروری ہیں جن میں سے ایک تہبند ہو اور ایک کرتے کی جگہ ہو کیونکہ حج میں اللہ پاک کو یہی فقیرانہ ادائپند ہے۔

باب: إِذَا لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ

باب: جس کے پاس تہبند نہ ہو تو وہ پاجامہ پہن سکتا ہے

۱۸۴۳۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ بِعَرَفَاتٍ فَقَالَ: ((مَنْ لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَيْنِ)).

۱۸۴۳۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے جابر بن زید نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ہم کو میدان عرفات میں وعظ سنایا، اس میں آپ نے فرمایا: ”اگر کسی کو احرام کے لیے تہبند نہ ملے تو وہ پاجامہ پہن لے اور اگر کسی کو جوتے نہ ملیں تو وہ موزے پہن لے۔“

[راجع: ۱۷۴۰، ۱۸۴۱]

تشریح: مطلب آپ کا یہ تھا کہ احرام میں تہبند کا ہونا اور بیروں میں جوتوں کا ہونا ہی مناسب ہے لیکن اگر کسی کو یہ چیزیں میسر نہ ہوں تو مجبوراً پاجامہ اور موزے پہن سکتا ہے کیونکہ اسلام نے ہر ہر قدم پر آسانوں کو ملحوظ رکھا ہے، امام احمد رحمہ اللہ نے اسی حدیث کے ظاہر پر فتویٰ دیا ہے۔

بابُ لُبْسِ السَّلَاحِ لِلْمُحْرِمِ

باب: محرم کا ہتھیار بند ہونا درست ہے

وَقَالَ عِكْرِمَةُ: إِذَا خَشِيَ الْعَدُوَّ لَيْسَ السَّلَاحُ عِكرمة رضی اللہ عنہ نے کہا کہ اگر دشمن کا خوف ہو اور کوئی ہتھیار باندھے تو اسے واقتدی، وَلَمْ يَتَابِعْ عَلَيْهِ فِي الْفِدْيَةِ. فدیہ دینا چاہیے لیکن عکرمہ کے سوا اور کسی نے یہ نہیں کہا کہ فدیہ دے۔
تشریح: حافظ نے کہا عکرمہ کا یہ اثر مجھ کو موصول نہیں ملا۔ ابن منذر نے حسن بصری سے نقل کیا انہوں نے محرم کو تلوار باندھنا مکروہ سمجھا۔ ہتھیار بند ہونا اسی وقت درست ہے جب کسی دشمن کا خوف ہو جیسا کہ باب سے ظاہر ہے۔

۱۸۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ، أَنْ يَدْخُلَ مَكَّةَ، حَتَّى قَاضَاهُمْ لَا يَدْخُلَ مَكَّةَ سِلَاحًا إِلَّا فِي الْفِرَاقِ. [راجع: ۱۷۸۱] [ترمذی، ۹۳۸]

۱۸۴۴ (۱۸۴۴) ہم سے عبید اللہ بن موصلی نے بیان کیا، انہوں نے کہا کہ ہم سے اسرائیل نے، انہوں نے کہا کہ ہم سے ابو اسحاق نے بیان کیا اور ان سے براء رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ذی قعدہ میں عمرہ کیا تو مکہ والوں نے آپ کو مکہ میں داخل ہونے سے روک دیا، پھر ان سے اس شرط پر صلح ہوئی کہ ہتھیار نیا م میں ڈال کر مکہ میں داخل ہوں گے۔

بَابُ دُخُولِ الْحَرَمِ وَمَكَّةَ بِغَيْرِ إِحْرَامٍ

باب: حرم اور مکہ مکرمہ میں بغیر احرام کے داخل ہونا

وَدَخَلَ ابْنُ عُمَرَ حَلَالًا وَإِنَّمَا أَمَرَ النَّبِيُّ ﷺ بِالْإِهْلَالِ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَلَمْ يَذْكُرِ الْحَطَّابِينَ وَغَيْرِهِمْ.

حضرت عبداللہ بن عمر رضی اللہ عنہما احرام کے بغیر داخل ہوئے اور نبی کریم ﷺ نے احرام کا حکم ان ہی لوگوں کو دیا جو حج اور عمرہ کے ارادے سے آئیں۔ اس کے لیے لکڑی بیچنے والوں اور دوسروں کو ایسا حکم نہیں دیا۔

تشریح: عبداللہ بن عمر رضی اللہ عنہما کے اس واقعہ کو امام مالک نے مؤطا میں نافع سے نقل کیا ہے کہ جب عبداللہ بن عمر رضی اللہ عنہما قید میں پہنچے تو انہوں نے فساد کی خبر سنی۔ وہ لوٹ گئے اور مکہ میں بغیر احرام کے داخل ہو گئے۔ باب کا مطلب امام بخاری رحمہ اللہ نے ابن عباس رضی اللہ عنہما کی حدیث سے یوں نکالا کہ حدیث میں ذکر ہے جو لوگ حج اور عمرے کا ارادہ رکھتے ہوں ان پر لازم ہے کہ مکہ میں با احرام داخل ہوں یہاں جو لوگ اپنی ذاتی ضروریات کے لئے مکہ مکرمہ آتے جاتے رہتے ہیں ان کے لئے احرام واجب نہیں۔ امام شافعی رحمہ اللہ کا یہی مسلک ہے مگر ابو حنیفہ رحمہ اللہ مکہ مکرمہ میں ہر داخل ہونے والے کے لئے احرام ضروری قرار دیتے ہیں۔ ابن عبدالبر نے کہا اکثر صحابہ اور تابعین وجوب کے قائل ہیں مگر روایت اور روایت کی بنا پر امام بخاری رحمہ اللہ ہی کے مسلک کو ترجیح معلوم ہوتی ہے۔

۱۸۴۵۔ حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا وَهْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَقَفَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلْفَةِ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، هُنَّ لَهْنٌ وَلِكُلِّ آبَ آتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ

۱۸۴۵ (۱۸۴۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے عبداللہ بن طاووس نے، ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے مدینہ والوں کے لیے ذوالحلیفہ کو میقات بنایا، نجد والوں کے لیے قرن المنازل کو اور یمن والوں کے لیے یلملم کو۔ یہ میقات ان ملکوں کے باشندوں کے لیے ہے اور دوسرے ان تمام لوگوں کے لیے بھی جو ان ملکوں سے ہو کر مکہ آئیں اور حج

كَانَ ذُوْنَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ۱۵۲۴]

اور عمرہ کا بھی ارادہ رکھتے ہوں، لیکن جو لوگ ان حدود کے اندر ہوں تو ان کی میقات وہی جگہ ہے جہاں سے وہ اپنا سفر شروع کریں یہاں تک کہ مکہ والوں کی میقات مکہ ہی ہے۔

۱۸۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ: إِنَّ ابْنَ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكُعْبَةِ، فَقَالَ: ((اَقْلُوهُ)). [اطرافہ فی: ۳۰۴۴،

۴۲۸۶، ۵۸۰۸، [مسلم: ۳۲۰۸، ابوداؤد: ۲۶۸۵، ترمذی: ۱۶۹۳، نسائی: ۲۸۶۷، ۲۸۶۸، ابن ماجہ: ۲۸۰۵]

تشریح: ابن خطل کا نام عبداللہ تھا یہ پہلے مسلمان ہو گیا تھا۔ آپ نے ایک صحابی کو اس سے زکوٰۃ وصول کرنے کے لئے بھیجا، جس کے ساتھ ایک مسلمان غلام بھی تھا۔ ابن خطل نے اس مسلمان غلام کو کھانا تیار کرنے کا حکم دیا اور خود سو رہا، پھر جاگا تو اس مسلمان غلام نے کھانا تیار نہیں کیا تھا، غصہ میں آن کر اس نے اس غلام کو قتل کر ڈالا اور خود اسلام سے بھر گیا۔ دو گانے والی لونڈیاں اس نے رکھی تھیں اور ان سے نبی کریم ﷺ کی جگو کے گیت گویا کرتا تھا۔ یہ بد بخت ایسا ازلی دشمن ثابت ہوا کہ اسے کعبہ شریف کے اندر ہی قتل کر دیا گیا۔ ابن خطل کو قتل کرنے والے حضرت ابو ہریرہ اسلمی رضی اللہ عنہ تھے بعض نے حضرت زبیر رضی اللہ عنہ کو بتلایا ہے۔

بَابُ: إِذَا أُحْرِمَ جَاهِلًا وَعَلَيْهِ قِمِصٌ

باب: اگر ناواقفیت کی وجہ سے کوئی کرتہ پہنے ہوئے احرام باندھے؟

وَقَالَ عَطَاءٌ: إِذَا تَطَيَّبَ أَوْ لَبَسَ جَاهِلًا أَوْ نَاسِيًا فَلَا كَفَّارَةَ عَلَيْهِ.

اور عطاء بن ابی رباح نے کہا: ناواقفیت میں یا بھول کر اگر کوئی محرم شخص خوشبو لگائے، سلا ہوا کپڑا پہنے لے تو اس پر کفارہ نہیں ہے۔

تشریح: امام شافعی رحمہ اللہ کا یہی قول ہے اور امام مالک رحمہ اللہ نے کہا اگر اسی وقت اتار ڈالے یا خوشبو دھو ڈالے تو کفارہ نہ ہوگا، ورنہ کفارہ لازم ہوگا۔ دلائل کی رو سے امام بخاری رحمہ اللہ کے مسلک کو ترجیح معلوم ہوتی ہے جیسا کہ امام شافعی رحمہ اللہ کا یہی مسلک ہے۔

۱۸۴۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ، قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ يَعْلَى عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَاهُ رَجُلٌ عَلَيْهِ جُبَّةٌ وَعَلَيْهَا أَثَرُ صُفْرَةٍ أَوْ نَحْوُهُ،

۱۸۴۷) ہم سے ابو الولید نے بیان کیا، کہا، ہم سے ہمام نے بیان کیا، کہا، ہم سے عطاء نے بیان کیا، کہا، ہم سے صفوان بن یعلیٰ نے بیان کیا، ان سے ان کے والد نے کہ میں رسول اللہ ﷺ کے ساتھ تھا کہ آپ کی خدمت میں ایک شخص جو جبہ پہنے ہوئے تھا حاضر ہوا اور اس پر زردی یا اسی طرح کی

کسی خوشبو کا نشان تھا۔ عمر رضی اللہ عنہ مجھ سے کہا کرتے تھے کیا تم چاہتے ہو کہ جب آنحضرت ﷺ پر وحی نازل ہونے لگے تو تم آنحضرت ﷺ کو دیکھ سکو؟ اس وقت آپ پر وحی نازل ہوئی پھر وہ حالت جاتی رہی۔ پھر آپ نے فرمایا: ”جس طرح اپنے حج میں کرتے ہو اسی طرح عمرہ میں بھی کرو۔“ (۱۸۳۸) ایک شخص نے دوسرے شخص کے ہاتھ میں دانت سے کاٹا تھا دوسرے نے جو اپنا ہاتھ کھینچا تو اس کا دانت اکھڑ گیا نبی کریم ﷺ نے اس کا کوئی بدلہ نہیں دلایا۔

وَكَانَ عُمَرُ يَقُولُ لِي: تُحِبُّ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ أَنْ تَرَاهُ؟ فَنَزَلَ عَلَيْهِ ثُمَّ سُرِّي عَنْهُ فَقَالَ: ((اصْنَعْ فِي عُمَرَتِكَ مَا تَصْنَعُ فِي حَجَّتِكَ)). [راجع: ۱۵۳۶]

۱۸۴۸۔ وَعَظَّ رَجُلٌ يَدَ رَجُلٍ، يَعْنِي فَاَنْتَزَعَ نَيْبَتَهُ فَأَبْطَلَهُ النَّبِيُّ ﷺ. [اطرافہ فی: ۲۲۶۵، ۲۹۷۳، ۴۴۱۷، ۶۸۹۳] [مسلم: ۴۳۶۹، ۴۳۷۱]

باب: اگر محرم عرفات میں مر جائے

اور نبی کریم ﷺ نے یہ حکم نہیں کیا کہ حج کے باقی ارکان اس کی طرف سے ادا کئے جائیں۔

(۱۸۳۹) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ میدان عرفات میں ایک شخص نبی کریم ﷺ کے ساتھ ٹھہرا ہوا تھا کہ اپنی اونٹنی سے گر پڑا اور اس اونٹنی نے اس کی گردن توڑ ڈالی، نبی کریم ﷺ نے فرمایا: ”پانی اور پیری کے پتوں سے اسے غسل دو اور احرام ہی کے دو کپڑوں کا کفن دو لیکن خوشبو نہ لگانا نہ اس کا سر چھپانا کیونکہ اللہ تعالیٰ قیامت میں اسے لپیک کہتے ہوئے اٹھائے گا۔“

بَابُ الْمُحْرِمِ يَمُوتُ بَعْرَةً

وَلَمْ يَأْمُرِ النَّبِيُّ ﷺ أَنْ يُودَى عَنْهُ بَقِيَّةُ الْحَجِّ.

۱۸۴۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بَعْرَةً إِذْ وَقَعَ عَنْ رَاحِلَتِهِ، فَوَقَصَتْهُ أَوْ قَالَ: فَأَقَصَصَتْهُ. فَقَالَ النَّبِيُّ ﷺ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي ثَوْبَيْنِ۔ أَوْ قَالَ: فِي ثَوْبَيْهِ۔ وَلَا تُحْمَرُوا رَأْسَهُ، وَلَا تُحْطَوُةُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يَلْبَسِي)). [راجع: ۱۲۶۵، ۱۲۶۸]

(۱۸۵۰) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ ایک شخص نبی کریم ﷺ کے ساتھ عرفات میں ٹھہرا ہوا تھا کہ اپنی اونٹنی سے گر پڑا اور اس نے اس کی گردن توڑ دی، تو نبی کریم ﷺ نے فرمایا: ”اسے پانی اور پیری سے غسل دے کر دو کپڑوں (احرام والوں ہی میں) کفنا دو لیکن خوشبو نہ لگانا نہ سر چھپانا اور نہ حنوط لگانا کیونکہ اللہ تعالیٰ قیامت میں اسے لپیک

۱۸۵۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ النَّبِيِّ ﷺ بَعْرَةً إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ: فَأَوَقَصَتْهُ، فَقَالَ النَّبِيُّ ﷺ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُمَسَّوهُ طَبِيبًا، وَلَا تُحْمَرُوا

رَأْسُهُ، وَلَا تُحْطَرُوهُ، فَإِنَّ اللَّهَ يَبْعَثُ يَوْمَ

الْقِيَامَةِ مَلَكًا)). [راجع: ۱۲۶۵]

باب: جب محرم وفات پا جائے تو اس کا کفن و دفن
کس طرح مسنون ہے

بَابُ سُنَّةِ الْمُحْرِمِ إِذَا مَاتَ

(۱۸۵۱) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے ہشیم نے بیان کیا، انہوں نے کہا ہمیں ابو بشر نے خبر دی، انہوں نے کہا کہ ہمیں سعید بن جبیر نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے کہ ایک شخص نبی کریم ﷺ کے ساتھ میدان عرفات میں تھا کہ اس کے اونٹ نے گرا کر اس کی گردن توڑ دی۔ وہ شخص محرم تھا اور مر گیا۔ نبی کریم ﷺ نے یہ ہدایت دی کہ ”اسے پانی اور پیری کا غسل اور (احرام کے) دو کپڑوں کا کفن دیا جائے البتہ اس کو خوشبو نہ لگاؤ نہ اس کا سر چھپاؤ کیونکہ قیامت کے دن وہ لبیک کہتا ہوا اٹھے گا۔“

۱۸۵۱۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بَشَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا، كَانَ مَعَ النَّبِيِّ ﷺ فَوَقَصَتْهُ نَاقَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُمِسُّوهُ بِطَبِيطٍ، وَلَا تُحْطَرُوا رَأْسَهُ، فَإِنَّهُ يَبْعَثُ يَوْمَ الْقِيَامَةِ مَلَكًا)). [راجع: ۱۲۶۵]

باب: میت کی طرف سے حج اور نذر ادا کرنا اور مرد
کسی عورت کے بدلہ میں حج کر سکتا ہے

بَابُ الْحَجِّ وَالنُّذُورِ عَنِ الْمَيِّتِ، وَالرَّجُلُ يَحُجُّ عَنِ الْمَرْأَةِ

تشریح: تفسیر سے دوسرا حکم باب کی حدیث سے نہیں نکلتا کیونکہ باب کی حدیث میں یہ بیان ہے کہ عورت نے اپنی ماں کی طرف سے حج کرنے کو پوچھا تھا ترجمہ باب یوں ہوتا تھا کہ عورت کا عورت کی طرف سے حج کرنا اور حافظ صاحب سے اس مقام پر یہ ہوا انہوں نے کہا باب کی حدیث میں ہے کہ عورت نے اپنے باپ کی طرف سے حج کرنے کو پوچھا جا۔ نہ پر یہ مطلب اس باب کی حدیث میں نہیں ہے، بلکہ آئندہ باب کی حدیث میں ہے۔ ابن بطلان نے کہا کہ نبی کریم ﷺ نے اس حدیث میں امر کے معنی سے یعنی ((اقضوا اللہ)) سے خطاب کیا اس میں مرد عورت سب آگے اور مرد کا عورت کی طرف سے اور عورت کا مرد کی طرف سے حج کرنا سب کے نزدیک جائز ہے، اس عورت کے نام میں اختلاف ہے۔ نسائی کی روایت میں سان بن سلمہ کی بیوی مذکور ہے اور امام احمد کی روایت میں سان بن عبد اللہ کی بیوی بتلایا گیا ہے۔ طبرانی کی روایت سے یہ نکلتا ہے کہ ان کی پھوپھی تھی مگر ابن ہندہ نے صحابیات میں نکالا کہ یہ عورت عانیہ یا غانیہ نامی تھی، ابن طاہر نے مہمات میں اسی پر جزم کیا ہے۔

(۱۸۵۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ وضاح یشرکی نے بیان کیا، ان سے ابو بشر جعفر بن ابیاس نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ قبیلہ جبیلہ کی ایک عورت نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور کہا میری والدہ نے حج کی منت مانی تھی لیکن وہ حج نہ کر سکیں اور ان کا انتقال ہو گیا تو کیا میں ان کی طرف سے حج کر سکتی ہوں؟ آنحضرت ﷺ نے فرمایا: ”ہاں! ان کی طرف سے

۱۸۵۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَجُحِّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: ((نَعَمْ،) حُجِّي عَنْهَا، أَرَأَيْتَ لَوْ

توج کر۔ کیا تمہاری ماں پر قرض ہوتا تو تم اسے ادا نہ کرتیں؟ اللہ تعالیٰ کا قرضہ تو اس کا سب سے زیادہ مستحق ہے کہ اسے پورا کیا جائے۔ پس اللہ تعالیٰ کا قرض ادا کرنا بہت ضروری ہے۔“

كَانَ عَلَى أَمْلِكِ دِينَ، أَكُنْتَ قَاضِيَتَهُ؟ أَفْضُوا
اللَّهُ، فَإِنَّهُ أَحَقُّ بِالْوُقَاةِ)). [طرفہ فی: ۶۶۹۹،

[۷۳۱۵] [نسائی: ۲۶۳۱]

**باب: اس کی طرف سے حج جس میں سواری پر بیٹھے
رہنے کی طاقت نہ ہو (یعنی حج بدل)**

**بَابُ الْحَجِّ عَمَّنْ لَا يَسْتَطِيعُ
الْكِبُوتَ عَلَى الرَّاحِلَةِ**

(۱۸۵۳) ہم سے ابو عاصم نے ابن جریج سے بیان کیا، انہوں نے کہا ان سے ابن شہاب نے، ان سے سلیمان بن یسار نے، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے اور ان سے فضل بن عباس رضی اللہ عنہما نے کہ ایک خاتون.....

۱۸۵۳۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ،
عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ،
عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ أَنَّ
امْرَأَةً. قَالَتْ: ح: [مسلم: ۳۲۵۲، ترمذی:

۹۲۸، نسائی: ۱۵۴۰۴، ابن ماجہ: ۲۹۰۹]

(۱۸۵۴) (دوسری سند سے امام بخاری رحمہ اللہ نے) کہا ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبد العزیز بن ابی سلمہ نے بیان کیا، کہا ہم سے ابن شہاب زہری نے بیان کیا، ان سے سلیمان بن یسار نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ حجۃ الوداع کے موقع پر قبیلہ خثعم کی ایک عورت آئی اور عرض کی یا رسول اللہ! اللہ تعالیٰ کی طرف سے فریضہ حج جو اس کے بندوں پر ہے اس نے میرے بڑھے باپ کو بھی پالیا ہے لیکن ان میں اتنی سکت نہیں کہ وہ سواری پر بھی بیٹھ سکیں تو کیا میں ان کی طرف سے حج کر لوں تو ان کا حج ادا ہو جائے گا؟ آپ نے فرمایا کہ ”ہاں!“

۱۸۵۴۔ وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، حَدَّثَنَا ابْنُ شِهَابٍ،
عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ:
جَاءَتْ امْرَأَةً مِنْ خَثْعَمَ، عَامَ حَجَّةِ الْوَدَاعِ،
فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ قَرِيبَةَ اللَّهِ عَلَى
عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا،
لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ
يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: ((نَعَمْ)).

[راجع: ۱۵۱۳]

باب: عورت کا مرد کی طرف سے حج کرنا

بَابُ حَجِّ الْمَرْأَةِ عَنِ الرَّجُلِ

(۱۸۵۵) ہم سے عبد اللہ بن سلمہ نے بیان کیا، ان سے امام مالک، ان سے ابن شہاب زہری نے، ان سے سلیمان بن یسار نے، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ فضل بن عباس رضی اللہ عنہما رسول اللہ صلی اللہ علیہ وسلم کی سواری پر پیچھے بیٹھے ہوئے تھے۔ اتنے میں قبیلہ خثعم کی ایک عورت آئی۔ فضل رضی اللہ عنہ اس کو دیکھنے لگے اور وہ فضل رضی اللہ عنہ کو دیکھنے لگی۔ اس لیے نبی کریم صلی اللہ علیہ وسلم فضل کا چہرہ دوسری طرف پھرنے لگے، اس عورت نے کہا

۱۸۵۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ
مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ
يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ
الْفَضْلُ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَتْ امْرَأَةٌ مِنْ
خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، وَتَنْظُرُ
إِلَيْهِ، فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ

اللہ کے فریضہ (حج) نے میرے بوڑھے والد کو اس حالت میں پالیا ہے کہ وہ سواری پر بیٹھ بھی نہیں سکتے تو کیا میں ان کی طرف سے حج کر سکتی ہوں، آپ نے فرمایا کہ ”ہاں!“ یہ حجتہ الوداع کا واقعہ ہے۔

وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ١٥١٣]

تشریح: اس عورت کا نام معلوم نہیں ہوا اس حدیث سے یہ نکلا کہ زندہ آدمی کی طرف سے بھی اگر وہ معذور ہو جائے دوسرا آدمی حج کر سکتا ہے اور یہ بھی ظاہر ہوا کہ ایسا حج بدل مرد کی طرف سے عورت بھی کر سکتی ہے۔ حافظ ابن حجر رحمۃ اللہ فرماتے ہیں:

”وفى هذا الحديث من الفوائد جواز الحج عن الغير واستدل الكوفيون بعمومه على جواز صحة حج من لم يحج نيابة عن غيره . وخالفهم الجمهور فخصوه بمن حج عن نفسه واستدلوا بما فى السنن وصحيح ابن خزيمة وغيره من حديث ابن عباس أيضاً أن النبى ﷺ رأى رجلاً يلبى عن شبرمة فقال احججت عن نفسك فقال لا قال هذه عن نفسك ثم احجج عن شبرمة..... الخ-“ (فتح البارى)

یعنی اس حدیث کے فوائد میں سے ہے کہ غیر کی طرف سے حج کرنا جائز ہے اور کوفیوں نے اس کے عموم سے دلیل لی ہے کہ نیابت میں اس کا حج بھی درست ہے جس نے پہلے اپنا حج نہ کیا ہو اور جمہور نے ان کے خلاف کہا ہے انہوں نے اس کے لئے اسی کو خاص کیا ہے جو پہلے اپنا ذاتی حج کر چکا ہو اور انہوں نے اس حدیث سے دلیل پکڑی ہے جسے اصحاب سنن اور ابن خزیمہ وغیرہ نے حدیث ابن عباس رضی اللہ عنہما سے نقل کیا ہے کہ رسول کریم ﷺ نے ایک آدمی کو دیکھا کہ وہ شہر مدنی کی طرف سے لبیک پکار رہا ہے۔ آپ نے فرمایا شہر مدن کون ہے؟ اس نے اس کو بتلایا۔ پھر آپ نے پوچھا کہ تو کیا پہلے اپنا ذاتی حج کر چکا ہے؟ اس نے نفی میں جواب دیا تو آپ نے فرمایا پہلے اپنا حج کر پھر شہر مدن کا حج کرنا۔ اس حدیث سے صاف ظاہر ہے کہ حج بدل جس سے کرایا جائے ضروری ہے کہ وہ شخص پہلے اپنا حج کر چکا ہو حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وفيه ان من مات وعليه حج وجب على وليه ان يجهز من يحج عنه من رأس ماله كما ان عليه قضاء ديونه فقد اجمعوا على ان دين الأدمى من رأس المال فكذلك ما شبه به في القضاء ويلتحق بالحج كل حق ثبت في ذمته كفارة او نذر او زكوة او غير ذلك..... الخ-“ (فتح الباري)

یعنی اس میں یہ بھی ہے کہ جو فحش وفات پائے اور اس پر حج واجب ہو تو وارثوں کا فرض ہے کہ اس کے اصل مال سے کسی دوسرے کو حج بدل کے لئے تار کر کے بھیجیں۔ یہ ایسا ہی ضروری ہے جیسا کہ اس کے قرض کی ادائیگی ضروری ہے اور کفارہ اور نذر اور زکوٰۃ وغیرہ کی جو اس کے ذمہ واجب ہو۔

بَابُ حَجِّ الصَّبِيَّانِ باب: بچوں کا حج کرنا

۱۸۵۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: بَعَثَنِي أَوْ قَدَّمَنِي النَّبِيُّ ﷺ فِي الثَّقَلِ مِنْ جَمْعٍ بَلِيلٍ.

(۱۸۵۶) ہم سے ابوالنعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عبید اللہ بن ابی یزید رضی اللہ عنہ نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا، آپ نے فرمایا کہ نبی کریم ﷺ نے مجھے مزدلفہ کی رات منیٰ میں سامان کے ساتھ آگے بھیج دیا تھا۔

[راجع: ۱۶۷۷]

تشریح: امام بخاری رحمہ اللہ اس باب میں وہ صریح حدیث نہیں لائے جسے امام مسلم نے حضرت ابن عباس رضی اللہ عنہما سے روایت کیا ہے کہ ایک عورت نے اپنا بچہ اٹھا لیا اور کہنے لگی یا رسول اللہ! کیا اس کا بھی حج ہے؟ آپ نے فرمایا کہ ہاں اور تجھ کو بھی ثواب ملے گا۔ حدیث سے یہ لگتا ہے کہ بچہ کاج مشرور

ہے اور اس کا احرام صحیح ہے لیکن یہ حج اس کے فرض حج کو ساقط نہ کرے گا، بالغ ہونے کے بعد فرض حج ادا کرنا ہوگا اور یہ حج نفل رہے گا۔ عبد اللہ بن عباس رضی اللہ عنہما ان دنوں نابالغ تھے، باوجود اس کے انہوں نے نبی کریم ﷺ کے ساتھ حج کیا، امام بخاری رحمہ اللہ نے باب کا مطلب اسی سے ثابت فرمایا ہے۔

۱۸۵۷۔ حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أُجَيِّ ابْنُ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ: أَقْبَلْتُ وَقَدْ نَاهَزْتُ الْحِلْمَ، أَسِيرُ عَلَى أَتَانِ لِي، وَرَسُولُ اللَّهِ ﷺ قَانِمٌ يُصَلِّي بِمَنِي، حَتَّى سِرْتُ بَيْنَ يَدَيَّ بَعْضُ الصَّفِّ الْأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا فَرَعَمْتُ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ وَقَالَ: يُونُسُ عَنْ ابْنِ شِهَابٍ: بِمَنِي فِي حَجَّةِ الْوَدَاعِ. [راجع: ۱۷۶]

(۱۸۵۷) ہم سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا ہمیں یعقوب بن ابراہیم نے خبر دی، ان سے ان کے بھتیجے ابن شہاب زہری نے بیان کیا، ان سے ان کے چچا نے، انہیں عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہا، میں اپنی ایک گدھی پر سوار ہو کر (منی میں آیا) اس وقت میں جوانی کے قریب تھا، رسول اللہ ﷺ منی میں کھڑے نماز پڑھا رہے تھے۔ میں پہلی صف کے ایک حصہ کے آگے ہو کر گزرا، پھر سواری سے نیچے اتر آیا اور اسے چرنے کے لیے چھوڑ دیا۔ پھر رسول اللہ ﷺ کے پیچھے لوگوں کے ساتھ صف میں شریک ہو گیا، یونس نے ابن شہاب کے واسطے سے بیان کیا کہ یہ حجۃ الوداع کے موقع پر منی کا واقعہ ہے۔

تشریح: عبد اللہ بن عباس رضی اللہ عنہما ان دنوں نابالغ تھے باوجود اس کے انہوں نے نبی کریم ﷺ کے ساتھ حج کیا، امام بخاری رحمہ اللہ نے باب کا مطلب اسی حدیث سے ثابت کیا ہے۔

۱۸۵۸۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُونُسَ، عَنْ السَّائِبِ بْنِ يَزِيدَ، قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ. [ترمذی: ۹۲۶]

(۱۸۵۸) ہم سے عبد الرحمن بن یونس نے بیان کیا، ان سے حاتم بن اسماعیل نے بیان کیا، ان سے محمد بن یوسف نے اور ان سے سائب بن یزید رضی اللہ عنہ نے کہ مجھے رسول اللہ ﷺ کے ساتھ حج کرایا گیا تھا۔ میں اس وقت سات سال کا تھا۔

۱۸۵۹۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، أَخْبَرَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَمْرَ بْنَ عَبْدِ الْعَزِيزِ، يَقُولُ لِلْسَّائِبِ بْنِ يَزِيدَ، وَكَانَ السَّائِبُ قَدْ حُجَّ بِهِ فِي ثَقَلِ النَّبِيِّ ﷺ. [طرفاء فی: ۶۷۱۲، ۷۳۳۰]

(۱۸۵۹) ہم سے عمرو بن زرارہ نے بیان کیا، کہا کہ ہمیں قاسم بن مالک نے خبر دی، انہیں جعد بن عبد الرحمن نے، انہوں نے کہا کہ میں نے عمر بن عبد العزیز رضی اللہ عنہ سے سنا، وہ سائب بن یزید رضی اللہ عنہ سے کہہ رہے تھے سائب رضی اللہ عنہ کو نبی کریم ﷺ کے سامان کے ساتھ (یعنی بال بچوں میں) حج کرایا گیا تھا۔

تشریح: دوسری روایت میں ہے کہ عمر بن عبد العزیز نے حضرت سائب بن یزید سے مدد کے بارے میں پوچھا تھا۔ حضرت سائب بن یزید حجۃ الوداع کے موقع پر رسول کریم ﷺ کے سامان کے ساتھ تھے اور وہ اس وقت نابالغ تھے۔ اس سے بھی بچے کا حج کرنا ثابت ہو گیا۔

باب: عورتوں کا حج کرنا

بَابُ حَجِّ النِّسَاءِ

۱۸۶۰۔ وَقَالَ لِي: أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:
أَذِنَ عُمَرُ، لِأَزْوَاجِ النَّبِيِّ ﷺ فِي آخِرِ حَجَّةٍ
حَجَّهَا، فَبَعَثَ مَعَهُنَّ عُثْمَانُ بْنُ عَفَّانَ
وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ.

(۱۸۶۰) امام بخاری رحمہ اللہ نے کہا کہ مجھ سے احمد بن محمد نے کہا کہ ان سے
ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے ان کے دادا
(ابراہیم بن عبد الرحمن بن عوف رحمہ اللہ) نے کہ حضرت عمر رضی اللہ عنہ نے اپنے
آخری حج کے موقع پر نبی کریم ﷺ کی بیویوں کے حج کی اجازت دی تھی
اور ان کے ساتھ عثمان بن عفان اور عبد الرحمن بن عوف رضی اللہ عنہما کو بھیجا تھا۔

تشریح: نبی کریم ﷺ کی سب بیویاں حج کو گئیں مگر حضرت سودہ رضی اللہ عنہا اور حضرت زینب رضی اللہ عنہا وفات تک مکان سے نہ نکلیں۔ پہلے حضرت عمر رضی اللہ عنہ
کو تردد ہوا تھا کہ آپ کی بیویوں کو حج کے لئے نکالیں یا نہیں۔ پھر انہوں نے اجازت دی اور نگہبانی کے لئے حضرت عثمان رضی اللہ عنہ کو ساتھ کر دیا، پھر
حضرت معاویہ رضی اللہ عنہ کی خلافت میں بھی امہات المؤمنین نے حج کیا، عودوں پر سوار تھیں، ان پر چادریں پڑی ہوئی تھیں۔ (وحیدی)

۱۸۶۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ،
حَدَّثَنَا حَبِيبُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا
عَائِشَةُ بِنْتُ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا نَغْزُوا أَوْ
نُجَاهِدُ مَعَكُمْ؟ فَقَالَ: ((لَكُنَّ أَحْسَنَ الْجِهَادِ
وَأَجْمَلُهُ الْحَجُّ، حَجٌّ مَبْرُورٌ)). فَقَالَتْ عَائِشَةُ:
فَلَا أَدْعُ الْحَجَّ بَعْدَ إِذْ سَمِعْتُ هَذَا مِنْ
رَسُولِ اللَّهِ ﷺ. [راجع: ۱۵۲۰]

(۱۸۶۱) ہم سے مسدد نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، ان
سے حبیب بن ابی عمرہ نے، انہوں نے بیان کیا، مجھ سے عائشہ بنت طلحہ نے
بیان کیا اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے پوچھا یا
رسول اللہ! ہم بھی کیوں نہ آپ کے ساتھ جہاد اور غزوؤں میں جایا کریں؟
آپ نے فرمایا: ”تم لوگوں کے لیے سب سے عمدہ اور سب سے مناسب
جہاد حج ہے، وہ حج جو مقبول ہو۔“ حضرت عائشہ رضی اللہ عنہا کہتی تھیں کہ جب
میں نے رسول اللہ ﷺ کا یہ ارشاد سن لیا ہے حج کو میں کبھی چھوڑنے
والی نہیں ہوں۔

تشریح: نبی کریم ﷺ کا مقصد تھا کہ جہاد کے لئے نکلنا تم پر واجب نہیں جیسے مردوں پر واجب ہے اس حدیث کا یہ مطلب نہیں ہے کہ عورتیں
جہادین کے ساتھ نہ جائیں بلکہ جاسکتی ہیں کیونکہ ام عطیہ رضی اللہ عنہا کی حدیث میں ہے کہ ہم جہاد میں نکلتی تھیں اور زخموں کی دوا وغیرہ کرتی تھیں اور آپ نے
ایک عورت کو بشارت دی تھی کہ وہ جہادین کے ساتھ شہید ہوگی۔ (وحیدی)

۱۸۶۲۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ
ابْنُ زَيْدٍ، عَنْ عُمَرُو، عَنْ أَبِي مَعْبُدٍ، مَوْلَى
ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ
النَّبِيُّ ﷺ: ((لَا تَسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي
مَحْرَمٍ، وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا
مَحْرَمٌ))، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنِّي
أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا وَأَمْرَاتِي

(۱۸۶۲) ہم سے ابوالنعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان
کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے ابن عباس رضی اللہ عنہما کے غلام
ابو معبد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا:
”کوئی عورت اپنے محرم رشتہ دار کے بغیر سفر نہ کرے اور کوئی شخص کسی عورت
کے پاس اس وقت تک نہ جائے جب تک وہاں ذی رحم محرم موجود نہ ہو۔“
ایک شخص نے پوچھا یا رسول اللہ! میں تو فلاں لشکر میں جہاد کے لیے نکلنا
چاہتا ہوں لیکن میری بیوی کا ارادہ حج کا ہے؟ آپ نے فرمایا: ”تو اپنی بیوی

تَرِيدُ الْحَجَّ، فَقَالَ: ((اُخْرُجْ مَعَهَا)). [اطرافہ کے ساتھ حج کو جا۔]

فی: ۳۰۰۶، ۳۰۶۱، ۵۲۳۳ [مسلم: ۳۲۶۵]

تشریح: اس روایت میں مطلق سفر مذکور ہے دوسری روایتوں میں تین دن اور دو دن اور ایک دن کے سفر کی تصریح ہے بہر حال ایک دن رات کی راہ کے سفر پر عورت بغیر محرم کے جاسکتی ہے۔ ہمارے امام احمد بن حنبل رحمہ اللہ فرماتے ہیں کہ اگر عورت کو خاوند یا دوسرا کوئی محرم رشتہ دار نہ ملے تو اس پر حج واجب نہیں ہے خفیہ کا بھی یہی قول ہے لیکن شافعیہ اور مالکیہ اور معتزلیوں کے ساتھ حج کے لئے جانا جائز رکھتے ہیں۔ (وحیدی)

۱۸۶۳۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حَبِيبُ الْمَعْلَمِ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ حَجَّتِهِ قَالَ لَأَمْ سِنَانُ الْأَنْصَارِيَّةِ: ((مَا مَنَعَكَ مِنَ الْحَجِّ؟)) قَالَتْ أَبُو فَلَانٍ تَعْنِي زَوْجَهَا وَكَانَ لَنَا نَاصِحَانِ حَجَّ عَلَى أَحَدِهِمَا وَالْآخَرُ يَسْقِي أَرْضًا لَنَا، قَالَ: ((فَإِنَّ عُمْرَةَ فِي رَمَضَانَ تَقْضِي حَجَّةً أَوْ حَجَّةً مَعِي)). رَوَاهُ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عَبْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ. [راجع: ۱۷۸۲] [مسلم: ۳۰۳۹]

۱۸۶۳) ہم سے عبدان نے بیان کیا، کہا ہم کو یزید بن زریع نے خبر دی، کہا ہم کو حبیب معلم نے خبر دی، انہیں عطاء بن ابی رباح نے اور ان سے ابن عباس رضی اللہ عنہما نے فرمایا کہ جب رسول اللہ ﷺ حجۃ الوداع سے واپس ہوئے تو آپ نے ام سنان انصاریہ عورت سے دریافت فرمایا کہ ”تو حج کرنے نہیں گئی؟“ انہوں نے عرض کی کہ فلاں کے باپ یعنی میرے خاوند کے دواؤں پانی پلانے کے سبب ایک پر تو وہ خود حج کو چلے گئے اور دوسرا ہماری زمین سیراب کرتا ہے۔ آپ ﷺ نے اس پر فرمایا: ”رمضان میں عمرہ کرنا میرے ساتھ حج کرنے کے برابر ہے۔“ اس روایت کو ابن جریر نے عطاء سے سنا، کہا انہوں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے نبی کریم ﷺ سے۔ اور عبید اللہ نے عبد الکریم سے روایت کیا، ان سے عطاء نے، ان سے جابر رضی اللہ عنہ نے اور انہوں نے نبی کریم ﷺ سے سنا۔

تشریح: عبید اللہ بن عبد الکریم کی روایت کو ابن ماجہ نے وصل کیا ہے امام بخاری رحمہ اللہ کا مطلب ان سندوں کے بیان کرنے سے یہ ہے کہ راویوں نے اس میں عطاء پر اختلاف کیا ہے ابن ابی معلیٰ اور یعقوب بن عطاء نے بھی حبیب معلم اور ابن جریر کی طرح روایت کی ہے معلوم ہوا کہ عبد الکریم کی روایت شاذ ہے جو اعتبار کے قابل نہیں۔ حدیث میں جس عورت کا ذکر ہے وہ ام سنان رضی اللہ عنہا ہے جو نبی کریم ﷺ کے ساتھ حج کرنے سے محروم رہ گئی تھیں۔ حج ان پر فرض بھی نہ تھا مگر نبی کریم ﷺ نے ان کی دلجوئی کے لئے فرمایا کہ رمضان میں اگر وہ عمرہ کر لیں تو اس محرومی کا کفارہ ہو جائے گا، اس سے رمضان میں عمرہ کی فضیلت بھی ثابت ہوئی۔

۱۸۶۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، مَوْلَى زِيَادٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ وَقَدْ عَزَا مَعَ النَّبِيِّ ﷺ ثِنْتِي عَشْرَةَ عَزْوَةً، قَالَ: أَرَبْعَ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ أَوْ قَالَ: يُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ فَأَعْجَبَنِي

۱۸۶۴) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے، ان سے عبد الملک بن عمیر نے، ان سے زیادہ کے غلام قزاعہ نے، انہوں نے بیان کیا کہ میں نے ابو سعید خدری رضی اللہ عنہ سے سنا، جنہوں نے نبی کریم ﷺ کے ساتھ بارہ جہاد کئے تھے۔ وہ کہتے تھے کہ میں نے چار باتیں نبی کریم ﷺ سے سنی تھیں یا یہ کہ وہ یہ چار باتیں نبی کریم ﷺ سے نقل کرتے اور کہتے تھے کہ یہ باتیں مجھے انتہائی پسند ہیں یہ کہ ”کوئی عورت دو دن کا سفر اس وقت

تک نہ کرے جب تک اس کے ساتھ اس کا شوہر یا کوئی ذورحم محرم نہ ہو، نہ عید الفطر اور عید الاضحیٰ کے روزے رکھے جائیں نہ عصر کی نماز کے بعد غروب ہونے سے پہلے اور نہ صبح کی نماز کے بعد سورج نکلنے سے پہلے کوئی نماز پڑھی جائے اور نہ تین مساجد کے سوا کسی کے لیے کجاوے باندھے جائیں مسجد حرام، میری مسجد اور مسجد اقصیٰ۔“

وَأَقْنَنِي: ((أَنْ لَا تُسَافِرَ امْرَأَةً مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلَا صَوْمَ يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةَ بَعْدَ صَلَاتَيْنِ، بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الْأَقْصَى)).

[راجع: ۱۵۸۶]

باب: اگر کسی نے کعبہ تک پیدل سفر کرنے کی منت مانی؟

بَابُ مَنْ نَذَرَ الْمَشْيَ إِلَى الْكَعْبَةِ

(۱۸۶۵) ہم سے محمد بن سلام نے بیان کیا، کہا ہمیں مروان فزاری نے خبر دی، انہیں حمید طویل نے، انہوں نے بیان کیا کہ مجھ سے ثابت نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک بوڑھے شخص کو دیکھا جو اپنے دو بیٹوں کا سہارا لیے چل رہا ہے، آپ ﷺ نے پوچھا: ”ان صاحب کا کیا حال ہے؟“ لوگوں نے بتایا کہ انہوں نے کعبہ کو پیدل چلنے کی منت مانی ہے۔ آپ نے فرمایا: ”اللہ تعالیٰ اس سے بے نیاز ہے کہ یہ اپنے کو تکلیف میں ڈالیں۔“ پھر آپ نے انہیں سوار ہونے کا حکم دیا۔

۱۸۶۵- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ، قَالَ: حَدَّثَنِي ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يَهَادَى بَيْنَ ابْنَيْهِ، قَالَ: ((مَا بَالُ هَذَا؟)) قَالُوا: نَذَرُ أَنْ يَمْشِيَ قَالَ: ((إِنَّ اللَّهَ عَنْ تَعْدِيبِ هَذَا نَفْسَهُ لَغَنِيٌّ)) وَأَمَرَهُ أَنْ يَرْكَبَ. [طرفه في: ۶۷۰۱] [مسلم: ۴۲۴۷] [ابوداود: ۳۸۶۲]

۳۳۰۱: ترمذی: ۱۵۳۷؛ نسائی: ۳۸۶۱، ۳۸۶۲

تشریح: تو اس پر اس منت کا پورا کرنا واجب ہے یا نہیں حدیث سے یہ نکلتا ہے کہ نذر کا پورا کرنا واجب نہیں کیونکہ حج سوار ہو کر کرنا پیدل کرنے سے افضل ہے یا آپ نے اس لئے سوار ہونے کا حکم دے دیا کہ اس کو پیدل چلنے کی طاقت نہ تھی۔

(۱۸۶۶) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن یوسف نے خبر دی کہ ابن جریج نے انہیں خبر دی، انہوں نے بیان کیا کہ مجھے سعید بن ابی ایوب نے خبر دی، انہیں یزید بن حبیب نے خبر دی، انہیں ابو الخیر نے خبر دی کہ عقبہ بن عامر رضی اللہ عنہ نے بیان کیا میری بہن نے منت مانی تھی کہ بیت اللہ تک وہ پیدل جائیں گی، پھر انہوں نے مجھ سے کہا کہ تم اس کے متعلق رسول اللہ ﷺ سے بھی پوچھ لو چنانچہ میں نے آپ سے پوچھا تو آپ نے فرمایا: ”وہ پیدل چلیں اور سوار بھی ہو جائیں۔“ یزید نے کہا:

۱۸۶۶- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: أَنَّ يَزِيدَ ابْنَ أَبِي حَبِيبٍ، أَخْبَرَهُ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ، إِلَى بَيْتِ اللَّهِ، وَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقَالَ:

((لَتَمُشْ وَلَتُرْكَبْ)). قَالَ: وَكَانَ أَبُو الْخَيْرِ
 لَا يُفَارِقُ عُقْبَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدَّثَنَا
 أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى
 ابْنِ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ
 أَبِي الْخَيْرِ، عَنْ عُقْبَةَ، فَذَكَرَ الْحَدِيثَ.
 [مسلم: ٤٢٤٢؛ ابوداود: ٣٢٩٩؛ نسائي: ٣٨٢٣]

الخیر ہمیشہ عقبہ رضی اللہ عنہ کے ساتھ رہتے تھے۔ ابو عبد اللہ امام بخاری رحمہ اللہ کہتے
 ہیں ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے، ان سے یحییٰ بن
 ایوب نے، ان سے یزید نے، ان سے ابو الخیر نے اور ان سے عقبہ رضی اللہ عنہ
 نے پھر یہی حدیث بیان کی۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ فَضَائِلِ الْمَدِينَةِ]

مدینہ کے فضائل کا بیان

باب: مدینہ کے حرم کا بیان

بَابُ حَرَمِ الْمَدِينَةِ

(۱۸۶۷) ہم سے ابو النعمان نے بیان کیا، ان سے ثابت بن یزید نے بیان کیا، ان سے ابو عبد الرحمن احوں عاصم نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مدینہ حرم ہے فلاں جگہ سے فلاں جگہ تک (یعنی جبل عیر سے ٹور تک) اس حد میں کوئی درخت نہ کاٹا جائے نہ کوئی بدعت کی جائے اور جس نے بھی یہاں کوئی بدعت نکالی اس پر اللہ تعالیٰ اور تمام ملائکہ اور انسانوں کی لعنت ہے۔“

۱۸۶۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمُ أَبُو عَبْدِ الرَّحْمَنِ الْأَخْوَلُ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لَا يُقْطَعُ شَجَرُهَا، وَلَا يُحْدَثُ فِيهَا حَدَثٌ، مَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ)). [طرفه في: ۷۳۰۶ | مسلم: ۳۳۲۳]

تشریح: حرم مدینہ کا بھی وہی حکم ہے جو مکہ کے حرم کا ہے صرف جزا لازم نہیں آتی۔ امام مالک اور امام شافعی اور احمد رحمہم اللہ اور اہل حدیث کا یہی مذہب ہے۔ شعبہ اور حماد کی روایت میں اتنا اور زیادہ ہے یا کسی بدعت کو جگہ دے دے۔ معاذ اللہ بدعت ایسی بری بلا ہے کہ آدمی بدعت کو جگہ دینے سے ملعون ہو جاتا ہے۔

(۱۸۶۸) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، ان سے ابو التیاح نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ (نبی کریم ﷺ جب مدینہ (ہجرت کر کے) تشریف لائے تو رسول اللہ ﷺ نے مسجد کی تعمیر کا حکم دیا، آپ نے فرمایا: ”اے ہونجار! تم (اپنی اس زمین کی) مجھ سے قیمت لے لو۔“ لیکن انہوں نے عرض کی کہ ہم اس کی قیمت صرف اللہ تعالیٰ سے مانگتے ہیں۔ پھر آنحضرت ﷺ نے مشرکین کی قبروں کے متعلق فرمایا اور وہ اکھاڑ دی گئیں، ویرانہ کے متعلق حکم دیا اور وہ برابر کر دیا گیا۔ کھجور کے درختوں کے متعلق حکم دیا اور وہ کاٹ دیئے گئے اور وہ درخت قبلہ کی طرف بچھا دیئے گئے۔

۱۸۶۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَقَالَ: ((يَا بَنِي النَّجَارِ ثَامِنُونِي)). قَالُوا: لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ، فَأَمَرَ بِقُبُورِ الْمُشْرِكِينَ، فَنُشِئَتْ، ثُمَّ بِالْخَرْبِ فَسُوَّتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ. [راجع: ۳۳۴]

تشریح: اس سے بعض حنفیہ نے دلیل لی ہے کہ اگر مدینہ حرم ہوتا تو وہاں کے درخت آپ کیوں کٹواتے؟ ان کا جواب یہ ہے کہ یہ فعل ضرورت سے واقع ہوا یعنی مسجد نبوی بنانے کے لئے نبی کریم ﷺ نے جو کیا حکم الہی کیا۔ آپ نے تو مکہ میں بھی قتل کیا۔ کیا حنفیہ بھی اس کو کسی اور کے لئے جائز کہیں گے۔ مسلم کی روایت میں نبی کریم ﷺ نے مدینہ کے گرد اگر دوبارہ میل تک حرم کی حد قرار دی۔

۱۸۶۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَجِي، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((حَرَّمَ مَا بَيْنَ لَا بَيْتِي الْمَدِينَةَ عَلَى لِسَانِي)). قَالَ: وَآتَى النَّبِيُّ ﷺ بَنِي حَارِثَةَ فَقَالَ: ((أَرَأَيْكُمْ يَا بَنِي حَارِثَةَ قَدْ خَرَجْتُمْ مِنَ الْحَرَمِ)). ثُمَّ انْفَتَحَ فَقَالَ: ((بَلْ أَنْتُمْ فِيهِ)). [طرفہ فی: ۱۸۷۳]

۱۸۶۹ (۱۸۶۹) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے عبید اللہ بن عمر نے، ان سے سعید مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مدینہ کے دونوں پتھر یلے کناروں میں جو زمین ہے وہ میری زبان پر حرم ٹھہرائی گئی۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ بنو حارثہ کے پاس آئے اور فرمایا: ”بنو حارثہ! میرا خیال ہے کہ تم لوگ حرم سے باہر ہو گئے ہو۔“ پھر آپ نے مڑ کر دیکھا اور فرمایا: ”نہیں بلکہ تم لوگ حرم کے اندر ہی ہو۔“

۱۸۷۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللَّهِ، وَهَذِهِ الصَّحِيفَةُ عَنِ النَّبِيِّ ﷺ: ((الْمَدِينَةُ حَرَمٌ، مَا بَيْنَ عَاثِرٍ إِلَى كَذَا، مَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ)). وَقَالَ: ((ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ تَوَلَّى قَوْمًا بَغِيرَ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ)). قَالَ أَبُو عَبْدِ اللَّهِ: عَدْلٌ فِدَاءٌ. [راجع: ۱۱۱] [مسلم: ۳۳۲۷، ۳۳۲۸، ۳۳۲۹، ۳۷۹۳، ابوداؤد: ۲۰۳۴]

۱۸۷۰ (۱۸۷۰) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے عبد الرحمن بن مہدی نے بیان کیا، ان سے سفیان ثوری نے، ان سے اعش نے، ان سے ابن کے والد یزید بن شریک نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ میرے پاس کتاب اللہ اور نبی کریم ﷺ کے اس صحیفہ کے سوا جو نبی کریم ﷺ کے حوالہ سے ہے اور کوئی چیز (شرعی احکام سے متعلق) لکھی ہوئی صورت میں نہیں ہے۔ اس صحیفہ میں یہ بھی لکھا ہوا ہے کہ نبی اکرم ﷺ نے فرمایا: ”مدینہ عائر پہاڑی سے لے کر فلاں مقام تک حرم ہے، جس نے اس حد میں کوئی بدعت نکالی یا کسی بدعت کو پناہ دی تو اس پر اللہ اور تمام ملائکہ اور انسانوں کی لعنت ہے نہ اس کی کوئی فرض عبادت مقبول ہے نہ نفل۔“ اور آپ نے فرمایا: ”تمام مسلمانوں میں سے کسی کا بھی عہد کافی ہے اس لیے اگر کسی مسلمان کی دی ہوئی امان میں (دوسرے مسلمان نے) بدعہ کی تو اس پر اللہ اور تمام ملائکہ اور انسانوں کی لعنت ہے۔ نہ اس کی کوئی فرض عبادت مقبول ہے نہ نفل اور جو کوئی اپنے مالک کو چھوڑ کر اس کی اجازت کے بغیر کسی دوسرے کو مالک بنائے، اس پر اللہ اور تمام ملائکہ اور انسانوں کی لعنت ہے۔ نہ اس کی فرض عبادت مقبول ہے نہ نفل۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ عدل سے مراد فدیہ ہے۔

ترمذی: ۲۱۱۲۷

تشریح: مدینہ منورہ یا مدینہ الرسول جسے طیبہ بھی کہتے ہیں، سطح سمندر سے تقریباً ۶۱۹ میٹر بلند اور وہ مشرق کی جانب ۳۹ درجہ ۵۵ دقیقہ کے طول پر اور شمال کو خط استوا سے ۲۴ درجہ اور ۱۵ دقیقہ کے عرض پر واقع ہے، موسم گرما میں اس کی حرارت ۲۸ درجہ تک پہنچ جاتی ہے اور سرما میں دن کو صفر کے اوپر دس درجہ تک اور رات کو صفر کے نیچے ۵ درجہ تک آتی ہے، سردی کے ایام میں صبح کے وقت اکثر پانی برتنوں میں جم جاتا ہے۔

یہ شہر مکہ المکرمہ سے جانب شمال دوسو ساٹھ میل کے فاصلے پر واقع ہے اور ملک عرب کے صوبہ حجاز میں بلحاظ آبادی دوسرے نمبر پر ہے۔ مکہ المکرمہ کے بعد دنیا کے اسلام کا سب سے پیارا بابرکت مقدس شہر ہے، جہاں اللہ کے آخری رسول سید الانبیاء، سداً لا تقیا احمد مجتبیٰ محمد مصطفیٰ ﷺ آرام فرما ہیں۔

وجہ تسمیہ: ہجرت سے پہلے یہ شہر یثرب کے نام سے موسوم تھا، قرآن مجید میں بھی یہ نام آیا ہے ﴿وَاِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا هِذَا يَثْرِبَ لَا مُقَامَ لَكُمْ﴾ (۳/۱۳۰) بقول زجاج یہ شہر یثرب بن قانیہ بن مہلائیل بن ارم بن عییل بن عوص بن ارم بن سام بن نوح کا آباد کیا ہوا ہے اس لئے یثرب کے نام سے موسوم ہوا۔ بعض مؤرخین کے بیان کے مطابق اس کو یثرب اس لئے کہتے ہیں کہ ایک شخص یثرب نامی عقیلی نے اس شہر کو بسایا تھا، آخر میں یہودیوں بنو نضیر و بنو قریظ و بنو قریظہ کے ہاتھ آ گیا۔

۳۰۰ء نواز کے دو قبائل اوس و خزرج نے اس کی سرحد میں سکونت اختیار کی اور ۶۹۲ء میں اس پر قابض ہو گئے۔ مدینہ سے شمال و مشرق میں اب بھی ایک بستی ہے جس کا نام یثرب ہے عجب نہیں کہ پہلی آبادی اسی جگہ ہو اور اوس و خزرج نے یہود سے جدار ہونا پسند کر کے یہاں رہائش اختیار کی ہو اور اس لئے اس حصہ کو بھی یثرب ہی سے پکارا گیا ہے۔ بعض لوگوں کا خیال ہے کہ لفظ یثرب مصری کلمہ اتر میں سے بگڑ کر بنا ہے اگر یہ صحیح ہو تو ثابت ہوتا ہے کہ عمالقہ نے مصر سے نکلنے کے بعد مدینہ کو بسایا۔ اس کی یہودیت کے اس قول سے بھی تائید ہوتی ہے کہ حضرت موسیٰ نے فلسطین کو جاتے ہوئے ایک جماعت کو بھیجا تا کہ وہ اس جانب کے حالات معلوم کرے۔ جب وہ لوگ اس طرف پہنچے اور ان کو حضرت موسیٰ کی وفات کی خبر ملی تو انہوں نے شہر اتر میں بنا کر اس میں اقامت اختیار کی اس قول کی بنا پر مدینہ کی آبادی سولہ سو سال قبل مسیح سے شروع ہوتی ہے۔

یثرب میں اسلام کیونکر پہنچا؟ مدینہ منورہ میں بسنے والے قبائل بیشتر یہودی المذہب تھے مگر کبر و حیثیت کی بنا پر ان میں باہم امن و نزاع تھے کہ گویا ایک دوسرے کے خون کے پیاسے تھے۔ اوس و خزرج کی خانہ جنگی کو ایک صدی کا زمانہ گزر چکا تھا کہ سید عالم ﷺ کی نبوت و تبلیغ کا چرچہ مکہ و نواح میں پھیلا، اسی دوران میں خاندان عبدالاشمل کے چند آدمی قریش کو اپنا حلیف بنانے کی غرض سے مکہ آئے اور اسلام کا چرچا سنا، نبی کریم ﷺ نے تنہائی میں ان کو اسلام کی پاک تعلیم سے آگاہ کیا اور قرآن پاک کی چند آیات سنائیں۔ ان میں ایسا بن معاذ پر اس تلقین کا بہت اثر ہوا اور مسلمان ہونے کا ارادہ کیا مگر امیر و فرائس بن رافع نے کہا کہ جلدی نہ کرو ابھی حالات کا مطالعہ کرو۔ چنانچہ یہ لوگ یونہی واپس ہو گئے۔

۱۰ نبوی میں قبیلہ خزرج کے چھ آدمی موسم حج میں مکہ آئے تو عقبہ یعنی اس پہاڑی گھاٹی میں جو منیٰ جانے والے بائیں ہاتھ پر چڑھائی کی سیڑھیوں سے ذرا ورے پڑتی ہے، شب کے وقت نبی کریم ﷺ ان سے ملے اور ان کو اسلام کی دعوت دی، چنانچہ یہ حضرات مشرف بہ اسلام ہو گئے اور اس کا نام عقبہ اولیٰ ہوا۔ ان کے ذریعہ سے مدینہ میں اسلام کا چرچا پھیلا۔

دوسرے سال بارہ سربر آوردہ اصحاب آئے اور اس عقیلی میں نبی کریم ﷺ سے تنہائی میں گفتگو کرنے کا وقت معین کر لیا، چنانچہ خوب کھل کر باتیں ہوئیں اور انہوں نے یہ اطمینان کر کے کہ بیچک آپ رسول ہیں اسلام قبول کر لیا۔ حضرت مصعب بن عمیر رضی اللہ عنہ کو مبلغ اسلام بنا کر ان کے ہمراہ کر دیا اور حضرت اسعد بن زرارہ رضی اللہ عنہ نے ان کو اپنے مکان میں ٹھہرایا۔ اب دار بنی ظفر میں اسلامی مشن کا دفتر قائم کر دیا گیا۔ جو حضرات اسلام لا چکے تھے وہ مذہبی تعلیم پاتے اور جو نئے آتے ان کو وعظ سنایا جاتا تھا۔ اس مخلصانہ چرچا کے بہترین نتائج نکلے اور رفتہ رفتہ یثرب کے نامور قبیلہ عبدالاشمل کا ہر مرد و زن حلقہ گوش اسلام ہو گیا۔ اب یثرب میں ایک کثیر جماعت اسلام کی نصرت اور پیغمبر اسلام کے پسینہ کی جگہ خون بہانے کے لئے تیار ہو گئی۔ کچھ دنوں بعد نبی کریم ﷺ بھی یثرب میں ہجرت فرما کر تشریف لے آئے۔ اس وقت سے یثرب کو مدینہ الرسول بننے کا شرف حاصل ہوا۔ مدینہ الرسول

کاچہ چہ مسلمانان عالم کے لئے باعث صدا احترام ہے۔ اس مقدس شہر میں وہ مبارک مسجد ہے جس میں بیٹھ کر سید الانبیاء ﷺ نے اسلام کی روشنی کو چار داگ عالم میں پھیلا یا اور اس مبارک شہر میں وہ مقدس جگہ ہے جہاں سرتاج الانبیاء ﷺ آرام فرما رہے ہیں اور آپ کے لاکھوں غلام جہاں کی مٹی کے اندر سونے ہوئے ہیں علاوہ ازیں چند تاریخی یادداشتیں مسافرین مدینہ کے لئے بطور ہدیہ پیش کی جاتی ہیں۔

ہجرت میں تشریف آوری کے وقت نبی کریم ﷺ مدینہ سے جنوبی سمت قبائلی قبیلہ بنی عمرو بن عوف کے مہمان ہوئے تھے۔ کلثوم بن ہدم کا گھر آپ کا قیام گاہ بنا اور سعد بن ضیمہ کا گھر آپ کی مردانہ نشست گاہ، یہ دونوں گھر نزول قدم نبوی کے سبب بڑی شان رکھتے ہیں۔ مسجد قبا کے جنوب میں بہ سمت قبیلہ ۴۰ فٹ فاصلے پر دو قبے یعنی شکل کے ہیں، ان میں ایک قبر جو مقام العمرہ کے نام سے مشہور ہے، یہی کلثوم بن ہدم کا مکان تھا اور اس سے ملا ہوا قبہ جو بیت فاطمہ کہلاتا ہے یہ سعد بن ضیمہ کا گھر تھا، مسجد قبا کے محن میں جو قبر مبرک ناثہ کہلاتا ہے یہاں نبی کریم ﷺ کی اذنی بیٹھی تھی جہاں اس وقت مسجد قبا ہے وہ حضرت کلثوم کا مرقد تھا کہ مجھریں خشک کرنے کے لئے وہاں پھیلاتے تھے، مدینہ منورہ میں آپ ﷺ حضرت ابویوب الانصاری رضی اللہ عنہ کے مکان پر اترے تھے، یہ مکان محلہ زقاق الجسہ میں مسجد کی صورت میں اب موجود ہے، جس میں محراب بھی ہے۔ اور قبہ بھی اس کی بیرونی دیوار پر ایک پتھر نصب ہے جس میں آب زر سے یہ لکھا ہوا ہے: ”ہذا بیت ابی ایوب الانصاری..... الخ۔“ ابویوب رضی اللہ عنہ کے مکان کی جنوبی سمت حضرت جعفر صادق کا مکان تھا جو اس وقت نائب دار الحرم کہلاتا ہے۔ مسجد کے مشرق میں حضرت عثمان رضی اللہ عنہ کے دو چھوٹے بڑے مکان تھے۔ بوقت شہادت آپ کی سکونت بڑے مکان میں تھی، اس مکان کی جالی کے اوپر ابھی تک مقتل عثمان بن عفان رضی اللہ عنہ لکھا ہوا ہے، پتھج کے راستہ سے شمالی جانب حضرت صدیق رضی اللہ عنہ کا مکان تھا جس میں آپ کی وفات ہوئی، زاویۃ السمان سے ملحق شمالی جانب ایک چھوٹا سا قبہ ہے وہ خالد بن ولید رضی اللہ عنہ شیر اسلام کا مکان تھا، رباط خالد کے پیچھے عرب بن عاص رضی اللہ عنہ فاتح مصر کا مکان تھا، مسجد کے غربی جانب حضرت ابومکر رضی اللہ عنہ کا دوسرا مکان تھا یہ اب باب السلام کے شمال میں ایک کھڑکی کی شکل میں ہے اس پر یہ حدیث لکھی ہوئی ہے: ”لا یبقین فی المسجد خو خہ احد الا خو خہ ابی بکر۔“

حرم مدینہ شریف کا بیان: اندازاً آہارہ میل تک مدینہ منورہ کی حد حرم ہے، جس کے اندر شکار کرنا، درخت اکھاڑنا، گھاس اکھاڑنا ہی حرام ہے۔ ہاں جانوروں کے لئے گھاس یا پتے وغیرہ توڑنے جائز ہیں۔ حدیث شریف میں آیا ہے: ”عن ابی ہریرۃ ان النبی ﷺ قال اللهم ان ابراہیم خلیلک ونبیک وانک حرمت مکة علی لسان ابراہیم اللهم وانا عبدک ونبیک وانی احرم ما بین لا تبہا..... الخ۔“ (ابن ماجہ) ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ نبی کریم ﷺ نے فرمایا کہ اے اللہ! حضرت ابراہیم تیرے خلیل اور پیغمبر تھے جن کی زبان پر تو نے کہہ کر کوہ الحرم قرار دیا۔ اے اللہ! تیرے بندہ اور پیغمبر ہوں اور مدینہ کو اس کے دونوں پتھر لے کر کناروں کے درمیان تک حرم قرار دیتا ہوں۔ نبی کریم ﷺ نے مدینہ شریف کے بارے میں یہ دعا فرمائی: ”اللهم حبب الینا المَدینة کحببنا مکة او اشد۔“ یعنی اے اللہ! مدینے کو ہمیں مکہ کی طرح بلکہ اس سے بھی زیادہ محبوب بنادے۔ (بخاری) ایک روایت میں مدینہ کی حدود حرم غیر سے ٹوٹ کر بیان کی گئی ہیں۔ یہ اطراف مدینہ کے پہاڑوں کے نام ہیں۔ مدینے شریف کے فضائل میں بہت سی احادیث آئی ہیں چند حدیثیں یہاں درج کی جاتی ہیں: ”قال رسول اللہ ﷺ من استطاع ان یموت بالمَدینة فلیمت بها فانی اشفع لمن یموت بها۔“ (رواہ احمد والترمذی) نبی کریم ﷺ فرماتے ہیں کہ جو شخص مدینہ شریف میں رہے اور مدینے ہی میں اس کو موت آئے میں اس کی سفارش کروں گا۔ بیہقی نے شعب الایمان میں ایک شخص آل خطاب سے روایت کی ہے کہ نبی کریم ﷺ نے فرمایا جو شخص خالص پاک نیت کے ساتھ میری زیارت کے لئے آیا، قیامت کے دن وہ میرے پڑوس میں ہوگا اور جو مدینہ شریف میں رہ کر مرے شکر کے ساتھ زندگی گزارا ہاں میں اس کے لئے قیامت کے دن گواہ اور سفارشی ہوں گا اور جو حرمین شریفین میں موت پائے گا وہ قیامت کے دن امن پانے والوں میں ہوگا۔ نبی کریم ﷺ جب سفر سے واپس مدینہ شریف لوٹے تو مکانات مدینہ کی دیواروں کو دیکھ کر گریں ہو جاتے اور سواری کو تیز کر دیتے۔ (بخاری) یہ بھی آیا ہے کہ مدینہ شریف کے دروازوں پر فرشتے پہرہ دیتے ہیں۔ اس پاک شہر میں طاعون اور جال داخل نہیں ہو سکتے۔

حرم نبوی کا بیان: حرم نبوی سے مراد نبی کریم ﷺ کی پاک و مبارک مسجد اور اس کا ماحول ہے، یہ سر تا پا نور عمارت شہر مدینہ منورہ کے درمیان میں کسی قدر

مشرق کو جھکی ہوئی ہے یہاں کی فضائلیف منظر جمیل اور ہیئت مستطیل ہے، قدیم مسجد کی کل عمارت سرخ پتھر کی ہے اس کا طول شمال سے جنوب تک اوسٹا ۱۱۶-۱/۲ میٹر ہے (فرانسیسی پیمانہ ہے جو ۱۲۰ انچ کے برابر ہوتا ہے۔) اس لحاظ سے قدیم حرم شریف کا طول ایک سو انتیس گز سے کچھ زیادہ ہے۔ اس کا عرض مشرق سے مغرب تک قبلہ کی طرف ۸۶ میٹر اور ۳۵ سینٹی میٹر یعنی ۹۶ گز ہے، باب شامی کی طرف سے عرض ۶۶ میٹر سو ۳۱ گز رہ جاتا ہے۔ بناوٹ کے لحاظ سے حرم نبوی دو حصوں میں منقسم ہو سکتا ہے مسجد اور صحن۔ حدود مسجد کی ابتداء اس جگہ سے ہوتی ہے جہاں کھڑے ہو کر حضرت عثمان رضی اللہ عنہ نماز پڑھایا کرتے تھے یعنی قبلہ رخ دروازے سے صحن ایک طرف اور باب رحمت اور باب النساء کے درمیان مسجد ہی مسجد ہے۔ یہ سارا حصہ گنبدوں سے ڈھکا ہوا ہے جو محرابوں پر قائم ہیں ان محرابوں کو ایک قسم کے سخت پتھر کے ستونوں پر کھڑا کیا گیا ہے ان پر سنگ مرمر کی تہ چڑھی ہوئی ہے اور اوپر سونے کے پانی سے چٹکی کاری کر دی گئی ہے، دوسرا صحن ہے جس کا نام حصہ ہے اس کی شکل شامی دروازہ سے مستطیل ہے اس کے گرد تین طرف تین دالان احاطہ کئے ہوئے ہیں برآمدوں میں ستون ہیں جن کے اوپر محراب اور محرابوں کے اوپر گنبد سر بلند اور بادلوں سے سرگوشیاں کرتے ہوئے نظر آتے ہیں، حرم شریف کے کل ستونوں کی تعداد جو دیواروں کے ساتھ ملحق ہیں تین سو ستائیس تک پہنچ جاتی ہے، ان میں سے ۲۲ حجرہ شریف کے اندر ہیں شامی دروازے کی ڈیوڑھی میں مدرسہ مجیدیہ واقع ہے اسی وجہ سے حرم شریف میں داخل ہونے کے راستہ کے اندرونی حصے یعنی ڈیوڑھی کا نام باب التوسل رکھا گیا ہے، جہت مغرب کی طرف خواجہ سراؤں کے بیٹھنے کی جگہ ہے جو بردہ فروشی کے زمانہ میں خسی شدہ غلاموں کی شکل میں حرم نبوی کی خدمت کے لئے نذر کر دیئے جاتے تھے۔ اب یہ ظالمانہ طریقہ موقوف ہو چکا ہے پچھلی طرف شرقی برآمدے کی لمبائی ساتھ ساتھ شیشم کی لکڑی کا ایک جالی دار شید ہے جو عورتوں کے لئے مخصوص ہے، حرم شریف کے اندر عورتیں یہیں بیٹھتی ہیں اور یہیں نماز ادا کرتی ہیں۔ اسے قفس النساء کہا جاتا ہے۔ اس برآمدے کے جنوب میں ایک چبوترہ ہے جو پلیٹ فارم کی شکل میں ساڑھے تیرہ گز لمبا اور نو گز چوڑا ہے اور زمین سے قریباً سولہ انچ بلند ہے، یہاں نبی کریم ﷺ کے زمانہ مبارک میں اصحاب صفہ رضی اللہ عنہم بیٹھا کرتے تھے، یہ نادار طلبائے اسلام کی جماعت تھی جنہیں کھانا کپڑا اور دیگر ضروریات دارالعلوم محمدیہ سے پہنچایا جاتی تھیں۔ اس چبوترے کے جنوب میں ایک اور چبوترہ ہے جو اس سے چھوٹا ہے یہ چبوترہ مقصورہ شریف سے متصل شمال کی جانب ہے اس جگہ نبی کریم ﷺ نماز تہجد ادا فرمایا کرتے تھے، روضہ شریف مقصورہ شریف کے مغرب میں ہے، رسول اللہ ﷺ کے منبر شریف اور روضہ شریف کے درمیان یہی وہ جگہ ہے جس کو آپ ﷺ نے جنت کی کیاریوں میں سے ایک کیاری بتلایا ہے اور یہ بھی فرمایا ہے کہ یہ ٹکڑا سارا جنت میں رکھا جائے گا۔

اس مبارک زمین کا طول اندازاً پونے ستائیس گز اور عرض اندازاً پونے سترہ گز ہے، روضہ شریف کے ساتھ بیتل کا جھگہ ہے جس سے متصل وہ اضافے ہیں جو اس حرم شریف میں حضرت عمر، حضرت عثمان رضی اللہ عنہما کے ایام میں کئے گئے تھے، یہ دونوں اضافے جنوب کی طرف ہیں، بیتل کے جھگہ کی اونچائی ایک گز دو گزہ ہے۔ روضہ شریف اپنے شرف مرتبت کے لحاظ سے ہر وقت فدا یان رسول اللہ ﷺ سے بھر رہا ہوتا ہے۔ روضہ شریف کے مغربی جانب وہ جگہ ہے جہاں نبی کریم ﷺ نماز پڑھایا کرتے تھے جو اپنی کمال بہجت اور جمال صنعت کے لحاظ سے اللہ کی نشانیوں میں سے ایک نشانی ہے اور یہ قبلہ کی طرف مقصورہ شریف کی سیدہ میں ہے، نبی کریم ﷺ نے اس کی بنیاد ہجرت مبارک کے دوسرے سال شعبان کی چند رہوں تاریخ بروز منگل کو رکھی تھی، یہ اس دن کا واقعہ ہے جب اللہ عزوجل نے نبی کریم ﷺ کو کعبہ شریف کی طرف منہ کر کے نماز پڑھنے کا حکم دیا تھا قبلہ کے مغرب کی طرف منبر شریف ہے جو سنگ مرمر کا بنا ہوا ہے اور اس پر سونے کے پانی سے نہایت اعلیٰ درجے کے نقش و نگار کئے گئے ہیں۔ یہ بے حد خوبصورت اور صنعت کا بہترین نمونہ ہے، اسے ترکی سلطان مراد ثالث مرحوم نے ۹۹۸ھ میں حرم کے لئے بطور ہدیہ پیش کیا تھا یہی وہ جگہ ہے جہاں رسول اللہ ﷺ کا منبر رکھا تھا حرم شریف کے فرش مبارک پر انواع و اقسام کے بیش قیمت سجاوے پیچھے ہوئے ہیں، قالین بھی کثیر تعداد میں موجود ہیں بالخصوص روضہ شریف میں تو بیش قیمت اشیاء کی کثرت ہے۔ حرم شریف کے پانچ دروازے ہیں۔ صدر دروازے باب الاسلام اور باب الرحمتہ دونوں مغرب کی طرف ہیں۔ باب مجیدی شمال کی جانب، باب النساء اور باب جبرائیل دونوں مشرق کی طرف ہیں عشاء کے بعد ان دروازوں کو بند کر کے قفل لگا دیا جاتا ہے۔ پھر تہجد کی اذان کے وقت کھول دیا جاتا ہے عمر فاروق رضی اللہ عنہ کے زمانہ سے یہ چلا آ رہا ہے۔

موجودہ حکومت سعودیہ عربیہ نے حرم مسجد نبوی کی توسیع اس قدر کی ہے کہ بیک وقت ہزاروں نمازی نماز ادا کرتے ہیں اور تیسرے جدید پر کروڑ ہا روپیہ بڑی فراخ دلی کے ساتھ خرچ کر کے نہ صرف مسجد نبوی بلکہ اطراف کے جملہ علاقے کو وسیع تر بنا کر صفائی ستھرائی کا ایسا بادر نمونہ پیش کیا ہے کہ دیکھ کر دل سے دعائیں نکلتی ہیں اللہ پاک اس حکومت کو دشمنوں کی نظر بد سے بچائے اور خدمتِ حرمین شریفین کے لئے ہمیشہ قائم رکھے، آمین۔

گنبد خضر کے حالات: نبی کریم ﷺ نے ۱۲ ربیع الاول ۱۱ھ یوم دوشنبہ کو حجرہ عائشہ رضی اللہ عنہا میں انتقال فرمایا، اس جگہ محدث شریف میں آپ کے جسم اطہر کو لٹایا گیا ہے، آپ کا سر مبارک بجانب مغرب اور روئے مبارک بجانب جنوب ہے، زمین کا یہ ٹکڑا بھی اپنی سعادت ابدی پر جتنا ناز کرے بجا ہے۔ ۲۲ جمادی الاول ۱۳ھ کو سیدنا ابو بکر صدیق رضی اللہ عنہ کی وفات ہوئی۔ آپ نبی کریم ﷺ کی پشت کی جانب دفن کئے گئے۔ ان کا سر نبی کریم ﷺ کے شانہ مبارک کے مقابل یعنی قریب ایک فٹ نیچے سر کا ہوا رہا، پھر ۲۷ ذی الحجہ ۲۳ھ کو بدھ کے روز سیدنا عمر فاروق رضی اللہ عنہ کی وفات ہوئی۔ آپ با اجازت صدیقہ رضی اللہ عنہا یہاں دفن ہوئے، آپ کا سر حضرت صدیق رضی اللہ عنہ کے شانہ کے مقابل یعنی ذرا نیچے سر کا ہوا رہا۔

عہد فاروقی میں حجرہ شریفہ کی دیواریں سابق بنیادوں پر دوبارہ کچی اینٹوں سے بنوادی گئی تھیں۔ علامہ سمودی نے پینائش بھی کی ہے، جنوبی دیوار اندر سے ۲/۳ اہاتھ، شمالی ۱۳/۵ اہاتھ، مشرقی و غربی ہر دو دیواریں ۸/۵ اہاتھ، چوڑائی ۱۵ اہاتھ تھی۔ پھر امیر مدینہ عمر بن عبدالعزیز رضی اللہ عنہ نے حجرہ شریف کو بحالہ قائم رکھا اور اس کے گرد بہت عمیق بنیادیں کھود کر پتھر کی ایک محس دیوار قائم کر دی، حجرہ شریفہ کی چھت لکڑی کی بنادی اور اوپر تلے تختوں کو کیلوں سے جڑ دیا، اس کے اوپر موم جامہ بچھا دیا تاکہ بارش کا پانی اندر نہ جائے نہ چھت پر اثر کرے، بعد میں سلاطین اسلام نے اس کی حفاظت و مرمت کے لئے بہت کچھ تجدید و اصلاح کی۔ ۵۵ھ میں سلطان نور الدین زنگی شہید رضی اللہ عنہ نے جب کہ وہ عیسائیوں کے ساتھ صلیبی جنگ عظیم میں مشغول تھا خواب دیکھا کہ نبی کریم ﷺ دو گرہ پر چشم آدمیوں کی طرف اشارہ فرما رہے ہیں: "انجندنی وانقذنی من ہذین" چونکہ کس سلطان کی آنکھ کھل گئی اور نورائیز و سائنڈ نیاں منگا کر چند ہمراہی ساتھ لئے۔ ندن دیکھا نہ رات۔ رواں دواں سولہ دن میں مصر سے مدینہ پہنچا اور جتنے بھی بیرونی باشندے مدینہ میں مقیم تھے سب کی یہ میدان اب بھی دار الضیافہ کے نام سے مشہور ہے، سلطان نے ان پر ایک گہری نگاہ ڈالی مگر وہ دھنسنظر نہ آئے جو خواب میں دکھائے گئے تھے، پوچھا کیا اور کوئی بھی باقی ہے؟ معلوم ہوا کہ دو مغربی درویش گوشہ نشین باقی رہ گئے ہیں۔ چنانچہ وہ بلوائے گئے ان کو دیکھتے ہی سلطان نے پہچان لیا کہ انہیں کی طرف نبی کریم ﷺ نے اشارہ فرمایا تھا۔ ان کو لئے ہوئے سلطان ان کی قیام گاہ پر آیا دیکھا کہ ادھر ادھر چند کتا ہیں بڑی ہوئی ہیں زمین پر ایک معمولی ٹاٹ پڑا اور اس پر مصلیٰ بچھا ہوا ہے اور چند برتن رکھے ہیں جن میں کچھ اناج ہے۔ بادشاہ خاموش سوچ رہا تھا کہ خواب کا کیا مقصد ہے، حیران تھا کچھ سمجھ نہ سکا دفعتاً اس کے قلب میں القا ہوا اور اس نے بچھا ہوا ٹاٹ اور مصلیٰ اٹھالیا۔ دیکھا تو اس کے نیچے گڑھا ہے جس پر پتھر رکھا ہوا ہے پتھر اٹھایا تو دیکھا کہ گھونس کی طرح سرنگ کھودی گئی ہے اور وہ سرنگ اندر ہی اندر جسم انور کے قریب پہنچ گئی ہے۔

یہ دیکھ کر سلطان رضی اللہ عنہ سے لرزے لگا اور سختی سے تفتیش حال کرنے لگا، آخر دونوں نے اقرار کیا کہ وہ نصرانی ہیں جو اسلامی وضع میں یہاں آئے ہیں اور ان کے عیسائی بادشاہ نے جدمحمدی ﷺ نکال لانے کے لئے ان کو بھیجا ہے۔ ان حالات کو سن کر بادشاہ رضی اللہ عنہ کی عجیب کیفیت ہوئی وہ تھر تھر کانپنے اور رونے لگا۔ آخر ان دونوں کو اپنے سامنے تل کر ادا یا اور محس دیوار کے گرد گردا گرد اتنی گہری خندق کھدوائی کہ پانی نکل آیا پھر لاکھوں من سیسہ پکھلوا کر اس میں ڈلوا یا اور سطح زمین تک سیسہ کی ایک زمین دوز زخموں دیوار قائم کر دی کہ رخ جدمطہر تک کوئی دشمن رسائی نہ پاسکے۔

سلطان محمود بن عبدالحمید عثمانی رضی اللہ عنہ کے زمانہ میں قبہ شریف میں کچھ شکاف آ گیا تھا چنانچہ ۱۲۳۳ھ میں سلطان نے اس کی تجدید کرائی اور پرکا حصہ اتار کر از سر نو تعمیر کیا گیا اور اس پر گہرا سبز روغن پھیرا گیا جس کی وجہ سے اس کا نام قبہ خضر ہوا اس کے بعد دھوپ اور بارش سے جب اس کا رنگ ہلکا ہوا تو یہی سبز رنگ کا روغن چڑھا کر اس کو چٹنہ اور روشن کیا جاتا رہا۔ دیوار محس کے گرد گردا گرد اربوں میں جالیاں لگی ہوئی ہیں، یہ جالیاں ۸۸۸ھ میں سلطان قاطبانی رضی اللہ عنہ کی طرف سے محل مصری کے ساتھ ستر اونٹوں پر لد کر آئیں، جالی کے ساتھ دنیا کا وہ بے مثل مصحف بھی مستقل ایک اونٹ پر محمول ہو کر آیا تھا جو شاہین نوری خوشنویس نے لکھا تھا، جالید ارمقصورہ اور دائرہ محس کے درمیان ہر چار طرف سات اور دس فٹ کے درمیان برآمدہ چھٹا ہوا

ہے جس پر سنگ مرمر کا فرش ہے۔

مواہر شریف میں بیتل کی جالی لگی ہوئی ہے، باقی تین طرف تانبہ اور اس پر گہرا پختہ سبز روغن چڑھا ہوا ہے اس کا نام شباک ہے، یہ شکل مستطیل ہے اور اس کا جنوبی و شمالی ہر ضلع ساڑھے سترہ گز اور شرقی و غربی ضلع ساڑھے سولہ گز ہے، یہ شباک مع اپنے اندرون کے مقصورہ کہلاتا ہے۔ اللہم صلی علی محمد وعلی آل محمد۔ موجودہ حکومت سعودیہ عربیہ نے ان تمام حصوں کے استحکام میں جس قدر کوششیں کی ہیں بلکہ سارے شہر مدینہ کی ترقی اور آبادی کے لیے جو مساعی کام میں لائی جارہی ہیں ان کی تفصیلات کے لیے یہاں موقع نہیں ہے۔ حق یہ ہے کہ اس حکومت نے خدمت حرمین شریفین کا حق ادا کر دیا ہے مدینہ منورہ سے متصل ہی ایک بڑا زبردست دارالعلوم جامعہ اسلامیہ مدینہ المنورہ کے نام قائم کیا ہے، جس میں تمام دنیا کے اسلام کے سیکڑوں نوجوان حکومت سعودیہ کے خرچ پر تحصیل علوم کے اندر مشغول ہیں۔ اللہ پاک اس حکومت کی ہمیشہ مدد فرمائے اور اسے زیادہ سے زیادہ مستحکم کرے۔ موجودہ شاہ فیصل کی عمر دراز کرے جو حرمین شریفین کی خدمت کے لئے جملہ وسائل ممکنہ وقف کئے ہوئے ہیں۔ اللہم ایدہ بنصرہ العزیز۔ آمین

بَابُ فَضْلِ الْمَدِينَةِ وَأَنَّهَا تَنْفِي النَّاسَ

باب: مدینہ کی فضیلت اور بے شک مدینہ (برے)

آدمیوں کو نکال کر باہر کر دیتا ہے

۱۸۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ أَبَا الْحُبَابِ، سَعِيدَ بْنَ يَسَارٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَمْرٌ بِقَرْيَةٍ تَأْكُلُ الْقَرْيَ يَقُولُونَ يَنْزُبُ. وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ)). [مسلم: ۳۳۵۳]

(۱۸۷۱) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہمیں امام مالک رحمہ اللہ نے خبر دی، انہیں یحییٰ بن سعید نے، انہوں نے بیان کیا کہ میں نے ابو الحباب سعید بن یسار سے سنا، انہوں نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ آنحضرت ﷺ نے فرمایا: ”مجھے ایک ایسے شہر (میں ہجرت) کا حکم ہوا ہے جو دوسرے شہروں کو کھالے گا۔ (یعنی سب کا سردار بنے گا) منافقین اسے یثرب کہتے ہیں لیکن اس کا نام مدینہ ہے وہ (برے) لوگوں کو اس طرح باہر کر دیتا ہے جس طرح بھٹی لوہے کے زنگ کو نکال دیتی ہے۔“

تشریح: امام مالک بن انس رحمہ اللہ ائمہ اربعہ میں سے ایک مشہور ترین امام ہیں، جو انس بن مالک بن ابی عامر کے بیٹے اور اصحیٰ ہیں ان کی کنیت ابو عبداللہ ہے۔ ۹۵ھ میں پیدا ہوئے اور مدینہ طیبہ میں پندرہ سال ۸۴ھ میں وفات پائی، آپ نہ صرف حجاز کے امام تھے بلکہ حدیث وفقہ میں تمام مسلمانوں کے مقتدا تھے آپ کے فخر کے لئے اسی قدر کافی ہے کہ امام شافعی رحمہ اللہ آپ کے شاگردوں میں سے ہیں، آپ نے زہری، یحییٰ بن سعید، نافع، محمد بن منکدر، ہشام بن عروہ، یزید بن اسلم، ربیعہ بن ابوعبدالرحمن اور ان کے علاوہ بہت سے حضرات سے علم حدیث حاصل کیا اور آپ سے اس قدر مخلوق نے روایت کی جن کا شمار نہیں ہو سکتا۔ آپ کے شاگرد دپورے ملک کے امام بنے جن میں امام شافعی، محمد بن ابراہیم بن دینار، ابو ہاشم عبدالعزیز بن ابی حازم شامل ہیں جو اپنے علم و عمل کے لحاظ سے آپ کے شاگردوں میں بے نظیر مانے گئے ہیں علاوہ ازیں معین بن عسلی، یحییٰ بن یحییٰ، عبداللہ بن مسلمہ، ثعلبی، عبداللہ بن وہب جیسے لوگوں کا شمار نہیں یہی امام بخاری، مسلم، ابوداؤد و ترمذی، احمد بن حنبل اور یحییٰ بن معین محدثین کرام کے اساتذہ ہیں۔ جب حدیث کا درس دیتے تو وضو فرما کر مسند پر تشریف لاتے واڑھی میں کنگھا کرتے، خوشبو استعمال فرماتے اور نہایت باوقار اور پرہیزگار ہو کر بیٹھتے اور فرمایا کرتے کہ میں یہ اہتمام حدیث نبوی کی عظمت کرنے کے لئے کرتا ہوں۔ ابو عبداللہ امام شافعی رحمہ اللہ فرماتے ہیں کہ میں نے خواب میں دیکھا

نبی کریم ﷺ مسجد میں تشریف فرما ہیں، لوگ ارد گرد ہیں اور امام مالک نبی کریم ﷺ کے سامنے مودبانہ کھڑے ہوئے ہیں۔ نبی کریم ﷺ کے سامنے مشک کا ڈھیر رکھا ہوا ہے اور آپ ﷺ بھر بھر کروہ مشک عطر امام مالک ﷺ کو دے رہے ہیں۔ اور امام مالک ﷺ اسے لوگوں پر چھڑک رہے ہیں۔ مطرف نے کہا کہ میں نے اس کی تعبیر علم حدیث کی خدمت اور اتباع سنت سمجھی، امام شافعی ﷺ فرماتے ہیں کہ ایک دفعہ میں نے حضرت امام مالک ﷺ کے مکان کے دروازے پر کچھ خراسان کے گھوڑوں کی جماعت اور کچھ مصر کے خجروں کے غول دیکھے جن سے بہتر میں نے کبھی نہیں دیکھے تھے۔ میں نے امام سے عرض کیا کہ یہ کیسے اچھے ہیں، آپ نے فرمایا کہ اے ابوعبداللہ! یہ تمام میری جانب سے آپ کے لئے تحفہ ہیں، قبول فرمائیے۔ میں نے گزارش کی اپنی سواری کے لئے کوئی جانور رکھ لیجئے جواب دیا کہ مجھے اللہ سے شرم آتی ہے کہ جس زمین کو رسول اللہ ﷺ کی آرام گاہ بننے کا شرف حاصل ہے اسے کسی جانور کے کھروں سے روند کر گزروں۔ آپ کے مناقب کے لئے دفاتر بھی ناکافی ہیں۔ رحمہ اللہ واسعۃً (آمین)

بَابُ: الْمَدِينَةُ طَابَةُ

باب: مدینہ کا ایک نام طابہ بھی ہے

۱۸۷۲۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ فَقَالَ: ((هَذِهِ طَابَةُ)).

(۱۸۷۲) ہم سے خالد بن مخلد نے بیان کیا، کہا کہ ہم سے سلیمان بن بلال نے بیان کیا، کہا کہ مجھ سے عمرو بن یحییٰ نے بیان کیا ان سے عباس بن سہل بن سعد نے اور ان سے ابو حمید ساعدی رضی اللہ عنہ نے یہ بیان کیا کہ ہم غزوہ تبوک سے نبی کریم ﷺ کے ساتھ واپس ہوتے ہوئے جب مدینہ کے قریب پہنچے تو آپ ﷺ نے فرمایا: ”یہ طابہ آگیا۔“

[راجع: ۱۴۸۱] [مسلم: ۳۳۷۱؛ ابوداؤد: ۳۰۷۹]

تشریح: طاب اور طیب دونوں مدینہ امورہ کے نام ہیں جو لفظ طیب سے مشتق ہیں جس کے معنی پاکیزگی کے ہیں یعنی یہ شہر ہر لحاظ سے پاکیزہ ہے۔ یہ اسلام کا مرکز ہے، یہاں پیغمبر اسلام ہادی اعظم ﷺ آرام فرما رہے ہیں۔ حکومت سعودیہ عربیہ ایدھا اللہ تعالیٰ نے اس شہر کی صفائی ستھرائی پاکیزگی آباد کاری میں وہ خدمات انجام دی ہیں جو رفتی دنیا تک یادگار عالم رہیں گی۔

بَابُ لَا بَتِي الْمَدِينَةِ

باب: مدینہ کے دونوں پتھر یلے میدان

۱۸۷۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الطَّبَاءَ بِالْمَدِينَةِ تَرْتَعُ مَا دَعَرْتُهَا، قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا يَنْ لَابَتِيهَا حَرَامٌ)).

(۱۸۷۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں سعید بن مسیب نے کہ ابو ہریرہ رضی اللہ عنہ فرمایا کرتے تھے اگر میں مدینہ میں ہرن چرتے ہوئے دیکھوں تو انہیں کبھی نہ چھڑوں کیونکہ رسول اللہ ﷺ نے فرمایا تھا کہ ”مدینہ کی زمین دونوں پتھر یلے میدانوں کے بیچ میں حرم ہے۔“

[راجع: ۱۸۶۹] [مسلم: ۳۳۳۲؛ ترمذی: ۳۹۲۱]

تشریح: وہاں شکار جائز نہیں۔ اس حدیث سے بھی صاف ظاہر ہوا کہ مدینہ حرم ہے۔ تعجب ہے ان حضرات پر جو مدینہ کے حرم ہونے کا انکار کرتے ہیں جب کہ حرم مدینہ کے متعلق صراحت کے ساتھ کئی ہی احادیث نبویہ موجود ہیں۔

باب: جو شخص مدینہ سے نفرت کرے

(۱۸۷۴) ہم سے ابوالیمان نے بیان کیا، کہا ہمیں شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا کہ مجھے سعید بن مسیب نے خبر دی، ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”تم لوگ مدینہ کو بہتر حالت میں چھوڑ جاؤ گے پھر وہ ایسا جائز ہو جائے گا کہ پھر وہاں وحشی جانور، درند اور پرند بسنے لگیں گے اور آخر میں مزینہ کے دو چرواہے مدینہ آئیں گے تاکہ اپنی بکریوں کو ہانک لے جائیں لیکن وہاں انہیں صرف وحشی جانور نظر آئیں گے آخر شیعہ الوداع تک جب پہنچیں گے تو اپنے منہ کے بل گر پڑیں گے۔“

بَابُ مَنْ رَغِبَ عَنِ الْمَدِينَةِ

۱۸۷۴- حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((تَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرٍ مَا كَانَتْ، لَا يَغْشَاهَا إِلَّا الْعَوَافِي يُرِيدُ عَوَافِي السَّبَاعِ وَالطَّيْرِ. وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مَزِينَةَ، يُرِيدَانِ الْمَدِينَةَ يَنْعَقَانِ بَعْنِهِمَا، فَيَجِدَانِهَا وَحُوشًا، حَتَّى إِذَا بَلَغَا نَبِيَّةَ الْوَدَاعِ خَرَا عَلَى وَجْهِهِمَا)). [مسلم: ۳۳۶۷]

تشریح: یہ پیش گوئی قرب قیامت سے متعلق ہے۔ ہر کمالے رازوالے اصول قدرت ہے۔ تو قرب قیامت ایسا ہونا بھی بعید نہیں ہے اور فرمان نبوی ﷺ اپنی جگہ بالکل حق ہے۔

(۱۸۷۵) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہمیں امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد عروہ بن زبیر نے خبر دی، انہیں عبداللہ بن زبیر رضی اللہ عنہما نے اور ان سے سفیان بن ابی زہیر رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا: ”یمن فتح ہوگا تو کچھ لوگ اپنی سواریوں کو دوڑاتے ہوئے لائیں گے اور اپنے گھر والوں کو اور ان کو جو ان کی بات مان جائیں گے سوار کر کے مدینہ سے (واپس یمن کو) لے جائیں گے کاش! انہیں معلوم ہوتا کہ مدینہ ہی ان کے لیے بہتر تھا اور شام فتح ہوگا کچھ لوگ اپنی سواریوں کو شہر دوڑاتے ہوئے لائیں گے اور اپنے گھر والوں کو اور جو ان کی بات مانیں گے انہیں اپنے ساتھ (واپس شام) لے جائیں گے کاش! انہیں معلوم ہوتا کہ مدینہ ہی ان کے لیے بہتر تھا اور عراق فتح ہوگا تو کچھ لوگ اپنی سواریوں کو تیز دوڑاتے ہوئے لائیں گے اور اپنے گھر والوں کو اور جو ان کی بات مانیں گے اپنے ساتھ (عراق واپس) لے جائیں گے کاش! انہیں معلوم ہوتا کہ مدینہ ہی ان کے لیے بہتر تھا۔“

۱۸۷۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((تُفْتَحُ الْيَمَنُ فَيَأْتِي قَوْمٌ يُسُونُ، فَيَحْتَمِلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الشَّامُ، فَيَأْتِي قَوْمٌ يُسُونُ فَيَحْتَمِلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَتُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يُسُونُ فَيَحْتَمِلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ. وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ)). [مسلم: ۳۳۶۴]

تشریح: نبی کریم ﷺ کی بشارت بالکل صحیح ثابت ہوئی، مدینہ ایک مدت تک ایران، عرب، مصر اور شام توران کا پایہ تخت رہا اور خلفائے راشدین

نے مدینہ میں رہ کر دور دور اطراف عالم میں حکومت کی، پھر بنو امیہ نے اپنا پایہ تخت شام کو قرار دیا اور عباسیہ کے وقت میں بغداد اسلام کی راجدھانی قرار پایا۔ آخری خلیفہ معتمد باللہ ہوا اور اس کے زوال سے اسلامی خلافت مٹ گئی مسلمان گروہ گروہ تقسیم ہو کر ہر جگہ مغلوب ہو گئے، اب تک یہی حال ہے کہ عربوں کی ایک بڑی تعداد ہے، ان کی حکومتیں ہیں، باہمی اتحاد نہ ہونے کا نتیجہ ہے کہ قبلہ اول مسجد اقصیٰ پر یہود قابض ہیں۔

”انا للہ وانا الیہ راجعون۔ اللھم انصر الاسلام والمسلمین واخذل الکفرة والفجرة والیہود والملحدین۔“ (آمین)

بَابُ: الْإِيْمَانُ يَارِزُ إِلَى الْمَدِينَةِ

باب: اس بارے میں کہ ایمان مدینہ کی طرف

سمٹ آئے گا

۱۸۷۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الْإِيْمَانَ يَارِزُ إِلَى الْمَدِينَةِ كَمَا تَارِزُ الْحَيَّةُ إِلَى جُحْرِهَا)). [مسلم: ۳۷۴]

(۱۸۷۶) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے بیان کیا، انہوں نے کہا کہ مجھ سے عبید اللہ عمری نے بیان کیا، انہوں نے کہا کہ ہم سے خبیب بن عبد الرحمن نے، ان سے حفص بن عاصم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”(قیامت کے قریب) ایمان مدینہ میں اس طرح سمٹ آئے گا جیسے سانپ سمٹ کر اپنے بل میں آ جایا کرتا ہے۔“

ابن ماجہ: ۳۱۱۱

تشریح: اسی طرح اخیر زمانہ میں سچے مسلمان ہجرت کر کے مدینہ منورہ میں چلے جائیں گے۔ حافظ نے کہا یہ نبی کریم ﷺ اور خلفائے راشدین کے زمانوں میں تھا، قیامت کے قریب پھر ایسا ہی دور پلٹ کر آئے گا۔ ذالک علی اللہ بعزیز۔

بَابُ إِيْمَانٍ مِّنْ أَهْلِ الْمَدِينَةِ

باب: جو شخص مدینہ والوں کو ستانا چاہے اس پر کیا

وبال پڑے گا

۱۸۷۷۔ حَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ، أَخْبَرَنَا الْفَضْلُ، عَنْ جَعْفَرِ بْنِ جَعْفَرٍ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، قَالَتْ: سَمِعْتُ سَعْدًا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَكُونُ أَهْلُ الْمَدِينَةِ أَحَدٌ إِلَّا أَنْعَمَ كَمَا يَنْعَمُ الْمَلُوحُ فِي الْمَاءِ)). [مسلم: ۳۳۶۱]

(۱۸۷۷) ہم سے حسین بن حرث نے بیان کیا، کہا ہمیں فضل بن موسیٰ نے خبر دی، انہیں جعفر بن جعفر نے اور ان سے عائشہ بنت سعد نے فرمایا کہ میں نے سعد بن ابی وقاص رضی اللہ عنہ سے سنا تھا، انہوں نے نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا تھا کہ آنحضرت ﷺ نے فرمایا تھا: ”اہل مدینہ کے ساتھ جو شخص بھی فریب کرے گا وہ اس طرح گھل جائے گا جیسے نمک پانی میں گھل جایا کرتا ہے۔“

بَابُ أَطْعَامِ الْمَدِينَةِ

باب: مدینہ کے مکھلوں کا بیان

۱۸۷۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا

(۱۸۷۸) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن

عمینہ نے بیان کیا، ان سے ابن شہاب زہری نے، کہا کہ مجھے عروہ نے خبر دی اور انہوں نے اسامہ بن زید رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ مدینہ کے محلات میں سے ایک محل یعنی اونچے مکان پر چڑھے پھر فرمایا: ”جو کچھ میں دیکھ رہا ہوں کیا تمہیں بھی نظر آ رہا ہے؟ میں بوندوں کے گرنے کی جگہ کی طرح تمہارے گھروں میں فتنوں کے نازل ہونے کی جگہوں کو دیکھ رہا ہوں۔“ اس روایت کی متابعت عمر اور سلیمان بن کثیر نے زہری کے واسطے سے کی ہے۔ [مسلم: ۷۲۴۵، ۷۲۴۶]

سُفْيَانُ، حَدَّثَنَا ابْنُ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، قَالَ سَمِعْتُ أَسَامَةَ قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أَطْلَمِ بْنِ أَطْلَمِ الْمَدِينَةِ فَقَالَ: ((هَلْ تَرَوْنَ مَا أَرَى إِنِّي لَأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ كَمَوَاقِعِ الْقَطْرِ)). تَابَعَهُ مَعْمَرٌ وَسَلِيمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ. [اطرافه في: ۳۵۹۷، ۷۰۶۰، ۷۲۴۵، ۷۲۴۶]

تشریح: یہ دیکھنا بطریق کشف کے تھا اس میں تاویل کی ضرورت نہیں اور آپ کا یہ فرمانا پورا ہوا کہ مدینہ ہی میں حضرت عثمان رضی اللہ عنہ شہید ہوئے پھر بزدلی کی طرف سے واقعہ حرہ میں اہل مدینہ پر کیا کیا آفتیں آئیں۔

باب: دجال مدینہ میں نہیں آسکے گا

(۱۸۷۹) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے ان کے دادا نے اور ان سے ابوبکرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مدینہ پر دجال کا رعب بھی نہیں پڑے گا اس دور میں مدینہ کے سات دروازے ہوں گے اور ہر دروازے پر دو فرشتے ہوں گے۔“

بَابُ لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ

۱۸۷۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَالِ، لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانَ)). [طرافه في: ۷۱۲۵، ۷۱۲۶]

تشریح: یہ پیشین گوئی حرف بہ حرف صحیح ہوئی کہ زمانہ نبوی میں نہ مدینہ کی فصیل تھی نہ اس میں دروازے۔ اب فصیل بھی بن گئی ہے اور سات دروازے بھی ہیں پیش گوئی کا باقی حصہ آئندہ بھی صحیح ثابت ہوگا حکومت سعودیہ خلدھا اللہ تعالیٰ نے اس پاک شہر کو جو رونق اور ترقی دی ہے وہ اپنی مثال آپ ہے اللہ پاک اس حکومت کو ہمیشہ قائم رکھے آمین۔ حال ہی میں زیارت مدینہ سے مشرف ہو کر یہ چند حروف لکھ رہا ہوں۔

(۱۸۸۰) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے نعیم بن عبداللہ الحمر نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول ﷺ نے فرمایا: ”مدینہ کے راستوں پر فرشتے ہیں، نہ اس میں طاعون آسکتا ہے نہ دجال۔“

۱۸۸۰۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُخْمَرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَالُ)). [طرافه في: ۵۷۳۱، ۷۱۳۳]

[مسلم: ۳۳۵۰]

تشریح: یعنی عام طاعون جس سے ہزاروں آدمی مر جاتے ہیں۔ اللہ نے اپنے رسول ﷺ کی دعاؤں کی برکت سے مدینہ منورہ کو ان عافیتوں سے محفوظ رکھا ہے۔

(۱۸۸۱) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہوں نے بیان کیا کہ مجھے عبید اللہ بن عتبہ نے خبر دی کہ ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم سے رسول اللہ ﷺ نے دجال کے متعلق ایک لمبی حدیث بیان کی، آپ نے اپنی حدیث میں یہ بھی فرمایا تھا کہ ”دجال مدینہ کی ایک کھاری شور زمین تک پہنچے گا اس پر مدینہ میں داخلہ تو حرام ہوگا۔ (مدینہ سے) اس دن ایک شخص اس کی طرف نکل کر بڑھے گا۔ یہ لوگوں میں ایک بہترین نیک مرد ہوگا یا (یہ فرمایا کہ) بزرگ ترین لوگوں میں سے ہوگا وہ شخص کہے گا کہ میں گواہی دیتا ہوں کہ تو وہی دجال ہے جس کے متعلق ہمیں رسول اللہ ﷺ نے اطلاع دی تھی دجال کہے گا کیا میں اسے قتل کر کے پھر زندہ کر ڈالوں تو تم لوگوں کو میرے معاملہ میں کوئی شبہ رہ جائے گا؟ اس کے حواری کہیں گے نہیں، چنانچہ دجال انہیں زندہ کر دے گا تو وہ بندہ کہے گا بخدا اب تو مجھ کو پورا حال معلوم ہو گیا کہ تو وہی دجال ہے۔ دجال کہے گا: لاؤ اسے پھر قتل کر دوں لیکن اس مرتبہ وہ قابو نہ پاسکے گا۔“

۱۸۸۱- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا سَعِيدٍ الْخَدْرِيَّ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثًا طَوِيلًا عَنْ الدَّجَالِ، فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ: ((يَأْتِي الدَّجَالُ - وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ بَقَابَ الْمَدِينَةِ - بَعْضُ السَّبَاحِ الَّتِي بِالْمَدِينَةِ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ، هُوَ خَيْرُ النَّاسِ - أَوْ مِنْ خَيْرِ النَّاسِ - فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَالُ. الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللَّهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَالُ: أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشْكُونُ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا. فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيَقُولُ الدَّجَالُ: أَقْتُلْهُ. فَلَا يُسَلِّطُ عَلَيْهِ)). [طرفه في: ۷۱۳۲] [مسلم]

[۷۳۷۶، ۷۳۷۵]

تشریح: یعنی خود دجال اپنی ذات سے ہر بڑے شہر میں داخل ہوگا، امام ابن حزم رحمہ اللہ کو یہ مشکل معلوم ہوا کہ دجال ایسی تھوڑی مدت میں دنیا کے ہر شہر میں داخل ہوتا انہوں نے یوں تاویل کی کہ دجال داخل ہونے سے اس کے اتباع اور جنود کا داخل ہونا مراد ہے۔ قسطلانی نے کہا ابن حزم رحمہ اللہ نے اس پر خیال نہیں کیا جو صحیح مسلم میں ہے کہ دجال کا ایک ایک دن ایک ایک برس کے برابر ہوگا۔ (وحیدی) میں کہتا ہوں کہ آج کے دجال عصری ایجادات کے ذریعہ چند گھنٹوں میں ساری دنیا کا چکر کاٹ لیتے ہیں، پھر حقیقی دجال جس زمانے میں آئے گا اس وقت اللہ جانے ایجادات کا سلسلہ کہاں تک پہنچ جائے گا۔ لہذا تھوڑی سی مدت میں اس کا تمام شہروں میں پھر جانا کوئی بعید امر نہیں ہے۔

۱۸۸۲- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا أَبُو عَمْرٍو، حَدَّثَنَا إِسْحَاقُ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُورُهُ الدَّجَالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقَبٌ إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ، يَحْرُسُونَهَا، ثُمَّ تَرْجَفُ))

(۱۸۸۲) ہم سے ابراہیم بن منذر نے بیان کیا، ان سے ولید نے بیان کیا، ان سے ابو عمرو داوزاعی نے بیان کیا، ان سے اسحاق نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”کوئی ایسا شہر نہیں ملے گا جسے دجال پامال نہ کرے گا۔ سوائے مکہ اور مدینہ کے، ان کے ہر راستے پر صرف بستہ فرشتے کھڑے ہوں گے جو ان کی حفاظت کریں گے پھر مدینہ کی زمین تین مرتبہ کانپے گی جس سے ایک ایک کافر اور منافق کو

الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ)). [أطرافه في: ٧١٢٤،

[٧١٣٤، ٧٤٧٣] [مسلم: ٧٣٩٠]

تشریح: حقیقت میں دجال کی یہ مجال نہیں کسی کو مار کر پھر زندہ کر سکے، یہ تو خاص صفت الہی ہے مگر اللہ پاک ایمان والوں کو آزمانے کے لئے دجال کے ہاتھ پر یہ نشانی ظاہر کر دے گا۔ نادان لوگ دجال کی خدائی کے قائل ہو جائیں گے لیکن جو سچے ایمان دار ہیں اور اپنے معبود حقیقی کو پہچانتے ہیں وہ اس سے متاثر نہ ہوں گے بلکہ اس کے کافر دجال ہونے پر ان کا ایمان اور بڑھ جائے گا۔

باب: مدینہ برے آدمی کو نکال دیتا ہے

بَابُ: الْمَدِينَةُ تَنْفِي الْخَبَثِ

۱۸۸۳۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: جَاءَ أَغْرَابِي إِلَى النَّبِيِّ ﷺ فَبَايَعَهُ عَلَى الْإِسْلَامِ، فَجَاءَ مِنَ الْعَدُوِّ مَحْمُومًا، فَقَالَ: أَقْلَبْنِي، فَأَبَى ثَلَاثَ مَرَّاتٍ، فَقَالَ: ((الْمَدِينَةُ كَالْكَبِيرِ، تَنْفِي خَبَثَهَا، وَتَنْصَعُ طَيِّبَهَا)). [أطرافه في: ٧٢٠٩،

۱۸۸۳۔ ہم سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبدالرحمن نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے محمد بن منکدر نے بیان کیا، ان سے جابر رضی اللہ عنہ نے بیان کیا، کہ ایک اعرابی نے نبی کریم ﷺ کی خدمت میں حاضر ہو کر اسلام پر بیعت کی، دوسرے دن آیا تو اسے بخار چڑھا ہوا تھا کہنے لگا کہ میری بیعت کو توڑ دیجئے! تین بار اس نے یہی کہا، آپ ﷺ نے انکار کیا پھر فرمایا: ”مدینہ کی مثال بھٹی کی سی ہے کہ میل کچیل کو دور کر کے خالص جوہر کو نکھار دیتی ہے۔“

[٧٢١٦، ٧٣٢٢]

تشریح: حافظ نے کہا کہ اس گوارا نام مجھے معلوم نہیں اور زحمری نے غلطی کی جو اس کا نام قیس بن ابی حازم بتایا وہ تابعی ہیں۔

۱۸۸۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، قَالَ: سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ يَقُولُ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ رَجَعَ نَاسٌ مِنْ أَصْحَابِهِ فَقَالَتْ: فِرْقَةٌ نَقْتُلُهُمْ. وَقَالَتْ: فِرْقَةٌ لَا نَقْتُلُهُمْ. فَتَرَلْتُ ((فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً)) [النساء: ٨٨] وَقَالَ النَّبِيُّ ﷺ: ((إِنَّهَا تَنْفِي الرِّجَالَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ)). [طرفاه في: ٤٠٥٠،

۱۸۸۴۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے بیان کیا، ان سے عبد اللہ بن یزید نے بیان کیا، کہ میں نے زید بن ثابت رضی اللہ عنہ سے سنا، آپ فرما رہے تھے کہ جب نبی کریم ﷺ جنگ احد کے لیے نکلے تو جو لوگ آپ کے ساتھ تھے ان میں سے کچھ لوگ واپس آگئے۔ یہ منافقین تھے (پھر بعض نے تو یہ کہا کہ ہم چل کر انہیں قتل کر دیں گے۔ اور ایک جماعت نے کہا کہ قتل نہ کرنا چاہئے اس پر آیت نازل ہوئی ((فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً)) الخ اور نبی کریم ﷺ نے ارشاد فرمایا: ”مدینہ (برے) لوگوں کو اس طرح دور کر دیتا ہے جس طرح آگ میل کچیل دور کر دیتی ہے۔“

[٤٠٥٩] [مسلم: ٣٣٥٥، ترمذی: ٣٠٢٨]

باب

بَابُ

(۱۸۸۵) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا ہم سے وہب بن جریر نے بیان کیا، ان سے ان کے والد نے بیان کیا، انہوں نے یونس سے سنا انہوں نے ابن شہاب سے بیان کیا اور انہوں نے انس رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”اے اللہ! جتنی مکہ میں برکت عطا فرمائی ہے مدینہ میں اس سے دوگنی برکت کر۔“ جریر کے ساتھ اس روایت کی متابعت عثمان بن عمر نے یونس کے واسطہ کے ساتھ کی ہے۔

(۱۸۸۶) ہم سے قتیبہ نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ جب کبھی سفر سے واپس آتے اور مدینہ کی دیواروں کو دیکھتے تو اپنی سواری تیز فرما دیتے اور اگر کسی جانور کی پشت پر ہوتے تو مدینہ کی محبت میں اسے ایڑ لگاتے۔

۱۸۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ يُونُسَ، عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ ضِعْفِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ)). تَابَعَهُ عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ. [مسلم: ۳۳۲۶]

۱۸۸۶۔ حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، فَتَنَظَّرَ إِلَى جُدُرَاتِ الْمَدِينَةِ أَوْضَعَ رَاجِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ، حَرَكَهَا مِنْ حُبِّهَا. [راجع: ۱۸۰۲]

[ترمذی: ۳۴۴۱]

تشریح: رسول اللہ ﷺ کی تھے آپ کا آبائی وطن مکہ تھا مگر مدینہ تشریف لے جانے کے بعد آپ نے اسے اپنا حقیقی مستقر بنالیا اور اس کی آبادی و ترقی میں اس قدر کوشاں ہوئے کہ اہل مدینہ کے رگ و ریشہ میں آپ کی محبت بس لگی اور اہل مدینہ اوس اور خوزن نے کبھی تصور بھی نہیں کیا کہ آپ ایک دوسری جگہ کے باشندے ہیں اور مہاجر کی شکل میں یہاں تشریف لائے ہیں۔ مسلمانوں کی تاریخ بتاتی ہے کہ وہ اپنے پیارے رسول ﷺ کی اقتدا میں جس ملک میں بھی گئے۔ اسی کے باشندے ہو گئے اور اس ملک میں اپنی مساعی سے چار چاند لگا دیے اور ہمیشہ کے لئے اسی ملک کو اپنا وطن بنالیا۔ ایسے صد ہا مہم نے آج بھی موجود ہیں۔

باب: مدینہ کا ویران کرنا نبی اکرم ﷺ کو ناگوار تھا

بَابُ كِبْرَاهِيَةِ النَّبِيِّ ﷺ أَنْ تُعْرَى الْمَدِينَةُ

(۱۸۸۷) ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا کہ ہمیں مروان بن معاویہ فزاری نے خبر دی، انہیں حمید طویل نے خبر دی اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ بنو سلمہ نے چاہا کہ اپنے دور والے مکانات چھوڑ کر مسجد نبوی سے قریب اقامت اختیار کر لیں لیکن رسول اللہ ﷺ نے یہ پسند نہیں کیا کہ مدینہ کے کسی حصہ سے بھی رہائش ترک کی جائے، آپ ﷺ نے فرمایا: ”اے بنو سلمہ! تم اپنے قدموں کا ثواب نہیں چاہتے؟“ چنانچہ بنو سلمہ نے (اپنی اصلی اقامت گاہ ہی میں) رہائش باقی رکھی۔

۱۸۸۷۔ حَدَّثَنِي ابْنُ سَلَامٍ: أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: أَرَادَ بَنُو سَلَمَةَ أَنْ يَتَحَوَّلُوا، إِلَى قُرْبِ الْمَسْجِدِ، فَكَّرَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُعْرَى الْمَدِينَةُ، وَقَالَ: ((يَا بَنِي سَلَمَةَ! أَلَا تَحْتَسِبُونَ أَثَارَكُمْ؟)) فَأَقَامُوا. [راجع: ۱۶۵۵]

تشریح: آپ کا مطلب یہ تھا کہ مدینہ کی آبادی سب طرف سے قائم رہے اور اس میں ترقی ہوتی جائے تاکہ کافروں اور منافقوں پر عرب پڑے،

امام بخاری رحمہ اللہ یہ بتلاتا چاہتے ہیں کہ مدینہ کی اقامت ترک کرنا شریعت کی نظر میں پسندیدہ نہیں ہے بلکہ یہ اس مسلمان کی عین سعادت ہے جس کو وہاں اطمینان کے ساتھ سکونت مل جائے۔

باب

بَابُ

۱۸۸۸۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍ، حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمَنْبَرِي عَلَى حَوْضٍ)). [راجع: ۱۱۹۶]

۱۸۸۸۔ ہم سے مسدد نے بیان کیا، ان سے یحییٰ قطان نے بیان کیا، ان سے عبید اللہ بن عمر، حدثنی خبیب بن عبد الرحمن نے بیان کیا، ان سے حفص بن عاصم، عن ابی ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میرے گھر اور میرے منبر کے درمیان جنت کے باغوں میں سے ایک باغ ہے اور میرا منبر قیامت کے دن میرے حوض (کوثر) پر ہوگا۔“

تشریح: گھر سے مراد حضرت عائشہ رضی اللہ عنہا کا حجرہ ہے، جہاں آپ آرام فرماہیں۔ ابن عساکر کی روایت میں یوں ہے کہ میری قبر اور منبر کے درمیان ایک کیاری ہے جنت کی کیاریوں میں سے۔ اور طبرانی میں ابن عمر رضی اللہ عنہما سے نکالا اس میں بھی قبر کا لفظ ہے اللہ پاک نے آپ کو پہلے ہی سے آگاہ فرمادیا تھا کہ آپ اس حجرہ میں قیامت تک آرام فرمائیں گے۔ بیان کردہ مبارک قطعہ حقیقتاً جنت کا ایک ٹکڑا ہے۔ بعض نے کہا اس کی برکت اور خوبی کی وجہ سے مجازاً ایسا کہا گیا یا اس لئے کہ وہاں عبادت کرنا خصوصی طور پر دخول جنت کا ذریعہ ہے منبر کے بارے میں جو فرمایا قدرت خداوندی سے یہ بھی بعید نہیں کہ قیامت کے دن حوض کوثر پر اس منبر کو دوبارہ مہیا کر کے آپ کے لئے رکھ دیا جائے۔ (واللہ اعلم بمرادہ) باب کا مقصد یہاں سکونت مدینہ کی ترغیب دلانا ہے۔

۱۸۸۹۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَعَلَكَ أَبُو بَكْرٍ وَبِلَالٌ، فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ:

۱۸۸۹۔ ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ جب رسول کریم ﷺ مدینہ تشریف لائے تو ابو بکر اور بلال رضی اللہ عنہما بخار میں مبتلا ہو گئے، ابو بکر رضی اللہ عنہ جب بخار میں مبتلا ہوئے تو یہ شعر پڑھتے۔

”ہر آدمی اپنے گھر والوں میں صبح کرتا ہے جبکہ اس کی موت اس کی جوتی کے تسمے سے بھی زیادہ قریب ہے۔“

اور بلال رضی اللہ عنہ کا جب بخار اترتا تو آپ بلند آواز سے یہ اشعار پڑھتے:

كُلُّ امْرِئٍ مُصَبِّحٌ فِي أَهْلِهِ
وَالْمَوْتُ أَذْنِي مِنْ شِرَاكِ نَعْلِهِ
وَكَانَ بِلَالٌ إِذَا أَقْلَعَ عَنْهُ الْحُمَى يَرْفَعُ
عَقِيرَتَهُ يَقُولُ:

”کاش! میں ایک رات مکہ کی وادی میں گزرا سکتا اور میرے چاروں طرف
اذخرا و جلیل (گھاس) ہوتیں۔
کاش! ایک دن میں مجھ کے پانی پر پہنچتا اور کاش! میں شامہ اور طفیل
(پہاڑوں) کو دیکھ سکتا۔“

أَلَا لَيْتَ شِغْرِي هَلْ أَبِيتَنَّ لَيْلَةَ
بِوَادٍ وَحَوْلِي إِذْ جَرَّ وَجَلِيلُ
وَهَلْ أَرَدْتُ يَوْمًا مِيبَاةً مَجَنَّةً
وَهَلْ يَبْدُونُ لِي شَامَةً وَطَفِيلُ

[قَالَ:] اللَّهُمَّ الْعَنْ شَيْبَةَ بَنَ رَبِيعَةَ، وَعُتْبَةَ ابْنَ رَبِيعَةَ، وَأُمَيَّةَ بَنَ خَلْفٍ، كَمَا أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ وَأَشَدَّ، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا، وَفِي مُدَّنَا، وَصَحْحِهَا لَنَا وَأَنْقُلْ حُمَاهَا إِلَيْنَا الْجُحْفَةَ)). قَالَتْ: وَقَدْ مَنَّا الْمَدِينَةَ، وَهِيَ أَوْبَاءُ أَرْضِ اللَّهِ. قَالَتْ: فَكَأَنَّ بَطْحَانَ يَجْرِي نَحْلًا. يَعْنِي مَاءَ آجِنَا. [إطرافه في: ٣٩٢٦، ٥٦٥٤، ٥٦٧٧، ٦٣٧٢] [مسلم: ٣٣٤٢]

کہا کہ اے میرے اللہ! شیبہ بن ربیعہ، عتبہ بن ربیعہ اور امیہ بن خلف مردودوں پر لعنت کر۔ انہوں نے ہمیں اپنے وطن سے اس وبا کی زمین میں نکالا ہے۔ رسول اللہ ﷺ نے یہ سن کر فرمایا: ”اے اللہ! ہمارے دلوں میں مدینہ کی محبت اسی طرح پیدا کر دے جس طرح مکہ کی محبت ہے بلکہ اس سے بھی زیادہ۔ اے اللہ! ہمارے صاع اور ہمارے مد میں برکت عطا فرما اور مدینہ کی آب و ہوا ہمارے لیے صحت خیز کر دے یہاں کے بخار کو جھٹھ میں بھیج دے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ جب ہم مدینہ آگئے تو یہ اللہ کی سب سے زیادہ وبا والی سرزمین تھی۔ انہوں نے کہا مدینہ میں بطحان نامی ایک نالہ سے ذرا ذرا بد مزہ اور بد بو دار پانی بہا کرتا تھا۔

تشمیح: وطن سے محبت انسان کا ایک فطری جذبہ ہے، صحابہ کرام مہاجرین رضی اللہ عنہم اگرچہ برضا و رغبت اللہ و رسول اللہ ﷺ کی رضا کی خاطر اپنے وطن، اپنے گھر و سب کو چھوڑ کر مدینہ آگئے تھے، مگر شروع شروع میں ان کو وطن کی یاد آتی کرتی تھی اور اس لئے بھی کہ ہر لحاظ سے اس وقت مدینہ کا ماحول ان کے لئے ناسازگار تھا، خاص طور پر مدینہ کی آب و ہوا ان دنوں ان کے موافق نہ تھی۔ اسی لئے وہ بخار میں مبتلا ہو جایا کرتے تھے۔ حضرت بلال رضی اللہ عنہ کے درد انگیز اشعار ظاہر کرتے ہیں کہ مکہ شریف کا ماحول وہاں کے پہاڑ جی کہ وہاں کی گھاس تک ان کو کس قدر محبوب تھی مگر اللہ و رسول اللہ ﷺ کی محبت ان کے لئے سب سے زیادہ قیمتی تھی، حضرت بلال رضی اللہ عنہ کے اشعار میں ذکر کردہ جلیل اور اخضر و قسم کی گھاس ہیں جو اطراف مکہ میں بکثرت پیدا ہوتی ہیں اور شامہ اور طفیل مکہ سے تیس میل کے فاصلے پر دو پہاڑ ہیں۔ مجنہ مکہ سے چند میل مرامظہر ان کے قریب ایک مقام ہے جہاں کا پانی بے حد شیریں ہے، حضرت بلال رضی اللہ عنہ نے اپنے ان اشعار میں ان ہی سب کا ذکر فرمایا ہے۔ حضرت مولانا وحید الزماں رحمہ اللہ نے بلالی اشعار کا اردو ترجمہ اشعار میں یوں فرمایا ہے۔

الا ليت شعري هل ابتن ليلة
كاش! پھر مکہ کی وادی میں رہوں میں ایک رات
بواد وحولی اذخر و جلیل
سب طرف میرے آگے ہوں واں جلیل اذخر نبات
وہل اردن یوما میاہ مجنہ
اور پیوں پانی مجنہ کے جو آب حیات
وہل بیدون لی شامہ و طفیل
کاش! پھر دیکھوں میں شامہ کاش! پھر دیکھوں طفیل

اللہ پاک نے اپنے حبیب پاک ﷺ کی دعا قبول فرمائی کہ مدینہ نہ صرف آب و ہوا بلکہ ہر لحاظ سے ایک جنت کا نمونہ شہر بن گیا اور اللہ نے اسے ہر قسم کی برکتوں سے نوازا اور سب سے بڑا شرف جو کائنات عالم میں اسے حاصل ہے وہ یہ کہ یہاں سرکار دو عالم رسول اکرم ﷺ آرام فرما رہے ہیں۔ حج ہے۔

۱۸۹۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ ﷺ. وَ قَالَ ابْنُ زُرَيْجٍ: عَنْ رُوحِ بْنِ الْقَاسِمِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أُمِّهِ، عَنْ حَفْصَةَ بِنْتِ عُمَرَ قَالَتْ: سَمِعْتُ عُمَرَ، يَقُولُ: نَحْوَهُ. وَ قَالَ هِشَامٌ: عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ: سَمِعْتُ عُمَرَ. قَالَ أَبُو عَبْدِ اللَّهِ كَذَا قَالَ رُوحٌ عَنْ أُمِّهِ.

۱۸۹۰۔ ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے خالد بن یزید نے، ان سے سعید بن ابی ہلال نے، ان سے زید بن اسلم نے، ان سے ان کے والد نے اور ان سے عمر رضی اللہ عنہ نے جو فرمایا کرتے تھے: اے اللہ! مجھے اپنے راستے میں شہادت عطا کر اور میری موت اپنے رسول ﷺ کے شہر میں مقدر کر دے۔

ابن زریج نے روح بن قاسم سے، انہوں نے زید بن اسلم سے، انہوں نے اپنی والدہ سے، انہوں نے حفصہ بنت عمر رضی اللہ عنہا سے بیان کیا کہ میں نے عمر رضی اللہ عنہ سے اسی طرح سنا تھا، ہشام نے بیان کیا، ان سے زید بن اسلم نے، ان سے ان کے والد نے، ان سے حفصہ بنت عمر رضی اللہ عنہا نے کہ میں نے عمر رضی اللہ عنہ سے سنا پھر یہی حدیث روایت کی۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ اسی طرح روح نے اپنی والدہ سے بیان کیا ہے۔

تشریح: اللہ پاک نے عمر فاروق رضی اللہ عنہ کی ہر دو دعاؤں کو قبول فرمایا، ۲۶ ذی الحجہ ۲۳ھ بدھ کا دن تھا کہ فجر میں آپ امامت کر رہے تھے ظالم ابولولو مجوسی نے آپ کو زہرا لودخجر مارا، زخم کاری تھا چند دن بعد آپ کا انتقال ہو گیا اور یکم محرم ۲۴ھ بروز ہفتہ تدفین عمل میں آئی۔ اللہ پاک نے آپ کی دوسری دعا بھی اس شان کے ساتھ قبول فرمائی کہ عین حجرہ نبوی پہلوئے رسالت مآب ﷺ میں دفن کیے گئے: ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (۵۷/الحمد: ۲۱)

الحمد للہ بے حد خوشی کے ساتھ لکھ رہا ہوں کہ ۱۳۸۹ھ میں مجھ کو تیسری مرتبہ پھر یہاں حاضری کا شرف حاصل ہوا اور بار بار نبی کریم ﷺ اور شیخین رضی اللہ عنہما پر سلام پڑھنے کے مواقع نصیب ہوئے، یہ سفر بنگلور کے ایک مشہور محترم مرحوم بھائی محمد علی عرف بلاری پیارو قریشی رحمہ اللہ کے حج کے بدل کے سلسلہ میں کیا گیا اللہ پاک اسے قبول فرمائے۔ اور مرحوم کے لئے اجر و ثواب ثابت فرمائے اور میرے لئے اور میری آل و اولاد کے لئے بھی اس مبارک سفر کی دعاؤں کے نتیجہ میں ترقیات و دارین عطا فرمائے اور میرے ان جملہ محترم بھائیوں کے لئے بھی جو بے سلسلہ بخاری شریف مترجم اردو مجھے اپنے ہر ممکن تعاون سے نواز رہے ہیں، اللہ پاک ان سب کو جزائے خیر عطا فرمائے اور سارے مسلمانانِ عالم کو سربلندی و رفعت عطا کرے۔

(آمین یا رب العالمین)

ابواب العمرة ختم شدہ بفضلہ تعالیٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الصَّوْمِ

روزے کے مسائل کا بیان

تشریح: صوم لغت میں روکنے کو کہتے ہیں، شرعاً ایک عبادت کا نام ہے جس میں ایک مسلمان مرد و عورت صبح صادق سے لے کر غروب آفتاب تک کھانے پینے اور ہمارے رک جاتا ہے، سال میں ایک مہینہ ایسا روزہ رکھنا ہر مسلمان پر فرض ہے، عورتوں کے لئے اور مریض مسافر کے لئے کچھ رعایت ہے جو مذکور ہوں گی۔ اس مہینہ کو رمضان کہا جاتا ہے جو رمض سے مشتق ہے جس کے معنی جلنے کے ہیں جس سال رمضان کے روزے فرض ہوئے وہ سخت گرمی کا مہینہ تھا اس لئے لفظ رمضان سے موسوم ہوا۔ بعض نے کہا اس ماہ روزہ رکھنے والوں کے گناہ جل جاتے ہیں۔ رمضان کے روزوں کی فرضیت قرآن مجید سے ثابت ہے جیسا کہ مجتہد اعظم امام بخاری رحمہ اللہ یہاں آیت قرآنی لائے ہیں۔ جو شخص رمضان کے روزوں کی فرضیت کا انکار کرے وہ بالاتفاق کافر ہے۔ علامہ شوکانی رحمہ اللہ فرماتے ہیں: "الصيام في اللغة الامساك وفي الشرع امساك مخصوص في زمن مخصوص بشرائط مخصوصة وكان فرض صوم شهر رمضان في السنة الثانية من الهجرة" (نبیل) یعنی روزہ لغت میں رک جانا اور شریعت میں مخصوص شرائط کے ساتھ ایک مخصوص وقت میں مخصوص طور پر رک جانا اور ماہ رمضان کے روزے ۲۷ھ میں فرض ہوئے۔

باب: رمضان کے روزوں کی فرضیت کا بیان

اور اللہ تعالیٰ نے فرمایا "اے ایمان والو! تم پر روزے اسی طرح فرض کئے گئے ہیں جس طرح ان لوگوں پر فرض کئے گئے تھے جو تم سے پہلے گزر چکے ہیں تاکہ تم گناہوں سے بچو۔"

(۱۸۹۱) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے اسماعیل بن جعفر نے بیان کیا، ان سے ابوسمیل نے، ان سے ان کے والد مالک نے اور ان سے طلحہ بن عبید اللہ رضی اللہ عنہ نے کہ ایک اعرابی پریشان حال بال بکھرے ہوئے رسول اللہ ﷺ کی خدمت میں حاضر ہوا اس نے پوچھا یا رسول اللہ! بتائیے مجھ پر اللہ تعالیٰ نے کتنی نمازیں فرض کی ہیں؟ آپ ﷺ نے فرمایا: "پانچ نمازیں، یہ اور بات ہے کہ تم اپنی طرف سے نفل پڑھ لو۔" پھر اس نے کہا بتائیے اللہ تعالیٰ نے مجھ پر روزے کتنے فرض کئے ہیں؟ آنحضرت ﷺ نے فرمایا: "رمضان کے مہینے کے، یہ اور بات ہے کہ تم خود اپنے طور پر کچھ نفل

بَابُ وَجُوبِ صَوْمِ رَمَضَانَ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾. [البقرة: ۱۸۳]

۱۸۹۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سَهْلٍ، عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا، جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ نَائِرَ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ فَقَالَ: ((الصَّلَوَاتِ الْخُمُسَ، إِلَّا أَنْ تَطْوَعَ شَيْئًا)). فَقَالَ: أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصِّيَامِ؟ فَقَالَ: ((شَهْرُ رَمَضَانَ،

إِلَّا أَنْ تَطْلُوعَ شَيْئًا)) فَقَالَ: أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ قَالَ: فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الْإِسْلَامِ. فَقَالَ: وَالَّذِي أَكْرَمَكَ بِالْحَقِّ لَا أَتَطْلُوعَ شَيْئًا، وَلَا أَنْقُصَ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ)). [راجع: ٤٦]

روزے اور بھی رکھ لو۔“ پھر اس نے پوچھا اور بتائیے زکوٰۃ کس طرح مجھ پر اللہ تعالیٰ نے فرض کی ہے؟ آپ ﷺ نے اسے شرع اسلام کی باتیں بتادیں۔ جب اس اعرابی نے کہا اس ذات کی قسم جس نے آپ کو عزت دی! نہ میں اس سے جو اللہ تعالیٰ نے مجھ پر فرض کر دیا ہے کچھ بڑھاؤں گا اور نہ گھٹاؤں گا، اس پر رسول اللہ ﷺ نے فرمایا: ”اگر اس نے سچ کہا ہے تو یہ مراد کو پھنچا، یا (آپ نے یہ فرمایا کہ) اگر سچ کہا ہے تو جنت میں جائے گا۔“

تشریح: اس دیہاتی کا نام حمام بن ثعلبہ تھا، اس حدیث سے رمضان کے روزوں کی فرضیت ثابت ہوئی۔ امام بخاری رحمہ اللہ نے اس مقصد کے تحت یہاں اس حدیث کو نقل فرمایا ہے۔ اس دیہاتی نے نفلوں کا انکار نہیں کیا، کمی یا بیشی نہ کرنے کا وعدہ کیا تھا جس کی وجہ سے وہ مستحق بشارت نبوی ﷺ ہوا۔

۱۸۹۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَامَ النَّبِيُّ ﷺ يَوْمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ. فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ. وَكَانَ عَبْدَ اللَّهِ لَا يَصُومُهُ إِلَّا أَنْ يُوَافِقَ صَوْمَهُ. [طرفاه فی: ۲۰۰۰، ۴۵۰۱]

(۱۸۹۲) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے بیان کیا، ان سے ایوب نے، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے یوم عاشورہ کا روزہ رکھا تھا اور آپ نے اس کے رکھنے کا صحابہ رضی اللہ عنہم کو آغاز اسلام میں حکم دیا تھا، جب ماہ رمضان کے روزے فرض ہو گئے تو عاشورہ کا روزہ بطور فرض چھوڑ دیا گیا، عبد اللہ بن عمر رضی اللہ عنہما عاشورہ کے دن روزہ نہ رکھتے مگر جب ان کے روزے کا دن ہی یوم عاشورہ آن پڑتا۔

تشریح: یعنی جس دن ان کو روزہ رکھنے کی عادت ہوتی مثلاً پیر یا جمعرات اور اس دن عاشورا کا دن بھی آ پڑتا تو روزہ رکھ لیتے تھے۔ یوم عاشورہ محرم الحرام کی دسویں تاریخ کو کہا جاتا ہے، یہ قدیم زمانے سے ایک تاریخی دن چلا آ رہا ہے۔

۱۸۹۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عِرَاكَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا، كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ وَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَفْطَرْ)). [راجع: ۱۵۹۲] [مسلم: ۲۶۴۳]

(۱۸۹۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، ان سے یزید بن ابی حبیب نے اور ان سے عراق بن مالک نے بیان کیا، انہیں عروہ نے خبر دی کہ ام المومنین عائشہ رضی اللہ عنہا نے فرمایا، قریش زمانہ جاہلیت میں عاشورہ کا روزہ رکھتے تھے، پھر رسول اللہ ﷺ نے بھی اس دن روزہ کا حکم دیا یہاں تک کہ رمضان کے روزے فرض ہو گئے، پھر رسول اللہ ﷺ نے فرمایا: ”جس کا جی چاہے یوم عاشورہ کا روزہ رکھے اور جس کا جی چاہے نہ رکھے۔“

بَابُ فَضْلِ الصَّوْمِ

باب: روزہ کی فضیلت کا بیان

۱۸۹۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الصَّيَامُ جَنَّةٌ، فَلَا يَرُفُثُ وَلَا يَجْهَلُ، فَإِنْ أَمَرُو قَاتِلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرِبَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَامُ لِي، وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا)). [اطرافہ فی: ۱۹۰۴، ۵۹۲۷، ۷۴۹۲، ۷۵۳۸] [مسلم: ۲۳۶۳]

۱۸۹۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ عُمَرُ: مَنْ يَحْفَظْ حَدِيثَ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: ((فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ يَكْفُرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ)). قَالَ: لَيْسَ أَسْأَلُ عَنْ ذِهِ، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ.

۱۸۹۴۔ ہم سے عبد اللہ بن مسلمہ قعنی نے بیان کیا، ان سے امام مالک نے، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”روزہ دوزخ سے بچنے کے لئے ایک ڈھال ہے، اس لئے (روزہ دار) نہ فحش باتیں کرے اور نہ جہالت کی باتیں اور اگر کوئی شخص اس سے لڑے یا اسے گالی دے تو اس کا جواب صرف یہ ہونا چاہیے کہ میں روزہ دار ہوں، (یہ الفاظ) دو مرتبہ (کہہ دے) اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، روزہ دار کے منہ کی بوالہ کے نزدیک مشک کی خوشبو سے بھی زیادہ پسندیدہ اور پاکیزہ ہے، (اللہ تعالیٰ فرماتا ہے) بندہ اپنا کھانا پینا اور اپنی شہوات میرے لئے چھوڑتا ہے، روزہ میرے لئے ہے اور میں ہی اس کا بدلہ دوں گا اور (دوسری) نیکیوں کا ثواب بھی اصل نیکی کے دس گنا ہوتا ہے۔“

تشریح: جہالت کی باتیں مثلاً: ٹھکانا، بیہودہ گوئی، جھوٹ اور لغو باتیں اور چغنا چلانا، غل جھانا۔ سعید بن منصور کی روایت میں یوں ہے کہ فحش نہ کہنے کسی سے جھگڑے۔ ابوالشیخ نے ایک ضعیف حدیث میں نکالا کہ روزہ دار جب قبروں میں سے اٹھیں گے تو اپنے منہ کی بو سے پہچان لئے جائیں گے اور ان کے منہ کی بوالہ کے نزدیک مشک سے بھی زیادہ خوشبودار ہوگی۔ ابن علام نے کہا کہ دنیا ہی میں روزہ دار کے منہ کی بوالہ کے نزدیک مشک کی خوشبو سے بھی بہتر ہے اور روزہ ایک ایسا عمل ہے جس میں ریا و نمود کو دخل نہیں ہوتا۔ آدمی خالص اللہ ہی کے ڈر سے اپنی تمام خواہشیں چھوڑ دیتا ہے۔ اس وجہ سے روزہ خاص اس کی عبادت ہے اور اس کا ثواب بہت ہی بڑا ہے بشرطیکہ روزہ حقیقی روزہ ہو۔

بَابُ الصَّوْمِ كَفَّارَةً

باب: روزہ گناہوں کا کفارہ ہوتا ہے

۱۸۹۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَامِعٌ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: قَالَ عُمَرُ: مَنْ يَحْفَظْ حَدِيثَ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا سَمِعْتُهُ يَقُولُ: ((فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ يَكْفُرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ)). قَالَ: لَيْسَ أَسْأَلُ عَنْ ذِهِ، إِنَّمَا أَسْأَلُ عَنِ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ.

۱۸۹۵۔ ہم سے علی بن عبد اللہ نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے جامع بن راشد نے بیان کیا، ان سے ابو وائل نے اور ان سے حذیفہ رضی اللہ عنہ نے کہ حضرت عمر رضی اللہ عنہ نے پوچھا فتنہ کے متعلق رسول اللہ ﷺ کی حدیث کسی کو یاد ہے؟ حذیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے سنا ہے، آپ ﷺ نے فرمایا تھا: ”انسان کے لئے اس کے بال بچے، اس کا مال اور اس کے پڑوسی فتنہ (آزمائش و امتحان) ہیں جس کا کفارہ نماز روزہ اور صدقہ بن جاتا ہے۔“ عمر رضی اللہ عنہ نے کہا کہ میں اس کے متعلق نہیں پوچھتا میری مراد تو اس فتنہ سے ہے جو سمندر کی موجوں کی طرح امنڈ آئے

گا۔ اس پر حذیفہ رضی اللہ عنہ نے کہا کہ آپ کے اور اس فتنہ کے درمیان ایک بند دروازہ ہے، (یعنی آپ کے دور میں وہ فتنہ شروع نہیں ہوگا) عمر رضی اللہ عنہ نے پوچھا وہ دروازہ کھل جائے گا یا توڑ دیا جائے گا؟ حذیفہ رضی اللہ عنہ نے بتایا کہ توڑ دیا جائے گا۔ عمر رضی اللہ عنہ نے فرمایا کہ پھر تو قیامت تک کبھی بند نہ ہو پائے گا۔ ہم نے مسروق سے کہا آپ حذیفہ رضی اللہ عنہ سے پوچھئے کہ کیا عمر رضی اللہ عنہ کو معلوم تھا کہ وہ دروازہ کون ہے، چنانچہ مسروق نے پوچھا تو آپ نے فرمایا ہاں! بالکل اس طرح (انہیں علم تھا) جیسے رات کے بعد دن کے آنے کا علم ہوتا ہے۔

قَالَ: إِنَّ دُونَ ذَلِكَ بَابًا مُغْلَقًا. قَالَ: فَيَفْتَحُ أَوْ يُكْسِرُ؟ قَالَ: يُكْسِرُ. قَالَ: ذَاكَ أَجْدَرُ أَنْ لَا يُغْلَقَ إِلَى يَوْمِ الْقِيَامَةِ. قُلْنَا لِمَسْرُوقٍ سَلَهُ أَكَانَ عُمَرُ يَعْلَمُ مِنَ الْبَابِ؟ فَسَأَلَهُ فَقَالَ: نَعَمْ، كَمَا يَعْلَمُ أَنَّ دُونَ غَدِ اللَّيْلَةِ. [راجع: ۵۲۵]

تشریح: اس حدیث میں نماز کے ساتھ روزہ کو بھی گناہوں کا کفارہ کہا گیا ہے یہی باب کا مقصد ہے، یہاں جن فتنوں کی طرف اشارہ ہے ان سے وہ فتنے مراد ہیں جو خلافت راشدہ ہی میں شروع ہو گئے تھے اور آج تک ان فتنوں کے خطرناک اثرات امت میں افتراق کی شکل میں باقی ہیں۔ حضرت عمر رضی اللہ عنہ نے اپنی فراست کی بنا پر جو کچھ فرمایا تھا وہ حرف بہ حرف صحیح ثابت ہو رہا ہے۔

اللهم صل وسلم على حبيبك وعلى صاحبيه واغفر لنا وارحمنا يا ارحم الراحمين۔

باب: روزہ داروں کے ریان (نامی ایک دروازہ

بَابُ: الرِّيَّانُ لِلصَّائِمِينَ

جنت میں بنایا گیا ہے)

(۱۸۹۶) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا کہ مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”جنت کا ایک دروازہ ہے جسے ریان کہتے ہیں قیامت کے دن اس دروازہ سے صرف روزہ دار ہی جنت میں داخل ہوں گے، ان کے سوا اور کوئی اس میں سے نہیں داخل ہوگا۔ پکارا جائے گا کہ روزہ دار کہاں ہیں؟ وہ کھڑے ہو جائیں گے ان کے سوا اس سے اور کوئی نہیں اندر جانے پائے گا اور جب یہ لوگ اندر چلے جائیں گے تو یہ دروازہ بند کر دیا جائے گا پھر اس سے کوئی اندر نہ جاسکے گا۔“

۱۸۹۶۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ، قَالَ: ((إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرِّيَّانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ: أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ: لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ)). [طرفہ فی: ۳۲۵۷] [مسلم: ۲۷۱۰]

تشریح: لفظ ریان ری سے مشتق ہے جس کے معنی سیرابی کے ہیں۔ چونکہ روزہ میں پیاس کی تکلیف ایک خاص تکلیف ہے جس کا بدل ریان ہی ہو سکتا ہے جس سے سیرابی حاصل ہو اس لیے یہ دروازہ خاص روزہ داروں کے لئے ہوگا جس میں داخل ہو کر وہ سیراب اور قطعی سیراب ہو جائیں گے پھر وہ تابہ پیاس محسوس نہیں کریں گے۔ وجعلنا الله منهم آمين۔

(۱۸۹۷) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ مجھ سے معن بن عیسیٰ نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن

۱۸۹۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي مَعْنٌ، حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ

شہاب نے، ان سے حمید بن عبد الرحمن نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو اللہ کے راستے میں دو چیزیں خرچ کرے گا اسے فرشتے جنت کے دروازوں سے بلائیں گے کہ اے اللہ کے بندے! یہ دروازہ اچھا ہے پھر جو شخص نمازی ہوگا اسے نماز کے دروازہ سے بلایا جائے گا۔ جو مجاہد ہوگا اسے جہاد کے دروازے سے بلایا جائے گا، جو روزہ دار ہوگا اسے ”باب ریان“ سے بلایا جائے گا اور جو زکوٰۃ ادا کرنے والا ہوگا اسے زکوٰۃ کے دروازہ سے بلایا جائے گا۔“ اس پر ابو بکر رضی اللہ عنہ نے پوچھا میرے ماں باپ آپ پر فدا ہوں یا رسول اللہ! جو لوگ ان دروازوں (میں سے کسی ایک دروازہ) سے بلائے جائیں گے مجھے ان سے بحث نہیں، آپ یہ فرمائیں کہ کیا کوئی ایسا بھی ہوگا جسے ان سب دروازوں سے بلایا جائے گا؟ آپ ﷺ نے فرمایا: ”ہاں اور مجھے امید ہے کہ آپ بھی انہیں میں سے ہوں گے۔“

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ: ((مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللَّهِ، هَذَا خَيْرٌ. فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ)). فَقَالَ أَبُو بَكْرٍ: يَا أَبْنِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: ((نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ)). [إطرافه في: ٢٨٤١، ٣٢١٦،

[٣٦٦٦] [مسلم: ٢٣٧١؛ ترمذی: ٣٦٧٤؛ نسائی:

٢٢٣٧، ٢٤٣٨، ٣١٣٥]

تشریح: اس حدیث سے جہاں اور بہت سی باتیں معلوم ہوئیں وہاں حضرت سیدنا ابو بکر صدیق رضی اللہ عنہ کی بھی بڑی فضیلت ثابت ہوئی اور زبان رسالت مآب ﷺ نے ان کو اعلیٰ درجہ کا جتنی قرار دیا ہے۔ تفہیم ان لوگوں پر جو اسلام کے اس مایہ ناز فرزند کی شان میں گستاخی کریں۔ ہذا ہم اللہ آمین۔

باب: رمضان کہا جائے یا ماہ رمضان؟ اور جن کے

بَابُ: هَلْ يُقَالُ رَمَضَانُ أَوْ شَهْرُ

نزدیک دونوں لفظوں کی گنجائش ہے

رَمَضَانَ وَمَنْ رَأَى كَلَّهُ وَاسِعًا

اور نبی کریم ﷺ نے فرمایا: ”جس نے رمضان کے روزے رکھے۔“ اور آپ نے فرمایا: ”رمضان سے آگے روزہ نہ رکھو۔“

وَقَالَ النَّبِيُّ ﷺ: ((مَنْ صَامَ رَمَضَانَ)). وَقَالَ: ((لَا تَقْدُمُوا رَمَضَانَ)).

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے اس حدیث کے ضعف کی طرف اشارہ کیا جسے ابو عدی نے ابو ہریرہ رضی اللہ عنہ سے سرفوعاً نکالا ہے کہ رمضان مت کہو۔ رمضان اللہ کا ایک نام ہے، اس کی سند میں ابو مشر ہے، وہ ضعیف الحدیث ہے۔ لفظ رمضان نبی کریم ﷺ کی زبان مبارک سے ادا ہوا اور شہر رمضان خود اللہ تعالیٰ نے قرآن میں فرمایا۔ ثابت ہوا کہ دونوں طرح سے اس مہینہ کا نام لیا جاسکتا ہے ان ہر دو احادیث کو خود امام بخاری رحمہ اللہ نے وصل کیا ہے۔

۱۸۹۸۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي

۱۸۹۸۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي

ہُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ)). [طرفاء فی: ۲۴۹۵، نسائی: ۲۰۹۶، ۲۰۹۷، ۲۰۹۸، ۲۰۹۹، ۲۱۰۰، ۲۱۰۱، ۲۱۰۲]

ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جب رمضان آتا ہے تو جنت کے دروازے کھول دیئے جاتے ہیں۔“

تشریح: یہاں بھی خود نبی کریم ﷺ نے لفظ رمضان استعمال فرمایا۔ حدیث اور باب میں یہی مطابقت ہے۔

۱۸۹۹۔ وَحَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِی اللِّثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيْمِيِّ: أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَخَلَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلِسَتِ الشَّيَاطِينُ)). [راجع: ۱۸۹۸]

۱۸۹۹) مجھ سے یحییٰ بن بکیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب زہری نے بیان کیا کہ مجھے بنو تمیم کے مولیٰ ابو سہیل ابن ابی انس نے خبر دی، ان سے ان کے والد نے بیان کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ کو کہتے سنا کہ رسول اللہ ﷺ نے فرمایا: ”جب رمضان کا مہینہ آتا ہے تو آسمان کے تمام دروازے کھول دیئے جاتے ہیں، جہنم کے دروازے بند کر دیئے جاتے ہیں اور شیاطین کو زنجیروں سے جکڑ دیا جاتا ہے۔“

تشریح: نبی کریم ﷺ نے شہر رمضان کا لفظ استعمال فرمایا اس سے باب کا مقصد ثابت ہو گیا۔

باب: چاند دیکھنے کا بیان

۱۹۰۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا کہ مجھے سالم نے خبر دی کہ ابن عمر رضی اللہ عنہما نے کہا میں نے رسول کریم ﷺ سے سنا، آپ نے فرمایا: ”جب رمضان کا چاند دیکھو تو روزہ شروع کر دو اور جب شوال کا چاند دیکھو تو روزہ افطار کر دو اور اگر ابر ہو تو اندازہ سے کام کرو۔“ (یعنی تیس روزے پورے کر لو) اور بعض نے لیث سے بیان کیا کہ مجھ سے عقیل اور یونس نے بیان کیا کہ ”رمضان کا چاند“ مراد ہے۔

بَابُ رُؤْيَةِ الْهَلَالِ

۱۹۰۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللِّثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمٌ أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَافْطَرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَافْطَرُوا لَهُ)). وَقَالَ غَيْرُهُ: عَنْ اللِّثِ حَدَّثَنِي عُقَيْلٌ وَيُونُسُ لِهَلَالِ رَمَضَانَ. [طرفاء فی: ۱۹۰۶، ۱۹۰۷]

[مسلم: ۲۵۰۴، نسائی: ۲۱۱۹]

تشریح: مقصد یہ ہے کہ رمضان شریف کے روزے شروع کرنے اور عید الفطر منانے ہر دو کے لئے رویت ہلال ضروری ہے، اگر ہر دو مرتبہ ۳۹ تاریخ میں رویت ہلال یقینی نہ ہو تو تیس دن پورے کرنے ضروری ہیں، عید کے چاند میں لوگ بہت سی بے اعتدالیاں کر جاتے ہیں جو نہیں ہونی چاہئیں۔

بَابُ مَنْ صَامَ رَمَضَانَ إِيمَانًا

باب: جو شخص رمضان کے روزے ایمان کے

وَاحْتِسَابًا وَنِيَّةً

ساتھ ثواب کی نیت سے رکھے اس کا ثواب

وَقَالَتْ عَائِشَةُ عَنِ النَّبِيِّ ﷺ: ((يُبْعَثُونَ عَلَى نِيَّاتِهِمْ)). اور حضرت عائشہ رضی اللہ عنہا نے نبی کریم ﷺ سے نقل کیا: ”لوگوں کو قیامت میں ان کی نیتوں کے مطابق اٹھایا جائے گا۔“

۱۹۰۱۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۳۵] [مسلم: ۱۷۸۰، ۱۷۸۱، ۲۲۰۵]

۱۹۰۱) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جو کوئی شب قدر میں ایمان کے ساتھ اور حصول ثواب کی نیت سے عبادت میں کھڑا ہو اس کے تمام اگلے گناہ بخش دیئے جائیں گے اور جس نے رمضان کے روزے ایمان کے ساتھ اور ثواب کی نیت سے رکھے اس کے اگلے تمام گناہ معاف کر دیئے جائیں گے۔“

تشریح: ہر عمل کے لئے نیت کا درست ہونا ضروری ہے، روزہ بھی بہترین عمل ہے۔ بشرطیکہ خلوص دل کے ساتھ محض رضائے الہی کی نیت سے رکھا جائے اور حکم الہی پر یقین ہونا بھی شرط ہے کہ محض ادائیگی رسم نہ ہو پھر نہ ثواب ملے گا جو یہاں مذکور ہے۔ اس حدیث ((من صام)) الخ کے ذیل میں استاذ الکمل حضرت شاہ ولی اللہ محدث رحمہ اللہ فرماتے ہیں کہ میں کہتا ہوں اس کی وجہ یہ ہے کہ رمضان کے روزے رکھنے میں قوت لگنی کے غالب ہونے اور قوت بیکمی کے مغلوب ہونے کے لئے یہ مقدار کافی ہے کہ اس کے تمام اگلے پچھلے گناہ معاف کر دیئے جائیں۔

بَابُ: أَجُودُ مَا كَانَ النَّبِيُّ ﷺ

باب: نبی کریم ﷺ رمضان میں سب سے زیادہ

يَكُونُ فِي رَمَضَانَ

سخاوت کیا کرتے تھے

۱۹۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَجُودَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجُودَ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ جَبْرِيلُ ﷺ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ حَتَّى يَنْسَلِخَ، يَغْرِضُ عَلَيْهِ النَّبِيُّ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جَبْرِيلُ كَانَ أَجُودَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

۱۹۰۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، انہیں ابن شہاب نے خبر دی، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے کہ عبد اللہ بن عباس رضی اللہ عنہما نے کہا نبی کریم ﷺ سخاوت اور خیر کے معاملہ میں سب سے زیادہ بخشنے والے تھے اور آپ کی سخاوت اس وقت اور زیادہ بڑھ جاتی تھی جب جبریل علیہ السلام آپ سے رمضان میں ملتے، جبریل علیہ السلام آنحضرت ﷺ سے رمضان شریف کی ہر رات میں ملتے یہاں تک کہ رمضان گزر جاتا۔ نبی کریم ﷺ جبریل علیہ السلام سے قرآن کا دور کرتے تھے۔ جب حضرت جبریل علیہ السلام آپ سے ملنے لگتے تو آپ چلتی ہوئے بھی زیادہ بھلائی پہنچانے میں تخی ہو جایا کرتے تھے۔

[راجع: ۶]

باب: جو شخص رمضان میں جھوٹ بولنا اور دعا بازی کرنا نہ چھوڑے

بَابُ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فِي الصَّوْمِ

۱۹۰۳۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے سعید مقبری نے، ان سے ان کے والد کیسان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”اگر کوئی شخص جھوٹ بولنا اور دعا بازی کرنا (روزے رکھ کر بھی) نہ چھوڑے تو اللہ تعالیٰ کو اس کی کوئی ضرورت نہیں کہ وہ اپنا کھانا پینا چھوڑ دے۔“

۱۹۰۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذئبٍ، حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لَكَ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ)).

[طرفہ فی: ۶۰۵۷] [مسلم: ۲۳۶۲] ابن ماجہ:

[۱۶۸۹]

تشریح: معلوم ہوا کہ روزہ کی حالت میں جھوٹ اور دعا بازی نہ چھوڑنے والا انسان روزہ کی توہین کرتا ہے اس لئے اللہ کے یہاں اس کے روزے کا کوئی وزن نہیں "قال البيضاوي ليس المقصود من شرعية الصوم نفس الجوع والعطش بل ما يتبعه من كسر الشهوات وتطويع النفس الامارة للنفس المطمئنة فاذا لم يحصل ذلك لا ينظر الله اليه نظر القبول" (فتح) یعنی روزہ سے محض بھوک و پیاس مراد نہیں ہے بلکہ مراد یہ بھی ہے کہ شہوات نفسانی کو ترک کیا جائے، نفس امارہ کو اطاعت پر آمادہ کیا جائے تاکہ وہ نفس مطمئنہ کے پیچھے لگ سکے۔ اگر یہ مقاصد حاصل نہیں ہوتے تو اللہ پاک اس روزہ دار پر نظر قبول نہیں فرمائے گا روزہ دار کے منہ کی بد بول اللہ کے نزدیک مشک سے زیادہ پسندیدہ ہے۔ اس پر حضرت شاہ ولی اللہ محدث دہلوی رحمۃ اللہ علیہ فرماتے ہیں کہ سیرے نزدیک اس کا سبب یہ ہے کہ عبادت کے پسندیدہ ہونے سے اس کا اثر بھی پسندیدہ ہو جاتا ہے اور عالم مثال میں بجائے عبادت کے وہ اثر متمثل ہو جاتا ہے، اسی لئے آپ نے اس کے سبب سے ملائکہ کو خوشی پیدا ہونے اور اللہ پاک کی رضامندی کو ایک پلہ میں اور بنی آدم کو مشک کے سونگھنے پر جو سرور حاصل ہوتا ہے اس کو ایک پلہ میں رکھا تاکہ یہ رمز فیہی ان کے لئے ظاہر ہو جائے۔

(حجۃ اللہ الباقیہ)

باب: کوئی روزہ دار کو اگر گالی دے تو اسے یہ کہنا

بَابُ هَلْ يَقُولُ إِنِّي صَائِمٌ إِذَا

چاہیے کہ میں روزہ سے ہوں

شِئْتُمْ

۱۹۰۴۔ ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے کہا کہ مجھے عطاء نے خبر دی، انہیں ابوصالح (جورغن زیتون اور گھی بیچتے تھے) نے انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”اللہ پاک فرماتا ہے کہ انسان کا ہر نیک عمل خود اسی کے لئے ہے مگر روزہ کہ وہ خاص میرے لیے ہے اور میں ہی اس کا بدلہ دوں گا اور روزہ گناہوں کی ایک ڈھال ہے، اگر کوئی روزے سے ہو تو اسے فحش گوئی نہ کرنی چاہیے اور نہ شور مچائے۔ اگر کوئی شخص اس کو گالی دے یا لڑنا

۱۹۰۴۔ حَدَّثَنَا ابْنُ رَافِعٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ أَبِي صَالِحٍ الزَّيَّاتِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ اللَّهُ كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّيَامَ، فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ. وَالصَّيَامُ جَنَّةٌ، وَإِذَا كَانَ يَوْمٌ صَوْمِ أَحَدِكُمْ، فَلَا يَرَفُثُ وَلَا يَصْحَبُ،

فَإِنْ سَابَهُ أَحَدٌ، أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرٌ صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ)). [راجع: ۱۸۹۴] [مسلم: ۲۷۰۶، نسائی: ۲۲۱۵، ۲۲۱۶]

چاہے تو اس کا جواب صرف یہ ہو کہ میں ایک روزہ دار آدمی ہوں، اس ذات کی قسم جس کے ہاتھ میں محمد (ﷺ) کی جان ہے! روزہ دار کے منہ کی بو اللہ تعالیٰ کے نزدیک مشک کی خوشبو سے بھی زیادہ بہتر ہے، روزہ دار کو دو خوشیاں حاصل ہوں گی (ایک تو جب) وہ افطار کرتا ہے تو خوش ہوتا ہے اور (دوسرے) جب وہ اپنے رب سے ملاقات کرے گا تو اپنے روزے کا ثواب پا کر خوش ہوگا۔

تشریح: یعنی دنیا میں بھی آدمی نیک عمل سے کچھ نہ کچھ فائدہ اٹھاتا ہے گو اس کی ریا کی نیت نہ ہو مثلاً: لوگ اس کو اچھا سمجھتے ہیں مگر روزہ ایسی مخفی عبادت ہے جس کا صلہ اللہ دے گا بندوں کو اس میں کوئی دخل نہیں۔

بَابُ الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْعَزُوبَةَ

باب: جو مجروح ہو اور زنا سے ڈرے تو وہ روزہ رکھے

۱۹۰۵۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: بَيْنَا أَنَا أُمِّسِي مَعَ عَبْدِ اللَّهِ فَقَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: ((مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ)). قَالَ أَبُو عَبْدِ اللَّهِ: الْبَاءَةُ النِّكَاحُ. [طرفاء فی: ۵۰۶۵، ۵۰۶۶] [مسلم: ۳۳۹۸]

(۱۹۰۵) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے بیان کیا کہ میں عبد اللہ بن مسعود رضی اللہ عنہ کے ساتھ جا رہا تھا۔ آپ نے کہا کہ ہم نبی کریم ﷺ کے ساتھ تھے تو آپ نے فرمایا: ”اگر کوئی صاحب طاقت نہ ہو تو اسے نکاح کر لینا چاہیے کیونکہ نظر کو چنپی رکھے اور شرمگاہ کو بد فعلی سے محفوظ رکھنے کا یہ ذریعہ ہے اور کسی میں نکاح کرنے کی طاقت نہ ہو تو اسے روزے رکھنے چاہئیں کیونکہ وہ اس کی شہوت کو ختم کر دیتا ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ الباءۃ سے مراد نکاح ہے (یعنی جو نکاح کی طاقت رکھتا ہے۔)

ابوداؤد: ۲۰۴۶، ترمذی: ۱۰۸۱، نسائی: ۲۲۳۹، ۲۲۴۰، ۲۲۴۱، ۳۲۰۷، ۳۲۰۸، ۳۲۱۱، ابن

ماجہ: ۱۸۴۵

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((إِذَا رَأَيْتُمُ الْهَلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا))

باب: نبی کریم ﷺ کا ارشاد ”جب تم (رمضان کا) چاند دیکھو تو روزے رکھو اور جب شوال کا چاند دیکھو تو روزے رکھنا چھوڑ دو“

وَقَالَ صَلَٰةٌ عَنْ عَمَارٍ: مَنْ صَامَ يَوْمَ الشَّكِّ

اور صلہ نے عمار سے بیان کیا کہ جس نے شک کے دن روزہ رکھا تو اس نے

فَقَدْ عَصَى أَبَا الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ.

حضرت ابوالقاسم مصلیٰ اللہ علیہ کی نافرمانی کی۔

۱۹۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ: ((لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ، وَلَا تَفْطُرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ)).

(۱۹۰۶) ہم سے عبد اللہ بن مسلمہؒ نے بیان کیا، ان سے امام مالک نے، ان سے نافع نے اور ان سے عبد اللہ بن عمرؓ نے بیان کیا کہ رسول اللہ ﷺ نے رمضان کا ذکر کیا تو فرمایا: ”جب تک چاند نہ دیکھو روزہ شروع نہ کرو، اسی طرح جب تک چاند نہ دیکھو اور روزہ موقوف نہ کرو اور اگر ابر چھا جائے تو تیس دن پورے کرلو۔“

[راجع: ۱۹۰۰] [مسلم: ۲۴۹۸؛ نسائي: ۲۱۲۰]

تشریح: معلوم ہوا کہ ماہ شہبان کی ۲۹ تاریخ کو چاند میں شک ہو جائے کہ ہوائیا نہ ہوا تو اس دن روزہ رکھنا منع ہے بلکہ ایک حدیث میں ایسا روزہ رکھنے والوں کو حضرت ابوالقاسم ؑ کا نافرمان بتلایا گیا ہے۔ اسی طرح عید کا چاند بھی اگر ۲۹ تاریخ کو نظر نہ آئے یا بالاد وغیرہ کی وجہ سے شک ہو جائے تو پورے تیس دن روزے رکھ کر عید منانی چاہیے۔ حجۃ الہند حضرت شاہ ولی اللہ رحمۃ اللہ علیہ فرماتے ہیں چونکہ روزے کا زمانہ قمری مہینہ کے ساتھ روایت ہلال کے اعتبار سے منضبط تھا اور وہ کبھی تیس دن اور کبھی اسی دن کا ہوتا ہے لہذا الشہاد کی صورت میں اس اصل کی طرف رجوع کرنا ہوا۔

۱۹۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ: ((الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ

(۱۹۰۷) ہم سے عبداللہ بن مسلمہ نے بیان کیا، کہا ہم سے مالک نے، ان سے عبداللہ بن دینار نے ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مہینہ کبھی انتیس راتوں کا بھی ہوتا ہے اس لئے (انتیس پورے ہو جانے پر) جب تک چاند نہ دیکھ لو روزہ نہ شروع کرو اور اگر ابر ہو جائے تو تیس دن کا شمار پورا کرلو۔“

ثَلَاثِينَ)). [راجع: ١٩٠٠]

تشریح: ملا علی قاری رحمۃ اللہ علیہ فرماتے ہیں: "قال فی المواہب و هذا مذهبنا و مذهب مالک و ابی حنیفہ و جمهور السلف و الخلف و قال بعضهم ان المراد تقدير منازل القمر و ضبط حساب النجوم حتى يعلم ان الشهر ثلاثون او تسع و عشرون و هذا القول غير سديد فان قول المنجمين لا يعتمد عليه۔" (لمعات) یعنی جمہور علمائے سلف اور خلف کا اسی حدیث پر عمل ہے بعض لوگوں نے حدیث بالا میں لفظ ((فالقدر)) سے حساب نجوم کا ضبط کرنا مراد لیا ہے یہ قول درست نہیں ہے اور اہل نجوم کا قول اعتماد کے قابل نہیں ہے۔ آج کل تقویم میں جو تاریخ بتلائی جاتی ہے۔ اگرچہ ان کے مرتب کرنے والے پوری کوشش کرتے ہیں مگر شرعی امور کے لئے محض ان کی تحریرات پر اعتماد نہیں کیا جاسکتا خاص طور پر رمضان اور عیدین کے لئے رویت ہلال یا دو معتبر گواہوں کی شہادت ضروری ہے۔

۱۹۰۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((الشَّهْرُ هَكَذَا وَهَكَذَا)) وَخَنَسَ الْإِنْبَاهَمَ فِي النَّالِثَةِ. [طرفہ
فی: ۱۹۱۳، ۵۳۰۲] [مسلم: ۲۵۱۳]

(۱۹۰۸) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے جبکہ بن سحیم نے بیان کیا، کہا کہ میں نے ابن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مہینہ اتنے دنوں اور اتنے دنوں کا ہوتا ہے۔ تیسری مرتبہ کہتے ہوئے آپ نے انگوٹھے کو دبایا۔“ (مراد یہ کہ کبھی تیس دن اور کبھی انتیس دن کا مہینہ ہوتا ہے۔)

فی: ۱۹۱۳، ۵۳۰۲ [مسلم: ۲۵۱۳]

تشریح: سراد یہ کہ کئی تیس دن اور کئی اسی دن کا مہینہ ہوتا ہے۔

۱۹۰۹۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ أَوْ قَالَ: أَبُو الْقَاسِمِ ﷺ: ((صُومُوا لِرُؤُوسِهِ، وَأَفْطَرُوا لِرُؤُوسِهِ، فَإِنْ أَغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ)).

(۱۹۰۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے محمد بن زیاد نے بیان کیا، کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا، یا یوں کہا کہ ابوالقاسم رضی اللہ عنہ نے فرمایا: ”چاند ہی دیکھ کر روزے شروع کرو اور چاند ہی دیکھ کر روزے موقوف کرو اور اگر برہو جائے تو تیس دن پورے کرلو۔“

[مسلم: ۲۵۱۶، نسائی: ۲۱۱۷]

۱۹۱۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَبِيغٍ، عَنْ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ آلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا غَدَا. أَوْ رَاحَ. فَقِيلَ لَهُ إِنَّكَ حَلَفْتَ أَنْ لَا تَدْخُلَ شَهْرًا. فَقَالَ: ((إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا)). [طرفة في: ۵۲۰۲] [مسلم: ۲۵۲۳]

(۱۹۱۰) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے یحییٰ بن عبد اللہ بن صبیغ نے بیان کیا، ان سے عکرمہ بن عبد الرحمن نے بیان کیا، ان سے ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ اپنی ازواج سے ایک مہینہ تک جدا رہے پھر اسی دن پورے ہو گئے تو صبح کے وقت یا شام کے وقت آپ ﷺ ان کے پاس تشریف لے گئے اس پر کسی نے کہا آپ نے تو عہد کیا تھا کہ آپ ایک مہینہ تک ان کے یہاں تشریف نہیں لے جائیں گے تو آنحضرت ﷺ نے فرمایا: ”مہینہ اسی دن کا بھی ہوتا ہے۔“

[۲۵۲۴ ابن ماجہ: ۲۰۶۱]

۱۹۱۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ، وَكَانَتْ انْفَكَّتَ رَجُلُهُ، فَأَقَامَ فِي مَشْرِيقِ تِسْعًا وَعِشْرِينَ لَيْلَةً، ثُمَّ نَزَلَ فَقَالُوا يَا رَسُولَ اللَّهِ أَلَيْتَ شَهْرًا. فَقَالَ: ((إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ)). [راجع: ۳۷۸]

(۱۹۱۱) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، ان سے حمید نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ اپنی بیویوں سے جدا رہے تھے، آپ کے پاؤں میں موج آگئی تو آپ نے بالا خانہ میں اسی دن قیام کیا تھا، پھر وہاں سے اترے۔ لوگوں نے عرض کیا: یا رسول اللہ! آپ نے ایک مہینہ کا ایلاء کیا تھا۔ جواب میں آپ نے فرمایا: ”مہینہ اسی دن کا بھی ہوتا ہے۔“

بَابُ شَهْرًا عِيدٍ لَا يَنْقُصَانِ

باب: عید کے دنوں مہینہ کم نہیں ہوتے

[قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَإِنْ كَانَ نَاقِصًا فَهُوَ تَامٌ. وَقَالَ مُحَمَّدٌ: لَا يَجْتَمِعَانِ كِلَاهُمَا نَاقِصٌ.]

امام بخاری رحمہ اللہ نے کہا کہ اسحاق بن راہویہ نے (اس کی تشریح میں) کہا کہ اگر یہ کم بھی ہوں پھر بھی (اجر کے اعتبار سے) تیس دن کا ثواب ملتا ہے محمد بن سیرین رحمہ اللہ نے کہا (مطلب یہ ہے) کہ دونوں ایک سال میں

ناقص (انتیس انتیس دن کے) نہیں ہو سکتے۔

تشریح: امام بخاری رحمہ اللہ نے اسحاق اور ابن سیرین کے قول نقل کر کے اس حدیث کی تفسیر کر دی، امام احمد نے فرمایا ہے قاعدہ یہ ہے کہ اگر رمضان ۲۹ دن کا ہو تو ذی الحجہ ۳۰ دن کا ہوتا ہے، اگر ذی الحجہ ۲۹ دن کا ہو تو رمضان ۳۰ دن کا ہوتا ہے مگر اس تفسیر میں یہ قاعدہ نجوم شہر رہتا ہے۔ بعض سال ایسے بھی ہوتے ہیں کہ رمضان اور ذی الحجہ ۲۹ دن کے ہوتے ہیں اس لئے صحیح اسحاق بن راہویہ کی تفسیر ہے۔ امام بخاری رحمہ اللہ نے اسی لئے اس کو پہلے بیان فرمایا کہ راجح یہی ہے۔ حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ فرماتے ہیں کہ شہر اعیان لا ینقصان بعض کے نزدیک اس کے یہ معنی ہیں کہ انتیس انتیس دنوں کے نہیں ہوتے بعض کے نزدیک اس کے یہ معنی ہیں کہ تیس و انتیس کا اجر برابر ہی ملتا ہے اور یہ آخری معنی قواعد شرعیہ کے لحاظ سے زیادہ چسپاں ہوتے ہیں۔ گویا آپ نے اس بات کا دفع کرنا چاہا کہ کسی کے دل میں کسی بات کا وہم نہ گزرے۔

(۱۹۱۲) ہم سے مسدود نے بیان کیا، کہا ہم سے معتمر بن سلمان نے بیان کیا، کہا کہ میں نے اسحاق سے سنا، انہوں نے عبد الرحمن بن ابی بکر رضی اللہ عنہ سے، انہوں نے اپنے والد سے، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے (دوسری سند) امام بخاری نے کہا اور مجھے مسدود نے خبر دی، ان سے معتمر نے بیان کیا، ان سے خالد حذاء نے بیان کیا کہ مجھے عبد الرحمن بن ابی بکر رضی اللہ عنہ نے خبر دی اور انہیں ان کے والد نے، نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”دونوں مہینے ناقص نہیں رہتے۔“ یعنی رمضان اور ذی الحجہ کے جو دونوں مہینے عید کے ہیں۔ ابو عبد اللہ امام بخاری رحمہ اللہ کہتے ہیں اور امام احمد بن حنبل رحمہ اللہ نے کہا: اگر رمضان کم (انتیس دن کا) ہوگا تو ذی الحجہ پورا (تیس دن کا) ہوگا اور اگر ذی الحجہ کم ہو جائے تو رمضان پورا ہوتا ہے۔ اور ابو الحسن کا بیان ہے کہ اسحاق بن راہویہ کہتے تھے کہ فضیلت میں دونوں کم نہیں اگرچہ انتیس کے ہوں یا تیس دن کے۔

۱۹۱۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ إِسْحَاقَ- هُوَ ابْنُ سُوَيْدٍ- عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ ح: وَحَدَّثَنِي مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ خَالِدِ الْحَذَاءِ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((شَهْرَانِ لَا يَنْقُصَانِ شَهْرًا عِيدَ رَمَضَانَ وَذُو الْحِجَّةِ)). قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِنْ نَقَصَ رَمَضَانُ تَمَّ ذُو الْحِجَّةِ وَإِنْ نَقَصَ ذُو الْحِجَّةِ تَمَّ رَمَضَانُ. وَقَالَ أَبُو الْحَسَنِ كَانَ إِسْحَاقُ بْنُ رَاهَوِيَةَ يَقُولُ: لَا يَنْقُصَانِ فِي الْفَضِيلَةِ إِنْ كَانَ تِسْعَةً وَعِشْرِينَ أَوْ ثَلَاثِينَ. [مسلم: ۲۵۳۱، ۲۵۳۲؛ ابوداؤد: ۲۳۲۳؛ ترمذی: ۶۹۲؛

ابن ماجہ: ۱۶۵۹]

تشریح: مراد رمضان اور ذی الحجہ کے دونوں مہینے ہیں۔

باب: نبی کریم صلی اللہ علیہ وسلم کا یہ فرمانا کہ ”ہم لوگ حساب کتاب نہیں جانتے“

يَا بُو قَوْلِ النَّبِيِّ ﷺ: ((لَا نَكْتُبُ وَلَا نَحْسُبُ))

(۱۹۱۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اسود بن قیس نے بیان کیا، ان سے سعید بن عمرو نے بیان کیا

۱۹۱۳۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ، حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو،

اور انہوں نے ابن عمر رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے فرمایا: ”ہم ایک بے پرہی لکھی قوم ہیں نہ لکھنا جانتے ہیں نہ حساب کرنا، مہینہ یوں ہے اور یوں ہے۔“ آپ کی مراد ایک مرتبہ انتیس (دنوں سے) تھی اور ایک مرتبہ تیس سے۔ (آپ نے دسویں انگلیوں سے تین بار بتلایا)۔

ابوداؤد: ۲۳۱۱؛ نسائی: ۲۱۳۹، ۲۱۰۴

باب: رمضان سے ایک دن یا دو دن پہلے روزے

نہ رکھے جائیں

(۱۹۱۴) ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے ہشام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تم میں سے کوئی شخص رمضان سے پہلے (شعبان کی آخری تاریخوں میں) ایک یا دو دن کے روزے نہ رکھے البتہ اگر کسی کو ان میں روزے رکھنے کی عادت ہو تو وہ اس دن بھی روزہ رکھے۔“

بَابُ: لَا يَتَقَدَّمُ رَمَضَانَ بِصَوْمِ

يَوْمٍ وَلَا يَوْمَيْنِ

۱۹۱۴۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ، فَلْيُصِمْ ذَلِكَ الْيَوْمَ)). [مسلم]

۲۵۱۹؛ ابوداؤد: ۲۳۳۵

تشریح: مثلاً: کوئی ہر ماہ میں پیر یا جمعرات کا یا کسی اور دن کا روزہ ہر ہفتہ رکھتا رہتا ہے اور اتفاق سے وہ دن شعبان کی آخری تاریخوں میں آ گیا تو وہ یہ روزہ رکھے، نصف شعبان کے بعد روزہ رکھنے کی ممانعت اس لئے بھی وارد ہوئی ہے تاکہ رمضان کے لئے طاقت قائم رہے اور کمزوری لاحق نہ ہو۔ الغرض ہر برہم قدم پر شریعت کے امر و نہی کو سامنے رکھنا یہی دین اور یہی عبادت اور یہی اسلام ہے اور یہی ایمان، ہر ہر جگہ اپنی عقل کا دخل ہرگز ہرگز نہ ہونا چاہیے۔

باب: اللہ عز و جل کا فرمان:

”حلال کر دیا گیا ہے تمہارے لئے رمضان کی راتوں میں اپنی بیویوں سے صحبت کرنا، وہ تمہارا لباس ہیں اور تم ان کا لباس ہو، اللہ نے معلوم کیا کہ تم چوری سے ایسا کرتے تھے۔ سو معاف کر دیا تم کو اور درگزر کیا تم سے پس اب صحبت کرو ان سے اور ڈھونڈو جو لکھ دیا اللہ تعالیٰ نے تمہاری قسمت میں (اولاد سے)۔“

(۱۹۱۵) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابواسحاق نے اور ان سے براء رضی اللہ عنہ نے بیان کیا کہ (شروع اسلام

بَابُ قَوْلِ اللَّهِ [جَلَّ ذِكْرُهُ]:

﴿أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَنَ بِأَسْرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾. [البقرة: ۱۸۷]

۱۹۱۵۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ

میں) حضرت محمد ﷺ کے صحابہ رضی اللہ عنہم جب روزہ سے ہوتے اور افطار کا وقت آتا تو کوئی روزہ دار اگر افطار سے پہلے بھی سو جاتا تو پھر اس رات میں بھی اور آنے والے دن میں بھی انہیں کھانے پینے کی اجازت نہیں تھی تا آنکہ پھر شام ہو جاتی، پھر ایسا ہوا کہ قیس بن صرمہ انصاری رضی اللہ عنہ بھی روزے سے تھے جب انتظار کا وقت ہوا تو وہ اپنی بیوی کے پاس آئے اور ان سے پوچھا کیا تمہارے پاس کچھ کھانا ہے؟ انہوں نے کہا (اس وقت تو کچھ) نہیں ہے لیکن میں جانی ہوں کہیں سے لاؤں گی، دن بھر انہوں نے کام کیا تھا اس لئے آنکھ لگ گئی جب بیوی واپس ہوئیں اور انہیں (سوئے ہوئے) دیکھا تو فرمایا افسوس تم محروم ہی رہے! لیکن دوسرے دن وہ دوپہر کو بے ہوش ہو گئے جب اس کا ذکر نبی ﷺ سے کیا گیا تو یہ آیت نازل ہوئی ”حلال کر دیا گیا تمہارے لئے رمضان کی راتوں میں اپنی بیویوں سے صحبت کرنا“ اس پر صحابہ رضی اللہ عنہم بہت خوش ہوئے اور یہ آیت نازل ہوئی ”کھاؤ پیو یہاں تک کہ ممتاز ہو جائے تمہارے لئے صبح کی سفید دھاری (صبح صادق) سیاہ دھاری (صبح کاذب) سے۔“

قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا، فَحَضَرَ الْإِفْطَارُ، فَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ، حَتَّى يُمِيسِي، وَإِنْ قَيْسُ بْنُ صَرْمَةَ الْأَنْصَارِيُّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الْإِفْطَارُ أَتَى امْرَأَتَهُ، فَقَالَ لَهَا: أَعِنْدِكَ طَعَامٌ؟ قَالَتْ لَا وَلَكِنْ أَنْطَلِقُ، وَأَطْلُبُ لَكَ. وَكَانَ يَوْمَهُ يَعْمَلُ، فَغَلَبَتْهُ عَيْنُهُ، فَجَاءَتْ امْرَأَتَهُ، فَلَمَّا رَأَتْهُ قَالَتْ خَيِّبَتْكَ. فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَتَزَلَّتْ هَذِهِ الْآيَةُ ﴿أَحِلُّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّقْتُ إِلَى نِسَائِكُمْ﴾ فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا، وَتَزَلَّتْ: «وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ».

[البقرة: ۱۸۷] طرفه في ۱۴۵۰۸ | ابوداود:

۲۳۱۴: ترمذی: ۱۲۹۶۸

تشریح: نسائی کی روایت میں یہ مضمون یوں ہے کہ روزہ دار جب شام کا کھانا کھانے سے پہلے سو جائے، رات بھر کچھ نہیں کھائی سکتا تھا یہاں تک کہ دوسری شام ہو جائے اور ابواشیج کی روایت میں یوں ہے کہ مسلمان افطار کے وقت کھاتے پیتے، غورتوں سے محبت کرتے، جب تک سوتے نہیں۔ سونے کے بعد پھر دوسرا دن ختم ہونے تک کچھ نہیں کر سکتے۔ یہ ابتدا میں تھا بعد میں اللہ پاک نے روزہ کی تفصیلات سے آگاہ کیا اور جملہ مشکلات کو آسان فرمادیا۔

باب: (سورہ بقرہ میں) اللہ تعالیٰ کا فرمانا:

بَابُ قَوْلِ اللَّهِ:

”سحری کھاؤ اور پیو، یہاں تک کہ کھل جائے تمہارے لئے صبح کی سفید دھاری (صبح صادق) سیاہ دھاری (صبح کاذب) سے پھر پورے کرو اپنے روزے سورج چھینے تک“ (اس سلسلے میں) براء رضی اللہ عنہ کی ایک روایت بھی نبی کریم ﷺ سے مروی ہے۔

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصَّيَامَ إِلَى اللَّيْلِ﴾. [البقرة: ۱۸۷] فِيهِ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ.

(۱۹۱۶) ہم سے حجاج بن منہال نے بیان کیا، انہوں نے کہا ہم سے ہشیم نے بیان کیا، کہا کہ مجھے حصین بن عبد الرحمن نے خبر دی اور ان سے شعبی

۱۹۱۶۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ

نے، ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ جب یہ آیت نازل ہوئی ”تَا آ نَکَہْل جَاے تہارے لئے سفید دھاری سیاہ دھاری سے۔“ تو میں نے ایک سیاہ دھاگہ لیا اور ایک سفید اور دونوں کو نکیہ کے نیچے رکھ لیا اور رات میں دیکھتا رہا مجھ پر ان کے رنگ نہ کھلے، جب صبح ہوئی تو میں رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا اور آپ سے اس کا ذکر کیا۔ آپ نے فرمایا کہ اس سے تو رات کی تاریکی (صبح کا ذب) اور دن کی سفیدی (صبح صادق) مراد ہے۔

الشَّعْبِيُّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ لَمَّا نَزَلَتْ: ﴿حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرہ: ۱۸۷] عَمَدْتُ إِلَى عِقَالِ أَسْوَدَ وَإِلَى عِقَالِ أَبْيَضَ، فَجَعَلْتُهُمَا تَحْتَ وَسَادَتِي، فَجَعَلْتُ أَنْظُرَ فِي اللَّيْلِ فَلَا يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ صلی اللہ علیہ وسلم فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: ((إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ)). [طرفہ فی: ۴۵۰۹، ۴۵۱۰]

[مسلم: ۲۵۳۳؛ ابوداؤد: ۲۳۴۹؛ ترمذی: ۲۹۷۱]

تشریح: عدی بن حاتم کو آپ کے بتلانے پر حقیقت سمجھ میں آئی کہ یہاں صبح کا ذب اور صبح صادق مراد ہیں۔

(۱۹۱۷) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم سے ابن ابی حازم نے بیان کیا، ان سے ان کے باپ نے اور ان سے سہل بن سعد نے، (دوسری سند امام بخاری رحمۃ اللہ علیہ) نے کہا اور مجھ سے سعید بن ابی مریم نے بیان کیا، ان سے ابو عسان محمد بن مطرف نے بیان کیا، انہوں نے کہا کہ مجھ سے ابو حازم نے بیان کیا اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ آیت نازل ہوئی ”کھاؤ پیو یہاں تک کہ تمہارے لئے سفید دھاری، سیاہ دھاری سے کھل جائے“ لیکن من الفجر (صبح کی) کے الفاظ نازل نہیں ہوئے تھے۔ اس پر کچھ لوگوں نے یہ کہا کہ جب روزے کا ارادہ ہوتا تو سیاہ اور سفید دھاگہ لے کر پاؤں میں باندھ لیتے اور جب تک دونوں دھاگے پوری طرح دکھائی نہ دینے لگتے، کھانا پینا بند نہ کرتے تھے، اس پر اللہ تعالیٰ نے ”من الفجر“ کے الفاظ نازل فرمائے پھر لوگوں کو معلوم ہوا کہ اس سے مراد رات اور دن ہیں۔

۱۹۱۷۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ: حَدَّثَنَا وَحَدَّثَنِي سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو عَسَانَ، مُحَمَّدُ بْنُ مَطْرَفٍ حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: أُنْزِلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ وَلَمْ يَنْزِلْ ﴿مِنَ الْفَجْرِ﴾ فَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدَهُمَا فِي رِجْلَيْهِ الْخَيْطُ الْأَبْيَضَ وَالْخَيْطُ الْأَسْوَدَ، وَلَا يَزَالُ يَأْكُلُ حَتَّى يَبَيِّنَ لَهُ رُؤْيَاهُمَا، فَأَنْزَلَ اللَّهُ بَعْدَ: ﴿مِنَ الْفَجْرِ﴾ فَعَلِمُوا أَنَّهُ إِنَّمَا يَغْنِي اللَّيْلُ وَالنَّهَارُ.

[طرفہ فی: ۴۵۱۱] [مسلم: ۲۵۳۵]

تشریح: ابتدا میں صحابہ کرام رضی اللہ عنہم میں سے بعض لوگوں نے طلوع فجر کا مطلب نہیں سمجھا اس لئے وہ سفید اور سیاہ دھاگے سے فجر معلوم کرنے لگے مگر جب ﴿مِنَ الْفَجْرِ﴾ کے لفظ نازل ہوئے تو ان کو حقیقت کا علم ہوا۔ سیاہ دھاری سے رات کی اندھیری اور سفید دھاری سے صبح کا اجالہ مراد ہے۔

بَابُ قَوْلِ النَّبِيِّ صلی اللہ علیہ وسلم: ((لَا بَابُ: نَبِي كَرِيم صلی اللہ علیہ وسلم كَايَه فَرَمَانَا كَه "بَلَال رضی اللہ عنہ كَايَه

يَمْنَعَنَّكُمْ مِنْ سَحُورِكُمْ أَذَانٌ اِذَانٌ تَهْمِيں سحری کھانے سے نہ روکے

بَلال

۱۹۱۸، ۱۹۱۹۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ. وَالْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ أَنَّ بِلَالَ، كَانَ يُؤَذِّنُ بِلَيْلٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ)). قَالَ الْقَاسِمُ: وَلَمْ يَكُنْ بَيْنَ أَذَانِهِمَا إِلَّا أَنْ يَرَفِيَ ذَا وَيَنْزِلَ ذَا. [راجع: ۶۱۷]

۱۹۱۸-۱۹۱۹) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے اور (عبید اللہ بن عمر نے یہی روایت) قاسم بن محمد سے اور انہوں نے عائشہ رضی اللہ عنہا سے کہ بلال رضی اللہ عنہ کچھ رات رہے سے اذان دے دیا کرتے تھے اس لئے رسول اللہ ﷺ نے فرمایا: ”جب تک ابن ام مکتوم رضی اللہ عنہ اذان نہ دیں تم کھاتے پیتے رہو کیونکہ وہ صبح صادق کے طلوع سے پہلے اذان نہیں دیتے۔“ قاسم نے بیان کیا کہ دونوں (بلال اور ام مکتوم رضی اللہ عنہما) کی اذان کے درمیان صرف اتنا فاصلہ ہوتا تھا کہ ایک چڑھتے تو دوسرے اترتے۔

تشریح: علامہ قسطلانی رحمہ اللہ نے نقل کیا کہ صحابہ کی سحری بہت قلیل ہوتی تھی۔ ایک آدھ کھجور یا ایک آدھ لقمہ اس لئے قلیل فاصلہ بتلایا گیا۔ حدیث ہذا میں صاف مذکور ہے کہ بلال صبح صادق سے پہلے اذان دیا کرتے تھے یہ ان کی سحری کی اذان ہوتی تھی اور حضرت عبداللہ بن ام مکتوم رضی اللہ عنہ فجر کی اذان اس وقت دیتے جب لوگ ان سے کہتے کہ فجر ہوگئی ہے کیونکہ وہ خود نایاب تھے۔ علامہ قسطلانی فرماتے ہیں: ”والمعنى فى الجميع ان بلالا كان يؤذن قبل الفجر ثم يتربص بعد للدعاء ونحوه ثم يرقب الفجر فاذا قارب طلوعه نزل فاخبر ابن ام مكتوم..... الخ“۔ یعنی حضرت بلال رضی اللہ عنہ فجر سے قبل اذان دے کر اس جگہ دعا کے لئے ٹھہرے رہتے اور فجر کا انتظار کرتے جب طلوع فجر قریب ہوتی تو وہاں سے نیچے اتر کر ابن ام مکتوم رضی اللہ عنہ کو اطلاع کرتے اور وہ پھر فجر کی اذان دیا کرتے تھے۔ ہر دو کی اذان کے درمیان قلیل فاصلہ طلب یہی سمجھ میں آتا ہے۔ آیت قرآنیہ ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ﴾ (البقرة: ۱۸۷) سے یہ بھی ظاہر ہوتا ہے کہ صبح صادق نمایاں ہو جانے تک سحری کھانے کی اجازت ہے۔ جو لوگ رات رہتے ہوئے سحری کھالیتے ہیں یہ سنت کے خلاف ہے۔ سنت سحری وہی ہے کہ اس سے فارغ ہونے اور فجر کی نماز شروع کرنے کے درمیان صرف اتنا فاصلہ ہو جتنا کہ پچاس آیات کے پڑھنے میں وقت صرف ہوتا ہے طلوع فجر کے بعد سحری کھانا جائز نہیں ہے۔

بَابُ تَعْجِيلِ السَّحُورِ باب: سحری کھانے میں دیر کرنا

۱۹۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنْتُ أَتَسَحَّرُ فِي أَهْلِي، ثُمَّ يَكُونُ سُرْعَتِي أَنْ أَذْرِكَ السَّحُورَ مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ۵۷۷]

۱۹۲۰) ہم سے محمد بن عبید اللہ نے بیان کیا، انہوں نے کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ابوحازم نے بیان کیا اور ان سے حضرت سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ میں سحری اپنے گھر کھاتا پھر جلدی کرتا تاکہ نماز نبی کریم ﷺ کے ساتھ مل جائے۔

تشریح: یعنی سحری وہ بالکل آخر وقت کھایا کرتے تھے پھر جلدی سے جماعت میں شامل ہو جاتے کیونکہ نبی کریم ﷺ فجر کی نماز ہمیشہ طلوع فجر کے بعد اندھیرے ہی میں پڑھا کرتے تھے ایسا نہیں جیسا کہ آج کل خفی بھائیوں نے معمول بنالیا ہے کہ نماز فجر بالکل سورج نکلنے کے وقت پڑھتے ہیں، ہمیشہ

ایسا کرنا سنت نبوی کے خلاف ہے۔ نماز فجر کو اول وقت آدا کرنا ہی زیادہ بہتر ہے۔

بَابُ قَدَرِ كَمْ بَيْنَ السَّحُورِ وَصَلَاةِ الْفَجْرِ

باب: سحری اور فجر کی نماز میں کتنا فاصلہ ہوتا تھا

۱۹۲۱۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ نَابِتٍ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَامَ إِلَى الصَّلَاةِ. قُلْتُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ. قَالَ: قَدَرُ خَمْسِينَ آيَةً. [راجع: ۵۷۵]

(۱۹۲۱) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے انس رضی اللہ عنہ نے اور ان سے زید بن ثابت رضی اللہ عنہ نے کہ نبی کریم ﷺ کے ساتھ ہم نے سحری کھائی، پھر آپ ﷺ صبح کی نماز کے لئے کھڑے ہوئے۔ میں نے پوچھا کہ سحری اور اذان میں کتنا فاصلہ ہوتا تھا تو انہوں نے کہا پچاس آیتیں (پڑھنے) کے موافق فاصلہ ہوتا تھا۔

تشریح: سند میں حضرت قتادہ بن دعامہ کا نام آیا ہے، ان کی کنیت ابو الخطاب السدوسی ہے، نایاب اور قوی الحافظ تھے، بکر بن عبد اللہ مزی نے ایک بزرگ کہتے ہیں کہ جس کا جی چاہے اپنے زمانہ کے سب سے قوی الحافظ بزرگ کی زیارت کرے وہ قتادہ کو دیکھ لے۔ خود قتادہ رحمہ اللہ کہتے ہیں کہ جو بات بھی میرے کان میں پڑتی ہے اسے قلب فوراً محفوظ کر لیتا ہے۔ عبد اللہ بن سرجس اور انس رضی اللہ عنہ اور بہت سے دیگر حضرات سے روایت کرتے ہیں، ۷۰ھ میں انتقال فرمایا رحمہ اللہ۔ (رس)

بَابُ بَرَكَاتِ السَّحُورِ مِنْ غَيْرِ إِيْجَابِ

باب: سحری کھانا مستحب ہے واجب نہیں ہے

لَأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ وَاصَلُوا وَلَمْ يُذَكِّرِ السَّحُورَ.

۱۹۲۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ وَاصَلَ فَوَاصَلَ النَّاسَ فَشَقَّ عَلَيْهِمْ، فَتَهَاؤُمْ. قَالُوا: فَإِنَّكَ تَوَاصَلْ. قَالَ: ((لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَطْلُ أَطْعَمُ وَأُسْقِي)). [ظرفه في: ۱۹۶۲]

کیونکہ نبی کریم ﷺ اور آپ کے اصحاب رضی اللہ عنہم نے پے درپے روزے رکھے اور ان میں سحری کا ذکر نہیں ہے۔

(۱۹۲۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے ”صوم وصال“ رکھا تو صحابہ رضی اللہ عنہم نے بھی رکھا لیکن صحابہ رضی اللہ عنہم کے لئے دشواری ہوگئی۔ اس لئے آپ نے اس سے منع فرمادیا، صحابہ رضی اللہ عنہم نے اس پر عرض کی کہ آپ تو صوم وصال رکھتے ہیں؟ نبی اکرم ﷺ نے فرمایا: ”میں تمہاری طرح نہیں ہوں، میں تو برابر کھلایا اور پلایا جاتا ہوں۔“

تشریح: صوم وصال متواتر کئی دن سحری و افطار کے بغیر روزہ رکھنا اور رکھے چلے جانا، بعض دفعہ نبی کریم ﷺ ایسا روزہ رکھا کرتے تھے مگر صحابہ رضی اللہ عنہم کو آپ ﷺ نے مشقت کے پیش نظر ایسے روزے سے منع فرمایا بلکہ سحری کھانے کا حکم دیا تاکہ دن میں اس سے قوت حاصل ہو۔ امام بخاری رحمہ اللہ کا مشاہیر ہے کہ سحری کھانا سنت ہے، مستحب ہے مگر واجب نہیں ہے کیونکہ صوم وصال میں صحابہ رضی اللہ عنہم نے بھی بہر حال سحری کو ترک کر دیا تھا، باب کا مقصد ثابت ہوا۔

۱۹۲۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ - قَالَ: قَالَ النَّبِيُّ ﷺ: ((تَسْحَرُوا فَإِنَّ فِي السَّحْرِ بَرَكَهًا)).
 (۱۹۲۳) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا، انہوں نے کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”سحری کھاؤ کہ سحری میں برکت ہوتی ہے۔“

[مسلم: ۲۵۴۹]

تشریح: سحری کھانا اس لئے بھی ضروری ہے کہ یہودیوں کے ہاں سحری کھانے کا چلن نہیں ہے، پس ان کی مخالفت میں سحری کھانی چاہیے اور اس سے روزہ پورا کرنے میں مدد بھی ملتی ہے، سحری میں چند کچھ اور پانی کے گھونٹ بھی کافی ہیں اور جو اللہ میسر کرے۔ بہر حال سحری چھوڑنا سنت کے خلاف ہے۔

بَابُ إِذَا نَوَى بِالنَّهَارِ صَوْمًا

باب: اگر کوئی شخص روزے کی نیت دن میں کرے

تو درست ہے

وَقَالَتْ أُمُّ الدَّرْدَاءِ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: عِنْدَكُمْ طَعَامٌ فَإِنْ قُلْنَا: لَا. قَالَ: فَإِنِّي صَائِمٌ يَوْمِي هَذَا. وَفَعَلَهُ أَبُو طَلْحَةَ وَأَبُو هُرَيْرَةَ وَأَبْنُ عَبَّاسٍ وَحَدِثُهُ.
 اور ام درداء رضی اللہ عنہا نے کہا کہ ابو درداء رضی اللہ عنہ ان سے پوچھتے کیا کچھ کھانا تمہارے پاس ہے؟ اگر ہم جواب دیتے کہ کچھ نہیں تو کہتے پھر آج میرا روزہ رہے گا۔ اسی طرح ابو طلحہ، ابو ہریرہ، ابن عباس اور حدیفہ رضی اللہ عنہ نے بھی کیا۔

۱۹۲۴۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ، يَوْمَ عَاشُورَاءَ: ((أَنْ مَنْ أَكَلَ فَلَيْسَ مِنْهُمْ أَوْ فَلَيْسَ مِنْهُمْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ)). [طرفاء فی: ۲۰۰۷،
 (۱۹۲۴) ہم سے ابو عاصم نے بیان کیا، کہا کہ ہم سے یزید بن ابی عبید نے بیان کیا، ان سے سلمہ بن اکوع نے کہ نبی کریم ﷺ نے عاشورہ کے دن ایک شخص کو یہ اعلان کرنے کے لئے بھیجا کہ ”جس نے کھانا کھالیا ہے وہ اب (دن ڈوبنے تک روزہ کی حالت میں) پورا کرے یا (یہ فرمایا کہ) روزہ رکھے اور جس نے نہ کھایا ہو (تو وہ روزہ رکھے) کھانا نہ کھائے۔“

[۷۲۶۵] [مسلم: ۲۶۶۸، نسائی: ۲۳۲۰]

تشریح: مقصد باب یہ ہے کہ کسی شخص نے فجر کے بعد کچھ نہ کھایا یا ہو اور اسی حالت میں روزہ کی نیت دن میں بھی کر لے تو روزہ ہو جائے گا مگر یہ اجازت نفل روزہ کے لئے ہے فرض روزہ کی نیت رات ہی میں سحری کے وقت ہونی چاہیے۔ حدیث میں عاشورہ کے روزہ کا ذکر ہے جو رمضان کی فرضیت سے قبل فرض تھا۔ بعد میں محض نفل کی حیثیت میں رہ گیا۔

بَابُ الصَّائِمِ يُصْبِحُ جُنْبًا

باب: روزہ دار صبح کو جنابت میں اٹھے تو کیا حکم ہے؟

۱۹۲۵، ۱۹۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ هِشَامِ بْنِ مَغِيرَةَ، عَنْ غَلَامٍ مِمَّنْ فِي بَيْتِ النَّبِيِّ ﷺ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَكَلَ مِنْ بَيْتِي يَوْمَ عَاشُورَاءَ، فَهُوَ كَمَنْ أَكَلَ مِنْ بَيْتِي يَوْمَ نَحْوِ الْيَوْمِ)).
 (۱۹۲۵-۲۶) ہم سے عبداللہ بن مسلمہ نے بیان کیا، کہا کہ ہم سے امام مالک نے، ان سے ابوبکر بن عبدالرحمن بن حارث بن ہشام بن مغیرہ کے غلام مکی نے بیان کیا، انہوں نے ابوبکر بن عبدالرحمن سے سنا، انہوں نے بیان کیا کہ

میں اپنے باپ کے ساتھ عائشہ اور ام سلمہ رضی اللہ عنہما کی خدمت میں حاضر ہوا (دوسری سند امام بخاری رحمہ اللہ نے کہا کہ) اور ہم سے ابو الیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، انہیں زہری نے، انہوں نے بیان کیا کہ مجھے ابو بکر بن عبد الرحمن بن حارث بن ہشام نے خبر دی، انہیں ان کے والد عبد الرحمن نے خبر دی، انہیں مروان نے خبر دی اور انہیں عائشہ اور ام سلمہ رضی اللہ عنہما نے خبر دی کہ (بعض مرتبہ) فجر ہوتی تو رسول اللہ ﷺ اپنے اہل کے ساتھ جہنی ہوتے تھے، پھر آپ غسل کرتے اور آپ روزہ سے ہوتے تھے اور مروان بن حکم نے عبد الرحمن بن حارث سے کہا میں تمہیں اللہ کی قسم دیتا ہوں ابو ہریرہ رضی اللہ عنہ کو تم یہ حدیث صاف صاف سنا دو۔ (کیونکہ ابو ہریرہ رضی اللہ عنہ کا فتویٰ اس کے خلاف تھا) ان دنوں مروان، امیر معاویہ رضی اللہ عنہ کی طرف سے مدینہ کا حاکم تھا۔ ابو بکر نے کہا کہ عبد الرحمن نے اس بات کو پسند نہیں کیا۔ اتفاق سے ہم سب ایک مرتبہ ذالحلیفہ میں جمع ہو گئے۔ ابو ہریرہ رضی اللہ عنہ کی وہاں کوئی زمین تھی، عبد الرحمن نے ان سے کہا کہ آپ سے ایک بات کہوں گا اور اگر مروان نے اس کی مجھے قسم نہ دی ہوتی میں کبھی آپ کے سامنے اسے نہ چھیڑتا۔ پھر انہوں نے عائشہ اور ام سلمہ رضی اللہ عنہما کی حدیث ذکر کی۔ ابو ہریرہ رضی اللہ عنہ نے کہا (میں کیا کروں) کہا کہ فضل بن عباس رضی اللہ عنہ نے یہ حدیث بیان کی تھی (اور وہ زیادہ جاننے والے ہیں) کہ ہمیں ہمام اور عبد اللہ بن عمر رضی اللہ عنہما کے صاحبزادے نے ابو ہریرہ رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ ایسے شخص کو جو صبح کے وقت جہنی ہونے کی حالت میں اٹھا ہو افطار کا حکم دیتے تھے لیکن حضرت عائشہ رضی اللہ عنہا اور ام سلمہ رضی اللہ عنہما کی یہ روایت زیادہ معتبر ہے۔

الْمُغِيرَةُ أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ: جِئْتُ أَنَا وَأَبِي، حَتَّى دَخَلْنَا عَلَى عَائِشَةَ وَأُمِّ سَلَمَةَ؛ ح. وَحَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، أَنَّ أَبَاهُ عَبْدَ الرَّحْمَنِ، أَخْبَرَ مَرْوَانَ: أَنَّ عَائِشَةَ، وَأُمَّ سَلَمَةَ أَخْبَرَتَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَذْرُكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. وَقَالَ: مَرْوَانُ لِعَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ: أَقْسِمُ بِاللَّهِ لَتُفْزَعَنَّ بِهَا أَبَا هُرَيْرَةَ وَمَرْوَانُ يَوْمَئِذٍ عَلَى الْمَدِينَةِ. فَقَالَ أَبُو بَكْرٍ: فَكَرِهَ ذَلِكَ عَبْدُ الرَّحْمَنِ، ثُمَّ قَدَّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي الْحَلِيفَةِ، وَكَانَتْ لِأَبِي هُرَيْرَةَ هُنَالِكَ أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمَنِ لِأَبِي هُرَيْرَةَ: إِنِّي ذَاكِرٌ لَكَ أَمْرًا وَلَوْلَا أَنَّ مَرْوَانَ أَقْسَمَ عَلَيَّ فِيهِ لَمْ أَذْكُرْهُ لَكَ. فَذَكَرَ قَوْلَ عَائِشَةَ وَأُمِّ سَلَمَةَ. فَقَالَ: كَذَلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ وَهُوَ أَعْلَمُ، وَقَالَ هَمَّامٌ وَابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: عَنْ أَبِي هُرَيْرَةَ كَانَ النَّبِيُّ ﷺ يَأْمُرُ بِالْفِطْرِ. وَالْأَوَّلُ أَسْنَدُ. [الحديث: ١٩٢٥]

[طرفہ فی: ١٩٣٠، ١٩٣١] [الحديث: ١٩٢٦]

[طرفہ فی: ١٩٣٢] [مسلم: ٢٥٨٩] ابوداؤد:

٢٣٨٨؛ ترمذی: ٧٧٩]

تشمیح: ابو ہریرہ رضی اللہ عنہ نے فضل کی حدیث سن کر اس کے خلاف فتویٰ دیا تھا۔ مروان کا یہ مطلب تھا کہ عبد الرحمن ان کو پریشان کریں لیکن عبد الرحمن نے یہ منظور کیا اور خاموش رہے پھر موقع پا کر ابو ہریرہ رضی اللہ عنہ سے اس مسئلے کو ذکر کیا۔ ایک روایت میں ہے کہ ابو ہریرہ رضی اللہ عنہ نے عائشہ اور ام سلمہ رضی اللہ عنہما کی حدیث سن کر کہا کہ وہ خوب جانتی ہیں گویا اپنے فتویٰ سے رجوع کیا۔ (وحیدی) علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث سے بہت سے فوائد نکلتے ہیں مثلاً علما کا امراء کے ہاں جا کر علمی مذاکرات کرنا، منقولات

میں اگر ذرا بھی شک ہو جائے تو اپنے سے زیادہ عالم کی طرف رجوع کر کے اس سے امر حق معلوم کرنا، ایسے امور جن پر عورتوں کی یہ نسبت مردوں کی زیادہ اطلاع ہو سکتی ہے، کی بابت عورتوں کی روایات کو مردوں کی مرویات پر ترجیح دینا، اسی طرح بالعکس جن امور پر مردوں کو زیادہ اطلاع ہو سکتی ہے ان کے لیے مردوں کی روایات کو عورتوں کی مرویات پر ترجیح دینا بہر حال ہر امر میں نبی کریم ﷺ کی اقتدا کرنا، جب تک اس امر کے متعلق خصوص نبوی نہ ثابت ہو اور یہ کہ اختلاف کے وقت کتاب و سنت کی طرف رجوع کرنا اور خبر واحد مرد سے مردی ہو یا عورت سے اس کا حجت ہونا، یہ جملہ فوائد اس حدیث سے نکلے ہیں اور حضرت ابو ہریرہ رضی اللہ عنہ کی فضیلت بھی ثابت ہوتی ہے جنہوں نے حق کا اعتراف فرما کر اس کی طرف رجوع کیا۔ (فتح الباری)

باب: روزہ دار کا اپنی بیوی سے مباشرت یعنی بوسہ

ساس وغیرہ درست ہے اور حضرت عائشہ رضی اللہ عنہا

نے فرمایا کہ روزہ دار پر بیوی کی شرمگاہ حرام ہے

(۱۹۲۷) ہم سے سلیمان بن حرب نے بیان کیا، ان سے شعبہ نے، ان سے حکم نے، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ روزے سے ہوتے لیکن (اپنی ازواج کے ساتھ تقبیل (بوسہ لینا) و مباشرت (اپنے جسم سے لگالینا) بھی کر لیتے تھے۔ آنحضرت ﷺ تم سب سے زیادہ اپنی خواہشات پر قابو رکھنے والے تھے، بیان کیا کہ ابن عباس رضی اللہ عنہما نے کہا کہ (سورۃ ط میں جو مارب کا لفظ ہے وہ) حاجت و ضرورت کے معنی میں ہے، طاؤس نے کہا کہ لفظ اولی الاربۃ (جو سورۃ نور میں ہے) اس احمق کو کہیں گے جسے عورتوں کی کوئی ضرورت نہ ہو۔

باب: روزہ دار کا روزے میں اپنی بیوی کا بوسہ لینا

اور جابر بن زید نے کہا: اگر روزہ دار نے شہوت سے دیکھا اور منی نکل آئی تو وہ اپنا روزہ پورا کر لے۔

(۱۹۲۸) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے ہشام نے بیان کیا کہ مجھے میرے والد عروہ نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے نبی کریم ﷺ کے حوالہ سے (دوسری سند امام بخاری نے کہا کہ) اور ہم سے عبداللہ بن مسلمہ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ اپنی بعض ازواج کا روزہ دار ہونے کے باوجود بوسہ لے لیا کرتے تھے۔ پھر آپ نہیں۔

بَابُ الْمُبَاشَرَةِ لِلصَّائِمِ وَقَالَتْ

عَائِشَةُ: يَحْرُمُ عَلَيْهِ فَرْجُهَا

۱۹۲۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ يَقْبَلُ وَيُبَاشِرُ، وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَكُمْ لِإِزْبِهِ. قَالَ ابْنُ عَبَّاسٍ: إِزْبٌ حَاجَةٌ. وَقَالَ طَاوُسٌ: ﴿غَيْرُ أُولَى الْإِرْبَةِ﴾ [النور: ۳۱] الْأَحْمَقُ لَا حَاجَةَ لَهُ فِي النِّسَاءِ.

بَابُ الْقُبْلَةِ لِلصَّائِمِ

وَقَالَ جَابِرُ بْنُ زَيْدٍ: إِنْ نَظَرَ فَأَمْنَى يُمُّ صَوْمَهُ.

۱۹۲۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ: ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَقْبِلَ بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ. ثُمَّ صَحَّحَتْ. [راجع: ۱۹۲۷]

۱۹۲۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا قَالَتْ: بَيْنَمَا أَنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَمِيلَةِ إِذْ حَضَتْ فَأَنْسَلْتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ: ((مَا لِكَ أَنْفَسْتِ؟)) قُلْتُ: نَعَمْ. فَدَخَلْتُ مَعَهُ فِي الْخَمِيلَةِ، وَكَانَتْ هِيَ وَرَسُولُ اللَّهِ ﷺ يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ يُقْبِلُهَا وَهُوَ صَائِمٌ. [راجع: ۲۹۸، ۳۲۲]

(۱۹۲۹) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے ہشام بن ابی عبد اللہ نے، ان سے یحییٰ بن ابی کثیر نے، ان سے ابی سلمہ نے، ان سے ام سلمہ رضی اللہ عنہا کی بیٹی زینب نے اور ان سے ان کی والدہ (حضرت ام سلمہ رضی اللہ عنہا) نے بیان کیا کہ میں رسول اللہ ﷺ کے ساتھ ایک چادر میں (لیٹی ہوئی) تھی کہ مجھے حیض آ گیا۔ اس لئے میں چپکے سے نکل آئی اور اپنا حیض کا کپڑا پہن لیا۔ آپ نے پوچھا کیا بات ہوئی؟ کیا حیض آ گیا ہے؟ میں نے کہا ہاں، پھر میں آپ کے ساتھ اسی چادر میں چلی گئی اور ام سلمہ رضی اللہ عنہا اور رسول اللہ ﷺ ایک ہی برتن سے غسل (جنابت) کیا کرتے تھے اور آنحضرت ﷺ روزے سے ہونے کے باوجود ان کا بوسہ لیتے تھے۔

تشریح: شریعت ایک آسان جامع قانون کا نام ہے جس کا زندگی کے ہر گوشے سے تعلق ضروری ہے، میاں بیوی کا تعلق جو بھی ہے ظاہر ہے اس لئے حالت روزہ میں اپنی بیوی کے ساتھ بوس و کنار کو جائز رکھا گیا ہے بشرطیکہ بوسہ لینے والوں کو اپنی طبیعت پر پورا قابو حاصل ہو، اسی لئے جوانوں کے واسطے بوس و کنار کی اجازت نہیں۔ ان کا نفس غالب رہتا ہے ہاں یہ خوف نہ ہو تو جائز ہے۔

باب: روزہ دار کا غسل کرنا جائز ہے

اور عبد اللہ بن عمر رضی اللہ عنہما نے ایک کپڑا تر کر کے اپنے جسم پر ڈالا حالانکہ وہ روزے سے تھے اور شععی روزے سے تھے لیکن حمام میں (غسل کے لئے) گئے اور ابن عباس رضی اللہ عنہما نے کہا کہ ہانڈی یا کسی چیز کا مرہ معلوم کرنے میں (زبان پر رکھ کر) کوئی حرج نہیں۔ حسن بصری رضی اللہ عنہ نے کہا کہ روزہ دار کے لئے کلی کرنے اور ٹھنڈک حاصل کرنے میں کوئی قباحت نہیں اور ابن مسعود رضی اللہ عنہ نے کہا کہ جب کسی کو روزہ رکھنا ہو تو وہ صبح کو اس طرح اٹھے کہ تیل لگا ہوا ہو اور کنگھا کیا ہوا ہو اور انس رضی اللہ عنہ نے کہا کہ میرا ایک آبز (حوض پتھر کا بنا ہوا) ہے جس میں میں روزے سے ہونے کے باوجود غوطے مارتا ہوں، نبی کریم ﷺ سے یہ منقول ہے کہ آپ نے روزہ میں مسواک کی اور عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ دن میں صبح اور شام (ہر وقت) مسواک کیا کرتے تھے اور روزہ دار تھوک نہ نکلے اور عطاء رضی اللہ عنہ نے کہا کہ اگر تھوک نکل گیا تو میں یہ نہیں کہتا کہ اس کا روزہ ٹوٹ گیا اور ابن سیرین رضی اللہ عنہ نے کہا کہ تر مسواک کرنے میں کوئی حرج نہیں ہے۔ کسی نے

بَابُ اغْتِسَالِ الصَّائِمِ

وَبَلَ ابْنُ عُمَرَ ثَوْبًا، فَأَلْقَى عَلَيْهِ، وَهُوَ صَائِمٌ. وَدَخَلَ الشَّعْبِيُّ الْحَمَّامَ وَهُوَ صَائِمٌ. وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَتَطَعَّمَ الْقَدْرَ، أَوْ الشَّيْءَ. وَقَالَ الْحَسَنُ لَا بَأْسَ بِالْمُضْمَضَةِ وَالتَّبْرِيدِ لِلصَّائِمِ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا كَانَ [يَوْمٌ] صَوْمٌ أَحَدِكُمْ فَلْيُضِغْ دِهْنًا مُتَرَجَّلًا. وَقَالَ أَنَسٌ: إِنَّ لِي أَبْنَائَ أَتَقَحَّمُ فِيهِ وَأَنَا صَائِمٌ. [وَيَذْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ اسْتَاكَ وَهُوَ صَائِمٌ]. وَقَالَ ابْنُ عُمَرَ: يَسْتَاكَ أَوَّلَ النَّهَارِ وَآخِرَهُ، [وَلَا يَلْعَقُ رِيقَهُ]. [وَقَالَ عَطَاءٌ: إِنْ أَزْدَرَدَ رِيقَهُ لَا أَقُولُ يَفْطُرُ]. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِالسَّوَاكِ الرَّطْبِ. قِيلَ لَهُ طَعَمْ. قَالَ: وَالْمَاءَ لَهُ طَعَمْ، وَأَنْتَ تَمُضُّضُ بِهِ.

وَلَمْ يَرَ أَنَسٌ وَالْحَسَنُ وَإِبْرَاهِيمُ بِالْكَخْلِ
 ہوتا؟ حالانکہ اس سے کلی کرتے ہو۔ انس، حسن اور ابراہیم نے کہا کہ روزہ
 دار کے لئے سرمہ لگانا درست ہے۔

تشریح: ابن مسعود رضی اللہ عنہ کے اثر مذکورہ فی الباب کی مناسبت ترجمہ باب سے مشکل ہے، ابن مزیر نے کہا امام بخاری رحمہ اللہ نے اس کا رد کیا جس نے
 روزہ دار کے لئے غسل مکروہ رکھا ہو کیونکہ اگر منہ میں پانی جانے کے ڈر سے مکروہ رکھا ہے تو کلی کرنے اور ناک میں پانی ڈالنے سے بھی اس کا ڈر رہتا
 ہے۔ اس لئے اگر مکروہ رکھا ہے کہ روزہ میں زیب و زینت اور آرائش اچھی نہیں تو سلف نے نکلتی کرنا، تیل ڈالنا روزہ دار کے لئے جائز رکھا ہے۔ حافظ
 نے یہ بیان نہیں کیا کہ ابن مسعود رضی اللہ عنہ کے اثر کو کسی نے وصل کیا نہ قسطانی نے بیان کیا۔ (وحیدی)

۱۹۳۰۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ
 وَهَبٍ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ
 عُرْوَةَ، وَأَبِي بَكْرِ قَالَا: قَالَتْ عَائِشَةُ: كَانَ
 النَّبِيُّ ﷺ يُدْرِكُهُ الْفَجْرُ [جُنُبًا] فِي رَمَضَانَ،
 مِنْ غَيْرِ حُلْمٍ فَيَغْتَسِلُ وَيَصُومُ. [راجع: ۱۹۲۵]
 [مسلم: ۲۵۹۰]

۱۹۳۰ (۱۹۳۰) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب
 نے بیان کیا، ان سے یونس نے بیان کیا، ان سے ابن شہاب نے، ان سے
 عروہ اور ابو بکر نے کہ عائشہ رضی اللہ عنہا نے کہا رمضان میں فجر کے وقت نبی
 کریم ﷺ احتلام سے نہیں (بلکہ اپنی ازواج کے ساتھ صحبت کرنے کی وجہ
 سے) غسل کرتے اور روزہ رکھتے تھے (معلوم ہوا کہ غسل جنابت روزہ دار
 فجر کے بعد کر سکتا ہے)۔

۱۹۳۱۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ،
 عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ
 ابْنِ الْحَارِثِ بْنِ هِشَامِ بْنِ الْمُغِيرَةِ أَنَّهُ
 سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ
 أَنَا وَأَبِي، فَلَذَهَبَتْ مَعَهُ، حَتَّى دَخَلْنَا عَلَى
 عَائِشَةَ قَالَتْ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ
 إِنْ كَانَ لَيُصْبِحُ جُنُبًا مِنْ جَمَاعٍ غَيْرِ اخْتِلَامٍ،
 ثُمَّ يَصُومُهُ. [راجع: ۱۹۲۵] [مسلم: ۲۵۸۹]

۱۹۳۱ (۱۹۳۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام
 مالک نے بیان کیا، ان سے ابو بکر بن عبد الرحمن بن حارث بن ہشام بن
 مغیرہ کے غلام سمی نے، انہوں نے ابو بکر بن عبد الرحمن سے سنا، انہوں نے
 بیان کیا کہ میرے باپ عبد الرحمن مجھے ساتھ لے کر عائشہ رضی اللہ عنہا کی خدمت
 میں حاضر ہوئے، عائشہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ صبح جنبی ہونے کی
 حالت میں کرتے احتلام کی وجہ سے نہیں بلکہ جماع کی وجہ سے! پھر آپ
 غسل کرتے اور روزہ رکھ لیتے۔

ابوداؤد: ۲۳۸۸، ترمذی: ۷۷۹
 ۱۹۳۲۔ ثُمَّ دَخَلْنَا عَلَى أُمِّ سَلَمَةَ فَقَالَتْ:
 مِثْلَ ذَلِكَ. قَالَ أَبُو جَعْفَرٍ سَأَلْتُ أَبَا عَبْدِ اللَّهِ
 إِذَا أَفْطَرَ يُكْفَرُ مِثْلَ الْجَامِعِ قَالَ لَا أَلَا تَرَى
 الْأَحَادِيثَ لَمْ يَقْضِهِ وَإِنْ صَامَ الذَّهْرَ.
 [راجع: ۱۹۲۶]

۱۹۳۲ (۱۹۳۲) اس کے بعد ہم ام سلمہ رضی اللہ عنہا کی خدمت میں حاضر ہوئے تو آپ
 نے بھی اسی طرح حدیث بیان کی۔ ابو جعفر نے کہا کہ میں نے ابو عبد اللہ
 امام بخاری رحمہ اللہ سے پوچھا کہ اگر کوئی روزہ چھوڑ دے تو جماع کرنے
 والے کی طرح کفارہ دے گا تو امام صاحب نے کہا کہ نہیں آپ نہیں دیکھتے
 کہ کتنی احادیث میں آیا ہے کہ وہ قضائی نہیں دے سکتا اگرچہ وہ ایک زمانہ
 بھر روزہ رکھے۔

تشریح: اس حدیث سے بھی ہر دمستک ثابت ہوئے روزہ دار کے لئے غسل کا جائز ہونا اور بحالت روزہ غسل جنابت فجر ہونے کے بعد کرنا چونکہ شریعت میں ہر ممکن آسانی پیش نظر رکھی گئی ہے اس لئے نبی کریم ﷺ نے اپنے اسوہ حسنہ سے عملاً یہ آسانیاں پیش کی ہیں۔

بَابُ الصَّائِمِ إِذَا أَكَلَ أَوْ شَرِبَ نَاسِيًا

باب: اگر روزہ دار بھول کر کھاپی لے تو روزہ نہیں ٹوٹتا

اور عطاء نے کہا کہ اگر کسی روزہ دار نے ناک میں پانی ڈالا اور وہ پانی حلق کے اندر چلا گیا تو اس میں کوئی مضائقہ نہیں اگر اس کو نکال نہ سکے اور امام حسن بصری نے کہا کہ اگر روزہ دار کے حلق میں کبھی چلی گئی تو اس کا روزہ نہیں جاتا اور امام حسن بصری اور مجاہد نے کہا کہ اگر بھول کر جماع کر لے تو اس پر قضا واجب نہ ہوگی۔

وَقَالَ عَطَاءٌ: إِنْ اسْتَنْتَرَى، فَدَخَلَ الْمَاءُ فِي حَلْقِهِ، لَا بَأْسَ [بِهِ، إِنْ] لَمْ يَمْلِكْ رَدَّهُ. وَقَالَ الْحَسَنُ: إِنْ دَخَلَ حَلْقَهُ الذَّبَابُ فَلَا شَيْءَ عَلَيْهِ. وَقَالَ الْحَسَنُ وَمُجَاهِدٌ: إِنْ جَامَعَ نَاسِيًا فَلَا شَيْءَ عَلَيْهِ.

(۱۹۳۳) ہم سے عبدان نے بیان کیا کہ ہمیں یزید بن زریج نے خبر دی، ان سے ہشام نے بیان کیا، ان سے ابن سیرین نے بیان کیا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے نبی اکرم ﷺ سے مروایت کیا کہ آپ نے فرمایا جب کوئی بھول گیا اور کچھ کھاپی لیا تو اسے چاہیے کہ اپنا روزہ پورا کرے۔ کیونکہ اس کو اللہ نے کھلایا اور پلایا۔

۱۹۳۳۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْجٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا ابْنُ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((إِذَا نَسِيَ فَأَكَلَ أَوْ شَرِبَ فَلَيْتُمْ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ)). [طرفہ فی: ۶۶۶۹] [مسلم: ۲۷۱۶]

تشریح: امام حسن بصری اور مجاہد رحمہما کے اس اثر کو عبد الرزاق کے اس اثر کو عبد الرزاق نے وصل کیا، انہوں نے کہا ہم کو ابن جریج نے خبر دی، انہوں نے ابن ابی نجیح سے، انہوں نے مجاہد سے، انہوں نے کہا اگر کوئی آدمی رمضان میں بھول کر اپنی عورت سے صحبت کرے تو کوئی نقصان نہ ہوگا اور ثوری سے روایت کی، انہوں نے ایک شخص سے، انہوں نے حسن بصری سے، انہوں نے کہا بھول کر جماع کرنا بھی بھول کر کھانے پینے کے برابر ہے۔ (وحیدی) یہ فتویٰ ایک مسئلہ کی وضاحت کے لئے ہے ورنہ یہ شاذ و نادر ہی ہے کہ کوئی روزہ دار بھول کر ایسا کرے، کم از کم اسے یاد نہ رہا ہو تو عورت کو ضرور یاد رہے گا اور وہ یاد دلا دے گی اسی لئے بحالت روزہ قضا جماع کرنا سخت ترین گناہ قرار دیا گیا جس سے روزہ ٹوٹ جاتا ہے اور اس کا کفارہ پے در پے دو ماہ کے روزے رکھنا وغیرہ وغیرہ قرار دیا گیا ہے۔

بَابُ سَوَاكِ الرُّطْبِ وَالْيَابِسِ لِلصَّائِمِ

باب: روزہ دار کے لئے تریا خشک مسواک استعمال کرنا درست ہے

وَيَذْكُرُ عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَاكُ، وَهُوَ صَائِمٌ مَا لَا أُخْصِي أَوْ أَعْدُ. وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((لَوْ أَنَّ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسُّوَاكِ لَمْ يَكُنْ يَسْتَاكُ)) اسی طرح کی حدیث جابر اور یزید بن خالد رضی اللہ عنہما کی بھی نبی کریم ﷺ سے

منقول ہے اس میں آنحضرت ﷺ نے روزہ دار وغیرہ کی کوئی تخصیص نہیں کی۔ عائشہ رضی اللہ عنہا نے نبی کریم ﷺ کا یہ فرمان نقل کیا کہ (مسواک) منہ کو پاک رکھنے والی اور رب کی رضا کا سبب ہے اور عطاء اور قنادہ نے کہا روزہ دار اپنا تھوک نکل سکتا ہے۔

(۱۹۳۳) ہم سے عبدان نے بیان کیا ہم کو عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہم کو عمر نے خبر دی، انہوں نے کہا ہم سے زہری نے بیان کیا، ان سے عطاء بن زید نے، ان سے حمران نے، انہوں نے حضرت عثمان بن عفان رضی اللہ عنہ کو وضو کرتے دیکھا، آپ نے (پہلے) اپنے دونوں ہاتھوں پر تین مرتبہ پانی ڈالا پھر کھل کی اور ناک صاف کی، پھر تین مرتبہ چہرہ دھویا، پھر دایاں ہاتھ کہنی تک دھویا، پھر بایاں ہاتھ کہنی تک دھویا تین مرتبہ، اس کے بعد اپنے سر کا مسح کیا اور تین مرتبہ دایاں پاؤں دھویا، پھر تین مرتبہ بایاں پاؤں دھویا، آخر میں کہا کہ جس طرح میں نے وضو کیا ہے میں نے رسول اللہ ﷺ کو بھی اسی طرح وضو کرتے دیکھا ہے، پھر آپ نے فرمایا تھا: ”جس نے میری طرح وضو کیا پھر دو رکعت نماز (تحیۃ الوضو) اس طرح پڑھی کہ اس نے دل میں کسی قسم کے خیالات و وساوس گزرنے نہیں دیئے تو اس کے اگلے تمام گناہ معاف کر دیئے جائیں گے۔“

باب: نبی کریم ﷺ کا یہ فرمانا کہ جب کوئی وضو

کرے تو ناک میں پانی ڈالے اور آنحضرت ﷺ

نے روزہ دار اور غیر روزہ دار میں کوئی فرق نہیں کیا

اور امام حسن بصری نے کہا کہ ناک میں (دوا وغیرہ) چڑھانے میں اگر وہ حلق تک نہ پہنچے تو کوئی حرج نہیں ہے اور روزہ دار سر نہ بھی لگا سکتا ہے۔ عطاء نے کہا کہ اگر کھل کی اور منہ سے سب پانی نکال دیا تو کوئی نقصان نہیں ہوگا اور اگر وہ اپنا تھوک نہ نکل جائے اور جو اس کے منہ میں (پانی کی تری) رہ گئی اور مصطکی (ایک قسم کا زرد گوند جو پستے کے درخت سے نکلتا ہے) نہ چبانی چاہیے۔ اگر کوئی مصطکی کا تھوک نکل گیا تو میں نہیں کہتا کہ اس کا روزہ

وَزَيْدُ بْنُ خَالِدٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَخْصَّ الصَّائِمَ مِنْ غَيْرِهِ. وَقَالَتْ عَائِشَةُ عَنِ النَّبِيِّ ﷺ: ((السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاءٌ لِلرَّبِّ)). وَقَالَ عَطَاءٌ وَقَنَادَةُ: يَتْبَلَعُ رِيْقَهُ.

۱۹۳۴۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ حُمْرَانَ، قَالَ: رَأَيْتُ عُثْمَانَ تَوَضَّأَ، فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا، ثُمَّ تَمَضَّمَصَ وَاسْتَشْتَرَى، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا، ثُمَّ غَسَلَ الْيُسْرَى ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ قَالَ: ((مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ يُصَلِّي رَكَعَتَيْنِ، لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا بَشْيْءٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۱۵۹]

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((إِذَا تَوَضَّأَ

فَلْيُسْتَشْقِ بِمَنْحِرِهِ الْمَاءَ)) وَلَمْ

يُمَيِّزْ بَيْنَ الصَّائِمِ وَغَيْرِهِ

وَقَالَ الْحَسَنُ: لَا بَأْسَ بِالسَّعُوطِ لِلصَّائِمِ إِنْ لَمْ يَصِلْ إِلَى حَلْقِهِ، وَيَكْتَحِلُ. وَقَالَ عَطَاءٌ: إِنْ مَضَّمَصَ ثُمَّ أَفْرَغَ مَا فِي فِيهِ مِنَ الْمَاءِ لَا يَضِيرُهُ، إِنْ لَمْ يَزِدْ رِيْقَهُ، وَمَاذَا بَقِيَ فِي فِيهِ، وَلَا يَمْضَغُ الْعَلَكَ، فَإِنْ ازْدَرَدَ رِيْقَ الْعَلَكِ لَا أَقُولُ إِنَّهُ يَفْطُرُ. وَلَكِنَّهُ يَنْهَى

عَنْهٖ [فَإِنْ اسْتَشْرَعَ، فَدَخَلَ الْمَاءَ حَلَقَهُ، لَا بَأْسَ، لِأَنَّهُ لَمْ يَمْلِكْ]۔
 ٹوٹ گیا لیکن منع ہے اور اگر کسی نے ناک میں پانی ڈالا اور پانی (غیر
 اختیاری طور پر) حلق کے اندر چلا گیا تو اس سے روزہ نہیں ٹوٹے گا کیونکہ یہ
 چیز اختیار سے باہر تھی۔

تشریح: ابن منذر نے کہا اس پر اجماع ہے کہ اگر روزہ دار اپنے تھوک کے ساتھ دانتوں کے درمیان جوہر جاتا ہے جس کو نکل نہیں سکتا نکل جائے
 تو روزہ نہ ٹوٹے گا اور امام ابو حنیفہ رحمہ اللہ فرماتے ہیں اگر روزہ دار کے دانتوں میں گوشت رہ گیا ہو، اس کو چبا کر قعدا کھا جائے تو اس پر قضا نہیں اور
 جمہور کہتے ہیں قضا لازم ہوگی اور انہوں نے روزے میں مصطکی چبانے کی اجازت دی اگر اس کے اجزاء نہ نکلیں اگر نکلیں اور نکل جائے تو جمہور علما کے
 نزدیک روزہ ٹوٹ جائے گا۔ (فتح الباری) بہر حال روزہ کی حالت میں ان تمام شک و شبہ کی چیزوں سے بھی بچنا چاہیے جن سے روزہ خراب ہونے کا
 احتمال ہو۔

باب: جان بوجھ کر اگر رمضان میں کسی نے جماع کیا؟

اور ابو ہریرہ رضی اللہ عنہ سے مرفوعاً یوں مروی ہے کہ ”اگر کسی نے رمضان میں کسی
 عذر اور مرض کے بغیر ایک دن کا بھی روزہ نہیں رکھا تو ساری عمر کے روزے
 بھی اس کا بدلہ نہ ہوں گے۔“ اور ابن مسعود رضی اللہ عنہ کا بھی یہی قول ہے اور
 سعید بن مسیب، شعبی اور ابن جبیر اور ابراہیم اور قتادہ اور حماد نے بھی فرمایا
 کہ اس کے بدلہ میں ایک دن روزہ رکھنا چاہیے۔“

(۱۹۳۵) ہم سے عبد اللہ بن منیر نے بیان کیا، کہا کہ ہم نے یزید بن ہارون
 سے سنا، ان سے یحییٰ نے (جو سعید کے صاحبزادے ہیں) کہا، انہیں
 عبد الرحمن بن قاسم نے خبر دی، انہیں محمد بن جعفر بن زبیر بن عوام بن خویلد
 نے اور انہیں عباد بن عبد اللہ بن زبیر نے خبر دی کہ انہوں نے عائشہ رضی اللہ عنہا
 سے سنا، آپ نے کہا کہ ایک شخص رسول اللہ ﷺ کی خدمت میں حاضر
 ہوا اور عرض کی کہ میں دوزخ میں چل چکا۔ آنحضرت ﷺ نے دریافت
 فرمایا: ”کیا بات ہوئی؟“ اس نے کہا کہ رمضان میں میں نے (روزے کی
 حالت میں) اپنی بیوی سے ہم بستری کر لی، تھوڑی دیر میں آنحضرت ﷺ
 کی خدمت میں (کھجور کا) ایک تھیلا جس کا نام عرق تھا، پیش کیا گیا، تو آپ
 نے فرمایا: ”دوزخ میں چلنے والا شخص کہاں ہے؟“ اس نے کہا کہ حاضر
 ہوں، تو آپ نے فرمایا: ”تو اسے خیرات کر دے۔“

بَابُ إِذَا جَامَعَ فِي رَمَضَانَ

وَيَذْكُرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ: ((مَنْ أَفْطَرَ
 يَوْمًا فِي رَمَضَانَ، مِنْ غَيْرِ عَذْرٍ وَلَا مَرَضٍ لَمْ
 يَقْضِهِ صِيَامَ الدَّهْرِ، وَإِنْ صَامَهُ)). وَبِهِ قَالَ
 ابْنُ مَسْعُودٍ. وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ
 وَالشَّعْبِيُّ وَابْنُ جُبَيْرٍ وَإِبْرَاهِيمُ وَقَتَادَةُ وَحَمَّادُ:
 يَقْضِيهِ يَوْمًا مَكَانَهُ.

۱۹۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ
 يَزِيدَ بْنَ هَارُونَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ،
 أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ، أَخْبَرَهُ عَنْ
 مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ بْنِ
 خُوَيْلِدٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ،
 أَخْبَرَهُ أَنَّهُ، سَمِعَ عَائِشَةَ تَقُولُ: إِنَّ رَجُلًا
 أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ اخْتَرَقَ. قَالَ:
 ((مَالِكُ)). قَالَ: أَصَبْتُ أَهْلِي فِي رَمَضَانَ.
 فَأَتَى النَّبِيَّ ﷺ بِمِثْثَلٍ، يُذْعِمِي الْعَرَقَ
 فَقَالَ: ((أَيْنَ الْمُخْتَرِقُ؟)) قَالَ: أَنَا. قَالَ:
 ((تَصَدَّقْ بِهَذَا)). [طريفه في: ۶۸۲۲] [مسلم: ۲۶۰۱، ۲۶۰۲، ۲۶۰۳، ۲۶۰۴، ۲۶۰۵، ۲۶۰۶، ۲۶۰۷، ۲۶۰۸، ۲۶۰۹، ۲۶۱۰، ۲۶۱۱، ۲۶۱۲، ۲۶۱۳، ۲۶۱۴، ۲۶۱۵، ۲۶۱۶، ۲۶۱۷، ۲۶۱۸، ۲۶۱۹، ۲۶۲۰، ۲۶۲۱، ۲۶۲۲، ۲۶۲۳، ۲۶۲۴، ۲۶۲۵، ۲۶۲۶، ۲۶۲۷، ۲۶۲۸، ۲۶۲۹، ۲۶۳۰، ۲۶۳۱، ۲۶۳۲، ۲۶۳۳، ۲۶۳۴، ۲۶۳۵، ۲۶۳۶، ۲۶۳۷، ۲۶۳۸، ۲۶۳۹، ۲۶۴۰، ۲۶۴۱، ۲۶۴۲، ۲۶۴۳، ۲۶۴۴، ۲۶۴۵، ۲۶۴۶، ۲۶۴۷، ۲۶۴۸، ۲۶۴۹، ۲۶۵۰، ۲۶۵۱، ۲۶۵۲، ۲۶۵۳، ۲۶۵۴، ۲۶۵۵، ۲۶۵۶، ۲۶۵۷، ۲۶۵۸، ۲۶۵۹، ۲۶۶۰، ۲۶۶۱، ۲۶۶۲، ۲۶۶۳، ۲۶۶۴، ۲۶۶۵، ۲۶۶۶، ۲۶۶۷، ۲۶۶۸، ۲۶۶۹، ۲۶۷۰، ۲۶۷۱، ۲۶۷۲، ۲۶۷۳، ۲۶۷۴، ۲۶۷۵، ۲۶۷۶، ۲۶۷۷، ۲۶۷۸، ۲۶۷۹، ۲۶۸۰، ۲۶۸۱، ۲۶۸۲، ۲۶۸۳، ۲۶۸۴، ۲۶۸۵، ۲۶۸۶، ۲۶۸۷، ۲۶۸۸، ۲۶۸۹، ۲۶۹۰، ۲۶۹۱، ۲۶۹۲، ۲۶۹۳، ۲۶۹۴، ۲۶۹۵، ۲۶۹۶، ۲۶۹۷، ۲۶۹۸، ۲۶۹۹، ۲۷۰۰، ۲۷۰۱، ۲۷۰۲، ۲۷۰۳، ۲۷۰۴، ۲۷۰۵، ۲۷۰۶، ۲۷۰۷، ۲۷۰۸، ۲۷۰۹، ۲۷۱۰، ۲۷۱۱، ۲۷۱۲، ۲۷۱۳، ۲۷۱۴، ۲۷۱۵، ۲۷۱۶، ۲۷۱۷، ۲۷۱۸، ۲۷۱۹، ۲۷۲۰، ۲۷۲۱، ۲۷۲۲، ۲۷۲۳، ۲۷۲۴، ۲۷۲۵، ۲۷۲۶، ۲۷۲۷، ۲۷۲۸، ۲۷۲۹، ۲۷۳۰، ۲۷۳۱، ۲۷۳۲، ۲۷۳۳، ۲۷۳۴، ۲۷۳۵، ۲۷۳۶، ۲۷۳۷، ۲۷۳۸، ۲۷۳۹، ۲۷۴۰، ۲۷۴۱، ۲۷۴۲، ۲۷۴۳، ۲۷۴۴، ۲۷۴۵، ۲۷۴۶، ۲۷۴۷، ۲۷۴۸، ۲۷۴۹، ۲۷۵۰، ۲۷۵۱، ۲۷۵۲، ۲۷۵۳، ۲۷۵۴، ۲۷۵۵، ۲۷۵۶، ۲۷۵۷، ۲۷۵۸، ۲۷۵۹، ۲۷۶۰، ۲۷۶۱، ۲۷۶۲، 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تشریح: آگے ہی واقعہ تفصیل سے آ رہا ہے جس میں آپ نے اس شخص کو بطور کفارہ پے درپے دو ماہ کے روزوں کا حکم فرمایا تھا یا پھر ساٹھ مسکینوں کو کھانا کھلانے کا جس سے معلوم ہوتا ہے کہ یہ جرم ایک سنگین جرم ہے جس کا کفارہ یہی ہے جو نبی کریم ﷺ نے بتلادیا اور سعید بن مسیب وغیرہ کے قول کا مطلب یہ ہے کہ سزا مذکورہ کے علاوہ یہ روزہ بھی اسے مزید لازم رکھنا ہوگا۔ امام اوزاعی نے کہا کہ اگر دو ماہ کے روزے رکھے تو قضا لازم نہیں ہے۔

بَابُ: إِذَا جَامَعَ فِي رَمَضَانَ
وَلَمْ يَكُنْ لَهُ شَيْءٌ فَتَصَدَّقْ
عَلَيْهِ فَلْيُكْفِّرْ

باب: اگر کسی نے رمضان میں قصد اجماع کیا، اور
اس کے پاس کوئی چیز خیرات کے لئے بھی نہ ہو پھر
اس کو کہیں سے خیرات مل جائے تو وہی کفارہ میں

دے دے

۱۹۳۶۔ حَدَّثَنَا أَبُو الِیْمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتُ. قَالَ: ((مَا لَكَ؟)) قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟)) قَالَ: لَا. قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟)) قَالَ: لَا. قَالَ: ((فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟)) قَالَ: لَا. قَالَ: فَمَكَتِ النَّبِيُّ ﷺ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمِكَتَلُ. قَالَ: ((أَيُّ السَّائِلِ؟)) فَقَالَ: أَنَا. قَالَ: ((خُذْ هَذَا فَتَصَدَّقْ بِهِ)). فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَا بَيْنَهَا. يُرِيدُ الْحَرَّتَيْنِ. أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ أَنْبَابُهُ ثُمَّ قَالَ: ((أَطِيعْمُهُ أَهْلَكَ)).

۱۹۳۷، ۲۶۰۰، ۵۳۶۸

۱۹۳۶ (۱۹۳۶) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، انہوں نے بیان کیا کہ مجھے حمید بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کی خدمت میں تھے کہ ایک شخص نے حاضر ہو کر کہا یا رسول اللہ! میں توتا ہوا ہو گیا، آپ نے دریافت کیا: ”کیا بات ہوئی؟“ اس نے کہا کہ میں نے روزہ کی حالت میں اپنی بیوی سے جماع کر لیا ہے، اس پر رسول اللہ ﷺ نے دریافت فرمایا: ”کیا تمہارے پاس کوئی غلام ہے جسے تم آزاد کر سکو؟“ اس نے کہا نہیں، پھر آپ نے دریافت فرمایا: ”کیا پے درپے دو مہینے کے روزے رکھ سکتے ہو؟“ اس نے عرض کی کہ نہیں، پھر آپ نے پوچھا: ”کیا تم کو ساٹھ مسکینوں کو کھانا کھلانے کی طاقت ہے؟“ اس نے اس کا جواب بھی انکار میں دیا، راوی نے بیان کیا کہ پھر نبی کریم ﷺ تھوڑی دیر کے لئے ٹھہر گئے۔ ہم بھی اپنی اسی حالت میں بیٹھے ہوئے تھے کہ آپ کی خدمت ایک بڑا تھیلہ (عرق نامی) پیش کیا گیا جس میں کھجوریں تھیں۔ (عرق تھیلے کو کہتے ہیں جسے کھجور کی چھال سے بناتے ہیں) آنحضرت ﷺ نے دریافت فرمایا: ”سائل کہاں ہے؟“ اس نے کہا کہ میں حاضر ہوں، آپ نے فرمایا: ”اسے لے لو اور صدقہ کر دو۔“ اس شخص نے کہا یا رسول اللہ! میں اپنے سے زیادہ محتاج پر صدقہ کر دوں؟ بخدا ان دونوں پتھر لے میدانوں کے درمیان کوئی بھی گھرانہ میرے گھر سے زیادہ محتاج نہیں ہے، اس پر نبی کریم ﷺ اس طرح ہنس پڑے کہ آپ کے آگے کے دانت دیکھے جاسکے۔ پھر آپ نے

۶۰۸۷، ۶۱۶۴، ۶۷۰۹، ۶۷۰۱، ۶۷۱۱، ارشاد فرمایا: ”اچھا جا اپنے گھر والوں ہی کو کھلا دے۔“
 [۶۸۲۱] (مسلم: ۲۵۹۵، ۲۵۹۶، ۲۵۹۷، ۲۵۹۹،
 ۲۶۰۰؛ ابوداؤد: ۲۳۹۰، ۲۳۹۱، ۲۳۹۲؛

ترمذی: ۷۲۴؛ ابن ماجہ: ۱۶۷۱]

تشریح: صورت مذکور میں بطور کفارہ پہلی صورت غلام آزاد کرنے کی رکھی گئی، دوسری صورت پے درپے دو مہینہ روزہ رکھنے کی تیسری صورت ساٹھ مسکینوں کو کھانا کھلانے کی۔ اب بھی ایسی حالت میں یہ تینوں صورتیں قائم ہیں چونکہ شخص مذکور نے ہر صورت کی ادائیگی کے لئے اپنی مجبوری ظاہر کی آخر میں ایک صورت نبی کریم ﷺ نے اس کے لئے نکالی تو اس پر بھی اس نے خود اپنی مسکین کا اظہار کیا۔ نبی کریم ﷺ کو اس کی حالت زار پر رحم آیا اور اس رحم و کرم کے تحت آپ نے وہ فرمایا جو یہاں مذکور ہے۔ امام بخاری رحمہ اللہ کے نزدیک اب بھی کوئی ایسی صورت سامنے آ جائے تو یہ حکم باقی ہے۔ کچھ لوگوں نے اسے اس شخص کے ساتھ خاص قرار دے کر اب اس کو منسوخ قرار دیا ہے مگر امام بخاری رحمہ اللہ کا رجحان اس بات سے ظاہر ہے۔

باب: رمضان میں اپنی بیوی کے ساتھ قصداً ہم بستر ہونے والا شخص کیا کرے؟ اور کیا اس کے گھر والے محتاج ہوں تو وہ ان ہی کو کفارہ کا کھانا کھلا سکتا ہے؟

**بَابُ الْمُجَامِعِ فِي رَمَضَانَ
هَلْ يُطْعِمُ أَهْلَهُ مِنَ الْكُفَّارَةِ
إِذَا كَانُوا مَحَاطِجَ**

۱۹۳۷۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ الْأَخْرَجَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ. فَقَالَ: ((أَتَجِدُ مَا تُحَرِّرُ رَقَبَةً)) قَالَ: لَا. قَالَ: ((أَفَتَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ)). قَالَ: لَا. قَالَ: ((أَفَتَجِدُ مَا تُطْعِمُ [بِهِ] سِتِّينَ مِسْكِينًا)). قَالَ: لَا. قَالَ: فَأَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ. وَهُوَ الزَّيْبِيلُ. قَالَ: ((أَطْعِمْ هَذَا عَنْكَ)). قَالَ: عَلَى أَخْوَجَ مِنَّا وَمَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَخْوَجَ مِنَّا. قَالَ: ((فَأَطْعِمُهُ

[راجعہ: ۱۹۳۶]

محتاج کو حالانکہ دو میدانوں کے درمیان کوئی گھرانہ ہم سے زیادہ محتاج نہیں؟

آپ ﷺ نے فرمایا: ”پھر جا اپنے گھر والوں ہی کو کھلا دے۔“

تشریح: اس سے بعض نے یہ نکالا کہ مفلس پر سے کفارہ ساقط ہو جاتا ہے اور جمہور کے نزدیک مفلسی کی وجہ سے کفارہ ساقط نہیں ہوتا، اب رہا اپنے گھر والوں کو کھلانا تو زہری نے کہا یہ اس مرد کے ساتھ خاص تھا بعض نے کہا یہ حدیث منسوخ ہے۔ اب اس میں اختلاف ہے کہ جس روزے کا کفارہ دے اس کی قضا بھی لازم ہے یا نہیں۔ شافعی اور اکثر علماء کے نزدیک قضا لازم نہیں اور اوزاعی نے کہا اگر کفارے میں دو مہینے کے روزے رکھے تب قضا لازم نہیں۔ دوسرا کوئی کفارہ دے تو قضا لازم ہے اور حنفیہ کے نزدیک ہر حال میں قضا اور کفارہ دونوں لازم ہیں۔ (وحیدی)

بَابُ الْحَجَامَةِ وَالْقِيَاءِ لِلصَّائِمِ

باب: روزہ دار کا پچھنا لگوانا اور قے کرنا کیسا ہے

اور مجھ سے یحییٰ بن صالح نے بیان کیا، کہا ہم سے معاویہ بن سلام نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عمر بن حکم بن ثوبان نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ جب کوئی قے کرے تو روزہ نہیں ٹوٹتا کیونکہ اس سے تو چیز باہر آتی ہے اندر نہیں جاتی اور ابو ہریرہ رضی اللہ عنہ سے یہ بھی منقول ہے کہ اس سے روزہ ٹوٹ جاتا ہے لیکن پہلی روایت زیادہ صحیح ہے اور ابن عباس اور عمر رضی اللہ عنہ نے کہا کہ روزہ ٹوٹتا ہے ان چیزوں سے جو اندر جاتی ہے ان سے نہیں جو باہر آتی ہیں۔ ابن عمر رضی اللہ عنہما بھی روزہ کی حالت میں پچھنا لگواتے لیکن بعد میں دن کو اسے ترک کر دیا تھا اور رات میں پچھنا لگوانے لگے تھے اور ابو موسیٰ اشعری رضی اللہ عنہ نے بھی رات میں پچھنا لگوا دیا تھا اور سعد بن ابی وقاص اور زید بن ارقم اور ام سلمہ رضی اللہ عنہا سے روایت ہے کہ انہوں نے روزہ کی حالت میں پچھنا لگوا دیا، بکیر نے ام عاتقہ سے کہا کہ ہم عائشہ رضی اللہ عنہا کے یہاں (روزہ کی حالت میں) پچھنا لگوا دیا کرتے تھے اور آپ ہمیں روکتی نہیں تھیں اور حسن بصری رضی اللہ عنہ کئی صحابہ رضی اللہ عنہم سے مرفوعاً روایت کرتے ہیں کہ آنحضرت ﷺ نے فرمایا: ”پچھنا لگانے والے اور لگوانے والے (دونوں کا) روزہ ٹوٹ گیا۔“ اور مجھ سے عیاش بن ولید نے بیان کیا اور ان سے عبدالاعلیٰ نے بیان کیا، ان سے یونس نے بیان کیا اور ان سے حسن بصری نے ایسی ہی روایت کی جب ان سے پوچھا گیا کہ کیا نبی کریم ﷺ سے روایت ہے تو انہوں نے کہا کہ ہاں۔ پھر کہنے لگے اللہ بہتر جانتا ہے۔

وَقَالَ لِي يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، سَمِعَ أَبَا هُرَيْرَةَ إِذَا قَاءَ فَلَا يَفْطُرُ، إِنَّمَا يُخْرِجُ وَلَا يُؤَلِّجُ. وَيَذْكُرُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: يَفْطُرُ. وَالْأَوَّلُ أَصَحُّ. وَقَالَ ابْنُ عَبَّاسٍ وَعِكْرِمَةُ: الصَّوْمُ مِمَّا دَخَلَ، وَلَيْسَ مِمَّا خَرَجَ. وَكَانَ ابْنُ عُمَرَ يَحْتَجِمُ، وَهُوَ صَائِمٌ، ثُمَّ تَرَكَهُ، فَكَانَ يَحْتَجِمُ بِاللَّيْلِ. وَاحْتَجَمَ أَبُو مُوسَى لَيْلًا. وَيَذْكُرُ عَنْ سَعْدِ بْنِ زَيْدٍ بْنِ أَرْقَمٍ وَأُمِّ سَلَمَةَ اخْتَجَمُوا صَيَامًا. وَقَالَ: بُكَيْرٌ عَنْ أُمِّ عِلْقَمَةَ كُنَّا نَحْتَجِمُ عِنْدَ عَائِشَةَ فَلَا نَنْهَى. وَيُرَوَّى عَنْ الْحَسَنِ عَنْ غَيْرِ وَاحِدٍ مَرْفُوعًا: ((أَفْطَرُ الْحَاجِمُ وَالْمَحْجُومُ)). وَقَالَ لِي عِيَّاشٌ: حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا يُونُسُ عَنْ الْحَسَنِ مِثْلَهُ. قِيلَ لَهُ: عَنِ النَّبِيِّ ﷺ نَعَمْ. ثُمَّ قَالَ: اللَّهُ أَعْلَمُ.

تشریح: اس کلام سے اس حدیث کا ضعف نکلتا ہے گو متعدد صحابہ سے مروی ہے مگر ہر توثیق میں کلام ہے امام احمد رضی اللہ عنہ نے کہا کہ ثوبان اور شداد سے

یہ حدیث صحیح ہوئی اور ابن خزیمہ نے بھی ایسا ہی کہا اور ابن معین کا یہ کہنا کہ اس باب میں کچھ ثابت نہیں یہ ہٹ دھرمی ہے اور امام بخاری اس کے بعد عبداللہ بن عباس رضی اللہ عنہما کی حدیث لائے اور یہ اشارہ کیا کہ ابن عباس رضی اللہ عنہما کی حدیث از روئے سند قوی ہے۔ (وحیدنی) تے اور بچھنا لگانا ان ہر دو مسکوں میں سلف کا اختلاف ہے جمہور کا قول یہ ہے کہ اگر تے خود بخود ہو جائے تو روزہ نہیں ٹوٹتا اور جو عمد آتے کرے ٹوٹ جاتا ہے اور بچھنا لگانے میں بھی جمہور کا قول یہ ہے کہ اس سے روزہ نہیں جاتا اب اسی پر فتویٰ ہے جس حدیث میں روزے ٹوٹنے کا ذکر ہے وہ منسوخ ہے جیسا کہ دوسری جگہ یہ بحث آ رہی ہے۔

۱۹۳۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ، وَهُوَ مُحْرِمٌ وَاخْتَجَمَ وَهُوَ صَائِمٌ. [راجع: ۱۸۳۵،

۱۹۳۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ، وَهُوَ مُحْرِمٌ وَاخْتَجَمَ وَهُوَ صَائِمٌ. [راجع: ۱۸۳۵،

[۱۹۳۸] [ابوداؤد: ۲۳۷۲، ترمذی: ۷۷۵]

۱۹۳۹۔ [حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ۱۸۳۵]

۱۹۳۹۔ [حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ۱۸۳۵]

تشریح: قسطانی فرماتے ہیں: ”وہو ناسخ الحديث افطر الحاجم والمحجوم انه جاء في بعض طرقه ان ذلك كان في حجة الوداع..... الخ۔“ یعنی یہ حدیث جس میں بچھنا لگانے کا ذکر یہاں آیا ہے یہ دوسری حدیث جس میں ہے کہ بچھنا لگوانے اور لگانے والے ہر دو کا روزہ ٹوٹ گیا کی ناسخ ہے۔ اس کا تعلق فتح مکہ سے ہے اور دوسری ناسخ حدیث کا تعلق حجۃ الوداع سے ہے جو فتح مکہ کے بعد ہوا، لہذا امر ثابت اب یہی ہے جو یہاں مذکور ہوا کہ روزہ کی حالت میں بچھنا لگانا جائز ہے۔

۱۹۴۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ ثَابِتَ الْبَنَانِيَّ، قَالَ: سَأَلَ أَنَسُ بْنُ مَالِكٍ أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لَا. إِلَّا مِنْ أَجْلِ الضَّعْفِ زَادَ شَبَابُهُ حَدَّثَنَا شُعْبَةُ عَلَى عَهْدِ النَّبِيِّ ﷺ.

۱۹۴۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ ثَابِتَ الْبَنَانِيَّ، قَالَ: سَأَلَ أَنَسُ بْنُ مَالِكٍ أَكُنْتُمْ تَكْرَهُونَ الْحِجَامَةَ لِلصَّائِمِ؟ قَالَ: لَا. إِلَّا مِنْ أَجْلِ الضَّعْفِ زَادَ شَبَابُهُ حَدَّثَنَا شُعْبَةُ عَلَى عَهْدِ النَّبِيِّ ﷺ.

بابُ الصَّوْمِ فِي السَّفَرِ وَالْإِفْطَارِ

۱۹۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيَّ: سَمِعَ ابْنَ أَبِي أَوْفَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ

۱۹۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيَّ: سَمِعَ ابْنَ أَبِي أَوْفَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ

باب: سفر میں روزہ رکھنا اور افطار کرنا

۱۹۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيَّ: سَمِعَ ابْنَ أَبِي أَوْفَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ

فِي سَفَرٍ فَقَالَ لِرَجُلٍ: ((الْزُلْ فَاجِدْ حُ لِي)) (روزہ کی حالت میں) آنحضرت ﷺ نے ایک صاحب (بلال) سے فرمایا: ”اتر کر میرے لیے ستوگھول لے۔“ انہوں نے عرض کی یا رسول اللہ! ابھی تو سورج باقی ہے، آپ نے پھر فرمایا: ”اتر کر ستوگھول لے۔“ اب کی مرتبہ بھی انہوں نے وہی عرض کی یا رسول اللہ! ابھی سورج باقی ہے، لیکن آپ کا حکم اب بھی یہی تھا: ”اتر کر میرے لئے ستوگھول لے۔“ پھر آپ نے ایک طرف اشارہ کر کے فرمایا: ”جب تم دیکھو کہ رات یہاں سے شروع ہو چکی ہے تو روزہ دار کو افطار کر لینا چاہیے۔“ اس کی متابعت جریہ اور ابو بکر بن عیاش نے شیبانی کے واسطے سے کی ہے اور اسے ابو الوافی رحمہ اللہ نے کہا کہ میں رسول اللہ ﷺ کے ساتھ سفر میں تھا۔

فِي سَفَرٍ. [اطرافہ فی: ۱۹۵۵، ۱۹۵۶، ۱۹۵۸، ۱۹۵۹، ۲۵۶۰، ۲۵۶۱]

[۲۳۵۲؛ ابو داود: ۲۳۵۲]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے۔ روزہ کھولتے وقت اس دعا کا پڑھنا سنت ہے: ((اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ)) یعنی یا اللہ! میں نے یہ روزہ تیری رضا کے لئے رکھا تھا اور اب تیرے ہی رزق پر اسے کھولا ہے۔ اس کے بعد یہ کلمات پڑھے: ((ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَكَبَّتِ الْأَجْرُنُ إِنْ شَاءَ اللَّهُ)) یعنی اللہ کا شکر ہے کہ روزہ کھولنے سے پیاس دور ہو گئی اور رگیں سیراب ہو گئی اور اللہ نے چاہا تو اس کے پاس اس کا ثواب عظیم لکھا گیا۔ حدیث: ”للصائم فرحتان..... الخ۔“ یعنی ”روزہ دار کے لئے دو خوشیاں ہیں۔“ پر حضرت شاہ ولی اللہ مرحوم رحمہ اللہ فرماتے ہیں پہلی خوشی طبعی ہے کہ رمضان کے روزہ افطار کرنے سے نفس کو جس چیز کی خواہش تھی وہ مل جاتی ہے اور دوسری روحانی فرحت ہے اس واسطے کہ روزہ کی وجہ سے روزہ دار حجاب جسمانی سے علیحدہ ہونے اور عالم بالا سے علم الیقین کا فیضان ہونے کے بعد تقدس کے آثار ظاہر ہونے کے قابل ہو جاتا ہے۔ جس طرح نماز کے سبب سے جلی کے آثار نمایاں ہو جاتے ہیں۔ (حجة الله البالغة)

۱۹۴۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ حَمْرَةَ ابْنِ عَمْرٍو الْأَسْلَمِيَّ، قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَسْرُدُ الصَّوْمَ. [طرفہ فی: ۱۹۴۳]

(۱۹۴۲) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا کہ مجھ سے میرے باپ عروہ نے بیان کیا، ان سے عائشہ رضی اللہ عنہا نے کہ حمزہ بن عمرو اسلمی رضی اللہ عنہ نے عرض کی یا رسول اللہ! میں سفر میں لگا تار روزے رکھتا ہوں۔

۱۹۴۳۔ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ حَمْرَةَ ابْنِ عَمْرٍو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ ﷺ: أَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ. فَقَالَ: ((إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَافْطِرْ)). [راجع: ۱۹۴۲]

(۱۹۴۳) (دوسری سند امام بخاری نے کہا کہ) اور ہم سے عبد اللہ بن یوسف نے بیان کیا، انہیں امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے کہ حمزہ بن عمرو اسلمی رضی اللہ عنہ نے نبی کریم ﷺ سے عرض کی میں سفر میں روزہ رکھوں؟ وہ روزے بکثرت رکھا کرتے تھے۔ آنحضرت ﷺ نے فرمایا: ”اگر جی چاہے تو روزہ رکھ اور جی چاہے افطار کر۔“

[نسائی: ۲۳۰۶]

تشریح: اس مسئلہ میں سلف کا اختلاف ہے بعض نے کہا سفر میں اگر روزہ رکھے گا تو اس سے فرض روزہ ادا نہ ہوگا پھر قضا کرنا چاہیے اور جمہور علما جیسے امام مالک اور شافعی اور ابوحنیفہ رحمہم اللہ یہ کہتے ہیں کہ روزہ رکھنا سفر میں افضل ہے اگر طاقت ہو اور کوئی تکلیف نہ ہو اور ہمارے امام احمد بن حنبل اور اوزاعی اور اسحاق اور اہل حدیث یہ کہتے ہیں کہ سفر میں روزہ نہ رکھنا افضل ہے۔ بعض نے کہا دونوں برابر ہیں روزہ رکھے یا افطار کرے، بعض نے کہا جو زیادہ آسان ہو وہی افضل ہے (وحیدی) حافظ ابن حجر رحمہم اللہ نے اس امر کی تصریح فرمائی ہے کہ حمزہ بن عمرو رضی اللہ عنہما نے نفل روزہ کے بارے میں نہیں بلکہ رمضان شریف کے فرض روزوں کے ہی بارے دریافت کیا تھا: "فقال رسول الله ﷺ هي رخصة من الله فمن أخذ بها فحسب ومن أحب أن يصوم فلا جناح عليه۔" (فتح الباری) یعنی نبی کریم صلی اللہ علیہ وسلم نے اس کو جواب دیا کہ یہ اللہ کی طرف سے رخصت ہے جو اسے قبول کرے پس وہ بہتر ہے اور جو روزہ رکھنا ہی پسند کرے اس پر کوئی گناہ نہیں۔ حضرت علامہ رحمہم اللہ فرماتے ہیں کہ لفظ رخصت واجب ہی کے مقابلہ پر بولا جاتا ہے اس سے بھی زیادہ صراحت کے ساتھ ابوداؤد اور حاکم کی روایت میں موجود ہے کہ اس نے کہا تھا میں سفر میں رہتا ہوں اور ماہ رمضان حالت سفر ہی میں میرے سامنے آ جاتا ہے اس سوال کے جواب میں ایسا فرمایا جو مذکورہ ہوا۔

بَابُ إِذَا صَامَ أَيَّامًا مِنْ رَمَضَانَ ثُمَّ سَافَرَ

باب: جب رمضان میں کچھ روزے رکھ کر کوئی سفر کرے

۱۹۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ فَلَمَّا بَلَغَ الْكَدِيدَ أَفْطَرَ، فَأَفْطَرَ النَّاسُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَالْكَدِيدُ مَاءَ بَيْنَ عُسْفَانَ وَقُدَيْدٍ. [اطرافہ فی: ۱۹۴۸، ۲۹۵۳، ۱۹۴۴]

(۱۹۴۴) ہم سے عبد اللہ بن یوسف تبتسی نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم (فتح مکہ کے موقع پر) مکہ کی طرف رمضان میں چلے تو آپ روزہ سے تھے لیکن جب کدید پہنچے تو روزہ رکھنا چھوڑ دیا اور صحابہ رضوان اللہ علیہم اجمعین نے بھی آپ کو دیکھ کر روزہ چھوڑ دیا۔ ابو عبد اللہ امام بخاری رحمہم اللہ نے کہا کہ عسفان اور قدید کے درمیان کدید ایک تالاب ہے۔

[۴۲۷۵، ۴۲۷۶، ۴۲۷۷، ۴۲۷۸، ۴۲۷۹]

[مسلم: ۲۶۰۴، ۲۶۰۵، ۲۶۰۶، ۲۶۰۷]

[نسائی: ۲۳۱۲]

تشریح: امام بخاری رحمہم اللہ نے یہ باب لا کر اس روایت کا ضعف بیان کیا جو حضرت علی رضی اللہ عنہ سے مروی ہے کہ جب کسی شخص پر رمضان کا چاند نہ تھا اقامت میں آجائے تو پھر وہ سفر میں افطار نہیں کر سکتا، جمہور علما اس کے خلاف ہیں وہ کہتے ہیں اللہ تعالیٰ کا قول مطلق ہے: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ (البقرہ: ۱۸۳) اور ابن عباس رضی اللہ عنہما کی حدیث سے ثابت ہے کہ نبی کریم صلی اللہ علیہ وسلم نے کدید میں پہنچ کر پھر روزہ نہیں رکھا حالانکہ آپ دسویں رمضان کو مدینہ سے روانہ ہوئے تھے اب اگر کوئی شخص اقامت میں روزہ کی نیت کر لے پھر دن کو کسی وقت سفر میں نکلے تو ان کو روزہ کھول ڈالنا درست ہے یا پورا کرنا چاہیے اس میں اختلاف ہے مگر ہمارے امام احمد بن حنبل اور اسحاق بن راہویہ رحمہم اللہ روزہ افطار کرنے کو درست جانتے ہیں اور مزنی نے اس کے لئے اس حدیث سے جہت لی حالانکہ اس حدیث میں اس کی کوئی جہت نہیں کیونکہ کدید مدینہ سے کئی منزل پر ہے۔ (وحیدی)

بَاب

باب

(۱۹۳۵) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہم سے یحییٰ بن حمزہ نے بیان کیا، ان سے عبدالرحمن بن یزید بن جابر نے بیان کیا، ان سے اسماعیل بن عبید اللہ نے بیان کیا اور ان سے ام درداء رضی اللہ عنہا نے بیان کیا کہ ابو درداء رضی اللہ عنہ نے کہا کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر کر رہے تھے۔ دن انتہائی گرم تھا۔ گرمی کا یہ عالم کہ گرمی کی سختی سے لوگ اپنے سروں کو پکڑ لیتے تھے، نبی کریم ﷺ اور ابن رواحہ رضی اللہ عنہ کے سوا اور کوئی شخص روزہ سے نہیں تھا۔

۱۹۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ابْنِ جَابِرٍ، أَنَّ إِسْمَاعِيلَ بْنَ عَبِيدِ اللَّهِ، حَدَّثَهُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَصْفَارِهِ فِي يَوْمٍ حَارٍّ حَتَّى يَضَعَ الرَّجُلُ يَدَهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِينَا صَائِمٌ إِلَّا مَا كَانَ مِنَ النَّبِيِّ ﷺ وَابْنِ رَوَاحَةَ. [مسلم: ۲۶۳۰؛ ابوداؤد: ۲۴۰۹]

تشریح: معلوم ہوا کہ اگر شروع سفر رمضان میں کوئی مسافر روزہ بھی رکھ لے اور آگے چل کر اس کو تکلیف معلوم ہو تو وہ بلا تردد روزہ ترک کر سکتا ہے۔

باب: نبی کریم ﷺ کا فرمانا اس شخص کے لئے جس پر شدت گرمی کی وجہ سے سایہ کر دیا گیا تھا کہ سفر میں روزہ رکھنا کوئی نیکی نہیں ہے

بَابُ قَوْلِ النَّبِيِّ ﷺ لِمَنْ ظَلَّلَ عَلَيْهِ، وَاشْتَدَّ الْحَرُّ: ((لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ))

(۱۹۳۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے محمد بن عبدالرحمن انصاری نے بیان کیا، کہا کہ میں نے محمد بن عمرو بن حسن بن علی رضی اللہ عنہما سے سنا اور انہوں نے جابر بن عبداللہ رضی اللہ عنہما سے کہ رسول اللہ ﷺ ایک سفر (غزوہ فح) میں تھے۔ آپ نے دیکھا کہ ایک شخص پر لوگوں نے سایہ کر رکھا ہے، آپ نے دریافت فرمایا: ”کیا بات ہے؟“ لوگوں نے کہا کہ ایک روزہ دار ہے، آپ نے فرمایا: ”سفر میں روزہ رکھنا کچھ اچھا کام نہیں ہے۔“

۱۹۴۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيُّ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنَ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَى زَحَامًا، وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ، فَقَالَ: ((مَا هَذَا؟)) فَقَالُوا: صَائِمٌ. فَقَالَ: ((لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ)). [مسلم: ۲۶۱۲، ۲۶۱۳، ۲۶۱۴]

ابوداؤد: ۲۴۰۷؛ نسائی: ۲۲۶۱]

تشریح: اس حدیث سے ان لوگوں نے دلیل لی جو سفر میں افطار ضروری سمجھتے ہیں۔ مخالفین یہ کہتے ہیں کہ مراد اس سے وہی ہے جب سفر میں روزے سے تکلیف ہوتی ہو اس صورت میں تو بالاتفاق افطار افضل ہے۔

باب: نبی کریم ﷺ کے اصحاب رضی اللہ عنہم (سفر میں) روزہ رکھتے یا نہ رکھتے وہ ایک دوسرے پر نکتہ چینی نہیں کیا کرتے تھے

بَابُ لَمْ يَعْصِ أَصْحَابُ النَّبِيِّ ﷺ بَعْضُهُمْ بَعْضًا فِي الصَّوْمِ وَالْإِفْطَارِ

(۱۹۴۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے، ان سے حمید طویل نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ہم نبی کریم ﷺ کے ساتھ (رمضان میں) سفر کیا کرتے تھے۔ (سفر میں بہت سے روزے سے ہوتے اور بہت سے بے روزہ ہوتے) لیکن روزہ دار بے روزہ دار پر اور بے روزہ دار روزے دار پر کسی قسم کی عیب جوئی نہیں کیا کرتے تھے۔

۱۹۴۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنَّا نَسَافِرُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَعْصِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ. [مسلم: ۲۶۲۰، ۲۶۲۱]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے اور یہ بھی کہ سفر میں کوئی روزہ نہ رکھے تو رکھنے والوں کو اجازت نہیں ہے کہ وہ اس پر زبان طعن دراز کریں۔ وہ شرعی رخصت پر عمل کر رہا ہے۔ کسی کو یہ حق نہیں وہ اسے شرعی رخصت سے روک سکے اور ہر شرعی رخصت کے لئے یہ بطور اصول کے ہے۔

باب: سفر میں لوگوں کو دکھا کر روزہ افطار کر ڈالنا

بَابُ مَنْ أَفْطَرَ فِي السَّفَرِ لِيَرَاهُ النَّاسُ

(۱۹۴۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابو عوانہ نے، ان سے منصور نے، ان سے مجاہد نے، ان سے طاؤس نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے (غزوہ فتح میں) مدینہ سے مکہ کے لئے سفر شروع کیا تو آپ روزے سے تھے، جب آپ عسفان پہنچے تو پانی منگوا یا اور اسے اپنے ہاتھ سے (منہ تک) اٹھایا تاکہ لوگ دیکھ لیں پھر آپ نے روزہ چھوڑ دیا یہاں تک کہ مکہ پہنچے۔ ابن عباس رضی اللہ عنہما کہا کرتے تھے کہ رسول اللہ ﷺ نے (سفر میں) روزہ رکھا بھی اور نہیں بھی رکھا۔ اس لئے جس کا جی چاہے روزہ رکھے اور جس کا جی چاہے نہ رکھے۔

۱۹۴۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى يَدِهِ لِيَرِيَهُ النَّاسُ فَأَفْطَرَ، حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

[راجع: ۱۹۴۴]

تشریح: یہ اصحاب فتویٰ و قیادت کے لئے ہے کہ ان کا عمل دیکھ کر لوگوں کو مسئلہ معلوم ہو جائے اور پھر وہ بھی اس کے مطابق عمل کریں جیسا کہ نبی کریم ﷺ نے اپنے عمل سے دکھلایا۔ سفر میں روزہ رکھنا نہ رکھنا یہ خود مسافر کے اپنے حالات پر موقوف ہے۔ شارع علیہ السلام نے ہر دو عمل کے لئے اسے

مختار بنایا ہے، طاؤس بن کيسان فارسی الاصل خولانی ہمدانی یمانی ہیں۔ ایک جماعت ہے روایت کرتے ہیں۔ ان سے زہری جیسے اجلہ روایت کرتے ہیں۔ علم و عمل میں بہت اونچے تھے، مکہ شریف میں ۱۰۵ھ میں وفات پائی۔ رحمہ اللہ تعالیٰ علیہ واجمعین۔

بَابُ: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ﴾ باب: سورہ بقرہ کی اس آیت کا بیان ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ﴾

فِدْيَةُ طَعَامٍ مَسْكِينٍ [البقرہ: ۱۸۴]

ابن عمر اور سلمہ بن اکوع نے کہا کہ اس آیت کے بعد والی آیت نے منسوخ کر دیا جو یہ ہے ”رمضان ہی وہ مہینہ ہے جس میں قرآن نازل ہوا لوگوں کے لئے ہدایت بن کر اور راہ یابی اور حق کو باطل سے جدا کرنے کے روشن دلائل کے ساتھ! پس جو شخص بھی تم میں سے اس مہینہ کو پائے وہ اس کے روزے رکھے اور جو کوئی مریض ہو یا مسافر تو اس کو چھوٹے ہوئے روزوں کی گنتی بعد میں پوری کرنی چاہیے، اللہ تعالیٰ تمہارے لئے آسانی چاہتا ہے دشواری نہیں چاہتا اور اس لئے کہ تم گنتی پوری کرو اور اللہ تعالیٰ کی اس بات پر بڑائی بیان کرو کہ اس نے تمہیں ہدایت دی اور تاکہ تم احسان مانو۔

ابن نمیر نے کہا کہ ہم سے امش نے بیان کیا، ان سے عمرو بن مرہ نے بیان کیا، ان سے ابن ابی لیلیٰ نے بیان کیا اور ان سے آنحضرت ﷺ کے صحابہ نے بیان کیا کہ رمضان میں (جب روزے کا حکم) نازل ہوا تو بہت سے لوگوں پر بڑا دشوار گزرا، چنانچہ بہت سے لوگ جو روزانہ ایک مسکین کو کھانا کھلا سکتے تھے انہوں نے روزے چھوڑ دیئے حالانکہ ان میں روزے رکھنے کی طاقت تھی، بات یہ تھی کہ انہیں اس کی اجازت بھی دے دی گئی تھی کہ اگر وہ چاہیں تو ہر روزہ کے بدلے ایک مسکین کو کھانا کھلا دیا کریں۔ پھر اس اجازت کو دوسری آیت وان تصوموا لیعنی ”تمہارے لئے یہی بہتر ہے کہ تم روزے رکھو“ نے منسوخ کر دیا اور اس طرح لوگوں کو روزے رکھنے کا حکم ہو گیا۔

(۱۹۴۹) ہم سے عیاش نے بیان کیا، ان سے عبدالاعلیٰ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے نافع نے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے (آیت مذکور بالا) ﴿فِدْيَةُ طَعَامٍ مَسْكِينٍ﴾ پڑھی اور فرمایا یہ منسوخ ہے۔

قَالَ ابْنُ عُمَرَ وَسَلَمَةُ بْنُ الْأَكْوَعِ: نَسَخْتَهَا ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ، يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾. [البقرہ: ۱۸۵]

وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا عَمْرُو بْنُ مُرَّةٍ، حَدَّثَنَا ابْنُ أَبِي لَيْلَى، حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ نَزَلَ رَمَضَانَ فَشَقَّ عَلَيْهِمْ، فَكَانَ مَنْ أَطْعَمَ كُلَّ يَوْمٍ مَسْكِينًا تَرَكَ الصَّوْمَ مِمَّنْ يُطِيقُهُ، وَرُخِّصَ لَهُمْ فِي ذَلِكَ فَنَسَخْتَهَا: ﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾ [البقرہ: ۱۸۴] فَأَمَرُوا بِالصَّوْمِ.

۱۹۴۹۔ حَدَّثَنَا عِيَّاشٌ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَرَأَ ﴿فِدْيَةُ طَعَامٍ مَسْكِينٍ ط﴾. [البقرہ: ۱۸۴] قَالَ: هِيَ مَنْسُوخَةٌ. [طرفہ فی: ۴۵۰۶]

تشریح: پورا ترجمہ آیت کا یوں ہے: ”اور جو لوگ روزہ کی طاقت رکھتے ہیں، لیکن روزہ رکھنا نہیں چاہتے وہ ایک مسکین کو کھانا کھلا دیں پھر جو شخص خوش سے زیادہ آدمیوں کو کھلائے اس کے لئے بہتر ہے اور اگر تم رکھو تو یہ تمہارے حق میں بہتر ہے اگر تم سمجھو رمضان کا مہینہ وہ ہے جس میں قرآن اترا جو

لوگوں کو دین کی سچی راہ سمجھاتا ہے اور اس میں کھلی کھلی ہدایت کی باتیں اور صحیح کو غلط سے جدا کرنے کی دلیلیں موجود ہیں، پھر اے مسلمانو! تم میں سے جو کوئی رمضان کا مہینہ پائے وہ روزہ رکھے اور جو بیمار یا مسافر ہو وہ دوسرے دنوں میں یہ گنتی پوری کرے، اللہ تمہارے ساتھ آسانی کرنا چاہتا ہے اور تم پر سختی کرنا نہیں چاہتا اور اس حکم کی غرض یہ ہے کہ تم گنتی پوری کر لو اور اللہ نے جو تم کو دین کی سچی راہ بتلائی اس کے شکر یہ میں اس کی بڑائی کرو اور اس لئے کہ تم اس کا احسان مانو۔“ شروع اسلام میں ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ﴾ (البقرہ: ۱۸۳) اترا تھا اور مقدرونہ لوگوں کو اختیار تھا وہ روزہ رکھیں خواہ فدیہ دیں پھر یہ حکم منسوخ ہو گیا اور صحیح جسم مقیم پر روزہ رکھنا ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ﴾ (البقرہ: ۱۸۵) سے واجب ہو گیا۔ (وحیدی) بعض نے کہا ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ﴾ کے معنی یہ ہیں جو لوگ روزہ کی طاقت نہیں رکھتے جو مقیم اور تندرست ہیں مثلاً: ضعیف بوڑھے لوگ تو وہ ہر روزے کے بدل ایک مسکین کو کھانا کھلائیں اس صورت میں یہ آیت منسوخ نہ ہوگی اور تفصیل اس مسئلہ کی تفسیروں میں ہے۔ (وحیدی)

بَابُ مَتَى يُقْضَى قِصَا رَمَضَانَ

باب: رمضان کے قضا روزے کب رکھے جائیں؟

اور ابن عباس رضی اللہ عنہما نے کہا کہ ان کو متفرق دنوں میں رکھنے میں کوئی حرج نہیں کیونکہ اللہ تعالیٰ کا حکم صرف یہ ہے کہ ”گنتی پوری کر لو دوسرے دنوں میں۔“ اور سعید بن مسیب نے کہا کہ (ذی الحجہ کے) دس روزے اس شخص کے لئے جس پر رمضان کے روزے واجب ہوں (اور ان کی قضا ابھی تک نہ کی ہو) رکھنے بہتر نہیں ہیں بلکہ رمضان کی قضا پہلے کرنی چاہیے اور ابراہیم نخعی نے کہا کہ اگر کسی نے کوتاہی کی (رمضان کی قضا میں) اور دوسرا رمضان بھی آ گیا تو دونوں کے روزے رکھے اور اس پر فدیہ واجب نہیں۔ اور ابو ہریرہ رضی اللہ عنہ سے یہ روایت مرسلہ ہے اور ابن عباس رضی اللہ عنہما سے منقول ہے کہ وہ (مسکینوں) کو کھانا بھی کھلائے۔ اللہ تعالیٰ نے کھانا کھلانے کا (قرآن میں) ذکر نہیں کیا بلکہ اتنا ہی فرمایا کہ ”دوسرے دنوں میں گنتی پوری کی جائے۔“

وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يُفَرَّقَ لِقَوْلِ اللَّهِ: ﴿فِعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾. [البقرہ: ۱۸۴]
وَقَالَ: سَعِيدُ بْنُ الْمُسَيَّبِ فِي صَوْمِ الْعَشْرِ: لَا يَصْلُحُ حَتَّى يَبْدَأَ بِرَمَضَانَ. وَقَالَ إِبْرَاهِيمُ النَّخَعِيُّ: إِذَا فَرَطَ حَتَّى جَاءَ رَمَضَانُ أُخَرَ يَصُومُهُمَا، وَلَمْ يَرَ عَلَيْهِ إِطْعَامًا. وَيَذْكُرُ عَنْ أَبِي هُرَيْرَةَ مَرْسَلًا، وَابْنُ عَبَّاسٍ: أَنَّهُ يُطْعِمُ، وَلَمْ يَذْكُرِ اللَّهُ الْإِطْعَامَ إِنَّمَا قَالَ: ﴿فِعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾. [البقرہ: ۱۸۴]

۱۹۵۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ يَكُونُ عَلَى الصَّوْمِ مِنْ رَمَضَانَ، فَمَا اسْتَطِيعَ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ. قَالَ يَحْيَى: الشُّغْلُ مِنَ النَّبِيِّ أَوْ بِالنَّبِيِّ ﷺ. [مسلم: ۳۶۸۷، ابوداؤد: ۲۳۹۹، نسائی: ۲۳۱۸، ابن ماجہ: ۱۶۶۹]

۱۹۵۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ يَكُونُ عَلَى الصَّوْمِ مِنْ رَمَضَانَ، فَمَا اسْتَطِيعَ أَنْ أَقْضِيَ إِلَّا فِي شَعْبَانَ. قَالَ يَحْيَى: الشُّغْلُ مِنَ النَّبِيِّ أَوْ بِالنَّبِيِّ ﷺ. [مسلم: ۳۶۸۷، ابوداؤد: ۲۳۹۹، نسائی: ۲۳۱۸، ابن ماجہ: ۱۶۶۹]

تشریح: یہاں جو قول ابراہیم نخعی رضی اللہ عنہ کا اور ہر مذکور ہوا ہے اس کو سعید بن منصور نے وصل کیا مگر جمہور صحابہ رضی اللہ عنہم اور تابعین رضی اللہ عنہم سے یہ مروی ہے کہ اگر کسی نے رمضان کی قضا نہ رکھی یہاں تک کہ دوسرا رمضان آ گیا تو وہ قضا بھی رکھے اور ہر روزے کے بدلے فدیہ بھی دے۔ امام ابو حنیفہ رضی اللہ عنہ نے جمہور کے خلاف ابراہیم نخعی کے قول پر عمل کیا ہے اور فدیہ دینا ضروری نہیں رکھا، ابن عمر رضی اللہ عنہما سے ایک شاذ روایت یہ بھی ہے کہ اگر رمضان کی قضا نہ رکھے

اور دوسرا رمضان آن پہنچا تو دوسرے رمضان کے روزے رکھے اور پہلے رمضان کے ہر روزے کے بدلہ فدیہ دے اور روزہ رکھنا ضروری نہیں، اس کو عبد الرزاق اور ابن منذر نے نکالا۔ یحییٰ بن سعید نے کہا حضرت عمر رضی اللہ عنہ سے اس کے خلاف مروی ہے اور قتادہ سے یہ منقول ہے کہ جس نے رمضان کی قضا میں افطار کر ڈالا تو وہ ایک روزہ کے بدلہ دو روزے رکھے۔ اب جمہور علماء کے نزدیک رمضان کی قضا پورے رکھنا ضروری نہیں الگ الگ بھی رکھ سکتا ہے یعنی متفرق طور سے اور ابن منذر رحمہ اللہ نے حضرت علی رضی اللہ عنہ اور حضرت عائشہ رضی اللہ عنہا سے نقل کیا ہے کہ پورے رکھنا واجب ہے، بعض اہل ظاہر کا بھی یہی قول ہے۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ یہ آیت اتری تھی: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ متابعات ابی بن کعب رضی اللہ عنہ کی بھی قراءت یوں ہی ہے۔ (وحیدی) مگر اب قراءت مشہور میں یہ لفظ نہیں ہیں اور اب اسی قراءت کو ترجیح حاصل ہے۔

بَابُ الْحَائِضِ تَرْكُ الصَّوْمِ وَالصَّلَاةِ

باب: حیض والی عورت نہ نماز پڑھے اور نہ روزے رکھے

وَقَالَ أَبُو الزِّنَادِ: إِنَّ السَّنَنَ وَوُجُوهَ الْحَقِّ لَتَأْتِي كَثِيرًا عَلَى خِلَافِ الرَّأْيِ، فَمَا يَجِدُ الْمُسْلِمُونَ بُدًّا مِنْ اتِّبَاعِهَا، مِنْ ذَلِكَ أَنَّ الْحَائِضَ تَقْضِي الصَّيَّامَ وَلَا تَقْضِي الصَّلَاةَ.

اور ابو الزناد نے کہا کہ دین کی باتیں اور شریعت کے احکام بہت دفعہ ایسا ہوتا ہے کہ رائے اور قیاس کے خلاف ہوتے ہیں اور مسلمانوں کو ان کی پیروی کرنی ضروری ہوتی ہے ان ہی میں سے ایک یہ حکم بھی ہے کہ حائضہ روزے تو قضا کر لے لیکن نماز کی قضا نہ کرے۔

(یعنی پاک ہونے پر اس کو روزہ کی قضا کرنا ضروری ہے مگر نماز کی نہیں)۔

۱۹۵۱۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ، أَخْبَرَنِي زَيْدٌ، عَنْ عِيَّاضٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَلَيْسَ إِذَا حَاضَتْ لَمْ تَصَلِّ، وَلَمْ تَصُمْ فَذَلِكَ مِنْ نَقْصَانِ دِينِهَا)). [راجع: ۳۰۴]

۱۹۵۱۔ ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا کہ مجھ سے زید بن اسلم نے بیان کیا، ان سے عیاض نے اور ان سے ابو سعید رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کیا جب عورت حائضہ ہوتی ہے تو نماز اور روزے نہیں چھوڑ دیتی؟ یہی اس کے دین کا نقصان ہے۔“

[مسلم: ۲۴۱، ۲۰۵۴؛ نسائی: ۱۵۷۵، ۱۵۷۸؛

ابن ماجہ: ۱۲۸۸]

تشریح: مقصد یہ ہے کہ معیار صداقت ہماری ناقص عقل نہیں بلکہ فرمان رسالت ﷺ ہے۔ خواہ وہ بظاہر عقل کے خلاف بھی نظر آئے مگر حق و صداقت وہی ہے جو اللہ اور اس کے رسول ﷺ نے فرمادیا۔ اسی کو مقدم رکھنا اور عقل ناقص کو چھوڑ دینا ایمان کا تقاضا ہے ابو زناد کے قول کا بھی یہی مطلب ہے۔

بَابُ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ

باب: اگر کوئی شخص مر جائے اور اس کے ذمہ

روزے ہوں

وَقَالَ الْحَسَنُ: إِنْ صَامَ عَنْهُ ثَلَاثُونَ رَجُلًا يَوْمًا وَاحِدًا جَازَ.

اور حسن بصری نے کہا کہ اگر اسکی طرف سے (رمضان کے تیس روزوں کے بدلہ میں) تیس آدمی ایک دن روزے رکھ لیں تو جائز ہے۔

۱۹۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَغَيْنَ، حَدَّثَنَا أَبِي، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ)). تَابَعَهُ ابْنُ وَهْبٍ عَنْ عَمْرِو، وَرَوَاهُ يَحْيَى ابْنُ أَيُّوبَ عَنْ ابْنِ أَبِي جَعْفَرٍ. [مسلم: ۲۶۹۴]

(۱۹۵۲) ہم سے محمد بن خالد نے بیان کیا، کہا ہم سے محمد بن موسیٰ بن اعمین نے بیان کیا، انہوں نے کہا کہ ہم سے ان کے والد نے بیان کیا، ان سے عمرو بن حارث نے، ان سے عبید اللہ بن ابی جعفر نے، ان سے محمد بن جعفر نے کہا، ان سے عروہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے فرمایا، اگر کوئی شخص مر جائے اور اس کے ذمے روزے واجب ہوں تو اس کا ولی اس کی طرف سے روزے رکھ دے، موسیٰ کے ساتھ اس حدیث کو ابن وہب نے بھی عمرو سے روایت کیا اور یحییٰ بن ایوب نے ابن ابی جعفر سے۔

ابوداؤد: ۲۴۰۰

تشریح: اہل حدیث کا مذہب باب کی حدیث پر ہے کہ اس کا ولی اس کی طرف سے روزے رکھے اور شافعی کا قول قدیم بھی یہی ہے، امام شافعی رحمہ اللہ سے پہلے نے یہ سند صحیح روایت کیا کہ جب کوئی صحیح حدیث میرے قول کے خلاف مل جائے تو اس پر عمل کرو اور میری تقلید نہ کرو، امام مالک اور ابوحنیفہ رحمہما اللہ نے اس حدیث صحیح کے برخلاف یہ اختیار کیا ہے کہ کوئی کسی کی طرف سے روزہ نہیں رکھ سکتا۔ (وحدی)

حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ: مرنے والے کی طرف سے روزہ رکھنے کے بارے میں فرماتے ہیں کہ اس میں دو مجاہد ہیں ایک میت کے اعتبار سے کیونکہ بہت سے نفوس جو اپنے ابدان سے مفارقت کرتے ہیں ان کو اس بات کا ادراک رہتا ہے کہ عبادت میں سے کوئی عبادت جو ان پر فرض تھی اور اس کے ترک کرنے سے ان سے مواخذہ کیا جائے گا اس سے فوت ہو گئی ہے، اس لئے وہ نفوس رنج و الم کی حالت میں رہتے ہیں اور اس سبب سے ان پر دشت کا دروازہ کھل جاتا ہے ایسے وقت میں ان پر بڑی شفقت یہ ہے کہ لوگوں میں سے جو سب سے زیادہ اس میت کا قریبی ہے اس کا سا عمل کرے اور اس بات کا قصد کرے کہ میں یہ عمل اس کی طرف سے کرتا ہوں اس شخص کے قرائبی کو مفید ثابت ہوتا ہے یا وہ شخص کوئی اور دوسرا کام مثل اسی کام کے کرتا ہے اور ایسا ہی اگر ایک شخص نے صدقہ کرنے کا ارادہ کیا تھا مگر وہ بغیر صدقہ کے مر گیا تو اسکے وارث کو اس کی طرف سے صدقہ کرنا چاہیے۔ (حجة الله البالغة)

۱۹۵۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمِ بْنِ أَبِي بَطِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي مَاتَتْ، وَعَلَيْهَا صَوْمٌ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ: ((نَعَمْ فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى)). قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ: وَنَحْنُ جَمِيعًا جُلُوسٌ حِينَ حَدَّثَ مُسْلِمٌ

(۱۹۵۳) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، کہا ہم سے زائدہ نے بیان کیا، ان سے اعمش نے، ان سے مسلم بن ابی بطن نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ ایک شخص رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور عرض کیا یا رسول اللہ! میری ماں کا انتقال ہو گیا اور ان کے ذمے ایک مہینے کے روزے باقی رہ گئے ہیں۔ کیا میں ان کی طرف سے قضا رکھ سکتا ہوں؟ آپ نے فرمایا: ”ہاں ضرور، اللہ تعالیٰ کا قرض اس بات کا زیادہ مستحق ہے کہ اسے ادا کر دیا جائے۔“ سلیمان اعمش نے بیان کیا کہ حکم اور سلمہ نے کہا جب مسلم بن بطن نے یہ حدیث بیان کی تو ہم سب وہیں بیٹھے ہوئے تھے۔ ان دونوں

حضرات نے فرمایا کہ ہم نے مجاہد سے بھی سنا تھا کہ وہ یہ حدیث ابن عباس رضی اللہ عنہما سے بیان کرتے تھے۔

ابو خالد سے روایت ہے کہ عیش نے بیان کیا ان سے حکم، مسلم، بطین اور سلمہ بن کھیل نے، ان سے سعید بن جبیر، عطاء اور مجاہد نے ابن عباس رضی اللہ عنہما سے کہ ایک خاتون نے نبی کریم ﷺ سے عرض کی کہ میری ”بہن“ کا انتقال ہو گیا ہے پھر یہی قصہ بیان کیا، یحییٰ اور سعید اور ابو معاویہ نے کہا، ان سے عیش نے بیان کیا، ان سے مسلم نے، ان سے سعید نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ ایک خاتون نے نبی کریم ﷺ سے عرض کی کہ میری ماں کا انتقال ہو گیا ہے اور سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ ایک خاتون نے نبی کریم ﷺ سے عرض کی کہ میری ماں کا انتقال ہو گیا ہے اور ان پر نذر کا ایک روزہ واجب تھا اور ابو حریز عبد اللہ بن حسین نے بیان کیا، کہا ہم سے عکرمہ نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ ایک خاتون نے نبی کریم ﷺ کی خدمت میں عرض کی کہ میری ماں کا انتقال ہو گیا ہے اور ان پر پندرہ دن کے روزے واجب تھے۔

بِهَذَا الْحَدِيثِ قَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنْ ابْنِ عَبَّاسٍ وَيَذْكُرُ عَنْ أَبِي خَالِدٍ الْأَخْمَرِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْحَكَمِ، وَمُسْلِمِ الْبَطْنِ، وَسَلَمَةَ بْنِ كَهَيْلٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، وَعَطَاءٍ، وَمُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ إِنَّ أُخْتِي مَاتَتْ. وَقَالَ يَحْيَى وَأَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ عَنْ سَعِيدِ بْنِ ابْنِ عَبَّاسٍ قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ إِنَّ أُمِّي مَاتَتْ. وَقَالَ عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ عَنْ الْحَكَمِ عَنْ سَعِيدِ بْنِ ابْنِ عَبَّاسٍ قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ: مَاتَتْ أُمِّي وَعَلَيْهَا صَوْمٌ نَذْرٌ. وَقَالَ أَبُو حَرِيزٍ: حَدَّثَنِي عِكْرَمَةُ عَنْ ابْنِ عَبَّاسٍ قَالَتْ امْرَأَةٌ لِلنَّبِيِّ ﷺ مَاتَتْ أُمِّي وَعَلَيْهَا صَوْمٌ خَمْسَةَ عَشَرَ يَوْمًا. [مسلم:

۲۶۹۳، ۲۶۹۴، ۲۶۹۵، ترمذی: ۷۱۶، ابن

ماجہ: ۱۷۵۸]

تشریح: ان سندوں کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اس حدیث میں بہت سے اختلافات ہیں، کوئی کہتا ہے پوچھنے والا مرد تھا، کوئی کہتا ہے عورت نے پوچھا تھا، کوئی ایک مہینے کے کوئی پندرہ دن کے روزے کہتا ہے کوئی نذر کا روزہ کہتا ہے۔ اسی لیے نذر کا روزہ امام احمد اور بیہق نے نیت کی طرف سے رکھنا درست کہا ہے اور رمضان کا روزہ رکھنا درست نہیں رکھا (جبکہ یہ قول صحیح نہیں)۔ نیت کی طرف سے باقی روزے رکھنے ضروری ہیں (میں کہتا ہوں ان اختلافات سے حدیث میں کوئی نقص نہیں آتا۔ جب اس کے راوی ثقہ ہیں ممکن ہے یہ مختلف واقعات ہوں اور پوچھنے والے متعدد ہوں۔) (وحیدی)

باب: روزہ کس وقت افطار کرے؟

اور جب سورج کا گردہ ڈوب گیا تو ابو سعید خدری رضی اللہ عنہ نے روزہ افطار کر لیا (اس اثر کو سعید بن منصور اور ابن ابی شیبہ نے وصل کیا ہے)۔

(۱۹۵۴) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، کہا کہ میں نے اپنے باپ سے

بَابُ: مَتَى يَحِلُّ فِطْرُ الصَّائِمِ

وَأَفْطَرَ أَبُو سَعِيدٍ الْخُدْرِيُّ جِئْنَا غَابَ قُرْصُ الشَّمْسِ.

۱۹۵۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، قَالَ: سَمِعْتُ أَبِي

يَقُولُ: سَمِعْتُ عَاصِمَ بْنَ عَمْرِو بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَا هُنَا، وَأَذْبَرِ النَّهَارُ مِنْ هَا هُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ)).

سنا، انہوں نے فرمایا کہ میں نے عاصم بن عمر بن خطاب رضی اللہ عنہ سے سنا، ان سے ان کے باپ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب رات اس طرف (مشرق) سے آئے اور دن ادھر مغرب میں چلا جائے کہ سورج ڈوب جائے تو روزہ کے افطار کا وقت آ گیا۔“

[مسلم: ۲۵۶۰؛ ابوداؤد: ۲۳۵۱؛ ترمذی: ۶۹۸]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے۔ حضرت سفیان بن عیینہ جو یہاں بھی سند میں آئے ہیں ۱۰ھ میں ماہ شعبان میں کوفہ میں ان کی ولادت ہوئی۔ امام، عالم، زاہد، پرہیزگار تھے، ان پر جملہ محدثین کا اعتماد تھا۔ جن کا متفقہ قول ہے کہ اگر امام مالک اور سفیان بن عیینہ نہ ہوتے تو حجاز کا علم نابود ہو جاتا۔ ۱۹۸ھ میں یکم رجب کو مکہ مکرمہ میں ان کا انتقال ہوا اور حجون میں دفن کئے گئے انہوں نے سترج کئے تھے۔ رحمۃ اللہ علیہ (رحم)

۱۹۵۵۔ حَدَّثَنَا إِسْحَاقُ النَّوَّاسِيُّ، حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، وَهُوَ صَائِمٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ لِيَعْضُ الْقَوْمُ: ((يَا فُلَانُ قُمْ، فَاجِدْ حُلًّا)). فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ أُمْسَيْتُ. قَالَ: ((انْزِلْ، فَاجِدْ حُلًّا)). قَالَ: يَا رَسُولَ اللَّهِ! فَلَوْ أُمْسَيْتُ. قَالَ: ((انْزِلْ، فَاجِدْ حُلًّا)). قَالَ: إِنَّ عَلَيْكَ نَهَارًا. قَالَ: ((انْزِلْ، فَاجِدْ حُلًّا)). فَتَنَزَّلَ فَجَدَّحَ لَهُمْ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: ((إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ)). [راجع: ۱۹۴۱]

(۱۹۵۵) ہم سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے سلیمان شیبانی نے، ان سے عبد اللہ بن ابی اوفی رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ (غزوہ فتح جو رمضان میں ہوا) سفر میں تھے اور آنحضرت ﷺ روزہ سے تھے، جب سورج غروب ہو گیا تو آپ نے ایک صحابی (بلال رضی اللہ عنہ) سے فرمایا: ”اے فلاں! میرے لئے اٹھ کے ستو گھول۔“ انہوں نے عرض کی یا رسول اللہ! آپ تھوڑی دیر اور ٹھہرتے۔ آپ نے فرمایا: ”اتر کر ہمارے لئے ستو گھول۔“ اس پر انہوں نے کہا یا رسول اللہ! آپ تھوڑی دیر اور ٹھہرتے آنحضرت ﷺ نے پھر وہی حکم دیا: ”اتر کر ہمارے لئے ستو گھول۔“ لیکن ان کا اب بھی خیال تھا کہ ابھی دن باقی ہے۔ آنحضرت ﷺ نے اس مرتبہ پھر فرمایا: ”اتر کر ہمارے لئے ستو گھول۔“ چنانچہ اترے اور ستو انہوں نے گھول دیا اور رسول اللہ ﷺ نے پیا۔ پھر فرمایا: ”جب تم یہ دیکھ لو کہ رات اس مشرق کی طرف سے آگئی تو روزہ دار کو افطار کر لینا چاہیے۔“

تشریح: مخاطب حضرت بلال رضی اللہ عنہ تھے جن کا خیال تھا کہ ابھی سورج غروب نہیں ہوا ہے، حالانکہ وہ غروب ہو چکا تھا۔ بہر حال خیال کے مطابق یہ کہا۔ کیونکہ عرب میں پہاڑوں کی کثرت ہے اور ایسے علاقوں میں غروب کے بعد بھی ایسا ظاہر ہوتا ہے کہ ابھی سورج باقی ہے مگر حقیقت میں افطار کا وقت ہو گیا تھا اسی لئے نبی کریم ﷺ نے ان کو ستو گھولنے کے لئے حکم فرمایا اور روزہ کھولا گیا۔ حدیث سے ظاہر ہو گیا کہ جب بھی غروب کا یقین ہو جائے تو روزہ کھول دینا چاہیے تاخیر کرنا جائز نہیں ہے۔ جیسا کہ دوسری احادیث میں وارد ہوا ہے۔ اس حدیث سے اظہار خیال کی بھی آزادی ثابت ہوئی اگرچہ وہ خیال درست بھی نہ ہو۔ مگر ہر شخص کو حق ہے کہ اپنا خیال ظاہر کرے، بعد میں وہ خیال غلط ثابت ہو تو اس پر اس کا تسلیم حق کرنا بھی ضروری ہے۔

بَابُ: يُفْطَرُ بِمَا تَبَسَّرَ [عَلَيْهِ] باب: پانی وغیرہ جو چیز بھی پاس ہو اس سے روزہ۔

افطار کر لینا چاہیے

بِالْمَاءِ أَوْ غَيْرِهِ

(۱۹۵۶) ہم سے مسد نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، ان سے سلیمان شیبانی نے بیان کیا، کہا کہ میں نے عبد اللہ بن ابی اونی رضی اللہ عنہ سے سنا، انہوں نے کہ ہم رسول اللہ ﷺ کے ساتھ سفر میں جا رہے تھے، آپ روزے سے تھے جب سورج غروب ہوا تو آپ نے ایک شخص سے فرمایا: ”اتر کہ ہمارے لیے ستو گھول۔“ انہوں نے کہا یا رسول اللہ! تھوڑی دیر اور ٹھہریے، آپ ﷺ نے فرمایا: ”اتر کہ ہمارے لیے ستو گھول۔“ انہوں نے پھر یہی کہا کہ یا رسول! ابھی تو دن باقی ہے، آپ نے فرمایا کہ ”اتر کہ ستو ہمارے لیے گھول۔“ چنانچہ انہوں نے اتر کر ستو گھولا۔ آنحضرت ﷺ نے پھر فرمایا: ”جب تم دیکھو کہ رات کی تاریکی ادھر سے آگئی تو روزہ دار کو روزہ افطار کر لینا چاہیے۔“ آپ نے اپنی انگلی سے مشرق کی طرف اشارہ کیا۔ [راجع: ۱۹۴۱]

۱۹۵۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانٌ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوَيْسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: ((انْزِلْ، فَاجِدْ لَنَا)). قَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَيْتَ. قَالَ: ((انْزِلْ، فَاجِدْ لَنَا)). قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ عَلَيْكَ نَهَارًا. قَالَ: ((انْزِلْ، فَاجِدْ لَنَا)). قَالَ فَتَنَزَّلَ، فَجَدَحَ، ثُمَّ قَالَ: ((إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ)). وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ. [راجع: ۱۹۴۱]

تشریح: حدیث کی مناسبت ترجمہ باب سے یوں ہے کہ ستو پانی میں گھولے گئے تھے اور اس وقت یہی حاضر تھا تو پانی وغیرہ ماحضر سے روزہ کھولنا ثابت ہوا۔ ترمذی نے مرفوعاً نکالا کہ کھجور سے روزہ افطار کرے اگر کھجور نہ ملے تو پانی سے۔ (وحیدی)

حضرت مسد بن مسرہ امام بخاری رحمہ اللہ کے جلیل القدر اساتذہ میں سے ہیں اور جامع الاحیاح میں ان سے بکثرت روایات ہیں۔ یہ بصرہ کے باشندے تھے۔ حماد بن زید اور ابو عوانہ وغیرہ سے حدیث کی سماع فرمائی۔ ان سے امام بخاری رحمہ اللہ کے علاوہ اور بھی بہت سے محدثین نے روایت کی ہے۔ ۲۲۸ھ میں انتقال ہوا۔ (امین) الحمد للہ پارہ نمبر ۱ مکمل ہوا۔

باب: روزہ کھولنے میں جلدی کرنا

بَابُ تَعْجِيلِ الْإِفْطَارِ

(۱۹۵۷) ہم سے عبد اللہ بن یوسف تميمی نے بیان کیا، کہا ہمیں امام مالک نے خبر دی، انہیں ابو حازم سلمہ بن دینار نے، انہیں سہل بن سعد رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”میری امت کے لوگوں میں اس وقت تک خیر باقی رہے گی، جب تک وہ افطار میں جلدی کرتے رہیں گے۔“

۱۹۵۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ: ((لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفُطْرَ)). [مسلم: ۲۵۵۴؛ ترمذی: ۶۹۹]

تشریح: یعنی وقت ہو جانے کے بعد پھر افطار میں دیر نہ کرنا چاہیے۔ ابو داؤد نے ابو ہریرہ رضی اللہ عنہ سے نکالا یہود اور نصاریٰ دیر کرتے ہیں، حاکم کی روایت میں ہے کہ میری امت ہمیشہ میری سنت پر رہے گی جب تک روزہ کے افطار میں تارے نکلنے کا انتظار نہ کرے گی۔ ابن عبد البر نے کہا روزہ جلد افطار کرنے اور سحری دیر میں کھانے کی حد شیں صحیح اور متواتر ہیں۔ عبد الرزاق نے نکالا کہ نبی کریم ﷺ کے اصحاب رضی اللہ عنہم سب لوگوں سے روزہ جلدی کھولنے اور سحری کھانے میں لوگوں سے دیر کرتے۔ مگر ہمارے زمانے میں عموماً لوگ روزہ تو دیر سے کھولتے ہیں اور سحری جلدی کھا لیتے ہیں اسی وجہ سے ان پر تباہی آرہی ہے۔ نبی کریم ﷺ کا فرمانا درست تھا۔ جب سے مسلمانوں نے سنت پر چلنا چھوڑ دیا روز بروز ان کا سحرزل ہوتا گیا۔ (وحیدی)

حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال ابن عبد البر احاديث تعجيل الافطار وتأخير السحور صحاح متواترة وعند عبد الرزاق وغيره باسناد صحيح عن عمرو بن ميمون الاودي قال كان اصحاب محمد ﷺ اسرع الناس افطارا وابطاهم سحورا.“ (فتح الباری) یعنی روزہ کھولنے کے متعلق احادیث صحیح متواتر ہیں۔

”واففق العلماء على ان محل ذلك اذا تحقق غروب الشمس بالرواية او باخبار عدلين وكذا عدل واحد في الارجح قال ابن دقيق العيد في هذا الحديث رد على الشيعة في تأخيرهم الفطر الى ظهور النجوم.“ (فتح) یعنی علما کا اتفاق ہے کہ روزہ کھولنے کا وقت وہ ہے جب سورج کا غروب ہوتا پختہ طور پر ثابت ہو جائے یا دو عادل گواہ کہہ دیں، ورنہ ہوں تو ایک عادل گواہ بھی کافی ہے۔ اس حدیث میں شیعہ پر رد ہے جو روزہ کھولنے کے لئے تاروں کے ظاہر ہونے کا انتظار کرتے رہتے ہیں جو یہود و نصاریٰ کا طریقہ ہے جس کے بارے میں نبی کریم ﷺ نے اپنی سخت ترین ناراضگی کا اظہار فرمایا ہے۔

۱۹۵۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو بَكْرِ، عَنْ سُلَيْمَانَ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَصَامَ حَتَّى أَمْسَى، ثُمَّ قَالَ لِرَجُلٍ: ((انْزِلْ فَأَجِدْ حَتَّى لِي)). قَالَ: لَوْ أَنْتَظَرْتُ حَتَّى تُمْسِيَ. قَالَ: ((انْزِلْ، فَأَجِدْ حَتَّى لِي، إِذَا رَأَيْتَ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرَ الصَّائِمُ)). [راجع: ۱۹۶۱] [مسلم: ۲۵۵۹، ۲۵۶۰، ۲۵۶۱، ۲۵۶۲] (۱۹۵۸) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے ابو بکر بن عیاش نے بیان کیا، ان سے سلیمان بن ابی اوفیٰ نے اور ان سے ابن ابی اوفیٰ رضی اللہ عنہ نے کہ میں نبی کریم ﷺ کے ساتھ ایک سفر میں تھا۔ آپ روزے سے تھے، جب شام ہوئی تو آپ نے ایک شخص سے فرمایا کہ (اونٹ سے) ”اتر کر میرے لیے ستو گھول۔“ اس نے کہا! حضور اگر شام ہونے کا کچھ اور انتظار فرمائیں تو بہتر ہو۔ آپ نے فرمایا: ”اتر کر میرے لیے ستو گھول (وقت ہو گیا ہے) جب تم یہ دیکھ لو کہ رات ادھر مشرق سے آگئی تو روزہ دار کے روزہ کھولنے کا وقت ہو گیا۔“

۲۵۶۲؛ ابوداؤد: ۲۳۵۲

تشریح: یا روزہ کھل گیا۔ بعض لوگوں نے اس حدیث سے یہ دلیل لی ہے کہ جب افطار کا وقت آجائے تو خود بخود روزہ کھل جاتا ہے گو افطار نہ کرے۔ ہم کہتے ہیں اس حدیث سے ان کا رد ہوتا ہے کیونکہ اگر وقت آنے سے روزہ خود بخود کھل جاتا ہے تو نبی کریم ﷺ ستو گھولنے کے لئے کیوں جلدی فرماتے۔ اسی طرح دوسری حدیثوں میں روزہ جلدی کھولنے کی ترغیب کیوں دیتے۔ اور اگر وقت آنے سے روزہ خود بخود ختم ہو جاتا تو پھر دصال کے روزے سے کیوں منع فرماتے۔ یہی حدیث پیچھے اسحاق واسطی کی سند سے بھی گزر چکی ہے۔ آپ نے جس کو ستو گھولنے کا حکم فرمایا تھا وہ حضرت بلال رضی اللہ عنہ تھے۔ جنہوں نے روشنی دیکھ کر خیال کیا کہ ابھی سورج غروب ہونے میں کسر ہے۔ اسی لیے انہوں نے نبی کریم ﷺ کے سامنے ایسا عرض کیا۔

حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفيه تذكرة العالم بما يخشى ان يكون نسيه وترك المراجعة له بعد ثلاث.“ یعنی اس حدیث میں واقعہ مذکور ہے یہ بھی ثابت ہوا کہ کسی عالم کو ایک عامی بھی تین بار یاد دہانی کرا سکتا ہے اگر یہ گمان ہو کہ عالم سے بھول ہو گئی ہے، جیسا کہ حضرت بلال رضی اللہ عنہ نے اپنے خیال کے مطابق نبی کریم ﷺ کو تین مرتبہ یاد دہانی کرائی، مگر چونکہ حضرت بلال رضی اللہ عنہ کا خیال صحیح نہ تھا۔ لہذا آخر میں نبی کریم ﷺ نے ان کو مسئلہ کی حقیقت سے آگاہ فرمایا اور انہوں نے ارشاد گرامی کی تعمیل کی، معلوم ہوا کہ وقت ہو جانے پر روزہ کھولنے میں پس و پیش کرنا قطعاً مناسب نہیں ہے۔

بَابُ إِذَا أَفْطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

باب: ایک شخص نے سورج غروب سمجھ کر روزہ کھول لیا اس کے بعد سورج نکل آیا

۱۹۵۹۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، قَالَتْ: أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ فِي يَوْمٍ غَنِمَ، ثُمَّ طَلَعَتِ الشَّمْسُ. قِيلَ لَهُشَامُ: فَأَمِرُوا بِالْقَضَاءِ؟ قَالَ: بَدُّ مِنْ قَضَاءٍ. وَقَالَ مَعْمَرٌ: سَمِعْتُ هِشَامًا: لَا أَذْرِي أَقْضُوا أَمْ لَا. [ابوداود: ۲۳۵۹، ابن ماجہ: ۱۶۷۴]

(۱۹۵۹) ہم سے عبداللہ بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے فاطمہ بنت منذر نے اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے کہ ایک مرتبہ نبی کریم ﷺ کے زمانہ میں ابر تھا۔ ہم نے جب افطار کر لیا تو سورج نکل آیا۔ اس پر ہشام (راوی حدیث) سے کہا گیا کہ کیا پھر انہیں اس روزے کی قضا کا حکم ہوا تھا؟ تو انہوں نے بتلایا کہ قضا کے سوا اور چارہ کار ہی کیا تھا؟ اور معمر نے کہا کہ میں نے ہشام سے یوں سنا: مجھے معلوم نہیں کہ ان لوگوں نے قضا کی تھی یا نہیں۔

فتویٰ: اس پر آئمہ اربعہ کا اتفاق ہے کہ ایسی صورت میں قضا لازم ہوگی اور کفارہ نہ ہوگا۔ اور اس کے سوا یہ بھی ضروری ہے کہ جب تک غروب نہ ہو اساک کرے یعنی کچھ کھائے پیئے نہیں۔

قسطاری نے بعض حنابلہ سے یہ نقل کیا ہے کہ اگر کوئی شخص یہ سمجھ کر کہ رات ہو گئی افطار کرے پھر معلوم ہوا کہ دن تھا تو اس پر قضا بھی نہیں ہے۔ لیکن یہ قول صحیح نہیں۔ میں کہتا ہوں حضرت عمر رضی اللہ عنہ سے یہ منقول ہے کہ ایسی صورت میں قضا بھی نہیں ہے، اور مجاہد اور حسن سے بھی ایسا ہی منقول ہے۔ حافظ نے کہا ایک روایت امام احمد رضی اللہ عنہ سے بھی ایسی ہی ہے۔ اور ابن خزیمہ نے اسی کو اختیار کیا ہے۔ اور معمر کی تعلیق کو عبد بن حمید نے وصل کیا۔ یہ روایت پہلی روایت کے خلاف ہے اور شاید پہلے ہشام کو اس میں شک ہو پھر یقین ہو گیا ہو کہ انہوں نے قضا کی۔ اور ابو اسامہ نے ان کو قضا کا یقین ہو جانے کے بعد روایت کی ہو، اسی صورت میں تعارض نہ رہے گا۔ ابن خزیمہ نے کہا ہشام نے جو قضا کرنا بیان کیا اس کی سند ذکر نہیں کی، اس لئے میرے نزدیک قضا نہ ہونے کی ترجیح ہے اور ابن ابی شیبہ نے حضرت عمر رضی اللہ عنہ سے نقل کیا کہ ہم قضا نہیں کرنے والے نہ ہم کو گناہ ہوا۔ اور عبدالرزاق اور سعید بن منصور نے ان سے یہ نقل کیا ہے کہ قضا کرنا چاہیے۔ حافظ نے کہا حاصل کلام یہ ہوا کہ یہ مسئلہ اختلافی ہے۔ (وحیدی) ظاہر حدیث کا مفہوم یہی ہے کہ قضا لازم ہے۔ واللہ اعلم۔

بَابُ صَوْمِ الصَّبِيَانِ

باب: بچوں کے روزہ رکھنے کا بیان

فتویٰ: جہور علما کا یہ قول ہے کہ جب تک بچہ جوان نہ ہو اس پر روزہ واجب نہیں لیکن ایک جماعت سلف نے ان کو عادت ڈالنے کے لیے یہ حکم دیا کہ بچوں کو روزہ رکھوائیں جیسے نماز پڑھنے کے لئے ان کو حکم دیا جاتا ہے۔ شافعی نے کہا سات سے لے کر دس برس تک جب عمر ہو تو ان سے روزہ رکھوائیں۔ اور اسحاق نے کہا جب بارہ برس کے ہوں، امام احمد رضی اللہ عنہ نے کہا جب دس برس کے ہوں۔ اور اجماعی نے کہا جب بچہ تین روزے متواتر رکھ سکے اور اس کو ضعف نہ ہو تو اس کو روزہ رکھائیں اور مالکیہ کا مشہور مذہب یہ ہے کہ بچوں کے حق میں روزہ مشروع نہیں ہے۔ (وحیدی)

حافظ فرماتے ہیں: "ان الصحيح عند اهل الحديث واهل الاصول ان الصحابي اذا قال فعلنا كذا في عهد رسول الله ﷺ، يعني جب کوئی صحابی لفظ فعلنا کذا فی عہد الخ بولے تو وہ مرفوع حدیث کے حکم میں ہے۔"

وَقَالَ عُمَرُ لِنِسْوَانٍ فِي رَمَضَانَ: وَيْلَكَ، اور حضرت عمر رضی اللہ عنہ نے ایک نشہ باز سے فرمایا تھا ”افسوس تجھ پر، تو نے رمضان میں بھی شراب پی رکھی ہے۔ حالانکہ ہمارے تو بچے بھی روزے سے ہیں، پھر آپ نے اس پر حد قائم کی۔

۱۹۶۰۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنْ الرَّبِيعِ بْنِ مُعَوِّذٍ، قَالَتْ: أَرْسَلَ النَّبِيُّ ﷺ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ: ((مَنْ أَصْبَحَ مُفْطِرًا فَلَيْسَتْ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَصْبَحَ صَائِمًا فَلَيْسَ)). قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدَ، وَنُصُومُ صَبِيَانَنَا، وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَغَطَيْنَاهُ ذَلِكَ، حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ [مسلم: ۲۶۶۹] یہاں تک کہ افطار کا وقت آ جاتا۔

تشریح: اس نشہ باز نے رمضان میں بھی شراب پی رکھی تھی، حضرت عمر رضی اللہ عنہ نے یہ معلوم کر کے فرمایا: ارے کم بخت! تو نے یہ کیا حرکت کی ہمارے تو بچے بھی روزہ دار ہیں۔ پھر آپ نے اس کو اسی کوڑے مارے اور شام کے ملک میں جلا وطن کر دیا۔ اس کو سعید بن منصور اور بخاری نے جعدیات میں نکالا ہے۔ اس واقعہ کو نقل کرنے سے امام بخاری رحمہ اللہ کا مقصد صرف بچوں کو روزہ رکھنے کی مشروریت بیان کرنا ہے۔ جس کا ذکر حضرت عمر رضی اللہ عنہ نے فرمایا تھا۔ پس مناسب ہے کہ بچوں کو بھی روزہ کی عادت ڈالوائی جائے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفی الحدیث حجة علی مشروعية تعزیر الصبیان علی الصیام کما تقدم لان من كان فی مثل السن الذی ذکر فی هذا الحدیث فهو غیر مکلف۔“ یعنی اس حدیث میں دلیل ہے اس بات پر کہ بطور مشق بچوں سے روزہ رکھوانا مشروع ہے اگرچہ اس عمر میں وہ شرع کے مکلف نہیں ہیں۔

بَابُ الْوَصَالِ وَمَنْ قَالَ: لَيْسَ فِي اللَّيْلِ صِيَامٌ

لَقَوْلِهِ تَعَالَى: ﴿لَمْ آتِمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾ (البقرة: ۱۸۷) وَنَهَى النَّبِيُّ ﷺ عَنْهُ رَحْمَةً لَهُمْ وَإِنْقَاءَ عَلَيْهِمْ، وَمَا يَكْرَهُ مِنَ التَّعَمُّقِ۔ (ابو العالیہ) تابعی سے ایسا منقول ہے انہوں نے کہا اللہ نے فرمایا: ”روزہ رات تک پورا کرو۔“ نبی کریم ﷺ نے صوم وصال سے (بجک الہی) منع فرمایا، امت پر رحمت اور شفقت کے خیال سے تاکہ ان کی طاقت قائم رہے۔ اور یہ کہ عبادت میں سختی کرنا مکروہ ہے۔

تشریح: اس حدیث کو خود امام بخاری رحمہ اللہ نے آخر باب میں حضرت عائشہ رضی اللہ عنہا سے وصل کیا اور ابو داؤد نے ایک صحابی رضی اللہ عنہ سے نکالا کہ نبی کریم ﷺ نے عجمت اور وصال سے منع فرمایا۔ اپنے اصحاب کی طاقت باقی رکھنے کے لئے، وصال کا روزہ رکھنا منع ہے مگر حرکت وصال جائز ہے۔ جیسے دوسری حدیث میں وارد ہے۔ اب اختلاف ہے کہ یہ ممانعت تحریمی ہے یا کراہت کے طور پر بعض نے کہا جس پر جبر شاق ہو تو اس پر حرام ہے اور

جس پر شاق نہ ہو اس کے لئے جائز ہے۔ (حیدی)

۱۹۶۱۔ (۱۹۶۱) ہم سے مسدد نے بیان کیا کہا کہ مجھ سے یحییٰ قطان نے بیان کیا، ان سے شعبہ نے، کہا کہ مجھ سے قتادہ نے بیان کیا اور ان سے انس بن مالک نے کہ نبی کریم ﷺ نے فرمایا (بلا سحر و افطار) ”پے در پے روزے نہ رکھا کرو۔“ صحابہ رضی اللہ عنہم نے عرض کی کہ آپ تو وصال کرتے ہیں؟ آپ نے فرمایا: ”میں تمہاری طرح نہیں ہوں۔ مجھے (اللہ تعالیٰ کی طرف سے) کھلایا اور پلایا جاتا ہے یا (آپ نے یہ فرمایا کہ) میں اس طرح رات گزارتا ہوں کہ مجھے کھلایا اور پلایا جاتا رہتا ہے۔“

۱۹۶۲۔ (۱۹۶۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے صوم وصال سے منع فرمایا۔ صحابہ رضی اللہ عنہم نے عرض کی کہ آپ تو وصال کرتے ہیں؟ آپ نے فرمایا: ”میں تمہاری طرح نہیں ہوں، مجھے تو کھلایا اور پلایا جاتا ہے۔“

۱۹۶۳۔ (۱۹۶۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، ان سے لیث بن سعد نے بیان کیا، ان سے یزید بن ہاد نے بیان کیا، ان سے عبد اللہ بن خباب نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے، انہوں نے رسول اللہ ﷺ سے سنا کہ آپ نے فرمایا: ”مسلسل (بلا سحر و افطاری) روزے نہ رکھو، ہاں اگر کوئی ایسا کرنا ہی چاہے تو وہ سحری کے وقت تک ایسا کر سکتا ہے۔“ صحابہ نے عرض کی، یا رسول اللہ! آپ تو ایسا کرتے ہیں۔ اس پر آپ نے فرمایا: ”میں تمہاری طرح نہیں ہوں۔ میں تو رات اس طرح گزارتا ہوں کہ ایک کھلانے والا مجھے کھلاتا ہے اور ایک پلانے والا مجھے پلاتا ہے۔“

تشیع: ابن ابی حاتم نے سند صحیح کے ساتھ بشیر بن خصاصہ کی عورت سے نقل کیا کہ میں نے ارادہ کیا تھا کہ دو دن ورات کا متواتر روزہ رکھوں مگر میرے خاوند بشیر رضی اللہ عنہ نے مجھ کو اس سے منع فرمایا اور یہ حدیث سنائی کہ رسول کریم ﷺ نے اس سے منع فرمایا اور اس کو فعل تصاریی بتلایا اور فرمایا ہے کہ اسی طرح روزہ رکھو جس طرح تم کو اللہ نے اس کے لئے حکم فرمایا ہے۔ رات آنے تک روزہ رکھو رات ہونے پر فوراً روزہ افطار کر لو۔ احادیث میں نبی کریم ﷺ کے صوم وصال کا ذکر ہے۔ یہ آپ کی خصوصیات میں سے ہے۔ اسی تطبیق کو ترجیح حاصل ہے۔ اللہ پاک مجھے کھلاتا پلاتا ہے اس سے روحانی اکل و شراب مراد ہے۔ تفصیل مزید کے لئے اہل علم فتح الباری کا یہ مقام ملاحظہ فرمائیں۔

۱۹۶۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسٍ، عَنْ النَّبِيِّ ﷺ: ((لَا تَوَاصِلُوا)). قَالُوا: إِنَّكَ تَوَاصِلٌ. قَالَ: ((لَسْتُ كَأَحَدٍ مِنْكُمْ)) قَالَ: ((إِنِّي أَطْعَمُ وَأُسْقَى - أَوْ إِنِّي آيْتُ أَطْعَمُ وَأُسْقَى)). [طرفه في: ۷۲۴۱]

۱۹۶۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ. قَالُوا: إِنَّكَ تَوَاصِلٌ. قَالَ: ((إِنِّي لَسْتُ مِنْكُمْ، إِنِّي أَطْعَمُ وَأُسْقَى)). [راجع: ۱۹۶۲]

[مسلم: ۲۵۶۳؛ ابوداود: ۲۳۶۰]

۱۹۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي حَمَّادُ بْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((لَا تَوَاصِلُوا، فَإِنَّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحْرِ)). قَالُوا فَإِنَّكَ تَوَاصِلٌ يَا رَسُولَ اللَّهِ. قَالَ: ((إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي آيْتُ لِي مَطْعَمٌ يَطْعِمُنِي وَسَاقٍ يَسْقِينِي)).

[طرفه في: ۱۹۶۷] [ابوداود: ۲۳۶۱]

۱۹۶۴۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدٌ، قَالَا: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ، رَحِمَةً لَهُمْ فَقَالُوا: إِنَّكَ تَوَاصِلُ. قَالَ: ((إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي يُطْعِمُنِي رَبِّي وَيَسْقِينِي)). قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَذْكُرْ عُثْمَانُ رَحِمَةً لَهُمْ.

(۱۹۶۴) ہم سے عثمان بن ابی شیبہ اور محمد بن سلام نے بیان کیا، کہا کہ ہم کو عبدہ نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے باپ نے اور ان سے عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے پے درپے روزہ سے منع کیا تھا، امت پر رحمت و شفقت کے خیال سے، صحابہ رضی اللہ عنہم نے عرض کی کہ آپ تو وصال کرتے ہیں؟ آپ نے فرمایا: ”میں تمہاری طرح نہیں مجھے میرا رب کھلاتا اور پلاتا ہے۔“ عثمان رضی اللہ عنہ نے (اپنی روایت میں) ”امت پر رحمت و شفقت کے خیال سے“ کے الفاظ ذکر نہیں کئے ہیں۔

تشریح: اس سے ان لوگوں نے دلیل لی ہے جو وصال کا روزہ رکھنا حرام نہیں کہتے بلکہ کہتے ہیں کہ نبی کریم ﷺ نے اپنی امت پر شفقت کے خیال سے اس سے منع فرمایا جیسے قیام اللیل میں آپ چوتھی رات کو برآمد نہ ہوئے اس دوسرے کہ کہیں یہ فرض نہ ہو جائے۔ اور ابن ابی شیبہ نے باسناد صحیح عبد اللہ بن زہیر رضی اللہ عنہ سے نکالا کہ وہ پندرہ پندرہ دن تک وصال کے روزے رکھتے تھے۔ اور خود نبی کریم ﷺ نے اپنے اصحاب کے ساتھ طے کے روزے رکھے۔ اگر حرام ہوتے تو آپ اپنے اصحاب رضی اللہ عنہم کو کبھی نہ رکھنے دیتے۔ (جدیدی)

بَابُ التَّنْكِيلِ لِمَنْ أَكْثَرَ الْوِصَالِ باب: جو طے کے روزے بہت رکھے اس کو سزا

دینے کا بیان

رَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

۱۹۶۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تَوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: ((وَأَيْتُكُمْ مِثْلِي إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي)). فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَلَالَ، فَقَالَ: ((لَوْ تَأَخَّرَ لِرَدِّدْتُمْ)). كَالْتَّنْكِيلِ لَهُمْ، حِينَ أَبَوْا أَنْ يَنْتَهُوا. [اطرافہ فی: ۱۹۶۶، ۶۸۵۱، ۷۲۴۲، ۷۲۹۹]

اس کو حضرت انس رضی اللہ عنہ نے جناب نبی کریم ﷺ سے روایت کیا ہے۔

(۱۹۶۵) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھ سے ابوسلمہ بن عبد الرحمن نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے مسلسل (کئی دن تک سحری و افطاری کے بغیر) روزہ رکھنے سے منع فرمایا تھا۔ اس پر ایک آدمی نے مسلمانوں میں سے عرض کی، یا رسول اللہ! آپ تو وصال کرتے ہیں؟ آپ نے فرمایا: ”میری طرح تم میں سے کون ہے؟ مجھے تو رات میں میرا رب کھلاتا ہے اور وہی مجھے سیراب کرتا ہے۔“ لوگ اس پر بھی جب صوم وصال رکھنے سے نہ رکے تو آپ نے ان کے ساتھ دو دن تک وصال کیا، پھر عید کا چاند نکل آیا تو آپ نے فرمایا: ”اگر چاند نہ دکھائی دیتا تو میں اور کئی دن وصال کرتا۔“ گویا جب صوم وصال سے وہ لوگ نہ رکے تو آپ نے ان کو سزا دینے کے لئے یہ کہا۔

تشریح: بعض روایتوں میں یوں ہے میں تو برابر اپنے مالک کے پاس رہتا ہوں وہ مجھ کو کھلاتا اور پلاتا ہے۔ یہ کھلا پلا دینا روزہ نہیں توڑتا کیونکہ یہ

بہشت کا طعام اور شراب ہے، اس کا حکم دنیا کے طعام اور شراب کا نہیں جیسے ایک حدیث میں ہے سونے کا طشت لایا گیا اور میرا سینہ دھویا گیا۔ حالانکہ دنیا میں سونے چاندی کے برتنوں کا استعمال منع ہے قطع نظر اس کے صحیح روایت یہی ہے کہ میں رات کو اپنے مالک کے پاس رہتا ہوں وہ مجھ کو کھلا پلا دیتا ہے۔ (وحیدی)

حافظ فرماتے ہیں: ”ای علی صفتکم فی ان من اکل منکم او شرب انقطع. وصالہ بل انما یطعمنی ربی ویسقینی ولا تنقطع بذالک مواصلتی فطعامی وشرابی علی غیر طعامکم وشرابکم صورة ومعنی۔“ یعنی تم میں سے کوئی روزے میں کھانی لے تو اس کا وصال روزہ ٹوٹ گیا۔ اور میرا حال یہ ہے کہ میرا رب مجھے کھلاتا اور پلاتا ہے اور اس سے میرا وصال نہیں ٹوٹتا۔ میرا طعام و شراب ظاہر باطن کے لحاظ سے تمہارے طعام اور شراب سے بالکل مختلف ہے۔

۱۹۶۶۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِيَّاكُمْ وَالْوَصَالَ)). مَرَّتَيْنِ قِيلَ: إِنَّكَ تَوَاصَلْ. قَالَ: ((إِنِّي أَبِيتُ يَطْعِمُنِي رَبِّي وَيَسْقِينِي، فَارْكَبُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ)). [راجع: ۱۹۶۵]

۱۹۶۶) ہم سے یحییٰ بن موسیٰ نے بیان کیا، ان سے عبدالرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے دوبارہ فرمایا: ”تم لوگ وصال سے بچو!“ عرض کیا گیا کہ آپ تو وصال کرتے ہیں۔ اس پر آپ نے فرمایا: ”رات میں مجھے میرا رب کھلاتا اور وہی مجھے سیراب کرتا ہے۔ پس تم اتنی ہی مشقت اٹھاؤ جتنی تم طاقت رکھتے ہو۔“

باب: سحری تک وصال کا روزہ رکھنا

بَابُ الْوَصَالِ إِلَى السَّحْرِ

تشریح: درحقیقت یہ وصال کا روزہ نہیں مگر مجاز اس کو وصال یعنی طے کا روزہ کہتے ہیں۔ کیونکہ طے کا روزہ یہ ہے کہ دن کی طرح ساری رات نہ کچھ کھائے نہ پیئے۔ باب کے ذیل میں حافظ صاحب فرماتے ہیں: ”ای جوازہ وقد تقدم انه قول احمد وطائفة من اصحاب الحديث وتقدم توجيهه وان من الشافعية من قال انه ليس بوصال حقيقة۔“ عبارات کا مفہوم اوپر بیان کیا جا چکا ہے۔

۱۹۶۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، حَدَّثَنَا ابْنُ أَبِي حَزِمٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا تَوَاصِلُوا، فَإِيَّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحْرِ)). قَالُوا: فَإِنَّكَ تَوَاصِلُ، يَا رَسُولَ اللَّهِ. قَالَ: ((لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أَبِيتُ لِي مَطْعَمٌ يَطْعِمُنِي وَسَاقٍ يَسْقِينِي)). [راجع: ۱۹۶۳]

۱۹۶۷) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے عبدالعزیز بن ابی حازم نے بیان کیا، ان سے یزید بن ہاد نے، ان سے عبداللہ بن خباب نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے، انہوں نے رسول اللہ ﷺ سے سنا کہ آپ فرما رہے تھے: ”صوم وصال نہ رکھو۔ اور اگر کسی کا ارادہ ہی وصال کا ہو تو سحری کے وقت تک وصال کر لے۔“ صحابہ رضی اللہ عنہم نے عرض کی، یا رسول اللہ! آپ تو وصال کرتے ہیں۔ آپ نے فرمایا: ”میں تمہاری طرح نہیں ہوں۔ رات کے وقت ایک کھلانے والا مجھے کھلاتا ہے اور ایک پلانے والا مجھے پلاتا ہے۔“

باب: کسی نے اپنے بھائی کو نفلی روزہ توڑنے کے لئے قسم دی اور اس نے روزہ توڑ دیا تو توڑنے

بَابُ مَنْ أَقْسَمَ عَلَى أَخِيهِ لِيُفْطِرَ فِي التَّطَوُّعِ وَلَمْ يَرَّ عَلَيْهِ فِضَاءٌ

إِذَا كَانَ أَوْفَقَ لَهُ

والے پر قضا واجب نہیں ہے جب کہ روزہ نہ رکھنا
اس کو مناسب ہو

تشریح: اس سے یہ نکلتا ہے کہ اگر بلا وجہ نفل روزہ قصد توڑ ڈالے تو اس پر قضا لازم ہوگی۔ اس مسئلہ میں علما کا اختلاف ہے۔ شافعیہ کہتے ہیں اگر نفل روزہ توڑ ڈالے تو اس کی قضا مستحب ہے عذر سے یا بے عذر۔ حنابلہ اور جمہور بھی اسی کے قائل ہیں۔ حنفیہ کے نزدیک ہر حال میں قضا واجب ہے اور مالکیہ کہتے ہیں کہ جب عمدًا بلا عذر توڑ ڈالے تو قضا لازم ہوگی۔ امام بخاری رحمہ اللہ کا مسلک ظاہر ہے اور اسی کو ترجیح حاصل ہے۔

۱۹۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا جَعْفَرُ ابْنُ عَوْنٍ، حَدَّثَنَا أَبُو الْعَمَّاسِ، عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: أَخَى النَّبِيِّ ﷺ بَيْنَ سَلْمَانَ، وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً. فَقَالَ: لَهَا مَا شَأْنُكَ قَالَتْ: أَخَوْتُ أَبَا الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا. فَقَالَ لَهُ: كُلْ. فَإِنِّي صَائِمٌ. قَالَ: مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ. قَالَ: فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَتَوَمُّ. قَالَ: نَمْ. فَنَامَ، ثُمَّ ذَهَبَ يَتَوَمُّ. فَقَالَ: نَمْ. فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ قُمْ الْآنَ. فَصَلَّيَا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلَا لِهَلِكٍ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ. فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: ((صَدَقَ سَلْمَانُ)). [اطرافہ فی: ۶۱۳۹] [ترمذی: ۲۴۱۳]

(۱۹۶۸) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے جعفر بن عون نے بیان کیا، ان سے ابو العباس عتبہ بن عبد اللہ نے بیان کیا، ان سے عون بن ابی جحیفہ نے اور ان سے ان کے والد (دوبہ بن عبد اللہ رضی اللہ عنہ) نے بیان کیا کہ رسول اللہ ﷺ نے سلمان اور ابو الدرداء رضی اللہ عنہما میں (ہجرت کے بعد) بھائی چارہ کرایا تھا۔ ایک مرتبہ سلمان ابو الدرداء رضی اللہ عنہ سے ملاقات کے لیے گئے۔ تو (ان کی عورت) ام درداء کو بہت پیٹھے پرانے حال میں دیکھا۔ ان سے پوچھا کہ یہ حالت کیوں بنا رکھی ہے؟ ام درداء رضی اللہ عنہا نے جواب دیا کہ تمہارے بھائی ابو الدرداء رضی اللہ عنہ ہیں جن کو دنیا کی کوئی حاجت ہی نہیں ہے۔ پھر ابو الدرداء رضی اللہ عنہ بھی آگئے اور ان کے سامنے کھانا حاضر کیا اور کہا کہ کھانا کھاؤ، انہوں نے کہا کہ میں تو روزے سے ہوں، اس پر حضرت سلمان رضی اللہ عنہ نے فرمایا کہ میں بھی اس وقت تک کھانا نہیں کھاؤں گا جب تک تم خود بھی شریک نہ ہو گے۔ راوی نے بیان کیا کہ پھر وہ کھانے میں شریک ہو گئے۔ (اور روزہ توڑ دیا) رات ہوئی تو ابو الدرداء رضی اللہ عنہ عبادت کے لئے اٹھے اور اس مرتبہ سلمان نے فرمایا کہ ابھی سو جاؤ پھر جب رات کا آخری حصہ ہوا تو سلمان رضی اللہ عنہ نے فرمایا کہ اچھا اب اٹھ جاؤ۔ چنانچہ دونوں نے نماز پڑھی۔ اس کے بعد سلمان رضی اللہ عنہ نے فرمایا کہ تمہارے رب کا بھی تم پر حق ہے۔ اس لئے ہر حق جان کا بھی تم پر حق ہے۔ اور تمہاری بیوی کا بھی تم پر حق ہے۔ اس لئے ہر حق والے کے حق کو ادا کرنا چاہیے۔ پھر آپ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے اس کا تذکرہ کیا۔ آپ نے فرمایا: ”سلمان (رضی اللہ عنہ) نے سچ کہا۔“

تشریح: عبادت الہی کے متعلق کچھ غلط تصورات ادیان عالم میں پہلے ہی سے پائے جاتے رہے ہیں۔ ان ہی غلط تصورات کی اصلاح کے لئے پیغمبر اعظم ﷺ تشریف لائے۔ ابتدائے اسلام میں بعض صحابہ رضی اللہ عنہم بھی ایسے تصورات رکھتے تھے۔ جن میں سے ایک حضرت ابو الدرداء رضی اللہ عنہ بھی تھے کہ

نفس کشی بایں طور کرنا کہ جائز حاجات بھی ترک کر کے سختی کے رات کو آرام ترک کرنا، دن میں ہمیشہ روزہ سے رہنا ہی عبادت ہے۔ اور یہی اللہ کی رضا کا ذریعہ ہے۔ حضرت سلمان رضی اللہ عنہ نے ان کے اس تصور کی عملاً اصلاح فرمائی اور بتلایا کہ ہر صاحب حق کا حق ادا کرنا یہ بھی عبادت الہی میں داخل ہے۔ بیوی کے حقوق ادا کرنا جس میں اس سے جماع کرنا بھی داخل ہے اور رات میں آرام کی نیند سونا اور دن میں متواتر نفل روزوں کی جگہ کھانا پینا یہ سب امور داخل عبادت ہیں۔ ان ہر دو بزرگ صحابیوں کا جب یہ واقعہ نبی کریم ﷺ تک پہنچا تو آپ نے حضرت سلمان رضی اللہ عنہ کی تائید فرمائی اور بتلایا کہ عبادت الہی کا حقیقی تصور یہی ہے کہ حقوق اللہ کے ساتھ ساتھ حقوق العباد بلکہ حقوق انفس بھی ادا کئے جائیں۔

بَابُ صَوْمِ شَعْبَانَ

باب: ماہ شعبان میں روزے رکھنے کا بیان

۱۹۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لَا يَفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ. وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ. [راجع: ۷۲۹]

(۱۹۶۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں ابو النضر نے، انہیں ابوسلمہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا، کہ رسول اللہ ﷺ نفل روزہ رکھنے لگتے تو ہم (آپس میں) کہتے کہ اب آپ روزہ رکھنا چھوڑیں گے ہی نہیں۔ اور جب روزہ چھوڑ دیتے تو ہم کہتے کہ اب روزہ رکھیں گے ہی نہیں۔ میں نے رمضان کو چھوڑ کر رسول اللہ ﷺ کو کبھی پورے مہینے کا نفل روزہ رکھتے نہیں دیکھا اور جتنے روزے آپ شعبان میں رکھتے میں نے کسی مہینہ میں اس سے زیادہ روزے رکھتے آپ کو نہیں دیکھا۔ [مسلم: ۲۷۲۱؛ ابوداؤد: ۲۴۳۴؛ نسائی: ۲۳۵۰]

تشریح: شعبان کی وجہ تسمیہ حافظ صاحب کے لفظوں میں یہ ہے: "لتشعبهم فی طلب المیاء او فی الغارات بعد ان یخرج شہر رجب الحرام۔" (فتح) یعنی اہل عرب اس مہینے میں پانی کی تلاش میں متفرق ہو جایا کرتے تھے۔ یا ماہ رجب کے خاتمہ پر جس میں اہل عرب قتل و غارت وغیرہ سے بالکل رک جایا کرتے تھے، اس ماہ میں وہ ایسے مواقع کی پھر تلاش کرتے۔ اس لئے اس ماہ کو انہوں نے شعبان سے موسوم کیا۔

۱۹۷۰۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ حَدَّثَتْهُ قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَكَانَ يَقُولُ: ((خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا)) وَأَحَبُّ الصَّلَاةِ إِلَى النَّبِيِّ ﷺ مَا دِنِمَ عَلَيْهِ، وَإِنْ قُلْتُ. وَكَانَ إِذَا صَلَّى صَلَاةً دَاوَمَ عَلَيْهَا. [راجع: ۷۲۹] [مسلم: ۲۷۳۲؛ نسائی: ۲۱۷۹]

(۱۹۷۰) ہم سے معاذ بن فضالہ نے بیان کیا، ان سے ہشام نے، ان سے یحییٰ نے، ان سے ابوسلمہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ شعبان سے زیادہ اور کسی مہینہ میں روزے نہیں رکھتے تھے، شعبان کے پورے دنوں میں آپ روزہ سے رہتے۔ آپ فرمایا کرتے تھے: "ممل وہی اختیار کرو جس کی تم میں طاقت ہو کیونکہ اللہ تعالیٰ (ثواب دینے سے) نہیں تھکتا تم خود ہی اکتا جاؤ گے۔" نبی کریم ﷺ اس نماز کو سب سے زیادہ پسند فرماتے جس میں ہمیشگی اختیار کی جائے خواہ کم ہی کیوں نہ ہو۔ چنانچہ آنحضرت ﷺ جب کوئی نماز شروع کرتے تو اسے ہمیشہ پڑھتے تھے۔

تشریح: اگرچہ اور مہینوں میں بھی آپ نفل روزے رکھا کرتے تھے مگر شعبان میں زیادہ روزے رکھتے کیونکہ شعبان میں بندوں کے اعمال اللہ کی طرف اٹھائے جاتے ہیں۔ نہائی کی روایت میں یہ مضمون موجود ہے۔ (دعیدی) واللہ اعلم۔

باب مَا يُدْكَرُ مِنْ صَوْمِ النَّبِيِّ ﷺ **باب: نبی کریم ﷺ کے روزہ رکھنے اور نہ رکھنے کا**

بیان

وَإِفْطَارِهِ

(۱۹۷۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے ابو عوانہ نے بیان کیا، ان سے ابو البشر نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رمضان کے سوا نبی کریم ﷺ نے کبھی پورے مہینے کا روزہ نہیں رکھا آپ نفل روزہ رکھنے لگتے تو دیکھنے والا کہہ اٹھتا کہ بخدا، اب آپ بے روزہ نہیں رہیں گے۔ اور اسی طرح جب نفل روزہ چھوڑ دیتے تو کہنے والا کہتا کہ واللہ! اب آپ روزہ نہیں رکھیں گے۔

۱۹۷۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا صَامَ النَّبِيُّ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَيَصُومُ حَتَّى يَقُولَ الْقَائِلُ: لَا، وَاللَّهِ! لَا يَفْطُرُ، وَيَفْطُرُ حَتَّى يَقُولَ الْقَائِلُ: لَا، وَاللَّهِ! لَا يَصُومُ. [مسلم: ۲۷۲۴؛ نسائي: ۲۳۴۵؛ ابن

ماجه: ۱۷۱۱]

(۱۹۷۲) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ مجھ سے محمد بن جعفر نے بیان کیا، ان سے حمید طویل نے اور انہوں نے انس رضی اللہ عنہ سے سنا۔ آپ نے بیان کیا کہ رسول اللہ ﷺ کسی مہینہ میں بے روزہ کے رہتے تو ہمیں خیال ہوتا کہ اس مہینہ میں آپ روزہ رکھیں گے ہی نہیں۔ اسی طرح کسی مہینہ میں نفل روزے رکھنے لگتے تو ہم خیال کرتے کہ اب اس مہینہ کا ایک دن بھی بے روزے کے نہیں گزرے گا۔ جو جب بھی چاہتا آنحضرت ﷺ کورات میں نماز پڑھتے دیکھ سکتا اور جب بھی چاہتا سوتا ہوا بھی دیکھ سکتا تھا۔ سلمان نے حمید طویل سے یوں بیان کیا کہ انہوں نے انس سے روزہ کے متعلق پوچھا تھا۔

۱۹۷۲۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْطُرُ مِنَ الشَّهْرِ، حَتَّى نَنْظُرَ أَنْ لَا يَصُومَ مِنْهُ، وَيَصُومُ حَتَّى نَنْظُرَ أَنْ لَا يَفْطُرَ مِنْهُ شَيْئًا، وَكَانَ لَا تَشَاءُ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ. وَقَالَ سَلِيمَانُ عَنْ حُمَيْدٍ: أَنَّهُ سَأَلَ أَنَسًا فِي الصَّوْمِ. [راجع: ۱۱۴۱]

(۱۹۷۳) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم کو ابو خالد احمر نے خبر دی کہا کہ ہم کو حمید نے خبر دی، کہا کہ میں نے انس رضی اللہ عنہ سے نبی کریم ﷺ کے روزوں کے متعلق پوچھا۔ آپ نے فرمایا کہ جب بھی میرا دل چاہتا کہ آپ کو روزے سے دیکھوں تو میں آپ کو روزے سے ہی دیکھتا۔ اور بغیر روزے کے چاہتا تو بغیر روزے سے ہی دیکھتا۔ رات میں کھڑے (نماز پڑھتے) دیکھنا چاہتا تو اسی طرح نماز پڑھتے دیکھتا۔ اور

۱۹۷۳۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو خَالِدٍ الْأَحْمَرُ، أَخْبَرَنَا حُمَيْدٌ، قَالَ: سَأَلْتُ أَنَسًا عَنْ صِيَامِ النَّبِيِّ ﷺ فَقَالَ: مَا كُنْتُ أَحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائِمًا إِلَّا رَأَيْتُهُ، وَلَا مُفْطَرًا إِلَّا رَأَيْتُهُ، وَلَا مِنَ اللَّيْلِ قَائِمًا إِلَّا رَأَيْتُهُ، وَلَا نَائِمًا إِلَّا رَأَيْتُهُ، وَلَا مَسْنُوتَ خَرَّةٍ

وَلَا حَرِيرَةَ أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، سوتے ہوئے دیکھنا چاہتا تو اسی طرح دیکھتا۔ میں نے نبی کریم ﷺ کے وَلَا شِمَمْتُ مِنْكَ وَلَا عَنَبْرَةَ أَطْيَبَ رَائِحَةً مبارک ہاتھوں سے زیادہ نرم و نازک ریشم کے کپڑوں کو بھی نہیں دیکھا۔ اور مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ [راجعہ ۱۱۴۱] نہ مشک غیر کو آپ ﷺ کی خوشبو سے زیادہ خوشبودار پایا۔

تشریح: مطلب یہ ہے کہ آپ کبھی اول رات میں عبادت کرتے، کبھی کبھی بیچ شب میں، کبھی آخر رات میں۔ اسی طرح آپ کا آرام فرمانا بھی مختلف وقتوں میں ہوتا رہتا۔ اسی طرح آپ کا نفل روزہ بھی تھا۔ شروع اور آخریں میں ہر دنوں میں رکھتے۔ تو ہر شخص جو آپ کو روزہ داریات کو عبادت کرتے یا سوتے دیکھنا چاہتا بلا وقت دیکھ لیتا۔ یہ سب کچھ امت کی تعلیم کے لئے تھا۔ تاکہ مسلمان ہر حال میں اپنے اللہ پاک کو یاد رکھیں۔ اور حقوق اللہ اور حقوق العباد ہر دو کی ادائیگی کو اپنے لئے لازم قرار دے لیں۔

بَابُ حَقِّ الصَّيْفِ فِي الصَّوْمِ

باب: مہمان کی خاطر سے نفل روزہ نہ رکھنا یا توڑ ڈالنا

۱۹۷۴۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا هَارُونُ ابْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى، حَدَّثَنِي أَبُو سَلَمَةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْحَدِيثَ، يَغْنِي: ((إِنَّ لِرُزُوكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُزُوكَ عَلَيْكَ حَقًّا)). فَقُلْتُ: وَمَا صَوْمُ دَاوُدَ؟ قَالَ: ((نُصْفُ الدَّهْرِ)). [راجعہ: ۱۱۳۱] [مسلم: ۲۷۳۱، ۲۷۳۲، ۲۳۹۰]

۱۹۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدَ اللَّهِ! أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ

(۱۹۷۴) ہم سے اسحاق نے بیان کیا، کہا کہ ہم کو ہارون بن اسماعیل نے خبر دی، کہا کہ ہم سے علی نے بیان کیا، ان سے یحییٰ نے بیان کیا، کہا کہ مجھ سے ابوسلمہ نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن عمرو بن عاص نے بیان کیا، آپ نے فرمایا کہ رسول اللہ ﷺ میرے یہاں تشریف لائے۔ پھر انہوں نے پوری حدیث بیان کی، یعنی: ”تمہارے ملاقاتیوں کا بھی تم پر حق ہے اور تمہاری بیوی کا بھی تم پر حق ہے۔“ اس پر میں نے پوچھا، اور داؤد علیہ السلام کا روزہ کیسا تھا؟ تو آپ نے فرمایا کہ ”ایک دن روزہ رکھنا اور ایک دن بے روزہ رہنا صوم داؤدی ہے۔“

تشریح: معلوم ہوا کہ نفل روزہ سے زیادہ موجب ثواب یہ امر ہے کہ مہمان کے ساتھ کھائے پیئے، اس کی توضیح کرنے کے خیال سے خود نفل روزہ ترک کر دے کہ مہمان کا ایک خصوصی حق ہے۔ دوسری حدیث میں فرمایا کہ ”جو شخص اللہ اور قیامت کے دن پر ایمان رکھتا ہو اس کا یہ فرض ہے کہ اپنے مہمان کا اکرام کرے۔“

بَابُ حَقِّ الْجِسْمِ فِي الصَّوْمِ

باب: روزے میں جسم کا حق

۱۹۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدَ اللَّهِ! أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ

(۱۹۷۵) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہم کو عبد اللہ نے خبر دی، انہوں نے کہا کہ ہم کو اوزاعی نے خبر دی، انہوں نے کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا، انہوں نے کہا کہ مجھ سے ابوسلمہ بن عبد الرحمن نے بیان کیا، انہوں نے کہا کہ مجھ سے عبد اللہ بن عمرو بن عاص نے بیان کیا، کہا کہ مجھ سے رسول اللہ ﷺ نے فرمایا: ”عبد اللہ! کیا یہ خبر صحیح ہے کہ تم دن میں تو روزہ رکھتے ہو اور ساری رات نماز پڑھتے ہو؟“

میں نے عرض کی صحیح ہے یا رسول اللہ! آپ نے فرمایا: ”ایسا نہ کرو، روزہ بھی رکھو اور بے روزہ کے بھی رہو۔“ نماز بھی پڑھو اور سوؤ بھی، کیونکہ تمہارے جسم کا بھی تم پر حق ہے، تمہاری آنکھوں کا بھی تم پر حق ہے، تمہاری پیوی کا بھی تم پر حق ہے اور تم سے ملاقات کرنے والوں کا بھی تم پر حق ہے۔ بس یہی کافی ہے کہ ہر مہینہ میں تین دن روزہ رکھ لیا کرو، کیونکہ ہر نیکی کا بدلہ دس گنا ملے گا اور اس طرح یہ ساری عمر کا روزہ ہو جائے گا۔“ لیکن میں نے اپنے پرختی چاہی تو مجھ پر سختی کر دی گئی۔ میں نے عرض کی، یا رسول اللہ! میں اپنے میں قوت پاتا ہوں۔ اس پر آپ نے فرمایا: ”پھر اللہ کے نبی داؤد علیہ السلام کا روزہ رکھو اور اس سے آگے نہ بڑھو۔“ میں نے پوچھا، اللہ کے نبی داؤد علیہ السلام کا روزہ کیا تھا؟ آپ نے فرمایا: ”ایک دن روزہ رکھتے اور ایک دن بے روزہ رہا کرتے تھے۔“ عبد اللہ رضی اللہ عنہ بعد میں جب ضعیف ہو گئے تو کہا کرتے تھے، کاش! میں رسول اللہ ﷺ کی دی ہوئی رخصت مان لیتا۔

اللَّيْلُ)). فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: ((فَلَا تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ، وَنَمْ، فَإِنَّ لِحَسَدِ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُؤُوكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسَبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَثْمَالِهَا، فَإِذَا ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ)). فَشَدَّدْتُ عَلَيْهِ، فَشَدَّدْتُ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ قُوَّةً. قَالَ: ((فَصُمْ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ وَلَا تَزِدْ عَلَيْهِ)). قُلْتُ: مَا كَانَ صِيَامَ نَبِيِّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ؟ قَالَ: ((نُصْفَ الدَّهْرِ)). فَكَانَ عَبْدُ اللَّهِ يَقُولُ: بَعْدَ مَا كَبُرَ يَا لَيْتَنِي قَبِلْتُ رَخَصَةَ النَّبِيِّ ﷺ.

[راجع: ۱۱۳۱، ۱۹۷۴]

تشریح: اس حدیث میں پچھلے مضمون کی مزید وضاحت ہے۔ پھر ان لوگوں کے لئے جو عبادت میں زیادہ سے زیادہ انہماک کے خواہش مند ہوں ان کے داؤد علیہ السلام کے روزے کو بطور مثال بیان فرمایا اور ترغیب دلائی کہ ایسے لوگوں کے لئے مناسب ہے کہ صوم داؤدی کی اقتدا کریں اور اس میانہ روی سے ثواب عبادت حاصل کریں۔

باب: ہمیشہ روزہ رکھنا (جس کو صوم الدہر کہتے ہیں)

بَابُ صَوْمِ الدَّهْرِ

تشریح: شافعیہ کے نزدیک یہ مستحب ہے۔ ایک حدیث میں ہے جس نے ہمیشہ روزہ رکھا اس پر دوزخ تک ہو جائے گی یعنی وہ اس میں جا ہی نہ سکے گا۔ اس کو امام احمد اور نسائی اور ابن خزیمہ اور ابن حبان اور بیہقی نے نکالا۔ بعض نے ہمیشہ روزہ رکھنا مکروہ جانا ہے۔ کیونکہ ایسا کرنے سے نفس عادی ہو جاتا ہے اور روزے کی تکلیف باقی نہیں رہتی۔ بعض علما نے حدیث مذکور کو وعید کے معنی میں سمجھا ہے کہ ہمیشہ روزہ رکھنے والا دوزخی ہوگا۔ فتح الباری میں ایک ایسے شخص کا ذکر بھی ہے جو ہمیشہ روزہ رکھتا تھا۔ دیکھنے والوں نے کہا کہ اگر اصحاب محمد ﷺ کا زمانہ ہوتا اور وہ اسے دیکھتے تو اسے سنگسار کر دیتے کیونکہ اس نے صراحتاً فرمان نبوی کی مخالفت کی ہے۔

(۱۹۷۶) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، انہیں زہری نے، کہا کہ مجھے سعید بن مسیب اور ابوسلمہ بن عبد الرحمن نے خبر دی کہ عبد اللہ بن عمرو رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ تک میری یہ بات پہنچائی گئی کہ خدا کی قسم! زندگی بھر میں دن میں تو روزے رکھوں گا۔ اور

۱۹۷۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ: أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنِّي أَقُولُ

ساری رات عبادت کروں گا۔ میں نے رسول اللہ ﷺ سے عرض کی، میرے ماں باپ آپ پر فدا ہوں، ہاں میں نے یہ کہا ہے، آپ نے فرمایا: ”لیکن تیرے اندر اس کی طاقت نہیں، اس لئے روزہ بھی رکھ اور بے روزہ بھی رہ۔ عبادت بھی کر لیکن سوؤ بھی۔ اور مہینے میں تین دن کے روزے رکھا کر۔ نیکیوں کا بدلہ دس گنا ملتا ہے۔ اس طرح یہ ساری عمر کا روزہ ہو جائے گا۔“ میں نے کہا کہ میں اس سے بھی زیادہ کی طاقت رکھتا ہوں، آپ نے فرمایا: ”پھر ایک دن روزہ رکھا کر اور دو دن کے لئے روزے چھوڑ دیا کر۔“ میں نے پھر کہا کہ میں اس سے بھی زیادہ کی طاقت رکھتا ہوں۔ آپ نے فرمایا: ”اچھا ایک دن روزہ رکھ اور ایک دن بے روزہ کے رہ داؤد علیہ السلام کا روزہ ایسا ہی تھا اور روزے کا یہ سب سے افضل طریقہ ہے۔“ میں نے اب بھی وہی کہا کہ مجھے اس سے بھی زیادہ کی طاقت ہے لیکن اس مرتبہ آپ نے فرمایا: ”اس سے افضل کوئی روزہ نہیں ہے۔“

وَاللّٰهُ لَا صُومَنَّ النَّهَارَ، وَلَا قَوْمَنَّ اللَّيْلَ، مَا عَشْتُ. فَقُلْتُ لَهُ قَدْ قُلْتُهُ بِأَبِي أَنْتَ وَأُمِّي. قَالَ: ((لَإِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَتَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الدَّهْرِ)). قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: ((فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ)). قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: ((فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ، وَهُوَ أَفْضَلُ الصِّيَامِ)). فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: ((لَا أَفْضَلَ مِنْ ذَلِكَ)).

[راجع: ۱۹۷۶] [مسلم: ۲۷۳۹، ۲۷۴۰، ۲۷۴۱]

ابوداؤد: ۲۴۲۷؛ نسائی: ۲۳۹۰، ۲۳۹۱

بَابُ حَقِّ الْأَهْلِ فِي الصَّوْمِ

رَوَاهُ أَبُو جَحِيْفَةَ عَنِ النَّبِيِّ ﷺ.

۱۹۷۷- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ سَمِعْتُ عَطَاءً، أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ، أَخْبَرَهُ أَنَّهُ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: [بَلَغَ النَّبِيُّ ﷺ أَنِّي أَسْرُدُ الصَّوْمَ وَأُصَلِّي اللَّيْلَ، فَمَا أَرْسَلْ إِلَيَّ، وَإِمَّا لَقَيْتُهُ، فَقَالَ: ((أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ وَلَا تَفْطِرُ، وَتَصَلِّي وَلَا تَنَامُ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَتَمْ، فَإِنَّ لِعَيْنِكَ حَقًّا، وَإِنْ لِنَفْسِكَ وَأَهْلِكَ عَلَيْكَ حَقًّا)). قَالَ: إِنِّي لَأَقْوَى لِذَلِكَ. قَالَ: ((فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلَامُ)). قَالَ: فَكَيْفَ؟ قَالَ: ((كَانَ يَصُومُ يَوْمًا وَيَفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى)). قَالَ: مَنْ لِي بِهِذِهِ

باب: روزہ میں بیوی اور بال بچوں کا حق

اس کو ابو جحیفہ وہب بن عبد اللہ رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کیا ہے۔ (۱۹۷۷) ہم سے عمرو بن علی نے بیان کیا، کہا کہ ہم کو ابو عاصم نے خبر دی، انہیں ابن جریج نے، انہوں نے عطاء سے سنا، انہیں ابو عباس شاعر نے خبر دی۔ انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ کو معلوم ہوا کہ میں مسلسل روزے رکھتا ہوں اور ساری رات عبادت کرتا ہوں۔ اب یا آنحضور ﷺ نے کسی کو میرے پاس بھیجا یا خود میں نے آپ سے ملاقات کی۔ آپ نے دریافت فرمایا: ”کیا یہ خبر صحیح ہے کہ تو متواتر روزے رکھتا ہے اور ایک بھی نہیں چھوڑتا۔ اور (رات بھر) نماز پڑھتا رہتا ہے؟ روزہ بھی رکھ اور بے روزہ کے بھی رہ، عبادت بھی کر اور سوؤ بھی کیونکہ تیری آنکھ کا بھی تجھ پر حق ہے، تیری جان کا بھی تجھ پر حق ہے۔ اور تیری بیوی کا بھی تجھ پر حق ہے۔“ عبد اللہ رضی اللہ عنہ نے کہا کہ مجھ میں اس سے زیادہ کی طاقت ہے۔ آپ نے فرمایا: ”پھر داؤد علیہ السلام کی طرح روزہ رکھا کر۔“ انہوں نے کہا اور وہ کس طرح؟ فرمایا: ”داؤد علیہ السلام ایک دن روزہ رکھتے تھے

اور ایک دن کا روزہ چھوڑ دیا کرتے تھے۔ جب دشمن سے مقابلہ ہوتا تو پیٹھ نہیں پھیرتے تھے۔“ اس پر عبد اللہ بن مسعودؓ نے عرض کی، اے اللہ کے نبی! میرے لیے یہ کیسے ممکن ہے کہ میں پیٹھ پھیر جاؤں۔ عطاء نے کہا کہ مجھے یاد نہیں (اس حدیث) میں صوم دہر کا کس طرح ذکر ہوا۔ (البتہ انہیں اتنا یاد تھا کہ) آنحضرت ﷺ نے فرمایا: ”جو صوم دہر رکھتا ہے اس کا روزہ ہی نہیں۔“ دوسرے (آپ نے یہی فرمایا)۔

يَا نَبِيَّ اللَّهِ؟ قَالَ عَطَاءٌ: لَا أَذْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِ، قَالَ النَّبِيُّ ﷺ: ((لَا صَامَ مَنْ صَامَ الْأَبَدَ)) مَرَّتَيْنِ. [راجع: ۱۹۷۷] [مسلم: ۲۷۴۳؛ نسائی: ۱۷۶۲، ۱۷۶۳؛ ابن ماجہ: ۱۳۳۱]

تشریح: اس سے ان لوگوں نے دلیل لی ہے جنہوں نے ہمیشہ روزہ رکھنا مکروہ جانا ہے۔ ابن عربی نے کہا جب نبی کریم ﷺ نے ہمیشہ روزہ رکھنے والے کی نسبت یہ فرمایا کہ اس نے روزہ نہیں رکھا تو اب اس کو ثواب کی کیا توقع ہے۔ بعض نے کہا حدیث میں ہمیشہ روزہ رکھنے سے یہ مراد ہے کہ عیدین اور ایام تشریق میں بھی افطار نہ کرے۔ اس کی کراہیت اور حرمت میں تو کسی کا اختلاف نہیں۔ اگر ان دنوں میں کوئی افطار کرے اور باقی دنوں میں روزہ رکھا کرے بشرطیکہ اپنے اور اپنے اہل و عیال کے حقوق میں کوئی خلل واقع نہ ہو تو ظاہر ہے کہ مکروہ نہ ہوگا۔ مگر بہر حال بہتر یہی ہے کہ صوم داؤدی رکھے یعنی ایک دن روزہ اور ایک دن افطار تفصیل مزید کے لئے فتح الباری کا مطالعہ کیا جائے۔

ایک روایت میں لا صوم ولا فطر کے لفظ آئے ہیں کہ جس نے ہمیشہ روزہ رکھا گویا اس کو نہ روزے کا ثواب ملانا اس پر گناہ ہوا کیونکہ اس طرح روزہ رکھنے سے اس کا نفس عادی ہو گیا۔

باب: ایک دن روزہ اور ایک دن افطار کا بیان

(۱۹۷۸) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے مغیرہ نے بیان کیا کہ میں نے مجاہد سے سنا اور انہوں نے عبد اللہ بن عمروؓ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”مہینہ میں صرف تین دن کے روزے رکھا کر۔“ انہوں نے کہا کہ مجھ میں اس سے بھی زیادہ کی طاقت ہے۔ اسی طرح وہ برابر کہتے رہے (کہ مجھ میں اس سے بھی زیادہ کی طاقت ہے) یہاں تک کہ آنحضرت ﷺ نے فرمایا: ”ایک دن روزہ رکھو اور ایک دن کا روزہ چھوڑ دیا کر۔“ آپ نے ان سے یہ بھی فرمایا کہ ”مہینہ میں ایک قرآن مجید ختم کیا کر۔“ انہوں نے اس پر بھی کہا کہ میں اس سے زیادہ کی طاقت رکھتا ہوں۔ اور برابر یہی کہتے رہے۔ یہاں تک کہ آنحضرت ﷺ نے فرمایا کہ تین دن میں (ایک قرآن ختم کیا کر)۔

بابُ صَوْمِ يَوْمٍ وَإِفْطَارِ يَوْمٍ

۱۹۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ، قَالَ: سَمِعْتُ مُجَاهِدًا، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ ﷺ: ((صُمُّ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ)). قَالَ: أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ. فَمَا زَالَ حَتَّى قَالَ: ((صُمُّ يَوْمًا وَافْطِرْ يَوْمًا)) وَقَالَ: ((افْطِرِ الْقُرْآنَ فِي كُلِّ شَهْرٍ)). قَالَ: إِنِّي أَطِيقُ أَكْثَرَ. فَمَا زَالَ حَتَّى قَالَ: فِي ثَلَاثٍ. [راجع: ۱۹۷۸]

تشریح: امام مسلم کی روایت میں یوں ہے۔ آپ نے فرمایا ایک مہینے میں ایک ختم قرآن کا کیا کر۔ میں نے کہا کہ مجھ میں اس سے زیادہ طاقت ہے۔ آپ نے فرمایا، اچھا میں دن میں ختم کیا کر۔ میں نے کہا، مجھ میں اس سے زیادہ طاقت ہے، آپ نے فرمایا اچھا سات دن میں ختم کیا کر۔ اور اس سے زیادہ مت پڑھ۔ (یعنی سات دن سے کم میں ختم نہ کر) اسی لئے اکثر علما نے سات دن سے کم میں قرآن کا ختم کرنا مکروہ رکھا ہے۔ قسطلانی نے کہا کہ میں نے بیت المقدس میں ایک بوڑھے کو دیکھا جس کو ابوالطاهر

کہتے تھے وہ رات میں قرآن کے آٹھ پارے ختم کیا کرتا تھا۔ وغیرہ وغیرہ۔ مترجم کہتا ہے یہ خلاف سنت ہے۔ عمدہ یہی ہے کہ قرآن مجید کو کچھ سمجھ کر چالیس دن میں ختم کیا جائے انتہا یہ ہے کہ تین دن میں ختم ہو۔ اس سے کم میں جو قرآن ختم کرے گا گویا اس نے گھاس کاٹی ہے۔ الا ماشاء اللہ۔

بَابُ صَوْمِ دَاوُدَ عَلَيْهِ السَّلَامُ

باب: حضرت داؤد علیہ السلام کا روزہ

۱۹۷۹۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الْمَكِّيَّ - وَكَانَ شَاعِرًا وَكَانَ لَا يَتَّهَمُ فِي حَدِيثِهِ - قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((إِنَّكَ لَتَصُومُ الدَّهْرَ، وَتَقُومُ اللَّيْلَ)). فَقُلْتُ: نَعَمْ. فَقَالَ: ((إِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمْتَ لَهُ الْعَيْنُ وَفَقِهْتَ لَهُ النَّفْسُ، لَا صَامَ مِنْ صَامِ الدَّهْرِ، صَوْمُ ثَلَاثَةِ أَيَّامٍ صَوْمُ الدَّهْرِ كُلِّهِ)). قُلْتُ: فَإِنِّي أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ. قَالَ: ((فَصُمْ صَوْمَ دَاوُدَ ﷺ) كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَقْرَأُ إِذَا لَاقَى)).

(۱۹۷۹) ہم سے آدم نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے حبیب بن ابی ثابت نے بیان کیا، کہا کہ میں نے ابو عباس کی سے سنا، وہ شاعر تھے لیکن روایت حدیث میں ان پر کسی قسم کا اتہام نہیں تھا۔ انہوں نے بیان کیا میں نے عبد اللہ بن عمرو بن عاص رضی اللہ عنہما سے سنا، انہوں نے کہا کہ مجھ سے رسول اللہ ﷺ نے فرمایا: ”کیا تو متواتر روزے رکھتا ہے اور رات بھر عبادت کرتا ہے؟“ میں نے ہاں میں جواب دیا تو آپ نے فرمایا: ”اگر تو یونہی کرتا رہا تو آنکھیں جھنس جائیں گی اور تو بے حد کمزور ہو جائے گا یہ کوئی روزہ نہیں کہ کوئی زندگی بھر (بلاناغہ ہر روز) روزہ رکھے۔ تین دن کا (ہر مہینہ میں) روزہ پوری زندگی کے روزے کے برابر ہے۔“ میں نے اس پر کہا کہ مجھے اس سے بھی زیادہ کی طاقت ہے۔ تو آپ نے فرمایا: ”پھر داؤد علیہ السلام کا روزہ رکھا کر۔ آپ ایک دن روزہ رکھتے تھے اور ایک دن روزہ چھوڑ دیتے تھے۔ اور جب دشمن کا سامنا ہوتا تو پیٹھ نہیں دکھلایا کرتے تھے۔“

[راجع: ۱۱۳۱، ۱۹۷۷]

تشریح: شاعر مبالغہ کے عادی ہوتے ہیں جو احتیاط شائبہ کے منافی ہے، اس لئے ابو عباس کی کے متعلق یہ توضیح کی گئی کہ وہ شاعر ہونے کے باوجود انتہائی ثقہ تھے اور ان کے متعلق کوئی اتہام نہ تھا، لہذا ان کی روایات سب قابل قبول ہیں۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”ونقل الترمذی عن بعض اهل العلم انه اشق الصيام ويامن مع ذلك غالبا من تغيب الحقوق كما تقدمت الاشارة اليه فيما تقدم قريبا في حق داود ولا يفر اذا لاقى لان من اسباب الفرار ضعف الجسد ولا شك ان سرد الصوم ينهكه وعلى ذلك يحمل قول ابن مسعود فيها رواه سعيد بن منصور باسناد صحيح عند انه قيل له انك لتقل الصيام فقال اني اخاف ان يضعفني عن القراءة والقراءة احب الي من الصيام..... الخ“

یعنی ترمذی رحمہ اللہ نے بعض سے نقل کیا ہے کہ صیام داؤد علیہ السلام اگرچہ مشکل ترین روزہ ہے مگر اس میں حقوق واجب کے فوت ہونے کا ڈر نہیں جیسا کہ پیچھے داؤد علیہ السلام کے متعلق اشارہ گزر چکا ہے ان کی شان یہ بتلائی گئی کہ اس قدر روزہ رکھنے کے باوجود وہ جہاد میں دشمن سے مقابلہ کے وقت بھاگتے نہیں تھے۔ یعنی اس قدر روزہ رکھنے کے باوجود ان کے جسم میں کوئی کمزوری نہ تھی۔ حالانکہ اس طرح روزے رکھنا جسم کو کمزور کر دیتا ہے۔ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کے قول کا بھی یہی مطلب ہے۔ ان سے کہا گیا تھا کہ آپ نفل روزہ کم رکھتے ہیں تو انہوں نے فرمایا کہ مجھے خطرہ ہے کہ کہیں میں کثرت صوم سے اس قدر کمزور نہ ہو جاؤں کہ میری قراءت کا سلسلہ رک جائے حالانکہ قراءت میرے لیے روزہ سے بھی زیادہ محبوب ہے۔ خلاصہ یہ ہے کہ صوم داؤد علیہ السلام بہترین روزہ ہے۔ جو لوگ بکثرت روزہ رکھنے کے خواہش مند ہوں ان کے لئے ان ہی کی اتباع مناسب ہے۔

۱۹۸۰۔ حَدَّثَنَا إِسْحَاقُ [بْنُ شَاهِينَ] الْوَاسِطِيُّ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، أَخْبَرَنِي أَبُو الْمَلِيجِ، قَالَ: دَخَلْتُ مَعَ أَبِيكَ عَلَى عَبْدِ اللَّهِ ابْنِ عُمَرَ وَفَعَدْتُنَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ لَهُ صَوْمِي فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وَسَادَةً مِنْ أَدَمٍ، حَشَوْهَا لَيْفَ، فَجَلَسَ عَلَى الْأَرْضِ، وَصَارَتْ الْوَسَادَةُ بَيْنِي وَبَيْنَهُ. فَقَالَ: ((أَمَّا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ)). قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((خَمْسًا)). قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((سَبْعًا)). قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((تِسْعًا)). قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((إِحْدَى عَشْرَةَ)). ثُمَّ قَالَ النَّبِيُّ ﷺ ((لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ عَلَيْهِ السَّلَامُ شَطْرُ الذَّهْرِ، صُمْ يَوْمًا، وَأَفْطِرْ يَوْمًا)).

[راجع: ۱۱۳۱] [مسلم: ۲۷۳۱؛ نسائي: ۲۴۰۱]

۱۹۸۰۔ ہم سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے خالد حذاء نے اور ان سے ابو قلابہ نے کہ مجھے ابوالمیج نے خبر دی، کہا کہ میں آپ کے والد کے ساتھ عبداللہ بن عمرو رضی اللہ عنہما کی خدمت میں حاضر ہوا، انہوں نے ہم سے بیان کیا رسول اللہ ﷺ کو میرے روزے کے متعلق خبر ہوگئی، (کہ میں مسلسل روزے رکھتا ہوں) آپ میرے یہاں تشریف لائے اور میں نے ایک گدہ آپ کے لیے بچھادیا۔ جس میں کھجور کی چھال بھری ہوئی تھی لیکن آنحضرت ﷺ زمین پر بیٹھ گئے۔ اور تکیہ میرے اور آپ کے درمیان ہو گیا۔ آپ نے فرمایا: ”کیا تمہارے لئے ہر مہینہ میں تین دن کے روزے کافی نہیں ہیں۔“ انہوں نے کہا کہ میں نے عرض کی، یا رسول اللہ! (کچھ اور بڑھا دیجئے) آپ نے فرمایا: ”اچھا پانچ دن کے روزے رکھ لے۔“ میں نے عرض کی، یا رسول اللہ! کچھ اور آپ نے فرمایا: ”چلو سات دن۔“ میں نے عرض کی یا رسول اللہ! (کچھ اور بڑھائیے)، مجھ میں اس سے بھی زیادہ کی طاقت ہے۔ آپ نے فرمایا: ”اچھا نو دن۔“ میں نے عرض کی، یا رسول اللہ! کچھ اور، فرمایا: ”اچھا گیارہ دن۔“ آخر آپ نے فرمایا: ”داؤد علیہ السلام کے روزے کے طریقے کے سوا اور کوئی طریقہ (شریعت میں) جائز نہیں۔ یعنی زندگی کے آدھے دنوں میں ایک دن کاروزہ رکھ اور ایک دن کاروزہ چھوڑ دیا کر۔“

باب: ایام بیض کے روزے یعنی تیرہ، چودہ اور

پندرہ تاریخوں کے روزے رکھنا

۱۹۸۱۔ ہم سے ابو عمر نے بیان کیا، ان سے عبدالوارث نے بیان کیا، ان سے ابوالتیاح نے بیان کیا، کہا کہ مجھ سے ابو عثمان نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ میرے خلیل رضی اللہ عنہ نے مجھے ہر مہینے کی تین تاریخوں میں روزہ رکھنے کی وصیت فرمائی تھی۔ اسی طرح چاشت کی دو رکعتوں کی بھی وصیت فرمائی تھی اور اس کی بھی کہ سونے سے پہلے ہی میں وتر پڑھ لیا کروں۔

[راجع: ۱۱۷۸]

تشریح: یہاں یہ اشکال ہوتا ہے کہ حدیث ترجمہ باب کے موافق نہیں ہے کیونکہ حدیث میں ہر مہینے میں تین روزے رکھنے کا ذکر ہے۔ ایام بیض کی کوئی تخصیص نہیں ہے۔ اور اس کا جواب یہ ہے کہ امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس کے دوسرے طریق کی طرف اشارہ کر دیا۔ جسے امام

احمد اور نسائی اور ابن حبان نے موسیٰ بن طلحہ سے نکالا۔ انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے۔ اس میں یوں ہے کہ آپ نے ایک اعرابی سے فرمایا جو بھنا ہوا خرگوش لایا تھا۔ تو بھی کھا۔ اس نے کہا میں ہر مہینے تین دن روزے رکھتا ہوں۔ آپ نے فرمایا اگر تو یہ روزے رکھتا ہے تو سفید دنوں یعنی ایام بیض میں رکھا کر۔ نسائی کی ایک روایت میں عبد اللہ بن عمرو رضی اللہ عنہما سے یوں ہے ہر دس دن میں ایک روزہ رکھا کر اور ترمذی نے نکالا کہ آپ ہفتہ اور اتوار اور پیر کو روزہ رکھا کرتے، اور ایک روایت میں منگل بدھ، جمعرات میں ہے غرض آپ کا نقلی روزہ ہمیشہ کے لئے کسی خاص دن میں معین نہ تھا۔ مگر ایام بیض کے روزے مسنون ہیں۔

باب: جو شخص کسی کے ہاں بطور مہمان ملاقات کے لئے گیا اور ان کے یہاں جا کر اس نے اپنا نقلی روزہ نہیں توڑا

بَابُ مَنْ زَارَ قَوْمًا فَلَمْ يُفْطِرْ عِنْدَهُمْ

۱۹۸۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي خَالِدٌ هُوَ ابْنُ الْحَارِثِ۔ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيْمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ، فَقَالَ: ((أُعِيدُوا سَمْنَكُمْ فِي سِقَائِهِ، وَتَمْرَكُمْ فِي وَعَائِهِ، فَإِنِّي صَائِمٌ)). ثُمَّ قَامَ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لَأُمِّ سُلَيْمٍ، وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللَّهِ! إِنَّ لِي خَوَاصَّةً، قَالَ: ((مَا هِيَ؟)). قَالَتْ: خَادِمُكَ أَنَسٌ. فَمَا تَرَكَ خَيْرَ آخِرَةٍ وَلَا دُنْيَا إِلَّا دَعَا لِي بِهِ [قَالَ: ((اللَّهُمَّ ارْزُقْهُ مَالًا وَوَلَدًا وَبَارِكْ لَهُ))]. فَإِنِّي لِمِنْ أَكْثَرِ الْأَنْصَارِ مَالًا. وَحَدَّثَنِي ابْنُ أَبِي أُمَيَّةَ أَنَّهُ دُفِنَ لِصُلَيْبِي مَقْدَمَ الْحَجَّاجِ الْبَصْرَةِ بَضْعَ وَعِشْرُونَ وَمِائَةً.

ہم سے محمد بن ثنی نے بیان کیا، کہا کہ مجھ سے خالد نے (جو حارث کے بیٹے ہیں) بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ ام سلیم رضی اللہ عنہا نامی ایک عورت کے یہاں تشریف لے گئے۔ انہوں نے آپ کی خدمت میں کھجور اور گھی پیش کیا۔ آپ نے فرمایا: ”یہ گھی اس کے برتن میں رکھ دو اور کھجوریں بھی اس کے برتن میں رکھ دو کیونکہ میں تو روزے سے ہوں۔“ پھر آپ نے گھر کے ایک کنارے میں کھڑے ہو کر نفل نماز پڑھی اور ام سلیم رضی اللہ عنہا اور ان کے گھر والوں کے لئے دعا کی، ام سلیم رضی اللہ عنہا نے عرض کی کہ میرا ایک بچہ لاڈلا بھی تو ہے (اس کے لئے بھی تو دعا فرما دیجئے) فرمایا کون ہے انہوں نے کہا آپ کا خادم انس رضی اللہ عنہ۔ پھر آپ نے دنیا اور آخرت کی کوئی خیر و بھلائی نہیں چھوڑی جس کی ان کے لئے دعا نہ کی۔ آپ نے دعا میں یہ بھی فرمایا: ”اے اللہ! اسے مال اور اولاد عطا فرما اور اس کے لئے برکت عطا کر۔“ (انس رضی اللہ عنہ کا بیان تھا کہ) چنانچہ میں انصار میں سب سے زیادہ مالدار ہوں۔ اور مجھ سے میری بیٹی امینہ نے بیان کیا کہ حجاج کے بصرہ آنے تک میری صلیب اولاد میں سے تقریباً ایک سو بیس دفن ہو چکے تھے۔

قَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنِي حُمَيْدٌ، سَمِعَ أَنَسًا عَنِ النَّبِيِّ ﷺ. [إِطْرَافُهُ فِي: ٦٣٣٤، ٦٣٤٤، ٦٣٧٨، ٦٣٨٠]

تشریح: پچھلی حدیث میں حجاج کا ذکر ہے جو بصرہ میں ۷۵ھ میں آیا تھا۔ اس وقت حضرت انس رضی اللہ عنہ کی عمر اوپراسی برس کی تھی، ۹۳ھ کے قریب آپ کا انتقال ہوا۔ ایک سو سال کے قریب ان کی عمر ہوئی۔ یہ سب نبی کریم ﷺ کی دعا کی برکت تھی۔ ایک روایت میں ہے کہ انہوں نے خاص اپنی صلب کے ۱۲۵ بچے دفن کئے پھر دیگر لوگ جن کا اندازہ کرنا چاہیے۔ اس حدیث سے مقصد باب یوں ثابت ہوا کہ آپ ام سلیم کے گھر روزہ کی حالت میں تشریف لے گئے۔ اور آپ نے ان کے ہاں کھانا واپس فرمادیا۔ اور روزہ نہیں توڑا۔ ثابت ہوا کہ کوئی شخص ایسا بھی کرے تو جائز بلکہ سنت نبوی ہے۔ یہ سب حالات پر منحصر ہے۔ بعض مواقع ایسے بھی آسکتے ہیں کہ وہاں روزہ کھول دینا جائز ہے۔ بعض ایسے کہ رکھنا بھی جائز ہے۔ یہ ہر شخص کے خود دل میں فیصلہ کرنے اور حالات کو سمجھنے کی باتیں ہیں۔ انما الاعمال بالنیات۔

باب: مہینے کے آخر میں روزہ رکھنا

بَابُ الصَّوْمِ مِنْ آخِرِ الشَّهْرِ

(۱۹۸۳) ہم سے صلت بن محمد نے بیان کیا، انہوں نے کہا ہم سے مہدی نے بیان کیا، انہوں نے کہا کہ ہم سے غیلان نے (دوسری سند) امام بخاری نے کہا اور ہم سے ابو النعمان نے بیان کیا، انہوں نے کہا کہ ہم سے مہدی بن میمون نے، ان سے غیلان بن جریر نے، ان سے مطرف نے، ان سے عمران بن حصین رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے سوال کیا یا (مطرف نے یہ کہا کہ) سوال تو کسی اور نے کیا تھا اور عمران وہ سن رہے تھے۔ آنحضرت ﷺ نے فرمایا: ”اے فلاں! کیا تم نے اس مہینے کے آخر کے روزے رکھے؟“ ابو النعمان نے کہا میرا خیال ہے کہ راوی نے کہا کہ آپ کی مراد رمضان سے تھی۔ اس آدمی نے کہا کہ نہیں اے اللہ کے رسول آپ نے فرمایا: ”جب تو روزے افطار کر لے پھر دونوں کے روزے رکھ لے۔“ تو صلت نے یہ نہیں کہا کہ میں نے رمضان مراد لیا ہے۔ اور ثابت نے بیان کیا مطرف سے، ان سے عمران رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے (رمضان کے آخر کے بجائے) شعبان کے آخر کا لفظ بیان کیا۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ شعبان زیادہ صحیح ہے۔

۱۹۸۳۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَهْدِيٌّ، عَنْ غِيلَانَ؛ وَحَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مَهْدِيٌّ بْنُ مَيْمُونٍ، حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ. أَنَّهُ سَأَلَهُ أَوْ سَأَلَ رَجُلًا وَعِمْرَانُ يَسْمَعُ فَقَالَ: (يَا أَبَا فَلَانِ أَمَا صُمْتَ سَرَرَ هَذَا الشَّهْرِ)). قَالَ: أَظُنُّهُ قَالَ: يَعْني رَمَضَانَ. قَالَ الرَّجُلُ: لَا يَا رَسُولَ اللَّهِ! قَالَ ((لَإِذَا أَفْطَرْتُ فَصُمْ يَوْمَيْنِ)). لَمْ يَقُلِ الصَّلْتُ أَظُنُّهُ يَعْني رَمَضَانَ. وَقَالَ ثَابِتٌ: عَنْ مُطَرِّفٍ عَنْ عِمْرَانَ عَنِ النَّبِيِّ ﷺ. ((مَنْ سَرَرَ شَعْبَانَ)). قَالَ أَبُو عَبْدِ اللَّهِ: وَشَعْبَانَ أَصَحُّ.

[مسلم: ۲۷۴۵، ۲۷۴۶؛ ابو داود: ۲۳۲۸]

تشریح: کیونکہ رمضان میں تو سارے مہینے ہر کوئی روزے رکھتا ہے۔ بعض نے ((سرد)) کا ترجمہ مہینے کا شروع کیا ہے، بعض نے مہینے کا چھبے، بعض نے کہا نبی کریم ﷺ نے اس شخص سے ذات کے طور پر فرمایا کہ تو نے شعبان کے اخیر میں تو روزے نہیں رکھے۔ کیونکہ دوسری حدیث میں آپ نے رمضان کا استقبال کرنے سے منع فرمایا ہے۔ مگر اس میں یہ اشکال ہوتا ہے کہ اگر یہ ہوتا تو آپ قضا کا حکم کیوں دیتے۔ خطاب نے کہا شاید اس وجہ سے قضا کا حکم دیا کہ اس شخص نے منت مانی ہوگی، تو آپ نے منت پوری کرنے کا حکم دیا اس طرح کہ شوال میں اس کی قضا کر لے۔ بعض نے کہا اگر کوئی شعبان کے آخر میں رمضان کے استقبال کی نیت سے روزہ رکھے تو یہ مکروہ ہے لیکن اگر استقبال کی نیت نہ ہو تو کچھ تباحث نہیں ہے۔ مگر ایک حدیث میں شعبان کے نصف اخیر میں روزہ رکھنے کی ممانعت بھی وارد ہوئی تاکہ رمضان کے لئے ضعف لاحق نہ ہو۔

باب صَوْمِ يَوْمِ الْجُمُعَةِ وَإِذَا أَصْبَحَ صَائِمًا يَوْمَ الْجُمُعَةِ فَعَلَيْهِ أَنْ يَفْطِرَ
باب: جمعہ کے دن روزہ رکھنا اگر کسی نے خالی ایک جمعہ کے دن کے روزہ کی نیت کر لی تو اسے توڑ ڈالے

یہ اس وقت ہے جب (جمعہ) سے پہلے یا بعد میں روزہ نہ رکھنا ہو۔
 يَنْعِي إِذَا لَمْ يَصُمْ قَبْلَهُ وَلَا يُرِيدُ أَنْ يَصُومَ بَعْدَهُ.

۱۹۸۴۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبَّادٍ، قَالَ: سَأَلْتُ جَابِرًا: أَنَّهُى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ. زَادَ غَيْرُ أَبِي عَاصِمٍ: أَنْ يَتَفَرَّدَ بِصَوْمِهِ.

(۱۹۸۴) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے، اور ان سے عبد الحمید بن جبیر نے اور ان سے محمد بن عباد نے کہ میں نے جابر رضی اللہ عنہ سے پوچھا، کیا نبی ﷺ نے جمعہ کے دن روزہ رکھنے سے منع فرمایا ہے؟ انہوں نے جواب دیا کہ ہاں! ابو عاصم کے علاوہ راویوں نے یہ اضافہ کیا ہے کہ خالی (ایک جمعہ ہی کے دن) روزہ رکھنے سے آپ نے منع فرمایا۔

[مسلم: ۲۶۸۱، ۲۶۸۲؛ ابن ماجہ: ۱۷۲۴]

تشریح: اس باب میں امام بخاری رحمہ اللہ نے تین حدیثیں نقل کی ہیں۔ پہلی وحدیثوں میں کچھ کچھ اجمال ہے مگر تیسری حدیث میں پوری تفصیل موجود ہے، جس سے ظاہر ہے کہ جمعہ کے روزہ کے لئے ضروری ہے کہ اس سے ایک دن پہلے یا ایک دن بعد بھی روزہ رکھا جائے۔ مسلم شریف میں حضرت ابو ہریرہ رضی اللہ عنہ سے مزید تفصیل یوں ہے: "لا تخصوا ليلة الجمعة بقيام من بين الليالي ولا تخصوا يوم الجمعة من بين الايام الا ان يكون في صوم يصومه احدكم"۔ یعنی جمعہ کی رات کو عبادت کے لیے خاص نہ کرو اور نہ جمعہ کے دن کو روزہ کے لئے، ہاں اگر کسی کا کوئی نذر وغیرہ کا روزہ جمعہ کے دن آجائے۔ جس کا رکھنا اس کے لئے ضروری ہو تو یہ امر دیگر ہے۔ وہ روزہ رکھا جاسکتا ہے۔

"كمن يصوم ايام البيض او من له عادة بصوم يوم معين كيوم عرفة فوافق يوم الجمعة ويؤخذ منه جواز صومه لمن نذر يوم قدوم زيد مثلا او شفاء فلان"۔ (فتح)

یعنی کسی کا کوئی روزہ یا عام بیض کا ہو یا عرفہ کا یا کسی نذر کا جمعہ میں پڑ جائے تو پھر جمعہ کا روزہ جائز ہے۔

۱۹۸۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ، إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ)). [مسلم: ۲۶۸۳، ۲۶۸۴؛ ابن ماجہ: ۱۷۲۳]

(۱۹۸۵) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے باپ نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابو صالح نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: "کوئی بھی شخص جمعہ کے دن اس وقت تک روزہ نہ رکھے جب تک اس سے ایک دن پہلے یا اس کے ایک دن بعد روزہ نہ رکھتا ہو۔"

تشریح: مطلب یہ ہے کہ بعض لوگوں کی جو عادت ہوتی ہے کہ ہفتے میں ایک دو دن خاص کر کے اس میں روزہ رکھتے ہیں۔ جیسے کوئی پیر، جمعرات کو روزہ رکھتا ہے، کوئی پیر، منگل کو، کوئی جمعرات، جمعہ کو تو یہ تخصیص نبی کریم ﷺ سے ثابت نہیں ہے۔ ابن تین نے کہا بعض نے اسی وجہ سے ایسی تخصیص کو

مکروہ رکھا۔ لیکن عرفہ کے دن اور عاشوراء اور ایام بیض کی تخصیص تو خود حدیث سے ثابت ہے۔ حافظ نے کہا کہ ایک احادیث میں یہ وارد ہے کہ آپ صبر اور جمہرات کو روزہ رکھا کرتے تھے۔ مگر شاید امام بخاری رحمہ اللہ کے نزدیک وہ حدیثیں صحیح نہیں ہیں۔ حالانکہ ابوداؤد اور ترمذی اور نسائی نے نکالا۔ اور ابن حبان نے اس کو صحیح کہا۔ حضرت عائشہ رضی اللہ عنہا سے کہ نبی کریم صلی اللہ علیہ وسلم قصد کر کے صبر اور جمہرات کو روزہ رکھتے اور نسائی اور ابوداؤد نے نکالا، ابن خزیمہ نے اس کو صحیح کہا، اسامہ رضی اللہ عنہ سے روایت ہے کہ میں نے نبی کریم صلی اللہ علیہ وسلم کو دیکھا آپ صبر اور جمہرات کو روزہ رکھتے۔ میں نے اس کا سبب پوچھا، تو آپ نے فرمایا، اس دن اعمال پیش کئے جاتے ہیں تو میں چاہتا ہوں کہ میرا عمل اس وقت اٹھایا جائے جب میں روزہ سے ہوں۔

۱۹۸۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، ح: وَحَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ: ((أَصُمْتَ أُمِّس)). قَالَتْ: لَا. قَالَ: ((أَتُرِيدِينَ أَنْ تَصُومِي غَدًا)). قَالَتْ: لَا. قَالَ: ((فَافْطِرِي)). وَقَالَ حَمَادُ بْنُ الْحَمْدِ سَمِعَ قَتَادَةَ: حَدَّثَنِي أَبُو أَيُّوبَ أَنَّ جُوَيْرِيَةَ حَدَّثَتْهُ فَأَمَرَهَا فَافْطَرَتْ. [ابوداؤد: ۲۴۲۲]

(۱۹۸۶) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا کہ مجھ سے محمد نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے قتادہ نے، ان سے ابویوب نے اور ان سے جویریہ بنت حارث رضی اللہ عنہا نے کہ نبی کریم صلی اللہ علیہ وسلم ان کے یہاں جمعہ کے دن تشریف لے گئے، (اتفاق سے) وہ روزہ سے تھیں۔ آنحضرت صلی اللہ علیہ وسلم نے اس پر دریافت فرمایا: ”کیا کل کے دن بھی تو نے روزہ رکھا تھا؟“ انہوں نے جواب دیا کہ نہیں۔ پھر آپ نے دریافت فرمایا: ”کیا آئندہ کل روزہ رکھنے کا ارادہ ہے؟“ جواب دیا کہ نہیں آپ نے فرمایا: ”پھر روزہ توڑ دو۔“ حماد بن جعد نے بیان کیا کہ انہوں نے قتادہ سے سنا، ان سے ابویوب نے بیان کیا اور ان سے جویریہ نے بیان کیا کہ آنحضرت صلی اللہ علیہ وسلم نے حکم دیا اور انہوں نے روزہ توڑ دیا۔

تشریح: حاکم وغیرہ میں حضرت ابو ہریرہ رضی اللہ عنہ سے مرفوعاً روایت ہے: ”یوم الجمعة یوم عید فلا تجعلوا یوم عیدکم یوم صیامکم الا ان تصوموا قبله او بعده۔“ یعنی جمعہ کا دن تمہارے لیے عید کا دن ہے پس اپنے عید کے دن کو روزہ رکھنے کا دن نہ بناؤ مگر یہ کہ تم اس سے آگے یا پیچھے ایک روزہ اور رکھ لو۔ ابن ابی شیبہ نے حضرت علی رضی اللہ عنہ سے نقل کیا کہ جمعہ کے دن روزہ نہ رکھو یہ دن تمہارے لیے عبادت الہی اور کھانے پینے کا دن ہے۔ ”وذهب الجمهور الى ان النهی فيه للتنزیہ۔“ (فتح) یعنی جمہور کا قول ہے کہ جمعہ کے دن روزہ کی نئی تنزیہ کے لیے ہے، حرمت کے لیے نہیں ہے یعنی بہتر ہے کہ روزہ نہ رکھا جائے۔

باب: روزے کے لیے کوئی دن مقرر کرنا

باب: هل یخص شیئاً من الايام؟

۱۹۸۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قُلْتُ لِعَائِشَةَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَخْتَصُّ مِنَ الْأَيَّامِ شَيْئًا؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيْكُمْ يُطِيقُ مَا كَانَ

(۱۹۸۷) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے منصور نے، ان سے ابراہیم نے، ان سے علقمہ نے، انہوں نے عائشہ رضی اللہ عنہا سے پوچھا، کیا رسول اللہ صلی اللہ علیہ وسلم نے (روزہ وغیرہ عبادات کے لئے) کچھ دن خاص طور پر مقرر کر رکھے تھے؟ انہوں نے کہا کہ نہیں۔ بلکہ آپ کے ہر عمل میں پیشگی ہوتی تھے۔ اور دوسرا کون ہے

رَسُولُ اللَّهِ ﷺ يُطِيقُ: [طرفہ فی: ۶۶۶] جو رسول اللہ ﷺ جتنی طاقت رکھتا ہو؟

[مسلم: ۱۸۳۰؛ ابوداؤد: ۱۳۲۸]

تشریح: جن ایام کے روزوں کے متعلق احادیث وارد ہوئی ہیں جیسے یوم عرفہ یوم عاشورا وغیرہ وہ اس سے مستثنیٰ ہیں۔

بَابُ صَوْمِ يَوْمِ عَرَفَةَ

باب: عرفہ کے دن روزہ رکھنا

۱۹۸۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، حَدَّثَنِي سَالِمٌ، حَدَّثَنِي عُمَيْرٌ، مَوْلَى أُمِّ الْفَضْلِ أَنَّ أُمَّ الْفَضْلِ حَدَّثَتْهُ عَنْ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عُمَيْرٍ مَوْلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ النَّبِيِّ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ. وَقَالَ بَعْضُهُمْ: لَيْسَ بِصَائِمٍ. فَأَرْسَلَتْ أُمُّ الْفَضْلِ إِلَيْهِ بِقَدَحٍ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيرِهِ فَشَرِبَهُ. [راجع: ۱۶۵۸]

(۱۹۸۸) ہم سے مسدد نے بیان کیا، کہا کہ مجھ سے یحییٰ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے بیان کیا، کہ مجھ سے سالم نے بیان کیا، کہا کہ مجھ سے ام فضل رضی اللہ عنہا کے مولیٰ عمیر نے بیان کیا، ان سے ام فضل رضی اللہ عنہا نے بیان کیا۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے عبد اللہ بن یوسف نے بیان کیا، انہیں امام مالک نے خبر دی، انہیں عمر بن عبد اللہ کے غلام ابو نصر نے، انہیں عبد اللہ بن عباس رضی اللہ عنہما کے غلام عمیر نے اور انہیں ام فضل بنت حارث نے کہ ان کے یہاں کچھ لوگ عرفات کے دن نبی کریم ﷺ کے روزہ کے بارے میں جھگڑ رہے تھے۔ بعض نے کہا کہ آپ روزہ سے ہیں اور بعض نے کہا کہ روزہ سے نہیں ہیں۔ اس پر ام فضل رضی اللہ عنہا نے آپ کی خدمت میں دودھ کا پیالہ بھیجا (تاکہ حقیقت ظاہر ہو جائے) آپ اپنے اونٹ پر سوار تھے، آپ نے دودھ پی لیا۔

تشریح: ابو نعیم کی روایت میں اتنا زیادہ ہے کہ آپ خطبہ بنا رہے تھے اور یہ جیتہ الوداع کا واقعہ تھا جیسا کہ اگلی حدیث میں مذکور ہے۔

۱۹۸۹۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهَبٍ۔ أَوْ قُرَىٰ عَلَيْهِ۔ أَخْبَرَنِي عَمْرُو، عَنْ بَكْرِ، عَنْ كُرَيْبٍ، عَنْ مَيْمُونَةَ أَنَّ النَّاسَ، شَكُّوا فِي صِيَامِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَأَرْسَلَتْ إِلَيْهِ بِحَلَابٍ وَهُوَ وَاقِفٌ فِي الْمَوْقِفِ فَشَرِبَ مِنْهُ، وَالنَّاسُ يَنْظُرُونَ. [مسلم: ۲۶۳۶]

(۱۹۸۹) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے ابن وہب نے بیان کیا، (یا ان کے سامنے حدیث کی قرأت کی گئی)۔ کہا کہ مجھ کو عمرو نے خبر دی، انہیں بکیر نے، انہیں کریب نے اور انہیں میمونہ رضی اللہ عنہا نے کہ عرفہ کے دن کچھ لوگوں کو نبی کریم ﷺ کے روزے کے متعلق شک ہوا۔ اس لیے انہوں نے آپ کی خدمت میں دودھ بھیجا۔ آپ اس وقت عرفات میں وقوف فرما تھے۔ آپ نے وہ دودھ پی لیا اور سب لوگ دیکھ رہے تھے۔

تشریح: عبد اللہ بن وہب نے خود یہ حدیث یحییٰ کو سنائی یا عبد اللہ بن وہب کے شاگردوں نے ان کو سنائی۔ دونوں طرح حدیث کی روایت صحیح ہے۔

امام بخاری رحمہ اللہ نے اس باب میں ان حدیثوں کو ذکر نہیں کیا جن میں عرفہ کے روزہ کی ترغیب ہے، جب کہ وہ حدیث بیان کی جس سے عرفہ میں آپ کا انظار کرنا ثابت ہے۔ کیونکہ وہ حدیثیں ان کی شرط کے موافق صحیح نہ ہوں گی۔ حالانکہ امام مسلم نے ابوقحادہ سے کلا کہ نبی کریم ﷺ نے فرمایا، عرفہ کا روزہ ایک برس آگے اور ایک برس پیچھے کے گناہوں کا کفارہ ہو جاتا ہے اور بعض نے کہا، عرفہ کا روزہ حاجی کو نہ رکھنا چاہیے۔ اس خیال سے کہ کہیں ضعف نہ ہو جائے۔ اور حج کے اعمال بجالانے میں خلل واقع ہو۔ اور اس طرح باب کی احادیث اور ان احادیث میں تطبیق ہو جاتی ہے۔ (وحیدی)

باب: عید الفطر کے دن روزہ رکھنا

بَابُ صَوْمِ يَوْمِ الْفِطْرِ

تشریح: یہ بالاتفاق منع ہے۔ مگر اختلاف اس میں ہے کہ اگر کسی نے ایک روزہ کی منت مائی اور اتفاق سے وہ منت عید کے دن آن پڑی مثلاً کسی نے کہا جس دن زید آئے اس دن میں ایک روزہ کی منت اللہ کے لیے مان رہا ہوں اور زید عید کے دن آیا تو یہ نذر صحیح ہوگی یا نہیں۔ حنفیہ نے کہا صحیح ہوگی اور اس پر قضا لازم ہوگی اور جمہور علما کے نزدیک یہ نذر صحیح ہی نہ ہوگی۔

۱۹۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ قَالَ: شَهِدْتُ الْعِيْدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا يَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمَ الْآخَرَ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عِيْنَةَ: مَنْ قَالَ: مَوْلَى ابْنِ أَزْهَرَ فَقَدْ أَصَابَ، وَمَنْ قَالَ: مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدْ أَصَابَ. [طرفہ: فی: ۵۵۷۱] [مسلم: ۲۶۷۱؛ ابوداؤد: درست ہے۔]

۲۴۱۶؛ ترمذی: ۷۷۱؛ ابن ماجہ: ۱۷۲۲]

تشریح: بعض نسخوں میں اس کے بعد اتنی عبارت زائد ہے: "قال ابو عبد الله قال ابن عيينة من قال مولی ابن ازهر فقد اصاب ومن قال مولی عبد الرحمن بن عوف فقد اصاب۔" یعنی امام بخاری رحمہ اللہ نے کہا سفیان بن عیینہ نے کہا، جس نے ابو عبد اللہ کو ابن ازہر کا غلام کہا اس نے بھی ٹھیک کہا، اور جس نے عبد الرحمن بن عوف رحمہ اللہ کا غلام کہا اس نے بھی ٹھیک کہا۔ اس کی وجہ یہ ہے کہ ابن ازہر اور عبد الرحمن بن عوف رحمہ اللہ دونوں اس غلام میں شریک تھے۔ بعض نے کہا حقیقت وہ عبد الرحمن بن عوف رحمہ اللہ کے غلام تھے مگر ابن ازہر کی خدمت میں رہا کرتے تھے تو ایک حقیقتاً غلام ہونے دوسرے کے مجازاً۔ (وحیدی)

۱۹۹۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا عُمَرُ بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ، وَعَنِ الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي نَوْبٍ وَاجِلٍ. [راجع: ۳۶۷] [مسلم: ۲۶۷۴؛ ابوداؤد: ۲۴۱۷؛ ترمذی: ۷۷۲]

(۱۹۹۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے وہیب نے بیان کیا، کہا کہ ہم سے عمرو بن یحییٰ نے بیان کیا، ان سے ان کے والد نے اور ان سے ابو سعید خدری رحمہ اللہ نے بیان کیا کہ نبی کریم ﷺ نے عید الفطر اور قربانی کے دنوں کے روزوں کی ممانعت کی تھی۔ اور ایک کپڑا اسارے بدن پر لپیٹ لینے سے اور ایک کپڑے میں گوٹ مار کر بیٹھنے سے۔

۱۹۹۲۔ وَعَنْ صَلَاةٍ، بَعْدَ الصُّبْحِ وَالْعَصْرِ. (۱۹۹۲) اور صبح اور عصر کے بعد نماز پڑھنے سے۔

[راجع: ۵۸۶]

بَابُ صَوْمِ يَوْمِ النَّحْرِ

باب: عید الاضحیٰ کے دن کا روزہ رکھنا

۱۹۹۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: يَنْهَى عَنْ صِيَامَيْنِ، وَبِيعَتَيْنِ: الْفِطْرِ، وَالنَّحْرِ، وَالْمَلَامَسَةِ، وَالْمُنَابَذَةِ. [راجع: ۳۶۸] [مسلم: ۳۸۰۵]

(۱۹۹۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام نے خبر دی، ان سے ابن جریج نے بیان کیا کہ مجھے عمرو بن دینار نے خبر دی، انہوں نے عطاء بن میناء سے سنا، وہ ابو ہریرہ رضی اللہ عنہ سے یہ حدیث نقل کرتے تھے کہ آپ نے فرمایا، آنحضرت ﷺ نے دو روزے اور دو قسم کی خرید و فروخت سے منع فرمایا ہے۔ عید الفطر اور عید الاضحیٰ کے روزے سے۔ اور ملاست اور منابذت کے ساتھ خرید و فروخت کرنے سے۔

تشریح: یعنی بائع مشتری کا یا مشتری بائع کا کپڑا یا بدن چھوئے تو بیع لازم ہو جائے، اس شرط پر بیع کرنا، یا بائع یا مشتری کوئی چیز دوسرے کی طرف پھینک مارے تو بیع لازم ہو جائے یہ بیع منابذہ ہے جو منع ہے۔

۱۹۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَقَالَ: رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا، أَظْنَهُ قَالَ: الْإِثْنَيْنِ، فَوَافَقَ ذَلِكَ يَوْمَ عِيدِهِ. فَقَالَ ابْنُ عُمَرَ: أَمَرَ اللَّهُ تَعَالَى بِوَفَاءِ النَّذْرِ، وَنَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ هَذَا الْيَوْمِ. [طرفاه فی: ۶۷۰۵، ۶۷۰۶] [مسلم: ۲۶۷۷]

(۱۹۹۴) ہم سے محمد بن ثنیٰ نے بیان کیا، کہا کہ ہم سے معاذ بن معاذ عنبری نے بیان کیا، کہا کہ ہم کو عبداللہ بن عون نے خبر دی، ان سے زیاد بن جبیر نے بیان کیا کہ ایک شخص ابن عمر رضی اللہ عنہما کی خدمت میں حاضر ہوا اور عرض کی کہ ایک شخص نے ایک دن کے روزے کی نذر مانی۔ پھر کہا کہ میرا خیال ہے کہ وہ پیر کا دن ہے اور اتفاق سے وہی عید کا دن پڑ گیا۔ ابن عمر نے کہا کہ اللہ تعالیٰ نے تو نذر پوری کرنے کا حکم دیا ہے اور نبی کریم ﷺ نے اس دن روزہ رکھنے سے (اللہ کے حکم سے) منع فرمایا ہے۔ (گویا ابن عمر نے کوئی قطعی فیصلہ نہیں دیا)۔

تشریح: علامہ ابن حجر رحمہ اللہ فرماتے ہیں: "لم يسفر العبد في هذه الرواية ومقتضى ادخاله هذا الحديث في ترجمة صوم يوم النحر ان يكون المستول عنه يوم النحر وهو مصرح به في رواية يزيد بن زريع المذكورة ولفظه فوافق يوم النحر۔" یعنی اس روایت میں عید کی وضاحت نہیں ہے کہ وہ کون سی عید تھی اور یہاں باب کا اقتضا عید الاضحیٰ ہے سو اس کی تصریح یزید بن زریج کی روایت میں موجود ہے۔ جس میں یہ ہے کہ اتفاق سے اس دن قربانی کا دن پڑ گیا تھا۔ یزید بن زریج کی روایت میں یہ لفظ وضاحت کے ساتھ موجود ہے اور ایسا ہی احمد کی روایت میں ہے جسے انہوں نے اسماعیل بن علیہ سے، انہوں نے یونس سے نقل کیا ہے، پس ثابت ہو گیا کہ روایت میں یوم عید سے عید الاضحیٰ یوم النحر مراد ہے۔

۱۹۹۵۔ حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ، قَالَ: سَمِعْتُ قَزْعَةَ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ

(۱۹۹۵) ہم سے حجاج بن مہال نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عبدالملک بن عمیر نے بیان کیا، کہا کہ میں نے قزعة سے سنا، انہوں نے کہا کہ میں نے حضرت ابوسعید خدری رضی اللہ عنہ سے سنا، آپ نبی

کریم ﷺ کے ساتھ بارہ جہادوں میں شریک رہے تھے۔ انہوں نے کہا کہ میں نے نبی کریم ﷺ سے چار باتیں سنی ہیں جو مجھے بہت ہی پسند آئیں۔ آپ نے فرمایا تھا: ”کوئی عورت دو دن (یا اس سے زیادہ) کے اندازے کا سفر اس وقت تک نہ کرے جب تک اس کے ساتھ اس کا شوہر یا کوئی محرم نہ ہو۔ اور عید الفطر اور عید الاضحیٰ کے دنوں میں روزہ رکھنا جائز نہیں ہے۔ اور صبح کی نماز کے بعد سورج نکلنے تک اور عصر کی نماز کے بعد سورج ڈوبنے تک کوئی نماز جائز نہیں۔ اور چوتھی بات یہ کہ تین مساجد کے سوا اور کئی جگہ کے لئے شدر حال (سفر) نہ کیا جائے، مسجد حرام، مسجد اقصیٰ اور میری یہ مسجد۔“ [راجع: ۵۸۶]

الْخُذْرِيَّ وَكَانَ غَزَا مَعَ النَّبِيِّ ﷺ بُنْتِي عَشْرَةَ غَزْوَةً قَالَ: سَمِعْتُ أَرْبَعًا مِنَ النَّبِيِّ ﷺ فَأَعَجَبَنِي. قَالَ: ((لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمَيْنِ إِلَّا وَمَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلَا صَوْمٌ فِي يَوْمَيْنِ الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةٌ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى، وَمَسْجِدِي هَذَا)). [راجع: ۵۸۶]

تشریح: بیان کردہ تینوں چیزیں بڑی اہمیت رکھتی ہیں۔ عورت کا بغیر محرم کے سفر کرنا خطرہ سے خالی نہیں اور عیدین کے دن کھانے پینے کے دن ہیں، ان میں روزہ بالکل غیر مناسب ہے۔ اسی طرح نماز فجر کے بعد یا نماز عصر کے بعد کوئی نماز پڑھنا ناجائز ہے۔ اور تین مساجد کے سوا کسی بھی جگہ کے لئے تقرب حاصل کرنے کی غرض سے سفر کرنا شریعت میں قطعاً ناجائز ہے۔ خاص طور پر آج کل قبروں، مزاروں کی زیارت کے لئے نذر و نیاز کے طور پر سفر کئے جاتے ہیں، جو بوجہ بہت پرست قوموں کی نقل ہے۔ شریعت محمدیہ میں اس قسم کے کاموں کی ہرگز گنجائش نہیں ہے۔ حدیث لاتشد الرحال میں مفصل تفریع پیچھے لکھی جا چکی ہے۔ حضرت امام نووی رحمہ اللہ اس حدیث کے ذیل میں فرماتے ہیں:

”فيه بيان عظيم فضيلة هذه المساجد الثلاثة ومزيتها على غيرها لكونها مساجد الانبياء صلوة الله وسلامه عليهم ولفضل الصلاة فيها ولو نذر الذهاب الى المسجد الحرام لزمه قصده لحج او عمرة ولو نذر الى المسجدين الآخرين فهو لان للشافعي اصحهما عند اصحابه يستحب قصدهما ولا يجب والثاني يجب وبه قال كثيرون من العلماء واما باقي المساجد سوى الثلاثة فلا يجب قصدها بالنذر ولا ينعقد نذر قصدها. هذا مذهبا ومذهب العلماء كافة الامحمد بن مسلمة المالكي فقال اذا نذر قصد مسجد قباء لزمه قصده لان النبي ﷺ كان يأتيه كل سبت راكباً وما شيا وقال الليث بن سعد يلزمه قصد ذلك المسجد اي مسجد كان وعلى مذهب الجماهير لا ينعقد نذره ولا يلزمه شيء وقال احمد يلزمه كفارة يمين۔“

”واختلف العلماء في شد الرحال واعمال المطى الى غير المساجد الثلاثة كالذهاب الى قبور الصالحين الى المواضع الفاضلة ونحو ذلك فقال الشيخ ابو محمد الجويني من اصحابنا هو حرام وهو الذي اشار القاضي عياض الى اختياره۔“

امام نووی رحمہ اللہ صحیح مسلم شریف کی شرح لکھنے والے بزرگ ہیں۔ اپنے دور کے بہت ہی بڑے عالم فاضل، قرآن وحدیث کے ماہر اور متدین اہل اللہ شار کیے گئے ہیں۔ آپ کی مذکورہ عبارت کا خلاصہ یہ ہے کہ ان تینوں مساجد کی فضیلت اور بزرگی دیگر مساجد پر اس وجہ سے ہے کہ ان مساجد کی نسبت کئی بڑے بڑے انبیاء علیہم السلام سے ہے یا اس لیے کہ ان میں نماز پڑھنا بہت فضیلت رکھتا ہے۔ اگر کوئی حج یا عمرہ کے لئے مسجد حرام میں جانے کی نذر مانے تو اس کا پورا کرنا اس کے لئے لازم ہوگا۔ اور اگر دوسری دو مساجد کی طرف جانے کی نذر مانی تو امام شافعی رحمہ اللہ اور ان کے اصحاب اس نذر کا پورا کرنا مستحب جانتے ہیں نہ کہ واجب اور دوسرے علماء اس نذر کا پورا کرنا بھی واجب جانتے ہیں۔ اور اگر علماء کا یہی قول ہے۔ ان تین کے سوا باقی مساجد کا نذر وغیرہ کے طور پر قصد کرنا واجب نہیں بلکہ ایسے قصد کی نذر ہی منعقد نہیں ہوتی۔ یہ ہمارا اور بیشتر علماء کا مذہب ہے۔ مگر محمد بن مسلمہ مالکی کہتے ہیں کہ مسجد

قبائیس جانے کی نذر واجب ہو جاتی ہے۔ کیونکہ نبی کریم ﷺ ہر ہفتہ پیدل سوار وہاں جایا کرتے تھے۔ اور لیث بن سعد نے ہر مسجد کے لئے ایسی نذر اور اس کا پورا کرنا ضروری کہا ہے۔ لیکن جمہور کے نزدیک ایسی نذر منعقد ہی نہیں ہوتی۔ اور نہ اس پر کوئی کفارہ لازم ہے۔ مگر امام احمد رحمہ اللہ نے قسم جیسا کفارہ لازم قرار دیا ہے۔

اور مساجد ثلاثہ کے علاوہ قبور صالحین یا ایسے مقامات کی طرف پالان سفر باندھنا اس بارے میں علما نے اختلاف کیا ہے۔ ہمارے اصحاب میں سے شیخ ابو محمد جوینی نے اسے حرام قرار دیا ہے اور قاضی عیاض کا بھی اشارہ اسی طرف ہے۔ اور حدیث نبوی جو یہاں مذکور ہوئی ہے وہ بھی اپنے معنی میں ظاہر ہے کہ خود نبی کریم ﷺ نے ان تین مذکورہ مساجد کے علاوہ ہر جگہ کے لئے بغرض تقرب الی اللہ پالان سفر باندھنے سے منع فرمایا ہے۔ اس حدیث کے ہوتے ہوئے کسی کا قول قابل اعتبار نہیں۔ خواہ وہ قائل کے باشد۔

مذہب محقق یہی ہے کہ شدہ رحال صرف ان ہی تین مساجد کے ساتھ مخصوص ہے اور کسی جگہ کے لئے یہ جائز نہیں۔ شدہ رحال کی تشریح میں یہ داخل ہے کہ وہ قصد تقرب الہی کے خیال سے کیا جائے۔

قبور صالحین کے لئے شدہ رحال کرنا اور وہاں جا کر تقرب الہی کا عقیدہ رکھنا یہ بالکل ہی بے دلیل عمل ہے اور آج کل قبور اولیاء کی طرف شدہ رحال تو بالکل ہی بت پرستی کا چہرہ ہے۔

بَابُ صِيَامِ أَيَّامِ التَّشْرِيقِ باب: ایام تشریق کے روزے رکھنا

تشریح: امام بخاری رحمہ اللہ کے نزدیک رائج یہی ہے کہ متتبع کو ایام تشریق میں روزہ رکھنا جائز ہے اور ابن منذر نے زیر اور ابوطیحہ سے مطلقاً جواز نقل کیا ہے اور حضرت علی اور عبد اللہ بن عمر رضی اللہ عنہما سے مطلقاً منع منقول ہے۔ اور امام شافعی رحمہ اللہ اور امام ابو حنیفہ رحمہ اللہ کا یہی قول ہے۔ اور ایک قول امام شافعی رحمہ اللہ کا یہ ہے کہ اس متتبع کے لئے درست ہے جس کو قربانی کی طاقت نہ ہو۔ امام مالک رحمہ اللہ کا بھی یہی قول ہے۔

۱۹۹۶۔ [قَالَ أَبُو عَبْدِ اللَّهِ] وَقَالَ لِي مُحَمَّدٌ (۱۹۹۶) ابوعبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں کہ مجھ سے محمد بن ثنی نے ابْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، أَخْبَرَنِي - بیان کیا، کہنا کہ ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ہشام نے بیان ابْنِ كَانَتْ عَائِشَةُ تَصُومُ أَيَّامَ مِنَى، وَكَانَ أَبُوهُ - کیا کہ مجھے میرے باپ عروہ نے خبر دی کہ عائشہ رضی اللہ عنہا ایام منی (ایام تشریق) کے روزے رکھتی تھیں اور ہشام کے باپ (عروہ) بھی ان دنوں یَصُومُهَا۔ میں روزہ رکھتے تھے۔

تشریح: منی میں رہنے کے دن وہی ہیں جن کو ایام تشریق کہتے ہیں یعنی ۱۲، ۱۳ ذی الحجہ کے ایام۔

۱۹۹۷، ۱۹۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عِيسَى، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَعَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَا: لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمْنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ۔ (۱۹۹۷، ۹۸) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، انہوں نے عبد اللہ بن عیسیٰ سے سنا، انہوں نے زہری سے، انہوں نے عروہ سے، انہوں نے عائشہ رضی اللہ عنہا سے۔ (نیز زہری نے اس حدیث کو) سالم سے بھی سنا اور انہوں نے ابن عمر رضی اللہ عنہما سے سنا۔ (عائشہ اور ابن عمر رضی اللہ عنہما) دونوں نے بیان کیا کہ کسی کو ایام تشریق میں روزہ رکھنے کی اجازت نہیں مگر اس کے لئے جسے قربانی کا مقدور نہ ہو۔

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: "ایام التشریق ای الايام التي بعد يوم النحر وقد اختلف في كونها يومين او ثلاثة

وسمیت ایام التشریق لان لحوم الاصحی تشرق فیها ای تشرق فی الشمس الخ۔ یعنی ایام تشریق یوم النحر وں ذی الحجہ کے بعد والے دنوں کو کہتے ہیں۔ جو دو ہیں یا تین اس بارے میں اختلاف ہے (مگر تین ہونے کو ترجیح حاصل ہے) اور ان کا نام ایام تشریق اس لئے رکھا گیا کہ ان میں قربانیوں کا گوشت کھانے کے لئے دھوپ میں پھیلا دیا جاتا تھا۔ "والراجح عند البخاری جوازہا للتمتع فانہ ذکر فی الباب حدیث عائشہ وابن عمر فی جواز ذالک ولم یورد غیرہ۔" یعنی امام بخاری رحمہ اللہ کے نزدیک جمع تمتع والے کے لئے (جس کو قربانی کی طاقت نہ ہو) ان ایام میں روزہ رکھنا جائز ہے، آپ نے باب میں حضرت عائشہ رضی اللہ عنہا اور ابن عمر رضی اللہ عنہما کی احادیث ذکر کی ہیں اور کوئی ان کے علاوہ حدیث نہیں لائے۔ جن احادیث میں ممانعت آئی ہے وہ غیر تمتع کے حق میں قرار دی جاسکتی ہیں۔ اور جواز والی احادیث تمتع کے حق میں جو قربانی کی طاقت نہ رکھتا ہو۔ اس طرح ہر دو احادیث میں تطبیق ہو جاتی ہے۔ حافظ ابن حجر رحمہ اللہ کا فیصلہ یہ ہے: "یرجع القول بالجواز والی ہذا جنح البخاری۔" (فتح) یعنی امام بخاری رحمہ اللہ جواز کے قائل ہیں اور اسی قول کو ترجیح حاصل ہے۔

ابراہیم بن سعد بن ابن شہاب کے اثر کو امام شافعی رحمہ اللہ نے وصل کیا ہے۔ "قال اخبرنی ابراہیم بن سعد عن ابن شہاب عن عروہ عن عائشہ فی المتمتع اذا لم یجد ہدیاء لم یصم قبل عرفۃ فلیصم ایام منی۔" یعنی حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ تمتع ایام تشریق میں روزہ رکھے جس کو قربانی کی طاقت نہ ہو۔ الحدیث الکبیر حضرت مولانا عبد الرحمن رحمہ اللہ فرماتے ہیں:

"وحمل المطلق على المقيد واجب وكذا بناء العام على الخاص قال الشوكاني وهذا اقوى المذاهب واما القائل بالجواز مطلقاً فاحادیث جميعها ترد عليه۔" (تحفة الاحوذی) ۱۰
یعنی مطلق کو مقید پر محمول کرنا واجب ہے اور اسی طرح عام کو خاص پر بنا کرنا۔ امام شوکانی رحمہ اللہ فرماتے ہیں اور یہ قوی تر مذہب ہے۔ اور جو لوگ مطلق جواز کے قائل ہیں پس جملہ احادیث ان کی تردید کرتی ہیں۔

۱۹۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ قَالَ: الصَّيَّامُ لِمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، إِلَى يَوْمِ عَرَفَةَ، فَإِنْ لَمْ يَجِدْ هَذِيًا وَلَمْ يَصُمْ صَامَ أَيَّامٍ مِنْهُ. وَعَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ مَثَلَهُ. تَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ.

(۱۹۹۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں ابن شہاب نے، انہیں سالم بن عبد اللہ بن عمر نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ جو حاجی حج اور عمرہ کے درمیان تمتع کرے اسی کو یوم عرفہ تک روزہ رکھنے کی اجازت ہے۔ لیکن اگر قربانی کا مقدور نہ ہو۔ اور نہ اس نے روزہ رکھا، تو ایام منی (ایام تشریق) میں بھی روزہ رکھے۔ اور ابن شہاب نے عروہ سے اور انہوں نے عائشہ رضی اللہ عنہا سے اسی طرح روایت کی ہے۔ امام مالک رحمہ اللہ کے ساتھ اس حدیث کو ابراہیم بن سعد نے بھی ابن شہاب سے روایت کیا۔

باب: عاشوراء کے دن کا روزہ کیسا ہے؟

بَابُ صَوْمِ يَوْمِ عَاشُورَاءَ

تشریح: عاشوراء محرم کی دسویں تاریخ کو کہا جاتا ہے، اوائل اسلام میں یہ روزہ فرض تھا۔ جب رمضان کا روزہ فرض ہوا تو اس کی فرضیت جاتی رہی صرف سبت باقی رہ گئی۔

۲۰۰۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ ابْنِ مُحَمَّدٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ

(۲۰۰۰) ہم سے ابو عاصم نے بیان کیا، ان سے عمر بن محمد نے، ان سے سالم بن محمد، عن سالم، عن أبيه قال: قال

النَّبِيِّ ﷺ يَوْمَ عَاشُورَاءَ. (إِنْ شَاءَ صَامَ)). نے فرمایا: ”عاشوراء کے دن اگر کوئی چاہے تو روزہ رکھ لے۔“

[راجع: ۱۸۹۲] [مسلم: ۲۶۴۷]

۲۰۰۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عُزُورَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ أَمَرَ بِصِيَامِ يَوْمِ عَاشُورَاءَ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ.

(۲۰۰۱) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ (شروع اسلام میں) رسول کریم ﷺ نے عاشوراء کے دن کا روزہ رکھنے کا حکم دیا تھا۔ پھر جب رمضان کے روزے فرض ہو گئے تو جس کا دل چاہتا اس دن روزہ رکھتا اور جو نہ چاہتا نہیں رکھا کرتا تھا۔

[راجع: ۱۵۹۲]

۲۰۰۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُزُورَةَ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ يَوْمَ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ فِي الْجَاهِلِيَّةِ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ، وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ تَرَكَهُ. [راجع: ۱۵۹۲] [ابوداود: ۲۴۴۲]

(۲۰۰۲) ہم سے عبد اللہ بن مسلمہ تعنی نے بیان کیا، کہا کہ ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ہشام بن عروہ نے اور ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ عاشورہ کے دن زمانہ جاہلیت میں قریش روزہ رکھا کرتے تھے اور رسول اللہ ﷺ بھی رکھتے۔ پھر جب آپ مدینہ تشریف لائے تو آپ نے یہاں بھی عاشورہ کے دن روزہ رکھا اور اس کا لوگوں کو بھی حکم دیا۔ لیکن رمضان کی فرضیت کے بعد آپ نے اس کو چھوڑ دیا۔ اور فرمایا کہ اب جس کا جی چاہے اس دن روزہ رکھے اور جس کا جی چاہے نہ رکھے۔

تشریح: ثابت ہوا کہ عاشوراء کا روزہ فرض نہیں ہے۔

۲۰۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَوْمَ عَاشُورَاءَ عَامَ حَجِّ عَلَى الْمِنْبَرِ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ، أَيْنَ عَلَمَاؤُكُمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((هَذَا يَوْمٌ عَاشُورَاءَ، وَلَمْ يَكُتِبْ اللَّهُ عَلَيْكُمْ صِيَامَهُ، وَأَنَا صَائِمٌ، فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيُفْطِرْ)).

(۲۰۰۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے حمید بن عبد الرحمن نے بیان کیا کہ انہوں نے معاویہ بن ابی سفیان رضی اللہ عنہ سے عاشورہ کے دن منبر پر سنا، اس نے کہا اے اہل مدینہ! تمہارے علماء کدھر گئے، میں نے رسول اللہ ﷺ کو یہ فرماتے سنا کہ یہ عاشوراء کا دن ہے۔ اس کا روزہ تم پر فرض نہیں ہے لیکن میں روزہ سے ہوں اور اب جس کا جی چاہے روزہ سے رہے (اور میری سنت پر عمل کرے) اور جس کا جی چاہے نہ رہے۔

[مسلم: ۲۶۵۳، ۲۶۵۴، ۲۶۵۵]

تشریح: شاید معاویہ رضی اللہ عنہ کو یہ خبر پہنچی ہو کہ مدینہ والے عاشوراء کا روزہ مکروہ جانتے ہیں یا اس کا اہتمام نہیں کرتے یا اس کو فرض سمجھتے ہیں، تو آپ نے

منبر پر یہ تقریر کی۔ آپ نے یہ حج ۳۳ھ میں کیا تھا۔ یہ ان کی خلافت کا پہلا حج تھا۔ اور انہیں حج ان کا ۵۷ھ میں ہوا تھا۔ حافظ کے خیال کے مطابق یہ تقریر ان کے آخری حج میں تھی۔

۲۰۰۴۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: «(مَا هَذَا؟)». قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ: «(فَأَنَا أَحَقُّ بِرُسُوسِي مِنْكُمْ)». فَصَامَهُ وَأَمَرَ بِصِيَامِهِ. [أطرافه في: ۳۳۹۷، ۳۹۴۳، ۴۶۸۰، ۴۷۳۷] [مسلم: ۲۶۶۰]

تشریح: مسلم کی روایت میں اتنا زیادہ ہے۔ اللہ کا شکر کرنے کے لئے ہم بھی روزہ رکھتے ہیں۔ ابو ہریرہ رضی اللہ عنہ کی روایت میں یوں ہے اسی دن حضرت نوح علیہ السلام کی کشتی جو دی پہاڑ پر ٹھہری تھی، تو حضرت نوح علیہ السلام نے اس کے شکریہ میں اس دن روزہ رکھا تھا۔

۲۰۰۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: كَانَ يَوْمَ عَاشُورَاءَ تَعْدُهُ الْيَهُودُ عِيْدًا، قَالَ النَّبِيُّ ﷺ: ((فَصُومُوهُ أَنْتُمْ)). [طرفہ فی: ۳۹۴۲] [مسلم: ۲۶۶۰، ۲۶۶۱]

تشریح: مسند احمد میں حضرت ابن عباس رضی اللہ عنہما سے مروی روایت ہے کہ ”صوموا یوم عاشوراء وخالقوا الیہود صوموا یوما قبلہ او یوما بعدہ۔“ یعنی نبی کریم ﷺ نے فرمایا کہ عاشوراء کے دن روزہ رکھو اور اس میں یہود کی مخالفت کے لئے ایک دن پہلے یا بعد کا روزہ اور ہالو۔

”قال القرطبي عاشوراء معدول عن عاشرة للمبالغة والتعظيم وهو في الاصل صفة الليلة العاشرة لانه ماخوذ من العشر الذي هو اسم العقد واليوم مضاف اليها فاذا قيل يوم عاشوراء فكانه قيل يوم الليلة العاشرة الا انهم لما عدلوا به عن الصفة غلبت عليه الاسمية فاستغنوا عن الموصوف فحذفوا الليلة فصار هذا اللفظ علما على اليوم العاشر.“ (فتح)

یعنی قرطبی نے کہا کہ لفظ عاشورا مبالغہ اور تعظیم کے لئے ہے جو لفظ عاشرہ سے معدول ہے۔ جب بھی لفظ عاشورا بولا جائے اس سے محرم کی دسویں تاریخ کی رات مراد ہوتی ہے۔

۲۰۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ (۲۰۰۶) ہم سے عید اللہ بن موسیٰ نے بیان کیا، کہا کہ ہم سے سفیان بن

عمینہ نے، ان سے عبید اللہ بن ابی یزید نے، اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ کو سوا عاشوراء کے دن کے اور اس رمضان کے مہینے کے اور کسی دن کو دوسرے دنوں سے افضل جان کر خاص طور سے قصد کر کے روزہ رکھتے نہیں دیکھا۔

ابن عُیَیْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ، إِلَّا هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ. وَهَذَا الشَّهْرَ. يَعْنِي: شَهْرَ رَمَضَانَ. [مسلم: ۲۶۶۲؛ نسائی: ۲۳۶۹]

(۲۰۰۷) ہم سے مکی بن ابراہیم نے بیان کیا، کہا کہ ہم سے یزید بن ابی عبید نے بیان کیا، ان سے سلمہ بن اکوع رضی اللہ عنہ نے کہ نبی کریم ﷺ نے بنو اسلم کے ایک شخص کو لوگوں میں اس بات کے اعلان کا حکم دیا تھا کہ ”جو کھا چکا ہو وہ دن کے باقی حصے میں بھی کھانے پینے سے رکا رہے اور جس نے نہ کھایا ہو اسے روزہ رکھ لینا چاہیے کیونکہ یہ عاشوراء کا دن ہے۔“

۲۰۰۷۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَخْوَعِ قَالَ: أَمَرَ النَّبِيُّ ﷺ رَجُلًا مِنْ أَسْلَمَ أَنْ ((أَذِّنَ فِي النَّاسِ: أَنَّ مَنْ كَانَ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ، فَإِنَّ الْيَوْمَ يَوْمُ عَاشُورَاءَ)). [راجع: ۱۹۲۴]

تشریح: یہاں کتاب الصیام ختم ہوئی جس میں امام بخاری رحمہ اللہ ایک سو ستاون احادیث لائے جن میں معلق اور موصول اور مکرر سب شامل ہیں اور صحابہ اور تابعین کے ساٹھ اثر لائے ہیں۔ جن میں اکثر معلق ہیں اور باقی موصول ہیں۔

الحمد للہ کہ آج ۵ شعبان ۱۳۸۹ھ کو جنوبی ہند کے سفر میں ریلوے پر چلتے ہوئے اس کے ترجمہ و تشریحات سے فارغ ہوا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ صَلَاةِ التَّرَاوِيحِ]

نماز تراویح کا بیان

باب: رمضان میں تراویح پڑھنے کی فضیلت

۲۰۰۸۔ ہم سے یحییٰ بن بکیر، حَدَّثَنَا یَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِرَمَضَانَ: ((مَنْ قَامَهُ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۳۵]

۲۰۰۹۔ ہم سے عبد اللہ بن یوسف تیمی نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں ابن شہاب نے، انہیں حمید بن عبد الرحمن نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے رمضان کی راتوں میں (بیدار رہ کر) نماز تراویح پڑھی، ایمان اور ثواب کی نیت کے ساتھ، اس کے اگلے تمام گناہ معاف ہو جائیں گے۔“ ابن شہاب نے بیان کیا کہ پھر نبی کریم ﷺ کی وفات ہو گئی۔ اور لوگوں کا یہی حال رہا (الگ الگ اکیلے اور جماعتوں سے تراویح پڑھتے تھے) اس کے بعد ابو بکر رضی اللہ عنہ کے دور خلافت میں اور عمر رضی اللہ عنہ کے ابتدائی دور خلافت میں بھی ایسا ہی رہا۔ [راجع: ۳۵]

۲۰۱۰۔ اور ابن شہاب سے (امام مالک رحمہ اللہ) کی روایت ہے، انہوں نے عروہ بن زبیر رضی اللہ عنہ سے اور انہوں نے عبد الرحمن بن عبد القاری سے روایت کی کہ انہوں نے بیان کیا، کہ میں عمر بن خطاب رضی اللہ عنہ کے ساتھ رمضان کی ایک رات کو مسجد میں گیا۔ سب لوگ متفرق اور منتشر تھے۔ کوئی

۲۰۰۸۔ حَدَّثَنَا یَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِرَمَضَانَ: ((مَنْ قَامَهُ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۳۵]

۲۰۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). قَالَ ابْنُ شِهَابٍ: فَتَوَفَّي رَسُولَ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ، وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ.

۲۰۱۰۔ وَعَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ لَيْلَةً فِي رَمَضَانَ، إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ

اکیلا نماز پڑھ رہا تھا، اور کچھ کسی کے پیچھے کھڑے ہوئے تھے۔ اس پر عمر رضی اللہ عنہ نے فرمایا، میرا خیال ہے کہ اگر میں تمام لوگوں کو ایک قاری کے پیچھے جمع کر دوں تو زیادہ اچھا ہوگا۔ چنانچہ آپ نے یہی ٹھان کر ابی ابن کعب رضی اللہ عنہ کو ان کا امام بنادیا۔ پھر ایک رات جو میں ان کے ساتھ نکلا تو دیکھا کہ لوگ اپنے امام کے پیچھے نماز (تراویح) پڑھ رہے ہیں۔ حضرت نے فرمایا، یہ نیا طریقہ بہتر اور مناسب ہے اور (رات کا) وہ حصہ جس میں یہ لوگ سو جاتے ہیں اس حصہ سے بہتر اور افضل ہے جس میں یہ نماز پڑھتے ہیں۔ آپ کی مراد رات کے آخری حصہ (کی فضیلت) سے تھی۔ کیونکہ لوگ یہ نماز رات کے شروع ہی میں پڑھ لیتے تھے۔

(۲۰۱۱) ہم سے اسماعیل بن اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ایک بار نماز (تراویح) پڑھی اور یہ رمضان میں ہوا تھا۔

(۲۰۱۲) اور ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں عروہ نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ ﷺ ایک مرتبہ (رمضان کی) نصف شب میں مسجد تشریف لے گئے، اور وہاں تراویح کی نماز پڑھی۔ کچھ صحابہ رضی اللہ عنہم بھی آپ کے ساتھ نماز میں شریک ہو گئے۔ صبح ہوئی تو انہوں نے اس کا چرچا کیا۔ چنانچہ دوسری رات میں لوگ پہلے سے بھی زیادہ جمع ہو گئے۔ اور آپ کے ساتھ نماز پڑھی۔ دوسری صبح کو اور زیادہ چرچا ہوا اور تیسری رات اس سے بھی زیادہ لوگ جمع ہو گئے۔ آپ نے (اس رات بھی) نماز پڑھی اور لوگوں نے آپ کی اقتداء کی۔ چوتھی رات کو یہ عالم تھا کہ مسجد میں نماز آنے والوں کے لیے جگہ بھی باقی نہیں رہی تھی۔ (لیکن اس رات آپ برآمد ہی نہیں ہوئے) بلکہ صبح کی نماز کے لیے باہر تشریف لائے۔ جب نماز پڑھ لی تو لوگوں کی طرف متوجہ ہو کر شہادت کے بعد فرمایا: ”اما بعد! تمہارے یہاں جمع ہونے کا مجھے علم تھا، لیکن مجھے خوف اس کا ہوا کہ کہیں یہ نماز تم پر فرض نہ کر دی جائے اور پھر تم اس کی ادائیگی سے عاجز ہو جاؤ، چنانچہ جب نبی کریم ﷺ کی وفات ہوئی تو یہی کیفیت قائم

أَوْزَاعٌ مُتَّفِقُونَ يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ: إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارِيءٍ وَاحِدٍ لَكَانَ أَمْتَل. ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ، ثُمَّ خَرَجَ مَعَهُ لَيْلَةً أُخْرَى، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِئِهِمْ، قَالَ عُمَرُ: نِعْمَ الْبِدْعَةُ هَذِهِ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي تَقُومُونَ. يُرِيدُ أَجَرَ اللَّيْلِ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ.

۲۰۱۱۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى وَذَلِكَ فِي رَمَضَانَ. [راجع: ۷۲۹]

۲۰۱۲۔ ح: وَحَدَّثَنِي يَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، وَصَلَّى رَجَالٌ بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ، فَصَلَّى فَصَلُّوا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ مَكَانُكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا)) فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ

ری۔

عَلَى ذَلِكَ. [راجع: ۷۲۹]

(۲۰۱۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، ان سے سعید مقبری نے، ان سے ابوسلمہ بن عبد الرحمن نے کہ انہوں نے عائشہ رضی اللہ عنہا سے پوچھا کہ رسول اللہ صلی اللہ علیہ وسلم (تراویح یا تہجد کی نماز) رمضان میں کتنی رکعتیں پڑھتے تھے؟ تو انہوں نے بتلایا کہ رمضان ہو یا کوئی اور مہینہ آپ گیارہ رکعتوں سے زیادہ نہیں پڑھتے تھے۔ آپ پہلی چار رکعت پڑھتے، تم ان کے حسن و خوبی اور طول کا حال نہ پوچھو، پھر چار رکعت پڑھتے، ان کے بھی حسن و خوبی اور طول کا حال نہ پوچھو، آخر میں تین رکعت (وتر) پڑھتے تھے۔ میں نے ایک بار پوچھا: یا رسول اللہ! کیا آپ وتر پڑھنے سے پہلے سو جاتے ہیں؟ تو آپ نے فرمایا: ”عائشہ! میری آنکھیں سوتی ہیں لیکن میرا دل نہیں سوتا۔“

۲۰۱۳۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا. فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَأْتِمُّ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: ((يَا عَائِشَةُ! إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي)). [راجع: ۱۱۴۷]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”والتراویح جمع ترویحة وهي المرة الواحدة من الراحة كالتسليمة من السلام سميت الصلوة في الجماعة في ليالي رمضان التراویح لانهم اول ما اجتمعوا عليها كانوا يسترحون بين كل تسليمتين وقد عقد محمد بن نصر في قيام الليل بابین لمن استحَب التطوع لِنَفْسِهِ بين كل ترويحيتين ولمن كره ذلك وحكى فيه عن يحيى بن بكير عن الليث انهم كانوا يسترحون قدر ما يصلى الرجال كذا كذا ركعة“ (فتح)

خلاصہ مطلب یہ ہے کہ تراویح ترویحتن جمع ہے جو راحت سے مشتق ہے جیسے تسلیمة سلام سے مشتق ہے۔ رمضان کی راتوں میں جماعت سے نفل نماز پڑھنے کو تراویح کہا گیا، اس لئے کہ وہ شروع میں ہر دو رکعتوں کے درمیان تھوڑا سا آرام کیا کرتے تھے۔ علامہ محمد بن نصر نے قیام اللیل میں دو باب منعقد کیے ہیں۔ ایک ان کے متعلق جو اس راحت کو مستحب گردانتے ہیں۔ اور ایک ان کے متعلق جو اس راحت کو اچھا نہیں جانتے۔ اور اس بارے میں یحییٰ بن کبیر نے لیث سے نقل کیا ہے کہ وہ اتنی اتنی رکعات کی ادائیگی کے بعد تھوڑی دیر آرام کیا کرتے تھے۔ اسی لئے اسے نماز تراویح سے موسوم کیا گیا۔

امام بخاری رحمہ اللہ یہاں اس بارے میں پہلے اس نماز کی فضیلت سے متعلق حضرت ابو ہریرہ رضی اللہ عنہ کی روایت لائے، پھر حضرت ابو ہریرہ رضی اللہ عنہ کی دوسری روایت کے ساتھ ابن شہاب کی تشریح لائے جس میں اس نماز کا باجماعت ادا کیا جانا اور اس بارے میں حضرت عمر رضی اللہ عنہ کا اقدام مذکور ہے۔ پھر امام بخاری رحمہ اللہ نے حضرت عائشہ رضی اللہ عنہا کی احادیث سے یہ ثابت فرمایا کہ نبی کریم صلی اللہ علیہ وسلم نے خود اس نماز کو تین راتوں تک باجماعت ادا فرما کر اس امت کے لئے سنون قرار دیا۔ اس کے بعد اس کی تعداد کے بارے میں خود حضرت عائشہ رضی اللہ عنہا کی زبان مبارک سے یہ نقل فرمایا کہ نبی کریم صلی اللہ علیہ وسلم رمضان یا غیر رمضان میں اس نماز کو گیارہ رکعتوں کی تعداد میں پڑھا کرتے تھے۔ رمضان میں یہی نماز تراویح کے نام سے موسوم ہوئی اور غیر رمضان میں تہجد کے نام سے، اور اس میں آٹھ رکعت سنت اور تین وتر۔ اس طرح کل گیارہ رکعتیں ہوا کرتی تھیں۔ حضرت عائشہ رضی اللہ عنہا کی زبان مبارک سے یہ ایسی قطعی وضاحت ہے جس کی کوئی بھی تاویل یا تردید نہیں کی جاسکتی، اسی کی بنا پر جماعت اہل حدیث کے نزدیک تراویح کی آٹھ رکعات سنت تسلیم کی گئی ہیں، جس کی تفصیل پارہ سوم میں ملاحظہ ہو۔

عجیب دلیری: حضرت عائشہ رضی اللہ عنہا کی یہ حدیث اور مؤطا امام مالک میں یہ وضاحت کہ حضرت عمر رضی اللہ عنہ نے حضرت ابی بن کعب رضی اللہ عنہ کی اقتدا میں مسلمانوں کی جماعت قائم فرمائی اور انہوں نے سنت نبوی کے مطابق یہ نماز گیارہ رکعتوں میں ادا فرمائی تھی۔ اس کے باوجود علمائے احناف کی دلیری اور جرأت قابل داد ہے، جو اٹھ رکعات تراویح کے نہ صرف مکر بلکہ اسے ناجائز اور بدعت قرار دینے سے بھی نہیں چوکتے۔ اور تقریباً ہر سال ان کی طرف سے آٹھ رکعات تراویح والوں کے خلاف اشتہارات، پوسٹر، کتابچے شائع ہوتے رہتے ہیں۔

ہمارے سامنے دیوبند سے شائع شدہ صحیح بخاری کا ترجمہ تفہیم البخاری کے نام سے رکھا ہوا ہے۔ اس کے مترجم و شارح صاحب بڑی دلیری کے ساتھ تحریر فرماتے ہیں:

”جو لوگ صرف آٹھ رکعات پر اکتفا کرتے اور سنت پر عمل کا دعویٰ کرتے ہیں وہ درحقیقت سواد اعظم سے شذوذ اختیار کرتے اور ساری امت پر بدعت کا الزام لگا کر خود اپنے پر ظلم کرتے ہیں۔“ (تفہیم البخاری پ ۳۰ ص ۳۰)

یہاں علامہ مترجم صاحب دعویٰ فرما رہے ہیں کہ بیس رکعات تراویح سواد اعظم کا عمل ہے۔ آٹھ رکعات پر اکتفا کرنے والوں کا دعویٰ سنت غلط ہے۔ جذبہ حمایت میں انسان کتاب تک سکتا ہے یہاں یہ نمونہ نظر آ رہا ہے۔ یہی حضرات آگے خود اپنی اسی کتاب میں خود اپنے ہی قلم سے خود اپنی ہی تردید فرما رہے ہیں۔ چنانچہ آپ فرماتے ہیں:

”ابن عباس رضی اللہ عنہما کی روایت میں ہے کہ رسول اللہ صلی اللہ علیہ وسلم رمضان میں بیس رکعات پڑھتے تھے اور وتر اس کے علاوہ ہوتے تھے۔ عائشہ رضی اللہ عنہا کی حدیث اس سے مختلف ہے بہر حال دونوں احادیث پر ائمہ کا عمل ہے۔ امام ابوحنیفہ رحمہ اللہ کا مسلک بیس رکعات تراویح کا ہے اور امام شافعی رحمہ اللہ کا گیارہ رکعات والی روایت پر عمل ہے۔“ (تفہیم البخاری پ ۳۱ ص ۳۱)

اس بیان سے موصوف کے پیچھے کے بیان کی تردید جن واضح لفظوں میں ہو رہی ہے وہ سورج کی طرح عیاں ہے جس سے معلوم ہوا کہ آٹھ رکعات پڑھنے والے بھی حق بجانب ہیں اور بیس رکعات پر سواد اعظم کا عمل کا دعویٰ صحیح نہیں ہے۔

حدیث ابن عباس رضی اللہ عنہما جس کی طرف محترم مترجم صاحب نے اشارہ فرمایا ہے یہ حدیث سنن کبریٰ بیہقی ص ۳۹۶ جلد ۲ پر بایں الفاظ مروی ہے: ”عن ابن عباس قال کان النبی صلی اللہ علیہ وسلم فی شہر رمضان فی غیر جماعة بعشرين رکعة والوتر تفرد به ابو شیبہ ابراہیم بن عثمان العباسی الکوفی وهو ضعیف۔“ یعنی حضرت عبداللہ بن عباس رضی اللہ عنہما سے مروی ہے کہ نبی کریم صلی اللہ علیہ وسلم رمضان میں جماعت کے بغیر بیس رکعات اور وتر پڑھا کرتے تھے۔ اس بیان میں راوی ابو شیبہ ابراہیم بن عثمان عسکی کوئی تنہا ہے اور وہ ضعیف ہے۔ لہذا یہ روایت حضرت عائشہ رضی اللہ عنہا کی روایت کے مقابلہ پر ہرگز قابل حجت نہیں ہے۔ امام سیوطی رحمہ اللہ اس حدیث کی بابت فرماتے ہیں: ”هذا الحديث ضعيف جدا لا تقوم به الحجة۔“ (المصابيح للسيوطي)

آگے علامہ سیوطی رحمہ اللہ ابو شیبہ مذکور پر محدثین کبار کی جرحیں نقل فرما کر لکھتے ہیں: ”ومن اتفق هؤلاء الائمة على تضعيفه لا يحل الاحتجاج به حديثه۔“ یعنی جس شخص کی تضعیف پر یہ تمام ائمہ حدیث متفق ہوں اس کی حدیث سے جنت پکڑنا حلال نہیں ہے۔ علامہ ابن حجر رحمہ اللہ نے بھی ایسا ہی لکھا ہے۔ علامہ زبلی حنفی لکھتے ہیں: ”وهو معلول بابی شیبہ ابراہیم بن عثمان جدا لامام ابی بکر بن ابی شیبہ وهو متفق على ضعفه ولينه ابن عدی فی الكامل ثم انه مخالف للحديث الصحيح عن ابی سلمة بن عبد الرحمن انه سأل عائشة الحديث۔“ (نصب الراية، ص: ۴۹۳) یعنی ابو شیبہ کی وجہ سے یہ حدیث معلول ضعیف ہے۔ اور اس کے ضعف پر سب محدثین کرام کا اتفاق ہے۔ اور ابن عدی نے اسے لین کہا ہے۔ اور یہ حدیث حضرت عائشہ رضی اللہ عنہا کی حدیث جو صحیح ہے، اس کے بھی خلاف ہے۔ لہذا یہ قابل قبول نہیں ہے۔ علامہ ابن ہمام حنفی رحمہ اللہ نے فتح القدیر جلد اول ص ۳۳ طبع مصر پر بھی ایسا ہی لکھا ہے۔ اور علامہ عینی رحمہ اللہ حنفی نے عمدۃ القاری طبع مصر ص ۳۵۹ جلد ۵ پر بھی یہی لکھا ہے۔

علامہ سندھی رحمہ اللہ حنفی نے بھی اپنی شرح ترمذی ص ۴۲۳ جلد اول میں یہی لکھا ہے۔ اسی لئے مولانا انور شاہ صاحب کشمیری رحمہ اللہ فرماتے ہیں: ”واما النبی ﷺ فصیح عنہ ثمان رکعات واما عشرون رکعة فهو عنہ بسند ضعیف وعلیٰ ضعفہ اتفاق۔“ (العرف الشذی) یعنی نبی ﷺ سے تراویح کی آٹھ ہی رکعات صحیح سند سے ثابت ہیں۔ بیس رکعات والی روایت کی سند ضعیف ہے جس کے ضعف پر سب کا اتفاق ہے۔ اور جز المسائل، جلد اول، ص: ۳۹۷ پر حضرت مولانا زکریا کاندھلوی حنفی لکھتے ہیں:

”لا شک فی ان تحدید التراويح فی عشرين رکعة لم یثبت مرفوعاً عن النبی ﷺ بطریق صحیح علی اصول المحدثین وما ورد فیہ من رواية ابن عباس فمتکلم فیہا علی اصولہم انتہی۔“

یعنی اس میں کوئی شک نہیں ہے کہ تراویح کی بیس رکعتوں کی تحدید بعین نبی کریم ﷺ سے اصول محدثین کے طریق پر ثابت نہیں ہے۔ اور جو روایت ابن عباس رضی اللہ عنہما سے بیس رکعات کے متعلق مروی ہے وہ با اصول محدثین مجروح اور ضعیف ہے۔

یہ تفصیل اس لئے دی گئی تاکہ علمائے احناف کے دعویٰ میں رکعات تراویح کی سنت کی حقیقت خود علمائے محققین احناف ہی کے قلم سے ظاہر ہو جائے۔ باقی تفصیل مزید کے لئے ہمارے استاذ العلماء حضرت مولانا نذیر احمد صاحب رحمائی رحمہ اللہ کی کتاب مستطاب ”انوار المصابیح“ کا مطالعہ کیا جائے جو اس موضوع کے مالہ و ماعلیہ پر اس قدر جامع مدلل کتاب ہے کہ اب اس کی نظیر ممکن نہیں۔

جزی اللہ عنا خیر الجزاء وغفر اللہ لہ۔ (اُمیں مزید تفصیلات پارہ نمبر ۳ میں دی جا چکی ہیں وہاں دیکھی جا سکتی ہیں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ فَضْلِ لَيْلَةِ الْقَدْرِ]

شب قدر کی فضیلت کا بیان

باب: شب قدر کی فضیلت

اور (سورہ قدر میں) اللہ تعالیٰ کا فرمان کہ ”ہم نے اس (قرآن مجید) کو شب قدر میں اتارا۔ اور تو نے کیا سمجھا کہ شب قدر کیا ہے؟ شب قدر ہزار مہینوں سے افضل ہے۔ اس میں فرشتے، روح القدس (جبریل علیہ السلام) کے ساتھ اپنے رب کے حکم سے ہر بات کا انتظام کرنے کو اترتے ہیں۔ اور صبح تک یہ سلامتی کی رات قائم رہتی ہے۔“

سفیان بن عیینہ نے کہا کہ قرآن میں جس موقعہ کے لیے ”مَا أَذْرَاكَ“ آیا ہے تو اسے اللہ تعالیٰ نے آنحضرت ﷺ کو بتادیا ہے اور جس کے لیے ”مَا يُدْرِيكَ“ فرمایا، اسے نہیں بتایا ہے۔

(۲۰۱۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، انہوں نے کہا کہ ہم نے اس روایت کو یاد کیا تھا۔ اور یہ روایت انہوں نے زہری سے (سن کر) یاد کی تھی۔ ان سے ابوسلمہ نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جسم شخص رمضان کے روزے ایمان اور احتساب (حصول اجر و ثواب کی نیت) کے ساتھ رکھے، اس کے اگلے تمام گناہ معاف کر دیئے جاتے ہیں۔ اور جولیلۃ القدر میں ایمان و احتساب کے ساتھ نماز میں کھڑا رہے، اس کے بھی اگلے تمام گناہ معاف کر دیئے جاتے ہیں۔“ سفیان کے ساتھ سلیمان بن کثیر نے بھی اس حدیث کو زہری سے روایت کیا۔

باب: شب قدر کو رمضان کی آخری طاق راتوں میں تلاش کرنا

بابُ فَضْلِ لَيْلَةِ الْقَدْرِ

وَقَوْلِ اللَّهِ: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۚ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۖ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۖ [القدر] وَقَالَ ابْنُ عَبَّيْنَةَ: مَا كَانَ فِي الْقُرْآنِ ﴿وَمَا أَذْرَاكَ﴾ فَقَدْ أَعْلَمَهُ، وَمَا قَالَ: ﴿وَمَا يُدْرِيكَ﴾ [الاحزاب: ۶۳، الشوری: ۱۷، عبس: ۳] فَإِنَّهُ لَمْ يَعْلَمَهُ.

۲۰۱۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: حَفِظْنَاهُ وَأَيَّمَا حِفْظٍ مِنَ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). تَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ. [راجع: ۳۵]

بَابُ التَّمَسُّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْاَوْاخِرِ

۲۰۱۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا، مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّنَةِ الْوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَّاتُ فِي السَّنَةِ الْوَاخِرِ، فَمَنْ كَانَ مُتَحَرِّبًا فَلْيَتَحَرَّهَا فِي السَّنَةِ الْوَاخِرِ)). [راجع: ۱۱۵۸] [مسلم: ۲۷۶۳]

(۲۰۱۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں نافع نے، اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ کے چند اصحاب کو شب قدر خواب میں (رمضان کی) سات آخری تاریخوں میں دکھائی گئی تھی۔ پھر رسول اللہ ﷺ نے فرمایا: ”میں دیکھ رہا ہوں کہ تمہارے سب کے خواب سات آخری تاریخوں پر متفق ہو گئے ہیں۔ اس لیے جسے اس کی تلاش ہو وہ اسی ہفتہ کی آخری (طاق) راتوں میں تلاش کرے۔“

آخری عشرہ کی طاق راتیں ۲۱-۲۳-۲۵-۲۷-۲۹ مراد ہیں۔

تشریح: اس حدیث کے تحت حافظ صاحب فرماتے ہیں: ”وفی هذا الحديث دلالة على عظم قدر الرؤيا وجواز الاستناد اليها في الاستدلال على الامور الوجودية بشرط ان لا يخالف القواعد الشرعية۔“ (فتح) یعنی اس حدیث سے خوابوں کی قدر و منزلت ظاہر ہوتی ہے اور یہ بھی کہ ان میں امور وجودیہ کے لئے استناد کے جواز کی دلیل ہے بشرطیکہ وہ شرعی قواعد کے خلاف نہ ہوں۔ الواقع مطابق حدیث دیگر مؤمن کا خواب نبوت کے ستر حصوں میں سے ایک اہم حصہ ہے۔ قرآن مجید کی آیت مبارکہ: ((إِنَّا أَوْلِيَاءُ اللَّهِ)) (الایہ ۱۰/۱۰) میں بشری سے مراد نیک خواب بھی ہیں، جو وہ خود دیکھے یا اس کے لئے دوسرے لوگ دیکھیں۔

۲۰۱۶۔ حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ وَكَانَ لِي صَبِيغًا فَقَالَ: اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيغَةَ عِشْرِينَ، فَخَطَبَنَا وَقَالَ: ((إِنِّي أَرَيْتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَنْسَيْتُهَا۔ أَوْ نَسِيتُهَا۔ فَالْتِمِسُوهَا فِي الْعَشْرِ الْوَاخِرِ فِي الْوُتْرِ، فَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ)). فَارْجَعْنَا وَمَا نَرَى فِي السَّمَاءِ قُرْعَةً، فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ وَكَانَ مِنْ جَرِيدِ النَّخْلِ، فَأَقْنِمَتِ الصَّلَاةُ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ. [راجع: ۶۶۹]

(۲۰۱۶) ہم سے معاذ بن فضالہ نے بیان کیا، کہا کہ ہم سے ہشام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے بیان کیا کہ میں نے ابوسعید خدری رضی اللہ عنہ سے پوچھا، وہ میرے دوست تھے، انہوں نے جواب دیا کہ ہم نبی کریم ﷺ کے ساتھ رمضان کے دوسرے عشرہ میں اعتکاف میں بیٹھے۔ پھر بیس تاریخ کی صبح کو آنحضرت ﷺ اعتکاف سے نکلے اور ہمیں خطبہ دیا آپ نے فرمایا: ”مجھے لیلۃ القدر دکھائی گئی، لیکن بھلا دی گئی یا (آپ نے فرمایا کہ) میں خود بھول گیا۔ اس لیے تم اسے آخری عشرہ کی طاق راتوں میں تلاش کرو۔ میں نے یہ بھی دیکھا ہے (خواب میں) کہ گویا میں کچھڑ میں سجدہ کر رہا ہوں۔ اس لیے جس نے میرے ساتھ اعتکاف کیا ہو وہ پھر لوٹ آئے اور اعتکاف میں بیٹھے۔“ خیر ہم نے پھر اعتکاف کیا۔ اس وقت آسمان پر بادل کا ایک ٹکڑا بھی نہیں تھا۔ لیکن دیکھتے ہی دیکھتے بادل آیا اور بارش اتنی ہوئی کہ مسجد کی چھت سے پانی ٹپکنے لگا جو کھجور کی شاخوں سے بنی ہوئی تھی پھر نماز کی تکبیر ہوئی تو میں نے دیکھا کہ رسول اللہ ﷺ کچھڑ میں سجدہ کر رہے تھے، یہاں تک کہ کچھڑ کا نشان میں نے آپ کی پیشانی پر دیکھا۔

بَابُ تَحَرِّيْ لَیْلَةِ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ باب: شب قدر کا رمضان کی آخری دس طاق راتوں میں تلاش کرنا

اس باب میں عبادہ بن صامت سے روایت ہے۔

تفسیر: لیلۃ القدر کا وجود اس کے فضائل اور اس کا رمضان شریف میں واقع ہونا یہ چیزیں نصوص قرآنی سے ثابت ہیں۔ جیسا کہ سورہ قدر میں مذکور ہے۔ اور اس بارے میں احادیث صحیحہ بھی بکثرت وارد ہیں۔ پھر بھی آج کل کے بعض منکرین حدیث نے لیلۃ القدر کا انکار کیا ہے جن کا قول ہرگز توجہ کے قابل نہیں ہے۔ علامہ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں:

”واختلف فی المراد بالقدر الذی اضيفت الیه اللیلۃ فقیل المراد به التعظیم کقوله تعالیٰ ﴿وما قدروا اللہ حق قدره﴾ والمعنی انها ذات قدر لنزول القرآن فیہا۔“

یعنی یہاں قدر سے کیا مراد ہے، اس بارے میں اختلاف ہے۔ پس کہا گیا ہے کہ قدر سے تعظیم مراد ہے جیسا کہ آیت قرآنی میں ہے یعنی ان کافروں نے پورے طور پر اللہ کی عظمت کو نہیں پہچانا، آیت مبارکہ میں جس طرح قدر سے تعظیم مراد ہے۔ یہاں بھی اس رات کے لیے تعظیم مراد ہے۔ اس لئے کہ یہ رات وہ ہے جس میں قرآن کریم کا نزول شروع ہوا: ”قال العلماء سمیت لیلۃ القدر لما تکتب فیہا الملائکۃ من الاقدار لقوله تعالیٰ ﴿فیہا یفرق کل امر حکیم﴾“ (فتح) یعنی علما کا ایک قول یہ بھی ہے کہ اس کا نام لیلۃ القدر اس لئے رکھا گیا کہ اس میں اللہ کے حکم سے فرشتے آنے والے سال کی کل تقدیریں لکھتے ہیں۔ جیسا کہ آیت قرآنی میں مذکور ہے کہ اس میں ہر حکم امر لکھا جاتا ہے۔

اس رات کے بارے میں علما کے بہت سے قول ہیں جن کو حافظ ابن حجر رحمۃ اللہ علیہ نے تفصیل کے ساتھ لکھا ہے۔ جنہیں ۳۶ اقوال کی تعداد تک پہنچا دیا ہے۔ آخر میں آپ نے اپنا فاضلانہ فیصلہ ان لفظوں میں دیا ہے: ”وارجحہا کلہا انها فی وتر من العشر الاخیر وانہا تنتقل کما یفہم من احادیث هذا الباب۔“ یعنی ان سب میں ترجیح اس قول کو حاصل ہے کہ یہ مبارک رات رمضان شریف کے آخری عشرہ کی طاق راتوں میں ہوتی ہے۔ اور یہ ہر سال منتقل ہوتی رہتی ہے جیسا کہ اس باب کی احادیث سے سمجھا جاتا ہے۔ شافعیہ نے اکیسویں رات کو ترجیح دی ہے اور جمہور نے ستائیسویں رات کو، مگر صحیح تر یہی ہے کہ اسے ہر سال کے لیے کسی خاص تاریخ کے ساتھ متعین نہیں کیا جاسکتا۔ یہ ہر سال منتقل ہوتی رہتی ہے۔ اور یہ ایک پوشیدہ رات ہے۔ ”قال العلماء الحکمۃ فی اخفاء لیلۃ القدر لیحصل الاجتهاد فی التماسہا بخلاف مالو عینت لہا لیلۃ لاقتصر علیہا کما تقدم نحوہ فی ساعۃ الجمعة۔“ یعنی علما نے کہا کہ اس رات کے مخفی ہونے میں یہ حکمت ہے کہ اس کی تلاش کے لئے کوشش کی جائے۔ اگر اسے معین کر دیا جاتا تو پھر اس رات پر اقتصار کر لیا جاتا۔ جیسا کہ جمعہ کی گھڑی کی تفصیل میں پیچھے مفصل بیان کیا جا چکا ہے۔ مترجم کہتا ہے کہ اس سے ان لوگوں کے خیال کی بھی تغلیط ہوتی ہے جو اسے ہر سال اکیسویں یا ستائیسویں شب کے ساتھ خاص کرتے ہیں۔

مختلف آثار میں اس رات کی کچھ نشانیاں بھی بتلائی گئی ہیں، جن کو علامہ ابن حجر رحمۃ اللہ علیہ نے مفصل لکھا ہے۔ مگر وہ آثار بطور امکان ہیں بطور شرط کے نہیں ہیں۔ جیسا کہ بعض روایات میں اس کی ایک علامت بارش ہونا بھی بتلایا گیا ہے۔ مگر کتنے ہی رمضان ایسے گزر جاتے ہیں کہ ان میں بارش نہیں ہوتی، حالانکہ ان میں لیلۃ القدر کا ہونا برحق ہے۔ پس بہت دفعہ ایسا ہوتا ممکن ہے کہ ایک شخص نے عشرہ آخریہ کی طاق راتوں میں قیام کیا اور اسے لیلۃ القدر حاصل بھی ہوگئی۔ مگر اس نے اس رات میں کوئی امر بطور خوارق عادت نہیں دیکھا۔ اس لئے حافظ صاحب رحمۃ اللہ علیہ فرماتے ہیں: ”فلا نعتقد ان لیلۃ القدر لا ینالہا الا من رآی الخوارق بل فضل اللہ واسع۔“ یعنی ہم یہ اعتقاد نہیں رکھتے کہ لیلۃ القدر کو وہی پہنچ سکتا ہے جو کوئی امر خارق عادت دیکھئے۔ ایسا نہیں ہے بلکہ اللہ کا فضل بہت فراخ ہے۔

حضرت عائشہ رضی اللہ عنہا نے کہا تھا، یا رسول اللہ! میں لیلۃ القدر میں کیا دعا پڑھوں؟ آپ نے بتلایا کہ یہ دعا بکثرت پڑھا کرو: ((اللّٰهُمَّ اِنَّكَ عَفُوٌّ

تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي) یا اللہ! تو معاف کرنے والا ہے اور معافی کو پسند کرتا ہے، پس تو میری خطائیں معاف کر دے۔ امید ہے کہ لیلۃ القدر کی شب بیداری کرنے میں صحیح بخاری کا مطالعہ فرمانے والے معزز بھائی مترجم و معاونین سب کو اپنی پاکیزہ دعاؤں میں شامل کر لیا کریں گے۔

شنیدم کہ در روز امید و بیم ☆ بدان رابہ نیکان بہ بخشد کریم

آریں

شیخ الحدیث حضرت مولانا عبید اللہ صاحب رحمہ اللہ مدظلہ فرماتے ہیں:

”ثم الجمهور على انها مختصة بهذه الامة ولم تكن لمن قبلهم قال الحافظ وجزم به ابن حبيب وغيره من المالكية كالباجي وابن عبد البر ونقله عن الجمهور صاحب العدة من الشافعية ورجحه وقال النووي انه الصحيح المشهور الذي قطع به اصحابنا كلهم وجماهير العلماء قال الحافظ وهو معترض بحديث ابي ذر عند النسائي حيث قال فيه قلت يا رسول الله ﷺ اتكون مع الانبياء فاذا ماتوا رفعت قال لا بل هي باقية وعمدتهم قول مالك في المؤطا بلغني ان رسول الله ﷺ تقاصر اعمار امته من اعمار الامم الماضية فاعطاه الله ليلة القدر وهذا يحتمل التأويل فلا يدفع الصريح في حديث ابي ذر انتهى قلت حديث ابي ذر ذكره ابن قدامة ١٧٩/٣ من غير ان يعزوه لاحد بلفظ قلت يا نبي الله اتكون مع الانبياء ما كانوا فاذا قبضت الانبياء ورفعوا رفعت معهم او هي الى يوم القيامة قال لا بل هي الى يوم القيامة واما اثر المؤطا فقال مالك فيه انه سمع من يثقب به من اهل العلم يقول ان رسول الله ﷺ ادى اعمار الناس قبله او ماشاء الله من ذلك فكانه تقاصر اعمار امته ان لا يبلغوا من العمل مثل الذي بلغ غيرهم في طول العمر فاعطاه الله ليلة القدر خير من الف شهر قلت. واثار المؤطا المذكور يدل على ان اعطاء ليلة القدر كان تسلياً لهذه الامة القصيرة الاعمار ويشهد لذلك رواية اخرى مرسله ذكرها العيني في العمدة“ (ص: ١٢٩، ص: ١٣٠/ج ١١)

جمہور کا قول یہی ہے کہ یہ بات اسی امت کے ساتھ خاص ہے اور پہلی امتوں کے لئے یہ نہیں تھی۔ حافظ نے کہا اسی عقیدہ پر ابن حبيب اور باجی اور ابن عبد البر علمائے مالکیہ نے جزم کیا ہے۔ اور شافعیہ میں سے صاحب العدة نے بھی اسے جمہور سے نقل کیا ہے۔ حافظ نے کہا کہ یہ حدیث ابو ذر رضی اللہ عنہ کے خلاف ہے جسے نسائی نے روایت کیا ہے کہ حضرت عائشہ رضی اللہ عنہا کہتی ہیں میں نے کہا یا رسول اللہ! یہ رات پہلے انبیاء کے ساتھ بھی ہوا کرتی تھی کہ جب وہ انتقال کر جاتے تو وہ رات اشہادی جاتی۔ آپ نے فرمایا کہ نہیں، بلکہ وہ رات باقی ہے۔ اور بہترین قول امام مالک رحمہ اللہ کا ہے جو انہوں نے مؤطا میں نقل کیا ہے کہ مجھے پہنچا ہے کہ رسول اللہ ﷺ کو اپنی امت کی عمریں کم ہونے کا احساس ہوا جب کہ پہلی امتوں کی عمریں بہت طویل ہوا کرتی تھیں۔ پس اللہ تعالیٰ نے آپ کو لیلۃ القدر عطا فرمائی جس سے آپ کی امت کو تسلی دینا مقصود تھا جن کی عمریں بہت چھوٹی ہیں اور یہ رات ایک ہزار مہینے سے بہتر ان کو دی گئی۔ (مخلص)

سورۃ مبارکہ ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ (٩٨/القدر: ١) کے شان نزول میں واحدی نے اپنی سند کے ساتھ مجاہد سے نقل کیا ہے کہ

”ذكر النبي ﷺ رجلا من بني اسرائيل ليس السلاح في سبيل الله الف شهر فعجب المسلمون من ذلك فانزل الله تعالى عز وجل ﴿إِنَّا أَنْزَلْنَاهُ﴾ قال خير من الذي ليس السلاح فيها ذلك الرجل انتهى وذكر المفسرون انه كان في الزمن الاول نبي يقال له شمسون ﷺ قاتل الكفرة في دين الله الف شهر ولم ينزع الثياب والسلاح فقالت الصحابة يا ليت لنا عمرا طويلا حتى نقاتل مثله فنزلت هذه الآية واخير ﷺ إن ليلة القدر خير من الف شهر الذي ليس السلاح فيها شمسون في سبيل الله الى اخره ذكر العيني“

یعنی رسول اللہ ﷺ نے بنی اسرائیل میں سے ایک شخص کا ذکر فرمایا جس نے ایک ہزار مہینے تک اللہ کی راہ میں جہاد کیا تھا۔ اس کو سن کر

مسلمانوں کو بے حد تعجب ہوا، اس پر یہ سورہ مبارکہ نازل ہوئی۔ مفسرین نے کہا ہے کہ پہلے زمانے میں ایک شمسو نامی نبی تھے جو ایک ہزار ماہ تک اللہ کے دین کے لئے جہاد فرماتے رہے اور اس تمام مدت میں انہوں نے اپنے ہتھیار جسم سے نہیں اتارے، یہ سن کر صحابہ کرام رضی اللہ عنہم نے بھی اس طویل عمر کے لئے تمنا ظاہر کی تا کہ وہ بھی اس طرح خدمت اسلام کریں۔ اس پر یہ سورہ نازل ہوئی، اور بتلایا گیا کہ تم کو صرف ایک ایسی رات دی گئی جو عبادت کے لئے ایک ہزار ماہ سے بہتر و افضل ہے۔

۲۰۱۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، حَدَّثَنَا أَبُو سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ)). (طرفاء فی: ۲۰۱۹، ۲۰۲۰)

۲۰۱۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالْدَّرَاوَزِيُّ، عَنْ يَزِيدَ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي رَمَضَانَ الْعَشَرَ الْتَّيِّ فِي وَسْطِ الشَّهْرِ، فَإِذَا كَانَ جِنَ يُمَسِّي مِنْ عَشْرِينَ لَيْلَةً تَمُضِي، وَيَسْتَقْبِلُ إِحْدَى وَعَشْرِينَ، رَجَعَ إِلَى مَنْكَبِهِ وَرَجَعَ مَنْ كَانَ يُجَاوِرُ مَعَهُ، وَأَنَّهُ أَقَامَ فِي شَهْرِ جَاوَرَ فِيهِ اللَّيْلَةَ الْتَّيِّ كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ، فَأَمَرَهُمْ مَا شَاءَ اللَّهُ، ثُمَّ قَالَ: ((كُنْتُ أُجَاوِرُ هَذِهِ الْعَشْرَةَ، ثُمَّ قَدْ بَدَأَ لِي أَنْ أُجَاوِرَ هَذِهِ الْعَشْرَ الْأَوَاخِرَ، فَمَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيُثَبِّتْ فِي مُعْتَكِفِهِ، وَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيَتْهَا فَابْتَغَوْهَا فِي الْعَشْرِ الْأَوَاخِرِ وَابْتَغَوْهَا فِي كُلِّ وَتْرٍ، وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ)). (فَاسْتَهَلَّتِ السَّمَاءُ [فِي] تِلْكَ اللَّيْلَةَ، فَأَمْطَرَ، فَوَكَفَ الْمَسْجِدُ فِي مَصَلَّى رَسُولِ اللَّهِ ﷺ لَيْلَةَ إِحْدَى

(۲۰۱۸) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا کہ مجھ سے عبدالعزیز بن ابی حازم اور عبدالعزیز دراوردی نے بیان کیا، ان سے یزید بن ہاد نے، ان سے محمد بن ابراہیم نے، ان سے ابوسلمہ نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ رمضان کے اس عشرہ میں اعتکاف کیا کرتے جو مہینے کے بیچ میں پڑتا ہے۔ بیس راتوں کے گزر جانے کے بعد جب اکیسویں تاریخ کی رات آتی تو شام کو آپ گھر واپس آ جاتے۔ جو لوگ آپ کے ساتھ اعتکاف میں ہوتے وہ بھی اپنے گھروں میں واپس آ جاتے۔ ایک رمضان میں آپ جب اعتکاف کئے ہوئے تھے تو اس رات میں بھی (مسجد ہی میں) مقیم رہے جس میں آپ کی عادت گھر آ جانے کی تھی، پھر آپ نے لوگوں کو خطبہ دیا اور جو کچھ اللہ پاک نے چاہا، آپ نے لوگوں کو اس کا حکم دیا۔ پھر فرمایا: ”میں اس (دوسرے) عشرہ میں اعتکاف کیا کرتا تھا۔ لیکن اب مجھ پر یہ ظاہر ہوا ہے کہ اب اس آخری عشرہ میں مجھے اعتکاف کرنا چاہئے۔ اس لیے جس نے میرے ساتھ اعتکاف کیا ہے وہ اپنے معتکف ہی میں ٹھہرا رہے۔ اور مجھے یہ رات (شب قدر) دکھائی گئی لیکن پھر بھولا دی گئی۔ اس لیے تم لوگ اسے آخری عشرہ کی (طاق راتوں) میں تلاش کرو۔ میں نے (خواب میں) اپنے کو دیکھا کہ اس رات کیچڑ میں سجدہ کر رہا ہوں۔“ پھر اس رات آسمان پر ابر ہوا اور بارش برسی، نبی کریم ﷺ کے نماز پڑھنے کی جگہ (چھت سے) پانی نچنے لگا۔ یہ اکیسویں کی رات کا ذکر ہے۔ میں نے خود اپنی آنکھوں سے دیکھا کہ آپ صبح کی

وَعَشْرِينَ، قَبُضَتْ عَيْنِي [رَسُولَ اللَّهِ ﷺ] فَنَظَرْتُ إِلَيْهِ انْصَرَفَ مِنَ الصُّبْحِ، وَوَجْهُهُ مُمْتَلِئٌ طِينًا وَمَاءً. [راجع: ۶۶۹]

۲۰۱۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنِي يَحْيَى، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((الْتِمِسُوا)). [راجع: ۲۰۱۷]

(۲۰۱۹) مجھ سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے یحییٰ قتان نے بیان کیا، ان سے ہشام بن عروہ نے کہا کہ مجھے میرے والد نے خبر دی، انہیں عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”(شب قدر کو) تلاش کرو۔“

تشریح: جس کی صورت یہ کہ آخری عشرہ کی طاق راتوں میں جاگ اور عبادت کرو۔

۲۰۲۰۔ ح: وَحَدَّثَنِي مُحَمَّدٌ، أَخْبَرَنِي عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَجَاوِرُ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: ((تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ)). [راجع: ۲۰۱۷] [مسلم: ۷۹۲]

(۲۰۲۰) مجھ سے محمد بن سلام نے بیان کیا۔ انہوں نے کہا ہمیں عبدہ بن سلیمان نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد (عروہ بن زبیر نے) اور انہیں ام المومنین حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ رمضان کے آخری عشرہ میں اعکاف کرتے اور فرماتے: ”رمضان کے آخری عشرہ میں شب قدر کو تلاش کرو۔“

۲۰۲۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهْبٌ، حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْتِمِسُوا هَا فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِي تَاسِعَةِ تَبْقَى، فِي سَابِعَةِ تَبْقَى، فِي خَامِسَةِ تَبْقَى)) تَابِعَهُ عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ. وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: ((الْتِمِسُوا فِي أَرْبَعٍ وَعَشْرِينَ)). [طرفة في: ۲۰۲۲] [ابوداود: ۱۳۸۱]

(۲۰۲۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب بن خالد نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”شب قدر کو رمضان کے آخری عشرہ میں تلاش کرو، جب نورائیں باقی رہ جائیں یا پانچ راتیں باقی رہ جائیں“ (یعنی ۲۱ یا ۲۳ یا ۲۵ ویں راتوں میں شب قدر کو تلاش کرو)۔ عبد الوہاب نے ایوب اور خالد سے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ شب قدر کو چوبیس تاریخ (کی رات) میں تلاش کرو۔

۲۰۲۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي مِجَلَزٍ، وَعِكْرِمَةَ، قَالَا: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: ((هِيَ فِي الْعَشْرِ الْآخِرِ، هِيَ فِي

(۲۰۲۲) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا کہ ہم سے عبد الواحد بن زیاد نے بیان کیا، ان سے عاصم بن سلیمان نے بیان کیا، ان سے ابو مجلز اور عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”شب قدر رمضان کے (آخری) عشرہ میں پڑتی ہے۔ جب نورائیں

تَسْمِعُ يَمْضِينَ أَوْ فِي سَمْعٍ يَبْقَيْنَ)). يَعْنِي لَيْلَةٌ كَزَرَجَائِمٍ يَأْسَاتُ بَاقِي رَهْ جَائِمٍ۔ آپ کی مراد شب قدر سے تھی۔
[راجع: ۲۰۲۱]

تشریح: اس حدیث پر قسطلانی وغیرہ کی مختصر تشریح یہ ہے: ”فی اربع وعشرين من رمضان وهى ليلة انزال القرآن واستشكل ايراد هذا الحديث هنا لان الترجمة لاوتار وهذا شفع. وقيل: المراد التمسوها فى تمام اربعة وعشرين وهى ليلة الخامس والعشرين على ان البخارى كثيرا ما يذكر ترجمة ويسوق فيها ما يكون بينه وبين الترجمة ادنى ملازمة..... الخ۔“
یعنی رمضان شریف کی چوبیسویں رات جس میں قرآن مجید کا نزول شروع ہوا۔ اور یہاں اس حدیث کو لانے سے یہ مشکل پیدا ہوئی کہ ترجمہ الباب طاق راتوں کے لئے ہے۔ اور یہ چوبیسویں رات طاق نہیں بلکہ شفع ہے اور اس مشکل کا جواب یہ دیا گیا کہ مراد یہ ہے کہ چوبیسویں تاریخ رمضان کو پورا کر کے آنے والی رات میں لیلۃ القدر کی تلاش کرو۔ اور وہ چوبیسویں رات ہوتی ہے۔ امام بخاری رحمہ اللہ کی یہ عادت مبارکہ ہے کہ وہ اکثر اپنے تراجم کے تحت ایسی احادیث لے آتے ہیں۔ جن میں کسی نہ کسی طرح باب سے ادنیٰ سے ادنیٰ مناسبت بھی نکل سکتی ہے۔

مترجم کہتا ہے کہ یہاں بھی امام بخاری رحمہ اللہ نے باب میں فی الوتر من العشر کا اشارہ اسی جانب فرمایا ہے کہ اگرچہ روایت ابن عباس رضی اللہ عنہما میں چوبیسویں تاریخ کا ذکر ہے۔ مگر اس سے مراد یہی ہے کہ اسے پورا کر کے چوبیسویں شب میں جو تر ہے شب قدر کو تلاش کرو۔ واللہ اعلم بالصواب۔

باب: لوگوں کے جھگڑے کی وجہ سے شب قدر کا

علم اٹھالیا گیا

(۲۰۲۳) ہم سے محمد بن ثنیٰ نے بیان کیا، ان سے خالد بن حارث نے بیان کیا، ان سے حمید طویل نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا اور ان سے عبادہ بن صامت رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم ہمیں شب قدر کی خبر دینے کے لیے تشریف لارہے تھے کہ دو مسلمان آپس میں کچھ جھگڑا کرنے لگے۔ اس پر آپ نے فرمایا: ”میں آیا تھا کہ تمہیں شب قدر بتا دوں لیکن فلاں اور فلاں نے آپس میں جھگڑا کر لیا۔ پس اس کا علم اٹھالیا گیا۔ اور امید یہی ہے کہ تمہارے حق میں یہی بہتر ہوگا۔ پس اب تم اس کی تلاش (آخری عشرہ کی) نو یا سات یا پانچ (کی راتوں) میں کیا کرو۔“

بَابُ رَفْعِ مَعْرِفَةِ لَيْلَةِ الْقَدْرِ

لِتَلَاَحِي النَّاسِ

۲۰۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسٌ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: خَرَجَ النَّبِيُّ ﷺ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ، فَتَلَاَحَى رَجُلَانِ مِنَ الْمُسْلِمِينَ، فَقَالَ: ((خَوَّجْتُ لَأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَتَلَاَحَى فَلَانٌ وَفُلَانٌ، فَرُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَّكُمْ، فَالْتِمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ)).

[راجع: ۴۹]

باب: رمضان کے آخری عشرہ میں زیادہ محنت

کرنا

(۲۰۲۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو یوسف نے بیان کیا، ان سے ابو النضر نے بیان کیا،

بَابُ الْعَمَلِ فِي الْعَشْرِ الْأَوَاخِرِ

مِنْ رَمَضَانَ

۲۰۲۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ، عَنْ أَبِي الضُّحَى، عَنْ

مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ سَمْرُوقًا فِي رَمَضَانَ، إِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَخْرَى عَشْرَةَ آتَاتٍ تَوْبِي كَرِيمٍ ﷺ اپنا تہبند مضبوط باندھتے (یعنی اپنی کمر وَاَيَقُظْ أَهْلُهُ. [مسلم: ۲۷۸۷؛ ابوداؤد: ۱۳۷۶] پوری طرح کس لیتے) اور ان راتوں میں آپ خود بھی جاگتے اور اپنے گھر والوں کو بھی جگایا کرتے تھے۔ [نسائی: ۱۶۳۸؛ ابن ماجہ: ۱۷۶۸]

تشریح: کمر کس لینے کا مطلب یہ کہ آپ اس عشرہ میں عبادت الہی کے لئے خاص محنت کرتے۔ خود جاگتے گھر والوں کو جگاتے اور رات بھر عبادت الہی میں مشغول رہتے۔ اور نبی کریم ﷺ کا یہ سارا عمل تعلیم امت کے لئے تھا۔ اللہ تعالیٰ نے قرآن پاک میں فرمایا: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (۳۳/ الاحزاب: ۲۱) اے ایمان والو! اللہ کے رسول تمہارے لئے بہترین نمونہ ہیں۔ ان کی اقتدا کرنا تمہاری سعادت مندی ہے یوں تو ہمیشہ ہی عبادت الہی کرنا بڑا کار ثواب ہے لیکن رمضان کے آخری عشرہ میں عبادت الہی کرنا بہت ہی بڑا کار ثواب ہے۔ لہذا ان ایام میں جس قدر بھی عبادت ہو سکے غنیمت ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ الْإِعْتِكَافِ

اعتكاف کا بیان

باب: رمضان کے آخری عشرہ میں اعتکاف کرنا،
اور اعتکاف ہر ایک مسجد میں درست ہے

**بَابُ الْإِعْتِكَافِ فِي الْعَشْرِ
الْأَوَاخِرِ وَالْإِعْتِكَافِ فِي
الْمَسَاجِدِ كُلِّهَا**

کیونکہ اللہ تعالیٰ نے فرمایا ہے: ”جب تم مساجد میں اعتکاف کئے ہوئے ہو تو اپنی بیویوں سے ہم بستری نہ کرو، یہ اللہ کی حدود ہیں، اس لیے انہیں (توڑنے کے) قریب بھی نہ جاؤ، اللہ تعالیٰ اپنے احکامات لوگوں کے لیے اسی طرح بیان فرماتا ہے تاکہ وہ (گناہ سے) بچ سکیں۔“

لَقَوْلِهِ تَعَالَى: ﴿وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ [البقرة: ۱۸۷]

تشریح: حافظ فرماتے ہیں: ”الاعتكاف لغة لزوم الشيء وحبس النفس عليه وشرعا المقام في المسجد من شخص مخصوص على صفة مخصوصة وليس بواجب اجماعا الا على من نذره وكذا من شرع فيه فقطعه عامدا عند قوم واختلف في اشتراط الصوم له..... الخ۔“ (فتح الباری) یعنی اعتکاف کے لغوی معنی کسی چیز کو اپنے لئے لازم کر لینا اور اپنے نفس کو اس پر مقید کر دینا۔ اور شرعی معنی میں کسی بھی مسجد میں کسی مقرر آدمی کی طرف سے کسی مخصوص طریقہ کے ساتھ کسی جگہ کو لازم کر لینا۔ اور یہ اعتکاف اجماعی طور پر واجب نہیں ہے۔ ہاں کوئی اگر نذر مانے یا کوئی شروع کرے مگر درمیان میں قصداً چھوڑ دے تو ان پر ادائیگی واجب ہے۔ اور روزہ کی شرط کے بارے میں اختلاف ہے جیسا کہ آگے آئے گا۔

اعتکاف کے لئے مسجد کا ہونا شرط ہے جو آیت قرآنی: ﴿وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ط﴾ (البقرة: ۱۸۷) سے ثابت ہے: ”واجاز الحنفية للمرأة ان تعتكف في مسجد بيتها وهو المكان المعد للصلاة فيه۔“ (فتح) یعنی حنفیہ نے عورتوں کے لئے اعتکاف جائز رکھا ہے اس صورت میں کہ وہ اپنے گھروں کی ان جگہوں میں اعتکاف کریں جو جگہ نماز کے لئے مخصوص کی ہوئی ہوتی ہیں۔ امام زہری اور سلف کی ایک جماعت نے اعتکاف کو جامع مسجد کے ساتھ خاص کیا ہے۔ امام شافعی رحمہ اللہ کا بھی تقریباً ایسا ہی اشارہ ہے۔ اور یہ مناسب بھی ہے تاکہ متکلف بآسانی ادائیگی جمع بھی کر سکے۔ رمضان شریف کے پورے آخری عشرہ میں اعتکاف میں بیٹھنا مسنون ہے۔ یوں ایک دن ایک رات یا اور بھی کوئی کم مدت کے لئے بیٹھنے کی نیت کرے تو اسے بھی بقدر عمل ثواب ملے گا۔

سنن ابوداؤد میں حضرت عائشہ رضی اللہ عنہا سے مروی ہے کہ ”السنة على المتكفف ان لا يعود مريضا ولا يشهد جنازة ولا يمس امرأة ولا يباشرها ولا يخرج لحاجة الا لما لا بد منه۔“ یعنی متکلف کے لئے سنت ہے کہ وہ کسی مریض کی عیادت کے لئے نہ جائے اور نہ

کسی جنازہ پر حاضر ہو۔ اور نہ اپنی عورت کو چھوئے، نہ اس سے مباشرت کرے اور کسی حاجت کے لئے اپنی جگہ سے باہر نہ نکلے مگر جس کے لئے نکلنا ہے حضور صلی اللہ علیہ وسلم کی وجہ سے۔ جیسا کہ کھانا پینا نقصائے حاجات کے لئے جاتا۔ اگر مختلف ایسے کاموں کے لئے نکلنا اور مسجد سے خارج ہی وضو کر کے واپس آ گیا تو اس کے اعتکاف میں کوئی خلل نہ ہوگا، باقی امور جائز و ناجائز امام بخاری رحمہ اللہ نے اپنے ابواب متفرقہ میں ذکر فرمادیئے ہیں۔ الحدیث الکبیر حضرت مولانا عبدالرحمن مبارکپوری رحمہ اللہ نے اعتکاف کے لئے جامع مسجد کو مختار قرار دیا ہے۔ (تحفۃ الاحوذی، جلد ۲: ۲/۲۰۷)

۲۰۲۵۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي ابْنُ وَهْبٍ عَنْ يُونُسَ أَنَّ نَافِعًا أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ. (۲۰۲۵) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے ابن وہب نے بیان کیا، انہوں نے کہا کہ مجھ سے یونس نے، انہیں نافع نے خبر دی اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ رمضان کے آخری عشرہ میں اعتکاف کرتے تھے۔

[مسلم: ۲۷۸۱؛ ابن ماجہ: ۱۷۷۳]

۲۰۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اغْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. [مسلم: ۲۷۸۴؛ ابوداؤد: ۲۴۶۲]

۲۰۲۷۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ ابْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّمِيمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَّلِ مِنْ رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَ لَيْلَةُ إِحْدَى وَعِشْرِينَ وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ مِنْ صَبِيحَتِهَا مِنْ غَيْرِهَا قَالَ: ((مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْأَوَّلَ فَقَدْ أَرَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ انْسَبَتْهَا وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا فَالْتِمِسُوهَا فِي الْعَشْرِ الْأَوَّلِ وَالتِمِسُوهَا فِي كُلِّ وَتَرٍ)). فَمَطَرَتْ

۲۰۲۷۔ (۲۰۲۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، ان سے یزید بن عبد اللہ بن ہاد نے بیان کیا، ان سے محمد بن ابراہیم بن حارث تیمی نے بیان کیا، ان سے ابوسلمہ بن عبد الرحمن نے بیان کیا، ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ رمضان کے دوسرے عشرے میں اعتکاف کیا کرتے تھے۔ ایک سال آپ نے انہی دنوں میں اعتکاف کیا، اور جب اکیسویں تاریخ کی رات آئی۔ یہ وہ رات ہے جس کی صبح کو آپ اعتکاف سے باہر آ جاتے تھے، آپ نے فرمایا: ”جس نے میرے ساتھ اعتکاف کیا ہو وہ آپ آخری عشرے میں بھی اعتکاف کرے۔ مجھے یہ رات (خواب میں) دکھائی گئی۔ لیکن پھر بھلا دی گئی۔ میں نے یہ بھی دیکھا کہ اسی کی صبح کو میں کچھڑ میں سجدہ کر رہا ہوں، اس لیے تم لوگ اسے آخری عشرہ کی ہر طاق رات میں تلاش کرو۔“ چنانچہ اسی رات بارش ہوئی۔ مسجد کی چھت چونکہ کھجور کی شاخ سے بنی تھی اس لیے ٹپکنے لگی اور خود میں نے اپنی آنکھوں سے دیکھا کہ اکیسویں

کی صبح کو رسول اللہ ﷺ کی پیشانی مبارک پر کچھ رنگی ہوئی تھی۔

السَّمَاءُ تِلْكَ اللَّيْلَةَ، وَكَانَ الْمَسْجِدُ عَلَى عَرِيْشٍ فَوَكَفَ الْمَسْجِدُ فَبَصُرَتْ عَيْنَايَ رَسُولُ اللَّهِ ﷺ عَلَى جَبْهَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صُبْحٍ إِحْدَى وَعِشْرِينَ. [راجع: ۶۶۹]

باب: اگر حیض والی عورت اس مرد کے سر میں کنگھی کرے جو اعتکاف میں ہو

بَابُ الْحَائِضِ تُرْجِلُ [رَأْسَ] الْمُعْتَكِفِ

(۲۰۲۸) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، کہا کہ مجھے میرے باپ نے خبر دی اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ مسجد میں معتکف ہوتے اور سر مبارک میری طرف جھکا دیتے پھر میں اس میں کنگھا کر دیتی، حالانکہ میں اس وقت حیض سے ہوا کرتی تھی۔

۲۰۲۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُضْغِي إِلَيَّ رَأْسَهُ وَهُوَ مُجَاوِرٌ فِي الْمَسْجِدِ فَأَرْجِلُهُ وَأَنَا حَائِضٌ. [راجع: ۲۹۵]

باب: اعتکاف والا بلا ضرورت گھر میں نہ جائے

بَابُ الْمُعْتَكِفِ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ

(۲۰۲۹) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے، ان سے عمرہ بن عبد الرحمن نے کہ نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا، رسول اللہ ﷺ مسجد سے (اعتکاف کی حالت میں) سر مبارک میری طرف حجرہ کے اندر کر دیتے اور میں اس میں کنگھا کر دیتی۔ حضور ﷺ جب معتکف ہوتے تو بلا حاجت گھر میں تشریف نہیں لاتے تھے۔

۲۰۲۹۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْخُلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجِلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

[راجع: ۲۹۵] [مسلم: ۶۸۴؛ ابوداؤد: ۲۴۶۸]

ترمذی: ۸۰۴؛ ابن ماجہ: ۱۷۷۸]

تشریح: علامہ عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں: "فسرها الزهري بالبول والغائط وقد اتفقوا على استثناء هما" (تحفة الاحوذی) یعنی امام زہری نے حاجات کی تفسیر پیشاب اور پاخانہ سے کی ہے۔ اور اس پر ان کا اتفاق ہے کہ ان حاجات کے لئے گھر جانا مشائی ہے اور مختلف ان حاجات کو رفع کرنے کے لئے جاسکتا ہے۔

باب: اعتکاف والا سر یا بدن دھوسکتا ہے

بَابُ غَسْلِ الْمُعْتَكِفِ

(۲۰۳۰) ہم سے محمد بن یوسف قریابی نے بیان کیا، کہا کہ ہم سے سفیان بن

۲۰۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، أَخْبَرَنَا

عبیدہ نے بیان کیا، ان سے منصور نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے اسود نے، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں حائضہ ہوتی پھر بھی رسول اللہ ﷺ مجھے اپنے بدن سے لگا لیتے۔ اور آپ معکف ہوتے اور میں حائضہ ہوتی۔

سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُبَاشِرُنِي وَأَنَا حَائِضٌ. [راجع: ۳۰۰]

(۲۰۳۱) اس کے باوجود آپ سر مبارک (مسجد سے) باہر کر دیتے اور میں اسے دھوتی تھی۔

۲۰۳۱۔ وَكَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ. [راجع: ۲۹۵]

[۲۹۵] [مسلم: ۶۸۸، نسائی: ۲۷۴، ۳۸۵]

تشریح: مقام اعتکاف میں بوقت ضرورت معکف کے لئے سر یا بدن کا دھونا جائز ہے۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ مسئلہ ثابت فرمایا۔

باب: صرف رات بھر کے لیے اعتکاف کرنا

بَابُ الْإِعْتِكَافِ لَيْلًا

(۲۰۳۲) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ عمری نے، انہیں نافع نے خبر دی اور انہیں ابن عمر رضی اللہ عنہما نے کہ عمر رضی اللہ عنہ نے نبی کریم ﷺ سے عرض کیا، میں نے جاہلیت میں یہ نذر مانی تھی کہ مسجد حرام میں ایک رات کا اعتکاف کروں گا۔ آپ نے فرمایا: ”اپنی نذر پوری کر۔“

۲۰۳۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ: ((فَأَوْفِ بِنَذْرِكَ)). اطرافہ فی:

[۲۰۴۲، ۲۰۴۳، ۳۱۴۴، ۴۳۲۰، ۶۶۹۷]

[مسلم: ۴۲۹۲]

تشریح: نذر و نیاز جو خاصاً اللہ کے لیے ہو اور امر جائز کے لئے جائز طور پر مانی گئی ہو اس کا پورا کرنا واجب ہے۔ اعتکاف بھی ایسے امور میں داخل ہے اگر کوئی غلط نذر مانے جیسا کہ ایک شخص نے پیدل چل کر حج کرنے کی نذر مانی تھی، آپ ﷺ نے اسے باطل قرار دیا۔ اس طرح دیگر غلط نذر و منت بھی توڑی جانی ضروری ہیں۔ غیر اللہ کے لئے کوئی نذر و منت ماننا شرک میں داخل ہے۔

باب: عورتوں کا اعتکاف کرنا

بَابُ اِعْتِكَافِ النِّسَاءِ

(۲۰۳۳) ہم سے ابو النعمان محمد بن فضل دوسی نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ قطان نے، ان سے عمرہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ رمضان کے آخری عشرہ میں اعتکاف کیا کرتے تھے۔ میں آپ کے لیے (مسجد میں) ایک خیمہ لگا دیتی۔ اور آپ صبح کی نماز پڑھ کے اس میں چلے جاتے تھے۔ پھر حصہ رضی اللہ عنہا نے بھی عائشہ رضی اللہ عنہا سے خیمہ کھڑا کرنے کی (اپنے اعتکاف کے لیے) اجازت چاہی عائشہ رضی اللہ عنہا نے اجازت دے دی اور انہوں نے ایک خیمہ

۲۰۳۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، حَدَّثَنَا يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَّلِ مِنْ رَمَضَانَ فَكُنْتُ أَضْرِبُ لَهُ خَبَاءَ فَيُصَلِّي الصُّبْحَ ثُمَّ يَدْخُلُهُ فَاسْتَأْذَنَتْ حَفْصَةَ عَائِشَةَ أَنْ تُضَرِبَ خَبَاءَ فَأَذِنَتْ لَهَا فَضَرَبَتْ خَبَاءَ فَلَمَّا رَأَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ

ضَرَبَتْ جَبَاءَ آخَرَ، فَلَمَّا أَصْبَحَ النَّبِيُّ ﷺ رَأَى الْأَخْيَةَ فَقَالَ: ((مَا هَذَا؟)) فَأَخْبَرَ. فَقَالَ النَّبِيُّ ﷺ: ((الْبُرُّ تَرُونَّ بِهِنَّ؟)) فَتَرَكَ الْإِعْتِكَافَ ذَلِكَ الشَّهْرَ ثُمَّ اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ. [اطرافہ فی: ۲۰۳۴، ۲۰۴۱، ۲۰۴۵] [مسلم: ۲۷۸۵؛ ابوداؤد: ۲۴۶۴؛ ترمذی: ۷۹۱] کا اعتکاف کیا۔

نسائی: ۷۰۸؛ ابن ماجہ: ۱۷۷۱

تشریح: ”قال الاسماعیلی فی دلیل علی جواز الاعتکاف بغیر صوم لان اول شوال یوم الفطر وصومه حرام۔“ یعنی اس حدیث میں دلیل ہے کہ بغیر روزہ کے بھی اعتکاف درست ہے اس لئے کہ آپ نے اول عشرہ شوال میں اعتکاف کیا۔ جس میں یوم الفطر بھی داخل ہے۔ جس میں روزہ رکھنا منع ہے۔ حافظ فرماتے ہیں:

”ان المرأة لا تعتکف حتی تستأذن زوجها وانها اذا اعتکفت بغیر اذنه کان له ان یخرجها وفیه جواز ضرب الاخیة فی المسجد وان الافضل للنساء ان لا یتکفن فی المسجد وفیه ان اول الوقت الذی یدخل فیه المعتکف بعد صلوۃ الصبح وهو قول الاوزاعی وقال الائمة الاربعة وطائفة یدخل قبیل غروب الشمس واولوا الحدیث علی انه دخل من اول اللیل ولكن انما تخلی بنفسه فی المكان الذی اعده لنفسه بعد صلوۃ الصبح..... الخ۔“

یعنی عورت اپنے خاوند کی اجازت کے بغیر اعتکاف نہ کرے اور بغیر اجازت اعتکاف کی صورت میں خاوند کو حق ہے کہ وہ عورت کا اعتکاف ختم کرادے۔ اور اعتکاف کے لئے مساجد میں خیمہ لگانا درست ہے۔ اور عورتوں کے لئے افضل یہی ہے کہ وہ مساجد میں اعتکاف نہ کریں اور معتکف کے لئے اپنے جگہ میں داخل ہونے کا وقت نماز فجر کے بعد کا وقت ہے۔ یہ ادائی کا قول ہے لیکن ائمہ اربعہ اور ایک جماعت علما کا قول یہ ہے کہ سورج غروب ہونے سے قبل اپنے مقام میں داخل ہو اور حدیث مذکور کا مطلب انہوں نے یوں بیان کیا کہ آپ اول رات ہی میں داخل ہو گئے تھے مگر جو جگہ آپ نے اعتکاف کے لئے مخصوص فرمائی تھی اس میں فجر کے بعد داخل ہوئے۔

بَابُ الْأُخْبِيَةِ فِي الْمَسْجِدِ باب: مسجدوں میں خیمے لگانا

۲۰۳۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَغْتَكِفَ فَلَمَّا انْصَرَفَ إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَغْتَكِفَ إِذَا أُخْبِيَةٌ: جَبَاءَ عَائِشَةَ وَجَبَاءَ حَفْصَةَ وَجَبَاءَ زَيْنَبَ فَقَالَ: ((الْبُرُّ تَقُولُونَ بِهِنَّ؟)) ثُمَّ انْصَرَفَ فَلَمْ يَغْتَكِفَ حَتَّى اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ. [راجع: ۲۰۳۳]

۲۰۳۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں یحییٰ بن سعید نے، انہیں عمرہ بنت عبد الرحمن نے اور انہیں ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے اعتکاف کا ارادہ کیا۔ جب آپ ﷺ اس جگہ تشریف لائے (یعنی مسجد میں) جہاں آپ نے اعتکاف کا ارادہ کیا تھا۔ تو وہاں کئی خیمے موجود تھے۔ عائشہ رضی اللہ عنہا کا بھی، حفصہ رضی اللہ عنہا کا بھی اور زینت رضی اللہ عنہا کا بھی، اس پر آپ نے فرمایا: ”کیا تم یہ سمجھتے ہو کہ انہوں نے ثواب کی نیت سے ایسا کیا ہے؟“ پھر آپ ﷺ واپس تشریف لے گئے اور اعتکاف نہیں کیا۔ بلکہ

شوال کے عشرہ میں اعتکاف کیا۔

باب: کیا معتکف اپنی ضرورت کے لیے مسجد کے دروازے تک جاسکتا ہے؟

(۲۰۳۵) ہم سے ابو الیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے علی بن حسین نے خبر دی اور انہیں نبی کریم ﷺ کی پاک بیوی حضرت صفیہ رضی اللہ عنہا نے خبر دی کہ وہ رمضان کے آخری عشرہ میں جب رسول کریم ﷺ اعتکاف میں بیٹھے ہوئے تھے، آپ ﷺ سے ملے مسجد میں آئیں تھوڑی دیر تک باتیں کیں پھر واپس ہونے کے لیے کھڑی ہوئیں۔ نبی کریم ﷺ بھی انہیں پہنچانے کے لیے کھڑے ہوئے۔ جب وہ ام سلمہ رضی اللہ عنہا کے دروازے سے قریب والے مسجد کے دروازے پر پہنچیں، تو دو انصاری آدمی ادھر سے گزرے اور نبی کریم ﷺ کو سلام کیا۔ آپ ﷺ نے فرمایا: ”کسی سوچ کی ضرورت نہیں، یہ تو (میری بیوی) صفیہ بنت حی ہیں۔“ ان دونوں صحابیوں نے عرض کیا سبحان اللہ! یا رسول اللہ! ان پر آپ کا جملہ بڑا شاق گزرا۔ آپ نے فرمایا: ”شیطان خون کی طرح انسان کے بدن میں دوڑتا رہتا ہے۔ مجھے خطرہ ہوا کہ کہیں تمہارے دلوں میں وہ کوئی بدگمانی نہ ڈال دے۔“

بَابُ: هَلْ يَخْرُجُ الْمُعْتَكِفُ لِحَوَائِجِهِ إِلَى بَابِ الْمَسْجِدِ

۲۰۳۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَزْوَرُهُ فِي إِعْتِكَافِهِ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً ثُمَّ قَامَتْ تَنْقَلِبُ فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَفْلُبُهَا حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُمَا النَّبِيُّ ﷺ: ((عَلَى رِسْلِكُمَا إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حَيٍّ)) فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ! وَكَبَّرَ عَلَيْهِمَا فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِّ وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا)).

اطرافہ فی: ۲۰۳۸، ۲۰۳۹، ۳۱۰۱، ۳۲۸۱،

۶۲۱۹، [۷۱۷۱] (مسلم: ۵۶۷۹، ۵۶۸۰؛ ابوداؤد:

۲۴۷۰، ۲۴۷۱، ۴۹۹۴؛ ابن ماجہ: ۱۷۷۹)

تشریح: اس حدیث سے ثابت ہوا کہ معتکف ضروری کام کے لئے مقام اعتکاف سے باہر نکل سکتا ہے۔ آپ حضرت صفیہ رضی اللہ عنہا کے ساتھ اس لئے نکلے کہ وہ اکیلی رہ گئی تھیں۔ کہتے ہیں ان کا مکان بھی مسجد سے دور تھا بعض روایتوں میں ان کو دیکھنے والوں کے متعلق ذکر ہے کہ انہوں نے آگے بڑھ جانا چاہا تھا، نبی کریم ﷺ نے حقیقت حال سے آگاہ فرمانے کے لئے ان کو بلایا۔ معلوم ہوا کہ کسی ممکن شک کو دور کر دینا بہر حال اچھا ہے۔

باب: نبی اکرم ﷺ کے اعتکاف کا اور میسویں کی

صبح کو آپ کا اعتکاف سے نکلنے کا بیان

بَابُ الْإِعْتِكَافِ وَخُرُوجِ النَّبِيِّ ﷺ صَبِيحَةَ عَشْرِينَ

۲۰۳۶۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ

اسماعیل سے سنا، انہوں نے کہا کہ ہم سے علی بن مبارک نے بیان کیا، کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا، انہوں نے کہا کہ میں نے ابوسلمہ بن عبد الرحمن سے سنا، انہوں نے کہا کہ میں نے ابوسعید خدری رضی اللہ عنہ سے سنا، میں نے ان سے پوچھا تھا کہ کیا آپ نے رسول اللہ ﷺ سے شب قدر کا ذکر سنا ہے؟ انہوں نے کہا کہ ہاں! ہم نے رسول اللہ ﷺ کے ساتھ رمضان کے دوسرے عشرے میں اعتکاف کیا تھا، ابوسعید رضی اللہ عنہ نے بیان کیا کہ پھر میں کی صبح کو ہم نے اعتکاف ختم کر دیا۔ اسی صبح کو رسول اللہ ﷺ نے ہمیں خطاب فرمایا: ”مجھے شب قدر دکھائی گئی تھی لیکن پھر بھلا دی گئی، اس لیے اب اسے آخری عشرے کی طاق راتوں میں تلاش کرو۔ میں نے (خواب میں) دیکھا ہے کہ میں کچھ پانی میں سجدہ کر رہا ہوں۔ اور جن لوگوں نے رسول اللہ ﷺ کے ساتھ (اس سال) اعتکاف کیا تھا وہ پھر دوبارہ کریں۔“ چنانچہ وہ لوگ مسجد میں دوبارہ آ گئے۔ آسمان میں کہیں بادل کا یک ٹکڑا بھی نہیں تھا کہ اچانک بادل آیا اور بارش شروع ہو گئی، پھر نماز کی تکبیر ہوئی اور رسول اللہ ﷺ نے کچھڑ میں سجدہ کیا۔ میں نے خود آپ کی ناک اور پیشانی پر کچھڑ لگا ہوا دیکھا۔

باب: کیا مستحاضہ عورت اعتکاف کر سکتی ہے؟

(۲۰۳۷) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے زید بن زریع نے بیان کیا، ان سے خالد نے، ان سے عکرمہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کے ساتھ آپ کی بیویوں میں سے ایک خاتون (ام سلمہ رضی اللہ عنہا) نے جو مستحاضہ تھیں، اعتکاف کیا۔ وہ سرخی اور زردی (یعنی استحاضہ کا خون) دیکھتی تھیں۔ اکثر طشت ہم ان کے نیچے رکھ دیتے اور وہ نماز پڑھتی رہتیں۔

هَارُونَ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِي قُلْتُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ لَيْلَةَ الْقَدْرِ؟ قَالَ: نَعَمْ اعْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ قَالَ: فَخَرَجْنَا صَبِيحَةَ عَشْرِينَ قَالَ: فَخَطَبَنَا رَسُولُ اللَّهِ ﷺ صَبِيحَةَ عَشْرِينَ فَقَالَ: ((أَلَيْتُمْ لَيْلَةَ الْقَدْرِ وَأَلَيْتُمْ نَسِيَهَا فَالْتِمِسُوهَا فِي الْعَشْرِ الْأَوَّاحِرِ فِي الْوُتْرِ فَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ)) فَارْجَعَ النَّاسُ إِلَى الْمَسْجِدِ وَمَا نَرَى فِي السَّمَاءِ قَرَعَةً قَالَ: فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ وَأُقِيمَتِ الصَّلَاةُ فَسَجَدَ رَسُولُ اللَّهِ ﷺ فِي الطِّينِ وَالْمَاءِ حَتَّى رَأَيْتُ الطِّينَ فِي أَرْبَبَتِهِ وَجَنَهِتِهِ. [راجع: ۶۶۹]

بَابُ اعْتِكَافِ الْمُسْتَحَاضَةِ

۲۰۳۷۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ عَائِشَةَ قَالَتْ: اعْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةً مِنْ أَزْوَاجِهِ مُسْتَحَاضَةً فَكَانَتْ تَرَى الْحُمْرَةَ وَالْصُّفْرَةَ، قَرِيبًا وَضَعْنَا الطَّنَسْتَ تَحْتَهَا وَهِيَ تُصَلِّي. [راجع: ۲۰۹]

تشریح: مستحاضہ عورت ہے جس کو حیض کا خون بطور مرض ہر وقت جاری رہتا ہو، ایسی عورت کو نماز پڑھنی ہوگی۔ مگر اس کے لئے غسل طہارت بھی ضروری ہے جیسا کہ پہلے بیان کیا جا چکا ہے۔ ازواج مطہرات میں سے ایک محترمہ بیوی ام سلمہ رضی اللہ عنہا جو اس مرض میں مبتلا تھیں انہوں نے نبی کریم ﷺ کے ساتھ اعتکاف کیا تھا۔ اسی سے حضرت امام الحدیث ابو یوسف نے باب کا مضمون ثابت فرمایا ہے۔ بعد میں جب آپ نے بعض ازواج مطہرات کے بکثرت خیمے مسجد میں اعتکاف کے لئے دیکھے، تو آپ نے ان سب کو دور کر دیا تھا۔

باب: عورت اعتکاف کی حالت میں اپنے خاوند سے ملاقات کر سکتی ہے

بَابُ زِيَارَةِ الْمَرْأَةِ زَوْجَهَا فِي اعْتِكَافِهِ

(۲۰۳۸) ہم سے سعد بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث نے بیان کیا، ان سے عبدالرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے علی بن حسین نے کہ نبی کریم ﷺ کی پاک بیوی حضرت صفیہ رضی اللہ عنہا نے انہیں خبر دی (دوسری سند) اور امام بخاری نے کہا کہ ہم سے عبداللہ بن محمد نے بیان کیا، کہا کہ ہم سے ہشام نے بیان کیا، انہیں عمر نے خبر دی، انہیں زہری نے، انہیں علی بن حسین نے کہ نبی کریم ﷺ مسجد میں (اعتکاف میں) تھے آپ کے پاس ازواج مطہرات بیٹھی تھیں۔ جب وہ چلنے لگیں تو آپ نے صفیہ بنت جیحی رضی اللہ عنہا سے فرمایا: ”جلدی نہ کر، میں تمہیں چھوڑنے چلتا ہوں۔“ ان کا حجرہ دار اسامہ میں تھا۔ چنانچہ جب رسول اللہ ﷺ ان کے ساتھ نکلے تو دو انصاری صحابیوں سے آپ کی ملاقات ہوئی۔ ان دونوں حضرات نے نبی کریم ﷺ کو دیکھا اور جلدی سے آگے بڑھ جانا چاہا۔ لیکن آپ نے فرمایا: ”تھہرو! ادھر سنو! یہ صفیہ بنت جیحی ہیں (جو میری بیوی ہیں)“ ان حضرات نے عرض کی، سبحان اللہ! آپ نے فرمایا: ”شیطان (انسان کے جسم میں) خون کی طرح دوڑتا ہے اور مجھے خطرہ یہ ہوا کہ کہیں تمہارے دلوں میں بھی وہ کوئی بری بات نہ ڈال دے۔“

۲۰۳۸۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، حَدَّثَنِیَ، حَدَّثَنِیَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ؛ ح: وَحَدَّثَنِیَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامُ بْنُ يُسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي الْمَسْجِدِ وَعِنْدَهُ أَزْوَاجُهُ فَرُحْنَ، فَقَالَ لِصَفِيَّةَ بِنْتِ حُثَيْبٍ: ((لَا تَعْجَلِي حَتَّى أَنْصَرِفَ مَعَكِ)) وَكَانَ بَيْتُهَا فِي دَارِ أُسَامَةَ فَخَرَجَ النَّبِيُّ ﷺ مَعَهَا فَلَقِيَهُ رَجُلَانِ مِنَ الْأَنْصَارِ فَنَظَرَا إِلَى النَّبِيِّ ﷺ ثُمَّ أَجَازَا فَقَالَ لَهُمَا النَّبِيُّ ﷺ: ((تَعَالِيَا إِنَّهَا صَفِيَّةُ بِنْتُ حُثَيْبٍ)). فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ فَقَالَ: ((إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ وَإِنِّي خَشِيتُ أَنْ يُلْقِيَ فِي أَنْفُسِكُمَا شَيْئًا)). [راجع: ۲۰۳۵]

تشریح: یہ حدیث طرق مختلفہ کے ساتھ کئی جگہ گزر چکی ہے۔ اور امام بخاری رحمہ اللہ نے اس سے بہت سے مسائل کا استنباط فرمایا ہے۔ علامہ ابن حجر رحمہ اللہ اس کے ذیل میں ایک جگہ لکھتے ہیں:

”وفی الحدیث من الفوائد جواز اشتغال المعتكف بالامور المباحة من تشييع زائره والقيام معه والحديث مع غيره واباحة خلوة المعتكف بالزوجة وزيارة المرأة للمعتكف وبيان شفقتہ ﷺ علی امته وارشادهم الی ما يدفع عنهم الاثم وفيه التحرز من التعرض لسوء الظن والاحتفاظ من كيد الشيطان والاعتذار وقال ابن دقيق العيد وهذا متأكد في حق العلماء ومن يقتدى به فلا يجوز لهم ان يفعلوا فعلا يوجب سوء الظن بهم وان كان لهم فيه مخلص لان ذلك سبب الي ابطال الانتفاع بعلمهم ومن ثم قال بعض العلماء ينبغي للحاكم ان يبين للمحكوم عليه وجه الحكم اذا كان خافيا نفيا للثمة ومن هنا يظهر خطأ من يتظاهر بمظاهر السوء ويعتذر بانه يجرب بذلك على نفسه وقد عظم البلاء بهذا الصنف والله اعلم وفيه اضافة بيوت ازواج النبي ﷺ اليهن وفيه جواز خروج المرأة ليلا وفيه قول سبحان الله عند التعجب الخ۔“ (فتح الباری)

مختصر مطلب یہ کہ اس حدیث سے بہت سے فوائد نکلتے ہیں۔ مثلاً یہ کہ معتکف کے لئے مباح ہے کہ وہ اپنے ملنے والوں کو کھڑا ہو کر ان کو رخصت کر سکتا ہے۔ اور غیروں کے ساتھ بات بھی کر سکتا ہے۔ اور اس کے لئے اپنی بیوی کے ساتھ خلوت بھی مباح ہے۔ یعنی اس سے تنہائی میں صرف ضروری اور مناسب بات چیت کرنا، اور اعتکاف کرنے والے کی عورت بھی اس سے ملنے آ سکتی ہے اور اس حدیث سے امت کے لئے شفقت نبوی کا بھی اثبات ہے اور آپ کے ایسے ارشاد پر بھی دلیل ہے جو کہ امت سے گناہوں کے دفع کرنے سے متعلق ہے اور اس حدیث سے یہ بھی ثابت ہے کہ بدگمانی اور شیطانی کمروں سے اپنے آپ کو محفوظ رکھنا بھی بے حد ضروری ہے۔ ابن دقیق العید نے کہا کہ علما کے لئے بہت ضروری ہے کہ وہ کوئی ایسا کام نہ کریں جس سے ان کے حق میں لوگ بدگمانی پیدا کر سکیں، اگرچہ اس کام میں ان کے لیے اخلاص بھی ہو۔ مگر بدگمانی پیدا ہونے کی صورت میں ان کے علوم کا انقاع ختم ہو جانے کا احتمال ہے۔ اسی لئے بعض علما نے کہا ہے کہ حاکم کے لئے ضروری ہے کہ مدی علیہ پر جو اس نے فیصلہ دیا ہے اس کی پوری وجہ اس کے سامنے بیان کر دے تاکہ وہ کوئی غلط تہمت حاکم پر نہ لگا سکے۔ اور اس سے یہ بھی ظاہر ہے کہ کوئی شخص بطور تجربہ بھی کوئی برا مظاہرہ نہ کرے۔ ایسی بلائیں آج کل عام ہو رہی ہیں۔ اور اس حدیث میں بیوت از و ارج النبی ﷺ کی اضافت کا بھی جواز ہے اور رات میں عورتوں کا گھروں سے باہر نکلنے کا بھی جواز ثابت ہے اور تعجب کے وقت سبحان اللہ کہنے کا بھی ثبوت ہے۔ واللہ اعلم بالصواب۔

بَابُ: هَلْ يَدْرَأُ الْمُعْتَكِفُ عَنْ نَفْسِهِ؟

باب: کیا اعتکاف والا اپنے اوپر سے کسی بدگمانی کو دور کر سکتا ہے

(۲۰۳۹) ہم سے اسماعیل بن عبداللہ نے بیان کیا، انہوں نے کہا کہ مجھے میرے بھائی نے خبر دی، انہیں سلیمان نے، انہیں محمد بن ابی عتیق نے، انہیں ابن شہاب نے، انہیں علی بن حسین نے کہ صفیہ رضی اللہ عنہا نے انہیں نے خبر دی، (دوسری سند) اور ہم سے علی بن عبداللہ نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، کہا کہ میں نے زہری سے سنا، وہ علی بن حسین رضی اللہ عنہ سے خبر دیتے تھے کہ صفیہ رضی اللہ عنہا نبی کریم ﷺ کے یہاں آئیں۔ آپ اس وقت اعتکاف میں تھے۔ پھر جب وہ واپس ہونے لگیں تو آپ بھی ان کے ساتھ (تھوڑی دور تک انہیں چھوڑنے) آئے۔ (آتے ہوئے) ایک انصاری صحابی رضی اللہ عنہ نے آپ کو دیکھا۔ جب آنحضرت ﷺ کی نظر ان پر پڑی، تو فوراً آپ نے انہیں بلایا، کہ ”سنو! یہ (میری بیوی) صفیہ رضی اللہ عنہا ہیں۔“ (سفیان نے ہی صفیہ کے بجائے اوقات ہذہ صفیہ کے الفاظ کہے)۔ (اس کی وضاحت اس لیے ضروری سمجھی) کہ ”شیطان انسان کے جسم میں خون کی طرح دوڑتا رہتا ہے۔“ میں (علی بن عبداللہ) نے سفیان سے پوچھا کہ غالباً وہ رات کو آئی ہوں گی؟ تو انہوں نے فرمایا کہ رات کے سوا اور وقت ہی کونسا ہو سکتا تھا۔

۲۰۳۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ صَفِيَّةً أَخْبَرَتْهُ؛ ح. وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يُخْبِرُ عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ صَفِيَّةً أَتَتْ النَّبِيَّ ﷺ وَهُوَ مُعْتَكِفٌ، فَلَمَّا رَجَعَتْ مَشَى مَعَهَا فَأَبْصَرَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَلَمَّا أَبْصَرَهُ دَعَا فَقَالَ: ((تَعَالِ هِيَ صَفِيَّةُ بِنْتِ حَيٍّ)). وَرَبَّمَا قَالَ سُفْيَانُ: ((هَذِهِ صَفِيَّةُ، فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ)) قُلْتُ لِسُفْيَانَ أَلَمْ تَلِدْ؟ قَالَ: وَهَلْ هُوَ إِلَّا لَيْلًا. [راجع: ۲۰۳۵]

بَابُ مَنْ خَرَجَ مِنْ إِعْتِكَافِهِ عِنْدَ الصُّبْحِ

تشریح: باب کی حدیث اس پر محمول ہے کہ آپ نے راتوں کے اعتکاف کی نیت کی تھی نہ دنوں کی۔ گویا غروب آفتاب کے بعد اعتکاف میں گئے اور صبح کو باہر آئے، اگر کوئی دنوں کے اعتکاف کی نیت کرے تو طلوع فجر ہوتے ہی اعتکاف میں جائے اور غروب آفتاب کے بعد نکل آئے۔ (وحیدی)

۲۰۴۰۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَخْوَلِ خَالِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ، ح: قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَالَ: وَأُظُنُّ أَنَّ ابْنَ أَبِي لَيْبِدٍ حَدَّثَنَا عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَالَ: اغْتَكَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْعَشْرَ الْأَوْسَطَ فَلَمَّا كَانَتْ صَبِيحَةَ عَشْرِينَ نَقَلْنَا مَتَاعَنَا فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَنْ كَانَ اغْتَكَفَ فَلْيَرْجِعْ إِلَى مُعْتَكِفِهِ فَإِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ وَرَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ)). فَلَمَّا رَجَعَ إِلَى مُعْتَكِفِهِ [قَالَ:] وَهَاجَتِ السَّمَاءُ فَمَطَرْنَا فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ هَاجَتِ السَّمَاءُ مِنْ آخِرِ ذَلِكَ الْيَوْمِ وَكَانَ الْمَسْجِدُ عَرِيشًا فَلَقَدْ رَأَيْتُ عَلَى أَنْفِهِ وَأَرْبَبَتِهِ أَثَرُ الْمَاءِ وَالطِّينِ. [راجع: ۶۶۹]

۲۰۴۱۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ فَضِيلٍ بْنُ غَزْوَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ

(۲۰۴۰) ہم سے عبد الرحمن بن بشر نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابن جریر نے بیان کیا، ان سے ابن ابی نجیح کے ماموں سلیمان اخول نے، ان سے ابوسلمہ نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے۔ سفیان نے کہا اور ہم سے محمد بن عمرو نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے، سفیان نے یہ بھی کہا کہ مجھے یقین کے ساتھ یاد ہے کہ ابن ابی لبید نے ہم سے یہ حدیث بیان کی تھی، ان سے ابوسلمہ اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ ہم رسول اللہ ﷺ کے ساتھ رمضان کے دوسرے عشرے میں اعتکاف کے لیے بیٹھے۔ بیسویں کی صبح کو ہم نے اپنا سامان (مسجد سے) اٹھالیا۔ پھر رسول اللہ ﷺ تشریف لائے اور فرمایا: ”جس نے (دوسرے عشرہ میں) اعتکاف کیا ہے وہ دوبارہ اعتکاف کی جگہ چلے، کیونکہ میں نے آج کی رات (شب قدر کو) خواب میں دیکھا ہے۔ میں نے یہ بھی دیکھا کہ میں کچھڑ میں سجدہ کر رہا ہوں۔“ پھر جب اپنے اعتکاف کی جگہ (مسجد میں) آپ دوبارہ آگئے تو اچانک بادل منڈلائے، اور بارش ہوئی۔ اس ذات کی قسم جس نے حضور اکرم ﷺ کو حق کے ساتھ بھیجا ہے! آسمان پر اسی دن کے آخری حصہ میں ابر ہوا تھا۔ مسجد کھجور کی شاخوں سے بنی ہوئی تھی (اس لیے چھت سے پانی ٹپکا) جب آپ نے نماز صبح ادا کی، تو میں نے دیکھا کہ آپ کی ناک اور پیشانی پر کچھڑا کا اثر تھا۔

بَابُ شَوَالٍ فِي إِعْتِكَافِ كَرْنِ كَابِيَانِ

(۲۰۴۱) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم کو محمد بن فضیل بن غزوان نے خبر دی، انہیں یحییٰ بن سعید نے، انہیں عمرہ بن عبد الرحمن نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ ہر رمضان میں اعتکاف کیا

کرتے۔ آپ صبح کی نماز پڑھنے کے بعد اس جگہ جاتے جہاں آپ کو اعتکاف کے لیے بیٹھنا ہوتا۔ راوی نے کہا کہ حضرت عائشہ رضی اللہ عنہا نے بھی آپ سے اعتکاف کرنے کی اجازت چاہی۔ آپ نے انہیں اجازت دے دی، اس لیے انہوں نے (اپنے لیے بھی مسجد میں) ایک خیمہ لگایا۔ حصہ رضی اللہ عنہا (زوجہ مطہرہ نبی کریم ﷺ) نے سنا تو انہوں نے بھی ایک خیمہ لگایا۔ نہ نب رضی اللہ عنہا (زوجہ مطہرہ نبی کریم ﷺ) نے سنا تو انہوں نے بھی ایک خیمہ لگایا۔ صبح کو جب آنحضرت ﷺ نماز پڑھ کر لوٹے تو چار خیمے نظر پڑے۔ آپ نے دریافت فرمایا: ”یہ کیا؟“ آپ کو حقیقت حال کی اطلاع دی گئی۔ آپ نے فرمایا: ”انہوں نے ثواب کی نیت سے یہ نہیں کیا، (بلکہ صرف ایک دوسری کی ریس سے یہ کیا ہے) انہیں اکھاڑ دو۔ میں انہیں اچھا نہیں سمجھتا۔“ چنانچہ وہ اکھاڑ دیئے گئے۔ اور آپ نے بھی (اس سال) رمضان میں اعتکاف نہیں کیا۔ بلکہ شوال کے آخری عشرہ میں اعتکاف کیا۔

باب: اعتکاف کے لیے روزہ ضروری نہ ہونا

۲۰۴۲۔ ہم سے اسماعیل بن عبد اللہ نے بیان کیا، انہوں نے اپنے بھائی (عبد الحمید) سے، ان سے سلیمان نے، ان سے عبید اللہ بن عمر نے، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، ان سے عمر بن خطاب رضی اللہ عنہ نے، کہ انہوں نے پوچھا، یا رسول اللہ! میں نے جاہلیت میں نذر مانی تھی کہ ایک رات کا مسجد حرام میں اعتکاف کروں گا۔ حضور ﷺ نے فرمایا کہ پھر اپنی نذر پوری کر۔ چنانچہ عمر رضی اللہ عنہ نے ایک رات بھر اعتکاف کیا۔

باب: اگر کسی نے جاہلیت میں اعتکاف کی نذر مانی
پھر وہ اسلام لایا

تشریح: باب کی حدیث میں آپ نے ایسی نذر کو پورا کرنے کا حکم دیا، معلوم ہوا کہ نذر اور یمین حالت کفر میں صحیح ہو جاتی ہے اور اسلام کے بعد بھی اس کا پورا کرنا لازم ہے۔ (وحیدی)

قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ وَإِذَا صَلَّى الْغَدَاةَ دَخَلَ مَكَانَهُ الَّذِي اعْتَكَفَ فِيهِ قَالَ: فَاسْتَأْذَنَتْهُ عَائِشَةُ أَنْ تَعْتَكِفَ فَأَذِنَ لَهَا فَضَرَبَتْ فِيهِ قُبَّةً فَسَمِعَتْ بِهَا حَفْصَةَ فَضَرَبَتْ قُبَّةً وَسَمِعَتْ زَيْنَبُ بِهَا فَضَرَبَتْ قُبَّةً أُخْرَى فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ مِنَ الْغَدَاةِ أَبْصَرَ أَرْبَعَ قِيَابَ، فَقَالَ: ((مَا هَذَآ؟)) فَأَخْبَرَ خَبَرَهُنَّ فَقَالَ: ((مَا حَمَلَهُنَّ عَلَى هَذَا؟ أَلَبَّرَ أَنْزَعُوها فَلَا أَرَاهَا)). فَتَزَعَتْ فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ حَتَّى اعْتَكَفَ فِي آخِرِ الْعَشْرِ مِنْ شَوَّالٍ. [راجع: ۲۰۳۳]

بَابُ مَنْ لَمْ يَرَ عَلَى الْمُعْتَكِفِ صَوْمًا

۲۰۴۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((أَوْفِ بِنَذْرِكَ)) فَأَعْتَكِفَ لَيْلَةً. [راجع: ۲۰۳۲] [مسلم: ۴۲۹۲؛

ابوداود: ۳۳۲۵؛ ترمذی: ۱۵۳۹؛ نسائی: ۳۸۲۹؛

ابن ماجہ: ۱۷۷۲، ۲۱۲۹]

بَابُ: إِذَا نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ يَعْتَكِفَ ثُمَّ أَسْلَمَ

(۲۰۴۳) ہم سے عبید بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے کہ حضرت عمر رضی اللہ عنہ نے زمانہ جاہلیت میں مسجد حرام میں اعتکاف کی نذر مانی تھی، عبید نے بیان کیا کہ میرا خیال ہے کہ انہوں نے رات بھر کا ذکر کیا تھا، تو رسول اللہ ﷺ نے فرمایا: ”اپنی نذر پوری کر۔“

۲۰۴۳۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ يَتَكَبَّفَ فِي الْمَسْجِدِ الْحَرَامِ۔ قَالَ: أَرَاهُ قَالَ: لَيْلَةً۔ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((أَوْفِ بِنَذْرِكَ)).

[راجع: ۲۰۳۲] [مسلم: ۴۲۹۲]

باب: رمضان کے درمیانی عشرہ میں اعتکاف کرنا

بَابُ الْإِعْتِكَافِ فِي الْعَشْرِ الْأَوْسَطِ مِنْ رَمَضَانَ.

تشریح: اس سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اعتکاف کے لئے رمضان کا آخری عشرہ ضروری نہیں۔ گو آخری عشرے میں اعتکاف کرنا افضل ہے۔

(۲۰۴۴) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے ابو بکر بن عیاش نے بیان کیا، ان سے ابو حصین عثمان بن عاصم نے، ان سے ابوصالح سان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ ہر سال رمضان میں دس دن کا اعتکاف کیا کرتے تھے۔ لیکن جس سال آپ کا انتقال ہوا، اس سال آپ نے بیس دن کا اعتکاف کیا تھا۔

۲۰۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَكَبَّفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اغْتَكَفَ عَشْرِينَ [يَوْمًا].

[طرفہ: ۴۹۹۸] [ابوداؤد: ۲۴۶۶، ابن ماجہ: ۱۷۶۹]

تشریح: ان ابطال نے کہا اس سے یہ نکلتا ہے کہ اعتکاف سنت مؤکدہ ہے، اور ابن منذر نے شہاب سے نکالا کہ مسلمانوں پر تعجب ہے کہ انہوں نے اعتکاف کرنا چھوڑ دیا، حالانکہ نبی کریم ﷺ جب سے مدینہ میں تشریف لائے تو آپ نے وفات تک اعتکاف ترک نہیں فرمایا تھا۔ اس سال آپ نے بیس دن کا اعتکاف اس لئے کیا کہ آپ کو معلوم ہو گیا تھا کہ اب وفات قریب ہے۔

باب: اعتکاف کا قصد کیا لیکن پھر مناسب یہ معلوم

بَابُ مَنْ أَرَادَ أَنْ يَتَكَبَّفَ ثُمَّ

هَوَا كَيْدَهُ لِيَكُنْ يَتَكَبَّفُ فِيهِ

بَدَلًا لَهُ أَنْ يَخْرُجَ

(۲۰۴۵) ہم سے محمد بن مقابیل ابو الحسن نے بیان کیا، انہوں نے کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں اوزاعی نے خبر دی، کہا کہ مجھ سے یحییٰ بن سعید نے بیان کیا، کہا کہ مجھ سے عمرہ بنت عبد الرحمن نے بیان کیا، ان سے عائشہ رضی اللہ عنہا نے کہ رسول کریم ﷺ نے رمضان کے آخری عشرے میں اعتکاف کے لیے ذکر کیا۔ عائشہ رضی اللہ عنہا نے بھی آپ سے اجازت

۲۰۴۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنِي عُمَرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ أَنْ يَتَكَبَّفَ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ،

ماگئی۔ آپ نے انہیں اجازت دے دی، پھر حفصہ رضی اللہ عنہا نے عائشہ رضی اللہ عنہا سے کہا کہ ان کے لیے بھی اجازت لے دیں چنانچہ انہوں نے ایسا کر دیا۔ جب زینب بنت جحش رضی اللہ عنہا نے دیکھا، تو انہوں نے بھی خیمہ لگانے کے لیے کہا، اور ان کے لیے بھی خیمہ لگا دیا گیا۔ انہوں نے ذکر کیا کہ رسول اللہ ﷺ صبح کی نماز کے بعد اپنے خیمہ میں تشریف لے جاتے آج آپ کو بہت سے خیمے دکھائی دیے۔ آپ نے فرمایا: ”یہ کیا ہے؟“ لوگوں نے بتایا کہ عائشہ، حفصہ اور زینب رضی اللہ عنہن کے خیمے ہیں۔ اس پر آپ نے فرمایا: ”بھلا کیا ان کی ثواب کی نیت ہے؟ اب میں بھی اعتکاف نہیں کروں گا۔“ پھر جب ماہ رمضان ختم ہو گیا، تو آپ نے سوال میں اعتکاف کیا۔

باب: اعتکاف والا دھونے کے لیے اپنا سر گھر میں داخل کر سکتا ہے

فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا، وَسَأَلَتْ حَفْصَةَ عَائِشَةُ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ بِنْتُ جَحْشٍ أَمَرَتْ بِبِنَاءِ فَبْنِي لَهَا، قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَائِهِ فَبَصُرَ بِالْأَبْنِيَةِ فَقَالَ: ((مَا هَذَا)). قَالُوا: بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((الْبَرُّ أَرْدُنْ بِهِذَا؟ مَا أَنَا بِمُعْتَكِفٍ)). فَرَجَعَ، فَلَمَّا أَفْطَرَ اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ. [راجع: ۲۰۳۳]

بَابُ الْمُعْتَكِفِ يُدْخِلُ رَأْسَهُ الْبَيْتَ لِلْغُسْلِ

(۲۰۴۶) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، ان سے ہشام نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور انہیں عائشہ رضی اللہ عنہا نے کہ وہ حائضہ ہوتی تھیں اور رسول اللہ ﷺ مسجد میں اعتکاف میں ہوتے تھے۔ پھر بھی وہ آپ کے سر میں اپنے حجرہ ہی میں کنگھا کرتی تھیں۔ آپ اپنا سر مبارک ان کی طرف بڑھادیتے۔

۲۰۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تَرْجُلُ النَّبِيَّ ﷺ وَهِيَ حَائِضٌ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ وَهِيَ فِي حُجْرَتِهَا يُنَاوِلُهَا رَأْسَهُ. [راجع: ۲۹۵]

تشیع: امام بخاری رحمہ اللہ نے بذیل مسائل تراویح، ولیلہ القدر و اعتکاف یہاں کل انتالیس حدیثوں کو نقل فرمایا۔ جن میں مرفوع معلق، مکرر جملہ احادیث شامل ہیں۔ کچھ صحابہ اور تابعین عظام کے آثار بھی آپ نے ذکر فرمائے، چونکہ ایمان اور ارکانِ خمسہ کے بعد اولین چیز جو ہر مسلمان کے لئے بے حد ضروری ہے وہ طلبِ رزقِ حلال ہے جس کا بہترین ذریعہ تجارت ہے، اس لئے اب امام بخاری رحمہ اللہ نے کتاب البیوع کو شروع فرمایا، رزق کی تلاش کے لئے تجارت کو اولین ذریعہ قرار دیا گیا ہے۔ تجارت نبی کریم ﷺ کی سنت ہے۔ قرآن مجید میں بھی لفظ تجارت مختلف مقاصد کے تحت بولا گیا ہے۔ جو تاجر امانت و دیانت کے ساتھ تجارت کرتے ہیں ان کے لئے بہت کچھ بشارتیں وارد ہوئی ہیں جن میں کچھ یہاں بھی ملاحظہ میں آئیں گی۔ ان شاء اللہ تعالیٰ۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْبُيُوعِ

خرید و فروخت کے مسائل کا بیان

وَقَوْلُهُ: «وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا» [البقرة: ۲۷۵] وَقَوْلُهُ: «إِلَّا أَنْ تَكُونَ تِجَارَةً حَاصِرَةً تُدِيرُوهَا بَيْنَكُمْ». [البقرة: ۲۸۲]

اور اللہ تعالیٰ کا فرمان کہ ”اللہ نے تمہارے لیے خرید و فروخت حلال کی اور سود کو حرام قرار دیا ہے۔“

اور اللہ تعالیٰ کا ارشاد ہے ”مگر جب نقد سودا ہو تو اس ہاتھ دواس ہاتھ لو۔“

باب: اللہ تعالیٰ کے اس ارشاد سے متعلق احادیث کہ:

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى:

”پھر جب نماز ختم ہو جائے تو زمین میں پھیل جاؤ۔ (یعنی رزق حلال کی تلاش میں اپنے کاروبار کو سنبھال لو) اور اللہ تعالیٰ کا فضل تلاش کرو، اور اللہ تعالیٰ کو بہت زیادہ یاد کرو، تاکہ تمہارا بھلا ہو۔ اور جب انہوں نے سودا سکتے دیکھا یا کوئی تماشا تو اس کی طرف متفرق ہو گئے اور تجھ کو کھڑا چھوڑ دیا۔ تو کہہ دے کہ جو اللہ تعالیٰ کے پاس ہے وہ تمہارے اور سودا گری سے بہتر ہے۔ اور اللہ ہی ہے بہتر روزی رزق دینے والا۔“

اور اللہ تعالیٰ کا ارشاد کہ ”تم لوگ ایک دوسرے کا مال غلط طریقوں سے نہ کھاؤ، مگر یہ کہ تمہارے درمیان کوئی تجارت کا معاملہ ہو تو آپس کی رضامندی کے ساتھ (معاملہ ٹھیک ہے)۔“

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ﴾. [الجمعة: ۱۰، ۱۱] وَقَوْلُهُ: «لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ». [النساء: ۲۹]

تشریح: بیوع بیع کی جمع ہے جو باب ضرب بضر سے مشتق پایا ہے جس کے معنی خرید و فروخت کے ہیں۔ اس سلسلہ میں بھی اللہ اور اس کے سچے رسول نے بہت سی پاکیزہ ہدایات دی ہیں۔ بیچنے والوں کو عام طور پر لفظ تاجر سے یاد کیا جاتا ہے۔ قیس بن ابی غزیرہ سے روایت ہے: ”قال خرج علينا رسول الله ﷺ ونحن نسعى السماسرة فقال يا معشر التجار وفي رواية ابى داود فمر بنا النبي ﷺ فسمنا باسم هو احسن منه فقال يا معشر التجار ان الشيطان والاثم يحضران البيع فشوبوا بيعكم بالصدقة۔“ (رواه الترمذی) یعنی نبی کریم ﷺ ہم لوگوں پر گزرے جب کہ عام طور پر ہم کو لفظ سماسرہ (سوداگران) سے پکارا جاتا تھا، آپ نے ہم کو بہتر نام سے موسوم فرمایا، اور یوں ارشاد ہوا کہ ”اے تاجروں کی جماعت بے شک شیطان اور گناہ خرید و فروخت میں حاضر ہوتے رہتے ہیں۔ اس لئے اپنی بیع کے ساتھ صدقہ خیرات

کو بھی شامل کرلو، تاکہ ان اغلاط کا کچھ کفارہ بھی ساتھ ہی ساتھ ہوتا رہے۔“

تجارت کی فضیلت میں حضرت ابوسعید رضی اللہ عنہ سے مروی ہے کہ نبی کریم ﷺ نے فرمایا: ”التاجر الصدوق الأمين مع النبيين والصديقين والشهداء۔“ (رواہ الترمذی) امانت اور صداقت کے ساتھ تجارت کرنے والا مسلمان قیامت کے دن انبیاء اور صدیقین اور شہداء کے ساتھ اٹھایا جائے گا۔ اس لئے کہ امانت اور دیانت کے ساتھ تجارت کرنا بھی اتنا ہی کٹھن کام ہے جتنا کہ انبیاء و صدیقین و شہداء کا مشن کٹھن ہوتا ہے۔

”عن اسماعیل بن عبید بن رفاعۃ عن ابیہ عن جدہ انه خرج مع النبی ﷺ الی المصلی فرأی الناس یتباعیون فقال یا معشر التجار فاستجابوا للرسول ﷺ ورفعوا اعناقهم وابصارهم الیہ فقال ان التجار یبعثون یوم القیامۃ فجاء الا من اتقى الله وبر وصدق۔“ (رواہ الترمذی) یعنی ایک دن نبی کریم ﷺ نماز کے لئے نکلے کہ آپ نے راستے میں خرید و فروخت کرنے والوں کو دیکھا فرمایا کہ اے تاجروں کی جماعت! ان سب نے آپ کی طرف اپنی گردنوں اور آنکھوں کو اٹھایا۔ اور آپ کی آواز پر سب نے لبیک کہا۔ آپ نے فرمایا کہ بے شک تاجر لوگ قیامت کے دن فاسق فاجر لوگوں میں اٹھائے جائیں گے۔ مگر جس نے اس پیشہ کو اللہ کے خوف کے تحت سچائی اور نیک شعار کی کے ساتھ انجام دیا۔ حضرت ابوذر رضی اللہ عنہ کی روایت میں ہے کہ آپ نے فرمایا تین آدمی ایسے ہیں جن کی طرف اللہ تعالیٰ نظر رحمت سے نہیں دیکھے گا، نہ ان کو گناہوں سے پاک کرے گا اور ان کے لئے سخت دردناک عذاب ہوگا۔ ان میں اول نمبر پر احسان جتنا نے والا، دوسرے نمبر پر اپنے پاجامہ تہبند کو فخریہ ٹخنوں سے نیچے گھیننے والا، تیسرا اپنے مال کو جھوٹی قسمیں کھا کر فروخت کرنے والا۔ حضرت مولانا عبد الرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

”قال القاضي لما كان من دیدن التجار التدليس في المعاملات والتهاكك على ترويح السلع بما تيسر لهم من الايمان الكاذبة ونحوها حكم عليهم بالفجور واستثنى منهم من اتقى المحارم وبرفى يمينه وصدق فى حديثه والى هذا ذهب الشارحون وحملوا الفجور على اللغو والخلف كذا فى المرقاة۔“ (تحفة الاحوذی)

یعنی قاضی نے کہا کہ معاملات میں دھوکا دینا اور مال نکالنے کے لئے جھوٹی قسمیں کھا کھا کر ہر قسم کے ہشکندے استعمال کرنا تاجروں کا عام شیوہ ہے، اسی لئے نبی کریم ﷺ نے ان پر فاجر ہونے کا حکم فرمایا، مگر ان کو مستثنیٰ فرمایا جو حرام سے بچیں اور قسم میں سچائی کو سامنے رکھیں۔ اور اکثر شارح اصرار ہی گئے ہیں کہ فجور سے لغویات اور جھوٹی قسمیں کھانا مراد ہیں۔

۲۰۴۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّكُمْ تَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَقُولُونَ مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يُحَدِّثُونَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ أَبِي هُرَيْرَةَ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَأَن يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، فَأَشْهَدُ إِذَا غَابُوا وَأَحْفَظُ إِذَا نَسُوا، وَكَأَن يَشْغُلُ

(۲۰۴۷) ہم سے ابو الیمان نے بیان کیا، ان سے شعیب نے بیان کیا، ان سے زہری نے، کہا کہ مجھے سعید بن مسیب اور ابوسلمہ بن عبد الرحمن نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے کہا، تم لوگ کہتے ہو کہ ابو ہریرہ رضی اللہ عنہ تو رسول اللہ ﷺ کی احادیث بہت زیادہ بیان کرتا ہے، اور یہ کہتے ہو کہ مہاجرین و انصار ابو ہریرہ رضی اللہ عنہ کی طرح کیوں حدیث نہیں بیان کرتے؟ اصل وجہ یہ ہے کہ میرے بھائی مہاجرین بازار کی خرید و فروخت میں مشغول رہا کرتے تھے۔ اور میں اپنا پیٹ بھرنے کے بعد پھر برابر رسول اللہ ﷺ کی خدمت میں حاضر رہتا، اس لیے جب یہ بھائی غیر حاضر ہوتے تو میں اس وقت بھی حاضر رہتا، اور میں (وہ باتیں آپ سے سن کر) یاد کر لیتا جسے ان حضرات کو (اپنے کاروبار کی مشغولیت کی وجہ سے یا تو سننے کا موقع نہیں ملتا تھا یا) وہ بھول جایا کرتے تھے۔ اسی طرح میرے بھائی انصار اپنے اموال

(کھیتوں اور باغوں) میں مشغول رہتے۔ لیکن میں صفہ میں مقیم مسکینوں میں سے ایک مسکین آدمی تھا۔ جب یہ حضرات انصار بھولنے تو میں اسے یاد رکھتا۔ ایک مرتبہ رسول کریم ﷺ نے ایک حدیث بیان کرتے ہوئے فرمایا تھا: ”جو کوئی اپنا کپڑا پھیلانے اور اس وقت تک پھیلائے رکھے جب تک اپنی یہ گھنگو نہ پوری کر لوں، پھر (جب میری گھنگو پوری ہو جائے تو) اس کپڑے کو سمیٹ لے تو وہ میری باتوں کو (اپنے دل و دماغ میں ہمیشہ) یاد رکھے گا۔“ چنانچہ میں نے اپنا کمل اپنے سامنے پھیلا دیا۔ پھر جب رسول کریم ﷺ نے اپنا مقالہ مبارک ختم فرمایا، تو میں نے اسے سمیٹ کر اپنے سینے سے لگایا، اور اس کے بعد پھر کبھی میں آپ کی کوئی حدیث نہیں بھولا۔

إِخْرَجِي مِنَ الْأَنْصَارِ عَمَلُ أَمْوَالِهِمْ، وَكُنْتُ أَمْرًا مُسْكِنًا مِنْ مَسَاكِينِ الصُّفَّةِ أَعْيَى جِنِّ يَنْسُونَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ فِي حَدِيثٍ يُحَدِّثُهُ: ((إِنَّهُ لَنْ يَسْطُرَ أَحَدٌ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعُ إِلَيْهِ ثَوْبَهُ إِلَّا وَعَى مَا أَقُولُ)). فَسَطَطْتُ نِمْرَةَ عَلَيَّ، حَتَّى إِذَا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتهُ جَمَعْتُهَا إِلَى صَدْرِي، فَمَا نَسِيتُ مِنْ مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ مِنْ شَيْءٍ.

[راجع: ۱۱۸] [مسلم: ۶۴۰۰]

تشریح: قریش کا پیشہ تجارت تھا، اور اہل مدینہ بیشتر کاشتکار تھے۔ جب مہاجرین مدینہ تشریف لائے تو انہوں نے آبائی پیشہ تجارت ہی زیادہ پسند فرمایا، اور کسب معاش کے سلسلہ میں انصار اور مہاجرین سب ہی اپنے دھندوں میں مشغول رہا کرتے تھے۔ مگر اصحاب صفہ خالص تعلیم دین ہی کے لئے وقف تھے۔ جن کا کوئی دنیاوی مشغلہ نہ تھا۔ ان میں حضرت ابو ہریرہ رضی اللہ عنہ سب سے زیادہ شوقین بلکہ علوم قرآن و حدیث پر اس درجہ فدا کہ اکثر اوقات اپنی شکم پری سے بھی غافل ہو جاتے اور فاقہ درفاقہ کرتے ہوئے جب غشی طاری ہونے لگتی جب ان کو بھوک یاد آتی۔

امام بخاری رحمہ اللہ اس حدیث کو یہاں یہ بتانے کے لئے لائے ہیں کہ تجارت بیع و شراء اور کھیتی کاری بلکہ سب دنیاوی کاروبار ضروریات زندگی سے ہیں۔ جن کے لئے اسلام نے بہترین اصول اور ہدایات پیش کی ہیں اور اس سلسلہ میں ہر ممکن ترقی کے لئے رغبت دلائی ہے جس کا زندہ ثبوت وہ انصار اور مہاجرین ہیں جنہوں نے عہد رسالت میں تجارت اور زراعت میں قابل رشک ترقی حاصل کی اور تجارت و کھیتی و باغبانی میں بھی وہ دنیا کے لئے ایک مثال بن گئے۔

حضرت ابو ہریرہ رضی اللہ عنہ محض دینی طالب علم تھے اور دنیاوی کاروبار سے ان کو کچھ لگاؤ نہ تھا۔ اس لئے یہ ہزار ہا حدیث نبوی ﷺ کے حافظ ہوئے۔ اس حدیث سے رسول کریم ﷺ کا ایک مجزہ بھی ثابت ہوا کہ حسب ہدایت حضرت ابو ہریرہ رضی اللہ عنہ نے آپ کی تقریر دل پذیر کے وقت اپنا کمل پھیلا دیا۔ اور بعد میں وہ کمل سمیٹ کر اپنے سینے سے لگالیا، جس سے ان کا سینہ روشن ہو گیا اور بعد میں وہ حفظ حدیث میں سب پر سبقت لے گئے۔ رضی اللہ عنہ وارضاه۔ (کرم)

(۲۰۴۸) ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، ان سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد سعد نے بیان کیا، ان سے ان کے دادا (ابراہیم بن عبدالرحمن بن عوف رضی اللہ عنہ) نے بیان کیا کہ عبدالرحمن بن عوف رضی اللہ عنہ نے کہا کہ جب ہم مدینہ آئے تو رسول اللہ ﷺ نے میرے اور سعد بن ربیع انصاری کے درمیان بھائی چارہ کرا دیا۔ سعد بن ربیع رضی اللہ عنہ نے کہا کہ میں انصار کے سب سے زیادہ مالدار لوگوں میں سے

۲۰۴۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَخَى رَسُولُ اللَّهِ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ فَقَالَ سَعْدُ بْنُ الرَّبِيعِ: إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا، فَأَقْسِمُ لَكَ

ہوں۔ اس لیے آدھا مال میں آپ کو دیتا ہوں اور آپ خود دیکھ لیں کہ میری دو بیویوں میں سے آپ کو کون زیادہ پسند ہے۔ میں آپ کے لیے انہیں اپنے سے الگ کر دوں گا۔ (یعنی طلاق دے دوں گا) جب ان کی عدت پوری ہو جائے تو آپ ان سے نکاح کر لیں۔ بیان کیا کہ اس پر عبدالرحمن رضی اللہ عنہ نے فرمایا، مجھے ان کی ضرورت نہیں۔ کیا یہاں کوئی بازار ہے جہاں کاروبار ہوتا ہو؟ سعد رضی اللہ عنہ نے ”سوق قنقاع“ کا نام لیا۔ بیان کیا کہ جب صبح ہوئی تو عبدالرحمن رضی اللہ عنہ پیروں پر لائے۔ راوی نے بیان کیا کہ پھر وہ تجارت کے لیے بازار آنے جانے لگے کچھ دنوں کے بعد ایک دن وہ رسول اللہ ﷺ کی خدمت حاضر ہوئے، تو زرد رنگ کا نشان (کپڑے یا جسم پر) تھا۔ رسول اللہ ﷺ نے دریافت فرمایا: ”کیا تم نے شادی کر لی ہے؟“ انہوں نے کہا کہ ہاں، آپ نے دریافت فرمایا: ”کس سے؟“ بولے کہ ایک انصاری خاتون سے۔ دریافت فرمایا: ”مہر کتنا دیا ہے؟“ عرض کیا کہ ایک گھٹلی برابر سونا دیا ہے۔ یا (یہ کہا کہ) سونے کی ایک گھٹلی دی ہے۔ پھر نبی کریم ﷺ نے فرمایا: ”اچھا تو ولیہ کر خواہ ایک بکری ہی کا ہو۔“

نَضَفَ مَالِي، وَانْظُرْ أَيَّ زَوْجَتِي هَوَيْتَ نَزَلْتُ لَكَ عَنْهَا، فَإِذَا حَلَّتْ تَزَوُّجُهَا. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: لَا حَاجَةَ لِي فِي ذَلِكَ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ قَالَ: سُوقٌ قِنْقَاعٌ. قَالَ: فَغَدًا إِلَيْهِ عَبْدُ الرَّحْمَنِ، فَأَتَى بِأَقِطٍ وَسَمْنٍ قَالَ: ثُمَّ تَابَعَ الْغُدُوَّ، فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمَنِ عَلَيْهِ أَثَرُ صُفْرَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((تَزَوَّجْتُ؟)) قَالَ: نَعَمْ. قَالَ: ((وَمَنْ؟)) قَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ. قَالَ: ((كَمْ سَقْتُ؟)) قَالَ: زَنَةَ نَوَاقٍ مِنْ ذَهَبٍ أَوْ نَوَاقٍ ذَهَبٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: ((أَوَلَيْمَ وَلَوْ بِشَاةٍ)). [طرفہ فی: ۳۷۸۰]

(۲۰۴۹) ہم سے احمد بن یونس نے بیان کیا، ان سے زبیر نے بیان کیا، ان سے حمید نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب عبدالرحمن بن عوف رضی اللہ عنہ مدینہ آئے، رسول اللہ ﷺ نے ان کا بھائی چارہ سعد بن ربیع انصاری رضی اللہ عنہ سے کر دیا۔ سعد رضی اللہ عنہ المدار آدمی تھی۔ انہوں نے عبدالرحمن رضی اللہ عنہ سے کہا میں اور آپ میرے مال سے آدھا آدھا لے لیں۔ اور میں (اپنی ایک بیوی سے) آپ کی شادی کر دوں۔ عبدالرحمن رضی اللہ عنہ نے اس کے جواب میں کہا اللہ تعالیٰ آپ کے اہل اور آپ کے مال میں برکت عطا فرمائے، مجھے تو آپ بازار کا راستہ بتا دیجئے۔ پھر وہ بازار سے اس وقت تک واپس نہ ہوئے جب تک نفع میں کافی پیروں پر لگے نہ بچالیا۔ اب وہ اپنے گھر والوں کے پاس آئے، کچھ دن گزرے ہوں گے یا اللہ نے جتنا چاہا۔ اس کے بعد آئے کہ ان پر زردی کا نشان تھا۔ آنحضرت ﷺ نے دریافت فرمایا: ”یہ زردی کیسی ہے؟“ عرض کیا، یا رسول اللہ! میں نے

۲۰۴۹۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الْمَدِينَةَ فَأَخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، وَكَانَ سَعْدٌ ذَا غَنًى، فَقَالَ لِعَبْدِ الرَّحْمَنِ: أَقَاسِمُكَ مَالِي نَضَفَيْنِ، وَأُزَوِّجُكَ. قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، ذُلُّونِي عَلَى السُّوقِ. فَمَا رَجَعَ حَتَّى اسْتَفْضَلَ أَقِطًا وَسَمْنًا، فَأَتَى بِهِ أَهْلَ مَنْزِلِهِ، فَمَكَّنْتُنَا يَسِيرًا أَوْ مَا شَاءَ اللَّهُ فَجَاءَ وَعَلَيْهِ وَضَرٌّ مِنْ صُفْرَةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: ((مَهْمُ؟)) قَالَ: يَا رَسُولَ اللَّهِ تَزَوَّجْتُ امْرَأَةً مِنَ

الْأَنْصَارِ . قَالَ : ((مَا سُفِّتَ إِلَيْهَا ؟)) قَالَ : ایک انصاری عورت سے شادی کر لی ہے۔ آپ نے دریافت فرمایا : ”انہیں نَوَاةٌ مِنْ ذَهَبٍ۔ اَوْ وَزَنَ نَوَاةٌ مِنْ ذَهَبٍ۔ مہر میں کیا دیا ہے؟“ عرض کیا سونے کی ایک گٹھلی یا (یہ کہا کہ) ایک گٹھلی قَالَ : ((اَوَّلُمْ وَلَوْ بِشَاةٍ))۔ [اطرافہ فی: ۲۲۹۳، برابر سونا آپ نے فرمایا: ”اچھا اب ولیمہ کر، اگرچہ ایک بکری ہی کا ہو۔“

۳۷۸۱، ۳۹۳۷، ۵۰۷۲، ۵۱۴۸، ۵۱۵۳

۵۱۵۵، ۵۱۶۷، ۶۰۸۲، ۶۳۸۶

تشریح: حدیث مذاہبت سے فوائد پر مشتمل ہے۔ امام بخاری رحمہ اللہ کا مقصد یہاں اس حدیث کے لانے سے یہ ہے کہ عہد نبوی میں مدینہ منورہ میں اہل اسلام تجارت کیا کرتے تھے۔ اور ان کا بہترین پیشہ تجارت ہی تھا۔ چنانچہ حضرت عبدالرحمن بن عوف رضی اللہ عنہ جو قریشی ہیں ہجرت فرما کر جب مدینہ آئے تو انہوں نے غور و فکر کے بعد اپنے قدیمی پیشہ تجارت ہی کو یہاں بھی اپنایا اور اپنے اسلامی بھائی سعد رضی اللہ عنہ بن ربيع کا شکریہ ادا کرتے ہوئے جنہوں نے اپنی اوجھی جائیداد منقولہ اور غیر منقولہ کی پیش کش کی تھی بازار کا راستہ لیا۔ اور وہاں کے حالات کا جائزہ لے کر آپ نے تیل اور گھی کا کاروبار شروع کیا، اللہ نے آپ کو تھوڑی ہی مدت میں ایسی کثادگی عطا فرمائی کہ آپ نے ایک انصاری عورت سے اپنا عقد بھی کر لیا۔

حضرت عبدالرحمن بن عوف رضی اللہ عنہ عشرہ مبشرہ میں سے ہیں۔ یہ شروع دور میں حضرت ابو بکر صدیق رضی اللہ عنہ کی صحبت سے داخل اسلام ہوئے۔ اور دوسرے پیشہ کی طرف ہجرت بھی کی۔ تمام غزوات میں نبی کریم صلی اللہ علیہ وسلم کے ساتھ شریک رہے۔۔ طویل القامت گورے رنگ والے تھے۔ غزوہ احد میں ان کے بدن پر بیس سے زائد زخم لگے تھے۔ جن کی وجہ سے بیروں میں لنگ پیدا ہو گئی تھی۔ یہ مدینہ میں بہت ہی بڑے والدرا مسلمان تھے۔ اور رئیس التجار کی حیثیت رکھتے تھے۔ ان کی سخاوت کے بھی کتنے ہی واقعات مذکور ہیں۔ ۲۷ سال کی عمر میں ۳۲ھ میں وفات پائی اور جنت البقیع میں دفن ہوئے۔

انہوں نے مہر میں اپنی بیوی کنوۃ من الذهب یعنی سونے کی ایک گٹھلی دی جس کا وزن ۵ درہم سے زائد بھی ممکن ہے۔ اس حدیث سے ولیمہ کرنے کی تاکید بھی ثابت ہوئی اور یہ بھی کہ ولیمہ میں بکرے یا بکری کا ذبیحہ بہتر ہے۔ زرد رنگ شاید کسی عطر کا ہو یا کسی ایسی مخلوط چیز کا جس میں کوئی زرد قسم کی چیز بھی شامل ہو اور آپ نے اس سے غسل وغیرہ کیا ہو۔

۲۰۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيَانُ كَيْفَ كَانَ عَمْرُو بْنُ دِينَارٍ، أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَتْ عُكَاظٌ وَمِجَنَّةٌ وَذُو الْمَجَازِ أَسْوَأًا فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الْإِسْلَامُ فَكَانَتْهُمْ تَأْتُمُوا فِيهِ فَزَلَّتْ: «لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ» فِي مَوَاسِمِ الْحَجِّ، فَقَرَأَهَا ابْنُ عَبَّاسٍ. [راجع: ۱۷۷۰]

۲۰۵۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابن عباس رضی اللہ عنہما، کہ عکاظ، مجنہ، اور ذوالحجاز عہد جاہلیت کے بازار تھے۔ جب اسلام آیا تو ایسا ہوا کہ مسلمان لوگ (خرید و فروخت کے لیے ان بازاروں میں جانا) گناہ سمجھنے لگے۔ اس لیے یہ آیت نازل ہوئی۔ ”تمہارے لیے اس میں کوئی حرج نہیں اگر تم اپنے رب کے فضل (یعنی رزق حلال) کی تلاش کرو گے کے موسم میں“ یہ ابن عباس رضی اللہ عنہما کی قرات ہے۔

تشریح: حضرت ابن عباس رضی اللہ عنہما کی قراءت میں آیت کریمہ: «لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ» (البقرة: ۱۹۸) سے آگے ”فی مَوَاسِمِ الْحَجِّ“ کے لفظ زائد ہیں۔ مگر عام قراءتوں میں یہ لفظ نہیں ہیں۔ یا شاید یہ منسوخ ہو گئے ہوں اور حضرت ابن عباس رضی اللہ عنہما کو نسخ کا علم نہ ہوسکا ہو۔ حدیث میں زمانہ جاہلیت کی منڈیوں کا ذکر ہے۔ اسلام نے اپنے عہد میں تجارتی منڈیوں کو ترقی دی، اور ہر طرح سے ان کی حوصلہ افزائی کی گئی۔ مگر خرافات اور کمزور و فرب والوں کے لئے بازار سے بدتر کوئی جگہ بھی نہیں ہے۔

باب: حلال بھی واضح اور حرام بھی واضح ہے لیکن ان دونوں کے درمیان کچھ شک و شبہ والی چیزیں بھی ہیں

بَابُ: الْحَالَالُ بَيْنَ وَالْحَرَامِ بَيْنَ وَبَيْنَهُمَا مُشْتَبِهَاتٌ

تشریح: مشتبهات وہ جن کی حلت یا حرمت کے بارے میں ہم کو قرآن وحدیث میں کوئی واضح ہدایت نہ ملے۔ کچھ وجوہ ان میں حلال ہونے کے نظر آئیں، کچھ حرام ہونے کے۔ ان حالات میں ایسی چیزوں سے پرہیز کرنا ہی بہتر ہے یہی باب کا مقصد ہے۔

(۲۰۵۱) ہم سے محمد بن ثنیٰ نے بیان کیا کہا کہ ہم سے ابراہیم بن ابی عدی نے بیان کیا، ان سے عبد اللہ بن عون نے، ان سے شععی نے، انہوں نے نعمان بن بشیر رضی اللہ عنہ سے سنا انہوں نے کہا کہ میں نے نبی کریم ﷺ سے سنا (دوسری سند، امام بخاری نے کہا) اور ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو فروہ نے ان سے شععی نے، کہا کہ میں نے نعمان بن بشیر رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے (تیسری سند) اور ہم سے عبد اللہ بن محمد نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو فروہ نے، انہوں نے شععی سے سنا، انہوں نے نعمان بن بشیر رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے (چوتھی سند) اور ہم سے محمد بن کثیر نے بیان کیا، کہا کہ ہم کو سفیان ثوری نے خبر دی، انہیں ابو فروہ نے، انہیں شععی نے اور ان سے نعمان بن بشیر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”حلال بھی کھلا ہوا ہے اور حرام بھی ظاہر ہے لیکن ان دونوں کے درمیان کچھ مشتبه چیزیں ہیں۔ پس جو شخص ان چیزوں کو چھوڑے جن کے گناہ ہونے یا نہ ہونے میں شبہ ہے۔ وہ ان چیزوں کو تو ضرور ہی چھوڑ دے گا جن کا گناہ ہونا ظاہر ہے۔ لیکن جو شخص شبہ کی چیزوں کے کرنے کی جرأت کرے گا تو قریب ہے کہ وہ ان گناہوں میں بھی مبتلا ہو جائے جو بالکل واضح طور پر گناہ ہیں۔ (لوگو! یاد رکھو) گناہ اللہ تعالیٰ کی چراگاہ ہے جو (جانور بھی) چراگاہ کے ارد گرد چرے گا، اس کا چراگاہ کے اندر چلا جانا غیر ممکن نہیں۔“

۲۰۵۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ النَّبِيَّ ﷺ ح: وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا أَبُو قُرَّةَ، عَنِ الشَّعْبِيِّ، سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، سَمِعْتُ النَّبِيَّ ﷺ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي قُرَّةَ، سَمِعْتُ الشَّعْبِيَّ، سَمِعْتُ النُّعْمَانَ عَنِ النَّبِيِّ ﷺ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي قُرَّةَ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْحَالَالُ بَيْنَ، وَالْحَرَامِ بَيْنَ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شَبَّهَ عَلَيْهِ مِنَ الْإِثْمِ كَانَ لِمَا اسْتَبَانَ لَهُ أَتْرَكَ، وَمَنْ اجْتَرَأَ عَلَى مَا يَشْكُ فِيهِ مِنَ الْإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالْمَعَاصِي حِمَى اللَّهِ، مَنْ يَرْتَعِ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ)). (راجع: ۱۵۲)

تشریح: عہد جاہلیت میں عربی شیوخ و امراء اپنی چراگاہیں مخصوص رکھا کرتے تھے ان میں کوئی غیر آدمی اپنے جانوروں کو نہیں داخل کر سکتا تھا۔ اس لئے غریب لوگ ان چراگاہوں کے قریب بھی نہ جاتے، کہ مبادا ان کے جانور اس میں داخل ہو جائیں اور وہ سخت ترین سزاؤں کے مستحق گردانے

جائیں۔ حدود اللہ کو بھی ایسی ہی چراگا ہوں سے تشبیہ دی گئی۔ اور قرآن مجید کی متعدد آیات میں تاکید کی گئی کہ حدود اللہ کے قریب بھی نہ جاؤ کہ کہیں ان کے توڑنے کے مرتکب ہو کر عند اللہ مجرم ٹھہرو۔ حدیث ہذا میں معاصی کو اللہ کی چراگاہ بتلایا گیا ہے جو معاصی سے دور رہنے کے لئے ایک انتہائی تنبیہ ہے۔ ان سے بچنے کی ایک صورت یہ بھی ہے کہ حلال اور حرام کے درمیان جو امور مشتبہات ہیں ان سے بھی پرہیز کیا جائے، ایسا نہ ہو کہ ان کے ارتکاب سے فعل حرام ہی کا ارتکاب ہو جائے، اس لیے جو مشتبہات سے بچ گیا وہ سلامت رہا۔ حرمت پر اللہ کی چراگا ہوں سے تشبیہ زبرد تو بخ کے لئے ہے کہ جس طرح امراء زمیندار لوگوں کی مخصوص چراگا ہوں میں داخل ہو جانے والے اور اپنے جانوروں کو وہاں چگانے والوں کو انتہائی سنگین سزا دی جاسکتی ہے۔ ایسے ہی جو لوگ حدود اللہ کو توڑتے اور اللہ کی چراگاہ یعنی امور حرام میں واقع ہو جاتے ہیں۔ وہ آخرت میں سخت ترین سزا کے مستحق ہوں گے۔ اور افعال مشتبہات سے پرہیز بھی اسی بنا پر ضروری ہے کہ مبادا کوئی شخص امور حرام کا مرتکب ہو کر عذاب الیم کا مستحق نہ ہو جائے۔

باب: بلی جلتی چیزیں یعنی شبہ والے امور کیا ہیں؟

بَابُ تَفْسِيرِ الْمُشَبَّهَاتِ

اور حسان بن ابی سنان نے کہا ”ورع“ (پرہیز گاری) سے زیادہ آسان کوئی چیز میں نے نہیں دیکھی، بس شبہ کی چیزوں کو چھوڑا اور وہ راستہ اختیار کر جس میں کوئی بھی شبہ نہ ہو۔

وَقَالَ حَسَّانُ بْنُ أَبِي سِنَانٍ: مَا رَأَيْتُ شَيْئًا أَهْوَنَ مِنَ الْوَرَعِ، دَعَا مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ.

(۲۰۵۲) ہم سے محمد بن کثیر نے بیان کیا، کہا کہ ہم کو سفیان ثوری نے خبر دی، انہیں عبد اللہ بن عبد الرحمن بن ابی حسین نے خبر دی، اور عبد اللہ بن ابی ملکیہ نے بیان کیا، ان سے عقبہ بن حارث رضی اللہ عنہ نے کہا کہ ایک سیاہ فام خاتون آئیں اور دعویٰ کیا کہ انہوں نے ان دونوں (عقبہ اور ان کی بیوی) کو دودھ پلایا ہے۔ عقبہ نے اس امر کا ذکر رسول اللہ صلی اللہ علیہ وسلم سے کیا تو آپ نے اپنا چہرہ مبارک پھیر لیا۔ اور مسکرا کر فرمایا: ”اب جب کہ ایک بات کہہ دی گئی تو تم دونوں ایک ساتھ کس طرح رہ سکتے ہو۔“ ان کے نکاح میں ابو اہاب تمیمی کی صاحب زادی تھیں۔

۲۰۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ ابْنُ أَبِي حُسَيْنٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّ امْرَأَةً، سَوْدَاءَ جَاءَتْ، فَزَعَمَتْ أَنَّهَا أَرْضَعَتْهُمَا، فَذَكَرَ لِلنَّبِيِّ ﷺ فَأَعْرَضَ عَنْهُ، وَتَبَسَّمَ النَّبِيُّ ﷺ قَالَ: ((كَيْفَ وَقَدْ قِيلَ؟)). وَقَدْ كَانَتْ تَحْتَهُ ابْنَةُ أَبِي إِهَابِ التَّمِيمِيِّ.

[راجع: ۸۸]

تشریح: ترمذی کی روایت میں ہے میں نے عرض کیا یا رسول اللہ! وہ جھوٹی ہے، آپ نے منہ پھیر لیا، پھر میں آپ کے منہ کے سامنے آیا اور عرض کیا یا رسول اللہ! وہ جھوٹی ہے۔ آپ نے فرمایا، اب تو اس عورت کو کیسے رکھ سکتا ہے جب یہ کہا جاتا ہے کہ ایک عورت نے تم دونوں کو دودھ پلایا ہے۔ یہ حدیث اوپر کتاب العلم میں گزر چکی ہے۔ یہاں امام بخاری رحمہ اللہ اس لئے لائے کہ گوا کثر علماء کے نزدیک رضاع ایک عورت کی شہادت سے ثابت نہیں ہو سکتا مگر شبہ تو ہو جاتا ہے اور نبی کریم صلی اللہ علیہ وسلم نے شبہ کی بنا پر عقبہ رضی اللہ عنہ کو یہ صلاح دی کہ اس عورت کو چھوڑ دے۔ معلوم ہوا کہ اگر شہادت کمال نہ ہو یا شہادت کے شرانگہ میں نقص ہو تو معاملہ مشتبہ رہتا ہے لیکن مشتبہ سے بچ رہنا تقویٰ اور پرہیز گاری ہے۔ ہمارے امام احمد بن حنبل رحمہ اللہ کے نزدیک تو رضاع صرف مرضہ کی شہادت سے ثابت ہو جاتا ہے۔ (جدیدی) حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”ووجه الدلالة منه قوله ((كيف وقد قيل)) فانه يشعر بان امره بفراق امراته انما كان لاجل قول المرأة انها ارضعتهما فاحتمل ان يكون صحيحا فیرتكب الحرام فامرہ بفراقها احتیاطا علی قول الاكثر وقيل بل قبل شهادة المرأة

وحدھا علی ذالک۔“

یعنی ارشاد نبوی ﷺ ((کیف وقد قیل)) سے مقصد باب ثابت ہوتا ہے جس سے ظاہر ہے کہ آپ نے عقبہ رضی اللہ عنہ کو اس عورت سے جدائی کا حکم صادر فرمایا، دودھ پلانے کی دعوے دار عورت کے اس بیان پر کہ میں نے ان دونوں کو دودھ پلایا ہے۔ احتمال ہے کہ اس عورت کا بیان صحیح ہو اور عقبہ حرام کا مرتکب ہو۔ اس لئے احتیاطاً جدائی کا حکم دے دیا۔ یہ بھی کہا گیا ہے کہ آپ نے اس عورت کی شہادت کو قبول فرمایا، اور اس بارے میں اس ایک ہی شہادت کو کافی سمجھا۔ امام بخاری رحمہ اللہ نے اس واقعہ سے بھی یہ ثابت فرمایا ہے کہ مشتبہ امور میں ان سے پرہیز ہی کا راستہ سلامتی اور احتیاط کا راستہ ہے۔

۲۰۵۳۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةَ زَمَعَةَ مَنِي فَاغْتَضَهُ. قَالَتْ: فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَقَالَ: ابْنُ أَخِي، قَدْ عَهَدَ إِلَيَّ فِيهِ. فَقَامَ عَبْدُ بْنُ زَمَعَةَ، فَقَالَ: أَخِي، وَابْنُ وَلِيدَةَ أَبِي، وَلِدَ عَلَى فَرَأَشِهِ. فَتَسَاوَفَا إِلَى النَّبِيِّ ﷺ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! ابْنُ أَخِي، كَانَ قَدْ عَهَدَ إِلَيَّ فِيهِ. فَقَالَ: عَبْدُ بْنُ زَمَعَةَ أَخِي وَابْنُ وَلِيدَةَ أَبِي، وَلِدَ عَلَى فَرَأَشِهِ. فَقَالَ النَّبِيُّ ﷺ: ((هُوَ لَكَ يَا عَبْدُ بْنُ زَمَعَةَ)). ثُمَّ قَالَ النَّبِيُّ ﷺ: ((الْوَلَدُ لِلْفَرَأَشِ، وَلِلْعَاهِرِ الْحَجَرُ)). ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمَعَةَ زَوْجَ النَّبِيِّ ﷺ: ((اُحْتَجِجِي)). لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ. [اطرافہ فی: ۲۲۱۸، ۲۴۲۱، ۲۵۳۳، ۲۷۴۵، ۴۳۰۳، ۶۷۴۹، ۶۸۱۷، ۷۱۸۲]

۲۰۵۳۔ ہم سے یحییٰ بن قزعة نے بیان کیا، کہا کہ ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر رضی اللہ عنہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ عقبہ بن ابی وقاص (کافر) نے اپنے بھائی سعد بن ابی وقاص رضی اللہ عنہ (مسلمان) کو (مرتے وقت) وصیت کی تھی کہ زمعہ کی باندی کا لڑکا میرا ہے۔ اس لیے اسے تم اپنے قبضہ میں لے لینا۔ انہوں نے کہا کہ فتح مکہ کے سال سعد بن ابی وقاص نے اسے لیا، اور کہا کہ یہ میرے بھائی کا لڑکا ہے اور وہ اس کے متعلق مجھے وصیت کر گئے ہیں۔ لیکن عبد بن زمعہ نے اٹھ کر کہا کہ میرے باپ کی لونڈی کا بچہ ہے، میرے باپ کے بستر پر پیدا ہوا ہے۔ آخر دونوں یہ مقدمہ نبی کریم ﷺ کی خدمت میں لے گئے۔ سعد رضی اللہ عنہ نے عرض کیا یا رسول اللہ! یہ میرے بھائی کا لڑکا ہے اور مجھے اس کی انہوں نے وصیت کی تھی۔ اور عبد بن زمعہ نے عرض کیا، یہ میرا بھائی ہے اور میرے باپ کی لونڈی کا لڑکا ہے۔ انہیں کے بستر پر اس کی پیدائش ہوئی ہے۔ اس پر رسول اللہ ﷺ نے فرمایا: ”عبد بن زمعہ! لڑکا تو تمہارے ہی ساتھ رہے گا۔“ اس کے بعد فرمایا: ”بچہ اسی کا ہوتا ہے جو جائز شوہر یا مالک ہو جس کے بستر پر وہ پیدا ہوا ہو۔ اور حرام کار کے حصہ میں پتھر کی سزا ہے۔“ پھر سودہ بنت زمعہ رضی اللہ عنہا سے جو آنحضرت ﷺ کی بیوی تھیں، فرمایا کہ اس لڑکے سے پردہ کیا کر، کیونکہ آپ نے عقبہ کی شہادت اس لڑکے میں محسوس کر لی تھی۔ اس کے بعد اس لڑکے نے سودہ رضی اللہ عنہا کو کبھی نہ دیکھا یہاں تک کہ وہ اللہ تعالیٰ سے جا ملا۔

تشریح: روایت میں جو واقعہ بیان ہوا ہے اس کی تفصیل یہ ہے کہ عقبہ بن ابی وقاص رضی اللہ عنہ حضرت سعد بن ابی وقاص مشہور صحابی کا بھائی تھا۔ عقبہ اسلام کے شدید دشمنوں میں سے تھا۔ اور کفر ہی پر اس کی موت ہوئی، زمعہ نامی ایک شخص کی لونڈی سے اسی عقبہ نے زنا کیا اور وہ حاملہ ہو گئی۔ عقبہ جب مرنے لگا تو اس نے اپنے بھائی حضرت سعد بن ابی وقاص رضی اللہ عنہ کو وصیت کی کہ زمعہ کی لونڈی کا حمل مجھ سے ہے۔ لہذا اس کے پیٹ سے جو بچہ پیدا ہو اس کو تم اپنی تحویل میں لے لینا، چنانچہ زمعہ کی لونڈی کے گٹھن سے لڑکا پیدا ہوا۔ اور وہ ان ہی کے ہاں پرورش پاتا رہا۔ جب مکہ فتح ہوا تو حضرت سعد بن ابی

وقاص بن عقیلؓ نے چاہا کہ اپنے بھائی کی وصیت کے تحت اس بچہ کو اپنی پرورش میں لے لیں۔ مگر زمعدہ کا بیٹا عبد بن زمعدہ کہنے لگا کہ یہ میرے والد کی لونڈی کا بچہ ہے، اس لیے اس کا وارث میں ہوں۔ جب یہ مقدمہ عدالت نبویؐ میں پیش ہوا، تو آپؐ نے یہ قانون پیش فرمایا، کہ ”الولد للفراش وللعاهر الحجر۔“ بچہ اسی کا گردانا جائے گا جس کے بستر پر وہ پیدا ہوا ہے اگرچہ وہ کسی دوسرے فرد کے زنا کا نتیجہ ہے۔ اس فرد کے حصہ میں شرعی عدسگناری ہے۔ اس قانون کے تحت نبی کریم ﷺ نے وہ بچہ عبد بن زمعدہ کو دے دیا۔ مگر بچہ کی مشابہت عبد بن ابی وقاص بنی سے تھی۔ اس لئے اس شبہ کی بنا پر نبی کریم ﷺ نے حضرت ام المومنین سودہ رضی اللہ عنہا کو حکم فرمایا کہ وہ زمعدہ کی بیٹی ہونے کے ناطے بظاہر اس لڑکے کی بہن تھیں۔ مگر لڑکا مشتبه ہو گیا۔ لہذا مناسب ہوا کہ وہ اس سے غیروں کی طرح پردہ کریں۔ امام بخاری رحمہ اللہ کے نزدیک سودہ رضی اللہ عنہا کو پردہ کا حکم اسی اشتباہ کی وجہ سے احتیاطاً دیا گیا تھا کہ باندی کے ناجائز تعلقات عبد سے تھے، اور بچے میں اس کی شباهت تھی۔ امام بخاری رحمہ اللہ کا مقصد مشتبہات کی تفسیر اور ان سے بچنے کا حکم ثابت فرمانا ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وجه الدلالة منه قوله ﷺ ((احتجبت منه يا سودة)) مع حكمه بانه اخوها لايبها لكن لما رأى الشبه البين فيه من غير زمعة امر سودة بالا حجاب منه احتياطاً في قول الاكثر۔“ (فتح الباری)

یعنی یہاں مشتبہات کی دلیل نبی کریم ﷺ کا وہ ارشاد مبارک ہے جو آپؐ نے حضرت سودہ رضی اللہ عنہا کو فرمایا کہ بظاہر یہ تمہارا بھائی ہے اور اسلامی قانون بھی اسی کو ثابت کرتا ہے مگر شبہ یقیناً ہے کہ یہ عبد کا بیٹا ہے۔ جیسا کہ اس میں اس سے مشابہت بھی پائی جاتی ہے۔ پس بہتر ہے کہ تم اس سے پردہ کرو حضرت سودہ رضی اللہ عنہا نے اس ارشاد نبویؐ پر عمل کیا یہاں تک کہ وہ دنیا سے رخصت ہوئے۔

((الولد للفراش)) کا مطلب الولد لصاحب الفراش یعنی بچہ قانوناً اسی کا تسلیم کیا جائے گا جو اس بستر کا مالک ہے جس پر بچہ پیدا ہوا ہے یعنی جو اس کا شرعی وقانونی مالک یا خاوند ہے۔ بچہ اسی کا مانا جائے گا، اگرچہ وہ کسی دوسرے کے نطفہ ہی سے کیوں نہ ہو، اگر ایسا مقدمہ ثابت ہو جائے تو پھر زانی کے لئے محض عسادی ہے۔

۲۰۵۴۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْمِعْرَاضِ فَقَالَ: ((إِذَا أَصَابَ بَحْثَهُ فَكُلْ، وَإِذَا أَصَابَ بَعْرُضِهِ فَقَتَلْ فَلَا تَأْكُلْ، فَإِنَّهُ رَقِيدٌ)). قُلْتُ: يَا رَسُولَ اللَّهِ! أُرْسِلْ كَلْبِي وَأُسَمِّي، فَأَجِدُ مَعَهُ عَلَى الصَّبَدِ كَلْبًا آخَرَ لَمْ أَسْمَعْ عَلَيْهِ، وَلَا أَذْرِي أَيُّهُمَا أَخَذَ. قَالَ: ((لَا تَأْكُلْ، إِنَّمَا سَمِيتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى الْآخَرِ)). (راجع: ۱۷۵)

(۲۰۵۴) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ مجھے عبد اللہ بن ابی سفر نے خبر دی، انہیں شعبی نے، ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے ”معراض“ (تیر کے شکار) کے متعلق پوچھا تو آپؐ نے فرمایا: ”اگر اس کے دھار کی طرف سے لگے تو کھا۔ اگر چہ چوڑائی سے لگے تو مت کھا۔ کیونکہ وہ مردار ہے۔“ میں نے عرض کیا یا رسول اللہ! میں اپنا کتا (شکار کے لیے) چھوڑتا ہوں۔ بسم اللہ پڑھ لیتا ہوں، پھر اس کے ساتھ مجھے ایک ایسا کتا اور ملتا ہے جس پر میں نے بسم اللہ نہیں پڑھی ہے۔ میں یہ فیصلہ نہیں کر پاتا کہ دونوں میں کون سے کتے نے شکار پکڑا۔ آپؐ نے فرمایا: ”ایسے شکار کا گوشت نہ کھا۔ کیونکہ تو نے بسم اللہ تو اپنے کتے کے لیے پڑھی ہے دوسرے کے لیے تو نہیں پڑھی۔“

تشریح: چوڑائی سے لگنے کا مطلب یہ کہ تیر کی کڑی آڑی ہو کر شکار کے جانور پر لگے۔ اور بوجھ اور صدمے سے وہ مرجائے۔ امام بخاری رحمہ اللہ یہاں اس حدیث کو مشتبہات کی تفسیر میں لائے کہ دوسرے کتے کی موجودگی میں شبہ ہو گیا کہ شکار کون سے کتے نے پکڑا ہے، نبی کریم ﷺ نے اسی شبہ کو رفع کرنے کے لیے ایسے شکار کے کھانے سے منع فرمایا۔ عربوں میں شکاری کتوں کو سدھانے کا دستور تھا۔ شریعت اسلامیہ نے اجازت دی کہ ایسا سدھایا

ہوا کرتا اگر بسم اللہ پڑھ کر چھوڑا جائے اور وہ شکار کو پکڑ لے اور مالک کے پیچھے سے پہلے شکار مر جائے تو گویا ایسا شکار حلال ہے۔

اس حدیث سے یہ بھی ظاہر ہوا کہ جس جانور پر بسم اللہ نہ پڑھی جائے وہ حرام اور مردار ہے، الحمد للہ اور اہل ظاہر کا یہی قول ہے۔ اور امام شافعی رحمہ اللہ کہتے ہیں کہ مسلمان کا ذبیحہ ہر حال میں حلال ہے گو وہ عمد یا سہو بسم اللہ چھوڑ دے، اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ اس جانور میں شبہ پڑ گیا کہ کس کتے نے اس کو مارا۔ اور آپ نے اس کے کھانے سے منع فرمایا تو معلوم ہوا کہ شبہ کی چیزوں سے بچنا چاہیے۔ (وحدی)

باب: مشتبہ چیزوں سے پرہیز کرنا چاہیے

(۲۰۵۵) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے منصور نے، ان سے طلحہ بن مصرف نے، ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک گری ہوئی کھجور پر گزرے، تو آپ نے فرمایا: ”اس کے صدقہ ہونے کا شبہ نہ ہوتا تو میں اسے کھا لیتا۔“ اور ہمام بن منبہ نے ابو ہریرہ رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں اپنے بستر پر پڑی ہوئی ایک کھجور پاتا ہوں۔“

بَابُ مَا يَتَنَزَّهُ مِنَ الشُّبُهَاتِ

۲۰۵۵۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ أَنَسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ مَسْقُوطَةٍ فَقَالَ: ((لَوْلَا أَنُ تَكُونُ صَدَقَةً لَأَكَلْتُهَا)). وَقَالَ هَمَّامٌ: عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَجِدُ تَمْرَةً سَاقِطَةً عَلَى فِرَاشِي)). [طرفہ فی: ۲۴۳۱]

[مسلم: ۲۴۷۸؛ ابوداؤد: ۱۶۵۲]

تشریح: یہ کھجور آپ کو اپنے بچھونے پر ملی تھی جیسے اس کے بعد کی روایت میں اس کی تصریح ہے شاید آپ صدقہ کی کھجوریں بانٹ کر آئے ہوں اور کوئی ان ہی میں سے آپ کے کپڑوں میں لگ گئی ہو اور بچھونے پر گر پڑی ہو یہ شبہ آپ کو معلوم ہوا، اور آپ نے محض اس شبہ کی بنا پر اس کے کھانے سے پرہیز کیا، معلوم ہوا کہ مشتبہ چیز کے کھانے سے پرہیز کرنا کمال تقویٰ اور ورع ہے۔ اسی مقصد کے پیش نظر اپنے متفقہ باب کے تحت امام بخاری رحمہ اللہ یہ حدیث لائے ہیں۔

باب: دل میں وسوسہ آنے سے شبہ نہ کرنا چاہیے

بَابُ مَنْ لَمْ يَرَ الْوَسَاوِسَ

وَنَحْوَهَا مِنَ الشُّبُهَاتِ

تشریح: یعنی مشتبہ اس چیز کو کہتے ہیں جس کی حلت اور حرمت یا طہارت اور نجاست کے دلائل متعارض ہوں، تو ایسی چیز سے باز رہنا تقویٰ اور پرہیز گاری ہے۔ اور ایک وسوسا ہے کہ خواہ مخواہ جب دلیل ہر چیز میں شبہ کرنا۔ جیسے ایک فرش بچھا ہوا ہے تو یہی سمجھیں گے کہ وہ پاک ہے یا ایک شخص نے کچھ خریدا، تو یہی سمجھیں گے کہ حلال طور سے اس کے پاس آیا ہوگا۔ اب خواہ مخواہ اس کے نفس ہونے کا گمان کرنا، یا اس مال کے حرام ہونے کا، یہ وسوسہ ہے، اس سے پرہیز کرنا چاہیے۔ البتہ اگر دلیل سے نجاست یا حرمت معلوم ہو جائے تو اس سے باز رہنا چاہیے۔

۲۰۵۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ عَبَادِ بْنِ تَجْنِبٍ، عَنْ عَمِّهِ، قَالَ: شَكَّيْتُ إِلَى النَّبِيِّ ﷺ الرَّجُلَ يَجِدُ فِي

(۲۰۵۶) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے عباد بن تمیم نے اور ان سے ان کے چچا عبداللہ بن زید مازنی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے سامنے

الصَّلَاةَ شَيْنًا، أَيْ قَطَعَ الصَّلَاةَ؟ قَالَ: ((لَا، حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا)). وَقَالَ ابْنُ أَبِي حَفْصَةَ عَنِ الزُّهْرِيِّ: لَا وَضُوءَ إِلَّا فِيْمَا وَجَدْتَ الرِّيحَ أَوْ سَمِعْتَ الصَّوْت. [راجع: ۱۳۷]

ایک ایسے شخص کا ذکر آیا جسے نماز میں کچھ شبہ ہوا نکلنے کا ہو جاتا ہے۔ آیا اسے نماز توڑ دینی چاہیے؟ فرمایا: ”نہیں، جب تک وہ آواز نہ سن لے یا بدبو نہ محسوس کر لے (اس وقت تک نماز نہ توڑے)۔“ ابن ابی حفصہ نے زہری سے بیان کیا (ایسے شخص پر) وضو واجب نہیں جب تک حدیث کی بدبو نہ محسوس کرے یا آواز نہ سن لے۔

تشریح: اس حدیث کے تحت علامہ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”قال الغزالی الورع اقسام ورع الصديقين وهو ترك ما لا يتناول بغيرية القوة على العبادة وورع المتقين وهو ترك ما لا شبهة فيه ولكن يخشى ان يجرالى الحرام وورع الصالحين وهو ترك ما يتطرق اليه احتمال التحريم بشرط ان يكون لذلك الاحتمال موقع فان لم يكن فهو ورع الموسمين قال ووراء ذلك ورع الشهود وهو ترك ما يسقط الشهادة اى اعم من ان يكون ذلك المتروك حراما ام لا انتهى وغرض المصنف هنا بيان ورع الموسمين كمن يمتنع من اكل الصيد خشية ان يكون الصيد كان لانسان ثم افلت منه وكمن يترك شراء ما يحتاج اليه من المجهول لا يدرى اماله حلال ام حرام وليست هناك علامة تدل على الثاني وكمن يترك تناول الشيء لخبر ورد فيه متفق على ضعفه وعدم الاحتجاج به ويكون دليل اباحته قويا وتاويله ممتنع او مستبعد۔“ (فتح الباری)

یعنی امام غزالی رحمہ اللہ نے ورع کو چار قسموں پر تقسیم کیا ہے۔ ایک ورع صدیقین کا ہے وہ یہ کہ ان تمام کاموں کو چھوڑ دیتا جن کا بطوریت عبادت سے کوئی تعلق نہ ہو۔ متقین کا ورع یہ ہے کہ ایسی چیزوں کو بھی چھوڑ دیتا جن کی حلت میں کوئی شبہ نہیں مگر خطرہ ہے کہ ان کو عمل میں لانے سے کہیں حرام تک نوبت نہ پہنچ جائے، اور صالحین کا ورع یہ ہے کہ ایسی چیزوں سے دور رہنا جن میں حرمت کے احتمال کے لئے کوئی بھی موقعہ نکل سکتا ہے۔ اگر ایسا نہ ہو تو وہ وسوسوں کا ورع ہے اور ان کے علاوہ ایک ورع الشہود ہے جس کے ارتکاب سے انسان شہادت میں ناقابل اعتبار ہو جائے عام ہے کہ وہ حرام ہو یا نہ ہو۔ یہاں مصنف رحمہ اللہ کی غرض وسوسہ والوں کے ورع کا بیان ہے جیسا کہ کوئی کس کا گوشت محض اس لئے نہ کھائے کہ شاید وہ شکار کی اور آدمی نے بھی کیا ہو اور اس سے وہ جانور بھاگ گیا ہو۔ یا جیسا کہ کسی ایسے آدمی کے ہاتھ سے خرید و فروخت چھوڑ دے جو مجہول ہو اور جس کے بارے میں معلوم نہ ہو کہ اس کا مال حرام کا ہے یا حلال کا۔ اور کوئی ظاہر دلیل بھی نہ ہو کہ اس کی حلت ہی پر یقین کیا جاسکے۔ اور جیسا کہ کوئی شخص ایسے آدمی کی روایت ترک کر دے جس کے ضعف پر سب کا اتفاق ہو اور جس کے ساتھ حجت نہ پکڑی جاسکتی ہو، ایسے جملہ مشکوک حالات میں پرہیزگاری کا نام ورع ہے۔ مگر حد سے زیادہ گزر کر کسی مسلمان بھائی کے متعلق بلا تحقیق کوئی غلط گمان قائم کر لینا یہ بھی ورع کے سخت خلاف ہے۔

امام غزالی رحمہ اللہ نے کسی جگہ لکھا ہے کہ کچھ لوگ نماز کے لئے اپنا لوٹا مصلیٰ اس خیال سے ساتھ رکھتے ہیں کہ ان کے خیال میں دنیا کے سارے مسلمانوں کے لوٹے اور مصلے استعمال کے لائق نہیں ہیں۔ اور ان سب میں شبہ داخل ہے۔ صرف انہی کا لوٹا اور مصلیٰ ہر قسم کے شک و شبہ سے بالاتر ہے۔ امام غزالی رحمہ اللہ نے ایسے پرہیزگاروں کو ”خود گندے“ قرار دیا ہے۔ اللھم احفظنا من جمیع الشبهات والافات۔ (آمین)

۲۰۵۷۔ حَدَّثَنَا أَحْمَدُ بْنُ النِّقْمَادِ الْعَبْجَلِيُّ، (۲۰۵۷) ہم سے احمد بن محمد بن مقدام عجل نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن عبد الرحمن طفاوی نے بیان کیا، انہوں نے کہا کہ ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد (عروہ بن زبیر) نے اور ان سے عائشہ رضی اللہ عنہا نے کہ کچھ لوگوں نے عرض کیا یا رسول اللہ! بہت سے لوگ باللحم لا ندری اذکروا اسم اللہ علیہ أم لا؟ ہمارے یہاں گوشت لاتے ہیں۔ ہمیں یہ معلوم نہیں کہ اللہ کا نام انہوں نے

فَقَالَ النَّبِيُّ ﷺ: ((سَمُّوا اللَّهَ عَلَيْهِ وَكُلُوهُ)). ذبح کے وقت لیا تھا۔ یا نہیں؟ اس پر رسول اللہ ﷺ نے فرمایا: ”تم بسم اللہ پڑھ کے اسے کھالیا کرو۔“ [طرفہ فی: ۵۵۰۷، ۷۳۹۸]

تشریح: مطلب یہ کہ مسلمان سے نیک گمان رکھنا چاہیے اور جب تک دلیل سے معلوم نہ ہو کہ مسلمان نے ذبح کے وقت بسم اللہ نہیں کہی تھی یا اللہ کے سوا اور کسی کا نام لیا تھا تو اس کا لایا ہوا یا پکا یا ہوا گوشت حلال ہی سمجھا جائے گا۔ حدیث کا یہ مطلب نہیں کہ مشرکوں کا لایا ہوا یا پکا یا ہوا گوشت حلال سمجھ لو، اور فقہانے اس کی تصریح کی ہے کہ اگر مشرک قصاب بھی کہے کہ اس جانور کو مسلمان نے کاٹا ہے تو اس کا قول مقبول نہ ہوگا۔ اس لئے مشرک کا فرقتائی سے گوشت لینے میں بہت احتیاط اور پرہیز چاہیے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

بَابُ: اللَّهُ تَعَالَى كَا سُورَةِ جَمْعِهِ فِيهِ فَرَمَانُهُ

”جب وہ مال تجارت آتا ہو یا کوئی اور تماشادیکھتے ہیں تو اس کی طرف دوڑ پڑتے ہیں۔“

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾

[الجمعة: ۱۱]

(۲۰۵۸) ہم سے طلق بن غنم نے بیان کیا، کہا کہ ہم سے زائدہ بن قدامہ نے بیان کیا ان سے حصین نے، ان سے سالم بن ابی الجعد نے کہ مجھ سے جابر رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ جمعہ کی نماز پڑھ رہے تھے، (یعنی خطبہ سن رہے تھے) کہ ملک شام سے کچھ اونٹ کھانے کا سامان تجارت لے کر آئے۔ (سب نمازی) لوگ ان کی طرف متوجہ ہو گئی اور رسول اللہ ﷺ کے ساتھ بارہ آدمیوں کے سوا اور کوئی باقی نہ رہا۔ اس پر یہ آیت نازل ہوئی ”جب وہ مال تجارت یا کوئی تماشادیکھتے ہیں تو اس کی طرف دوڑ پڑتے ہیں۔“

۲۰۵۸۔ حَدَّثَنَا طَلْقُ بْنُ غَنَمٍ، حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، حَدَّثَنِي جَابِرٌ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ مِنْ الشَّامِ عِيرٌ، تَحْمِلُ طَعَامًا، فَانْتَفَتُوا إِلَيْهَا، حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ إِلَّا اثْنِي عَشَرَ رَجُلًا فَتَرَكْتُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾. [الجمعة: ۱۱]

[راجع: ۹۳۶]

تشریح: ہوا یہ تھا کہ اس زمانے میں مدینہ میں غلہ کا قحط تھا۔ لوگ بہت بھوکے اور پریشان تھے۔ شام سے جو غلہ کا قافلہ آیا تو لوگ بے اختیار ہو کر اس کو دیکھنے چل دیے، صرف بارہ صحابہ رضی اللہ عنہم یعنی عشرہ مبشرہ اور بلال اور ابن مسعود رضی اللہ عنہما آپ کے پاس ٹھہرے رہے۔ صحابہ کرام رضی اللہ عنہم کچھ معصوم نہ تھے بشر تھے۔ ان سے یہ خطا ہو گئی جس پر اللہ تعالیٰ نے ان کو عتاب فرمایا۔ شاید اس وقت تک ان کو یہ معلوم نہ ہوگا کہ خطبہ میں سے اٹھ کر جانا منع ہے۔ امام بخاری رحمہ اللہ اس باب کو اس لئے یہاں لائے کہ بیچ اور شراء، تجارت اور سودا گری گو عمدہ اور مباح چیزیں ہیں مگر جب عبادت میں ان کی وجہ سے غفل ہو تو ان کو چھوڑ دینا چاہیے۔ یہ مقصد بھی ہے کہ جس تجارت سے یا دالہی میں فرق آئے مسلمان کے لئے وہ تجارت بھی مناسب نہیں ہے۔ کیونکہ مسلمان کی زندگی کا اصل مقصد یا دالہی ہے۔ اس کے علاوہ جملہ مشغولیات عارضی ہیں۔ جن کا محض بقائے حیات کے لئے انجام دینا ضروری ہے ورنہ مقصد وحید صرف یا دالہی ہے۔

بَابُ مَنْ لَمْ يَبَالٍ مِنْ حَيْثُ

بَابُ: جَوْرُ پِیہ کمانے میں حلال یا حرام کی پروانہ

کرے

كَسَبَ الْمَالَ

۲۰۵۹۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، (۲۰۵۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے ابن ابی

ذبح نے بیان کیا، کہا کہ ہم سے سعد مقبری نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”لوگوں پر ایک ایسا زمانہ آئے گا کہ انسان کوئی پروا نہیں کرے گا کہ جو اس نے حاصل کیا ہے وہ حلال سے ہے یا حرام سے ہے۔“

حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يُكَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ مِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ)). [طرفہ فی: ۲۰۸۳] [نسائی: ۴۴۶۶]

باب: خشکی میں تجارت کرنے کا بیان

اور اللہ تعالیٰ کا فرمان (سورہ نور میں) کہ کچھ لوگ ایسے بھی ہیں جنہیں تجارت اور خرید و فروخت اللہ تعالیٰ کی یاد سے غافل نہیں کرتی۔ قتادہ نے کہا کہ کچھ لوگ ایسے تھے جو خرید و فروخت اور تجارت کرتے تھے لیکن اگر اللہ کے حقوق میں سے کوئی حق سامنے آ جاتا تو ان کی تجارت اور خرید و فروخت انہیں اللہ کی یاد سے غافل نہیں رکھ سکتی تھی، جب تک وہ اللہ کے حق کو ادا نہ کر لیں۔ (ان کو چین نہیں آتا تھا)۔

بَابُ التَّجَارَةِ فِي الْبَرِّ وَغَيْرِهِ
وَقَوْلُ اللَّهِ: ﴿لَرَجَالٌ لَا تُلْهِمُهُمْ بِلِجَارَةٍ وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ﴾ [النور: ۳۷] وَقَالَ قَتَادَةُ: كَانَ الْقَوْمُ يَتَبَايَعُونَ، وَيَتَجَرُونَ، وَلَكِنَّهُمْ إِذَا نَابَهُمْ حَقٌّ مِنْ حُقُوقِ اللَّهِ لَمْ تُلْهِمُهُمْ تِجَارَةً وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ، حَتَّى يُوَدُّهُ إِلَى اللَّهِ.

تشریح: بعض نے باب التجارة فی البر کو اذکار کے ساتھ فی البر پڑھا ہے تو ترجمہ یہ ہوگا کہ کپڑے کی تجارت کرنا مگر باب کی حدیث میں کپڑے کی تجارت کا ذکر نہیں ہے اور امام بخاری رحمہ اللہ نے آگے چل کر جواب سمندر میں تجارت کرنے کا بیان کیا، اس کا جوڑ یہی ہے کہ یہاں خشکی کی تجارت مذکور ہو۔ بعض نے شہم با کے ساتھ فی البر پڑھا ہے یعنی گندم کی تجارت تو اس کا بھی باب کی حدیث میں کوئی ذکر نہیں ہے بہر حال فی البر یعنی خشکی میں تجارت کرنا، یہی نسخہ زیادہ صحیح ہے، مراد یہ ہے کہ مسلمان کے لئے خشکی اور تری، ححر اور سمندر سب کا رگاہ عمل ہیں۔ اسی جوش عمل نے مسلمانوں کو شرق سے تا غرب دنیا کے ہر حصہ میں پہنچادیا۔

(۲۰۶۰، ۲۰۶۱) ہم سے ابو عاصم نے بیان کیا، انہوں نے کہا کہ ہم سے ابن جریج نے بیان کیا، کہ مجھے عمرو بن دینار نے خبر دی اور ان سے ابوالمنہال نے بیان کیا کہ میں سونے چاندی کی تجارت کیا کرتا تھا۔ اس لیے میں نے زید بن ارقم رضی اللہ عنہ سے اس کے متعلق پوچھا تو انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا۔

اور مجھ سے فضل بن یعقوب نے بیان کیا، کہا کہ ہم سے حجاج بن محمد نے بیان کیا، کہ ابن جریج نے بیان کیا کہ مجھے عمرو بن دینار اور عامر بن مصعب نے خبر دی، ان دونوں حضرات نے ابوالمنہال سے سنا۔ انہوں نے بیان کیا کہ میں نے براء بن عازب اور زید بن ارقم رضی اللہ عنہما سے سونے چاندی کی تجارت کے متعلق پوچھا، تو ان دونوں بزرگوں نے فرمایا کہ ہم نبی کریم ﷺ کے عہد میں تاجر تھے، اس لیے ہم نے آپ سے سونے چاندی

۲۰۶۰، ۲۰۶۱۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِي الْمُنْهَالِ، قَالَ: كُنْتُ أَتَجَرُّ فِي الصَّرْفِ، فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمٍ فَقَالَ: قَالَ النَّبِيُّ ﷺ: ح: وَحَدَّثَنِي الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا الْحَجَّاجُ ابْنُ مُحَمَّدٍ، قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، وَعَامِرُ بْنُ مُصْعَبٍ، أَنَّهُمَا سَمِعَا أَبَا الْمُنْهَالِ، يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمٍ عَنِ الصَّرْفِ، فَقَالَا: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الصَّرْفِ فَقَالَ: ((إِنْ

كَانَ يَدًا بَيْدًا فَلَا بَأْسَ، وَإِنْ كَانَ نَسِيًّا فَلَا يَصْلُحُ)). [الحديث: ٢٠٦٠، اطرافه في: ٢١٨٠، ٢٤٩٧، ٣٩٣٩] [الحديث: ٢٠٦١، اطرافه في: ٢١٨١، ٢٤٩٨، ٣٩٤٠] [مسلم: ٤٠٧١؛ نسائي: ٤٥٨٩، ٤٥٩٠، ٤٥٩١]

تشریح: مثلاً ایک شخص نقد روپیہ دے اور دوسرا کہے میں اس کے بدل کاروبار یا ایک مہینے کے بعد دوں گا تو یہ درست نہیں ہے۔ بیع صرف میں سب کے نزدیک تقابض ہی دونوں بدلوں کا نقد انعقد یا جانا شرط ہے اور میعاد کے ساتھ درست نہیں ہوتی۔ اب اس میں اختلاف ہے کہ اگر جنس ایک ہی ہو مثلاً روپے کو روپے سے یا اشرفیوں کو اشرفیوں سے تو کمی یا زیادتی درست ہے یا نہیں؟ حنفیہ کے نزدیک کمی اور زیادتی جب جنس ایک ہو درست نہیں۔ اور ان کے مذہب پر کھلدار اور حالی سکے کا بدلنا مشکل ہو جاتا ہے اور بہتر یہ ہے کہ کچھ پیسے شریک کر دے، تاکہ کمی اور زیادہ سب کے نزدیک جائز ہو جائے۔ (وحیدی) اس حدیث کے عموم سے امام بخاری رحمہ اللہ نے یہ نکالا کہ خشکی میں تجارت کرنا درست ہے۔

باب: تجارت کے لیے گھر سے باہر نکلنا

اور (سورہ جمعہ میں) اللہ تعالیٰ کا فرمان کہ ”جب نماز ہو جائے تو زمین میں پھیل جاؤ اور اللہ کا فضل تلاش کرو۔“

(۲۰۶۲) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم کو محمد بن یزید نے خبر دی، کہا کہ ہمیں ابن جریج نے خبر دی، کہا کہ مجھے عطاء بن ابی رباح نے خبر دی۔ انہیں عبید بن عمیر نے کہ ابو موسیٰ اشعری رضی اللہ عنہ نے عمر بن خطاب رضی اللہ عنہ سے ملنے کی اجازت چاہی لیکن اجازت نہیں ملی۔ غالباً آپ اس وقت کام میں مشغول تھے۔ اس لیے ابو موسیٰ رضی اللہ عنہ واپس لوٹ گئے، پھر عمر رضی اللہ عنہ متوجہ ہوئے تو فرمایا، کیا میں نے عبداللہ بن قیس (ابو موسیٰ رضی اللہ عنہ) کی آواز سنی تھی۔ انہیں اندر آنے کی اجازت دے دو۔ کہا گیا وہ تو لوٹ کر چلے گئے۔ تو عمر رضی اللہ عنہ نے انہیں بلالیا۔ ابو موسیٰ رضی اللہ عنہ نے کہا کہ ہمیں اسی کا حکم (آنحضرت ﷺ سے) تھا (کہ تین مرتبہ اجازت چاہیے پر اگر اندر جانے کی اجازت نہ ملے تو واپس لوٹ جانا چاہیے) اس پر عمر رضی اللہ عنہ نے فرمایا، اس حدیث پر کوئی گواہ لاؤ۔ ابو موسیٰ رضی اللہ عنہ انصاری کی مجلس میں گئے۔ اور ان سے اس حدیث کے متعلق پوچھا (کہ کیا کسی نے اسے آنحضرت ﷺ سے سنا ہے) ان لوگوں نے کہا کہ اس کی گواہی تو تمہارے ساتھ وہ دے گا جو ہم سب میں بہت ہی کم عمر ہے۔ وہ ابو سعید خدری رضی اللہ عنہ کو اپنے ساتھ

بَابُ الْخُرُوجِ فِي التَّجَارَةِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ [الجمعة: ١٠]

٢٠٦٢- حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ اسْتَأْذَنَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فَلَمْ يُؤْذَنَ لَهُ، وَكَأَنَّهُ كَانَ مَشْغُولًا فَرَجَعَ أَبُو مُوسَى، فَفَزِعَ عُمَرُ فَقَالَ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ اسْتَأْذَنُوا لَهُ قَبْلَ قَدْ رَجَعَ. فَدَعَاهُ. فَقَالَ: كُنَّا نُؤَمِّرُ بِذَلِكَ. فَقَالَ: تَأْيِينِي عَلَى ذَلِكَ بِالْبَيْتَةِ. فَاذْهَبْ إِلَى مَجَالِسِ الْأَنْصَارِ، فَسَأَلَهُمْ. فَقَالُوا: لَا يَشْهَدُ لَكَ عَلَى هَذَا إِلَّا أَصْغَرُنَا أَبُو سَعِيدٍ الْخُدْرِيُّ. فَذَهَبَ بِأَبِي سَعِيدٍ الْخُدْرِيِّ. فَقَالَ عُمَرُ: أَخْبَفِي عَلَيَّ [هَذَا] مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ. يَعْنِي الْخُرُوجَ إِلَى

لے گئے۔ عمر رضی اللہ عنہ نے یہ سن کر فرمایا کہ نبی کریم ﷺ کا ایک حکم مجھ سے پوشیدہ رہ گیا۔ افسوس کہ مجھے بازاروں کی خرید و فروخت نے مشغول رکھا۔
[ابوداؤد: ۵۱۸۲]

آپ کی مراد تجارت سے تھی۔

تشریح: روایت میں حضرت عمر رضی اللہ عنہ کا بازار میں تجارت کرنا مذکور ہے اسی سے مقصد باب ثابت ہوا۔ حدیث سے اور بھی بہت سے مسائل نکلتے ہیں۔ مثلاً کوئی کسی کے گھر ملاقات کو جائے تو دروازے پر جا کر تین دفعہ سلام کے ساتھ اجازت طلب کرے، اگر جواب نہ ملے تو واپس لوٹ جائے۔ کسی حدیث کی تصدیق کے لئے گواہ طلب کرنا بھی ثابت ہوا۔ نیز یہ کہ صحیح بات میں کم سن بچوں کی گواہی بھی مانی جاسکتی ہے۔ اور یہ بھی ثابت ہوا کہ بھول چوک بڑے بڑے لوگوں سے بھی ممکن ہے وغیرہ وغیرہ۔

باب: سمندر میں تجارت کرنے کا بیان

بَابُ التَّجَارَةِ فِي الْبَحْرِ

اور مطر و راق نے کہا کہ اس میں کوئی حرج نہیں ہے۔ اور قرآن مجید میں جو اس کا ذکر ہے وہ بہر حال حق ہے۔ اس کے بعد انہوں نے (سورہ نحل کی یہ) آیت پڑھی ”اور تم دیکھتے ہو کشتیوں کو کہ اس میں چلتی ہیں پانی کو چیرتی ہوئی تاکہ تم تلاش کرو اس کے فضل سے۔“ اس آیت میں لفظ فلک کشتی کے معنی میں ہے، واحد اور جمع دونوں کے لیے یہ لفظ اسی طرح استعمال ہوتا ہے۔ مجاہد رحمہ اللہ نے (اس آیت کی تفسیر میں) کہا کہ کشتیاں ہوا کو چیرتی چلتی ہیں۔ اور ہوا کو وہی کشتیاں (دیکھنے میں صاف طور پور) چیرتی چلتی ہیں جو بڑی ہوتی ہیں۔

وَقَالَ مَطَرَ: لَا بَأْسَ بِهِ وَمَا ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ إِلَّا بِحَقِّ ثُمَّ تَلَا ﴿وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلَيَبْتَغُوا مِنْ فَضْلِهِ﴾ [النحل: ۱۴] الْفُلْكَ السُّفْنُ، الْوَاحِدُ وَالْجَمْعُ سَوَاءٌ. وَقَالَ مُجَاهِدٌ تَمْخَرُ السُّفْنُ مِنَ الرِّيحِ وَلَا تَمْخَرُ الرِّيحُ شَيْئًا مِنَ السُّفْنِ إِلَّا الْفُلْكَ الْعِظَامُ.

(۲۰۶۳) لیٹ نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبدالرحمن بن ہرمرنے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے بنی اسرائیل کے ایک شخص کا ذکر کیا۔ جس نے سمندر کا سفر کیا تھا اور اپنی ضرورت پوری کی تھی۔ پھر پوری حدیث بیان کی (جو کتاب الکفالة میں آئے گی۔)

۲۰۶۳۔ وَقَالَ اللَّيْثُ حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ، خَرَجَ فِي الْبَحْرِ فَقَضَى حَاجَتَهُ. وَسَاقَ الْحَدِيثَ. [راجع: ۱۴۹۸]

باب: (سورہ جمعہ میں) اللہ تعالیٰ نے فرمایا:

بَابُ قَوْلِ اللَّهِ:

”جب سوداگری یا تماشادیکھتے ہیں تو اس کی طرف دوڑ پڑتے ہیں“ اور سورہ نور میں اللہ جل ذکرہ کا یہ فرمانا کہ ”وہ لوگ جنہیں تجارت اور خرید و فروخت اللہ کے ذکر سے غافل نہیں کرتی“۔ قادمہ نے کہا کہ صحابہ کرام رضی اللہ عنہم تجارت کیا کرتے تھے۔ لیکن جوں ہی اللہ تعالیٰ کا کوئی فرض یا منہ آتا تو ان کی تجارت اور سوداگری اللہ کے ذکر سے انہیں غافل نہیں کر سکتی تھی

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة: ۱۱] وَقَوْلُهُ [جَلَّ ذِكْرُهُ] ﴿رَجُلًا لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ﴾ [النور: ۳۷] وَقَالَ قَتَادَةُ: كَانُوا يَتَجَرَّوْنَ، وَلَكِنْهُمْ إِذَا تَابَهُمْ حَقٌّ مِنْ حُقُوقِ

اللَّهِ لَمْ تُلْهِهِمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ، تَا نَكَدَ اللَّهُ تَعَالَى كَ فَرَضَ كَوَادَانَهُ كَرَلِيسَ۔
حَتَّى يُؤَدُّهُ إِلَى اللَّهِ.

تشریح: ابھی چند صفحات پیشتر اسی آیت مبارکہ کے ساتھ یہ باب گزر چکا ہے۔ اور یہاں دوبارہ بھر یہ درج ہوا ہے۔ حافظ ابن حجر رحمہ اللہ نے اسے بعض ناقلین بخاری کے قلم کا سمجھ کر دیا ہے۔ علامہ فرماتے ہیں کہ صحیح بخاری کا اصل نسخہ وہ تھا جو امام بخاری رحمہ اللہ کے شاگرد فربری کے پاس تھا۔ اس کے حواشی میں کچھ الحاقات تھے۔ بعض نقالین نے ان الحاقات میں سے کچھ عبارتوں کو اپنے خیال کی بنا پر متن میں درج کر دیا۔ اسی وجہ سے یہ باب بھی کرر آ گیا ہے۔

۲۰۶۴۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: أَقْبَلْتُ غَيْرَ، وَنَحْنُ نُصَلِّي يَوْمَ الْجُمُعَةِ مَعَ النَّبِيِّ ﷺ، فَانْقَضَ النَّاسُ إِلَّا اثْنِي عَشَرَ رَجُلًا، فَتَرَكْتُ هَذِهِ الْآيَةَ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾. [الجمعة: ۱۱]

(۲۰۶۴) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم سے محمد بن فضیل نے بیان کیا، ان سے حصین نے بیان کیا، ان سے سالم بن ابی الجعد نے بیان کیا اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ (تجارتی) اونٹوں (کا قافلہ) آیا۔ ہم اس وقت نبی کریم ﷺ کے ساتھ جمعہ (کے خطبہ) میں شریک تھے۔ بارہ صحابہ کے سوا باقی تمام حضرات ادھر چلے گئے۔ اس پر یہ آیت اتری کہ ”جب سوداگری یا تماشا دیکھتے ہیں تو اس کی طرف دوڑ پڑتے ہیں اور آپ کو کھڑا چھوڑ دیتے ہیں۔“

باب: اللہ تعالیٰ کا فرمان کہ اپنی پاک کمائی میں

سے خرچ کرو

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿انْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ [البقرة: ۲۶۷]

(۲۰۶۵) ہم سے عثمان بن ابی شیبہ نے بیان کیا، انہوں نے کہا کہ ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے، ان سے مسروق نے، اور ان سے ام المومنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب عورت اپنے گھر کا کھانا (غلہ وغیرہ) بشرطیکہ گھر کا لڑنے کی نیت نہ ہو خرچ کرے تو اسے خرچ کرنے کا ثواب ملتا ہے اور اس کے شوہر کو کمانے کا اور خزانچی کو بھی ایسا ہی ثواب ملتا ہے۔ ایک کا ثواب دوسرے کے ثواب کو کم نہیں کرتا۔“

۲۰۶۵۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((إِذَا انْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا انْفَقَتْ، وَلَزَوْجُهَا بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا)). [راجع: ۱۴۲۵]

(۲۰۶۶) مجھ سے یحییٰ بن جعفر نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالرزاق نے بیان کیا، ان سے عمر نے بیان کیا، ان سے ہمام نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”اگر عورت اپنے شوہر کی کمائی اس کی اجازت کے بغیر بھی (اللہ کے راستے

۲۰۶۶۔ حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا انْفَقَتِ الْمَرْأَةُ مِنْ كَسَبِ زَوْجِهَا عَنْ

غَيْرِ أَمْرِهِ، قُلَّةُ نَصْفِ أَجْرِهِ)). [اطرافہ فی: میں) خرچ کرتی ہے تو اسے آدھا ثواب ملتا ہے۔“

۵۱۹۲، ۵۱۹۵، ۵۳۶۰ [مسلم: ۲۳۷۰؛

ابوداؤد: ۱۶۸۷]

تشریح: مطلب یہ ہے کہ ایسی معمولی خیرات کرے کہ جس کو خاوند دیکھ بھی لے تو ناپسند نہ کرے، جیسے کھانے میں سے کچھ کھانا فقیر کو دے یا پھنسا پرانا کپڑا اللہ کی راہ میں دے ڈالے، اور عورت قرآن سے سمجھے کہ خاوند کی طرف سے ایسی خیرات کے لئے اجازت ہے۔ گو اس نے صریح اجازت نہ دی ہو، بعض نے کہا مراد یہ ہے کہ عورت اس مال میں سے خرچ کرے جو خاوند نے اس کے لئے مقرر کر دیا ہو۔ بعض نسخوں میں یوں ہے کہ خاوند کو عورت کا آدھا ثواب ملے گا۔ قسطانی نے کہا ان دونوں توجیہوں میں سے کوئی توجیہ ضرور کرنا چاہیے ورنہ عورت اگر خاوند کا مال اس کی اجازت کے بغیر خرچ کر ڈالے تو ثواب کا گناہ لازم ہوگا۔

باب: جو روزی میں کشادگی چاہتا ہو وہ کیا کرے؟

۲۰۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكُرْمَانِيُّ، حَدَّثَنَا حَسَّانُ، حَدَّثَنَا يُونُسُ، قَالَ: مُحَمَّدٌ هُوَ الزُّهْرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ سَرَّهُ أَنْ يُسَيِّطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ [لَهُ] فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ)). [طرفہ فی: ۵۹۸۶]

بابُ مَنْ أَحَبَّ الْبُسْطَ فِي الرِّزْقِ

۲۰۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكُرْمَانِيُّ، حَدَّثَنَا حَسَّانُ، حَدَّثَنَا يُونُسُ، قَالَ: مُحَمَّدٌ هُوَ الزُّهْرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ سَرَّهُ أَنْ يُسَيِّطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ [لَهُ] فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ)). [طرفہ فی: ۵۹۸۶]

[مسلم: ۶۵۲۳؛ ابوداؤد: ۱۶۹۳]

تشریح: نتیجہ یہ ہوگا کہ اس کے رشتہ دار اس کا حسن سلوک دیکھ کر دل سے اس کی عمر کی درازی، مال کی فراخی کی دعائیں کریں گے۔ اور اللہ پاک ان کی دعاؤں کے نتیجہ میں اس کی روزی میں اور عمر میں برکت کرے گا۔ اس لئے کہ اللہ پاک ہر چیز کے گھٹانے بڑھانے پر قادر ہے۔

باب: نبی کریم ﷺ کا ادھار خریدنا

۲۰۶۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، قَالَ: ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِيِّ فِي السَّلَمِ فَقَالَ: حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ رَجُلٍ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ. [اطرافہ فی: ۲۰۹۶، ۲۲۰۰،

بابُ شِرَاءِ النَّبِيِّ ﷺ بِالنِّسِيئَةِ

۲۰۶۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، قَالَ: ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِيِّ فِي السَّلَمِ فَقَالَ: حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ رَجُلٍ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ. [اطرافہ فی: ۲۰۹۶، ۲۲۰۰،

۲۲۵۱، ۲۲۵۲، ۲۳۸۶، ۲۵۰۹، ۲۵۱۳،

۲۹۱۶، ۴۴۶۷ [مسلم: ۴۱۱۵، ۴۱۱۶، ۴۱۱۷؛

نسائی: ۴۶۲۳، ۴۶۶۴؛ ابن ماجہ: ۲۴۳۶]

٢٠٦٩- حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشِبٍ، حَدَّثَنَا أَسْبَاطُ أَبُو الْيَسَعِ الْبَصْرِيُّ، حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ مَشَى إِلَى النَّبِيِّ ﷺ بِخُبْرٍ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعًا لَهُ بِالْمَدِينَةِ عِنْدَ يَهُودِيٍّ وَأَخَذَ مِنْهُ شَعِيرًا لِأَهْلِهِ. وَلَقَدْ سَمِعْتُهُ يَقُولُ: ((مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صَاعٌ بُرٍّ وَلَا صَاعٌ حَبٍّ، وَإِنَّ عِنْدَهُ لَيَسْعُ نِسْرَةً)).

[طرفة في: ٢٥٠٨] [نسائي: ٤٦٢٤؛ ابن ماجه: ٢٤٣٧]

آپ کی کھر والیوں کی تعداد نو تھی۔

تفسیر: اس حدیث سے نبی کریم ﷺ کی اقتصادی زندگی پر روشنی پڑتی ہے۔ خدا نخواستہ آپ دنیا دار ہوتے تو یہ نوبت نہ آتی کہ ایک یہودی کے یہاں اپنی زرہ گروی رکھ کر راشن حاصل کریں۔ اور راشن بھی جو کی شکل میں، جس سے صاف ظاہر ہے کہ آپ نے آنے والے لوگوں کے لئے ایک عمدہ ترین نمونہ پیش فرمادیا کہ وہ دنیاوی عیش و آرام اور ناز و غم کے وقت اسوۂ محمدی کو یاد کر لیا کریں۔ مقصد باب یہ ہے کہ انسان کو زندگی میں کبھی ادھار بھی کوئی چیز خریدنی پڑتی ہے۔ لہذا اس میں کوئی تباہی نہیں اور اس سے غیر مسلموں کے ساتھ لین دین کا تعلق بھی ثابت ہوا۔

بَابُ كَسْبِ الرَّجُلِ وَعَمَلِهِ بِيَدِهِ باب: انسان کا کمانا اور اپنے ہاتھوں سے محنت کرنا

تشریح: اس باب کے تحت حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں: "وقد اختلف العلماء فی افضل المكاسب قال الماوردی اصول المكاسب الزراعة والتجارة والصناعة والاشبه بمذهب الشافعی ان اطيها التجارة قال والارجح عندی ان اطيها الزراعة لانها اقرب الى التوكل وتعقبه النووی بحديث المقدم الذی فی هذا الباب وان الصواب ان اطيب الکسب ما کان بعمل اليد قال فان کان زراعاً فهو اطيب المكاسب لما یشمل علیه من کونه عمل اليد ولما فیہ من التوکل ولما فیہ من النفع العام للادمی وللدواب ولانه لا بد فیہ فی العادة ان یؤکل منه بغير عوض۔" (فتح)

یعنی علما کا اس بارے میں اختلاف ہے کہ افضل کس کو نسا ہے۔ ماوردی نے کہا کہ کسب کے تین اصولی طریقے ہیں۔ زراعت، تجارت اور صنعت و حرفت۔ اور امام شافعی رحمۃ اللہ علیہ کے قول میں افضل کسب تجارت ہے۔ مگر ماوردی کہتے ہیں کہ میں زراعت کو ترجیح دیتا ہوں کہ یہ توکل سے قریب ہے۔ اور نووی رحمۃ اللہ علیہ نے اس پر تعاقب کیا ہے اور درست بات یہ ہے کہ بہترین پاکیزہ کسب وہ ہے جس میں اپنے ہاتھ کو دخل زیادہ ہو۔ اگر زراعت کو افضل کسب مانا جائے تو بجا ہے کیونکہ اس میں انسان زیادہ تر اپنے ہاتھ سے محنت کرتا ہے اس میں توکل بھی ہے اور انسانوں اور حیوانوں کے لئے عام نفع بھی ہے۔ اس میں بغیر کسی معاوضہ کے حاصل ہوئے غلہ سے کھایا جاتا ہے۔ اس لئے زراعت بہترین کسب ہے۔ بشرطیکہ کامیاب زراعت ہو ورنہ عام طور پر زراعت پیشہ لوگ مقروض، تنگ دست، پریشان حال ملتے ہیں۔ اس لئے کہ نہ تو ان کے پاس زراعت کے قابل کافی زمین ہوتی ہے نہ دیگر وسائل

بفراخی مہیا ہوتے ہیں، نتیجہ یہ کہ ان کا افلاس دن بدن بڑھتا ہی چلا جاتا ہے، ایسی حالت میں زراعت کو بہترین کسب نہیں کہا جاسکتا۔ ان حالات میں مزدوری بھی بہتر ہے۔

امام بخاری رحمہ اللہ نے اس باب کے تحت تین حدیثیں ذکر کی ہیں۔ جن میں سے پہلی تجارت سے متعلق ہے دوسری زراعت سے اور تیسری صنعت سے متعلق ہے۔ پہلی حدیث میں حضرت سیدنا ابو بکر صدیق رضی اللہ عنہ اور ان کے پیش تجارت کا ذکر ہے۔ حضرت عائشہ رضی اللہ عنہا فرماتی ہیں: ”لما مرض ابو بکر مرضه الذي مات فيه قال انظروا ما زاد في مالي منذ دخلت الامارة فابعثوا به الى الخليفة بعدى..... الخ“ یعنی جب حضرت صدیق اکبر رضی اللہ عنہ مرض الموت میں گرفتار ہوئے تو آپ نے اپنے گھر والوں کو وصیت فرمائی کہ میرے مال کی پڑتال کرنا اور خلیفہ بننے کے بعد جو کچھ بھی میرے مال میں زیادہ نظر آئے اسے بیت المال میں داخل کرنے کے لئے خلیفہ المسلمین کے پاس بھیج دینا۔ چنانچہ آپ کے انتقال کے بعد جائزہ لیا گیا تو ایک غلام زائد پایا گیا جو بال بچوں کو کھلایا پلایا کرتا تھا اور ایک اونٹ جس سے مرحوم کے باغ کو پانی دیا جاتا تھا۔ ہر دو کو حضرت عمر رضی اللہ عنہ نے پاس بھیج دیا گیا۔ جن کو دیکھ کر حضرت عمر رضی اللہ عنہ نے فرمایا: ”رحم الله على ابى بكر لقد اتعب من بعده“ یعنی اللہ پاک حضرت ابو بکر رضی اللہ عنہ پر رحم فرمائے انہوں نے اپنے بعد والوں کو مشقت میں ڈال دیا۔

۲۰۷۰۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي عَلِيُّ بْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ قَالَتْ: لَمَّا اسْتَخْلَفَ أَبُو بَكْرٍ الصَّدِّيقُ قَالَ: لَقَدْ عَلِمَ قَوْمِي أَنَّ جِرْفَتِي لَمْ تَكُنْ تَعْجِزُ عَنْ مَوْفَةِ أَهْلِي، وَشَغِلْتُ بِأَمْرِ الْمُسْلِمِينَ، فَسَيَأْكُلُ آلُ أَبِي بَكْرٍ مِنْ هَذَا الْمَالِ وَيَحْتَرِفُ لِلْمُسْلِمِينَ فِيهِ.

(۲۰۷۰) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے علی بن وہب نے بیان کیا، ان سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عروہ بن زبیر رضی اللہ عنہ نے کہا کہ حضرت عائشہ رضی اللہ عنہا نے کہا کہ جب حضرت ابو بکر رضی اللہ عنہ خلیفہ ہوئے تو فرمایا، میری قوم جانتی ہے کہ میرا (تجارتی) کاروبار میرے گھر والوں کی گزران کے لیے کافی رہا ہے۔ لیکن اب میں مسلمانوں کے کام میں مشغول ہو گیا ہوں، اس لیے آل ابو بکر بیت المال میں سے کھائے گی، اور ابو بکر مسلمانوں کا مال تجارت بڑھاتا رہے گا۔

تشریح: یعنی اب خلافت کے کام میں مصروف رہوں گا تو مجھ کو اپنا ذاتی پیش اور بازاروں میں پھرنے کا موقع نہ ملے گا اس لئے میں بیت المال سے اپنا اور اپنے گھر والوں کا خرچہ کیا کروں گا اور یہ خرچہ بھی میں اس طرح سے نکال دوں گا کہ بیت المال کے روپے پیسے میں تجارت اور سوداگری کر کے اس کو ترقی دوں گا اور مسلمانوں کا فائدہ کراؤں گا۔

۲۰۷۱۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ، حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ، قَالَ: قَالَتْ عَائِشَةُ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ عَمَالًا أَنْفُسِهِمْ، وَكَانَ يَكُونُ لَهُمْ أَرْوَاحٌ فَقِيلَ لَهُمْ لَوْ اغْتَسَلْتُمْ رَوَاهُ هَمَامٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ.

(۲۰۷۱) مجھ سے محمد نے بیان کیا، کہا کہ ہم سے عبد اللہ بن یزید نے بیان کیا، ان سے سعید بن ابی ایوب نے بیان کیا، کہا کہ مجھ سے ابو الاسود نے بیان کیا، ان سے عروہ نے کہا کہ حضرت عائشہ رضی اللہ عنہا نے فرمایا، رسول اللہ ﷺ کے صحابہ رضی اللہ عنہم اپنے کام اپنے ہی ہاتھوں سے کیا کرتے تھے اور (زیادہ محنت و مشقت کی وجہ سے) ان کے جسم سے (پسینے کی) بو آ جاتی تھی اس لیے ان سے کہا گیا کہ اگر تم غسل کر لیا کرو تو بہتر ہوگا۔ اس کی روایت ہمام نے اپنے والد سے اور انہوں نے اپنے باپ سے اور انہوں نے

[راجع: ۱۹۰۲]

عائشہ رضی اللہ عنہا سے کی ہے۔

(۲۰۷۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہم کو عیسیٰ بن یونس نے خبر دی، انہیں ثور نے خبر دی، انہیں خالد بن معدان نے اور انہیں مقدم بن الشعمہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کسی انسان نے اس شخص سے بہتر روزی نہیں کھائی، جو خود اپنے ہاتھوں سے کما کر کھاتا ہے۔ اللہ کے نبی داؤد علیہ السلام بھی اپنے ہاتھ سے کام کر کے روزی کھایا کرتے تھے۔“

(۲۰۷۳) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا کہ ہم سے عبدالرزاق نے بیان کیا، کہا کہ ہمیں معمر نے خبر دی، انہیں ہمام بن منبہ نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، اور ان سے نبی کریم ﷺ نے کہ ”داؤد علیہ السلام صرف اپنے ہاتھ کی کمائی سے کھایا کرتے تھے۔“

۲۰۷۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ عَنِ النَّبِيِّ ﷺ: قَالَ: ((مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ)).

۲۰۷۳۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: ((أَنَّ دَاوُدَ النَّبِيَّ ﷺ كَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلٍ يَدِهِ)). [طرفاہ فی: ۳۴۱۷، ۴۷۱۳]

تشریح: حضرت آدم علیہ السلام کھیتی کا کام اور حضرت داؤد علیہ السلام لوہار کا کام اور حضرت نوح علیہ السلام برہمی کا کام کرتے اور حضرت ادریس علیہ السلام کپڑے سیاہ کرتے اور حضرت موسیٰ علیہ السلام بکریاں چرایا کرتے تھے۔ اور ہمارے حضرت محمد ﷺ تجارت پیشہ تھے، لہذا کسی بھی حلال اور جائز پیشہ کو حقیر جاننا اسلامی شریعت میں سخت ناروا ہے۔

(۲۰۷۴) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبدالرحمن بن عوف رضی اللہ عنہ کے غلام ابی عبید نے، انہوں نے ابو ہریرہ رضی اللہ عنہ کو یہ کہتے سنا کہ رسول اللہ ﷺ نے فرمایا: ”وہ شخص جو ککڑی کا کھانا اپنی پیٹھ پر لاد کر لائے، اس سے بہتر ہے جو کسی کے سامنے ہاتھ پھیلائے، چاہے وہ اسے کچھ دے دے یا نہ دے۔“

۲۰۷۴۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَأَنْ يَخْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ)). [راجع:

[۱۴۷۰] [مسلم: ۲۴۰۰، نسائی: ۲۵۸۳]

(۲۰۷۵) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا کہ ہم سے یحییٰ بن یونس نے بیان کیا، کہا کہ ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے زبیر بن عوام رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر کوئی اپنی رسیوں کو سنبھالے اور ان میں ککڑی باندھ کر لائے تو وہ اس سے بہتر ہے جو لوگوں سے مانگتا پھرتا ہے۔“ ابو نعیم نے کہا کہ ہم کو بیان کیا محمد بن ثواب نے اور ان کو بیان کیا ابن نمیر نے ان سے ہشام نے انہوں نے

۲۰۷۵۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبَلَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ)) قَالَ أَبُو نَعِيمٍ حَدَّثَنَا مُحَمَّدُ بْنُ ثَوَابٍ وَحَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ

الْحَدِيثُ. [راجع: ۱۴۷۱] اپنے باپ سے حدیث کو بیان کیا ہے۔
تشریح: یعنی سوال سے پچنا اور خود مخت مزدوری کر کے گزارا کرنا۔ ایک سچے مسلمان کی زندگی یہی ہونی ضروری ہے۔

باب: خرید و فروخت کے وقت نرمی، وسعت اور فیاضی کرنا اور کسی سے اپنا حق پاکیزگی سے مانگنا

بَابُ السَّهْوَةِ وَالسَّمَاحَةِ فِي الشِّرَاءِ وَالْبَيْعِ، وَمَنْ طَلَبَ حَقًّا فَلْيُطْلَبْ فِي عَفَافٍ

(۲۰۷۶) ہم سے علی بن عیاش نے بیان کیا، کہا کہ ہم سے ابو عسان محمد بن مطرف نے بیان کیا، کہا کہ مجھ سے محمد بن منکدر نے بیان کیا، اور ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”اللہ تعالیٰ ایسے شخص پر رحم کرے جو بیچتے وقت اور خریدتے وقت اور تقاضا کرتے وقت فیاضی اور نرمی سے کام لیتا ہے۔“

۲۰۷۶۔ حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ، حَدَّثَنَا أَبُو غَسَّانَ مُحَمَّدُ بْنُ مَطْرِفٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى)).

[ابن ماجہ: ۲۲۰۳]

باب: جو شخص مالدار کو مہلت دے

بَابُ مَنْ أَنْظَرَ مُوسِرًا

(۲۰۷۷) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے زہیر نے بیان کیا، کہا کہ ہم سے منصور نے، ان سے ربیع بن جراح نے بیان کیا، اور ان سے حذیفہ بن یمان رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”تم سے پہلے گزشتہ امتوں کے کسی شخص کی روح کے پاس (موت کے وقت) فرشتے آئے اور پوچھا کہ تو نے کچھ اچھے کام بھی کئے ہیں؟ روح نے جواب دیا کہ میں اپنے نوکروں سے کہا کرتا تھا کہ وہ مالدار لوگوں کو (جوان کے مقروض ہوں) مہلت دے دیا کریں اور ان پر سختی نہ کریں۔ اور محتاجوں کو معاف کر دیا کریں۔“ راوی نے بیان کیا کہ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”پھر فرشتوں نے بھی اس سے درگزر کیا اور سختی نہیں کی۔“ اور ابو مالک ربیع سے (اپنی روایت میں یہ الفاظ) بیان کئے: ”کھاتے کھاتے کے ساتھ (اپنا حق لیتے وقت) نرم معاملہ کرتا تھا اور تنگ حال مقروض کو مہلت دے دیتا تھا۔“ اس کی متابعت شعبہ نے کی ہے۔ ان سے عبد الملک نے اور ان سے ربیع نے بیان کیا، ابو عوانہ نے کہا کہ ان سے عبد الملک نے ربیع سے بیان کیا کہ (اس روح نے یہ الفاظ کہے تھے) ”میں کھاتے کھاتے کو مہلت

۲۰۷۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، أَنَّ رُبَيْعَ بْنَ جِرَاشٍ حَدَّثَهُ: أَنَّ حَذِيفَةَ حَدَّثَهُ قَالَ: قَالَ النَّبِيُّ ﷺ: ((تَلَقَّيْتُ الْمَلَائِكَةَ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ قَالُوا: أَعْمِلْتَ مِنَ الْخَيْرِ شَيْئًا قَالَ: كُنْتُ أَمُرُ فِتْيَانِي أَنْ يَنْظُرُوا وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ)) قَالَ: ((فَتَجَاوَزُوا عَنْهُ)). وَقَالَ أَبُو مَالِكٍ عَنْ رُبَيْعِ بْنِ جِرَاشٍ: ((كُنْتُ أُيَسِّرُ عَلَى الْمُوسِرِ وَأَنْظِرُ الْمُعْسِرَ)). تَابَعَهُ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ رُبَيْعٍ. وَقَالَ أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ رُبَيْعٍ: ((فَأَنْظِرُ الْمُوسِرَ، وَاتَّجَاوَزُ عَنِ الْمُعْسِرِ)). وَقَالَ نَعِيمُ بْنُ أَبِي هَنْبَلٍ عَنْ رُبَيْعٍ: ((فَأَقْبَلُ مِنَ الْمُوسِرِ، وَاتَّجَاوَزُ عَنِ الْمُعْسِرِ)). [طرقاه فی: ۲۳۹۱، ۳۴۵۱]

[مسلم: ۳۹۹۳، ۳۹۹۴؛ ابن ماجہ: ۲۴۲۰] دے دیتا تھا۔ اور تنگ حال والے مقروض سے درگزر کرتا تھا۔“ اور نعیم بن ابی ہند نے بیان کیا، ان سے ربیعہ نے (کہ روح نے یہ الفاظ کہے تھے) ”میں کھاتے کھاتے لوگوں کے (جن پر میرا کوئی حق واجب ہوتا) عذر قبول کر لیا کرتا تھا اور تنگ حال والے سے درگزر کرتا تھا۔“

تشریح: یعنی کو قرض دار اور مالدار ہو مگر اس پر سختی نہ کرے، اگر وہ مہلت چاہے تو مہلت دے۔ مالدار کی تعریف میں اختلاف ہے۔ بعض نے کہا جس کے پاس اپنا اور اپنے اہل و عیال کا خرچہ موجود ہو۔ ثوری اور ابن مبارک اور امام احمد اور اسحاق رحمہ اللہ نے کہا جس کے پاس پچاس درہم ہوں۔ اور امام شافعی رحمہ اللہ نے کہا اس کی کوئی حد مقرر نہیں کر سکتے۔ کبھی جس کے پاس ایک درہم ہو مالدار کہلا سکتا ہے جب وہ اس کے خرچ سے فاضل ہو۔ اور کبھی ہزار درہم رکھ کر بھی آدمی مفلس ہوتا ہے جب کہ اس کا خرچہ زیادہ ہو اور عیال بہت ہوں اور وہ قرضدار رہتا ہو۔

بَابُ مَنْ أَنْظَرَ مُعْسِرًا **باب: جس نے کسی تنگ دست کو مہلت دی اس کا**

ثواب

(۲۰۷۸) ہم سے ہشام بن عمار نے بیان کیا، کہا کہ ہم سے یحییٰ بن حمزہ نے بیان کیا، ان سے محمد بن ولید زبیدی نے بیان کیا، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”ایک تاجر لوگوں کو قرض دیا کرتا تھا۔ جب کسی تنگ دست کو دیکھتا تو اپنے نوکروں سے کہہ دیتا کہ اس سے درگزر فرمائے۔ چنانچہ اللہ تعالیٰ نے (اس کے مرنے کے بعد) اس کو بخش دیا۔“

[طرفہ فی: ۳۴۸۰] [مسلم: ۳۹۹۸، ۳۹۹۹]

[نسائی: ۴۷۰۹]

تشریح: تنگ دست کو مہلت دینا اور اس پر سختی نہ کرنا عند اللہ محبوب ہے، مگر ایسے لوگوں کو بھی ناجائز فائدہ نہ اٹھانا چاہیے کہ مال والے کا مال تلف ہو۔ دوسری روایت میں ہے کہ مقروض اگر دل میں ادائیگی قرض کی نیت رکھے گا تو اللہ پاک بھی ضرور اس کا قرض ادا کر دے گا۔

بَابُ: إِذَا بَيَّنَّ الْبَيْعَانِ وَلَمْ يَكْتُمَا وَنَصَحَا **باب: جب خریدنے اور بیچنے والے دونوں صاف**

صاف بیان کر دیں اور ایک دوسرے کی بہتری چاہیں

اور عداء بن خالد رضی اللہ عنہ سے روایت ہے انہوں نے کہا کہ مجھے نبی کریم صلی اللہ علیہ وسلم نے ایک بیع نامہ لکھ دیا تھا: ”یہ وہ کاغذ ہے جس میں محمد اللہ کے رسول صلی اللہ علیہ وسلم کا عداء بن خالد سے خریدنے کا بیان ہے۔ یہ بیع مسلمان کی ہے مسلمان کے ہاتھ، نہ اس میں کوئی عیب ہے نہ کوئی فریب نہ فسق و فجور، نہ کوئی بد باطنی

وَيَذْكُرُ عَنِ الْعَدَاءِ بْنِ خَالِدٍ قَالَ كَتَبَ لِي النَّبِيُّ ﷺ: ((هَذَا مَا اشْتَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ مِنَ الْعَدَاءِ بْنِ خَالِدٍ، بَيْعُ الْمُسْلِمِ الْمُسْلِمِ، لَا دَاءَ، وَلَا خِيَاةَ، وَلَا غَائِلَةَ)).

ہے۔“ اور قتادہ رضی اللہ عنہ نے کہا کہ غالمہ، زنا، چوری اور بھاگنے کی عادت کو کہتے ہیں۔ ابراہیم نخعی رضی اللہ عنہ سے کسی نے کہا کہ بعض دلال (اپنے اصطبل کے) نام ”آری خراسان اور جستان“ (خراسانی اصطبل اور جستانی اصطبل) رکھتے ہیں اور (دھوکہ دینے کے لیے) کہتے ہیں کہ فلاں جانور کل ہی خراسان سے آیا تھا۔ اور فلاں آج ہی جستان سے آیا ہے۔ تو ابراہیم نخعی نے اس بات کو بہت زیادہ ناگواری کے ساتھ سنا۔ عقبہ بن عامر نے کہا کہ کسی شخص کے لئے یہ جائز نہیں کہ کوئی سودا بیچے اور یہ جاننے کے باوجود کہ اس میں عیب ہے، خریدنے والے کو اس کے متعلق کچھ نہ بتائے۔

تشریح: قاضی عیاض رحمۃ اللہ علیہ نے کہا صحیح یوں ہے کہ عداۃ کے خریدنے کا بیان ہے نبی کریم صلی اللہ علیہ وسلم سے، جیسے ترمذی اور نسائی اور ابن ماجہ نے اسے وصل کیا ہے۔ قسطلانی نے کہا ممکن ہے یہاں اشتراک باع کے معنی میں آیا ہو یا معاملہ کنی بار ہو۔ غلام کے عیب کا ذکر ہے یعنی وہ کاٹا، لولا، لنگڑا، فرجی نہیں ہے۔ نہ بھاگنے والا اور نہ بدکار ہے۔ مقصد یہ ہے کہ بیچنے والے کا فرض ہے کہ معاملہ کی چیز کے عیب و صواب سے خریدار کو پورے طور پر آگاہ کر دے۔

(۲۰۷۹) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے صالح ابوخلیل نے، ان سے عبید اللہ بن حارث نے، انہوں نے حکیم بن حزام رضی اللہ عنہ سے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”خریدنے اور بیچنے والوں کو اس وقت اختیار (بیع ختم کر دینے کا) ہے جب تک دونوں جدا نہ ہوں یا آپ نے (مالم یضرقا کے بجائے) حتی یضرقا فرمایا۔ (آنحضرت صلی اللہ علیہ وسلم نے مزید ارشاد فرمایا) پس اگر دونوں نے سچائی سے کام لیا اور ہر بات صاف صاف کھول دی تو ان کی خرید و فروخت میں برکت ہوتی ہے لیکن اگر کوئی بات چھپا کر رکھی یا جھوٹ کہی تو ان کی برکت ختم کر دی جاتی ہے۔“

وَقَالَ قَتَادَةُ: الْغَائِلَةُ الزَّانَا وَالسَّرِقَةُ وَالْإِبَاقُ. وَقِيلَ لِابْرَاهِيمَ: إِنَّ بَعْضَ النَّحَّاسِينَ يُسَمِّي آرِيَّ خُرَّاسَانَ وَسَجِسْتَانَ فَيَقُولُ: جَاءَ أَمْسٍ مِنْ خُرَّاسَانَ، وَجَاءَ الْيَوْمَ مِنْ سَجِسْتَانَ. فَكَرِهَهُ كَرَاهِيَةً شَدِيدَةً. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لَا يَحِلُّ لِأَمْرٍ أَنْ يَبِيعَ سِلْعَةً، يَعْلَمُ أَنَّ بِهَا دَاءً، إِلَّا أَخْبَرَهُ.

۲۰۷۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، رَفَعَهُ إِلَى حَكِيمِ ابْنِ جَزَاءٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا. أَوْ قَالَ: حَتَّى يَتَفَرَّقَا. فَإِنْ صَدَقَا وَبَيَّتَا بَوْرَكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا)). [اطرافہ فی: ۲۰۸۲، ۲۱۰۸، ۲۱۱۰، ۲۱۱۴]

[مسلم: ۳۸۵۸؛ ابوداؤد: ۳۴۵۹؛ ترمذی:

۱۲۴۶؛ نسائی: ۴۴۶۹، ۴۴۷۶]

تشریح: مقصد باب ظاہر ہے کہ سودا گروں کے لئے ضروری ہے کہ وہ اپنے مال کا حسن و قبح سب ظاہر کر دیں تاکہ خریدنے والے کو بعد میں شکایت کا موقع نہ مل سکے۔ اور اس بارے میں کوئی جھوٹی قسم ہرگز نہ کھائیں۔ اور یہ بھی معلوم ہوا کہ خریدار کو جب تک وہ دکان سے جدا نہ ہو مال واپس کرنے کا اختیار ہے ہاں دکان سے چلے جانے کے بعد یہ اختیار ختم ہے مگر یہ کہ ہرد نے باہمی طور پر ایک مدت کے لئے اس اختیار کو طے کر لیا ہو تو یہ امر دیگر ہے۔

باب: مختلف قسم کی کھجور ملا کر بیچنا کیسا ہے؟

(۲۰۸۰) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے شیبان نے بیان کیا، ان سے یحییٰ نے، ان سے ابوسلمہ نے، ان سے ابوسعید رضی اللہ عنہ نے بیان کیا کہ

بَابُ بَيْعِ الْخِلْطِ مِنَ التَّمْرِ

۲۰۸۰۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ

ہمیں (نبی کریم ﷺ کی طرف سے) مختلف قسم کی کھجوریں ایک ساتھ ملا کرتی تھیں اور ہم دو صاع کھجور ایک صاع کے بدلہ میں بیچ دیا کرتے تھے۔ اس پر نبی کریم ﷺ نے فرمایا: ”دو صاع ایک صاع کے بدلہ میں نہ بیچی جائے اور نہ دو درہم ایک درہم کے بدلے بیچے جائیں۔“ [مسلم: ۴۰۸۵، ابن ماجہ: ۲۲۵۶]

تشریح: امام بخاری رحمہ اللہ کا مقصد یہ بتانا ہے کہ اس قسم کی مخلوط کھجوروں کی بیع جائز ہے کیونکہ ان میں جو کچھ بھی عیب ہے وہ ظاہر ہے اور جو عمدگی ہے وہ بھی ظاہر ہے۔ کوئی دھوکہ بازی نہیں ہے۔ لہذا ایسی مخلوط کھجوریں بیچی جاسکتی ہیں۔ اس پر نبی کریم ﷺ نے جو ہدایت فرمائی وہ حدیث سے ظاہر ہے۔

باب: گوشت بیچنے والے اور قصاب کا بیان

بَابُ مَا قِيلَ فِي اللَّحْمِ وَالْجَزَارِ

(۲۰۸۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، کہا کہ مجھ سے شقیق نے بیان کیا اور ان سے ابو مسعود رضی اللہ عنہ نے کہ انصار میں سے ایک صحابی جن کی کنیت ابو شعیب رضی اللہ عنہ تھی، تشریف لائے اور اپنے غلام سے جو قصاب تھا، فرمایا کہ میرے لیے اتنا کھانا تیار کر جو پانچ آدمی کے لیے کافی ہو۔ میں نے نبی کریم ﷺ کی اور آپ کے ساتھ اور چار آدمیوں کی دعوت کا ارادہ کیا۔ کیونکہ میں نے آپ کے چہرہ مبارک پر بھوک کا اثر نمایاں دیکھا ہے۔ چنانچہ انہوں نے آنحضرت ﷺ کو بلایا۔ آپ کے ساتھ ایک اور صاحب بھی آگئے۔ نبی کریم ﷺ نے فرمایا: ”ہمارے ساتھ ایک اور صاحب زائد آگئے ہیں۔ اگر آپ چاہیں تو انہیں بھی اجازت دے سکتے ہیں اور اگر چاہیں تو واپس کر سکتے ہیں۔“ انہوں نے کہا کہ نہیں، بلکہ میں انہیں بھی اجازت دیتا ہوں۔

۲۰۸۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنِي شَقِيقٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أَبَا شُعَيْبٍ فَقَالَ لِعُغْلَامٍ لَهُ قَصَابٌ: اجْعَلْ لِي طَعَامًا يَكْفِي خَمْسَةً، فَإِنِّي أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ الْجُوعَ. فَدَعَاهُمْ، فَجَاءَ مَعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ هَذَا قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ فَادْنُ لَهُ، وَإِنْ شِئْتَ أَنْ يَرْجِعَ رَجِعْ)). فَقَالَ: لَا، بَلْ قَدْ أَذْنْتُ لَهُ. [إطرافه في: ۲۴۵۶، ۵۴۳۴، ۵۵۶۱]

[مسلم: ۵۳۰۹، ابوداؤد: ۱۰۹۹]

تشریح: یعنی وہ طفیل بن کر چلا آیا، اس شخص کا نام معلوم نہیں ہوا۔ نبی کریم ﷺ نے صاحب خانہ سے اجازت لی تاکہ اس کا دل خوش ہو۔ اور ابو طلحہ رضی اللہ عنہ کی دعوت میں آپ نے یہ اجازت نہ لی۔ کیونکہ ابو طلحہ رضی اللہ عنہ نے دعوتوں کی تعداد مقرر نہیں کی تھی اور اس شخص نے پانچ کی تعداد مقرر کر دی تھی۔ اس لئے آپ نے اجازت کی ضرورت سمجھی۔ حدیث میں قصاب کا ذکر ہے اور گوشت بیچنے والوں کا اسی سے اس پیشہ کا جواز ثابت ہوا۔

باب: بیچنے میں جھوٹ بولنے اور (عیب کو) چھپانے

بَابُ مَا يَمْحَقُ الْكُذْبُ وَالْكِتْمَانُ

سے (برکت) ختم ہو جاتی ہے

فِي الْبَيْعِ

۲۰۸۲۔ حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا شُعْبَةُ، (۲۰۸۲) ہم سے بدل بن محمر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان

کیا، کہا کہ ہم سے قادیانہ نے، کہا کہ میں نے ابوخلیل سے سنا، وہ عبداللہ بن حارث سے نقل کرتے تھے اور وہ حکیم بن حزام رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”خرید و فروخت کرنے والوں کو اختیار ہے جب تک وہ ایک دوسرے سے جدا نہ ہوں (کہ بیع فسخ کر دیں یا رکھیں) یا آپ نے (مَالَمْ يَتَفَرَّقَا كَيْفَ بَجَاءِ) حَتَّى يَتَفَرَّقَا فرمایا۔ پس اگر دونوں نے سچائی اختیار کی اور ہر بات کھول کھول کر بیان کی تو ان کی خرید و فروخت میں برکت ہوئی۔ اور اگر انہوں نے کچھ چھپائے رکھا یا جھوٹ بولا تو ان کے خرید و فروخت کی برکت ختم کر دی جائے گی۔“

عَنْ قَتَادَةَ، سَمِعْتُ أَبَا الْخَلِيلِ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حَزَامٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ قَالَ: حَتَّى يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بَوْرَكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا)). (راجع: ۲۰۷۹)

باب: اللہ تعالیٰ کا فرمان کہ ”اے ایمان والو! سود در سود مت کھاؤ اور اللہ تعالیٰ سے ڈرو تا کہ تم فلاح پا سکو“

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿آل عمران: ۱۳۰﴾

تشریح: پہلے ہی آیت اتری، جاہلیت کا قاعدہ تھا کہ جب وعدہ آن پہنچتا تو قرض دار سے کہتے، تو ادا کرتا ہے یا سود دینا پسند کرتا ہے۔ اگر وہ نہ دیتا تو سود لگا دیتے اور اصل میں شریک کر لیتے۔ اس طرح سود کی رقم جمع ہو کر دگنی گنی ہو جاتی۔ اللہ نے اس کا ذکر فرمایا۔ اور منع کیا، اس کا یہ مطلب نہیں ہے کہ اصل سے کم یا بیکار سود کھانا درست ہے۔ ہماری شریعت میں سود ہلکا ہو یا بھاری مطلقاً حرام اور ناجائز ہے۔

۲۰۸۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لِكَيْتَبَنَّ عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا أَخَذَ الْمَالِ، أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ)). (جمع: ۲۰۵۹)

۲۰۸۳۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے ابن ابی ذائب نے بیان کیا، ان سے سعید مقبری نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایک زمانہ ایسا آئے گا کہ انسان اس کی پروا نہیں کرے گا کہ مال اس نے کہاں سے لیا، حلال طریقہ سے یا حرام طریقہ سے۔“

تشریح: بلکہ ہر طرح سے پیسہ جوڑنے کی نیت ہوگی، کہیں سے بھی مل جائے اور کسی طرح سے خواہ شرعاً وہ جائز ہو یا ناجائز۔ ایک حدیث میں آیا ہے کہ ایک زمانہ ایسا آئے گا کہ جو سود نہ کھائے گا اس پر بھی سود کا غبار پڑ جائے گا۔ یعنی وہ سودی معاملات میں وکیل یا حاکم یا گواہ کی حیثیت سے شریک ہو کر رہے گا۔ آج کے نظامہائے باطل کے نفاذ سے یہ بلائیں جس قدر عام ہو رہی ہیں۔ مزید تفصیل کی محتاج نہیں ہیں۔

باب: سود کھانے والا اور اس پر گواہ ہونے والا اور سودی معاملات کا لکھنے والا ان سب کی سزا کا بیان

بَابُ أَكْلِ الرِّبَا وَشَاهِدِهِ وَكَاتِبِهِ

اور اللہ تعالیٰ کا یہ فرمان کہ ”جو لوگ سود کھاتے ہیں، وہ قیامت میں بالکل اس شخص کی طرح اٹھیں گے جسے شیطان نے لپٹ کر دیوانہ بنا دیا ہو۔ یہ حالت ان کی اس وجہ سے ہوگی کہ انہوں نے کہا تھا کہ خرید و فروخت بھی سود ہی کی طرح ہے حالانکہ اللہ تعالیٰ نے خرید و فروخت کو حلال قرار دیا ہے اور سود کو حرام۔ پس جس کو اس کے رب کی نصیحت پہنچی اور وہ (سود لینے سے) باز آ گیا تو وہ جو کچھ پہلے لے چکا ہے وہ اسی کا ہے اور اس کا معاملہ اللہ کے سپرد ہے لیکن اگر وہ پھر بھی سود لیتا رہا تو یہی لوگ جہنمی ہیں، یہ اس میں ہمیشہ رہیں گے۔“

وَقَوْلِهِ تَعَالَى: ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ۲۷۵]

تشریح: کسی پر آئی ہو یا شیطان تو وہ کھڑا نہیں ہو سکتا۔ اگر مشکل سے کھڑا بھی ہوتا ہے تو کپکپا کر گر پڑتا ہے۔ یہی حال حشر میں سود خوروں کا ہوگا کہ وہ مجبوظ الحواس ہو کر حشر میں عند اللہ حاضر کئے جائیں گے۔ یہ وہ لوگ ہوں گے جنہوں نے سود کو تجارت پر قیاس کر کے اس کو حلال قرار دیا، حالانکہ تجارت کو اللہ نے حلال قرار دیا ہے اور سودی معاملات کو حرام، مگر انہوں نے قانون الہی کا مقابلہ کیا، گویا چوری کی اور سینہ زوری کی، لہذا ان کی سزا بھی ہونی چاہیے کہ وہ میدان حشر میں اس قدر ذلیل ہو کر اٹھیں کہ دیکھنے والے سب ہی ان کو ذلت اور خوار کی تصویر دیکھیں۔

(۲۰۸۴) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے منصور نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب (سورہ) بقرہ کی آخری آیتیں ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا﴾ الخ نازل ہوئیں تو نبی کریم ﷺ نے انہیں صحابہ رضی اللہ عنہم کو مسجد میں پڑھ کر سنایا۔ اس کے بعد ان پر شراب کی تجارت کو حرام کر دیا۔

۲۰۸۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ آخِرُ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ عَلَيْهِمْ فِي الْمَسْجِدِ، ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ. [راجع: ۴۵۹]

(۲۰۸۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے جریر بن حازم نے، کہا کہ ہم سے ابورجاء بصری نے بیان کیا، ان سے سرہ بن جندب رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”رات (خواب میں) میں نے دو آدمی دیکھے، وہ دونوں میرے پاس آئے اور مجھے بیت المقدس میں لے گئے۔ پھر ہم سب وہاں سے چلے یہاں تک کہ ہم ایک خون کی نہر پر آئے، وہاں (نہر کے کنارے) ایک شخص کھڑا ہوا تھا۔ اور نہر کے بیچ میں بھی ایک شخص کھڑا تھا۔ (نہر کے کنارے پر) کھڑے ہونے والے کے سامنے پتھر پڑے ہوئے تھے۔ بیچ نہر والا آدمی آتا اور جونہی وہ چاہتا کہ باہر نکل جائے فوراً ہی باجھ والا شخص اس کے منہ پر پتھر کھینچ کر مارتا جو اسے وہیں لوٹا دیتا تھا، جہاں وہ پہلے تھا۔ اسی طرح جب بھی وہ نکلنا چاہتا

۲۰۸۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا أَبُو رَجَاءٍ عَنْ سَمُرَةَ ابْنِ جُنْدُبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ آتِيَانِي، فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ فَأَنْطَلَقْنَا حَتَّى آتَيْنَا عَلَى نَهَرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ فَإِذَا أَرَادَ الرَّجُلُ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ فَرْدَةٌ حَيْثُ كَانَ، فَجَعَلَ كَلِمًا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَبَرَّجَعُ كَمَا

كَانَ، فَقُلْتُ مَنْ هَذَا؟ فَقَالَ: الَّذِي رَأَيْتُهُ فِي كِنَارِ عِطْرٍ هُوَ غُصْنٌ اسْكَمَ مِنْهُ بِرُطْبٍ كَثِيرَةٍ مَارَتَا أَوْرِدَهُ جِهَانٌ تَهَادَوْا فِيهِمْ پھر لوٹ جاتا۔ میں نے (اپنے ساتھیوں سے جو فرشتے تھے) پوچھا، کہ یہ کیا ہے؟ تو انہوں نے اس کا جواب یہ دیا کہ نہر میں تم نے جس شخص کو دیکھا وہ سود کھانے والا انسان ہے۔“

تشریح: یہ طویل حدیث پارہ نمبر ۵ میں گزر چکی ہے۔ اس میں سود خور کا عذاب دکھایا گیا ہے کہ دنیا میں اس نے لوگوں کا خون چوس چوس کر دولت جمع کر لی، اسی خون کی وہ نہر ہے جس میں وہ غوطہ کھلایا جا رہا ہے۔ بعض روایات میں وسط النہر کی جگہ شط النہر کا لفظ ہے۔

بَابُ مَوْكِلِ الرَّبَا

باب: سود کھلانے والا کیسا ہے

اللہ تعالیٰ نے فرمایا کہ ”اے ایمان والو! ڈرو اللہ سے، اور چھوڑ دو وصولی ان رقبوں کی جو باقی رہ گئی ہیں لوگوں پر سود سے، اگر تم ایمان والے ہو، اور اگر تم ایسا نہیں کرتے تو پھر تم کو اعلان جنگ ہے اللہ کی طرف سے اور اس کے رسول کی طرف سے، اور اگر تم سود سے توبہ کرتے ہو تو صرف اپنی اصل رقم لے لو، نہ تم کسی پر زیادتی کرو اور نہ تم پر کوئی زیادتی ہو، اور اگر مقروض تنگ دست ہے تو اسے مہلت دے دو ادائیگی کی طاقت ہونے تک۔ اور اگر تم اس سے اصل رقم بھی چھوڑ دو تو یہ تمہارے لیے بہت ہی بہتر ہے اگر تم سمجھو۔ اور اس دن سے ڈرو جس دن تم سب اللہ تعالیٰ کی طرف لوٹائے جاؤ گے۔ پھر ہر شخص کو اس کے کئے ہوئے کا پورا پورا بدلہ دیا جائے گا اور ان پر کسی قسم کی کوئی زیادتی نہیں کی جائے گی۔“ ابن عباس رضی اللہ عنہما نے کہا کہ یہ آخری آیت ہے جو نبی ﷺ پر نازل ہوئی۔

(۲۰۸۶) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عون بن ابی جحیفہ نے بیان کیا کہ میں نے اپنے والد کو ایک بچھنا لگانے والا غلام خریدتے دیکھا۔ پس اس نے اس کے بچھنا لگانے والا اوزار توڑنے کا حکم دیا تو اس کو توڑ دیا گیا۔ میں نے یہ دیکھ کر ان سے اس کے متعلق پوچھا تو انہوں نے جواب دیا کہ نبی کریم ﷺ نے کتے کی قیمت لینے اور خون کی قیمت لینے سے منع فرمایا ہے، آپ نے گودنے والی، گدوانے والی کو (گود لگوانے سے) سود لینے والے اور سود دینے کو (سود لینے یا دینے سے) منع فرمایا۔ اور تصویر بنانے والے پر لعنت بھیجی۔

۲۰۸۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جَحِيفَةَ، قَالَ: رَأَيْتُ أَبِي اشْتَرَى عَبْدًا حَجَامًا فَأَمَرَ بِمَحَاجِمِهِ فَكَسَّرَتْ، فَسَأَلَتْهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَثَمَنِ الدِّمِّ، وَنَهَى عَنِ الْوَاشِمَةِ وَالْمَوْشُومَةِ، وَآكِلِ الرَّبَا، وَمُؤْكِلِهِ، وَلَعَنَ الْمُصَوِّرَ. [اطرافہ فی: ۲۲۳۸، ۵۳۴۷، ۵۹۴۵، ۵۹۶۲]

تشریح: اکثر علماء کے نزدیک کتے کی بیچ درست نہیں ہے مگر امام ابو حنیفہ رحمہ اللہ نے کتے کا بیچنا اور اس کی قیمت کھانا جائز رکھا ہے۔ اور اگر کوئی کسی کا

کتا مار ڈالے تو اس پر تاوان لازم کیا گیا ہے۔ امام احمد بن حنبل رحمہ اللہ نے حدیث ہذا کی رو سے کتے کی بیع مطلقاً ناجائز قرار دی ہے۔ بچچنا لگانے کی اجرت کے بارے میں ممانعت تفریقی ہے کیونکہ دوسری حدیث سے ثابت ہے کہ نبی کریم صلی اللہ علیہ وسلم نے خود بچچنا لگوا یا اور بچچنا لگانے والے کو مزدوری دی، اگر حرام ہوتی تو آپ بھی نہ دیتے۔ گدوانا، گودنا حرام ہے اور جانداروں کی صورت بنانا بھی حرام ہے۔ جیسا کہ یہاں ایسے سب پیشہ والوں پر اللہ کے رسول صلی اللہ علیہ وسلم نے لعنت بھیجی ہے۔

بَابُ:

باب:

﴿يُمَحِّقُ اللَّهُ الرَّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾. [البقرة: ۲۷۶]
۲۰۸۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الْحَلْفُ مُنْفَقَةٌ لِلْسَّلْعَةِ مُمَحَقَةٌ لِلْبُرْكََةِ)). [مسلم: ۴۱۲۵]
(سورہ بقرہ میں) اللہ تعالیٰ کا یہ فرمانا کہ ”وہ سود کو مٹا دیتا ہے اور صدقات کو دوچند کرتا ہے۔ اور اللہ تعالیٰ انہیں پسند کرتا ہر منکر گنہگار کو۔“
(۲۰۸۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے کہ سعید بن مسیب نے بیان کیا کہ ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے خود نبی کریم صلی اللہ علیہ وسلم کو یہ فرماتے سنا کہ ”(سامان بیچتے وقت دکاندار کے) قسم کھانے سے سامان تو جلدی بک جاتا ہے لیکن وہ قسم برکت کو مٹا دینے والی ہوتی ہے۔“

[ابوداؤد: ۳۳۳۵؛ نسائی: ۴۴۷۳]

تشریح: گو چند روز تک ایسی جھوٹی قسمیں کھانے سے مال تو کچھ نکل جاتا ہے لیکن آخر میں اس کا جھوٹ اور فریب کھل جاتا ہے۔ اور برکت اس لیے ختم ہو جاتی ہے کہ لوگ اسے جھوٹا جان کر اس کی دکان پر آنا چھوڑ دیتے ہیں۔ صدق رسول اللہ ﷺ۔

بَابُ مَا يُكْرَهُ مِنَ الْحَلْفِ فِي الْبَيْعِ

باب: خرید و فروخت میں قسم کھانا مکروہ ہے

البیع

۲۰۸۸۔ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا النُّعْمَانُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، أَنَّ رَجُلًا، أَقَامَ سِلْعَةً، وَهُوَ فِي السُّوقِ، فَحَلَفَ بِاللَّهِ لَقَدْ أَعْطَى بِهَا مَا لَمْ يُعْطَ، لِيُوقِعَ فِيهَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَتَرَكْتُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ۷۷] [طرفاء فی:

(۲۰۸۸) ہم سے عمرو بن محمد نے بیان کیا، کہا کہ ہم سے ہشیم نے بیان کیا، کہا کہ ہم کو عوام بن حوشب نے خبر دی، انہیں ابراہیم بن عبد الرحمن نے اور انہیں عبد اللہ بن ابی اوفی رضی اللہ عنہ نے کہ بازار میں ایک شخص نے ایک سامان دکھا کر قسم کھائی کہ اس کی اتنی قیمت لگ چکی ہے۔ حالانکہ اس کی اتنی قیمت نہیں لگی تھی۔ اس قسم سے اس کا مقصد ایک مسلمان کو دھوکہ دینا تھا۔ اس پر یہ آیت اتری ”جو لوگ اللہ کے عہد اور اپنی قسموں کو تھوڑی قیمت کے بدلہ میں بیچتے ہیں۔“

[۲۶۷۵، ۴۵۵۱]

تشریح: آخرت میں ان کے لئے کچھ حصہ نہیں ہے اور ندان سے اللہ کلام کرے گا اور ندان پر نظر رحمت ہوگی۔ اور ندان کو پاک کرے گا۔ بلکہ ان کے

لئے دکھ دینے والا عذاب ہے۔ معلوم ہوا کہ اللہ کے نام کی جھوٹی قسم کھانا بدترین گناہ ہے۔ علمائے کرام نے کسی سچے معاملہ میں بھی بطور تمیز یہ اللہ کے نام کی قسم کھانا پسند نہیں کیا ہے۔ مسند احمد میں ہے کہ آپ نے فرمایا، اپنی ازار کو گھٹنوں سے نیچے لٹکانے والا اور جھوٹی قسموں سے اپنا مال فروخت کرنے والا اور احسان جتانے والا یہ وہ مجرم ہیں جن پر حشر میں اللہ کی نظر رحمت نہیں ہوگی۔ امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ تجارت میں ہر وقت سچائی کو سامنے رکھنا ضروری ہے۔ ورنہ جھوٹ بولنے والا تاجر عند اللہ سخت مجرم قرار پاتا ہے۔

بَابُ مَا قِيلَ فِي الصَّوَاغِ باب: سناروں کا بیان

وَقَالَ طَاوُسٌ عَنْ ابْنِ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: ((لَا يُحْتَلَى خَلَاَهَا)). قَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ، فَإِنَّهُ لِقَيْنِيهِمْ وَيُؤْتِيهِمْ. فَقَالَ: ((إِلَّا الْإِذْخِرَ)). اور طاووس نے ابن عباس رضی اللہ عنہما سے نقل کیا کہ نبی کریم ﷺ نے (حجۃ الوداع کے موقعہ پر حرم کی حرمت بیان کرتے ہوئے) فرمایا تھا: ”حرم کی گھاس نہ کاٹی جائے۔“ اس پر عباس رضی اللہ عنہ نے عرض کیا کہ اذخر (ایک خاص قسم کی گھاس) کی اجازت دے دیجئے، کیونکہ یہ یہاں کے سناروں، لوہاروں اور گھروں کے کام آتی ہے، تو آپ نے فرمایا: ”اچھا اذخر کاٹ لیا کرو۔“

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ سناری کا پیشہ نبی کریم ﷺ کے زمانہ میں بھی تھا۔ اور آپ نے اس سے منع نہیں فرمایا۔ تو یہ پیشہ جائز ہوا۔ امام بخاری رحمہ اللہ نے یہ باب لا کر اس حدیث کے ضعف کی طرف اشارہ فرمایا ہے۔ جسے امام احمد رحمہ اللہ نے نکالا ہے جس میں مذکور ہے کہ سب سے زیادہ بھوٹے سنار اور گریر ہوا کرتے ہیں۔ اس کی سند میں اضطراب ہے۔

٢٠٨٩- حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عَلِيُّ ابْنِ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْنِي بِقَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَاعَدْتُ رَجُلًا صَوَاغًا مِنْ بَنِي قَيْنَقَ أَنْ يَزْتَجَلَ مَعِيَ فَنَاتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أَبْنِيَهُ مِنَ الصَّوَاغِ، وَأَسْتَعِينَ بِهِ فِي وَلِيْمَةٍ عَزِيسِي. [اطرافہ فی: ٢٣٧٥، ٣٠٩١، ٤٠٠٣، ٥٧٩٣] [مسلم: ٥١٢٧؛ ابوداؤد: ٢٩٨٦]

(٢٠٨٩) ہم سے عبدان نے بیان کیا، انہوں نے کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا کہ ہم سے ابن شہاب نے، انہوں نے کہا کہ ہمیں زین العابدین علی بن حسین نے خبر دی، انہیں حسین بن علی رضی اللہ عنہما نے خبر دی کہ علی رضی اللہ عنہ نے فرمایا کہ غنیمت کے مال میں سے میرے حصے میں ایک اونٹ آیا تھا اور ایک دوسرا اونٹ مجھے نبی کریم ﷺ نے ”خمس“ میں سے دیا تھا۔ پھر جب میرا ارادہ رسول اللہ ﷺ کی صاحبزادی فاطمہ رضی اللہ عنہا کی رخصتی کرانے کا ہوا تو میں نے بنی قینقاع کے ایک سنار سے طے کیا کہ وہ میرے ساتھ چلے اور ہم دونوں مل کر اذخر گھاس (جمع کر کے) لائیں، کیونکہ میرا ارادہ تھا کہ اسے سناروں کے ہاتھ بیچ کر اپنی شادی کے ولیمہ میں اس کی قیمت کو لگا دوں۔

تشریح: اس حدیث میں بھی سناروں کا ذکر ہے۔ جس سے عہد رسالت میں اس پیشہ کا ثبوت ملتا ہے اور یہ بھی ثابت ہوا کہ رزق حلال تلاش کرنے میں ہچکچاہٹ نہ ہونی چاہیے۔ جیسا کہ حضرت علی رضی اللہ عنہ نے خود جا کر جنگل سے اذخر گھاس جمع کر کے فروخت کی۔ اور یہ بھی معلوم ہوا کہ ولیمہ دولہا کی طرف سے ہوتا ہے۔

بنی قریظہ مدینہ میں یہودیوں کے ایک خاندان کا نام تھا۔ علی بن حسین زین العابدین کا نام ہے جو حضرت حسین رضی اللہ عنہ کے بیٹے اور حضرت علی رضی اللہ عنہ کے پوتے ہیں۔ کنیت ابوالحسن ہے۔ اکابر سادات میں سے تھے۔ تابعین میں جلیل القدر اور شہرت یافتہ تھے۔ امام زہری نے فرمایا کہ قریش میں کسی کو میں نے ان سے بہتر نہیں پایا۔ ۹۴ھ میں انتقال فرمایا۔ بعض لوگوں نے اعتراض کیا ہے کہ امام بخاری رحمہ اللہ نے ائمہ اثنا عشری روایتیں نہیں لی ہیں۔ ان معترضین کے جواب کے لئے زین العابدین رحمہ اللہ کی یہ روایت موجود ہے جو ائمہ اثنا عشری میں بڑا مقام رکھتے ہیں۔

۲۰۹۰۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، وَلَا يُحْتَلَى خَلَاهَا، وَلَا يُعْصَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا وَلَا يُلْتَقَطُ لِقَطْعَتِهَا إِلَّا لِمُعَرَّفٍ)). فَقَالَ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: [إِلَّا] الْإِذْخَرُ لِمَصَاعِنَا وَلِسُقْفِ بَيْتِنَا. فَقَالَ: ((إِلَّا الْإِذْخَرَ)). فَقَالَ عِكْرِمَةُ: هَلْ تَدْرِي مَا ((يُنْفَرُ صَيْدُهَا؟)) هُوَ أَنْ تُنْحِيَ مِنَ الظَّلِّ، وَتَنْزِلَ مَكَانَهُ. قَالَ: عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ: لِمَصَاعِنَا وَقُبُورِنَا. [راجع: ۱۳۴۹]

۲۰۹۰۔ ہم سے اسحاق بن شاذان نے بیان کیا، کہا کہ ہم سے خالد بن عبد اللہ نے بیان کیا، ان سے خالد نے، ان سے عکرمہ نے، ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ نے مکہ کو حرمت والا شہر قرار دیا ہے۔ یہ نہ مجھ سے پہلے کسی کے لیے حلال تھا اور نہ میرے بعد کسی کے لیے حلال ہوگا۔ میرے لیے بھی ایک دن چند لمحات کے لیے حلال ہوا تھا۔ سو اب اس کی نہ گھاس کاٹی جائے، نہ اس کے درخت کاٹے جائیں، نہ اس کے شکار بھگائے جائیں، اور نہ اس میں کوئی گری ہوئی چیز اٹھائی جائے۔ صرف معرف (یعنی گمشدہ چیز کو اصل مالک تک اعلان کے ذریعے پہنچانے والے) کو اس کی اجازت ہے۔“ عباس بن عبد المطلب رضی اللہ عنہ نے عرض کیا کہ اذخر کے لیے اجازت دے دیجئے، کہ یہ ہمارے سناروں اور ہمارے گھروں کی چھتوں کے کام میں آتی ہے۔ تو آپ نے اذخر کی اجازت دے دی۔ عکرمہ رضی اللہ عنہ نے کہا، یہ بھی معلوم ہے کہ ”حرم کے شکار کو بھگانے کا مطلب کیا ہے؟“ اس کے مطلب یہ ہے کہ (کسی درخت کے سائے تلے اگر وہ بیٹھا ہوا ہو تو) تم سائے سے اسے ہٹا کر خود وہاں بیٹھ جاؤ۔ عبد الوہاب نے خالد سے (اپنی روایت میں یہ الفاظ) بیان کئے کہ (اذخر) ہمارے سناروں اور ہماری قبروں کے کام میں آتی ہے۔

تشریح: یعنی بجائے چھتوں کے عبد الوہاب کی روایت میں قبروں کا ذکر ہے۔ عرب لوگ اذخر کو قبروں میں بھی ڈالتے اور چھت بھی اس سے پانتے۔ وہ ایک خوشبودار گھاس ہوتی ہے۔ عبد الوہاب کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب الحج میں نکالا ہے۔ روایت میں سناروں کا ذکر ہے اسی سے اس پیشہ کا درست ہونا ثابت ہوا۔ سنار جو سونا چاندی وغیرہ سے عورتوں کے زیور بنانے کا دھندا کرتے ہیں۔

باب: کاریگروں اور لوہاروں کا بیان

۲۰۹۱۔ ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے محمد بن ابی عدی نے بیان کیا، ان سے شعبہ نے، ان سے سلیمان نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے اور ان سے خباب بن ارت رضی اللہ عنہ نے کہ میں جاہلیت کے

بَابُ ذِكْرِ الْقَيْنِ وَالْحَدَّادِ

۲۰۹۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابِ

زمانہ میں لوہار کا کام کرتا تھا عاص بن وائل (کافر) پر میرا کچھ قرض تھا۔ میں ایک دن اس پر تقاضا کرنے گیا۔ اس نے کہا کہ جب تک تو محمد ﷺ کا انکار نہیں کرے گا تو تیرا قرض نہیں دوں گا۔ میں نے جواب دیا کہ میں آپ کا انکار اس وقت تک نہیں کروں گا جب تک اللہ تعالیٰ تیری جان نہ لے لے، پھر تو دوبارہ اٹھایا جائے، اس نے کہا کہ پھر مجھے بھی مہلت دے کہ میں مر جاؤں، پھر دوبارہ اٹھایا جاؤں اور مجھے مال اور اولاد ملے اس وقت میں بھی تمہارا قرض ادا کروں گا۔ اس پر آیت نازل ہوئی ”کیا تم نے اس شخص کو دیکھا جس نے ہماری آیات کو نہ مانا اور کہا کہ (آخرت میں) مجھے مال اور دولت دی جائے گی، کیا اسے غیب کی خبر ہے؟ یا اس نے اللہ تعالیٰ کے ہاں سے کوئی اقرار لے لیا ہے۔“

قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ، فَأَتَيْتُهُ أَتَقَاضَاهُ قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ: لَا أَكْفُرُ بِمُحَمَّدٍ ﷺ حَتَّى يَمِيتَكَ اللَّهُ، ثُمَّ تَبَعْتُ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ، فَسَأَوْتَنِي مَالًا وَوَلَدًا فَأَقْضِيكَ فَتَزَلَّتْ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۚ أَلَطَعُ الْعَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾. [مریم: ۷۷، ۷۸] [اطرافہ فی: ۲۷۷۵، ۲۴۲۵، ۴۷۳۲، ۴۷۳۳، ۴۷۳۴، ۴۷۳۵]

[۴۷۳۵] [مسلم: ۷۰۶۲، ترمذی: ۳۱۶۲]

تشریح: خواب بن ارت رضی اللہ عنہ مشہور صحابی ہیں، ان کی کنیت ابو عبد اللہ ہے۔ ان کو زمانہ جاہلیت میں ظالموں نے قید کر لیا تھا۔ ایک خزا عیہ عورت نے ان کو خرید کر آزاد کر دیا تھا۔ نبی کریم ﷺ کے دار اقامت میں داخل ہونے سے پہلے ہی یہ اسلام لائے تھے۔ کفار نے ان کو سخت تکالیف میں مبتلا کیا۔ مگر انہوں نے صبر کیا۔ کوفہ میں اقامت گزین ہو گئے تھے۔ اور ۳۷ سال کی عمر میں ۳۷ھ میں وہیں ان کا انتقال ہوا۔ اس حدیث سے امام بخاری رضی اللہ عنہ نے لوہار کا کام کرنا ثابت فرمایا قرآن مجید سے ثابت ہے کہ حضرت داؤد علیہ السلام بھی لوہے کے بہترین ہتھیار بنایا کرتے تھے۔

باب: درزی کا بیان

بَابُ [ذِكْرِ] الْخِيَّاطِ

(۲۰۹۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں اسحاق بن عبد اللہ بن ابی طلحہ نے خبر دی، انہوں نے انس بن مالک رضی اللہ عنہ کو یہ کہتے سنا کہ ایک درزی نے رسول اللہ ﷺ کو کھانے پر بلایا۔ انس بن مالک رضی اللہ عنہ نے کہا کہ میں بھی اس دعوت میں رسول اللہ ﷺ کے ساتھ گیا۔ اس درزی نے روٹی اور شوربا جس میں کدو اور بھنا ہوا گوشت تھا، رسول اللہ ﷺ کے سامنے پیش کر دیا۔ میں نے دیکھا کہ رسول اللہ ﷺ کدو کے قتلے پیالے میں تلاش کر رہے تھے۔ اسی دن سے میں بھی برابر کدو کو پسند کرتا ہوں۔ کیونکہ یہ نبی کریم ﷺ کو پسند تھا۔

۲۰۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خِيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لَطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَيَّ رَسُولُ اللَّهِ ﷺ خُبْزًا وَمَرَقًا فِيهِ دَبَاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَّبِعُ الدَّبَاءَ مِنْ حَوَالِي الْقَضْعَةِ، فَلَمْ أَزَلْ أَحِبُّ الدَّبَاءَ مِنْ يَوْمَئِذٍ.

[اطرافہ فی: ۵۴۳۳، ۵۴۲۰، ۵۳۷۹، ۵۴۳۵]

[۵۴۳۶، ۵۴۳۷، ۵۴۳۹] [مسلم: ۵۳۵۲]

ابوداؤد: ۳۷۸۲

تشریح: کدو نہایت عمدہ ترکاری ہے۔ یعنی لمبا کدو سرد، تر اور داغ تپ و خفقان و داغ حرارت و خشکی بدن اور قبض و اسیری کو دفع کرتا ہے۔ بیٹھے کی بھی یہی خاصیت ہے۔ گو کدو کھانا دین کا تو کوئی کام نہیں ہے کہ اس کی پیروی لازم ہو، مگر نبی کریم ﷺ کی محبت اس کو متقاضی ہے کہ ہر مسلمان کدو سے رغبت رکھے جیسے انس رضی اللہ عنہ نے کیا۔ (وحیدی)

نبی کریم ﷺ کی دعوت کرنے والے صحابی خیاط تھے۔ درزی کا کام کیا کرتے تھے۔ اس سے امام بخاری رحمہ اللہ نے درزی کا کام

ثابت فرمایا۔

باب: کپڑا بننے والے کا بیان

(۲۰۹۳) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا کہ ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے، کہا کہ میں نے سہل بن سعد رضی اللہ عنہ سے سنا، انہوں نے کہا کہ ایک عورت ”بردہ“ لے کر آئی۔ سہل رضی اللہ عنہ نے پوچھا، تمہیں معلوم بھی ہے بردہ کسے کہتے ہیں۔ کہا گیا جی ہاں! بردہ حاشیہ دار چادر کو کہتے ہیں۔ تو اس عورت نے کہا، یا رسول اللہ! میں نے خاص آپ کو پہنانے کے لیے یہ چادر اپنے ہاتھ سے بنی ہے، آپ ﷺ نے اسے لے لیا۔ آپ کو اس کی ضرورت بھی تھی، پھر آپ باہر تشریف لائے تو آپ اسی چادر کو بطور ازار کے پہنے ہوئے تھے، حاضرین میں سے ایک صاحب بولے، یا رسول اللہ! یہ تو مجھے دے دیجئے، آپ نے فرمایا کہ اچھا لے لینا۔ اس کے بعد آپ مجلس میں تھوڑی دیر تک بیٹھے رہے پھر واپس تشریف لے گئے۔ پھر ازار کو تہ کر کے ان صاحب کے پاس بھجوا دیا۔ لوگوں نے کہا کہ تم نے آنحضرت ﷺ سے یہ ازار مانگ کر اچھا نہیں کیا۔ کیونکہ تمہیں معلوم ہے کہ آپ کسی سائل کے سوال کو رد نہیں کیا کرتے ہیں۔ اس پر صحابی رضی اللہ عنہ نے کہا واللہ! میں نے تو صرف اس لیے یہ چادر مانگی ہے کہ جب میں مردوں تو یہ میرا کفن بنے۔ سہل رضی اللہ عنہ نے فرمایا، وہ چادر ہی ان کا کفن بنی۔

باب [ذکر] النِّسَاجِ

۲۰۹۳۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، سَمِعْتُ سَهْلَ بْنَ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ بِبُرْدَةٍ، قَالَ: أَتَذَرُونَ مَا الْبُرْدَةُ؟ فَقِيلَ لَهُ: نَعَمْ، هِيَ الشَّمْلَةُ، مَنْسُوجٌ فِي حَاشِيَتِهَا؟ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُو كَهَا. فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا. فَخَرَجَ إِلَيْنَا وَإِنَّمَا إِزَارُهُ. فَقَالَ: رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ! اكْسُنِيهَا، فَقَالَ: ((نَعَمْ)). فَجَلَسَ النَّبِيُّ ﷺ فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَّأَهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتَ، سَأَلْتَهَا إِيَّاهُ، وَلَقَدْ عَرَفَتْ أَنَّهُ لَا يَرُدُّ سَائِلًا. فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتُهُ إِلَّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ، قَالَ سَهْلٌ: فَكَانَتْ كَفَنُهُ. [راجع: ۱۲۷۷]

[نسائی: ۵۳۳۶]

تشریح: روایت سے معلوم ہوتا ہے کہ اس عورت کے ہاں کرگاتھا، اور وہ کپڑا بنانے کا کام کرنے کی ناہر تھی جو بہترین حاشیہ دار چادر بنا کر نبی کریم ﷺ کی خدمت میں پیش کرنے لائی۔ آپ نے اسے بخوشی قبول کر لیا، مگر ایک صحابی (عبد الرحمن بن عوف رضی اللہ عنہ) تھے جنہوں نے اسے آپ کے جسم پر زیب تن دیکھ کر بطور تبرک اپنے کفن کے لئے اسے مانگ لیا۔ اور آپ نے ان کو یہ دے دی، اور ان کے کفن ہی میں وہ استعمال کی گئی۔ اس حدیث سے معلوم ہوا کہ عہد رسالت میں نور بانی کفن مروج تھا، اور اس میں عورتیں تک مہارت رکھتی تھیں، اور اس پیشہ کو کوئی میسب نہیں جانتا تھا۔ یہی ثابت کرنا امام بخاری رحمہ اللہ کا مقصد باب ہے۔

باب: بروہی کا بیان

بَابُ النَّجَارِ

(۲۰۹۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے عبدالعزیز نے بیان کیا، ان سے ابو حازم نے بیان کیا کہ کچھ لوگ سہل بن سعد ساعدی رضی اللہ عنہ کے یہاں منبر نبوی کے متعلق پوچھنے آئے۔ انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فلاں عورت کے یہاں جن کا نام بھی سہل رضی اللہ عنہ نے لیا تھا، اپنا آدمی بھیجا کہ وہ اپنے بروہی غلام سے کہیں کہ میرے لیے کچھ لکڑیوں کو جوڑ کر منبر تیار کر دے، تاکہ لوگوں کو وعظ کرنے کے لیے میں اس پر بیٹھ جایا کروں، چنانچہ اس عورت نے اپنے غلام سے غابہ کے جھاؤ کی لکڑی کا منبر بنانے کے لیے کہا، پھر (جب منبر تیار ہو گیا تو) انہوں نے اسے آپ کی خدمت میں بھیجا، وہ منبر آپ کے حکم سے (مسجد میں) رکھا گیا۔ اور آپ اس پر بیٹھے۔

۲۰۹۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ قَالَ: أَتَى رَجُلًا إِلَى سَهْلِ بْنِ سَعْدٍ يَسْأَلُونَهُ عَنِ الْمَنْبَرِ فَقَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةٍ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلًا: ((أَنْ مَرِيَ غُلَامِي النَّجَارَ، يَعْمَلُ لِيْ أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ)). فَأَمَرْتُهُ يَعْمَلُهَا مِنْ طَرَفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا، فَأَرْسَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ بِهَا، فَأَمَرَ بِهَا فَوَضَعْتُ، فَجَلَسَ عَلَيْهَا. [راجع: ۳۷۷]

تشریح: غابہ مدینہ سے شام کی جانب ایک مقام ہے، جہاں جھاؤ کے بڑے بڑے درخت تھے۔ اس عورت کا نام معلوم نہیں ہو سکا البتہ غلام کا نام باقوم بتلایا گیا ہے۔ بعض نے کہا ہے کہ یہ منبر تم داری نے بنایا تھا۔

(۲۰۹۵) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا کہ ہم سے عبدالواحد بن ایمن نے بیان کیا، ان سے ان کے والد نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے کہ ایک انصاری عورت نے رسول کریم ﷺ سے عرض کیا: یا رسول اللہ! میں آپ کے لیے کوئی ایسی چیز کیوں نہ بنوادوں جس پر آپ وعظ کے وقت بیٹھا کریں۔ کیونکہ میرے پاس ایک غلام بروہی ہے۔ آپ نے فرمایا: ”اچھا تمہاری مرضی۔“ راوی نے بیان کیا کہ پھر جب منبر آپ کے لیے اس نے تیار کیا، تو جمعہ کے دن جب نبی ﷺ اس منبر پر بیٹھے تو اس کھجور کی لکڑی سے رونے کی آواز آنے لگی۔ جس پر ٹیک دے کر آپ پہلے خطبہ دیا کرتے تھے۔ ایسا معلوم ہوتا تھا کہ وہ پھٹ جائے گی۔ یہ دیکھ کر نبی کریم ﷺ منبر پر سے اترے اور اسے پکڑ کر سینے سے لگا لیا۔ اس وقت بھی وہ لکڑی اس چھوٹے بچے کی طرح سسکیاں بھر رہی تھی جسے چپ کرانے کی کوشش کی جاتی ہے۔ اس کے بعد وہ چپ ہو گئی۔ نبی ﷺ نے فرمایا: ”اس کے رونے کی وجہ یہ تھی کہ یہ لکڑی خطبہ بنا

۲۰۹۵۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ؟ فَإِنَّ لِيْ غُلَامًا نَجَارًا. قَالَ: ((إِنْ شِئْتَ)). قَالَ: فَعَمَلْتُ لَهُ الْمَنْبَرَ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ قَعَدَ النَّبِيُّ ﷺ عَلَى الْمَنْبَرِ الَّذِي صُنِعَ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَشَقَّ، فَنَزَلَ النَّبِيُّ ﷺ حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَبْأُ أَنْبِينَ الصَّبِيِّ الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ. قَالَ: ((فَبَكَّتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ)). [راجع: ۴۴۹]

کرتی تھی۔“

تشریح: کیونکہ آپ نے اس کو چھوڑ دیا اور منبر پر خطبہ پڑھنے لگے۔ یہ نبی کریم ﷺ کا ایک عظیم معجزہ ہے کہ آپ کی جدائی کا غم ایک لکڑی سے بھی ظاہر ہوا۔ آخر آپ نے اس لکڑی کو سینہ سے لگایا تب جا کر اس کا رونا بند ہوا۔ حضرت امام بخاری رحمہ اللہ نے حدیث ہذا سے ثابت فرمایا کہ بڑھئی کا پیشہ بھی کوئی مذموم پیشہ نہیں ہے۔ ایک مسلمان ان میں سے جو پیشہ بھی اس کے لئے آسان ہوا اختیار کر کے رزق حلال تلاش کر سکتا ہے۔ ان احادیث سے اس امر پر بھی روشنی پڑتی ہے کہ صنعت و حرفت کے متعلق بھی اسلام کی نگاہوں میں ایک ترقی یافتہ پلان ہے۔ بعد کے زمانوں میں جو بھی ترقیات اس سلسلہ میں ہوئی ہیں۔ خصوصاً آج اس مشینی دور میں یہ جملہ فنون کس تیزی کے ساتھ منازل ترقی طے کر رہے ہیں بنیادی طور پر یہ سب کچھ اسلامی تعلیمات کے مقدس نتائج ہیں۔ اس لحاظ سے اسلام کا یہ پوری دنیائے انسانیت پر احسان عظیم ہے کہ اس نے دین اور دنیا ہر دو کی ترقی کا پیغام دے کر مذہب کی گچی تصویر کو نئی نوع انسان کے سامنے آشکار کیا ہے۔ سچ ہے: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ (آل عمران ۱۹)

بابُ شِرَاءِ الْإِمَامِ الْحَوَائِجِ باب: اپنی ضرورت کی چیزیں سربراہ خود بھی خرید
بِنَفْسِهِ سکتا ہے

وَقَالَ ابْنُ عُمَرَ: اشْتَرَى النَّبِيُّ ﷺ جَمَلًا مِنْ عُمَرَ وَاشْتَرَى ابْنُ عُمَرَ بِنَفْسِهِ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ جَاءَ مُشْرِكٌ بِعَنْهُمْ، فَاشْتَرَى النَّبِيُّ ﷺ مِنْهُ شَاةً. وَاشْتَرَى مِنْ جَابِرٍ بَعِيرًا.

اور عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے حضرت عمر رضی اللہ عنہ سے ایک اونٹ خریدا، اور ابن عمر نے وہ اونٹ خود خریدا تھا اور عبد الرحمن بن ابی بکر رضی اللہ عنہما نے کہا کہ ایک مشرک بکریاں (بیچنے) لایا تو نبی کریم ﷺ نے اس سے ایک بکری خریدی۔ آپ ﷺ نے جابر رضی اللہ عنہ سے بھی ایک اونٹ خریدا تھا۔

۲۰۹۶۔ حَدَّثَنَا يُونُسُ بْنُ عِيسَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا بِنِسِينَةٍ، وَرَهْنَهُ دِرْعَةً. [راجع: ۲۰۶۸]

تشریح: نبی کریم ﷺ نے بذات خود ایک یہودی سے ادھار غلہ خریدا۔ بلکہ اپنی زرہ اس کے ہاں گروی رکھ دی۔ سو یہ امر مردت کے خلاف نہیں ہے، کوئی امام ہو یا بادشاہ نبی سے کسی کا درجہ بڑا نہیں ہے، اپنا سودا بازار سے خود خریدنا اور خود ہی اٹھا کر لے آنا، نبی کریم ﷺ کی سنت ہے۔ اور جو اس کو برا یا عزت کے خلاف سمجھے وہ مردود و شقی ہے۔ بلکہ بہتر یہی ہے کہ جہاں تک ہو سکے انسان اپنا ہر کام خود ہی انجام دے تو اس کی زندگی پر سکون زندگی ہوگی۔ اسوۂ حسنہ ای کا نام ہے۔

بَابُ شِرَاءِ الدَّوَابِّ وَالْحَمِيرِ باب: چوپایہ جانوروں اور گھوڑوں، اور گدھوں کی

خریداری کا بیان

اگر کوئی سواری کا جانور یا گدھا خریدے اور بیچنے والا اس پر سوار ہو تو اس کے اترنے سے پہلے خریدار کا قبضہ پورا ہوگا یا نہیں؟ اور ابن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے حضرت عمر رضی اللہ عنہ سے فرمایا: ”اسے مجھے بیچ دے۔“ آپ کی مراد ایک سرکش اونٹ سے تھی۔

(۲۰۹۷) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، کہا کہ ہم سے عبید اللہ نے بیان کیا، ان سے وہب بن کیسان نے بیان کیا اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ ایک غزوہ (ذات الرقاع یا تبوک) میں تھا۔ میرا اونٹ تھک کر ست ہو گیا۔ اتنے میں میرے پاس نبی کریم ﷺ تشریف لائے اور فرمایا: ”جابر!“ میں نے عرض کیا، حضور میں حاضر ہوں۔ فرمایا: ”کیا بات ہوئی؟“ میں نے کہا میرا اونٹ تھک کر ست ہو گیا ہے، چلتا ہی نہیں اس لیے میں پیچھے رہ گیا ہوں۔ پھر آپ اپنی سواری سے اترے اور میرے اسی اونٹ کو ایک ٹیڑھے منہ کی لکڑے سے کھینچنے لگے (یعنی ہانکنے لگے) اور فرمایا کہ ”اب سوار ہو جا۔“ چنانچہ میں سوار ہو گیا۔ اب تو یہ حال ہوا کہ مجھے اسے رسول اللہ ﷺ کے برابر بیچنے سے روکنا پڑ جاتا تھا، آپ ﷺ نے دریافت فرمایا: ”جابر تو نے شادی بھی کر لی ہے؟“ میں نے عرض کیا جی ہاں! دریافت فرمایا: ”کسی کنواری لڑکی سے کی ہے یا بیوہ سے۔“ میں نے عرض کیا کہ میں نے تو ایک بیوہ سے کر لی ہے۔ فرمایا: ”کسی کنواری لڑکی سے کیوں نہ کی کہ تم بھی اس کے ساتھ کھیلتے اور وہ بھی تمہارے ساتھ کھیلتی۔“ (حضرت جابر رضی اللہ عنہ بھی کنوارے تھے) میں نے عرض کیا کہ میری کئی بہنیں ہیں۔ (اور میری ماں کا انتقال ہو چکا ہے) اس لیے میں نے یہی پسند کیا کہ ایسی عورت سے شادی کروں، جو انہیں جمع رکھے۔ ان کے نگہا کرے اور ان کی نگرانی کرے۔ پھر آپ ﷺ نے فرمایا: ”اچھا اب تم گھر پہنچ کر خیر و عافیت کے ساتھ خوب مزے اڑانا۔“ اس کے بعد فرمایا: ”کیا تم اپنا اونٹ بیچو گے؟“ میں نے کہا: جی ہاں! چنانچہ آپ نے ایک اوقیہ چاندی میں خرید لیا، رسول اللہ ﷺ مجھ سے پہلے ہی مدینہ پہنچ گئے تھے۔ اور میں دوسرے دن صبح کو پہنچا۔ پھر ہم مسجد آئے، تو نبی ﷺ مسجد کے دروازہ پر

وَإِذَا اشْتَرَى دَابَّةً أَوْ جَمَلًا وَهُوَ عَلَيْهِ، هَلْ يَكُونُ ذَلِكَ قَبْضًا قَبْلَ أَنْ يَنْزَلَ؟ وَقَالَ ابْنُ عُمَرَ قَالَ النَّبِيُّ ﷺ لِعُمَرَ: ((بِعْنِيهِ)). يَعْنِي جَمَلًا صَغِيرًا

۲۰۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَأُتِيَ ابْنِي جَمَلِي وَأَعْيَا، فَأَتَى عَلَيَّ النَّبِيُّ ﷺ فَقَالَ: ((جَابِرُ؟)) فَقُلْتُ: نَعَمْ. قَالَ: ((مَا شَأْنُكَ؟)) قُلْتُ: أُتِيَ ابْنِي جَمَلِي وَأَعْيَا، فَتَخَلَّفْتُ. فَنَزَلَ يَخْجُجُهُ بِمَخْجَنَةٍ، ثُمَّ قَالَ: ((ارْكَبْ)) فَرَكِبْتُ، فَلَقَدْ رَأَيْتُهُ أَكْفُهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((تَزَوَّجْتُ؟)) قُلْتُ: نَعَمْ. قَالَ: ((بِكْرًا أَمْ ثَيِّبًا؟)) قُلْتُ: بَلْ ثَيِّبًا. قَالَ: ((أَفَلَا جَارِيَةٌ تَلَاعِبُهَا وَتَلَاعِبُكَ؟)) قُلْتُ: إِنَّ لِي أَخَوَاتٍ فَأَخْبَيْتُ أَنْ أَتَزَوَّجَ امْرَأَةً تَجْمَعُهُنَّ، وَتَمْشُطُهُنَّ، وَتَقُومُ عَلَيْهِنَّ. قَالَ: ((أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتُ فَالْكَئِيسَ الْكَئِيسَ)). ثُمَّ قَالَ: ((اتَّبِعْ جَمَلَكَ؟)) قُلْتُ: نَعَمْ. فَاشْتَرَاهُ مِنِّي بِأَوْقِيَةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْغَدَاةِ، فَجِئْنَا إِلَى الْمَسْجِدِ، فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: ((الآنَ قَدِمْتُ؟)) قُلْتُ: نَعَمْ. قَالَ: ((قَدْ دَخَلَ جَمَلُكَ، وَادْخُلْ فَصَلِّ رَكَعَتَيْنِ)) فَدَخَلْتُ فَصَلَّيْتُ، فَأَمَرَ بِلَالًا أَنْ يَرِنَ لَهُ أَوْقِيَةً. فَوَزَنَ لِي بِلَالٌ، فَأَرْجَحَ لِي فِي

الْمِيزَانِ، فَانْطَلَقْتُ حَتَّى وَلَّيْتُ فَقَالَ: ((ادْعُوا لِي جَابِرًا)). قُلْتُ: الْآنَ يَرُدُّ عَلَيَّ الْجَمَلُ، وَلَمْ يَكُنْ شَيْءٌ أَنْغَضَ إِلَيَّ مِنْهُ. قَالَ: ((خُذْ جَمَلَكَ وَلَكَ ثَمَنُهُ)). [راجع: ۴۴۳] [مسلم: ۱۶۵۶]

ملے۔ آپ نے دریافت فرمایا: ”کیا ابھی آئے ہو؟“ میں نے عرض کیا کہ جی ہاں! فرمایا: ”پھر اونٹ چھوڑ دے اور مسجد میں جا کے دو رکعت نماز پڑھ۔“ میں اندر گیا اور نماز پڑھی۔ اس کے بعد آپ نے بلال رضی اللہ عنہ کو حکم دیا کہ میرے لیے ایک اوقیہ چاندی تول دے۔ انہوں نے ایک اوقیہ چاندی جھکتی ہوئی تول دی میں پیٹھ موڑ کے چلا تو آپ نے فرمایا: ”جابر کو ذرا بلاؤ۔“ میں نے سوچا کہ شاید اب میرا اونٹ پھر مجھے واپس کریں گے۔ حالانکہ اس سے زیادہ ناگوار میرے لیے کوئی چیز نہیں تھی۔ چنانچہ آپ نے یہی فرمایا: ”یہ اپنا اونٹ لے جا اور اس کی قیمت بھی تمہاری ہے۔“

تشریح: باب کی دونوں حدیثوں میں کہیں گدھے کا ذکر نہیں جس کا بیان ترجمہ باب میں ہے اور شاید امام بخاری رحمہ اللہ نے گدھے کو اونٹ پر قیاس کیا۔ دونوں چوپائے اور سواری کے جانور ہیں۔ دوسری روایت میں ہے کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے بیچتے وقت یہ شرط کر لی تھی کہ مدینہ پہنچنے تک میں اس پر سوار ہوں گا۔ امام احمد اور اہل الحدیث نے بیچ میں یہ شرط اسی حدیث سے درست رکھی ہے۔ اس حدیث کو امام بخاری رحمہ اللہ نے اس کتاب میں بیس جگہوں کے قریب بیان کیا ہے۔ گویا اس سے بہت سے مسائل کا استخراج فرمایا ہے۔

بَابُ الْأَسْوَاقِ الَّتِي كَانَتْ فِي الْجَاهِلِيَّةِ فَتَبَاعَ بِهَا النَّاسُ فِي الْإِسْلَامِ

باب: جاہلیت کے بازاروں کا بیان جن میں اسلام کے زمانہ میں بھی لوگوں نے خرید و فروخت کی

۲۰۹۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ عُكَاظُ وَمَجَنَّةٌ وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الْإِسْلَامُ تَأْتَمُّوا مِنَ التَّجَارَةِ فِيهَا، فَأَنْزَلَ اللَّهُ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ﴾ [البقرة: ۱۹۸] فِي مَوَاسِمِ الْحَجِّ. قَرَأَ ابْنُ عَبَّاسٍ كَذَا. [راجع: ۱۷۷۰]

(۲۰۹۸) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ابن عباس رضی اللہ عنہما نے کہ عکاظ، مجنہ اور ذوالحجاز یہ سب زمانہ جاہلیت کے بازار تھے۔ جب اسلام آیا تو لوگوں نے ان میں تجارت کو گناہ سمجھا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ﴾ [البقرة: ۱۹۸] اسی طرح قرأت کی ہے۔

تشریح: یعنی تم پر گناہ نہیں کہ ایام حج میں ان بازاروں میں تجارت کرو۔

بَابُ شِرَاءِ الْإِبِلِ الْهِيمِ أَوِ الْأَجْرَبِ الْهَائِمِ: الْمُخَالِفُ لِلْقَصْدِ فِي كُلِّ شَيْءٍ

باب: (ہیم) بیمار یا خارش آونٹ خریدنا ہیم، ہائیم کی جمع ہے ہائیم اعتدال (میانہ روی سے گزرنے والا)

تشریح: یہاں یہ اعتراض ہوا ہے کہ ہیم ہائم کی جمع نہیں ہے بلکہ اہیم یا ہیما کی جمع ہے۔ مصانع والے نے یوں جواب دیا ہے کہ ہیم ہائم کی جمع بھی ہو سکتی ہے۔ جیسے بزل کی جمع بزل آتی ہے۔ پھر ہا کا ضمہ بوجہ یا کے کسرہ سے بدل گیا۔ جیسے بیض میں جو ابیض کی جمع ہے۔ ہیام ایک بیماری ہے جو اونٹ کو ہوجاتی ہے۔ وہ پانی پیتا ہی چلا جاتا ہے مگر سیراب نہیں ہوتا اور اسی طرح مرجاتا ہے۔ قرآن مجید میں ﴿فَشَارَبُونَ شُرْبَ الْهَيْمِ﴾ (۵۶/الواقعة: ۵۵) میں یہی بیان ہے کہ دوزخی، ایسے پیاسے اونٹ کی طرح جو سیراب ہی نہیں ہوتا کھولتا ہوا پانی پیتے جائیں گے مگر سیراب نہ ہوں بلکہ شدت پیاس میں اور اضافہ ہوگا۔ یہی لفظ ہیم یہاں حدیث میں مذکور ہوا۔ حدیث لا عدویٰ میں امراض کے بالذات متعدی ہونے کی نفی ہے۔ فافہم وتدبر صدق رسول اللہ ﷺ۔

۲۰۹۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرُو: كَانَ هَاهُنَا رَجُلٌ اسْمُهُ نَوَّاسٌ، وَكَانَتْ عِنْدَهُ إِبِلٌ هَيْمٌ، فَذَهَبَ ابْنُ عَمَرَ فَاشْتَرَى بِلَكَ الْإِبِلِ مِنْ شَرِيكَ لَهُ، فَجَاءَ إِلَيْهِ شَرِيكُهُ فَقَالَ: بَعْنَا بِلَكَ الْإِبِلَ، فَقَالَ: مِمَّنْ بَعْتَهَا؟ فَقَالَ: مِنْ شَيْخٍ، كَذَا وَكَذَا، فَقَالَ: وَيْحَكَ ذَاكَ وَاللَّهِ ابْنُ عَمَرَ. فَجَاءَهُ فَقَالَ: إِنَّ شَرِيكَكَ بَاعَكَ إِبِلًا هَيْمًا، وَلَمْ يَعْرِفَكَ. قَالَ: فَاسْتَقْهَا، فَلَمَّا ذَهَبَ يَسْتَأْذِنُهَا فَقَالَ: دَعَهَا، رَضِينَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ ((لَا عَدَوِي)). سَمِعَ سُفْيَانُ عَمْرُوًا. [اطرافہ فی: ۲۸۵۸، ۵۰۹۳، ۵۰۹۴، ۵۷۵۳، ۵۷۷۲]

(۲۰۹۹) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا کہ عمرو بن دینار نے کہا یہاں (مکہ میں) ایک شخص نواس نام کا تھا۔ اس کے پاس ایک بیمار اونٹ تھا۔ حضرت عبد اللہ بن عمر رضی اللہ عنہما گئے اور اس کے شریک سے وہی اونٹ خرید لائے۔ وہ شخص آیا تو اس کے ساتھی نے کہا کہ ہم نے تو وہ اونٹ بیچ دیا۔ اس نے پوچھا کہ کسے بیچا؟ شریک نے کہا کہ ایک شیخ کے ہاتھوں جو اس طرح کے تھے۔ اس نے کہا، افسوس! وہ تو عبد اللہ بن عمر رضی اللہ عنہما تھے۔ چنانچہ وہ آپ کی خدمت میں حاضر ہوا۔ اور عرض کیا کہ میرے ساتھی نے آپ کو مریض اونٹ بیچ دیا ہے۔ اور آپ سے اس نے اس کے مرض کی وضاحت بھی نہیں کی۔ عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ پھر اسے واپس لے جاؤ۔ بیان کیا کہ جب وہ اس کو لے جانے لگا تو عبد اللہ بن عمر رضی اللہ عنہما نے فرمایا کہ اچھا رہنے دو ہم رسول اللہ ﷺ کے فیصلہ پر راضی ہیں (آپ نے فرمایا تھا کہ) ”لا عدوی“ (یعنی امراض چھوت والے نہیں ہوتے) علی بن عبد اللہ مدینی نے کہا کہ سفیان نے اس روایت کو عمرو سے سنا۔

تشریح: اس حدیث سے بہت سے مسائل ثابت ہوتے ہیں مثلاً یہ کہ بیوپاریوں کا فرض ہے کہ خریداروں کو جانوروں کا حسن و قبح پورا پورا بتلا کر مول تول کریں۔ دھوکہ بازی ہرگز نہ کریں۔ اگر ایسا کیا گیا اور خریدار کو بعد میں معلوم ہو گیا، تو معلوم ہونے پر مختار ہے کہ اسے واپس کر کے اپنا روپیہ واپس لے لے۔ اور اس سودے کو فسخ کر دے۔ یہ بھی معلوم ہوا کہ اگر کوئی سوداگر بھول چوک سے ایسا مال بیچ دے تو اس کے لئے لازم ہے کہ بعد میں گاہک کے پاس جا کر معذرت خواہی کرے اور گاہک کی مرضی پر معاملہ کو چھوڑ دے۔ یہ بیوپاری کی شرافت نفس کی دلیل ہوگی۔ یہ بھی معلوم ہوا کہ گاہک درگزر سے کام لے۔ اور جو غلطی اس کے ساتھ کی گئی ہے۔ حتی الامکان اسے معاف کر دے اور طے شدہ معاملہ کو بحال رہنے دے کہ یہ فراخ دلی اس کے لئے باعث برکت کثیر ہو سکتی ہے۔ لا عدویٰ کی مزید تفصیل دوسرے مقام پر آئے گی۔ ان شاء اللہ تعالیٰ۔

بَابُ بَيْعِ السَّلَاحِ فِي الْفِتْنَةِ باب: جب مسلمانوں میں آپس میں فساد نہ ہو یا وَغَيْرَهَا ہو رہا ہو تو ہتھیار بیچنا کیسا ہے؟

اور عمران بن حصین فتنہ کے زمانہ میں ہتھیار بیچنا مکروہ سمجھتے تھے۔ (۲۱۰۰) ہم سے عبداللہ بن مسلمہ نے بیان کیا، کہا کہ ہم سے امام مالک نے، کہا ان سے یحییٰ بن سعید نے، کہا ان سے عمر بن کثیر نے، ان سے ابو قتادہ رضی اللہ عنہ کے غلام ابو محمد نے اور ان سے ابو قتادہ رضی اللہ عنہ نے کہ ہم غزوہ حنین کے سال رسول اللہ ﷺ کے ساتھ نکلے۔ نبی کریم ﷺ نے مجھے ایک زرہ بخش دی اور میں نے اسے بیچ دیا۔ پھر میں نے اس کی قیمت سے قبیلہ بنی سلمہ میں ایک باغ خرید لیا۔ یہ پہلی جائیداد تھی جسے میں نے اسلام لانے کے بعد حاصل کیا۔

وَكِرَهُ عِمْرَانُ بْنُ حُصَيْنٍ بَيْعَهُ فِي الْفِتْنَةِ. ۲۱۰۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُنَيْنٍ، فَأَعْطَاهُ يَغْنِي الدَّرْعَ فَبِعْتُ الدَّرْعَ، فَأَتَيْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلَتْهُ فِي الْإِسْلَامِ. [اطرافہ فی: ۳۱۴۲، ۴۳۲۱، ۴۳۲۲، ۷۱۷۰] [مسلم: ۴۵۶۶، ۴۵۶۷؛ ابوداؤد: ۲۷۱۷؛ ترمذی: ۱۵۶۲، ۲۸۳۷]

تشریح: اس حدیث سے ترجمہ باپ کا ایک جز یعنی جب فساد نہ ہو اس وقت جنگی سامان بیچنا درست ہے، نکلتا ہے کیونکہ زرہ بھی ہتھیار یعنی لڑائی کے سامان میں داخل ہے۔ اب رہی یہ بات کہ فساد کے زمانہ میں ہتھیار بیچنا، تو یہ بعض نے مکروہ رکھا ہے جب ان لوگوں کے ہاتھ بیچے جو فتنہ میں ناحق پر ہوں۔ اس لئے کہ یہ اعانت ہے گناہ اور محصیت پر اور اللہ تعالیٰ نے فرمایا: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ (۵/ المائدہ: ۲) اس جماعت کے ہاتھ جو حق پر ہو بیچنا مکروہ نہیں ہے۔ (وحیدی)

باب: عطر بیچنے والوں اور مشک بیچنے کا بیان

(۲۱۰۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے عبد الواحد نے بیان کیا، انہوں نے کہا کہ ہم سے ابو بردہ بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ میں نے ابو بردہ بن ابی موسیٰ سے سنا اور ان سے ان کے والد ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”نیک ساتھی اور برے ساتھی کی مثال مشک بیچنے والے عطار اور لوہار کی سی ہے۔ مشک بیچنے والے کے پاس سے تم دو اچھائیوں میں سے ایک نہ ایک ضرور پالو گے یا تو مشک ہی خرید لو گے ورنہ کم از کم اس کی خوشبو تو ضرور ہی پاسکو گے۔ لیکن لوہار کی بھی یا تمہارے گھر کو یا کپڑے کو جھلسا دے گی ورنہ بدبو تو اس سے تم ضرور پالو گے۔“

بَابُ فِي الْعُطَارِ وَبَيْعِ الْمِسْكِ

۲۱۰۱۔ حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا أَبُو بَرْدَةَ بْنُ عَبْدِ اللَّهِ، سَمِعْتُ أَبَا بَرْدَةَ بْنَ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ، وَكَبِيرِ الْحَدَّادِ، لَا يَعْذَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِمَّا أَنْ تَشْتَرِيَهُ، وَإِمَّا أَنْ تَجِدَ رِيحَهُ، وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَيْتَكَ أَوْ تَوْبَكَ أَوْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً)). [طرفہ فی: ۵۵۳۴]

[مسلم: ۶۶۹۲]

تشریح: حافظ ابن حجر رحمہ اللہ اس حدیث کے ذیل فرماتے ہیں: ”وفی الحدیث النہی عن مجالسة من یتاذی بمجالسة فی الدین والدنیا والترغیب فی مجالسة من یتنفع بمجالسته فیہما وفیہ جواز بیع المسک والحکم بطہارته لانہ ینفع مدحہ ورغب

فیہ رد علی من کرهہ الخ (فتح الباری) اس حدیث سے ایسی مجلس میں بیٹھنے کی برائی ثابت ہوتی ہے جس میں بیٹھنے سے دین اور دنیا پر دو کا نقصان ہے اور اس حدیث میں بیٹھنے کی ترغیب بھی ہے۔ اور یہ بھی معلوم ہوا کہ منک کی تجارت جائز ہے۔ اور یہ بھی کہ منک پاک ہے۔ اس لئے کہ نبی کریم ﷺ نے اس کی تعریف کی، اور اس کے حصول کے لئے رغبت دلائی۔ یہ بھی معلوم ہوا کہ حضرت امام بخاری رحمہ اللہ نے یہ باب منعقد فرما کر ان لوگوں کی تردید کی ہے جو منک کی تجارت کو جائز نہیں جانتے اور اس کی عدم طہارت کا خیال رکھتے ہیں۔

باب: پچھنا لگانے والے کا بیان

بَابُ ذِكْرِ الْحَجَّامِ

۲۱۰۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَجَّمَ أَبُو طَيْبَةَ رَسُولُ اللَّهِ ﷺ فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يَخْفَفُوا مِنْ خَرَجِهِ. [اطرافہ فی: ۲۲۱۰، ۲۲۷۷، ۲۲۸۰، ۲۲۸۱، ۵۶۹۶] [ابوداؤد: ۳۴۲۴]

(۲۱۰۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں حمید نے، اور ان سے انس بن مالک رحمہ اللہ نے بیان کیا کہ ابو طیبہ رضی اللہ عنہ نے رسول اللہ ﷺ کے پچھنا لگایا تو آپ نے ایک صاع کھجور (بطور اجرت) انہیں دینے کے لیے حکم فرمایا۔ اور ان کے مالک کو فرمایا کہ ان کے خراج میں کمی کر دیں۔

تشریح: یعنی جو روزانہ یا ماہواری اس سے لیا کرتے تھے۔ عرب میں مالک لوگ اپنے غلام کی محنت اور لیاقت کے لحاظ سے اس پر ایک شرح مقرر کر دیا کرتے تھے کہ اتار دیا میں نے، ہم کو دیا کرے اس کو خراج کہتے ہیں۔ (وحدیدی)

۲۱۰۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ هُوَ ابْنُ عَبْدِ اللَّهِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَّمَ النَّبِيُّ ﷺ وَأَعْطَى الَّذِي حَجَّمَهُ، وَلَوْ كَانِ حَرَامًا لَمْ يُعْطِهِ. [راجع: ۱۸۳۵] [ابوداؤد: ۳۴۲۳]

(۲۱۰۳) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے خالد نے جو عبد اللہ کے بیٹے ہیں بیان کیا، ان سے خالد حذاء نے بیان کیا، ان سے عکرمہ نے اور ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پچھنا لگوایا اور جس نے پچھنا لگایا، اسے آپ نے اس کی اجرت بھی دی، اگر اس کی اجرت حرام ہوتی تو آپ اس کو ہرگز نہ دیتے۔

تشریح: معلوم ہوا کہ بوقت ضرورت پچھنا لگوانا جائز اور اس کی اجرت لینے والے اور دینے والے ہر دو کے لیے منع نہیں ہے اصلاح خون کے لئے پچھنے لگوانے کا علان بہت پرانا نسخہ ہے۔ عرب میں بھی یہی مروج تھا۔

باب: ان چیزوں کی سوداگری جن کا پہننا مردوں

بَابُ التِّجَارَةِ فِيمَا يُكْرَهُ لِبُسِّهِ

اور عورتوں کے لیے مکروہ ہے

لِلرِّجَالِ وَالنِّسَاءِ

۲۱۰۴۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: أُرْسِلَ النَّبِيُّ ﷺ إِلَى عُمَرَ بِحُلَّةٍ حَرِيرٍ أَوْ سَبْرَاءَ فَرَأَاهَا عَلَيْهِ، فَقَالَ: ((إِنِّي لَمْ أُرْسِلْ بِهَا إِلَيْكَ لِتَلْبَسَهَا،

(۲۱۰۴) ہم سے آدم نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے ابو بکر بن حفص نے بیان کیا، ان سے سالم بن عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، ان سے ان کے باپ نے بیان کیا کہ نبی کریم ﷺ نے عمر رضی اللہ عنہ کے یہاں ایک ریشمی جبہ یا داری دھار ریشم ملا جبہ بھیجا۔ پھر آپ نے دیکھا کہ حضرت عمر رضی اللہ عنہ اسے (ایک دن) پہنے ہوئے ہیں۔ تو

إِنَّمَا يَلْبُسُهَا مَنْ لَا خَلْقَ لَهُ، إِنَّمَا بَعْتُكَ أَهْلًا لَكَ، إِنَّكَ لَتَسْتَمْعِعَ بِهَا)) يَعْنِي تَبِعُهَا (راجع: میں نے اس لیے بھیجا تھا کہ تم اس سے (بیچ کر) فائدہ اٹھاؤ۔“

[۸۸۶] [مسلم: ۵۳۹۶]

تشریح: بشرطیکہ دوسرا کوئی گواہ فرہی بھی اس سے فائدہ اٹھا سکے یعنی اس چیز کا بیچنا جس سے کوئی فائدہ نہ اٹھا سکے درست نہیں ہے۔ اور راجح قول یہی ہے۔ اب باب میں جو حدیث بیان کی اس میں ریشی جوڑے کا ذکر ہے۔ وہ مردوں کے لئے مکروہ ہے۔ عورتوں کے لئے مکروہ نہیں ہے۔ اسماعیلی نے اس پر اعتراض کیا اور جواب یہ ہے کہ مردوں کے لئے جو چیز مکروہ ہے اس کے بیچنے کا جواز حدیث سے نکلتا ہے تو عورتوں کے لئے جو مکروہ ہے اس کی بیع کا بھی جواز اس پر قیاس کرنے سے نکل آیا۔ یا یہ کہ ترجمہ باب میں کراہت سے عام مراد ہے تحریمی ہو یا تنزیہی اور ریشی پکڑے گئے عورتوں کے لئے حرام نہیں ہیں مگر تنزیہاً مکروہ ہیں۔ (وحیدی) خصوصاً ایسے پکڑے جو آج کل وجود میں آ رہے ہیں۔ جن میں سے عورت کا سارا جسم بالکل عریان نظر آتا ہے ایسے ہی پکڑے پہننے والی عورتیں ہیں جو قیامت کے دن نگلی اٹھائی جائیں گی۔

(۲۱۰۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں نافع نے، انہیں قاسم بن محمد نے اور انہیں ام المؤمنین عائشہ رضی اللہ عنہا نے کہ انہوں نے ایک گداخریدا جس پر مور تھیں۔ رسول کریم ﷺ کی نظر جوں ہی اس پر پڑی، آپ دروازے پر ہی کھڑے ہو گئے اور اندر داخل نہیں ہوئے۔ (عائشہ رضی اللہ عنہا نے بیان کیا کہ) میں نے آپ کے چہرہ مبارک پر ناپسندیدگی کے آثار دیکھے تو عرض کیا، یا رسول اللہ! میں اللہ کی بارگاہ میں توبہ کرتی ہوں اور اس کے رسول اللہ ﷺ سے معافی مانگتی ہوں۔ فرمائیے مجھ سے کیا غلطی ہوئی ہے؟ آپ نے فرمایا: ”یہ گدا کیا ہے؟“ میں نے کہا کہ میں نے یہ آپ ہی کے لیے خریدا ہے تاکہ آپ اس پر بیٹھیں اور اس سے ٹیک لگائیں۔ آپ نے فرمایا: ”لیکن اس طرح کی مور تھیں بنانے والے لوگ قیامت کے دن عذاب کئے جائیں گے۔ اور ان سے کہا جائے گا کہ تم لوگوں نے جس چیز کو بنایا اسے زندہ کر دکھاؤ۔“ آپ نے یہ بھی فرمایا: ”جن گھروں میں مور تھیں ہوتی ہیں (رحمت کے) فرشتے ان میں داخل نہیں ہوتے۔“

۲۱۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ۔ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نَمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ، فَلَمْ يَدْخُلْهُ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ مَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا بَالُ هَذِهِ النَّمْرُقَةِ)) قُلْتُ: اشْتَرَيْتُهَا لَكَ لِنَقْعَدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَوْمَ الْقِيَامَةِ يَعْذَّبُونَ، فَقَالَ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ)). وَقَالَ: ((إِنَّ الْبَيْتَ الَّذِي فِيهِ هَذِهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ)).

[اطرافہ فی ۳۲۲۴، ۵۱۸۱، ۵۹۶۷، ۵۹۵۷]

[۷۵۵۷] [مسلم: ۵۵۳۳، ۵۵۳۴]

تشریح: اس حدیث سے صاف نکلتا ہے کہ جاندار کی تصویر مطلقاً حرام ہے۔ نقشی ہو یا مجسم۔ اس لئے کہ عینے پر نقشی صورتیں بنی ہوئی تھیں۔ اور باب کا مطلب اس حدیث سے اس طرح نکلتا ہے کہ باوجودیکہ آپ نے صورت دار پکڑا عورت مرد دونوں کے لئے مکروہ رکھا۔ مگر اس کا خریدنا جائز سمجھا۔ اس لئے کہ عائشہ رضی اللہ عنہا کو یہ حکم نہیں دیا کہ بیچ کر بیچ کریں۔ (وحیدی)

بَابُ صَاحِبِ السَّلْعَةِ أَحَقُّ بِابِ: سامان کے مالک کو قیمت لگانے کا زیادہ حق

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بِالسُّومِ

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۲۱۰۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((بَايَ بَنِي النَّجَّارِ تَأْمِنُونِي بِحَابِطِكُمْ)). وَفِيهِ خَرَبٌ وَنَخْلٌ. (آپ اس جگہ کو مسجد کے لیے خریدنا چاہتے تھے) اس باغ میں کچھ حصہ تو (راجع: ۲۳۴)

۲۱۰۶۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبدالوارث نے، ان سے ابو تیاح نے، اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اے بنو نجار! اپنے باغ کی قیمت مقرر کر دو۔“ (آپ اس جگہ کو مسجد کے لیے خریدنا چاہتے تھے) اس باغ میں کچھ حصہ تو دیرانہ اور کچھ حصے میں کھجور کے درخت تھے۔

تشریح: یعنی مال کی قیمت پہلے وہی بیان کرے، پھر خریدار جو چاہے کہے، اس کا یہ مطلب نہیں کہ ایسا کرنا واجب ہے، کیونکہ اوپر جابر رضی اللہ عنہ کی حدیث میں گزرا ہے۔ (وحیدی)

بَابُ كَمْ يَجُوزُ الْخِيَارُ؟ بَابُ: کب تک بیع (توڑنے) کا اختیار رہتا ہے

تشریح: بیع میں کئی طرح کے خیار ہوتے ہیں ایک خیار المجلس یعنی جب تک بائع اور مشتری اسی جگہ رہیں، جہاں سودا ہوا تو دونوں کو بیع کے فسخ کر ڈالنے کا اختیار رہتا ہے۔ دوسرے خیار الشرط یعنی مشتری تین دن کو شرط کر لے یا اس سے کم کی۔ تیسرے خیار الردیہ یعنی مشتری نے بن دیکھے ایک چیز خرید لی ہو تو دیکھنے پر اس کو اختیار ہوتا ہے چاہے بیع قائم رکھے چاہے فسخ کر ڈالے۔ اس کے سوا اور بھی خیار ہیں جن کو قسطلانی نے بیان کیا ہے۔

(وحیدی)

۲۱۰۷۔ حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، سَمِعْتُ نَافِعًا، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الْمُتَبَايِعِينَ بِالْخِيَارِ فِي بَيْعِهِمَا، مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونُ الْبَيْعُ خِيَارًا)). قَالَ: نَافِعٌ وَكَانَ ابْنُ عُمَرَ إِذَا اشْتَرَى شَيْئًا يُعْجِبُهُ فَارَقَ صَاحِبَهُ. [اطرافہ فی: ۲۱۰۹، ۲۱۱۱، ۲۱۱۲، ۲۱۱۳، ۲۱۱۶] [مسلم: ۳۸۵۳؛ ترمذی: ۱۲۴۵؛ نسائی: ۴۴۸۵، ۴۴۸۶]

۲۱۰۷۔ ہم سے صدقہ بن فضل نے بیان کیا، کہا کہ ہم کو عبدالوہاب نے خبر دی، کہا کہ میں نے یحییٰ بن سعید سے سنا، کہا کہ میں نے نافع سے سنا اور انہوں نے ابن عمر رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فرمایا: ”خرید و فروخت کرنے والوں کو جب تک وہ جدا نہ ہوں اختیار ہوتا ہے۔ یا خود بیع میں اختیار کی شرط ہو، (تو شرط کے مطابق) اختیار ہوتا ہے۔“ نافع نے کہا کہ جب عبداللہ بن عمر رضی اللہ عنہما کوئی ایسی چیز خریدتے جو انہیں پسند ہوتی تو اپنے معاملہ دار سے جدا ہو جاتے۔

[۲۱۱۶] [مسلم: ۳۸۵۳؛ ترمذی: ۱۲۴۵؛ نسائی: ۴۴۸۵، ۴۴۸۶]

تشریح: یعنی وہاں سے جلد چل دیتے تاکہ بیع کا اختیار نہ رہے، اس سے صاف نکلتا ہے کہ جدا ہونے سے حدیث میں دونوں کا جدا ہونا مراد ہے۔

۲۱۰۸۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا)). (ہم سے حفص بن عمر نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، ان سے قتادہ نے، ان سے ابو الخلیل نے، ان سے عبداللہ بن حارث نے اور ان سے حکیم بن حزام رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”بیچنے اور خریدنے والوں کو جب تک وہ جدا نہ ہوں (معاملہ کو باقی رکھنے یا توڑ دینے

يَقْتَرِفَا)). وَزَادَ أَحْمَدُ حَدَّثَنَا بَهْزٌ، قَالَ: قَالَ هَمَّامٌ: فَذَكَرْتُ ذَلِكَ لِأَبِي التَّيَّاحِ فَقَالَ: كُنْتُ مَعَ أَبِي الْخَلِيلِ لَمَّا حَدَّثَهُ عَبْدُ اللَّهِ بْنُ الْحَارِثِ هَذَا الْحَدِيثَ. [راجع: ۲۰۷۹]

کا) اختیار ہوتا ہے۔“ احمد نے یہ زیادتی کی کہ ہم سے بہتر نے بیان کیا کہ ہمام نے بیان کیا کہ میں نے اس کا ذکر ابوالتیاح کے سامنے کیا تو انہوں نے بتلایا کہ جب عبداللہ بن حارث نے یہ حدیث بیان کی تھی، تو میں بھی اس وقت ابوخلیل کے ساتھ موجود تھا۔

باب: اگر بائع یا مشتری اختیار کی مدت معین نہ کرے تو بیع جائز ہوگی یا نہیں؟

بَابُ: إِذَا لَمْ يُوقَّتِ الْخِيَارُ هَلْ يَجُوزُ الْبَيْعُ

فتویٰ: اس مسئلہ میں اختلاف ہے۔ شافعیہ اور حنفیہ کے نزدیک خیار الشرط کی مدت تین دن سے زیادہ نہیں ہو سکتی۔ اگر اس سے زائد مدت ٹھہرے یا کوئی مدت معین نہ ہو تو بیع باطل ہو جاتی ہے اور ہمارے امام احمد اور اسحاق اور ابوالمہدیث کا مذہب یہ ہے کہ بیع جائز ہے اور جتنی مدت ٹھہرائے اتنی مدت تک اختیار رہے گا۔ اور جو کوئی مدت معین نہ ہو تو ہمیشہ اختیار رہے گا اور اوزاعی اور ابن ابی لیلیٰ کہتے ہیں کہ خیار الشرط باطل ہوگی اور بیع لازم ہوگی۔ (وحیدی)

۲۱۰۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ اخْتَرْ)). وَرَبَّمَا قَالَ: ((أَوْ يَكُونُ بَيْعٌ خِيَارًا)). [راجع: ۲۱۰۷] [مسلم: ۳۸۵۳، ابوداؤد: ۳۴۵۵، نسائی: ۴۴۸۱، ۴۴۸۲]

۲۱۰۹) ہم سے ابو النعمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”خریدنے والے اور بیچنے والے کو (بیع توڑ دینے کا) اس وقت تک اختیار ہے جب تک وہ جدا نہ ہو جائیں، یہ دونوں میں سے کوئی ایک اپنے دوسرے فریق سے نہ کہہ دے کہ پسند کر لو۔“ کبھی یہ بھی کہا کہ ”یا اختیار کی شرط کے ساتھ بیع ہو۔“

باب: جب تک خریدنے اور بیچنے والے جدا نہ ہوں انہیں اختیار باقی رہتا ہے

بَابُ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا

وَبِهِ قَالَ ابْنُ عُمَرَ وَشُرَيْحٌ وَالشَّعْبِيُّ وَطَاوُسٌ وَعَطَاءٌ [وَأَبْنُ أَبِي مَلِكَةَ].

(کہ بیع قائم رکھیں یا توڑ دیں) اور عبداللہ بن عمر رضی اللہ عنہما، شریح، شعبی، طاووس، عطاء اور ابن ابی ملکہ رحمہم اللہ نے یہی کہا ہے۔

فتویٰ: ان سب نے یہی کہا ہے کہ صرف ایجاب و قبول یعنی عقد سے بیع لازم نہیں ہو جاتی اور جب تک بائع اور مشتری مجلس عقد سے جدا نہ ہوں دونوں کو اختیار رہتا ہے کہ بیع فسخ کر ڈالیں۔ سعید بن مسیب، زہری، ابن ابی ذئب، حسن بصری، اوزاعی، ابن جریج، شافعی، مالک، احمد، اور اکثر علمائے یہی کہتے ہیں۔ ابن حزم نے کہا کہ تابعین میں سے سوائے ابراہیم نخعی کے اور کوئی اس کا مخالف نہیں اور امام ابوحنیفہ رحمہ اللہ نے صرف امام نخعی کا قول اختیار کر کے جمہور علمائے مخالفت کی ہے۔

اور عبداللہ بن عمر رضی اللہ عنہما کا قول امام بخاری رحمہ اللہ نے اس سے نکالا جو اوپر نافع سے گزرا کہ ابن عمر رضی اللہ عنہما جب کوئی چیز ایسی خریدتے جو ان کی پسند ہوتی، تو بائع سے جدا ہو جاتے ترمذی نے روایت کیا: بیٹھے ہوتے تو کھڑے ہو جاتے۔ یعنی ابن ابی شیبہ نے روایت کیا: وہاں سے چل دیتے تاکہ بیع

لازم ہو جائے۔ اور شرح کے قول کو سعید بن منصور نے اور شعبی کے قول کو ابن ابی شیبہ نے اور طاؤس کے قول کو امام شافعی نے ام میں اور عطاء اور ابن ابی ملکہ کے اقوال کو ابن ابی شیبہ نے وصل کیا ہے۔ علامہ شوکانی رحمۃ اللہ علیہ فرماتے ہیں:

”ومن الأدلة الدالة على إرادة التفرق بالابدان قوله في حديث ابن عمر المذكور (مالم يتفرقا وكانا جميعا) وكذلك قوله وان تفرقا بعد ان تباعا ولم يترك واحد منهما البيع فقد وجب البيع فان فيه البيان الواضح ان التفرق بالبدن قال الخطابي وعلى هذا وجدنا امر الناس في عرف اللغة وظاهر الكلام فاذا قيل تفرق الناس كان المفهوم منه التمييز بالابدان قال ولو كان المراد تفرق الاقوال كما يقول اهل الرأي لخلا الحديث عن الفائدة وسقط معناه..... الخ“ (نيل الاوطار)

علامہ شوکانی رحمۃ اللہ علیہ کی تقریر کا مطلب یہ ہے کہ ہر دو خرید نے بیچنے والے کی جسمانی جدائی پر دلیل حدیث عبد اللہ بن عمر رضی اللہ عنہما میں یہ قول نبوی صلی اللہ علیہ وسلم ہے مالم يتفرقا وكانا جميعا یعنی ہر دو کو اس وقت تک اختیار باقی رہتا ہے کہ وہ دونوں جدا نہ ہوں بلکہ ہر دو اکٹھے رہیں۔ اس وقت تک ان کو سودے کے بارے میں پورا اختیار حاصل ہے۔ اور اسی طرح دوسرا ارشاد نبوی صلی اللہ علیہ وسلم اس مقصد پر دلیل ہے، اس کا ترجمہ یہ ہے کہ ہر دو فریق بیع کے بعد جدا ہو جائیں۔ اور معاملہ بیع کو کسی نے بھی فتح نہ کیا ہو۔ اور وہ جدا ہو گئے۔ پس بیع واجب ہو گئی، یہ دلائل واضح ہیں کہ جدائی سے جسمانی جدائی مراد ہے۔ خطابی نے کہا کہ لغوی طور پر بھی لوگوں کا معاملہ ہم نے اسی طرح پایا ہے۔ اور ظاہر کلام میں جدائی سے لوگوں کی جسمانی جدائی ہی مراد ہوتی ہے۔ اگر اہل رائے کی طرح محض باتوں کی جدائی مراد ہو تو حدیث مذکورہ اپنے حقیقی فائدے سے خالی ہو جاتی ہے بلکہ حدیث کا کوئی معنی باقی ہی نہیں رہ سکتا۔“ لہذا خلاصہ یہ ہے کہ صحیح مسلک میں ہر دو طرف سے جسمانی جدائی ہی مراد ہے جیسا کہ مسلک جمہور ہے۔

حضرت حکیم بن حزام رحمۃ اللہ علیہ جن سے حدیث باب مروی ہے جلیل القدر صحابی ہیں۔ کنیت ابو خالد قرظی اسدی ہے، یہ حضرت خدیجہ الکبریٰ رضی اللہ عنہا کے بیٹے ہیں۔ واقعہ قتل سے تیرہ سال قبل کعبہ میں پیدا ہوئے۔ یہ قریش کے سرداروں میں سے تھے۔ اسلام سے پہلے اور بعد ہر دو زمانوں میں بڑی عزت پائی۔ فتح مکہ میں اسلام لائے۔ ساٹھ سال جاہلیت میں گزرے۔ پھر ساٹھ ہی سال اسلام میں عمر پائی۔ ۵۴ھ میں مدینہ منورہ میں اپنے مکان ہی میں وفات پائی۔ بہت متقی پرہیزگار اور سخی تھے۔ زمانہ جاہلیت میں سوغلام آزاد کئے۔ اور سوانت سواری کے لئے بخشے۔ فن حدیث میں ایک جماعت ان کی شاگرد ہے۔

۲۱۱۰۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبَّانُ هُوَ ابْنُ هَلَالٍ، حَدَّثَنَا شُعْبَةُ قَالَ قَتَادَةُ أَخْبَرَنِي عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ سَمِعْتُ حَكِيمَ بْنَ جَزَامٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْبَيْعَانُ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بَوْرَكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكُنْتُمَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا)). [راجع: ۲۰۷۹]

(۲۱۱۰) ہم سے اسحاق نے بیان کیا، کہا کہ ہم کو حبان بن ہلال نے خبر دی، کہا ہم سے شعبہ نے بیان کیا کہ ان کو قتادہ نے خبر دی کہ مجھے صالح ابو الخلیل نے خبر دی، انہیں عبد اللہ بن حارث نے کہا کہ میں نے حکیم بن حزام رحمۃ اللہ علیہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”خرید نے اور بیچنے والے جب تک ایک دوسرے سے الگ الگ نہ ہو جائیں انہیں اختیار باقی رہتا ہے۔ اب اگر دونوں نے سچائی اختیار کی اور ہر بات صاف صاف بیان اور واضح کر دی، تو ان کی خرید و فروخت میں برکت ہوتی ہے۔ لیکن اگر انہوں نے کوئی بات چھپائی یا جھوٹ بولا تو ان کی خرید و فروخت میں سے برکت مٹا دی جاتی ہے۔“

۲۱۱۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ خَبْرِي، أَنِيسَ نَافِعٍ فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے

رَسُولَ اللَّهِ ﷺ قَالَ: ((الْمُتَبَاعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا، إِلَّا بَيْعَ الْخِيَارِ)). [راجع: ۲۱۰۷] [مسلم: ۳۸۵۳؛ ابوداؤد: ۴۵۵۴؛ نسائی: ۴۴۷۷]

تشریح: یعنی جب بائع بیع کے بعد مشتری کو اختیار دے اور وہ کہے میں بیع کو نافذ کرتا ہوں اور وہ بیع اس سے الگ ہے جس میں اختیار کی شرط پہلے ہی سے لگادی گئی ہو۔ یعنی جہاں معاملہ ہوا ہے وہاں سے سرک نہ جائیں۔ اگر وہیں رہیں یا دونوں مل کر منزلوں چلتے رہیں تو اختیار باقی رہے گا، گو تین دن سے زیادہ مدت گزر جائے۔ بیع اختیار کی تفسیر جو ہم نے یہاں کی ہیں۔ امام نووی رحمہ اللہ نے اسی مطلب کی ترجیح پر اتفاق ظاہر کیا ہے۔ اور امام شافعی رحمہ اللہ نے بھی اسی پر یقین کیا ہے۔ بعض نے یہ معنی کئے ہیں، مگر اس بیع میں جس میں اختیار کی شرط ہو، یعنی وہاں سے جدا ہونے سے اختیار باطل نہ ہوگا بلکہ مدت مقررہ تک اختیار رہے گا۔

باب: اگر بیع کے بعد دونوں نے ایک دوسرے کو پسند کر لینے کے لیے مختار بنایا تو بیع لازم ہوگی

(۲۱۱۲) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جب دو شخصوں نے خرید و فروخت کی تو جب تک وہ دونوں جدا نہ ہو جائیں، انہیں (بیع کو توڑ دینے کا) اختیار باقی رہتا ہے۔ یہ اس صورت میں کہ دونوں ایک ہی جگہ رہیں۔ لیکن اگر ایک نے دوسرے کو پسند کرنے کے لیے کہا اور اس شرط پر بیع ہوئی، اور دونوں نے بیع کا قطعی فیصلہ کر لیا، تو بیع اسی وقت منعقد ہو جائے گی۔ اسی طرح اگر دونوں فریق بیع کے بعد ایک دوسرے سے جدا ہو گئے۔ اور بیع سے کسی فریق نے بھی انکار نہیں کیا، تو بھی بیع لازم ہو جاتی ہے۔“

باب: اگر بائع اپنے لیے اختیار کی شرط کر لے تو بھی بیع جائز ہے

تشریح: یہ باب لاکر امام بخاری رحمہ اللہ نے ان لوگوں کا رد کیا جو کہتے ہیں کہ خیار الشرط فقط مشتری ہی کو کرنا جائز ہے، بائع کو درست نہیں۔

۲۱۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، أَخْبَرَنَا سُفْيَانُ، عَنْ عَيْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ بَيْعٍ لَا يَجُوزُ الْبَيْعُ؟))

(۲۱۱۳) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے عبداللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”کسی بھی خریدنے اور بیچنے والے میں اس

وقت تک بیع پختہ نہیں ہوتی جب تک وہ دونوں جدا نہ ہو جائیں۔ البتہ وہ بیع جس میں مشترکہ اختیار کی شرط لگا دی گئی ہو اس سے الگ ہے۔“

(۲۱۱۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا کہ ہم سے حبان نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، ان سے قتادہ نے، ان سے ابوخلیل نے، ان سے عبد اللہ بن حارث نے اور ان سے حکیم بن حزام رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”بیچنے اور خریدنے والے کو جب تک وہ جدا نہ ہوں (بیع توڑ دینے کا) اختیار ہے۔“ ہمام راوی نے کہا کہ میں نے اپنی کتاب میں لفظ بیختر میں مرتبہ لکھا ہوا پایا۔ ”پس اگر دونوں نے سچائی اختیار کی اور بات صاف صاف واضح کردی تو انہیں ان کی بیع میں برکت ملتی ہے۔ اور اگر انہوں نے جھوٹی باتیں بنائیں اور (کسی عیب کو) چھپایا تو تھوڑا سا نفع شاید وہ کمالیں، لیکن ان کی بیع میں برکت نہیں ہوگی۔“ (حبان نے) کہا کہ ہم سے ہمام نے بیان کیا، ان سے ابوالتیاح نے بیان کیا، انہوں نے عبد اللہ بن حارث سے سنا کہ یہ حدیث وہ حکیم بن حزام رضی اللہ عنہ سے بحوالہ نبی کریم صلی اللہ علیہ وسلم روایت کرتے تھے۔

بِيعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا، إِلَّا بَيْعَ الْخِيَارِ)).

[راجع: ۲۱۰۷] [نسائی: ۴۴۸۹]

۲۱۱۴۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا حَبَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْبَيْعَانِ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا)). قَالَ هَمَّامٌ: وَجَدْتُ فِي كِتَابِي: ((يُخْتَارُ ثَلَاثَ مِرَارٍ. فَإِنْ صَدَقَا وَبَيَّنَّا بُورَكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكُتِمَا فَعَسَى أَنْ يَرْبِحَا رَبْحًا، وَيُحْمَقَا بَرَكَةً بَيْعِهِمَا)) قَالَ: وَحَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا أَبُو التِّيَّاحِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَارِثِ، يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ. [راجع: ۲۰۷۹]

تشریح: یعنی خریدنے والا تین دفعہ اپنی پسند کا اعلان کر دے تو بیع لازم ہو جاتی ہے۔ اوپر کی روایت میں جو ہمام نے اپنی یاد سے کی ہے یوں ہے ((البیعان بالخیار)) لیکن ہمام کہتے ہیں میں نے اپنی کتاب میں جو اس حدیث کو دیکھا تو بیختر کا لفظ تین بار لکھا ہوا پایا۔ بعض نسخوں میں بیختر کے بدل بخیار ہے۔

باب: اگر ایک شخص نے کوئی چیز خریدی اور جدا ہونے سے پہلے ہی کسی اور کو اللہ دے دی پھر بیچنے والے نے خریدنے والے کو اس پر نہیں ٹوکا، یا کوئی غلام خرید کر (بیچنے والے سے جدائی سے پہلے ہی اسے) آزاد کر دیا

بَابُ: إِذَا اشْتَرَى شَيْئًا فَوَهَبَ مِنْ سَاعَتِهِ قَبْلَ أَنْ يَتَفَرَّقَا وَلَمْ يُنْكِرِ الْبَائِعُ عَلَى الْمُشْتَرِي، أَوْ اشْتَرَى عَبْدًا فَأَعْتَقَهُ

طاووس نے اس شخص کے متعلق کہا، جو (فریق ثانی کی) رضامندی کے بعد کوئی سامان اس سے خریدے اور پھر اسے بیچ دے اور بائع انکار نہ کرے تو یہ بیع لازم ہو جائے اور اس کا نفع بھی خریدار ہی کا ہوگا۔

وَقَالَ طَاوُوسٌ فَيَمَنْ يَشْتَرِي السَّلْعَةَ عَلَى الرِّضَا ثُمَّ بَاعَهَا وَجَبَتْ لَهُ، وَالرَّابِحُ لَهُ.

۲۱۱۵۔ وَقَالَ لَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ،

نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر میں تھے۔ میں حضرت عمر رضی اللہ عنہ کے ایک نئے اور سرکش اونٹ پر سوار تھا۔ اکثر وہ مجھے مغلوب کر کے سب سے آگے نکل جاتا۔ لیکن حضرت عمر رضی اللہ عنہ اسے ڈانٹ کر پیچھے واپس کر دیتے۔ وہ پھر آگے بڑھ جاتا۔ آخر نبی کریم ﷺ نے حضرت عمر رضی اللہ عنہ سے فرمایا: ”یہ اونٹ مجھے بیچ ڈال۔“ حضرت عمر رضی اللہ عنہ نے کہا یا رسول اللہ! یہ تو آپ ہی کا ہے۔ لیکن آپ نے فرمایا: ”نہیں مجھے یہ اونٹ دے دے۔“ چنانچہ عمر رضی اللہ عنہ نے رسول اللہ ﷺ کو وہ اونٹ بیچ ڈالا۔ اس کے بعد آنحضرت ﷺ نے فرمایا: ”عبداللہ بن عمر! اب یہ اونٹ تیرا ہو گیا جس طرح تو چاہے اسے استعمال کر۔“

(۲۱۱۶) ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ لیث بن سعد نے بیان کیا، کہ مجھے عبد الرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ نے، اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ میں نے امیر المؤمنین عثمان رضی اللہ عنہ کو اپنی وادی قریٰ کی زمین، ان کی خیبر کی زمین کے بدلہ میں بیچی تھی۔ پھر جب ہم نے بیچ کر لی تو میں لٹے پاؤں ان کے گھر سے اس خیال سے باہر نکل گیا کہ کہیں وہ بیچ فسخ نہ کر دیں۔ کیونکہ شریعت کا قاعدہ یہ تھا کہ بیچنے اور خریدنے والے کو (بیچ توڑنے کا) اختیار اس وقت تک رہتا ہے جب تک وہ ایک دوسرے سے جدا نہ ہو جائیں۔ عبد اللہ رضی اللہ عنہ نے کہا کہ جب ہماری خرید و فروخت پوری ہو گئی اور میں نے غور کیا تو معلوم ہوا کہ میں نے عثمان رضی اللہ عنہ کو نقصان پہنچایا ہے۔ کیونکہ (اس تبادلہ کے نتیجے میں، میں نے ان کی پہلی زمین سے) انہیں تین دن کے سفر کی دوری پر شہر کی زمین کی طرف دھکیل دیا تھا۔ اور انہوں نے مجھے (میری مسافت کم کر کے) مدینہ سے صرف تین دن کے سفر کی دوری پر لاپھوڑا تھا۔

حَدَّثَنَا عَمْرُو، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكُنْتُ عَلَى بَكْرٍ صَغِيرٍ لِعُمَرَ فَكَانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمَامَ الْقَوْمِ، فَيَزِرُهُ عُمَرُ وَيَرُدُّهُ، ثُمَّ يَتَقَدَّمُ فَيَزِرُهُ عُمَرُ وَيَرُدُّهُ فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: ((بِعْنِيهِ)). قَالَ: هُوَ لَكَ يَا رَسُولَ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: ((بِعْنِيهِ)). فَبَاعَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ: ((هُوَ لَكَ يَا عَبْدَ اللَّهِ بَنُ عُمَرَ تَصْنَعُ بِهِ مَا شِئْتَ)). [طرفہ فی: ۶۲۱۰، ۲۶۱۱]

۲۱۱۶۔ [قَالَ أَبُو عَبْدِ اللَّهِ:] وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنِ عَفَّانَ مَالًا بِالْوَادِي بِمَالٍ لَهُ بِخَيْبَرَ، فَلَمَّا تَبَايَعْنَا رَجَعْتُ عَلَى عَقِيبِي حَتَّى خَرَجْتُ مِنْ بَيْتِهِ، خَشْيَةً أَنْ يُرَادَّنِي الْبَيْعَ، وَكَانَتْ السُّنَّةُ أَنَّ الْمُتَبَايِعِينَ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا، قَالَ عَبْدُ اللَّهِ: فَلَمَّا وَجَبَ بَيْعِي وَبَيَعُهُ رَأَيْتُ أَنِّي قَدْ غَبَنْتُ بَأَنِّي سَفَّيْتُهِ إِلَى أَرْضِ ثُمُودٍ بِثَلَاثِ لِيَالٍ وَسَاقَيْنِي إِلَى الْمَدِينَةِ بِثَلَاثِ لِيَالٍ. [راجع: ۲۱۰۷]

تشریح: شروع باب میں جو دو صورتیں مذکور ہوئی ہیں ان دونوں صورتوں میں اب بائع کو فسخ کا اختیار نہ رہے گا کیونکہ اس نے مشتری کے تصرف پر اعتراض نہیں کیا، بلکہ سکوت کیا۔ باب کی حدیث میں صرف یہ ذکر ہے، مگر اعتاق کو بہرہ پر قیاس کیا۔ دونوں تبرع کی قسم میں سے ہیں۔ اور اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ باب کی حدیث سے خیال مجلس کی نفی نہیں ہوتی۔ جس کا ثبوت اوپر ابن عمر رضی اللہ عنہما کی حدیث سے ہو چکا ہے۔ کیونکہ یہ خیال اس واسطے جاتا رہا کہ مشتری نے تصرف کیا اور بائع نے سکوت کیا تو اس کا سکوت مطلق خیال ہو گیا۔ ابن بطلان نے کہا جو لوگ کہتے ہیں کہ بغیر تفرق ابدان کے بیچ پوری نہیں ہوتی وہ مشتری کا تصرف قبل از تفرق جائز نہیں رکھتے۔ اور یہ حدیث ان پر حجت ہے۔ اب رہا قبضہ سے پہلے بیچ

کرنا، تو امام شافعی رحمہ اللہ اور محمد کے نزدیک مطلقاً درست نہیں، اور امام ابو حنیفہ رحمہ اللہ اور ابو یوسف رحمہ اللہ کے نزدیک منقول کی بیع درست نہیں غیر منقول کی درست ہے۔ اور ہمارے امام احمد بن حنبل، اوزاعی، اسحاق رحمہ اللہ اور احمد رحمہ اللہ کا یہ قول ہے کہ ناپ اور تول کی جو چیز بکتی ہے، اس کا قبضہ سے پہلے بیچنا درست نہیں باقی چیزوں کا درست ہے۔ قسطلانی نے کہا کہ حضرت عمر رضی اللہ عنہ کی یہ حدیث تو ان صحیح حدیثوں کے معارض نہیں جن سے خیال مجلس ثابت ہے۔ کیونکہ احتمال ہے کہ عقد بیع کے بعد نبی کریم صلی اللہ علیہ وسلم حضرت عمر رضی اللہ عنہ سے تمویذ دیر کے لئے آگے یا پیچھے بڑھ گئے ہوں، اس کے بعد ہبہ کیا ہو۔ واللہ اعلم۔ (وحیدی)

آپ نے حضرت عمر رضی اللہ عنہ سے وہ اونٹ لے کر اسی وقت ان کے صاحب زادے عبداللہ رضی اللہ عنہ کو ہبہ کر دیا۔ اور حضرت عمر رضی اللہ عنہ نے اس پر کوئی اعتراض نہ کیا تو بیع درست ہوگئی اور خیال مجلس باقی نہ رہا۔ آخر باب میں حضرت عبداللہ بن عمر رضی اللہ عنہما اور حضرت عثمان رضی اللہ عنہ کے ایک معاملہ کا ذکر ہے جس میں مذکور وادی قرنی ایک بستی ہے تبوک کے قریب، یہ جگہ مدینہ سے چھ سات منزل پر ہے، اور شہودی قوم کے زمانہ میں اس جگہ آبادی تھی۔ قسطلانی نے کہا کہ واقعہ مذکور کی باب سے مناسبت یہ ہے کہ بائع اور مشتری کو اپنے ارادے سے جدا ہونا درست ہے۔ یا بیع کا فسخ کرنا۔

بَابُ مَا يُكْرَهُ مِنَ الْخِدَاعِ فِي الْبَيْعِ

باب: خرید و فروخت میں دھوکہ دینا مکروہ ہے

البیع

۲۱۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍ: أَنَّ رَجُلًا، ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخْدَعُ فِي الْبَيْعِ، فَقَالَ: ((إِذَا بَايَعْتَ فُلًّا لَا خِلَابَةَ)). [اطرافہ فی: ۲۴۰۷، ۲۴۱۴، ۶۹۶۴] [ابوداؤد: ۲۵۰۰؛ نسائی: ۴۴۹۶]

۲۱۱۷۔ ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں عبداللہ بن دینار نے اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ ایک شخص (حبان بن مقداد رضی اللہ عنہ) نے نبی کریم صلی اللہ علیہ وسلم سے عرض کیا کہ وہ اکثر خرید و فروخت میں دھوکہ کھا جاتے ہیں۔ اس پر آپ نے ان سے فرمایا: ”جب تم کسی چیز کی خرید و فروخت کرو تو یوں کہہ دیا کرو کہ بھائی دھوکہ اور فریب کا کام نہیں۔“

تشریح: بیعتی کی روایات میں اتنا زیادہ ہے اور جو چیز خریدے اس میں تجھے تین دن تک اختیار ہوگا۔ امام احمد رحمہ اللہ نے اس حدیث سے یہ حکم دیا ہے کہ اگر کسی شخص کو اسباب کی قیمت معلوم نہ ہو، اور وہ تہائی قیمت زیادہ دے یا ایک سدس تو وہ اسباب بائع کو بھیر سکتا ہے۔ اور خفیہ اور شافعیہ نے اس کا انکار کیا ہے۔ یہ حبان بن مقداد رضی اللہ عنہ صحابی تھے، جنگ اجد میں ان کے سر میں زخم آیا تھا۔ جس کی وجہ سے ان کی عقل میں نقص پیدا ہو گیا۔ (وحیدی)

بَابُ مَا ذُكِرَ فِي الْأَسْوَاقِ

باب: بازاروں کا بیان

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ فَقُلْتُ: هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ؟ قَالَ: سُوقٌ قَيْنَقَاعَ. وَقَالَ أَنَسٌ: قَالَ عَبْدُ الرَّحْمَنِ: دَلُونِي عَلَى السُّوقِ. وَقَالَ عَمْرُو: أَلْهَابِي الصَّفْقَ بِالْأَسْوَاقِ.

اور عبدالرحمن بن عوف رضی اللہ عنہ نے کہا کہ جب ہم مدینہ آئے، تو میں نے (اپنے اسلامی بھائی سے) پوچھا کہ یہاں کوئی بازار ہے؟ انس رضی اللہ عنہ نے بیان کیا کہ عبدالرحمن بن عوف رضی اللہ عنہ نے کہا، مجھے بازار بتا دو اور حضرت عمر رضی اللہ عنہ نے ایک دفعہ کہا تھا کہ مجھے بازار کی خرید و فروخت نے غافل رکھا۔

تشریح: مقصد باب یہ کہ تجارت کے لئے بازاروں کا وجود مذموم نہیں بلکہ ضروری ہے کہ بازار قائم کئے جائیں۔

(۲۱۱۸) ہم سے محمد بن صباح نے بیان کیا، کہا کہ ہم سے اسماعیل بن زکریا نے بیان کیا، ان سے محمد بن سواق نے، ان سے نافع بن جبیر بن مطعم نے بیان کیا، کہا کہ مجھ سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت کے قریب ایک لشکر کعبہ پر چڑھائی کرے گا جب وہ مقام بیداء میں پہنچے گا، تو انہیں اول سے آخر تک سب کو زمین میں دھنسا دیا جائے گا۔“ حضرت عائشہ رضی اللہ عنہا نے بیان کیا، کہ میں نے کہا، یا رسول اللہ! اسے شروع سے آخر تک کیونکر دھنسا جائے گا جب کہ وہیں ان کے بازار بھی ہوں گے اور وہ لوگ بھی ہوں گے جو ان لشکریوں میں سے نہیں ہوں گے؟ آپ نے فرمایا: ”ہاں! شروع سے آخر تک ان سب کو دھنسا دیا جائے گا۔ پھر ان کی نیوتوں کے مطابق وہ اٹھائے جائیں گے۔“

۲۱۱۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، عَنْ مُحَمَّدِ بْنِ سَوَاقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مَطْعَمٍ، حَدَّثَنِي عَائِشَةُ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَعُزُّوْ جَيْشُ الْكُفَّةِ، فَإِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ)). قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: ((يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يَعْثَوْنَ عَلَى نِيَّاتِهِمْ)).

تشریح: سوکھ میں بازاروں کا وجود ثابت ہوا۔ یہی مقصد باب ہے۔

(۲۱۱۹) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے جریر نے بیان کیا، ان سے اعش نے، ان سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جماعت کے ساتھ کسی کی نماز بازار میں یا اپنے گھر میں نماز پڑھنے سے درجوں میں کچھ اوپر بیس درجے زیادہ فضیلت رکھتی ہے۔ کیونکہ جب ایک شخص اچھی طرح وضو کرتا ہے پھر مسجد میں صرف نماز کے ارادہ سے آتا ہے۔ نماز کے سوا اور کوئی چیز اسے لے جانے کا باعث نہیں بنتی تو جو بھی قدم وہ اٹھاتا ہے اس سے ایک درجہ اس کا بلند ہوتا ہے۔ یا اس کی وجہ سے ایک گناہ اس کا معاف ہوتا ہے۔ اور جب تک ایک شخص اپنے اس مصلیٰ پر بیٹھا رہتا ہے جس پر اس نے نماز پڑھی ہے تو فرشتے برابر اس کے لیے رحمت کی دعائیں یوں کرتے رہتے ہیں: ”اے اللہ! اس پر اپنی رحمتیں نازل فرما، اے اللہ اس پر رحم فرما۔“ یہ اس وقت تک ہوتا رہتا ہے جب تک وہ وضو توڑ کر فرشتوں کو تکلیف نہ پہنچائے۔ جتنی دیر تک بھی آدمی نماز کی وجہ سے رکا رہتا ہے وہ سب نماز ہی میں شمار ہوتا ہے۔“

۲۱۱۹۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((صَلَاةٌ أَحَدَكُمْ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بَضْعًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ بِأَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ، لَا يَرِيدُ إِلَّا الصَّلَاةَ، لَا يَنْهَرُهُ إِلَّا الصَّلَاةَ، لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَ بِهَا دَرَجَةً، وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، وَالْمَلَائِكَةُ تَصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مَضَلَّةٍ أَلَدِي يَصَلِّي فِيهِ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحْدِثْ فِيهِ، مَا لَمْ يُؤْذِ فِيهِ)). وَقَالَ: ((أَحَدَكُمْ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تَحْسِبُهُ)). [راجع: ۱۷۶]

تشریح: حدیث ہذا میں بھی بازاروں کا ذکر آیا۔ اور بوقت ضرورت وہاں نماز پڑھنے کا بھی ذکر آیا۔ جس سے ثابت ہوا کہ اسلام میں بازاروں کا وجود قائم رکھا گیا۔ اور وہاں آنا جانا خرید و فروخت کرنا بھی تاکہ امور تمدنی کو ترقی حاصل ہو۔ مگر بازاروں میں جھوٹ، مکر و فریب بھی لوگ بکثرت کرتے ہیں۔ اس لحاظ سے بازار کو بدترین زمین قرار دیا گیا۔ باب اور حدیث میں مطابقت ظاہر ہے۔

۲۱۲۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي السُّوقِ، فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ. فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ إِنَّمَا دَعَوْتُ هَذَا. فَقَالَ: النَّبِيُّ ﷺ ((سَمُّوا بِاسْمِي، وَلَا تَكُونُوا بِكُنْيَتِي)). [طرفاه فی: ۲۱۲۱، ۳۵۳۷]

(۲۱۲۰) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے حمید طویل نے بیان کیا، اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک مرتبہ بازار میں تھے۔ کہ ایک شخص نے پکارا: یا ابا القاسم! آپ نے اس کی طرف دیکھا۔ (کیونکہ آپ کی کنیت بھی ابو القاسم ہی تھی) اس پر اس شخص نے کہا کہ میں نے تو اس کو بلایا تھا۔ (یعنی ایک دوسرے شخص کو جو ابو القاسم ہی کنیت رکھتا تھا) آپ نے فرمایا: ”تم لوگ میرے نام پر نام رکھا کرو لیکن میری کنیت تم اپنے لیے نہ رکھو۔“

تشریح: اس حدیث میں حضرت رسول کریم ﷺ کا بازار میں تشریف لے جانا مذکور ہے۔ ثابت ہوا کہ بوقت ضرورت بازار جانا منع نہیں ہے۔ مگر وہاں امانت و دیانت کو قدم پر ملحوظ رکھنا ضروری ہے۔

۲۱۲۱۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: دَعَا رَجُلٌ بِالْبَيْعِ: يَا أَبَا الْقَاسِمِ. فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: لَمْ أَغْنِكُ. فَقَالَ: ((سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي)). [راجع: ۲۱۲۰]

(۲۱۲۱) ہم سے مالک بن اسماعیل نے بیان کیا، کہا کہ ہم سے زہیر نے بیان کیا، ان سے حمید نے، اور ان سے انس رضی اللہ عنہ نے کہ ایک شخص نے بیع میں (کسی کو) پکارا: اے ابو القاسم! نبی کریم ﷺ نے اس کی طرف دیکھا، تو اس شخص نے کہا کہ میں نے آپ کو نہیں پکارا، اس دوسرے آدمی کو پکارا تھا۔ آپ نے فرمایا: ”میرے نام پر نام رکھا کرو لیکن میری کنیت نہ رکھا کرو۔“

تشریح: اس حدیث میں مناسبت باب سے یہ ہے کہ اس میں آپ کے بازار جانے کا ذکر ہے یعنی بیع میں۔ بعض نے کہا کہ اس زمانہ میں بیع بھی بازار لگا کر ہوتا تھا۔ کنیت کے بارے میں یہ حکم آپ کی حیات مبارکہ تک تھا۔ جیسا کہ امام مالک رحمہ اللہ کا قول ہے۔

۲۱۲۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ الدَّوْسِيِّ، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةٍ النَّهَارِ لَا يَكْلُمُنِي وَلَا أَكْلُمُهُ حَتَّى أَتَى سُوقَ بَنِي قَيْنِقَاعَ، فَجَلَسَ بِفَنَاءِ بَيْتِ فَاطِمَةَ فَقَالَ: ((أَنْتُمْ لُغَعُ؟ أَنْتُمْ لُغَعُ)). فَحَبَسَتْهُ شَيْئًا فظَنَنْتُ أَنَّهَا تَلْبِسُهُ سَخَابًا أَوْ تَغْسَلُهُ، فَجَاءَ يَشْتَدُّ حَتَّى عَاتَقَهُ وَقَبْلَهُ، وَقَالَ: ((اللَّهُمَّ أَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ)). قَالَ سُفْيَانُ: قَالَ عُبَيْدُ اللَّهِ: أَخْبَرَنِي أَنَّهُ رَأَى نَافِعَ بْنَ جُبَيْرٍ أَوْتَرَ بِرُكْعَةٍ.

(۲۱۲۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبید اللہ بن یزید نے، ان سے نافع بن جبیر بن مطعم نے اور ان سے ابو ہریرہ دوسی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ دن کے ایک حصہ میں تشریف لے چلے۔ نہ آپ نے مجھ سے کوئی بات کی اور نہ میں نے آپ سے۔ اسی طرح آپ بنی قینقاع کے بازار میں آئے پھر (واپس ہوئے اور) فاطمہ رضی اللہ عنہا کے گھر کے آگن میں بیٹھ گئے، اور فرمایا: ”وہ بچہ کہاں ہے، وہ بچہ کہاں ہے؟“ فاطمہ رضی اللہ عنہا (کسی مشغولیت کی وجہ سے فوراً) آپ کی خدمت میں حاضر نہ ہوئیں۔ میں نے خیال کیا، ممکن ہے حسن رضی اللہ عنہ کو کرتا وغیرہ پہنا رہی ہوں یا نہلا رہی ہوں۔ تھوڑی ہی دیر بعد حسن دوڑتے ہوئے آئے۔ آپ نے ان کو سینے سے لگالیا، اور بوسہ لیا۔ پھر فرمایا: ”اے اللہ اسے محبوب رکھ اور اس شخص کو بھی محبوب رکھ جو اس سے

[طرفہ فی: ۵۸۸۴] [مسلم: ۲۶۴۲] ابن ماجہ: ۱۴۲
محبت رکھے۔ سفیان نے کہا کہ عید اللہ نے مجھے خبر دی، انہوں نے نافع بن جبیر کو دیکھا کہ انہوں نے وتر کی نماز صرف ایک ہی رکعت پڑھی تھی۔

۲۱۲۳۔ حَدَّثَنَا ابْنُ أَبِي هَاشِمٍ، حَدَّثَنَا أَبُو صَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عَقَبَةَ، عَنْ نَافِعٍ، حَدَّثَنَا ابْنُ عُمَرَ أَنَّهُمْ كَانُوا يَشْتَرُونَ الطَّعَامَ مِنَ الرُّكَّانِ عَلَى عَهْدِ النَّبِيِّ ﷺ فَيَعْتُ عَلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبْنِعُوهُ حَيْثُ اشْتَرَوْهُ، حَتَّى يَنْقُلُوهُ حَيْثُ يَبَاعُ الطَّعَامُ. [أطرافہ فی: ۲۱۳۶، ۲۱۶۷، ۲۱۶۶، ۲۱۳۷، ۲۱۳۱]
۲۱۲۴۔ وَقَالَ: وَحَدَّثَنَا ابْنُ عُمَرَ، قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَرَاهُ حَتَّى يَسْتَوْفِيَهُ. [أطرافہ فی: ۲۱۳۶، ۲۱۳۳، ۲۱۲۶]
(۲۱۲۳) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے ابو صمرہ انس بن عیاض نے بیان کیا، کہا کہ ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ صحابہ رضی اللہ عنہم نبی کریم ﷺ کے زمانہ میں غلہ قافلوں سے خریدتے تو آپ ان کے پاس کوئی آدمی بھیج کر وہیں پر جہاں انہوں نے غلہ خریدا ہوتا، اس غلہ کو بیچنے سے منع فرمادیتے اور اسے وہاں سے لاکر بیچنے کا حکم ہوتا، جہاں عام طور پر غلہ بکتا تھا۔

(۲۱۲۴) کہا کہ ہم سے ابن عمر رضی اللہ عنہما نے یہ بھی بیان کیا کہ نبی کریم ﷺ نے غلہ کو پوری طرح اپنے قبضہ میں کرنے سے پہلے اسے بیچنے سے منع فرمایا۔

تشریح: ان جملہ احادیث مرویہ میں کسی نہ کسی پہلو سے نبی کریم ﷺ یا صحابہ کرام رضی اللہ عنہم کا بازاروں میں آنا جانا مذکور ہوا ہے۔ حدیث نمبر ۲۱۱۹ میں بازاروں میں اور مسجد میں نماز باجماعت کے ثواب کے فرق کا ذکر ہے، حدیث نمبر ۲۱۲۲ میں نبی کریم ﷺ کا بازار قیحاغ میں آنا اور اس سے واپسی پر حضرت فاطمہ رضی اللہ عنہا کے گھر پر جانا مذکور ہے جہاں آپ نے اپنے پیارے نواسے حضرت حسن رضی اللہ عنہ کو پیار کیا اور ان کے لئے دعائے خیر فرمائی۔ الغرض بازاروں میں آنا جانا، معاملات کرنا یہ کوئی مذموم امر نہیں ہے۔ ضروریات زندگی کے لئے بہر حال ہر کسی کو بازار جائے بغیر گزارہ نہیں، امام بخاری رحمہ اللہ کا مقصد اسی امر کا بیان کرنا ہے۔ کیونکہ بیوع کا تعلق زیادہ تر بازاروں ہی سے ہے۔ اسی سلسلے کے مزید بیانات آگے آرہے ہیں۔

باب: بازار میں شور و غل مچانا مکروہ ہے

(۲۱۲۵) ہم سے محمد بن سنان نے بیان کیا، کہا کہ ہم سے فلیح نے بیان کیا، ان سے ہلال بن علی نے بیان کیا، ان سے عطاء بن یسار نے کہ میں عبد اللہ بن عمرو بن عاص رضی اللہ عنہ سے ملا اور عرض کیا کہ رسول اللہ ﷺ کی جو صفت تو ریت میں آئی ہیں، ان کے متعلق مجھے کچھ بتائیے۔ انہوں نے کہا ہاں! قسم خدا کی! آپ ﷺ کی تورات میں بالکل بعض وہی صفات آئی ہیں جو قرآن شریف میں مذکور ہیں۔ جیسے کہ ”اے نبی! ہم نے تمہیں گواہ، خوشخبری دینے والا، ڈرانے والا“ اور ان پڑھ قوم کی حفاظت کرنے والا بنا کر بھیجا ہے۔ تم میرے بندے اور میرے رسول ہو۔ میں نے تمہارا نام متوکل رکھا ہے۔ تم نہ بد خو ہو، نہ سخت دل اور نہ بازاروں میں شور و غل مچانے والے

باب: کراہیۃ الصخب فی السوق

۲۱۲۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ لَقِيَْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ قُلْتُ: أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ ﷺ فِي التَّوْرَةِ. قَالَ: أَجَلٌ، وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ [الاحزاب: ۴۵]
وَجَزَا لِلْأَمِّيْنِ، أَنْتَ عَبْدِي وَرَسُولِي سَمِعْتُكَ الْمُتَوَكِّلَ، لَيْسَ بِفَقْطٍ وَلَا غَلِيظٍ

(اور تورات میں یہ بھی لکھا ہوا ہے کہ) وہ (میرا بندہ اور رسول) برائی کا بدلہ برائی سے نہیں لے گا، بلکہ معاف اور درگزر کرے گا۔ اللہ تعالیٰ اس وقت تک اس کی روح قبض نہیں کرے گا جب تک میزھی شریعت کو اس سے سیدھی نہ کرائے، یعنی لوگ لا الہ الا اللہ نہ کہنے لگیں۔ اور اس کے ذریعہ وہ اندھی آنکھوں کو بینا، بہرے کانوں کو شنوا اور پردہ پڑے ہوئے دلوں کے پردے کھول دے گا۔ اس حدیث کی متابعت عبدالعزیز بن ابی سلمہ نے ہلال سے کی ہے۔ اور سعید نے بیان کیا، ان سے ہلال نے، ان سے عطاء نے کہ ان سے ابن سلام کہ ابو عبد اللہ امام بخاری نے کہا کہ ”غلف“ ہر اس چیز کو کہتے ہیں جو پردے میں ہو۔ سیف اغلف، قوس غلفاء اسی سے ہے اور ”رجل اغلف“ اس شخص کو کہتے ہیں جس کا ختنہ نہ ہوا ہو۔

وَلَا صَخَابَ فِي الْأَسْوَاقِ، وَلَا يَذْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ، وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يَقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بَأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. وَتَفْتَحَ بِهَا أَغْنَيْنِ عُمِّي، وَأَذَانُ صُمٍّ، وَقُلُوبُ غُلْفٍ. تَابَعَهُ عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ هِلَالٍ. وَقَالَ سَعِيدٌ عَنْ هِلَالٍ عَنْ عَطَاءٍ عَنْ ابْنِ سَلَامٍ. قَالَ أَبُو عَبْدِ اللَّهِ غُلْفٌ كُلُّ شَيْءٍ فِي غِلَافٍ، فَهُوَ أَغْلَفٌ سَيْفٌ أَغْلَفٌ، وَقَوْسٌ غِلْفَاءُ، وَرَجُلٌ أَغْلَفٌ إِذَا لَمْ يَكُنْ مَخْتُونًا. [طرفہ فی: ۴۸۳۸]

تشریح: حدیث ہذا میں نبی کریم ﷺ کے اوصاف جمیلہ میں سے یہ بھی بتایا گیا ہے کہ وہ بازاروں میں غل مچانے والا نہ ہوگا۔ مقصد باب اسی سے ثابت ہوا کہ بازاروں میں جا کر شور و غل مچانا اخلاق فاضلہ کی رو سے مناسب نہیں ہے۔ دوسری حدیث میں بازار کو بدترین جگہ کہا گیا ہے۔ اس کے باوجود بازاروں میں آنا جانا شان پیغمبری یا امامت کے خلاف نہیں ہے، کافر نبی کریم ﷺ پر اعتراض کیا کرتے تھے: ”مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ“ البتہ وہاں شور و غل مچانا خلاف شان ہے۔ حدیث میں مذکور ((الملة عوجاء)) سے حضرت ابراہیم علیہ السلام کی شریعت مراد ہے۔ پہلے وہ سیدھی تھی پھر عرب کے مشرکوں نے اس کو میڑھا کر دیا۔ ہزاروں کفر اور گمراہی کی باتیں اس میں داخل کر دی تھیں۔ اللہ پاک نے نبی کریم ﷺ کے ہاتھوں اس شریعت کو سیدھا کر دیا۔ اس میں جس قدر بھی توہمات اور محدثات شامل کر لئے گئے تھے آپ نے ان سے ملت ابراہیمی کو پاک صاف کر کے اس کی اصلی صورت میں پیش فرمادیا۔ غلاف میں بند تلووار کو سیف اغلف اور پوشیدہ چھپائے ہوئے تیر کو کہتے ہیں۔

باب: ناپ تول کرنے والے کی مزدوری بیچنے

بَابُ الْكَيْلِ عَلَى الْبَائِعِ وَالْمُعْطِي

والے پر اور دینے والے پر ہے (خریدار پر نہیں)

کیونکہ اللہ تعالیٰ نے فرمایا کہ ”جب وہ انہیں ناپ کر یا تول کر دیتے ہیں۔ تو کم کر دیتے ہیں“ مطلب یہ ہے کہ وہ بیچنے والے خریدنے والوں کے لیے ناپے اور وزن کرتے ہیں۔ جیسے دوسری آیت میں کلمہ ”يَسْمَعُونَكُمْ“ سے مراد ”يَسْمَعُونَ لَكُمْ“ ہے۔ ویسے ہی اس آیت میں ”كَالْوَهْمِ“ سے مراد ”كَالْوَالِهْمِ“ ہے۔ نبی کریم ﷺ نے فرمایا: ”کھجور ناپ لو اور اپنے اونٹ کی قیمت پوری بھر لو۔“ اور حضرت عثمان رضی اللہ عنہ سے روایت ہے کہ نبی کریم ﷺ نے ان سے فرمایا: ”جب تو کوئی چیز بیچا کرے تو ناپ کے دیا کر اور جب کوئی چیز خریدے تو اسے بھی مپوالیا کر۔“

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ﴾ [المطففين: ۳] يَغْنِي كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ كَقَوْلِهِ: ﴿يَسْمَعُونَكُمْ﴾ [الشعراء: ۷۲] يَسْمَعُونَ لَكُمْ. وَقَالَ النَّبِيُّ ﷺ: ((كَالُوا حَتَّى يَسْتَوْفُوا)). وَتَذَكَّرَ عَنْ عُثْمَانَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: ((إِذَا بَعْتَ فِكْلًا، وَإِذَا ابْتَعْتَ فَاكْتُلْ)).

تشریح: نبی کریم ﷺ نے طارق عبداللہ بخاری اور ان کے ساتھیوں سے کھجور کے بدل ایک اونٹ خریدا تھا۔ ایک شخص کے ہاتھ اس کے پاس کھجور بھیجی اور یہ کہلا بھیجا کہ اپنا حق اچھی طرح ناپ لو۔ اس روایت سے یہ نکلا کہ ناپنا اسی کا کام ہے جو جس دے۔ اس حدیث کو نسائی اور ابن حبان نے وصل کیا ہے۔ (وحیدی)

(۲۱۲۶) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہمیں امام مالک نے خبر دی، انہیں نافع نے، انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جب کوئی شخص کسی قسم کا غلہ خریدے تو جب تک اس پر پوری طرح قبضہ نہ کر لے، اسے نہ بیچے۔“

۲۱۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ ابْتَعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ)). [راجع: ۲۱۲۴] [مسلم: ۳۸۳۵؛ ابوداؤد: ۳۴۹۲؛ نسائی: ۴۶۰۹؛ ابن ماجہ: ۲۲۲۶]

(۲۱۲۷) ہم سے عبدان نے بیان کیا، کہا ہمیں جریر نے خبر دی، انہیں مغیرہ نے، انہیں عامر شععی نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ جب عبداللہ بن عمرو بن حزام رضی اللہ عنہ (میرے باپ) شہید ہو گئے۔ تو ان کے ذمے (لوگوں کا) کچھ قرض باقی تھا۔ اس لیے میں نے نبی کریم ﷺ کے ذریعہ کوشش کی کہ قرض خواہ کچھ اپنے قرضوں میں معافی کر دیں۔ نبی کریم ﷺ نے یہی چاہا لیکن وہ نہیں مانے۔ آپ نے مجھ سے فرمایا: ”جاؤ اپنی تمام کھجور کی قسموں کو الگ الگ کرلو۔ بجوہ (ایک خاص قسم کی کھجور) کو الگ رکھ اور عنق زید (کھجور کی ایک قسم) کو الگ کر۔ پھر مجھ کو بلا بھیج۔“ میں نے ایسا ہی کیا اور نبی کریم ﷺ کو کہلا بھیجا۔ آپ تشریف لائے اور کھجوروں کے ڈھیر پر پانچ میں بیٹھ گئے اور فرمایا: ”اب ان قرض خواہوں کو ناپ کر دو۔“ میں نے ناپنا شروع کیا جتنا قرض لوگوں کا تھا میں نے سب ادا کر دیا (پھر بھی تمام کھجوروں کی توں تھی) اس میں ایک دانہ برابر کی بھی کمی نہیں ہوئی تھی۔ فراس نے بیان کیا، ان سے شععی نے، ان سے جابر رضی اللہ عنہ نے نبی کریم ﷺ سے کہ برابر ان کے لیے تو لے رہے، یہاں تک کہ ان کا پورا قرض ہو گیا۔ اور ہشام نے کہا، ان سے وہب نے، اور ان سے جابر رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کھجور توڑا اور اپنا قرض پورا ادا کر دے۔“

۲۱۲۷۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَغِيرَةَ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرٍ قَالَ: تَوَفَّى عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ حَرَامٍ، وَعَلَيْهِ دَيْنٌ فَاسْتَعْنَتْ النَّبِيُّ ﷺ عَلَى غَرَمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ، فَطَلَبَ النَّبِيُّ ﷺ إِلَيْهِمْ، فَلَمْ يَفْعَلُوا، فَقَالَ لِي النَّبِيُّ ﷺ: ((أَذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنَافًا: الْعُجُوزَ عَلَى حِدَةٍ، وَعِذْقَ زَيْدٍ عَلَى حِدَةٍ، ثُمَّ أَرْسِلْ إِلَيَّ)). فَفَعَلْتُ، ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَجَاءَ فَجَلَسَ عَلَى أَغْلَاهُ، أَوْ فِي وَسْطِهِ ثُمَّ قَالَ: ((كُلْ لِلْقَوْمِ)). فَكَلْتُهُمْ حَتَّى أَوْفَيْتُهُمُ الَّذِي لَهُمْ، وَبَقِيَ تَمْرِي، كَأَنَّهُ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ. وَقَالَ: فِرَاسٌ عَنِ الشَّعْبِيِّ حَدَّثَنِي جَابِرٌ عَنِ النَّبِيِّ ﷺ: فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى آدَاهُ، وَقَالَ هِشَامٌ عَنْ وَهْبٍ عَنْ جَابِرٍ قَالَ: النَّبِيُّ ﷺ: ((جُدْ لَهُ فَأَوْفِ لَهُ)). [إطرافه في: ۲۳۹۵، ۲۳۹۶، ۲۴۰۵، ۲۶۰۱، ۲۷۰۹، ۲۷۸۱، ۳۰۵۸، ۴۰۵۳] [نسائی: ۳۶۴۰، ۳۶۳۹، ۳۶۳۸]

تشریح: اس حدیث سے جہاں ایک عظیم معجزہ نبوی ﷺ ثابت ہوا وہاں یہ مسئلہ بھی نکلا کہ حضرت جابر رضی اللہ عنہ اپنے قرض خواہوں کو ان کے قرض کے عوض میں کھجوریں دے رہے تھے۔ اور ناپ تول کا کام بھی خود ہی انجام دے رہے تھے۔ اسی سے یہ نکلا کہ ادا کرنے والا ہی خود اپنے ہاتھ سے وزن کرے۔ یہی باب کا مقصد ہے۔

باب: اناج کا پورا ناپ تول کرنا مستحب ہے

(۲۱۲۸) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم سے ولید نے بیان کیا، ان سے ثور نے، ان سے خالد بن معدان نے اور ان سے مقدم بن معدی کرب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اپنے غلے کو ناپ لیا کرو، اس میں تمہیں برکت ہوگی۔“

باب: نبی کریم ﷺ کے صاع اور مد کی برکت کا بیان

اس باب میں ایک حدیث حضرت عائشہ رضی اللہ عنہا کی بھی نبی کریم ﷺ سے مروی ہے۔

(۲۱۲۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے عمرو بن یحییٰ نے بیان کیا، ان سے عباد بن تمیم انصاری نے اور ان سے عبد اللہ بن زید رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ابراہیم علیہ السلام نے مکہ کو حرام قرار دیا۔ اور اس کے لیے دعا فرمائی۔ میں بھی مدینہ کو اسی طرح حرام قرار دیتا ہوں جس طرح ابراہیم علیہ السلام نے مکہ کو حرام قرار دیا تھا۔ اور اس کے لیے اس کے مد اور صاع (غلہ ناپنے کے دو پیمانے) کی برکت کے لیے اسی طرح دعا کرتا ہوں جس طرح ابراہیم علیہ السلام نے مکہ کے لیے دعا کی تھی۔“

تشریح: معلوم ہوا کہ ناپ تول کے لئے صاع اور مد کا دستور عہد رسالت میں بھی تھا۔ جن میں برکت کے لئے آپ نے دعا فرمائی، اور مدینہ کے لئے آپ نے دعا فرمائی جو اسی طرح قبول ہوئی، جس طرح مکہ شریف کے لئے حضرت ابراہیم علیہ السلام کی دعا اللہ نے قبول فرمائی، بلکہ بعض خصوصیات برکت میں مدینہ ممتاز ہے۔ وہاں پانی شہر میں بکثرت موجود ہے۔ آس پاس جنگل سبزہ سے لہلہا رہے ہیں۔ پھر آج کل حکومت سعودیہ خلد اللہ بقاھا کی مساعی سے مدینہ ہر لحاظ سے ایک ترقی یافتہ شہر بننا جا رہا ہے، جو حسب نبی کریم ﷺ کی پاکیزہ دعاؤں کا ثمرہ ہے۔ نبی کریم ﷺ نے فرمایا تھا: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحَبِّنَا مَكَّةَ أَوْ أَشَدَّ)) یا اللہ! مکہ المکرمہ ہی کی طرح بلکہ اس سے بھی زیادہ ہمارے دلوں میں مدینہ کی محبت ڈال دے۔

(۲۱۳۰) مجھ سے عبد اللہ بن مسلمہ قعنی نے بیان کیا، کہا کہ ہم سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے

۲۱۳۰۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اللَّهُمَّ بَارِكْ لَهُمْ فِي مَكْيَالِهِمْ، وَبَارِكْ لَهُ فِي صَاعِهِمْ وَمُدِّهِمْ)).
 انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اے اللہ! مدینہ والوں کے پیالوں میں برکت دے، اے اللہ! انہیں ان کے صاع اور مد میں برکت دے۔“ آپ کی مراد اہل مدینہ تھے۔
 يَعْنِي أَهْلَ الْمَدِينَةِ. [طرفاء فی: ۶۷۱۴، ۷۳۳۱]

[مسلم: ۳۳۲۵]

بَابُ مَا يُذَكَّرُ فِي بَيْعِ الطَّعَامِ وَالْحُكْرَةِ

باب: اناج کا بیچنا اور احتکار کرنا کیسا ہے؟

تشریح: احتکار کہتے ہیں گرانی کے وقت غلہ خرید کر کے اس کو رکھ چھوڑنا، کہ جب بہت گراں ہوگا تو بیچیں گے۔ اگر ارزانی کے وقت خرید کر کے رکھ چھوڑے تو یہ احتکار منع نہیں ہے۔ اسی طرح اگر گرانی کے وقت اپنی خانگی ضروریات کے لئے غلہ خرید کر رکھ چھوڑے تو یہ منع نہیں ہے۔ باب کی حدیثوں میں احتکار کا ذکر نہیں ہے۔ حافظ نے کہا، امام بخاری رحمہ اللہ نے احتکار کا جواز ثابت کیا، اس حدیث سے کہ غلہ قبضے سے پہلے نہ بیچے یعنی اپنے گھریلو دکان میں لانے سے پہلے۔ تو اگر احتکار حرام ہوتا تو آپ یہ حکم نہ فرماتے بلکہ خریدتے ہی بیچنے کا حکم دے دیتے۔ اور شاید ان کے نزدیک یہ حدیث ثابت نہیں ہے جسے امام مسلم رحمہ اللہ نے نکالا کہ احتکار وہی کرتا ہے جو گناہگار ہے اور ابن ماجہ اور حاکم نے نکالا کہ جو کوئی مسلمانوں پر ان کا کھانا احتکار کرے گا، اللہ اس پر جہرام کی بیماری ڈالے گا۔ (وحیدی) احتکاری بحث میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وكل ذلك مشعر بان الاحتكار انما يمنع في حالة مخصوصة بشروط مخصوصة وقد ورد في ذم الاحتكار احاديث منها حديث معمر المذكور اولاً وحديث عمر مرفوعاً من احتكر على المسلمين طعامهم ضربه الله بالجذام والافلاس رواه ابن ماجة واسناده حسن، عنه مرفوعاً قال الجالب مرزوق والمحتكر ملعون اخرجه ابن ماجة والحاكم واسناده ضعيف وعن ابن عمر مرفوعاً من احتكر اربعين ليلة فقد برئ من الله وبرئ منه اخرجه احمد والحاكم وفي اسناده مقال وعن ابى هريرة مرفوعاً من احتكر حكرة يريد ان يغالى بها على المسلمين فهو خاطى واخرجه الحاكم۔“

یعنی یہاں مذکورہ مباحث سے ظاہر ہے کہ احتکار حالات مخصوصہ میں شرائط مخصوصہ کے ساتھ منع ہے اور احتکاری مذمت میں کئی احادیث بھی وارد ہوئی ہیں۔ جیسا کہ معمر کی حدیث مذکور ہے۔ نیز حضرت عمر رضی اللہ عنہ سے مرفوعاً روایت ہے کہ جس نے مسلمانوں پر غلہ کو روک لیا۔ اس کو اللہ تعالیٰ جہرام کے مرض اور افلاس میں مبتلا کرے گا۔ اور یہ بھی ہے کہ غلہ کا بازار میں لا کر فروخت کرنے والا روزی دیا گیا ہے اور غلہ کو روکنے والا ملعون ہے اور یہ بھی ہے کہ جس نے چالیس رات تک غلہ کو روک کر رکھا وہ اللہ سے بری ہو گیا۔ اور اللہ اس سے بری ہے، اور یہ بھی ہے کہ جو گرانی کے انتظار میں غلہ کو روکے وہ گناہگار ہے۔ حالات موجودہ میں احتکار تقریباً بیشتر ممالک میں ایک سنگین قانونی جرم قرار دیا گیا ہے۔ جب کہ بہت لوگ قحط سالی میں مبتلا ہیں۔ اسلام آج سے چودہ سو سال پیشتر قائم رہا اس کے اس قانون کا اجرا کر چکا ہے۔

سند میں مذکورہ سالم نامی بزرگ تابعین میں سے ہیں۔ اور حضرت عبداللہ بن عمر رضی اللہ عنہما کے فرزند ارجمند ہیں۔ ابو عمران ان کی کنیت ہے۔ قریشی عدوی مدنی ہیں۔ فقہائے مدینہ کے سرخیل ہیں ۱۰۶ھ میں مدینہ ہی میں وفات پائی (رحمہ اللہ)۔

۲۱۳۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا (۲۱۳۱) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ ہم کو ولید بن مسلم الولید بن مسلم، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، نے خبر دی، انہیں اوزاعی نے، انہیں زہری نے، انہیں سالم نے، اور ان

سے ان کے باپ نے بیان کیا کہ میں نے رسول اللہ ﷺ کے زمانے میں ان لوگوں کو دیکھا جو انار کے ڈھیر (بغیر تولے ہوئے محض اندازہ کر کے) خرید لیتے ان کو مار پڑتی تھی۔ اس لیے کہ جب تک اپنے گھرنے لے جائیں نہ بیچیں۔

عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مَجَازِفَةً يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَنْ يَبْعُوهُ حَتَّى يُوْوُوهُ إِلَى رَحَالِهِمْ.

(۲۱۳۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، ان سے ابن طاؤس نے، ان سے ان کے باپ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے غلہ پر پوری طرح قبضہ سے پہلے اسے بیچنے سے منع فرمایا: ”طاؤس نے کہا کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا کہ ایسا کیوں ہے؟ تو انہوں نے فرمایا، کہ یہ تو روپے کا روپوں کے بدلے بیچنا ہوا۔ جب کہ ابھی غلہ تو میعاد ہی پر دیا جائے گا۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ ”مُوجُونَ“ سے مراد ”مُؤَخَّرُونَ“ یعنی ڈھیل دیئے گئے ہیں۔

۲۱۳۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبْعَ الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ. قُلْتُ لِابْنِ عَبَّاسٍ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ بِدَرَاهِمٍ وَالطَّعَامُ مُرْجَا. قَالَ أَبُو عَبْدِ اللَّهِ: «مُوجُونَ» مُؤَخَّرُونَ. [طرفہ فی: ۲۱۳۵] [مسلم: ۳۸۳۸؛ ابوداؤد: ۳۴۹۶؛ نسائی: ۴۶۱۱، ۴۶۱۳، ۴۶۱۴]

تشریح: اس کی صورت یہ ہے کہ مثلاً زید نے دس گہوں عمرو سے دو روپے کے بدلے خریدے اور عمرو سے یہ ٹھہرا کہ دو مہینے بعد گہوں دے۔ اب زید نے وہی گہوں بکر کے ہاتھ چار روپیہ کوچ ڈالے تو درحقیقت زید نے گویا دو روپے کو چار روپیہ کے بدلے بیچا۔ جو صریحاً سود ہے۔ کیونکہ گہوں کا ابھی تک وجود ہی نہیں وہ تو دو ماہ کے بعد ملیں گے اور روپیہ کے بدلے روپیہ بک رہا ہے۔

(۲۱۳۳) مجھ سے ابوالولید نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا کہ میں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما کو یہ کہتے سنا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص بھی کوئی غلہ خریدے تو اس پر قبضہ کرنے سے پہلے اسے نہ بیچ۔“

۲۱۳۳۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْعُهُ حَتَّى يَقْبِضَهُ)). [راجع: ۲۱۲۴]

(۲۱۳۴) ہم سے علی بن مدینی نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا کہ عمرو بن دینار ان سے بیان کرتے تھے، اور ان سے زہری نے، ان سے مالک بن اوس نے، کہ انہوں نے پوچھا، آپ لوگوں میں سے کوئی بیچ صرف (یعنی دینار، درہم، اشرفی وغیرہ بدلنے کا کام) کرتا ہے۔ طلحہ نے کہا کہ میں کرتا ہوں، لیکن اس وقت کر سکوں گا جب کہ ہمارا خزانچی غابہ سے آجائے گا۔ سفیان نے بیان کیا کہ زہری سے ہم نے اسی طرح حدیث یاد کی تھی۔ اس میں کوئی زیادتی نہیں تھی۔ پھر انہوں نے کہا کہ مجھے مالک بن اوس نے خبر دی کہ انہوں نے عمر بن خطاب رضی اللہ عنہ سے سنا۔ وہ

۲۱۳۴۔ حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانٌ، قَالَ كَانَ عَمْرُو بْنُ دِينَارٍ يُحَدِّثُهُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، أَنَّهُ قَالَ: مَنْ كَانَ عِنْدَهُ صَرَفٌ؟ فَقَالَ طَلْحَةُ: أَنَا حَتَّى يَجِيءَ خَازِنُنَا مِنَ الْغَابَةِ. قَالَ سُفْيَانٌ: هُوَ الَّذِي حَفِظْنَاهُ مِنَ الزُّهْرِيِّ لَيْسَ فِيهِ زِيَادَةٌ. قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ: سَمِعَ عَمْرُو بْنَ الْخَطَّابِ يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((اللَّهْبُ

رسول اللہ ﷺ سے نقل کرتے تھے کہ آپ نے فرمایا: ”سونا سونے کے بدلے میں (خریدنا) سود میں داخل ہے۔ مگر یہ کہ نقد نقد ہو۔ گیہوں، گیہوں کے بدلہ میں (خریدنا بیچنا) سود میں داخل ہے مگر یہ کہ نقد نقد ہو۔ کھجور، کھجور کے بدلہ میں سود ہے مگر یہ کہ ہاتھوں ہاتھ ہو۔ اور جو، جو کے بدلہ میں سود ہے مگر یہ کہ نقد نقد ہو۔“

بِالْوَرَقِ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالْبُرِّ بِالْبُرِّ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالنَّمْرِ بِالنَّمْرِ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رَبًّا إِلَّا هَاءَ وَهَاءَ۔ [طرفہ فی: ۲۱۷۰، ۲۱۷۴] [مسلم: ۴۰۵۹؛ نسائی: ۴۵۷۲؛ ابن ماجہ: ۲۲۵۳، ۲۲۶۰]

تشریح: اس حدیث سے یہ نکلا کہ جو اور گیہوں علیحدہ علیحدہ قسمیں ہیں۔ امام شافعی، امام ابو حنیفہ، امام احمد رحمہ اللہ اور جملہ ائمہ حدیث کا یہی قول ہے۔

باب: غلے کو اپنے قبضے میں لینے سے پہلے بیچنا اور ایسی چیز کو بیچنا جو تیرے پاس موجود نہیں

بَابُ بَيْعِ الطَّعَامِ قَبْلَ أَنْ يُقْبِضَ، وَيَبْعَ مَا لَيْسَ عِنْدَكَ

تشریح: باب کی حدیثوں میں اس چیز کی بیع کی ممانعت نہیں ہے جو بائع کے پاس نہ ہو اور شاید امام بخاری رحمہ اللہ نے اس کو اس طرح نکال لیا کہ جب قبضے سے پہلے بیچنا درست نہ ہو تو جو چیز اپنے پاس نہ ہو اس کا بھی بیچنا درست نہ ہوگا اور اس باب میں ایک صریح حدیث مروی ہے جس کو اصحاب سنن نے حکیم بن حزام رحمہ اللہ سے نکالا، کہ نبی کریم ﷺ نے فرمایا، اس چیز کو مت بیچو جو تیرے پاس نہ ہو۔ اور شاید یہ حدیث امام بخاری رحمہ اللہ کی شرط پر نہ ہوگی، اس وجہ سے اس کو نہ لائے۔ (وحیدی)

(۲۱۳۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، کہا جو کچھ ہم نے عمرو بن دینار سے (سن کر) یاد رکھا ہے (وہ یہ ہے کہ) انہوں نے طاؤس سے سنا، وہ کہتے تھے کہ میں نے ابن عباس رضی اللہ عنہما کو یہ فرماتے سنا تھا کہ نبی کریم ﷺ نے جس چیز سے منع فرمایا تھا، وہ اس غلہ کی بیع تھی جس پر ابھی قبضہ نہ کیا گیا ہو۔ ابن عباس رضی اللہ عنہما نے فرمایا، میں تو تمام چیزوں کو اسی حکم میں سمجھتا ہوں۔

۲۱۳۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ طَاوُسًا يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ أَمَّا الَّذِي نَهَى عَنْهُ النَّبِيُّ ﷺ فَهُوَ الطَّعَامُ أَنْ يَبْعَ حَتَّى يُقْبِضَ. قَالَ ابْنُ عَبَّاسٍ: وَلَا أَحْسِبُ كُلَّ شَيْءٍ إِلَّا مِثْلَهُ. [راجع: ۲۱۳۲]

[مسلم: ۳۸۳۶، ۳۸۳۷؛ ابوداؤد: ۳۴۹۷؛ ترمذی:

۱۲۹۱؛ نسائی: ۴۶۱۲؛ ابن ماجہ: ۲۲۲۷]

تشریح: یعنی کوئی بھی چیز جب خریدی جائے تو قبضہ کرنے سے پہلے اسے نہ بیچا جائے۔

(۲۱۳۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا کہ ہم سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص بھی جب غلہ خریدے تو جب تک اسے پوری طرح اپنے قبضہ میں نہ لے لے، نہ بیچے۔“ اسماعیل نے یہ زیادتی کی ہے کہ ”جو شخص کوئی غلہ خریدے تو اس پر قبضہ کرنے سے پہلے نہ بیچے۔“

۲۱۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْعُهُ حَتَّى يَسْتَوْفِيَهُ)). زَادَ إِسْمَاعِيلُ ((مَنْ ابْتَاعَ طَعَامًا فَلَا يَبْعُهُ حَتَّى يَقْبِضَهُ)). [راجع: ۲۱۲۴، ۲۱۲۶]

باب: جو شخص غلہ کا ڈھیر بن ماپے تو لے خریدے وہ
جب تک اس کو اپنے ٹھکانے نہ لائے، کسی کے ہاتھ
نہ بیچے اور اس کے خلاف کرنے والے کی سزا کا بیان

(۲۱۳۷) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے بیان کیا، کہ مجھے سالم بن عبد اللہ رضی اللہ عنہ نے خبر دی، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ کے عہد مبارک میں دیکھا۔ کہ لوگوں کو اس پر تنبیہ کی جاتی جب وہ غلہ کا ڈھیر خرید کر کے اپنے ٹھکانے پر لانے سے پہلے ہی اس کو بیچ ڈالتے۔

بَابُ مَنْ رَأَى إِذَا اشْتَرَى طَعَامًا
جَزَافًا أَنْ لَا يَبِيعَهُ حَتَّى يُؤْوِيَهُ
إِلَى رَحْلِهِ، وَالْأَدَبُ فِي ذَلِكَ

۲۱۳۷۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: لَقَدْ رَأَيْتُ النَّاسَ فِي عَهْدِ النَّبِيِّ ﷺ يَتَنَاعَوْنَ جَزَافًا. يَعْنِي الطَّعَامَ. يَضْرِبُونَ أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُؤْوُوهُ إِلَى رَحَالِهِمْ.

[راجع: ۲۱۲۳] [مسلم: ۳۸۴۷]

تشریح: حدیث سے یہ نکلا کہ حاکم اسلام بیچ فاسد پر سزا دے سکتا ہے۔ امام مالک رحمہ اللہ کا مذہب یہ ہے کہ جو چیز اندازے سے بن ماپ تول خریدی جائے اس کو قبضے سے پہلے بیچ سکتا ہے۔ اس حدیث سے ان کا رد ہوتا ہے۔

باب: اگر کسی شخص نے کچھ اسباب یا ایک جانور
خریدا اور اس کو بائع ہی کے پاس رکھوا دیا وہ اسباب
تلف ہو گیا یا جانور مر گیا اور ابھی مشتری نے اس پر
قبضہ نہیں کیا تھا

اور ابن عمر رضی اللہ عنہما نے کہا، بیچ کے وقت جو مال زندہ تھا اور بیچ میں شریک تھا۔ وہ اگر تلف ہو گیا تو خریدار پر پڑے گا (بائع اس کا تاوان نہ دے گا)۔

(۲۱۳۸) ہم سے فروہ بن ابی مغراء نے بیان کیا، کہا کہ ہم کو علی بن مسہر نے خبر دی، انہیں ہشام نے، انہیں ان کے باپ نے، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ایسے دن (کی زندگی میں) بہت ہی کم آئے جن میں نبی کریم ﷺ صبح وشام میں کسی نہ کسی وقت ابو بکر رضی اللہ عنہ کے گھر تشریف نہ لائے ہوں۔ پھر جب آپ کو مدینہ کی طرف ہجرت کی اجازت دی گئی۔ تو ہماری گھبراہٹ کا سبب یہ ہوا کہ آپ (معمول کے خلاف اچانک) ظہر کے وقت ہمارے گھر تشریف لائے۔ جب حضرت ابو بکر رضی اللہ عنہ کو آپ کی

بَابُ: إِذَا اشْتَرَى مَتَاعًا أَوْ دَابَّةً
فَوَضَعَهُ عِنْدَ الْبَائِعِ فَبَاعَ أَوْ مَاتَ
قَبْلَ أَنْ يَقْبُضَ

وَقَالَ ابْنُ عُمَرَ مَا أَذْرَكْتَ الصَّفْقَةَ حَيًّا مَجْمُوعًا فَهُوَ مِنَ الْمُبْتَاعِ.

۲۱۳۸۔ حَدَّثَنَا قُرُوبَةُ بْنُ أَبِي الْمَغْرَاءِ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَقَلَّ يَوْمٌ كَانَ يَأْتِي عَلَى النَّبِيِّ ﷺ إِلَّا يَأْتِي فِيهِ بَيْتُ أَبِي بَكْرٍ أَحَدَ طَرَفَيْ النَّهَارِ، فَلَمَّا أُذِنَ لَهُ فِي الْخُرُوجِ إِلَى الْمَدِينَةِ لَمْ يَرُعْنَا إِلَّا وَقَدْ أَتَانَا ظَهْرًا، فَخَبَّرَ بِهِ أَبُو بَكْرٍ فَقَالَ: مَا جَاءَنَا النَّبِيُّ ﷺ

فِي هَذِهِ السَّاعَةِ، إِلَّا مِنْ حَدَثٍ، فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لِأَبِي بَكْرٍ: ((أُخْرِجْ مِنْ عِنْدِكَ)). قَالَ: يَا رَسُولَ اللَّهِ إِنَّمَا هُمَا ابْنَتَايَ۔ يَعْني عَائِشَةُ وَأَسْمَاءُ۔ قَالَ: ((أَشْعُرْتُ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ)). قَالَ: الصُّحْبَةُ يَا رَسُولَ اللَّهِ۔ قَالَ: ((الصُّحْبَةُ)). قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي نَاقَتَيْنِ أَغْدَذْتُهُمَا لِلْخُرُوجِ، فَخُذْ إِحْدَاهُمَا۔ قَالَ: ((قَدْ أَخَذْتُهَا بِالشَّيْءِ)). [راجع: ٤٧٦]

آمد کی اطلاع دی گئی تو انہوں نے بھی یہی کہا کہ نبی کریم ﷺ اس وقت ہمارے یہاں کوئی نئی بات پیش آنے ہی کی وجہ سے تشریف لائے ہیں۔ جب آپ ابو بکر رضی اللہ عنہ کے پاس پہنچے تو آپ نے فرمایا: ”اس وقت جو لوگ تمہارے پاس ہوں انہیں ہٹا دو۔“ ابو بکر رضی اللہ عنہ نے عرض کیا، یا رسول اللہ! یہاں تو صرف میری یہی دو بیٹیاں ہیں یعنی عائشہ اور اسماء رضی اللہ عنہما۔ اب آپ نے فرمایا: ”تمہیں معلوم بھی ہے مجھے تو یہاں سے نکلنے کی اجازت مل گئی ہے۔“ ابو بکر رضی اللہ عنہ نے عرض کیا، میں آپ کے ساتھ چلو گا اے اللہ کے رسول! آپ نے فرمایا: ”میں بھی یہی چاہتا ہوں کہ تم کو ساتھ لوں“ تو ابو بکر رضی اللہ عنہ نے عرض کیا میرے پاس دو اونٹیاں ہیں جنہیں میں نے نکلنے ہی کے لیے تیار کر رکھا تھا۔ آپ ان میں سے لے لیجئے۔ آپ نے فرمایا: ”اچھا، قیمت کے بدلے میں، میں نے ایک اونٹنی لے لی۔“

تشریح: حدیث سے یہ نکلا کہ نبی کریم ﷺ نے حضرت ابو بکر صدیق رضی اللہ عنہ سے اونٹنی مول لے کر ان ہی کے پاس رکھوا دی، تو باب کا یہ مطلب ہے کہ کوئی چیز خرید کر کے بائع کے پاس رکھوا دینا اس سے ثابت ہوا۔

باب: کوئی مسلمان اپنے کسی مسلمان بھائی کی بیع میں دخل اندازی نہ کرے اور اپنے بھائی کے بھاؤ لگاتے وقت اس کے بھاؤ کو نہ بگاڑے جب تک وہ اجازت نہ دے یا چھوڑ نہ دے

بَابُ لَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ وَلَا يَسُومُ عَلَى سَوْمِ أَخِيهِ، حَتَّى يَأْذَنَ لَهُ أَوْ يَتْرُكَ

تشریح: یعنی پہلا بائع اگر اجازت دے کہ تم بھی اپنا مال اس خریدار کو بٹلاؤ، بیچو تو بیچنا درست ہے۔ اسی طرح اگر پہلا خریدار اس چیز کو چھوڑ کر چلا جائے نہ خریدے تو دوسرے کو اس کا خریدنا درست ہے ورنہ حرام ہے۔ امام اوزاعی رحمہ اللہ نے کہا یہ امر مسلمان بھائی کے لئے خاص ہے۔ اور جمہور نے اس کو عام رکھا ہے۔ کیونکہ یہ امر اخلاق سے بعید ہے کہ ایک شخص اپنا سامان بیچ رہا ہے یا کوئی شخص کچھ خرید رہا ہے ہم بیچ میں جا کو دیں۔ اور اس کا فائدہ نہ ہونے دیں۔

(۲۱۳۹) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے نافع نے، اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص اپنے بھائی کی خرید و فروخت میں دخل اندازی نہ کرے۔“

۲۱۳۹۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ)). [طرفاء فی: ۳۱۶۵، ۵۱۴۲]

[مسلم: ۳۴۵۴؛ ابوداؤد: ۳۴۳۶؛ ترمذی: ۱۲۹۲]

[نسائی: ۳۲۳۸، ۴۵۱۵؛ ابن ماجہ: ۲۱۷۱]

(۲۱۴۰) ہم سے علی بن عبداللہ نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے اس سے منع فرمایا کہ کوئی شہری کسی دیہاتی کا مال واسباب بیچے اور یہ کہ کوئی (سامان خریدنے کی نیت کے بغیر دوسرے اصل خریداروں سے) بڑھ کر بولی نہ دے۔ اسی طرح کوئی شخص اپنے بھائی کے سودے میں مداخلت نہ کرے۔ کوئی شخص (کسی عورت کو) دوسرے کے پیغام نکاح ہوتے ہوئے اپنا پیغام نہ بھیجے۔ اور کوئی عورت اپنی کسی دینی بہن کو اس نیت سے طلاق نہ دلوائے کہ اس کے حصہ کو خود حاصل کر لے۔

۲۱۴۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا، وَلَا يَبِيعَ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِنِكَاحٍ مَا فِي إِنْثَاهَا. [اطرافہ فی: ۲۱۴۸، ۲۱۵۰، ۲۱۶۰، ۲۱۶۲، ۲۷۲۳، ۲۷۲۷، ۵۱۴۴، ۵۱۵۲، ۶۶۰۱] [مسلم: ۳۴۵۷، ۳۸۲۴، ابوداؤد: ۲۰۸۰، ۳۴۳۸، ترمذی: ۱۱۳۴، ۱۱۹۰، ۱۲۲۲، ۱۳۰۴، ابن ماجہ: ۱۸۶۷، ۲۱۷۲، ۲۱۷۴، ۲۱۷۵]

ترجمہ: یعنی باہر والے جو غلام یا اشیاء باہر سے لاتے ہیں، وہ اکثر ہستی والوں کے ہاتھ سناچ کر گھروں کو چلے جاتے ہیں۔ اب کوئی شہر والا ان کو بہکائے، اور کہے ابھی نہ بیچو، یہ مال میرے سپرد کر دو، میں اس کو مہنگا بیچ دوں گا۔ تو اس سے منع فرمایا، کیونکہ یہ ہستی والوں کو نقصان پہنچاتا ہے۔ اسی طرح کچھ لوگ محض بھڑکائے کے لئے بولی چڑھا دیتے ہیں۔ اور ان کی نیت خریدنے کی نہیں ہوتی۔ یہ سخت گناہ ہے اپنے دوسرے بھائی کو نقصان پہنچانا ہے۔ اسی طرح ایک عورت کے لئے کسی مرد نے پیغام نکاح دیا ہے تو کوئی دوسرا اس کو پیغام نہ دے کہ یہ بھی اپنے بھائی کی حق تلفی ہے۔ اسی طرح کوئی عورت کسی شادی شدہ مرد سے نکاح کرنا چاہتی ہے، تو اس کو یہ جائز نہیں کہ اس کی پہلی موجودہ بیوی کو طلاق دلوانے کی شرط لگائے کہ یہ اس بہن کی سخت حق تلفی ہے۔ اس صورت میں وہ عورت اور مرد ہر دو گناہگار ہوں گے۔

بَابُ بَيْعِ الْمَزَايِدَةِ

باب: نیلام کرنے کا بیان

اور عطاء نے کہا، کہ میں نے دیکھا لوگ مال غنیمت کے نیلام کرنے میں کوئی حرج نہیں سمجھتے تھے۔

وَقَالَ عَطَاءٌ: أَدْرَكْتُ النَّاسَ لَا يَرَوْنَ بَأْسًا بِبَيْعِ الْمَغَانِمِ فِيمَنْ يَزِيدُ.

(۲۱۴۱) ہم سے بشر بن محمد نے بیان کیا، کہا کہ ہم کو عبداللہ بن مبارک نے خبر دی، انہیں حسین مکتب نے خبر دی، انہیں عطاء بن ابی رباح نے، اور انہیں جابر بن عبداللہ رضی اللہ عنہ نے کہ ایک شخص نے اپنا ایک غلام اپنے مرنے کے بعد کی شرط کے ساتھ آزاد کیا۔ لیکن اتفاق سے وہ شخص مفلس ہو گیا، تو نبی کریم ﷺ نے اس کے غلام کو لے کر فرمایا: ”اے مجھ سے کون خریدے گا۔“ اس پر نعیم بن عبداللہ رضی اللہ عنہ نے اسے اتنی اتنی قیمت پر خرید لیا۔ اور

۲۱۴۱۔ حَدَّثَنَا بَشَرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْحُسَيْنُ الْمَكْتَبِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رِبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ، فَاخْتَجَّ فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: ((مَنْ يَشْتَرِيهِ مِنِّي)) فَاشْتَرَاهُ نَعِيمُ بْنُ عَبْدِ اللَّهِ بِكَذَا وَكَذَا،

فَدَفَعَهُ إِلَيْهِ . [اطرافہ فی: ۲۲۳۰، ۲۳۲۱، آپ نے غلام ان کے حوالہ کر دیا۔
۲۴۰۳، ۲۴۱۵، ۲۵۳۴، ۶۷۱۶، ۶۹۴۷]

[۷۱۸۶] [مسلم: ۴۳۳۸]

تشریح: نعیم بن عبد اللہ رضی اللہ عنہ نے آٹھ سو درہم کا لیا، جب نبی کریم ﷺ نے فرمایا، اس کو کون خریدتا ہے، تو یہ نیلام ہی ہوا۔ اور اسماعیلی کا اعتراض دفع ہو گیا کہ حدیث سے نیلام ثابت نہیں ہوتا، کیونکہ اس میں یہ نہیں ہے کہ لوگوں نے مول بڑھانا شروع کیا، اور مدبر کی بیع کا جواز نکلا، امام شافعی رحمہ اللہ اور ہمارے امام احمد بن حنبل رحمہ اللہ کا بھی یہی قول ہے لیکن امام ابو حنیفہ رحمہ اللہ اور امام مالک رحمہ اللہ کے نزدیک مدبر کی بیع درست نہیں ہے۔ تفصیل آ رہی ہے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”لما ان تقدم في الباب قبله النهي عن السوم اراد ان يبين موضع التحريم منه وقد اوضحته في الباب الذي قبله وورد في البيع فيمن يزيد حديث انس انه مائة باع حلسا وقدحا وقال من يشتري هذا التحلس والقدح فقال رجل اخذتها بدرهم فقال من يزيد علي درهم فاعطاه رجل درهمين فباعهما منه اخرجه احمد واصحاب السنن مطولا ومختصرا واللفظ للترمذي وقال حسن وكان المصنف اشار بالترجمة الى تضعيف ما اخرجه البزار من حديث سفیان بن وهب سمعت النبي ﷺ ينهى عن بيع المزادة فان في اسناده ابن لهيعة وهو ضعيف.“ (فتح)

چونکہ پچھلے باب میں بھاؤ پر بھاؤ بڑھانے سے نبی گزر چکی ہے لہذا مصنف نے چاہا کہ حرمت کی وضاحت کی جائے اور میں اس سے پہلے باب میں اس پر وضاحت کر چکا ہوں۔ یہاں امام بخاری رحمہ اللہ نے نیلام کا بیان شروع فرمایا۔ اور اس کا جواز ثابت کیا۔ اور اس بیع کے بارے میں انس رضی اللہ عنہ سے ایک اور حدیث بھی مروی ہے کہ نبی کریم ﷺ نے ایک پرانا ٹاٹ اور ایک پیالہ نیلام فرمایا۔ اور ایک آدمی نے ان کی بولی ایک درہم لگائی۔ آپ کے دوبارہ اعلان پر دوسرے آدمی نے دو درہم کی بولی لگادی۔ اور آپ نے ہر دو چیزیں اس کو دے دیں۔ امام بخاری رحمہ اللہ نے یہاں اشارہ فرمایا ہے کہ مسند بزار میں سفیان بن وهب کی روایت سے جو حدیث موجود ہے جس میں نیلام کی بیع سے ممانعت وارد ہے وہ حدیث ضعیف ہے۔ اس کی سند میں ابن لہیعہ ہے جو ضعیف ہے۔

حضرت عطاء بن ابی رباح مشہور ترین تابعی ہیں۔ کنیت ابو محمد ہے جلیل القدر فقیہ ہیں۔ آخر عمر میں نابینا ہو گئے تھے۔ امام اوزاعی رحمہ اللہ کا قول ہے کہ ان کی وفات کے وقت ہر شخص کی زبان پر ان کا ذکر خیر تھا۔ اور سب ہی لوگ ان سے خوش تھے۔ امام احمد بن حنبل رحمہ اللہ نے فرمایا کہ اللہ نے علم کے نزانوں کا مالک عطاء بن ابی رباح رحمہ اللہ کو بنایا جو جیسی تھے۔ علم اللہ کی دین ہے جسے چاہے وہ دے دے۔ سلمہ بن کہیل نے کہا، عطاء، طاؤس، مجاہد رحمہ اللہ وہ بزرگ ہیں جن کے علم کی غرض و غایت صرف اللہ کی ذات تھی۔ ۸۸ سال کی عمر میں ۱۱۵ھ میں وفات پائی۔ (رحمہ اللہ)

بَابُ النَّجْشِ

باب: نجش یعنی دھوکا دینے کے لیے قیمت بڑھانا

کیسا ہے؟

وَمَنْ قَالَ: لَا يَجُوزُ ذَلِكَ النَّجْشُ. وَقَالَ ابْنُ أَبِي أَوْفَى: النَّاجِشُ أَكَلُ رَبَا خَائِنٌ. وَهُوَ خِدَاعٌ بَاطِلٌ، لَا يَجِلُّ. قَالَ النَّبِيُّ ﷺ: ((النَّجْدِيَّةُ فِي النَّارِ، وَمَنْ عَمِلَ عَمَلًا لَيْسَ

اور بعض نے کہا یہ بیع ہی جائز نہیں۔ اور ابن ابی اوفی نے کہا کہ ”ناجش“ سود خوار اور خائن ہے۔ اور نجش فریب ہے، خلاف شرع بالکل درست نہیں۔ نبی کریم ﷺ نے فرمایا: ”فریب دوزخ میں لے جائے گا اور جو شخص ایسا کام کرے جس کا حکم ہم نے نہیں دیا تو وہ مردود ہے۔“

عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ).

تشریح: دھوکے کی بیع ہے کہ مثلاً پردہ ہوا میں اڑ رہا ہے یا مچھلی دریا میں جا رہی ہے یا ہرن جنگل میں بھاگ رہا ہے۔ اس کو پکڑنے سے پہلے بیع ڈالے، اسی طرح اس غلام یا لونڈی کو جو بھاگ گیا ہو۔ اور اسی میں داخل ہے بیع معدوم اور مجہول کی اور جس کی تسلیم پر قدرت نہیں۔ اور جل الجملہ کی بیع جاہلیت میں مروج تھی۔ اس کی تفسیر خود حدیث میں آ رہی ہے۔ باب کی حدیث میں دھوکے کی بیع کا ذکر نہیں ہے۔ مگر امام بخاری رحمہ اللہ نے اس کو جل الجملہ کی ممانعت سے نکال لیا۔ اس لئے کہ وہ بھی دھوکے کی ایک قسم ہے۔ ممکن ہے کہ اونٹنی نہ جنے یا اس کا جو بچہ پیدا ہو وہ نہ جنے۔ اور شاید امام بخاری رحمہ اللہ نے اس حدیث کی طرف اشارہ کیا جس کو امام احمد رحمہ اللہ نے ابن مسعود اور ابن عمر رضی اللہ عنہما سے اور مسلم نے ابو ہریرہ رضی اللہ عنہ سے اور ابن ماجہ نے ابن عباس رضی اللہ عنہما سے اور طبرانی نے ہل رضی اللہ عنہ سے روایت کیا ہے۔ اس میں صاف یہ ہے کہ نبی کریم صلی اللہ علیہ وسلم نے دھوکے کی بیع سے منع فرمایا۔ بعض نے جل الجملہ کی تفسیر یہ کی ہے کہ کسی اونٹنی کے حمل کو فی الحال بیچ ڈالے مثلاً یوں کہے کہ اس اونٹنی کے پیٹ میں جو بچہ ہے۔ اس کے پیٹ کے بچہ کو میں نے تیرے ہاتھ بیچا۔ یہ بھی منع ہے۔ اس لئے کہ وہ معدوم اور مجہول کی بیع ہے۔ اور بیع غریبی دھوکے کی بیع میں داخل ہے۔ (وحیدی)

۲۱۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا (۲۱۴۲) ہم سے عبد اللہ بن مسلمہ یعنی نے بیان کیا، کہا کہ ہم سے امام مالک، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّجْشِ. [طرفہ فی: ۶۹۶۳] کہ نبی کریم صلی اللہ علیہ وسلم نے ”نجش“ سے منع فرمایا تھا۔
[مسلم: ۳۸۱۸؛ نسائی: ۴۵۱۷؛ ابن ماجہ: ۲۱۷۳]

تشریح: نجش خاص طور پر شکار کو بھڑکانے کے معنی میں آتا ہے۔ یہاں ایک خاص مفہوم شرعی کے تحت یہ مستعمل ہے۔ وہ مفہوم یہ کہ کچھ تاجر اپنے غلط گواہین مقرر کر دیتے ہیں جن کا کام یہی ہوتا ہے کہ ہر ممکن صورت میں خریدنے والوں کو دھوکہ دے کر زیادہ قیمت وصول کر آئیں۔ ایسے ایجنٹ بعض دفعہ گاہک کی موجودگی میں اس چیز کا دام بڑھا کر خریدار بننے ہیں۔ حالانکہ وہ خریدار نہیں ہیں۔ گاہک دھوکہ میں آ کر بڑھے ہوئے داموں پر وہ چیز خرید لیتا ہے۔ الغرض بیع میں دھوکہ فریب جملہ صورتیں سخت ترین گناہ کبیرہ کا درجہ رکھتی ہیں۔ شریعت نے سختی سے ان کو روکا ہے۔

بَابُ بَيْعِ الْغُرَرِ وَحَبْلِ الْحَبَلَةِ

۲۱۴۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ، وَكَانَ بَيْعًا يَتَّبِعُهُ أَهْلُ الْجَاهِلِيَّةِ، كَانَ الرَّجُلُ يَتَتَّعُ الْجَزُورَ إِلَى أَنْ تَنْتَجِ النَّاقَةُ، ثُمَّ تَنْتَجِ الْتَبَى فِي بَطْنِهَا. [طرفہ فی: ۲۲۵۶، ۳۸۴۳] [ابو داؤد: ۳۳۸۰؛ نسائی: ۴۶۳۹]

تشریح: اسلام سے پہلے عرب میں یہ دستور بھی تھا کہ حاملہ اونٹنی کے حمل کو بیچ دیا جاتا۔ اس بیع کو دھوکے کی بیع قرار دے کر منع کیا گیا۔ حدیث بالا کا یہ مطلب بھی بیان کیا گیا ہے کہ کسی قرض وغیرہ کی مدت حاملہ اونٹنی کے حمل کے پیدا ہونے پھر اس پر پیدا ہونے والی اونٹنی کے بچہ جننے کی مدت مقرر کی جاتی تھی، یہ بھی ایک دھوکے کی بیع تھی، اس لئے اس سے بھی منع کیا گیا۔

بَابُ بَيْعِ الْمَلَامَسَةِ

وَقَالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنْهُ.

۲۱۴۴۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، حَدَّثَنِي اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُنَابَذَةِ، وَهِيَ طَرَحُ الرَّجُلِ ثَوْبَهُ بِالْبَيْعِ إِلَى الرَّجُلِ، قَبْلَ أَنْ يُقْلِبَهُ، أَوْ يَنْظُرَ إِلَيْهِ، وَنَهَى عَنِ الْمَلَامَسَةِ، وَالْمَلَامَسَةُ لَمَسُ الثَّوْبِ لَا يَنْظُرُ إِلَيْهِ.

[راجع: ۳۶۷] (مسلم: ۳۸۰۶، ۳۸۰۷؛ ابوداؤد:

۳۳۷۹؛ نسائی: ۴۵۲۲، ۴۵۲۳، ۴۵۲۶)

باب: بیع ملامسہ کا بیان

اور انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے اس سے منع فرمایا ہے۔

(۲۱۴۳) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہ مجھے عامر بن سعید نے خبر دی اور انہیں ابو سعید خدری رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے منابذہ کی بیع سے منع فرمایا تھا۔ اس کا طریقہ یہ تھا کہ ایک آدمی بیچنے کے لیے اپنا کپڑا دوسرے شخص کی طرف (جو خریدار ہوتا) پھینکتا اور اس سے پہلے کہ وہ اسے الٹے پلٹے یا اس کی طرف دیکھے (صرف پھینک دینے کی وجہ سے وہ بیع لازم سمجھی جاتی تھی) اسی طرح آنحضرت ﷺ نے بیع ملامسہ سے بھی منع فرمایا۔ اس کا یہ طریقہ تھا کہ (خریدنے والا) کپڑے کو بغیر دیکھے صرف اسے چھو دیتا اور اسی سے بیع لازم ہو جاتی تھی اسے بھی دھوکہ کی بیع قرار دیا گیا۔

(۲۱۴۵) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، ان سے محمد بن سیرین نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ دو طرح کے لباس پہننے منع ہیں، کہ کوئی آدمی ایک ہی کپڑے میں گوٹ مار کر بیٹھے، پھر اسے مونڈھے پر اٹھا کر ڈال لے (اور شرم گاہ کھلی رہے) اور دو طرح کی بیع سے منع کیا۔ ایک بیع ملامسہ سے اور دوسری بیع منابذہ سے۔

تشریح: اس روایت میں دوسرے لباس کا ذکر نہیں کیا۔ وہ اشتعال صما ہے جس کا ذکر اوپر ہو چکا ہے۔ یعنی ایک ہی کپڑا اسارے بدن پر اس طرح لپیٹنا کہ ہاتھ وغیرہ کچھ باہر نہ نکل سکیں۔ نسائی کی روایت میں بیع ملامسہ کی تفسیر یوں مذکور ہے کہ ایک آدمی دوسرے سے کہے میں اپنا کپڑا تیرے کپڑے کے عوض بیچتا ہوں اور کوئی دوسرے کا کپڑا نہ دیکھے صرف چھوئے۔ اور بیع منابذہ یہ ہے کہ مشتری اور بائع میں بیٹھ کر جو میرے پاس ہے وہ میں تیری طرف پھینک دوں گا اور جو تیرے پاس ہے وہ میری طرف پھینک دے۔ بس اسی شرط پر بیع ہو جائے اور کسی کو معلوم نہ ہو کہ دوسرے کے پاس کتنا اور کیا مال ہے۔ (وحیدی)

بَابُ بَيْعِ الْمُنَابَذَةِ وَقَالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنْهُ

۲۱۴۶۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، وَعَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ

باب: بیع منابذہ کا بیان اور انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے اس سے منع فرمایا ہے

(۲۱۴۶) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے محمد بن یحییٰ بن حبان اور ابوالزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ

رَسُولُ اللَّهِ ﷺ نَهَى عَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ. [راجع: ۳۶۷] [مسلم: ۳۸۰۱، نسائی: ۴۵۲۱]

۲۱۴۷۔ وَحَدَّثَنِي عِيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ. [راجع: ۳۶۷] [ابوداود: ۳۳۷۷، نسائی: ۴۵۲۴، ۴۵۲۷، ۵۳۵۶، ابن ماجه: ۲۱۷۰، ۲۵۵۹]

تشریح: گزشتہ سے پیوستہ حدیث کے ذیل میں گزر چکی ہے۔ امام بخاری رحمہ اللہ اس حدیث کو یہاں اس لئے لائے کہ اس میں بیع ملامسہ اور بیع منابذہ کی ممانعت مذکور ہے۔

باب: اونٹ یا بکری یا گائے کے تھن میں دودھ جمع کر رکھنا بائع کو منع ہے اسی طرح ہر جاندار کے تھن میں (تا کہ دیکھنے والا زیادہ دودھ دینے والا جانور سمجھ کر اسے زیادہ قیمت پر خریدے)

بَابُ النَّهْيِ لِلْبَّائِعِ أَنْ لَا يُحَقِّلَ الْإِبِلَ وَالْبَقَرَ وَالْغَنَمَ مُحَقَّلَةً

اور مصراۃ وہ جانور ہے کہ جس کا دودھ تھن میں روک لیا گیا ہو، اس میں جمع کرنے کے لیے اور کئی دن تک اسے نکالنا نہ گیا ہو، لفظ قصر یہ اصل میں پانی روکنے کے معنی میں بولا جاتا ہے۔ اسی سے یہ استعمال ہے ”صَرَيْتُ الْمَاءَ“ (یعنی میں نے پانی کو روک رکھا)۔

وَالْمُصْرَاةُ، الَّتِي صُرِّي لَبْنُهَا وَحَقِّنَ فِيهِ، وَجُمِعَ فَلَمْ يُحْلَبْ أَيَّامًا. وَأَصْلُ التَّصْرِیَةِ: حَبَسَ الْمَاءَ يُقَالُ مِنْهُ: صَرَيْتُ الْمَاءَ إِذَا حَبَسْتَهُ.

(۲۱۴۸) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے عبدالرحمن بن ہر مزاعج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا ”(بیچنے کے لیے) اونٹنی اور بکری کے تھنوں میں دودھ کو روک کر نہ رکھو۔ اگر کسی نے (دھوکہ میں آ کر) کوئی ایسا جانور خرید لیا تو اسے دوہنے کے بعد دونوں اختیارات ہیں۔ چاہے تو جانور کو رکھ لے، اور چاہے تو وہ واپس کر دے۔ اور ایک صانع کھجور اس کے ساتھ دودھ کے بدل دے دے۔“ ابوصالح، مجاہد، ولید

۲۱۴۸۔ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، قَالَ: أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((لَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، فَمَنْ اتَّبَعَهَا بَعْدَ فَإِنَّهُ يَخْخِرُ النَّظْرَيْنِ بَعْدَ أَنْ يُحْتَلَبَهَا إِنْ شَاءَ أُمْسَكَ، وَإِنْ شَاءَ رَدَّهَا وَصَاعَ تَمْرٍ)). وَيَذْكَرُ عَنْ أَبِي صَالِحٍ وَمُجَاهِدٍ وَالْوَلِيدِ بْنِ رَبَاحٍ وَمُوسَى بْنِ

بَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((صَاعُ تَمْرٍ)) وَقَالَ بَعْضُهُمْ عَنْ ابْنِ سَبْرِينَ صَاعًا مِنْ طَعَامٍ وَهُوَ بِالْخِيَارِ ثَلَاثًا. وَقَالَ بَعْضُهُمْ عَنْ ابْنِ سَبْرِينَ: صَاعًا مِنْ تَمْرٍ. وَلَمْ يَذْكُرْ ثَلَاثًا، وَالتَّمْرُ أَكْثَرُ. [راجع: ۲۱۴۰] [مسلم: ۳۸۳۰، نسائی: ۴۵۰۰]

بن رباع اور موسیٰ بن یاسر سے بواسطہ ابو ہریرہ رضی اللہ عنہ نبی کریم ﷺ سے روایت ایک صاع کھجور ہی کی ہے۔ بعض راویوں نے ابن سیرین سے ایک صاع غلہ کی روایت کی ہے۔ اور یہ کہ خریدار کو (صورت مذکورہ میں) تین دن کا اختیار ہوگا۔ اگرچہ بعض دوسرے راویوں نے ابن سیرین ہی سے ایک صاع کھجور کی بھی روایت کی ہے لیکن تین دن کے اختیار کا ذکر نہیں کیا۔ اور (تاوان میں) کھجور دینے والی روایات ہی زیادہ ہیں۔

تشریح: لوٹری ہو یا گدھی ان کے دودھ کے بدل ایک صاع نہ دیا جائے گا۔ اور حنابلہ نے گدھی کے دودھ کے بدلے صاع دینا لازم نہیں رکھا۔ لیکن لوٹری میں انہوں نے اختلاف کیا ہے۔ اور جمہور اہل علم صحابہ اور تابعین اور مجتہدین نے باب کی حدیث پر عمل کیا ہے کہ ایسی صورت میں مشتری چاہے تو وہ جانور پھیر دے اور ایک صاع کھجور کا دودھ کے بدل دے دے۔ خواہ وہ دودھ بہت ہو یا کم۔ اور حنفیہ نے قیاس پر عمل کر کے اس صحیح حدیث کا خلاف کیا ہے۔ اور کہتے ہیں کہ ابو ہریرہ رضی اللہ عنہ فقیر نہ تھے۔ اس لیے ان کی روایت قیاس کے خلاف قبول نہیں ہو سکتی۔ اور یہ کھلی دھینگا مشی ہے۔ ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے حکم نقل فرمایا ہے اور لطف یہ ہے کہ عبداللہ بن مسعود رضی اللہ عنہ جس کو حنفی فقیہ اور اجتہاد میں امام جانتے ہیں، ان سے بھی ایسا ہی منقول ہے۔ اور شاید حنفیہ کو الزام دینے کے لئے امام بخاری رحمہ اللہ نے اس کے بعد عبداللہ بن مسعود رضی اللہ عنہ کی روایت نقل کی ہے۔ اور خود حنفیہ نے بہت سے مقاموں میں حدیث سے قیاس جلی کو ترک کیا ہے۔ جیسے وضو بالعمید اور قہقہہ میں پھر یہاں کیوں ترک نہیں کرتے۔ اور امام ابن قیم رحمہ اللہ نے اس مسئلہ کے مالہ و علیہ پر پوری پوری روشنی ڈالتے ہوئے حنفیہ پر کافی رد کیا ہے۔

۲۱۴۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا: مُعْتَمِرٌ سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو عُمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مَنْ اشْتَرَى شَاةً مُحَفَّلَةً، فَرَدَّهَا فَلْيَرُدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ. وَنَهَى النَّبِيُّ ﷺ أَنْ تُلْقَى الْبُيُوتُ. [طرفہ فی: ۲۱۶۴] [مسلم: ۳۸۲۱، ترمذی: ۱۲۲۰]

۲۱۴۹ (۲۱۳۹) ہم سے مسدد نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، کہا کہ میں نے اپنے باپ سے سنا۔ وہ کہتے تھے کہ ہم سے ابو عثمان نے بیان کیا اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے کہ جو شخص ”صہراء“ بکری خریدے اور اسے واپس کرنا چاہے تو (اصل مالک کو) اس کے ساتھ ایک صاع بھی دے۔ اور نبی کریم ﷺ نے قافلہ والوں سے (جو مال بیچنے کو لائیں) آگے بڑھ کر خریدنے سے منع فرمایا ہے۔

ابن ماجہ: ۲۱۸۰

۲۱۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَلْقُوا الرُّكْبَانَ، وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تَصْرُوا الْغَنَمَ، وَمَنْ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلُبَهَا إِنْ رَضِيَهَا أَمْسَكَهَا،

۲۱۵۰) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابو الزناد نے، انہیں اعرج نے، اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: (تجارتی) قافلوں کی پیشوائی (ان کا سامان شہر پہنچنے سے پہلے ہی خرید لینے کی غرض سے) نہ کرو۔ ایک شخص کسی دوسرے کی بیچ پر بیچ نہ کرے اور کوئی نجش نہ کرے اور کوئی شہر بدوی کا مال نہ بیچے اور بکری کے تھن میں دودھ نہ روکے۔ لیکن اگر اس (آخری) صورت میں جانور خرید لے تو اسے دوہنے کے بعد دونوں طرح کے اعتیارات ہیں۔ اگر

وَأِنْ سَخَطَهَا رَدَّهَا وَصَاعًا مِنَ التَّمْرِ)).
 [راجع: ۲۱۴۰؛ مسلم: ۳۸۱۵؛ ابوداؤد: ۳۴۴۳؛ نسائی: ۴۵۰۸]

بَابُ: إِنْ شَاءَ رَدَّ الْمَصْرَاةَ وَفِي حَلَّتِهَا صَاعٌ مِنْ تَمْرٍ
باب: خریدار اگر چاہے تو مصراۃ کو واپس کر سکتا ہے لیکن اس کے دودھ کے بدلہ میں (جو خریدار نے استعمال کیا ہے) ایک صاع کھجور دے دے

۲۱۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنَا الْمَكِّيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي زِيَادُ: أَنَّ ثَابِتًا، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ اشْتَرَى غَنَمًا مَصْرَاةً فَاحْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخَطَهَا فَبِي حَلَّتِهَا صَاعٌ مِنْ تَمْرٍ)). [راجع: ۲۱۴۰؛ ابوداؤد: ۳۴۴۵]

۲۱۵۱) ہم سے محمد بن عمرو نے بیان کیا، کہا کہ ہم سے کی بنی برائیم نے بیان کیا، انیس ابن جریج نے خبر دی، کہا کہ مجھے زیاد نے خبر دی کہ عبدالرحمن بن زید کے غلام ثابت نے انہیں خبر دی، کہ انہوں نے ابو ہریرہ رضی اللہ عنہ کو یہ کہتے سنا کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص نے ”مصراۃ“ بکری خریدی اور اسے دوا۔ تو اگر وہ اس معاملہ پر راضی ہے تو اسے اپنے لیے روک لے اور اگر راضی نہیں ہے تو (واپس کر دے اور) اس کے دودھ کے بدلہ میں ایک صاع کھجور دے دے۔“

باب: زانی غلام کی بیع کا بیان

اور شرح مصنف نے کہا کہ اگر خریدار چاہے تو زنا کے عیب کی وجہ سے ایسے لونڈی غلام کو واپس پھیر سکتا ہے۔

تشریح: کیونکہ یہ بھی ایک عیب ہے۔ شرح کی روایت کو سعید بن منصور نے منقول کیا۔ باب کی حدیث میں گو غلام کا ذکر نہیں۔ مگر امام بخاری رحمہ اللہ نے غلام کو لونڈی پر قیاس کیا۔ اور حنفیہ کے نزدیک لونڈی زنا سے پھیری جاسکتی ہے لیکن غلام نہیں پھیرا جاسکتا۔

۲۱۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي سَعِيدُ الْقُمْرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((إِذَا زَنَتِ الْأَمَةُ فَصَبَّ زَنَاهَا فَلْيَجْلِدْهَا، وَلَا يَتْرُبْ، ثُمَّ إِنْ زَنَتِ فَلْيَجْلِدْهَا، وَلَا يَتْرُبْ، ثُمَّ إِنْ زَنَتِ الثَّلَاثَةَ فَلْيَعْمَهَا، وَلَوْ بِحَبْلِ مِنْ شَعْرٍ)). [طرفہ فی: ۲۲۳۴، ۶۸۳۹]

۲۱۵۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، کہا کہ مجھے سعید قمری نے خبر دی، ان سے ان کے باپ نے، اور انہوں نے ابو ہریرہ رضی اللہ عنہ کو یہ کہتے سنا کہ نبی کریم ﷺ نے فرمایا: ”جب کوئی باندی زنا کرے اور اس کے زنا کا ثبوت (شرعی) مل جائے تو اسے کوڑے لگوائے، پھر اس کو لعنت ملامت نہ کرے۔ اس کے بعد اگر پھر وہ زنا کرے تو پھر کوڑے لگوائے مگر پھر لعنت ملامت نہ کرے۔ پھر اگر تیسری مرتبہ بھی زنا کرے تو اسے بیچ دے چاہے بال کی ایک ریش کے بدلہ ہی میں

[مسلم: ۴۴۴۵]

کیوں نہ ہو۔“

(۲۱۵۳، ۵۴) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ اور زید بن خالد رضی اللہ عنہ نے کہ رسول کریم ﷺ سے پوچھا گیا کہ اگر کوئی غیر شادی شدہ باندی زنا کرے تو (اس کا کیا حکم ہے) آپ نے فرمایا: ”اسے کوڑے لگاؤ۔ اگر پھر زنا کرے تو پھر کوڑے لگاؤ۔ پھر بھی اگر زنا کرے تو اسے بیچ دو، اگر چہ ایک رسی ہی کے بدلہ میں وہ فروخت ہو۔“ ابن شہاب نے کہا کہ مجھے یہ معلوم نہیں کہ (بیچنے کے لیے) آپ نے تیسری مرتبہ فرمایا تھا یا چوتھی مرتبہ۔

۲۱۵۴، ۲۱۵۵۔ حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تَحْصِنْ قَالَ: ((إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَتْ فَبِعُوهَا وَلَوْ بِضَفِيرٍ)). قَالَ ابْنُ شِهَابٍ: لَا أَذْرِي بَعْدَ الثَّالِثَةِ، أَوْ الرَّابِعَةِ. [إطرافه في: ۲۲۳۲، ۲۲۳۳، ۳۵۵۵، ۲۵۵۶، ۶۸۳۷،

[۶۸۳۸] [مسلم: ۴۴۴۸، ۴۴۴۹؛ ابوداؤد:

۴۴۶۹؛ ترمذی: ۱۴۳۳؛ ابن ماجہ: ۲۵۶۵]

تشریح: ظاہر حدیث سے یہ لگتا ہے کہ اگر لونڈی محض ہو تو اس کو سنگسار کریں۔ حالانکہ لونڈی غلام پر بالا جماع رجم نہیں ہے۔ کیونکہ خود قرآن شریف میں صاف حکم موجود ہے: ﴿فَإِذَا أَحْصَيْنَ فَإِنْ اتَّيْنِ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ﴾ (النساء: ۲۵) اور رجم کا نصف نہیں ہو سکتا تو کوڑوں کا نصف مراد ہوگا۔ یعنی پچاس کوڑے مارو۔ بعض نے کہا حدیث کا ترجمہ یوں ہے اگر لونڈی اپنے تئیں زنا سے نہ بچائے اور زنا کرے۔ (وحیدی)

باب: عورتوں سے خرید و فروخت کرنا

(۲۱۵۵) ہم سے ابوالیمان نے بیان کیا، کہا ہمیں شعب نے خبر دی، انہیں زہری نے، ان سے عروہ بن زبیر رضی اللہ عنہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ تشریف لائے تو میں نے آپ سے (بریرہ رضی اللہ عنہا کے خریدنے کا) ذکر کیا۔ آپ نے فرمایا: ”تم خرید کر آزاد کردو۔ ولاء تو اسی کی ہوتی ہے جو آزاد کرے۔“ پھر آپ منبر پر تشریف لائے اور فرمایا: ”اما بعد! لوگوں کو کیا ہو گیا ہے کہ (خرید و فروخت میں) ایسی شرطیں لگاتے ہیں جن کی کوئی اصل کتاب اللہ میں نہیں ہے۔ جو شخص بھی کوئی ایسی شرط لگائے گا جس کی اصل کتاب اللہ میں نہ ہو وہ شرط باطل ہوگی۔ خواہ سو شرطیں ہی کیوں نہ لگائے کیونکہ اللہ ہی کی شرط حق اور مضبوط ہے۔“ (اور اسی کا اعتبار ہے)۔

بَابُ الشِّرَاءِ وَالْبَيْعِ مَعَ النِّسَاءِ

۲۱۵۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَذَكَرْتُ لَهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((اشْتَرِي وَأَعْتِقِي، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ)). ثُمَّ قَامَ النَّبِيُّ ﷺ مِنَ الْعِشِيِّ، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ! مَا بَالُ أَنْاسٍ يَشْتَرُونَ شُرُوطًا لَيْسَ فِي كِتَابِ اللَّهِ، مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ اشْتَرَطَ مِائَةَ شَرْطٍ، شَرَطُ اللَّهِ

أَحَقُّ وَأَوْثَقُ)). [راجع: ۴۵۶]

تشریح: اور حدیث میں جو شرطیں بغیر ﷺ نے بیان فرمائی ہیں وہ بھی اللہ ہی کی لگائی ہوئی ہیں۔ کیونکہ جو کچھ حدیث میں ہے وہ بھی اللہ ہی کا حکم ہے۔ یہ خطبہ آپ نے اس وقت سنایا جب بریرہ رضی اللہ عنہا کے مالک حضرت عائشہ رضی اللہ عنہا سے یہ شرط لگاتے تھے کہ ہم بریرہ رضی اللہ عنہا کو اس شرط پر بیچتے ہیں کہ اس کا ترکہ ہم لیں گے۔

۲۱۵۶۔ حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَبَادٍ، حَدَّثَنَا هَمَّامٌ، سَمِعْتُ نَافِعًا، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عَائِشَةَ سَأَوْتُمْ بَرِيرَةَ فَخَرَجَ إِلَى الصَّلَاةِ، فَلَمَّا جَاءَ قَالَتْ: إِنَّهُمْ أَبَوْا أَنْ يَبْنِعُوهَا، إِلَّا أَنْ يَشْتَرِطُوا الْوَلَاءَ. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). قُلْتُ لِنَافِعٍ: حُرًّا كَانَ زَوْجُهَا أَوْ عَبْدًا؟ فَقَالَ: مَا يُذَرِّبُنِي. [اطرافہ فی: ۲۱۶۹، ۲۵۶۲، ۶۷۵۷، ۶۷۵۹، ۶۷۵۲]

(۲۱۵۶) ہم سے حسان بن ابی عباد نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، کہا کہ میں نے نافع سے سنا، وہ عبد اللہ بن عمر رضی اللہ عنہما سے روایت کرتے تھے کہ حضرت عائشہ، بریرہ رضی اللہ عنہا کی (جو باندی تھیں) قیمت لگا رہی تھیں (تاکہ انہیں خرید کر آزاد کر دیں) کہ نبی کریم ﷺ نماز کے لیے (مسجد میں) تشریف لے گئے۔ پھر جب آپ تشریف لائے تو عائشہ رضی اللہ عنہا نے کہا کہ (بریرہ رضی اللہ عنہا کے مالکوں نے تو) اپنے لیے ولاء کی شرط کے بغیر انہیں بیچنے سے انکار کر دیا ہے، تو اس پر نبی کریم ﷺ نے فرمایا: ”ولاء تو اسی کی ہوتی ہے جو آزاد کرے۔“ میں نے نافع سے پوچھا کہ بریرہ رضی اللہ عنہا کے شوہر آزاد تھے یا غلام، تو انہوں نے فرمایا کہ مجھے معلوم نہیں۔

یہیں سے ترجمہ باب نکلتا ہے جس سے عورتوں سے خرید و فروخت کرنے کا جواز نکلا۔

تشریح: ان ہر دو احادیث میں حضرت بریرہ رضی اللہ عنہا کی اپنے مالکوں سے مکاتب کا ذکر ہے یعنی غلام یا لونڈی اپنی مالک سے طے کرے کہ اتنی مدت میں وہ اس قدر روپیہ یا کوئی جنس وغیرہ ادا کرے گا۔ اور اس شرط کے پورا کرنے کے بعد وہ آزاد ہو جائے گا۔ تو اگر وہ شرط پوری کر دی گئی اب وہ آزاد ہو گیا۔ بریرہ رضی اللہ عنہا نے بھی اپنے مالکوں سے ایسی ہی صورت طے کی تھی۔ جس کا ذکر انہوں نے حضرت عائشہ رضی اللہ عنہا سے کیا۔ جس پر حضرت عائشہ رضی اللہ عنہا نے یکمشت سارا روپیہ ادا کرنے کی پیش کش کی۔ اس شرط پر کہ بریرہ رضی اللہ عنہا کی ولا حضرت عائشہ رضی اللہ عنہا ہی سے قائم ہو اور مالکوں کو اس بارے میں کوئی مطالبہ نہ رہے۔ ولاء کے معنی یہ کہ غلام آزاد ہونے کے بعد بھائی چارہ کا رشتہ اپنے سابقہ مالک سے قائم رکھے۔ خاندانی طور پر اسی کی طرف منسوب رہے۔ حتیٰ کہ اس کے مرنے پر اس کے ترکہ کا حقدار بھی اس کا سابقہ مالک ہی ہو۔ چنانچہ حضرت عائشہ رضی اللہ عنہا کی پیش کش کو انہوں نے سلسلہ ولاء کے ختم ہو جانے کے خطرہ سے منظور نہیں کیا۔ جس پر نبی کریم ﷺ نے یہ خطبہ ارشاد فرمایا کہ اس مسئلہ کی وضاحت فرمائی، کہ یہ بھائی چارگی تو اس کے ساتھ قائم رہے گی جو اسے خرید کر آزاد کرے نہ سابق مالک کے ساتھ۔ چنانچہ حضرت عائشہ رضی اللہ عنہا نے حضرت بریرہ رضی اللہ عنہا کو خرید اور آزاد کر دیا، اور سلسلہ ولاء سابقہ مالک سے توڑ کر حضرت عائشہ رضی اللہ عنہا کے ساتھ قائم کر دیا گیا۔

اس حدیث سے بہت سے مسائل ثابت ہوتے ہیں۔ جن کا استخراج امام الفقہاء والحمد للہ امام بخاری رحمہ اللہ نے اپنی جامع الصحیح میں جگہ جگہ کیا ہے۔ امام شوکانی رحمہ اللہ اس سلسلہ میں مزید وضاحت یوں فرماتے ہیں:

”ان النبی ﷺ قد کان اعلم الناس ان اشتراط الولاء باطل واشتہر ذالك بحيث لا يخفى على اهل بريرة، فلما ارادوا ان يشترطوا ما تقدم لهم العلم بطلانه اطلق الامر مريدا به التهديد كقوله تعالى ﴿اعْمَلُوا مَا شِئْتُمْ﴾ فكانه قال اشتراطى لهم الولاء فسيعلمون ان ذلك لا ينفعهم ويؤيد هذا ما قاله ﷺ بعد ذلك ما بال رجال يشترطون شروطا.... الخ“ (نیل) یعنی نبی کریم ﷺ خوب جانتے تھے کہ ولاء کی شرط باطل ہے۔ اور یہ اصول اس قدر مشہور ہو چکا ہے کہ اہل بریرہ سے بھی یہ مخفی نہ تھا۔ پھر جب

انہوں نے اس شرط کے بطلان کو جاننے کے باوجود اس کی اشتراط پر اصرار کیا تو نبی کریم ﷺ نے تہدید کے طور پر مطلق امر فرمادیا کہ بریرہ کو خرید لیا جائے، جیسا کہ قرآنی آیت: ﴿اعْمَلُوا مَا تُنْتَهُمْ﴾ (۴/۴۰) میں ہے کہ تم عمل کرو جو چاہو۔ یہ بطور تہدید فرمایا گیا ہے۔ گویا آپ نے فرمایا کہ ان کے لئے ولا کی شرط لگا لو وہ عنقریب جان لیں گے کہ اس شرط سے ان کو کچھ فائدہ حاصل نہ ہوگا اور اس مفہوم کی تائید آپ ﷺ کے اس ارشاد سے ہوتی ہے جو آپ نے فرمایا۔ کہ لوگوں کا کیا حال ہے وہ ایسی شرطیں لگاتے ہیں جو کتاب اللہ سے ثابت نہیں ہیں۔ پس ایسی جملہ شروط باطل ہیں، خواہ ان کو لگا بھی لیا جائے مگر اسلامی قانون کی رو سے ان کا کوئی مقام نہیں ہے۔

باب: کیا کوئی شہری کسی دیہاتی کا سامان کسی اجرت کے بغیر بیچ سکتا ہے؟ اور کیا اس کی مدد یا اس کی خیر خواہی کر سکتا ہے؟

بَابُ: هَلْ يَبِيعُ حَاضِرٌ لِّبَادٍ بِغَيْرِ أَجْرِ وَهَلْ يُعِينُهُ أَوْ يَنْصَحُهُ؟

وَقَالَ النَّبِيُّ ﷺ: ((إِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْ لَهُ)) وَرَخَّصَ فِيهِ عَطَاءٌ. نبی کریم ﷺ نے فرمایا کہ جب کوئی شخص اپنے کسی سے خیر خواہی چاہے تو اس سے خیر خواہانہ معاملہ کرنا چاہیے۔ عطاءؓ نے اس کی اجازت دی ہے۔

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ حدیث میں جو ممانعت آئی ہے کہ بستی والا باہر والے کا مال نہ بیچے، اس کا مطلب یہ ہے کہ اس سے اجرت لے کر نہ بیچے۔ اگر بطور امداد اور خیر خواہی کے اس کا مال بیچ دے تو منع نہیں ہے۔ کیونکہ دوسری حدیثوں میں مسلمان کی امداد اور خیر خواہی کرنے کا حکم ہے۔

۲۱۵۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، سَمِعْتُ جَبْرِ بْنَ يَقُولَ بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالسَّمْعِ وَالطَّاعَةِ، وَالنُّصْحَ لِكُلِّ مُسْلِمٍ. [راجع: ۵۷] (۲۱۵۷) ہم سے علی بن عبد اللہ نے بیان کیا، ان سے سفیان نے، ان سے اسماعیل نے، ان سے قیس نے، انہوں نے جبر بن یقین سے یہ سنا، کہ میں نے رسول اللہ ﷺ سے اس بات کی شہادت پر کہ اللہ کے سوا کوئی معبود نہیں اور محمد (ﷺ) اللہ کے رسول ہیں۔ اور نماز قائم کریں اور زکوٰۃ دینے اور (اپنے مقررہ امیر کی بات) سننے اور اس کی اطاعت کرنے پر اور ہر مسلمان کے ساتھ خیر خواہی کرنے کی بیعت کی تھی۔

تشریح: یہ حدیث کتاب الایمان میں گزر چکی ہے۔ یہاں امام بخاری رحمہ اللہ نے اس سے یہ نکالا کہ جب ہر مسلمان کی خیر خواہی کا اس میں حکم ہے تو اگر بستی والا باہر والے کا مال بلا اجرت بیچ دے اس کی خیر خواہی کرے تو ثواب ہوگا نہ کہ گناہ۔ اب اس حدیث کی تاویل یہ ہوگی جس میں اس کی ممانعت آئی ہے کہ ممانعت اس صورت میں ہے جب اجرت لے کر ایسا کرے۔ اور بستی والوں کو نقصان پہنچانے اور اپنا فائدہ کرنے کی نیت ہو، یہ ظاہر ہے کہ ”انما الاعمال بالنیات“ اور اگر محض خیر خواہی کے لئے ایسا کر رہا ہے تو جائز ہے۔

۲۱۵۸۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَلْقُوا الرُّكْبَانَ وَلَا)) (۲۱۵۸) ہم سے صلت بن محمد نے بیان کیا، کہا کہ ہم سے عبد الواحد نے بیان کیا، کہا کہ ہم سے معمر نے بیان کیا، ان سے عبد اللہ بن طاووس نے، ان سے ابن کے باپ نے اور ان سے ابن عباسؓ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”(تجارتی) قافلوں سے آگے جا کر نہ ملا کرو (ان کو منڈی میں

يَبِيعُ حَاضِرٌ لِّبَادٍ)) فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا آتَى (دو) اور کوئی شہری، کسی دیہاتی کا سامان نہ بیچے۔ انہوں نے بیان کیا قَوْلُهُ: ((لَا يَبِيعُ حَاضِرٌ لِّبَادٍ)) قَالَ: لَا يَكُونُ کہ اس پر میں نے ابن عباس رضی اللہ عنہما سے پوچھا کہ حضور اکرم ﷺ کے اس لَهْ سَمْسَارًا. [طرفاء فی: ۲۱۶۳، ۲۲۷۴] [مسلم: ۳۸۲۵؛ ابوداؤد: ۳۴۳۹؛ نسائی: ۴۵۱۲؛ ابن ماجہ: ۲۱۷۷]

تشریح: اور اس سے دلالی کا حق ٹھہرا کر بستی والوں کو نقصان نہ پہنچائے۔ اگر یہ دلال نہ بننا تو شاید غریبوں کو غلہ سستا ملے۔ حنفیہ نے کہا کہ یہ حدیث اس وقت ہے جب غلہ کا قحط ہو۔ مالکیہ نے کہا عام ہے۔ ہمارے احمد بن حنبل رحمہ اللہ سے منقول ہے کہ ممانعت اس صورت میں ہے جب پانچ باتیں ہوں۔ جنگل سے کوئی اسباب بیچے کو آئے، اس دن کے نرخ پر بیچنا چاہے، نرخ اس کو معلوم نہ ہو۔ بستی والا قصد کر کے اس کے پاس جائے۔ مسلمان کو اس اسباب کی حاجت ہو، جب یہ پانچ باتیں پائی جائیں گی تو بیع حرام اور باطل ہوگی ورنہ صحیح ہوگی۔ (وحیدی)

سمساری تشریح میں امام شوکانی رحمہ اللہ فرماتے ہیں: ”بسنین مہملتین قال فی الفتح وهو فی الاصل القیم بالامر والحافظ ثم استعمل فی متولی البیع والشراء لغيره۔“ یعنی سمسار اصل میں کسی کام کے محافظ اور انجام دینے والے شخص کو کہا جاتا ہے اور اب یہ اس کے لئے مستعمل ہے جو خرید و فروخت کی تولیت اپنے ذمے لیتا ہے۔ جسے آج کل دلال کہتے ہیں۔

بَابُ مَنْ كَرِهَ أَنْ يَبِيعَ حَاضِرٌ لِّبَادٍ بِأَجْرٍ

باب: جمہور نے اسے مکروہ رکھا کہ کوئی شہری آدمی کسی بھی دیہاتی کا مال اجرت لے کر بیچے

۲۱۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ، هُوَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ حَدَّثَنِي أَبِي، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِّبَادٍ وَبِهِ قَالَ ابْنُ عَبَّاسٍ.

(۲۱۵۹) مجھ سے عبد اللہ بن صباح نے بیان کیا، کہا کہ ہم سے ابو علی حنفی یعنی عبد اللہ بن عبد المجید نے بیان کیا، ان سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے اس سے منع فرمایا کہ کوئی شہری، کسی دیہاتی کا مال بیچے۔ یہی ابن عباس رضی اللہ عنہما نے بھی کہا ہے۔

تشریح: ابن عباس رضی اللہ عنہما کا قول اوپر گزرا کہ بستی والا باہر والے کا دلال نہ بنے۔ یعنی اجرت لے کر اس کا مال نہ بکوائے اور باب کا بھی یہی مطلب ہے۔ امام شوکانی رحمہ اللہ فرماتے ہیں: ”واعلم انه كما لا يجوز ان لا يبيع الحاضر للبادي كذلك لا يجوز ان يشتري له الخ۔“ یعنی جیسے کہ شہری کے لئے دیہاتی کا مال بیچنا منع ہے اسی طرح یہ بھی منع ہے کہ کوئی شہری کسی دیہاتی کے لئے کوئی مال اس کی اطلاع اور پسند کے بغیر خریدے۔ یہ جملہ احکامات درحقیقت اس لئے ہیں کہ کوئی شہری کسی بھی صورت میں کسی دیہاتی سے ناجائز فائدہ نہ اٹھائے۔

بَابُ لَا يَشْتَرِي حَاضِرٌ لِّبَادٍ بِالسَّمْسَرَةِ

باب: اس بیان میں کہ کوئی بستی والا باہر والے کے لیے دلالی کر کے مول نہ لے

وَكَرِهَهُ ابْنُ سِيرِينَ وَإِبْرَاهِيمُ اللَّبَّاعُ

اور ابن سیرین اور ابراہیم نخعی رحمہ اللہ نے بیچنے اور خریدنے والے دونوں کے

وَالْمُشْتَرِي، وَقَالَ إِبْرَاهِيمُ: إِنَّ الْعَرَبَ تَقُولُ: لِيْهِ نَوْبًا. وَهِيَ تَغْيِي الشَّرَاءِ. بَعِيَ لِيْ نَوْبًا. لِيْهِ نَوْبًا يَعْنِي كَيْفَ خَرِيْدَ لِيْ.

تشریح: مطلب یہ ہے کہ حدیث میں جو (لا بیع حاضر لباد) ہے، یہ بیع اور شرائع دونوں کو شامل ہے۔ جیسے شراء باع کے معنی میں آتا ہے۔ قرآن میں ہے ﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ﴾ (۱۲/ یوسف: ۲۰) یعنی باعوا ایسا ہی باع بھی شراء کے معنوں میں آتا ہے اور دونوں صورتیں منع ہیں۔

۲۱۶۰۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَبْتَاعُ الْمَرْءُ عَلَى بَيْعِ أَخِيهِ، وَلَا تَنَاجَشُوا، وَلَا يَبْعُ حَاضِرٌ لِبَادٍ)).

۲۱۶۰) ہم سے مکی بن ابراہیم نے بیان کیا، کہا کہ مجھے ابن جریج نے خبر دی، انہیں ابن شہاب نے، انہیں سعید بن مسیب نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص اپنے کسی بھائی کے مول پر مول نہ کرے۔ اور کوئی ”تنجش“ نہ کرے، اور نہ کوئی شہری، کسی دیہاتی کے لیے بیچے یا مول لے۔“

[راجع: ۲۱۴۰]

تشریح: امام شوکانی رحمہ اللہ فرماتے ہیں: ”وقد اخرج ابو عوانة في صحيحه عن ابن سيرين قال لقيت انس بن مالك فقلت لا يبيع حاضر لباد انهيهم ان تبيعوا او تبتاعوا لهم قال نعم..... الخ“ یعنی ابن سیرین نے حضرت انس بن مالک رضی اللہ عنہ سے پوچھا، کیا واقعی کوئی شہری کسی بھی دیہاتی کے لئے نہ کچھ مال بیچے نہ خریدے، انہوں نے اثبات میں جواب دیا۔ اور اس کی تائید اس حدیث نبوی سے بھی ہوتی ہے۔ آپ نے فرمایا: ”دعوا الناس يرزق الله بعضهم من بعض“ یعنی لوگوں کو ان کے حال پر چھوڑ دو، اللہ ان کے بعض کو بعض کے ذریعہ سے روزی دیتا ہے۔

۲۱۶۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ، قَالَ أَنَسُ بْنُ مَالِكٍ: نَهَيْنَا أَنْ يَبْعَ حَاضِرٌ لِبَادٍ.

۲۱۶۱) ہم سے محمد بن ثنی نے بیان کیا، کہا کہ ہم سے معاذ بن معاذ نے بیان کیا، ان سے عبداللہ بن عون نے بیان کیا، ان سے محمد بن سیرین نے کہ انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ہمیں اس سے روکا گیا کہ کوئی شہری کسی دیہاتی کا مال تجارت بیچے۔

[مسلم: ۳۸۲۸؛ ابوداؤد: ۳۴۴۰؛ نسائی: ۴۵۰۴،

[۴۵۰۶، ۴۵۰۵]

بَابُ النَّهْيِ عَنْ تَلَقِّي الرُّكْبَانِ

باب: پہلے سے آگے جا کر قافلے والوں سے ملنے کی ممانعت

وَأَنَّ يَبْعَهُ مَرْدُودًا، لِأَنَّ صَاحِبَهُ عَاصٍ آثِمٌ إِذَا كَانَ بِهِ عَالِمًا، وَهُوَ خِدَاعٌ فِي الْبَيْعِ، وَالْخِدَاعُ لَا يَجُوزُ.

اور یہ بیع رد کردی جاتی ہے، کیونکہ ایسا کرنے والا جان بوجھ کر گنہگار و خطار کا رہے اور یہ ایک قسم کا فریب ہے جو جائز نہیں۔

تشریح: جب کہیں باہر سے غلہ کی رسد آتی ہے تو بعض بستی والے یہ کرتے ہیں کہ ایک دو کوس بستی سے آگے نکل کر راہ میں ان بیوپاریوں سے ملنے ہیں اور ان کو دغا اور دھوکا دے کر بستی کا نرخ اترا ہوا بیان کر کے ان کا مال خرید لیتے ہیں۔ جب وہ بستی میں آتے ہیں تو وہاں کا نرخ زیادہ پاتے ہیں اور

ان کو چکے دیا گیا ہے۔ امام بخاری رحمہ اللہ کے نزدیک ایسی صورت میں بیع باطل اور لغو ہے۔ بعض نے کہا ایسا کرنا حرام ہے۔ لیکن بیع صحیح ہو جائے گی۔ اور ان کو اختیار ہوگا کہ بستی میں آکر وہاں کا نرخ دیکھ کر اس بیع کو قائم رکھیں یا فسخ کر ڈالیں۔ حنفیہ نے کہا ہے کہ اگر قافلہ والوں سے آگے جا کر ملنا بستی والوں کو نقصان کا باعث ہو تب مکروہ ہے ورنہ نہیں۔

۲۱۶۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ النُّعْمَرِيُّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ التَّلْقِي، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ. [جع: ۲۱۴۰]

(۲۱۶۲) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے عبد الوہاب نے بیان کیا، ان سے عبید اللہ عمری نے بیان کیا، ان سے سعید بن ابی سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے (تجارتی قافلوں سے) آگے بڑھ کر ملنے سے منع فرمایا۔ اور بستی والوں کو باہر والوں کا مال بیچنے سے بھی منع فرمایا۔

۲۱۶۳۔ حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ مَا مَعْنَى قَوْلِهِ: ((لَا يَبِيعَنَّ حَاضِرٌ لِبَادٍ؟)) فَقَالَ: لَا يَكُنْ لَهُ سِمْسَارًا. [راجع: ۲۱۵۸]

(۲۱۶۳) مجھ سے عیاش بن عبد الولید نے بیان کیا، کہا کہ ہم سے عبد الاعلیٰ نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے ابن طاووس نے، ان سے ان کے باپ نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا کہ آنحضرت ﷺ کے اس ارشاد کا مطلب کیا ہے کہ ”کوئی شہری کسی دیہاتی کا مال نہ بیچے؟“ تو انہوں نے کہا کہ مطلب ہے کہ اس کا دلال نہ بنے۔

۲۱۶۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا الثَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ اشْتَرَى مُحْفَلَةً فَلْيَرُدَّ مَعَهَا صَاعًا. قَالَ: وَنَهَى النَّبِيُّ ﷺ عَنِ تَلْقِي الْبَيْعِ. [راجع: ۲۱۴۹]

(۲۱۶۴) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یزید بن زریع نے بیان کیا، کہا کہ ہم سے تیمی نے بیان کیا، ان سے ابو عثمان اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ کوئی دودھ جمع کی ہوئی بکری خریدے (وہ بکری پھیر دے) اور اس کے ساتھ ایک صاع دے دے۔ اور آنحضرت ﷺ نے قافلہ والوں سے آگے بڑھ کر ملنے سے منع فرمایا۔

۲۱۶۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَلْقُوا السَّلْعَ حَتَّى يُهْبَطَ بِهَا إِلَى السُّوقِ)). [راجع: ۲۱۳۹]

(۲۱۶۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص کسی دوسرے کی بیع پر بیع نہ کرے۔ اور جو مال باہر سے آ رہا ہو اس سے آگے جا کر نہ ملے جب تک وہ بازار میں نہ آئے۔“

تشریح: بیع پر بیع کا مطلب ظاہر ہے کہ ایک شخص کسی مسلمان بھائی کی دکان سے کوئی مال خرید رہا ہے ہم نے اسے جا کر بہکانا شروع کر دیا کہ آپ یہاں سے یہ مال نہ لیجئے ہم آپ کو اور بھی ستادیں گے۔ اس قسم کی باتیں کرنا بھی حرام ہیں۔ ایسے کہیں جا کر بھاؤ چڑھا دینا محض خریدار کو نقصان پہنچانے کے لئے، حالانکہ خود خریدنے کی نیت بھی نہیں ہے۔ یہ سب مکروہ و فریب اور دوسروں کو نقصان پہنچانے کی صورتیں ہیں جو سب حرام اور ناجائز ہیں۔

بَابُ مُنْتَهَى التَّلَقُّی

باب: قافلے سے کتنی دور آگے جا کر ملنا منع ہے

تشریح: امام بخاری رحمہ اللہ کا مقصد اس باب سے یہ ہے کہ اس کی کوئی حد مقرر نہیں۔ اگر بازار میں آنے سے ایک قدم بھی آگے جا کر ملا تو اس نے حرام کام کیا۔

۲۱۶۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَلَقَى الرُّكْبَانَ فَتَشْتَرِي مِنْهُمْ الطَّعَامَ، فَتَهَانَا النَّبِيُّ ﷺ أَنْ يَنْبَعَهُ حَتَّى تَبْلُغَ بِهِ سُوقُ الطَّعَامِ. قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا فِي أَعْلَى السُّوقِ، يُبَيِّنُهُ حَدِيثُ عَبْدِ اللَّهِ. [راجع: ۲۱۲۳]

(۲۱۶۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے جویریہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ رحمہ اللہ نے بیان کیا کہ ہم آگے قافلوں کے پاس خود ہی پہنچ جایا کرتے تھے اور (شہر میں پہنچنے سے پہلے ہی) ان سے غلہ خرید لیا کرتے۔ لیکن نبی کریم ﷺ نے ہمیں اس بات سے منع فرمایا کہ ہم اس مال کو اسی جگہ بیچیں جب تک اناج کے بازار میں نہ لائیں۔ امام بخاری رحمہ اللہ نے کہا کہ عبد اللہ بن عمر رحمہ اللہ کا یہ ملنا بازار کے بلند کنارے پر تھا۔ (جدھر سے سوداگر آیا کرتے) اور یہ بات عبد اللہ کی حدیث سے نکلتی ہے۔ (جو آگے آتی ہے)

تشریح: یعنی اس روایت میں جو مذکور ہے کہ عبد اللہ بن عمر رحمہ اللہ قافلہ والوں سے آگے جا کر ملتے اس سے یہ مراد نہیں ہے کہ ہستی سے نکل کر یہ تو حرام اور منع تھا۔ بلکہ عبد اللہ رحمہ اللہ کا مطلب یہ ہے کہ بازار میں آجانے کے بعد اس کے کنارے پر ہم ان سے ملتے۔ کیونکہ اس روایت میں اس امر کی ممانعت ہے کہ غلہ کو جہاں خریدیں وہاں نہ بیچیں اور اس کی ممانعت اس روایت میں نہیں ہے کہ قافلہ والوں سے آگے بڑھ کر ملنا منع ہے۔ ایسی حالت میں یہ روایت ان لوگوں کی دلیل نہیں ہو سکتی جنہوں نے قافلہ والوں سے آگے بڑھ کر ملنا درست رکھا ہے۔

۲۱۶۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانُوا يَتَنَاعَوْنَ الطَّعَامَ فِي أَعْلَى السُّوقِ فَيَبِيعُونَهُ فِي مَكَانِهِمْ، فَتَهَانَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقَلُوهُ. [راجع: ۲۱۲۳] [ابوداؤد: ۳۴۹۴؛ نسائی: ۴۶۲۰]

(۲۱۶۷) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ تظان نے بیان کیا، ان سے عبد اللہ نے، کہا کہ مجھ سے نافع نے بیان کیا، اور ان سے عبد اللہ بن عمر رحمہ اللہ نے بیان کیا کہ لوگ بازار کی بلند جانب جا کر غلہ خریدتے اور وہیں بیچنے لگتے۔ اس لیے رسول اللہ ﷺ نے اس سے منع فرمایا کہ غلہ وہاں سے نہ بیچیں جب تک اس کو اٹھوا کر دوسری جگہ نہ لے جائیں۔

تشریح: معلوم ہوا کہ جب قافلہ بازار میں آجائے تو اس سے آگے بڑھ کر ملنا درست ہے۔ بعض نے کہا ہستی کی حد تک آگے بڑھ کر ملنا درست ہے۔ ہستی سے باہر جا کر ملنا درست نہیں۔ مالکیہ نے کہا کہ اس میں اختلاف ہے، کوئی کہتا ہے ایک میل سے کم آگے بڑھ کر ملنا درست ہے۔ کوئی کہتا ہے چھ میل سے کم پر، کوئی کہتا ہے دو دن کی راہ سے کم پر۔

باب: اگر کسی نے بیچ میں ناجائز شرطیں لگائیں (تو اس کا کیا حکم ہے)

بَابُ: إِذَا اشْتَرَطَ فِي الْبَيْعِ شَرْطًا لَا تَحِلُّ

(۲۱۶۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے باپ عروہ نے، اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میرے پاس بریرہ رضی اللہ عنہا (جو اس وقت تک باندی تھی) آئیں اور کہنے لگیں کہ میں نے اپنے مالکوں سے نواوقیہ چاندی پر مکاتبہ کر لی ہے۔ شرط یہ ہوئی ہے کہ ہر سال ایک اوقیہ چاندی انہیں دیا کروں۔ اب آپ بھی میری کچھ مدد کیجئے۔ اس پر میں نے اس سے کہا کہ اگر تمہارے مالک یہ پسند کریں کہ یک مشت ان کا سب روپیہ میں ان کے لیے (ابھی) مہیا کر دوں اور تمہارا ترکہ میرے لیے ہو تو میں ایسا بھی کر سکتی ہوں۔ بریرہ رضی اللہ عنہا اپنے مالکوں کے پاس گئیں۔ اور عائشہ رضی اللہ عنہا کی تجویز ان کے سامنے رکھی۔ لیکن انہوں نے اس سے انکار کیا، پھر بریرہ رضی اللہ عنہا ان کے یہاں واپس آئیں تو رسول اللہ ﷺ (عائشہ رضی اللہ عنہا کے یہاں) بیٹھے ہوئے تھے۔ انہوں نے کہا کہ میں نے آپ کی صورت ان کے سامنے رکھی تھی مگر وہ نہیں مانتے بلکہ کہتے ہیں کہ ترکہ تو ہمارا ہی رہے گا۔ آنحضرت ﷺ نے یہ بات سنی اور عائشہ رضی اللہ عنہا نے بھی آپ کو حقیقت حال کی خبر کی۔ تو آپ نے فرمایا: ”بریرہ کو تم لے لو اور انہیں ترکہ کی شرط لگانے دو۔ ترکہ تو اسی کا ہوتا ہے جو آزاد کرے۔“ عائشہ رضی اللہ عنہا نے ایسا ہی کیا۔ پھر نبی کریم ﷺ اٹھ کر لوگوں کے مجمع میں تشریف لے گئے۔ اور اللہ کی حمد و ثناء کے بعد فرمایا: ”اما بعد! کچھ لوگوں کو کیا ہو گیا ہے۔ کہ وہ (خرید و فروخت میں) ایسی شرطیں لگاتے ہیں جن کی کتاب اللہ میں کوئی اصل نہیں ہے۔ جو کوئی شرط ایسی لگائی جائے جس کی اصل کتاب اللہ میں نہ ہو وہ باطل ہوگی۔ خواہ ایسی سو شرطیں کیوں نہ لگائے۔ اللہ تعالیٰ کا حکم سب پر مقدم ہے اور اللہ کی شرط ہی بہت مضبوط ہے اور وہ تو اسی کی ہوتی ہے جو آزاد کرے۔“

(۲۱۶۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے چاہا کہ ایک باندی کو خرید کر آزاد کر دیں، لیکن ان کے مالکوں نے کہا کہ ہم انہیں اس شرط پر آپ کو بیچ سکتے

۲۱۶۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْنِي بَرِيرَةُ فَقَالَتْ: كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ وَفِيَّةٍ، فَأَعِينِي نِي. فَقُلْتُ: إِنْ أَحَبَّ أَهْلُكَ أَنْ أَعْدهَا لَهُمْ وَيَكُونُوا وَلَاؤُكَ لِي فَعَلْتُ. فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا، فَقَالَتْ لَهُمْ فَأَبُوا عَلَيْهَا، فَجَاءَتْ مِنْ عِنْدِهِمْ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَقَالَتْ: إِنِّي عَرَضْتُ ذَلِكَ عَلَيْهِمْ فَأَبُوا، إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ. فَسَمِعَ النَّبِيُّ ﷺ فَأَخْبَرَتْ عَائِشَةُ النَّبِيَّ ﷺ فَقَالَ: ((خُذِيهَا وَاشْتَرِيْ لَهَا الْوَلَاءَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). فَفَعَلْتُ عَائِشَةُ ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ، فَحَمَدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ مَا بَالُ رَجَالٍ يَشْتَرُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَا كَانَ مِنْ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِثْلَ شَرْطٍ، قَضَاءُ اللَّهِ أَحَقُّ، وَشَرْطُ اللَّهِ أَوْثَقُ، وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۴۵۶]

۲۱۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَائِشَةَ، أُمَّ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً فَتُعْتِقَهَا، فَقَالَ: أَهْلُهَا يَبِيعُكُمَا عَلَى

اَنَّ وَلَا يَنْهَا لَنَا. فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: ((لَا يَمْنَعُكَ ذَلِكَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۲۱۵۶] [مسلم: ۳۷۷۶؛ ابوداؤد: ۲۹۱۵؛ نسائی: ۴۶۵۸]

ہیں کہ ان کی ولاء ہمارے ساتھ رہے۔ اس کا ذکر جب عائشہ رضی اللہ عنہا نے رسول اللہ ﷺ کے سامنے کیا تو آپ نے فرمایا: ”اس شرط کی وجہ سے تم قطعاً نہ کرو۔ ولاء تو اسی کی ہوتی ہے جو آزاد کرے۔“

[۲۹۱۵؛ نسائی: ۴۶۵۸]

باب: کھجور کو کھجور کے بدلہ میں بیچنا

بَابُ بَيْعِ التَّمْرِ بِالتَّمْرِ

(۲۱۷۰) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے مالک بن اوس نے، انہوں نے حضرت عمر رضی اللہ عنہ سے سنا، کہ نبی کریم ﷺ نے فرمایا: ”گیہوں کو گیہوں کے بدلہ میں بیچنا سود ہے، لیکن یہ سود ہاتھوں ہاتھ ہو۔ جو کو جو کے بدلہ میں بیچنا سود ہے، لیکن ہاتھوں ہاتھ ہو۔ اور کھجور کو کھجور کے بدلہ میں بیچنا سود ہے لیکن سود ہاتھوں ہاتھ، نقد نقد ہو۔“

۲۱۷۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ، سَمِعَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ)).

[راجع: ۲۱۳۴]

تشریح: مسلم کی روایت میں اتنا زیادہ ہے اور نمک بیچنا نمک کے بدلے بیاج ہے مگر ہاتھوں ہاتھ۔ بہر حال جب ان میں سے کوئی چیز اپنی جنس کے بدل نیچی جائے تو یہ ضروری ہے کہ دونوں ناپ تول میں برابر ہوں، نقد نقد ہوں۔

باب: منقی کو منقی کے بدل اور اناج کو اناج کے

بَابُ بَيْعِ الزَّيْبِ بِالزَّيْبِ

بدل بیچنا

وَالطَّعَامِ بِالطَّعَامِ

(۲۱۷۱) ہم سے اسماعیل نے بیان کیا، کہا کہ ہم سے امام مالک نے بیان کیا، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے مزانہ سے منع فرمایا، مزانہ یہ کہ درخت پر لگی ہوئی کھجور خشک کھجور کے بدل ناپ کر کے بیچی جائے۔ اسی طرح تیل پر لگے ہوئے انگور کو منقی کے بدل بیچنا۔

۲۱۷۱۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمَزَانَةِ، قَالَ: وَالْمَزَانَةُ: بَيْعُ التَّمْرِ بِالتَّمْرِ كَيْلًا، وَبَيْعُ الزَّيْبِ بِالزَّيْبِ كَيْلًا. [إطرافه في: ۲۱۷۲، ۲۱۸۵، ۲۲۰۵]

[مسلم: ۳۸۹۳؛ نسائی: ۴۵۴۸]

تشریح: یعنی وہ کھجور جو اسی درخت سے نہ اتری ہو، اسی طرح وہ انگور جو ابھی تیل سے نہ توڑا گیا ہو اس کا اندازہ کر کے خشک کھجور یا منقی کے بدل بیچنا درست نہیں۔ کیونکہ اس میں کمی بیشی کا احتمال ہے۔

(۲۱۷۲) ہم سے ابوالنعمان نے بیان کیا، کہا کہ ہم سے حماد بن زید نے، ان سے ایوب نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے مزانہ سے منع فرمایا۔ انہوں نے بیان کیا کہ مزانہ یہ ہے

۲۱۷۲۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمَزَانَةِ قَالَ:

کہ کوئی شخص درخت پر کی کھجور سوکھی کھجوروں کے بدل مپ تول کر بیچے۔ اور خریدار کہے اگر درخت کا پھل اس سوکھے پھل سے زیادہ نکلے تو وہ اس کا ہے۔ اور کم نکلے تو وہ نقصان بھر دے گا۔

(۲۱۷۳) عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ مجھ سے زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھے عرایا کی اجازت دے دی تھی جو اندازے ہی سے بیج کی ایک صورت ہے۔

وَالْمَزَابَنَةُ أَنْ يَبْنَعَ الثَّمَرُ بِكَيْلٍ، إِنْ زَادَ فَلَيْ وَإِنْ نَقَصَ فَعَلَيْ. [راجع: ۲۱۷۱] [مسلم: ۳۸۹۷: نسائی: ۴۵۴۷]

۲۱۷۳۔ قَالَ: وَحَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْعَرَايَا بِخَرْصِهَا. [اطرافہ فی: ۲۱۸۴، ۲۱۸۸، ۲۱۹۲، ۲۳۸۰]

[مسلم: ۳۸۷۸: ترمذی: ۳۱۰۰، ۱۳۰۲: نسائی: ۴۵۴۶، ۴۵۵۰، ۴۵۵۲، ۴۵۵۳، ۴۵۵۴]

ابن ماجہ: ۲۲۶۸، ۲۲۶۹

تشریح: عرایا بھی مزابنہ ہی کی ایک قسم ہے۔ مگر نبی کریم ﷺ نے اس کی خاص طور سے اجازت دی بوجہ ضرورت کے۔ وہ ضرورت یہ تھی کہ لوگ خیرات کے طور پر ایک دو درخت کا میوہ کسی محتاج کو دیا کرتے تھے۔ پھر اس کا باغ میں گھڑی گھڑی آتا مالک کو ناگوار ہوتا۔ تو اس میوے کا اندازہ کر کے اتنے خشک میوے کے بدل وہ درخت اس فقیر سے خرید لیتے۔

باب: جو کے بدلے جو کی بیج کرنا

(۲۱۷۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، اور انہیں مالک بن اوس رضی اللہ عنہ نے خبر دی کہ انہیں سوا شرفیاں بدلتی تھیں۔ (انہوں نے بیان کیا کہ) پھر مجھے طلحہ بن عبید اللہ رضی اللہ عنہ نے بلایا۔ اور ہم نے (اپنے معاملہ کی) بات چیت کی، اور ان سے میرا معاملہ طے ہو گیا۔ وہ سونے (اشرفیوں) کو اپنے ہاتھ میں لے کر لٹنے پٹنے لگے کہ ذرا میرے خرانچی کو غائب سے آ لیتے دو۔ عمر رضی اللہ عنہ بھی ہماری باتیں سن رہے تھے، آپ نے فرمایا خدا کی قسم! جب تک تم طلحہ سے روپیہ لے نہ لو، ان سے جدا نہ ہونا۔ کیونکہ رسول اللہ ﷺ نے فرمایا ہے: ”سونا سونے کے بدلے میں اگر نقد نہ ہو تو سود ہو جاتا ہے۔ گےہوں گےہوں کے بدلے میں اگر نقد نہ ہو تو سود ہو جاتا ہے۔ جو جو کے بدلے میں اگر نقد نہ ہو تو سود ہو جاتا ہے اور کھجور، کھجور کے بدلے میں اگر نقد نہ ہو تو سود ہو جاتی ہے۔“

بَابُ بَيْعِ الشَّعِيرِ بِالشَّعِيرِ

۲۱۷۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ: أَخْبَرَهُ أَنَّهُ التَّمَسَّ، صَرَفًا بِمِائَةِ دِينَارٍ، فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ فَتَرَاوَضْنَا، حَتَّى اضْطَرَفَ مِنِّي، فَأَخَذَ الذَّهَبَ يُقْلِبُهَا فِي يَدِهِ، ثُمَّ قَالَ: حَتَّى يَأْتِيَ خَازِنِي مِنَ الْغَابَةِ، وَعَمَرُ يَسْمَعُ ذَلِكَ، فَقَالَ: وَاللَّهِ لَا تَفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ، قَالَ رَسُولُ اللَّهِ ﷺ: ((الذَّهَبُ [بِالذَّهَبِ] بِالْوَرَقِ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالثَّمَرُ بِالثَّمَرِ رَبًّا إِلَّا هَاءَ وَهَاءَ)). [راجع: ۲۱۳۴]

تشریح: لفظ ((ہاء و ہاء)) کی لغوی تحقیق میں امام شوکانی رحمہ اللہ یوں فرماتے ہیں: ”ہاء و ہاء بالمذمہ فیہما وفتح الهمزة وقيل بالكسرو قيل بالسكون والهمنى خذوها و يقال هاء بكسر الهمزة بمعنى هات و بفتحها بمعنى خذ وقال ابن الاثير هاء و هاء هوان يقول كل واحد من البيعين هاء فيعطيه ما فى يده وقال الخليل هاء كلمة تستعمل عند المناولة والمقصود من قوله

ہاء و ہاء ان يقول كل واحد من المتعاقدين لصاحبه هاء قيتقا بضان في المجلس۔ (نبیل) خلاصہ مطلب یہ ہے کہ لفظ ہاء مد کے ساتھ اور ہمزہ کے فتح اور کسرہ ہر دو کے ساتھ مستعمل ہیں بعض لوگوں نے اسے ساکن بھی کہا ہے۔ اس کے معنی خذ (لے لے) اور هات (یعنی لا) کے ہیں۔ اور ایسا بھی کہا گیا ہے کہ ہاء ہمزہ کے کسرہ کے ساتھ هات (لا) کے معنی میں ہے اور فتح کے ساتھ خذ (پکڑ) کے معنی میں ہے۔ ابن اثیر نے کہا کہ ہاء و ہاء کہ خرید و فروخت کرنے والے ہر دو ایک دوسرے کو دیتے ہیں۔ خریدار روپے دیتا ہے اور تاجر مال ادا کرتا ہے اس لئے اس کا ترجمہ ہاتھوں ہاتھ کیا گیا، گویا ایک ہی مجلس میں ان ہر دو کا قبضہ ہو جاتا ہے۔

بَابُ بَيْعِ الذَّهَبِ بِالذَّهَبِ

باب: سونے کو سونے کے بدلہ میں بیچنا

(۲۱۷۵) ہم سے صدقہ بن فضل نے بیان کیا، انہوں نے کہا کہ ہم کو اسماعیل بن علیہ نے خبر دی، کہا کہ مجھے یحییٰ بن ابی اسحاق نے خبر دی، ان سے عبداللہ بن ابی بکرہ نے بیان کیا، ان سے ابوبکرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سونا، سونے کے بدلے میں اس وقت تک نہ بیچو جب تک (دونوں طرف سے) برابر برابر (کی لین دین) نہ ہو۔ اسی طرح چاندی، چاندی کے بدلہ میں اس وقت تک نہ بیچو جب تک (دونوں طرف سے) برابر برابر نہ ہو۔ البتہ سونا، چاندی کے بدل اور چاندی سونے کے بدل جس طرح چاہو بیچو۔“

۲۱۷۵۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، قَالَ: قَالَ أَبُو بَكْرَةَ قَالَ رَسُولُ اللَّهِ ﷺ: ((وَلَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا سَوَاءً بِسَوَاءٍ، وَالْفِضَّةَ بِالْفِضَّةِ إِلَّا سَوَاءً بِسَوَاءٍ، وَبِيعُوا الذَّهَبَ بِالْفِضَّةِ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ)). [طرفة في: ۲۱۸۲] [مسلم: ۴۰۷۳، ۴۰۷۴]

نسائی: ۴۵۹۲، ۴۵۹۳

تشریح: یعنی اس میں کی بیشی درست ہے مگر ہاتھوں ہاتھ کی شرط اس میں بھی ہے ایک طرف نقد دوسری طرف ادھار درست نہیں۔ اور سونے چاندی سے عام مراد ہے مسکوک ہو یا غیر مسکوک۔

بَابُ بَيْعِ الْفِضَّةِ بِالْفِضَّةِ

باب: چاندی کو چاندی کے بدلے میں بیچنا

(۲۱۷۶) ہم سے عبید اللہ بن سعد نے بیان کیا، کہا کہ مجھ سے میرے چچا یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے زہری کے بھتیجے نے بیان کیا، ان سے ان کے چچا نے بیان کیا کہ مجھ سے سالم بن عبداللہ رضی اللہ عنہ نے بیان کیا، ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ ابوسعید خدری رضی اللہ عنہ نے اسی طرح ایک حدیث رسول اللہ ﷺ کے حوالہ سے بیان کی (جیسے ابوبکرہ رضی اللہ عنہ یا حضرت عمر رضی اللہ عنہ سے گزری) پھر ایک مرتبہ عبداللہ بن عمر رضی اللہ عنہما کی ان سے ملاقات ہوئی تو انہوں نے پوچھا، اے ابوسعید! آپ رسول اللہ ﷺ کے حوالہ سے یہ کون سی حدیث بیان کرتے ہیں؟ ابوسعید رضی اللہ عنہ نے فرمایا کہ حدیث بیع صرف (یعنی روپیہ اشرفیاں بدلنے یا توڑوانے) سے متعلق ہے۔ میں

۲۱۷۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ، حَدَّثَنَا عَمِّي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَجْحَى الزُّهْرِيُّ، عَنْ عَمِّهِ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ أَبَا سَعِيدٍ، حَدَّثَهُ مِثْلَ ذَلِكَ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَالَ: يَا أَبَا سَعِيدٍ، مَا هَذَا الَّذِي تَحَدَّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَبُو سَعِيدٍ فِي الصَّرْفِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الذَّهَبُ بِالذَّهَبِ

مَثَلٌ بِمَثَلٍ وَالْوَرِقُ بِالْوَرِقِ مَثَلٌ بِمَثَلٍ)).
[طرفہ فی: ۲۱۷۷، ۲۱۷۸]

۲۱۷۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تَشْفُوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تَشْفُوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ)). [راجع: ۲۱۷۷] [مسلم: ۴۰۵۴، ترمذی: ۱۲۴۱، نسائی: ۴۵۸۴، ۴۵۸۵]

ترجمہ: اس حدیث میں امام شافعی رحمہ اللہ کی حجت ہے کہ اگر ایک شخص کے دوسرے پر درہم قرض ہوں اور اس کے اس پر دینار قرض ہوں، تو ان کی بیع جائز نہیں، کیونکہ یہ بیع الکالی، بالکالی ہے یعنی ادھار کو ادھار کے بدلے بیچنا۔ اور ایک حدیث میں صراحتاً اس کی ممانعت وارد ہے۔ اور اصحاب سنن نے ابن عمر رضی اللہ عنہما سے نکالا کہ میں بیع میں اونٹ بیچا کرتا تھا تو دیناروں کے بدلے بیچتا اور درہم لیتا، اور درہم کے بدلے بیچتا تو دینار لے لیتا۔ میں نے نبی کریم ﷺ سے اس مسئلہ کو پوچھا، آپ نے فرمایا، اس میں کوئی قباحت نہیں ہے بشرطیکہ اسی دن کے نرخ سے لے۔ اور ایک دوسرے سے بغیر لئے جدا نہ ہو۔

باب: اشرفی اشرفی کے بدلے ادھار بیچنا

(۲۱۷۸، ۲۱۷۹) ہم سے علی بن عبد اللہ نے بیان کیا، کہا کہ ہم سے ضحاک بن مخلد نے بیان کیا، کہا کہ ہم سے ابن جریج نے بیان کیا، کہا کہ مجھے عمرو بن دینار نے خبر دی، انہیں ابوصالح زیات نے خبر دی، اور انہوں نے ابوسعید خدری رضی اللہ عنہ کو یہ کہتے سنا کہ دینار، دینار کے بدلے میں اور درہم درہم کے بدلے میں (بیچا جاسکتا ہے) اس پر میں نے ان سے کہا کہ ابن عباس رضی اللہ عنہما تو اس کی اجازت نہیں دیتے۔ ابوسعید رضی اللہ عنہ نے بیان کیا کہ پھر میں نے ابن عباس رضی اللہ عنہما سے اس کے متعلق پوچھا کہ آپ نے یہ نبی کریم ﷺ سے سنا تھا کیا کتاب اللہ میں آپ نے اسے پایا ہے؟ انہوں نے کہا کہ ان میں سے کسی بات کا میں دعویدار نہیں ہوں۔ رسول اللہ ﷺ (کی احادیث) کو آپ لوگ مجھ سے زیادہ جانتے ہیں۔ البتہ مجھے اسامہ رضی اللہ عنہ نے خبر دی تھی کہ رسول اللہ ﷺ نے فرمایا (کہ مذکورہ صورتوں میں) سود صرف ادھار

بَابُ بَيْعِ الدِّينَارِ بِالذِّينَارِ نَسًا

۲۱۷۸، ۲۱۷۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا صَالِحٍ الزِّيَّاتِ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا سَعِيدٍ الْخُدْرِي يَقُولُ: الدِّينَارُ بِالذِّينَارِ، وَالذِّهْرُ بِالذِّهْرِ. فَقُلْتُ لَهُ: فَإِنَّ ابْنَ عَبَّاسٍ لَا يَقُولُهُ. فَقَالَ أَبُو سَعِيدٍ: سَأَلْتُهُ فَقُلْتُ: سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ أَوْ وَجَدْتَهُ فِي كِتَابِ اللَّهِ؟ فَقَالَ: كُلُّ ذَلِكَ لَا أَقُولُ، وَأَنْتُمْ أَعْلَمُ بِرَسُولِ اللَّهِ ﷺ مِنِّي، وَلَكِنْ أَخْبَرَنِي أَسَامَةُ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا رِبَا إِلَّا فِي النَّسِيئَةِ)). قَالَ أَبُو عَبْدِ اللَّهِ

سَمِعْتُ سُلَيْمَانَ بْنَ حَرْبٍ يَقُولُ لَا رَبًّا إِلَّا فِي النَّسِيَةِ قَالَ هَذَا عِنْدَنَا فِي الذَّهَبِ بِالْوَرَقِ وَالجَنْطَةِ بِالشَّعِيرِ مُتَفَاصِلًا لَا بَأْسَ بِهِ يَدًا بِيَدٍ وَلَا خَيْرَ فِيهِ نَسِيَّةً. [راجع: ۲۱۷۶] [مسلم: ۴۰۸۸، ۴۰۸۹؛ نسائی: ۴۵۹۴]

کی صورت میں ہوتا ہے۔ ابو عبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں کہ میں نے سلیمان بن حرب کو کہتے ہوئے سنا کہ سودا صرف ادھار میں ہے کہا کہ یہ ہمارے ہاں ہے جب سونے کو چاندی کے بدلے اور گندم کو جو کے بدلے میں دگنایا جائے لیکن ہاتھوں ہاتھ لینے میں کوئی حرج نہیں لیکن ان کے ادھار میں کوئی بھلائی نہیں۔

تشریح: عبد اللہ بن عباس رضی اللہ عنہما کا مذہب یہ ہے کہ بیاج اس صورت میں ہوتا ہے جب ایک طرف ادھار ہو۔ اگر نقد ایک درہم دو درہم کے بدلے میں بیچے تو یہ درست ہے۔ ابن عباس رضی اللہ عنہما کی دلیل وہ حدیث ہے لا ربا الا فی النسیئة حضرت عبد اللہ بن عباس رضی اللہ عنہما کے اس فتویٰ پر جب اعتراضات ہوئے تو انہوں نے کہا کہ میں یہ نہیں کہتا کہ اللہ کی کتاب میں میں نے یہ مسئلہ پایا ہے، نہ یہ کہتا ہوں کہ نبی کریم ﷺ سے سنا ہے۔ کیونکہ میں اس زمانہ میں بچہ تھا اور تم جوان تھے۔ رات دن آپ کی صحبت با برکت میں رہا کرتے تھے۔

قسطیٰ رحمہ اللہ نے کہا کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما کے فتوے کے خلاف اب اجماع ہو گیا ہے۔ بعض نے کہا کہ یہ محمول ہے اس پر جب جنس مختلف ہوں۔ جیسے ایک طرف چاندی دوسری طرف سونا، یا ایک طرف گیہوں اور دوسری طرف جوار ہو ایسی حالت میں کی بیشی درست ہے۔ بعض نے کہا حدیث لا ربا الا فی النسیئة منسوخ ہے مگر صرف احتمال سے نسخ ثابت نہیں ہو سکتا۔ صحیح مسلم میں ابن عباس رضی اللہ عنہما سے مروی ہے کہ نہیں ہے بیاج اس نسخ میں جو ہاتھوں ہاتھ ہو۔ بعض نے یہ بھی کہا ہے کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما نے اس قول سے رجوع کر لیا تھا۔ امام شوکانی رحمہ اللہ فرماتے ہیں:

”وقد روى الحازمي رجوع ابن عباس واستغفاره عند ان سمع عمر بن الخطاب وابنه عبد الله يحدثان عن رسول الله ﷺ بما يدل على تحريم وبالفضل وقال حفظتما من رسول الله ﷺ ما لم احفظ وروى عنه الحازمي ايضا انه قال كان ذالك برأى وهذا ابو سعيد الخدري يحدثني عن رسول الله ﷺ فتركت رأيي الى حديث رسول الله ﷺ الخ۔“

یعنی حازمی نے حضرت ابن عباس رضی اللہ عنہما کا اس سے رجوع اور استغفار نقل کیا ہے جب انہوں نے حضرت عمر بن خطاب رضی اللہ عنہ اور ان کے بیٹے سے اس نسخ کی حرمت میں فرمان رسالت سنا تو انفس کے طور پر کہا کہ آپ لوگوں نے فرمان رسالت یاد رکھا، لیکن انفس کہ میں یاد نہ رکھ سکا۔ اور بروایت حازمی انہوں نے یہ بھی کہا کہ میں نے جو کہا تھا وہ صرف میری رائے تھی، اور میں نے حضرت ابو سعید خدری رضی اللہ عنہ سے حدیث نبوی سن کر اپنی رائے کو چھوڑ دیا۔

دیانتداری کا تقاضا بھی یہی ہے کہ جب قرآن یا حدیث کے نصوص صریحہ سامنے آجائیں تو کسی بھی رائے اور قیاس کو حجت نہ گردانا جائے۔ اور کتاب و سنت کو مقدم رکھا جائے حتیٰ کہ جلیل القدر ائمہ دین کی آراء بھی نصوص صریحہ کے خلاف نظر آئیں تو نہایت ہی ادب و احترام کے ساتھ آراء کے مقابلہ پر کتاب و سنت کو جگہ دی جائے۔

ائمہ اسلام حضرت امام ابو حنیفہ، امام شافعی، امام مالک و امام احمد بن حنبل رحمہم اللہ سب کا یہی ارشاد ہے کہ ہمارے فتاوے کو کتاب و سنت پر پیش کرو، موافق ہوں قبول کرو۔ اگر خلاف نظر آئیں تو کتاب و سنت کو مقدم رکھو۔

امام الہند حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے اپنی جلیل القدر کتاب حجۃ اللہ البالغہ میں ایسے ارشادات ائمہ کو کی جگہ نقل فرمایا ہے مگر صرف انفس کہ امت کا کثیر طبقہ وہ ہے جو اپنے اپنے حلقہ ارادت میں جمود کا سختی سے شکار ہے اور وہ اپنے اپنے مذہب و مسلک کے خلاف قرآن مجید کی کسی آیت یا کسی بھی صاف صریح حدیث نبوی کو ماننے کے لئے تیار نہیں۔ حالی رحمہ اللہ نے ایسے ہی لوگوں کے حق میں فرمایا ہے:

سدا اہل تحقیق سے دل میں نکل ہے
حدیثوں پہ چلنے میں ادیں کا غلغل ہے

قاروں پہ بالکل مدار عمل ہے
ہر اک رائے قرآن کا نعم البدل ہے
نہ ایمان باقی نہ اسلام باقی
فقط رہ گیا نام اسلام باقی

بَابُ بَيْعِ الْوَرِقِ بِالذَّهَبِ نَسِيئَةً

باب: چاندی کو سونے کے بدلے ادھار بیچنا

(۲۱۸۰، ۸۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ مجھے حبیب بن ابی ثابت نے خبر دی، کہا کہ میں نے ابو المنہال سے سنا، انہوں نے بیان کیا کہ میں نے براء بن عازب اور زید بن ارقم رضی اللہ عنہما سے بیع صرف کے متعلق پوچھا، تو ان دونوں حضرات نے ایک دوسرے کے متعلق فرمایا کہ یہ مجھ سے بہتر ہیں۔ آخر دونوں حضرات نے بتایا کہ رسول اللہ ﷺ نے سونے کو چاندی کے بدلے میں ادھار کی صورت میں بیچنے سے منع فرمایا ہے۔

۲۱۸۱، ۲۱۸۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، سَمِعْتُ أَبَا الْمُنْهَالِ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ عَنِ الصَّرْفِ، فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: هَذَا خَيْرٌ مِنِّي. فَكَلاهُمَا يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا. [راجع: ۲۰۶۰، ۲۰۶۱]

تشریح: اگر اسباب کی بیع اسباب کے ساتھ ہو تو اس کو مقایضہ کہتے ہیں۔ اگر اسباب کی نقد کے ساتھ ہو تو نقد کو شمن اور اسباب کو عرض کہیں گے۔ اگر نقد کی نقد کے ساتھ ہو مگر ہم جنس ہو یعنی سونے کے سونے کے ساتھ یا چاندی کی چاندی کے ساتھ تو اس کو مرطلہ کہتے ہیں۔ اگر جنس کا اختلاف ہو جیسے چاندی سونے کے بدلے یا الٹس تو اس کو صرف کہتے ہیں۔ صرف میں کسی پیشی درست ہے مگر طول یعنی ہاتھوں ہاتھ لین دین ضروری اور لازم ہے اور قبض میں دیر کرنی درست نہیں۔ اور مرطلہ میں تو برابر برابر اور ہاتھوں ہاتھ دونوں باتیں ضروری ہیں۔ اگر شمن اور عرض کی بیع ہو تو شمن یا عرض کے لئے میعاد کرنا درست ہے۔ اگر شمن میں میعاد ہو تو وہ قرض ہے اگر عرض میں میعاد ہو تو وہ سلم ہے یہ دونوں درست ہیں۔ اگر دونوں میں میعاد ہو تو وہ بیع الکالی، بالکالی ہے جو درست نہیں۔ (وحیدی)

بَابُ بَيْعِ الذَّهَبِ بِالْوَرِقِ يَدًا

باب: سونا، چاندی کے بدلے نقد ہاتھوں ہاتھ بیچنا

درست ہے

بَيِّدُ

(۲۱۸۲) ہم سے عمران بن میسرہ نے بیان کیا، کہا کہ ہم سے عباد بن عوام نے، کہا کہ ہم کو یحییٰ بن ابی اسحاق نے خبر دی، ان سے عبدالرحمن بن ابی بکرہ رضی اللہ عنہ نے بیان کیا، اور ان سے ان کے باپ حضرت ابو بکرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے چاندی، چاندی کے بدلے میں اور سونا سونے کے بدلے میں بیچنے سے منع فرمایا ہے۔ مگر یہ کہ برابر ہو۔ البتہ ہم سونا چاندی کے بدلے میں جس طرح چاہیں خریدیں۔ اسی طرح چاندی سونے کے بدلے جس طرح چاہیں خریدیں۔

۲۱۸۲۔ حَدَّثَنَا عُمَرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ وَالذَّهَبِ بِالذَّهَبِ، إِلَّا سَوَاءً بِسَوَاءٍ، وَأَمَرَنَا أَنْ نَتَّبَعَ الذَّهَبَ فِي الْفِضَّةِ كَيْفَ شِئْنَا، وَالْفِضَّةَ فِي الذَّهَبِ كَيْفَ شِئْنَا.

راجع: ۱۲۱۷۵

تشریح: اس حدیث میں باتوں باتھ کی قید نہیں ہے مگر مسلم کی دوسری روایت سے ثابت ہوتا ہے کہ ہاتھوں ہاتھ یعنی نقد و نقد ہونا اس میں بھی شرط ہے۔ اور بیع صرف میں قبضہ کی شرط ہونے پر علما کا اتفاق ہے۔ اختلاف اس میں ہے کہ جب جنس ایک ہو تو کی بیشی درست ہے یا نہیں، جمہور کا قول یہی ہے کہ درست نہیں ہے۔ واللہ اعلم۔

بَابُ بَيْعِ الْمُزَابَنَةِ وَهِيَ بَيْعُ التَّمْرِ بِالتَّمْرِ وَبَيْعُ الزَّرْبِ بِالْكَرْمِ وَبَيْعُ الْعَرَايَا
باب: بیع مزابنہ کے بیان میں اور یہ خشک کھجور درخت پر لگی ہوئی کھجور کے بدلے اور خشک انگور کی بیع تازہ انگور کے بدلے میں ہوتی ہے اور بیع عرایا کا بیان
 وَقَالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ عَنِ الْمُزَابَنَةِ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيَّ ﷺ عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ

تشریح: اس کو خود امام بخاری رحمہ اللہ نے آگے چل کر وصل کیا ہے، مزابنہ کے معنی تو معلوم ہو چکے۔ محافلہ یہ ہے کہ ابھی گیہوں کھیت میں ہو، بالیوں میں اس کا اندازہ کر کے اس کو اترے ہوئے گیہوں کے بدلے میں بیچے۔ یہ بھی منع ہے۔ محافلہ کی تفسیر میں امام شوکانی رحمہ اللہ فرماتے ہیں: "قد اختلف فی تفسیرھا فممنہم من فسرھا فی الحدیث فقال ھی بیع الحقل بکیل من الطعام وقال ابو عبید ھی بیع الطعام فی سنبله والحقل الحرث وموضع الزرع۔" یعنی محافلہ کی تفسیر میں اختلاف کیا گیا ہے۔ بعض لوگوں نے اس کی تفسیر اس کھیت سے کی ہے جس کی کھڑی کھیتی کو اندازاً مقررہ مقدار کے غلہ سے بیچ دیا جائے۔ ابو عبید نے کہا وہ غلہ کو اس کی بالیوں میں بیچنا ہے۔ اور حقل کا معنی کھیتی اور مقام زراعت کے ہیں۔ یہ بیع محافلہ ہے جسے شرع محمدی میں منع قرار دیا گیا۔ کیونکہ اس میں جائین کو نفع و نقصان کا احتمال قوی ہے۔ مزابنہ کی تفسیر میں حضرت امام مذکور (شوکانی رحمہ اللہ) فرماتے ہیں: "والمزابنة بالزای والموحدة والنون قال فی الفتح ھی مفاعلة من الزبن بفتح الزای وسكون الموحدة وهو الدفع الشديد ومنه سميت الحرب الزبون لشدة الدفع فيها وقيل للبيع المخصوص مزابنة كان كل واحد من المتبايعين يدفع صاحبه عن حقه اولان احدهما اذا وقف مافيه من الغبن اراد دفع البيع لفسخه واراد الاخر دفعه عن هذه الارادة بامضاء البيع وقد فسرت بما فی الحدیث اعنی بیع النخل باوساق من التمر وفسرت بهذا وبيع العنب بالزبيب كما فی الصحيحین..... الخ۔" (نیل)

مزابنہ زبن سے باب مفاعلة کا مصدر ہے۔ جس کے معنی دفع شدید کے ہیں۔ اسی لئے لڑائی کا نام بھی زبون رکھا گیا۔ کیونکہ اس میں شدت سے مذاقت کی جاتی ہے اور یہ بھی کہا گیا ہے کہ بیع مخصوص کا نام مزابنہ ہے۔ گویا دینے والا اور لینے والا دونوں میں سے ہر شخص ایک دوسرے کو اس کے حق سے محروم رکھنے کی شرت سے کوشش کرتا ہے یا یہ معنی کہ ان دونوں میں سے جب ایک اس سودے میں نہیں سے واقف ہوتا ہے تو وہ اس بیع کو فسخ کرنے کی کوشش کرتا ہے۔ اور دوسرا بیع کا نفاذ کر کے اسے اس ارادہ سے باز رکھنے کی کوشش کرتا ہے۔ اور حدیث کی بھی تفسیر کر چکا ہوں۔ یعنی ترک کھجوروں کو خشک کھجوروں سے بیچنا اور انگوروں کو نئی سے بیچنا جیسا کہ صحیحین میں ہے۔

عہد جاہلیت میں بیوع کے یہ جملہ مذموم طریقے جاری تھے۔ اور ان میں نفع و نقصان ہر دو کا قوی احتمال ہوتا تھا۔ بعض دفعہ لینے والے کے وارے نیارے ہو جاتے اور بعض دفعہ اصل پونجی کو بھی گنوا بیٹھتا۔ اسلام نے ان جملہ طریقہ ہائے بیوع کو سختی سے منع فرمایا۔ آج کل ایسے دھوکے کے طریقوں کی جگہ لائری، سٹہ، ریس وغیرہ نے لے لی ہے۔ جو اسلامی احکام کی روشنی میں نہ صرف ناجائز بلکہ سود و بیع کے دائرہ میں داخل ہیں۔ خرید

و فروخت میں دھوکہ کرنے والے کے حق میں سخت ترین وعیدیں آئی ہیں، مثلاً ایک موقع پر نبی کریم ﷺ نے فرمایا تھا: "مَنْ عَشَّنَا فَلَيْسَ مِنَّا" جو دھوکہ بازی کرنے والا ہے وہ ہماری امت سے خارج ہے وغیرہ وغیرہ۔

سچے مسلمان تاجر کا فرض ہے کہ امانت، دیانت، صداقت کے ساتھ کاروبار کرتے، اس سے اس کو ہر قسم کی برکتیں حاصل ہوں گی اور آخرت میں انبیاء و صدیقین و شہداء و صالحین کا ساتھ نصیب ہوگا۔ جعلنا الله منهم امين يارب العالمين۔

۲۱۸۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ، وَلَا تَبِيعُوا الثَّمَرَ بِالثَّمَرِ)).

(۲۱۸۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں سالم بن عبد اللہ نے خبر دی، اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”پھل (درخت پر کا) اس وقت تک نہ بیچو جب تک اس کا پکا ہونا نہ کھل جائے۔ درخت پر لگی ہوئی کھجور کو خشک کھجور کے بدلے میں نہ بیچو۔“

[راجعہ: ۱۴۸۶] [مسلم: ۳۸۷۸]

۲۱۸۴۔ قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرَبِ بِالزُّطْبِ أَوْ بِالثَّمَرِ، وَلَمْ يَرْخُصْ فِي غَيْرِهِ. [راجعہ: ۲۱۷۳]

(۲۱۸۴) سالم نے بیان کیا کہ مجھے عبد اللہ رضی اللہ عنہ نے خبر دی، اور انہیں زید بن ثابت رضی اللہ عنہ نے کہ بعد میں رسول اللہ ﷺ نے بیع عربیہ کی تریا خشک کھجور کے بدلہ میں اجازت دے دی تھی۔ لیکن اس کے سوا کسی صورت کی اجازت نہیں دی تھی۔

تشریح: اسی طرح ترکھور خشک کھجور کے بدلہ برابر بیچنا بھی ناجائز ہے کیونکہ ترکھور سوکھے سے وزن میں کم ہو جاتی ہے، جمہور علماء کا یہی قول ہے۔ امام ابو حنیفہ رحمہ اللہ نے اسے جائز رکھا ہے۔ عریا عربیہ کی جمع ہے۔ حنفیہ نے برخلاف جمہور علماء کے عریا کو بھی جائز نہیں رکھا کیونکہ وہ بھی مزانہ میں داخل ہے۔ اور ہم کہتے ہیں جہاں مزانہ کی ممانعت آئی ہے وہیں یہ مذکور ہے کہ نبی کریم ﷺ نے عریا کی اجازت دے دی۔

۲۱۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ وَالْمُرَابَنَةِ اشْتِرَاءَ الثَّمَرِ بِالثَّمَرِ كَيْلًا، وَبَيْعَ الْكَرْمِ بِالزُّزْبِ كَيْلًا. [راجعہ: ۲۱۷۱]

(۲۱۸۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں نافع نے، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے مزانہ سے منع فرمایا، مزانہ درخت پر لگی ہوئی کھجور کو ٹوٹی ہوئی کھجور کے بدلہ ناپ کر اور درخت کے انگور کو خشک انگور کے بدلے میں ناپ کر بیچنے کو کہتے ہیں۔

۲۱۸۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحَصِينِ، عَنْ أَبِي سَفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ وَالْمُحَاقَلَةِ وَالْمُرَابَنَةِ اشْتِرَاءَ

(۲۱۸۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں داؤد بن حصین نے، انہیں ابن ابی احمد کے غلام ابو سفیان نے، اور انہیں ابو سعید خدری رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے مزانہ اور محاقلہ سے منع فرمایا، مزانہ درخت پر لگی کھجور توڑی ہوئی کھجور کے بدلے میں خریدنے کو کہتے ہیں۔

الثَّمَرِ بِالثَّمَرِ فِي رُؤُوسِ النَّخْلِ . [مسلم]

۳۹۳۴: ابن ماجہ: ۲۴۵۵

۲۱۸۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الشَّيْبَانِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمَزَابَنَةِ.

۲۱۸۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ زَيْدِ ابْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِصَاحِبِ الْعَرِيَةِ أَنْ يَبِيعَهَا بِخَرَصِهَا.

(۲۱۸۷) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے معاویہ نے بیان کیا، ان سے شیبانی نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا، کہ نبی کریم ﷺ نے محاقلہ اور مزابنہ سے منع فرمایا۔

(۲۱۸۸) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا کہ ہم سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے صاحب عریہ کو اس کی اجازت دی کہ اپنا عریہ اس کے اندازے برابر پیوے کے بدل بیچ ڈالے۔

[راجع: ۲۱۷۳]

تشریح: یعنی باغ والے کے ہاتھ۔ یہ صحیح ہے کہ عریہ بھی مزابنہ ہے مگر نبی کریم ﷺ نے اس کی اجازت دی۔ اس وجہ سے کہ عریہ خیر خیرات کا کام ہے۔ اگر عریہ میں یہ اجازت نہ دی جاتی تو لوگ کھجور یا میوے کے درخت مسکینوں کو لٹھ دینا چھوڑ دیتے۔ اس لئے کہ اکثر لوگ یہ خیال کرتے کہ ہمارے باغ میں رات بے رات مسکین گھسے رہیں گے۔ اور ان کے گھسنے اور بے موقع آنے سے ہم کو تکلیف ہوگی۔

باب: درخت پر پھل، سونے اور چاندی کے بدلے

بیچنا

بَابُ بَيْعِ الثَّمَرِ عَلَى رُؤُوسِ

النَّخْلِ بِالذَّهَبِ وَالْفِضَّةِ

۲۱۸۹۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، وَأَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطْيَبَ، وَلَا يَبَاعَ شَيْءٌ مِنْهُ إِلَّا بِالْذِّنَارِ وَالْدَّرْهَمِ إِلَّا الْعَرَايَا. [راجع: ۱۴۸۷]

(۲۱۸۹) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، انہیں ابن جریج نے خبر دی، انہیں عطاء اور ابو زبیر نے اور انہیں جابر رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے کھجور کے پکنے سے پہلے بیچنے سے منع کیا ہے اور یہ کہ اس میں سے ذرہ برابر بھی دہم و دینار کے سوا کسی اور چیز (سوکھے پھل) کے بدلے نہ بیچی جائے۔ البتہ عریہ کی اجازت دی۔

[ابو داؤد: ۳۳۷۳، ابن ماجہ: ۱۲۲۱۶]

۱۲۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: سَمِعْتُ مَالِكًا، وَسَأَلَهُ، عُبَيْدُ اللَّهِ بْنُ الرَّبِيعِ أَحَدَ ثَلَاثِ دَاوُدَ عَنْ أَبِي سَفْيَانَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ أَوْ دُونَ خَمْسَةِ أَوْسُقٍ قَالَ: نَعَمْ. [طرفة في: ۲۳۸۲، مسلم: ۳۹۳۴]

(۲۱۹۰) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، انہوں نے کہا کہ میں نے امام مالک سے سنا، ان سے عبید اللہ بن ربیع نے پوچھا کہ کیا آپ سے داؤد نے سفیان سے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے یہ حدیث بیان کی تھی کہ نبی کریم ﷺ نے پانچ وسق یا اس سے کم بیع عریہ کی اجازت دی ہے؟ تو انہوں نے کہا کہ ہاں!

۳۸۹۲؛ ابوداؤد: ۳۳۶۴؛ ترمذی: ۱۳۰۱؛

نسائی: ۴۵۵۵

تشریح: ایک وقت ساتھ صاع کا ہوتا ہے۔ ایک صاع پونے چھ رطل کا۔ جیسا کہ اوپر گزرا ہے اکثر خیرات اس کے اندر کی جاتی تو آپ نے یہ حد مقرر فرمادی، اب خفیہ کا یہ کہنا کہ عرایا کی حدیث منسوخ ہے یا معارض ہے مزاہبہ کی حدیث کے، صحیح نہیں کیونکہ نسخ کے لئے تقدیم و تاخیر ثابت کرنا ضروری ہے۔ اور معارضہ جب ہوتا ہے کہ مزاہبہ کی نبی کے ساتھ عرایا کا استثناء کیا جاتا۔ جب نبی کریم ﷺ نے مزاہبہ سے منع فرماتے وقت عرایا کو مستثنیٰ کر دیا تو اب تعرض کہاں رہا۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”قال ابن المنذر ادعى الكوفيون ان بيع العرايا منسوخ بنهي ﷺ عن بيع التمر بالتمر وهذا مردود لان الذي روى النهي عن بيع التمر بالتمر الذي روى الرخصة في العرايا فائت النهي والرخصة معاقلت ورواية سالم الماضية في الباب الذي قبله تدل على ان الرخصة في بيع العرايا وقع بعد النهي عن بيع التمر بالتمر ولفظه عن ابن عمر مرفوعاً ولا تتبعوا التمر بالتمر قال وعن زيد بن ثابت انه ﷺ رخص بعد ذلك في بيع العرية وهذا هو الذي يقتضيه لفظ الرخصة فانها تكون بعد منع وكذلك بقية الاحاديث التي وقع فيها استثناء العرايا بعد ذكر بيع التمر بالتمر وقد قدمت ايضاح ذلك.“ (فتح الباري)

یعنی بقول ابن منذر اہل کوفہ کا یہ دعویٰ کہ بیع عرایا کی اجازت منسوخ ہے اس لئے کہ نبی کریم ﷺ نے درخت پر کی کھجوروں کو سوکھی کھجوروں کے بدلے میں بیچنے سے منع فرمایا ہے۔ اور اہل کوفہ کا یہ دعویٰ مردود ہے اس لئے کہ نبی کی روایت کرنے والے راوی ہی نے بیع عرایا کی رخصت بھی روایت کی ہے۔ پس انہوں نے نبی اور رخصت ہر دو کو اپنی اپنی جگہ ثابت رکھا ہے۔ اور میں کہتا ہوں کہ سالم کی روایت جو بیع عرایا کی رخصت میں مذکور ہو چکی ہے وہ بیع التمر کی رخصت کے بعد کی ہے اور ان کے لفظ ابن عمر رضی اللہ عنہما سے مرفوعاً یہ ہیں کہ نہ بیچو (درخت پر کی) کھجور کو خشک کھجور سے۔ کہا کہ زید بن ثابت رضی اللہ عنہ سے مروی ہے کہ نبی کریم ﷺ نے اس کے بعد بیع عرایا کی رخصت دے دی، اور یہ رخصت ممانعت کے بعد کی ہے۔ اور اسی طرح بقایا احادیث ہیں جن میں بیع التمر بالتمر کے بعد بیع عرایا کی رخصت کا مستثنیٰ ہونا مذکور ہے اور میں (ابن حجر) واضح طور پر پہلے ہی اسے بیان کر چکا ہوں۔

۲۱۹۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ بُشَيْرًا قَالَ: سَمِعْتُ سَهْلَ بْنَ أَبِي حَتْمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ، وَرَخَّصَ فِي الْعَرِيَةِ أَنْ تَبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطْبًا. وَقَالَ سُفْيَانُ: لَمْ أَرَ أُخْرَى إِلَّا أَنَّهُ رَخَّصَ فِي الْعَرِيَةِ بَيْنَ عَمَلِ أَهْلِهَا بِخَرْصِهَا، يَأْكُلُونَهَا رُطْبًا. قَالَ: هُوَ سَوَاءٌ. وَقَالَ سُفْيَانُ: فَقُلْتُ: لَيْسَ بِيَحْيَى وَأَنَا غُلَامٌ؟ إِنَّ أَهْلَ مَكَّةَ يَقُولُونَ: إِنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا. فَقَالَ: وَمَا يُدْرِي أَهْلَ مَكَّةَ؟ قُلْتُ: إِنَّهُمْ يَرَوْنَهُ

(۲۱۹۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ یحییٰ بن سعید نے بیان کیا کہ میں نے بشیر سے سنا، انہوں نے بیان کیا کہ میں نے سہل بن ابی حتمہ رضی اللہ عنہما سے سنا کہ رسول اللہ ﷺ نے درخت پر لگی ہوئی کھجور کو توڑی ہوئی کھجور کے بدلے بیچنے سے منع فرمایا، البتہ عریہ کی آپ نے اجازت دی کہ اندازہ کر کے یہ بیع کی جاسکتی ہے کہ عریہ والے اس کے بدل تازہ کھجور کھائیں۔ سفیان نے دوسری مرتبہ یہ روایت بیان کی، لیکن آنحضرت ﷺ نے عریہ کی اجازت دے دی تھی۔ کہ اندازہ کر کے یہ بیع کی جاسکتی ہے، کھجور ہی کے بدلے میں۔ دونوں کا مفہوم ایک ہی ہے۔ سفیان نے بیان کیا کہ میں نے یحییٰ سے پوچھا، اس وقت میں ابھی کم عمر تھا، کہ مکہ کے لوگ کہتے ہیں کہ نبی کریم ﷺ نے عریہ کی اجازت دی ہے۔ تو انہوں نے پوچھا کہ اہل مکہ کو یہ کس طرح معلوم

عَنْ جَابِرٍ. فَسَكَتَ. قَالَ سُفْيَانُ: إِنَّمَا أَرَدْتُ أَنْ جَابِرًا مِنْ أَهْلِ الْمَدِينَةِ. قِيلَ لِسُفْيَانَ: وَلَيْسَ فِيهِ نَهْيٌ عَنْ بَيْعِ التَّمْرِ حَتَّى يَبْدُوَ صَلاَحُهُ؟ قَالَ: لَا. [طرفہ فی: ۲۳۸۴] [مسلم: ۳۸۸۷، ۳۸۸۸، ۳۸۸۹، ۳۸۹۰، ۳۸۹۱]

ہوا؟ میں نے کہا کہ وہ لوگ جابر رضی اللہ عنہ سے روایت کرتے ہیں۔ اس پر وہ خاموش ہو گئے۔ سفیان نے کہا کہ میری مراد اس سے یہ تھی کہ جابر رضی اللہ عنہ مدینہ والے ہیں۔ سفیان سے پوچھا گیا کہ کیا ان کی حدیث میں یہ ممانعت نہیں ہے کہ پھلوں کو بیچنے سے آپ نے منع فرمایا جب تک ان کی پختگی نہ کھل جائے۔ انہوں نے کہا کہ نہیں۔

نسائی: ۴۵۵۶، ۴۵۵۷، ۴۵۵۸

تشریح: تو حدیث آخر مدینہ والوں ہی پر آ کر ٹھہری، حاصل یہ ہے کہ یحییٰ بن سعید اور مکہ والوں کی روایت میں کس قدر اختلاف ہے۔ یحییٰ بن سعید نے عریا کی رخصت میں اندازہ کرنے کی اور عریا والوں کی تازہ کھجور کھانے کی قید لگائی ہے۔ اور مکہ والوں نے اپنی روایات میں یہ قید بیان نہیں کی۔ بلکہ مطلق عریہ کو جائز رکھا۔ خیر اندازہ کرنے کی قید تو ایک حافظ نے بیان کی ہے اس کا قبول کرنا واجب ہے لیکن کھانے کی قید محض واقعی ہے نہ احترازی (قسطانی) سفیان بن عیینہ سے ملنے والا کون تھا حافظ کہتے ہیں کہ مجھے اس کا نام معلوم نہیں ہوا۔

باب: عربیہ کی تفسیر کا بیان

بَابُ تَفْسِيرِ الْعَرَايَا

وَقَالَ مَالِكٌ: الْعَرِيَّةُ أَنْ يُعْرِيَ الرَّجُلُ الرَّجُلَ النَّخْلَةَ، ثُمَّ يَتَأَذَى بِدُخُولِهِ عَلَيْهِ، فَرُخِّصَ لَهُ أَنْ يَشْتَرِيَهَا مِنْهُ بِتَمْرٍ. وَقَالَ ابْنُ إِدْرِيسَ: [الْعَرِيَّةُ] لَا تَكُونُ إِلَّا بِالْكَيْلِ مِنَ التَّمْرِ يَدَا يَبِيدَ، وَلَا تَكُونُ بِالْجِزَافِ. وَمِمَّا يَقُوِيهِ قَوْلُ سَهْلِ بْنِ أَبِي حَثْمَةَ بِالْأَوْسَقِ الْمَوْسَقَةِ. وَقَالَ ابْنُ إِسْحَاقَ فِي حَدِيثِهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: كَانَتْ الْعَرَايَا أَنْ يُعْرِيَ الرَّجُلُ فِي مَالِهِ النَّخْلَةَ وَالنَّخْلَتَيْنِ. وَقَالَ يَزِيدُ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ: الْعَرَايَا نَخْلٌ كَانَتْ تُوَهَّبُ لِلْمَسَاكِينِ، فَلَا يَسْتَطِيعُونَ أَنْ يَنْتَظِرُوا بِهَا، رُخِّصَ لَهُمْ أَنْ يَبِيعُوهَا بِمَا شَاؤُوا مِنَ التَّمْرِ.

امام مالک رحمہ اللہ نے کہا کہ عربیہ یہ ہے کہ کوئی شخص (کسی باغ کا مالک اپنے باغ میں) دوسرے شخص کو کھجور کا درخت (ہبہ کے طور پر) دے دے، پھر اس شخص کا باغ میں آنا اچھا نہ معلوم ہو، تو اس صورت میں وہ شخص ٹوٹی ہوئی کھجور کے بدلے میں اپنا درخت (جسے وہ ہبہ کر چکا ہے) خرید لے اس کی اس کے لیے رخصت دی گئی ہے۔ اور ابن ادریس (امام شافعی رحمہ اللہ) نے کہا کہ عربیہ جائز نہیں ہوتا (پانچ وقت سے کم میں) سوکھی کھجور لاکر ہاتھوں ہاتھ دے دے یہ نہیں کہ دونوں طرف اندازہ ہو۔ اور اس کی تائید سہل بن ابی حثمہ رضی اللہ عنہ کے قول سے ہی ہوتی ہے کہ وقت سے ناپ کر کھجور دی جائے۔ ابن اسحاق رحمہ اللہ نے اپنی حدیث میں نافع سے بیان کیا اور انہوں نے ابن عمر رضی اللہ عنہما سے بیان کیا کہ عربیہ یہ ہے کہ کوئی شخص اپنے باغ میں کھجور کے ایک دو درخت کسی کو عاریتاً دے دے۔ اور یزید نے سفیان بن حسین سے بیان کیا کہ عربیہ کھجور کے اس درخت کو کہتے ہیں جو مسکینوں کو لٹھ دے دیا جائے۔ لیکن وہ کھجور کے پکنے کا انتظار نہیں کر سکتے تو آنحضرت صلی اللہ علیہ وسلم نے انہیں اس کی اجازت دی کہ جس قدر سوکھی کھجوروں کے بدل چاہیں اور جس کے ہاتھ چاہیں بیچ سکتے ہیں۔

۲۱۹۲۔ حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ مِقَاتٍ، أَخْبَرَنَا

عَبْدُ اللَّهِ، أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تَبَاعَ بِخَرْصِهَا كَيْلًا. قَالَ مُوسَى بْنُ عُقْبَةَ: وَالْعَرَايَا تَخْلَلُتْ مَعْلُومَاتٌ تَأْتِيهَا فَتُسْتَرِيهَا. [راجع: ۲۱۷۳] میوے کے بدل خریدے۔

تشریح: علامہ شوکانی رحمہ اللہ عرایا کی تفصیل ان لفظوں میں پیش فرماتے ہیں: "جمع عریۃ قال فی الفتح وہی فی الأصل عطیۃ ثمر النخل دون الرقبة كانت العرب فی الجذب تنطوع بذلك علی من لا ثمر له کما تنطوع صاحب الشاة او الابل بالمنیحة وہی عطیۃ اللبن دون الرقبة۔" (نیل) یعنی عرایا عریہ کی جمع ہے اور دراصل یہ کھجور کا صرف پھل کسی محتاج مسکین کو عاریتاً بخشش کے طور پر دینا ہے۔ عربوں کا طریقہ تھا کہ وہ فقرا و مساکین کو فصل میں کسی درخت کا پھل بطور بخشش دے دیا کرتے تھے جیسا کہ بکری اونٹ والوں کا بھی طریقہ رہا ہے کہ کسی غریب مسکین کے حوالہ صرف دودھ پینے کے لئے بکری یا اونٹ کر دیا کرتے تھے۔ آگے حضرت علامہ رحمہ اللہ فرماتے ہیں:

"واخرج الامام احمد عن سفيان بن حسين ان العرايا نخل توهب للمساكين فلا يستطيعون ان ينتظروا بها فرخص لهم ان يبيعوها بما شاءوا من التمر۔"

یعنی عرایا کھجوروں کو کہا جاتا ہے جو مساکین کو عاریتاً بخشش کے طور پر دے دی جاتی ہیں۔ پھر ان مساکین کو تنگ دستی کی وجہ سے ان کھجوروں کا پھل پختہ ہونے کا انتظار کرنے کی تاب نہیں ہوتی۔ پس ان کو رخصت دی گئی کہ وہ جیسے مناسب جائیں سو کھجوروں سے ان کا تبادلہ کر سکتے ہیں۔ "وقال الجوهری هی النخلة التي يعريها صاحبها رجلا محتاجا بان يجعل له ثمرها عاما۔" یعنی جوہری نے کہا کہ یہ وہ کھجور ہیں جن کے پھلوں کو ان کے مالک کسی محتاج کو عاریتاً محض بطور بخشش سال بھر کے لئے دے دیا کرتے ہیں۔ عرایا کی اور بھی بہت سی صورتیں بیان کی گئی ہیں تفصیل کے لئے فتح الباری کا مطالعہ ضروری ہے۔ علامہ شوکانی رحمہ اللہ آخر میں فرماتے ہیں:

"والحاصل ان كل صورة من صور العرايا ورد بها حديث صحيح او ثبت عن اهل الشرع او اهل اللغة فهي جائزة لدخولها تحت مطلق الاذن والتخصيص في بعض الاحاديث على بعض الصور لا ينافي ما ثبت في غيره۔"

یعنی بیع عرایا کی جتنی بھی صورتیں صحیح حدیث میں وارد ہیں یا اہل شرع یا اہل لغت سے وہ ثابت ہیں وہ سب جائز ہیں۔ اس لئے کہ وہ مطلق اذن کے تحت داخل ہیں اور بعض احادیث بعض صورتوں میں جو بطور نص وارد ہیں وہ ان کے منافی نہیں ہیں۔ جو بعض ان کے غیر سے ثابت ہیں۔ بیع عرایا کے جواز میں اہم پہلو غریب و مساکین کا مفاد ہے جو اپنی تنگ دستی کی وجہ سے پھلوں کے پختہ ہونے کا انتظار کرنے سے معذور ہیں۔ ان کو فی الحال شکم پری کی ضرورت ہے۔ اس لئے ان کو اس بیع کے لئے اجازت دی گئی۔ ثابت ہوا کہ عقل صحیح بھی اس کے جواز ہی کی تائید کرتی ہے۔

سند میں مذکور بزرگ حضرت نافع سر جس کے بیٹے عبداللہ بن عمر رحمہ اللہ نے جن میں زہری اور امام مالک بھی ہیں۔ روایت کی ہے۔ حدیث کے بارے میں شہرت یافتہ لوگوں میں سے ہیں۔ نیز ان فقہ راویوں میں سے جن کی روایت پر مکمل اعتماد ہوتا ہے۔ اور جن کی روایت کردہ احادیث پر عمل کیا جاتا ہے حضرت عبداللہ بن عمر رحمہ اللہ کی حدیثوں کا بواحصہ ان ہی پر موقوف ہے۔ امام مالک رحمہ اللہ فرماتے ہیں کہ جب میں نافع کے واسطے سے حدیث سن لیتا ہوں تو پھر کسی اور راوی سے سننے کے لئے بے فکر ہو جاتا ہوں۔ ۱۱ھ میں وفات پائی (رحمہ اللہ)۔

بَابُ بَيْعِ الثَّمَارِ قَبْلَ أَنْ يَبْدُوَ باب: پھلوں کی پختگی معلوم ہونے سے پہلے ان کو

صَلَاحُهَا

بیچنا منع ہے

تشریح: میوے کی بیج چٹنگی سے پہلے ابن ابی لیلیٰ اور ثوری کے نزدیک مطلقاً باطل ہے بعض نے کہا جب کاٹ لینے کی شرط کی جائے باطل ہے ورنہ باطل نہیں۔ امام شافعی اور احمد اور جمہور علما کا یہی قول ہے۔

(۲۱۹۳) لیث بن سعد نے ابو زناد عبد اللہ بن ذکوان سے نقل کیا کہ عروہ بن زبیر، بنو حارثہ کے سہل بن ابی حمزہ انصاری رضی اللہ عنہ سے نقل کرتے تھے اور وہ زید بن ثابت رضی اللہ عنہ سے کہ رسول اللہ صلی اللہ علیہ وسلم کے زمانہ میں لوگ پھلوں کی خرید و فروخت (درختوں پر پکنے سے پہلے) کرتے تھے۔ پھر جب پھل توڑنے کا وقت آتا، اور مالک (قیمت کا) تقاضا کرنے آتے تو خریداریہ عذر کرنے لگتے کہ پہلے ہی اس کا گودہ خراب اور کالا ہو گیا، اس کو بیماری ہو گئی، یہ تو ٹھٹھڑ گیا پھل بہت ہی کم آئے۔ اسی طرح مختلف آفتوں کو بیان کر کے مالکوں سے جھگڑتے (تاکہ قیمت میں کمی کرا لیں) جب رسول اللہ صلی اللہ علیہ وسلم کے پاس اس طرح کے مقدمات بکثرت آنے لگے تو آپ نے فرمایا: ”جب اس طرح کے جھگڑے ختم نہیں ہو سکتے تو تم لوگ بھی میوہ کے پکنے سے پہلے ان کو نہ بیچا کرو۔“ گویا مقدمات کی کثرت کی وجہ سے آپ نے یہ بطور مشورہ فرمایا تھا۔ خارجہ بن زید بن ثابت رضی اللہ عنہ نے مجھے خبر دی کہ زید بن ثابت رضی اللہ عنہ اپنے باغ کے پھل اس وقت تک نہیں بیچتے جب تک ثریا نہ طلوع ہو جاتا اور زردی اور سرخی ظاہر نہ ہو جاتی۔

ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ اس کی روایت علی بن بحر نے بھی کی ہے کہ ہم سے حکام بن سلم نے بیان کیا، ان سے عتبہ نے بیان کیا، ان سے زکریا نے، ان سے ابو الزناد نے، ان سے عروہ نے اور ان سے سہل بن سعد رضی اللہ عنہ نے اور ان سے زید بن ثابت نے۔

۲۱۹۳۔ وَقَالَ اللَّيْثُ عَنْ أَبِي الزِّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي حَنْظَلَةَ الْأَنْصَارِيِّ، مِنْ بَنِي حَارِثَةَ أَنَّهُ حَدَّثَهُ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَتَنَاقَشُونَ الثَّمَارَ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ قَالَ الْمُبْتَاعُ: إِنَّهُ أَصَابَ الثَّمَرَ الدَّمَانُ أَصَابَهُ مَرَضٌ أَصَابَهُ فُشَامٌ عَاهَاتٍ يَخْتَجُونَ بِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا كَثُرَتْ عِنْدَهُ الْخُصُومَةُ فِي ذَلِكَ: ((فَإِمَّا لَا فَلَا يَبْكَايَعُوا حَتَّى يَبْدُوَ صَلَاحُ الثَّمَرِ)). كَالْمَشْوَرَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ. قَالَ: وَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ لَمْ يَكُنْ يَبِيعُ ثِمَارَ أَرْضِهِ حَتَّى تَطْلُعَ الثَّرِيَّا فَيَتَيْنِ الْأَصْفَرَ مِنَ الْأَخْمَرِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَرَوَاهُ عَلِيُّ بْنُ بَخْرٍ: حَدَّثَنَا حَكَّامٌ، حَدَّثَنَا عَنَسَةُ، عَنْ زَكَرِيَاءَ، عَنْ أَبِي الزِّنَادِ، عَنْ عُرْوَةَ، عَنْ سَهْلِ بْنِ زَيْدٍ. [ابوداؤد: ۳۳۷۲]

تشریح: قسطنطینی نے کہا شاید آپ نے پہلے یہ حکم بطریق صلاح اور مشورہ دیا ہو جیسا کہ ((کالمشورۃ بشیر بہا)) کے لفظ بتلا رہے ہیں۔ پھر اس کے بعد قطعاً منع فرمایا۔ جیسے ابن عمر رضی اللہ عنہما کی حدیث میں ہے۔ اور اس کا قرینہ یہ ہے کہ خود زید بن ثابت رضی اللہ عنہ جو اس حدیث کے راوی ہیں اپنا میوہ چٹنگی سے پہلے نہیں بیچتے تھے ثریا ایک بارہ ہے جو شروع گرمی میں صبح کے وقت نکلتا ہے حجاز کے ملک میں اس وقت سخت گرمی ہوتی ہے۔ اور پھل میوے پک جاتے ہیں۔

(۲۱۹۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں نافع نے، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ صلی اللہ علیہ وسلم نے پختہ ہونے سے پہلے پھلوں کو بیچنے سے منع کیا تھا۔ آپ کی ممانعت بیچنے

۲۱۹۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ

حَتَّى يَبْدُوَ صَلَاحُهَا، نَهَى الْبَايَعِ وَالْمُبْتَاعِ. والے اور خریدنے والے دونوں کو تھی۔

[راجع: ۱۴۸۶] [مسلم: ۳۸۲۲؛ ابوداؤد: ۳۳۶۷]

۲۱۹۵۔ حَدَّثَنَا ابْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تَبَاعَ ثَمَرَةُ النَّخْلِ حَتَّى تَزْهَوْ. قَالَ أَبُو عَبْدِ اللَّهِ: يَعْني حَتَّى تَحْمَرَ. (۲۱۹۵) ہم سے ابن مقاتل نے بیان کیا، کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں حمید طویل نے اور انہیں انس بن مالک نے کہ رسول اللہ ﷺ نے پکنے سے پہلے درخت پر کھجور کو بیچنے سے منع فرمایا ہے، ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ حَتَّى تَزْهَوْ سے مراد یہ ہے کہ جب تک وہ پک کر سرخ نہ ہو جائیں۔

تشریح: زَهْو کی تفسیر میں علامہ شوکانی رحمہ اللہ فرماتے ہیں: "يقال ذها النخل يز هو اذا ظهرت ثمرته وازهي يزهي اذا احمر و اصفر" یعنی جب کھجور کا پھل ظاہر ہو کر چٹکی پر آنے کے لئے سرخ یا زرد ہو جائے تو اس پر زھا النخل کا لفظ بولا جاتا ہے۔ اور اس کا موسم اساتھ کا مہینہ ہے۔ اس میں عرب میں ثریا ستارہ صبح کے وقت نکلنے لگتا ہے ابوداؤد میں حضرت ابو ہریرہ رضی اللہ عنہ سے مروی ہے: "اذا طلع النجم صباحا رفعت العاهة عن كل بلدة نجم" سے مراد ثریا ہے یعنی جس موسم میں یہ ستارہ صبح کے وقت نکلنا شروع ہو جاتا ہے تو وہ موسم اب پھلوں کے پکنے کا آ گیا، اور اب پھلوں کے لئے خطرات کا زمانہ ختم ہو گیا۔

"والنجم هو الثريا وطلوعها صباحاً يقع في اول فصل الصيف وذلك عند اشتداد الحر في بلاد الحجاز وابتداء نضج الثمار وخرج احمد من طريق عثمان بن عبد الله بن سراقه سألت ابن عمر عن بيع الثمار فقال نهى رسول الله ﷺ عن بيع الثمار حتى تذهب العاهة قلت ومتى ذلك قال حتى تطلع الثريا۔" (تیل) اس عبارت کا اردو مفہوم وہی ہے جو پہلے لکھا گیا ہے۔

۲۱۹۶۔ حَدَّثَنَا مُسْلَدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَلِيمِ بْنِ حَيَّانَ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تَبَاعَ الثَّمَرَةُ حَتَّى تُشَقَّحَ [فَقِيلَ: مَا تُشَقَّقُ؟] قَالَ: تَحْمَرُ أَوْ تَصْفَرُ وَيُؤْكَلُ مِنْهَا. [راجع: ۱۴۸۷] [مسلم: ۳۹۱۲]

(۲۱۹۶) ہم سے مسدود نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید نے بیان کیا، ان سے سلیم بن حیوان نے، ان سے سعید بن میناء نے بیان کیا، کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے پھلوں کا "شَقَّح" سے پہلے پہلے بیچنے سے منع کیا تھا۔ پوچھا گیا کہ شَقَّح کسے کہتے ہیں تو آپ نے فرمایا کہ مائل بہ زردی یا یہ سرخی ہونے کو کہتے ہیں کہ اسے کھایا جاسکے (پھل کا پختہ ہونا مراد ہے)۔

[ابوداؤد: ۳۳۷۰]

بَابُ بَيْعِ النَّخْلِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا

۲۱۹۷۔ حَدَّثَنَا عَلِيُّ بْنُ الْهَيْثَمِ، حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ الرَّازِيُّ حَدَّثَنَا هُشَيْمٌ، (۲۱۹۷) مجھ سے علی بن ہشیم نے بیان کیا، کہا کہ ہم سے معلیٰ بن منصور نے بیان کیا، ان سے ہشیم نے بیان کیا، انہیں حمید نے خبر دی اور ان سے انس

أَخْبَرَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُوَ صَلاَحُهَا، وَعَنِ النَّخْلِ حَتَّى يَزْهُوَ. قِيلَ: وَمَا يَزْهُو؟ قَالَ: تَحْمَارٌ أَوْ تَصْفَارٌ. قَالَ أَبُو عَبْدِ اللَّهِ كَتَبْتُ أَنَا عَنْ مُعَلَّى بْنِ مَنصُورٍ إِلَّا أَنِّي لَمْ أَكْتُبْ هَذَا الْحَدِيثَ عَنْهُ. [راجع: ١٤٨٨]

بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے پختہ ہونے سے پہلے پھلوں کو بیچنے سے منع فرمایا ہے۔ اور کھجور کے باغ کو ”زہو“ سے پہلے بیچنے سے منع فرمایا، آپ سے پوچھا گیا کہ زہو کسے کہتے ہیں تو آپ نے جواب دیا مال بہ سرخی یا مال بہ زردی ہونے کو کہتے ہیں۔ ابو عبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں کہ میں نے معلی بن منصور سے حدیث لکھی مگر یہ حدیث میں نے ان سے نہیں لکھی۔

تشریح: گویا لفظ زہو خاص کھجور کے مال بہ سرخی یا مال بہ زردی ہونے پر بولا جاتا ہے۔

بَابُ: إِذَا بَاعَ الثَّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلاَحُهَا ثُمَّ أَصَابَتْهُ عَآءَةٌ فَهُوَ مِنَ الْبَائِعِ

باب: اگر کسی نے پختہ ہونے سے پہلے ہی پھل بیچے پھر ان پر کوئی آفت آئی تو وہ نقصان بیچنے والے کو بھرنا پڑے گا

تشریح: امام بخاری رحمہ اللہ کا مذہب یہ معلوم ہوتا ہے کہ میوہ کی بیج پختگی سے پہلے تو صحیح ہو جاتی ہے، مگر اس کا ضمان بائع پر رہے گا۔ مشتری کی کل رقم اس کو بھرنی ہوگی۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”جنع البخاری فی هذه الترجمة الى صحة البيع وان لم يبد صلاحه لكنه جعله قبل الصلاح من ضمان البائع ومقتضاه انه اذا لم يفسد فالبيع صحيح وهو في ذلك متابع للزهري كما اورده عنه في آخر الباب۔“ یعنی اس باب سے امام بخاری رحمہ اللہ کا رجحان ظاہر ہوتا ہے کہ وہ پھلوں کی پختگی سے قبل بھی بیج کی صحت کے قائل ہیں۔ مگر انہوں نے اس بارے میں یہ شرط قائم کی ہے کہ اس کے نقصان کا ذمہ دار بیچنے والا ہے اگر کوئی نقصان نہ ہوا، اور فصل صحیح سلامت تیار ہوگی تو بیج صحیح ہوگی، اور فصل خراب ہونے کی صورت میں نقصان بیچنے والے کو بھگتنا ہوگا۔ اس بارے میں آپ نے امام زہری سے متابعت کی ہے جیسا کہ آخر باب میں ان سے نقل بھی فرمایا ہے۔ اس تفصیل کے باوجود بہتر یہی ہے کہ پھلوں کی پختگی سے پہلے سودا نہ کیا جائے۔ کیونکہ اس صورت میں بہت مفاسد پیدا ہو سکتے ہیں۔ جن احادیث میں ممانعت آئی ہے ان کو اسی احتیاط پر محمول کرنا ہے۔ اور یہاں امام بخاری رحمہ اللہ کا رجحان جس جواز پر ہے وہ مشروط ہے۔ اس لئے ہر دو قسم یک روایتوں میں تطبیق ظاہر ہے۔ ”زہو“ کی تفسیر خود حدیث میں موجود ہے۔ پہلے اس کا بیان ہو چکا ہے۔

٢١٩٨۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تَزْهِيَ. فَقِيلَ لَهُ: وَمَا تَزْهِي؟ قَالَ: حَتَّى تَحْمَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ بِمِ يَأْخُذُ أَحَدُكُمْ مَالًا أَخِيحًا)). [راجع: ١٤٨٨]

(٢١٩٨) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں حمید نے اور انہیں انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے پھلوں کو ”زہو“ سے پہلے بیچنے سے منع فرمایا ہے۔ ان سے پوچھا گیا کہ زہو کسے کہتے ہیں تو جواب دیا کہ سرخ ہونے کو۔ پھر رسول اللہ ﷺ نے فرمایا: ”تہی بتاؤ، اللہ تعالیٰ کے حکم سے پھلوں پر کوئی آفت آجائے، تو تم اپنے بھائی کا مال آخر کس چیز کے بدلے لو گے؟“

(۲۱۹۹) لیث نے کہا کہ مجھ سے یونس نے بیان کیا، انہوں نے کہا کہ ہم سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ ایک شخص نے اگر پختہ ہونے سے پہلے ہی (درخت پر) پھل خریدے، پھر ان پر کوئی آفت آگئی تو جتنا نقصان ہوا، وہ سب اصل مالک کو بھرنے پڑے گا۔ مجھے سالم بن عبد اللہ نے خبر دی، اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”پختہ ہونے سے پہلے پھلوں کو نہ بیچو، اور نہ درخت پر لگی ہوئی کھجور کو ٹوٹی ہوئی کھجور کے بدلے میں بیچو۔“

۲۱۹۹۔ وَقَالَ اللَّيْثُ، حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: لَوْ أَنَّ رَجُلًا، ابْتَنَعَ ثَمَرًا قَبْلَ أَنْ يَبْدُوَ صَلَاحُهُ، ثُمَّ أَصَابَتْهُ عَآثَةٌ، كَانَ مَا أَصَابَهُ عَلَى رَبِّهِ. أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَبْتَاعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهَا، وَلَا تَبِيعُوا الثَّمَرَ بِالثَّمَرِ)). [راجع: ۱۴۸۶]

[مسلم: ۳۹۷۷؛ نسائی: ۴۵۳۳]

باب: اناج ادھار (ایک مدت مقرر کر کے) خریدنا

(۲۲۰۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، ان سے اعش نے بیان کیا، کہا کہ ہم نے ابراہیم کے سامنے قرض میں گروی رکھنے کا ذکر کیا تو انہوں نے کہا کہ اس میں کوئی حرج نہیں ہے۔ پھر ہم سے اسود کے واسطے سے بیان کیا کہ ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے مقررہ مدت کے قرض پر ایک یہودی سے غلہ خریدا، اور اپنی زرہ اس کے یہاں گروی رکھی تھی۔

بَابُ شِرَاءِ الطَّعَامِ إِلَى أَجَلٍ

۲۲۰۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: ذَكَرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ فِي السَّلَفِ فَقَالَ: لَا بَأْسَ بِهِ. ثُمَّ حَدَّثَنَا عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهْنَهُ ذِرْعَهُ. [راجع: ۲۰۶۸]

تشریح: مقصد باب یہ ہے کہ غلہ بوقت ضرورت ادھار بھی خریدا جاسکتا ہے اور ضرورت لاحق ہو تو اس قرض کے سلسلہ میں کسی چیز کو گروی رکھنا بھی جائز ہے اور یہ ثابت ہوا کہ اس قسم کے دنیاوی معاملات غیر مسلموں سے بھی کئے جاسکتے ہیں۔ خود نبی کریم ﷺ نے ایک یہودی سے غلہ ادھار حاصل فرمایا۔ اور آپ پر خوب واضح تھا کہ یہودیوں کے ہاں ہر قسم کے معاملات ہوتے ہیں۔ ان حالات میں بھی آپ نے ان سے غلہ ادھار لیا اور ان کے اطمینان مزید کے لئے اپنی زرہ مبارک کو اس یہودی کے ہاں گروی رکھ دیا۔

سند میں مذکورہ راوی حضرت اعش بن سلیمان بن مہران کاہلی اسدی ہیں۔ بنو کاہل کے آزاد کردہ ہیں۔ بنو کاہل ایک شاخ بنو اسد خزیمہ کی ہے۔ یہ ۶۰ھ میں رے میں پیدا ہوئے اور کسی نے ان کو اٹھا کر کوفہ میں فروخت کر دیا تو بنی کاہل کے کسی بزرگ نے خرید کر ان کو آزاد کر دیا۔ علم حدیث و قراءت کے مشہور ائمہ میں سے ہیں اہل کوفہ کی روایات کا زیادہ مدار ان پر ہی ہے۔ ۱۳۸ھ میں وفات پائی (رحمۃ اللہ علیہ)۔ نیز حضرت اسود بھی مشہور تابعی ہیں جو ابن ہلال بخاری کے نام سے مشہور ہیں۔ عمرو بن معاذ اور حضرت عبد اللہ بن مسعود رضی اللہ عنہما سے روایت کرتے ہیں۔ اور ان سے زہری نے روایت کی ہے۔ ۸۴ھ میں وفات پائی۔ رحمہ اللہ علیہ رحمة واسعة۔ (رحمۃ)

باب: اگر کوئی شخص خراب کھجور کے بدلہ میں اچھی کھجور لینا چاہے

بَابُ: إِذَا أَرَادَ بَيْعَ ثَمَرٍ بِثَمَرٍ خَيْرٍ مِنْهُ

۲۲۰۱، ۲۲۰۲۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، (۲۲۰۱، ۰۲) ہم سے قتیبہ نے بیان کیا، انہوں نے کہا ہم سے امام مالک

نے بیان کیا، ان سے عبد المجید بن سہیل بن عبد الرحمن نے، ان سے سعید بن مسیب نے، ان سے ابوسعید خدری رضی اللہ عنہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے خیبر میں ایک شخص کو تحصیل دار بنایا۔ وہ صاحب ایک عمدہ قسم کی کھجور لائے۔ رسول اللہ ﷺ نے دریافت فرمایا: ”کیا خیبر کی تمام کھجور، اسی طرح کی ہوتی ہیں۔“ انہوں نے جواب دیا کہ نہیں خدا کی قسم یا رسول اللہ! ہم تو اسی طرح ایک صاع کھجور (اس سے گھٹیا کھجوروں کے) دو صاع دے کر خریدتے ہیں اور دو صاع تین صاع کے بدلہ میں لیتے ہیں۔ آپ نے فرمایا: ”ایسا نہ کرو البتہ گھٹیا کھجور کو پہلے بیچ کر ان پیسوں سے اچھی قسم کی کھجور خرید سکتے ہو۔“

عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمَرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَكُلُ تَمَرٍ خَيْرٌ هَكَذَا؟)). قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَفْعَلْ، بَيْعُ الْجَمْعِ بِالذَّرَاهِمِ، ثُمَّ ابْتَغِ بِالذَّرَاهِمِ جَنِيًّا)). [اطرافہ فی: ۲۳۰۲، ۴۲۴۴،

۴۲۴۶، ۷۳۵۰] [اطرافہ فی: ۲۳۰۳، ۴۲۴۵،

۴۲۴۷، ۷۳۵۱] [مسلم: ۴۰۸۳؛ نسائی: ۴۵۶۷،

۱۴۵۶۸

تشریح: اس صورت میں بیاج سے محفوظ رہے گا۔ ایسا ہی سونے کے بدلے میں دوسرا سونا کم و بیش لینے کی ضرورت ہے، تو پہلے سونے کو روپوں یا اسباب کے بدل بیچ ڈالے۔ پھر روپوں یا اسباب کے عوض دوسرا سونا لے لے۔ حافظ فرماتے ہیں:

”وفي الحديث جواز اختيار طيب الطعام وجواز الوكالة في البيع وغيره وفيه ان البيوع الفاسدة ترد..... الخ -“

یعنی اس حدیث سے ثابت ہوا کہ اچھے غلو کو پسند کرنا جائز ہے۔ اور بیع وغیرہ میں وکالت درست ہے اور یہ بھی کہ بیع فاسد کو رد کیا جاسکتا ہے۔

اس حدیث میں خیبر کا ذکر آیا جو یہودیوں کی ایک بستی مدینہ شریف سے شمال مشرق میں تین چار منزل کے فاصلہ پر واقع تھی۔ اس مقام پر مدینہ کے یہودی قبائل کو ان کی مسلسل غدار یوں اور فتنہ انگیزیوں کی وجہ سے جلا وطن کر دیا گیا تھا۔ اور یہاں آنے کے بعد وہ دوسرے یہودیوں کو ساتھ لے کر ہر وقت اسلام کے استیصال کے لئے تدبیریں کر رہے تھے۔ اس طرح خیبر عام اشتعال اور فسادات کا مرکز بنا ہوا تھا۔ ان کی ان غلط درغلط کوششوں کو پامال کرنے اور وہاں قیام امن کے لئے نبی کریم ﷺ نے محرم ۷ھ میں جودہ سو جاں نثار صحابہ کرام رضی اللہ عنہم کے ہمراہ سفر فرمایا۔ یہود خیبر نے یہ اطلاع پا کر جملہ اقوام عرب کی طرف امداد کے لئے اپنے قاصد و سفیر دوڑائے مگر صرف بنی نضیرہ ان کی امداد کے نام سے آئے۔ وہ بھی موقع پاکر مسلمانوں کے اونٹوں کے گھگھوٹ کر واپس بھاگ گئے اور یہود تنہا رہ گئے۔ بڑی خون ریز جنگ ہوئی، آخر اللہ پاک نے اپنے سچے رسول ﷺ کو فتح مبین عطا فرمائی۔ اور یہودیوں کو شکست فاش ہوئی۔ اطراف میں بھی یہودیوں کے مختلف مواضع تھے۔ طلح، سلام، فذک، وغیرہ وغیرہ، ان کے باشندوں نے خود بخود اپنے آپ کو رسول کریم ﷺ کے حوالہ کر دیا اور معافی کے خواستگار ہوئے۔ نبی کریم ﷺ نے نہایت فیاضی سے سب کو معافی دے دی ان کی جائیداد منقولہ اور غیر منقولہ میں کوئی دست اندازی نہیں کی گئی۔ ان کو پوری مذہبی آزادی بھی دے دی گئی۔ اور زمین کی نصف پیداوار پر ان کی حفاظت کا ذمہ اٹھایا گیا، اور وہاں سے غلہ کی وصولی کے لئے ایک شخص کو تحصیل دار مقرر کیا گیا۔ اسی کا ذکر اس حدیث میں مذکور ہے اور یہ بیع کا معاملہ بھی اس تحصیلدار صاحب سے متعلق ہے۔ مزید تفصیل اپنے مقام پر آئے گی۔

بَابُ قَبْضِ مَنْ بَاعَ نَخْلًا قَدْ أُبْرَتْ أَوْ أَرْضًا مَزْرُوعَةً أَوْ بِإِجَارَةٍ

باب: جس نے پیوند لگائی ہوئی کھجوریں یا کھیتی کھڑی ہوئی زمین بیچی یا ٹھیکہ پردی تو میوہ اور اناج بائع کا ہوگا

۲۲۰۳۔ قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لِي إِبْرَاهِيمُ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، يُخْبِرُ عَنْ نَافِعٍ، مَوْلَى ابْنِ عُمَرَ: أَيْمًا، نَخْلٍ يَبْعُثُ قَدْ أُبْرَتْ لَمْ يَذْكُرِ الثَّمَرُ، فَالْثَمَرُ لِلَّذِي أُبْرَهَا، وَكَذَلِكَ الْعَبْدُ وَالْحَرْثُ. سَمَى لَهُ نَافِعٌ هَؤُلَاءِ الثَّلَاثَ.

(۲۲۰۳) ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ مجھ سے ابراہیم نے کہا، انہیں ہشام نے خبر دی، انہوں نے کہا کہ میں نے ابن ابی ملیکہ سے سنا، وہ عبد اللہ بن عمر رضی اللہ عنہما کے غلام نافع سے خبر دیتے تھے کہ جو بھی کھجور کا درخت پیوند لگانے کے بعد بیچا جائے اور بیچتے وقت پھلوں کا کوئی ذکر نہ ہوا ہو تو پھل اسی کے ہوں گے جس نے پیوند لگایا ہے۔ غلام اور کھیت کا بھی یہی حال ہے۔ نافع نے ان تینوں چیزوں کا نام لیا تھا۔

[اطرافہ فی: ۲۲۰۴، ۲۲۰۶، ۲۲۷۹، ۲۷۱۶]

تشریح: یعنی اگر ایک غلام بیچا جائے اور اس کے پاس مال ہو تو وہ مال بائع ہی کا ہوگا۔ اسی طرح لوٹری اگر کچے تو اس کا بچہ جو پیدا ہو چکا ہو وہ بائع ہی کا ہوگا۔ پیٹ کا بچہ مشتری کا ہوگا لیکن اگر خریدار پہلے ہی ان پھلوں یا لوٹری غلام سے متعلق چیزوں کے لینے کی شرط پر سودا کرے اور وہ مالک اس پر راضی بھی ہو جائے، تو پھر وہ پھل یا لوٹری غلاموں کی وہ جملہ اشیاء اسی خریدار کی ہوں گی۔ شریعت کا منشا یہ ہے کہ لین دین کے معاملات میں فریقین کا باہمی طور پر جملہ تفصیلات طے کر لینا اور دونوں طرف سے ان کا منظور کر لینا ضروری ہے۔ تاکہ آگے چل کر کوئی جھگڑا پیدا نہ ہو۔

۲۲۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ بَاعَ نَخْلًا قَدْ أُبْرَتْ فَثَمَرُهَا لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ)). [راجع: ۲۲۰۳] [مسلم: ۳۹۰۱، ابوداؤد: ۳۴۳۴، ابن ماجہ: ۲۲۱۰]

(۲۲۰۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں نافع نے، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”اگر کسی نے کھجور کے ایسے درخت بیچے ہوں جن کو پیوندی کیا جا چکا تھا تو اس کا پھل بیچنے والے ہی کا رہتا ہے۔ البتہ اگر خریدنے والے نے شرط لگادی ہو۔“ (کہ پھل سمیت سودا ہو رہا ہے تو پھل بھی خریدار کی ملکیت میں آ جائیں گے)۔

تشریح: حدیث میں لفظ غلام بھی آیا ہے۔ جس کا مطلب یہ کہ اگر کوئی شخص اپنا غلام بیچے تو اس وقت جتنا مال غلام کے پاس ہے وہ اصل مالک ہی کا سمجھا جائے گا اور وہ خریدنے والے کو صرف خالی غلام ملے گا۔ ہاں اگر خریدار یہ شرط کر لے کہ میں غلام کو اس کے جملہ املاک سمیت خریدتا ہوں، تو پھر جملہ املاک خریدار کے ہوں گے۔ یہی حال پیوندی باغ کا ہے۔ یہ آپس کی معاملہ داری پر موقوف ہے۔ ارض مزدور کے بیع کے لئے بھی یہی اصول ہے حافظ فرماتے ہیں: ”وهذا كله عند اطلاق بيع النخل من غير تعرض للثمرة فان شرطها المشتري بان قال اشتريت النخل بثمرتها كانت للمشتري وان شرطها البائع لنفسه قبل التأخير كانت له۔“ یعنی یہ معاملہ خریدار پر موقوف ہے اگر اس نے پھلوں سمیت کی شرط پر سودا کیا ہے تو پھل اسے ملیں گے اور اگر بائع نے اپنے لئے ان پھلوں کی شرط لگادی ہے تو بائع کا حق ہوگا۔

اس حدیث سے پھلوں کا پیوندی بنانا بھی جائز ثابت ہوا۔ جس میں ماہرین فنِ زراعت کی شاخ کاٹ کر مادہ درخت کی شاخ کے ساتھ باندھ

دیتے ہیں۔ اور اللہ کی قدرت سے وہ ہر دوشاخص مل جاتی ہیں۔ پھر وہ پیوندی درخت بکثرت پھل دینے لگ جاتا ہے۔ آج کل اس فن نے بہت کافی ترقی کی ہے۔ اور اب تو تجربات جدیدہ نے نہ صرف درختوں بلکہ غلہ جات تک کے پودوں میں اس عمل سے کامیابی حاصل کی ہے حتیٰ کے اعضائے حیوانات پر یہ تجربات کئے جا رہے ہیں۔

بَابُ بَيْعِ الزَّرْعِ بِالطَّعَامِ كَيْلًا

باب: کھیتی کا اناج جو ابھی درختوں پر ہو ماپ کی رو سے غلہ کے عوض بیچنا

۲۲۰۵۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: تَهَيَّ سَوْسُولَ اللَّهِ ﷺ عَنِ الْمَزَابِنَةِ أَنْ يَبْنَعَ ثَمَرٌ حَائِطُهُ إِنْ كَانَ نَخْلًا بِثَمَرٍ كَيْلًا، وَإِنْ كَانَ كَرْمًا أَنْ يَبْنَعَ بِزَيْنِبٍ كَيْلًا وَإِنْ كَانَ زَرْعًا أَنْ يَبْنَعَ بِكَيْلٍ طَعَامٍ، نَهَى عَنْ ذَلِكَ كُلِّهِ. [راجع: ۲۱۷۱]

(۲۲۰۵) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ نبی کریم ﷺ نے مزابنہ سے منع فرمایا۔ یعنی باغ کے پھلوں کو، اگر وہ کھجور ہیں تو ٹوٹی ہوئی کھجور کے بدلے ماپ کر بیچا جائے۔ اور اگر انگور ہیں تو اسے خشک انگور کے بدلے ماپ کر بیچا جائے۔ اور اگر وہ کھیتی ہے تو ماپ کر غلہ کے بدلے بیچا جائے۔ آپ نے ان تمام قسموں کے لین دین سے منع فرمایا ہے۔

[مسلم: ۳۸۹۹؛ نسائی: ۴۵۶۳؛ ابن ماجہ: ۲۲۶۵]

تشریح: حافظ فرماتے ہیں: ”اجمع العلماء علی انه لا يجوز بيع الزرع قبل ان يقطع بالطعام لانه بيع مجهول بمعلوم واما بيع رطب ذالك بيباسه بعد القطع وامكان المماثلة فالجمهور لا يجوزون بيع الشيء من ذالك۔“ یعنی اس پر علماء کا اجماع ہے کہ کھیتی کو اس کے کاٹنے سے پہلے غلہ کے ساتھ بیچنا درست نہیں۔ اس لئے کہ وہ ایک معلوم غلہ کے ساتھ مجهول چیز کی بیچ ہے۔ اس میں ہر دو کے لئے نقصان کا احتمال ہے۔ ایسے ہی تر کاٹنے کے بعد خشک کے ساتھ بیچنا جمہور اس قسم کی تمام بیوع کو ناجائز کہتے ہیں۔ ان سب میں نفع و نقصان ہر دو احتمالات ہیں۔ اور شریعت محمدیہ ایسے جملہ ممکن نقصانات کی بیوع کو ناجائز قرار دیتی ہے۔

بَابُ بَيْعِ النَّخْلِ بِأَصْلِهِ

باب: کھجور کے درخت کو جڑ سمیت بیچنا

۲۲۰۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَيُّمَا أَمْرٍ أَبْرَ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبْرَ ثَمَرُ النَّخْلِ، إِلَّا أَنْ يَشْرِيَهُ الْمُبْتَاعُ)). [راجع: ۲۲۰۳] [مسلم: ۳۹۰۳]

(۲۲۰۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ نبی کریم ﷺ نے فرمایا: ”جس شخص نے بھی کسی کھجور کے درخت کو پیوندی بنایا۔ پھر اس درخت ہی کو بیچ دیا تو (اس موسم کا پھل) اسی کا ہوگا جس نے پیوندی کیا ہے لیکن اگر خریدار نے پھلوں کی بھی شرط لگا دی ہے (تو یہ امر دیگر ہے)۔“

[نسائی: ۴۶۴۹؛ ابن ماجہ: ۲۲۱۰]

تشریح: معلوم ہوا کہ یہاں بھی معاملہ خریدار پر موقوف ہے۔ اگر اس نے کوئی شرط لگا کر وہ بیچ کی ہے تو وہ شرط نافذ ہوگی اور اگر بغیر شرط سودا ہوا ہے تو اس موسم کا پھل پہلے مالک ہی کا ہوگا۔ جس نے ان درختوں کو پیوندی کیا ہے۔ حدیث سے درخت کا اصل جڑ سمیت بیچنا ثابت ہوا۔

باب: بیع مخاضرہ کا بیان

بَابُ بَيْعِ الْمُخَاضِرَةِ

تشریح: میوہ یا تاج پکنے سے پہلے بیچنا، کچے پن کی حالت میں جب وہ ہنر ہوا سی کو بیع مخاضرہ کہتے ہیں۔

۲۲۰۷۔ حَدَّثَنَا إِسْحَاقُ بْنُ وَهْبٍ، حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ، حَدَّثَنِي أَبِي حَدَّثَنَا إِسْحَاقُ ابْنُ أَبِي طَلْحَةَ الْأَنْصَارِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الْمُحَاقَلَةِ، وَالْمُخَاضِرَةِ، وَالْمَلَامَسَةِ، وَالْمُنَابَذَةِ، وَالْمُزَابَنَةِ.

۲۲۰۷۔ ہم سے اسحاق بن وہب نے بیان کیا، انہوں نے کہا کہ ہم سے عمر بن یونس نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے باپ نے بیان کیا، انہوں نے کہا کہ مجھ سے اسحاق بن ابی طلحہ انصاری نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مُحَاقَلَه، مُخَاضِرَه، مُلَامَسَه، مُنَابَذَه اور مُزَابَنَه سے منع فرمایا ہے۔

تشریح: حافظ فرماتے ہیں: ”والمراد بيع الثمار والحبوب قبل ان يبدو صلاحها“۔ یعنی مخاضرہ کے معنی پکنے سے پہلے ہی فصل کو کھیت میں بیچنا ہے اور یہ ناجائز ہے محالہ کا مفہوم بھی یہی ہے۔ دیگر واردہ اصطلاحات کے معانی ان کے مقامات پر مفصل بیان ہو چکے ہیں۔

۲۲۰۸۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ ثَمَرِ [التَّمْرِ] حَتَّى تَزْهُوَ. فَقُلْنَا لِأَنَسٍ مَا زَهُوَ قَالَ: تَحْمَرُّ أَوْ تَصْفَرُّ، أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ بِمَ تَسْتَحِلُّ مَالَ أَخِيكَ. [راجع: ۱۴۸۸] [مسلم: ۳۹۷۷]

۲۲۰۸۔ ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے درخت کی کھجور کو زہو سے پہلے ٹوٹی ہوئی کھجور کے بدلے بیچنے سے منع فرمایا۔ ہم نے پوچھا کہ زہو کیا ہے؟ انہوں نے فرمایا کہ وہ پک کے سرخ ہو جائے یا زرد ہو جائے۔ تم ہی بتاؤ کہ اگر اللہ کے حکم سے پھل نہ آسکا تو تم کس چیز کے بدلے اپنے بھائی (خریدار) کا مال اپنے لیے حلال کرو گے۔

تشریح: حدیث اپنے معانی میں مزید تفریح کی محتاج نہیں ہے۔ کوئی بھی ایسا پہلو جس میں خریدنے والے یا بیچنے والے کے لئے نقصان ہونے کا احتمال ہو، شریعت کی نگاہ میں نا پسندیدہ ہے۔ ہاں جائز طور پر سودا ہونے کے بعد نفع نقصان یہ قسمت کا معاملہ ہے۔ تجارت نفع ہی کے لئے کی جاتی ہے۔ لیکن بعض دفعہ گھانا بھی ہو جاتا ہے۔ لہذا یہ کوئی چیز نہیں۔ آج کل ریس وغیرہ کی شکلوں میں جو دھندے چل رہے ہیں، شرعاً یہ سب حرام اور ناجائز بلکہ سود خوری میں داخل ہیں۔ حدیث کے آخری جملہ کا مطلب ظاہر ہے کہ تم نے اپنا کچا باغ کسی بھائی کو بیچ دیا اور اس سے طے شدہ روپیہ بھی وصول کر لیا۔ بعد میں باغ پھل نہ لاسکا۔ آفت زدہ ہو گیا۔ یا کم پھل لایا تو اپنے خریدار بھائی سے جو رقم تم نے وصول کی ہے وہ تمہارے لئے کس جنس کے عوض حلال ہوگی۔ پس ایسا سودا ہی نہ کرو۔

باب: کھجور کا گودا بیچنا یا کھانا (جو سفید سفید اندر

بَابُ بَيْعِ الْجُمَّارِ وَأَكْلِهِ

سے نکلتا ہے)

۲۲۰۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ عِنْدَ

۲۲۰۹۔ ہم سے ابوالولید ہشام بن عبد الملک نے بیان کیا۔ کہا کہ ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر نے، ان سے مجاہد نے، اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ میں رسول کریم ﷺ کی خدمت میں حاضر تھا۔

النَّبِيِّ ﷺ وَهُوَ يَأْكُلُ جُمَارًا، فَقَالَ: ((مَنْ الشَّجَرِ شَجَرَةٌ كَالرَّجُلِ الْمُؤْمِنِ)). فَأَرَدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ. فَإِذَا أَنَا أَخَذْتُهُمْ قَالَ: ((هِيَ النَّخْلُ)). [راجع: ٦١]

آپ مجبور کا گودا کھا رہے تھے۔ اسی وقت میں آپ نے فرمایا: ”درختوں میں ایک درخت مرد مومن کی مثال ہے۔“ میرے دل میں آیا کہ کہوں کہ یہ مجبور کا درخت ہے۔ لیکن حاضرین میں، میں ہی سب سے چھوٹی عمر کا تھا (اس لیے بطور ادب میں چپ رہا) پھر آپ نے خود ہی فرمایا: ”وہ مجبور کا درخت ہے۔“

تشریح: یہ حدیث پہلے پارے کتاب العلم میں بھی گزر چکی ہے۔ اور جب کھانا درست ہوا تو اس کا بیچنا بھی درست ہوگا۔ پس ترجمہ باب نکل آیا۔ بعض نے کہا کہ مجبور کے درخت پر گوند نکل آتا تھا جو چربی کی طرح سفید ہوتا تھا۔ وہ کھایا جاتا تھا مگر اس گوند کے نکلنے کے بعد وہ درخت پھل نہیں دیتا تھا۔

بَابُ مَنْ أَجْرَى أَمْرَ الْأَمْصَارِ عَلَى مَا يَتَعَارَفُونَ بَيْنَهُمْ فِي الْبُيُوعِ وَالْإِجَارَةِ وَالْمِكْيَالِ وَالْوُزْنِ، وَسُنَنَهُمْ عَلَى نِيَّاتِهِمْ وَمَذَاهِبِهِمُ الْمَشْهُورَةِ

باب: خرید و فروخت اور اجارے میں ہر ملک کے دستور کے موافق حکم دیا جائے گا اسی طرح ماپ اور تول اور دوسرے کاموں میں ان کی نیت اور رسم و رواج کے موافق ہوگا

وَقَالَ شَرِيحُ لِلْعَزَائِلِينَ: سَتُكْتَمُ بَيْنَكُمْ. وَقَالَ عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ لَا بَأْسَ الْعَشْرَةَ بِأَحَدٍ عَشَرَ، وَيَأْخُذُ لِلْفَقَّةِ رَنْحًا. وَقَالَ النَّبِيُّ ﷺ لِيَهْدِي: ((خُذِي مَا يَكْفِيكَ وَوَلَدُكَ بِالْمَعْرُوفِ)). وَقَالَ اللَّهُ تَعَالَى: ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦]

اور قاضی شریح نے سوت بیچنے والوں سے کہا جیسے تم لوگوں کا رواج ہے اسی کے موافق حکم دیا جائے گا۔ اور عبد الوہاب نے ایوب سے روایت کی، انہوں نے محمد بن سیرین سے کہ دس کا مال گیارہ میں بیچنے میں کوئی قباحت نہیں۔ اور جو خرچہ پڑا اس پر بھی یہی نفع لے۔ اور آنحضرت ﷺ نے ہندہ (ابوسفیان کی عورت) سے فرمایا: ”تو اپنا اور اپنے بچوں کا خرچ دستور کے موافق نکال لے۔“ اور اللہ تعالیٰ نے فرمایا: ”جو کوئی محتاج ہو وہ (یتیم کے مال میں سے) نیک نیتی کے ساتھ کھالے۔“ اور امام حسن بصری رحمہ اللہ نے عبد اللہ بن مرداس سے گدھا کرائے پر لیا تو ان سے اس کا کرایا پوچھا، تو انہوں نے کہا کہ دو دانق ہے (ایک دانق درہم کا چھٹا حصہ ہوتا ہے) اس کے بعد وہ گدھے پر سوار ہوئے۔ پھر دوسری مرتبہ ایک ضرورت پر آپ آئے اور کہا کہ مجھے گدھا چاہیے۔ اس مرتبہ آپ اس پر کرایہ مقرر کئے بغیر سوار ہوئے۔ اور ان کے پاس آدھا درہم بھیج دیا۔

تشریح: مثلاً کسی ملک میں سو روپیہ بھرا کسیر مردج ہے تو جس نے سیر بھر غلہ بیچا، اس کو اسی سیر سے دینا ہوگا۔ اسی طرح ملک میں جس روپے پیسے کا رواج ہے اگر عقد میں دوسرے سکے کی شرط نہ ہو تو وہی رائج سکہ مراد ہوگا۔ الغرض جہاں جیسے دستور ہے اسی دستور کے موافق بیع و شراء کی جائے گی۔ دانق

درہم کا چھٹا حصہ ہوتا ہے۔ حضرت حسن بصری رحمۃ اللہ علیہ نے دستور مروجہ پر عمل کیا کہ ایک گدھے کا کرایہ دو دانق ہوتا ہے۔ ایک دانق اسے زیادہ دے دیا، تاکہ احسان کا اعتراف ہو: ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ (۵۵/الرحمن: ۶۰)

۲۲۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَجَّمْ رَسُولُ اللَّهِ ﷺ أَبُو طَبِيَّةَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّقُوا عَنْهُ مِنْ خَرَجِهِ. [راجع: ۲۱۰:۲]

(۲۲۱۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں حمید طویل نے اور انہیں انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم کو ابو طیبہ نے پچھنا لگایا۔ تو آپ نے انہیں ایک صاع کھجور (مزدوری میں) دینے کا حکم فرمایا۔ اور اس کے مالکوں سے فرمایا کہ وہ اس کے خراج میں کچھ کمی کر دیں۔

تشریح: اس حدیث سے بہت سے امور پر روشنی پڑتی ہے۔ مثلاً یہ کہ پچھنا لگوانا جائز ہے۔ اور وہ حدیث جس میں اس کی ممانعت وارد ہے وہ منسوخ ہے۔ اور یہ بھی ثابت ہوا کہ نوکروں، خادموں، غلاموں سے ان کی طاقت کے موافق خدمت لینی چاہیے۔ اور ان کی مزدوری میں بخل نہ ہونا چاہیے۔ اور یہ بھی کہ اجرت میں نقدی کے علاوہ اجناس بھی دینی درست ہیں بشرطیکہ مزدور پسند کرے۔ خراج سے یہاں وہ ٹیکس مراد ہے جو اس کے آقا اس سے روزانہ وصول کیا کرتے تھے۔ آپ نے فرمایا کہ اس میں کمی کر دیں۔

۲۲۱۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: هِنْدٌ أُمُّ مُعَاوِيَةَ لِرَسُولِ اللَّهِ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَجِيحٌ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَخْذَ مِنْ مَالِهِ سِرًّا؟ قَالَ: ((خُذِيْ أَيْتَ وَنَيْتِكَ مَا يَكْفِيْكَ بِالْمَعْرُوفِ)). [اطرافہ فی: ۲۴۶۰، ۳۸۲۵، ۵۳۵۹، ۵۳۶۴، ۵۳۷۰، ۶۶۴۱، جایا کرے۔]

(۲۲۱۱) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے ہشام نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ معاویہ رضی اللہ عنہ کی والدہ حضرت ہندہ رضی اللہ عنہا نے رسول کریم صلی اللہ علیہ وسلم سے کہا کہ ابو سفیان خبیث آدمی ہے۔ تو کیا اگر میں ان کے مال میں سے چھپا کر کچھ لے لیا کروں تو کوئی حرج ہے؟ آپ نے فرمایا: ”تم اپنے لیے اور اپنے بیٹوں کے لیے نیک نیتی کے ساتھ اتنا لے سکتی ہو جو تم سب کے لیے کافی ہو جایا کرے۔“

[۷۱۸۰، ۷۱۶۱]

تشریح: حضرت ہندہ بنت عتبہ زوجہ ابو سفیان والدہ حضرت معاویہ رضی اللہ عنہ ہیں۔ اس حدیث سے بیویوں کے حقوق پر بھی روشنی پڑتی ہے کہ اگر خاوند نان و نفقہ نہ دیں یا بخل سے کام لیں تو ان سے وصول کرنے کے لئے ہر جائز راستہ اختیار کر سکتی ہیں۔ مگر نیک نیتی کو ملحوظ رکھنا ضروری ہے اور اگر شخص فساد اور خاندانہ غرابی مد نظر ہے، تو پھر یہ رخصت ختم ہو جاتی ہے۔

۲۲۱۲۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامُ، ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ فَرْقَدٍ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ، يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: «وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَغْفِرْ»

(۲۲۱۲) مجھ سے اسحاق نے بیان کیا، کہا ہم سے ابن نمیر نے بیان کیا، کہا کہ ہمیں ہشام نے خبر دی (دوسری سند) اور مجھ سے محمد نے بیان کیا، کہا کہ میں نے عثمان بن فرقہ سے سنا، انہوں نے کہا کہ میں نے ہشام بن عروہ سے سنا، وہ اپنے باپ سے بیان کرتے تھے کہ انہوں نے عائشہ رضی اللہ عنہا سے سنا، وہ فرماتی تھیں کہ (قرآن کی آیت) ”جو شخص مالدار ہو وہ (اپنی زیر

پرورش یتیم کا مال ہضم کرنے سے) اپنے کو بچائے۔ اور جو فقیر ہو وہ نیک نیتی کے ساتھ اس میں سے کھالے۔ یہ آیت یتیموں کے ان سرپرستوں کے متعلق نازل ہوئی تھی جو ان کے مال کی نگرانی اور دیکھ بھال کرتے ہوں کہ اگر وہ فقیر ہیں تو (اس خدمت کے عوض) نیک نیتی کے ساتھ اس میں سے کھا سکتے ہیں۔

وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴿٦﴾ [النساء: ٦]
أَنْزَلْتُ فِي وَالِي الْيَتِيمِ الَّذِي يُقِيمُ عَلَيْهِ، وَيُضْلِحُ فِي مَالِهِ، إِنْ كَانَ فَقِيرًا أَكَلَ مِنْهُ بِالْمَعْرُوفِ. [طرفاء فی: ٢٧٦٥، ٤٥٧٥]

[مسلم: ٧٥٣٥]

باب: ایک ساتھی اپنا حصہ دوسرے ساتھی کے ہاتھ

بَابُ بَيْعِ الشَّرِيكِ مِنْ شَرِيكِهِ

بچ سکتا ہے

(۲۲۱۳) ہم سے محمود نے بیان کیا، کہا کہ ہم سے عبدالرزاق نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ نے اور انہیں جابر بن عبد اللہ نے کہ رسول اللہ ﷺ نے شفعہ کا حق ہر اس مال میں قرار دیا تھا جو تقسیم نہ ہوا ہو۔ لیکن جب اس کی حد بندی ہو جائے اور راستے بھی پھیر دیئے جائیں تو اب شفعہ کا حق باقی نہیں رہا۔

٢٢١٣۔ حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ جَعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّقَتِ الطُّرُقُ فَلَا شُفْعَةَ.

[طرفاء فی: ٢٢١٤، ٢٢٥٧، ٢٤٩٥، ٢٤٩٦]

[٦٩٧٦] [ابوداؤد: ٣٥١٣؛ ترمذی: ١٣٧٠؛ نسائی:

[٤٧١٨؛ ابن ماجہ: ٢٤٩٩]

تشریح: مال سے مراد غیر منقولہ ہے۔ جیسے مکان، زمین، باغ وغیرہ کیونکہ جائیداد منقولہ میں ہالا جماع شفعہ نہیں ہے۔ اور عطاء کا قول شاذ ہے جو کہتے ہیں ہر چیز میں شفعہ ہے۔ یہاں تک کہ کپڑے میں بھی۔ یہ حدیث شافعیہ کے مذہب کی تائید کرتی ہے کہ مسایہ کو شفعہ کا حق نہیں ہے صرف شریک کو ہے۔ یہاں امام بخاری رحمہ اللہ نے یہ حدیث لا کر باب کا مطلب اس طرح سے نکالا کہ جب شریک کو شفعہ کا حق ہو تو وہ دوسرے شریک کا حصہ خرید لے گا۔ پس ایک شریک کا اپنا حصہ دوسرے شریک کے ہاتھ بیچ کر ناجہی جائز ہوا۔ اور یہی ترجمہ باب ہے۔

شفعہ اس حق کو کہا جاتا ہے جو کسی پڑوسی یا کسی سا بھئی کو اپنے دوسرے پڑوسی یا سا بھئی کی جائیداد میں اس وقت تک باقی رہتا ہے جب تک وہ سا بھئی یا پڑوسی اپنی اس جائیداد کو فروخت نہ کر دے۔ شریعت کا حکم یہ ہے کہ ایسی جائیداد کی خرید و فروخت میں حق شفعہ رکھنے والا اس کا مجاز ہے کہ جائیداد اگر کسی غیر نے خرید لی ہو تو وہ اس پر دعویٰ کرے اور وہ بیچ اول کو فتح کر کر خود اسے خرید لے۔ ایسے معاملات میں اولیت حق شفعہ رکھنے والے ہی کو حاصل ہے۔ باقی اس سلسلہ کی بہت سی تفصیلات ہیں۔ جن میں سے کچھ امام بخاری رحمہ اللہ نے یہاں احادیث کی روشنی میں بیان بھی کر دی ہیں۔ مرد وہ بخمدن لاء (بھارت) میں بھی اس کی بہت سی صورتیں مذکور ہیں۔

باب: زمین، مکان، اسباب کا حصہ اگر تقسیم نہ ہوا

بَابُ بَيْعِ الْأَرْضِ وَالْأُورِ

ہو تو اس کا بیچنا درست ہے

وَالْعُرُوضِ مُشَاعًا غَيْرُ مَقْسُومٍ

(۲۲۱۴) ہم سے محمد بن محبوب نے بیان کیا، انہوں نے کہا کہ ہم سے

٢٢١٤۔ حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا

عبدالواحد نے بیان کیا، ان سے معمر نے بیان کیا، ان سے زہری نے، ان سے ابوسلمہ بن عبدالرحمن نے اور ان سے حضرت جابر بن عبداللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے ہر ایسے مال میں شفعہ کا حق قائم رکھا جو تقسیم نہ ہوا ہو۔ لیکن جب اس کی حدود قائم ہو گئی ہوں اور راستہ بھی پھیر دیا گیا ہو تو اب شفعہ کا حق باقی نہیں رہا۔

ہم سے مسدد نے اور ان سے عبدالواحد نے اسی طرح بیان کیا، اور کہا کہ ہر اس چیز میں (شفعہ ہے) جو تقسیم نہ ہوئی ہو۔ اس کی متابعت ہشام نے معمر کے واسطے سے کی ہے اور عبدالرزاق نے یہ لفظ کہے کہ ”ہر مال میں جو تقسیم نہ ہوا ہو“ اس کی روایت عبدالرحمن بن اسحاق نے زہری سے کی ہے۔

عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَضَى النَّبِيُّ ﷺ بِالشَّفْعَةِ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّقَتِ الطَّرِيقُ فَلَا شَفْعَةَ. حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، بِهِذَا وَقَالَ: فِي كُلِّ مَا لَمْ يُقْسَمْ. تَابَعَهُ هِشَامٌ عَنْ مَعْمَرٍ. وَقَالَ عَبْدُ الرَّزَّاقِ: فِي كُلِّ مَالٍ لَمْ يُقْسَمْ. وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ.

[راجع: ۲۲۱۳]

بَابُ: إِذَا اشْتَرَى شَيْئًا لِغَيْرِهِ
بِغَيْرِ إِذْنِهِ فَرَضِيَ

بیاض: کسی نے کوئی چیز دوسرے کے لیے اس کی اجازت کے بغیر خرید لی پھر وہ بھی راضی ہو گیا تو یہ معاملہ جائز ہے

(۲۲۱۵) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے ابو عامر نے بیان کیا، کہا کہ ہم کو ابن جریج نے خبر دی، انہیں نافع نے اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے نبی کریم صلی اللہ علیہ وسلم سے کہ آپ نے فرمایا: ”تین شخص کہیں باہر جا رہے تھے کہ اچانک بارش ہونے لگی۔ انہوں نے ایک پہاڑ کے غار میں جا کر پناہ لی۔ اتفاق سے پہاڑ کی ایک چٹان اوپر سے لڑھکی (اور اس غار کے منہ کو بند کر دیا جس میں یہ تینوں پناہ لیے ہوئے تھے) اب ایک نے دوسرے سے کہا کہ اپنے سب سے اچھے عمل کا جو تم نے کبھی کیا ہو، نام لے کر اللہ تعالیٰ سے دعا کرو۔ اس پر ان میں سے ایک نے یہ دعا کی: اے اللہ! میرے ماں باپ بہت ہی بوڑھے تھے۔ میں باہر لے جا کر اپنے مولیٰ چراتا تھا۔ پھر جب شام کو واپس آتا تو ان کا دودھ نکالتا اور برتن میں پہلے اپنے والدین کو پیش کرتا۔ جب میرے والدین پی چکے تو پھر بچوں کو اور اپنی بیوی کو پلاتا۔ اتفاق سے ایک رات واپسی میں دیر ہو گئی۔ اور جب میں گھر لوٹا تو والدین سو چکے تھے۔ اس نے کہا کہ پھر میں نے پسند نہیں کیا کہ انہیں جگاؤں بچے میرے قدموں میں بھوکے پڑے رہ رہے تھے۔ میں

۲۲۱۵- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَرَجَ ثَلَاثَةٌ نَفَرٍ يَمْشُونَ فَأَصَابَهُ الْمَطَرُ، فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ. قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ. فَقَالَ أَحَدُهُم: اللَّهُمَّ! إِنِّي كَانَتْ لِي أَبْوَانُ شَيْخَانِ كَبِيرَانِ، فَكُنْتُ أَخْرُجُ فَأَدْعِي، ثُمَّ أَجِيءُ فَأَحْلُبُ، فَأَجِيءُ بِالْحِلَابِ فَأَتِي بِهِ أَبِي فَيَشْرَبَانِ، ثُمَّ أَسْقِي الصَّبِيَّةَ وَأَهْلِي وَأَمْرَأَتِي، فَاتَّحَبَسْتُ لَيْلَةً. فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ. قَالَ: فَكَرِهْتُ أَنْ أُوقِظَهُمَا، وَالصَّبِيَّةُ تَضَاغُونَ عِنْدَ رَجُلِي، فَلَمْ يَزَلْ ذَلِكَ ذَائِبِي وَذَائِبَهُمَا،

برابر دودھ کا پیالہ لیے والدین کے سامنے اسی طرح کھڑا رہا یہاں تک کہ صبح ہوگئی۔ اے اللہ! اگر تیرے نزدیک بھی میں نے یہ کام صرف تیری رضا حاصل کرنے کے لیے کیا تھا، تو ہمارے لیے اس چٹان کو ہٹا کر اتنا راستہ تو بنا دے کہ ہم آسان کو تو دیکھ سکیں۔ نبی ﷺ نے فرمایا: چنانچہ وہ پتھر کچھ ہٹ گیا۔ دوسرے شخص نے دعا کی: اے اللہ! تو خوب جانتا ہے کہ مجھے اپنے بچا کی ایک لڑکی سے اتنی زیادہ محبت تھی جتنی ایک مرد کو کسی عورت سے ہو سکتی ہے۔ اس لڑکی نے کہا تم مجھ سے اپنی خواہش اس وقت تک پوری نہیں کر سکتے جب تک مجھے سواشرنی نہ دے دو۔ میں نے ان کے حاصل کرنے کی کوشش کی، اور آخر اتنی اشرنی جمع کر لی۔ پھر جب میں اس کی دونوں رانوں کے درمیان بیٹھا۔ تو وہ بولی اللہ سے ڈر، اور مہر کو ناجائز طریقے پر نہ توڑ۔ اس پر میں کھڑا ہو گیا اور میں نے اسے چھوڑ دیا اب اگر تیرے نزدیک بھی میں نے یہ عمل تیری ہی رضا کے لیے کیا تھا۔ تو ہمارے لیے (نکلنے کا) راستہ بنا دے۔ آنحضرت ﷺ نے فرمایا: چنانچہ وہ پتھر دو تہائی ہٹ گیا۔ تیسرے شخص نے دعا کی: اے اللہ! تو جانتا ہے کہ میں نے ایک مزدور سے ایک فرق جوار پر کام کرایا تھا۔ جب میں نے اس کی مزدوری اسے دے دی تو اس نے لینے سے انکار کر دیا۔ میں نے اس جوار کو لے کر بودیا (کھیتی جب کئی تو اس میں اتنی جوار پیدا ہوئی کہ) اس سے میں نے ایک بیل اور ایک چرواہا خرید لیا۔ کچھ عرصہ بعد پھر اس نے آ کر مزدوری مانگی، کہ خدا کے بندے مجھے میرا حق دے دے۔ میں نے کہا کہ اس بیل اور اس کے چرواہے کے پاس جاؤ کہ یہ تمہاری ہی ملک ہیں اس نے کہا کہ مجھ سے مذاق کرتے ہو۔ میں نے کہا، میں مذاق نہیں کرتا۔ واقعی یہ تمہارے ہی ہیں۔ تو اے اللہ! اگر تیرے نزدیک یہ کام میں نے صرف تیری رضا حاصل کرنے کے لیے کیا تھا تو یہاں ہمارے لیے (اس چٹان کو ہٹا کر) راستہ بنا دے۔ چنانچہ وہ غار پورا کھل گیا۔ اور وہ تینوں شخص باہر آ گئے۔“

تشریح: امام بخاری رحمہ اللہ اس باب میں جو یہ حدیث لائے۔ اس سے مقصود اخیر شخص کا بیان ہے کیونکہ بغیر مالک سے پوچھے اس جوار کو دوسرے کام میں صرف کیا۔ اور اس سے نفع کمایا اور بیع کو بھی اس پر قیاس کیا۔ تو بیع فضولی نکاح فضولی کی طرح صحیح ہے اور مالک کی اجازت پر نافذ ہو جاتی ہے۔

اس حدیث طویل سے اعمال صالحہ کو بطور وسیلہ اللہ کے سامنے پیش کرنا بھی ثابت ہوا۔ کہ اصل وسیلہ ایسے ہی اعمال صالحہ کا ہے۔ اور آیت کریمہ:

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (۵/ المائدہ: ۳۵) کا یہی مفہوم ہے جو لوگ قبروں، مزاروں اور مردہ بزرگوں کا وسیلہ ڈھونڈتے ہیں، وہ غلطی پر ہیں۔ اور ایسے وسائل بعض دفعہ شرکیات کی حد میں داخل ہو جاتے ہیں۔

حدیث میں چرچا ہے کہ واقعہ ہے جس سے بچوں پر ظلم کا شبہ ہوتا ہے کہ وہ رات بھر بھوکے بلبلاتے رہے مگر یہ ظلم نہیں ہے۔ یہ ان کی نیک نیتی تھی کہ وہ پہلے والدین کو پلانا چاہتے تھے۔ اور آیت کریمہ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ (۹۰/ البقرہ: ۹۰) کا ایک مفہوم یہ بھی ہو سکتا ہے جو یہاں مذکور ہے: ”وہنا طریق اخر فی الجواز وهو انه ﷺ ذکر هذه القصة فی معرض المدح والثناء علی فاعلها واقره علی ذالک ولو کان لا یجوز لبینه۔“ یعنی باب کے مضمون مذکورہ کا جواز یوں بھی ثابت ہوا کہ نبی کریم ﷺ نے اس قصہ کو اور اس میں اس مزدور کے متعلق امر واقعہ کو بطور مدح و ثناء ذکر فرمایا۔ اسی سے مضمون باب ثابت ہوا، اگر یہ فعل ناجائز ہوتا تو آپ اسے بیان فرما دیتے۔

بَابُ الشِّرَاءِ وَالْبَيْعِ مَعَ الْمُشْرِكِينَ وَأَهْلِ الْحَرْبِ باب: مشرکوں اور حربی کافروں کے ساتھ خرید و فروخت کرنا

تشریح: حربی کافروں جو اسلامی حکومت سے جنگ برپا کئے ہوئے ہوں اور سلسلہ حرب مابین مطابق قواعد شرعی جاری ہو۔

۲۲۱۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ بَغْنَمٍ يَسْؤُلُهَا قَالَ لَهُ النَّبِيُّ ﷺ: ((أَمْ هَبَةٌ)) قَالَ: لَا بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً. [طرفاه فی: نے اس سے ایک بکری خرید لی۔

[۵۳۸۲، ۲۶۱۸] [مسلم: ۵۳۶۴]

تشریح: حافظ فرماتے ہیں: ”معاملۃ الکفار جائزۃ الا بیع ما یستعین بہ اهل الحرب علی المسلمین و اختلف العلماء فی مباحۃ من غالب ماله الحرام وحجة من رخص فیہ قوله ﷺ للمشرک ((ایبعا ام هبة)) وفیہ جواز بیع الکافر و اثبات ملکہ علی ما فی یدہ وجواز قبول الهدیۃ منه۔“ (فتح)

یعنی کفار سے معاملہ داری کرنا جائز ہے مگر ایسا معاملہ درست نہیں جس سے وہ اہل اسلام کے ساتھ جنگ کرنے میں مدد پا سکیں۔ اور اس حدیث کی رو سے کافر کی بیع کو نافذ ماننا بھی ثابت ہوا۔ اور یہ بھی کہ اپنے مال میں وہ اسلامی قانون میں مالک ہی مانا جائے گا۔ اور اس حدیث سے کافر کا ہدیہ قبول کرنا بھی جائز ثابت ہوا۔ یہ جملہ قانونی امور ہیں جن کے لئے اسلام میں ہر ممکن گنجائش رکھی گئی ہے۔ مسلمان جب کہ ساری دنیا میں آباد ہیں، ان کے بہت سے لین دین کے معاملات غیر مسلموں کے ساتھ ہوتے رہتے ہیں۔ لہذا ان سب کو قانونی صورتوں میں بتلایا گیا اور اس سلسلہ میں بہت فراخ دلی سے کام لیا گیا ہے۔ جو اسلام کے دین فطرت اور عالمگیر مذہب ہونے کی واضح دلیل ہے۔

بَابُ شِرَاءِ الْمَمْلُوكِ مِنَ الْحَرْبِيِّ باب: حربی کافر سے غلام لونڈی خریدنا اور اس کا

آزاد کرنا اور ہبہ کرنا

وَهَبْتِهِ وَعَقْبِهِ

اور نبی کریم ﷺ نے سلمان فارسی رضی اللہ عنہ سے فرمایا تھا: ”اپنے (یہودی) مالک سے ”مکاتبہ“ کر لے۔“ حالانکہ سلمان رضی اللہ عنہ اصل میں پہلے ہی سے آزاد تھے۔ لیکن کافروں نے ان پر ظلم کیا کہ بیچ دیا۔ اور اس طرح وہ غلام بنا دیئے گئے۔ اسی طرح عمار، صہیب اور بلال رضی اللہ عنہم بھی قید کر کے (غلام بنا لیے گئے تھے اور ان کے مالک مشرک تھے) اللہ تعالیٰ نے فرمایا ہے: ”اللہ تعالیٰ ہی نے تم میں ایک کو ایک پر فضیلت دی ہے رزق میں۔ پھر جن کی روزی زیادہ ہے۔ وہ اپنی لونڈی غلاموں کو دے کر اپنے برابر نہیں کر دیتے۔ کیا یہ لوگ اللہ کا احسان نہیں مانتے۔“

وَقَالَ النَّبِيُّ ﷺ لِسَلْمَانَ: ((كَاتِبٌ)) وَكَانَ حُرًّا فَظَلَمُوهُ وَبَاعُوهُ وَسَبَّيَ عَمَّارَ وَصُهَيْبَ وَبِلَالَ، وَقَالَ اللَّهُ تَعَالَى: ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ﴾. [النمل: ۷۱]

تشریح: کہ اس نے مختلف حالات کے لوگ پیدا کئے۔ کوئی غلام ہے کوئی بادشاہ، کوئی مالدار ہے کوئی محتاج اگر سب برابر یکساں ہوتے تو کوئی کسی کا کام کا ہے کو کرتا۔ زندگی دو بھر ہو جاتی۔ پس یہ اختلاف حالات اور تفاوت درجات حق تعالیٰ کی ایک بڑی نعمت ہے۔ اس آیت سے امام بخاری رحمہ اللہ نے یہ نکالا کہ کافرا اپنی لونڈی غلاموں کے مالک ہیں اور ان کی ملک صحیح ہے کیونکہ ان کی لونڈی غلاموں کو ﴿مَا مَلَكَتْ أَيْمَانُهُمْ﴾ فرمایا۔ جب ان کی ملک صحیح ہوئی تو ان سے مول لینا درست ہوگا۔ (وحیدی)

کتابت اس کو کہتے ہیں کہ غلام مالک کو کچھ روپیہ کئی قسطوں میں دینا قبول کرے۔ کل روپیہ ادا کرنے کے بعد غلام آزاد ہو جاتا ہے۔ حضرت سلمان رضی اللہ عنہ کو کافروں نے غلام بنا رکھا تھا۔ مسلمانوں نے ان کو خرید کر آزاد کر دیا۔ حدیث سلمان رضی اللہ عنہ میں مزید تفصیل یوں آئی ہے۔ ”ثم مررت من كلب تجار فحملوني معهم حتى اذا قدموا بي وادى القرى ظلموني فباعوني من رجل يهودي الحديث“۔ یعنی میں فارسی نسل سے متعلق ہوں۔ ہوا یہ کہ ایک دفعہ بنو کلب کے کچھ سوداگر میرے پاس سے گزرے اور انہوں نے مجھے اٹھا کر اپنے ساتھ لگایا۔ اور آگے چل کر مزید ظلم مجھ پر انہوں نے یہ کیا کہ مجھ کو ایک یہودی کے ہاتھ بیچ کر اس کا غلام بنا دیا۔

حضرت عمار بن یاسر رضی اللہ عنہ عربی عسی ہیں۔ مگر ان کو اس لئے غلاموں میں شمار کیا گیا کہ ان کی والدہ سمیہ رضی اللہ عنہا نامی قریش کی لونڈیوں میں سے تھیں۔ ان کے شکم سے یہ پیدا ہوئے ان کے والد کا نام یاسر رضی اللہ عنہ ہے۔ قریش نے ان سب کے ساتھ غلاموں جیسا معاملہ کیا یا یاسر رضی اللہ عنہ بنی مخزوم کے حلیف تھے۔ مزید تفصیلی حالات یہ ہیں کہ حضرت عمار بن یاسر رضی اللہ عنہ عسی ہیں۔ بنی مخزوم کے آزاد کردہ اور حلیف ہیں۔ اس کی صورت یہ ہوئی کہ حضرت عمار رضی اللہ عنہ کے والد یا یاسر رضی اللہ عنہ مکہ میں اپنے دو بھائیوں کے ساتھ جن کا نام حارث اور مالک تھا، اپنے چوتھے گم شدہ بھائی کی تلاش میں آئے۔ پھر حارث اور مالک تو اپنے ملک یمن کو واپس چلے گئے۔ مگر یاسر مکہ میں مقیم ہو گئے۔ اور ابو حذیفہ بن مغیرہ کے حلیف بن گئے۔ ابو حذیفہ نے ان کا نکاح اپنی باندی سمیہ رضی اللہ عنہا نامی سے کر دیا۔ جن کے بطن سے حضرت عمار رضی اللہ عنہ پیدا ہوئے۔ ابو حذیفہ نے حضرت عمار رضی اللہ عنہ کو آزاد کر دیا۔ یہ ابتداء ہی میں اسلام پہلے آئے تھے اور ان کمزور مسلمانوں میں سے ہیں جن کو اسلام سے ہٹانے کے لئے بہت ستایا گیا۔ یہاں تک کہ ان کو آگ میں بھی ڈال دیا جس سے انہیں اللہ نے مرنے سے بچا لیا۔ نبی کریم ﷺ جب ان کی طرف سے گزرتے ہوئے ان کی تکالیف کو دیکھتے تو آپ کا دل بھڑاتا۔ آپ ان کے جسم پر اپنا دست شفقت پھیرتے اور دعا کرتے کہ اے آگ تو عمار پر اسی طرح ٹھنڈی اور سلامتی والی ہو جا جس طرح تو حضرت ابراہیم علیہ السلام پر ہو گئی تھی۔ یہ مہاجرین اولین میں سے ہیں۔ غزوہ بدر اور جملہ غزوات میں شریک ہوئے۔ جنگ صفین میں حضرت علی رضی اللہ عنہ کے ساتھ تھے۔ ۹۳ سال کی عمر میں ۳۷ھ میں جنگ صفین ہی میں شہید ہوئے۔

حضرت صہیب بن سنان عبد اللہ بن جدعان نبی کے آ زاد کردہ ہیں۔ کینت ابو یحییٰ شہر موصل کے باشندے تھے۔ رومیوں نے ان کو بچپن ہی میں قید کر لیا تھا لہذا نشو و نما روم میں ہوئی۔ رومیوں سے ان کو ایک شخص کلب نامی خرید کر مکہ لے آیا۔ جہاں ان کو عبد اللہ بن جدعان نے خرید کر آزاد کر دیا۔ پھر یہ عبد اللہ بن جدعان ہی کے حلیف بن گئے تھے۔ نبی کریم ﷺ جب دار ارقم میں تھے تو عمار رضی اللہ عنہ نے اور انہوں نے ایک ہی دن اسلام قبول کیا۔ مکہ شریف میں ان کو بھی بہت تکلیف دی گئی، لہذا یہ مدینہ کو ہجرت کر گئے۔ ۸۰ھ میں ہمر ۹۰ سال مدینہ ہی میں انتقال فرمایا۔ اور جنت البقیع میں دفن کئے گئے۔

حضرت بلال رضی اللہ عنہ کے والد کا نام رباح ہے۔ حضرت ابو بکر صدیق رضی اللہ عنہ کے آ زاد کردہ مشہور معزز صحابی بلکہ مؤذن رسول ﷺ ہیں۔ یہ بھی مؤمنین اولین میں سے ہیں۔ مکہ میں سخت تکالیف برداشت کیں مگر اسلام کا نشر نہ اترا، بلکہ اور زیادہ اسلام کا اظہار کیا۔ تمام غزوات نبوی میں شریک رہے۔ ان کو ایذا پہنچانے والا امیہ بن خلف تھا جو بے حد سنگدلی سے ان کو قسم قسم کے عذابوں میں مبتلا کیا کرتا تھا۔ اللہ کی مشیت دیکھتے کہ جنگ بدر میں امیہ بن خلف ملعون، حضرت بلال رضی اللہ عنہ ہی کے ہاتھوں سے قتل ہوا۔ عمر کا آخری حصہ شام میں گزارا۔ ۶۳ سال کی عمر میں ۲۰ھ میں دمشق میں انتقال ہوا اور باب الصغیر میں دفن ہوئے۔ بعض حلب میں انتقال بتلاتے اور باب الاربعین میں مدفون ہونا لکھتے ہیں۔ ان کے مناقب بہت زیادہ ہیں۔ ان کے کوئی اولاد نہیں ہوئی۔ تابعین کی ایک کثیر جماعت ان سے روایت کرتی ہے۔

(۲۲۱۷) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، ان سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ابراہیم علیہ السلام نے سارہ علیہا السلام کے ساتھ (غزوہ کے ملک سے) ہجرت کی تو ایک ایسے شہر میں پہنچے جہاں ایک بادشاہ رہتا تھا یا (یہ فرمایا کہ) ایک ظالم بادشاہ رہتا تھا۔ اس سے ابراہیم علیہ السلام کے متعلق کسی نے کہہ دیا کہ وہ ایک نہایت ہی خوبصورت عورت لے کر یہاں آئے ہیں۔ بادشاہ نے آپ سے پچھا بھیجا کہ ابراہیم! یہ عورت جو تمہارے ساتھ ہے تمہاری کیا ہوتی ہے؟ انہوں نے فرمایا کہ یہ میری بہن ہے۔ پھر جب ابراہیم علیہ السلام سارہ علیہا السلام کے یہاں آئے تو ان سے کہا کہ میری بات نہ جھٹلانا، میں تمہیں اپنی بہن کہہ آیا ہوں۔ خدا کی قسم! آج روئے زمین پر میرے اور تمہارے سوا کوئی مومن نہیں ہے۔ چنانچہ آپ نے سارہ علیہا السلام کو بادشاہ کے یہاں بھیجا، یا بادشاہ حضرت سارہ علیہا السلام کے پاس گیا اس وقت حضرت سارہ علیہا السلام وضو کر کے نماز پڑھنے کھڑی ہو گئیں۔ انہوں نے اللہ کے حضور میں یہ دعا کی: اے اللہ! اگر میں تجھ پر اور تیرے رسول (ابراہیم علیہ السلام) پر ایمان رکھتی ہوں، اور اگر میں نے اپنے شوہر کے سوا اپنی شرمگاہ کی حفاظت کی ہے، تو تو مجھ پر ایک کافر کو مسلط نہ کر۔ اتنے میں وہ بادشاہ قہرایا اور اس کا پاؤں زمین میں دھنس گیا۔“ اعرج نے کہا کہ ابوسلمہ بن عبد الرحمن نے بیان

۲۲۱۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((هَاجَرَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بِسَارَةَ، فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ، فَقِيلَ: دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ، هِيَ مِنْ أَحْسَنِ النِّسَاءِ. فَأَرْسَلَ إِلَيْهِ: أَنْ يَا إِبْرَاهِيمُ، مَنْ هَذِهِ الَّتِي مَعَكَ؟ قَالَ: أُخْتِي. ثُمَّ رَجَعَ إِلَيْهَا فَقَالَ: لَا تُكَذِّبِي حَدِيثِي فَإِنِّي أَخْبَرْتُهُمْ أَنَّكَ أُخْتِي، وَاللَّهِ إِنْ عَلَى الْأَرْضِ مِنْ مُؤْمِنٍ غَيْرِي وَغَيْرِكَ. فَأَرْسَلَ بِهَا إِلَيْهِ. فَقَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأَ وَتَوَضَّأَتْ فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتَ آمَنْتَ بِكَ وَبِرَسُولِكَ وَأَحْصَنْتَ فَرْجِي، إِلَّا عَلَى زَوْجِي فَلَا تَسْلُطْ عَلَيَّ الْكَافِرُ. فَعُطِّ حَتَّى رَكَضَ بِرَجُلِهِ)). قَالَ: الْأَعْرَجُ قَالَ: أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: ((قَالَتِ اللَّيْلَةُ إِنْ يَمُتَ يَقُلْ: هِيَ قَتَلَتْهُ. فَأَرْسَلَ ثُمَّ قَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأَ

وَتَصَلِّيْ، وَتَقُولُ: اَللّٰهُمَّ اِنْ كُنْتُ اَمَنْتُ بِكَ وَبِرَسُوْلِكَ، وَاَحْصَنْتُ فُرْجِيْ، اِلَّا عَلٰى رَوْحِيْ، فَلَا تَسْلُطْ عَلَيَّ هَذَا الْكَافِرُ، فَعَطَّ حَتّٰى رَكَضَ بِرَجْلِهِ)). قَالَ عَبْدُ الرَّحْمَنِ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو هُرَيْرَةَ: ((فَقَالَتِ اللّٰهُمَّ اِنْ يَمُتْ يَقُلْ: هِيَ قَتَلْتُهُ، فَأَرْسِلْ فِي الثَّانِيَةِ، أَوْ فِي الثَّالِثَةِ، فَقَالَ: وَاللّٰهِ مَا أَرْسَلْتُمْ إِلَيَّ إِلَّا شَيْطَانًا، ارْجِعُوْهَا إِلَى إِبْرَاهِيْمَ، وَأَعْطُوْهَا أَجْرًا. فَرَجَعَتْ إِلَى إِبْرَاهِيْمَ فَقَالَتْ: أَشَعَرْتُ أَنَّ اللّٰهَ كَبَّتِ الْكَافِرَ وَأَخَذَمَ وَلِيْدَةً؟)). [اطرافه في: ٢٦٣٥،

٣٣٥٨، ٣٣٥٧، ٥٠٨٤، ٦٩٥٠]

کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، کہ ”حضرت سارہ علیہا السلام نے اللہ کے حضور میں دعا کی کہ اے اللہ! اگر یہ مر گیا تو لوگ کہیں گے کہ اسی نے مارا ہے چنانچہ وہ پھر چھوٹ گیا اور حضرت سارہ علیہا السلام کی طرف بڑھا۔ حضرت سارہ علیہا السلام وضو کر کے پھر نماز پڑھنے لگی تھیں اور یہ دعا کرتی جاتی تھیں: اے اللہ! اگر میں تجھ پر اور تیرے رسول پر ایمان رکھتی ہوں اور اپنے شوہر (حضرت ابراہیم علیہ السلام) کے سوا اور ہر موقع پر میں نے اپنی شرمگاہ کی حفاظت کی ہے تو مجھ پر اس کافر کو مسلط نہ کر۔ چنانچہ وہ پھر ٹھہرایا، کانپا اور اس کے پاؤں زمین میں جھنس گئے۔“ عبد الرحمن نے بیان کیا کہ ابوسلمہ نے بیان کیا ابو ہریرہ رضی اللہ عنہ سے کہ ”حضرت سارہ علیہا السلام نے پھر وہی دعا کی کہ اے اللہ! اگر یہ مر گیا تو لوگ کہیں گے کہ اسی نے مارا ہے۔ اب دوسری مرتبہ یا تیسری مرتبہ بھی وہ بادشاہ چھوڑ دیا گیا۔ آخر وہ کہنے لگا کہ تم لوگوں نے میرے یہاں ایک شیطان بھیج دیا۔ اسے ابراہیم (علیہ السلام) کے پاس لے جاؤ اور انہیں آجر (حضرت ہاجرہ) کو بھی دے دو۔ پھر حضرت سارہ علیہا السلام ابراہیم علیہ السلام کے پاس آئیں اور ان سے کہا کہ دیکھتے نہیں اللہ نے کافر کو کس طرح ذلیل کیا اور ساتھ میں ایک لڑکی بھی دلوادی۔“

تشریح: زمین کنعان سے مصر کا یہ سفر اس لئے ہوا کہ کنعان ان دنوں سخت قحط سالی کی زد میں آ گیا تھا۔ حضرت ابراہیم علیہ السلام مجبور ہو کر اپنی بیوی حضرت سارہ علیہا السلام اور بچے کو طوطا علیہ السلام اور پھر بکریوں سمیت مصر میں پہنچ گئے۔ ان دنوں مصر میں فرعون رقیون نامی حکمرانی کر رہا تھا۔ ابراہیم علیہ السلام کی بیوی سارہ علیہا السلام بے حد حسین تھیں۔ اور وہ بادشاہ ایسی حسین عورتوں کی جستجو میں رہا کرتا تھا۔ اس لئے حضرت ابراہیم علیہ السلام نے حضرت سارہ علیہا السلام کو ہدایت فرمائی کہ وہ اپنے آپ کو ابراہیم علیہ السلام کی بہن ظاہر کریں۔ جب فرعون مصر نے حضرت سارہ علیہا السلام کے حسن کا چرچا سنا تب انہوں نے ان کو بلوا بھیجا اور فضل بدکار ارادہ کیا مگر حضرت سارہ علیہا السلام کی بددعا سے وہ برائی پر قادر نہ ہو سکا۔ بلکہ زمین میں فرق ہونے لگا۔ آخر اس کے دل پر ان کی عظمت نقش ہو گئی اور حضرت ابراہیم علیہ السلام سے معافی مانگی اور حضرت سارہ علیہا السلام کو واپس کر دیا اور اپنے خلوص اور عقیدت کے اظہار میں اپنی بیٹی ہاجرہ علیہا السلام کو ان کی نذر کر دیا تا کہ وہ سارہ علیہا السلام جیسی خدارسیدہ خاتون کی خدمت میں رہ کر تعلیم اور تربیت حاصل کرے اور کسی وقت اس کو حضرت ابراہیم علیہ السلام جیسے نبی کی بیوی بننے کا شرف حاصل ہو۔ یہودیوں کی کتاب بریث لیا میں ذکر ہے کہ ہاجرہ شاہ مصر کی بیٹی تھی، ایسا ہی طبری، جنیس اور قسطلانی نے ذکر کیا ہے مگر یہ امر نہایت ہی قابل افسوس ہے کہ بعض بد باطن یہود کی حاسدانہ تحریرات میں ان کو لونڈی کہا گیا ہے اور کچھ لوگوں نے ان تحریروں سے متاثر ہو کر اس حدیث میں وارد لفظ ((وولیدہ)) کا ترجمہ لونڈی کر دیا ہے حالانکہ قرآن و حدیث کی اصطلاح عام میں غلام اور لونڈی کے لئے ملک یمن کا لفظ ہے جیسا کہ آیت قرآنی: ﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾ (النساء: ۲۴) سے ظاہر ہے لغت عرب میں جاریہ اور ولیدہ کے الفاظ عام لڑکی کے معنوں میں آتے ہیں۔ عربی کی بائبل میں سب جگہ حضرت ہاجرہ کے واسطے جاریہ کا لفظ استعمال ہوا ہے انگریزی بائبل میں سب مقامات پر میڈ کا لفظ ہے جس کے معنی وہی ہیں جو ”جاریہ“ اور ”ولیدہ“ کے ہیں یعنی لڑکی۔

ابی سلوم اسحاق جو ایک یہودی عالم ہیں وہ پیدائش ۱۶۔۱۷ میں لکھتے ہیں کہ جب فرعون مصری نے نبی کی کرامتوں کو جو سارہ کی وجہ سے ظاہر ہوئیں

دیکھا تو اس نے کہا کہ بہتر ہے میری بیٹی اس کے گھر میں خادمہ ہو کر رہے وہ اس سے بہتر ہوگی کہ کسی دوسرے گھر میں وہ ملکہ بن کر رہے۔ چنانچہ حضرت ہاجرہ نے ابراہیمی گھر انہ میں پوری تربیت حاصل کی اور پچاسی سال کی عمر میں جب کہ آپ اولاد سے مایوس ہو رہے تھے حضرت سارہ نے ان سے خود کہا کہ ہاجرہ سے شادی کر لو شاید اللہ پاک ان ہی کے ذریعہ تم کو اولاد عطا کرے چنانچہ ایسا ہی ہوا کہ شادی کے بعد حضرت ہاجرہ علیہا السلام حاملہ ہو گئیں اور ان کو خواب میں فرشتہ نے بشارت دی کہ تو ایک بیٹا جنے گی اس کا نام اسماعیل رکھنا کہ اللہ تعالیٰ نے تیرا دکھن لیا۔ وہ عربی ہوگا اس کا ہاتھ سب کے خلاف ہوگا اور سب کے ہاتھ اس کے برخلاف ہوں گے اور وہ اپنے سب بھائیوں کے سامنے بود و باش کرے گا۔ (تورات پیدائش ۱۶-۱۱-۱۲)

خداوند نے یہ بھی فرمایا کہ دیکھ ہاجرہ کے بطن سے پیدا ہونے والے بچے اسماعیل کے حق میں میں نے تیری دعا سن لی دیکھو میں اس کو برکت دوں گا اور اسے آبرو مند کروں گا اور اسے بہت بڑھاؤں گا اور اس سے بارہ سردار پیدا ہوں گے اور میں اسے بڑی قوم بناؤں گا۔ (تورات پیدائش ۱۷-۱۵-۲۰)

حضرت ابراہیم علیہ السلام کی چھیالیس سال کی عمر تھی کہ ان کے بیٹے حضرت اسماعیل علیہ السلام پیدا ہوئے۔ حضرت اسماعیل علیہ السلام کے حق میں یہ بشارت تورات سفر کوہین باب ۱۷ اور ۲۰ میں موجود ہے۔

یہودیوں نے حضرت ہاجرہ علیہا السلام کے لونڈی ہونے پر حضرت سارہ علیہا السلام کے اس قول سے دلیل لی ہے جو تورات میں مذکور ہے کہ جب حضرت سارہ علیہا السلام حضرت ہاجرہ علیہا السلام سے ناراض ہو گئیں تو انہوں نے اس ڈر سے کہ کہیں حضرت ہاجرہ علیہا السلام کا فرزند اسماعیل علیہ السلام ان کے فرزند اسحاق علیہ السلام کے ساتھ ابراہیمی ترکہ کا وارث نہ بن جائے یہ کہا کہ اس لونڈی کو اور اس کے بچے کو یہاں سے نکال دے۔ یہ لفظ حضرت سارہ علیہا السلام نے خفگی کے طور پر استعمال کیا تھا ورنہ ان کو معلوم تھا کہ شریعت ابراہیمی میں لونڈی غلام مالک کے ترکہ میں وارث نہیں ہوا کرتے ہیں۔ اگر حضرت ہاجرہ علیہا السلام واقعی لونڈی ہوتی تو حضرت سارہ علیہا السلام ایسی غلط بیانی کیوں کرتی جب کہ وہ ابراہیمی شریعت کے احکامات سے پورے طور پر واقف تھیں۔

خود تورات کے اس بیان سے واضح ہے کہ حضرت ہاجرہ علیہا السلام لونڈی نہ تھی بلکہ آزاد تھی۔ اسی لئے حضرت سارہ علیہا السلام کو ان کے لڑکے کے وارث ہونے کا خطرہ ہوا اور ان کو دور کرنے کا مطالبہ کیا۔ خلاصہ یہی ہے کہ حضرت ہاجرہ علیہا السلام شاہ مصر کی بیٹی تھیں جسے بطور خادمہ تعلیم و تربیت حاصل کر کے حرم نبوت میں بیوی بنانے کے لئے حضرت سارہ علیہا السلام کے حوالہ کیا گیا تھا۔

امام بخاری رحمہ اللہ کے منقذہ باب میں جس کے تحت یہ حدیث آئی ہے کئی باتیں ملحوظ کی گئی ہیں جس کی تشریح علامہ قسطلانی یوں فرماتے ہیں:

”آجر بھمزہ ممدودة بدل الهاء وجیم مفتوحة فراء وكان ابو آجر من ملوك القبط۔“ یعنی آجر ہمزہ ممدودہ کے ساتھ با کے بدلہ میں ہے اور آجر جیم مفتوحہ کے بعد رہا ہے۔ اور آجر کا باپ فرعون مصر قبطی بادشاہوں میں سے تھا، یہاں علامہ قسطلانی نے صاف لفظوں میں بتلایا ہے کہ حضرت ہاجرہ علیہا السلام فرعون مصر کی بیٹی تھیں۔ ولیدہ کی تحقیق میں آپ فرماتے ہیں: ”والولیدة الجارية للخدمة سواء كانت كبيرة او صغيرة وفي الاصل الولید: الطفل والانثی ولیدة والجمع ولاند والمراد بها آجر المذكورة۔“ یعنی لفظ ولیدہ لڑکی پر بولا جاتا ہے جو بطور خادمہ ہو عمر میں وہ صغیرہ ہو یا کبیرہ اور دراصل ولید لڑکے کو اور ولیدہ لڑکی کو کہتے ہیں۔ اس کی جمع ولاند آتی ہے۔ اور یہاں اس لڑکی سے مراد آجر مذکورہ ہیں جو ہاجرہ علیہا السلام سے مشہور ہیں۔ آگے علامہ قسطلانی فرماتے ہیں:

”وموضع الترجمة ((اعطوها آجر)) وقبول سارة منه وامضاء ابراهيم ذالك ففيه صحة هبة الكافر وقبول هدية السلطان الظالم وابتلاء الصالحين لرفع درجاتهم وفيه اباحة المعاريض وانها مندوحة عن الکذب وهذا الحديث اخرجه ايضا في الهبة والاكرام واحاديث الانبياء۔“ (قسطلانی)

یعنی یہاں ترجمہ الباب الفاظ ((اعطوها آجر)) سے نکلتا ہے کہ اس کا فر بادشاہ نے اپنی شہزادی ہاجرہ علیہا السلام کو بطور عطیہ پیش کرنے کا حکم دیا اور سارہ علیہا السلام نے اسے قبول کر لیا اور حضرت ابراہیم علیہ السلام نے بھی اس معاملہ کو منظور فرمایا۔ لہذا ثابت ہوا کہ کافر کسی چیز کو بطور ہبہ کسی کو دے تو اس کا یہ ہبہ کرنا صحیح مانا جائے گا اور ظالم بادشاہ کا ہدیہ قبول کرنا بھی ثابت ہوا۔ اور نیک لوگوں کا ظالم بادشاہوں کی طرف سے ابتلا میں ڈالا جانا بھی ثابت ہوا۔ اس سے

ان کے درجات بلند ہوتے ہیں۔ اور یہ بھی ثابت ہوا کہ ایسے آزمائشی مواقع پر بعض غیر مباح کنایات و تعریضات کا استعمال مباح ہو جاتا ہے۔ اور ان کو جھوٹ میں شمار نہیں کیا جاسکتا۔ سید المحمد شین امام بخاری رحمہ اللہ نے اس حدیث کو اپنی جامع صحیح میں اور بھی کئی مقامات پر نقل فرمایا ہے اور اس سے بہت سے مسائل کا استنباط کیا ہے۔

خلاصۃ المرام یہ کہ حدیث ہذا میں واردہ لفظ ولیدہ لونڈی کے معنی میں نہیں، بلکہ لڑکی کے معنی میں ہے۔ حضرت ہاجرہ علیہا السلام شاہ مصرکی بیٹی تھی۔ جسے اس نے حضرت سارہ علیہا السلام کو برکت کے لئے دے دیا تھا۔ لہذا یہود کا حضرت اسماعیل علیہ السلام کو لونڈی کا بچہ کہنا محض جھوٹ اور الزام ہے۔ یہاں سرسید نے خطبات احمدیہ میں حکمت کے ایک مناظرہ کا ذکر کیا ہے جو اسی موضوع پر ہوا جس میں علمائے یہود نے بالاتفاق تسلیم کیا تھا کہ حضرت ہاجرہ لونڈی تھیں بلکہ شاہ مصرکی بیٹی تھیں۔ مولانا وحید الزماں رحمہ اللہ نے یہاں لفظ ولیدہ کا ترجمہ لونڈی کیا ہے جو لڑکی ہی کے معنوں میں ہے، ہندوستان کے بعض مقامات پر لڑکی کو لونڈیاں اور لڑکے کو لونڈا کہتے ہیں۔

ترجمۃ الباب میں چونکہ لفظ بہہ بھی آیا ہے لہذا معلوم ہوا کہ بہہ لغوی طور پر مطلق بخشش کو کہتے ہیں۔ اللہ پاک کا ایک صفاتی نام وہاب بھی ہے یعنی بے حساب بخشش کرنے والا۔ شرع محمدی میں بہہ کی تعریف یہ ہے کہ کسی جائیداد منقولہ یا غیر منقولہ کو برضا و رغبت اور بلا معاوضہ منتقل کر دینا۔ منتقل کرنے والے کو واہب اور جس کے نام منتقل کیا جائے اسے موهوب کہتے ہیں۔ ضروری ہے کہ اس انتقال کو خود موهوب لے یا اس کی طرف سے کوئی اس کا ذمہ دار آدمی واہب کی زندگی ہی میں قبول کر لے۔ نیز ضروری ہے کہ بہہ کرنے والا عاقل بالغ ہو۔ اور یہ بھی ضروری ہے کہ شے موهوب اس شخص کے قبضہ میں دی جائے جس کے نام پر بہہ کیا جا رہا ہے۔ بہہ کے بارے میں بہت سی شرعی تفصیلات ہیں جو کتب فقہ میں تفصیل سے موجود ہیں۔ اردو زبان میں آرنہیل مولوی سید ہمدانی صاحب ایم، اے بیرسٹریٹ لاء نے جامع الاحکام فی فقہ الاسلام کے نام سے ایک مفصل کتاب مسلمانوں کے قوانین مذہبی پر لکھی ہے اس میں بہہ کے متعلق پوری تفصیلات حوالہ قلم کی گئی ہیں۔ اور عدالت ہند یہ میں جو پرنسپل لاء آف دی محمدی محمدی مسلمانوں کے لئے منظور شدہ ہے ہر ہر جزئی میں پوری وضاحت سے احکام بہہ کو بتلایا گیا ہے۔

۲۲۱۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ، فَقَالَ سَعْدُ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عَتَبَةَ بْنِ أَبِي وَقَّاصٍ، عَهْدٌ إِلَيَّ أَنَّهُ ابْنُهُ، أَنْظُرْ إِلَيَّ شَبِيهٍ. وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي يَا رَسُولَ اللَّهِ! وَلَدٌ عَلَيَّ فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبِيهٍ بَيْنَا بَعْتَبَةَ، فَقَالَ: ((هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ! الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَاحْتَجَبِي مِنْهُ يَا سَوْدَةُ بِنْتُ زَمْعَةَ)). فَلَمْ تَرَ سَوْدَةُ قَطُّ. [راجع: ۲۰۵۳]

(۲۲۱۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے، ان سے عائشہ رضی اللہ عنہا نے بیان کیا، کہ سعید بن ابی وقاص اور عبد بن زمعہ رضی اللہ عنہما کا ایک بچے کے بارے میں جھگڑا ہوا۔ سعد رضی اللہ عنہ نے کہا کہ یا رسول اللہ! یہ میرے بھائی عتبہ بن ابی وقاص کا بیٹا ہے اس نے وصیت کی تھی کہ یہ اب اس کا بیٹا ہے۔ آپ خود میرے بھائی سے اس کی مشابہت دیکھ لیں۔ لیکن عبد بن زمعہ رضی اللہ عنہ نے کہا کہ یا رسول اللہ! یہ تو میرا بھائی ہے۔ میرے باپ کے بستر پر پیدا ہوا ہے۔ اور اس کی باندی کے پیٹ کا ہے۔ آنحضرت ﷺ نے بچے کی صورت دیکھی تو صاف عتبہ سے ملتی تھی، لیکن آپ نے یہی فرمایا: ”اے عبد! یہ بچہ تیرے ہی ساتھ رہے گا کیونکہ بچہ فراش کے تابع ہوتا ہے۔ اور زانی کے حصہ میں صرف پتھر ہے۔“ اور اے سودہ بنت زمعہ رضی اللہ عنہا اس لڑکے سے تو پردہ کیا کر۔ چنانچہ سودہ رضی اللہ عنہا نے پھر اسے کبھی نہیں دیکھا۔

[مسلم: ۳۶۱۳؛ نسائی: ۳۴۸۴]

تشریح: حالانکہ از روئے قاعدہ شرعی آپ نے اس بچہ کو زمعد کا بیٹا قرار دیا تو امام المؤمنین سوہدہ رضی اللہ عنہما اس کی بہن ہو گئیں۔ مگر احتیاطاً ان کو اس بچہ سے پردہ کرنے کا حکم دیا۔ اس لئے کہ اس کی صورت عتبہ سے ملتی تھی۔ اور گمان غالب ہوتا تھا کہ وہ عتبہ کا بیٹا ہے۔ حدیث سے یہ نکلا کہ شرعی اور باقاعدہ ثبوت کے مقابل مخالف گمان پر کچھ نہیں ہو سکتا۔ باب کی مطابقت اس طرح پر ہے کہ آپ نے زمعدی ملک مسلم رکھی، حالانکہ زمعد کا فر تھا، اور اس کو اپنی لونڈی پر وہی حق ملا جو مسلمانوں کو ملتا ہے تو کافر کا تصرف بھی اپنی لونڈی غلاموں میں جیسے بیچ ہیہ وغیرہ نافذ ہوگا۔ (وجیدی)

۲۲۱۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لَصْهَبٍ: اتَّقِ اللَّهَ وَلَا تَدْعَ إِلَى غَيْرِ أَيْنِكَ. فَقَالَ صْهَبٌ: مَا يَسْرُنِي أَنَّ لِي كَذَا وَكَذَا، وَأَنِّي قُلْتُ: ذَلِكَ، وَلَكِنِّي سُرِفْتُ وَأَنَا صَبِيٌّ.

(۲۲۱۹) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے سعد نے اور ان سے ان کے والد نے بیان کیا، کہ عبدالرحمن بن عوف رضی اللہ عنہ نے صہیب رضی اللہ عنہ سے کہا، اللہ سے ڈر اور اپنے باپ کے سوا کسی اور کا بیٹا نہ بن۔ صہیب رضی اللہ عنہ نے کہا کہ اگر مجھے اتنی اتنی دولت بھی مل جائے تو بھی میں یہ کہنا پسند نہیں کرتا۔ مگر واقعہ یہ ہے کہ میں تو بچپن ہی میں چرا لیا گیا تھا۔

تشریح: ہوا یہ تھا کہ صہیب رضی اللہ عنہ کی زبان رومی تھی، مگر وہ اپنا باپ ایک عرب سان بن مالک کو بتاتے تھے۔ اس پر عبدالرحمن رضی اللہ عنہ نے ان سے کہا، اللہ سے ڈر اور دوسروں کو اپنا باپ نہ بنا صہیب رضی اللہ عنہ نے جواب دیا کہ میری زبان رومی اس وجہ سے ہوئی کہ بچپن میں رومی لوگ حملہ کر کے مجھ کو قید کر کے لے گئے تھے۔ میں نے ان ہی میں پرورش پائی، اس لئے میری زبان رومی ہو گئی۔ ورنہ میں دراصل عربی ہوں۔ میں جھوٹ بول کر کسی اور کا بیٹا نہیں بنتا۔ اگر مجھ کو ایسی ایسی دولت ملے تب بھی میں یہ کام نہ کروں اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ کافروں کی ملک سمجھ اور مسلم ہے۔ کیونکہ ابن جعدان نے صہیب رضی اللہ عنہ کو خرید کیا اور آزاد کیا۔ حضرت صہیب رضی اللہ عنہ کے مناقب بہت کچھ ہیں۔ جن پر مستقل بیان کسی جگہ ملے گا یہ بہت ہی کھانا کھانے والے تھے۔ اور کہا کرتے تھے کہ میں نے نبی کریم ﷺ کی یہ حدیث سنی ہے کہ تم میں بہتر وہ ہے جو حق داروں کو بکثرت کھانا کھلائے۔

۲۲۲۰۔ حَدَّثَنَا أَبُو الْبَاقِ، أَخْبَرَنَا شُعْبَةُ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ جَزَامٍ، أَخْبَرَهُ أَنَّهُ، قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنُّ أَوْ أَتَحَنَّتْ بِهَا. فِي الْجَاهِلِيَّةِ مِنْ صَلَاةٍ وَعَقَاقَةِ وَصَدَقَةٍ، هَلْ لِي فِيهَا أَجْرٌ؟ قَالَ حَكِيمٌ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَسْلَمْتَ عَلَى مَا سَلَفَ لَكَ مِنْ خَيْرٍ)). [راجع: ۱۴۳۶]

(۲۲۲۰) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا کہ مجھے عروہ بن زبیر رضی اللہ عنہ نے خبر دی اور انہیں حکیم بن حزام رضی اللہ عنہ نے خبر دی، کہ انہوں نے پوچھا، یا رسول اللہ! ان نیک کاموں کے متعلق آپ کا کیا حکم ہے، جنہیں میں جاہلیت کے زمانہ میں صلہ رحمی، غلام آزاد کرنے اور صدقہ دینے کے سلسلہ میں کیا کرتا تھا۔ کیا ان اعمال کا بھی مجھے ثواب ملے گا؟ حضرت حکیم بن حزام رضی اللہ عنہ فرماتے ہیں کہ رسول اللہ ﷺ نے فرمایا: ”جتنی نیکیاں تم پہلے کر چکے ہو ان سب کے ساتھ اسلام لائے ہو۔“

تشریح: یعنی وہ تمام نیکیاں قائم رہیں گی اور ضروران کا ثواب ملے گا۔ آخر میں یہ حدیث لا کر امام بخاری رحمہ اللہ نے غالباً یہ اشارہ کیا کہ جائز حدود میں اسلام لانے سے پہلے معاملات لیکن دین اسلام قبول کرنے کے بعد بھی قائم رہیں گے۔ اور ان میں کوئی رد و بدل نہ ہوگا۔ یا فریقین میں سے ایک فریق مسلمان ہو گیا ہے اور جائز حدود میں اس کا لین دین کا کوئی سلسلہ ہے جس کا تعلق دور جاہلیت سے ہے تو وہ اپنے دستور پر اسے چالو رکھ سکے گا۔

بَابُ جُلُودِ الْمَيْتَةِ قَبْلَ أَنْ يَبْجَا: دباغت سے پہلے مردار کی کھال کا بیچنا

جائز ہے یا نہیں؟

تُدْبَعُ

۲۲۲۱۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، حَدَّثَنِي ابْنُ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ: ((هَلَّا اسْتَمْتَعْتُمْ بِهَا هَبَاهَا)). قَالُوا: إِنَّهَا مَيْتَةٌ. قَالَ: ((إِنَّمَا حَرَّمَ أَكْلُهَا)). [راجع: ۱۴۹۲]

(۲۲۲۱) ہم سے زہیر بن حرب نے بیان کیا، کہا کہ ہم سے یعقوب بن ابراہیم نے بیان کیا، ان سے ان کے باپ نے بیان کیا، ان سے صالح نے بیان کیا، کہ مجھ سے ابن شہاب نے بیان کیا، انہیں عبید اللہ بن عبد اللہ نے خبر دی اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ کا گزرا ایک مردہ بکری پر ہوا۔ آپ نے فرمایا: ”اس کے چمڑے سے تم لوگوں نے کیوں نہیں فائدہ اٹھایا؟“ صحابہ نے عرض کیا کہ وہ تو مردار ہے۔ آپ نے فرمایا: ”مردار کا صرف کھانا منع ہے۔“

تشریح: حالانکہ قرآن شریف میں ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ﴾ (۵/۵۱ المائدہ: ۳) مطلق ہے۔ اس کے سبب اجزا کو شامل ہے مگر حدیث سے اس کی تخصیص ہو گئی کہ مردار کا صرف کھانا حرام ہے۔ زہری نے اس حدیث سے دلیل لی، اور کہا کہ مردار کی کھال سے مطلقاً نفع اٹھانا درست ہے دباغت ہوئی ہو یا نہ ہوئی ہو۔ دباغت کی قید دوسری حدیث سے نکالی گئی ہے اور جمہور علما کی وہی دلیل ہے۔ اور امام شافعی رحمہ اللہ نے مرداروں میں کتے اور سوراکھا کیا ہے۔ اس کی کھال دباغت سے بھی پاک نہ ہوگی۔ اور حضرت امام ابو حنیفہ رحمہ اللہ نے صرف سورا اور آدمی کی کھال کو مستثنیٰ کیا ہے۔

باب: سورا کا مار ڈالنا

بَابُ قَتْلِ الْخِنْزِيرِ

وَقَالَ جَابِرٌ: حَرَّمَ النَّبِيُّ ﷺ بَيْعَ الْخِنْزِيرِ۔

اور جابر رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے سورا کی خرید و فروخت حرام قرار دی ہے۔

۲۲۲۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مَقْشَطًا فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعِ الْحِزْبَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ)). [إطرافه: في: ۲۴۷۶، ۳۴۴۸، ۳۴۴۹] [مسلم: ۳۸۹]

(۲۲۲۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے ابن مسیب نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ کو یہ فرماتے سنا کہ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، وہ زمانہ آنے والا ہے جب ابن مریم (عیسیٰ علیہ السلام) تم میں ایک عادل اور منصف حاکم کی حیثیت سے اتریں گے۔ وہ صلیب کو توڑ ڈالیں گے، سوروں کو مار ڈالیں گے اور جزیہ کو ختم کر دیں گے۔ اس وقت مال کی اتنی زیادتی ہوگی کہ کوئی لینے والا نہ رہے گا۔“

ترمذی: ۲۲۳۳

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ سورا نجس العین ہے اس کی بیع جائز نہیں ورنہ حضرت عیسیٰ علیہ السلام اسے قتل کیوں کرتے۔ اور نیست و نابود کیوں کرتے۔ جزیہ موقوف کرنے سے یہ غرض ہے کہ حضرت عیسیٰ علیہ السلام فرمائیں گے یا مسلمان ہو یا قتل ہو۔ جزیہ قبول نہ کریں گے۔ اس حدیث سے صاف حضرت عیسیٰ علیہ السلام کا قیامت کے قریب اترنا اور حکومت کرنا اور صلیب توڑنا، جزیہ موقوف کرنا یہ سب باتیں ثابت ہوتی

ہیں۔ اور تعجب ہوتا ہے اس شخص کی عقل پر جو قادیانی مرزا کو مسیح موعود سمجھتا ہے۔

اللهم ثبتنا على الحق وجنبنا من الفتن ما ظهر منها وما بطن (وحیدی)

قل خزیر سے مراد یہ ہے کہ ”یا مگر باعدامہ مبالغہ فی تحریم اكله وفيه توبيخ عظیم للنصارى الذين يدعون انهم على طريقة عيسى ثم يستحلون اكل الخنزير ويبالغون في محبته۔“ یعنی حضرت عیسیٰ علیہ السلام اپنے دور حکومت میں خزیر کی نسل کو ختم کرنے کا حکم جاری کر دیں گے۔ اس میں اس کے کھانے کی حرمت میں مبالغہ کا بیان ہے اور اس میں ان عیسائیوں کے لئے بڑی ڈانٹ ہے جو حضرت عیسیٰ علیہ السلام کے پیروکار ہونے کے مدعی ہیں، پھر خزیر کھانا حلال جانتے ہیں اور اس کی محبت میں مبالغہ کرتے ہیں۔

آیات قرآنیہ اور احادیث صحیحہ کی بنا پر جملہ اہل اسلام کا از سلف تا خلف یہ اعتقاد رہا ہے کہ حضرت عیسیٰ ابن مریم علیہ السلام آسمان پر زندہ ہیں اور وہ قیامت کے قریب دنیا میں نازل ہو کر شریعت محمدیہ کے پیروکار ہوں گے اور اس کے تحت حکومت کریں گے حدیث مذکورہ میں نبی کریم ﷺ نے حلفیہ بیان فرمایا ہے کہ وہ بالضرور نازل ہوں گے۔ چونکہ آج کل فرقہ قادیانیہ نے اس بارے میں بہت کچھ دجل پھیلا کر بعض نوجوانوں کے دماغوں کو مسموم کر رکھا ہے۔ لہذا چند دلائل کتاب و سنت سے یہاں پیش کئے جاتے ہیں جو اہل ایمان کی تسلی کے لئے کافی ہوں گے۔

قرآن مجید کی آیت مبارکہ نص قطعی ہے جس سے حیات مسیح علیہ السلام روز روشن کی طرح ثابت ہے: ﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مُوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا﴾ (۴/النساء: ۱۵۹) یعنی جب حضرت عیسیٰ علیہ السلام آسمان سے نازل ہوں گے تو کوئی اہل کتاب یہودی اور عیسائی ایسا باقی نہ رہے گا جو آپ پر ایمان نہ لے آئے اور قیامت کے دن وہ ان پر گواہ ہوں گے۔ حیات مسیح کے لئے یہ آیت قطعی الدلالہ ہے کہ وہ قریب قیامت نازل ہوں گے اور جملہ اہل کتاب ان پر ایمان لائیں گے۔

دوسری آیت یہ ہے: ﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ﴾ (۴/النساء: ۱۵۷) ﴿وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (۴/النساء: ۱۵۸) یعنی یہودیوں نے نہ حضرت عیسیٰ علیہ السلام کو قتل کیا نہ ان کو پھانسی دی، یقیناً ایسا نہیں ہوا۔ بلکہ اللہ نے ان کو اپنی طرف اٹھالیا۔ اور اللہ غالب حکمت والا ہے۔ رفع سے مراد رفع مع الجسد ہے یعنی جسم مع روح، اللہ نے ان کو آسمان پر اٹھالیا، اور اب وہ وہاں زندہ موجود ہیں۔ یہ آیت بھی حیات مسیح پر قطعی الدلالہ ہے۔

تیسری آیت یہ ہے: ﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ إِنِّي فَاعِلٌ إِلَيْكَ وَطَعْنُوكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ﴾ (۳/آل عمران: ۵۵) یعنی جس وقت کہا اللہ نے، اے عیسیٰ تحقیق لینے والا ہوں میں تجھ کو اور اٹھانے والا ہوں تجھ کو اپنی طرف اور پاک کرنے والا ہوں تجھ کو ان لوگوں سے کہ کافر ہوئے۔ اور کرنے والا ہوں ان لوگوں کو کہ پیروی کریں گے تیری اور ان لوگوں کے جو کافر ہوئے قیامت کے دن تک۔

یہ ترجمہ شاہ عبدالقادر رحمہ اللہ کا ہے۔ آگے فائدہ میں لکھتے ہیں کہ یہود کے عالموں نے اس وقت کے بادشاہ کو بہکایا کہ یہ شخص ملحد ہے تورات کے حکم کے خلاف بتلاتا ہے اس نے لوگ بھیجے کہ ان کو پکڑ لائیں، جب وہ پہنچے حضرت عیسیٰ علیہ السلام کے یار سرک گئے۔ اس شبابی میں حق تعالیٰ نے حضرت عیسیٰ علیہ السلام کو آسمان پر اٹھالیا۔ اور ایک صورت ان کی رہ گئی اس کو پکڑ کر لائے پھر سولی پر چڑھایا۔ توفی کے اصل و حقیقی معنی اخذ الشيء و افیاء کے ہیں جیسا کہ بیضادی و قسطلانی اور رازی وغیرہم نے لکھا ہے۔ اور موت توفی کے معنی مجازی ہیں نہ حقیقی، اسی واسطے بغیر قیام قرینہ کے موت کے معنی میں استعمال نہیں ہوتا۔ اور یہاں کوئی قرینہ موت کا قائم نہیں ہے اس لئے اصل و حقیقی معنی یعنی اخذ الشيء و افیاء مراد لئے جائیں گے۔ اور انسان کا وافیاء لینا یہی ہے کہ مع روح و جسم کے لیا جائے۔ وهو المطلوب۔ لہذا یہ آیت بھی حیات مسیح پر قطعی الدلالہ ہے۔

چوتھی آیت: ﴿وَأَنَّهُ لَعَلَّمَهُ لِسَاعَةِ فَلَا تَمُوتُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (۲۳/الزمر: ۶۱) اور تحقیق وہ عیسیٰ قیامت کی نشانی ہے۔ پس مت شک کرو دساتھ اس کے اور پیروی کرو میری، یہ ہے راہ سیدھی۔ اس آیت کے ذیل میں تفسیر ابن کثیر میں ہے:

”المراد بذلك نزوله قبل يوم القيامة قال مجاهد ﴿وَأَنَّهُ لَعَلَّمُ لِّلسَّاعَةِ﴾ اى آية للساعة خروج عيسى ابن مريم قبل يوم القيامة وهكذا روى عن ابى هريرة وابن عباس وابى العالية وابى مالك وعكرمة والحسن وقتادة وضحاك وغيرهم وقد تواترت الاحاديث عن رسول الله ﷺ انه اخبر بنزول عيسى ابن مريم قبل يوم القيامة اماما عادلا وحكما مقسطا۔ (ابن كثير) يعنى يہاں مراد عیسیٰ علیہ السلام ہیں۔ وہ قیامت کے قریب نازل ہوں گے۔ مجاہد نے کہا کہ وہ قیامت کی نشانی ہوں گے۔ یعنی قیامت کی علامت۔ قیامت سے قبل حضرت عیسیٰ علیہ السلام کا آسمان سے نازل ہونا ہے اور ابو ہریرہ اور ابن عباس رضی اللہ عنہما اور ابو العالیہ اور ابو مالک اور عکرمہ اور حسن اور قتادہ اور ضحاك رضی اللہ عنہم وغیرہ نے بیان فرمایا ہے اور رسول اللہ ﷺ سے اس بارے میں متواتر احادیث صحیحہ موجود ہیں کہ حضرت عیسیٰ علیہ السلام قیامت کے قریب امام عادل اور حاکم منصف بن کر نازل ہوں گے۔ آیات قرآنی کے علاوہ ان جملہ احادیث صحیحہ کے لئے دفتر کی ضرورت ہے۔ ان ہی میں سے ایک یہ حدیث بخاری بھی ہے جو یہاں مذکور ہوئی ہے پس حیات مسیح کا عقیدہ جملہ اہل اسلام کا عقیدہ ہے۔ اور یہ کتاب اللہ و احادیث رسول اللہ ﷺ سے ثابت ہے جو اس کا انکار کرے وہ قرآن و احادیث کا انکاری ہے۔ ایسے منکروں کے نفوٹ پر ہرگز توجہ نہ کرنی چاہیے۔ تفصیل کے لئے بہت سی کتابیں اس موضوع پر موجود ہیں۔ مزید طوالت کی گنجائش نہیں۔ اہل ایمان کے لئے اس قدر بھی کافی ہے۔

بَابُ: لَا يُذَابُ شَحْمُ الْمَيْتَةِ وَلَا يَبَاعُ وَدَكُّهُ

جمہور علما کا یہ قول ہے کہ جس چیز کا کھانا حرام ہے اس کا بیچنا بھی حرام ہے۔
رواہ جابر عن النبی ﷺ۔
اس کو جابر رضی اللہ عنہ نے نبی کریم سے نقل کیا ہے۔

۲۲۲۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَخْبَرَنِي طَاوُسٌ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: بَلَغَ عُمَرُ بْنُ الْخَطَّابِ أَنَّ فُلَانًا بَاعَ خَمْرًا فَقَالَ: قَاتَلَ اللَّهُ فُلَانًا، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَاتَلَ اللَّهُ الْيَهُودَ، حَرَّمْتُ عَلَيْهِمُ الشَّحْمَ فَجَمَلُوهُمَا فَبَاعُوهُمَا)). [طرفه في: ۳۴۶۰] [مسلم: ۴۰۵۰]

۲۲۲۳۔ ہم سے حمیدی نے بیان کیا، ان سے سفیان نے، ان سے عمرو بن دینار نے بیان کیا، کہا کہ مجھے طاووس نے خبر دی، انہوں نے ابن عباس رضی اللہ عنہما سے سنا، آپ فرماتے تھے کہ عمر رضی اللہ عنہ کو معلوم ہوا کہ فلاں شخص نے شراب فروخت کی ہے، تو آپ نے فرمایا کہ اسے اللہ تعالیٰ تباہ و برباد کر دے۔ کیا اسے معلوم نہیں کہ رسول اللہ ﷺ نے فرمایا تھا: ”اللہ تعالیٰ یہود کو برباد کرے کہ چربی ان پر حرام کی گئی تھی لیکن ان لوگوں نے اسے پکھلا کر فروخت کیا۔“

[۴۰۵۱: ابن ماجہ: ۳۳۸۳]

تشریح: واقعہ یہ ہے کہ عہد فاروقی رضی اللہ عنہ میں ایک عامل نے ایک ذی سے جو شراب فروش تھا اور وہ شراب لے کر جا رہا تھا، اس شراب پر ٹیکس وصول کر لیا۔ حضرت عمر رضی اللہ عنہ نے اس واقعہ کی اطلاع پا کر خفا ہو گئے۔ اور زبردستی کے لئے آپ نے اسے یہ حدیث سنائی۔ معلوم ہوا کہ شراب سے متعلق ہر قسم کا کاروبار یا یک مسلمان کے لئے قطعاً حرام ہے اور یہی معلوم ہوا کہ حرما ت منصوصہ کو حلال بنانے کے لئے کوئی حیلہ بہانہ تراشنا، یہ فعل یہود ہے، اللہ ہر مسلمان کو اس سے محفوظ رکھے۔ (امیں۔ اللہ کرے کہ کتاب الحیل کا مطالعہ فرمانے والے معزز حضرات بھی اس پر غور فرمائیں۔)

۲۲۲۴۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، سَمِعْتُ أَنِّي يُونُسَ بْنَ خَبْرَدِي، أَنِّي يُونُسَ بْنَ سَعِيدِ بْنِ مَيْتَبٍ،

سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَاتَلَ اللَّهُ يَهُودًا حَرَمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاغَوْهَا، وَأَكَلُوا أَثْمَانَهَا)). قَالَ أَبُو عَبْدِ اللَّهِ: قَاتَلَهُمُ اللَّهُ لَعْنَهُمْ «قِيلَ» لَعْنِ «الْخَرَاصُونَ» [الذاريات: ١٠] [الکذابون: (مسلم: ٤٠٥٣)]

سنا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ رسول اللہ ﷺ کا قاتل ہے۔ (قَاتَلَ اللَّهُ يَهُودًا) حَرَمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاغَوْهَا، وَأَكَلُوا أَثْمَانَهَا))۔ قَالَ أَبُو عَبْدِ اللَّهِ: قَاتَلَهُمُ اللَّهُ لَعْنَهُمْ «قِيلَ» لَعْنِ «الْخَرَاصُونَ» [الذاريات: ١٠] [الکذابون: (مسلم: ٤٠٥٣)]

تشریح: انہوں نے حیلہ کر کے اسے اپنے لئے حلال بنالیا، اس حرکت کی وجہ سے ان پر یہ بددعا کی گئی۔ معلوم ہوا کہ حیلہ بہانہ کر کے کسی شرعی حکم میں رد و بدل کرنا انتہائی جرم ہے اور کسی حلال کو حرام کر لینا اور حرام کو کسی حیلہ سے حلال کرنا یہ لعنت کا موجب ہے۔ مگر صد افسوس کہ فقہائے کرام نے مستقل کتاب الجمل لکھ ڈالی ہیں۔ جن میں سکتے ہی نا واجب حیلے پہانے تراشے کی تدبیر بتلائی گئی ہیں، اللہ رحم کرے۔

باب: غیر جاندار چیزوں کی تصویر بیچنا اور ان میں سے جو تصویریں حرام ہے

بَابُ بَيْعِ التَّصَاوِيرِ الَّتِي لَيْسَ فِيهَا رُوحٌ وَمَا يُكْرَهُ مِنْ ذَلِكَ

(۲۲۲۵) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، انہوں نے کہا کہ ہم سے یزید بن زریع نے بیان کیا، انہیں عوف بن ابی حمید نے خبر دی، انہیں سعید بن ابی حسن نے، کہا کہ میں ابن عباس رضی اللہ عنہما کی خدمت میں حاضر تھا کہ ایک شخص ان کے پاس آیا، اور کہا کہ اے ابو عباس! میں ان لوگوں میں سے ہوں، جن کی روزی اپنے ہاتھ کی صنعت پر موقوف ہے اور میں یہ مورتیں بناتا ہوں۔ ابن عباس رضی اللہ عنہما نے اس پر فرمایا کہ میں تمہیں صرف وہی بات بتاؤں گا جو میں نے رسول اللہ ﷺ سے سنی ہے۔ انہوں نے کہا کہ میں نے آپ کو یہ فرماتے سنا تھا: ”جس نے بھی کوئی مورت بنائی تو اللہ تعالیٰ اسے اس وقت تک عذاب کرتا رہے گا جب تک وہ شخص اپنی مورت میں جان نہ ڈال دے اور وہ کبھی اس میں جان نہیں ڈال سکتا۔“ (یہ سن کر) اس شخص کا سانس چڑھ گیا اور چہرہ زرد پڑ گیا۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ افسوس! اگر تم مورتیں بنانا ہی چاہتے ہو تو ان درختوں کی اور ہر اس چیز کی جس میں جان نہیں ہے مورتیں بنا سکتے ہو۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے محمد سے بیان کیا ان سے عبدہ نے، ان سے سعید نے، انہوں نے کہا کہ میں نے نصر بن انس سے سنا، انہوں نے کہا کہ میں اس حدیث کو بیان کرتے وقت ابن عباس کے پاس تھا۔ امام بخاری رحمہ اللہ فرماتے ہیں کہ

۲۲۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عَوْفٌ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ إِذْ أَتَاهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبَّاسٍ إِنِّي إِنْسَانٌ، إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدَيَّ، وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ: لَا أَحَدُّثُكَ إِلَّا مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ، سَمِعْتُهُ يَقُولُ: ((مَنْ صَوَّرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبُهُ، حَتَّى يَنْفَخَ فِيهَا الرُّوحَ، وَلَيْسَ يَنْفَخُ فِيهَا أَبَدًا)). فَرَأَى الرَّجُلُ رُبُوبَةً شَدِيدَةً وَاضْفَرَّ وَجْهَهُ. فَقَالَ: وَيْحَكَ إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ، فَعَلَيْكَ بِهِذَا الشَّجَرِ، كُلُّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ. قَالَ أَبُو عَبْدِ اللَّهِ: عَنْ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدٍ قَالَ سَمِعْتُ النَّضَرَ بْنَ أَنَسٍ قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ بِهِذَا الْحَدِيثِ. قَالَ

أَبُو عَبْدِ اللَّهِ: سَمِعَ سَعِيدُ بْنُ أَبِي عَرُوبَةَ مِنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَزَلَ فِي نَظَرِ بْنِ أَنَسٍ هَذَا الْوَاحِدَ. [طرفاه فی:]

[۷۰۴۲، ۵۹۶۳] [مسلم: ۵۵۴۰]

تشریح: امام بخاری رحمہ اللہ نے اس کو کتاب اللباس میں عبد الاعلیٰ سے، انہوں نے سعید بن ابی عروبہ سے، انہوں نے نصر سے، انہوں نے ابن عباس رضی اللہ عنہما سے نکالا۔ اس حدیث سے امام بخاری رحمہ اللہ نے منورقوں کی کراہت اور حرمت نکالی۔

بَابُ تَحْرِيمِ التُّجَارَةِ فِي الْخَمْرِ

وَقَالَ جَابِرٌ حَرَّمَ النَّبِيُّ ﷺ بَيْعَ الْخَمْرِ.

٢٢٢٦- حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ
الْأَعْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ،
عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ آيَاتُ سُورَةِ
الْبَقَرَةِ مِنْ آخِرِهَا خَرَجَ النَّبِيُّ ﷺ فَقَالَ:
«حُرِّمَتِ التِّجَارَةُ فِي الْخُمْرِ» . [راجع: ٤٥٩]

بَابُ إِيْتِمَانٍ مِّنْ بَاعِ حُرًّا

٢٢٢٧- حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ، حَدَّثَنَا
يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ،
عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: ((قَالَ اللَّهُ ثَلَاثَةٌ أَنَا
خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أُعْطِيَ بِي ثُمَّ
غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ
اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِ
أَجْرَهُ)). [طرفه في: ٢٢٢٧] [ابن ماجه: ٢٤٤٢]

أَجْرُهُ)). [طرفه في: ٢٢٧٠] [ابن ماجه: ٢٤٤٢]

بَابُ أَمْرِ النَّبِيِّ ﷺ الْيَهُودَ بِبَيْعِ

أَرْضِيهِمْ حِينَ أَجْلَاهُمْ

فِيهِ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ.

باب: شراب کی تجارت کرنا حرام ہے

اور جابر رضی اللہ عنہ نے بیان کیا نبی کریم صلی اللہ علیہ وسلم نے شراب کا بیچنا حرام فرمایا ہے۔

ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابوصحیٰ نے، ان سے مسروق نے، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب سورہ بقرہ کی تمام آیتیں نازل ہو چکیں تو نبی کریم ﷺ باہر تشریف لائے اور فرمایا: ”شراب کی سوداگری حرام قرار دی گئی ہے۔“

باب: آزاد شخص کو بیچنا کیسا گناہ ہے؟

(۲۲۷) مجھ سے بشر نے بیان کیا، کہا کہ ہم سے یحییٰ بن سلیم نے بیان کیا اور ان سے اسماعیل بن امیہ نے، ان سے سعید بن ابی سعید نے، اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ کا ارشاد ہے کہ تین طرح کے لوگ ایسے ہوں گے جن کا قیامت کے دن میں مدعی بنوں گا، ایک وہ شخص جس نے میرے نام پر عہد کیا اور وہ توڑ دیا، وہ شخص جس نے کسی آزاد انسان کو بیچ کر اس کی قیمت کھائی اور وہ شخص جس نے کوئی مزدور جرت پر رکھا، اس سے پوری طرح کام لیا، لیکن اس کی مزدوری نہیں دی۔“

باب: یہودیوں کو جلا وطن کرتے وقت نبی کریم ﷺ

کا انہیں اپنی زمین بیچ دینے کا حکم

اس سلسلے میں مقبری کی روایت ابو ہریرہ رضی اللہ عنہ سے ہے۔

تشریح: باب الجہاد میں یہ حدیث آ رہی ہے جس میں مذکور ہے کہ آپ نے ہونفیر کے یہودیوں سے فرمایا تھا کہ میں تم کو (تمہاری مسلسل غداریوں کی وجہ سے) مدینہ سے جلا وطن کرنا چاہتا ہوں۔ اور تم کو اختیار دیتا ہوں کہ تم جائیداد بیچ سکتے ہو۔ اپنی زمینیں بیچ کر یہاں سے نکلنے کے لئے تیار ہو جاؤ۔

گویا امام بخاری رحمہ اللہ نے زمین کی بیع کو بھی عام اموال کی بیع کی مثل قرار دیا، یہاں بعض نسخوں میں یہ عبارت نہیں ہے۔

بَابُ بَيْعِ الْعَبِيدِ بِالْعَبْدِ وَالْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

باب: غلام کو غلام کے بدلے اور کسی جانور کو جانور کے بدلے ادھار بیچنا

وَأَشْتَرَى ابْنُ عَمْرٍو رَاحِلَةً بِأَرْبَعَةِ أْبَعْرَةٍ مَضْمُونَةٍ عَلَيْهِ، يُوْفِيهَا صَاحِبُهَا بِالرَّيْدَةِ. وَقَالَ ابْنُ عَبَّاسٍ: قَدْ يَكُونُ الْبَعِيرُ خَيْرًا مِنَ الْبَعِيرَيْنِ. وَأَشْتَرَى رَافِعُ بْنُ خَدِيجٍ بَعِيرًا بِبَعِيرَيْنِ فَأَعْطَاهُ أَحَدَهُمَا وَقَالَ: آتِيكَ بِالْآخَرِ غَدًا رَهْوًا، إِنْ شَاءَ اللَّهُ. وَقَالَ ابْنُ الْمُسَيَّبِ: لَا رَبَا فِي الْحَيَوَانِ الْبَعِيرُ بِالْبَعِيرَيْنِ، وَالشَّاءُ بِالشَّائَتَيْنِ إِلَى أَجَلٍ. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِبَعِيرٍ بِبَعِيرَيْنِ وَدِرْهَمٍ بِدِرْهَمٍ نَسِيئَةً.

اور عبد اللہ بن عمر رضی اللہ عنہما نے ایک اونٹ چار اونٹوں کے بدلے میں خریدا تھا۔ جن کے متعلق یہ طے ہوا تھا کہ مقام ربذہ میں وہ انہیں اسے دے دیں گے۔ ابن عباس رضی اللہ عنہما نے کہا کہ کبھی ایک اونٹ، دو اونٹوں کے مقابلے میں بھی بہتر ہوتا ہے۔ رافع بن خدیج رضی اللہ عنہ نے ایک اونٹ دو اونٹوں کے بدلے میں خریدا تھا۔ ایک تو اسے دے دیا تھا اور دوسرے کے متعلق فرمایا تھا کہ وہ کل ان شاء اللہ کسی تاخیر کے بغیر تمہارے حوالے کر دوں گا۔ سعید بن مسیب نے کہا کہ جانوروں میں سو نہیں چلتا۔ ایک اونٹ دو اونٹوں کے بدلے، اور ایک بکری دو بکریوں کے بدلے ادھار بیچ جاسکتی ہے۔ ابن سیرین نے کہا کہ ایک اونٹ دو اونٹوں کے بدلے اور درہم کو درہم کے بدلے ادھار بیچنے میں کوئی حرج نہیں۔

تشریح: ربذہ ایک مقام مکہ اور مدینہ کے درمیان ہے۔ بیع کے وقت یہ شرط ہوئی کہ وہ اونٹیں بائع کے ذمہ اور اس کی حفاظت میں رہے گی۔ اور بائع ربذہ پہنچ کر اسے مشتری کے حوالہ کر دے گا۔ حضرت ابن عباس رضی اللہ عنہما کے اثر کو امام شافعی رحمہ اللہ نے وصل کیا ہے۔ طاؤس کے طریق سے یہ معلوم ہوا کہ جانور کو جانور بدلنے میں کی اور میثی، اسی طرح ادھار بھی جائز ہے۔ اور یہ سو نہیں ہے گویا ابی حنبلہ کے دونوں طرف ہو۔ اور شافعیہ بلکہ جمہور علما کا یہی قول ہے۔ لیکن امام احمد بن حنبل رحمہ اللہ اور امام ابو حنیفہ رحمہ اللہ نے اس سے منع کیا ہے۔ ان کی دلیل سرہ رضی اللہ عنہ کی حدیث ہے جسے اصحاب سنن نے نکالا ہے۔ اور امام مالک رحمہ اللہ نے کہا ہے کہ اگر جنس مختلف ہو تو جائز ہے۔

۲۲۲۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ فِي السَّنْبِي صَفِيَّةٌ، فَصَارَتْ إِلَى دَخِيَّةِ الْكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ.

(۲۲۲۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے، ان سے انس رضی اللہ عنہ نے بیان کیا کہ قیدیوں میں حضرت صفیہ رضی اللہ عنہا بھی تھیں پہلے تو وہ دخیہ کلبی رضی اللہ عنہ کو ملیں پھر نبی کریم ﷺ کے نکاح میں آئیں۔

[راجع: ۳۷۱]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ جانور سے جانور کا تبادلہ درست ہے اسی طرح غلام کا غلام سے، لونڈی کا لونڈی سے۔ کیونکہ یہ سب حیوان ہی تو ہیں۔ اور ہر حیوان کا یہی حکم ہوگا۔ بعض نے یہ اعتراض کیا ہے کہ اس حدیث میں کی اور زیادتی کا ذکر نہیں ہے اور نہ ادھار کا۔ اس کا جواب یہ ہے کہ امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے۔ جس کو امام مسلم نے نکالا۔ اس میں یہ ہے کہ آپ نے صفیہ رضی اللہ عنہا کو سات لونڈیاں دے کر خریدا۔ ابن بطلان نے کہا جب آپ نے دخیہ رضی اللہ عنہ سے فرمایا، تو صفیہ رضی اللہ عنہا کے بدلے اور کوئی لونڈی قیدیوں میں سے لے لے تو یہ بیع ہوئی لونڈی کی بعض لونڈی کے ادھار اور اس کا یہی مطلب ہے۔ (دخیہ)

حضرت دجیہ کلبی رضی اللہ عنہ خلیفہ کلبی کے بیٹے ہیں بلند مرتبہ والے صحابی ہیں غزوہ احد اور بعد کے جملہ غزوات میں شریک ہوئے۔ ۶۷ھ میں نبی کریم ﷺ نے ان کو قیصر شاہ روم کے دربار میں نامہ مبارک دے کر بھیجا تھا۔ قیصر نے مسلمان ہونا چاہا مگر اپنی عیسائی رعایا کے ڈر سے اسلام قبول نہیں کیا۔ یہ دجیہ رضی اللہ عنہ وہی صحابی ہیں کہ حضرت جبریل علیہ السلام اکثر ان کی شکل میں نبی کریم ﷺ کے پاس تشریف لایا کرتے تھے۔ آخر میں حضرت دجیہ رضی اللہ عنہ کلبی ملک شام میں چلے گئے تھے اور عہد معادیہ تک وہیں رہے۔ بہت سے تابعین رضی اللہ عنہم نے ان سے روایت کی ہے۔ حدیث صفیہ رضی اللہ عنہا میں ان ہی کا ذکر ہے۔

بَابُ بَيْعِ الرَّقِيقِ

باب: لونڈی غلام بیچنا

۲۲۲۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ مُحَيْرِيزٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ: أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَصِيبُ سَبِيئًا، فَتُحِبُّ الْأَثْمَانَ، فَكَيْفَ تَرَى فِي الْعَزْلِ؟ فَقَالَ: ((أَوَأَنْتُمْ تَفْعَلُونَ ذَلِكَ؟ لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا ذَلِكَ، فَإِنَّهَا لَيْسَتْ نَسَمَةً كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ خَارِجَةً)). [اطرافه في: ۲۵۴۲، ۴۱۳۸، ۵۲۱۰، ۶۶۰۳، ۷۴۰۹] [مسلم: ۳۵۴۴، ۳۵۴۵؛ ابو داود: ۲۱۷۲]

۲۲۲۹۔ ہم سے ابو الیمان نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے ابن محیریز نے خبر دی اور انہیں ابوسعید خدری رضی اللہ عنہ نے خبر دی، کہ وہ نبی کریم ﷺ کی خدمت میں حاضر تھے (ایک انصاری صحابی نے) نبی کریم ﷺ سے پوچھا کہ یا رسول اللہ! لڑائی میں ہم لونڈیوں کے پاس جماع کے لیے جاتے ہیں۔ ہمارا ارادہ انہیں بیچنے کا بھی ہوتا ہے۔ تو آپ عزل کر لینے کے متعلق کیا فرماتے ہیں؟ اس پر آپ نے فرمایا: ”اچھا تم لوگ ایسا کرتے ہو؟ اگر تم ایسا نہ کرو پھر بھی کوئی حرج نہیں۔ اس لیے کہ جس روح کی بھی پیدائش اللہ تعالیٰ نے قسمت میں لکھ دی ہے وہ پیدا ہو کر ہی رہے گی۔“

تشریح: عزل کہتے ہیں جماع کے دوران انزال کے قریب ذکر کو فرج سے باہر نکال لینا، تاکہ عورت کو حمل نہ ہو سکے۔ نبی کریم ﷺ نے گویا ایک طرح سے اسے ناپسند فرمایا۔ اور ارشاد ہوا کہ تمہارا یہ عمل باطل ہے۔ جو جان پیدا ہونے والی مقدر ہے وہ تو اس صورت میں بھی ضرور پیدا ہو کر رہے گی۔ اس حدیث سے لونڈی غلام کی بیع ثابت ہوئی۔

بَابُ بَيْعِ الْمَدْبُورِ

باب: مدبر کا بیچنا کیسا ہے؟

تشریح: مدبر وہ غلام ہے جس کو مالک کہہ دے کہ تو میرے مرنے کے بعد آزاد ہے۔ شافعی رحمہ اللہ اور اہلحدیث کے ہاں اس کی بیع جائز ہے جیسا کہ حدیث میں ذکر ہے۔ ایک شخص مر گیا تھا۔ اس کی کچھ جائیداد تھی۔ صرف یہی غلام مدبر تھا۔ اور وہ قرضدار تھا۔ آپ نے وہی مدبر غلام آٹھ سو درہم کو بیع کر اس کا قرض ادا کر دیا۔ اکثر روایات میں یہی ہے کہ اس شخص کی زندگی ہی میں نبی کریم ﷺ نے ان کا قرض ادا کرنے کے لئے ان کے اس مدبر غلام کو غلام فرمایا تھا۔ اور ان کے قرض خواہوں کو فارغ کیا تھا اس سے اندازہ کیا جاسکتا ہے کہ قرض کا معاملہ کتنا خطرناک ہے کہ اس کے لئے غلام مدبر کو نیلام کیا جاسکتا ہے۔ حالانکہ وہ غلام مدبر اپنے مالک کے مرنے کے بعد آزاد ہو جاتا ہے۔

۲۲۳۰۔ حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا (۲۲۳۰) ہم سے ابن نمیر نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان

إِسْمَاعِيلُ، عَنْ سَلَمَةَ بْنِ كَهِيلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَاعَ النَّبِيُّ ﷺ الْمُدَبَّرَ .
[راجع: ۲۱۴۱] [ابوداؤد: ۳۹۵۵؛ نسائی: ۴۶۶۸،

۵۴۳۳؛ ابن ماجہ: ۲۵۱۲]

۲۲۳۱۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَاعَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ۲۱۴۱] [مسلم: ۴۳۳۹،

ترمذی: ۱۲۱۹؛ ابن ماجہ: ۲۵۱۳]

۲۲۳۲، ۲۲۳۳۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ وَأَبَا هُرَيْرَةَ أَخْبَرَاهُ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ سئلَ عَنِ الْأُمَةِ تَزْنِي وَلَمْ تُحْصَنْ قَالَ: ((الْجُلْدُوهَا، ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا، ثُمَّ يَبْعُوهَا بَعْدَ الثَّالِثَةِ أَوْ الرَّابِعَةِ)). [راجع: ۲۱۵۳، ۲۱۵۴]

تفسیر: اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے۔ حافظ نے کہا اس حدیث سے یہ نکلا کہ لوٹنی جب زنا کرے تو اس کو بیچ ڈالیں اور یہ عام ہے اس لوٹنی کو بھی شامل ہے جو مدبرہ ہے۔ تو مدبرہ کی بیچ کا جواز نکلا، یعنی اس پر یہ اعتراض کیا کہ حدیث میں جواز بیچ مکرر، مدبرہ، زنا کرانے پر موقوف رکھا گیا ہے اور ان لوگوں کے نزدیک تو مدبرہ کی بیچ ہر حال میں درست ہے خواہ وہ زنا کرانے یا نہ کرانے تو اس سے استدلال صحیح نہیں ہو سکتا۔ میں کہتا ہوں یعنی کا اعتراض فاسد ہے۔ اس لئے کہ مدبرہ لوٹنی اگر مکرر مدبرہ کرانے تو اس کے بیچ کا جواز اس حدیث سے نکلا اور جو لوگ مدبرہ کی بیچ کو جائز نہیں سمجھتے وہ زنا کرنے کی صورت میں بھی اس کے جواز کے قائل نہیں ہیں۔ پس یہ حدیث ان کے قول کے خلاف ہوئی اور موافق ہوئی ان کے جو مدبرہ کی بیچ کے جواز کے قائل ہیں۔ اور گویا حکم اس حدیث میں زنا مکرر، مدبرہ، زنا کرانے پر دیا گیا ہے، مگر قرینہ دلالت کرتا ہے کہ بیچ اس پر موقوف نہیں ہے اس لئے کہ جو لوٹنی مطلق زنا نہ کرانے یا ایک ہی بار کرانے اس کا بھی بیچنا درست ہے اب یعنی کا یہ کہنا کہ یہ دلالت بعبارة النص ہے یا اشارۃ النص یا دلالة النص اس کے جواب میں یہ کہیں گے کہ یہ دلالة النص ہے کیونکہ حدیث میں مطلق لوٹنی کا ذکر ہے اور وہ مدبرہ کو شامل ہے۔ (جدیدی)

۲۲۳۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِذَا زَنَتْ أُمَةٌ أَحَدِكُمْ، فَتَبَيَّنَ زَنَاهَا فَلْيُجْلِدْهَا

سے اسماعیل نے بیان کیا، ان سے سلمہ بن کھیل نے، ان سے عطاء نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مدبر غلام بیچا تھا۔

(۲۲۳۱) ہم سے قتیبہ نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے عمرو نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہما کو یہ کہتے سنا تھا کہ مدبر غلام کو رسول اللہ ﷺ نے بیچا تھا۔ (تفصیل پیچھے گزر چکی ہے)۔

(۲۲۳۲، ۲۲۳۳) مجھ سے زہیر بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے یعقوب نے بیان کیا، ان سے ان کے والد نے بیان کیا، انہوں نے کہا کہ ہم سے صالح نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں عبد اللہ نے خبر دی، انہیں زید بن خالد اور ابو ہریرہ رضی اللہ عنہما نے خبر دی کہ ان دونوں نے نبی کریم ﷺ سے سنا، آپ سے غیر شادی شدہ باندی کے متعلق جو زنا کر لے سوال کیا گیا، آپ نے فرمایا: ”اسے کوڑے لگاؤ پھر اگر وہ زنا کر لے تو اسے کوڑے لگاؤ۔ اور پھر اسے بیچ دو۔“ (آخری جملہ آپ نے تیسری یا چوتھی مرتبہ کے بعد فرمایا تھا)۔

(۲۲۳۴) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا کہ مجھے لیث نے خبر دی، انہیں سعید نے، انہیں ان کے والد نے، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ سے میں نے خود سنا ہے: ”جب کوئی باندی زنا کرانے اور وہ ثابت ہو جائے تو اس پر حد زنا جاری کی جائے، البتہ اسے

الْحَدَّ، وَلَا يَثْرَبُ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ فَلْيُجْلِدْهَا الْحَدَّ، وَلَا يَثْرَبُ عَلَيْهَا، ثُمَّ إِنْ زَنَتْ الثَّالِثَةَ فَتَبَيَّنَ زَنَاهَا فَلْيَبِيعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعْرِ)).
 لعنت ملامت نہ کی جائے۔ پھر اگر وہ زنا کرے تو اس مرتبہ بھی حد جاری کی جائے لیکن کسی قسم کی لعنت ملامت نہ کی جائے۔ تیسری مرتبہ بھی اگر زنا کرے اور زنا ثابت ہو جائے تو اسے بیچ ڈالے خواہ ہال کی ایک رسی کے بدلے ہی کیوں نہ ہو۔ [راجعہ: ۲۱۵۲]

تشریح: اس لئے کہ ایسی فاحشہ عورت ایک مسلمان کے گھر میں نہیں رہ سکتی۔ قرآن پاک میں اللہ تعالیٰ نے فرمایا: ﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ﴾ (النور: ۲۴) یعنی خبیثہ زانی عورتیں بدکار زانی مردوں کے لئے اور خبیثہ زانی مرد عورتوں کے لئے ہیں۔

بَابُ: هَلْ يُسَافِرُ بِالْجَارِيَةِ قَبْلَ أَنْ يُسْتَبْرَأَ نَفْسًا؟
باب: اگر کوئی لونڈی خریدے تو استبراء رحم سے پہلے اس کو سفر میں لے جاسکتا ہے یا نہیں؟

تشریح: استبراء کہتے ہیں لونڈی کا رحم پاک کرنے کو، یعنی کوئی نئی لونڈی خریدے، تو جب تک حیض نہ آئے اس سے صحبت نہ کرے۔ اور سفر میں لے جانے کا ذکر اس لئے آیا کہ نبی کریم ﷺ نے حضرت صفیہ رضی اللہ عنہا کو جو شروع میں بحیثیت لونڈی کے آئی تھیں، سفر میں اپنے ساتھ رکھا۔ آگے روایت میں سدا الروحاء کا ذکر آیا ہے جو مدینہ کے قریب ایک مقام تھا۔ جس کا ذکر آیا ہے، جو مدینہ میں تیار کیا گیا تھا۔ یہ گئی، کھجور اور پنیر سے ملا کر بنایا جاتا تھا۔ باب کے آخر میں امام بخاری رحمہ اللہ نے سورۃ المؤمنون کی ایک آیت کا حصہ نقل کیا۔ اور اس کے اطلاق سے یہ نکلا کہ بیویوں اور لونڈیوں سے مطلقاً حظ نفس درست ہے۔ صرف جماع استبراء سے پہلے ایک حدیث کی رو سے منع ہوا تو دوسرے عیش بدستور درست رہیں گے۔

وَلَمْ يَرَ الْحَسَنُ بَأْسًا أَنْ يُقْبَلَها أَوْ يُبَاشِرَها. وَقَالَ ابْنُ عَمْرٍو إِذَا وَهَبَ الْوَلِيْدَةُ النَّبِيُّ تَوَطَّأُ أَوْ يَنْعَتُ أَوْ عَقَّتْ فَلْتُسْتَبْرَأَ رَحِمُهَا بِحَيْضَةٍ، وَلَا تُسْتَبْرَأُ الْعَذْرَاءُ قَالِ عَطَاءٌ: لَا بَأْسَ أَنْ يُصِيبَ مِنْ جَارِيَتِهِ الْحَامِلُ مَا دُونَ الْفَرْجِ. وَقَالَ اللَّهُ تَعَالَى: ﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾.
 اور امام حسن بصری رحمہ اللہ نے کہا کہ اس میں کوئی حرج نہیں کہ ایسی باندی کا (اس کا مالک) بوسہ لے لے یا اپنے جسم سے لگائے۔ اور ابن عمر رضی اللہ عنہما نے کہا کہ جب ایسی باندی سے وطی کی جا چکی ہے، بہہ کی جائے یا بیچی جائے یا آزاد کی جائے تو ایک حیض تک اس کا استبراء رحم کرنا چاہیے اور کنواری کے لیے استبراء رحم کی ضرورت نہیں ہے۔ عطاء نے کہا کہ اپنی حاملہ باندی سے شرمگاہ کے سوا باقی جسم سے فائدہ حاصل کیا جاسکتا ہے۔ اللہ تعالیٰ نے سورۃ المؤمنون میں فرمایا: ”مگر اپنی بیویوں سے یا باندیوں سے پس بیشک وہ ملامت زدہ نہیں ہیں۔“ [المؤمنون: ۶]

۲۲۳۵۔ حَدَّثَنَا عَبْدُ الْعَفَّارِ بْنُ دَاوُدَ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ خَبِيرًا، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذَكَرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُمَيٍّ بْنِ أَخْطَبَ، وَقَدْ قُبِلَ زَوْجُهَا، وَكَانَتْ عَرُوسًا، فَاصْطَفَاها
 (۲۲۳۵) ہم سے عبد الغفار بن داؤد نے بیان کیا، انہوں نے کہا کہ ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے عمرو بن ابی عمرو نے اور انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ تشریف لائے اور اللہ تعالیٰ نے قلعہ فتح کرا دیا تو آپ کے سامنے صفیہ بنت حمی بن اخطب، ان کا شوہر قتل ہو گیا تھا وہ خود ابھی دہن تھیں پس رسول اللہ ﷺ نے انہیں اپنے لیے پسند کر لیا۔ پھر روا لگی

ہوئی۔ جب آپ سدا روحاء پہنچے تو پڑاؤ ہوا۔ اور آپ نے وہیں ان کے ساتھ خلوت کی۔ پھر ایک چھوٹے دسترخوان پر چیس تیار کر کے رکھوایا۔ اور رسول اللہ ﷺ نے صحابہ سے فرمایا: ”اپنے قریب کے لوگوں کو ولیمہ کی خبر کر دو۔“ صفیہ رضی اللہ عنہا کے ساتھ نکاح کا یہی ولیمہ رسول اللہ ﷺ نے کیا تھا پھر جب ہم مدینہ کی طرف چلے تو میں نے دیکھا کہ رسول اللہ ﷺ نے عبا سے صفیہ رضی اللہ عنہا کے لیے پردہ کرایا۔ اور اپنے اونٹ کو پاس بٹھا کر اپنا گھٹنا بچھادیا۔ صفیہ رضی اللہ عنہا اپنا پاؤں آپ ﷺ کے گھٹنے پر رکھ کر سوار ہو گئیں۔

رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا، حَتَّى بَلَغْنَا سِدَّ الرُّوحَاءِ حَلَّتْ قَبْنَى بِهَا ثُمَّ صَنَعَ حَنِيسًا فِي نِطْعٍ صَغِيرٍ، ثُمَّ قَالَ: رَسُولُ اللَّهِ ﷺ: ((أَذِنُ مَنْ حَوْلَكَ)). فَكَانَتْ تِلْكَ وَلِيمَةً رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، قَالَ: قَرَأْتُ رَسُولَ اللَّهِ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بَعَاءَةً، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ، حَتَّى تَرْكَبَ.

[راجع: ۳۷۱] [ابوداؤد: ۲۹۹۵]

تشیع: حضرت صفیہ رضی اللہ عنہا جی بن اخطب کی بیٹی ہیں۔ یہ کنانہ رئیس خبیر کی بیوی تھی اور یہ کنانہ وہی یہودی ہے جس نے بہت سے خزانے زیر زمین دفن کر رکھے تھے۔ اور فتح خبیر کے موقع پر ان سب کو پوشیدہ رکھنا چاہتا تھا۔ مگر نبی کریم ﷺ کو وحی الہی سے اطلاع مل گئی۔ اور کنانہ کو خود اسی کے قوم کے اصرار پر قتل کر دیا گیا کیونکہ اکثر غریبے یہود اس سرمایہ دار کی حرکتوں سے نالاں تھے اور آج بمشکل ان کو یہ موقع ملا تھا۔ صفیہ رضی اللہ عنہا نے پہلے ایک خواب دیکھا تھا کہ چاند میری گود میں ہے جب انہوں نے یہ خواب اپنے شوہر کنانہ سے بیان کیا تو اس کی تعبیر کنانہ نے یہ سمجھ کر کہ یہ نبی موعود علیہ السلام کی بیوی بنے گی ان کے منہ پر ایک زور کا طمانچہ مارا تھا۔ خیر فتح ہوا تو یہ بھی قیدیوں میں تھی اور حضرت وحیدہ کلبی کے حصہ غنیمت میں لگا دی گئی تھی۔

بعد میں نبی کریم ﷺ کو ان کی شرافت نسبی معلوم ہوئی کہ یہ حضرت ہارون علیہ السلام کے خاندان سے ہیں تو آپ نے حضرت وحیدہ کلبی رضی اللہ عنہا کو ان کے عوض سات غلام دے کر ان سے واپس لے کر آزاد فرما دیا اور خود انہوں نے اپنے پرانے خواب کی بنا پر آپ سے شرف زوجیت کا سوال کیا، تو نبی کریم ﷺ نے اپنے حرم محترم میں ان کو داخل فرمایا۔ اور ان کا مہر ان کی آزادی کو قرار دے دیا۔ حضرت صفیہ رضی اللہ عنہا بہت ہی وفادار اور علم و دوست ثابت ہوئیں۔ نبی کریم ﷺ نے بھی ان کی شرافت کے پیش نظر ان کو عزت خاص عطا فرمائی۔ اس سفر ہی میں آپ نے اپنی عبا مبارک سے ان کا پردہ کرایا اور اپنے اونٹ کے پاس بیٹھ کر اپنا گھٹنا بچھادیا۔ جس پر حضرت صفیہ رضی اللہ عنہا نے اپنا پاؤں رکھا۔ اور اونٹ پر سوار ہو گئیں۔ ۵۰ھ میں انہوں نے وفات پائی اور جنت البقیع میں پڑوا کر خاک کی گئیں۔

امام بخاری رحمہ اللہ نے اس حدیث سے بہت سے مسائل کا استخراج فرماتے ہوئے کئی جگہ اسے مختصر اور مطول نقل فرمایا ہے۔ یہاں آپ کے پیش نظر وہ جملہ مسائل ہیں جن کا ذکر آپ نے ترجمۃ الباب میں فرمایا ہے اور وہ سب اس حدیث سے بخوبی ثابت ہوتے ہیں کہ حضرت صفیہ رضی اللہ عنہا لوڈی کی حیثیت میں آئی تھیں۔ آپ نے ان کو آزاد فرمایا اور سفر میں اپنے ہمراہ رکھا۔ اسی سے باب کا مقصد ثابت ہوا۔

باب: مردار اور بتوں کا بیچنا

بَابُ بَيْعِ الْمَيْتَةِ وَالْأَصْنَامِ

۲۲۳۶۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَنِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ (۲۲۳۶) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے یزید بن ابی حنیب نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ انہوں نے

رسول اللہ ﷺ سے سنا، فتح مکہ کے سال آپ نے فرمایا، آپ کا قیام ابھی مکہ ہی میں تھا: ”اللہ اور اس کے رسول نے شراب، مردار، سوراہے اور بتوں کا بیچنا حرام قرار دے دیا ہے۔“ اس پر پوچھا گیا کہ یا رسول اللہ! مردار کی چربی کے متعلق کیا حکم ہے؟ اسے ہم کشتیوں پر ملتے ہیں۔ کھالوں پر اس سے تیل کا کام لیتے ہیں اور لوگ اس سے اپنے چراغ بھی جلاتے ہیں۔ آپ نے فرمایا: ”نہیں وہ حرام ہے۔“ اسی موقع پر آپ نے فرمایا: ”اللہ یہودیوں کو برپا کرے۔ اللہ تعالیٰ نے جب چربی ان پر حرام کی تو ان لوگوں نے پگھلا کر اسے بیچا اور اس کی قیمت کھائی۔“

رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ: ((إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ)). فَقِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيَذْهَبُ بِهَا الْجُلُودُ، وَيَسْتَصْبَحُ بِهَا النَّاسُ فَقَالَ: ((لَا، هُوَ حَرَامٌ)). ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: ((قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا أَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ)).

ابو عاصم نے کہا کہ ہم سے عبد الجبید نے بیان کیا، ان سے یزید نے بیان کیا، انہیں عطاء نے لکھا کہ میں نے جابر رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے۔

وَقَالَ أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدُ، حَدَّثَنَا يَزِيدُ قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ سَمِعْتُ جَابِرًا عَنِ النَّبِيِّ ﷺ. [طرفاه فی: ۴۲۹۶، ۴۶۳۳]

[مسلم: ۴۰۴۸؛ ابوداؤد: ۳۴۸۶؛ ترمذی: ۱۲۹۷؛

نسائی: ۴۲۶۷، ۴۶۸۳؛ ابن ماجہ: ۲۱۶۷]

تشریح: مکہ ۸ھ میں فتح ہوا ہے مردار کی چربی، اکثر علما نے اس کے متعلق بتلایا ہے کہ اس کا بیچنا حرام ہے اور اس سے نفع اٹھانا درست ہے۔ مثلاً کشتیوں پر لگانا اور چراغ جلاتا۔ بعض نے کہا کوئی نفع اٹھانا جائز نہیں سوائے اس کے جس کی صراحت حدیث میں آگئی ہے۔ یعنی چیز واجب اس کی دباغت کر لی جائے، اگر کوئی پاک چیز ناپاک ہو جائے جیسے لکڑی یا کپڑا تو اس کی بیع جمہور علما کے نزدیک جائز ہے۔

حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ فرماتے ہیں: رسول اللہ ﷺ نے فرمایا کہ ((إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ)) یعنی اللہ اور اس کے رسول ﷺ نے شراب، مردار، سوراہے اور بتوں کی تجارت کو حرام قرار دیا ہے اور نیز آپ نے فرمایا: ((إِنَّ اللَّهَ إِذَا حَرَّمَ شَيْئًا حَرَّمَ ثَمَنَهُ)) بے شک خداوند تعالیٰ نے جس چیز کو حرام قرار دے دیا، تو اس کی قیمت کو بھی حرام کیا ہے۔ یعنی جب ایک چیز سے نفع اٹھانے کا طریق مقرر ہے مثلاً شراب پینے کے لئے ہے۔ اور بت صرف پرستش کے لئے۔ پس اللہ نے ان کو حرام کر دیا۔ اس لئے اس کی حکمت کا تقاضا ہوا کہ ان کی بیع بھی حرام کی جائے اور نیز آپ نے فرمایا: ((مَهْرُ الْبَغِيِّ حَبِيبٌ)) یعنی زانیہ کی اجرت حبیبیت ہے۔ اور نبی کریم ﷺ نے کہا بن کو اجرت دینے سے منع فرمایا اور نبی کریم ﷺ نے مغنیہ کے کسب سے نبی فرمائی ہے۔

میں کہتا ہوں کہ جس مال کے حاصل کرنے میں گناہ کی آمیزش ہوتی ہے، اس مال سے نفع حاصل کرنا بدودرجہ حرام ہے ایک تو یہ کہ اس مال کے حرام کرنے اور اس سے انشاع نہ حاصل کرنے میں معصیت سے باز رکھنا ہے اور اس قسم کے معاملہ کے دستور جاری کرنے میں فساد کا جاری کرنا اور لوگوں کو اس گناہ پر آمادہ کرنا ہے۔ دوسری وجہ یہ ہے کہ لوگوں کی دانست میں اور ان کی سمجھ میں شرمینج سے حیلہ پیدا ہوتا ہے اور اس عمل کی خباثت ان کے علوم میں اس شرمین اور اس اجرت کے اندر سرایت کر جاتی ہے اور لوگوں کے نفوس میں بھی اس کا اثر ہوتا ہے۔ اسی لئے آپ نے شراب کے باب میں اس کے نچوڑنے والے اور نچوڑوانے والے اور پینے والے اور لے جانے والے اور جس کے پاس لے جا رہا ہے ان سب پر لعنت فرمائی ہے۔ کیونکہ معصیت کی اعانت اور اس کا پھیلاؤ اور لوگوں کو اس کی طرف متوجہ کرنا بھی معصیت اور زمین میں فساد برپا کرنا ہے۔

حضرت جابر بن عبد اللہ رضی اللہ عنہما جو اس حدیث کے راوی ہیں، ان کی کنیت ابو عبد اللہ ہے، انصار میں سے ہیں۔ قبیلہ سلم کے رہنے والے ہیں۔ ان کا شمار ان مشہور صحابہ رضی اللہ عنہم میں ہوتا ہے جنہوں نے حدیث کی روایت کثرت سے کی ہے۔ بدر اور جملہ غزوات میں جن کی تعداد اٹھارہ ہے، یہ شریک ہوئے۔ شام اور مصر میں تبلیغی و تعلیمی سفر کئے۔ آخر عمر میں بینائی جاتی رہی تھی۔ ان سے جماعت کثیرہ نے احادیث کو نقل کیا ہے۔ ۹۳ سال کی عمر میں ۷۷ھ میں مدینہ المنورہ میں وفات پائی۔ جب کہ عبد الملک بن مروان کی حکومت کا زمانہ تھا۔ کہا جاتا ہے کہ صحابہ رضی اللہ عنہم میں سے آخر میں وفات پانے والے یہی بزرگ ہیں۔ رضی اللہ عنہ وارضاه۔ (کرم)

ماہ رمضان المبارک ۸ھ میں مطابق ۶۳۰ء میں مکہ شریف فتح ہوا۔ اس وقت نبی کریم ﷺ کے ساتھ دس ہزار صحابہ کرام رضی اللہ عنہم تھے۔ اس طرح کتب مقدسہ کی وہ پیش گوئی پوری ہوئی، جس کا ترجمہ یہ ہے:

”خداوند سینا سے آیا اور شیر سے طلوع ہوا اور فاران کے پہاڑ سے ان پر چکا۔ دس ہزار قدوسیوں کے ساتھ آیا۔ اور اس کے دائیں ہاتھ میں ایک آتش شریعت ان کے لئے تھی۔ وہ قوم کے ساتھ کمال اخلاص سے محبت رکھتا ہے۔ اس کے سارے مقدس تیرے ہاتھ میں ہیں اور وئے تیرے قدموں کے نزدیک ہیں اور تیری تعلیم کو مانیں گے۔“ (تورات استثناء ۳۳/۳۲)

اس تاریخی عظیم فتح کے موقعہ پر آپ نے ایک خطاب عام فرمایا۔ جس میں شراب، مردار، سورا اور بتوں کی تجارت کے متعلق بھی یہ احکامات صادر فرمائے جو یہاں بیان ہوئے ہیں۔

نوٹ: تورات مطبوعہ کلکتہ ۱۸۴۲ء سامنے رکھی ہوئی ہے، اسی سے یہ پیش گوئی نقل کر رہا ہوں۔ (راز)

باب: کتے کی قیمت کے بارے میں

بَابُ ثَمَنِ الْكَلْبِ

تشریح: امام شافعی رحمہ اللہ اور جمہور علما کا یہ قول ہے کہ مطلقاً کسی کتے کی بیع جائز نہیں، سکھایا ہوا ہو یا بن سکھایا ہوا۔ اور اگر کوئی اس کو مار ڈالے تو اس پر ضامن لازم نہیں آتا۔ اور امام مالک رحمہ اللہ کے نزدیک ضامن لازم ہوگا۔ اور امام ابو حنیفہ رحمہ اللہ کے نزدیک شکاری اور فائدہ مند کتے کی بیع درست ہے۔

(۲۲۳۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں ابو بکر بن عبد الرحمن نے اور انہیں ابو مسعود انصاری رحمہ اللہ نے کہ رسول اللہ ﷺ نے کتے کی قیمت، زانیہ کی اجرت اور کاہن کی اجرت سے منع فرمایا تھا۔

۲۲۳۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ. [اطرافہ فی:

۲۲۸۲، ۵۳۴۶، ۵۷۶۱] [مسلم: ۴۰۰۹،

۴۰۱۰، ابوداؤد: ۳۴۸۱، ۳۴۲۸، ترمذی:

۱۱۳۳، ۱۲۷۶، ابن ماجہ: ۲۱۵۹]

تشریح: عرب میں کاہن لوگ بہت تھے جو آئندہ کی باتیں لوگوں کو بتلایا کرتے تھے۔ آج کل بھی ایسے دعویدار بہت ہیں۔ ان کو اجرت دینا شیری پیش کرنا قطعاً جائز نہیں ہے نہ ان کا پیسہ کھانا جائز ہے۔

۲۲۳۸۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، أَخْبَرَنَا (۲۲۳۸) ہم سے حجاج بن منہال نے بیان کیا، ان سے شعبہ نے بیان کیا،

شُعْبَةُ أَخْبَرَنِي عَنْ أَبِي جَحِيفَةَ، قَالَ: رَأَيْتُ أَبِي اشْتَرَى حَجَّامًا، فَأَمَرَ بِمَحَاجِمِهِ فَكُسِرَتْ فَسَالَتْهُ عَنْ ذَلِكَ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الدَّمِّ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الْأَمَةِ، وَلَعْنِ الْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ، وَكَلِ الْرَبَا، وَمُؤْكَلَهُ، وَلَعْنِ الْمُصَوِّرَ. [راجع: ۲۰۸۶]

کہا کہ مجھے عون بن ابی جحیفہ نے خبر دی، کہا کہ میں نے اپنے والد کو دیکھا کہ ایک بچھٹا لگانے والے (غلام) کو خرید رہے ہیں پس اس نے اس کے (بچھٹا لگانے والا) اوزار توڑنے کا حکم دیا تو اس کو توڑ دیا گیا اس پر میں نے اس کے متعلق ان سے پوچھا تو انہوں نے کہا رسول اللہ ﷺ نے خون کی قیمت، کتے کی قیمت، باندی کی (نا جائز) کمائی سے منع فرمایا تھا۔ گودنے والیوں اور گلدانے والیوں، سود لینے والوں اور دینے والوں پر لعنت کی تھی، اور تصویر بنانے والے پر بھی لعنت کی تھی۔

تشریح: خون کی قیمت سے بچھٹا لگانے والے کی اجرت مراد ہے۔ اس حدیث سے عدم جواز ظاہر ہوا مگر دوسری حدیث جو مذکور ہوئی اس سے یہ حدیث منسوخ ہو چکی ہے۔ اس حدیث میں صاف مذکور ہے کہ نبی کریم ﷺ نے خود بچھٹا لگوا دیا اور اس بچھٹا لگانے والے کو اجرت ادا فرمائی۔ جس سے جواز ثابت ہوا۔ کتے کی قیمت کے متعلق ابو داؤد میں مرفوعاً موجود ہے کہ جو کوئی تم سے کتے کی قیمت طلب کرے اس کے ہاتھ میں مٹی ڈال دو، مگر سنائی میں جابر رضی اللہ عنہ کی روایت ہے کہ آپ نے شکاری کتے کو مستثنیٰ فرمایا کہ اس کی خرید و فروخت جائز ہے۔ زانیہ کی اجرت جو وہ زنا کرانے پر حاصل کرتی ہے، اس کا کھانا بھی ایک مسلمان کے لئے قطعاً حرام ہے، مجازاً یہاں اس اجرت کو لفظ مہر سے تعبیر کیا گیا۔ کاہن سے مراد فال کھولنے والے، ہاتھ دیکھنے والے، غیب کی خبریں بتلانے والے اور اس قسم کے سب وہ لوگ شامل ہیں جو ایسے پانکھنڈوں سے پیسہ حاصل کرتے ہیں۔ ”وہو حرام بالاجماع لما فیہ من اخذ العوض علی امر باطل۔“ یہ جمہور پر اجرت لینا ہے جو بالاجماع حرام ہے۔ گودنے والیاں اور گلدانے والیاں جو انسانی جسم پر سوئی سے گود کر اس میں رنگ بھر دیتی ہیں۔ یہ پیشہ بھی حرام اور اس کی آمدنی بھی حرام ہے۔ اس لئے کہ کسی مسلمان مرد، عورت کو زیبا نہیں کہ وہ اس کا مرکب ہو۔ سود لینے والوں پر، اسی طرح دینے والوں پر، ہر دو پر لعنت کی گئی ہے۔ بلکہ گواہ اور کا تب اور ضامن تک پر لعنت وارد ہوئی ہے کہ سود کا دھندا اتنا ہی برا ہے۔ تصویر بنانے والوں سے جانداروں کی تصویر بنانے والے لوگ مراد ہیں۔ ان سب پر لعنت کی گئی، اور ان کا پیشہ ناجائز قرار دیا گیا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ السَّلَمِ

بیع سلم کا بیان

تشریح: بیع سلم اس کو کہتے ہیں کہ ایک شخص دوسرے شخص کو نقد روپیہ دے اور کہے کہ اتنی مدت کے بعد مجھ کو تم ان روپوں کے بدل میں اتنا غلہ یا چاول فلاں قسم والے دینا۔ یہ بالاجماع مشروع ہے۔ عام بول چال میں اسے بدھنی کہتے ہیں۔ جو روپیہ دے اس کو رب السلم اور جس کو دے اسے مسلم الیہ اور جو مال دینا ٹھہرائے اسے مسلم فیہ کہتے ہیں۔ بیع سلم پر لفظ سلف کا بھی اطلاق ہوا ہے۔ بعض لوگوں نے کہا کہ لفظ سلف اہل عراق کی لغت ہے اور لفظ سلم اہل حجاز کی لغت ہے ایسی بیع کو عام محاورہ میں لفظ بدھنی سے تعبیر کیا جاتا ہے۔

باب: ما پ مقرر کر کے سلم کرنا

بَابُ السَّلَمِ فِي كَيْلٍ مَعْلُومٍ

(۲۲۳۹) ہم سے عمرو بن زرارہ نے بیان کیا، کہا کہ ہم کو اسماعیل بن علیہ نے خبر دی، انہیں ابن ابی نجیح نے بیان کیا، انہیں عبداللہ بن کثیر نے، انہیں ابو منہال نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو (مدینہ کے) لوگ پھلوں میں ایک سال یا دو سال کے لیے بیع سلم کرتے تھے۔ یا انہوں نے یہ کہا کہ دو سال اور تین سال (کے لیے کرتے تھے) شک اسماعیل کو ہوا تھا۔ آنحضرت ﷺ نے فرمایا: ”جو شخص بھی کھجور میں بیع کرے، اسے مقررہ پیمانے یا مقررہ وزن کے ساتھ کرنی چاہیے۔“

ہم سے محمد نے بیان کیا، کہا کہ ہم کو اسماعیل نے خبر دی، ان سے ابن ابی نجیح نے بیان کیا: ”بیع سلم مقررہ پیمانے اور مقررہ وزن میں ہونی چاہیے۔“

۲۲۳۹۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَالنَّاسُ يُسَلِّفُونَ فِي التَّمْرِ الْعَامَ وَالْعَامَيْنِ۔ أَوْ قَالَ: عَامَيْنِ أَوْ ثَلَاثَةَ شُكٍّ إِسْمَاعِيلُ۔ فَقَالَ: ((مَنْ سَلَفَ فِي تَمْرٍ فَلْيُسَلِّفْ فِي كَيْلٍ مَعْلُومٍ، وَوزنٍ مَعْلُومٍ)). حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ ابْنِ أَبِي نَجِيحٍ، بِهَذَا: ((فِي كَيْلٍ مَعْلُومٍ وَوزنٍ مَعْلُومٍ)).

[أطرافه في: ۲۲۴۰، ۲۲۴۱، ۲۲۵۳] [مسلم:]

۴۱۱۸، ۴۱۱۹، ۴۱۲۰، ۴۱۲۱؛ ابوداود:

۳۴۶۳؛ ترمذی: ۱۳۱۱؛ نسائی: ۴۶۳۰؛ ابن

ماجہ: ۲۲۸۰]

تشریح: جو چیزیں ماپ تول کر چکی جاتی ہیں ان میں ماپ تول ٹھہرا کر سلم کرنا چاہیے۔ اگر ماپ تول مقرر نہ کئے جائیں تو یہ بیع سلم جائز نہ ہوگی الغرض اس بیع کے لئے ضروری ہے کہ وزن مقرر ہو اور مدت مقرر ہو ورنہ بہت سے مفاسد کا خطرہ ہے۔ اسی لئے حدیث ہذا میں اس کے لئے یہ تاکید کی گئی۔

باب: بیع سلم مقررہ وزن کے ساتھ جائز ہے

(۲۲۴۰) ہم سے صدقہ بن فضل نے بیان کیا، انہیں سفیان بن عیینہ نے خبر دی، انہیں ابن ابی کحج نے خبر دی، انہیں عبداللہ بن کثیر نے، انہیں ابو منہال نے اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ مدینہ تشریف لائے، تو لوگ کھجور میں دو اور تین سال تک کے لیے بیع سلم کرتے تھے آپ ﷺ نے انہیں ہدایت فرمائی کہ ”جسے کسی چیز کی بیع سلم کرنی ہے، اسے مقررہ وزن اور مقررہ مدت کے لیے ٹھہرا کر کرے۔“ ہم سے علی بن عبداللہ نے بیان کیا، ان سے سفیان نے بیان کیا، کہا کہ مجھ سے ابن ابی کحج نے بیان کیا۔ (اس روایت میں ہے کہ) آپ نے فرمایا: ”بیع سلم مقررہ وزن میں مقررہ مدت تک کے لیے کرنی چاہیے۔“

بَابُ السَّلَامِ فِي وَزْنِ مَعْلُومٍ

۲۲۴۰۔ حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يُسَلِّفُونَ بِالنَّمْرِ السَّتِينَ وَالثَّلَاثَ، فَقَالَ: ((مَنْ أَسْلَفَ فِي شَيْءٍ فَيُكِلِ مَعْلُومٍ وَوَزْنِ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ)). حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سَفْيَانٌ، حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ، وَقَالَ: ((فَلْيُسَلِّفْ فِي كِلِي مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ)). [راجع: ۲۲۳۹]

تشریح: مثلاً سو روپے کا اتنے وزن کا غلہ آج سے پورے تین ماہ بعد تم سے وصول کروں گا۔ یہ طے کر کے خریدار نے سو روپیہ اسی وقت ادا کر دیا۔ یہ بیع سلم ہے، جو جائز ہے۔ اب مدت پوری ہونے پر وزن مقررہ کا غلہ اسے خریدار کو ادا کرنا ہوگا۔

(۲۲۴۱) ہم سے قتیبہ نے بیان کیا، ان سے سفیان نے بیان کیا، مجھ سے ابی کحج نے، ان سے عبداللہ بن کثیر نے، اور ان سے ابو منہال نے بیان کیا کہ میں نے حضرت عبداللہ بن عباس رضی اللہ عنہما سے سنا، انہوں نے فرمایا کہ نبی کریم ﷺ (مدینہ) تشریف لائے اور آپ نے فرمایا: ”مقررہ وزن اور مقررہ مدت تک کے لیے (بیع سلم) ہونی چاہیے۔“

۲۲۴۱۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سَفْيَانٌ، حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ وَقَالَ: ((فِي كِلِي مَعْلُومٍ وَوَزْنِ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ)). [راجع: ۲۲۳۹]

تشریح: کیل اور وزن سے ماپ اور تول مراد ہیں۔ اس میں جس چیز سے وزن کرنا ہے کلو یا قدیم سیرمن۔ یہ بھی جملہ باتیں طے ہونی ضروری ہیں۔

(۲۲۴۲، ۲۲۴۳) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے ابن ابی محالد نے (دوسری سند) اور مجھ سے یحییٰ نے بیان کیا، ان سے وکیع نے بیان کیا، ان سے شعبہ نے، ان سے محمد بن ابی محالد نے۔ (تیسری سند) ہم سے حفص بن عمر نے بیان کیا، ان سے شعبہ نے بیان کیا، کہا کہ مجھے محمد اور عبداللہ بن ابی محالد نے خبر دی، انہوں نے بیان کیا کہ عبداللہ بن شداد بن الہاد اور ابو ہریرہ میں بیع سلم کے متعلق باہم اختلاف ہوا۔ تو ان حضرات نے مجھے ابن ابی اوفی رضی اللہ عنہ کی خدمت میں بھیجا۔ چنانچہ میں نے ان سے پوچھا تو انہوں نے کہا ہم رسول اللہ ﷺ ابو بکر اور عمر رضی اللہ عنہما

۲۲۴۲، ۲۲۴۳۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ ابْنِ أَبِي الْمَجَالِدِ؛ ح. وَحَدَّثَنِي يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدٍ ابْنِ أَبِي الْمَجَالِدِ؛ ح. وَحَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي مُحَمَّدٌ، أَوْ عَبْدُ اللَّهِ ابْنُ أَبِي الْمَجَالِدِ قَالَ: اخْتَلَفَ عَبْدُ اللَّهِ بْنُ شَدَادِ بْنِ الْهَادِ وَأَبُو بُرْدَةَ فِي السَّلَفِ، فَبَعَثُونِي إِلَى ابْنِ أَبِي أَوْفَى فَسَأَلْتُهُ فَقَالَ:

إِنَّا كُنَّا نُسَلِّفُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ
 وَأَبِي بَكْرٍ وَعُمَرَ، فِي الْحِنْطَةِ، وَالشَّعِيرِ
 کے زمانوں میں گیسوں، جو، منقہ اور کھجور کی بیج سلم کرتے تھے۔ پھر میں نے
 ابن ابی بکرؓ سے پوچھا تو انہوں نے بھی یہی جواب دیا۔

وَالزَّيْبِ، وَالتَّمْرِ. [طرفاه في: ٢٢٥٥، ٢٢٤٤] وَسَأَلْتُ ابْنَ أَبِي فَقَالَ: مِثْلَ ذَلِكَ. [طرفاه في: ٢٢٤٥، ٢٢٥٤] [مسلم: ٤١١٨، ٤١١٩، ٤١٢٠، ٤١٢١؛ ابوداود: ٣٤٦٤؛ نسائي:

٤٦٢٨، ٤٦٢٩؛ ابن ماجه: ٢٢٨٢]

تشریح: حافظ فرماتے ہیں: ”اجمعوا علی انه ان کان فی السلم ما یکال او یوزن فلا بد فیہ من ذکر الکیل المعلوم والوزن المعلوم فان کان فیما لا یکال ولا یوزن فلا بد فیہ من عدد معلوم۔“ یعنی اس امر پر اجماع ہے کہ صحیح سلم میں جو چیزیں ماپ یا وزن کے قابل ہیں ان کا وزن مقرر ہونا ضروری ہے اور جو چیزیں محض عدد سے تعلق رکھتی ہیں ان کی تعداد کا مقرر ہونا ضروری ہے۔ حدیث مذکور سے معلوم ہوا کہ مدینہ میں اس قسم کے لین دین کا عام رواج تھا۔ فی الحقیقت کاشتکاروں اور صنعا کو پیشگی سرمایہ کی ضرورت ہوتی ہے جو اگر نہ ہو تو وہ کچھ بھی نہیں کر سکتے۔

سند میں حضرت دکیج بن جراح رضی اللہ عنہ کا نام آیا۔ اور ان سے بہت سی احادیث مروی ہیں۔ کوفہ کے باشندے ہیں۔ بقول بعض ان کی اصل نیشاپور کے قریب سے ہے۔ انہوں نے ہشام بن عروہ اور اوزاعی اور ثوری وغیرہ اساتذہ حدیث سے حدیث کی سماعت کی ہے۔ ان کے تلامذہ میں اکابر حضرات مثلاً حضرت عبداللہ بن مبارک، امام احمد بن حنبل، یحییٰ بن معین اور علی بن مدینی رضی اللہ عنہ بھی نظر آتے ہیں۔ بغداد میں روفیہ افروز ہو کر درس حدیث کا حلقہ قائم فرمایا۔ فن حدیث میں ان کا قول قابل اعتناء تسلیم کیا گیا ہے۔

حضرت عبداللہ بن ابی اوفی رضی اللہ عنہ صحابی ہیں، حدیبیہ اور خیبر میں اور اس کے بعد تمام عزوات میں شریک ہوئے اور ہمیشہ مدینہ میں قیام فرمایا۔ یہاں تک کہ نبی کریم صلی اللہ علیہ وسلم کی وفات کا حادثہ سامنے آ گیا اس کے بعد آپ کو فخر شریف لے گئے۔ ۸۷ھ میں کوفہ میں ہی انتقال فرمایا۔ کوفہ میں انتقال کرنے والے یہ سب سے آخری صحابی رسول ہیں۔ ان سے امام شافعی وغیرہ نے روایت کی ہے۔

امام شعیب عامر بن شریحیل کوئی مشہور ذی علم اکابر میں سے ہیں۔ حضرت عمر رضی اللہ عنہ کے دور خلافت میں پیدا ہوئے۔ بہت سے صحابہ رضی اللہ عنہم سے روایت کرتے ہیں۔ انہوں نے پانچ سو صحابہ کرام رضی اللہ عنہم کو دیکھا۔ حفظ حدیث کا یہ ملکہ خدا اودھا کہ کبھی کوئی حرف کاغذ پر نوٹ نہیں فرمایا۔ جو بھی حدیث سنی اس کو اپنے حافظ میں محفوظ کر لیا۔ امام زہری رحمہ اللہ کہا کرتے تھے کہ دور حاضرہ میں حقیقی علما تو چار ہی دیکھے گئے ہیں۔ یعنی ابن مسیب مدینہ میں، شعیب کوفہ میں، حسن بصرہ میں اور کھول شام میں۔ ہجری ۸۲ء تا ۱۰۴ھ میں انتقال فرمایا۔ رحمۃ اللہ علیہ رحمة واسعة۔ (آرمین)

بَابُ السَّلَامِ إِلَى مَنْ لَيْسَ عِنْدَهُ
أَصْلُ

باب: اس شخص سے سلم کرنا جس کے پاس اصل مال ہی موجود نہ ہو

تشریح: مثلاً ایک شخص کے پاس کھجور نہیں ہے اور کسی نے اس سے کھجور لینے کے لئے مسلم کیا۔ بعض نے کہا اصل سے مراد اس لی بنا ہے، مثلاً غلہ کی اصل کھیتی ہے اور میوے کی اصل درخت ہے۔ اس باب سے یہ غرض ہے کہ مسلم کے جواز کے لئے اس مال کا مسلم الیہ کے پاس ہونا ضروری نہیں۔

۲۲۴۴، ۲۲۴۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الشَّيْبَانِيُّ، حَدَّثَنَا (۲۲۴۴، ۲۴۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عبد الواحد نے بیان کیا، ان سے شیبانی نے بیان کیا، ان سے محمد بن ابی مجالد

نے بیان کیا، کہا کہ مجھے عبداللہ بن شداد اور ابو بردہ نے عبداللہ بن ابی اونی رضی اللہ عنہ کے یہاں بھیجا اور ہدایت کی کہ ان سے پوچھو کہ کیا نبی کریم ﷺ کے اصحاب آپ کے زمانے میں گھوڑوں کی بیع سلم کرتے تھے؟ عبداللہ رضی اللہ عنہ نے جواب دیا کہ ہم شام کے انباط (ایک کاشتکار قوم) کے ساتھ گئے ہوں، جو ار، خشک انگوڑی مقررہ وزن اور مقررہ مدت کے لیے سودا کیا کرتے تھے۔ میں نے پوچھا کیا صرف اسی شخص سے آپ لوگ یہ بیع کیا کرتے تھے جس کے پاس اصل مال موجود ہوتا تھا انہوں نے فرمایا کہ ہم اس کے متعلق پوچھتے ہی نہیں تھے۔ اس کے بعد ان دونوں حضرات نے مجھے عبدالرحمن بن ابزلی رضی اللہ عنہ کی خدمت میں بھیجا۔ میں نے ان سے بھی پوچھا۔ انہوں نے بھی یہی کہا کہ نبی کریم ﷺ کے اصحاب آپ کے عہد مبارک میں بیع سلم کیا کرتے تھے اور ہم یہ بھی نہیں پوچھتے تھے کہ ان کے کھیتی بھی ہے یا نہیں۔

ہم سے اسحاق واسطی نے بیان کیا، کہا کہ ہم سے خالد بن عبداللہ نے بیان کیا، ان سے شیبانی نے، ان سے محمد بن ابی مجالد نے یہی حدیث۔ اس روایت میں یہ بیان کیا کہ ہم ان سے گئے ہوں اور جو میں بیع سلم کیا کرتے تھے۔ ہم سے قتیبہ نے بیان کیا، ان سے جریر نے بیان کیا، ان سے شیبانی نے، اور اس میں بیان کیا کہ گئے ہوں، جو اور منقی میں (بیع سلم کیا کرتے تھے)۔ اور عبداللہ بن ولید نے بیان کیا، ان نے شیبانی نے، ان سے شیبانی نے بیان کیا، اس میں انہوں نے زیتون کا بھی نام لیا ہے۔

مُحَمَّدُ بْنُ أَبِي الْمَجَالِدِ، قَالَ: بَعَّيْنِي عَبْدُ اللَّهِ ابْنُ شَدَادٍ وَأَبُو بُرْدَةَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى فَقَالَا: سَلْهُ هَلْ كَانَ أَصْحَابُ النَّبِيِّ ﷺ فِي عَهْدِ النَّبِيِّ ﷺ يُسَلِّفُونَ فِي الْحِنْطَةِ؟ فَقَالَ عَبْدُ اللَّهِ: كُنَّا نُسَلِّفُ نَيْيَطَ أَهْلِ الشَّامِ فِي الْحِنْطَةِ، وَالشَّعِيرِ، وَالزَّرْبِ، فِي كَيْلٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ. قُلْتُ: إِلَى مَنْ كَانَ أَصْلُهُ عِنْدَهُ؟ قَالَ: مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ ثُمَّ بَعَّيْنِي إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى فَسَأَلْتُهُ فَقَالَ: كَانَ أَصْحَابُ النَّبِيِّ ﷺ يُسَلِّفُونَ فِي عَهْدِ النَّبِيِّ ﷺ وَلَمْ يَسْأَلُهُمْ أَهْلُهُمْ حَرْثَ أَمْ لَا؟

حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي مَجَالِدٍ، بِهَذَا وَقَالَ: فَسَلِّفُهُمْ فِي الْحِنْطَةِ وَالشَّعِيرِ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ وَقَالَ: فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّرْبِ وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ عَنْ سُفْيَانَ حَدَّثَنَا الشَّيْبَانِيُّ وَقَالَ: وَالزَّرْبِ. [راجع: ۲۲۴۲،

[۲۲۴۳]

تشریح: یہیں سے ترجمہ باب لکھتا ہے یعنی اس بات کو ہم دریافت نہیں کرتے تھے کہ اس کے پاس مال ہے یا نہیں۔ معلوم ہوا سلم ہر شخص سے کرنا درست ہے۔ مسلم فیہ یا اس کی اصل اس کے پاس موجود ہو یا نہ ہوا تا ضرور معلوم ہونا چاہیے کہ معاملہ کرنے والا ادا کرنے اور وقت پر بازار سے خرید کر یا اپنی ہتھی یا مزدوری وغیرہ سے حاصل کر کے اس کے ادا کرنے کی قدرت رکھتا ہے یا نہیں۔ اگر کوئی شخص قلاش محض ہوا اور بیع سلم کر رہا ہو تو معلوم ہوتا ہے کہ وہ اس دھوکہ سے اپنے بھائی مسلمان کا پیسہ ہڑپ کرنا چاہتا ہے۔ اور آج کل عام طور پر ایسا ہوتا رہتا ہے۔ حدیث میں وارد ہوا ہے کہ ادا نیکی کی نیت خالص رکھنے والے کی اللہ بھی مدد کرتا ہے کہ وہ وقت پر ادا کر دیتا ہے۔ اور جس کی ہضم کرنے ہی کی نیت ہو تو قدرتی امداد بھی اس کو جواب دے دیتی ہے۔ لفظ انباط کی تحقیق میں علامہ شوکانی رحمہ اللہ فرماتے ہیں:

”جمع نبيط وهم معروفون كانوا ينزلون بالبطائح من العراقيين قاله الجوهري واصلمهم قوم من العرب دخلوا في العجم واختلطت انسابهم وفسدت السنتهم ويقال لهم النبط بفتحتي والنيبط بفتح اوله وكسر ثانيه وزيادة

تحنانیة وانما سموا بذلك لمعرفتهم بانباط الماء اى استخراجہ لکثرة معالجتہم الفلاحۃ وقيل هم نصارى الشام وهم عرب دخلوا فى الروم ونزلوا بوادی الشام وبدل على هذا قوله من انباط الشام وقيل هم طائفتان طائفة اختلطت بالعجم ونزلوا البطائح وطائفة اختلطت بالروم ونزلوا الشام۔“ (نیل الاوطار)

یعنی لفظ انباط بیط کی جمع ہے۔ یہ لوگ اہل عراق کے پھر لیے میدانوں میں سکونت پذیر ہوا کرتے تھے، اصل میں یہ لوگ عربی تھے۔ مگر عجم میں جانے سے ان کے اسباب اور ان کی زبانیں سب مخلوط ہو گئیں۔ بیط بھی ان ہی کو کہا گیا ہے اور بیط بھی۔ یہ اس لئے کہ یہ قوم کھیتی کاری کے فن میں بڑا تجربہ رکھتی تھی۔ اور پانی نکالنے کا ان کو خاص ملکہ تھا۔ انباط پانی نکالنے کی ہوتی کہتے ہیں۔ اسی نسبت سے ان کو قوم انباط کہا گیا۔ یہ بھی کہا گیا ہے کہ یہ شام کے نصاریٰ تھے جو سلاطین عرب تھے۔ مگر روم میں جا کر وادی شام میں مقیم ہو گئے۔ روایت میں بھی لفظ انباط الشام اس پر دلالت کر رہا ہے۔ یہ بھی کہا گیا ہے کہ ان کے دو گروہ تھے۔ ایک گروہ عجمیوں کے ساتھ اختلاط کر کے عراقی میدانوں میں سکونت پذیر تھا۔ اور دوسرا گروہ رومیوں سے مخلوط ہو کر شام میں قیام پذیر ہو گیا تھا۔ بہر حال یہ لوگ کا شکار تھے، اور گندم کے ذخائر لے کر ملک عرب میں فروخت کے لئے آیا کرتے تھے۔ خاص طور پر مسلمانان مدینہ سے ان کا تجارتی تعلق اس درجہ بڑھ گیا تھا کہ یہاں ہر جائز نقد و حار سودا کرنا ان کا معمول تھا۔ جیسا کہ حدیث ہذا سے ظاہر ہے۔

۲۲۴۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ أَبَا الْبَخْتَرِيِّ الطَّائِيَّ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ السَّلَمِ، فِي النَّخْلِ. قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ، حَتَّى يُؤْكَلَ مِنْهُ وَحَتَّى يُوزَنَ. فَقَالَ الرَّجُلُ: وَأَيُّ شَيْءٍ يُوزَنُ؟ قَالَ: رَجُلٌ إِلَى جَانِبِهِ حَتَّى يُحْزَرَ. وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو قَالَ أَبُو الْبَخْتَرِيِّ: سَمِعْتُ ابْنَ عَبَّاسٍ نَهَى النَّبِيُّ ﷺ مِنْهُ. [طرفاء فی: ۲۲۴۸، ۲۲۵۰] [مسلم: ۳۸۷۳]

(۲۲۳۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، انہیں عمرو نے خبر دی، انہوں نے کہا کہ میں نے ابو البختری طائی سے سنا، انہوں نے کہا کہ میں نے ابن عباس رضی اللہ عنہما سے کھجور کے درخت میں بیعِ سلم کے متعلق پوچھا، تو آپ نے فرمایا کہ درخت پر پھل کو بیچنے سے آنحضرت ﷺ نے اس وقت تک کے لیے منع فرمایا تھا جب تک وہ کھانے کے قابل نہ ہو جائے یا اس کا وزن نہ کیا جاسکے۔ ایک شخص نے پوچھا کہ کیا چیز وزن کی جائے گی۔ اس پر ابن عباس رضی اللہ عنہما کے قریب ہی بیٹھے ہوئے ایک شخص نے کہا کہ مطلب یہ ہے کہ اندازہ کرنے کے قابل ہو جائے۔ اور معاذ نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عمرو نے کہا کہ ابو البختری نے کہا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے منع کیا تھا۔ پھر یہی حدیث بیان کیا۔

تشریح: اس کا مطلب یہ ہے کہ جب تک اس کی پختگی نہ کھل جائے اس وقت تک سلم جائز نہیں کیوں کہ یہ سلم خاص درختوں کے پھل پر ہوئی۔ اگر مطلق کھجور میں کوئی سلم کرے تو وہ جائز ہے۔ گو درخت پر پھل نکلے بھی نہ ہوں۔ یا سلم الیہ کے پاس درخت بھی نہ ہوں۔ اب بعض نے کہا کہ یہ حدیث درحقیقت بعد والے باب سے متعلق ہے۔ بعض نے کہا اسی باب سے متعلق ہے۔ اور مطابقت یوں ہوتی ہے کہ جب معین درختوں میں باوجود درختوں کے سلم جائز نہ ہوئی تو معلوم ہوا کہ درختوں کے وجود سے سلم پر کوئی اثر نہیں پڑتا۔ اور اگر درخت نہ ہوں جو مال کی اصل ہیں جب سلم بھی جائز ہوگی، باب کا یہی مطلب ہے۔

باب: درخت پر جو کھجور لگی ہو اس میں بیعِ سلم کرنا

بَابُ السَّلَمِ فِي النَّخْلِ

تشریح: یعنی جس صورت میں کہ ہم کو کھجور وہ ہو جائے کہ یہ درخت یقیناً پھل دیں گے بلکہ اب پختہ ہونے کے قریب ہی آ گیا ہے تو ان حالات میں درخت پر لگی ہوئی کھجوروں میں بیعِ سلم جائز ہے۔

(۲۲۴۷، ۲۲۴۸) ہم سے ابو الولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عمرو نے، ان سے ابو البختری نے بیان کیا کہ میں نے ابن عمر رضی اللہ عنہما سے کھجور میں جب کہ وہ درخت پر لگی ہوئی ہو بیع سلم کے متعلق پوچھا تو انہوں نے کہا کہ جب تک وہ کسی قابل نہ ہو جائے اس کی بیع سے آنحضرت ﷺ نے منع فرمایا ہے۔ اسی طرح چاندی کو ادھار، نقد کے بدلے بیچنے سے بھی منع فرمایا۔

اور میں نے ابن عباس رضی اللہ عنہما سے کھجور کی درخت پر بیع سلم کے متعلق پوچھا، تو آپ نے بھی یہی کہا کہ رسول اللہ ﷺ نے اس وقت تک کھجور کی بیع سے منع فرمایا تھا جب تک وہ کھائی نہ جاسکے یا (یہ فرمایا کہ) جب تک وہ اس قابل نہ ہو جائے کہ اسے کوئی کھاسکے اور جب تک وہ تولنے کے قابل نہ ہو جائے۔

(۲۲۴۹، ۲۲۵۰) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عمرو نے، ان سے ابو البختری نے کہ میں نے ابن عمر رضی اللہ عنہما سے کھجور کی درخت پر بیع سلم کے متعلق پوچھا تو انہوں نے کہا کہ عمر رضی اللہ عنہ نے پھل کو اس وقت تک بیچنے سے منع فرمایا ہے جب تک وہ نفع اٹھانے کے قابل نہ ہو جائے، اسی طرح چاندی کو سونے کے بدلے بیچنے سے جب کہ ایک ادھار اور دوسرا نقد ہونے منع فرمایا ہے۔ اور میں نے ابن عباس رضی اللہ عنہما سے پوچھا تو انہوں نے کہا کہ نبی کریم ﷺ نے کھجور کو درخت پر بیچنے سے جب تک وہ کھانے کے قابل نہ ہو جائے۔ اسی طرح جب تک وہ وزن کرنے کے قابل نہ ہو جائے منع فرمایا ہے۔ میں نے پوچھا کہ وزن کئے جانے کا کیا مطلب ہے؟ تو ایک صاحب نے جو ان کے پاس بیٹھے ہوئے تھے کہا کہ مطلب یہ ہے کہ جب تک وہ اس قابل نہ ہو جائے کہ وہ اندازہ کی جاسکے۔

باب: سلم یا قرض میں ضمانت دینا

(۲۲۵۱) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم سے یحییٰ بن عبد اللہ نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، ان سے ابراہیم نے، ان سے اسود نے بیان کیا ان سے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ

بَابُ الْكَفِيلِ فِي السَّلَمِ

۲۲۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَى رَسُولُ اللَّهِ ﷺ

۲۲۴۷، ۲۲۴۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ السَّلَمِ، فِي النَّخْلِ فَقَالَ: نَهَى عَنْ بَيْعِ النَّخْلِ، حَتَّى يَصْلَحَ، وَعَنْ بَيْعِ الْوَرِقِ، نِسَاءً بِنَاجِزٍ.

وَسَأَلْتُ ابْنَ عَبَّاسٍ عَنِ السَّلَمِ، فِي النَّخْلِ، فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُؤْكَلَ مِنْهُ، أَوْ يَأْكُلَ مِنْهُ، وَحَتَّى يُوزَنَ.

[راجع: ۱۴۸۶، ۲۲۴۶]

۲۲۴۹، ۲۲۵۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ السَّلَمِ فِي النَّخْلِ فَقَالَ: نَهَى عُمَرُ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَصْلَحَ، وَنَهَى عَنِ الْوَرِقِ بِالذَّهَبِ نِسَاءً بِنَاجِزٍ. وَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يَأْكُلَ أَوْ يُؤْكَلَ، وَحَتَّى يُوزَنَ. قُلْتُ: وَمَا يُوزَنُ قَالَ: رَجُلٌ عِنْدَهُ: حَتَّى يُحْزَرَ. [راجع: ۱۴۸۶، ۲۲۴۶]

طَعَامًا مِّنْ يَهُودِيٍّ نَبِيَّيْنَهُ، وَرَهْنَهُ دِرْعَالَهُ رَسُولُ اللَّهِ ﷺ نے ایک یہودی سے ادھار غلہ خریدا اور اپنی لوہے کی زره من حذیبہ۔ [جمع: ۲۰۶۸]

تشریح: تو وہ زہر بطور ضمانت یہودی کے پاس رہی، معلوم ہوا مسلم یا قرض میں اگر دوسرا کوئی شخص مسلم والے یا قرض دار کا ضامن ہو تو یہ درست ہے۔

بابُ الرِّهْنِ فِي السَّلَامِ باب: بیعِ سلم میں گروی رکھنا

۲۲۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ قَالَ: تَذَكَّرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ فِي السَّلَفِ فَقَالَ: حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ [مَعْلُومٍ] وَارْتَهَنَ مِنْهُ دِرْعًا مِنْ حَدِيدٍ. [راجع: ۲۰۶۸]

(۲۲۵۲) ہم سے محمد بن محبوب نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، ان سے اعمش نے بیان کیا، انہوں نے کہا کہ ہم نے ابراہیم غنی کے سامنے بیچ سلم میں گروی رکھے کا ذکر کیا، تو انہوں نے کہا ہم سے اسود نے بیان کیا، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک یہودی سے ایک مقررہ مدت کے لیے غلہ خریدا اور اس کے پاس اپنی لوہے کی زرہ گروی رکھ دی تھی۔

تشریح: یہ مسئلہ تو قرآن شریف سے ثابت ہے: ﴿وَإِذَا تَدَايَيْتُمْ بِذُنُوبِكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾ (البقرة: ۲۸۲) آخر تک۔ پھر فرمایا ﴿فَلَهُنَّ أَقْبُوسَةٌ﴾ (البقرة: ۲۸۳) یعنی جب کسی مقررہ وقت کے لئے قرض اوتو کوئی چیز بطور ضمانت گردی رکھلو۔

بابُ السَّلَامِ إِلَى أَجَلٍ مَعْلُومٍ باب: سلم میں میعاد معین ہونی چاہیے

وَبِهِ قَالَ: ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ وَالْأَسْوَدُ
وَالْحَسَنُ. وَقَالَ ابْنُ عُمَرَ: لَا بَأْسَ بِالطَّعَامِ
الْمَوْصُوفِ بِسَعْرِ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ،
مَا لَمْ يَكْ ذَلِكَ فِي زَرْعٍ لَمْ يَنْدِ صَلَاحُهُ.

ابن عباس اور ابوسعید خدری رضی اللہ عنہما اور اسود اور امام حسن بصری نے یہی کہا
ہے۔ اور ابن عمر رضی اللہ عنہما نے کہا اگر غلہ کا زرخ اور اس کی صفت بیان کر دی
جائے تو میعاد معین کر کے اس میں بیج سلم کرنے میں قباحت نہیں۔ اگر یہ غلہ
کسی خاص کھیت کا نہ ہو، جو ابھی پکانا ہو۔

تشریح: اگر کسی خاص کھیت کے غلہ میں یا کسی خاص درخت کے میوہ میں مسلم کرے اور ابھی وہ غلہ یا میوہ تیار نہ ہوا ہو تو مسلم درست نہ ہوگی۔ لیکن تیار ہونے کے بعد خاص کھیت اور خاص پیداوار میں بھی مسلم کرنا درست ہے۔ اس کی وجہ یہ ہے کہ جب تک غلہ یا میوہ پختگی پر نہ آیا ہو اس کا کوئی بھروسہ نہیں ہو سکتا کہ غلہ یا میوہ اترے گا یا نہیں۔ احتمال ہے کہ کسی آفت ارضی یا سادوی سے یہ غلہ اور میوہ تباہ ہو جائے پھر دونوں میں جھگڑا ہو۔ (وحیدی)

امام بخاری رحمۃ اللہ علیہ نے یہ باب لاکر شافعیہ کا رد کیا جو سلم کہن میں عیاد یعنی تقاضی جائز رکھتے ہیں۔ حنفیہ اور مالکیہ امام بخاری رحمۃ اللہ علیہ کے موافق ہیں۔ اب اس میں اختلاف ہے کہ کم سے کم مدت کیا ہونی چاہیے۔ پندرہ دن سے لے کر آدھے دن تک کی مدت کے مختلف اقوال ہیں۔ طحاوی نے تین دن کو کم سے کم مدت قرار دیا ہے۔ امام محمد رحمۃ اللہ علیہ نے ایک مہینہ مدت ٹھہرائی ہے۔

امام حسن بصری رحمۃ اللہ علیہ جن کا یہاں ذکر ہے ابوالحسن کے بیٹے ہیں۔ ان کی کنیت ابوسعید ہے زید بن ثابت رضی اللہ عنہ کے آزاد کردہ غلام ہیں ان کے والد ابوالحسن کا نام یسار ہے یہ قبیلہ بنی سہمی یلسان سے ہیں۔ یسار کو ربیع بنت نضر نے آزاد کیا تھا۔ امام حسن بصری جب کہ خلافت عمری کے دو سال باقی تھے۔ عالم وجود میں آئے۔ مدینہ منورہ مقام ولادت ہے۔ حضرت عمر رضی اللہ عنہ نے اپنے ہاتھ سے سحور منہ میں چا کر ان کے نالو سے لگائی۔ ان کی والدہ ام المؤمنین حضرت ام سلمہ رضی اللہ عنہا کی خدمت کرتی تھیں۔ ببا اوقات ان کی والدہ کہیں چلی جاتیں تو حسن بصری کو بہلانے کے لئے حضرت ام سلمہ رضی اللہ عنہا

اپنی چھاتی ان کے منہ میں دے دیا کرتی تھیں یہاں تک کہ ان کی والدہ لوٹ کر آئیں تو ام المؤمنین کے دودھ بھرتا اور یہ حضرت اسے پی لیا کرتے تھے۔ اس لحاظ سے یہ ام المؤمنین حضرت ام سلمہ رضی اللہ عنہا کے رضاعی فرزند ثابت ہوئے۔ لوگ کہتے ہیں جس علم و حکمت پر امام حسن بصری رضی اللہ عنہ پچھنے یہ اسی کا طفیل ہے۔ حضرت عثمان غنی رضی اللہ عنہ کی شہادت کے بعد یہ بصرہ چلے آئے۔ انہوں نے حضرت عثمان رضی اللہ عنہ کو دیکھا۔ اور کہا گیا ہے کہ مدینہ میں یہ حضرت علی رضی اللہ عنہ سے بھی ملے۔ لیکن بصرہ میں ان کا حضرت علی رضی اللہ عنہ سے ملنا صحیح نہیں ہے۔ اس لئے کہ حسن بصری رضی اللہ عنہ جس وقت بصرہ کو جا رہے تھے تو وہ وادی قریٰ ہی میں تھے اور حضرت علی کرم اللہ وجہہ اس وقت بصرہ میں تشریف لا چکے تھے۔ انہوں نے حضرت ابوموسیٰ اشعری رضی اللہ عنہ کی بیوی انس بن مالک اور حضرت عبداللہ بن عباس اور دوسرے اکابر صحابہ رضی اللہ عنہم سے روایت کی ہے۔ اور ان سے بھی ایک بڑی جماعت تابعین اور تبع تابعین نے روایات کی ہیں۔ وہ اپنے زمانہ میں علم و فن، زہد و تقویٰ و عبادت اور ورع کے امام تھے۔ رجب ۱۱۰ھ میں وفات پائی۔

حشرنا الله معهم وجمع الله بيننا وبينهم في اعلیٰ علیین۔ (امیں)

۲۲۵۳۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يَسْلِفُونَ فِي الثَّمَارِ السَّنَتَيْنِ وَالثَّلَاثَ فَقَالَ: ((أَسْلِفُوا فِي الثَّمَارِ فِي كَيْلٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ)) وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ وَقَالَ: ((فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ)). (راجع: ۲۲۳۹)

۲۲۵۴، ۲۲۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي الْمَجَالِدِ قَالَ: أَرْسَلَنِي أَبُو بُرْدَةَ وَعَبْدُ اللَّهِ بْنُ شَدَادٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى وَعَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى فَسَأَلْتُهُمَا عَنِ السَّلَفِ، فَقَالَا: كُنَّا نَصِيبُ الْمَغَانِمَ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنَ أَنْبَاطِ الشَّامِ فَتَسْلِفُهُمْ فِي الْجَنْطَةِ وَالشَّعِيرِ وَالزَّرِيبِ إِلَى أَجَلٍ مُسَمًّى قَالَ: قُلْتُ: أَكَانَ لَهُمْ زَرْعٌ أَوْ لَمْ يَكُنْ لَهُمْ زَرْعٌ؟ قَالَا: مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ. (راجع: ۲۲۴۲، ۲۲۴۳)

(۲۲۵۳) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابن ابی نجیح نے، ان سے عبداللہ بن کثیر نے، ان سے ابوالمنہال نے اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو لوگ پھلوں میں دو اور تین سال تک کے لیے بیع سلم کیا کرتے تھے۔ آپ نے انہیں ہدایت کی کہ پھلوں میں بیع سلم مقررہ پیمانے اور مقررہ مدت کے لیے کیا کرو۔

اور عبداللہ بن ولید نے کہا، ہم سے سفیان بن عیینہ نے کہا، ان سے ابن ابی نجیح نے بیان کیا، اس روایت میں یوں ہے کہ ”پیمانے اور وزن کی تعیین کے ساتھ (بیع سلم ہونی چاہیے)۔“

(۲۲۵۴، ۲۲۵۵) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہم کو عبداللہ نے خبر دی، انہوں نے کہا کہ ہم کو سفیان نے خبر دی، انہیں سلیمان شیبانی نے، انہیں محمد بن ابی مجالد نے، کہا کہ مجھے ابو بردہ اور عبداللہ بن شداد نے عبدالرحمن بن ابزوی اور عبداللہ بن ابی اوفیٰ رضی اللہ عنہما کی خدمت میں بھیجا۔ میں نے ان دونوں حضرات سے بیع سلم کے متعلق پوچھا، تو انہوں نے کہا کہ ہم رسول اللہ ﷺ کے زمانے میں غنیمت کا مال پاتے، پھر شام کے انباط (ایک کاشتکار قوم) ہمارے یہاں آتے تو ہم ان سے گہیوں، جو اور منقہ کی بیع سلم ایک مدت مقرر کر کے کر لیا کرتے تھے۔ انہوں نے کہا کہ پھر میں نے پوچھا کہ ان کے پاس اس وقت یہ چیزیں موجود بھی ہوتی تھیں یا نہیں؟ اس پر انہوں نے کہا کہ ہم اس کے متعلق ان سے کچھ پوچھتے ہی نہیں تھے۔

بَابُ السَّلَامِ إِلَى أَنْ تُنْتَجِ النَّاقَةُ

باب: بیچِ سلم میں یہ میعاد لگانا کہ جب اونٹنی بچہ جنے

تشریح: یہ جاہلیت کا رواج تھا۔ مینے اور دن تو متعین نہ کرتے، جہالت اس درجہ کی تھی کہ اونٹنی کے جننے کو وعدہ ٹھہراتے۔ گو اونٹنی اکثر قریب قریب ایک سال کی مدت میں بنتی ہے۔ مگر پھر بھی آگے پیچھے کئی دن کا فرق ہو جاتا ہے اور نیز نزاغ کا باعث ہوگا، اس لئے ایسی مدت لگانے سے منع فرمایا۔

۲۲۵۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانُوا يَتَبَايَعُونَ الْجَزُورَ إِلَى حَبْلِ الْحَبَلَةِ، فَنَهَى النَّبِيُّ ﷺ عَنْهُ. فَسَرَهُ نَافِعٌ أَنْ تُنْتَجِ النَّاقَةُ مَا فِي بَطْنِهَا. [راجع: ۲۱۴۳]

۲۲۵۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے جویریہ نے بیان کیا، انہیں نافع نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ لوگ اونٹ وغیرہ حمل ہونے کی مدت تک کے لیے بیچتے تھے نبی کریم ﷺ نے اس سے منع فرمایا۔ نافع نے جل الحبلۃ کی تفسیر یہ کی ”یہاں تک کہ اونٹنی کے پیٹ میں جو کچھ ہے وہ اسے جن لے۔“

تشریح: پھر اس کا بچہ بڑا ہو کر اور بچے جنے جیسے دوسری روایت میں اس کی تصریح ہے۔ اس میعاد میں جہالت تھی۔ دوسرے دھوکہ تھا کہ معلوم نہیں وہ کب بچہ بنتی ہے۔ پھر اس کا بچہ زندہ بھی رہ جاتا ہے یا مر جاتا ہے۔ اگر زندہ رہے تو کب حمل رہتا ہے، کب وضع حمل ہوتا ہے۔ ایسی میعاد اگر سلم میں لگائے تو سلم جائز نہ ہوگی۔ گو عادتاً اس کا وقت معلوم بھی ہو سکے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ الشُّفْعَةِ]

شفعہ کا بیان

بابُ الشُّفْعَةِ فِيمَا لَمْ يُقَسِّمْ، فَإِذَا وَقَعَتِ الْحُدُودُ فَلَا شُفْعَةَ
باب: شفعہ کا حق اس جائیداد میں ہوتا ہے جو تقسیم نہ ہوئی ہو جب حد بندی ہو جائے تو شفعہ کا حق باقی نہیں رہتا

تشریح: شفعہ کہتے ہیں شریک یا ہمسائے کا حصہ وقت بیع کے اس کے شریک یا ہمسایہ کو جبراً منتقل ہونا۔ امام بخاری رحمہ اللہ کہتے ہیں کہ ہر چیز میں شفعہ ہے اور امام احمد رحمہ اللہ سے روایت ہے کہ جانور میں ہے اور کسی منقولہ جائیداد میں نہیں اور شافعیہ اور حنفیہ کہتے ہیں کہ شفعہ صرف جائیداد غیر منقولہ میں ہوگا۔ اور شافعیہ کے نزدیک شفعہ صرف شریک کو ملے گا نہ ہمسایہ کو اور امام ابوحنیفہ رحمہ اللہ کے نزدیک ہمسایہ کو بھی حق شفعہ ہے اور ابجدیث نے اس کو اختیار کیا ہے: ”وہی ماخوذة لغة من الشفع وهو الزوج وقيل من الزيادة وقيل من الاعانة وفي الشرع انتقال حصبة شريك الى شريك كانت انتقلت الى اجنبي بمثل العوض المسمى ولم يختلف العلماء في مشروعيةها“ (فتح)

اور وہ شفع سے ماخوذ ہے جس کے معنی جوڑا کے ہیں۔ کہا گیا کہ زیادتی کے معنی میں ہے بعض نے کہا اعانت کے معنی میں ہے۔ شرع میں ایک کے حصہ کو اس کے دوسرے شریک کے حوالہ کرنا، جب کہ وہ کچھ قیمت پر کسی اجنبی کی طرف منتقل ہو رہا ہو اس کی مشروعیت پر علماء کا اتفاق ہے۔

۲۲۵۷۔ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، (۲۲۵۷) ہم سے مسدد نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالواحد حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ نے بیان کیا، ان سے معمر نے بیان کیا، ان سے زہری نے بیان کیا، ان ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ سے ابوسلمہ بن عبد الرحمن نے بیان کیا اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے قَالَ: قَضَى النَّبِيُّ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَا بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے ہر اس چیز میں شفعہ کا حق دیا تھا جو ابھی تقسیم لَمْ يُقَسِّمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِفَتْ نہ ہوئی ہو۔ لیکن جب حدود مقرر ہو گئیں اور راستے بدل دیئے گئے تو پھر حق الطَّرِيقِ فَلَا شُفْعَةَ. [راجع: ۲۲۱۳]

تشریح: قسطلانی نے کہا کہ امام ابوحنیفہ، امام شافعی اور امام مالک رحمہم اللہ کا مذہب یہ ہے کہ اگر شریک نے شفعہ کو بیع کی خبر دی اور اس نے بیع کی اجازت دی پھر شریک نے بیع کی تو شفعہ کو حق شفعہ نہ پہنچے گا اور اس میں اختلاف ہے کہ بائع کو شفعہ کا خبر دینا واجب ہے یا مستحب۔

بابُ عَرَضِ الشُّفْعَةِ عَلَى **باب: شفعہ کا حق رکھنے والے کے سامنے بیچنے**

صَاحِبِهَا قَبْلَ الْبَيْعِ

وَقَالَ الْحَكَمُ: إِذَا أُذِنَ لَهُ قَبْلَ الْبَيْعِ فَلَا شُفْعَةَ لَهُ. وَقَالَ الشَّعْبِيُّ: مَنْ بَيْعَتْ شُفْعَتُهُ وَهُوَ شَاهِدٌ لَا يُغَيِّرُهَا فَلَا شُفْعَةَ لَهُ.

سے پہلے شفعہ پیش کرنا

حکم نے کہا کہ اگر بیچنے سے پہلے شفعہ کا حق رکھنے والے نے بیچنے کی اجازت دے دی تو پھر اس کا حق شفعہ ختم ہو جاتا ہے۔ شعبی نے کہا کہ حق شفعہ رکھنے والے کے سامنے جب مال بیچا گیا اور اس نے اس بیچ پر کوئی اعتراض نہیں کیا تو اس کا حق شفعہ باقی نہیں رہتا۔

۲۲۵۸۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ قَالَ: وَقَفْتُ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَجَاءَ الْمَسُورُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى إِحْدَى مَنَكِبَيْ إِذْ جَاءَ أَبُو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ فَقَالَ يَا سَعْدُ ابْتَغِ مِنِّي بَيْتِي فِي دَارِكَ. فَقَالَ سَعْدُ: وَاللَّهِ مَا أَبْتَاعُهُمَا. فَقَالَ الْمَسُورُ: وَاللَّهِ لَتَبْتَاعَهُمَا. فَقَالَ سَعْدُ: وَاللَّهِ أَزِيدُكَ عَلَى أَرْبَعَةِ آلَافٍ، مُنْجَمَةً أَوْ مَقْطَعَةً. قَالَ أَبُو رَافِعٍ: لَقَدْ أُعْطِيتُ بِهَا خَمْسِمِائَةَ دِينَارٍ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الْجَارُ أَحَقُّ بِسَقْبِهِ)). مَا أُعْطِيتُكُمَا بِأَرْبَعَةِ آلَافٍ، وَأَنَا أُعْطِيتُ بِهَا خَمْسِمِائَةَ دِينَارٍ فَأَعْطَاها إِيَّاهُ. [إطرافه في: ۶۹۷۷، ۲۹۷۸، ۶۹۸۰،

(۲۲۵۸) ہم سے مکی بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم کو ابن جریج نے خبر دی، انہوں نے کہا مجھ کو ابراہیم بن میسرہ نے خبر دی، انہیں عمرو بن شریذ نے، کہا کہ میں سعد بن ابی وقاص رضی اللہ عنہ کے پاس کھڑا تھا کہ مسور بن مخرمہ رضی اللہ عنہ تشریف لائے اور اپنا ہاتھ میرے شانے پر رکھا۔ اتنے میں نبی کریم ﷺ کے غلام ابو رافع رضی اللہ عنہ بھی آ گئے اور فرمایا کہ اے سعد! تمہارے قبیلہ میں جو میرے دو گھر ہیں، انہیں تم خرید لو۔ سعد رضی اللہ عنہ بولے کہ بخدا میں تو انہیں نہیں خریدوں گا۔ اس پر مسور رضی اللہ عنہ نے فرمایا کہ نہیں جی تمہیں خریدنا ہوگا۔ سعد رضی اللہ عنہ نے فرمایا کہ پھر میں چار ہزار سے زیادہ نہیں دے سکتا اور وہ بھی قسط وار۔ ابو رافع رضی اللہ عنہ نے فرمایا کہ مجھے پانچ سو دینار ان کے مل رہے ہیں۔ اگر میں نے رسول اللہ ﷺ کی زبان سے یہ نہ سنا ہوتا کہ پڑوسی اپنے پڑوس کا زیادہ حق دار ہے۔ تو میں ان گھروں کو چار ہزار پر تمہیں ہرگز نہ دیتا۔ جب کہ مجھے پانچ سو دینار ان کے مل رہے ہیں۔ چنانچہ وہ دونوں گھر ابو رافع رضی اللہ عنہ نے سعد رضی اللہ عنہ کو دے دیے۔

[۶۹۸۱] [ابوداؤد: ۳۵۱۶؛ نسائی: ۴۷۱۶؛ ابن

ماجہ: ۲۴۹۵، ۲۴۹۸]

تشریح: یہ حدیث بظاہر حنفی کی دلیل ہے کہ ہمسایہ کو شفعہ کا حق ہے۔ شافعیہ اس کی یہ تاویل کرتے ہیں کہ مراد وہی ہمسایہ ہے جو جائیداد میں بھی شریک ہوتا کہ حدیثوں میں اختلاف باقی نہ رہے۔

باب: کون سا پڑوسی زیادہ حق دار ہے

بَابُ: أَيُّ الْجَوَارِ أَقْرَبُ؟

تشریح: معلوم ہوا کہ امام بخاری رحمہ اللہ بھی امام ابو حنیفہ رحمہ اللہ کے ساتھ متفق ہیں کہ ہمسایہ کو حق شفعہ ثابت ہے۔

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۲۲۵۹۔ حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا شَبَابَةُ، حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو عَمْرٍاءُ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ! إِنَّ لِي جَارَيْنِ، فَإِلَى أَيِّهِمَا أَهْدِي؟ قَالَ: ((إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا)).

(۲۲۵۹) ہم سے حجاج بن منہال نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا (دوسری سند) اور مجھ سے علی بن عبد اللہ نے بیان کیا، ان سے شبابہ نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے ابو عمران نے بیان کیا، کہا کہ میں نے طلحہ بن عبد اللہ سے سنا، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے پوچھا یا رسول اللہ! میرے دو پڑوسی ہیں، میں ان دونوں میں سے کس کے پاس ہدیہ بھیجوں؟ آپ نے فرمایا: ”جس کا دروازہ تجھ سے زیادہ قریب“

طرفہ فی: ۲۵۹۵، ۱۱۶۰۲۰ | ابو داود: ۱۵۱۵۵ | ہو۔

تشریح: قسطانی نے کہا اس سے شفعہ کا جواز ثابت نہیں ہوتا۔ حافظ نے کہا کہ ابورافع کی حدیث ہمسایہ کے لئے حق شفعہ ثابت کرتی ہے۔ اب اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ اگر کئی ہمسائے ہوں تو وہ ہمسایہ حق شفعہ میں مقدم سمجھا جائے گا جس کا دروازہ جائیداد وغیرہ سے زیادہ نزدیک ہو۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ فِي الْإِجَارَاتِ]

مزدوروں کے مسائل کا بیان

باب: کسی نیک مرد کو مزدوری پر لگانا

اور اللہ تعالیٰ کا فرمان کہ ”اچھا مزدور جس کو تو رکھے وہ ہے جو زوردار، امانت دار ہو۔“ اور امانت دار خرچہ کی کا ثواب اور اس کا بیان کہ جو شخص حکومت کی درخواست کرے اس کو حاکم نہ بنایا جائے۔

تشریح: اجارہ کے معنی مزدوری کے ہیں اصطلاح میں یہ کہ کوئی شخص کسی مقررہ اجرت پر مقررہ مدت کے لئے اپنی ذات کا کسی کو مالک بنادے۔

(۲۲۶۰) ہم سے محمد بن یوسف نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے ابو بردہ زید بن عبد اللہ نے کہا کہ میرے دادا، ابو بردہ عامر نے مجھے خبر دی اور انہیں ان کے باپ ابو موسیٰ اشعری رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”امانت دار خرچہ کی جو اس کو حکم دیا جائے، اس کے مطابق دل کی فراخی کے ساتھ (صدقہ ادا کر دے) وہ بھی ایک صدقہ کرنے والوں ہی میں سے ہے۔“

بَابُ اسْتِجَارِ الرَّجُلِ الصَّالِحِ

وَقَالَ اللَّهُ تَعَالَى: ﴿إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ﴾ [الفصل: ۲۶] وَالْخَازِنُ الْأَمِينُ، وَمَنْ لَمْ يَسْتَعْمِلْ مَنْ أَرَادَهُ.

۲۲۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ، أَخْبَرَنِي جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْخَازِنُ الْأَمِينُ الَّذِي يُؤَدِّي مَا أَمَرَ بِهِ طَيِّبَةً نَفْسُهُ أَحَدُ الْمُتَصَدِّقِينَ)).

[راجع: ۱۴۳۸]

(۲۲۶۱) ہم سے مسدود نے بیان کیا، کہا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ابو بردہ نے بیان کیا، ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ میں رسول کریم ﷺ کی خدمت میں آیا۔ میرے ساتھ (میرے قبیلہ) اشعری کے دو مرد اور بھی تھے۔ میں نے کہا کہ مجھے نہیں معلوم کہ یہ دونوں صاحبان حاکم بننے کے طلب گار ہیں۔ اس پر آپ نے فرمایا: ”جو شخص حاکم بننے کا خود خواہش مند ہو، اسے ہم ہرگز حاکم نہیں بنائیں گے۔“ (یہاں راوی کو شک ہے کہ آنحضرت ﷺ نے لفظ ”لن“ یا لفظ ”لا“ استعمال فرمایا)۔

۲۲۶۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ قُرَّةِ بْنِ خَالِدٍ حَدَّثَنِي حَمِيدُ بْنُ هَلَالٍ، حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ، قَالَ: فَقُلْتُ: مَا عَلِمْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: ((لَنْ أَوْ لَا نَسْتَعْمِلَ عَلَى عَمَلِنَا مَنْ أَرَادَهُ)). [أطرافه في: ۳۰۳۸، ۴۳۴۱، ۴۳۴۲،

۴۳۴۳، ۴۳۴۴، ۴۳۴۵، ۶۱۲۴، ۶۹۲۳،

۷۱۴۹، ۷۱۵۶، ۷۱۵۷، ۷۱۷۲] [مسلم:

[۴۷۱۸؛ ابوداؤد: ۳۵۷۹، ۴۳۵۴؛ نسائی: ۴]

تشریح: لفظ ”اجارات“ اجارہ کی جمع ہے۔ اجارہ لغت میں اجرت یعنی اس مزدوری کو کہتے ہیں جو کسی مقررہ خدمت پر جو مقررہ مدت تک انجام دی گئی ہو، اس کام کے کرنے والے کو دینا، وہ نقد یا جنس جس مقررہ صورت میں ہو۔ مزدوری پر اگر کسی نیک اچھے امانت دار آدمی کو رکھا جائے، تو کام کرنے والے کی یہ عین خوش قسمتی ہے کہ مزدور اللہ سے ڈر کر پورا حق ادا کرے گا اور کسی کوتاہی سے کام نہ لے گا۔ باب استیجار الرجل المصالح منعقد کرنے سے امام بخاری رحمہ اللہ کی ایک غرض یہ بھی ہے کہ نیک لوگوں کے لئے مزدوری کرنا کوئی شرم اور عار کی بات نہیں ہے اور نیک صالح لوگوں سے مزدوری پر کام کرنا بھی کوئی بری بات نہیں ہے بلکہ ہر دو کے لئے باعث برکت اور اجر و ثواب ہے۔

اس سلسلہ میں امام بخاری رحمہ اللہ نے آیت: ﴿إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ﴾ (۲۸/القصص: ۲۶) نقل فرما کر اپنے مقصد کے لئے مزید وضاحت فرمائی ہے اور بتلایا ہے کہ مزدوری کے لئے کوئی طاقتور آدمی جو امانت دار بھی ہو مل جائے تو یہ بہت بہتر ہے۔ باری تعالیٰ نے آیت مذکورہ میں حضرت شعیب علیہ السلام کی صاحبزادی کی زبان پر فرمایا ہے کہ انہوں نے اپنے والد سے گھر بیچ کر یہ کہا کہ بابا جان! ایسا زبردست اور امانت دار نوکر آدمی کوئی نہیں ملے گا۔ حضرت شعیب علیہ السلام نے پوچھا کہ تجھے کیونکر معلوم ہوا۔ انہوں نے کہا وہ پتھر جس کو دس آدمی مشکل سے اٹھاتے تھے اس جوان یعنی حضرت موسیٰ علیہ السلام نے اکیلے اٹھا کر پھینک دیا۔ اور میں اس کے آگے چل رہی تھی۔ حیا دار بنتا ہے کہ میرا کپڑا ہوا سے اڑنے لگا تو اس نے کہا کہ میرے پیچھے ہو کر چلو۔ اور اگر میں غلط راستے پر چلنے لگوں تو پیچھے سے ایک کنکری سیدھے راستے پر پھینک دینا۔ اس سے سمجھ کر سیدھا راستہ جان لوں گا اور اسی پر چلوں گا۔

حضرت موسیٰ علیہ السلام کا یہ عین عالم شباب تھا اور حیا اور شرم کا یہ عالم اور خدا ترسی کا یہ حال کہ دختر شعیب علیہ السلام کی طرف نظر اٹھا کر دیکھنا بھی مناسب نہ جاتا۔ اسی بنا پر اس لڑکی نے حضرت شعیب علیہ السلام سے حضرت موسیٰ علیہ السلام کا ان شاندار لفظوں میں تعارف کرایا۔ بہر حال امیر المحدثین امام بخاری رحمہ اللہ نے یہ سلسلہ کتاب البیوع اجارات یعنی مزدوری کرنے سے متعلق جملہ مسائل تفصیل سے بیان فرمائے ہیں۔

باب کے آخر میں ایک قاعدہ کلیہ بیان کیا گیا ہے کہ جو شخص از خود نوکر یا حاکم بننے کی درخواست کرے۔ اور اس کے حاصل کرنے کے لئے وسائل ڈھونڈے، بادشاہ اور حاکم وقت کا فرض ہے کہ ایسے حریص آدمی کو ہرگز حاکم نہ بنائے اور جو نوکری سے بھاگے اس کو اس نوکری پر مقرر کرنا چاہیے بشرطیکہ وہ اس کا اہل بھی ہو۔ وہ ضرور ایدمانداری اور خیر خواہی سے کام کرے گا۔ لیکن یہ اصول صرف اسلامی پاکیزہ ہدایات سے متعلق ہے جس کو عہد خلافت راشدہ ہی میں شاید برتا گیا ہو۔ ورنہ اب تو کوئی اہل ہو یا نہ ہو محض خویش پروری کو ملحوظ رکھا جاتا ہے۔ اور اس زمانہ میں تو نوکری کا حاصل کرنا اور اس کے لئے دفاتر کی خاک چھاننا نیک عام فیشن ہو گیا ہے۔ مسلم شریف کتاب الامارات میں یہی حدیث مزید تفصیل کے ساتھ موجود ہے۔ علامہ نووی رحمہ اللہ اس کے ذیل میں فرماتے ہیں: ”قال العلماء والحكمة في انه لا يولى من سأل الولاية انه يوكل اليها ولا تكون معه اعانة كما صرح به في حديث عبد الرحمن بن سمرة السابق و اذا لم تكن معه اعانة لم يكن كفئا ولا يولى غير الكفاء ولان فيه تهمة للطالب والجريص۔“ (نووی) یعنی طلب گار کو امارت نہ دی جائے، اس میں حکمت یہ ہے کہ وہ امارت پر مقرر کیا جائے گا مگر اس کو اعانت حاصل نہ ہوگی جیسا کہ حدیث عبد الرحمن بن سمرة میں صراحت ہے۔ اور جب اس کو اعانت نہ ملے گی تو اس کا مطلب یہ کہ وہ اس کا اہل ثابت نہ ہوگا۔ اور ایسے آدمی کو امیر نہ بنایا جائے اور اس میں طلب گار کے لئے خود بہت بھی ہے اور اظہار حرص بھی۔ علانے اس کی صراحت کی ہے۔

حدیث ہذا کے آخر میں خزانچی کا ذکر آیا ہے۔ جس سے امام بخاری رحمہ اللہ نے یہ اشارہ فرمایا ہے کہ خزانچی بھی ایک قسم کا نوکر ہی ہے وہ امانت داری سے کام کرے گا تو اس کو بھی اجر و ثواب اتنا ہی ملے گا جتنا کہ مالک کو ملے گا۔ خزانچی کا امین ہونا بہت اہم ہے ورنہ بہت سے نقصانات کا احتمال ہو سکتا ہے۔ اس کی تفصیل کسی دوسرے مقام پر آئے گی۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وقد روی ابن جریر من طریق شعيب الجبني انه قال اسلم المرأة التي تزوجها موسى صفورة واسم اختها ليا وكذا روی من طريق ابن اسحاق الا انه قال اسم اختها شرفا وقيل ليا وقال غيره ان اسمها صفورا وعبرا وانهما كانتا تواما

وروی من طریق علی ابن ابی طلحة عن ابن عباس فی قوله ان خیر من استاجرت القوی الامین قال قوی فیما ولی امین فیما استودع وروی من طریق ابن عباس ومجاهد فی آخرین ان اباهما سالها عمارات من قوته وامانته فذكرت قوته فی حال السقی وامانته فی غرض طرفه عنهما وقوله لها امشی خلفی ودلینی علی الطريق وهذا اخرجه البیهقی باسناد صحیح عن عمر بن الخطاب وزاد فیہ فزوجه اقام موسی ومعہ یکفیه او یعمل له فی رعیة غنمہ۔ (فتح الباری)

دختر حضرت شعیب علیہ السلام کی تفصیلات کے ذیل حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ جس عورت سے حضرت موسیٰ علیہ السلام نے شادی کی تھی اس کا نام صفورہ تھا اور اس کی دوسری بہن کا نام ”لیا“ تھا۔ بعض نے دوسری بہن کا نام شرقا بتلایا ہے اور بعض نے ”لیا“ اور بعض نے کوئی اور نام بتلایا ہے۔ اور بعض کی تحقیق یہ کہ پہلی کا نام صفورہ اور دوسری بہن کا نام عبرا تھا۔ اور یہ دونوں جوڑے ساتھ بیک وقت پیدا ہوئی تھیں۔ حضرت ابن عباس رضی اللہ عنہما نے آیت مبارکہ: ﴿اِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ﴾ (۲۸/ القصص: ۲۶) کی تفسیر میں یوں فرمایا ہے کہ قوی (طاقتور) ان امور کے لئے جن کا ان کو ذمہ داروالی بنایا جائے۔ اور امین (امانت دار) ان چیزوں کے لئے جو اس کو سونپی جائیں۔ اور ابن عباس رضی اللہ عنہما اور مجاہد سے یہ بھی منقول ہے کہ اس کے والد نے اپنی لڑکی سے پوچھا کہ تم نے اس کی قوت اور امانت کے متعلق کیا دیکھا۔ تو انہوں نے بکریوں کو پانی پلانے کے سلسلہ میں ان کی قوت کا بیان کیا۔ اور امانت کا ان کی آنکھوں کے نیچا کرنے کے سلسلہ میں جب کہ وہ آگے چل رہی تھیں اور قدم کا بعض حصہ حضرت موسیٰ علیہ السلام کو نظر آ گیا تھا۔ تو آپ نے فرمایا کہ میرے پیچھے پیچھے چلو اور راستہ سے مجھ کو مطلع کرتی چلو۔ پس حضرت شعیب علیہ السلام نے اس لڑکی کا حضرت موسیٰ علیہ السلام سے نکاح کر دیا۔ اور حضرت موسیٰ علیہ السلام کو اپنے ساتھ اپنی خدمات کے لئے نیز بکریاں چرانے کے لئے بٹھرا لیا۔ جیسا کہ آٹھ سال کے لئے طے کیا گیا تھا۔ موسیٰ علیہ السلام نے دو سال اور اپنی طرف سے بڑھادیئے۔ اس طرح پورے دس سال حضرت موسیٰ علیہ السلام کو شعیب علیہ السلام کی خدمت میں مقیم رہنے کا شرف حاصل ہوا۔

حدیث عقبہ بن منذر میں مروی ہے: ”قال کنا عند رسول الله ﷺ فقال ان موسی آجر نفسه ثمان سنین او عسرا علی عفة فرجه و طعام بطنه اخرجه ابن ماجه۔“ وہ کہتے ہیں کہ ہم رسول اللہ ﷺ کی خدمت میں تھے آپ نے فرمایا کہ حضرت موسیٰ علیہ السلام نے آٹھ سال یا دس سال کے لئے اپنے نفس کو حضرت شعیب علیہ السلام کی ملازمت کے سپرد کر دیا۔ تاکہ آپ شکم پری کے ساتھ ازدواجی زندگی میں عفت کی زندگی گزار سکیں۔

المجموع شرح المہذب للاستاذ المحقق محمد نجیب المطیعی میں کتاب الاجارہ کے ذیل میں لکھا ہے: ”يجوز عقد الاجارة علی المنافع المباحة والدلیل علیہ قوله تعالیٰ ﴿فان ارضعن لكم فاتوهن اجورهن﴾ الجزء الرابع عشر، ص: ۲۵۵۔ یعنی منافع مباح کے اوپر مزدوری کرنا جائز ہے جیسا کہ ارشاد باری ہے اگر وہ مطلقہ عورتیں تمہارے بچوں کو دودھ پلائیں تو ان کو ان کی مزدوری ادا کرو۔ معلوم ہوا کہ مزدوری کرنے کرانے کا ثبوت کتاب اللہ و سنت رسول اللہ ﷺ سے ہے اور یہ کوئی ایسا کام نہیں ہے کہ اسے شرافت کے خلاف سمجھا جائے جیسا کہ بعض غلط قسم کے لوگوں کا تصور ہوتا ہے اور آج تو مزدوروں کی دنیا ہے، ہر طرف مزدوروں کی تنظیمیں ہیں۔ مزدور آج کے دور میں دنیا پر حکومت کر رہے ہیں جیسا کہ مشاہدہ ہے۔

بَابُ رَعِي الْغَنَمِ عَلَى قَرَارِيطٍ

۲۲۶۲۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ)). فَقَالَ أَصْحَابُهُ: بَابُ: چند قیراط کی مزدوری پر بکریاں چرانا

(۲۲۶۲) ہم سے احمد بن محمد کی نے بیان کیا، کہا کہ ہم سے عمرو بن یحییٰ نے بیان کیا، ان سے ان کے دادا سعید بن عمرو نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا اللہ تعالیٰ نے کوئی ایسا نبی نہیں بھیجا جس نے بکریاں نہ چرائی ہوں۔ اس پر آپ کے صحابہ رضی اللہ عنہم نے پوچھا، کیا آپ

وَأَنْتَ؟ فَقَالَ: ((نَعَمْ كُنْتُ أُرْعَاهَا عَلَيَّ نِيَّةً)) [ابن ماجہ: ۲۱۴۹] چند قیراطی کی تنخواہ پر چرایا کرتا تھا۔

تشریح: امیر المحدثین امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ مزدوری کے طور پر بکریاں چرانا بھی ایک حلال پیشہ ہے۔ بلکہ انبیاء علیہم السلام کی سنت ہے بکریوں پر گائے بھینس، بھیڑوں اور اونٹوں کو بھی قیاس کیا جاسکتا ہے کہ ان کو مزدوری پر چرانا جائز اور درست ہے۔ ہر شیئر نے بکریاں چرائی ہیں اس میں حکمت یہ ہے کہ بکریوں پر رحم اور شفقت کرنے کی ان کو ابتدائے عمر ہی سے عادت ہو اور رفتہ رفتہ بنی نوع انسان کی قیادت کرنے سے بھی وہ متعارف ہو جائیں۔ اور جب اللہ ان کو یہ منصب جلیلہ بخشے تو رحمت اور شفقت سے وہ ابن آدم کو راہ راست پر لائیں۔ اس اصول کے تحت جملہ انبیائے کرام کی زندگیوں میں آپ کو رحمت اور شفقت کی جھلک نظر آئے گی۔

حضرت موسیٰ علیہ السلام کو فرعون کی ہدایت کے لئے بھیجا جا رہا ہے۔ ساتھ ہی تاکید کی جارہی ہے ﴿فَقُولُوا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَنْتَظِرُ أَوْ يَخْشَى﴾ (۲۰/۲۳) یعنی دونوں بھائی فرعون کے ہاں جا کر اس کو نہایت ہی نرمی سے سمجھانا۔ شاید وہ نصیحت پکڑ سکے یا وہ اللہ سے ڈر سکے۔ اسی نرمی کا نتیجہ تھا کہ حضرت موسیٰ علیہ السلام نے جادو گروں پر فتح عظیم حاصل فرمائی۔ ہمارے رسول کریم ﷺ نے بھی اپنے بچپن میں مکہ والوں کی بکریاں اجرت پر چرائی ہیں۔ اس لئے بکری چرانا ایک طرح سے ہمارے رسول کریم ﷺ کی سنت بھی ہے۔ آپ اہل مکہ کی بکریاں چند قیراط اجرت پر چرایا کرتے تھے۔ قیراط آدھے دانق کو کہتے ہیں جس کا وزن ۵ جو کے برابر ہوتا ہے۔

الحمد للہ! آج مکہ شریف کے اطراف میں وادی منیٰ میں بیٹھ کر یہ سطرین لکھ رہا ہوں۔ اور اطراف کی پہاڑیوں پر نظر ڈال رہا ہوں اور یاد کر رہا ہوں کہ ایک زمانہ یہ بھی تھا جس میں رسول کریم رحمۃ اللعالمین ﷺ ان پہاڑیوں میں مکہ والوں کی بکریوں پر چرایا کرتے تھے۔ کاش! میں اتنی طاقت رکھتا کہ ان پہاڑیوں کے چپے چنپے پر پیدل چل کر نبی کریم ﷺ کے نقوش اقدام کی یاد تازہ کر سکتا۔ و صلی اللہ علیہ وعلی آلہ واصحابہ وسلم۔ بعض لوگوں نے کہا کہ اطراف مکہ میں قیراط نام سے ایک موضع تھا۔ جہاں نبی کریم ﷺ مکہ والوں کی بکریاں چرایا کرتے تھے۔ حافظ فرماتے ہیں: ”لكن رجح الاول لان اهل مكة لا يعرفون بها مكانا يقال له قيراط۔“ یعنی قول اول کہ قیراط سے درہم اور دینار کے بعض اجزاء مراد ہیں اسی کو ترجیح حاصل ہے اس لئے کہ مکہ والے کسی ایسے مکان سے ناواقف تھے جسے قیراط کے نام سے پکارا جاتا ہو۔

”وقال العلماء الحكمة فى الهام الانبياء من رعى الغنم قبل النبوة ان يحصل لهم الثمران برعيها على ما يكلفونه من القيام بأمر امتهم۔“ یعنی علمائے کہا کہ انبیاء کو بکری چرانے کے اہام کے بارے میں حکمت یہ ہے کہ ان کو نبوت سے پہلے ہی ان کو چراکرامت کی قیادت کے لئے مشق ہو جائے۔ بکری خود ایک ایسا بابرکت جانور ہے کہ اللہ پاک کا فضل ہو تو بکری پالنے میں چند ہی دنوں میں دارے کے نیارے ہو جائیں۔ اسی لئے فتنوں کے زمانوں میں ایک ایسے شخص کی تعریف کی گئی ہے جو سب فتنوں سے دور رہ کر جنگلوں میں بکریاں پالے۔ اور ان سے گزران کر کے جنگلوں ہی میں اللہ کی عبادت کرے۔ ایسے وقت میں یہ بہترین قسم کا مسلمان ہے۔ اس وقت مسجد نبوی رضی اللہ عنہا من رباح الجنة مدینہ منورہ میں بسلسلہ نظر ثانی اس مقام پر پہنچتا ہوا حرمین شریفین کے ماحول پر نظر ڈال کر حدیث مذاہر غور کر رہا ہوں اور دیکھ رہا ہوں کہ اللہ تعالیٰ نے اس عظیم ملک میں بکریوں کے مزاج کے موافق کتنے مواقع پیدا کر رکھے ہیں مکہ شریف میں ایک مخلص دوست کے ہاں ایک بکری دیکھی جو دو کلو وزن سے زیادہ دودھ دیتی تھی صدق رسول اللہ ﷺ مَا مِنْ نَبِيٍّ إِلَّا دَعَى الْغَنَمَ آج ۲ صفر ۱۳۹۰ھ مقام مبارک مذکورہ میں یہ چند الفاظ لکھے گئے۔

بَابُ اسْتِيجَارِ الْمُشْرِكِينَ عِنْدَ
باب: جب کوئی مسلمان مزدور نہ ملے تو ضرورت
الضَّرُورَةِ وَإِذَا لَمْ يَوْجَدْ أَهْلُ
کے وقت مشرکوں سے مزدوری کرانا جائز ہے

الإِسْلَام

وَعَامِلَ النَّبِيِّ ﷺ يَهُودٌ خَيْرٌ. کیونکہ نبی کریم ﷺ نے خیبر کے یہودیوں سے کام لیا تھا (ان سے بٹائی پر معاملہ کیا تھا)۔

تشریح: اس باب کے مضمون سے معلوم ہوا کہ بلا ضرورت مسلمان کو چھوڑ کر کافر کو رکھنا، اس سے مزدوری لینا منع ہے۔ کافر عربی ہو یا ذمی امام بخاری رحمہ اللہ کا مذہب یہی ہے۔ اور نبی کریم ﷺ نے خیبر کے یہودیوں کو کاشتکاری کے کام پر اس وجہ سے قائم رکھا کہ اس وقت مسلمان کاشتکار ایسے موجود نہ تھے، جو خیبر کو آباد رکھتے۔ اگر آپ یہودیوں کو فوراً نکال دیتے تو خیبر اجاڑ ہو جاتا۔ اور خود مسلمانوں کی آمدنی میں بڑا نقصان ہوتا۔ مگر افسوس کہ خیبر کے یہودیوں نے جو بظاہر وفاداری کا دم بھر کر اسلامی زمین پر کاشت کر رہے تھے اپنی اندرونی سازشوں اور مسلمانوں کے خلاف خفیہ کوششوں سے خلافت اسلامی کو پریشان کر رکھا تھا۔ چنانچہ ان حالات سے مجبور ہو کر حضرت عمر رضی اللہ عنہ نے اپنے عہد خلافت میں ان یہودیوں کی اندرونی سازشوں کو ختم کرنے اور ان کی ناپاک کوششوں کو خاک میں ملانے کے لئے ان کو خیبر سے جلا وطن کر دیا اور وہاں مسلمانوں کو آباد کر دیا۔ اس سے یہ بھی ثابت ہوا کہ اگر غیر مسلم مفسد سازشی نہ ہوں تو مسلمان ان سے حسب ضرورت اپنی نوکری کرا سکتے ہیں۔ اسی طرح مسلمان کے لئے اگر غیر مسلم کے ہاں اپنے مذہب کی ذلت اور خواری کا احتمال ہو تو مناسب نہیں کہ وہ ایسی جگہ نوکری کرے۔

”قال ابن بطل عامۃ الفقہاء یجیزون استجارہم عند الضرورة..... الخ۔“ (فتح الباری) یعنی عام فقہانے غیر مسلمانوں سے مزدوری کرانے کو بوقت ضروری جائز قرار دیا ہے۔ صاحب المہذب لکھتے ہیں:

”واختلفوا فی الکافر اذا استاجر مسلما اجارة معينة فمنہم من قال فیہ قولان لانه عقد یتضمن حبس المسلم فصار کعب العبد المسلم منه ومنہم من قال یصح قولاً واحداً لان علیا کرم اللہ وجہہ کان یستسقی الماء لامرأة یهودیة۔“ (المہذب جزء رابع عشر، ص: ۲۵۹)

”خبر علی رواہ احمد وجود الحافظ ابن حجر اسنادہ ولفظہ جعت مرة جوباً شديداً فخرجت لطلب العمل فی عوالی المدینة فاذا انا بامرأة قد جمعت مدرافظنتها ترید بلہ فقاطعتها کل ذنوب علی تمرہ فمددت ستة عشر ذنوباً حتی مجلت یدای ثم اتبعتها فعدت لی ست عشر تمرہ فاتیت النبی ﷺ فاخبرته فاکل معی منها وهذا الخبر يدل دلالة یعجز القلم من استقصاء ماتوحی به من بیان ما كانت الصحابة علیہ من الحاجة وشدة الفاقة والصبر علی الجوع وبذل الوسع واتعاب النفس فی تحصیل القوام من العیش للتعفف عن السؤال وتحمل المتن وان تاجیر النفس لا یعد دنائۃ وان کان المستاجر غیر شریف او کافر او الاجیر من اشراف الناس وعظماء هم وقد اورده صاحب المنتقى لیستدل به علی جواز الاجارة معاودة یعنی ان یفعل الاجیر عدداً معلوماً من العمل بعدد معلوم من الاجرة۔“ (کتاب مذکور ص ۲۹۱)

یعنی علمائے اس میں اختلاف کیا ہے کہ کوئی کافر کسی مسلمان کو بطور مزدور رکھے تو کیا فتویٰ ہے اس بارے میں دو قول ہیں۔ ایک تو یہ کہ یہ مسلمان کو ایک طرح سے قید کرنا، گویا اس مسلمان بندے کو بطور غلام بیچنا ہے۔ اور دوسرا قول یہ ہے کہ یہ جائز ہے اس لئے کہ حضرت علی رضی اللہ عنہ نے ایک یہودی عورت کے ہاں مزدوری پر پانی کھینچا تھا۔ خود ان کے الفاظ یہ ہیں کہ ایک دفعہ مجھ کو سخت بھوک نے ستایا تو میں اطراف مدینہ میں مزدوری کرنے نکلا۔ میں نے ایک عورت کو دیکھا وہ کچھ مٹی کو گلیا کرانا چاہتی تھی۔ میں نے اس سے ہر ایک ڈول کے بدلے ایک کھجور پر معاملہ طے کر لیا۔ اور میں نے ایک دم سولہ ڈول کھینچ ڈالے یہاں تک کہ میرے ہاتھوں میں چھالے ہو گئے۔ پھر میں اس عورت کے پاس آیا۔ اور اس نے مجھ کو سولہ عدد کھجور دے دیں جن کو لے کر میں نبی کریم ﷺ کی خدمت میں آیا۔ اور میں نے آپ کو جملہ تفصیلات سے آگاہ کیا۔ چنانچہ ان کھجوروں میں سے میرے ساتھ آپ نے بھی چند

کھجوروں کو تناول فرمایا۔ صحابہ کرام رضی اللہ عنہم ابتداءً اسلام میں کس قدر تکلیف میں مبتلا تھے۔ اور وہ بھوک پر کس قدر صبر کرتے تھے اور وہ سوال سے بچ کر اپنی شکم پری کے لئے کیسی کیسی سخت مزدوری مکر نے کے لئے تیار ہو جاتے تھے۔ یہ اس خبر سے واضح ہے۔

اس واقعہ سے یہ بھی ثابت ہوا کہ شریف نفس کو کسی کی مزدوری میں ڈال دینا کوئی ذلیل پیش نہیں ہے۔ اگرچہ مزدوری کرانے والا خود ذلیل بھی کیوں نہ ہو یا کافر بھی کیوں نہ ہو۔ اور اگرچہ مزدوری کرنے والا بڑا شریف آدمی ہی کیوں نہ ہو۔ صاحبِ مہنگی نے اس سے یہ ثابت کیا ہے کہ مزدوری مقررہ کام کے ساتھ مقررہ اجرت پر کرنا جائز ہے۔

آج یکم محرم ۱۳۹۰ھ کو بیت اللہ میں بوقت تجویز یہ نوٹ لکھا گیا۔ اور ۲ صفر ۹۰ھ یوم جمعہ میں مسجد نبوی میں بیٹھ کر اس پر نظر ثانی کی گئی۔

(۲۲۶۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن عروہ نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں عروہ بن زبیر نے اور انہیں عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ اور ابو بکر رضی اللہ عنہ نے (ہجرت کرتے وقت) بخود دیل کے ایک مرد کو نوکر رکھا جو بنو عبد بن عدی کے خاندان سے تھا۔ اور وہ بطور ماہر راہبر مزدوری پر رکھا تھا (حدیث میں لفظ) خیریت کے معنی راہبری میں ماہر کے ہیں۔ اس نے اپنا ہاتھ پانی وغیرہ میں ڈبو کر عاص بن وائل کے خاندان سے عہد کیا تھا۔ اور وہ کفار قریش ہی کے دین پر تھا۔ لیکن آنحضرت ﷺ اور ابو بکر رضی اللہ عنہ کو اس پر بھروسہ تھا۔ اس لیے اپنی سواریاں انہوں نے اسے دے دیں۔ اور غار ثور پر تین رات کے بعد اس سے ملنے کے تاکید کی تھی۔ وہ شخص تین راتوں کے گزرتے ہی صبح کو دونوں حضرات کی سواریاں لے کر وہاں حاضر ہو گیا۔ اس کے بعد یہ حضرات وہاں سے عامر بن فہرہ اور اس دلی راہبر کو ساتھ لے کر چلے۔ یہ شخص ساحل کے کنارے سے آپ کو لے کر چلا تھا۔

۲۲۶۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ وَاسْتَأْجَرَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٌ رَجُلًا مِنْ بَنِي الدَّيْلِ ثُمَّ مِنْ بَنِي عَبْدِ بْنِ عَبْدِ هَادِيَا خِزْنًا وَالْخِرِيتُ الْمَاهِرُ بِالْهِدَايَةِ قَدْ غَمَسَ يَمِينَ جَلْفٍ فِي آلِ الْعَاصِ بْنِ وَائِلٍ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمَنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ، فَأَتَاهُمَا بِرَاحِلَتَيْهِمَا، صَبِيحَةَ لَيَالٍ ثَلَاثٍ، فَارْتَحَلَا، وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ، وَالْدَّيْلُ الدَّيْلِيُّ فَأَخَذَ بِهِمْ طَرِيقَ السَّاحِلِ.

[راجع: ۴۷۶]

باب: کوئی شخص کسی مزدور کو اس شرط پر رکھے کہ کام تین دن یا ایک مہینہ یا ایک سال کے بعد کرنا ہوگا تو جائز ہے اور جب وہ مقررہ وقت آجائے تو دونوں اپنی شرط پر قائم رہیں گے

بَابُ: إِذَا اسْتَأْجَرَ أَجِيرًا لِيَعْمَلَ لَهُ بَعْدَ ثَلَاثَةِ أَيَّامٍ أَوْ بَعْدَ شَهْرٍ أَوْ بَعْدَ سَنَةٍ جَازٌ، وَهُمَا عَلَى شَرْطِهِمَا الَّذِي اشْتَرَطَاهُ إِذَا جَاءَ الْأَجَلُ

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اجارہ میں یہ امر ضروری نہیں ہے کہ جس وقت سے اجارہ شروع ہوا اسی وقت سے کام کرے۔ جیسا کہ نبی کریم ﷺ نے بنی دیل کے مقرر کردہ نوکر سے تین رات بعد غار ثور پر آنے کا وعدہ لیا تھا۔

۲۲۶۴۔ حَدَّثَنَا يَحْيَى بْنُ يَكِيْفٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: وَاسْتَأْجَرَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّبِيلِ، هَادِيًا جَرِيئًا وَهُوَ عَلَى دِينِ كُفَّارٍ قُرَيْشِيٍّ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صَبَحَ ثَلَاثَ. [راجع: ۱۴۷۶]

(۲۲۶۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے عقیل نے کہ ابن شہاب نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی، اور ان سے نبی کریم ﷺ کی بیوی حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول کریم ﷺ اور ابو بکر رضی اللہ عنہما نے بنو دیل کے ایک ماہر راہبر سے مزدوری طے کر لی تھی۔ وہ شخص کفار قریش کے دین پر تھا۔ ان دونوں حضرات نے اپنی دونوں اونٹنیاں اس کے حوالہ کر دی تھیں اور کہہ دیا تھا کہ وہ تین راتوں کے بعد صبح سویرے ہی سوار یوں کے ساتھ غار ثور آ جائے۔

تشریح: اس حدیث میں رسول کریم ﷺ کی ہجرت سے متعلق ایک جزوی ذکر ہے کہ آپ اور حضرت ابو بکر صدیق رضی اللہ عنہما نے شب ہجرت میں سفر شروع کرنے سے پہلے ایک ایسے شخص کو بطور راہبر مزدور مقرر فرمایا تھا جو کفار قریش کے دین پر تھا اور یہ بنو دیل میں سے تھا۔ نبی کریم ﷺ اور حضرت صدیق اکبر رضی اللہ عنہما کو اس پر اعتماد تھا۔ اس لئے اپنی ہر دو سوار یوں کو اس کے حوالہ کرتے ہوئے اس سے وعدہ لیا کہ وہ تین راتیں گزر جانے کے بعد دونوں سوار یوں کو لے کر غار ثور پر چلا آئے۔ چنانچہ اس نے ایسا ہی کیا۔ اور آپ ہر دو نے سفر شروع کیا۔ یہ شخص بطور ایک ماہر راہبر کے تھا۔ اور عامر بن فہیرہ کو ہر دو سوار یوں کے لئے نگران کے طور پر مقرر کیا تھا۔ اگلے باب میں مذکور ہے کہ نبی کریم ﷺ نے اس شخص کو اس شرط پر مزدور مقرر کیا کہ وہ اپنا مقررہ کام تین راتیں گزرنے کے بعد انجام دے۔ اسی طرح اگر ایک ماہ بعد یا ایک سال بعد کی شرط پر کسی کو مزدور رکھا جائے اور ہر دو فریق راضی ہوں تو ایسا معاملہ کرنا درست ہے۔

اس حدیث سے بھی ضرورت کے وقت کسی معتمد غیر مسلم کو بطور مزدور رکھ لینا جائز ثابت ہوا۔ و هذا هو المراد۔ الحمد للہ کہ کعبہ شریف میں غار ثور کی طرف بیٹھے ہوئے یہ حدیث اور اس کی یہ تشریح حوالہ قلم کر رہا ہوں چودہ سو سال گزر رہے ہیں مگر حیات طیبہ کا ایک ایک ورق ہر طرح سے اتنا محفوظ ہے کہ اس سے زیادہ ممکن نہیں۔ یہی وہ غار ہے جس کو آج جبل الثور کے نام سے پکارا جاتا ہے۔ اسی میں نبی کریم ﷺ نے اپنے یار غار حضرت ابو بکر صدیق رضی اللہ عنہما کے ہمراہ تین راتوں تک قیام فرمایا تھا۔

اس باب کے ذیل حضرت مولانا وحید الزماں رحمہ اللہ کا تشریحی نوٹ یہ ہے کہ اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اجارہ میں یہ امر ضروری نہیں کہ جس وقت سے اجارہ شروع ہوا اسی وقت سے کام شروع کرے۔ اسامعی نے یہ اعتراض کیا ہے کہ باب کی حدیث سے یہ نہیں نکلتا کہ ابو بکر صدیق رضی اللہ عنہما اور نبی کریم ﷺ نے اس شخص سے یہ شرط لگائی تھی کہ وہ تین دن کے بعد اپنا کام شروع کرے۔ مگر یہ اعتراض صحیح نہیں کیونکہ حدیث مذکور میں باب کی مطابقت واضح طور پر موجود ہے۔ بہ ثبوت اجارہ صاحب المہذب لکھتے ہیں:

”فقد ثبت ان رسول الله ﷺ و ابا بکر استأجرا عبد الله بن اريقط الديلي و كان خريتنا و هو اخير بمسالك الصحراء والوهاد العالم بجغرافية بلاد العرب على الطبيعة ليكون هاديا ومرشدا لهما في هجرتهما من مكة الى المدينة۔“

تحقیق ثابت ہو گیا کہ رسول کریم ﷺ اور حضرت ابو بکر رضی اللہ عنہما نے عبد اللہ بن اریقط دلی کو مزدور بنایا۔ وہ صحرائی راستے کا بہت بڑا ماہر تھا۔ وہ بلاد عرب کے طبی جغرافیہ سے پورے طور پر واقف تھا۔ اس کو اس لئے مزدور رکھا تھا، تاکہ وہ بوقت ہجرت مکہ سے مدینہ تک نبی کریم ﷺ اور حضرت ابو بکر صدیق رضی اللہ عنہما کے لئے راہنمائی کا فرض انجام دے۔ جس سے غیر مسلم کو جس پر اعتماد ہو مزدور بنا کر رکھنا ثابت ہوا۔

آج ۲۹ ذی الحجہ ۱۳۸۹ھ کو بوقت مغرب مقام ابراہیم کے پاس بیٹھ کر یہ نوٹ لکھا گیا۔ والحمد للہ علی ذالک۔ اور ۲ صفر یوم جمعہ کو مسجد

نبی ﷺ میں جنت کی کیاری میں بیٹھ کر اس پر نظر ثانی کی گئی۔ والحمد لله علی ذالک۔

غار ثور پر حاضری: اس حدیث کو لکھتے ہوئے دل میں خیال تھا کہ مکہ المکرمہ میں موجود ہونے پر مناسب ہوگا کہ ہجرت نبوی کی اولین منزل یعنی غار ثور کو خود اپنی آنکھوں سے دیکھ کر عبرت حاصل کی جائے اگرچہ یہاں جانا نہ کوئی رکن حج ہے نہ اس کے لئے کوئی شرعی حکم ہے مگر ﴿سَبِّحُوا فِي الْأَرْضِ﴾ (۳۰/الرہم: ۳۲) کے تحت بتاریخ ۱۶ محرم ۱۳۹۰ھ دیگر رفتائے حجاج کرام کے ہمراہ غار ثور پر جانے کا عزم کر لیا۔ حرم شریف سے کئی میل کا فاصلہ ہے۔ اور وہاں جانے پر چاروں طرف پہاڑوں کے خوفناک مناظر سامنے آتے ہیں۔ چنانچہ ہندوستانی ٹائم کے مطابق اندازاً ان کے گیارہ بجے ہمارا قافلہ دامن کوہ ثور میں پہنچ گیا۔ پہاڑ کی چوٹی پر نظر ڈالی گئی تو ہمت نے جواب دے دیا۔ مگر رفتائے کرام کے عزم کو دیکھ کر چڑھائی شروع کی گئی۔ حال یہ تھا کہ جس قدر اوپر چڑھتے جاتے وہ مقام دور ہی نظر آتا جا رہا تھا۔ آخر بیٹھ بیٹھ کر بصد مشکل تقریباً گھنٹہ بھر کی محنت کے بعد غار ثور تک رسائی ہو سکی یہاں اس قسم کے کئی غار ہیں جن کے اوپر عظیم پتھروں کی چھت قدرتی طور پر بنی ہوئی ہیں۔ ایک غار پر غار ثور لکھا تھا۔ یہی وہ غار ثور ہے جس کے اندر بیٹھ کر رسول کریم ﷺ نے اپنے یار غار حضرت صدیق اکبر رضی اللہ عنہ سے فرمایا تھا: ﴿مَا ظَنَنْتُكَ يَا نَبِيَّ اللَّهِ تَائِبُهُمَا﴾ جب صدیق اکبر رضی اللہ عنہ کو دشمنوں کا خوف محسوس ہوا تو نبی کریم ﷺ نے آپ کو مذکورہ بالا نظموں میں تسلی دلائی تھی کہ اسے ابو بکر! تمہارا ان دو کے بارے میں کیا گمان ہے جن کے ساتھ تیسرا خود اللہ پاک ہے (اللہ پاک کے خود ساتھ ہونے سے اس کی مدد و نصرت مراد ہے۔ جب کہ وہ خود اپنی ذات سے عرش عظیم پر ہے) مطلب یہ تھا کہ خود اللہ ہمارا محافظ و ناصر ہے۔ پھر ہم کو دشمنوں کی طرف سے کیا غم ہو سکتا ہے یہی ہوا کہ دشمن اہل غار کے اطراف میں پھرتے رہے اور ان کو نبی کریم ﷺ اور حضرت ابو بکر صدیق رضی اللہ عنہ کا علم نہ ہو سکا۔ اور اللہ پاک نے اپنے ہر دو محبوب بندوں کو بچا لیا۔

غار میں اندر دو آدمیوں کے بیٹھے لیٹنے کی جگہ ہے۔ ایک طرف سے بیٹھ کر داخل ہوا جاسکتا ہے۔ میں اور ہمارے رفیق اندر داخل ہوئے اور سارا منظر دیکھا۔ اور بار بار قدرت الہی یاد آتی رہی۔ اور تاریخ اسلام کے عظیم واقعہ کی یاد تازہ ہوتی رہی۔ چند الفاظ یادداشت غار کے اندر ہی بیٹھ کر حوالہ قلم کئے گئے۔ جی چاہتا تھا کہ یہاں کافی دیر ٹھہرا جائے کیونکہ منظر بہت ہی روح افزا تھا۔ مگر نیچے گاڑی والا منتظر تھا۔ اس لئے دوستوں کے ساتھ واپسی کا مرحلہ طے کیا گیا غار اونچائی اور راستہ پر خطر ہونے کے لحاظ سے اس قابل نہیں ہے کہ ہر شخص وہاں تک جاسکے۔ چڑھنا بھی خطرناک اور اترنا اس سے زیادہ خطرناک ہے۔ چنانچہ اترنے میں دو گنا وقت صرف ہوا۔ اور نماز ظہر کا وقت بھی اترتے اترتے ہی ہو گیا۔ بصد مشکل نیچے اتر کر گاڑی پکڑی اور حرم شریف میں ایسے وقت حاضری ہوئی کہ ظہر کی نماز ہو چکی تھی مگر الحمد للہ کہ زندگی کی ایک حسرت تھی کہ رسول کریم ﷺ کی ہجرت کی اولین منزل کو دیکھا جائے سو اللہ پاک نے یہ موقع نصیب فرمایا۔ والحمد لله اولاً و آخراً والصلوة والسلام علی رسول الله وعلی صاحبہ الصدیق رضی اللہ عنہ۔

محترم حاجی اللہ بخش صاحب بیجاپوری اور محترم حاجی منشی حقیق اللہ صاحب ناظم مدرسہ دارالہدیٰ یوسف پور، یو، پی ساتھ تھے جن کی ہمت سے مجھ جیسے ضعیف کمزور نے بھی اس منزل تک رسائی حاصل کی۔ جزاہم اللہ۔

بَابُ الْأَجِيرِ فِي الْغَزْوِ

باب: جہاد میں کسی کو مزدور کر کے لے جانا

(۲۲۶۵) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ ہم سے اسماعیل بن علیہ نے بیان کیا، کہا کہ ہمیں ابن جریج نے خبر دی، کہا کہ مجھے عطاء بن ابی رباح نے خبر دی، انہیں صفوان بن یعلیٰ نے، ان کو یعلیٰ بن امیہ رضی اللہ عنہ نے، انہوں نے کہا کہ میں نبی کریم ﷺ کے ساتھ حبشہ (غزوہ تبوک) میں گیا تھا یہ میرے نزدیک میرا سب سے زیادہ قابل اعتماد نیک عمل تھا۔

۲۲۶۵۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ جَيْشَ الْعُسْرَةِ فَكَأَبَ مِنْ أَوْثَقِ أَعْمَالِي فِي

میرے ساتھ ایک مزدور بھی تھا۔ وہ ایک شخص سے جھگڑا اور ان میں سے ایک نے دوسرے مقابل والے کی انگلی چبا ڈالی۔ دوسرے نے جواپنا ہاتھ زور سے کھینچا تو اس کے آگے کے دانت بھی ساتھ ہی کھینچے چلے گئے اور گر گئے۔ اس پر وہ شخص اپنا مقدمہ لے کر نبی کریم ﷺ کی خدمت میں پہنچا۔ آنحضرت ﷺ نے اس کے دانت (ٹوٹنے کا) کوئی قصاص نہیں دلویا۔ بلکہ فرمایا: ”کیا وہ اپنی انگلی تمہارے منہ میں چبانے کے لیے چھوڑ دیتا۔“ راوی نے کہا کہ میں خیال کرتا ہوں کہ آپ نے یوں بھی فرمایا: ”جس طرح اونٹ چبا لیا کرتا ہے۔“

(۲۲۶۶) ابن جریج نے کہا اور مجھ سے عبداللہ بن ابی ملیکہ نے بیان کیا اور ان سے ان کے دادا نے بالکل اسی طرح کا واقعہ بیان کیا کہ ایک شخص نے ایک دوسرے شخص کا ہاتھ کاٹ کھایا۔ (دوسرے نے اپنا ہاتھ کھینچا تو) اس کاٹنے والے کا دانت ٹوٹ گیا۔ اور ابو بکر رضی اللہ عنہ نے اس کا کوئی قصاص نہیں دلویا۔

نَفْسِي، وَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا، فَعَضَّ أَحَدُهُمَا إِصْبَعَ صَاحِبِهِ، فَانْتَزَعَ إِصْبَعَهُ، فَأَنْدَرَتْ نَبْتُهُ فَسَقَطَتْ، فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَهْدَرَ نَبْتَهُ وَقَالَ: ((أَفِيدْعُ إِصْبَعَهُ فِي فَيْكِ تَقْضُمُهَا؟)) قَالَ: أَحْسِبُهُ قَالَ: ((كَمَا يَقْضُمُ الْفُحْلُ)). [إرجاع: ۱۸۴۸ | (مسلم: ۴۳۶۷، ۴۳۶۸، ۴۳۶۹ | ابو داود: ۴۵۸۴، نسائي: ۴۷۸۰، ۴۷۸۱، ۴۷۸۲، ۴۷۸۳، ۴۷۸۴، ۴۷۸۵، ۴۷۸۶، ۲۲۶۶۔ قَالَ ابْنُ جُرَيْجٍ: وَحَدَّثَنِي عَبْدُ اللَّهِ ابْنُ أَبِي مُلَيْكَةَ، عَنْ جَدِّهِ، بِمِثْلِ هَذِهِ الْقِصَّةِ: أَنَّ رَجُلًا، عَضَّ يَدَ رَجُلٍ، فَأَنْدَرَتْ نَبْتُهُ، فَأَهْدَرَهَا أَبُو بَكْرٍ.

تشریح: باب کا مضمون اس سے ظاہر ہے کہ حضرت یحییٰ بن امیہ رضی اللہ عنہ نے جنگ تبوک کے سفر میں اپنے ساتھ ایک اور آدمی کو بطور مزدور ساتھ لگایا تھا۔ حدیث میں جنگ تبوک کا ذکر ہے جس کو جیش العسرة بھی کہا گیا ہے۔ الحمد للہ مدینہ منورہ میں بیٹھ کر یہ نوٹ لکھ رہا ہوں۔ یہاں سے تبوک کئی سو میل کے فاصلہ پر اردن کے راستے پر واقع ہے۔ اور حکومت سعودیہ کی یہ ایک ضلع ہے۔ شام کے عیسائیوں نے یہاں سرحد پر اسلام کے خلاف ایک جنگی منصوبہ بنایا تھا جس کی بروقت اطلاع نبی کریم ﷺ کو ہو گئی۔ اور آپ نے مدافعت کے لئے پیش قدمی فرمائی۔ جس کی خبر پا کر عیسائیوں کے حوصلے پست ہو گئے۔

یہ سفر عین موسم گرما کے شباب میں کیا گیا۔ جس کی وجہ سے مسلمان مجاہدین کو بہت سی تکالیف کا سامنا کرنا پڑا۔ سورہ توبہ کی کئی آیات میں اس کا ذکر ہے۔ ساتھ ہی ان منافقین کا بھی جو اس امتحان میں حیلے بہانے کر کے پیچھے رہ گئے تھے۔ جن کے متعلق آیت: ﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ﴾ (۹/التوبہ: ۹۴) نازل ہوئی۔ مگر چند مخلص مؤمن بھی تھے جو پیچھے رہنے والوں میں رہ گئے تھے۔ بعد میں ان کی توبہ قبول ہوئی۔ الحمد للہ آج ۲ صفر کو مسجد نبوی میں بیٹھ کر یہ نوٹ لکھا گیا۔

باب: ایک شخص کو ایک میعاد کے لیے نوکر رکھ لینا اور کام بیان نہ کرنا

سورہ قصص میں اللہ تعالیٰ نے (حضرت شعیب علیہ السلام کا قول یوں) بیان فرمایا ہے کہ ”میں چاہتا ہوں کہ اپنی ان دولڑکیوں میں سے کسی کا تم سے نکاح کر دوں“ آخر آیت ﴿وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ﴾ تک۔ عربوں

بَابُ مَنِ اسْتَأْجَرَ أَجِيرًا فَبَيَّنَ لَهُ الْأَجَلَ وَلَمْ يَبَيِّنْ لَهُ الْعَمَلَ

لِقَوْلِهِ تَعَالَى ﴿إِنِّي أُرِيدُ أَنْ نَمُنَّكَ بِكَ إِحْدَى ابْنَتِي هَاتَيْنِ﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ﴾ [القصص: ۲۷-۲۸] بِأَجْرٍ فَلَانَا:

يُعْطِيهِ أَجْرًا، وَمِنْهُ فِي التَّعْزِيَةِ: أَجْرَكَ اللَّهُ. کے ہاں یا جو فلاں بول کر مراد ہوتا ہے، یعنی فلاں کو وہ مزدوری دیتا ہے۔ اسی لفظ سے مشتق تعزیت کے موقع پر یہ لفظ کہتے ہیں اجرک اللہ (اللہ تجھ کو اس کا اجر عطا کرے)۔

تشریح: امام بخاری رحمہ اللہ یہاں باب کا مقصد بیان کرنے کے لئے صرف آیت قرآنی لائے جس میں حضرت شعیب علیہ السلام کی زبان سے مذکور ہے کہ انہوں نے حضرت موسیٰ علیہ السلام سے یوں فرمایا کہ میں اپنی دولہ کیوں سے ایک کا آپ سے نکاح کرنا چاہتا ہوں۔ اس شرط پر کہ آپ آٹھ سال میرے ہاں نوکری کریں۔ یہاں حضرت شعیب علیہ السلام نے نوکری کے کام مقرر نہیں فرمائے۔ اسی سے مقصد باب ثابت ہوا۔ آیت مذکورہ میں لفظ تاجر جی مذکور ہے۔ اس کی لغوی وضاحت امام بخاری رحمہ اللہ نے یوں فرمائی کہ عربوں میں یا جو فلاں کا محاورہ مزدور کو مزدوری دینے پر مستعمل ہے آیت میں لفظ تاجر جی اسی سے مشتق ہے۔

باب: إِذَا اسْتَأْجَرَ أَجِيرًا عَلَى أَنْ يُقِيمَ حَائِطًا يُرِيدُ أَنْ يَنْقُصَ جَارَ
باب: اگر کوئی شخص کسی کو اس کام پر مقرر کرے کہ وہ گرتی ہوئی دیوار کو درست کر دے تو جائز ہے

تشریح: اسی سے معماری یعنی مکان تعمیر کرنے کا پیشہ بھی ثابت ہوا۔ اور یہ کہ معماری کا پیشہ حضرت خضر علیہ السلام کی سنت ہے۔

۲۲۶۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَالَ: قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((فَانْطَلِقَا، فَوَجِدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ)). قَالَ سَعِيدٌ: بِيَدِهِ هَكَذَا، وَرَفَعَ يَدَهُ فَاسْتَقَامَ، قَالَ يَعْلَى: حَسِبْتُ أَنَّ سَعِيدًا قَالَ: فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ قَالَ: «لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ أَجْرًا». [الكهف: ۷۷] قَالَ سَعِيدٌ: أَجْرًا تَأْكُلُهُ. [راجع: ۷۴]

۲۲۶۷۔ ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، مجھے یعلیٰ بن مسلم اور عمر بن دینار نے سعید بن جبیر سے خبر دی۔ یہ دونوں حضرات (سعید بن جبیر سے اپنی روایتوں میں) ایک دوسرے سے کچھ زیادہ روایت کرتے ہیں۔ ابن جریج نے کہا میں نے یہ حدیث اوروں سے بھی سنی ہے۔ وہ بھی سعید بن جبیر سے نقل کرتے تھے کہ مجھ سے ابن عباس رضی اللہ عنہما نے کہا، اور ان سے ابی بن کعب رضی اللہ عنہ نے کہا۔ انہوں نے کہا کہ مجھ سے رسول اللہ ﷺ نے ارشاد فرمایا: ”پھر وہ دونوں (موسیٰ اور خضر علیہ السلام) چلے۔ تو انہیں ایک گاؤں میں ایک دیوار ملی، جو گرنے ہی والی تھی۔“ سعید نے کہا خضر علیہ السلام نے اپنے ہاتھ سے اس طرح اشارہ کیا اور ہاتھ اٹھایا، وہ دیوار سیدھی ہو گئی۔ یعلیٰ نے کہا میرا خیال ہے کہ سعید نے کہا، خضر علیہ السلام نے دیوار کو اپنے ہاتھ سے چھوا، اور وہ سیدھی ہو گئی۔ تب موسیٰ علیہ السلام بولے: ”اگر آپ چاہتے تو اس کام کی مزدوری لے سکتے تھے۔“ سعید نے کہا (حضرت موسیٰ علیہ السلام کی مراد یہ تھی کہ) کوئی ایسی چیز مزدوری میں (آپ کو لینے چاہیے تھی) جسے ہم کھا سکتے (کیونکہ بستی والوں نے ان کو کھانا نہیں کھلایا تھا)۔

تشریح: حضرت موسیٰ علیہ السلام اور حضرت خضر علیہ السلام کا یہ واقعہ قرآن مجید میں تفصیل کے ساتھ مذکور ہوا ہے، اسی جگہ یہ دیوار کا واقعہ بھی ہے جو گرنے ہی

والی تھی کہ حضرت خضر علیہ السلام نے اس کو درست کر دیا۔ اسی سے اس قسم کی مزدوری کرنے کا جواز ثابت ہوا۔ کیونکہ حضرت موسیٰ علیہ السلام کا خیال تھا کہ خضر علیہ السلام کو اس خدمت پر گاؤں والوں سے مزدوری لینی چاہیے تھی۔ کیونکہ گاؤں والوں نے بے مروتی کا ثبوت دیتے ہوئے ان کو کھانا نہیں کھلایا تھا حضرت خضر علیہ السلام نے اس کی پروا نہ کرتے ہوئے الہام الہی سے معلوم کر لیا تھا کہ یہ دیوارِ قیمتی کی ہے اور اس کے نیچے ان کا خزانہ دفن ہے۔ اس لئے اس کا سیدھا کرنا ضروری ہوا تاکہ قیموں کی امداد باس طور پر ہو سکے اور ان کا خزانہ ظاہر نہ ہو کہ لوگ لوٹ کر لے جائیں۔

آج ۳ صفر کو محترم حاجی عبدالرحمن سندی کے مکان واقع باب مجیدی مدینہ منورہ میں یہ نوٹ لکھ رہا ہوں۔ اللہ پاک محترم کو دونوں جہاں کی برکتیں عطا کرے۔ بہت ہی نیک شخص اور کتاب و سنت کے دلدادہ ذی علم بزرگ ہیں۔ جزاء اللہ خیرا فی الدارين۔ امید ہے کہ قارئین بھی ان کے لئے دعائے خیر کریں گے۔

بَابُ الْاِجَارَةِ اِلَى نِصْفِ النَّهَارِ باب: آدھے دن کے لیے مزدور لگانا (جائز ہے)

تشویح: امام بخاری رحمہ اللہ کی غرض ان بابوں کے لانے سے یہ ہے کہ اجارے کے لئے یہ ضروری نہیں کہ کم سے کم ایک دن کی مدت ہو بلکہ اس سے کم مدت بھی درست ہے۔ جیسا کہ حدیث باب میں دو پہر تک پھر عصر تک پھر عصر سے مغرب تک مزدوری کرانے کا ذکر ہے۔ مزدوری کا معاملہ مزدور اور مالک پر موقوف ہے وہ جس طور پر جن شرائط کے تحت معاملہ طے کر لیں درست ہوگا۔

۲۲۶۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكِتَابَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أُجْرَاءَ فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ غَدْوَةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيْرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيْرَاطٍ؟ فَعَمِلَتِ النَّصَارَى، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ عَلَى قِيْرَاطَيْنِ؟ فَانْتَمَ هُمْ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا: مَا لَنَا أَكْثَرَ عَمَلًا، وَأَقَلَّ عَطَاءً؟ قَالَ: هَلْ نَقَصْتُكُمْ مِنْ حَقِّكُمْ؟ قَالُوا: لَا. قَالَ: فَذَلِكَ فَضْلِي أَوْ تَيْهِ مِنْ أَشَاءَ)).

(۲۲۶۸) ہم سے سلیمان بن حرب نے بیان کیا، ان سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”تمہاری اور یہود و نصاریٰ کی مثال ایسی ہے کہ کسی شخص نے کئی مزدور کام پر لگائے اور کہا کہ میرا کام ایک قیراط پر صبح سے دو پہر تک کون کرے گا؟ اس پر یہودیوں نے (صبح سے دو پہر تک) کام کیا۔ پھر اس نے کہا کہ آدھے دن سے عصر تک ایک قیراط پر میرا کام کون کرے گا؟ چنانچہ یہ کام پھر نصاریٰ نے کیا، پھر اس شخص نے کہا کہ عصر کے وقت سے سورج ڈوبنے تک میرا کام دو قیراط پر کون کرے گا؟ اور تم (امت محمدیہ) ہی وہ لوگ ہو (جن کو یہ درجہ حاصل ہوا) اس پر یہود و نصاریٰ نے برا مانا، اور وہ کہنے لگے کہ کام تو ہم زیادہ کریں اور مزدوری ہمیں کم ملے۔ پھر اس شخص نے کہا کہ اچھا یہ بتاؤ کیا تمہارا حق تمہیں پورا نہیں ملا؟ سب نے کہا کہ ہمیں تو ہمارا حق پورا مل گیا۔ اس شخص نے کہا کہ پھر یہ میرا فضل ہے، میں جسے چاہوں زیادہ دوں۔“

ارجاع: ۱۵۵۷

تشویح: تم کو اعتراض کرنے کا کیا حق ہے۔ اس سے اہل سنت کا مذہب ثابت ہوا کہ اللہ کی طرف سے ثواب ملنا بطریق احسان کے ہے۔ امت محمدیہ رضی اللہ عنہم پر یہ خدا کا کرم ہے کہ وہ جو بھی نیکی کرے اس کو دس گنا بلکہ بعض دفعہ اور بھی زیادہ ثواب ملتا ہے۔ وہ پانچ وقت کی نماز پڑھتے ہیں۔ مگر ثواب بچاس وقت کا دیا جاتا ہے۔ یہ اس امت مرحومہ کی خصوصیات میں سے ہے۔

بَابُ الْاِجَارَةِ اِلَى صَلَاةِ الْعَصْرِ باب: عصر کی نماز تک مزدور لگانا

تشریح: یعنی عصر کی نماز شروع ہونے یا ختم ہونے تک۔ اب یہ استدلال صحیح نہ ہوگا کہ عصر کا وقت دو مثل تک رہتا ہے۔ حافظ نے کہا دوسری روایت میں جو امام بخاری رحمہ اللہ نے توحید میں نکالی ہے یوں ہے کہ ایسا کہنے والے صرف یہودی تھے۔ اور ان کا وقت مسلمانوں کے وقت سے زیادہ ہونے میں کوئی شبہ نہیں۔ اسماعیل نے کہا کہ اگر دونوں فرقوں نے یہ کہا ہو تب بھی حنفیہ کا استدلال چل نہیں سکتا۔ اس لئے کہ نصاریٰ نے اپنا عمل جو زیادہ قرار دیا وہ یہود کا زمانہ ملا کر ہے۔ کیونکہ نصاریٰ حضرت موسیٰ اور حضرت عیسیٰ علیہ السلام دونوں پر ایمان لائے تھے۔ حافظ نے کہا ان تاویلات کی ضرورت نہیں، اس لئے کہ ظہر سے لے کر عصر تک کا زمانہ اس سے زیادہ ہوتا ہے جتنا عصر اور مغرب کے بیچ میں ہوتا ہے۔ (و حیدری)

احادیث صحیحہ واردہ کی بنا پر عصر کا وقت سایہ ایک مثل کے برابر ہو جانے پر شروع ہو جاتا ہے۔ الحمد للہ آج بھی مکہ شریف اور مدینہ شریف میں یہی معمول ہے۔ ہر دو جگہ عصر کی نماز ایک مثل پر ہو رہی ہے۔ اور پوری دنیا اسلام جو جگہ کے لئے لاکھوں کی تعداد میں حرمین شریفین آتی ہے ان ایام میں یہاں اول وقت ہی عصر کی نماز پڑھتی ہے۔ پھر بعض متعصب احناف کا سختی کے ساتھ اس کا انکار کرنا اور ایک مثل پر عصر کی نماز کا پڑھنا ناروا جاننا انتہائی جہود کا ثبوت دیتا ہے۔ اسی کو اندھی تقلید کہا گیا ہے جس میں ہمارے یہ محترم و معزز متعصب بھائی گرفتار ہیں۔ پھر عجیب بات یہ ہے کہ مذاہب اربعہ کو برحق بھی کہتے ہیں اور عملی طور پر اس شدت کے ساتھ اس قول کا الٹ بھی کرتے ہیں۔ جب کہ امام شافعی اور امام احمد بن حنبل وغیرہ رحمہم اللہ ایک مثل پر عصر کی نماز کے قائل ہیں اور ظاہر ہے کہ ائمہ اربعہ میں ان اماموں کا بھی اہم مقام ہے۔ خلاصہ یہ کہ عصر کی نماز کا اول وقت ایک مثل سے شروع ہو جاتا ہے۔ اس میں شک و شبہ کی مطلق گنجائش نہیں ہے۔ تفصیل اپنے مقام پر گزر چکی ہے الحمد للہ مدینہ طیبہ حرم نبوی میں یہ نوٹ لکھنے کی سعادت حاصل کر رہا ہوں۔ فله الحمد و له الشکر۔

یہ حدیث مجتہد مطلق امام الامام بخاری رحمہ اللہ نے کئی جگہ نقل فرما کر اس سے مختلف مسائل کا اثبات فرمایا ہے۔ اس میں یہود و نصاریٰ اور اہل اسلام کا ایک تقابل تمثیلی طور پر دکھلایا گیا ہے۔ دین آسمانی کی امانت پہلے یہود کو سونپی گئی، مگر انہوں نے اپنے دین کو بدل کر مسخ کر دیا۔ اور باہمی حدود بغض میں گرفتار ہو کر دین کی بربادی کے موجب ہوئے۔ اس طرح گویا انہوں نے حفاظت دین کا کام بالکل بیچ ہی میں چھوڑ دیا اور وہ ناکام ہو گئے۔ پھر نصاریٰ کا نمبر آیا اور ان کو اس دین کا محافظ بنایا گیا۔ مگر انہوں نے دین عیسوی کو اس قدر مسخ کیا کہ آسمانی تعلیمات کی اصلیت کو بڑا اور بنیادوں سے بدل دیا۔ اور تثلیث اور صلیب پرستی میں ایسے گرفتار ہوئے کہ یہود کو بھی مات کر کے رکھ دیا۔ ان کے بعد مسلمانوں کا نمبر آیا۔ اور اللہ پاک نے اس امت کو خیر امت قرار دیا۔ اور قرآن مجید اور سنت نبوی کو ان کے حوالہ کیا گیا۔ الحمد للہ قرآن مجید آج تک محفوظ ہے۔ اور سنت کا ذخیرہ محدثین کرام رحمہم اللہ کے ہاتھوں اللہ نے قیامت تک کے لئے محفوظ کر دیا۔ یہی کام کا پورا کرنا ہے۔ جس پر امت کو دو گنا اجر ملے گا۔

مسلمانوں میں بھی اہل بدعت نے جو غلو اور افراط و تفریط سے کام لیا ہے وہ اگرچہ یہود و نصاریٰ سے بھی بڑھ کر شرمناک حرکت ہے کہ اللہ کے چچ محبوب رسول اللہ صلی اللہ علیہ وسلم کی ذات ستودہ صفات کے متعلق بے حد باطل اور گمراہ کن عقائد ایجاد کر لئے۔ اپنے خود ساختہ ائمہ کو مطاع مطلق کا درجہ دے دیا، اور پیروں، شہیدوں، بزرگوں کے مزارات کو کعبہ و قبلہ بنالیا، یہ حرکتیں یہود و نصاریٰ سے کم نہیں ہیں۔ مگر اللہ کا شکر ہے کہ ایسے غالی اہل بدعت کے ہاتھوں سے قرآن مجید محفوظ ہے۔ اور ذخیرہ سنت احادیث صحیحہ کی شکل میں محفوظ ہے۔ یہی وہ عظیم کارنامہ ہے جس پر اس امت کو اللہ نے اپنی نعمتوں سے نوازا۔ اور یہود و نصاریٰ پر فوقیت عطا فرمائی۔ اللہ پاک ہم کو اس فضیلت کا مصداق بنائے۔ (آمین)

سفر حج سے واپسی پر نظر ثانی کرتے ہوئے ۲۳ اپریل کو یہ نوٹ حوالہ قلم کیا گیا۔ والحمد للہ علی کل حال۔

۲۲۶۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ (۲۲۶۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، سے امام مالک نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما کے غلام عبد اللہ بن

دینار نے بیان کیا، اور ان سے عبد اللہ بن عمر بن خطاب رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تمہاری اور یہود و نصاریٰ کی مثال ایسی ہے کہ ایک شخص نے چند مزدور کام پر لگائے اور کہا کہ ایک ایک قیراط پر آدھے دن تک میری مزدوری کون کرے گا؟ پس یہود نے ایک قیراط پر یہ مزدوری کی۔ پھر نصاریٰ نے بھی ایک ایک قیراط پر کام کیا۔ پھر تم لوگوں نے عصر سے مغرب تک دو دو قیراط پر کام کیا۔ اس پر یہود و نصاریٰ غصہ ہو گئے کہ ہم نے کام تو زیادہ کیا اور مزدوری ہم کو کم ملی۔ اس پر اس شخص نے کہا کہ کیا میں نے تمہارا حق ذرہ برابر بھی مارا ہے؟ انہوں نے کہا کہ نہیں۔ پھر اس شخص نے کہا کہ یہ میرا فضل ہے جسے چاہوں زیادہ دیتا ہوں۔“

مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّمَا مِثْلُكُمْ وَالْيَهُودُ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا فَقَالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ عَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَنْتُمْ الَّذِينَ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا: نَحْنُ أَكْثَرُ عُمَّالًا وَأَقْلُ عَطَاءً، فَقَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا. فَقَالَ: فَذَلِكَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ)). (راجع: ۵۵۷)

[ترمذی: ۲۸۷۱]

تشریح: اس روایت میں گویہ صراحت نہیں کہ نصاریٰ نے عصر تک کام کیا، مگر یہ مضمون اس سے نکلتا ہے کہ تم مسلمانوں نے عصر کی نماز سے سورج ڈوبنے تک کام کیا۔ کیونکہ مسلمانوں کا عمل نصاریٰ کے عمل کے بعد شروع ہوا ہوگا۔ اس میں امت محمدیہ کے خاتم الامم ہونے کا بھی اشارہ ہے۔ اور یہ بھی کثواب کے لحاظ سے یہ امت سابقہ جملہ امم پر فوقیت رکھتی ہے۔

بابُ إِثْمٍ مَنْ مَنَعَ أَجْرَ الْأَجِيرِ **باب: اس امر کا بیان کہ مزدور کی مزدوری مار لینے کا گناہ کتنا ہے**

(۲۲۷۰) ہم سے یوسف بن محمد نے بیان کیا، کہا کہ مجھ سے یحییٰ بن سلیم نے بیان کیا، ان سے اسماعیل بن امیہ نے، ان سے سعید بن ابی سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے بتلایا: ”اللہ تعالیٰ کا فرمان ہے کہ تین قسم کے لوگ ایسے ہیں کہ جن کا قیامت میں میں خود مدعی بنوں گا۔ ایک تو وہ شخص جس نے میرے نام پہ عہد کیا، اور پھر وعدہ خلافی کی۔ دوسرا جس نے کسی آزاد آدمی کو بیچ کر اس کی قیمت کھائی۔ اور تیسرا وہ شخص جس نے کسی کو مزدور کیا، پھر کام تو اس سے پورا لیا، لیکن اس کی مزدوری نہ دی۔“

۲۲۷۰۔ حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((قَالَ اللَّهُ تَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ عَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ)).

[راجع: ۲۲۲۷]

تشریح: قرآن مجید میں باری تعالیٰ نے اکثر مقامات پر اوصاف الہ ایمان بیان کرتے ہوئے ایقانہ عہد کا وصف نمایاں بیان کیا ہے۔ پھر جو وعدہ

اور قسم اللہ تعالیٰ کا پاک نام درمیان میں ڈال کر کیا جائے، اس کا توڑنا اور پورا نہ کرنا بہت بڑا اخلاقی جرم ہے۔ جس کے لئے قیامت کے دن خود اللہ پاک مدعی بنے گا۔ اور وہ عداوتِ بندہ مدعی علیہ ہوگا۔ جس کے پاس کوئی جواب نہ ہوگا۔ اور وہ محض اس عظیم جرم کی بنا پر دوزخ میں دھکیلا جائے گا۔ اس لئے ایک حدیث میں وعدہ خلافی کو نفاق کی ایک علامت بتایا گیا ہے۔ جس کے ساتھ اگر آدمی خیانت کا بھی عادی ہو اور جھوٹ بھی اس کی گھٹی میں داخل ہو تو پھر وہ از روئے شرع محمدی پکا منافق قرار کیا جاتا ہے۔ اور نور ایمان سے اس کا دل قطعاً خالی ہو جاتا ہے۔

دوسرا جرم کسی آزاد آدمی کو غلام بنا کر اسے بیچ کر قیمت کھانا اس میں نمبر وار تین جرم شامل ہیں۔ اول تو کسی آزاد کو غلام بنانا ہی جرم ہے۔ پھر اسے ناحق بیچنا جرم، پھر اس کی قیمت کھانا۔ یہ اور بھی ذیل جرم ہے۔ ایسا ظالم انسان وہ ہے جس پر قیامت کے دن اللہ پاک خود مدعی بن کر کھڑا ہوگا۔ تیسرا جرم جس نے کسی مزدور سے پورا پورا کام کر لیا مگر مزدوری ادا کرتے وقت اس کو دھکا کر دیا۔ اور وہ غریب کچھ مسوس کر رہ گیا۔ یہ بھی بہت ہی بڑا ظلم ہے۔ حکم یہ ہے کہ مزدور کی مزدوری اس کا پسینہ خشک ہونے سے پہلے پہلے ادا کر دی جائے۔ سرمایہ داروں کے ایسے ہی بے درپے مظالم نے مزدوروں کی تنظیم کو جنم دیا ہے جو آج ہر ملک میں مستحکم بنیادوں پر قائم ہیں اور مزدوروں کے حقوق کی حفاظت کرتی ہیں۔ اسلام نے ایک زمانہ قبل ہی اس قسم کے مفاسد کے خلاف آواز بلند کی تھی، جو اسلام کے مزدور اور غریب پرور ہونے کی اہل دلیل ہے۔ باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ الْإِجَارَةِ مِنَ الْعَصْرِ إِلَى اللَّيْلِ

باب: عصر سے لے کر رات تک مزدوری کرانا

(۲۲۷۱) ہم سے محمد بن علاء نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے، بیان کیا، ان سے یزید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے، کہ نبی کریم ﷺ نے فرمایا: ”مسلمانوں کی اور یہود و نصاریٰ کی مثال ایسی ہے کہ ایک شخص نے چند آدمیوں کو مزدور کیا کہ یہ سب اس کا ایک کام صبح سے رات تک مقررہ اجرت پر کریں۔ چنانچہ کچھ لوگوں نے یہ کام دو پہر تک کیا۔ پھر کہنے لگے کہ ہمیں تمہاری اس مزدوری کی ضرورت نہیں ہے جو تم نے ہم سے طے کی ہے۔ بلکہ جو کام ہم نے کر دیا وہ بھی غلط رہا۔ اس پر اس شخص نے کہا کہ ایسا نہ کرو۔ اپنا کام پورا کر لو، اور اپنی پوری مزدوری لے جاؤ۔ لیکن انہوں نے انکار کر دیا اور کام چھوڑ کر چلے گئے۔ آخر اس نے دوسرے مزدور لگائے اور ان سے کہا کہ باقی دن پورا کر لو تو میں تمہیں وہی مزدوری دوں گا جو پہلے مزدوروں سے طے کی تھی۔ چنانچہ انہوں نے کام شروع کیا لیکن عصر کی نماز کا وقت آیا تو انہوں نے بھی یہی کہا کہ ہم نے جو تمہارا کر دیا ہے وہ بالکل بیکار رہا۔ وہ مزدوری بھی تم اپنے پاس ہی رکھو جو تم نے ہم سے طے کی تھی۔ اس شخص نے ان کو سمجھایا کہ اپنا باقی کام پورا کر لو، دن بھی اب تھوڑا ہی باقی رہ گیا ہے۔ لیکن وہ نہ مانے۔ آخر اس شخص نے دوسرے مزدور لگائے کہ یہ دن کا جو حصہ باقی رہ گیا

۲۲۷۱- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ بَرِيدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بِاطِلٍ، فَقَالَ لَهُمْ: لَا تَفْعَلُوا أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكَوْا، وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ هَذَا، وَلَكُمْ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ. فَعَمِلُوا حَتَّى إِذَا كَانَ جِئْنَ صَلَاةِ الْعَصْرِ قَالُوا: لَكَ مَا عَمِلْنَا بِاطِلٍ، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ. فَأَبَوْا، فَاسْتَأْجَرَ قَوْمًا

أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ، فَعَمِلُوا بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كُلِّهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ)). (راجع: ۱۵۵۸)

ہے اس میں یہ کام کر دیں۔ چنانچہ ان لوگوں نے سورج غروب ہونے تک دن کے بقیہ حصہ میں کام پورا کیا۔ اور پہلے اور دوسرے مزدوروں کی مزدوری بھی سب ان ہی کو ملی۔ تو مسلمانوں کی اور اس نور کی جس کو انہوں نے قبول کیا۔ یہی مثال ہے۔“

تشریح: یہ بظاہر حضرت عبداللہ بن عمر رضی اللہ عنہما کی حدیث کے خلاف ہے۔ جس میں یہ ذکر ہے کہ اس نے صبح سے لے کر دوپہر تک کے لئے مزدور لگائے تھے۔ اور یہ درحقیقت دو الگ الگ قصے ہیں۔ لہذا باہمی طور پر دونوں حدیثوں میں کوئی تخالف نہیں ہے۔ ان احادیث میں یہود و نصاریٰ اور اہل اسلام کی ایک تشیل ذکر کی گئی ہے کہ یہود و نصاریٰ نے اپنی شرعی ذمہ داریوں کو پورے طور پر ادا نہیں کیا۔ بلکہ وہ وقت سے پہلے ہی اپنا کام چھوڑ کر بھاگ نکلے مگر مسلمانوں نے اپنی ذمہ داریوں کو پورا کیا۔ اور اسی کا نتیجہ ہے کہ قرآن مجید آج تک لفظ بہ لفظ موجود ہے۔ اور جب تک اللہ چاہے گا موجود رہے گا۔ جس میں ایک شے کی بھی رد و بدل نہیں ہوئی۔ اور قرآن مجید کے ساتھ اسوۂ رسالت بھی پورے طور پر محفوظ ہے۔ اس طور پر کہ سابقہ انبیاء میں ایسی مثال ملنی ناممکن ہے کہ ان کی زندگی اور ان کی ہدایت کو بایں طور پر محفوظ رکھا گیا ہو۔

حدیث مذکور کے آخری الفاظ سے بعض نے یہ نکالا کہ اس امت کی بقا ہزار برس سے زیادہ رہے گی۔ اور الحمد للہ یہ امر اب پورا ہو رہا ہے کہ امت محمدیہ ﷺ پر چودھویں صدی پوری ہونے والی ہے اور مسلمان دنیا میں آج بھی کروڑ ہا کی تعداد میں موجود ہیں۔ اس دنیا کی عمر کتنی ہے یا یہ کہ امت مسلمہ کتنی عمر لے کر آئی ہے، شریعت اسلامیہ نے ان باتوں کو علم الہی پر موقوف رکھا ہے، اتنا ضرور بتلایا گیا ہے کہ امت مسلمہ سے قبل جو بھی انسانی دور گزار چکا ہے وہ مدت کے لحاظ سے ایسا ہے جیسا کہ فجر سے عصر تک کا وقت ہے۔ اور امت مسلمہ کا دور ایسے وقت میں شروع ہو رہا ہے کہ گویا اب عصر سے دن کا باقی حصہ شروع ہو رہا ہے۔ اس لئے اس امت کو آخری امت اور اس دین کو آخری دین اور قرآن مجید کو آخری کتاب اور سیدنا محمد رسول اللہ ﷺ کو آخری نبی و خاتم الرسل کہا گیا ہے۔ اب علم الہی میں دنیا کی عمر کا جتنا بھی حصہ باقی رہ گیا ہے آخر وقت تک یہی دین آسمانی رہے گا۔ یہی شریعت آسمانی شریعت رہے گی۔ اور اس کے خلاف جو بھی مدعی ہو وہ خواہ اسلام ہی کا دعویٰ دار کیوں نہ ہو، وہ کذاب، مکار، دجال سمجھا جائے گا۔ جیسا کہ ایسے دجال کی بکثرت مثالیں موجود ہیں۔ نظر ثانی میں یہ نوٹ حرم نبوی کے نزدیک مدینہ منورہ میں حوالہ کیا گیا۔

باب: اگر کسی نے کوئی مزدور کیا اور وہ مزدور اپنی اجرت لیے بغیر چلا گیا پھر (مزدور کی اس چھوٹی ہوئی رقم یا جنس سے) مزدوری دینے والے نے کوئی تجارتی کام کیا۔ اس طرح وہ اصل مال بڑھ گیا اور وہ شخص جس نے کسی دوسرے کے مال سے کوئی کام کیا اور اس میں نفع ہوا (ان سب کا کیا حکم ہے)

بَابُ مَنْ اسْتَأْجَرَ أَجِيرًا فَتَرَكَ أَجْرَهُ فَعَمِلَ فِيهِ الْمُسْتَأْجِرُ فَرَادًا، وَمَنْ عَمِلَ فِي مَالٍ غَيْرِهِ فَاسْتَفْضَلَ

(۲۲۷۲) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا کہ ہم کو شعیب نے خبر دی، انہیں زہری نے خبر دی، ان سے سالم بن عبداللہ نے بیان کیا، ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا،

۲۲۷۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ

آپ نے فرمایا: ”پہلی امت کے تین آدمی کہیں سفر میں جا رہے تھے۔ رات ہونے پر رات گزارنے کے لیے انہوں نے ایک پہاڑ کے غار میں پناہ لی، اور اس میں اندر داخل ہو گئے۔ اتنے میں پہاڑ سے ایک چٹان لڑھکی اور اس نے غار کا منہ بند کر دیا۔ سب نے کہا کہ اب اس غار سے تمہیں کوئی چیز نکالنے والی نہیں سوا اس کے کہ تم سب، اپنے سب سے زیادہ اچھے عمل کو یاد کر کے اللہ تعالیٰ سے دعا کرو۔ اس پر ان میں سے ایک شخص نے اپنی دعا شروع کی کہ اے اللہ! میرے ماں باپ بہت بوڑھے تھے اور میں روزانہ ان سے پہلے گھر میں کسی کو بھی دودھ نہیں پلاتا تھا۔ نہ اپنے بال بچوں کو، اور نہ اپنے غلام وغیرہ کو، ایک دن مجھے ایک چیز کی تلاش میں رات ہو گئی اور جب میں گھر واپس ہوا تو وہ (میرے ماں باپ) سو چکے تھے۔ پھر میں نے ان کے لیے شام کا دودھ نکالا۔ جب ان کے پاس لایا تو وہ سوئے ہوئے تھے۔ مجھے یہ بات ہرگز اچھی معلوم نہیں ہوئی کہ ان سے پہلے اپنے بال بچوں یا اپنے کسی غلام کو دودھ پلاؤں، اس لیے میں ان کے سر ہانے کھڑا رہا۔ دودھ کا پیالہ میرے ہاتھ میں تھا اور میں ان کے جاگنے کا انتظار کر رہا تھا، یہاں تک کہ صبح ہو گئی۔ اب میرے ماں باپ جاگے اور انہوں نے اپنا شام کا دودھ اس وقت پیا۔ اے اللہ! اگر میں نے یہ کام محض تیری رضا حاصل کرنے کے لیے کیا تھا تو اس چٹان کی آفت کو ہم سے ہٹا دے۔ اس دعا کے نتیجے میں وہ غارتھوڑا سا کھل گیا۔ مگر نکلا اب بھی ممکن نہ تھا۔“ رسول کریم ﷺ نے فرمایا: ”پھر دوسرے نے دعا کی، اے اللہ! میرے چچا کی ایک لڑکی تھی، جو سب سے زیادہ مجھے محبوب تھی۔ میں نے اس کے ساتھ برا کام کرنا چاہا، لیکن اس نے نہ مانا۔ اسی زمانہ میں ایک سال قحط پڑا۔ تو وہ میرے پاس آئی۔ میں نے اسے ایک سو بیس دینار اس شرط پر دیئے کہ وہ خلوت میں مجھ سے برا کام کرے۔ چنانچہ وہ راضی ہو گئی۔ اب میں اس پر قابو پا چکا تھا۔ لیکن اس نے کہا کہ تمہارے لیے میں جائز نہیں کرتی کہ اس مہر کو تم حق کے بغیر توڑو۔ یہ سن کر میں اپنے برے ارادے سے باز آ گیا۔ اور وہاں سے چلا آیا۔ حالانکہ وہ مجھے سب سے بڑھ کر محبوب تھی۔ اور میں نے اپنا دیا ہوا سونا بھی واپس نہیں لیا۔ اے اللہ! اگر یہ کام میں نے صرف

اللہ ﷻ يَقُولُ: ((اُنْطَلَقَ ثَلَاثَةُ رَهْطٍ مِّمَّنْ كَانَ قَبْلَكُمْ حَتَّىٰ اَوُوا الْمَبِيَّتَ اِلَى غَارٍ فَدَخَلُوهُ، فَانْحَدَرَتْ صَخْرَةٌ مِّنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارُ فَقَالُوا: اِنَّهٗ لَا يَنْجِيكُمْ مِّنْ هَذِهِ الصَّخْرَةِ اِلَّا اَنْ تَدْعُوا اللّٰهَ بِصَالِحِ اَعْمَالِكُمْ. فَقَالَ رَجُلٌ مِنْهُمْ: اللّٰهُمَّ كَانَ لِي اَبَوَانِ شَيْخَانِ كَبِيرَانِ، وَكُنْتُ لَا اَغْبِقُ قَبْلَهُمَا اَهْلًا وَلَا مَالًا، فَنَأَىٰ بِي [فِي] طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ اُرِحْ عَلَيْهِمَا حَتَّى نَامَا، فَحَمَلْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِبَتَيْنِ فَكْرِهْتُ اَنْ اَغْبِقُ قَبْلَهُمَا اَهْلًا وَلَا مَالًا، فَلَبِثْتُ وَالْقَدْحُ عَلَى يَدَيَّ اَنْتَظِرُ اسْتِيقَاظَهُمَا حَتَّى بَرَقَ الصُّجْرُ، فَاسْتَيْقَظَا فَشَرَبَا غَبُوقَهُمَا، اللّٰهُمَّ اِنْ كُنْتُ فَعَلْتُ ذٰلِكَ اِبْتِغَاءً وَجْهَكَ فَفَرَّجْ عَنَّا مَا نَحْنُ فِيْهِ مِنْ هَذِهِ الصَّخْرَةِ، فَاَنْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُوْنَ الْخُرُوجَ)). قَالَ النَّبِيُّ ﷺ: ((وَقَالَ-الْاٰخَرُ: اللّٰهُمَّ كَانَتْ لِي بِنْتُ عَمٍّ كَانَتْ اَحَبَّ النَّاسِ اِلَيَّ، فَاَرَدْتُهَا عَلٰى نَفْسِهَا، فَاَمْتَنَعَتْ مِنِّي حَتَّى اَكْمَتْ بِهَا سَنَةً مِنَ السِّنِيْنَ، فَجَآئَنِيْ فَاَعْطَيْتُهَا عِشْرِيْنَ وَمِائَةً دِينَارٍ عَلٰى اَنْ تَخْلِيَ بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلَتْ حَتَّى اِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا اَحِلُّ لَكَ اَنْ تَقْضَ الْخَاتَمَ اِلَّا بِحَقِّهِ. فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَاَنْصَرَفْتُ عَنْهَا وَهِيَ اَحَبُّ النَّاسِ اِلَيَّ وَتَرَكْتُ الدَّهْبَ الَّذِي اَعْطَيْتُهَا، اِنَّ كُنْتُ فَعَلْتُ ذٰلِكَ اِبْتِغَاءً وَجْهَكَ فَاَفْرَجْ عَنَّا مَا نَحْنُ فِيْهِ. فَاَنْفَرَجَتْ

تیری رضا کے لیے کیا تھا، تو ہماری اس مصیبت کو دور کر دے۔ چنانچہ چٹان ذرا سی اور کھسکی۔ لیکن اب بھی اس سے باہر نہیں نکلا جا سکتا تھا۔“ نبی کریم ﷺ نے فرمایا ”اور تیسرے شخص نے دعا کی: اے اللہ! میں نے چند مزدور کئے تھے۔ پھر سب کو ان کی مزدوری پوری دے دی۔ مگر ایک مزدور ایسا نکلا کہ وہ اپنی مزدوری ہی چھوڑ گیا۔ میں نے اس کی مزدوری کو کاروبار میں لگا دیا اور بہت کچھ نفع حاصل ہو گیا۔ پھر کچھ دنوں کے بعد وہی مزدور میرے پاس آیا اور کہنے لگا: اللہ کے بندے! مجھے میری مزدوری دے دے۔ میں نے کہا، یہ جو کچھ تو دیکھ رہا ہے۔ اونٹ، گائے، بکری اور غلام، یہ سب تمہاری مزدوری ہی ہے۔ وہ کہنے لگا: اللہ کے بندے! مجھ سے مذاق نہ کر۔ میں نے کہا میں مذاق نہیں کرتا۔ چنانچہ اس شخص نے سب کچھ لیا اور اپنے ساتھ لے گیا۔ ایک چیز بھی اس میں سے باقی نہیں چھوڑی۔ تو اے اللہ! اگر میں نے یہ سب کچھ تیری رضامندی حاصل کرنے کے لیے کیا تھا تو ہماری اس مصیبت کو دور کر دے۔ چنانچہ وہ چٹان ہٹ گئی، اور وہ سب باہر نکل کر چلے گئے۔“

الصَّخْرَةُ، غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا)) قَالَ: النَّبِيُّ ﷺ: ((وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أَجْرَاءَ فَأَعْطَيْتُهُمْ أَجْرَهُمْ، غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ ثَمَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ، فَجَاءَ نَبِيَّ بَعْدَ حِينٍ فَقَالَ: يَا عَبْدَ اللَّهِ أَكْذِبُ إِلَيَّ أَجْرِي. فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ. فَقَالَ: يَا عَبْدَ اللَّهِ لَا تَسْتَهْزِئْ بِي. فَقُلْتُ: إِنِّي لَا أَسْتَهْزِئُ بِكَ. فَأَخَذَهُ كُلَّهُ فَاسْتَأْفَقَهُ فَلَمْ يَتْرُكْ مِنْهُ شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتَ فَعَلْتَ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ عَنَّا مَا نَحْنُ فِيهِ. فَانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْسُحُونَ)). [راجع: ۲۲۱۵] [مسلم]

[۶۹۵۱]

تشریح: اس حدیث سے بہت سے مسائل ثابت ہوتے ہیں اور باب کا مسئلہ بھی ثابت ہوتا ہے جو حدیث مذکورہ میں تیسرے شخص سے متعلق ہے۔ اس سے یہ بھی ثابت ہوا کہ اعمال کا بطور وسیلہ پیش کرنا جائز ہے۔ آیت کریمہ: ﴿وَابْتَغُوا إِلَیْهِ الْوَسِيلَةَ﴾ (۵/ المائدہ: ۳۵) کا یہی مطلب ہے کہ اس اللہ کی طرف نیک اعمال کا وسیلہ ڈھونڈو۔ جو لوگ بزرگوں، ولیوں کا وسیلہ ڈھونڈتے ہیں یا محض ذات نبوی کو بعد وفات بطور وسیلہ پیش کرتے ہیں، وہ ایسا عمل کرتے ہیں جس پر کتاب و سنت سے کوئی واضح دلیل موجود نہیں ہے۔ اگر بعد وفات نبی کریم ﷺ کی ذات اقدس کو بطور وسیلہ پیش کرنا جائز ہوتا تو حضرت عمر رضی اللہ عنہ ایک استفتاء کی دعا کے موقع پر ایسا نہ کہتے کہ یا اللہ! ہم رسول کریم ﷺ کی زندگی میں دعا کرانے کے لئے آپ کو پیش کرتے تھے۔ اب اللہ کے نبی دنیا سے چلے گئے اور آپ کے محترم چچا حضرت عباس رضی اللہ عنہ کی ذات گرامی موجود ہے لہذا دعا کرانے کے لئے ہم ان کو پیش کرتے ہیں۔ تو ان کی دعائیں ہمارے حق میں قبول فرما کر ہم کو بارانِ رحمت سے شاداب فرما دے۔

باب: جس نے اپنی پیٹھ پر بوجھ اٹھانے کی مزدوری

کی یعنی حمالی کی اور پھر اسے صدقہ کر دیا اور حمال کی

اجرت کا بیان

بَابُ مَنْ أَجَرَ نَفْسَهُ لِيَحْمِلَ

عَلَى ظَهْرِهِ ثُمَّ تَصَدَّقَ مِنْهُ،

وَأَجَرَ الْحَمَالَ

(۲۲۷۳) ہم سے سعید بن جبلی بن سعید نے بیان کیا، کہا کہ مجھ سے میرے باپ (جبلی بن سعید قریشی) نے بیان کیا، ان سے اعش نے بیان کیا، ان سے شقیق نے اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے کہ رسول

۲۲۷۳۔ حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ بِالصَّدَقَةِ انْطَلَقَ أَحَدُنَا إِلَى السُّوقِ فَيَحَامِلُ فَيُصِيبُ الْمُدَّ، وَإِنَّ لِبَعْضِهِمْ لِمِائَةَ أَلْفٍ، قَالَ: مَا نَرَاهُ إِلَّا نَفْسَهُ. [راجع: ١٤٦٥]

کریم ﷺ نے جب ہمیں صدقہ کرنے کا حکم دیا، تو بعض لوگ بازاروں میں جا کر بوجھ اٹھاتے جن سے ایک مد مزدوری ملتی (وہ اس میں سے بھی صدقہ کرتے) آج ان میں سے کسی کے پاس لاکھ لاکھ درہم یا دینار) موجود ہیں۔ شفیق نے کہا ہمارا خیال ہے کہ ابو مسعود رضی اللہ عنہ نے کسی سے اپنے ہی تئیں مراد لیا تھا۔

تشریح: اس سے یہ بھی ثابت ہوا کہ عہد نبوی میں صحابہ کرام رضی اللہ عنہم محنت مزدوری بخوشی کیا کرتے تھے۔ حتیٰ کہ وہ حامل بھی کرتے پھر جو مزدوری ملتی اس میں سے صدقہ بھی کرتے۔ اللہ پاک ان کو امت کی طرف سے بے شمار جزائیں عطا کرے کہ اس محنت سے انہوں نے شجر اسلام کی آبیاری کی، آج الحمد للہ وہی مدینہ ہے جن کے باشندے فراخی اور کشادگی میں بہت بڑھے ہوئے ہیں۔ آج مدینہ میں کتنے ہی عظیم محلات موجود ہیں۔

باب: ولالی کی اجرت لینا

بَابُ أَجْرِ السَّمْسَرَةِ

وَلَمْ يَرِ ابْنُ سِيرِينَ وَعَطَاءُ وَابْنُ أَبِي هَرَبَةَ وَالْحَسَنُ بِأَجْرِ السَّمْسَرِ بَأْسًا. وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَقُولَ: بَعِ هَذَا الثَّوبَ فَمَا زَادَ عَلَيَّ كَذَا وَكَذَا فَهُوَ لَكَ. وَقَالَ ابْنُ سِيرِينَ: إِذَا قَالَ: بَعِ بِكَذَا وَكَذَا فَمَا كَانَ مِنْ رِبْحٍ فَهُوَ لَكَ، أَوْ بَيْنِي وَبَيْنَكَ، فَلَا بَأْسَ بِهِ. وَقَالَ النَّبِيُّ ﷺ: ((الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ)).

اور ابن سیرین اور عطاء اور ابراہیم اور حسن بصری رضی اللہ عنہم ولالی پر اجرت لینے میں کوئی برائی نہیں خیال کرتے تھے۔ ابن عباس رضی اللہ عنہما نے فرمایا، اگر کسی سے کہا جائے کہ یہ کپڑا اتنی قیمت میں بیچ لا۔ جتنا زیادہ ہو وہ تمہارا ہے، تو اس میں کوئی حرج نہیں ہے۔ ابن سیرین رضی اللہ عنہ نے فرمایا کہ اگر کسی نے کہا کہ اتنے میں بیچ لا، جتنا نفع ہو گا وہ تمہارا ہے یا (یہ کہا کہ) میرے اور تمہارے درمیان تقسیم ہو جائے گا۔ تو اس میں کوئی حرج نہیں۔ نبی کریم ﷺ نے فرمایا: ”مسلمان اپنی طے کردہ شرائط پر قائم رہیں گے۔“

تشریح: ابن سیرین اور ابراہیم کے قول کو ابن ابی شیبہ نے اور عطاء کے قول کو بھی ابن ابی شیبہ نے وصل کیا اور حسن کے قول کو نہ حافظ نے بیان کیا نہ قسطلانی نے کہ کس نے وصل کیا۔ اور حضرت ابن عباس رضی اللہ عنہما کے قول کو بھی ابن ابی شیبہ نے وصل کیا عطاء سے، انہوں نے ابن عباس رضی اللہ عنہما سے، جمہور علما نے اس کو جائز نہیں رکھا۔ کیونکہ اس میں ولالی کی اجرت مجہول ہے۔ اور ابن عباس رضی اللہ عنہما نے اس کو اس وجہ سے جائز رکھا ہے کہ یہ ایک مضاربہ کی صورت ہے۔ ابن سیرین کے اس دوسرے قول کو بھی ابن ابی شیبہ نے وصل کیا ہے۔ فرمان رسالت: ((الْمُسْلِمُونَ عِنْدَ شُرُوطِهِمْ)) کو اسحاق نے اپنی سند میں عمرو بن عوف مزی سے مرفوعاً روایت کیا ہے۔ اور ابو داؤد اور احمد اور حاکم نے حضرت ابو ہریرہ رضی اللہ عنہ سے۔ (وحیدی)

سیدنا حضرت ابو ہریرہ رضی اللہ عنہ کا نام آیا تو ایک تاریخ سنانے آگئی۔ اس لئے کہ حرم نبوی مدینہ طیبہ میں اصحاب صفہ کے چہوڑہ پر بیٹھ کر یہ چند حروف لکھ رہا ہوں۔ یہی وہ چہوڑہ ہے جہاں اصحاب صفہ بھوکے پیاسے علوم رسالت حاصل کرنے کے لئے پروانہ و ارقام فرمایا کرتے تھے۔ اسی چہوڑہ کی تعلیم و تربیت سے حضرت ابو ہریرہ، حضرت عبداللہ بن مسعود، حضرت عبداللہ بن عباس رضی اللہ عنہم جیسے فاضل اسلام پیدا ہوئے۔ اللہ پاک ان سب کو ہماری طرف سے بے شمار جزائیں عطا کرے۔ ان کی قبروں کو نور سے بھر دے۔

وہی اصحاب صفہ کا چہوڑہ ہے جہاں آج شاہانہ محاث باث ہیں۔ غالجوں پر غالیچے لپچے ہوئے ہیں، ہر وقت عطر سے نضا معطر رہتی ہے۔ کتنے ہی بندگان خدا اس چہوڑہ پر تلاوت قرآن مجید میں مشغول رہتے ہیں۔ الحمد للہ میں تاجیز عاجز گناہگار اس چہوڑہ پر بیٹھ کر صحیح بخاری کا متن پڑھ رہا ہوں اور ترجمہ و تشریحات لکھ رہا ہوں۔ اس امید پر کہ قیامت کے دن اللہ پاک میرا شجر بھی اپنے ان نیک بندوں کے ساتھ کرے اور ان کے جوار میں فردوس

بریں میں جگہ دے۔ مجھ کو، میری آل اولاد کو، جملہ معاونین اشاعت بخاری شریف کو اللہ پاک یہ درجات نصیب فرمائے اور لواؤ الحمد کے نیچے حشر فرمائے۔ آج ۲ صفر ۱۴۹۰ھ کو حرم نبوی میں اصحاب صفہ کے چوتھے پر یہ چند لفظ لکھے گئے۔

۲۲۷۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُتَلَقَّى الرَّكْبَانُ، وَلَا يَبْنَعُ حَاضِرٌ لِبَادٍ. قُلْتُ: يَا ابْنَ عَبَّاسٍ مَا قَوْلُهُ: ((لَا يَبْنَعُ حَاضِرٌ لِبَادٍ؟)) قَالَ: لَا يَكُونُ لَهُ سِمَسَارًا. [راجع: ۲۱۵۸]

۲۲۷۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، حَدَّثَنَا حَبَابٌ، قَالَ: كُنْتُ رَجُلًا قَيْنًا فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ فَاجْتَمَعَ لِي عِنْدَهُ فَأَتَيْتُهُ أَتَقَاضَاهُ فَقَالَ: لَا وَاللَّهِ لَا أَقْضِيكَ حَتَّى تَكْفَرَ بِمُحَمَّدٍ. فَقُلْتُ: أَمَّا وَاللَّهِ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ فَلَا. قَالَ: وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ سَيَكُونُ لِي ثُمَّ مَالٌ وَلَوْ كَذَّافُضِيكَ فَأَنْزَلَ اللَّهُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَلَوْ كَذَّافًا﴾ [مریم: ۷۷] [راجع: ۲۰۹۱]

۲۲۷۴) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے عبدالواحد بن زیاد نے بیان کیا، ان سے معمر نے بیان کیا، ان سے ابن طاؤس نے، ان سے ابن عباس کے باپ نے، اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے (تجارتی) قافلوں سے (منڈی سے آگے جا کر) ملاقات کرنے سے منع فرمایا تھا اور یہ کہ شہری دیہاتی کا مال نہ بیچیں۔ میں نے پوچھا، اے ابن عباس! ”شہری دیہاتی کا مال نہ بیچیں“ کا کیا مطلب ہے؟ انہوں نے فرمایا کہ مراد یہ ہے کہ ان کے دلال نہ بنیں۔

باب: کیا کوئی مسلمان دارالحرب میں کسی مشرک کی مزدوری کر سکتا ہے؟

۲۲۷۵) ہم سے عمر بن حفص نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، ان سے اعش نے بیان کیا، ان سے مسلم بن صبیح نے، ان سے مسروق نے، ان سے حباب بن ارت رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ میں لوہار تھا، میں نے عاص بن وائل (مشرک) کا کام کیا۔ جب میری بہت سی مزدوری اس کے سر چڑھ گئی، تو میں اس کے پاس تقاضا کرنے آیا، وہ کہنے لگا کہ خدا کی قسم! میں تمہاری مزدوری اس وقت تک نہیں دوں گا جب تک تم محمد ﷺ سے نہ پھر جاؤ۔ میں نے کہا: اللہ کی قسم! یہ تو اس وقت تک بھی نہ ہوگا جب تو مر کے دوبارہ زندہ ہوگا۔ اس نے کہا، کیا میں مرنے کے بعد پھر دوبارہ زندہ کیا جاؤں گا؟ میں نے کہا کہ ہاں! اس پر وہ بولا پھر کیا ہے۔ وہیں میرے پاس مال اور اولاد ہوگی، اور وہیں میں تمہارا قرض ادا کر دوں گا۔ اس پر قرآن مجید کی یہ آیت نازل ہوئی ”اے پیغمبر! کیا تو نے اس شخص کو دیکھا، جس نے ہماری آیتوں کا انکار کیا۔ اور کہا کہ مجھے ضرور وہاں مال و اولاد دی جائے گی۔“

تشریح: حضرت حباب رضی اللہ عنہ نے عاص بن وائل کی مزدوری کی، حالانکہ وہ کافر دارالحرب کا باشندہ تھا۔ اسی سے ترجمہ الباب ثابت ہوا۔ عاص بن وائل نے حضرت حباب رضی اللہ عنہ کی بات سن کر بطور مذاق ایسا کہا۔ اللہ پاک نے اسی کی مذمت میں آیت مذکورہ نازل فرمائی کہ ”اے نبی! تو نے اس کافر کو بھی دیکھا جو ہماری آیتوں کے ساتھ کفر کرتا ہے اور کہتا ہے کہ میں مرنے کے بعد ضرور مال اور اولاد دیا جاؤں گا، گویا اس نے اللہ کے یہاں سے

کوئی عہد حاصل کر لیا ہے۔“

بَابُ مَا يُعْطَى فِي الرِّقِيَةِ عَلَى أَحْيَاءِ الْعَرَبِ بِفَاتِحَةِ الْكِتَابِ

باب: سورہ فاتحہ پڑھ کر عربوں پر پھونکنا اور اس پر اجرت لے لینا

تشریح: اس کو خود امام بخاری رحمہ اللہ نے طب میں وصل کیا ہے۔ جمہور علمائے اس سے یہ دلیل لی ہے کہ تعلیم قرآن کی اجرت لینا درست ہے۔ مگر حنفیہ نے اس کو ناجائز رکھا ہے۔ البتہ اگر دم کے طور پر اس کو پڑھے تو ان کے نزدیک بھی اجرت لے سکتا ہے لیکن تعلیم کی نہیں لے سکتا کیونکہ وہ عبادت ہے۔ (ح)

وَقَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: ((أَحَقُّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا. كِتَابُ اللَّهِ)). وَقَالَ الشَّعْبِيُّ: لَا يَشْتَرُطُ الْمُعَلِّمُ إِلَّا أَنْ يُعْطَى شَيْئًا قَبْلَهُ وَقَالَ الْحَكَمُ: لَمْ أَسْمَعْ أَحَدًا كَرِهَ أَجْرَ الْعَلِّمِ. وَأَعْطَى الْحَسَنُ عَشْرَةَ دَرَاهِمَ. وَلَمْ يَرَ ابْنَ سِيرِينَ بِأَجْرِ الْقَسَامِ بَأْسًا. وَقَالَ: كَانَ يُقَالُ: السُّخْتُ: الرِّشْوَةُ فِي الْحُكْمِ. وَكَانُوا يُعْطَوْنَ عَلَى الْخَرْصِ.

اور ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے بیان کیا: ”کتاب اللہ سب سے زیادہ اس کی مستحق ہے کہ تم اس پر اجرت حاصل کرو۔“ اور شعبی نے کہا: قرآن پڑھانے والا پہلے سے طے نہ کرے۔ البتہ جو کچھ اسے بن مانگے دیا جائے لے لینا چاہیے۔ اور حکم رحمہ اللہ نے کہا کہ میں نے کسی شخص سے یہ نہیں سنا کہ معلم کی اجرت کو اس نے ناپسند کیا ہو۔ اور حسن رحمہ اللہ نے (اپنے معلم کو) دس درہم اجرت کے دیئے۔ اور ابن سیرین نے قسام (بیت المال کا ملازم جو تقسیم پر مقرر ہو) کی اجرت کو برا نہیں سمجھا۔ اور وہ کہتے تھے کہ (قرآن کی آیت میں) سخت فیصلہ میں رشوت لینے کے معنی میں ہے۔ اور لوگ (اندازہ لگانے والوں کو) اندازہ لگانے کی اجرت دیتے تھے۔

تشریح: ابن عباس رضی اللہ عنہما والی روایت کو ابن ابی شیبہ نے وصل کیا ہے۔ حکم کے قول کو بغوی نے جدیدات میں وصل کیا ہے اور حسن کے قول کو ابن سعد نے طبقات میں وصل کیا، اور ابن ابی شیبہ نے حسن سے نکالا کہ کتابت کی اجرت لینے میں قباحت نہیں ہے۔ اور ابن سیرین کے قول کو ابن ابی شیبہ نے نکالا لیکن عبد بن حمید وغیرہ نے ابن سیرین سے اس کی کراہیت نقل کی اور ابن سعد نے ابن سیرین سے یوں نکالا کہ اجرت کی اگر شرط کرے تو مکروہ ہے ورنہ نہیں، اور اس روایت سے دونوں میں جمع ہو جاتا ہے۔ قرآن میں جس سخت کا ذکر ہے، وہ حرام ہے اس سے رشوت ہی مراد ہے۔ اور ابن مسعود رضی اللہ عنہ اور زید بن ثابت رضی اللہ عنہ سے بھی سخت کی یہی تفسیر منقول ہے۔ (حمیدی)

٢٢٧٦- حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي سَفَرَةٍ سَافَرُواهَا حَتَّى نَزَلُوا عَلَى حَيٍّ مِنَ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ، فَأَبَوْا أَنْ يُضَفُّوهُمْ، فَلَدَغَ سَيْدُ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ،

(٢٢٧٦) ہم سے ابو النعمان نے بیان کیا، انہوں نے کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر نے بیان کیا، ان سے ابو المتوکل نے بیان کیا اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ آنحضرت ﷺ کے کچھ صحابہ رضی اللہ عنہم سفر میں تھے۔ دروان سفر میں وہ عرب کے ایک قبیلہ پر اترے۔ صحابہ رضی اللہ عنہم نے چاہا کہ قبیلہ والے انہیں اپنا مہمان بنالیں۔ لیکن انہوں نے مہمانی نہیں کی، بلکہ صاف انکار کر دیا۔ اتفاق سے اسی قبیلہ کے سردار کو سانپ نے ڈس لیا، قبیلہ والوں نے ہر طرح کی کوشش کر ڈالی۔ لیکن ان کا

سردار اچھا نہ ہوا۔ ان کے کسی آدمی نے کہا چلو ان لوگوں سے بھی پوچھیں جو یہاں آ کر اترے ہیں۔ ممکن ہے کوئی دم جھاڑے کی چیز ان کے پاس ہو۔ چنانچہ قبیلہ والے ان کے پاس آئے اور کہا کہ، بھائیو! ہمارے سردار کو سانپ نے ڈس لیا ہے۔ اس کے لیے ہم نے ہر قسم کی کوشش کر ڈالی لیکن کچھ فائدہ نہ ہوا۔ کیا تمہارے پاس کوئی چیز دم کرنے کی ہے؟ ایک صحابی نے کہا: قسم اللہ کی میں اسے جھاڑ دوں گا۔ لیکن ہم نے تم سے میزبانی کے لیے کہا تھا اور تم نے اس سے انکار کر دیا۔ اس لیے اب میں بھی اجرت کے بغیر نہیں جھاڑ سکتا، آخر بکریوں کے ایک گلے پر ان کا معاملہ طے ہوا۔ وہ صحابی رضی اللہ عنہ وہاں گئے اور ”الحمد للہ رب العالمین“ پڑھ پڑھ کر دم کیا۔ ایسا معلوم ہوا جیسے کسی کی رسی کھول دی گئی ہو۔ وہ سردار اٹھ کر چلنے لگا، تکلیف و درد کا نام و نشان بھی باقی نہیں تھا۔ بیان کیا کہ پھر انہوں نے طے شدہ اجرت صحابہ رضی اللہ عنہم کو ادا کر دی۔ کسی نے کہا کہ اسے تقسیم کر لو جنہوں نے جھاڑا تھا، وہ بولے کہ نبی کریم ﷺ کی خدمت میں حاضر ہو کر پہلے ہم آپ سے اس کا ذکر کر لیں۔ اس کے بعد دیکھیں گے کہ آپ کیا حکم دیتے ہیں۔ چنانچہ سب حضرت رسول کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے اس کا ذکر کیا۔ آپ نے فرمایا: ”یہ تم کو کیسے معلوم ہوا کہ سورہ فاتحہ بھی ایک رقیہ ہے؟“ اس کے بعد آپ نے فرمایا: ”تم نے ٹھیک کیا۔ اسے تقسیم کر لو اور ایک میرا حصہ بھی لگاؤ۔“ یہ فرما کر رسول کریم ﷺ ہنس پڑے۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ شعبہ نے کہا کہ ابو البشر نے ہم سے بیان کیا، انہوں نے ابو المتوکل سے ایسا ہی سنا۔

فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ نَزَلُوا لَعَلَّهُ أَنْ يَكُونُ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لُدُعٍ، وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ، فَقَالَ أَحَدُ مِنْكُمْ مِنْ شَيْءٍ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ وَاللَّهِ إِنِّي لَأَزْقِي، وَلَكِنْ وَاللَّهِ لَقَدْ اسْتَصَفْنَاكُمْ فَلَمْ تَصِفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلًا. فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ النِّعَمِ، فَاَنْطَلَقَ يَنْفِلُ عَلَيْهِ وَيَقْرَأُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ فَكَانَ مَا نُسِطَ مِنْ عِقَالٍ، فَاَنْطَلَقَ يَمْشِي وَمَا بِهِ قَلْبُهُ، قَالَ: فَأَوْقَوْهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: أَفَسِمُوا. فَقَالَ الَّذِي رَفَى: لَا تَفْعَلُوا، حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَذَكَرَ لَهُ الَّذِي كَانَ، فَتَنْظَرُ مَا يَأْمُرُنَا. فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ: ((وَمَا يَذَرِيكَ أَنَّهَا رَقِيَّةٌ؟)) ثُمَّ قَالَ: ((قَدْ أَصَبْتُمْ أَفَسِمُوا وَاصْرُبُوا لِي مَعَكُمْ سَهْمًا)). فَصَحَّكَ رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ شُعْبَةُ: حَدَّثَنَا أَبُو بَشِيرٍ سَمِعْتُ أَبَا الْمُتَوَكِّلَ بِهَذَا. [اطرافه في:

٥٠٠٧، ٥٧٣٦، ٥٧٤٩] [مسلم: ٥٧٣٣،

٥٧٣٤، ترمذی: ٢٠٦٣، ٢٠٦٤؛ ابن ماجہ:

[٢١٥٧، ٢١٥٦]

تشریح: مجتہد مطلق، امام الحدیث امام بخاری رحمہ اللہ نے اس باب اور روایت کردہ حدیث کے تحت بہت سے مسائل جمع فرمادیے ہیں۔ اصحاب نبوی ﷺ چونکہ سفر میں تھے اور اس زمانے میں ہوٹلوں کا کوئی دستور نہ تھا۔ عربوں میں مہمان نوازی ہی سب سے بڑی خوبی تھی۔ اسی لیے صحابہ کرام رضی اللہ عنہم نے ایک رات کی مہمانی کے لیے قبیلہ والوں سے درخواست کی۔ مگر انہوں نے انکار کر دیا اور یہ اتفاق کی بات ہے کہ اسی اثنا میں ان قبیلہ والوں کا سردار سانپ یا بچھو سے کاٹا گیا۔ حافظ ابن حجر رحمہ اللہ نے ایک قول نقل کیا ہے جس سے معلوم ہوتا ہے کہ اس سردار کی عقل میں فتور آ گیا تھا۔

بہر حال جو بھی صورت ہو وہ قبیلہ والے صحابہ کرام رضی اللہ عنہم کے پاس آ کر دم جھاڑ کے لئے متنبی ہوئے۔ اور حدیث ہذا کے راوی حضرت ابوسعید رضی اللہ عنہ نے آمادگی ظاہر فرمائی اور اجرت میں تین بکریوں پر معاملہ طے ہوا۔ چنانچہ انہوں نے اس سردار پر سات باریاتین بار سورۃ فاتحہ پڑھ کر دم کیا۔ اور وہ سردار اللہ کے حکم سے تندرست ہو گیا۔ اور قبیلہ والوں نے بکریاں پیش کر دیں جن کی اطلاع صحابہ کرام رضی اللہ عنہم نے نبی کریم ﷺ کو پیش کی۔ اور آپ نے ان کی تائید فرمائی اور ساتھ ہی ان کی دلجوئی کے لئے بکریوں کی تقسیم میں اپنا حصہ مقرر کرنے کا بھی ارشاد فرمایا۔ شعبہ کی روایت کو ترمذی نے وصل کیا ہے اس لفظ کے ساتھ۔ اور امام بخاری رحمہ اللہ نے بھی طب میں معنی کے ساتھ ذکر کیا ہے۔

اس حدیث سے ثابت ہوا قرآن مجید کی آیتوں اور اسی طرح دیگر اذکار و ادعیہ ماثورہ کے ساتھ دم کرنا درست ہے۔ دیگر روایت میں صاف مذکور ہے: "لَا بَأْسَ بِالرَّقِيِّ مَا لَمْ يَكُنْ فِيهِ نَبِيْرٌ" "شرکیہ الفاظ نہ ہوں تو دم جھاڑا کرنے میں کوئی حرج نہیں۔ مگر جو لوگ شرکیہ لفظوں سے اور پیروں فقیریوں کے ناموں سے مترجتر کرتے ہیں، وہ عند اللہ مشرک ہیں۔ ایک مؤحد مسلمان کو ہرگز ایسے ڈھکسوں میں نہ آنا چاہیے۔ اور ایسے مشرک و مکار تعویذ و منتر والوں سے دور رہنا چاہیے کہ آج کل ایسے لوگوں کے ہتھکنڈے بہت کثرت کے ساتھ چل رہے ہیں۔

اس حدیث سے بعض علمائے تعلیم قرآن پر اجرت لینے کا جواز ثابت کیا ہے۔ صاحب المہذب لکھتے ہیں:

"ومن ادلة الجواز حديث عمر المتقدم في كتاب الزكوة ان النبي ﷺ قال له ما اتاك من هذا المال من غير مسئلة ولا اشراف نفس فخذ منه ومن ادلة الجواز حديث الرقية المشهور الذي اخرجه البخاري عن ابن عباس وفيه ان ما اخذتم عليه اجرا كتاب الله۔" (ص ۶۲۸)

اور جواز کے دلائل میں سے حدیث عمر رضی اللہ عنہ ہے جو کتاب الزکاة میں گزر چکی ہے۔ نبی کریم ﷺ نے ان سے فرمایا تھا کہ اس مال میں سے جو تمہارے پاس بغیر سوال کئے اور بغیر تاکے جھانکے خود آئے، اس کو قبول کر لو اور جواز کی دلیل وہ حدیث بھی ہے جس میں دم کرنے کا واقعہ مذکور ہے جس کو امام بخاری رحمہ اللہ نے ابن عباس رضی اللہ عنہما سے نکالا ہے اور اس میں یہ بھی ہے، کہ بلا شک جس پر تم بطور اجر لینے کا حق رکھتے ہو وہ اللہ کی کتاب ہے۔ صاحب لمعات لکھتے ہیں: "وفيه دليل ان الرقية بالقرآن واخذ الاجرة عليها جائز بلا شبهة۔" یعنی اس میں اس پر دلیل ہے کہ قرآن مجید کے ساتھ دم کرنا اور اس پر اجرت لینا بلاشبہ جائز ہے۔

ایسا ہی واقعہ مسند امام احمد اور ابوداؤد میں خارجۃ بن صلت عن عمہ کی روایت سے مذکور ہے راوی کہتے ہیں:

"اقلنا من عند رسول الله ﷺ فأتينا على حي من العرب فقالوا انا انبئنا انكم قد جتتم من عند هذا الرجل بخير فهل عندكم من دواء او رقية فان عندنا معنوها في القيود فقلنا نعم فجاءوا بمعته في القيود فقرأت عليه بفاتحة الكتاب ثلاثة ايام غدوة وعشية اجمع بزاقي ثم انفل قال فكانما انشط من عقال فاعطوني جعلاً فقلت لا حتى اسأل النبي ﷺ فقال كل فلعمري لمن اكل برقية باطل لقد اكلت برقية حق۔" (رواه احمد وابو داود)

مختصر مطلب یہ کہ ہم رسول اللہ ﷺ کی خدمت سے جدا ہو کر ایک عرب قبیلہ پر سے گزرے۔ ان لوگوں نے ہم سے کہا کہ ہم کو معلوم ہوا ہے تم اس آدمی کے پاس سے کچھ نہ کچھ خیر لے کر آئے ہو۔ یعنی رسول کریم ﷺ سے قرآن مجید اور ذکر اللہ کیلئے کرائے ہو۔ ہمارے ہاں ایک دیوانہ بیڑیوں میں مقید ہے۔ تمہارے پاس کوئی دوا یا دم جھاڑا ہو تو مہربانی کرو۔ ہم نے کہا کہ ہاں! ہم موجود ہیں۔ پس وہ زنجیروں میں جکڑے ہوئے ایک آدمی کو لائے۔ اور میں نے اس پر صبح و شام تین روز تک برابر سورۃ فاتحہ پڑھ کر دم کیا۔ میں یہ سورہ پڑھ کر اپنے منہ میں تھوک جمع کر کے اس پر دم کرتا رہا۔ یہاں تک کہ وہ مریض اتنا آزاد ہو گیا کہ جتنا اونٹ اس کی رسی کھولنے سے آزاد ہو جاتا ہے۔ یعنی وہ تندرست ہو گیا۔ پس ان قبیلہ والوں نے مجھ کو اجرت دینی چاہی تو میں نے نبی کریم ﷺ سے اجازت طلب کی۔ آپ نے فرمایا کہ لوگ تو جھوٹ موٹ فریب دے کر دم جھاڑا سے لوگوں کا مال کھاتے ہیں، تم نے تو حق اور چادام کیا ہے جس پر کھانا حق کے اوپر کھانا ہے جو حلال ہے۔

اس سے یہ بھی معلوم ہوا کہ جہاز پھونک کے بہانے سے غلط قسم کے لوگوں کی کثرت بھی پہلے ہی سے چلی آرہی ہے اور بہت سے نادان لوگ اپنی طبعی کمزوری کی بنا پر ایسے لوگوں کا شکار بنتے چلے آ رہے ہیں۔ تاریخ میں اقوام قدیم کدانیوں، مصریوں، سامیوں وغیرہ وغیرہ کے حالات پڑھنے سے معلوم ہوگا کہ وہ لوگ بیشتر تعداد میں دم جھاڑ، پھونک چھاک، منتر جنتز کرنے والوں کے زبردست معتقد ہوتے تھے۔ اکثر تو موت و حیات تک کو ایسے ہی مکار دم جھاڑ کرنے والوں کے ہاتھوں میں جانتے تھے۔ صدافسوس کہ امت مسلمہ بھی ان بیماریوں سے نہ بچ سکی اور ان میں بھی منتر جنتز کے ناموں پر کتنے ہی شرکیہ طور پریتے جاری ہو گئے۔ اور اب بھی بکثرت عوام ایسے ہی مکار لوگوں کا شکار ہیں۔ کتنے ہی نقش و تعویذ لکھنے والے صرف ہندسوں سے کام چلاتے ہیں۔ جن کو خدانہ ہندسوں کی حقیقت کا بھی کوئی علم نہیں ہوتا۔ کتنے ہی صرف پیروں، درویشوں، فوت شدہ بزرگوں کے نام لکھ کر دے دیتے ہیں کتنے یاجرا نیل، یامیکانیل یا عزرائیل لکھ کر استعمال کرتے ہیں۔ کتنے من گھڑت شرکیہ دعائیں لکھ کر خود مشرک بننے اور دوسروں کو مشرک بناتے ہیں۔ کتنے حضرات پیر بغدادی رحمہ اللہ کے نام کی دہائی لکھ کر لوگوں کو بہاتے رہتے ہیں۔ الغرض مسلمانوں کی ایک کثیر تعداد ایسے جھکنڈوں کی شکار ہے۔ پھر ان تعویذوں کی قیمت چار آنہ، روپیہ، سواریہ سے آگے بڑھتی ہی چلی جاتی ہے۔ اس طرح خوب دکانیں چل رہی ہیں۔ ایسے تعویذ گنڈہ کرنے والے اور لوگوں کا مال اس دھوکہ فریب سے کھانے والے غور کریں کہ وہ اللہ اور اس کے حبیب ﷺ کو قیامت کے دن کیا منہ دکھائیں گے۔

آج ۲۹ ذی الحجہ ۱۳۸۹ھ کو مقام ابراہیم کے قریب بوقت مغرب یہ نوٹ لکھا گیا۔ اور بعونہ تعالیٰ ۲ صفر ۱۳۹۰ھ کو مدینہ منورہ مسجد نبوی ﷺ میں اصحاب صفہ کے چوتھرہ پر بیٹھ کر نظر ثانی کی گئی۔

بَابُ ضَرِيْبَةِ الْعَبْدِ وَتَعَاهُدِ ضَرَائِبِ الْإِمَاءِ

تشریح: عہد غلامی میں آقا اپنے غلاموں لوٹ یوں پر روزانہ یا ہفتہ وار یا ماہانہ ایک ٹیکس مقرر کر دیا کرتے تھے۔ اس کے لئے حدیث میں خراج غلام جاجر ضریبہ وغیرہ کے الفاظ استعمال ہوئے ہیں۔ باب کی حدیث میں صرف ابو طیبہ رضی اللہ عنہ کا ذکر ہے جو غلام تھا۔ لیکن لوٹ ی کو غلام پر قیاس کیا۔ اب یہ احتمال کہ شاید لوٹ ی زنا کر کے کمائے غلام میں بھی چل سکتا ہے کہ شاید وہ چوری کر کے کمائے۔ اور امام بخاری رحمہ اللہ اور سعید بن منصور نے حذیفہ رضی اللہ عنہ سے نکالا۔ انہوں نے کہا اپنی لوٹ یوں کی کمائی پر نگاہ رکھو۔ اور ابوداؤد نے رافع بن خدیج سے مرفوعاً نکالا کہ آپ نے لوٹ ی کی کمائی سے منع فرمایا جب تک یہ معلوم نہ ہو کہ اس نے کس ذریعہ سے کمایا ہے۔

۲۲۷۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، أَخْبَرَنَا سُفْيَانُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَجَّمَ أَبُو طَيْبَةَ النَّبِيِّ ﷺ، فَأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوَالِيَهُ فَخَفَّفَ عَنْ عَلَيْهِ أَوْ ضَرَبَتْهُ. [راجع: ۲۱۰۲]

۲۲۷۷۔ (۲۲۷۷) ہم سے محمد بن یوسف یحکمدی نے بیان کیا، کہا کہ ہمیں سفیان بن عیینہ نے خبر دی، ان سے حمید طویل نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ابو طیبہ حجام نے نبی کریم ﷺ کے پچھنا لگایا، تو آپ نے انہیں اجرت میں ایک صاع یا دو صاع غلہ دینے کا حکم دیا اور ان کے مالکوں سے سفارش کی کہ جو محصول اس پر مقرر ہے، اس میں کچھ کمی کر دیں۔

باب: پچھنا لگانے والے کی اجرت کا بیان

۲۲۷۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَّمَ النَّبِيُّ ﷺ،

۲۲۷۸۔ (۲۲۷۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے ابن طاؤس نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پچھنا لگوا

وَأَعْطَى الْحَجَّامُ أَجْرَهُ. [راجع: ۱۸۳۵] [مسلم]: اور پچھنا لگانے والے کو اجرت بھی دی۔ اگر پچھنا لگوانا ناجائز ہوتا تو آپ ﷺ نہ پچھنا لگواتے نہ اجرت دیتے۔ [ابن ماجہ: ۲۱۶۲]

تشریح: اگر پچھنا لگوانا ناجائز ہوتا تو آپ ﷺ نہ پچھنا لگواتے نہ اجرت دیتے۔

۲۲۷۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَأَعْطَى الْحَجَّامُ أَجْرَهُ، وَلَوْ عَلِمَ كَرَاهِيَةَ لَمْ يُعْطِهِ. [راجع: ۱۸۳۵]

(۲۲۷۹) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یزید بن زریع نے بیان کیا، ان سے خالد، ان سے عکرمہ، ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پچھنا لگوا دیا اور پچھنا لگانے والے کو اجرت بھی دی، اگر اس میں کوئی کراہت ہوتی تو آپ کا ہے کہ دیتے۔

تشریح: ابن عباس رضی اللہ عنہما نے گویا اس شخص کا رد کیا، جو حجام کی اجرت کو حرام کہتا تھا۔ جمہور کا یہی مذہب ہے کہ وہ حلال ہے۔ حدت خون میں پچھنا لگانا بہت مفید ہے۔ عربوں میں یہ علاج اس مرض کے لئے عام تھا۔

۲۲۸۰۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا مِسْعَرٌ، عَنْ عَمْرِو بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ النَّبِيُّ ﷺ يَخْتَجِمُ، وَلَمْ يَكُنْ يَظْلِمُ أَحَدًا أَجْرَهُ. [راجع: ۲۱۰۲] [مسلم: ۵۷۵۰]

(۲۲۸۰) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا کہ ہم سے مسعر نے بیان کیا، ان سے عمرو بن عامر نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ نبی کریم ﷺ نے پچھنا لگوا دیا، اور آپ کسی کی مزدوری کے معاملے میں کسی پر ظلم نہیں کرتے تھے۔

تشریح: باب کی احادیث سے امام بخاری رحمہ اللہ نے یہ ثابت فرمایا کہ حجام یعنی پچھنا لگانے والے کی اجرت حلال ہے اور یہ پیشہ بھی جائز ہے۔ اگر یہ پیشہ ناجائز ہوتا تو آپ ﷺ نے اس کو اجرت دیتے۔ یہ بھی معلوم ہوا کہ ایسے کاموں کو نظر حقارت دیکھنے والے غلطی پر ہیں۔

بَابُ مَنْ كَلَّمَ مَوَالِيَ الْعَبْدِ أَنْ يُخَفِّقُوا عَنْهُ مِنْ خُرَاجِهِ

باب: اس کے متعلق جس نے کسی غلام کے مالکوں سے غلام کے اوپر مقررہ ٹیکس میں کمی کے لیے سفارش کی

تشریح: یعنی بر سبیل تفضل اور احسان، نہ یہ کہ بطور وجوب کے حکم دینا۔ بعض نے کہا کہ اگر غلام کو ادائیگی کی طاقت نہ ہو تو حاکم تخفیف کا حکم بھی دے سکتا ہے۔

۲۲۸۱۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَعَا النَّبِيُّ ﷺ غُلَامًا [حَجَّامًا] فَحَجَّمَهُ، فَأَمَرَ لَهُ بِصَاعٍ أَوْ صَاعَيْنِ، أَوْ مَدًّا أَوْ مَدَيْنِ، فَكَلَّمَ فِيهِ فَخَفَّفَ مِنْ ضَرَبَتَيْهِ. [راجع: ۲۱۰۲] [مسلم: ۴۰۴۰]

(۲۲۸۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے حمید طویل نے بیان کیا، اور ان سے انس بن مالک رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے ایک پچھنا لگانے والے غلام (ابوطیبہ) کو بلایا انہوں نے آپ کے پچھنا لگایا۔ اور آپ نے انہیں ایک یا دو صاع، یا ایک یا دو مد (راوی حدیث شعبہ کو شک تھا) اجرت دینے کے لیے حکم فرمایا۔ آپ نے (ان کے مالکوں سے بھی) ان کے بارے میں سفارش فرمائی تو ان کا خراج کم کر دیا گیا۔

تشریح: پچھلی حدیث میں پچھناناگانے والے غلام کی کنیت ابو طیبہ رضی اللہ عنہ مذکور ہے۔ ان کا نام نافع بتلایا گیا ہے۔ حافظ نے اسی کو صحیح کہا ہے ابن حذاف نے کہا کہ ابو طیبہ نے ۱۳ سال کی عمر پائی تھی۔ حدیث سے صاف ظاہر ہے کہ غلام یا لونڈی کے اوپر مقررہ ٹیکس میں کمی کرانے کی سفارش کرنا درست ہے۔ اللہ کا شکر ہے کہ اب اسلام کی برکت سے غلامی کا یہ بدترین دور تقریباً دُنیا سے ختم ہو چکا ہے مگر اب غلامی کے دوسرے طریقے ایجاد ہو گئے ہیں جو اور بھی بدتر ہیں۔ اب قوموں کو غلام بنایا جاتا ہے جن کے لئے اقلیت اور اکثریت کی اصطلاحات مردود ہو گئی ہیں۔

بَابُ مَا جَاءَ فِي كَسْبِ الْبَغِيِّ وَالْإِمَاءِ

باب: رنڈی اور فاحشہ لونڈی کی کمائی کا بیان

وَكَرِهَ إِبْرَاهِيمُ أَجَرَ النَّائِحَةِ وَالْمُعْنِيَةِ . وَقَوْلُ اللَّهِ: ﴿وَلَا تَكْرَهُوا فِتْيَانَكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُمْ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ﴾ [النور: ۳۳] وَقَالَ مُجَاهِدٌ: فَتْيَانُكُمْ: إِمَاءُكُمْ .

اور ابراہیم خمفی نے نوحہ کرنے والیوں اور گانے والیوں کی اجرت کو مکروہ قرار دیا ہے۔ اور اللہ تعالیٰ کا (سورہ نور میں) یہ فرمان کہ ”اپنی باندیوں کو جب کہ پاک دامنی چاہتی ہوں، زنا کے لیے مجبور نہ کرو تا کہ تم اس طرح دنیا کی زندگی کا سامان ڈھونڈو۔ لیکن اگر کوئی شخص انہیں مجبور کرتا ہے، تو اللہ ان پر جبر کئے جانے کے بعد (انہیں) معاف کرنے والا، ان پر رحم کرنے والا ہے (قرآن کی آیت میں لفظ) فتیاتکم، اماذکم کے معنی میں ہے۔ (یعنی تمہاری باندیاں)۔

۲۲۸۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ. [راجع: ۲۲۳۷]

۲۲۸۲۔ ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے ابو بکر بن عبد الرحمن بن حارث بن ہشام نے بیان کیا، ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے کتے کی قیمت، زانیہ (کے زنا) کی خرچی اور کاہن کی مزدوری سے منع فرمایا۔

۲۲۸۳۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ ﷺ كَسْبَ الْإِمَاءِ. [طرفة في: ۵۳۴۸] [ابوداؤد: ۳۴۲۵] تھا۔

۲۲۸۳۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن مجاہدہ نے بیان کیا، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی ﷺ نے باندیوں کی زنا کی کمائی سے منع فرمایا۔

تشریح: آیت قرآنی اور ہر دو احادیث سے امام بخاری رحمہ اللہ نے ثابت فرمایا کہ رنڈی کی کمائی اور لونڈی کی کمائی حرام ہے۔ عہد جاہلیت میں لوگ اپنی لونڈیوں سے حرام کمائی حاصل کرتے اور ان سے بالجبر پیشہ کراتے۔ اسلام نے نہایت سختی کے ساتھ اسے روکا اور ایسی کمائی کو لقمہ حرام قرار دیا۔ اسی طرح کہانت کا پیشہ بھی حرام قرار پایا۔ نیز کتے کی قیمت سے بھی منع کیا گیا۔

بَابُ عَسْبِ الْفَحْلِ

باب: نر کی جفتی (پراجرت) لینا

۲۲۸۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ عَسْبِ الْفَحْلِ. [ابوداود: ۳۴۲۹، ترمذی: ۱۲۷۳، نسائی: ۴۶۸۶]

۲۲۸۴۔ ہم سے مسدد بن مسرہد نے بیان کیا، کہا کہ ہم سے عبدالوارث اور اسماعیل بن ابراہیم نے بیان کیا، ان سے علی بن حکم نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے نر کا دے کی اجرت لینے سے منع فرمایا۔

بَابُ: إِذَا اسْتَجَرَ أَرْضًا فَمَاتَ أَحَدُهُمَا

باب: اگر کوئی زمین کو ٹھیکہ پر لے پھر ٹھیکہ دینے والا یا لینے والا مرجائے

۲۲۸۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا، وَأَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ الْمَزَارِعَ كَانَتْ تُكْرَى عَلَى شَيْءٍ سَمَاءُ نَافِعٍ لَا أَحْفَظُهُ. [اطرافہ فی: ۲۳۲۸، ۲۳۲۹، ۲۳۳۱، ۲۳۳۸، ۲۴۹۹]

۲۲۸۵۔ اور ابن سیرین نے کہا کہ زمین والے بغیر مدت پوری ہوئے ٹھیکہ دار کو (یا اس کے وارثوں کو) بے دخل نہیں کر سکتے۔ اور حکم، حسن اور ایاس بن معاویہ نے کہا اجارہ مدت ختم ہونے تک باقی رہے گا۔ اور عبداللہ بن عمر رضی اللہ عنہما نے کہا آنحضرت ﷺ نے خیر کا اجارہ آدھوں آدھ بٹائی پر یہودیوں کو دیا تھا۔ پھر یہی ٹھیکہ آنحضرت ﷺ اور ابو بکر رضی اللہ عنہ کے زمانہ تک رہا۔ اور حضرت عمر رضی اللہ عنہ کے بھی شروع خلافت میں۔ اور کہیں یہ ذکر نہیں ہے کہ ابو بکر اور عمر رضی اللہ عنہما نے آنحضرت ﷺ کی وفات کے بعد نیا ٹھیکہ کیا ہو۔

۲۲۸۶۔ وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. وَقَالَ

۲۲۸۵۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے جویریہ بن اسماء نے بیان کیا، ان سے نافع نے اور ان سے عبداللہ رضی اللہ عنہ نے کہا رسول کریم ﷺ نے یہودیوں کو خیر کی زمین دے دی تھی کہ اس میں محنت کے ساتھ کاشت کریں اور پیداوار کا آدھا حصہ خود لے لیا کریں۔ ابن عمر رضی اللہ عنہما نے نافع سے یہ بیان کیا، کہ زمین کچھ کرایہ پر دی جاتی تھی۔ نافع نے اس کرایہ کی تعین بھی کر دی تھیں لیکن وہ مجھے یاد نہیں رہا۔

۲۲۸۶۔ اور رافع بن خدیج رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے زمینوں کو کرایہ پر دینے سے منع فرمایا تھا۔ اور عبید اللہ نے نافع سے بیان

۲۲۸۶۔ وَأَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. وَقَالَ

عَبِيدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: حَتَّى أَجْلَاهُمْ عُمَرُ. [اطرافہ فی: ۲۳۲۷، ۲۳۳۲، ۲۳۴۴، ۲۳۷۲] وطن کر دیا۔

تشریح: امام بخاری رحمہ اللہ کا منشاء باب یہ ہے کہ رسول کریم ﷺ نے خیبر کے یہودیوں سے زمین کی بٹائی کا ٹھیکہ طے فرمایا، جو حیات نبوی تک جاری رہا۔ بعد میں آپ کا انتقال ہو گیا تب اسی معاملہ کو حضرت صدیق اکبر رضی اللہ عنہ نے خلیفہ اسلام ہونے کی حیثیت میں جاری رکھا، حتیٰ کہ ان کا بھی وصال ہو گیا۔ تو حضرت عمر رضی اللہ عنہ نے بھی اپنی شروع خلافت میں اس معاملہ کو جاری رکھا۔ بعد میں یہودیوں کی مسلسل شرارتیں دیکھ کر ان کو خیبر سے جلا وطن کر دیا۔ پس ثابت ہوا کہ دو معاملہ کرنے والوں میں سے کسی ایک کی موت ہو جانے سے وہ معاملہ ختم نہیں ہو جاتا، بلکہ ان کے وارث اسے جاری رکھیں گے۔ وہاں اگر کسی معاملہ کو فریقین میں سے کسی ایک کی موت کے ساتھ مشروط کیا ہے تو پھر یہ امر دیگر ہے۔

روایت میں زمینوں کو کرایہ پر دینے کا بھی ذکر ہے۔ اور یہ بھی کہ فالتو زمین پڑی ہو جیسا کہ اسلام کے ابتدائی دور میں حالات تھے، تو ایسے حالات میں مالکان زمین یا فالتو زمینوں کی خود کاشت کھریں یا پھر بجائے کرایہ پر دینے کے اپنے کسی حاجت مند بھائی کو مفت دے دیں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ الْحَوَالَةِ]

قرض کو کسی دوسرے کے سپرد کرنے کا بیان

بَابُ: فِي الْحَوَالَةِ وَهَلْ يَرْجِعُ
بَاب: حوالہ یعنی قرض کو کسی دوسرے پر اتارنے کا
بیان اور اس کا بیان کہ حوالہ میں رجوع کرنا درست
ہے یا نہیں

وَقَالَ الْحَسَنُ وَقَتَادَةُ: إِذَا كَانَ يَوْمَ أَحَالَ عَلَيْهِ مَلِيًّا جَارًا. وَقَالَ ابْنُ عَبَّاسٍ: يَتَخَارَجُ الشَّرِيكَانِ وَأَهْلُ الْبَيْمِرَاتِ، فَيَأْخُذُ هَذَا عَيْنًا وَهَذَا دَيْنًا، فَإِنْ تَوَيَّ لِأَحَدِهِمَا لَمْ يَرْجِعْ عَلَى صَاحِبِهِ. اور حسن اور قتادہ نے کہا کہ جب کسی کی طرف قرض منقل کیا جا رہا تھا تو اگر اس وقت وہ مالدار تھا تو رجوع جائز نہیں حوالہ پورا ہو گیا۔ اور ابن عباس رضی اللہ عنہما نے کہا کہ اگر ساجھیوں اور وارثوں نے پون تقسیم کی، کسی نے نقد مال لیا کسی نے قرضہ، پھر کسی کا حصہ ڈوب گیا تو اب وہ دوسرے ساجھی یا وارث سے رجوع کر لے سکتا۔

تشمیح: یعنی جب محال لہ نے حوالہ قبول کر لیا، تو اب پھر اس کو محیل سے مواخذہ کرنا اور اس سے اپنے قرض کا تقاضا کرنا درست ہے یا نہیں۔ حوالہ کہتے ہیں قرض کا مقابلہ دوسرے پر کر دینے کو جو قرض دار حوالہ کرے اس کو محیل کہتے ہیں اور جس کے قرض کا حوالہ کیا جائے اس کو محال لہ اور جس پر حوالہ کیا جائے اس کو محال علیہ کہتے ہیں درحقیقت حوالہ دین کی بیج ہے بعض دین کے مگر ضرورت سے جائز رکھا گیا ہے۔

قتادہ اور حسن کے اثر و کواہن ابی شیبہ اور اثر م نے وصل کیا، اس سے یہ نکلتا ہے کہ اگر محال علیہ حوالہ ہی کے وقت مفلس تھا تو محال لہ پھر محیل پر رجوع کر سکتا ہے۔ اور امام شافعی رحمہ اللہ کا یہ قول ہے کہ محال لہ کسی حالت میں حوالہ کے بعد پھر محیل پر رجوع نہیں کر سکتا۔ حنفیہ کا یہ مذہب ہے کہ توی کی صورت میں محال لہ محیل پر رجوع کر سکتا ہے۔ توی یہ ہے کہ محال علیہ حوالہ ہی سے منکر ہو جائے۔ اور حلف کھالے اور گواہ نہ ہوں۔ یا افلاس کی حالت میں مرجائے۔ امام احمد رحمہ اللہ نے کہ محال لہ محیل پر جب رجوع کر سکتا ہے کہ محال علیہ کے مالدار کی شرط ہوئی ہو پھر وہ مفلس نکلے۔ مالکیہ نے کہا اگر محیل نے دھوکہ دیا ہو مثلاً وہ جانتا ہو کہ محال علیہ دیوالیہ ہے لیکن محال لہ کو خبر نہ کی اس صورت میں رجوع جائز ہوگا ورنہ نہیں۔ (دحیدی)

۲۲۸۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَقْلُ الْغَنِيِّ ظُلْمٌ، فَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَقْلُ الْغَنِيِّ ظُلْمٌ، فَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ

فَلْيَتَّبِعْ)) [طرفاء فی: ۲۲۸۸، ۲۴۰۰] [مسلم: قرض کسی مالدار پر حوالہ دیا جائے تو اسے قبول کرے۔“

۴۰۰۲؛ ابوداؤد: ۳۳۴۵؛ نسائی: ۴۷۰۵

تشریح: اس سے یہی نکتہ ہے کہ حوالہ کے لئے محیل اور محالہ کی رضامندی لہی کافی ہے۔ محال علیہ کی رضامندی ضروری نہیں۔ جمہور کا یہی قول ہے اور حنفیہ نے اس کی رضامندی بھی شرط رکھی ہے۔

باب: جب قرض کسی مالدار کے حوالہ کر دیا جائے تو اس کا رد کرنا جائز نہیں اور جس کو کسی مالدار کے سپرد کیا جائے تو وہ اس سے مطالبہ کرے

بَابُ: إِذَا أَحَالَ عَلَى مَلِيٍّ فَلَيْسَ لَهُ رَدُّ وَمَنْ اتَّبَعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ

اس کا مطلب یہ ہے کہ اگر آپ پر کسی کا کوئی قرض ہے اس کو آپ نے ایک ایسے آدمی کے سپرد کیا جو مالدار ہے اس نے آپ کی طرف سے ضمانت دے دی پس اس پر آپ اس کے بعد مفلس ہو گئے تو قرض خواہ کو اس آدمی سے مطالبہ کرنا چاہیے جس کے اس کو سپرد کیا گیا ہے پس اس سے اپنا دیا ہوا لے لے۔

مَعْنَاهُ إِذَا كَانَ لِأَحَدٍ عَلَيْكَ شَيْءٌ فَأَحَلَّهُ عَلَى رَجُلٍ مَلِيٍّ فَضَمِنَ ذَلِكَ مِنْكَ فَإِنْ أَفْلَسْتَ بَعْدَ ذَلِكَ فَلَهُ أَنْ يَتَّبِعَ صَاحِبَ الْحَوَالَةِ فَيَأْخُذَ عَنْهُ

۲۲۸۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَطْلُ الْغَنِيِّ ظُلْمٌ، وَمَنْ اتَّبَعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ))

[راجع: ۲۲۸۸] [ترمذی: ۱۳۰۸]

تشریح: مطلب یہ ہے کہ کسی مالدار نے کسی کا قرض اگر اپنے سر لے لیا تو اسے ادائیگی میں نال منول کرنا ظلم ہوگا۔ چاہیے کہ اسے فوراً ادا کر دے، نیز جس کا قرض حوالہ کیا گیا ہے اسے بھی چاہیے کہ اس کو قبول کرے اس مالدار سے اپنا قرض وصول کر لے اور ایسے حوالہ سے انکار نہ کرے۔ ورنہ اس میں وہ خود نقصان اٹھائے گا۔

باب: اگر کسی میت کا قرض کسی (زندہ) شخص کے حوالہ کیا جائے تو جائز ہے

بَابُ: إِذَا أَحَالَ دَيْنَ الْمَيِّتِ عَلَى رَجُلٍ جَزَا

(۲۲۸۹) ہم سے کی بنی ابراہیم نے بیان کیا، کہا ہم سے یزید بن ابی عبید نے بیان کیا، ان سے سلمہ بن اکوع رضی اللہ عنہ نے کہ ہم نبی کریم ﷺ کی خدمت میں موجود تھے کہ ایک جنازہ لایا گیا۔ لوگوں نے آپ سے عرض کیا کہ اس کی نماز پڑھا دیجئے اس پر آپ نے پوچھا ”کیا اس پر کوئی قرض ہے؟“ لوگوں نے بتایا کہ نہیں کوئی قرض نہیں ہے۔ آپ نے دریافت فرمایا:

۲۲۸۹۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَخْوَعِ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أَتَيْتْ بِجَنَازَةٍ، فَقَالُوا: صَلِّ عَلَيْهَا، فَقَالَ: ((هَلْ عَلَيْهِ دَيْنٌ؟)) فَقَالُوا: لَا. قَالَ: ((فَهَلْ تَرَكَ

”میت نے کچھ مال بھی چھوڑا ہے؟“ لوگوں نے عرض کیا کوئی مال بھی نہیں چھوڑا۔ آپ نے ان کی نماز جنازہ پڑھائی۔ اس کے بعد ایک دوسرا جنازہ لایا گیا۔ لوگوں نے عرض کیا یا رسول اللہ! آپ ان کی نماز جنازہ پڑھا دیجئے۔ آنحضرت ﷺ نے دریافت فرمایا: ”کسی کا قرض بھی میت پر ہے؟“ عرض کیا گیا کہ ہے۔ پھر آپ نے دریافت فرمایا: ”کچھ مال بھی چھوڑا ہے؟“ لوگوں نے کہا کہ تین دینار چھوڑے ہیں۔ آپ نے ان کی بھی نماز جنازہ پڑھائی۔ پھر تیسرا جنازہ لایا گیا۔ لوگوں نے آپ کی خدمت میں عرض کیا کہ اس کی نماز پڑھا دیجئے۔ آنحضرت ﷺ نے ان کے متعلق بھی وہی دریافت فرمایا: ”کیا کوئی مال ترکہ چھوڑا ہے؟“ لوگوں نے کہا کہ نہیں۔ آپ نے دریافت فرمایا: ”کیا اس پر کسی کا قرض بھی ہے؟“ لوگوں نے کہا کہ ہاں تین دینار ہیں۔ آپ نے اس پر فرمایا: ”پھر اپنے ساتھی کی تم ہی لوگ نماز پڑھ لو۔“ ابو قتادہ رضی اللہ عنہ بولے، یا رسول اللہ! آپ ان کی نماز پڑھا دیجئے، ان کا قرض میں ادا کر دوں گا۔ تب آپ نے اس پر نماز پڑھائی۔

شَيْئًا؟)) قَالُوا: لَا. فَصَلَّى عَلَيْهِ ثُمَّ أَتَى بِجَنَازَةٍ أُخْرَى، فَقَالُوا: يَا رَسُولَ اللَّهِ، صَلِّ عَلَيْهَا. قَالَ: ((هَلْ عَلَيْهِ دَيْنٌ؟)) قِيلَ: نَعَمْ. قَالَ: ((فَهَلْ تَرَكَ شَيْئًا؟)) قَالُوا: ثَلَاثَةُ دَنَانِيرَ. فَصَلَّى عَلَيْهَا، ثُمَّ أَتَى بِالثَّالِثَةِ، فَقَالُوا: صَلِّ عَلَيْهَا. قَالَ: ((هَلْ تَرَكَ شَيْئًا؟)) قَالُوا: لَا. قَالَ: ((فَهَلْ عَلَيْهِ دَيْنٌ؟)) قَالُوا: ثَلَاثَةُ دَنَانِيرَ. قَالَ: ((صَلُّوا عَلَى صَاحِبِكُمْ)). قَالَ أَبُو قَتَادَةَ: صَلَّ عَلَيْهِ يَا رَسُولَ اللَّهِ، وَعَلَيْ دَيْنُهُ، فَصَلَّى عَلَيْهِ. [نسائي: ۱۹۶۰]

تشریح: ابن ماجہ کی روایت میں یوں ہے میں اس کا ضامن ہوں۔ حاکم کی روایت میں یوں ہے نبی کریم ﷺ نے یوں فرمایا وہ اشتریاں تجھ پر ہیں اور میت بری ہوگئی۔ جمہور علما نے اس سے استدلال کیا ہے کہ ایسی کفالت صحیح ہے اور کفیل کو پھر میت کے مال میں رجوع نہیں پہنچتا۔ اور امام مالک رحمہ اللہ کے نزدیک اگر رجوع کی شرط کر لے تو رجوع کر سکتا ہے۔ اور اگر ضامن کو یہ معلوم ہو کہ میت نادار ہے تو رجوع نہیں کر سکتا۔ امام ابو حنیفہ رحمہ اللہ فرماتے ہیں اگر میت بقدر قرض کے جائیداد چھوڑ گیا ہے تب تو ضمانت درست ہوگی ورنہ ضمانت درست نہ ہوگی۔ امام صاحب کا یہ قول صراحۃً حدیث کے خلاف ہے۔ (وحیدی)

اور خود امام ابو حنیفہ رحمہ اللہ کی وصیت ہے کہ حدیث نبوی کے خلاف میرا کوئی قول ہوا سے چھوڑ دو۔ جو لوگ امام ابو حنیفہ رحمہ اللہ کے اس فرمان کے خلاف کرتے ہیں وہ سوچیں کہ قیامت کے دن امام موصوف رحمہ اللہ کو کیا منہ دکھلائیں گے۔

ہر مسلمان کو یہ اصول ہمیشہ یاد رکھنا چاہیے کہ اللہ و رسول اللہ ﷺ کے بعد جملہ ائمہ دین، مجتہدین، اولیائے کاملین، فقہائے کرام، بزرگان اسلام کا ماننا یہی ہے کہ ان کا احترام کامل دل میں رکھا جائے۔ ان کی عزت کی جائے، ان کی شان میں گستاخی کا کوئی لفظ نہ نکالا جائے اور ان کے کلمات و ارشادات جو کتاب و سنت سے نہ ٹکرائیں، وہ سراسر آنکھوں پر رکھے جائیں۔ ان کو دل و جان سے تسلیم کیا جائے اور اگر خدا نخواستہ ان کا کوئی فرمان ظاہر آیت قرآنی یا حدیث صحیحہ مرفوعہ کے خلاف معلوم ہو تو خود ان ہی کی وصیت کے تحت اسے چھوڑ کر قرآن و حدیث کی اتباع کی جائے۔ یہی راہ نجات اور صراط مستقیم ہے اگر ایسا نہ کیا گیا اور ان کے کلمات ہی کو بنیاد دین ٹھہرایا گیا تو یہ اس آیت کے تحت ہوگا: ((أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ)) (الشوری: ۲۱) کیا ان کے ایسے بھی شریک ہیں (جو شریعت سازی میں خدا کی شرکت رکھتے ہیں۔ کیونکہ شریعت سازی دراصل محض ایک اللہ پاک کا کام ہے) جنہوں نے دین کے نام پر ان کے لئے ایسی ایسی چیزوں کو شریعت کا نام دے دیا ہے جن کا اللہ پاک نے کوئی اذن نہیں دیا۔ صدافسوس کہ امت اس مرض میں ہزار سال سے بھی زائد عرصہ سے گرفتار ہے اور ابھی تک اس وبا سے شفا نہ ملنے کے آثار نظر نہیں آتے۔

اللهم ارحم علی امة حبیبک ﷺ

خود ہندو پاکستان میں دیکھ لیجئے! کوئے کوئے میں نئی نئی بدعات، عجیب عجیب رسومات نظر آئیں گی۔ کہیں محرم میں تعزیر سازی ہو رہی ہے تو کہیں کاغذی گھوڑے دوڑائے جا رہے ہیں، کہیں قبروں پر غلافوں کے جلوس بگل رہے ہیں تو کہیں علم اٹھائے جا رہے ہیں۔ تعجب مزید یہ کہ یہ سب کچھ اسلام کے نام پر ہو رہا ہے۔ اس طرح اسلام کو بدنام کیا جا رہا ہے۔ علما ہیں کہ منہ میں لگام لگائے بیٹھے ہیں۔ کچھ جواز تلاش کرنے کی دھن میں لگے رہتے ہیں کیونکہ اس طرح آسانی ان کی دکان چل سکتی ہے۔ انا للہ وانا الیہ راجعون۔ حافظ ابن حجر رحمہ اللہ کہتے ہیں:

”زاد الحاکم فی حدیث جابر فقال هما علیک وفی مالک والمیت منہما بریء قال نعم فصلی علیہ فجعل رسول اللہ ﷺ اذا لقی ابا قتادة يقول ما صنعت الدیناران حتی کان اخر ذالک ان قال قد قضیتہما یا رسول اللہ! قال الان حین بردت علیہ جلدہ وقد وقعت هذه القصة مرة اخرى فروی الدار قطنی من حدیث علی کان رسول اللہ ﷺ اذا اتی بجنائزہ لم یسأل عن شیء من عمل الرجل ویسأل عن دینہ فان قبل علیہ دین کف وان قبل لیس علیہ دین صلی فاتی بجنائزہ فلما قام لیکبر سال علیہ دین؟ فقالوا دیناران فعدل عنہ فقال علی ہما علی یا رسول اللہ! ہو بری منہما فصلی علیہ ثم قال لعلی جزاک اللہ خیرا وفک اللہ رھانک۔“ (فتح الباری)

یعنی حدیث جابر رضی اللہ عنہ میں حاکم نے یوں زیادہ کیا ہے کہ میت کے قرض والے وہ دودینار تیرے اوپر تیرے مال میں سے ادا کرنے واجب ہو گئے۔ اور میت ان سے بری ہوگئی۔ اس صحابی نے کہا ہاں یا رسول اللہ ﷺ واقعہ یہی ہے۔ پھر آپ نے اس میت پر نماز جنازہ پڑھائی۔ پس جب بھی رسول کریم ﷺ ابو قتادہ سے ملاقات فرماتے آپ دریافت کرتے تھے کہ اے ابو قتادہ! تمہارے ان دودیناروں کا وعدہ کیا ہوا؟ یہاں تک کہ ابو قتادہ نے کہہ دیا کہ حضور ان کو میں ادا کر چکا ہوں۔ آپ نے فرمایا اب تم نے اس میت کی کھال کو ٹھنڈا کر دیا ایسا ہی واقعہ ایک مرتبہ اور بھی ہوا ہے جسے دارقطنی نے حضرت علی رضی اللہ عنہ سے روایت کیا ہے کہ نبی کریم ﷺ کے پاس جب کوئی جنازہ لایا جاتا تو آپ اس کے کسی عمل کے بارے میں کچھ نہ پوچھتے مگر قرض سے متعلق ضرور پوچھتے۔ اگر اسے مقروض بتلایا جاتا تو آپ اس کا جنازہ نہ پڑھتے اور اگر اس کے خلاف ہوتا تو آپ جنازہ پڑھا دیتے۔ پس ایک دن ایک جنازہ لایا گیا۔ جب آپ نماز کی تکبیر کہنے لگے تو پوچھا کہ کیا یہ مقروض ہے؟ کہا گیا کہ ہاں دودینار کا مقروض ہے۔ پس آپ جنازہ پڑھانے سے رک گئے۔ یہاں تک کہ حضرت علی رضی اللہ عنہ نے کہا کہ یا رسول اللہ! وہ دودینار میرے ذمہ ہیں۔ میں ادا کر دوں گا اور یہ میت ان سے بری ہے۔ پھر آپ نے نماز جنازہ پڑھائی اور فرمایا کہ اے علی! اللہ تم کو جزائے خیر دے، اللہ تم کو بھی تمہارے رہن سے آزاد کرے یعنی تم کو جنت عطا کرے۔ اس سے یہ بھی معلوم ہوا کہ کوئی میت مقروض ہو اور اس وجہ سے اس کے جنازے کی نماز نہ پڑھائی جا رہی ہو تو اگر کوئی مسلمان اس کی مدد کرے اور اس کا قرضہ اپنے سر لے لے تو یہ بہت بڑا کارثواب اور باعث رضائے الہی و رسول ہے۔ اور اس حدیث کے ذیل میں داخل ہے کہ جو شخص اپنے کسی مسلمان بھائی کی مدد کرے گا اللہ اس کی مدد کرے گا۔ خاص طور پر جب کہ وہ دنیا سے کوچ کر رہا ہے۔ ایسے وقت ایسی امداد بڑی اہمیت رکھتی ہے۔ مگر بعض نام نہاد مسلمانوں کی عقلوں کا یہ حال ہے کہ وہ ایسی امداد پر ایک کوڑی خرچ کرنے کے لئے تیار نہیں ہوتے۔ ویسے نام و نمود کے لئے مردہ کی فاتحہ، تیجہ، چالیسواں من گھڑت رسوں پر کتنا ہی روپیہ پانی کی طرح بہا دیتے ہیں۔ حالانکہ یہ وہ رسوم ہیں جن کا قرآن و حدیث و اقوال صحابہ رضی اللہ عنہم حتیٰ کہ امام ابوحنیفہ رحمہ اللہ سے بھی کوئی ثبوت نہیں ہے۔ مگر علم پرور علمائے ایسی رسومات کی حمایت میں ایک طوفان جدال کھڑا کر رکھا ہے۔ اور ان رسومات کو یمن خوشنودی اللہ و رسول اللہ ﷺ قرار دیتے ہیں اور ان کے اثبات کے لئے آیات قرآنی و احادیث نبوی میں وہ وہ تاویلات فاسدہ کرتے ہیں کہ دیکھ کر حیرت ہوتی ہے سچ ہے:

خود بدلتے نہیں قرآن کو بدل دیتے ہیں

رسول کریم ﷺ نے صاف لفظوں میں فرمایا تھا: ”مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَكٌّ۔“ جو ہمارے امر دین میں ایسی نئی چیز نکالے جس کا ثبوت ہماری شریعت سے نہ ہو، وہ مردود ہے۔ ظاہر ہے کہ رسوم و رواج نہ عہد رسالت میں تھیں نہ عہد صحابہ رضی اللہ عنہم و تابعین رضی اللہ عنہم میں جب کہ ان زمانوں میں بھی مسلمان وفات پاتے تھے، شہید ہوتے تھے مگر ان میں کسی کے بھی تیجہ چالیسواں من کا ثبوت نہیں حتیٰ کہ خود امام ابوحنیفہ رحمہ اللہ کے لئے

بھی ثبوت نہیں کہ ان کا تیجہ، چالیسواں کیا گیا ہو۔ نہ امام شافعی رحمہ اللہ کا تیجہ فاتحہ ثابت ہے جب حقیقت یہ ہے کہ اپنی طرف سے شریعت میں کمی بیشی کرنا خود لعنت خداوندی میں گرفتار ہونا ہے، اعاذنا اللہ منها۔ (رس)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْكِفَالَةِ

کفالت کا بیان

بَابُ الْكِفَالَةِ فِي الْقُرْضِ وَالذُّيُونِ
بِالْأَبْدَانِ وَغَيْرِهَا
باب: قرضوں کی حاضر ضمانت اور مالی ضمانت کے بیان میں

تشریح: شریعت میں یہ دونوں درست ہیں۔ ضامن کو مدینہ والے زعم اور مصر والے قلیل اور عراق والے کفیل کہتے ہیں۔

۲۲۹۰۔ وَقَالَ أَبُو الزِّنَادِ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ عَمْرِو الْأَسْلَمِيِّ عَنْ أَبِيهِ أَنَّ عُمَرَ بَعَثَهُ مُصَدِّقًا فَوَقَعَ رَجُلٌ عَلَى جَارِيَةِ امْرَأَتِهِ فَأَخَذَ حَمْزَةُ مِنَ الرَّجُلِ كَفْلًا حَتَّى قَدِمَ عَلَى عُمَرَ وَكَانَ عُمَرُ قَدْ جَلَدَهُ مِائَةَ [جَلْدَةٍ] فَصَدَّقَهُمْ وَعَذَرَهُ بِالْجَهَالَةِ. وَقَالَ جَرِيرٌ وَالْأَشْعَثُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي الْمُرْتَدِّينَ: اسْتَبْتَهُمْ وَكَفَلَهُمْ فَتَابُوا وَكَفَلَهُمْ عَشَائِرُهُمْ. وَقَالَ حَمَادٌ: إِذَا تَكَفَّلَ بِنَفْسٍ فَمَاتَ فَلَا شَيْءَ عَلَيْهِ وَقَالَ الْحَكَمُ: يَضْمَنُ.

(۲۲۹۰) اور ابو الزناد نے بیان کیا، ان سے محمد بن حمزہ بن عمرو الاسلمی نے اور ان سے ان کے والد (حمزہ) نے کہ حضرت عمر رضی اللہ عنہ نے (اپنے عہد خلافت میں) انہیں زکوٰۃ وصول کرنے کے لیے بھیجا۔ (جہاں وہ زکوٰۃ وصول کر رہے تھے وہاں کے) ایک شخص نے اپنی بیوی کی باندی سے ہم بستری کر لی۔ حمزہ نے اس کی ایک شخص سے پہلے ضمانت لی یہاں تک کہ وہ عمر رضی اللہ عنہ کی خدمت میں حاضر ہوئے۔ عمر رضی اللہ عنہ نے اس شخص کو سوکڑوں کی سزا دی تھی۔ اس آدمی نے جو جرم اس پر لگا تھا، اس کو قبول کیا تھا لیکن جہالت کا عذر کیا تھا۔ حضرت عمر رضی اللہ عنہ نے اس کو معذور رکھا تھا۔ اور جریر اور اشعث نے عبداللہ بن مسعود رضی اللہ عنہ سے مرتدوں کے بارے میں کہا کہ ان سے توبہ کرائیے اور ان کی ضمانت طلب کیجئے (کہ دوبارہ نہ ہوں گے) چنانچہ انہوں نے توبہ کر لی اور ضمانت خود انہیں کے قبیلہ والوں نے دے دی۔ حماد نے کہا جس کا حاضر ضامن ہو اگر وہ مر جائے تو ضامن پر کچھ تاوان نہ ہوگا۔ لیکن حکم نے کہا کہ ذمہ کا مال دینا پڑے گا۔

۲۲۹۱۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي

(۲۲۹۱) اور لیث نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے عبدالرحمن بن ہرمز نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے بنی اسرائیل کے ایک شخص کا ذکر فرمایا کہ ”انہوں نے بنی اسرائیل کے

ایک دوسرے آدمی سے ایک ہزار دینار قرض مانگے۔ انہوں نے کہا کہ پہلے ایسے گواہ لاجن کی گواہی پر مجھے اعتبار ہو۔ قرض مانگنے والا بولا کہ گواہ تو بس اللہ ہی کافی ہے پھر انہوں نے کہا کہ اچھا کوئی ضامن لا۔ قرض مانگنے والا بولا کہ ضامن بھی اللہ ہی کافی ہے۔ انہوں نے کہا کہ تو نے سچی بات کہی۔

چنانچہ اس نے ایک مقررہ مدت کے لیے اس کو قرض دے دیا۔ یہ صاحب قرض لے کر دریائی سفر پر روانہ ہوئے۔ اور پھر اپنی ضرورت پوری کر کے کسی سواری (کشتی وغیرہ) کی تلاش کی تاکہ اس سے دریا پار کر کے اس مقررہ مدت تک قرض دینے والے کے پاس پہنچ سکے جو اس سے طے پائی تھی۔ (اور اس کا قرض ادا کر دے) لیکن کوئی سواری نہیں ملی۔ آخر اس نے ایک لکڑی لی اور اس میں سوراخ کیا۔ پھر ایک ہزار دینار اور ایک (اس مضمون کا) خط کہ اس کی طرف سے قرض دینے والے کی طرف (یہ دینار بھیجے جا رہے ہیں) اور اس کا منہ بند کر دیا۔ اور اسے دریا پار لے آئے۔ پھر کہا، اے اللہ! تو خوب جانتا ہے کہ میں نے فلاں شخص سے ایک ہزار دینار قرض لیے تھے۔ اس نے مجھ سے ضامن مانگا، تو میں نے کہہ دیا تھا کہ میرا ضامن اللہ تعالیٰ کافی ہے اور وہ بھی تجھ پر راضی ہوا۔ اس نے مجھ سے گواہ مانگا تو اس کا بھی جواب میں نے یہی دیا کہ اللہ پاک گواہ کافی ہے۔ تو وہ مجھ پر راضی ہو گیا۔ اور تو (جانتا ہے کہ) میں نے بہت کوشش کی کہ کوئی سواری ملے جس کے ذریعہ میں اس کا قرض اس تک (مدت مقررہ میں) پہنچا سکوں۔ لیکن مجھے اس میں کامیابی نہیں ہوئی۔ اس لیے اب میں اس کو تیرے ہی حوالے کرتا ہوں (کہ تو اس تک پہنچا دے) چنانچہ اس نے وہ لکڑی جس میں رقم تھی دریا میں بہا دی۔ اب وہ دریا میں تھی اور وہ صاحب (قرض دار) واپس ہو چکے تھے۔ اگرچہ فکر اب بھی یہی تھی کہ کسی طرح کوئی جہاز ملے۔ جس کے ذریعہ وہ اپنے شہر میں جا سکیں۔ دوسری طرف وہ صاحب جنہوں نے قرض دیا تھا اسی تلاش میں (بندرگاہ) آئے کہ ممکن ہے کوئی جہاز ان کا مال لے کر آیا ہو۔ لیکن وہاں انہیں ایک لکڑی ملی، وہی جس میں مال تھا انہوں نے وہ لکڑی اپنے گھر کے اندر چھن کے لیے لے لی۔ لیکن جب اسے چیرا تو اس میں سے دینار نکلے اور ایک خط بھی نکلا (کچھ دنوں

إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ: «أَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ فَقَالَ: إِنِّي بِالشَّهْدَاءِ أَشْهَدُهُمْ فَقَالَ: كَفَى بِاللَّهِ شَهِيدًا فَقَالَ: فَأَتَيْنِي بِالْكَفِيلِ قَالَ: كَفَى بِاللَّهِ وَكَفِيلًا قَالَ: صَدَقْتَ فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُّسَمًّى فَخَرَجَ فِي الْبَحْرِ فَفَضَى حَاجَتَهُ ثُمَّ التَّمَسَ مَرْكَبًا يَرُكِبُهَا يَقْدُمُ عَلَيْهِ لِلْأَجَلِ الَّذِي أَجَلَهُ فَلَمْ يَجِدْ مَرْكَبًا فَأَخَذَ خَشَبَةً فَفَرَقَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ ثُمَّ زَجَجَ مَوْضِعَهَا ثُمَّ أَتَى بِهَا إِلَى الْبَحْرِ فَقَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ تَسَلَّفْتُ فَلَانًا أَلْفَ دِينَارٍ فَسَأَلَنِي كَفِيلًا فَقُلْتُ: كَفَى بِاللَّهِ كَفِيلًا فَرَضِي بِكَ فَسَأَلَنِي شَهِيدًا فَقُلْتُ: كَفَى بِاللَّهِ شَهِيدًا فَرَضِي بِكَ وَإِنِّي جَهَدْتُ أَنْ أَجِدَ مَرْكَبًا أَبْعَثَ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَقْدِرْ وَإِنِّي أَسْتَوْدِعُكَهَا فَرَمَى بِهَا فِي الْبَحْرِ حَتَّى وَلَجَتْ فِيهِ ثُمَّ انْصَرَفَ وَهُوَ فِي ذَلِكَ يَلْتَمِسُ مَرْكَبًا يَخْرُجُ إِلَى بَلَدِهِ فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ يَنْظُرُ لَعَلَّ مَرْكَبًا جَاءَ بِمَالِهِ فَإِذَا بِالْخَشَبَةِ الَّتِي فِيهَا الْمَالُ فَأَخَذَهَا لِأَهْلِهِ حَطْبًا فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ ثُمَّ قَدِمَ الَّذِي كَانَ أَسْلَفَهُ فَأَتَى بِالْأَلْفِ دِينَارٍ وَقَالَ: وَاللَّهِ مَا زِلْتُ جَاهِدًا فِي طَلَبِ مَرْكَبٍ لِأَتِيكَ بِمَالِكَ فَمَا وَجَدْتُ مَرْكَبًا قَبْلَ الَّذِي أَتَيْتُ فِيهِ قَالَ: هَلْ كُنْتَ بَعَثْتَ إِلَيَّ شَيْءًا قَالَ: أَخْبَرْتُكَ أَنِّي لَمْ أَجِدْ مَرْكَبًا قَبْلَ الَّذِي جِئْتُ فِيهِ قَالَ: فَإِنَّ اللَّهَ قَدْ آدَى عَنْكَ الَّذِي بَعَثْتَ فِي الْخَشَبَةِ فَانْصَرَفَ بِالْأَلْفِ

دینارِ راشِدًا)). [راجع: ۱۴۹۸]

کے بعد جب وہ صاحب اپنے شہر آئے تو قرض خواہ کے گھر آئے۔ اور (یہ خیال کر کے کہ شاید وہ لکڑی نہ مل سکی ہو دوبارہ) ایک ہزار دینار ان کی خدمت میں پیش کر دیئے۔ اور کہا کہ قسم اللہ کی! میں تو برابر اسی کوشش میں رہا کہ کوئی جہاز ملے تو تمہارے پاس تمہارا مال لے کر پہنچوں۔ لیکن اس دن سے پہلے جب کہ میں یہاں پہنچنے کے لیے سوار ہوا۔ مجھے اپنی کوششوں میں کامیابی نہیں ہوئی۔ پھر انہوں نے پوچھا اچھا یہ تو بتاؤ کہ کوئی چیز کبھی تم نے میرے نام بھیجی تھی؟ مقروض نے جواب دیا بتا تو رہا ہوں آپ کو کہ کوئی جہاز مجھے اس جہاز سے پہلے نہیں ملا۔ جس سے میں آج پہنچا ہوں۔ اس پر قرض خواہ نے کہا کہ پھر اللہ نے بھی آپ کا وہ قرض ادا کر دیا۔ جسے آپ نے لکڑی میں بھیجا تھا چنانچہ وہ صاحب اپنا ہزار دینار لے کر خوش خوش واپس لوٹ گئے۔

تشریح: عبد اللہ بن مسعود رضی اللہ عنہ کا قول جو یہاں مذکور ہوا ہے اس کو امام بیہقی نے وصل کیا۔ اور ایک قصہ بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ سے ایک شخص نے بیان کیا کہ ابن نواح کا مؤذن اذان میں یوں کہتا ہے اَشْهَدُ اَنَّ مُسْلِمَةَ رَسُوْلَ اللّٰہِ انہوں نے ابن نواح اور اس کے ساتھیوں کو بلا بھیجا۔ ابن نواح کی تو گردن ماردی اور اس کے ساتھیوں کے باب میں مشورہ لیا۔ عدی بن حاتم نے کہا قتل کرو۔ جریر اور اشعث نے کہا ان سے توبہ کراؤ اور ضمانت لو۔ وہ ایک سو ستر آدمی تھے۔ ابن ابی شیبہ نے ایسا ہی نقل کیا ہے۔ ابن مزین نے کہا کہ امام بخاری رحمہ اللہ نے حدود میں کفالت سے دیون میں بھی کفالت کا حکم ثابت کیا۔ لیکن حدود اور قصاص میں کوئی کفیل ہو اور اصل مجرم یعنی مکفول عنہ غائب ہو جائے تو کفیل پر حد یا قصاص نہ ہوگا اس پر اتفاق ہے لیکن قرضہ میں جو کفیل ہو اس کو قرض ادا کرنا ہوگا۔ (وحیدی)

حدیث میں بنی اسرائیل کے جن دو شخصوں کا ذکر ہے ان کی مزید تفصیلات جو حدیث ہذا میں نہیں ہیں تو اللہ کے حوالہ ہیں کہ وہ لوگ کون تھے؟ کہاں کے باشندے تھے؟ کون سے زمانہ سے ان کا تعلق ہے؟ بہر حال حدیث میں مذکورہ واقعہ اس قابل ہے کہ اس سے عبرت حاصل کی جائے۔ اگرچہ یہ دنیا دار الاسباب ہے اور یہاں ہر چیز ایک سبب سے وابستہ ہے۔ قدرت نے اس کارخانہ عالم کو ای بنیاد پر قائم کیا ہے مگر کچھ چیزیں مستثنیٰ بھی وجود پذیر ہو جاتی ہیں۔

ان ہر دو میں سے قرض لینے والے نے دل کی چٹنگی اور ایمان کی مضبوطی کے ساتھ محض ایک اللہ پاک ہی کا نام بطور ضامن اور کفیل پیش کر دیا۔ کیونکہ اس کے دل میں قرض کے ادا کرنے کا یقینی جذبہ تھا۔ اور وہ قرض حاصل کرنے سے قبل عزم مصمم کر چکا تھا کہ اسے کسی نہ کسی صورت یہ قرض بالضرور واپس کرنا ہوگا۔ اسی عزم مصمم کی بنا پر اس نے یہ قدم اٹھایا۔ حدیث میں اسی لئے فرمایا گیا کہ جو شخص قرض لیتے وقت ادائیگی کا عزم مصمم رکھتا ہے اللہ پاک ضرور اس کی مدد کرتا اور اس کا قرض ادا کر دیتا ہے۔ اسی لئے ادائیگی کے وقت وہ شخص کشش کی تلاش میں ساحل، بحریہ پر آیا کہ سوار ہو کر وقت مقررہ پر قرض ادا کرنے کے لئے قرض خواہ کے گھر حاضر ہو جائے۔ مگر اتفاق کہ تلاش بسیار کے باوجود اس کو سواری نہ مل سکی اور مجبور اس نے قرض کے دینا را ایک لکڑی کے سوراخ میں بند کر کے اور اس کے ساتھ تعارفی پرچہ رکھ کر لکڑی کو دریا میں اللہ کے بھروسہ پر ڈال دیا۔ اس نے عزم کیا ہوا تھا کہ لکڑی کی یہ رقم اگر اس قرض خواہ بھائی کو اللہ وصول کر دے تو فہماور نہ وہ جب بھی وطن لوٹے گا اس کو دوبارہ یہ رقم ادا کرے گا۔ ادھر وہ قرض دینے والے ساحل بحریہ پر کسی آنے والی کشتی کا انتظار کر رہا تھا کہ وہ بھائی وقت مقررہ پر اس کشتی سے آئے گا اور رقم ادا کرے گا۔ مگر وہ بھی ناکام ہو کر جا ہی رہا تھا کہ اچانک

دریا میں اس بہتی ہوئی لکڑی پر نظر پڑی اور اس نے ایک عمدہ لکڑی جان کر ایندھن وغیرہ کے خیال سے اسے حاصل کر لیا۔ گھر لے جانے پر اس لکڑی کو کھولا تو حقیقت حال سے اطلاع پا کر اور اپنی رقم وصول کر کے سرور ہوا چونکہ ادا کرنے والے حضرت کو وصول کرنے کی اطلاع نہ تھی وہ احتیاطاً وطن آنے پر دوبارہ یہ رقم لے کر ان کی خدمت میں حاضر ہوا۔ اور تفصیلات سے ہر دو کو علم ہوا اور دونوں بے انتہا مسرور ہوئے۔

یہ توکل علی اللہ کی وہ منزل ہے جو ہر کسی کو نہیں حاصل ہوتی۔ اسی لئے نبی کریم ﷺ نے ایک صحابی سے فرمایا تھا کہ اپنے اونٹ رات کو خوب مضبوط باندھ کر اللہ پر بھروسہ رکھو کہ اسے کوئی نہیں چرائے گا۔

گفت پیغمبر با آواز بلند بر توکل زانوے اشتر بہ بند
آج بھی ضرورت ہے کہ قرض حاصل کرنے والے مسلمان اس عزم مصمم و توکل علی اللہ کا مظاہرہ کریں کہ وہ اللہ کی توفیق سے ضرور ضرور قرض کی رقم جلد ہی واپس کر لیں گے۔ وہ ایسا کریں گے تو اللہ بھی ان کی مدد کرے گا اور ان سے ان کا قرض ادا کر دے گا۔

ان دونوں شخصوں کا نام معلوم نہیں ہوا۔ حافظ نے کہا محمد بن ربیع نے مسند صحابہ رضی اللہ عنہم میں عبد اللہ بن عمرو رضی اللہ عنہما سے نکالا کہ قرض دینے والا نجاشی تھا۔ اس صورت میں اس کو بنی اسرائیل فرمانا اس وجہ سے ہوگا کہ وہ بنی اسرائیل کا بیع تھا نہ یہ کہ ان کی اولاد میں تھا۔ علامہ یعنی نے اپنی عادت کے موافق حافظ صاحب پر اعتراض کیا اور حافظ صاحب کی وسعت نظر اور کثرت علم کی تعریف نہ کی۔ اور کہا کہ یہ روایت ضعیف ہے اس پر اعتماد نہیں کیا جاسکتا حالانکہ حافظ صاحب نے خود فرمادیا ہے کہ اس کی سند میں ایک مبہول ہے۔ (وحیدی)

اس حدیث کے ذیل حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وفی الحدیث جواز الأجل فی القرض ووجوب الوفاء به وفيه التحدث عما كان فی بنی اسرائیل وغیرهم من العجائب للاتعاظ والانتساء وفيه التجارة فی البحر وجواز ركوبه وفيه بدء الكاتب بنفسه وفيه طلب الشهود فی الدين وطلب الكفيل به وفيه فضل التوكل على الله وان من صرح توكله تكفل الله بنصره وعونه..... الخ“ (فتح)
یعنی اس حدیث میں جواز ہے کہ قرض میں وقت مقرر کیا جائے اور وقت مقررہ پر ادائیگی کا وجوب بھی ثابت ہوا اور اس سے بنی اسرائیل کے عجیب واقعات کا بیان کرنا بھی جائز ثابت ہوا تاکہ ان سے عبرت حاصل کی جائے، اور ان کی اقتدا کی جائے اور اس سے دریائی تجارت کا بھی ثبوت ہوا اور دریائی سواریوں پر سوار ہونا بھی اور اس سے یہ بھی ثابت ہوا کہ کاتب شروع میں اپنا نام لکھے اس سے قرض کے متعلق گواہوں کا طلب کرنا اور اس کے کفیل کا طلب بھی ثابت ہوا۔ اور اس سے توکل علی اللہ کی فضیلت بھی نکلی اور یہ بھی کہ جو حقیقی متوکل ہوگا اللہ پاک اس کی مدد اور نصرت کا ذمہ دار ہوتا ہے۔

خود قرآن پاک میں ارشاد باری ہے: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ (الطلاق: ۳/۶۵) جو اللہ پر توکل کرے گا اللہ اس کے لئے کافی ودانی ہے۔ اس قسم کی بہت سی آیات قرآن مجید میں وارد ہیں۔ مگر اس سلسلہ میں یہ بھی یاد رکھنا ضروری ہے کہ ہاتھ پیر چھوڑ کر بیٹھ جانے کا نام توکل نہیں ہے۔ بلکہ کام کو پوری قوت کے ساتھ انجام دینا اور اس کا نتیجہ اللہ کے حوالے کر دینا اور خیر کے لیے اللہ سے پوری پوری امید رکھنا یہ توکل ہے۔ جو ایک مسلمان کے لئے داخل ایمان ہے۔ حدیث قدسی میں فرمایا ہے: ”أَنَا عِنْدَ ظَنِّ عَبْدِي بِي“ میں اپنے بندے کے گمان کے ساتھ ہوں۔ وہ میرے متعلق جو بھی گمان قائم کرے گا۔ مطلب یہ کہ بندہ اللہ پر جیسا بھی بھروسہ کرے گا اللہ اس کے ساتھ وہی معاملہ کرے گا۔ اسرائیلی مومن نے اللہ پر پورا بھروسہ کر کے ایک ہزار اشرفیوں کی خطر رقم کو اللہ کے حوالہ کر دیا اللہ نے اس کے گمان کو صحیح کر کے دکھا دیا۔

شروع میں ابو الزناد کی روایت سے جو واقعہ مذکور ہے، اس کی تفصیل یہ ہے کہ اس شخص نے اپنی بیوی کی لونڈی کو اپنا بی مال سمجھ کر اس سے بوجہ نادانی صحبت کر لی۔ یہ مقدمہ حضرت عمر رضی اللہ عنہ کی عدالت عالیہ میں آیا تو آپ نے اس کی نادانی کے سبب اس پر رجم کی سزا معاف کر دی مگر بطور تعزیر سو کوڑے لگوائے۔ پھر جب حضرت حمزہ اسلمی وہاں زکوٰۃ وصول کرنے بطور تحصیلدار گئے، تو ان کے سامنے بھی یہ معاملہ آیا۔ ان کو حضرت عمر رضی اللہ عنہ کے

فیصل کا علم نہ تھا۔ لوگوں نے ذکر کیا تب بھی ان کو یقین نہ آیا۔ اس لئے قبیلہ والوں میں سے کسی نے اپنی ضمانت پیش کی کہ آپ حضرت عمر رضی اللہ عنہ سے اس کی تصدیق فرمائیں۔ چنانچہ انہوں نے یہ ضمانت قبول کی اور حضرت عمر رضی اللہ عنہ سے اس واقعہ کی تصدیق چاہی۔ امام بخاری رحمہ اللہ نے اس سے حاضر ضمانت کو ثابت فرمایا ہے۔

باب: اللہ تعالیٰ کا (سورہ نساء میں) یہ ارشاد:

﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانُكُمْ فَاتُوهُمْ نَصِيَّهُمْ﴾. ”جن لوگوں سے تم نے قسم کھا کر عہد کیا ہے، ان کا حصہ ان کو ادا کرو“

[النساء: ۳۳]

(۲۲۹۲) ہم سے صلت بن محمد نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان کیا، ان سے اور لیس نے، ان سے طلحہ بن مصرف نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ (قرآن مجید کی آیت) ﴿لِكُلِّ جَعَلْنَا مَوَالِي﴾ کے متعلق ابن عباس نے فرمایا کہ (موالی کے معنی) ورثہ کے ہیں۔ اور ﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانُكُمْ﴾ (کا قصہ یہ ہے کہ) مہاجرین جب مدینہ آئے تو مہاجر انصار کا ترکہ پاتے تھے۔ اور انصاری کے ناطہ داروں کو کچھ نہ ملتا۔ اس اپنے بھائی چارے کی وجہ سے جو نبی کریم ﷺ نے قائم کیا تھا۔ پھر جب آیت ﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ نازل ہوئی تو پہلی آیت ﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانُكُمْ﴾ منسوخ ہو گئی۔ سو المداد، تعاون اور خیر خواہی کے۔ البتہ میراث کا حکم (جو انصار و مہاجرین کے درمیان مواخاۃ کی وجہ سے تھا) وہ منسوخ ہو گیا۔ اور وصیت جتنی چاہے کی جاسکتی ہے (جیسی اور شخصوں کے لیے بھی ہو سکتی ہے۔ تمہائی ترکہ میں سے وصیت کی جاسکتی ہے جس کا نفاذ کیا جائے گا)

۲۲۹۲۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ إِدْرِيسَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ ﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ [النساء: ۳۳] قَالَ: وَرَثَةٌ ﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانُكُمْ﴾ كَانَ الْمُهَاجِرُونَ لَمَّا قَدِمُوا الْمَدِينَةَ عَلَى النَّبِيِّ ﷺ يَرِثُ الْمُهَاجِرُ الْأَنْصَارِيَّ دُونَ ذَوِي رَحِمِهِ إِلَّا أَخُوهُ النَّبِيِّ أَخَى النَّبِيُّ ﷺ بَيْنَهُمْ فَلَمَّا نَزَلَتْ ﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ نَسَخَتْ ثُمَّ قَالَ: ﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانُكُمْ﴾ إِلَّا النَّصْرَ وَالرِّفَادَةَ وَالنَّصْبِيَّةَ وَقَدْ ذَهَبَ الْبِمِيرَاثِ وَيُوصَى لَهُ. [طرفاہ فی: ۴۵۸۰، ۶۷۴۷] [ابوداؤد: ۲۹۲۲]

تشریح: یعنی موالی الموالاة سے عرب لوگوں میں دستور تھا کسی سے بہت دوستی ہو جاتی تو اس سے معاہدہ کرتے اور کہتے کہ تیرا خون ہمارا خون ہے۔ اور تو جس سے لڑے ہم اس سے لڑیں، تو جس سے صلح کرے ہم اس سے صلح کریں۔ تو ہمارا وارث ہم تیرے وارث، تیرا قرضہ ہم سے لیا جائے گا ہمارا قرضہ تجھ سے، تیری طرف سے ہم دیت دیں تو ہماری طرف سے۔

شروع زمانہ اسلام میں ایسے شخص کو ترکہ کا چھٹا ملنے کا حکم ہوا تھا۔ پھر یہ حکم اس آیت سے منسوخ ہو گیا: ﴿وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ لِّمِ كِتَابِ اللَّهِ﴾ (۸/الانفال: ۷۵) ابن میر نے کہا کفالت کے باب میں امام بخاری رحمہ اللہ اس کو اس لئے لائے کہ جب حلف سے جو ایک عقد تھا شروع زمانہ اسلام میں ترکہ کا استحقاق پیدا ہو گیا تو کفالت کرنے سے بھی مال کی ذمہ داری کفیل پر پیدا ہو گئی کیونکہ وہ بھی ایک عقد ہے۔

عربوں میں جاہلی دستور تھا کہ بلا حق دیکھے کسی اہم موقعہ پر محض قبائلی عصبیت کے تحت قسم کھا بیٹھے کہ ہم ایسا ایسا کریں گے۔ خواہ حق ہو یا ناحق، اسی کو حلف جاہلیت کہا گیا۔ اور بتلایا کہ اسلام میں ایسی غلط قسم کی قسموں کا کوئی مقام نہیں۔ اسلام سر اسعد کی ترغیب دیتا ہے۔ قرآن مجید میں فرمایا: ﴿وَلَا يَجْرِ مِنْكُمْ بَشَرٌ عَلَىٰ آلَا تَعْلَمُونَ اَعْدِلُوا هُوَ اَقْرَبُ نَسَبًا﴾ (۸/انعام: ۸) محض قومی عصبیت کی بنا پر ہرگز ظلم پر کمر نہ

باندھو۔ انصاف کرو کہ تقویٰ سے انصاف ہی قریب ہے۔

”قال الطبري ما استدلل به انس على اثبات الحلف لا ينافي حديث جبير بن مطعم في نفيه فان الاخاء المذكور كان في اول الهجرة و كانوا يتوارثون به ثم نسخ من ذلك الميراث وبقى مالم يبطله القرآن وهو التعاون على الحق والنصر والاخذ على بدال الظالم كما قال ابن عباس النصر والنصيحة والرفادة ويوصى له وقد ذهب الميراث.“ (فتح)

یعنی طبری نے کہا کہ اثبات حلف کے لئے حضرت انس رضی اللہ عنہ نے جو استدلال کیا وہ جبير بن مطعم کی نفی کے خلاف نہیں ہے۔ اخاء مذکور یعنی اس قسم کا بھائی چارہ شروع ہجرت میں قائم کیا گیا تھا۔ وہ آپس میں ایک دوسرے کے وارث بھی ہوا کرتے تھے۔ بعد میں میراث کو منسوخ کر دیا گیا۔ اور وہ چیز اپنی حالت پر باقی رہ گئی جس کو قرآن مجید نے باطل قرار نہیں دیا۔ اور وہ باہمی حق پر تعاون اور امداد کرنا اور ظالم کے ہاتھ پکڑنا ہے۔ جیسا کہ حضرت ابن عباس رضی اللہ عنہما نے فرمایا کہ میراث تو چلی گئی مگر ایک دوسرے کی مدد کرنا اور آپس میں ایک دوسرے کی خیر خواہی کرنا یہ چیز باقی رہ گئی ہیں۔ بلکہ اپنے بھائیوں کے لئے وصیت بھی کی جاسکتی ہے۔

واقعہ مؤاخات اسلامی تاریخ کا ایک شاندار باب ہے۔ مہاجر جو اپنے گھر بار وطن چھوڑ کر مدینہ شریف چلے آئے تھے اور ان کی دلجوئی بہت ضروری تھی۔ اس لئے نبی کریم ﷺ نے مدینہ کے باشندگان انصار میں ان کو تقسیم فرمادیا۔ انصاری بھائیوں نے جس خلوص اور رفاقت کا ثبوت دیا اس کی نظیر تاریخ عالم میں ملنی ناممکن ہے۔ آخر یہی مہاجر مدینہ کی زندگی میں گھل مل گئے۔ اور اپنے پیروں پر کھڑے ہو کر خود انصار کے لئے باعث تقویت ہو گئے رضی اللہ عنہم اجمعین۔

آج مدینہ طیبہ ہی میں بیٹھ کر انصار مدینہ اور مہاجرین کرام رضی اللہ عنہم کا یہ ذکر خیر لکھتے ہوئے دل پر ایک رقت آمیز اثر محسوس کر رہا ہوں۔ واقعہ یہ ہے کہ انصار اور مہاجر قصر اسلام کے دو اہم ترین ستون ہیں جن پر اس عظیم قصر کی تعمیر ہوئی ہے۔ آج بھی مدینہ کی فضا ان بزرگوں کے چھوڑے ہوئے تاثرات سے بھرپور نظر آ رہی ہے۔ مسجد نبوی حرم نبوی میں مختلف ممالک کے لاکھوں مسلمان جمع ہو کر عبادت الہی و صلوة و سلام پڑھتے ہیں اور سب میں مؤاخات اور اسلامی محبت کی ایک غیر محسوس لہر دوڑتی ہوئی نظر آتی ہے۔ اگر مسلمان یہاں سے جانے کے بعد بھی باہمی مؤاخات کا ہر ہر جگہ قائم رکھیں تو دنیا انسانیت کے لئے وہ ایک بہترین نمونہ بن سکتے ہیں۔ ۴ صفر ۱۳۹۰ھ کو محترم بھائی حامی عبدالرحمن سندھی باب مجیدی مدینہ منورہ کے دولت کدہ پر یہ الفاظ نظر ثانی کرتے ہوئے لکھ گئے۔ بسلسلہ اشاعت بخاری شریف مترجم اردو حاجی صاحب موصوف کی مجاہدانہ کوششوں کے لئے امید ہے کہ ہر مطالعہ کرنے والا بھائی دعائے خیر کرے گا۔

۲۲۹۳۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخْبَى رَسُولُ اللَّهِ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ. [راجع: ۲۰۴۹]

(۲۲۹۳) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ جب عبدالرحمن بن عوف رضی اللہ عنہ ہمارے یہاں آئے تھے تو رسول اللہ ﷺ نے ان کا بھائی چارہ سعد بن ربیع رضی اللہ عنہ سے کرایا تھا۔

۲۲۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَاءَ، حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَبْلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا حِلْفَ فِي الْإِسْلَامِ)) فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِي.

(۲۲۹۴) ہم سے محمد بن صباح نے بیان کیا، کہا ہم سے اسماعیل بن زکریا نے بیان کیا، ان سے عاصم بن سلیمان نے بیان کیا، کہا کہ میں نے انس رضی اللہ عنہ سے پوچھا، کیا آپ کو یہ بات معلوم ہے کہ نبی کریم ﷺ نے فرمایا تھا: ”اسلام میں جاہلیت والے (غلط قسم کے) عہد و پیمان نہیں ہیں۔“ تو انہوں نے کہا کہ نبی کریم ﷺ نے خود انصار اور قریش کے درمیان

[طرفہ فی: ۶۰۸۳، ۷۳۴۰] [مسلم: ۶۴۶۳] میرے گھر میں عہد و پیمان کرایا تھا۔

ابوداؤد: ۲۹۲۶

تشریح: معلوم ہوا کہ عہد و پیمان اگر حق، انصاف اور عدل کی بنا پر ہو تو وہ مذموم نہیں ہے بلکہ ضروری ہے مگر اس عہد و پیمان میں صرف باہمی مدد و خیر خواہی مد نظر ہوگی۔ اور ترکہ کا ایسے بھائی چارہ سے کوئی تعلق نہ ہوگا۔ کہ وہ وارثوں کا حق ہے۔ یہ امر دیگر ہے کہ ایسے مواقع پر حسب قاعدہ شرعی مرنے والے کو وصیت کا حق حاصل ہے۔

باب: جو شخص کسی میت کے قرض کا ضامن بن جائے تو اس کے بعد اس سے رجوع نہیں کر سکتا

حضرت حسن بصری رحمۃ اللہ علیہ نے بھی یہی فرمایا۔

بَابُ مَنْ تَكْفَّلَ عَنْ مَيِّتٍ دَيْنًا فَلَيْسَ لَهُ أَنْ يَرْجِعَ

وَبِهِ قَالَ الْحَسَنُ

(۲۲۹۵) ہم سے ابو عاصم نے بیان کیا، ان سے یزید بن ابی عبید نے، ان سے سلیم بن اکوع رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم کے یہاں نماز پڑھنے کے لیے کسی کا جنازہ آیا۔ آپ نے دریافت فرمایا: ”کیا اس میت پر کسی کا قرض تھا؟“ لوگوں نے کہا کہ نہیں۔ آپ نے ان کی نماز جنازہ پڑھا دی۔ پھر ایک اور جنازہ آیا۔ آپ نے دریافت فرمایا: ”میت پر کسی کا قرض تھا؟“ لوگوں نے کہا ہاں تھا۔ یہ سن کر آپ نے فرمایا: ”پھر اپنے ساتھی کی تم ہی نماز پڑھ لو۔“ ابو قتادہ رضی اللہ عنہ نے عرض کیا، یا رسول اللہ! ان کا قرض میں ادا کر دوں گا۔ تب آپ نے ان کی نماز جنازہ پڑھا دی۔

۲۲۹۵۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَنْخَوَعِ أَنَّ النَّبِيَّ ﷺ أَتَى بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا فَقَالَ: ((هَلْ عَلَيْهِ مِنْ دَيْنٍ؟)) قَالُوا: لَا فَصَلَّى عَلَيْهِ ثُمَّ أَتَى بِجَنَازَةٍ أُخْرَى فَقَالَ: ((هَلْ عَلَيْهِ مِنْ دَيْنٍ؟)) قَالُوا: نَعَمْ قَالَ: ((فَصَلُّوا عَلَى صَاحِبِكُمْ)) قَالَ أَبُو قَتَادَةَ: عَلَيَّ دَيْنُهُ يَا رَسُولَ اللَّهِ، فَصَلَّى عَلَيْهِ. [راجع: ۲۲۸۹]

تشریح: اس حدیث سے امام بخاری رحمۃ اللہ علیہ نے یہ نکالا کہ ضامن اپنی ضمانت سے رجوع نہیں کر سکتا۔ جب وہ میت کے قرضے کا ضامن ہو۔ کیونکہ نبی کریم صلی اللہ علیہ وسلم نے صرف ابو قتادہ رضی اللہ عنہ کی ضمانت کے سبب اس پر نماز پڑھا دی۔ اگر رجوع جائز ہوتا تو جب تک ابو قتادہ رضی اللہ عنہ یہ قرض ادا نہ کر دیتے آپ اس پر نماز نہ پڑھتے۔

(۲۲۹۶) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، انہوں نے محمد بن علی باقر سے سنا، اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”اگر بحرین سے (جزیرہ کا) مال آیا تو میں تمہیں اس طرح دونوں لپ بھر بھر کر دوں گا۔“ لیکن بحرین سے مال نبی کریم صلی اللہ علیہ وسلم کی وفات تک نہیں آیا پھر جب اس کے بعد وہاں سے مال آیا تو ابو بکر رضی اللہ عنہ نے اعلان کر دیا کہ جس سے بھی نبی کریم صلی اللہ علیہ وسلم کا کوئی وعدہ ہوا آپ پر کسی کا قرض ہو وہ ہمارے یہاں آ جائے۔ چنانچہ میں حاضر ہوا۔ اور میں نے عرض کیا کہ

۲۲۹۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ سَمِعَ مُحَمَّدَ بْنَ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أُعْطِيَكَ هَكَذَا وَهَكَذَا)) فَلَمْ يَجِءْ مَالُ الْبَحْرَيْنِ حَتَّى قَبِضَ النَّبِيُّ ﷺ فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ فَنَادَى مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَّةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا فَأَتَيْنَهُ فَقُلْتُ إِنَّ النَّبِيَّ ﷺ

قَالَ لِي كَذَا وَكَذَا فَحَثَى لِي حَبَّةً فَعَدَدْتُهَا نَبِي كَرِيم ﷺ نے مجھ سے یہ وہ باتیں فرمائی تھیں جسے سن کر حضرت ابو بکر رضی اللہ عنہ نے مجھے ایک لپ بھر کر دیا۔ میں نے اسے شمار کیا تو پانچ سو کی رقم تھی۔ پھر فرمایا کہ اس کے دو گنا اور لے لو۔ [اطرافہ فی: ۲۵۹۸، ۲۶۸۳، ۳۱۲۷، ۳۱۶۴]

[۴۳۸۳] [مسلم: ۶۰۲۳، ۶۰۲۴]

تشریح: سب تین لپ ہو گئے۔ نبی کریم ﷺ نے تین لپ بھر دینے کا وعدہ فرمایا تھا جیسے دوسری روایت میں ہے جس کو امام بخاری رحمہ اللہ نے شہادات میں نکالا، اس کی تصریح ہے۔ باب کا مطلب اس سے یوں نکالا کہ حضرت ابو بکر رضی اللہ عنہ جب نبی کریم ﷺ کے خلیفہ اور جانشین ہوئے تو گویا آپ کے سب معاملات اور وعدوں کے وہ کفیل ٹھہرے اور ان کو ان وعدوں کا پورا کرنا لازم ہوا۔ (قطانی)

بَابُ جَوَارِ أَبِي بَكْرٍ الصِّدِّيقِ
فِي عَهْدِ النَّبِيِّ ﷺ وَعَقْدِهِ
باب: نبی کریم ﷺ کے زمانہ میں ابو بکر رضی اللہ عنہ کو
(ایک مشرک کا) امان دینا اور اس کے ساتھ آپ کا

عہد کرنا

تشریح: جو حدیث اس باب میں لائے اس کی مطابقت اس طرح ہے کہ پناہ دینے والے نے جس کو پناہ دی، گویا اس کی عدم ایذا کا متکفل ہوا۔ اس پر اس کفالت کا پورا کرنا لازم ہوا۔ اس حدیث سے یہ نکلا کہ عدم ایذا دہی اور لسانی کی ضمانت کرنا درست ہے۔ جیسے ہمارے زمانہ میں رائج ہے۔ (وحیدی)

۲۲۹۷۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ قَالَ ابْنُ شِهَابٍ فَأَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَغْضِلْ أَبَايَ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ. قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ أَبُو صَالِحٍ: حَدَّثَنِي عَبْدُ اللَّهِ عَنْ يُونُسَ عَنْ الزُّهْرِيِّ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: لَمْ أَغْضِلْ أَبَايَ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ وَلَمْ يَمُرْ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِنَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَةً فَلَمَّا ابْتَلَى الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا قَبْلَ الْحَبَشَةِ حَتَّى إِذَا بَلَغَ بَرَكَ الْغَمَادَ لَقِيَهُ ابْنُ الدُّغْنَةِ، وَهُوَ سَيِّدُ الْقَارَةِ فَقَالَ: أَيْنَ تَرِيدُ يَا

(۲۲۹۷) ہم سے یحییٰ بن بکر نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے کہ ابن شہاب نے بیان کیا، اور انہیں عروہ بن زبیر نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے جب سے ہوش سنبھالا تو اپنے والدین کو اسی دین اسلام کا پیروکار پایا۔ ابو عبد اللہ (امام بخاری) نے فرمایا کہ ابو صالح سلیمان نے بیان کیا کہ مجھ سے عبد اللہ بن مبارک نے بیان کیا۔ ان سے یونس نے، اور ان سے زہری نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے جب سے ہوش سنبھالا تو اپنے والدین کو دین اسلام کا پیروکار پایا۔ کوئی دن ایسا نہیں گزرتا تھا جب رسول اللہ ﷺ ہمارے یہاں صبح و شام دونوں وقت تشریف نہ لاتے ہوں۔ پھر جب مسلمانوں کو بہت زیادہ تکلیف ہونے لگی تو ابو بکر رضی اللہ عنہ نے بھی ہجرت حبشہ کا ارادہ کیا۔ جب آپ برک الغماد پہنچے تو وہاں آپ کی ملاقات قارہ کے سردار مالک بن الدغنے سے ہوئی۔ اس نے پوچھا، ابو بکر! کہاں کا ارادہ

ہے؟ ابو بکر رضی اللہ عنہ نے اس کا جواب یہ دیا کہ میری قوم نے مجھے نکال دیا ہے۔ اور اب تو یہی ارادہ ہے کہ اللہ کی زمین میں سیر کروں اور اپنے رب کی عبادت کرتا رہوں۔ اس پر مالک ابن الدغنے نے کہا کہ آپ جیسا انسان (اپنے وطن سے) نہیں نکل سکتا اور نہ اسے نکالا جاسکتا ہے۔ کہ آپ تو محتاجوں کے لیے کماتے ہیں، صلہ رحمی کرتے ہیں۔ مجبوروں کا بوجھ اپنے سر لیتے ہیں۔ مہمان نوازی کرتے ہیں اور حادثوں میں حق بات کی مدد کرتے ہیں۔ آپ کو میں امان دیتا ہوں۔ آپ چلیے اور اپنے ہی شہر میں اپنے رب کی عبادت کیجئے۔ چنانچہ ابن الدغنے اپنے ساتھ ابو بکر رضی اللہ عنہ کو لے آیا اور مکہ پہنچ کر کفار قریش کے تمام اشراف کے پاس گیا اور ان سے کہا کہ ابو بکر جیسا نیک آدمی (اپنے وطن سے) نہیں نکل سکتا اور نہ اسے نکالا جاسکتا ہے۔ کیا تم ایسے شخص کو بھی نکال دو گے جو محتاجوں کے لیے کماتا ہے اور جو صلہ رحمی کرتا ہے اور جو مجبوروں اور کمزوروں کا بوجھ اپنے سر پر لیتا ہے اور جو مہمان نوازی کرتا ہے اور جو حادثوں میں حق بات کی مدد کرتا ہے۔ چنانچہ قریش نے ابن الدغنے کی امان کو مان لیا۔ اور حضرت ابو بکر رضی اللہ عنہ کو امان دے دی۔ پھر ابن الدغنے سے کہا کہ ابو بکر کو اس کی تاکید کر دینا کہ اپنے رب کی عبادت اپنے گھر ہی میں کر لیا کریں۔ وہاں جس طرح چاہیں نماز پڑھیں اور قرآن کی تلاوت کریں۔ لیکن ہمیں ان چیزوں کی وجہ سے کوئی ایذا نہ دیں اور نہ اس کا اظہار کریں۔ کیونکہ ہمیں اس کا ڈر ہے کہ کہیں ہمارے بچے اور ہماری عورتیں قتل میں نہ پڑ جائیں۔ ابن الدغنے نے یہ باتیں جب حضرت ابو بکر رضی اللہ عنہ کو سنائیں۔ تو آپ اپنے رب کی عبادت گھر کے اندر ہی کرنے لگے۔ نہ نماز میں کسی قسم کا اظہار کرتے اور نہ اپنے گھر کے سوا کسی دوسری جگہ تلاوت کرتے۔ پھر حضرت ابو بکر صدیق رضی اللہ عنہ نے کچھ دنوں بعد ایسا کیا کہ آپ نے اپنے گھر کے سامنے نماز کے لیے ایک جگہ بنالی۔ اب آپ ظاہر ہو کر وہاں نماز پڑھنے لگے اور اسی پر تلاوت قرآن کرنے لگے۔ پس پھر کیا تھا، مشرکین کے بچوں اور ان کی عورتوں کا مجمع لگنے لگا۔ سب حیرت اور تعجب کی نگاہوں سے انہیں دیکھتے۔ ابو بکر رضی اللہ عنہ بڑے ہی رونے والے تھے۔ جب قرآن پڑھنے لگتے تو آنسوؤں پر قابو نہ

آبا بکر؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي فَأَنَا أُرِيدُ أَنْ أَسْبِغَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي قَالَ ابْنُ الدَّغْنَةِ: إِنَّ مِثْلَكَ لَا يَخْرُجُ وَلَا يَخْرُجُ فَإِنَّكَ تَكْسِبُ الْمَعْدُومَ وَتَصِلُ الرَّجَمَ وَتَحْمِلُ الْكُلَّ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ وَأَنَا لَكَ جَارٌ فَارْجِعْ فَاعْبُدْ رَبَّكَ بِلَادِكَ فَارْتَحِلْ ابْنُ الدَّغْنَةِ فَرَجَعَ مَعَ أَبِي بَكْرٍ فَطَافَ فِي أَشْرَافِ قُرَيْشٍ فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لَا يَخْرُجُ مِنْهُ وَلَا يُخْرَجُ أَنْخَرَجُونَ رَجُلًا يَكْسِبُ الْمَعْدُومَ وَيَصِلُ الرَّجَمَ وَيَحْمِلُ الْكُلَّ وَيَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَأَنْقَضَتْ قُرَيْشٌ جَوَارِ ابْنِ الدَّغْنَةِ وَآمَنُوا أَبَا بَكْرٍ وَقَالُوا لِابْنِ الدَّغْنَةِ: مَرَّ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ فَيَصِلْ وَلْيَقْرَأْ مَا شَاءَ وَلَا يُؤْذِنَا بِذَلِكَ وَلَا يَسْتَعْلِنَ بِهِ فَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنَا وَيَسَآئِنَا قَالَ ذَلِكَ ابْنُ الدَّغْنَةِ لِأَبِي بَكْرٍ فَطَفِقَ أَبُو بَكْرٍ يَعْبُدُ رَبَّهُ فِي دَارِهِ وَلَا يَسْتَعْلِنُ بِالصَّلَاةِ وَلَا الْقِرَاءَةِ فِي غَيْرِ دَارِهِ ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَأَبْتَتَى مَسْجِدًا بِفَنَاءِ دَارِهِ وَبَرَزَ فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ فَيَتَقَصَّفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ وَيَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَاءَ لَا يَمْلِكُ دَمْعَهُ حِينَ يَقْرَأُ الْقُرْآنَ فَأَفْرَعَ ذَلِكَ أَشْرَافُ قُرَيْشٍ مِنَ الْمُشْرِكِينَ فَأَرْسَلُوا إِلَى ابْنِ الدَّغْنَةِ فَقَدِمَ عَلَيْهِمْ فَقَالُوا لَهُ: إِنَّا كُنَّا أَجْرًا أَبَا بَكْرٍ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ وَإِنَّهُ

رہتا۔ اس صورت حال سے اکابر مشرکین قریش گھبرائے اور سب نے ابن الدغنه کو بلا بھیجا۔ ابن الدغنه ان کے پاس آیا تو ان سب نے کہا کہ ہم نے تو ابو بکر رضی اللہ عنہ کو اس لیے امان دی تھی کہ وہ اپنے رب کی عبادت گھر کے اندر ہی کریں گے۔ لیکن وہ تو زیادتی پر اتر آئے اور گھر کے سامنے نماز پڑھنے کی ایک جگہ بنالی ہے۔ نماز بھی سب کے سامنے ہی پڑھنے لگے ہیں اور تلاوت بھی سب کے سامنے کرنے لگے ہیں۔ ڈر ہمیں اپنی اولاد اور عورتوں کا ہے کہ کہیں وہ فتنہ میں نہ پڑ جائیں۔ اس لیے اب تم ان کے پاس جاؤ اگر وہ اس پر تیار ہو جائیں کہ اپنے رب کی عبادت صرف اپنے گھر کے اندر ہی کریں، پھر تو کوئی بات نہیں۔ لیکن اگر انہیں اس سے انکار ہو تو تم ان سے کہو کہ وہ تمہاری امان تمہیں واپس کر دیں۔ کیونکہ ہمیں یہ پسند نہیں کہ تمہاری امان کو ہم توڑیں۔ لیکن اس طرح انہیں اظہار اور اعلان بھی کرنے نہیں دیں گے۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ اس کے بعد ابن الدغنه حضرت ابو بکر رضی اللہ عنہ کے پاس آیا اور کہا کہ آپ کو معلوم ہے وہ شرط جس پر میرا آپ سے عہد ہوا تھا۔ اب یا آپ اس شرط کی حدود میں رہیں یا میری امان مجھے واپس کر دیں۔ کیونکہ یہ میں پسند نہیں کرتا کہ عرب کے کانوں تک یہ بات پہنچے کہ میں نے ایک شخص کو امان دی تھی لیکن وہ امان توڑ دی گئی۔ حضرت ابو بکر رضی اللہ عنہ نے فرمایا کہ میں تمہاری امان تمہیں واپس کرتا ہوں۔ میں تو بس اپنے اللہ کی امان سے خوش ہوں، رسول کریم ﷺ ان دنوں مکہ ہی میں موجود تھے۔ آپ نے فرمایا: ”مجھے تمہاری ہجرت کا مقام دکھلایا گیا ہے۔ میں نے ایک کھاری نمکین زمین دیکھی ہے، جہاں کھجور کے باغات ہیں اور وہ دو پتھر لے میدانوں کے درمیان میں ہے۔“ جب رسول اللہ ﷺ نے اس کا اظہار فرمادیا تو جن مسلمانوں نے ہجرت کرنی چاہی وہ پہلے ہی مدینہ ہجرت کر کے چلے گئے۔ بلکہ بعض وہ صحابہ رضی اللہ عنہم جو حبشہ ہجرت کر کے چلے گئے تھے وہ بھی مدینہ آ گئے۔ حضرت ابو بکر صدیق رضی اللہ عنہ بھی ہجرت کی تیاریاں کرنے لگے تو رسول اللہ ﷺ نے ان سے فرمایا: ”جلدی نہ کرو، امید ہے کہ مجھے بھی جلد ہی اجازت مل جائے۔“ حضرت ابو بکر رضی اللہ عنہ نے پوچھا میرے ماں باپ آپ پر فدا ہوں! کیا آپ کو اس کی امید ہے؟ آپ

جَاوَزَ ذَلِكَ فَاَبْتَنَى مَسْجِدًا بِفَنَاءِ دَارِهِ وَأَعْلَنَ الصَّلَاةَ وَالْغِرَاءَةَ وَقَدْ خَشِينَا أَنْ يَفْتِنَ أَبْنَاءَنَا وَنِسَاءَنَا فَأَتَاهُ فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ وَإِنْ أَبَى إِلَّا أَنْ يُعْلِنَ ذَلِكَ فَسَلَّهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ فَإِنَّا كَرِهْنَا أَنْ نُخْفِرَكَ وَلَسْنَا مُقَرَّرِينَ لِأَبِي بَكْرٍ الْإِسْتِعْلَانِ قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغْنَةِ أَبَا بَكْرٍ فَقَالَ: قَدْ عَلِمْتُ أَنْذِي عَقْدَتَ لَكَ عَلَيْهِ فِيمَا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ وَإِمَّا أَنْ تَرُدَّ إِلَيَّ ذِمَّتِي فَإِنِّي لَا أَحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنَّي أَخْفَرْتُ فِي رَجُلٍ عَقْدْتُ لَهُ قَالَ أَبُو بَكْرٍ: إِنِّي أَرُدُّ إِلَيْكَ جَوَارِكَ وَأَرْضِي بِجَوَارِ اللَّهِ وَرَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ بِمَكَّةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أَرَيْتُ دَارَ هَجْرَتِكُمْ رَأَيْتُ سَبْخَةَ ذَاتِ نَخْلٍ بَيْنَ لَابَتَيْنِ)) وَهُمَا الْحَرَّتَانِ فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ حِينَ ذَكَرَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَرَجَعَ إِلَيَّ الْمَدِينَةَ بَعْضُ مَنْ كَانَ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِرًا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((عَلَى رِسْلِكَ! فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي)) قَالَ أَبُو بَكْرٍ: هَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ؟ قَالَ: ((نَعَمْ)) فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيُصْحَبَهُ وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَّ السَّمَرِ أَرْبَعَةَ أَشْهُرٍ. [راجع: ٤٧٦]

نے فرمایا: ”ہاں ضرور!“ چنانچہ ابو بکر صدیق رضی اللہ عنہ رسول اللہ ﷺ کا انتظار کرنے لگے، تاکہ آپ کے ساتھ ہجرت کریں۔ ان کے پاس دو اونٹ تھے، انہیں چار مہینے تک وہ بول کے پتے کھلاتے رہے۔

تشریح: یہ حدیث واقعہ ہجرت سے متعلق بہت سی معلومات پر مشتمل ہے، نیز اس سے حضرت صدیق اکبر رضی اللہ عنہ کا استقلال اور توکل علی اللہ بھی ظاہر ہوتا ہے۔ ایک وقت تھا کہ اسی شہر کہ میں (جہاں بیٹھ کر کعبہ مقدس میں یہ سطرین لکھ رہا ہوں) نبی کریم ﷺ اور آپ کے جاں نثاروں کو انتہائی ایذا نہیں دی جا رہی تھیں۔ جن سے مجبور ہو کر حضرت صدیق اکبر رضی اللہ عنہ یہ مقدس شہر چھوڑنے پر مجبور ہو گئے تھے۔ اور ہجرت جشہ کے ارادے سے برک الغماد نامی ایک مقام قریب کہ میں پہنچ چکے تھے۔ کہ آپ کو قارہ قبیلہ کا ایک سردار مالک بن دغنے ملا۔ قارہ بنی اہون قبیلہ کی ایک شاخ تھی جو تیر اندازی میں مشہور تھے اس قبیلہ کے سردار مالک بن دغنے نے حضرت ابو بکر صدیق رضی اللہ عنہ کو جب حالت سفر میں کوچ کرتے دیکھا، تو فوراً اس کے منہ سے نکلا کہ آپ جیسا شریف آدمی جو غریب پرور ہو، صلہ رحمی کرنے والا ہو، جو دوسروں کا بوجھ اپنے سر پر اٹھا لیتا ہو اور جو مہمان نوازی میں بے نظیر خوبیوں کا مالک ہو، ایسا نیک ترین انسان ہرگز مکہ سے نہیں نکل سکتا، نہ وہ نکالا جاسکتا ہے۔ آپ میری پناہ میں ہو کر واپس مکہ تشریف لے چلے اور وہیں اپنے رب کی عبادت کیجئے۔ چنانچہ حضرت ابو بکر صدیق رضی اللہ عنہ اس کے ساتھ مکہ واپس آ گئے۔ اور ابن دغنے نے مکہ میں حضرت ابو بکر رضی اللہ عنہ کے لئے امن دینے کا اعلان عام کر دیا۔ جسے قریش نے بھی منظور کر لیا۔ مگر یہ شرط ٹھہرائی کہ صدیق اکبر رضی اللہ عنہ علانیہ نماز نہ پڑھیں، نہ تلاوت قرآن فرمائیں، جسے سن کر ہمارے نوجوان بگڑ جاتے ہیں۔ کچھ دنوں بعد حضرت صدیق اکبر رضی اللہ عنہ نے گھر کے اندر تنگی محسوس فرما کر باہر والان میں بیٹھنا اور قرآن شریف پڑھنا شروع فرما دیا۔ اسی پر کفار قریش نے شکوہ شکایتوں کا سلسلہ شروع کر کے ابن دغنے کو روغلا یا اور وہ پناہ واپس لینے پر تیار ہو گیا۔ جس پر حضرت صدیق اکبر رضی اللہ عنہ نے صاف فرما دیا کہ ”انی ارد الیک جوارک وارضی بجوار اللہ۔“ یعنی اے ابن دغنے! میں تمہاری پناہ تم کو واپس کرتا ہوں اور میں اللہ پاک کی امان پر راضی ہوں۔ اس وقت رسول کریم ﷺ مکہ شریف ہی میں موجود تھے، آپ نے حضرت صدیق رضی اللہ عنہ سے ملاقات فرمائی تو بتلایا کہ جلد ہی ہجرت کا واقعہ سامنے آنے والا ہے۔ اور اللہ نے مجھے تمہاری ہجرت کا مقام بھی دکھلادیا ہے۔ جس سے آپ کی مراد مدینہ طیبہ سے تھی۔ اس بشارت کو سن کر حضرت صدیق اکبر رضی اللہ عنہ نے اپنی اونٹنیوں کو سفر کے لئے تیار کرنے کے خیال سے بول کے پتے بکثرت کھلانے شروع کر دیئے۔ تاکہ وہ تیز رفتاری سے ہجرت کے وقت سفر کرنے کے لئے تیار ہو جائیں۔ آپ چار ماہ تک لگا تار ان سوار یوں کو سفر ہجرت کے لئے تیار فرماتے رہے یہاں تک کہ ہجرت کا وقت آ گیا۔

اس حدیث سے باب کی مطابقت یوں ہے کہ ابن دغنے نے گویا ابو بکر صدیق رضی اللہ عنہ کی ضمانت کی تھی، کہ ان کو مالی اور بدنی ایذا نہ پہنچے۔ حافظ فرماتے ہیں: ”والغرض من هذا الحديث هنا رضا ابی بکر بجوار ابن الدغنة وتقدير النبي ﷺ على ذلك ووجه دخوله في الكفالة انه لائق بكفالة الأبدان لان الذي أجاره كأنه تكفل بنفس المعجرات لا يضام قاله ابن المنير۔“ (فتح) یعنی یہاں اس حدیث کے درج کرنے سے غرض یہ ہے کہ حضرت ابو بکر صدیق رضی اللہ عنہ ابن دغنے کی پڑوس اور اس کی پناہ دینے پر راضی ہو گئے۔ اور نبی کریم ﷺ نے بھی اس کو ثابت رکھا۔ اور اس حدیث کو باب الكفالة میں داخل کرنے کی وجہ یہ ہے کہ اس سے ابدان کا کفالت میں دینا جائز ثابت ہوا۔ گویا جس نے ان کو پناہ دی وہ ان کی جان کے قتل بن گئے کہ ان کو کوئی تکلیف نہیں دی جائے گی۔

اللہ کی شان ایک وہ وقت تھا اور ایک وقت آج ہے کہ مکہ معظمہ ایک عظیم اسلامی مرکز کی حیثیت میں دنیائے اسلام کے ستر کروڑ انسان کا قبلہ و کعبہ بنا ہوا ہے۔ جہاں ہر سال ہجرت ربیع الحج ۲۰-۲۵ لاکھ مسلمان جمع ہو کر صداقت اسلام کا اعلان کرتے ہیں۔

الحمد لله الذي صدق وعده ونصر عبده وهزم الاحزاب وحده فلا شيء بعده۔

آج ۲۲ ذی الحجہ ۱۴۸۹ھ کو بعد مغرب مطاف مقدس میں بیٹھ کر یہ نوٹ حوالہ قلم کیا گیا۔ ربنا تقبل منا انك انت السميع العليم۔

۲۲۹۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ (۲۲۹۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا،

عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يُؤْتِي بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ
الدِّينَ فَيَسْأَلُ: ((هَلْ تَرَكَ لِدِينِهِ فَضْلًا؟))
فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ لِدِينِهِ وَفَاءً صَلَّى وَإِلَّا
قَالَ لِلْمُسْلِمِينَ: ((صَلُّوا عَلَيَّ صَاحِبِكُمْ))
فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ قَالَ: ((أَنَا أَوَّلُ
بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تَوَقَّيَ مِنْ
الْمُؤْمِنِينَ فَتَرَكَ دِينًا فَعَلَيَّ فَضَاؤُهُ وَمَنْ تَرَكَ
مَالًا فَلِوَرَثَتِهِ)). [أطرافه في: ٢٣٩٨، ٢٣٩٩،
٤٧٨١، ٥٣٧١، ٦٧٣١، ٦٧٤٥، ٦٧٦٣] ہے۔“

[مسلم: ٤١٥٨؛ ترمذی: ١٠٧٠]

تشریح: معلوم ہوا کہ قرض داری بری بلا ہے۔ نبی کریم ﷺ نے اس کی وجہ سے نماز نہیں پڑھائی، اسی لئے قرض سے ہمیشہ بچنے کی دعا کرنا ضروری ہے۔ اگر مجبوراً قرض لینا پڑے تو اس کی ادائیگی کی کامل نیت رکھنا چاہیے، اس طرح اللہ پاک بھی اس کی مدد کرے گا۔ اور اگر دل میں بے ایمانی ہو تو پھر اللہ بھی ایسے ظالم کی مدد نہیں کرتا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْوَكَالَةِ

وکیل بنانے کا بیان

تشریح: لغت میں وکالت کے معنی سپرد کرنا اور شریعت میں وکالت اس کو کہتے ہیں کہ آدمی اپنا کوئی کام کسی کے سپرد کر دے بشرطیکہ اس کام میں نیابت اور قائم مقامی ہو سکتی ہو۔ آج یوم عاشوراکو کعبہ شریف میں بوقت تہجد یہ نوٹ لکھا گیا۔

باب: تقسیم وغیرہ کے کام میں ایک سا جھی کا اپنے دوسرے سا جھی کو وکیل بنا دینا

[بَابُ] وَكَالَةُ الشَّرِيكِ الشَّرِيكِ فِي الْقِسْمَةِ وَغَيْرِهَا

اور نبی کریم ﷺ نے حضرت علی رضی اللہ عنہ کو اپنی قربانی کے جانور میں شریک کر لیا پھر انہیں حکم دیا کہ فقیروں کو بانٹ دیں۔

وَقَدْ أَشْرَكَ النَّبِيُّ ﷺ عَلِيًّا فِي هَذِهِ ثُمَّ أَمَرَهُ بِقِسْمَتِهَا.

(۲۲۹۹) ہم سے قبیسہ بن عقبہ نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے ابن ابی کحج نے بیان کیا، ان سے مجاہد نے، ان سے عبدالرحمن بن ابی لیلیٰ نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھے حکم دیا کہ ان قربانی کے جانوروں کے جھول اور ان کے چمڑے کو میں خیرات کر دوں جنہیں قربان کیا گیا تھا۔

۲۲۹۹۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجَلَالِ الْبُذْنِ الَّتِي نُجِرَتْ وَبِجُلُودِهَا. [راجع: ۱۷۰۷]

تشریح: اس روایت میں گوشت کا ذکر نہیں، مگر امام بخاری رحمہ اللہ نے جابر رضی اللہ عنہ کی روایت کی طرف اشارہ کیا جس کو کتاب الشریک میں نکالا ہے۔ اس میں صاف یوں ہے کہ آپ نے حضرت علی رضی اللہ عنہ کو قربانی میں شریک کر لیا تھا۔ گویا نبی کریم ﷺ نے ان امور کے لئے حضرت علی رضی اللہ عنہ کو وکیل بنایا۔ اسی سے وکالت کا جواز ثابت ہوا جو باب کا مقصد ہے۔

(۲۳۰۰) ہم سے عمرو بن خالد نے بیان کیا، ان سے لیث نے بیان کیا، ان سے یزید نے، ان سے ابوالخیر نے، اور ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ نبی کریم ﷺ نے کچھ بکریاں ان کے حوالہ کی تھیں تاکہ صحابہ رضی اللہ عنہم میں ان کو تقسیم کر دیں۔ ایک بکری کا بچہ باقی رہ گیا جب اس کا ذکر انہوں نے آنحضرت ﷺ سے کیا، تو آپ نے فرمایا: ”اس کی تو قربانی کر لے۔“

۲۳۰۰۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عَقْبَةَ بْنِ عَامِرٍ: أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ، فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: ((صَحِّحْ بِهِ أَنْتَ)). [اطرافہ فی: ۲۵۰۰، ۵۵۴۷، ۵۵۵۵] [مسلم: ۵۰۸۴، ترمذی: ۱۵۰۰]

نسائی: ۴۳۹۱؛ ابن ماجہ: ۳۱۳۸

تشریح: اس سے بھی وکالت ثابت ہوئی۔ اور یہ بھی کہ وکیل کے لئے ضروری ہے کہ کوئی بات سمجھ میں نہ آ سکے تو اس کی اپنے موکل سے تحقیق کر لے۔

بَابُ: إِذَا وَكَّلَ الْمُسْلِمُ حَرَبِيًّا فِي دَارِ الْحَرْبِ أَوْ فِي دَارِ الْإِسْلَامِ، جَازَ

(۲۳۰۱) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ ہم سے یوسف بن یاشون نے بیان کیا، ان سے صالح بن ابراہیم بن عبدالرحمن بن عوف نے، ان سے ان کے باپ نے، اور ان سے صالح کے دادا عبدالرحمن بن عوف رضی اللہ عنہ نے بیان کیا کہ میں نے امیہ بن خلف سے یہ معاہدہ اپنے اور اس کے درمیان لکھوایا کہ وہ میرے بال بچوں یا میری جائیداد کی جو مکہ میں ہے، حفاظت کرے اور میں اس کی جائیداد کی جو مدینہ میں ہے، حفاظت کروں۔ جب میں نے اپنا نام لکھتے وقت رخصت کا ذکر کیا تو اس نے کہا کہ میں رخصت کو کیا جانوں۔ تم اپنا وہی نام لکھو جو زمانہ جاہلیت میں تھا۔ چنانچہ میں نے عبد عمر لکھوایا۔ بدر کی لڑائی کے موقع پر میں ایک پہاڑ کی طرف گیا، تاکہ لوگوں سے آنکھ بچا کر اس کی حفاظت کر سکوں جبکہ لوگ سو رہے تھے لیکن بلال رضی اللہ عنہ نے دیکھ لیا اور فوراً انصار کی ایک مجلس میں آئے۔ انہوں نے مجلس والوں سے کہا کہ یہ دیکھو امیہ بن خلف (کافر دشمن اسلام) ادھر موجود ہے۔ اگر امیہ کافر فریق نکلا تو میری ناکامی ہوگی۔ چنانچہ ان کے ساتھ انصار کی ایک جماعت ہمارے پیچھے ہوئی۔ جب مجھے خوف ہوا کہ اب یہ لوگ ہمیں آلیں گے، تو میں نے اس کے ایک لڑکے کو آگے کر دیا تاکہ اس کے ساتھ (آنے والی جماعت) مشغول رہے۔ لیکن لوگوں نے اسے قتل کر دیا۔ اور پھر بھی وہ ہماری ہی طرف بڑھنے لگے۔ امیہ بہت بھاری جسم کا تھا۔ آخر جب جماعت انصار نے ہمیں آلیا تو میں نے اسے کہا کہ زمین پر لیٹ جا۔ جب وہ زمین پر لیٹ گیا تو میں نے اپنا جسم اس کے اوپر ڈال دیا۔ تاکہ لوگوں کو روک سکوں لیکن لوگوں نے میرے جسم کے نیچے سے اس کے جسم پر تلوار کی ضربات لگائیں اور اسے قتل کر کے ہی چھوڑا۔ ایک صحابی نے اپنی

۲۳۰۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يُونُسُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: كَاتَبْتُ أُمِّيَّةَ بْنَ خَلْفٍ كِتَابًا بِأَنْ يَحْفَظَنِي فِي صَاحِبِيَّ بِمَكَّةَ، وَأَحْفَظَهُ فِي صَاحِبِيَّ بِالْمَدِينَةِ، فَلَمَّا ذَكَرْتُ الرَّحْمَنَ قَالَ: لَا أَعْرِفُ الرَّحْمَنَ، كَاتِبْنِي بِاسْمِكَ الَّذِي كَانَ فِي الْجَاهِلِيَّةِ. فَكَاتَبْتُهُ: عَبْدُ عَمْرٍو فَلَمَّا كَانَ فِي يَوْمٍ بَدَرُ خَرَجْتُ إِلَى جَبَلٍ لِأُخْرِزَهُ حِينَ نَامَ النَّاسُ فَأَبْصَرُهُ بِلَالٍ فَخَرَجَ حَتَّى وَقَفَ عَلَى مَجْلِسٍ مِنَ الْأَنْصَارِ فَقَالَ أُمِّيَّةُ بْنُ خَلْفٍ، لَا نَجُوتُ إِنْ نَجَا أُمِّيَّةُ. فَخَرَجَ مَعَهُ فَرِيقٌ مِنَ الْأَنْصَارِ فِي آثَارِنَا، فَلَمَّا حَشِيتُ أَنْ يَلْحَقُونَا خَلَفْتُ لَهُمْ ابْنَهُ، لِأَسْغَلَهُمْ فَقَتَلُوهُ ثُمَّ أَبَوْا حَتَّى يَبْعُونَا، وَكَانَ رَجُلًا ثَقِيلًا، فَلَمَّا أَدْرَكُونَا قُلْتُ لَهُ: ابْرُكْ. فَبَرَكَ، فَأَلْقَيْتُ عَلَيْهِ نَفْسِي لِأَمْتَعَهُ، فَتَحَلَّلُوهُ بِالسُّيُوفِ مِنْ تَحْتِي، حَتَّى قَتَلُوهُ، وَأَصَابَ أَحَدُهُمْ رِجْلِي بِسَيْفِهِ، وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُرِينَا ذَلِكَ الْأَمْرَ فِي

ظہر قَدَمِهِ. قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعَ يُوسُفُ صَلَاحًا وَإِبْرَاهِيمَ أَبَاهُ. [طرفہ فی: ۳۹۷۱]

تلوار سے میرے پاؤں کو بھی زخمی کر دیا تھا۔ عبدالرحمن بن عوف رضی اللہ عنہ اس کا نشان اپنے قدم کے اوپر ہمیں دکھایا کرتے تھے۔ ابو عبداللہ امام بخاری رحمہ اللہ نے کہا کہ یوسف نے صالح سے سنا اور ابراہیم نے اپنے باپ سے۔

تشریح: اس کا نام علی بن امیہ تھا۔ اس کی مزید شرح غزوہ بدر کے ذکر میں آئے گی۔ ترجمہ باب اس حدیث سے یوں نکلا کہ امیہ کا فرحرب تھا اور دار الحرب یعنی مکہ میں مقیم تھا۔ عبدالرحمن رضی اللہ عنہ مسلمان تھے لیکن انہوں نے اس کو وکیل کیا۔ اور جب دار الحرب میں اس کو وکیل کرنا جائز ہوا، تو اگر وہ امان لے کر دارالاسلام میں آئے جب بھی اس کو وکیل کرنا بطریق اولیٰ جائز ہوگا۔ ابن منذر نے کہا اس پر علما کا اتفاق ہے۔ کسی کا اس میں اختلاف نہیں کہ کافر حربی مسلمان کو وکیل یا مسلمان کا فرحرب کو وکیل بنائے، دونوں درست ہیں۔

حضرت بلال رضی اللہ عنہ پہلے اسی امیہ کے غلام تھے۔ اس نے آپ کو بے انتہا تکالیف دی تھیں، تاکہ آپ اسلام سے پھر جائیں۔ مگر حضرت بلال رضی اللہ عنہ آخر تک ثابت قدم رہے یہاں تک کہ بدر کا معرکہ ہوا۔ جس میں حضرت بلال رضی اللہ عنہ نے اس ملعون کو دیکھ کر انصار کو بلایا۔ تاکہ ان کی مدد سے اسے قتل کیا جائے۔ مگر چونکہ حضرت عبدالرحمن بن عوف رضی اللہ عنہ کی اور اس ملعون امیہ کی باہمی خط و کتابت تھی اس لئے حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے اسے بچانا چاہا۔ اور اس کے لڑکے کو انصار کی طرف دھکیل دیا۔ تاکہ انصار اسی کے ساتھ مشغول رہیں۔ مگر انصار نے اس لڑکے کو قتل کر کے امیہ پر حملہ آور ہونا چاہا کہ حضرت عبدالرحمن رضی اللہ عنہ اس کے اوپر لیت گئے۔ تاکہ اس طرح اسے بچائیں مگر انصار نے اسے آخر قتل کر ہی دیا۔ اور اس جھڑپ میں حضرت عبدالرحمن رضی اللہ عنہ کا پاؤں بھی زخمی ہو گیا۔ جس کے نشانات وہ بعد میں دکھایا کرتے تھے۔

حافظ ابن حجر رحمہ اللہ اس حدیث پر فرماتے ہیں: ”ووجه اخذ الترجمة من هذا الحديث ان عبدالرحمن بن عوف وهو مسلم في دار الاسلام فوض الى امية بن خلف وهو كافر في دار الحرب ما يتعلق باموره والظاهر اطلاع النبي ﷺ ولم ينكره وقال ابن المنذر توكل المسلم حربيا مستامنا وتوكل الحربى المستامن مسلما لاختلاف في جوازہ۔“ یعنی اس حدیث سے ترجمہ الباب اس طرح ثابت ہوا کہ عبدالرحمن بن عوف رضی اللہ عنہ نے جو مسلمان تھے اور دارالاسلام میں تھے انہوں نے اپنا مال دار الحرب میں امیہ بن خلف کا فر کے حوالہ کر دیا اور ظاہر ہے کہ یہ واقعہ نبی کریم ﷺ کے علم میں تھا۔ مگر آپ نے اس پر انکار نہیں فرمایا۔ اس لئے ابن منذر نے کہا ہے کہ مسلمان کا کسی امانت دار حربی کا فر کو وکیل بنانا اور کسی حربی کا فر کا کسی امانت دار مسلمان کو اپنا وکیل بنالینا، ان کے جواز میں کوئی اختلاف نہیں ہے۔

بَابُ التَّوَكُّلِ فِي الصَّرْفِ

وَالْمِيزَانِ

وَقَدْ وَكَّلَ عُمَرُ وَأَبْنُ عُمَرَ فِي الصَّرْفِ. اور حضرت عمر اور عبداللہ بن عمر رضی اللہ عنہما نے صرافی میں وکیل کیا تھا۔

تشریح: صرافی بیج صرف کو کہتے ہیں، یعنی روپوں، اشرافیوں کو بدلنا۔ حضرت عمر رضی اللہ عنہ کے اثر کو سعید بن منصور نے اور ابن عمر رضی اللہ عنہما کے اثر کو بھی انہیں نے وصل کیا ہے۔ حافظ نے کہا اس کی اسناد صحیح ہیں۔

۲۳۰۲، ۲۳۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبْنِ

(۲۳۰۲، ۲۳۰۳) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہیں عبدالجید بن سہیل بن عبدالرحمن بن عوف نے، انہیں سعید بن مسیب نے اور انہیں ابوسعید خدری اور ابو ہریرہ رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے ایک شیخ کو خیبر کا تحصیل دار بنایا۔ وہ عمدہ قسم کی کھجور

لائے۔ تو آپ نے ان سے دریافت فرمایا: ”کیا خیبر کی تمام کھجوریں اسی قسم کی ہیں۔“ انہوں نے کہا کہ ہم اس طرح کی ایک صاع کھجور (اس سے گھٹیا قسم کی) دو صاع کھجور کے بدل میں اور دو صاع، تین صاع کے بدلے میں خریدتے ہیں۔ آپ نے انہیں ہدایت فرمائی کہ ”ایسا نہ کیا کر، البتہ گھٹیا کھجوروں کو پیسوں کے بدلے بیچ کر ان سے اچھی قسم کی کھجور خرید سکتے ہو۔“ اور تولے جانے کی چیزوں میں بھی آپ نے یہی حکم فرمایا۔

هُرَيْرَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ، فَجَاءَهُمْ بِتَمْرٍ جَنِيبٍ قَالَ: ((أَكُلْ تَمْرَ خَيْبَرَ هَكَذَا)). قَالَ: إِنَّا لَنَأْخُذُ الصَّاعَ بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ: ((لَا تَفْعَلْ، بَعِ الْجَمْعَ بِالذَّرَاهِمِ، ثُمَّ اتَّبِعْ بِالذَّرَاهِمِ جَنِيًّا)). وَقَالَ فِي الْمِيزَانِ مِثْلَ ذَلِكَ. [راجع: ۲۲۰۱، ۲۲۰۲]

تشریح: حافظ نے کہا کہ خیبر پر جس کو عامل مقرر کیا گیا تھا اس کا نام سواد بن غزیہ تھا۔ معلوم ہوا کہ کوئی جنس خواہ گھٹیا ہی کیوں نہ ہو وزن میں اسے بڑھیا کے برابر ہی وزن کرنا ہوگا۔ ورنہ وہ گھٹیا چیز الگ بیچ کر اس کے پیسوں سے بڑھیا جنس خرید لی جائے۔

باب: چرانے والے نے یا کسی وکیل نے کسی بکری کو مرتے ہوئے یا کسی چیز کو خراب ہوتے دیکھ کر (بکری کو) ذبح کر دیا یا جس چیز کے خراب ہو جانے کا ڈر تھا اسے ٹھیک کر دیا اس بارے میں کیا حکم ہے؟

بَابُ: إِذَا أَبْصَرَ الرَّاعِيَ أَوْ الْوَكِيلُ شَاةً تَمُوتُ أَوْ شَيْئًا يَفْسُدُ ذَبَحَ وَأَصْلَحَ مَا يَخَافُ الْفَسَادَ

تشریح: ابن نمیر نے کہا امام بخاری رحمہ اللہ کی غرض اس باب سے یہ نہیں ہے کہ وہ بکری حلال ہوگی یا حرام بلکہ اس کا مطلب یہ ہے کہ ایسی صورت میں جہاں ہے پرضان نہ ہوگا، اسی طرح وکیل پر۔ اور یہ مطلب اس باب کی حدیث سے نکلتا ہے کہ کعب بن مالک رضی اللہ عنہ نے اس لوٹنڈی سے مواخذہ نہیں کیا۔ بلکہ اس کا گوشت کھانے میں تردید کیا۔ مگر بعد میں رسول کریم ﷺ سے پوچھ کر وہ گوشت کھایا گیا۔

(۲۳۰۴) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے معتمر سے سنا، انہوں نے کہا کہ ہم کو عید اللہ نے خبر دی، انہیں نافع نے انہوں نے ابن کعب بن مالک رضی اللہ عنہ سے سنا، وہ اپنے والد سے بیان کرتے تھے کہ ان کے پاس بکریوں کا ایک ریوز تھا۔ جو سلع پہاڑی پر چرنے جاتا تھا (انہوں نے بیان کیا کہ) ہماری ایک باندی نے ہمارے ہی ریوز کی ایک بکری کو (جبکہ وہ چر رہی تھی) دیکھا کہ مرنے کے قریب ہے۔ اس نے ایک پتھر توڑ کر اس سے اس بکری کو ذبح کر دیا۔ انہوں نے اپنے گھر والوں سے کہا کہ جب تک میں نبی کریم ﷺ سے اس کے بارے میں پوچھ نہ لوں اس کا گوشت نہ کھانا۔ یا (یوں کہا کہ) جب تک میں کسی کو نبی کریم ﷺ کی خدمت میں اس کے بارے میں پوچھنے کے لیے نہ بھیجوں، چنانچہ انہوں نے نبی

۲۳۰۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ الْمُعْتَمِرَ، قَالَ أَنَبَانَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ أَنَّهُ سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ، يُحَدِّثُ عَنْ أَبِيهِ، أَنَّهُ كَانَتْ لَهُ غَنَمٌ تَرَعَى بَسْلَجَ، فَأَبْصَرَتْ جَارِيَةً لَهَا بِشَاةٌ مِنْ غَنَمِنَا مَوْتًا، فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا بِهِ فَقَالَ لَهُمْ: لَا تَأْكُلُوا حَتَّى أَسْأَلَ النَّبِيَّ ﷺ، أَوْ أُرْسِلَ إِلَى النَّبِيِّ ﷺ مَنْ يَسْأَلُهُ. وَأَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ ذَلِكَ، أَوْ أُرْسِلَ، فَأَمَرَهُ بِأَكْلِهَا. قَالَ عَبْدُ اللَّهِ: فَيَعْجِبُنِي أَنَّهَا أَمَةٌ، وَأَنَّهَا ذَبَحَتْ.

تَابَعَهُ عَبْدُهُ عَنْ عَبْدِ اللَّهِ. [اُطْرَافُهُ فِي: ٥٥٠١، كَرِيمٌ مِّنَ النَّبِيِّينَ] سے اس کے بارے میں پوچھا، یا کسی کو (پوچھنے کے لیے) بھیجا تو نبی کریم ﷺ نے اس کا گوشت کھانے کے لیے حکم فرمایا۔ عید اللہ نے کہا کہ مجھے یہ بات عجیب معلوم ہوئی کہ باندی (عورت) ہونے کے باوجود اس نے ذبح کر دیا۔ اس روایت کی متابعت عیدہ نے عبد اللہ کے واسطے سے کی ہے۔

تشریح: سند میں نافع کی سماعت ابن کعب بن مالک رضی اللہ عنہ سے مذکور ہے۔ حزی نے اطراف میں لکھا ہے کہ ابن کعب سے مراد عبد اللہ ہیں۔ لیکن ابن وہب نے اس حدیث کو اسامہ بن زید سے روایت کیا۔ انہوں نے ابن شہاب سے انہوں نے عبد الرحمن بن کعب بن مالک سے۔ حافظ نے کہا کہ ظاہر یہ ہے کہ وہ عبد الرحمن ہیں۔

اس حدیث سے کئی ایک مسائل کا ثبوت ملتا ہے کہ بوقت ضرورت مسلمان عورت کا ذبیحہ بھی حلال ہے اور عورت اگر باندی ہو تب بھی اس کا ذبیحہ حلال ہے اور یہ بھی ثابت ہوا کہ چاقو، چھری پاس نہ ہونے کی صورت میں تیز دھار پتھر سے بھی ذبیحہ درست ہے۔ یہ بھی ثابت ہوا کہ کوئی حلال جانور اگر اچانک کسی حادثہ کا شکار ہو جائے تو مرنے سے پہلے اس کا ذبح کر دینا ہی بہتر ہے۔ یہ بھی ثابت ہوا کہ کسی مسئلہ کی تحقیق مزید کر لینا بہر حال بہتر ہے۔ یہ بھی ظاہر ہوا کہ ریوڑ کی بکریاں سلع پہاڑی پر چرانے کے لئے ایک عورت (باندی) بھیجی جایا کرتی تھی۔ جس سے بوقت ضرورت جنگلوں میں پردہ اور ادب کے ساتھ عورتوں کا جانا بھی ثابت ہوا۔ عید اللہ کے قول سے معلوم ہوا کہ اس دور میں بھی باندی عورت کے ذبیحہ پر اظہار توجہ کیا جایا کرتا تھا کیونکہ دستور عام ہر قرن میں مردوں ہی کے ہاتھ سے ذبح کرنا ہے۔ سلع پہاڑی مدینہ طیبہ کے متصل دور تک پھیلی ہوئی ہے۔ ابھی ابھی مسجد فتح و عثمان رضی اللہ عنہ وغیرہ پر جانا ہوا تو ہماری موٹر سلع پہاڑی ہی کے دامن سے گزری تھی۔ الحمد للہ کہ اس نے محض اپنے فضل و کرم کے صدقہ میں عمر کے اس آخری حصہ میں پھر ان مقامات مقدسہ کی دید سے شرف فرمایا، فله الحمد والشکر۔

بَابُ: وَكَالَةُ الشَّاهِدِ وَالْغَائِبِ باب: حاضر اور غائب دونوں کو وکیل بنانا جائز ہے جَائِزَةٌ

وَكَتَبَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ عَمْرٍو إِلَى قَهْرْمَانِهِ وَهُوَ غَائِبٌ عَنْهُ أَنْ يَزُكِّيَ عَنْ أَهْلِهِ الصَّغِيرِ وَالْكَبِيرِ۔ اور عبد اللہ بن عمرو رضی اللہ عنہ نے اپنے وکیل کو جو ان سے غائب تھا یہ لکھا کہ چھوٹے بڑے ان کے تمام گھر والوں کی طرف سے وہ صدقہ فطر نکال دیں۔

تشریح: ابن بطال نے کہا جمہور علما کا یہی قول ہے کہ جو شخص شہر میں موجود ہو اور اس کو کوئی عذر نہ ہو وہ بھی وکیل کر سکتا ہے۔ لیکن امام ابو حنیفہ رضی اللہ عنہ سے منقول ہے کہ بیماری کے عذر یا سفر کے عذر سے ایسا کرنا درست ہے یا فریق مقابل کی رضامندی سے اور امام مالک رضی اللہ عنہ نے کہا اس شخص کو وکیل کرنا درست نہیں جس کی فریق مقابل سے دشمنی ہو۔ اور طحاوی نے جمہور کے قول کی تائید کی ہے اور کہا ہے کہ صحابہ رضی اللہ عنہم نے حاضر کو وکیل کرنا بلا شرط بالاتفاق جائز رکھا ہے اور غائب کی وکالت وکیل کے قبول پر موقوف رہے گی بالاتفاق۔ اور جب قبول پر موقوف رہی تو حاضر اور غائب ہر دو کا حکم برابر ہے۔ (فتح الباری)

عبد اللہ بن عمرو رضی اللہ عنہ کے اثر کے بارے میں حافظ نے یہ بیان نہیں کیا کہ اس اثر کو کس نے نکالا۔ لیکن یہ کہا کہ مجھ کو اس وکیل کا نام معلوم نہیں ہوا۔ ۲۳۰۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَفْيَانُ، (۲۳۰۵) ہم سے ابو نعیم فضل بن دیکین نے بیان کیا، کہا کہ ہم سے سفیان

ثوری نے بیان کیا، ان سے سلمہ بن کہیل نے بیان کیا، ان سے ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ پر ایک شخص کا ایک خاص عمر کا اونٹ قرض تھا۔ وہ شخص تقاضا کرنے آیا تو آپ نے (اپنے صحابہ رضی اللہ عنہم سے) فرمایا: ”ادا کرو۔“ صحابہ رضی اللہ عنہم نے اس عمر کا اونٹ تلاش کیا لیکن نہیں ملا۔ البتہ اس سے زیادہ عمر کا (مل سکا) آپ نے فرمایا: ”یہی انہیں دے دو۔“ اس پر اس شخص نے کہا کہ آپ نے مجھے پورا پورا حق دے دیا۔ اللہ تعالیٰ آپ کو بھی پورا بدلہ دے۔ پھر نبی کریم ﷺ نے فرمایا: ”تم میں سب سے بہتر وہ لوگ ہیں جو قرض وغیرہ کو پوری طرح ادا کر دیتے ہیں۔“

عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنَّ مِنَ الْإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ: ((أَعْطُوهُ)). فَطَلَبُوا سِنَّهُ فَلَمْ يَجِدُوا لَهُ إِلَّا سِنًّا فَوْقَهَا. فَقَالَ: ((أَعْطُوهُ)). فَقَالَ: أَوْفَيْتَنِي أَوْفَى اللَّهِ بِكَ. قَالَ النَّبِيُّ ﷺ: ((إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً)). [اطرافہ فی: ۲۳۰۶، ۲۳۹۰، ۲۳۹۲، ۲۳۹۳، ۲۴۰۱، ۲۶۰۶، ۲۶۰۹] [مسلم: ۱۱۱۰، ترمذی: ۱۳۱۶، ۱۳۱۷]

نسائی: ۴۶۳۲، ۴۷۰۷، ابن ماجہ: ۲۴۲۳

تشریح: مستحب ہے کہ قرض ادا کرنے والا قرض سے بہتر اور زیادہ مال قرض دینے والے کو ادا کرے، تاکہ اس کے احسان کا بدلہ ہو۔ کیونکہ اس نے قرض حسد دیا۔ اور بلا شرط جو زیادہ دیا جائے وہ سود نہیں ہے۔ بلکہ وہ ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ (۵۵/الرمن: ۶۰) کے تحت ہے۔

بَابُ الْوَكَالَةِ فِي قَضَاءِ الدِّيُونِ باب: قرض ادا کرنے کے لیے کسی کو وکیل کرنا

(۲۳۰۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا۔ ان سے سلمہ بن کہیل نے بیان کیا، انہوں نے ابو سلمہ بن عبد الرحمن سے سنا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ ایک شخص نبی کریم ﷺ سے (اپنے قرض کا تقاضا کرنے آیا)۔ اور سخت سست کہنے لگا۔ صحابہ کرام رضی اللہ عنہم غصہ ہو کر اس کی طرف بڑھے لیکن آپ ﷺ نے فرمایا: ”اسے چھوڑ دو۔ کیونکہ جس کا کسی پر حق ہو تو وہ کہنے سننے کا بھی حق رکھتا ہے۔“ پھر آپ نے فرمایا: ”اس کے قرض والے جانور کی عمر کا ایک جانور اسے دے دو۔“ صحابہ رضی اللہ عنہم نے عرض کیا یا رسول اللہ! اس سے زیادہ عمر کا جانور تو موجود ہے۔ (لیکن اس عمر کا نہیں) آپ نے فرمایا: ”اسے وہی دے دو۔ کیونکہ سب سے اچھا آدمی وہ ہے جو دوسروں کا حق پوری طرح ادا کر دے۔“

۲۳۰۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا، أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ، فَأَغْلَطَ، فَهَمَّ بِهِ أَصْحَابُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا)). ثُمَّ قَالَ: ((أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ)). قَالُوا: يَا رَسُولَ اللَّهِ! لَا نَجِدُ إِلَّا أَمْتًا مِثْلَ سِنِّهِ. فَقَالَ: ((أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً)). [راجع: ۲۳۰۵]

تشریح: یہیں سے باب کا مطلب نکلتا ہے کیونکہ آپ نے جو حاضر تھے دوسروں کو اونٹ دینے کے لئے وکیل کیا۔ اور جب حاضر کو وکیل کرنا جائز ہوا حالانکہ وہ خود کام کر سکتا ہے تو غائب کو بطریق اولیٰ وکیل کرنا جائز ہوگا۔ حافظ ابن حجر رحمہ اللہ نے ایسا ہی فرمایا ہے۔ اور علامہ یعنی پر توجہ ہے کہ انہوں نے تاحق حافظ صاحب پر اعتراض جمایا کہ حدیث سے غائب کی وکالت نہیں نکلتی، اولیت کا تو کیا ذکر ہے۔ حالانکہ اولیت کی وجہ خود حافظ صاحب کے کلام

میں مذکور ہے۔ حافظ صاحب نے انتفاض الاعتراض میں کہا جس شخص کے فہم کا یہ حال ہو اس کو اعتراض کرنا کیا زیب دیتا ہے؟ نعوذ باللہ من التعصب وسوء الفہم (وحیدی)

اس حدیث سے اخلاق محمدی ﷺ پر بھی روشنی پڑتی ہے کہ قرض خواہ کی سخت گوئی کا مطلق اثر نہیں لیا، بلکہ اس وقت سے پہلے ہی اس کا قرض احسن طور پر ادا کر دیا۔ اللہ پاک ہر مسلمان کو یہ اخلاق حسنہ عطا کرے۔ آمین

بَابُ: إِذَا وَهَبَ شَيْئًا لَوْ كَيْلٍ **باب: اگر کوئی چیز کسی قوم کے وکیل یا سفارشی کو ہبہ کی جائے تو درست ہے**

لَقَوْلِ النَّبِيِّ ﷺ لَوْ فِدَ هَوَازَنَ جِنَّ سَأَلُوهُ كَيونکہ نبی کریم ﷺ نے قبیلہ ہوازن کے وفد سے فرمایا، جب انہوں نے غنیمت کا مال واپس کرنے کے لیے کہا تھا، تو نبی کریم ﷺ نے فرمایا کہ ”میرا حصہ تم لے سکتے ہو۔“

تشریح: حافظ نے کہا یہ حدیث کا کٹرا ہے جس کو ابن اسحاق نے مغازی میں عبد اللہ بن عمرو بن عاص رضی اللہ عنہما سے نکالا ہے۔ ہوازن قیر کے ایک قبیلے کا نام تھا۔ ابن منیر نے کہا گو بظاہر یہ ہبہ ان لوگوں کے لئے تھا، جو اپنی قوم کی طرف سے وکیل اور سفارشی بن کر آئے تھے۔ مگر درحقیقت سب کے لئے ہبہ تھا، جو حاضر تھے ان کے لئے بھی اور جو غائب تھے ان کے لئے بھی۔ خطابی نے کہا اس سے یہ نکلتا ہے کہ وکیل کا اقرار موکل پر نافذ ہوگا۔ اور امام مالک رحمہ اللہ وشافعی رحمہ اللہ نے کہا وکیل کا اقرار موکل پر نافذ نہ ہوگا۔ (وحیدی)

اس حدیث سے نبی کریم ﷺ کے اخلاق فاضلہ اور آپ کی انسان پروری پر روشنی پڑتی ہے کہ آپ نے ازراہ مہربانی جملہ سیاسی قیدیوں کو معافی دے کر سب کو آزاد فرما دیا۔ اور اس حدیث سے صحابہ کرام رضی اللہ عنہم کے ایثار اور اطاعت رسول ﷺ پر بھی روشنی پڑتی ہے کہ انہوں نے رسول کریم ﷺ کی مرضی معلوم کر کے ایثار کا بے مثال نمونہ پیش کر دیا کہ اس زمانہ میں غلام قیدی بڑی دولت سمجھے جاتے تھے۔ مگر نبی کریم ﷺ کا اشارہ پا کر وہ سب اپنے اپنے قیدیوں کو آزاد کر دینے کے لئے آمادہ ہو گئے۔ اور دنیاوی نفع نقصان کا ذرہ برابر بھی خیال نہیں کیا۔

حضرت امام الدیلمی نے الحدیث کا فائدہ باب یہ ہے کہ جب کوئی اجتماعی معاملہ درپیش ہو تو انفرادی طور پر بات چیت کرنے کی بجائے اجتماعی طور پر قوم کے نمائندے طلب کرنا اور ان سے بات چیت کرنا مناسب ہے۔ کسی قوم کا کوئی بھی قومی مسئلہ ہو اسے ذمہ دار نمائندوں کے ذریعہ حل کرنا مناسب ہوگا۔ وہ نمائندے قومی وکیل ہوں گے اور کوئی قومی امانت وغیرہ ہو تو وہ ایسے ہی نمائندوں کے حوالہ کی جائے گی۔

۲۳۰۷، ۲۳۰۸۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيْرٍ كَمَا حَدَّثَنِي اللَّيْثُ حَدَّثَنِي عَفِيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ: وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، وَالْمُسَوَّرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ جِنَّ جَاءَهُ وَفَدُ هَوَازَنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبِيَّهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((أَحَبُّ إِلَيَّ أَنْ أُصِدِّقَهُ فَاخْتَارُوا إِيَّاهُ))

۲۳۰۷، ۲۳۰۸۔ ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ کو لیث نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ عروہ یقین کے ساتھ بیان کرتے تھے اور انہیں مروان بن حکم اور مسور بن مخرمہ نے خبر دی تھی کہ نبی کریم ﷺ کی خدمت میں (غزوہ حنین کے بعد) جب قبیلہ ہوازن کا وفد مسلمان ہو کر حاضر ہوا، تو انہوں نے درخواست کی کہ ان کے مال و دولت اور ان کے قیدی انہیں واپس کر دیئے جائیں۔ اس پر نبی کریم ﷺ نے فرمایا: ”سب سے زیادہ سچی بات مجھے سب سے زیادہ پیاری ہے۔ تمہیں اپنے دو مطالبوں میں سے صرف کسی

ایک کو اختیار کرنا ہوگا۔ یا قیدی واپس لے لو، یا مال لے لو۔ میں اس پر غور کرنے کی وفد کو مہلت بھی دیتا ہوں۔“ چنانچہ رسول کریم ﷺ نے طائف سے واپسی کے بعد ان کا (ہجرانہ میں) تقریباً دس رات تک انتظار کیا پھر جب قبیلہ ہوازن کے وکیلوں پر یہ بات واضح ہو گئی کہ آپ ان کا مطالبہ کا صرف ایک ہی حصہ تسلیم کر سکتے ہیں تو انہوں نے کہا کہ ہم صرف اپنے ان لوگوں کو واپس لینا چاہتے ہیں جو آپ کی قید میں ہیں۔ اس کے بعد رسول کریم ﷺ نے مسلمانوں کو خطاب فرمایا: ”پہلے اللہ تعالیٰ کی اس کی شان کے مطابق حمد و ثنائیاں کی، پھر فرمایا: ”اما بعد! یہ تمہارے بھائی تو بہ کر کے مسلمان ہو کر تمہارے پاس آئے ہیں۔ اس لیے میں نے مناسب جانا کہ ان کے قیدیوں کو واپس کر دوں۔ اب جو شخص اپنی خوشی سے ایسا کرنا چاہے تو اسے کر گزرے۔ اور جو شخص یہ چاہتا ہو کہ اس کا حصہ باقی رہے اور ہم اس کے اس حصہ کو (قیمت کی شکل میں) اس وقت واپس کر دیں جب اللہ تعالیٰ (آج کے بعد) سب سے پہلا مال غنیمت کہیں سے دلا دے تو اسے بھی کر گزرنا چاہیے۔“ یہ سن کر سب لوگ بول پڑے کہ ہم بخوشی رسول کریم ﷺ کی خاطر ان کے قیدیوں کو چھوڑنے کے لیے تیار ہیں۔ لیکن رسول اللہ ﷺ نے فرمایا: ”اس طرح ہم اس کی تمیز نہیں کر سکتے کہ تم میں سے کس نے اجازت دی ہے اور کس نے نہیں دی ہے۔ اس لیے تم سب (اپنے اپنے ڈیروں میں) واپس جاؤ اور وہاں سے تمہارے وکیل تمہارا فیصلہ ہمارے پاس لائیں۔“ چنانچہ سب لوگ واپس چلے گئے۔ اور ان کے سرداروں نے (جوان کے نمائندے تھے) اس صورت حال پر بات کی۔ پھر وہ رسول کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ کو بتایا کہ سب نے بخوشی دل سے اجازت دے دی ہے۔

الطَّائِفِينَ: إِنَّمَا السَّبْيُ، وَإِنَّمَا الْمَالَ، وَقَدْ كُنْتُ أَسْتَأْنِيتُ بِهِمْ)). وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَنْتَظِرُهُمْ بِضَعِّ عَشْرَةِ لَيْلَةٍ، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرَ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ، فَأَنَّتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنَّ إِخْوَانَكُمْ هَؤُلَاءِ قَدْ جَاؤُونَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ بِذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ مِنْكُمْ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ)). فَقَالَ النَّاسُ: قَدْ طَبِينَا ذَلِكَ يَا رَسُولَ اللَّهِ لَهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّا لَا نَدْرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ)). فَارْجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَبِينُوا وَأَذِنُوا.

[اطرافہ فی: ۲۵۳۹، ۲۵۸۴، ۲۶۰۷]

[۳۱۳۱، ۴۳۱۸، ۷۱۷۶] [اطرافہ فی: ۲۵۴۰]

[۲۵۸۳، ۲۶۰۸، ۳۱۳۲، ۴۳۱۹، ۷۱۷۷]

[ابوداؤد: ۲۶۹۳]

تشریح: غزوہ حنین فتح مکہ کے بعد ۸ھ میں واقع ہوا۔ قرآن مجید میں اس کا ان لفظوں میں ذکر ہے: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَالَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ الْمُذَبِّحِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ.....﴾ [آلِ آخِرِ الْآيَاتِ (۹/التوبة: ۲۵-۲۶)]

یعنی حنین کے دن بھی ہم نے تمہاری مدد کی، جب تمہاری کثرت نے تم کو گھمنڈ میں ڈال دیا تھا۔ تمہارا گھمنڈ تمہارے کچھ کام نہ آیا۔ اور زمین کشادہ ہونے کے باوجود تم پر تنگ ہو گئی اور تم نہ پھیر کر بھاگنے لگے۔ مگر اللہ نے اپنے رسول ﷺ کے دل پر اپنی طرف سے تسکین نازل کی اور ایمان

والوں پر بھی، اور ایسا لشکر نازل کیا جسے تم نہیں دیکھ رہے تھے اور کافروں کو اللہ نے عذاب کیا۔ اور کافروں کا یہی بدلہ مناسب ہے۔
 ہوا یہ تھا کہ فتح مکہ کے بعد مسلمانوں کو یہ خیال ہو گیا تھا کہ عرب میں ہر طرف اسلامی پرچم لہرا رہا ہے اب کون ہے جو ہمارے مقابلے پر آ سکے۔
 ان کا یہ غرور اللہ کو ناپسند آیا۔ ادھر حنین کے بہادر لوگ جو ابھی مسلمان نہیں ہوئے تھے اسلام کے مقابلہ پر آ گئے۔ اور میدان جنگ میں انہوں نے بے تحاشا تیر برس آنے شروع کیے تو مسلمانوں کے قدم اکھڑ گئے اور وہ بڑی تعداد میں راہ فرار اختیار کرنے لگے۔ حتیٰ کہ رسول کریم ﷺ کی زبان مبارک سے یہ ارشاد ہوا:

أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

میں اللہ کا سچا نبی ہوں جس میں مطلق جھوٹ نہیں ہے۔ اور میں عبدالمطلب جیسے نامور بہادر قریش کا بیٹا ہوں۔ پس میدان چھوڑنا میرا کام نہیں ہے۔
 ادھر بھاگنے والے صحابہ رضی اللہ عنہم کو جو آواز دی گئی تو وہ ہوش میں آئے۔ اور اس طرح جوش و خروش کے ساتھ رسول کریم ﷺ کے جھنڈے تلے جمع ہونے کو واپس لوٹے۔ کہ میدان جنگ کا نقشہ پلٹ گیا اور مسلمان بڑی شان کے ساتھ کامیاب ہوئے اور ساتھ میں کافی تعداد میں لوٹری، غلام اور مال حاصل کر کے لائے۔ بعد میں لڑنے والوں میں سے قبیلہ ہوازن نے اسلام قبول کر لیا اور یہ لوگ رسول کریم ﷺ کی خدمت اقدس میں اپنے اموال اور لوٹری حاصل کرنے کے لئے حاضر ہوئے۔ اور طائف میں نبی کریم ﷺ کی خدمت اقدس میں شرف باریابی حاصل کیا۔ آپ نے فرمایا، کہ ہر دو مطالبات میں سے ایک پر غور کیا جاسکتا ہے۔ یا تو اپنے آدمی واپس لے لو یا اپنے اموال حاصل کر لو۔ آپ نے ان کو جواب کے لئے منہلت دی۔ اور آپ دس روز تک مہرانہ میں ان کا انتظار کرتے رہے۔ یہی مہرانہ نامی مقام ہے۔ جہاں سے آپ اسی اثنا میں احرام باندھ کر عمرہ کے لئے مکہ شریف لائے تھے۔ مہرانہ حرم سے باہر ہے۔

اس دفعہ کے حج ۱۳۸۹ھ میں اس حدیث پر پانچا تو خیال ہوا کہ ایک دفعہ مہرانہ جا کر دیکھنا چاہیے۔ چنانچہ جانا ہوا۔ اور وہاں سے عمرہ کا احرام باندھ کر مکہ شریف واپسی ہوئی۔ اور عمرہ کر کے احرام کھول دیا۔ یہاں اس مقام پر اب عظیم الشان مسجد بنی ہوئی ہے۔ اور پانی وغیرہ کا معقول انتظام ہے۔ رسول اللہ ﷺ نے ان کے مطالبہ کے سلسلہ میں اپنے حصہ کے قیدی واپس کر دیئے اور دوسرے جملہ مسلمانوں سے بھی واپس کرا دیئے۔ اسلام کی یہی شان ہے کہ وہ ہر حال میں انسان پروری کو مقدم رکھتا ہے، آپ نے یہ معاملہ قوم کے وکلاء کے ذریعے طے کرایا۔ اسی سے مجتہد مطلق حضرت امام بخاری رحمہ اللہ کا مقصد باب ثابت ہوا۔ اور یہ بھی کہ اجتماعی قومی معاملات کو حل کرنے کے لئے قوم کے نمائندگان کا ہونا ضروری ہے۔ آج کل کی اصطلاح میں ان کو چودھری شیخ نمبر کہا جاتا ہے۔ قدیم زمانے سے دنیا کی ہر قوم میں ایسے اجتماعی نظام چلے آ رہے ہیں کہ ان کے چودھری شیخ جو بھی فیصلہ کر دیں وہی قومی فیصلہ مانا جاتا ہے۔ اسلام ایسی اجتماعی تنظیموں کا حامی ہے بشرطیکہ معاملات حق و انصاف کے ساتھ حل کئے جائیں۔

باب: ایک شخص نے کسی دوسرے شخص کو کچھ دینے

کے لیے وکیل کیا، لیکن یہ نہیں بتایا کہ وہ کتنا دے،

اور وکیل نے لوگوں کے جانے ہوئے دستور کے

بَابُ: إِذَا وَكَّلَ رَجُلٌ أَنْ يُعْطِيَ

شَيْئًا وَلَمْ يَبَيِّنْ كَمْ يُعْطِي، فَأَعْطَى

عَلَى مَا يَتَعَارَفُهُ النَّاسُ

مطابق دے دیا

۲۳۰۹۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا . (۲۳۰۹) ہم سے کی بنی ابراہیم نے بیان کیا، کہا کہ ہم سے ابن جریج نے ابن جریج، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، بیان کیا، ان سے عطاء بن ابی رباح اور کئی لوگوں نے ایک دوسرے کی وَغَيْرِهِ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ، وَلَمْ روایت میں زیادتی کے ساتھ۔ ان سب راویوں نے اس حدیث کو جابر رضی اللہ عنہ

تک نہیں پہنچایا۔ بلکہ ایک راوی نے ان میں مرسل روایت کیا۔ وہ حضرت جابر بن عبد اللہ رضی اللہ عنہما سے روایت کرتے ہیں کہ انہوں نے بیان کیا، میں رسول کریم ﷺ کے ساتھ ایک سفر میں تھا اور میں ایک ست اونٹ پر سوار تھا۔ اور وہ سب سے آخر میں رہتا تھا۔ اتفاق سے نبی کریم ﷺ کا گزر میری طرف سے ہوا تو آپ نے فرمایا: ”یہ کون صاحب ہیں؟“ میں نے عرض کیا، جابر بن عبد اللہ! آپ نے فرمایا: ”کیا بات ہوئی؟“ (کہ اتنے پیچھے رہ گئے ہو) میں بولا کہ ایک نہایت ست رفتار اونٹ پر سوار ہوں۔ آپ نے فرمایا: ”تمہارے پاس کوئی چھڑی بھی ہے؟“ میں نے کہا کہ جی ہاں ہے۔ آپ نے فرمایا: ”مجھے دے دے۔“ میں نے آپ کی خدمت میں وہ پیش کر دی۔ آپ نے اس چھڑی سے اونٹ کو مارا اور ڈانٹا تو اس کے بعد وہ سب سے آگے رہنے لگے۔ آنحضرت ﷺ نے پھر فرمایا: ”یہ اونٹ مجھے فروخت کر دے۔“ میں نے عرض کیا کہ یا رسول اللہ! یہ تو آپ ہی کا ہے، لیکن آپ نے فرمایا: ”اسے مجھے فروخت کر دے۔“ یہ بھی فرمایا: ”چار دینار میں اسے خریدتا ہوں ویسے تم مدینہ تک اسی پر سوار ہو کر چل سکتے ہو۔“ پھر جب مدینہ کے قریب ہم پہنچے تو میں (دوسری طرف) جانے لگا۔ آپ نے دریافت فرمایا: ”کہاں جا رہے ہو؟“ میں نے عرض کیا کہ میں نے ایک بیوہ عورت سے شادی کر لی ہے آپ نے فرمایا: ”کسی باکرہ سے کیوں نہ کی تم بھی اس کے ساتھ کھیلتے اور وہ بھی تمہارے ساتھ کھیلتی۔“ میں نے عرض کیا کہ والد شہادت پا چکے ہیں اور گھر میں کئی بہنیں ہیں۔ اس لیے میں نے سوچا کہ کسی ایسی خاتون سے شادی کروں جو بیوہ اور سلیقہ شعار ہو۔ آپ نے فرمایا: ”پھر تو ٹھیک ہے۔“ پھر مدینہ پہنچنے کے بعد آپ نے فرمایا: ”بلال! ان کی قیمت ادا کر دو اور کچھ بڑھا کر دے دو۔“ چنانچہ انہوں نے چار دینار بھی دیئے، اور فالٹو ایک قیراط بھی دیا۔ جابر رضی اللہ عنہ کہا کرتے تھے کہ نبی کریم ﷺ کا یہ انعام میں اپنے سے کبھی جدا نہیں کرتا، چنانچہ نبی کریم کا وہ قیراط جابر رضی اللہ عنہ ہمیشہ اپنی تھیلی میں محفوظ رکھا کرتے تھے۔

يُبْلَغُهُ كُلُّهُمْ رَجُلٌ وَاحِدٌ مِنْهُمْ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنْتُ عَلَى جَمَلٍ ثَقَالٍ، إِنَّمَا هُوَ فِي آخِرِ الْقَوْمِ، فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ: ((مَنْ هَذَا؟)) فَقُلْتُ: جَابِرُ بْنُ عَبْدِ اللَّهِ. فَقَالَ: ((مَا لَكَ؟)) فَقُلْتُ إِنِّي عَلَى جَمَلٍ ثَقَالٍ. قَالَ: ((أَمَعَكَ قَضِيبٌ؟)) قُلْتُ: نَعَمْ. قَالَ: ((أَعْطِيهِ)). فَأَعْطَيْتُهُ فَضْرَبَهُ فَرَجَرَهُ، فَكَانَ مِنْ ذَلِكَ الْمَكَانِ مِنْ أَوَّلِ الْقَوْمِ قَالَ: ((بِعَيْنِي)). قُلْتُ: بَلَى هُوَ لَكَ يَا رَسُولَ اللَّهِ. قَالَ: ((بَلْ بِعَيْنِي قَدْ أَخَذْتُهُ بِأَرْبَعَةِ دَنَانِيرٍ، وَلَكَ ظَهْرُهُ إِلَى الْمَدِينَةِ)). فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ أَخَذْتُ أَرْتَجُلَ. قَالَ: ((أَيْنَ تُرِيدُ؟)) قُلْتُ: تَزَوَّجْتُ امْرَأَةً قَدْ خَلَا مِنْهَا قَالَ: ((فَهَلْ جَارِيَةٌ تَلَاعِبُهَا وَتَلَاعِبُكَ؟)) قُلْتُ: إِنْ أَبِي قَدْ تَوَفَّى وَتَرَكَ بَنَاتٍ، فَأَرَدْتُ أَنْ أَنْكِحَ امْرَأَةً قَدْ جَرَّبْتُ وَخَلَا مِنْهَا. قَالَ: ((فَذَلِكَ)). فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ: ((يَا بِلَالُ! اقْضِهِ وَزِدْهُ)). فَأَعْطَاهُ أَرْبَعَةَ دَنَانِيرٍ، وَزَادَهُ قِيرَاطًا. قَالَ جَابِرٌ: لَا تُفَارِقْنِي زِيَادَةُ رَسُولِ اللَّهِ ﷺ. فَلَمْ يَكُنِ الْقِيرَاطُ يُفَارِقُ قِرَابَ جَابِرِ بْنِ عَبْدِ اللَّهِ.

[راجع: ۴۴۳] [مسلم: ۴۱۰۷]

تشریح: ترجمہ باب اس سے نکلتا ہے کہ نبی کریم ﷺ نے حضرت بلال رضی اللہ عنہ کو صاف یہ نہیں فرمایا کہ اتنا زیادہ دے دو۔ مگر حضرت بلال رضی اللہ عنہ نے اپنی رائے سے زمانہ کے رواج کے مطابق ایک قیراط جھکتا ہوا سونا زیادہ دیا۔ الفاظ ((فلم يكن القيراط يفارق قيراب جابر بن عبد الله)) کا ترجمہ بعض نے یوں کیا کہ ان کی تلوار کی نیام میں رہتا۔ امام مسلم کی روایت میں اتنا زیادہ ہے کہ جب حرہ کے دن یزید کی طرف سے شام والوں کا بلوہ

مدینہ منورہ پر ہوا تو انہوں نے یہ سونا حضرت جابر رضی اللہ عنہ سے چھین لیا تھا۔

حضرت جابر رضی اللہ عنہ کے اس عمل سے یہ بھی ثابت ہوا کہ کوئی اپنے کسی بزرگ کے عطیہ کو یا اس کی اور کسی حقیقی یا دگاہ کو تاراجی طور پر اپنے پاس محفوظ رکھے تو کوئی گناہ نہیں ہے۔

اس حدیث سے آیت قرآنی: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ (۹/التوبہ: ۱۲۸) کی تفسیر بھی سمجھ میں آئی کہ رسول کریم ﷺ کسی مسلمان کی ادنیٰ تکلیف کو بھی دیکھنا گوارا نہیں فرماتے تھے۔ آپ نے حضرت جابر رضی اللہ عنہ کو جب دیکھا کہ وہ اس ست اونٹ کی وجہ سے تکلیف محسوس کر رہے ہیں تو آپ کو خود اس کا احساس ہوا۔ اور آپ نے اللہ کا نام لے کر اونٹ پر جو چھڑی ماری اس سے وہ اونٹ تیز رفتار ہو گیا۔ اور حضرت جابر رضی اللہ عنہ کی مزید دل جوئی کے لئے آپ نے اسے خرید بھی لیا۔ اور مدینہ تک اس پر سواری کی اجازت بھی مرحمت فرمائی۔ آپ نے حضرت جابر رضی اللہ عنہ سے شادی کی بابت بھی گفتگو فرمائی معلوم ہوا کہ اس قسم کی گفتگو معیوب نہیں ہے۔ حضرت جابر رضی اللہ عنہ کے بارے میں بھی معلوم ہوا کہ تعلیم و تربیت محمدی نے ان کے اخلاق کو کس قدر بلندی بخش دی تھی کہ محض بہنوں کی خدمت کی خاطر بیوہ عورت سے شادی کو ترجیح دی اور باکرہ کو پسند نہیں فرمایا جب کہ عام جوانوں کا رجحان طبع ایسا ہی ہوتا ہے۔ حدیث اور باب میں مطابقت اور پر بیان کی جا چکی ہے۔

مسلم شریف کتاب البیوع میں یہ حدیث مزید تفصیلات کے ساتھ موجود ہے جس پر علامہ نووی رحمہ اللہ فرماتے ہیں: ”فیہ حدیث جابر وهو حدیث مشہور احتج بہ احمد ومن وافقه فی جواز بیع الدابة ویشرط البائع لنفسه رکوبها“ یعنی حدیث مذکور جابر رضی اللہ عنہ کے ساتھ امام احمد رحمہ اللہ اور آپ کے موافقین نے دلیل پکڑی ہے کہ جانور کا بیچنا اور بیچنے والے کا اس کی وقتی سواری کے لئے شرط کر لینا جائز ہے۔ امام مالک رحمہ اللہ کہتے ہیں کہ یہ جواز اس وقت ہے جب کہ مسافت قریب ہو اور یہ حدیث اس معنی پر محمول ہے، اسی حدیث جابر رضی اللہ عنہ کے ذیل علامہ نووی رحمہ اللہ دوسری جگہ فرماتے ہیں:

”واعلم ان فی حدیث جابر هذا فوائد كثيرة احداها هذه المعجزة الظاهرة لرسول الله ﷺ فی انبعاث جمل جابر واسراعه بعد ابعائه الثانية جواز طلب البيع لمن لم يعرض سلعته للبيع۔ الثالثة جواز المماکسة فی البيع۔ الرابعة استحباب سوال الرجل الكبير اصحابه عن احوالهم والاشارة عليهم بمصالحهم۔ الخامسة استحباب نکاح البکر۔ السادسة استحباب ملاعبة الزوجین۔ السابعة فضيلة جابر فی انه ترك حظ نفسه من نکاح البکر واختار مصلحة اخواته بنکاح ثيب تقوم بمصالحهن۔ الثامنة استحباب الابتداء بالمسجد وصلاة رکعتین فیہ عند القدوم من السفر۔ التاسعة استحباب الدلالة علی الخير۔ العاشرة استحباب ارجاح المیزان فیما يدفعه۔ الحادية عشرة ان اجرة وزن الثمن علی البائع۔ الثانية عشرة التبرک بأثار الصالحین لقوله لا تفارقنی زیادة رسول الله ﷺ الثالثة عشرة جواز تقدم بعض الجيش الراجعین باذن الامیر۔ الرابعة عشرة جواز الوكالة فی اداء الحقوق ونحوها۔ وفيه غیر ذلک مما سبق والله اعلم۔“ (نووی) یعنی یہ حدیث بہت سے فوائد پر مشتمل ہے۔ ایک تو اس میں ظاہر معجزہ نبوی ہے کہ رسول اللہ ﷺ نے اللہ کے فضل سے تھکے ہوئے اونٹ کو چسیت و چالاک بنا دیا۔ اور وہ خوب چلنے لگ گیا۔ دوسرا امر یہ بھی ثابت ہوا کہ کوئی شخص اپنا سامان نہ بیچنا چاہے تو بھی اس سے اسے بیچنے کے لئے کہا جاسکتا ہے۔ اور یہ کوئی عیب نہیں ہے۔ حضرت جابر رضی اللہ عنہ اونٹ بیچنا نہیں چاہتے تھے۔ مگر نبی کریم ﷺ نے خود ان کو یہ اونٹ بیچ دینے کے لئے فرمایا۔ تیسرے بیچ میں شرط کرنے کا جواز بھی ثابت ہوا۔ چوتھے یہ استحباب ثابت ہوا کہ بڑا آدمی اپنے ساتھیوں سے ان کے خانگی احوال دریافت کر سکتا ہے اور ان کے حسب مقتضائے وقت ان کے فائدے کے لئے مشورے بھی دے سکتا ہے۔ پانچویں کواری عورت سے شادی کرنے کا استحباب ثابت ہوا۔ چھٹے میاں بیوی کا خوش طبعی کرنے کا جواز ثابت ہوا۔ ساتویں حضرت جابر رضی اللہ عنہ کی فضیلت بھی ثابت ہوئی کہ انہوں نے اپنی بہنوں کے فائدے کے لئے اپنی شادی کے لئے ایک بیوہ عورت کو پسند کیا۔ آٹھواں یہ امر بھی ثابت ہوا کہ سفر سے واپسی پر پہلے مسجد میں جانا اور دروگت شکرانہ کی ادا کرنا مستحب ہے۔ نوں امر یہ ثابت ہوا کہ نیک کام کرنے کے لئے رغبت دلانا بھی مستحب ہے۔ دسواں امر یہ ثابت ہوا کہ کسی حق کا ادا کرتے وقت ترازو کو جھکا کر

زیادہ (یا بصورت نقد کچھ زیادہ) دینا مستحب ہے۔ گیارہواں امر یہ ثابت ہوا کہ تولنے والے کی اجرت بیچنے والے کے ستر ہے۔ بارہواں امر یہ ثابت ہوا کہ آثار صالحین کو تبرک کے طور پر محفوظ رکھنا جیسا کہ حضرت جابر رضی اللہ عنہ نے رسول کریم ﷺ کے امر کے مطابق زیادہ پایا ہوا سونا اپنے پاس عرصہ دراز تک محفوظ رکھا۔ تیرہواں امر یہ ثابت ہوا بعض اسلامی لشکر کو مقدم رکھا جاسکتا ہے جو امیر کی اجازت سے مراجعت کرنے والے ہوں۔ چودہواں امر اداۓ حقوق کے سلسلہ میں وکالت کرنے کا جواز ثابت ہوا۔ اور بھی کئی امور ثابت ہوئے جو گزر چکے ہیں۔

آثار صالحین کو تبرک کے طور پر اپنے پاس محفوظ رکھنا، یہ نازک معاملہ ہے۔ پہلے تو یہ ضروری ہے کہ وہ حقیقتاً صحیح طور پر آثار صالحین ہوں، جیسا کہ حضرت جابر رضی اللہ عنہ کو یقیناً معلوم تھا کہ یہ قیراط مجھ کو نبی کریم ﷺ نے خود ازراہ کرم فالتو دلایا ہے۔ ایسا یقین کامل حاصل ہونا ضروری ہے ورنہ غیر ثابت شدہ اشیاء کو صالحین کی طرف منسوب کر کے ان کو بطور تبرک رکھنا یہ کذب اور افتراء بھی بن سکتا ہے۔ اکثر مقامات پر دیکھا گیا ہے کہ لوگوں نے کچھ بال محفوظ کر کے ان کو نبی کریم ﷺ کی طرف منسوب کر دیا ہے پھر ان سے تبرک حاصل کرنا شرک کی حدود میں داخل ہو گیا ہے۔ ایسی مشکوک چیزوں کو نبی کریم ﷺ کی طرف منسوب کرنا بڑی ذمہ داری ہے۔ اگر وہ حقیقت کے خلاف ہیں تو یہ منسوب کرنے والے زندہ دوزخی بن جاتے ہیں۔ کیونکہ نبی کریم ﷺ نے ایسا افتراء کرنے والوں کو زندہ دوزخی بتلایا ہے بسورت دیگر اگر ایسی چیز تاریخ سے صحیح ثابت ہے تو اسے چومنا چائنا، اس کے سامنے سر جھکانا، اس پر نذر و نیاز چڑھانا، اس کی تعظیم میں حد اعتدال سے آگے گزر جانا یہ جملہ امور ایک مسلمان کو شرک جیسے قبیح گناہ میں داخل کر دیتے ہیں۔ حضرت جابر رضی اللہ عنہ نے بلاشبہ اس کو ایک تاریخی یادگار کے طور پر اپنے پاس رکھا۔ مگر یہ ثابت نہیں کہ اس کو چوما چاٹنا ہو، اسے نذر و نیاز کا حق دار گردانا ہو۔ اس پر پھول ڈالے ہوں یا اس کو وسیلہ بنایا ہو۔ ان میں سے کوئی بھی امر ہرگز حضرت جابر رضی اللہ عنہ سے ثابت نہیں ہے۔ پس اس بارے میں بہت سوچ سمجھ کی ضرورت ہے۔ شرک ایک بدترین گناہ ہے اور باریک بھی اس قدر کہ کتنے ہی دیداری کا دعویٰ کرنے والے امور شرکیہ کے مرتکب ہو کر عند اللہ دوزخ میں غلوطہ کے مستحق بن جاتے ہیں۔ اللہ پاک ہر مسلمان کو ہر قسم کے شرک خفی و جلی، صغیر و کبیر سے محفوظ رکھے۔ (امین رحمہم)

باب: کوئی عورت اپنا نکاح کرنے کے لیے بادشاہ

بَابُ وَكَالَةِ الْمَرْأَةِ الْإِمَامَ فِي

کو وکیل کر دے

النِّكَاحِ

۲۳۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ لَكَ مِنْ نَفْسِي. فَقَالَ رَجُلٌ: زَوَّجْنِيهَا يَا رَسُولَ اللَّهِ. قَالَ: ((قَدْ زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)).

۲۳۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ لَكَ مِنْ نَفْسِي. فَقَالَ رَجُلٌ: زَوَّجْنِيهَا يَا رَسُولَ اللَّهِ. قَالَ: ((قَدْ زَوَّجْنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)).

اطرافہ فی: ۵۰۲۹، ۵۰۳۰، ۵۰۸۷، ۵۱۲۱،

۵۱۲۶، ۵۱۳۲، ۵۱۳۵، ۵۱۴۱، ۵۱۴۹،

۵۱۵۰، ۵۸۷۱، ۷۴۱۷ [ابوداؤد: ۲۱۱۱]

ترمذی: ۱۱۱۴، نسائی: ۳۳۵۹

تشریح: یہ وکالت امام بخاری رحمہ اللہ نے عورت کے اس قول سے نکالی کہ میں نے اپنی جان آپ کو بخش دی۔ داؤدی نے کہا حدیث میں وکالت کا ذکر

نہیں ہے۔ اور نبی کریم ﷺ ہر مومن اور مومنہ کے ولی ہیں، بموجب آیت: ﴿الَّذِينَ آمَنُوا بِلِقَاءِ رَبِّهِمْ﴾ الخ (۳۳/۱۱) اور اسی ولایت کی وجہ سے آپ نے اس عورت کا نکاح کر دیا۔ اس حدیث سے یہ بھی ثابت ہوا کہ مہر میں تعلیم قرآن بھی داخل ہو سکتی ہے اور کچھ اس کے پاس مہر میں پیش کرنے کے لئے نہ ہو۔ حضرت موسیٰ علیہ السلام نے دختر حضرت شعیب علیہ السلام کے مہر میں اپنی جان کو دس سال کے لئے بطور خادمہ پیش فرمایا تھا۔ جیسا کہ قرآن مجید میں مذکور ہے۔

باب: کسی نے ایک شخص کو وکیل بنایا

پھر وکیل نے (معاملہ میں) کوئی چیز (خود اپنی رائے سے) چھوڑ دی، اور بعد میں خبر ہونے پر موکل نے اس کی اجازت دے دی تو جائز ہے۔ اسی طرح اگر مقررہ مدت تک کے لیے قرض دے دیا تو یہ بھی جائز ہے۔

(۲۳۱۱) اور عثمان بن یثیم ابو عمرو نے بیان کیا کہ ہم سے عوف نے بیان کیا، ان سے محمد بن سیرین نے، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے مجھے رمضان کی زکوٰۃ کی حفاظت پر مقرر فرمایا۔ (رات میں) ایک شخص اچانک میرے پاس آیا اور غلہ میں سے لپ بھر بھر کر اٹھانے لگا میں نے اسے پکڑ لیا اور کہا کہ قسم اللہ کی! میں تجھے رسول اللہ ﷺ کی خدمت میں لے چلوں گا۔ اس پر اس نے کہا کہ اللہ کی قسم! میں بہت محتاج ہوں۔ میرے بال بچے ہیں اور میں سخت ضرورت مند ہوں۔ حضرت ابو ہریرہ رضی اللہ عنہ نے کہا (اس کے اظہار معذرت پر) میں نے اسے چھوڑ دیا۔ صبح ہوئی تو رسول کریم ﷺ نے مجھ سے پوچھا: ”اے ابو ہریرہ! گزشتہ رات تمہارے قیدی نے کیا کہا تھا؟“ میں نے کہا، یا رسول اللہ! اس نے سخت ضرورت اور بال بچوں کا رونار دیا، اس لیے مجھے اس پر رحم آ گیا۔ اور میں نے اسے چھوڑ دیا۔ آپ نے فرمایا: ”وہ تم سے جھوٹ بول کر گیا ہے۔ ابھی وہ پھر آئے گا۔“ رسول کریم ﷺ کے اس فرمانے کی وجہ سے مجھ کو یقین تھا کہ وہ پھر ضرور آئے گا۔ اس لیے میں اس کی تاک میں لگا رہا۔ اور جب وہ دوسری رات آ کے پھر غلہ اٹھانے لگا تو میں نے اسے پھر پکڑ لیا اور کہا کہ تجھے رسول کریم ﷺ کی خدمت میں حاضر کروں گا۔ لیکن اب بھی اس کی دینی التجا تھی کہ مجھے چھوڑ دے، میں محتاج ہوں، بال بچوں کا بوجھ میرے سر پر ہے، اب میں کبھی نہیں آؤں گا۔ مجھے رحم آ گیا اور میں نے اسے پھر چھوڑ دیا۔ صبح ہوئی تو رسول کریم ﷺ نے فرمایا: ”اے ابو ہریرہ! تمہارے قیدی نے کیا کیا؟“ میں نے کہا، یا رسول اللہ! اس نے پھر اسی سخت ضرورت اور

باب: إِذَا وَكَّلَ رَجُلًا

فَكَرَّ الْوَكِيلُ شَيْئًا، فَأَجَازَهُ الْمُوَكَّلُ، فَهُوَ جَائِزٌ، وَإِنْ أَقْرَضَهُ إِلَى أَجَلٍ مُّسَمًّى جَازَ.

۲۳۱۱۔ وَقَالَ عُمَانُ بْنُ الْهَيْثَمِ أَبُو عَمْرٍو، حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَكَّلَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٌ فَجَعَلَ يَخْتُلُ مِنْ الطَّعَامِ، فَأَخَذْتُهُ، وَقُلْتُ: وَاللَّهِ لَا زَفَعَنَكَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: دَغْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ، وَلِي حَاجَةٌ شَدِيدَةٌ. قَالَ: فَخَلَيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ: النَّبِيُّ ﷺ: ((يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟)) قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةَ شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ، فَخَلَيْتُ سَبِيلَهُ. قَالَ: ((أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ)). فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: ((إِنَّهُ سَيَعُودُ)). فَرَصَدْتُهُ فَجَعَلَ يَخْتُلُ مِنَ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ: لَا زَفَعَنَكَ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: دَغْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ لَا أَعُوذُ، فَرَحِمْتُهُ، فَخَلَيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةَ شَدِيدَةً وَعِيَالًا،

بال بچوں کا رونا رویا۔ جس پر مجھے رحم آ گیا۔ اس لیے میں نے اسے چھوڑ دیا۔ آپ نے اس مرتبہ بھی یہی فرمایا کہ وہ تم سے جھوٹ بول کر گیا ہے۔ اور وہ پھر آئے گا۔ تیسری مرتبہ پھر میں اس کے انتظار میں تھا کہ اس نے پھر تیسری رات آ کر غلہ اٹھانا شروع کیا، تو میں نے اسے پکڑ لیا، اور کہا کہ تجھے رسول اللہ ﷺ کی خدمت میں پہنچانا اب ضروری ہو گیا ہے۔ یہ تیسرا موقع ہے۔ ہر مرتبہ تم یقین دلاتے رہے کہ پھر نہیں آؤ گے۔ لیکن تم باز نہیں آئے۔ اس نے کہا کہ اس مرتبہ مجھے چھوڑ دے تو میں تمہیں ایسے چند کلمات سکھا دوں گا جس سے اللہ تعالیٰ تمہیں فائدہ پہنچائے گا۔ میں نے پوچھا، وہ کلمات کیا ہے؟ اس نے کہا، جب تم اپنے بستر پر لیٹے لگو تو آیت الکرسی ﴿اللہ لا الہ الا هو الحي القيوم﴾ پوری پڑھ لیا کرو۔ ایک گمراہ فرشتہ اللہ تعالیٰ کی طرف سے برابر تمہاری حفاظت کرتا رہے گا۔ اور صبح تک شیطان تمہارے پاس بھی نہیں آ سکے گا۔ اس مرتبہ بھی پھر میں نے اسے چھوڑ دیا۔ صبح ہوئی تو رسول کریم ﷺ نے دریافت فرمایا: ”گزشتہ رات تمہارے قیدی نے تم سے کیا معاملہ کیا؟“ میں نے عرض کیا، یا رسول اللہ! اس نے مجھے چند کلمات سکھائے اور یقین دلایا کہ اللہ تعالیٰ مجھے اس سے فائدہ پہنچائے گا۔ اس لیے میں نے اسے چھوڑ دیا۔ آپ نے دریافت کیا کہ وہ کلمات کیا ہیں؟ میں نے عرض کیا کہ اس نے بتایا تھا کہ جب بستر پر لیٹو تو آیت الکرسی پڑھ لو، شروع ﴿اللہ لا الہ الا هو الحي القيوم﴾ سے آخر تک۔ اس نے مجھ سے یہ بھی کہا کہ اللہ تعالیٰ کی طرف سے تم پر (اس کے پڑھنے سے) ایک گمراہ فرشتہ مقرر رہے گا اور صبح تک شیطان تمہارے قریب بھی نہیں آ سکے گا۔ صحابہ خیر کو سب سے آگے بڑھ کر لینے والے تھے۔ نبی کریم ﷺ نے (ان کی یہ بات سن کر) فرمایا: ”اگرچہ وہ جھوٹا تھا۔ لیکن تم سے یہ بات سچ کہہ گیا ہے۔ اے ابو ہریرہ! تم کو یہ بھی معلوم ہے کہ تین راتوں سے تمہارا معاملہ کس سے تھا؟“ انہوں نے کہا کہ نہیں۔ آحضرت ﷺ نے فرمایا: ”وہ شیطان تھا۔“

فَرَحَمْتُهُ فَخَلَيْتُ سَبِيلَهُ. قَالَ: ((أَمَّا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ)). فَرَصَدْتُهُ الثَّلَاثَةَ فَجَعَلَ يَخْتُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لَا زَفَعْنَكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهَذَا آخِرُ ثَلَاثِ مَرَاتٍ أَنْكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ. قَالَ: دَعْنِي أُعَلِّمَكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا. قُلْتُ: مَا هُوَ؟ قَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [البقرة: ۲۵۵] حَتَّى تَخْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَخَلَيْتُ سَبِيلَهُ فَأُصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يَعْلَمُنِي كَلِمَاتٍ، يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَيْتُ سَبِيلَهُ. قَالَ: ((مَا هِيَ؟)) قَالَ: لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، وَكَانُوا آخِرَ صَبِيءٍ عَلَى الْخَبَرِ. فَقَالَ النَّبِيُّ ﷺ: ((أَمَّا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُحَاطَبُ مِنْهُ ثَلَاثَ لَيَالٍ يَا أَبَا هُرَيْرَةَ؟)) قَالَ: لَا. قَالَ: ((ذَاكَ شَيْطَانٌ)). [طرفاه فی: ۳۲۷۵، ۵۰۱۰]

تشریح: ایک روایت میں یوں ہے کہ حضرت ابو ہریرہ رضی اللہ عنہ نے صدقہ کی کھجور میں ہاتھ کا نشان دیکھا تھا۔ جیسے اس میں سے کوئی اٹھا کر لے گیا ہو۔ انہوں نے نبی کریم ﷺ سے اس کی شکایت کی۔ آپ نے فرمایا کیا تو اس کو پکڑنا چاہتا ہے؟ تو یوں کہہ: ”سُبْحَانَ مَنْ سَخَّرَكَ لِمُحَمَّدٍ“ ابو ہریرہ رضی اللہ عنہ کہتے ہیں کہ میں نے یہی کہا تو کیا دیکھتا ہوں کہ وہ میرے سامنے کھڑا ہوا ہے۔ میں نے اس کو پکڑ لیا۔ (ودیدی)

معاذ بن جبل رضی اللہ عنہ کی روایت میں اتنا زیادہ ہے اور امین الرسول سے اخیر سورہ تکوین میں یوں ہے کہ صدقہ کی کجیور نبی کریم ﷺ نے میری حفاظت میں دی تھی۔ میں جو دیکھوں تو روز بروز وہ کم ہو رہی ہے۔ میں نے نبی کریم ﷺ سے اس کا شکوہ کیا، آپ نے فرمایا یہ شیطان کا کام ہے پھر میں اس کو تار تار رہا۔ وہ ہاتھی کی صورت میں نمودار ہوا۔ جب دروازے کے قریب پہنچا تو درازوں میں سے صورت بدل کر اندر چلا آیا اور کجیوروں کے پاس آکر اس کے لئے لگا لگا میں نے اپنے کپڑے مضبوط باندھے اور اس کی کمر پکڑی، میں نے کہا اللہ کے دشمن تو نے صدقہ کی کجیور اڑادی۔ دوسرے لوگ تجھ سے زیادہ اس کے حقدار تھے۔ میں تو تجھ کو پکڑ کر نبی کریم ﷺ کے پاس لے جاؤں گا۔ وہاں تیری خوب نصیحت ہوگی۔

ایک روایت میں یوں ہے کہ میں نے پوچھا تو میرے گھر میں کجیور کھانے کے لئے کیوں گھسا۔ کہنے لگا میں بوڑھا محتاج، عیالدار ہوں۔ اور نصیحتیں سے آ رہا ہوں۔ اگر مجھے کہیں اور کچھ مل جاتا تو میں تیرے پاس نہ آتا۔ اور ہم تمہارے ہی شہر میں رہا کرتے تھے۔ یہاں تک کہ تمہارے پیغمبر صاحب ہوئے۔ جب ان پر یہ دو آیتیں اتریں تو ہم بھاگ گئے۔ اگر تو مجھ کو چھوڑ دے تو میں وہ آیتیں تجھ کو سکھادوں گا۔ میں نے کہا اچھا۔ پھر اس نے آیت الکرسی اور امین الرسول سے سورہ بقرہ کے اخیر تک بتلائی۔ (فتح)

نسائی کی روایت میں ابی بن کعب رضی اللہ عنہ سے یوں روایت ہے۔ میرے پاس کجیور کا ایک تھپلا تھا۔ اس میں سے روز کجیور کم ہو رہی تھی۔ ایک دن میں نے دیکھا، ایک جوان خوبصورت لڑکا وہاں موجود ہے۔ میں نے پوچھا تو آدی ہے یا جن ہے؟ وہ کہنے لگا میں جن ہوں۔ میں نے اس سے پوچھا۔ ہم تم سے کیسے بچیں؟ اس نے کہا آیت الکرسی پڑھ کر۔ پھر نبی کریم ﷺ سے اس کا ذکر آیا۔ آپ نے فرمایا۔ اس خبیث نے سچ کہا۔ معلوم ہوا جس کھانے پر اللہ کا نام نہ لیا جائے اس میں شیطان شریک ہو جاتا ہے اور شیطان کا دیکھنا ممکن ہے جب وہ اپنی خلقی صورت بدل لے۔ (دجیدی)

حافظ صاحب فرماتے ہیں: ”وفی الحدیث من الفوائد غیر ما تقدم ان الشیطان قد یعلم ما یتنفع به المؤمن وان الحکمة قد یتلقاها الفاجر فلا یتنفع بها وتؤخذ عنه فیتنفع بها وان الشخص قد یعلم الشیء ولا یعمل به وان الکافر قد یصدق ببعض ما یصدق به المؤمن ولا یكون بذالك مؤمنا وبان الکذاب قد یصدق وبان الشیطان من شانہ ان یکذب وان من اقیم فی حفظ شیء سمی وکیلا وان الجن یاکلون من طعام الانس وانهم یظهرون للانسان لکن بالشرط المذكور وانهم یتکلمون بکلام الانس وانهم یسرقون ویخدعون وفیه فضل آية الكرسي وفضل آخر سورة البقرة ان الجن یصیبون من الطعام الذی لا یذکر اسم الله علیه الخ۔“ (فتح الباری)

یعنی اس حدیث میں بہت سے فوائد ہیں۔ جن میں سے ایک یہ کہ شیطان ایسی باتیں بھی جانتا ہے جن سے مؤمن فائدہ اٹھا سکتا ہے اور کبھی حکمت کی باتیں فاجر کے منہ سے بھی نکل جاتی ہیں۔ وہ خود تو ان سے فائدہ نہیں اٹھاتا مگر دوسرے اس سے سبق حاصل کر سکتے ہیں اور نفع حاصل کر سکتے ہیں۔ اور بعض آدمی کچھ اچھی بات جانتے ہیں، مگر خود اس پر عمل نہیں کرتے۔ اور بعض کافر ایسی قابل تصدیق بات کہہ دیتے ہیں جیسی اہل ایمان مگر وہ کافر اس سے مؤمن نہیں ہو جاتے۔ اور بعض دفعہ جھوٹوں کی بھی تصدیق کی جاسکتی ہے اور شیطان کی شان ہی یہ ہے کہ اسے جھوٹا کہا جائے اور یہ کہ جسے کسی چیز کی حفاظت پر مقرر کیا جائے اسے دکیل کہا جاتا ہے اور یہ کہ جنات انسانی غذا نہیں کھاتے ہیں اور وہ انسانوں کے سامنے ظاہر بھی ہو سکتے ہیں۔ لیکن اس شرط کے ساتھ جو مذکور ہوئی اور یہ بھی کہ وہ انسانی زبانوں میں کلام بھی کر سکتے ہیں۔ اور وہ چوری بھی کر سکتے ہیں اور وہ دھوکہ بازی بھی کر سکتے ہیں۔ اور اس میں آیت الکرسی کی اور آخر سورہ بقرہ کی بھی فضیلت ہے۔ اور یہ بھی کہ شیطان اس غذا کو حاصل کر لیتے ہیں۔ جس پر اللہ کا نام نہیں لیا جاتا۔

آج ۲۹ ذی الحجہ ۱۳۸۹ھ میں بوقت مغرب مقام ابراہیم کے پاس یہ نوٹ لکھا گیا ہے۔ نیز آج ۵ صفر ۱۳۹۰ھ کو مدینہ طیبہ حرم نبوی میں بوقت فجر اس پر نظر ثانی کی گئی۔ ربنا تقبل منا و اغفر لنا ان نسینا او اخطانا۔ (لبن)

بَابُ: اِذَا بَاعَ الْوَكِيلُ شَيْئًا فَاسِدًا بَابُ: اِذَا بَاعَ الْوَكِيلُ شَيْئًا فَاسِدًا

وہ بیع واپس کی جائے گی

فبیعہ مردود

تشریح: باب کی حدیث میں اس کی صراحت نہیں کہ وہ واپس ہوگی۔ مگر امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس حدیث کے دوسرے طریق کی طرف اشارہ کیا۔ جس کو امام مسلم رحمہ اللہ نے نکالا۔ اس میں یوں ہے: یہ سود ہے اس کو پھیر دے۔ (دحیوی)

۲۳۱۲۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هُوَ ابْنُ سَلَامٍ - عَنْ يَحْيَى قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَبْدِ الْغَاثِ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: جَاءَ بِلَالٌ إِلَى النَّبِيِّ ﷺ بِتَمَرٍ بَرْنِي فَقَالَ لَهُ النَّبِيُّ ﷺ: ((مِنْ أَيْنَ هَذَا؟)) قَالَ بِلَالٌ: كَانَ عِنْدَنَا تَمَرٌ رَدِّي، فَبَيْعْتُ مِنْهُ صَاعَيْنِ بَصَاعٍ، لِنُطْعِمَ النَّبِيَّ ﷺ. فَقَالَ النَّبِيُّ ﷺ: عِنْدَ ذَلِكَ: ((أَوَهُ أَوْهُ عَيْنُ الرَّبَاءِ عَيْنُ الرَّبَاءِ، لَا تَفْعَلْ ذَلِكَ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِيعِ التَّمَرَ بِبَيْعٍ آخَرَ ثُمَّ اشْتَرِ بِهِ)). (مسلم: ۴۰۸۳)

۲۳۱۲۔ ہم سے اسحاق بن راہویہ نے بیان کیا، انہیں یحییٰ بن صالح نے خبر دی، ان سے معاویہ بن سلام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، کہ میں نے عقبہ بن عبد الغافر سے سنا اور انہوں نے ابو سعید خدری رضی اللہ عنہ سے، انہوں نے بیان کیا کہ بلال رضی اللہ عنہ نبی کریم ﷺ کی خدمت میں برنی کھجور (کھجور کی ایک عمدہ قسم) لے کر آئے۔ نبی کریم ﷺ نے فرمایا: ”یہ کہاں سے لائے ہو؟“ انہوں نے کہا ہمارے پاس خراب کھجور تھی۔ اس کی دو صاع، اس کی ایک صاع کے بدلے میں دے کر ہم اسے لائے ہیں۔ تاکہ ہم یہ آپ کو کھلائیں آپ نے فرمایا: ”توبہ! توبہ! یہ تو سود ہے، بالکل سود۔ ایسا نہ کیا کر البتہ (اچھی کھجور) خریدنے کا ارادہ ہو تو (خراب) کھجور بیچ کر (اس کی قیمت سے) عمدہ خرید کر۔“

نسائی: ۱۴۵۷۱

تشریح: معلوم ہوا کہ ایک ہی جنس میں کمی و بیشی سے لین دین سود میں داخل ہے۔ اس کی صورت یہ بتلائی گئی کہ گھٹیا جنس کو الگ نقد بیچ کر اس کے روپوں سے وہی بڑھیا جنس خرید لی جائے۔ حضرت بلال رضی اللہ عنہ کی یہ بیع فاسد تھی۔ نبی کریم ﷺ نے اسے واپس کر دیا۔ جیسا کہ مسلم کی روایت میں ہے۔

حضرت مولانا وحید الزماں نے مسلم شریف کی جس روایت کی طرف اشارہ کیا ہے۔ وہ باب الربا میں حضرت ابو سعید رضی اللہ عنہ ہی کی روایت سے منقول ہے۔ جس میں یہ الفاظ ہیں:

”فقال رسول الله ﷺ: هذا الربا فردوه۔ الحديث يعني یہ سود ہے لہذا اس کو واپس لو نادر۔ اس پر علامہ نووی رحمہ اللہ لکھتے ہیں: ”هذا دليل على ان المقبوض ببيع فاسد يجب رده على بائعه وأذا رده استرد الثمن. فان قيل قلتم يذكرو في الحديث السابق انه ﷺ امر برده فالجواب ان الظاهر انها قضية واحدة وأمر فيها برده فبعض الرواة حفظوا ذلك وبعضهم لم يحفظوه فقبلنا زيادة الثقة ولو ثبت انهما قضيتان لحملت الأولى على انه أيضا أمر به وإن لم يبلغنا ذلك ولو ثبت انه لم يأمر به مع انهما قضيتان فحملناهما على انه جهل بائعه ولا يمكن معرفته فصار مالا ضائعاً لمن عليه دين بقيمته وهو التمر الذي قبضه فحصل انه لا اشكال في الحديث ولله الحمد۔“ (نووی)

یعنی یہ اس امر پر دلیل ہے کہ ایسی قبضہ میں لی ہوئی بیع بھی فاسد ہوگی۔ جس کا بائع پر لوٹنا واجب ہے اور جب وہ بیع رد ہوگی تو اس کی قیمت خود رد ہوگی۔ اگر کہا جائے کہ حدیث سابق میں یہ مذکور نہیں ہے کہ نبی کریم ﷺ نے اس کے رد کرنے کا حکم فرمایا۔ اس کا جواب یہ ہے کہ ظاہر یہی ہے کہ قبضہ ایک ہی ہے اور اس میں آپ نے واپس کا حکم فرمایا۔ بعض راویوں نے اس کو یاد رکھا اور بعض نے یاد نہیں رکھا۔ پس ہم نے فقہ راویوں کی

زیادتوں کو قبول کیا۔ اور اگر یہ ثابت ہو جائے کہ یہ دو قصبے ہیں۔ تو پہلے کو اس پر محمول کیا جائے گا کہ آپ نے ہی حکم فرمایا تھا اگرچہ یہ ہم تک نہیں پہنچ سکا۔ اور اگر یہ ثابت ہو کہ آپ نے یہ حکم نہیں فرمایا باوجودیکہ یہ دو قصبے ہیں۔ تو ہم اس پر محمول کریں گے کہ اس کا باعث مجھوں ہو گیا اور وہ بعد میں پہنچا نہ جاسکا۔ تو اس صورت میں وہ مال ضائع ہو گیا اس شخص کے لئے جس نے اس کی قیمت کا بوجھ اپنے سر پر رکھا اور یہ وہی کھجور ہیں جو اس نے قبضہ میں لی ہیں۔ پس حاصل ہوا کہ حدیث میں کوئی اشکال نہیں ہے۔

الحمد للہ آج ۵ صفر ۱۴۹۰ھ کو حرم نبوی مدینہ طیبہ میں بوقت فجر بسلسلہ نظر ثانی یہ نوٹ لکھا گیا۔

باب: وقف کے مال میں وکالت اور وکیل کا خرچہ اور وکیل کا اپنے دوست کو کھلانا اور خود بھی دستور کے موافق کھانا

بَابُ الْوَكَالَةِ فِي الْوَقْفِ وَنَفَقَتِهِ، وَأَنْ يُطْعِمَ صَدِيقًا لَهُ وَيَأْكُلَ بِالْمَعْرُوفِ

(۲۳۱۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے کہا کہ حضرت عمر رضی اللہ عنہ نے صدقہ کے باب میں جو کتاب لکھوائی تھی اس میں یوں ہے کہ صدقے کا متولی اس میں سے کھا سکتا ہے اور دوست کو کھلا سکتا ہے۔ لیکن روپیہ نہ جمع کرے۔ اور عبداللہ بن عمر رضی اللہ عنہما اپنے والد حضرت عمر رضی اللہ عنہ کے صدقے کے متولی تھے۔ وہ مکہ والوں کو اس میں سے تحفہ بھیجتے تھے۔ جہاں آپ قیام فرمایا کرتے تھے۔

۲۳۱۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو قَالَ: فِي صَدَقَةِ عُمَرَ لَيْسَ عَلَى الْوَلِيِّ جُنَاحٌ أَنْ يَأْكُلَ وَيُؤْكَلَ صَدِيقًا لَهُ غَيْرَ مُتَأَثِّلٍ مَالًا، وَكَانَ ابْنُ عُمَرَ هُوَ يَلِي صَدَقَةَ عُمَرَ يَهْدِي لِلنَّاسِ مِنْ أَهْلِ مَكَّةَ، كَانَ يَنْزِلُ عَلَيْهِمْ. [اطرافہ فی: ۲۷۳۷، ۲۷۶۴، ۲۷۷۲، ۲۷۷۳، ۲۷۷۷]

تشریح: یہاں وکیل سے ناظر، متولی مراد ہے اگر واقف کی اجازت ہے تو وہ اس میں سے اپنے دوستوں کو بوقت ضرورت کھلا بھی سکتا ہے۔ اور خود بھی کھا سکتا ہے۔

باب: حد لگانے کے لیے کسی کو وکیل کرنا

بَابُ الْوَكَالَةِ فِي الْحُدُودِ

(۲۳۱۴، ۱۵) ہم سے ابوالولید نے بیان کیا، انہوں نے کہا کہ ہم کو لیث بن سعید نے خبر دی، انہیں ابن شہاب نے، انہیں عبید اللہ نے، انہیں زید بن خالد اور ابو ہریرہ رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم نے (ابن ضحاک اسلمی رضی اللہ عنہ) سے فرمایا: ”اے انیس! اس خاتون کے یہاں جا اگر وہ زنا کا اقرار کر لے، تو اسے سنگسار کر دے۔“

۲۳۱۴، ۲۳۱۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ، وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((وَأَعْدُ يَا أُنَيْسُ إِلَى امْرَأَةٍ هَذَا، فَإِنْ اعْتَرَفَتْ فَأَرْجُمُهَا)). [اطرافہ فی: ۲۶۴۹، ۲۶۹۶، ۲۷۲۵، ۲۷۲۸، ۲۷۳۴، ۲۸۳۱، ۲۸۳۶، ۲۸۴۳، ۲۸۶۰، ۲۸۹۴، ۲۹۵۹، ۲۹۷۹، ۲۹۸۵، ۲۹۹۳، ۲۹۹۴، ۲۹۹۵، ۲۹۹۶، ۲۹۹۷، ۲۹۹۸، ۲۹۹۹، ۳۰۰۰، ۳۰۰۱، ۳۰۰۲، ۳۰۰۳، ۳۰۰۴، ۳۰۰۵، ۳۰۰۶، ۳۰۰۷، ۳۰۰۸، ۳۰۰۹، ۳۰۱۰، ۳۰۱۱، ۳۰۱۲، ۳۰۱۳، ۳۰۱۴، ۳۰۱۵، ۳۰۱۶، ۳۰۱۷، ۳۰۱۸، ۳۰۱۹، ۳۰۲۰، ۳۰۲۱، ۳۰۲۲، ۳۰۲۳، ۳۰۲۴، ۳۰۲۵، ۳۰۲۶، ۳۰۲۷، ۳۰۲۸، ۳۰۲۹، ۳۰۳۰، ۳۰۳۱، ۳۰۳۲، ۳۰۳۳، ۳۰۳۴، ۳۰۳۵، ۳۰۳۶، ۳۰۳۷، ۳۰۳۸، ۳۰۳۹، ۳۰۴۰، ۳۰۴۱، ۳۰۴۲، ۳۰۴۳، ۳۰۴۴، ۳۰۴۵، ۳۰۴۶، ۳۰۴۷، ۳۰۴۸، ۳۰۴۹، ۳۰۵۰، ۳۰۵۱، ۳۰۵۲، ۳۰۵۳، ۳۰۵۴، ۳۰۵۵، ۳۰۵۶، ۳۰۵۷، ۳۰۵۸، ۳۰۵۹، ۳۰۶۰، ۳۰۶۱، ۳۰۶۲، ۳۰۶۳، ۳۰۶۴، ۳۰۶۵، ۳۰۶۶، ۳۰۶۷، ۳۰۶۸، ۳۰۶۹، ۳۰۷۰، ۳۰۷۱، ۳۰۷۲، ۳۰۷۳، ۳۰۷۴، ۳۰۷۵، ۳۰۷۶، ۳۰۷۷، ۳۰۷۸، ۳۰۷۹، ۳۰۸۰، ۳۰۸۱، ۳۰۸۲، ۳۰۸۳، ۳۰۸۴، ۳۰۸۵، ۳۰۸۶، ۳۰۸۷، ۳۰۸۸، ۳۰۸۹، ۳۰۹۰، ۳۰۹۱، ۳۰۹۲، ۳۰۹۳، ۳۰۹۴، ۳۰۹۵، ۳۰۹۶، ۳۰۹۷، ۳۰۹۸، ۳۰۹۹، ۳۱۰۰، ۳۱۰۱، ۳۱۰۲، ۳۱۰۳، ۳۱۰۴، ۳۱۰۵، ۳۱۰۶، ۳۱۰۷، ۳۱۰۸، ۳۱۰۹، ۳۱۱۰، ۳۱۱۱، ۳۱۱۲، ۳۱۱۳، ۳۱۱۴، ۳۱۱۵، ۳۱۱۶، ۳۱۱۷، ۳۱۱۸، ۳۱۱۹، ۳۱۲۰، ۳۱۲۱، ۳۱۲۲، ۳۱۲۳، ۳۱۲۴، ۳۱۲۵، ۳۱۲۶، ۳۱۲۷، ۳۱۲۸، ۳۱۲۹، ۳۱۳۰، ۳۱۳۱، ۳۱۳۲، ۳۱۳۳، ۳۱۳۴، ۳۱۳۵، ۳۱۳۶، ۳۱۳۷، ۳۱۳۸، ۳۱۳۹، ۳۱۴۰، ۳۱۴۱، ۳۱۴۲، ۳۱۴۳، 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۶۸۳۵، ۶۸۴۲، ۶۸۵۹، ۷۱۹۳، ۷۲۵۸،

۷۲۶۰، [۷۲۷۸ مسلم: ۴۴۳۵؛ ابوداؤد:

۴۴۴۵؛ ترمذی: ۱۴۳۳؛ نسائی: ۵۴۲۵،

۵۴۲۶؛ ابن ماجہ: ۲۵۴۹]

تشریح: ترجمہ باب اس سے نکلتا ہے کہ نبی کریم ﷺ نے انیس کو حد لگانے کے لئے وکیل مقرر فرمایا۔ اس سے قانونی پہلو یہ بھی نکلا کہ مجرم خود اگر جرم کا اقرار کر لے تو اس پر قانون لاگو ہو جاتا ہے۔ اس صورت میں گواہوں کی ضرورت نہیں ہے۔ اور زنا پر حد شرعی سنگساری بھی ثابت ہوئی۔

۲۳۱۶۔ حَدَّثَنَا ابْنُ سَلَامٍ، أَخْبَرَنَا عَبْدُ
الْوَهَّابُ الثَّقَفِيُّ، عَنْ ابْنِ أَبِي
مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: جِئْتُ
بِالنَّعِيمَانِ أَوْ ابْنِ النَّعِيمَانِ شَارِبًا، فَأَمَرَ
رَسُولُ اللَّهِ ﷺ مَنْ كَانَ فِي الْبَيْتِ أَنْ
يَضْرِبُوا قَالَ: فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ، فَضْرَبْنَاهُ
بِالْعَوَالِ وَالْجَرِيدِ. [طرفاء فی: ۶۷۷۴، ۶۷۷۵]

(۲۳۱۶) ہم سے ابن سلام نے بیان کیا، کہا کہ ہم کو عبد الوہاب ثقفی نے خبر دی، انہیں ایوب نے، انہیں ابن ابی ملیکہ نے اور ان سے عقبہ بن حارث رضی اللہ عنہ نے بیان کیا کہ نعیمان یا ابن نعیمان کو آنحضرت ﷺ کی خدمت میں حاضر کیا گیا۔ انہوں نے شراب پی لی تھی۔ جو لوگ اس وقت گھر میں موجود تھے رسول اللہ ﷺ نے انہیں سے انہیں مارنے کے لیے حکم فرمایا۔ انہوں نے بیان کیا میں بھی مارنے والوں میں تھا۔ ہم نے جوتوں اور چھڑیوں سے انہیں مارا تھا۔

تشریح: نعیمان یا ابن نعیمان کے بارے میں راوی کو شک ہے۔ اسماعیلی کی روایت میں نعمان یا نعیمان مذکور ہے۔ حافظ نے کہا اس کا نام نعیمان بن عمرو بن رفاعہ انصاری تھا۔ بدر کی لڑائی میں شریک تھا۔ اور بڑا خوش مزاج آدمی تھا۔ رسول کریم ﷺ نے گھر والوں کو حد مارنے کا حکم فرمایا۔ اس سے ترجمہ باب نکلتا ہے۔ کیونکہ آپ نے گھر کے موجود لوگوں کو حد مارنے کے لئے وکیل مقرر فرمایا۔ اسی سے حدود میں وکالت ثابت ہوئی اور یہی ترجمہ الباب ہے۔

بَابُ الْوَكَاةِ فِي الْبُذْنِ وَتَعَاهُذَهَا

باب: قربانی کے اونٹوں میں وکالت اور ان کی نگرانی کرنے میں وکالت

تشریح: وکالت تو اس سے ثابت ہوئی کہ آپ نے حضرت ابوبکر صدیق رضی اللہ عنہ کے ساتھ وہ قربانیاں روانہ کر دیں، اور نگرانی اس سے کہ آپ نے اپنے ہاتھ سے ان کے گلوں میں ہار ڈالے۔

۲۳۱۷۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي
مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ،
عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ:
قَالَتْ عَائِشَةُ: أَنَا قَتَلْتُ، فَلَائِدَ هَذِي
رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ قَلَدَهَا رَسُولُ
اللَّهِ ﷺ بِيَدِهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي بَكْرٍ،

(۲۳۱۷) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے عبد اللہ بن ابی بکر بن حزم نے، انہیں عمرہ بنت عبد الرحمن نے خبر دی کہ عائشہ رضی اللہ عنہا نے بیان کیا، میں نے اپنے ہاتھوں سے نبی کریم ﷺ کے قربانی کے جانوروں کے قلادے بٹے تھے۔ پھر نبی کریم ﷺ نے ان جانوروں کو یہ قلادے اپنے ہاتھ سے پہنائے تھے۔ آپ نے وہ جانور میرے والد کے ساتھ (مکہ میں قربانی کے لیے) بھیجے۔

قَلَمَ يَحْرُمُ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُجَرَ الْهَذِي. (راجع: ۱۶۹۶)

نہیں ہوئی جسے اللہ تعالیٰ نے آپ کے لیے حلال کیا تھا۔

تشریح: رسول کریم ﷺ کے قربانی کے اذنوں کے لئے حضرت عائشہ رضی اللہ عنہا نے قلابہ بننے میں آپ کی وکالت فرمائی۔

عائشہ صدیقہ ام المؤمنین رضی اللہ عنہا حضرت ابو بکر صدیق رضی اللہ عنہ کی صاحبزادی ہیں۔ ان کی والدہ ماجدہ کا نام ام رومان بنت عامر بن عویمر ہے۔ نبی کریم ﷺ کے ساتھ ان کی شادی ۱۰ نبوی میں مکہ شریف ہی میں ہوئی۔ شوال ۲ھ میں ہجرت سے ۱۸ ماہ بعد رخصتی عمل میں آئی۔ نبی کریم ﷺ کے ساتھ ۹۔۱۰ سال رہی ہیں۔ کیونکہ وصال نبوی کے وقت حضرت عائشہ رضی اللہ عنہا کی عمر اٹھارہ سال کی تھی۔ حضرت عائشہ رضی اللہ عنہا بہت بڑی فصیحہ فقیہ عالمہ فاضلہ تھیں۔ نبی کریم ﷺ سے کثرت احادیث آپ نے نقل کی ہیں۔ وقائع عرب و محاربات و اشعار کی زبردست واقف کار تھیں۔ صحابہ کرام اور تابعین عظام کے ایک بڑے طبقہ نے ان سے روایات نقل کی ہیں۔ مدینہ طیبہ میں ۵۵ھ یا ۵۸ھ میں منگل کی شب آپ کا انتقال ہوا۔ وصیت کے مطابق شب میں بقیع غرقہ میں آپ کو دفن کیا گیا، حضرت ابو ہریرہ رضی اللہ عنہ نے نماز جنازہ پڑھائی۔ جو ان دنوں معاویہ رضی اللہ عنہ کے دور حکومت میں مدینہ میں مروان کے تحت تھے۔

بقیع غرقہ مدینہ کا پرانا قبرستان ہے، جو مسجد نبوی سے تھوڑے ہی فاصلہ پر ہے۔ آج کل اس کی جانب مسجد نبوی رضی اللہ عنہ سے ایک وسیع سڑک نکال دی گئی ہے۔ قبرستان کو چاروں طرف ایک اونچی فصیل سے گھیر دیا گیا ہے۔ اندر پرانی قبریں بیشتر نابود ہو چکی ہیں، اہل بدعت نے پہلے دور میں یہاں بعض صحابہ رضی اللہ عنہم و دیگر بزرگان دین کے ناموں پر بڑے بڑے قبے بنائے تھے۔ اور ان پر غلاف، پھول ڈالے جاتے اور وہاں نذر و نیازیں چڑھائی جاتی تھیں۔ سعودی حکومت نے حدیث نبوی رضی اللہ عنہ کی روشنی میں ان سب کو ہموار کر دیا ہے۔ پختہ قبریں بنانا شریعت اسلامیہ میں قطعاً منع ہے اور ان پر چادر پھول محدثات و بدعات ہیں۔ اللہ پاک مسلمانوں کو ایسی بدعات سے بچائے۔ آمین

بَابُ: إِذَا قَالَ الرَّجُلُ لَوَكِيلِهِ:
ضَعُهُ حَيْثُ أَرَاكَ اللَّهُ وَقَالَ:
الْوَكِيلُ: قَدْ سَمِعْتُ مَا قُلْتُ
باب: اگر کسی نے اپنے وکیل سے کہا کہ جہاں
مناسب جانو اسے خرچ کرو اور وکیل نے کہا کہ جو
کچھ تم نے کہا ہے میں نے سن لیا

تشریح: یعنی وکیل نے اپنی رائے سے اس مال کو کسی کام میں خرچ کیا تو یہ جائز ہے۔ نبی کریم ﷺ کو ابو طلحہ رضی اللہ عنہ نے وکیل کیا کہ میرا جاء کو آپ جس کار خیر میں چاہیں صرف کریں۔ آپ نے ان کو یہ رائے دی کہ اپنے ہی ناطہ داروں کو بابت دیں۔ (وحیدی)

۲۳۱۸۔ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ مَانُصَرِّي بِالْمَدِينَةِ مَالًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُ حَاءَ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرِبُ مِنْ مَاءٍ فِيهَا طَيِّبٌ فَلَمَّا نَزَلَتْ ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ﴾ [آل عمران: ۲۳۱۸] ہم سے یحییٰ بن یحییٰ نے بیان کیا، کہا کہ میں نے امام مالک کے سامنے قرأت کی بواسطہ اسحاق بن عبد اللہ کے کہ انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ ابو طلحہ رضی اللہ عنہ مدینہ میں انصار کے سب سے مالدار لوگوں میں سے تھے "بیر حاء" (ایک باغ) ان کا سب سے زیادہ محبوب مال تھا۔ جو مسجد نبوی کے بالکل سامنے تھا۔ رسول کریم ﷺ بھی وہاں تشریف لے جاتے اور اس کا نہایت میٹھا عمدہ پانی پیتے تھے۔ پھر جب قرآن کی آیت ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ﴾ اتری (تم نیکی ہرگز نہیں حاصل کر سکتے جب تک نہ خرچ کرو اللہ کی راہ میں وہ چیز

جو تمہیں زیادہ پسند ہو) تو ابو طلحہ رضی اللہ عنہ رسول اللہ کی خدمت میں آئے اور عرض کیا، یا رسول اللہ! اللہ تعالیٰ نے اپنی کتاب میں فرمایا ہے ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ اور مجھے اپنے مال میں سب سے زیادہ پسندیدہ مال یہی باغیر حاء ہے۔ یہ اللہ کی راہ میں صدقہ ہے۔ اس کی نیکی اور ذخیرہ ثواب کی امید میں صرف اللہ تعالیٰ سے رکھتا ہوں۔ پس آپ جہاں مناسب سمجھیں اسے خرچ فرمادیں۔ آپ نے فرمایا، واہ! واہ! یہ تو بڑا ہی نفع والا مال ہے۔ بہت ہی مفید ہے۔ اس کے بارے میں تم نے جو کچھ کہا وہ میں نے سن لیا۔ اب میں تو یہی مناسب سمجھتا ہوں کہ اسے تو اپنے رشتہ داروں ہی میں تقسیم کر دے۔ ابو طلحہ رضی اللہ عنہ نے کہا کہ یا رسول اللہ! میں ایسا ہی کروں گا۔ چنانچہ یہ کنواں انہوں نے اپنے رشتہ داروں اور چچا کی اولاد میں تقسیم کر دیا۔ اس روایت کی متابعت اسماعیل نے مالک سے کی ہے۔ اور روح نے مالک سے (لفظ رائج کے بجائے) رَایح نقل کیا ہے۔

۱۹۲ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرَ حَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَزْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ شِئْتَ، فَقَالَ: ((بَخ، ذَلِكَ مَالٌ رَائِحٌ، ذَلِكَ مَالٌ رَائِحٌ. قَدْ سَمِعْتُ مَا قُلْتَ فِيهَا، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ)). قَالَ: أَفْعَلْ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. تَابَعَهُ إِسْمَاعِيلُ عَنْ مَالِكٍ. وَقَالَ رَوْحٌ عَنْ مَالِكٍ: ((رَایح)). (راجع: ۱۴۶۱)

تشریح: حضرت ابو طلحہ رضی اللہ عنہ نے بیر حاء کے بارے میں نبی کریم ﷺ کو وکیل ٹھہرایا اور آپ نے اسے انہی کے رشتہ داروں میں تقسیم کر دینے کا حکم فرمایا۔ اسی سے ترجمہ الباب ثابت ہوا۔ چونکہ رشتہ داروں کا حق مقدم ہے اور وہی صاحب میراث بھی ہوتے ہیں۔ اس لئے نبی کریم ﷺ نے ان ہی کو ترجیح دی۔ جو رسول کریم ﷺ کی بہت ہی بڑی دوراندیشی کا ثبوت ہے۔ یہ کنواں مدینہ شریف میں حرم نبوی کے قریب اب بھی موجود ہے اور میں نے بھی وہاں حاضری کا شرف حاصل کیا ہے۔ والحمدلہ علی دالک۔

بَابُ وَكَالَةِ الْأَمِينِ فِي الْخِزَانَةِ وَنَحْوِهَا

(۲۳۱۹) ہم سے محمد بن علاء نے بیان کیا، انہوں نے کہا کہ ہم سے ابو اسامہ نے بیان کیا، انہوں نے کہا کہ ہم سے برید بن عبد اللہ نے، انہوں نے کہا کہ ہم سے ابو بردہ نے بیان کیا اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: اِنَّمَا نَتِ دَارُ خِزَانَتِي جَوْ خَرَجٍ كَرْتَا ہے۔ بعض دفعہ یہ فرمایا کہ جو دیتا ہے حکم کے مطابق کامل اور پوری طرح جس چیز (کے دینے) کا اسے حکم ہو اور اسے دیتے وقت اس کا دل بھی خوش ہو، تو وہ بھی صدقہ کرنے والوں میں سے ایک ہے۔“

۲۳۱۹- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((الْخِزَانَةُ الْأَمِينُ الَّذِي يُنْفِقُ- وَرَبَّمَا قَالَ: الَّذِي يُعْطِي- مَا أُمِرَ بِهِ كَامِلًا مَوْفُورًا، طَيِّبًا نَفْسُهُ، إِلَى الَّذِي أُمِرَ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ)).

(راجع: ۱۴۳۸)

تشریح: یعنی اس کو مالک کے برابر ثواب ملے گا کہ وہ بخوشی مالک کا حکم بجالایا اور صدقہ کر دیا۔ اور مالک کی طرف سے مالک کے حکم کے مطابق وہ مال خرچ کرنے میں وکیل ہوا۔ یہی منشاء باب ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ الْحَرْثِ وَالْمُزَارَعَةِ وَمَا جَاءَ فِيهِ

کھیتی باڑی اور اس سے متعلقہ مسائل کا بیان

بابُ فَضْلِ الزَّرْعِ وَالْغَرْسِ
إِذَا أُكِلَ مِنْهُ

باب: کھیت ہونے اور درخت لگانے کی فضیلت
جس میں سے لوگ کھائیں

اور (سورہ واقعہ میں) اللہ تعالیٰ کا فرمان کہ ”یہ تو بتاؤ، جو تم بولتے ہو، کیا اسے تم اگاتے ہو، یا اس کے اگانے والے ہم ہیں۔ اگر ہم چاہیں تو اسے چورا چورا بنادیں۔“

تفسیر: مزارعہ باب مفاعلہ کا مصدر ہے جس کا ماخذ ”زرع“ ہے، امام المجتہدین وسیدہ الامم شیخ امام بخاری رحمہ اللہ نے یہاں بھی فضائل زراعت کے سلسلہ میں پہلے قرآن پاک کی آیت نقل فرمائی۔ جس میں ارشاد باری ہے: ﴿اقْرَءْ يٰمُومِنُوْنَ مَا تَحْرُثُوْنَ ؕ اَنْتُمْ تَزْرَعُوْنَہُمْ اَمْ نَحْنُ الزَّارِعُونَ﴾ (۵۶/ الواقعة: ۶۳-۶۴) یعنی ”اے کاشتکارو! تم جو کھیتی کرتے ہو، کیا تم کھیتی کرتے ہو یا درحقیقت کھیتی کرنے والے ہم ہیں۔ ہم چاہیں تو تیار کھیتی کو برپا کر کے رکھ دیں۔ پھر تم ہکا بکا ہو کر رہ جاؤ۔“ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”ولا شك ان الایۃ تدل علی اباحۃ الزرع من جہۃ الامتنان بہ والحديث يدل علی فضله بالقید الذی ذکرہ المصنف وقال ابن المنیر اشار البخاری الی اباحۃ الزرع وان من نہی عنہ کما ورد عن عمر فمحله ما اذا شغل الحرث عن الحرب ونحوہ من الامور المطلوبۃ وعلی ذالک یحمل حدیث ابی امامۃ المذكور فی الباب الذی بعدہ۔“ یعنی کوئی شک و شبہ نہیں کہ آیت قرآنی کھیتی کے مباح ہونے پر دلالت کر رہی ہے اس طور پر بھی کہ یہ خدا کا بڑا بھاری کرم ہے اور حدیث بھی اس کی فضیلت پر دال ہے، اس قید کے ساتھ جسے مصنف نے ذکر کیا ہے۔ ابن مزیر کہتے ہیں کہ امام بخاری رحمہ اللہ نے کھیتی کے مباح ہونے پر اشارہ کیا ہے۔ اور اس سے جو ممانعت وارد ہوئی ہے اس کا مکمل جب ہے کہ کھیتی مسلمان کو جہاد اور امور شرع سے غافل نہ کرے۔ ابوامامہ کی حدیث جو بعد میں کھیتی کی مذمت میں آرہی ہے وہ بھی اسی پر محمول ہے۔ مولانا وحید الزماں رحمہ اللہ فرماتے ہیں، امام بخاری رحمہ اللہ نے اس آیت: ﴿اقْرَءْ يٰمُومِنُوْنَ مَا تَحْرُثُوْنَ﴾ سے یہ ثابت کیا ہے کہ کھیتی کرنا مباح ہے اور جس حدیث میں اس کی ممانعت وارو ہے اس کا مطلب یہ ہے کہ کھیتی میں ایسا مشغول ہونا منع ہے کہ آدمی جہاد سے باز رہے یا دین کے دوسرے کاموں سے۔ (وجہی)

۲۳۲۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا مِنْ مُسْلِمٍ

(۲۳۲۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے ابوعوانہ نے بیان کیا، (دوسری سند) اور مجھ سے عبدالرحمن بن مبارک نے بیان کیا، ان سے ابوعوانہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی بھی مسلمان جو ایک درخت کا پودا

يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صِدْقَةٌ)). وَقَالَ مُسْلِمٌ: حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ. اور ان سے انس رضی اللہ عنہ نے نبی کریم ﷺ کے حوالہ سے۔

[طرفہ فی: ۶۰۱۲]

[مسلم: ۳۹۷۳؛ ترمذی: ۱۳۸۲]

تشریح: اس حدیث کا شان و رودام مسلم ﷺ نے یوں بیان کیا ہے کہ ”ان النبی ﷺ رای نخلا لام مبشر امرأة من الانصار فقال من غرس هذا النخل امسلم ام كافر فقالوا: مسلم فقال: لا يغرس مسلم غرسا فیاكل منه انسان او طير او دابة الا كان له صدقة۔“ یعنی رسول اللہ ﷺ نے ایک انصاری عورت ام مبشر نامی کا لگایا ہوا مھجور کا درخت دیکھا، آپ نے پوچھا کہ یہ درخت کسی مسلمان نے لگایا ہے یا کافر نے؟ لوگوں نے بتایا کہ یہ مسلمان کے ہاتھ کا لگایا ہوا ہے۔ اس پر آپ نے فرمایا کہ جو مسلمان کوئی درخت لگائے پھر اس سے آدمی یا پرندے یا جانور کھائیں تو یہ سب کچھ اس کی طرف سے صدقہ میں لکھا جاتا ہے۔

حدیث انس روایت کردہ امام بخاری رحمہ اللہ میں مزید وسعت کے ساتھ لفظ ((او یزرع زرعاً)) بھی موجود ہے یعنی باغ لگائے یا کھیتی کرے۔ تو اس سے جو بھی آدمی، جانور فائدہ اٹھائیں اس کے مالک کے ثواب میں بطور صدقہ لکھا جاتا ہے۔ حافظ فرماتے ہیں: ”وفی الحدیث فضل الغرس والزرع والحض علی عمارة الارض۔“ یعنی اس حدیث میں باغبانی اور زراعت اور زمین کو آباد کرنے کی فضیلت مذکور ہے۔

فی الواقع کھیتی کی بڑی اہمیت ہے کہ انسان کی شکم پری کا بڑا ذریعہ کھیتی ہے اگر کھیتی نہ کی جائے تو غلہ کی پیداوار نہ ہو سکے۔ اسی لئے قرآن و حدیث میں اس فن کا ذکر بھی آیا۔ مگر جو کاروبار یا دہلی اور فرائض اسلام کی ادائیگی میں حارج ہو۔ وہ النادوا بال بھی بن جاتا ہے۔ کھیتی کا بھی یہی حال ہے کہ بیشتر کھیتی باڑی کرنے والے یا دہلی سے غافل اور فرائض اسلام میں سست ہو جاتے ہیں۔ اس حالت میں کھیتی اور اس کے آلات کی مذمت بھی وارد ہے۔ بہر حال مسلمان کو دنیاوی کاروبار کے ساتھ ہر حال میں اللہ کو یاد رکھنا اور فرائض اسلام کو ادا کرنا ضروری ہے۔ واللہ هو الموفق۔

الحمد للہ حدیث بالا کے پیش نظر میں نے بھی اپنے کھیتوں واقع موضع رہ پوہ میں کئی درخت لگوائے ہیں۔ جو جلد ہی سایہ دینے کے قابل ہونے والے ہیں۔ اس سال عزیزی نذیر احمد رازی نے ایک بڑا پودا نصب کیا ہے۔ جسے وہ دہلی سے لے گئے تھے۔ اللہ کرے کہ وہ پروان چڑھ کر صد ہا سالوں کے لئے ذخیرہ حسنت بن جائے اور عزیزان خلیل احمد و نذیر احمد کو توفیق دے کہ وہ کھیتی کا کام ان ہی احادیث کی روشنی میں کریں جس سے ان کو برکات دارین حاصل ہوں گی۔

آج یوم عاشورا محرم ۱۴۹۰ کو بیت اللہ میں یہ درخواست رب کعبہ کے سامنے پیش کر رہا ہوں۔ آمین یا رب العالمین۔

بَابُ مَا يُحْذَرُ مِنْ عَوَاقِبِ الْإِسْتِعَالِ بِأَلَةِ الزَّرْعِ أَوْ مُجَاوَزَةِ الْحَدِّ الَّذِي أُمِرَ بِهِ

باب: کھیتی کے سامان میں بہت زیادہ مصروف رہنا یا حد سے زیادہ اس میں لگ جانا، اس کا انجام برا ہے

۲۳۲۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ الْجَمْعِيُّ، حَدَّثَنَا

(۲۳۲۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم سے عبد اللہ بن سالم جمعی نے بیان کیا، ان سے محمد بن زیاد البہانی نے بیان کیا، ان سے ابو

مُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ، عَنْ أَبِي أُمَامَةَ، أَنَّ أَبَا بِلَالٍ مَوْلَى النَّبِيِّ ﷺ نَظَرَ فِي بَيْتِ النَّبِيِّ ﷺ وَرَأَى سِكَّةَ وَشَيْئًا مِنْ آلَةِ الْحَرْثِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: "أَنْتُمْ قَوْمٌ كُفْرٌ فِيكُمْ يَوْمٌ إِلَّا أَدْخَلَهُ اللَّهُ (الَّذِينَ)". قَالَ مُحَمَّدٌ وَاسْمُ أَبِي أُمَامَةَ عَجْلَانُ صُدِّيُّ بْنُ عَجْلَانَ.

تشریح: امام بخاری رحمہ اللہ نے منقولہ باب میں احادیث آمدہ در مدح زراعت و در ذم زراعت میں تطبیق پیش فرمائی ہے۔ جس کا خلاصہ یہ کہ کھیتی باڑی اگر حد اعتدال میں کی جائے، کہ اس کی وجہ سے فرائض اسلام کی ادائیگی میں کوئی تساہل نہ ہو تو وہ کھیتی قابل تعریف ہے۔ جس کی فضیلت حدیث وارہ میں نقل ہوئی ہے۔ اور اگر کھیتی باڑی میں اس قدر مشغولیت ہو جائے کہ ایک مسلمان اپنے دینی فرائض سے بھی غافل ہو جائے تو پھر وہ کھیتی قابل تعریف نہیں رہتی۔ حافظ ابن حجر رحمہ اللہ نے اس پر جو تبصرہ فرمایا ہے وہ یہ ہے:

"هذا من اخباره رحمه الله بالمغيبات لان المشاهد الان ان اكثر الظلم انما هو على اهل الحرث وقد اشار البخاري بالترجمة الى الجمع بين حديث ابي امامة والحديث الماضي في فضل الزرع والغرس وذلك باحد امرين اما ان يحمل ماورد من الذم على عاقبة ذلك ومحل ما اذا اشتغل به فضيع بسببه ما امر بحفظه واما ان يحمل على ما اذا لم يضع الا انه جاوز الحد فيه والذي يظهر ان كلام ابي امامة محمول على من يتعاطى ذلك بنفسه اما من له عمال يعملون له وادخل داره آلاة المذكورة لتحفظ لهم فليس مراداً ويمكن الحمل على عمومهم فان الذل شامل لكل من ادخل نفسه ما يستلزم مطالبة آخره ولا سيما اذا كان المطالب من الولاة وعن الداودي هذا لمن يقرب من العدو فانه اذا اشتغل بالحرث لا يشتغل بالفروسية فيناسد عليه العدو فجقهم ان يشتغلوا بالفروسية وعلى غيرهم امدادهم بما يحتاجون اليه" (فتح الباری)

یعنی یہ حدیث نبی کریم ﷺ کی ان خبروں میں سے ہے جن کو مشاہدہ نے بالکل صحیح ثابت کر دیا۔ کیونکہ اکثر مظالم کا شکار کاشتکار رہی ہوتے چلے آ رہے ہیں اور امام بخاری رحمہ اللہ نے باب سے حدیث ابی امامہ رحمہ اللہ اور حدیث سابقہ بابت فضیلت زراعت و باغبانی میں تطبیق پر اشارہ فرمایا ہے اور یہ دو امور میں سے ایک ہے۔ اول تو یہ کہ جو ذمت وارہ ہے اسے ان کے انجام پر محمول کیا جائے، اگر انجام میں اس قدر مشغولیت ہوگی کہ اسلامی فرائض سے بھی غافل ہونے لگے۔ دوسرے یہ بھی کہ فرائض کو تو ضائع نہیں کیا مگر حد اعتدال سے آگے تجاوز کر کے اس میں مشغول ہو گیا تو یہ پیشہ اچھا نہیں۔ اور جس ظاہر ہے کہ ابو امامہ مَوْلَى النَّبِيِّ ﷺ والی حدیث ایسے شخص پر وارد ہوگی جو خود اپنے طور پر اس میں مشغول ہو اور اس میں حد اعتدال سے تجاوز کر جائے۔ اور جس کے نوکر چاکر کام انجام دیتے ہوں اور حفاظت کے لئے آلات زراعت اس کے گھر میں رکھے جائیں تو ذم سے وہ شخص مراد نہ ہوگا۔ حدیث ذم عموم پر بھی محمول کی جاسکتی ہے کہ کاشتکاروں کو بسا اوقات اوائے مالہ کے لئے حکام کے سامنے ذلیل ہونا پڑتا ہے۔ اور داودی نے کہا کہ یہ ذم اس کے لئے ہے جو دشمن سے قریب ہو، کہ وہ کھیتی باڑی میں مشغول رہ کر دشمن سے بے خوف ہو جائے گا اور ایک دن دشمن ان کے اوپر چڑھ بیٹھے گا۔ پس ان کے لئے ضروری ہے کہ سپاہ گری میں مشغول رہیں اور حاجت کی اشیاء سے دوسرے لوگ ان کی مدد کریں۔

زراعت باغبانی ایک بہترین فن ہے۔ بہت سے انبیاء، اولیاء، علماء زراعت پیشہ رہے ہیں۔ زمین میں قدرت نے اجناس اور پھلوں سے جو نعمتیں پوشیدہ رکھیں ہیں ان کا نکالنا یہ زراعت پیشہ اور باغبان حضرات ہی کا کام ہے۔ اور جاندار مخلوق کے لئے جو اجناس اور چارے کی ضرورت ہے اس کا مہیا کرنے والا بھلا تعالیٰ ایک زراعت پیشہ کاشتکار ہی ہو سکتا ہے۔ قرآن مجید میں مختلف پہلوؤں سے ان فنون کا ذکر آیا ہے۔ سورہ بقرہ میں مل جوتے

والے بیل کا ذکر ہے۔

خلاصہ یہ کہ اس فن کی شرافت میں کوئی شبہ نہیں ہے مگر دیکھا گیا ہے کہ زراعت پیشہ قومیں زیادہ تر مسکینی، غربت اور ذلت کا شکار رہتی ہیں۔ پھر ان کے سروں پر مالیانے کا پہاڑ ایسا خطرناک ہوتا ہے کہ بسا اوقات ان کو ذیل کر کے رکھ دیتا ہے۔ احادیث متعلقہ مذمت میں یہی پہلو ہے۔ اگر یہ نہ ہو تو یہ فن بہت قابل تعریف اور باعث رفیع درجات دارین ہے۔ آج کے دور میں اس فن کی اہمیت بہت بڑھ گئی ہے۔ جب کہ آج غذائی مسئلہ بنی نوع انسان کے لئے ایک اہم ترین اقتصادی مسئلہ بن گیا ہے۔ ہر حکومت زیادہ سے زیادہ اس فن پر توجہ دے رہی ہے۔

ذلت سے مراد یہ ہے کہ حکام ان سے پیسہ وصول کرنے میں ان پر طرح طرح کے ظلم توڑیں گے۔ حافظ نے کہا کہ نبی کریم ﷺ نے جیسا فرمایا تھا وہ پورا ہوا۔ اکثر ظلم کا شکار کاشتکار لوگ ہی بنتے ہیں۔ بعض نے کہا ذلت سے یہ مراد ہے کہ جب رات دن کھیتی باڑی میں لگ جائیں گے تو سپاہ گری اور فنون جنگ بھول جائیں گے اور دشمن ان پر غالب ہو جائے گا۔ علامہ نووی رحمہ اللہ احادیث زراعت کے ذیل فرماتے ہیں:

"فی هذه الاحادیث فضيلة العرس وفضيلة الزرع وان اجرهما على ذلك مستمر مادام الغراس والزرع وما تولد منه الى يوم القيامة وقد اختلف العلماء فى اطيب المكاسب وافضلها فقیل التجارة وقیل الصناعة باليد و قبل الزراعة وهو الصحيح وقد بسطت ايضا فى اخر باب الاطعمة من شرح المذهب وفى هذه الاحادیث ايضا ان الثواب والاجر فى الاخرة مختص بالمسلمين وان الانسان يثاب على ما سرق من ماله او اتلفته دابة او طائر ونحوهما۔" (نووی)

یعنی ان احادیث میں درخت لگانے اور کھیتی کرنے کی فضیلت وارد ہے۔ اور یہ کہ کاشتکار اور باغبان کا ثواب ہمیشہ جاری رہتا ہے جب تک بھی اس کی وہ کھیتی یا درخت رہتے ہیں۔ ثواب کا یہ سلسلہ قیامت تک جاری رہ سکتا ہے۔ علما کا اس بارے میں اختلاف ہے کہ بہترین کس کون سا ہے؟ کہا گیا ہے کہ تجارت ہے اور یہ بھی کہا گیا ہے کہ دستکاری بہترین کسب ہے۔ اور کہا گیا کہ بہترین کسب کھیتی باڑی ہے اور یہی صحیح ہے اور میں نے باب الاطعمة شرح مہذب میں اس کو تفصیل سے لکھا ہے۔ اور ان احادیث میں یہ بھی ہے کہ آخرت کا جزو ثواب مسلمانوں ہی کے لئے خاص ہے اور یہ بھی ہے کہ کاشتکار کی کھیتی میں سے کچھ چوری ہو جائے یا جانور پرندے کچھ اس میں نقصان کر دیں تو ان سب کے بدلے کاشتکار کو ثواب ملتا ہے۔

یا اللہ! مجھ کو اور میرے بچوں کو ان احادیث کا مصداق بنا۔ جب کہ اپنا آبائی پیشہ کاشتکاری ہی ہے، اور یا اللہ! اپنی برکتوں سے ہمیشہ نواز اور ہر قسم کی ذلت، مصیبت، پریشانی، تنگ حالی سے بچا۔ آمین، آمین

بَابُ اقْتِنَاءِ الْكُلْبِ لِلْحَرْثِ باب: کھیتی کے لئے کتا پالنا

تشریح: اس باب سے امام بخاری رحمہ اللہ نے کھیتی کی اہمیت ثابت کی کیونکہ جب کھیت کے لئے کتا رکھنا جائز ہو تو کھیتی کرنا بھی درست ہوگا۔ حدیث باب سے کھیت یا شکار کی حفاظت کے لئے کتا پالنے کا جواز نکلا۔ حافظ نے کہا اسی قیاس پر اور کسی ضرورت سے بھی کتے کا رکھنا جائز ہوگا۔ لیکن بلا ضرورت جائز نہیں۔

۲۳۲۲۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَمْسَكَ كَلْبًا فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطًا، إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ)). وَقَالَ ابْنُ سِيرِينَ وَأَبُو صَالِحٍ عَنْ

(۲۳۲۲) ہم سے معاذ بن فضالہ نے بیان کیا، کہا کہ ہم سے ہشام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس شخص نے کوئی کتا رکھا، اس نے روزانہ اپنے عمل سے ایک قیراط کی کمی کر لی۔ البتہ کھیتی یا مویشی (کی حفاظت کے لئے) کتے اس سے الگ ہیں۔“ ابن سیرین اور ابو صالح نے ابو ہریرہ رضی اللہ عنہ کے واسطے سے بیان کیا بحوالہ نبی

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((إِلَّا كَلْبَ غَنَمٍ كَرِيمٍ ﷺ)) کہ ”بکری کے ریوڑ، کھیتی اور شکار کے کتے الگ ہیں۔“ ابو حُرَیْرَةُ أَوْ صَيْدٍ)). وَقَالَ أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((كَلْبَ صَيْدٍ أَوْ كَتَّ)). (الگ ہیں)۔

مَا شَيْءٍ)). (طرفہ فی: ۳۳۲۴ || مسلم: ۴۰۴۳)

تشریح: اس حدیث سے معلوم ہوا کہ کھیتی کی حفاظت کے لئے بھی کتا پالا جاسکتا ہے جس طرح سے شکار کے لئے کتا پالنا جائز ہے۔ محض شوقیہ کتا پالنا منع ہے۔ اس لئے کہ اس سے بہت سے خطرات ہوتے ہیں۔ بڑا خطرہ یہ کہ ایسے کتے موقع پاتے ہی برتنوں میں منڈا ل کر ان کو گندا کرتے رہتے ہیں۔ اور یہ آنے جانے والوں کو ستاتے بھی ہیں۔ ان کے کانٹے کا ڈر ہوتا ہے۔ اسی لئے ایسے گھر میں رحمت کے فرشتے نہیں داخل ہوتے جس میں یہ موذی جانور رکھا گیا ہو۔ ایسے مسلمان کی نیکیوں میں سے ایک قیراط نیکیاں کم ہوتی رہتی ہیں جو بے منفعت کتے کو پالتا ہو۔ حافظ صاحب فرماتے ہیں:

”قل سبب نقصان امتناع الملائكة من دخول بيته او ما يلحق المارين من الاذى اولان بعضها شياطين او عقوبة لمخالفة النهي او لولوجها فى الاوانى عند غفلة صاحبها فربما يتنجس الطاهر منها فاذا استعمل فى العبادة لم يقع موقع الطاهر الخ“

”وفى الحديث الحث على تكثير الاعمال الصالحة والتحذير من العمل بما ينقصها والتنبية على اسباب الزيادة فيها والنقص منها لتجنب او ترتكب وبيان لطف الله تعالى بخلقه فى اباحة ما لهم به نفع وتبليغ نبيهم ﷺ امور معاشهم ومعادهم وفيه ترجيح المصلحة الراجحة على المفسدة لوقوع استثناء ما ينتفع به مما حرم اتخاذ“ (فتح الباری)

یعنی نیکیوں میں سے ایک قیراط کم ہونے کا سبب ایک تو یہ کہ رحمت کے فرشتے ایسے گھر میں داخل نہیں ہوتے، یا یہ کہ اس کتے کی وجہ سے آنے جانے والوں کو تکلیف ہوتی ہے یا اس لئے بھی کہ بعض کتے شیطان ہوتے ہیں۔ یا اس لئے کہ باوجود نبی کے کتا رکھا گیا، اس سے ٹکی کم ہوتی ہے۔ یا اس لئے کہ وہ برتنوں میں منڈا لے رہتے ہیں۔ جہاں گھر والے سے ڈرا غفلت ہوتی اور کتے نے فوراً پاک پانی کو ناپاک کر ڈالا۔ اب اگر عبادت کے لئے وہ استعمال کیا گیا، تو اس سے پاکی حاصل نہ ہوگی۔ الغرض یہ جملہ وجوہ ہیں جن کی وجہ سے شوقیہ کتا پالنے والوں کی نیکیاں روزانہ ایک ایک قیراط کم ہوتی رہتی ہیں۔ مگر تہذیب مغرب کا برا ہوا آج کل کی نئی تہذیب میں کتا پالنا بھی ایک فیشن بن گیا ہے۔ امیر گھرانوں میں محض شوقیہ پلنے والے کتوں کی اس قدر خدمت کی جاتی ہے کہ ان کے نہلانے دھلانے کے لئے خاص ملازم ہوتے ہیں۔ ان کی خوراک کا خاص اہتمام ہوتا ہے۔ استغفر اللہ! مسلمانوں کو ایسے فضول بیہودہ فضول خرچی کے کاموں سے بہر حال پرہیز لازم ہے۔ حافظ صاحب فرماتے ہیں کہ حدیث ہذا بہت سے فوائد پر مشتمل ہے جن میں سے اعمال صالحہ کی کثرت پر رغبت دلانا بھی ہے اور ایسے اعمال بد سے ڈرانا بھی جن سے ٹکی برباد گناہ لازم آئے۔ حدیث ہذا میں ہر دو امور کے لئے تنبیہ ہے کہ نیکیاں بکثرت کی جائیں اور برائیوں سے بکثرت پرہیز کیا جائے۔ اور یہ بھی کہ اللہ کی اپنی مخلوق پر مہربانی ہے کہ جو چیز اس کے لئے نفع بخش ہے وہ مباح قرار دی ہے اور اس حدیث میں تبلیغ نبوی بابت امور معاش و معاد بھی مذکور ہے۔ اور اس حدیث سے یہ بھی ظاہر ہے کہ بعض چیزیں حرام ہوتی ہیں جیسا کہ کتا پالنا، مگر ان کے نفع بخش ہونے کی صورت میں ان کو مصلحت کی بنا پر مستثنیٰ بھی کر دیا جاتا ہے۔

۲۳۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، أَنَّ السَّائِبَ ابْنَ يَزِيدَ، حَدَّثَهُ أَنَّهُ، سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ رَجُلًا مِنْ أَرْدَشَيْنَوَةَ وَكَانَ مِنْ

(۲۳۲۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ ہم کو امام مالک نے خبر دی، انہوں نے کہا کہ ہمیں یزید بن خصیفہ نے، ان سے سائب بن یزید نے بیان کیا، کہ سفیان بن زہیر نے اردشنوہ قبیلہ کے ایک بزرگ سے سنا، جو نبی کریم ﷺ کے صحابی تھے۔ انہوں نے کہا کہ میں نے

نبی کریم ﷺ سے سنا تھا کہ ”جس نے کتابالا، جو نہ کھیتی کے لئے ہے اور نہ مویشی کے لئے، تو اس کی نیکیوں سے روزانہ ایک قیراط کم ہو جاتا ہے۔“ میں نے پوچھا، کیا آپ نے رسول اللہ ﷺ سے یہ سنا ہے؟ تو انہوں نے کہا: ہاں ہاں! اس مسجد کے رب کی قسم! میں نے ضرور آپ سے یہ سنا ہے۔

أَصْحَابِ النَّبِيِّ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ أَقْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا صَرْعًا، نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطًا)). قُلْتُ: أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ هَذَا الْمَسْجِدِ. [طرفہ فی: ۳۳۲۵] [مسلم: ۴۰۳۶،

۴۰۳۷؛ نسائی: ۴۲۹۶؛ ابن ماجہ: ۳۲۰۶]

تشریح: قیراط یہاں عند اللہ ایک مقدار معلوم ہے۔ مراد یہ کہ بے حد نیکیاں کم ہو جاتی ہیں۔ جس کی وجہ بہت ہیں۔ ایک تو یہ کہ ایسے گھر میں رحمت کے فرشتے نہیں آتے، دوسرے یہ کہ ایسا کتا گزرنے والوں اور آنے والے مہمانوں پر حماء کے لئے دوڑتا ہے جس کا گناہ کتابالے والے پر ہوتا ہے۔ تیسرے یہ کہ وہ گھر کے برتنوں کو منہ ڈال ڈال کر تباہ کرنا پاک کرتا رہتا ہے۔ چوتھے یہ کہ وہ نجائش کھا کھا کر گھر آتا اور بدبو اور دیگر امراض اپنے ساتھ لاتا ہے۔ اور بھی بہت سی وجوہ ہیں۔ اس لئے شریعت اسلامی نے گھر میں بے کار کتا رکھنے کی سختی کے ساتھ ممانعت کی ہے۔ شکاری کتے اور تربیت دیئے ہوئے دیگر محافظ کتے اس سے الگ ہیں۔

باب: کھیتی کے لئے تیل سے کام لینا

(۲۳۲۳) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے، انہوں نے ابو سلمہ سے سنا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”(بنی اسرائیل میں سے) ایک شخص تیل پر سوار ہو کر جا رہا تھا کہ اس تیل نے اس کی طرف دیکھا اور اس سوار سے کہا کہ میں اس کے لئے نہیں پیدا ہوا ہوں، میری پیدائش تو کھیت جوتنے کے لئے ہوئی ہے۔ آپ نے فرمایا کہ میں اس پر ایمان لایا اور ابو بکر و عمر بھی ایمان لائے۔ اور ایک دفعہ ایک بھیڑیے نے ایک بکری پکڑ لی تھی تو گڈریے نے اس کا پیچھا کیا۔ بھیڑیا بولا، آج تو تو اسے بچاتا ہے۔ اس دن میرے سوا کون بکریوں کا چرانے والا ہوگا آپ نے فرمایا کہ میں اس پر ایمان لایا اور ابو بکر و عمر بھی۔“ ابو سلمہ نے کہا کہ ابو بکر و عمر رضی اللہ عنہما اس مجلس میں موجود نہیں تھے۔

بَابُ اسْتِعْمَالِ الْبَقْرِ لِلْجِرَائَةِ

۲۳۲۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ اِبْرَاهِيمَ، قَالَ سَمِعْتُ اَبَا سَلَمَةَ، عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ رَاكِبٌ عَلَى بَقَرَةٍ انْفَقَتْ اِلَيْهِ. قَالَتْ: لَمْ أُخْلَقْ لِهَذَا، خُلِقْتُ لِلْجِرَائَةِ قَالَ: اَمَنْتُ بِهِ اَنَا وَاَبُو بَكْرٍ وَعُمَرُ، وَاَخَذَ الدَّنْبُ شَاةً فَتَبِعَهَا الرَّاعِي فَقَالَ لَهُ الدَّنْبُ: مَنْ لَهَا يَوْمَ السَّبْعِ؟ يَوْمٌ لَا رَاعِيَ لَهَا غَيْرِي؟ قَالَ: اَمَنْتُ بِهِ اَنَا وَاَبُو بَكْرٍ وَعُمَرُ)). قَالَ اَبُو سَلَمَةَ: وَمَا هُمَا يَوْمَيْنِ فِي الْقَوْمِ. [اطرافہ فی:

۳۴۷۱، ۳۶۶۳، ۳۶۹۰] [مسلم: ۶۱۸۶]

ترمذی: ۳۶۷۷]

تشریح: امام بخاری رحمہ اللہ نے باب کے تحت اس حدیث کو درج فرمایا۔ جس میں ایک اسرائیلی مرد کا اور ایک تیل کا مکالمہ مذکور ہوا ہے۔ وہ اسرائیلی

تیل کو سواری کے کام میں استعمال کر رہا تھا کہ اللہ تعالیٰ نے تیل کو انسانی زبان میں بولنے کی طاقت دی اور وہ کہنے لگا کہ میں کھیتی کے لئے پیدا ہوا ہوں، سواری کے لئے پیدا نہیں ہوا۔ چونکہ یہ بولنے کا واقعہ غرقِ عادت سے تعلق رکھتا ہے۔ اور اللہ تعالیٰ اس پر قادر ہے کہ وہ تیل جیسے جانور کو انسانی زبان میں گفتگو کی طاقت بخش دے۔ اس لئے اللہ کے محبوب رسول اللہ ﷺ نے اس پر اظہارِ ایمان فرمایا بلکہ ساتھ ہی حضراتِ متبعین کو بھی شامل فرمایا کہ آپ کو ان پر اعتماد کامل تھا حالانکہ وہ ہر دو ہاں اس وقت موجود بھی نہ تھے۔ ”وانما قال ذالک رسول اللہ ﷺ نفقة بهما لعلمه بصدق ایمانہما وقوة یقینہما وکمال معرفتہما بقدرة اللہ تعالیٰ۔“ (عینی) یعنی نبی کریم ﷺ نے یہ اس لئے فرمایا کہ آپ کو ان ہر دو پر اعتماد تھا۔ آپ ان کے ایمان اور یقین کی صداقت اور قوت سے واقف تھے۔ اور جانتے تھے کہ ان کو بھی قدرتِ الہی کی معرفت بدرجہ کمال حاصل ہے۔ اس لئے آپ نے اس ایمان میں ان کو بھی شریک فرمایا۔ رضی اللہ عنہما وارضاہما۔

حدیث کا دوسرا حصہ بھیڑیے سے متعلق ہے جو ایک بکری کو پکڑ کر لے جا رہا تھا کہ چرواہے نے اس کا پیچھا کیا اور اللہ نے بھیڑیے کو انسانی زبان میں بولنے کی طاقت عطا فرمائی اور اس نے چرواہے سے کہا کہ آج تو تم نے اس بکری کو مجھ سے چھڑا لیا۔ مگر اس دن ان بکریوں کو ہم سے کون چھڑائے گا جس دن مدینہ اجاز ہو جائے گا اور بکریوں کا چرواہا ہمارے سوا کوئی نہ ہوگا۔

”قال القرطبی کانہ یشير الى حدیث ابی ہریرۃ المرفوع یتروکون المدينۃ علی خیر ما کانت لا یغشاها الا العرافی یرید السباع والطیر۔“ قرطبی نے کہا کہ اس میں اس حدیث کی طرف اشارہ ہے جو مرفوعاً حضرت ابو ہریرہ رضی اللہ عنہ سے مروی ہے کہ لوگ مدینہ کو خیریت کے ساتھ چھوڑ جائیں گے۔ واپسی پر دیکھیں گے کہ وہ سارا شہر درندوں، چرندوں اور پرندوں کا مسکن بنا ہوا ہے۔ اس بھیڑیے کی آواز پر بھی نبی کریم ﷺ نے اظہارِ ایمان فرماتے ہوئے حضراتِ صاحبین کو بھی شریک فرمایا۔

خلاصہ یہ کہ امام بخاری رحمہ اللہ نے جو باب منعقد فرمایا تھا وہ حدیث میں تیل کے مکالمہ والے حصہ سے ثابت ہوتا ہے۔ یہ بھی معلوم ہوا کہ انسان جب سے عالم شعور میں آ کر زراعت کی طرف متوجہ ہوا تو زمین کو قابلِ کاشت بنانے کے لئے اس نے زیادہ تر تیل ہی کا استعمال کیا ہے۔ اگرچہ گدھے، گھوڑے، اونٹ، بھینسے بھی بعض بعض ملکوں میں ہلوں میں جوتے جاتے ہیں۔ مگر عموم کے لحاظ سے تیل ہی کو قدرت نے اس خدمتِ جلیلہ کا اہل بنایا ہے۔ آج اس مشینی دور میں بھی تیل بغیر چارہ نہیں جیسا کہ مشاہدہ ہے۔

بَابُ: إِذَا قَالَ أَحَدُنَا مَوْنَةً النَّخْلِ أَوْ غَيْرِهِ، وَتَشْرِكُنِي فِي الشَّمْرِ
باب: باغ والا کسی سے کہے کہ تو سب درختوں وغیرہ کی دیکھ بھال کر، تو اور میں پھل میں شریک رہیں گے

تشریح: چونکہ مسائلِ زراعت کا ذکر ہو رہا ہے اس لئے ایک صورتِ کاشتکاری کی یہ بھی ہے جو باب میں بتلائی گئی کہ کھیت یا باغ والا کسی کو شریک کرے اس شرط پر کہ اس کے کھیت یا باغ میں کل محنت وہ صرف کرے گا اور پیداوار نصفانصف تقسیم ہو جائے گی۔ یہ صورت شرعاً جائز ہے جیسا کہ حدیث باب میں مذکور ہے کہ جب رسول اللہ ﷺ مدینہ تشریف لائے تو انصار نے ازراہ ہمدردی و اخوت اپنی زمینوں، باغوں کو مہاجرین میں تقسیم کرنا چاہا۔ مگر نبی کریم ﷺ نے اس صورت کو پسند نہیں فرمایا۔ بلکہ شرکتِ کاری کی تجویز پر اتفاق ہو گیا کہ مہاجرین ہمارے کھیتوں یا کھجور کے باغوں میں کام کریں اور پیداوار تقسیم ہو جایا کرے۔ اس پر سب نے نبی کریم ﷺ کی اطاعت اور فرمانبرداری کا اقرار کیا۔ اور سمعنا و اطعنا سے اظہارِ رضا مندی فرمایا باب اور حدیث میں مطابقت ظاہر ہے۔

اس سے یہ بھی ظاہر ہوا کہ ابتدائے اسلام ہی سے عام طور پر مسلمانوں کا یہ رجحان طبع رہا ہے کہ وہ خود اپنے ہل پوتے پر زندگی گزاریں اور اللہ کے سوا اور کسی کے سامنے دستِ سوال دراز نہ کریں۔ اور رزقِ حلال کی تلاش کے لئے ان کو جو بھی دشوار سے دشوار راستہ اختیار کرنا پڑے، وہ اسی کو اختیار

کر لیں۔ مسلمانوں کا یہی جذبہ تھا جو بعد کے زمانوں میں شکل تجارت اشاعت اسلام کے لئے ایک بہترین ذریعہ ثابت ہوا۔ اور اہل اسلام نے تجارت کے لئے دنیا کے کونے کونے کو چھان مارا اس کے ساتھ ساتھ وہ جہاں گئے اسلام کی زندہ چھتی جاگتی تصویر بن کر گئے اور دنیا کے لئے پیغام رحمت ثابت ہوئے۔ صدافسوس کہ آج یہ باتیں خواب و خیال بن کر رہ گئی ہیں۔ الا ماشاء اللہ، رحمہ اللہ علینا۔ آمین۔

ان حقائق پر ان مغرب زدہ نوجوانوں کو بھی غور کرنے کی ضرورت ہے جو اسلام کو کھٹل ایک خانگی معاملہ کہہ کر سیاست معیشت سے الگ سمجھ بیٹھے ہیں جو بالکل غلط ہے۔ اسلام نے نوع انسانی کی ہر شعبہ زندگی میں پوری پوری رہنمائی کی ہے، اسلام فطری قوانین کا ایک بہترین مجموعہ ہے۔

۲۳۲۵۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا (۲۳۲۵) ہم سے حکم بن نافع نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، شَعِيبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، ان سے ابو الزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ انصار نے نبی کریم ﷺ سے کہا: ہمارے باغات آپ ہم افسِسَ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّخْلِ. قَالَ: ((لَا)). میں اور ہمارے (مہاجر) بھائیوں میں تقسیم فرمادیں۔ آپ نے انکار کیا تو فَقَالُوا: فَتَكْفُونَا الْمَوْتَةَ وَنَشْرُكُكُمْ فِي الثَّمَرَةِ. قَالُوا: سَمِعْنَا وَأَطَعْنَا. اطرافہ فی:

۱۳۷۸۲، ۲۷۱۹

تشریح: معلوم ہوا یہ صورت جائز ہے کہ باغ یا زمین ایک شخص کی ہو اور کام اور محنت دوسرا شخص کرے، دونوں پیداوار میں شریک ہوں۔ اس کو مساقات کہتے ہیں۔ نبی کریم ﷺ نے جو انصار کو زمین تقسیم کروینے سے منع فرمایا اس کی وجہ یہ تھی کہ آپ کو یقین تھا کہ مسلمانوں کی ترقی بہت ہوگی، بہت سی زمینیں ملیں گی۔ تو انصار کی زمین انہی کے پاس رہنا آپ نے مناسب سمجھا۔

باب: میوہ دار درخت اور کھجور کے درخت کاٹنا

اور حضرت انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے کھجور کے درختوں کے متعلق حکم دیا اور وہ کاٹ دیے گئے۔

بَابُ: قَطْعُ الشَّجَرِ وَالنَّخْلِ

وَقَالَ أَنَسٌ: أَمَرَ النَّبِيُّ ﷺ بِالنَّخْلِ فَقَطَعَ.

تشریح: یہ اس حدیث کا ٹکڑا ہے جو باب المساجد میں اوپر موصولاً گزر چکی ہے۔ معلوم ہوا کہ کسی ضرورت سے یا دشمن کا نقصان کرنے کے لئے جب اس کی حاجت ہو تو میوہ دار درخت کاٹنا یا کھیتی باغبان جلا دینا درست ہے۔

۲۳۲۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُوَيْرَةُ، وَلَهَا يَقُولُ حَسَانٌ: وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرٌ

۱: اطرافہ فی ۳۰۲۱، ۴۰۳۲، ۴۰۸۸۴

تشریح: ((بنی لوی)) قریش کو کہتے ہیں۔ اور ((سراف)) کا ترجمہ عائد اور معززین۔ ((بوہرة)) ایک مقام کا نام ہے جہاں بنی نضیر یہودیوں کے باغات تھے۔ ہوا یہ تھا کہ قریش ہی کے لوگ اس جانی کے باعث ہوئے۔ کیونکہ انہوں نے بنی قریظہ اور بنی نضیر کو بھڑکا کر نبی کریم ﷺ سے عہد شکنی کرائی۔ بعض نے کہا آپ نے یہ درخت اس لئے جلوائے کہ جنگ کے لئے صاف میدان کی ضرورت تھی۔ تاکہ دشمنوں کو چھپ رہے نہ ہوں گاہ سے مسلمانوں پر حملہ کرنے کا موقع نہ مل سکے۔ بحالت جنگ بہت سے امور سامنے آتے ہیں جن میں قیادت کرنے والوں کو بہت سوچنا پڑتا ہے۔ کھیتوں اور درختوں کا کاٹنا اگرچہ خود انسانی اقتصادی نقصان ہے مگر بعض شدید ضرورتوں کے تحت یہ بھی برداشت کرنا پڑتا ہے۔ آج کے نام نہاد مہذب لوگوں کو دیکھو گے کہ جنگ کے دنوں میں وہ کیا کیا حرکات کر جاتے ہیں۔ بھارت کے غدر ۱۸۵۷ء میں انگریزوں نے جو مظالم یہاں ڈھائے وہ تاریخ کا ایک سیاہ ترین باب ہے۔ جنگ عظیم میں یورپی اقوام نے کیا کیا حرکتیں کیں۔ جن کے تصور سے جسم پر لرزہ طاری ہو جاتا ہے۔ اور آج بھی دنیا میں اکثریت اپنی اقلیتوں پر جو ظلم کے پہاڑ توڑ رہی ہے، وہ دنیا پر روشن ہے۔ بہر حال حدیث اور باب میں مطابقت ظاہر ہے۔

بَابُ

بَابُ

تشریح: اس باب میں کوئی ترجمہ مذکور نہیں ہے گویا یہ باب پہلے باب کی ایک فصل ہے اور مناسبت یہ ہے کہ جب بٹائی ایک میعاد کے لئے جائز ہوئی تو مدت گزرنے کے بعد زمین کا مالک یہ کہہ سکتا ہے کہ اپنا درخت یا کھیتی اکھاڑ لے جاؤ پس درخت کا کاٹنا ثابت ہوا۔ اگلے باب کا یہی مطلب تھا۔

۲۳۲۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ الْأَنْصَارِيِّ، سَمِعَ رَافِعَ ابْنَ خَدِيجٍ قَالَ: كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ مُزْدَرِعًا، كُنَّا نُخْرِجِي الْأَرْضَ بِالنَّاحِيَةِ مِنْهَا مُسَمًى لِسَيِّدِ الْأَرْضِ، قَالَ: فَمِمَّا يُصَابُ ذَلِكَ وَتَسْلَمُ الْأَرْضُ، وَمِمَّا يُصَابُ الْأَرْضُ وَيَسْلَمُ ذَلِكَ، فَتَهْنَأُ، وَأَمَّا الذَّهَبُ وَالْوَرَقُ فَلَمْ يَكُنْ يَوْمَئِذٍ. [راجع: ۲۲۸۶] [مسلم: ۳۹۵۱، ۳۹۵۲، ۳۹۵۳]

ابوداؤد: ۳۳۹۲، ۳۳۹۳، نسائی: ۳۹۰۸، ۳۹۰۹، ۳۹۰۱، ۳۹۱۱، ابن ماجہ: ۴۴۵۸]

تشریح: اس صورت مذکورہ میں مالک اور کاشتکار ہر دو کے لئے نفع کے ساتھ نقصان کا بھی ہر وقت احتمال تھا۔ اس لئے اس صورت سے اس معاملہ کو منع کر دیا گیا۔

باب: آدمی یا کم و بیش پیداوار پر بٹائی کرنا

بَابُ الْمُزَارَعَةِ بِالشَّطْرِ وَنَحْوِهِ

وَقَالَ قَيْسُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ، قَالَ: اور قیس بن مسلم نے بیان کیا اور ان سے ابو جعفر نے بیان کیا کہ مدینہ میں

مہاجرین کا کوئی گھر ایسا نہ تھا جو تہائی یا چوتھائی حصہ پر کاشتکاری نہ کرتا ہو۔ حضرت علی اور سعد بن مالک اور عبد اللہ بن مسعود، اور عمر بن عبد العزیز اور قاسم اور عروہ اور حضرت ابوبکر کی اولاد اور حضرت عمر کی اولاد اور حضرت علی کی اولاد اور ابن سیرین سب بٹائی پر کاشت کیا کرتے تھے۔ اور عبد الرحمن بن اسود نے کہا کہ میں عبد الرحمن بن یزید کے ساتھ کھیتی میں سا جھی رہا کرتا تھا اور حضرت عمر رضی اللہ عنہ نے لوگوں سے کاشت کا معاملہ اس شرط پر طے کیا تھا کہ اگر بیج وہ خود (حضرت عمر رضی اللہ عنہ) مہیا کریں تو پیداوار کا آدھا حصہ لیں، اور اگر بیج وہ لوگ لائیں جو کام کریں گے تو پیداوار کے اتنے حصے کے وہ مالک ہوں۔ حسن بصری رضی اللہ عنہ نے کہا کہ اس میں کوئی حرج نہیں کہ زمین کسی ایک شخص کی ہو اور اس پر خرچ دونوں (مالک اور کاشتکار) مل کر کریں۔ پھر جو پیداوار ہو اسے دونوں بانٹ لیں۔ زہری رضی اللہ عنہ نے بھی یہی فتویٰ دیا تھا۔ اور حسن نے کہا کہ کپاس اگر آدھی (لینے کی شرط) پر چنی جائے تو اس میں کوئی حرج نہیں۔ ابراہیم، ابن سیرین، عطاء، حکم، زہری اور قتادہ رضی اللہ عنہ نے کہا کہ (کپڑا بننے والوں کو) دھاگا اگر تہائی، چوتھائی یا اسی طرح کی شرکت پر دیا جائے تو اس میں کوئی حرج نہیں۔ معمر نے کہا کہ اگر جانور ایک معین مدت کے لئے اس کی تہائی یا چوتھائی کما کی پر دیا جائے، تو اس میں کوئی قباحت نہیں ہے۔

مَا بِالْمَدِينَةِ أَهْلٌ بَنَتْ هَجْرَةَ إِلَّا يَزْرَعُونَ عَلَى الثُّلُثِ وَالرُّبْعِ. وَزَارَعَ عَلِيٌّ وَسَعْدُ بْنُ مَالِكٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَالْقَاسِمُ وَعُرْوَةُ وَآلُ أَبِي بَكْرٍ وَآلُ عُمَرَ وَآلُ عَلِيٍّ وَابْنُ سِيرِينَ. وَقَالَ عَبْدُ الرَّحْمَنِ ابْنُ الْأَسْوَدِ كُنْتُ أَشَارِكُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدٍ فِي الزَّرْعِ. وَعَامَلَ عُمَرُ النَّاسَ عَلَى إِنْ جَاءَ عُمَرُ بِالْبَذْرِ مِنْ عِنْدِهِ فَلَهُ الشَّطْرُ، وَإِنْ جَاءُوا بِالْبَذْرِ فَلَهُمْ كَذَا. وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ تَكُونَ الْأَرْضُ لِأَحَدِهِمَا فَيَنْفِقَانِ جَمِيعًا فَمَا خَرَجَ فَهُوَ بَيْنَهُمَا، وَرَأَى ذَلِكَ الزُّهْرِيُّ، وَقَالَ الْحَسَنُ لَا بَأْسَ أَنْ يُجْتَنَى الْقَطْنُ عَلَى النُّصْفِ. وَقَالَ إِبْرَاهِيمُ وَابْنُ سِيرِينَ وَعَطَاءُ وَالْحَكَمُ وَالزُّهْرِيُّ وَقَتَادَةُ: لَا بَأْسَ أَنْ يُعْطِيَ النَّوْبُ بِالثُّلُثِ أَوْ الرُّبْعِ وَنَحْوِهِ. وَقَالَ مَعْمَرٌ: لَا بَأْسَ أَنْ تُكْرَى الْمَاثِيَّةُ عَلَى الثُّلُثِ وَالرُّبْعِ إِلَى أَجَلٍ مُسَمًّى.

تشریح: باب کے ذیل میں کئی ایک اثر مذکور ہوئے ہیں جن کی تفصیل یہ کہ ابو جعفر مذکور امام محمد باقر رضی اللہ عنہ کی کنیت ہے جو امام جعفر صادق رضی اللہ عنہ کے والد ہیں۔ حضرت علی اور سعد اور ابن مسعود اور عمر بن عبد العزیز رضی اللہ عنہ کے اثروں کو ابن ابی شیبہ نے اور قاسم کے اثر کو عبد الرزاق نے اور عروہ کے اثر کو بھی ابن ابی شیبہ نے وصل کیا ہے۔ اور ابن ابی شیبہ اور عبد الرزاق نے امام محمد باقر سے نکالا۔ اس میں یہ ہے کہ ان سے بٹائی کے بارے میں پوچھا تو انہوں نے کہا میں نے ابوبکر اور عمر اور علی رضی اللہ عنہم کے سب خاندان والوں کو یہ کرتے دیکھا ہے۔ اور ابن سیرین کے اثر کو سعید بن منصور نے وصل کیا اور عبد الرحمن بن اسود کے اثر کو ابن ابی شیبہ اور نسائی نے وصل کیا اور حضرت عمر رضی اللہ عنہ کے اثر کو ابن ابی شیبہ اور بیہقی اور حمادی نے وصل کیا۔

امام بخاری رضی اللہ عنہ کا مطلب اس اثر کے لانے سے یہ ہے کہ مزارعت اور محابره دونوں ایک ہیں۔ بعض نے کہا جب تخم زمین کا مالک دے تو وہ مزارعت ہے اور جب کام کرنے والا تخم اپنے پاس سے ڈالے تو وہ محابره ہے۔ بہر حال مزارعت اور محابره امام احمد اور خزیمہ اور ابن منذر اور خطابی کے نزدیک درست ہے اور باقی علما نے اس کو ناجائز کہا ہے۔ لیکن صحیح مذہب امام احمد رضی اللہ عنہ کا ہے کہ یہ جائز ہے۔ حسن بصری کے اثر کو سعید بن منصور نے وصل کیا اور زہری کے اثر کو ابن ابی شیبہ اور عبد الرزاق نے وصل کیا اور ابراہیم کے قول کو ابوبکر اثرم نے اور ابن سیرین کے قول کو ابن ابی شیبہ نے اور عطاء اور قتادہ اور حکم اور زہری کے بھی اقوال کو انہوں ہی نے وصل کیا۔ (خلاصہ زحیدی)

مطلب یہ ہے کہ مزارعت کی مختلف صورتیں ہیں۔ مثلاً فی بیگھ لگان بصورت روپیہ مقرر کر لیا جائے، یہ صورت بہر حال جائز ہے۔ ایک صورت یہ کہ مالک زمین کا کوئی قطعہ اپنے لئے خاص کر لے کہ اس کی پیداوار خاص میری ہوگی یا مالک غلہ طے کر لے کہ پیداوار کچھ بھی ہو، میں اتنا غلہ لوں گا۔ یہ

صورتیں اس لئے ناجائز ہیں کہ معاملہ کرتے وقت دونوں فریق ناواقف ہیں۔ مستقبل میں ہر دو کے لئے نفع و نقصان کا احتمال ہے۔ اس لئے شریعت نے ایسے دھوکے کے معاملہ سے روک دیا۔ ایک صورت یہ ہے کہ تہائی یا چوتھائی پر معاملہ کیا جائے یہ صورت بہر حال جائز ہے۔ اور یہاں اسی کا بیان مقصود ہے۔ حافظ صاحب فرماتے ہیں:

”والحق أن البخاری انما اراد بسباق هذه الاثار الاشارة الى ان الصحابة لم ينقل عنهم خلاف في الجوار خصوصاً اهل المدينة فيلزم من يقدم عملهم على الاخبار المرفوعة ان يقولوا بالجواز على قاعدتهم۔“ (فتح الباری)

یعنی امام بخاری رحمہ اللہ نے ان آثار کے یہاں ذکر کرنے سے یہ اشارہ فرمایا ہے کہ صحابہ کرام رضی اللہ عنہم سے جواز کے خلاف کچھ منقول نہیں ہے خاص طور پر مدینہ والوں سے۔

۲۳۲۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ زَرْعٍ أَوْ تَمَرٍ وَكَانَ يُعْطِي أَزْوَاجَهُ مِائَةً وَسِتِّي ثَمَانُونَ وَسِتَّى تَمَرٍ وَعِشْرُونَ وَسِتَّى شَعِيرٍ، وَقَسَمَ عُمَرُ [خَيْرٍ]، فَخَيْرَ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يَقْطَعَ لَهُنَّ مِنَ الْمَاءِ وَالْأَرْضِ، أَوْ يُنْضِيَ لَهُنَّ، فَمِنْهُنَّ مَنْ اخْتَارَ الْأَرْضَ وَمِنْهُنَّ مَنْ اخْتَارَ الْوَسْقَ، وَكَانَتْ عَائِشَةُ اخْتَارَتِ الْأَرْضَ. [راجع: ۲۲۸۵]

(۲۳۲۸) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ عمری نے، ان سے نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ صلی اللہ علیہ وسلم نے (خیبر کے یہودیوں سے) وہاں (کی زمین میں) پھل کھیتی اور جو بھی پیداوار ہو اس کے آدھے حصے پر معاملہ کیا تھا۔ آپ اس میں سے اپنی بیویوں کو سو سو ق دیتے تھے۔ جس میں اسی وسق کھجور ہوتی اور بیس وسق جو۔ پھر حضرت عمر رضی اللہ عنہ نے (اپنے عہد خلافت میں) جب خیبر کی زمین تقسیم کی تو ازواج مطہرات رضی اللہ عنہن کو آپ نے اس کا اختیار دیا کہ (اگر وہ چاہیں تو) انہیں بھی وہاں کا پانی اور قطعہ زمین دے دیا جائے۔ یا وہی پہلی صورت باقی رکھی جائے۔ چنانچہ بعض نے زمین لینا پسند کیا۔ اور بعض نے (پیداوار سے) وسق لینا پسند کیا۔ حضرت عائشہ رضی اللہ عنہا نے زمین ہی لینا پسند کیا تھا۔

تشریح: ترجمہ باب اس سے نکلا ہے کہ نبی کریم صلی اللہ علیہ وسلم نے خیبر والوں سے نصف پیداوار پر معاملہ کیا۔ رسول کریم صلی اللہ علیہ وسلم نے ازواج مطہرات کے لئے فی نفر سو سو ق غلہ مقرر فرمایا تھا۔ یہی طریقہ عہد صدیقی میں رہا۔ مگر عہد فاروقی میں یہودیوں سے معاملہ ختم کر دیا گیا۔ اس لئے حضرت عمر فاروق رضی اللہ عنہ نے ازواج مطہرات کو غلہ یا زمین ہر دو کا اختیار دے دیا تھا۔ ایک وسق چار من اور بارہ سیر وزن کے برابر ہوتا ہے۔

بذیل حدیث ((ان النبی ﷺ عامل خيبر بشطر ما يخرج منها)) حافظ صاحب فرماتے ہیں:

”هذا الحديث هو عمدة من اجاز المزارعة والمخابره لتقرير النبي ﷺ كذا لك واستمراره على عهد ابى بكر الى ان اجلاهم عمر كما سياتى بعد ابواب استدلل به على جواز المساقات فى النخل والكرم وجميع الشجر الذى من شأنه ان يشمر بجزء معلوم يجعل للعامل من الثمرة وبه قال الجمهور۔“ (فتح الباری)

یعنی یہ حدیث عمدہ دلیل ہے اس کی جو مزارعت اور مخابرہ کو جائز قرار دیتا ہے اس لئے کہ نبی کریم صلی اللہ علیہ وسلم نے اسی طریق کار کو قائم رکھا۔ اور حضرت ابو بکر رضی اللہ عنہ کے زمانہ میں بھی دستور رہا۔ یہاں تک کہ حضرت عمر رضی اللہ عنہ کا زمانہ آیا۔ آپ نے بعد میں ان یہود کو خیبر سے جلاوطن کر دیا تھا۔ کھیتی کے علاوہ جملہ پھل دار درختوں میں بھی یہ معاملہ جائز قرار دیا گیا کہ کارکنان کے لئے مالک پھلوں کا کچھ حصہ مقرر کر دیں۔ جمہور کا یہی فتویٰ ہے۔

اس میں کھیت اور باغ کے مالک کا بھی فائدہ ہے کہ وہ بغیر محنت کے پیداوار کا ایک حصہ حاصل کر لیتا ہے اور محنت کرنے والے کے لئے بھی سہولت ہے کہ وہ زمینوں سے اپنی محنت کے نتیجہ میں پیداوار لے لیتا ہے۔ محنت کش طبقہ کے لئے یہ وہ اعتدال کا راستہ ہے جو اسلام نے پیش کر کے ایسے مسائل کو حل کر دیا ہے۔ توڑ پھوڑ، فتنہ، فساد، تخریب کاری کا وہ راستہ جو آج کل بعض جماعتوں کی طرف سے محنت کش لوگوں کو ابھارنے کے لئے دنیا میں جاری ہے، یہ راستہ شرعاً بالکل غلط اور قطعاً ناجائز ہے۔

بَابُ: إِذَا لَمْ يَشْتَطِرِ السَّيْنِ فِي الْمُزَارَعَةِ

باب: اگر بٹائی میں سالوں کی تعداد مقرر نہ کرے؟

تشریح: امام بخاری رحمہ اللہ نے یہ صراحت نہیں کی کہ وہ جائز ہے یا ناجائز۔ کیونکہ اس میں اختلاف ہے کہ مزارعت میں جب میعاد نہ ہو تو وہ جائز ہے یا نہیں؟ ابن بطلان نے کہا کہ امام مالک، ثوری، شافعی اور ابو ثور رحمہم نے اس کو مکروہ کہا ہے۔ لیکن صحیح مذہب اہل حدیث کا ہے کہ یہ جائز ہے۔ اور دلیل ان کی یہی حدیث ہے۔ ایسی صورت میں زمین کے مالک کو اختیار ہوگا کہ جب چاہے کاشتکار کو نکال دے۔ (وحیدی)

۲۳۲۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: عَامَلَ النَّبِيُّ ﷺ خَبِيرَ بَشْطَرٍ مَا يُخْرِجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ. (راجع: ۱۲۲۸۵) مسلم: ۳۹۶۲؛ ابوداؤد: ۳۴۰۸؛ ترمذی: ۱۱۳۸۳ ابن ماجہ: ۱۲۴۶۷

۲۳۳۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: قُلْتُ لِبَطَاوُسٍ: لَوْ تَرَكْتُ الْمُخَابَرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُ. قَالَ: أَيْ عَمْرُو، إِنِّي أُعْطِيهِمْ وَأُعْطِيَهُمْ، وَإِنْ أَعْلَمَهُمْ أَخْبَرَنِي. يَعْنِي ابْنَ عَبَّاسٍ - أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ، وَلَكِنْ قَالَ: ((أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرَ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا)). (إطرافہ فی: ۲۳۴۲، ۲۶۳۴) مسلم: ۳۹۵۷، ۳۹۵۸، ۳۹۵۹؛ ابوداؤد: ۳۳۸۹ ترمذی: ۱۳۸۵؛ نسائی: ۳۸۸۲؛ ابن

باب

۲۳۳۰۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہ عمرو بن دینار نے کہا کہ میں نے طاؤس سے عرض کیا، کاش! آپ بٹائی کا معاملہ چھوڑ دیتے، کیوں کہ ان لوگوں (نافع بن خدیج اور جابر بن عبد اللہ بن ابی نعیم وغیرہ) کا کہنا ہے نبی کریم ﷺ نے اس سے منع فرمایا ہے۔ اس پر طاؤس نے کہا کہ میں تو لوگوں کو زمین دیتا ہوں اور ان کا فائدہ کرتا ہوں۔ اور صحابہ میں جو بڑے عالم تھے انہوں نے مجھے خبر دی ہے۔ آپ کی مراد ابن عباس رضی اللہ عنہما سے تھی کہ نبی کریم ﷺ نے اس سے نہیں روکا۔ بلکہ آپ نے صرف یہ فرمایا تھا کہ اگر کوئی شخص اپنے بھائی کو (اپنی زمین) مفت دے دے تو یہ اس سے بہتر ہے کہ اس کا محصول لے۔

ماہ: ۲۴۵۶، ۲۴۶۶

تشریح: امام طحاوی رحمہ اللہ نے زید بن ثابت رضی اللہ عنہ سے نکالا۔ انہوں نے کہا، اللہ رافع بن خدیج رضی اللہ عنہ کو بخشے، میں ان سے زیادہ اس حدیث کو جانتا ہوں۔ ہوا یہ تھا کہ دو انصاری آدمی نبی کریم ﷺ کے پاس لڑتے آئے۔ آپ نے فرمایا: اگر تمہارا یہ حال ہے تو کھیتوں کو کرایہ پر مت دیا کرو۔ رافع رضی اللہ عنہ نے یہ لفظ سن لیا کہ کھیتوں کو کرایہ پر مت دیا کرو۔ حالانکہ نبی کریم ﷺ نے کرایہ پر دینے کو منع نہیں فرمایا بلکہ آپ نے یہ برا سمجھا کہ اسکے سبب سے لوگوں میں فساد اور جھگڑا پیدا ہو۔ ہاں یہ مفہوم بھی درست ہے کہ اگر کسی کے پاس فالتوز زمین بیکار پڑی ہوتی ہے تو بہتر ہے کہ وہ اپنے کسی بھائی کو بطور بخشش دے دے کہ وہ اس زمین سے فائدہ حاصل کر سکے۔ ویسے قانونی حیثیت میں بہر حال وہ اس کا مالک ہے۔ اور بٹائی یا کرایہ پر بھی دے سکتا ہے۔ لفظ مخابرہ بٹائی پر کسی کے کھیت کو جو تے اور بونے کو کہتے ہیں۔ جب کہ بیج بھی کام کرنے والے ہی کا ہو۔ عام اصطلاح میں اسے بٹائی کہا جاتا ہے۔ خبرہ حصہ کو بھی کہتے ہیں، اسی سے مخابرہ نکلا ہے بعض نے کہا کہ یہ لفظ خبر سے ماخوذ ہے۔ کیونکہ نبی کریم ﷺ نے خیبر والوں سے یہی معاملہ کیا تھا کہ آدمی پیداوار وہ لے لیں آدمی آپ کو دیں۔ بعض نے کہا کہ یہ لفظ خبر سے نکلا ہے جس کے معنی نرم زمین کے ہیں۔ کہا گیا ہے کہ فدفنا فی خبار من الارض یعنی ہم نرم زمین میں پھینک دیے گئے۔ نووی رحمہ اللہ نے کہا کہ مخابرہ اور مزارعہ میں یہ فرق ہے کہ مخابرہ میں تخم عامل کا ہوتا ہے نہ کہ مالک زمین کا۔ اور مزارعہ میں تخم مالک زمین کا ہوتا ہے۔

بَابُ الْمُزَارَعَةِ مَعَ الْيَهُودِ باب: یہود کے ساتھ بٹائی کا معاملہ

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ مزارعت جیسی مسلمانوں میں آپس میں درست ہے ویسی ہی مسلمان اور کافر میں بھی درست ہے اور چونکہ حدیث میں صرف یہود کا ذکر تھا۔ لہذا ترجمہ باب میں آن بنی کو بیان کیا۔ اور جب یہود کے ساتھ مزارعت کرنا جائز ہوا تو ہر ایک غیر مسلم کے ساتھ جائز ہوگا۔ اس قسم کے دنیاوی، تمدنی، معاشرتی، اقتصادی معاملات میں اسلام نے مذہبی تنگ نظری سے کام نہیں لیا ہے۔ بلکہ ایسے جملہ امور میں صرف مفاد انسانی کو سامنے رکھ کر مسلم اور غیر مسلم ہر دو کا باہمی معاملہ جائز رکھا ہے ہاں عدل ہر جگہ شخص کے لئے ضروری ہے۔ ﴿اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى﴾ (المائدہ: ۸) کا یہی مفہوم ہے کہ عدل کرو یہی تقویٰ سے زیادہ قریب ہے۔ عدل کا مطالبہ مسلم اور غیر مسلم سب سے یکساں ہے آج کے زمانہ میں اہل اسلام زمین کے ہر حصے پر پھیلے ہوئے ہیں۔ اور بسا اوقات غیر مسلم لوگوں سے ان کے دنیاوی معاملات لین دین وغیرہ کا تعلق رہتا ہے۔ رسول اللہ ﷺ کے سامنے آج سے چودہ سو سال قبل ایسے حالات کا اندازہ تھا۔ اس لئے دنیاوی امور میں مذہبی تعصب سے کام نہیں لیا گیا۔

۲۳۳۱۔ حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى خَبِيرَ الْيَهُودِ عَلَى أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا خَرَجَ مِنْهَا. [راجع: ۴۲۸۵]

۲۳۳۱۔ ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں عبید اللہ نے خبر دی، انہیں نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول ﷺ نے خیبر کی زمین یہودیوں کو اس شرط پر سوچی تھی کہ ان میں محبت کریں اور جو تیس بوئیں اور اس کی پیداوار کا آدھا حصہ لیں۔

بَابُ مَا يُكْرَهُ مِنَ الشُّرُوطِ فِي الْمُزَارَعَةِ باب: بٹائی میں کون سی شرطیں لگانا مکروہ ہے؟

۲۳۳۲۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا (۲۳۳۲) ہم سے صدقہ بن فضل نے بیان کیا، کہا کہ ہم کو سفیان بن عیینہ

ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى، سَمِعَ حَنْظَلَةَ الزُّرْقِيَّ، عَنْ رَافِعٍ قَالَ: كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ حَقْلًا، وَكَانَ أَحَدُنَا يُكْرِي أَرْضَهُ، فَيَقُولُ: هَذِهِ الْقِطْعَةُ لِي وَهَذِهِ لَكَ، فَرَبَّمَا أَخْرَجَتْ ذِهِ وَلَمْ تَخْرُجْ ذِهِ، فَتَهَا هُمْ النَّبِيُّ ﷺ عَنْهُ. [راجع: ۲۲۸۶]

نے خبر دی، انہیں یحییٰ بن سعید انصاری نے، انہوں نے حنظلہ زرقی سے سنا کہ رافع بن خدیج رضی اللہ عنہ نے کہا ہمارے پاس مدینہ کے دوسرے لوگوں کے مقابلہ میں زمین زیادہ تھی۔ ہمارے یہاں طریقہ یہ تھا کہ جب زمین بصورت جس کرایہ پر دیتے تو یہ شرط لگا دیتے کہ اس حصہ کی پیداوار تو میری رہے گی۔ اور اس حصہ کی تمہاری رہے گی پھر کبھی ایسا ہوتا کہ ایک حصہ کی پیداوار خوب ہوتی اور دوسرے کی نہ ہوتی۔ اس لئے نبی کریم ﷺ نے لوگوں کو اس طرح معاملہ کرنے سے منع فرمادیا۔

تشریح: یہیں سے ترجمہ باب نکلتا ہے۔ کیونکہ یہ ایک فاسد شرط ہے کہ یہاں کی پیداوار میں لوں گا وہاں کی تولے۔ یہ سراسر نزاع کی صورت ہے اسی لئے ایسی شرطیں لگانا مکروہ قرار دیا گیا۔

بَابُ: إِذَا زَرَغَ بِمَالٍ قَوْمٍ بِغَيْرِ إِذْنِهِمْ وَكَانَ فِي ذَلِكَ صَلَاحٌ لَهُمْ
باب: جب کسی کے مال سے ان کی اجازت کے بغیر ہی کاشت کی اور اس میں ان کا ہی فائدہ رہا ہو

تشریح: امام بخاری رحمہ اللہ نے اس باب میں وہی تین آدمیوں کی حدیث بیان کی جو اوپر ذکر ہو چکی ہے اور ترجمہ باب تیسرے شخص کے بیان سے نکالا کہ اس نے مزدور کی بلا اجازت اس کے مال کو کام میں لگایا اور اس کے لئے فائدہ کمایا، اور اگر ایسا کرنا گناہ ہوتا تو یہ شخص اس کام کو دفع بلا کا ذیلہ کیوں بناتا۔ (وحیدی)

۲۳۳۳۔ حَدَّثَنَا أَبُو إِسْحَقَ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَبُو صَمْرَةَ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَمَا ثَلَاثَةٌ تَقَرُّ يَمْشُونَ أَخَذَهُمُ الْمَطَرُ، فَأَوُّوا إِلَى غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَقَرِّجُهَا عَنْكُمْ. قَالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صَبِيَّةٌ صَغَارٌ كُنْتُ أَرْعَى عَلَيْهِمْ، فَإِذَا رَحْتُ

(۲۳۳۳) ہم سے ابراہیم بن منذر نے بیان کیا، ان سے ابو صمرہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”تین آدمی کہیں چلے جا رہے تھے کہ بارش نے ان کو آلیا۔ تینوں نے ایک پہاڑ کی غار میں پناہ لے لی، اچانک اوپر سے ایک چٹان غار کے سامنے آ گری، اور انہیں (غار کے اندر) بالکل بند کر دیا۔ اب ان میں سے بعض لوگوں نے کہا کہ تم اب اپنے ایسے کاموں کو یاد کرو۔ جنہیں تم نے خالص اللہ تعالیٰ کے لئے کیا ہو۔ اور اسی کام کا واسطہ دے کر اللہ تعالیٰ سے دعا کرو۔ ممکن ہے اس طرح اللہ تعالیٰ تمہاری اس مصیبت کو نال دے۔ چنانچہ ایک شخص نے دعا شروع کی۔ اے اللہ! میرے والدین بہت بوڑھے تھے۔ اور میرے چھوٹے چھوٹے بچے بھی تھے۔ میں ان کے لئے (جانور) چرایا کرتا تھا۔ پھر جب واپس ہوتا

تو دودھ دوہتا۔ سب سے پہلے، اپنی اولاد سے بھی پہلے، میں والدین ہی کو دودھ پلاتا تھا۔ ایک دن دیر ہو گئی اور رات گئے تک گھر واپس آیا۔ اس وقت میرے ماں باپ سو چکے تھے۔ میں نے معمول کے مطابق دودھ دوہا اور (اس کا پیالہ لے کر) میں ان کے سر ہانے کھڑا ہو گیا میں نے پسند نہیں کیا کہ انہیں جگاؤں۔ لیکن اپنے بچوں کو بھی (والدین سے پہلے) پلانا مجھے پسند نہیں تھا۔ بچے صبح تک میرے قدموں پر پڑے تڑپتے رہے، پس اگر تیرے نزدیک بھی میرا یہ عمل تیری رضا کے لئے تھا تو (غار سے اس چٹان کو ہٹا کر) ہمارے لئے اتنا راستہ بنادے کہ آسمان نظر آ سکے۔ چنانچہ اللہ تعالیٰ نے راستہ بنادیا اور انہیں آسمان نظر آنے لگا۔ دوسرے نے کہا اے اللہ! میری ایک چچا زاد بہن تھی۔ مرد عورتوں سے جس طرح کی انتہائی محبت کر سکتے ہیں، مجھے اس سے اتنی ہی محبت تھی۔ میں نے اسے اپنے پاس بلانا چاہا۔ لیکن وہ سودینار دینے کی صورت میں راضی ہوئی۔ میں نے کوشش کی اور وہ رقم جمع کی۔ پھر جب میں اس کے دونوں پاؤں کے درمیان بیٹھ گیا، تو اس نے مجھ سے کہا اے اللہ کے بندے! اللہ سے ڈر اور اس کی مہر کو حق کے بغیر نہ توڑ۔ میں یہ سنتے ہی دور ہو گیا۔ اگر میرا یہ عمل تیرے علم میں بھی تیری رضائی کے لئے تھا تو (اس غار سے) پتھر کو بنادے۔ پس غار کا منہ کچھ اور کھلا۔ اب تیسرا بولا کہ اے اللہ! میں نے ایک مزدور تین فرق چاول کی مزدوری پر مقرر کیا تھا۔ جب اس نے اپنا کام پورا کر لیا۔ تو مجھ سے کہا کہ اب میری مزدوری مجھے دے دے۔ میں نے پیش کر دی لیکن اس وقت وہ انکار کر بیٹھا۔ پھر میں برابر اس کی اجرت پر کاشت کرتا رہا۔ اور اس کے نتیجے میں بڑھنے سے تیل اور چرواہے میرے پاس جمع ہو گئے۔ اب وہ شخص آیا اور کہنے لگا کہ اللہ سے ڈر! میں نے کہا کہ تیل اور اس کے چرواہے کے پاس جا اور اسے لے لے۔ اس نے کہا، اللہ سے ڈر! اور مجھ سے مذاق نہ کر، میں نے کہا کہ میں مذاق نہیں کر رہا ہوں (یہ سب تیرا ہی ہے) اب تم اسے لے جاؤ۔ پس اس نے ان سب پر قبضہ کر لیا۔ الہی! اگر تیرے علم میں بھی میں نے یہ کام تیری خوشنودی ہی کے لئے کیا تھا تو تو اس غار کو کھول دے۔ اب وہ غار پورا کھل چکا تھا۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا ابن عقبہ نے نافع سے (اپنی روایت میں فضیلت کے بجائے)

عَلَيْهِمْ حَلَبْتُ، فَبَدَأَتْ بَوَالِدَيَّ أَسْقِيَهُمَا قَبْلَ بَنِيَّ، وَإِنِّي اسْتَأْخَرْتُ ذَاتَ يَوْمٍ وَلَمْ آتِ حَتَّى أُمْسَيْتُ، فَوَجَدْتُهُمَا نَائِمَيْنِ، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَقُمْتُ عِنْدَ رُؤُوسِهِمَا، أَكْرَهُ أَنْ أَوْفِقَهُمَا، وَأَكْرَهُ أَنْ أَسْقِيَ الصَّبِيَّةَ وَالصَّبِيَّةَ يَبْضَاغُونَ عِنْدَ قَدَمَيَّ، حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُهُ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا فَرْجَةَ نَرَى مِنْهَا السَّمَاءَ. فَقَرَجَ اللَّهُ فَرَأَوُا السَّمَاءَ. وَقَالَ الْآخَرُ: اللَّهُمَّ إِنَّهَا كَانَتْ لِي بِنْتُ عَمٍّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، فَطَلَبْتُ مِنْهَا فَأَبَتْ حَتَّى آتَيْتَهَا بِمِائَةِ دِينَارٍ، فَبَعَيْتُ حَتَّى جَمَعْتُهَا، فَلَمَّا وَقَعْتُ بَيْنَ رَجُلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلَا تَفْتحِ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَقُمْتُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُهُ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا فَرْجَةَ. فَقَرَجَ. وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنِّي اسْتَأْخَرْتُ أَحَبِّراً بِفَرْقِ أَرْضٍ، فَلَمَّا قَضَى عَمَلَهُ قَالَ: أُعْطِنِي حَقِّي. فَعَرَضْتُ عَلَيْهِ، فَرَعِبَ عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرُعَاتِهَا. فَبَجَاءَ بَنِي فَقَالَ: اتَّقِ اللَّهَ. فَقُلْتُ: اذْهَبْ إِلَى ذَلِكَ الْبَقَرِ وَرُعَاتِهَا فَخُذْ. فَقَالَ: اتَّقِ اللَّهَ وَلَا تَسْتَهْزِءْ بِي. فَقُلْتُ: إِنِّي لَا أَسْتَهْزِءُ بِكَ فَخُذْ فَآخُذْهُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ مَا بَقِيَ، فَقَرَجَ اللَّهُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ابْنُ عُقْبَةَ عَنْ نَافِعٍ ((فَسَعَيْتُ)) [راجع: ۲۲۱۵]

فَسَعَيْتُ نَقْلُ کیا ہے۔

دونوں کا مفہوم ایک ہی ہے۔ یعنی میں نے محنت کر کے سوا شرفیاں جمع کیں۔ ابن عقبہ کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب الادب میں نقل کیا ہے۔

تشریح: اس حدیث طویل کے ذیل میں حضرت حافظ صاحب فرماتے ہیں: "اور د فیہ حدیث الثلاثة الذین انطبق علیہم الغار و سیاتی القول فی شرحہ فی احادیث الانبیاء والمقصود منہ ہنا قول احد الثلاثة ((فعرضت علیہ ای علی الاجیر حقہ فرغب عنہ فلم ازل ازرعہ حتی جمعت منها بقرا و رعاتہا)) فان الظاہر انہ عین لہ اجرہ فلما ترکھا بعد ان تعینت لہ ثم تصرف فیہا المستاجر بعینہا صارت من ضمانہ قال ابن المنیر مطابقة الترجمة انہ قد عین لہ حقہ ومکنہ منہ فبرئت ذمتہ بذلك فلما ترکہ وضع المستاجر یدہ علیہ وضعا مستانفائما تصرف فیہ بطریق الاصلاح لا بطریق التضييع فاغتفر ذلك ولم يعد تعدیا ولذلك توسل بہ الی اللہ عزوجل وجعلہ من افضل اعمالہ واقر علی ذالک ووقعت لہ الاجابة..... الخ۔" (فتح الباری)

یعنی اس جگہ امام بخاری رحمہ اللہ نے ان تین اشخاص والی حدیث کو نقل فرمایا جن کو غار نے چھپایا تھا۔ اس کی پوری شرح کتاب احادیث الانبیاء میں آئے گی۔ یہاں مقصود ان تینوں میں سے ایک شخص کا قول ہے۔ جس نے کہا تھا کہ میں نے اپنے مزدور کو اس کا پورا حق دینا چاہا۔ لیکن اس نے انکار کر دیا۔ پس اس نے اس کی کاشت شروع کر دی، یہاں تک کہ اس نے اس کی آمد سے تیل اور اس کے لئے باغی خرید لئے۔ پس ظاہر ہے کہ اس نے اس مزدور کی اجرت مقرر کر رکھی تھی مگر اس نے اسے چھوڑ دیا۔ پھر اس مالک نے اپنی ذمہ داری پر اسے کاروبار میں لگا دیا۔ ابن منیر نے کہا کہ مطابقت یوں ہے کہ اس باغ والے نے اس کی اجرت مقرر کر دی اور اس کو دی۔ مگر اس مزدور نے اسے چھوڑ دیا۔ پھر اس شخص نے اصلاح اور ترقی کی نیت سے اسے بڑھانا شروع کر دیا۔ اسی نیت خیر کی وجہ سے اس نے اسے اپنا افضل عمل سمجھا اور بطور وسیلہ دربار الہی میں پیش کیا اور اللہ نے اس کے اس عمل خیر کو قبول فرمایا اسی سے مقصد باب ثابت ہوا۔

اس سے اعمال خیر کو بطور وسیلہ بوقت دعا دربار الہی میں پیش کرنا بھی ثابت ہوا۔ یہی وہ وسیلہ ہے جس کا قرآن مجید میں حکم دیا گیا ہے: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾ (المائدہ: ۳۵) اے ایمان والو! اللہ سے ڈرو اور (اعمال خیر سے) اس کی طرف وسیلہ تلاش کرو، اور اللہ کے دین کی اشاعت کے لئے جدوجہد محنت کوشش بصورت جہاد وغیرہ جاری رکھو تاکہ تم کو کامیابی حاصل ہو۔ جو لوگ اعمال خیر کو چھوڑ کر بزرگوں کا وسیلہ ڈھونڈتے ہیں اور اسی خیال باطل کے تحت ان کو اٹھتے بیٹھتے پکارتے ہیں وہ لوگ شرک کا ارتکاب کر کے عند اللہ ذمہ مشرکین میں لکھے جاتے ہیں۔ انیس علیہ اللعنة کا یہ وہ فریب ہے جس میں نام نہاد اہل اسلام کی کثیر تعداد گرفتار ہے۔ اسی خیال باطل کے تحت بزرگان دین کی تاریخ ولادت و تاریخ وفات پر تقریبات کی جاتی ہیں۔ قربانیاں دی جاتی ہیں۔ عرس کئے جاتے ہیں۔ ان کے ناموں پر نذریں نیازیں ہوتی ہیں۔ یہ جملہ امور مشرکین قوموں سے سیکھے گئے ہیں اور جو مسلمان ان میں گرفتار ہیں ان کو اپنے دین و ایمان کی خیر منائی چاہیے۔

باب: نبی کریم ﷺ کے صحابہ رضی اللہ عنہم کے اوقاف

اور خراب زمین اور اس کی بٹائی کا بیان

باب: اَوَاقُ أَصْحَابِ النَّبِيِّ ﷺ

وَأَرْضِ الْخَرَاجِ وَمُزَارَعَتِهِمْ

وَمَعَامَلَتِهِمْ

وَقَالَ النَّبِيُّ ﷺ لِعِمْرَ (تَصَدَّقْ بِأَصْلِهِ لَا يَبَاعُ، وَلَكِنْ يُفَقُّ ثَمَرُهُ فَتَصَدَّقْ بِهِ)). اور نبی ﷺ نے عمر رضی اللہ عنہ سے فرمایا تھا: (جب وہ اپنا ایک کھجور کا باغ اللہ وقف کر رہے تھے) "اصل زمین کو وقف کر دے، اس کو کوئی بیچ نہ سکے۔

البتہ اس کا پھل خرچ کیا جاتا رہے۔“ چنانچہ عمر رضی اللہ عنہ نے ایسا ہی کیا۔

ابن بطلان نے کہا اس باب کا مطلب یہ ہے کہ صحابہ رضی اللہ عنہم نبی کریم ﷺ کے بعد بھی آپ کے اوقاف میں اسی طرح مزارعت کرتے رہے

جیسے خیبر کے یہودی کیا کرتے تھے۔

تشریح: یہ ایک حدیث کا ٹکڑا ہے جس کو امام بخاری رحمہ اللہ نے کتاب الوصایا میں نکالا کہ حضرت عمر رضی اللہ عنہ نے اپنا ایک باغ جس کو شیخ کہتے تھے، صدقہ کر دیا، اور نبی کریم ﷺ سے عرض کیا، میں نے کچھ مال کمایا ہے، میں چاہتا ہوں اس کو صدقہ کروں۔ وہ مال بہت عمدہ ہے۔ آپ نے فرمایا اس کی اصل صدقہ کر دے نہ وہ بیج ہو سکے نہ بہہ، نہ اس میں ترکہ ہو بلکہ اس کا میوہ خیرات ہوا کرے۔ پھر حضرت عمر رضی اللہ عنہ نے اس کو اسی طرح اللہ کی راہ یعنی مجاہدین اور مساکین اور غلاموں کے آزا کرانے اور مہمانوں اور مسافروں اور ناطے والوں کے لئے صدقہ کر دیا۔ اور یہ اجازت دی کہ جو اس کا متولی ہو وہ اس میں سے دستور کے موافق کھائے، اپنے دوستوں کو کھلائے۔ لیکن اس میں سے دولت جمع نہ کرے۔ باب میں اور حدیث باب میں بنجر زمین کی آباد کاری کا ذکر ہے۔ طحاوی رحمہ اللہ نے کہا بنجر وہ زمین جو کسی کی ملکیت نہ ہو، نہ شہر اور نہ بستی کے متعلق ہو۔ آج کے حالات کے تحت اس تعریف سے کوئی زمین ایسی بنجر نہیں رہتی جو اس باب یا حدیث کے ذیل آ سکے۔ اس لئے کہ آج زمین کا ایک ایک چھپا ہوا بنجر و بنجر ہی کیوں نہ ہو وہ حکومت کی ملکیت میں داخل ہے۔ یا کسی گاؤں بستی سے متعلق ہے تو اس کی ملکیت میں شامل ہے۔

بہر صورت مفہوم حدیث اور باب اپنی جگہ بالکل آج بھی جاری ہے کہ بنجر زمینوں کے آباد کرنے والوں کا حق ہے اور موجودہ حکومت یا اہل قریہ کا فرض ہے کہ وہ زمین اسی آباد کرنے والے کے نام منتقل کر دیں۔ اسی سے زمین کی آباد کاری کے لئے ہمت افزائی مقصود ہے۔ اور یہ ہر زمانہ میں انسانیت کا ایک اہم مسئلہ رہا ہے۔ جس قدر زمین زیادہ آباد ہوگی بنی نوع انسان کو اس سے زیادہ نفع پہنچے گا۔ لفظ ”ارضاً مواتاً“ اس بنجر زمین پر بولا جاتا ہے جس میں کھیتی نہ ہوتی ہو۔ اس کے آباد کرنے کا مطلب یہ ہے کہ اس میں پانی لایا جائے۔ پھر اس میں باغ لگائے جائیں یا کھیتی کی جائے تو اس کا حق ملکیت اس کے آباد کرنے والے کے لئے ثابت ہو جاتا ہے۔ جس کا مطلب یہ بھی ہے کہ حکومت یا اہل بستی اگر زمین کو اس سے چھین کر کسی اور کو دیں تو وہ عند اللہ ظالم ظہر میں گئے۔

۲۳۳۴۔ حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ قَرْيَةٌ إِلَّا قَسَمْتُهَا بَيْنَ أَهْلِهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ. [اطرافہ فی: ۳۱۲۵، ۴۲۳۶، ۴۲۳۷] [ابوداؤد: ۳۰۲۰]

(۲۳۳۴) ہم سے صدقہ نے بیان کیا، کہا کہ ہم کو عبد الرحمن بن مہدی نے خبر دی، انہیں امام مالک نے، انہیں زید بن اسلم نے، ان سے ان کے والد نے بیان کیا کہ عمر رضی اللہ عنہ نے فرمایا، اگر مجھے بعد میں آنے والے مسلمانوں کا خیال نہ ہوتا تو میں جتنے شہر بھی فتح کرتا، انہیں فتح کرنے والوں میں ہی تقسیم کرتا جاتا، بالکل اسی طرح جس طرح نبی کریم ﷺ نے خیبر کی زمین تقسیم فرمادی تھی۔

تشریح: مطلب یہ ہے کہ آئندہ ایسے بہت سے مسلمان لوگ پیدا ہوں گے جو محتاج ہوں گے۔ اگر میں تمام مفتوحہ ممالک کو غازیوں میں تقسیم کرتا چلا جاؤں، تو آئندہ محتاج مسلمان محروم رہ جائیں گے۔ یہ حضرت عمر رضی اللہ عنہ نے اس وقت فرمایا جب سواد کا ملک فتح ہوا۔

باب: اس شخص کا بیان جس نے بنجر زمین کو آباد کیا

اور حضرت علی رضی اللہ عنہ نے کوفہ میں ویران علاقوں کو آباد کرنے کے لئے یہی حکم دیا تھا۔ اور حضرت عمر رضی اللہ عنہ نے فرمایا کہ جو کوئی بنجر زمین کو آباد کرے، وہ اسی

بَابُ: مَنْ أَحْيَا أَرْضًا مَوَاتًا

وَرَأَى ذَلِكَ عَلِيٌّ فِي أَرْضِ الْحَرَابِ بِالْكُوفَةِ. وَقَالَ عُمَرُ: مَنْ أَحْيَا أَرْضًا مَيِّتَةً فَهِيَ لَهُ.

وَيُرَوَّى عَنْ عَمْرِو بْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ وَقَالَ: ((فِي غَيْرِ حَقِّ مُسْلِمٍ، وَلَيْسَ لِعِرْقٍ ظَالِمٍ فِيهِ حَقٌّ)). وَيُرَوَّى فِيهِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

کی ہو جاتی ہے۔ اور حضرت عمرو بن عوف رضی اللہ عنہ سے بھی یہی روایت ہے۔ البتہ ابن عوف رضی اللہ عنہ نے آنحضرت ﷺ سے (اپنی روایت میں) یہ زیادتی کی ہے کہ ”بشرطیکہ وہ (غیر آباد زمین) کسی مسلمان کی نہ ہو، اور ظالم رگ والے کا زمین میں کوئی حق نہیں ہے۔“ اور اس سلسلے میں جابر رضی اللہ عنہ کی بھی نبی کریم ﷺ سے ایک ایسی ہی روایت ہے۔

۲۳۳۵۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهُوَ أَحَقُّ)). قَالَ عُرْوَةُ: قَضَى بِهِ عُمَرُ فِي خِلَافَتِهِ.

(۲۳۳۵) ہم سے یحییٰ بن بکیر نے بیان کیا، ان سے لیث بن سعد نے بیان کیا، ان سے عبید اللہ بن ابی جعفر نے بیان کیا، ان سے محمد بن عبد الرحمن نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے کوئی ایسی زمین آباد کی، جس پر کسی کا حق نہیں تھا تو اس زمین کا وہی حق دار ہے۔“ عروہ نے بیان کیا کہ حضرت عمر رضی اللہ عنہ نے اپنے عہد خلافت میں یہی فیصلہ کیا تھا۔

تشریح: حضرت عمر اور حضرت علی رضی اللہ عنہما کے ارشادات سے یہ امر ظاہر ہے کہ ایسی نجس زمینوں کی آباد کاری، پھر ان کی ملکیت، یہ جملہ امور حکومت وقت کی اجازت سے وابستہ ہیں۔ حضرت عمر رضی اللہ عنہ نے جو فیصلہ کیا تھا آج بھی بیشتر ممالک میں یہی قانون نافذ ہے۔ جو غیر آباد زمینوں کی آباد کاری کے لئے بے حد ضروری ہے۔ عروہ کے اثر کو امام مالک رحمہ اللہ نے مؤطا میں وصل کیا۔ اور اس کی دوسری روایت میں مذکور ہے جس کو ابو عیاد قاسم بن سلام نے کتاب الاموال میں نکالا کہ لوگ حضرت عمر رضی اللہ عنہ کے زمانہ میں زمینوں کو روکنے لگے، تب آپ نے یہ قانون نافذ کیا کہ جو کوئی نا آباد زمین کو آباد کرے گا وہ اس کی ہو جائے گی۔ مطلب یہ تھا کہ محض قبضہ کرنے یا روکنے سے ایسی زمین پر حق ملکیت ثابت نہیں ہو سکتا جب تک اس کو آباد نہ کرے۔ حافظ صاحب نے بحوالہ طحاوی نقل فرمایا ہے کہ ”خرج رجل من اهل البصرة يقال له ابو عبد الله الى عمر فقال ان بارض البصرة ارضا لا تضر باحد من المسلمين وليست بارض خراج فان شئت ان تقطعنيها اتخذها قصباً وزيتونا فكتب عمر الى ابي موسى ان كانت كذلك فاقطعها اياه۔“ (فتح) یعنی بصرہ کا باشندہ ابو عبد اللہ نامی حضرت عمر رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ اور بتلایا کہ بصرہ میں ایک ایسی زمین پڑی ہوئی ہے کہ جس سے کسی مسلمان کو کوئی ضرر نہیں ہے۔ نہ وہ خراجی ہے۔ اگر آپ اسے مجھے دے دیں تو میں اس میں زیتون وغیرہ کے درخت لگالوں گا۔ آپ نے عامل بصرہ حضرت ابو موسیٰ اشعری رضی اللہ عنہ کو لکھا کہ جا کر اس زمین کو دیکھیں۔ اگر واقعہ یہی ہے تو اسے اس شخص کو دے دیں۔ معلوم ہوا کہ قاتل زمینوں کو آباد کرنے کے لئے حکومت وقت کی اجازت ضروری ہے۔

بَابُ

باب

تشریح: اس باب میں کوئی ترجمہ مذکور نہیں ہے۔ گویا پہلے باپ ہی کی ایک فصل ہے۔ اور مناسبت باب کی حدیث سے یہ ہے کہ نبی کریم ﷺ نے ذوالحلیفہ کی زمین میں یہ حکم نہیں دیا کہ جو کوئی اس کو آباد کرے تو وہ اس کی ملک ہے۔ کیونکہ ذوالحلیفہ لوگوں کے اترنے کی جگہ ہے۔ ثابت ہوا کہ غیر آباد زمین اگر بڑاؤ وغیرہ کے کام آتی ہو تو وہ کسی کی ملک نہیں، وہاں ہر شخص اتر سکتا ہے۔ وادی عقیق کے لئے بھی یہی حکم لگایا۔ حدیث ذیل کے یہاں وارد کرنے کا یہی مقصد ہے۔

۲۳۳۶۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ (۲۳۳۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے اسماعیل بن

جعفر نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے سالم بن عبد اللہ بن عمر نے اور ان سے ان کے باپ نے کہ نبی کریم ﷺ نے (مکہ کے لئے تشریف لے جاتے ہوئے) جب ذوالحلیفہ میں نالہ کے نشیب میں رات کے آخری حصہ میں پڑاؤ کیا تو آپ سے خواب میں کہا گیا کہ آپ اس وقت ایک مبارک وادی میں ہیں۔ موسیٰ بن عقبہ (راوی حدیث) نے بیان کیا کہ سالم (بن عبد اللہ بن عمر) نے بھی ہمارے ساتھ وہیں اونٹ بٹھایا۔ جہاں عبد اللہ بن عمر رضی اللہ عنہما بٹھایا کرتے تھے، تاکہ اس جگہ قیام کر سکیں جہاں نبی کریم ﷺ نے قیام فرمایا تھا۔ یہ جگہ وادی عقیق کی مسجد سے نالہ کی نشیب میں ہے۔ وادی عقیق اور راستے کے درمیان میں۔

(۲۳۳۷) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ ہمیں شعب بن اسحاق نے خبر دی، ان سے امام اوزاعی نے بیان کیا کہ مجھ سے یحییٰ نے بیان کیا، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے، اور ان سے عمر رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”رات میرے پاس میرے رب کی طرف سے ایک آنے والا فرشتہ آیا۔ آپ اس وقت وادی عقیق میں قیام کئے ہوئے تھے (اور اس نے یہ پیغام پہنچایا کہ) اس مبارک وادی میں نماز پڑھ اور کہا کہ کہہ دیجئے! عمرہ حج میں شریک ہو گیا۔“

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ اس مسئلہ کو مزید واضح کرنا چاہتے ہیں کہ بخیر اور غیر آباد زمین پر جو کسی کی بھی ملکیت نہ ہو، ہل چلانے والا اس کا مالک بن جاتا ہے کیونکہ نبی کریم ﷺ نے وادی عقیق میں قیام فرمایا جو کسی کی ملکیت نہ تھی۔ اس لئے یہ وادی رسول کریم ﷺ کے قیام کرنے کی جگہ بن گئی، بالکل اسی طرح غیر آباد اور ملکیت زمین کا آباد کرنے والا اس کا مالک بن جاتا ہے۔ آج کل چونکہ زمین کا چھپہ چھپہ ہر ملک کی حکومت کی ملکیت مانا گیا ہے اس لئے ایسی زمین کے لئے حکومت کی اجازت ضروری ہے۔

باب: اگر زمین کا مالک کاشتکار سے یوں کہے میں تجھ کو اس وقت تک رکھوں گا جب تک اللہ تجھ کو رکھے اور کوئی مدت مقرر نہ کرے تو معاملہ ان کی خوشی پر رہے گا (جب چاہیں نسخ کر دیں)

بَابُ: إِذَا قَالَ رَبُّ الْأَرْضِ: أَقْرَكَ مَا أَقْرَكَ اللَّهُ وَلَمْ يَذْكُرْ أَجَلًا مَعْلُومًا فَهُمَا عَلَى تَرَاضِيهِمَا

تشریح: امام بخاری رحمہ اللہ نے یہاں یہ ثابت فرمایا کہ فتح خیبر کے بعد خیبر کی زمین اسلامی ملکیت میں آگئی تھی۔ آپ نے اس سے یہ مسئلہ اخذ کیا ہے کہ اگر فریقین رضامند ہوں تو بٹائی کا معاملہ عین مدت کے بغیر بھی جائز ہے۔ مگر یہ فریقین کی رضامندی پر موقوف ہے۔ خیبر کی زمین کا معاملہ کچھ ایسا تھا

کہ اس کا بیشتر حصہ توجگ کے بعد فتح ہو گیا تھا۔ جو حسب قاعدہ شرع اللہ اور اس کے رسول ﷺ اور مسلمانوں کی ملکیت میں آ گیا تھا۔ کچھ حصہ صلح کے بعد فتح ہوا۔ پھر وہ بھی حسب قاعدہ جگ مسلمانوں کی ملک قرار دیا گیا۔ تیماء اور اریحاء دو مقاموں کے نام ہیں جو سمندر کے کنارے بنی طے کے ملک پر واقع ہیں۔ ملک شام کی راہ یہیں سے شروع ہوتی ہے۔

(۲۳۳۸) ہم سے احمد بن مقدم نے بیان کیا، انہوں نے کہا کہ ہم سے فضیل بن سلیمان نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، انہیں نافع نے خبر دی، اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ (دوسری سند) اور عبدالرزاق نے کہا کہ ہم کو ابن جریج نے خبر دی، کہا کہ مجھ سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے کہ عمر بن خطاب رضی اللہ عنہ نے یہودیوں اور عیسائیوں کو سر زمین حجاز سے نکال دیا تھا اور جب نبی کریم ﷺ نے خیبر پر فتح پائی تو آپ نے بھی یہودیوں کو وہاں سے نکالنا چاہا۔ جب آپ کو وہاں فتح حاصل ہوئی تو اس کی زمین اللہ اور اس کے رسول ﷺ اور مسلمانوں کی ہو گئی تھی۔ آپ آپ کا ارادہ یہودیوں کو وہاں سے باہر کرنے کا تھا۔ لیکن یہودیوں نے رسول اللہ ﷺ سے درخواست کی کہ آپ ہمیں یہیں رہنے دیں۔ ہم (خیبر کی اراضی کا) سارا کام خود کریں گے اور اس کی پیداوار کا نصف حصہ لے لیں گے۔ اس پر رسول اللہ ﷺ نے فرمایا: ”اچھا جب تک ہم چاہیں تمہیں اس شرط پر یہاں رہنے دیں گے۔“ چنانچہ وہ لوگ وہیں رہے۔ اور پھر عمر رضی اللہ عنہ نے تیماء اور اریحاء کی طرف جلاوطن کر دیا۔

۲۳۳۸۔ حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ح: وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ حَدَّثَنِي مُوسَى بْنُ عَقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتْ الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ ﷺ لِيُقَرَّهُمْ بِهَا عَلَى أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ نِصْفُ الثَّمَرِ، وَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((نَقَرُكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا)). فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ. [راجع: ۲۲۸۵] [مسلم: ۳۹۶۷]

تشریح: کیونکہ وہ ہر وقت مسلمانوں کے خلاف خفیہ سازشیں کیا کرتے تھے۔

باب: نبی کریم ﷺ کے صحابہ کرام رضی اللہ عنہم کھیتی

باڑی میں ایک دوسرے کی مدد کس طرح کرتے تھے

بَابُ مَا كَانَ أَصْحَابُ النَّبِيِّ ﷺ

يُؤَاوِسِي بَعْضُهُمْ بَعْضًا فِي

الزَّرَاعَةِ وَالثَّمَرِ

تشریح: کھیتی کا کام ہی ایسا ہے کہ اس میں باہمی اشتراک و امداد کی بے حد ضرورت ہے۔ اس بارے میں انصار و مہاجرین کا باہمی اشتراک بہت ہی قابل تحسین ہے۔ انصار نے اپنے کھیت اور باغ مہاجرین کے حوالے کر دیے۔ اور مہاجرین نے اپنی محنت سے ان کو گل و گلزار بنادیا۔ (بخاری)

۲۳۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا (۲۳۳۹) ہم سے محمد بن مقاتل نے بیان کیا، کہا کہ ہم کو عبداللہ بن مبارک

نے خبر دی، انہیں امام اوزاعی نے خبر دی، انہیں رافع بن خدیج رضی اللہ عنہ نے غلام ابونجاشی نے۔ انہوں نے رافع بن خدیج بن رافع رضی اللہ عنہ سے سنا، اور انہوں نے اپنے چچا ظہیر بن رافع رضی اللہ عنہ سے، ظہیر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں ایک ایسے کام سے منع کیا تھا جس میں ہمارا (بظاہر ذاتی) فائدہ تھا۔ اس پر میں نے کہا کہ رسول اللہ ﷺ نے جو کچھ بھی فرمایا وہ حق ہے۔ ظہیر رضی اللہ عنہ نے بیان کیا کہ مجھے رسول اللہ ﷺ نے بلایا اور دریافت فرمایا: ”تم لوگ اپنے کھیتوں کا معاملہ کس طرح کرتے ہو؟“ میں نے کہا کہ ہم اپنے کھیتوں کو (بونے کے لئے) نہر کے قریب کی زمین کی شرط پر دے دیتے ہیں۔ اسی طرح کھجور اور جو کے چند وقت پر۔ یہ سن کر آپ نے فرمایا: ”ایسا نہ کرو، یا خود اس میں کھیتی کیا کرو یا دوسروں سے کراؤ، ورنہ اسے یوں ہی خالی چھوڑ دو۔“ رافع رضی اللہ عنہ نے بیان کیا کہ میں نے کہا (آپ کا یہ فرمان) میں نے سنا اور مان لیا۔

عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، عَنْ أَبِي النَّجَّاشِيِّ، مَوْلَى رَافِعِ بْنِ خَدِيجٍ، قَالَ سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ بْنَ رَافِعٍ، عَنْ عَمِّهِ، ظَهْرِ بْنِ رَافِعٍ قَالَ ظَهَرَ: لَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِعًا: قُلْتُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ. قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ قَالَ: ((مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ)). قُلْتُ: نُوَاجِرُهَا عَلَى الرَّبْعِ وَعَلَى الْأَوْسُقِ مِنَ التَّمْرِ وَالشَّعِيرِ. قَالَ: ((لَا تَفْعَلُوا أَرْزَعُوهَا وَأَرْزَعُوهَا وَأَمْسِكُوهَا)). قَالَ رَافِعٌ: قُلْتُ: سَمِعْنَا وَطَاعَةً. [طرفاه فی: ۲۳۴۶، ۴۰۱۲] [مسلم: ۳۹۴۵، نسائی: ۳۹۳۳، ابن ماجہ: ۲۴۵۹]

تشریح: روایتوں میں لفظ ”علی الربیع“ کی بجائے علی الربیع آیا ہے۔ اربعاء اسی کی جمع ہے۔ ربیع نالی کو کہتے ہیں۔ اور بعض روایتوں میں علی الربیع ہے۔ جیسا کہ یہاں مذکور ہے۔ یعنی چوتھائی پیداوار پر۔ لیکن حافظ نے کہا صحیح ”علی الربیع“ ہے۔ اور مطلب یہ ہے کہ وہ زمین کا کرایہ یہ بھرتا ہے کہ نالیوں پر جو پیداوار ہو وہ تو زمین والے گا اور باقی پیداوار محنت کرنے والے کی ہوگی اس پر نبی کریم ﷺ نے فرمایا، کہ ایسا نہ کرو۔ یا تو خود کھیتی کرو یا کراؤ یا اسے خالی پڑا رہنے دو۔ یا کاشت کے لئے اپنے کسی مسلمان بھائی کو بخش دو۔ زمین کا کوئی خاص قطعہ کھیت والا اپنے لئے مخصوص کر لے ایسا کرنے سے منع فرمایا۔ کیونکہ اس میں کاشتکار کے لئے نقصان کا احتمال ہے۔ بلکہ ایک طرح سے کھیت والے کے لئے بھی۔ کیونکہ ممکن ہے اس خاص ٹکڑے سے دوسرے ٹکڑوں میں پیداوار بہتر ہو۔ پس نصف یا تہائی چوتھائی بٹائی پر اجازت دی گئی اور یہی طریقہ آج تک ہر جگہ مروج ہے۔ بصورت نقد روپیہ وغیرہ محصول لے کر زمین کاشتکار کو دے دینا، یہ طریقہ بھی اسلام نے جائز رکھا۔ آگے آنے والی احادیث میں یہ جملہ تفصیلات مذکور ہو رہی ہیں۔

(۲۳۴۰) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، انہوں نے کہا کہ ہم کو امام اوزاعی نے خبر دی اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ صحابہ تہائی، چوتھائی یا نصف پر بٹائی کا معاملہ کیا کرتے تھے۔ پھر نبی کریم ﷺ نے فرمایا: ”جس کے پاس زمین ہو تو اسے خود بوئے ورنہ دوسروں کو بخش دے۔ اگر یہ بھی نہیں کر سکتا تو اسے یوں ہی خالی چھوڑ دے۔“

۲۳۴۰۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كَانُوا يَزْرَعُونَهَا بِالثُلُثِ وَالرُّبْعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ ﷺ: ((مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرِعْهَا أَوْ لِيَمْنَحْهَا، فَإِنْ لَمْ يَفْعَلْ فَلْيَمْسِكْ أَرْضَهُ)). [طرفه فی: ۲۶۳۲] [مسلم: ۳۹۱۸]

نسائی: ۳۸۸۵، ابن ماجہ: ۲۴۵۱]

۲۳۴۱۔ وَقَالَ الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، (۲۳۴۱) اور ربیع بن نافع ابو توبہ نے کہا کہ ہم سے معاویہ بن سلام نے

بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس کے پاس زمین ہو تو وہ خود بوئے ورنہ اپنے کسی (مسلمان) بھائی کو بخش دے، اور اگر یہ نہیں کر سکتا تو اسے یوں ہی خالی چھوڑ دے۔“

حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، إِنْ أَبِي فَلْيَمْسِكْ أَرْضَهُ)). [مسلم: ۳۹۳۱؛ ابن ماجہ: ۲۴۵۲]

(۲۳۴۲) ہم سے قبیصہ نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا کہ میں نے اس کا (یعنی رافع بن خدیج رضی اللہ عنہ کی مذکورہ حدیث کا) ذکر طاؤس سے کیا تو انہوں نے کہا کہ (بیائی وغیرہ پر) کاشت کر سکتا ہے۔ ابن عباس رضی اللہ عنہما نے فرمایا تھا کہ نبی کریم ﷺ نے اس سے منع نہیں کیا تھا۔ البتہ آپ نے یہ فرمایا تھا: ”اپنے کسی بھائی کو زمین بخشش کے طور پر دے دینا اس سے بہتر ہے کہ اس پر اس سے کوئی محصول لے۔“ (اس صورت میں کہ زمیندار کے پاس فالتو زمین بیکار پڑی ہو)۔

۲۳۴۲۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو قَالَ: ذَكَرْتُهُ لِطَاوُسٍ فَقَالَ: يُزْرَعُ، قَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنْهُ وَلَكِنْ قَالَ: ((أَنْ يَمْنَحَ أَحَدَكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ شَيْئًا مَعْلُومًا)). [راجع: ۲۳۳۰]

(۲۳۴۳) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا کہ ہم سے حماد بن زید نے بیان کیا، انہوں نے کہا کہ ہم سے ایوب سختیانی نے بیان کیا، ان سے نافع نے بیان کیا کہ ابن عمر رضی اللہ عنہما اپنے کھیتوں کو نبی کریم ﷺ، ابو بکر، عمر، عثمان رضی اللہ عنہم کے عہد میں اور معاویہ رضی اللہ عنہ کے ابتدائی عہد خلافت میں کراہیہ پر دیتے تھے۔

۲۳۴۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ. وَصَدَرًا مِنْ إِمَارَةِ مُعَاوِيَةَ. [طرفہ فی: ۲۳۴۵]

(۲۳۴۴) پھر رافع بن خدیج رضی اللہ عنہ کے واسطے سے بیان کیا گیا کہ نبی کریم ﷺ نے کھیتوں کو کراہیہ پر دینے سے منع کیا تھا۔ (یہ سن کر) ابن عمر رضی اللہ عنہما رافع بن خدیج رضی اللہ عنہ کے پاس گئے۔ میں بھی ان کے ساتھ تھا۔ ابن عمر رضی اللہ عنہما نے ان سے پوچھا تو انہوں نے فرمایا کہ نبی کریم ﷺ نے کھیتوں کو کراہیہ پر دینے سے منع فرمایا۔ اس پر ابن عمر رضی اللہ عنہما نے کہا کہ آپ کو معلوم ہے نبی کریم ﷺ کے عہد میں ہم اپنی کھیتوں کو اس پیداوار کے بدل جو نالیوں پر ہوا اور تھوڑی گھاس کے بدل دیا کرتے تھے۔

۲۳۴۴۔ ثُمَّ حَدَّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ فَذَهَبَتْ مَعَهُ، فَسَأَلَهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ. فَقَالَ ابْنُ عُمَرَ: قَدْ عَلِمْتُ أَنَّا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الْأَرْبَاعِ وَشَيْءٍ مِنَ التَّنْبَنِ. [راجع: ۲۲۸۶]

تشریح: قانون الگ ہے اور ایثار الگ حضرت رافع بن خدیج رضی اللہ عنہ نے قانون نہیں بلکہ احسان اور ایثار کے طریقہ کو بتلایا ہے اس کے برخلاف حضرت عبداللہ بن عمر رضی اللہ عنہما جواز اور عدم جواز کی صورت بیان فرما رہے ہیں۔ جس کا مقصد یہ کہ مدینہ میں جو یہ طریقہ رائج تھا کہ نہر کے قریب کی پیداوار زمین کا مالک لے لیتا اس سے نبی کریم ﷺ نے منع فرمایا۔ مطلق بیائی سے منع نہیں فرمایا۔ یہ الگ بات ہے کہ کوئی شخص اپنی زمین بطور ہمدردی کاشت

کے لئے اپنے کسی بھائی کو دے دے۔ نبی کریم ﷺ نے اس طرز عمل کی بڑے شاندار لفظوں میں رغبت دلائی ہے۔

۲۳۴۵۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَالِمٌ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ قَالَ: كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى. ثُمَّ خَشِيَ عَبْدَ اللَّهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَخَذَتْ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ عَلِمَهُ، فَفَرَكَ كِرَاءَ الْأَرْضِ. [راجع: ۲۳۴۳]

(۲۳۳۵) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، انہیں سالم نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، رسول اللہ ﷺ کے زمانہ میں مجھے معلوم تھا کہ زمین کو بٹائی پر دیا جاتا تھا۔ پھر انہیں ڈر ہوا کہ ممکن ہے نبی کریم ﷺ نے اس سلسلے میں کوئی نئی ہدایت فرمائی ہو جس کا علم انہیں نہ ہوا ہو۔ چنانچہ انہوں نے (احتیاطاً) زمین کو بٹائی پر دینا چھوڑ دیا۔

تشریح: پیچھے تفصیل سے گزر چکا ہے کہ بیشتر مہاجرین انصار کی زمینوں پر بٹائی پر کاشت کیا کرتے تھے۔ پس بٹائی پر دینا بلاشبہ جائز ہے۔ یوں احتیاط کا معاملہ الگ ہے۔

بَابُ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْفِضَّةِ

باب: نقدی لگان پر سونے اور چاندی کے بدلے زمین دینا

وَقَالَ ابْنُ عَبَّاسٍ: إِنْ أَمْتَلَ مَا أَنْتُمْ صَانِعُونَ أَنْ تَسْتَأْجِرُوا الْأَرْضَ الْبَيْضَاءَ مِنَ السَّنَةِ إِلَى السَّنَةِ.

اور عبد اللہ بن عباس رضی اللہ عنہما نے فرمایا کہ بہتر کام جو تم کرنا چاہو یہ ہے کہ اپنے خالی زمین کو ایک سال سے دوسرے سال تک کرایہ پر دو۔

۲۳۴۶، ۲۳۴۷۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، حَدَّثَنِي عَمَّارٌ، أَنَّهُمْ كَانُوا يُكْرَوْنَ الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا يَنْبَغُ عَلَى الْأَرْبَعَاءِ أَوْ بِشَيْءٍ يَسْتَنْبِهُ صَاحِبُ الْأَرْضِ فَتَنَاهَا النَّبِيُّ ﷺ عَنْ ذَلِكَ فَقُلْتُ لِرَافِعٍ: فَكَيْفَ هِيَ بِالذِّنَارِ وَالذَّرْهَمِ؟ فَقَالَ رَافِعٌ: لَيْسَ بِهَا بَأْسٌ بِالذِّنَارِ وَالذَّرْهَمِ. [وَقَالَ اللَّيْثُ] وَكَانَ الَّذِي نَهَى عَنْ ذَلِكَ مَا لَوْ نَظَرَ فِيهِ ذَوُو الْفَهْمِ بِالْحَلَالِ وَالْحَرَامِ لَمْ يُجِزُوهُ، لِمَا فِيهِ مِنَ الْمَخَاطَرَةِ. قَالَ أَبُو عَبْدِ اللَّهِ:

(۲۳۳۶، ۲۳۳۷) ہم سے عمرو بن خالد نے بیان کیا، کہا کہ ہم سے لیث بن سعد نے بیان کیا، ان سے ربیعہ بن ابی عبد الرحمن نے بیان کیا، ان سے حنظلہ بن قیس نے بیان کیا، ان سے رافع بن خدیج نے بیان کیا کہ میرے دونوں چاچا (ظہیر اور مہیر رضی اللہ عنہما) نے بیان کیا کہ وہ لوگ نبی کریم ﷺ کے زمانے میں زمین کو بٹائی پر نہر (کے قریب کی پیداوار) کی شرط پر دیا کرتے۔ یا کوئی بھی ایسا خطہ ہوتا جسے مالک زمین (اپنے لئے) چھانٹ لیتا۔ اس لئے نبی کریم ﷺ نے اس سے منع فرمادیا۔ حنظلہ نے کہا کہ اس پر میں نے رافع بن خدیج رضی اللہ عنہ سے پوچھا، اگر درہم و دینار کے بدلے یہ معاملہ کیا جائے تو کیا حکم ہے؟ انہوں نے فرمایا کہ اگر دینار و درہم کے بدلے میں ہو تو اس میں کوئی حرج نہیں ہے۔ اور لیث نے کہا نبی کریم ﷺ نے جس طرح کی بٹائی سے منع فرمایا تھا، وہ ایسی صورت ہے کہ حلال و حرام کی تمیز رکھنے والا کوئی بھی شخص اسے جائز نہیں قرار دے سکتا۔

مِنْ هَاهُنَا قَوْلُ اللَّيْثِ وَكَانَ الَّذِي نَهَى عَنْ ذَلِكَ . [راجع: ۲۳۳۹] [طرفه في: ۴۰۱۳] کیونکہ اس میں کھلا دھوکہ ہے۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا ہے کہ یہاں جولیث کا قول ہے اس سے روکا گیا ہے۔

[مسلم: ۳۹۳۸، ۳۹۳۹؛ ابوداؤد: ۳۳۹۵،

۳۳۹۶؛ نسائی: ۳۹۰۴، ۳۹۰۵، ۳۹۰۶،

۳۹۰۷، ۳۹۱۸، ۳۹۱۹؛ ابن ماجہ: ۲۴۶۵]

تشریح: اس سے جمہور کے قول کی تائید ہوتی ہے کہ جس مزارعت میں دھوکہ نہ ہو مثلاً روپیہ وغیرہ کے بدل ہو یا پیداوار کے نصف یا ربلع پر ہو تو وہ جائز ہے۔ منع وہی مزارعت ہے جس میں دھوکہ ہو مثلاً کسی خاص مقام کی پیداوار پر۔

بَابُ

بَابُ

(۲۳۳۸) ہم سے محمد بن سنان نے بیان کیا، کہا کہ ہم سے فلیح نے بیان کیا، ان سے ہلال بن علی نے بیان کیا، (دوسری سند) اور مجھ سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا کہ ہم سے ابو عامر نے بیان کیا، ان سے فلیح نے بیان کیا، ان سے ہلال بن علی نے، ان سے عطاء بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک دن بیان فرما رہے تھے جبکہ ایک دیہاتی بھی مجلس میں حاضر تھا کہ ”اہل جنت میں سے ایک شخص اپنے رب سے کھیتی کرنے کی اجازت چاہے گا۔ اللہ تعالیٰ اس سے فرمائے گا کہ اپنی موجودہ حالت پر تو راضی نہیں ہے؟ وہ کہے گا، کیوں نہیں! لیکن میرا جی کھیتی کرنے کو چاہتا ہے۔ آنحضرت ﷺ نے فرمایا کہ پھر اس نے بیج ڈالا۔ پلک جھپکنے میں وہ آگ بھی آیا، پک بھی گیا اور کاٹ بھی لیا گیا۔ اور اس کے دانے پھاڑوں کی طرح ہوئے۔ اب اللہ تعالیٰ فرماتا ہے، اے ابن آدم! اسے رکھ لے، تجھے کوئی چیز آسودہ نہیں کر سکتی۔“ یہ سن کر دیہاتی نے کہا: اللہ کی قسم! وہ تو کوئی قریشی یا انصاری ہی ہوگا۔ کیونکہ یہی لوگ کھیتی کرنے والے ہیں۔ تم تو کھیتی ہی نہیں کرتے۔ اس بات پر رسول کریم ﷺ کو ہنسی آگئی۔

۲۳۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنَا هِلَالٌ، ح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ ((أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ لَهُ: أَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى وَلَكِنِّي أُحِبُّ أَنْ أَزْرِعَ)) قَالَ: ((فَيَذَرُ فَيَذَرُ الطَّرْفَ نَبَاتَهُ وَاسْتَوَاوَهُ وَاسْتَحْصَاوَهُ، فَكَانَ أَمْثَالَ الْجِبَالِ فَيَقُولُ اللَّهُ: دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لَا يُشْبِعُكَ شَيْءٌ)). فَقَالَ الْأَعْرَابِيُّ: وَاللَّهِ لَا تَجِدُهُ إِلَّا قُرْشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ. فَضَحِكَ النَّبِيُّ ﷺ.

[طرفه في: ۷۵۱۹]

تشریح: حقیقت میں آدمی ایسا ہی حریص ہے۔ کتنی بھی دولت اور راحت ہو، وہ اس پر قناعت نہیں کرتا۔ زیادہ طلبی اس کے خیر میں ہے۔ اسی طرح تلون مزاجی، حالانکہ جنت میں سب کچھ موجود ہوگا پھر بھی کچھ لوگ کھیتی کی خواہش کریں گے، اللہ پاک اپنے فضل سے ان کی یہ خواہش بھی پوری کر دے گا جیسا کہ روایت مذکورہ میں ہے۔ جو اپنے معانی اور مطالب کے لحاظ سے حقائق پر مبنی ہے۔

بَابُ: مَا جَاءَ فِي الْغُرْسِ

باب: درخت بونے کا بیان

(۲۳۴۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم سلمہ بن دینار نے، ان سے سہل بن سعد رضی اللہ عنہ نے کہ جمعہ کے دن ہمیں خوشی (اس بات کی) ہوتی تھی کہ ہماری ایک بوڑھی عورت تھی جو اس چقدر کو اکھاڑ لاتی جسے ہم اپنے باغ کی مینڈیروں پر بوڑھا کرتے تھے۔ وہ ان کو اپنی ہانڈی میں پکاتیں اور اس میں تھوڑے سے جو بھی ڈال دیتیں۔ ابو حازم نے کہا میں نہیں جانتا ہوں کہ سہل نے یوں کہا نہ اس میں چربی ہوتی نہ چکنائی۔ پھر جب ہم جمعہ کی نماز پڑھ لیتے تو ان کی خدمت میں حاضر ہوتے۔ وہ اپنا پکوان ہمارے سامنے کر دیتیں۔ اور اس لئے ہمیں جمعہ کے دن کی خوشی ہوتی تھی۔ ہم دوپہر کا کھانا اور قیلولہ جمعہ کے بعد کیا کرتے تھے۔

۲۳۴۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّهُ قَالَ: إِنَّا كُنَّا لَنَفْرَحُ بِيَوْمِ الْجُمُعَةِ، كَأَنَّا لَنَأَخُذُ مِنْ أَصُولِ بَلَقٍ لَنَا كُنَّا نَغْرِسُهُ فِي أَرْبَعَاتِنَا فَتَجْعَلُهُ فِي قَدْرِ لَهَا فَتَجْعَلُ فِيهِ حَبَابَ مِنْ شَعِيرٍ لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: لَيْسَ فِيهِ شَحْمٌ وَلَا وَدَكٌ، فَإِذَا صَلَّيْنَا الْجُمُعَةَ زُرْنَا فَمَقَرَّتْهُ، إِلَيْنَا فَكُنَّا نَفْرَحُ بِيَوْمِ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ وَمَا كُنَّا نَتَغَدَّى وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ. [راجع: ۹۳۸]

تشریح: صحابہ کرام رضی اللہ عنہم کا اپنے باغوں کی مینڈیروں پر چقدر لگانا مذکور ہے۔ اسی سے باب کا مضمون ثابت ہوا نیز اس بوڑھی اماں کا جذبہ خدمت قابلِ مدد رک ثابت ہوا۔ جو اصحاب رسول کریم صلی اللہ علیہ وسلم کی ضیافت کے لئے اتنا اہتمام کرتی۔ اور ہر جمعہ کو اصحاب رسول اللہ صلی اللہ علیہ وسلم کو اپنے ہاں مدعو فرماتی تھی۔ چقدر اور بوڑھ، ہر دو کا مخلوط دلیہ جو تیار ہوتا اس کی لذت اور لطافت کا کیا کہنا۔ بہر حال حدیث سے بہت سے مسائل کا استنباط ہوتا ہے۔ یہ بھی کہ جمعہ کے دن مسنون ہے کہ دوپہر کا کھانا اور قیلولہ جمعہ کی نماز کے بعد کیا جائے۔ خواتین کا بوقتِ ضرورت اپنے کھیتوں پر جانا بھی ثابت ہوا۔ مگر پردہ شرعی ضروری ہے۔

(۲۳۵۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے، آپ نے فرمایا کہ لوگ کہتے ہیں ابو ہریرہ رضی اللہ عنہ بہت حدیث بیان کرتے ہیں۔ حالانکہ مجھے بھی اللہ سے ملنا ہے (میں غلط بیانی کیسے کر سکتا ہوں) یہ لوگ یہ بھی کہتے ہیں کہ مہاجرین اور انصار آخر اس کی طرح کیوں احادیث بیان نہیں کرتے بات یہ ہے کہ میرے بھائی مہاجرین بازاروں میں خرید و فروخت میں مشغول رہا کرتے اور میرے بھائی انصار کو ان کی جائیداد (کھیت اور باغات وغیرہ) مشغول رکھا کرتی تھی۔ صرف میں ایک مسکین آدمی تھا۔ پیٹ بھر لینے کے بعد میں رسول اللہ صلی اللہ علیہ وسلم کی خدمت ہی میں برابر حاضر رہا کرتا۔ جب یہ سب حضرات

۲۳۵۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ. وَاللَّهُ الْمَوْعِدُ، وَيَقُولُونَ: مَا لِلْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يُحَدِّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفَقُ بِالسُّوَاقي، وَإِنَّ إِخْوَتِي مِنَ الْأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلُ أَمْوَالِهِمْ، وَكُنْتُ أَمْرًا مَسْكِينًا أَلْزَمَ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم عَلَى مِلءِ بَطْنِي، فَأَحْضَرُ

غیر حاضر رہتے تو میں حاضر ہوتا۔ اس لئے جن احادیث کو یہ یاد نہیں کر سکتے تھے، میں انہیں یاد رکھتا تھا۔ اور ایک دن نبی کریم ﷺ نے فرمایا تھا: ”تم میں سے جو شخص بھی اپنے کپڑے کو میری اس تقریر کے ختم ہونے تک پھیلائے رکھے پھر (تقریر ختم ہونے پر) اسے اپنے سینے سے لگا لے تو وہ میری احادیث کو کبھی نہیں بھولے گا۔“ میں نے اپنی کُمی کو پھیلا دیا۔ جس کے سوا میرے بدن پر اور کوئی کپڑا نہیں تھا۔ جب آنحضرت ﷺ نے اپنی تقریر ختم فرمائی تو میں نے وہ چادر اپنے سینے سے لگالی۔ اس ذات کی قسم جس نے آپ کو حق کے ساتھ نبی بنا کر مبعوث کیا! بھرا آج تک میں آپ کے اسی ارشاد کی وجہ سے (آپ کی کوئی حدیث) نہیں بھولا۔ اللہ گواہ ہے کہ اگر قرآن کی دو آیتیں نہ ہوتیں تو میں تم سے کوئی حدیث کبھی بیان نہ کرتا۔ (آیت) ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ﴾ سے اللہ تعالیٰ کے ارشاد الرحیم تک۔ (جس میں اس دین کے چھپانے والے پر، جسے اللہ تعالیٰ نے نبی کریم ﷺ کے ذریعہ دنیا میں بھیجا ہے، سخت لعنت کی گئی ہے)۔

جِئْنَ يَغِيثُونَ وَأَعْيَ جِئْنَ يَنْسُونَ، وَقَالَ النَّبِيُّ ﷺ يَوْمَئِذٍ: ((لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعَهُ إِلَى صَدْرِهِ، فَيَنْسِيَ مِنْ مَقَالَتِي شَيْئًا أَبَدًا)). فَبَسْطْتُ ثَوْبِي لَيْسَ عَلَيَّ ثَوْبٌ غَيْرَهَا، حَتَّى قَضَى النَّبِيُّ ﷺ مَقَالَتهُ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ تِلْكَ إِلَى يَوْمِي هَذَا، وَاللَّهِ لَوْ لَا آيَاتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ شَيْئًا أَبَدًا ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى﴾ إِلَى ﴿قَوْلِهِ﴾ ﴿الرَّحِيمِ﴾. [البقرة: ١٥٩، ١٦٠] [راجع: ١١٨]

تشریح: یہ حدیث کئی جگہ نقل ہوئی ہے، اور مجتہد مطلق امام بخاری رحمہ اللہ نے اس سے بہت سے مسائل کا اخراج فرمایا ہے، یہاں اس حدیث کے لانے کا مقصد یہ دکھانا ہے کہ انصارِ مدینہ عام طور پر کھیتی باڑی کا کام کیا کرتے تھے۔ اس سے ثابت ہوا کہ کھیتوں اور باغوں کو ذریعہ معاش بنانا کوئی امر معیوب نہیں ہے بلکہ باعثِ اجر و ثواب ہے کہ جتنی مخلوق ان سے فائدہ اٹھائے گی اس کے لئے اجر و ثواب میں زیادتی کا موجب ہوگا۔ والحمد للہ علی ذلک۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْمَسَاقَاةِ

کھیتوں اور باغوں کو پانی پلانے کا بیان

تشریح: مساقات درحقیقت مزارعت کی ایک قسم ہے۔ فرق یہ ہے کہ مزارعت زمین میں ہوتی ہے اور مساقات درختوں میں، یعنی ایک شخص کے درخت ہوں وہ دوسرے سے یوں کہے، تم ان کو پانی دیا کرو، ان کی خدمت کرتے رہو، پیداوار ہم تم بانٹ لیں گے، اسی بارے کے مسائل بیان ہوں گے، مساقات مٹی سے مشتق ہے جس کے معنی سیراب کرنا ہے۔ اصطلاح میں یہی کہ باغ یا کھیت کا مالک اپنا باغ یا کھیت اس شرط پر کسی کو دے دے کہ اس کی آبپاشی اور محنت اس کے ذمہ ہوگی اور پیداوار میں دونوں شریک رہیں گے۔

باب: کھیتوں اور باغوں کے لیے پانی میں سے اپنا

بَابُ فِي الشَّرْبِ

حصہ لینا

اور اللہ تعالیٰ نے سورۃ مومنون میں فرمایا ”اور ہم نے پانی سے ہر چیز کو زندہ کیا۔ اب بھی تم ایمان نہیں لاتے۔“ اور اللہ تعالیٰ کا یہ فرمان کہ ”دیکھا تم نے اس پانی کو جس کو تم پیتے ہو، کیا تم نے بادلوں سے اسے اتارا ہے، یا اس کے اتارنے والے ہم ہیں۔ ہم اگر چاہتے تو اس کو کھاری بنا دیتے۔ پھر بھی تم شکر ادا نہیں کرتے۔“ اور جو کہتا ہے پانی کا حصہ خیرات کرنا اور ہنہ کرنا اور اس کی وصیت کرنا جائز ہے وہ پانی بنا ہوا ہو یا بن بنا ہوا۔ نجاجا: موسلا دھار بارش، المزن: بادل، وَالْأَجَاجُ کھار پانی، فُرَاتَا میٹھا۔ اور حضرت عثمان رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی ہے جو بیروز رومہ (مدینہ کا ایک مشہور کنواں) کو خرید لے اور اپنا ڈول اس میں اسی طرح ڈالے جس طرح اور مسلمان ڈالیں۔“ (یعنی اسے وقف کر دے) آخر حضرت عثمان رضی اللہ عنہ نے اسے خریدا۔

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾ [الانبياء: ۳۰]
وَقَوْلُهُ: ﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۚ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ۚ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ﴾ [الواقعه: ۶۸، ۷۰]
وَمَنْ رَأَى صَدَقَةَ الْمَاءِ وَهَبْتَهُ وَوَصِيَّتَهُ جَائِزَةً، مَقْسُومًا كَانَ أَوْ غَيْرَ مَقْسُومٍ. ﴿نَجَاجًا﴾: مُنْصَبًّا ﴿الْمُزْنُ﴾: السَّحَابُ، وَالْأَجَاجُ: الْمُرُّ، فُرَاتَا: عَذْبًا. وَقَالَ عَثْمَانُ: قَالَ النَّبِيُّ ﷺ: ((مَنْ يَشْتَرِي بئرَ رُومَةَ فَيَكُونُ دَلْوُهُ فِيهَا كِدْلَاءَ الْمُسْلِمِينَ؟)) فَاشْتَرَاهَا عَثْمَانُ.

تشریح: بیروز رومہ مدینہ کا مشہور کنواں ایک یہودی کی ملکیت میں تھا۔ مسلمان اس سے خرید کر پانی استعمال کیا کرتے تھے۔ اس پر رسول کریم ﷺ نے اسے خریدنے اور عام مسلمانوں کے لئے وقف کروانے کی ترغیب دلائی جس پر سیدنا عثمان غنی رضی اللہ عنہ نے اسے خرید کر مسلمانوں کے لئے وقف کر دیا۔

کنواں، نہر، تالاب وغیرہ پانی کے ذخائر کسی بھی فرد کی ملکیت میں آ سکتے ہیں۔ اس لئے اسلام نے ان سب کی خرید و فروخت و ہبہ اور وصیت وغیرہ جائز رکھی ہے۔

حضرت عثمان غنی رضی اللہ عنہ کا یہ کنواں محمد اللہ آج بھی موجود ہے۔ حکومت سعودیہ نے اس پر ایک بہترین فارم قائم کیا ہوا ہے اور مشینوں سے یہاں آبپاشی کی جاتی ہے۔ الحمد للہ کہ ۱۳۸۹ھ کے فح و زیارت کے موقع پر یہاں بھی جانے کا موقع ملا۔ جو جامعہ اسلامیہ کی طرف ہے اور حرم مدینہ سے ہر وقت موٹریں ادھر آتی جاتی رہتی ہیں۔ یہاں کا ماحول بے حد خوشگوار ہے۔ اللہ ہر مسلمان کو یہ ماحول دیکھنا نصیب کرے۔ آمین

۲۳۵۱۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو عَسَاةٍ حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أُمِّي النَّبِيُّ ﷺ بِقَدَحٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ، وَالْأَشْيَاخُ عَنْ يَسَارِهِ فَقَالَ: ((يَا غُلَامُ! أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاخُ؟)) قَالَ: مَا كُنْتُ لِأَوْزِرَ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ. [اطرافہ فی: ۲۳۶۶، ۲۴۵۱، ۲۶۰۲، ۲۶۰۵، ۵۶۲۰] [مسلم: ۵۲۹۲، ۵۲۹۳] کو دے دیا۔

(۲۳۵۱) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہم سے ابو عثمان نے بیان کیا، کہا کہ مجھ سے ابو حازم نے بیان کیا اور ان سے سہل بن سعد رضی اللہ عنہ نے کہ نبی کریم ﷺ کی خدمت میں دودھ اور پانی کا ایک پیالہ پیش کیا گیا۔ آپ نے اس کو پیا۔ آپ کی دائیں طرف ایک نوعمر لڑکا بیٹھا ہوا تھا۔ اور کچھ بڑے بوڑھے لوگ بائیں طرف بیٹھے ہوئے تھے۔ آپ نے فرمایا: ”لڑکے! کیا تو اجازت دے گا کہ میں پہلے یہ پیالہ بروں کو دے دوں۔“ اس پر اس نے کہا، یا رسول اللہ! میں تو آپ کے جھوٹے میں سے اپنے حصہ کو اپنے سوا کسی کو نہیں دے سکتا۔ چنانچہ آپ نے وہ پیالہ پہلے اسی کو دے دیا۔

تشریح: یہ نوعمر لڑکا حضرت عبداللہ بن عباس رضی اللہ عنہما تھے اور اتفاق سے یہ اس وقت مجلس میں دائیں جانب بیٹھے ہوئے تھے۔ دیگر شیوخ اور بزرگ بائیں جانب تھے۔ نبی کریم ﷺ نے جب باقی ماندہ مشروب کو تقسیم فرمانا چاہا تو یہ تقسیم دائیں طرف سے شروع ہوئی تھی اور اس کا حق حضرت عبداللہ بن عباس رضی اللہ عنہما ہی کو پہنچا تھا۔ نبی کریم ﷺ نے بائیں جانب والے بزرگوں کا خیال فرما کر عبداللہ بن عباس رضی اللہ عنہما سے اجازت چاہی لیکن وہ اس لئے تیار نہ ہوئے کہ اس طور پر نبی کریم ﷺ کا چھایا ہوا پانی کہاں اور کب نصیب ہوتا تھا۔ اس لئے انہوں نے اس ایثار سے صاف انکار کر دیا۔ اس حدیث کی باب سے مناسبت یوں ہے کہ پانی کی تقسیم ہو سکتی ہے اور اس کے حصے کی ملک جائز ہے۔ ورنہ آپ اس لڑکے سے اجازت کیوں طلب فرماتے۔ حدیث سے یہ بھی نکلا کہ تقسیم میں پہلے دائیں طرف والوں کا حصہ ہے، پھر بائیں طرف والوں کا۔ پس نبی کریم ﷺ نے اپنا بچا ہوا پانی اس لڑکے پر بہہ فرمادیا۔ اس سے پانی کا بہہ کر دینا بھی ثابت ہوا۔ اور یہ بھی ثابت ہوا کہ حق اور ناحق کے مقابلہ میں کسی بڑے سے بڑے آدمی کا بھی لحاظ نہیں کیا جاسکتا۔ حق بہر حال حق ہے۔ اگر وہ کسی جھوٹے آدمی کو پہنچتا ہے تو بڑوں کا فرض ہے کہ یہ رضا و رغبت اسے اس کے حق میں منتقل ہونے دیں۔ اور اپنی بڑائی کا خیال چھوڑ دیں۔ لیکن آج کے دور میں ایسے ایثار کرنے والے لوگ بہت کم ہیں۔ ایثار اور قربانی ایمان کا تقاضا ہے۔ اللہ ہر مسلمان کو یہ توفیق بخشے۔ آمین

۲۳۵۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّهَا حُلِبَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ دَاجِنٌ وَهِيَ فِي دَارِ أَنَسِ بْنِ مَالِكٍ، وَشِيبَ لَبَنُهَا بِمَاءِ مِنَ الْبُخْرِ الَّتِي فِي دَارِ أَنَسِ بْنِ مَالِكٍ، فَأَعْطَى

(۲۳۵۲) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا کہ ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ کے لیے گھر میں پللی ہوئی ایک بکری کا دودھ دوہا گیا، جو انس بن مالک رضی اللہ عنہ ہی کے گھر میں پللی تھی۔ پھر اس کے دودھ میں اس کنوئیں کا پانی ملا کر جو انس رضی اللہ عنہ کے گھر میں تھا، آنحضرت ﷺ کی

رَسُولَ اللَّهِ ﷺ الْقَدَحَ فَشَرِبَ مِنْهُ، حَتَّى إِذَا نَزَعَ الْقَدَحَ مِنْ فِيهِ، وَعَلَى يَسَارِهِ أَبُو بَكْرٍ وَعَنْ يَمِينِهِ أَغْرَابِيُّ فَقَالَ: عُمَرُ وَخَافَ أَنْ يُعْطِيَهُ الْأَغْرَابِيُّ أَعْطَى أَبَا بَكْرٍ يَا رَسُولَ اللَّهِ عِنْدَكَ. فَأَعْطَاهُ الْأَغْرَابِيُّ الَّذِي عَنْ يَمِينِهِ، ثُمَّ قَالَ: ((الْأَيْمَنُ فَلَا يَمْنَنُ)). [اطرافہ فی: ۲۵۷۱، ۵۶۱۲، ۵۶۱۹] [مسلم: ۵۲۹۰]

خدمت میں اس پیالہ پیش کیا گیا۔ آپ نے اسے پیا۔ جب اپنے منہ سے پیالہ آپ نے جدا کیا تو بائیں طرف ابو بکر رضی اللہ عنہ تھے۔ اور دائیں طرف ایک دیہاتی تھا۔ عمر رضی اللہ عنہ ڈرے کہ آپ یہ پیالہ دیہاتی کو نہ دے دیں۔ اس لیے انہوں نے عرض کیا کہ یا رسول اللہ! ابو بکر (رضی اللہ عنہ) کو دے دیجئے۔ آپ نے پیالہ اسی دیہاتی کو دیا جو آپ کی دائیں طرف تھا۔ اور فرمایا: ”دائیں طرف والا زیادہ حق دار ہے۔ پھر وہ جو اس کی داہنی طرف ہو۔“

تشریح: اس حدیث سے بھی پانی کا تقسیم یا ہبہ کرنا ثابت ہوا۔ اور یہ بھی ثابت ہوا کہ اسلام میں حق کے مقابلہ پر کسی کے لئے رعایت نہیں ہے۔ کوئی متمنی ہی بڑی شخصیت کیوں نہ ہو۔ حق اس سے بھی بڑا ہے۔ حضرت ابو بکر صدیق رضی اللہ عنہ کی بزرگی میں کس کو شک ہو سکتا ہے مگر نبی کریم ﷺ نے آپ کو نظر انداز فرما کر دیہاتی کو وہ پانی دیا اس لیے کہ قانون دیہاتی ہی کے حق میں تھا۔ امام عادل کی یہی شان ہونی چاہیے۔ اور ﴿اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى﴾ (المائدہ: ۸۰) کا بھی یہی مطلب ہے۔ یہاں اس دیہاتی سے اجازت بھی نہیں لی گئی جیسے کہ ابن عباس رضی اللہ عنہما سے لی گئی تھی۔ اس ڈر سے کہ کہیں دیہاتی بدول نہ ہو جائے۔

بَابُ مَنْ قَالَ: إِنَّ صَاحِبَ الْمَاءِ أَحَقُّ بِالْمَاءِ حَتَّى يَرُوي

باب: اس کے بارے میں جس نے کہا کہ پانی کا مالک پانی کا زیادہ حق دار ہے یہاں تک کہ وہ (اپنا کھیت باغات وغیرہ) سیراب کر لے

بِقَوْلِ النَّبِيِّ ﷺ: ((لَا يُمْنَعُ فَضْلُ الْمَاءِ)). کیونکہ نبی کریم ﷺ نے فرمایا ہے کہ ضرورت سے زیادہ جو پانی ہو اس سے کسی کو نہ روکا جائے۔

۲۳۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَالُ)). [طرفہ فی: ۲۳۵۴، ۶۹۶۶، ۷۰۰۶، ۷۱۷۲]

۲۳۵۳۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابو الزناد نے، انہیں اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ کہ رسول اللہ ﷺ نے فرمایا: ”بچے ہوئے پانی سے کسی کو اس لیے نہ روکا جائے کہ اس طرح جو ضرورت سے زیادہ گھاس ہو وہ بھی رکی (بچ) رہے۔“

تشریح: اس کا مطلب یہ ہے کہ کسی کا کنواں ایک مقام پر ہو، اس کے ارد گرد گھاس ہو جس میں عام طور پر سب کو چرانے کا حق ہو۔ مگر کنویں والا کسی کے جانوروں کو پانی نہ پینے دے اس غرض سے کہ جب پانی پینے کو نہ ملے گا تو لوگ اپنے جانور بھی وہاں چرانے کو نہ لائیں گے اور گھاس محفوظ رہے گی۔ جمہور کے نزدیک یہ حدیث محمول ہے اس کنویں پر جو ملکی زمین میں ہو یا ویران زمین میں بشرطیکہ ملکیت کی نیت سے کھودا گیا ہو اور جو کنواں خلق اللہ کے آرام کے لئے ویران زمین میں کھودا جائے اس کا پانی ملک نہیں ہوتا۔ لیکن کھودنے والا جب تک وہاں سے کوچ نہ کرے اس پانی کا زیادہ حق دار ہوتا ہے۔ اور ضرورت سے یہ مراد ہے کہ اپنے اور بال بچوں اور زراعت اور مویشی کے لئے جو پانی درکار ہو۔ اسکے بعد جو فاضل ہو اس کا روکنا جائز نہیں۔

خطابی نے کہا کہ یہ ممانعت تنزیہی ہے مگر اسکی دلیل کیا ہے پس ظاہر یہی ہے کہ نبی تحریمی ہے اور پانی کو نہ روکنا واجب ہے۔ اب اختلاف ہے کہ فاضل پانی کی قیمت لینا اس کو روکنا ہے یا نہیں، ترجیح اسی کو حاصل ہے کہ فاضل پانی کی قیمت نہ لی جائے۔ کیونکہ یہ بھی ایک طرح اس کا روکنا ہی ہے۔

۲۳۵۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَمْنَعُوا فُضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ فُضْلَ الْكَلْبِ)). [راجع: ۲۳۵۳]

۲۳۵۴) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے ابن مسیب اور ابو سلمہ نے، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قالتو پانی سے کسی کو اس غرض سے نہ روکو کہ جو گھاس ضرورت سے زیادہ ہو اسے بھی روک لو۔“

باب: مَنْ حَفَرَ بُئْرًا فِي مِلْكِهِ لَمْ يَضْمَنْ
باب: جس نے اپنی ملک میں کوئی کنواں کھودا، اس میں کوئی گر کر مر جائے تو اس پر تاوان نہ ہوگا

تشریح: امام بخاری رحمہ اللہ کے یہ قید لگانے سے معلوم ہوتا ہے کہ وہ اس بارے میں اہل کوفہ کے ساتھ متفق ہیں کہ اگر یہ کنواں اپنی ملک میں کھودا ہو تب کنویں والے پر ضمان نہ ہوگا۔ اور جمہور کہتے ہیں کہ کسی حال میں ضمان نہ ہوگا خواہ اپنی ملک میں ہو یا غیر ملک میں مزید تفصیل کتاب الدیات میں آئے گی۔

۲۳۵۵۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمُعْدُنُ جُبَّارٌ، وَالْبُئْرُ جُبَّارٌ، وَالْعَجْمَاءُ جُبَّارٌ وَفِي الرَّكَازِ الْخُمْسُ)). [راجع: ۱۴۹۹]

۲۳۵۵) ہم سے محمود بن غیلان نے بیان کیا، کہا کہ ہم کو عبید اللہ بن موسیٰ نے خبر دی، انہیں اسرائیل نے، انہیں ابو حصین نے، انہیں ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کان (میں مرنے والے) کا تاوان نہیں، کنویں (میں گر کر مرنے والے) کا تاوان نہیں۔ اور کسی کا جانور (اگر کسی آدمی کو مار دے تو اس کا) تاوان نہیں۔ گڑھے ہوئے مال میں سے پانچواں حصہ دینا ہوگا۔“

باب: الْخُصُومَةُ فِي الْبُئْرِ وَالْقَضَاءُ فِيهَا
باب: کنویں کے بارے میں جھگڑنا اور اس کا فیصلہ کرنا

۲۳۵۶، ۲۳۵۷۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ حَلَفَ عَلَى يَمِينٍ يَقْطَعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ عَلَيْهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ)) فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ

۲۳۵۶) ہم سے عبدان نے بیان کیا، کہا کہ ہم سے ابو حمزہ نے بیان کیا، ان سے اعمش نے، ان سے شقیق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص کوئی ایسی جھوٹی قسم کھائے جس کے ذریعہ وہ کسی مسلمان کے مال پر ناحق قبضہ کر لے تو وہ اللہ سے اس حال میں ملے گا کہ اللہ تعالیٰ اس پر بہت زیادہ غضب ناک ہوگا۔“ اور پھر اللہ تعالیٰ نے (سورہ آل عمران کی یہ) آیت نازل فرمائی کہ ”جو

لوگ اللہ کے عہد اور اپنی قسموں کے ذریعہ دنیا کی تھوڑی دولت خریدتے ہیں“ آخر آیت تک۔ پس اشعث رضی اللہ عنہ آئے اور پوچھا کہ ابو عبد الرحمن (عبد اللہ بن مسعود رضی اللہ عنہ) نے تم سے کیا حدیث بیان کی ہے؟ یہ آیت تو میرے بارے میں نازل ہوئے تھی۔ میرا ایک کنواں میرے چچا زاد بھائی کی زمین میں تھا۔ (پھر جھگڑا ہوا تو) آنحضرت ﷺ نے مجھ سے فرمایا: ”تو اپنے گواہ لا۔“ میں نے عرض کیا کہ گواہ تو میرے پاس نہیں ہیں۔ آپ نے فرمایا: ”پھر فریق مخالف سے قسم لے لے۔“ اس پر میں نے کہا، یا رسول اللہ! یہ تو قسم کھا بیٹھے گا۔ یہ سن کر رسول اللہ ﷺ نے یہ فرمایا۔ اور اللہ تعالیٰ نے بھی اس بارے میں یہ آیت نازل فرما کر اس کی تصدیق کی۔

ثُمَّ قَلِيلًا ۝ الْآيَةُ ۝ [آل عمران: ۷۷] فَجَاءَ الْأَشْعَثُ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فِي أَنْزَلْتُ هَذِهِ الْآيَةَ، كَانَتْ لِي بَنَرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي فَقَالَ لِي: ((شُهُودُكَ)). قُلْتُ: مَا لِي شُهُودٌ. قَالَ: ((فِيمِنْهُ)). قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَنْ يَحْلِفُ. فَذَكَرَ النَّبِيُّ ﷺ هَذَا الْحَدِيثَ، فَأَنْزَلَ اللَّهُ ذَلِكَ تَصْدِيقًا لَهُ. [اُطْرَافُهُ فِي: ۲۴۱۶، ۲۵۱۵، ۲۵۱۶، ۲۶۶۶، ۲۶۶۷، ۲۶۶۹، ۲۶۷۰، ۲۶۷۳، ۲۶۷۶، ۲۶۷۷، ۴۵۵۹، ۴۶۵۹، ۷۱۸۳، ۷۱۸۴، ۷۶۶۶، ۷۶۶۷، ۷۶۶۹، ۷۶۷۰، ۷۶۷۱، ۷۶۷۲، ۷۶۷۳، ۷۶۷۴، ۷۶۷۵، ۷۶۷۶، ۷۶۷۷، ۷۶۷۸، ۷۶۷۹، ۷۶۸۰، ۷۶۸۱، ۷۶۸۲، ۷۶۸۳، ۷۶۸۴، ۷۶۸۵، ۷۶۸۶، ۷۶۸۷، ۷۶۸۸، ۷۶۸۹، ۷۶۹۰، ۷۶۹۱، ۷۶۹۲، ۷۶۹۳، ۷۶۹۴، ۷۶۹۵، ۷۶۹۶، ۷۶۹۷، ۷۶۹۸، ۷۶۹۹، ۷۷۰۰، ۷۷۰۱، ۷۷۰۲، ۷۷۰۳، ۷۷۰۴، ۷۷۰۵، ۷۷۰۶، ۷۷۰۷، ۷۷۰۸، ۷۷۰۹، ۷۷۱۰، ۷۷۱۱، ۷۷۱۲، ۷۷۱۳، ۷۷۱۴، ۷۷۱۵، ۷۷۱۶، ۷۷۱۷، ۷۷۱۸، ۷۷۱۹، ۷۷۲۰، ۷۷۲۱، ۷۷۲۲، ۷۷۲۳، ۷۷۲۴، ۷۷۲۵، ۷۷۲۶، ۷۷۲۷، ۷۷۲۸، ۷۷۲۹، ۷۷۳۰، ۷۷۳۱، ۷۷۳۲، ۷۷۳۳، ۷۷۳۴، ۷۷۳۵، ۷۷۳۶، ۷۷۳۷، ۷۷۳۸، ۷۷۳۹، ۷۷۴۰، ۷۷۴۱، ۷۷۴۲، ۷۷۴۳، ۷۷۴۴، ۷۷۴۵، ۷۷۴۶، ۷۷۴۷، ۷۷۴۸، ۷۷۴۹، ۷۷۵۰، ۷۷۵۱، ۷۷۵۲، ۷۷۵۳، ۷۷۵۴، ۷۷۵۵، ۷۷۵۶، ۷۷۵۷، ۷۷۵۸، ۷۷۵۹، ۷۷۶۰، ۷۷۶۱، ۷۷۶۲، ۷۷۶۳، ۷۷۶۴، ۷۷۶۵، ۷۷۶۶، ۷۷۶۷، ۷۷۶۸، ۷۷۶۹، ۷۷۷۰، ۷۷۷۱، ۷۷۷۲، ۷۷۷۳، ۷۷۷۴، ۷۷۷۵، ۷۷۷۶، ۷۷۷۷، ۷۷۷۸، ۷۷۷۹، ۷۷۸۰، ۷۷۸۱، ۷۷۸۲، ۷۷۸۳، ۷۷۸۴، ۷۷۸۵، ۷۷۸۶، ۷۷۸۷، ۷۷۸۸، ۷۷۸۹، ۷۷۹۰، ۷۷۹۱، ۷۷۹۲، ۷۷۹۳، ۷۷۹۴، ۷۷۹۵، ۷۷۹۶، ۷۷۹۷، ۷۷۹۸، ۷۷۹۹، ۷۸۰۰، ۷۸۰۱، ۷۸۰۲، ۷۸۰۳، ۷۸۰۴، ۷۸۰۵، ۷۸۰۶، ۷۸۰۷، ۷۸۰۸، ۷۸۰۹، ۷۸۱۰، ۷۸۱۱، ۷۸۱۲، ۷۸۱۳، ۷۸۱۴، ۷۸۱۵، 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۸۸۱۲، ۸۸۱۳، ۸۸۱۴، ۸۸۱۵، ۸۸۱۶، ۸۸۱۷، ۸۸۱۸، ۸۸۱۹، ۸۸۲۰، ۸۸۲۱، ۸۸

﴿رَجُلٌ﴾ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ ﴿إِنَّ الدِّينَ﴾ تَحَى۔ اس پر ایک شخص نے اسے سچ سمجھا۔“ (اور اس کی بتائی ہوئی قیمت پر یَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا) اس سامان کو خرید لیا) پھر آپ نے اس آیت کی تلاوت کی ”جو لوگ اللہ کے [آل عمران: ۷۷] [اطرافہ فی: ۲۳۶۹، ۲۶۷۲، ۷۲۱۲، ۷۴۴۶] [مسلم: ۲۹۷] ہیں۔“ آخر تک۔

تشریح: حدیث میں جن تین لمحوں آدمیوں کا ذکر کیا گیا ہے ان کی جس قدر بھی مذمت کی جائے کم ہے۔ اول فالقوت پانی سے روکنے والا، خاص طور پر پیاسے مسافر کو محروم رکھنے والا۔ وہ انسانیت کا مجرم ہے، اخلاق کا باغی ہے، ہمدردی کا دشمن ہے۔ اس کا دل پتھر سے بھی زیادہ سخت ہے۔ ایک پیاسے مسافر کو دیکھ کر دل نرم ہونا چاہیے۔ اس کی جان خطرے میں ہے۔ اس کی ہٹاکے لئے اسے پانی پلانا چاہیے نہ کہ اسے پیاسا لوٹا دیا جائے۔ دوسرا وہ انسان جو اسلامی تنظیم میں محض اپنے ذاتی مفاد کے لئے گھس بیٹھا ہے اور خلاف مفادِ راسی بات بھی برداشت کرنے کے لئے نہیں۔ یہی وہ بدترین انسان ہے جو ملی اتحاد کا دشمن قرار دیا جاسکتا ہے۔ اور ایسے غدار کی جس قدر بھی مذمت کی جائے کم ہے۔ اس زمانہ میں اسلامی مدارس و دیگر تنظیموں میں بکثرت ایسے ہی لوگ برسرِ اقتدار ہیں۔ جو محض ذاتی مفاد کے لئے ان سے چپے ہوئے ہیں۔ اگر کسی وقت ان کے وقار پر ذرا بھی چوٹ پڑی تو وہ اسی مدرسے کے، اسی تنظیم کے انتہائی دشمن بن کر اپنی ڈیڑھ اینٹ کی مسجد الگ بنانے کے لئے تیار ہو جاتے ہیں۔ اگرچہ حدیث میں حاکم اسلام سے بیعت کرنے کا ذکر ہے۔ مگر ہر اسلامی تنظیم کو اسی پر سمجھا جاسکتا ہے۔ تاریخ اسلامی میں کتنے ہی ایسے غدار ملتے ہیں جنہوں نے اپنے ذاتی نقصان کا خیال کر کے اسلامی حکومت کو سازشوں کی آماجگاہ بنا کر آخر میں اس کو تہہ وبالا کر دیا۔ تیسرا وہ تاجر ہے جو مال نکالنے کے لئے جھوٹ فریب کا ہر ہتھیار استعمال کرتا ہے اور جھوٹ بول بول کر خوب بڑھا چڑھا کر اپنا مال نکالتا ہے۔

الغرض بغور دیکھا جائے تو یہ تینوں مجرم انتہائی مذمت کے قابل ہیں۔ اور حدیث ہذا میں جو کچھ ان کے متعلق بتلایا گیا ہے وہ اپنی جگہ پر بالکل

صدق اور صواب ہے۔

باب: نہر کا پانی روکنا

بَابُ سَكْرِ الْأَنْهَارِ

(۲۳۵۹، ۲۳۶۰)۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّهُ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصِمَ الزُّبَيْرِ عِنْدَ النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمْرُفَأَبِي عَلَيْهِ، فَاخْتَصَمَا عِنْدَ النَّبِيِّ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: ((اسْقِ يَا زُبَيْرُ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ)). فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: أَنَّ كَانَ ابْنُ عَمَلِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ:

(۲۳۵۹، ۲۳۶۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، ان سے لیث نے بیان کیا، کہا کہ مجھ سے ابن شہاب نے بیان کیا، ان سے عروہ نے اور ان سے عبد اللہ بن زبیر رضی اللہ عنہما نے بیان کیا کہ ایک انصاری مرد نے زبیر رضی اللہ عنہ سے حرہ کے نالے میں جس کا پانی مدینہ کے لوگ کھجور کے درختوں کو دیا کرتے تھے، اپنے جھگڑے کو نبی کریم ﷺ کی خدمت میں پیش کیا۔ انصاری رضی اللہ عنہ زبیر سے کہنے لگا پانی کو آگے جانے دو لیکن زبیر رضی اللہ عنہ کو اس سے انکار تھا۔ اور یہی جھگڑا نبی کریم ﷺ کی خدمت میں پیش تھا۔ رسول اللہ ﷺ نے زبیر رضی اللہ عنہ سے فرمایا: ”(پہلے اپنا باغ) سیرج لے پھر اپنے پڑوسی بھائی کے لیے جلدی جانے دے۔“ اس پر انصاری کو غصہ آ گیا اور انہوں نے کہا، ہاں زبیر آپ کی پھوپھی کے لڑکے ہیں نا۔ بس رسول اللہ ﷺ کے چہرہ مبارک کا رنگ بدل گیا۔ آپ نے فرمایا: ”اے زبیر! تم

سیراب کرلو۔ پھر پانی کو اتنی دیر تک روکے رکھو کہ وہ مندیروں تک چڑھ جائے۔“ زبیر رضی اللہ عنہ نے کہا، اللہ کی قسم! میرا تو خیال ہے کہ یہ آیت اسی باب میں نازل ہوئی ہے ”ہرگز نہیں، تیرے رب کی قسم! یہ لوگ اس وقت تک مؤمن نہیں ہو سکتے، جب تک اپنے جھگڑوں میں تجھ کو حاکم نہ تسلیم کر لیں۔“ آخر تک۔ محمد بن عباس کہتے ہیں کہ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ عروہ نے عبد اللہ سے کوئی حدیث بیان نہیں کی صرف لیت سے کی۔

((اسْقِ يَا زُبَيْرُ، ثُمَّ احْبِسِ الْمَاءَ، حَتَّى يَرْجَعَ إِلَى الْجَدْرِ)). فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ «فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْجِمُوا فِيْمَا شَجَرَ بَيْنَهُمْ». قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ: قَالَ أَبُو عَبْدِ اللَّهِ: لَيْسَ أَحَدٌ يَذْكُرُ عَنْ عُرْوَةَ عَنْ عَبْدِ اللَّهِ، إِلَّا اللَّيْثُ فَقَطْ. [النساء: ٦٥] [اطرافه في:

٢٣٦١، ٢٣٦٢، ٢٧٠٨، ٤٥٨٥] [مسلم:

٦١١٢؛ ابوداود: ٣٦٣٧؛ ترمذی: ٣١٦٣،

٣٠٢٧؛ نسائی: ٥٤٣١؛ ابن ماجہ: ١٥]

تشریح: یہ حدیث اور آیت کریمہ اطاعت رسول کریم ﷺ کی فرضیت پر ایک زبردست دلیل ہے۔ اور اس امر پر بھی کہ جو لوگ صاف صریح واضح ارشاد نبوی سن کر اس کی تسلیم میں پس و پیش کریں وہ ایمان سے محروم ہیں۔ قرآن مجید کی اور بھی بہت سی آیات میں اس اصول کو بیان کیا گیا ہے۔ ایک جگہ ارشاد ہے: ﴿مَا كَانَ لِلْمُؤْمِنِينَ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾ (الحزاب: ٣٦) کسی بھی مؤمن مرد اور عورت کے لئے یہ زیبا نہیں کہ جب وہ اللہ اور اس کے رسول کا فیصلہ سن لے تو پھر اس کے لئے اس بارے میں کچھ اور اختیار باقی رہ جائے۔ اور جو بھی اللہ اور اس کے رسول کی نافرمانی کرے گا وہ کھلا ہوا گمراہ ہے۔

اب ان لوگوں کو خود فیصلہ کرنا چاہیے جو آیات قرآنی و احادیث نبوی کے خلاف اپنی رائے اور قیاس کو ترجیح دیتے ہیں یا وہ اپنے اماموں، پیروں، مرشدوں کے فتاویٰ جات کو مقدم رکھتے ہیں۔ اور احادیث صحیحہ کو مختلف حیلوں بہانوں سے ٹال دیتے ہیں۔ ان کو خود سوچنا چاہیے کہ ایک انصاری مسلمان صحابی رضی اللہ عنہ نے جب نبی کریم ﷺ کے ایک قطعی فیصلہ کے خلاف ناراضگی کا اظہار کیا تو اللہ پاک نے کس غضبناک لہجہ میں اسے ڈانٹا اور اطاعت نبوی کے لئے حکم فرمایا۔ جب ایک انصاری صحابی کے لئے یہ قانون ہے، تو اور کسی مسلمان کی کیا وقعت ہے کہ وہ کھلے لفظوں میں قرآن و حدیث کی مخالفت کرے۔ اور پھر بھی ایمان کا ٹھیکیدار بنا رہے۔ اس آیت مبارکہ میں مگر نبی کریم ﷺ کی حدیث کو بھی ڈانٹا گیا ہے۔ اور ان کو بتلایا گیا ہے کہ رسول کریم ﷺ جو بھی امور دینی میں ارشاد فرمائیں آپ کا وہ ارشاد بھی وحی الہی میں داخل ہے جس کا تسلیم کرنا اسی طرح واجب ہے جیسا کہ قرآن مجید کا تسلیم کرنا واجب ہے۔ جو لوگ حدیث نبوی کا انکار کرتے ہیں وہ قرآن مجید کے بھی منکر ہیں، قرآن و حدیث میں باہمی طور پر جسم اور روح کا تعلق ہے۔ اس حقیقت کا انکاری اپنی عقل و فہم سے دشمنی کا اظہار کرنے والا ہے۔

بَابُ شُرْبِ الْأَعْلَى قَبْلَ الْأَسْفَلِ **باب: جس کا کھیت بلندی پر ہو پہلے وہ اپنے کھیتوں کو پانی پلائے**

تشریح: جو نہر نہ کسی کی ملک نہ ہو اس سے پانی لینے میں پہلے بلند کھیت والے کا حق ہے۔ وہ اتنا پانی اپنے کھیت میں دے سکتا ہے کہ اب زمین پانی نہ پیے۔ اور کھیت کی مندیروں تک پانی چڑھ آئے۔ پھر نفیسی کھیت والے کی طرف پانی کو چھوڑ دے۔

٢٣٦١۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا (٢٣٦١) ہم سے عبد ان نے بیان کیا، انہیں عبد اللہ بن مبارک نے خبر دی،

انہیں معمر نے، انہیں زہری نے، ان سے عروہ نے بیان کیا، کہ زبیر رضی اللہ عنہ سے ایک انصاری کا جھگڑا ہوا تو نبی کریم ﷺ نے فرمایا: ”زبیر! پہلے تم (اپنا باغ) سیراب کرلو، پھر پانی آگے کے لیے چھوڑ دینا۔“ اس پر انصاری نے کہا کہ یہ آپ کی پھوپھی کے لڑکے ہیں! یہ سن کر رسول اللہ ﷺ نے فرمایا: ”زبیر! اپنا باغ اتنا سیراب کرلو کہ پانی اس کی منڈیروں تک پہنچ جائے اتنی دیر روک رکھو۔“ زبیر رضی اللہ عنہ نے کہا کہ میرا گمان ہے کہ یہ آیت ”ہرگز نہیں، تیرے رب کی قسم! یہ لوگ اس وقت تک مؤمن نہیں ہوں گے جب تک آپ کو اپنے تمام اختلافات میں حکم نہ تسلیم کر لیں۔“ اسی باب میں نازل ہوئی ہے۔

تشریح: معلوم ہوا کہ فیصلہ نبوی ﷺ کے سامنے بلاچوں و چراسر تسلیم خم کر دینا ہی ایمان کی دلیل ہے اگر اس بارے میں ذرہ برابر بھی دل میں سگی محسوس کی تو پھر ایمان کا اللہ ہی حافظ ہے۔ ان مقلدین جامدین کو سوچنا چاہیے صحیح حدیث کے مقابلہ پر محض اپنے مسلکی تعصب کی بنا پر خم ٹھوک کر کھڑے ہو جاتے ہیں۔ اور فیصلہ نبوی کو رد کر دیتے ہیں، حوض کوثر پر نبی کریم ﷺ کے سامنے یہ لوگ کیا منہ لے کر جائیں گے۔

باب: بلند کھیت والا ٹخنوں تک پانی بھر لے

(۲۳۶۲) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم کو خالد نے خبر دی، کہا کہ مجھ سے ابن شہاب نے بیان کیا، ان سے عروہ بن زبیر رضی اللہ عنہ نے بیان کیا کہ ایک انصاری مرد نے زبیر رضی اللہ عنہ سے حرہ کی مندی کے بارے میں جس سے کھجوروں کے باغ سیراب ہوا کرتے تھے، جھگڑا کیا۔ رسول اللہ ﷺ نے فرمایا: ”زبیر! تم سیراب کرلو۔ پھر اپنے پڑوسی بھائی کے لیے جلد پانی چھوڑ دینا۔“ اس پر انصاری رضی اللہ عنہ نے کہا: جی ہاں! آپ کی پھوپھی کے بیٹے ہیں ناں۔ رسول اللہ ﷺ کا رنگ بدل گیا۔ آپ نے فرمایا: ”اے زبیر! تم سیراب کرو، یہاں تک کہ پانی کھیت کی منڈیروں تک پہنچ جائے۔“ اس طرح آپ نے زبیر رضی اللہ عنہ کو ان کا پورا حق دلوا دیا۔ زبیر رضی اللہ عنہ کہتے ہیں کہ ”قسم اللہ کی یہ آیت اسی بارے میں نازل ہوئی تھی ”ہرگز نہیں، تیرے رب کی قسم! اس وقت تک یہ ایمان والے نہیں ہوں گے۔ جب تک اپنے جملہ اختلافات میں آپ کو حکم نہ تسلیم کریں۔“ ابن شہاب نے کہا کہ انصاری اور تمام لوگوں نے اس کے بعد نبی کریم ﷺ کے پاس اس ارشاد کی بنا پر کہ ”سیراب کرو اور پھر اس وقت تک رک جاؤ، جب تک پانی منڈیروں تک

مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: خَاصَمَ الزُّبَيْرُ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ النَّبِيُّ ﷺ: ((رَبِّ زُبَيْرٍ اسْقِ نِمَّ أُرْسِلْ)). فَقَالَ الْأَنْصَارِيُّ: ابْنُ عَمَّتِكَ؟ فَقَالَ ﷺ: ((اسْقِ يَا زُبَيْرُ، ثُمَّ يَبْلُغُ الْمَاءُ الْجَدْرَ، ثُمَّ أَمْسِكْ)). فَقَالَ الزُّبَيْرُ: فَأَحْسِبْ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِك: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [راجع: ۲۳۵۹]

بابُ شُرْبِ الْأَعْلَى إِلَى الْكَعْبَيْنِ

۲۳۶۲۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا مَخْلَدُ بْنُ بَزِيدٍ الْحَرَّابِيُّ أَخْبَرَنَا ابْنُ جُرَيْجٍ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ! أَنَّهُ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ فِي شِرَاجٍ مِنَ الْحَرَّةِ يَسْقِي بِهَا النَّخْلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اسْقِ يَا زُبَيْرُ، فَأَمَرَهُ بِالْمَعْرُوفِ. ثُمَّ أُرْسِلْ إِلَى جَارِكَ)). قَالَ الْأَنْصَارِيُّ: أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَقُلْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: ((اسْقِ نِمَّ أَحْبِسْ حَتَّىٰ يَرْجِعَ الْمَاءُ إِلَى الْجَدْرِ)). وَاسْتَوْعَى لَهُ حَقَّهُ. فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنْ هَذِهِ الْآيَةُ أَنْزَلَتْ فِي ذَلِك: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ۶۹]. فَقَالَ لِي ابْنُ شِهَابٍ فَقَدَرْتُ الْأَنْصَارَ وَالنَّاسَ قَوْلَ النَّبِيِّ ﷺ:

((اسْقِ نَمَّ احْبِسُ حَتَّى يَرْجِعَ الْمَاءُ اِلَى الْجَدْرِ)). نہ پہنچ جائے، ایک اندازہ لگایا، یعنی پانی ٹخنوں تک بھر جائے۔

فَكَانَ ذَلِكَ اِلَى الْكَعْبَيْنِ. [راجع: ۲۳۵۹]

تشریح: گویا قانونی طور پر یہ اصول قرار پایا کہ کھیت میں ٹخنوں تک پانی کا بھر جانا اس کا سیراب ہونا ہے۔

باب: پانی پلانے کے ثواب کا بیان

بَابُ: فَضْلُ سَقْيِ الْمَاءِ

(۲۳۶۳) ہم سے عبداللہ بن یوسف تیمیسی نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں سہی نے، انہیں ابو صالح نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ایک شخص جارہا تھا کہ اسے سخت پیاس لگی۔ اس نے ایک کنویں میں اتر کر پانی پیا۔ پھر باہر آیا تو دیکھا کہ ایک کتا ہانپ رہا ہے اور پیاس کی وجہ سے کچھڑ چاٹ رہا ہے۔ اس نے (اپنے دل میں) کہا، یہ بھی اس وقت ایسی ہی پیاس میں مبتلا ہے جیسے ابھی مجھے لگی ہوئی تھی۔ (چنانچہ وہ پھر کنویں میں اتر اور) اپنے چمڑے کے موزے کو (پانی سے) بھر کر اسے اپنے منہ سے پکڑے ہوئے اوپر آیا، اور کتے کو پانی پلایا۔ اللہ تعالیٰ نے اس کے کام کو قبول کیا اور اس کی مغفرت فرمائی۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! کیا ہمیں چوپاؤں پر بھی اجر ملے گا؟ آپ نے فرمایا: ”ہر جاندار میں ثواب ہے۔“

۲۳۶۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفٍ، أَخْبَرَنَا مَالِكٌ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ يَمْشِي فَأَشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِنْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ، يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلَ الَّذِي بَلَغَ بِي فَنَزَلَ بِنْرًا فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِيهِ، ثُمَّ رَفَعِي، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ)) قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: ((فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ)). [راجع: ۱۷۳] [مسلم: ۵۸۵۹، ابوداؤد: ۲۵۵۰]

تشریح: ثابت ہوا کہ کسی بھی جاندار کو پانی پلا کر اس کی پیاس رفع کر دینا ایسا عمل ہے کہ جو مغفرت کا سبب بن سکتا ہے۔ جیسا کہ اس شخص نے ایک پیاسے کتے کو پانی پلایا اور اسی عمل کی وجہ سے بخشا گیا۔ مولانا فرماتے ہیں یہ تو ظاہر عام ہے، ہر جانور کو شال ہے۔ بعض نے کہا مراد اس سے حلال چوپائے جانور ہیں۔ اور کتے اور سور وغیرہ میں ثواب نہیں کیونکہ ان کے مار ڈالنے کا حکم ہے۔ میں (مولانا وحید الزماں) کہتا ہوں، حدیث کو مطلق رکھنا بہتر ہے۔ کتے اور سور کو بھی یہ کیا ضروری ہے، کہ پیاسا رکھ کر مارا جائے۔ پہلے اس کو پانی پلا دیں پھر مار ڈالیں۔ ابو عبد اللہ الملک نے کہا، یہ حدیث بنی اسرائیل کے لوگوں سے متعلق ہے۔ ان کو کتوں کو مارنے کا حکم نہ تھا (وحیدی) حدیث میں لفظ ((فی کل کبد رطبة)) عام ہے جس میں ہر جاندار داخل ہے اس لحاظ سے مولانا وحید الزماں رحمہ اللہ کی تشریح خوب ہے۔

(۲۳۶۴) ہم سے سعید بن ابی مریم نے بیان کیا، کہا کہ ہم سے نافع بن عمر نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ایک دفعہ سورج گرہن کی نماز پڑھی پھر فرمایا: ”(ابھی ابھی) دوزخ مجھ سے اتنی قریب آ گئی تھی کہ میں نے چونک کر کہا: اے رب! کیا میں بھی انہیں میں سے ہوں۔ اتنے میں دوزخ میں میری نظر

۲۳۶۴- حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعُ ابْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ، فَقَالَ: ((ذَنْتُ مِنْي النَّارُ حَتَّى قُلْتُ: أَيُّ رَبِّ، وَأَنَا مَعَهُمْ فَإِذَا امْرَأَةٌ حَسِبْتُ

اَنَّهُ قَالَ: تَخْدُسُهَا هَرَّةٌ۔ قَالَ: مَا شَأْنُ هَذِهِ؟ ایک عورت پر پڑی۔ (اسماء بنتیؓ نے بیان کیا) مجھے یاد ہے کہ (آنحضرت ﷺ نے فرمایا تھا کہ) اس عورت کو ایک بلی نوج رہی تھی۔ قَالُوا: حَبَسْتُهَا حَتَّى مَاتَتْ جُوعًا۔

[راجع: ۷۴۵] آپ نے دریافت فرمایا کہ اس پر اس عذاب کی کیا وجہ ہے؟ آپ کے ساتھ

والے فرشتوں نے کہا کہ اس عورت نے بلیں کو اتنی دیر تک باندھے رکھا کہ وہ بھوک کے مارے مر گئی۔“

تشریح: اس حدیث کو یہاں لانے کا مطلب یہ بھی ہے کہ کسی بھی جاندار کو باوجود قدرت اور آسانی کے اگر کوئی شخص کھانا پانی نہ دے اور وہ جاندار بھوک پیاس کی وجہ سے مر جائے تو اس شخص کے لئے یہ جرم دوزخ میں جانے کا سبب بن سکتا ہے: ”ان هذه المرأة لما حبست هذه الهرة الى ان ماتت بالجوع والعطش فاستحققت هذه العذاب فلو كانت سقتها لم تعذب ومن ههنا يعلم فضل سقى الماء وهو مطابق للترجمة۔“ (عینی)

۲۳۶۵۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، ۲۳۶۵) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے عَنِ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: ((عُذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ حَبَسَتْهَا، حَتَّى مَاتَتْ جُوعًا، فَدَخَلَتْ فِيهَا النَّارُ قَالَ: فَقَالَ وَاللّٰهُ اَعْلَمُ: لَا اَنْتِ اطْعَمْتِهَا وَلَا سَقَيْتِهَا حِينَ حَبَسْتِهَا، وَلَا اَنْتِ اَرْسَلْتِهَا فَاَكَلَتْ مِنْ خَشَاشِ الْاَرْضِ)).

بیان کیا، ان سے نافع نے، اور ان سے عبداللہ بن عمرؓ نے کہ رسول اللہ ﷺ نے فرمایا: ”ایک عورت کو عذاب ایک بلی کی وجہ سے ہوا جسے اس نے اتنی دیر تک باندھے رکھا تھا کہ وہ بھوک کی وجہ سے مر گئی۔ اور وہ عورت اسی وجہ سے دوزخ میں داخل ہوئی۔ نبی کریم ﷺ نے فرمایا کہ اللہ تعالیٰ نے اس سے فرمایا تھا..... اور اللہ تعالیٰ ہی زیادہ جاننے والا ہے..... کہ جب تو نے اس بلی کو باندھے رکھا اس وقت تک نہ تو نے اسے کچھ کھلایا نہ پلایا اور نہ چھوڑا کہ وہ زمین کے کیڑے مکوڑے ہی کھا کر اپنا پیٹ بھر لیتی۔“ [طرفہ فی: ۳۳۱۸، ۳۴۸۲]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یوں ہے کہ بلی کو پانی نہ پلانے سے عذاب ہوا۔ تو معلوم ہوا کہ پانی پلانا ثواب ہے۔ ابن نمیر نے کہا اس حدیث سے یہ بھی نکلا کہ بلی کا قتل کرنا درست نہیں۔

لطیفہ: تفہیم البخاری میں ((خشاش الارض)) کا ترجمہ گھاس پھوس کرتے ہوئے بلی کے لئے لکھا ہے کہ نہ اسے چھوڑا کہ وہ زمین سے گھاس پھوس ہی کھا سکے۔ عام طور پر بلی گوشت خور جانور ہے نہ چرندہ کہ وہ گھاس پھوس کھاتی ہو۔ شاید فاضل مترجم کی نظر میں گھاس پھوس والی بلیاں موجود ہوں ورنہ عموماً بلیاں گوشت خور ہوتی ہیں۔ اسی لئے دوسرے مترجمین بخاری ((خشاش الارض)) کا ترجمہ زمین کے کیڑے مکوڑے ہی کرتے ہیں۔

”خشاش بفتح الخاء اشهر الثلاثة وهي هوام وقيل ضعاف الطير۔“ (مجمع البحار لغات الحديث لفظ (خ) ص ۴۸)

بَابُ مَنْ رَأَى أَنَّ صَاحِبَ الْحَوْضِ وَالْقُرْبَةِ أَحَقُّ بِمَائِهِ

باب: جن کے نزدیک حوض والا اور مشک کا مالک ہی اپنے پانی کا زیادہ حق دار ہے

۲۳۶۶۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، ۲۳۶۶) ہم سے قتیبہ نے بیان کیا، کہا کہ ہم سے عبدالعزیز نے بیان کیا، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ان سے ابو حازم نے اور ان سے سہل بن سعدؓ نے کہ رسول اللہ ﷺ

اَتَى رَسُولَ اللَّهِ ﷺ بِقَدَحٍ فَشَرِبَ وَعَنْ يَمِينِهِ غُلَامٌ، هُوَ أَحَدُ الْقَوْمِ، وَالْأَشْيَاخُ عَنْ يَسَارِهِ فَقَالَ: ((يَا غُلَامُ! أَتَأْذُنُ لِي أَنْ أُعْطِيَ الْأَشْيَاخُ)) فَقَالَ: مَا كُنْتُ لِأَوْثَرِ بَنِي بَنِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ. فَأَعْطَاهُ إِيَّاهُ. [راجع: ۲۳۵۱] [مسلم: ۵۲۹۳]

کی خدمت میں ایک پیالہ پیش کیا گیا اور آپ نے اسے نوش فرمایا۔ آپ کی دائیں طرف ایک لڑکا تھا جو حاضرین میں سب سے کم عمر تھا۔ بڑی عمر والے صحابہ آپ کی بائیں طرف تھے۔ آنحضرت ﷺ نے فرمایا: ”اے لڑکے! کیا تمہاری اجازت ہے کہ میں اس پیالے کا بچا ہوا پانی بوڑھوں کو دوں؟“ اس نے جواب دیا: یا رسول اللہ! میں تو آپ کا جھوٹا اپنے حصہ کا کسی کو دینے والا نہیں ہوں۔ آخر آپ نے وہ پیالہ اسی کو دے دیا۔

تشریح: ترجمہ باب سے مطابقت اس طرح ہے کہ حوض اور مشک کو پیالے پر قیاس کیا۔ ابن سیرین نے کہا وجہ مناسبت یہ ہے کہ جب دائیں طرف بیٹھنے والا پیالہ کا زیادہ حق دار ہو صرف دائیں طرف بیٹھنے کی وجہ سے تو جس نے حوض بنایا، مشک تیار کیا، وہ بطریق اولیٰ اس کے پانی کا حق دار ہوگا۔

۲۳۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَنْ مُحَمَّدِ بْنِ زِيَادٍ، سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَأَذْوَذَنَّ رِجَالًا عَنْ حَوْضِي كَمَا تَزَادُ الْغَرِيبَةُ مِنَ الْإِبِلِ عَنِ الْحَوْضِ)) تَذْوَذَانِ: تَمْنَعَانِ [مسلم: ۵۹۹۴]

۲۳۶۷۔ ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے۔ میں (قیامت کے دن) اپنے حوض سے کچھ لوگوں کو اس طرح ہانک دوں گا جیسے اجنبی اونٹ حوض سے ہانک دیئے جاتے ہیں۔“

تشریح: یہیں سے باب کا مطلب نکلتا ہے۔ کیونکہ نبی کریم ﷺ نے اس حوض والے پر انکار نہیں کیا، اس امر پر کہ وہ جانوروں کو اپنے حوض سے ہانک دیتا ہے۔

۲۳۶۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، وَكَثِيرُ بْنُ كَثِيرٍ يَزِيدُ أَحَدَهُمَا عَلَى الْآخَرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: ((يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكْتَ زَمْزَمَ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ لَكَانَتْ عَيْنًا مَعِينًا، وَأَقْبَلَ جُرْهُمُ فَقَالُوا: أَتَأْذِنُ أَنْ نَنْزِلَ عِنْدَكَ؟ قَالَتْ: نَعَمْ وَلَا حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا: نَعَمْ)). [إطرافه في: ۲۳۶۲، ۳۳۶۳، ۳۳۶۴، ۳۳۶۵]

۲۳۶۸۔ ہم سے عبد اللہ بن محمد نے بیان کیا، کہا کہ ہم کو عبد الرزاق نے خبر دی، کہا کہ ہم کو معمر نے خبر دی، انہیں ایوب اور کثیر بن کثیر نے، دونوں کی روایتوں میں ایک دوسرے کی بہ نسبت کمی اور زیادتی ہے، اور ان سے سعید بن جبیر نے کہ ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اسماعیل علیہ السلام کی والدہ (حضرت ہاجرہ رضی اللہ عنہا) پر اللہ رحم فرمائے کہ اگر انہوں نے زمزم کو چھوڑ دیا ہوتا، یا یوں فرمایا کہ اگر وہ زم زم سے چلو بھر بھر کر نہ لیتیں تو وہ ایک بہتا چشمہ ہوتا۔ پھر جب قبیلہ جرہم کے لوگ آئے اور (حضرت ہاجرہ رضی اللہ عنہا سے) گہما کہ آپ ہمیں اپنے پڑوس میں قیام کی اجازت دیں، تو انہوں نے اسے قبول کر لیا اس شرط پر کہ پانی پران کا کوئی حق نہ ہوگا۔ قبیلہ والوں نے یہ شرط مان لی تھی۔“

تشریح: حدیث ہذا میں حضرت ہاجرہ علیہا السلام کے ان واقعات کی طرف اشارہ ہے جب کہ وہ ابتدائی دور میں مکہ شریف میں سکونت پذیر ہوئی تھیں۔ یہ کہ حضرت ابراہیم علیہ السلام ان کو حوالہ بخدا کر کے واپس ہو چکے تھے اور وہ پانی کی تلاش میں کوہ صفا اور مردہ کا چکر کاٹ رہی تھیں کہ اچانک ان کو زمزم کا

چشمہ نظر آیا۔ اور وہ دوڑ کر اس کے پاس آئیں اور اس کے پانی کے ارد گرد منڈیر لگانا شروع کر دیا۔ اسی کیفیت کا یہاں بیان کیا جا رہا ہے۔

مجہد مطلق اس حدیث کو یہاں یہ مسئلہ بیان فرمانے کے لئے لائے ہیں کہ کنویں یا تالاب کا اصل مالک اگر موجود ہے تو بہر حال اس کی ملکیت کا حق اس کے لئے ثابت ہے۔ ترجمہ باب اس سے نکلا کہ حضرت ہاجرہ رضی اللہ عنہا کے اس قول پر کہ پانی پر تمہارا (قبیلہ بنو جرہم کا) کوئی حق نہ ہوگا، اس پر نبی کریم ﷺ نے انکار نہیں فرمایا۔ خطاب نے کہا اس سے یہ نکلا کہ جنگل میں جو کوئی پانی نکالے وہ اس کا مالک بن جاتا ہے۔ اور دوسرا کوئی اس میں اس کی رضامندی کے بغیر شریک نہیں ہو سکتا۔

ہاجرہ رضی اللہ عنہا ایک فرعون مصر کی بیٹی تھی۔ جسے حضرت ابراہیم علیہ السلام اور ان کی بیوی حضرت سارہ علیہا السلام کی کرامات دیکھ کر اس نے اس مبارک خاندان میں شرکت کا فخر حاصل کرنے کی غرض سے ان کے حوالہ کر دیا تھا۔ اس کا تفصیلی بیان پیچھے گزر چکا ہے۔

۲۳۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((ثَلَاثَةٌ لَا يَكْلَمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ رَجُلٌ حَلَفَ عَلَى سِلْعَتِهِ لَقَدْ أُعْطِيَ بِهَا أَكْثَرُ مِمَّا أُعْطِيَ وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لَيَقْتُلَنَّ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَا فِيهِ، فَيَقُولُ اللَّهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي، كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ بِدَاكٍ)). قَالَ عَلِيُّ: حَدَّثَنَا سُفْيَانٌ غَيْرَ مَرَّةٍ عَنْ عَمْرِو وَسَمِعَ أَبَا صَالِحٍ يُلْقِي بِه النَّبِيُّ ﷺ. [راجع: ۲۳۵۸] [مسلم: ۲۹۹]

(۲۳۶۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہم سے سفیان ثوری نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابو صالح سمان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”تین طرح کے آدمی ایسے ہیں جن سے قیامت کے دن اللہ تعالیٰ بات بھی نہ کرے گا اور نہ ان کی طرف نظر اٹھا کے دیکھے گا۔ وہ شخص جو کسی سامان کے متعلق قسم کھائے کہ اسے اس کی قیمت اس سے زیادہ دی جا رہی تھی جتنی اب دی جا رہی ہے۔ حالانکہ وہ جھوٹا ہے۔ وہ شخص جس نے جھوٹی قسم عصر کے بعد اس لیے کھائی کہ اسکے ذریعہ ایک مسلمان کے مال کو ہضم کر جائے۔ وہ شخص جو اپنی ضرورت سے بچے پانی سے کسی کو روکے۔ اللہ تعالیٰ فرمائے گا کہ آج میں اپنا فضل اسی طرح تمہیں نہیں دوں گا جس طرح تم نے ایک ایسی چیز کے فالتو حصے کو نہیں دیا تھا جسے خود تمہارے ہاتھوں نے بنایا بھی نہ تھا۔“ علی نے کہا کہ ہم سے سفیان نے عمرو سے کئی مرتبہ بیان کیا کہ انہوں نے ابو صالح سے سنا اور وہ نبی کریم ﷺ تک اس حدیث کی سند پہنچاتے تھے۔

تشریح: حدیث میں بیان کردہ مضمون سے ترجمہ باب نکلتا ہے کیونکہ ضرورت سے زیادہ پانی روکنے پر یہ سزا ملی تو معلوم ہوا کہ بقدر ضرورت اس کو روکنا جائز تھا۔ اور وہ اس کا حق رکھتا تھا۔ بعض نے کہا یہ جو فرمایا جو تیرا بنایا ہوا نہ تھا۔ اس سے معلوم ہوا کہ اگر وہ پانی اس نے اپنی محنت سے نکالا ہوتا، جیسے کنواں کھودا ہوتا یا مشک میں بھر کر لایا ہوتا تو وہ اس کا حق دار ہوتا۔ (وحیدی)

باب: اللہ اور اس کے رسول کے سوا کوئی اور چراگاہ

محفوظ نہیں کر سکتا

بَابُ: لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ ﷺ

(۲۳۷۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے عبید اللہ بن عتبہ

۲۳۷۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ

عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَامَةَ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ)). وَقَالَ: بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ حَمَى النَّفِيعِ، وَأَنَّ عُمَرَ حَمَى الشَّرَفِ وَالرَّبَذَةَ. [طرفه في: ۱۰۱۳] [ابوداود: ۳۰۸۳]

نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ صعْب بن جثامہ لیشی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”چراگاہ اللہ اور اس کا رسول ہی محفوظ کر سکتا ہے۔“ (ابن شہاب نے) بیان کیا کہ ہم تک یہ بھی پہنچا ہے کہ نبی کریم ﷺ نے تنقیع میں چراگاہ بنوائی تھی۔ اور حضرت عمر رضی اللہ عنہ نے سرف اور ربذہ کو چراگاہ بنایا۔

تشریح: مطلب حدیث کا یہ ہے کہ جنگل میں چراگاہ روکنا، گھاس اور شکار بند کرنا یہ کسی کو نہیں پہنچتا، سوائے اللہ اور اس کے رسول ﷺ کے۔ امام اور خلیفہ بھی رسول کا قائم مقام ہے۔ اس کے سوا اور لوگوں کو چراگاہ روکنا اور محفوظ کرنا درست نہیں۔ شافعیہ اور اہل حدیث کا یہی قول ہے۔ تنقیع ایک مقام ہے مدینہ سے بیس میل پر، اور سرف اور ربذہ بھی مقاموں کے نام ہیں۔

بَابُ شُرْبِ النَّاسِ وَالِدَّوَابِّ مِنْ الْأَنْهَارِ

باب: نہروں میں سے آدمی اور جانور سب پانی پی سکتے ہیں

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ جو نہریں راستے پر واقع ہوں۔ ان میں آدمی اور جانور سب پانی پی سکتے ہیں۔ وہ کسی کے لئے خاص نہیں ہو سکتیں۔

۲۳۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْخَيْلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَاعَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهُ انْقَطَعَ طِيلُهَا فَاسْتَنْتَ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ أَثَارُهَا وَأَرْوَانُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يَرُدْ أَنْ يَسْقِيَهَا كَانَتْ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعَفُّيًا ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا

(۲۳۷۱) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا کہ ہم کو امام مالک بن انس نے خبر دی، انہیں زید بن اسلم نے، انہیں ابو صالح السمان نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”گھوڑا ایک شخص کے لیے باعث ثواب ہے، دوسرے کے لیے بجاؤ ہے۔ اور تیسرے کے لیے وبال ہے۔ جس کے لیے گھوڑا اجر و ثواب ہے، وہ وہ شخص ہے جو اللہ کی راہ کے لیے اس کو پالے، وہ اسے کسی ہریالے میدان میں باندھے (راوی نے کہا) یا کسی باغ میں۔ تو جس قدر بھی وہ اس سرسبز میدان یا باغ میں چرے گا۔ اس کی نیکیوں میں لکھا جائے گا۔ اگر اتفاق سے اس کی رسی ٹوٹ گئی اور گھوڑا ایک یا دو مرتبہ آگے کے پاؤں اٹھا کر کودا۔ تو اس کے آثار قدم اور لید بھی مالک کی نیکیوں میں لکھے جائیں گے اور اگر وہ گھوڑا کسی ندی سے گزرے اور اس کا پانی پئے۔ خواہ مالک نے اسے پلانے کا ارادہ نہ کیا ہو تو بھی یہ اس کی نیکیوں میں لکھا جائے گا۔ تو اس نیت سے پالا جانے والا گھوڑا انہیں وجوہ سے باعث ثواب ہے۔ دوسرا شخص وہ ہے جو لوگوں سے بے نیاز رہنے اور ان کے سامنے دست سوال بڑھانے سے بچنے کے لیے

گھوڑا پالے، پھر اس کی گردن اور اس کی پیٹھ کے سلسلے میں اللہ تعالیٰ کے حق کو بھی فراموش نہ کرے تو یہ گھوڑا اپنے مالک کے لیے پردہ ہے۔ تیسرا شخص وہ ہے جو گھوڑے کو فخر، دکھاوے اور مسلمانوں کی دشمنی میں پالے۔ تو یہ گھوڑا اس کے لیے وبال ہے۔ رسول اللہ ﷺ سے گدھوں کے متعلق دریافت کیا گیا، تو آپ نے فرمایا: ”مجھے اس کے متعلق کوئی حکم وحی سے معلوم نہیں ہوا۔ سو اس جامع آیت کے: جو شخص ذرہ برابر بھی نیکی کرے گا، اس کا بدلہ پائے گا اور جو ذرہ برابر برائی کرے گا، اس کا بدلہ پائے گا۔“

ظُهُورَهَا، فَهِيَ لِلذِّكِّ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخَرًّا وَرَبَاءً وَنَوَاءً لِّأَهْلِ الْإِسْلَامِ، فَهِيَ عَلَى ذَلِكِ وَزْرٌ)). وَسَيَلَّ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ فَقَالَ: ((مَا أُنْزِلَ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ» وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ»)). (الذِّكَا: ٨٧) [أطرافه في:

٢٨٦٠، ٣٦٤٦، ٤٩٦٢، ٤٩٦٣، ٧٣٥٦]

[مسلم: ٢٢٩٠، ٢٢٩١]

تشریح: باب کا مضمون حدیث کے جملہ ((ولو انها مورت بنهر)) الخ سے نکلتا ہے۔ کیونکہ اگر جانوروں کو نہر سے پانی لینا جائز نہ ہوتا تو اس پر ثواب کیوں ملتا۔ اور جب بغیر پلانے کے قصد کے ان کے خود بخود پانی پی لینے سے ثواب ملا، تو قصد پلانے بطریق اولیٰ جائز بلکہ موجب ثواب ہوگا۔

(٢٣٧٢) ہم سے اسماعیل نے بیان کیا، کہا کہ ہم سے امام مالک نے بیان کیا، ان سے ربیعہ بن ابی عبد الرحمن نے، ان سے مبعث کے غلام یزید نے اور ان سے زید بن خالد رضی اللہ عنہ نے کہ رسول اللہ ﷺ کی خدمت میں ایک شخص آیا اور آپ سے لقطہ (راتے میں کسی کی گم ہوئی چیز جو پانی ہو) کے متعلق پوچھا تو فرمایا: ”اس کی تھیلی اور اس کے بندھن کی خوب جانچ کرلو۔ پھر ایک سال تک اس کا اعلان کرتے رہو۔ اس عرصے میں اگر اس کا مالک آجائے (تو اسے دے دو) ورنہ پھر وہ چیز تمہاری ہے۔“ سائل نے پوچھا: اور گمشدہ بکری؟ آپ نے فرمایا: ”وہ تمہاری ہے یا تمہارے بھائی کی ہے یا پھر بھیریے کی ہے۔“ سائل نے پوچھا، اور گمشدہ اونٹ؟ آپ نے فرمایا: ”تمہیں اس سے کیا مطلب؟ اس کے ساتھ سیراب رکھنے والی چیز ہے اور اس کا گھر ہے۔ پانی پر بھی وہ جاسکتا ہے اور درخت (کے پتے) بھی کھا سکتا ہے یہاں تک کہ اس کا مالک اس کو پالے۔“

٢٣٧٢- حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُتَّبِعِ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنِ اللَّقْطَةِ فَقَالَ: ((اعْرِفْ عِفَاصَهَا وَوَكَاثَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَأْنُكَ بِهَا)). قَالَ: فَصَالَةُ النَّعْمِ؟ قَالَ: ((هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذِّبِّ)). قَالَ: فَصَالَةُ الْإِبِلِ؟ قَالَ: ((مَالِكٌ وَلَهَا؟ مَعَهَا سِقَاؤُهَا وَجِدَاؤُهَا، تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا)). [راجع: ٩١]

بَابُ: يَبِيعُ الْحَطَبِ وَالْكَلَا

باب: لکڑی اور گھاس بیچنا

تشریح: اس باب کی مناسبت کتاب الشرب سے یہ ہے کہ لکڑی پانی گھاس وغیرہ یہ سب مشترک چیزیں ہیں۔ جن سے ہر ایک آدمی نفع اٹھا سکتا ہے۔ حدیث میں جو لکڑی اور گھاس بیان کی گئی ہے اس سے مراد یہی ہے کہ جو غیر ملکی زمین میں واقع ہو۔

٢٣٧٣- حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَيْبٌ، (٢٣٧٣) ہم سے معلى بن اسد نے بیان کیا، کہا کہ ہم سے وہب نے بیان

عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ عَنْ النَّبِيِّ ﷺ قَالَ: ((لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحِبَّاءَ، فَيَأْخُذَ حُزْمَةً مِنْ حَطَبٍ قَبِيْعٍ، فَيَكْفُفَ اللَّهُ بِهِ عَنْ وَجْهِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطِي أَوْ مَنَعَ)). [راجع: ١٤٧١]

کیا، اُن سے ہشام نے، ان سے ان کے والد نے اور ان سے زبیر بن عوام رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اگر کوئی شخص رسی لے کر لکڑی کا گٹھلا لائے، پھر اسے بیچے اور اس طرح اللہ تعالیٰ اس کی آبرو محفوظ رکھے تو یہ اس سے بہتر ہے کہ وہ لوگوں کے سامنے ہاتھ پھیلائے۔ اور (بھیک) اسے دی جائے یا نہ دی جائے۔ اس کی بھی کوئی امید نہ ہو۔“

تشریح: بڑے ہی ایمان افروز انداز میں مسلمانوں کو تجارت کی ترغیب دلائی گئی ہے خواہ وہ کتنے ہی چھوٹے پیمانے پر ہو۔ بہر حال سوال کرنے سے بہتر ہے خواہ اس کو پہاڑ سے لکڑیاں کاٹ کر اپنے سر پر لا کر لانی پڑیں۔ اور ان کی فروخت سے وہ گزراں کر سکے۔ بیکاری سے یہ بھی بدرجہا بہتر ہے۔ روایت میں صرف لکڑی کا ذکر ہے۔ امام بخاری رحمہ اللہ نے گھاس کو بھی باب میں شامل فرمایا ہے۔ گھاس جنگل سے کھود کر لانا اور بازار میں فروخت کرنا، یہ بھی عند اللہ بہت ہی محبوب ہے کہ بندہ کسی مخلوق کے سامنے ہاتھ نہ پھیلائے۔ آگے حدیث میں گھاس کا بھی ذکر آ رہا ہے۔

٢٣٧٤- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ)). [راجع: ١٤٧٠]

(٢٣٧٤) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عوف رضی اللہ عنہ کے غلام ابو عبید نے، اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”اگر کوئی شخص لکڑیوں کا گٹھا اپنی پیٹھ پر (بیچنے کے لیے) لیے پھرے تو اس سے اچھا ہے کسی کے سامنے ہاتھ پھیلائے۔ پھر خواہ اسے کچھ دے یا نہ دے۔“

تشریح: اس سے بھی لکڑیاں بیچنا ثابت ہوا۔

٢٣٧٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، حُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَغْنَمٍ يَوْمَ بَدْرٍ قَالَ: وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنْتَخْتُمُهَا يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرَا لِأَبْنَعُهُ، وَمَعِي صَانِعٌ مِنْ بَنِي قَيْنِقَاعَ فَأَسْتَعِينُ بِهِ عَلَى

(٢٣٧٥) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے ابن شہاب نے خبر دی، انہیں زین العابدین علی بن حسین بن علی نے، ان سے ان کے والد حسین بن علی رضی اللہ عنہما نے کہ علی بن ابی طالب رضی اللہ عنہ نے بیان کیا رسول اللہ ﷺ کے ساتھ بدر کی لڑائی کے موقع پر مجھے ایک جوان اونٹنی غنیمت میں ملی تھی۔ اور ایک دوسری اونٹنی مجھے رسول اللہ ﷺ نے عنایت فرمائی تھی۔ ایک دن ایک انصاری صحابی کے دروازے پر میں ان دونوں کو اس خیال سے باندھے ہوئے تھا کہ ان کی پیٹھ پر اذخر (عرب کی ایک خوشبودار گھاس جسے ساروغیرہ استعمال کرتے تھے) رکھ کر بیچنے لے جاؤں۔ بنی قینقاع کا ایک ساروغیرہ میرے ساتھ تھا۔ اس طرح (خیال یہ تھا کہ) اس کی آمدنی سے فاطمہ رضی اللہ عنہا (جن سے

میں نکاح کرنے والا تھا ان) کا ولیمہ کروں گا۔ حمزہ بن عبدالمطلب رضی اللہ عنہ اسی (انصاری کے) گھر میں شراب پی رہے تھے۔ ان کے ساتھ ایک گانے والی بھی تھی۔ اس نے جب یہ مصرعہ پڑھا ”ہاں، اے حمزہ! اٹھو فرہ جو ان اونٹنیوں کی طرف“ (بڑھ) حمزہ رضی اللہ عنہ جوش میں تلوار لے کر اٹھے اور دونوں اونٹنیوں کے کوہان چیر دیئے۔ ان کے پیٹ پھاڑ ڈالے۔ اور ان کی کلیجی نکال لی (ابن جریج نے بیان کیا کہ) میں نے ابن شہاب سے پوچھا، کیا کوہان کا گوشت بھی کاٹ لیا تھا۔ تو انہوں نے بیان کیا کہ ان دونوں کے کوہان کاٹ لیے اور انہیں لے گئے۔ ابن شہاب نے بیان کیا کہ حضرت علی نے فرمایا: مجھے یہ دیکھ کر بڑی تکلیف ہوئی۔ پھر میں نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ آپ کی خدمت میں اس وقت زید بن حارثہ رضی اللہ عنہ بھی موجود تھے۔ میں نے آپ کو اس واقعہ کی اطلاع دی تو آپ تشریف لائے۔ زید رضی اللہ عنہ بھی آپ کے ساتھ ہی تھے اور میں بھی آپ کے ساتھ تھا۔ حضور ﷺ جب حضرت حمزہ رضی اللہ عنہ کے پاس پہنچے اور آپ نے خفگی ظاہر فرمائی، تو حضرت حمزہ نے نظر اٹھا کر کہا ”تم سب میرے باپ دادا کے غلام ہو۔“ حضور ﷺ اٹے پاؤں لوٹ کر ان کے پاس سے چلے آئے۔ یہ شراب کی حرمت سے پہلے کا قصہ ہے۔

وَلَيْمَةً فَاطِمَةً، وَحَمْزَةً بَنَ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ مَعَهُ قَيْئَةً، فَقَالَتْ: أَلَا يَا حَمَزَ لِلشَّرَفِ النَّوَاءِ فَتَارَ إِلَيْهِمَا حَمْزَةً بِالسَّيْفِ فَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قُلْتُ لِابْنِ شِهَابٍ: وَمِنَ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا. قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ: فَتَنَظَرْتُ إِلَى مَنْظَرِ أَفْطَعَنِي فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ فَأَخْبَرْتُهُ الْخَبَرَ فَخَرَجَ وَمَعَهُ زَيْدٌ، فَانْطَلَقْتُ مَعَهُ، فَدَخَلْتُ عَلَى حَمْزَةَ فَتَغَيَّظَ عَلَيْهِ فَرَفَعَ حَمْزَةً بَصْرَهُ وَقَالَ: هَلْ أَنْتُمْ إِلَّا عِبِيدٌ لَابَانِي؟ فَرَجَعَ رَسُولُ اللَّهِ ﷺ يُقَهْقِرُ حَتَّى خَرَجَ عَنْهُمْ، وَذَلِكَ قَبْلَ تَخْرِيمِ الْخَمْرِ. [راجع: ۲۰۸۹]

تشریح: حدیث ہذا میں بیان کردہ واقعات اس وقت سے متعلق ہیں جب کہ اسلام میں شراب، گانا سننا حرام نہ ہوا تھا۔ بدر کے اموال غنیمت میں سے ایک جوان اونٹنی حضرت علی رضی اللہ عنہ کو بطور مال غنیمت ملی تھی۔ اور ایک اور اونٹنی نبی کریم ﷺ نے ان کو بطور صلہ رحمی اپنے خاص حصہ میں سے مرحمت فرمادی تھی۔ چنانچہ ان کا ارادہ ہوا کہ کیوں نہ ان اونٹنیوں سے کام لیا جائے۔ اور ان پر جنگل سے اذخر گھاس جمع کر کے لاد کر لائی جائے اور اسے بازار میں فروخت کیا جائے۔ تاکہ ضروریات شادی کے لئے جو ہونے ہی والی تھی کچھ سرمایہ جمع ہو جائے۔ اس کا رد بار میں ایک دوسرے انصاری بھائی اور ایک بنی قیہقار کے سنا بھی شریک ہونے والے تھے۔ حضرت علی رضی اللہ عنہ ان ہی عزائم کے ساتھ اپنی ہردو ساریوں کو لے کر اس انصاری مسلمان کے گھر پہنچے۔ اور اس کے دروازے پر جا کر ہردو اونٹنیوں کو باندھ دیا۔ اتفاق کی بات ہے کہ اس انصاری کے اسی گھر میں اس وقت حضرت حمزہ رضی اللہ عنہ شراب نوشی اور گانا سننے میں محو تھے۔ گانے والی نے جب ان اونٹنیوں کو دیکھا اور ان کی فرہ پی اور جوانی پر نظر ڈالی اور ان کا گوشت بہت ہی لذیذ تصور کیا، تو اس نے اس عالم سستی میں حضرت حمزہ رضی اللہ عنہ کو گاتے گاتے یہ مصرعہ بھی بنا کر سنایا جو روایت میں مذکور ہے۔ (پورا شعر یوں ہے)

الَا يَا حَمَزَ لِلشَّرَفِ النَّوَاءِ وَهْنُ مَعْقَلَاتٍ بِالْفَنَاءِ

حمزہ! اٹھو یہ عمر والی موٹی اونٹنیاں جو مکان کے صحن میں بندھی ہوئی ہیں، ان کو کاٹو اور ان کا گوشت بھون کر کھاؤ اور ہم کو کھلاؤ۔ حضرت حمزہ رضی اللہ عنہ پر مستی سوار تھی، شعر سنتے ہی فوراً تلوار لے کر کھڑے ہوئے اور عالم بے ہوشی میں ان ہردو اونٹنیوں پر حملہ کر دیا اور ان کے کلیجے نکال کر، کوہان کاٹ کر گوشت کا بہترین حصہ کہاب کے لئے لے لے آئے۔ حضرت علی رضی اللہ عنہ نے یہ جگر خراش منظر دیکھا تو اپنے محترم چچا کا احترام سامنے رکھتے ہوئے وہاں ایک لفظ زبان پر نہ لائے بلکہ سیدھے نبی کریم ﷺ کی خدمت میں پہنچے۔ اس وقت زید بن حارثہ رضی اللہ عنہ بھی وہاں موجود تھے۔

چنانچہ آپ نے سارا واقعہ نبی کریم ﷺ کو سنایا اور اپنی اس پریشانی کو تفصیل سے بیان کیا۔ جسے سن کر نبی کریم ﷺ زید بن حارثہ رضی اللہ عنہ اور آپ کو ہمراہ لے کر فوراً ہی موقع پر معائنہ فرمانے کے لئے چل کھڑے ہوئے اور حضرت حمزہ رضی اللہ عنہ کے پاس پہنچے جو کہ ابھی تک شراب اور کباب کے نشہ میں چور تھے۔ نبی کریم ﷺ نے حضرت حمزہ رضی اللہ عنہ پر اظہارِ خفگی فرمایا مگر حمزہ رضی اللہ عنہ کے ہوش و حواس شراب و کباب میں گم تھے۔ وہ صحیح غور نہ کر سکے بلکہ انہاس پر خود ہی اظہارِ خفگی فرمایا۔ اور وہ الفاظ کہے جو روایت میں مذکور ہیں۔

مولانا فرماتے ہیں، حضرت حمزہ رضی اللہ عنہ اس وقت نشہ میں تھے۔ اس لئے ایسا کہنے سے وہ گناہگار نہیں ہوئے دوسرے ان کا مطلب یہ تھا کہ میں عبدالمطلب کا بیٹا ہوں اور نبی کریم صلی اللہ علیہ وسلم کے والد ماجد حضرت عبداللہ اور حضرت علی رضی اللہ عنہ کے والد ابوالطالب دونوں ان کے لڑکے تھے اور لڑکا گویا اپنے باپ کا غلام ہی ہوتا ہے۔ یہ حالات دیکھ کر نبی کریم صلی اللہ علیہ وسلم خاموشی سے واپس لوٹ آئے۔ اس وقت یہی مناسب تھا۔ شاید حمزہ رضی اللہ عنہ کچھ اور کہہ بیٹھتے۔ دوسری روایت میں ہے کہ ان کا نشہ اتارنے کے بعد آپ نے ان سے ان اونٹنیوں کی قیمت حضرت علی رضی اللہ عنہ کو کھولوائی۔ باب کا مطلب اس فقرے سے نکلتا ہے کہ ان پر ازخرا دل کو لاؤں، ازخرا ایک خوشبودار گھاس ہے۔ (وحیدی)

بَابُ الْقُطَائِعِ

باب: قطعات اراضی بطور جاگیر دینے کا بیان

اصل کتاب میں قطع کا لفظ ہے۔ وہ مقطع اور جاگیر دونوں کو شامل ہے۔ شافعیہ نے کہا، آباد زمین کو جاگیر میں دینا درست نہیں۔ دیران زمین میں امام جس کو لائق سمجھے جاگیر دے سکتا ہے۔ مگر جاگیر دار یا مقطع دار اس کا مالک نہیں ہو جاتا، محبت طبری نے اسی کا یقین کیا ہے۔ لیکن قاضی عیاض نے کہا کہ اگر امام اس کو مالک بنادے تو وہ مالک ہو جاتا ہے۔ (حیدی)

۲۳۷۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَقْطَعَ مِنَ الْبَحْرَيْنِ، فَقَالَ الْآنَصَارُ: حَتَّى تَقْطَعَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَ الَّذِي تَقْطَعُ لَنَا قَالَ: ((سَتَرُونَ بَعْدِي أَثَرَةَ فَاصِبٍ وَحَتَّى تَلْقَوْنِي)). [اطرافہ فی: ۲۳۷۷، ۳۱۶۳، ۳۷۹۴]

تشریح: نبی کریم ﷺ نے انصار کو بحرین میں کچھ جاگیریں دینے کا ارادہ فرمایا، اسی سے قطعاً اراضی بطور جاگیر دینے کا جواز ثابت ہوا۔ حکومت کے پاس اگر کچھ زمین فالتو ہو تو وہ پبلک میں کسی کو بھی اس کی ملی خدمات کے صلہ میں دے سکتی ہے۔ یہی مقصد باب ہے۔ مستقبل کے لئے آپ نے انصار کو ہدایت فرمائی کہ وہ فتنوں کے دور میں جب عام حق تلفی دیکھیں خاص طور پر اپنے بارے میں ناسازگار حالات ان کے سامنے آئیں تو ان کو چاہیے کہ صبر و شکر سے کام لیں۔ ان کے رفع درجات کے لئے یہ بڑا بھاری ذریعہ ہوگا۔

بَابُ كِتَابَةِ الْقُطَائِعِ

باب: قطعات اراضی بطور جاگیر دیگر انکی سند لکھ دینا

۲۳۷۷۔ وَقَالَ اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، (۲۳۷۷) اور لیث نے یحییٰ بن سعید سے بیان کیا اور انہوں نے انس رضی اللہ عنہ سے کہ نبی کریم ﷺ نے انصار کو بلا کر بحرین میں انہیں قطعاً اراضی بطور

لَهُمْ بِالْأَخْرَجِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنْ
فَعَلْتَ فَاتَّخَذَ لِأَخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا،
فَلَمْ يَكُنْ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ:
(إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةَ فَاضِرُوا حَتَّى
تَلْقَوْنِي)). (راجع: ۲۳۷۶)

جاگیر دینے چاہے تو انہوں نے عرض کیا: اے اللہ کے رسول! اگر آپ کو ایسا
کرنا ہی ہے تو ہمارے بھائی قریش (مہاجرین) کو بھی اسی طرح کے قطعات
کی سند لکھ دیجئے۔ لیکن نبی کریم ﷺ کے پاس اتنی زمین ہی تھی۔ اس لیے
آپ نے ان سے فرمایا: ”میرے بعد تم دیکھو گے کہ دوسرے لوگوں کو تم پر
مقدم کیا جائے گا۔ تو اس وقت تم مجھ سے ملنے تک صبر کئے رہنا۔“

تشریح: حکومت اگر کسی کو بطور انعام جاگیر عطا کرے تو اس کی سند لکھ دینا ضروری ہے تاکہ وہ آئندہ ان کے کام آئے اور کوئی ان کا حق نہ مار سکے۔
ہندوستان میں شاہان اسلام نے ایسی کئی سندیں تاجے کے پتروں پر کندہ کر کے بہت سے مندروں کے پجاریوں کو دی ہیں، جن میں ان کے لئے
زمینوں کا ذکر ہے پھر بھی تعصب کا براہو کہ آج ان کی شاندار تاریخ کو سچ کر کے مسلمانوں کے خلاف فضا تیار کی جا رہی ہے۔ اللہم انصر الاسلام
والمسلمین۔ آمین

بَابُ حَلْبِ الْإِبِلِ عَلَى الْمَاءِ باب: اونٹنی کو پانی کے پاس دوہنا

۲۳۷۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا
مُحَمَّدُ بْنُ فُلَيْحٍ حَدَّثَنِي أَبِي، عَنْ هِلَالِ
ابْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ
حَقَّ الْإِبِلُ أَنْ تُحْلَبَ عَلَى الْمَاءِ)).

(۲۳۷۸) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے محمد بن فلح
نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، ان سے ہلال بن علی
نے، ان سے عبد الرحمن بن ابی عمرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ
نبی کریم ﷺ نے فرمایا: ”اونٹ کا حق یہ ہے کہ ان کا دودھ پانی کے پاس
دوہا جائے۔“

[راجع: ۱۴۰۲]

بَابُ الرَّجُلِ يَكُونُ لَهُ مَمَرٌ أَوْ شَرْبٌ فِي حَائِطٍ أَوْ فِي نَخْلٍ باب: باغ میں سے گزرنے کا حق یا کھجور کے

وَقَالَ النَّبِيُّ ﷺ: ((مَنْ بَاغَ نَخْلًا بَعْدَ أَنْ
تَوَبَّرَ فَمَمَرُهَا لِلْبَائِعِ)). وَلِلْبَائِعِ الْمَمَرُ
وَالسَّقْفُ حَتَّى يَرْفَعَ وَكَذَلِكَ رَبُّ الْعَرِيَّةِ.

درختوں میں پانی پلانے کا حصہ

اور نبی کریم ﷺ نے فرمایا: ”اگر کسی شخص نے بیوندی کرنے کے بعد کھجور کا
کوئی درخت بیچا تو اس کا پھل بیچنے والے ہی کا ہوتا ہے۔“ اور اس باغ میں
سے گزرنے اور سیراب کرنے کا حق بھی اسے حاصل رہتا ہے۔ یہاں تک
کہ اس کا پھل توڑ لیا جائے۔ صاحب عریہ کو بھی یہ حقوق حاصل ہوں گے۔

تشریح: امام ابو حنیفہ رحمہ اللہ کا یہی قول ہے اور ایک روایت امام احمد رحمہ اللہ سے بھی ایسے ہی ہے۔ اور امام شافعی اور امام مالک رحمہ اللہ سے مروی ہے
کہ اگر باغ نے اس غلام کو کسی مال کا مالک بنادیا تھا تو وہ مال خریدار کا ہو گیا، مگر یہ کہ باغ شرط کر لے۔

باب کی مناسبت اس طرح سے ہے کہ جب عریہ کا دینا جائز ہو تو خواہ مخواہ عریہ والا باغ میں جانے کا اپنے پھلوں کی حفاظت کرنے کو۔ یہ جو فرمایا
کہ اندازہ کر کے اس کے برابر خشک کھجور کے بدل سچ ڈالنے کی اجازت دی اس کا مطلب یہ ہے کہ مثلاً ایک شخص دو تین درخت کھجور کے بطور عریہ کے
لے۔ وہ ایک اندازہ کرنے والے کو بلائے وہ اندازہ کر دے کہ درخت پر جوتا زی کھجور ہے وہ سو کھنے کے بعد اتنی رہے گی اور یہ عریہ والا اتنی سوکھی کھجور کی

فخص سے لے کر درخت کا میوہ اس کے ہاتھ بیچ ڈالے تو یہ درست ہے حالانکہ یوں کھجور کو کھجور کے بدل اندازہ کر کے بیچنا درست نہیں کیونکہ اس میں کمی بیشی کا احتمال رہتا ہے مگر عریہ والے اکثر محتاج بھوکے لوگ ہوتے ہیں تو ان کو کھانے کے لئے ضرورت پڑتی ہے، اس لئے ان کے لئے یہ بیچ آپ نے جائز فرمادی۔

۲۳۷۹۔ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ ابْتَاعَ نَحْلًا بَعْدَ أَنْ تَوَبَّرَ فَفَمَرَّتْهَا لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُتَبَاعُ، وَمَنْ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلَّا أَنْ يَشْتَرِطَ الْمُتَبَاعُ)). وَعَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ فِي الْعَبْدِ [راجع: ۲۲۰۳] [مسلم: ۳۹۰۵، ترمذی: ۱۲۴۴، ابن ماجہ: ۲۲۱۱]

۲۳۸۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: رَخَّصَ النَّبِيُّ ﷺ أَنْ تَبَاعَ الْعَرَايَا بِخَرْصِهَا تَمْرًا. [راجع: ۲۱۷۳]

۲۳۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ نَهَى النَّبِيُّ ﷺ عَنِ الْمُخَابَرَةِ، وَالْمُحَاقَلَةِ، وَعَنِ الْمُزَابَنَةِ، وَعَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ، وَأَنْ لَا يُبَاعَ إِلَّا بِالْذِّنَارِ وَالْذَّهْمِ، إِلَّا الْعَرَايَا. [راجع: ۱۴۸۷]

۲۳۸۲۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحَصِينِ، عَنْ أَبِي

(۲۳۷۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے سالم بن عبد اللہ نے اور ان سے ان کے باپ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا تھا: ”پیوند کاری کے بعد اگر کسی شخص نے اپنا کھجور کا درخت بیچا تو (اس سال کی فصل کا) پھل بیچنے والے ہی کا رہتا ہے۔ ہاں اگر خریدار شرط لگا دے (کہ پھل بھی خریدار ہی کا ہوگا) تو یہ صورت الگ ہے۔ اور اگر کسی شخص نے کوئی مال والا غلام بیچا تو وہ مال بیچنے والے کا ہوتا ہے ہاں اگر خریدار شرط لگا دے تو یہ صورت الگ ہے۔“ یہ حدیث امام مالک سے، انہوں نے نافع سے، انہوں نے ابن عمر رضی اللہ عنہما سے بھی مروی ہے اس میں صرف غلام کا ذکر ہے۔

(۲۳۸۰) ہم سے محمد بن یوسف نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے اور ان سے زید بن ثابت رضی اللہ عنہ نے بیان کیا، کہ نبی کریم ﷺ نے عریہ کے سلسلہ میں اس کی رخصت دی تھی کہ اندازہ کر کے خشک کھجور کے بدلے بیچا جاسکتا ہے۔

(۲۳۸۱) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا کہ ہم سے ابن عیینہ نے بیان کیا، ان سے ابن جریج نے، ان سے عطاء نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے مخابره، محاقله، اور مزابنه سے منع فرمایا تھا۔ اسی طرح پھل کو پختہ ہونے سے پہلے بیچنے سے منع فرمایا تھا، اور یہ کہ میوہ یا غلہ جو درخت پر لگا ہو، دنا و درہم ہی کے بدلے بیچا جائے۔ البتہ عریا کی اجازت دی ہے۔

[راجع: ۱۴۸۷]

تشریح: الفاظ مخابره، محاقله اور مزابنه کے معانی پیچھے تفصیل سے لکھے جا چکے ہیں۔

(۲۳۸۲) ہم سے یحییٰ بن قزاعہ نے بیان کیا، انہوں نے کہا کہ ہم سے امام مالک نے خبر دی، انہیں داؤد بن حصین نے، انہیں ابو احمد کے غلام ابوسفیان

نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے بیع عریہ کی اندازہ کر کے خشک کھجور کے بدلے پانچ وسق سے کم یا (یہ کہا کہ) پانچ وسق کے اندر اجازت دی ہے اس میں شک داؤد بن حصین کو ہوا۔ (بیع عریہ کا بیان پیچھے مفصل ہو چکا ہے)۔

سُفْيَانُ، مَوْلَى أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَخَّصَ النَّبِيُّ ﷺ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا مِنَ التَّمْرِ فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ أَوْ فِي خُمْسَةِ أَوْسُقٍ، شَكَ دَاوُدُ فِي ذَلِكَ. [راجع: ۲۱۹۵]

(۲۳۸۳، ۸۴) ہم سے ذکر یا بن یحییٰ نے بیان کیا، کہا کہ ہم کو ابو اسامہ نے خبر دی، کہا کہ مجھے ولید بن کثیر نے خبر دی، کہا کہ مجھے بنی حارث کے غلام بشیر بن یسار نے خبر دی، ان سے رافع بن خدیج اور سہل بن ابی خیمہ رضی اللہ عنہما نے بیان کیا، کہا رسول اللہ ﷺ نے بیع مزانہ یعنی درخت پر لگی ہوئی کھجور کو خشک کی ہوئی کھجور کے بدلے بیچنے سے منع فرمایا، عریہ کرنے والوں کے علاوہ کہ انہیں آپ نے اجازت دے دی تھی۔ ابو عبد اللہ (حضرت امام بخاری رحمہ اللہ) نے کہا کہ ابن اسحاق نے کہا کہ مجھ سے بشیر نے اسی طرح یہ حدیث بیان کی تھی۔ (یہ تعلق ہے کیونکہ امام بخاری رحمہ اللہ نے ابن اسحاق کو نہیں پایا۔ حافظ نے کہا کہ مجھ کو یہ تعلق موصول نہیں ملی)۔

۲۳۸۳، ۲۳۸۴۔ حَدَّثَنَا زَكَرِيَاءُ بْنُ يَحْيَى، أَخْبَرَنَا أَبُو أُسَامَةَ، أَخْبَرَنِي الْوَلِيدُ بْنُ كَثِيرٍ، أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ، مَوْلَى بَنِي حَارِثَةَ، أَنَّ رَافِعَ بْنَ خَدِيجٍ، وَسَهْلَ بْنَ أَبِي خَيْمَةَ، حَدَّثَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمَزَانَةِ بِبَيْعِ التَّمْرِ بِالتَّمْرِ، إِلَّا أَصْحَابَ الْعَرَايَا فَإِنَّهُ أَوْذَنَ لَهُمْ. قَالَ [أَبُو عَبْدِ اللَّهِ]: وَقَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي بُشَيْرٌ مِثْلَهُ. [راجع: ۲۱۹۱]

تشریح: تشریحات مفیدہ از خطیب الاسلام فاضل علام حضرت مولانا عبدالرؤف صاحب رحمانی ناظم جامعہ سراج العلوم جھنڈا انگریز پناں اداہم اللہ فیوضہم۔

کتاب المزارة اور کتاب المساقاة کے خاتمہ پر اپنے ناظرین کرام کی معلومات میں مزید اضافہ کے لئے ہم ایک فاضلانہ تبصرہ درج کر رہے ہیں جو فضیلۃ الشیخ مولانا عبدالرؤف رحمانی رحمہ اللہ کی دماغی کاوش کا نتیجہ ہے۔ فاضل علامہ نے اپنے اس مقالہ میں مسائل مزارت کو مزید احسن طریق پر ذہن نشین کرانے کی کامیاب کوشش فرمائی ہے۔ جس کے لئے مولانا موصوف نہ صرف میرے بلکہ جملہ قارئین کرام صحیح بخاری کی طرف سے شکر یہ کہ مستحق ہیں۔ اللہ پاک اس عظیم خدمت ترجمہ و تشریحات صحیح بخاری میں اس علمی تعاون و اشتراک پر محترم مولانا موصوف کو برکات دارین سے نوازے اور آپ کی خدمات جلیلہ کو قبول فرمائے۔

مولانا خود بھی ایک کامیاب زمیندار ہیں۔ اس لئے آپ کی بیان کردہ تفصیلات کس قدر جامع ہوں گی، شائقین مطالعہ سے خود ان کا اندازہ کر سکیں گے۔ محترم مولانا کی تشریحات مفیدہ کا متن درج ذیل ہے۔ (مترجم)

زمین کی آباد کاری کا اہتمام: ① ملک کی تمام خام پیداوار اور ایشیائے خوردنی کا دار و مدار زمین کی کاشت پر ہے۔ رسول اکرم ﷺ نے بھی زمین کے آباد و گزرا رکھنے کی ترغیب دی ہے۔ حضرت عبد اللہ بن عمرو بن عاص رضی اللہ عنہما سے روایت ہے کہ رسول اکرم ﷺ نے فرمایا: "من اشتري قرية يعمرها كان حقا على الله عونہ۔" یعنی جو شخص کسی گاؤں کو خرید کر اس کو آباد کرے گا۔ تو اللہ تعالیٰ اس کی ہر طرح سے مدد کرے گا۔

(منتخب کنز العمال جلد دوم ص ۱۲۸)

اسی طرح کتاب الخراج میں قاضی ابو یوسف رحمہ اللہ نے رسول اکرم ﷺ کی ایک حدیث نقل کی ہے: "فمن احيا ارضا ميتا فهي له وليس بمحتجر حق بعد ثلث۔" یعنی جس شخص نے کسی بنجر و اقارہ زمین کی کاشت کر لی تو وہ اسی کی ملکیت ہے۔ اور بلا کاشت کئے ہوئے روک

رکھنے والے کا تین سال کے بعد حق ساقط ہو جاتا ہے۔ (کتاب الخراج ص ۷۲)

② امام بخاری رحمہ اللہ نے ایک حدیث نقل فرمائی ہے کہ رسول اللہ ﷺ نے فرمایا کہ اگر قیامت قائم ہو جانے کی خبر مل جائے اور تم میں سے کسی کے ہاتھ میں کوئی شاخ اور پودا ہو۔ تو اسے خالص نہ کرے۔ بلکہ اسے زمین میں گاڑا اور بٹھا کر دم لے۔ (الادب المفرد ص ۶۹)

ایک روایت اس طرح وارد ہے کہ اگر تم سن لو کہ دجال کا نکل چکا ہے اور قیامت کے دوسرے سب آثار و علامات نمایاں ہو چکے ہیں۔ اور تم کوئی نرم و نازک پودا زمین میں بٹھانا اور لگانا چاہتے ہو تو ضرور لگا دو۔ اور اس کی دیکھ بھال اور نشوونما کے انتظامات میں سستی نہ کرو۔ کیونکہ وہ بہر حال زندگی کے گزران کے لئے ایک ضروری کوشش ہے۔ (الادب المفرد ص ۶۹)

انتباہ: ان روایات میں غور کرنے سے صاف طور پر پتہ چلتا ہے کہ زمین کی پیداوار حاصل کرنے کے لئے اور پھل دار درختوں اور غلہ والے پودوں کو لگانے کے لئے کس قدر عملی اہتمام مقصود ہے کہ مرتے مرتے اور قیامت ہوتے ہوئے بھی انسان زراعتی کاروبار اور زمینی پیداوار کے معاملہ میں ذرا بھی بے فکری اور سستی ولا پرواہی نہ برتے۔

کیا زراعت کا پیشہ ذلیل ہے؟: ان حالات کی موجودگی میں یہ نہیں کہا جاسکتا کہ زراعت کا پیشہ ذلیل ہے۔ حضرت امامہ باہلی رحمہ اللہ سے ایک حدیث مروی ہے کہ نبی کریم ﷺ نے بل اور کھیتی کے بعض آلات دیکھ کر فرمایا کہ ”لا یدخل هذا بیت قوم الا ادخله الله الذل۔“ یعنی جس گھر میں یہ داخل ہو گا اس میں ذلت داخل ہو کر رہے گی۔

لیکن شاہ ولی اللہ محدث دہلوی رحمہ اللہ اور امام بخاری رحمہ اللہ کی توجیہ کی روشنی میں اس کا مطلب یہ ہے کہ کھیتی کا پیشہ اس قدر ہمہ وقتی مشغولیت کا طالب ہے کہ جو اس میں منہمک ہو گا وہ اسلامی زندگی کے سب سے اہم کام جہاد کو چھوڑ بیٹھے گا اور اس سے بے پروا رہے گا اور ظاہر ہے کہ ترک جہاد، شوکت و قوت کے اعتراف کے مترادف ہے۔ بہر حال اگر کھیتی کی مذمت ہے تو اس کی ہمہ گیر مصروفیت کے سبب کہ وہ اپنے ساتھ بے حد مشغول رکھ کر دوسرے تمام اہم مقاصد سے غافل و بے نیاز کر دیتی ہے۔

حضرت شاہ ولی اللہ رحمہ اللہ اسی فلسفہ کے ماتحت لکھتے ہیں: ”فاذا ترکوا الجہاد واتبعوا اذناب البقر احاط بهم الذل وغلبت علیہم اهل سائر الادیان۔“ (حجة الله البالغة، جلد: ثانی، ص: ۱۷۳) یعنی کاشتکار بیلوں کی دم میں لگ کر جہاد وغیرہ سے غافل ہو جاتے ہیں اور ان پر ذلت محیط ہو جاتی ہے۔ اور جہاد سے کاشتکاروں اور زمینداروں کی غفلت ان کی رہی سہی شوکت و قوت کو ختم کر دیتی ہے۔ اور ان پر تمام ادیان اور مذاہب اپنا تسلط جمالیاتے ہیں۔ لیکن اگر جہاد یا دین کے دوسرے اہم مقاصد سے صرف نظر نہ ہو تو آبادی زمین اور کاشتکاری خود اہم مقاصد میں سے ہے۔ چنانچہ رسول اکرم ﷺ نے خود بھی لوگوں کو مختلف زمینوں کو بطور جاگیر عطا فرمایا کہ اسے آباد و گلزار رکھیں اور خلق اللہ اور خود اس سے مستفید ہوں۔

زمین کا آباد رہنا اور عوامی ہونا اصل مقصد ہے: ① حضرت عمر رضی اللہ عنہ نے جب زراعت کی طرف خصوصی توجہ فرمائی تو کچھ لوگوں نے ایسی جاگیروں کے بعض افتادہ حصص کو آباد کر لیا تو اصل مالکان زمین ناش کے لئے دوبار فاروقی میں حاضر ہوئے تو حضرت عمر رضی اللہ عنہ نے فرمایا تم لوگوں نے اب تک غیر آباد چھوڑ رکھا۔ اب ان لوگوں نے جب اسے آباد کر لیا تو تم ان کو بھانا چاہتے ہو۔ مجھے اگر اس امر کا احترام پیش نظر نہ ہوتا کہ تم سب کو نبی کریم ﷺ نے جاگیریں عنایت کی تھیں تو تم لوگوں کو کچھ نہ دلاتا۔ لیکن اب میرا فیصلہ یہ ہے کہ اس کی آباد کاری اور صلاح کاری کا معاوضہ اگر تم دے دو گے تو زمین تمہارے حوالہ ہو جائے گی اور اگر ایسا نہیں کر سکتے تو زمین کے غیر آباد حالت کی قیمت دے کر وہ لوگ اس کے مالک بن جائیں گے۔ فرمان

کے آخری الفاظ یہ ہیں: ”وان شئتم ردوا علیکم ثمن الارض ثم ہی لہم۔“ (کتاب الاموال، ص: ۳۸۹)

اس کے بعد عام حکم دیا کہ جس نے کسی زمین کو تین برس تک غیر آباد رکھا تو جو شخص بھی اس کے بعد اسے آباد کرے گا، اس کی ملکیت تسلیم کر لی

جائے گی۔ (کتاب الخراج ص ۷۲)

اس حکم کا خاطر خواہ اثر ہوا اور بکثرت بیکار و مقبوضہ محض زمینیں آباد ہو گئیں۔

② رسول اللہ ﷺ نے ایک شخص کو ایک لمبی زمین جاگیر کے طور پر عطا فرمائی تھی۔ حضرت عمر رضی اللہ عنہ نے اس کے آباد کیے ہوئے حصہ کو چھوڑ کر بقیہ غیر آباد زمین اس سے واپس لے لی۔ (کتاب الخراج، ص: ۷۸)

③ حضرت ابو بکر رضی اللہ عنہ نے حضرت طلحہ رضی اللہ عنہ کو (قطیعہ) ایک جاگیر عطا فرمائی تھی اور چند اشخاص کو گواہ بنا کر حکم نامہ ان کے حوالہ کر دیا۔ گواہوں میں حضرت عمر رضی اللہ عنہ بھی تھے۔ حضرت طلحہ رضی اللہ عنہ جب دستخط لینے کی غرض سے سیدنا فاروق اعظم رضی اللہ عنہ کے پاس پہنچے ہیں، تو فاروق اعظم رضی اللہ عنہ نے اس پر دستخط کرنے سے انکار کر دیا اور فرمایا: "اھذا کلہ لک دون الناس۔" کیا یہ پوری جائیداد تمہارا کمال جائے گی اور دوسرے لوگ محروم رہ جائیں۔ حضرت طلحہ رضی اللہ عنہ غصہ میں بھرے ہوئے حضرت ابو بکر صدیق رضی اللہ عنہ کے پاس پہنچے اور کہنے لگے: "واللہ لا اذری انت الخلیفۃ ام عمر۔" میں نہیں جانتا کہ اس وقت آپ امیر المؤمنین ہیں یا عمر؟ سیدنا ابو بکر صدیق رضی اللہ عنہ نے فرمایا: "عمر و لکن الطاعۃ لی۔" ہاں ان شاء اللہ العزیز آئندہ عمر فاروق ہی امیر المؤمنین ہوں گے۔ البتہ اطاعت میری ہوگی۔ الغرض سیدنا فاروق اعظم رضی اللہ عنہ کی مخالفت کی بنا پر وہ جاگیر نہ پاسکے۔

(منتخب کنز العمال جلد چہارم/ص: ۳۹۰ و کتاب الاموال، ص: ۶۷۲)

④ اس طرح حضرت عیینہ بن حصن رضی اللہ عنہ کو صدیق اکبر رضی اللہ عنہ نے ایک جاگیر عطا فرمائی۔ جب دستخط کرانے کی غرض سے حضرت عمر رضی اللہ عنہ کے پاس آئے تو فاروق اعظم رضی اللہ عنہ نے دستخط کرنے سے انکار ہی پر ہی نہ کیا بلکہ تحریر شدہ سطروں کو منادیا۔ عیینہ رضی اللہ عنہ دوبارہ صدیق اکبر رضی اللہ عنہ کے پاس آئے اور یہ خواہش ظاہر کی کہ دوسرا حکم نامہ راقم فرمادیا جائے تو حضرت ابو بکر رضی اللہ عنہ نے برملا فرمایا: "واللہ لا اجدد شینا ردہ عمر۔" قسم اللہ کی وہ کام دوبارہ نہیں کروں گا جس کو عمر رضی اللہ عنہ نے رد کیا ہو۔ (منتخب کنز العمال، جلد: چہارم/ص: ۲۹۱)

اسی سلسلہ میں ابن الجوزی نے مزید یہ بھی لکھا ہے کہ حضرت عمر رضی اللہ عنہ بڑی تیزی میں حضرت ابو بکر رضی اللہ عنہ کے پاس آ کر کہنے لگے کہ یہ جاگیر وارضی جو آپ ان کو دے رہے ہیں، یہ آپ کی ذاتی زمین ہے یا سب مسلمانوں کی ملکیت ہے؟ حضرت ابو بکر رضی اللہ عنہ نے فرمایا، یہ سب کی چیز ہے۔ حضرت عمر رضی اللہ عنہ نے پوچھا: تو پھر آپ نے کسی خاص شخص کے لئے اتنی بڑی جاگیر کو مخصوص کیوں کیا؟ حضرت ابو بکر رضی اللہ عنہ نے کہا میں نے ان حضرات سے جو میرے پاس بیٹھے ہیں، مشورہ لے کر کیا ہے۔ حضرت عمر رضی اللہ عنہ نے فرمایا، یہ سب کے نمایندہ نہیں ہو سکتے۔

(سیرت عمر بن الخطاب، ص: ۴۰ و اصحابہ لابن حجر رحمہ اللہ جلد: ثالث/ص: ۵۶)

بہر حال ان کے اس شدید انکار کی وجہ حضرت عمر رضی اللہ عنہ کے ان الفاظ میں تلاش کی جاسکتی ہے: "اھذا کلہ لک دون الناس۔" کیا دیگر افراد کو محروم کر کے یہ سب کچھ تمہیں کو مل جائے گا۔ (منتخب کنز العمال، جلد: چہارم/ص: ۳۷۱ و کتاب الاموال، ص: ۷۷۷)

ان روایات سے معلوم ہوا کہ مفاد عامہ کی چیز کسی شخص واحد کے لئے قانوناً مخصوص نہیں کی جاسکتی، کوئی جاگیر یا جائیداد شخص واحد کو صرف اسی قدر ملے گی جتنا وہ سربز و شاداب اور آباد رکھ سکے۔ درحقیقت رسول پاک ﷺ اور شیخین رضی اللہ عنہما کا منشا یہ تھا کہ قطعات لوگوں کو دے کر زمینوں کو زیر کاشت لایا جائے تاکہ خلق اللہ کے لئے زیادہ سے زیادہ غلہ مہیا ہو سکے۔ مگر یہ بات ہر وقت ملحوظ خاطر رہنی چاہیے کہ زمین صرف امرا کے ہاتھوں میں پڑ کر عیش کوئی اور عشرت پسندی کا سبب نہ بن سکے۔ یا بیکار نہ پڑی رہے۔ اس لئے احتیاط ضروری تھی کہ زمین صرف ان لوگوں کو دی جائے جو اہل تہ و عافیت تھے اور صرف اسی قدر دی جائے جتنی وہ بار آور کر سکتے ہوں۔ بہر حال پبلک کے فائدہ کے لئے بیکار اور زائد کاشت زمین حکومت اسلامی اپنے نظم میں لے لیتی ہے تاکہ اس کو مستحقین میں تقسیم کیا جاسکے۔

انگریزی دور حکومت میں رواج تھا کہ لوگ زمینوں پر سیر خود کاشت لکھا کر اور فرضی ناموں سے انہ راج کر کے زمینوں پر قابض رہتے تھے۔ اور اس سے دوسرے لوگوں کا نفع اٹھانا شخص واحد کی مامردگی کی وجہ سے ناممکن تھا۔ ملک میں زرعی زمینوں پر قبضہ انھیں ہونے اور ساری زمینوں کے زیر کاشت نہ آسکنے کے باعث خطہ اور پیداوار کی کمی برابر چلی آتی رہی۔ اسلام کا منشا یہ ہے کہ جتنی کاشت تم خود کر سکو اتنی ہی اراضی پر قابض رہو۔ یا جتنی آبادی مزدوروں اور بلواہوں کے ذریعہ زیر کاشت لا سکتے ہو بس اسی پر تصرف رکھو باقی حکومت کے حوالہ کر دو۔ اسلامی حکومت کو حق ہے کہ مالک اور زمیندار کو یہ نوٹس دے

دے کہ: ”ان عجزت عن عمارتها عمرناها وزرعناها۔“ اگر اس زمین کے آباد کرنے کی صلاحیت تجھ میں نہیں ہے تو ہم اس زمین کو آباد کریں گے۔“ حکومت کے نوٹس کے ان الفاظ کو نقل کر کے علامہ ابو بکر صاص نے لکھا ہے: ”كذلك يفعل الامام عندنا باراضى العاجز عن عمارتها۔“ اپنی زمین کی آبادی سے جو معذور ہوں، ان کی زمینوں کے متعلق امام کو یہی کرنا چاہیے۔ (احکام القرآن، جلد ۳۰/ص: ۵۳۲)

اور اس قسم کے فرمان حکومت کی طرف سے جاری بھی ہوا کرتے تھے۔ مثلاً عمر بن عبدالعزیز رحمۃ اللہ علیہ کے فرمان کے الفاظ اسی سلسلہ میں کتابوں میں نقل کئے گئے ہیں کہ اپنے گورنروں کو لکھا کرتے تھے: ”لا تدعوا الارض خرابا۔“ زمین کو ہرگز غیر آباد نہ چھوڑنا۔ (مخلى ابن حزم، جلد: ۸/ص: ۲۱۶) حضرت عمر بن عبدالعزیز رحمۃ اللہ علیہ اسی لئے اپنے عمال کو بار بار تاکید کے ساتھ لکھا کرتے تھے کہ نصف حاصل پر کسان کو زمینوں کا بندوبست کرو۔ اگر تیار نہ ہوں تو ”فاعطوها بالثلث فان لم يزرع فاعطوها حتى يبلغ العشر۔“ تہائی پر بندوبست کر دو۔ اگر پھر بھی آباد نہ ہو تو دسویں حصہ کی شرط پر دے دو اور آخر میں یہ بھی اجازت دے دی جاتی ”فان لم يزرعها احد فامنحها“ یعنی پھر بھی کوئی کسی زمین کو آباد نہ کرے تو لوگوں کو یونہی مفت آباد کرنے کو دے دو۔ اور اگر زمین کو مفت لینے پر بھی کوئی آمادہ نہ ہو، تو حضرت عمر بن عبدالعزیز رحمۃ اللہ علیہ کا حکم یہ تھا: ”فان لم يزرع فانفق عليها من بيت مال المسلمين“ یعنی حکومت کے خزانہ سے خرچ کر کے غیر آباد زمینوں کو آباد کرو۔ بہر حال زمین کی آباد کاری کیلئے کوئی ممکن صورت ایسی باقی نہیں رہی جو چھوڑ دی گئی ہو۔

حضرت عمر رضی اللہ عنہ نے نجران کے سود خوار سرماہ داروں کو معاوضہ دے کر زرعی زمینوں کو حاصل کر کے مقامی کاشتکاروں کے ساتھ بندوبست کر دیا تھا۔ چنانچہ حافظ ابن حجر رحمۃ اللہ علیہ نے اسی موقعہ پر حضرت عمر رضی اللہ عنہ کا فرمان نقل کیا ہے: ”ان جاؤوا بالبقر والحديد من عندهم فلهم الثلثان ولعمر الثلث وان جاء عمر بالبذر من عنده فله الشطر“ (فتح الباری، جلد: ۵/ص: ۹) اگر تیل اور لوہا (تل تیل) کسانوں کی طرف سے مہیا کیا جائے تو ان کی پیدوار کا دو تہائی ملے گا۔ اور عمر (حکومت) کو تہائی اور بیج کا بندوبست اگر عمر (کی حکومت) کرے تو کسانوں کو نصف حصہ ملے گا۔ اس واقعہ سے آبادی زمین اور انصاف و رعایت بحق رعایا کا حال خوب واضح ہوا۔

۵) ایک زمین قبیلہ مزینہ کے کچھ افراد کو ملی ہوئی تھی۔ ان لوگوں نے اس جاگیر کو یونہی چھوڑ رکھا تھا۔ تو دوسرے لوگوں نے اس کو آباد کر لیا۔ مزینہ کے لوگوں نے حضرت عمر رضی اللہ عنہ سے اسکی شکایت کی۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ جو شخص تین برس تک زمین یونہی چھوڑ رکھے گا اور دوسرا کوئی شخص اسے آباد کرے تو یہ دوسرا ہی اس زمین کا حق دار ہو جائے گا۔ (الاحکام السلطانیہ للماوردی ص: ۱۸۲)

۶) حضرت بلال بن حارث مزنی رضی اللہ عنہ سے سیدنا فاروق اعظم رضی اللہ عنہ نے فرمایا: ”فخذ منها ما قدرت علی عمارتها۔“ یعنی جو زمین تم کو رسول پاک صلی اللہ علیہ وسلم نے عطا فرمائی ہے اس میں سے جس قدر تم آباد رکھ سکتے ہو اسے اپنے پاس رکھو۔ لیکن جب وہ پوری اراضی کو آباد نہ کر سکتے تو باقی ماندہ زمین کو فاروق اعظم رضی اللہ عنہ نے دوسرے مسلمانوں میں تقسیم کر دیا۔ اور حضرت بلال رضی اللہ عنہ سے فرمایا کہ رسول اللہ صلی اللہ علیہ وسلم نے تم کو اراضی اس مقصد کے پیش نظر دی تھی کہ تم اس سے فائدہ اٹھاؤ۔ نبی کریم صلی اللہ علیہ وسلم کا مقصد یہ تو نہ تھا کہ تم خواہ مخواہ قبض ہی رہو۔ (تبیق کتاب الاموال ص: ۲۹۰ بحوالہ ابو داؤد و مستدرک حاکم و خلاصۃ الوفاء ص: ۲۳۷)

نوٹ: اس بلال سے بلال رضی اللہ عنہ مؤذن رسول مراد نہیں ہیں بلکہ بلال بن ابی رباح رضی اللہ عنہ ہیں۔ (استیعاب)

۷) حضرت عمر بن عبدالعزیز رحمۃ اللہ علیہ کے دور حکومت میں بھی اس قسم کا ایک واقعہ پیش آیا تھا کہ ایک شخص نے زمین کو غیر آباد سمجھ کر اس کو آباد کر لیا۔ زمین والے کو اس کی اطلاع ملی تو تلاش لے کر حاضر ہوا۔ آپ نے فرمایا کہ اس شخص نے جو کچھ زمین کے سلسلہ محنت مزدوری صرف کی ہے اس کا معاوضہ تم ادا کر دو۔ گویا اس نے یہ کام تمہارے لئے کیا ہے۔ اس نے کہا اس کے مصارف ادا کرنے کی مجھ میں طاقت نہیں ہے۔ تو آپ نے مدعی علیہ سے فرمایا: ”ادفع الیہ ثمن ارضہ۔“ یعنی تم اس کی قیمت ادا کر کے اس کے مالک بن جاؤ اور اب کھیت کو سرسبز و شاداب رکھو۔ (کتاب الاموال ص: ۲۸۹) یہ فیصلے بتلاتے ہیں کہ ان حضرات کا نشانہ یہ تھا کہ زمین کبھی غیر آباد اور بیکار نہ رہنے پائے اور ہر شخص کے پاس اتنی ہی رہے جتنی خود کاشت کر سکے

یا کرا سکے۔ ان واقعات کی روشنی میں اب گفتگو کا خلاصہ یہ ہے کہ زمین کے وہ بڑے بڑے کٹڑے جو ایسے زمینداروں کے قبضے میں ہوں جن کی کاشت نہ وہ خود کرتے ہیں، نہ مزدوروں کے ذریعہ ہی کراتے ہیں۔ بلکہ فرضی سیر و فرضی خود کاشت کے فرضی اندراجات کے ذریعہ ان جاگیروں پر قابض رہنا چاہتے ہوں۔ ایسے زمینداروں کے اس ظالمانہ قبضہ کے لئے شریعت اسلامیہ میں کوئی جواز نہیں ہے۔ زمینداروں، جاگیرداروں کے نظام میں پہلے عموماً جاگیردار اور تعلقہ دار ایسی ایسی زمینوں پر قابض رہتے تھے اور پٹواری کے کھاتوں میں سیر خود کاشت کا فرضی اندراج کراتے تھے، حالانکہ وہ حقیقت ان کی کاشت نہ ہوتی تھی۔

زمین کی آبادکاری کے لئے بلاسودی قرضہ کا انتظام: آج کے دور میں حکومت کاشتکاروں کے سدھارے کے لئے بچ وغیرہ سوسائٹی کھول کر سودی قرضہ پر کھیتی کے آلات، زراعت اور بچ وغیرہ تقسیم کرتی ہے۔ لیکن خلافت راشدہ میں یہ بات نہ تھی۔ بلکہ وہ غیر مسلم رعایا کو بھی کھیتی کی ضروریات و فراہمی آلات کے لئے بلاسودی رقم دیتی تھی۔

⑧ حضرت عمر بن عبدالعزیز رضی اللہ عنہ نے عراق، کوفہ و بصرہ کے حکام کے نام فرمان بھیجا تھا کہ بیت المال کی رقم سے ان غیر مسلم رعایا کی امداد کرو جو ہمیں جزیہ دیتے ہیں۔ اور کسی تنگی و پریشانی کے سبب اپنی زمینوں کو آباد نہیں کر سکتے تو ان کی ضروریات کے مطابق ان کو قرض دو۔ تاکہ وہ زمین آباد کرنے کا سامان کر لیں۔ بیل خرید لیں، اور تخم ریزی کا انتظام کر لیں۔ اور یہ بھی بتادو کہ ہم اس قرض کو اس سال نہیں لیں گے بلکہ دو سال بعد لیں گے۔ تاکہ وہ اچھی طرح اپنا کام سنبھال لیں۔ (کتاب الاموال ص ۲۵۱، سیرۃ عمر بن عبدالعزیز ص ۶۷)

زمین کی آبادکاری اور پیداوار کے اضافہ کے لئے پانی کا اہتمام: غلہ کی پیداوار پانی کی فراہمی اور مناسب آب پاشی پر موقوف ہے۔ جب زمین کو چشموں اور نہروں کے ذریعہ پانی کی فراوانی حاصل ہوتی ہے۔ تو غلہ سرسبز و شاداب ہو کر پیدا ہوتا ہے۔ حضرت عمر رضی اللہ عنہ نے کاشتکار کی اس اہم ضرورت کا ہمیشہ لحاظ رکھا۔ چنانچہ حضرت سعد بن ابی وقاص رضی اللہ عنہ کی ماتحتی میں اسلامی فوجوں نے سواد عراق کو فتح کیا تو حضرت عمر رضی اللہ عنہ نے فرمان بھیجا کہ جائیداد منقولہ گھوڑے ہتھیار وغیرہ اور نقد کو لشکر میں تقسیم کرو، اور جائیداد غیر منقولہ کو مقامی باشندوں ہی کے قبضے میں رہنے دو، تاکہ اس کی مال گزاری اور خرچ سے اسلامی ضروریات اور سرحدی افواج کے مصارف اور آئندہ عسکری تنظیموں کے ضروری اخراجات فراہم ہوتے رہیں۔ اس موقع پر آپ نے زمینوں کی شادابی کے خیال سے فرمایا: "الارض والانهار لعمالہا۔" زمین اور اس کے متعلقہ نہروں کو موجودہ کاشتکاروں ہی کے قبضہ میں رہنے دو۔ (کتاب الاموال ص ۵۹، سیرۃ عمر لابن الجوزی ص ۸۰، مشاہیر الاسلام جلد اول ص ۳۱۷)

غلہ کی پیداوار اور آبپاشی کی اہمیت کے سلسلے میں ایک اور واقعہ بھی قابل ذکر ہے کہ ایک بار حضرت عمر رضی اللہ عنہ کے سامنے ایک معاملہ پیش ہوا۔ محمد بن مسلمہ، ابن شحاک کو اپنی زمین میں سے نہر لے جانے کی اجازت نہیں دے رہے تھے۔ حضرت عمر رضی اللہ عنہ نے ان سے فرمایا کہ تم کو اجازت دے دینی چاہیے، کیونکہ تمہاری زمین سے ہو کر ان کی زمین میں جائے گی، تو اول و آخر اس سے تم بھی فائدہ اٹھا سکو گے۔ محمد بن مسلمہ نے اپنے فریق مدعی سے کہا کہ اللہ کی قسم میں نہیں جانے دوں گا۔ حضرت عمر رضی اللہ عنہ نے فرمایا: "واللہ لیمرن بہ لو علی بطنک۔" قسم اللہ کی وہ نہر بنائی جائے گی چاہے تمہارے پیٹ پر سے ہو کر کیوں نہ گزرے۔ حتیٰ کہ نہر جاری کرنے کا حکم دے دیا اور انہوں نے نہر نکالی۔ (مؤطا امام محمد ص ۳۸۲)

ان واقعات سے ظاہر ہے کہ خلافت راشدہ کے مبارک دور میں زمین کی آبپاشی اور پیداوار کے اضافہ ہی کے لئے پانی وغیرہ کے بہم رسانی کا بہر ممکن طور سے انتظام و اہتمام ہوتا رہا۔

⑨ بلا مرضی کاشت: زمین آبادکاری کے سلسلہ میں بلا اجازت کاشت، بنائی، دخل کاری وغیرہ سے متعلق چند ضروری باتیں عرض کی جاتی ہیں۔ اب سب سے پہلے سنئے کہ زمین والے کی بلا مرضی کاشت کی حقیقت شریعت میں کیا ہے۔ اس سلسلہ میں نبی کریم صلی اللہ علیہ وسلم کا ارشاد گرامی موجود ہے: "من زرع ارضا بغیر اذن اہلہا لیس لہ من الزرع شیء۔" یعنی جس نے کسی کی زمین کو بلا اجازت جوت لیا، تو اس کو اس کھیتی سے کچھ حاصل نہ ہوگا۔ اس سے معلوم ہوا کہ زمین والے کی حیثیت عربی کا احترام شریعت میں مد نظر ہے۔ پس اگر کوئی شخص اس کے غیر افتادہ اور آبدار زمین پر یونہی قبضہ کرے گا تو اس کا تصرف قطعاً باطل ہے۔ لیکن بنجر وغیرہ آباد پر پتی زمین جو مسلسل تین سال تک اگر مالک زمین اپنی تصرف و کاشت میں نہ لائے،

اس کا معاملہ بالکل مختلف ہے۔

دخل کاری: اسی طرح دخل کاری کا موجودہ سسٹم بھی قطعاً باطل ہے۔ اسلام کبھی کاشتکار کو یہ اجازت نہ دے گا کہ وہ اصل مالک زمین کی زمین پر پٹواری وغیرہ کی فرضی کاروائیوں کی بنا پر قبضہ جمالے۔ کاشتکاری محنت و شرکت زمین کی پیداوار اور زمین کے منافع میں ہے نہ کہ اصل زمین کی ملکیت میں۔ اگر عدالت سے اس کے حق میں فیصلہ بھی ہو جائے، اور فرضی دلائل و شواہد اور پٹواریوں کے اندراجات و کاغذات کے بنا پر کوئی حاکم فیصلہ بھی کر دے تو وہ شرعاً باطل ہے۔ احادیث میں اس سلسلہ میں سخت وعید وارد ہے۔ ارشاد نبوی ﷺ ہے: "وانما تختصمون الی ولعل بعضکم یكون الحن بحجته من بعض فاقضی له علی نحو ما اسمع فمن قضیت له بحق اخیه فلا یاخذہ فانما اقطع له قطعة من النار۔" (مشکوۃ جلد ثانی باب الاقضية)

اس روایت سے معلوم ہوا کہ حاکم کے ایسے کاغذات پٹواری وغیرہ کے فراہم کردہ شواہد کی بنا پر اگر کسی شخص کے لئے ایسی زمین کی ملکیت کا بنام دخل کاری فیصلہ ہو بھی جائے جو درحقیقت اس کی ملوکہ و زرخیز نہ تھی۔ تو اس حاکم کا فیصلہ ہرگز اس زمین کو دخل کار کے لئے حلال نہیں قرار دے سکتا۔ پٹواری سے ساز باز کر کے ایسی زمینوں پر قبضہ لکھانا یا اپنی ملکیت دکھانا جو درحقیقت زمیندار کی زرخیز ہے، اولاً حرام ہے اور ان کا ذیب و شہادات کا ذیہ کی بنیاد پر اسے حلال سمجھنا حرام و درحرام ہے۔

⑩ بٹائی: نبی کریم ﷺ نے خیر نوح کر کے وہاں کی زمین کو خیر کے کسانوں کے سپرد فرمایا۔ بٹائی کے سلسلہ میں طے ہوا کہ نصف کاشتکاریس مے اور نصف نبی کریم ﷺ لیں گے۔ جب بھجور پک کر تیار ہوئی تو نبی کریم ﷺ نے حضرت عبداللہ بن رواحہ رضی اللہ عنہ کو بھجوروں کا تخمینہ کرنے بھیجا۔ حضرت عبداللہ بن رواحہ رضی اللہ عنہ نے فراغت کی کے ساتھ ایسا تخمینہ نکالا کہ اس منصفانہ تقسیم پر یہودی کاشتکار پکاراٹھے: "بھذا قامت السموات والارض" کہ آسمان و زمین اب تک اسی قسم کے عدل و انصاف کی بنا پر قائم ہیں۔ انہوں نے پوری پیداوار کو چالیس جزاؤں میں تقسیم کیا۔ اور پورے باغ کا دو مساوی حصہ بنا دیا اور ان کو اختیار دے دیا کہ اس میں سے جس حصہ کو چاہیں لے لیں۔ راوی کا بیان کہ پھل توڑنے کے بعد ایک نصف کی پیداوار دوسرے نصف پر ذرہ برابر بھی زیادہ نہ لگی۔ (کتاب الاموال ص ۲۸۲) شیخ الاسلام علامہ ابن تیمیہ رحمہ اللہ نے بھی بٹائی کو جائز لکھا ہے، فرماتے ہیں:

"والمزارعة جائزة فی اصح قول العلماء وهی عمل المسلمین علی عهد نبیہم وعهد خلفاء الراشدین علیہا عمل آل ابی بکر و آل عمر و آل عثمان و آل علی وغیرہم وهی قول اکابر الصحابة وهی مذهب فقهاء الحديث واحمد بن حنبل وابن راهویه والبخاری وابن خزيمة وغیرہم وكان النبی ﷺ قد عامل اهل خیبر بشطر ما یخرج منها من ثمر وزرع حتی مات۔" (الحسبة فی الاسلام، ۲۰۰)

اس کا حاصل یہ ہے کہ بٹائی پر کھیتی جائز ہے عہد نبوی ﷺ و عہد خلفائے راشدین و صحابہ کرام رضی اللہ عنہم میں اس طرح کا تعامل موجود ہے۔ زمین سے شریعت کو پیداوار حاصل کرنا مقصود ہے۔ زمین کبھی معطل و بیکار ہاتھوں میں پڑی نہ رہے۔ اس لئے یہ حکم بھی دیا ہے کہ اگر کوئی شخص کسی مجبوری سے اپنی زمین فروخت کرنے لگے تو اپنے دوسرے پڑوسی کاشتکار سے سب سے پہلے پوچھے۔ نبی کریم ﷺ کا فرمان ہے کہ جس شخص کے پاس زمین یا بھجور کے باغات ہوں اور ان کو وہ فروخت کرنا چاہتا ہو تو اس کو سب سے پہلے اپنے شریک پر پیش کرے۔ (مسند احمد جلد ۳ ص ۳۰۷)

اسی طرح اگر شرکت میں بھیتی ہو اور کوئی شخص اپنا حصہ فروخت کرنا چاہے تو اس پر لازم ہے کہ پہلے اپنے شریک کو پیش کرے اس لئے کہ وہ اول حق دار ہے۔ (مسند احمد جلد ۳ ص ۳۸۱)

یہاں یہ مقصد ہے کہ دوسرا آدمی آلات حرث و انتظامات اور وسائل فراہم کرے گا۔ ممکن ہے جلد مہیا نہ ہو اور اس کے پڑوسی کے پاس جب کہ تمام آلات و اسباب فراہم ہیں تو زمین کے بار آور و زیر کاشت ہو جانے کے لئے یہاں زیادہ اطمینان بخش صورت موجود ہے۔ اس لئے پہلے یہ زمین اس پڑوسی کو پیش کرنا لازم ہے۔

کاشتکاری کے لئے ترغیب: ① زمینی پیداوار کے سلسلہ میں حضرت عمر رضی اللہ عنہ نے مختلف انداز میں توجہ دلائی ہے۔ چنانچہ کچھ لوگ یمن سے آئے

ہوئے تھے، حضرت عمر رضی اللہ عنہ نے ان سے پوچھا، تم کون لوگ ہو؟ جواب دیا کہ ہم لوگ متوکل علی اللہ ہیں۔ فرمایا، تم لوگ ہرگز متوکل علی اللہ نہیں ہو سکتے: ”انما المتوکل رجل القی فی الارض وتوکل علی اللہ متوکل۔“ وہ شخص ہے جو زمین میں بل چلا کے اسے ملائم کر کے اس میں بیج ڈالے، پھر اس کے نشوونما بزرگ دہار کے معاملہ کو خدا کے سپرد کر دے۔ (منتخب کنز العمال، جلد ۲۰/ص ۲۶۶)

مطلب یہ ہے کہ جو لوگ عمل کریں اور نتیجہ عمل کو اللہ کے سپرد کر دیں وہی لوگ دراصل متوکل ہیں۔ کاشتکار کی تمثیل ترغیب پر دلالت کرتی ہے۔ اور ساتھ ہی یہ حقیقت بھی ہے کہ حقیقی توکل کی مثال کاشتکاروں کی زندگی و سپردگی میں ملاحظہ کی جاتی ہے۔ بیج کی پرورش ہوا، پانی میں آسمان کی طرف نظر، آفتاب و مہتاب سے مناسب تمازت و ٹھنڈک کی ملی جلی کیفیتوں کا جس قدر احتیاج کسان (کاشتکار) کو ہے اور جس طرح قلبہ رانی کے بعد کسان اپنے تمام معاملات از اول تا آخر اللہ کے سپرد کرتا ہے۔ یہ بات کسی شعبہ میں اس حد تک نہیں ہے۔

علامہ غزالی رحمہ اللہ نے لکھا ہے کہ کھیتی باڑی تجارت و زراعت وغیرہ سے الگ ہونا اور متعلقہ امور معاش کا اہتمام چھوڑ دینا حرام ہے۔ اور اس کا توکل نام رکھنا غلط ہے۔ (احیاء العلوم جلد رابع ص ۲۶۵)

② زمین کی آبادی و کاشتکاری کا حکم حضرت عمر رضی اللہ عنہ نے بھی دیا ہے۔ ابو ظبیان نامی ایک شخص سے آپ نے پوچھا کہ تم کو کس قدر وظیفہ بیت المال سے ملتا ہے؟ انہوں نے جواب دیا کہ ڈھائی ہزار درہم۔ آپ نے فرمایا کہ ”یا ابا ظبیان اتخذ من الحرث۔“ یعنی اے ابو ظبیان! کھیتی کا سلسلہ قائم رکھو۔ وظیفہ پر بھروسہ کر کے کاشتکاری سے غفلت نہ کرو۔ (الادب المفرد ص ۸۴)

③ ایک بار حضرت عمر رضی اللہ عنہ نے قیدیوں کے متعلق فرمایا کہ تحقیقات کر کے کاشتکار و زراعت پیشہ افراد کو سب سے پہلے رہا کرو۔ حکم کے الفاظ یہ ہیں: ”خلوا کل اکار و زارع۔“ (منتخب کنز العمال جلد ۲ ص ۳۱۳)

یہ عام قیدیوں سے صرف کاشتکار کی فوری رہائی کا بندوبست اس لئے فرمایا جا رہا ہے کہ ملک کے عوامی فلاح کا دارومدار غلہ و جناس کی عام پیداوار پر ہے۔ ہمارے یہاں نیپال میں تمام مقامات کی کھیتی کے زمانہ میں لمبی تاریخیں دے کر ملتوی کر دی جاتی ہیں تاکہ کاشتکار اپنے مکان پر واپس جا کر فراغت سے کھیتی سنبھال سکیں۔

لے اڑی طرز فغاں بلبلِ نالاں ہم سے گل نے سیکھی روش چاک گریباں ہم سے

④ ایک بار حضرت عمر رضی اللہ عنہ نے زید بن مسلمہ کو دیکھا کہ زمین کو آباد کر رہے ہیں تو حضرت عمر رضی اللہ عنہ نے فرمایا: ”اصبت استغن عن الناس یکن اصون لدینک واکرم لک علیہم۔“ یعنی یہ تم بہت اچھا کر رہے ہو۔ اسی طرح وجہ معاش کا انتظام ہو جانے سے دوسروں سے تم کو استغنا حاصل ہو جائے گا اور تمہارے دین کی حفاظت ہوگی اور اس طرح لوگوں میں تمہاری عزت بھی ہوگی۔ یہ فرما کر حضرت عمر رضی اللہ عنہ نے یہ شعر پڑھا:

فلن ازال علی الزوراء اعرھا ان الکیریم علی الخوان ذومال

(احیاء العلوم جلد ۲ ص ۶۴)

⑤ حضرت عثمان رضی اللہ عنہ کے زمانہ میں جب وظائف پر بھروسہ ہونے لگا، تو آپ نے بھی حکم دیا: ”ومن کان له منکم ضرع فلیلحق بضرعه ومن له زرع فلیلحق بزرعه فاننا لا نعطی مال اللہ الا لمن غزافی سبیلہ۔“ (الامامۃ و السیاسۃ جلد اول ص ۳۳) یعنی جس کے پاس دودھ والے جانور ہوں وہ اپنے ریوڑ کی پرورش سے اپنے معاش کا انتظام کرے۔ اور جس کے پاس کھیت ہو وہ کھیتی میں لگ کر اپنی ضرورتوں کا انتظام کر لے۔ وظیفہ پر بھروسہ کرنے کے سبب سے سارا انتظام معطل ہو جائے گا۔ اس لئے اب یہ مال صرف مجاہد و غازی سپاہیوں کے لئے مخصوص رہے گا۔ چنانچہ حضرت ابو بکر صدیق رضی اللہ عنہ بھی سخت نامی مقام میں اپنی زمین داری کا کاروبار کرتے تھے۔ اور حضرت عمر فاروق رضی اللہ عنہ خود بھی کاشت کراتے تھے۔ (بخاری کتاب المزارعہ)

حضرت عمار بن یاسر رضی اللہ عنہ و حضرت عبداللہ بن مسعود رضی اللہ عنہ وغیرہ نے بھی مختلف جاگیروں کو بٹائی پر دے رکھا تھا۔ (کتاب الخراج ص ۷۳)۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ فِي الْإِسْتِقْرَاضِ وَأَدَاءِ الدِّيُونِ وَالْحَجْرِ وَالتَّقْلِيسِ

قرض لینے، قرض ادا کرنے، حجر کرنے اور دیوالیہ ہونے کا بیان

تشریح: حجر کا معنی لغت میں روکنا، منع کرنا اور شرع میں اس کو کہتے ہیں کہ حاکم اسلام کسی شخص کو اپنے مال میں تصرف کرنے سے روک دے۔ اور یہ دو وجہ سے ہوتا: یا تو وہ شخص بے وقوف ہو، اپنا مال تباہ کرتا ہو۔ یا دوسروں کے حقوق کی حفاظت کے لئے۔ مثلاً دیون مفلس پر حجر کرنا، قرض خواہوں کے حقوق بچانے کے لئے یا راہن پر یا مرہن پر یا مرہض پر اور وارث کا حق بچانے کے لئے۔ تقليس لغت میں کسی بادی کا بھتا بھتی کے ساتھ مشہور ہو جانا۔ یہ لفظ فلوس سے ماخوذ ہے اور یہ پیسہ کے معنی میں ہے۔ شرعاً جسے حاکم وقت دیوالیہ قرار دے کر اس کو بقایا املاک میں تصرف سے روک دے تاکہ جو بھی ممکن ہو اس کے قرض خواہوں وغیرہ کو دے کر ان کے معاملات ختم کرائے جائیں۔

بَابُ مَنْ اشْتَرَى بِالذَّيْنِ وَلَيْسَ
عِنْدَهُ ثَمَنُهُ، أَوْ لَيْسَ بِحَضْرَتِهِ
بَابُ: جو شخص کوئی چیز قرض کے طور پر خریدے اور
اس کے پاس قیمت نہ ہو یا اس وقت موجود نہ ہو تو
کیا حکم ہے؟

۲۳۸۵۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا جَرِيرٌ،
عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ فَقَالَ:
((كَيْفَ تَرَى بَيْعَكَ؟ أَتَبِيعُنِي)). قُلْتُ:
نَعَمْ. فَبِعْتُهُ إِيَّاهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ عَدَوْتُ
إِلَيْهِ بِالْبَيْعِ، فَأَعْطَانِي ثَمَنَهُ. [راجع: ۴۴۳]
[مسلم: ۴۰۹۸، ۴۰۹۹، ۴۱۰۰؛ ابوداؤد: ۳۵۰۵، ۳۵۰۶، ۳۵۰۷]

۲۳۸۶۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ
الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ قَالَ: تَذَاكُرْنَا عِنْدَ
إِبْرَاهِيمَ الرَّهْنِ فِي السَّلَمِ فَقَالَ: حَدَّثَنِي

تشریح: ثابت ہوا کہ معاملہ ادا کرنا بھی درست ہے مگر شرط یہ کہ وعدہ پر رقم ادا کر دی جائے۔

۲۳۸۷۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ
الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ قَالَ: تَذَاكُرْنَا عِنْدَ
إِبْرَاهِيمَ الرَّهْنِ فِي السَّلَمِ فَقَالَ: حَدَّثَنِي

الْأَسْوَدُ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهْنَهُ ذِرْعًا مِنْ حَدِيدٍ. [راجع: ۲۰۶۸]

نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک یہودی سے غلہ ایک خاص مدت (کے قرض پر) خریدا، اور اپنی لوہے کی زرہ اس کے پاس رہن رکھ دی۔

تشریح: معلوم ہوا کہ بوقت ضرورت کوئی اپنی چیز رہن بھی رکھی جاسکتی ہے۔ لیکن آج کل الٹا معاملہ ہے کہ رہن کی چیز از قلم زیور وغیرہ پر بھی مہاجن لوگ سود لیتے ہیں۔ نتیجہ یہ کہ وہ زیور جلدی واپس نہ لیا جائے تو ایک نہ ایک دن سارا سود کی نذر ہو کر ختم ہو جاتا ہے۔ مسلمانوں کے لئے جس طرح سود لینا حرام ہے ویسے ہی سود دینا بھی حرام ہے۔ لہذا ایسا گروہی معاملہ ہرگز نہ کرنا چاہیے۔

بَابُ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَائَهَا أَوْ إِتْلَافَهَا

باب: جو شخص لوگوں کا مال ادا کرنے کی نیت سے لے اور جو ہضم کرنے کی نیت سے لے

۲۳۸۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْوُسَيْي، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرٍ ابْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَائَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ)). [ابن ماجہ: ۲۴۱۱]

ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، ان سے سلیمان بن بلال نے بیان کیا، ان سے ثور بن زید نے، ان سے ابو غیث نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو کوئی لوگوں کا مال قرض کے طور پر ادا کرنے کی نیت سے لیتا ہے تو اللہ تعالیٰ بھی اس کی طرف سے ادا کرے گا اور جو کوئی نہ دینے کے لیے لے، تو اللہ تعالیٰ بھی اس کو تباہ کر دے گا۔“

تشریح: حدیث نبوی اپنے مطلب میں واضح ہے۔ جس کی نیت ادا کرنے کی ہوتی ہے اللہ پاک بھی ضرور اس کے لئے کچھ نہ کچھ اسباب و وسائل بنا دیتا ہے۔ جن سے وہ قرض ادا کر دیتا ہے اور جن کی نیت ادا کرنے کی ہی نہ ہو، اس کی اللہ بھی مدد نہیں کرتا۔ اس صورت میں قرض لینا گویا لوگوں کے مال پر ڈاکہ ڈالنا ہے پھر ایسے لوگوں کی ساتھ بھی ختم ہو جاتی ہے اور سب لوگ اس کی بے ایمانی سے واقف ہو کر اس سے لین دین ترک کر دیتے ہیں۔ خلاصہ یہ کہ قرض لیتے وقت ادا کرنے کی نیت اور فکر ضروری ہے۔

بَابُ أَدَاءِ الدِّيُونِ

باب: قرضوں کا ادا کرنا

وَقَوْلُ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾.

اور اللہ تعالیٰ نے (سورہ نساء میں) فرمایا: ”اللہ تمہیں حکم دیتا ہے کہ امانتیں ان کے مالکوں کو ادا کرو۔ اور جب لوگوں کے درمیان فیصلہ کرو تو انصاف کے ساتھ کرو۔ اللہ تمہیں اچھی ہی نصیحت کرتا ہے۔ اس میں کچھ شک نہیں کہ اللہ بہت سننے والا، بہت دیکھنے والا ہے۔“

[النساء: ۵۸]

۲۳۸۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شَهَابٍ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ،

ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے ابو شہاب نے بیان کیا، ان سے اعمش نے، ان سے زید بن وہب نے اور ان سے ابو

ذو النبی نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ تھا۔ آپ نے جب دیکھا، آپ کی مراد احد پہاڑ (کو دیکھنے) سے تھی، تو فرمایا: ”میں یہ بھی پسند نہیں کروں گا کہ احد پہاڑ سونے کا ہو جائے تو اس میں سے میرے پاس ایک دینار کے برابر بھی تین دن سے زیادہ باقی رہے۔ سو اس دینار کے جو میں کسی کا قرض ادا کرنے کے لیے رکھ لوں۔“ پھر فرمایا: ”(دنیا میں) دیکھو جو زیادہ (مال) والے ہیں وہی محتاج ہیں۔ سو ان کے جو اپنے مال و دولت کو یوں خرچ کریں۔“ ابو شہاب راوی نے اپنے سامنے اور دائیں طرف اور بائیں طرف اشارہ کیا۔ ”لیکن ایسے لوگوں کی تعداد کم ہوتی ہے۔“ پھر آپ نے فرمایا: ”یہیں ٹھہرے رہو۔“ اور آپ تھوڑی دور آگے کی طرف بڑھے۔ میں نے کچھ آواز سنی۔ (جیسے آپ کسی سے باتیں کر رہے ہوں) میں نے چاہا کہ آپ کی خدمت میں حاضر ہو جاؤں۔ لیکن پھر آپ کا فرمان یاد آیا کہ ”یہیں اس وقت تک ٹھہرے رہنا جب تک میں نہ آ جاؤں۔“ اس کے بعد جب آپ تشریف لائے تو میں نے پوچھا یا رسول اللہ! ابھی میں نے کچھ سنا تھا، یا (راوی نے یہ کہا کہ) میں نے کوئی آواز سنی تھی۔ آپ نے فرمایا: ”تم نے بھی سنا!“ میں نے عرض کیا کہ ہاں۔ آپ نے فرمایا: ”میرے پاس جبریل علیہ السلام آئے تھے اور کہہ گئے ہیں کہ تمہاری امت کا جو شخص بھی اس حالت میں مرے کہ وہ اللہ کے ساتھ کسی کو شریک نہ ٹھہراتا ہو، تو وہ جنت میں داخل ہوگا۔“ میں نے پوچھا کہ اگرچہ وہ اس طرح (کے گناہ) کرتا رہا ہو؟ تو آپ نے کہا: ”ہاں۔“

(۲۳۸۹) ہم سے احمد بن شعیب بن سعید نے بیان کیا، کہا کہ ہم سے ہمارے والد نے بیان کیا، ان سے یونس نے کہ ابن شہاب نے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اگر میرے پاس احد پہاڑ کے برابر بھی سونا ہو تب بھی مجھے یہ پسند نہیں کہ تین دن گزر جائیں اور اس (سونے) کا کوئی بھی حصہ میرے پاس رہ جائے سو اس کے جو میں کسی قرض کے دینے کے لیے رکھ چھوڑوں۔“ اس کی روایت صالح اور عقیل نے زہری سے کی ہے۔

عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَلَمَّا أَبْصَرَ- يَعْنِي أَحَدًا- قَالَ: ((مَا أَحِبُّ أَنَّهُ يُحَوَّلَ لِي ذَهَبًا يَمْكُثُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ ثَلَاثٍ، إِلَّا دِينَارًا أُرْصِدُهُ لِدَيْنٍ)). ثُمَّ قَالَ: ((إِنَّ الْأَكْثَرِينَ هُمُ الْأَقْلَوْنَ، إِلَّا مَنْ قَالَ: بِالْمَالِ هَكَذَا وَهَكَذَا)). وَأَشَارَ أَبُو شَهَابٍ بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ((وَقَلِيلٌ مَا هُمْ)) وَقَالَ: ((مَكَانَكَ)). وَتَقَدَّمَ غَيْرَ بَعِيدٍ، وَسَمِعْتُ صَوْتًا، فَأَرَدْتُ أَنْ آتِيَهُ، ثُمَّ ذَكَرْتُ قَوْلَهُ مَكَانَكَ حَتَّى آتَيْكَ، فَلَمَّا جَاءَ قُلْتُ: يَا رَسُولَ اللَّهِ، الَّذِي سَمِعْتُ أَوْ قَالَ الصَّوْتُ الَّذِي سَمِعْتُ؟ قَالَ: ((وَهَلْ سَمِعْتُ؟)) قُلْتُ: نَعَمْ. قَالَ: ((أَتَانِي جَبْرِيلُ ﷺ فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ)). قُلْتُ: وَمَنْ فَعَلَ وَكَذَا وَكَذَا؟ قَالَ: ((نَعَمْ)). [راجع: ۱۲۳۷] [مسلم: ۲۳۰۴، ۲۳۰۵، ترمذی: ۲۶۴۴]

۲۳۸۹- حَدَّثَنَا أَحْمَدُ بْنُ شَيْبَةَ بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي، عَنْ يُونُسَ قَالَ ابْنُ شَهَابٍ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، قَالَ: قَالَ أَبُو هُرَيْرَةَ قَالَ: رَسُولُ اللَّهِ ﷺ: ((لَوْ كَانَ لِي مِثْلُ أَحَدٍ ذَهَبًا، مَا يَسْرُنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْءٌ أُرْصِدُهُ لِدَيْنٍ)). رَوَاهُ صَالِحٌ وَعُقَيْلٌ عَنْ الزُّهْرِيِّ. [طرفه في: ۶۴۴۵، ۷۲۲۸] [مسلم:

[۲۳۰۲: ابن ماجہ: ۴۱۳۲]

تشریح: باب کا مطلب اس فقرے سے نکلتا ہے۔ مگر وہ دینا تو رہے جس کو میں نے قرضہ ادا کرنے کے لئے رکھ لیا ہو۔ کیونکہ اس سے معلوم ہوتا ہے کہ قرض ادا کرنے کی فکر ہر شخص کو کرنا چاہیے۔ اور اس کا ادا کرنا خیرات کرنے پر مقدم ہے۔ اب اس میں اختلاف ہے کہ خیرات کرنے کے لئے کوئی شخص بلا ضرورت قرض لے تو جائز ہے یا نہیں۔ اور صحیح یہ ہے کہ ادا کرنے کی نیت ہو تو جائز ہے، بلکہ ثواب ہے۔ عبد اللہ بن جعفر نے ضرورت قرض لیا کرتے تھے۔ لوگوں نے پوچھا، انہوں نے کہا نبی کریم ﷺ نے فرمایا، اللہ قرض دار کے ساتھ ہے یہاں تک کہ وہ اپنا قرض ادا کر دے۔ میں چاہتا ہوں کہ اللہ میرے ساتھ رہے اور تجربہ سے معلوم ہوا ہے کہ جو شخص نیک کاموں میں خرچ کرنے کی وجہ سے قرض دار ہو جائے تو پروردگار اس کا قرض غیب سے ادا کر دیتا ہے۔ مگر ایسی کمی صفت شخصیتیں آج کل نایاب ہیں۔ بہ حالات موجودہ قرض کسی حال میں بھی اچھا نہیں ہے۔ یوں مجبوری میں سب کچھ کرنا پڑتا ہے۔ مگر خیر خیرات کرنے کے لئے قرض نکالنا تو آج کل کسی طرح بھی زیبا نہیں۔ کیونکہ ادائیگی کا معاملہ بہت ہی پریشان کن بن جاتا ہے۔ پھر ایسا مقروض آدمی دین اور دنیا ہر لحاظ سے گر جاتا ہے۔ اللہ پاک ہر مسلمان کو قرض سے بچائے۔ اور مسلمان قرض داروں کا غیب سے قرض ادا کرائے۔ آمین۔

باب: اونٹ قرض لینا

بَابُ اسْتِقْرَاضِ الْإِبِلِ

۲۳۹۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا سَلَمَةُ بْنُ كَهْمَلٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، بِمَنْى يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا، تَقَاضَى رَسُولَ اللَّهِ ﷺ، فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ: ((دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا. وَاشْتَرَوْا لَهُ بَعِيرًا، فَأَعْطُوهُ إِيَّاهُ)). قَالُوا: لَا نَجْزِي إِلَّا أَفْضَلَ مِنْ سِنَةٍ. قَالَ: ((اشْتَرَوْهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً)). [راجع: ۲۳۰۵]

۲۳۹۰) ہم سے ابو الولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، انہیں سلمہ بن کہیل نے خبر دی، کہا کہ میں نے ابو سلمہ سے سنا، وہ منیٰ میں ابو ہریرہ رضی اللہ عنہ سے حدیث بیان کر رہے تھے کہ ایک شخص نے رسول اللہ ﷺ سے اپنے قرض کا تقاضا کیا اور سخت کہا۔ صحابہ رضی اللہ عنہم نے اس کو سزا دینی چاہی تو آپ نے فرمایا: ”اسے کہنے دو۔ صاحب حق کے لیے کہنے کا حق ہوتا ہے اور اسے ایک اونٹ خرید کر دے دو۔“ لوگوں نے عرض کیا کہ اس کے اونٹ سے (جو اس نے آپ کو قرض دیا تھا) اچھی عمری کا اونٹ مل رہا ہے۔ آپ نے فرمایا: ”وہی خرید کے اسے دے دو۔ کیونکہ تم میں اچھا وہی ہے، جو قرض ادا کرنے میں سب سے اچھا ہو۔“

باب: تقاضے میں نرمی کرنا

بَابُ حُسْنِ التَّقَاضِي

۲۳۹۱۔ حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعٍ، عَنْ حَذِيفَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَاتَ رَجُلٌ، فَقِيلَ لَهُ: مَا كُنْتَ تَقُولُ؟ قَالَ: كُنْتُ أَبَايَعُ النَّاسَ، فَاتَّجَوَزَ عَنِ الْمُؤَسِّرِ، وَأُخْفِفُ عَنِ الْمُعْسِرِ، فَغَفِرَ لَهُ)). قَالَ أَبُو مَسْعُودٍ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. [راجع: ۲۰۷۷]

۲۳۹۱) ہم سے مسلم نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عبد الملک نے، ان سے ربیع بن حراش نے اور ان سے حذیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”ایک شخص کا انتقال ہوا (قبر میں) اس سے سوال ہوا۔ تمہارے پاس کوئی نیکی ہے؟ اس نے کہا کہ میں لوگوں سے خرید و فروخت کرتا تھا۔ (اور جب کسی پر میرا قرض ہوتا) تو میں مالداروں کو مہلت دیا کرتا تھا اور جب دستوں کے قرض کو معاف کر دیا کرتا تھا۔ اسی پر اس کی بخشش ہو گئی۔“ ابو مسعود رضی اللہ عنہ نے بیان

کیا کہ میں نے یہی نبی کریم ﷺ سے سنا ہے۔

تشریح: اس سے تقاضے میں نرمی کرنے کی فضیلت ثابت ہوئی۔ اللہ پاک نے قرآن میں فرمایا: ﴿لَا زَانَ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ﴾ (البقرہ: ۲۸۰/۲) یعنی اگر مقروض تنگ دست ہو تو اس کو ڈھیل دینا بہتر ہے اور اگر اس پر صدقہ ہی کر دو تو یہ اور بھی بہتر ہے۔ خلاصہ یہ کہ یہ عمل عند اللہ بہت ہی پسندیدہ ہے۔

باب: ہل ےعطی اکبر من سنہ؟ باب: کیا بدلہ میں قرض والے اونٹ سے زیادہ عمر والا اونٹ دیا جاسکتا ہے؟

تشریح: مراد یہ ہے کہ قرض میں معاملہ کی رو سے کم عمر والا اونٹ دینا ہے۔ مگر وہ نہ ملا اور بڑی عمر والا مل گیا تو اسی کو دیا جاسکتا ہے۔ اگر چہ دینے والے کو اس میں نقصان بھی ہے۔

۲۳۹۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ حَدَّثَنِي سَلَمَةُ بْنُ كَهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا، أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ بَعِيرًا، فَقَالَ: رَسُولُ اللَّهِ ﷺ: «(أَعْطُوهُ)». فَقَالُوا: مَا نَجِدُ إِلَّا بَيْتًا أَفْضَلَ مِنْ سِنِهِ. قَالَ الرَّجُلُ: أَوْفَيْتَنِي أَوْفَاكَ اللَّهُ. فَقَالَ: رَسُولُ اللَّهِ ﷺ: «(أَعْطُوهُ فَإِنَّ مِنْ خِيَارِ النَّاسِ أَحْسَنَهُمْ قَضَاءً)».

۲۳۹۳۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنَّ مِنْ الْإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ: «(أَعْطُوهُ)». فَطَلَبُوا سِنَهُ، فَلَمْ يَجِدُوا لَهُ إِلَّا بَيْتًا فَوْقَهَا. فَقَالَ: «(أَعْطُوهُ)». فَقَالَ: أَوْفَيْتَنِي، أَوْفَى اللَّهُ لَكَ. قَالَ النَّبِيُّ ﷺ: «(إِنَّ خِيَارَكُمْ أَحْسَنَكُمْ قَضَاءً)».

۲۳۹۴۔ ہم سے مسدد نے بیان کیا، ان سے یحییٰ قطان نے، ان سے سفیان ثوری نے، کہ مجھ سے سلمہ بن کہیل نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ ایک شخص نبی کریم ﷺ سے اپنا قرض کا اونٹ مانگنے آیا۔ تو آپ نے صحابہ سے فرمایا: ”اسے اس کا اونٹ دے دو۔“ صحابہ نے عرض کیا کہ قرض خواہ کے اونٹ سے اچھی عمر کا ہی اونٹ مل رہا ہے۔ اس پر اس شخص (قرض خواہ) نے کہا مجھے تم نے میرا پورا حق دیا۔ تمہیں اللہ تمہارا حق پورا پورا دے! رسول اللہ ﷺ نے فرمایا: ”اسے وہی اونٹ دے دو۔ کیونکہ بہترین شخص وہ ہے جو سب سے زیادہ بہتر طریقہ پر اپنا قرض ادا کرتا ہو۔“ [راجع: ۲۳۰۵]

باب: قرض اچھی طرح سے ادا کرنا

۲۳۹۳۔ ہم سے ابونعیم نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، کہ نبی کریم ﷺ پر ایک شخص کا ایک خاص عمر کا اونٹ قرض تھا۔ وہ شخص آپ سے تقاضا کرنے آیا تو آپ نے فرمایا: ”اسے اونٹ دے دو۔“ صحابہ نے تلاش کیا لیکن ایسا ہی اونٹ مل سکا جو قرض خواہ کے اونٹ سے اچھی عمر کا تھا۔ آپ نے فرمایا: ”وہی دے دو۔“ اس پر اس شخص نے کہا کہ آپ نے مجھے میرا حق پوری طرح دیا اللہ آپ کو بھی اس کا بدلہ پورا پورا دے۔ آپ نے فرمایا: ”تم میں بہتر آدمی وہ ہے جو قرض ادا کرنے میں بھی سب سے بہتر ہو۔“

۲۳۹۳۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنَّ مِنْ الْإِبِلِ فَجَاءَهُ يَتَقَاضَاهُ فَقَالَ: «(أَعْطُوهُ)». فَطَلَبُوا سِنَهُ، فَلَمْ يَجِدُوا لَهُ إِلَّا بَيْتًا فَوْقَهَا. فَقَالَ: «(أَعْطُوهُ)». فَقَالَ: أَوْفَيْتَنِي، أَوْفَى اللَّهُ لَكَ. قَالَ النَّبِيُّ ﷺ: «(إِنَّ خِيَارَكُمْ أَحْسَنَكُمْ قَضَاءً)».

۲۳۹۴۔ ہم سے ابونعیم نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، کہ نبی کریم ﷺ پر ایک شخص کا ایک خاص عمر کا اونٹ قرض تھا۔ وہ شخص آپ سے تقاضا کرنے آیا تو آپ نے فرمایا: ”اسے اونٹ دے دو۔“ صحابہ نے تلاش کیا لیکن ایسا ہی اونٹ مل سکا جو قرض خواہ کے اونٹ سے اچھی عمر کا تھا۔ آپ نے فرمایا: ”وہی دے دو۔“ اس پر اس شخص نے کہا کہ آپ نے مجھے میرا حق پوری طرح دیا اللہ آپ کو بھی اس کا بدلہ پورا پورا دے۔ آپ نے فرمایا: ”تم میں بہتر آدمی وہ ہے جو قرض ادا کرنے میں بھی سب سے بہتر ہو۔“ [راجع: ۲۳۰۵]

تشریح: معلوم ہوا کہ قرض خواہ کو اس کے حق سے زیادہ دے دینا بڑا کارثواب ہے۔

۲۳۹۴۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى حَدَّثَنَا مُسْعَرٌ، حَدَّثَنَا مُحَارِبُ بْنُ دِنَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ قَالَ: مُسْعَرُ أَرَاهُ قَالَ: ضَحَى فَقَالَ: ((صَلِّ رَكْعَتَيْنِ)). وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي. [راجع: ۴۴۳]

(۲۳۹۴) ہم سے خلاد نے بیان کیا، ان سے مسعر نے بیان کیا، ان سے محارب بن دینار نے بیان کیا، اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا تو آپ مسجد نبوی میں تشریف رکھتے تھے۔ مسعر نے بیان کیا کہ میرا خیال ہے کہ انہوں نے چاشت کے وقت کا ذکر کیا۔ (کہ اس وقت خدمت نبوی میں حاضر ہوا) پھر آپ نے فرمایا: ”دو رکعت نماز پڑھ لو۔“ میرا آپ پر قرض تھا، آپ نے اسے ادا کیا، بلکہ زیادہ بھی دے دیا۔

تشریح: ایسے لوگ بہت ہی قابل تعریف ہیں جو خوش خوش قرض ادا کر کے سبکدوشی حاصل کر لیں۔ یہ اللہ کے نزدیک بڑے پیارے بندے ہیں۔ اچھی ادائیگی کا ایک مطلب یہی ہے کہ واجب حق سے کچھ زیادہ ہی دے دیں۔

بَابُ: إِذَا قَضَى دُونَ حَقِّهِ أَوْ حَلَّلَهُ فَهُوَ جَائِزٌ

باب: اگر مقرض قرض خواہ کے حق سے کم ادا کرے (جبکہ قرض خواہ اسی پر راضی بھی ہو) یا قرض خواہ

اسے معاف کر دے تو جائز ہے

۲۳۹۵۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ حَدَّثَنِي ابْنُ كَعْبٍ بْنُ مَالِكٍ * أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ شَهِيدًا، وَعَلَيْهِ دَيْنٌ فَأَشَدَّ الْغُرَمَاءُ فِي حَقِّهِمْ، فَأَتَيْتُ النَّبِيَّ ﷺ فَسَأَلَهُمْ أَنْ يَقْبَلُوا ثَمَرَ حَائِطِي وَيُحْلِلُوا أَبِي فَأَبَوْا، فَلَمْ يُعْطِهِمُ النَّبِيُّ ﷺ حَائِطِي، وَقَالَ: ((سَعِدُوا عَلَيْكُمْ)). فَقَدَا عَلَيْنَا حِينَ أَصْبَحَ، فَطَافَ بِالنَّخْلِ، وَدَعَا فِي ثَمَرِهَا بِالْبَرَكَةِ، فَجَدَدْتُهَا فَقَضَيْتُهُمْ، وَبَقِيَ لَنَا مِنْ ثَمَرِهَا. [راجع: ۲۱۲۷]

(۲۳۹۵) ہم سے عبدان نے بیان کیا، کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے خبر دی، انہیں زہری نے بیان کیا، ان سے کعب بن مالک نے بیان کیا اور انہیں جابر بن عبد اللہ رضی اللہ عنہ نے خبر دی کہ ان کے والد (عبد اللہ رضی اللہ عنہ) احد کے دن شہید کر دیے گئے تھے۔ ان پر قرض چلا آ رہا تھا۔ قرض خواہوں نے اپنے حق کے مطالبے میں سختی اختیار کی تو نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ آپ ان سے دریافت فرمایا کہ وہ میرے باغ کی کھجور لے لیں۔ اور میرے والد کو معاف کر دیں۔ لیکن قرض خواہوں نے اس سے انکار کیا تو نبی کریم ﷺ نے انہیں میرے باغ کا میوہ نہیں دیا۔ اور فرمایا: ”ہم صبح کو تمہارے باغ میں آئیں گے۔“ چنانچہ جب صبح ہوئی تو آپ ہمارے باغ میں تشریف لائے۔ آپ درختوں میں پھرتے رہے اور اس کے میوے میں برکت کی دعا فرماتے رہے۔ پھر میں نے کھجور توڑی اور ان کا تمام قرض ادا کرنے کے بعد بھی کھجور باقی بچ گئی۔

تشریح: مضمون باب اس سے ثابت ہوا کہ رسول اللہ ﷺ نے شہید صحابی رضی اللہ عنہ کے قرض خواہوں سے کچھ قرض معاف کر دینے کے لئے فرمایا۔ جب وہ لوگ تیار نہ ہوئے تو رسول کریم ﷺ نے حضرت جابر رضی اللہ عنہ کے باغ میں دعائے برکت فرمائی۔ جس کی وجہ سے سارا قرض پورا ادا ہونے کے بعد بھی کھجوریں باقی رہ گئیں۔

باب: اگر قرض ادا کرتے وقت کھجور کے بدل اتنی ہی کھجور یا اور کوئی میوہ یا اناج کے بدل برابر ناپ تول کر یا اندازہ کر کے دے تو درست ہے

بَابُ: إِذَا قَاصَّ أَوْ جَازَفَهُ فِي الدِّينِ فَهُوَ جَائِزٌ تَمَرًا بِتَمَرٍ أَوْ غَيْرِهِ

(۲۳۹۶) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے انس نے بیان کیا، ان سے ہشام نے، ان سے وہب بن کیسان نے اور انہیں جابر بن عبد اللہ رضی اللہ عنہما نے خبر دی کہ جب ان کے والد شہید ہوئے تو ایک یہودی کا تیس دن قرض اپنے اوپر چھوڑ گئے۔ جابر رضی اللہ عنہ نے اس سے مہلت مانگی، لیکن وہ نہیں مانا۔ پھر جابر رضی اللہ عنہ آنحضرت صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے تاکہ آپ اس یہودی (ابو حثم) سے (مہلت دینے کی) سفارش کر دیں۔ رسول اللہ صلی اللہ علیہ وسلم تشریف لائے اور یہودی سے یہ فرمایا کہ جابر رضی اللہ عنہ کے باغ کے پھل (جو بھی ہوں) اس قرض کے بدلے میں لے لے، جو ان کے والد کے اوپر اس کا ہے، اس نے اس سے بھی انکار کیا۔ اب رسول کریم صلی اللہ علیہ وسلم باغ میں داخل ہوئے اور اس میں چلتے رہے۔ پھر جابر رضی اللہ عنہ سے آپ نے فرمایا: ”باغ کا پھل توڑ کے اس کا قرض ادا کرو۔“ جب رسول اللہ صلی اللہ علیہ وسلم واپس تشریف لائے تو انہوں نے باغ کی کھجوریں توڑیں اور یہودی کا تیس دن قرض ادا کر دیا۔ سترہ دن اس میں سے بچ بھی رہا۔ جابر رضی اللہ عنہ آپ صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے تاکہ آپ کو بھی یہ اطلاع دیں۔ آپ اس وقت عصر کی نماز پڑھ رہے تھے۔ جب آپ فارغ ہوئے تو انہوں نے آپ کو اطلاع دی۔ آپ نے فرمایا: ”اس کی خبر ابن خطاب کو بھی کر دو۔“ چنانچہ جابر رضی اللہ عنہ حضرت عمر رضی اللہ عنہ کے یہاں گئے۔ حضرت عمر رضی اللہ عنہ نے فرمایا، میں تو اسی وقت سمجھ گیا تھا جب رسول اللہ صلی اللہ علیہ وسلم باغ میں چل رہے تھے کہ اس میں ضرور برکت ہوگی۔

۲۳۹۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسٌ، عَنْ هِشَامٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ تُوْفِيَ، وَتَرَكَ عَلَيْهِ ثَلَاثِينَ وَسَقًا لِرَجُلٍ مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ جَابِرٌ، فَأَبَى أَنْ يُنْظَرَهُ، فَكَلَّمَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَسُولَ اللَّهِ ﷺ لِيَسْتَفْعَ لَهُ إِلَيْهِ، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَكَلَّمَ الْيَهُودِيَّ لِيَأْخُذَ تَمَرًا نَخْلِهِ بِالتِّي لَهُ فَأَبَى، فَدَخَلَ رَسُولُ اللَّهِ ﷺ النَّخْلَ، فَمَشَى فِيهَا ثُمَّ قَالَ لِحَبَابِرٍ: ((جِدْ لَهُ قَافٍ لَهُ الَّذِي لَهُ)). فَجَدَّهُ بَعْدَ مَا رَجَعَ رَسُولُ اللَّهِ ﷺ قَافُوهَا ثَلَاثِينَ وَسَقًا، وَفَضَلَتْ لَهُ سَبْعَةُ عَشَرَ وَسَقًا، فَجَاءَ جَابِرُ رَسُولَ اللَّهِ ﷺ لِيُخْبِرَهُ بِالَّذِي كَانَ، فَوَجَدَهُ يُصَلِّي الْعَصْرَ، فَلَمَّا انْصَرَفَ أَخْبَرَهُ بِالْفَضْلِ، فَقَالَ: ((أَخْبِرْ ذَلِكَ ابْنَ الْخَطَّابِ)). فَذَهَبَ جَابِرٌ إِلَى عُمَرَ، فَأَخْبَرَهُ. فَقَالَ لَهُ عُمَرُ: لَقَدْ عَلِمْتُ حِينَ مَشَى فِيهَا رَسُولُ اللَّهِ ﷺ لِيَبَارَكَنَّ فِيهَا. [راجع ۲۱۲۷] [ابوداود: ۲۸۸۴؛ نسائي: ۳۶۴۲؛ ابن ماجه: ۲۴۳۴]

تشریح: یہ آپ صلی اللہ علیہ وسلم کا معجزہ تھا۔ عرب لوگوں کو کھجور کا جو درختوں پر ہوا یا اندازہ ہوتا ہے کہ توڑ کر تو لیں تاہیں تو اندازہ بالکل صحیح نکلتا ہے۔ میرا دوسرے کی کمی بیشی ہوتی ہے اور بات ہے۔ یہ نہیں ہوسکتا کہ ڈیوڑھے سے زیادہ کافروں کے لئے۔ اگر کھجور پہلے ہی سے زیادہ ہوتی تو یہودی خوشی سے باغ کا سب میوہ اپنے قرض کے بدل قبول کر لیتا۔ مگر وہ تیس دن سے بھی کم معلوم ہوتا تھا۔ آپ کے وہاں پھرنے اور دعا کرنے کی برکت سے وہ ۴۷ دن ہو گیا۔ یہ امر عقل کے خلاف نہیں ہے کہ حضرت عیسیٰ علیہ السلام اور ہمارے پیارے پیغمبر صلی اللہ علیہ وسلم سے اس قسم کے معجزات مکرر سر کر رہا ہوتا رہے ہیں۔

بَابُ مَنْ اسْتَعَاذَ مِنَ الدِّينِ

باب: قرض سے اللہ کی پناہ مانگنا

۲۳۹۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، ح: وَحَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَيْنِي، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ)). فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيزُ يَا رَسُولَ اللَّهِ مِنَ الْمَغْرَمِ قَالَ: ((إِنَّ الرَّجُلَ إِذَا عَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ)). [راجع: ۸۳۲]

۲۳۹۷۔ ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہمیں شعیب نے خبر دی، وہ زہری سے روایت کرتے ہیں (دوسری سند) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبدالحمد نے بیان کیا، ان سے سلیمان نے، ان سے محمد بن ابی عینی نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عروہ نے بیان کیا، اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ ﷺ نماز میں دعا کرتے تو یہ بھی کہتے ”اے اللہ! میں گناہ اور قرض سے تیری پناہ مانگتا ہوں۔“ کسی نے عرض کیا: یا رسول اللہ! آپ قرض سے اتنی پناہ مانگتے ہیں؟ آپ نے جواب دیا: ”جب آدمی مقروض ہوتا ہے تو جھوٹ بولتا ہے۔ اور وعدہ کر کے اس کی خلاف ورزی کرتا ہے۔“

بَابُ الصَّلَاةِ عَلَى مَنْ تَرَكَ دِينًا

باب: قرض دار کی نماز جنازہ کا بیان

۲۳۹۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ تَرَكَ مَالًا فَلْيُورَثْهُ، وَمَنْ تَرَكَ كَلًّا فَلْيُنَا)) [راجع: ۲۲۹۸]

۲۳۹۸۔ ہم سے ابوالولید نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص (اپنے انتقال کے وقت) مال چھوڑے تو وہ اس کے وارثوں کا ہے۔ اور جو قرض چھوڑے تو وہ ہمارے ذمہ ہے۔“

۲۳۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالْآخِرَةِ أَقْرَبُوا إِنْ شِئْتُ)) [الاحزاب: ۶] فَأَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالًا فَلْيَرِثْهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلْيُأْتِنِي فَأَنَا مَوْلَاهُ)). [راجع: ۲۲۹۸]

۲۳۹۹۔ ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا کہ ہم سے ابو عامر نے بیان کیا، ان سے فلیح نے بیان کیا، ان سے ہلال بن علی نے، ان سے عبد الرحمن بن ابی عمرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ہر مومن کا میں دنیا و آخرت میں سب سے زیادہ قریب ہوں۔ اگر تم چاہو تو یہ آیت پڑھ لو۔“ ”نبی مومنوں سے ان کی جان سے بھی زیادہ قریب ہے۔“ اس لیے جو مومن بھی انتقال کر جائے اور مال چھوڑ جائے تو چاہئے کہ ورثہ اس کے مالک ہوں۔ وہ جو بھی ہوں، اور جو شخص قرض چھوڑ جائے یا اولاد چھوڑ جائے تو وہ میرے پاس آ جائیں کہ ان کا ولی میں ہوں۔“

تشریح: یعنی اس کے بال بچوں کو پرورش کرنا ہمارے ذمہ ہے۔ یعنی بیت المال میں سے یہ خرچہ دیا جائے گا۔ سبحان اللہ! اس سے زیادہ شفقت اور عنایت کیا ہوگی۔ جو رسول کریم ﷺ کو اپنی امت سے تھی۔ باپ بھی بیٹے پر اتنا مہربان نہیں ہوتا جتنی نبی کریم ﷺ کی مسلمانوں پر مہربانی تھی۔ یہی وجہ تھی کہ مسلمان بھی سب آپ پر جان و دل سے فدا تھے۔ مسلمانوں کی حکومت کیا تھی ایک جمہوریت تھی۔ ملک کے اختتام اور آمدنی میں مسلمان سب برابر کے شریک تھے۔ اور بیت المال یعنی خزانہ ملک سارے مسلمانوں کا حصہ تھا۔ یہ نہیں کہ وہ بادشاہ کا ذاتی سمجھا جائے کہ جس طرح چاہے، اپنی خواہشوں میں اس کو اڑائے اور مسلمان فاقوں مرتے رہیں۔ جیسے ہمارے زمانے میں عموماً مسلمان رئیسوں اور نوابوں کا حال ہے۔ اللہ ان کو ہدایت کرے۔

﴿الْكَفِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾ (۳۳/الاحزاب: ۶)۔ یعنی جتنا ہر مومن خود اپنی جان پر آپ مہربان ہوتا ہے اس سے زیادہ نبی کریم ﷺ اس پر مہربان ہیں۔ اس کی وجہ یہ ہے کہ آدمی گناہ اور کفر کر کے اپنے آپ کو ہلاکت ابدی میں ڈالنا چاہتا ہے اور نبی کریم ﷺ اس کو بچانا چاہتے ہیں اور فلاح ابدی کی طرف لے جانا چاہتے ہیں۔ اس لئے آپ ہر مومن پر خود اس کے نفس سے بھی زیادہ مہربان ہیں۔ اس میں یہ بھی اشارہ ہے کہ جو نادار غریب مسلمان بحالت قرض انتقال کر جائیں، بیت المال سے ان کے قرض کی ادائیگی کی جائے گی۔

بیت المال سے وہ خزانہ مراد ہے جو اسلامی خلافت کی تحویل میں ہوتا ہے۔ جس میں اموال غنائم، اموال زکوٰۃ اور دیگر قسم کی اسلامی آمدنیاں جمع ہوتی ہیں۔ اس بیت المال کا ایک مصرف نادار اور غریب مساکین کے قرضوں کی ادائیگی بھی ہے۔

بَابُ: مَطْلُ الْغَنِيِّ ظُلْمٌ

باب: ادائیگی میں مالدار کی طرف سے ٹال مٹول کرنا ظلم ہے

۲۴۰۰۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، أَخْبَى وَهَبُ ابْنِ مُنْبِهِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَطْلُ الْغَنِيِّ ظُلْمٌ)). [راجع: ۲۲۸۷]

۲۴۰۰۔ ہم سے مسدد نے بیان کیا، کہا کہ ہم سے عبد الاعلیٰ نے بیان کیا، ان سے معمر نے، ان سے ہمام بن منبہ، وہب بن منبہ کے بھائی نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول کریم ﷺ نے فرمایا: ”مالدار کی طرف سے (قرض کی ادائیگی میں) ٹال مٹول کرنا ظلم ہے۔“

بَابُ: لِصَاحِبِ الْحَقِّ مَقَالٌ

وَيَذْكُرُ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((لِيَ الْوَاحِدِ يُجْلُ عِرْضُهُ وَعُقُوبَتُهُ)). قَالَ سُفْيَانُ: عِرْضُهُ يَقُولُ: مَطْلَتْنِي، وَعُقُوبَتُهُ: الْحَبْسُ.

باب: جس شخص کا حق نکلتا ہو وہ تقاضا کر سکتا ہے

اور نبی کریم ﷺ سے روایت ہے کہ ”قرض کے ادا کرنے پر قدرت رکھنے کے باوجود ٹال مٹول کرنا، اس کی سزا اور اس کی عزت کو حلال کر دیتا ہے۔“ سفیان نے کہا کہ عزت کو حلال کرنا یہ ہے کہ قرض خواہ کہے ”تم صرف ٹال مٹول کر رہے ہو۔“ اور اس کی سزا قید کرنا ہے۔

۲۴۰۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أُمِّي النَّبِيِّ ﷺ رَجُلٌ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ فَهَمٌ بِهِ أَصْحَابُهُ. فَقَالَ: ((دَعُوهُ

۲۴۰۱۔ ہم سے مسدد نے بیان کیا، ان سے یحییٰ نے بیان کیا، ان سے شعبہ نے، ان سے سلمہ نے، ان سے ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ کی خدمت میں ایک شخص قرض مانگنے آیا اور سخت تقاضا کرنے لگا۔ صحابہ رضی اللہ عنہم نے اس کی گوشمالی کرنی چاہی تو نبی کریم ﷺ

فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا)). [راجع: ۲۳۰۵] نے فرمایا: ”اسے چھوڑ دو، حق دار ایسی باتیں کہہ سکتا ہے۔“

تشریح: اس حدیث سے اندازہ کیا جاسکتا ہے کہ حقوق العباد کے معاملہ میں اسلام نے کس قدر ذمہ داریوں کا احساس دلایا ہے۔ مذکورہ قرض خواہ وقت مقررہ سے پہلے ہی تقاضا کرنے آ گیا تھا۔ اس کے باوجود نبی کریم ﷺ نے نہ صرف اس کی سخت کلامی کو برداشت کیا بلکہ اس کی سخت کلامی کو رد رکھا۔

باب: اگر بیع یا قرض یا امانت کا مال بجنسہ دیوالیہ شخص کے پاس مل جائے تو جس کا وہ مال ہے دوسرے قرض خواہوں سے زیادہ اس کا حق دار ہوگا

بَابُ: إِذَا وَجَدَ مَالَهُ عِنْدَ مُفْلِسٍ فِي الْبَيْعِ وَالْقَرْضِ وَالْوَدِيعَةِ فَهُوَ أَحَقُّ بِهِ

اور حسن رحمہ اللہ نے کہا کہ جب کوئی دیوالیہ ہو جائے اور اس کا (دیوالیہ ہونا حاکم کی عدالت میں) واضح ہو جائے تو نہ اس کا اپنے کسی غلام کو آزاد کرنا جائز ہوگا اور نہ اس کی خرید و فروخت صحیح مانی جائے گی۔ سعید بن مسیب نے کہا کہ عثمان رضی اللہ عنہ نے فیصلہ کیا تھا کہ جو شخص اپنا حق دیوالیہ ہونے سے پہلے لے لے تو وہ اسی کا ہو جاتا ہے اور جو کوئی اپنا ہی سامان اسکے ہاں پہچان لے تو وہی اس کا مستحق ہوتا ہے۔

وَقَالَ الْحَسَنُ: إِذَا أَفْلَسَ وَتَبَيَّنَ لَمْ يَجْزِ عِتْقُهُ، وَلَا بَيْعُهُ وَلَا شِرَاؤُهُ. وَقَالَ سَعِيدُ ابْنِ الْمُسَيَّبِ: قَضَى عُثْمَانُ: مَنْ اقْتَضَى مِنْ حَقِّهِ قَبْلَ أَنْ يُفْلِسَ فَهُوَ لَهُ، وَمَنْ عَرَفَ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ.

تشریح: مثلاً زید نے عمرو کے پاس ایک گھوڑا امانت رکھا یا اس کے ہاتھ ادھار بیچا، یا قرض دیا، اب عمرو نادار ہو گیا، گھوڑا بچوں کا توں عمرو کے پاس ملا۔ تو زید اس کو لے لے گا دوسرے قرض خواہوں کا اس میں حصہ نہ ہوگا۔

۲۴۰۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ بْنُ عَمْرٍو بْنُ حَزْمٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ، أَنَّ أَبَا بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: أَوْ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ أَدْرَكَ مَالَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ، فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ)). قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا الْإِسْنَادُ كُلُّهُمْ كَانُوا عَلَى الْقَضَاءِ يَحْيَى بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ

۲۴۰۲) ہم سے احمد بن یونس نے بیان کیا، ان سے زہیر نے بیان کیا، انہوں سے یحییٰ بن سعید نے بیان کیا، کہا کہ مجھے ابو بکر بن محمد بن عمرو بن حزم نے خبر دی، انہیں عمر بن عبدالعزیز نے خبر دی، انہیں ابو بکر بن عبدالرحمن بن حارث بن ہشام نے خبر دی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ رسول اللہ ﷺ نے فرمایا یہ بیان کیا کہ میں نے رسول اللہ ﷺ کو یہ فرماتے سنا: ”جو شخص ہو، اپنا مال کسی شخص کے پاس پالے جب کہ وہ شخص دیوالیہ قرار دیا جا چکا ہو۔ تو صاحب مال ہی اس کا دوسروں کے مقابلہ میں زیادہ مستحق ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ اس سند میں جتنے راوی ہیں یہ سارے کے سارے قضا کے عہدے پر تھے۔ یحییٰ بن سعید، ابو بکر بن محمد، عمر بن عبدالعزیز، ابو بکر بن عبدالرحمن اور ابو ہریرہ یہ سب کے سب مدینہ میں قاضی تھے۔

مُحَمَّدٌ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَأَبُو بَكْرٍ بْنُ
عَبْدِ الرَّحْمَنِ وَأَبُو هُرَيْرَةَ كَانُوا كُلُّهُمْ عَلَى
الْمَدِينَةِ . [مسلم: ۳۹۸۷، ۳۹۸۸؛ ابوداؤد:
۳۵۱۹، ۳۵۲۰، ۳۵۲۱، ۳۵۲۲؛ ترمذی:
۱۲۶۲؛ نسائی: ۴۶۹۰، ۴۶۹۱؛ ابن ماجہ:

[۲۳۵۹، ۲۳۵۸]

تشریح: اگر وہ چیز بدل گئی، مثلاً سونا خریدنا تھا، اس کا زیور بناؤ الا تو اب سب قرض خواہوں کا حق اس میں برابر ہوگا۔ حنفیہ نے اس حدیث کے خلاف
اپنا مذہب قرار دیا ہے اور قیاس پر عمل کیا ہے۔ حالانکہ وہ دعویٰ یہ کرتے ہیں کہ قیاس کو حدیث کے مخالف ترک کر دینا چاہیے۔
حدیث اپنے مضمون میں واضح ہے کہ جب کسی شخص نے کسی شخص سے کوئی چیز خریدی اور اس پر قبضہ بھی کر لیا۔ لیکن قیمت نہیں ادا کی تھی کہ وہ
دیوالیہ ہو گیا۔ پس اگر وہ اصل سامان اس کے پاس موجود ہے تو اس کا مستحق بیچنے والا ہی ہوگا اور دوسرے قرض خواہوں کا اس میں کوئی حق نہ ہوگا۔ امام
بخاری رحمہ اللہ کا یہی مسلک ہے جو حدیث ہذا سے ظاہر ہے۔ امام شافعی رحمہ اللہ کا فتویٰ بھی یہی ہے۔

**باب: اگر کوئی مالدار ہو کر کل پرسوں تک قرض ادا
کرنے کا وعدہ کرے تو یہ مال مٹول کرنا نہیں سمجھا**

**بَابُ مَنْ أَخَّرَ الْغُرِيمَ إِلَى الْغَدِ
أَوْ نَحْوِهِ وَلَمْ يَرَ ذَلِكَ مَطْلًا**

جائے گا

اور جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ میرے والد کے قرض کے سلسلے میں
جب قرض خواہوں نے اپنا حق مانگنے میں شدت اختیار کی، تو نبی کریم صلی اللہ علیہ وسلم
نے ان کے سامنے یہ صورت رکھی کہ وہ میرے باغ کا میوہ قبول کر لیں۔
انہوں نے اس سے انکار کیا، اس لیے نبی کریم صلی اللہ علیہ وسلم نے باغ نہیں دیا اور نہ
پھل توڑ دئے بلکہ فرمایا: ”میں تمہارے پاس کل آؤں گا۔“ چنانچہ دوسرے
دن صبح ہی آپ ہمارے یہاں تشریف لائے اور پھلوں میں برکت کی دعا
فرمائی۔ اور میں نے (اسی باغ سے) ان سب کا قرض ادا کر دیا۔

وَقَالَ جَابِرٌ: اسْتَدَّ الْغُرَمَاءُ فِي حُقُوقِهِمْ فِي
دَيْنِ أَبِي فَسَأَلَهُمُ النَّبِيُّ ﷺ أَنْ يَقْبَلُوا ثَمَرَ
حَائِطِي فَأَبَوْا، فَلَمْ يُعْطِهِمُ الْحَائِطَ وَلَمْ
يَكْسِرْهُ لَهُمْ، وَقَالَ: ((سَأَعُدُّوْ عَلَيْكُمْ عَدًّا)).
فَعَدَّا عَلَيْنَا حِينَ أَصْبَحَ فَدَعَا فِي ثَمَرِهَا
بِالْبَرَكَةِ فَقَضَيْتُهُمْ.

**باب: دیوالیہ یا محتاج کا مال بیچ کر قرض خواہوں کو
بانٹ دینا یا خود اس کو ہی دے دینا کہ اپنی ذات پر
خرچ کرے**

**بَابُ مَنْ بَاعَ مَالَ الْمُفْلِسِ أَوْ
الْمُعْدِمِ فَقَسَمَهُ بَيْنَ الْغُرَمَاءِ أَوْ
أَعْطَاهُ حَتَّى يُنْفِقَ عَلَى نَفْسِهِ**

(۲۳۰۳) ہم سے مسد نے بیان کیا، کہا کہ ہم سے یزید بن زریج نے بیان
کیا، ان سے حسین معلم نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان

۲۴۰۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ،
حَدَّثَنَا حُسَيْنُ الْمُعْلَمِ، حَدَّثَنَا عَطَاءُ بْنُ أَبِي

رَبَاح، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَعْتَقَ رَجُلٌ مِنَّا غُلَامًا لَهُ عَنْ دُبُرٍ، فَقَالَ النَّبِيُّ ﷺ: ((مَنْ يَشْتَرِيهِ يَمْنِي؟)) فَاشْتَرَاهُ نَعِيمُ بْنُ عَبْدِ اللَّهِ، فَأَخَذَ ثَمَنَهُ، فَدَفَعَهُ إِلَيْهِ. [راجع: ۲۱۴۱]

کیا، اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ ایک شخص نے اپنا ایک غلام اپنی موت کے ساتھ آزاد کرنے کے لیے کہا۔ نبی کریم ﷺ نے فرمایا: ”اس غلام کو مجھ سے کون خریدتا ہے؟“ نعیم بن عبد اللہ نے اسے خرید لیا اور آنحضرت ﷺ نے اس کی قیمت (آٹھ سو درہم) وصول کر کے اس کے مالک کو دے دی۔

تشریح: اسی سے باب کا مضمون ثابت ہوا۔ شخص مذکور مفلس تھا، صرف وہی غلام اس کا سرمایہ تھا اور اس کے لئے اس نے اپنے مرنے کے بعد آزادی کا اعلان کر دیا تھا جس سے دیگر مستحقین کی حق تلفی ہوتی تھی۔ لہذا نبی کریم ﷺ نے اسے اس کی حیات ہی میں فروخت کر دیا۔

باب: ایک معین مدت کے وعدہ پر قرض دینا یا بیع کرنا

بَابُ: إِذَا أَقْرَضَهُ إِلَى أَجَلٍ مُّسَمًّى أَوْ أَجَلَهُ فِي الْبَيْعِ

اور ابن عمر رضی اللہ عنہما نے کہا کہ کسی مدت معین تک کے لیے قرض میں کوئی حرج نہیں ہے اگرچہ اس کے درہموں سے زیادہ کھرے درہم اسے ملیں۔ لیکن اس صورت میں جب کہ اس کی شرط نہ لگائی ہو۔ عطاء اور عمرو بن دینار نے کہا کہ قرض میں، قرض لینے والا اپنی مقررہ مدت کا پابند ہوگا۔

وَقَالَ ابْنُ عُمَرَ فِي الْقَرْضِ إِلَى أَجَلٍ: لَا بَأْسَ بِهِ، وَإِنْ أُعْطِيَ أَفْضَلَ مِنْ دَرَاهِمِهِ، مَا لَمْ يَشْتَرِطْ. وَقَالَ عَطَاءٌ وَعَمْرُو بْنُ دِينَارٍ: هُوَ إِلَى أَجَلِهِ فِي الْقَرْضِ.

(۲۴۰۴) لیث نے بیان کیا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبد الرحمن بن ہرمز نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے رسول اللہ ﷺ سے کہ آپ نے کسی اسرائیلی شخص کا تذکرہ فرمایا جس نے دوسرے اسرائیلی شخص سے قرض مانگا تھا۔ اور اس نے ایک مقررہ مدت کے لیے اسے قرض دے دیا تھا۔ (جس کا ذکر پہلے گزر چکا ہے)۔

۲۴۰۴۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ، سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ، فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُّسَمًّى، فَذَكَرَ الْحَدِيثَ. [راجع: ۱۶۹۸]

باب: قرض میں کمی کرنے کی سفارش کرنا

بَابُ الشَّفَاعَةِ فِي وَضْعِ الدِّينِ

(۲۴۰۵) ہم سے موسیٰ نے بیان کیا، کہا کہ مجھ سے ابو عوانہ نے بیان کیا، ان سے مغیرہ نے، ان سے عامر نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ (میرے والد) عبد اللہ رضی اللہ عنہ شہید ہوئے تو اپنے پیچھے بال بچے اور قرض چھوڑ گئے۔ میں قرض خواہوں کے پاس گیا کہ اپنا کچھ قرض معاف کر دیں۔ لیکن انہوں نے انکار کیا، پھر میں نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ اور آپ سے ان کے پاس سفارش کروائی۔ انہوں نے اس کے

۲۴۰۵۔ حَدَّثَنَا مُوسَى، حَدَّثَنِي أَبُو عَوَانَةَ، عَنْ مَغِيرَةَ، عَنْ عَامِرٍ، عَنْ جَابِرٍ قَالَ: أُصِيبَ عَبْدُ اللَّهِ وَتَرَكَ عِيَالًا وَدَيْنًا، فَطَلَبْتُ إِلَيْ أَصْحَابِ الدِّينِ أَنْ يَضَعُوا بَعْضًا فَأَبَوْا، فَأَتَيْتُ النَّبِيَّ ﷺ فَاسْتَشْفَعْتُ بِهِ عَلَيْهِمْ فَأَبَوْا، فَقَالَ: ((صَفُّ تَمْرِكَ كُلِّ شَيْءٍ مِنْهُ

باوجود بھی انکار کیا۔ آخر آپ نے فرمایا کہ ”(اپنے باغ کی) تمام کھجور کی قسمیں الگ الگ کرلو۔ عذق بن زید الگ، لین الگ اور عجوہ الگ (یہ سب عمدہ قسم کی کھجوروں کے نام ہیں) اور اس کے بعد قرض خواہوں کو بلاؤ اور میں بھی آؤں گا۔“ چنانچہ میں نے ایسا کر دیا۔ جب نبی کریم ﷺ تشریف لائے تو آپ ان کے ڈھیر پر بیٹھ گئے اور ہر قرض خواہ کے لیے ماپ شروع کر دی۔ یہاں تک کہ سب کا قرض پورا ہو گیا اور کھجور اسی طرح باقی بچ رہی جیسے پہلے تھی۔ گویا کسی نے اسے چھوا تک نہیں ہے۔

(۲۴۰۶) اور ایک مرتبہ میں نبی کریم ﷺ کے ساتھ ایک جہاد میں ایک اونٹ پر سوار ہو کر گیا۔ اونٹ تھک گیا۔ اس لیے میں لوگوں سے پیچھے رہ گیا۔ اتنے میں نبی کریم ﷺ نے اسے پیچھے سے مارا اور فرمایا: ”یہ اونٹ مجھے بچ دو۔“ مدینہ تک اس پر سواری کی تمہیں اجازت ہے۔“ پھر جب ہم مدینہ سے قریب ہوئے تو میں نے نبی کریم ﷺ سے اجازت چاہی، عرض کیا کہ یا رسول اللہ! میں نے ابھی نئی شادی کی ہے۔ آپ نے دریافت فرمایا: ”کنواری سے کی ہے یا بیوہ سے؟“ میں نے کہا کہ بیوہ سے، میرے والد عبداللہ رضی اللہ عنہ شہید ہوئے تو اپنے پیچھے کئی چھوٹی بچیاں چھوڑ گئے ہیں۔ اس لیے میں نے بیوہ سے کی تاکہ انہیں تعلیم دے اور ادب سکھاتی رہے۔ پھر آپ نے فرمایا: ”اچھا اب اپنے گھر جاؤ۔“ چنانچہ میں گھر گیا۔ میں نے جب اپنے ماموں سے اونٹ بیچنے کا ذکر کیا تو انہوں نے مجھے ملامت کی۔ اس لیے میں نے ان سے اونٹ کے تھک جانے اور نبی کریم ﷺ کے واقعہ کا بھی ذکر کیا۔ اور آپ کے اونٹ مارنے کا بھی۔ جب نبی کریم ﷺ مدینے پہنچے تو میں بھی صبح کے وقت اونٹ لے کر آپ کی خدمت میں حاضر ہوا۔ آپ نے مجھے اونٹ کی قیمت بھی دے دی اور وہ اونٹ بھی مجھ کو واپس بخش دیا اور قوم کے ساتھ میرا (مال غنیمت کا) حصہ بھی مجھ کو بخش دیا۔

تشریح: ماموں نے اس وجہ سے ملامت کی ہوگی کہ نبی کریم ﷺ کے ہاتھ اونٹ بیچنا کیا ضروری تھا۔ یوں ہی آپ کو دے دیا ہوتا۔ بعض نے کہا اس بات پر کہ ایک ہی اونٹ ہمارے پاس تھا۔ اس سے گھر کا کام کاج نکلتا تھا، وہ بھی تو نے بیچ ڈالا۔ اب تکلیف ہوگی۔ بعض نے کہا ماموں سے جد بن قیس مراد ہے وہ منافق تھا۔

باب: مال کو تباہ کرنا یعنی بے جا اسراف منع ہے

بَابُ مَا يُنْهَى عَنْ إِضَاعَةِ الْمَالِ

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وَقَوْلَ اللَّهِ تَعَالَى: ﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ [البقرة: ۲۰۵] ﴿لَا يَصْلَحُ عَمَلَ الْمُفْسِدِينَ﴾. [یونس: ۸۱] وَقَالَ: ﴿أَصْلَوْتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ﴾ [هود: ۸۷] وَقَالَ: ﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ﴾ [النساء: ۵] وَالْحَجَرِ فِي ذَلِكَ، وَمَا يَنْهَى عَنِ الْخِدَاعِ.

اور اللہ تعالیٰ نے سورہ بقرہ میں فرمایا: ”اللہ تعالیٰ فساد کو پسند نہیں کرتا۔“ (اور اللہ تعالیٰ کا ارشاد سورہ یونس میں کہ) ”اللہ فساد یوں کا منصوبہ چلنے نہیں دیتا۔“ اور اللہ تعالیٰ نے (سورہ ہود میں) فرمایا ہے: ”کیا تمہاری نماز تمہیں یہ بتاتی ہے کہ جسے ہمارے باپ دادا پوجتے چلے آئے ہیں ہم ان بتوں کو چھوڑ دیں یا اپنے مال میں اپنے طبعیت کے مطابق تصرف کرنا چھوڑ دیں۔“ اور اللہ تعالیٰ نے (سورہ نساء میں) ارشاد فرمایا: ”اپنا روپیہ بے وقوفوں کے ہاتھ میں مت دو“ اور بے وقوفی کی حالت میں ان سے روپیہ پیسہ روک دیا گیا ہے اور بیع وغیرہ میں دھوکہ کھانے سے بھی ان کو منع کیا گیا ہے۔

تشریح: بے وقوفوں سے مراد نادان ہیں جو مال کو سنبھال نہ سکیں بلکہ اس کو تباہ اور برباد کر دیں۔ جیسے عورت، بچے، کم عقل جوان بوڑھے وغیرہ۔ حجر کا معنی لغت میں روکنا، منع کرنا۔ اور شرع میں اس کو کہتے ہیں کہ حاکم اسلام کسی شخص کو اس کے اپنے مال میں تصرف کرنے سے روک دے۔ اور یہ دو وجہ سے ہوتا ہے یا تو وہ شخص بے وقوف ہو، اپنا مال تباہ کرتا ہو یا دوسروں کے حقوق کی حفاظت کے لئے۔ مثلاً مدیون مفلس پر حجر کرنا، قرض خواہوں کے حقوق بچانے کے لئے۔ یا راہن پر یا مرلیض پر، مرہن اور وارث کا حق بچانے کے لئے اس روکنے کو شرعی اصطلاح میں حجر کہا جاتا ہے۔

آیات قرآنی سے یہ بھی ظاہر ہوا کہ حلال طور پر کمایا ہوا مال بڑی اہمیت رکھتا ہے۔ اس کا ضائع کرنا یا ایسے نادانوں کو اسے سونپنا جو اس کی حفاظت نہ کر سکیں باوجود یہ کہ وہ اس کے حق دار ہیں۔ پھر بھی ان کو ان کے گزارے سے زیادہ دینا اس مال کو گویا ضائع کرنا ہے جو کسی طرح جائز نہ ہوگا۔

۲۴۰۷۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: إِنِّي أَخْدَعُ فِي الْبَيْعِ. فَقَالَ: ((إِذَا بَايَعْتَ فَقُلْ: لَا خِلَافَةَ)) فَكَانَ الرَّجُلُ يَقُولُهُ. [راجع: ۲۱۱۷]

(۲۴۰۷) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا، انہوں نے ابن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ سے ایک شخص نے عرض کیا کہ خرید و فروخت میں مجھے دھوکا دے دیا جاتا ہے۔ آپ نے فرمایا: ”جب تو خرید و فروخت کیا کرے، تو کہہ دیا کہ کوئی دھوکا نہ ہو۔“ چنانچہ پھر وہ شخص اسی طرح کہا کرتا تھا۔ [مسلم: ۳۸۶۰]

تشریح: ایک روایت میں اتنا زیادہ ہے اور مجھ کو تین دن تک اختیار ہے۔ یہ حدیث اوپر گزر چکی ہے۔ یہاں باب کی مناسبت یہ ہے کہ نبی کریم ﷺ نے مال کو تباہ کرنا براجانا۔ اس لیے اس کو یہ حکم دیا کہ بیع کے وقت یوں کہا کرو۔ دھوکہ فریب کا کام نہیں ہے۔

۲۴۰۸۔ حَدَّثَنَا عُثْمَانُ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ وَرَّادٍ، مَوْلَى الْمُغِيرَةِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عَفْوَ الْأَمْهَاتِ، وَوَادَ الْبَنَاتِ، وَمَنْعًا وَهَاتِ، وَتَكْرَةً لَكُمْ قَبْلَ وَقَالَ: وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ

(۲۴۰۸) ہم سے عثمان بن ابی شیبہ نے بیان کیا، ان سے جریر نے بیان کیا، ان سے منصور نے، ان سے شعبی نے، ان سے مغیرہ بن شعبہ کے غلام وژاد نے اور ان سے مغیرہ بن شعبہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے تم پر ماں (اور باپ) کی نافرمانی، لڑکیوں کو زندہ دفن کرنا (واجب حقوق کی) ادائیگی نہ کرنا اور (دوسروں کا مال ناجائز طریقہ پر) دبا لینا حرام قرار دیا ہے۔ اور فضول بکواس کرنے، اور کثرت سے

[راجع: ۸۴۴]

سوالات کرنے اور مال ضائع کرنے کو مکروہ قرار دیا ہے۔“

لفظ ((منعواہات)) کا ترجمہ بعض نے یوں کیا ہے اپنے اوپر جو حق واجب ہے جیسے زکوٰۃ، بال بچوں، ناتے والوں کی پرورش، وہ نہ دینا۔ اور جس کا لینا حرام ہے یعنی پر ایامال وہ لے لینا ((قلیل و قال)) کا مطلب خواہ مخواہ اپنا علم جاننے کے لئے لوگوں سے سوالات کرنا۔ یا بے ضرورت حالات پوچھنا، کیونکہ یہ لوگوں کو برا معلوم ہوتا ہے۔ بعض بات وہ بیان کرنا نہیں چاہتے۔ اسکے پوچھنے سے ناخوش ہوتے ہیں۔

تشریح: ترجمہ باب لفظ ((اضاعة المال)) سے نکلتا ہے یعنی مال ضائع کرنا مکروہ ہے۔ قسطلانی رحمہ اللہ نے کہا مال برباد کرنا یہ ہے کہ کھانے پینے لباس وغیرہ میں بے ضرورت تکلف کرنا۔ برتن وغیرہ پر سونے چاندی کا طمع کرنا۔ دیوار چھت وغیرہ سونے چاندی سے رنگنا۔ سعید بن جبیر نے کہا مال برباد کرنا یہ ہے کہ حرام کاموں میں خرچ کر لے اور صحیح یہی ہے کہ خلاف شرع جو خرچ ہو، خواہ دینی یا دنیاوی کام میں وہ برباد کرنے میں داخل ہے۔ بہر حال جو کام شرعاً منع ہیں جیسے پتنگ بازی، مرغ بازی، آتش بازی، ناچ نگ ان میں تو ایک پیسہ بھی خرچ کرنا حرام ہے۔ اور جو کام ثواب کے ہیں مثلاً محتاجوں، مسافروں، غریبوں، بیماروں کی خدمت، قومی کام جیسے مدرسے، پل، سرائے، مسجد محتاج خانے، شفا خانے بنانا، ان میں جتنا خرچ کرے وہ ثواب ہی ثواب ہے۔ اس کو برباد کرنا نہیں کہہ سکتے۔ رہ گیا اپنے نفس کی لذت میں خرچ کرنا تو اپنی حیثیت اور حالت کے موافق اس میں خرچ کرنا اسراف نہیں ہے۔ اسی طرح اپنی عزت یا آبرو بچانے کے لئے یا کسی آفت کو روکنے کے لئے اس کے سوا بے ضرورت نفسانی خواہشوں میں مال خرچ کرنا مثلاً بے فائدہ بہت سے کپڑے بنالینا، یا بہت سے گھوڑے رکھنا، یا بہت سا سامان خریدنا یہ بھی اسراف میں داخل ہے۔

بَابُ الْعَبْدِ رَاعٍ فِي مَالِ سَيِّدِهِ

وَلَا يَعْمَلُ إِلَّا بِإِذْنِهِ

باب: غلام اپنے آقا کے مال کا نگران ہے اس کی اجازت کے بغیر اس میں کوئی تصرف نہ کرے

۲۴۰۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَإِمَّا مَرَّ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). قَالَ: وَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ ﷺ وَأَخْبَسَ النَّبِيُّ ﷺ قَالَ: ((وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ،

(۲۴۰۹) ہم سے ابو الیمان حکم بن نافع نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، انہیں سالم بن عبد اللہ نے خبر دی اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ انہوں نے رسول اللہ ﷺ کو یہ فرماتے سنا: ”تم میں سے ہر فرد ایک طرح کا حاکم ہے اور اس کی رعیت کے بارے میں اس سے سوال ہوگا۔ ہر انسان اپنے گھر کا حاکم ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ عورت اپنے شوہر کے گھر کی حاکم ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ خادم اپنے آقا کے مال کا حاکم ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔“ انہوں نے بیان کیا کہ یہ سب میں نے رسول اللہ ﷺ سے سنا تھا۔ اور میں سمجھتا ہوں کہ نبی کریم ﷺ نے یہ بھی فرمایا تھا کہ ”مرد اپنے والد کے مال کا حاکم ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ پس ہر شخص حاکم ہے اور ہر شخص سے اس کی رعیت کے بارے میں سوال ہوگا۔“

وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. [راجع: ۸۹۳]

تشریح: یہ حدیث ایک بہت بڑے تمدنی اصل الاصول پر مشتمل ہے۔ دنیا میں کوئی شخص بھی ایسا نہیں ہے جس کی کچھ نہ کچھ ذمہ داریاں نہ ہوں۔ ان ذمہ داریوں کو محسوس کر کے صحیح طور پر ادا کرنا عین شرعی مطالبہ ہے۔ ایک حاکم بادشاہ اپنی رعایا کا ذمہ دار ہے، گھر میں مرد جملہ اہل خانہ پر حاکم ہے۔ عورت گھر کی مالکہ ہونے کی حیثیت سے گھر اور اولاد کی ذمہ دار ہے۔ ایک غلام اپنے آقا کے مال میں ذمہ دار ہے۔ ایک مرد اپنے والد کے مال کا ذمہ دار ہے الغرض اسی سلسلہ میں تقریباً دنیا کا ہر انسان بندھا ہوا ہے۔ پس ضروری ہے کہ ہر شخص اپنی ذمہ داریوں کو ادا کرے۔ حاکم کا فرض ہے اپنے حکومت کے ہر چھوٹے بڑے پر نظرِ شفقت رکھے۔ ایک مرد کا فرض ہے کہ اپنے جملہ اہل خانہ پر توجہ رکھے۔ ایک عورت کا فرض ہے کہ اپنے شوہر کے گھر کی ہر طرح سے پوری پوری حفاظت کرے۔ اس کی دولت اور اولاد اور عزت میں کوئی خیانت نہ کرے۔ ایک غلام، نوکر، مزدور کا فرض ہے کہ اپنے فرائض متعلقہ کی ادائیگی میں اللہ کا خوف کر کے کوتاہی نہ کرے۔ یہی باب کا مقصد ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ] فِي الْخُصُومَاتِ

نالشوں اور جھگڑوں کا بیان

باب: قرضدار کو پکڑ کر لے جانا اور مسلمان اور یہودی میں جھگڑا ہونے کا بیان

بَابُ مَا يُذَكَّرُ فِي الْإِشْحَاصِ
وَالْخُصُومَةِ بَيْنَ الْمُسْلِمِ
وَالْيَهُودِيِّ

(۲۳۱۰) ہم سے ابوالولید نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا کہ عبدالمک بن میسرہ نے مجھے خبر دی، کہا کہ میں نے نزال بن سبرہ سے سنا، اور انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نے ایک شخص کو قرآن کی ایک آیت اس طرح پڑھتے سنا کہ رسول اللہ ﷺ سے میں نے اس کے خلاف سنا تھا۔ اس لیے میں ان کا ہاتھ تھامے آپ کی خدمت میں لے گیا۔ آپ نے (میرا اعتراض سن کر) فرمایا: ”تم دونوں درست پڑھتے ہو۔“ شعبہ نے بیان کیا کہ میں سمجھتا ہوں کہ آپ نے یہ بھی فرمایا: ”اختلاف نہ کیا کرو۔ کیونکہ تم سے پہلے کے لوگ اختلاف ہی کی وجہ سے تباہ ہو گئے۔“

۲۴۱۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ حَدَّثَنَا شُعْبَةُ قَالَ عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، أَخْبَرَنِي قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَبْرَةَ سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَجُلًا قَرَأَ آيَةَ سَمِعْتُ مِنَ النَّبِيِّ ﷺ خِلَافَهَا، فَأَخَذْتُ بِيَدِهِ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((كِلَاكُمَا مُحْسِنٌ)). قَالَ شُعْبَةُ، أَظْنُهُ قَالَ: ((لَا تَخْتَلِفُوا فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا)). [اطرافه في: ۳۴۱۴، ۳۴۷۶، ۴۸۱۳، ۵۰۶۳، ۶۵۱۷، ۶۵۱۸، ۷۴۲۸، ۷۴۷۷]

تشریح: ترجمہ باب اس سے نکلا کہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ اس شخص کو پکڑ کر نبی کریم ﷺ کی خدمت میں لے گئے۔ جب قرآن غلط پڑھنے پر پکڑ کر لے جانا درست ٹھہرا تو اپنے حق کے بدل بھی لے جانا درست ہوگا۔ جیسے پہلا امر ایک مقدمہ ہے ویسا ہی دوسرا بھی۔ آپ کا مطلب یہ تھا کہ ایسی چھوٹی باتوں میں لڑنا جھگڑنا، جنگ و جدل کرنا برا ہے۔ عبد اللہ رضی اللہ عنہ کو لازم تھا کہ اس سے دوسری طرح پڑھنے کی وجہ پوچھتے۔ جب وہ کہتا کہ میں نے نبی کریم ﷺ سے ایسا ہی سنا ہے تو آپ سے دریافت کرتے۔

اس حدیث سے ان متعصب مقلدوں کو نصیحت لینا چاہیے، جو آمین اور رفع الیدین اور اسی طرح کی باتوں پر لوگوں سے فساد اور جھگڑا کرتے ہیں۔ اگر دین کے کسی کام میں شہینہ ہو تو کرنے والے سے نرمی اور اخلاق کے ساتھ اس کی دلیل پوچھتے۔ جب وہ حدیث یا قرآن سے کوئی دلیل بتلا دے بس سکوت کرے۔ اب اس سے معترض نہ ہو۔ ہر مسلمان کو اختیار ہے کہ جس حدیث پر چاہے عمل کرے۔ بشرطیکہ وہ حدیث بالاتفاق منسوخ نہ ہو۔ اس

حدیث سے یہ بھی نکلا کہ اختلاف یہیں ہے کہ ایک رفیع الیدین کرے، دوسرا نہ کرے۔ ایک پکار کر آمین کہے ایک آہستہ۔ بلکہ اختلاف یہ ہے کہ ایک دوسرے سے ناحق جھگڑے، اس کو ستائے کیونکہ آپ نے ان دونوں کی قراءتوں کو اچھا فرمایا۔ اور لڑنے جھگڑنے کو برا کہا۔

”وقال المظهری الاختلاف فی القرآن غیر جائز لان کل لفظ منه اذا جاز قراءه علی وجهین او اکثر فلو انکر احد واحدا من ذینک الوجهین او الوجوه فقد انکر القرآن ولا يجوز فی القرآن القول بالرای لان القرآن سنة متبعة بل علیهما ان یسالا عن ذالک ممن هو اعلم منهما۔“ (قسطانی)

یعنی مظهری نے کہا کہ قرآن مجید میں اختلاف کرنا ناجائز ہے۔ کیونکہ اس کا ہر لفظ جب اس کی قراءت دونوں طریقوں پر جائز ہو تو ان میں سے ایک قراءت کا انکار کرنا یا دونوں کا انکار یہ سارے قرآن کا انکار ہوگا۔ اور قرآن شریف کے بارے میں اپنی رائے سے کچھ کہنا جائز نہیں ہے اس لیے کہ قرآن مجید مسلسل طور پر نقل ہوتا چلا آ رہا ہے، پس ان اختلاف کرنے والوں کو لازم تھا کہ اپنے سے زیادہ جاننے والے سے تحقیق کر لیتے۔

الغرض اختلاف جو موجب اشتقاق و افتراق و فساد ہو وہ اختلاف سخت مذموم ہے اور طبعی اختلاف مذموم نہیں ہے۔

حدیث باب سے یہ بھی نکلا کہ دعویٰ اور مقدمات میں ایک مسلمان کسی بھی غیر مسلم پر اور کوئی بھی غیر مسلم کسی بھی مسلمان پر اسلامی عدالت میں دعویٰ کر سکتا ہے۔ انصاف چاہنے کے لئے دعویٰ اور مدعا علیہ کا ہم مذہب ہو نا کوئی شرط نہیں ہے۔

۲۴۱۱۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ حَدَّثَنَا ابْنُ أَبِي هَانٍ
ابْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ
ابْنِ عَبْدِ الرَّحْمَنِ، وَ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلَانِ رَجُلٌ
مِنَ الْمُسْلِمِينَ وَ رَجُلٌ مِنَ الْيَهُودِ، فَقَالَ
الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا عَلَى
الْعَالَمِينَ، فَقَالَ الْيَهُودِي: وَالَّذِي اضْطَفَى
مُوسَى عَلَى الْعَالَمِينَ. فَرَفَعَ الْمُسْلِمُ يَدَهُ
عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ الْيَهُودِي، فَذَهَبَ
الْيَهُودِي إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِمَا كَانَ
مِنْ أَمْرِهِ وَأَمَرَ الْمُسْلِمَ، فَدَعَا النَّبِيُّ ﷺ
الْمُسْلِمَ فَسَأَلَهُ عَنْ ذَلِكَ، فَأَخْبَرَهُ فَقَالَ:
النَّبِيُّ ﷺ: ((لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ
النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَاصْصَقْ مَعَهُمْ،
فَأَكُونُ أَوَّلَ مَنْ يَفِيقُ، فَإِذَا مُوسَى بَاطِشٌ
جَانِبَ الْعَرْشِ، فَلَا أَذْرِي كَانَ فِيمَنْ صَعِقَ
فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَنْتَى اللَّهَ)).

(۲۴۱۱) ہم یحییٰ بن قزعة نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے ابوسلمہ بن عبدالرحمن اور عبدالرحمن اعرج نے اور ان سے ابو ہریرہ نے بیان کیا کہ دو شخصوں نے جن میں ایک مسلمان تھا اور دوسرا یہودی، ایک دوسرے کو برا بھلا کہا۔ مسلمان نے کہا، اس ذات کی قسم! جس نے محمد ﷺ کو تمام دنیا والوں پر بزرگی دی۔ اور یہودی نے کہا، اس ذات کی قسم جس نے موسیٰ علیہ السلام کو تمام دنیا والوں پر بزرگی دی۔ اس پر مسلمان نے ہاتھ اٹھا کر یہودی کے طمانچہ مارا۔ وہ یہودی نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ اور مسلمان کے ساتھ اپنے واقعہ کو بیان کیا۔ پھر نبی کریم ﷺ نے اس مسلمان کو بلایا اور ان سے واقعہ کے متعلق پوچھا۔ انہوں نے آپ کو اس کی تفصیل بتادی۔ آپ نے اس کے بعد فرمایا: ”مجھے موسیٰ علیہ السلام پر ترجیح نہ دو۔ لوگ قیامت کے دن بے ہوش کر دیے جائیں گے۔ میں بھی بے ہوش ہو جاؤں گا۔ لیکن موسیٰ علیہ السلام کو عرش الہی کا کنارہ پکڑے ہوئے پاؤں گا۔ اب مجھے معلوم نہیں کہ موسیٰ علیہ السلام بھی بے ہوش ہونے والوں میں ہوں گے اور مجھ سے پہلے انہیں ہوش آ جائے گا، یا اللہ تعالیٰ نے ان کو ان لوگوں میں رکھا ہے جو بے ہوشی سے مستثنیٰ ہیں۔“

[مسلم: ۶۱۵۳؛ ابوداؤد: ۴۶۷۱]

تشریح: ایک روایت میں یوں ہے اس یہودی نے کہا یا رسول اللہ! میں ذمی ہوں اور آپ کی امان میں ہوں۔ اس پر بھی اس مسلمان نے مجھ کو تھپڑ مارا۔ آپ غصے ہوئے اور مسلمان سے پوچھا تو نے اس کو کیوں تھپڑ مارا؟ اس پر اس مسلمان نے یہ واقعہ بیان کیا۔ مگر نبی کریم ﷺ نے یہ پسند نہیں فرمایا کہ کسی کی شان میں ایک رائی برابر بھی تنقیص کا کوئی پہلو اختیار کیا جائے۔

۲۴۱۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهَبٌ حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ جَاءَ يَهُودِيٌّ، فَقَالَ: يَا أَبَا الْقَاسِمِ! ضَرَبَ وَجْهِي رَجُلٌ مِنْ أَصْحَابِكَ. فَقَالَ: ((مَنْ؟)) قَالَ: رَجُلٌ مِنَ الْأَنْصَارِ. قَالَ: ((ادْعُوهُ)). فَقَالَ: ((أَضْرَبْتَهُ؟)) قَالَ: سَمِعْتُهُ بِالسُّوقِ يَخْلِفُ وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشْرِ. قُلْتُ: أَيُّ خَيْبٍ عَلَى مُحَمَّدٍ ﷺ فَأَخَذْتَنِي غَضَبَةً ضَرَبْتُ وَجْهَهُ. فَقَالَ النَّبِيُّ ﷺ: ((لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي كَانَ فِيمَنْ صَعِقَ، أَمْ حُوسِبَ بِصَعْفَةِ الْأُولَى)).

۲۴۱۲۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے وہیب نے بیان کیا، کہا کہ ہم سے عمرو بن یحییٰ نے بیان کیا، ان سے ان کے باپ یحییٰ بن عمارہ نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ تشریف فرما تھے کہ ایک یہودی آیا اور کہا اے ابوالقاسم! آپ کے اصحاب میں سے ایک نے مجھے طمانچہ مارا ہے۔ آپ نے دریافت فرمایا: ”کس نے؟“ اس نے کہا کہ ایک انصاری نے۔ آپ نے فرمایا: ”انہیں بلاؤ۔“ وہ آئے تو نبی کریم ﷺ نے پوچھا: ”کیا تم نے اسے مارا ہے؟“ انہوں نے کہا کہ میں نے اسے بازار میں یہ قسم کھاتے سنا۔ اس ذات کی قسم! جس نے موسیٰ علیہ السلام کو تمام انسانوں پر بزرگی دی۔ میں نے کہا او خبیث! کیا محمد ﷺ پر بھی؟ مجھے غصہ آیا اور میں نے اس کے منہ پر تھپڑ دے مارا۔ اس پر نبی کریم ﷺ نے فرمایا: ”دیکھو انبیاء میں باہم ایک دوسرے پر اس طرح بزرگی نہ دیا کرو۔ لوگ قیامت میں بے ہوش ہو جائیں گے۔ اپنی قبر سے سب سے پہلے نکلنے والا میں ہی ہوں گا۔ لیکن میں دیکھوں گا کہ موسیٰ علیہ السلام عرش الہی کا پایہ پکڑے ہوئے ہیں۔ اب مجھے معلوم نہیں کہ موسیٰ علیہ السلام بھی بے ہوش ہوں گے اور مجھ سے پہلے ہوش میں آجائیں گے یا انہیں پہلی بے ہوشی (جو طور پر ہو چکی ہے وہی) کافی ہوگی۔“

[اطرافہ فی: ۳۳۹۸، ۴۶۳۸، ۶۹۱۶، ۶۹۱۷]

[۷۴۲۷] [مسلم: ۶۱۵۵، ۶۱۶۶؛ ابوداؤد: ۴۶۶۸]

تشریح: اس حدیث کے ذیل میں علامہ قسطلانی فرماتے ہیں: ”ومطابقة الحديث للترجمة في قوله عليه الصلوة والسلام ادعوه فان المراد به اشخاصه بين يديه ﷺ“ یعنی باب اور حدیث میں مطابقت یہ ہے کہ نبی کریم ﷺ نے فرمایا کہ اس شخص کو یہاں بلاؤ۔ گویا نبی کریم ﷺ کے سامنے اس کی حاضری ہی اس کے حق میں سزا تھی۔ اس حدیث کو اور بھی کئی مقامات پر امام بخاری رحمہ اللہ نے نقل فرمایا کہ اس سے بہت سے مسائل کا استخراج فرمایا ہے۔

ظاہر ہے کہ نبی کریم ﷺ کی فضیلت جملہ انبیاء و رسل علیہم السلام پر ایسی ہی ہے جیسی فضیلت چاند کو آسمان کے سارے ستاروں پر حاصل ہے۔ اس حقیقت کے باوجود آپ نے پسند نہیں فرمایا کہ لوگ آپ کی فضیلت بیان کرنے کے سلسلے میں کسی دوسرے نبی کی تنقیص شروع کر دیں۔ آپ نے خود

حضرت موسیٰ علیہ السلام کی فضیلت کا اعتراف فرمایا۔ بلکہ ذکر بھی فرمادیا کہ قیامت کے دن میرے ہوش میں آنے سے پہلے ہی حضرت موسیٰ علیہ السلام عرش کا پایہ پکڑے ہوئے نظر آئیں گے۔ نہ معلوم آپ ان میں سے ہیں جن کا اللہ نے استثنا فرمایا ہے جیسا کہ ارشاد ہے: ﴿فَصَوَّقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ (الزمر: ۶۸) یعنی قیامت کے دن سب لوگ بے ہوش ہو جائیں گے مگر جن کو اللہ چاہے گا بے ہوش نہ ہوں گے۔ یا پہلے طور پر جو بے ہوش ان کو لائق ہو چکی ہے وہ یہاں کام دے دے گی یا آپ ان لوگوں میں سے ہوں گے جن کو اللہ پاک نے تمہارے بری قرار دے دیا ہوگا۔ بہر حال آپ نے اس جزوی فضیلت کے بارے میں حضرت موسیٰ علیہ السلام کی انصافیت کا اعتراف فرمایا۔ اگرچہ یہ سب کچھ محض بطور اظہار انصاف ہی ہے۔ اللہ پاک نے اپنے حبیب ﷺ کو خاتم النبیین کا درجہ بخشا ہے جملہ انبیاء علیہم السلام پر آپ کی انصافیت کے لئے یہ عزت کم نہیں ہے۔

۲۴۱۳۔ حَدَّثَنَا مُوسَى، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ يَهُودِيًّا، رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، قِيلَ مَنْ فَعَلَ هَذَا بَلْكَ؟ أَفْلَانٌ، أَفْلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوَمَّتْ بِرَأْسِهَا، فَأَخَذَ الْيَهُودِيُّ فَأَعْرَفَ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرَضَّ رَأْسَهُ بَيْنَ حَجَرَيْنِ. [أطرافه في: ۲۷۴۶، ۵۲۹۵، ۶۸۷۶، ۶۷۷۷، ۶۸۸۴، ۶۸۸۵] [مسلم: ۴۳۶۵؛ ابوداود: ۴۵۲۷؛ دیا گیا۔

(۲۴۱۳) ہم سے موسیٰ نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ ایک یہودی نے ایک لڑکی کا سر دو پتھروں کے درمیان رکھ کر کچل دیا تھا (اس میں کچھ جان باقی تھی) اس سے پوچھا کہ تیرے ساتھ یہ کس نے کیا ہے؟ کیا فلاں نے، فلاں نے؟ جب اس یہودی کا نام آیا تو اس نے اپنے سر سے اشارہ کیا (کہ ہاں) یہودی پکڑا گیا اور اس نے بھی جرم کا اقرار کر لیا۔ نبی کریم ﷺ نے حکم دیا اور اس کا سر بھی دو پتھروں کے درمیان رکھ کر کچل دیا گیا۔

ترمذی: ۱۳۹۴؛ ابن ماجہ: ۲۶۶۵]

تشریح: علامہ قسطلانی رحمہ اللہ فرماتے ہیں کہ وہ مقتولہ لڑکی انصار سے تھی: "وعند الطحاوی عدا یہودی فی عهد رسول اللہ ﷺ علی جاریۃ فاخذ او ضاحا کانت علیہا ورضح راسها والا وضاح نوع من الحلی یعمل من القضة ولمسلم فرضح راسها بین حجرین وللترمذی خرجت جاریۃ علیہا او ضاح فاخذها یہودی فرضح راسها واخذها علیہا من الحلی قال فادرکت وبها رمق فاتی بها النبی ﷺ الحدیث: "یعنی زمانہ رسالت میں ایک یہودی ڈاکو نے ایک لڑکی پر حملہ کیا، جو چاندی کے کڑے پہنے ہوئے تھی۔ یہودی نے اس بچی کا سر دو پتھروں کے درمیان رکھ کر کچل دیا اور کڑے اس کے بدن سے اتار لیے چنانچہ وہ بچی اس حال میں کہ اس میں کچھ جان باقی تھی، نبی کریم ﷺ کی خدمت میں لائی گئی اور اس نے اس یہودی کا یہ ڈاکہ ظاہر کر دیا۔ اس کی سزائیں یہودی کا بھی سر دو پتھروں کے درمیان کچل کر اس کو ہلاک کیا گیا۔

"احتج به المالکۃ والشافعیۃ والحنابلۃ والجمهور علی ان من قتل بشیء یقتل بمثلہ۔" (قسطلانی) یعنی مالکیہ، شافعیہ اور حنابلہ اور جمہور نے اس سے دلیل پکڑی ہے کہ جو شخص جس کی چیز سے کسی کو قتل کرے گا اسی کے مثل سے اس کو بھی قتل کیا جائے گا۔ قصاص کا تقاضا بھی یہی ہے۔ مگر امام ابوحنیفہ رحمہ اللہ کی رائے اس کے خلاف ہے۔ وہ مماثلت کے قائل نہیں ہیں۔ اور یہاں جو مذکور ہے اسے محض سیاسی اور تعزیری حیثیت دیتے ہیں۔ قانونی حیثیت میں اسے تسلیم نہیں کرتے مگر آپ کا یہ خیال حدیث کے خلاف ہونے کی وجہ سے قابل قبول نہیں ہے۔ امام بخاری رحمہ اللہ نے خود فرمادیا ہے: اذا صح الحدیث فهو مذہبی جب صحیح حدیث مل جائے تو وہی میرا مذہب ہے۔

بَابُ مَنْ رَدَّ أَمْرَ السَّفِيهِ باب: ایک شخص نادان یا کم عقل ہو گو حاکم اس پر

وَالضَّعِيفُ الْعَقْلُ وَإِنْ لَمْ يَكُنْ حَجَرَ عَلَيْهِ الْإِمَامُ

پابندی نہ لگائے مگر اس کا کیا ہوا معاملہ رد کیا جائے

گا

اور حضرت جابر رضی اللہ عنہ سے روایت ہے کہ نبی کریم ﷺ نے ایک شخص کا صدقہ رد کر دیا پھر اس کو ایسی حالت میں صدقہ کرنے سے منع فرما دیا، اور امام مالک رحمہ اللہ نے کہا ہے کہ اگر کسی کا کسی دوسرے پر فرض ہو اور مقروض کے پاس صرف ایک ہی غلام ہو۔ اس کے سوا اس کے پاس کچھ بھی جائیداد نہ ہو تو اگر مقروض اپنے اس غلام کو آزاد کر دے تو اس کی آزادی جائز نہ ہوگی۔ اور اگر کسی نے کسی کم عقل کی کوئی چیز بیچ کر اس کی قیمت اسے دے دی اور اس سے اپنی اصلاح کرنے اور اپنا خیال رکھنے کے لیے کہا۔ لیکن اس نے اس کے باوجود مال برباد کر دیا تو اسے اس کے خرچ کرنے سے حاکم روک دے گا۔ کیونکہ نبی کریم ﷺ نے مال ضائع کرنے سے منع فرمایا ہے۔ اور آپ نے اس شخص سے جو خریدتے وقت دھوکھا کھا جایا کرتا تھا، فرمایا تھا کہ ”جب تو کچھ خرید و فروخت کرے تو کہا کر کہ کوئی دھوکے کا کام نہیں ہے۔“ رسول پاک ﷺ نے اس کا مال اپنے قبضے میں نہ لیا۔

وَيَذْكُرُ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ رَدَّ عَلَى الْمُتَصَدِّقِ قَبْلَ النَّهْيِ ثُمَّ نَهَاهُ. وَقَالَ مَالِكٌ: إِذَا كَانَ لِرَجُلٍ عَلَى رَجُلٍ مَالٌ، وَلَهُ عَبْدٌ، لَا شَيْءَ لَهُ غَيْرُهُ، فَأَعْتَقَهُ، لَمْ يَجُزْ عَتَقُهُ. وَمَنْ بَاعَ عَلَى الضَّعِيفِ وَنَحْوِهِ فَقَدَعَ ثَمَنَهُ إِلَيْهِ، وَأَمَرَهُ بِالْإِصْلَاحِ وَالْفِيَامِ بِشَأْنِهِ، فَإِنْ أَفْسَدَ بَعْدَ مَنَعِهِ، لِأَنَّ النَّبِيَّ ﷺ نَهَى عَنْ إِضَاعَةِ الْمَالِ، وَقَالَ لِلَّذِي يُخْدَعُ فِي الْبَيْعِ: (إِذَا بَايَعْتَ فَقُلْ لَا خِلَافَةَ)). وَلَمْ يَأْخُذِ النَّبِيُّ ﷺ مَالَهُ.

تشریح: حضرت جابر رضی اللہ عنہ والی حدیث کو عبد بن حمید نے نکالا ہے۔ ہوا یہ کہ ایک شخص ایک مرغی کے انڈے کے برابر سونے کا ایک ڈالا لے کر نبی کریم ﷺ کی خدمت شریف میں آیا اور کہنے لگا کہ آپ بطور صدقہ اسے میری طرف سے قبول فرمائیے۔ واللہ! میرے پاس اس کے سوا اور کچھ نہیں ہے۔ آپ نے اس کی طرف سے منہ پھیر لیا۔ اس نے پھر یہی کہا۔ آخر آپ نے وہ ڈالا اس کی طرف پھینک دیا اور فرمایا تم میں کوئی نادر ہوتا ہے اور اپنا مال جس کے سوا اس کے پاس کچھ اور نہیں ہوتا خیرات کرتا ہے۔ پھر خالی ہو کر لوگوں کے سامنے ہاتھ پھیلاتا پھرتا ہے۔ یہ خیرات کسی حالت میں بھی پسندیدہ نہیں ہے۔ خیرات اس وقت کرنی چاہیے جب آدمی کے پاس خیرات کرنے کے بعد بھی مال باقی رہ جائے۔ اس حدیث کو ابوداؤد اور ابن خزیمہ نے نکالا ہے۔

یہ حدیث اسلام کی ایک جامع اصل الاصول کو ظاہر کر رہی ہے کہ انسان کا دنیا میں محتاج اور تنگ دست بن کر رہنا الحمد للہ کسی حال میں بھی محبوب نہیں ہے۔ اور خیرات و صدقات کا یہ نظریہ بھی صحیح نہیں کہ ایک آدمی اپنے سارے اثاثہ حیات کو خیرات کر کے پھر خود خالی ہاتھ بن کر بیٹھ جائے اور پھر لوگوں کے سامنے ہاتھ پھیلاتا رہے۔ آیت قرآنی: ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾ (۱/۷۱ بنی اسرائیل: ۲۹) الایہ اس پر واضح دلیل ہے۔ ہاں بلا شک اگر کوئی حضرت سیدنا ابوبکر صدیق رضی اللہ عنہ جیسا ایمان و یقین اور توکل کا مالک ہو تو اس کے لئے سب کچھ جائز ہے۔ مگر یہ قطعاً ناممکن ہے کہ امت میں کوئی قیامت تک حضرت صدیق اکبر رضی اللہ عنہ کا مثل پیدا ہو سکے۔ اس موقع پر حضرت صدیق اکبر رضی اللہ عنہ کے الفاظ مبارکہ ہمیشہ آب زر سے لکھے جائیں گے۔ جب آپ سے پوچھا گیا کہ آپ کیا خیرات لے کر آئے اور کیا گھر میں چھوڑ کر آئے ہیں؟ تو آپ نے فرمایا تھا کہ ترک الله ورسوله میں گھر میں اللہ اور اس کے رسول کو چھوڑ کر آیا ہوں اور باقی سب کچھ لا کر حاضر کر دیا ہے۔ زبان حال سے گویا آپ نے

فرمایا تھا: (إِنَّ صَلَاحِي وَنُصْحِي وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (۶/ الانعام: ۱۲۳) رضی اللہ عنہ وارضاه۔

امت کے ان بدترین لوگوں پر ہزار فرین جو ایسے فخر اسلام عاشق رسول کریم ﷺ کی شان میں تیرا بازی کرتے اور بے حیائی کی حد ہو گئی کہ اس تیرا بازی کو کار ثواب جانتے ہیں۔ سچ ہے ﴿فَأَضَلَّهُمُ الشَّيْطَانُ بِمَا كَانُوا يَفْسُقُونَ﴾

اس باب کے ذیل حافظ صاحب فرماتے ہیں: "واشار البخاری بما ذكر من احاديث الباب الى التفصيل بين من ظهرت منه الاضاعة فبرد تصرفه فيما اذا كان في الشيء الكثير او المستغرق وعليه تحمل قصة المدبر وبين ما اذا كان في الشيء اليسير او جعل له شرطاً يامن به من افساد ماله فلا يرد" (فتح الباری) یعنی باب میں مندرجہ احادیث سے مجتہد مطلق امام بخاری رحمہ اللہ نے اس تفصیل کی طرف اشارہ فرمایا ہے کہ جب مال کثیر ہو یا کوئی اور چیز جو خاص اہمیت رکھتی ہو اور صاحب مال کی طرف سے اس کے ضائع کر دینے کا خطرہ ہو تو اس کا تصرف حکومت کی طرف سے اس میں رد کر دیا جائے گا۔ مگر کا واقعہ اسی پر محمول ہے اور اگر تھوڑی چیز ہو یا کوئی ایسی شرط لگا دی گئی ہو جس سے اس مال کے ضائع ہونے کا ذرہ ہو تو ایسی صورت میں اس کا تصرف قائم رہے گا اور وہ رد نہ کیا جاسکے گا۔ اصل مقصد مال کی حفاظت اور قرض خواہ وغیرہ اہل حقوق کو ان کے حقوق کا ملنا ہے۔ یہ جس صورت ممکن ہو۔ یہ سلطان اسلام کی صوابدید سے متعلق چیز ہے۔

۲۴۱۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ قَالَ: كَانَ رَجُلٌ يُخْدَعُ فِي الْبَيْعِ فَقَالَ النَّبِيُّ ﷺ: ((إِذَا بَايَعْتَ فَقُلْ لَا خِلَافَةَ)). فَكَانَ يَقُولُهُ. (۲۴۱۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے عبد العزیز بن مسلم نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، آپ نے کہا کہ ایک صحابی کوئی چیز خریدتے وقت دھوکا کھا جایا کرتے تھے۔ نبی کریم ﷺ نے اس سے فرمایا ((إِذَا بَايَعْتَ فَقُلْ لَا خِلَافَةَ)). فَكَانَ يَقُولُهُ. کہ "جب تو خرید کرے تو کہہ دیا کہ کوئی دھوکا نہ ہو۔" پس وہ اسی طرح کہا کرتے تھے۔

[راجع: ۲۱۱۷]

تشریح: نبی کریم ﷺ نے کم تجربہ ہونے کے باوجود اس شخص پر کوئی پابندی نہیں لگائی، حالانکہ سامان خریدنا ان سے نہیں آتا تھا۔ اسی سے مقصد باب ثابت ہوا۔

۲۴۱۵۔ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ أَنَّ رَجُلًا، أَعْتَقَ عَبْدًا لَهُ، لَيْسَ لَهُ مَالٌ غَيْرُهُ، فَزَدَهُ النَّبِيُّ ﷺ، فَأَتْبَاعَهُ مِنْهُ نَعِيمٌ ابْنُ النَّحَّامِ. (راجع: ۲۱۴۱) ہم سے عاصم بن علی نے بیان کیا، کہا کہ ہم سے ابن ابی ذنب نے بیان کیا، ان سے محمد بن منکدر نے اور ان سے جابر رضی اللہ عنہ نے کہ ایک شخص نے اپنا ایک غلام آزاد کیا۔ لیکن اس کے پاس اس کے سوا اور کوئی مال نہ تھا۔ اس لیے نبی کریم ﷺ نے اسے اس کا غلام واپس کرادیا۔ اور اسے نعیم بن النحام نے خرید لیا۔

تشریح: دوسری روایات میں ہے کہ یہ شخص مقروض تھا اور قرض کی ادائیگی کے لئے اس کے پاس کچھ نہ تھا۔ صرف یہی غلام تھا اور اسے بھی اس نے مدبر کر دیا تھا۔ آپ نے جب تفصیلات کو معلوم کر لیا تو اس کی آزادی کو رد کر کے اس غلام کو غلام کرادیا اور اس حاصل شدہ رقم سے اس کا قرض ادا کرادیا۔ (واللہ اعلم)

بَابُ كَلَامِ الْخُصُومِ بَعْضُهُمْ بِاب: مدعی یا مدعی علیہ ایک دوسرے کی نسبت جو

کہیں

فِي بَعْضِ

تشریح: باب کے ذیل حافظ رحمہ اللہ فرماتے ہیں: ”ای فیما لا یوجب حدا ولا تعزیرا فلا یكون ذالک من الغیبة المحرمة ذکر فیہ اربع احادیث۔“ یعنی مدعی اور مدعی علیہ آپس میں ایسا کلام کریں جس پر حد واجب نہ ہوتی ہو اور نہ تعزیر۔ پس ایسا کلام غیبت محرمہ میں شمار نہیں کیا جائے گا۔ اس باب کے ذیل امام بخاری رحمہ اللہ نے چار احادیث ذکر فرمائی ہیں۔ پہلی اور دوسری حدیث ابن مسعود اور اشعث رضی اللہ عنہما کی ہے: ”والغرض منه قوله قلت یا رسول الله اذا يحلف ويذهب بما لى فثانہ نسبه الى الحلف الكاذب ولم يواخذ بذالك لانه اخبر بما يعلمه منه فی حال التظلم منه۔“ یعنی غرض حدیث اشعث رضی اللہ عنہ سے یہ ہے کہ انہوں نے نبی کریم ﷺ کے سامنے مدعی علیہ کے بارے میں یہ بیان دیا کہ وہ جھوٹی قسم کھا کر میرا مال لے اڑے گا۔ آپ نے مدعی کے اس بیان پر کوئی اعتراض نہیں فرمایا۔ تیسری حدیث کعب بن مالک رضی اللہ عنہ کی ہے۔ جس میں فارقت اصواتہما کے الفاظ ہیں۔ اور بعض طرق میں فتلاحیا کا لفظ بھی آیا ہے کہ وہ دونوں باہمی طور پر جھگڑنے لگے۔ اس سے مقصد باب ثابت ہوتا ہے۔ چوتھی حدیث ہشام بن حکیم بن حزام رضی اللہ عنہ کے ساتھ حضرت عمر رضی اللہ عنہ کا واقعہ ہے جس میں حضرت عمر رضی اللہ عنہ نے محض اپنے اجتہاد کی بنا پر حضرت ہشام رضی اللہ عنہ پر انکار فرمایا تھا۔

مقدمہ یہ ہے کہ دوران مقدمہ میں عین عدالت میں مدعی اور مدعی علیہ آپس میں بعض دفعہ کچھ سخت کلامی کر گزرتے ہیں اور بعض اوقات عدالت ان پر کوئی نوٹس نہیں لیتی۔ ہاں اگر حد کے بارہ کوئی شخص عدالت کا احترام بالائے طاق رکھ کر سخت کلامی کرے گا تو یقیناً وہ قابل سزا ہوگا۔

۲۴۱۶، ۲۴۱۷۔ حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لَيَقْطَعَ بِهَا مَالَ امْرَأَةٍ مُسْلِمَةٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ)).

(۲۳۱۶، ۱۷) ہم سے محمد نے بیان کیا، کہا کہ ہم کو ابو معاویہ نے خبر دی، انہیں اعمش نے، انہیں شقیق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے کوئی جھوٹی قسم بوجھ کر کھائی تاکہ کسی مسلمان کا مال ناجائز طور پر حاصل کر لے۔ تو وہ اللہ تعالیٰ کے سامنے اس حالت میں حاضر ہوگا کہ اللہ پاک اس پر نہایت ہی غضبناک ہوگا۔“

راوی نے بیان کیا کہ اس پر اشعث رضی اللہ عنہ نے کہا کہ اللہ کی قسم! مجھ سے ہی متعلق ایک مسئلہ میں رسول کریم ﷺ نے یہ فرمایا تھا۔ میرے اور ایک یہودی کے درمیان ایک زمین کا جھگڑا تھا۔ اس نے انکار کیا تو میں نے مقدمہ نبی کریم ﷺ کی خدمت میں پیش کیا۔ رسول اللہ ﷺ نے مجھ سے دریافت فرمایا: ”کیا تمہارے پاس کوئی گواہ ہے؟“ میں نے کہا کہ نہیں۔ انہوں نے بیان کیا کہ پھر آپ ﷺ نے یہودی سے فرمایا کہ ”پھر تو قسم کھا۔“ اشعث رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا، یا رسول اللہ! پھر تو یہ جھوٹی قسم کھالے گا اور میرا مال اڑالے جائے گا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی ”بے شک وہ لوگ جو اللہ کے عہد اور اپنی قسموں سے

قَالَ: فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ! كَانَ ذَلِكَ، كَانَ بَيْنَ رَجُلٍ وَبَيْنِي أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَلَيْكَ بَيِّنَةٌ؟)) قُلْتُ: لَا. قَالَ: فَقَالَ لِي يَهُودِيٌّ: ((أَحْلِفْ)). قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا يَحْلِفُ، وَيَذْهَبَ بِمَالِي. قَالَ: فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾. إِلَى آخِرِ الْآيَةِ.

[آل عمران: ۱۷۷] [راجع: ۲۳۵۶، ۲۳۵۷]

تھوڑی پونجی خریدتے ہیں۔“ آخر آیت تک۔

تشریح: مدعی یعنی اھل بیتؑ نے عدالت عالیہ نبویہ میں یہودی کی خامی کو صاف لفظوں میں ظاہر کر دیا۔ باب کا یہی مقصد ہے کہ مقدمہ سے متعلق مدعی اور مدعی علیہ عدالت میں اپنے اپنے دلائل واضح کر دیں، اس کا نام غیبت نہیں ہے۔

۲۴۱۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبِ ابْنِ مَالِكٍ أَنَّهُ تَقَاضَى ابْنُ أَبِي حَذْرَةَ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا، حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ فَنَادَى: ((يَا كَعْبُ!)) قَالَ: لَيْتَكَ يَا رَسُولَ اللَّهِ! قَالَ: ((صَعُ مِنْ دَيْنِكَ هَذَا)). وَأَوْمَأَ إِلَيْهِ، أَيْ الشُّطْرَ. قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ! قَالَ: ((قُمْ فَاقْضِهِ)). [راجع: ۴۷۵]

(۲۴۱۸) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا کہ ہم سے عثمان بن عمر نے بیان کیا، انہوں نے کہا کہ ہم کو یونس نے خبر دی، انہیں زہری نے، انہیں عبد اللہ بن کعب بن مالکؓ نے، انہوں نے کعب بن مالکؓ سے روایت کیا کہ انہوں نے ابن ابی حذرہؓ سے مسجد میں اپنے قرض کا تقاضا کیا۔ اور دونوں کی آواز اتنی بلند ہو گئی کہ رسول کریم ﷺ نے بھی گھر میں سن لی۔ آپ نے اپنے حجرہ مبارک کا پردہ اٹھا کر پکارا ”اے کعب!“ انہوں نے عرض کیا: یا رسول اللہ! میں حاضر ہوں۔ آپ ﷺ نے فرمایا: ”اپنے قرض میں سے اتنا کم کر دے۔“ اور آپ نے آدھا قرض کم کر دیئے کا اشارہ فرمایا۔ انہوں نے کہا کہ میں نے کم کر دیا۔ پھر آپ نے ابن ابی حذرہؓ سے فرمایا: ”اٹھ اب قرض ادا کر دے۔“

تشریح: جھگڑا طے کرانے کا ایک بہترین راستہ آپ نے فرمایا۔ اور بے حد خوش قسمت ہیں وہ دونوں فریق جنہوں نے دل و جان سے آپ کا یہ فیصلہ منظور کر لیا۔ مقررہ اگر تنگ دست ہے تو ایسی رعایت دینا ضروری ہو جاتا ہے اور صاحب مال کو بہر صورت صبر اور شکر کے ساتھ جو طے وہ لے لینا ضروری ہو جاتا ہے۔

۲۴۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ جَزَامٍ، يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأَهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأُهَا، وَكَذْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى أَنْصَرَفَ، ثُمَّ لَبَيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلْتُ:

(۲۴۱۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عروہ بن زبیرؓ نے، انہیں عبد الرحمن بن عبد القاری نے کہ انہوں نے عمر بن خطابؓ سے سنا کہ وہ بیان کرتے تھے کہ میں نے ہشام بن حکیم بن جزامؓ سے سنا کہ وہ ایک دفعہ اس قراءت سے پڑھتے سنا جو اس کے خلاف تھی جو میں پڑھتا تھا۔ حالانکہ میری قراءت خود رسول اللہ ﷺ نے مجھے سکھائی تھی۔ قریب تھا کہ میں فوراً ہی ان پر کچھ کر بیٹھوں، لیکن میں نے انہیں مہلت دی کہ وہ نماز سے فارغ ہو لیں۔ اس کے بعد میں نے ان کے گنگے میں چادر ڈال کر ان کو گھسیٹا اور رسول اللہ ﷺ کی خدمت میں حاضر کیا۔ میں نے آپ سے کہا

اِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا اُفْرَأْتِنَهَا، فَقَالَ لِي: ((اُرْسِلْهُ)). ثُمَّ قَالَ لَهُ: ((اَقْرَأْ)). فَقَرَأَ. فَقَالَ: ((هَكَذَا اُنْزِلْتُ)). ثُمَّ قَالَ لِي: ((اَقْرَأْ)). فَقَالَ: ((هَكَذَا اُنْزِلْتُ. اِنَّ الْقُرْآنَ اُنْزِلَ عَلَى سَبْعَةِ اَحْرَفٍ فَاَقْرَؤُوا مِنْهُ مَا تَيْسَّرَ)). [اطرافه في: ٤٩٩٢، ٥٠٤١، ٦٩٣٦، ٧٥٥٠] [مسلم: ١٨٩٩، ١٩٠٠، ١٩٠١، ١٩٣٦، ١٩٣٧، ١٩٣٨] [ابوداود: ١٤٧٥، ترمذي: ٢٩٤٣، نسائي: ٩٣٥]

کہ میں نے انہیں اس قراءت کے خلاف پڑھتے سنا ہے جو آپ نے مجھے سکھائی ہے۔ نبی اکرم ﷺ نے مجھ سے فرمایا: ”پہلے انہیں چھوڑ دے۔“ پھر ان سے فرمایا: ”اچھا اب تم قراءت سناؤ۔“ انہوں نے وہی اپنی قراءت سنائی۔ آپ نے فرمایا: ”اسی طرح نازل ہوئی تھی۔“ اس کے بعد مجھ سے آپ نے فرمایا: ”اب تم بھی پڑھ کے سناؤ۔“ آپ نے اس پر بھی فرمایا: ”اسی طرح نازل ہوئی۔ قرآن سات قراءتوں میں نازل ہوا ہے تم کو جس میں آسانی ہو اسی طرح سے پڑھ لیا کرو۔“

تشریح: یعنی عرب کے ساتوں قبیلوں کے محاورے اور طرز پر اور کہیں کہیں اختلاف حرکات یا اختلاف حروف سے کوئی ضرر نہیں بشرطیکہ معانی اور مطالب میں فرق نہ آئے۔ جیسے سات قراءتوں کے اختلاف سے ظاہر ہوتا ہے۔ علامہ نے کہا ہے کہ قرآن مجید مشہور سات قراءتوں میں سے ہر قراءت کے موافق پڑھا جاسکتا ہے۔ اس میں کوئی ہرج نہیں ہے۔ لیکن شاذ قراءت کے ساتھ پڑھنا اکثر علمائے درست نہیں رکھا۔ جیسے حضرت عائشہ رضی اللہ عنہا کی قراءت ”حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَصَلَاةَ الْعَصْرِ“ یا ابن مسعود رضی اللہ عنہ کی قراءت: ”فَمَا اسْتَمْتَعْتُمْ مِنْهَا إِلَىٰ أَجَلٍ مُّسَمًّى“۔

بابُ إِخْرَاجِ أَهْلِ الْمَعَاصِي وَالْخُصُومِ مِنَ الْبُيُوتِ بَعْدَ الْمَعْرِفَةِ

باب: جب حال معلوم ہو جائے تو مجرموں اور جھگڑے والوں کو گھر سے نکال دینا

وَقَدْ أَخْرَجَ عُمَرُ أُخْتِ أَبِي بَكْرٍ جَيْنَ نَاحَتْ. اور ابو بکر رضی اللہ عنہ کی بہن ام فروہ رضی اللہ عنہا نے جب وفات صدیق اکبر رضی اللہ عنہ پر نوحہ کیا تو حضرت عمر فاروق رضی اللہ عنہ نے انہیں (ان کے گھر سے) نکال دیا۔

تشریح: تاکہ اس حرکت سے روح صدیق اکبر رضی اللہ عنہ کو تکلیف نہ ہو۔ اور تجویز و تکلیف کے کام میں خلل نہ آئے۔ پھر فاروق اعظم رضی اللہ عنہ کا جلال نوحہ جیسے ناجائز کام کو کیسے برداشت کر سکتا تھا۔ ام فروہ رضی اللہ عنہا والی روایت کو ابن سعد نے طبقات میں نکالا ہے۔

٢٤٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَنَقَامُ ثُمَّ أُخَالَفَ إِلَىٰ مَنْزِلِ ابْنِ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَنَقَامُ ثُمَّ أُخَالَفَ إِلَىٰ مَنْزِلِ

(٢٣٢٠) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے محمد بن عدی نے بیان کیا، ان سے شعبہ نے، ان سے سعد بن ابراہیم نے، ان سے حمید بن عبد الرحمن نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں نے تو یہ ارادہ کر لیا تھا کہ نماز کی جماعت قائم کرنے حکم دے کر خود ان لوگوں کے گھروں پر جاؤں جو جماعت میں حاضر نہیں ہوتے اور ان

قَوْمٌ لَا يَشْهَدُونَ الصَّلَاةَ فَأَحْرَقَ عَلَيْهِمْ). کے گھروں کو جلا دوں۔“

[راجع: ٦٤٤]

اس سے بھی ثابت ہوا کہ خطا کاروں پر کس حد تک تعزیر کا حکم ہے۔ خصوصاً نماز باجماعت میں تساہل برتنا اتنی بڑی غلطی ہے۔ جس کے ارتکاب کرنے والوں پر آپ نے اپنے انتہائی غیظ و غضب کا اظہار فرمایا۔ اسی سے باب کا مقصد ثابت ہوا۔
تشریح: حدیث میں لفظ ((فاحرق علیہم)) سے ترجمہ باب نکلتا ہے کیونکہ جب گھر جلائے جائیں گے تو وہ نکل بھاگیں گے۔ پس گھر سے نکالنا جائز ہوا۔ ہمارے شیخ امام ابن قیم رحمہ اللہ نے اس حدیث سے اور کئی حدیثوں سے دلیل لی ہے کہ شریعت میں تعزیر بالمال درست ہے یعنی حاکم اسلام کسی جرم کی سزائیں مجرم کو مالی تادان کر سکتا ہے۔

پچھلے باب میں مدعی اور مدعی علیہ کے باہمی تاروا کلام کے بارے میں کچھ فرمایا تھی۔ مجتہد مطلق امام بخاری رحمہ اللہ نے یہ باب منعقد فرما کر اشارہ کیا کہ اگر حد سے باہر کوئی حرکت ہو تو ان پر سخت گرفت بھی ہو سکتی ہے۔ ان کو عدالت سے باہر نکالا جاسکتا ہے۔ امام بخاری رحمہ اللہ نے حضرت عمر رضی اللہ عنہ کے اس اقدام سے استدلال فرمایا کہ انہوں نے حضرت ابوبکر رضی اللہ عنہ کی وفات پر خود ان کی بہن ام فروہ رضی اللہ عنہا کو جب نوحہ کرتے دیکھا تو ان کو گھر سے نکلا دیا۔ بلکہ بعض دوسری نوحہ کرنے والی عورتوں کو درے مار مار کر گھر سے باہر نکالا۔

”فتبت مشروعية الاقتصاص على اخراج اهل المعصية من باب الأولى ومحل اخراج الخصوم اذا وقع منهم من المراء واللد ما يقتضى ذلك.“ (فتح الباری)

بَابُ دَعْوَى الْوَصِيِّ لِلْمِيتِ باب: میت کا وصی اس کی طرف سے دعویٰ کر سکتا ہے

تشریح: اس باب کے ذیل حافظ صاحب فرماتے ہیں: ”ای عن الميت فی الاستلحاق وغیره من الحقوق ذکر فیہ حدیث عائشة فی قصة سعد وابن زمعة قال ابن المنیر ما ملخصه دعوی الوصی عن الموصی علیہ لا نزاع فیہ وکان المصنف اراد بیان مستند الاجماع وسیاتی مباحث الحدیث المذكور فی کتاب الفرائض.“ (فتح) یعنی مرنے والا جس کو وصیت کر جائے وہ اپنا حق حاصل کرنے کے لئے دعویٰ کر سکتا ہے۔ اس بارے میں کوئی اختلاف نہیں ہے۔ گویا امام بخاری رحمہ اللہ نے یہی اشارہ فرمایا ہے کہ اس پر جمع علمائے امت کا اجماع ہے۔

٢٤٢١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ عَبْدَ بْنَ زَمْعَةَ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي ابْنِ أُمِّهِ زَمْعَةَ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! أَوْصَانِي أَخِي إِذَا قَدِمْتُ أَنْ أَنْظُرَ ابْنُ أُمِّهِ زَمْعَةَ فَأَقْبِضَهُ، فَإِنَّهُ ابْنِي. وَقَالَ عَبْدُ بْنُ زَمْعَةَ أَخِي وَابْنُ أُمِّهِ أَبِي، وَلِدَ عَلَى فِرَاشِ أَبِي. فَرَأَى النَّبِيُّ ﷺ شَبَهَا بَيْنَا بَعْتَبَةَ فَقَالَ: ((هُوَ لَكَ يَا عَبْدُ بْنُ

(٢٢٢١) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ زعمہ کی ایک باندی کے لڑکے کے بارے میں عبد بن زمعہ اور سعد بن ابی وقاص رضی اللہ عنہما اپنا جھگڑا رسول اللہ ﷺ کی خدمت میں لے کر گئے۔ حضرت سعد رضی اللہ عنہ نے کہا یا رسول اللہ! میرے بھائی نے مجھ کو وصیت کی تھی کہ جب میں (مکہ) آؤں اور زعمہ کی باندی کے لڑکے کو دیکھوں تو اسے اپنی پرورش میں لے لوں۔ کیونکہ وہ انہی کا لڑکا ہے۔ اور عبد بن زمعہ نے کہا، کہ وہ میرا بھائی ہے اور میرے باپ کی باندی کا لڑکا ہے۔ میرے والد ہی کے ”فراش“ میں اس کی پیدائش ہوئی ہے، نبی کریم ﷺ نے بچے۔

زَمْعَةً، الْوَلَدُ لِلْفَرَّاشِ، وَاحْتَجَجِي مِنْهُ يَا اندر عتبہ کی واضح مشابہت دیکھی۔ لیکن فرمایا: ”اے عبد بن زمعہ! لڑکا تو سَوْدَةُ))۔ (راجع: ۲۰۵۳) [مسلم: ۳۶۱۴، ابوداؤد: ۲۲۷۳، نسائی: ۳۴۸۷، ابن ماجہ: ۲۰۰۴] سودہ! تو اس لڑکے سے پردہ کیا کر۔“

تشریح: حضرت سعد رضی اللہ عنہ اپنے کافر بھائی کی طرف سے وحی تھے۔ اس لئے انہوں نے اس کی طرف سے دعویٰ کیا۔ جس میں کچھ اصلیت تھی۔ مگر قانون کی رو سے وہ دعویٰ صحیح نہ تھا۔ کیونکہ اسلامی قانون یہ ہے ”الولد للفراش وللعاهر الحجر۔“ اس لیے آپ نے ان کا دعویٰ خارج کر دیا۔ مگر ”اتقوا الشبهات“ کے تحت حضرت سودہ رضی اللہ عنہا کو اس لڑکے سے پردہ کرنے کا حکم فرمایا۔ بعض دفعہ حاکم کے سامنے کچھ ایسے حقائق آ جاتے ہیں کہ ان کو جملہ دلائل سے بالا ہو کر اپنے صوابدید پر فیصلہ کرنا ناگزیر ہو جاتا ہے۔

بابُ التَّوَقُّيِّ مِمَّنْ تُخْشَى مَعَرَّتَهُ **باب: اگر شرارت کا ڈر ہو تو ملزم کا باندھنا درست ہے**

وَقَيْدُ ابْنِ عَبَّاسٍ عِكْرَمَةً عَلَى تَعْلِيمِ الْفَرَّانِ وَالسَّنَنِ وَالْفَرَّانِضِ اور عبد اللہ بن عباس رضی اللہ عنہما نے (اپنے غلام) عکرمہ کو قرآن و حدیث اور دین کے فرائض سکھانے کے لیے قید کیا۔

۲۴۲۲۔ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَا عِنْدَكَ يَا ثُمَامَةُ؟)) قَالَ: عِنْدِي يَا مُحَمَّدًا خَيْرٌ. فَذَكَرَ الْحَدِيثَ فَقَالَ: ((أُطْلِقُوا ثُمَامَةَ)). [راجع: ۴۶۲]

۲۴۲۲۔ ہم سے قتیبہ نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، ان سے سعید بن ابی سعید نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ کو یہ کہتے سنا کہ رسول کریم ﷺ نے چند سواروں کا ایک لشکر نجد کی طرف بھیجا۔ یہ لوگ بنو حنیفہ کے ایک شخص کو جس کا نام ثمامہ بن اثال تھا اور جو اہل یمامہ کا سردار تھا، پکڑ لائے اور اسے مسجد نبوی کے ایک ستون سے باندھ دیا۔ پھر رسول کریم ﷺ تشریف لائے اور آپ نے پوچھا: ”ثمامہ! تو کس خیال میں ہے؟“ انہوں نے کہا: اے محمد! میں اچھا ہوں۔ پھر انہوں نے پوری حدیث ذکر کی۔ آپ نے فرمایا تھا: ”ثمامہ کو چھوڑ دو۔“

تشریح: کئی دفعہ کی گفتگو میں ثمامہ اخلاق نبوی سے حد درجہ متاثر ہو چکا تھا۔ اس نے آپ سے ہر بار کہا تھا کہ آپ اگر میرے ساتھ اچھا برتاؤ کریں گے تو میں اس کی نافرمانی نہیں کروں گا۔ چنانچہ یہی ہوا۔ آپ نے اسے بخوشی اعزاز و اکرام کے ساتھ آزاد فرما دیا۔ وہ فوراً ہی ایک کنویں پر گیا اور غسل کر کے آیا اور دائرہ اسلام میں داخل ہو گیا۔ پس ترجمہ الباب ثابت ہوا کہ بعض حالات میں کسی انسان کا کچھ وقت کے لئے مقید کرنا ضروری ہو جاتا ہے اور ایسی حالت میں یہ گناہ نہیں ہے بلکہ نتیجہ کے لحاظ سے مفید ثابت ہوتا ہے۔

عبد نبوی انسانی تمدن کا ابتدائی دور تھا۔ کوئی جیل خانہ الگ نہ تھا۔ لہذا مسجد ہی سے یہ کام بھی لیا گیا۔ اور اس لئے بھی کہ ثمامہ کو مسلمانوں کے دیکھنے کا بہت ہی قریب سے موقع دیا جائے اور وہ اسلام کی خوبیوں اور مسلمانوں کے اوصاف حسنہ کا بغور معائنہ کر سکے۔ خصوصاً اخلاق محمد ﷺ نے اسے بہت ہی زیادہ متاثر کیا۔ سچ ہے۔

آنچه خوبان بمہ دارند تو تنہا داری

ترجمہ الباب الفاظ ((فربطوہ بساریۃ من سوارۃ المسجد)) سے نکلتا ہے۔ شرح قاضی جب کسی پر کچھ حکم کرتے اور اس کے بھاگ

جانے کا ڈر ہوتا تو مسجد میں اس کو حراست میں رکھنے کا حکم دیتے۔ جب مجلس برخاست کرتے، اگر وہ اپنے ذمے کا حق ادا کر دیتا تو اس کو چھوڑ دیتے ورنہ قید خانے میں بھجوا دیتے۔

دوسری روایت میں یوں ہے آپ ہر صبح کو شامہ کے پاس تشریف لے جاتے اور اس کا مزاج اور حالات دریافت فرماتے۔ وہ کہتا کہ اگر آپ مجھ کو قتل کرادیں گے تو میرا بدلہ لینے والے لوگ بہت ہیں۔ اور اگر آپ مجھ کو چھوڑ دیں گے تو میں آپ کا بہت بہت احسان مند رہوں گا۔ اور اگر آپ میری آزادی کے عوض روپیہ چاہتے ہیں تو جس قدر آپ فرمائیں گے آپ کو روپیہ دوں گا۔ کئی روز تک معاملہ ایسے ہی چلتا رہا۔ آخر ایک روز رحمتہ للعالمین ﷺ نے شامہ کو بلا شرط آزاد کرادیا۔ جب وہ چلنے لگا تو صحابہ رضی اللہ عنہم کو خیال ہوا کہ شاید یہ فرا اختیار کر رہا ہے۔ مگر شامہ ایک درخت کے نیچے گیا جہاں پانی موجود تھا۔ وہاں اس نے غسل کیا۔ اور پاک صاف ہو کر دربار رسالت میں حاضر ہوا۔ اور کہا کہ یا رسول اللہ! اب میں اسلام قبول کرتا ہوں۔ فوراً ہی اس نے کلمہ شہادت اشہد ان لا الہ الا اللہ واشہد ان محمداً رسول اللہ پڑھا اور صدق دل سے مسلمان ہو گیا۔ (رضی اللہ عنہ وارضاه)۔

بَابُ الرِّبْطِ وَالْحَبْسِ فِي الْحَرَمِ باب: حرم میں کسی کو باندھنا اور قید کرنا

وَاشْتَرَى نَافِعُ بْنُ عَبْدِ الْحَارِثِ دَارًا لِلْسَّجْنِ بِمَكَّةَ مِنْ صَفْوَانَ بْنِ أُمَيَّةَ، عَلَى أَنَّ عُمَرَ إِنْ رَضِيَ بِالْبَيْعِ فَالْبَيْعُ بَيْعُهُ، وَإِنْ لَمْ يَرْضَ عُمَرُ فَلِصَفْوَانَ أَرْبَعُمِائَةِ دِينَارٍ. وَسَجَنَ ابْنُ الزُّبَيْرِ بِمَكَّةَ.

اور نافع بن عبدالحارث نے مکہ میں صفوان بن امیہ سے ایک مکان جیل خانہ بنانے کے لیے اس شرط پر خریدا کہ اگر عمر رضی اللہ عنہ اس خریداری کو منظور کریں گے تو بیع پوری ہوگی۔ ورنہ صفوان کو جواب آنے تک چار سو دینار تک کرایہ دیا جائے گا۔ ابن زبیر رضی اللہ عنہ نے مکہ میں لوگوں کو قید کیا۔

تشریح: مکہ المکرمہ سارا ہی حرم میں داخل ہے۔ لہذا حرم میں جیل خانہ بنانا اور مجرموں کا قید کرنا ثابت ہوا۔ ابن زبیر رضی اللہ عنہ کے اثر کو ابن سعد وغیرہ نے نکالا ہے کہ ابن زبیر رضی اللہ عنہ نے حسن بن محمد بن حنفیہ کو دار الندوہ میں ججن عارم میں قید کیا۔ وہ وہاں سے نکل کر بھاگ گئے۔

۲۴۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ. [راجع: ۴۶۲]

بیان کیا، کہا مجھ سے سعید بن ابی سعید نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ نے سواروں کا ایک لشکر نجد کی طرف بھیجا۔ جو بنو حنیفہ کے ایک شخص ثمامہ بن اثال کو پکڑ لائے۔ اور مسجد کے ایک ستون سے باندھ دیا۔

تشریح: مدینہ بھی حرم ہے تو حرم میں قید کرنے کا جواز ثابت ہوا۔ یہ باب لا کر امام بخاری رحمہ اللہ نے رو کیا جو ابن ابی شیبہ نے طاؤس سے روایت کیا کہ وہ مکہ میں کسی کو قید کرنا برا سمجھتے تھے۔

بَابُ الْمَلَاظِمَةِ باب: قرض دار کے ساتھ رہنے کا بیان

تشریح: اس طرح کہ قرض خواہ ارادہ کرے کہ جب تک مقروض میرا روپیہ ادا نہ کرے میں اس کے ساتھ چمٹا ہی رہوں گا اور اس کا پیچھا کبھی نہ چھوڑوں گا۔

۲۴۲۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرٍ وَقَالَ غَيْرُهُ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ هُرْمَزٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ الْأَنْصَارِيِّ، عَنْ كَعْبِ بْنِ مَالِكٍ أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي حَدَرَةَ الْأَسْلَمِيِّ دَيْنٌ، فَلَقِيَهُ فَلَزِمَهُ، فَتَكَلَّمَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ النَّبِيُّ ﷺ فَقَالَ: ((يَا كَعْبُ!)) وَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النِّصْفَ، فَآخَذَ نِصْفَ مَا عَلَيْهِ وَتَرَكَ نِصْفًا. [راجع: ۴۵۷]

(۲۳۲۳) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث نے بیان کیا، انہوں نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا اور یحییٰ بن بکیر کے علاوہ نے بیان کیا کہ مجھ سے لیث نے بیان کیا، کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبد الرحمن بن ہرمز نے، ان سے عبد اللہ بن کعب بن مالک انصاری نے، اور ان سے کعب بن مالک رضی اللہ عنہ نے، عبد اللہ بن ابی حدردہ اسلمی رضی اللہ عنہ پر ان کا قرض تھا۔ ان سے ملاقات ہوئی تو انہوں نے ان کا پیچھا کیا۔ پھر دونوں کی گفتگو تیز ہونے لگی اور آواز بلند ہو گئی۔ اتنے میں رسول کریم ﷺ کا ادھر سے گزر ہوا، اور آپ نے فرمایا: ”اے کعب!“ اور آپ نے اپنے ہاتھ سے اشارہ کر کے گویا یہ فرمایا کہ آدھے قرض کی کمی کر دے۔ چنانچہ انہوں نے آدھا لے لیا اور آدھا قرض معاف کر دیا۔

تشریح: لفظ حدیث ((الفرمہ)) سے ترجمہ نکلا کہ حضرت کعب رضی اللہ عنہ اپنے قرض وصول کرنے کے لئے عبد اللہ رضی اللہ عنہ کے پیچھے چنے اور کہا کہ جب تک میرا قرض ادا نہ کر دے گا میں تیرا پیچھا نہ چھوڑوں گا۔ اور جب نبی کریم ﷺ نے ان کو دیکھا اور اس طرح چمنے سے منع نہیں فرمایا تو اس سے چمنے کا جواز نکلا۔ نبی کریم ﷺ نے آدھا قرض معاف کرنے کی سفارش فرمائی، اس سے یہ بھی ثابت ہوا کہ مقررہ اگر تک دست ہے تو قرض خواہ کو چاہیے کہ کچھ معاف کر دے۔ نیک کام کے لئے سفارش کرنا بھی ثابت ہوا۔

باب: تقاضا کرنے کا بیان

بَابُ التَّقَاضِي

۲۴۲۵۔ حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ ابْنِ حَازِمٍ أَخْبَرَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ، قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَرَاهِمٌ، فَأَتَيْتُهُ اتَّقَاضَاهُ فَقَالَ: لَا أَقْضِي لَهُ حَتَّى تَكْفُرَ بِمُحَمَّدٍ، فَقُلْتُ: لَا وَاللَّهِ لَا أَكْفُرُ بِمُحَمَّدٍ ﷺ حَتَّى يُمِيتَكَ اللَّهُ! ثُمَّ يَبْعَثُكَ. قَالَ: فَذَعْنِي حَتَّى أَمُوتَ ثُمَّ أُبْعَثْ فَأُوتَى مَا لِي وَوَلَدًا، ثُمَّ أَقْضَيْكَ. فَتَرَلْتُ: «أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ

(۲۳۲۵) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا کہ ہم سے وہب بن جریر بن حازم نے بیان کیا، انہیں اعمش نے، انہیں ابو الضحیٰ نے، انہیں مسروق نے، اور ان سے خباب رضی اللہ عنہ نے بیان کیا کہ میں جاہلیت کے زمانہ میں لوہے کا کام کرتا تھا۔ اور عاص بن وائل (کافر) پر میرے کچھ روپے قرض تھے۔ میں اس کے پاس تقاضا کرنے گیا تو اس نے مجھ سے کہا کہ جب تک تو محمد (ﷺ) کا انکار نہیں کرے گا میں تیرا قرض ادا نہیں کروں گا۔ میں نے کہا: ہرگز نہیں، اللہ کی قسم! میں حضرت محمد ﷺ کا انکار کبھی نہیں کر سکتا، یہاں تک کہ اللہ تعالیٰ تمہیں مارے اور پھر تم کو اٹھائے۔ وہ کہنے لگا کہ پھر مجھ سے بھی تقاضہ نہ کر۔ میں مر کے دوبارہ زندہ ہوں گا اور مجھے (دوسری زندگی میں) مال اور اولاد دی جائے گی تو تمہارا قرض بھی ادا

لاؤْنَيْنِ مَالًا وَّوَلَدًا﴾ [راجعہ: ۲۰۹۱] کردوں گا۔ اس پر یہ آیت نازل ہوئی: ”تم نے اس شخص کو دیکھا جس نے ہماری آیتوں کا انکار کیا اور کہا کہ مجھے مال اور اولاد ضروری دی جائے گی۔“ آخر آیت تک۔

تشریح: حضرت خباب رضی اللہ عنہ، عاص بن وائل غیر مسلم کے ہاں اپنی مزدوری وصول کرنے کا تقاضا کرنے گئے۔ اسی سے مقصد باب ثابت ہوا۔ عاص نے جو جواب دیا وہ انتہائی نامعقول جواب تھا۔ جس پر قرآن مجید میں نوس لیا گیا۔ اس حدیث سے مجتہد مطلق امام بخاری رحمہ اللہ نے کئی ایک مسائل کا استنباط فرمایا ہے۔ اس لئے متعدد مقامات پر یہ حدیث نقل کی گئی ہے جو امام بخاری رحمہ اللہ کے تفقہ و قوت اجتہاد کی بین دلیل ہے۔ ہزار افسوس ان اہل جہود و ستار پر جو امام بخاری رحمہ اللہ جیسے فقیہ امت کی شان میں تنقیص کرتے اور آپ کی فہم و درایت سے منکر ہو کر خود اپنی نا فہمی کا ثبوت دیتے ہیں۔ حافظ ابن حجر رحمہ اللہ ان ابواب کے خاتمہ پر فرماتے ہیں:

”اشتمل کتاب الاستقراض وامامه من الحجر والتفليس وما اتصل به من الاشخاص والملازمة على خمسين حديثا المعلق منها ستة المكرر منها فيه وفيما مضى ثمانية وثلاثون حديثا والبقية خالصة، وافقه مسلم على جميعها سوى حديث ابى هريرة: ((من اخذ اموال الناس يريد اتلافها)) وحديث: ((ما احب ان لى احدا ذهابا)) وحديث ((لبي الواجد)) وحديث ابن مسعود في الاختلاف في القراءة وفيه من الاثار عن الصحابة ومن بعدهم اثنا عشر اثرا والله اعلم“ (فتح الباری) یعنی یہ کتاب الاستقراض والملازمة پچاس احادیث پر مشتمل ہے جن میں احادیث معلقہ صرف چھ ہیں۔ مکرر احادیث اڑتیس ہیں۔ اور باقی خالص ہیں۔ امام مسلم نے بجز چند احادیث کے جو یہاں مذکور ہیں سب میں امام بخاری رحمہ اللہ سے موافقت کی ہے۔ اور ان ابواب میں صحابہ رضی اللہ عنہم و تابعین رحمہم کے بارہ (۱۲) آثار مذکور ہوئے ہیں۔

سند میں مذکور بزرگ حضرت مسروق، ابن الاجدع ہیں۔ جو ہمدانی اور کوئی ہیں۔ نبی کریم صلی اللہ علیہ وسلم کی وفات سے قبل مشرف بالاسلام ہوئے۔ صحابہ رضی اللہ عنہم کے صدر اول جیسے ابوبکر، عمر، عثمان، علی رضی اللہ عنہم کا زمانہ پایا۔ سرکردہ علما اور فقہائیں سے تھے۔ مرہ بن شریمل نے فرمایا کہ کسی ہمدانی عورت نے مسروق جیسا نیک سپوت نہیں جانا۔

شعبی نے فرمایا، اگر کسی گھرانے کے لوگ جنت کے لئے پیدا کئے گئے ہیں تو وہ یہ ہیں اسود، علقمہ اور مسروق۔

محمد بن منتشر نے فرمایا کہ خالد بن عبد اللہ بصرہ کے عامل (گورنر) تھے۔ انہوں نے بطور ہدیہ تیس ہزار درود پوں کی رقم حضرت مسروق کی خدمت میں پیش کی۔ یہ ان کے فقر کا زمانہ تھا۔ پھر بھی انہوں نے اسے قبول کرنے سے انکار کر دیا۔

کہا جاتا ہے کہ بچپن میں ان کو چرا لیا گیا تھا۔ پھر مل گئے تو ان کا نام مسروق ہو گیا۔ ان سے بہت سے لوگوں نے روایت کی ہے۔ ۶۲ھ میں بمقام کوفہ وفات پائی۔ (رحمة الله عليه رحمة واسعة)

شہر کوفہ کی بنیاد حضرت سعد بن ابی وقاص رضی اللہ عنہ نے رکھی تھی۔ اس وقت آپ نے وہاں فرمایا تھا: ”تکوفوا فی هذا الموضع“۔ یہاں پر جمع ہو جاؤ۔ اسی روز اس شہر کا نام کوفہ پڑ گیا۔ بعض نے اس کا پرانا نام کوفان بتایا ہے۔ یہ شہر عراق میں واقع ہے۔ عرصہ تک علوم و فنون کا مرکز رہا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ اللَّقْطَةِ

لقطہ یعنی پڑی ہوئی چیزوں کے بارے میں احکام

بَابُ: إِذَا أَخْبَرَهُ رَبُّ اللَّقْطَةِ
بَابُ: اور جب لقطہ (گم شدہ چیز) کا مالک اس کی
بِالْعَلَامَةِ دَفَعَ إِلَيْهِ
صحیح نشانی بتا دے تو اسے اس کے حوالے کر دے

تشریح: لفظ لقطہ کا مصدر لقط ہے جس کے معنی چن لینا، زمین پر سے اٹھا لینا، سینا، رفو کرنا، انتخاب کرنا، چونچ سے اٹھانا ہے۔ اسی سے لفظ ملاقطہ اور التقاط ہیں۔ جن کے معانی برابر ہوتا ہیں۔ اور تلقط اور التقاط کے معنی ادھر ادھر سے جمع کرنا چننا ہیں۔ آیات قرآنی اور احادیث نبوی میں یہ لفظ کئی جگہ استعمال ہوا ہے۔ جن کی تشریحات اپنے اپنے مقامات پر ہوں گی۔ علامہ قسطلانی رحمہ اللہ فرماتے ہیں:

”فی اللقطۃ بضم اللام وفتح القاف ویجوز اسکانها والمشہور عند المحدثین فتحها قال الازہری وهو الذی سمع من العرب واجمع علیہ اهل اللغة والحديث ویقال لقاطۃ بضم اللام ولقط بفتحها بلاهاء وهی فی اللغة الشیء الملقوط وشرعا ما وجد من حق ضائع محترم غیر محرز ولا ممتنع بقوته ولا يعرف الواجد مستحقه وفي الالتقاط معنی الامانة والولاية من حیث ان الملتقط امین فیما التقطه والشرع ولاہ حفظه کالولی فی مال الطفل وفيه معنی الاكتساب من حیث ان له التملك بعد التعریف۔“ (قسطلانی)

مختصر یہ کہ لفظ لقطہ لام کے ضم اور قاف کے فتح کے ساتھ ہے اور اس کو ساکن پڑھنا بھی جائز ہے مگر محدثین اور لغت والوں کے ہاں فتح کے ساتھ ہی مشہور ہے عرب کی زبانوں سے ایسا ہی سنا گیا ہے۔ لغت میں لقطہ کسی گری پڑی چیز کو کہتے ہیں۔ اور شریعت میں ایسی چیز جو پڑی ہوئی پائی جائے اور وہ کسی بھی آدمی کے حق ضائع سے متعلق ہو اور پانے والا اس کے مالک کو نہ پائے۔ اور لفظ التقاط میں امانت اور ولایت کے معانی بھی مشتمل ہیں۔ اس لئے کہ ملنقط امین ہے جو اس نے پایا ہے اور شرعاً وہ اس مال کی حفاظت کا ذمہ دار ہے جیسے بچے کے مال کی ذمہ داری ہوتی ہے۔ اور اس میں اکتساب کے معانی بھی ہیں کہ اعلان کے بعد اگر اس کا مالک نہ ملے تو اس چیز میں اس کو حق ملکیت ثابت ہو جاتا ہے۔

۲۴۲۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ قَالَ: سَمِعْتُ سُؤَيْدَ بْنَ غَفَلَةَ قَالَ: لَقِيتُ أَبِيَّ بْنَ كَعْبٍ فَقَالَ: أَخَذْتُ صُرَّةَ فِيهَا مِائَةُ دِينَارٍ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: ((عَرِّفْهَا حَوْلًا)). فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ

(۲۴۲۶) ہم سے آدم نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، (دوسری سند) اور مجھے محمد بن بشار نے بیان کیا، ان سے غندر نے، ان سے سلمہ نے، ان سے سوید بن غفلہ سے سنا۔ انہوں نے بیان کیا کہ میں نے ابی بن کعب رضی اللہ عنہ سے ملاقات کی تو انہوں نے کہا کہ میں نے سو دینار کی ایک تھیلی (کہیں راستے میں پڑی ہوئی) پائی۔ میں اسے رسول اللہ ﷺ کی خدمت میں لایا تو آپ نے فرمایا کہ ”ایک سال

أَتَيْتُهُ فَقَالَ: ((عَرَفْتُهَا حَوْلًا)) فَعَرَفْتُهَا فَلَمْ أَجِدْ، ثُمَّ أَتَيْتُهُ ثَلَاثًا فَقَالَ: ((أَحْفَظُ وَعَانَهَا وَعَدَدَهَا وَوَكَايَتَهَا، لَئِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَاسْتَمْتَعُ بِهَا)). فَاسْتَمْتَعْتُ فَلَقِيَتْهُ بَعْدَ بِمَكَّةَ قَالَ: لَا أَذْرِي ثَلَاثَةَ أَخْوَالٍ أَوْ حَوْلًا وَاجِدًا. [طرفہ فی: ۲۴۳۷]

تک اس کا اعلان کرتا رہ۔“ میں نے ایک سال تک اس کا اعلان کیا۔ لیکن مجھے کوئی ایسا شخص نہیں ملا جو اسے پہچان سکتا۔ اس لیے میں پھر نبی کریم ﷺ کی خدمت میں آیا۔ آپ ﷺ نے پھر فرمایا کہ ”ایک سال تک اس کا اعلان کرتا رہ۔“ میں پھر (سال بھر) اعلان کیا۔ لیکن ان کا مالک نہیں ملا۔ تیسری مرتبہ حاضر ہوا، تو نبی کریم ﷺ نے فرمایا: ”اس تھیلی کی بناوٹ، دینار کی تعداد اور تھیلی کے بندھن کو ذہن میں محفوظ رکھ۔ اگر اس کا مالک آجائے (تو علامت پوچھ کے) اسے واپس کر دینا، ورنہ اپنے خرچ میں اسے استعمال کر لے۔“ چنانچہ میں اسے اپنے اخراجات میں لایا۔ (شعبہ نے بیان کیا کہ) پھر میں نے سلمہ سے اس کے بعد مکہ میں ملاقات کی تو انہوں نے کہا کہ مجھے یا انہیں رسول کریم ﷺ نے (حدیث میں) تین سال تک (اعلان کرنے کے لیے فرمایا تھا) یا صرف ایک سال کے لیے۔

[مسلم: ۴۵۰۶، ۴۵۰۷، ۴۵۰۸؛ ابوداؤد: ۱۷۰۲، ۱۷۰۳؛ ترمذی: ۳۱۷۴؛ ابن ماجہ: ۲۵۰۶]

تشریح: روایت کے آخری الفاظ تین سال یا ایک سال کے متعلق حضرت علامہ قسطلانی رحمہ اللہ فرماتے ہیں: ”ولم يقل احد بان اللقطة تعرف ثلاثة احوال والشك بوجوب سقوط المشكوك فيه وهو الثلاثة فوجب العمل بالجزم وهو رواية العام الواحد..... الخ“ (قسطلانی) یعنی کسی نے نہیں کہا کہ لقطہ کا تین سال تک اعلان کیا جائے۔ اور شک سے مشکوک فی خود ہی ساقط ہو جاتا ہے جو یہاں تین سال ہے۔ پس پختہ چیز پر عمل واجب ہوا اور وہ ایک ہی سال کے لئے ہے۔ بعض روایات میں بھی تین سال کا ذکر آیا ہے مگر وہ مزید احتیاط اور تورع پڑی ہے۔ اگر پانے والا غریب اور محتاج ہے تو مقررہ مدت تک اعلان کے بعد مالک کو نہ پانے کی صورت میں اسے وہ اپنی ضروریات پر خرچ کر سکتا ہے اور اگر کسی محتاج کو بطور صدقہ دے دے تو اور بھی بہتر ہوگا۔ اس پر سب کا اتفاق ہے کہ جب مالک مل جائے تو بہر صورت اسے وہ چیز واپس لوٹانی پڑے گی، خواہ ایک مدت تک اعلان کرتے رہنے کے بعد اسے اپنی ضروریات میں خرچ ہی کیوں نہ کر چکا ہو۔ امانت و دیانت سے متعلق اسلام کی یہ وہ پاک ہدایات ہیں، جن پر بجا طور پر فخر کیا جاسکتا ہے۔ آج بھی ارض حرم میں ایسی مثالیں دیکھی جاسکتی ہیں کہ ایک چیز لقطہ ہے مگر دیکھنے والے ہاتھ تک نہیں لگاتے بلکہ وہ چیز اپنی جگہ پڑی رہتی ہے۔ خود ۱۳۸۹ھ کے حج میں میں نے اپنی آنکھوں سے ایسے واقعات دیکھے۔ کیونکہ اٹھانے والا سوچ رہا تھا کہ کہاں اعلان کرتا پھرے گا۔ بہتر ہے کہ اس کو ہاتھ ہی نہ لگائے۔ اللہ پاک آج کے نوجوانوں کو توفیق دے کہ وہ حقائق اسلام کو سمجھ کر اسلام جیسی نعمت سے بہرہ ور ہونے کی کوشش کریں اور بنی نوع انسان کی فلاح و بہبود کے راستے کو اپنائیں۔

حضرت ابی بن کعب رضی اللہ عنہ انصاری خزرجی ہیں۔ یہ کاتب وحی تھے۔ اور ان چھ خوش نصیب اصحاب میں سے ہیں جنہوں نے عہد رسالت ہی میں پورا قرآن شریف حفظ کر لیا تھا، اور ان فقہائے اسلام میں سے ہیں جو آپ کے عہد مبارک میں فتویٰ دینے کے مجاز تھے۔ صحابہ رضی اللہ عنہم میں قرآن شریف کے اچھے قاری مشہور تھے۔ نبی کریم ﷺ نے ان کو سید الانصار کا خطاب بخشا۔ اور حضرت عمر رضی اللہ عنہ نے سید المسلمین کے خطاب سے نوازا تھا۔ آپ کی وفات مدینہ طیبہ میں ہی ۱۹ھ میں واقع ہوئی۔ آپ سے کثیر مخلوق نے روایات نقل کی ہیں۔

باب: بھولے بھٹکے اونٹ کا بیان

بَابُ ضَالَّةِ الْإِبِلِ

۲۴۲۷۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا (۲۳۲۷) ہم سے عمر بن عباس نے بیان کیا، کہا کہ ہم سے عبدالرحمن بن

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تشریح: عرب میں اونٹوں کو ریستان کا جہاز کہا جاتا تھا۔ راستوں کے جانے میں وہ خود بہت ماہر ہو کر تھے تم گم ہونے کی صورت میں عام طور پر کسی نہ کسی دن خود گھر پہنچ جاتے۔ اس لئے نبی کریم ﷺ نے ایسا فرمایا۔ یعنی اونٹ کو پکڑنے کی حاجت نہیں۔ اس کو بھیڑیے وغیرہ کا ڈر نہیں، نہ چارے پانی کے لئے اس کو چرواہے کی ضرورت ہے۔ وہ آپ پانی پر جا کر پانی پی لیتا ہے۔ بلکہ آٹھ آٹھ روز کا پانی اپنے پیٹ میں بیک وقت جمع کر لیتا ہے۔ بعض نے کہا کہ یہ حکم جنگل کے لئے ہے۔ اگر بستی میں اونٹ لے تو اسے پکڑ لینا چاہیے تاکہ مسلمان کا مال ضائع نہ ہو۔ ایسا نہ ہو وہ کسی چور ڈاکو کے ہاتھ لگ جائے۔ اونٹ کے حکم میں وہ جانور بھی ہیں جو اپنی حفاظت آپ کر سکتے ہیں۔ جیسے گھوڑا تیل وغیرہ۔

مترجم کہتا ہے کہ آج کے حالات میں جنگل اور بستی کہیں بھی امن نہیں ہے۔ ہر جگہ چور ڈاکوؤں کا خطرہ ہے، لہذا جہاں بھی کسی بھائی کا گم شدہ اونٹ، گھوڑا نظر آئے بہتر ہے کہ حفاظت کے خیال سے اسے پکڑ لیا جائے اور جب اس کا مالک آئے تو اس کے حوالہ کیا جائے۔ آج عرب اور عجم ہر جگہ چوروں، ڈاکوؤں، لٹیروں کی کثرت ہے۔ ایک اونٹ ان کے لئے بڑی قیمت رکھتا ہے۔

عہد رسالت میں عرب کا ماحول جو تھا وہ اور تھا۔ اس ماحول کے پیش نظر آپ نے یہ حکم صادر فرمایا۔ آج کا ماحول دوسرا ہے۔ پس بہتر ہے کہ کسی گم شدہ اونٹ، گھوڑے وغیرہ کو بھی پکڑ کر بحفاظت رکھا جائے یہاں تک کہ اس کا مالک آئے اور اسے لے جائے۔

الحمد للہ ۱۳۹۰ھ کو کعبہ شریف میں اس پارے کا متن بعد فجر یہاں تک لفظ بلفظ غور و تدبر کے ساتھ ان دعاؤں سے پڑھا گیا کہ اللہ پاک اس اہم ذخیرہ حدیث نبوی کو سمجھنے کے لئے توفیق بخشے۔ اور ہر مشکل مقام کے حل کے لئے اپنی رحمت سے راہنمائی فرمائے۔ اور اس خدمت کو قبول فرما کر قبول عام عطا کرے اور سارے قدر دان حضرات کو شفاعت رسول پاک ﷺ سے بہرہ ور فرمائے۔ آمین۔

بَابُ ضَالَّةِ الْغَنَمِ

باب: گمشدہ بکری کے بارے میں

(۲۴۲۸) ہم سے اسماعیل بن عبداللہ نے بیان کیا، کہا کہ مجھ سے سلیمان بن بلال تمیمی نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے منبعث کے غلام یزید نے، انہوں نے زید بن خالد سے سنا، انہوں نے کہا کہ نبی کریم ﷺ سے لفظ کے متعلق پوچھا گیا۔ وہ یقین رکھتے تھے کہ آپ نے فرمایا: ”اس کے برتن کی بناوٹ اور اس کے بندھن کو ذہن میں رکھ، پھر ایک سال تک اس کا اعلان کرتا رہ۔“ یزید بیان کرتے تھے کہ اگر اسے پہچاننے والا (اس عرصہ میں) نہ ملے تو پانے والے کو اپنی ضروریات میں خرچ کر لینا چاہیے۔ اور یہ اس کے پاس امانت کے طور پر ہوگا۔ یحییٰ نے کہا: اس آخری ٹکڑے (کہ اس کے پاس امانت کے طور پر ہوگا) کے متعلق مجھے معلوم نہیں کہ یہ رسول اللہ ﷺ کی حدیث ہے یا خود انہوں نے اپنی طرف سے یہ بات کہی ہے۔ پھر پوچھا، راستہ بھولی ہوئی بکری کے متعلق آپ کا کیا ارشاد ہے؟ آپ ﷺ نے فرمایا کہ ”اسے پکڑ لو۔ وہ یا تمہاری ہوگی (جب کہ اصل مالک نہ ملے) یا تمہارے بھائی (مالک) کے پاس پہنچ جائے گی، یا پھر اسے بھیڑ یا اٹھالے جائے گا۔“ یزید نے بیان کیا کہ اس کا بھی اعلان کیا جائے گا۔ پھر صحابی نے پوچھا، راستہ بھولے ہوئے اونٹ کے بارے میں آپ کا کیا ارشاد ہے؟ آپ نے فرمایا کہ ”اسے آزاد رہنے دو، اس کے ساتھ اس کے کھر بھی ہیں اور اس کا مشکیزہ بھی۔ خود پانی پر پہنچ جائے گا اور خود ہی درخت کے پتے کھالے گا۔ اور اس طرح وہ اپنے مالک تک پہنچ جائے گا۔“

۲۴۲۸۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ زَيْدِ مَوْلَى الْمُتَّبِعِ، أَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدٍ يَقُولُ: سَأَلَ النَّبِيَّ ﷺ عَنِ اللَّقْطَةِ فَرَعَمَ أَنَّهُ قَالَ: ((اعْرِفْ عِفَاصَهَا وَوِكَانَهَا، ثُمَّ عَرِّفْهَا سَنَةً)). يَقُولُ يَزِيدُ: إِنْ لَمْ تُعْرِفْ اسْتَنْفَقْ بِهَا صَاحِبُهَا وَكَانَتْ وَدِيعَةً، عِنْدَهُ. قَالَ يَحْيَى: فَهَذَا الَّذِي لَا أَذْرِي أَفِي حَدِيثِ رَسُولِ اللَّهِ ﷺ هُوَ أَمْ شَيْءٌ مِنْ عِنْدِهِ؟ ثُمَّ قَالَ: كَيْفَ تَرَى فِي ضَالَّةِ الْغَنَمِ قَالَ النَّبِيُّ ﷺ: ((خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّنْبِ)). قَالَ يَزِيدُ: وَهِيَ تُعْرِفُ أَيْضًا. ثُمَّ قَالَ: كَيْفَ تَرَى فِي ضَالَّةِ الْإِبِلِ؟ قَالَ: فَقَالَ: ((دَعْهَا فَإِنَّ مَعَهَا حِذَانَهَا وَسِقَانَهَا، تَرُدُّ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَجِدَهَا رَبُّهَا)). [راجع: ۹۱]

تشریح: یحییٰ کی دوسری روایت سے ثابت ہوتا ہے کہ یہ فقرہ کہ اس کے پاس امانت کے طور پر ہوگا۔ حدیث میں داخل ہے۔ اس کو امام مسلم اور اسماعیل نے نکالا۔ امانت سے مطلب یہ ہے کہ جب اس کا مالک آجائے تو پانے والے کو یہ مال ادا کرنا لازم ہوگا۔ بکری اگر مل جائے تو اس کے بارے میں بھی اس کے مالک کا تلاش کرنا ضروری ہے۔ جب تک مالک نہ ملے پانے والا اپنے پاس رکھے۔ اور اس کا دودھ پینے کیونکہ اس پر وہ کھلانے پر خرچ بھی کرے گا۔

باب: پڑی ہوئی چیز کا مالک اگر ایک سال تک نہ

ملے تو وہ پانے والے کی ہو جائے گی

بَابُ إِذَا لَمْ يَوْجَدْ صَاحِبُ اللَّقْطَةِ

بَعْدَ سَنَةٍ فَهِيَ لِمَنْ وَجَدَهَا

تشریح: جمہور علمائے کہتے ہیں کہ مالک ہونے سے مراد یہ ہے کہ اس کو تصرف کرنا جائز ہوگا، لیکن جب مالک آجائے تو وہ چیز یا اس کا بدل دینا لازم ہوگا۔ حنفیہ کہتے ہیں اگر پانے والا محتاج ہے تو اس میں تصرف کر سکتا ہے۔ اگر مالدار ہے تو اس کو خیرات کر دے۔ پھر اگر اس کا مالک آئے تو اس کو اختیار ہے کہ خواہ اس خیرات کو جائز رکھے خواہ اس سے تاوان لے۔

جہاں تک غور و فکر کا تعلق ہے اسلام نے گرے پڑے اموال کی بڑی حفاظت کی ہے اور ان کے اٹھانے والوں کو اسی حالت میں اٹھانے کی اجازت دی ہے کہ وہ خود ہضم کر جانے کی نیت سے ہرگز ہرگز ان کو نہ اٹھائیں۔ بلکہ ان کے اصل مالکوں تک پہنچانے کی نیت سے ان کو اٹھا سکتے ہیں۔ اگر مالک فوری طور پر نذر سکے تو موقع بہ موقع سال بھر اس مال کا اعلان کرتے رہیں۔ آج کل اعلان کے ذرائع بہت وسیع ہو چکے ہیں، اخبارات اور ریڈیو کے ذرائع سے اعلانات ہر کس و نا کس تک پہنچ سکتے ہیں۔ اس طرح متواتر اعلانات پر سال گزر جائے اور کوئی اس کا مالک نہ مل سکے تو پانے والا اپنے مصرف میں اسے لے سکتا ہے۔ مگر یہ شرط اب بھی ضروری ہے کہ اگر کسی دن بھی اس کا اصل مالک آ گیا تو وہ مال اسے معذرتاوان ادا کرنا ہوگا۔ اگر اصل مال وہ ختم کر چکا ہے تو اس کی جنس بالشل ادا کرنی ہوگی۔ یا پھر جو بھی بازاری قیمت ہو ادا کرنی ضروری ہوگی۔ ان تفصیلات سے اندازہ لگایا جاسکتا ہے کہ لفظ کے متعلق اسلام کا قانونی نظریہ کس قدر شوس اور کتنا نفع بخش ہے۔ کاش اسلام کے معاندین ان قوانین اسلامی کا بغور مطالعہ کریں اور اپنے دلوں کو عناد سے پاک کر کے قلب سلیم کے ساتھ صداقت کو تسلیم کر سکیں۔

(۲۳۲۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ربیعہ بن ابی عبد الرحمن نے، انہیں منبہج کے غلام یزید نے اور ان سے زید بن خالد بنی ثقفی نے کہ ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ سے لفظ (گمشدہ چیز) کے بارے میں سوال کیا۔ آپ نے فرمایا کہ ”اس کے برتن کی بناوٹ اور اس کے بندھن کو ذہن میں یاد رکھ کر ایک سال تک اس کا اعلان کرتا رہ۔ اگر مالک مل جائے (تو اسے دے دے) ورنہ اپنی ضروریات میں خرچ کر۔“ انہوں نے پوچھا اور اگر راستہ بھولی بکری ملے؟ آپ نے فرمایا کہ ”وہ تمہاری ہوگی یا تمہارے بھائی کی ہو گی، ورنہ پھر بھیڑ یا اسے اٹھالے جائے گا۔“ صحابی نے پوچھا: اور اونٹ جو راستہ بھول جائے؟ آپ نے فرمایا کہ ”تمہیں اس سے کیا مطلب؟ اس کے ساتھ خود اس کا مشکیزہ ہے، اس کے کھر ہیں۔ پانی پر وہ خود ہی پہنچ جائے گا اور خود ہی درخت سے پتے کھالے گا۔ اور اس طرح کسی نہ کسی دن اس کا مالک اسے خود پائے گا۔“

۲۴۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُثَنَّبِ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهُ عَنِ اللَّقْطَةِ. فَقَالَ: ((اعْرِفْ عِفَاقَهَا وَوُكَايَهَا، ثُمَّ عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَشَاؤُكَ بِهَا)). قَالَ: فَصَالَةُ الْغَنَمِ؟ قَالَ: ((هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّنْبِ)). قَالَ: فَصَالَةُ الْإِبِلِ قَالَ: ((مَا لَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا)).

[راجع: ۹۱]

تشریح: ((فان جاء صاحبها)) یعنی اگر اس کا مالک آجائے تو اس کے حوالے کر دے۔ جیسے امام احمد، ترمذی اور نسائی کی ایک روایت میں اس کی صراحت ہے کہ اگر کوئی ایسا شخص آئے جو اس کی گنتی اور قہلی اور سر بندھن کو ٹھیک ٹھیک بتلا دے تو اس کو دے دے۔ معلوم ہوا کہ صحیح طور پر اسے پہچان لینے والے کو وہ مال دے دینا چاہیے۔ گواہ، شاہد کی کوئی خاص ضرورت نہیں ہے اس روایت میں دو سال تک بتلانے کا ذکر ہے اور آگے والی احادیث میں صرف ایک سال تک کا بیان ہوا ہے۔ اور تمام علمائے اب اسی کو اختیار کیا ہے اور دو سال والی روایت کے حکم کو رخصت اور احتیاط پر محمول کیا۔ یوں محتاط حضرات اگر ساری عمر بھی اسے اپنے استعمال میں نہ لائیں اور آخر میں چل کر بطور صدقہ خیرات دے کر اسے ختم کر دیں تو اسے نور علی نوہی کہنا مناسب ہوگا۔

باب: اگر کوئی سمندر میں لکڑی یا ڈنڈا یا اور کوئی ایسی ہی چیز پائے تو کیا حکم ہے؟

بَابُ: إِذَا وَجَدَ خَشَبَةً فِي الْبَحْرِ أَوْ سَوَاطٍ أَوْ نَحْوَهُ

۲۴۳۰۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ - وَسَاقَ الْحَدِيثَ - ((فَخَرَجَ يَنْظُرُ لَعَلَّ مَرَكَبًا قَدْ جَاءَ بِمَالِهِ، فَإِذَا هُوَ بِالْخَشَبَةِ فَأَخَذَهَا لِأَهْلِهِ حَطَبًا، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ)).

(۲۴۳۰) اور لیث بن سعد نے بیان کیا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبدالرحمن بن ہرمز نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے بنی اسرائیل کے ایک مرد کا ذکر کیا۔ پھر پوری حدیث بیان کی (جو اس سے پہلے گزر چکی ہے) کہ ”(قرض دینے والا) باہر یہ دیکھنے کے لیے نکلا کہ ممکن ہے کوئی جہاز اس کا روپیہ لے کر آیا ہو۔ (دریا کے کنارے جب وہ پہنچا) تو اسے ایک لکڑی ملی جسے اس نے اپنے گھر کے ایندھن کے لیے اٹھالیا۔ لیکن جب اسے چیرا تو اس میں روپیہ اور خط پایا۔“

[راجع: ۱۴۹۸]

تشریح: ثابت ہوا کہ دریا میں سے ایسی چیزوں کو اٹھایا جاسکتا ہے۔ بعد میں جو کیفیت سامنے آئے اس کے مطابق عمل کیا جائے۔ اسرائیلی مرد کی حسن نیت کا ثمرہ تھا کہ پانی ہوئی لکڑی کو چیرا تو اسے اس کے اندر اپنی امانت کی رقم ملی گئی۔ اسے ہر دو نیک دل اسرائیلیوں کی کرامت ہی کہنا چاہیے، ورنہ عام حالات میں یہ معاملہ بے حد نازک ہے۔ یہ بھی ثابت ہوا کہ کچھ بندگان الہی ادائیگی امانت اور عہد کی پاسداری کا کس حد تک خیال رکھتے ہیں۔ اور یہ بہت ہی کم ہیں۔

علامہ قسطلانی فرماتے ہیں: ”وموضع الترجمة قوله ((فاخذها)) وهو مبني على ان شرع من قبلنا شرع لنا مالهم بات في شرعنا ما يخالفه لا سيما اذا ورد بصورة الثناء على فاعله۔“ یعنی یہاں مقام ترجمہ الباب راوی کے یہ الفاظ ہیں۔ فاخذها یعنی اس کو اس نے لے لیا۔ اسی سے مقدمہ باب ثابت ہوا۔ کیونکہ ہمارے پہلے والوں کی شریعت بھی ہمارے لئے شریعت ہے۔ جب تک وہ ہماری شریعت کے خلاف نہ ہو۔ خاص طور پر جب کہ اس کے قائل پر ہماری شریعت میں تعریف کی گئی ہو۔ نبی کریم ﷺ نے ان ہر دو اسرائیلیوں کی تعریف فرمائی۔ ان کا عمل اس وجہ سے ہمارے لئے قابل اقتداء بن گیا۔

باب: کوئی شخص راستے میں کھجور پائے؟

بَابُ: إِذَا وَجَدَ تَمْرَةً فِي الطَّرِيقِ

۲۴۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ أَنَسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ فِي الطَّرِيقِ قَالَ: ((لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا)). [راجع: ۲۰۵۵]

(۲۴۳۱) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور بن معتمر نے، ان سے طلحہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی راستے میں ایک کھجور پر نظر پڑی۔ تو آپ ﷺ نے فرمایا: ”اگر اس کا ڈرنہ ہوتا کہ یہ صدقہ کی ہے تو میں خود اسے کھا لیتا۔“

(۲۴۳۲) اور یحییٰ بن سعید قطان نے بیان کیا کہ ہم سے سفیان ثوری نے

۲۴۳۲۔ وَقَالَ يَحْيَى: حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي

مَنْصُورٌ ح وَ قَالَ زَائِدَةُ عَنْ مَنْصُورٍ عَنْ
 طَلْحَةَ بْنِ مُصَرِّفٍ الْيَاسَمِيِّ حَدَّثَنَا أَنَسٌ .
 حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ ، أَخْبَرَنَا عَبْدُ اللَّهِ
 قَالَ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ، عَنْ
 أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : ((إِنِّي
 لَا تَقْلِبُ إِلَى أَهْلِي ، فَأَجِدُ الثَّمَرَةَ سَاقِطَةً عَلَى
 فِرَاشِي فَأَرْفَعُهَا لَا أَكُلُهَا ، ثُمَّ أَخْشَى أَنْ تَكُونَ
 صَدَقَةً فَأَلْقِيَهَا)) . [مسلم: ۲۴۷۶، ۲۴۷۷]

بیان کیا، کہا مجھ سے منصور نے بیان کیا۔ (دوسری سند) اور زائدہ بن قدامہ نے بھی منصور سے بیان کیا، اور ان سے طلحہ نے، کہا کہ ہم سے انس رضی اللہ عنہ نے حدیث بیان کی۔ اور ہم سے محمد بن مقاتل نے بیان کیا، انہیں عبد اللہ بن مبارک نے خبر دی، انہیں معمر نے، انہیں ہمام بن منبہ نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں اپنے گھر جاتا ہوں، وہاں مجھے میرے بستر پر کھجور پڑی ہوئی ملتی ہے۔ میں اسے کھانے کے لیے اٹھا لیتا ہوں۔ لیکن پھر یہ ڈر ہوتا ہے کہ کہیں یہ صدقہ کی کھجور نہ ہو۔ تو میں اسے پھینک دیتا ہوں۔“

تشریح: آپ کو شاید یہ خیال آیا ہوگا کہ شاید صدقہ کی کھجور جس کو آپ تقسیم کیا کرتے تھے۔ باہر سے کپڑے میں لگ کر چلی آئی ہوگی۔ ان حدیثوں سے یہ نکلا کہ کھانے پینے کی قیمت چیز اگر راستے میں یا گھر میں ملے تو اس کا کھانا درست ہے۔ اور آپ نے جو اس سے پرہیز کیا اس کی وجہ یہ تھی کہ صدقہ آپ پر اور سب بنی ہاشم پر حرام تھا۔ یہ بھی معلوم ہوا کہ ایسی حقیر چھوٹی چیزوں کے لئے مالک کا ڈھونڈنا اور اس کا اعلان کرنا ضروری نہیں ہے۔

بَابُ: كَيْفَ تُعَرَّفُ لُقْطَةُ أَهْلِ مَكَّةَ؟

باب: اہل مکہ کے لقطہ کا کیا حکم ہے؟

تشریح: مکہ کے لقطہ میں اختلاف ہے۔ بعض نے کہا مکہ کا لقطہ ہی اٹھانا منع ہے۔ بعض نے کہا اٹھانا تو جائز ہے لیکن ایک سال کے بعد بھی پانے والے کی ملک نہیں بنتا، اور جمہور مالکیہ اور بعض شافعیہ کا قول یہ ہے کہ مکہ کا لقطہ بھی اور ملکوں کے لقطہ کی طرح ہے۔ حافظ نے کہا، شاید امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ مکہ کا لقطہ بھی اٹھانا جائز ہے۔ اور یہ باب لا کر انہوں نے اس روایت کے ضعف کی طرف اشارہ کیا جس میں یہ ہے کہ حاجیوں کی پڑی ہوئی چیز اٹھانا منع ہے۔ (حیدری)

وَقَالَ طَاوُسٌ: عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ ((لَا يَلْتَقِطُ لُقْطَتَهَا إِلَّا مَنْ عَرَفَهَا)) . وَقَالَ
 خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ
 النَّبِيِّ ﷺ قَالَ : ((لَا تَلْتَقِطُ لُقْطَتَهَا إِلَّا
 لِمُعَرَّفٍ)) .

اور طاؤس نے کہا، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا کہ ”لقطہ کو صرف وہی شخص اٹھاے جو اعلان کرے۔“ اور خالد نے بیان کیا، ان سے عکرمہ نے، اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”مکہ کے لقطہ کو اٹھانا صرف اسی کے لیے درست ہے جو اس کا اعلان بھی کرے۔“

۲۴۳۳۔ وَقَالَ أَحْمَدُ بْنُ سَعِيدٍ ، حَدَّثَنَا
 رَوْحٌ ، حَدَّثَنَا زَكْرِيَاءُ ، حَدَّثَنَا عَمْرُو بْنُ
 دِينَارٍ ، عَنْ عِكْرِمَةَ . عَنْ ابْنِ عَبَّاسٍ أَنَّ
 رَسُولَ اللَّهِ ﷺ قَالَ : ((لَا يُعْضَدُ عِضَاهُهَا ،

(۲۳۳۳) اور احمد بن سعید نے کہا، ان سے روح نے بیان کیا، ان سے زکریا نے بیان کیا، ان سے عمر بن دینار نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”مکہ کے درخت نہ کاٹے جائیں، وہاں کے شکار نہ چھیڑے جائیں، اور وہاں کے

وَلَا يَنْفَرُ صَيْدُهَا، وَلَا تَحِلُّ لِقَطْعَتِهَا إِلَّا لِمُنْسِيْدٍ، وَلَا يُخْتَلَى خَلَاَهَا)). فَقَالَ عَبَّاسٌ: يَا رَسُولَ اللَّهِ! إِلَّا الْإِذْخِرَ. قَالَ: ((إِلَّا الْإِذْخِرَ)). [راجع: ۱۳۴۹] [نسائی: ۲۸۹۲]

لِقطر کو صرف وہی اٹھائے جو اعلان کرے، اور اس کی گھاس نہ کاٹی جائے۔“ حضرت عباس رضی اللہ عنہ نے کہا یا رسول اللہ! اذخر کی اجازت دے دیجیے چنانچہ نبی کریم ﷺ نے اذخر کی اجازت دے دی۔

تشریح: مقصد باب یہ ہے کہ لقطہ کے متعلق مکہ شریف اور دوسرے مقامات میں کوئی فرق نہیں ہے۔

۲۴۳۴۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ ﷺ مَكَّةَ قَامَ فِي النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، فَإِنَّهَا لَا تَحِلُّ لِأَحَدٍ كَانَ قَبْلِي، وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي، فَلَا يَنْفَرُ صَيْدُهَا وَلَا يُخْتَلَى شَوْكُهَا، وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُنْسِيْدٍ، وَمَنْ قَتَلَ لَهُ قَيْتِلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُقْدِيَ، وَإِمَّا أَنْ يُقَيْدَ)). فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ، فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَبُيُوتِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِلَّا الْإِذْخِرَ)). فَقَامَ أَبُو شَاوٍ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ. فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اكْتُبُوا لِأَبِي شَاوٍ)). قُلْتُ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ! قَالَ: هَذِهِ الْخُطْبَةُ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ ﷺ. [مسلم: ۳۳۰۵، ابوداود: ۲۰۷۱، ۳۲۴۹، ۳۲۵۰]

۲۴۳۴) ہم سے یحییٰ بن موسیٰ نے بیان کیا، ان سے ولید بن مسلم نے بیان کیا، ان سے امام اوزاعی نے بیان کیا، کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا، کہا کہ مجھ سے ابوسلمہ بن عبد الرحمن نے بیان کیا، کہا کہ مجھ سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، انہوں نے کہا جب اللہ تعالیٰ نے رسول کریم ﷺ کو مکہ فتح کر دیا، تو آپ لوگوں کے سامنے کھڑے ہوئے اور اللہ تعالیٰ کی حمد و ثناء کے بعد فرمایا: ”اللہ تعالیٰ نے ہاتھیوں کے لشکر کو مکہ سے روک دیا تھا، لیکن اپنے رسول اور مسلمانوں کو اسے فتح کر دیا۔ دیکھو! یہ مکہ مجھ سے پہلے کسی کے لیے حلال نہیں ہوا تھا (یعنی وہاں لڑنا) اور میرے لیے صرف دن کے تھوڑے سے حصے میں درست ہوا۔ اب میرے بعد کسی کے لیے درست نہیں ہوگا۔ پس اس کے شکار نہ چھیڑے جائیں اور نہ اس کے کانٹے کاٹے جائیں۔ یہاں کی گری ہوئی چیز صرف اسی کے لیے حلال ہو گی جو اس کا اعلان کرے۔ جس کا کوئی آدمی قتل کیا گیا ہو اسے دہا توں کا اختیار ہے۔ یا (قاتل سے) فدیہ (مال) لے لے، یا جان کے بدلے جان لے۔“ حضرت عباس رضی اللہ عنہ نے کہا، یا رسول اللہ! اذخر کاٹنے کی اجازت ہو۔ کیونکہ ہم اسے اپنی قبروں اور گھروں میں استعمال کرتے ہیں۔ تو آپ نے فرمایا کہ ”اچھا اذخر کاٹنے کی اجازت ہے۔“ پھر ابو شاہ یمن کے ایک صحابی نے کھڑے ہو کر کہا: یا رسول اللہ! میرے لیے یہ خطبہ لکھوا دیجیے۔ چنانچہ رسول اللہ ﷺ نے صحابہ رضی اللہ عنہم کو حکم فرمایا کہ ”ابو شاہ کے لیے یہ خطبہ لکھ دو۔“ میں نے امام اوزاعی سے پوچھا کہ اس سے کیا مراد ہے کہ ”میرے لیے اسے لکھوا دیجیے۔“ تو انہوں نے کہا کہ وہی خطبہ مراد ہے جو انہوں نے رسول اللہ ﷺ سے (مکہ میں) سنا تھا۔

ترمذی: ۲۶۶۷؛ نسائی: ۴۷۹۹، ۴۸۰۰،

[۴۸۰۱؛ ابن ماجہ: ۲۶۶۴]

تشریح: روایت میں ہاتھی والوں سے مراد ابرہہ ہے جو خانہ کعبہ کو ڈھانے کے لئے ہاتھیوں کا لشکر لے آیا تھا۔ جس کا سورہ فیل میں ذکر ہے۔ اس حدیث سے عہد نبوی میں کتابت حدیث کا بھی ثبوت ملا جو مکرین حدیث کی ہفوات باطلہ کی تردید کے لئے کافی دانی ہے۔

بَابُ: لَا تُحْتَلَبُ مَا شِئَةُ أَحَدٍ بِغَيْرِ إِذْنٍ

باب: کسی جانور کا دودھ اس کے مالک کی اجازت کے بغیر نہ دوا جائے

۲۴۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَحْلِبَنَّ أَحَدٌ مَا شِئَةً أَمْرِيءٍ بِغَيْرِ إِذْنِهِ، أَيَحِبُّ أَحَدُكُمْ أَنْ تَوْتِيَ مَشْرُبَتُهُ فَتُكْسَرَ خِزَانَتُهُ، فَيَنْتَقَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْزَنُ لَهُمْ ضُرُوعُ مَا شِئِهِمْ أَطْعَمَاتِهِمْ، فَلَا يَحْلِبَنَّ أَحَدٌ مَا شِئَةً أَحَدٍ إِلَّا بِإِذْنِهِ)).

(۲۳۳۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی نافع سے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول کریم ﷺ نے فرمایا: ”کوئی شخص کسی دوسرے کے دودھ کے جانور کو مالک کی اجازت کے بغیر نہ دے۔ کیا کوئی شخص یہ پسند کرے گا کہ ایک غیر شخص اس کے گودام میں پہنچ کر اس کا ذخیرہ کھولے اور وہاں سے اس کا غلہ چرائے؟ لوگوں کے موشیوں کے تھن بھی ان کے لیے کھانا یعنی (دودھ کے) گودام ہیں۔ اس لیے انہیں بھی مالک کی اجازت کے بغیر نہ دوا جائے۔

[ابوداؤد: ۲۶۲۳؛ ابن ماجہ: ۴۴۸۶]

تشریح: اضطراری حالت میں اگر جنگل میں کوئی ریوڑ مل جائے اور مضطر اپنی جان سے پریشان ہو اور بھوک اور پیاس سے قریب المرگ ہو تو وہ اس حالت میں مالک کی اجازت کے بغیر بھی اس ریوڑ میں سے کسی جانور کا دودھ نکال کر اپنی جان بچا سکتا ہے۔ یہ مضمون دوسری جگہ بیان ہوا ہے۔

بَابُ: إِذَا جَاءَ صَاحِبُ اللَّقْطَةِ بَعْدَ سَنَةٍ رَدَّهَا عَلَيْهِ لِأَنَّهَا وَدِيعَةٌ عِنْدَهُ

باب: پڑی ہوئی چیز کا مالک اگر ایک سال بعد آئے تو اسے اس کا مالک واپس کر دے کیونکہ پانے والے کے پاس وہ امانت ہے

۲۴۳۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ، مَوْلَى الْمُتَنَبِّئِ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ قَالَ: ((عَرَفْتُهَا سَنَةً، ثُمَّ اعْرِفْ عِفَاصَهَا وَوِكَائَهَا، ثُمَّ اسْتَفِقْ بِهَا، فَإِنْ جَاءَ

(۲۳۳۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے ربیعہ بن ابی عبد الرحمن نے، ان سے منبہٹ کے غلام یزید نے، اور ان سے زید بن خالد جہنی رضی اللہ عنہ نے کہ ایک شخص نے رسول کریم ﷺ سے لقطہ کے بارے میں پوچھا۔ آپ ﷺ نے فرمایا: ”ایک سال تک اس کا اعلان کرتا رہ، پھر اس کے بندھن اور برتن کی بناوٹ کو ذہن میں یاد رکھ اور اسے اپنی ضروریات میں خرچ کر، اس

رَبُّهَا فَأَذَّهَا إِلَيْهِ)). فَقَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْغَنَمِ؟ فَقَالَ: ((خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّنْبِ)). قَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجَنَّتَاهُ أَوْ احْمَرَّ وَجْهُهُ. ثُمَّ قَالَ: ((مَا لَكَ وَلَهَا، مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا، حَتَّى يَلْقَاهَا رَبُّهَا)). [راجع: ۱۹۱]

کا مالک اگر اس کے بعد آئے تو اسے واپس کر دے۔“ صحابہ رضی اللہ عنہم نے پوچھا یا رسول اللہ! راستہ بھولی ہوئی بکری کا کیا کیا جائے؟ آپ ﷺ نے فرمایا: ”اسے پکڑ لو، کیونکہ وہ یا تمہاری یا تمہارے بھائی کی ہوگی یا پھر بھیڑیے کی ہوگی۔“ صحابہ رضی اللہ عنہم نے پوچھا یا رسول اللہ! راستہ بھولے ہوئے اونٹ کا کیا کیا جائے؟ آپ ﷺ اس پر غصہ ہو گئے اور چہرہ مبارک سرخ ہو گیا (یا راوی نے وجنتاہ کے بجائے) احمر وجہہ کہا۔ پھر آپ نے فرمایا: ”تمہیں اس سے کیا مطلب؟ اس کے ساتھ خود اس کے کھر اور اس کا مشکیزہ ہے۔ اسی طرح اسے اس کا اصل مالک مل جائے گا۔“

باب: پڑی ہوئی چیز کا اٹھا لینا بہتر ہے ایسا نہ ہو وہ خراب ہو جائے یا کوئی غیر مستحق اس کو لے بھاگے؟

بَابُ: هَلْ يَأْخُذُ اللَّقْطَةَ وَلَا يَدَعُهَا تَصِيعُ، حَتَّى لَا يَأْخُذَهَا مَنْ لَا يَسْتَحِقُّ؟

تشریح: مال کی حفاظت کے پیش نظر ایسا کرنا ضروری ہے ورنہ کوئی نا اہل اٹھالے جائے گا، اور وہ اسے ہضم کر بیٹھے گا۔ مضمون حدیث سے باب کا مطلب ظاہر ہے کہ تحلی کے اٹھا لینے والے شخص پر نبی کریم ﷺ نے اظہارِ حق کی نہیں فرمایا بلکہ یہ ہدایت ہوئی کہ اس کا سال بھر اعلان کرتے رہو۔ اگر وہ چیز کوئی زیادہ قیمتی نہیں ہے تو، اس کے متعلق احمد و ابو داؤد میں حضرت جابر رضی اللہ عنہ سے مروی ہے: ”قال رخص لنا رسول الله ﷺ في العصا والسوط والجل واشباهه يلتقطه الرجل ينتفع به رواه احمد وابو داود۔“ یعنی نبی کریم ﷺ نے ہم کو کھڑی ڈنڈے اور ربی اور اس قسم کی معمولی چیزوں کے بارے میں رخصت عطا فرمائی جن کو انسان پڑا ہوا پائے۔ ان سے نفع اٹھائے۔ اس پر امام شوکانی رحمہ اللہ فرماتے ہیں: ”فیہ دلیل علی جواز الانتفاع بما یوجد فی الطرقات من المحقرات ولا یحتاج الی التعریف وقیل انه یجب التعریف بها ثلاثة ایام لما اخرجه احمد والطبرانی والبیہقی والجوز جانی۔“ (نیل الاوطار) یعنی اس میں دلیل ہے کہ حقیر چیزیں جو راستے میں پڑی ہوئی ملیں ان سے نفع اٹھانا جائز ہے۔ ان کے لئے اعلان کی ضرورت نہیں، اور یہ بھی کہا گیا کہ تین دن تک اعلان کرنا واجب ہے۔ احمد، طبرانی، بیہقی اور جوز جانی میں ایسا منقول ہے۔

۲۴۳۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفْلَةَ قَالَ: كُنْتُ مَعَ سَلْمَانَ بْنِ رَبِيعَةَ، وَزَيْدَ بْنِ صُوحَانَ فِي غَزَاةٍ، فَوَجَدْتُ سَوْطًا. فَقَالَ لِي: أَلْفِهِ. قُلْتُ: لَا، وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ، وَإِلَّا اسْتَمْتَعْتُ

۲۴۳۷۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے سلمہ بن کھیل نے بیان کیا کہ میں نے سويد بن غفلة سے سنا، انہوں نے بیان کیا کہ میں سلمان بن ربیعہ اور زید بن صوحان کے ساتھ ایک جہاد میں شریک تھا۔ میں نے ایک کوزا پایا (اور اس کو اٹھا لیا) دونوں میں سے ایک نے مجھ سے کہا کہ اسے پھینک دے۔ میں نے کہا کہ ممکن ہے مجھے اس کا مالک مل جائے (تو اس کو دے دوں گا) ورنہ خود اس

۲۴۳۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفْلَةَ قَالَ: كُنْتُ مَعَ سَلْمَانَ بْنِ رَبِيعَةَ، وَزَيْدَ بْنِ صُوحَانَ فِي غَزَاةٍ، فَوَجَدْتُ سَوْطًا. فَقَالَ لِي: أَلْفِهِ. قُلْتُ: لَا، وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ، وَإِلَّا اسْتَمْتَعْتُ

سے نفع اٹھاؤں گا۔ جہاد سے واپس ہونے کے بعد ہم نے حج کیا۔ جب میں مدینے گیا تو میں نے ابی بن کعب رضی اللہ عنہ سے اس کے بارے میں پوچھا، انہوں نے بتلایا کہ نبی کریم ﷺ کے زمانہ میں مجھ کو ایک تھیلی مل گئی تھی، جس میں سودینار تھے۔ میں اسے لے کر نبی کریم ﷺ کی خدمت میں گیا۔ آپ ﷺ نے فرمایا: ”ایک سال تک اس کا اعلان کرتا رہ۔“ میں نے ایک سال تک اس کا اعلان کیا، اور پھر حاضر ہوا۔ (کہ مالک ابھی تک نہیں ملا) آپ ﷺ نے فرمایا: ”ایک سال تک اور اعلان کر۔“ میں نے ایک سال تک اس کا پھر اعلان کیا، اور حاضر خدمت ہوا۔ اس مرتبہ بھی آپ نے فرمایا: ”ایک سال تک اس کا پھر اعلان کر۔“ میں پھر ایک سال تک اعلان کیا اور جب چوتھی مرتبہ حاضر ہوا تو آپ ﷺ نے فرمایا: ”رقم کے عدد، تھیلی کا بندھن، اور اس کی ساخت کو خیال میں رکھ اگر اس کا مالک مل جائے تو اسے دے دے ورنہ اسے اپنی ضروریات میں خرچ کر۔“

ہم سے عبدان نے بیان کیا، کہا کہ مجھے میرے باپ نے خبر دی شعبہ سے اور انہیں سلمہ نے یہی حدیث، شعبہ نے بیان کیا کہ پھر اس کے بعد میں مکہ میں سلمہ سے ملا، تو انہوں نے کہا مجھے خیال نہیں (اس حدیث میں سوید نے) تین سال تک بتلانے کا ذکر کیا تھا، یا ایک سال کا۔

بِه. فَلَمَّا رَجَعْنَا حَاجَجْنَا فَمَرَرْتُ بِالْمَدِينَةِ، فَسَأَلْتُ أَبِي بَن كَعْبٍ فَقَالَ: وَجَدْتُ صُرَّةً عَلَى عَهْدِ النَّبِيِّ ﷺ فِيهَا مِائَةُ دِينَارٍ، فَاتَيْتُ بِهَا النَّبِيَّ ﷺ فَقَالَ: ((عَرَفْهَا حَوْلًا)). فَعَرَفْتُهَا حَوْلًا ثُمَّ أَتَيْتُهُ، فَقَالَ: ((عَرَفْهَا حَوْلًا)). فَعَرَفْتُهَا حَوْلًا ثُمَّ أَتَيْتُهُ، فَقَالَ: ((عَرَفْهَا حَوْلًا)). ثُمَّ أَتَيْتُهُ الرَّابِعَةَ فَقَالَ: ((اعْرِفْ عِدَّتَهَا وَوُكَايَهَا وَوِعَائَهَا، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَمْتِعْ بِهَا)).

حَدَّثَنَا عَبْدَانُ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ، بِهَذَا قَالَ: فَلَقِيْتُهُ بَعْدَ بِمَكَّةَ، فَقَالَ: لَا أَذْرِي ثَلَاثَةَ أَحْوَالٍ أَوْ حَوْلًا وَاحِدًا. [راجع: ۲۴۲۶]

تشریح: معلوم ہوا کہ ایک نئی کے ساتھ کسی پڑی ہوئی چیز کو اٹھا لینا ہی ضروری ہے تاکہ وہ کسی غلط آدمی کے حوالہ نہ پڑ جائے۔ اٹھا لینے کے بعد حدیث مذکور کی روشنی میں عمل درآمد ضروری ہے۔

بَابُ مَنْ عَرَفَ اللَّفْظَةَ وَلَمْ يَدْفَعْهَا إِلَى السُّلْطَانِ

تشریح: اس باب سے امام اوزاعی کے قول کا رد منظور ہے۔ انہوں نے کہا اگر لفظ بیش قیمت ہو تو بیت المال میں داخل کر دے۔

۲۴۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ رَبِيعَةَ، عَنْ يَزِيدَ، مَوْلَى الْمُتَنَبِّئِ عَنْ زَيْدِ بْنِ خَالِدٍ أَنَّ أَعْرَابِيًّا، سَأَلَ النَّبِيَّ ﷺ عَنِ اللَّفْظَةِ فَقَالَ: ((عَرَفْهَا سَنَةً، فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعِفَاقِهَا

۲۴۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ رَبِيعَةَ، عَنْ يَزِيدَ، مَوْلَى الْمُتَنَبِّئِ عَنْ زَيْدِ بْنِ خَالِدٍ أَنَّ أَعْرَابِيًّا، سَأَلَ النَّبِيَّ ﷺ عَنِ اللَّفْظَةِ فَقَالَ: ((عَرَفْهَا سَنَةً، فَإِنْ جَاءَ أَحَدٌ يُخْبِرُكَ بِعِفَاقِهَا

وَوَكَانَهَا، وَإِلَّا فَاسْتَفِيقُ بِهَا)). وَسَأَلَهُ عَنْ ضَالَّةِ الْإِبِلِ؟ فَتَمَعَّرَ وَجْهَهُ، وَقَالَ: ((مَا لَكَ وَلَهَا مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ، دَعُهَا حَتَّى يَجِدَهَا رَبُّهَا)). وَسَأَلَهُ عَنْ ضَالَّةِ النِّعَمِ. فَقَالَ: ((هِيَ لَكَ أَوْ لِأَحَدٍ، أَوْ لِلذَّنْبِ)). [راجع: ۹۱]

صحیح بتائے (تو اسے دے دے) ورنہ اپنی ضروریات میں اسے خرچ کر۔ انہوں نے جب ایسے اونٹ کے متعلق بھی پوچھا، جو راستہ بھول گیا ہو۔ تو آپ کے چہرہ مبارک کا رنگ بدل گیا۔ اور آپ نے فرمایا: ”تمہیں اس سے کیا مطلب؟ اس کے ساتھ اس کا مشکیزہ اور اس کے کھر موجود ہیں۔ وہ خود پانی تک پہنچ سکتا ہے اور درخت کے پتے کھا سکتا ہے اور اس طرح وہ اپنے مالک تک پہنچ سکتا ہے۔“ انہوں راستہ بھولی ہوئی بکری کے بارے میں بھی پوچھا، تو آپ نے فرمایا کہ ”یا وہ تمہاری ہوگی، یا تمہارے بھائی (اصل مالک) کو مل جائے گی، ورنہ اسے بھیڑیا اٹھالے جائے گا۔“

بَابُ

بَابُ

تشبیح: اس باب میں کوئی ترجمہ مذکور نہیں ہے۔ گویا پہلے باب ہی سے متعلق ہے، اس حدیث کی مناسبت باب اللفظہ سے یہ ہے کہ جنگل میں اس دودھ کا پینے والا کوئی نہ تھا۔ تو وہ بھی پڑی ہوئی چیز کے مثل ہوا۔ اور چرواہا کو موجود تھا، مگر یہ دودھ اس کی ضرورت سے زائد تھا۔ بعض نے کہا مناسبت یہ ہے کہ اگر لفظ میں کوئی کم قیمت کھانے پینے کی چیز ملے تو اس کا کھانی لینا درست ہے جیسے اوپر کھجور کی حدیث گزری، اور یہ دودھ بھی۔ جب اس کا مالک وہاں موجود نہ تھا لیکن حضرت ابو بکر رضی اللہ عنہ اس کو لیا اور استعمال کیا۔ اسے کھجور پر قیاس کیا گیا۔ گو چرواہا موجود تھا۔ مگر وہ دودھ کا مالک نہ تھا اس وجہ سے گویا اس کا وجود اور عدم برابر ہوا۔ اور وہ دودھ مثل لفظ کے ٹھہرا۔ واللہ اعلم۔ (وحیدی)

ابن ماجہ میں صحیح سند کے ساتھ ابوسعید سے مرفوعاً مروی ہے: ”اِذَا أَتَيْتَ عَلَى رَاعٍ فَنَادَاهُ ثَلَاثَ مَرَّاتٍ فَانْجَابَكَ وَالَا فَاشْرَبْ مِنْ غَيْرِ انْ تَفْسُدَ وَادَا أَتَيْتَ عَلَى حَائِطٍ بَسْتَانٍ فَنَادَاهُ ثَلَاثَ مَرَّاتٍ فَانْجَابَكَ وَالَا فَكُلْ مِنْ غَيْرِ انْ تَفْسُدَ“ یعنی جب تم کسی ریوڑ پر آؤ تو اس کے چرواہے کو تین دفعہ پکارو، وہ کچھ بھی جواب نہ دے تو اس کا دودھ پی سکتے ہو۔ مگر نقصان پہنچانے کا خیال نہ ہو۔ اسی طرح باغ کا حکم ہے۔ طحاوی رحمہ اللہ نے کہا کہ ان احادیث کا تعلق اس عہد سے ہے جب کہ مسافروں کی ضیافت کا حکم بطور وجوب تھا۔ جب وہ وجوب منسوخ ہوا تو ان احادیث کے احکام بھی منسوخ ہو گئے۔

۲۴۳۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا النَّضْرُ أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: أَخْبَرَنِي الْبَرَاءُ، عَنْ أَبِي بَكْرٍ؛ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، عَنْ أَبِي بَكْرٍ قَالَ: انْطَلَقْتُ، فَإِذَا أَنَا بِرَاعِيٍّ غَنَمٍ يَسُوقُ غَنَمَهُ فَقُلْتُ: مِمَّنْ أَنْتَ؟ قَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ. فَسَمَاءُ فَعَرَفْتَهُ. فَقُلْتُ:

(۲۴۳۹) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ ہم کو نضر نے خبر دی، کہا کہ ہم کو اسرائیل نے خبر دی ابو اسحاق سے کہ مجھے براء بن عازب رضی اللہ عنہ نے ابو بکر سے خبر دی (دوسری سند) ہم سے عبد اللہ بن رجاء نے بیان کیا، کہا کہ ہم سے اسرائیل نے بیان کیا ابو اسحاق سے، اور انہوں نے ابو بکر رضی اللہ عنہ سے کہ (ہجرت کر کے مدینہ جاتے وقت) میں نے تلاش کیا تو مجھے ایک چرواہا ملا جو اپنی بکریاں چرا رہا تھا۔ میں نے اس سے پوچھا کہ تم کس کے چرواہے ہو؟ اس نے کہا کہ قریش کے ایک شخص کا۔ اس نے قریش کا نام بھی بتایا، جسے میں جانتا تھا۔ میں نے اسے پوچھا، کیا تمہارے ریوڑ کی بکریوں

ہَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟ فَقَالَ: نَعَمْ. فَقُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ. فَأَمَرْتُهُ فَأَعْتَقَلَ شَاةً مِنْ غَنَمِهِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفَضَّ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفَضَّ كَفْفِيهِ، فَقَالَ هَكَذَا. ضَرَبَ إِحْدَى كَفْفَيْهِ بِالْأُخْرَى. فَحَلَبَ كُتْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ ﷺ إِدَاوَةً عَلَى فِيهَا جَرَقَةٌ، فَصَبَّيْتُ عَلَى اللَّبَنِ، حَتَّى بَرَدَ أَسْفَلُهُ، فَأَنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ! فَشَرِبَ حَتَّى رَضِيتُ. [اطرافہ]

میں کچھ دودھ بھی ہے؟ اس نے کہا کہ ہاں! میں نے اس سے کہا، کیا تم میرے لیے دودھ دو لو گے؟ اس نے کہا، ہاں ضرور! چنانچہ میں نے اس سے دوہنے کے لیے کہا۔ وہ اپنے ریوڑ سے ایک بکری پکڑ لایا۔ پھر میں نے اس سے بکری کا تھن گردوغبار سے صاف کرنے کے لیے کہا۔ اس نے ویسا ہی کیا۔ ایک ہاتھ کو دوسرے پر مار کر صاف کر لیا۔ اور ایک پیالہ دودھ دوہا۔ رسول اللہ ﷺ کے لیے میں نے ایک برتن ساتھ لیا تھا۔ جس کے منہ پر کپڑا بندھا ہوا تھا۔ میں نے پانی دودھ پر بہایا۔ جس سے اس کا پچلا حصہ ٹھنڈا ہو گیا۔ پھر دودھ لے کر نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ اور عرض کیا کہ دودھ حاضر ہے، یا رسول اللہ! پی لیجیے۔ آپ نے اسے پیا، یہاں تک کہ میں خوش ہو گیا۔

فی: ۵۶۰۷، ۳۹۱۷، ۳۹۰۸، ۳۶۵۲، ۳۶۱۵

[مسلم: ۵۲۳۸، ۵۲۳۹، ۱۷۵۲۱]

تشریح: اس باب کے لانے سے غرض یہ ہے کہ اس مسئلہ میں لوگوں کا اختلاف ہے۔ بعض نے یہ کہا ہے کہ اگر کوئی شخص کسی باغ پر سے گزرے یا جانوروں کے گلے پر سے تو باغ کا پھل یا جانور کا دودھ کھانی سکتا ہے گو مالک سے اجازت نہ لے، مگر جمہور علماء اس کے خلاف ہیں۔ وہ کہتے ہیں کہ بے ضرورت ایسا کرنا جائز نہیں۔ اور ضرورت کے وقت اگر گزرے تو مالک کو تاوان دے۔ امام احمد رحمہ اللہ نے کہا کہ باغ پر حصار نہ ہو تو میوہ کھا سکتا ہے گو ضرورت نہ ہو۔ ایک روایت یہ ہے جب اس کی ضرورت اور احتیاج ہو۔ لیکن دونوں حالتوں میں اس پر تاوان نہ ہوگا۔ اور دلیل ان کی امام بیہقی رحمہ اللہ کی حدیث ہے ابن عمر رضی اللہ عنہما سے مروی ہے جب تم میں سے کوئی کسی باغ پر سے گزرے تو کھالے۔ لیکن جمع کر کے نہ لے جائے۔

خلاصہ یہ ہے کہ آج کل کے حالات میں بغیر اجازت کسی بھی باغ کا پھل کھانا خواہ حاجت ہو یا نہ ہو مناسب نہیں ہے۔ اسی طرح کسی جانور کا دودھ نکال کر از خود پی لینا اور مالک سے اجازت نہ لینا، یہ بھی اس دور میں ٹھیک نہیں ہے۔ کسی شخص کی اضطراری حالت ہو، وہ پیاس اور بھوک سے قریب المرگ ہو اور اس حالت میں وہ کسی باغ پر سے گزرے یا کسی ریوڑ پر سے، تو اس کے لئے ایسی مجبوری میں اجازت دی گئی ہے۔ یہ بھی اس شرط کے ساتھ کہ بعد میں مالک اگر تاوان طلب کرے تو اسے دینا چاہیے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَبْوَابُ الْمَظَالِمِ وَالْقِصَاصِ

لوگوں پر ظلم اور اس کے بدلے کا بیان

تشریح: لفظ مظالم ظلم کی جمع ہے جس کے معنی ہیں لوگوں پر ناحق زیادتی کرنا، اور یہ بھی کہ ناحق کسی کا مال مار لینا اور غصب کے معنی کسی کا مال ناحق طور پر ہضم کر جانے کے ہیں۔

مجتہد مطلق امام بخاری رحمہ اللہ نے اپنی اسلوب کے مطابق مظالم اور غصب کی برائی اور آیات قرآنی کو نقل فرمایا، جن کا مضمون ظاہر ہے کہ ظالموں کا انجام دنیا اور آخرت میں بہت برا ہونے والا ہے۔ آیت مبارکہ کا حصہ: ﴿وَإِنْ كَانَ مَكْرَهُمْ يَعْتَمِدُونَ مِنَ الْجَبَالِ﴾ (۱۳/ابراہیم: ۱۳) ”اور اللہ تعالیٰ کے پاس ان ظالم کافروں کا مکر لکھا ہوا ہے، اس کے سامنے کچھ نہیں چلے گی۔“ گوان کے مکر سے دنیا میں پہاڑ سرک جائیں۔ بعض نے اس کا ترجمہ یوں کیا ہے ”مکر سے کہیں پہاڑ بھی سرک سکتے ہیں“۔ یعنی اللہ کی شریعت پہاڑ کی طرح جمی ہوئی اور مضبوط ہے۔ ان کے مکر و فریب سے وہ اکٹڑ نہیں سکتی۔ اس آیت کو لا کر امام بخاری رحمہ اللہ نے یہ ثابت فرمایا کہ پر ایسا مال چھین لینا اور ڈکار جانا ظلم اور غصب ہے جو عند اللہ بہت بڑا گناہ ہے کیونکہ اس کا تعلق حقوق العباد کے ساتھ ہے۔

باب: لوگوں پر ظلم اور ان کے مال زبردستی چھین لینے کی مذمت

بَابُ فِي الْمَظَالِمِ وَالْقِصَاصِ

اللہ تعالیٰ نے (سورہ ابراہیم میں) فرمایا کہ ”اور ظالموں کے کاموں سے اللہ تعالیٰ کو غافل نہ سمجھنا۔ اور اللہ تعالیٰ تو انہیں صرف ایک ایسے دن کے لیے مہلت دے رہا ہے جس میں آنکھیں پتھرا جائیں گی۔ اور وہ سراو پر کو اٹھائے بھاگے جارہے ہوں گے۔“ مفتح اور مفتح دونوں کے معنی ایک ہی ہیں۔ ”ان کی نگاہ ان کے خود کی طرف نہ لوٹے گی اور دلوں کے چھکے چھوٹ جائیں گے“ کہ عقل بالکل نہیں رہے گی اور اللہ تعالیٰ کا فرمان کہ: ”اے محمد! لوگوں کو اس دن سے ڈراؤ جس دن ان پر عذاب آترے گا، جو لوگ ظلم کر چکے ہیں وہ کہیں گے کہ اے ہمارے پروردگار! (عذاب کو) کچھ دنوں کے لیے ہم سے اور مؤخر کر دے، تو اب کی بار ہم تیرا حکم سن لیں گے اور تیرے انبیاء کی تابعداری کریں گے۔ جواب ملے گا کیا تم نے پہلے یہ قسم نہیں کھائی تھی کہ تم پر کبھی ادبار نہیں آئے گا؟ اور تم ان قوموں کی بستیوں

وَقَوْلِ اللَّهِ عَزَّوَجَلَّ: ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ۚ مُهْطِعِينَ مُقْنِعِينَ رَافِعِينَ رُؤُوسِهِمْ، الْمُنْقَعِ وَالْمُقْمِحِ وَاحِدًا.﴾ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنِدْتُهُمْ هَوَاءً ۖ جُوفًا لَا عُقُولَ لَهُمْ ۖ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نَحْبِ دَعْوَتِكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ۚ وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ

میں رہ چکے ہو جنہوں نے اپنی جانوں پر ظلم کیا تھا۔ اور تم پر یہ بھی ظاہر ہو چکا تھا کہ ہم نے ان کے ساتھ کیا معاملہ کیا۔ ہم نے تمہارے لیے مثالیں بھی بیان کر دی ہیں۔ انہوں نے برے کمر اختیار کیے اور اللہ کے یہاں ان کے یہ بدترین مکر لکھ لیے گئے۔ اگرچہ ان کے مکر ایسے تھے کہ ان سے پہاڑ بھی ہل جاتے (مگر وہ سب بیکار ثابت ہوئے) بس اللہ کے متعلق ہرگز یہ خیال نہ کرنا کہ وہ اپنے انبیاء سے کئے ہوئے وعدوں کے خلاف کرے گا۔ بلاشبہ اللہ غالب اور بدلہ لینے والا ہے۔“ مجاہد نے فرمایا کہ مُهْطِعِينَ کے معنی برابر نظر ڈالنے والے ہیں اور یہ بھی کہا گیا ہے کہ مُهْطِعِينَ کے معنی جلدی بھاگنے والے۔

وَصَرَبْنَا لَكُمْ الْأَمْثَالَ ۝ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ۝ فَلَا تَحْسِبَنَّ اللَّهَ مُخِيفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝ [ابراہیم: ۴۷-۴۲] وَقَالَ مُجَاهِدٌ: «مُهْطِعِينَ» مُدْبِغِينَ النَّظَرَ. وَيُقَالُ: مُسْرِعِينَ

تشریح: ظالموں کے بارے میں ان آیات میں جو کچھ کہا گیا ہے وہ محتاج وضاحت نہیں ہے۔ انسانی تاریخ میں کتنے ہی ظالم بادشاہوں، امیروں، حاکموں کے نام آتے ہیں جنہوں نے اپنے اپنے وقتوں میں مخلوق الہی پر مظالم کے پہاڑ توڑے اپنی خواہشات کے لئے انہوں نے زیر دستوں کو بری طرح ستایا۔ آخر میں اللہ نے ان کو ایسا پکڑا کہ وہ مع اپنے جاہ و حشم کے دنیا سے حرف غلط کی طرح مٹ گئے اور ان کی کہانیاں باقی رہ گئیں۔ دنیا میں اللہ سے بغاوت کرنے کے بعد سب سے بڑا گناہ ظلم کرنا ہے یہ وہ گناہ ہے۔ جس کے لیے اللہ کے یہاں کبھی بھی معافی نہیں، جب تک خود مظلوم ہی نہ معاف کر دے۔

مظالم کی چکی آج بھی برابر چل رہی ہے۔ آج مظالم ڈھانے والے اکثریت کے گھمنڈ میں اقلیتوں پر ظلم ڈھا رہے ہیں۔ نسلی غرور، وفد ہی تعصب، جغرافیائی نفرت، ان بیماریوں نے آج کے کتنے ہی فرعونوں اور نمرودوں کو ظلم پر کمر بستہ کر رکھا ہے۔ الہی قانون ان کو بھی پکار کر کہہ رہا ہے کہ ظالمو! وقت آ رہا ہے کہ تم سے ظلموں کا بدلہ لیا جائے گا، تم سے دنیا سے حرف غلط کی طرح مٹا دیئے جاؤ گے، آنے والی نسلیں تمہارے ظلم کی تفصیلات سن سن کر تمہارے ناموں پر تھوٹھو کر کے تمہارے اوپر لعنت بھیجیں گی۔ آیت مبارکہ: (فَلَا تَحْسِبَنَّ اللَّهَ مُخِيفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ) (۱۳/ ابراہیم: ۴۷) کا یہی مطلب ہے۔

باب: ظلم کے قصاص کا بیان

بَابُ قِصَاصِ الْمَظَالِمِ

تشریح: اس طرح کہ مظلوم کو ظالم کی نیکیاں مل جائیں گی، اگر ظالم کے پاس نیکیاں نہ ہوں گی تو مظلوم کی برائیاں اس پر ڈالی جائیں گی یا مظلوم کو حکم دیا جائے گا کہ ظالم کو اتنی ہی سزا دے لے جو اس نے مظلوم کو دنیا میں دی تھی۔ اور جس بندے کو اللہ بچانا چاہے گا اس کے مظلوم کو اس سے راضی کرا دے گا۔

(۲۴۴۰) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے کہا کہ ہم کو معاذ بن ہشام نے خبر دی، انہوں نے کہا کہ ہم سے ان کے باپ نے بیان کیا، ان سے قتادہ نے، ان سے ابو التوکل ناجی نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”جب مومنوں کو دوزخ سے نجات مل جائے گی تو انہیں ایک پل پر جو جنت اور دوزخ کے

۲۴۴۰ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، أَخْبَرَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُسُوسًا بِقَنْطَرَةٍ

درمیان ہوگا روک لیا جائے گا۔ اور وہیں ان کے مظالم کا بدلہ دے دیا جائے گا، جو وہ دنیا میں باہم کرتے تھے۔ پھر جب پاک صاف ہو جائیں گے تو انہیں جنت میں داخلہ کی اجازت دی جائے گی۔ اس ذات کی قسم! جس کے ہاتھ میں محمد (ﷺ) کی جان ہے، ان میں سے ہر شخص اپنے جنت کے گھر کو اپنے دنیا کے گھر سے بھی زیادہ بہتر طور پر پہچانے گا۔“ یونس بن محمد نے بیان کیا، کہ ہم سے شیبان نے بیان کیا، ان سے قتادہ نے اور ان سے ابو المتوکل نے بیان کیا۔

بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَتَفَاصُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا مَاتُوا وَهَذَّبُوا أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ، قَوْلَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَحْدُهُمْ بِمَسْكِنِهِ فِي الْجَنَّةِ أَذَلُّ بِمَسْكِنِهِ كَانَ فِي الدُّنْيَا)). وَقَالَ يُونُسُ ابْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَبُو الْمُتَوَكَّلِ. [طرفه في: ٦٥٣٥]

تشریح: اس سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ قتادہ کا سماع ابو المتوکل سے معلوم ہو جائے۔

یا اللہ! اپنے رسول پاک ﷺ کے ان پاکیزہ ارشادات کی قدر کرنے والوں کو فردوس بریں عطا فرمائیں۔ آمین۔

باب: اللہ تعالیٰ کا فرمان کہ ”سن لو! ظالموں پر اللہ کی پھٹکار ہے“

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨]

(۲۴۴۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ہمام نے بیان کیا، کہا کہ مجھے قتادہ نے خبر دی، ان سے صفوان بن محرز بن بیان کیا کہ میں عبد اللہ بن عمر رضی اللہ عنہما کے ہاتھ میں ہاتھ دیئے جا رہا تھا کہ ایک شخص سامنے آیا اور پوچھا رسول کریم ﷺ سے آپ نے (قیامت میں اللہ اور بندے کے درمیان ہونے والی) سرگوشی کے بارے میں کیا سنا ہے؟ عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ میں نے رسول اللہ ﷺ سے سنا، آپ فرماتے تھے کہ ”اللہ تعالیٰ مومن کو اپنے نزدیک بلا لے گا اور اس پر اپنا پردہ ڈال دے گا اور اسے چھپالے گا۔ اللہ تعالیٰ اس سے فرمائے گا کیا تجھ کو فلاں گناہ یاد ہے؟ کیا فلاں گناہ تجھ کو یاد ہے؟ وہ مومن کہے گا ہاں، اے میرے پروردگار! آخر جب وہ اپنے گناہوں کا اقرار کر لے گا اور اسے یقین آ جائے گا کہ اب وہ ہلاک ہوا تو اللہ تعالیٰ فرمائے گا کہ میں نے دنیا میں تیرے گناہوں پر پردہ ڈالا۔ اور آج بھی میں تیری مغفرت کرتا ہوں۔ چنانچہ اسے اس کی نیکیوں کی کتاب دے دی جائے گی۔ لیکن کفار اور منافق کے متعلق ان پر گواہ (ملائکہ، انبیاء اور تمام جن و انس سب) کہیں گے کہ یہی وہ لوگ ہیں جنہوں نے اپنے پروردگار پر جھوٹ باندھا تھا۔ خبردار ہو جاؤ! ظالموں پر اللہ کی پھٹکار ہوگی۔“

٢٤٤١- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ حَدَّثَنِي قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرَزٍ الْمَازِنِيِّ، قَالَ: بَيْنَمَا أَنَا أُمْسِي، مَعَ ابْنِ عُمَرَ أَخِذَ بِيَدِهِ إِذْ عَرَضَ رَجُلٌ قَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ، وَيَسْتَرُّهُ فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ حَتَّى قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى كِتَابَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الْأَشْهَادُ: ﴿هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ، أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾)). [هود: ١٨]

[اطرافه في: ٤٦٨٥، ٦٠٧٠، ٧٥١٤] [مسلم: ١٨٣]

[ابن ماجه: ١٨٣]

تشریح: اس حدیث کو کتاب الغصب میں امام بخاری رحمہ اللہ اس لئے لائے کہ آیت میں جو یہ وارد ہے کہ ظالموں پر اللہ کی پھٹکار ہے تو ظالموں سے کافر مراد ہیں۔ اور مسلمان اگر ظلم کرے تو وہ اس آیت میں داخل نہیں ہے۔ اس سے ظلم کا بدلہ گوضرور لیا جائے گا، پر وہ ملعون نہیں ہو سکتا۔

بَابُ: لَا يَظْلِمُ الْمُسْلِمُ الْمُسْلِمَ **باب: کوئی مسلمان کسی مسلمان پر ظلم نہ کرے اور نہ کسی ظالم کو اس پر ظلم کرنے دے**

(۲۴۴۲) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا کہ ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں سالم نے خبر دی اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے فرمایا، کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”ایک مسلمان دوسرے مسلمان کا بھائی ہے، پس اس پر ظلم نہ کرے اور نہ ظلم ہونے دے۔ جو شخص اپنے بھائی کی ضرورت پوری کرے، اللہ تعالیٰ اس کی ضرورت پوری کرے گا۔ جو شخص کسی مسلمان کی ایک مصیبت کو دور کرے، اللہ تعالیٰ اس کی قیامت کی مصیبتوں میں سے ایک بڑی مصیبت کو دور فرمائے گا۔ اور جو شخص کسی مسلمان کے عیب کو چھپائے اللہ تعالیٰ قیامت میں اس کے عیب چھپائے گا۔“

۲۴۴۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمًا، أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِوَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ)). [طرفه فی: ۶۹۵۱]

[مسلم: ۶۵۷۸؛ ابوداؤد: ۴۸۹۳؛ ترمذی: ۱۴۲۶]

بَابُ: أَعِنُ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا **باب: ہر حال میں مسلمان بھائی کی مدد کرنا خواہ وہ ظالم ہو یا مظلوم**

تشریح: اس کی تفسیر خود آگے کی حدیث میں آتی ہے۔ اگر مسلمان بھائی کسی ظلم کر رہا ہو تو اس کی مدد یوں کرے، کہ اس کو سمجھا کر باز رکھے کیونکہ ظلم کا انجام برا ہے ایسا نہ ہو وہ مسلمان ظلم کی وجہ سے کسی بڑی آفت میں پڑ جائے۔

(۲۴۴۳) ہم سے عثمان بن ابی شیبہ نے بیان کیا، انہوں نے کہا کہ ہم سے ہشیم نے بیان کیا، انہیں عبید اللہ بن ابی بکر بن انس اور حمید طویل نے خبر دی، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”اپنے بھائی کی مدد کرو وہ ظالم ہو یا مظلوم۔“

۲۴۴۳۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ، وَحُمَيْدٌ، سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا)).

[طرفاه فی: ۲۴۴۴، ۶۹۵۲]

(۲۴۴۴) ہم سے مسدد نے بیان کیا، کہا کہ ہم سے معتمر نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”اپنے بھائی کی مدد کرو خواہ وہ ظالم ہو یا مظلوم۔ صحابہ رضی اللہ عنہم نے عرض کیا، یا

۲۴۴۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مَعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا)). قَالَ: يَا

رَسُولُ اللَّهِ! هَذَا تَنْصَرُّهُ مَظْلُومًا، فَكَيْفَ تَنْصَرُّهُ ظَالِمًا؟ قَالَ: ((تَأْخُذُ قَوْقُ يَدَيْهِ)). آپ نے فرمایا: ”ظلم سے اس کا ہاتھ پکڑ لو۔“ (یہی اس کی مدد ہے)۔

[راجع: ۲۴۴۳]

بَابُ نَصْرِ الْمَظْلُومِ باب: مظلوم کی مدد کرنا واجب ہے

تشریح: گو وہ کافر ذمی ہو۔ ایک حدیث میں ہے جس کو طحاوی رحمہ اللہ نے حضرت عبداللہ بن مسعود رضی اللہ عنہ سے نکالا ہے کہ اللہ نے ایک بندے کے لئے حکم دیا، اس کو قبر میں سوکھنے لگے جائے جائیں۔ وہ دعا اور عاجزی کرنے لگا، آخر ایک کوڑا مارا گیا، لیکن ایک ہی کوڑے سے اس کی ساری قبر آگ سے پڑھ گئی۔ جب وہ حالت جاتی رہی تو اس نے پوچھا، مجھ کو یہ سزا کیوں ملی؟ فرشتوں نے کہا کہ تو نے ایک نماز بے طہارت پڑھ لی تھی اور ایک مظلوم کو دیکھ کر اس کی مدد نہیں کی تھی۔ (وحیدی)

معلوم ہوا کہ مظلوم کی ہر ممکن امداد کرنا ہر بھائی کا ایک اہم انسانی فریضہ ہے۔ جیسا کہ اس روایت سے ظاہر ہے: ”عن سهل بن حنيف عن النبي ﷺ قال من اذل عنده مؤمن فلم ينصره وهو يقدر على ان ينصره اذله الله عز وجل على رؤوس الخلائق يوم القيامة رواه احمد۔“ یعنی نبی کریم ﷺ نے فرمایا کہ جس شخص کے سامنے کسی مؤمن کو ذلیل کیا جا رہا ہو اور وہ باوجود قدرت کے اس کی مدد نہ کرے تو قیامت کے دن اللہ پاک اسے ساری مخلوق کے سامنے ذلیل کرے گا۔

امام شوکانی رحمہ اللہ فرماتے ہیں: ”وذهب جمهور الصحابة والتابعين الى وجوب نصر الحق وقتال الباغين۔“ (نیل) یعنی صحابہ و تابعین اور عام علماء اسلام کا یہی فتویٰ ہے کہ حق کی مدد کے لئے کھڑا ہونا اور باغیوں سے لڑنا واجب ہے۔

۲۴۴۵۔ حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، حَدَّثَنَا شُعْبَةُ، عَنْ الْأَشْعَثِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدٍ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، فَذَكَرَ عِبَادَةَ الْمَرِيضِ، وَاتِّبَاعَ الْجَنَائِزِ، وَتَسْمِيَةَ الْعَاطِسِ، وَرَدَّ السَّلَامِ، وَنَصْرَ الْمَظْلُومِ، وَإِجَابَةَ الدَّاعِي، وَإِبْرَارَ الْمُقْسِمِ۔ [راجع: ۱۲۳۹]

۲۴۴۵۔ ہم سے سعید بن ربیع نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، کہا کہ ہم سے اشعث بن سلیم نے بیان کیا، کہ میں نے معاویہ بن سويد سے سنا، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، آپ نے بیان کیا تھا کہ ہمیں نبی کریم ﷺ نے سات چیزوں کا حکم فرمایا تھا اور سات ہی چیزوں سے منع بھی فرمایا تھا (جن چیزوں کا حکم فرمایا تھا ان میں) انہوں نے مریض کی عیادت، جنازے کے پیچھے چلنے، جھینکنے والے کا جواب دینے، سلام کا جواب دینے، مظلوم کی مدد کرنے، دعوت کرنے والے (کی دعوت) قبول کرنے، اور قسم پوری کرنے کا ذکر کیا۔

تشریح: سات مذکورہ کاموں کی اہمیت پر روشنی ڈالنا سورج کو چراغ دکھانا ہے۔ اس میں مظلوم کی مدد کرنے کا بھی ذکر ہے۔ اسی مناسبت سے اس حدیث کو یہاں درج کیا گیا۔

۲۴۴۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا)).

۲۴۴۶۔ ہم سے محمد بن علاء نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان کیا، ان سے برید نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے، انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”ایک مومن دوسرے مومن کے ساتھ ایک عمارت کے حکم میں ہے کہ ایک کو دوسرے سے قوت

وَسَبَّكَ بَيْنَ أَصَابِعِهِ . [راجع: ٤٨١]

پہنچتی ہے، اور آپ نے اپنی ایک ہاتھ کی انگلیوں کو دوسرے ہاتھ کی انگلیوں کے اندر کیا۔

تشریح: کاش! ہر مسلمان اس حدیث نبوی کو یاد رکھتا اور ہر مومن بھائی کے ساتھ بھائیوں جیسی محبت رکھتا تو مسلمانوں کو یہ دن نہ دیکھنے پڑتے جو آج کل دیکھ رہے ہیں۔ اللہ اب بھی اہل اسلام کو سمجھ دے کہ وہ اپنے پیارے رسول ﷺ کی ہدایت پر عمل کر کے اپنا کھویا ہوا حق حاصل کریں۔

باب: ظالم سے بدلہ لینا

بَابُ الْإِنْتِصَارِ مِنَ الظَّالِمِ

کیونکہ اللہ تعالیٰ کا فرمان ہے کہ ”اللہ تعالیٰ بری بات کے اعلان کو پسند نہیں کرتا۔ سو اس کے جس پر ظلم کیا گیا ہو، اور اللہ تعالیٰ سننے والا اور جاننے والا ہے۔“ (اور اللہ تعالیٰ کا فرمان کہ) ”اور وہ لوگ کہ جب ان پر ظلم ہوتا ہے تو وہ اس کا بدلہ لے لیتے ہیں۔“ ابراہیم نے کہا کہ سلف ذلیل ہونا پسند نہیں کرتے تھے۔ لیکن جب انہیں (ظالم پر) قابو حاصل ہو جاتا تو اسے معاف کر دیا کرتے تھے۔

لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ﴾ [النساء: ١٤٨]

﴿وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ﴾ [الشورى: ٣٩]

قَالَ إِبْرَاهِيمُ: كَانُوا يَكْرَهُونَ أَنْ يَسْتَذِلُّوا، فَإِذَا قَدَرُوا عَفَا.

تشریح: یعنی ظالم کے مقابلہ پر بڑھوں کی طرح عاجز و ذلیل نہیں ہو جاتے بلکہ اتنا ہی انصاف سے بدلہ لیتے ہیں جتنا ان پر ظلم ہوا۔ ورنہ خود ظالم بن جائیں گے۔ اس آیت سے ثابت ہوا ظالم سے بقدر ظلم کے بدلہ لینا درست ہے۔ لیکن معاف کر دینا افضل ہے جیسا کہ سلف کا طور طریقہ مذکور ہوا ہے اور آگے حدیث میں آتا ہے۔

باب: ظالم کو معاف کر دینا

بَابُ عَفْوِ الْمَظْلُومِ

اور اللہ تعالیٰ نے فرمایا کہ ”اگر تم کھلم کھلا طور پر کوئی نیکی کر دیا پوشیدہ طور پر یا کسی کے برے معاملہ پر معافی سے کام لو، تو اللہ تعالیٰ بہت زیادہ معاف کرنے والا اور بہت بڑی قدرت والا ہے۔“ (سورہ شوریٰ میں فرمایا) ”اور برائی کا بدلہ اسی جیسی برائی سے بھی ہو سکتا ہے۔ لیکن جو معاف کر دے اور درستی معاملہ کو باقی رکھے تو اس کا اجر اللہ تعالیٰ ہی پر ہے۔ بے شک اللہ تعالیٰ ظلم کرنے والوں کو پسند نہیں کرتا۔ اور جس نے اپنے پر ظلم کئے جانے کے بعد اس کا (جائز) بدلہ لیا تو ان پر کوئی گناہ نہیں ہے۔ گناہ تو ان پر ہے جو لوگوں پر ظلم کرتے ہیں اور زمین پر ناحق فساد کرتے ہیں، یہی ہیں وہ لوگ جن کو دردناک عذاب ہوگا۔ لیکن جس شخص نے (ظلم پر) صبر کیا اور (ظالم کو) معاف کیا تو یہ نہایت ہی بہادری کا کام ہے۔ اور اے پیغمبر! تو ظالموں کو دیکھے گا جب وہ عذاب دیکھ لیں گے تو کہیں گے اب کوئی دنیا میں پھر جانے کی بھی صورت ہے؟“

لِقَوْلِهِ: ﴿إِنْ تَدْبُوا خَيْرًا أَوْ تَخْفُوا أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا﴾ [النساء: ١٤٩]

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ۝ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَخْفُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَمَنِ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لِمِنْ عَزْمِ الْأُمُورِ ۝ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مَنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ﴾ [الشورى: ٤٠، ٤٤]

بَابُ: الظُّلْمُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ

باب: ظلم، قیامت کے دن اندھیرے ہوں گے

تشریح: یعنی ظالم کو قیامت کے دن نور نہ ملے گا۔ اندھیرے پر اندھیرا، ان اندھیروں میں وہ دھکے کھاتا مصیبت اٹھاتا پھرے گا۔

۲۴۴۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِسُونُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الظُّلْمُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ)). [مسلم: ۶۵۲۰؛ ترمذی: ۲۰۳۰]

۲۴۴۷ (۲۴۴۷) ہم سے احمد بن یونس نے بیان کیا، کہا کہ ہم سے عبدالعزیز ماجسون نے بیان کیا، انہیں عبداللہ بن دینار نے خبر دی، اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”ظلم قیامت کے دن اندھیرے ہوں گے۔“

بَابُ الْإِتْقَاءِ وَالْحَذَرِ مِنْ دَعْوَةِ الْمَظْلُومِ

باب: مظلوم کی بددعا سے بچنا اور ڈرتے رہنا

۲۴۴۸۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَنِيْعٍ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: ((أَنْتِ دَعْوَةُ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ)). [راجع: ۱۳۹۵]

۲۴۴۸ (۲۴۴۸) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، کہا ہم سے زکریا بن اسحاق مکی نے بیان کیا، ان سے یحییٰ بن عبداللہ بن صنیع نے، ان سے ابن عباس رضی اللہ عنہما کے غلام ابو معبد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے معاذ رضی اللہ عنہ کو جب (عالم بنا کر) یمن بھیجا، تو آپ نے انہیں ہدایت فرمائی کہ ”مظلوم کی بددعا سے ڈرتے رہنا کہ اس کے اور اللہ تعالیٰ کے درمیان کوئی پردہ نہیں ہوتا۔“

تشریح: یعنی وہ فوراً پروگرام رک پہنچ جاتی ہے اور ظالم کی خرابی ہوتی ہے۔ اس کا یہ مطلب نہیں کہ ظالم کو اسی وقت سزا ہوتی ہے بلکہ اللہ پاک جس طرح چاہتا ہے ویسے حکم دیتا ہے۔ کبھی فوراً سزا دیتا ہے کبھی ایک میعاد کے بعد تاکہ ظالم اور ظلم کرے اور خوب پھول جائے اس وقت دفعتاً وہ پکڑ لیا جاتا ہے۔ حضرت موسیٰ علیہ السلام نے جعفر عون کے ظلم سے تنگ آ کر بددعا کی، چالیس برس کے بعد اس کا اثر ظاہر ہوا۔ بہر حال ظالم کو یہ خیال نہ کرنا چاہیے کہ ہم نے ظلم کیا اور کچھ سزا ملی، اللہ کے ہاں انصاف کے لئے دیر تو ممکن ہے مگر اندھیر نہیں ہے۔

بَابُ مَنْ كَانَتْ لَهُ مَظْلَمَةٌ

باب: اگر کسی شخص نے دوسرے پر کوئی ظلم کیا ہو اور

عِنْدَ الرَّجُلِ فَحَلَلَهَا لَهُ هَلْ يَسِينُ مَظْلَمَتَهُ؟

اس سے معاف کرائے تو کیا اس ظلم کو بھی بیان کرنا

ضروری ہے

تشریح: کہ میں نے فلاں تصور کیا تھا۔ بعض نے کہا کہ تصور کا بیان کرنا ضروری ہے اور بعض نے کہا ضروری نہیں مجھلا اس سے معاف کر لینا کافی ہے اور یہی صحیح ہے کیونکہ حدیث مطلق ہے۔

(۲۳۳۹) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے ابن ابی ذئب نے بیان کیا، انہوں نے کہا ہم سے سعید مقبری نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”اگر کسی شخص کا ظلم کسی اپنے بھائی کی عزت پر ہو یا کسی طریقہ (سے ظلم کیا ہو) تو اسے آج ہی، اس دن کے آنے سے پہلے معاف کرا لے جس دن نہ دینار ہوں گے نہ درہم، بلکہ اگر اس کا کوئی نیک عمل ہوگا تو اس کے ظلم کے بدلے میں وہی لے لیا جائے گا۔ اور اگر کوئی نیک عمل اس کے پاس نہیں ہوگا تو اس کے ساتھی (مظلوم) کی برائیاں اس پر ڈال دی جائیں گی۔“ ابو عبد اللہ (حضرت امام بخاری رحمہ اللہ) نے کہا کہ اسماعیل بن ابی اویس نے کہا سعید مقبری کا نام مقبری اس لیے ہوا کہ قبرستان کے قریب انہوں نے قیام کیا تھا۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ سعید مقبری ہی بنی لیث کے غلام ہیں۔ پورا نام سعید بن ابی سعید ہے۔ اور (ان کے والد) ابو سعید کا نام کیسان ہے۔

۲۴۴۹۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، حَدَّثَنَا سَعِيدُ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدَرٍ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فَحُمِلَ عَلَيْهِ)). قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: إِنَّمَا سُمِّيَ الْمَقْبَرِيُّ لِأَنَّهُ كَانَ نَزَلَ نَاحِيَةَ الْمَقَابِرِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَسَعِيدُ الْمَقْبَرِيِّ هُوَ مَوْلَى بَنِي لَيْثٍ، وَهُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَاسْمُ أَبِي سَعِيدٍ كَيْسَانٌ. [طرفة في: ۶۵۳۴]

تشریح: مظلہ ہر اس ظلم کو کہتے ہیں جسے مظلوم ازراہ صبر برداشت کر لے۔ کوئی جانی ظلم ہو یا مالی سب پر لفظ مظلہ کا اطلاق ہوتا ہے۔ کوئی شخص کسی سے اس کا مال زبردستی چھین لے تو یہ بھی ایک مظلہ ہے۔ رسول کریم ﷺ نے ہدایت فرمائی کہ ظالموں کو اپنے مظالم کا فکر دنیا ہی میں کر لینا چاہیے کہ وہ مظلوم سے معاف کر لیں، ان کا حق ادا کر دیں ورنہ موت کے بعد ان سے پورا پورا بدلہ دلا یا جائے گا۔

باب: جب کسی ظلم کو معاف کر دیا تو واپسی کا مطالبہ بھی باقی نہیں رہا

بَابُ: إِذَا حَلَّلَهُ مِنْ ظُلْمِهِ فَلَا رَجُوعَ فِيهِ

(۲۳۵۰) ہم سے محمد نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے باپ نے، اور ان سے عائشہ رضی اللہ عنہا نے (قرآن مجید کی) اس آیت میں کہ ”اگر کوئی عورت اپنے شوہر کی طرف سے نفرت یا اس کے منہ پھیرنے کا خوف رکھتی ہو۔“ کے بارے میں فرمایا، کہ کسی شخص کی بیوی ہے، لیکن شوہر اس کے پاس زیادہ آتا جتنا نہیں بلکہ اسے جدا کرنا چاہتا ہے۔ اس پر اس کی بیوی کہتی ہے کہ میں اپنا حق تم سے معاف کرتی ہوں۔ اسی بارے میں یہ آیت نازل ہوئی۔

۲۴۵۰۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: فِي هَذِهِ الْآيَةِ ﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾. [النساء: ۱۲۸] قَالَتِ الرَّجُلُ يَكُونُ عِنْدَهُ الْمَرْأَةُ، لَيْسَ بِمُسْتَكْبِرٍ مِنْهَا، يُرِيدُ أَنْ يُفَارِقَهَا، فَتَقُولُ: أَجْعَلُكَ مِنْ شَأْنِي فِي حِلٍّ. فَتَزَلَّتْ هَذِهِ الْآيَةُ فِي ذَلِكَ. [طرافه في: ۵۲۰۶، ۴۶۰۱، ۲۶۹۴]

تشریح: یعنی اگر شوہر میرے پاس نہیں آتا تو نہ آئے، لیکن مجھ کو طلاق نہ دے، اپنی زوجیت میں رہنے دے تو یہ درست ہے۔ خاوند پر سے اس کی محبت کے حقوق ساقط ہو جاتے ہیں۔ حضرت علی رضی اللہ عنہ نے کہا یہ آیت اس باب میں ہے کہ عورت اپنے مرد سے جدا ہو جاوے۔ اور خاوند بیوی دونوں پر پھر ایسے کہ تیسرے یا چوتھے دن مرد اپنی عورت کے پاس آیا کرے تو یہ درست ہے۔ حضرت سودہ رضی اللہ عنہا نے بھی اپنی باری نبی کریم ﷺ کو معاف کر دی تھی، آپ ان کی باری میں حضرت عائشہ رضی اللہ عنہا کے پاس رہا کرتے تھے۔ (وحیدی)

بَابُ: إِذَا أَذِنَ لَهُ أَوْ حَلَّلَهُ لَهُ وَلَمْ يَمْسِسْ كَمْ هُوَ؟
باب: اگر کوئی شخص دوسرے کو اجازت دے یا اس کو معاف کر دے مگر یہ بیان نہ کرے کہ کتنے کی

اجازت اور معافی دی ہے

(۲۳۵۱) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابو حازم بن دینار نے اور انہیں سہل بن سعد ساعدی رضی اللہ عنہ نے کہ رسول کریم ﷺ کی خدمت میں دودھ یا پانی پینے کو پیش کیا گیا۔ آپ نے اسے پیا۔ آپ کے دائیں طرف ایک لڑکا تھا اور بائیں طرف بڑی عمر والے تھے۔ لڑکے سے آپ نے فرمایا: ”کیا تم مجھے اس کی اجازت دو گے کہ ان لوگوں کو یہ (پیالہ) دے دوں؟“ لڑکے نے کہا: نہیں اللہ کی قسم! یا رسول اللہ، آپ کی طرف سے ملنے والے حصے کا ایثار میں کسی پر نہیں کر سکتا۔ راوی نے بیان کیا کہ آخر رسول کریم ﷺ نے وہ پیالہ اسی لڑکے کو دے

۲۴۵۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ عَنْ النَّبِيِّ ﷺ أَنِّي بِشَرَابٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ بَسَارِهِ الْأَشْيَاخُ، فَقَالَ لِلْغُلَامِ: ((أَتَأْذِنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟)). فَقَالَ الْغُلَامُ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ لَا أُؤْثِرُ بَنَصْنِي مِنْكَ أَحَدًا. قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ.

[راجع: ۲۳۵۱] [مسلم: ۵۲۹۲] دیا۔

تشریح: کیونکہ اس کا حق مقدم تھا وہ دینی طرف بیٹھا تھا۔ اس حدیث کی باب سے مناسبت کے لئے بعض نے کہا کہ امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ نبی کریم ﷺ نے پہلے وہ پیالہ بوڑھے لوگوں کو دینے کی ابن عباس رضی اللہ عنہما سے اجازت مانگی، اگر وہ اجازت دے دیتے تو یہ اجازت ایسی ہی ہوتی جس کی مقدار بیان نہیں ہوئی۔ یعنی یہ بیان نہیں کیا گیا کہ کتنے دودھ کی اجازت ہے۔ پس باب کا مطلب نکل آیا۔ (وحیدی)

بَابُ إِثْمٍ مَنْ ظَلَمَ شَيْئًا مِنَ الْأَرْضِ
باب: اس شخص کا گناہ جس نے کسی کی زمین ظلم سے چھین لی

(۲۳۵۲) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا ہم کو شعب بن خیر دی، انہوں نے کہا کہ ہم سے زہری نے بیان کیا، ان سے طلحہ بن عبد اللہ نے بیان کیا، انہیں عبد الرحمن بن عمرو بن سہل نے خبر دی، اور ان سے سعید بن زید رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آپ نے فرمایا: ”جس نے کسی کی زمین ظلم سے لے لی، اسے قیامت کے دن سات

۲۴۵۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ، أَخْبَرَهُ، أَنَّ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا

طُوقَهُ مِنْ سَبْعِ أَرْضِينَ)). [طرفہ فی: ۳۱۹۸] زمینوں کا طوق پہنایا جائے گا۔“

تشریح: زمین کے سات طبقے ہیں۔ جس نے بالشت بھر زمین بھی چھینی تو ساتوں طبقوں تک گویا اس کو چھینا۔ اس لئے قیامت کے دن ان سب کا طوق اس کے گلے میں ہوگا۔ دوسری روایت میں ہے کہ وہ سب مٹی اٹھا کر لانے کا اس کو حکم دیا جائے گا۔ بعض نے کہا، طوق پہنانے کا مطلب یہ ہے کہ وہ ساتوں طبقے تک اس میں دھنسا دیا جائے گا۔ حدیث سے بعض نے یہ بھی نکالا کہ زمینیں سات ہیں جیسے آسمان سات ہیں۔ (وحیدی)

۲۴۵۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ: أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ أَنَاسٍ حُصُومَةٌ، فَذَكَرَ لِعَائِشَةَ فَقَالَتْ: يَا أَبَا سَلَمَةَ اجْتَنِبِ الْأَرْضَ فَإِنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ ظَلَمَ قِدْرَ شِبْرٍ مِنَ الْأَرْضِ طُوقَهُ مِنْ سَبْعِ أَرْضِينَ)). [طرفہ فی: ۳۱۹۵] [مسلم: ۴۱۳۷، ۴۱۳۸]

۲۴۵۳۔ ہم سے ابو معمر نے بیان کیا، انہوں نے کہا، ہم سے عبد الوارث نے بیان کیا، ان سے حسین نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے محمد بن ابراہیم نے بیان کیا، ان سے ابو سلمہ نے بیان کیا کہ ان کے اور بعض دوسرے لوگوں کے درمیان (زمین کا) جھگڑا تھا۔ اس کا ذکر انہوں نے عائشہ رضی اللہ عنہا سے کیا، تو انہوں نے بتلایا: ابو سلمہ! زمین سے پرہیز کر کہ نبی کریم ﷺ نے فرمایا: ”اگر کسی شخص نے ایک بالشت بھر زمین بھی کسی دوسرے کی ظلم سے لے لی تو سات زمینوں کا طوق (قیامت کے دن) اس کی گردن میں ڈالا جائے گا۔“

تشریح: چونکہ زمینوں کے سات طبق ہیں۔ اس لیے وہ ظلم سے حاصل کی ہوئی زمین سات طبقوں تک طوق بنا کر اس کے گلے میں ڈالی جائے گی۔ زمین کے سات طبق کتاب و سنت سے ثابت ہیں۔ ان کا انکار کرنے والا قرآن وحدیث کا منکر ہے۔ تفصیلات کا علم اللہ کو ہے: ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾ (۴۳/۱۸۰) امام شوکانی رحمہ اللہ فرماتے ہیں: ”وفيه ان الارضين السبع اطباق كالبسموات وهو ظاهر قوله تعالى ﴿وَمِنَ الْأَرْضِ وَمِثْلَهُنَّ﴾ خلافا لمن قال ان المراد بقوله سبع ارضين سبعة اقاليم۔“ (نیل) یعنی اس سے ثابت ہوا کہ آسمانوں کی طرح زمینوں کے بھی سات طبق ہیں جیسا کہ آیت قرآنی ﴿وَمِنَ الْأَرْضِ وَمِثْلَهُنَّ﴾ میں مذکور ہے یعنی زمینیں بھی ان آسمانوں ہی کے مانند ہیں۔ اس میں ان کی بھی تردید ہے جو سات زمینوں سے ہفت اقلیم مراد لیتے ہیں جو صحیح نہیں ہے۔

۲۴۵۴۔ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ)). قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا الْحَدِيثُ لَيْسَ بِخَرَّاسَانَ فِي كِتَابِ ابْنِ الْمُبَارَكِ، إِنَّمَا أَتَانِي عَلَيْهِمْ بِالْبَصْرَةِ. [طرفہ فی: ۳۱۹۶]

۲۴۵۴۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا، ہم سے مبارک نے بیان کیا، کہا، ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا، ہم سے سالم نے بیان کیا، کہا، ہم سے ابی عبد اللہ بن مبارک نے بیان کیا، کہا، ہم سے موسیٰ بن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے فرمایا: ”جس شخص نے ناحق کسی زمین کا تھوڑا سا حصہ بھی لے لیا، تو قیامت کے دن اسے سات زمینوں تک دھنسا دیا جائے گا۔“ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ یہ حدیث عبد اللہ بن مبارک رحمہ اللہ کی اس کتاب میں نہیں ہے جو خراسان میں تھی۔ بلکہ اس میں تھی جسے انہوں نے بصرہ میں اپنے شاگردوں کو املا کرایا تھا۔

بَابُ: إِذَا أُذِنَ إِنْسَانٌ لِأَخَرٍ

باب: جب کوئی شخص کسی دوسرے کو کسی چیز کی

شَيْئًا جَاَزَ

اجازت دے دے تو وہ اس کو استعمال کر سکتا ہے

(۲۴۵۵) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے جبلہ نے بیان کیا کہ ہم بعض اہل عراق کے ساتھ مدینہ میں مقیم تھے۔ وہاں ہمیں قحط میں مبتلا ہونا پڑا۔ عبداللہ بن زبیر رضی اللہ عنہما کھانے کے لیے ہمارے پاس کھجور بھجوا کر رہے تھے اور عبداللہ بن عمر رضی اللہ عنہما جب ہماری طرف سے گزرتے تو فرماتے کہ رسول اللہ ﷺ نے (دوسرے لوگوں کے ساتھ مل کر کھاتے وقت) دو کھجوروں کو ایک ساتھ ملا کر کھانے سے منع فرمایا ہے۔ مگر یہ کہ تم میں سے کوئی شخص اپنے دوسرے بھائی سے اجازت لے لے۔

۲۴۵۵۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ، قَالَ كُنَّا بِالْمَدِينَةِ فِي بَعْضِ أَهْلِ الْعِرَاقِ، فَأَصَابَتْنا سَنَةٌ، فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ، فَكَانَ ابْنُ عُمَرَ يَمُرُّ بِنَا فَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْإِقْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ. [اطرافہ فی: ۲۴۸۹، ۲۴۹۰، ۵۴۶۶]

[مسلم: ۵۳۳۳، ۵۳۳۴، ۵۳۴۵؛ ابوداؤد: ۳۸۳۴]

ترمذی: ۱۸۱۴؛ ابن ماجہ: ۳۳۳۱

تشریح: ظاہر یہ کہ نزدیک یہی تحریری ہے۔ دوسرے علما کے نزدیک نیز یہی ہے۔ اور وجہ ممانعت کی ظاہر ہے کہ دوسرے کا حق تلف کرنا ہے اور اس سے حرص اور طمع معلوم ہوتی ہے۔ نووی رحمہ اللہ نے کہا اگر کھجور مشترک ہو تو دوسرے شریکوں کی بن اجازت ایسا کرنا حرام ہے ورنہ مکروہ ہے۔ حافظ نے کہا اس حدیث سے اس شخص کا مذہب قوی ہوتا ہے جس نے مجہول کا بہرہ جازر کھا ہے۔

(۲۴۵۶) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے اور ان سے ابو مسعود رضی اللہ عنہ نے کہ انصار میں ایک صحابی جنہیں ابو شعیب کہا جاتا تھا، کا ایک قصائی غلام تھا۔ ابو شعیب رضی اللہ عنہ نے ان سے کہا کہ میرے لیے پانچ آدمیوں کا کھانا تیار کر دے۔ کیونکہ میں نبی کریم ﷺ کو چار دیگر اصحاب کے ساتھ دعوت دوں گا۔ انہوں نے آپ کے چہرہ مبارک پر بھوک کے آثار دیکھے تھے۔ چنانچہ آپ کو انہوں نے بلایا۔ ایک اور شخص آپ کے ساتھ بن بلائے چلا گیا۔ نبی کریم ﷺ نے صاحب خانہ سے فرمایا: ”یہ آدمی بھی ہمارے ساتھ آ گیا ہے۔ کیا اس کے لیے تمہاری اجازت ہے؟“ انہوں نے کہا، جی ہاں اجازت ہے۔

۲۴۵۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ: أَبُو شُعَيْبٍ كَانَ لَهُ غُلَامٌ لِحَامٍ فَقَالَ لَهُ أَبُو شُعَيْبٍ: اصْنَعْ لِي طَعَامَ خَمْسَةِ لَعَلِّي أَذْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةِ. وَأَبْصَرَ فِي وَجْهِ النَّبِيِّ ﷺ الْجُوعَ فَدَعَاهُ، فَتَبِعَهُمْ رَجُلٌ لَمْ يَدْعُ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ هَذَا قَدْ اتَّبَعَنَا أَتَاذُنُ لَهُ؟)). فَقَالَ: نَعَمْ. [راجع: ۲۰۸۱]

تشریح: یہ حدیث اوپر گزر چکی ہے۔ امام بخاری رحمہ اللہ نے اس باب کا مطلب بھی اس حدیث سے ثابت کیا ہے کہ بن بلائے دعوت میں جانا اور کھانا کھانا درست نہیں۔ مگر جب صاحب خانہ اجازت دے تو درست ہو گیا۔ اس حدیث سے نبی کریم ﷺ کی رافت اور رحمت پر بھی روشنی پڑتی ہے کہ آپ ﷺ کو کسی کا بھوکا رہنا گوارا نہ تھا۔ ایک اللہ والے بزرگ انسان کی یہی شان ہونی چاہیے۔

بَابُ قَوْلِ اللَّهِ: ﴿وَهُوَ أَكْدُ﴾ باب: اللہ تعالیٰ کا سورہ بقرہ میں فرمان ”اور وہ بڑا

سخت جھگڑا لو ہے

الْخِصَامُ [البقرة: ۲۰۴]

۲۴۵۷۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخِصَمُ)). [طرفاه فی: ۴۵۲۳، ہو۔]

۲۴۵۷۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخِصَمُ)). [طرفاه فی: ۴۵۲۳، ہو۔]

[۷۱۸۸] [مسلم: ۶۷۸۰، ترمذی: ۲۹۷۶]

نسائی: ۵۴۳۸

تشریح: بعض بد بختوں کی فطرت ہوتی ہے کہ وہ ذرا ذرا سی باتوں میں آپس میں جھگڑا فساد کرتے رہتے ہیں۔ ایسے لوگ عند اللہ بہت ہی برے ہیں۔ پوری آیت کا ترجمہ یوں ہے، لوگوں میں کوئی ایسا ہے جس کی بات دنیا کی زندگی میں تجھ کو بھلی لگتی ہے اور اپنے دل کی حالت پر اللہ کو گواہ کرتا ہے حالانکہ وہ سخت جھگڑا لو ہے۔ کہتے ہیں یہ آیت اخنس بن شریق کے حق میں اتری۔ وہ نبی کریم ﷺ کے پاس آیا اور اسلام کا دعویٰ کر کے بیٹھی بیٹھی باتیں کرنے لگا۔ جبکہ دل میں نفاق رکھتا تھا۔ (دعویٰ)

باب: اس شخص کا گناہ، جو جان بوجھ کر جھوٹ کے لیے جھگڑا کرے

بَابُ إِثْمٍ مِنْ خَاصَمٍ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ

۲۴۵۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَمِعَ خُصُومَةَ بَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ فَقَالَ: ((لَأَنَا بَشَرٌ وَإِنَّهُ يَأْتِيَنِ الْخِصَمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَتْلَعَ مِنْ بَعْضٍ، فَأَحْسِبْ أَنَّهُ قَدْ صَدَقَ، وَأَقْصَى لَهُ بِذَلِكَ، لَمَنْ قُضِيَتْ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ فَلْيَتْرُكْهَا)). [اطرافہ فی: ۲۶۸۰، ۶۹۶۷، ہوں، وہ لے لے لے یا چھوڑ دے۔]

۲۴۵۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَمِعَ خُصُومَةَ بَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ فَقَالَ: ((لَأَنَا بَشَرٌ وَإِنَّهُ يَأْتِيَنِ الْخِصَمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَتْلَعَ مِنْ بَعْضٍ، فَأَحْسِبْ أَنَّهُ قَدْ صَدَقَ، وَأَقْصَى لَهُ بِذَلِكَ، لَمَنْ قُضِيَتْ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ فَلْيَتْرُكْهَا)). [اطرافہ فی: ۲۶۸۰، ۶۹۶۷، ہوں، وہ لے لے لے یا چھوڑ دے۔]

[۷۱۸۵، ۷۱۸۱، ۷۱۶۹] [مسلم: ۴۴۷۳]

۴۴۷۵، ۴۴۷۶؛ ابوداؤد: ۳۵۸۳؛ ترمذی:

۱۳۳۹؛ نسائی: ۵۴۳۷؛ ابن ماجہ: ۲۳۱۷]

تشریح: یعنی جب تک اللہ کی طرف سے مجھ پر وحی نہ آئے میں بھی تمہاری طرح غیب کی باتوں سے ناواقف رہتا ہوں۔ کیونکہ میں بھی آدمی ہوں اور آدمیت کے لوازم سے پاک نہیں ہوں۔ اس حدیث سے ان بے وقوفوں کا رد ہوا جو نبی کریم ﷺ کیلئے علم غیب ثابت کرتے ہیں یا نبی کریم ﷺ کو بشر نہیں سمجھتے بلکہ الوہیت کی صفات سے متصف جانتے ہیں۔ قاتلہم اللہ انی یؤفکون (وحیدی)

حدیث کا آخری ٹکڑا تہدید کے لیے ہے۔ اس حدیث سے صاف یہ نکلتا ہے کہ قاضی کے فیصلے سے وہ چیز حلال نہیں ہوتی اور قاضی کا فیصلہ ظاہراً نافذ ہے نہ باطناً۔ یعنی اگر مدعی ناحق پر ہوا اور عدالت اس کو کچھ دلا دے تو اللہ اور اس کے درمیان اس کے لئے حلال نہیں ہوگا۔ جمہور علماء اور اہل حدیث کا یہی قول ہے۔ لیکن امام ابوحنیفہ رحمہ اللہ نے اس کا خلاف کیا ہے۔

لفظ غیب کے لغوی معانی کا تقاضا ہے کہ وہ بغیر کسی کے بتائے از خود معلوم ہو جانے کا نام ہے اور یہ صرف اللہ پاک ہی کی ایک صفت خاصہ ہے کہ وہ ماضی و حال و مستقبل کی جملہ غیبی خبریں از خود جانتا ہے۔ اس کے سوا مخلوق میں سے کسی بھی انسان یا فرشتے کے لیے ایسا عقیدہ رکھنا سراسر نادانی ہے خاص طور پر نبیوں رسولوں کی شان عام انسانوں سے بہت بلند و بالا ہوتی ہے۔ وہ براہ راست اللہ پاک سے شرف خطاب حاصل کرتے ہیں، وحی اور الہام کے ذریعے سے بہت سی اگلی پچھلی باتیں ان پر واضح ہو جاتی ہیں مگر ان کو غیب سے تعبیر کرنا ان لوگوں کا کام ہے جن کو عقل و فہم کا کوئی ذرہ بھی نصیب نہیں ہوا ہے۔ اور جو محض اندھی عقیدت کے پرستار بن کر اسلام فہمی سے قطعاً کورے ہو چکے ہیں۔ رسول کریم ﷺ کی زندگی میں ہر دو پہلو روز روشن کی طرح نمایاں نظر آتے ہیں۔ کتنی ہی دفعہ اہل ہوا کہ ضرورت کے تحت ایک پوشیدہ امر وحی الہی سے آپ پر روشن ہو گیا اور کتنی ہی دفعہ یہ بھی ہوا کہ ضرورت تھی بلکہ سخت ضرورت تھی مگر وحی الہی اور الہام نہ آنے کے باعث آپ ان کے متعلق کچھ نہ جان سکے اور بہت سے نقصانات سے آپ کو دوچار ہونا پڑا۔ اس لئے قرآن مجید میں آپ کی زبان مبارک سے اور صاف اعلان کرایا گیا: ﴿وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبُ لَا تَسْخَرُونَ مِنَ الْمُنْغِبِ وَمَا مَسْنَى السُّؤَالِ﴾ (الاعراف: ۱۸۸) ”اگر میں غیب جانتا تو بہت سی خیر ہی خیر جمع کر لیتا اور مجھ کو کبھی بھی کوئی برائی نہ چھو سکتی“۔ اگر آپ کو جنگ احدا کا یہ انجام بد معلوم ہوتا تو کبھی بھی اس گھاٹی پر ایسے لوگوں کو مقرر نہ کرتے جن کے وہاں سے ہٹ جانے کی وجہ سے کافروں کو پلٹ کر وار کرنے کا موقع ملا۔

خلاصہ یہ کہ علم غیب خاصہ باری تعالیٰ ہے۔ جو مولوی عالم اس بارے میں مسلمانوں کو لڑاتے اور سر پھول کراتے رہتے ہیں وہ یقیناً امت کے غدار ہیں۔ اسلام کے نادان دوست ہیں۔ خود رسول اللہ ﷺ کے سخت ترین گستاخ ہیں۔ عند اللہ وہ مغضوب اور ضالین ہیں۔ بلکہ یہود و نصاریٰ سے بھی بدتر۔ اللہ ان کے شر سے امت کے سادہ لوح مسلمانوں کو جلد از جلد نجات بخشنے اور معاملہ جنہی کی سب کو توفیق عطا فرمائے۔ آمین

باب: اس شخص کا بیان کہ جب اس نے جھگڑا کیا تو

بَابُ: إِذَا خَاصَمَ فَجَرَ

بذربانی پرا تر آیا

۲۴۵۹۔ حَدَّثَنَا بَشَرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْوَةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: ((أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ كَانَتْ فِيهِ)) (۲۳۵۹) ہم سے بشر بن خالد نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی شعبہ سے، انہیں سلیمان نے، انہیں عبد اللہ بن مرہ نے، انہیں مسروق نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”چار خصلتیں ایسی ہیں کہ جس شخص میں بھی وہ ہوں گی، وہ منافق ہوگا۔ یا ان چار میں سے اگر کوئی ایک خصلت بھی اس میں ہے تو اس میں نفاق کی ایک خصلت ہے۔

خَصْلَةٌ مِنْ أَرْبَعٍ كَانَتْ فِيهِ خَصْلَةٌ مِنْ النِّفَاقِ، حَتَّى يَدْعُهَا إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ عَدَرَ، وَإِذَا خَاصَمَ جَحَلَّ (تو بد زبانی پراتر آئے۔“

فَجَرَ))۔ [راجع: ۳۴]

تشریح: جھگڑا بازی کرنا ہی برا ہے۔ پھر اس میں گالی گلوچ کا استعمال اتنا برا ہے کہ اسے نفاق (بے ایمانی) کی ایک علامت بتلایا گیا ہے۔ کسی اچھے مسلمان کا کام نہیں کہ وہ جھگڑے کے وقت بے لگام بن جائے اور جو بھی منہ پر آئے بکنے سے ذرا نہ شرمائے۔

بَابُ قِصَاصِ الْمَظْلُومِ إِذَا وَجَدَ مَالَ ظَالِمِهِ

باب: مظلوم کو اگر ظالم کا مال مل جائے تو وہ اپنے مال کے موافق اس میں سے لے سکتا ہے

اور محمد بن سیرین رحمہ اللہ نے کہا اپنا حق برابر لے سکتا ہے۔ پھر انہوں نے (سورہ نحل کی) یہ آیت پڑھی ”اگر تم بدلہ لو تو اتنا ہی جتنا تمہیں ستایا گیا ہو۔“ (۲۴۶۰) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، ان سے عروہ نے بیان کیا اور ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہ عتبہ بن ربیعہ کی بیٹی ہند رضی اللہ عنہا حاضر خدمت ہوئیں اور عرض کیا، یا رسول اللہ! ابوسفیان رضی اللہ عنہ جو ان کے شوہر ہیں وہ بخیل ہیں۔ تو کیا اس میں کوئی حرج ہے اگر میں ان کے مال میں سے لے کر اپنے بال بچوں کو کھلایا کروں؟ آپ نے فرمایا: ”تم دستور کے مطابق ان کے مال سے لے کر کھلاؤ تو اس میں کوئی حرج نہیں ہے۔“

وَقَالَ ابْنُ سِيرِينَ: يُقَاسُ وَفَرَأَ: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ﴾ [النحل: ۱۲۶] ۲۴۶۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُسِيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أَطْعِمَ مِنَ الَّذِي لَهُ عِيَالَتَا فَقَالَ: ((لَا حَرَجَ عَلَيْكَ أَنْ تُطْعِمِيَهُمَا بِالْمَعْرُوفِ))۔ [راجع: ۲۲۱۱]

تشریح: امام شافعی رحمہ اللہ نے اسی حدیث پر فتویٰ دیا ہے کہ ظالم کا جو مال بھی مل جائے مظلوم اپنے مال کی مقدار میں اسے لے سکتا ہے، متاخرین احناف کا بھی فتویٰ یہی ہے۔ (تفہیم البخاری، پ: ۹/ص: ۱۳۳)

(۲۴۶۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا کہ مجھ سے یزید نے بیان کیا، ان سے ابو الخیر نے اور ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ ہم نے نبی کریم صلی اللہ علیہ وسلم سے عرض کیا، آپ ہمیں مختلف ملک والوں کے پاس بھیجتے ہیں اور (بعض دفعہ) ہمیں ایسے لوگوں میں اترنا پڑتا ہے کہ وہ ہماری ضیافت تک نہیں کرتے، آپ کی ایسے مواقع پر کیا ہدایت ہے؟ آپ نے ہم سے فرمایا: ”اگر تمہارا قیام کسی قبیلے میں ہو اور تم سے ایسا برتاؤ کیا جائے جو کسی مہمان کے لیے مناسب ہے، تو تم اسے قبول

۲۴۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْنَا لِلنَّبِيِّ صلی اللہ علیہ وسلم إِنَّكَ تَبْعُنَا فَتَنْزِلُ بِقَوْمٍ لَا يَفْرُونَنَا فَمَا تَرَى فِيهِ فَقَالَ لَنَا: ((إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمِّرْ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ))۔ [طرفہ فی: ۶۱۳۷]

[مسلم: ۴۵۱۶؛ ابوداؤد: ۳۷۵۲؛ ترمذی: ۳۷۵۲؛ کرلو، لیکن اگر وہ نہ کریں تو تم خود مہمانی کا حق ان سے وصول کرلو۔]

[۱۵۸۹؛ ابن ماجہ: ۳۶۷۶]

تشریح: مہمانی کا حق میزبان کی مرضی کے خلاف وصول کرنے کے لئے جو اس حدیث میں ہدایت ہے اس کے متعلق محدثین نے مختلف توجیہات بیان کی ہیں۔ بعض حضرات نے لکھا ہے کہ یہ حکم مختصہ کی حالت کا ہے۔ بادیہ اور گاؤں کے دور دراز علاقوں میں اگر کوئی مسافر خصوصاً عرب کے ماحول میں پہنچتا تو اس کے لئے کھانے پینے کا ذریعہ اہل بادیہ کی میزبانی کے سوا اور کچھ نہیں تھا۔ تو مطلب یہ ہوا کہ اگر ایسا موقع ہو اور قبیلہ والے ضیافت سے انکار کریں، اور مجاہد مسافروں کے پاس کوئی سامان نہ ہو تو وہ اپنی جان بچانے کے لئے ان سے اپنا کھانا چنانا ان کی مرضی کے خلاف بھی وصول کر سکتے ہیں۔ اسی طرح کی رخصتیں اسلام میں مختصہ کے اوقات میں ہیں۔ دوسری توجیہ یہ کی گئی ہے کہ ضیافت اہل عرب میں ایک عام عرف و عادت کی حیثیت رکھتی تھی۔ اس لیے اس عرف کی روشنی میں مجاہدین کو آپ نے ہدایت دی تھی۔ ایک توجیہ یہ بھی کی گئی ہے کہ نبی کریم ﷺ نے عرب کے بہت سے قبائل سے معاہدہ کیا تھا کہ اگر مسلمانوں کا لشکر ان کے قبیلہ سے گزرے اور ایک دو دن کے لئے ان کے یہاں قیام کرے تو وہ لشکر کی ضیافت کریں۔ یہ معاہدہ حضور اکرم ﷺ کے ان مکاتیب میں موجود ہے جو آپ نے قبائل عرب کے سرداروں کے نام بھیجے تھے اور جن کی تخریج زبلی نے بھی کی ہے۔ بہر حال مختلف توجیہات اس کی کی گئی ہیں۔

حضرت مولانا انور شاہ کشمیری رحمہ اللہ نے عرف و عادت والے جواب کو پسند کیا ہے۔ یعنی عرب کے یہاں خود یہ بات جانی پہچانی تھی کہ گزرنے والے مسافروں کی ضیافت اہل قبیلہ کو ضرور کرنی چاہیے۔ کیونکہ اگر ایسا نہ ہوتا تو عرب کے چٹیل اور بے آب و گیاہ میدانوں میں سفر عرب جیسی غریب قوم کے لئے تقریباً ناممکن ہو جاتا اور اسی کے مطابق رسول اکرم ﷺ کا بھی حکم تھا۔ گویا یہ ایک انتظامی ضرورت بھی تھی۔ اور جب دو ایک مسافر اس کے بغیر دور دراز کے سفر نہیں کر سکتے تھے تو فوجی دستے کس طرح اس کے بغیر سفر کر سکتے۔ (تہنیم البخاری)

حدیث باب سے نکلتا ہے کہ مہمانی کرنا واجب ہے۔ اگر کچھ لوگ مہمانی نہ کریں تو ان سے جبراً مہمانی کا خرچ وصول کیا جائے۔ امام لیث بن سعد رحمہ اللہ کا یہی مذہب ہے۔ امام احمد رحمہ اللہ سے منقول ہے کہ یہ وجوب دیہات والوں پر ہے نہ بستی والوں پر اور امام ابو حنیفہ اور شافعی اور جمہور علماء رحمہم اللہ کا یہ قول ہے کہ مہمانی کرنا سنت مؤکدہ ہے۔ اور باب کی حدیث ان لوگوں پر محمول ہے جو مضطرب ہوں۔ جن کے پاس راہ خرچ بالکل نہ ہو، ایسے لوگوں کی ضیافت واجب ہے۔

بعض نے کہا یہ حکم ابتدائے اسلام میں تھا جب لوگ محتاج تھے اور مسافروں کی خاطر داری واجب تھی، اس کے بعد منسوخ ہو گیا۔ کیونکہ دوسری حدیث میں ہے کہ جائزہ ضیافت کا ایک دن رات ہے، اور جائزہ تفضل کے طور پر ہوتا ہے نہ وجوب کے طور پر۔ بعض نے کہا یہ حکم خاص ہے ان لوگوں کے واسطے جن کو حاکم اسلام بھیجے۔ ایسے لوگوں کا کھانا اور کھانا ان لوگوں پر واجب ہے جن کی طرف وہ بھیجے گئے ہیں۔ اور ہمارے زمانے میں بھی اس کا قاعدہ ہے حاکم کی طرف سے جو چیز اسی بھیجے جاتے ہیں ان کی دستک (بیگار) گاؤں والوں کو دینی پڑتی ہے۔ (دحیدی)

بَابُ مَا جَاءَ فِي السَّقَائِفِ باب: چوپالوں کے بارے میں

وَجَلَسَ النَّبِيُّ ﷺ وَأَصْحَابُهُ فِي سَقِيفَةٍ وَبَنِي سَاعِدَةَ۔ اور نبی کریم ﷺ اپنے صحابہ رضی اللہ عنہم کے ساتھ بنو ساعدہ کی چوپال میں بیٹھے تھے۔

۲۴۶۲۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ حَدَّثَنِي ابْنُ وَهْبٍ حَدَّثَنِي مَالِكٌ؛ ح. وَأَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ (۲۳۶۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، انہوں نے کہا کہ مجھ سے ابن وہب نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا (دوسری سند) اور مجھ کو یونس نے خبر دی کہ ابن شہاب نے کہا، مجھ کو خبر دی

عبداللہ بن عبد اللہ بن عتبہ نے، انیس عبداللہ بن عباس رضی اللہ عنہما نے خبر دی کہ عمر رضی اللہ عنہ نے کہا، جب اپنے نبی (صلی اللہ علیہ وسلم) کو اللہ تعالیٰ نے وفات دے دی تو انصار بنو ساعدہ کے سقیفہ (چوپال) میں جمع ہوئے۔ میں نے ابو بکر رضی اللہ عنہ سے کہا کہ آپ ہمیں بھی وہیں لے چلیے۔ چنانچہ ہم انصار کے یہاں سقیفہ بنو ساعدہ میں پہنچے۔

۳۹۲۸، ۴۰۲۱، ۶۸۲۹، ۶۸۳۰، ۷۳۲۳

[مسلم: ۴۴۱۸، ۴۴۱۹؛ ابوداؤد: ۴۴۱۸]

ترمذی: ۱۴۳۲؛ ابن ماجہ: ۲۵۵۳]

تشریح: امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ بستیوں میں عوام و خواص کی بیٹھک کے لیے چوپال کا عام رواج ہے۔ چنانچہ مدینہ المنورہ میں بھی قبیلہ بنو ساعدہ میں انصار کی چوپال تھی۔ جہاں بیٹھ کر عوامی امور انجام دیے جاتے تھے، حضرت صدیق اکبر رضی اللہ عنہ کی امارت و خلافت کی بیعت کا مسئلہ بھی اسی جگہ حل ہوا۔

سقیفہ کا ترجمہ مولانا وحید الزماں نے منڈوا سے کیا ہے۔ جو شادی وغیرہ تقریبات میں عارضی طور پر سایہ کے لیے کپڑوں یا پھولس کے چمچروں سے بنایا جاتا ہے۔ مناسب ترجمہ چوپال ہے جو مستعمل عوامی آرام گاہ ہوتی ہے۔

نبی کریم صلی اللہ علیہ وسلم کی وفات پر امت کے سامنے سب سے اہم ترین مسئلہ آپ کی جانشینی کا تھا، انصار اور مہاجرین ہر دو خلافت کے امیدوار تھے۔ آخر انصار نے کہا کہ ایک امیر انصار میں سے ہو ایک مہاجرین میں سے۔ وہ اسی خیال کے تحت سقیفہ بنو ساعدہ میں ہجرت کر رہے تھے۔ حضرت عمر رضی اللہ عنہ نے حالات کو بھانپ لیا اور اس بنیادی افتراق کو ختم کرنے کے لئے آپ صدیق اکبر رضی اللہ عنہ کو ہمراہ لے کر وہاں پہنچ گئے۔ حضرت صدیق اکبر رضی اللہ عنہ نے حدیث نبوی: ”الائمة من قریش“ پیش کی جس پر انصار نے سر تسلیم خم کر دیا۔ فوراً حضرت عمر رضی اللہ عنہ نے حضرت صدیق اکبر رضی اللہ عنہ کی خلافت کا اعلان کر دیا، اور بلا اختلاف جملہ انصار و مہاجرین نے آپ کے دست حق پرست پر بیعت کر لی۔ سیدنا حضرت علی رضی اللہ عنہ نے بھی بیعت کر لی اور امت کا شیرازہ منتشر ہونے سے بچ گیا۔ یہ سارا واقعہ سقیفہ بنو ساعدہ میں ہوا تھا۔

باب: کوئی شخص اپنے پڑوسی کو اپنی دیوار میں لکڑی

گاڑنے سے نہ روکے

حَسْبُهُ فِي جِدَارِهِ

(۲۳۶۳) ہم سے عبداللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک رحمہ اللہ نے، ان سے ابن شہاب نے، ان سے اعرج نے، اوزان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”کوئی شخص اپنے پڑوسی کو اپنی دیوار میں کھوئی گاڑنے سے نہ روکے۔“ پھر ابو ہریرہ رضی اللہ عنہ کہا کرتے تھے، یہ کیا بات ہے کہ میں تمہیں اس سے منہ پھیرنے والا پاتا ہوں۔ اللہ کی قسم! میں تو اس حدیث کا تمہارے سامنے برابر اعلان کرتا ہی رہوں گا۔

۲۴۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يُغْرِزَ حَسْبَهُ فِي جِدَارِهِ)). ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهِ لَأَرْمِينَ بِهَا بَيْنَ أَكْتَافِكُمْ. [طرفہ فی: ۵۶۲۷، ۵۶۲۸] [مسلم:]

۴۱۳۰؛ ابوداؤد: ۳۶۳۴؛ ترمذی: ۱۳۵۳؛ ابن

ماجہ: ۱۲۳۳۵

تشریح: یا ایک کڑی لگانے سے، کیونکہ حدیث میں دونوں طرح بصیغہ جمع اور بصیغہ مفرد منقول ہے۔ امام شافعی رحمۃ اللہ علیہ نے کہا کہ یہ حکم استہابا ہے ورنہ کسی کو یہ حق نہیں پہنچتا کہ ہمسایہ کی دیوار پر اس کی اجازت کے بغیر کڑیاں رکھے۔ مالکیہ اور حنفیہ کا بھی یہی قول ہے۔ امام احمد اور اسحاق اور اہل حدیث کے نزدیک یہ حکم وجوباً ہے اگر ہمسایہ اس کی دیوار پر کڑیاں لگانا چاہے تو دیوار کے مالک کو اس کا رد کرنا جائز نہیں۔ اس لیے کہ اس میں کوئی نقصان نہیں اور دیوار مضبوط ہوتی ہے۔ گودیوار میں سوراخ کرنا پڑے۔ امام بیہقی رحمۃ اللہ علیہ نے کہا، شافعی رحمۃ اللہ علیہ کا قول قدیم یہی ہے اور حدیث کے خلاف کوئی حکم نہیں دے سکتا اور یہ حدیث صحیح ہے۔ (وحیدی)

آخر حدیث میں حضرت ابو ہریرہ رضی اللہ عنہ کا ایک خفگی آمیز قول منقول ہے جس کا لفظی ترجمہ یوں ہے کہ قسم اللہ کی میں اس حدیث کو تمہارے کندھوں کے درمیان پھینکوں گا۔ یعنی زور زور سے تم کو سناؤں گا۔ اور خوب تم کو شرمندہ کروں گا۔ حضرت ابو ہریرہ رضی اللہ عنہ کے اس قول سے معلوم ہوا کہ جو لوگ حدیث کے خلاف کسی پیر یا امام یا مجتہد کے قول پر جتنے ہوئے ہوں ان کو چھیڑنا اور حدیث نبوی صلی اللہ علیہ وسلم علانیہ ان کو بار بار سنانا درست ہے، شاید اللہ ان کو ہدایت دے۔

باب: راستے میں شراب کو بہا دینا درست ہے

(۲۴۶۴) ہم سے ابو یحییٰ محمد بن عبد الرحیم نے بیان کیا، کہا ہم کو عفان بن مسلم نے خبر دی، کہا ہم سے حماد بن زید نے بیان کیا، کہا ہم سے ثابت نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ میں ابو طلحہ رضی اللہ عنہ کے مکان میں لوگوں کو شراب پلا رہا تھا۔ ان دنوں کھجور ہی کی شراب پیا کرتے تھے (پھر جب شراب کی حرمت پر آیت قرآنی اتری) تو رسول کریم صلی اللہ علیہ وسلم نے ایک منادی سے ندا کرائی کہ ”جان لو! شراب حرام ہو گئی ہے۔“ انہوں نے کہا (یہ سنتے ہی) ابو طلحہ رضی اللہ عنہ نے کہا کہ باہر لے جا کر اس شراب کو بہا دے۔ چنانچہ میں نے باہر نکل کر ساری شراب بہا دی۔ شراب مدینہ کی گلیوں میں بہنے لگی، تو بعض لوگوں نے کہا، یوں معلوم ہوتا ہے کہ بہت سے لوگ اس حالت میں قتل کر دیئے گئے ہیں کہ شراب ان کی پیٹ میں موجود تھی۔ پھر اللہ تعالیٰ نے یہ آیت نازل فرمائی ”وہ لوگ جو ایمان لائے اور عمل صالح کئے“ ان پر ان چیزوں کا کوئی گناہ نہیں ہے جو پہلے کھا چکے ہیں۔“ (آخر آیت تک)۔

بَابُ صَبِّ الْخَمْرِ فِي الطَّرِيقِ

۲۴۶۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى حَدَّثَنَا عَفَّانٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْقَضِيبِخَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي: «أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ». فَقَالَ لِي أَبُو طَلْحَةَ: أَخْرِجْ فَأَهْرِقْهَا، فَخَرَجْتُ فَهَرَقْتُهَا، قَالَ: فَجَرَتْ فِي سِكَكِ الْمَدِينَةِ فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بَطُونِهِمْ. فَأَنْزَلَ اللَّهُ: «لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا» الْآيَةَ. [المائدة: ۹۳] | أطرافه في: ۴۶۱۷، ۴۶۲۰، ۵۵۸۰، ۵۵۸۲، ۵۵۸۳، ۵۵۸۴، ۵۶۰۰.

[۷۲۵۳، ۵۶۲۲] | مسلم: ۵۱۳۱؛ ابوداؤد: ۳۶۷۳

تشریح: باب کا مطلب حدیث کے لفظ ((فجرت فی سبک المدينه)) سے نکل رہا ہے۔ معلوم ہوا کہ راستے کی زمین سب لوگوں میں مشترک ہے مگر وہاں شراب وغیرہ بہانا درست ہے بشرطیکہ چلنے والوں کو اس سے تکلیف نہ ہو۔ علما نے کہا کہ راستے میں اتنا بہت پانی بہانا کہ چلنے والوں کو تکلیف

ہونے سے تو نجاست وغیرہ ذالنا بطریق اولیٰ منع ہوگا۔ ابوطلحہ رضی اللہ عنہ نے شراب کو راستے میں بہا دینے کا حکم اس لیے دیا ہوگا کہ عام لوگوں کو شراب کی حرمت معلوم ہو جائے۔ (وحیدی)

باب: گھروں کے صحن اور ان میں بیٹھنا اور راستوں میں بیٹھنے کا بیان

اور حضرت عائشہ رضی اللہ عنہا نے کہا کہ پھر ابو بکر رضی اللہ عنہ نے اپنے گھر کے صحن میں ایک مسجد بنائی، جس میں وہ نماز پڑھتے اور قرآن کی تلاوت کیا کرتے تھے۔ مشرکوں کی عورتوں اور بچوں کی وہاں بھیڑ لگ جاتی اور سب بہت متعجب ہوتے۔ ان دنوں نبی کریم ﷺ کا قیام مکہ میں تھا۔

(۲۳۶۵) ہم سے معاذ بن فضالہ نے بیان کیا، انہوں نے کہا ہم سے ابو عمر بن میسرہ نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا اور ان سے حضرت ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”راستوں پر بیٹھنے سے بچو۔“ صحابہ رضی اللہ عنہم نے عرض کیا کہ ہم تو وہاں بیٹھنے پر مجبور ہیں۔ وہی ہمارے بیٹھنے کی جگہ ہوتی ہے کہ جہاں ہم باتیں کرتے ہیں۔ اس پر آپ نے فرمایا: ”اگر وہاں بیٹھنے کی مجبور ہی ہے تو راستے کا حق بھی ادا کرو۔“ صحابہ رضی اللہ عنہم نے پوچھا اور راستے کا حق کیا ہے؟ آپ نے فرمایا: ”نگاہ نیچی رکھنا، کسی کو ایذا دینے سے بچنا، سلام کا جواب دینا، اچھی باتوں کے لیے لوگوں کو حکم کرنا، اور بری باتوں سے روکنا۔“

بَابُ أَفْيَةِ الدُّورِ وَالْجُلُوسِ فِيهَا وَالْجُلُوسِ عَلَى الصُّعَدَاتِ

وَقَالَتْ عَائِشَةُ: فَأَبْتَنِي أَبُو بَكْرٍ مَسْجِدًا بِفَنَاءِ دَارِهِ، يُصَلِّي فِيهِ، وَيَقْرَأُ الْقُرْآنَ فَيَقْصِفُ عَلَيْهِ نِسَاءَ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، يَعْجَبُونَ مِنْهُ، وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ.

۲۴۶۵- حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ مِيسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ)). فَقَالُوا: مَا لَنَا بِذَلِكَ، إِنَّمَا هُوَ مَجَالِسُنَا نَتَحَدَّثُ فِيهِ. قَالَ: ((فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا)) قَالُوا: وَمَا حَقُّ الطَّرِيقِ قَالَ: ((غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ)). إطره في: ۱۶۲۲۹ [مسلم]

۵۵۶۴، ۵۵۶۵، ۵۵۶۶، ۵۵۶۷، ۵۵۶۸، ۵۵۶۹، ۵۵۷۰، ۵۵۷۱، ۵۵۷۲، ۵۵۷۳، ۵۵۷۴، ۵۵۷۵، ۵۵۷۶، ۵۵۷۷، ۵۵۷۸، ۵۵۷۹، ۵۵۸۰، ۵۵۸۱، ۵۵۸۲، ۵۵۸۳، ۵۵۸۴، ۵۵۸۵، ۵۵۸۶، ۵۵۸۷، ۵۵۸۸، ۵۵۸۹، ۵۵۹۰، ۵۵۹۱، ۵۵۹۲، ۵۵۹۳، ۵۵۹۴، ۵۵۹۵، ۵۵۹۶، ۵۵۹۷، ۵۵۹۸، ۵۵۹۹، ۵۶۰۰، ۵۶۰۱، ۵۶۰۲، ۵۶۰۳، ۵۶۰۴، ۵۶۰۵، ۵۶۰۶، ۵۶۰۷، ۵۶۰۸، ۵۶۰۹، ۵۶۱۰، ۵۶۱۱، ۵۶۱۲، ۵۶۱۳، ۵۶۱۴، ۵۶۱۵، ۵۶۱۶، ۵۶۱۷، ۵۶۱۸، ۵۶۱۹، ۵۶۲۰، ۵۶۲۱، ۵۶۲۲، ۵۶۲۳، ۵۶۲۴، ۵۶۲۵، ۵۶۲۶، ۵۶۲۷، ۵۶۲۸، ۵۶۲۹، ۵۶۳۰، ۵۶۳۱، ۵۶۳۲، ۵۶۳۳، ۵۶۳۴، ۵۶۳۵، ۵۶۳۶، ۵۶۳۷، ۵۶۳۸، ۵۶۳۹، ۵۶۴۰، ۵۶۴۱، ۵۶۴۲، ۵۶۴۳، ۵۶۴۴، ۵۶۴۵، ۵۶۴۶، ۵۶۴۷، ۵۶۴۸، ۵۶۴۹، ۵۶۵۰، ۵۶۵۱، ۵۶۵۲، ۵۶۵۳، ۵۶۵۴، ۵۶۵۵، ۵۶۵۶، ۵۶۵۷، ۵۶۵۸، ۵۶۵۹، ۵۶۶۰، ۵۶۶۱، ۵۶۶۲، ۵۶۶۳، ۵۶۶۴، ۵۶۶۵، ۵۶۶۶، ۵۶۶۷، ۵۶۶۸، ۵۶۶۹، ۵۶۷۰، ۵۶۷۱، ۵۶۷۲، ۵۶۷۳، ۵۶۷۴، ۵۶۷۵، ۵۶۷۶، ۵۶۷۷، ۵۶۷۸، ۵۶۷۹، ۵۶۸۰، ۵۶۸۱، ۵۶۸۲، ۵۶۸۳، ۵۶۸۴، ۵۶۸۵، ۵۶۸۶، ۵۶۸۷، ۵۶۸۸، ۵۶۸۹، ۵۶۹۰، ۵۶۹۱، ۵۶۹۲، ۵۶۹۳، ۵۶۹۴، ۵۶۹۵، ۵۶۹۶، ۵۶۹۷، ۵۶۹۸، ۵۶۹۹، ۵۷۰۰، ۵۷۰۱، ۵۷۰۲، ۵۷۰۳، ۵۷۰۴، ۵۷۰۵، ۵۷۰۶، ۵۷۰۷، ۵۷۰۸، ۵۷۰۹، ۵۷۱۰، ۵۷۱۱، ۵۷۱۲، ۵۷۱۳، ۵۷۱۴، ۵۷۱۵، ۵۷۱۶، ۵۷۱۷، ۵۷۱۸، ۵۷۱۹، ۵۷۲۰، ۵۷۲۱، ۵۷۲۲، ۵۷۲۳، ۵۷۲۴، ۵۷۲۵، ۵۷۲۶، ۵۷۲۷، ۵۷۲۸، ۵۷۲۹، 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بیشمار جائز ہے۔

بَابُ الْأَبَارِ عَلَى الطَّرِيقِ إِذَا

لَمْ يُتَأَذَّ بِهَا

باب: راستوں میں کنواں بنانا جب کہ ان سے کسی

کو تکلیف نہ ہو

۲۴۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ بِطَرِيقٍ، اسْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِنْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي، فَنَزَلَ الْبِنْرَ، فَمَلَأَ جُفَهُ مَاءً، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ)). قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّا لَنَأْفِي النَّبَهَانِيمَ لِأَجْرٍ؟ قَالَ: ((فِي كُلِّ ذَاتٍ كَبِيرَةٍ رَطْبَةٌ أَجْرٌ)). [راجع: ۱۷۳]

(۲۴۶۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے ابو بکر کے غلام سُمی نے، ان سے ابو صالح السمان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایک شخص راستے میں سفر کر رہا تھا کہ اسے پیاس لگی۔ پھر اسے راستے میں ایک کنواں ملا اور وہ اس کے اندر اتر گیا اور پانی پیا۔ جب باہر آیا تو اس کی نظر ایک کتے پر پڑی جو ہانپ رہا تھا اور پیاس کی سختی سے کچھ چاٹ رہا تھا۔ اس شخص نے سوچا کہ اس وقت یہ کتا بھی پیاس کی اتنی ہی شدت میں مبتلا ہے جس میں میں تھا۔ چنانچہ وہ پھر کنویں میں اتر آیا اور اپنے جوتے میں پانی بھر کر اس نے کتے کو پلایا۔ اللہ تعالیٰ کے ہاں اس کا یہ عمل مقبول ہوا اور اس کی مغفرت کر دی گئی۔ صحابہ رضی اللہ عنہم نے پوچھا، یا رسول اللہ کیا جانوروں کے سلسلے میں بھی ہمیں اجر ملتا ہے؟ تو آپ ﷺ نے فرمایا: ”ہاں! ہر جاندار مخلوق کے سلسلے میں اجر ملتا ہے۔“

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے اس حدیث سے یہ مسئلہ نکالا کہ راستے میں کنواں کھود سکتے ہیں تاکہ آنے والے اس میں سے پانی پیئیں اور آرام اٹھائیں بشرطیکہ ضرر کا خوف نہ ہو، ورنہ کھودنے والا ضامن ہوگا اور یہ بھی ظاہر ہوا کہ ہر جاندار کو خواہ وہ انسان ہو یا حیوان، کافر ہو یا مسلمان سب کو پانی پلانا بہت بڑا کاروبار ہے۔ حتیٰ کہ کتا بھی حق رکھتا ہے کہ وہ پیاسا ہو تو اسے بھی پانی پلایا جائے۔

بَابُ إِمَاطَةِ الْأَذَى

باب: راستے سے تکلیف دینے والی چیز کو ہٹا دینا

وَقَالَ هَمَّامٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ ((يُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ)).

اور ہم نے ابو ہریرہ رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ کے حوالہ سے بیان کیا کہ راستے سے کسی تکلیف دہ چیز کو ہٹا دینا بھی صدقہ ہے۔

تشریح: عام گزرگاہوں کی حفاظت اور ان کی تعمیر و صفائی اس قدر ضروری ہے کہ وہاں سے ایک متکبر کو دور کر دینا بھی ایک بڑا ثواب قرار دیا گیا اور سنی پتھر، کانٹے، کوڑے کو دور کر دینا ایمان کی علامت بتلایا گیا۔ انسانی مفاد عامہ کے لیے ایسا ہونا بے حد ضروری تھا۔ یہ اسلام کی اہم خوبی ہے کہ اس نے ہر مناسب جگہ پر خدمت خلق کو مد نظر رکھا ہے۔

بَابُ الْغُرْفَةِ وَالْعُلْيَةِ الْمُشْرِقَةِ

باب: اونچے اور پست بالا خانوں میں چھت وغیرہ

وَعِبْرُ الْمُشْرِفَةِ فِي السُّطُوحِ وَعِبْرُهَا

پر رہنا جائز ہے نیز جھروکے اور روشندان بنانا

۲۴۶۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أَطْحَمِ مِنْ أَطْحَمِ الْمَدِينَةِ ثُمَّ قَالَ: ((هَلْ تَرَوْنَ مَا أَرَى [إِنِّي أَرَى] مَوَاقِعَ الْفِتَنِ خِلَالَ بَيْوتِكُمْ كَمَوَاقِعِ الْقَطْرِ)) [راجع: ۱۸۷۸] [مسلم: ۷۲۴۶۱، ۷۲۴۶۵]

۲۴۶۷- ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے ابن عیینہ نے بیان کیا، انہوں نے کہا کہ ہم سے زہری نے بیان کیا، ان سے عروہ نے بیان کیا، ان سے اسامہ بن زید رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ مدینہ کے ایک بلند مکان پر چڑھے۔ پھر فرمایا: ”کیا تم لوگ بھی دیکھ رہے ہو جو میں دیکھ رہا ہوں کہ (عقرب) تمہارے گھروں میں فتنے اس طرح برس رہے ہوں گے جیسے بارش برتی ہے۔“

تشریح: نبی کریم ﷺ مدینہ کے ایک بلند مکان پر چڑھے اسی سے ترجمہ باب نکلا بشرطیکہ محلے والوں کی بے پردگی نہ ہو۔ اس حدیث میں یہ اشارہ ہے کہ مدینہ میں بڑے بڑے فتنے اور فسادات ہونے والے ہیں۔ جو بعد کے آنے والے زمانوں میں خصوصاً عہد یزید میں رونما ہوئے کہ مدینہ خراب اور برباد ہوا۔ مدینہ کے بہت لوگ مارے گئے۔ کئی دنوں تک حرم نبوی میں نماز بند رہی۔ پھر اللہ کا فضل ہوا کہ وہ دور ختم ہوا۔ خاص طور پر آج کل عہد سعودی میں مدینہ منورہ امن و امان کا گہوارہ بنا ہوا ہے۔ ہر قسم کی سہولتیں میسر ہیں۔ مدینہ عمارت اور روزگاروں کی منڈی بنا جا رہا ہے۔ اللہ پاک اس حکومت کو قائم دائم رکھے۔ (آمین) اور مدینہ منورہ کو مزید درمید ترقی اور رونق عطا کرے۔ راقم الحروف نے اپنی عمر عزیز کے آخری حصہ محرم ۱۳۹۰ھ میں مدینہ منورہ کو جس ترقی اور رونق پر پایا ہے وہ ہمیشہ یاد رکھنے کے قابل ہے۔ اللہ پاک اپنے حبیب ﷺ کا یہ شہر ایک دفعہ اور دکھلائے۔ (آمین)

۲۴۶۸- حَدَّثَنَا يَحْيَى بْنُ بَكِيمٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ لَهُمَا: «إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا» [التحریم: ۱۴] فَحَجَّجْتُ مَعَهُ فَعَدَلْتُ وَمَعَهُ بِالْإِدَاوَةِ، فَتَبَرَّزْتُ ثُمَّ جَاءَ، فَسَكَبْتُ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ، فَتَوَضَّأَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمَرَاتَانِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ عَزَّوَجَلَّ لَهُمَا: «إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ

۲۴۶۸- ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے اور ان سے ابن شہاب نے کہ مجھے عبید اللہ بن عبد اللہ بن ابی ثور نے خبر دی اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ میں ہمیشہ اس بات کا آرزو مند رہتا تھا کہ حضرت عمر رضی اللہ عنہ سے آنحضرت ﷺ کی ان دو بیویوں کے نام پوچھوں جن کے بارے میں اللہ تعالیٰ نے (سورہ تحریم میں) فرمایا ہے ”اگر تم دونوں اللہ کے سامنے توبہ کرو (تو بہتر ہے) کہ تمہارے دل بگڑ گئے ہیں۔“ پھر میں ان کے ساتھ حج گیا۔ عمر رضی اللہ عنہ راستے سے قضائے حاجت کے لیے ہٹے تو میں بھی ان کے ساتھ (پانی کا ایک) چھاگل لے کر گیا۔ پھر وہ قضائے حاجت کے لیے چلے گئے۔ اور جب واپس آئے تو میں نے ان کے دونوں ہاتھوں پر چھاگل سے پانی ڈالا۔ اور انہوں نے وضو کیا، پھر میں نے پوچھا: یا امیر المؤمنین! نبی کریم ﷺ کی بیویوں میں وہ دو خواتین کون سی ہیں جن کے متعلق اللہ

تعالیٰ نے یہ فرمایا کہ ”تم دونوں اللہ کے سامنے توبہ کرو کہ تمہارے دل بگڑ گئے ہیں۔“ انہوں نے فرمایا، ابن عباس! تم پر حیرت ہے۔ وہ تو عائشہ اور حفصہ (رضی اللہ عنہما) ہیں۔ پھر عمر رضی اللہ عنہ میری طرف متوجہ ہو کر پورا واقعہ بیان کرنے لگے۔ آپ نے بتلایا کہ بنو امیہ بن زید کے قبیلے میں جو مدینہ سے ملا ہوا تھا، میں اپنے ایک انصاری بڑوسی کے ساتھ رہتا تھا۔ ہم دونوں نے نبی کریم ﷺ کی خدمت میں حاضری کی باری مقرر کر رکھی تھی۔ ایک دن وہ حاضر ہوتے اور ایک دن میں۔ جب میں حاضری دیتا تو اس دن کی تمام خبریں وغیرہ لاتا (اور ان کو سناتا) اور جب وہ حاضر ہوتے تو وہ بھی اسی طرح کرتے۔ ہم قریش کے لوگ (مکہ میں) اپنی عورتوں پر غالب رہا کرتے تھے۔ لیکن جب ہم (ہجرت کر کے) انصار کے یہاں آئے تو انہیں دیکھا کہ ان کی عورتیں خود ان پر غالب تھیں۔ ہماری عورتوں نے بھی ان کا طریق اختیار کرنا شروع کر دیا۔ میں نے ایک دن اپنی بیوی کو ڈانٹا، تو انہوں نے کہا کہ میں اگر جواب دیتی ہوں تو تمہیں ناگواری کیوں ہوتی ہے۔ قسم اللہ کی نبی کریم ﷺ کی ازواج تک آپ کو جواب دے دیتی ہیں اور بعض بیویاں تو آپ سے پورے دن اور پوری رات خفا رہتی ہیں۔ اس بات سے میں بہت گھبرایا اور میں نے کہا کہ ان میں سے جس نے بھی ایسا کیا ہوگا وہ تو بڑے نقصان اور خسارے میں ہے۔ اس کے بعد میں نے کپڑے پہنے اور حفصہ (رضی اللہ عنہا) حضرت عمر رضی اللہ عنہ کی صاحبزادی اور ام المومنین کے پاس پہنچا اور کہا، اے حفصہ! کیا تم میں سے کوئی نبی کریم ﷺ سے پورے دن رات تک غصہ رہتی ہیں۔ انہوں نے کہا کہ ہاں! میں بول اٹھا کہ پھر تو وہ تباہی اور نقصان میں رہیں۔ کیا تمہیں اس سے امن ہے کہ اللہ تعالیٰ اپنے رسول ﷺ کی خفگی کی وجہ سے (تم پر) غصہ ہو جائے اور تم ہلاک ہو جاؤ۔ رسول اللہ ﷺ سے زیادہ چیزوں کا مطالبہ ہر گز نہ کیا کرو، نہ کسی معاملہ میں آپ کو کسی بات کا جواب دو اور نہ آپ پر خفگی کا اظہار ہونے دو، البتہ جس چیز کی تمہیں ضرورت ہو، وہ مجھ سے مانگ لیا کرو، کسی خود فریبی میں مبتلا نہ رہنا، تمہاری یہ بڑی بات تم سے زیادہ جمیل اور

صَغَتْ قُلُوبُكُمَا فَقَالَ: وَاعْجَبَا لَكَ يَا ابْنَ عَبَّاسٍ عَائِشَةُ وَحَفْصَةُ، ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسُوقُهُ فَقَالَ: إِنِّي كُنْتُ وَجَارًا لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاقَشُ النَّزُولَ عَلَى النَّبِيِّ ﷺ فَيَنْزِلُ يَوْمًا وَنَزَلَ يَوْمًا، فَإِذَا نَزَلَتْ جِثَّتُهُ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْأَمْرِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَهُ، وَكُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذَا هُمْ قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدَبِ نِسَاءِ الْأَنْصَارِ، فَصَحْتُ عَلَى أَمْرَاتِي، فَارْجَعْتَنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: وَلِمَ تُنْكَرُ أَنْ أُرَاجِعَكَ؟ فَوَاللَّهِ إِنْ أَزْوَاجَ النَّبِيِّ ﷺ لَيَرْجَعْنَهُ، وَإِنْ إِحْدَاهُنَّ لَتَهْجُرَهُ الْيَوْمَ حَتَّى اللَّيْلِ. فَأَفْرَعَنِي، فَقُلْتُ: خَابَتْ! مَنْ فَعَلَ مِنْهُمْ بِعَظِيمٍ. ثُمَّ جَمَعْتُ عَلَى نِيَابِي، فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ: أُنَى حَفْصَةُ، اتَّغَاضِبُ إِحْدَاكُنَّ رَسُولَ اللَّهِ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟ فَقَالَتْ: نَعَمْ. فَقُلْتُ: خَابَتْ وَخَسِرَتْ، أَفَتَأْمَنُ أَنْ يَغْضَبَ اللَّهُ لَيَغْضَبَ رَسُولُهُ ﷺ فَتَهْلِكِينَ لَا تَسْتَكْثِرِينَ عَلَى رَسُولِ اللَّهِ ﷺ وَلَا تُرَاجِعِينَ فِي شَيْءٍ وَلَا تَهْجُرِيهِ، وَسَلِّبْنِي مَا بَدَا لَكَ، وَلَا يَغْرَنَّكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْضَأَ مِنْكَ وَأَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ. يَرِيدُ عَائِشَةُ. وَكُنَّا نَحَدِّثُ أَنْ عَسَانُ تَنْعِلُ النَّعَالَ لِعَزْوِنَا، فَتَزَلَّ صَاحِبِي يَوْمَ تَوْبَتِهِ فَرَجَعَ عَشَاءً،

نظیف ہیں اور رسول اللہ ﷺ کو زیادہ پیاری بھی ہیں۔ آپ کی مراد عائشہ رضی اللہ عنہا سے تھی۔ حضرت عمر رضی اللہ عنہ نے کہا، ان دنوں یہ چرچا ہو رہا تھا کہ غسان کے فوجی ہم سے لڑنے کے لیے گھوڑوں کے نعل باندھ رہے ہیں۔ میرے پڑوسی ایک دن اپنی باری پر مدینہ گئے ہوئے تھے۔ پھر عشاء کے وقت واپس لوٹے۔ آ کر میرا دروازہ انہوں نے بڑی زور سے کھٹکھٹایا، اور کہا، کیا آپ سو گئے ہیں؟ میں بہت گھبرایا ہوا باہر آیا، انہوں نے کہا کہ ایک بہت بڑا حادثہ پیش آ گیا ہے۔ میں نے پوچھا کیا ہوا؟ کیا غسان کا لشکر آ گیا؟ انہوں نے کہا بلکہ اس سے بھی بڑا اور سنگین حادثہ، وہ یہ کہ رسول اللہ ﷺ نے اپنی بیویوں کو طلاق دے دی۔ یہ سن کر عمر رضی اللہ عنہ نے فرمایا: حصہ رضی اللہ عنہا تو تباہ و برباد ہو گئی۔ مجھے تو پہلے ہی کھٹکا تھا کہ کہیں ایسا نہ ہو جائے (عمر رضی اللہ عنہ نے کہا) پھر میں نے کپڑے پہنے۔ صبح کی نماز رسول کریم ﷺ کے ساتھ پڑھی (نماز پڑھتے ہی) آنحضرت ﷺ اپنے بالا خانہ میں تشریف لے گئے اور وہیں تنہائی اختیار کر لی۔ میں حصہ رضی اللہ عنہا کے یہاں گیا، دیکھا تو وہ رو رہی تھیں۔ میں نے کہا، رو کیوں رہی ہو؟ کیا پہلے میں نے تمہیں نہیں کہہ دیا تھا؟ کیا رسول اللہ ﷺ نے تم سب کو طلاق دے دی ہے؟ انہوں نے کہا کہ مجھے کچھ معلوم نہیں۔ آپ بالا خانہ میں تشریف رکھتے ہیں۔ پھر میں باہر نکلا اور منبر کے پاس آیا۔ وہاں کچھ لوگ موجود تھے اور بعض رو بھی رہے تھے۔ تھوڑی دیر تو میں ان کے ساتھ بیٹھا رہا۔ لیکن مجھ پر رنج کا غلبہ ہوا، اور میں بالا خانے کے پاس پہنچا، جس میں آپ تشریف رکھتے تھے۔ میں نے آپ کے ایک سیاہ غلام سے کہا، (کہ حضرت ﷺ سے کہو) کہ عمر رضی اللہ عنہ اجازت چاہتا ہے۔ وہ غلام اندر گیا اور آپ ﷺ سے گفتگو کر کے واپس آیا اور کہا کہ میں نے آپ کی بات پہنچا دی تھی، لیکن آنحضرت ﷺ خاموش ہو گئے۔ چنانچہ میں واپس آ کر انہیں لوگوں کے ساتھ بیٹھ گیا جو منبر کے پاس موجود تھے۔ پھر مجھ پر رنج غالب آیا اور میں دوبارہ آیا۔ لیکن اس دفعہ بھی وہی ہوا۔ پھر آ کر انہیں لوگوں میں بیٹھ گیا جو منبر کے پاس تھے۔ لیکن اس مرتبہ پھر مجھ سے نہیں رہا گیا۔ اور میں نے غلام سے آ کر کہا، کہ عمر رضی اللہ عنہ کے لیے اجازت چاہو۔ لیکن بات جوں

فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا، وَقَالَ: أَنَايَمُ هُوَ؟ فَفَرَعْتُ فَخَرَجْتُ إِلَيْهِ. وَقَالَ حَدَّثَ أَمْرٌ عَظِيمٌ. قُلْتُ: مَا هُوَ أَجَاءَتْ غَسَّانُ قَالَ: لَا، بَلْ أَعْظَمُ مِنْهُ وَأَطْوَلُ، طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ. قَالَ: قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ، كُنْتُ أَظُنُّ أَنَّ هَذَا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَيَّ ثِيَابِي، فَصَلَّيْتُ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ فَدَخَلَ مَشْرُبَةً لَهُ فَاعْتَرَلَ فِيهَا، فَدَخَلْتُ عَلَى حَفْصَةَ، فَإِذَا هِيَ تَبْكِي. قُلْتُ: مَا يُبْكِيكَ؟ أَوَلَمْ أَكُنْ حَذَرْتُكَ؟ أَطَلَّقَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَذْرِي هُوَ ذَا فِي الْمَشْرُبَةِ. فَخَرَجْتُ، فَجِئْتُ الْمُنْبَرِ، فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ الْمَشْرُبَةَ الَّتِي هُوَ فِيهَا فَقُلْتُ: لِعَلَّامَ لَهُ أَسْوَدَ: اسْتَأْذِنُ لِعُمَرَ. فَدَخَلَ، فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ خَرَجَ فَقَالَ: ذَكَرْتُكَ لَهُ، فَصَمَّتْ، فَأَنْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمُنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ فَقُلْتُ لِلْعَلَّامِ فَذَكَرْتُ مِثْلَهُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمُنْبَرِ، ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ الْعَلَّامَ. فَقُلْتُ: اسْتَأْذِنُ لِعُمَرَ فَذَكَرْتُ مِثْلَهُ فَلَمَّا وَلَّيْتُ مُنْصَرِفًا، فَإِذَا الْعَلَّامُ يَذْعُونِي قَالَ: أَذِنَ لَكَ رَسُولُ اللَّهِ ﷺ. فَدَخَلْتُ عَلَيْهِ، فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالٍ حَصِيرٍ لَيْسَ لَهُ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَرُ الرِّمَالِ بِجَنْبِهِ، مُتَبَكِّئٌ عَلَى سَادَةٍ

کی توں رہی۔ جب میں واپس ہو رہا تھا کہ غلام نے مجھ کو پکارا اور کہا کہ رسول اللہ ﷺ نے آپ کو اجازت دے دی ہے۔ میں آپ کی خدمت میں حاضر ہوا تو آپ ﷺ کھجور کی چٹائی پر لیٹے ہوئے تھے، جس پر کوئی بستر بھی نہیں تھا۔ اس لیے چٹائی کے ابھرے ہوئے حصوں کا نشان آپ کے پہلو میں پڑ گیا تھا۔ آپ اس وقت ایک ایسے تکیے پر ٹیک لگائے ہوئے تھے جس کے اندر کھجور کی چھال بھری گئی تھی۔ میں نے آپ کو سلام کیا اور کھڑے ہی کھڑے عرض کی کہ کیا آپ ﷺ نے اپنی بیویوں کو طلاق دے دی ہے؟ آپ نے نگاہ میری طرف کر کے فرمایا: ”نہیں۔“ میں نے آپ کے غم کو ہلکا کرنے کی کوشش کی اور کہنے لگا، اب بھی میں کھڑا ہی تھا، یا رسول اللہ! آپ جانتے ہی ہیں کہ ہم قریش کے لوگ اپنی بیویوں پر غالب رہتے تھے۔ لیکن جب ہم ایک ایسی قوم میں آ گئے جن کی عورتیں ان پر غالب تھیں۔ پھر حضرت عمر رضی اللہ عنہ نے تفصیل ذکر کی۔ اس بات پر رسول کریم ﷺ مسکرا دیئے۔ پھر میں نے کہا میں حفصہ رضی اللہ عنہا کے یہاں بھی گیا تھا اور اس سے کہہ آیا تھا کہ کہیں کسی خود فریب میں نہ مبتلا رہنا۔ یہ تمہاری پڑوسن تم سے زیادہ خوبصورت اور پاک ہیں اور رسول اللہ ﷺ کو زیادہ محبوب بھی ہیں۔ آپ عائشہ رضی اللہ عنہا کی طرف اشارہ کر رہے تھے۔ اس بات پر آپ دوبارہ مسکرا دیئے۔ جب میں نے آپ ﷺ کو مسکراتے دیکھا، تو (آپ کے پاس) بیٹھ گیا اور آپ کے گھر میں چاروں طرف دیکھنے لگا۔ بخدا! سوا تین کھالوں کے اور کوئی چیز وہاں نظر نہ آئی۔ میں نے کہا، یا رسول اللہ! آپ اللہ تعالیٰ سے دعا فرمائیے کہ وہ آپ کی امت کو کسادگی عطا کر دے۔ فارس اور روم کے لوگ تو پوری فراخی کے ساتھ رہتے ہیں، دنیا انہیں خوب ملی ہوئی ہے۔ حالانکہ وہ اللہ تعالیٰ کی عبادت بھی نہیں کرتے۔ آنحضرت ﷺ ٹیک لگائے ہوئے تھے۔ آپ ﷺ نے فرمایا: ”اے خطاب کے بیٹے! کیا تمہیں ابھی کچھ شبہ ہے؟ (تو دنیا کی دولت کو اچھی سمجھتا ہے) یہ تو ایسے لوگ ہیں کہ ان کے اچھے اعمال (جو وہ معاملات کی حد تک کرتے ہیں ان کی جزا) اسی دنیا میں ان کو دے دی گئی ہے۔“ (یہ سن کر) میں بول اٹھا یا رسول اللہ! میرے لیے اللہ سے مغفرت کی دعا کیجئے۔ تو نبی

مِنْ أَدَمَ حَشَوْهَا لَيْفًا، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ وَأَنَا قَائِمٌ: طَلَّقْتَ نِسَاءَكَ؟ فَرَفَعَ بَصَرَهُ إِلَيَّ فَقَالَ: ((لَا)). ثُمَّ قُلْتُ وَأَنَا قَائِمٌ: أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ، لَوْ رَأَيْتَنِي، وَكُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى قَوْمٍ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَذَكَرَهُ، فَتَبَسَّمَ النَّبِيُّ ﷺ، ثُمَّ قُلْتُ: لَوْ رَأَيْتَنِي، وَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ: لَا يَغْرُنْكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْضَا مِنْكَ وَأَحَبُّ إِلَيَّ النَّبِيِّ ﷺ، يُرِيدُ عَائِشَةَ، فَتَبَسَّمَ أُخْرَى، فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، ثُمَّ رَفَعْتُ بَصَرِي فِي بَيْتِهِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهْبَةِ ثَلَاثَةِ: فَقُلْتُ: اذْعُ اللَّهُ فَلْيُوسِّعْ عَلَيَّ أَمَتِكَ، فَإِنْ فَارِسَ وَالرُّومَ وَسَّعَ عَلَيْهِمْ وَأَعْطَاوُا الدُّنْيَا، وَهُمْ لَا يَعْبُدُونَ اللَّهَ، وَكَانَ مُتَكِنًا. فَقَالَ: ((أَوْفِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَّلْتُ لَهُمْ طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا)). فَقُلْتُ: يَا رَسُولَ اللَّهِ! اسْتَغْفِرْ لِي. فَاعْتَرَلَ النَّبِيُّ ﷺ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْسَنَتْهُ حَفْصَةُ إِلَى عَائِشَةَ، وَكَانَ قَدْ قَالَ: ((مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا)). مِنْ شِدَّةِ مَوْجَدَّتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ. فَلَمَّا مَضَتْ تِسْعُ وَعِشْرُونَ دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا، فَقَالَتْ لَهُ عَائِشَةُ: إِنَّكَ أَفْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّا أَضْبَحْنَا بِتِسْعِ وَعِشْرِينَ لَيْلَةً، أَعُدُّهَا عَدًّا. فَقَالَ النَّبِيُّ ﷺ: ((الشَّهْرُ تِسْعُ

کریم ﷺ نے (اپنی ازواج سے) اس بات پر علیحدگی اختیار کر لی تھی کہ عائشہ رضی اللہ عنہا سے حصہ فی الثمن نے پوشیدہ بات کہہ دی تھی۔ حضور اکرم ﷺ نے اس انتہائی خفگی کی وجہ سے جو آپ کو ہوئی تھی، فرمایا تھا کہ ”میں اب ان کے پاس ایک مہینے تک نہیں جاؤں گا۔“ اور یہی موقع ہے جس پر اللہ تعالیٰ نے آپ کو متنبہ کیا تھا۔ پھر جب انتیس دن گزر گئے تو آپ عائشہ رضی اللہ عنہا کے گھر تشریف لے گئے اور انہیں کے یہاں سے آپ نے ابتدا کی۔ عائشہ رضی اللہ عنہا نے کہا کہ آپ نے تو عہد کیا تھا کہ ہمارے یہاں ایک مہینے تک نہیں تشریف لائیں گے۔ اور آج انیسویں کی صبح ہے۔ میں تو دن گن رہی تھی۔ نبی کریم ﷺ نے فرمایا: ”یہ مہینہ انتیس دن کا ہے۔“ اور وہ مہینہ انتیس ہی دن کا تھا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر وہ آیت نازل ہوئی جس میں (ازواج النبی ﷺ کو) اختیار دیا گیا تھا۔ اس کی بھی ابتدا آپ نے مجھ ہی سے کی اور فرمایا: ”میں تم سے ایک بات کہتا ہوں، اور یہ ضروری نہیں کہ جواب فوراً دو، بلکہ اپنے والدین سے بھی مشورہ کر لو۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ آپ کو یہ معلوم تھا کہ میرے ماں باپ کبھی آپ سے جدائی کا مشورہ نہیں دے سکتے۔ پھر آپ ﷺ نے فرمایا کہ ”اللہ تعالیٰ نے فرمایا ہے: اے نبی! اپنی بیویوں سے کہہ دو۔“ اللہ تعالیٰ کے قول عظیمہ تک۔ میں نے عرض کیا، کیا اب اس معاملے میں بھی اپنے والدین سے مشورہ کرنے جاؤں گی۔ اس میں کسی شبہ کی گنجائش ہی نہیں ہے کہ میں اللہ اور اس کے رسول ﷺ اور دار آخرت کو پسند کرتی ہوں۔ اس کے بعد آپ نے اپنی دوسری بیویوں کو بھی اختیار دیا اور انہوں نے بھی وہی جواب دیا جو عائشہ رضی اللہ عنہا نے دیا تھا۔

وَعِشْرُونَ)). وَكَانَ ذَلِكَ الشَّهْرُ بَسْعًا وَعِشْرِينَ. قَالَتْ عَائِشَةُ: فَأَنْزَلَتْ آيَةُ التَّخْيِيرِ فَبَدَأَ بَنِي أَوَّلِ امْرَأَةٍ، فَقَالَ: ((إِنِّي ذَاكِرٌ لَكَ امْرَأًا، وَلَا عَلَيْكَ أَنْ لَا تَعَجَلِي حَتَّى تَسْتَأْمِرِي أَبُوبَكَ)). قَالَتْ: قَدْ عَلِمَ أَنَّ أَبُوبَيَّ لَمْ يَكُونَا بِأَمْرَانِي بِفِرَاقِكِ. ثُمَّ قَالَ: ((إِنَّ اللَّهَ تَعَالَى قَالَ: «يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ» إِلَى «عَظِيمًا»)) (الاحزاب: ۲۸-۲۹) قُلْتُ: أَفَبِي هَذَا أَسْتَأْمِرُ أَبُوبَيَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ. ثُمَّ خَيْرَ نِسَائِهِ، فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ. [راجع: ۸۹]

تشریح: معلوم ہوا اللہ کے رسول ﷺ کو غصہ دلا اور ناراض کرنا اللہ کو غضب دلا اور ناراض کرنا ہے۔ نبی کریم ﷺ جب دنیا میں تشریف رکھتے تھے تو ایک بار حضرت عمر رضی اللہ عنہ تورات پڑھنے اور سنانے لگے، آپ کا مبارک چہرہ غصے سے سرخ ہو گیا۔ دوسرے صحابہ رضی اللہ عنہم نے حضرت عمر رضی اللہ عنہ کو ملامت کی کہ تم نبی کریم ﷺ کا چہرہ نہیں دیکھتے۔ اس وقت انہوں نے تورات پڑھنا موقوف کیا اور نبی کریم ﷺ نے فرمایا اگر موسیٰ علیہ السلام زندہ ہوتے تو ان کو بھی میری تابعداری کرنی ہوتی۔ اس حدیث سے ان لوگوں کو نصیحت یعنی چاہیے جو اسلام کا دعویٰ کرتے ہیں اور اس پر حدیث شریف سن کر دوسرے مولوی یا امام یا درویش کی بات پر عمل کرتے ہیں اور حدیث شریف پر عمل نہیں کرتے۔ خیال کرنا چاہیے کہ نبی کریم ﷺ کی روح مبارک کو ایسی باتوں سے کتنا صدمہ ہوتا ہوگا اور جب نبی کریم ﷺ بھی ناراض ہوئے تو کہاں ٹھکانا رہا۔ اللہ جل جلالہ بھی ناراض ہوا۔ ایسی حالت میں نہ کوئی مولوی کام آئے گا نہ پیر نہ درویش نہ امام۔

اللہ! تو اس بات کا گواہ ہے کہ ہم کو اپنے پیغمبر سے ایسی محبت ہے کہ باپ دادا، پیر مرشد، بزرگ، امام مجتہد ساری دنیا کا قول اور فعل حدیث کے خلاف ہم لغو سمجھتے ہیں اور تیری اور تیرے پیغمبر ﷺ کی رضامندی ہم کو کافی وافی ہے۔ اگر یہ سب تیری اور تیرے پیغمبر ﷺ کی تابعداری میں بالفرض ہم سے ناراض ہو جائیں تو ہم کو ان کی ناراضی کی ذرا بھی پروا نہیں ہے۔ یا اللہ! ہماری جان بدن سے نکلتے ہیں، ہم کو ہمارے پیغمبر ﷺ کے پاس پہنچا دے۔ ہم عالم برزخ میں آپ ہی کی نقش برداری کرتے رہیں اور آپ ہی کی حدیث سنتے رہیں۔ (حیدری)

حضرت مولانا وحید الزماں رحمہ اللہ کی ایمان افروز تقریر ان محترم حضرات کو بغور مطالعہ کرنی چاہیے جو آیات قرآنی و احادیث صحیحہ کے سامنے اپنے اماموں، مرشدوں کے اقوال کو ترجیح دیتے ہیں بلکہ بہت سے تو صاف لفظوں میں کہہ دیا کرتے ہیں کہ ہم کو آیات و احادیث سے غرض نہیں۔ ہمارے لیے ہمارے امام کا فتویٰ کافی وافی ہے۔

اپنے نادان مقلدین نے حضرات ائمہ کرام و مجتہدین عظام رحمہم اللہ کی ارواح طیبہ کو سخت ایذا پہنچائی ہے۔ ان بزرگوں کی ہرگز یہ ہدایت نہ تھی کہ ان کو مقام رسالت کا مد مقابل بنادیا جائے۔ وہ بزرگان معصوم تھے، مجتہد تھے، قابل صدا احترام تھے مگر وہ رسول نہ تھے نہ نبی تھے اور حضرت محمد رسول اللہ ﷺ کے مد مقابل نہ تھے۔ غالی مقلدین نے ان کے ساتھ جو برتاؤ کیا ہے قیامت کے دن یقیناً ان کو اس کی جواب دہی کرنی ہوگی۔ یہی وہ حرکت ہے جسے شرک فی الرسالہ ہی کا نام دیا جانا چاہیے۔ یہی وہ مرض ہے جو یہود و نصاریٰ کی تباہی کا موجب بنا اور قرآن مجید کو ان کے لیے صاف کہنا پڑا: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ (التوبہ: ۳۱) یہود و نصاریٰ نے اپنے علماء و مشائخ کو اللہ کے سوا رب قرار دے لیا تھا۔ ان کے اوامر و نواہی کو وہ وحی آسمانی کا درجہ دے چکے تھے۔ اسی لئے وہ عند اللہ مغضوب اور ضالین قرار پائے۔

صدرا فوس! کہ امت مسلمہ ان سے بھی دو قدم آگے ہے اور علماء و مشائخ کو یقیناً ایسے لوگوں نے اللہ اور رسول کا درجہ دے رکھا ہے۔ کتنے پیر و مشائخ ہیں جو قبروں کی محاذاری کرتے کرتے خدا بنے بیٹھے ہیں۔ ان کے معتقدین ان کے قدموں میں سر رکھتے ہیں۔ ان کی خدمت و اطاعت کو اپنے لیے دونوں جہاں میں کافی وافی جانتے ہیں۔ ان کی شان میں بھی ایک تنقیدی لفظ گوارا نہیں کر سکتے، یقیناً ایسے غالی مسلمان آیت بالا کے مصداق ہیں۔ حالی مرحوم نے ایسے ہی لوگوں کے حق میں یہ رباعی کہی ہے:

نبی کو جو چاہیں خدا کر دکھائیں ☆ اماموں کا رتبہ نبی سے بڑھا نہیں
مزاروں پہ دن رات نذرین چڑھائیں ☆ شہیدوں سے جا جا کے مانگیں دعائیں
نہ توحید میں کچھ خلل اس سے آئے ☆ نہ ایمان بگڑے نہ اسلام جائے

روایت میں جو واقعہ مذکور ہے مختصر لفظوں میں اس کی تفصیل یہ ہے۔

تمام ازواج مطہرات رضی اللہ عنہن کی باری مقرر تھی اور اسی کے مطابق نبی کریم ﷺ ان کے یہاں جایا کرتے تھے۔ ایک دن عائشہ رضی اللہ عنہا کی باری تھی اور انہیں گھر آپ کا اس دن قیام بھی تھا۔ لیکن اتفاق سے کسی وجہ سے آپ حضرت ماریہ قبطیہ رضی اللہ عنہا کے یہاں تشریف لے گئے۔ حصہ رضی اللہ عنہا نے آپ کو وہاں دیکھ لیا اور آکر عائشہ رضی اللہ عنہا سے کہہ دیا کہ باری تمہاری ہے اور نبی کریم ﷺ ماریہ رضی اللہ عنہا کے یہاں گئے ہیں۔ عائشہ رضی اللہ عنہا کو اس پر بڑا غصہ آیا۔ اسی واقعہ کی طرف اشارہ ہے۔ نبی کریم ﷺ نے عہد کر لیا تھا کہ ایک مہینہ تک ازواج مطہرات رضی اللہ عنہن سے علیحدہ رہیں گے اور اس عرصے میں ان کے پاس نہیں جائیں گے۔ اس پر صحابہ رضی اللہ عنہم میں بہت تشویش پھیلی اور ازواج مطہرات رضی اللہ عنہن اور ان کے عزیز و اقارب تک یہی بات نہیں رہی بلکہ تمام صحابہ رضی اللہ عنہم اس فیصلہ پر بہت پریشان ہو گئے۔ رسول اکرم ﷺ کے اس عہد کی تعبیر احادیث "ایلاء" کے لفظ سے آتی ہے اور یہ بہت مشہور واقعہ ہے۔ اس سے پہلے بھی بخاری شریف میں اس کا ذکر آچکا ہے۔

ایلاء کے اسباب احادیث میں مختلف آئے ہیں۔ ایک تو وہی جو اس حدیث میں ذکر ہے، بعض روایتوں میں اس کا سبب ازواج مطہرات رضی اللہ عنہن کا وہ مطالبہ بیان ہوا ہے کہ اخراجات انہیں ضرورت سے کم ملتے تھے۔ تنگی رہتی تھی۔ اس لیے تمام ازواج مطہرات رضی اللہ عنہن نے رسول

اکرم ﷺ سے کہا تھا کہ انہیں اخراجات زیادہ ملنے چاہئیں۔ بعض روایتوں میں شہد کا واقعہ بیان ہوا ہے۔ علمائے لکھا ہے کہ اصل میں یہ تمام واقعات پے درپے پیش آئے اور ان سب سے متاثر ہو کر نبی کریم ﷺ نے ایلاء کیا تھا، تاکہ ازواج کو تنبیہ ہو جائے۔ ازواج مطہرات ﷺ سب کچھ ہونے کے باوجود پھر بھی انسان تھیں۔ اس لیے ابھی سوکن کی رقابت میں، کبھی کسی دوسرے انسانی جذبہ سے متاثر ہو کر اس طرح کے اقدامات کر جایا کرتی تھیں۔ جن سے نبی کریم ﷺ کو تکلیف ہوتی تھی۔ اس باب میں اس حدیث کو اس لیے ذکر کیا کہ اس میں بالا خانے کا ذکر ہے جس میں آپ نے تنہائی اختیار کی تھی۔

(۲۴۶۹) ہم سے محمد بن سلام بکندی نے بیان کیا، کہا ہم سے مروان بن معاویہ فزاری نے بیان کیا، ان سے حمید طویل نے اور ان سے انس بن النبی نے بیان کیا کہ رسول اللہ ﷺ نے اپنی ازواج کے پاس ایک مہینہ تک نہ جانے کی قسم کھائی تھی اور (ایلاء کے واقعہ سے پہلے ۵۵ میں) آپ کے قدم مبارک میں موج آگئی تھی۔ اور آپ اپنے بالا خانہ میں قیام پذیر ہوئے تھے۔ (ایلاء کے موقع پر) حضرت عمر رضی اللہ عنہ آئے اور عرض کیا: یا رسول اللہ! کیا آپ نے اپنی بیویوں کو طلاق دے دی ہے؟ آپ نے فرمایا کہ ”نہیں۔ البتہ ایک مہینے کے لیے ان کے پاس نہ جانے کی قسم کھائی ہے۔“ چنانچہ آپ آنتیس دن تک بیویوں کے پاس نہیں گئے (اور آنتیس تاریخ کو ہی چاند ہو گیا تھا) اس لیے آپ بالا خانے سے اترے اور بیویوں کے پاس گئے۔

۲۴۶۹۔ حَدَّثَنَا ابْنُ سَلَامٍ، أَخْبَرَنَا الْفَزَارِيُّ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا، وَكَانَتْ أَنْفَكْتُ قَدَمَهُ فَجَلَسَ فِي عِلْيَةِ لَهُ، فَجَاءَ عُمَرُ، فَقَالَ: أَطَلَقْتَ نِسَائَكَ؟ قَالَ: ((لَا، وَلَكِنِّي آلَيْتُ مِنْهُنَّ شَهْرًا)). فَمَكَتْ تِسْعًا وَعِشْرِينَ، ثُمَّ نَزَلَ، فَدَخَلَ عَلَى نِسَائِهِ. [راجع: ۳۷۸]

باب: مسجد کے باہر جہاں پتھر بچھے ہوتے ہیں وہاں

یاد روازے پر اونٹ باندھ دینا

(۲۴۷۰) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ابو عقیل نے بیان کیا، ان سے ابو التوکل ناجی نے بیان کیا کہ میں جابر بن عبد اللہ رضی اللہ عنہ کی خدمت میں حاضر ہوا تو انہوں نے بیان کیا کہ آنحضرت ﷺ مسجد میں تشریف رکھتے تھے۔ اس لیے میں بھی مسجد کے اندر چلا گیا۔ البتہ اونٹ بلاط کے ایک کنارے باندھ دیا۔ آپ سے میں نے عرض کیا کہ حضور! آپ کا اونٹ حاضر ہے۔ آپ باہر تشریف لائے اور اونٹ کے چاروں طرف ٹہلنے لگے۔ پھر فرمایا: ”قیمت بھی لے اور اونٹ بھی لے جا۔“

بَابُ مَنْ عَقَلَ بَعِيرَهُ عَلَى الْبَلَاطِ
أَوْ بَابُ الْمَسْجِدِ

۲۴۷۰۔ حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا أَبُو عَقِيلٍ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ قَالَ: أَتَيْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ، فَدَخَلْتُ فِيهِ، وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبَلَاطِ فَقُلْتُ: هَذَا جَمَلُكَ. فَخَرَجَ فَجَعَلَ يُطَيِّفُ بِالْجَمَلِ فَقَالَ: ((الْتَمَنُ وَالْجَمَلُ لَكَ)). [راجع: ۴۴۳] [مسلم: ۴۱۰۴]

تشریح: مسجد نبوی سے بازار تک پتھروں کا فرش تھا۔ اسی کو بلاط کہتے تھے۔ اسی جگہ اونٹ باندھنا مذکور ہے اور دروازے کو اسی پر قیاس کیا گیا ہے۔ حافظ نے کہا اس حدیث کے دوسرے طریق میں مسجد کے دروازے کا بھی ذکر ہے۔ امام بخاری رحمہ اللہ نے اسی طرف اشارہ کیا ہے۔

بَابُ الْوُقُوفِ وَالْبُولِ عِنْدَ **باب: کسی قوم کی کوڑی (کوڑا کرکٹ کی جگہ) کے**

پاس ٹھہرنا اور وہاں پیشاب کرنا

سُبَاطَةُ قَوْمٍ

(۲۴۷۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے، ان سے منصور نے، ان سے ابو وائل نے اور ان سے حذیفہ رضی اللہ عنہ نے کہ میں نے رسول اللہ ﷺ کو دیکھا، یا یہ کہا کہ نبی کریم ﷺ ایک قوم کی کوڑی پر تشریف لائے، اور آپ نے وہاں کھڑے ہو کر پیشاب کیا۔

۲۴۷۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حَذِيفَةَ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَوْ قَالَ: لَقَدْ أَتَى النَّبِيَّ ﷺ سُبَاطَةَ قَوْمٍ

فَبَالَ قَائِمًا. [راجع: ۲۲۴]

تشریح: مقصد یہ ہے کہ کوڑی جہاں کوڑا کرکٹ ڈالا جاتا ہے ایک عوامی جگہ ہے جہاں پیشاب وغیرہ کیا جاسکتا ہے۔ ایسی چیزوں پر جھگڑا بازی درست نہیں بشرطیکہ وہ عوامی ہوں، کھڑے ہو کر پیشاب کرنا بھی جائز ہے بشرطیکہ چھینٹوں سے کامل طور پر بچا جاسکے۔ اگر ایسا خطرہ ہو تو کھڑے ہو کر پیشاب کرنا جائز نہیں۔ جیسا کہ آج کل پتلون باز لوگ کرتے رہتے ہیں۔

باب: اس کا ثواب جس نے شاخ یا کوئی اور تکلیف

بَابُ مَنْ أَخَذَ الْغُصْنَ وَمَا يُؤْذِي

دینے والی چیز راستے سے ہٹائی

النَّاسَ فِي الطَّرِيقِ فَرَمَى بِهِ

(۲۴۷۲) ہم سے عبداللہ بن یوسف تميمی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں سہمی نے، انہیں ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”ایک شخص راستے پر چل رہا تھا اس نے وہاں کانٹے دار ڈالی دیکھی۔ اس نے اسے اٹھالیا تو اللہ تعالیٰ نے اس کا یہ عمل قبول کیا اور اس کی مغفرت کر دی۔“

۲۴۷۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَعَهُ، فَشَكَرَ اللَّهَ لَهُ، فَغُفِّرَ لَهُ)).

[راجع: ۶۵۲]

تشریح: کیونکہ اس نے خلق الہی کی تکلیف گوارا نہ کی اور ان کے آرام و راحت کے لیے اس ڈالی کو اٹھا کر پھینک دیا، ایسا نہ ہو کسی کے پاؤں میں چبھ جائے۔ انسانی ہمدردی اسی کا نام ہے جو اسلام کی جملہ تعلیمات کا خلاصہ ہے۔

باب: اگر عام راستہ میں اختلاف ہو اور وہاں رہنے

بَابُ إِذَا اخْتَلَفُوا فِي الطَّرِيقِ

والے کچھ عمارت بنانا چاہیں تو سات ہاتھ زمین راستہ کے لیے چھوڑ دیں

الْمِيتَاءِ وَهِيَ الرَّحْبَةُ تَكُونُ بَيْنَ الطَّرِيقِ ثُمَّ يُرِيدُ أَهْلُهَا الْبُنْيَانَ، فَتَرِكَ مِنْهَا لِلطَّرِيقِ سَبْعَةَ أَذْرُعٍ

۲۴۷۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ جَرِيْبٍ، عَنْ عِكْرِمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَضَى النَّبِيُّ ﷺ إِذَا تَسَاجَرُوا فِي الطَّرِيقِ بِسَبْعَةِ أَدْرُعٍ.

۲۴۷۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے زبیر بن جریر نے اور ان سے عکرمہ نے بیان کیا، ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فیصلہ کیا تھا جب کہ راستے (کی زمین) کے بارے میں جھگڑا ہو تو سات ہاتھ راستہ چھوڑ دینا چاہیے۔

تشریح: ایک متدن ملک کے شہری قوانین میں ہر قسم کے انتظامات کا لحاظ بے حد ضروری ہے۔ شارع عام کے لیے جگہ مقرر کرنا بھی اسی قبیل سے ہے۔ طریق دینا جس کا ذکر باب میں ہے اس کا معنی چوڑا یا عام راستہ۔ بعض نے کہا یہاں سے یہ مراد ہے کہ نا آواز میں اگر آباد ہو اور وہاں راستہ قائم کرنے کی ضرورت پڑے اور رہنے والے لوگ وہاں جھگڑا کریں تو کم سے کم سات ہاتھ زمین راستہ کے لیے چھوڑ دی جائے جو آدمیوں اور سوار یوں کے نکلنے کے لیے کافی ہے۔ قسط لانی نے کہا، جو کد اندر راستے پر بیٹھا کرتے ہیں، ان کے لیے ضروری ہے کہ اگر راستہ سات ہاتھ سے زیادہ ہو تو وہ فالتو حصہ میں بیٹھ سکتے ہیں ورنہ سات ہاتھ کے اندر اندر ان کو بیٹھنے سے منع کیا جائے تاکہ چلنے والوں کو تکلیف نہ ہو۔

یہ وہ انتظامی قانون ہے جو آج سے چودہ سو برس قبل اسلام نے وضع فرمایا۔ جو بعد میں بیشتر ملکوں کا شہری ضابطہ قرار پایا۔ یہ پیغمبر اسلام ﷺ کا وہ فہم تھا جو اللہ نے آپ کو عطا فرمایا تھا۔ آپ کے عہد مبارک میں گاڑیوں، موٹروں، چھکڑوں، بگھیوں کا رواج نہ تھا۔ اونٹ اور آدمیوں کے آنے جانے کے لیے تین ہاتھ راستہ بھی کفایت کرتا ہے۔ مگر عام ضروریات اور مستقبل کی تمدنی شہری ترقیوں کے پیش نظر ضروری تھا کہ کم از کم سات ہاتھ زمین گزر گاہ عام کے لیے چھوڑی جائے۔ کیونکہ کبھی ایسا بھی ہوتا ہے کہ جانے اور آنے والی سوار یوں کی بڈ بھیز ہو جاتی ہے۔ تو دونوں کے برابر نکل جانے کے لیے کم از کم سات ہاتھ زمین راستہ کے لیے مقرر ہونی ضروری ہے۔ کیونکہ اتنے راستے میں ہر دو طرف کی ساریاں آسانی سے نکل سکتی ہیں۔

باب: مالک کی اجازت کے بغیر اس کا کوئی مال اٹھالینا

اور عبادہ رضی اللہ عنہ نے کہا، کہ ہم نے نبی کریم ﷺ سے اس بات کی بیعت کی تھی کہ وہ لوٹ مار نہیں کیا کریں گے۔

بَابُ النَّهْيِ بِغَيْرِ إِذْنٍ صَاحِبِهِ

وَقَالَ عُبَادَةُ: بَايَعْنَا النَّبِيَّ ﷺ أَنْ لَا نَنْتَهَبَ.

۲۴۷۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عدی بن ثابت نے بیان کیا، کہا کہ ہم نے عبد اللہ بن زید انصاری رضی اللہ عنہ سے سنا، جو عدی بن ثابت کے نانا تھے کہ نبی کریم ﷺ نے لوٹ مار کرنے اور مشلہ کرنے سے منع فرمایا تھا۔

۲۴۷۴۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ وَهُوَ جَدُّهُ أَبُو أُمِّهِ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّهْبِ وَالْمَثَلَةِ.

[راجع: ۱۵۵۱۶]

تشریح: لوٹ مار کرنا، ڈاکہ ڈالنا، چوری کرنا اسلام میں سختی کے ساتھ ان کی مذمت کی گئی ہے اور اس کے لیے سخت ترین سزا تجویز کی گئی کہ چوری کرنے والے کے ہاتھ پیر کاٹ ڈالے جائیں، ڈاکوؤں، رہزنیوں کو اور بھی سنگین سزاں تجویز کی گئی ہیں۔ تاکہ نوع انسانی امن و امان کی زندگی بسر کر سکے۔ انہی قوانین کی برکت ہے کہ آج بھی حکومت سعودیہ عربیہ کا امن ساری دنیا کی حکومت کے لیے مثالی حیثیت رکھتا ہے جب کہ جملہ مہذب دلوں میں ڈاکہ زنی مختلف صورتوں میں دن بدن ترقی پذیر ہے۔ چوری کرنا بطور ایک پیشہ کے رائج ہو رہا ہے۔ عوام کی زندگی حد درجہ خوفناکی میں گزر رہی

ہے۔ فوج پولیس سب ایسے مجرموں کے آگے لاچار ہیں۔ اس لیے کہ ان کے ہاں قانونی جگہ حدود و جان کی ہمت افزائی کرتی ہے۔
مثلاً جنگ میں مقتول کے ہاتھ پیر، کان ناک کاٹ کر الگ الگ کر دینا۔ اسلام نے اس حرکت سے سختی کے ساتھ روکا ہے۔

(۲۳۷۵) ہم سے سعید بن عفیر نے بیان کیا، انہوں نے کہا کہ مجھ سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، ان سے ابو بکر بن عبد الرحمن نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”زانی مؤمن رہتے ہوئے زنا نہیں کر سکتا۔ شراب خور مؤمن رہتے ہوئے شراب نہیں پی سکتا۔ چور مؤمن رہتے ہوئے چوری نہیں کر سکتا۔ اور کوئی شخص مؤمن رہتے ہوئے لوٹ اور غارت گری نہیں کر سکتا کہ لوگوں کی نظریں اسی کی طرف اٹھی ہوئی ہوں اور وہ لوٹ رہا ہو۔“
سعید اور ابوسلمہ کی بھی ابو ہریرہ رضی اللہ عنہ سے بحوالہ نبی کریم ﷺ اسی طرح روایت ہے البتہ اس میں لوٹ کا تذکرہ نہیں ہے۔ فربری نے کہا کہ میں نے اس کو ابو جعفر کے ہاتھ کا لکھ ہوا پایا ہے۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ ابن عباس نے کہا کہ اس کی تفسیر یہ ہے کہ اس سے نور ایمان چھین لیا جاتا ہے۔

۲۴۷۵۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ حَدَّثَنِي اللَّيْثُ، حَدَّثَنَا عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نَهْبَةً يَرْقَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارُهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ)). وَعَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَى النِّهْيَةِ. قَالَ الْفَرَبَرِيُّ وَجَدْتُ بِحَظِّ أَبِي جَعْفَرٍ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ ابْنُ عَبَّاسٍ تَفْسِيرُهُ أَنْ يَنْزَعَ مِنْهُ نُورُ الْإِيمَانِ. [اطرافہ فی: ۵۵۷۸، ۶۷۷۲، ۶۸۱۰] [مسلم: ۲۰۲، ۲۰۳: ابن ماجہ: ۳۹۳۶]

تشریح: اس حدیث سے معلوم ہوا کہ غارت گری کرنے والا، چوری کرنے والا، لوٹ مار کرنے والا اگر یہ مدعیان اسلام ہیں تو سراسر اپنے دعوے میں جھوٹے ہیں۔ ایسے افعال کا مرتکب ایمان کے دعویٰ میں جھوٹا ہے، یہی حال زنا کاری، شراب خوری کا ہے۔ ایسے لوگ دعویٰ اسلام و ایمان میں جھوٹے مکار فریبی ہیں۔ مسلمان صاحب ایمان سے اگر کبھی کوئی غلط کام ہو بھی جائے تو حد درجہ پشیمان ہو کر پھر ہمیشہ کے لیے تائب ہو جاتا ہے اور اپنے گناہ کے لیے استغفار میں شہک رہتا ہے۔

باب: صلیب کا توڑنا اور خنزیر کا مارنا

بَابُ كَسْرِ الصَّلِيبِ وَقَتْلِ الْخَنزِيرِ

تشریح: خلافت اسلامی سے جب غیر قومیں برسر پیکار ہوں اور اسلام اور مسلمانوں کو نقصان پہنچانے کے لئے کوشاں ہوں اور اللہ پاک مسلمانوں کو غلبہ نصیب کرے تو حربی قوموں کے ساتھ ایسے برتاؤ جائز ہیں۔ اگر وہ عیسائی ہیں تو ان کے ساتھ یہ معاملہ کیا جائے گا۔ امن پسند غیر مسلموں اور ذمیوں کی جان مال اور ان کے مذہب کو اسلام نے پوری پوری آزادی عطا فرمائی ہے۔

(۲۳۷۶) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے زہری نے بیان کیا، کہا کہ مجھے سعید بن مسیب نے خبر دی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول کریم ﷺ نے فرمایا:

۲۴۷۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ عَنْ رَسُولِ

اللَّهُ عَلَيْهِ السَّلَامُ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ)). [راجع: ۱۲۲۲۲ | مسلم: ۳۹۰]

”قیامت اس وقت تک قائم نہ ہوگی جب تک ابن مریم علیہ السلام کا نزول ایک عادل حکمران کی حیثیت سے تم میں نہ ہوئے۔ وہ صلیب کو توڑ دیں گے، سوروں کو قتل کر دیں گے اور جزیہ قبول نہیں کریں گے (اس دور میں) مال و دولت کی اتنی کثرت ہو جائے گی کہ کوئی اسے قبول نہیں کرے گا۔“

تشریح: یہ نہایت صحیح اور متصل حدیث ہے اور اس کے راوی سب ثقہ اور امام ہیں۔ اس میں صاف لفظوں میں یہ مذکور ہے کہ قیامت کے قریب حضرت عیسیٰ علیہ السلام دنیا میں نازل ہوں گے۔ اس سے صاف معلوم ہوا کہ حضرت عیسیٰ علیہ السلام آسمان پر زندہ موجود ہیں اور حق تعالیٰ نے ان کو زندہ آسمان کی طرف اٹھالیا ہے جیسا کہ قرآن مجید میں مذکور ہے۔

صلیب اور تثلیث نصرانیوں کی مذہبی علامت ہے۔ حضرت عیسیٰ علیہ السلام آخر زمانہ میں آسمان سے دنیا میں آ کر دین محمدی ﷺ پر عمل کریں گے اور غیر اسلامی نشانات کو ختم کر ڈالیں گے۔ اس باب کو منعقد کرنے اور اس حدیث کے یہاں لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اگر کوئی صلیب کو توڑ ڈالے یا خنزیر کو مار ڈالے تو اس پر ضمان نہ ہوگا۔ قسطنطینی نے کہا کہ یہ جب ہے کہ وہ حریزوں کا مال ہو، اگر کسی کا مال ہو جس نے اپنی شرائط سے انحراف نہ کیا ہو اور عہد پر قائم ہو تو ایسا کرنا درست نہیں ہے کیونکہ ذمیوں کے مذہبی حقوق اسلام نے قائم رکھے ہیں اور ان کی مال و جان اور مذہب کی حفاظت کے لیے پوری گارنٹی دی ہے۔

باب: کیا کوئی ایسا مٹکا توڑا جاسکتا ہے یا ایسی مشک

پھاڑی جاسکتی ہے جس میں شراب موجود ہو؟

اگر کسی شخص نے بت، صلیب یا ستار یا کوئی بھی اس طرح کی چیز جس کی لکڑی سے کوئی فائدہ حاصل نہ ہو توڑ دی؟ قاضی شریع رحمہ اللہ کی عدالت میں ایک ستار کا مقدمہ لایا گیا، جسے توڑ دیا تھا، تو انہوں نے اس کا بدلہ نہیں دلویا۔

(۲۴۷۷) ہم سے ابو عاصم ضحاک بن مخلد نے بیان کیا، کہا ہم سے یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے کہ نبی اکرم ﷺ نے غزوہ خیبر کے موقع پر دیکھا کہ آگ جلائی جا رہی ہے، آپ نے پوچھا: ”یہ آگ کس لیے جلائی جا رہی ہے؟“ صحابہ رضی اللہ عنہم نے عرض کیا کہ گدھے (کا گوشت پکانے) کے لیے۔ آنحضرت ﷺ نے فرمایا: ”برتن (جس میں گدھے کا گوشت ہو) توڑ دو اور گوشت پھینک دو۔“ اس پر صحابہ رضی اللہ عنہم بولے ایسا کیوں نہ کر لیں کہ گوشت پھینک دیں اور برتن دھولیں۔ آپ نے فرمایا: ”برتن دھولو۔“ ابو عبد اللہ امام بخاری نے کہا کہ ابن ابی اویس ”الْحُمُرُ الْأَنْبِیَّةُ“ الف اور نون کے فتح کے ساتھ پڑھتے ہیں۔

بَابُ: هَلْ تَكْسَرُ الدِّنَانُ الَّتِي فِيهَا

الْخَمْرُ وَتُخَرَّقُ الزِّقَاقُ؟

فَإِنْ كَسَرَ صَنَمًا أَوْ صَلَيبًا أَوْ طُنْبُورًا أَوْ مَا لَا يَنْتَفَعُ بِخَشِيهِ. وَأُتِيَ شُرَيْحٌ فِي طُنْبُورٍ كَسَرَ فَلَمْ يَقْبِضْ فِيهِ بَشِيءٌ.

۲۴۷۷۔ حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ أَنَّ النَّبِيَّ ﷺ رَأَى نِيرَانًا تَوْقَدُ يَوْمَ خَيْبَرَ. فَقَالَ: ((عَلَى مَا تَوْقَدُ هَذِهِ النَّيِّرَانُ؟)) قَالُوا: عَلَى الْحُمُرِ الْأَنْبِیَّةِ. قَالَ: ((اَكْسِرُوا هَا، وَأَهْرِقُوا هَا)). قَالُوا: أَلَا نَهْرُ يَنْقُهَا وَنَغْسِلُهَا قَالَ: ((اغْسِلُوا)) قَالَ أَبُو عَبْدِ اللَّهِ: كَانَ ابْنُ أَبِي أُوَيْسٍ يَقُولُ الْحُمُرُ الْأَنْبِیَّةُ بِنَصَبِ الْأَلْفِ وَالنُّونِ. (إطرافه فی: ۴۱۹۶، ۵۴۹۷،

[۶۸۹۱، ۶۳۳۱، ۶۱۴۸] (مسلم: ۴۶۶۸، ۵۰۱۸، ۵۰۱۹)

[۵۰۱۹: ابن ماجہ: ۳۱۹۵]

تشریح: پہلے آپ نے ختی کے لیے ہانڈیوں کے توڑ ڈالنے کا حکم دیا۔ پھر شاید آپ پر وحی آئی اور آپ نے ان کا دھوڑنا بھی کافی سمجھا۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ حرام چیزوں کے ظروف کو توڑنا درست ہے مگر وہ ظروف اگر ذمی غیر مسلموں کے ہیں تو یہ ان کے لیے نہیں ہے۔ امام شوکانی رحمہ اللہ فرماتے ہیں: ”فان كان الاوعية بحيث يراق ما فيها فاذا غسلت طهرت وانتفع بهالمنع يعجز اتلا فها والا جاز۔“ (نیل) یعنی اگر وہ برتن ایسا ہے کہ اس میں سے شراب گرا کر اسے دھویا جاسکتا ہے اور اس کا پاک ہونا ممکن ہے تو اسے پاک کر کے اس سے نفع اٹھایا جاسکتا ہے اور اگر ایسا نہیں تو جائز نہیں پھر اسے تلف ہی کرنا ہوگا۔

۲۴۷۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نَضْبًا فَجَعَلَ يَطْعُمُهَا بِعُودٍ فِي يَدِهِ وَجَعَلَ يَقُولُ: ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾ [الاسراء: ۸۱] الآية. [طرافه في: ۴۲۸۷، ۴۷۲۰] (مسلم: ۴۶۲۵، ۴۶۲۶، ترمذی: ۳۱۳۸)

ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا ہم سے ابن ابی نجیح نے بیان کیا، ان سے مجاہد نے بیان کیا، ان سے ابو معمر نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم (فتح مکہ کے دن جب) مکہ میں داخل ہوئے تو خانہ کعبہ کے چاروں طرف تین سو ساٹھ بت تھے۔ آپ کے ہاتھ میں ایک چھڑی تھی جس سے آپ ان بتوں پر مارنے لگے اور فرمانے لگے کہ ”حق آ گیا اور باطل مٹ گیا۔“

تشریح: یہ بت کفار قریش نے مختلف نبیوں اور نیک لوگوں کی طرف منسوب کر کے بنائے تھے، حتیٰ کہ کچھ بت حضرت ابراہیم اور حضرت اسماعیل علیہ السلام کی طرف بھی منسوب تھے۔ فتح مکہ کے دن اللہ کے رسول صلی اللہ علیہ وسلم نے کعبہ شریف کو ان سے پاک کیا اور آج کے دن سے کعبہ شریف ہمیشہ کے لئے بتوں سے پاک ہو گیا۔ الحمد للہ آج چودھویں صدی ختم ہو رہی ہے، اسلام بہت سے نصیب دفرائے گزرا ہے مگر بفضلہ تعالیٰ ظہیر کعبہ اپنی جگہ پر قائم و دائم ہے۔

۲۴۷۹۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ الْقَاسِمِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ اتَّخَذَتْ عَلَى سَهْوَةٍ لَهَا سِتْرًا فِيهِ تَمَائِيلٌ، فَهَتَكَهُ النَّبِيُّ ﷺ، فَاتَّخَذَتْ مِنْهُ نَمْرُقَتَيْنِ، فَكَانَتَا فِي الْبَيْتِ يَجْلِسُ عَلَيْهِمَا. [اطرافه في: ۵۹۵۴، ۵۹۵۵، ۶۱۰۹]

ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ بن عمر نے، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد قاسم نے اور ان سے عائشہ رضی اللہ عنہا نے کہ انہوں نے اپنے حمزے کے سائبان پر ایک پردہ لٹکا دیا تھا جس میں تصویریں بنی ہوئی تھیں۔ نبی کریم صلی اللہ علیہ وسلم نے (جب دیکھا تو) اسے اتار کر پھاڑ ڈالا۔ (عائشہ رضی اللہ عنہا نے بیان کیا کہ) پھر میں نے اس پردے سے دو گدے بنا ڈالے۔ وہ دونوں گدے گھر میں رہتے تھے اور نبی کریم صلی اللہ علیہ وسلم ان پر بیٹھا کرتے تھے۔

تشریح: مسلمانوں پر لازم ہے کہ اپنے گھروں میں جائدار تصاویر کے ایسے پردے غلاف وغیرہ نہ رکھیں بلکہ ان کو ختم کر ڈالیں۔ یہ شرعاً و قانوناً بالکل ناجائز ہیں۔

بَابُ مَنْ قُتِلَ دُونَ مَالِهِ

باب: جو شخص اپنا مال بچاتے ہوئے قتل کر دیا جائے

۲۴۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدٌ هُوَ ابْنُ أَبِي أَيُّوبَ حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ)). [مسلم: ۳۶۱؛ ابوداؤد: ۴۷۷۱؛ ترمذی: ۱۴۱۹، ۱۴۲۰؛ نسائی: ۴۰۹۷، ۴۰۹۸]

(۲۳۸۰) ہم سے عبداللہ بن یزید نے بیان کیا، انہوں نے کہا ہم سے سعید بن ابی ایوب نے بیان کیا، انہوں نے کہا مجھ سے ابوالاسود نے بیان کیا، ان سے عکرمہ نے اور ان سے عبداللہ بن عمرو رضی اللہ عنہما نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آپ نے فرمایا: ”جو شخص اپنے مال کی حفاظت کرتے ہوئے قتل کر دیا گیا، وہ شہید ہے۔“

۴۷۷۱؛ ترمذی: ۱۴۱۹، ۱۴۲۰؛ نسائی: ۴۰۹۷، ۴۰۹۸

تشریح: کیونکہ وہ مظلوم ہے، نساء کی روایت میں یوں ہے اس کے لئے جنت ہے۔ اور ترمذی کی روایت میں اتنا زیادہ ہے اور جو اپنی جان بچانے میں مارا جائے اور جو اپنے گھر والوں کو بچانے میں مارا جائے یہ سب شہید ہیں۔ آج کل اطراف عالم میں جو صدمہ مسلمان ناحق قتل کیے جا رہے ہیں۔ وہ سب اس حدیث کی رو سے شہیدوں میں داخل ہیں۔ کیونکہ وہ محض مسلمان ہونے کے جرم میں قتل کیے جا رہے ہیں۔ انا للہ وانا الیہ راجعون۔

بَابُ إِذَا كَسَرَ قِصْعَةً أَوْ شَيْئًا

باب: جس کسی شخص نے کسی دوسرے کا پیالہ یا کوئی

اور چیز توڑی ہو تو کیا حکم ہے؟

لِغَيْرِهِ

۲۴۸۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَزْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمٍ بِقِصْعَةٍ فِيهَا طَعَامٌ فَضَرَبَتْ بِيَدِهَا، فَكَسَرَتِ الْقِصْعَةَ، فَضَمَّهَا، وَجَعَلَ فِيهَا الطَّعَامَ وَقَالَ: ((كُلُوا)). وَحَبَسَ الرَّسُولُ وَالْقِصْعَةَ حَتَّى فَرَعُوا، فَدَفَعَ الْقِصْعَةَ الصَّحِيحَةَ وَحَبَسَ الْمَكْسُورَةَ. [ابوداؤد: ۳۵۶۷]

(۲۳۸۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ ازواج مطہرات رضی اللہ عنہن میں سے کسی ایک کے یہاں تشریف رکھتے تھے۔ امہات المؤمنین میں سے ایک نے وہیں آپ کے لیے خادم کے ہاتھ ایک پیالے میں کچھ کھانے کی چیز بھجوائی۔ انہوں نے ایک ہاتھ اس پیالے پر مارا، اور پیالہ (گر کر) ٹوٹ گیا۔ آپ نے پیالے کو جوڑا اور جو کھانے کی چیز تھی اسے اس میں دوبارہ رکھ کر صحابہ رضی اللہ عنہم سے فرمایا: ”کھاؤ۔“ آپ ﷺ نے پیالہ لانے والے (خادم) کو روک لیا اور پیالہ بھی نہیں بھجوا۔ بلکہ جب (کھانے سے) سب فارغ ہو گئے تو دوسرا اچھا پیالہ بھجوادیا اور جو ٹوٹ گیا تھا اسے نہیں بھجوایا۔

ابن ابی مریم نے بیان کیا کہ ہمیں یحییٰ بن ایوب نے خبر دی، ان سے حمید نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا اور ان سے نبی کریم ﷺ نے۔

وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، حَدَّثَنَا حُمَيْدٌ، حَدَّثَنَا أَنَسٌ، عَنْ النَّبِيِّ ﷺ. [طرفہ فی: ۵۲۲۵]

تشریح: ابو داؤد اور نسائی کی روایت میں حضرت صفیہ رضی اللہ عنہا کا ذکر ہے۔ اور دارقطنی اور ابن ماجہ کی روایت میں حفصہ رضی اللہ عنہا کا ذکر ہے اور طبرانی کی روایت میں ام سلمہ رضی اللہ عنہا کا اور ابن حزم کی روایت میں زینب رضی اللہ عنہا کا۔ احتمال ہے کہ یہ واقعہ کئی بار ہوا ہو۔ حافظہ نے کہا کہ مجھ کو اس لوٹنے کا نام معلوم نہیں ہوا۔ حدیث اور باب کا مفہوم یہ ہے کہ کسی کا کوئی پیالہ کوئی توڑ دے تو اس کو اس جگہ دوسرا صحیح پیالہ واپس کرنا چاہیے۔

بَابُ: إِذَا هَدَمَ حَائِطًا فَلْيَبْنِ مِثْلَهُ
باب: اگر کسی نے کسی کی دیوار گرا دی تو اسے وہ ویسی ہی بنوانی ہوگی

تشریح: اس مسئلہ میں مالکیہ کا اختلاف ہے وہ کہتے ہیں کہ دیوار کی قیمت دینی چاہیے۔ مگر امام بخاری رحمہ اللہ نے جس روایت سے دلیل لی وہ اس پر مبنی ہے کہ اگلی شریعتیں ہمارے لیے حجت ہیں جب ہماری شریعت میں ان کے خلاف کوئی حکم نہ ہو اور اس مسئلہ میں اختلاف ہے۔

۲۴۸۲۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِينَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كَانَ رَجُلٌ فِي بَنِي إِسْرَائِيلَ، يُقَالُ لَهُ: جَرِيحٌ، يُصَلِّي، فَجَازَتْهُ أُمُّهُ فَدَعَتْهُ، فَأَبَى أَنْ يُجِيبَهَا، فَقَالَتْ: أُحِبِّهَا أَوْ أُصَلِّي؟ ثُمَّ أَتَتْهُ، فَقَالَتْ: اللَّهُمَّ لَا تَمِمْهُ حَتَّى تَرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ. وَكَانَ جَرِيحٌ فِي صَوْمَعَتِهِ، فَقَالَتْ: امْرَأَةٌ لَا تَنْتَنُ جَرِيحًا فَتَعَرَّضَتْ لَهُ فَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا، فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلَامًا، فَقَالَتْ هُوَ مِنْ جَرِيحٍ. فَأَتَتْهُ، وَكَسَرُوا صَوْمَعَتَهُ وَأَنزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟ قَالَ: الرَّاعِي. قَالُوا: نَبِيُّ صَوْمَعَتِكَ مِنْ ذَهَبٍ. قَالَ: لَا، إِلَّا مِنْ طِينٍ)). [راجع: ۱۲۰۶] [مسلم: ۶۵۰۹]

۲۴۸۲۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے محمد بن سینرین نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بنی اسرائیل میں ایک صاحب تھے جن کا نام جریح تھا۔ وہ نماز پڑھ رہے تھے کہ ان کی والدہ آئیں اور انہیں پکارا۔ انہوں نے جواب نہیں دیا۔ سوپتے رہے کہ جواب دوں یا نماز پڑھوں۔ پھر وہ دوبارہ آئیں اور (غصے میں) بددعا کر گئیں، اے اللہ! اسے موت نہ آئے جب تک کسی بدکار عورت کا منہ نہ دیکھ لے۔ جریح اپنے عبادت خانے میں رہتے تھے۔ ایک عورت نے (جو جریح کے عبادت خانے کے پاس اپنے مویشی چرایا کرتی تھی اور فاحشہ تھی) کہا کہ جریح کو قوتہ میں ڈالے بغیر نہ رہوں گی۔ چنانچہ وہ ان کے سامنے آئی اور گفتگو کرنی چاہی، لیکن انہوں نے منہ پھیر لیا۔ پھر وہ ایک چرواہے کے پاس گئی اور اپنے جسم کو اس کے قابو میں دے دیا۔ آخر لڑکا پیدا ہوا اور اس عورت نے الزام لگایا کہ یہ جریح کا لڑکا ہے۔ قوم کے لوگ جریح کے یہاں آئے اور ان کا عبادت خانہ توڑ دیا۔ انہیں باہر نکالا اور گالیاں دیں۔ لیکن جریح نے وضو کیا اور نماز پڑھ کر اس لڑکے کے پاس آئے۔ انہوں نے اس سے پوچھا ہے! تمہارا باپ کون ہے؟ بچہ (خدا کے حکم سے) بول پڑا کہ چرواہا! (قوم خوش ہو گئی اور) کہا کہ ہم آپ کے لیے سونے کا عبادت خانہ بنوادیں۔ جریح نے کہا کہ میرا گھر تو مٹی ہی سے بنے گا۔“

تشریح: حدیث جریح امام بخاری رحمہ اللہ نے کئی جگہ لائے ہیں اور اس سے مختلف مسائل کا استنباط فرمایا ہے۔ یہاں آپ یہ ثابت فرمانے کے لیے یہ حدیث لائے کہ جب کوئی شخص یا اشخاص کسی کی دیوار ناحق گرا دیں تو ان کو وہ دیوار پہلی ہی دیوار کے مثل بنانی لازم ہوگی۔

جرتج کا واقعہ مشہور ہے۔ ان کے دین میں ماں کی بات کا جواب دینا بحالت نماز بھی ضروری تھا، مگر حضرت جرتج نماز میں مشغول رہے، حتیٰ کہ ان کی والدہ نے خفا ہو کر ان کے حق میں بددعا کر دی، آخر ان کی پاک دامنی ثابت کرنے کے لیے اللہ پاک نے اسی ولد ان کو بچے کو گویائی دی۔ حالانکہ اس کے بولنے کی عمر نہ تھی۔ مگر اللہ نے حضرت جرتج کی دعا قبول کی اور اس بچے کو بولنے کی طاقت بخشی۔ قسطلانی نے کہا کہ اللہ نے چھ بچوں کو کم سنی میں قوت گویائی عطا فرمائی۔ ان میں حضرت یوسف علیہ السلام کی پاکدامنی کی گواہی دینے والا پھر اور فرعون کی بیٹی کی مغفانی کا لڑکا اور حضرت عیسیٰ علیہ السلام اور صاحب جرتج اور صاحب اخدود اور نبی اسرائیل کی ایک عورت کا بیٹا جس کو وہ دودھ پلارہی تھی۔ اچانک ایک شخص جاہ و حشم کے ساتھ گزرا اور عورت نے بچے کے لئے دعا کی کہ اللہ میرے بچے کو بھی ایسی ہی قسمت والا بنائے۔ اس شیرخوار بچے نے فوراً کہا، الہی! مجھے ایسا نہ بناؤ۔ کہتے ہیں کہ حضرت یحییٰ علیہ السلام نے بھی کم سنی میں باتیں کی ہیں۔ تو کل سات بچے ہوں گے۔

ترجمہ باب اس سے نکلتا ہے کہ حضرت جرتج نے اپنا گھر مٹی ہی کی پہلی حالت کے مطابق بنوانے کا حکم دیا۔ حدیث سے یہ بھی نکلا کہ ماں کی دعا اپنی اولاد کے لیے ضرور قبول ہوتی ہے۔ ماں کا حق باپ سے تین حصے زیادہ ہے۔ جوڑ کے لڑکی ماں کو راضی رکھتے ہیں وہ دنیا میں بھی خوب پھلتے پھولتے ہیں اور آخرت میں بھی نجات پاتے ہیں اور ماں کو ناراض کرنے والے ہمیشہ دکھاٹھاتے ہیں۔ تجربہ اور مشاہدہ سے اس کا بہت کچھ ثبوت موجود ہے۔ جس میں شک و شبہ کی کوئی گنجائش نہیں ہے۔

ماں کے بعد باپ کا درجہ بھی کچھ کم نہیں ہے۔ اسی لئے قرآن مجید میں عبادت الہی کے لئے حکم صادر فرمانے کے بعد ﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ (البقرہ: ۸۳) کے لفظ استعمال کیے گئے ہیں۔ کہ اللہ کی عبادت کرو اور ماں باپ کے ساتھ نیک سلوک کرو۔ یہاں تک کہ ﴿فَلَا تَقُلْ لَهُمَا أِفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا﴾ (بنی اسرائیل: ۲۳) یعنی ماں باپ زندہ موجود ہوں تو ان کے سامنے اف بھی نہ کرو اور نہ انہیں ڈانڈو ڈپو بلکہ ان سے نرم نرم میٹھی میٹھی باتیں جو رحم و کرم سے بھر پور ہوں کیا کرو اور ان کے لیے رحم و کرم والے بازو بچھا دیا کرو وہ بازو جو ان کے احترام کے لیے عاجزی و انکساری کے لیے ہوں اور ان کے حق میں یوں دعائیں کیا کرو کہ پروردگار! ان پر اسی طرح رحم فرما جیسا کہ بچپن میں انہوں نے مجھ کو اپنے رحم و کرم سے پروان چڑھایا۔

ماں باپ کی خدمت، اطاعت، فرمانبرداری کے بارے میں بہت سی احادیث مروی ہیں جن کا نقل کرنا طوالت ہے۔ خلاصہ یہی ہے کہ اولاد کا فرض ہے کہ والدین کی نیک دعائیں ہمیشہ حاصل کرے۔

حضرت جرتج کے واقعہ میں اور بھی بہت سی عبرتیں ہیں۔ سمجھنے کے لیے نور بصیرت درکار ہے، اللہ والے دنیا کے جھیلوں سے دور رہ کر شب و روز عبادت الہی میں مشغول رہنے والے بھی ہوتے ہیں اور وہ دنیا کے جھیلوں میں رہ کر بھی یاد الہی سے غافل نہیں ہوتے۔ نیز جب بھی کوئی حادثہ سامنے آئے صبر و استقلال کے ساتھ اسے برداشت کرتے اور اس کا نتیجہ اللہ کے حوالے کرتے ہیں۔ ہماری شریعت کا بھی یہی حکم ہے کہ اگر کوئی شخص نفل نماز کی نیت باندھے ہوئے ہو اور رسول کریم ﷺ اسے پکاریں تو وہ نماز توڑ کر خدمت میں حاضری دے۔ آج کل اولاد کے لیے یہی حکم ہے۔ نیز بیوی کے لیے بھی کہ وہ خاوند کی اطاعت کو نفل نمازوں پر مقدم جانے۔ (وباللہ التوفیق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ الشِّرْكَةِ]

شُرکت کا بیان

باب: کھانے، سفر خرچ اور دوسرے اسباب میں شُرکت کا بیان

اور جو چیزیں ناپی یا تولی جاتی ہیں تخمینے سے بانٹنا یا مٹھی بھر بھر کر تقسیم کر لینا، کیونکہ مسلمانوں نے اس میں کوئی مضائقہ نہیں خیال کیا کہ مشترک زاد سفر (کی مختلف چیزوں میں سے) کوئی شریک ایک چیز کھالے اور دوسرا دوسری چیز، اسی طرح سونے چاندی کے بدل بن تولے اور دوسری چیز، اسی طرح سونے چاندی کے بدل بن تولے ڈھیر لگا کر بانٹنے میں، اسی طرح دودو کھجور اٹھا کر کھانے میں۔

(۲۳۸۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو ابوام مالک نے خبر دی، انیس وہب بن کیسان نے اور انیس جابر بن عبد اللہ رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے (رجب ۷ھ میں) ساحل بحر کی طرف ایک لشکر بھیجا۔ اور اس کا امیر ابو عبید اللہ بن جراح رضی اللہ عنہ کو بنایا۔ فوجیوں کی تعداد تین سو تھی اور میں بھی ان میں شریک تھا۔ ہم نکلے اور ابھی راستے ہی میں تھے کہ توشہ ختم ہو گیا۔ ابو عبیدہ رضی اللہ عنہ نے حکم دیا کہ تمام فوجی اپنے اپنے توشے (جو کچھ بھی باقی رہ گئے ہوں) ایک جگہ جمع کر دیں۔ سب کچھ جمع کرنے کے بعد کھجوروں کے کل دو تھیلے ہو سکے اور روزانہ ہمیں اسی میں سے تھوڑی تھوڑی کھجور کھانے کے لیے ملنے لگی۔ جب اس کا بھی اکثر حصہ ختم ہو گیا تو ہمیں صرف ایک ایک کھجور ملتی رہی۔ میں (وہب بن کیسان) نے جابر رضی اللہ عنہ سے کہا کہ بھلا ایک کھجور سے کیا ہوتا ہوگا؟ انہوں نے بتلایا کہ اس کی قدر ہمیں اس وقت معلوم ہوئی جب وہ بھی ختم ہو گئی تھی۔ انہوں نے بیان کیا کہ آخر ہم سمندر تک پہنچ

بَابُ الشِّرْكَةِ فِي الطَّعَامِ وَالنَّهْدِ وَالْعُرُوضِ

وَكَيْفَ قِسْمَةُ مَا يَكَالُ وَيُوزَنُ مُجَازَفَةً أَوْ قَبْضَةً قَبْضَةً، لَمَّا لَمْ يَرَ الْمُسْلِمُونَ فِي النَّهْدِ بَأْسًا أَنْ يَأْكُلَ هَذَا بَعْضًا وَهَذَا بَعْضًا، وَكَذَلِكَ مُجَازَفَةً الذَّهَبِ وَالْفِضَّةِ، وَالْقِرَانِ فِي التَّمْرِ.

۲۴۸۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا قَبْلَ السَّاحِلِ، فَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ وَهُمْ ثَلَاثُمِائَةٍ وَأَنَا فِيهِمْ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادِ، فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ ذَلِكَ الْجَيْشِ فَجَمَعَ ذَلِكَ كُلَّهُ فَكَانَ مَزُودِي تَمْرٍ، فَكَانَ يَقُونَنَا كُلَّ يَوْمٍ قَلِيلًا قَلِيلًا، حَتَّى فَنِي فَلَمْ تَكُنْ تُصَيِّنُنَا إِلَّا تَمْرَةً تَمْرَةً. فَقُلْتُ: وَمَا تُغْنِي تَمْرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا جِئْنَا فَنِيَتْ. قَالَ: ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا

حُوتٌ مِثْلُ الظَّرْبِ فَأَكَلَ مِنْهُ ذَلِكَ الْجَيْشُ ثَمَانِي عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنَصَبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرَحَلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا. [اطرافہ فی: ۲۹۸۳، ۴۳۶۰، ۴۳۶۱، ۴۳۶۲، ۵۴۹۳، ۵۴۹۴] [مسلم: ۵۰۰۱، ۵۰۰۲، ۵۰۰۳؛ ترمذی: ۲۴۷۵؛ نسائی: ۴۳۶۲؛ ابن ماجہ: ۴۱۵۹]

گئے۔ اتفاق سے سمندر میں ہمیں ایک ایسی مچھلی مل گئی جو (اپنے جسم میں) پہاڑ کی طرح معلوم ہوتی تھی۔ سارا لشکر اس مچھلی کو اٹھارہ دن تک کھا تا رہا۔ پھر ابو عبیدہ رضی اللہ عنہ نے اس کی دونوں پسلیوں کو کھڑا کرنے کا حکم دیا۔ اس کے بعد اونٹوں کے ان کے تلے سے چلنے کا حکم دیا۔ اور وہ ان پسلیوں کے نیچے سے ہو کر گزرے۔ لیکن اونٹ نے ان کو چھوا تک نہیں۔

تشریح: ترجمہ باب اس سے نکلا کہ حضرت ابو عبیدہ رضی اللہ عنہ نے ساری فوج کا توشہ ایک جگہ جمع کرا لیا۔ پھر اندازے سے تھوڑا تھوڑا سب کو دیا جانے لگا۔ سو سفر خرچ کی شرکت اور اندازے سے اس کی تقسیم ثابت ہوئی۔

۲۴۸۴۔ حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: خَفَّتْ أَزْوَادُ الْقَوْمِ وَأَمْلَقُوا، فَأَتَوْا النَّبِيَّ ﷺ فِي نَحْرِ إِبِلِهِمْ فَأَذَنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ؟ فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((نَادِ فِي النَّاسِ يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ)) فَبَسِطَ لَذَلِكَ نَظْعَ، وَجَعَلُوهُ عَلَى النَّظْعِ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَدَعَا وَبَرَكَ عَلَيْهِ ثُمَّ دَعَاهُمْ بِأَوْعِيَّتِهِمْ فَأَخْتَنَى النَّاسُ حَتَّى فَرَعُوا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ)). [طرفہ فی: ۲۹۸۲]

(۲۳۸۴) ہم سے بشر بن مرحوم نے بیان کیا، کہا کہ ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے یزید بن ابی عبیدہ نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ (غزوہ ہوازن میں) لوگوں کے توشے ختم ہو گئے اور فقر و محتاجی آ گئی، تو لوگ نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ اپنے اونٹوں کو ذبح کرنے کی اجازت لینے (تاکہ انہیں کے گوشت سے پیٹ بھر سکیں) آپ نے انہیں اجازت دے دی۔ راستے میں حضرت عمر رضی اللہ عنہ کی ملاقات ان سے ہو گئی تو انہیں بھی ان لوگوں نے اطلاع دی۔ عمر رضی اللہ عنہ نے کہا کہ اونٹوں کو کاٹ ڈالو گے تو پھر تم کیسے زندہ رہو گے۔ چنانچہ آپ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور کہا، یا رسول اللہ! اگر انہوں نے اونٹ بھی ذبح کر لیے تو پھر یہ لوگ کیسے زندہ رہیں گے۔ رسول کریم ﷺ نے فرمایا: ”اچھا، تمام لوگوں میں اعلان کر دو کہ ان کے پاس جو کچھ توشے بچ رہے ہیں وہ لے کر یہاں آ جائیں۔“ اس کے لیے ایک چمڑے کا دسترخوان بچھا دیا گیا۔ اور لوگوں نے توشے اسی دسترخوان پر لا کر رکھ دیئے۔ اس کے بعد رسول کریم ﷺ اٹھے اور اس میں برکت کی دعا فرمائی۔ اب آپ نے پھر سب نے دونوں ہاتھوں سے توشے اپنے برتنوں میں بھر لیے جب سب لوگ بھر چکے تو رسول اللہ ﷺ نے فرمایا ”میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ میں اللہ کا سچا رسول ہوں۔“

تشریح: اس حدیث میں ایک اہم ترین معجزہ نبوی ﷺ کا ذکر ہے کہ اللہ نے اپنی قدرت کی ایک عظیم نشانی اپنے پیغمبر ﷺ کے ہاتھ پر ظاہر کی یا تو وہ توشہ اتنا کم تھا کہ لوگ اپنی سواریاں کاٹنے پر آمادہ ہو گئے۔ یا وہ اس قدر بڑھ گیا کہ فراغت سے ہر ایک نے اپنی خواہش کے موافق بھر لیا۔ اس قسم کے معجزات نبی کریم ﷺ سے کئی بار صادر ہوئے ہیں۔ ترجمہ باب اس سے نکلتا ہے کہ آپ نے سب کے توشے اکٹھا کرنے کا حکم فرمایا۔ پھر ہر ایک نے یوں ہی اندازے سے لے لیا، آپ نے تول ماپ کر اس کو تقسیم نہیں کیا۔

حدیث اور باب کی مطابقت کے سلسلہ میں شارحین بخاری لکھتے ہیں: ”ومطابقة للترجمة تؤخذ من قوله ((فیاتون بفضل ازوادهم)) ومن قوله فدعا وبرك عليه فان فيه جمع ازوادهم وهو في معنى النهد ودعاء النبي ﷺ فيها بالبركة۔“ (یعنی) حدیث اور باب میں مطابقت لفظ فیاتون الخ سے ہے کہ ایسے مواقع پر ان سب نے اپنے اپنے توشے لا کر جمع کر دیئے اور اس قول سے کہ نبی کریم ﷺ نے اس میں برکت کی دعا فرمائی۔ یہاں ان کے توشے جمع کرنا مذکور ہے اور وہ نهد کے معنی میں ہے یعنی اپنے اپنے حصے برابر برابر لا کر جمع کر دینا۔ اور اس میں نبی کریم ﷺ کا برکت کے لیے دعا فرمانا۔ لفظ نهد ینهد آگے بڑھنا، نمودار ہونا، مقابل ہونا، ظاہر ہونا، بڑا کرنا کے معنی میں ہے۔ اسی سے لفظ تناہد ہے۔ جس کے معنی سفر کے سب رفیقوں کا ایک معین روپیہ یا راشن توشہ جمع کرنا کہ اس سے سفر کی خوردیات کو مساوی طور پر پورا کیا جائے ایسا ہی واقعہ مذکور ہے۔

(۲۳۸۵) ہم سے محمد بن یوسف نے بیان کیا، انہوں نے کہا ہم سے اوزاعی نے بیان کیا، انہوں نے کہا ہم سے ابوالجاشی نے بیان کیا، کہا کہ میں نے رافع بن خدیج سے سنا، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ عصر کی نماز پڑھ کر اونٹ ذبح کرتے، انہیں دس حصوں میں تقسیم کرتے اور پھر سورج غروب ہونے سے پہلے ہی ہم اس کا پکا ہوا گوشت بھی کھا لیتے۔

۲۴۸۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو النَّجَّاشِيِّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ ﷺ الْعَصْرَ فَتَنَحَّرَ جَزُورًا، فَتَقَسَّمْ عَشْرَ قِسْمٍ، فَنَأْكُلُ لَحْمًا نَضِجًا قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ.

[مسلم: ۱۴۱۵، ۱۴۱۶]

تشریح: اس حدیث سے نکلتا ہے کہ آپ ﷺ عصر کی نماز ایک مثل پر پڑھا کرتے تھے ورنہ دوشل سایہ پر جو کوئی عصر کی نماز پڑھے گا تو اتنے وقت میں اس کے لیے یہ کام پورا کرنا مشکل ہے۔ اس حدیث سے باب کا مطلب یوں نکلتا ہے کہ اونٹ کا گوشت یونہی اندازے سے تقسیم کیا جاتا تھا۔ (دیدی)

(۲۳۸۶) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے حماد بن اسامہ نے بیان کیا، ان سے برید نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قبیلہ اشعری کے لوگوں کا جب جہاد کے موقع پر توشہ کم ہو جاتا یا مدینہ (کے قیام) میں ان کے بال بچوں کے لیے کھانے کی کمی ہو جاتی تو جو کچھ بھی ان کے پاس توشہ ہوتا ہے وہ ایک کپڑے میں جمع کر لیتے ہیں۔ پھر آپس میں ایک برتن سے برابر تقسیم کر لیتے ہیں۔ پس وہ میرے ہیں اور میں ان کا ہوں۔“

۲۴۸۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا حَمَادُ بْنُ أَسَمَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، [عَنْ أَبِي مُوسَى] قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ الْأَشْعَرِيِّينَ إِذَا أُمِّلُوا فِي الْعَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عَنْدهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ)).

[مسلم: ۱۶۴۰۸]

تشریح: یعنی وہ خاص میرے طریق اور میری سنت پر ہیں۔ اور میں ان کے طریق پر ہوں۔ اس حدیث سے یہ نکلا کہ سفر یا حضر میں توشوں کا مالا لینا

اور برابر بانٹ لینا مستحب ہے۔ باب کی حدیث سے مطابقت ظاہر ہے: ”ومطابقته للترجمة تؤخذ من قوله ((جمعوا ما كان عندهم في ثوب واحد ثم اقتسموه بينهم))“ (عمدة القاری)

باب: جو مال دو شریکوں کا ہو وہ زکوٰۃ میں ایک دوسرے سے برابر برابر کٹوتی کر لیں

بَابُ: مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ فِي الصَّدَقَةِ

۲۴۸۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى حَدَّثَنِي أَبِي حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ قَالَ: ((وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ)). [راجع: ۱۴۴۸]

۲۴۸۷۔ ہم سے محمد بن عبد اللہ بن ثنی نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے والد نے بیان کیا، انہوں نے کہا کہ مجھ سے ثمامہ بن عبد اللہ بن انس نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہ ابو بکر رضی اللہ عنہ نے ان کے لیے فرض زکوٰۃ کا بیان تحریر کیا تھا جو رسول اللہ ﷺ نے مقرر کی تھی۔ آپ نے فرمایا: ”جب کسی مال میں دو آدمی شریک ہوں تو وہ زکوٰۃ میں ایک دوسرے سے برابر برابر کٹوتی کر لیں۔“

تشریح: جب زکوٰۃ کا مال دو یا تین ساتھیوں میں مشترک ہو۔ یعنی سب کا سا جھا ہوا اور زکوٰۃ کا تحصیلدار ایک صاحبی سے کل زکوٰۃ وصول کر لے تو وہ دوسرے ساتھیوں کے حصے کے موافق ان سے بچالے اور زکوٰۃ کے اوپر دوسرے خرچوں کا بھی قیاس ہو سکے گا۔ پس اس طرح سے اس حدیث کو شرکت سے تعلق ہوا۔

باب: بکریوں کا بانٹنا

بَابُ قِسْمَةِ الْغَنَمِ

۲۴۸۸۔ حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ الْأَنْصَارِيُّ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ فَأَصَابُوا إِبِلًا وَغَنَمًا. قَالَ: وَكَانَ النَّبِيُّ ﷺ فِي أَخْرِيَاتِ الْقَوْمِ فَعَجَلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ، فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ فَأُكْحِمَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشْرَةَ مِنَ الْغَنَمِ بِبَعِيرٍ فَتَدَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ

۲۴۸۸۔ ہم سے علی بن حکم انصاری نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے سعد بن مسروق نے، ان سے عبادة بن رفاعہ بن رافع بن خدیج نے اور ان سے ان کے دادا (رافع بن خدیج رضی اللہ عنہ) نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ مقام ذوالحلیفہ میں ٹھہرے ہوئے تھے۔ لوگوں کو بھوک لگی۔ ادھر (غنیمت میں) اونٹ اور بکریاں ملی تھیں۔ انہوں نے بیان کیا کہ نبی کریم ﷺ لشکر کے پیچھے کے لوگوں میں تھے۔ لوگوں نے جلدی کی اور (تقسیم سے پہلے ہی) ذبح کر کے ہانڈیاں چڑھا دیں۔ لیکن بعد میں نبی کریم ﷺ نے حکم دیا اور وہ ہانڈیاں اونٹنوں کی گئیں۔ پھر آپ نے ان کو تقسیم کیا اور دس بکریوں کو ایک اونٹ کے برابر رکھا۔ ایک اونٹ اس میں سے بھاگ گیا تو لوگ اسے پکڑنے کی کوشش کرنے لگے۔ لیکن اس نے سب کو تھکا دیا۔ قوم کے پاس گھوڑے کم تھے۔ ایک صحابی تیر

لے کر اونٹ کی طرف چھپے۔ اللہ نے اس کو ٹھہرا دیا۔ پھر آپ نے فرمایا: ”ان جانوروں میں بھی جنگلی جانوروں کی طرح سرکشی ہوتی ہے۔ اس لیے ان جانوروں میں سے بھی اگر کوئی تمہیں عاجز کر دے تو اس کے ساتھ تم ایسا ہی معاملہ کیا کرو۔“ پھر میرے دادا نے عرض کیا کہ کل دشمن کے حملہ کا خوف ہے، ہمارے پاس چھریاں نہیں ہیں (تلواروں سے ذبح کریں تو ان کے خراب ہونے کا ڈر ہے جب کہ جنگ سامنے ہے) کیا ہم بانس کی کچھی سے ذبح کر سکتے ہیں؟ آپ نے فرمایا: ”جو چیز بھی خون بہا دے اور ذبیحہ پر اللہ تعالیٰ کا نام بھی لیا گیا ہو۔ تو اس کے کھانے میں کوئی حرج نہیں۔ سوائے دانت اور ناخن کے۔ اس کی وجہ میں تمہیں بتانا ہوں۔ دانت تو ہڈی ہے اور ناخن جشیوں کی چھری ہے۔“

فَحَبَسَهُ اللَّهُ ثُمَّ قَالَ: ((إِنَّ لَهُذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا)). فَقَالَ: جَدِّي إِنَّا نَرْجُو أَنْ نَخَافَ الْعَدُوَّ غَدًا، وَلَيْسَتْ مَعَنَا مَدَى أَفْتَدِيحُ بِالْقَصَبِ؟ قَالَ: ((مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنُّ وَالظَّفَرُ، وَسَأَحْدِثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظَّفَرُ فَمَدَى الْحَبْسَةِ)). [اطرافہ فی: ۵۵۰۷، ۳۰۷۵، ۵۴۹۸، ۵۵۰۳، ۵۵۰۶، ۵۵۰۹، ۵۵۴۳، ۵۵۴۴] [مسلم: ۵۰۹۲، ۵۰۹۳، ۵۰۹۴، ۵۰۹۵؛ ابوداؤد: ۲۸۲۱؛ ترمذی: ۱۴۹۱، ۱۴۹۲، ۱۶۰۰؛ ابن ماجہ:

[۳۱۸۳، ۳۱۳۷، ۳۱۷۸]

تشریح: وہ ناخن ہی سے جانور کاٹتے ہیں، تو ایسا کرنے میں ان کی مشابہت ہے۔ امام نووی رحمہ اللہ نے کہا کہ ناخن خواہ بدن میں لگا ہوا ہو یا جدا کیا ہوا ہو، پاک ہو یا نجس کسی حال میں اس سے ذبح جائز نہیں۔ ترجمہ باب کی مطابقت ظاہر ہے کہ نبی کریم ﷺ نے دس بکریوں کو ایک اونٹ کے برابر کیا۔ ہانڈیوں کو اس لیے اوندھا کر دیا گیا کہ ان میں جو گوشت پکایا جا رہا تھا وہ ناجائز تھا۔ جسے کھانا مسلمانوں کے لیے حلال نہ تھا۔ لہذا آپ ﷺ نے ان کا گوشت ضائع کر دیا۔ دیوبندی حنفی ترجمہ بخاری میں یہاں لکھا گیا ہے کہ ”ہانڈیوں کے الٹ دیئے“ کا مطلب یہ ہے کہ (یعنی تقسیم کرنے کے لئے ان سے گوشت نکال لیا گیا) (دیکھو تفہیم البخاری دیوبندی ص ۱۳۲ اپ ۹)

بہ مفہوم کتنا غلط ہے۔ اس کا اندازہ حاشیہ صحیح بخاری مطبوعہ کراچی جلد اول ص ۳۳۸ کی عبارت ذیل سے لگایا جاسکتا ہے۔ محشی صاحب جو غالباً حنفی ہی ہیں فرماتے ہیں: ”فَاكْفَنْتُ اِيْ اَقْلِبْتَ وَرَمَيْتْ وَارِيقٌ مَا فِيْهَا وَهُوَ مِنَ الْاَكْفَاءِ قَبْلَ اَنْمَا اَمْرٌ بِالْاَكْفَاءِ لَا نَهْمٌ ذَبَحُوا الْغَنَمَ قَبْلَ اَنْ يَقْسَمَ فَلَمْ يَطْبُ لَهْ بِذَلِكَ“۔ یعنی ان ہانڈیوں کو الٹا کر دیا گیا، گرا دیا گیا اور جو ان میں تھا وہ سب بہا دیا گیا۔ حدیث کا لفظ اکفنت مصدر اکفاء سے ہے۔ کہا گیا ہے کہ آپ نے ان کے گرانے کا حکم اس لیے صادر فرمایا کہ انہوں نے بکریوں کو مال غنیمت کے تقسیم ہونے سے پہلے ہی ذبح کر ڈالا تھا۔ آپ ﷺ کو ان کا یہ فعل پسند نہیں آیا۔ اس تشریح سے صاف ظاہر ہے کہ دیوبندی حنفی مذکورہ مفہوم بالکل غلط ہے۔ واللہ اعلم بالصواب۔

باب: دو دو بھجوریں ملا کر کھانا کسی شریک کو جائز

نہیں جب تک دوسرے ساتھ والوں سے اجازت

نہ لے لے

بَابُ الْقِرَانِ فِي التَّمْرِ بَيْنَ

الشُّرَكَاءِ حَتَّى يَسْتَاذِنَ أَصْحَابَهُ

(۲۳۸۹) ہم سے خلاد بن یحییٰ نے بیان کیا، انہوں نے کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے جبلة بن صحیم نے بیان کیا، انہوں نے کہا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے کہا کہ نبی کریم ﷺ نے اس سے منع فرمایا تھا کہ کوئی شخص اپنے ساتھیوں کی اجازت کے بغیر (دستر خوان پر) دودو کھجور ایک ساتھ ملا کر کھائے۔

(۲۳۹۰) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے جبلة نے بیان کیا کہ ہمارا قیام مدینہ میں تھا اور ہم پر قحط کا دور دورہ ہوا۔ عبد اللہ بن زبیر رضی اللہ عنہما ہمیں کھجور کھانے کے لیے دیتے تھے اور عبد اللہ بن عمر رضی اللہ عنہما گزرتے ہوئے یہ کہہ جایا کرتے تھے۔ کہ دودو کھجور ایک ساتھ ملا کر نہ کھانا کیونکہ نبی کریم ﷺ نے اپنے دوسرے ساتھی کی اجازت کے بغیر ایسا کرنے سے منع فرمایا ہے۔

۲۴۸۹۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا جَبَلَةُ بْنُ سَحِيمٍ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يَقْرَنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ جَمِيعًا، حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ. [راجع: ۲۴۵۵]

۲۴۹۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ قَالَ: كُنَّا بِالْمَدِينَةِ فَأَصَابَتْنا سَنَةٌ، فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ، وَكَانَ ابْنُ عُمَرَ يَمُرُّ بِنَا فَيَقُولُ: لَا تَقْرَنُوا فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْإِفْرَاقِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَحَاهُ. [راجع: ۲۴۵۵]

باب: مشترک چیزوں کی انصاف کے ساتھ ٹھیک

قیمت لگا کر اسے شریکوں میں بانٹنا

بَابُ تَقْوِيمِ الْأَشْيَاءِ بَيْنَ الشُّرَكَاءِ

بِقِيَمَةِ عَدْلٍ

تشریح: باب کے ذیل حافظ صاحب فرماتے ہیں: "قال ابن بطال لا خلاف بين العلماء ان قسمة العروض وسائر الامتعة بعد التقويم جائز وانما اختلفوا في قسمتها بغير تقويم فاجازة الاكثر اذا كان على سبيل التراضي..... الخ۔" (فتح الباری) یعنی جملہ سامان و اسباب کا جب ٹھیک طور پر اندازہ کر لیا جائے تو اس کی تقسیم جملہ علماء کے نزدیک جائز ہے اور اس میں کسی کا اختلاف نہیں ہے ہاں بغیر اندازہ کے تقسیم میں اختلاف ہے۔ اب باہمی طور پر کسی کو اعتراض نہ ہو اور سب راضی ہوں تو اکثر کے نزدیک یہ بھی جائز ہے۔

کتاب الشریک کے اس باب سے یہ دسواں پارہ شروع ہو رہا ہے جس میں شرکت سے متعلق بتایا مسائل بیان کئے جا رہے ہیں۔ دعا ہے کہ اللہ پاک ظلم کو لغزش سے بچائے اور خیریت کے ساتھ اس پارے کی بھی تکمیل کرائے۔ (اُمین)

(۲۳۹۱) ہم سے عمران بن میسرہ ابوالحسن بصری نے بیان کیا، کہا کہ ہم سے عبدالوارث بن سعید نے بیان کیا، کہا ہم سے ایوب سختیانی نے کہا ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: "جو شخص مشترک (ساٹھے) کے غلام میں اپنا حصہ آزاد کر دے اور اس کے پاس سارے غلام کی قیمت کے موافق مال ہو تو وہ پورا آزاد ہو جائے گا۔ اگر اتنا مال نہ ہو تو بس جتنا حصہ اس کا تھا اتنا ہی آزاد ہوا۔" ایوب نے کہا کہ یہ مجھے معلوم نہیں کہ روایت کا یہ آخری حصہ "غلام کا وہی حصہ آزاد ہوگا جو اس نے آزاد کیا ہے" یہ نافع کا اپنا قول ہے یا نبی کریم ﷺ کی حدیث میں

۲۴۹۱۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَعْتَقَ شِقْصًا لَهُ مِنْ عَبْدٍ أَوْ شِرْكَاءٍ أَوْ قَالَ: نَصِيْبًا. وَكَانَ لَهُ مَا يَبْلُغُ ثَمَنُهُ بِقِيَمَةِ الْعَدْلِ، فَهُوَ عَتِيقٌ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ)). قَالَ: لَا أَذَرِي قَوْلَهُ: ((عَتَقَ مِنْهُ)). قَوْلٌ مِنْ نَافِعٍ أَوْ فِي الْحَدِيثِ عَنِ النَّبِيِّ. [اطرافه في:

۲۵۰۳، ۲۵۰۲، ۲۵۲۲، ۲۵۲۳، ۲۵۲۴، داخل ہے۔

۲۵۲۵، ۲۵۵۳ [مسلم: ۳۷۲۸، ۴۳۷۱]

ابوداؤد: ۳۹۴۱، ۳۹۴۲

تشریح: یعنی سارے غلام کی غلامی کی حالت میں قیمت لگائیں گے یعنی جو حصہ آزاد ہوا اگر وہ بھی آزاد نہ ہوتا تو اس کی قیمت کیا ہوتی اگر اتنا مال نہ ہو تو بس جتنا حصہ اس کا تھا اتنا ہی آزاد ہوا۔

یعنی اس مسئلہ میں چودہ مذہب بیان کئے ہیں۔ لیکن امام احمد اور شافعی اور اسحاق رحمہم نے اسی حدیث کے موافق حکم دیا ہے اور امام ابو حنیفہ رحمہم کہتے ہیں کہ ایسی صورت میں دوسرے شریک کو اختیار ہے گا خواہ اپنا حصہ بھی آزاد کر دے خواہ غلام سے محنت مشقت کرا کر اپنے حصہ کے دام وصول کرے خواہ اگر آزاد کرنے والا مال دار ہو تو اپنے حصے کی قیمت اس سے بھر لے۔ پہلی اور دوسری صورت میں غلام کا ترکہ دونوں کو ملے گا اور تیسری صورت میں صرف آزاد کرنے والے کو۔ باب اور حدیث میں مطابقت ظاہر ہے کہ غلام کی ٹھیک ٹھیک قیمت لگا کر اس کے جملہ مالکوں پر اسے تقسیم کر دیا جائے۔

۲۴۹۲۔ حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْتَقَ شَقِيقًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلَاصُهُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قَوْمَ الْمَمْلُوكِ قِيمَةً عَدَلٍ ثُمَّ اسْتَسْعَى غَيْرَ مَشْفُوقٍ عَلَيْهِ)). [أطرافه في: ۲۵۰۴، ۲۵۲۶، ۲۵۲۷] [مسلم: ۳۷۷۲، ۳۷۷۳، ۳۷۷۴، ۲۵۲۷]

۲۴۹۲۔ ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو سعید بن ابی عروبہ نے خبر دی، انہیں قتادہ نے، انہیں نصر بن انس نے، انہیں بشیر بن نہیک نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص مشترک غلام میں سے اپنا حصہ آزاد کر دے تو اس کے لئے ضروری ہے کہ اپنے مال سے غلام کو پوری آزادی دلا دے۔ لیکن اگر اس کے پاس اتنا مال نہیں ہے تو انصاف کے ساتھ غلام کی قیمت لگائی جائے۔ پھر غلام سے کہا جائے کہ (اپنی آزادی کی) کوشش میں وہ باقی حصے کی قیمت خود کما کر ادا کر لے۔ لیکن غلام پر اس کے لئے کوئی دباؤ نہ ڈالا جائے۔“

۳۷۷۵؛ ابوداؤد: ۳۹۳۴، ۳۹۳۹؛ ترمذی:

۱۳۴۸؛ ابن ماجہ: ۲۵۲۷

تشریح: یعنی ایسی تکلیف نہ دیں جس کا وہ تحمل نہ کر سکے جب وہ باقی حصوں کی قیمت ادا کر دے گا تو آزاد ہو جائے گا۔ ابن بطلان نے کہا شرکاء میں تقسیم کرتے وقت ان کی قطع نزاع کے لئے قرعۃ الناست ہے اور تمام فقہاء اس کے قائل ہیں۔ صرف کوفہ کے بعض فقہاء نے اس سے انکار کیا ہے اور کہا ہے کہ قرعہ ازلام کی طرح ہے جس کی ممانعت قرآن میں وارد ہے۔ امام ابو حنیفہ رحمہم نے بھی اس کو جائز رکھا ہے۔ دوسری صحیح حدیث میں ہے کہ نبی کریم ﷺ سفر میں جاتے وقت اپنی بیویوں کے لئے قرعہ ڈالتے۔ جس کا نام نکلتا اس کو ساتھ لے جاتے۔ آج کل تو قرعہ اس قدر عام ہے کہ سفر حج کے لئے بھی حاجیوں کے نام قرعہ اندازی سے چھانٹے جاتے ہیں۔

بَابُ هَلْ يُقْرَعُ فِي الْقِسْمَةِ
وَالْإِسْتِهَامِ فِيهِ

باب: تقسیم میں قرعہ ڈال کر حصے کر لینا

۲۴۹۳۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَاءُ قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَرُّوا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، لَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا)). [طرفہ فی: ۲۶۸۶]

(۲۴۹۳) ہم سے ابو نعیم بن زکریا نے بیان کیا، کہا ہم سے زکریا نے کہا، میں نے عامر بن شعبہ سے سنا، انہوں نے بیان کیا کہ میں نے نعمان بن بشیر رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”اللہ کی حدود پر قائم رہنے والے اور اس میں گھس جانے والے (یعنی خلاف کرنے والے) کی مثال ایسے لوگوں کی سی ہے، جنہوں نے ایک کشتی کے سلسلے میں قرعہ ڈالا۔ جس کے نتیجہ میں بعض لوگوں کو کشتی کے اوپر کا حصہ ملا اور بعض کو نیچے کا۔ پس جو لوگ نیچے والے تھے، انہیں (دریا سے) پانی لینے کے لئے اوپر والوں کے اوپر سے گزرنا پڑتا۔ انہوں نے سوچا کہ کیوں نہ ہم اپنے ہی حصہ میں ایک سوراخ کر لیں۔ تاکہ اوپر والوں کو ہم کوئی تکلیف نہ دیں۔ اب اگر اوپر والے نیچے والوں کو من مانی کرنے دیں گے تو کشتی والے تمام ہلاک ہو جائیں گے اور اگر اوپر والے نیچے والوں کا ہاتھ پکڑ لیں تو یہ خود بھی بچیں گے اور ساری کشتی بھی بچ جائے گی۔“ [ترمذی: ۲۱۷۳]

تشریح: اس حدیث میں جہاز کشتی میں جگہ حاصل کرنے کے لئے قرعہ اندازی کا ذکر کیا گیا۔ اسی سے مقصود باب ثابت ہوا ہے۔ یوں یہ حدیث بہت سے فوائد پر مشتمل ہے۔ خاص طور پر نیکی کا حکم کرنا اور برائی سے روکنا کیوں ضروری ہے؟ اسی سوال پر اس میں روشنی ڈالی گئی ہے کہ دنیا کی مثال ایک کشتی کی سی ہے۔ جس میں سوار ہونے والے افراد میں سے ایک فرد کی غلطی جو کشتی سے متعلق ہوسارے افراد ہی کو لے ڈوب سکتی ہے۔ قرآن مجید میں یہی مضمون اس طور پر بیان ہوا: ﴿وَإِن تَقُوا فِتْنَةَ لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾ (۸/الافلاک: ۲۵) یعنی فتنہ سے بچنے کی کوشش کرو جو اگر وقوع میں آگیا تو وہ خاص ظالموں ہی پر نہیں پڑے گا بلکہ ان کے ساتھ بہت سے بے گناہ بھی پس جائیں گے۔ جیسے حدیث ہذا میں بطور مثال نیچے والوں کا ذکر کیا گیا کہ اگر اوپر والے نیچے والوں کو کشتی کے نیچے سوراخ کرنے سے نہیں روکیں گے تو نتیجہ یہ کہ نیچے والا حصہ پانی سے بھر جائے گا۔ اور نیچے والوں کے ساتھ اوپر والے بھی ڈوبیں گے۔

ارشاد باری تعالیٰ ہے: ﴿وَلَكِنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ (آل عمران: ۱۰۴) جنی اے مسلمانو! تم میں سے ایک جماعت ایسی مقرر ہونی چاہیے جو لوگوں کو بھلائی کا حکم کرتی رہے اور برائیوں سے روکتی رہے۔ آیت ہذا کی بنا پر جملہ مل اسلام پر فرض ہے کہ امر بالمعروف اور نہی عن المنکر کے لئے ایک جماعت خاص مقرر کریں۔

الحمد للہ حکومت سعودیہ میں یہ حکم اسی نام سے قائم ہے اور پوری مملکت میں اس کی شاخیں ہیں جو یہ فرض انجام دے رہی ہیں۔ ضروری ہے کہ جماعتی طور پر ہر جگہ مسلمان ایسے ادارے قائم کر کے عوام کی فلاح و بہبود کا کام انجام دیا کریں۔

خاصہ یہ کہ تقسیم کے لئے قرعہ اندازی ایک بہترین طریقہ ہے جس میں شرکاء میں سے کسی کو بھی انکار کی گنجائش نہیں رہ سکتی۔ علامہ قسطلانی فرماتے ہیں: ”ومطابقة الحديث للترجمة غير خفية وفيه وجوب الصبر على اذى الجار اذا خشي وقوع ما هو اشد ضررا وانه ليس لصاحب السفل ان يحدث على صاحب العلو ما يضر به وانه ان احدث عليه ضرر الزمه اصاحه وان لصاحب العلو منعه من الضرر وفيه جواز قسمه العقار المتفاوت بالقرعة قال ابن بطال والعلماء متفقون على القول بالقرعة الا انكوفين فانهم قالوا لا معنى لها لانها تشبه الازلام التي نهى الله عنها۔“ (قسطلانی) حدیث کی باب سے مطابقت ظاہر ہے اور اس

سے پڑی کی تکلیف پر صبر کرنا بطور وجوب ثابت ہوا۔ جب عدم صبر کی صورت میں اس سے بھی کسی بڑی مصیبت کے آنے کا خطرہ ہے اور یہ بھی ثابت ہوا کہ بچنے والے کے لئے جائز نہیں کہ اوپر والے کے لئے کوئی ضرر کا کام کرے۔ اگر وہ ایسا کر بیٹھے تو اس کو اس کی درستی واجب ہے اور اوپر والے کو حق ہے کہ وہ ایسے ضرر کے کام سے اس کو روکے اور سامان و اسباب متفرقہ کا قرضہ اندازی سے تقسیم کرنا بھی ثابت ہوا۔ ابن بطلان نے کہا کہ قرضہ کے جواز پر اتفاق ہے سوائے اہل کوفہ کے۔ وہ کہتے ہیں کہ قرضہ اندازی ان تیروں کے مشابہ ہی ہے جو کفار مکہ بطور فال نکالا کرتے تھے اس لیے یہ جائز نہیں ہیں کیونکہ اللہ تعالیٰ نے ازلام سے منع کیا ہے۔ مترجم کہتا ہے کہ اہل کوفہ کا یہ قیاس باطل ہے۔

ازلام اور قرضہ اندازی میں بہت فرق ہے اور جب قرضہ کا ثبوت صحیح حدیث سے موجود ہے تو اس کو ازلام سے تشبیہ دینا صحیح نہیں ہے۔

بَابُ شَرِکَةِ الْیَتِیمِ وَأَهْلِ الْمِیرَاثِ باب: یتیم کا دوسرے وارثوں کے ساتھ شریک ہونا

تشریح: ”اتفقوا علی انه لا تجوز المشاركة فی مال الیتیم الا ان کان للیتیم فی ذلك مصلحة راجحة۔“ (فتح) یعنی اس پر اتفاق ہے کہ یتیم کے مال میں شرکت کرنا جائز نہیں۔ ہاں اگر یتیم کے مفاد کے لئے کوئی مصلحت راجح ہو تو جائز ہے۔ اللہ نے فرمایا ہے کہ جو لوگ ظلم سے یتیموں کا مال کھا جاتے ہیں وہ اپنے پیٹ میں دوزخ کی آگ کھا رہے ہیں۔ لہذا معاملہ بہت ہی نازک ہے۔

۲۴۹۴۔ حَدَّثَنَا الْأَوْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ: قَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِنْهُنَّ وَفَلَا تَزْنُوا﴾ [النساء: ۳] قَالَتْ: يَا ابْنَ أَخْتِي هِيَ الْيَتِيمَةُ بِي حَجَرٍ وَلَيْهَا تَشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلَيْهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَهَذَا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأَمُرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُنَّ مِنَ النِّسَاءِ سِوَاهُنَّ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ

(۲۴۹۴) ہم سے اویسی نے بیان کیا انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے صالح نے، ان سے ابن شہاب نے بیان کیا، کہ مجھے عروہ بن زبیر نے خبر دی اور انہوں نے حضرت عائشہ رضی اللہ عنہا سے پوچھا تھا (دوسری سند) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، انہیں عروہ بن زبیر نے خبر دی کہ انہوں نے عائشہ رضی اللہ عنہا سے (سورہ نساء میں) اس آیت کو پوچھا ”اگر تم کو یتیموں میں انصاف نہ کرنے کا ڈر ہو تو جو عورتیں پسند آئیں دو دو تین تین چار چار نکاح میں لاؤ“ انہوں نے کہا میرے بھانجے یہ آیت اس یتیم لڑکی کے بارے میں ہے جو اپنے ولی (محافظ رشتہ دار جیسے چچا یا بھائی پھوپھی زاد یا ماموں زاد بھائی) کی پرورش میں ہو اور ترکے کے مال میں اس کی ساجھی ہو اور وہ اس کی مالداری اور خوبصورتی پر فریفتہ ہو کر اس سے نکاح کر لینا چاہے لیکن پورا مہر انصاف سے جتنا اس کو اور جگہ ملتا وہ نہ دے، تو اسے اس سے منع کر دیا گیا کہ ایسی یتیم لڑکیوں سے نکاح کرے۔ البتہ اگر ان کے ساتھ ان کے ولی انصاف کر سکیں اور ان کی حسب حیثیت بہتر سے بہتر طرز عمل مہر کے بارے میں اختیار کریں (تو اس صورت میں نکاح کرنے کی اجازت ہے) اور ان سے یہ بھی کہہ دیا گیا کہ ان کے سوا جو بھی عورت انہیں پسند ہو ان سے وہ نکاح کر سکتے ہیں۔ عروہ بن زبیر نے کہا کہ عائشہ رضی اللہ عنہا

نے بتلایا۔ پھر لوگوں نے اس آیت کے نازل ہونے کے بعد (ایسی لڑکیوں سے نکاح کی اجازت کے بارے میں) مسئلہ پوچھا تو اللہ تعالیٰ نے یہ آیت نازل کی ”اور آپ سے عورتوں کے بارے میں یہ لوگ سوال کرتے ہیں آپ کہہ دیجئے کہ خود اللہ ان کے بارے میں حکم دے رہا ہے، اور قرآن کی وہ آیتیں جو تم پر ان یتیم لڑکیوں کے بارے میں پڑھتی جاتی ہیں“ آگے فرمایا ”اور تم ان سے نکاح کرنا چاہتے ہو۔“ یہ جو اس آیت میں ہے اور جو قرآن میں تم پر پڑھا جاتا ہے اس سے مراد پہلی آیت ہے۔ یعنی ”اگر تم کو یتیموں میں انصاف نہ ہو سکنے کا ڈر ہو تو دوسری عورتیں جو بھلی لگیں ان سے نکاح کر لو۔“ حضرت عائشہ رضی اللہ عنہا نے کہا یہ جو اللہ نے دوسری آیت میں فرمایا ”اور تم ان سے نکاح کرنا چاہتے ہو“ اس سے یہ غرض ہے کہ جو یتیم لڑکی تمہاری پرورش میں ہو اور مال اور جمال کم رکھتی ہو اس سے تو تم نفرت کرتے ہو، اس لئے جس یتیم لڑکی کے مال اور جمال میں تم کو رغبت ہو اس سے بھی نکاح نہ کرو مگر اس صورت میں جب انصاف کے ساتھ ان کا پورا مہر دینا کرو۔

الْآیَةُ فَانْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يَفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ﴾ إِلَىٰ قَوْلِهِ ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء: ۱۲۷] وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ الْآيَةُ الْأُولَىٰ الَّتِي قَالَ اللَّهُ فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ۳] قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي الْآيَةِ الْأُخْرَىٰ: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ هِيَ رَغْبَةُ أَحَدِكُمْ لِيَتِمَّتْهُ الَّتِي تَكُونُ فِي حَجَرِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ، فَهُمْ أَوْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ. [إطرافه في: ۲۷۶۳، ۴۵۷۳، ۴۵۷۴، ۴۶۰۰، ۵۰۶۴، ۵۰۹۲، ۵۰۹۸، ۵۱۲۸، ۵۱۳۱، ۵۱۴۰، ۶۹۶۵]

[مسلم: ۷۵۲۸؛ ابوداؤد: ۲۰۶۸؛ نسائي: ۳۳۴۶]

باب: زمین مکان وغیرہ میں شرکت کا بیان

(۲۳۹۵) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو عمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے شفعہ کا حق ایسے اموال (زمین جائیداد وغیرہ) میں دیا تھا جن کی تقسیم نہ ہوئی ہو۔ لیکن جب اس کی حد بندی ہو جائے اور راستے بھی بدل دیئے جائیں تو پھر شفعہ کا کوئی حق باقی نہیں رہے گا۔

بَابُ الشَّرِكَةِ فِي الْأَرْضَيْنِ وَغَيْرِهَا

۲۴۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ. [راجع: ۲۲۱۳]

تشریح: قسطنطینی نے کہا، اس سے یہ نکلتا ہے کہ شفعہ غیر منقولہ جائیداد میں ہے کہ منقولہ میں، اس کی بحث پہلے بھی گزر چکی ہے۔

باب: جب شریک لوگ گھروں وغیرہ کو تقسیم کر لیں

بَابُ إِذَا اقْتَسَمَ الشُّرَكَاءُ الدُّورَ

وَعِیْرَهَا فَلَیْسَ لَهُمْ رُجُوعٌ وَلَا شُفْعَةٌ

تو اب اس سے پھر نہیں سکتے اور نہ ان کو شفیعہ کا حق رہے گا

تشریح: ترجمہ باب اس طرح لکھا ہے کہ جب شفیعہ کا حق تقسیم کے بعد نہ رہا تو معلوم ہوا کہ تقسیم بھی پھر نہیں ہو سکتی کیونکہ اگر تقسیم باطل ہو جائے تو جائیداد پھر مشترک ہو جائے گی اور شرکاء کو شفیعہ کا حق پیدا ہوگا۔

۲۴۹۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَضَى النَّبِيُّ ﷺ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ. [راجع: ۲۲۱۳]

(۲۳۹۶) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے عبد الواحد نے بیان کیا، انہوں نے کہا ہم سے معمر نے بیان کیا، ان سے زہری نے بیان کیا، ان سے ابو سلمہ بن عبد الرحمن نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے ہر اس جائیداد میں شفیعہ کا حق دیا تھا جس کے شرکاء میں ابھی تقسیم نہ ہوئی ہو۔ لیکن اگر حد بندی ہو جائے اور راستے الگ ہو جائیں تو پھر شفیعہ کا حق باقی نہیں رہتا۔

تشریح: بیع صرف کا بیان اوپر گزر چکا ہے یعنی سونے چاندی اور نقد کی بیع بعض سونے چاندی اور نقد کے۔

باب: سونے، چاندی اور ان تمام چیزوں میں شرکت جن میں بیع صرف ہوتی ہے

بَابُ الْإِشْتِرَاكِ فِي الذَّهَبِ وَالْفِضَّةِ وَمَا يَكُونُ فِيهِ الصَّرْفُ

۲۴۹۷، ۲۴۹۸۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْأَسودِ أَخْبَرَنِي سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا الْمُنْهَالِ عَنِ الصَّرْفِ، يَدَا بَيْدٍ فَقَالَ: اشْتَرَيْتُ أَنَا وَشَرِيكَ لِي شَيْئًا يَدَا بَيْدٍ وَنَسِيئَةً، فَجَاءَنَا الْبَرَاءُ بْنُ عَازِبٍ فَسَأَلَنَاهُ، فَقَالَ: فَعَلْتُ أَنَا وَشَرِيكَ زَيْدُ بْنُ أَرْقَمٍ، فَسَأَلْنَا النَّبِيَّ ﷺ عَنْ ذَلِكَ فَقَالَ: ((مَا كَانَ يَدَا بَيْدٍ فَخُذُوهُ، وَمَا كَانَ نَسِيئَةً فَرُدُّوهُ)). [راجع: ۲۰۶۰، ۲۰۶۱]

(۲۳۹۷، ۹۸) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا کہ ہم سے ابو عاصم نے بیان کیا، ان سے عثمان نے جو اسود کے بیٹے ہیں، کہا کہ مجھے سلیمان بن ابی سلمہ نے خبر دی، انہوں نے کہا کہ میں نے ابو سلمہ المنہال سے بیع صرف نقد کے بارے میں پوچھا تو انہوں نے کہا کہ میں نے اور میرے ایک شریک نے کوئی چیز (سونے اور چاندی کی) خریدی نقد پر بھی اور ادھار پر بھی۔ پھر ہمارے یہاں براء بن عازب رضی اللہ عنہ آئے تو ہم نے ان سے اس کے بارے میں پوچھا۔ انہوں نے کہا کہ میں نے اور میرے شریک زید بن ارقم رضی اللہ عنہما نے بھی یہ بیع کی تھی اور ہم نے اس کے متعلق رسول کریم ﷺ سے پوچھا تو آپ نے فرمایا تھا: ”جو نقد ہو وہ لے لو اور جو ادھار ہو اسے چھوڑ دو۔“

باب: مسلمان کا مشرکین اور ذمیوں کے ساتھ مل

بَابُ مِشَارَكَةِ الدِّمِيِّ وَالْمُشْرِكِينَ

کر کھیتی کرنا

فِي الْمَزَارَعَةِ

تشریح: باب کی حدیث سے ذمی کی شرکت کا جواز کھیتی میں نکلتا ہے اور جب کھیتی میں شرکت جائز ہوئی تو اور چیزوں میں بھی جائز ہوگی۔ حافظ صاحب فرماتے ہیں: "واحتج الجمهور بمعاملة النبی ﷺ بیهود خیبر وإذا جاز فی المزارعة جاز فی غیرها وبمشروعية اخذ الجزية منهم مع ان فی اموالهم ما فیہا۔" یعنی اس کے جواز پر جمہور علما نے نبی کریم ﷺ کے یہود خیبر سے معاملہ کرنے سے دلیل پکڑی ہے اور ان سے جزیہ لینے کی مشروعیت پر بھی حالانکہ ان کے اموال کا حال معلوم ہے کہ ان میں سود بیاج وغیرہ ناجائز آمدنی بھی ان کے یہاں ہوتی تھی۔ پھر بھی ان سے جزیہ میں ان کا مال حاصل کرنا جائز قرار دیا گیا۔

۲۴۹۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ الْيَهُودُ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا. [راجع: ۲۲۸۵]

۲۴۹۹۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ بنت اسماء نے بیان کیا، ان سے نافع اور ان سے عبد اللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے خیبر کی زمین یہودیوں کو اس شرط پر دے دی تھی کہ وہ اس میں محنت کریں اور بویں جو تیں۔ پیداوار کا آدھا حصہ انہیں ملا کرے گا۔

تشریح: اسلام معاشرتی تمدنی امور میں مسلمانوں کو اجازت دیتا ہے کہ وہ دوسری غیر مسلم قوموں سے مل کر اپنے معاشی مسائل حل کر سکتے ہیں نہ صرف کھیتی باڑی بلکہ جملہ دنیاوی امور سب اس اجازت میں شامل ہیں، اسی طرح مسلمانوں کو بہت سے دینی و دنیاوی فوائد بھی حاصل ہوں گے۔

باب: بکریوں کا انصاف کے ساتھ تقسیم کرنا

۲۵۰۰۔ ہم سے حمید بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یزید بن ابی حبیب نے، ان سے ابو الخیر نے اور ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے انہیں بکریاں دی تھیں کہ قربانی کے لئے ان کو صحابہ رضی اللہ عنہم میں تقسیم کر دیں۔ پھر ایک سال کا بکری کا بچہ بیچ گیا تو انہوں نے آنحضرت ﷺ سے اس کا ذکر کیا۔ آپ نے عقبہ سے فرمایا: "تو اس کی قربانی کر لے۔"

بَابُ قِسْمَةِ الْغَنَمِ وَالْعَدْلُ فِيهَا

۲۵۰۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ ضَحَايَا، فَبَقِيَ عَتُوْدٌ فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ((ضَحِّ بِهْ أَنْتَ)). [راجع: ۲۳۰۰]

باب: اناج وغیرہ میں شرکت کا بیان

اور منقول ہے کہ ایک شخص نے کوئی چیز چکائی، دوسرے نے اس کو آنکھ سے اشارہ کیا، تب اس نے مول لے لیا، اس سے حضرت عمر رضی اللہ عنہ نے یہ سمجھ لیا کہ وہ شریک ہے۔

بَابُ الشَّرِكَةِ فِي الطَّعَامِ وَغَيْرِهِ

وَيُذَكَّرُ أَنَّ رَجُلًا سَاوَمَ شَيْئًا فَعَمَزَهُ آخَرُ فَرَأَى عُمَرُ أَنَّ لَهُ شَرِكَةً.

۲۵۰۱، ۲۵۰۲۔ حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي سَعِيدٌ، عَنْ زُهْرَةَ بْنِ مَعْبُدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ ابْنِ هِشَامٍ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ وَذَهَبَتْ

۲۵۰۱، ۲۵۰۲۔ ہم سے اصبح بن فرج نے بیان کیا، کہا کہ مجھے عبد اللہ بن وہب نے خبر دی، کہا مجھے سعید بن ابی ایوب نے خبر دی، انہیں زہرہ بن معبد نے، انہیں ان کے دادا عبد اللہ بن ہشام رضی اللہ عنہ نے، انہوں نے نبی کریم ﷺ کو پایا تھا۔ ان کی والدہ زینب بنت حمید، رسول اللہ ﷺ کی خدمت میں

آپ کو لے کر حاضر ہوئی اور عرض کیا کہ یا رسول اللہ! اس سے بیعت لے لیجئے۔ آپ نے فرمایا: ”یہ تو ابھی بچہ ہے۔“ پھر آپ نے ان کے سر پر ہاتھ پھیرا اور ان کے لئے دعا کی۔

اور زہرہ بن معبد سے روایت ہے کہ ان کے دادا عبداللہ بن ہشام رضی اللہ عنہ انہیں اپنے ساتھ بازار لے جاتے۔ وہاں وہ غلہ خریدتے۔ پھر عبداللہ بن عمر اور عبداللہ بن زبیر رضی اللہ عنہ ان سے ملتے تو وہ کہتے کہ ہمیں بھی، اس اناج میں شریک کرلو، کیونکہ آپ کے لئے رسول اللہ ﷺ نے برکت کی دعا کی ہے۔ چنانچہ عبداللہ بن ہشام انہیں بھی شریک کر لیتے اور کبھی پورا ایک اونٹ (موعلہ) نفع میں پیدا کر لیتے اور اس کو گھر بھیج دیتے۔ ابو عبداللہ امام بخاری نے کہا کہ جب کوئی آدمی دوسرے آدمی سے کہے کہ مجھے اپنے ساتھ شریک کر لے اگر وہ خاموش ہو جائے تو وہ اس کے ساتھ آدمی میں شریک ہوگا۔

بِهَ امُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ بَايِعْهُ. فَقَالَ: ((هُوَ صَغِيرٌ)). فَمَسَحَ رَأْسَهُ وَدَعَاهُ. وَعَنْ زُهْرَةَ بِنِ مَعْبِدٍ: أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدِ اللَّهِ بْنُ هِشَامٍ إِلَى السُّوقِ فَيَشْتَرِي الطَّعَامَ فَيَلْقَاهُ ابْنُ عَمَرَ وَابْنُ الزُّبَيْرِ فَيَقُولَانِ لَهُ أَشْرِكْنَا، فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبُرْكَ فَيَشْرِكُهُمْ، فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ. قَالَ أَبُو عَبْدِ اللَّهِ: إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: أَشْرِكْنِي، فَإِذَا سَكَتَ فَيَكُونُ شَرِيكَهُ بِالنَّصْفِ. اطرافہ فی: ۱۶۳۵۳، ۷۲۱۰

تشریح: بعض نے یوں ترجمہ کیا ہے کبھی ایک اونٹ کو لادنے کے موافق اناج پیدا کرتے۔ ترجمہ باب اس سے نکلتا ہے کہ ہم کو بھی اس اناج میں شریک کرلو۔ طعام سے کھانے کے غلہ جات گندم، چاول وغیرہ مراد ہیں۔ شرکت میں ان کا کاروبار کرنا بھی جائز ہے۔ جیسا کہ حدیث ہذا میں عبداللہ بن ہشام ایک صحابی کا ذکر ہے جن کے لئے نبی کریم ﷺ نے بچپن میں دعا فرمائی تھی اور آپ کی دعاؤں کی برکت سے اللہ نے ان کو بہت کچھ نوازا تھا۔ ان کے دادا جب غلہ وغیرہ خریدنے بازار جاتے تو ان کو ساتھ لے لیتے تاکہ نبی کریم ﷺ کی دعاؤں کی برکت شامل حال رہے۔ بعض دفعہ راستے میں حضرت عبداللہ بن عمر اور حضرت عبداللہ بن زبیر رضی اللہ عنہ مل جاتے تو وہ بھی درخواست کرتے کہ ہم کو بھی اس تجارت میں شریک کر لیجئے تاکہ دعائے نبوی کی برکتوں سے ہم بھی فائدہ حاصل کریں۔ چنانچہ اکثر ایسا ہوا کرتا تھا کہ یہ سب بہت کچھ نفع کما کر واپس لوٹتے۔ اس حدیث پر حافظ صاحب فرماتے ہیں:

”وفی الحدیث مسح راس الصغیر وترك مبايعة من لم يبلغ والدخول فی السوق نطلب العشاء وطلب البركة حيث كانت والرد علی من زعم ان السعة من الحلال مذمومة وتوفر دواعی الصحابة علی احضار اولادهم عند النبی ﷺ لا لتماس برکته وعلم من اعلام نبوته ﷺ لا جابة دعائه فی عبد الله بن هشام“

یعنی اس حدیث سے ثابت ہوا کہ چھوٹے بچوں کے سر پر دست شفقت پھیرنا سنت نبوی ہے اور نابالغ بچے سے بیعت نہ لینا بھی ثابت ہوا اور طلب معاش کے لئے بازار جانے کی مشروعیت بھی ثابت ہوئی اور برکت طلب کرنا بھی ثابت ہوا وہ جہاں سے بھی حاصل ہو اور ان لوگوں کی تردید بھی ہوئی جو رزق حلال کی کوشش کو مذموم جانتے ہیں اور یہ بھی ثابت ہوا کہ بیشتر صحابہ کرام رضی اللہ عنہم برکت حاصل کرنے کے لئے اپنی اولاد کو نبی کریم ﷺ کی خدمت اقدس میں لایا کرتے تھے تاکہ آپ کی دعا میں ان بچوں کے شامل حال ہوں۔ اور حضرت عبداللہ بن ہشام کے حق میں دعائے نبوی کی جو برکات حاصل ہوئیں یہ سب نبی کریم ﷺ کی صداقت کی نشانیوں میں سے اہم نشانیاں ہیں۔

ایسا ہی واقعہ عروہ باری رضی اللہ عنہ کا ہے جو بازار میں جاتے اور کبھی تو چالیس چالیس ہزار کا نفع کما کر بازار سے واپس لوٹتے۔ جو سب کچھ نبی کریم ﷺ کی دعاؤں کی برکت تھی۔ آپ نے ایک دفعہ ان کو ایک دینار دے کر قربانی کا جانور خریدنے بھیجا تھا اور یہ اس ایک دینار کی دو قربانیاں خرید کر لائے اور راستے ہی میں ان میں سے ایک کو فروخت کر کے دینار واپس حاصل کر لیا۔ پھر نبی کریم ﷺ کی خدمت میں قربانی کا جانور پیش کیا اور نفع میں حاصل

ہونے والا دینار بھی اور ساتھ میں تفصیلی واقعہ سنایا۔ جسے کن کر نبی کریم ﷺ بے حد خوش ہوئے اور ان کے کاروبار میں برکت کی دعا فرمائی۔

علامہ قسطلانی رحمہ اللہ فرماتے ہیں: ”ومطابقة الحديث للترجمة في قوله ((اشركنا)) لكونهما طلبا منه الاشتراك في الطعام الذي اشتراه فاجابهما الى ذلك وهم من الصحابة ولم ينقل عن غيرهم ما يخالف ذلك فيكون حجة والجمهور على صحة الشركة في كل ما يملك.“ (قسطلانی) یعنی حدیث کی باب میں مطابقت لفظ اشركنا سے ہے۔ ان ہر دو بزرگ صحابیوں نے ان سے اس خرید کردہ غلہ میں شرکت کا سوال کیا اور انہوں نے ہر دو کی اس درخواست کو قبول کیا۔ وہ سب اصحاب نبوی تھے اور کسی سے بھی اس کی مخالفت منقول نہیں ہوئی۔ پس یہ حجت ہے اور جمہور ہر اس چیز میں شرکت کے جواز کے قائل ہیں جو چیز ملکیت میں آ سکتی ہے۔

باب: غلام لونڈی میں شرکت کا بیان

(۲۵۰۳) ہم سے مسد نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے بیان کیا، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے کسی ساجھے کے غلام کا اپنا حصہ آزاد کر دیا تو اس کے لئے ضروری ہے کہ اگر غلام کی۔ انصاف کے موافق قیمت کے برابر اس کے پاس مال ہو تو وہ سارا غلام آزاد کرادے۔ اس طرح دوسرے ساجھیوں کو ان کے حصے کی قیمت ادا کر دی جائے اور اس آزاد کئے ہوئے غلام کا پیچھا چھوڑ دیا جائے۔“

(۲۵۰۴) ہم سے ابوالنعمان نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے قتادہ نے، ان سے نصر بن انس نے، ان سے بشر بن ہبیک نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے کسی ساتھی کے غلام کا اپنا حصہ آزاد کر دیا تو اگر اس کے پاس مال ہے تو پورا غلام آزاد ہو جائے گا۔ ورنہ باقی حصوں کو آزاد کرانے کے لئے اس سے محنت مزدوری کرائی جائے۔ لیکن اس سلسلے میں اس پر کوئی دباؤ نہ ڈالا جائے۔“

باب: قربانی کے جانوروں اور اونٹوں میں شرکت اور اگر کوئی مکہ کو قربانی بھیج چکے پھر اس میں کسی کو شریک کر لے تو جائز ہے

(۲۵۰۵، ۶) ہم سے ابوالنعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، انہیں عبدالملک بن جریج نے خبر دی، انہیں عطاء نے اور انہیں جابر رضی اللہ عنہ نے اور (ابن جریج اسی حدیث کی دوسری روایت) طاؤس سے

بَابُ الشَّرِكَةِ فِي الرَّقِيقِ

۲۵۰۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْتَقَ شِرْكًا لَهُ فِي مَمْلُوكٍ وَجَبَ عَلَيْهِ أَنْ يُعْتِقَ كُلَّهُ، إِنْ كَانَ لَهُ مَالٌ قَدَّرَ ثَمَنَهُ يَقَامُ قِيمَةَ عَبْدٍ وَيُعْطَى شُرَكَاءُهُ حِصَّتَهُمْ وَيُحْلَى سَبِيلُ الْمُعْتَقِ)).

[راجع: ۲۴۹۱] [ابوداود: ۳۹۴۵]

۲۵۰۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرٌ ابْنُ حَازِمٍ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْتَقَ شِقْصًا فِي عَبْدٍ، أَعْتَقَ كُلَّهُ إِنْ كَانَ لَهُ مَالٌ، وَإِلَّا يُسْتَسْعَى غَيْرُ مُشْفُوقٍ عَلَيْهِ)). [راجع: ۲۴۹۲]

بَابُ الْإِشْتِرَاكِ فِي الْهَدْيِ وَالْبُذْنِ، وَإِذَا أَشْرَكَ الرَّجُلُ الرَّجُلَ فِي هَدْيِهِ بَعْدَ مَا أَهْدَى

۲۵۰۵، ۲۵۰۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، وَعَنْ طَاوُسٍ، عَنْ

کرتے ہیں کہ ابن عباس رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ چوتھی ذی الحجہ کی صبح کوچ کا تلبیہ کہتے ہوئے جس کے ساتھ کوئی اور چیز (عمرہ) نہ ملاتے ہوئے (مکہ میں) داخل ہوئے۔ جب ہم مکہ پہنچے تو آپ کے حکم سے ہم نے اپنے حج کو عمرہ کر ڈالا۔ آپ نے یہ بھی فرمایا کہ (عمرہ کے افعال ادا کرنے کے بعد حج کے احرام تک) ہماری بیویاں ہمارے لئے حلال رہیں گی۔ اس پر لوگوں میں چرچا ہونے لگا۔ عطاء نے بیان کیا کہ جابر رضی اللہ عنہ نے کہا کہ کچھ لوگ کہنے لگے کیا ہم میں سے کوئی منیٰ اس طرح جائے کہ منیٰ اس کے ذکر سے ٹپک رہی ہو۔ جابر نے ہاتھ سے اشارہ کیا۔ یہ بات نبی کریم ﷺ تک پہنچی تو آپ خطبہ دینے کھڑے ہوئے اور فرمایا: ”مجھے معلوم ہوا ہے کہ بعض لوگ اس طرح کی باتیں کر رہے ہیں۔ اللہ کی قسم! میں ان لوگوں سے زیادہ نیک اور اللہ عزوجل سے ڈرنے والا ہوں۔ اگر مجھے وہ بات پہلے ہی معلوم ہوتی جواب معلوم ہوئی ہے تو میں قربانی کے جانور اپنے ساتھ نہ لاتا اور اگر میرے ساتھ قربانی کے جانور نہ ہوتے تو میں بھی احرام کھول دیتا۔“ اس پر سراقہ بن مالک بن جہشم کھڑے ہوئے اور کہا یا رسول اللہ! کیا یہ حکم (حج کے ایام میں عمرہ) خاص ہمارے ہی لئے ہے یا ہمیشہ کے لئے؟ آپ نے فرمایا: ”نہیں بلکہ ہمیشہ کے لئے ہے۔“ جابر نے کہا کہ علی بن ابی طالب رضی اللہ عنہ (یعنی سے) آئے۔ اب عطاء اور طاؤس میں ایک تو یوں کہتا ہے حضرت علی رضی اللہ عنہ نے احرام کے وقت یوں کہا تھا۔ ”لَبَّيْكَ بِمَا أَهَلَّ بِهِ رَسُولَ اللَّهِ ﷺ“ اور دوسرا یوں کہتا ہے کہ انہوں نے ”لَبَّيْكَ بِحَجَّةِ رَسُولِ اللَّهِ ﷺ“ کہا تھا۔ نبی کریم ﷺ نے انہیں حکم دیا کہ وہ اپنے احرام پر قائم رہیں (جیسا بھی انہوں نے باندھا ہے) اور انہیں اپنی قربانی میں شریک کر لیا۔

ابن عباس قالَا: قَدِمَ النَّبِيُّ ﷺ صُبْحَ رَابِعَةِ مِنْ ذِي الْحِجَّةِ مُهْلُونَ بِالْحَجِّ، لَا يَخْلُطُهُمْ شَيْءٌ، فَلَمَّا قَدِمْنَا أَمَرَنَا فَجَعَلَنَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى نِسَاءِ نَا، فَفَشْتُ فِي ذَلِكَ الْقَالَةِ. قَالَ عَطَاءٌ: فَقَالَ جَابِرٌ: فَيَرُوحُ أَحَدُنَا إِلَى مَنَى وَذَكَرَهُ يَقْطُرُ مَنًى. فَقَالَ جَابِرٌ: بِكُفْمٍ. فَلَبَّغَ النَّبِيُّ ﷺ فَقَامَ خَطِينًا فَقَالَ: ((بَلَّغْنِي أَنَّ أَقْوَامًا يَقُولُونَ كَذَا وَكَذَا، وَاللَّهِ لَأَنَا أَبْرُ وَأَتَقَى لِلَّهِ عَزَّوَجَلَّ مِنْهُمْ، وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْ لَا أَنَّ مَعِيَ الْهَدْيَ لَأَحْلَلْتُ)). فَقَامَ سَرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ فَقَالَ: يَا رَسُولَ اللَّهِ هِيَ لَنَا أَوْ لِلْأَيْدِ؟ فَقَالَ: ((لَا بَلَّ لِلْأَيْدِ)). قَالَ: وَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: أَحَدُهُمَا يَقُولُ: لَبَّيْكَ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ. وَقَالَ الْآخَرُ: لَبَّيْكَ بِحَجَّةِ رَسُولِ اللَّهِ ﷺ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ، وَأَشْرَكَهُ فِي الْهَدْيِ. [راجع: ۱۰۸۵، ۱۰۵۷]

[مسلم: ۲۹۴۳؛ نسائی: ۲۸۷۲]

تشریح: اسی سے باب کا مضمون ثابت ہوا۔ سند میں ابن جریج کا اس حدیث کو عطاء اور طاؤس دونوں سے سنا مذکور ہے۔ حافظ نے کہا میرے نزدیک تو طاؤس سے روایت منقطع ہے کیونکہ ابن جریج نے مجاہد اور عکرمہ سے نہیں سنا اور طاؤس ان ہی کے ہم عصر ہیں، البتہ عطاء سے سنا ہے کیونکہ عطاء ان لوگوں کے دس برس بعد ہوئے تھے۔ ترجمہ باب اس سے نکلتا ہے کہ رسول کریم ﷺ نے مدینہ سے قربانی کے لئے ۶۳ اونٹ لئے اور حضرت عائشہ اور حضرت علی رضی اللہ عنہما سے ۳۷ اونٹ لائے۔ جملہ سوانٹ ہوئے اور حضرت علی رضی اللہ عنہ نے آپ کو ان اونٹوں میں شریک کر لیا۔

بَابُ مَنْ عَدَلَ عَشْرَةً مِنَ الْغَنَمِ باب: تقسیم میں ایک اونٹ کو دس بکریوں کے برابر

سمجھنا

بَجَزُورٍ فِي الْقَسْمِ

(۲۵۰۷) ہم سے محمد بن سلام نے بیان کیا، کہا کہ ہم کو کوچ نے خبر دی، انہیں سفیان ثوری نے، انہیں ان کے والد سعید بن مسروق نے، انہیں عباہ بن رفاعہ نے اور ان سے ان کے دادار ارفع بن خدیج رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ تہامہ کے مقام ذوالحلیفہ میں تھے۔ (غنیست میں) ہمیں بکریاں اور اونٹ ملے تھے، بعض لوگوں نے جلدی کی اور (جانور ذبح کر کے) گوشت کو ہانڈیوں میں چڑھا دیا۔ پھر رسول اللہ ﷺ تشریف لائے۔ آپ کے حکم سے گوشت کی ہانڈیوں کو الٹ دیا گیا۔ پھر (آپ نے تقسیم میں) دس بکریوں کا ایک اونٹ کے برابر حصہ رکھا۔ ایک اونٹ بھاگ کھڑا ہوا۔ قوم کے پاس گھوڑوں کی کمی تھی۔ ایک شخص نے اونٹ کو تیر مار کر روک لیا۔ رسول کریم ﷺ نے فرمایا: ”ان جانوروں میں بھی جنگلی جانوروں کی طرح وحشت ہوتی ہے۔ اس لئے جب تم ان کو نہ پکڑ سکو تو تم ان کے ساتھ ایسا کیا کرو۔“ عباہ نے بیان کیا کہ میرے دادا نے عرض کیا: یا رسول اللہ! ہمیں امید ہے یا خطرہ ہے کہ کہیں کل دشمن سے ٹکرائیں نہ ہو جائے اور چھری ہمارے ساتھ نہیں ہے۔ کیا دھاردار لکڑی سے ہم ذبح کر سکتے ہیں؟ آپ نے فرمایا: ”لیکن ذبح کرنے میں جلدی کرو۔ جو چیز خون بہادے (اسی سے کاٹ لو) اگر اس پر اللہ کا نام لیا جائے تو اس کو کھاؤ اور ناخن اور دانت سے ذبح نہ کرو۔ اس کی وجہ میں بتلاؤں۔ سنو دانت تو ہڈی ہے اور ناخن حبشیوں کی چھریاں ہیں۔“

۲۵۰۷۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَّادِ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحَلِيفَةِ مِنْ تِهَامَةَ، فَأَصْبْنَا عَنَمًا أَوْ إِبِلًا، فَعَجَلُ الْقَوْمِ، فَأَغْلَوْا بِهَا الْقُدُورَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَأَمَرَ بِهَا فَأُكْفِنَتْ، ثُمَّ عَدَلَ عَشْرَةَ مِنَ النِّعَمِ بِجَزُورٍ، ثُمَّ إِنَّ بَعِيرًا نَذَّ وَلَيْسَ فِي الْقَوْمِ إِلَّا خَيْلٌ يَسِيرَةٌ فَرَمَاهُ رَجُلٌ فَحَبَسَهُ بِسَهْمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا)). قَالَ: قَالَ جَدِّي: يَا رَسُولَ اللَّهِ إِنَّا نَرْجُو - أَوْ نَخَافُ - أَنْ نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدَى، فَتَدْبَحُ بِالْقَصَبِ فَقَالَ: ((اعْجَلْ أَوْ أَرِنْ، مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَحْدِثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعِظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ)). [راجع: ۲۴۸۸]

تشریح: راوی کو شبہ ہے کہ آپ نے لفظ ((اعجل)) فرمایا، یا لفظ ((ارن)) فرمایا۔ خطابی نے کہا کہ لفظ ارن اصل میں ارن تھا جو ارن یا رن سے ہے اور جس کے معنی بھی اعجل یعنی جلدی کرنے کے ہیں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ الرَّهْنِ فِي الْحَضَرِ]

اپنی بستی میں گروی رکھنے کا بیان

تشریح: رہن کے معنی ثبوت یا رکنا اور اصطلاح شرع میں رہن کہتے ہیں قرض کے بدل کوئی چیز رکھوا دینے کو مضبوطی کے لئے کہ اگر قرض ادا نہ ہو تو مرتہن اس چیز سے اپنا قرض وصول کر لے، جو شخص رہن کی چیز کا مالک ہو اس کو راہن اور جس کے پاس رکھا جائے اس کو مرتہن اور اس چیز کو مرتہن کہتے ہیں۔

رہن کے لغوی معنی گروی رکھنا، روک رکھنا، اقامت کرنا، ہمیشہ رہنا، مصدر راہن کے معنی گروی کرنا۔ قرآن مجید کی آیت: ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾ (الذہر: ۳۸) میں گروی مراد ہے۔ یعنی ہر نفس اپنے اعمال کے بدلے میں اپنے آپ کو گروی کر چکا ہے۔ حدیث نبوی: ((کل غلام وھینۃ بعیقۃ)) میں بھی گروی مراد ہے یعنی ہر بچہ اپنے عقیقہ کے ہاتھ میں گروی ہے۔ بعض نے کہا کہ مراد اس سے یہ ہے کہ جس بچے کا عقیقہ نہ ہو اور وہ مر گیا تو وہ اپنے والدین کی سفارش نہیں کرے گا۔ بعض نے عقیقہ ہونے تک بچے کا بالوں کی گندگی وغیرہ میں مبتلا رہنا مراد لیا ہے۔

مجتہد مطلق امام بخاری رحمہ اللہ نے اپنی عادت کے مطابق رہن کے جواز کے لئے آیت قرآنی سے استنباط فرمایا۔ پھر سفر کی خصوصیت کا شبہ پیدا ہو رہا تھا کہ رہن صرف سفر سے متعلق ہے، اس لئے لفظ ”حضر“ کا بھی اضافہ فرما کر اس شبہ کو رد کیا اور حضر میں رہن کا ثبوت حدیث نبوی سے پیش فرمایا جو کہ آگے مذکور ہے جس میں یہودی کے ہاں آپ نے اپنی زرہ مبارک گروی رکھی۔ اس کا نام ابو ثمم تھا اور یہ بنو نضر سے تعلق رکھتا تھا جو قبیلہ خزرج کی ایک شاخ کا نام ہے۔

بَابُ الرَّهْنِ فِي الْحَضَرِ باب: آدمی اپنی بستی میں ہو اور گروی رکھے

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ﴾ [البقرة: ۲۸۳] طے تو ہاتھ گروی رکھ لو۔“ اور اللہ پاک نے سورہ بقرہ میں فرمایا: ”اگر تم سفر میں ہو اور کوئی لکھنے والا نہ

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے یہ بتلایا کہ قرآن شریف میں جو یہ قید ہے: ﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ﴾ (البقرة: ۲۸۳) یہ قید اتفاقاً ہے اس لئے کہ اکثر سفر میں گروی کی ضرورت پڑتی ہے اور اس کا یہ مطلب نہیں ہے کہ حضر میں گروی رکھنا درست نہیں۔

۲۵۰۸۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قَالَ: وَلَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعَهُ بِشَعِيرٍ، وَمَشَيْتُ إِلَى النَّبِيِّ ﷺ بِخُزْنِ شَعِيرٍ وَإِهَالَةٍ سِنْخَةٍ، وَلَقَدْ سَمِعْتُهُ يَقُولُ: ((مَا أَصْبَحَ لَالٍ (۲۵۰۸) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، اور انس سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اپنی زرہ جو کے بدلے گروی رکھی تھی۔ ایک دن میں خود آپ کے پاس جو کی روٹی اور باسی چربی لے کر حاضر ہوا تھا۔ میں نے خود آپ سے سنا تھا، آپ فرما رہے تھے: ”آل محمد (ﷺ) پر کوئی صبح

مُحَمَّدٌ ﷺ إِلَّا صَاعٌ وَلَا أَمْسَى)). وَإِنَّهُمْ اور کوئی شام ایسی نہیں آئی کہ ایک صاع سے زیادہ کچھ اور موجود رہا ہو۔“
لِتَسْعَةَ أَبْيَاتٍ. [راجع: ۲۰۶۹] [ترمذی: ۱۲۱۵] حالانکہ آپ کے نو گھر تھے۔

نسائی: ۲۶۲۴]

تشریح: یہ آپ نے اپنا واقعہ بیان فرمایا، دوسرے مؤمنین کو تسلی دینے کے لئے نہ کہ بطور شکوہ اور شکایت کے۔ اہل اللہ تو فقر اور فاقہ پر ایسی خوشی کرتے ہیں جو غنا اور تو نگری پر نہیں کرتے۔ وہ کہتے ہیں فقر اور فاقہ اور دکھ اور بیماری خالص محبوب یعنی خداوند کریم کی مراد ہے اور غنا اور تو نگری میں بندے کی مراد بھی شریک ہوتی ہے۔

حضرت سلطان المشائخ نظام الدین اولیا قدس سرہ سے منقول ہے۔ جب وہ اپنے گھر میں جاتے اور والدہ سے پوچھتے کچھ کھانے کو ہے؟ وہ کہتی ”بابا نظام الدین ما امروز مهمان خدائیم“ تو بے حد خوشی کرتے اور جس دن وہ کہتی کہ ”ہاں! کھانا حاضر ہے“ تو کچھ خوشی نہ ہوتی۔ (وحیدی) حافظ صاحب فرماتے ہیں:

”وفی الحديث جواز معاملة الكفار فيما لم يتحقق تحريم عين المتعامل فيه وعدم الاعتبار بفساد معتقدهم ومعاملاتهم فيما بينهم واستنبط منه جواز معاملة من اكثر ماله حرام وفيه جواز بيع السلاح ورهنه واجارته وغير ذلك من الكافر مالم يكن حربيا وفيه ثبوت املاك اهل الذمة في ايديهم وجواز الشراء بالثمن المؤجل واتخاذ الدروع والعدد وغيرها من آلات الحرب وانه غير قاذح في التوكل وان قنية آلة الحرب لا تدل على تحببها قاله ابن المنير وان اكثر قوت ذلك العصر الشعير قاله الداودي وان القول قول المرتهن في قيمة المرهون مع يمينه حكاها ابن التين وفيه ما كان عليه النبي ﷺ من التواضع والزهد في الدنيا والتقلل منها مع قدرته عليها والكرم الذي افضى به الى عدم الادخار حتى احتاج الى رهن درعه والصبر على ضيق العيش والقناعة باليسير وفضيلة لازواجه لصبرهن معه على ذلك وفيه غير ذلك مما مضى وبأني“

”قال العلماء الحكمة في عدوله ﷺ عن معاملة مياسيرا الصحابة الى معاملة اليهود اما لبيان الجواز او لانهم لم يكن عندهم اذ ذلك طعام فاضل عن حاجة غيرهم او خشى انهم لا ياخذون منه ثمنا او عوضا فلم يرد التضييق عليهم فانه لا يبعد ان يكون فيهم اذ ذلك من يقدر على ذلك واكثر منه فلعله لم يطلعهم على ذلك وانما اطلع عليه من لم يكن موسرا به ممن نقل ذلك والله اعلم۔“ (فتح الباری)

یعنی اس حدیث سے کفار کے ساتھ ایسی چیزوں میں جن کی حرمت متحقق نہ ہو، معاملہ کرنے کا جواز ثابت ہوا اس بارے میں ان کے معتقدات اور باہمی معاملات کے بگاڑ کا اعتبار نہیں کیا جائے گا اور اس سے ان کے ساتھ بھی معاملہ کا جواز ثابت ہوا جن کے مال کا اکثر حصہ حرام سے تعلق رکھتا ہے اور اس سے کافر کے ہاتھ تھیں روکنا یا بچنا بھی ثابت ہو جائے گا جب تک وہ حربی نہ ہو اور اس سے ذمیوں کے املاک کا بھی ثبوت ہو جو ان کے قابو میں ہوں اور اس سے ادھار قیمت پر خرید کرنا بھی ثابت ہو اور درہ وغیرہ آلات حرب کا تیار کرنا بھی ثابت ہوا، اور یہ کہ اس قسم کی تیاریاں تو کل کے منافی نہیں ہیں اور یہ کہ آلات حرب کا ذخیرہ جمع کرنا ان کے روکنے پر دلالت نہیں کرتا۔

اور یہ بھی ثابت ہوا کہ اس زمانہ میں زیادہ تر کھانے میں جو کاروان تھا۔ اور یہ بھی ثابت ہوا کہ شے مرہونہ کے بارے میں قسم کے ساتھ مرتبہ کا قول ہی معتبر مانا جائے گا اور اس حدیث سے نبی کریم ﷺ کا زہد و توکل بھی بدرجہ اتم ثابت ہوا۔ حالانکہ آپ کو ہر قسم کی آسائیاں بہم تھیں۔ ان کے باوجود آپ نے دنیا میں ہمیشہ کمی ہی کو محبوب رکھا اور آپ کا کرم و سخا و عدم ذخیرہ اندوزی بھی ثابت ہوا۔ جس کے نتیجے میں آپ کو مجبوراً اپنی زرہ کو زمین رکھنا ضروری ہوا اور آپ کا صبر بھی ثابت ہوا جو آپ جنگی معاش میں فرمایا کرتے تھے اور کم سے کم پر آپ کا قناعت کرنا بھی ثابت ہوا اور آپ کی بیویوں کی

بھی فضیلت ثابت ہوئی جو وہ آپ کے ساتھ کرتی تھیں اور اس بارے میں کہ نبی کریم ﷺ نے صحابہ کے بجائے یہودیوں سے ادھار کا معاملہ کیوں فرمایا؟ علمائے ایک حکمت بیان کی ہے کہ آپ نے یہ معاملہ جواز کے اظہار کے لئے فرمایا، اس لئے کہ ان دنوں صحابہ کرام کے پاس فاضل غلہ نہ تھا۔ لہذا مجبوراً یہود سے آپ کو معاملہ کرنا پڑا۔ یا اس لئے بھی کہ آپ جانتے تھے کہ صحابہ کرام بجائے ادھار معاملہ کرنے کے بلا قیمت ہی وہ غلہ آپ کے گھر بھیج دیں گے۔ اور خواہ وہ ان کو تنگ ہونا پڑے گا، اس لئے خاموشی سے آپ نے یہود سے ہی کام چلایا۔

بَابُ مَنْ رَهْنَ دِرْعَهُ

باب: زرہ کو گروی رکھنا

۲۵۰۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ قَالَ: تَذَاكُرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ، وَالْقَيْلِ فِي السَّلَمِ، فَقَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْأَسْوَدُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَرَهْنَهُ دِرْعَهُ. [راجع: ۲۰۶۸]

(۲۵۰۹) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، انہوں نے کہا کہ ہم سے اعمش نے بیان کیا کہ ہم نے ابراہیم نخعی رضی اللہ عنہ کے یہاں قرض میں رہن اور ضامن کا ذکر کیا تو انہوں نے کہا ہم سے اسود نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک یہودی سے غلہ خرید ایک مقررہ مدت کے قرض پر اور اپنی زرہ اس کے پاس گروی رکھی تھی۔

بَابُ رَهْنِ السَّلَاحِ

باب: ہتھیار گروی رکھنا

۲۵۱۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ لِكُعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ)). فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَنَا. فَأَتَاهُ فَقَالَ: أَرَدْنَا أَنْ نُسَلِّفًا وَسَفَاؤُ وَنَسْقِينَ. قَالَ: ارْهَنُونِي نِسَاءَ كُمْ. قَالُوا: كَيْفَ نَرَهْنُكَ نِسَاءَنَا، وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهَنُونِي أَبْنَاءَ كُمْ قَالُوا: كَيْفَ نَرَهْنُ أَبْنَاءَنَا فَيَسْبَ أَحَدُهُمْ، فَيَقَالَ: رَهْنَ بَوَسْقِي أَوْ وَسْقِينَ؟ هَذَا عَارٌ عَلَيْنَا وَلَكِنَّا نَرَهْنُكَ اللَّأَمَةَ. قَالَ: سُفْيَانُ يَغْنِي السَّلَاحَ. فَوَعَدَهُ أَنْ يَأْتِيَهُ فَفَقَتَلُوهُ، ثُمَّ اتَّوَا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

(۲۵۱۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا کہ عمرو بن دینار نے بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا۔ وہ کہہ رہے تھے کہ رسول اللہ ﷺ نے فرمایا: ”کعب بن اشرف (یہودی اسلام کا پکا دشمن) کا کام کون تمام کرتا ہے کہ اس نے اللہ اور اس کے رسول ﷺ کو بہت تکلیف دے رکھی ہے۔“ محمد بن مسلمہ نے کہا کہ میں (یہ خدمت انجام دوں گا) چنانچہ وہ اس کے پاس گئے اور کہا کہ ایک دو دن غلہ قرض لینے کے ارادے سے آیا ہوں۔ کعب نے کہا لیکن تمہیں اپنی بیویوں کو میرے یہاں گروی رکھنا ہوگا۔ محمد بن مسلمہ اور اس کے ساتھیوں نے کہا کہ ہم اپنی بیویوں کو تمہارے پاس کس طرح گروی رکھ سکتے ہیں جب کہ تم سارے عرب میں خوبصورت ہو۔ اس نے کہا کہ پھر اپنی اولاد گروی رکھ دو۔ انہوں نے کہا کہ ہم اپنی اولاد کس طرح رہن رکھ سکتے ہیں اسی پر انہیں گالی دی جایا کرے گی کہ ایک دو دن غلہ کے لئے رہن رکھ دیئے گئے تھے تو ہمارے لئے بڑی شرم کی بات ہوگی۔ البتہ ہم اپنے ہتھیار تمہارے ہاں رہن رکھ سکتے ہیں۔ سفیان نے کہا کہ مراد لفظ ”لامہ“ سے ہتھیار ہیں۔ پھر محمد بن مسلمہ رضی اللہ عنہ اس سے دوبارہ ملنے کا وعدہ کر کے (چلے آئے اور

[أطرافه في: ۳۰۳۱، ۳۰۳۲، ۴۰۳۷]

[مسلم: ۴۶۶۴؛ ابوداود: ۲۷۶۸]

رات میں اس کے یہاں پہنچ کر (اسے قتل کر دیا۔ پھر نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ کو خبر دی۔

تشیع: کعب بن اشرف مدینہ کا سرمایہ دار یہودی تھا۔ اسلام آنے پر اس کو اپنے سرمایہ دارانہ وقار کے لئے ایک بواہچکا محسوس ہوا اور یہ شب و روز اسلام کی بیخ کنی کے لئے تدابیر سوچتا رہتا تھا۔ بدر میں جو کافر مارے گئے تھے ان کا نوحہ کر کے کفار مکہ کو نبی کریم ﷺ سے لڑنے کے لئے ابھارتا رہتا اور آپ کی شان میں ججوار تنقیص کے اشعار گھڑتا۔ اس ناپاک مشن پر وہ ایک دفعہ جنگ بدر کے بعد مکہ بھی گیا تھا۔ آخر نبی کریم ﷺ نے اس کی ناشائستہ حرکات سے عجب آ کر اس کا مسئلہ مجمع صحابہ میں رکھا۔ جس پر حضرت محمد بن مسلمہ رضی اللہ عنہ نے اپنے آپ کو پیش کیا۔ انہوں نے آپ سے اجازت لی کہ میں اس کے پاس جا کر آپ کے باب میں جو کچھ مناسب ہوگا، اس کے سامنے کہوں گا۔ اس کی اجازت دیجئے۔ آپ نے انہیں اجازت دے دی تو حضرت محمد بن مسلمہ رضی اللہ عنہ اس کے پاس پہنچے اور یہ باتیں ہوئیں جو کہ یہاں مذکور ہیں۔ آخر اس یہودی نے ہتھیاروں کے رہن کو منظور کیا۔ پھر محمد بن مسلمہ رضی اللہ عنہ کعب کے رضاعی بھائی ابونا نلکہ کو ساتھ لیکر رات کو اس کے پاس گئے۔ اس نے قلعہ کے اندر بلا لیا اور جب ان کے پاس جانے لگا تو اس کی عورت نے منع کیا، وہ بولا کوئی غیر نہیں ہے۔ محمد بن مسلمہ ہے اور میرا بھائی ابونا نلکہ محمد بن مسلمہ کے ساتھ ہے۔ اور بھی دوا تین شخص تھے۔ ابوبعس بن جبر، حارث بن اوس، عباد بن بشر۔

محمد بن مسلمہ رضی اللہ عنہ نے کہا کہ میں کعب کے بال سوگھنے کے بہانے اس کا سر تھاموں گا۔ تم اس وقت جب دیکھو کہ میں سر کو مضبوط تھامے ہوا ہوں اس کا سر تلوار سے قلم کر دیتا۔ پھر محمد بن مسلمہ رضی اللہ عنہ نے جب کعب آیا، یہی کہا کہ اے کعب! میں نے تمہارے سر جیسی خوشبو تمام عمر میں نہیں سوگھی۔ وہ کہنے لگا کہ میرے پاس ایک عورت ہے جو عرب کی ساری عورتوں سے زیادہ معطر اور خوشبودار رہتی ہے۔ محمد بن مسلمہ نے اس کا سر سوگھنے کی اجازت مانگی اور کعب کے سر کو مضبوط تھام کر اپنے ساتھیوں کو اشارہ کر دیا۔ انہوں نے تلوار سے سراڑا دیا اور لوٹ کر دوبارہ رسالت میں یہ بشارت پیش کی۔ آپ بہت خوش ہوئے اور ان مجاہدین اسلام کے حق میں دعائے خیر فرمائی۔

حضرت محمد بن مسلمہ رضی اللہ عنہ کی کنیت ابو عبد اللہ انصاری ہے اور یہ بدر میں شریک ہونے والوں میں سے ہیں۔ کعب بن اشرف کے قتل کی ایک وجہ یہ بھی بتلائی گئی ہے کہ اس نے اپنا عہد توڑ دیا تھا۔ اس طور پر وہ ملک کا غدار بن گیا اور بار بار غدار کی حرکات کرتا رہا۔ لہذا اس کی آخری سزا یہی تھی جو اسے دی گئی۔

حضرت محمد بن مسلمہ رضی اللہ عنہ نے کعب کے پاس ہتھیار رہن رکھنے کا ذکر فرمایا۔ اسی سے باب کا مطلب ثابت ہوا۔

بَابُ: الرَّهْنُ مَرْكُوبٌ وَمَحْلُوبٌ **باب: گروی جانور پر سواری کرنا اس کا دودھ دھونا**

درست ہے

وَقَالَ مُبَغِيرَةٌ عَنْ إِبْرَاهِيمَ، تَرَكَبَ الضَّالَّةَ بِقَدَرٍ عَافِيَهَا، وَتَحَلَّبَ بِقَدَرٍ عَافِيَهَا، وَالرَّهْنُ مِثْلُهُ۔ اور مغیرہ نے بیان کیا اور ان سے ابراہیم خضعی نے کہا کہ گم ہونے والے جانور پر (اگر وہ کسی کو مل جائے تو) اس پر چارہ دینے کے بدلے سواری کی جائے (اگر وہ سواری کا جانور ہے) اور (چارے کے مطابق) اس کا دودھ بھی دوبا جائے۔ (اگر وہ دودھ دینے کے قابل ہے) ایسے ہی گروی جانور پر بھی۔

۲۵۱۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَاءُ، (۲۵۱۱) ہم سے ابونعیم نے بیان کیا، کہا کہ ہم سے زکریا بن ابی زائدہ نے بیان کیا، ان سے عامر شععی نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی

اِنَّهٗ كَانَ يَقُوْلُ: ((الرَّهْنُ يَرْكَبُ بِنَفَقَتِهِ، وَيُسْرَبُ لَكِنْ الدَّرْ إِذَا كَانَ مَرْهُوْنَا)). [طرفہ
فی: ۲۵۱۲] [مسلم: ۳۵۲۶؛ ترمذی: ۱۲۵۴]

ابن ماجہ: ۲۴۴۰

۲۵۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا
عَبْدُ اللَّهِ، أَخْبَرَنَا زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الظَّهْرُ
يَرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُوْنَا، وَلَكِنْ الدَّرْ
يُسْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُوْنَا، وَعَلَى الَّذِي
يَرْكَبُ وَيُسْرَبُ النَّفَقَةُ)). [راجع: ۲۵۱۱]

(۲۵۱۲) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے
خبر دی، انہیں زکریا نے خبر دی، انہیں شعبی نے اور ان سے ابو ہریرہ رضی اللہ
نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”گروی جانور پر اس کے خرچ
کے بدل سواری کی جائے اسی طرح دودھ والے جانور کا جب وہ گروی ہو تو
خرچ کے بدل اس کا دودھ پیا جائے اور جو کوئی سواری کرے یا دودھ پئے
وہی اس کا خرچ اٹھائے۔“

تشریح: شیخ الاسلام امام ابن تیمیہ رحمۃ اللہ علیہ، امام ابن قیم رحمۃ اللہ علیہ اور اصحاب حدیث کا مذہب یہی ہے کہ مرتہن شے مرہونہ سے نفع اٹھا سکتا ہے۔ جب
اس کی درستی اور اصلاح اور خبر گیری کرتا رہے۔ گو مالک نے اس کو اجازت نہ دی ہو اور جمہور فقہاء نے اس کے خلاف کہا ہے کہ مرتہن کو شے مرہونہ سے کوئی
فائدہ اٹھانا درست نہیں۔ الحمد للہ کہ مذہب پر مرتہن کا مکان مرہونہ بعض اس کی حفاظت اور صفائی وغیرہ کے رہتا، اسی طرح غلام لونڈی سے بعض
ان کے نان اور پارچہ کے خدمت لینا درست ہوگا۔ جمہور فقہاء اس حدیث سے دلیل لیتے ہیں کہ جس قرض سے کچھ فائدہ حاصل کیا جائے وہ سود ہے۔
الحمد للہ کہتے ہیں اول تو یہ حدیث ضعیف ہے، اس صحیح حدیث کے معارضہ کے لائق نہیں۔ دوسرے اس حدیث میں مراد وہ قرضہ ہے جو بلا گروی کے
بطور قرض حسنہ ہو۔ طحاوی نے اپنے مذہب کی تائید کے لئے اس حدیث میں یہ تاویل کی ہے کہ مراد یہ ہے کہ راہن اس پر سواری کرے اور اس کا دودھ
پئے اور وہی اس کا دانہ چارہ کرے۔

اور ہم کہتے ہیں کہ یہ تاویل ظاہر کے خلاف ہے کیونکہ مرہونہ جانور مرتہن کے قبضہ میں اور حراست میں رہتا ہے نہ کہ راہن کے، اس کے علاوہ
حماد بن سلمہ نے اپنی جامع میں حماد بن ابی سلیمان سے جو امام ابو حنیفہ رحمۃ اللہ علیہ کے استاذ ہیں، روایت کی، انہوں نے ابراہیم نخعی سے، اس میں صاف یوں
ہے کہ جب کوئی بکری راہن کرے تو مرتہن بقدر اس کے دانے چارے اس کا دودھ پئے۔ اگر دودھ اس کے دانے چارے کے خرچ کے بعد بچ رہے تو اس کا
لینا درست نہیں وہ رہا ہے۔ (ازمولانا وحید الزماں)

بَابُ الرَّهْنِ عِنْدَ الْيَهُودِ وَغَيْرِهِمْ

۲۵۱۳۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا جَرِيرٌ، عَنْ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ
عَائِشَةَ قَالَتْ: اشْتَرَى رَسُولُ اللَّهِ ﷺ مِنْ
يَهُودِيٍّ طَعَامًا وَرَهْنَةً دِرْعَةً. [راجع: ۲۵۱۲]

(۲۵۱۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا،
ان سے اعمش نے ان سے ابراہیم نے ان سے اسود نے اور ان سے
عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے کچھ مدت ٹھہرا کر ایک
یہودی سے غلہ خریدا اور اپنی زرہ اس کے پاس گروی رکھی۔

تشریح: یہودی کا نام ابوالثمم تھا۔ آپ نے اس یہودی سے جو کہ تیس صاع قرض لئے تھے اور جو زرہ گروی تھی اس کا نام ذات الفضول تھا۔ بعض
نے کہا آپ نے وفات سے پہلے یہ زرہ چھڑالی تھی۔ ایک روایت میں ہے کہ آپ کی وفات تک وہ گروی رہی۔ (وحیدی)

باب: راہن اور مرہن میں اگر کسی بات میں اختلاف ہو جائے یا ان کی طرح دوسرے لوگوں میں تو گواہی پیش کرنا مدعی کے ذمہ ہے، ورنہ (منکر) مدعی علیہ سے قسم لی جائے گی

بَابُ إِذَا اخْتَلَفَ الرَّاهْنُ وَالْمُرْتَهِنُ وَنَحْوُهُ فَالْبَيِّنَةُ عَلَى الْمُدْعَى وَالْيَمِينُ عَلَى الْمُدْعَى عَلَيْهِ

(۲۵۱۴) ہم سے غلام بن یحییٰ نے بیان کیا، کہا ہم سے نافع بن عمر نے بیان کیا، ان سے ابن ابی ملیکہ نے کہ میں نے عبداللہ بن عباس رضی اللہ عنہما کی خدمت میں (دو عورتوں کے مقدمہ میں) لکھا تو اس کے جواب میں انہوں نے تحریر فرمایا کہ نبی کریم ﷺ نے فیصلہ کیا تھا کہ (اگر مدعی گواہ نہ پیش کر سکے) تو مدعی علیہ سے قسم لی جائے گی۔

۲۵۱۴۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبْتُ إِلَى ابْنِ عَبَّاسٍ فَكَتَبَ إِلَيَّ أَنَّ النَّبِيَّ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدْعَى عَلَيْهِ. [طرافہ فی: ۲۶۶۸، ۴۵۵۲] [مسلم: ۴۴۷۰، ۴۴۷۱، ابوداؤد: ۳۶۱۹، ترمذی: ۱۳۴۲]

نسائی: ۵۴۴۰؛ ابن ماجہ: ۲۳۲۱

تشریح: یہ اختلاف خواہ اصل رہن میں ہو یا مقدار رہے مرہن میں مثلاً: مرہن کہے کہ تو نے زمین درختوں سمیت گروی رکھی تھی اور راہن کہے میں نے صرف زمین گروی رکھی تھی تو مرہن ایک زیادت کا مدعی ہوا، اس کو گواہ لانا چاہیے، اگر گواہ نہ لائے تو راہن کا قول قسم کے ساتھ قبول کیا جائے گا۔ شافعیہ کہتے ہیں رہن میں جب گواہ نہ ہوں تو ہر صورت میں راہن کا قول قسم کے ساتھ قبول کیا جائے گا۔ (وحیدی)

(۲۵۱۵، ۱۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے کہ عبداللہ بن مسعود رضی اللہ عنہ نے کہا کہ جو شخص جان بوجھ کر اس نیت سے جھوٹی قسم کھائے کہ اس طرح دوسرے کے مال پر اپنی ملکیت جمائے تو وہ اللہ تعالیٰ سے اس حال میں ملے گا کہ اللہ تعالیٰ اس پر غضبناک ہوگا۔ اس ارشاد کی تصدیق میں اللہ تعالیٰ نے (سورہ آل عمران میں) یہ آیت نازل فرمائی: ”وہ لوگ جو اللہ کے عہد اور اپنی قسموں کے ذریعہ دنیا کی تھوڑی پونجی خریدتے ہیں“ آخر آیت تک انہوں نے تلاوت کی۔ ابو وائل نے کہا اس کے بعد اشعث بن قیس رضی اللہ عنہ ہمارے گھر تشریف لائے اور پوچھا کہ ابو عبد الرحمن (ابو مسعود رضی اللہ عنہ) نے تم سے کون سی حدیث بیان کی ہے؟ انہوں نے کہا کہ ہم نے حدیث بالا ان کے سامنے پیش کر دی۔ اس پر انہوں نے کہا کہ انہوں نے سچ بیان کیا ہے۔ میرا ایک (یہودی) شخص سے کنویں کے معاملے میں

۲۵۱۵، ۲۵۱۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ مَنْ حَلَفَ عَلَى يَمِينٍ، يَسْتَحِقُّ بِهَا مَالًا وَهُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ، ثُمَّ أَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ فَقَرَأَ إِلَى ﴿عَذَابٍ أَلِيمٍ﴾. [آل عمران: ۷۷] ثُمَّ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا فَقَالَ: مَا يَحْدِثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَ: فَحَدَّثْنَاهُ قَالَ: فَقَالَ: صَدَقَ لَفِي أَنْزَلْتُ، كَانَتْ بَيْنِي وَبَيْنَ رَجُلٍ حُصُومَةٌ فِي بَثْرٍ فَاخْتَصَمْنَا إِلَى رَسُولِ

اللَّهُ ﷻ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((شَاهِدَاكَ أَوْ يَمِينُهُ)). قُلْتُ: [إِنَّهُ] إِذَا يَخْلِفُ وَلَا يُبَالِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا وَهُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ)). قَالَ: فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ، ثُمَّ افْتَرَأَ هَذِهِ الْآيَةَ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى قَوْلِهِ: ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾.

جھگڑا ہوا تھا۔ ہم اپنا جھگڑا لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئے۔ آپ نے فرمایا: ”تم اپنے گواہ لاؤ ورنہ دوسرے فریق سے قسم لی جائے گی۔“ میں نے عرض کیا پھر یہ تو قسم کھالے گا اور (جھوٹ بولنے پر) اسے کچھ پروا نہ ہوگی۔ رسول کریم ﷺ نے فرمایا: ”جو شخص جان بوجھ کر کسی کا مال ہڑپ کرنے کے لئے جھوٹی قسم کھائے تو اللہ تعالیٰ سے وہ اس حال میں ملے گا کہ وہ اس پر نہایت غضبناک ہوگا۔“ اللہ تعالیٰ نے اس کی تصدیق میں یہ آیت نازل کی۔ اس کے بعد انہوں نے وہی آیت پڑھی ”جو لوگ اللہ کے عہد اور اپنی قسموں کے ذریعہ تھوڑی پونجی خریدتے ہیں۔“ ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ تک۔

[راجع: ۲۳۵۶، ۲۳۵۷]

تشریح: اس حدیث سے یہ ثابت کرنا مقصود ہے کہ مدعی علیہ اگر جھوٹی قسم کھا کر کسی کا مال ہڑپ کر جائے تو وہ عند اللہ بہت ہی بڑا مجرم گناہگار ملعون قرار پائے گا اگرچہ قانوناً وہ عدالت سے جھوٹی قسم اٹھا کر ڈگری حاصل کر چکا ہے مگر اللہ کے نزدیک وہ آگ کے انگارے اپنے پیٹ میں داخل کر رہا ہے۔ پس مدعی علیہ کا فرض ہے کہ وہ بہت ہی سوچ سمجھ کر قسم کھائے اور دنیاوی عدالت کے فیصلے کو آخری فیصلہ نہ سمجھے کہ اللہ کی عدالت عالیہ کا معاملہ بہت سخت ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ الْعَتَقِ]

غلام آزاد کرنے کا بیان

[بَابُ] فِي الْعِتْقِ وَفَضْلِهِ

باب: غلام آزاد کرنے کا ثواب

وَقَوْلُ اللَّهِ تَعَالَى: ﴿فَكَ رَقَبَةً أَوْ إِطْعَامَ فِي يَوْمِ ذِي مَسْجَةٍ يَتِيمًا ذَا مَقْرَبَةٍ﴾. [البلد: کے دنوں میں کسی قرابت دار یتیم بچے کو کھانا کھلانا۔“

[۱۵، ۱۳]

تبشیر: ہر چند یتیم کو بھوک کے وقت کھانا کھلانا ثواب ہے مگر یتیم بچہ اگر رشتہ دار ہو تو اس کی پرورش کرنے میں دگنا ثواب ہے۔ آیت قرآنی میں کسی غلام کو آزاد کرنا یا غریب یتیم کو بھوک کے وقت کھانا کھلانا ہر دو کام ایک ہی درجہ میں بیان کئے گئے ہیں۔ دور حاضرہ میں عہد یتیم کی غلامی کا دور ختم ہو گیا۔ پھر بھی آج معاشی اقتصادی غلامی موجود ہے جس میں ایک عالم گرفتار ہے۔ اس لئے اب بھی کسی قرض دار کا قرض ادا کر دینا۔ کسی تاجر کھنڈے میں پھنسے ہوئے انسان کو آزاد کر دینا اور یتیم مسکینوں کی خبر لینا بڑے بھاری کار ثواب ہیں۔ جگہ جگہ کے فسادات میں کتنے مسلم بچے لاوارث ہو رہے ہیں۔ کتنے امیر امرا مساکین و فقرا کی صفوں میں آ رہے ہیں۔ جیسا کہ حال ہی میں احمد آباد، چائے باسے، چکر دھر پور، پھر بیہونڈی اور محل گاؤں کے حالات سامنے ہیں۔ ایسے مصیبت زدہ مسلمانوں کی مدد کرنا اور ان کو زندگی کے لئے سہارا دینا وقت کا بڑا بھاری کار خیر ہے۔ اللہ تعالیٰ یہاں سب کو امن و امان عطا کرے۔ (آمین۔ لفظ ”مسغبة“ سغب یسغب سغبوا سے جاع بھوک کے معنی میں ہے۔

۲۵۱۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ حَدَّثَنِي سَعِيدُ بْنُ مَرْجَانَةَ، صَاحِبُ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: ((أَتَمَّا رَجُلٍ أَعْتَقَ أَمْرًا مُسْلِمًا اسْتَقْدَلَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ)). قَالَ سَعِيدُ بْنُ مَرْجَانَةَ: فَأَنْطَلَقْتُ إِلَى عَلِيِّ بْنِ حُسَيْنٍ فَعَمَدَ عَلِيُّ بْنُ الْحُسَيْنِ إِلَيْهِ لَهْ قَدْ أَعْطَاهُ بِهِ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَشْرَةَ آلَافٍ دِرْهَمٍ. أَوْ أَلْفٍ دِينَارٍ. فَأَعْتَقَهُ.

(۲۵۱۷) ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا کہ ہم سے عاصم بن محمد نے بیان کیا، انہوں نے کہا کہ مجھ سے واقد بن محمد نے بیان کیا، انہوں نے کہا کہ مجھ سے علی بن حسین کے ساتھی سعید بن مرجانہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس شخص نے بھی کسی مسلمان (غلام) کو آزاد کیا تو اللہ تعالیٰ اس غلام کے جسم کے ہر عضو کی آزادی کے بدلے اس شخص کے جسم کے بھی ہر عضو کو دوزخ سے آزاد کرے گا۔“ سعید بن مرجانہ نے بیان کیا کہ پھر میں علی بن حسین (زین العابدین رضی اللہ عنہ) کے یہاں گیا (اور ان سے حدیث بیان کی) وہ اپنے ایک غلام کی طرف متوجہ ہوئے۔ جس کی عبد اللہ بن جعفر دس ہزار درہم یا ایک ہزار درہم دینار قیمت دے رہے تھے اور آپ نے اسے آزاد کر دیا

[طرفہ فی: ۶۷۱۵] [مسلم: ۳۷۹۵، ۳۷۹۶]

ترمذی: ۱۵۴۱]

تشریح: زین العابدین بن حسین (رضی اللہ عنہ) نے سعید بن مرجانہ سے یہ حدیث سن کر اس پر فوراً عمل کر دکھایا اور اپنا ایک ایسا قیمتی غلام آزاد کر دیا جس کی قیمت کے دس ہزار درہم مل رہے تھے۔ جس کا نام مطرف تھا۔ مگر زین العابدین نے روپے کی طرف نہ دیکھا اور ایک عظیم نیکی کی طرف دیکھا۔ اللہ والوں کی یہی شان ہوتی ہے کہ وہ انسان پروری اور ہمدردی کو ہر قیمت پر حاصل کرنے کے لئے تیار رہتے ہیں۔ ایسے ہی لوگ ہیں جن کو اولیائے اللہ یا عباد الرحمن ہونے کا شرف حاصل ہے۔

باب: کیسا غلام آزاد کرنا افضل ہے؟

بَابُ: أَيُّ الرِّقَابِ أَفْضَلُ؟

(۲۵۱۸) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے، ان سے ان کے والد نے، ان سے ابو مرواح نے اور ان سے ابو ذر غفاری (رضی اللہ عنہ) نے کہ میں نے رسول اللہ ﷺ سے پوچھا کہ کون سا عمل افضل ہے؟ آپ نے فرمایا: ”اللہ پر ایمان لانا اور اس کی راہ میں جہاد کرنا۔“ میں نے پوچھا اور کس طرح کا غلام آزاد کرنا افضل ہے؟ آپ نے فرمایا: ”جو سب سے زیادہ قیمتی ہو اور مالک کی نظر میں جو بہت زیادہ پسند ہو۔“ میں نے عرض کیا کہ اگر مجھ سے یہ نہ ہو سکا؟ آپ نے فرمایا: ”پھر کسی مسلمان کا ریگری مدد کر یا کسی بے ہنر کی۔“ انہوں نے کہا کہ اگر میں یہ بھی نہ کر سکا؟ اس پر آپ نے فرمایا: ”پھر لوگوں کو اپنے شر سے محفوظ کر دے کہ یہ بھی ایک صدقہ ہے جسے تم خود اپنے اوپر کرو گے۔“

۲۵۱۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَّاحٍ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: ((إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِهِ)). قُلْتُ: فَأَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: ((أَعْلَاهَا ثَمَنًا، وَأَنْفُسَهَا عِنْدَ أَهْلِهَا)). قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: ((تُعِينُ صَائِعًا أَوْ تَصْنَعُ لَأَحَقَّ)). قَالَ: فَإِنْ لَمْ أَفْعَلْ. قَالَ: ((تَدْعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ)). [مسلم: ۲۵۰، ۲۵۱]

نسائی: ۱۳۱۲۹ ابن ماجہ: ۲۵۲۳]

تشریح: قیمتی غلام اچھا بہترین ماہر کاریگر کسی بھی مفید فن کا ماہر ہو ایسا غلام مالک کی نظر میں اس لئے پیارا ہوتا ہے کہ وہ روزانہ اچھی کمائی کر لیتا ہے۔ ایسے کو آزاد کرنا بڑا کاروبار ہے یا پھر ایسے انسان کی مدد کرنا جو بے ہنر ہونے کی وجہ سے پریشان حال ہو۔ ”اللہم اید الاسلام والمسلمین۔“ (ترجمہ حدیث میں صالح کا لفظ بمعنی کاریگر ہے کوئی بھی حلال پیشہ کرنے والا مراد ہے۔ بعض نے لفظ ضائعاً روایت کیا ہے ضاد معجمہ سے تو اس کے معنی یہ ہوں گے جو کوئی تباہ حال ہو یعنی فقر و فاقہ میں مبتلا ہو کر ہلاک و برباد ہو رہا ہو۔

باب: سورج گرہن اور دوسری نشانیوں کے وقت

بَابُ مَا يُسْتَحَبُّ مِنَ الْعَتَاقَةِ

غلام آزاد کرنا مستحب ہے

فِي الْكُسُوفِ وَالْآيَاتِ

(۲۵۱۹) ہم سے موسیٰ بن مسعود نے بیان کیا، انہوں نے کہا کہ ہم سے زائدہ بن قدامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے قاطمہ بنت منذر نے اور ان سے اسماء بنت ابی بکر (رضی اللہ عنہا) نے بیان کیا کہ رسول

۲۵۱۹۔ حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا زَائِدَةُ بْنُ قَدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ قَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي

بُكَرُ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ. تَابَعَهُ عَلِيُّ بْنُ الدَّرَاوَزْدِيِّ عَنْ هِشَامٍ. [راجع: ۸۶]

اللہ ﷺ نے سورج گرہن کے وقت غلام آزاد کرنے کا حکم فرمایا ہے۔ موسیٰ کے ساتھ اس حدیث کو علی بن مدینی نے بھی عبدالعزیز دروردی سے روایت کیا ہے۔ انہوں نے ہشام سے۔

۲۵۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كُنَّا نُوْمِرُ عِنْدَ الْكُسُوفِ بِالْعَتَاقَةِ. [راجع: ۸۶]

ہم سے محمد بن ابی بکر نے بیان کیا، انہوں نے کہا ہم سے عثم نے بیان کیا، انہوں نے کہا ہم سے ہشام نے بیان کیا، ان سے فاطمہ بنت منذر نے بیان کیا اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ ہمیں سورج گرہن کے وقت غلام آزاد کرنے کا حکم دیا جاتا تھا۔

تشریح: چاند سورج کا گرہن آمار قدرت میں سے ہے۔ جن سے اللہ پاک اپنے بندوں کو ڈراتا اور بتلاتا ہے کہ یہ سارا عالم ایک نہ ایک دن اسی طرح تہ و بالا ہونے والا ہے۔ ایسے موقع پر غلام آزاد کرنے کا حکم دیا گیا جو بہت بڑی نیکی ہے اور نوع انسانی کی بڑی خدمت جس کا صلہ یہ کہ اللہ پاک اس غلام کے ہر عضو کے بدلے آزاد کرنے والے کے ہر عضو کو دوزخ سے آزاد کر دیتا ہے۔ الحمد للہ اسلام کی اسی پاک تعلیم کا ثمرہ ہے کہ آج دنیا سے ایسی غلامی تقریباً ناپید ہو چکی ہے، نیکیوں کی ترغیب کے سلسلہ میں قرآن پاک و احادیث نبوی کا ایک بڑا حصہ غلام آزاد کرانے کی ترغیبات سے بھرپور ہے۔ اس سے یہ بھی اندازہ کیا جاسکتا ہے کہ اسلام کی نگاہ میں انسانی آزادی کی کس قدر قدر و قیمت ہے اور انسانی غلامی کتنی مذموم شے ہے۔ تعجب ہے ان مغرب زدہ ذہنوں پر جو اسلام پر رجعت پسندی کا الزام لگاتے اور اسلام کو انسانی ترقی و آزادی کے خلاف تصور کرتے ہیں۔ ایسے لوگوں کو انصاف کی آنکھوں سے تعلیمات اسلام کا مطالعہ کرنا چاہیے۔

بَابُ: إِذَا أَعْتَقَ عَبْدًا بَيْنَ اثْنَيْنِ أَوْ أُمَّةً بَيْنَ الشُّرَكَاءِ

۲۵۲۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْتَقَ عَبْدًا بَيْنَ اثْنَيْنِ، فَإِنْ كَانَ مُوسِرًا قَوْمَ عَلَيْهِ ثُمَّ يَعْتَقُ)). [راجع: ۲۴۹۱] [مسلم: ۴۳۲۹؛ ابوداؤد: ۳۹۴۷]

ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے سالم نے اور ان سے ان کے والد نے کہ نبی کریم ﷺ نے فرمایا: ”دو ساتھیوں کے درمیان سا جھے کے غلام کو اگر کسی ایک ساتھی نے آزاد کیا تو اگر آزاد کرنے والا مالدار ہے تو باقی حصوں کی قیمت کا اندازہ کیا جائے گا۔ پھر (اسی کی طرف سے) پورے غلام کو آزاد کر دیا جائے گا۔“

۲۵۲۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ أَعْتَقَ شَرُكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قَوْمَ الْعَبْدِ عَلَيْهِ قِيمَةُ عَدْلٍ، فَأَعْطَى شُرَكَاهُ

ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے کسی مشترک غلام میں اپنے حصے کو آزاد کر دیا اور اس کے پاس اتنا مال ہے کہ غلام کی پوری قیمت ادا ہو سکے تو اس کی قیمت انصاف کے ساتھ لگائی جائے گی اور باقی شریکوں کو ان کے حصے کی قیمت

(اسی کے مال سے) دے کر غلام کو اسی کی طرف سے آزاد کر دیا جائے گا۔
ورنہ غلام کا جو حصہ آزاد ہو چکا وہ ہو چکا۔ باقی حصوں کی آزادی کے لیے
غلام کو خود کوشش کر کے قیمت ادا کرنی ہوگی۔“

ابن ماجہ: [۲۵۲۸]

(۲۵۲۳) ہم سے عبید بن اسماعیل نے بیان کیا، ان سے ابو اسامہ نے
بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما
نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے کسی مشترک غلام
کے اپنے حصے کو آزاد کیا اور اس کے پاس غلام کی پوری قیمت ادا کرنے کے
لیے مال بھی ہے تو پورا غلام اسے آزاد کرانا لازم ہے لیکن اگر اس کے پاس
اتنا مال نہ ہو جس سے پورے غلام کی صحیح قیمت ادا کی جاسکے۔ تو پھر غلام کا جو
حصہ آزاد ہو گیا وہی آزاد ہو ہے۔“ ہم سے مسدد نے بیان کیا، ان سے بشر
نے بیان کیا اور ان سے عبید اللہ نے اختصار کے ساتھ۔

۲۵۲۳- حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي مَمْلُوكٍ فَلَعَلَّهِ عِتْقُهُ كُلُّهُ، إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَبْلُغُ عَلَيْهِ قِيمَةُ عَدْلِ عَلَى الْمُعْتَقِ، فَأَعْتَقَ مِنْهُ مَا أَعْتَقَ)). حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بَشَرٌ، عَنْ عُبَيْدِ اللَّهِ، أَخْتَصَرَ. [راجع: ۲۴۹۱]

(۲۵۲۴) ہم سے ابو العثمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان
کیا، ان سے ایوب سختیانی نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما
نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے کسی (ساجھے کے) غلام کا اپنا
حصہ آزاد کر دیا۔ یا (آپ ﷺ نے) یہ الفاظ فرمائے شِرْكَاءَ لَهُ فِي عَبْدٍ
(شک راوی حدیث ایوب سختیانی کو ہوا) اور اس کے پاس اتنا مال بھی تھا
جس سے پورے غلام کی مناسب قیمت ادا کی جاسکتی تھی تو وہ غلام پوری
طرح آزاد سمجھا جائے گا“ (باقی حصوں کی قیمت اس کو دینی ہوگی) نافع نے
بیان کیا ورنہ اس کا جو حصہ آزاد ہو گیا بس وہ آزاد ہو گیا۔ ایوب نے کہا کہ
مجھے معلوم نہیں یہ (آخری ٹکڑا) خود نافع نے اپنی طرف سے کہا تھا یا یہ بھی
حدیث میں شامل ہے۔

۲۵۲۴- ح: وَحَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ أَوْ شِرْكَاءَ لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيمَتَهُ بِقِيمَةِ الْعَدْلِ، فَهُوَ عَتِيقٌ)). قَالَ نَافِعٌ: وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ. قَالَ أَيُّوبُ: لَا أَذْرِي أَشْيَاءَ قَالَهُ نَافِعٌ، أَوْ شَيْءٌ فِي الْحَدِيثِ.

تشریح: یعنی یہ عبارت ((والا فقد عتق منه ما عتق)) حدیث میں داخل ہے یا نافع کا قول ہے۔ مگر اور راویوں نے جیسے عبید اللہ اور مالک وغیرہ
ہیں، اس فقرے کو حدیث میں داخل کیا ہے اور وہی راجح ہے۔

(۲۵۲۵) ہم سے احمد بن مقدام نے بیان کیا، انہوں نے کہا ہم سے فضیل
بن سلیمان نے بیان کیا، انہوں نے کہا ہم سے موسیٰ بن عقبہ نے بیان کیا،
انہوں نے کہا مجھ کو نافع نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہما غلام یا باندی کے
بارے میں یہ فتویٰ دیا کرتے تھے کہ اگر وہ کئی سا جھویں کے درمیان مشترک
ہو اور ایک شریک اپنا حصہ آزاد کر دے تو ابن عمر رضی اللہ عنہما فرماتے تھے کہ اس

۲۵۲۵- حَدَّثَنَا أَحْمَدُ بْنُ مِقْدَامٍ، حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ، أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ يُفْتِي فِي الْعَبْدِ أَوْ الْأَمَةِ يَكُونُ بَيْنَ شُرَكَاءَ، فَيُعْتَقُ أَحَدَهُمْ نَصِيبَهُ مِنْهُ، يَقُولُ: قَدْ وَجَبَ

فخص پر پورے غلام کے آزاد کرانے کی ذمہ داری ہوگی لیکن یہ اس صورت میں جب شخص مذکور کے پاس اتمامال ہوجس سے پورے غلام کی قیمت ادا کی جاسکے۔ غلام کی مناسب قیمت لگا کر دوسرے ساجھیوں کو ان کے حصوں کے مطابق ادائیگی کر دی جائے گی اور غلام کو آزاد کر دیا جائے گا۔ ابن عمر رضی اللہ عنہما یہ فتویٰ نبی کریم ﷺ سے نقل کرتے تھے۔ اور لیث بن ابی ذئب، ابن اسحاق، جویریہ، یحییٰ بن سعید اور اسماعیل بن امیہ بھی نافع سے اس حدیث کو روایت کرتے ہیں، وہ عبد اللہ بن عمر رضی اللہ عنہما سے اور وہ نبی کریم ﷺ سے مختصر طور پر۔

عَلَيْهِ عِنْتُهُ كُلُّهُ، إِذَا كَانَ لِلَّذِي أَعْتَقَ مِنَ الْمَالِ مَا يَبْلُغُ، يَقُومُ مِنْ مَالِهِ قِيمَةُ الْعَدَلِ، وَيُذْفَعُ إِلَى الشُّرَكَاءِ أَنْصَبًا وَهُمْ، وَيُخْلَى سَبِيلُ الْمُعْتَقِ. يُخْبِرُ ذَلِكَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ اللَّيْثُ وَابْنُ أَبِي ذَنْبٍ وَابْنُ إِسْحَاقَ وَجُوَيْرِيَةُ وَيَحْيَى بْنُ سَعِيدٍ وَإِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مُخْتَصَرًا. (مسلم: ۳۷۷۱)

بَابُ: إِذَا أَعْتَقَ نَصِيبًا فِي عَبْدٍ وَلَيْسَ لَهُ مَالٌ اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ، عَلَى نَحْوِ الْكِتَابَةِ

باب: اگر کسی شخص نے ساجھے کے غلام میں اپنا حصہ آزاد کر دیا اور وہ نادار ہے تو دوسرے ساجھے والوں کے لیے اس سے محنت مزدوری کرائی جائے گی جیسے مکاتب سے کراتے ہیں، اس پر سختی نہیں کی جائے

تشریح: یعنی خواہ مخواہ اس پر جبر نہیں کیا جائے گا بلکہ اس سے محنت نہ ہو سکے تو جتنا آزاد ہوا اتنا آزاد، باقی غلام رہے گا یہ باب لا کر امام بخاری رحمہ اللہ نے اس حدیث کے دونوں الفاظ میں تطبیق دی، یعنی بعض روایتوں میں یوں آیا ہے ((والا فقد عتق منه ما عتق)) اور بعض میں یوں آیا ہے ((استسعی غیر مشقوق علیہ)) امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ پہلی صورت جب ہے کہ غلام محنت مشقت کے قابل نہ ہو اور آزاد کرنے والا نادار ہو اور دوسری صورت جب ہے کہ وہ محنت مشقت اور کمائی کے قابل ہو۔

ایک دور وہ بھی تھا کہ کسی ایک غلام کو کئی آدمی مل کر خرید لیا کرتے تھے۔ اب اگر ان شرکاء میں سے کوئی شخص اس غلام کے اپنے حصے کا آزاد کرنا چاہتا تو اس کے لئے اسلام نے یہ حکم صادر کیا کہ پہلے اس غلام کی صحیح قیمت تجویز کی جائے۔ پھر اپنا حصہ آزاد کرنے والا اگر مالدار ہے تو باقی حصہ داروں کو تخمینہ کے مطابق ان کے حصوں کی قیمتیں ادا کر دے اس صورت میں وہ غلام مکمل آزاد ہو گیا۔ اگر وہ شخص مالدار نہیں ہے تو پھر صرف اسی کا حصہ آزاد ہوا ہے۔ باقی حصے غلام خود محنت مزدوری کر کے ادا کرے۔ اسی صورت میں وہ پوری آزادی حاصل کر سکے گا۔

اس حدیث کو امام بخاری رحمہ اللہ نے مختلف طرق سے کئی جگہ ذکر فرمایا ہے اور اس سے بہت سے مسائل کا استنباط کیا ہے اس روشن حقیقت کے ہوتے ہوئے کہ امام بخاری رحمہ اللہ آیات و احادیث سے مسائل کے استنباط کرنے میں مہارت تامہ رکھتے ہیں کچھ ایسے متعصب قسم کے لوگ بھی ہیں جو امام بخاری رحمہ اللہ کو غیر فقیہ قرار دیتے ہیں جو ان کے تعصب اور کور باطنی کا کھلا ثبوت ہے۔

مجتہد مطلق امام بخاری رحمہ اللہ کو غیر فقیہ قرار دینا انتہائی کور باطنی کا ثبوت ہے مگر جو لوگ بڑی دلیری سے صحابی رسول حضرت ابو ہریرہ رضی اللہ عنہ تک کو غیر فقیہ قرار دے کر اے اور قیاس کے خلاف ان کی صحیح احادیث رد کر دینے کا فتویٰ دے دیتے ہیں، ان کے لئے امام الدین ابی الحدیث امام بخاری رحمہ اللہ کے لئے ایسا کہنا کچھ بعید از قیاس نہیں ہے۔

۲۵۲۶۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا (۲۵۲۶) ہم سے احمد بن ابی رجاء نے بیان کیا، انہوں نے کہا ہم سے یحییٰ

بن آدم نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، کہا میں نے قتادہ سے سنا، کہا کہ مجھ سے نصر بن انس بن مالک نے بیان کیا، ان سے بشیر بن نہیک نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے کسی غلام کا ایک حصہ آزاد کیا۔“

(۲۵۲۷) (دوسری سند) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، ان سے سعید بن ابی عروبہ نے ان سے قتادہ نے ان سے نصر بن انس نے، ان سے بشیر بن نہیک نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے کسی ساچھے کے غلام کا اپنا حصہ آزاد کیا تو اس کی پوری آزادی اسی کے ذمہ ہے۔ بشرطیکہ اس کے پاس مال ہو۔ ورنہ غلام کی قیمت لگائی جائے گی اور (اس سے اپنے بقیہ حصوں کی قیمت ادا کرنے کی) کوشش کے لیے کہا جائے گا۔ لیکن اس پر کوئی سختی نہ کی جائے گی۔“ سعید کے ساتھ اس حدیث کو حجاج بن حجاج اور ابان اور موسیٰ بن خلف نے بھی قتادہ سے روایت کیا۔ شعبہ نے اسے مختصر کر دیا ہے۔

باب: اگر بھول چوک کر کسی کی زبان سے عتاق

(آزادی) یا طلاق یا اور کوئی ایسی ہی چیز نکل جائے اور

آزادی صرف اللہ کی رضامندی کے لیے کی جاتی ہے

اور نبی کریم ﷺ نے فرمایا ”ہر انسان کو اس کی نیت کے مطابق اجر ملتا ہے“ اور بھولنے والے اور غلطی سے کام کر بیٹھنے والے کی کوئی نیت نہیں ہوتی۔

(۲۵۲۸) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے مسعر نے بیان کیا، ان سے قتادہ نے، ان سے زرارہ بن اوفیٰ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ نے میری امت کے دلوں میں پیدا ہونے والے دوسووں کو معاف کر دیا ہے۔ جب تک وہ انہیں عمل یا زبان پر نہ لائیں۔“

يَحْيَى بْنُ آدَمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، سَمِعْتُ قَتَادَةَ حَدَّثَنِي النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَعْتَقَ شَقِيقًا مِنْ عَبْدٍ)). [راجع: ۲۴۹۲]

۲۵۲۷- ح: حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ أَعْتَقَ نَصِيبًا أَوْ شَقِيقًا فِي مَمْلُوكٍ، فَخَلَّاصَهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، وَإِلَّا قَوْمَ عَلَيْهِ، فَاسْتُسْعِيَ بِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ)). تَابَعَهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبَانُ وَمُوسَى بْنُ خَلْفٍ عَنْ قَتَادَةَ. اخْتَصَرَهُ شُعْبَةُ. [راجع: ۲۴۹۲]

بَابُ الْخُطَا وَالنِّسْيَانِ فِي الْعَتَاةِ

وَالطَّلَاقِ وَنَحْوِهِ وَلَا عَتَاةَ

إِلَّا لَوْجِهَ اللَّهِ

وَقَالَ النَّبِيُّ ﷺ: ((لِكُلِّ امْرِئٍ مَا نَوَى)) وَلَا يَنْبَغُ لِلنَّاسِي وَالْمُخْطِئِ.

۲۵۲۸- حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مِسْعَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا، مَا لَمْ تَعْمَلْ أَوْ تَكَلِّمْ)). [طرفاء فی: ۵۲۶۹، ۶۶۶۴] [مسلم: ۳۳۱، ۳۳۲، ۳۳۳]

ابوداود: ۲۲۰۹؛ ترمذی: ۱۱۸۳؛ نسائی: ۳۴۳۵، ۳۴۳۶؛ ابن ماجہ: ۲۰۴۰، ۲۰۴۴

تشریح: اس حدیث سے باب کا مطلب اس طرح نکالا کہ جب دوسو سے اور دل کے خیال پر مؤاخذہ نہ ہوا تو جو چیز خالی زبان سے بھول چوک کر نکل جائے اس پر بطریق اولیٰ مؤاخذہ نہ ہوگا۔ یا دوسو سے اور دل کے خیال پر مؤاخذہ اس وجہ سے نہیں ہے کہ وہ دل پر آن کر گزر جاتا ہے جتنا نہیں۔ اسی طرح جو کلام زبان سے گزر جائے قصد نہ کیا جائے تو اس کا حکم بھی دوسو کی طرح ہوگا کیونکہ دل اور زبان دونوں انسانی اعضاء ہیں اور دونوں کا حکم ایک ہے۔

۲۵۲۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْأَعْمَالُ بِالنِّيَّةِ، وَلَا مَرِيءٌ مَا تَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ جَرَّتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ أُمْرَاقٍ يَتَزَوَّجُهَا، فَهِيَ جَرَّتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)). [راجع: ۱]

(۲۵۲۹) ہم سے محمد بن کثیر نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے محمد بن ابراہیم تیمی نے، ان سے علقمہ بن وقاص لیشی نے، کہا کہ میں نے عمر بن خطاب رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”اعمال کا دار و مدار نیت پر ہے اور ہر شخص کو اس کی نیت کے مطابق پھل ملتا ہے۔ پس جس کی ہجرت اللہ اور اس کے رسول کے لیے ہو، وہ اللہ اور اس کے رسول کے لیے سمجھی جائے گی اور جس کی ہجرت دنیا کے لیے ہوگی یا کسی عورت سے شادی کرنے کے لیے تو یہ ہجرت محض اسی کے لیے ہوگی جس کی نیت سے اس نے ہجرت کی ہے۔“

تشریح: اس حدیث کی شرح اور گزر چکی ہے۔ امام بخاری رحمہ اللہ نے اس حدیث سے یہ نکالا ہے کہ جب ہر کام کے درست ہونے کے لئے نیت شرط ہوئی تو اگر کسی شخص کی طلاق کی نیت نہ تھی لیکن بے اختیار کہنا کچھ چاہتا تھا زبان سے یہ نکل گیا۔ انت طالق تو طلاق نہ پڑے گی۔ (وجیدی)

مترجم کہتا ہے کہ یہ دل کی بات اور نیت کا معاملہ ہے۔ صاحب معاملہ کے لئے ضروری ہے کہ وہ اس بارے میں خود اپنے دل سے فیصلہ کرے اور اللہ کو حاضر ناظر جان کر کرے اور پھر خود ہی اپنے بارے میں فتویٰ لے کہ وہ ایسی مطلقہ کو واپس لاسکتا ہے یا نہیں۔ جو لوگ بحالت ہوش و حواس اپنی عورتوں کو صاف طور پر طلاق دیتے ہیں، بعد میں حیلے بہانے کر کے واپس لانا چاہتے ہیں۔ ان کو جان لینا چاہیے کہ حلال ہونے کے باوجود طلاق عند اللہ نہایت ہی مبغوض ہے۔

باب: ایک شخص نے آزاد کرنے کی نیت سے اپنے غلام سے کہہ دیا کہ وہ اللہ کے لیے ہے (تو وہ آزاد ہو گیا) اور آزادی کے ثبوت کے لیے گواہ (ضروری ہیں)

بَابُ إِذَا قَالَ رَجُلٌ لِعَبْدِهِ: هُوَ لِلَّهِ وَنَوَى الْعِتْقَ، وَالْإِشْهَادُ فِي الْعِتْقِ

(۲۵۳۰) ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، ان سے محمد بن بشر نے، ان سے اسماعیل نے، ان سے قیس نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ جب وہ اسلام قبول کرنے کے ارادے سے (مدینہ کے لیے) نکلے تو ان کے ساتھ ان کا غلام بھی تھا۔ (راستے میں) وہ دونوں ایک دوسرے سے پچھڑ گئے۔ پھر جب ابو ہریرہ رضی اللہ عنہ (مدینہ پہنچنے کے بعد) حضور اکرم ﷺ کی خدمت میں بیٹھے ہوئے تھے تو ان کا غلام بھی اچانک

۲۵۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ بَشَرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الْإِسْلَامَ وَمَعَهُ غُلَامُهُ، ضَلَّ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، فَأَقْبَلَ بَعْدَ ذَلِكَ وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: (يَا

أَبَا هُرَيْرَةَ، هَذَا غُلَامُكَ قَدْ أَتَاكَ)). فَقَالَ: أَمَّا إِنِّي أَشْهَدُكَ أَنَّهُ حُرٌّ. قَالَ: فَهُوَ جِئَن يَقُولُ: يَا لَيْلَةَ مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتْ. [إطرافه في: ٢٥٣١، ٣٥٣٢، ٤٣٩٣]

آگیا۔ آپ نے فرمایا: ”ابو ہریرہ! یہ! تو تمہارا غلام بھی آگیا۔“ ابو ہریرہ رضی اللہ عنہ نے کہا، حضور میں آپ گواہ بنانا ہوں کہ یہ غلام اب آزاد ہے۔ راوی نے کہا کہ ابو ہریرہ رضی اللہ عنہ نے مدینہ پہنچ کر یہ شعر کہے تھے:

ہے پیاری گوکھن ہے اور لمبی میری رات
پردہ لائی اس نے دار الکفر سے مجھ کو نجات

تشریح: حالانکہ آزادی کے لئے گواہ کرنے کی ضرورت نہیں ہے۔ مگر امام بخاری رحمہ اللہ نے اس کو اس لئے بیان کیا کہ باب کی حدیث میں حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم کو گواہ کر کے اپنے غلام کو آزاد کیا تھا۔ بعض نے کہا امام بخاری رحمہ اللہ کی غرض یہ ہے کہ غلام کو یوں کہنا ”وہ اللہ کا ہے“ اس وقت آزاد ہوگا جب کہنے والے کی نیت آزاد کرنے کی ہو اگر کچھ اور مطلب مراد رکھے تو وہ آزاد نہ ہوگا۔ آزاد کرنے کے لئے بعض الفاظ تو صریح ہیں جیسے کہ وہ آزاد ہے یا میں نے تجھ کو آزاد کر دیا۔ بعض کنایہ ہیں جیسے وہ اللہ کا ہے یعنی اب میری ملک اس پر نہیں رہی، وہ اللہ کی ملک ہو گیا۔

٢٥٣١- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ فِي الطَّرِيقِ: يَا لَيْلَةَ مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتْ قَالَ: وَأَبْقَ مِنِّي غُلَامٌ لِي فِي الطَّرِيقِ، قَالَ: فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ بَايَعْتُهُ، فَبَيَّنَّا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا أَبَا هُرَيْرَةَ! هَذَا غُلَامُكَ)). فَقُلْتُ: هُوَ حُرٌّ لَوْجِهَ اللَّهِ. فَأَعْتَقْتُهُ. قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَقُلْ أَبُو كُرَيْبٍ عَنْ أَبِي أُسَامَةَ حُرٌّ. [راجع: ٢٥٣٠]

(٢٥٣١) ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، ان سے قیس نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ جب میں نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا تھا تو آتے ہوئے راستے میں یہ شعر کہا تھا:

ہے پیاری گوکھن ہے اور لمبی میری رات
پردہ لائی اس نے دار الکفر سے مجھ کو نجات

انہوں نے بیان کیا کہ راستے میں میرا غلام مجھ سے چمچر گیا تھا۔ پھر جب میں نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا تو اسلام پر قائم رہنے کے لیے میں نے آپ سے بیعت کر لی۔ میں ابھی آپ کے پاس بیٹھا ہوا تھا کہ وہ غلام دکھائی دیا۔ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”ابو ہریرہ! یہ دیکھ تیرا غلام بھی آگیا۔“ میں نے کہا حضور وہ اللہ کے لیے آزاد ہے۔ پھر میں نے اسے آزاد کر دیا۔ امام بخاری فرماتے ہیں کہ ابو کریم نے (اپنی روایت میں) ابو اسامہ سے یہ لفظ نہیں روایت کیا کہ وہ آزاد ہے۔

تشریح: بعض کہتے ہیں کہ یہ شعر ابو ہریرہ رضی اللہ عنہ کے غلام نے کہا تھا۔ بعض نے اسے ابو ہریرہ رضی اللہ عنہ کا بتلایا ہے۔ ابو اسامہ کی روایت میں اتنا ہی ہے کہ وہ اللہ کے لئے ہے۔ ابو کریم والی روایت کو خود امام بخاری رحمہ اللہ نے کتاب المغازی میں وصل کیا ہے۔

٢٥٣٢- حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيِّ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: لَمَّا أَقْبَلَ أَبُو هُرَيْرَةَ وَمَعَهُ غُلَامُهُ وَهُوَ يَطْلُبُ الْإِسْلَامَ، حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيِّ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: لَمَّا أَقْبَلَ أَبُو هُرَيْرَةَ وَمَعَهُ غُلَامُهُ وَهُوَ يَطْلُبُ الْإِسْلَامَ،

(٢٥٣٢) ہم سے شہاب بن عباد نے بیان کیا، کہا ہم سے ابراہیم بن حمید نے بیان کیا، ان سے اسماعیل نے، ان سے قیس نے کہ جب ابو ہریرہ رضی اللہ عنہ آ رہے تھے تو ان کے ساتھ ان کا غلام بھی تھا، آپ اسلام کے ارادے سے آ رہے تھے۔ اچانک راستے میں وہ غلام بھول کر الگ ہو گیا۔ (پھر یہی

فَضَّلَ أَحَدُهُمَا صَاحِبَهُ بِهَذَا، وَقَالَ: أَمَّا حَدِيثُ بَيَانِ (كِ) اس میں یوں ہے اور ابو ہریرہ رضی اللہ عنہ نے کہا تھا، میں آپ کو اِنِّیْ اُشْهِدُكَ اَنَّهُ لَیْلَہِ۔ [راجع: ۲۵۳۰] گواہ بناتا ہوں کہ وہ اللہ کے لیے ہے۔

تشریح: ابو ہریرہ رضی اللہ عنہ کی نیت آزاد کرنے ہی کی تھی۔ اس لئے انہوں نے یہ الفاظ استعمال کئے اور نبی کریم صلی اللہ علیہ وسلم کو اس معاملہ پر گواہ بنایا، اسی سے باب کا مضمون ثابت ہوا۔

بَابُ أُمِّ الْوَلَدِ

باب: ام ولد کا بیان

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلی اللہ علیہ وسلم: ((مَنْ أَشْرَاطُ ابُو هُرَيْرَةَ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے روایت کیا کہ ”قیامت کی نشانیوں میں سے ایک یہ بھی ہے کہ لونڈی اپنے مالک کو جنے۔“

تشریح: ام ولد وہ لونڈی ہے جو اپنے مالک کو جنے۔ اکثر علمائے کتبہ ہیں کہ وہ مالک کے مرنے کے بعد آزاد ہو جاتی ہے۔ امام ابو حنیفہ اور امام شافعی رحمہما اللہ کا یہی قول ہے اور ہمارے امام احمد اور اسحاق بھی اسی طرف گئے ہیں۔ بعض علمائے کبہ آہ آہ نہیں ہوتی اور اس کی بیع جائز ہے۔ ترجیح قول اول ہی کو حاصل ہے۔ قیامت کی نشانی والی حدیث امام بخاری رحمہ اللہ اس لئے لائے تاکہ اشارہ ہو کہ ام ولد کی بیع جائز نہیں اور ام ولد کا بکنا یا اس کا اپنی اولاد کی ملک میں رہنا قیامت کی نشانی ہے۔ امام قسطلانی فرماتے ہیں:

”وقد اختلف السلف والخلف في عتق ام الولد وفي جواز بيعها فالثابت عن عمر عدم جواز بيعها..... الخ“
یعنی سلف اور خلف کا ام ولد کی آزادی اور اس کی بیع کے بارے میں اختلاف ہے۔ حضرت عمر رضی اللہ عنہ سے اس کا عدم جواز ثابت ہے۔ یہ بھی مروی ہے کہ عہد رسالت میں پھر عہد صدیق میں ام ولد کی خرید و فروخت ہوا کرتی تھی۔ حضرت عمر رضی اللہ عنہ نے اپنے عہد میں کچھ مصالح کی بنا پر ان کی بیع کو ممنوع قرار دے دیا۔ اور بعد میں حضرت عمر رضی اللہ عنہ کے اس فیصلے سے کسی نے اختلاف نہیں کیا۔ اس لحاظ سے حضرت عمر رضی اللہ عنہ کا یہ وقتی فیصلہ ایک اجتماعی مسئلہ بن گیا۔ ہے۔

”قال الطيبى هذا من اقوى الدلائل على بطلان بيع امهات الاولاد وذلك ان الصحابة لو لم يعلموا ان الحق مع عمر لم يتابعوه عليه ولم يسكتوا عنه“ (حاشیہ بخاری ج ۱ / ص: ۳۴۴)
یعنی طیبی نے کہا کہ حضرت عمر رضی اللہ عنہ کا یہ فیصلہ اس بات کی قوی دلیل ہے کہ اولاد والی لونڈی کا بیچنا باطل ہے۔ اگر صحابہ کرام یہ نہ جانتے کہ حق عمر رضی اللہ عنہ کے ساتھ ہے تو نہ اس بارے میں حضرت عمر رضی اللہ عنہ کی اتباع کرتے اور نہ اس فیصلہ پر خاموش رہتے۔ پس ثابت ہوا کہ حضرت عمر رضی اللہ عنہ کا فیصلہ ہی حق تھا۔ الفاظ حدیث ((ان تلد الامه ربها)) کے ذیل شارحین لکھتے ہیں:

”الرب لغة السيد والمالك والمربي والمنعم والمراد ههنا المولى معناه اتساع الاسلام واستيلاء اهله على الترك واتخاذهم سرارى واذا استولد الجارية كان الولد بمنزلة ربها لانه ولد سيدها ولانه في الحسب كايه اولان الاماء يلدن المملوك فتصير الامام من جملة الرعايا او هو كناية عنقوق الاولاد بان يعامل الولد امه معامله السيد امته..... الخ“ (شرح البخاری)
یعنی رب لغت میں سید اور مالک اور مربی اور منعم کو کہا جاتا ہے یہاں مولا مراد ہے۔ یعنی یہ کہ اسلام بہت وسیع ہو جائے گا اور مسلمان بڑوں پر غالب آکر ان کو غلام بنالیں گے اور جب لونڈی بچہ جنے تو گویا اس نے خود اپنے مالک کو جنم دیا۔ اس لئے کہ وہ اس کے مالک کا بچہ ہے یا وہ حسب میں اپنے باپ کے مانند ہے یا یہ کہ لونڈیاں بادشاہوں کو جنیں گی پس امام بھی رعایا میں ہو جائیں گے۔ یا اس جملہ میں اولاد کی نافرمانیوں پر اشارہ ہے کہ اولاد اپنی ماں کے ساتھ ایسا بڑا کرے گی جیسا کہ ایک لونڈی کے ساتھ اس کا آقا بڑا کرتا ہے۔ یہ بھی ہو سکتا ہے کہ قرب قیامت کی ایک یہ بھی نشانی ہے کہ لونڈیوں کی اولاد بادشاہ بن جائے گی۔ واللہ اعلم بالصواب۔

(۲۵۳۳) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، ان سے عروہ بن زبیر نے بیان کیا کہ عائشہ رضی اللہ عنہا نے فرمایا عتبہ بن ابی وقاص نے اپنے بھائی سعد بن ابی وقاص رضی اللہ عنہ کو وصیت کی تھی کہ زعمہ کی باندی کے بچے کو اپنے قبضہ میں لے لیں۔ اس نے کہا تھا کہ وہ لڑکا میرا ہے۔ پھر جب فتح مکہ کے موقع پر رسول کریم ﷺ (مکہ) تشریف لائے، تو سعد نے زعمہ کی باندی کے لڑکے کو لے لیا اور رسول کریم ﷺ کی خدمت میں حاضر ہوئے، عبد بن زعمہ بھی ساتھ تھے۔ سعد نے عرض کیا یا رسول اللہ! یہ میرے بھائی کا لڑکا ہے۔ انہوں نے مجھے وصیت کی تھی کہ یہ انہیں کا لڑکا ہے۔ لیکن عبد اللہ بن زعمہ نے عرض کیا یا رسول اللہ! یہ میرا بھائی ہے۔ جو زعمہ (میرے والد) کی باندی کا لڑکا ہے۔ انہیں کے ”فراش“ پر پیدا ہوا۔ رسول اللہ ﷺ نے زعمہ کی باندی کے لڑکے کو دیکھا تو واقعی وہ عتبہ کی صورت پر تھا۔ لیکن آپ نے فرمایا: ”اے عبد بن زعمہ! یہ تمہاری پرورش میں رہے گا۔ کیونکہ بچہ تمہارے والد ہی کے ”فراش“ میں پیدا ہوا ہے۔“ آپ نے ساتھ ہی یہ بھی فرمادیا کہ ”اے سودہ بنت زعمہ! اس سے پردہ کیا کر“ یہ ہدایت آپ نے اس لیے کی تھی کہ بچے میں عتبہ کی شاہد دکھائی نہ دے۔ سودہ رضی اللہ عنہا آنحضرت ﷺ کی بیوی تھیں۔

٢٥٣٣- حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ،
عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ،
أَنَّ عَائِشَةَ قَالَتْ: إِنَّ عْتَبَةَ بِنَ أَبِي وَقَاصٍ
عَهَدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّ
يَقْبُضَ إِلَيْهِ ابْنٌ وَلِيدَةٌ زَمْعَةَ قَالَ عْتَبَةُ: إِنَّهُ
ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ زَمَنَ
الْفَتْحَ أَخَذَ سَعْدُ بْنُ وَلِيدَةَ زَمْعَةَ. فَأَقْبَلَ بِهِ
إِلَى رَسُولِ اللَّهِ ﷺ وَأَقْبَلَ مَعَهُ بَعْدُ بْنُ
زَمْعَةَ فَقَالَ سَعْدُ: يَا رَسُولَ اللَّهِ هَذَا ابْنُ
أَخِي عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ. فَقَالَ عَبْدُ بْنُ زَمْعَةَ:
يَا رَسُولَ اللَّهِ هَذَا أَخِي ابْنُ [وَلِيدَةَ] زَمْعَةَ
وُلِدَ عَلَى فِرَاشِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ
إِلَى ابْنِ وَلِيدَةَ زَمْعَةَ، فَإِذَا هُوَ أَشْبَهُ النَّاسِ
بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هُوَ لَكَ يَا عَبْدُ
ابْنِ زَمْعَةَ)). مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِ
أَبْنِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: ((أَحْتَجِي مِنْهُ
يَا سَوْدَةُ بِنْتُ زَمْعَةَ)). مِمَّا رَأَى مِنْ شَبَهِهِ
بِعُتْبَةٍ. وَكَانَتْ سَوْدَةُ زَوْجَ النَّبِيِّ ﷺ.

[راجع: ٢٠٥٣]

تشریح: اس حدیث میں ام ولد کا ذکر ہے۔ یہاں یہ حدیث لانے کا یہی مطلب ہے۔

بَابُ بَيْعِ الْمُذَبَّرِ باب: مدبر کی بیع کا بیان

تشریح: مدبر وہ غلام جس کے لئے آقا کا فیصلہ ہو کہ وہ اس کی وفات کے بعد آزاد ہو جائے گا۔ امام بخاری رحمہ اللہ کا رجحان اور حدیث کا مفہوم یہی بتلاتا ہے کہ مدبر کی بیع جائز ہے۔ اس بارے میں امام قسطلانی نے چھ اقوال نقل کئے ہیں۔ آخر میں لکھتے ہیں: "وقال النووي الصحيح ان الحديث على ظاهره وانه يجوز بيع المدبر بكل حال مالم يمت السيد" (قسطلانی) یعنی نووی رحمہ اللہ نے کہا کہ صحیح یہی ہے کہ حدیث اسے ظاہر پر ہے اور ہر حال میں مدبر کی بیع جائز ہے جب تک اس کا قازندہ ہے۔

۲۵۳۴۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ سَمِعْتُ

جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: أَعْتَقَ رَجُلٌ مِّنَّا عَبْدًا لَهُ عَن دُبُرٍ، فَدَعَا النَّبِيَّ ﷺ بِهِ فَبَاعَهُ. قَالَ جَابِرٌ: مَاتَ الْغَلَامُ عَامَ أَوَّلٍ. [راجع: ۲۱۴۱]

سنا، انہوں نے کہا کہ ہم میں سے ایک شخص نے اپنی موت کے بعد اپنے غلام کی آزادی کے لیے کہا تھا۔ پھر نبی کریم ﷺ نے اس غلام کو بلایا اور اسے بیچ دیا۔ جابر رضی اللہ عنہ نے بیان کیا کہ پھر وہ غلام اپنی آزادی کے پہلے ہی سال مر گیا تھا۔

تشریح: اس کا نام یعقوب تھا۔ نبی کریم ﷺ نے آٹھ سو درہم پر ریاست سویانو سو پر نعیم کے ہاتھ اس کو بیچ ڈالا۔ امام شافعی اور امام احمد رحمہ اللہ کا مشہور مذہب یہی ہے کہ مدبر کی بیع جائز ہے۔ حنفیہ کے نزدیک مطلقاً منع ہے اور مالکیہ کا مذہب ہے کہ اگر مولیٰ مدیون ہو اور دوسری کوئی ایسی جائیداد نہ ہو جس سے قرض ادا ہو سکے تو مدبر بیچا جائے گا ورنہ نہیں۔ حنفیہ نے مناعت بیع پر جن حدیثوں سے دلیل لی ہے وہ ضعیف ہیں اور صحیح حدیث سے مدبر کی بیع کا جواز نکلتا ہے مولیٰ کی حیات میں۔ (وحیدی)

حدیث ہذا سے مالکیہ کے مسلک کو ترجیح معلوم ہوتی ہے کیونکہ حدیث میں جس غلام کا ذکر ہے اس کی صورت تقریباً ایسی ہی تھی بہر حال مدبر کو اس کا آقا اپنی حیات میں اگر گناہے تو بیچ بھی سکتا ہے کیونکہ اس کی آزادی موت کے ساتھ مشروط ہے۔ موت سے قبل اس پر جملہ احکام بیع و شراء لاگو رہیں گے۔ واللہ اعلم۔

بَابُ بَيْعِ الْوَلَاءِ وَهَبَتِهِ

باب: ولا (غلام لونڈی کا ترکہ) بیچنا ہبہ کرنا

تشریح: یعنی ”ولاء المعتق“ وهو ما اذا مات المعتق ورثه معتقه او ورثه معتقه. كانت العرب تبعية وتبعية ففہی عنه الشارع لان الولاء كالنسب فلا يزول بازالة وفقهاء الحجاز والعراق مجمعون على انه لا يجوز بيع الولاء وهبته۔“ (حاشیہ بخاری) یعنی دلا کا مفتی غلام یا لونڈی کا ترکہ جب وہ مر جائے تو اس کا آزاد کرنے والا اس کا وارث بنے۔ عرب میں غلام اور آقا کے اس تعلق کو بیچ کرنے یا بیہ کرنے کا رواج تھا۔ شارع نے اس سے منع کر دیا۔ اس لئے کہ دلائل کی طرح ہے جو کسی طور پر زائل نہیں ہو سکتا۔ اس پر تمام فقہائے عراق اور حجاز اتفاق ہے۔

۲۵۳۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ، وَعَنْ هَبَبَةَ. [اطرافہ فی: ۶۷۵۶]

(۲۵۳۵) ہم سے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ مجھے عبد اللہ بن دینار نے خبر دی، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، آپ بیان کیا کرتے تھے کہ رسول اللہ ﷺ نے ولا کے بیچنے اور اس کے ہبہ کرنے سے منع فرمایا تھا۔

[مسلم: ۳۷۸۹؛ ابوداؤد: ۲۹۱۹؛ ترمذی:

۱۲۳۶؛ نسائی: ۴۶۷۳؛ ابن ماجہ: ۲۷۴۷]

تشریح: کیونکہ ولائیکہ حق ہے جو آزاد کرنے والے کو اس غلام پر حاصل ہوتا ہے جس کو وہ آزاد کرے۔ ایسے حقوق کی بیچ نہیں ہو سکتی۔ معلوم نہیں مرتے وقت اس غلام کے پاس کچھ مال وغیرہ ہوتا ہے یا نہیں۔

۲۵۳۶۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيَّةً

(۲۵۳۶) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ بربرہ رضی اللہ عنہا کو میں نے خرید تو ان کے مالکوں

فَاشْتَرَطَ أَهْلُهَا وَلَا تَهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((أَعْتَقِهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ)). فَأَعْتَقْتُهَا، فَدَعَاَهَا النَّبِيُّ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا فَقَالَتْ: لَوْ أَعْطَانِي كَذَا وَكَذَا مَا بَثْتُ عِنْدَهُ. فَاخْتَارَتْ نَفْسَهَا. [راجع: ۴۵۶] [ترمذی: ۱۲۵۶؛ نسائی: ۴۶۵۶، ۳۴۴۹]

نے ولاء کی شرط لگائی (کہ آزادی کے بعد وہ انہیں کے حق میں قائم رہے گی) میں نے رسول کریم ﷺ سے اس کا ذکر کیا تو آپ ﷺ نے فرمایا: ”تم انہیں آزاد کر دو، ولاء تو اسی کی ہوتی ہے جو قیمت دے کر کسی غلام کو آزاد کر دے۔“ پھر میں نے انہیں آزاد کر دیا۔ پھر نبی کریم ﷺ نے بریرہ رضی اللہ عنہا کو بلایا اور ان کے شوہر کے سلسلے میں انہیں اختیار دیا۔ بریرہ نے کہا کہ اگر وہ مجھے فلاں فلاں چیز بھی دیں تب بھی میں اس کے پاس نہ رہوں گی۔ چنانچہ وہ اپنے شوہر سے جدا ہو گئیں۔

تشریح: اس کے خاوند کا نام مغیث تھا۔ وہ غلام تھا۔ لونڈی جب آزاد ہو جائے تو اس کو اپنے خاوند کی نسبت جو غلام ہو اختیار ہوتا ہے خواہ نکاح باقی رکھے یا فسخ کر دے۔ ایک روایت یہ بھی ہے کہ مغیث آزاد تھا مگر قسطلانی نے اس کے غلام ہونے کو صحیح کہا ہے۔ یہ مغیث بریرہ کی جدائی پر روتا پھر تھا۔ نبی کریم ﷺ نے بھی بریرہ رضی اللہ عنہا سے سفارش فرمائی کہ مغیث کا نکاح باقی رکھے مگر بریرہ رضی اللہ عنہا نے کسی طرح اس کے نکاح میں رہنا منظور نہیں کیا۔

بَابُ: إِذَا أُسِرَ أَخُو الرَّجُلِ أَوْ عَمُّهُ
بَابُ: اگر کسی مسلمان کا مشرک بھائی یا چچا قید ہو کر آئے تو کیا (ان کو چھڑانے کے لیے) اس کی طرف

سے فدیہ دیا جاسکتا ہے؟

وَقَالَ أَنَسُ: قَالَ الْعَبَّاسُ لِلنَّبِيِّ ﷺ: فَأَدَيْتُ نَفْسِي، وَأَدَيْتُ عَقِيلًا. وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ لَهُ نَصِيبٌ فِي تِلْكَ الْغَنِيمَةِ الَّتِي أَصَابَ مِنْ أُخِيهِ عَقِيلٍ وَعَمِّهِ عَبَّاسٍ.

انس رضی اللہ عنہ نے کہا کہ حضرت عباس رضی اللہ عنہ نے فرمایا، میں نے (جنگ بدر کے بعد قید سے آزاد ہونے کے لیے) اپنا بھی فدیہ دیا تھا اور عقیل رضی اللہ عنہ کا بھی حالانکہ اس غنیمت میں حضرت علی رضی اللہ عنہ کا بھی حصہ تھا جو ان کے بھائی عقیل رضی اللہ عنہ اور چچا عباس رضی اللہ عنہ سے ملی تھی۔

تشریح: یہ عبارت لاکرام بخاری رحمہ اللہ نے حنفیہ کے قول کا رد کیا ہے جو کہتے ہیں کہ آدمی اگر اپنے محرم کا مالک ہو جائے تو مالک ہوئے ہی وہ آزاد ہو جائے گا۔ کیونکہ بدر میں عباس اور عقیل قید ہوئے تھے اور علی رضی اللہ عنہ کو ان پر ملک کا ایک حصہ حاصل ہوا تھا۔ اسی طرح نبی کریم ﷺ کو حضرت عباس رضی اللہ عنہ پر مگر ان کی آزادی کا حکم نہیں دیا گیا۔ حنفیہ یہ کہہ سکتے ہیں کہ جب تک لوٹ کا مال تقسیم نہ ہو اس پر ملک حاصل نہیں ہوتی۔ (وحیدی)

امام بخاری رحمہ اللہ کا منشاء باب یہ ہے کہ ذی محرم صرف ملکیت میں آجانے سے فوراً آزاد نہیں ہو جاتا کیونکہ جنگ بدر میں حضرت علی اور خود رسول کریم ﷺ کے ہاتھوں آپ کے محترم چچا عباس رضی اللہ عنہ لگے اور حضرت عقیل جو انہیں ہر دو مسلمان نہیں ہوئے تھے اور یہ اسلامی حکومت کے قیدی تھے جن کو بعد میں فدیہ ہی لیکر آزاد کیا گیا۔ پس ثابت ہوا کہ آدمی اگر کسی اپنے ہی ذی محرم غیر مسلم کا مالک ہو جائے تو بھی وہ بغیر آزاد کئے آزادی نہیں پاسکتا۔ یہی باب کا مقصد ہے۔ زرکشی فرماتے ہیں: ”مراده ان العم وابن العم ونحوهما من ذوى الرحم لا يعتقان على من ملكهما من ذوى رحمهما لان النبى ﷺ قد ملك عمه العباس وابن عمه عقیل بالغنیمۃ التی له فیہما نصیب وكذلك على ولم یعنقا علیہما۔“ خلاصہ مطلب وہی ہے جو اوپر گزرا۔

۲۵۳۷۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، (۲۵۳۷) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا ہم سے اسماعیل بن

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي أَنَسُ بْنُ رَجَالًا، مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: ائْذَنْ فَلْتَرْكُ لِابْنِ أَخْتِنَا عَبَّاسٍ فِدَاةً، فَقَالَ: ((لَا تَدْعُونِي مِنْهُ دِرْهُمًا)). [طرفاه فی: ۳۰۴۸، ۴۰۱۸]

ابراہیم بن عقبہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے ابن شہاب نے اور ان سے انس بن شہاب، حدیثی انس بن رجلاً، من الانصار استاذنوا رسول اللہ ﷺ سے ملاقات کی اور اجازت چاہی اور آ کر عرض کیا کہ آپ ہمیں اس کی اجازت دے دیجئے کہ ہم اپنے بھانجے عباس کا فدیہ معاف کر دیں آپ نے فرمایا: ”نہیں ایک درہم بھی نہ چھوڑو۔“

تشریح: حضرت عباس رضی اللہ عنہ کے والد عبدالمطلب کی والدہ سلمیٰ انصار میں سے تھیں، بنی نجار کے قبیلہ کی۔ اس لئے ان کو اپنا بھانجا کہا۔ سبحان اللہ! انصار کا ادب! یوں نہیں عرض کیا، اگر آپ اجازت دیں تو آپ کے چچا کو فدیہ معاف کر دیں۔ کیونکہ ایسا کہنے سے گویا نبی کریم ﷺ پر احسان رکھنا ہوتا۔ نبی کریم ﷺ خوب جانتے تھے کہ حضرت عباس بالدار ہیں۔ اس لئے فرمایا کہ ایک روپیہ بھی ان کو نہ چھوڑو۔ ایسا عدل و انصاف کہ اپنے سگے چچا تک کو بھی کوئی رعایت نہ کی پیغمبری کی کھلی ہوئی دلیل ہے۔ سمجھو آدمی کو پیغمبری کے ثبوت کے لئے کسی بڑے مجرے کی ضرورت نہیں۔ آپ کی ایک ایک خصلت ہزار ہزار معجزوں کے برابر تھی۔ انصاف ایسا، عدل ایسا، سخاوت ایسی، شجاعت ایسی، صبر ایسا، استقلال ایسا کہ سارا ملک مخالف ہو کر جان کا دشمن مگر علانیہ تو حید کا وعظ فرماتے رہے، بتوں کی ہجو کرتے رہے۔ آخر میں عربوں ایسے سخت لوگوں کی کاپالبت دی، ہزاروں برس کی عادت بت پرستی کی چھڑا کر ان ہی کے ہاتھوں ان کے بتوں کو تڑوا دیا۔ پھر آج تیرہ سو برس گزر چکے، آپ کا دین شرفاً، غرباً پھیل رہا ہے۔ کیا کوئی جھوٹا آدمی ایسا کر سکتا ہے یا جھوٹے آدمی کا نام نیک اس طرح پر قائم رہ سکتا ہے۔ (وحیدی) یعنی فرماتے ہیں:

”واختلف في علة المنع فقيل انه كان مشركا وقيل منعهم خشية ان يقع في قلوب بعض المسلمين شيء۔“

یعنی آپ ﷺ نے کیوں منع فرمایا اس کی علت میں اختلاف ہے بعض نے کہا اس لئے کہ اس وقت حضرت عباس مشرک تھے، اور یہ بھی کہا گیا ہے کہ آپ نے اس لئے منع فرمایا کہ کسی مسلمان کے دل میں کوئی بدگمانی پیدا نہ ہو کہ آپ نے اپنے چچا کے ساتھ ناروا رعایت کا برتاؤ کیا۔

بَابُ عِتْقِ الْمُشْرِكِ؟ باب: مشرک غلام کو آزاد کرنے کا ثواب ملے گا یا نہیں؟

تشریح: امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ خواہ وہ غلام مشرک کافر ہی کیوں نہ ہو، اس کو آزاد کرنا بھی نیکی ہے۔ معلوم ہوا کہ جو مسائل انسانی مفاد عامہ سے متعلق ہیں ان میں سے اسلام نے مذہبی تعصب سے بالا ہو کر محض انسانی نقطہ نظر سے دیکھا ہے۔ یہی اسلام کے دین فطرت ہونے کی دلیل ہے، کاش! مغرب زدہ لوگ اسلام کا بغور مطالعہ کر کے حقیقت حق سے واقفیت حاصل کریں۔

۲۵۳۸۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي أَنَّ حَكِيمَ ابْنَ جَزَامٍ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ، فَلَمَّا أَسْلَمَ حَمَلَ عَلَى مِائَةِ بَعِيرٍ وَأَعْتَقَ مِائَةَ رَقَبَةٍ قَالَ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَصْنَعُهَا فِي الْجَاهِلِيَّةِ،

(۲۵۳۸) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے، انہیں ان کے والد نے خبر دی کہ حکیم بن خزام رضی اللہ عنہ نے اپنے کفر کے زمانے میں سو غلام آزاد کئے تھے اور سواونٹ لوگوں کی سواری کے لیے دیئے تھے۔ پھر جب آپ اسلام لائے تو سواونٹ لوگوں کی سواری کے لئے دیئے اور سو غلام آزاد کئے۔ پھر انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے پوچھا: یا رسول اللہ! بعض ان نیک اعمال کے متعلق آپ کا فتویٰ کیا ہے جنہیں میں بہ نیت ثواب کفر کے زمانہ

كُنْتُ أَتَحَنُّ بِهَا، يَعْني أَتَبَرَّرُ بِهَا؟ قَالَ: میں کیا کرتا تھا۔ (ہشام بن عروہ نے کہا کہ ”أَتَحَنُّ بِهَا“ کے معنی اُتَبَرَّرُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَسَلَّمْتُ عَلَى مَا بِهَا کے ہیں) انہوں نے کہا کہ رسول کریم ﷺ نے اس پر فرمایا ”جو سَلَفَ لَكَ مِنْ خَيْرٍ“))۔ [راجع: ۱۴۳۶]

تشریح: یہ اللہ جل جلالہ کی عنایت ہے اپنے مسلمان بندوں پر حالانکہ کافر کی کوئی نیکی مقبول نہیں اور آخرت میں ان کو ثواب نہیں ملے گا۔ مگر جو کافر مسلمان ہو جائے اس کے کفر کے زمانے کی نیکیاں بھی قائم رہیں گی۔ اب جن علمائے اس حدیث کے خلاف رائے لگائی ہے ان سے یہ کہنا چاہیے کہ آخرت کا حال پیغمبر صاحب تم سے زیادہ جانتے تھے۔ جب اللہ ایک فضل کرتا ہے تو تم کیوں اس کے فضل کو روکتے ہو: ﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ (النساء: ۵۴) (وحیدی)

حضرت حکیم بن حزام رضی اللہ عنہ وہ جلیل القدر بزرگ نجی ترصحابی ہیں جنہوں نے قبل اسلام سو غلام آزاد کئے اور سوا نوٹ لوگوں کی سواری کے لئے دیئے تھے۔ پھر اللہ نے ان کو دولت اسلام سے نواز تو ان کو خیال آیا کہ کیوں نہ اسلام میں بھی ایسے ہی نیک کام کئے جائیں۔ چنانچہ مسلمان ہونے کے بعد پھر سوا نوٹ لوگوں کی سواری کے لئے دیئے اور سو غلام آزاد کئے۔ کہتے ہیں کہ یہ سوا نوٹ ہر دو زمانوں میں انہوں نے حاجیوں کی سواری کے لئے پیش کئے تھے۔ پھر ان کو مکہ شریف میں قربان کیا۔ نبی کریم ﷺ نے ان کو بشارت دی کہ اسلام لانے کے بعد ان کی عہد کفر کی بھی جملہ نیکیاں ثابت رہیں گی اور اللہ پاک سب کا ثواب عظیم ان کو عطا کرے گا۔ اس سے مقصد باب ثابت ہوا کہ مشرک کافر بھی اگر کوئی غلام آزاد کرے تو اس کا یہ نیک عمل صحیح قرار دیا جائے گا۔ غیر مسلم جو نیکیاں کرتے ہیں ان کو دنیا میں ان کی جزا مل جاتی ہے: ﴿وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾ (الشوری: ۲۰) یعنی آخرت میں ان کا کوئی حصہ نہیں ہے۔

باب: اگر عربوں پر جہاد ہو اور کوئی ان کو غلام بنائے

پھر ہمہ کرے یا عربی لونڈی سے جماع کرے یا فدیہ

لے یا بچوں کو قید کرے یہ سب باتیں درست ہیں

اور اللہ تعالیٰ نے سورہ نحل میں فرمایا ”اللہ تعالیٰ نے ایک مملوک غلام کی مثال بیان کی ہے جو بے بس ہو اور ایک وہ شخص جسے ہم نے اپنی طرف سے روزی دی ہو، وہ اس میں پوشیدہ اور ظاہر خرچ بھی کرتا ہو کیا یہ دونوں شخص برابر ہیں (ہرگز نہیں) تمام تعریف اللہ کے لیے ہے مگر اکثر لوگ جانتے نہیں۔“ (کہہ دیکر حقیقت کیا ہے اور غیر اللہ جو اپنے لیے حمد کا دعویدار ہو وہ کس قدر احمق اور بے عقل ہے)

(۲۵۳۹، ۴۰) ہم سے ابن ابی مریم نے بیان کیا، کہا کہ مجھے لیث نے خبر دی، انہیں عقیل نے، انہیں ابن شہاب نے کہ عروہ نے ذکر کیا کہ مردان اور مسور بن مخزمہ نے انہیں خبر دی کہ جب ہوازن قبیلہ کے بھیجے ہوئے لوگ (مسلمان ہو کر) نبی کریم ﷺ کے پاس آئے۔ آپ نے کھڑے ہو کر

بَابُ مَنْ مَلَكَ مِنَ الْعَرَبِ رَقِيقًا

فَوَهَبَ وَبَاعَ وَجَامَعَ وَفَدَى

وَسَبَى الدَّرِيَّةَ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْآ رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ طَا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

[النحل: ۷۵]

۲۵۴۰، ۲۵۳۹۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، ذَكَرَ عُرْوَةَ أَنَّ مَرْوَانَ، وَالْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ النَّبِيَّ ﷺ قَامَ حِينَ

ان سے ملاقات فرمائی۔ پھر ان لوگوں نے آپ ﷺ کے سامنے درخواست کی کہ ان کے اموال اور قیدی واپس کر دیئے جائیں۔ آپ کھڑے ہوئے (خطبہ سنایا) آپ نے فرمایا: ”تم دیکھتے ہو میرے ساتھ جو لوگ ہیں۔ (میں اکیلا ہوتا تو تم کو واپس کر دیتا) اور بات وہی مجھے پسند ہے جو سچ ہو۔ اس لیے دو چیزوں میں ایک ہی تمہیں اختیار کرنی ہوگی، اپنا مال واپس لے لیا اپنے قیدیوں کو چھڑا لو، اسی لیے میں نے ان کی تقسیم میں بھی دیر کی تھی۔“ نبی کریم ﷺ نے طائف سے لوٹتے ہوئے (بحرانہ میں) ہوازن والوں کا وہاں پر کئی راتوں تک انتظار کیا تھا۔ جب ان لوگوں پر یہ بات پوری طرح ظاہر ہو گئی کہ نبی کریم ﷺ دو چیزوں (مال اور قیدی) میں سے صرف ایک ہی کو واپس فرما سکتے ہیں، تو انہوں نے کہا کہ ہمیں ہمارے آدمی ہی واپس کر دیجئے جو آپ کی قید میں ہیں۔ اس کے بعد نبی کریم ﷺ نے لوگوں سے خطاب فرمایا: اللہ کی تعریف اس کی شان کے مطابق کرنے کے بعد فرمایا: ”اما بعد! یہ تمہارے بھائی ہمارے پاس نادم ہو کر آئے ہیں اور میرا بھی خیال یہ ہے کہ ان کے آدمی جو ہماری قید میں ہیں انہیں واپس کر دیئے جائیں۔ اب جو شخص اپنی خوشی سے ان کے آدمیوں کو واپس کر دے وہ ایسا کر لے اور جو شخص اپنے حصے کو چھوڑنا نہ چاہے (اور اس شرط پر اپنے قیدیوں کو آزاد کرنے کے لیے تیار ہو کہ ان قیدیوں کے بدلے میں) ہم اسے اس کے بعد سب سے پہلی غنیمت میں سے جو اللہ تعالیٰ ہمیں دے گا اس کے (اس) حصے کا بدلہ اس کے حوالہ کر دیں گے تو وہ ایسا کر لے۔“ لوگ اس پر بول پڑے کہ ہم اپنی خوشی سے قیدیوں کو واپس کرنے کے لیے تیار ہیں۔ آنحضرت ﷺ نے اس پر فرمایا: ”لیکن ہم پر یہ ظاہر نہ ہو سکا کہ کس نے ہمیں اجازت دی ہے اور کس نے نہیں دی ہے۔ اس لیے سب لوگ (اپنے خیموں میں) واپس آ جائیں اور سب کے چودھری آ کر ان کی رائے سے ہمیں آگاہ کریں۔“ چنانچہ سب لوگ چلے آئے اور ان کے سرداروں نے (ان سے گفتگو کی) پھر نبی کریم ﷺ کی خدمت میں حاضر ہو کر آپ کو خبر دی کہ سب نے اپنی خوشی سے اجازت دے دی ہے۔ یہی وہ خبر جو ہمیں ہوازن کے یہودیوں کے سلسلے میں معلوم ہوئی ہے۔

جَاءَهُ وَفَدَ هَوَازَنَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَيِّبَهُمْ فَقَالَ: ((إِنَّ مَعِيَ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا الْمَالَ، وَإِمَّا السَّيِّبَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ)). وَكَانَ النَّبِيُّ ﷺ انْتَظَرَهُمْ بِضِعِّ عَشْرَةِ لَيْلَةٍ حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ ﷺ غَيْرَ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبَبَنَا. فَقَامَ النَّبِيُّ ﷺ فِي النَّاسِ، فَأَتْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنِ إِخْوَانُكُمْ جَاوَوْنَا تَابِعِينَ، وَإِنِّي رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبَبَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطِيبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ)). فَقَالَ النَّاسُ: طَيِّبْنَا لَكَ. قَالَ: ((إِنَّا لَا نَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ)). فَارْجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ طَيَّبُوا وَأَذِنُوا، فَهَذَا الَّذِي بَلَّغْنَا عَنْ سَبِي هَوَازَنَ. وَقَالَ أَنَسٌ: قَالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: فَادَيْتُ نَفْسِي، وَفَادَيْتُ مَقِيلًا. [راجع: ۲۳۰۷، ۲۳۰۸]

(زہری نے کہا) اور انس رضی اللہ عنہ نے بیان کیا کہ عباس رضی اللہ عنہما نے نبی کریم ﷺ سے (جب بحرین سے مال آیا) کہ (بدر کے موقع پر) میں نے اپنا بھی فدیہ دیا تھا اور عقیل رضی اللہ عنہ کا بھی۔

تشریح: یہ طویل حدیث امام بخاری رحمہ اللہ کی جگہ لائے ہیں اور اس سے آپ نے بہت سے مسائل کا استخراج فرمایا ہے۔ امام بخاری رحمہ اللہ نے باب منعقدہ کے ذیل آیت قرآنی کو نقل فرمایا جس سے آپ نے باب کا مطلب یوں ثابت کیا کہ آیت میں یہ قید نہیں ہے کہ وہ غلام عرب کا نہ ہو عجمی ہو بلکہ عربی اور عجمی دونوں کو شامل ہے۔

حدیث میں قبیلہ ہوازن کے قیدیوں کا ذکر ہے جو جنگ ہوازن میں کامیابی کے بعد مسلمانوں کے ہاتھ لگے تھے۔ اس سے بھی مقصد باب ثابت ہوا کہ لوٹنے والے غلام بوقت مناسب عربوں کو بھی بنایا جاسکتا ہے۔ جب آپ اس جنگ سے فارغ ہو کر واپس ہوئے تو آپ نے اندازہ فرمایا تھا کہ قبیلہ ہوازن والے جلد ہی اسلام قبول کر کے اپنے قیدیوں کا مطالبہ کرنے آئیں گے۔ چنانچہ یہی ہوا۔ ابھی آپ واپس ہی ہوئے تھے کہ وفد ہوازن اپنے ایسے ہی مطالبات لے کر حاضر ہو گیا۔ آپ نے ان کے مطالبات میں سے صرف قیدیوں کی واپسی کا مطالبہ منظور فرمایا مگر اس شرط کے ساتھ کہ دیگر جملہ مسلمان بھی اس پر تیار ہو جائیں۔ چنانچہ جملہ اہل اسلام ان غلاموں کو واپس کرنے پر تیار ہو گئے۔ مگر یہ لوگ شمار میں بہت تھے اس لئے ان میں سے ہر ایک کی رضامندی فرداً فرداً معلوم کرنی ضروری تھی۔ آپ نے یہ حکم دیا کہ تم جاؤ اور اپنے اپنے ناظموں سے جو کچھ تم کو منظور ہو وہ بیان کرو، ہم ان سے پوچھ لیں گے۔ چنانچہ یہی ہوا اور نبی کریم ﷺ نے ان کے جملہ مردوں اور عورتوں کو واپس کر دیا۔

بحرین کے مال کی آمد پر نبی کریم ﷺ نے تقسیم کے لئے اعلان عام فرمایا تھا، اس وقت حضرت عباس رضی اللہ عنہ نے اس مال کی درخواست کے ساتھ کہا تھا کہ میں اس کا بہت زیادہ مستحق ہوں، کیونکہ بدر کے موقع پر میں نہ صرف اپنا بلکہ حضرت عقیل کا بھی زرفندی ادا کر کے خالی ہاتھ ہو چکا ہوں۔ اس پر آپ نے ان کو اجازت دی تھی کہ وہ جس قدر روپیہ خود اٹھا سکیں لے جائیں۔ اسی طرف اشارہ ہے اور یہ بھی کہ عربوں کو بھی بحالت مقررہ غلام بنایا جاسکتا ہے کہ جنگ بدر میں حضرت عباس اور حضرت عقیل رضی اللہ عنہما جیسے اشراف قریش کو بھی دو غلامی سے گزرتا پڑا۔ کاش یہ معزز حضرات شروع ہی میں اسلام سے مشرف ہو جاتے۔ مگر سچ ہے: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ (۲۸/۱۸۸/۱۸۸)

۲۵۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ عَوْنٍ قَالَ: كَتَبْتُ إِلَى نَافِعٍ فَكَتَبَ إِلَيَّ أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ وَأَنْعَمَهُمْ تُسْقَى عَلَى الْمَاءِ، فَتَقْتَلُ مُقَابِلَتَهُمْ، وَسَبَى ذَرَارِيَهُمْ، وَأَصَابَ يَوْمَئِذٍ جُؤَيْرِيَّةَ. حَدَّثَنِي بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْحَجَّاشِ.

(۲۵۴۱) ہم سے علی بن حسن بن شقیق نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو ابن عون نے خبر دی، انہوں نے بیان کیا کہ میں نے نافع رضی اللہ عنہ کو لکھا تو انہوں نے مجھے جواب دیا کہ نبی کریم نے بنو المصطلق پر جب حملہ کیا تو وہ بالکل غافل تھے اور ان کے موسیقی پانی پی رہے تھے۔ ان کے لڑنے والوں کو قتل کیا گیا، عورتوں بچوں کو قید کیا گیا۔ انہیں قیدیوں میں جویریہ رضی اللہ عنہا (ام المؤمنین) بھی تھیں۔ (نافع نے لکھا تھا) یہ حدیث مجھ سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کی تھی، وہ خود بھی اسلامی فوج کے ہمراہ تھے۔

تشریح: حضرت جویریہ رضی اللہ عنہا حارث بن ابی ضرار کی بیٹی تھیں۔ ان کا باپ بنی مصطلق کا سردار تھا۔ کہتے ہیں پہلے یہ ثابت بن قیس کے حصے میں آئیں۔ انہوں نے ان کو مکاتب کر دیا۔ نبی کریم ﷺ نے بدل کتابت ادا کر کے ان سے نکاح کر لیا اور آپ کے نکاح کر لینے کی وجہ سے لوگوں نے بنی مصطلق کے قید قیدیوں کو آزاد کر دیا، اس خیال سے کہ وہ نبی کریم ﷺ کے رشتہ دار ہو گئے۔ (دجیدی)

بنو مصطلق عرب قبیلہ تھا جسے غلام بنایا گیا تھا۔ اسی سے باب کی مطابقت ثابت ہوئی کہ عربوں کو بھی لوٹنے والے غلام بنایا جاسکتا ہے اگر وہ کافر ہوں

اور اسلامی حکومت کے مقابلہ پر لڑنے کو آئیں۔

۲۵۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ قَالَ: رَأَيْتُ أَبَا سَعِيدٍ فَسَأَلْتُهُ فَقَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُضْطَلِقِ فَأَصَبْنَا سَبِيًّا مِنْ سَبِيِ الْعَرَبِ، فَاشْتَهَيْنَا النِّسَاءَ فَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْعَزَلَ، فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقَالَ: ((مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَانَتْ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَانَتْ)). [راجع: ۲۲۲۹]

(۲۵۴۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی، انہیں ربیعہ بن ابی عبد الرحمن نے انہیں محمد بن یحییٰ بن حبان نے، ان سے ابن محیریز نے کہ میں نے ابوسعید رضی اللہ عنہ کو دیکھا تو ان سے ایک سوال کیا، آپ نے جواب میں کہا کہ ہم رسول اللہ ﷺ کے ساتھ غزوہ بنی مضطلق کے لیے نکلے۔ اس غزوے میں ہمیں (قبیلہ بنی مضطلق کے) عرب قیدی ہاتھ آئے۔ (راستے ہی میں) ہمیں عورتوں کی خواہش ہوئی اور عورت سے الگ رہنا ہم کو مشکل ہو گیا۔ ہم نے چاہا کہ عزل کر لیں۔ جب رسول اللہ ﷺ سے اس بارے میں پوچھا تو آپ نے فرمایا: ”تم عزل کر سکتے ہو، اس میں کوئی قباحت نہیں لیکن جن روجوں کی بھی قیامت تک کے لیے پیدائش مقدر ہو چکی ہے وہ تو ضرور پیدا ہو کر رہیں گی۔“ (لہذا تمہارا عزل کرنا بیکار ہے)

تشریح: عزل کہتے ہیں انزال کے وقت ذکر باہر نکال لینے کو تاکہ رحم میں مٹی نہ پہنچے اور عورت کو حمل نہ رہے۔ نبی کریم ﷺ نے اس کو پسند نہیں فرمایا، اسی لئے ارشاد ہوا کہ تمہارے عزل کرنے سے مقدور الہی کے مطابق پیدا ہونے والے بچے کی پیدائش رک نہیں سکتی۔ عزل کو عام طور پر مکروہ سمجھا گیا، کیونکہ اس میں قطع اور تقطیل نسل ہے، بحالات موجودہ فیلی پلاننگ کے نام سے تقطیل نسل کے پروگرام چلائے جا رہے ہیں، بشریت اسلامی سے اس کا علی الاطلاق جواز ڈھونڈنا صحیح نہیں ہے بلکہ یہ قطع نسل ہی کی ایک صورت ہے۔

۲۵۴۳۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ؛ ح. وَحَدَّثَنِي ابْنُ سَلَامٍ أَخْبَرَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْمُغِيرَةِ عَنِ الْحَارِثِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ. وَعَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلَاثِ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: ((هُمْ أَشَدُّ أَمْنِي عَلَى الدَّجَالِ)) قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ،

(۲۵۴۳) ہم سے زہیر بن حرب نے بیان کیا، کہا کہ ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے عمارہ بن قعقاع، ان سے ابو زرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں بنو تميم سے ہمیشہ محبت کرتا رہا ہوں۔ (دوسری سند امام بخاری رحمہ اللہ نے کہا) مجھ سے ابن سلام نے بیان کیا، کہا ہم کو جریر بن عبد الحمید نے خبر دی، انہیں مغیرہ نے، انہیں حارث نے، انہیں ابو زرہ نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے، (تیسری سند) اور مغیرہ نے عمارہ سے روایت کی، انہوں نے ابو زرہ سے کہ ابو ہریرہ رضی اللہ عنہ نے فرمایا، تین باتوں کی وجہ سے جنہیں میں نے رسول اللہ ﷺ سے سنا ہے، میں بنو تميم سے ہمیشہ محبت کرتا ہوں۔ رسول کریم نے ان کے بارے میں فرمایا کہ ”یہ لوگ دجال کے مقابلے میں میری امت میں سب سے زیادہ سخت مخالف ثابت ہوں گے۔“ (انہوں نے بیان کیا کہ ایک مرتبہ) بنو تميم کے یہاں

فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَذِهِ صَدَقَاتُ قَوْمِنَا)). وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ عَائِشَةَ. فَقَالَ: ((أَعْتَقْتُهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ)).
 سے زکوٰۃ (وصول ہو کر آئی) تو رسول اللہ ﷺ نے فرمایا: ”یہ ہماری قوم کی زکوٰۃ ہے۔“ بنو تمیم کی ایک عورت قید ہو کر حضرت عائشہ رضی اللہ عنہا کے پاس تھی تو آنحضرت ﷺ نے ان سے فرمایا: ”اسے آزاد کر دے کہ یہ حضرت اسماعیل علیہ السلام کی اولاد میں سے ہے۔“ [طرفہ فی: ۴۳۶۶] [مسلم: ۶۴۵۱]

تشریح: حدیث ہذا میں ذکر ہے کہ نبی کریم ﷺ نے ایک لونڈی کے آزاد کرنے کا حضرت عائشہ رضی اللہ عنہا کو حکم فرمایا اور ساتھ ہی ارشاد ہوا کہ یہ عورت حضرت اسماعیل علیہ السلام کے خاندان سے تعلق رکھتی ہے۔ لہذا معزز ترین خاندانی عورت ہے اسے آزاد کر دو۔ اس سے مقصد باب ثابت ہوا کہ عربوں کو بھی غلام لونڈی بنایا جاسکتا ہے۔ اس عورت کا تعلق بنو تمیم سے تھا اور بنو تمیم کے لئے نبی کریم ﷺ نے یہ شرف عطا فرمایا کہ ان کو اپنی قوم قرار دیا، کیونکہ یہ ایک عظیم عرب قبیلہ تھا جو تمیم بن مرہ کی طرف منسوب تھا۔ جس کا نسب نامہ یوں رسول کریم ﷺ سے ملتا ہے: تمیم بن مرہ بن ادبن طامحہ بن الیاس بن مضربہاں پہنچ کر یہ نسب نامہ رسول کریم ﷺ سے مل جاتا ہے۔

اس قبیلہ نے بعد میں اسلام قبول کر لیا تھا۔ نبی کریم ﷺ نے فرمایا کہ میری امت میں دجال کے مقابلہ پر یہ قبیلہ بہت سخت ہوگا جو لڑائی میں سختی کے ساتھ دجال کا مقابلہ کرے گا۔ ایک مرتبہ بنو تمیم کی زکوٰۃ وصول ہو کر دربار رسالت میں پہنچی تو آپ نے ازارہ کرم فرمایا کہ یہ ہماری قوم کی زکوٰۃ ہے نبی کریم ﷺ نے بحالت کفر بھی اس خاندان کی اس قدر عزت افزائی فرمائی کہ اس سے تعلق رکھنے والی ایک لونڈی خاتون کو آزاد کر دیا اور فرمایا کہ یہ اولاد اسماعیل علیہ السلام سے ہے۔

اس حدیث سے نبی شرافت پر بھی کافی روشنی پڑتی ہے۔ اسلام نے نبی شرافت میں غلو سے منع فرمایا ہے اور حد اعتدال میں نبی شرافت کو آپ نے قائم رکھا ہے جیسا کہ اس حدیث سے پیچھے مذکور شدہ واقعات سے ثابت ہے کہ آپ ﷺ نے جنگ حنین کے موقع پر اپنے آپ کو عبدالمطلب کا فرزند ہونے پر اظہارِ فخر فرمایا تھا۔ معلوم ہوا کہ اسلام سے پہلے کے غیر مسلم آباء و اجداد پر ایک مناسب حد تک فخر کیا جاسکتا ہے لیکن اگر یہی فخر باعثِ گھمنڈ و غرور بن جائے کہ دوسرے لوگ نگاہ میں حقیر نظر آئیں تو اس حالت میں خاندانی فخر کفر ہے جو مسلمان کے لئے ہرگز لائق نہیں۔ فتح مکہ پر نبی کریم ﷺ نے قریش کی اس نخوت کے خلاف اظہارِ ناراضگی فرما کر قریش کو آگاہ فرمایا تھا کہ ”کلکم بنو آدم و آدم من تراب۔“ تم سب آدم کی اولاد ہو اور آدم کی پیدائش مٹی سے ہے۔

بَابُ فَضْلِ مَنْ أَدَّبَ جَارِيَتَهُ وَعَلَّمَهَا

باب: جو شخص اپنی لونڈی کو ادب اور علم سکھائے، اس کی فضیلت کا بیان

۲۵۴۴۔ ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے محمد بن فضیل سے سنا، انہوں نے مطرف سے، انہوں نے شعیب سے، انہوں نے ابو بردہ سے، انہوں نے حضرت ابو موسیٰ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص کے پاس کوئی لونڈی ہو اور وہ اس کی اچھی پرورش کرے اور اس کے ساتھ اچھا معاملہ کرے، پھر اسے آزاد کر کے اس سے نکاح کر لے تو اس کو دو ہزار ثواب ملے گا۔“

۲۵۴۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ مُحَمَّدَ بْنَ فَضِيلٍ، عَنْ مَطْرَفٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَالَهَا، وَأَحْسَنَ إِلَيْهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، كَانَ لَهُ أَجْرَانِ)). [راجع: ۹۷] [مسلم: ۳۴۹۹؛ ابوداؤد: ۲۰۵۳؛ نسائی: ۳۳۴۵]

تشریح: الحمد للہ کہ حرم کعبہ مکہ المکرمہ میں یکم محرم ۱۳۹۰ھ سے اس پارے کے متن کا لفظ پڑھنا، پھر ترجمہ لکھنا شروع کیا تھا ساتھ ہی رب کعبہ سے دعائیں بھی کرتا رہا کہ وہ اس عظیم خدمت کے لئے صحیح فہم عطا کرے۔ آج ۱۱ محرم ۹۰ھ کو بعونہ تعالیٰ اس حدیث تک پہنچ گیا ہوں۔ پارہ ۱۰۰۹ کے متن کو کعبہ شریف و مدینہ میں پیش کر پڑھنے کی نذر بھی مانی تھی۔ اللہ کا بے حد شکر ہے کہ یہاں تک کامیابی ہو رہی ہے۔ اللہ پاک سے دعا ہے کہ وہ بقایا کو بھی پورا کرے اور قلم میں طاقت اور دماغ میں قوت عطا فرمائے۔ آمین ثم آمین۔

بَابُ قَوْلِ النَّبِيِّ ﷺ:

باب: نبی کریم ﷺ کا یہ فرمانا:

«الْعَبِيدُ إِخْوَانُكُمْ فَأَطِيعُوهُمْ مِمَّا تَأْكُلُونَ» (وَقَوْلِهِ تَعَالَى: «وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا»). ذِي الْقُرْبَى: الْقَرِيبُ، وَالْجُنُبُ: الْغَرِيبُ، الْجَارُ الْجُنُبُ يَعْنِي الصَّاحِبَ فِي السَّفَرِ. [النساء: ۳۶]

”غلام تمہارے بھائی ہیں پس ان کو بھی تم اسی میں سے کھلاؤ جو تم خود کھاتے ہو۔“

اور اللہ تعالیٰ کا فرمان کہ ”اور اللہ کی عبادت کرو اور اس کے ساتھ کسی بھی چیز کو شریک نہ ٹھہراؤ اور ماں باپ کے ساتھ نیک سلوک کرو اور رشتہ داروں کے ساتھ اور یتیموں اور مسکینوں کے ساتھ اور رشتہ دار پڑوسیوں اور غیر پڑوسیوں اور پاس بیٹھنے والوں اور مسافروں اور لونڈی غلاموں کے ساتھ (اچھا سلوک کرو) بے شک اللہ تعالیٰ اس شخص کو پسند نہیں فرماتا جو تکبر کرنے اور اکڑنے والا اور گھمنڈ غرور کرنے والا ہو۔“ (آیت میں) ذی القربی سے مراد رشتہ دار ہیں، جنب سے غیر یعنی اجنبی اور الجار جنب سے مراد سفر کا ساتھی ہے۔

تشریح: امام بخاری رحمہ اللہ نے مقصد باب ثابت فرمانے کے لئے آیت قرآنی کو نقل فرمایا جس میں ترجمہ الباب لفظ «وَمَا مَلَكَتْ أَيْمَانُكُمْ» سے لکھا ہے جس سے لونڈی غلام مراد ہیں۔ ان کے ساتھ حسن سلوک کرنا بھی اتنا ہی ضروری ہے جتنا کہ دوسرے قربات داروں اور یتامی و مساکین کے ساتھ ضروری ہے۔ عہد رسالت پناہ و دورہ تھا جس میں انسانوں کو لونڈی غلام بنا کر جانوروں کی طرح خرید اور بیچا جاتا تھا اور دنیا کے کسی قانون اور مذہب میں اس کی روک ٹوک نہ تھی۔ ان حالات میں پیغمبر اسلام علیہ الف الف صلوة و سلام نے اپنی حسن تدبیر کے ساتھ اس رسم کو ختم کرنے کا طریقہ اپنایا اور اس بارے میں ایسی پاکیزہ ہدایات پیش کیں کہ عام مسلمان اپنے غلاموں کو انسانیت کا درجہ دیتے۔ لہذا ان کو اپنے بھائی بند سمجھنے لگ گئے۔ ان کے ساتھ ہر ممکن حسن سلوک ایمان کا خاصہ بتلایا گیا جس کے نتیجے میں رفتہ رفتہ یہ رسم بد انسانی دنیا سے تقریباً ختم ہو گئی۔ یہ ایسی پاکیزہ تعلیم کا اثر تھا۔ یہ ضرور ہے کہ اب غلامی کی اور بدترین صورتیں وجود میں آگئی ہیں۔

۲۰۴۵۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا وَاصِلُ الْأَخْذَبِ قَالَ: سَمِعْتُ الْمَعْرُورَ بْنَ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ فَسَأَلْتَاهُ عَنْ ذَلِكَ فَقَالَ: إِنِّي سَابَيْتُ رَجُلًا فَشَكَانِي إِلَى النَّبِيِّ ﷺ فَقَالَ لِي النَّبِيُّ ﷺ: «أَعْيَرْتَهُ»

(۲۵۴۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ہم سے واصل بن حیان نے جو کبڑے تھے، بیان کیا، کہا کہ میں نے معرور بن سوید سے سنا، انہوں نے کہا کہ میں نے ابو ذر غفاری رضی اللہ عنہ کو دیکھا کہ ان کے بدن پر بھی ایک جوڑا تھا اور ان کے غلام کے بدن پر بھی اسی قسم کا جوڑا تھا۔ ہم نے اس کا سبب پوچھا تو انہوں نے بتلایا کہ ایک دفعہ میری ایک صاحب (یعنی بلال رضی اللہ عنہ) سے کچھ گالی گلوچ ہو گئی تھی۔ انہوں

بِأَمْرِهِ؟) ثُمَّ قَالَ: ((إِنَّ إِخْوَانَكُمْ خَوَلُكُمُ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلَفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ)). [راجع: ۳۰]

نے میری نبی کریم ﷺ سے شکایت کی، آپ نے مجھ سے پوچھا: ”کیا تم نے انہیں ان کی ماں کی طرف سے عار دلائی ہے؟“ پھر آپ نے فرمایا: ”تمہارے غلام بھی تمہارے بھائی ہیں اگرچہ اللہ تعالیٰ نے انہیں تمہاری ماتحتی میں دے رکھا ہے۔ اس لیے جس کا بھی کوئی بھائی اس کے قبضہ میں ہو اسے وہی کھلائے جو وہ خود کھاتا ہے اور وہی پہنائے جو وہ خود پہنتا ہے اور ان پر ان کی طاقت سے زیادہ بوجھ نہ ڈالے۔ لیکن اگر ان کی طاقت سے زیادہ بوجھ ڈالو تو پھر ان کی خود مدد بھی کر دیا کرو۔“

تشریح: تاکہ وہ آسانی سے اس خدمت کو انجام دے سکیں۔

روایت میں مذکور غلام سے حضرت بلال رضی اللہ عنہ مراد ہیں۔ بعض نے کہا ابوذر رضی اللہ عنہ کے بھائیوں میں سے کوئی تھے مسلم کی روایت میں ہے۔ غلام کو ساتھ کھلانے کا حکم احتیاج ہے۔ حضرت ابوذر رضی اللہ عنہ اپنے غلام کو ساتھ ہی کھاتے اور اپنے ہی جیسا کپڑا پہناتے تھے۔ آیات باب میں ذی القربیٰ سے رشتہ دار مراد ہیں۔ یہ ابن عباس رضی اللہ عنہ سے مروی ہے اس کو علی بن ابی طلحہ نے بیان کیا اور جب سے بعض نے یہودی اور نصرانی مراد رکھا ہے۔ یہ ابن جریر اور ابن ابی حاتم نے نکالا۔ اور جابر الجنب کی جو تفسیر امام بخاری رحمہ اللہ نے کی ہے وہ مجاہد اور قتادہ سے منقول ہے۔ اس حدیث سے ان معاندین اسلام کی بھی تردید ہوتی ہے جو اسلام پر غلامی کا الزام لگاتے ہیں حالانکہ رسم غلامی کی جڑوں کو اسلام ہی نے کھوکھلا کیا ہے۔

بَابُ الْعَبْدِ إِذَا أَحْسَنَ عِبَادَةَ رَبِّهِ عَزَّ وَجَلَّ وَنَصَحَ سَيِّدَهُ

باب: جب غلام اپنے رب کی عبادت بھی اچھی طرح کرے اور اپنے آقا کی خیر خواہی بھی تو اس کے ثواب کا بیان

۲۵۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ عَزَّ وَجَلَّ كَانَ لَهُ أَجْرُهُ مَوْتَتَيْنِ)). [طرفه في: ۲۵۵۰] [مسلم: ۴۳۱۸]

۲۵۴۶) ہم سے عبداللہ بن مسلمہ نے بیان کیا، انہوں نے امام مالک سے، انہوں نے نافع سے، انہوں نے ابن عمر رضی اللہ عنہما سے کہ رسول کریم ﷺ نے فرمایا: ”غلام جو اپنے آقا کا خیر خواہ بھی ہو اور اپنے رب کی عبادت بھی اچھی طرح کرتا ہو تو اسے دو گنا ثواب ملتا ہے۔“

[ابوداؤد: ۵۱۶۹]

تشریح: نبی کریم ﷺ نے جہاں مالکوں کو اپنے لونڈی غلاموں کے ساتھ احسان و سلوک کرنے کی ہدایت فرمائی وہاں لونڈی غلاموں کو بھی احسن طریق پر سمجھایا کہ وہ اسلامی فرائض کی ادائیگی کے بعد اپنا اہم فریضہ اپنے مالکوں کی خیر خواہی ان کو نفع رسائی سمجھیں۔ مالک اور آقا کے بھی حقوق ہیں۔ ان کے ساتھ وفاداری کے ساتھ زندگی گزاریں۔ ان کے لئے ضرر رسائی کا کبھی تصور بھی نہ کریں۔ وہ ایسا کریں گے تو ان کو دو گنا ثواب ملے گا فرائض اسلامی کی ادائیگی کا ثواب اور اپنے مالک کی خدمت کا ثواب، اسی دو گنے ثواب کا تصور تھا جس پر حضرت ابو ہریرہ رضی اللہ عنہ نے وہ تمنا ظاہر فرمائی جو اگلی روایت میں مذکور ہے۔

۲۵۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ صَالِحٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ أَذَبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَأَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ، وَأَيُّمَا عَبْدٍ أَذَى حَقَّ اللَّهُ وَحَقَّ مَوْلَاهُ، فَلَهُ أَجْرَانِ)). [راجع: ۹۷]

(۲۵۴۷) ہم سے محمد بن کثیر نے بیان کیا، ہم کو سفیان ثوری نے خبر دی صالح سے، انہوں نے شعبی سے، انہوں نے ابو بردہ سے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”جس کسی کے پاس بھی کوئی باندی ہو اور وہ اسے پورے حسن و خوبی کے ساتھ ادب سکھائے، پھر آزاد کر کے اس سے شادی کر لے تو اسے دو گنا ثواب ملتا ہے اور جو غلام اللہ تعالیٰ کے حقوق بھی ادا کرے اور اپنے آقاؤں کے بھی تو اسے بھی دو گنا ثواب ملتا ہے۔“

تبصریح: اسلامی شریعت میں عورت مرد سب کو تعلیم دینا چاہیے یہاں تک کہ لوٹنی غلاموں کو بھی علم حاصل کرانا ہر مسلمان مرد و عورت پر فرض ہے۔ مگر علم وہ جس سے شرافت اور انسانیت پیدا ہو، نہ آج کے علوم مروجہ جو انسان ناسیوں میں اضافہ کراتے ہیں: ”العلم ما قال الله وقال رسوله وقال الصحابة هم اولو العرفان“ یعنی حقیقی علم وہ ہے جو اللہ اور اس کے رسول ﷺ پھر آپ کے صحابہ رضی اللہ عنہم نے پیش فرمایا۔

۲۵۴۸۔ حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ)) وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا النِّجَاهُ فِي سَبِيلِ اللَّهِ وَالْحَجَّ وَبِرَّ أُمِّي، لَأَخْبَيْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. [مسلم: ۴۳۲۰، ۴۳۲۱]

(۲۵۴۸) ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، انہوں نے زہری سے سنا، انہوں نے کہا کہ میں نے سعید بن مسیب سے سنا، انہوں نے کہا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ان سے نبی کریم ﷺ نے فرمایا: ”غلام جو کسی کی ملکیت میں ہو اور نیکو کار ہو تو اسے دو ثواب ملتے ہیں۔“ اور حضرت ابو ہریرہ رضی اللہ عنہ نے کہا: اس ذات کی قسم جس کے ہاتھ میں میری جان ہے اگر اللہ تعالیٰ کے راستے میں جہاد، حج اور والدہ کی خدمت (کی روک) نہ ہوتی تو میں پسند کرتا کہ غلام رہ کر مروں۔

تبصریح: حضرت ابو ہریرہ رضی اللہ عنہ کا مطلب یہ ہے کہ غلام پر جہاد فرض نہیں ہے، اسی طرح حج، اور وہ بغیر اپنے مالک کی اجازت کے جہاد اور حج کے لیے جا بھی نہیں سکتا۔ اسی طرح اپنی ماں کی خدمت بھی آزادی کے ساتھ نہیں کر سکتا۔ اس لیے اگر یہ باتیں نہ ہوتیں تو میں آزادی کی نسبت کسی کا غلام رہنا زیادہ پسند کرتا۔ ”قال ابن بطال هو من قول ابی هريرة وكذلك قاله الداودي وغيره انه مدرج في الحديث وقد صرح بالادراج الاسماعيلي من طريق آخر عن عبد الله بن المبارك بلفظ والذي نفس ابی هريرة بيده الخ وصرح مسلم ايضا بذلك.“ (حاشیہ بخاری) یعنی یہ قول حضرت ابو ہریرہ رضی اللہ عنہ کا ہے۔ عبد اللہ بن مبارک سے صراحت آیا ہے اور مسلم میں بھی یہ صراحت موجود ہے۔ واللہ اعلم۔

۲۵۴۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((نَعَمْ) مَا لِأَحَدِهِمْ يُحْسِنُ عِبَادَةَ رَبِّهِ وَيَنْصَحُ

(۲۵۴۹) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، انہوں نے اعمش سے، ان سے ابو صالح نے بیان کیا، اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کتنا اچھا ہے کسی کا وہ غلام جو اپنے رب کی عبادت تمام حسن و خوبی کے ساتھ بجالائے اور اپنے مالک کی

خیر خواہی بھی کرتا رہے۔“

لِسَيِّدِهِ))

باب: غلام پر دست درازی کرنا اور یوں کہنا کہ یہ

بَابُ كَرَاهِيَةِ التَّكْوُلِ عَلَى

میرا غلام ہے یا لونڈی مکروہ ہے

الرَّقِيقِ وَقَوْلِهِ: عَبْدِي وَأَمْتِي

تشریح: حافظ نے کہا کہ کراہیت تنزیہی مراد ہے۔ کیونکہ غلام سے اپنے کو اعلیٰ سمجھنا ایک طرح کا تکبر ہے۔ غلام بھی ہماری طرح اللہ کا بندہ ہے۔ آدمی اپنے تئیں جانور سے بھی بدتر سمجھے غلام تو آدمی ہے اور ہماری طرح آدمی کی اولاد ہے اور غلام لونڈی اس وجہ سے کہنا مکروہ ہے کہ کوئی اس سے حقیقی معنی نہ سمجھے۔ کیونکہ حقیقی بندگی تو سوائے اللہ کے اور کسی کے لیے نہیں ہو سکتی۔ (وحیدی)

آگے مجتہد مطلق امام بخاری رحمہ اللہ نے آیات قرآنی نقل کی ہیں جن سے لفظ غلام، لونڈی اور سید کے الفاظ استعمال کرنے کا جواز ثابت کیا ہے۔ یہ سب مجازی معانی میں ہیں۔ لفظ عبد، مملوک اور سید آیات قرآنی و احادیث نبوی میں ملتے ہیں جیسا کہ یہاں منقول ہیں، ان سے ان الفاظ کا مجازی معانی میں استعمال ثابت ہوا۔

”قال ابن بطال جاز ان يقول الرجل عبدی او امتی بقوله تعالى والصلحين من عبادکم وامائکم وانما نهی عنه علی سبیل اللعظة لا علی سبیل التحريم وکره ذلك لاشتراك اللفظ اذ يقال عبد الله وامة الله فعلى هذا لا ينبغي التسمية بنحو عبد الرسول وعبد النبي ونحو ذلك مما يضاف العبد فيه الى غير الله تعالى۔“ (حاشیہ: بخاری شریف)

وَقَوْلُ اللَّهِ: ﴿وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾ [النور: ۳۲] وَقَالَ: ﴿عَبْدًا مَمْلُوكًا﴾ [النحل: ۷۵] ﴿وَأَلْفَيْ سَيِّدَهَا لَدَى الْبَابِ﴾ [يوسف: ۲۵] وَقَالَ عَزَّ وَجَلَّ: ﴿مِنْ فَتْيَتِكُمْ الْمُؤْمِنَاتِ﴾ [النساء: ۲۵] وَقَالَ النَّبِيُّ ﷺ: ((قُومُوا إِلَى سَيِّدِكُمْ))، وَ «اذْكُرْنِي عِنْدَ رَبِّكَ» [يوسف: ۴۲] يَعْنِي عِنْدَ سَيِّدِكَ.

اور سورہ نور میں اللہ تعالیٰ نے فرمایا: ”اور تمہارے غلاموں اور تمہاری باندیوں میں جو نیک بخت ہیں۔“ اور (سورہ نحل میں فرمایا) ”مملوک غلام“ نیز (سورہ یوسف میں فرمایا) ”اور دونوں (حضرت یوسف اور زلیخا) نے اپنے آقا (عزیز مصر) کو دروازے پر پایا۔“ اور اللہ تعالیٰ نے (سورہ نساء میں) میں فرمایا: ”تمہاری مسلمان باندیوں میں سے۔“ اور نبی کریم ﷺ نے فرمایا: ”اپنے سردار کو لینے کے لیے اٹھو (سعد بن معاذ رضی اللہ عنہ کے لیے)“ اور اللہ تعالیٰ نے سورہ یوسف میں فرمایا: ”(یوسف علیہ السلام نے اپنے جیل کے ساتھی سے کہا تھا کہ) اپنے سردار (حاکم) کے یہاں میرا ذکر کر دینا۔“

۲۵۵۰۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا نَصَحَ الْعَبْدُ سَيِّدَهُ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ)).

(۲۵۵۰) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے کہا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جب غلام اپنے آقا کی خیر خواہی کرے اور اپنے رب کی عبادت تمام حسن و خوبی کے ساتھ بجالائے تو اسے دو گنا ثواب ملتا ہے۔“

[راجع: ۲۵۴۶] [مسلم: ۴۳۱۹]

تشریح: روایت میں لفظ عبد اور سید استعمال ہوئے ہیں یہی مقصود باب ہے۔

(۲۵۵۱) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، انہوں نے برید بن عبد اللہ سے، وہ ابو بردہ سے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”غلام جو اپنے رب کی عبادت احسن طریق کے ساتھ بجالائے اور اپنے آقا کے جو اس پر خیر خواہی اور فرمانبرداری (کے حقوق ہیں) انہیں بھی ادا کرتا رہے، تو اسے دو گنا ثواب ملتا ہے۔“

۲۵۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((لِلْمَمْلُوكِ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُوَدِّي إِلَى سَيِّدِهِ الَّذِي لَهُ عَلَيْهِ مِنَ الْحَقِّ وَالنَّصِيحَةِ وَالطَّاعَةِ، لَهُ [أَجْرَانِ]). (راجع: ۹۷)

تشریح: یہ اس لئے کہ اس نے دو فرض ادا کئے۔ ایک اللہ کی عبادت کا فرض ادا کیا۔ دوسرے اپنے آقا کی اطاعت کی جو شرعاً اس پر فرض تھی اس لئے اس کو دو گنا ثواب حاصل ہوا۔ (بخ)

(۲۵۵۲) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ہمام بن منہ نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ نبی کریم ﷺ سے روایت کرتے ہیں کہ آپ نے فرمایا: ”کوئی شخص (کسی غلام سے یا کسی شخص سے) یہ نہ کہے: اپنے رب (مراد آقا) کو کھانا کھلا، اپنے رب کو وضو کرا۔ اپنے رب کو پانی پلا۔ بلکہ صرف میرے سردار میرے آقا کے الفاظ کہنا چاہئے اسی طرح کوئی شخص یہ نہ کہے: میرا بندہ میری بندی، بلکہ یوں کہنا چاہئے میرا چھوکر، میری چھوکر، میرا غلام۔“

۲۵۵۲۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((لَا يَقُلْ أَحَدُكُمْ أَطْعَمَ رَبَّكَ، وَصَبَّأَ رَبَّكَ، اسْقَى رَبَّكَ. وَلْيَقُلْ سَيِّدِي وَمَوْلَايَ. وَلَا يَقُلْ أَحَدُكُمْ عَبْدِي وَأَمْتِي. وَلْيَقُلْ فَتَايَ وَفَتَاتِي وَغُلَامِي)). [مسلم: ۵۸۷۷]

تشریح: رب کا لفظ کہنے سے منع فرمایا۔ اسی طرح بندہ بندی کا تا کہ شرک کا شبہ نہ ہو گویا کہنا مکروہ ہے حرام نہیں جیسے قرآن میں ہے: ﴿اذْكُرْنِي عِنْدَ رَبِّكَ﴾ (یوسف: ۴۲) بعض نے کہا پکارتے وقت اس طرح پکارنا منع ہے۔ غرض مجازی معنی جب مراد لیا جائے غایت درجہ فعلی مکروہ ہوگا اور یہی وجہ ہے کہ علامہ عبد النبی یا عبد الحسین ایسے ناموں کا رکھنا مکروہ سمجھا ہے اور ایسے ناموں کا رکھنا شرک اس معنی پر کہا ہے کہ ان میں شرک کا ابہام یا شبہ ہے۔ اگر حقیقی معنی مراد ہو تو بے شک شرک ہے۔ اگر مجازی معنی مراد ہو تو شرک نہ ہوگا مگر کراہیت میں شک نہیں لہذا بہتر یہی ہے کہ ایسے نام نہ رکھے جائیں۔ جہاں شرک کا وہم ہو وہاں سے بہر حال پرہیز بہتر ہے۔ خاص طور پر لفظ ”عبد“ ایسا ہے جس کی اضافت لفظ اللہ یا رحمن یا رحیم وغیرہ اسماء الحسنیٰ ہی کی طرف مناسب ہے۔ توحید و سنت کے پیروکاروں کے لئے لازم ہے کہ وہ غیر اللہ کی طرف ہرگز اپنی عبدیت کو منسوب نہ کریں۔ ﴿يَا نَاكَ نَعْبُدُ﴾ کا یہی تقاضا ہے۔ واللہ هو الموفق۔

(۲۵۵۳) ہم سے ابو العثمان نے بیان کیا، انہوں نے کہا ہم سے جریر بن حازم نے بیان کیا، انہوں نے نافع سے، وہ حضرت عبد اللہ بن عمر رضی اللہ عنہما سے روایت کرتے ہیں کہ نبی کریم ﷺ نے فرمایا: ”جس نے غلام کا اپنا حصہ آزاد کر دیا، اور اس کے پاس اتنا مال بھی ہو جس سے غلام کی واجبی قیمت ادا کی جاسکے تو اسی کے مال سے پورا غلام آزاد کیا جائے گا ورنہ جتنا آزاد ہو گیا

۲۵۵۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَعْتَقَ نَصِيْبًا لَهُ مِنَ الْعَبْدِ، فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيَمَتَهُ، قَوْمَ عَلَيْهِ قِيَمَةُ عَدْلٍ، وَأُعْتِقَ مِنْ مَالِهِ، وَإِلَّا فَقَدْ

سو ہو گیا۔“

[مسلم: ۴۳۲۷]

تشریح: صرف وہی حصہ اس کی طرف سے آزاد ہوگا۔ اس حدیث کو اس لئے لائے کہ اس میں عبد کا لفظ غلام کے لئے آیا ہے۔ پس مجازاً غلام پر عبد بولا جاسکتا ہے۔

۲۵۵۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَوَؤَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْضِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فِكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). [راجع: ۸۹۳]

۲۵۵۳۔ ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے عبید اللہ عمری نے بیان کیا کہ مجھ سے نافع نے بیان کیا، حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سے ہر شخص حاکم ہے اور اس کی رعایا کے بارے میں سوال ہوگا۔ پس لوگوں کا واقعی امیر ایک حاکم ہے اور اس سے اس کی رعایا کے بارے میں اس سے سوال ہوگا۔ دوسرے ہر آدمی اپنے گھر والوں پر حاکم ہے اور اس سے اس کی رعایا کے بارے میں سوال ہوگا۔ تیسری عورت اپنے شوہر کے گھر اور اس کے بچوں پر حاکم ہے اس سے اس کی رعایا کے بارے میں سوال ہوگا۔ چوتھا غلام اپنے آقا (سید) کے مال کا حاکم ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ پس جان لو کہ تم میں سے ہر ایک حاکم ہے اور ہر ایک سے اس کی رعیت کے بارے میں (قیامت کے دن) پوچھ ہوگی۔ [مسلم: ۲۴۲۴]

تشریح: اس روایت میں بھی غلام کے لئے لفظ عبد اور آقا کے لئے لفظ سید کا استعمال ہوا ہے۔ اس طرح مجازی معنوں میں ان الفاظ کا استعمال کرنا درست ہے۔ امام بخاری رحمہ اللہ کا یہی مقصد ہے جس کے تحت یہاں آپ یہ جملہ روایات لائے ہیں۔ ان الفاظ کا استعمال منع بھی ہے جب حقیقی معانی مراد لئے جائیں۔ اور یہ اس میں تطبیق ہے۔

۲۵۵۵، ۲۵۵۶۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، حَدَّثَنِي عُبَيْدُ اللَّهِ، سَمِعْتُ أَبَا هُرَيْرَةَ، وَزَيْدَ بْنَ خَالِدٍ، عَنْ النَّبِيِّ ﷺ قَالَ: ((إِذَا زَنْتَ الْأَمَةَ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنْتَ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنْتَ فَاجْلِدُوهَا، فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَيَبْعُوهَا وَلَوْ بِضَفِيرٍ)). [راجع: ۲۱۵۲، ۲۱۴۵]

۲۵۵۵، ۵۶۔ ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا زہری سے، الزہری سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا، کہا میں نے ابو ہریرہ اور زید بن خالد رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے فرمایا: ”جب باندی زنا کرے تو اسے (بطور حد شرعی) کوڑے لگاؤ پھر اگر کرائے تو کوڑے لگاؤ اور اب بھی اگر کرائے تو اسے کوڑے لگاؤ۔ تیسری بار یا چوتھی بار میں (آپ نے فرمایا کہ) پھر اسے بیچ دو، خواہ قیمت میں ایک رسی ہی ملے۔“

تشریح: اس حدیث کو اس لئے لائے کہ اس میں لونڈی کے لئے امۃ کا لفظ فرمایا ہے۔ قسطلانی نے کہا کہ اس حدیث کے لانے سے یہ مقصود ہے کہ جب لونڈی زنا کرے تو اس پر دست درازی منع نہیں ہے بلکہ اس کو سزا دینا ضروری ہے۔ آخر میں یہ راوی کا شک ہے کہ آپ نے تیسری بار میں بیچنے کا حکم فرمایا چوتھی بار میں۔

ان جملہ روایات کے نقل کرنے سے امام بخاری رحمہ اللہ نے ثابت فرمایا کہ مالکوں کو غلاموں اور لونڈیوں پر بڑائی نہ جتانی چاہیے۔ انسان ہونے

کے ناطے سب برابر ہیں۔ شرافت اور بڑائی کی بنیاد ایمان اور تقویٰ ہے۔ حقیقی آقا حاکم مالک سب کا صرف اللہ تبارک و تعالیٰ ہے۔ دنیاوی مالک آقا سب مجازی ہیں۔ آج ہیں اور کل نہیں۔ جن آیات اور احادیث میں ایسے الفاظ آقاؤں یا غلاموں کے لئے مستعمل ہوئے ہیں وہاں مجازی معانی مراد ہیں۔

بَابُ: إِذَا آتَاهُ خَادِمُهُ بِطَعَامِهِ

۲۵۵۷۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ: قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ، فَإِنَّهُ وَلِيٌّ عِلَاجَهُ)). [طرفہ فی: ۵۶۶۰]

باب: جب کسی کا خادم کھانا لے کر آئے؟

(۲۵۵۷) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ مجھے محمد بن زید نے خبر دی، انہوں نے کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے کہ ”جب کسی کا غلام کھانا لائے اور وہ اسے اپنے ساتھ (کھلانے کے لیے) نہ بیٹھا سکے تو اسے ایک یا دو نواں ضرور کھلا دے یا (آپ نے) ”لُقْمَةً أَوْ لُقْمَتَيْنِ“ کے بدل (اُكْلَةً أَوْ أَكْلَتَيْنِ) فرمایا (یعنی ایک یا دو لقمے) کیونکہ اسی نے اس کو تیار کرنے کی تکلیف اٹھائی ہے۔“

تشریح: لفظ خادم میں غلام، نوکر چاکر، شاگرد سب داخل ہیں۔

بَابُ: الْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ

وَنَسَبَ النَّبِيُّ ﷺ الْمَالَ إِلَى السَّيِّدِ

باب: غلام اپنے آقا کے مال کا نگہبان ہے اور نبی ﷺ نے (غلام کے) مال کو اس کے آقا کی طرف منسوب کیا

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ مجازی معانی میں غلام اونٹنی اپنے مالکوں کو سید کے لفظ سے یاد کر سکتے ہیں۔ جیسا کہ یہاں حدیث میں الفاظ ((الخادم فی مال سیدہ راع)) میں بولا گیا ہے۔ یہ حدیث جامع الحج میں کئی جگہ نقل کی گئی ہے اور مجتہد مطلق نے اس سے بہت سے مسائل کا استنباط فرمایا ہے جیسا کہ اپنے اپنے مقام پر بیان ہوگا۔ ان معاندین حاسدین پر افسوس جو ایسے مجتہد کامل کی درایت سے انکار کر کے خود اپنے کو رباطی کا ثبوت دیتے ہیں۔

۲۵۵۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رِعْيَتِهِ، فَإِنِ امَّامٌ رَاعٍ وَمَسْئُولٌ عَنْ رِعْيَتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رِعْيَتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ

(۲۵۵۸) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا ہم کو شعبہ نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے سالم بن عبد اللہ بن عمر نے خبر دی، اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ انہوں نے رسول کریم ﷺ سے سنا آپ نے فرمایا: ”ہر آدمی حاکم ہے اور اس سے اس کی رعایا کے بارے میں سوال ہوگا۔ مرد اپنے گھر کے معاملات کا افسر ہے اور اس سے اس کی رعایا کے بارے میں سوال ہوگا۔ عورت اپنے شوہر کے گھر کی افسر ہے اور اس سے اس کی رعایا کے بارے میں سوال ہوگا۔ خادم اپنے سید کے مال کا محافظ

ہے اور اس سے اس کے بارے میں سوال ہوگا۔“ انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے یہ باتیں سنی ہیں اور مجھے خیال ہے کہ آپ نے یہ بھی فرمایا تھا: ”مرد اپنے باپ کے مال کا محافظ ہے اور اس سے اس کی رعیت کے بارے میں سوال ہوگا۔ غرض تم میں سے ہر فرد حاکم ہے اور سب سے اس کی رعیت کے بارے میں سوال ہوگا۔“

مَسْئُولُهُ عَنْ رَعِيَّتِهَا، وَالْحَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). قَالَ: فَسَمِعْتُ هَؤُلَاءِ مِنَ النَّبِيِّ ﷺ وَأَخْبَبُ النَّبِيَّ ﷺ قَالَ: ((وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). [راجع: ۸۹۳]

باب: اگر کوئی غلام لونڈی کو مارے تو چہرے پر نہ مارے

بَابُ: إِذَا ضَرَبَ الْعَبْدُ فَلْيَجْتَنِبِ الْوُجْهَ

(۲۵۵۹) ہم سے محمد بن عبید اللہ نے بیان کیا، کہا کہ ہم سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھ سے امام مالک بن انس نے بیان کیا، کہا کہ مجھے ابن فلاں (ابن سمعان) نے خبر دی، انہیں سعید مقبری نے، انہیں ان کے باپ نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے۔

(دوسری سند، امام بخاری نے کہا) اور ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، ہام سے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب کوئی کسی سے جھگڑا کرے تو چہرے (پر مارنے سے) پرہیز کرے۔“

۲۵۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ قَالَ: وَأَخْبَرَنِي ابْنُ فَلَانٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ ح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوُجْهَ)). قَالَ أَبُو إِسْحَاقَ، قَالَ ابْنُ حَرْبٍ: الَّذِي قَالَ ابْنُ فُلَانٍ، هُوَ قَوْلُ ابْنِ وَهْبٍ وَهُوَ ابْنُ سَمْعَانَ.

[مسلم: ۶۶۵۱، ۶۶۵۲؛ ابوداؤد: ۴۴۹۲]

مار پیٹ میں چہرے پر مارنے سے پرہیز صرف غلام کے ساتھ خاص نہیں ہے۔ یہاں چونکہ غلاموں کا بیان ہو رہا تھا اس لئے عنوان میں اسی کا خصوصیت سے ذکر کیا۔ بلکہ چہرے پر مارنے سے پرہیز کا حکم تمام انسانوں بلکہ جانوروں تک کے لئے ہے۔

امام بخاری رحمہ اللہ نے روایت میں ایک راوی کا نام نہیں لیا۔ صرف ابن فلاں سے یاد کیا ہے اور وہ ابن سمعان ہے اور وہ ضعیف ہے۔ اسے امام مالک رحمہ اللہ اور امام احمد رحمہ اللہ نے جھوٹا کہا اور امام بخاری رحمہ اللہ نے اس کی روایت اس مقام کے سوا اور کہیں اس کتاب میں نہیں نکالی اور یہاں بھی بطور متابعت کے ہے۔ کیونکہ امام مالک اور عبد الرزاق کی روایت بیان کی۔

تشریح: اسلام کی روایت میں صاف ((اذا ضرب)) ہے اور اس حدیث میں گواہوں کو مارنے کی صراحت نہیں ہے مگر امام بخاری رحمہ اللہ نے اس طریق کی طرف اشارہ کیا جس کو انہوں نے ادب المفرد میں نکالا اس میں یوں ہے۔ ”اذا ضرب خادمہ“ یعنی جب کوئی تم میں سے اپنے خادم کو مارے۔ حافظ نے کہا یہ عام ہے خواہ کسی حدیث میں مارے یا تہذیب میں ہر حال میں منہ پر نہ مارنا چاہیے۔ اس کی وجہ مسلم کی روایت میں یوں مذکور ہے۔ کیونکہ اللہ نے آدم کو اس کی صورت پر بنایا یعنی مار کھانے والے شخص کی صورت پر۔ بعض نے یوں ترجمہ کیا ہے: کیونکہ اللہ نے آدم کو اپنی صورت پر بنایا۔ (وحیدی)

ویسے چہرے پر بارنا ادب اور اخلاق کے بھی سراسر خلاف ہے۔ اگر مارنا ہو تو جسم کے دیگر اعضا موجود ہیں۔ حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں:

”قال النووی قال العلماء انما نہی عن ضرب الوجه لانه لطیف یجمع المحاسن واکثر ما یقع الادراک باعضائه فیخشی من ضربه ان تبطل او تشوہ کلها او بعضها والشین فیها فاحش لظهورها وبروزها بل لا یسلم اذا ضربه من شین والتعلیل المذكور احسن لکن ثبت عند مسلم تعلیل اخر فانه اخرج الحدیث من طریق ابی ایوب المراءفی عن ابی ہریرۃ وزاد ((فان الله خلق آدم علی صورته))، واختلف فی الضمیر علی من یعود فالأثر علی انه یعود علی المضروب لما تقدم من الامر باکرام وجهه ولو لا ان المراد التعلیل بذلك لم یکن لهذا الجملة ارتباط بما قبلها وقال القرطبی اعاد بعضهم الضمیر علی الله متمسکا بما ورد فی بعض طرقه ان الله خلق آدم علی صورة الرحمن الی اخره۔“

(فتح الباری جلد ۵ صفحہ ۲۲۹)

غلام مطلب یہ کہ علما نے کہا ہے چہرے پر مارنے کی ممانعت اس لئے ہے کہ یہ عضو لطیف ہے جو جملہ محاسن کا مجموعہ ہے اور اکثر ادراک کا وقوع چہرے کے اعضا ہی سے ہوتا ہے۔ پس اس پر مارنے سے خطرہ ہے کہ اس میں کئی ایک نقائص و عیوب پیدا ہو جائیں۔ پس یہ علت بہتر ہے جن کی بنا پر چہرے پر مارنا منع کیا گیا ہے۔ لیکن امام مسلم کے نزدیک ایک اور علت ہے۔ انہوں نے اس حدیث کو ابویوب مراغی کی سند کے ساتھ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت لیا ہے جس میں یہ لفظ زیادہ ہیں کہ اللہ نے آدم کو اس کی صورت پر پیدا کیا ہے اگرچہ ضمیر کے مرجع میں اختلاف ہے مگر اکثر علما کے نزدیک یہ ضمیر مضروب ہی کی طرف لوثی ہے۔ اس لئے کہ پہلے چہرے کے اکرام کا حکم ہو چکا ہے۔ اگرچہ یہ تعلیل مراد نہ لی جائے تو اس جملہ کا ماقبل سے کوئی ربط باقی نہیں رہ جاتا۔ قرطبی نے کہا کہ بعض نے ضمیر کو اللہ کی طرف لوٹا یا ہے۔ دلیل میں بعض طرق کی اس عبارت کو پیش کیا ہے جس میں ذکر ہے کہ اللہ نے آدم کو زمین کی صورت پر پیدا کیا۔ مترجم کہتا ہے کہ قرآن کی نص صریح ﴿لیس کمثلہ شیء﴾ دلیل ہے کہ اللہ پاک کو اور اس کے چہرے کو کسی سے تشبیہ نہیں دی جاسکتی۔ واللہ اعلم بالصواب۔

المحدیث کا یہی مذہب ہے کہ اللہ پاک اپنی ذات اور جملہ صفات میں وحدہ لا شریک لہ ہے اور اس بارے میں کرید کرنا بدعت ہے۔ جیسا کہ استواء علی العرش کے متعلق سلف کا عقیدہ ہے۔ وبالله التوفیق۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْمَكَاتِبِ

مکاتب کے مسائل کا بیان

تشریح: مکاتب اس غلام یا لونڈی کو کہتے ہیں جس کو مالک یہ کہہ دے کہ اگر تو اتارو پیہ اتنی قسطوں میں ادا کر دے تو تو آزاد ہے۔ لفظ مکاتب تاء کے زبر اور زیر ہر دو کے ساتھ منقول ہے۔ حافظ رحمۃ اللہ علیہ فرماتے ہیں: ”والمکاتب بالفتح من تقع له الكتابة وبالكسر من تقع منه“ یعنی زبر کے ساتھ جس کے لئے کتابت کا معاملہ کیا جائے اور زیر کے ساتھ جس کی طرف سے کتابت کا معاملہ کیا جائے۔ تاریخ اسلام میں سب سے پہلے مکاتب حضرت سلمان فارسی رضی اللہ عنہ ہیں اور عورتوں میں حضرت بریرہ رضی اللہ عنہا جن کا واقعہ اگلی روایات میں مذکور ہے۔

لفظ مکاتب باب مفاعلہ سے مفعول کا صیغہ ہے یعنی وہ غلام لونڈی جس سے اس کے آقا کے ساتھ شرائط مقررہ کے ساتھ آزادی کا معاہدہ لکھ دیا گیا ہو۔

بَابُ الْمَكَاتِبِ وَنُجُومِهِ فِي كُلِّ سَنَةِ نَجْمٍ

باب: مکاتب اور اس کی قسطوں میں سے ہر سال ایک قسط کی ادائیگی کا بیان

تشریح: اس باب میں امام بخاری رحمۃ اللہ علیہ نے کوئی حدیث بیان نہیں کی۔ شاید انہوں نے باب قائم کر لینے کے بعد حدیث لکھنا چاہی ہوگی مگر اس کا موقع نہ ملا اور کتاب الحدود میں انہوں نے ایک حدیث روایت کی ہے جس کا مضمون یہ ہے کہ جو کوئی اپنے غلام یا لونڈی کو زمانہ کی جھوٹی تہمت لگائے اس کو قیامت کے دن کوڑے لگائے جائیں گے۔ بعض نسخوں میں یہ باب مذکور نہیں ہے۔

عرب میں تمام معاملات تاروں کے طلوع پر ہوا کرتے تھے کیونکہ وہ حساب نہیں جانتے تھے۔ وہ یوں کہتے کہ جب فلاں تارا نکلے تو یہ معاملہ یوں ہوگا۔ اسی وجہ سے قسط کو نجم کہنے لگے۔ نجم تارے کو کہتے ہیں۔ بدل کتابت میں خواہ سالانہ قسطیں ہوں یا ماہانہ ہر طرح سے جائز ہے۔

وَقَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾ [النور: ۳۳] وَقَالَ رَوْحٌ عَنْ ابْنِ جُرَيْجٍ قُلْتُ لِعَطَاءٍ: أَوْاجِبُ عَلَيَّ إِذَا عَلِمْتُ لَهُ مَالًا أَنْ أَكَاتِبَهُ؟ قَالَ: مَا أَرَاهُ إِلَّا وَاجِبًا. وَقَالَ عَمْرُو بْنُ دِينَارٍ: قُلْتُ لِعَطَاءٍ: تَأْثَرُهُ عَنْ أَحَدٍ؟ قَالَ: لَا، ثُمَّ أَخْبَرَنِي أَنَّ مُوسَى بْنَ أَنَسٍ أَخْبَرَهُ

اور سورہ نور میں اللہ تعالیٰ کا فرمان کہ ”تمہارے لونڈی غلاموں میں سے جو بھی مکاتبت کا معاملہ کرنا چاہیں۔ ان سے مکاتبت کرلو، اگر ان کے اندر تم کوئی خیر پاؤ۔ (کہ وہ وعدہ پورا کر سکیں گے) اور انہیں اللہ کے اس مال میں سے مدد بھی دو جو اس نے تمہیں عطا کیا ہے۔“ اور روح بن عبادہ نے ابن جریج رحمۃ اللہ علیہ سے بیان کیا کہ میں نے عطاء بن ابی رباح سے پوچھا کہ کیا مجھ پر یہ واجب ہے کہ جب مجھے معلوم ہو جائے کہ (میرے غلام) کے پاس مال ہے تو میں اس سے مکاتبت کر لوں تو انہوں نے جواب دیتے ہوئے کہا کہ میں اس کو واجب ہی سمجھتا ہوں۔ عمرو بن دینار نے بیان کیا کہ

میں نے عطاء سے پوچھا، کیا آپ اس سلسلے میں کسی سے روایت بھی بیان کرتے ہیں؟ تو انہوں نے جواب دیا کہ نہیں (پھر انہیں یاد آیا) اور مجھے انہوں نے خبر دی کہ موسیٰ بن انس نے انہیں خبر دی کہ سیرین (ابن سیرین رضی اللہ عنہ کے والد) نے انس رضی اللہ عنہ سے مکاتب ہونے کی درخواست کی (یہ انس رضی اللہ عنہ کے غلام تھے) جو مالدار بھی تھے لیکن حضرت انس نے انکار کیا، اس پر سیرین حضرت عمر رضی اللہ عنہ کی خدمت میں حاضر ہوئے۔ حضرت عمر رضی اللہ عنہ نے (انس رضی اللہ عنہ سے) فرمایا کہ کتابت کا معاملہ کر لے۔ انہوں نے پھر بھی انکار کیا تو حضرت عمر رضی اللہ عنہ نے انہیں درے سے مارا، اور یہ آیت پڑھی کہ ”غلاموں میں اگر خیر دیکھو تو ان سے مکاتبت کر لو۔“ چنانچہ انس رضی اللہ عنہ نے کتابت کا معاملہ کر لیا۔

(۲۵۶۰) لیث نے کہا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے کہ عائشہ رضی اللہ عنہا نے کہا کہ بریرہ رضی اللہ عنہا ان کے پاس آئیں اپنے مکاتبت کے معاملہ میں ان کی مدد حاصل کرنے کے لئے بریرہ رضی اللہ عنہا کو پانچ اوقیہ چاندی پانچ سال کے اندر پانچ قسطوں میں ادا کرنی تھی۔ عائشہ رضی اللہ عنہا نے کہا، انہیں خود بریرہ رضی اللہ عنہا کے آزاد کرانے میں دلچسپی ہوگئی تھی، کہ یہ بتاؤ اگر میں انہیں ایک ہی مرتبہ (چاندی کے یہ پانچ اوقیہ) ادا کر دوں تو کیا تمہارے مالک تمہیں میرے ہاتھ بیچ دیں گے؟ پھر میں تمہیں آزاد کر دوں گی اور تمہاری ولاء میرے ساتھ قائم ہو جائے گی۔ بریرہ رضی اللہ عنہا اپنے مالکوں کے ہاں گئیں اور ان کے آگے یہ صورت رکھی۔ انہوں نے کہا کہ ہم یہ صورت اس وقت منظور کر سکتے ہیں کہ رشتہ ولاء ہمارے ساتھ رہے۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ میں رسول اللہ کی خدمت میں حاضر ہوئی تو میں نے آپ سے اس کا ذکر کیا آپ نے فرمایا ”تو خرید کر بریرہ رضی اللہ عنہا کو آزاد کر دے، ولاء تو اس کی ہوتی ہے جو آزاد کرے۔“ پھر رسول اللہ صلی اللہ علیہ وسلم اٹھے اور لوگوں کو خطاب فرمایا: ”کچھ لوگوں کو کیا ہو گیا ہے جو (معاملات میں) ایسی شرطیں لگاتے ہیں جن کی کوئی جڑ بنیاد کتاب اللہ میں نہیں ہے۔ پس جو شخص کوئی ایسی شرط لگائے جس کی کوئی اصل کتاب اللہ میں نہ ہو تو وہ شرط غلط ہے۔ اللہ تعالیٰ کی شرط ہی زیادہ حق اور زیادہ مضبوط ہے۔“

أَنَّ سِيرِينَ سَأَلَ أَنَسَ الْمُكَاتَبَةَ وَكَانَ كَثِيرَ الْمَالِ فَأَبَى، فَأَنْطَلَقَ إِلَى عُمَرَ فَقَالَ: كَاتِبَةٌ. فَأَبَى فَضْرَبَهُ بِالْدَّرَّةِ وَيَتْلُو عُمَرُ: ﴿لَا تَكْتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾ [النور: ۳۳] فَكَاتَبَهُ.

۲۵۶۰۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: إِنَّ بَرِيرَةَ دَخَلَتْ عَلَيْهَا تَسْتَعِينُهَا فِي كِتَابَتِهَا وَعَلَيْهَا خَمْسُ أَوْاقِي، نُجِّمَتْ عَلَيْهَا فِي خَمْسِ سِنِينَ، فَقَالَتْ لَهَا عَائِشَةُ: وَنَفَسْتُ فِيهَا أَرَأَيْتِ إِنْ عَدَدْتُ لَهُمْ عِدَّةً وَاحِدَةً، أَبِيعُكَ أَهْلَكَ، فَأُعْتِقَكَ، فَيَكُونُ وَلَاؤُكَ لِي فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا، فَعَرَضَتْ ذَلِكَ عَلَيْهِمْ فَقَالُوا: لَا إِلَّا أَنْ يَكُونَ لَنَا الْوَلَاءُ. قَالَتْ عَائِشَةُ: فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((اشْتَرِيهَا فَأَعْتِقِهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)) ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شَرْطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ)). [راجع: ۴۵] [مسلم: ۳۷۷۸]

تشریح: اس تفصیلی مدلل بیان کا خلاصہ یہ ہے کہ غلام ولوغڈی اگر اپنے آقاؤں سے چھڑکا راحاصل کرنے کے لئے مکاتبت کا معاملہ کرنا چاہیں اور ان میں اتنی اہلیت بھی ہو کہ کسی نہ کسی طرح اس معاملہ کو باحسن طریق پورا کریں گے تو آقاؤں کے لئے ضروری ہے کہ وہ یہ معاملہ کر کے ان کو آزاد کر دیں۔ آیت کریمہ: ﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾ (النور: ۲۳) ”اگر تم ان میں خیر دیکھو تو ان سے مکاتبت کرلو۔“ میں خیر سے مراد یہ ہے کہ وہ کسائی کے لائق اور ایماندار ہوں، محنت مزدوری کر کے بدل کتابت ادا کر دیں، لوگوں کے سامنے بھیک مانگتے نہ پھریں: ﴿وَأَنَّهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ﴾ (النور: ۲۳) ”اور اپنے مال میں سے جو اللہ نے تم کو دیا ہے ان کی کچھ مدد بھی کرو۔“ سے مراد یہ کہ اپنے پاس سے ان کو بطور امداد کچھ دو، تاکہ وہ اپنے قدموں پر کھڑے ہو سکیں یا بدل کتابت میں سے کچھ معاف کر دو۔

روح کے اثر کو اسماعیل قاضی نے احکام القرآن میں اور عبدالرزاق اور شافعی نے وصل کیا ہے۔ حضرت عطاء نے واجب قرار دیا ہے کہ بشرط مذکور آقا غلام کی مکاتب قبول کر لے۔ امام ابن حزم اور ظاہریہ کے نزدیک اگر غلام مکاتب کا خواہاں ہو تو مالک پر مکاتب کر دینا واجب ہے۔ کیونکہ قرآن میں ﴿فَلَا تَبْغُوا﴾ امر کے لئے ہے جو وجوب کے لئے ہوتا ہے۔ مگر جمہور یہاں امر کو بطور استحباب قرار دیتے ہیں۔ حضرت عطاء نے جب اپنا خیال ظاہر کیا تو عمرو بن دینار نے ان سے سوال کیا کہ وجوب کا قول آپ نے کسی صحابی سے سنا ہے یا اپنے چنے قیاس اور رائے سے ایسا کہتے ہو۔ بطور یہ معلوم ہوتا ہے کہ عمرو بن دینار نے عطاء سے یہ پوچھا لیکن حافظ نے کہا یہ صحیح نہیں ہے۔ بلکہ ابن جریج نے عطاء سے یہ پوچھا۔ جیسے عبدالرزاق اور شافعی کی روایت میں اس کی تصریح ہے۔ اس صورت میں قال عمرو بن دینار جملہ معترضہ ہوگا۔ اور نسبی کی روایت میں یوں ہے وقالہ عمرو بن دینار یعنی عمرو بن دینار بھی وجوب کے قائل ہوئے ہیں اور ترجمہ یوں ہوگا ”اور عمرو بن دینار نے بھی اس کو واجب کہا ہے“ ابن جریج نے کہا میں نے عطاء سے پوچھا کیا یہ تم کسی سے روایت کرتے ہو؟

حضرت سیرین جن کا قول آگے مذکور ہے، یہ حضرت انس رضی اللہ عنہ کے غلام تھے اور یہ محمد کے والد ہیں، جو محمد بن سیرین سے مشہور ہیں۔ تابعی، فقیہ اور ماہر علم تعمیر رویا ہیں۔ اس روایت کو عبد الرزاق اور طبری نے وصل کیا ہے۔

آگے حضرت عمر رضی اللہ عنہ کا قول مذکور ہے اور عمل بھی ظاہر ہے کہ وہ بشرط مذکور مکاتب ت کو واجب کہتے تھے۔ جیسے ابن حزم اور طاہر یہ کا قول ہے۔ حضرت بریرہ رضی اللہ عنہا پر پانچ اوقیہ چاندی پانچ سال میں ادا کرنی مقرر ہوئی تھی اسی سے باب کا مطلب نکلا۔ بعض علما نے کہا کہ آیت کریمہ: ﴿لَا تُؤْتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتٰكُمْ﴾ (النور: ۳۳) سے مکاتب کو مال زکوٰۃ میں سے بھی امداد دی جاسکتی ہے۔ دور حاضرہ میں نافع مصائب قید میں گرفتار ہو جانے والے مسلمان مرد و عورت بھی حق رکھتے ہیں کہ ان کی آزادی کے لئے ان طریقوں سے مدد دی جائے۔

انس بن مالک رضی اللہ عنہ قبیلہ خزرج سے تھے۔ ان کی والدہ کا نام سلیم بنت ملحان تھا۔ رسول کریم ﷺ کے خادم خاص تھے۔ جب آپ مدینہ تشریف لائے تو ان کی عمر دس سال کی تھی۔ حضرت عمر رضی اللہ عنہ کے زمانہ خلافت میں بصرہ میں قیام کیا۔ وہاں لوگوں کو ۹۱ھ تک علوم دین سکھاتے رہے۔ عمر سوسال کے لگ بھگ پائی۔ ان کی اولاد کا بھی شمار ان کے قریب ہے۔ بہت سے لوگوں نے ان سے روایت کی ہے۔

باب: مکاتیب سے کونسی بشرطیں کرنا درست ہیں اور

جس نے کوئی ایسی شرط لگائی جس کی اصل کتاب

اللہ میں نہیں ہے (اس کا کیا حکم ہے)

اس باب میں ابن عمر رضی اللہ عنہما نے رسول اللہ ﷺ سے ایک روایت کی ہے۔

بَابُ مَا يَجُوزُ مِنْ شُرُوطٍ

الْمُكَّاتِبَ وَمَنْ اشْتَرَطَ شَرْطًا

لَيْسَ فِي كِتَابِ اللَّهِ عَزَّوَجَلَّ

فِيهِ عَنْ ابْنِ عُمَرَ .

۲۵۶۱۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ
ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ
(۲۵۶۱) ہم سے قتیبہ نے بیان کیا، کہا ہم سے لیث نے بیان کیا ابن شہاب
سے، انہوں نے عروہ سے اور انہیں حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ

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بریرہ رضی اللہ عنہا ان کے پاس اپنے معاملہ مکاتبت میں مدد لینے آئیں، ابھی انہوں نے کچھ بھی ادا نہیں کیا تھا۔ حضرت عائشہ رضی اللہ عنہا نے ان سے کہا تو اپنے مالکوں کے پاس جا اگر وہ یہ پسند کریں کہ تیرے معاملہ مکاتبت کی پوری رقم میں ادا کر دوں اور تمہاری ولاء میرے ساتھ قائم ہو تو میں ایسا کر سکتی ہوں۔ بریرہ رضی اللہ عنہا نے یہ صورت اپنے مالکوں کے سامنے رکھی لیکن انہوں نے انکار کیا اور کہا کہ اگر وہ (حضرت عائشہ رضی اللہ عنہا) تمہارے ساتھ ثواب کی نیت سے یہ نیک کام کرنا چاہتی ہیں تو انہیں اختیار ہے، لیکن تمہاری ولاء ہماری ہوگی۔ حضرت عائشہ رضی اللہ عنہا نے اس کا ذکر رسول اللہ ﷺ سے کیا تو آپ نے فرمایا: ”تو خرید کر انہیں آزاد کر دے۔ ولاء تو اسی کی ہوتی ہے جو آزاد کر دے۔“ راوی نے بیان کیا کہ پھر رسول اللہ ﷺ اٹھے اور لوگوں سے خطاب کیا اور فرمایا: ”کچھ لوگوں کو کیا ہو گیا ہے کہ وہ ایسی شرطیں لگاتے ہیں جن کی کوئی اصل کتاب اللہ میں نہیں ہے۔ پس جو بھی کوئی ایسی شرط لگائے جس کی اصل کتاب اللہ میں نہیں ہے تو اس کو ایسی شرطیں لگانا لائق نہیں خواہ وہ ایسی سوشلٹیں کیوں نہ لگالے۔ اللہ تعالیٰ کی شرط ہی سب سے زیادہ معقول اور مضبوط ہے۔“

أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ: اِرْجِعِي إِلَى أَهْلِكَ، فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ، وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ. فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلَاؤُكَ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((إِيتَاعِي فَأَعْتِقِي، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَا بَالُ أَنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مِنَ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ شَرَطَ مِائَةَ مَرَّةٍ، شَرَطَ اللَّهُ أَحَقُّ وَأَوْثَقُ)). [راجع: ۴۵۶ [مسلم: ۳۷۷۷، ابوداؤد: ۳۹۲۹، ترمذی: ۲۱۲۴، نسائی: ۴۶۶۹، ۴۶۷۰]

تشریح: ابن خزیمہ نے کہا مطلب یہ ہے کہ اللہ کی کتاب سے ان کا عدم جواز یا عدم وجوب ثابت ہو اور یہ مطلب نہیں ہے کہ جو شرط اللہ کی کتاب میں مذکور نہ ہو اس کا لگانا باطل ہے۔ کیونکہ کبھی بیع میں کفالت کی شرط ہوتی ہے۔ کبھی شمن میں یہ شرط ہوتی ہے کہ اس قسم کے روپے ہوں یا اتنی مدت میں دیئے جائیں یہ شرطیں صحیح ہیں، گو اللہ کی کتاب میں ان کا ذکر نہ ہو کیونکہ یہ شرطیں شروع ہیں۔

۲۵۶۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. خَبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: أَرَادَتْ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ أَنْ تَشْتَرِيَ جَارِيَةً لِتُعْتِقَهَا، فَقَالَ أَهْلُهَا: عَلَى أَنْ وَلَائِهَا لَنَا. قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَمْنَعُكَ ذَلِكَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۲۱۵۶]

۲۵۶۲۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے مَالِکُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. خبر دی نافع سے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے ایک باندی خرید کر اسے آزاد کرنا چاہا، اس باندی کے مالکوں نے کہا کہ اس شرط پر ہم معاملہ کر سکتے ہیں کہ ولاء ہماری ہی رہے۔ رسول اللہ ﷺ نے عائشہ سے فرمایا: ”ان کی اس شرط کی وجہ سے تم نہ روکو، ولاء تو اسی کی ہوتی ہے جو آزاد کرے۔“

تشریح: حدیث بریرہ رضی اللہ عنہا سے بہت سے فوائد نکلتے ہیں۔ بعض متاخرین نے ان کو چار سو تک پہنچا دیا ہے، جس میں اکثر تکلف ہے کچھ فوائد حافظ نے فتح الباری میں بھی ذکر فرمائے ہیں ان کو وہاں ملاحظہ کیا جاسکتا ہے۔

بَابُ اسْتِعَانَةِ الْمُکَاتَبِ، وَسُؤَالِهِ النَّاسَ

باب: مکاتب کی دوسروں سے معاونت چاہنا اور لوگوں سے سوال کرنا کیسا ہے؟

(۲۵۶۳) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ہشام بن عروہ سے، وہ اپنے والد سے، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ بریرہ رضی اللہ عنہا آئیں اور کہا کہ میں نے اپنے مالکوں سے نو اوقیہ چاندی پر مکاتب کا معاملہ کیا ہے۔ ہر سال ایک اوقیہ مجھے ادا کرنا پڑے گا۔ آپ بھی میری مدد کریں۔ اس پر حضرت عائشہ رضی اللہ عنہا نے کہا کہ اگر تمہارے مالک پسند کریں تو میں انہیں (یہ ساری رقم) ایک ہی مرتبہ دے دوں اور پھر تمہیں آزاد کر دوں، تو میں ایسا کر سکتی ہوں۔ لیکن تمہاری ولاء میری ہوگی۔ بریرہ رضی اللہ عنہا اپنے مالکوں کے پاس گئیں تو انہوں نے اس صورت سے انکار کیا۔ (واپس آ کر) انہوں نے بتایا کہ میں نے آپ کی یہ صورت ان کے سامنے رکھی تھی لیکن وہ اسے صرف اس صورت میں قبول کرنے کو تیار ہیں کہ ولاء ان کی ہو۔ رسول اللہ ﷺ نے یہ سنا تو آپ ﷺ نے مجھ سے دریافت فرمایا میں نے آپ کو مطلع کیا تو آپ نے فرمایا: ”تو انہیں لے کر آزاد کر دے اور انہیں ولاء کی شرط لگانے دے۔ ولاء تو بہر حال اسی کی ہوتی ہے جو آزاد کرے۔“ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر رسول اللہ ﷺ اٹھے اور لوگوں کو خطاب کیا۔ ”اللہ کی حمد و ثنا کے بعد فرمایا: تم میں سے کچھ لوگوں کو کیا ہو گیا ہے کہ (معاملات میں) ایسی شرطیں لگاتے ہیں جن کی کوئی اصل کتاب اللہ میں نہیں ہے۔ پس جو بھی شرط ایسی ہو جس کی اصل کتاب اللہ میں نہ ہو وہ باطل ہے۔ خواہ ایسی سو شرطیں کیوں نہ لگائی جائیں۔ اللہ کا فیصلہ ہی حق ہے اور اللہ کی شرط ہی مضبوط ہے کچھ لوگوں کو کیا ہو گیا ہے کہ وہ کہتے ہیں، اے فلاں! آزاد تم کر دو ولاء میرے ساتھ قائم رہے گی۔ ولاء تو صرف اسی کے ساتھ قائم ہوگی جو آزاد کرے گا۔“

۲۵۶۳۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ بَرِيرَةُ فَقَالَتْ: إِنِّي كَاتَبْتُ عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ أَوْقِيَّةً، فَأَعْيِنْنِي. فَقَالَتْ عَائِشَةُ: إِنْ أَحَبَّ أَهْلُكَ أَنْ أَعْدَمَهَا لَهُمْ عِدَّةً وَاحِدَةً، وَأَعْتَقَكَ فَعَلْتُ، فَيَكُونُ وَلَاؤُكَ لِي. فَذَهَبَتْ إِلَى أَهْلِهَا، فَأَبَوْا ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنِّي قَدْ عَرَضْتُ ذَلِكَ عَلَيْهِمْ، فَأَبَوْا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ. فَسَمِعَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ فَسَأَلَنِي فَأَخْبَرْتُهُ، فَقَالَ: ((خُذِيهَا، فَأَعْتِقِيهَا، وَاشْتَرِي لَهَا الْوَلَاءَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). قَالَتْ عَائِشَةُ: فَقَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ فَمَا بَالُ رَجَالٍ مِنْكُمْ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ فَأَيُّمَا شَرِطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرِطٍ، فَقَضَاءُ اللَّهِ أَحَقُّ، وَشَرِطُ اللَّهِ أَوْثَقُ، مَا بَالُ رَجَالٍ مِنْكُمْ يَقُولُ: أَخَذَهُمْ أَعْتَقَ يَا فَلَانُ وَلِيَ الْوَلَاءُ إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۴۵۶] [مسلم: ۳۷۸۰، ابوداؤد: ۲۲۳۳، ترمذی: ۱۱۵۴، نسائی: ۳۴۵۱]

تشریح: نو اوقیہ کا ذکر راوی کا وہم ہے۔ صحیح یہی ہے کہ پانچ اوقیہ پر معاملہ ہوا تھا۔ ممکن ہے شروع میں نو کا ذکر ہوا اور راوی نے اسی کو نقل کر دیا ہو۔ یہ مضمون پیچھے منسل ذکر ہو چکا ہے حافظ صاحب فرماتے ہیں: ”ویمکن الجمع بان التسع اصل والخمس كانت بقیة علیها وبهذا جزم القرطبی والمحب الطبری..... الخ“ یعنی اس طرح جمع ممکن ہے کہ اصل میں معاملہ نو پر ہوا ہو اور پانچ باقی رہ گئے ہوں۔ قرطبی اور محبت طبری نے اسی تطبیق پر جزم کیا ہے۔

بَابُ بَيْعِ الْمُكَاتِبِ إِذَا رَضِيَ

باب: مکاتب جب اپنے آپ کو بیچ ڈالنے پر راضی

ہو تو اس کو بیچ ڈالنا

تشریح: گروہ بدل کتابت ادا کرنے سے عاجز نہ ہوا ہو، اگر عاجز ہو گیا ہو تو وہ غلام ہو جاتا ہے اس کا بیچ ڈالنا سب کے نزدیک درست ہو جاتا ہے۔ امام احمد رحمہ اللہ کا یہی مذہب ہے اور امام ابو حنیفہ رحمہ اللہ اور امام شافعی رحمہ اللہ کے نزدیک جب تک وہ عاجز نہ ہو اس کی بیچ درست نہیں ہے۔

وَقَالَتْ عَائِشَةُ: هُوَ عَبْدٌ مَا بَقِيَ عَلَيْهِ شَيْءٌ. قَالَ زَيْدُ بْنُ ثَابِتٍ: مَا بَقِيَ عَلَيْهِ دِرْهَمٌ. وَقَالَ ابْنُ عُمَرَ: هُوَ عَبْدٌ إِنْ عَاشَ وَإِنْ مَاتَ وَإِنْ جَنَى، مَا بَقِيَ عَلَيْهِ شَيْءٌ.

اور حضرت عائشہ رضی اللہ عنہا نے کہا کہ مکاتب پر جب تک کچھ بھی مطالبہ باقی ہے وہ غلام ہی رہے گا۔ اور زید بن ثابت رضی اللہ عنہ نے کہا، جب تک ایک درہم بھی باقی ہے (مکاتب آزاد نہیں ہوگا) اور عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ مکاتب پر جب تک کچھ بھی مطالبہ باقی ہے وہ اپنی زندگی موت اور جرم (سب) میں غلام ہی مانا جائے گا۔

۲۵۶۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِوَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ بَرِيرَةَ، جَاءَتْ تَسْتَعِينُ عَائِشَةَ أُمَ الْمُؤْمِنِينَ فَقَالَتْ لَهَا: إِنْ أَحَبَّ أَهْلُكَ أَنْ أَصْبَ لَهُمْ ثَمَنُكَ صَبَّةً وَاحِدَةً فَأَعْتَقَكَ فَعَلْتُ. فَذَكَرْتُ بَرِيرَةَ ذَلِكَ لِأَهْلِهَا، فَقَالُوا: لَا. إِلَّا أَنْ يَكُونَ وَلَاؤُكَ لَنَا. قَالَ مَالِكٌ: قَالَ يَحْيَى: فَزَعَمْتُ عَمْرَةَ أَنَّ عَائِشَةَ ذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ((اشْتَرِيَهَا وَأَعْتِقْهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۴۵۶]

(۲۵۶۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی یحییٰ بن سعید سے، وہ عمرہ بنت عبد الرحمن سے کہ بریرہ حضرت عائشہ رضی اللہ عنہا سے مدد لینے آئیں۔ حضرت عائشہ رضی اللہ عنہا نے اس سے کہا کہ اگر تمہارے مالک یہ صورت پسند کریں کہ میں (مکاتبت کی ساری رقم) انہیں ایک ہی مرتبہ ادا کر دوں اور پھر تمہیں آزاد کر دوں تو میں ایسا کر سکتی ہوں۔ بریرہ نے اس کا ذکر اپنے مالک سے کیا تو انہوں نے کہا کہ (ہمیں اس صورت میں یہ منظور ہے کہ) تیری ولاء ہمارے ہی ساتھ قائم رہے۔ مالک نے بیان کیا ان سے یحییٰ نے بیان کیا کہ عمرہ کو یقین تھا کہ عائشہ رضی اللہ عنہا نے اس کا ذکر رسول اللہ ﷺ سے کیا تو آپ ﷺ نے فرمایا: ”تو اسے خرید کر آزاد کر دے۔ ولاء تو اسی کی ہوتی ہے جو آزاد کرے۔“

تشریح: حضرت عائشہ رضی اللہ عنہا نے یہ فرمایا کہ تیرے مال چاہیں تو میں تیری قیمت ایک دفعہ ہی ادا کر دوں، یہیں سے باب کا مطلب نکلا کیونکہ حضرت عائشہ رضی اللہ عنہا نے بریرہ رضی اللہ عنہا کو سول لینا چاہا۔ تو معلوم ہوا کہ مکاتب کی بیچ ہو سکتی ہے۔

بَابُ إِذَا قَالَ الْمُكَاتِبُ: اشْتَرِنِي

باب: اگر مکاتب کسی شخص سے کہے کہ مجھ کو خرید کر

آزاد کر دو تو وہ اسی غرض سے خرید لے

وَأَعْتَقْنِي، فَاشْتَرَاهُ لِذَلِكَ

وَأَعْتَقْنِي، فَاشْتَرَاهُ لِذَلِكَ

۲۵۶۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ حَدَّثَنِي أَبِي أَيْمَنُ قَالَ: دَخَلْتُ

(۲۵۶۵) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے عبد الواحد بن ایمن نے بیان کیا کہ مجھ سے میرے باپ ایمن رضی اللہ عنہ نے بیان کیا کہ میں عائشہ رضی اللہ عنہا

کی خدمت میں حاضر ہوا اور عرض کیا کہ میں پہلے عتبہ بن ابی لہب کا غلام تھا۔ ان کا جب انتقال ہوا تو ان کی اولاد میری وارث ہوئی۔ ان لوگوں نے مجھے عبداللہ بن ابی عمرو مخزومی کو بیچ دیا اور ابن ابی عمرو نے مجھے آزاد کر دیا۔ لیکن (بیچتے وقت) عتبہ کے وارثوں نے ولاء کی شرط اپنے لئے لگائی تھی (تو کیا یہ شرط صحیح ہے؟) اس پر عائشہ رضی اللہ عنہا نے کہا کہ بریرہ میرے یہاں آئی تھیں اور انہوں نے کتابت کا معاملہ کر لیا تھا۔ انہوں نے کہا کہ مجھے آپ خرید کر آزاد کر دیں عائشہ رضی اللہ عنہا نے کہا کہ میں ایسا کر دوں گی (لیکن مالکوں سے بات چیت کے بعد) انہوں نے بتایا کہ وہ مجھے بیچنے پر صرف اس شرط کے ساتھ راضی ہیں کہ ولاء انہیں کے پاس رہے۔ عائشہ رضی اللہ عنہا نے کہا کہ پھر مجھے اس کی ضرورت بھی نہیں ہے۔ رسول اللہ ﷺ نے بھی اسے سنایا عائشہ رضی اللہ عنہا نے یہ کہا کہ آپ کو اس کی اطلاع ملی۔ اس لئے آپ ﷺ نے عائشہ رضی اللہ عنہا سے دریافت فرمایا، انہوں نے صورت حال کی آپ کو خبر دی۔ آپ نے فرمایا: ”بریرہ کو خرید کر آزاد کر دے اور مالکوں کو جو بھی شرط چاہیں لگانے دو۔“ چنانچہ عائشہ نے انہیں خرید کر آزاد کر دیا۔ مالکوں نے چونکہ ولاء کی شرط رکھی تھی اس لئے نبی کریم ﷺ نے (صحابہ کرام رضی اللہ عنہم کے ایک مجمع سے) خطاب فرمایا: ”ولاء تو اسی کے ساتھ ہوتی ہے جو آزاد کرے۔ (اور جو آزاد نہ کرے) وہ سو شرطیں بھی لگا لیں (ولاء پھر بھی ان کے لیے نہیں ہو سکتی)۔“

تشریح: حضرت عتبہ رضی اللہ عنہ ابولہب کے بیٹے تھے۔ رسول کریم ﷺ کے چچا زاد بھائی، یہ فتح مکہ کے سال اسلام لائے۔ حضرت بریرہ رضی اللہ عنہا نے خود حضرت عائشہ رضی اللہ عنہا سے اپنے کو خریدنے اور آزاد کر دینے کی درخواست کی تھی اسی سے مضمون باب ثابت ہوا۔
الحمد للہ کہ کعبہ شریف میں ۱۵ اپریل (۱۹۷۰ء) کو یہاں تک متن بخاری شریف کے پڑھنے سے فارغ ہوا۔ ساتھ ہی دعا کی کہ اللہ پاک خدمت بخاری شریف میں کامیابی بخشے اور ان سب دوستوں بزرگوں کے حق میں اسے بطور صدقہ جاریہ قبول کرے جو اس عظیم خدمت میں خادم کے ساتھ ہر ممکن تعاون فرما رہے ہیں۔ جزاھم اللہ احسن الجزاء فی الدنیا والاخرۃ۔ آمین
سند میں ایمن کا نام آیا ہے۔ حافظ صاحب رحمہ اللہ فرماتے ہیں:

”هو ایمن الحبشی المکی نزیل المدینۃ والد عبدالواحد وهو غیر ایمن بن نایل الحبشی المکی نزیل عسفلان وکلاهما من التابعین ولیس لوالد عبدالواحد فی البخاری سوی خمسة احادیث هذا واخران عن عائشة و حدیثان عن جابر وکلاهما متابعۃ ولم یرو عنه غیر ولده عبدالواحد“ (فتح الباری)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْهَبَةِ وَفَضْلِهَا وَالتَّحْرِیْضِ عَلَیْهَا

ہبہ اور اس کی فضیلت اور اس کی ترغیب دلانے کا بیان

تشریح: ہبہ بلا عوض کسی شخص کو کوئی مال یا حق دے دینا۔ صدقہ بھی اسی طرح ہے مگر وہ محتاج کے لئے بہنیت ثواب ہوتا ہے۔ ہبہ میں محتاج کی شرط نہیں ہے۔ لفظ ہبہ وہب کا مصدر ہے لفظ وہاب بھی اسی سے ہے جس کے معنی بہت ہی نعتیں بخشے والا کے ہیں۔ یہ لفظ اسما الحسنى میں داخل ہے۔ حافظ صاحب فرماتے ہیں:

”والهبة بكسر الهاء وتخفيف الباء الموحدة تطلق بالمعنى الاعم على انواع الابرار وهو هبة الدين ممن هو عليه والصدقة وهى هبة ما يتمحض به طلب ثواب الاخرة والهدية وهى ما يكرم به الموهوب له (الى آخره) وصنيع المصنف محمول على المعنى الاعم لانه ادخل فيها الهدايا۔“ (فتح الباری جلد ۵ صفحہ ۲۴۷)

یعنی لفظ ہبہ مختلف قسم کے نیک سلوک کرنے پر بولا جاتا ہے اور وہ دراصل مقروض پر سے قرض کا ہبہ کر دینا ہے اور لفظ صدقہ وہ ہبہ ہے جس سے محض ثواب مطلوب ہو اور ہدیہ وہ جو کسی کو اس کے اکرام کے طور پر دیا جائے۔ امام بخاری رحمہ اللہ نے اسے عام معانی میں مراد لیا ہے اس لئے ہدایا کو بھی داخل فرمایا ہے۔

۲۵۶۶۔ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: (يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْفَرْنَ جَارَةً لِحَارِثَتِهَا، وَلَوْ فَرَسَنَ شَاةً)). [طرفہ فی: ۶۰۱۷] کیوں نہ ہو۔“

(۲۵۶۶) ہم سے عاصم بن علی ابوالحسین نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے سعید مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اے مسلمان عورتو! ہرگز کوئی پڑوسن اپنی دوسری پڑوسن کے لئے معمولی ہدیہ کو بھی حقیر نہ سمجھے، خواہ بکری کے کھر کا ہی کیوں نہ ہو۔“

تشریح: مطلب یہ ہے کہ اپنی مسائی کا حصہ خوشی سے قبول کرے، اس کے لینے سے ناک بھوں نہ چڑھائے۔ نہ زبان سے کوئی ایسی بات نکالے جس سے اس کی حقارت نکلے۔ کیونکہ ایسا کرنے سے اس کے دل کو رنج ہوگا اور کسی مسلمان کا دل دکھانا بڑا گناہ ہے۔ حدیث سے باب کا مطلب یوں نکلا کہ اپنے پڑوسن والوں کو تحفہ نہ بخش کرنا سنت ہے گو وہ کم قیمت ہی کیوں نہ ہو۔ روایت میں بکری کے کھر کا ذکر ہے جو بیکار جان کر پھینک دیا جاتا ہے۔ اس کا ذکر ہدیہ کی کم قیمت کے ظاہر کرنے کے لئے کیا گیا ہے۔

۲۵۶۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ

(۲۵۶۷) ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، کہا ہم سے ابن ابی حازم نے بیان کیا، ان سے ان کے والد نے یزید بن رومان سے، وہ عروہ سے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ آپ نے عروہ سے

کہا، میرے بھانجے! نبی ﷺ کے عہد مبارک میں (یہ حال تھا کہ) ہم ایک چاند دیکھتے، پھر دوسرا چاند دیکھتے پھر تیسرا چاند دیکھتے، اسی طرح دو دو مہینے گزر جاتے اور رسول کریم ﷺ کے گھروں میں (کھانا پکانے کے لئے) آگ نہ جلتی تھی۔ میں نے پوچھا خالہ اماں! پھر آپ لوگ زندہ کس طرح رہتی تھیں؟ آپ نے فرمایا کہ صرف دو کالی چیزیں کھجور اور پانی پر۔ البتہ رسول اللہ ﷺ کے چند انصاری پڑوسی تھے۔ جن کے پاس دودھ دینے والی بکریاں تھیں اور وہ رسول کریم ﷺ کے یہاں بھی ان کا دودھ تحفہ کے طور پر پہنچا جایا کرتے تھے۔ آپ اسے ہمیں بھی پلایا کرتے تھے۔

[۶۴۵۹] [مسلم: ۷۴۵۲]

تشریح: دودھ بطور تحفہ بھیجا اس سے ثابت ہوا۔ دو مہینے میں تین چاند اس طرح دیکھتے کہ پہلا چاند مہینے کے شروع ہونے پر دیکھا، پھر دوسرا چاند اس کے ختم پر تیسرا چاند دوسرے مہینے کے ختم پر۔ کالی چیزوں میں پانی کو بھی شامل کر۔ لالہ لکھ پانی کا لائیں ہوتا۔ لیکن عرب لوگ تین ایک چیز کے نام سے کر دیتے ہیں۔ جیسے شمسین فمرین چاند سورج دونوں کو کہتے ہیں۔ اس طرح ابیضین دودھ اور پانی دونوں کو کہہ دیتے ہیں اور صرف دودھ ابیض یعنی سفید ہوتا ہے۔ پانی کا تو کوئی رنگ ہی نہیں ہوتا۔ اس حدیث سے دودھ کا بطور تحفہ ہدیہ و ہبہ پیش کرنا ثابت ہوا۔ فوائد کے لحاظ سے یہ بہت ہی بڑا ہبہ ہے جو ایک انسان دوسرے انسان کو پیش کرتا ہے۔

باب: تھوڑی چیز ہبہ کرنا

بَابُ الْقَلِيلِ مِنَ الْهَبَةِ

۲۵۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَوْ دُعِيتُ إِلَى ذِرَاعٍ أَوْ كُرَاعٍ لَأَجَبْتُ، وَلَوْ أَهْدِيَ إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ)). [طرفہ فی: ۵۱۷۸]

(۲۵۶۸) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن ابی عدی نے بیان کیا، ان سے شعبہ نے، وہ سلیمان سے، وہ ابو حازم سے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ رسول کریم ﷺ نے فرمایا: ”اگر مجھے بازو اور پائے (کے گوشت) پر بھی دعوت دی جائے تو میں قبول کر لوں گا اور مجھے بازو یا پائے (کے گوشت) کا تحفہ بھیجا جائے تو اسے بھی قبول کر لوں گا۔“

تشریح: تحفہ کتنا ہی تھوڑا ہو قابل قدر ہے اور دعوت میں کچھ بھی پیش کیا جائے، دعوت بہر حال قابل قبول ہے۔ ان عملوں سے باہمی محبت پیدا ہوتی ہے جو اسلام کا اصلی منشا ہے۔ اس سے گوشت کا بطور ہبہ و تحفہ ہدیہ پیش کرنا ثابت ہوا، امام بخاری رحمہ اللہ کے نزدیک لفظ ہبہ ان سب پر بولا جاسکتا ہے۔

باب: جو شخص اپنے دوستوں سے کوئی چیز بطور تحفہ مانگے

بَابُ مَنْ اسْتَوْهَبَ مِنْ أَصْحَابِهِ شَيْئًا

وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: ((اضْرِبُوا لِي مَعَكُمْ سَهْمًا)).

ابو سعید نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اپنے ساتھ میرا بھی ایک حصہ لگاتا۔“

۲۵۶۹۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو

مطرف نے بیان کیا، کہا کہ مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا اہل بن سعد ساعدی رضی اللہ عنہ سے کہ نبی کریم ﷺ نے ایک مہاجرہ عورت کے پاس (اپنا آدمی) بھیجا۔ ان کا ایک غلام بڑھی تھا۔ ان سے آپ نے فرمایا: ”اپنے غلام سے ہمارے لئے لکڑیوں کا ایک منبر بنانے کے لئے کہیں۔“ چنانچہ انہوں نے اپنے غلام سے کہا۔ وہ غابہ سے جا کر جماد کاٹ لایا اور اسی کا ایک منبر بنا دیا جب وہ منبر بنا چکے تو اس عورت نے رسول کریم ﷺ کی خدمت میں کہلا بھیجا کہ منبر بن کر تیار ہے۔ آپ ﷺ نے کہلویا کہ ”اسے میرے پاس بھجوا دیں۔“ جب لوگ اسے لائے تو نبی اکرم ﷺ نے خود اسے اٹھایا اور جہاں تم اب دیکھ رہے ہو۔ وہیں آپ نے اسے رکھا۔

[راجع: ۳۷۷]

تشریح: رسول کریم ﷺ نے بطور ہدیہ خود ایک انصاری عورت سے فرمائش کی کہ وہ اپنے بڑھی غلام سے ایک منبر بنوادیں۔ چنانچہ قبیل کی غنی اور غابہ کے جماد کی لکڑیوں سے منبر تیار کر کے پیش کر دیا گیا۔ جب یہ پہلے دن استعمال کیا گیا تو نبی کریم ﷺ نے اس کھجور کے تنے کا سہارا چھوڑ دیا جس پر آپ یک دم کھڑے ہوا کرتے تھے۔ یہی تا تھا جو آپ کی جدائی کے غم میں سبک سبک کر (سک سسک) کر رونے لگا تھا۔ جب آپ نے اس پر اپنا ہاتھ رکھا تب وہ خاموش ہوا۔ مہاجر کا لفظ ابو غسان راوی کا وہم ہے اور صحیح یہ ہے کہ یہ عورت انصاری تھی۔ اس سے لکڑی کا منبر سنت ہونا ثابت ہوا جو بیشتر احمدیٹ مساجد میں دیکھا جاسکتا ہے۔

(۲۵۷۰) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ مجھ سے محمد بن جعفر نے بیان کیا ابو حازم سے، وہ عبداللہ بن ابی قتادہ سلمی سے اور ان سے ان کے باپ نے بیان کیا کہ مکہ کے راستے میں ایک جگہ میں رسول اللہ کے چند ساتھیوں کے ساتھ بیٹھا ہوا تھا رسول کریم ﷺ ہم سے آگے قیام فرما تھے۔ (حجۃ الوداع کے موقع پر) اور لوگ تو احرام باندھے ہوئے تھے لیکن میرا احرام نہیں تھا میرے ساتھیوں نے ایک گور خر دیکھا میں اس وقت اپنی جوتی گانٹھنے میں مشغول تھا۔ ان لوگوں نے مجھ کو خبر نہیں دی لیکن ان کی خواہش یہی تھی کہ کسی طرح میں گور خر کو دیکھ لوں۔ چنانچہ میں نے جو نظر اٹھائی تو گور خر دکھائی دیا۔ میں فوراً گھوڑے کے پاس گیا اور اس پر زین کس کر سوار ہو گیا، مگر اتفاق سے (جلدی میں) کوڑا اور نیزہ دونوں بھول گیا۔ اس لئے میں نے اپنے ساتھیوں سے کہا کہ وہ مجھے کوڑا اور نیزہ اٹھا دیں۔ انہوں نے کہا، ہرگز نہیں قسم اللہ کی ہم تمہاری (شکار میں) کسی قسم کی مدد نہیں کر سکتے۔ (کیونکہ ہم سب لوگ حالت احرام میں ہیں) مجھے اس پر غصہ آیا

۲۵۷۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ السَّلْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنْتُ يَوْمًا جَالِسًا مَعَ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي مَنْزِلٍ فِي طَرِيقِ مَكَّةَ وَرَسُولُ اللَّهِ ﷺ نَازِلٌ أَمَامَنَا وَالْقَوْمُ مُحَرِّمُونَ، وَأَنَا غَيْرُ مُحَرَّمٍ، فَأَبْصَرُوا حِمَارًا وَحَشِيًّا، وَأَنَا مُشْغُولٌ أَخْصِفُ نَغْلِي، فَلَمْ يُؤْذِنُونِي بِهِ، وَأَحْبَبُوا لَوْ أَنِّي أَبْصَرْتُهُ، فَالْتَفَتُ فَأَبْصَرْتُهُ، فَقُمْتُ إِلَى الْفَرَسِ فَأَسْرَجْتُهُ ثُمَّ رَكِبْتُ وَنَسِيتُ السُّوْطَ وَالرَّمْحَ فَقُلْتُ لَهُمْ: نَاولُونِي السُّوْطَ وَالرَّمْحَ. فَقَالُوا: لَا وَاللَّهِ، لَا نُعِينُكَ عَلَيْهِ بِشَيْءٍ. فَغَضِبْتُ فَتَزَلْتُ

اور میں نے خود ہی اتر کر دونوں چیزیں لے لیں۔ پھر سوار ہو کر گورخر پر حملہ کیا اور اس کو شکار کر لایا۔ وہ مزبھی چکا تھا اب لوگوں نے کہا کہ اسے کھانا چاہیے۔ لیکن پھر احرام کی حالت میں اسے کھانے (کے جواز) پر شبہ ہوا۔ (لیکن بعض لوگوں نے شبہ نہیں کیا اور گوشت کھایا) پھر ہم آگے بڑھے اور میں نے اس گورخر کا بازو چھپا رکھا تھا۔ جب ہم رسول اللہ ﷺ کے پاس پہنچے تو اس کے متعلق آپ سے سوال کیا، (آپ نے محرم کے لئے شکار کے گوشت کھانے کا فتویٰ دیا) اور دریافت فرمایا: ”کیا اس میں اسے کچھ بچا ہوا گوشت تمہارے پاس موجود بھی ہے؟“ میں نے کہا کہ جی ہاں! اور وہی بازو آپ کی خدمت میں پیش کیا۔ آپ نے اسے تناول فرمایا۔ یہاں تک کہ وہ ختم ہو گیا۔ آپ بھی اس وقت احرام سے تھے (ابو حازم نے کہا کہ) مجھ سے یہی حدیث زید بن اسلم نے بیان کی، ان سے عطاء بن یسار نے اور ان سے ابوقادہ رضی اللہ عنہ نے۔

فَأَخَذْتُهُمَا، ثُمَّ رَكِبْتُ، فَشَدَدْتُ عَلَى الْجِمَارِ فَعَقَرْتُهُ، ثُمَّ جِئْتُ بِهِ وَقَدْ مَاتَ، فَوَقَعُوا فِيهِ يَأْكُلُونَهُ، ثُمَّ إِنَّهُمْ شَكُّوا فِي أَكْلِهِمْ إِيَّاهُ، وَهُمْ حُرْمٌ، فَرَحْنَا وَخَبَأْتُ الْعِضْدَ مَعِيَ، فَأَذَرَكُنَا رَسُولُ اللَّهِ ﷺ فَسَأَلَنَاهُ عَنْ ذَلِكَ فَقَالَ: «مَعَكُمْ مِنْهُ شَيْءٌ؟» فَقُلْتُ: نَعَمْ. فَأَوَلَتْهُ الْعِضْدَ فَأَكَلَهَا، حَتَّى نَفَذَهَا وَهُوَ مُحْرِمٌ. فَحَدَّثَنِي بِهِ زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ ابْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ. [راجع: ۱۸۲۱] [مسلم: ۲۸۵۸؛ نسائی: ۴۳۵۶]

تشریح: ساتھیوں نے امداد سے انکار اس لئے کیا کہ وہ احرام باندھے ہوئے تھے اور احرام کی حالت میں نہ شکار کرنا درست ہے نہ شکار میں مدد کرنا۔ نبی کریم ﷺ نے گوشت میں تمذک کی خود خواہش فرمائی۔ اسی سے مقصد باب حاصل ہوا۔ ابوقادہ رضی اللہ عنہ نے حیرت م انگیز کھانا چلایا ہوگا۔ پس وہ شکار حلال ہوا۔ دوست احباب میں تحفے تحائف لینے دینے بلکہ بعض دفعہ باہمی طور پر خود فرمائش کر دینے کا عام دستور ہے، اسی کا جواز یہاں سے ثابت ہوا۔

باب: پانی (یا دودھ) مانگنا

بَابُ مَنْ اسْتَسْقَى

وَقَالَ سَهْلٌ: قَالَ لِي النَّبِيُّ ﷺ: «(اسْقِنِي)». اور سہل بن سعد ساعدی رضی اللہ عنہ نے کہا کہ رسول کریم ﷺ نے مجھ سے فرمایا ”مجھے پانی پلاؤ“ (اس سے اپنے ساتھیوں سے پانی مانگنا ثابت ہوا)۔

تشریح: سہل بن سعد ساعدی رضی اللہ عنہ انصاری ہیں اور ابوعباس ان کی کنیت ہے، ان کا نام حزن تھا، لیکن رسول اللہ ﷺ نے اس کو سہل سے بدل دیا، وفات نبوی کے وقت ان کی عمر پندرہ سال کی تھی، انہوں نے مدینہ میں ۹۱ھ میں انتقال فرمایا۔ یہ سب سے آخری صحابی ہیں جن کا مدینہ میں انتقال ہوا۔ ان سے ان کے بیٹے عباس اور زہری اور ابوحازم روایت کرتے ہیں۔

۲۵۷۱۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ حَدَّثَنِي أَبُو طَوَالَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا هَذِهِ، فَاسْتَسْقَى، فَحَلَبْنَا شَاةً لَنَا، ثُمَّ شَبْتُهُ مِنْ مَاءٍ بَرْنَا هَذِهِ، فَأَعْطَيْتُهُ وَأَبُو

(۲۵۷۱) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے، کہا کہ مجھ سے ابوطوالہ نے جن کا نام عبداللہ بن عبد الرحمن تھا، کہ میں نے انس رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ (ایک مرتبہ) رسول کریم ﷺ ہمارے اسی گھر میں تشریف لائے اور پانی طلب فرمایا۔ ہمارے پاس ایک بکری تھی، اسے ہم نے دوہا۔ پھر میں نے اس میں اسی کنویں کا پانی ملا کر

بکر عَنْ يَسَارِهِ، وَعَمَرُ نُجَاهَهُ وَأَعْرَابِي عَنْ يَمِينِهِ فَلَمَّا فَرَّغَ قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ. فَأَعْطَى الْأَعْرَابِيَّ فَضْلَهُ، ثُمَّ قَالَ: «(الْأَيْمُونُ، الْأَيْمُونُ، أَلَا فَيَمُونُوا)». قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ فَهِيَ سُنَّةٌ. ثَلَاثَ مَرَّاتٍ [راجع: ۳۲۵۲]

آپ کی خدمت میں (لسی بنا کر) پیش کیا، حضرت ابو بکر رضی اللہ عنہ آپ کے بائیں طرف بیٹھے ہوئے تھے اور حضرت عمر رضی اللہ عنہ سامنے تھے اور ایک دیہاتی آپ کے دائیں طرف تھا۔ جب آپ ﷺ پی کر فارغ ہوئے تو (پالے میں کچھ دودھ بچ گیا تھا اس لئے) حضرت عمر رضی اللہ عنہ نے عرض کیا کہ یہ حضرت ابو بکر رضی اللہ عنہ ہیں۔ لیکن آپ نے اسے دیہاتی کو عطا فرمایا (کیونکہ وہ دائیں طرف تھا) پھر آپ نے فرمایا: ”دائیں طرف بیٹھنے والے، دائیں طرف بیٹھنے والے ہی حق رکھتے ہیں۔ پس خبردار دائیں طرف ہی سے شروع کیا کرو۔“ انس رضی اللہ عنہ نے کہا کہ یہی سنت ہے، یہی سنت ہے۔ تین مرتبہ (آپ نے اس بات کو دہرایا)۔

[مسلم: ۵۲۹۱]

تشریح: مقصد باب اور خلاصہ حدیث واردہ یہ ہے کہ ہر انسان کے لئے اس کی مجلس زندگی میں دوست احباب کے ساتھ بے تکلفی کے بہت سے مواقع آجاتے ہیں۔ شریعت اسلامیہ اس بارے میں تنگ نظر نہیں ہے، اس نے ایسے مواقع کے لئے ہر ممکن سہولتیں دی ہیں جو معیوب نہیں ہیں۔ مثلاً اپنے دوست احباب سے پانی پلانے کی فرمائش کرنا جیسا کہ حدیث میں مذکور ہے کہ نبی کریم ﷺ نے حضرت انس رضی اللہ عنہ کے یہاں تشریف لا کر پانی طلب فرمایا۔ حضرت انس رضی اللہ عنہ بھی مزاج رسالت کے قدردان تھے انہوں نے پانی اور دودھ ملا کر لسی بنا کر پیش کر دیا۔ آداب مجلس کا یہاں دوسرا واقعہ وہ پیش آیا جو روایت میں مذکور ہے۔ حضرت انس رضی اللہ عنہ نے سنت رسول ﷺ کے اظہار اور اس کی اہمیت بتلانے کے لئے تین باریہ لفظ دہرائے۔ واقعہ یہی ہے کہ سنت رسول کی بڑی اہمیت ہے خواہ وہ سنت کتنی ہی چھوٹی کیوں نہ ہو۔ فدائیان رسول ﷺ کے لئے ضروری ہے کہ وہ ہر وقت ہر کام میں سنت رسول ﷺ کو سامنے رکھیں، اسی میں دارین کی بھلائی ہے۔

باب: شکار کا تحفہ قبول کرنا

اور نبی کریم ﷺ نے شکار کے بازو کا تحفہ ابو قتادہ سے قبول فرمایا تھا۔

(۲۵۷۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ہشام بن زید بن انس بن مالک نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ مر الظہر ان نامی جگہ میں ہم نے ایک خرگوش کا پیچھا کیا لوگ (اس کے پیچھے) دوڑے اور اسے تھکا دیا اور میں نے قریب پہنچ کر اسے پکڑ لیا، پھر ابو طلحہ کے ہاں لایا۔ انہوں نے اسے ذبح کیا اور اس کے پیچھے کا یا دونوں رانوں کا گوشت نبی کریم کی خدمت میں بھیجا (شعبہ نے بعد میں یقین کے ساتھ) کہا کہ دونوں رانیں انہوں نے بھیجی تھیں، اس میں کوئی شک نہیں حضور اکرم ﷺ نے اسے قبول فرمایا تھا میں نے پوچھا اور اس میں سے آپ نے کچھ تناول بھی فرمایا تھا؟ انہوں نے بیان کیا کہ ہاں! کچھ

بَابُ قَبُولِ هَدِيَّةِ الصَّيْدِ

وَقَبَلَ النَّبِيُّ ﷺ مِنْ أَبِي قَتَادَةَ عَضْدَ الصَّيْدِ. ۲۵۷۲- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسٍ قَالَ: أَتَفَجَّنَا أَرْتَابًا بِمَرِّ الظُّهْرَانِ، فَسَعَى الْقَوْمُ فَلَغَبُوا، فَأَذْرَكْتُهَا فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا، وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ بَوْرِكَهَا أَوْ فَخَذَيْهَا. قَالَ: فَخَذَيْهَا لَا شَكَّ فِيهِ. فَقَبِلَهُ. قُلْتُ: وَأَكَلَ مِنْهُ قَالَ: وَأَكَلَ مِنْهُ؟ ثُمَّ قَالَ بَعْدُ: قَبِلَهُ. [طرفاء فی: ۵۴۸۹، ۵۵۳۵] [مسلم: ۵۰۴۸]

ابوداؤد: ۳۷۹۱، ترمذی: ۱۷۸۹، نسائی: ۴۲۲۳؛ ابن ماجہ: ۳۲۴۳

تناول بھی فرمایا تھا۔ اس کے بعد پھر انہوں نے کہا کہ آپ نے وہ ہدیہ قبول فرمالیا تھا۔

۲۵۷۳۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبَّاسٍ، عَنِ الصَّغْبِ بْنِ جَثَامَةَ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَحَشِييًا وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَانَ قَرَدٌ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ: ((أَمَّا إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حَرَمٌ)). [راجع: ۱۸۲۵]

۲۵۷۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا ابن شہاب سے، وہ عبید اللہ بن عبد اللہ بن عتبہ بن مسعود سے، وہ حضرت عبد اللہ بن عباس رضی اللہ عنہما سے اور وہ صعب بن جثامہ رضی اللہ عنہ سے کہ انہوں نے نبی کریم ﷺ کی خدمت میں گور خر کا تحفہ پیش کیا تھا آپ اس وقت مقام البواء یا مقام ودان میں تھے (راوی کوشہ ہے) آپ نے ان کا تحفہ واپس کر دیا۔ پھر ان کے چہرے پر (رنج کے آثار) دیکھ کر فرمایا: ”میں نے یہ تحفہ صرف اس لئے واپس کیا ہے کہ ہم احرام باندھے ہوئے ہیں۔“

تشریح: ”انما قبل الصيد من ابی قتادة ورده على الصعب مع انه لم يملك كان في الحالين محرما لان المحرم لا يملك الصيد ويملك مذبح الحلال لانه كقطعة لحم لم يبق في حكم الصيد“ (یعنی) نبی کریم ﷺ نے ابوقتادہ رضی اللہ عنہ کا شکار قبول فرما لیا اور صعب بن جثامہ کا واپس فرمادیا۔ حالانکہ آپ ہر دو حالتوں میں محرم تھے، اس کی وجہ یہ کہ محرم شکار محض کو ملکیت میں نہیں لے سکتا، اور حلال ذبیحہ کو ملکیت میں لے سکتا ہے۔ اس لئے کہ وہ گوشت کے ٹکڑے کی مانند ہے جو شکار کے حکم میں باقی نہیں رہا پس صعب بن جثامہ کا پیش کردہ گوشت شکار محض تھا اور آپ محرم تھے لہذا آپ نے اسے واپس فرمادیا۔ (ﷺ)

باب: ہدیہ کا قبول کرنا

بَابُ قَبُولِ الْهَدِيَّةِ

۲۵۷۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عَبْدَةُ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّاسَ، كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، يَتَّبِعُونَ - أَوْ يَتَّبِعُونَ - بِذَلِكَ مَرَضًا رَسُولِ اللَّهِ ﷺ. [إطرافه في: ۲۵۸۱، ۲۵۸۰، ۳۷۷۵] [مسلم: ۶۲۸۹]

۲۵۷۴) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم سے عبدہ بن سلیمان نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ لوگ (رسول اللہ ﷺ کی خدمت میں) تحائف بھیجنے کے لئے عائشہ رضی اللہ عنہا کی باری کا انتظار کیا کرتے تھے۔ اپنے ہدایا سے یا اس خاص دن کے انتظار سے (راوی کوشک ہے) لوگ آنحضرت ﷺ کی خوشی حاصل کرنا چاہتے تھے۔

تشریح: خدمت نبوی میں تحفہ اور پھر حضرت عائشہ رضی اللہ عنہا کی باری میں پیش کرنا ہر دو امور رسول کریم ﷺ کی خوشی کا باعث تھے۔ راوی کے بیان کا یہی مطلب ہے۔

۲۵۷۵۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا جَعْفَرُ بْنُ إِيَاسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ أُمُّ حُفَيدٍ خَالَهٗ ابْنِ عَبَّاسٍ إِلَى النَّبِيِّ ﷺ

۲۵۷۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے جعفر بن ایاس نے بیان کیا کہا کہ میں نے سعید بن جبیر سے سنا کہ ابن عباس رضی اللہ عنہما نے بیان کیا کہ ابن عباس کی خالہ ام حفیدہ نے نبی کریم ﷺ کی خدمت میں پنیر، گھی اور گودہ (سباہنہ) کے تحائف بھیجے،

أَقْطَا وَسَمْنَا وَأَضْبَا، فَأَكَلَ النَّبِيُّ ﷺ مِنْ الْأَقِطِ وَالسَّمْنِ، وَتَرَكَ الْأَضْبَ تَقْذُرًا. قَالَ ابْنُ عَبَّاسٍ: فَأُكِلَ عَلَى مَا نَذَرَهُ رَسُولُ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَا نَذَرَهُ رَسُولُ اللَّهِ ﷺ. [اطرافہ فی: ۵۳۸۹، ۵۴۰۲، ۷۳۵۸، ۵۴۰۲] [مسلم: ۵۰۳۹، ابوداؤد: ۳۷۹۱، ترمذی: ۱۷۸۹، نسائی: ۴۳۳۰، ابن ماجہ: ۳۲۴۳]

آنحضرت ﷺ نے پنیر اور گھی میں سے تو تناول فرمایا لیکن گوہ پسند نہ ہونے کی وجہ سے چھوڑ دی۔ ابن عباس رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ کے (اسی) دسترخوان پر (گوہ کو بھی) کھایا گیا اور اگر وہ حرام ہوتی تو آپ کے دسترخوان پر کیوں کھائی جاتی۔

تشریح: نبی کریم ﷺ نے گوہ (ساہنہ) کا ہدیہ قبول تو فرمایا، مگر خود نہیں کھایا، آپ کو یہ مرغوب نہ تھا۔ ہاں آپ کے دسترخوان پر اسے صحابہ کرام رضی اللہ عنہم نے کھایا جو اس کے حلال ہونے کی دلیل ہے مگر طبعی کراہیت سے کوئی اسے نہ کھائے تو وہ گناہ گار نہ ہوگا ہاں اسے حرام کہنا غلط ہے۔

الحمد للکبر حضرت الاستاذ مولانا عبدالرحمن مبارکپوری رحمہ اللہ فرماتے ہیں: ”وذكر ابن خالويه ان الضب يعيش سبعائة سنة وانه لا يشرب الماء ويبول في كل اربعين يوما قطرة ولا يسقط له سن ويقال بل اسنانه قطعة واحدة وحكي غيره ان اكل لحمه يذهب العطش“۔ یعنی ابن خالویہ نے ذکر کیا ہے کہ گوہ (ساہنہ) سات سو سال تک زندہ رہتی ہے اور وہ پانی نہیں پیتی اور چالیس دن میں صرف ایک قطرہ پیشاب کرتی ہے اور اس کے دانت نہیں گرتے بلکہ کہا جاتا ہے کہ اس کے دانت ایک ہی قطعہ کی شکل میں ہوتے ہیں اور بعض کا ایسا بھی کہنا ہے کہ اس کا گوشت پیاس کو بچھا دیتا ہے۔

آگے حضرت مولانا فرماتے ہیں: ”وقال النووي اجمع المسلمون على ان الضب حلال ليس بمكروه“۔ یعنی مسلمانوں کا اجماع ہے کہ گوہ (ساہنہ) حلال ہے مکروہ نہیں ہے۔ مگر امام ابو حنیفہ رحمہ اللہ کے اصحاب اسے مکروہ کہتے ہیں، ان حضرات کا یہ قول نصوص صریحہ کے خلاف ہونے کی وجہ سے ناقابل تسلیم ہے۔ ترمذی کی روایت عن ابن عمر میں صاف موجود ہے کہ رسول اللہ ﷺ نے فرمایا: ”لا اكله ولا احرمه“۔ نہ میں اسے کھاتا ہوں نہ حرام قرار دیتا ہوں۔ اس حدیث کے ذیل حضرت امام ترمذی رحمہ اللہ فرماتے ہیں:

”وقد اختلف اهل العلم في اكل الضب فرخص فيه بعض اهل العلم من اصحاب النبي ﷺ وغيرهم وكرهه بعضهم ويروى عن ابن عباس انه قال اكل الضب على ما نذر رسول الله ﷺ وانما تركه رسول الله ﷺ تقذرا“۔ (یعنی گوہ (ساہنہ) کے بارے میں اہل علم نے اختلاف کیا ہے۔ پس اصحاب رسول اللہ ﷺ میں سے بعض نے اس کے لئے رخصت دی ہے اور ان کے علاوہ دوسرے اہل علم نے بھی اور بعض نے اسے مکروہ کہا ہے اور حضرت ابن عباس رضی اللہ عنہما سے مروی ہے کہ رسول کریم ﷺ کے دسترخوان پر گوہ (ساہنہ) کا گوشت کھایا گیا۔ مگر آپ نے طبعی کراہیت کی بنا پر نہیں کھایا۔

حضرت مولانا مبارکپوری رحمہ اللہ فرماتے ہیں: ”وهو قول الجمهور وهو الراجح المعول عليه“۔ یعنی جمہور کا قول حلت ہی کے لئے ہے اور یہی قول رائج ہے جس پر فتویٰ دیا گیا ہے اور اس مسلک پر حضرت مولانا مرحوم نے آٹھ احادیث و آثار نقل فرمائے ہیں اور مکروہ کہنے والوں کے دلائل پر بطریق احسن تبصرہ فرمایا ہے۔ تفصیل کے لئے تحفۃ الاحوذی جلد: ۳/ص: ۴۷۴ کا مطالعہ کیا جانا ضروری ہے۔

۲۵۷۶۔ حَدَّثَنَا ابْنُ اِبْرَاهِيمَ بْنُ الْمُنْذِرِ، حَدَّثَنَا مَعْنٌ، حَدَّثَنِي ابْنُ اِبْرَاهِيمَ بْنُ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ

(۲۵۷۶) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے معن بن عیسیٰ نے بیان کیا، انہوں نے کہا کہ مجھ سے ابراہیم بن طہمان نے بیان کیا انہوں نے محمد بن زیاد سے اور وہ حضرت ابو ہریرہ رضی اللہ عنہ سے

رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: ((أَهْدِيَّةٌ أَمْ صَدَقَةٌ)) فَإِنْ قِيلَ صَدَقَةٌ. قَالَ: لَا ضَحَابَ: ((كُلُوا)). وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ هَدِيَّةٌ. ضَرَبَ بِيَدِهِ ﷺ فَأَكَلَ مَعَهُمْ.

روایت کرتے ہیں کہ رسول کریم ﷺ کی خدمت میں جب کوئی کھانے کی چیز لائی جاتی تو آپ دریافت فرماتے: ”یہ تحفہ ہے یا صدقہ؟“ اگر کہا جاتا کہ صدقہ ہے تو آپ اپنے اصحاب سے فرماتے: ”کھاؤ۔“ آپ خود نہ کھاتے اور اگر کہا جاتا کہ تحفہ ہے تو آپ ﷺ خود بھی ہاتھ بڑھاتے اور صحابہ کے ساتھ اسے کھاتے۔

تشریح: صدقے کو اس لئے نہ کھاتے کہ یہ آپ کے لئے اور آپ کی آل کے لئے حلال نہیں اور اس میں بہت سے مصالح آپ کے پیش نظر تھے جن کی بنا پر آپ نے اموال صدقات کو اپنے اور اپنی آل کے لئے کھانا ناجائز قرار دیا۔

۲۵۷۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ بِلَحْمٍ فَقِيلَ تُصَدِّقُ عَلَى بَرِيرَةَ فَقَالَ: ((هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ)). [راجع: ۱۴۹۵]

۲۵۷۷۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور انس سے انس بن مالک نے بیان کیا کہ رسول اللہ ﷺ کی خدمت میں ایک مرتبہ گوشت پیش کیا گیا اور یہ بتایا گیا کہ یہ بریرہ رضی اللہ عنہا کو کسی نے بطور صدقہ کے دیا ہے۔ آنحضرت ﷺ نے فرمایا: ”ان کے لئے یہ صدقہ ہے اور ہمارے لئے (جب ان کے یہاں سے پہنچا تو) ہدیہ ہے۔“

تشریح: محتاج مسکین جب صدقہ یا زکوٰۃ کا مالک بن چکا تو اب وہ مختار ہے جسے چاہے کھلائے جس کو چاہے دے۔ امیر یا غریب کو اس کا تحفہ قبول کرنا جائز ہوگا۔

۲۵۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، قَالَ: سَمِعْتُهُ مِنْهُ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تُشْتَرِيَ بَرِيرَةَ، وَأَنَّهُمْ اشْتَرَوْا وَلَا تَهَا، فَذَكَرَ لِلنَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: ((اشْتَرَيْهَا فَأَعْتِقِهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). وَأَهْدِي لَهَا لَحْمَ، فَقِيلَ لِلنَّبِيِّ ﷺ هَذَا تُصَدِّقُ بِهِ عَلَى بَرِيرَةَ. فَقَالَ النَّبِيُّ ﷺ: ((هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ)) وَخَيْرَتْ. قَالَ عَبْدُ الرَّحْمَنِ: زَوْجَهَا حُرٌّ أَوْ عَبْدٌ قَالَ: شُعْبَةُ سَأَلْتُ عَبْدَ الرَّحْمَنِ عَنْ زَوْجِهَا. قَالَ: لَا أَدْرِي حُرٌّ أَوْ عَبْدٌ. [راجع: ۴۵۶] [مسلم]

۲۵۷۸۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا عبد الرحمن بن قاسم سے، شعبہ نے کہا کہ میں نے یہ حدیث عبد الرحمن سے سنی تھی اور انہوں نے قاسم سے روایت کی، انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ انہوں نے بریرہ رضی اللہ عنہا کو (آزاد کرنے کے لئے) خریدا نا چاہا۔ لیکن ان کے مالکوں نے ولاء کی شرط اپنے لئے لگائی۔ جب اس کا ذکر رسول کریم ﷺ سے ہوا، تو آپ نے فرمایا: ”تو انہیں خرید کر آزاد کر دے، ولاء تو اسی کے ساتھ قائم ہوتی ہے جو آزاد کرے۔“ اور بریرہ رضی اللہ عنہا کے یہاں (صدقہ کا) گوشت آیا تھا تو نبی کریم ﷺ نے فرمایا: ”اچھا یہ وہی ہے جو بریرہ کو صدقہ میں ملا ہے۔ یہ ان کے لئے تو صدقہ ہے لیکن ہمارے لئے (چونکہ ان کے گھر سے بطور ہدیہ ملا ہے) ہدیہ ہے“ اور (آزادی کے بعد بریرہ رضی اللہ عنہا کو) اختیار دیا گیا تھا (کہ اگر چاہیں تو نکاح کو فتح کر سکتی ہیں) عبد الرحمن نے پوچھا بریرہ رضی اللہ عنہا کے خاوند (حضرت

مغیث رضی اللہ عنہ غلام تھے یا آزاد؟ شعبہ نے بیان کیا کہ میں نے عبدالرحمن سے ان کے خاندان کے متعلق پوچھا تو انہوں نے کہا کہ مجھے معلوم نہیں وہ غلام تھے یا آزاد۔

۲۴۸۸، ۳۷۸۲، ۳۷۸۳، نسائی: ۳۴۵۳،
[۳۴۵۴، ۴۶۵۷]

(۲۵۷۹) ہم سے ابوالحسن محمد بن مقاتل نے بیان کیا، انہوں نے کہا ہم کو خالد بن عبداللہ نے خبر دی، انہیں خالد حذاء نے حفصہ بنت سیرین سے کہ ام عطیہ رضی اللہ عنہا نے کہا کہ نبی کریم صلی اللہ علیہ وسلم عائشہ رضی اللہ عنہا کے یہاں تشریف لے گئے اور دریافت فرمایا: ”کیا کوئی چیز (کھانے کی) تمہارے پاس ہے؟“ انہوں نے کہا کہ ام عطیہ رضی اللہ عنہا کے یہاں جو آپ نے صدقہ کی بکری بھیجی تھی، اس کا گوشت انہوں نے بیچا ہے۔ اس کے سوا اور کچھ نہیں ہے۔ آپ نے فرمایا: ”وہ اپنی جگہ پہنچ چکی۔“

۲۵۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ فَقَالَ: ((أَعِنْدُكُمْ شَيْءٌ؟)) قَالَتْ: لَا، إِلَّا شَيْءٌ بَعَثْتُ بِهِ أُمُّ عَطِيَّةٍ مِنَ الشَّاةِ الَّتِي بُعِثَ إِلَيْهَا مِنَ الصَّدَقَةِ. قَالَ: ((لَهَا قَدْ بَلَغَتْ مَحِلَّهَا)).

[راجع: ۱۴۴۶]

تشریح: یعنی اس کا کھانا اب ہمارے لئے جائز ہے کیونکہ مسئلہ یہ ہے کہ صدقہ زکوٰۃ وغیرہ جب کسی مستحق شخص کو دے دیا جائے، تو وہ اب جس طرح چاہے اسے استعمال کر سکتا ہے، وہ چاہے کسی امیر غریب کو کھلا بھی سکتا ہے۔ بطور تحفہ بھی دے سکتا ہے۔ اب وہ اس کا ذاتی مال ہو گیا، وہ اس کا مالک بن گیا۔ اس کو خرچ کرنے میں اتنی ہی آزادی ہے جتنی کہ مالک کو ہوتی ہے۔ غریب آدمی کی دلجوئی کے لئے اس کا ہدیہ قبول کر لیا اور بھی موجب ثواب ہے۔

باب: اپنے کسی دوست کو خاص اس دن تحفہ بھیجنا

بَابُ مَنْ أَهْدَى إِلَى صَاحِبِهِ

جب کہ وہ اپنی ایک خاص بیوی کے پاس ہو

وَتَحَرَّى بَعْضُ نِسَائِهِ فُؤُونُ بَعْضٍ

(۲۵۸۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا کہ ہم سے حماد بن زید نے بیان کیا ہشام سے، ان سے ان کے والد نے، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ لوگ تحائف بھیجنے کے لئے میری باری کا انتظار کیا کرتے تھے۔ اور ام سلمہ رضی اللہ عنہا نے کہا میری سوتیلی (امہات المؤمنین رضی اللہ عنہن) جمع تھیں اس وقت انہوں نے حضور نبی کریم صلی اللہ علیہ وسلم سے (بطور شکایت لوگوں کی اس روش کا) ذکر کیا۔ تو آپ نے انہیں کوئی جواب نہیں دیا۔

۲۵۸۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَذَا يَأْتُهُمْ يَوْمِي. وَقَالَتْ أُمُّ سَلَمَةَ: إِنَّ صَوَاحِبِي اجْتَمَعْنَ. فَذَكَرْتُ لَهُ، فَأَعْرَضَ عَنْهَا. [راجع: ۲۵۷۴] [ترمذی: ۳۸۷۹]

تشریح: اس لئے کہ صحابہ رضی اللہ عنہم اپنی مرضی کے مختار تھے، آپ کے مزاج شناس تھے، وہ از خود ایسا کرتے تھے پھر انہیں روکا کیونکر جاسکتا تھا۔

(۲۵۸۱) ہم سے اسامعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبدالحمید بن ابی اویس نے ان سے سلیمان نے ہشام بن عروہ سے، ان سے ان کے باپ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم صلی اللہ علیہ وسلم کی

۲۵۸۱۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ نِسَاءً، رَسُولَ اللَّهِ ﷺ كُنَّ

ازواج دو گروہوں میں تھیں۔ ایک میں عائشہ، حفصہ، صفیہ اور سودہ اور دوسرے میں ام سلمہ اور بقیہ تمام ازواج مطہرات رضی اللہ عنہن تھیں۔ مسلمانوں کو رسول اللہ ﷺ کی عائشہ رضی اللہ عنہا کے ساتھ محبت کا علم تھا، اس لئے جب کسی کے پاس کوئی تحفہ ہوتا اور وہ اسے رسول اللہ ﷺ کی خدمت میں پیش کرنا چاہتا تو انتظار کرتا۔ جب رسول اللہ ﷺ کی عائشہ کے گھر کی باری ہوتی تو تحفہ دینے والے صاحب اپنا تحفہ آپ کی خدمت میں بھیجتے۔ اس پر ام سلمہ رضی اللہ عنہا کی جماعت کی ازواج مطہرات نے آپس میں مشورہ کیا اور ام سلمہ رضی اللہ عنہا سے کہا کہ وہ رسول اللہ سے بات کریں تاکہ آپ لوگوں سے فرما دیں کہ جسے آپ کے یہاں تحفہ بھیجنا ہو وہ جہاں بھی آپ ہوں وہیں بھیجا کرے۔ چنانچہ ان ازواج کے مشورہ کے مطابق انہوں نے رسول اللہ ﷺ سے کہا لیکن آپ نے انہیں کوئی جواب نہیں دیا۔ پھر ان خواتین نے پوچھا تو انہوں نے بتا دیا کہ مجھے آپ نے کوئی جواب نہیں دیا۔ ازواج مطہرات نے کہا کہ پھر ایک مرتبہ کہو۔ انہوں نے بیان کیا کہ پھر جب آپ کی باری آئی تو دوبارہ انہوں نے آپ سے عرض کیا۔ اس مرتبہ بھی آپ نے جواب نہیں دیا۔ جب ازواج نے پوچھا تو انہوں نے پھر وہی بتایا کہ آپ ﷺ نے مجھے اس کا کوئی جواب ہی نہیں دیا۔ ازواج نے اس مرتبہ ان سے کہا کہ آپ ﷺ کو اس مسئلہ پر بلواؤ تو سہی۔ جب ان کی باری آئی تو انہوں نے پھر کہا۔ آپ نے اس مرتبہ فرمایا: ”عائشہ کے بارے میں مجھے تکلیف نہ دو۔ عائشہ رضی اللہ عنہا کے سوا اپنی بیویوں میں سے کسی کے کپڑے میں بھی مجھ پر وحی نازل نہیں ہوتی ہے۔“ عائشہ رضی اللہ عنہا نے کہا کہ آپ کے اس ارشاد پر انہوں نے عرض کیا، آپ کو ایذا پہنچانے کی وجہ سے میں اللہ کے حضور میں توبہ کرتی ہوں۔ پھر ان ازواج مطہرات نے رسول اللہ ﷺ کی صاحبزادی حضرت فاطمہ کو بلایا اور ان کے ذریعہ آنحضرت ﷺ کی خدمت میں یہ کہلوا یا کہ آپ کی ازواج ابو بکر رضی اللہ عنہ کی بیٹی کے بارے میں اللہ کے لئے آپ سے انصاف چاہتی ہیں۔ چنانچہ انہوں نے بھی آپ ﷺ سے بات چیت کی۔ آپ نے فرمایا: ”میری بیٹی! کیا تم وہ پسند نہیں کرتی جو میں پسند کروں؟“ انہوں نے

حَزْبَيْنِ: فَحَزَبَ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسُودَةُ، وَالْحِزْبُ الْآخَرُ: أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ ﷺ، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ ﷺ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةٌ يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ ﷺ أَخْرَهَا، حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ عَائِشَةَ بَعَثَ صَاحِبَ الْهَدِيَّةِ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ، فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ اللَّهِ ﷺ يَكَلِّمُ النَّاسَ، فَيَقُولُ: مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ هَدِيَّةً فَلْيُهْدِهَا إِلَيْهِ حَيْثُ كَانَ مِنْ [بُيُوتِ] نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا. فَقَالَتْ: مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا كَلِّمِيهِ قَالَتْ: فَكَلَّمَتْهُ حِينَ دَارَ إِلَيْهَا، فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلْنَهَا. فَقَالَتْ: مَا قَالَ لِي شَيْئًا. فَقُلْنَ لَهَا: كَلِّمِيهِ حَتَّى يَكَلِّمَكَ. فَدَارَ إِلَيْهَا فَكَلَّمَتْهُ. فَقَالَ لَهَا: ((لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الرُّوحَ لَمْ يَأْتِنِي، وَأَنَا فِي قُوبِ امْرَأَةٍ إِلَّا عَائِشَةَ)). قَالَتْ: فَقُلْتُ أَتُوبُ إِلَى اللَّهِ عَزَّوَجَلَّ مِنْ أَذَاكَ يَا رَسُولَ اللَّهِ. ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ فَأَرْسَلْنَ إِلَى رَسُولِ اللَّهِ ﷺ تَقُولْنَ: إِنَّ نِسَاءَكَ يَنَاشِدُكَ اللَّهُ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ. فَكَلَّمَتْهُ. فَقَالَ: ((يَا بَنِيَّ، أَلَا تُحِبُّنَّ مَا أَحَبُّ)). فَقَالَتْ: بَلَى. فَارْجَعْتُ إِلَيْهِنَّ،

جواب دیا کہ کیوں نہیں، اس کے بعد وہ واپس آگئیں اور ازواج مطہرات کو اطلاع دی۔ انہوں نے ان سے پھر دوبارہ خدمت نبوی میں جانے کے لئے کہا۔ لیکن آپ نے دوبارہ جانے سے انکار کیا تو انہوں نے زینب بنت جحش رضی اللہ عنہا کو بھیجا۔ وہ خدمت نبوی میں حاضر ہوئیں تو انہوں نے سخت گفتگو کی اور کہا کہ آپ کی ازواج ابوقحافہ کی بیٹی کے بارے میں آپ سے اللہ کے لئے انصاف مانگتی ہیں اور ان کی آواز اونچی ہوگئی۔ عائشہ رضی اللہ عنہا وہیں بیٹھی ہوئی تھیں۔ انہوں نے (ان کے منہ پر) انہیں بھی برا بھلا کہا۔ رسول اللہ صلی اللہ علیہ وسلم عائشہ رضی اللہ عنہا کی طرف دیکھنے لگے کہ وہ کچھ بولتی ہیں یا نہیں۔ راوی نے بیان کیا کہ عائشہ رضی اللہ عنہا بھی بول پڑیں اور زینب رضی اللہ عنہا کی باتوں کا جواب دے لگیں اور آخر انہیں خاموش کر دیا۔ پھر رسول اکرم صلی اللہ علیہ وسلم نے عائشہ کی طرف دیکھ کر فرمایا: ”یہ ابوبکر کی بیٹی ہے۔“ اور ابو مروان نے بیان کیا ہشام سے اور انہوں نے عروہ سے کہ لوگ تحائف بھیجنے کے لئے حضرت عائشہ رضی اللہ عنہا کی باری کا انتظار کیا کرتے تھے اور ہشام کی ایک روایت قریش کے ایک صاحب اور ایک دوسرے صاحب سے جو غلاموں میں سے تھے، بھی ہے۔ وہ زہری سے نقل کرتے ہیں اور وہ محمد بن عبدالرحمن بن حارث بن ہشام سے کہ حضرت عائشہ رضی اللہ عنہا نے کہا جب فاطمہ نے (اندر آنے کی) اجازت چاہی تو میں اس وقت آپ صلی اللہ علیہ وسلم ہی کی خدمت میں موجود تھی۔ امام بخاری نے کہا کہ آخر کلام فاطمہ کے واقعہ سے متعلق ہشام بن عروہ نے ایک اور شخص سے بھی بیان کیا ہے۔ انہوں نے زہری سے روایت کی اور انہوں نے محمد بن عبدالرحمن بن حارث بن ہشام سے، انہوں نے عائشہ رضی اللہ عنہا سے۔

فَأَخْبَرْتُهُنَّ: فَقُلْنَ ارْجِعِي إِلَيْنَا. فَأَبَتْ أَنْ تَرْجِعَ، فَأَرْسَلَنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَظَتْ، وَقَالَتْ: إِنَّ نِسَائِكَ يَنْشُدْنَكَ اللَّهَ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ. فَرَفَعَتْ صَوْتَهَا، حَتَّى تَنَالَتْ عَائِشَةَ. وَهِيَ قَاعِدَةٌ، فَسَبَتْهَا حَتَّى إِنَّ رَسُولَ اللَّهِ ﷺ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلِّمُ؟ قَالَ: فَتَكَلَّمْتُ عَائِشَةَ تَرُدُّ عَلَى زَيْنَبَ، حَتَّى أَسْكَنْتَهَا. قَالَتْ: فَظَنَرَ النَّبِيُّ ﷺ إِلَى عَائِشَةَ، وَقَالَ: ((إِنِّي أَبْكِي)) أَبِي بَكْرٍ)). وَقَالَ أَبُو مَرْوَانَ الْعَسَانِيُّ عَنْ هِشَامٍ عَنْ عُرْوَةَ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهِدَايَاهُمْ يَوْمَ عَائِشَةَ. وَعَنْ هِشَامٍ عَنْ رَجُلٍ مِنْ قُرَيْشٍ، وَرَجُلٍ مِنَ الْمَوَالِي، عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَتْ عَائِشَةُ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَاسْتَأْذَنْتُ فَاطِمَةَ. [قَالَ أَبُو عَبْدِ اللَّهِ: الْكَلَامُ الْأَخِيرُ قِصَّةُ فَاطِمَةَ يَذْكُرُ عَنْ هِشَامٍ بْنِ عُرْوَةَ عَنْ رَجُلٍ عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ عَائِشَةَ]. [مسلم: ۶۲۹۰، ۶۲۹۱]

ترمذی: ۳۸۷۹، نسائی: ۳۹۵۴، ۳۹۵۵

تشریح: ہوا یہ کہ نبی کریم صلی اللہ علیہ وسلم کی بعض بیویاں ام المؤمنین حضرت ام سلمہ کے گھر میں جمع ہوئیں اور یہ کہا کہ تم نبی کریم صلی اللہ علیہ وسلم سے عرض کرو کہ آپ اپنے صحابہ کو حکم دیں کہ وہ ہدیے اور تحائف بھیجنے میں یہ راہ نہ دیکھتے رہیں کہ نبی کریم صلی اللہ علیہ وسلم فلاں بیوی کے گھر تشریف لے جائیں تو ہم تحائف بھیجیں، بلا قید آپ کی بیوی کے پاس ہوں بھیج دیا کریں۔ چنانچہ ام المؤمنین حضرت ام سلمہ نے عرض کیا، لیکن نبی کریم صلی اللہ علیہ وسلم نے ان کے معروضہ پر کچھ التفات نہیں فرمایا۔ وجہ التفات نہ فرمانے کی یہ تھی کہ ام المؤمنین ام سلمہ کی درخواست معقول نہ تھی۔ تحفہ بھیجنے والے کی مرضی جب چاہے بھیجے، اس کو جبراً کوئی حکم نہیں دیا جاسکتا کہ فلاں وقت بھیجے فلاں وقت نہ بھیجے۔ اس طویل حدیث میں اسی واقعہ کی تفصیل مذکور ہے اور حدیث اور باب میں مطابقت ظاہر ہے۔

جہاں تک بیویوں کے حقوق کا تعلق تھا نبی کریم صلی اللہ علیہ وسلم نے سب کے لئے ایک ایک رات کی باری مقرر فرمائی ہوئی تھی اور اسی کے مطابق عمل درآمد ہو رہا تھا۔ چونکہ حضرت عائشہ رضی اللہ عنہا کے کچھ خصوصی اوصاف حسنہ تھے اور آپ انہی کی وجہ سے ان سے زیادہ محبت فرمایا کرتے تھے۔ اس لئے

تحائف بھیجنے والے بعض صحابہ نے یہ سوچا کہ جب نبی کریم ﷺ عائشہ کی باری میں ان کے ہاں آیا کریں اس وقت ہدیہ تحفہ بھیجا کریں گے۔ اس پر دوسری ازواج مطہرات نے آپ کی خدمت میں درخواست کی کہ صحابہ رضی اللہ عنہم کو اس خصوصیت سے روک دیں۔ مطالبہ درست نہ تھا لہذا آپ نے اس پر کوئی توجہ نہ فرمائی حتیٰ کہ حضرت فاطمہ الزہراء رضی اللہ عنہا کو درمیان میں لایا گیا۔ آپ نے فرمایا اے میری پیاری بیٹی! کیا تم ان کو دوست نہیں رکھتی جن کو میں دوست رکھتا ہوں۔ اس پر حضرت فاطمہ رضی اللہ عنہا نے فرمایا کہ ہاں بے شک میں بھی جسے آپ دوست رکھتے ہیں اس کو دوست رکھتی ہوں۔ اس کے بعد حضرت فاطمہ رضی اللہ عنہا ہمیشہ حضرت عائشہ رضی اللہ عنہا کو دوست رکھتی رہیں۔ حضرت علی رضی اللہ عنہ منقب عائشہ رضی اللہ عنہا میں فرماتے ہیں کہ اللہ جانتا ہے حضرت عائشہ صدیقہ رضی اللہ عنہا دنیا و آخرت میں رسول کریم ﷺ کی بیوی ہیں۔ اللہ کی پھنکار ہوا ان بد زبان بے لگام نالائق لوگوں پر جو حضرت عائشہ صدیقہ رضی اللہ عنہا کی شان والا شان میں زبان درازی کریں۔ ہداهم اللہ الی صراط مستقیم۔ آمین

حضرت عائشہ صدیقہ رضی اللہ عنہا کی فضیلت کے لئے اتنا ہی کافی ہے کہ وہ سیدنا حضرت ابوبکر صدیق رضی اللہ عنہ کی صاحبزادی ہیں اور جس طرح حضرت صدیق اکبر رضی اللہ عنہ صحابہ کرام میں زیادہ علم و فضل رکھتے تھے ویسے ہی ان کی صاحبزادی بھی عورتوں میں عالمہ اور فاضلہ اور مقررہ تھیں۔ ہزاروں اشعار ان کو بر زبان یاد تھے۔ فصاحت اور بلاغت میں کوئی ان کا مثل نہ تھا۔ وذلک فضل اللہ یؤتہ من یشاء۔

اور سب سے بڑی فضیلت یہ کہ سرکار رسالت نے ان کو بہت سی خصوصیات کی بنا پر اپنی خاص رفیقہ حیات قرار دیا۔ حضرت جبرائیل علیہ السلام نے آپ کا خاص اکرام کیا۔ وکفی بہ فضلا۔

امام بخاری رحمہ اللہ اس طویل حدیث کو یہاں اس لئے لائے کہ باب کا مضمون اس سے صراحتاً ثابت ہوتا ہے کہ کوئی شخص اپنے کسی خاص دوست کو تحفے تحائف اس کی خاص بیوی کی باری میں پیش کر سکتا ہے۔

الحمد للہ اپریل ۱۹۷۰ء کی پانچ تاریخ تک کعبہ شریف مکہ مکرمہ میں یہ پارہ اس حدیث تک پڑھا گیا اور احادیث نبویہ کے لفظ لفظ پر غور و فکر کر کے اللہ سے کعبہ میں دعا کی گئی کہ وہ مجھے اس کے سمجھنے اور تحقیق حق کے ساتھ اس کا اردو ترجمہ و مختصر جامع شرح لکھنے کی توفیق عطا کرے اور اس باقیات صالحات کا ثواب عظیم میرے مرحوم بھائی حاجی محمد علی عرف بلاری پیارو قریشی بنگلور کے حق میں بھی قبول کرے جن کی طرف سے حج بدل کرنے کے سلسلے میں مجھ کو زیارت حرمین کی یہ سعادت نصیب ہوئی۔ ربنا تقبل منا انک انت السميع العليم۔

بَابُ مَا لَا يَرُدُّ مِنَ الْهَدِيَّةِ باب: جو تحفہ واپس نہ کیا جانا چاہیے

تشریح: شاید امام بخاری رحمہ اللہ نے اس روایت کی طرف اشارہ فرمایا ہے جس کو ترمذی نے ابن عمر رضی اللہ عنہما سے روایت کیا ہے کہ تحفہ کی تین چیزیں نہ پھیری جائیں۔ تکیہ، تیل اور دودھ۔ ترمذی نے کہا تیل سے خوشبو مراد ہے۔ دوسری حدیث ابو ہریرہ رضی اللہ عنہ میں بھی یہی ہے کہ خوشبو کو نہ رد کیا جائے۔ فدائیان نبی رسول اللہ ﷺ کے لئے ضروری ہے کہ وہ آپ کے اسوہ حسنہ کو اپنا نمونہ عمل بنائیں۔

مسک سنت پہ اے سالک چلا جا بے دھڑک
جنت الفردوس کو سیدھی گئی ہے یہ سڑک

۲۵۸۲۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَيْهِ فَنَاولَنِي طِينًا، قَالَ: كَانَ أَنَسٌ لَا يَرُدُّ (۲۵۸۲) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے عزہ بن ثابت انصاری نے بیان کیا، کہا کہ مجھ سے ثمامہ بن عبد اللہ نے بیان کیا، عزہ نے کہا کہ میں ثمامہ بن عبد اللہ کی خدمت میں حاضر ہوا تو انہوں نے مجھے خوشبو عنایت فرمائی اور بیان کیا کہ انس رضی اللہ عنہ خوشبو کو واپس

الطَّبِيبُ. قَالَ: وَزَعَمَ أَنَسُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّبِيبَ. [طرفہ فی: ۵۹۲۹] [ترمذی: کریم ﷺ خوشبو کو واپس نہیں فرمایا کرتے تھے۔

۲۷۸۹: نسائی: ۵۲۷۳]

بَابُ مَنْ رَأَى الْهَبَةَ الْغَائِبَةَ جَائِزَةً

باب: جن کے نزدیک غائب چیز کا ہبہ کرنا درست ہے

تشریح: یعنی جو چیز ہبہ کے وقت حاضر نہ ہو، باب کی حدیث سے یہ مطلب اس طرح نکلا کہ قیدی اس وقت نبی کریم ﷺ کے پاس حاضر نہ تھے۔ مگر آپ نے ہوازن فتح کرنے والوں کو ہبہ کر دیے۔ بعض نے کہا ہبہ غائب سے مراد یہ ہے کہ موبہ لہ غائب ہو جیسے ہوازن کے لوگ اس وقت حاضر نہ تھے لیکن آپ نے ان کے قیدی ان کو ہبہ کر دیے۔

۲۵۸۴، ۲۵۸۳ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: (۲۵۸۳، ۸۳) ہم سے سعید بن ابی مریم نے بیان کیا، ان سے لیث نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا ابن شہاب سے، ان سے عروہ نے ذکر کیا کہ مسور بن مخرمہ اور مروان بن حکم رضی اللہ عنہما نے انہیں خبر دی کہ جب قبیلہ ہوازن کا وفد نبی کریم ﷺ کی خدمت میں حاضر ہوا، تو آپ نے لوگوں کو خطاب فرمایا اور اللہ کی شان کے مطابق ثنا کے بعد آپ نے فرمایا: ”اما بعد! یہ تمہارے بھائی تو بہ کر کے ہمارے پاس آئے ہیں اور میں یہی بہتر سمجھتا ہوں کہ ان کے قیدی انہیں واپس کر دیئے جائیں۔ اب جو شخص اپنی خوشی سے (قیدیوں کو) واپس کرنا چاہے وہ واپس کر دے اور جو یہ چاہے کہ انہیں ان کا حصہ ملے (تو وہ بھی واپس کر دے) اور ہمیں اللہ تعالیٰ (اس کے بعد) سب سے پہلی جو غنیمت دے گا، اس میں سے ہم اسے معاوضہ دے دیں گے۔“ لوگوں نے کہا ہم آپ اپنی خوشی سے (ان کے قیدی واپس کر کے) آپ کا ارشاد تسلیم کرتے ہیں۔

۲۵۸۴، ۲۵۸۳ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا اللَّيْثُ حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ قَالَ: ذَكَرَ عُرْوَةُ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ وَمَرَّوَانَ أَخْبَرَاهُ: أَنَّ النَّبِيَّ ﷺ حِينَ جَاءَهُ وَقَدْ هَوَّازَنَ قَامَ فِي النَّاسِ، فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنْ إِيخْوَانُكُمْ جَاوَوْنَا تَائِبِينَ، وَإِنِّي رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطِيبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا)). فَقَالَ النَّاسُ: طَيِّبْنَا لَكَ. [راجع: ۲۳۰۸، ۲۳۰۷]

تشریح: مسور بن مخرمہ رضی اللہ عنہ کنیت ابو عبد الرحمن ہے، زہری و قریشی ہیں۔ عبد الرحمن بن عوف رضی اللہ عنہ کے بھانجے ہیں۔ ہجرت نبوی کے دو سال بعد مکہ میں ان کی پیدائش ہوئی۔ ذی الحجہ ۸ھ میں مدینہ منورہ پہنچے۔ وفات نبوی کے وقت ان کی عمر صرف آٹھ سال تھی۔ انہوں نے نبی کریم ﷺ سے حدیث کی سماعت کی اور ان کو یاد رکھا۔ بڑے فقیہ اور افضل اور دیندار تھے۔ عثمان رضی اللہ عنہ کی شہادت تک مدینہ ہی میں مقیم رہے بعد شہادت تک مکہ میں منتقل ہو گئے اور معاویہ رضی اللہ عنہ کی وفات تک وہیں مقیم رہے۔ انہوں نے یزید کی بیعت کو پسند نہیں کیا۔ لیکن پھر بھی مکہ ہی میں رہے جب تک کہ یزید نے لشکر بھیجا اور مکہ کا محاصرہ کر لیا اس وقت ابن زبیر رضی اللہ عنہ مکہ ہی میں موجود تھے۔ چنانچہ اس محاصرہ میں مسور بن مخرمہ کو بھی یمنیوں سے پھینکا ہوا، ایک پتھر لگا۔ یہ اس وقت نماز پڑھ رہے تھے۔ اس پتھر سے ان کی شہادت واقع ہوئی۔ یہ واقعہ ربيع الاول ۶۳ھ کی چاند رات کو ہوا۔ ان سے بہت لوگوں نے روایت کی ہے۔

باب: ہبہ کا معاوضہ (بدلہ) ادا کرنا

بَابُ الْمُكَافَاةِ فِي الْهَبَةِ

۲۵۸۵۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيْسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُنِيبُ عَلَيْهَا. قَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَذْكُرْ وَكَيْفَ وَمُحَاضِرٌ، عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ. [ابوداؤد: ۳۵۳۶، ترمذی: ۱۹۵۳]

(۲۵۸۵) ہم سے مسدد نے بیان کیا، کہا ہم سے عیسیٰ بن یونس نے بیان کیا، کہا ہم سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ ہدیہ قبول فرمایا کرتے لیکن اس کا بدلہ بھی دے دیا کرتے تھے۔ اس حدیث کو کعب اور محاضر نے بھی روایت کیا، مگر انہوں نے اس کو ہشام سے، انہوں نے اپنے باپ سے انہوں حضرت عائشہ رضی اللہ عنہا سے کے الفاظ نہیں کہے۔

تشریح: حدیث کے آخر میں راوی کے الفاظ ”لم يذكر وكعب ومحاضر عن هشام عن ابيه عن عائشة“ کا مطلب یہ ہے کہ کعب اور محاضر ہر دو راویوں نے اس حدیث کو ہشام سے، انہوں نے اپنے باپ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے وصل نہیں کیا، بلکہ مرسل ہشام سے روایت کیا۔ ترمذی اور یزار نے کہا اس حدیث کو صرف عیسیٰ بن یونس نے وصل کیا۔ حافظ نے کہا کعب کی روایت کو تو ابن ابی شیبہ نے نکالا، اور محاضر کی روایت مجھ کو نہیں ملی۔ بعض مالکیہ نے اس حدیث سے ہبہ کا بدلہ کرنا واجب رکھا ہے اور حنفیہ اور شافعیہ اور جمہور کے نزدیک واجب نہیں مستحب ہے قسطلانی نے کہا ہبہ بالمعاوضہ اگر معین اور معلوم معاوضہ کے بدل ہو تو بیع کی طرح درست ہوگا اور اگر معاوضہ مجہول ہو تو ہبہ صحیح نہ ہوگا۔

باب: باپ کا اپنے لڑکے کو کچھ ہبہ کرنا

بَابُ الْهِبَةِ لِلْوَلَدِ

اور اپنے بعض لڑکوں کو اگر کوئی چیز ہبہ میں دی تو جب تک انصاف کے ساتھ تمام لڑکوں کو برابر نہ دے، یہ ہبہ جائز نہیں ہوگا اور ایسے ظلم کے ہبہ پر گواہ ہونا بھی درست نہیں۔ نبی کریم ﷺ نے فرمایا: ”عطایا کے سلسلہ میں اپنی اولاد کے درمیان انصاف کیا کرو۔“ اور کیا باپ اپنا عطیہ واپس بھی لے سکتا ہے؟ اور باپ اپنے لڑکے کے مال میں سے دستور کے مطابق جبکہ ظلم کا ارادہ نہ ہو، لے سکتا ہے۔ نبی کریم ﷺ نے عمر رضی اللہ عنہ سے ایک اونٹ خریدا، اور پھر اسے آپ نے عبداللہ بن عمر کو عطا فرمایا اور فرمایا: ”اس کا جو چاہے کر۔“

وَإِذَا أُعْطِيَ بَعْضُ وَلَدِهِ شَيْئًا لَمْ يَجُزْ، حَتَّى يَعْدِلَ بَيْنَهُمْ وَيُعْطِيَ الْآخَرِينَ مِثْلَهُ، وَلَا يُشْهَدُ عَلَيْهِ. وَقَالَ النَّبِيُّ ﷺ: ((اعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ)). وَهَلْ لِلْوَالِدِ أَنْ يَرْجِعَ فِي عَطِيَّتِهِ؟ وَمَا يَأْكُلُ مِنْ مَالٍ وَلَدِهِ بِالْمَعْرُوفِ وَلَا يَتَعَدَّى. وَاشْتَرَى النَّبِيُّ ﷺ مِنْ عَمْرِو بْنِ عُمَرَ، وَقَالَ: ((اصْنَعْ بِهِ مَا شِئْتَ)).

تشریح: الحدیث اور شافعی اور احمد اور جمہور علما کا یہی قول ہے کہ ہبہ میں رجوع جائز نہیں۔ مگر باپ جو اپنی اولاد کو ہبہ کرے، اس میں رجوع کر سکتا ہے۔ ترمذی اور حاکم نے روایت کیا اور کہا صحیح ہے۔ کسی شخص کو درست نہیں کہ اپنے عطیہ یا ہبہ میں رجوع کرے مگر والد جو اپنی اولاد کو دے اور حنفیہ نے اس میں اختلاف کیا ہے ان کے نزدیک قربت دار مانع رجوع ہبہ ہے۔

۲۵۸۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَمُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّهُمَا حَدَّثَاهُ عَنْ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ، أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: (۲۵۸۶) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خزرجی ابن شہاب سے، وہ حمید بن عبدالرحمن اور محمد بن نعمان بن بشیر سے اور ان سے نعمان بن بشیر رضی اللہ عنہ نے کہا ان کے والد انہیں رسول اللہ ﷺ کی خدمت میں لائے اور عرض کیا کہ میں نے اپنے اس بیٹے کو ایک غلام بطور ہبہ دیا ہے۔ آپ ﷺ نے دریافت فرمایا: ”کیا ایسا ہی

إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا. فَقَالَ: ((أَكْمَلْ وَلَدَكَ نَحَلْتُ مِثْلَهُ)). قَالَ: لَا. قَالَ: ((فَارْجِعْهُ)). غلام اپنے دوسرے لڑکوں کو بھی دیا ہے؟“ انہوں نے کہا کہ نہیں، تو آپ نے فرمایا: ”پھر (ان سے بھی) واپس لے لے۔“

[طرفاء فی: ۲۵۸۷، ۲۶۵۰] [مسلم: ۴۱۷۷،

۴۱۷۸، ۴۱۷۹؛ ترمذی: ۱۳۶۷؛ نسائی: ۳۶۷۴،

۳۶۷۵، ۳۶۷۶، ۳۶۷۷؛ ابن ماجہ: ۲۳۷۶]

تشریح: معلوم ہوا کہ اولاد کے لئے ہبہ یا عطیہ کے سلسلے میں انصاف ضروری ہے جو دیا جائے سب کو برابر برابر دیا جائے، ورنہ ظلم ہوگا۔ والد کے لئے ثابت ہوا کہ وہ اولاد سے اپنے اس عطیہ واپس لے سکتا ہے اور اولاد کے مال میں سے ضرورت کے وقت دستور کے موافق کھا بھی سکتا ہے۔ ابن حبان اور بطرانی کی روایت میں یوں ہے۔ آپ نے فرمایا: میں ظلم پر گواہ نہیں بنتا۔ ہمارے امام احمد بن حنبل رحمہ اللہ کا یہی قول ہے کہ اولاد میں عدل کرنا واجب ہے اور ایک کو دوسرے سے زیادہ دینا حرام ہے۔ ایک روایت میں یوں ہے کہ نعمان کے باپ نے اس کو باغ دیا تھا اور اکثر روایتوں میں غلام مذکور ہے۔ حافظ نے کہا، طاؤس اور ثوری اور اسحاق بھی امام احمد کے ساتھ متفق ہیں۔ بعض مالکیہ کہتے ہیں کہ ایسا ہبہ ہی باطل ہے اور امام احمد صحیح کہتے ہیں اور اس پر رجوع واجب جانتے ہیں اور جمہور کا قول یہ ہے کہ اولاد کو ہبہ کرنے میں عدل اور انصاف کرنا مستحب ہے۔ اگر کسی اولاد کو زیادہ دے تو ہبہ صحیح ہوگا لیکن مکروہ ہوگا خفیہ بھی اس کے قائل ہیں۔ (وحیدی)

حافظ ابن حجر رحمہ اللہ نے یہاں عمل الخلیفتین کو نقل کیا ہے اور بتلایا ہے کہ اولاد کو ہبہ کرنے میں مساوات کا حکم استحباب کے لئے ہے مؤطا میں سند صحیح کے ساتھ مذکور ہے کہ حضرت ابو بکر صدیق رضی اللہ عنہ نے اپنے مرض میں حضرت عائشہ رضی اللہ عنہا سے فرمایا تھا: ”انی کنت نحلنک نحلا فلو کنت اخترتہ لکان لك وانما هو اليوم للوارث۔“ (جلد ۵ صفحہ ۲۶۹) یعنی میں نے تجھ کو کچھ بطور بخشش دینا چاہا تھا اگر تم اس کو قبول کر لیتیں تو وہ تمہارا ہو جاتا اور اب تو وہ وارثوں ہی میں تقسیم ہوگا۔ حضرت عمر رضی اللہ عنہ کا واقعہ طحادی وغیرہ نے ذکر کیا ہے کہ انہوں نے اپنے بیٹے عاصم کو کچھ بطور بخشش دیا تھا۔ انہیں نے ان کا یہ جواب دیا ہے کہ شیخین کے ان اقدامات پر ان کے دیگر بچے سب راضی تھے۔ اس صورت میں جواز میں کوئی شبہ نہیں۔ بہر حال بہتر اولیٰ مساوات ہی ہے۔

باب: ہبہ میں گواہ بنانا

بَابُ الْإِشْهَادِ فِي الْهِبَةِ

۲۵۸۷۔ حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تَشْهَدَ رَسُولَ اللَّهِ ﷺ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً، فَأَمَرَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ. قَالَ: ((أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟)) قَالَ: لَا. ہم سے حامد بن عمر نے بیان کیا، انہوں نے کہا ہم سے ابو عوانہ نے بیان کیا حصین سے، وہ عامر سے کہ میں نے نعمان بن بشیر رضی اللہ عنہ سے سنا، وہ منبر پر بیان کر رہے تھے کہ میرے باپ نے مجھے ایک عطیہ دیا، تو عمرہ بنت رواحہ رضی اللہ عنہا (نعمان کی والدہ) نے کہا کہ جب تک آپ رسول اللہ صلی اللہ علیہ وسلم کو اس پر گواہ نہ بنائیں میں راضی نہیں ہو سکتی۔ چنانچہ حاضر خدمت ہو کر (انہوں نے عرض کیا کہ عمرہ بنت رواحہ سے اپنے بیٹے کو میں نے ایک عطیہ دیا تو انہوں نے کہا کہ پہلے میں آپ کو اس پر گواہ بنا لوں، آپ صلی اللہ علیہ وسلم نے دریافت فرمایا: ”اسی جیسا عطیہ تم نے اپنی تمام اولاد کو دیا ہے؟“ انہوں نے جواب دیا کہ نہیں، اس پر آپ نے فرمایا: ”اللہ سے ڈرو

۲۵۸۷۔ حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تَشْهَدَ رَسُولَ اللَّهِ ﷺ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً، فَأَمَرَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ. قَالَ: ((أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟)) قَالَ: لَا.

قَالَ: ((فَاتَّقُوا اللَّهَ، وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ)). اور اپنی اولاد کے درمیان انصاف کو قائم رکھو۔“ چنانچہ وہ واپس ہوئے اور
قَالَ: فَرَجَعَ فَرَدَّ عَطِيَّتَهُ. [راجع: ۲۵۸۶] [مسلم: ہدیہ واپس لے لیا۔

۴۱۸۰، ۴۱۸۶، ابوداؤد: ۳۵۴۲؛ نسائی: ۳۶۸۱،

۳۶۸۳، ۳۶۸۴؛ ابن ماجہ: ۲۳۷۵]

تشریح: اس واقعہ سے ہبہ کے اوپر گواہ کرنا ثابت ہوا۔ نعمان بن النضر نے نبی کریم ﷺ کو ہبہ پر گواہ بنانا چاہا۔ اسی سے ترجمہ الباب ثابت ہوا۔

بَابُ هِبَةِ الرَّجُلِ لِمَرْأَتِهِ وَالْمَرْأَةِ لِرَوْجِهَا

باب: خاوند کا اپنی بیوی کو اور بیوی کا اپنے خاوند کو کچھ ہبہ کر دینا

قَالَ إِبْرَاهِيمُ: جَائِزَةٌ. وَقَالَ عُمَرُ بْنُ عَبْدِ
الْعَزِيزِ: لَا يَرْجِعَانِ. وَاسْتَأْذَنَ النَّبِيُّ ﷺ
نِسَاءَهُ فِي أَنْ يُمْرَضَ فِي بَيْتِ عَائِشَةَ. وَقَالَ
النَّبِيُّ ﷺ: ((الْعَائِدُ فِي هَيْبَتِهِ كَالْكَلْبِ يَعُودُ
فِي قَيْبَتِهِ)). وَقَالَ الزُّهْرِيُّ فِيمَنْ قَالَ: لِمَرْأَتِهِ
هَبِي لِي بَعْضَ صَدَاقِكِ أَوْ كُلَّهُ. ثُمَّ لَمْ يَمُكِّثْ
إِلَّا يَسِيرًا حَتَّى طَلَقَهَا فَرَجَعَتْ فِيهِ قَالَ:
يَرُدُّ إِلَيْهَا إِنْ كَانَ خَلَبَهَا، وَإِنْ كَانَتْ أَعْطَتْهُ
عَنْ طَيْبِ نَفْسٍ، لَيْسَ فِي شَيْءٍ مِنْ أَمْرِهِ
خَدِيعَةٌ، جَازَ، قَالَ اللَّهُ تَعَالَى: ﴿إِنْ طَبَنَ
لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا
مَرِيئًا﴾. [النساء: ۴]

ابراہیم نخعی نے کہا کہ جائز ہے۔ عمر بن عبدالعزیز نے کہا کہ دونوں اپنا ہبہ
واپس نہیں لے سکتے۔ نبی کریم ﷺ نے مرض کے دن عائشہ رضی اللہ عنہا کے گھر
گزارنے کی اپنی دوسری بیویوں سے اجازت مانگی تھی (اور ازواج
مطہرات نے اپنی اپنی باری ہبہ کر دی تھی) اور آپ نے فرمایا تھا: ”اپنا ہبہ
واپس لینے والا شخص اس کتے کی طرح ہے جو اپنی ہی تے چاتا ہے۔“
زہری نے اس شخص کے بارے میں جس نے اپنی بیوی سے کہا کہ اپنا کچھ
مہر یا سارا مہر مجھے ہبہ کر دے۔ (اور اس نے کر دیا) اس کے تھوڑی ہی دیر
بعد اس نے اپنی بیوی کو طلاق دے دی اور بیوی نے (اپنے مہر کا ہبہ)
واپس مانگا تو زہری نے کہا کہ اگر شوہر نے محض دھوکہ کے لئے ایسا کیا تھا تو
اسے مہر واپس کرنا ہوگا۔ لیکن اگر بیوی نے اپنی خوشی سے مہر ہبہ کیا، اور شوہر
نے بھی کسی قسم کا دھوکہ اس سلسلے میں اسے نہیں دیا، تو یہ صورت جائز ہوگی۔
اللہ تعالیٰ کا فرمان ہے کہ ”اگر تمہاری بیویاں دل سے اور خوش ہو کر تمہیں
اپنے مہر کا کچھ حصہ دے دیں تو اسے خوشگوار اور مزے سے کھاؤ۔“

تشریح: یعنی اگر خاوند بیوی کو ہبہ کرے یا بیوی خاوند کو دونوں صورتوں میں ہبہ نافذ ہوگا اور رجوع جائز نہیں۔ ابراہیم نخعی اور عمر بن عبدالعزیز ان ہردو
کے اثر کو عبدالرزاق نے وصل کیا ہے۔ ترجمہ باب اس سے نکلتا ہے کہ دوسری ازواج مطہرات نے اپنی اپنی باری کا حق نبی کریم ﷺ کو ہبہ کر دیا۔

۲۵۸۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا
هَشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ أَخْبَرَنِي
عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَتْ عَائِشَةُ: لَمَّا ثَقُلَ
النَّبِيُّ ﷺ وَاسْتَدَّ وَجَعَهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ
يُمْرَضَ فِي بَيْتِي، فَأَذِنَ لَهُ، فَخَرَجَ بَيْنَ

(۲۵۸۸) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام نے خبر
دی، انہیں معمر نے، انہیں زہری نے، کہا کہ مجھے عبید اللہ بن عبد اللہ نے خبر
دی کہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا، جب رسول کریم ﷺ کی بیماری
بڑھی اور تکلیف شدید ہو گئی تو آپ نے اپنی بیویوں سے میرے گھر میں ایام
مرض گزارنے کی اجازت چاہی اور آپ کو بیویوں نے اجازت دے دی تو

رَجُلَيْنِ، تَخْطُرُ رِجْلَاهُ الْأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ، وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ: فَذَكَرْتُ لِابْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ، فَقَالَ لِي: وَهَلْ تَذَرِي مِنَ الرَّجُلِ الَّذِي لَمْ تُسَمِّ عَائِشَةَ قُلْتُ: لَا. قَالَ: هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ. [راجع: ۱۹۸]

آپ اس طرح تشریف لائے کہ دونوں قدم زمین پر گر کر کھا رہے تھے۔ آپ اس وقت حضرت عباس رضی اللہ عنہ اور ایک اور صاحب کے درمیان تھے۔ عید اللہ نے بیان کیا کہ پھر میں نے عائشہ رضی اللہ عنہا کی اس حدیث کا ذکر ابن عباس رضی اللہ عنہ سے کیا تو انہوں نے مجھ سے پوچھا، عائشہ رضی اللہ عنہا نے جن کا نام نہیں لیا، جانتے ہو وہ کون تھے؟ میں نے کہا کہ نہیں۔ آپ نے فرمایا کہ وہ حضرت علی بن ابی طالب رضی اللہ عنہ تھے۔

تشریح: رسول کریم ﷺ کا یہ مرض الوفا تھا۔ آپ حضرت میمونہ رضی اللہ عنہا کے گھر تھے۔ اس موقع پر جملہ ازواج مطہرات نے اپنی اپنی باری حضرت عائشہ رضی اللہ عنہا کو ہیہ کر دی، اسی سے مقصد باب ثابت ہوا۔

۲۵۸۹۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا وَهْبُ بْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْعَائِدَةُ فِي هَيْبَةِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ)). [طرافہ فی: ۲۶۲۱، ۲۶۲۲، ۲۶۷۵] [مسلم: ۳۶۹۳، ۳۷۰۳]

۲۵۸۹) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہب نے بیان کیا، کہا ہم سے ابن طاؤس نے بیان کیا، ان سے ان کے والد نے اور ان سے ابن عباس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اپنا ہیہ واپس لینے والا اس کتے کی طرح ہے جو قے کر کے پھر چاٹ جاتا ہے۔“

تشریح: امام شافعی اور امام احمد رحمہما نے اسی حدیث سے دلیل لی ہے اور ہیہ میں رجوع ناجائز رکھا ہے۔ صرف باپ کو اس ہیہ میں رجوع جائز رکھا ہے جو وہ اپنی اولاد کو کرے۔ بدلیل دوسری حدیث کے جو اوپر گزر چکی اور امام ابوحنیفہ رحمہ اللہ نے اگر اجنبی شخص کو کچھ ہیہ کرے تو اس میں رجوع جائز رکھا ہے جب تک وہ شہوہ سے اپنے حال پر باقی ہو اور اس کا عوض نہ ملا ہو۔

بَابُ هَيْبَةِ الْمَرْأَةِ لِغَيْرِ زَوْجِهَا وَعَتَقُهَا إِذَا كَانَ لَهَا زَوْجٌ فَهُوَ جَائِزٌ

باب: اگر عورت اپنے خاوند کے سوا اور کسی کو کچھ ہیہ کرے یا غلام لونڈی کو آزاد کرے جبکہ اس کا خاوند بھی ہو تو یہ ہیہ جائز ہے

إِذَا لَمْ تَكُنْ سَفِيهَةً، فَإِذَا كَانَتْ سَفِيهَةً لَمْ يَجْزُ، قَالَ اللَّهُ تَعَالَى: ﴿وَلَا تَوُتُوا السُّفَهَاءَ أَمْوَالَكُمُ﴾. [النساء: ۵۰]

لیکن شرط یہ ہے کہ وہ عورت بے عقل نہ ہو۔ کیونکہ اگر وہ بے عقل ہوگی تو جائز نہیں ہوگا۔ اللہ تعالیٰ کا ارشاد ہے ”بے عقل لوگوں کو اپنا مال نہ دو۔“

تشریح: اگر اس عورت کا خاوند ہیہ کے وقت موجود نہ ہو، مگر کیا ہو یا عورت نے نکاح ہی نہ کیا ہو تب بالا اتفاق ہیہ درست ہے، عورت اگر دیوانی ہے تو ہیہ جائز نہ ہوگا۔ جمہور علما کا یہی قول ہے اور امام مالک کے نزدیک عورت کا ہیہ جب اس کا خاوند موجود ہو بغیر خاوند کی اجازت کے صحیح نہ ہوگا کو وہ عقل والی ہو۔ مگر تہائی مال تک نافذ ہوگا وصیت کی طرح۔

۲۵۹۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، (۲۵۹۰) ہم سے ابو عاصم ضحاک بن مخلد نے بیان کیا، ان سے ابن جریج

عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَسْمَاءَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا لِي بِمَالٍ إِلَّا مَا أَذْخَلَ عَلَيَّ الزُّبَيْرُ فَأَتَصَدَّقُ؟ قَالَ: ((تَصَدَّقِي، وَلَا تُوعِي قِيَّوَعِي عَلَيْكَ)). [راجع: ۱۴۳۴]

نہ، ان سے ابن ابی ملیکہ نے، ان سے عباد بن عبد اللہ نے اور ان سے اسماء بنت ابی بکرؓ نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! میرے پاس صرف وہی مال ہے جو (میرے شوہر) زبیر نے میرے پاس رکھا ہوا ہے تو کیا میں اس میں سے صدقہ کر سکتی ہوں؟ آپ نے فرمایا: ”صدقہ کرو، جوڑ کے نہ رکھو، کہیں تم سے بھی (اللہ کی طرف سے نہ) روک لیا جائے۔“

۲۵۹۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَنْفِقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِي قِيَّوَعِي اللَّهُ عَلَيْكَ)). [راجع: ۱۴۳۴]

۲۵۹۱۔ ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے عبد اللہ بن نمیر نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے فاطمہ بنت منذر نے اور ان سے اسماء بنت ابی بکرؓ نے کہ رسول اللہ ﷺ نے فرمایا: ”خرچ کیا کر گنا نہ کر، تاکہ تمہیں بھی گن کے نہ ملے۔ اور جوڑ کے نہ رکھو، تاکہ تم سے بھی اللہ تعالیٰ (اپنی نعمتوں کو) نہ چھپالے۔“

تشریح: یعنی اللہ پاک بھی تیرے اوپر کٹائیں نہیں کرے گا اور زیادہ روزی نہیں دے گا۔ اگر خیرات کرے گی، صدقہ دے گی تو اللہ پاک اور زیادہ دے گا۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ خاندان والی عورت کا ہبہ سچ ہے۔ کیونکہ ہبہ اور صدقہ کا ایک ہی حکم ہے۔

۲۵۹۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ مَيْمُونَةَ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا أَعْتَقَتْ وَلِيدَةً وَلَمْ تَسْتَأْذِنْ النَّبِيَّ ﷺ، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَذُورُ عَلَيْهَا فِيهِ قَالَتْ: أَشَعَرْتُ يَا رَسُولَ اللَّهِ أَنِّي أَعْتَقْتُ وَلِيدَتِي؟ قَالَ: ((أَوْفَعَلْتَ؟)) قَالَتْ: نَعَمْ. قَالَ: ((أَمَّا إِنَّكَ لَوْ أَعْطَيْتَهَا أَخَوَالِكَ كَانَ أَعْظَمَ لَأَجْرِكَ)). وَقَالَ بَكْرُ بْنُ مُضَرَ عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، أَنَّ مَيْمُونَةَ أَعْتَقَتْ. [طرفہ فی: ۲۵۹۴]

۲۵۹۲۔ ہم سے یحییٰ بن کبیر نے بیان کیا، ان سے لیث نے، ان سے یزید بن ابی حبیب نے، ان سے کبیر نے، ان سے ابن عباس کے غلام کریب نے اور انہیں (ام المؤمنین) حضرت میمونہ بنت حارثؓ نے خبر دی کہ انہوں نے ایک لونڈی نبی کریم ﷺ سے اجازت لئے بغیر آزاد کر دی۔ پھر جس دن نبی کریم ﷺ کی باری آپ کے گھر آنے کی تھی، انہوں نے خدمت نبوی میں عرض کیا، یا رسول اللہ! آپ کو معلوم بھی ہوا، میں نے ایک لونڈی آزاد کر دی ہے۔ آپ نے فرمایا: ”اچھا تم نے آزاد کر دیا؟“ انہوں نے عرض کیا ہاں! فرمایا: ”اگر اس کے بجائے تم نے اپنے انھیال والوں کو دی ہوتی تو تمہیں اس سے بھی زیادہ ثواب ملتا۔“ اس حدیث کو کبیر بن مضر نے عمرو بن حارث سے، انہوں نے کبیر سے، انہوں نے کریب سے روایت کیا کہ میمونہؓ نے اپنی لونڈی آزاد کر دی۔ خیر تک

[مسلم: ۲۳۱۷]

۲۵۹۳۔ حَدَّثَنَا جَبَّانُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:

۲۵۹۳۔ ہم سے حبان بن موسیٰ نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے خبر دی زہری سے، وہ عروہ سے اور ان سے حضرت عائشہؓ نے بیان کیا کہ رسول اللہ ﷺ جب سفر کا

ارادہ کرتے تو اپنی ازواج کے لئے قرعہ اندازی کرتے اور جن کا قرعہ نکل آتا انہیں کو اپنے ساتھ لے جاتے۔ آپ ﷺ کا یہ بھی طریقہ تھا کہ اپنی تمام ازواج کے لئے ایک دن اور رات کی باری مقرر کر دی تھی، البتہ (آخر میں) سودہ بنت زمعہ رضی اللہ عنہا نے اپنی باری عائشہ رضی اللہ عنہا کو دے دی تھی، اس سے ان کا مقصد رسول اللہ ﷺ کی رضا حاصل کرنی تھی۔

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَفْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا، لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ تَبْتَغِي بِذَلِكَ رِضَاءَ رَسُولِ اللَّهِ ﷺ. [اطرافہ فی: ۲۶۳۷، ۲۶۶۱، ۲۶۸۸، ۲۶۶۲، ۶۶۷۹، ۷۳۶۹، ۷۳۷۰، ۲۸۷۹، ۴۰۲۵، ۴۱۴۱، ۴۶۹۰، ۴۷۴۹، ۴۷۵۰، ۴۷۵۷، ۵۲۱۲]

[۷۵۴۵، ۷۵۰۰] [ابوداؤد: ۲۱۳۸]

تشریح: حضرت سودہ رضی اللہ عنہا کی عمر بھی کافی تھی، اور ان کو رسول کریم ﷺ کی خوشنودی بھی مقصود تھی، اس لئے انہوں نے اپنی باری حضرت عائشہ رضی اللہ عنہا کو دے دی، مقصد یہ کہ اس قسم کا ہبہ جو باہمی رضامندی سے ہو جائز و درست ہے۔

بَابُ: يَمْنُ يُّدَا بِالْهَدِيَّةِ؟

باب: ہدیہ کا اولین حقدار کون ہے؟

۲۵۹۴۔ وَقَالَ بَكْرٌ عَنْ عَمْرِو، عَنْ بُكَيْرٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ: إِنَّ مِمَّنْ وَنَّ زَوْجَ النَّبِيِّ ﷺ أَعْتَقَتْ وَلَيْدَةً لَهَا فَقَالَ لَهَا: ((وَلَوْ وَصَلْتُ بَعْضَ أَخْوَالِكَ كَانَ أَكْبَرُ لَأَجْرِكَ)). [راجع: ۲۵۹۲]

۲۵۹۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ رَجُلٍ مِنْ بَنِي تَيْمٍ بْنِ مُرَّةَ عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ فَأَيُّهُمَا أُهْدِي؟ قَالَ: ((إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا)). [راجع: ۲۲۵۹]

تشریح: معلوم ہوا کہ تحائف کے اولین حقدار عزیز و اقربا اور رشتہ دار ہیں۔

۲۵۹۵۔ ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ابو عمران جوئی سے، ان سے یحییٰ بن مرہ کے ایک صاحب طلحہ بن عبد اللہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! میرے دو بڑی ہیں، تو مجھے کس کے گھر ہدیہ بھیجنا چاہیے؟ آپ نے فرمایا: ”جس کا دروازہ تم سے قریب ہو۔“

[راجع: ۲۲۵۹]

تشریح: یہاں اشارہ اس طرف ہے کہ رشتہ داروں کے بعد اس پڑوسی کا حق ہے جس کا دروازہ زیادہ قریب ہے۔ فرمایا کہ آپس میں تحائف دیا کرو اس

سے محبت بڑھے گی۔

باب: جس نے کسی عذر سے ہدیہ قبول نہیں کیا

حضرت عمر بن عبدالعزیز رضی اللہ عنہ نے کہا کہ ہدیہ تو رسول اللہ صلی اللہ علیہ وسلم کے عہد میں ہدیہ تھا، لیکن آج کل تو رشوت ہے۔

(۲۵۹۲) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب بن خردی، انہیں عبداللہ بن عباس رضی اللہ عنہما نے خبر دی کہ انہوں نے صعب بن جثامہ رضی اللہ عنہ سے سنا، وہ اصحاب رسول اللہ صلی اللہ علیہ وسلم میں سے تھے۔ ان کا بیان تھا کہ انہوں نے آنحضرت صلی اللہ علیہ وسلم کی خدمت میں ایک گورخر ہدیہ کیا تھا۔ آپ اس وقت مقام ابواء یا ودان میں تھے اور محرم تھے۔ آپ نے وہ گورخر واپس کر دیا۔ صعب نے کہا کہ اس کے بعد جب آپ نے میرے چہرے پر (ناراضی کا اثر) کہ یہ کی واپسی کی وجہ سے دیکھا، تو فرمایا: ”ہدیہ واپس کرنا مناسب تو نہ تھا، لیکن بات یہ ہے کہ ہم احرام باندھے ہوئے ہیں۔“

بَابُ مَنْ لَمْ يَقْبَلِ الْهَدِيَّةَ لِعِلَّةٍ

وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: كَانَتْ الْهَدِيَّةُ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ هَدِيَّةً، وَالْيَوْمَ رِشْوَةٌ. ۲۵۹۶- حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ عُبَيْدَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ الصَّعْبَ بْنَ جَثَامَةَ اللَّيْثِيَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُخْبِرُ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ جِمَارًا وَخَشًى وَهُوَ بِالْأَبْوَاءِ أَوْ بَوْدَانَ وَهُوَ مُحْرِمٌ فَرَدَّهُ، فَقَالَ: صَعْبٌ فَلَمَّا عَرَفَ فِي وَجْهِهِ رَدَّهُ هَدِيَّتِي قَالَ: ((لَيْسَ بِنَا رَدُّ عَلَيْكَ، وَلَكِنَّا حُرْمٌ)).

[راجع: ۱۸۲۵]

تشریح: گویا کسی وجہ کی بنا پر ہدیہ واپس بھی کیا جاسکتا ہے۔ بشرطیکہ وجہ معقول اور شرعی ہو۔ وہ ہدیہ بھی ناجائز ہے جو کسی ناجائز مقصد کے حصول کے لئے بطور رشوت پیش کیا جائے۔ حضرت عمر بن عبدالعزیز رضی اللہ عنہ کے ارشاد کا یہی مقصد ہے۔ حافظ صاحب فرماتے ہیں: ”فان كان لمعصية فلا يحل وهو الرشوة وان كان لطاعة فيستحب وان كان لجائز فجائز۔“ ان کا مطلب بھی وہی ہے جو مذکور ہوا کہ رشوت یا کسی گناہ کے لئے ہو تو وہ حلال نہیں ہے اور اگر جائز کام کے لئے ہے تو وہ مستحب ہے۔

(۲۵۹۷) ہم سے عبداللہ بن محمد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا زہری سے، وہ عروہ بن زبیر سے، وہ ابو حمید ساعدی رضی اللہ عنہ سے کہ قبیلہ ازد کے ایک صحابی کو جنہیں ابن اتبیہ کہتے تھے، رسول اللہ صلی اللہ علیہ وسلم نے صدقے وصول کرنے کے لئے عامل بنایا۔ پھر جب وہ واپس آئے تو کہا کہ یہ تم لوگوں کا ہے (یعنی بیت المال کا) اور یہ مجھے ہدیہ میں ملا ہے۔ اس پر نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”وہ اپنے والد یا اپنی والدہ کے گھر میں کیوں نہ بیٹھا رہا۔ دیکھتا وہاں بھی انہیں ہدیہ ملتا ہے یا انہیں اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے۔ اس (مال زکوٰۃ) میں سے اگر کوئی شخص کچھ بھی (ناجائز) لے لے گا تو قیامت کے دن اسے وہ اپنی گردن پر

۲۵۹۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ: ابْنُ الْأَثْبَةِ عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ، وَهَذَا أَهْدَيْ لِي. قَالَ: ((فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ، فَيَنْظُرُ يَهْدِي لَهُ أُمَّ لَا وَالَّذِي نَفْسِي بِيَدِهِ لَا يَأْخُذُ أَحَدٌ مِنْهُ شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ: إِنَّ

كَانَ بَعِيرًا لَهُ رُغَاءٌ أَوْ بَقَرَةٌ لَهَا خُورٌ أَوْ شَاةٌ تَبْعُرُ. ثُمَّ رَفَعَ يَدَيْهِ، حَتَّى رَأَيْنَا عُفْرَةَ إِبْطِيهِ: ((اللَّهُمَّ هَلْ بَلَغْتُ؟))
 اٹھائے ہوئے آئے گا۔ اگر اونٹ ہے تو وہ اپنی آواز نکالتا ہوا آئے گا،
 گائے ہے تو وہ اپنی اور اگر بکری ہے تو وہ اپنی آواز نکالتی ہوگی۔ پھر آپ
 نے اپنے ہاتھ اٹھائے یہاں تک کہ ہم نے آپ کی بغل مبارک کی سفیدی
 بھی دیکھ لی (اور فرمایا) ”اے اللہ! کیا میں نے تیرا حکم پہنچا دیا۔ اے اللہ!
 کیا میں نے تیرا حکم پہنچا دیا؟“ تین مرتبہ (آپ نے یہی فرمایا)

ثَلَاثًا. [راجع: ۹۲۵]

تشریح: اس سے ناجائز ہدیہ کی مذمت ثابت ہوئی۔ حاکم، عالم جو لوگوں سے ذالیاں وصول کرتے ہیں وہ بھی رشوت میں داخل ہیں ایسے ناجائز مال حاصل کرنے والوں کو قیامت کے دن ایسے عذاب برداشت کرنے کے لئے تیار رہنا چاہیے۔

بَابُ: إِذَا وَهَبَ هِبَةً أَوْ وَعَدَ
ثُمَّ مَاتَ قَبْلَ أَنْ تُصَلَّ إِلَيْهِ
بَاب: اگر ہبہ یا ہبہ کا وعدہ کر کے کوئی مر جائے اور
وہ چیز موہوب لہ (جس کو ہبہ کی گئی اس) کو نہ پہنچی ہو

وَقَالَ عُبَيْدَةُ: إِنْ مَاتَ وَكَانَتْ فُصِّلَتْ
 الْهَدِيَّةُ وَالْمُهْدَى لَهُ حَيٌّ فَهِيَ لِرَوَّيْتِهِ،
 وَإِنْ لَمْ تَكُنْ فُصِّلَتْ فَهِيَ لِرَوِّتِهِ الَّذِي
 أَهْدَى. وَقَالَ الْحَسَنُ: أَتَيْهُمَا مَاتَ قَبْلَ فَهِيَ
 لِرَوِّتِهِ الْمُهْدَى لَهُ. إِذَا قَبَضَهَا الرَّسُولُ.
 اور عبیدہ بن عمر سلمانی نے کہا اگر ہبہ کرنے والا مر جائے اور موہوب پر
 موہوب لہ کا قبضہ ہو گیا، وہ زندہ ہو پھر مر جائے تو وہ موہوب لہ کے وارثوں
 کا ہوگا اور اگر موہوب لہ کا قبضہ ہونے سے پیشتر واہب مر جائے تو وہ واہب
 کے وارثوں کو ملے گا۔ اور امام حسن بصری نے کہا کہ فریقین میں سے خواہ کسی
 کا بھی پہلے انتقال ہو جائے، ہبہ موہوب لہ کے ورثا کو ملے گا۔ جب
 موہوب لہ کا وکیل اس پر قبضہ کر چکا ہو۔

۲۵۹۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا
 سُفْيَانُ، حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، سَمِعْتُ جَابِرًا
 قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((لَوْ جَاءَ مَالُ الْبُحْرَيْنِ
 أُعْطَيْتُكَ هَكَذَا)) ثَلَاثًا. فَلَمْ يَقْدَمْ حَتَّى تُوَفِّيَ
 النَّبِيُّ ﷺ، فَأَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى مَنْ
 كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَّةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا.
 فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ وَعَدَنِي. فَحَنَى
 لِي ثَلَاثًا. [راجع: ۲۲۹۶]
 ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ
 نے بیان کیا، کہا ہم سے محمد بن المنکدر نے بیان کیا، انہوں نے جابر رضی اللہ عنہ سے
 سنا۔ آپ نے بیان کیا کہ نبی کریم ﷺ نے مجھ سے وعدہ فرمایا: ”اگر
 بحرین کا مال (جزیرہ کا) آیا تو میں تمہیں اتنا اتنا تین لپ مال دوں گا۔“ لیکن
 بحرین سے مال آنے سے پہلے ہی آپ وفات فرما گئے۔ حضرت ابو
 بکر رضی اللہ عنہ نے ایک منادی سے یہ اعلان کرنے کے لئے کہا کہ جس سے نبی
 کریم ﷺ کا کوئی وعدہ ہو یا آپ پر اس کا کوئی قرض ہو تو وہ ہمارے پاس
 آئے۔ چنانچہ میں آپ کے یہاں گیا اور کہا کہ نبی کریم ﷺ نے مجھ سے
 وعدہ کیا تھا۔ تو انہوں نے تین لپ نھر کر مجھے دیئے۔

تشریح: امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ گویا نبی کریم ﷺ نے جابر کو شروط طور پر بحرین کے مال آنے پر تین لپ مال ہبہ فرمادیا، مگر نہ مال آیا
 اور نہ آپ وعدہ پورا کر سکے۔ بعد میں حضرت صدیق اکبر رضی اللہ عنہ نے آپ کا وعدہ پورا فرمایا اسی سے مقصد باب ثابت ہوا۔

بَابُ: كَيْفَ يُقْبَضُ الْعَبْدُ وَالْمَتَاعُ؟

وَقَالَ ابْنُ عُمَرَ: كُنْتُ عَلَى بَكْرِ صَغْبٍ فَاشْتَرَاهُ النَّبِيُّ ﷺ وَقَالَ: ((هُوَ لَكَ يَا عَبْدَ اللَّهِ)).

٢٥٩٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا
اللَيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوِّرِ
ابْنِ مَخْرَمَةَ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ
أَقْبِيَّةَ، وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا، فَقَالَ
مَخْرَمَةُ: يَا بَنِي أَنْطَلِقْ بِنَا إِلَى رَسُولِ
اللَّهِ ﷺ. فَاَنْطَلَقْتُ مَعَهُ، فَقَالَ: ادْخُلْ
فَادْعُهُ لِي. قَالَ: فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ،
وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: ((خَبَانًا هَذَا لَكَ)).
قَالَ: فَنَظَرُ إِلَيْهِ، فَقَالَ: ((رَضِيَ مَخْرَمَةُ)).

[أطرافه في: ٢٦٥٧، ٣١٢٧، ٥٨٠٠، ٥٨٦٢،

[۶۱۳۲] [مسلم: ۲۴۳۱، ۲۴۳۲؛ ابوداود:

٤٠٢٨، ترمذی: ٢٨١٨، نسائی: ٥٣٣٩]

باب: غلام لونڈی اور سامان پر کیسے قبضہ ہو سکتا ہے؟

اور عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ میں ایک سرکش اونٹ پر سوار تھا۔ نبی کریم صلی اللہ علیہ وسلم نے پہلے تو اسے خریدا، پھر فرمایا: ”عبد اللہ یہ اونٹ تو لے لے۔“

(۲۵۹۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا ابن ابی ملیکہ سے اور وہ مسور بن مخرمہ رضی اللہ عنہ سے کہ رسول اللہ صلی اللہ علیہ وسلم نے چند قبائیں تقسیم کیں اور مخرمہ رضی اللہ عنہ کو اس میں سے ایک بھی نہیں دی۔ انہوں نے (مجھ سے) کہا، بیٹے چلو، رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں چلیں۔ میں ان کے ساتھ چلا۔ پھر انہوں نے کہا کہ اندر جاؤ اور حضور اکرم صلی اللہ علیہ وسلم سے عرض کرو کہ میں آپ کا منتظر کھڑا ہوا ہوں، چنانچہ میں اندر گیا اور حضور اکرم صلی اللہ علیہ وسلم کو بلا لایا۔ آپ اس وقت انہیں قبائوں میں سے ایک قبائے پہنے ہوئے تھے۔ آپ نے فرمایا: ”میں نے یہ تمہارے لئے چپار کھی تھی، لو اب یہ تمہاری ہے۔“ مسور نے بیان کیا کہ (میرے والد) مخرمہ رضی اللہ عنہ نے قبائے کی طرف دیکھا۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”مخرمہ! خوش ہوا یا نہیں؟“

بَابُ: إِذَا وَهَبَ هِبَةً فَقَبَضَهَا

الْآخِرُ، وَلَمْ يَقُلْ: قَبْلُ

تشریح: مطلب یہ کہ ہبہ میں زبان سے ایجاب قبول کرنا ض
نے ضروری نہیں رکھا۔

٢٦٠- حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ جُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

باب: اگر کوئی ہبہ کرے اور موہوب لہ اس پر قبضہ

کر لے لیکن زبان سے قبول نہ کرے

تشریح: مطلب یہ کہ ہبہ میں زبان سے ایجاب قبول کرنا ضروری نہیں اور شافیہ نے اس کو شرط رکھا ہے۔ البتہ صدقہ میں زبان سے ایجاب و قبول کسی نے ضروری نہیں رکھا۔

(۲۶۰۰) ہم سے محمد بن محبوب نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا ہم سے عمر نے بیان کیا زہری سے، وہ حمید بن عبد الرحمن سے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک دیہاتی رسول اللہ ﷺ کی خدمت میں آیا اور کہنے لگا کہ میں تو ہلاک ہو گیا آپ نے دریافت فرمایا:

”کیا بات ہوئی؟“ عرض کیا کہ رمضان میں میں نے اپنی بیوی سے ہم بستری کر لی ہے۔ آپ نے دریافت فرمایا ”تمہارے پاس کوئی غلام ہے؟“ کہا کہ نہیں۔ پھر دریافت فرمایا: ”کیا دو مہینے پے درپے روزے رکھ سکتے ہو؟“ کہا کہ نہیں۔ پھر دریافت فرمایا: ”کیا ہاتھ مسکینوں کو کھانا دے سکتے ہو؟“ اس پر بھی جواب تھا کہ نہیں۔ بیان کیا کہ اتنے میں ایک انصاری عرق لائے۔ (عرق کھجور کے پتوں کا بنا ہوا ایک ٹوکرا ہوتا تھا جس میں کھجور رکھی جاتی تھی) آنحضرت ﷺ نے اس سے فرمایا: ”اسے لے جا اور صدقہ کر دے“ انہوں نے عرض کیا، یا رسول اللہ! کیا اپنے سے زیادہ ضرورت مند پر صدقہ کر دوں؟ اور اس ذات کی قسم! جس نے آپ کو حق کے ساتھ بھیجا ہے کہ سارے مدینے میں ہم سے زیادہ محتاج اور کوئی گھرانہ نہیں ہوگا۔ آپ نے فرمایا: ”پھر جا، اپنے ہی گھر والوں کو کھلا دے۔“

باب: اگر کوئی اپنا قرض کسی کو ہبہ کر دے

شعبہ نے کہا اور ان سے حکم نہ کہ یہ جائز ہے اور حسن بن علی رضی اللہ عنہما نے ایک شخص کو اپنا قرض معاف کر دیا تھا اور نبی کریم ﷺ نے فرمایا ”اگر کسی کا دوسرے شخص پر کوئی حق ہے تو اسے ادا کرنا چاہیے یا معاف کرالے۔“ جابر رضی اللہ عنہ نے کہا کہ میرے باپ شہید ہوئے تو ان پر قرض تھا۔ نبی کریم ﷺ نے ان کے قرض خواہوں سے کہا کہ وہ میرے باغ کی (صرف موجودہ) کھجور (اپنے قرض کے بدلے میں) قبول کر لیں اور میرے والد پر (جو قرض باقی رہ جائے اسے) معاف کر دیں۔

هَلَكْتُ. فَقَالَ: ((وَمَا ذَاكَ؟)) قَالَ: وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ. قَالَ: ((تَجِدُ رَقَبَةً؟)) قَالَ: لَا. قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟)) قَالَ: لَا. قَالَ: ((فَتَسْتَطِيعُ أَنْ تَطْعِمَ بَيْتَيْنِ مُسْكِينًا؟)) قَالَ: لَا. قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِعَرَقٍ. وَالْعَرَقُ الْمَمْكُتَلُ فِيهِ تَمْرٌ. فَقَالَ: ((أَذْهَبُ بِهَذَا فَتَصَدَّقُ بِهِ)). قَالَ: عَلَى أَخَوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَخَوَجَ مِنَّا، ثُمَّ قَالَ: ((أَذْهَبْ فَاطْعِمَهُ أَهْلَكَ)). [راجع: ۱۹۳۶]

باب: إِذَا وَهَبَ دَيْنًا عَلَى رَجُلٍ

قَالَ شُعْبَةُ عَنْ الْحَكَمِ: هُوَ جَائِزٌ. وَوَهَبَ الْحَسَنُ بْنُ عَلِيٍّ لِرَجُلٍ دَيْنَهُ وَقَالَ النَّبِيُّ ﷺ: ((مَنْ كَانَ عَلَيْهِ حَقٌّ فَلْيُعْطِهِ، أَوْ لِيَتَحَلَّلْهُ مِنْهُ)). وَقَالَ جَابِرٌ: قُتِلَ أَبِي وَعَلَيْهِ دَيْنٌ، فَسَأَلَ النَّبِيَّ ﷺ عَرْمَانَهُ أَنْ يَقْبَلُوا تَمْرَ حَائِطِي، وَيَحْلُلُوا أَبِي.

تشریح: فرمان نبوی جو یہاں منقول ہے اس سے باب کا مطلب یوں نکلا کہ حق قرض کو بھی شامل ہے جب اس کو معاف کرانے کا حکم دیا تو معلوم ہوا کہ قرض کا معاف کرنا درست ہے۔ خواہ خود وہ قرضدار کو معاف کر دے یا دوسرے شخص کو وہ قرض دے ڈالے کہ تم وصول کر لو اور اپنے کام میں لاؤ۔ مالکیہ کے نزدیک غیر شخص کو بھی دین کا ہبہ درست ہے اور شافعیہ اور حنفیہ کے نزدیک درست نہیں۔ البتہ مدیون کو دین کا ہبہ کرنا سب کے نزدیک درست ہے۔ حضرت حسن بن علی بن ابی طالب کی کنیت ابو محمد ہے۔ نبی کریم ﷺ نے نواسے اور جنت کے پھول ہیں، جنت کے تمام جوانوں کے سردار ۳۷ھ رمضان المبارک کی پندرہویں تاریخ کو پیدا ہوئے۔ وفات ۵۰ھ میں واقع ہوئی اور جنت البقیع میں دفن کئے گئے۔ ان سے ان کے بیٹے حسن بن حسن اور ابو ہریرہ رضی اللہ عنہما اور بڑی جماعت نے روایت کی ہے۔

جب ان کے والد بزرگوار حضرت علی رضی اللہ عنہ کو فہم میں شہید ہوئے تو لوگوں نے حضرت حسن رضی اللہ عنہ کے ہاتھ پر بیعت کی جن کی تعداد چالیس ہزار سے زیادہ تھی اور حضرت معاویہ رضی اللہ عنہ کے پسر و خلافت کا کام پندرہویں جمادی الاول ۴۱ھ میں کیا گیا۔ ان کے اور فضائل کتاب النہای میں آئیں گے۔

(۲۶۰۱) ہم سے عبدان نے بیان کیا، کہا کہ ہم کو عبد اللہ نے خبر دی، انہیں یونس نے خبر دی (دوسری سند) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا ابن شہاب سے، وہ ابن کعب بن مالک سے اور انہیں جابر بن عبد اللہ رضی اللہ عنہما نے خبر دی کہ احد کی لڑائی میں ان کے باپ شہید ہو گئے (اور قرض چھوڑ گئے) قرض خواہوں نے تقاضے میں بڑی شدت کی، تو میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ سے اس سلسلے میں گفتگو کی، آپ نے ان سے فرمایا کہ وہ میرے باغ کی کھجور لے لیں (جو بھی ہوں) اور میرے والد کو (جو باقی رہ جائے وہ قرض) معاف کر دیں۔ لیکن انہوں نے انکار کیا۔ پھر آپ نے میرا باغ انہیں نہیں دیا اور نہ ان کے لئے پھل تروائے بلکہ فرمایا: ”کل صبح میں تمہارے یہاں آؤں گا۔“ صبح کے وقت آپ تشریف لائے اور کھجور کے درختوں میں ٹہلتے رہے اور برکت کی دعا فرماتے رہے پھر میں نے پھل توڑ کر قرض خواہوں کے سارے قرض ادا کر دیئے اور میرے پاس کھجور بچ بھی گئی اس کے بعد میں رسول کریم ﷺ کی خدمت میں حاضر ہوا۔ اور آپ بیٹھے ہوئے تھے میں نے آپ کو واقعہ کی اطلاع دی۔ تو رسول اللہ ﷺ نے حضرت عمر رضی اللہ عنہ سے کہا: ”سن لو عمر!“ اور وہ بیٹھے ہوئے تھے۔ حضرت عمر رضی اللہ عنہ نے عرض کیا ہمیں تو پہلے سے معلوم ہے کہ آپ اللہ کے سچے رسول ہیں۔ قسم خدا کی! اس میں کسی شک و شبہ کی گنجائش ہی نہیں کہ آپ اللہ کے سچے رسول ہیں۔

۲۶۰۱۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدَ اللَّهِ، أَخْبَرَنَا يُونُسُ؛ ح. وَقَالَ اللَّيْثُ حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي ابْنُ كَعْبٍ بَنِي مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ أَبَاهُ قُبِلَ يَوْمَ أُحُدٍ شَهِيدًا، فَاسْتَدَّ الْغُرَمَاءُ فِي حُقُوفِهِمْ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَكَلَمْتُهُ، فَسَأَلْتُهُمْ أَنْ يَقْبَلُوا ثَمَرَ حَائِطِي، وَيَحْلُلُوا أَبِي، فَأَبَوْا، فَلَمْ يُعْطِهِمْ رَسُولُ اللَّهِ ﷺ حَائِطِي، وَلَمْ يَكْسِرْهُ لَهُمْ، وَلَكِنْ قَالَ: ((سَاعِدُوا عَلَيَّ)). قَالَ فَعَدَا عَلَيْنَا جِنَّ أَصْبَحَ، فَطَافَ فِي النَّخْلِ، فَدَعَا فِي ثَمَرِهِ بِالْبَرَكَةِ، فَجَدَدَتْهَا، فَقَضَيْنَهُمْ حُقُوفَهُمْ، وَبَقِيَ لَنَا مِنْ ثَمَرِهَا بَقِيَّةٌ، ثُمَّ جِئْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جَالِسٌ، فَأَخْبَرْتُهُ بِذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعُمَرَ: ((اسْمَعْ - وَهُوَ جَالِسٌ - يَا عُمَرُ)). فَقَالَ عُمَرُ: أَلَا نَكُونُ قَدْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ، وَاللَّهِ إِنَّكَ لَرَسُولُ اللَّهِ. [راجع: ۲۱۲۷]

تشریح: یعنی نے کہا اس حدیث کی مطابقت ترجمہ باب سے اس طرح ہے کہ نبی کریم ﷺ نے جاریہ قرض خواہوں سے یہ سفارش فرمائی کہ باغ میں جتنا میوہ نکلے وہ اپنے قرض کے بدلے لے لو اور جو قرض باقی رہے وہ معاف کر دو، گویا باقی دین کا جابر رضی اللہ عنہ کو ہبہ ہوا۔

بَابُ هَبَةِ الْوَاحِدِ لِلْجَمَاعَةِ

باب: ایک چیز کی آدمیوں کو ہبہ کرے تو کیسا ہے؟

اور اسماء بنت ابی بکر رضی اللہ عنہا نے قاسم بن محمد اور ابن ابی عتیق سے کہا کہ میری بہن عائشہ رضی اللہ عنہا سے وراثت میں مجھے غابہ (کی زمین) ملی تھی۔ معاویہ نے مجھے اس کا ایک لاکھ (درہم) دیا لیکن میں نے اسے نہیں بچا یہی تم دونوں کو ہدیہ ہے۔

وَقَالَتْ أَسْمَاءُ لِلْقَاسِمِ بْنِ مُحَمَّدٍ وَابْنِ أَبِي عَتِيقٍ: وَرِثْتُ عَنْ أُخْتِي عَائِشَةَ بِالْغَابَةِ، وَقَدْ أَعْطَانِي مُعَاوِيَةُ مِائَةَ أَلْفٍ، فَهُوَ لَكُمْ.

تشریح: یعنی مشاع کا ہبہ جائز ہے مثلاً ایک غلام یا ایک گھر چار آدمیوں کو ہبہ کیا۔ ہر ایک کا اس میں حصہ ہے۔ حنفیہ نے اس میں خلاف کیا ہے، وہ کہتے ہیں جو چیز تقسیم کے قابل نہ ہو جیسے چکی یا حمام اس کا تو بطور مشاع ہبہ جائز ہے اور جو چیز تقسیم کے قابل ہو، جیسے گھر وغیرہ اس کا ہبہ بطور مشاع کے

(درست نہیں۔ (جیدی)

باب کا مطلب حضرت اسماء رضی اللہ عنہا کے اس طرز عمل سے نکلتا ہے کہ انہوں نے اپنی جائیداد بطور مشاع کے دونوں کو ہبہ کر دی۔ قاسم بن محمد حضرت اسماء رضی اللہ عنہا کے بھتیجے تھے اور عبداللہ بھتیجے کے بیٹے، غابہ مدینہ کے متصل ایک گاؤں تھا۔ جہاں حضرت عائشہ رضی اللہ عنہا کی کچھ زمین تھی حضرت اسماء رضی اللہ عنہا نے ہر دو کو زمین ہبہ فرمائی۔ اسی سے ترجمہ الباب نکلا۔

۲۶۰۲۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ النَّبِيَّ ﷺ أَتَى بِشَرَابٍ فَشَرَبَ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاخُ فَقَالَ لِلْغُلَامِ: ((إِنْ أُذِنْتُ لِي أُعْطِيتُ هَؤُلَاءِ)). فَقَالَ: مَا كُنْتُ لِأَوْثَرِ بَنِي سَيْبٍ مِنْكَ يَا رَسُولَ اللَّهِ أَحَدًا. فَتَلَّهَ فِي يَدِهِ. [راجع: ۲۳۵۱]

(۲۶۰۲) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے امام مالک نے وہ ابو حازم سے وہ سہل بن سعد سے کہ نبی کریم ﷺ کی خدمت میں پینے کو کچھ لایا، (دودھ یا پانی) آپ نے اسے نوش فرمایا، آپ کے دائیں طرف ایک بچہ بیٹھا تھا اور بڑے بوڑھے لوگ بائیں طرف بیٹھے ہوئے تھے، آپ نے اس بچے سے فرمایا: ”اگر تو اجازت دے (تو بچا ہوا پانی) میں ان بڑے لوگوں کو دے دوں؟“ لیکن اس نے کہا کہ یا رسول اللہ! آپ کے جوٹھے میں سے ملنے والے کسی حصہ کا میں ایثار نہیں کر سکتا۔ آنحضرت ﷺ نے پیالہ جھٹکے کے ساتھ اسی کی طرف بڑھا دیا۔

تشریح: حافظ نے کہا، چونکہ نبی کریم ﷺ نے ابن عباس رضی اللہ عنہما سے یہ فرمایا کہ وہ اپنا حصہ بوڑھوں کو ہبہ کر دیں اور بوڑھے کئی تھے اور ان کا حصہ مشاع تھا، اس لئے مشاع کو ہبہ کا جواز نکلا اور ثابت ہوا کہ ایک چیز کئی اشخاص کو مشترک طور پر ہبہ کی جاسکتی ہے۔

باب: جو چیز قبضہ میں ہو یا نہ ہو اور جو چیز تقسیم ہوگی ہو اور جو نہ ہوگی ہو، اس کے ہبہ کا بیان

بَابُ الْهَبَةِ الْمَقْبُوضَةِ وَغَيْرِ الْمَقْبُوضَةِ وَالْمَقْسُومَةِ وَغَيْرِ الْمَقْسُومَةِ

اور نبی کریم ﷺ اور آپ کے اصحاب نے قبیلہ ہوازن کو ان کی تمام غنیمت ہبہ کر دی، حالانکہ اس کی تقسیم نہیں ہوئی تھی۔

وَقَدْ وَهَبَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِهَؤُاءِ مَا غَنِمُوا مِنْهُمْ، وَهُوَ غَيْرُ مَقْسُومٍ.

(۲۶۰۳) اور ثابت بن محمد نے بیان کیا کہ ہم سے معمر نے بیان کیا، ان سے محارب نے اور ان سے جابر رضی اللہ عنہ نے کہ میں نبی کریم ﷺ کی خدمت میں (سفر سے لوٹ کر) مسجد میں حاضر ہوا تو آپ نے (میرے اونٹ کی قیمت) ادا کی اور کچھ زیادہ بھی دیا۔

۲۶۰۳۔ حَدَّثَنَا ثَابِتٌ قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي الْمَسْجِدِ فَقَضَانِي وَزَادَنِي. [راجع: ۴۴۳]

تشریح: جو چیز قبضہ میں ہو اس کا ہبہ تو بالاتفاق درست ہے اور جو چیز قبضے میں نہ ہو اس کا ہبہ اکثر علماء کے نزدیک جائز نہیں ہے۔ مگر امام بخاری رحمہ اللہ نے اس کا جواز اس طرح اسی مال کے ہبہ کا جواز تقسیم نہ ہوا ہو، باب کی حدیث سے نکالا اس لئے کہ نبی کریم ﷺ نے لوٹ کا مال جو بھی مسلمانوں کے قبضے میں نہیں آیا تھا، نہ تقسیم ہوا تھا، ہوازن کے لوگوں کو ہبہ کر دیا۔ مخالفین یہ کہتے ہیں کہ قبضہ تو ہو گیا تھا کیونکہ یہ اموال مسلمانوں کے ہاتھ میں تھے گو تقسیم نہ ہوئے تھے۔

ثابت بن محمد کا قول مذکور بقول بعض تطبیق نہیں ہے۔ کیونکہ بعض نسخوں میں یوں ہی حدثنا ثابت یعنی امام بخاری رحمہ اللہ کہتے ہیں ہم سے ثابت نے بیان کیا۔

دوسری روایت میں جابر رضی اللہ عنہ کا واقعہ ہے۔ شاید مجتہد مطلق امام بخاری رحمہ اللہ نے اس کے دوسرے طریق کی طرف اشارہ کیا جس میں یہ ہے کہ وہ اونٹ بھی آپ نے مجھ کو بہہ کر دیا تو قبضہ سے پہلے بہہ ثابت ہوا۔ نبی کریم ﷺ نے جابر رضی اللہ عنہ کو جو سونا یا چاندی قیمت سے زیادہ دلویا اسے جابر رضی اللہ عنہ نے بطور تبرک ہمیشہ اپنے پاس رکھا اور خرچ نہ کیا۔ یہاں تک کہ یوم الحرة آیا۔ یہ لڑائی ۶۳ھ میں ہوئی۔ جب بزدلی فوج نے مدینہ طیبہ پر حملہ کیا۔ حرہ مدینہ کا ایک میدان ہے وہاں یہ لڑائی ہوئی تھی۔ اسی جنگ میں غالموں نے حضرت جابر رضی اللہ عنہ سے اس تبرک نبوی کو چھین لیا۔ آج کل بھی جگہ جگہ بہت سی چیزیں لوگوں نے تبرکات کے نام سے رکھی ہوئی ہیں۔ کہیں آپ ﷺ کے موئے مبارک بتلائے جاتے ہیں اور کہیں قدم مبارک کے نشان وغیرہ وغیرہ۔ مگر یہ سب بے سند چیزیں ہیں اور ان کے بارے میں خطرہ ہے کہ نبی کریم ﷺ پر یہ افترا ہوں اور ایسے مفتری اپنے آپ کو زندہ دوزخی بنا لیں۔ جیسا کہ خود نبی کریم ﷺ نے فرمایا کہ جس نے میرے اوپر کوئی افترا باندھا وہ زندہ دوزخی ہے۔

۲۶۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: بَغْتُ مِنْ رَسُولِ اللَّهِ ﷺ بَعِيرًا فِي سَفَرٍ، فَلَمَّا أَتَيْنَا الْمَدِينَةَ قَالَ: ((أَنْتِ الْمَسْجِدُ فَصَلِّ رَكْعَتَيْنِ)). فَوَزَنَ. قَالَ شُعْبَةُ: أَرَاهُ فَوَزَنَ لِي. قَالَ: فَأَرْجَحَ، فَمَا زَالَ مِنْهَا شَيْءٌ حَتَّى أَصَابَهَا أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ. [راجع: ۴۴۳]

(۲۶۰۴) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، محارب بن دثار سے اور انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، آپ فرماتے تھے کہ میں نے نبی کریم ﷺ کو سفر میں ایک اونٹ بیچا تھا۔ جب ہم مدینہ پہنچے تو آپ نے فرمایا: ”مسجد میں جا کر دو رکعت نماز پڑھ۔“ پھر آپ نے وزن کیا۔ شعبہ نے بیان کیا، میرا خیال ہے کہ (جابر رضی اللہ عنہ نے کہا) میرے لئے وزن کیا (آپ کے حکم سے حضرت بلال رضی اللہ عنہ نے) اور (اس پلڑے کو جس میں سکے تھا) جھکا دیا۔ (تاکہ مجھے زیادہ ملے) اس میں سے کچھ تھوڑا سا میرے پاس جب سے محفوظ تھا۔ لیکن شام والے (اموی لشکر) یوم حرہ کے موقع پر مجھ سے چھین کر لے گئے۔

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے ترجمہ الباب ثابت فرمانے کے لئے قبیلہ ہوازن کے قیدیوں کا معاملہ پیش کیا ہے کہ اسلامی لشکر کے قبضہ میں آنے کے بعد نبی کریم ﷺ نے انہیں پھر ہوازن والوں کو بہہ فرما دیا تھا۔ دوسرا واقعہ حضرت جابر رضی اللہ عنہ کا ہے جن سے نبی کریم ﷺ نے اونٹ خریدا، پھر مدینہ واپس آ کر اس کی قیمت ادا فرمائی اور ساتھ ہی مزید آپ نے اور بھی بطور بخشش بہہ فرمایا۔ اسی سے ترجمہ الباب ثابت ہوا۔

۲۶۰۵۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ، وَعَنْ يَمِينِهِ غَلَامٌ وَعَنْ يَسَارِهِ أَشْيَاحٌ، فَقَالَ لِلْغَلَامِ: ((أَتَاذُنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ)). فَقَالَ الْغَلَامُ: لَا، وَاللَّهِ لَا أُؤْتِرُ بِنَصْنِي مِنْكَ أَحَدًا. فَتَلَّهَ فِي يَدِهِ. [راجع: ۲۳۵۱]

(۲۶۰۵) ہم سے قتیبہ نے بیان کیا، کہا ہم سے امام مالک نے ابو حازم سے وہ سہل بن سعد رضی اللہ عنہ سے کہ رسول اللہ ﷺ کی خدمت میں کچھ پینے کو لایا گیا۔ آپ کی دائیں طرف ایک بچہ تھا اور قوم کے بڑے لوگ بائیں طرف تھے۔ آپ نے بچے سے فرمایا: ”کیا تمہاری طرف سے اس کی اجازت ہے کہ میں بچا ہوا پانی ان بزرگوں کو دے دوں۔“ تو اس بچے نے کہا کہ نہیں قسم اللہ کی! میں آپ سے ملنے والے اپنے حصہ کا ہرگز ایثار نہیں کر سکتا۔ پھر

آنحضرت ﷺ نے مشروب ان کی طرف جھٹکے کے ساتھ بڑھا دیا۔

تشریح: اگرچہ حق اس لڑکے ہی کا تھا مگر نبی کریم ﷺ کی سفارش قبول نہ کی جس پر آپ نے جھٹکے کے ساتھ اسے وہ پیالہ دے دیا۔ حافظ صاحب فرماتے ہیں: ”والحق كما قال ابن بطال انه عليه السلام سأل الغلام ان يهب نصيبه للاشياخ وكان نصيبه منه مشاعا غير متميز فدل على صحة هبة المشاع والله اعلم۔“ (فتح) یعنی حق یہی ہے کہ نبی کریم ﷺ نے لڑکے سے فرمایا کہ وہ اپنا حصہ بڑے لوگوں کو ہبہ کر دے، اس کا وہ حصہ ابھی تک مشترک تھا۔ اسی سے مشاع کے ہبہ کرنے کی صحت ثابت ہوئی۔

۲۶۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَانَ بْنِ جَبَلَةَ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى رَسُولِ اللَّهِ ﷺ دَيْنٌ فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ: ((دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا)). وَقَالَ: ((اشْتَرُوا لَهُ سِنًا فَأَعْطَوْهَا إِيَّاهُ)). فَقَالُوا: إِنَّا لَا نَجِدُ سِنًا إِلَّا سِنًا هِيَ أَفْضَلُ مِنْ سِنَةٍ. قَالَ: ((فَاشْتَرَوْهَا فَأَعْطَوْهَا إِيَّاهُ فَإِنَّ مِنْ خَيْرِكُمْ أَوْ خَيْرِكُمْ أَحْسَنَكُمْ قَضَاءً)). [راجع: ۲۳۰۵]

(۲۶۰۶) ہم سے عبد اللہ بن عثمان بن جبلة نے بیان کیا، انہوں نے کہا کہ مجھے میرے باپ نے خبر دی شعبہ سے، ان سے سلمہ نے بیان کیا کہ میں نے ابو سلمہ رضی اللہ عنہ سے سنا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ ایک شخص کا رسول اللہ ﷺ پر قرض تھا (اس نے ختی کے ساتھ تقاضا کیا) تو صحابہ اس کی طرف بڑھے۔ لیکن آپ نے فرمایا: ”اسے چھوڑ دو، حق والے کو کچھ نہ کچھ کہنے کی گنجائش ہوتی ہی ہے۔“ پھر آپ نے فرمایا: ”اس کے لئے ایک اونٹ اسی کے اونٹ کی عمر کا خرید کر اسے دے دو۔“ صحابہ نے عرض کیا کہ اس سے اچھی عمر کا ہی اونٹ مل رہا ہے۔ آپ نے فرمایا: ”اسی کو خرید کر دے دو کہ تم میں سب سے اچھا آدمی وہ ہے جو قرض کے ادا کرنے میں سب سے اچھا ہو۔“

تشریح: بعض نے کہا اس حدیث کی مناسبت ترجمہ باب سے مشکل ہے۔ کیونکہ نبی کریم ﷺ نے ابورافع کو وکیل کیا تھا۔ انہوں نے اونٹ خریدنا تو ان کا قبضہ نبی کریم ﷺ کا قبضہ تھا۔ اس لئے قبضہ سے پہلے یہ ہبہ نہ ہوا اور اس کا جواب یہ ہے کہ ابورافع صرف خریدنے کے لئے وکیل ہوئے تھے نہ ہبہ کے لئے، تو ان کا قبضہ ہبہ کے احکام میں نبی کریم ﷺ کا قبضہ نہ تھا۔ پس امام بخاری رحمہ اللہ کا مطلب حدیث سے نکل آیا اور غیر مقبوض کا ہبہ ثابت ہوا۔ (وحیدی)

باب: اگر کئی شخص کئی شخصوں کو ہبہ کریں یا ایک آدمی کئی شخصوں کو ہبہ کرے تو جائز ہے

(۲۶۰۷، ۸) ہم سے یحییٰ بن بکیر نے بیان کیا ان سے لیث نے، کہا ہم سے عقیل نے ابن شہاب سے، وہ عروہ سے کہ مردان بن حکم اور مسور بن حرمة رضی اللہ عنہما نے انہیں خبر دی کہ رسول کریم ﷺ کی خدمت میں جب ہوازن کا وفد مسلمان ہو کر حاضر ہوا اور آپ سے درخواست کی کہ ان کے اموال اور قیدی انہیں واپس کر دیئے جائیں تو آپ نے ان سے فرمایا: ”میرے ساتھ جتنی بڑی جماعت ہے اسے بھی تم دیکھ رہے ہو اور سب سے

بَابُ: إِذَا وَهَبَ جَمَاعَةٌ لِقَوْمٍ أَوْ وَهَبَ رَجُلٌ جَمَاعَةً جَازٍ

۲۶۰۷، ۲۶۰۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، وَالْمَسُورِ ابْنِ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ النَّبِيَّ ﷺ قَالَ جِئْنَا جَاءَهُ وَفَدُ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ فَقَالَ لَهُمْ:

زیادہ سچی بات ہی مجھے سب سے زیادہ پسند ہے اس لئے تم لوگ ان دو چیزوں میں سے ایک ہی لے سکتے ہو، یا اپنے قیدی لے لویا اپنا مال۔ میں نے تو تمہارا پہلے ہی انتظار کیا تھا۔“ اور نبی کریم ﷺ طائف سے واپسی پر تقریباً دس دن تک (مقام ہرانہ میں) ان لوگوں کا انتظار فرماتے رہے۔ پھر جب ان لوگوں کے سامنے یہ بات پوری طرح واضح ہو گئی کہ آنحضرت ان کی صرف ایک ہی چیز واپس فرما سکتے ہیں تو انہوں نے کہا کہ ہم اپنے قیدیوں ہی کو (واپس لینا) پسند کرتے ہیں۔ پھر آپ نے کھڑے ہو کر مسلمانوں کو خطاب کیا، آپ نے اللہ کی اس کی شان کے مطابق تعریف بیان کی اور فرمایا: ”ابا بعد! یہ تمہارے بھائی ہمارے پاس اب توبہ کر کے آئے ہیں۔ میرا خیال یہ ہے کہ انہیں ان کے قیدی واپس کر دوں۔ اس لئے جو صاحب اپنی خوشی سے واپس کرنا چاہیں وہ ایسا کر لیں اور جو لوگ یہ چاہتے ہوں کہ اپنے حصے کو نہ چھوڑیں بلکہ ہم انہیں اس کے بدلے میں سب سے پہلی غنیمت کے مال میں سے معاوضہ دیں، تو وہ بھی (اپنے موجودہ قیدیوں کو) واپس کر دیں۔“ سب صحابہ نے اس پر کہا، یا رسول اللہ! ہم اپنی خوشی سے انہیں واپس کرتے ہیں۔ آپ نے فرمایا ”لیکن واضح طور پر اس وقت یہ معلوم نہ ہو سکا کہ کون اپنی خوشی سے دینے کے لئے تیار ہے اور کون نہیں۔ اس لئے سب لوگ (اپنے خیموں میں) واپس جائیں اور تمہارے چودھری لوگ تمہارا معاملہ لا کر پیش کریں۔“ چنانچہ سب لوگ واپس ہو گئے اور نمائندوں نے ان سے گفتگو کی اور واپس ہو کر آنحضرت ﷺ کو بتایا کہ تمام لوگوں نے خوشی سے اجازت دے دی ہے۔ قبیلہ ہوازن کے قیدیوں کے متعلق ہمیں یہی بات معلوم ہوئی ہے ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا ہے کہ یہ زہری کا آخری قول تھا۔ یعنی یہ کہ ”قبیلہ ہوازن کے قیدیوں کے متعلق ہمیں یہی بات معلوم ہوئی ہے۔“

تشریح: باب کی مطابقت ظاہر ہے کہ صحابہ نے جو متعدد لوگ تھے، ہوازن کے لوگوں کو جو متعدد تھے، قیدیوں کا ہبہ کیا۔

باب: اگر کسی کو کچھ ہدیہ دیا جائے اس کے پاس اور لوگ بھی بیٹھے ہوں تو وہ ہدیہ جس کو دیا جائے وہ ہی

بَابُ مَنْ أُهْدِيَ لَهُ هَدِيَّةٌ وَعِنْدَهُ جُلَسَاؤُهُ فَهُوَ أَحَقُّ بِهِ

اس کا زیادہ حقدار ہے

تشریح: اس سے مقصود اس قول کا ابطال ہے الہدایا مشترک ایک بزرگ کے سامنے یہ قول بیان کیا گیا، انہوں نے کہا، تمہا مشترک۔

وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ أَنَّ جُلُسَانَهُ شُرَكَاءُ هُ. ابن عباس رضی اللہ عنہما سے جو یہ منقول ہے کہ اس کے پاس بیٹھنے والے بھی اس وَلَمْ يَصَحْ. ہدیہ میں شریک ہوں گے یہ روایت صحیح نہیں۔

۲۶۰۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَخَذَ سِنًا فَجَاءَ صَاحِبُهُ يَتَقَضَّاهُ فَقَالَ: ((إِنَّ لِصَاحِبِ الْبَحْقِ مَقَالًا)). ثُمَّ قَضَاهُ أَفْضَلَ مِنْ سِنِّهِ وَقَالَ: ((أَفْضَلُكُمْ أَحْسَنُكُمْ قَضَاءً)). [راجع: ۲۶۰۵]

۲۶۰۹) ہم سے محمد ابن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی شعبہ سے، انہیں سلمہ بن کہیل نے، انہیں ابوسلمہ نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک اونٹ بطور قرض لیا، قرض خواہ تقاضا کرنے آیا (اور نازیبا گفتگو کی) تو آپ نے فرمایا کہ ”حق والے کو کہنے کا حق ہوتا ہے۔“ پھر آپ نے اس سے اچھی عمر کا اونٹ اسے دلایا اور فرمایا کہ ”تم میں افضل وہ ہے جو ادا کرنے میں سب سے بہتر ہو۔“

تشریح: باب کی مطابقت ظاہر ہے کہ اس زیادتی میں دوسرے لوگ جو وہاں بیٹھے تھے شریک نہیں ہوئے۔ بلکہ اسی کو ملی جس کا اونٹ آپ پر قرض تھا۔

۲۶۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكَانَ عَلَى بَكْرِ صَغْبٍ لِعُمَرَ، وَكَانَ يَتَقَدَّمُ النَّبِيَّ ﷺ فَيَقُولُ أَبُوهُ: يَا عَبْدَ اللَّهِ لَا يَتَقَدَّمُ النَّبِيَّ ﷺ أَحَدٌ. فَقَالَ لَهُ النَّبِيُّ ﷺ: ((بِعَيْنِهِ)). فَقَالَ عُمَرُ: هُوَ لَكَ. فَاشْتَرَاهُ ثُمَّ قَالَ: ((هُوَ لَكَ يَا عَبْدَ اللَّهِ، فَاصْنَعْ بِهِ مَا شِئْتَ)). [راجع: ۲۶۱۵]

۲۶۱۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا عمرو سے اور ان سے ابن عمر رضی اللہ عنہما نے کہ وہ سفر میں نبی کریم ﷺ کے ساتھ تھے اور عمر رضی اللہ عنہ کے ایک سرکش اونٹ پر سوار تھے۔ وہ اونٹ آنحضرت ﷺ سے بھی آگے بڑھ جایا کرتا تھا۔ اس لئے ان کے والد (عمر رضی اللہ عنہ) کو تنبیہ کرنی پڑتی تھی کہ اے عبد اللہ! نبی کریم ﷺ سے آگے کسی کو نہ ہونا چاہیے۔ پھر نبی کریم ﷺ نے فرمایا: ”عمر! اسے مجھے بچ دے۔“ عمر رضی اللہ عنہ نے عرض کیا یہ تو آپ ہی کا ہے آنحضرت نے اسے خرید لیا۔ پھر فرمایا: ”عبد اللہ! یہ اب تیرا ہے جس طرح تو چاہے اسے استعمال کر۔“

تشریح: مطابقت ظاہر ہے کہ عبد اللہ کے ساتھ والے اس اونٹ میں شریک نہیں ہوئے، امام بخاری رحمہ اللہ نے اپنی دور رس نظر بصیرت سے اس امر کو ثابت فرمایا ہے کہ مجلس میں خواہ کتنے ہی لوگ بیٹھے ہوں، ہدیہ صرف اس کو دیا جائے گا جو اس کا مستحق ہے۔ اسی باریک بینی نے امام بخاری رحمہ اللہ کو یہ مقام عطا فرمایا کہ فن حدیث کی گہرائیوں تک پہنچنا یہ صرف آپ کا حصہ تھا جس کی وجہ سے وہ امیر المؤمنین فی الحدیث سے مشہور ہوئے۔ اب آپ کے اس خدا داد منصب سے کوئی حسد کرتا ہے یا عناد، اس سے انکار کرتا ہے تو وہ کرتار ہے حدیث نبوی کی برکت سے اللہ تعالیٰ نے آپ کو غیر فانی قبولیت دی جو تاقیام دنیا قائم رہے گی۔ ان شاء اللہ۔

بَابُ: إِذَا وَهَبَ بَعِيرًا لِرَجُلٍ بَابُ: اِذَا كُوِيَ شَخْصٌ اَوْنْتُهُ پَر سَوَارِ هُو اَو رِ دُوسَرَا شَخْصِ

وہ اونٹ اس کو ہبہ کر دے تو درست ہے

وَهُوَ رَاكِبُهُ، فَهُوَ جَائِزٌ

(۲۶۱۱) اور حمیدی نے بیان کیا کہ ہم سے سفیان نے بیان کیا کہ ہم سے عمرو نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر میں تھے اور میں ایک سرکش اونٹ پر سوار تھا۔ نبی کریم ﷺ نے عمر رضی اللہ عنہما سے فرمایا: ”یہ اونٹ مجھے بچ دے۔“ چنانچہ آپ نے اسے خرید لیا اور پھر فرمایا ”عبد اللہ! تو یہ اونٹ لے جا۔“ (میں نے یہ تجھ کو بخش دیا)۔

۲۶۱۱۔ وَقَالَ لَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو: عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، وَكُنْتُ عَلَى بَكْرٍ صَغْبٍ فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: ((بِعْنِيهِ)). فَقَامَهُ فَقَالَ النَّبِيُّ ﷺ: ((هُوَ لَكَ يَا عَبْدَ اللَّهِ)). [راجع: ۲۶۱۰]

تشریح: حضرت عبد اللہ اونٹ پر سوار تھے۔ نبی کریم ﷺ نے اسی حالت میں اسے خرید لیا اور پھر ازاراہ نوازش عبد اللہ کو اسی حالت میں اسے ہبہ فرمایا، اسی سے ترجمہ الباب ثابت ہوا۔

باب: ایسے کپڑے کا تحفہ دینا جس کا پہننا مکروہ ہو

بَابُ هَدِيَّةٍ مَا يُكْرَهُ لِبَسْهَا

تشریح: کراہت عام ہے تنزیہی ہو یا تحریمی الحمد للہ حرام کو بھی مکروہ کہہ دیتے ہیں۔

(۲۶۱۲) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے نافع سے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ عمر رضی اللہ عنہ نے دیکھا کہ مسجد کے دروازے پر ایک ریشمی حلد (بک رہا) ہے۔ آپ نے رسول اللہ ﷺ سے عرض کیا، کہ کیا اچھا ہوتا اگر آپ اسے خرید لیتے اور جمعہ کے دن اور وفود کی ملاقات کے مواقع پر اسے زیب تن فرمایا کرتے۔ آنحضرت ﷺ نے اس کا جواب یہ دیا کہ ”اسے وہی لوگ پہنتے ہیں جن کا آخرت میں کوئی حصہ نہیں ہوگا۔“ کچھ دنوں بعد آنحضرت ﷺ کے یہاں بہت سے (ریشمی حلد آئے اور آپ نے ایک حلد ان میں سے حضرت عمر رضی اللہ عنہ کو بھی عنایت فرمایا۔ عمر رضی اللہ عنہ نے اس پر عرض کیا کہ آپ یہ مجھے پہننے کے لئے عنایت فرما رہے ہیں حالانکہ آپ خود عطار د کے حلوں کے بارے میں جو کچھ فرماتا تھا، فرما چکے ہیں۔ آپ نے فرمایا: ”میں نے اسے تمہیں پہننے کے لئے نہیں دیا ہے۔“ چنانچہ عمر رضی اللہ عنہ نے اسے اپنے ایک مشرک بھائی کو دے دیا، جو مکہ میں رہتا تھا۔

۲۶۱۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَى عُمَرُ بْنُ الْخَطَّابِ حُلَّةَ سَبْرَاءَ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَهَا فَلَبِسْتُهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ قَالَ: ((إِنَّمَا يَلْبَسُهَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ)). ثُمَّ جَاءَتْ حُلَّةٌ فَأَغْطَى رَسُولُ اللَّهِ ﷺ عُمَرَ مِنْهَا حُلَّةً، وَقَالَ: أَكْسَوْتُنِيهَا وَقُلْتُ فِي حُلَّةٍ عَطَارِدٍ مَا قُلْتُ؟ فَقَالَ: ((إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا)). فَكَسَا عُمَرُ أَخَاهُ بِمَكَّةَ مُشْرِكًا. [راجع: ۸۸۶]

تشریح: عطار د بن حاجب بن زرارہ بن عدی بن جمیم کا بھیجا ہوا ایک شخص تھا۔ پہلا جوڑا جس کے خریدنے کی حضرت عمر رضی اللہ عنہ نے رائے دی تھی، وہی لایا تھا۔ نبی کریم ﷺ نے ریشمی حلد کا ہدیہ حضرت عمر رضی اللہ عنہ کو پیش فرمایا جس کو خود استعمال کرنا حضرت عمر رضی اللہ عنہ کے لئے جائز نہ تھا۔ تفصیل معلوم کرنے کے بعد حضرت عمر رضی اللہ عنہ نے وہ حلد اپنے ایک غیر مسلم بھائی کو دے دیا۔ اسی سے ترجمہ الباب ثابت ہوا اور یہ بھی کہ اپنے عزیزا غیر مسلم یا بدین کے

ہیں تب بھی ان کے ساتھ ہر ممکن حسن سلوک کرنا چاہیے کیونکہ یہ انسانیت کا تقاضا ہے اور مقام انسانیت بہر حال ارفع و اعلیٰ ہے۔

۲۶۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَتَى النَّبِيَّ ﷺ بَيْتَ فَاطِمَةَ فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيٌّ فَذَكَرْتُ لَهُ ذَلِكَ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: ((إِنِّي رَأَيْتُ عَلِيَّ بَابَهَا سِتْرًا مَوْشِيًا)). فَقَالَ: ((مَا لِي وَلِلذُّنْيَا)). فَأَتَاهَا عَلِيٌّ فَذَكَرَ ذَلِكَ لَهَا فَقَالَتْ: لِيَأْمُرَنِي فِيهِ بِمَا شَاءَ. قَالَ: ((تُرْسِلُ بِهِ إِلَيَّ فَلَانِ أَهْلِي بَيْتَ بِهِمْ حَاجَةً)). [ابوداؤد: ۴۱۴۹]

(۲۶۱۳) ہم سے ابو جعفر محمد بن جعفر نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے ان کے والد نے نافع سے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ حضرت فاطمہ کے گھر میں تشریف لے گئے، لیکن اندر نہیں گئے۔ اس کے بعد حضرت علی رضی اللہ عنہ گھر آئے تو فاطمہ رضی اللہ عنہا نے ذکر کیا (کہ آپ ﷺ گھر میں تشریف نہیں لائے) علی رضی اللہ عنہ نے اس کا ذکر جب آنحضرت ﷺ سے کیا تو آپ نے فرمایا: ”میں نے اس کے دروازے پر دھاری دار پردہ لٹکا دیکھا تھا“ (اس لئے واپس چلا آیا) آپ نے فرمایا: ”مجھے دنیا (کی آرائش و زیبائش) سے کیا سروکار“ حضرت علی رضی اللہ عنہ نے آکر ان سے آپ کی گفتگو کا ذکر کیا تو انہوں نے کہا کہ آپ مجھے جس طرح کا چاہیں اس سلسلے میں حکم فرمائیں (آنحضرت ﷺ کو جب یہ بات پہنچی تو) آپ نے فرمایا: ”فلاں گھر میں اسے بھجوادیں۔ انہیں اس کی ضرورت ہے۔“

تشریح: دروازہ پر کپڑا بطور پردہ لٹکانا ناجائز نہ تھا، مگر محض زیب و زینت کے لئے حضرت فاطمہ کو ہدایت فرمائی اور ایک موقع پر آیت کریمہ ﴿وَلَا يَجُوزُ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾ (۹۳/النحیٰ: ۴) کی روشنی میں ارشاد ہوا کہ میرے لئے میری آل کے لئے دنیاوی تعیش اور ترفع لائق نہیں، اللہ نے ہمارے لئے، سب کچھ آخرت میں تیار فرمایا ہے۔

حضرت فاطمہ رضی اللہ عنہا نبی کریم ﷺ کی بہت ہی پیاری بیٹی ہیں، جن کی والدہ ماجدہ حضرت خدیجہ الکبریٰ رضی اللہ عنہا ہیں۔ ایک روایت کے مطابق یہ نبی کریم ﷺ کی سب سے چھوٹی صاحبزادی ہیں۔ دنیا و آخرت میں تمام عورتوں کی سردار ہیں۔ رمضان ۲ھ میں ان کا نکاح حضرت علی رضی اللہ عنہ سے ہوا اور ذی الحجہ میں رخصتی عمل میں آئی۔ ان کے لطن سے حضرت علی رضی اللہ عنہ کے تین صاحبزادے حضرت حسن و حسین حضرت محسن رضی اللہ عنہم اور زینب، ام کلثوم اور رقیہ رضی اللہ عنہا تین صاحبزادیاں پیدا ہوئیں۔ وفات نبوی کے چھ ماہ بعد مدینہ طیبہ ہی میں ہمر ۲۸ سال انتقال فرمایا۔ حضرت علی رضی اللہ عنہ نے ان کو غسل دیا اور حضرت عباس رضی اللہ عنہ نے نماز جنازہ پڑھائی۔ شب میں دفن کی گئیں حضرت حسن اور حسین رضی اللہ عنہما اور ان کے علاوہ صحابہ کی ایک جماعت نے ان سے روایت کی ہے۔

حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ نبی کریم ﷺ کے علاوہ میں نے کسی کو ان سے زیادہ سچا نہیں پایا۔ انہوں نے فرمایا جب کہ ان دونوں کے درمیان کسی بات میں کبیدگی تھی کہ یا رسول اللہ! ان ہی سے پوچھ لیجئے کیونکہ وہ جھوٹ نہیں بولتی ہیں۔ مزید مناقب اپنے مقام میں آئیں گے۔ (رضی اللہ عنہا)

۴ اپریل ۷۰ء میں اس حدیث تک کعبہ شریف مکہ المکرمہ میں بغور و فکر متن بخاری شریف پارہ دس کو پڑھا گیا۔ اللہ پاک قلم کو لغزش سے بچا۔ اور کلام رسول اللہ ﷺ کو صحیح طور پر سمجھے اور اس کا صحیح ترجمہ لکھنے کی توفیق عطا فرمائے اور تشریحات میں بھی اللہ پاک فہم و فراست نصیب کرے۔ آمین

یا رب العالمین۔

(۲۶۱۳) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا کہ مجھے عبدالملک بن میسرہ نے خبر دی، کہا کہ میں نے زید بن وہب سے سنا کہ حضرت علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھے ایک ریشمی حلہ ہدیہ میں دیا تو میں نے اسے پہن لیا۔ لیکن جب غصے کے آثار روئے مبارک پر دیکھے تو اسے اپنی عورتوں میں بھٹا کر تقسیم کر دیا۔

٢٦١٤- حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ عَلِيٍّ قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةً سِירَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْعُصْبَ فِي وَجْهِهِ، فَشَقَقْتُهَا بَيْنَ نِسَائِي.

[طرفاه فی: ۵۳۶۶، ۵۸۴۰] [مسلم: ۵۴۲۳]

تشریح: ابوصالح کی روایت میں یوں ہے فاطموں کو بانٹ دیا، یعنی فاطمہ الزہرا اور فاطمہ بنت اسد کو جو حضرت علی رضی اللہ عنہ کی والدہ تھیں اور فاطمہ بنت حمزہ بن عبدالمطلب کو اور فاطمہ بنت شیمہ یا بنت عتہ بن ربیعہ کو جو عقیل بن ابی طالب کی بیوی تھیں۔

باب: مشرکین کا ہدیہ قبول کر لینا

اور ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا کہ ”ابراہیم علیہ السلام نے حضرت سارہ کے ساتھ ہجرت کی تو وہ ایسے شہر میں پہنچے جہاں ایک کافر بادشاہ (یہ کہا کہ) ظالم بادشاہ تھا۔ اس بادشاہ نے کہا کہ انہیں (ابراہیم علیہ السلام کو) آج (ہاجرہ علیہ السلام) دے دو۔“ نبی کریم ﷺ کی خدمت میں (خیبر کے یہودیوں کی طرف سے دشمنی میں) ہدیہ کے طور پر بکری کا ایسا گوشت پیش کیا گیا تھا جس میں زہر تھا۔ ابو حمید نے بیان کیا کہ ایلہ کے حاکم نے نبی کریم ﷺ کی خدمت میں سفید خچر اور چادر ہدیہ کے طور بھیجی تھی اور نبی کریم ﷺ نے اسے لکھوایا کہ وہ اپنی قوم کے حاکم کی حیثیت سے باقی رہے (کیونکہ اس نے جزیرہ دنیا منظور کر لیا تھا)۔

بَابُ قَبُولِ الْهَدِيَّةِ مِنَ الْمُشْرِكِينَ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((هَاجَرَ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ بِسَارَةٍ فَدَخَلَ قَرْيَةً فِيهَا مَلِكٌ
أَوْ جَبَّارٌ فَقَالَ: أَعْطُوها آجَرَ)). وَأُهْدِيَتْ
لِلنَّبِيِّ ﷺ شاةٌ فِيهَا سُمٌّ. وَقَالَ أَبُو حَمِيدٍ
أَهْدَى مَلِكٌ أَيْلَةً لِلنَّبِيِّ ﷺ بَعْلَةً بَيْضَاءَ،
فَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِحَرَمِهِ.

تشریح: دومۃ الجندل ایک شہر کا نام تھا تبوک کے قریب۔ وہاں کا بادشاہ اکید بن عبد الملک بن عبد الجمن نصرانی تھا۔ حضرت خالد بن ولید اسے گرفتار کر کے لائے۔ نبی کریم ﷺ نے اسے آزاد فرمایا کیونکہ وہ جزیہ دینے پر راضی ہو گیا تھا۔ اس نے ہدیہ مذکور نبی کریم ﷺ کی خدمت اقدس میں پیش کیا تھا۔

کہتے ہیں حضرت سارہ بہت خوبصورت تھیں۔ ان کے حسن و جمال کی تعریف سن کر بادشاہ نے ان کو بلا بھیجا۔ بعض لوگوں نے اس کا نام عمرو بن امرء القیس بتلایا ہے۔ حضرت ہاجرہ اس کی بیٹی تھیں۔ بادشاہ نے حضرت سارہ کی کرامت دیکھ کر چاہا کہ اس کی بیٹی اس مبارک خاندان میں داخل ہو کر برکتوں سے حصہ پائے۔ حضرت ہاجرہ کو نوٹڈی باندی کہنا غلط ہے۔ جس کا تفصیلی بیان پیچھے گزر چکا ہے۔ ایلہ نامی مقام مذکورہ مکہ سے مصر جاتے ہوئے سمندر کے کنارے ایک بندرگاہ تھی وہاں کے عیسائی حاکم کا نام یوحنا بن ادبہ تھا۔ ان روایات کے نقل کرنے سے امام بخاری رحمۃ اللہ علیہ کا مقصد یہ ثابت کرنا ہے کہ مشرکین و کفار کے مدد کو قبول کیا جا سکتا ہے جیسا کہ ان روایات سے ظاہر ہے۔

۲۶۱۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا
يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ
(۲۶۱۵) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یونس بن محمد نے
بیان کیا، ان سے شیبان نے بیان کیا قتادہ سے اور ان سے انس بن شیبان نے

بیان کیا کہ نبی کریم ﷺ کی خدمت میں دبیز قسم کے ریشم کا ایک جہ ہدیہ کے طور پر پیش کیا گیا۔ آپ اس کے استعمال سے (مردوں کو) منع فرماتے تھے۔ صحابہ کو بڑی حیرت ہوئی (کہ کتنا عمدہ ریشم ہے) آپ نے فرمایا ”(تمہیں اس پر حیرت ہے) اس ذات کی قسم جس کے ہاتھ میں محمد ﷺ کی جان ہے، جنت میں سعد بن معاذ رضی اللہ عنہ کے رومال اس سے بھی زیادہ خوبصورت ہیں۔“

[۳۲۴۸] (مسلم: ۶۳۵۱)

۲۶۱۶۔ وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: إِنَّ أَكْبَدَ دُومَةٍ أَهْدَى إِلَى النَّبِيِّ ﷺ. (تہوک کے قریب ایک مقام) کے اکیدر (نصرانی) نے نبی کریم ﷺ کی خدمت میں ہدیہ بھیجا تھا۔

[۲۶۱۵] (راجع: ۲۶۱۵)

۲۶۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ يَهُودِيَةً، أَتَتْ النَّبِيَّ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا فَجِيءَ بِهَا فَقِيلَ: أَلَا تَقْتُلُهَا. قَالَ: ((لَا)). فَمَا زِلْتُ أَغْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ. [مسلم: ۵۷۰۵، ۵۷۰۶]

۲۶۱۷۔ ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، ان سے شعبہ نے، ان سے ہشام بن زید نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ایک یہودی عورت نبی کریم ﷺ کی خدمت میں زہر ملا ہوا بکری کا گوشت لائی، آپ نے اس میں سے کچھ کھایا (لیکن فوراً ہی فرمایا کہ اس میں زہر پڑا ہوا ہے) پھر جب اسے لایا گیا (اور اس نے زہر ڈالنے کا اقرار بھی کر لیا) تو کہا گیا کہ کیوں نہ اسے قتل کر دیا جائے۔ لیکن آپ نے فرمایا: ”نہیں۔“ اس زہر کا اثر میں نے ہمیشہ نبی کریم ﷺ کے تالو میں محسوس کیا۔

[ابوداؤد: ۴۵۰۸]

تشریح: اثر سے مراد اس زہر کا رنگ ہے یا اور کوئی تغیر جو آپ کے تالوے مبارک میں ہوا ہوگا۔ کہتے ہیں بشر بن براء ایک صحابی نے بھی ذرا سا گوشت اس میں سے کھالیا تھا وہ مر گئے۔ جب تک وہ مرے نہ تھے آپ نے صحابہ کو اس عورت کے قتل سے منع فرمایا۔ چونکہ آپ اپنی ذات کے لئے کسی سے بدلہ لینا نہیں چاہتے تھے۔ یہ بھی آپ کی نبوت کی ایک بڑی دلیل ہے۔ جب بشر رضی اللہ عنہ فوت ہو گئے تو ان کے قصاص میں وہ عورت بھی ماری گئی۔ معلوم ہوا زہر خورانی سے اگر کوئی ہلاک ہو جائے تو زہر کھلانے والے کو قصاصاً قتل کر سکتے ہیں اور حنفیہ نے اس میں خلاف کیا ہے۔ دوسری حدیث میں ہے کہ نبی کریم ﷺ نے وفات کے قریب ارشاد فرمایا اے عائشہ! جو کھانا میں نے خیر میں کھالیا تھا، یعنی یہی زہر آلود گوشت، اس نے اب اثر کیا اور میری شاہ رگ کاٹ دی۔ اس طرح اللہ تعالیٰ نے آپ کو شہادت بھی عطا فرمائی۔ (وحیدی)

اس واقعہ سے ان غالی مبتدعین کی بھی تردید ہوتی ہے جو نبی کریم ﷺ کو مطلقاً عالم الغیب کہتے ہیں۔ حالانکہ قرآن مجید میں صاف اللہ نے آپ سے اعلان کر لیا ہے: ﴿لَوْ كُنْتَ أَعْلَمُ الْغَيْبِ لَا سَكَفْتُكَ مِنَ الْخَبِيرِ وَمَا مَسْنَى السُّوءِ﴾ (۱۸۸/۷ الاعراف) یعنی میں غیب جاننے والا ہوتا، تو بہت ہی بھلائیوں جمع کر لیتا اور کبھی کوئی تکلیف مجھ کو نہ پہنچ سکتی۔ پس جو لوگ عقیدہ بالارکضے ہیں وہ سراسر گمراہی میں گرفتار ہیں۔ اللہ ان کو نیک سمجھ عطا کرے۔ (آرے)

۲۶۱۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا الْمُغْتَمِرُ (۲۶۱۸) ہم سے ابو النعمان نے بیان کیا، انہوں نے کہا ہم سے معتمر بن

سلیمان نے بیان کیا، ان سے ان کے باپ نے بیان کیا، ان سے ابو عثمان نے بیان کیا اور ان سے عبدالرحمن بن ابی بکر رضی اللہ عنہما نے بیان کیا کہ ہم ایک سو تیس آدمی رسول اللہ ﷺ کے ساتھ (ایک سفر میں) تھے۔ آپ نے دریافت فرمایا ”کیا کسی کے ساتھ کھانے کی بھی کوئی چیز ہے؟“ ایک صحابی کے ساتھ تقریباً ایک صاع کھانا (آٹا) تھا۔ وہ آٹا گوندھا گیا۔ پھر ایک لہبا ترنگا مشرک پریشان بال بکریاں ہانکتا ہوا آیا۔ تو نبی اکرم ﷺ نے دریافت فرمایا ”یہ بیچنے کے لئے ہیں یا کسی کا عطیہ ہے یا آپ نے (عطیہ کی بجائے) ہبہ فرمایا۔“ اس نے کہا کہ نہیں بیچنے کے لئے ہیں۔ آپ نے اس سے ایک بکری خریدی پھر ذبح کی گئی۔ پھر نبی کریم ﷺ نے اس کی کبھی بھوننے کے لئے کہا۔ اللہ کی قسم! ایک سو تین اصحاب میں سے ہر ایک کو اس کبھی میں سے کاٹ کے دیا۔ جو موجود تھے انہیں تو آپ نے فوراً ہی دے دیا اور جو اس وقت موجود نہیں تھے ان کا حصہ محفوظ رکھ لیا۔ پھر بکری کے گوشت کو دو بڑی قابلوں میں رکھا گیا اور سب نے خوب سیر ہو کر کھایا۔ جو کچھ قابلوں میں بچ گیا تھا اسے اونٹ پر رکھ کر ہم واپس لائے۔ او کما قال

ابْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً فَقَالَ النَّبِيُّ ﷺ: ((هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ)). فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعَجَنَ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ بَغَمٌ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: ((بَيْعًا أَمْ عَطِيَّةً؟)) أَوْ قَالَ: ((أَمْ هِبَةً؟)) لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصَنَعَتْ وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُسَوَّى، وَأَيُّمَ اللَّهِ مَا فِي الثَّلَاثِينَ وَالْمِائَةِ إِلَّا قَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حِزَةٌ مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، فَجَعَلَ مِنْهَا فَضْعَتَيْنِ، فَأَكَلُوا أَجْمَعُونَ، وَشَبَعْنَا، فَفَضَلَتِ الْفَضْعَتَانِ، فَحَمَلْنَاهُ عَلَى الْبَغِيرِ. أَوْ كَمَا قَالَ. [راجع: ۲۲۱۶]

تشریح: اس سے بھی کسی کافر مشرک کا ہدیہ قبول کرنا یا اس سے کوئی چیز خریدنا ثابت ہوا اور نبی کریم ﷺ کا ایک عظیم معجزہ بھی ثابت ہوا کہ آپ کی دعا سے وہ قلیل گوشت سب کے لئے کافی ہو گیا۔

باب: مشرکوں کو ہدیہ دینا

اور اللہ تعالیٰ نے فرمایا کہ ”جو لوگ تم سے دین کے بارے میں لڑے نہیں اور نہ تمہیں تمہارے گھروں سے انہوں نے نکالا ہے تو اللہ تعالیٰ ان کے ساتھ احسان کرنے اور ان کے معاملہ میں انصاف کرنے سے تمہیں نہیں روکتا۔“

بَابُ الْهَدِيَّةِ لِلْمُشْرِكِينَ وَقَوْلُ اللَّهِ عَزَّوَجَلَّ: ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [الممتحنة: ۸]

تشریح: اس آیت سے امام بخاری رحمہ اللہ نے یہ نکالا کہ مشرکوں اور کافروں سے دنیاوی اخلاق اور سلوک منع نہیں ہے۔

(۲۶۱۹) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا کہ مجھ سے عبداللہ بن دینار نے بیان کیا اور ان سے عبداللہ بن عمر نے کہ عمر رضی اللہ عنہ نے دیکھا کہ ایک شخص کے یہاں ایک ریشمی حلہ (جوڑا) بک رہا ہے۔ تو آپ نے نبی کریم ﷺ سے کہا کہ آپ یہ جوڑا خرید لیجئے۔

۲۶۱۹۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: رَأَى عُمَرُ حُلَّةً عَلَى رَجُلٍ تَبَاعَ فَقَالَ لِلنَّبِيِّ ﷺ: ابْتَغِ هَذِهِ

الْحَلَّةُ تَلْبَسُهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوَفْدُ. فَقَالَ: ((إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ)). فَأَتَى رَسُولَ اللَّهِ ﷺ مِنْهَا بِحُلٍّ فَأَرْسَلَ إِلَى عُمَرَ مِنْهَا بِحُلَّةٍ. فَقَالَ عُمَرُ: كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ؟ فِيهَا مَا قُلْتَ فَقَالَ: ((إِنِّي لَمْ أَكْسُغْهَا لِتَلْبَسُهَا، تَبِعُهَا أَوْ تَكْسُوَهَا)). فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسَلِّمَ. [راجع: ۱۸۸۶]

تاکہ جمعہ کے دن اور جب کوئی وفد آئے تو آپ اسے پہنا کریں۔ آپ نے فرمایا کہ ”اسے تو وہ لوگ پہنتے ہیں جن کا آخرت میں کوئی حصہ نہیں ہوتا۔“ پھر نبی کریم ﷺ کے پاس بہت سے ریشمی جوڑے آئے اور آپ نے ان میں سے ایک جوڑا عمر رضی اللہ عنہ کو بھیجا۔ عمر رضی اللہ عنہ نے کہا کہ میں اسے کس طرح پہن سکتا ہوں جبکہ آپ خود ہی اس کے متعلق جو کچھ ارشاد فرمانا تھا، فرما چکے ہیں۔ آپ نے فرمایا: ”میں نے تمہیں پہننے کے لئے نہیں دیا بلکہ اس لئے دیا کہ تم اسے بیچ دو یا کسی (غیر مسلم) کو پہنا دو۔“ چنانچہ عمر رضی اللہ عنہ نے اسے مکے میں اپنے ایک بھائی کے گھر بھیج دیا جو ابھی اسلام نہیں لایا تھا۔

تشریح: معلوم ہوا کہ مشرکین کو ہدیہ دیا بھی جاسکتا ہے۔ اسلام نے دنیاوی معاملات میں اپنوں اور غیروں کے ساتھ ہمیشہ رواداری، اشتراک باہمی کا ثبوت دیا ہے۔ اسلام کی چودہ سو سالہ تاریخ سے عیاں ہے کہ مسلمان جس ملک میں گئے، تمدن اور معاشرت میں وہاں کی قوموں میں خلط ملط ہو گئے۔ جس زمین پر جا کر رہے اس کو گل و گلزار بنادیا۔ کاش! معاندین اسلام ان حقائق پر غور کریں۔

۲۶۲۰۔ حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: ((نَعَمْ صِلِي أُمَّكِ)). [اطرافہ فی: ۳۱۸۳، ۵۹۷۸، ۵۹۷۹] [مسلم]

(۲۶۲۰) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا ہشام سے، ان سے ان کے باپ نے اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کے زمانے میں میری والدہ (قیلہ بنت عبد العزیٰ) جو مشرک تھیں، میرے یہاں آئیں۔ میں نے آپ سے پوچھا، میں نے یہ بھی کہا کہ وہ (مجھ سے ملاقات کی) بہت خواہش مند ہیں، تو کیا میں اپنی والدہ کے ساتھ صلہ رحمی کر سکتی ہوں؟ آنحضرت ﷺ نے فرمایا: ”ہاں اپنی والدہ کے ساتھ صلہ رحمی کر۔“

۲۳۰۴، ۲۳۰۵؛ ابوداؤد: ۱۶۶۸

تشریح: اس کا بیٹا حارث بن ہذیل بھی ساتھ آیا تھا۔ مگر اس کا نام صحابہ میں نہیں ہے۔ شاید وہ کفر ہی پر مرا۔ یہ قیلہ بنت عبد العزیٰ حضرت ابوبکر رضی اللہ عنہ کی بیوی تھی۔ حضرت اسماء رضی اللہ عنہا اسی کطن سے پیدا ہوئی تھیں۔ حضرت ابوبکر رضی اللہ عنہ نے جاہلیت کے زمانے میں طلاق دے دی تھی اور وہ اب بھی غیر مسلمہ تھی جو مدینہ میں اپنی بیٹی اسماء رضی اللہ عنہا کو دیکھنے آئی اور میوے اور گھی وغیرہ کے تحفے ساتھ لائی۔ حضرت اسماء رضی اللہ عنہا نے ان کے بارے میں رسول کریم ﷺ سے دریافت کیا۔ جس پر نبی کریم ﷺ نے انہیں اپنی والدہ کے ساتھ صلہ رحمی اور احسن برتاؤ کا حکم دیا تھا۔ اس سے اسلام کی اس روش پر روشنی پڑتی ہے جو وہ غیر مسلم مردوں و عورتوں کے ساتھ برتاؤ پیش کرتا ہے۔

بَابُ: لَا يَحِلُّ لِأَحَدٍ أَنْ يَرْجِعَ فِي هَبَّتِهِ وَصَدَقَتِهِ

باب: کسی کے لئے حلال نہیں کہ اپنا دیا ہوا ہدیہ یا صدقہ واپس لے لے

۲۶۲۱۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ وَشُعْبَةُ قَالَا: حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْعَائِدُ فِي هَبَّتِهِ كَالْعَائِدِ فِي قَيْنِهِ)). [راجع: ۲۵۸۹ | مسلم: ۴۱۷۰، ۴۱۷۱، ۴۱۷۲، ۴۱۷۳، ۴۱۷۴، ۴۱۷۵؛ ابوداؤد: ۳۵۳۸، نسائي: ۳۶۹۵، ۳۶۹۶، ۳۶۹۷، ۳۶۹۸، ابن ماجه: ۲۳۸۵، ۱۲۳۹۱]

(۲۶۲۱) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام اور شعبہ نے بیان کیا، انہوں نے کہا کہ ہم سے قتادہ نے بیان کیا سعید بن مسیب سے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اپنا دیا ہوا ہبہ واپس لینے والا ایسا ہے جیسے اپنی کی ہوئی تے کا چائے والا۔“

تشریح: ظاہر حدیث سے یہی نکلتا ہے کہ ہبہ اور صدقہ میں رجوع حرام ہے لیکن دوسری حدیث کی رو سے وہ ہبہ مستثنیٰ ہے جو باپ اپنی اولاد کو کرے، اس میں رجوع کرنا جائز ہے۔ امام شافعی رحمہ اللہ کا یہی فتویٰ ہے اور امام ابو حنیفہ رحمہ اللہ نے رجوع کو مکروہ کہا ہے حرام نہیں۔

۲۶۲۲۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا أَبُو ثَابِتٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ لَنَا مَثَلُ السَّوِّ الَّذِي يَعُودُ فِي هَبَّتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْنِهِ)). [نسائي: ۳۷۰۰]

(۲۶۲۲) ہم سے عبد الرحمن بن مبارک نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا کہ ہم سے ایوب نے بیان کیا عکرمہ سے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ہم مسلمانوں کو بری مثال نہ اختیار کرنی چاہیے۔ اس شخص کی سی جو اپنا دیا ہوا ہبہ واپس لے لے، وہ اس کتے کی طرح ہے جو اپنی تے خود چاٹتا ہے۔“

۲۶۲۳۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَصَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ مِنْهُ، وَظَنَنْتُ أَنَّهُ بَايَعَهُ بِرُخْصٍ، فَسَأَلْتُ عَنْ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: ((لَا تَشْتَرِهِ، وَإِنْ أُعْطَاكَهُ يَدْرَهُمْ وَاحِدٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْنِهِ)). [راجع: ۱۴۹۰]

(۲۶۲۳) ہم سے یحییٰ بن قزعمہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا زید بن اسلم سے، ان سے ان کے باپ نے کہ انہوں نے عمر بن خطاب رضی اللہ عنہ سے سنا۔ آپ نے فرمایا کہ میں نے ایک گھوڑا اللہ کے راستے میں جہاد کے لئے (ایک شخص کو) دیا۔ جسے میں نے وہ گھوڑا دیا تھا اس نے اسے دہلا کر دیا۔ اس لئے میرا ارادہ ہوا کہ اس سے اپنا وہ گھوڑا خرید لوں۔ میرا یہ بھی خیال تھا کہ وہ شخص وہ گھوڑا استے داسموں پر بیچ دے گا۔ لیکن جب میں نے اس کے بارے میں نبی کریم ﷺ سے پوچھا تو آپ نے فرمایا: ”تم اسے نہ خریدو، خواہ تمہیں وہ ایک ہی درہم میں کیوں نہ دے۔ کیونکہ اپنے صدقہ کو واپس لینے والا شخص اس کتے کی طرح ہے جو اپنی ہی تے خود چاٹتا ہے۔“

تشریح: اس گھوڑے کا نام ورد تھا۔ یہ تمیم داری نے نبی کریم ﷺ کو تحفہ دیا تھا اور نبی کریم ﷺ نے اسے حضرت عمر رضی اللہ عنہ کو بخش دیا تھا۔

باب

باب

تشریح: یہ باب گویا پہلے باب کی فصل اور اس باب میں جو حدیث بیان کی اس کی مناسبت اگلے باب سے یہ ہے کہ صہیب کے بیٹوں نے جب نبی

کریم ﷺ کا ہبہ بیان کیا، تو مروان نے یہ نہ پوچھا کہ آپ نے رجوع کیا تھا یا نہیں۔ معلوم ہوا کہ ہبہ میں رجوع نہیں۔

۲۶۲۴۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ: أَنَّ بَنِي صُهَيْبٍ، مَوْلَى ابْنِ جُذَعَانَ أَدَعَوْا بَيْنَتَيْنِ وَحَجْرَةً، أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى ذَلِكَ صُهَيْبًا، فَقَالَ مَرْوَانُ: مَنْ يَشْهَدُ لَكُمْ عَلَى ذَلِكَ؟ قَالُوا: ابْنُ عَمَرَ. فَدَعَاهُ فَشَهِدَ: لَا أُعْطِيَ رَسُولُ اللَّهِ ﷺ صُهَيْبًا بَيْنَتَيْنِ وَحَجْرَةً. فَقَضَى مَرْوَانُ بِشَهَادَتِهِ لَهُمْ.

(۲۶۲۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے عبد اللہ بن عبد اللہ بن ابی ملیکہ نے خبر دی کہ ابن جلعان کے غلام بنو صہیب نے دعویٰ کیا کہ دو مکان اور ایک حجرہ نبی کریم ﷺ نے صہیب رضی اللہ عنہ کو عنایت فرمایا تھا۔ (جو وراثت میں انہیں ملنا چاہیے) غلیفہ مروان بن حکم نے پوچھا کہ تمہارے حق میں اس دعویٰ پر گواہ کون ہے؟ انہوں نے کہا کہ عبد اللہ بن عمر رضی اللہ عنہما۔ مروان نے آپ کو بلایا تو آپ نے گواہی دی کہ وہ واقعی رسول اللہ ﷺ نے صہیب رضی اللہ عنہ کو دو مکان اور ایک حجرہ دیا تھا۔ مروان نے آپ کی گواہی پر فیصلہ ان کے حق میں کر دیا۔

تشریح: صرف عبد اللہ بن عمر رضی اللہ عنہما کی شہادت پر گواہ کو طمینان ہو سکتا تھا۔ مگر شرعاً ایک آدمی کی شہادت کافی نہیں ہے۔ گو وہ کتنا ہی معتبر ہو۔ مروان نے عبد اللہ بن عمر رضی اللہ عنہما کی شہادت لی ہوگی اور مدعیوں سے قسم، ایک گواہ اور ایک مدعی کی قسم پر فیصلہ کرنا جائز ہے۔ اہل حدیث اور شافعی اور احمد اور اکثر علما کا یہی قول ہے، خفی اس کو جائز نہیں رکھتے۔

باب: عمری اور رقبی کا بیان

(اگر کسی نے کہا کہ) میں نے عمر بھر کے لئے تمہیں یہ مکان دے دیا تو اسے عمری کہتے ہیں (مطلب یہ ہے کہ اس کی عمر بھر کے لئے) مکان میں نے اس کی ملکیت میں دے دیا۔ قرآنی لفظ ﴿اَسْتَعْمَرَكُمْ فِيْهَا﴾ کا مفہوم یہ ہے کہ اس نے تمہیں زمین میں بسایا۔

(۲۶۲۵) ہم سے ابو نعیم نے بیان کیا، ان سے شیبان نے بیان کیا، ان سے یحییٰ نے، ان سے ابوسلمہ نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے عمری کے متعلق فیصلہ کیا تھا کہ وہ اس کا ہو جاتا ہے جسے ہبہ کیا گیا ہو۔

بَابُ مَا قِيلَ فِي الْعُمَرَى وَالرَّقْبَى

أَعْمَرْتُهُ الدَّارَ فَهِيَ عُمَرَى جَعَلْتُهَا لَهُ ﴿اَسْتَعْمَرَكُمْ فِيْهَا﴾ [هود: ۶۱] جَعَلْتُكُمْ عُمَارًا.

۲۶۲۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: قَضَى النَّبِيُّ ﷺ بِالْعُمَرَى: أَنَّهَا لِمَنْ وَهَبَتْ لَهُ.

[مسلم: ۴۱۸۸، ۴۱۸۹، ۴۱۹۰، ۴۱۹۱،

۴۱۹۲، ۴۱۹۳، ۴۱۹۴؛ ابوداؤد: ۳۵۵۰،

۳۵۵۲، ۳۵۵۳، ۳۵۵۴؛ ترمذی: ۱۳۵۰؛

نسائی: ۳۷۴۴، ۳۷۴۵، ۳۷۴۷، ۳۷۴۸،

۳۷۴۹، ۳۷۵۰، ۳۷۵۱؛ ابن ماجہ: ۲۳۸۰]

تشریح: عمری کسی شخص کو مثلاً عمر بھر رہنے کے لئے مکان دینا۔ رقبی یہ ہے مثلاً کسی کو ایک مکان دے اس شرط پر کہ اگر دینے والا پہلے مر جائے تو مکان

اس کا ہو گیا اور اگر لینے والا پہلے مر جائے تو مکان بھر دینے والے کا ہو جائے گا۔ اس میں ہر ایک دوسرے کی موت کو تکتا رہتا ہے۔ اس لئے اس کا نام رقی ہوا۔ یہ دونوں عقد جاہلیت کے زمانے میں مروج تھے۔ جمہور علما کے نزدیک دونوں صحیح ہیں۔ اور امام ابوحنیفہ رحمۃ اللہ علیہ نے رقی کو منع رکھا ہے۔ اور جمہور علما کے نزدیک عمری لینے والے کا ملک ہو جاتا ہے اور دینے والے کی طرف نہیں لوٹتا۔ امام بخاری رحمۃ اللہ علیہ نے جو حدیث اس باب میں بیان کی۔ اس میں صرف عمری کا ذکر ہے رقی کا نہیں۔ اور شاید انہوں نے دونوں کو ایک سمجھا۔ (وحیدی) حافظ صاحب فرماتے ہیں:

”والعمری بضم المهملة وسكون الميم مع القصر وحكى ضم الميم مع ضم اوله وحكى فتح اوله مع السكون ماخوذ من العمر والرقبي بوزنها مأخوذة من المراقبة لانهم كانوا يفعلون ذلك في الجاهلية فيعطى الرجل الدار ويقول له اعمرتك اياها اي ابحتها لك مدة عمرك فقبل لها عمرى لذلك وكذا قيل لها رقبى لان كلا منهما يرقب متى يموت الآخر لترجع اليه وكذا ورثته فيقومون مقامه في ذلك ، هذا اصلها لغة واما شرعا فالجمهور على ان العمرى اذا وقعت كانت ملكاً للأخذ ولا ترجع الى الاول الا ان صرح باشتراط ذلك وذهب الجمهور الى صحة العمرى۔“

(فتح الباری جلد ۵ صفحہ ۲۹۸)

خلاصہ یہ کہ لفظ عمری عمر سے ماخوذ ہے اور رقی مراقبہ سے۔ اس لئے کہ جاہلیت میں دستور تھا کوئی آدمی بطور عطیہ کسی کو اپنا گھر اس شرط پر دے دیتا کہ یہ گھر صرف تیری مدت عمر تک کے لئے میں تجھے بخشش کرتا ہوں اسی لئے اسے عمری کہا گیا اور رقی اس لئے کہ ان میں سے ہر ایک دوسرے کی موت کا منتظر رہتا کہ کب وہ مہوہو بدل انتقال کرے اور کب گھر واپس ملے۔ اسی طرح اس کے وارث منتظر رہتے۔ یہ لغوی طور پر ہے۔ شرعاً یہ کہ جمہور کے نزدیک کہ عمری جب واقع ہو جائے تو وہ لینے والے کی ملکیت بن جاتا ہے اور اول کی طرف نہیں واپس ہو سکتا۔ مگر اس صورت میں کہ دینے والا راحت کے ساتھ واپسی کی شرط لگا دے اور جمہور کے نزدیک عمری صحیح ثابت ہو جاتا ہے۔

۲۶۲۶۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا (۲۶۲۶) هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنِي النَّضْرُ بْنُ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْعُمَرَى جَائِزَةٌ)). ”عمری جائز ہے۔“ اور عطاء نے کہا کہ مجھ سے جابر رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے اسی طرح نَحْوَهُ. [مسلم: ۴۲۰۲، ۴۲۰۳؛ ابوداؤد: ۳۵۴۸؛ بیان کیا۔

نسائی: ۳۷۳۲، ۳۷۵۷، ۳۷۵۹، ۳۷۶۲]

تشریح: کسی کو کوئی چیز صرف اس کی عمر تک بخش دینا اسی کو عمری کہا گیا ہے۔

بَابُ مَنِ اسْتَعَارَ مِنَ النَّاسِ الْفُرْسَ وَالْذَّابَّةَ وَغَيْرَهَا عَارِيَتًا

۲۶۲۷۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ فَرَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا مِنْ أَبِي هَمَّامٍ، حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ فَرَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا مِنْ أَبِي

جس کا نام مندوب تھا مستعار لیا، پھر آپ اس پر سوار ہوئے (صحابہ بھی ساتھ تھے) پھر جب واپس ہوئے تو فرمایا: ”ہمیں تو کوئی خطرہ کی چیز نظر نہ آئی، البتہ یہ گھوڑا ہم نے مسند کی طرح (تیز دوڑتا) پایا۔“

٢٩٦٨ ، ٢٩٠٨ ، ٢٨٦٧ ، ٢٨٦٦ ، ٢٨٥٧

٦٠٠٧: مسلم] [٦٢١٢، ٦٠٣٣، ٣٠٤، ٢٩٦٩

٦٠٠٨؛ ابوداود: ٤٩٨٨؛ ترمذي: ١٦٨٥]

تشریح: دریا کی طرح تیز اور بے تکان جاتا ہے۔ دوسری روایت میں ہے۔ آپ ﷺ پچھ پر سوار ہوئے آپ کے گلے میں تلوار پڑی تھی۔ آپ اکیلے اسی طرف تشریف لے گئے جدھر مدینہ والوں نے آواز سنی تھی۔ سبحان اللہ! نبی کریم ﷺ کی شجاعت اس واقعہ سے معلوم ہوتی ہے کہ اکیلے تہادُشمن کی خیز لینے کو تشریف لے گئے۔ سخاوت ایسی کہ کسی مانگنے والے کا سوال رو نہ کرتے شرم اور حیا اور مردت ایسی کہ کنواری لڑکی سے بھی زیادہ۔ عفت ایسی کہ کبھی بدکاری کے پاس تک نہ پھسکے۔ حسن اور جمال ایسا کہ سارے عرب میں آپ کا نظیر نہ تھا۔ نفاست اور نفاذت ایسی کہ جدھر سے نکل جاتے۔ درو دیوار محضر ہو جاتے۔ حسن خلق ایسا کہ دس برس تک حضرت انس رضی اللہ عنہ خدمت میں رہے کبھی ان کو جھڑکا تک نہیں۔ عدل اور انصاف ایسا کہ اپنے گئے چچا کی بھی کوئی رعایت نہ کی۔ فرمایا اگر فاطمہ رضی اللہ عنہا بھی چوری کرے تو میں اس کا بھی ہاتھ کٹواؤ الوں، عبادت اور ریاضت ایسی کہ نماز پڑھتے پڑھتے پاؤں درم کر گئے بے طعمی ایسی کہ لاکھ روپے آئے، سب مسجد نبوی میں ڈلوادینے اور اسی وقت بنوا دینے۔ صبر و قناعت ایسی کہ دو دو مہینے تک چلوھا گرم نہ ہوتا۔ جو کی سوکھی روٹی اور کھجور پر اکتفا کرتے۔ کبھی دو دو تین تین فاقے ہوتے۔ ننگے بوہے پر لیٹتے۔ بدن پر نشان پڑ جاتا مگر اللہ کے شکر گزار اور خوش و خرم رہتے۔ حرف شکایت زبان پر نہ لاتے۔ کیا ان سب امور کے بعد کوئی احمق سے احمق بھی آپ کی نبوت اور پیغمبری میں شک کر سکتا ہے؟ صلی اللہ علیہ وعلیٰ آلہ واصحابہ وسلم۔

بَابُ الْإِسْتِعَارَةِ لِلْعَرُوسِ عِنْدَ
الْبَنَاءِ

باب: شب عروسی میں دلہن کے لئے کوئی چیز عاریتاً لینا

۲۶۲۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ أَيْمَنَ حَدَّثَنِي أَبِي قَالَ، دَخَلْتُ عَلَى عَائِشَةَ وَعَلَيْهَا ذِرْعٌ قَطَرٍ ثَمَنُ خَمْسَةِ دَرَاهِمٍ، فَقَالَتْ: ازْغِ بِصَرْكِ إِلَى جَارِيتِي، انْظُرْ إِلَيْهَا فَإِنَّهَا تَزْهَى أَنْ تَلْبَسَهُ فِي الْبَيْتِ، وَقَدْ كَانَ لِي مِنْهُنَّ ذِرْعٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَمَا كَانَتْ امْرَأَةً تُقَيِّنُ بِالْمَدِينَةِ إِلَّا أَرْسَلْتُ إِلَيَّ تَسْتَعِيرُهُ.

(۲۶۲۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبد الواحد بن ایمن نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، انہوں نے کہا کہ میں عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوا تو آپ قطر کا ایک دیز کھردرا کپڑا کی قیس قیمتی پانچ درہم کی پہنے ہوئے تھیں۔ آپ نے (مجھ سے) فرمایا: ذرا نظر اٹھا کر میری اس لونڈی کو تو دیکھ اسے گھر میں بھی یہ کپڑے پہنے سے انکار ہے۔ حالانکہ رسول اللہ ﷺ کے زمانے میں میرے پاس اسی کی ایک قیس تھی۔ جب کوئی لڑکی دہن بنائی جاتی تو میرے یہاں آدمی بھیج کر قیس عاریتاً منگا لیتے تھے۔

تشریح: حضرت عائشہ رضی اللہ عنہا یہ بتانا چاہتی ہیں کہ اب ہمارے گھروں میں جس طرح کے کپڑے پہننے سے ہماری باندیوں کو انکار ہے رسول اللہ ﷺ کے زمانہ میں ہمارے ایسے کپڑے لوگ شادیوں میں استعمال کے لئے عاریتاً لے جایا کرتے تھے۔ اس سے کپڑوں کا عاریتاً لے جانا ثابت ہوا۔

باب: تحفہ منیہ کی فضیلت کے بارے میں

بَابُ فَضْلِ الْمَنِحَةِ

۲۶۲۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((نَعْمَ الْمَنِحَةُ اللَّفْحَةُ الصَّفِيُّ مَنَحَةٌ، وَالشَّاةُ الصَّفِيُّ تَغْدُو بِإِنَاءٍ وَتَرَوْحُ بِإِنَاءٍ)). حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ وَإِسْمَاعِيلُ عَنْ مَالِكٍ قَالَ: ((نَعْمَ الصَّدَقَةُ)). [طرفہ فی: ۵۶۰۸]

۲۶۲۹) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے بیان کیا، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”کیا ہی عمدہ ہے ہدیہ اس دودھ دینے والی اونٹنی کا جس نے ابھی حال ہی میں بچہ جٹا ہوا اور دودھ دینے والی بکری کا جو صبح وشام اپنے دودھ سے برتن بھر دیتی ہے۔“ ہم سے عبداللہ بن یوسف اور اسماعیل نے بیان کیا، ان سے امام مالک نے بیان کیا کہ ”(دودھ دینے والی اونٹنی کا) صدقہ کیا ہی عمدہ ہے۔“

تشریح: منیہ عربوں کی اصطلاح میں دودھ دینے والی اونٹنی یا کسی بھی ایسے جانوروں کو کہتے تھے جو کسی دوسرے کو کوئی تحفہ کے طور پر دودھ پینے کے واسطے دے دے۔

منیہ اور صدقہ میں فرق ہے۔ منیہ حسن معاملت اور صلہ رحمی کے باب سے تعلق رکھتا ہے اور صدقہ کا مفہوم بہت عام ہے۔ ہر میٹھی بات کو صدقہ کہا گیا ہے اور ہر مناسب اور اچھے طرز عمل کو بھی۔ اس لحاظ سے منیہ اور صدقہ میں عموم خصوص مطلق کا فرق ہے۔ ہر منیہ صدقہ بھی ہے مگر ہر صدقہ منیہ نہیں ہے۔ فافہم: الحدیث الکبیر حضرت مولانا عبدالرحمن مبارکپوری رحمہ اللہ فرماتے ہیں:

”قال في القاموس منحة كمنعة وضربة واعطاء والاسم المنحة بالكسر ومنحة الناقة جعل له وبرها ولبنها وولدها وهي المنحة والمنحة انتهى وقال الحافظ في الفتح المنحة بالنون والمهملة وزن عظيمة هي في الاصل العطية قال ابو عبيدة المنحة عند العرب على وجهين احدهما ان يعطى الرجل صاحبه صلة فتكون له والاخر ان يعطيه ناقة او شاة ينتفع بحلبها ووبرها زمان ثم يردھا وقال القزاز قيل لا تكون. المنحة الاناقة او شاة والاول اعرف انتهى۔“

(تحفة الاحوذی ج: ۳/ ص: ۱۳۳)

خلاصہ یہ کہ لفظ منہ اور منیہ اصل میں عطیہ بخشش پر بولا جاتا ہے۔ ابو عبیدہ نے کہا کہ منیہ عرب کے نزدیک دو طریق پر ہے اول تو یہ کہ کوئی اپنے ساتھی کو بطور صلہ رحمی بخش دے، وہ اس کا ہو جائے گا۔ دوسرے یہ کہ کوئی کسی کو اونٹنی یا بکری اس شرط پر دے کہ وہ اس کے دودھ وغیرہ سے فائدہ اٹھائے اور ایک عرصہ بعد اسے واپس کر دے۔ قرآن نے کہا کہ لفظ منیہ صرف اونٹنی یا بکری کے عطیہ پر بولا جاتا ہے۔ مگر اول معنی ہی زیادہ مشہور و معروف ہیں۔

۲۶۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ وَهَبٍ، حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ مِنْ مَكَّةَ وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ وَكَانَتِ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ يُعْطَوْهُمْ ثَمَارَ أَمْوَالِهِمْ كُلِّ عَامٍ وَيَكْفُوهُمْ الْعَمَلَ وَالْمَوْتَةَ،

۲۶۳۰) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو ابن وہب نے خبر دی یونس سے، انہوں نے ابن شہاب سے، وہ انس بن مالک رضی اللہ عنہ سے کہ جب مہاجرین مکہ سے مدینہ آئے تو ان کے ساتھ کوئی بھی سامان نہ تھا۔ انصار زمین اور جائیداد والے تھے۔ انصار نے مہاجرین سے یہ معاملہ کر لیا کہ وہ اپنے باغات میں سے انہیں ہر سال پھل دیا کریں گے اور اس کے بدلے مہاجرین ان کے باغات میں کام کیا کریں۔ حضرت انس رضی اللہ عنہ کی والدہ ام سلیم جو عبداللہ بن ابی طلحہ رضی اللہ عنہ کی بھی والدہ تھیں،

انہوں نے رسول اللہ ﷺ کو کھجور کا ایک باغ ہدیہ دے دیا تھا۔ لیکن آپ نے وہ باغ اپنی لوٹری ام ایمن رضی اللہ عنہا کو اسامہ بن زید رضی اللہ عنہما کی والدہ تھیں، عنایت فرمادیا۔ ابن شہاب نے بیان کیا کہ مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ جب خیبر کے یہودیوں کی جنگ سے فارغ ہوئے اور مدینہ تشریف لائے تو مہاجرین نے انصار کو ان کے تحائف واپس کر دیئے جو انہوں نے پھلوں کی صورت میں دے رکھے تھے۔ آنحضرت ﷺ نے انس رضی اللہ عنہما کی والدہ کا باغ بھی واپس کر دیا اور ام ایمن رضی اللہ عنہا کو اس کے بجائے اپنے باغ میں سے (کچھ درخت) عنایت فرما دیئے۔ احمد بن شعیب نے بیان کیا، انہیں ان کے والد نے خبر دی اور انہیں یونس نے اسی طرح البتہ (اپنی روایت میں بجائے مَکَانَهُنَّ مِنْ حَائِطِهِ کے) مَکَانَهُنَّ مِنْ خَالِصِهِ بیان کیا۔

وَكَانَتْ أُمُّهُ أُمُّ أَنَسٍ أُمُّ سُلَيْمٍ كَانَتْ أُمُّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، فَكَانَتْ أُعْطَتْ أُمُّ أَنَسٍ ابْنُ مَالِكٍ رَسُولَ اللَّهِ ﷺ عِدَاقًا فَأَعْطَاهُنَّ النَّبِيُّ ﷺ أُمُّ أَيْمَنَ مَوْلَاتُهُ أُمُّ أُسَامَةَ بْنِ زَيْدٍ. قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي أَنَسُ أَنَّ النَّبِيَّ ﷺ لَمَّا فَرَّغَ مِنْ قَتْلِ أَهْلِ خَيْبَرَ وَانْصَرَفَ إِلَى الْمَدِينَةِ، رَدَّ النَّهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَاقِبَهُمُ النَّبِيِّ ﷺ كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ فَرَدَّ النَّبِيُّ ﷺ إِلَى أُمِّهِ عِدَاقَهَا، فَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمُّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ. وَقَالَ أَحْمَدُ بْنُ شَيْبٍ: أَخْبَرَنَا أَبِي عَنْ يُونُسَ بِهِذَا وَقَالَ: مَكَانَهُنَّ مِنْ خَالِصِهِ. [انظر: ۳۱۲۸، ۴۰۳۰، ۴۱۲۰]

[مسلم: ۴۶۰۳]

تشریح: یعنی بجائے ((من حائطہ)) کے اس روایت میں ((من خالصہ)) ہے۔ امام مسلم رحمہ اللہ کی روایت میں یوں ہے کہ ایک شخص اپنی زمین میں سے چند کھجور کے درخت نبی کریم ﷺ کو دیا کرتا تھا۔ جب بنو قریظہ اور بنو نضیر کی جائیدادیں آپ کو ملیں تو آپ نے اس شخص کے درخت پھیر دیئے انس رضی اللہ عنہ نے کہا میرے عزیزوں نے مجھ سے کہا تو نبی کریم ﷺ کے پاس جا اور درخت ہم نے نبی کریم ﷺ کو دیئے تھے وہ سب کے سب یا ان میں سے کچھ ماگ۔ نبی کریم ﷺ نے وہ درخت ام ایمن اپنی آیا کو دے دیئے تھے۔ میں جب آپ کے پاس آیا تو آپ نے وہ درخت مجھ کو دے دیئے۔ ام ایمن آئیں اور میرے گلے پڑ گئیں۔ کہنے لگیں وہ درخت تو میں تجھ کو کبھی نہیں دوں گی۔ نبی کریم ﷺ ان کو سمجھانے لگے۔ ام ایمن تو ان کے بدلے اتنے درخت لے لے۔ وہ کہتی رہیں میں ہرگز نہ لوں گی قسم اس اللہ کی جس کے سوا کوئی سچا معبود نہیں! یہاں تک کہ آپ نے دس گئے درخت ان کے بدلے دینا قبول کئے۔ (وحیدی)

(۲۶۳۱) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے عیسیٰ بن یونس نے بیان کیا، انہوں نے کہا ہم سے اوزاعی نے بیان کیا حسان بن عطیہ سے، ان سے ابوبکر بن سلول نے اور انہوں نے عبد اللہ بن عمرو رضی اللہ عنہما سے سنا آپ بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”چالیس خصلتیں جن میں سب سے اعلیٰ و ارفع دودھ دینے والی بکری کا ہدیہ کرنا ہے۔ ایسی ہیں کہ جو شخص ان میں سے ایک خصلت پر بھی عامل ہوگا ثواب کی نیت سے اور اللہ کے وعدے کو سچا سمجھتے ہوئے تو اللہ تعالیٰ اس کی وجہ سے اسے جنت

۲۶۳۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عِيْسَى بْنُ يُونُسَ، حَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ حَسَّانِ بْنِ عَطِيَّةٍ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَرْبَعُونَ خَصْلَةً أَعْلَاهُنَّ مَيْبَحَةُ الْعَنْزِ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا وَتَصَدِيقَ مَوْعُودِهَا إِلَّا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ)).

قَالَ حَسَّانُ: فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ مِثْلَ رَدِّ السَّامِ، وَتَشْمِيتِ الْعَاطِسِ، وَامَاطَةِ الْأَدَى عَنِ الطَّرِيقِ وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً. [ابوداؤد: ۱۶۸۳]

میں داخل کرے گا۔“ حسان نے کہا کہ دودھ دینے والی بکری کے ہدیہ کو چھوڑ کر ہم نے سلام کا جواب دینا، جھپکنے والے کا جواب دینا اور تکلیف دینے والی چیز کو راستے سے ہٹا دینے وغیرہ کا شمار کیا، تو سب پندرہ خصلتیں بھی ہم شمار نہ کر سکے۔

تشریح: نبی کریم ﷺ نے ان خصلتوں کو کسی مصلحت سے مبہم رکھا۔ شاید یہ غرض ہو کہ ان کے سوا اور دوسری نیک خصلتوں میں لوگ سستی نہ کرنے لگیں۔ مترجم کہتا ہے کہ ایسی عمدہ خصلتیں جن پر جنت کا وعدہ کیا گیا ہے۔ متفرق احادیث میں چالیس بلکہ زیادہ بھی مذکور اور موجود ہیں۔ یہ امر دیگر ہے کہ حضرت حسان بن عطیہ کو ان سب کا مجموعی طور پر علم نہ ہو سکا۔ تفصیل مزید کے لئے شعب الایمان امام بیہقی رحمہ اللہ کا مطالعہ مفید ہوگا۔

۲۶۳۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ حَدَّثَنِي عَطَاءٌ، عَنْ جَابِرٍ قَالَ: كَانَتْ لِرَجَالٍ مِنَّا فُضُولٌ أَرْضَيْنَ فَقَالُوا: أَنْوَاجُهَا بِالثُلُثِ وَالرُّبْعِ وَالنِّصْفِ. فَقَالَ النَّبِيُّ ﷺ: ((مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزِرْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى فَلْيُمِسِّكَ أَرْضَهُ)).

۲۶۳۲) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے اوزاعی نے بیان کیا، کہا کہ مجھ سے عطاء نے بیان کیا، ان سے جابر رضی اللہ عنہ نے بیان کیا کہ ہم میں سے بہت سے اصحاب کے پاس فالتوزمین بھی تھی، انہوں نے کہا تھا کہ تہائی یا چوتھائی یا نصف کی بٹائی پر ہم کیوں نہ اسے دے دیا کریں۔ اس پر نبی کریم ﷺ نے فرمایا: ”جس کے پاس زمین ہو تو اسے خود بوٹی چاہیے یا پھر کسی اپنے بھائی کو ہدیہ کر دینی چاہیے اور اگر ایسا نہیں کر سکتا تو پھر زمین اپنے پاس ہی رکھے رہے۔“

۲۶۳۳۔ وَقَالَ مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ، حَدَّثَنِي عَطَاءٌ ابْنُ يَزِيدَ، حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْهِجْرَةِ، فَقَالَ: ((وَيُحَكُّ إِنَّ الْهِجْرَةَ سَأَلَهَا شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟)) قَالَ: نَعَمْ. قَالَ: ((فُعْطِي صَدَقَتَهَا؟)) قَالَ: نَعَمْ. قَالَ: ((فَهَلْ تَمْنَحُ مِنْهَا شَيْئًا؟)) قَالَ: نَعَمْ. قَالَ: ((فَتَحْلِيهَا يَوْمَ وَرَدِهَا؟)) قَالَ: ((فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا)). [راجع: ۱۴۵۲]

۲۶۳۳) اور محمد بن یوسف نے بیان کیا، ان سے اوزاعی نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عطاء بن یزید نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ایک دیہاتی نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ سے ہجرت کے لیے پوچھا۔ آپ نے فرمایا ”خدا تم پر رحم کرے۔ ہجرت کا تو بڑا ہی دشوار معاملہ ہے تمہارے پاس اونٹ بھی ہے؟“ انہوں نے کہا جی ہاں! آپ نے دریافت فرمایا ”اور اس کا صدقہ (زکوٰۃ) بھی ادا کرتے ہو؟“ انہوں نے کہا کہ جی ہاں! آپ نے دریافت فرمایا ”اس میں سے کچھ ہدیہ بھی دیتے ہو؟“ انہوں نے کہا جی ہاں! آپ نے دریافت فرمایا ”تو تم اسے پانی پلانے کے لیے گھاٹ پر لے جانے والے دن دوہتے ہو گے؟“ انہوں نے کہا جی ہاں! پھر آپ نے فرمایا کہ ”مسندروں کے پار بھی اگر تم عمل کرو گے تو اللہ تعالیٰ تمہارے عمل میں سے کوئی چیز کم نہیں کرے گا۔“

۲۶۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو،

۲۶۳۴) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے عمرو نے، ان سے طاؤس

عَنْ طَاوُسٍ قَالَ: حَدَّثَنِي أَعْلَمُهُمْ بِذَلِكَ يَغْنِي ابْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى أَرْضٍ تَهْتَرُ زَرْعًا فَقَالَ: ((لَمَنْ هَذِهِ؟)) فَقَالُوا: أَكْثَرَاهَا فَلَانٌ. فَقَالَ: ((أَمَّا إِنَّهُ لَوْ مَنَحَهَا إِيَّاهُ كَانَ خَيْرًا لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْرًا مَعْلُومًا)). (راجع: ۲۳۳۰)

نے بیان کیا کہ مجھ سے ان میں سب سے زیادہ اس (مخبرہ) کے جاننے والے نے بیان کیا، ان کی مراد ابن عباس رضی اللہ عنہما تھے کہ نبی کریم ﷺ ایک مرتبہ ایسے کھیت کی طرف تشریف لے گئے جس کی کھیتی لہلہا رہی تھی، آپ نے دریافت فرمایا: ”یہ کس کا ہے؟“ صحابہ رضی اللہ عنہم نے بتلایا کہ فلاں نے اسے کرایہ پر لیا ہے۔ اس پر آپ نے فرمایا: ”اگر وہ ہدیہ دے دیتا تو اس سے بہتر تھا کہ اس پر ایک مقررہ اجرت وصول کرتا۔“

تشریح: مطلب نبی کریم ﷺ کا یہ تھا کہ اگر زمین بیکار پڑی ہو تو اپنے مسلمان بھائی کو مفت ذراعت کے لئے دے دے۔ اس کا کرایہ لینے سے یہ امر افضل ہے اور کرایہ لینے سے آپ نے منع نہیں فرمایا۔ دوسری روایت میں عمرو نے طائوس سے کہا، کاش! تم بھائی کو کٹا چھوڑ دو، کیونکہ لوگ کہتے ہیں کہ نبی کریم ﷺ نے اس سے منع کیا ہے۔ انہوں نے کہا عمرو! میں تو لوگوں کو فائدہ پہنچاتا ہوں اور صحابہ میں جو سب سے زیادہ علم رکھتے تھے یعنی ابن عباس رضی اللہ عنہما انہوں نے مجھ سے بیان کیا، آخر تک یہ نہ بھولنا چاہیے کہ عہد نبوی میں صرف عرب بلکہ ساری دنیا میں انسانی، ہمدانی، معاشرتی ترقی کا ابتدائی دور تھا۔ اس دور میں غیر آباد زمینوں کو آباد کرنے کی سخت ضرورت تھی۔ ان ہی مقاصد کے پیش نظر پیغمبر ﷺ نے زمین کو آباد کرنے کے سلسلہ میں ہر ممکن آسانی و سہولت کو مد نظر رکھا اور اس کو زیادہ عوامی بنانے کی رغبت دلائی، مگر بعد کے زمانوں میں جاگیر داری نظام نے زمیندار اور کاشتکار دو طبقے پیدا کر دیئے جن کے نتائج بدی انگین سزائیں یہ دونوں گروہ آج تک کی باہمی کشمکش کی شکل میں بھگت رہے ہیں۔ کاش اسلامی نظام دنیا میں برپا ہو، جس کی برکت سے نوع انسانی کو ان مصائب سے نجات مل سکے۔ آمین

باب: عام دستور کے مطابق کسی نے کسی شخص سے کہا کہ یہ لڑکی میں نے تمہاری خدمت کے لیے دے دی تو جائز ہے

بَابُ إِذَا قَالَ: أَخَذْتُكَ هَذِهِ الْجَارِيَةَ عَلَى مَا يَتَعَارَفُ النَّاسُ فَهُوَ جَائِزٌ

وَقَالَ بَعْضُ النَّاسِ: هَذِهِ عَارِيَةٌ. وَإِنْ قَالَ: كَسَبْتُكَ هَذَا الثَّوْبَ. فَهَذِهِ هَبَةٌ.

بعض لوگوں نے کہا کہ لڑکی عاریت ہوگی اور اگر یہ کہا کہ میں نے تمہیں یہ کپڑا پہننے کے لیے دیا تو کپڑا ہبہ سمجھا جائے گا۔

تشریح: مقصود امام بخاری رحمہ اللہ کا حنفیہ پر رد کرنا ہے کہ لوٹری میں تو وہ کلام خاص عاریت پر محمول ہوگا اور کپڑے میں ہبہ پر۔ یہ ترجیح بلا مرجع اور تخصیص بلا تخص ہے۔ بعض نے کہا ”وان قال كسبتك هذا الثوب“ یہ الگ کلام ہے۔ بعض الناس کا مقول نہیں ہے۔

۲۶۳۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((هَاجَرَ إِبْرَاهِيمُ بِسَارَةٍ، فَأَعْطَوْهَا آجَرَ، فَرَجَعَتْ فَقَالَتْ: أَشْعَرْتُ أَنَّ اللَّهَ كَبَّتَ الْكَافِرَ وَأَخَذَمَ وَلِيدَةً؟)) وَقَالَ ابْنُ سَبْرِينَ عَنْ أَبِي هُرَيْرَةَ

(۲۶۳۵) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، ان سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ابراہیم علیہ السلام نے سارہ کے ساتھ ہجرت کی تو انہیں بادشاہ نے آجر کو (یعنی ہاجرہ کو) عطیہ میں دے دیا۔ پھر وہ واپس ہوئیں اور ابراہیم علیہ السلام سے کہا دیکھا آپ نے کہ اللہ تعالیٰ نے کافر کو کس طرح ذلیل کیا اور ایک لڑکی خدمت کے لیے بھی دے دی۔“ ابن سیرین

نے کہا، ان سے ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے بیان کیا کہ ”بادشاہ نے ہاجرہ کو ان کی خدمت کے لیے دے دیا تھا۔“

باب: جب کوئی کسی شخص کو گھوڑا سواری کے لیے ہدیہ کر دے تو وہ عمری اور صدقہ کی طرح ہوتا ہے (کہ اسے واپس نہیں لیا جاسکتا)

لیکن بعض لوگوں نے کہا ہے کہ وہ واپس لیا جاسکتا ہے۔

(۲۶۳۶) ہم سے حمیدی نے بیان کیا، کہا ہم کو سفیان نے خبر دی، کہا کہ میں نے مالک سے سنا، انہوں نے زید بن اسلم سے پوچھا تھا تو انہوں نے بیان کیا کہ میں نے اپنے باپ سے سنا، وہ بیان کرتے تھے کہ عمر رضی اللہ عنہ نے کہا میں نے ایک گھوڑا اللہ کے راستے میں جہاد کے لیے ایک شخص کو دے دیا تھا، پھر میں نے دیکھا کہ وہ اسے بیچ رہا ہے۔ اس لیے میں نے رسول کریم ﷺ سے پوچھا کہ اسے واپس میں ہی خرید لوں؟ آپ نے فرمایا ”اس گھوڑے کو نہ خرید، اپنا دیا ہوا صدقہ واپس نہ لو۔“

تشریح: وہ جس کو دیاس کی ملک ہو چکا اس میں رجوع جائز نہیں۔ باب اور حدیث میں یہی مطابقت ہے۔

عَنِ النَّبِيِّ ﷺ: ((فَاخْذُمَهَا هَاجِرًا)).

[راجع: ۲۲۱۷]

بَابُ: إِذَا حَمَلَ رَجُلًا عَلَى فَرَسٍ فَهُوَ كَالْعُمَرَى وَالصَّدَقَةِ

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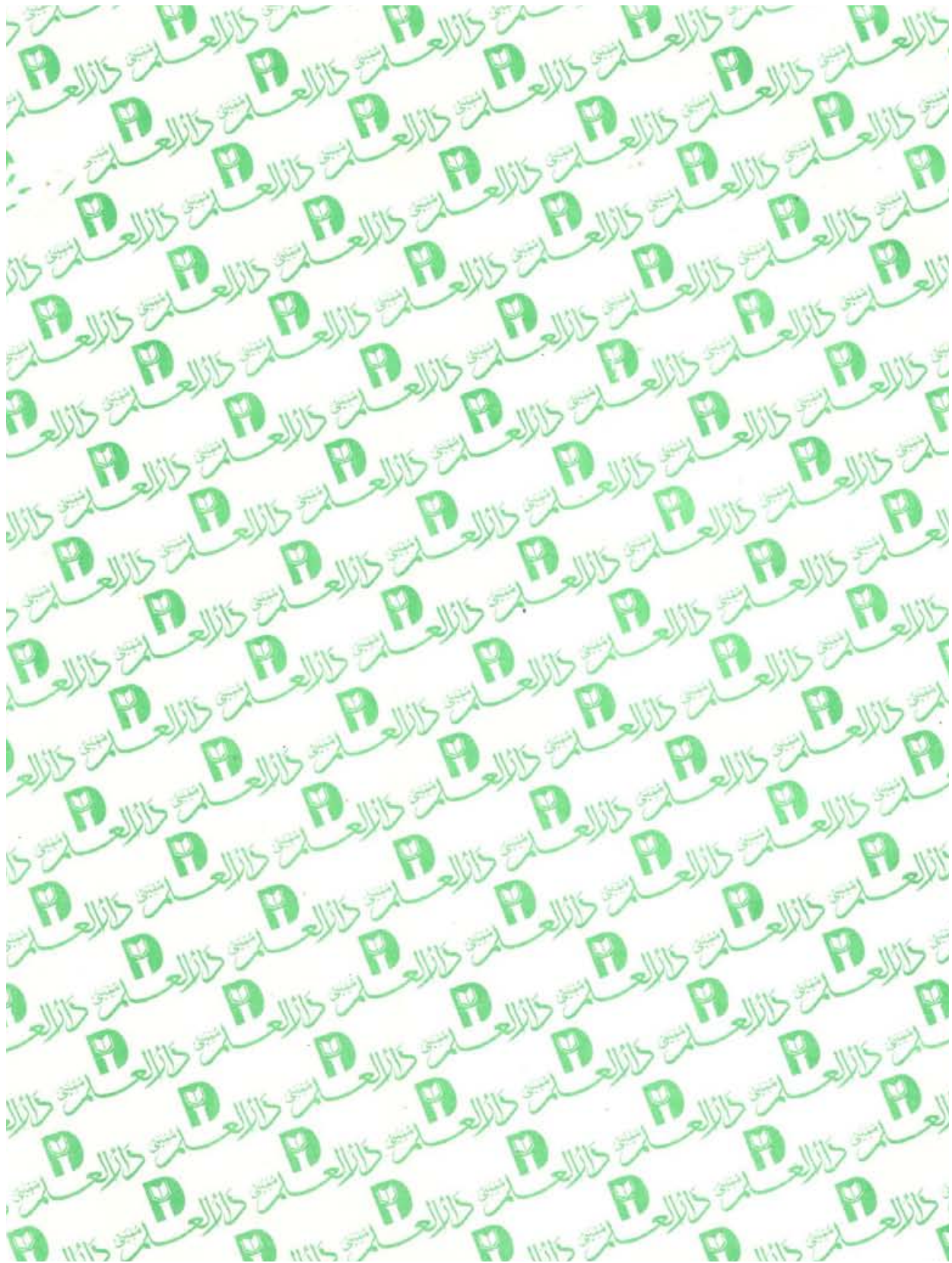
۲۶۳۶۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مَالِكًا يَسْأَلُ زَيْدَ بْنَ أَسْلَمَ قَالَ: سَمِعْتُ أَبِي يَقُولُ، قَالَ عُمَرُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((لَا تَشْتَرِ، وَلَا تَعُدْ فِي صَدَقَتِكَ)). [راجع: ۱۴۹۰].





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صحيح البخاري

للإمام أبي عبد الله محمد بن إسماعيل البخاري الجعفي رحمه الله

١٩٤ هـ ————— ٢٥٢ هـ

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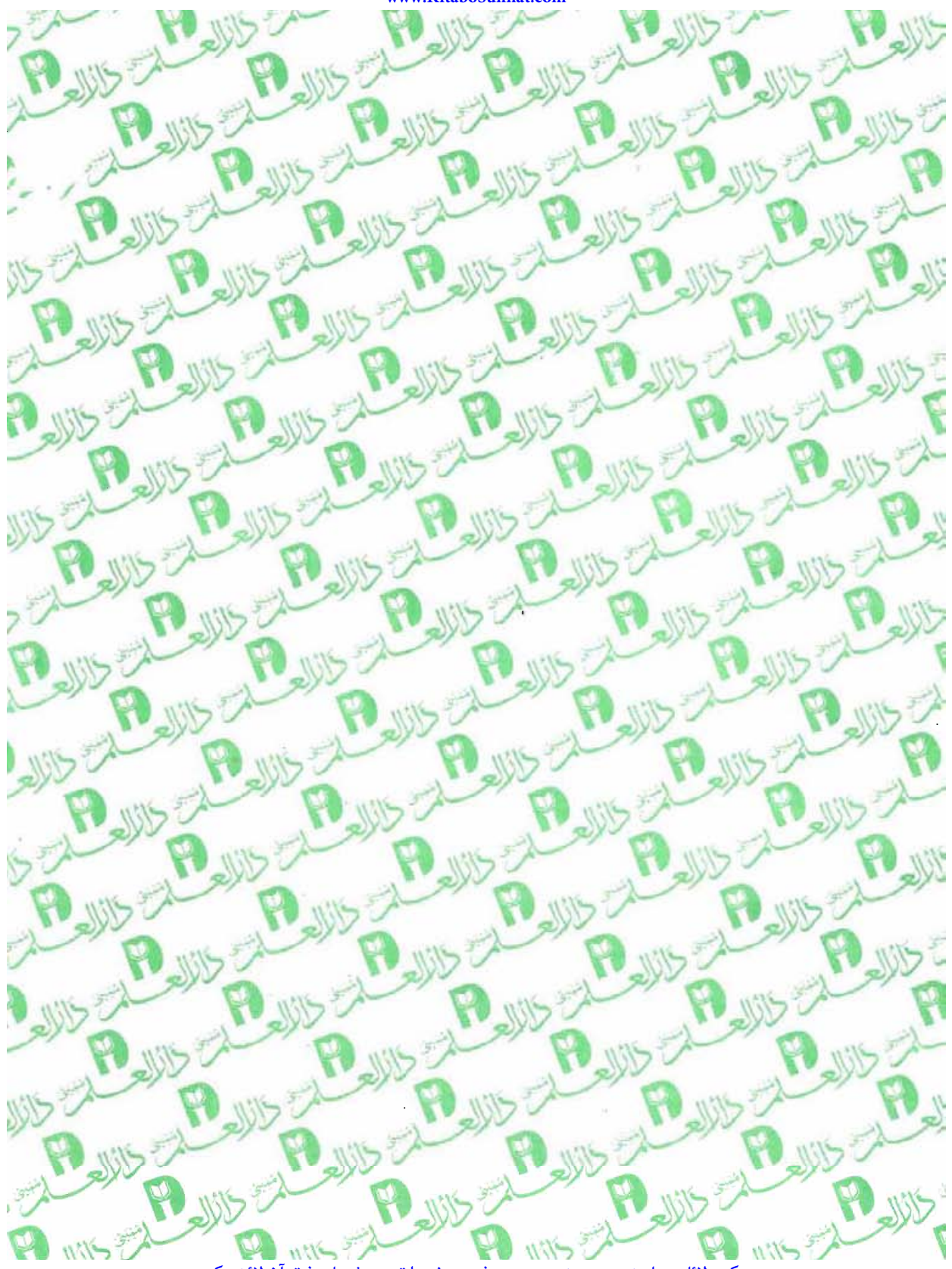
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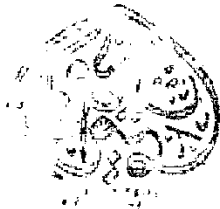
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127	دوسرے کے حوالہ نہ کرے	95	ولاء میں شرط لگانا
	کسی نے یوں کہا کہ میرا گھر اللہ کی راہ میں صدقہ ہے فقراء		مزارعت میں مالک نے کاشتکار سے یہ شرط لگائی کہ جب
128	وغیرہ کے لیے صدقہ ہونے کی کوئی وضاحت نہیں کی	96	میں چاہوں گا، تجھے بے دخل کر سکوں گا
	کسی نے کہا کہ میری زمین یا میرا باغ میری (محرّمہ) ماں کی		جہاد میں شرطیں لگانا اور کافروں کے ساتھ صلح کرنے میں اور
128	طرف سے صدقہ ہے	98	لوگوں کے ساتھ زبانی شرطوں کا لکھنا
	کسی نے اپنی کوئی چیز یا لونڈی، غلام یا جانور صدقہ یا وقف کیا	109	قرض میں شرط لگانا
129	تو جائز ہے	109	مکاتب اور وہ شرطیں جو ناجائز اور کتاب اللہ کے مخالف ہیں
	اگر صدقہ کے لئے کسی کو وکیل کرے اور وکیل اس کا صدقہ	110	اقرار میں شرط لگانا یا استثناء کرنا جائز ہے
130	پھیر دے	111	وقف میں شرطیں لگانے کا بیان
	اگر کسی کو اچانک موت آجائے تو اس کی طرف سے خیرات	113	کِتَابُ الْوَصَايَا
132	کرنا مستحب ہے اور میت کی نذر روں کو پوری کرنا		اپنے وارثوں کو مالدار چھوڑنا اس سے بہتر ہے کہ وہ لوگوں

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
154	سب لوگوں میں افضل وہ شخص ہے جو اللہ کی راہ میں اپنی جان اور مال سے جہاد کرے	133	وقف اور صدقہ پر گواہ بنانا
155	جہاد اور شہادت کے لئے مرد اور عورت دونوں کا دعا کرنا	134	آیت وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَكْسِبُوهَا سَبِيلًا
157	مجاہدین نبی سبیل اللہ کے درجات کا بیان	135	آیت وَابْتَغُوا الْيَتَامَىٰ حَتَّىٰ إِذَا كُنُوا مِنْكُمْ أَطْفَالًا
158	اللہ کے راستے میں صبح و شام چلنے کی اور جنت میں ایک کمان برابر جگہ کی فضیلت	136	وصی کے لئے یتیم کے مال میں تجارت اور محنت کرنا درست ہے اور پھر محنت کے مطابق اس میں سے کھا لینا
159	بڑی آنکھ والی حوروں کا بیان	138	آیت إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ
160	شہادت کی آرزو کرنا	138	آیت وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ، قُلْ كُنْتُمْ لَهُمْ خَلَائِفًا
161	اگر کوئی شخص جہاد میں سواری سے گر کر مر جائے تو اس کا شہر بھی مجاہدین میں ہوگا	140	سفر اور حضر میں یتیم سے کام لینا جس میں اس کی بھلائی ہو اور ماں اور سوتیلے باپ کا یتیم پر نظر ڈالنا
162	جس کو اللہ کی راہ میں تکلیف پہنچے	140	اگر کسی نے ایک زمین وقف کی (جو مشہور و معلوم ہے) اس کی حدیں بیان نہیں کیں تو یہ جائز ہوگا
164	جو اللہ کے راستے میں زخمی ہوا؟ اس کی فضیلت کا بیان	142	اگر کئی آدمیوں نے اپنی مشترک زمین جو مشاع تھی (تقسیم نہیں ہوئی تھی) وقف کر دی تو جائز ہے، اسی طرح ایسی زمین کا صدقہ دین
164	آیت قُلْ هَلْ تَرَوْنَ بَنَاءَ آلِهَةٍ	142	وقف کی سند کیونکر لکھی جائے؟
165	آیت مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا	143	محتاج، مالدار اور مہمان سب کے لیے وقف کر سکتا ہے
167	جنگ سے پہلے کوئی نیک عمل کرنا	144	مسجد کے لیے زمین کا وقف کرنا
168	کسی کو اچانک نامعلوم تیر لگا	144	جانور، گھوڑے، سامان اور سونا چاندی وقف کرنا
169	جس شخص نے اس ارادہ سے جنگ کی کہ اللہ تعالیٰ ہی کا کلمہ بلند رہے، اس کی فضیلت	145	وقف کی جائیداد کا اہتمام کرنے والا اپنا خرچ اس میں سے لے سکتا ہے
169	جس کے قدم اللہ کے راستے میں غبار آلود ہوئے	146	کسی نے کوئی کنواں وقف کیا اور اپنے لیے بھی اس میں سے عام مسلمانوں کی طرح پانی لینے کی شرط لگائی
170	اللہ کے راستے میں جن لوگوں پر گرد و پڑی ہو ان کی گرد پونجھنا	147	اگر وقف کرنے والا یوں کہے کہ اس کی قیمت اللہ ہی سے لیں گے
171	جنگ اور گردوغبار کے بعد غسل کرنا	147	آیت يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ
171	آیت وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا	149	وصی میت کا قرضہ ادا کر سکتا ہے گو دوسرے وارث حاضر نہ بھی ہوں
173	شہیدوں پر فرشتوں کا سایہ کرنا	151	کِتَابُ الْجِهَادِ
173	شہید کا دوبارہ دنیا میں واپس آنے کی آرزو کرنا	151	جہاد کی فضیلت اور رسول کریم ﷺ کے حالات
174	جنت کا تلواریں کی چمک کے نیچے ہونا		
175	جو جہاد کرنے کے لئے اللہ سے اولاد مانگے اس کی فضیلت		
175	جنگ کے موقع پر بہادری اور بزدلی کا بیان		
176	بزدلی سے اللہ کی پناہ مانگنا		
177	جو شخص اپنی لڑائی کے کارنامے بیان کرے		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
199	گھوڑے کے رکھنے والے تین طرح کے ہوتے ہیں	178	جہاد کے لئے نکل کھڑا ہونا واجب ہے اور جہاد کی نیت رکھنے کا واجب ہونا
200	جہاد میں دوسرے کے جانور کو مارنا	179	کافر اگر کفر کی حالت میں مسلمان کو مارے پھر مسلمان ہو جائے، اسلام پر مضبوط رہے اور اللہ کی راہ میں مارا جائے تو اس کی فضیلت کا بیان
201	سخت سرکش جانور اور زنگھوڑے کی سواری کرنا	181	جہاد کو (نفل) روزوں پر مقدم رکھنا
202	(غنیمت کے مال سے) گھوڑے کا حصہ کیا لے گا	182	اللہ کی راہ میں مارے جانے کے سوا شہادت کی اور بھی سات قسمیں ہیں
202	اگر کوئی لڑائی میں دوسرے کے جانور کو کھینچ کر چلائے	183	آیت لَا يَسْتَوِي الْقَاعِدُونَ..... کی تفسیر
203	جانور پر رکاب یا غرز لگانا	185	کافروں سے لڑتے وقت صبر کرنا
204	گھوڑے کی تنگی پیٹھ پر سوار ہونا	185	مسلمانوں کو (محارب) کافروں سے لڑنے کی رغبت دلانا
204	سست رفتار گھوڑے پر سوار ہونا	186	خندق کھودنے کا بیان
204	گھڑ دوڑ کا بیان	188	جو شخص کسی معقول عذر کی وجہ سے جہاد میں شریک نہ ہو سکا
205	گھڑ دوڑ کے لئے گھوڑوں کو تیار کرنا	189	جہاد میں روزے رکھنے کی فضیلت
206	تیار کئے ہوئے گھوڑوں کی دوڑ کی حد کہاں تک ہو	189	اللہ کی راہ (جہاد) میں خرچ کرنے کی فضیلت کا بیان
206	نبی کریم ﷺ کی اونٹنی کا بیان	190	جو شخص غازی کا سامان تیار کر دے یا اس کے پیچھے اس کے گھروالوں کی خبر گیری کرے، اس کی فضیلت
207	نبی کریم ﷺ کے سفید خچر کا بیان	191	جنگ کے موقع پر خوشبو ملنا
209	عورتوں کا جہاد کیا ہے؟	192	دشمنوں کی خبر لانے والے دستہ کی فضیلت
209	دریا میں سوار ہو کر عورت کا جہاد کرنا	192	کیا جاسوسی کے لئے کسی ایک شخص کو بھیجا جاسکتا ہے؟
210	آدی جہاد میں اپنی ایک بیوی کو لے جائے ایک کو نہ لے جائے	193	دو آدمیوں کا مل کر سفر کرنا
210	عورتوں کا جنگ کرنا اور مردوں کے ساتھ لڑائی میں شرکت کرنا	193	قیامت تک گھوڑے کی پیشانی کے ساتھ خیر و برکت بندھی ہوئی ہے
211	جہاد میں عورتوں کا مردوں کے پاس مشکیزہ اٹھا کر لے جانا	195	مسلمانوں کا امیر عادل ہو یا ظالم اس کی قیادت میں جہاد ہمیشہ ہوتا رہے گا
212	جہاد میں عورتیں زخمیوں کی مرہم پٹی کر سکتی ہیں	196	جو شخص جہاد کی نیت سے (گھوڑا پالے) اللہ تعالیٰ کے ارشاد ﴿وَمِنْ ذَبَائِطِ الْخَيْلِ﴾ کی تعمیل میں
212	زخمیوں اور شہیدوں کو عورتیں لے کر جاسکتی ہیں	196	گھوڑوں اور گدھوں کا نام رکھنا
213	(جہادین کے) جسم سے تیر کھینچ کر نکالنا	198	اس بیان میں کہ بعض گھوڑے منحوس ہوتے ہیں
213	اللہ کے راستے میں دوران جہاد پہرہ دینا کیسا ہے؟		
215	جہاد میں خدمت کرنے کی فضیلت کا بیان		
216	جو شخص نے سفر میں اپنے ساتھی کا سامان اٹھا دیا		
217	اللہ کے راستے میں سرحد پر ایک دن پہرہ دینا کتنا بڑا ثواب ہے		
218	اگر کسی بچے کو خدمت کے لئے جہاد میں ساتھ لے جائیں		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
239	کی صف باندھ کر اللہ سے مدد مانگنا	219	جہاد کے لئے سمندر میں سفر کرنا
240	مشرکین کے لئے شکست اور ان کے پاؤں اکھڑنے کے لیے دعا کرنا	220	لڑائی میں کمزور ناتواں (جیسے عورتیں، بچے، اندھے، معذور اور مساکین) اور نیک لوگوں سے مدد چاہنا
242	مسلمان اہل کتاب کو دین کی بات بتلائے یا ان کو قرآن سکھائے	222	قطعی طور پر یہ نہ کہا جائے کہ فلاں شخص شہید ہے
243	مشرکین کا دل ملانے کے لئے ان کی ہدایت کی دعا کرنا	223	تیر اندازی کی ترغیب دلانے کے بیان میں
243	یہود اور نصاریٰ کو کیونکر دعوت دی جائے اور کس بات پر ان سے لڑائی کی جائے	224	برچھے سے (مشق کرنے کے لئے) کھیلنا
243	نبی کریم ﷺ کا غیر مسلموں کو اسلام کی طرف دعوت دینا اور اس بات کی دعوت کہ وہ خدا کو چھوڑ کر باہم ایک دوسرے کو اپنا رب نہ بنائیں	225	ڈھال کا بیان اور جو اپنے ساتھی کی ڈھال کو استعمال کرے
244	لڑائی کا مقام چھپانا اور جمعرات کے دن سفر کرنا	227	ڈھال سے متعلق مزید بیان
252	ظہر کی نماز کے بعد سفر کرنا	227	تلواریں کی حائل اور تلوار کا گلے میں لٹکانا
254	مہینہ کے آخری دنوں میں سفر کرنا	228	تلوار کی آرائش کرنا
254	رمضان کے مہینے میں سفر کرنا	228	جس نے سفر میں دوپہر کے آرام کے وقت اپنی تلوار درخت سے لٹکائی
257	سفر شروع کرتے وقت مسافر کو رخصت کرنا	229	خود پہننا (لوہے کی ٹوہنجو میدان جنگ میں سر کی حفاظت کے لیے پہنی جاتی ہے)
257	امام (بادشاہ یا حاکم) کی اطاعت کرنا جبکہ وہ (اللہ کے احکام) کی نافرمانی کا حکم نہ دے	230	کسی کی موت پر اس کے ہتھیار وغیرہ توڑنے درست نہیں
258	امام (بادشاہ اسلام) کے ساتھ ہو کر لڑنا اور اس کے زیر سایہ اپنا (دشمن کے حملوں سے) بچاؤ کرنا	230	دوپہر کے وقت درختوں کا سایہ حاصل کرنے کے لیے فوجی لوگ امام سے جدا ہو کر (مترق درختوں کے سائے تلے) پھیل سکتے ہیں
259	لڑائی سے نہ بھاگنے پر اور بعضوں نے کہا مرجانے پر بیعت کرنا	231	بھالوں (تیزوں) کا بیان
259	اسلامی بادشاہ کی اطاعت لوگوں پر واجب ہے	232	نبی اکرم ﷺ کا لڑائی میں زرہ پہننا
262	نبی کریم ﷺ دن ہوتے ہی اگر جنگ شروع نہ کرتے تو سورج کے ڈھلنے تک لڑائی ملتوی رکھتے	234	سفر میں اور لڑائی میں چھپنے کا بیان
263	اگر کوئی جہاد میں سے لوٹا جائے یا جہاد میں نہ جانا چاہے تو امام سے اجازت لے	234	لڑائی میں حریری یعنی خالص ریشمی کپڑا پہننا
264	تبیعی شادی ہونے کے باوجود جنہوں نے جہاد کیا	235	چھری کا استعمال کرنا درست ہے
266	شب زفاف کے بعد ہی جس نے فوراً جہاد میں شرکت کو پسند	236	نصاریٰ سے لڑنے کی فضیلت کا بیان
		237	یہودیوں سے لڑائی ہونے کا بیان
		237	ترکوں سے جنگ کا بیان
		239	ان لوگوں سے لڑائی کا بیان جو بالوں کی جوتیاں پہنتے ہوں
			گے
			ہار جانے کے بعد امام کا سواری سے اترنا اور باقی ماندہ لوگوں

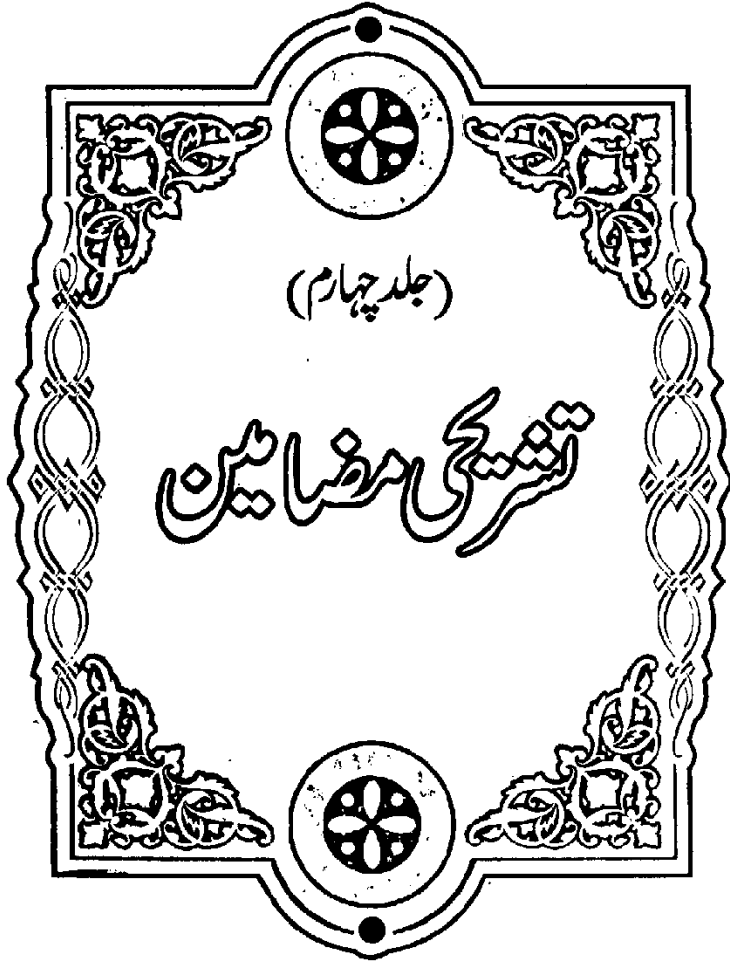
صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
286	ماں باپ کی اجازت لے کر جہاد میں جانا	266	کیا خوف اور دہشت کے وقت (حالات معلوم کرنے کے لئے)
287	اونٹوں کی گردن میں گھنٹی وغیرہ جس سے آواز نکلے لٹکانا کیسا ہے؟	266	امام کا آگے بڑھنا
288	جو شخص اپنا نام مجاہدین میں لکھوادے	267	خوف کے موقع پر جلدی سے گھوڑے کو ایڑ لگانا
288	جاسوسی کا بیان	267	خوف کے وقت اکیلے نکلنا
290	قیدیوں کو کپڑے پہنانا		کسی کو اجرت دے کر اپنی طرف سے جہاد پر بھیجنا اور اللہ کی
290	اس شخص کی فضیلت جس کے ہاتھ پر کوئی شخص اسلام لائے	267	راہ میں سواری دینا
292	قیدیوں کو زنجیروں میں باندھنا	269	جو شخص مزدوری لے کر جہاد میں شریک ہو
292	یہودی انصاری مسلمان ہو جائے تو ان کے ثواب کا بیان	270	نبی اکرم ﷺ کے جھنڈے کا بیان
	اگر (لڑنے والے) کافروں پر رات کو چھاپے ماریں تو بغیر ارادے کے عورتیں، بچے بھی زخمی ہو جائیں تو پھر کچھ قہاحت نہیں ہے	271	نبی اکرم ﷺ کا یہ فرمانا کہ ”ایک مہینے کی راہ سے اللہ نے میرا رعب (کافروں کے دلوں میں) ڈال کر میری مدد کی ہے“
293	جنگ میں بچوں کا قتل کرنا کیسا ہے؟	273	سفر جہاد میں توشہ (خرچ وغیرہ) ساتھ رکھنا
295	جنگ میں عورتوں کا قتل کرنا کیسا ہے؟	275	توشہ اپنے کندھوں پر اٹھا کر خود لے جانا
296	اللہ کے عذاب (آگ) سے کسی کو عذاب نہ دینا	276	عورت کا اپنے بھائی کے پیچھے ایک اونٹ پر سوار ہونا
	اللہ تعالیٰ کا سورۃ محمد میں فرمان کہ ”قیدیوں کو مفت احسان رکھ کر چھوڑ دو یا فدیہ لے کر یہاں تک کہ لڑائی اپنے ہتھیار رکھ دے“	277	جہاد اور حج کے سفر میں دو آدمیوں کا سواری پر بیٹھنا
297	اگر کوئی مسلمان کافر کی قید میں ہو تو اس کا خون کرنا یا کافروں سے دعا اور فریب کر کے اپنے تئیں چھڑالینا جائز ہے	277	ایک گدھے پر دو آدمیوں کا سوار ہونا
297	اگر کوئی مشرک کسی مسلمان کو آگ سے جلادے تو کیا اسے بھی بدلہ میں جلایا جاسکتا ہے	278	جور کا بکڑ کر کسی کو سواری پر چڑھادے یا کچھ ایسی ہی مدد کرے
298	ایک چیونٹی نے ایک نبی کو کاٹ لیا تھا	279	قرآن مجید لے کر دشمن کے ملک میں جانا منع ہے
299	(حربی کافروں کے) گھروں اور باغوں کو جلانا	280	جنگ کے وقت نعرہ تکبیر بلند کرنا
300	(حربی) مشرک سورہا ہو تو اس کا مار ڈالنا درست ہے	281	بہت چلا کر تکبیر کہنا منع ہے
302	دشمن سے مدد بھیجے ہونے کی آرزو نہ کرنا	281	کسی نشیبی جگہ میں اترتے وقت سبحان اللہ کہنا
303	لڑائی کیزد فریب کا نام ہے	282	جب کوئی بلندی پر چڑھے تو اللہ اکبر کہے
304	جنگ میں جھوٹ بولنا (مصلحت کیلئے) درست ہے	284	مسافر کو اس عبادت کا جو وہ گھر میں رہ کر کیا کرتا تھا ثواب ملنا
305	جنگ میں حربی کافر کو اچانک دھوکے سے مار ڈالنا	282	(گودھ سفر میں نہ کر سکے)
		283	اکیلے سفر کرنا
		284	سفر میں تیز چلنا
			اگر اللہ کی راہ میں سواری کے لئے گھوڑا دے پھر اس کو بکتا پائے؟

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
	اگر کچھ لوگ جو دارالحرب میں مقیم ہیں اسلام لے آئیں اور وہ مال و جائیداد منقولہ و غیر منقولہ کے مالک ہیں تو وہ ان ہی کی ہوگی	306	اگر کسی سے فساد یا شرارت کا اندیشہ ہو تو اس سے مکر و فریب کر سکتے ہیں
327	خلیفہ اسلام کی طرف سے مردم شماری کرانا	306	جنگ میں شعر پڑھنا اور کھانی کھودتے وقت آواز بلند کرنا
329	اللہ تعالیٰ کبھی اپنے دین کی مدد ایک فاجر شخص سے بھی کرا لیتا ہے	307	جو گھوڑے پر اچھی طرح نہ جم سکتا ہو (اس کے لئے دعا کرنا)
330	جو شخص میدان جنگ میں جبکہ دشمن کا خوف ہو امام کے کسی نئے حکم کے بغیر امیر لشکر بن جائے	308	بور یا جلا کر زخم کی دوا کرنا اور عورت کا اپنے باپ کے چہرے سے خون دھونا اور ڈھال میں پانی بھر بھر کر لانا
331	مدد کے لیے فوج روانہ کرنا	309	جنگ میں جھگڑا اور اختلاف کرنا مکروہ ہے اور جو امیر کی نافرمانی کرے، اس کی سزا کا بیان
331	جس نے دشمن پر فتح پائی اور پھر تین دن تک ان کے میدان میں ٹھہرا رہا	312	اگر رات کے وقت دشمن کا ڈر پیدا ہو
332	سفر میں اور جہاد میں مال غنیمت کو تقسیم کرنا	313	دشمن کو دیکھ کر بلند آواز سے یا صبا حاہ پکارنا تاکہ لوگ سن لیں اور مدد کو آئیں
332	کسی مسلمان کا مال مشرکین لوٹ کر لے جائیں پھر (مسلمانوں کے غلبہ کے بعد) وہ مال اس مسلمان کو مل گیا	314	حملہ کرتے وقت یوں کہنا اچھا لے میں فلاں کا بیٹا ہوں
334	فارسی یا اور کسی بھی زبان میں بولنا	315	اگر کافر لوگ ایک مسلمان کے فیصلے پر راضی ہو کر اپنے قلعے سے اتر آئیں؟
336	مال غنیمت میں سے تقسیم سے پہلے کچھ چرا لینا	315	قیدی کو قتل کرنا اور کسی کو کھڑا کر کے نشانہ بنانا
337	مال غنیمت میں سے ذرا سی چوری کر لینا	316	اپنے تین قید کرادینا اور جو شخص قید نہ کرائے اس کا حکم اور قتل کے وقت دو رکعت نماز پڑھنا
338	مال غنیمت کے اونٹ بکریوں کو تقسیم سے پہلے ذبح کرنا مکروہ ہے	319	(مسلمان) قیدیوں کو آزاد کرنا
339	فتح کی خوش خبری دینا	320	مشرکین سے فدیہ لینا
340	(فتح اسلام کی) خوش خبری دینے والے کو انعام دینا	320	اگر حربی کافر مسلمانوں کے ملک بغیر امان چلا آئے (تو اس کا مار ڈالنا درست ہے)
340	فتح مکہ کے بعد وہاں سے ہجرت کی ضرورت نہیں رہی	321	ذمی کافروں کو بچانے کے لئے لڑنا ان کو غلام لوٹنی نہ بنانا
342	ذمی یا مسلمان عورتوں کے ضرورت کے وقت ہال دیکھنا درست ہے اس طرح ان کا ننگا کرنا بھی جب وہ اللہ کی نافرمانی کریں	321	جو کافر دوسرے ملکوں سے اپنی بیٹی بن کر آئیں ان سے اچھا سلوک کرنا
343	غازیوں کے استقبال کو جانا	322	ذمیوں کی سفارش اور ان سے کیسا معاملہ کیا جائے
344	جہاد سے واپس ہوتے ہوئے کیا کہے	324	دُف و سے ملاقات کے لئے اپنے کو آراستہ کرنا
346	سفر سے واپسی پر نفل نماز (بطور نماز شکر ادا کرنا)	324	بچے پر اسلام کس طرح پیش کیا جائے
	مسافر جب سفر سے لوٹ کر آئے تو لوگوں کو کھانا کھلانے	327	رسول کریم ﷺ کا یہود سے یوں فرمانا کہ "اسلام لاؤ تو (دنیا اور آخرت میں) سلامتی پاؤ گے"

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
	جس نے یہ کہا کہ پانچواں حصہ مسلمانوں کی ضرورتوں کے لیے ہے	347	(دعوت کرے)
379	نبی ﷺ کا احسان رکھ کر قیدیوں کو مفت چھوڑ دینا اور شمس وغیرہ نہ نکالنا	349	[کِتَابُ فَرَضِ الْخُمْسِ]
385	اس کی دلیل کہ شمس امام کے لیے ہے	349	خمس کے فرض ہونے کا بیان
385	مقتول کے جسم پر جو سامان ہو (کپڑے ہتھیار وغیرہ) وہ سامان تقسیم میں شریک ہو گا نہ اس میں سے خمس لیا جائے گا	356	مال غنیمت میں سے پانچواں حصہ ادا کرنا دین میں داخل ہے
386	بلکہ وہ سارا قاتل کو ملے گا	356	نبی کریم ﷺ کی وفات کے بعد آپ کی ازواج مطہرات ﷺ کے نفقہ کا بیان
	تالیف قلوب کے لئے نبی اکرم ﷺ کا بعض کافروں وغیرہ (نومسلموں یا پرانے مسلمانوں) کو خمس میں سے دینا	357	رسول اللہ ﷺ کی بیویوں کے گھروں کا بیان اور گھروں میں سے جن کی نسبت ان کی طرف کی گئی ہے
389	اگر کھانے والی چیزیں کافروں کی زمین میں ہاتھ آ جائیں	358	نبی کریم ﷺ کی زرہ، عصا مبارک، تلوار، پیالہ اور انگلی کا بیان
396	[کِتَابُ الْجِزْيَةِ وَالْمَوَادِعَةِ]	361	اس بات کی دلیل کہ غنیمت کا پانچواں حصہ رسول اللہ ﷺ کی ضرورتوں (جیسے سیاف مہمان، سامان جہاد کی تیاری وغیرہ) اور محتاجوں کے لئے ہوتا تھا
398	جزیہ کا اور کافروں سے ایک مدت تک لڑائی نہ کرنے کا بیان	365	آیت فَاتَىٰ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ کی تفسیر
398	اگر بستی کے حاکم سے صلح ہو جائے تو بستی والوں سے بھی صلح سمجھی جائے گی	366	نبی کریم ﷺ کا فرمان: ”تمہارے لئے غنیمت کے مال حلال کئے گئے“
402	رسول اللہ ﷺ نے جن کافروں کو امان دی (اپنے ذمہ میں لیا) ان کے امان کو قائم رکھنے کی وصیت کرنا اور ذمہ کے معنی عہد اور آل کے معنی قربات کے ہیں	369	مال غنیمت اس کو ملے گا جو جنگ میں حاضر ہوگا
403	نبی ﷺ کا بحرین سے (مجاہدین کو کچھ معاش) دینا اور بحرین کی آمدنی اور جزیرہ سے کسی کو کچھ دینے کا وعدہ کرنا مال نے اور جزیرہ کن کو تقسیم کیا جائے گا اس کا بیان	373	اگر کوئی غنیمت حاصل کرنے کے لئے لڑے (مگر نیت غلبہ دین بھی ہو) تو کیا اس کا ثواب کم ہوگا؟
405	کسی ذمی کافر کو ناحق مار ڈالنا کیسا گناہ ہے؟	373	خلیفۃ المسلمین کے پاس غیر لوگ جو تحائف بھیجیں ان کا بانٹ دینا اور ان میں سے جو لوگ موجود نہ ہوں ان کا حصہ چھپا کر محفوظ رکھنا
407	یہودیوں کو عرب کے علاقہ سے نکال باہر کرنا	374	نبی کریم ﷺ نے بنو قریظہ اور بنو نضیر کی جائیداد کس طرح تقسیم کی تھی؟ اور اپنی ضرورتوں میں ان کو کیسے خرچ کیا؟
407	اگر کافر مسلمانوں سے دعا کریں تو کیا ان کو معافی دی جاسکتی ہے یا نہیں؟	375	مجاہدین جنہوں نے نبی اکرم ﷺ اور خلفاء (اسلام) کے ساتھ مل کر جہاد کیا ان کے مال میں بحالت حیات اور موت برکت کا ثابہ ہوتا
409	وعدہ توڑنے والوں کے حق میں امام کی بدعا کرنا	375	اگر امام کسی شخص کو سفارت پر بھیجے یا کسی خاص جگہ ٹھہرنے کا حکم دے تو کیا اس کا بھی حصہ (غنیمت میں) ہوگا؟
410	(مسلمان) عورتیں اگر کسی (غیر مسلم) کو امان اور پناہ دیں؟	379	
411	سب مسلمان برابر ہیں خواہ ایک ادنیٰ مسلمان کسی کافر کو پناہ دے تو سب کے ہاں قبول ہونی چاہیے		
412			

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
464	دوزخ کا بیان اور یہ کہ دوزخ بن چکی ہے		اگر کافر لڑائی کے وقت گھبرا کر اچھی طرح یوں نہ کہہ سکیں ہم
469	ابلیس اور اس کی فوج کا بیان		مسلمان ہوئے یوں کہنے لگیں ہم نے دین بدل دیا دین بدل
481	جنات ان کے ثواب اور عذاب کا بیان	412	دیا تو کیا حکم ہے؟
482	آیت وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ كَتِيبًا		مشروکوں سے مال وغیرہ پر صلح کرنا، لڑائی چھوڑ دینا اور جو کوئی
483	آیت وَبَيَّنَّا فِيهَا مِّنْ كُلِّ ذَاتِ حَيَاةٍ	413	عہد پورا نہ کرے اس کا گناہ
	مسلمان کا بہتر مال بکریاں ہیں جن کو چرانے کے لیے	415	عہد پورا کرنے کی فضیلت
484	پہاڑوں کی چوٹیوں پر پھرتا رہے		اگر کسی ذی نے کسی پر جادو کر دیا ہو تو کیا اسے معاف کیا جا
	پانچ بہت ہی برے (انسان کو تکلیف دینے والے) جانور	415	سکتا ہے؟
488	ہیں جن کو حرم میں بھی مار ڈالنا درست ہے	416	دعا بازی سے بچنا چاہیے؟
491	جب کبھی پانی یا کھانے میں گر جائے تو اس کو ڈبو دے	417	عہد کیونکر واپس کیا جائے؟
493	كِتَابُ [أَحَادِيثِ] الْأَنْبِيَاءِ	417	معاہدہ کرنے کے بعد دعا بازی کرنے والے کا گناہ؟
494	حضرت آدم علیہ السلام اور ان کی اولاد کی پیدائش کا بیان	421	تین دن یا ایک معین مدت کے لئے صلح کرنا
494	آیت وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي هَٰذِهِ نَبِيًّا	422	تا معلوم مدت کے لئے صلح کرنا
502	روحیں (روز ازل سے) جمع شدہ نفوس ہیں		مشروکوں کی لاشوں کو کنوئیں میں پھینکوا دینا اور ان کی لاشوں کی
503	نوح علیہ السلام کا بیان	422	(اگر ان کے درخشاں بھی چاہیں تو بھی) قیمت نہ لینا
506	الیاس علیہ السلام پیغمبر کا بیان		دعا بازی کرنے والے کا گناہ خواہ وہ (دعا بازی) کسی نیک
506	حضرت ادریس علیہ السلام کا بیان	423	آدمی کے ساتھ ہو یا بے عمل کے ساتھ
509	آیت وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا	426	كِتَابُ بَدْءِ الْخَلْقِ
510	آیت وَأَمَّا عَادُ فَاهْلِكُوا بِرِيحِ صُرُوفٍ	426	آیت وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ
511	یا جوج و ماجوج کا بیان	429	سات زمینوں کا بیان
512	آیت وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ	431	ستاروں کا بیان
515	اللہ تعالیٰ کا فرمان: ”اور اللہ نے ابراہیم علیہ السلام کو خلیل بنایا“	432	آیت بِحُسْنَانٍ
	سورۃ صافات میں جو لفظ (يَزِيدُ قُوَّتَهُ) وارد ہوا ہے، اس کے	436	آیت وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ
522	معنی ہیں دوڑ کر چلے	437	فرشتوں کا بیان
532	زمین پر پہلی مسجد کون سی بنائی گئی؟		اس حدیث کے بیان میں کہ جب ایک تمہارا (جبری نماز میں
536	ابراہیم علیہ السلام کے مہمانوں کا قصہ		سورۃ فاتحہ کے ختم پر با آواز بلند) آمین کہتا ہے تو فرشتے بھی
537	اسامیل علیہ السلام کا بیان	448	آسمان پر (زور سے) آمین کہتے ہیں
537	اسحاق بن ابراہیم علیہ السلام کا بیان	456	جنت کا بیان اور یہ کہ جنت پیدا ہو چکی ہے
538	یعقوب علیہ السلام کا بیان	464	جنت کے دروازوں کا بیان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
569	آیت وَاسْأَلْهُمْ عَنِ الْقُرْيَةِ الَّتِي..... کی تفسیر	538	حضرت لوط علیہ السلام کا بیان
570	داؤد علیہ السلام کا بیان	539	سورہ حجر میں آل لوط کا ذکر
	اللہ تعالیٰ کی بارگاہ میں سب سے پسندیدہ نماز داؤد علیہ السلام کی	540	قوم ثمود اور حضرت صالح علیہ السلام کا بیان
	نماز ہے اور سب سے پسندیدہ روزہ حضرت داؤد علیہ السلام کا	542	یعقوب علیہ السلام کا بیان
572	روزہ ہے	543	یوسف علیہ السلام کا بیان
573	آیت وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ..... کی تفسیر	547	ایوب علیہ السلام کا بیان
574	سلیمان علیہ السلام کا بیان	548	حضرت موسیٰ اور ہارون علیہ السلام کا بیان
577	لقمان علیہ السلام کا بیان	549	آیت وَهَلْ أَتَاكَ حَدِيثُ مُوسَى..... کی تفسیر
578	آیت وَاصْرِبْ لَهُمْ مَثَلًا أَصْحَابَ..... کی تفسیر	551	سورہ طہ میں ذکر موسیٰ علیہ السلام
579	ذکر یسعٰی علیہ السلام کا بیان	553	موسیٰ علیہ السلام سے چالیس راتوں کا وعدہ
580	حضرت عیسیٰ علیہ السلام اور حضرت مریم علیہ السلام کا بیان		سورہ اعراف میں طوفان سے مراد سیلاب کا طوفان ہے
581	آیت وَادِّ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ..... کی تفسیر	554	بکثرت اموات کو بھی طوفان کہتے ہیں
582	آیت وَادِّ قَالَتِ الْمَلَائِكَةُ يَا..... کی تفسیر	554	حضرت خضر اور حضرت موسیٰ علیہ السلام کے واقعات
583	آیت يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي..... کی تفسیر		بنی اسرائیل کو کہا گیا کہ دروازے میں سجدہ کرتے ہوئے اور
584	آیت وَادْكُرْ فِي الْكِتَابِ مَرْيَمَ..... کی تفسیر	560	یہ کہتے ہوئے داخل ہوں: یا اللہ! ہم کو بخش دے
591	عیسیٰ ابن مریم علیہ السلام کا آسمان سے اترنا	561	فرمان الہی کہ وہ اپنے بتوں کی پوجا کر رہے تھے
592	بنی اسرائیل کے واقعات کا بیان	562	آیت وَادِّ قَالَ مُوسَى لِقَوْمِهِ..... کی تفسیر
	بنی اسرائیل کے ایک کوڑھی اور ایک نابینا اور ایک گنجلے کا	563	موسیٰ علیہ السلام کی وفات اور مابعد کے حالات کا بیان
597	بیان	565	فرعون کی بیوی آسیہ علیہا السلام کا بیان
600	اصحاب کہف کا بیان	566	قارون کا بیان
600	غار والوں کا قصہ	566	شعیب علیہ السلام کا بیان
		567	یونس علیہ السلام کا بیان



تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
97	یہود ایک بے وفا قوم	22	اسلام اور سیاست پر ایک قابل مطالعہ وضاحت
111	اسماء الحسنیٰ پر ایک اشارہ	23	حادثہ انک پر چند اشارے
112	وقف کے متعلق کچھ تفصیلات	25	حدیث ابن صیاد یہودی بچے کے بارے میں
116	حضرت سعد بن ابی وقاص رضی اللہ عنہ کے بارے میں	29	تعدیل اور تزکیہ کے بارے میں
132	ذکر شہادت حضرت سعید بن جبیر رضی اللہ عنہ	31	مدت رضاعت صرف دو سال دودھ پلاتا ہے
132	حجاج قاتل کی عبرت انگیز موت پر ایک اشارہ	31	شہادت قاذف کے متعلق بعض الناس کی تردید
136	عورتوں کی حیثیت پر ایک اہم علمی مقالہ	36	گناہوں کی تقسیم صغیرہ اور کبیرہ میں
138	سات مہلک گناہوں کا بیان	40	حضرت امام شافعی رحمہ اللہ کی والدہ محترمہ کا ایک ذکر خیر
139	اصطلاحات حدیث پر ایک تفصیلی تبصرہ	49	فضائل حضرت عائشہ رضی اللہ عنہا
143	حضرت عمر رضی اللہ عنہ کا ایک وقف نامہ	52	عدالت کے لئے اسلامی ہدایات
150	حضرت جابر رضی اللہ عنہ کا ایک ادائیگی قرضہ کا واقعہ	53	چند اسلامی قضا کا ذکر خیر
152	اسلامی جہاد کے حقائق کے بارے میں	61	قاضی کا غلط فیصلہ عند اللہ نافذ نہیں
152	لفظ جہاد کی تشریح حافظ ابن حجر کے لفظوں میں	61	ایک غلط خیال کی تردید
156	اسلام کا اولین بحری بیڑہ عہد عثمانی میں	62	حضرت امام بخاری رحمہ اللہ خود مجتہد مطلق ہیں
157	لفظ سبیل کی وضاحت	65	محکمہ امر بالمعروف ونہی عن المنکر
160	بعض ملحدین کا جواب	67	پادریوں کا ایک لغو اعتراض اور اس کا جواب
161	نفیلت خالد بن ولید رضی اللہ عنہ	70	عبداللہ بن ابی منافق کا بیان
163	ستر قاری صحابہ رضی اللہ عنہم کی شہادت کا بیان	71	صلح صفائی کے لئے جھوٹ بولنا جائز ہے
166	ایک قابل صد رشک شہید کا ذکر خیر	73	آیت ﴿فَاسْتَلُوا أَهْلَ الدِّمْنِ﴾ کا مطلب؟
168	دو صفیں جو عند اللہ بہت محبوب ہیں	73	بدعات مردوجہ کی پرزور تردید
174	ایک بے حد نفیس دینی کلام نبوی	82	مقلدین جابدین کے لئے حضرت شاہ ولی اللہ کی نصیحت
179	غزوہ تبوک پر چند اشارات	86	عورت سے بیعت لینے کا طریقہ
182	خود ساختہ درود اور وظائف کی تردید	89	حضرت امام بخاری رحمہ اللہ علم کے دریائے بے پایاں تھے
182	اقسام شہادت کا بیان	92	اسلامی شرعی اسٹیٹ اور اجرائے حدود اللہ
182	شبیہ کی وجہ تسمیہ امام نووی کے لفظوں میں	94	طلاق کی شرطیں جو منع ہیں

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
280	نعرہ رسالت وغیرہ کی تردید	184	جہاد فرض کفایہ ہے
283	خصوصیات امت محمدیہ	186	دور حاضر کے آلات جنگ پر ایک اشارہ
290	حضرت حاطب رضی اللہ عنہ کا خط بنام مشرکین مکہ	198	محسوس کے متعلق ایک تفصیلی بیان
291	ترغیب تبلیغ کا بیان	204	قابل توجہ علامہ امام و مشائخ عظام
296	فرقہ سبائیہ پر ایک نشاندہی	206	ریس کی دوڑ میں حصہ لینا جائز نہیں ہے
302	ابورافع یہودی کے قتل کا واقعہ	210	مسلمانوں کی اولین بحری جنگ کا ذکر خیر
305	کعب بن اشرف یہودی کے قتل کا واقعہ	211	زندہ قوموں کی مستورات پر ایک اشارہ
309	حدیث معاذ رضی اللہ عنہ کے فوائد کا بیان	221	نیک ضعیف لوگوں سے دعا کرنا سعادت ہے
311	حادثہ جنگ احد کا بیان	221	اولاد ابلیس پر ایک تفصیلی اشارہ
319	حضرت ضحیب رضی اللہ عنہ کا واقعہ شہادت	223	آیت شریفہ ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ﴾ کی تفسیر
320	شیعوں کی ایک غلط بات کی تردید	224	اسلام سپاہیانہ زندگی کا معلم ہے
321	مشرکین سے ندیہ کی عیسویت	225	مساجد کو بطور مرکز ملت قرار دینا
321	ذمیوں کے حقوق کا بیان	226	دنمان مبارک کو صدمہ پہنچانے والا مردود
323	واقعہ قرطاس پر ایک تفصیل	226	فنون حرب میں مہارت پیدا کرنے کی ترغیب
326	ابن صیاد کا ذکر	230	ایک دستور جاہلیت کی بیخ کنی
327	مکہ شریف میں جاسید ادنیٰ کا بیان	237	تائید یوں کا قبول اسلام کیونکر ہوا
328	غریبوں کو بہر حال مقدم رکھنا	239	ترک قوم کے بارے میں بشارت نبوی
329	مجاہدین کی فہرست تیار کرنا	244	کسریٰ کی تباہی کا بیان
331	ایک مجاہد کا دوزخی ہونا	255	احوال حضرت امام مالک رحمۃ اللہ علیہ
336	فارسی کی وجہ تسمیہ	258	دومرود و ڈاکوؤں کا بیان
337	مال غنیمت کی چوری کی سزا کا بیان	258	خدمت تقلید جامد
341	ہجرت کے مطالب کا بیان	259	حقیقی امام کے اوصاف
343	بوقت ضرورت خاص عورت کی جامہ تلاشی	260	لفظ بیعت کی تحقیق
343	صحابہ جن رضی اللہ عنہم کے بارے میں اہل سنت کا عقیدہ	260	ایک عظیم اسلامی تاریخی واقعہ
347	بدعت و اہل بدعت سے سخت نفرت کرنا	263	تقلید جامد پر ایک تبصرہ
350	ایک اہم ترین مقدمہ کا بیان	272	فتوحات اسلامی کے لئے بشارات
352	ذکر وغیرہ کا بیان	275	معجزات کا وجود برحق ہے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
459	جنتی نعمتوں کا وجود برحق ہے	355	وارثت نبوی سے متعلق ایک مفصل حدیث
466	منکرین حدیث کی تردید	359	حضرت علی رضی اللہ عنہ کے وحی ہونے کی تردید
468	دوزخ میں ایک بے عمل واعظ کا حال	360	قرن الشیطان کی تفسیر
469	شیطان کا وجود برحق ہے	361	مہر نبوی کا بیان
470	جادو برحق ہے	364	حضرت علی رضی اللہ عنہ کے لئے ایک فہمائش رسالت
471	صبح سویرے کھڑا ہونا	367	کنیت ابوالقاسم کے بارے میں
473	دسویں شیطانی کا بیان	368	رائے اور قیاس کی مذمت کا بیان
477	مختلف حرکات شیطان کا بیان	371	کسریٰ و قیسر کے بارے میں پیش گوئی
480	فضیلت کلمہ توحید	372	پادریوں کا ایک خیال باطل
482	نچریوں اور ہریوں کی تردید	375	مجاہدین کو جو برکات حاصل ہوئیں ان کا بیان
488	دو حدیثوں میں تطبیق	378	حضرت زبیر بن العوام رضی اللہ عنہ کا تذکرہ
491	غلط ترجمے کا نمونہ	403	حکمت جہاد کا تفصیلی بیان
493	کتاب الانبیاء کا آغاز	428	سب چیزیں حادث اور مخلوق ہیں
493	لفظ انبیاء علیہم السلام کی تحقیق	428	انبیائے کرام علیہم السلام کا ایک متفقہ عقیدہ
495	چند الفاظ قرآنی کی تشریح	429	اللہ کی رحمت اس کے غضب پر غالب ہے
496	حضرت آدم علیہ السلام کا حلیہ	431	عربوں کی ایک جہالت کا بیان
498	آگ نکلنے کی پیش گوئی	434	منکرین حدیث کو جوابات
501	دعوت انبیاء علیہم السلام کا بیان	437	ہوا بھی اللہ کی ایک مخلوق ہے
501	ایک سنگین جرم کا بیان	437	فرشتے اجسام لطیفہ ہیں
502	روحیں عالم ازل میں	441	واقعہ معراج کی کچھ تفصیلات
512	قوم یا جوج یا جوج کے کچھ حالات	446	قراءت سبعہ پر ایک اشارہ
516	وفات نبوی ﷺ کے بعد کچھ مرتد لوگوں کا بیان	448	فرشتوں کا وجود برحق ہے
516	بزرگان دین کے متعلق جھوٹے قصے	449	جہری نمازوں میں آمین بالجہر کا بیان
519	منکرین حدیث کے ایک اعتراض کا جواب	449	تصویر سازی پر ایک حدیث
519	حضرت ابراہیم علیہ السلام کا ختنہ کرنا	453	واقعہ طائف کا بیان
521	کذبات ابراہیم کی تشریح	454	شب معراج میں دیدار الہی کا بیان
521	گرگٹ نامی زہریلے جانور کا بیان	456	جنت اب موجود ہے معتزلہ کی تردید

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
585	حالت شیر خوارگی میں بولنے والے بچے	523	چشمہ زمزم کا ظہور
588	انجیل میں بشارت محمدی ﷺ کا بیان	531	حضرت ہاجرہ رضی اللہ عنہا کا کچھ ذکر خیر
590	کچھ مرتدین کا ذکر	532	مکرمین حدیث و تعمیر کعبہ و بیت المقدس
591	عقیدہ نزول عیسیٰ علیہ السلام امت کا اجماعی عقیدہ ہے	535	درو سے کیا مراد ہے
594	آج کے جمہوری دور پر ایک اشارہ	536	حضرت ابراہیم علیہ السلام کے ایک سوال کی تشریح
594	مسلمانوں کے موجودہ انتشار پر ایک آنسو	539	حضرت لوط علیہ السلام کے ایک قول کی تشریح
594	اذان کی خوبیاں	540	کچھ الفاظ قرآنی کی تشریح
597	مہندی کے خضاب کا بیان	544	محمد بن کرام کی ایک خوبی کا بیان
600	فطرت انسانی پر ایک اشارہ	548	حضرت موسیٰ علیہ السلام پر کچھ تفصیلات
600	غار والوں کے متعلق ایک تشریح	554	فرعونوں پر عذاب کی تفصیل
602	مزید وضاحت از فتح الباری	559	حضرت خضر علیہ السلام کی تفصیلات
603	درجہ صدیقین کے بارے میں ایک وضاحت	564	حضرت موسیٰ علیہ السلام اور ملک الموت کا ایک واقعہ
603	حقیقت و سیلہ کا بیان	566	خواتین جن کو کامل کہا گیا ہے
604	شیر خوار بچہ کا ہم کلام ہونا	568	حضرت یونس علیہ السلام کو زوال النون کیوں کہا گیا؟
605	ذکر خیر حضرت امیر معاویہ بن سفیان رضی اللہ عنہ	569	فقہاء اسلام کی ایک کتاب الخلیل کا بیان
606	ایک مرد خوخنوار بخشا گیا	570	حضرت داؤد علیہ السلام کا ایک معجزہ
607	گائے کا کلام کرنا	573	حضرت داؤد علیہ السلام کے نام پر ایک جھوٹا قصہ
609	طاغوت کے بارے میں	574	ایک آیت کی تفسیر
611	حضرت نوح علیہ السلام کا ایک واقعہ	581	حضرت عیسیٰ علیہ السلام کے گاؤں ناصرہ کا بیان

Siddiqui

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الشَّهَادَاتِ

گواہیوں سے متعلق مسائل کا بیان

بابُ مَا جَاءَ فِي الْبَيِّنَةِ عَلَى الْمُدَّعِي **باب: گواہیوں کا پیش کرنا مدعی کے ذمہ ہے**

تشریح: مدعی وہ شخص جو کسی حق یا شے کا دوسرے پر دعویٰ کرے۔ مدعی علیہ جس پر دعویٰ کیا جائے۔ بارشوت شرعاً بھی مدعی پر ہے اور عقل اور قیاس کا مقتضی بھی یہی ہے۔

کیونکہ اللہ تعالیٰ نے سورہ بقرہ میں فرمایا ہے: ”اے ایمان والو! جب تم آپس میں ادھار کا معاملہ کسی مدت مقررہ تک کے لیے کرو تو اس کو لکھ لیا کرو اور لازم ہے کہ تمہارے درمیان لکھنے والا ٹھیک صحیح لکھے اور لکھنے سے انکار نہ کرے۔ جیسا کہ اللہ نے اس کو سکھایا ہے۔ پس چاہئے کہ وہ لکھ دے اور چاہئے کہ وہ شخص لکھوائے جس کے ذمے حق واجب ہے اور چاہئے کہ وہ اپنے پروردگار اللہ سے ڈرتا رہے اور اس میں سے کچھ بھی کم نہ کرے۔ پھر اگر وہ جس کے ذمے حق واجب ہے کم عقل ہو یا یہ کہ کمزور ہو اور اس قابل نہ ہو کہ وہ خود لکھوا سکے تو لازم ہے کہ اس کا کارکن ٹھیک ٹھیک لکھوا دے اور اپنے مردوں میں سے دو گواہ کر لیا کرو۔ پھر اگر دونوں مرد نہ ہوں تو ایک مرد اور دو عورتیں ہو، ان گواہوں میں سے جنہیں تم پسند کرتے ہوتا کہ ان دو عورتوں میں سے ایک دوسری کو یاد دلادے اگر کوئی ایک ان دونوں میں سے بھول جائے اور گواہ جب بلائے جائیں تو انکار نہ کریں اور اس (معاملے) کو خواہ وہ چھوٹا ہو یا بڑا، اس کی میعاد تک لکھنے سے انکنا نہ جاؤ، یہ کتابت اللہ کے نزدیک زیادہ سے زیادہ انصاف سے نزدیک ہے اور گواہی کو درست تر رکھنے والی ہے اور زیادہ لائق اس کے کہ تم شبہ میں نہ پڑو، بجز اس کے کہ کوئی سودا ہاتھوں ہاتھ ہو جسے تم باہم لیتے دیتے ہی رہتے ہو۔ سو تم پر اس میں کوئی الزام نہیں کہ تم اسے نہ لکھو اور جب خرید و فروخت کرتے ہو تب بھی گواہ کر لیا

لِقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلَئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّاهِدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشَّاهِدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَنْ لَا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ لَا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا

اللَّهُ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿البقرة: ۱۲۸﴾ وَقَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانِ بِمَا تَعْمَلُونَ خَبِيرًا﴾. [النساء: ۱۳۵]

کرو اور کسی کاتب اور گواہ کو نقصان نہ دیا جائے اور اگر ایسا کرو گے تو یہ تمہارے حق میں ایک گناہ ہوگا اور اللہ سے ڈرتے رہو اور اللہ تمہیں سکھاتا ہے اور اللہ ہر چیز کا بہت جاننے والا ہے۔“ اور اللہ تعالیٰ کا ارشاد ہے: ”اے ایمان والو! انصاف پر خوب قائم رہنے والے اور اللہ کے لیے گواہی دینے والے بن کر رہو۔ چاہے تمہارے یا (تمہارے) والدین اور عزیزوں کے خلاف ہی کیوں نہ ہو۔ وہ امیر ہو یا مفلس، اللہ (بہر حال) دونوں سے زیادہ حق دار ہے۔ تو خواہش نفس کی پیروی نہ کرنا کہ (حق سے) ہٹ جاؤ اور اگر تم کچی کرو گے یا پہلو تہی کر دو گے، تو جو کچھ تم کر رہے ہو، اللہ اس سے خوب خبر دار ہے۔“

تشریح: اسلامیات کا ادنیٰ ترین طالب علم بھی جان سکتا ہے کہ اسلامی تعلیم کا خلاصہ بنی نوع انسان کو اجتماعی طور پر ایک بہترین تنظیم کے ساتھ وابستہ کرنا ہے۔ ایسی تنظیم جو امور اخروی کے ساتھ ساتھ امور دنیوی کو بھی احسن طریق پر انجام دینے کی ضامن ہو۔ اسی تنظیم کا دوسرا نام اسلامی شریعت ہے۔ جس میں ایک انسان کو دیوانی، فوجداری، اخلاقی، سیاسی، اجتماعی، انفرادی بہت سے مسائل سے سابقہ پڑتا ہے۔ بعض دفعہ اس کو مدعی بننا اور بعض دفعہ مدعی علیہ کی حیثیت سے عدالت کے کٹہرہ میں حاضر ہونا پڑتا ہے بعض اوقات وہ گواہوں کی جماعت میں شامل ہوتا ہے۔ ان جملہ مراحل زندگی کے پیش نظر ضروری تھا کہ مدینیت کے اور بہت سے مسائل کے ساتھ ساتھ شہادات یعنی گواہوں کے مسائل بھی کتاب و سنت کی روشنی میں بتلائے جائیں۔ اسی لئے مجتہد مطلق امام بخاری رحمہ اللہ نے اپنی جامع الصحیح میں اور بہت سے مدنی (شہری) مسائل کے ساتھ مسائل شہادات کو بھی بیان کرنا ضروری سمجھا اور کتاب و سنت کی روشنی میں ان کی وہ وضاحت پیش فرمائی جس سے مذہب اسلام کی جامعیت اور سیاست پر بہت کافی روشنی پڑتی ہے اس سلسلہ میں مجتہد مطلق نے اول آیات قرآنی کو نقل فرمایا، جن سے واضح کیا کہ ایک مرد مؤمن کے لئے جس طرح نماز روزہ کی ادائیگی اسلامی مذہبی فرائض ہیں، اسی طرح معاملات میں ہمہ وقت عدل و انصاف کی راہ اختیار کرنا اور امانت و دیانت کو ہاتھ سے نہ جانے دینا بھی اسلامی فرائض ہی میں داخل ہے۔ یوں تو آیات قرآنی میں بہت کچھ بتلایا گیا ہے مگر ان امور پر زیادہ توجہ دلائی گئی ہے کہ باہمی لین دین کے معاملات کو زبانی نہ رکھا کرو بلکہ ان کو بھی لکھاتے پر لانا ضروری ہے اور گواہوں کا ہونا بھی ضروری ہے مردوں میں سے دو گواہ کافی ہوں گے۔ ایک مرد ہے تو دوسرے گواہ کی جگہ دو عورتوں کو بھی گواہ رکھا جاسکتا ہے۔ معلوم ہوا کہ گواہ مقرر کرنا نص قرآنی ہے ثابت ہے۔ اب اسی امر کی وہ جملہ تفصیلات ہیں جو آگے مختلف احادیث کی روشنی میں بیان ہوں گی۔

امام بخاری رحمہ اللہ نے شروع میں جو آیات قرآنی نقل کی ہیں، ان ہی سے ترجمہ باب نکلتا ہے۔ کیونکہ ان دونوں آیتوں میں گواہی دینے اور گواہ بنانے کا ذکر ہے اور یہ ظاہر ہے کہ گواہ کرنے کی ضرورت اسی شخص کو ہوتی ہے جس کا قول قسم کے ساتھ مقبول نہ ہو تو اس سے یہ نکلا کہ مدعی کو گواہ پیش کرنا ضروری ہے۔ امام بخاری رحمہ اللہ کو اس باب میں وہ مشہور حدیث بیان کرنی چاہیے تھی جس میں یہ ہے کہ مدعی پر گواہ ہیں اور منکر پر قسم ہے۔ اور شاید انہوں نے اس حدیث کے لکھنے کا اس باب میں قصد کیا ہو گا مگر موقع نہ ملا یا صرف آیتوں پر اکتفا مناسب سمجھا۔ (وحیدی)

بَابُ: إِذَا عَدَلَ رَجُلٌ أَحَدًا
فَقَالَ: لَا نَعْلَمُ إِلَّا خَيْرًا أَوْ مَا
عَلِمْتُ إِلَّا خَيْرًا

باب: اگر ایک شخص دوسرے کی نیک عادات و عمدہ
خصائل بیان کرنے کے لیے اگر صرف یہ کہے کہ ہم
تو اس کے متعلق اچھا ہی جانتے ہیں یا یہ کہے کہ میں

اس کے متعلق صرف اچھی ہی بات جانتا ہوں

تشریح: تعدیل اور تزکیہ کے معنی کسی شخص کو نیک اور سچا اور مقبول الشہادہ بتلانا۔ بعض لوگوں نے یہ کہا ہے کہ یہ الفاظ تعدیل کے لئے کافی نہیں ہیں۔ جب تک صاف پوں نہ کہے کہ وہ اچھا شخص ہے اور عادل ہے۔

اسلام نے مقدمات میں بنیادی طور پر گواہوں کے عادل اور نیک چلن ہونے پر بہت زور دیا ہے کیونکہ مقدمات میں فیصلے کی بنیاد گواہ ہی ہوتے ہیں۔ گواہوں کی تعدیل کے لئے ایک تو یہی راستہ ہے کہ حاکم کی عدالت میں کوئی معتد آدمی اس گواہ کی عدالت اور نیک چلنی کی گواہی دے۔ دوسرا یہ کہ حکومت کے خفیہ آدمی اس گواہ کے متعلق پوری معلومات حاصل کر کے حکومت کو مطلع کریں۔ گواہی میں جھوٹ بولنے والوں کی برائیوں میں بہت سی احادیث وارد ہوئی ہیں اور جھوٹی گواہی کو کبیرہ گناہوں میں شمار کیا گیا ہے۔

(۲۶۳۷) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے عبد اللہ بن عمر نمیری نے بیان کیا، کہا کہ ہم سے یونس نے بیان کیا (دوسری سند) اور لیث بن سعد نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، انہیں عروہ، ابن مسیب، علقمہ بن وقاص اور عبید اللہ نے عائشہ رضی اللہ عنہا کی حدیث کے متعلق خبر دی اور ان کی باہم ایک کی بات دوسرے کی بات کی تصدیق کرتی ہے کہ جب ان پر تہمت لانے والوں نے تہمت لگائی تو رسول اللہ ﷺ نے علی اور اسامہ رضی اللہ عنہما کو اپنی بیوی (عائشہ رضی اللہ عنہا) کو اپنے سے جدا کرنے کے متعلق مشورہ کرنے کے لیے بلایا، کیونکہ آپ پر اب تک (اس سلسلے میں) وجہ نہیں آئی تھی۔ اسامہ رضی اللہ عنہ نے تو یہ کہا کہ آپ کی زوجہ مطہرہ (عائشہ رضی اللہ عنہا) میں ہم سوائے خیر کے اور کچھ نہیں جانتے۔ اور بریرہ رضی اللہ عنہا (ان کی خادمہ) نے کہا کہ میں کوئی ایسی چیز نہیں جانتی جس سے ان پر عیب لگایا جاسکے۔ اتنی بات ضرور ہے کہ وہ نو عمر لڑکی ہیں کہ آٹا گوندھتی اور پھر جا کے سورتی ہے اور کبریٰ آ کر اسے کھا لیتی ہے۔ رسول کریم ﷺ نے (تہمت کے جھوٹ ثابت ہونے کے بعد) فرمایا کہ ”ایسے شخص کی طرف سے کون عذر خواہی کرے گا جو میری بیوی کے بارے میں بھی مجھے اذیت پہنچاتا ہے۔ قسم اللہ کی! میں نے اپنے گھر میں خیر کے سوا اور کچھ نہیں دیکھا اور لوگ ایک ایسے شخص کا نام لیتے ہیں جس کے متعلق بھی مجھے خیر کے سوا اور کچھ معلوم نہیں۔“

۲۶۳۷۔ حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النَّمِيرِيُّ، حَدَّثَنَا يُونُسُ؛ ح. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، وَابْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ وَبَعْضُ حَدِيثِهِمْ يَصُدُّو بَعْضًا، حِينَ قَالَ: لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَأَسَامَةَ حِينَ اسْتَلَبَتِ الْوَحْيَ يَسْتَأْمِرُهُمَا فِي فِرَاقِ أَهْلِهَا، فَأَمَّا أُسَامَةُ فَقَالَ: أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَقَالَتْ بَرِيرَةُ: إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا أَغْمِصُهُ أَكْثَرَ مِنْ أَنَّهَا حَدِيثَةُ السَّنَنِ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ يُعَذِّرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي فَوَاللَّهِ مَا عَلِمْتُ مِنْ أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا)).

(راجع: ۲۵۹۳ | مسلم: ۷۰۲۰، ۷۰۲۱)

تشریح: ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا پر تہمت کا واقعہ اسلامی تاریخ کا ایک مشہور ترین حادثہ ہے۔ جس میں نبی کریم ﷺ اور حضرت عائشہ صدیقہ رضی اللہ عنہا اور بہت سے اکابر صحابہ کو بہت تکالیف کا سامنا کرنا پڑا۔ آخر اس بارے میں سورہ نور نازل ہوئی اور اللہ پاک نے حضرت عائشہ رضی اللہ عنہا کی پاکدامنی ظاہر کرنے کے سلسلے میں کئی شاندار بیانات دیے۔ امام بخاری رحمہ اللہ نے مطلب باب اس سے نکالا کہ حضرت اسامہ رضی اللہ عنہ نے حضرت

عائشہ رضی اللہ عنہا کی تعدیل ان لفظوں میں بیان کی جو مقصد باب ہیں۔

اس الزام کا بانی عبداللہ بن ابی منافق مردود تھا جو اسلام سے دل میں سخت کینہ رکھتا تھا۔ الزام ایک نہایت ہی پاک دامن صحابی صفوان بن معطل رضی اللہ عنہ کے ساتھ لگایا تھا جو نہایت صالح اور مردِ عقیف تھا۔ یہ اللہ کی راہ میں شہید ہوا۔ حدیث الکف کی اور تفصیل اپنے مقام پر آئے گی۔

بابُ شَہَادَةِ الْمُخْتَبِيْ

باب: جو اپنے تئیں چھپا کر گواہ بنا ہو اس کی گواہی

درست ہے

وَأَجَازُهُ عَمْرُو بْنُ حُرَيْثٍ قَالَ: وَكَذَلِكَ يُفْعَلُ بِالْكَاذِبِ الْفَاجِرِ. وَقَالَ الشَّعْبِيُّ وَأَبْنُ سِينَرٍ وَعَطَاءٌ وَقَتَادَةُ: السَّمْعُ شَهَادَةٌ. وَكَانَ الْحَسَنُ يَقُولُ: لَمْ يُشْهَدُونِي عَلَى شَيْءٍ، وَلَكِنْ سَمِعْتُ كَذِبًا وَكَذًا.

اور عمرو بن حرث رضی اللہ عنہ نے اس کو جائز کہا ہے اور فرمایا کہ جھوٹے بے ایمان کے ساتھ ایسی صورت اختیار کی جاسکتی ہے۔ شعبی، ابن سیرین، عطاء اور قتادہ نے کہا کہ جو کوئی کسی سے کوئی بات سنے تو اس پر گواہی دے سکتا ہے گو وہ اس کو گواہ نہ بنائے اور حسن بصری رضی اللہ عنہ نے کہا کہ اسے اس طرح کہنا چاہئے کہ اگرچہ ان لوگوں نے مجھے گواہ نہیں بنایا لیکن میں نے اس اس طرح سے سنا ہے۔

تشریح: باب ہذا کے ذیل میں شروع میں عمرو بن حرث کا نام آیا ہے یہ کسں صحابہ میں سے تھے۔ ان کے باپ بھی صحابی تھے۔ بخاری شریف میں ان کا ذکر صرف اسی جگہ آیا ہے۔ اس اثر کو امام بیہقی نے وصل کیا۔ جملہ ((كذلك يفعل بالكاذب الفاجر)) جو شخص جھوٹا بے ایمان ہو اس کے لئے یہی تدبیر کریں گے یعنی جو جھوٹا بے ایمان آدمی لوگوں کے سامنے کسی کا حق تسلیم کرنے سے ڈرتا ہے۔ ایسا نہ ہو کہ وہ لوگ اس پر گواہ بن جائیں اور تنہائی میں اقرار کرتا ہے تو اس کا اقرار چھپ کر سن سکتے ہیں۔

آگے حدیث میں ابن صیاد کا ذکر آیا ہے۔ جس کا نام صاف تھا۔ وہ یہودی لڑکا تھا اور عوام کو گمراہ کرنے اور اسلام سے بدظن کرنے کے لئے خود جھوٹی باتیں بطور ابہام بنانا کر لوگوں کو سنا رہا تھا۔ اس میں دجال کے بہت سے خصائل تھے۔ نبی کریم ﷺ اس کا کفر و فریب معلوم کرنے کے لئے درختوں کی آڑ میں اسے دیکھنے گئے۔ یہیں سے امام بخاری رحمہ اللہ نے یہ نکالا کہ ایسے موقع پر چھپ کر کسی کی باتیں سننا درست ہے اور جب سننا درست ہو تو اس پر گواہی دے سکتا ہے۔

۲۶۳۸۔ جَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: سَأَلْتُ سَمْعَةَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَنْدَةَ بْنُ كَعْبٍ الْأَنْصَارِيُّ يَوْمَ مَا نِ النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ طَفِقَ رَسُولُ اللَّهِ ﷺ يَتَقَبَّحُ بِجُدُوعِ النَّخْلِ، وَهُوَ يَخْتَلِ أَوْ يَسْمَعُ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَأَبْنُ صَيَّادٍ

(۲۶۳۸) ہم نے ابو الیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی زہری سے کہ سالم نے بیان کیا، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، آپ کہتے تھے کہ رسول اللہ ﷺ ابی بن کعب انصاری رضی اللہ عنہ کو ساتھ لے کر کھجور کے اس باغ کی طرف تشریف لیے گئے جس میں ابن صیاد تھا۔ جب حضور اکرم ﷺ باغ میں داخل ہوئے تو آپ درختوں کی آڑ میں چھپ کر چلنے لگے۔ آپ چاہتے تھے کہ ابن صیاد آپ کو دیکھنے نہ پائے اور اس سے پہلے آپ اس کی باتیں سن سکیں۔ ابن صیاد ایک روئیں دار چادر میں زمین پر لیٹا ہوا تھا اور کچھ گنگنا رہا تھا۔ ابن صیاد کی ماں نے آنحضرت

کودیکھ لیا کہ آپ درخت کی آڑ لیے چلے آ رہے ہیں تو وہ کہنے لگی اے صاف! یہ محمد (ﷺ) آ رہے ہیں۔ ابن صیاد ہوشیار ہو گیا۔ رسول اللہ نے فرمایا: ”اگر اسے اپنے حال پر رہنے دیتی تو بات ظاہر ہو جاتی۔“

مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْرَمَةٌ - أَوْ زَمْرَمَةٌ - فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: أَيُّ صَافٍ، هَذَا مُحَمَّدٌ. فَتَنَاهَى ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ تَرَكَتُهُ بَيْنَ)). [راجع: ۱۳۵۵]

تشریح: ابن صیاد مدینہ میں ایک یہودی لڑکا تھا جو بار بار کرتا تھا کہ مجھ پر وحی اترتی ہے۔ حالانکہ اس پر شیطان سوار تھا۔ اکثر نیم بیہوشی میں رہتا تھا اور دیوانگی کی باتیں کرتا تھا۔ نبی کریم ﷺ نے ایک مرتبہ چاہا چھپ کر اس کی بڑکوشیں اور وہ آپ کو دیکھ نہ سکے۔ یہی واقعہ یہاں مذکور ہے۔ اور اسی سے امام بخاری رحمہ اللہ نے ترجمہ الباب کو ثابت فرمایا ہے۔

(۲۶۳۹) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان نے بیان کیا زہری سے اور ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رفاعہ قرظی رضی اللہ عنہ کی بیوی رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں اور عرض کیا کہ میں رفاعہ کے نکاح میں تھی پھر مجھے انہوں نے طلاق دے دی اور قطعی طلاق دے دی۔ پھر میں نے عبد الرحمن بن زبیر رضی اللہ عنہ سے شادی کر لی۔ لیکن ان کے پاس تو (شرمگاہ) اس کپڑے کی گانٹھ کی طرح ہے۔ آنحضرت ﷺ نے دریافت کیا ”کیا تو رفاعہ کے پاس دوبارہ جانا چاہتی ہے۔ لیکن تو اس وقت تک ان سے اب شادی نہیں کر سکتی جب تک تو عبد الرحمن بن زبیر کا مزانہ چکھ لے اور وہ تمہارا مزانہ چکھ لیں۔“ اس وقت ابو بکر رضی اللہ عنہ خدمت نبوی میں موجود تھے اور خالد بن سعید بن عاص رضی اللہ عنہ دروازے پر اپنے لیے (اندر آنے کی) اجازت کا انتظار کر رہے تھے۔ انہوں نے کہا: اے ابو بکر! کیا اس عورت کو نہیں دیکھتے کہ نبی کریم ﷺ کے سامنے کس طرح کی باتیں زور زور سے کہہ رہی ہے۔

۲۶۳۹ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ جَاءَتِ امْرَأَةٌ رِفَاعَةَ الْفُرْطِيَّ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَأَبَتْ فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنِ الزَّبِيرِ، إِنَّمَا مَعَهُ مِثْلُ هَذِهِ الثَّوْبِ. فَقَالَ: ((أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةً؟ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَكُودُقِ عُسَيْلَتِكَ)). وَأَبُو بَكْرٍ جَالِسٌ عِنْدَهُ وَخَالِدُ بْنُ سَعِيدٍ بْنُ الْعَاصِ بِالْبَابِ يَنْتَظِرُ أَنْ يُؤَدَّنَ لَهُ، فَقَالَ: يَا أَبَا بَكْرٍ، أَلَا تَسْمَعُ إِلَى هَذِهِ مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ ﷺ؟ [اطرافہ فی: ۵۲۶۰، ۵۲۶۱، ۵۲۶۵، ۵۳۱۷، ۵۷۹۲، ۵۸۲۵، ۶۰۸۴] [مسلم: ۳۵۲۶؛ ترمذی: ۱۱۱۸؛ ابن ماجہ: ۱۹۳۲]

تشریح: امام بخاری رحمہ اللہ نے یہیں سے یہ نکالا کہ چھپ کر گواہ بنا درست ہے۔ کیونکہ خالد دروازے کے باہر تھے۔ عورت کے سامنے نہ تھے۔ باوجود اس کے خالد نے ایک قول کی نسبت اس عورت کی طرف کی اور نبی کریم ﷺ نے خالد پر اعتراض نہیں کیا۔ عبد الرحمن بن زبیر صاحب اولاد تھے مگر اس وقت شاید وہ مریض ہوں..... اسی وجہ سے اس عورت نے اس کو کپڑے کی گانٹھ سے تعبیر کیا جس میں کچھ بھی حرکت نہیں ہوتی، وہ جماع نہیں کر سکتے۔ مگر حضرت ابن زبیر نے عورت کے اس بیان کی تردید کی تھی۔

اس حدیث سے یہ مسئلہ بھی ثابت ہوا کہ جب تک مطلقہ عورت از خود کسی دوسرے مرد کے نکاح میں جا کر اس سے جماع نہ کرے اور وہ خود اس

کو طلاق نہ دے دے وہ پہلے خاوند کے نکاح میں دوبارہ نہیں جاسکتی۔ فرضی حلالہ کرانے والوں پر لعنت آئی ہے جیسا کہ فقہائے حنفیہ کے ہاں رواج ہے کہ وہ تین طلاق والی عورت کو فرضی حلالہ کرانے کا فتویٰ دیا کرتے ہیں، جو باعث لعنت ہے۔

باب: إِذَا شَهِدَ شَاهِدٌ أَوْ شُهُودٌ بِشَيْءٍ فَقَالَ آخَرُونَ: مَا عَلِمْنَا ذَلِكَ يُحْكَمُ بِقَوْلِ مَنْ شَهِدَ
باب: جب ایک یا کئی گواہ کسی معاملے کے اثبات میں گواہی دیں اور دوسرے لوگ یہ کہہ دیں کہ ہمیں اس سلسلے میں کچھ معلوم نہیں تو فیصلہ اسی کے قول کے مطابق ہوگا جس نے اثبات میں گواہی دی

حمیدی نے کہا کہ یہ ایسا ہے جیسے بلال رضی اللہ عنہ نے خبر دی تھی کہ نبی کریم ﷺ نے کعبہ میں نماز پڑھی اور فضل رضی اللہ عنہ نے کہا تھا کہ آپ نے (کعبہ کے اندر) نماز نہیں پڑھی۔ تو تمام لوگوں نے بلال رضی اللہ عنہ کی گواہی کو تسلیم کر لیا۔ اسی طرح اگر دو گواہوں نے اس کی گواہی دی کہ فلاں شخص کے فلاں پر ایک ہزار درہم ہیں اور دوسرے دو گواہوں نے گواہی دی کہ ڈیڑھ ہزار درہم ہیں تو فیصلہ زیادہ کی گواہی دینے والوں کے قول کے مطابق ہوگا۔

تشریح: حضرت فضل رضی اللہ عنہ کا کہنا تھا کہ میں نے آپ کو کعبہ میں نماز پڑھتے نہیں دیکھا۔ ان کو اس بارے میں علم نہ تھا۔ حضرت بلال کی شہادت تھی کہ انہوں نے نبی کریم ﷺ کو کعبہ میں نماز پڑھتے دیکھا۔ اکثریت بھی ان کے ساتھ تھی۔ لہذا ان ہی کی بات کو مانا گیا۔

۲۶۴۰۔ حَدَّثَنَا جَبَّانٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَمْرُ بْنُ سَعِيدٍ، عَنْ أَبِي حُسَيْنٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ: أَنَّهُ تَزَوَّجَ ابْنَةً لِأَبِي إِهَابٍ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: قَدْ أَرْضَعْتُ عُقْبَةَ، وَالَّتِي تَزَوَّجَ. فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكَ أَرْضَعْتِنِي وَلَا أَخْبَرْتِنِي. فَأَرْسَلَ إِلَى آلِ أَبِي إِهَابٍ فَسَأَلَهُمْ فَقَالُوا: مَا عَلِمْنَا أَرْضَعْتَ صَاحِبَتَنَا. فَرَكِبَ إِلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَيْفَ وَقَدْ قِيلَ)). فَقَارَقَهَا، وَتَكَحَّتْ زَوْجًا غَيْرَهُ. (راجع: ۱۸۸)

(۲۶۴۰) ہم سے حبان نے بیان کیا، کہا کہ ہم کو عبد اللہ نے خبر دی، کہا ہم کو عمر بن سعید بن ابی حسین نے خبر دی، کہا کہ مجھے عبد اللہ بن ابی ملیکہ نے خبر دی اور انہیں عقبہ بن حارث رضی اللہ عنہ نے کہ انہوں نے ابو اہاب بن عزیز کی لڑکی سے شادی کی تھی۔ پھر ایک خاتون آئیں اور کہنے لگیں کہ عقبہ کو بھی میں نے دودھ پلایا ہے اور اسے بھی جس سے اس نے شادی کی ہے۔ عقبہ رضی اللہ عنہ نے کہا کہ مجھے تو معلوم نہیں کہ آپ نے مجھے دودھ پلایا ہے اور آپ نے مجھے پہلے اس سلسلے میں کچھ بتایا بھی نہیں تھا۔ پھر انہوں نے آل ابو اہاب کے یہاں آدمی بھیجا کہ ان سے اس کے متعلق پوچھے۔ انہوں نے بھی یہی جواب دیا کہ ہمیں معلوم نہیں کہ انہوں نے دودھ پلایا ہے۔ عقبہ رضی اللہ عنہ اب رسول اللہ ﷺ کی خدمت میں مدینہ حاضر ہوئے اور آپ سے مسئلہ پوچھا۔ آپ نے فرمایا: ”اب کیا ہو سکتا ہے جب کہ کہا جا چکا۔“ آپ نے دونوں میں جدائی کرادی اور اس کا نکاح دوسرے شخص سے کرادیا۔

تشریح: ترجمہ باب اس طرح ثابت ہوا کہ عقبہ اور اس کی اہلیہ کے عزیز کا بیان نفی میں تھا اور دودھ پلانے والی عورت کا بیان اثبات میں تھا۔ نبی کریم ﷺ نے اسی عورت کی گواہی قبول فرمائی۔ معلوم ہوا کہ گواہی میں اثبات نفی پر مقدم ہے۔

باب: گواہ عادل معتبر ہونے ضروری ہیں

اور اللہ تعالیٰ نے سورہ طلاق میں فرمایا کہ ”اپنے میں سے دو عادل آدمیوں کو گواہ بنالو۔“ اور (اللہ تعالیٰ نے سورہ بقرہ میں فرمایا) ”گواہوں میں سے جنہیں تم پسند کرو۔“

بَابُ الشَّهَادَةِ الْعُدُولِ

وَقَوْلِ اللَّهِ: ﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنْكُمْ﴾ [الطلاق: ٢] وَ ﴿مِمَّن تَرْضَوْنَ مِنَ الشَّهَادَةِ﴾ [البقرة: ٢٨٢]

(۲۶۴۱) ہم سے حکم بن نافع نے بیان کیا، کہا ہم کو شعیب نے خبر دی زہری سے، کہا کہ مجھ سے حمید بن عبد الرحمن بن عوف نے بیان کیا، کہ عبد اللہ بن عتبہ نے کہا کہ میں نے عمر بن خطاب رضی اللہ عنہ کو کہتے ہوئے سنا کہ آپ بیان کرتے تھے کہ رسول اللہ ﷺ کے زمانے میں لوگوں کا وحی کے ذریعہ مواخذہ ہو جاتا تھا۔ لیکن اب وحی کا سلسلہ ختم ہو گیا اور ہم صرف انہیں امور میں مواخذہ کریں گے جو تمہارے عمل سے ہمارے سامنے ظاہر ہوں گے۔ اس لیے جو کوئی ظاہر میں ہمارے سامنے خیر کرے گا، ہم اسے امن دیں گے اور اپنے قریب رکھیں گے۔ اس کے باطن سے ہمیں کوئی سرکار نہ ہوگا۔ اس کا حساب تو اللہ تعالیٰ کرے گا اور جو کوئی ہمارے سامنے ظاہر میں برائی کرے گا تو ہم بھی اسے امن نہیں دیں گے اور نہ ہم اس کی تصدیق کریں گے خواہ وہ یہی کہتا رہے کہ اس کا باطن اچھا ہے۔

۲۶۴۱۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَتْبَةَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: إِنَّ أَنَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ الْوَحْيَ قَدْ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا أَمَانَهُ وَقَرْبَنَاهُ، وَلَيْسَ إِلَيْنَا مِنْ سِرِّيَّتِهِ شَيْءٌ، اللَّهُ مُحَاسِبُهُ فِي سِرِّيَّتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا لَمْ نَأْمَنْهُ وَلَمْ نُصَدِّقْهُ، وَإِنْ قَالَ: إِنَّ سِرِّيَّتَهُ حَسَنَةٌ.

تشریح: حضرت عمر رضی اللہ عنہ کے قول سے ان بے وقوفوں کا رد ہوا جو ایک بدکار فاسق کو درویش اور ولی سمجھیں۔ اور یہ دعویٰ کریں کہ ظاہری اعمال سے کیا دیتا ہے، دل اچھا ہونا چاہیے کہ جو جب حضرت عمر رضی اللہ عنہ جیسے شخص کو دل کا حال معلوم نہیں ہو سکتا تھا تو تم بیچارے کس باغ کی مولیٰ ہو دل کا حال بجز اللہ کریم کے کوئی نہیں جانتا۔ پیغمبر صاحب کو بھی اس کا علم وحی یعنی اللہ کے بتلانے سے ہوتا۔ حضرت عمر رضی اللہ عنہ نے قاعدہ بیان کیا کہ ظاہر کی رو سے جس کے اعمال شرع کے موافق ہوں اس کو اچھا سمجھو اور جس کے اعمال شرع کے خلاف ہوں ان کو برا سمجھو۔ اب اگر اس کا دل بالفرض اچھا بھی ہوگا جب بھی ہم اس کے برا سمجھنے میں کوئی مواخذہ دار نہ ہوں گے کیونکہ ہم نے شریعت کے قاعدے پر عمل کیا۔ البتہ ہم اگر اس کو اچھا سمجھیں گے تو گناہ گار ہوں گے۔ (وحیدی)

ترجمہ باب اس سے نکلا کہ فاسق بدکار کی بات نہ مانی جائے گی یعنی اس کی شہادت مقبول نہ ہوگی۔ معلوم ہوا کہ شاہد کے لئے عدالت ضروری ہے۔ عدالت سے مراد یہ ہے کہ مسلمان آزاد، عاقل، بالغ، نیک ہو، تو کافر یا غلام یا مجنون یا نابالغ یا فاسق کی گواہی مقبول نہ ہوگی۔ (وحیدی) یہی مقصد ہے کہ عادل گواہ کے ظاہری حالات کا درست ہونا ضروری ہے ورنہ اس کو عادل نہ مانا جائے گا۔ اسلام کا فتویٰ ظاہری حالت پر ہے۔ باطن اللہ کے حوالہ ہے۔ اس میں ان نام نہاد صوفیوں کی بھی تردید ہے جن کا ظاہر سراسر خلاف شرع ہوتا ہے اور باطن میں وہ ایماندار عاشق خدا اور رسول بنتے ہیں۔ ایسے مکار نام نہاد صوفیوں نے ایک خلقت کو گمراہ کر رکھا ہے۔ ان میں سے بعض تو اتنے بے حیاء واقع ہوئے ہیں کہ نماز روزہ کی کھلے لفظوں تحقیر کرتے ہیں، علما

کی برائیاں کرتے ہیں، شریعت اور طریقت کو الگ الگ بتلاتے ہیں۔ ایسے لوگ سراسر گمراہ ہیں۔ ہرگز ہرگز قابل قبولیت نہیں ہیں بلکہ وہ خود گمراہ اور مخلوق کے گمراہ کرنے والے ہیں۔

حضرت جنید بغدادی رحمۃ اللہ علیہ کا مشہور قول ہے کہ ”کل حقیقۃ لا یشهد لہ الشرع فهو زندقۃ۔“ ہر وہ حقیقت جس کی شہادت شریعت سے نہ ملے وہ بدعتی اور بے ایمانی اور زندقیت ہے۔ نعوذ باللہ من شرور انفسنا ومن سیئات اعمالنا۔

بَابُ تَعْدِيلِ كَمِّ يَجُوزُ

باب: کسی گواہ کو عادل ثابت کرنے کے لیے کتنے آدمیوں کی گواہی ضروری ہے؟

(۲۶۴۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا ثابت سے اور ان سے حضرت انس رضی اللہ عنہ نے کہا کہ رسول اللہ صلی اللہ علیہ وسلم کے پاس سے ایک جنازہ گزرا تو لوگوں نے اس میت کی تعریف کی، آپ صلی اللہ علیہ وسلم نے فرمایا: ”واجب ہوگئی۔“ پھر دوسرا جنازہ گزرا تو لوگوں نے اس کی برائی کی، یا اس کے سوا اور الفاظ (اسی مفہوم کو ادا کرنے کے لیے) کہے (راوی کو شبہ ہے) آپ صلی اللہ علیہ وسلم نے اس پر بھی فرمایا: ”واجب ہو گئی۔“ عرض کیا گیا: یا رسول اللہ! آپ نے اس جنازہ کے متعلق بھی فرمایا کہ واجب ہوگئی اور پہلے جنازہ پر بھی یہی فرمایا۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”ایمان والی قوم کی گواہی (بارگاہ الہی میں مقبول ہے) یہ لوگ زمین پر اللہ کے گواہ ہیں۔“

۲۶۴۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ جَنَازَةٌ، فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ: ((وَجَبَتْ)). ثُمَّ مَرَّ بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا أَوْ قَالَ: غَيْرَ ذَلِكَ. فَقَالَ: ((وَجَبَتْ)). فَقِيلَ: يَا رَسُولَ اللَّهِ، قُلْتَ: لِهَذَا وَجَبَتْ، وَلِهَذَا ((وَجَبَتْ)) قَالَ: ((شَهَادَةُ الْقَوْمِ الْمُؤْمِنُونَ، شَهَدَاءُ اللَّهِ فِي الْأَرْضِ)). [راجع: ۱۳۶۷] [مسلم: ۲۲۰۱] ابن ماجہ: ۱۶۹۱

(۲۶۴۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے داؤد بن ابی فرات نے بیان کیا، کہا ہم سے عبد اللہ بن بریدہ نے بیان کیا ابوالاسود سے کہ میں مدینہ آیا تو یہاں وہاں بھیلی ہوئی تھی، لوگ بڑی تیزی سے مر رہے تھے۔ میں حضرت عمر رضی اللہ عنہ کی خدمت میں تھا کہ ایک جنازہ گزرا۔ لوگوں نے اس میت کی تعریف کی تو حضرت عمر رضی اللہ عنہ نے کہا کہ واجب ہوگئی۔ پھر دوسرا گزرا لوگوں نے اس کی بھی تعریف کی حضرت عمر رضی اللہ عنہ نے کہا واجب ہوگئی۔ پھر تیسرا گزرا تو لوگوں نے اس کی برائی کی، حضرت عمر رضی اللہ عنہ نے اس کے لیے بھی یہی کہا کہ واجب ہوگئی۔ میں نے پوچھا امیر المؤمنین! کیا چیز واجب ہوگئی۔ انہوں نے کہا میں نے اسی طرح کہا ہے جس طرح نبی کریم صلی اللہ علیہ وسلم نے فرمایا تھا: ”جس مسلمان کے لیے چار آدمی اچھائی کی گواہی دے دیں اسے اللہ تعالیٰ جنت میں داخل کرتا ہے۔“ ہم نے آنحضرت صلی اللہ علیہ وسلم سے

۲۶۴۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيدَةَ عَنْ أَبِي الْأَسْوَدِ قَالَ: أَتَيْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ، فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَسْتُ إِلَى عُمَرَ فَمَرَّتْ جَنَازَةٌ فَأَثْنَيْ خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ. ثُمَّ مَرَّ بِأُخْرَى فَأَثْنَيْ خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرَّ بِالثَّالِثَةِ فَأَثْنَيْ شَرًّا، فَقَالَ: وَجَبَتْ. فَقُلْتُ: مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ: كَمَا قَالَ النَّبِيُّ ﷺ: ((أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ)). قُلْنَا:

وَلَا تَلَاةٌ؟ قَالَ: ((وَلَا تَلَاةٌ)). قُلْنَا: وَاثْنَانِ؟ قَالَ: پوچھا اور اگر تین دیں؟ آپ نے فرمایا: ”تین پر بھی۔“ ہم نے پوچھا اگر دو ((وَاثْنَانِ)) ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ۔
[راجع: ۱۳۶۸] نہیں پوچھا۔

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ تعدیل اور تزکیہ کے لئے کم سے کم دو شخصوں کی گواہی ضروری ہے۔ امام مالک اور شافعی کا یہی قول ہے۔ لیکن امام ابوحنیفہ رحمہ اللہ کے نزدیک ایک کی بھی گواہی کافی ہے۔ (تطانی)
حدیث کا مطلب یہ کہ جس کی مسلمانوں نے تعریف کی اس کے لئے جنت واجب ہوگی اور جس کی برائی کی اس کے لئے دوزخ واجب ہوگی۔ جس کا مطلب رائے عامہ کی تصویب ہے سچ ہے۔

آوازہ خلق کو فقارہ خدا کہتے ہیں

مجہد مطلق امام بخاری رحمہ اللہ کا ان روایات کے لانے کا مقصد یہ ہے کہ تعدیل و تزکیہ میں رائے عامہ کا کافی دخل ہے۔

بَابُ الشَّهَادَةِ عَلَى الْأَنْسَابِ وَالرَّضَاعِ الْمُسْتَقْبِضِ وَالْمَوْتِ الْقَدِيمِ
باب: نسب اور رضاعت میں جو مشہور ہو، اسی طرح پرانی موت پر گواہی کا بیان

وَقَالَ النَّبِيُّ ﷺ: ((أَرْضَعْتَنِي وَأَبَا سَلَمَةَ)) اور نبی کریم ﷺ نے فرمایا کہ ”مجھے اور ابو سلمہ رضاعت کو ٹوہیہ (ابولہب کی ٹوہیہ)) وَالْتَبَّتْ فِيهِ۔

تشریح: یعنی جب تک رضاعت اچھی طرح ثابت نہ ہو سنی سنی بات پر عمل نہ کرنا۔ مقصود امام بخاری رحمہ اللہ کا اشارہ ہے حضرت عائشہ رضی اللہ عنہا کی حدیث کی طرف جو آگے اس کتاب میں مذکور ہے کہ سوچ سمجھ کر کسی کو اپنا رضاعی بھائی قرار دو۔ منعقدہ باب کے جملہ مضامین سے مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ ان چیزوں میں صرف برہائے شہرت و شہادت دینا درست ہے گو گواہ نے اپنی آنکھ سے ان واقعات کو نہ دیکھا ہو۔ پرانی موت سے مراد یہ ہے کہ اس کو چالیس یا پچاس برس گزر چکے ہوں۔

۲۶۴۴۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْحَكَمُ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ عَلِيٌّ أَفْلَحٌ فَلَمْ أَذَنْ لَهُ فَقَالَ: اتَّخَذَجِينِ مِنِّي وَأَنَا عَمَلِكُ؟ فَقُلْتُ: وَكَيْفَ ذَلِكَ؟ فَقَالَ: أَرْضَعْتَنِي أُمْرَأَةً أَحْبَبِي بَلْبَنَ أَحْبَبِي. فَقَالَتْ: سَأَلْتُ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((صَدَقَ أَفْلَحُ، ائْتَدِنِي لَهُ)). | أطرافه في: ۴۷۹۶، ۵۱۰۳، ۵۱۱۱، ۵۲۲۹، ۶۱۵۶ | مسلم: ۳۵۷۹، نسائي:

(۲۶۴۳) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم کو حکم نے بیان کیا، انہیں عراق بن مالک نے انہیں عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ (پردہ کا حکم نازل ہونے کے بعد) افرح رضی اللہ عنہ نے مجھ سے (گھر میں آنے کی) اجازت چاہی تو میں نے ان کو اجازت نہیں دی۔ وہ بولے کہ آپ مجھ سے پردہ کرتی ہیں حالانکہ میں آپ کا (دودھ کا) چچا ہوں۔ میں نے کہا کہ یہ کیسے؟ تو انہوں نے بتایا کہ میرے بھائی (وائل) کی عورت نے آپ کو میرے بھائی ہی کا دودھ پلایا تھا۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں نے اس کے متعلق رسول اللہ ﷺ سے پوچھا تو آپ نے فرمایا: ”افرح نے سچ کہا ہے۔ انہیں (اندر

آنے کی) اجازت دے دیا کرو (ان سے پردہ نہیں)۔“

[۳۳۱۸، ۳۳۰۱]

تشریح: رضاعت میں صرف اکیلے فلاح کی گواہی کو تسلیم کیا گیا، باب کا یہی مقصد ہے۔ ساتھ ہی یہ بھی ہے کہ گواہ کو پرکھنا بھی ضروری ہے۔

(۲۶۴۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا جابر بن زید سے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے حمزہ رضی اللہ عنہ کی صاحبزادی بنت حمزہ: ((لَا تَحِلُّ لِي، يَحْرُمُ مِنْ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ أَخِي مِنَ الرِّضَاعَةِ))۔ [طرفہ فی: ۵۱۰۰]

۲۶۴۵۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ فِي بِنْتِ حَمْزَةَ: ((لَا تَحِلُّ لِي، يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ، هِيَ بِنْتُ أَخِي مِنَ الرِّضَاعَةِ))۔ [طرفہ فی: ۵۱۰۰]

[مسلم: ۳۵۸۳، ۳۵۸۴؛ نسائی: ۳۳۰۵، ۳۳۰۶]

۳۳۰۶: ابن ماجہ: ۱۹۳۸

رشتہ میں بھی رضاعت کا ملحوظ رکھنا ضروری ہے۔

تشریح: حضرت حمزہ بن عبد المطلب رضی اللہ عنہ آپ کے چچا تھے۔ ہر دو کی عمروں میں کوئی خاص فرق نہ تھا۔ اس لئے جس وقت نبی کریم ﷺ دودھ پیتے تھے حضرت حمزہ رضی اللہ عنہ کو بھی دودھ پینے کا وہی زمانہ تھا۔ اور دونوں حضرات نے ابولہب کی باندی ثویبہ کا دودھ پیا تھا۔ حضرت حمزہ رضی اللہ عنہ کی لڑکی جن کا نام امامہ یا عمارہ بتایا جاتا ہے، کے متعلق یہ حدیث آپ نے اسی بنیاد پر بیان کی تھی۔ قسطلانی نے کہا، ان میں سے چار رشتے مشتبہ ہیں جو نسب سے حرام ہوتے ہیں، لیکن رضاع سے حرام نہیں ہوتے۔ ان کا ذکر کتاب النکاح میں آئے گا۔ ان شاء اللہ تعالیٰ۔

(۲۶۴۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی عبد اللہ بن ابی بکر سے، وہ عمرہ بنت عبد الرحمن سے اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی کہ رسول کریم ﷺ ان کے یہاں تشریف فرما تھے۔ حضرت عائشہ رضی اللہ عنہا نے ایک صحابی کی آواز سنی جو (ام المومنین) حفصہ کے گھر میں آنے کی اجازت چاہتا تھا۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ میں نے کہا: یا رسول اللہ! یہ آدمی آپ کے گھر میں آنے کی اجازت چاہتا ہے (حضرت عائشہ) فرماتی ہیں کہ رسول اللہ ﷺ نے فرمایا: ”میرا خیال ہے یہ فلاں صاحب، حفصہ کے رضاعی چچا ہیں۔“ پھر حضرت عائشہ رضی اللہ عنہا نے بھی اپنے ایک رضاعی چچا کے متعلق پوچھا کہ اگر فلاں زندہ ہوتے تو کیا وہ بچہ میرے پاس آ سکتے تھے؟ رسول اللہ ﷺ نے فرمایا: ”ہاں! دودھ سے بھی وہ تمام رشتے حرام ہو جاتے ہیں جو نسب کی وجہ سے حرام ہوتے ہیں۔“

۲۶۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عُمَرَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ. قَالَتْ: عَائِشَةُ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَرَاهُ فَلَانًا)) لَعَمَّ حَفْصَةَ مِنَ الرِّضَاعَةِ. فَقَالَتْ عَائِشَةُ: لَوْ كَانَ فَلَانٌ حَيًّا لَعَمَّهَا مِنَ الرِّضَاعَةِ دَخَلَ عَلَيَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((نَعَمْ، إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا يَحْرُمُ مِنَ الْوِلَادَةِ)).

[طرفہ فی: ۳۱۰۵، ۵۰۹۹] [مسلم: ۳۵۶۸]

نسائی: ۱۳۳۱۳

تشریح: الحمد للہ کہ ۱۸ اپریل ۷۰ء میں حرم نبوی مدینہ المنورہ میں اس پارے کے متن کی قراءت غور و فکر کے ساتھ یہاں سے شروع کی گئی اور دعا کی گئی کہ اللہ پاک اپنے پیارے نبی ﷺ کے پیارے ارشادات کے سمجھنے اور ان کا بہترین اردو ترجمہ مع تشریح کرنے کی توفیق بخشے اور اس خدمت حدیث نبوی کو میرے لئے اور میرے جملہ متعلقین و مخلصین کے لئے قبول فرما کر ذریعہ سعادت دارین بنائے اور حاجی مرحوم بلاری پیار و قریشی بنگلوری کو جنت نصیب کرے جن کے حج بدل کے سلسلہ میں مجھ کو مدینہ منورہ کی یہ حاضری نصیب ہوئی۔ اللہم اغفر له وارحمه واکرم نزله ووسع مدخله امین یا رب العالمین۔

۲۶۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي رَجُلٌ، فَقَالَ: ((يَا عَائِشَةُ مَنْ هَذَا؟)) قُلْتُ: أَخِي مِنَ الرِّضَاعَةِ. قَالَ: ((يَا عَائِشَةُ، انْظُرْنَ مَنْ إِخْوَانُكُمْ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ)). تَابَعَهُ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ. اطرفه في: ۱۵۱۰۲ | مسلم: ۳۶۰۶ | ابوداود: ۲۰۵۹ | نسائی: ۳۳۱۲ | ابن ماجه: ۱۹۴۵

(۲۶۴۷) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں اشعث بن الوشاء نے، انہیں ان کے والد نے، انہیں مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ (گھر میں) تشریف لائے تو میرے یہاں ایک صاحب (ان کے رضاعی بھائی) بیٹھے ہوئے تھے۔ آپ نے دریافت فرمایا: ”عائشہ! یہ کون ہے؟“ میں نے عرض کیا کہ یہ میرا رضاعی بھائی ہے آپ نے فرمایا: ”عائشہ! ذرا دیکھ بھال کر لو کہ کون تمہارا رضاعی بھائی ہے۔ کیونکہ رضاعت وہی معتبر ہے جو کم سن میں ہو۔“ محمد بن کثیر کے ساتھ اس حدیث کو عبد الرحمن بن مہدی نے سفیان ثوری سے روایت کیا ہے۔

تشریح: بچے کا اسی زمانہ میں کسی عورت کے دودھ پینے کا اعتبار ہے جب کہ بچے کی زندگی کے لئے وہ ضروری ہو یعنی مدت رضاعت جو دو سال کی ہے۔ اگر اس کے اندر دو بچے کسی ماں کا دودھ پیئیں تو اس کا اعتبار ہوگا اور دونوں میں حرمت ثابت ہوگی ورنہ حرمت ثابت نہیں ہوگی۔ مدت رضاعت حوالین کاملین خود قرآن مجید سے ثابت ہے یعنی پورے دو سال، اس سے زیادہ دودھ پلانا غلط ہوگا۔ حنفیہ کے نزدیک یہ مدت تیس ماہ اور زائد تک ہے جواز روئے قرآن مجید صحیح نہیں ہے۔

بَابُ شَهَادَةِ الْقَاذِفِ وَالسَّارِقِ وَالزَّانِي

باب: زنا کی تہمت لگانے والے، چور اور زانی کی گواہی کا بیان

تشریح: غرض امام بخاری رحمہ اللہ کی باب اور تفصیلات ذیل سے یہ ہے کہ قاذف اگر توبہ کرے تو آئندہ اس کی گواہی مقبول ہوگی۔ آیت سے یہی لکھا ہے اور جمہور علما کا بھی یہی قول ہے حنفیہ کہتے ہیں کہ توبہ کرنے سے وہ فاسق نہیں رہتا، لیکن اس کی گواہی بھی مقبول نہ ہوگی۔ بعض نے کہا اگر اس کو حد لگ گئی تو گواہی قبول ہوگی حد سے پہلے مقبول نہ ہوگی۔

تفصیلات مذکورہ میں ضمیرہ بن شعبہ رضی اللہ عنہ کو ذہ کے حاکم تھے۔ مذکورہ تینوں شخصوں نے ان کی نسبت بیان کیا کہ انہوں نے ام جہیل ایک عورت سے زنا کیا لیکن جو اتنے گواہ زیادہ نے یہ بیان کیا کہ میں نے دونوں کو ایک چادر میں دیکھا، ضمیرہ کی سانس چڑھ رہی تھی، اس سے زیادہ میں نے کچھ نہیں دیکھا۔ حضرت عمر رضی اللہ عنہ نے ان تینوں کو حد قذف لگائی۔

امام بخاری رحمہ اللہ کا قاذف کی گواہی قبول نہیں کرتے تھے۔ لیکن نکاح میں قاذف کی شہادت کو جائز قرار دیتے ہیں۔ حالانکہ نکاح کا معاملہ بھی کچھ غیر اہم نہیں ہے۔ ایک مرد مسلمان کے لئے عمر بھر بلکہ اولاد اور اولاد حلال حرام کا سوال ہے۔ لیکن امام صاحب قاذف کی گواہی نکاح میں قبول مانتے ہیں اسی طرح رمضان کے چاند میں بھی قاذف کی شہادت کے قائل ہیں۔ پس معلوم ہوا کہ ان کا پہلا قول کہ قاذف کی شہادت قابل قبول نہیں وہ قول غلط ہے۔ جس کی غلطی خود ان ہی کے دیگر اقوال صحیحہ سے ثابت ہو رہی ہے اس باب میں مسلک سلف ہی صحیح اور واجب التسلیم ہے کہ قاذف کی شہادت مقبول ہے۔ امام شافعی رحمہ اللہ اور اکثر سلف کا قول یہ ہے کہ قاذف جب تک اپنے تئیں جھٹلائے نہیں اس کی توبہ صحیح نہ ہوگی۔ اور امام مالک کا قول یہ ہے کہ جب وہ نیک کام زیادہ کرنے لگے تو ہم سمجھ جائیں گے کہ اس نے توبہ کی اب اپنے تئیں جھٹلانا ضروری نہیں۔ امام بخاری رحمہ اللہ کا بھی میلان اسی طرف معلوم ہوتا ہے کہ عجب بن مالک اور ان کے ساتھیوں کی روایت غزوہ تبوک میں مذکور ہوگی۔ ان سے امام بخاری رحمہ اللہ نے یہ نکالا کہ قاذف کو سزا ہو جانا بھی یہی توبہ ہے۔ کیونکہ نبی کریم ﷺ نے زانی کو اور عجب بن مالک اور ان کے ساتھیوں کو سزا دینے کے بعد توبہ کی تکلیف نہیں دی۔

الفاظ ترجمۃ الباب وقال بعض الناس کے تحت حضرت حافظ ابن حجر رحمہ اللہ فرماتے ہیں: "هذا منقول عن الحنفية واحتجوا في رد شهادة المحدث لا يحفظ لا يصح منها شيء..... الخ"۔ یعنی یہاں حنفیہ مراد ہیں جن سے یہ منقول ہے کہ قاذف کی شہادت جائز نہیں اگرچہ اس نے توبہ کر لی ہو اس بارے میں انہوں نے چند احادیث سے استدلال کیا ہے، مگر حفاظ حدیث کا کہنا یہ ہے کہ ان میں سے کوئی بھی حدیث جو وہ اپنی دلیل میں پیش کرتے ہیں صحیح نہیں ہے۔ ان میں زیادہ مشہور حدیث "عمرو بن شعيب عن ابيه عن جده" کی ہے۔ جس کے لفظ یہ ہیں: "لا تجوز شهادة خائن ولا خائنة ولا محدود في الاسلام"۔ اس حدیث کو ابو داؤد اور ابن ماجہ نے روایت کیا ہے اور ترمذی نے اس کے مثل حضرت عائشہ رضی اللہ عنہا سے ساتھ ہی یہ بھی کہا ہے لا يصح یعنی یہ حدیث صحیح نہیں ہے۔ اور ابو زر ع نے اسے منکر کہا ہے۔

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝ إِلَّا الَّذِينَ يَدْعُونَ تَابُوا﴾ (النور: ۵۰۴) وَجَلَدَ عُمَرُ أَبَا بَكْرَةَ وَشِبْلَ بْنَ مَعْبُدٍ وَنَافِعًا بِقَذْفِ الْمُغْيِرَةِ ثُمَّ اسْتَتَابَهُمْ وَقَالَ: مَنْ تَابَ قَبِلْتُ شَهَادَتَهُ. وَأَجَازَهُ عَبْدُ اللَّهِ بْنُ عُتْبَةَ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَسَعِيدُ بْنُ جُبَيْرٍ وَطَاوُسٌ وَمُجَاهِدٌ وَالشَّعْبِيُّ وَعِكْرِمَةُ وَالزُّهْرِيُّ وَمُحَارِبُ بْنُ دَثَارٍ، وَشَرِيحٌ وَمُعَاوِيَةُ بْنُ قُرَّةَ. وَقَالَ أَبُو الزِّنَادِ: الْأَمْرُ عِنْدَنَا بِالْمَدِينَةِ إِذَا رَجَعَ الْقَاذِفُ عَنْ قَوْلِهِ فَاسْتَغْفَرَ رَبَّهُ، قَبِلْتُ شَهَادَتَهُ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ: إِذَا أَكْذَبَ نَفْسَهُ جُلِدَ وَقَبِلْتُ شَهَادَتَهُ وَقَالَ الثَّوْرِيُّ: إِذَا جُلِدَ الْعَبْدُ ثُمَّ أَعْتَقَ، جَازَتْ شَهَادَتُهُ، وَإِذَا اسْتَفْضَى الْمَحْدُودُ فَفَضَّيَاهُ جَائِزَةٌ. وَقَالَ

اور اللہ تعالیٰ نے (سورہ نور میں) فرمایا: "ایسے تہمت لگانے والوں کی گواہی کبھی نہ مانو، یہی لوگ توبہ کار ہیں، مگر جو توبہ کر لیں۔" تو حضرت عمر رضی اللہ عنہ نے ابو بکر، شبیل بن معبد، نافع بن حارث کو حد لگائی مغیرہ پر تہمت لگانے کی وجہ سے۔ پھر ان سے توبہ کرائی اور کہا جو کوئی توبہ کر لے اس کی گواہی قبول ہوگی۔ اور عبد اللہ بن عتبہ اور عمر بن عبد العزیز اور سعید بن جبیر اور طاؤس اور مجاہد بن جابر اور عکرمہ اور الزہری و محارب بن دثار، و شریح و معاویہ بن قرۃ۔ وقال أبو الزناد: الأمر عندنا بالمدينة إذا رجع القاذف عن قوله فاستغفر ربه، قبلت شهادته. وقال الشعبي وقتادة: إذا أكذب نفسه جلد وقبلي شهادته وقال الثوري: إذا جلد العبد ثم أعتق، جازت شهادته، وإذا استفضى المحدود ففضيأه جائزة. وقال

اور شافعی اور قتادہ نے کہا جب وہ اپنے آپ کو جھٹلائے اور اس کو حد لگ جائے تو اس کی گواہی قبول ہوگی۔ اور سفیان ثوری نے کہا جب غلام کو حد قذف لگ جائے پھر اس کے بعد وہ آزاد ہو جائے تو اس کی گواہی قبول ہوگی۔ اور جس کو حد قذف لگی ہو اگر وہ قاضی بنایا جائے تو اس کا فیصلہ نافذ ہوگا۔ اور بعض لوگ (امام ابو حنیفہ رحمہ اللہ) کہتے ہیں قاذف کی گواہی قبول نہ ہوگی گو وہ توبہ کر لے۔ پھر یہ بھی کہتے ہیں کہ بغیر دو گواہوں کے نکاح درست نہیں

ہوتا اور اگر حد قذف لگے ہوئے گواہوں کی گواہی سے نکاح کیا تو نکاح درست ہوگا۔ اگر دو غلاموں کی گواہی سے کیا تو درست نہ ہوگا اور ان ہی لوگوں نے حد قذف لگے ہوئے لوگوں اور لونڈی غلام کی گواہی رمضان کے چاند کے لیے درست رکھی ہے۔ اور اس باب میں یہ بیان ہے کہ قاذف کی تو بہ کس طرح معلوم ہوگی اور آنحضرت ﷺ نے تو زانی کو ایک سال کے لیے جلا وطن کیا اور آپ نے کعب بن مالک رضی اللہ عنہ اور ان کے دونوں ساتھیوں سے منع کر دیا کوئی بات نہ کرے۔ پچاس راتیں اسی طرح گزریں۔

(۲۶۳۸) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا اور ان سے یونس نے (دوسری سند) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، انہیں عروہ بن زبیر نے خبر دی کہ ایک عورت نے فتح مکہ کے موقع پر چوری کر لی تھی۔ پھر اسے رسول اللہ ﷺ کی خدمت میں حاضر کیا گیا اور آپ کے حکم کے مطابق اس کا ہاتھ کاٹ دیا گیا۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر انہوں نے اچھی طرح توبہ کر لی اور شادی کر لی۔ اس کے بعد وہ آتی تھیں تو میں ان کی ضرورت رسول اللہ ﷺ کی خدمت میں پیش کر دیا کرتی تھی۔

٢٦٤٨- حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، ح: وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ: عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ امْرَأَةً، سَرَقَتْ فِي غَزْوَةِ الْفَتْحِ، فَأَتَى بِهَا رَسُولُ اللَّهِ ﷺ ثُمَّ أَمْرَ بِهَا فَقُطِعَتْ يَدُهَا. قَالَتْ عَائِشَةُ: فَحَسَنْتُ تَوْبَتَهَا وَتَرَوُجَتْ، وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ. [إطرافه في: ٣٧٣٢، ٣٤٧٥]

[7A.0. , 7VAA , 7VAV , 83.8 , 3V33

امسلم: ۴۴۱۱؛ ابوداود: ۴۳۹۶؛ نسائي:

[891A, 891V

تشریح: یہ عورت مخزومی قریش کے اشراف میں سے تھی۔ اس نے نبی کریم ﷺ کے گھر سے ایک چادر چرائی تھی جیسے کہ ابن ماجہ کی روایت میں اس کی صراحت مذکور ہے اور ابن سعد کی روایت میں زیور چرانا مذکور ہے۔ ممکن ہے کہ ہر دو چیزیں چرائی ہوں۔ باب کا مطلب حضرت عائشہ رضی اللہ عنہا کے قول ((فحسنت تو بہتھا)) سے نکلتا ہے طحطاوی نے کہا جو رکی شہادت بالا جماع مقبول ہے جب وہ توبہ کر لے۔ باب کا مطلب یہ تھا کہ قاذف کی توبہ کیونکر مقبول ہوگی لیکن حدیث میں جو رکی توبہ مذکور ہے تو امام بخاری رحمہ اللہ نے قاذف کو چور پر قیاس کیا۔

۲۶۴۹ = حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، حَدَّثَنِیَ اللَّیْثُ،
عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ
(۲۶۴۹) ہم سے یحییٰ بن بکر نے بیان کیا، کہا ہم سے لیث نے بیان کیا
عقیل سے، وہ ابن شہاب سے، ان سے عبید اللہ بن عبد اللہ نے اور ان سے

ابن عبد اللہ، عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ رَسُولِ اللَّهِ ﷺ نے ان لوگوں کے لیے جو شادی اللہ ﷻ: أَنَّهُ أَمَرَ فِيمَنْ زَنَى وَلَمْ يُحْصَنْ شدہ نہ ہوں اور زنا کریں۔ یہ حکم دیا تھا کہ انہیں سو کوڑے لگائیں جائیں اور بجلد مائتہ وَتَغْرِبَ عَامٍ [راجع: ۲۳۸۴] ایک سال کے لیے جلاوطن کر دیا جائے۔

تشریح: امام بخاری رحمہ اللہ کا مقصد اس روایت کے لانے سے یہ ہے کہ جب حدیث میں غیر حصن کی سرابھی مذکور ہوئی کہ سو کوڑے مارو اور ایک سال کے لئے جلاوطن کرو اور توبہ کا علیحدہ ذکر نہیں کیا تو معلوم ہوا کہ اس کا ایک سال تک بے وطن رہنا یہی توبہ ہے۔ اس کے بعد اس کی شہادت قبول ہوگی۔

باب: اگر ظلم کی بات پر لوگ گواہ بنانا چاہیں تو گواہ

نہ بنے

(۲۶۵۰) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو ابو حیان تمہی (یحییٰ بن سعید) نے، انہیں شععی نے، اور ان سے نعمان بن بشیر رضی اللہ عنہما نے بیان کیا کہ میری ماں نے میرے باپ سے مجھے ایک چیز ہبہ دینے کے لیے کہا (پہلے تو انہوں نے انکار کیا کیونکہ دوسری بیوی کے بھی اولاد تھی) پھر راضی ہو گئے اور مجھے وہ چیز ہبہ کر دی۔ لیکن ماں نے کہا کہ جب تک آپ نبی کریم ﷺ کو اس معاملہ میں گواہ نہ بنائیں میں اس پر راضی نہ ہوں گی۔ چنانچہ والد میرا ہاتھ پکڑ کر نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ میں ابھی نو عمر تھا۔ انہوں نے عرض کیا کہ اس لڑکے کی ماں عمرہ بنت رواحہ رضی اللہ عنہا مجھ سے ایک چیز اسے ہبہ کرنے کے لیے کہہ رہی ہیں۔ آپ ﷺ نے دریافت فرمایا: ”اس کے علاوہ اور بھی تمہارے لڑکے ہیں؟“ انہوں نے کہا کہ ہاں ہیں۔ نعمان رضی اللہ عنہ نے بیان کیا میرا خیال ہے کہ آنحضرت ﷺ نے اس پر فرمایا: ”تو مجھ کو ظلم کی بات پر گواہ نہ بنا۔“ اور ابو حریزہ نے شععی سے یہ نقل کیا کہ آپ نے فرمایا ”میں ظلم کی بات پر گواہ نہیں بنتا۔“

بَابُ: لَا يَشْهَدُ عَلَى شَهَادَةِ جَوْرِ إِذَا أُشْهِدَ

۲۶۵۰۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ. أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ قَالَ: سَأَلْتُ أُمِّي أَبِي بَعْضَ الْمَوْهَبَةِ لِي مِنْ مَالِهِ، ثُمَّ بَدَأَ لَهُ فَوَهَبَهَا لِي فَقَالَتْ: لَا أَرْضَى حَتَّى تَشْهَدَ النَّبِيُّ ﷺ. فَأَخَذَ بِيَدِي وَأَنَا غَلَامٌ، فَأَتَى بِي النَّبِيُّ ﷺ فَقَالَ: إِنَّ أُمَّهُ بِنْتُ رَوَاحَةَ سَأَلَتْنِي بَعْضَ الْمَوْهَبَةِ لِهَذَا، فَقَالَ: ((أَلَيْكَ وَلَدُ سِوَاهُ؟)) قَالَ نَعَمْ. قَالَ: فَأَرَاهُ قَالَ: ((لَا تَشْهَدْنِي عَلَى جَوْرٍ)). وَقَالَ أَبُو حَرِيرَةَ عَنِ الشَّعْبِيِّ: ((لَا أُشْهِدُ عَلَى جَوْرٍ)). [راجع: ۲۵۸۶]

تشریح: گواہ پر اگر یہ ظاہر ہے کہ یہ ظلم ہے تو اس کا فرض ہے کہ اس کے حق میں ہرگز گواہی نہ دے ورنہ وہ بھی اس گناہ میں شریک ہو جائے گا۔

(۲۶۵۱) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے ابو حمزہ نے بیان کیا کہ میں نے زہد بن مضرب رضی اللہ عنہ سے سنا کہ میں نے عمران بن حصین رضی اللہ عنہ سے سنا اور انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سب سے بہتر میرے زمانہ کے لوگ (صحابہ) ہیں پھر وہ

۲۶۵۱۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ زَهْدَ بْنَ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((خَيْرُكُمْ قُرْنِي، ثُمَّ الَّذِينَ

يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ)) قَالَ عِمْرَانُ: لَا أَدْرِي أَذَكَرَ النَّبِيُّ ﷺ بَعْدُ قَرْبَيْنِ أَوْ ثَلَاثَةً. قَالَ النَّبِيُّ ﷺ: ((إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلَا يُؤْتَمِنُونَ، وَيَشْهَدُونَ، وَلَا يُسْتَشْهَدُونَ وَيَنْدِرُونَ وَلَا يُفُونَ، وَيُظْهَرُ فِيهِمُ السَّمَنُ)). [اطرافہ فی: ۳۶۵۰، ۶۴۲۸، ۶۶۹۵] [مسلم: ۶۴۷۵، ۶۴۷۶]

لوگ جو ان کے بعد آئیں گے (تابعین) پھر وہ لوگ جو اس کے بھی بعد آئیں گے (تابع تابعین)۔ عمران نے بیان کیا کہ میں نہیں جانتا آنحضرت ﷺ نے دو زمانوں کا (اپنے بعد) ذکر فرمایا یا تین کا پھر آپ نے فرمایا: ”تمہارے بعد ایسے لوگ پیدا ہوں گے جو چور ہوں گے، جن میں دیانت کا نام نہ ہوگا۔ ان سے گواہی دینے کے لیے نہیں کہا جائے گا۔ لیکن وہ گواہیاں دیتے پھریں گے۔ نذریں مانیں گے لیکن پوری نہیں کریں گے، مٹایا ان میں عام ہوگا۔

تشریح: مطلب یہ ہے کہ نہ گواہی میں ان کو پاک ہوگا نہ قسم کھانے میں، جلدی کے مارے کبھی گواہی پہلے ادا کریں گے پھر قسم کھائیں گے۔ کبھی قسم پہلے کھالیں گے۔ پھر گواہی دیں گے۔ حدیث کے جملہ ((ویشہدون ولا يستشهدون)) پر حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”ويعارضه ما رواه مسلم من حديث زيد بن خالد مرفوعاً الا اخبركم بخير الشهداء الذي يأتي بالشهادة قبل ان يسألها واختلف العلماء في ترجيحهما فجنح ابن عبد البر الى ترجيح حديث زيد بن خالد لكونه من رواية اهل المدينة فقدمه على رواية اهل العراق وبالغ فرعم ان حديث عمران هذا لا اصل له وجنح غيره الى ترجيح حديث عمران لاتفاق صاحبي الصحيح عليه وانفراد مسلم باخراج حديث زيد بن خالد وذهب اخرون الى الجمع بينهما الخ۔“ (فتح)

یعنی ((ویشہدون ولا يستشهدون)) سے زید بن خالد کی حدیث مرفوعہ معارض ہے، جسے امام مسلم نے روایت کیا ہے، جس کا ترجمہ یہ ہے کہ نبی کریم ﷺ نے فرمایا کیا میں تم کو بہترین گواہوں کی خبر نہ دوں؟ وہ دوہو لوگ ہوں گے کہ وہ طلی سے پہلے ہی خود گواہی دے دیں..... ہر دو احادیث کی ترجیح میں علما کا اختلاف ہے۔ ابن عبد البر نے حدیث زید بن خالد (مسلم) کو ترجیح دی ہے کیونکہ یہ اہل مدینہ کی روایت ہے۔ اور حدیث مذکور اہل عراق کی روایت سے ہے۔ پس اہل عراق پر اہل مدینہ کو ترجیح حاصل ہے۔ انہوں نے یہاں تک مبالغہ کیا کہ حدیث عمران مذکورہ کو کھردیا کہ اس کی کوئی اصل نہیں (حالانکہ ان کا ایسا کہنا بھی صحیح نہیں ہے) دوسرے علما نے حدیث عمران کو ترجیح دی ہے اس لئے کہ اس پر ہر دو اماموں امام بخاری و امام مسلم رحمہما اللہ کا اتفاق ہے۔ اور حدیث زید بن خالد کو صرف امام مسلم نے روایت کیا ہے۔ تیسرا اگر وہ علما کا وہ ہے جو ان ہر دو احادیث میں تطبیق دینے کا قائل ہے۔

پہلی تطبیق یہ دی گئی ہے کہ حدیث زید میں ایسے شخص کی گواہی مراد ہے جسے کسی انسان کا حق معلوم ہے اور وہ انسان خود اس سے لاعلم ہے، پس وہ پہلے ہی جا کر اس صاحب حق کے حق میں گواہی دے کر اس کا حق ثابت کر دیتا ہے۔ یا یہ کہ اس شہادت کا کوئی اور عالم زندہ نہ ہو پس وہ اس شہادت کے مستحقین وراثاً کو خود مطلع کر دے اور گواہی دے کر ان کو معلوم کرادے۔ اس جواب کو اکثر علما نے پسند کیا ہے۔ اور بھی کئی توجیہات کی گئی ہیں جو فتح الباری میں مذکور ہیں۔ پس بہتر یہی ہے کہ ایسے تعارضات کو مناسب تطبیق سے اٹھایا جائے نہ کہ کسی صحیح حدیث کا انکار کیا جائے۔

۲۶۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةَ

(۲۶۵۲) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی منصور سے، انہوں نے ابراہیم نخعی سے، انہیں عبیدہ نے اور ان سے عبد اللہ بن عثمان نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سب سے بہتر میرے زمانہ کے لوگ ہیں، پھر وہ لوگ جو اس کے بعد ہوں گے۔ پھر وہ لوگ جو اس کے بعد ہوں گے اور اس کے بعد ایسے لوگوں کا زمانہ آئے گا جو قسم سے پہلے گواہی

أَحَدِهِمْ يَمِينُهُ، وَيَمِينُهُ شَهَادَتُهُ)). قَالَ إِبْرَاهِيمُ: دے گے اور گواہی سے پہلے قسم کھائیں گے۔ ابراہیم نخعی رحمہ اللہ نے بیان کیا وَكَانُوا يَضْرِبُونَنا عَلَى الشَّهَادَةِ وَالْعَهْدِ. کہ ہمارے بڑے بزرگ شہادت اور عہد کا لفظ زبان سے نکالنے پر ہمیں [اطرافہ فی: ۳۶۵۱، ۶۴۲۹، ۶۶۵۸] [مسلم: مارتے تھے۔

۶۴۶۹؛ ترمذی: ۳۸۵۹؛ ابن ماجہ: ۲۳۶۲]

تشریح: مطلب یہ کہ "اشہد باللہ یا علی عہد اللہ" ایسی باتوں کو منہ سے نکالنے پر ہمارے بزرگ ہم کو مارا کرتے تھے تاکہ قسم کھانے کی عادت نہ پڑ جائے۔ موقع بے موقع قسم کھانے کی عادت بہتر نہیں ہے قسم میں احتیاط لازمی ہے۔

بَابُ مَا قِيلَ فِي شَهَادَةِ الزُّورِ

لِقَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ [الفرقان: ۷۲] وَكَيْتَمَانَ الشَّهَادَةِ وَقَوْلِهِ: ﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ أَمَّمَ قَلْبَهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [البقرة: ۲۸۳] **باب: جھوٹی گواہی کے متعلق کیا حکم ہے؟** اللہ تعالیٰ نے (سورہ فرقان میں) فرمایا: "جو لوگ جھوٹی گواہی نہیں دیتے۔" اسی طرح گواہی کو چھپانا بھی گناہ ہے۔ اور اللہ تعالیٰ نے فرمایا: "گواہی کو نہ چھپاؤ اور جس شخص نے گواہی کو چھپایا تو اس کے دل میں کھوٹ ہے اور اللہ تعالیٰ سب کچھ جانتا ہے جو تم کرتے ہو۔" (اور اللہ تعالیٰ کا فرمان کہ) "اگر تم سچ دار بناؤ گے۔" اپنی زبانوں کو (جھوٹی) گواہی دے کر۔

تشریح: اس آیت کی تفسیر میں حضرت ابن عباس رضی اللہ عنہما فرماتے ہیں: "قال تلوى لسانك بغير الحق وهى اللجلجة فلا تقم الشهادة على وجهها۔" یعنی مراد یہ ہے کہ تو اپنی زبان کو حق بات سے پھیر کر تو زور موز کر بولے کہ جس نے گواہی صحیح طور پر ادا نہ ہو سکے۔ شارع علیہ السلام کا مقصد یہ ہے کہ جہاں حق اور صداقت کی گواہی کا موقع ہو وہاں کھل کر صاف صاف لفظوں میں گواہی کا فرض ادا کرنا چاہیے۔ کیا یہ استعارہ اشارہ وغیرہ ایسے مواقع پر درست نہیں ہیں۔

۲۶۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ وَهْبَ بْنَ جَرِيرٍ، وَعَبْدَ الْمَلِكِ بْنَ إِبْرَاهِيمَ، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ عَنِ الْكَبَائِرِ فَقَالَ: ((إِلْشْرَاكٌ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ)). تَابَعَهُ غُنْدَرٌ وَأَبُو عَامِرٍ وَبَهْزٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. [مسلم: ۲۶۰، ۲۶۱؛ ترمذی: ۳۰۱۸، ۴۰۲۱؛ نسائی: ۴۸۸۲]

تشریح: کبیرہ گناہ اور بھی بہت ہیں۔ یہاں روایت کے لائن سے امام بخاری رحمہ اللہ کا مقصد جھوٹی گواہی کی مذمت کرنا ہے کہ یہ بھی کبیرہ گناہوں میں داخل ہے جس کی مذمت میں اور بھی بہت سی روایات وارد ہوئی ہیں۔ بلکہ جھوٹ بولنے، جھوٹی گواہی دینے کو اکبر الکبائر میں شمار کیا گیا ہے یعنی بہت ہی بڑا کبیرہ گناہ جھوٹی گواہی دینا ہے۔

(۲۶۵۳) ہم سے مسدود نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، کہا ہم سے جریری نے بیان کیا، ان سے عبدالرحمن بن ابی بکرہ نے اور ان سے ان کے باپ نے بیان کیا کہ نبی اکرم ﷺ نے فرمایا: ”کیا میں تم لوگوں کو سب سے بڑے گناہ نہ بتاؤں؟“ تین بار آپ نے اسی طرح فرمایا۔ صحابہ نے عرض کیا، ہاں یا رسول اللہ! آپ نے فرمایا: ”اللہ کا کسی کو شریک ٹھہرانا، ماں باپ کی نافرمانی کرنا“ آپ اس وقت تک ٹیک لگائے ہوئے تھے لیکن اب آپ سیدھے بیٹھ گئے اور فرمایا ”ہاں یا اور جھوٹی گواہی بھی۔“ انہوں نے بیان کیا کہ آنحضرت ﷺ نے اس جملے کو اتنی مرتبہ دہرایا کہ ہم کہنے لگے کاش! آپ خاموش ہو جاتے۔ اسماعیل بن ابراہیم نے بیان کیا، ان سے جریری نے بیان کیا، اور ان سے عبدالرحمن نے بیان کیا۔

۲۶۵۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟)) ثَلَاثًا. قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: ((الِإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ)). وَجَلَسَ وَكَانَ مُتَكِنًا فَقَالَ: ((أَلَا وَقَوْلُ الزُّوْرِ)). قَالَ: فَمَا زَالَ يَكُرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا الْجُرَيْرِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ. [اطرافه في: ۵۹۷۶، ۶۲۷۴، ۶۲۷۳]

تشریح: آپ کو بار بار یہ فرمانے میں تکلیف ہو رہی تھی، صحابہ نے شفقت کی راہ سے یہ چاہا کہ آپ بار بار فرمانے کی تکلیف نہ اٹھائیں خاموش رہیں جبکہ آپ کئی بار فرما چکے ہیں۔ علمائے گناہوں کو صغیرہ اور کبیرہ دو قسموں میں تقسیم کیا ہے، جس کے لئے دلائل بہت ہیں۔ کچھ کا ایسا خیال ہے کہ صغیرہ گناہ کوئی نہیں، گناہ سب ہی کبیرہ ہیں۔ امام غزالی فرماتے ہیں: ”انکار الفرق بین الكبيرة والصغيرة ولا يلبق بالفقيه“ یعنی دین کی سمجھ رکھنے والوں کے لئے مناسب نہیں کہ وہ کبیرہ اور صغیرہ گناہوں کے فرق کا انکار کریں۔ آپ ﷺ نے جھوٹی گواہی کو بار بار اس لئے ذکر فرمایا کہ یہ بہت ہی بڑا گناہ ہے۔ اور بہت سے مفاسد کا پیش خیمہ ہے، آپ کا مقصد تھا کہ مسلمان ہرگز اس کا ارتکاب نہ کریں۔

باب: اندھے آدمی کی گواہی اور اس کے معاملہ کا بیان اور اس کا اپنا نکاح کرنا یا کسی دوسرے کا نکاح کرنا، یا اس کی خرید و فروخت یا اس کی اذان وغیرہ جیسے امامت اور اقامت بھی اندھے کی درست ہے اسی طرح اندھے کی گواہی ان تمام امور میں جو

بَابُ شَهَادَةِ الْأَعْمَى وَأَمْرِهِ وَنِكَاحِهِ وَإِنْكَاحِهِ وَمُبَايَعَتِهِ وَقَبُولِهِ فِي التَّأْذِينَ وَغَيْرِهِ، وَمَا يُعْرِفُ بِالْأَصْوَاتِ

آواز سے سمجھ جاسکتے ہوں

قاسم، حسن بصری، ابن سیرین، زہری اور عطاء نے بھی اندھے کی گواہی جائز رکھی ہے۔ امام شعبی نے کہا کہ اگر وہ ذہین اور سمجھدار ہے تو اس کی گواہی جائز ہے۔ حکم نے کہا کہ بہت سی چیزوں میں اس کی گواہی جائز ہو سکتی ہے۔ زہری نے کہا اچھا بتاؤ اگر ابن عباس رضی اللہ عنہما کسی معاملہ میں گواہی دیں تو تم

وَأَجَازَ شَهَادَتَهُ قَاسِمٌ وَالحَسَنُ وَابْنُ سِيرِينَ وَالزُّهْرِيُّ وَعَطَاءٌ. وَقَالَ الشَّعْبِيُّ: يَجُوزُ شَهَادَتُهُ إِذَا كَانَ عَاقِلًا. وَقَالَ الْحَكَمُ: رَبُّ شَيْءٍ تَجُوزُ فِيهِ. وَقَالَ الزُّهْرِيُّ: أَرَأَيْتَ ابْنَ

اسے رد کر سکتے ہو؟ اور ابن عباس رضی اللہ عنہ (جب نابینا ہو گئے تھے تو) سورج غروب ہونے کے وقت ایک شخص کو بھیجتے (تاکہ آبادی سے باہر جا کر دیکھ آئیں کہ سورج پوری طرح غروب ہو گیا یا نہیں اور جب وہ آ کر غروب ہونے کی خبر دیتے تو) آپ افطار کرتے تھے۔ اسی طرح آپ طلوع فجر پوچھتے اور جب آپ سے کہا جاتا کہ ہاں فجر طلوع ہو گئی تو دو رکعت (سنت فجر) نماز پڑھتے۔ سلیمان بن یسار رضی اللہ عنہ نے کہا کہ عائشہ رضی اللہ عنہا کی خدمت میں حاضری کے لیے میں نے ان سے اجازت چاہی تو انہوں نے میری آواز پہچان لی اور کہا سلیمان اندر آ جاؤ، کیونکہ تم غلام ہو، جب تک تم پر (مال کتابت میں سے) کچھ بھی باقی رہ جائے گا۔ سمرہ بن جندب رضی اللہ عنہ نے نقاب پوش عورت کی گواہی جائز قرار دی تھی۔

عَبَّاسٌ لَوْ شَهِدَ عَلَى شَهَادَةٍ أَكُنْتُ تَرَدُّهُ؟ وَكَانَ ابْنُ عَبَّاسٍ يَبْعَثُ رَجُلًا إِذَا غَابَتِ الشَّمْسُ أَفْطَرَ، وَيَسْأَلُ عَنِ الْفَجْرِ فَإِذَا قِيلَ: طَلَعَ، صَلَّى رَكَعَتَيْنِ. وَقَالَ سُلَيْمَانُ بْنُ يَسَارٍ: اسْتَأْذَنْتُ عَلَى عَائِشَةَ فَعَرَفْتُ صَوْتِي قَالَتْ: سُلَيْمَانُ! ادْخُلْ فَإِنَّكَ مَمْلُوكٌ مَا بَقِيَ عَلَيْكَ شَيْءٌ. وَأَجَازَ سَمُرَةُ بْنُ جُنْدَبٍ شَهَادَةَ امْرَأَةٍ مُتَّقِيَةٍ.

تشریح: آثار مذکورہ میں سے قاسم کے اثر کو سعید بن منصور نے اور حسن اور ابن سیرین اور زہری کے اثر کو ابن ابی شیبہ نے اور عطاء کے اثر کو اثرم نے وصل کیا ہے۔ قطلانی نے کہا مالکیہ کا یہی مذہب ہے کہ اندھے کی گواہی قول میں اور بہرے کی گواہی فعل میں درست ہے۔ اور گواہ کے لئے یہ ضروری نہیں کہ وہ آنکھوں والا اور کانوں والا ہو۔ اور حضرت عبداللہ بن عباس رضی اللہ عنہما کے اثر کو عبدالرزاق نے وصل کیا، اس آدمی کا نام معلوم نہیں ہوا۔ اس اثر سے امام بخاری رحمہ اللہ نے یہ نکالا کہ اندھا اپنے معاملات میں دوسرے آدمی پر اعتماد کر سکتا ہے حالانکہ وہ اس کی صورت نہیں دیکھتا۔ سلیمان بن یسار مذکور حضرت عائشہ رضی اللہ عنہا کے غلام تھے اور حضرت عائشہ رضی اللہ عنہا غلام سے پردہ کرنا ضروری نہیں جانتی تھیں خواہ اپنا غلام ہو یا کسی اور کا۔ سلیمان بن یسار مکاتب تھے۔ ان کا بدل کتابت ابھی ادا نہیں ہوا تھا۔ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ جب تک بدل کتابت میں سے ایک پیسہ بھی تجھ پر باقی ہے تو غلام ہی سمجھا جائے گا۔ نقاب ڈالنے والی عورت کا نام معلوم نہیں ہوا۔ (وحیدی)

(۲۶۵۵) ہم سے محمد بن عبید بن میمون نے بیان کیا، کہا ہم کو عیسیٰ بن یونس نے خبر دی، انہی ہشام نے، انہیں ان کے باپ نے، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک شخص کو مسجد میں قرآن پڑھتے سنا تو فرمایا: ”ان پر اللہ تعالیٰ رحم فرمائے مجھے انہوں نے اس وقت فلاں اور فلاں آیتیں یاد دلادیں جنہیں میں فلاں فلاں سورتوں میں سے بھول گیا تھا۔“ عباد بن عبداللہ رضی اللہ عنہما نے اپنی روایت میں عائشہ رضی اللہ عنہا سے یہ زیادتی کی ہے کہ نبی کریم ﷺ نے میرے گھر میں تہجد کی نماز پڑھی۔ اس وقت آپ نے عباد رضی اللہ عنہ کی آواز سنی کہ وہ مسجد میں نماز پڑھ رہے ہیں۔ آپ نے پوچھا ”عائشہ! کیا یہ عباد کی آواز ہے؟“ میں نے کہا جی ہاں! آپ نے فرمایا ”اے اللہ! عباد پر رحم فرما۔“

۲۶۵۵- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ بْنِ مَيْمُونٍ، حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ: ((رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا آيَةً، أَسْقَطْنَهُنَّ مِنْ سُورَةٍ كَذَا وَكَذَا)). وَزَادَ عَبَادُ بْنُ عَبْدِ اللَّهِ عَنْ عَائِشَةَ تَهَجَّدَ النَّبِيُّ ﷺ فِي بَيْتِي فَسَمِعَ صَوْتَ عَبَادٍ يُصَلِّي فِي الْمَسْجِدِ فَقَالَ: ((يَا عَائِشَةُ، أَصَوْتُ عَبَادٍ هَذَا؟)) قُلْتُ: نَعَمْ. قَالَ: ((اللَّهُمَّ ارْحَمْ عَبَادًا)). [اطرافہ فی:

تشریح: اس حدیث کی مناسبت ترجمہ باب سے ظاہر ہے کہ نبی کریم ﷺ نے عبد اللہ بن یزید یا عباد کی صورت نہیں دیکھی۔ صرف آواز سنی اور اس پر اعتماد کیا، تو معلوم ہوا کہ اندھا آدمی بھی آواز سن کر شہادت دے سکتا ہے۔ اگر اس کی آواز پہچانتا ہو۔ امام زہری رحمہ اللہ یہی بتلاتے ہیں کہ نابینا کی گواہی قبول ہو سکتی ہے۔ جیسے کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما ہیں۔ بھلا یہ ممکن ہے کہ نابینا ہونے کی وجہ سے کوئی ان کی گواہی قبول نہ کرے۔

۲۶۵۶۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ فَكُلُّوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ)) أَوْ قَالَ: ((حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ)). وَكَانَ ابْنُ أُمِّ مَكْتُومٍ رَجُلًا أَعْمَى، لَا يُؤَذِّنُ حَتَّى يَقُولَ لَهُ النَّاسُ: أَصْبَحْتَ. [راجع: ۶۱۷]

۲۶۵۶) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے عبد العزیز بن ابی سلمہ نے بیان کیا، کہا ہم کو ابن شہاب نے خبر دی سالم بن عبد اللہ سے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بِلال رضی اللہ عنہ رات میں اذان دیتے ہیں۔ اس لیے تم لوگ سحری کھا پی سکتے ہو یہاں تک کہ (فجر کے لیے) دوسری اذان پکاری جائے۔“ یا (یہ فرمایا) ”یہاں تک کہ عبد اللہ ابن ام مکتوم رضی اللہ عنہ کی اذان سن لو۔“ عبد اللہ ابن ام مکتوم نابینا تھے اور جب تک ان سے کہا نہ جاتا صبح ہو گئی ہے، وہ اذان نہیں دیتے تھے۔

تشریح: اس حدیث کی مطابقت باب سے ظاہر ہے کہ لوگ ابن ام مکتوم رضی اللہ عنہ کی اذان پر اعتماد کرتے، کھانا پینا چھوڑ دیتے۔ حالانکہ وہ نابینا تھے۔ اس سے بھی نابینا کی گواہی کا اثبات مقصود ہے اور ان لوگوں کی تردید جو نابینا کی گواہی قبول نہ کرنے کا فتویٰ دیتے ہیں۔

۲۶۵۷۔ حَدَّثَنَا زِيَادُ بْنُ يَحْيَى، حَدَّثَنَا حَاتِمُ ابْنِ وَرْدَانَ، حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَقْبِيَةً فَقَالَ لِي أَبِي مَخْرَمَةَ: انْطَلِقْ بِنَا إِلَيْهِ عَسَى أَنْ يُعْطِبَنَا مِنْهَا شَيْئًا. فَقَامَ أَبِي عَلَى الْبَابِ فَكَكَلَمَ، فَعَرَفَ النَّبِيُّ ﷺ صَوْتَهُ فَخَرَجَ النَّبِيُّ ﷺ وَمَعَهُ قَبَاءٌ وَهُوَ يَرِيهِ مَحَاسِنَهُ وَهُوَ يَقُولُ: ((خَبَأْتُ هَذَا لَكَ، خَبَأْتُ هَذَا لَكَ)).

۲۶۵۷) ہم سے زیاد بن یحییٰ نے بیان کیا، کہا ہم سے حاتم بن وردان نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، عبد اللہ بن ابی ملیکہ سے اور ان سے مسور بن مخرمہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے یہاں چند قبائیں آئیں تو مجھ سے میرے باپ مخرمہ رضی اللہ عنہ نے کہا کہ میرے ساتھ رسول اللہ ﷺ کی خدمت میں چلو ممکن ہے آپ ان میں سے کوئی مجھے بھی عنایت فرمائیں۔ میرے والد (حضور اکرم ﷺ کے گھر پہنچ کر) دروازے پر کھڑے ہو گئے اور باتیں کرنے لگے۔ آپ نے ان کی آواز پہچان لی اور باہر تشریف لائے آپ کے پاس ایک قبائ بھی تھی آپ اس کی خوبیاں بیان کرنے لگے۔ اور فرمایا: ”میں نے یہ تمہارے ہی لیے الگ کر رکھی تھی میں نے یہ تمہارے ہی لیے الگ کر رکھی تھی۔“ [راجع: ۲۵۹۹]

تشریح: حافظ صاحب فرماتے ہیں ”فان فيه انه اعتمد على صوته قبل ان يرى شخصه۔“ یعنی اس حدیث سے مسئلہ یوں ثابت ہوا کہ نبی کریم ﷺ نے حضرت مخرمہ رضی اللہ عنہ کی صرف آواز سننے ہی ان پر اعتماد کر لیا اور آپ ﷺ باہر تشریف لے آئے تو معلوم ہوا کہ اندھا آدمی بھی آواز سن کر شہادت دے سکتا ہے اگر اس کی آواز پہچانتا ہو۔ اس سے نبی کریم ﷺ کی غریب پروری بھی ظاہر ہے کہ آپ غریبوں کا کس حد تک خیال فرماتے تھے۔ ﷺ۔

باب: عورتوں کی گواہی کا بیان

اور (سورہ بقرہ میں) اللہ تعالیٰ کا فرمانا کہ ”اگر دو مرد نہ ہوں تو ایک مرد اور دو عورتیں (گواہی میں پیش کرو)۔“

(۲۶۵۸) ہم سے ابن ابی مریم نے بیان کیا، انہوں نے کہا ہم کو محمد بن جعفر نے خبر دی، انہوں نے کہا کہ مجھے زید نے خبر دی، انہیں عیاض بن عبد اللہ نے اور انہیں ابو سعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کیا عورت کی گواہی مرد کی گواہی کے آدھے کے برابر نہیں ہے؟“ ہم نے عرض کیا کیوں نہیں۔ آپ نے فرمایا: ”یہی تو ان کی عقل کا نقصان ہے۔“

بَابُ شَهَادَةِ النِّسَاءِ

وَقَوْلِهِ تَعَالَى: ﴿إِن لَّمْ يَكُنْ لَّكَ رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ﴾. [البقرة: ۲۸۲]

۲۶۵۸۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، أَخْبَرَنِي زَيْدٌ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ؟)) قُلْنَا: بَلَى. قَالَ: ((فَذَلِكَ مِنْ نَقْصَانِ عَقْلِهَا)). [راجع: ۳۰۴]

تشریح: جب تو اللہ تعالیٰ نے دو عورتوں کو ایک مرد کے برابر قرار دیا۔ تمام حکما کا اس پر اتفاق ہے کہ عورت کی خلقت بہ نسبت مرد کے ضعیف ہے۔ اس کے قویٰ دماغیہ بھی جسمانی قویٰ کی طرح مرد سے کمزور ہیں۔ اب اگر شاذ و نادر کوئی عورت ایسی نکل آئی کہ جس کی جسمانی یا دماغی طاقت مردوں سے زیادہ ہو تو اس سے اکثری فطری قاعدے میں کوئی خلل نہیں آ سکتا یہ صحیح ہے کہ تعلیم سے مرد اور عورت کے قوائے دماغی میں اس طرح ریاضت اور کسرت سے قوائے جسمانی میں ترقی ہو سکتی ہے مگر کسی حال میں عورت کی صنف کی فضیلت مرد کی صنف پر ثابت نہیں ہوئی۔ اور جن لوگوں نے یہ خیال کیا ہے کہ تعلیم اور ریاضت سے عورتیں مردوں پر فضیلت حاصل کر سکتی ہیں۔ یہ ان کی غلطی ہے۔ اس لئے کہ بحث نوع و ذکر اور نوع نسواں میں ہے نہ کسی خاص شخص مذکور یا مؤنث میں۔ قطلانی نے کہا کہ رمضان کے چاند کی روایت میں ایک شخص کی شہادت کافی ہے اور اموال کے دعاوی میں ایک گواہ اور مدعی کی قسم پر فیصلہ ہو سکتا ہے اسی طرح اموال اور حقوق میں ایک مرد اور دو عورتوں کی شہادت پر بھی اور حدود، نکاح اور قصاص میں عورتوں کی شہادت جائز نہیں ہے۔ (وحیدی)

امام شافعی رحمہ اللہ نے اپنی محترمہ والدہ کا واقعہ بیان کیا کہ وہ کہہ شریف کی ایک عدالت میں ایک عورت کے ساتھ پیش ہوئیں۔ تو حاکم نے امتحان کے طور پر ان کو جدا جدا کرنا چاہا۔ فوراً انہوں نے کہا کہ ایسا کرنا جائز نہیں ہے۔ کیونکہ اللہ تعالیٰ نے قرآن مجید میں فرمایا ہے: ﴿أَنْ تَصْلَ أَحَدَهُمَا فَتَنْفَرْ أَحَدَهُمَا الْآخَرَى﴾ (۲/ البقرة: ۲۸۲) ان دو گواہ عورتوں میں سے اگر ایک بھول جائے تو دوسری اس کو یاد دلا دے اور یہ جدائی کی صورت میں نامکمل ہے۔ حاکم نے آپ کے استدلال کو تسلیم کیا۔

باب: باندیوں اور غلاموں کی گواہی کا بیان

اور حضرت انس رضی اللہ عنہ نے کہا کہ غلام اگر عادل ہے تو اس کی گواہی جائز ہے، شرح اور زرارہ بن اوفیٰ نے بھی اسے جائز قرار دیا ہے۔ ابن سیرین نے کہا کہ اس کی گواہی جائز ہے، سو اس صورت کے جب غلام اپنے مالک کے حق میں گواہی دے۔ (کیونکہ اس میں مالک کی طرف داری کا احتمال ہے) حسن اور ابراہیم نے معمولی چیزوں میں غلام کی گواہی کی اجازت دی ہے۔

بَابُ شَهَادَةِ الْإِمَاءِ وَالْعَبِيدِ

وَقَالَ أَنَسٌ: شَهَادَةُ الْعَبْدِ جَائِزَةٌ إِذَا كَانَ عَدْلًا وَأَجَارَهُ شُرَيْخٌ وَزُرَّارَةُ بْنُ أَوْفَى. وَقَالَ ابْنُ سِيرِينَ: شَهَادَتُهُ جَائِزَةٌ، إِلَّا الْعَبْدَ لِسَيِّدِهِ. وَأَجَارَهُ الْحَسَنُ وَإِبْرَاهِيمُ فِي الشَّيْءِ التَّافِهِ. وَقَالَ شُرَيْخٌ: كُلُّكُمْ بَنُو عَبِيدٍ وَإِمَاءٍ.

قاضی شریح نے کہا کہ تم میں سے ہر شخص غلاموں اور باندیوں کی اولاد ہے۔

تشریح: مطلب یہ ہے کہ تم سب اللہ کے لوٹری غلام ہو اور اللہ ہی کے لوٹری غلاموں کی اولاد ہو، اس لئے کسی کو کسی پر فخر کرنا جائز نہیں ہے۔ ہمارے امام احمد بن حنبل رحمہ اللہ نے اسی کے موافق حکم دیا ہے کہ لوٹری غلام کی جب وہ عادل اور ثقہ ہوں، گواہی مقبول ہے۔ مگر اگر مشاکفہ نے اس کو جائز نہیں رکھا۔ امام بخاری رحمہ اللہ لوٹری غلاموں کی شہادت کی جب وہ عادل ثقہ ہوں ثابت فرما رہے ہیں۔ ترجمۃ الباب میں نقل کردہ آثار سے آپ کا مدعا بخوبی ثابت ہوتا ہے۔

۲۶۵۹۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، وَحَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ، أَوْ سَمِعْتُهُ مِنْهُ: أَنَّهُ تَزَوَّجَ أُمَّ يَحْيَى بِنْتَ أَبِي إِهَابٍ قَالَ: فَجَاءَتْ أُمُّهُ سَوْدَاءُ فَقَالَتْ: قَدْ أَرْضَعْتُكُمْ. فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَعْرَضَ عَنِّي، قَالَ: فَتَنَحَّيْتُ فَذَكَرْتُ ذَلِكَ لَهُ قَالَ: ((وَكَيْفَ وَقَدْ زَعَمْتُ أَنْ قَدْ أَرْضَعْتُكُمْ)). فَتَنَاهَا عَنْهَا. [راجع: ۸۸]

(۲۶۵۹) ہم سے ابو عاصم نے بیان کیا، کہا ہم سے ابن جریج نے، وہ ابن ابی ملیکہ سے، ان سے عقبہ بن حارث رضی اللہ عنہ نے (دوسری سند) امام بخاری نے کہا اور ابومر سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ابن جریج نے بیان کیا کہ میں نے ابن ابی ملیکہ سے سنا۔ کہا کہ مجھ سے عقبہ بن حارث رضی اللہ عنہ نے بیان کیا، یا (یہ کہا کہ) میں نے یہ حدیث ان سے سنی کہ انہوں نے ام یحییٰ بنت ابی اہاب سے شادی کی تھی۔ انہوں نے بیان کیا کہ پھر ایک سیاہ رنگ والی باندی آئی اور کہنے لگی کہ میں نے تم دونوں کو دودھ پلایا ہے میں نے اس کا ذکر رسول اللہ ﷺ سے کیا تو آپ نے میری طرف سے منہ پھیر لیا پس میں جدا ہو گیا۔ میں نے پھر آپ کے سامنے جا کر اس کا ذکر کیا، تو آپ نے فرمایا: ”اب (نکاح) کیسے (بانی رہ سکتا ہے) جبکہ تمہیں اس عورت نے بتا دیا ہے کہ اس نے تم دونوں کو دودھ پلایا تھا۔“ چنانچہ آپ نے انہیں ام یحییٰ کو اپنے ساتھ رکھنے سے منع فرما دیا۔

تشریح: اس حدیث میں ذکر ہے کہ ایک لوٹری کی شہادت نبی کریم ﷺ نے قبول فرمائی اور اس کی بنا پر ایک صحابی عقبہ بن حارث رضی اللہ عنہ اور ان کی عورت میں جدائی کرادی، معلوم ہوا کہ لوٹری غلاموں کی شہادت قبول کی جاسکتی ہے، جو لوگ اس کے خلاف کہتے ہیں ان کا قول درست نہیں۔

باب: دودھ کی ماں کی گواہی کا بیان

(۲۶۶۰) ہم سے ابو عاصم نے بیان کیا عمر بن سعید سے، وہ ابن ابی ملیکہ سے، ان سے عقبہ بن حارث نے بیان کیا کہ میں نے ایک عورت سے شادی کی تھی۔ پھر ایک عورت آئی اور کہنے لگی کہ میں نے تم دونوں کو دودھ پلایا تھا۔ اس لیے میں نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ آپ نے فرمایا: ”جب تمہیں بتا دیا گیا (کہ ایک ہی عورت تم دونوں کی دودھ کی ماں ہے) تو پھر اب اور کیا صورت ہو سکتی ہے۔ اپنی بیوی کو اپنے سے جدا کر دے۔“ یا اسی طرح کے الفاظ آپ نے فرمائے۔

بَابُ شَهَادَةِ الْمَرْصُوعَةِ

۲۶۶۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: تَزَوَّجْتُ امْرَأَةً فَجَاءَتْ امْرَأَةً فَقَالَتْ: إِنِّي أَرْضَعْتُكُمْ. فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((كَيْفَ وَقَدْ قِيلَ دَعَا عَنْكَ)) أَوْ نَحْوَهُ. [راجع: ۸۸]

تشریح: معلوم ہوا کہ رضاع کے بارے میں ایک ہی عورت مرضعہ کی شہادت کافی ہے جیسا کہ اس حدیث سے ظاہر ہے، اس سے مرضعہ کی شہادت کا بھی اثبات ہوا۔

حَدِيثُ الْإِفْكِ

بَابُ تَعْدِيلِ النِّسَاءِ بَعْضُهُنَّ بَعْضًا

واقعة افک

باب: عورتوں کا آپس میں ایک دوسرے کی اچھی عادتوں کے بارے میں گواہی دینا

(۲۶۶۱) ہم سے ابو رجیع سلمان بن داؤد نے بیان کیا، امام بخاری نے کہا کہ اس حدیث کے بعض مطالب مجھ کو امام احمد بن یونس نے سمجھائے۔ کہا ہم سے فتح بن سلیمان نے بیان کیا، ان سے ابن شہاب زہری نے بیان کیا، ان سے عمرو بن زبیر، سعید بن مسیب، علقمہ بن وقاص لیثی اور عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ تعالیٰ عنہا نے وہ قصہ بیان کیا، جب تہمت لگانے والوں نے ان پر تہمت لگائی لیکن اللہ تعالیٰ نے خود انہیں اس سے بری قرار دیا۔ زہری نے بیان کیا (کہ زہری سے بیان کرنے والے، جن کا سند میں زہری کے بعد ذکر ہے) تمام راویوں نے عائشہ رضی اللہ تعالیٰ عنہا کی اس حدیث کا ایک ایک حصہ بیان کیا تھا، بعض راویوں کو بعض دوسرے راویوں سے حدیث زیادہ یاد تھی اور وہ بیان بھی زیادہ بہتر طریقہ پر کر سکتے تھے۔ بہر حال ان سب راویوں سے میں نے یہ حدیث پوری طرح محفوظ کر لی تھی جسے وہ عائشہ رضی اللہ تعالیٰ عنہا سے بیان کرتے تھے۔ ان راویوں میں ہر ایک کی روایت سے دوسرے راوی کی تصدیق ہوتی تھی۔ ان کا بیان تھا کہ عائشہ رضی اللہ تعالیٰ عنہا نے کہا رسول اللہ ﷺ جب سفر میں جانے کا ارادہ کرتے تو اپنی بیویوں کے درمیان قرعہ ڈالتے۔ جس کے نام کا قرعہ نکلتا، سفر میں وہی آپ کے ساتھ جاتی۔ چنانچہ ایک غزوہ کے موقع پر جس میں آپ بھی شرکت کر رہے تھے آپ ﷺ نے قرعہ ڈلویا اور میراث نام نکلا۔ اب میں آپ کے ساتھ تھی۔ یہ واقعہ پردے کی آیت کے نازل ہونے کے بعد کا ہے۔ خیر میں ایک ہودج میں سوار رہتی، اسی میں بیٹھے بیٹھے مجھ کو اتارا جاتا تھا۔ اس طرح ہم چلتے رہے۔ پھر جب رسول اللہ ﷺ جہاد سے فارغ ہو کر واپس ہوئے اور ہم مدینہ کے قریب پہنچ گئے،

۲۶۶۱۔ حَدَّثَنَا أَبُو الرَّبِيعِ، سُلَيْمَانُ بْنُ دَاوُدَ وَأَفْهَمَنِي بَعْضُهُ أَحْمَدُ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ شِهَابِ الزُّهْرِيِّ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَعَلْقَمَةَ ابْنِ وَقَاصٍ اللَّيْثِيِّ، وَعَبِيدَ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عَتَبَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَتْ: لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَأَهَا اللَّهُ مِنْهُ، قَالَ الزُّهْرِيُّ: وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ حَدِيثِهَا وَبَعْضُهُمْ أَوْعَى مِنْ بَعْضٍ، وَابْتُئْتُ لَهُ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا. زَعَمُوا أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ سَفَرًا أَفْرَعَ بَيْنَ أَزْوَاجِهِ، فَأَبْتَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَفْرَعَ بَيْنَنَا فِي غَزَاةٍ غَزَاهَا فَخَرَجَ سَهْمِي، فَخَرَجْتُ مَعَهُ بَعْدَ مَا أَنْزَلَ الْحِجَابَ، فَأَنَا أُحْمَلُ فِي هَوْدَجٍ وَأَنْزَلَ فِيهِ، فَبَسَرْنَا حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزَاوَتِهِ تِلْكَ، وَقَفَلْ وَدَنَوْنَا مِنَ الْمَدِينَةِ، أَدْنَى لَيْلَةٍ بِالرَّجِيلِ، فَقُمْتُ حِينَ أَدْنَا بِالرَّجِيلِ، فَمَشَيْتُ حَتَّى جَاوَزْتُ

تو ایک رات آپ نے کوچ کا حکم دیا۔ میں یہ حکم سنتے ہی ابھی اور لشکر سے آگے بڑھ گئی۔ جب حاجت سے فارغ ہوئی تو کجاوے کے پاس آ گئی۔ وہاں پہنچ کر جو میں نے اپنا سینہ ٹٹولا تو میرا اظفار کے کالے کینوں کا ہار موجود نہیں تھا۔ اس لیے میں وہاں دوبارہ پہنچی (جہاں قضائے حاجت کے لیے گئی تھی) اس عرصے میں وہ اصحاب جو مجھے سوا کر رہے تھے، آئے اور میرا ہودج اٹھا کر میرے اونٹ پر رکھ دیا وہ یہی سمجھے کہ میں اس میں بیٹھی ہوں۔ ان دنوں عورتیں ہلکی پھلکی ہوتی تھیں، بھاری بھر کم نہیں۔ گوشت ان میں زیادہ نہیں رہتا تھا کیونکہ بہت معمولی غذا کھاتی تھیں۔ اس لیے ان لوگوں نے جب ہودج کو اٹھایا تو انہیں اس کے بوجھ میں کوئی فرق معلوم نہیں ہوا۔ میں یوں بھی نوعمر لڑکی تھی۔ چنانچہ اصحاب نے اونٹ کو ہانک دیا اور خود بھی اس کے ساتھ چلنے لگے۔ جب لشکر روانہ ہو چکا تو مجھے اپنا ہار ملا اور میں پڑاؤ کی جگہ آئی۔ لیکن وہاں کوئی آدمی موجود نہ تھا۔ اس لیے میں اس جگہ گئی جہاں پہلے میرا قیام تھا کہ جب وہ لوگ مجھے نہیں پائیں گے تو یہیں لوٹ کے آئیں گے۔ (اپنی جگہ پہنچ کر) میں یوں ہی بیٹھی ہوئی تھی کہ میری آنکھ لگ گئی اور میں سو گئی۔ صفوان بن معطل سلمی زکوانی رضی اللہ عنہ لشکر کے پیچھے تھے (جو لشکریوں کی گری پڑی چیزوں کو اٹھا کر انہیں ان کے مالک تک پہنچانے کی خدمت کے لیے مقرر تھے) وہ میری طرف سے گزرے تو ایک سوئے ہوئے انسان کا سایہ نظر پڑا اس لیے اور قریب پہنچے پردہ کے حکم سے پہلے وہ مجھے دیکھ چکے تھے۔ ان کے اٹالہ پڑھنے سے میں بیدار ہو گئی۔ آخر انہوں نے اپنا اونٹ بٹھایا اور اس کے اگلے پاؤں کو موڑ دیا (تاکہ ہلاکسی مدد کے میں خود سوار ہو سکوں) چنانچہ میں سوار ہو گئی، اب وہ اونٹ پر مجھے بٹھائے ہوئے خود اس کے آگے آگے چلنے لگے۔ اسی طرح ہم جب لشکر کے قریب پہنچے تو لوگ بھری دوپہر میں آرام کے لیے پڑاؤ ڈال چکے تھے۔ (اتنی ہی بات تھی جس کی بنیاد پر) جسے ہلاک ہوتا تھا وہ ہلاک ہوا اور تہمت کے معاملہ میں پیش پیش عبداللہ بن ابی ابن سلول (منافق) تھا۔ پھر ہم مدینہ آ گئے اور میں ایک مہینے تک بیمار رہی۔ تہمت لگانے والوں کی باتوں کا خوب چرچا ہو رہا تھا۔ اپنی اس بیماری کے دوران مجھے اس سے بھی بڑا شبہ

الْجَيْشِ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى الرَّحْلِ، فَلَمَسْتُ صَدْرِي، فَإِذَا عَقْدٌ لِي مِنْ جَزَعِ أَظْفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عَقْدِي، فَحَبَسَنِي ابْنَعَاوُهُ، فَأَقْبَلَ الَّذِينَ يَزْحَلُونَ لِي، فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ، وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يَنْقَلْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ الْعُلُقَةَ مِنَ الطَّعَامِ، فَلَمْ يَسْتَكْبِرِ الْقَوْمُ حِينَ رَفَعُوهُ فَقَالَ الْهُودَجُ فَاحْتَمَلُوهُ وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا، فَوَاجَدْتُ عَقْدِي بَعْدَ مَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَتَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ فَطَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَبَرَجَعُونِي إِلَيَّ، فَبَيْنَا أَنَا بِجَالِسَةٍ غَلَبَتْنِي عَيْنَايَ فَنِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ السَّلْمِيِّ ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ تَائِبٍ فَأَتَانِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ أَنَا خَ رَاحِلَتِهِ، فَوَطِئَ يَدَهَا فَارْكَبْتُهَا فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَانَا الْجَيْشُ بَعْدَ مَا نَزَلُوا مُعْرِسِينَ فِي نَحْرِ الظُّهَيْرَةِ، فَهَلَكَ مِنْ هَلَكٍ، وَكَانَ الَّذِي تَوَلَّى الْإِفْكَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ، فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكْنَيْتُ بِهَا شَهْرًا وَالنَّاسُ يَفِيضُونَ مِنْ قَوْلِ أَصْحَابِ الْإِفْكَ، وَيُؤَيِّنُونِي فِي وَجْعِي أَنِّي لَا أَرَى مِنَ النَّبِيِّ ﷺ

اللُّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ جِبْنَ أَمْرَضُ،
 إِنَّمَا يَدْخُلُ قِسْلَمُ ثُمَّ يَقُولُ: «كَيْفَ يَكُونُ؟»
 لَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ حَتَّى تَقْهَتْ،
 فَخَرَجْتُ أَنَا وَأُمُّ مُسْطَحٍ قَبْلَ الْمَنَاصِعِ
 مُتَبَرِّزَنَا، لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ
 قَبْلَ أَنْ تَتَّخِذَ الْكُتْفُ قَرِينًا مِنْ بَيُوتِنَا،
 وَأَمْرُنَا أَمْرَ الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ أَوْ فِي
 التَّنَوُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مُسْطَحٍ بِنْتُ أَبِي
 زُهْمٍ نَمْشِي فَعَثَرْتُ فِي مَرْطِهَا فَقَالَتْ:
 تَعَسَ مُسْطَحٌ، فَقُلْتُ لَهَا: بِنْسَ مَا قُلْتَ،
 أَتُسَيِّنُ رَجُلًا شَهِدَ بَذْرًا فَقَالَتْ: يَا هَتَاهَا
 أَلَمْ تَسْمَعْ مَا قَالُوا: فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ
 الْإِفْكِ، فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي،
 فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ
 اللَّهِ ﷺ فَسَلَّمَ فَقَالَ: «كَيْفَ يَكُونُ؟»
 فَقُلْتُ: أَفْذَنْ لِي إِلَى أَبِي. قَالَتْ: وَأَنَا
 حِينَئِذٍ أُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا،
 فَأَذَنْ لِي رَسُولُ اللَّهِ ﷺ فَاتَيْتُ أَبُوبَيَّ
 فَقُلْتُ: لَا أُمِّي مَا يَتَحَدَّثُ بِهِ النَّاسُ؟ فَقَالَتْ:
 يَا بِنْتُ هَوْنِي عَلَى نَفْسِكَ الشَّائِنُ، فَوَاللَّهِ
 لَقَلَّمَا كَانَتْ امْرَأَةٌ قَطُ وَضِئَةً عِنْدَ رَجُلٍ
 يُحِبُّهَا وَلَهَا صَرَائِرُ إِلَّا أَكْثَرْنَ عَلَيْهَا. فَقُلْتُ:
 سُبْحَانَ اللَّهِ وَلَقَدْ يَتَحَدَّثُ النَّاسُ بِهَذَا
 قَالَتْ: فَبِتُّ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا
 يَرَقُ لِي دَمْعٌ وَلَا أَكْتَحِلُ بَنَوْمٍ، ثُمَّ أَصْبَحْتُ
 فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ
 وَأَسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوُحْيُ،

ہوتا تھا کہ ان دنوں رسول اللہ کا وہ لطف و کرم بھی میں نہیں دیکھتی تھی جن کا
 مشاہدہ اپنی پچھلی بیماریوں میں کر چکی تھی۔ پس آپ گھر میں جب آتے تو
 سلام کرتے اور صرف اتنا دریافت فرما لیتے، مزاج کیسا ہے؟ جو باتیں
 تہمت لگانے والے پھیلا رہے تھے ان میں سے کوئی بات مجھے معلوم نہیں
 تھی۔ جب میری صحت کچھ ٹھیک ہوئی تو (ایک رات) میں ام مسطح کے
 ساتھ مناصح کی طرف گئی۔ یہ ہماری قضائے حاجت کی جگہ تھی، ہم یہاں
 صرف رات ہی میں آتے تھے۔ یہ اس زمانہ کی بات ہے جب ابھی ہمارے
 گھروں کے قریب بیت الخلاء نہیں بنے تھے۔ میدان میں جانے کے سلسلے
 میں (قضائے حاجت کے لیے) ہمارا طرز عمل قدیم عرب کی طرح تھا، میں
 اور ام مسطح بیت ابی رہم چل رہی تھیں کہ وہ اپنی چادر میں الجھ کر گر پڑیں اور
 ان کی زبان سے نکل گیا، مسطح براہد ہوئے نے کہا: ہری بات آپ نے اپنی
 زبان سے نکالی، ایسے شخص کو برا کہہ رہی ہیں آپ، جو بدر کی لڑائی میں
 شریک تھا۔ وہ کہنے لگیں، اے بھولی بھالی! جو کچھ ان سب نے کہا ہے وہ
 آپ نے نہیں سنا، پھر انہوں نے تہمت لگانے والوں کی ساری باتیں سنائیں
 اور ان باتوں کو سن کر میری بیماری اور بڑھ گئی۔ میں جب اپنے گھر واپس
 ہوئی تو رسول اللہ ﷺ اندر تشریف لائے اور دریافت فرمایا: ”مزاج
 کیسا ہے؟“ میں نے عرض کیا کہ آپ مجھے والدین کے یہاں جانے کی
 اجازت دیجئے۔ اس وقت میرا ارادہ یہ تھا کہ ان سے اس خبر کی تحقیق کروں
 گی۔ آنحضرت ﷺ نے مجھے جانے کی اجازت دے دی اور میں جب
 گھر آئی تو میں نے اپنی والدہ (ام رومان) سے ان باتوں کے متعلق
 پوچھا، جو لوگوں میں پھیلی ہوئی تھیں۔ انہوں نے فرمایا: بیٹی! اس طرح کی
 باتوں کی پروانہ کر، اللہ کی قسم! شاید ہی ایسا ہو کہ تجھے جیسی حسین و خوبصورت
 عورت کسی مرد کے گھر میں ہو اور اس کی سونکھیں بھی ہوں، پھر بھی اس طرح
 کی باتیں پھیلائی نہ جایا کریں۔ میں نے کہا سبحان اللہ! (سونکھوں کا کیا
 ذکر) وہ تو دوسرے لوگ اس طرح کی باتیں کر رہے ہیں۔ انہوں نے بیان
 کیا کہ وہ رات میں نے وہیں گزاری، صبح تک میرے آنسو نہیں تھمتے تھے
 اور نہ نیند آئی۔ صبح ہوئی تو رسول اللہ ﷺ نے اپنی بیوی کو جدا کرنے کے

سلسلے میں مشورہ کرنے کے لیے علی بن ابی طالب اور اسامہ بن زید رضی اللہ عنہما کو بلوایا۔ کیونکہ وحی (اس سلسلے میں) اب تک نہیں آئی تھی۔ اسامہ رضی اللہ عنہ کو آپ کی بیویوں سے آپ کی محبت کا علم تھا۔ اس لیے اسی کے مطابق مشورہ دیا اور کہا آپ کی بیوی یا رسول اللہ! واللہ، ہم ان کے متعلق خیر کے سوا اور کچھ نہیں جانتے۔ حضرت علی رضی اللہ عنہ نے کہا یا رسول اللہ! اللہ تعالیٰ نے آپ پر کوئی تنگی نہیں کی ہے، عورتیں ان کے سوا بھی بہت ہیں۔ باندی سے بھی آپ دریافت فرما لیجئے، وہ سچی بات بیان کریں گی۔ چنانچہ رسول اللہ صلی اللہ علیہ وسلم نے بریرہ رضی اللہ عنہا کو بلایا (جو عائشہ رضی اللہ عنہا کی خاص خادمہ تھی) اور دریافت فرمایا: ”بریرہ! کیا تم نے عائشہ میں کوئی ایسی چیز دیکھی ہے جس سے تمہیں شبہ ہوا ہو۔“ بریرہ رضی اللہ عنہا نے عرض کیا نہیں، اس ذات کی قسم جس نے آپ کو حق کے ساتھ مبعوث فرمایا ہے میں نے ان میں کوئی ایسی چیز نہیں دیکھی جس کا عیب میں ان پر لگا سکوں۔ اتنی بات ضرور ہے کہ وہ نو عمر لڑکی ہیں آٹا گوندھ کر سو جاتی ہیں پھر بکری آتی ہے اور کھا لیتی ہے۔ رسول اللہ صلی اللہ علیہ وسلم نے اسی دن (منبر پر) کھڑے ہو کر عبد اللہ بن ابی ابن سلول کے بارے میں مدد چاہی۔ آپ نے فرمایا: ”ایک ایسے شخص کے بارے میں میری کون مدد کرے گا جس کی اذیت اور تکلیف وہی کا سلسلہ اب میری بیوی کے معاملے تک پہنچ چکا ہے۔ اللہ کی قسم، اپنی بیوی کے بارے میں خیر کے سوا اور کوئی چیز مجھے معلوم نہیں۔ پھر نام بھی اس معاملے میں انہوں نے ایک ایسے آدمی کا لیا ہے جس کے متعلق بھی میں خیر کے سوا اور کچھ نہیں جانتا۔ خود میرے گھر میں جب بھی وہ آئے ہیں تو میرے ساتھ ہی آئے۔“ (یہ سن کر) سعد بن معاذ رضی اللہ عنہ کھڑے ہوئے اور عرض کیا، یا رسول اللہ! واللہ میں آپ کی مدد کروں گا۔ اگر وہ شخص (جس کے متعلق تہمت لگانے کا آپ نے اشارہ فرمایا ہے) اس قبیلہ سے ہوگا تو ہم اس کی گردن مار دیں گے (کیونکہ سعد رضی اللہ عنہ خود قبیلہ اوس کے سردار تھے) اور اگر وہ خزرج کا آدمی ہو، تو آپ ہمیں حکم دیں، جو بھی آپ کا حکم ہوگا ہم تعمیل کریں گے۔ اس کے بعد سعد بن عبادہ رضی اللہ عنہ کھڑے ہوئے جو قبیلہ خزرج کے سردار تھے۔ حالانکہ اس سے پہلے اب تک بہت صالح تھے۔ لیکن اس وقت (سعد بن

يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أَسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوَدِّ لَهُمْ، قَالَ أَسَامَةُ: أَهْلُكَ يَا رَسُولَ اللَّهِ وَلَا نَعْلَمُ وَاللَّهِ إِلَّا خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ لَمْ يَضَيِّقْ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصُدُّكَ. فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: ((يَا بَرِيرَةُ هَلْ رَأَيْتِ فِيهَا شَيْئًا يُرِيكَ؟)) فَقَالَتْ بَرِيرَةُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَغْمِضُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السَّنِّ تَنَامُ عَنِ الْعَجِينِ فَتَأْتِي الدَّاجِنَ فَتَأْكُلُهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ، فَاسْتَغْدَرَ مِنْ عَبْدِ اللَّهِ ابْنِ أَبِي ابْنِ سَلُولٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ يَغْدِرُنِي مِنْ رَجُلٍ بَلَّغْنِي أَذَاهُ فِي أَهْلِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَقَدْ ذَكَّرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي)). فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا وَاللَّهِ أَغْدِرُكَ مِنْهُ، إِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِيخَوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَفَعَلْنَا فِيهِ أَمْرَكَ. فَقَامَ سَعْدُ بْنُ عَبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلَكِنْ اخْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ: كَذَبْتُ لَعَمْرُ اللَّهِ، لَا تَقْتُلْهُ وَلَا تَقْدِرْ عَلَى ذَلِكَ، فَقَامَ أُسَيْدُ بْنُ الْحَضِرِ فَقَالَ: كَذَبْتُ لَعَمْرُ اللَّهِ، لَتَقْتُلْتَهُ، فَإِنَّكَ مُتَأَفِّقٌ تُجَادِلُ

عَنِ الْمُنَافِقِينَ. فَكَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا، وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَنَزَلَ فَخَفَضَهُمْ حَتَّى سَكَنُوا وَسَكَتَ، قَالَتْ وَبَكَيْتُ يَوْمَئِذٍ لَا يَزِقُّ لِي دَمْعٌ وَلَا أَكْتَحِلُ بَنُوهُمْ، فَأَضْبَحَ عِنْدِي أَبُو آيٍ، وَقَدْ بَكَيْتُ لَيْلَتِي وَيَوْمِي حَتَّى أَظُنُّ أَنَّ الْبُكَاءَ قَالِقٌ كِبْدِي قَالَتْ: فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ اسْتَأْذَنَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَأَذْنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ، وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمٍ قِيلَ لِي مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَتْ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي شَيْءٌ قَالَتْ: فَتَشْهَدُ ثُمَّ قَالَ: ((لَا عَانِشَةَ إِلَّا هَئِنِ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتُ بِرَيْتَهُ فَسَيَّرْتُكَ اللَّهُ، وَإِنْ كُنْتُ أَلَمَمْتُ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتَوُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ)). فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أَحْسُ مِنْهُ قَطْرَةً وَقُلْتُ لِلرَّبِّ: أَجِبْ عَنِّي رَسُولُ اللَّهِ ﷺ. قَالَ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ. فَقُلْتُ لِأُمِّي: أَجِيبِي عَنِّي رَسُولُ اللَّهِ ﷺ فِيمَا قَالَ. قَالَتْ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ. فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السَّرِّ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ فَقُلْتُ: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّكُمْ سَمِعْتُمْ مَا يَتَحَدَّثُ بِهِ النَّاسُ، وَوَقَرَفِي أَنْفُسَكُمْ وَصَدَقْتُمْ بِهِ،

معاذ اللہ کی بات پر) جمیت سے غصہ ہو گئے تھے اور (سعد بن معاذ رضی اللہ عنہ سے) کہنے لگے رب کے دوام و بقا کی قسم تم جھوٹ بولتے ہو، نہ تم اسے قتل کر سکتے ہو اور نہ تمہارے اندر اس کی طاقت ہے۔ پھر اسید بن حضیر رضی اللہ عنہ کھڑے ہوئے (سعد بن معاذ رضی اللہ عنہ کے چچا زاد بھائی) اور کہا، خدا کی قسم! ہم اسے قتل کر دیں گے (اگر رسول اللہ ﷺ کا حکم ہوا) کوئی شبہ نہیں رہ جاتا کہ تم بھی منافق ہو۔ کیونکہ منافقوں کی طرفداری کر رہے ہو۔ اس پر اوس و خزرج دونوں قبیلوں کے لوگ اٹھ کھڑے ہوئے اور آگے بڑھنے ہی والے تھے کہ رسول اللہ ﷺ جو ابھی تک منبر پر تشریف رکھتے تھے۔ منبر سے اترے اور لوگوں کو نرم کیا۔ اب سب لوگ خاموش ہو گئے اور آپ بھی خاموش ہو گئے۔ میں اس دن بھی روتی رہی۔ نہ میرے آنسو تھمتے تھے اور نہ نیند آتی تھی۔ پھر میرے پاس میرے ماں باپ آئے۔ میں ایک رات اور ایک دن سے برابر روتی رہی تھی۔ ایسا معلوم ہوتا تھا کہ روتے روتے میرے دل کے ٹکڑے ہو جائیں گے۔ انہوں نے بیان کیا کہ ماں باپ میرے پاس بیٹھے ہوئے تھے کہ ایک انصاری عورت نے اجازت چاہی اور میں نے انہیں اندر آنے کی اجازت دے دی اور وہ بھی میرے ساتھ بیٹھ کر رونے لگیں۔ ہم سب اسی طرح تھے کہ رسول اللہ ﷺ اندر تشریف لائے اور بیٹھ گئے۔ جس دن سے میرے متعلق وہ باتیں کہی جا رہی تھیں جو کبھی نہیں کہی گئیں تھیں۔ اس دن سے میرے پاس آپ نہیں بیٹھے تھے۔ آپ ﷺ ایک مہینے تک انتظار کرتے رہے تھے۔ لیکن میرے معاملے میں کوئی وحی آپ پر نازل نہیں ہوئی تھی۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر آپ ﷺ نے تشہد پڑھی اور فرمایا ”عائشہ! تمہارے متعلق مجھے یہ باتیں معلوم ہوئیں۔ اگر تم اس معاملے میں بری ہو تو اللہ تعالیٰ بھی تمہاری برأت ظاہر کر دے گا اور تم نے گناہ کیا ہے تو اللہ تعالیٰ سے مغفرت چاہو اور اس کے حضور توبہ کرو کہ بندہ جب اپنے گناہ کا اقرار کر کے توبہ کرتا ہے تو اللہ تعالیٰ بھی اس کی توبہ قبول کرتا ہے۔“ جو نبی آپ ﷺ نے اپنی گفتگو ختم کی، میرے آنسو اس طرح خشک ہو گئے کہ اب ایک قطرہ بھی غموس نہیں ہوتا تھا۔ میں نے اپنے باپ سے کہا کہ آپ رسول اللہ ﷺ سے میرے متعلق

کہیے۔ لیکن انہوں نے کہا، قسم اللہ کی! مجھے نہیں معلوم کہ آنحضرت ﷺ سے مجھے کیا کہنا چاہئے۔ میں نے اپنی ماں سے کہا کہ رسول اللہ ﷺ نے جو کچھ فرمایا، اس کے متعلق آنحضور ﷺ سے آپ ہی کچھ کہیے۔ انہوں نے بھی یہی فرمادیا کہ قسم اللہ کی! مجھے معلوم نہیں کہ مجھے رسول اللہ ﷺ سے کیا کہنا چاہئے۔ انہوں نے بیان کیا کہ میں نو عمر لڑکی تھی قرآن مجھے زیادہ یاد نہیں تھا۔ میں نے کہا اللہ گواہ ہے، مجھے معلوم ہوا کہ آپ لوگوں نے بھی لوگوں کی افواہ سنی ہیں اور آپ لوگوں کے دلوں میں وہ بات بیٹھ گئی ہے اور اس کی تصدیق بھی آپ لوگ کر چکے ہیں، اس لیے اب اگر میں کہوں کہ میں (اس بہتان سے) بری ہوں، اور اللہ خوب جانتا ہے کہ میں واقعی اس سے بری ہوں تو آپ لوگ میرے اس معاملے میں تصدیق نہیں کریں گے۔ لیکن اگر میں (گناہ کو) اپنے ذمہ لے لوں، حالانکہ اللہ تعالیٰ خوب جانتا ہے کہ میں اس سے بری ہوں، تو آپ لوگ میری بات کی تصدیق کر دیں گے۔ قسم اللہ کی! میں اس وقت اپنی اور آپ لوگوں کی کوئی مثال یوسف علیہ السلام کے والد (یعقوب علیہ السلام) کے سوا نہیں پاتی کہ انہوں نے بھی فرمایا تھا ”بس صبر جمیل صبر ہی بہتر ہے اور جو کچھ تم کہتے ہو اس معاملے میں میرا مددگار اللہ تعالیٰ ہے۔“ اس کے بعد بستر پر میں نے اپنا رخ دوسری طرف کر لیا اور مجھے امید تھی کہ خود اللہ تعالیٰ میری برأت کرے گا۔ لیکن میرا یہ خیال کبھی نہ تھا کہ میرے متعلق وحی نازل ہوگی۔ میری اپنی نظر میں حیثیت اس سے بہت معمولی تھی کہ قرآن مجید میں میرے متعلق کوئی آیت نازل ہو۔ ہاں مجھے اتنی امید ضرور تھی کہ آپ کوئی خواب دیکھیں گے جس میں اللہ تعالیٰ مجھے بری فرمادے گا۔ اللہ گواہ ہے کہ ابھی آپ اپنی جگہ سے اٹھے بھی نہ تھے اور نہ اس وقت گھر میں موجود کوئی باہر نکلا تھا کہ آپ پر وحی نازل ہونے لگی اور (شدت وحی سے) آپ جس طرح پسینے پسینے ہو جایا کرتے تھے وہی کیفیت آپ کی اب بھی تھی۔ پسینے کے قطرے موتیوں کی طرح آپ کے جسم مبارک سے گرنے لگے۔ حالانکہ سردی کا موسم تھا۔ جب وحی کا سلسلہ ختم ہوا تو آپ ہنس رہے تھے اور سب سے پہلا کلمہ جو آپ کی زبان مبارک سے نکلا وہ یہ تھا: ”اے عائشہ! اللہ کی حمد بیان کر کہ اس نے تمہیں

وَلَئِنْ قُلْتُ: لَكُمْ إِنِّي بَرِيئَةٌ، وَاللَّهُ يَعْلَمُ إِنِّي لَبَرِيئَةٌ لَا تَصْدُقُونِي بِذَلِكَ، وَلَئِنْ اغْتَرَفْتُ لَكُمْ بِأَمْرِ، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ لَتَصْدُقَنِي وَاللَّهُ مَا أَجْدُ لِي وَلَكُمْ مَثَلًا إِلَّا أَبَا يُوسُفَ إِذْ قَالَ: «فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ» [یوسف: ۱۸] ثُمَّ تَحَوَّلَتْ عَلَى فِرَاشِي، وَأَنَا أَرْجُو أَنْ يُبَرِّتَنِي اللَّهُ، وَلَكِنْ وَاللَّهُ مَا ظَنَنْتُ أَنْ يُنْزَلَ فِي شَأْنِي وَحْيٍ، وَلَئِنْ أَحْقَرُ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ بِالْفَرَّانِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّتَنِي فَوَاللَّهِ مَا رَأَمَ مَجْلِسَهُ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أَنْزَلَ عَلَيْهِ الْوَحْيَ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبَرَحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجَمَانِ مِنَ الْعَرَقِ فِي يَوْمٍ شَابَ، فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِي: ((يَا عَائِشَةُ! أَحْمَدِي اللَّهَ فَقَدْ بَرَّأَكَ اللَّهُ)). فَقَالَتْ لِي أُمِّي: فَوَيْلٌ لِي إِلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: لَا وَاللَّهِ، لَا أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهَ فَانْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الدِّينَ جَاءُ وَإِلَّا فَلَكَ عُصْبَةٌ مِنْكُمْ﴾ الْآيَاتِ، فَلَمَّا أَنْزَلَ اللَّهُ هَذَا فِي بَرَأَتِي قَالَ أَبُو بَكْرٍ الصَّدِّيقُ وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أُنَاسَةَ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لَا أَتْنَفِقُ عَلَى مِسْطَحِ شَيْئًا أَبَدًا بَعْدَ مَا قَالَ لِعَائِشَةَ: فَانْزَلَ اللَّهُ: ﴿وَلَا يَأْتِلِ أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا﴾

بری قرار دے دیا ہے۔ "میری والدہ نے کہا بیٹی جا، رسول اللہ ﷺ کے سامنے جا کر کھڑی ہو جا۔ میں نے کہا، نہیں قسم اللہ کی میں آپ کے پاس جا کر کھڑی نہ ہوں گی اور میں تو صرف اللہ کی حمد و ثناء کروں گی۔ اللہ تعالیٰ نے یہ آیت نازل فرمائی تھی "جن لوگوں نے تہمت تراشی کی ہے۔ وہ تم ہی میں سے کچھ لوگ ہیں۔" جب اللہ تعالیٰ نے میری برأت میں یہ آیت نازل فرمائی، تو ابو بکر رضی اللہ عنہ نے جو مطح بن اثاثہ رضی اللہ عنہ کے اخراجات قربت کی وجہ سے خود ہی اٹھاتے تھے کہا کہ قسم اللہ کی اب میں مطح پر کبھی کوئی خرچ نہیں کروں گا کہ وہ بھی عائشہ پر تہمت لگانے میں شریک تھا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی: "تم میں سے صاحب فضل و صاحب مال لوگ قسم نہ کھائیں۔ اللہ کے ارشاد غفور رحیم تک۔" ابو بکر رضی اللہ عنہ نے کہا: اللہ کی قسم! بس میری یہی خواہش ہے کہ اللہ تعالیٰ میری مغفرت کر دے۔ چنانچہ مطح رضی اللہ عنہ کو جو آپ پہلے دیا کرتے تھے وہ پھر دینے لگے۔ رسول اللہ ﷺ نے زہب بنت جحش (رضی اللہ عنہا ام المؤمنین) سے بھی میرے متعلق پوچھا تھا۔ آپ نے دریافت فرمایا کہ زہب! تم (عائشہ رضی اللہ عنہا کے متعلق) کیا جانتی ہو؟ اور کیا دیکھا ہے؟ انہوں نے جواب دیا میں اپنے کان اور اپنی آنکھ کی حفاظت کرتی ہوں (کہ جو چیز میں نے دیکھی ہو یا سنی ہو وہ آپ سے بیان کرنے لگوں) خدا گواہ ہے کہ میں نے ان میں خیر کے سوا اور کچھ نہیں دیکھا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ یہی میری برابر کی تھیں، لیکن اللہ تعالیٰ نے انہیں تقویٰ کی وجہ سے بچا لیا۔ ابو الریح نے بیان کیا کہ ہم سے فلیح نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے عروہ نے ان سے عائشہ اور عبد الرحمن بن زبیر رضی اللہ عنہ نے اسی حدیث کی طرح ابو الریح نے (دوسری سند میں) بیان کیا کہ ہم سے فلیح نے بیان کیا، ان سے ربیعہ بن ابی عبد الرحمن اور یحییٰ بن سعید نے اور ان سے قاسم بن محمد بن ابی بکر نے اسی حدیث کی طرح۔

إِلَى قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾ فَقَالَ أَبُو بَكْرٍ: بَلَى، وَاللَّهِ إِنِّي لِأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مَسْطَحِ الَّذِي كَانَ يُجْرِي عَلَيْهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: ((يَا زَيْنَبُ! مَا عَلِمْتُ مَا رَأَيْتُ؟)) فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَخْبِي سَمْعِي وَبَصَرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا خَيْرًا، قَالَتْ: وَهِيَ الَّتِي [كَانَتْ] تُسَامِنُنِي، فَغَضَمَهَا. اللَّهُ بِالْوَرَعِ. حَدَّثَنَا أَبُو الرِّبِّيعِ حَدَّثَنَا فُلَيْحٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، وَعَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، مِثْلَهُ. قَالَ: وَحَدَّثَنَا فُلَيْحٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، وَيَحْيَى بْنُ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ، مِثْلَهُ. [راجع: ۲۵۹۳]

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ یہ طویل حدیث مذکورہ عنوان کے تحت اس لئے لائے ہیں کہ اس میں بریرہ رضی اللہ عنہا کی گواہی کا ذکر ہے کہ حضور اکرم ﷺ نے ان سے حضرت عائشہ رضی اللہ عنہا کے متعلق پوچھا اور انہوں نے آپ کے خصائل و اخلاق پر اطمینان کا اظہار کیا۔ اسی طرح حدیث میں حضرت زہب رضی اللہ عنہا کی گواہی کا بھی ذکر ہے۔

واقعہ اہل اسلامی تاریخ کا ایک اہم ترین واقعہ ہے محدثین کرام نے اس سے بہت سے مسائل کا استخراج کیا ہے۔ خود امام بخاری رحمہ اللہ اس حدیث کو کئی جگہ لائے ہیں اور مختلف مسائل اس سے نکالتے ہیں۔ واقعہ کی تفصیلات خود حدیث میں موجود ہیں۔ شروع میں نبی کریم ﷺ کو اس سے

سخت رنج پہنچا کہ آپ کی شان نبوت پر ایک دھبہ لگ رہا تھا۔ مگر تحقیق حق کے بعد آپ نے عبد اللہ بن ابی منافق کو اس الزام میں سنگین سزا دینی چاہی کیونکہ اس الزام کا تراشنے والا اور اس کو ہوا دینے والا وہی بد بخت تھا۔ حضرت عائشہ رضی اللہ عنہا نے جب اس الزام کا ذکر سنا تو روتے روتے ان کا برا حال ہو گیا بلکہ بخار بھی چڑھ آیا۔ آپ کی والدہ ماجدہ حضرت ام رومان نے آپ کو بہت سمجھایا بچھایا۔ مگر آپ کے رنج میں اضافہ ہی ہو رہا تھا۔ آپ کا کھانا پینا، سونا سب ختم ہو رہا تھا۔ آخر نبی کریم ﷺ نے اپنے ذاتی اطمینان کے لئے اسامہ بن زید سے مشورہ لیا تو انہوں نے حضرت عائشہ رضی اللہ عنہا کی برأت پر شہادت دی، حضرت علی رضی اللہ عنہ کے مشورہ کے مطابق آپ نے حضرت بریرہ رضی اللہ عنہا سے معلوم کیا، تو انہوں نے بھی صاف صاف آپ کی معصومیت پر گواہی دی اور حضرت عائشہ رضی اللہ عنہا کی برأت میں سورہ نور نازل ہوئی جس میں اللہ تعالیٰ نے اسے ”بہتان عظیم“ قرار دیا۔

سبحان اللہ! حضرت عائشہ صدیقہ رضی اللہ عنہا کے فضل و شرف کا کیا ٹھکانا کہ آپ کی شان میں قرآن نازل ہوا، جو قیامت تک پڑھا جایا کرے گا آپ کے فضائل بے شمار ہیں۔ اللہ نے آپ کو اپنے محبوب رسول ﷺ کی ازواج مطہرات میں شرف خاص سے نوازا کہ رسول کریم ﷺ نے آپ کی گود میں آپ کے گھر میں انتقال فرمایا، پھر وہی گھر قیامت تک کے لئے اللہ کے محبوب نبی ﷺ کی آرام گاہ میں تبدیل ہو گیا۔ حافظ صاحب فرماتے ہیں:

”والغرض منه هنا سؤاله ﷺ بريرة عن حال عائشة وجوابها ببراءتها واعتماد النبي ﷺ على قولها حتى خطب فاستعذر من عبدالله بن ابي وكذلك سؤاله من زينب بنت جحش عن حال عائشة وجوابها ببراءتها ايضا وقول عائشة في حق زينب هي التي كانت تساميني فعصمها الله بالورع ففي مجموع ذلك مراد الترجمة۔“ (فتح جلد ۵ صفحہ ۳۴۲)

نبی کریم ﷺ کا حضرت عائشہ رضی اللہ عنہا کے متعلق بریرہ رضی اللہ عنہا سے پوچھنا اور ان کا حضرت عائشہ رضی اللہ عنہا کی پاکیزگی کے متعلق بیان دینا اور ان کے بیان پر نبی کریم ﷺ کا اعتماد کر لینا یہی مقصود باب ہے یہاں تک کہ نبی کریم ﷺ نے عبد اللہ بن ابی کے بارے میں خطبہ دیا اور اس کے متعلق مسلمانوں سے اپیل فرمائی۔ ایسا ہی حضرت زینب سے حضرت عائشہ رضی اللہ عنہا کے متعلق پوچھنا اور ان کا حضرت عائشہ رضی اللہ عنہا کی برأت میں جواب دینا جس کے متعلق حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ وہ بھی میری سوکن تھی، مگر اللہ پاک نے اس کی پرہیزگاری کی وجہ سے ان کو غلط بیانی سے بچایا، اسی سے ترجمہ الباب کا اثبات ہوا۔

حضرت سعد بن عبادہ کی خطگی محض اس غلط فہمی پر تھی کہ سعد بن معاذ قبیلہ اوس سے پرانی عداوت کی بنا پر ایسا کہہ رہے ہیں۔ حضرت عائشہ رضی اللہ عنہا کا مقصد یہی ہے کہ حضرت سعد بن عبادہ نہایت صالح آدمی تھے مگر غلط فہمی نے ان کی حیثیت کو جگادیا تھا۔ (شیخ الاسلام)

بَابُ: إِذَا زَكَّى رَجُلٌ رَجُلًا كَفَّاهُ **باب: جب ایک مرد دوسرے مرد کو اچھا کہے تو یہ**

کافی ہے

وَقَالَ أَبُو جَبِيلَةَ: وَجَدْتُ مَبْنُودًا، فَلَمَّا رَأَيْتُ عُمَرَ قَالَ: عَسَى الْغَوِيرُ أَبُو سَأ. كَأَنَّهُ يَتَهَمُنِي قَالَ عَرِيفِي: إِنَّهُ رَجُلٌ صَالِحٌ قَالَ: كَذَلِكَ، أَذْهَبَ وَعَلَيْنَا نَفَقَتُهُ.

اور ابو جبیلہ نے کہا کہ میں نے ایک لڑکا راستے میں پڑا ہوا پایا۔ جب مجھے حضرت عمر رضی اللہ عنہ نے دیکھا تو فرمایا، ایسا نہ ہو یہ غار آفت کا غار ہو، گویا انہوں نے مجھ پر برا گمان کیا، لیکن میرے قبیلہ کے سردار نے کہا کہ یہ صالح آدمی ہیں۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ ایسی بات ہے تو پھر اس بچے کو لے جا، اس کا نفقہ ہمارے (بیت المال کے) ذمے رہے گا۔

تشریح: یعنی ایک شخص کا تزکیہ کافی ہے اور شافعیہ اور مالکیہ کے نزدیک کم سے کم دو شخص تزکیہ کے لئے ضروری ہیں۔

غار کی مثال عرب میں اس موقع پر کہی جاتی ہے جہاں ظاہر میں سلامتی کی امید ہو اور در پردہ اس میں ہلاکت ہو۔ ہوا یہ تھا کہ کچھ لوگ جان

بچانے کو ایک غار میں جا کر چھپے، وہ غار ان پر گر پڑا تھا یا دشمن نے وہیں آ کر ان کو آلیا۔ جب سے یہ مثل جاری ہو گئی۔ حضرت عمر رضی اللہ عنہ یہ سمجھ گئے کہ اس نے حرام کاری نہ کی ہو اور یہ لڑکا اس کا لطفہ ہو مگر ایک شخص کی گواہی پر آپ کا دل صاف ہو گیا اور آپ نے اس بچے کا بیت المال سے وظیفہ جاری کر دیا۔ تعدیل کا مطلب یہ ہے کہ کسی آدمی کی عمدہ عادات و خصائل اور اس کی صداقت اور بنجیدگی پر گواہی دینا، اصطلاح محدثین میں تعدیل کا یہی مطلب ہے کہ کسی راوی کی ثقاہت ثابت کرنا۔

۲۶۶۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: أَنَّنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: ((وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ)). مِرَارًا ثُمَّ قَالَ: ((مَنْ كَانَ مِنْكُمْ مَا دَحَا أَخَاهُ لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا، وَاللَّهِ حَسِيبُهُ، وَلَا أُرْجِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذًّا وَكَذًّا إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ)).

(۲۶۶۲) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد الوہاب نے خبر دی، کہا کہ ہم سے خالد حذاء نے بیان کیا، ان سے عبد الرحمن بن ابی بکرہ نے اور ان سے ان کے باپ نے بیان کیا کہ ایک شخص نے رسول کریم ﷺ کے سامنے دوسرے شخص کی تعریف کی، تو آپ نے فرمایا: ”افسوس! تو نے اپنے ساتھی کی گردن کاٹ ڈالی۔ تو نے اپنے ساتھی کی گردن کاٹ ڈالی“ کئی مرتبہ (آپ نے اسی طرح فرمایا) پھر فرمایا: ”اگر کسی کے لیے اپنے کسی بھائی کی تعریف کرنی ضروری ہو جائے تو یوں کہے کہ میں فلاں شخص کو ایسا سمجھتا ہوں، آگے اللہ خوب جانتا ہے، میں اللہ کے سامنے کسی کو بے عیب نہیں کہہ سکتا۔ میں سمجھتا ہوں وہ ایسا ایسا ہے۔ اگر اس کا حال جانتا ہو۔“

اطرافہ فی: ۶۰۶۱، ۶۱۶۲ [مسلم: ۷۵۰۱]

۷۵۰۲: ابوداؤد: ۴۸۰۵؛ ابن ماجہ: ۳۷۴۴۔

بَابُ مَا يُكْرَهُ مِنَ الْإِطْنَابِ فِي الْمَدْحِ وَلْيَقُلْ مَا يَعْلَمُ

باب: کسی کی تعریف میں مبالغہ کرنا مکروہ ہے جو جانتا ہو بس وہی کہے

۲۶۶۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَنْتَنِي عَلَى رَجُلٍ، وَيُظَرِّيهِ فِي مَدْحِهِ فَقَالَ: ((أَهْلَكُكُمْ أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ)). [مسلم: ۷۵۰۴]

(۲۶۶۳) ہم سے محمد بن صباح نے بیان کیا، انہوں نے کہا ہم سے اسماعیل بن زکریا نے بیان کیا، انہوں نے کہا ہم سے برید بن عبد اللہ نے ابو بردہ سے بیان کیا، ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے سنا کہ ایک شخص دوسرے کی تعریف کر رہا تھا اور مبالغہ سے کام لے رہا تھا تو رسول اللہ ﷺ نے فرمایا: ”تم لوگوں نے اس شخص کو ہلاک کر دیا، اس کی پشت توڑ دی۔“

تشریح: چونکہ گواہ کی تعدیل اور تزکیہ کا بیان ہو رہا ہے لہذا یہ بتلادیا گیا کہ کسی کی تعریف میں حد سے گزر جانا اور کسی کے سامنے اس کی تعریف کرنا شرعاً یہ بھی مذموم ہے کہ اس سے سننے والے کے دل میں عجب و خود پسندی اور کبر پیدا ہونے کا احتمال ہے۔ لہذا تعریف میں مبالغہ ہرگز نہ ہو اور تعریف کسی کے منہ پر نہ کی جائے اور اس کی بابت جس قدر معلومات ہوں بس ان پر اضافہ نہ ہو کہ سلامتی اسی میں ہے۔

بَابُ بُلُوغِ الصَّبِيَّانِ وَشَهَادَتِهِمْ باب: بچوں کا بالغ ہونا اور ان کی گواہی کا بیان

اور اللہ تعالیٰ کا فرمان کہ ”جب تمہارے بچے اختلام کی عمر کو پہنچ جائیں تو پھر انہیں (گھروں میں) داخل ہوتے وقت اجازت لینی چاہئے۔“
 مغیرہ رضی اللہ عنہ نے کہا کہ میں اختلام کی عمر کو پہنچا تو میں بارہ سال کا تھا اور لڑکیوں کا بلوغ حیض سے معلوم ہوتا ہے۔ اللہ تعالیٰ کے اس ارشاد کی وجہ سے کہ ”عورتیں جو حیض سے مایوس ہو چکی ہیں“ اللہ تعالیٰ کے اس ارشاد ﴿ان یضعن حملھن﴾ تک۔ حسن بن صالح نے کہا کہ میں نے اپنی ایک پڑوس کو دیکھا کہ وہ اکیس سال کی عمر میں دادی بن چکی تھیں۔
 وَقَالَ الْحَسَنُ بْنُ صَالِحٍ: أَذْرَكْتُ جَارَةً لَنَا جَدَّةً بِنْتُ إِحْدَى وَعِشْرِينَ سَنَةً.

تشریح: امام بخاری رحمہ اللہ کا مقصد باب یہ معلوم ہوتا ہے کہ بچے کی عمر پندرہ سال کو پہنچ جائے تو وہ بالغ سمجھا جائے گا اور اس کی گواہی قبول ہوگی۔ یوں بچے بارہ سال کی عمر میں بھی بالغ ہو سکتے ہیں۔ مگر یہ اتفاقی امر ہے۔ عورتوں کے لئے حیض آ جانا بلوغت کی دلیل ہے۔ ”وقد اجمع العلماء على ان الحيض بلوغ في حق النساء“ (فتح)۔ ”یعنی علما کا اجماع ہے کہ عورتوں کا بلوغ ان کا حاضہ ہونا ہی ہے۔

۲۶۶۴۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنِي عُبَيْدُ اللَّهِ حَدَّثَنِي نَافِعٌ حَدَّثَنِي ابْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً، فَلَمْ يُجْزِئِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَأُجَازَنِي. قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ، فَقَالَ: إِنَّ هَذَا لَحَدُّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ. وَكَتَبَ إِلَى عُمَالِهِ أَنْ يَفْرِضُوا لِمَنْ بَلَغَ خَمْسَ عَشْرَةَ. [طرفہ فی: ۱۴۰۹۷ | مسلم: ۴۸۳۷، ابن ماجہ: ۱۲۵۴۳]

(۲۶۶۳) ہم سے عبید اللہ بن سعید نے بیان کیا، کہا کہ ہم سے ابو اسامہ نے بیان کیا، کہا کہ مجھ سے عبید اللہ نے بیان کیا، کہا کہ مجھ سے نافع نے بیان کیا، انہوں نے کہا کہ ہم سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ احد کی لڑائی کے موقع پر وہ رسول اللہ ﷺ کے سامنے (جنگ پر جانے کے لیے) پیش ہوئے تو انہیں اجازت نہیں ملی، اس وقت ان کی عمر چودہ سال تھی۔ پھر غزوہ خندق کے موقع پر پیش ہوئے تو اجازت مل گئی۔ اس وقت ان کی عمر پندرہ سال تھی۔ نافع نے بیان کیا کہ جب میں عمر بن عبد العزیز رضی اللہ عنہ کے یہاں ان کی خلافت کے زمانے میں گیا تو میں نے ان سے یہ حدیث بیان کی تو انہوں نے فرمایا کہ چھوٹے اور بڑے کے درمیان (پندرہ سال ہی کی) حد ہے۔ پھر انہوں نے اپنے چا کوں کو لکھا کہ جس بچے کی عمر پندرہ سال کی ہو جائے اس کا (فوجی) وظیفہ بیت المال سے مقرر کر دیں۔

تشریح: معلوم ہوا کہ پندرہ سال کی عمر ہونے پر بچے پر شرعی احکام جاری ہو جاتے ہیں اور اس عمر میں وہ گواہی کے قابل ہو سکتا ہے۔

۲۶۶۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ((غُسْلُ يَوْمِ الْجُمُعَةِ

(۲۶۶۵) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا ہم سے صفوان بن سلیم نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ہر بالغ پر جمعہ کے دن غسل واجب ہے۔“

وَأَجِبْ عَلَى كُلِّ مُحْتَمِلٍ))۔ [راجع: ۸۵۸]

تشریح: یہ اس امر کی طرف اشارہ ہے کہ شرعی واجبات انسان پر اس کے بالغ ہونے ہی پر نافذ ہوتے ہیں۔ شہادت بھی ایک شرعی امر ہے جس کے لئے بالغ ہونا ضروری ہے۔ بلوغت کی آخر حد پندرہ سال ہے جیسا کہ پچھلی روایت میں مذکور ہوا۔ اس سے امام بخاری رحمہ اللہ نے یہ بھی نکالا کہ احتلام ہونے سے مرد جوان ہو جاتا ہے گواہ کی عمر پندرہ سال کو نہ پہنچی ہو۔

بَابُ سُؤَالِ الْحَاكِمِ الْمُدَّعِيَّ هَلْ لَكَ بَيِّنَةٌ قَبْلَ الْيَمِينِ

باب: مدعی علیہ کو قسم دلانے سے پہلے حاکم کا مدعی سے یہ پوچھنا کیا تیرے پاس گواہ ہیں؟

۲۶۶۶، ۲۶۶۷۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيبِ بْنِ عَنَبَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ، لَيَقْطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانِ)). قَالَ: فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فَبَيَّنَ وَاللَّهِ كَانَ ذَلِكَ، بَيْنِي وَبَيْنَ رَجُلٍ أَرْضُ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَلَا بَيِّنَةٌ؟)) قَالَ: قُلْتُ: لَا. قَالَ: ((أَحْلِفْ)). قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِذْنٌ يَخْلِفُ وَيَذْهَبَ بِمَا لِي. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ۷۷] إِلَى آخِرِ الْآيَةِ.

(۲۶۶۶، ۲۶۶۷) ہم سے محمد نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی اور انہیں اعمش نے، انہیں شقیب نے اور ان سے عبد اللہ بن شقیب نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص نے کوئی ایسی قسم کھائی، جس میں وہ جھوٹا تھا، کسی مسلمان کا مال چھیننے کے لیے، تو وہ اللہ تعالیٰ سے اس طرح ملے گا کہ اللہ تعالیٰ اس پر غضبناک ہوگا۔“ انہوں نے بیان کیا کہ اس پر اشعث بن قیس رضی اللہ عنہ نے کہا کہ خدا گواہ ہے، یہ حدیث میرے ہی متعلق آخضور ﷺ نے فرمائی تھی۔ میرا ایک یہودی سے ایک زمین کا جھگڑا تھا۔ یہودی میرے حق کا انکار کر رہا تھا۔ اس لیے میں اسے نبی کریم ﷺ کی خدمت میں لایا۔ آپ نے مجھ سے فرمایا (کیونکہ میں مدعی تھا) کہ ”گواہی پیش کرنا تمہارے ہی ذمہ ہے۔“ انہوں نے بیان کیا کہ میں نے عرض کیا گواہ تو میرے پاس کوئی بھی نہیں۔ اس لیے آنحضرت ﷺ نے یہودی سے فرمایا: ”پھر تم قسم کھاؤ۔“ اشعث رضی اللہ عنہ نے بیان کیا کہ میں بول پڑا: یا رسول اللہ! پھر تو یہ قسم کھالے گا اور میرا مال ہضم کر جائے گا۔ انہوں نے بیان کیا کہ اسی واقعہ پر اللہ تعالیٰ نے یہ آیت نازل فرمائی ”جو لوگ اللہ کے عہد اور قسموں سے معمولی پونجی خریدتے ہیں۔“ آخر آیت تک۔

[راجع: ۲۳۵۶، ۲۳۵۷]

تشریح: عدالت کے لئے ضروری ہے کہ پہلے مدعی سے گواہ طلب کرے۔ اس کے پاس گواہ نہ ہوں تو مدعی علیہ سے قسم لے، اگر مدعی علیہ جھوٹی قسم کھاتا ہے تو وہ سخت گناہگار ہوگا مگر عدالت میں بہت لوگ جھوٹ سے بچنا ضروری نہیں جانتے حالانکہ جھوٹی گواہی کبیرہ گناہوں میں سے ہے۔ ایسے ہی جھوٹی قسم کھا کر کسی کا مال ہڑپ کرنا اکبرا الکبار یعنی بہت ہی بڑا کبیرہ گناہ ہے۔

بَابُ الْيَمِينِ عَلَى الْمُدَّعِي عَلَيْهِ فِي الْأَمْوَالِ وَالْحُدُودِ

باب: دیوانی اور فوجداری دونوں مقدموں میں مدعی علیہ سے قسم لینا

وَقَالَ النَّبِيُّ ﷺ: ((شَاهِدَاكَ أَوْ يَمِينُهُ)). اور نبی کریم ﷺ نے (مدعی سے) فرمایا کہ ”تم اپنے دو گواہ پیش کرو ورنہ مدعی علیہ کی قسم پر فیصلہ ہوگا۔“ قتیبہ نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے (کوفہ کے قاضی) ابن شبرمہ نے بیان کیا کہ (مدینہ کے قاضی) ابوالزناد نے مجھ سے مدعی کی قسم کے ساتھ صرف ایک گواہ کی گواہی کے (نافذ ہو جانے کے) بارے میں گفتگو کی تو میں نے کہا کہ اللہ تعالیٰ فرماتا ہے: ”اور تم اپنے مردوں میں سے دو گواہ کر لیا کرو، پھر اگر دونوں مرد نہ ہوں تو ایک مرد اور دو عورتیں ہوں، جن گواہوں سے کہ تم مطمئن ہو، تاکہ اگر کوئی ایک ان دو میں سے بھول جائے تو دوسری اسے یاد دلا دے۔“ میں نے کہا کہ اگر مدعی کی قسم کے ساتھ صرف ایک گواہی کافی ہوتی تو پھر یہ فرمانے کی کیا ضرورت تھی کہ اگر ایک بھول جائے۔ تو دوسری اس کو یاد دلا دے۔ دوسری عورت کے یاد دلانے سے فائدہ ہی کیا ہے؟

تشریح: ابوالزناد جن کا اوپر ذکر ہوا مدینہ کے قاضی اور امام مالک کے استاد ہیں۔ اہل مدینہ اور امام شافعی اور احمد اور ابوسعید سب اس کے قائل ہیں کہ اگر مدعی کے پاس ایک ہی گواہ ہو تو مدعی سے قسم لے کر ایک گواہ اور قسم پر فیصلہ کر دیں گے۔ مدعی کی قسم دوسرے گواہ کے قائم مقام ہو جائے گی اور یہ امر حدیث صحیح سے ثابت ہے جس کو امام مسلم نے ابن عباس رضی اللہ عنہما سے نکالا کہ نبی کریم ﷺ نے ایک گواہ اور ایک قسم پر فیصلہ کیا اور اصحاب سنن نے اس کو ابو ہریرہ اور جابر رضی اللہ عنہما سے نکالا۔ ابن خزیمہ نے کہا یہ حدیث صحیح ہے۔

ابن شبرمہ کوفہ کے قاضی تھے۔ اہل کوفہ جیسے امام ابو حنیفہ رضی اللہ عنہ اسے جائز نہیں کہتے اور صحیح حدیث کے برخلاف آیت قرآن سے استدلال کرتے ہیں۔ حالانکہ آیت قرآن حدیث کے برخلاف نہیں ہو سکتی اور قرآن کا جاننے والا اور سمجھنے والا نبی کریم ﷺ سے زیادہ کوئی نہ تھا (وحیدی) آیت سے ابن شبرمہ نے جو استدلال کیا ہے وہ صحیح نہیں ہے کیونکہ قرآن مجید میں معاملہ کرنے والوں کو یہ حکم کر دیا ہے کہ وہ معاملہ کرتے وقت دو مردوں یا ایک مرد و دو عورتوں کو گواہ کر لیں۔ دو عورتیں اس لئے رکھی ہیں کہ وہ ناقص عقل اور ناقص الحفظ ہوتی ہیں۔ ایک بھول جائے تو دوسری اس کو یاد دلا دے اور یہ ظاہر ہے کہ مدعی سے جو قسم لی جاتی ہے وہ اسی وقت جب نصاب شہادت کا پورا نہ ہو، اگر ایک مرد اور دو عورتیں یا دو مرد موجود ہوں تب مدعی سے قسم لینے کی ضرورت نہیں۔

امام شافعی رضی اللہ عنہ نے فرمایا یمنین مع الشاہد کی حدیث قرآن کے خلاف نہیں ہے بلکہ حدیث میں بیان ہے اس امر کا جس کا ذکر قرآن میں نہیں ہے اور اللہ تعالیٰ نے خود ہم کو یہ حکم دیا ہے کہ ہم اس کے پیغمبر کے حکم پر چلیں اور جس چیز سے آپ نے منع فرمایا ہے اس سے باز ہیں۔ میں (مولانا وحید الزماں) کہتا ہوں قرآن میں تو یہ ذکر ہے کہ اپنے پاؤں وضو میں دھو، پھر حنفیہ موزوں پر مس کیوں جائز کہتے ہیں۔ اسی طرح قرآن میں یہ ذکر ہے کہ اگر پانی نہ پاؤ تو تیمم کرو اور حنفیہ اس کے برخلاف ایک ضعیف حدیث کی رو سے نیک تر سے وضو کیوں جائز سمجھتے ہیں اور لطف یہ ہے کہ نیک تر کی ضعیف اور مجہول حدیث ضعیف قرار دے کر اس سے کتاب اللہ پر زیادت جائز سمجھتے ہیں اور یمنین مع الشاہد کی صحیح اور مشہور حدیث کو ذکر کرتے ہیں: ”وہل هذا الا ظلم عظیم منہ۔“ (وحیدی)

حدیث ہذا کے ذیل مرحوم لکھتے ہیں یعنی جب مدعی کے پاس گواہ نہ ہوں یہ بتی نے عمرو بن شعیب عن ابیہ عن جدہ سے مرفوعا یوں نکالا: ”البینة على من ادعى واليمين على من انكر۔“ معلوم ہوا کہ مدعی علیہ پر ہر حال میں قسم کھانا لازم ہوگا۔ جب مدعی کے پاس شہادت نہ ہو، خواہ مدعی اور مدعی

علیہ میں اختلاط اور ربط ہو یا نہ ہو۔ امام شافعی اور احمدیث اور جہور علما کا یہی قول ہے، لیکن امام مالک رحمہ اللہ کہتے ہیں کہ مدعی علیہ سے اسی وقت قسم لی جائے گی۔ جب اس میں اور مدعی میں ارتباط اور معاملات ہوں۔ ورنہ ہر شخص شریف آدمیوں کو قسم کھلانے کے لئے جھوٹے دعوے ان پر کرے گا (وحیدی)

۲۶۶۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ ابْنُ عَبَّاسٍ إِلَيَّ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ عَلَى الْمُدْعَى عَلَيْهِ. [راجع: ۲۵۱۴]

(۲۶۶۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے نافع بن عمر نے بیان کیا، ان سے ابن ابی ملیکہ نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے لکھا تھا ”نبی کریم ﷺ نے مدعی علیہ کے لیے قسم کھانے کا فیصلہ کیا تھا۔“

باب

بَابُ

(۲۶۶۹، ۷۰)۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا لِقِي اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانٌ، ثُمَّ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى قَوْلِهِ: ﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [ال عمران: ۷۷] ثُمَّ إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ خَرَجَ إِلَيْنَا فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فَحَدَّثَنَاهُ بِمَا قَالَ، فَقَالَ: صَدَقَ لِقِيَّ أَنْزَلَتْ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي شَيْءٍ، فَاخْتَصَمْنَا إِلَى النَّبِيِّ ﷺ فَقَالَ: ((شَاهِدَاكَ أَوْ يَمِينُهُ)). فَقُلْتُ لَهُ: إِنَّهُ إِذْ يَخْلِفُ وَلَا يُبَالِي. فَقَالَ النَّبِيُّ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا وَهُوَ فِيهَا فَاجِرٌ لِقِي اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانٌ)). فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ، ثُمَّ افْتَرَأَ هَذِهِ الْآيَةَ. [راجع: ۲۳۵۶، ۲۳۵۷]

(۲۶۶۹، ۷۰) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، منصور سے، ان سے ابو وائل نے بیان کیا کہ عبد اللہ رضی اللہ عنہ نے کہا کہ جو شخص (جھوٹی) قسم کسی کا مال حاصل کرنے کے لیے کھائے گا تو اللہ تعالیٰ سے وہ اس حال میں ملے گا کہ اللہ پاک اس پر غضبناک ہوگا۔ اس کے بعد اللہ تعالیٰ نے (اس حدیث کی) تصدیق کے لیے یہ آیت نازل فرمائی: ”جو لوگ اللہ کے عہد اور اپنی قسموں سے تھوڑی پونجی خریدتے ہیں۔ عذاب الیم“ تک۔ پھر اشعث بن قیس رضی اللہ عنہ ہماری طرف تشریف لائے اور پوچھنے لگے کہ ابو عبد الرحمن (عبد اللہ بن مسعود رضی اللہ عنہ) تم سے کون سی حدیث بیان کر رہے تھے۔ ہم نے ان کی یہی حدیث بیان کی تو انہوں نے کہا کہ انہوں نے صحیح بیان کی، یہ آیت میرے ہی بارے میں نازل ہوئی تھی۔ میرا ایک شخص سے جھگڑا تھا۔ ہم اپنا مقدمہ رسول اللہ ﷺ کے پاس لے گئے تو آپ نے فرمایا: ”یاقوم دو گواہ لاؤ ورنہ اس کی قسم پر فیصلہ ہوگا۔“ میں نے کہا کہ گواہ میرے پاس نہیں ہیں لیکن اگر فیصلہ اس کی قسم پر ہوا (پھر تو یہ ضرور ہی قسم کھالے گا اور کوئی پروا نہ کرے گا۔ نبی کریم ﷺ نے یہ سن کر فرمایا: ”جو شخص بھی کسی کا مال لینے کے لیے (جھوٹی) قسم کھائے تو اللہ تعالیٰ سے وہ اس حال میں ملے گا کہ وہ اس پر غضبناک ہوگا۔“ اس کی تصدیق میں اللہ تعالیٰ نے مذکورہ آیت نازل فرمائی تھی، پھر انہوں نے یہی آیت تلاوت کی۔

تشریح: بعض حنفیہ نے اس حدیث سے یہ دلیل لی ہے کہ یمنین مع الشاہد پر فیصلہ کرنا درست نہیں اور یہ استدلال فاسد ہے کہ یمنین مع

الشہادین کی شق میں داخل ہے تو مطلب یہ ہے کہ دو گواہ لا اس طرح سے کہ دوسرے ہوں یا ایک مرد اور دو عورتیں یا ایک مرد اور ایک قسم ورنہ مدعی علیہ سے قسم لے۔ یہ حنفیہ اتنا غور نہیں کرتے کہ اللہ اور پیغمبر کے کلام کو یا ہم ملانا بہتر ہے یا ان میں مخالفت ڈالنا، ایک پر عمل کرتا، ایک کو ترک کرتا۔ (ودیدی) الحمد للہ کہ حرم نبوی مدینہ المنورہ میں ۱۹ پریل ۱۹۷۰ء کو نبی کریم ﷺ کے مولد شریف میں بیٹھ کر یہاں تک متن کو بغور پڑھا گیا۔

باب: اگر کسی نے کوئی دعویٰ کیا یا (اپنی عورت پر)

زنا کی تہمت لگائی تو وہ جائے اور اس کے لیے گواہ

تلاش کر کے لائے

بَابُ: إِذَا ادَّعَى أَوْ قَذَفَ فَلَهُ أَنْ

يَلْتَمِسَ الْبَيِّنَةَ وَيَنْطَلِقَ لِطَلَبِ

الْبَيِّنَةِ

تشریح: جیسے حساب دیکھنے کے لئے مہلت دی جائے گی۔ اگر مہلت کے بعد ایک گواہ لایا اور دوسرا گواہ حاضر کرنے کے لئے اور مہلت چاہے تو پھر مہلت دی جائے گی۔

(۲۶۷۱) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے ابن ابی عدی نے بیان کیا، ان سے ہشام نے، ان سے عکرمہ نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ہلال بن امیہ رضی اللہ عنہ نے نبی کریم کے سامنے اپنی بیوی پر شریک بن حواء کے ساتھ تہمت لگائی تو آپ نے فرمایا: ”اس پر گواہ لا ورنہ تمہاری پیٹھ پر حد لگائی جائے گی۔“ انہوں نے کہا یا رسول اللہ! کیا ہم میں سے کوئی شخص اگر اپنی عورت پر کسی دوسرے کو دیکھے گا تو گواہ ڈھونڈنے دوڑے گا؟ آنحضرت ﷺ برابر یہی فرماتے رہے کہ ”گواہ لا ورنہ تمہاری پیٹھ پر حد لگائی جائے گی۔“ پھر لعان کی حدیث کا ذکر کیا۔

۲۶۷۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَدِيٍّ عَنْ هِشَامٍ، حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمِيَّةٍ، قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَخْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: ((الْبَيِّنَةُ أَوْ حَدٌّ فِي ظَهْرِكَ)). قَالَ: يَا رَسُولَ اللَّهِ! إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ فَجَعَلَ يَقُولُ: ((الْبَيِّنَةُ وَإِلَّا حَدٌّ فِي ظَهْرِكَ)). فَذَكَرَ حَدِيثَ

اللَّعَانِ. [طرفاه: ۴۷۴۷، ۵۳۰۷] [ابوداؤد:

۲۲۵۴؛ ترمذی: ۳۱۷۹؛ ابن ماجہ: ۲۰۷۶]

تشریح: مطلب یہ ہے کہ دعویٰ کرنے یا کسی پر تہمت لگانے کے بعد اگر مدعی کے پاس فوری طور پر گواہ نہ ہوں تو اتنا اس امر کی مہلت دی جائے گی کہ وہ گواہ تلاش کر کے عدالت میں پیش کرے۔ ہلال بن امیہ کے سامنے اس کا اپنا چشم دید واقعہ تھا اور خود اپنی بیوی کا معاملہ تھا، دوسری طرف ارشاد رسول ﷺ کہ شرعی قانون کے تحت چار گواہ پیش کرو، اس نے حیران و پریشان ہو کر یہ بات کہی جو حدیث میں مذکور ہے۔ آخرا اللہ پاک نے اس مشکل کا حل لعان کی صورت میں خود ہی پیش فرمایا اور رسول اللہ ﷺ نے لعان کے متعلق مفصل حدیث ارشاد فرمائی۔ اس سے یہ بھی ثابت ہوا کہ جملہ احادیث نبوی کا اصل ماخذ قرآن کریم ہی ہے، اس حقیقت کے پیش نظر قرآن مجید متن ہے اور حدیث نبوی اس کی تفسیر و تبیین ہے جو لوگ محض قرآن پر عمل کرنے کا نعرہ بلند کرتے اور احادیث نبوی کی تکذیب کرتے ہیں یہ شیطانی فریب میں گرفتار اور گمراہی کے عمیق غار میں گر چکے ہیں۔ جس کا نتیجہ ہلاکت، تباہی، گمراہی اور دوزخ ہے۔ اللہ کی ماران لوگوں پر جو قرآن مجید اور حدیث نبوی میں تضاد ثابت کریں۔ قرآن پر ایمان کا دعویٰ کریں اور حدیث کا انکار کریں۔ ((قَاتِلَهُمُ اللَّهُ اِنَّهُ يُؤَفِّكُوْنَ)) (۹/التوبہ: ۳۰)

انصاف کی نظر سے دیکھا جائے تو فقہان کا حدیث کے بانی وہ لوگ ہیں جنہوں نے احادیث نبوی کو ظلمات کے درجہ میں رکھ کر ان کی اہمیت کو گمرا

دیا۔ حدیث نبوی جو سند صحیح ثابت ہو اس کو محض ظن کہہ دینا بہت بڑی جرأت ہے اللہ ان فقہاء پر رحم کرے جو اس تخفیف حدیث کے مرتکب ہوئے جنہوں نے فقہانکار حدیث کا ذرا وزہ کھول دیا۔ اللہ پاک ہر مسلمان کو صراطِ مستقیم نصیب کرے۔ آمین

بَابُ الْيَمِينِ بَعْدَ الْعَصْرِ باب: عصر کی نماز کے بعد (جھوٹی) قسم کھانا

(۲۶۷۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا، ہم سے جریر بن عبد الحمید نے بیان کیا اعمش سے، ان سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تین طرح کے لوگ ایسے ہیں کہ اللہ تعالیٰ ان سے بات بھی نہ کرے گا نہ ان کی طرف نظر اٹھا کر دیکھے گا اور نہ انہیں پاک کرے گا بلکہ انہیں سخت دردناک عذاب ہوگا۔ ایک وہ شخص جو سفر میں ضرورت سے زیادہ پانی لیے جا رہا ہے اور کسی مسافر کو (جسے پانی کی ضرورت ہو) نہ دے۔ دوسرا وہ شخص جو کسی (خلیفہ المسلمین) سے بیعت کرے اور صرف دنیا کے لیے بیعت کرے کہ جس سے اس نے بیعت کی اگر وہ اس کا مقصد پورا کر دے تو یہ بھی وفاداری سے کام لے، ورنہ اس کے ساتھ بیعت وعہد کے خلاف کرے۔ تیسرا وہ شخص جو کسی سے عصر کے بعد کسی سامان کا بھاء کرے اور اللہ کی قسم کھالے کہ اسے اس کا اتنا اتنا روپیہ مل رہا تھا اور خرید اس سامان کو (اس کی قسم کی وجہ سے) لے لے“ حالانکہ وہ جھوٹا ہے۔

۲۶۷۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَزْكِيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِطَرِيقٍ يَمْنَعُ مِنْهُ ابْنُ السَّبِيلِ، وَرَجُلٌ بَاعَ رَجُلًا لَا يَبِيعُهُ إِلَّا لِلدُّنْيَا، فَإِنْ أَعْطَاهُ مَا يَرِيدُ وَفَى لَهُ، وَإِلَّا لَمْ يَفِ لَهُ، وَرَجُلٌ سَاوَمَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَخَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهِ كَذًّا وَكَذًّا، فَآخَذَهَا)). (راجع: ۲۳۵۸ [مسلم: ۲۹۸؛ ابوداؤد: ۳۴۷۵؛ نسائی: ۴۴۷۴])

تشریح: تینوں گناہ جو یہاں مذکور ہوئے اخلاقی اعتبار سے بھی بہت ہی برے ہیں کہ ان کی جس قدر مذمت کی جائے کم ہے۔ امام بخاری رحمہ اللہ مذکورہ تیسرے شخص کی وجہ سے یہاں اس حدیث کو لائے۔ تجارت میں جھوٹ بول کر مال فروخت کرنا ہر وقت ہی گناہ ہے مگر عصر کے بعد ایسی قسم کھانا اور بھی بدتر گناہ ہے کہ دن کے اس آخری حصہ میں بھی وہ جھوٹ بولنے سے باز نہ رہ سکا۔

بَابُ يَخْلِفُ الْمُدَّعَى عَلَيْهِ حَيْثُمَا وَجَبَتْ عَلَيْهِ الْيَمِينُ وَلَا يُصْرَفُ باب: مدعی علیہ کو جہاں قسم کھانے کا کہا جائے وہیں قسم اٹھا لے دوسری جگہ جا کر قسم کھانا ضروری نہیں

اور مروان بن حکم نے زید بن ثابت رضی اللہ عنہ کے ایک مقدمے کا فیصلہ نمبر پر بیٹھے ہوئے کیا اور (مدعی علیہ ہونے کی وجہ سے) ان سے کہا کہ آپ میری جگہ آ کر قسم کھائیں۔ لیکن زید رضی اللہ عنہ اپنی ہی جگہ سے قسم کھانے لگے اور نمبر کے پاس جا کر قسم کھانے سے انکار کر دیا۔ مروان کو اس پر تعجب

مِنْ مَوْضِعٍ إِلَى غَيْرِهِ

قَضَى مَرَوَانُ بِالْيَمِينِ عَلَى زَيْدِ بْنِ ثَابِتٍ عَلَى الْمُنْبَرِ فَقَالَ: أَخْلِفَ لَهُ مَكَانِي. فَجَعَلَ زَيْدٌ يَخْلِفُ وَأَبَى أَنْ يَخْلِفَ عَلَى الْمُنْبَرِ، فَجَعَلَ مَرَوَانُ يَتَعَجَّبُ مِنْهُ. وَقَالَ النَّبِيُّ ﷺ:

((شَاهِدَاكَ أَوْ يَمِينَهُ)). وَلَمْ يَخْصَّ مَكَانًا هُوَا۔ اور نبی کریم ﷺ نے (اشعث بن قیس سے) فرمایا تھا: ”دو گواہ لا دوں مَکَانَ۔
ورنہ اس (یہودی) کی قسم پر فیصلہ ہوگا۔“ آپ نے کسی خاص جگہ کی تخصیص نہیں فرمائی۔

تشریح: مثلاً مدعی کہے کہ مسجد میں چل کر قسم کھاؤ، تو مدعی علیہ پر ایسا کرنا لازم نہیں۔ حنفیہ کا یہی قول ہے اور حنابلہ بھی۔ اس کے قائل ہیں اور شافعیہ کے نزدیک اگر قاضی مناسب سمجھے تو ایسا حکم دے سکتا ہے گو مدعی اس کی خواہش نہ کرے۔ مروان کے واقعہ کو ایام مالک رحمہ اللہ نے مؤطا میں وصل کیا ہے۔ زید بن ثابت اور عبد اللہ بن مطیع میں ایک مکان کی بابت جھگڑا تھا۔ مروان اس وقت معاویہ رضی اللہ عنہ کی طرف سے مدینہ کا حاکم تھا۔ اس نے زید کو منبر پر جا کر قسم کھانے کا حکم دیا۔ زید نے انکار کیا اور زید کے قول پر عمل کرنا بہتر ہے۔ مروان کی رائے پر عمل کرنے سے۔ لیکن حضرت عثمان سے بھی مروان کی رائے کے مطابق منقول ہے کہ منبر کے پاس قسم کھائی جائے، امام شافعی رحمہ اللہ نے کہا مصحف پر قسم دلانے میں قباحت نہیں۔ (حیدی)

اشعث بن قیس اور یہودی کا مقدمہ گزشتہ سے پیوستہ حدیث میں گزر چکا ہے، یہاں اسی طرف اشارہ ہے اگر کچھ اہمیت ہوتی تو نبی کریم ﷺ یہودی سے تورات ہاتھ میں لے کر قسم کھانے کا حکم فرماتے یا ان کے گرجا میں قسم کھانے کا حکم دیتے۔ مگر شرعاً ان کی قسم کے بارے میں کوئی ضرورت نہیں۔

۲۶۷۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ حَلَفَ عَلَى يَمِينٍ لِيَقْطَعَ بِهَا مَالًا لِقِيَّ اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانُ)). [راجع: ۲۳۵۶]

(۲۶۷۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا اعش سے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص قسم اس لیے کھاتا ہے تاکہ اس کے ذریعہ کسی کا مال (نا جائز طور پر) ہضم کر جائے تو وہ اللہ سے اس حال میں ملے گا کہ اللہ پاک اس پر سخت ناراض ہوگا۔“

تشریح: قسم میں تاکید و تغلیظ کسی خاص مکان جیسے مسجد وغیرہ یا کسی خاص وقت جیسے عصر یا جمعہ کے دن وغیرہ سے نہیں پیدا ہوتی۔ جہاں عدالت ہے اور قانون شریعت کے اعتبار سے مدعی علیہ پر قسم واجب ہوئی ہے، اس سے قسم اسی وقت اور وہیں لی جائے۔ قسم لینے کے لئے نہ کسی خاص وقت کا انتظار کیا جائے اور نہ کسی مقدس جگہ سے لے جایا جائے۔ اس لئے کہ مکان و زمان سے اصل قسم میں کوئی فرق نہیں پڑتا۔ امام بخاری رحمہ اللہ یہی بتلانا چاہتے ہیں۔

بَابُ: إِذَا تَسَارَعَ قَوْمٌ فِي الْيَمِينِ باب: جب چند آدمی ہوں اور ہر ایک قسم کھانے میں جلدی کرے تو پہلے کس سے قسم لی جائے

۲۶۷۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ عَرَضَ عَلَى قَوْمِ الْيَمِينِ فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْهَمَ بَيْنَهُمْ فِي الْيَمِينِ أَيُّهُمْ يَخْلِفُ. [ابوداود: ۳۶۱۷]

(۲۶۷۴) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، انہیں معمر نے خبر دی، انہیں ہمام نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے چند آدمیوں سے قسم کھانے کے لیے کہا (ایک ایسے مقدمے میں جس کے یہ لوگ مدعی علیہ تھے) قسم کے لیے سب ایک ساتھ آگے بڑھے۔ تو آنحضرت ﷺ نے حکم دیا کہ قسم کھانے کے لیے ان میں باہم قرعہ ڈالا جائے کہ پہلے کون قسم کھائے۔

تشریح: ابوداؤد اور نسائی کی روایت میں یوں ہے کہ دو شخصوں نے ایک چیز کا دعویٰ کیا اور کسی کے پاس گواہ نہ تھے۔ آپ نے فرمایا قرعہ الوداء جس کا نام نکلے وہ قسم کھالے۔ حاکم کی روایت میں یوں ہے کہ دو آدمیوں نے ایک اونٹ کا دعویٰ کیا اور دونوں نے گواہ پیش کئے۔ آپ نے آدھوں آدھ اونٹ دونوں کو دلا دیا اور ابوداؤد کی روایت میں ہے کہ آپ نے قرعہ کا حکم دیا اور جس کا نام قرعہ میں نکلا اس کو دلا دیا۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

بَابُ: اللہ تعالیٰ کا سورہ آل عمران میں فرمان:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ۷۷]

”جو لوگ اللہ کو درمیان میں دے کر اور جھوٹی قسمیں کھا کر تھوڑا مول لیتے ہیں۔“ (آخر آیت تک)

(۲۶۷۵) مجھ سے اسحاق نے بیان کیا، کہا کہ ہم کو یزید بن ہارون نے خبر دی، انہیں عوام نے خبر دی، کہا کہ مجھ سے ابراہیم ابواسامعیل سکسکی نے بیان کیا اور انہوں نے عبداللہ بن ابی اوفی رضی اللہ عنہ کو یہ کہتے سنا کہ ایک شخص نے اپنا سامان دکھا کر اللہ کی قسم کھائی کہ اسے اس سامان کا اتنا روپیہ مل رہا تھا۔ حالانکہ اتنا نہیں مل رہا تھا۔ اس پر یہ آیت نازل ہوئی کہ ”جو لوگ اللہ کے عہد اور اپنی قسموں کے ذریعہ تھوڑی قیمت حاصل کرتے ہیں۔“ ابن ابی اوفی رضی اللہ عنہ نے کہا کہ گاگوں کو پھانسنے کے لیے قیمت بڑھانے والا سودخور کی طرح خائن ہے۔

۲۶۷۵۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْعَوَّامُ حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي إِسْمَاعِيلَ السَّكْسَكِيُّ، سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: أَقَامَ رَجُلٌ بِسَلْعَةٍ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطِ فَفَزَلْتُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ وَقَالَ ابْنُ أَبِي أَوْفَى: النَّاجِشُ أَكْبَلُ رِبَا خَائِنٌ. [راجع: ۱۲۰۸۸]

تشریح: قاضی کے سامنے عدالت میں جھوٹ بولنے والوں کی مذمت پر جو جھوٹی قسم کھا کر غلط بیانی کریں امام بخاری رحمہ اللہ نے خاص استدلال فرمایا ہے۔ یوں جھوٹ بولنا ہر جگہ ہی منع ہے۔

(۲۶۷۶، ۲۶۷۷) ہم سے بشر بن خالد نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا شعبہ سے، ان سے سلیمان نے، ان سے ابوداؤد نے اور ان سے عبداللہ بن ابی اوفی رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص جھوٹی قسم اس لیے کھائے کہ اس کے ذریعہ کسی کا مال لے سکے، یا انہوں نے یوں بیان کیا کہ اپنے بھائی کا مال لے سکے تو وہ اللہ تعالیٰ سے اس حال میں ملے گا کہ وہ اس پر غضبناک ہوگا۔“ اللہ تعالیٰ نے اسی کی تصدیق میں قرآن میں یہ آیت نازل فرمائی کہ ”جو لوگ اللہ کے عہد اور اپنی (جھوٹی) قسموں کے ذریعہ معمولی پونجی حاصل کرتے ہیں“ اللہ تعالیٰ کے اس فرمان تک کہ ”ان کے لیے دردناک عذاب ہے۔“ پھر مجھ سے اشعث رضی اللہ عنہ کی ملاقات ہوئی تو انہوں نے پوچھا کہ عبداللہ بن مسعود رضی اللہ عنہ نے تم لوگوں سے کیا حدیث بیان کی تھی۔ میں نے ان سے بیان کر دی تو آپ نے فرمایا کہ یہ آیت

۲۶۷۶، ۲۶۷۷۔ حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبًا لِيَقْطَعَ مَالَ رَجُلٍ أَوْ قَالَ: أَخِيهِ لَيَقِي اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ)). وَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي الْقُرْآنِ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى قَوْلِهِ ﴿عَذَابٌ أَلِيمٌ﴾ فَلَقِيَنِي الْأَشْعَثُ فَقَالَ: مَا حَدَّثَكُمْ عَبْدُ اللَّهِ الْيَوْمَ؟ قُلْتُ: كَذَا وَكَذَا. قَالَ: فِي نَزَلَتْ. [راجع:

[۲۳۵۶، ۲۳۵۷]

میرے ہی واقعے کے سلسلے میں نازل ہوئی تھی۔

تشریح: عدالت غیب داں نہیں ہوتی۔ کوئی شخص غلط بیانی کر کے جھوٹی قسمیں کھا کر فیصلہ اپنے حق میں کرا لے، حالانکہ وہ ناحق پر ہے تو ایسا شخص عند اللہ ملعون ہے، وہ اپنے پیٹ میں آگ کا انگارہ بھر رہا ہے۔ قیامت کے دن وہ اللہ کے غضب میں گرفتار ہوگا۔ اس کو یہ حقیقت خوب ذہن نشین کر لینی چاہیے۔ جو لوگ قاضی کے فیصلہ کو ظاہر و باطن میں نافذ کرتے ہیں ان کی غلط بیانی کی طرف بھی یہ اشارہ ہے۔

باب: کیونکر قسم لی جائے

بَابُ: كَيْفَ يُسْتَحْلَفُ؟

وَقَوْلُ اللَّهِ: ﴿ثُمَّ جَاءَكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾ [النساء: ۶۲] ﴿وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ﴾ [التوبة: ۵۶] ﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ﴾ [التوبة: ۶۲] ﴿فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا﴾ [المائدة: ۱۰۷] يُقَالُ: بِاللَّهِ وَاللَّهِ وَاللَّهِ. وَقَالَ النَّبِيُّ ﷺ: ((وَرَجُلٌ حَلَفَ بِاللَّهِ كَاذِبًا بَعْدَ الْعَصْرِ)). وَلَا يُحْلَفُ بِغَيْرِ اللَّهِ.

اور (سورہ نساء میں) اللہ تعالیٰ نے فرمایا: ”پھر تیرے پاس اللہ کی قسم کھاتے آتے ہیں کہ ہماری نیت تو بھلائی اور ملاپ کی تھی۔“ اور وہ اللہ کی قسمیں کھاتے ہیں کہ بے شک وہ البتہ تم ہی میں سے ہیں۔“ اور وہ اللہ کی قسمیں کھاتے ہیں تمہارے لیے تاکہ وہ آپ کو راضی کر لیں۔“ پس وہ اللہ کی قسمیں اٹھاتے ہیں البتہ ہماری قسمیں ان کی قسموں سے زیادہ سچی ہیں۔“ قسم میں یوں کہا جائے باللہ، تاللہ، واللہ (اللہ کی قسم) اور نبی کریم نے فرمایا ”اور وہ شخص جو اللہ کی جھوٹی قسم عصر کے بعد کھاتا ہے“ اور اللہ کے سوا کسی کی قسم نہ کھائیں۔

تشریح: بعض نسخوں میں اور دو آیتیں بھی مذکور ہیں ﴿وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ﴾ (۹/التوبہ: ۵۲) اور ﴿فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا﴾ (۵/المائدہ: ۱۰۷) اور آیتوں کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ قسم میں تغلیط یعنی سختی ضروری نہیں صرف اللہ کی قسم کافی ہے۔ عرب میں باللہ، تاللہ، واللہ یہ تینوں کلمے قسم میں کہے جاتے ہیں۔ مضمون باب میں آخری جملہ ((ولا يحلف بغير الله)) امام بخاری رحمہ اللہ کا کلام ہے۔ غیر اللہ کی قسم کھانا جائز نہیں۔

۲۶۷۸۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مَالِكٌ، عَنْ عَمِّهِ أَبِي سَهْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَإِذَا هُوَ يَسْأَلُهُ عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ)). فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: ((لَا، إِلَّا أَنْ تَطُوعَ)). فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَصِيَامُ شَهْرِ رَمَضَانَ)). قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: ((لَا، إِلَّا أَنْ تَطُوعَ)).

(۲۶۷۸) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ان کے چچا ابو سہیل نے، ان سے ان کے والد نے اور انہوں نے طلحہ بن عبید اللہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ ایک صاحب (ضام بن ثعلبہ) نبی کریم ﷺ کی خدمت میں آئے اور اسلام کے متعلق پوچھنے لگے۔ آنحضرت ﷺ نے فرمایا ”دن اور رات میں پانچ نمازیں ادا کرنا۔“ اس نے پوچھا کیا اس کے علاوہ بھی مجھ پر کچھ نماز اور ضروری ہے؟ آپ نے فرمایا: ”نہیں، یہ دوسری بات ہے کہ تم نفل پڑھو۔“ پھر رسول کریم ﷺ نے فرمایا ”اور رمضان کے روزے ہیں“ اس نے پوچھا کیا اس کے علاوہ بھی مجھ پر کچھ (روزے) واجب ہیں؟ آپ نے فرمایا: ”نہیں، سوا اس کے جو تم اپنے طور پر نفل رکھو۔“ طلحہ رضی اللہ عنہ نے بیان کیا

کواہیوں سے متعلق مسائل کا بیان

قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الرِّكَاءَ. قَالَ: هَلْ عَلَيَّ غَيْرُهَا قَالَ: ((لَا، إِلَّا أَنْ تَطَوَّعَ)). فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أُرِيدُ عَلَى هَذَا وَلَا أَنْقُصُ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَفْلَحَ إِنْ صَدَّقَ)). [راجع: ٤٦]

کہ ان کے سامنے رسول اللہ ﷺ نے زکوٰۃ کا بھی ذکر کیا تو انہوں نے پوچھا، کیا (جو فرض زکوٰۃ آپ نے بتائی ہے) اس کے علاوہ بھی مجھ پر کوئی خیرات واجب ہے؟ آنحضرت ﷺ نے فرمایا: ”نہیں، سوا اس کے جو تم خود اپنی طرف سے نفل دو۔“ اس کے بعد وہ صاحب یہ کہتے ہوئے جانے لگے کہ اللہ گواہ ہے نہ میں ان میں کوئی زیادتی کروں گا اور نہ کوئی کمی۔ رسول اللہ ﷺ نے فرمایا: ”اگر اس نے سچ کہا ہے تو کامیاب ہوا۔“

تشریح: یعنی جنت میں جائے گا۔ باب کا مطلب اس سے نکلا کہ اس نے قسم میں لفظ واللہ استعمال کیا۔ قسم کھانے میں یہی کافی ہے۔ واللہ، باللہ، تاللہ یہ سب قسمیہ الفاظ ہیں۔

٢٦٧٩۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ قَالَ: ذَكَرَ نَافِعٌ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ كَانَ خَالِفاً فَلْيُحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ)). [اطرافہ فی: ٣٨٣٦، ٦١٠٨، ٦٦٤٦]

(٢٦٧٩) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا کہ ہم سے جویریہ نے بیان کیا، انہوں نے کہا کہ نافع نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر کسی کو قسم کھانی ہی ہے تو اللہ تعالیٰ ہی کی قسم کھائے، ورنہ خاموش رہے۔“

تشریح: اس میں اشارہ ہے کہ عدالت میں قسم وہی معتبر ہوگی جو اللہ کے نام پر کھائی جائے۔ غیر اللہ کی قسم ناقابل اعتبار بلکہ گناہ ہوگی۔ دوسری روایت میں ہے جس نے غیر اللہ کی قسم کھائی، اس نے شرک کیا۔ پس قسم کچی کھانی چاہیے اور وہ صرف اللہ کے نام پاک کی قسم ہو ورنہ خاموش رہنا بہتر ہے۔

بَابُ مَنْ أَقَامَ الْبَيِّنَةَ بَعْدَ الْيَمِينِ
باب: جس مدعی نے (مدعی علیہ کی) قسم کھانے کے بعد گواہ پیش کئے

تشریح: تو اس کے گواہ قبول ہوں گے، اہل کوفہ اور شافعی اور احمد رحمہم اللہ کا یہی قول ہے امام مالک رحمہم اللہ کہتے ہیں کہ اگر مدعی کو اپنے گواہوں کا علم نہ تھا اور اس نے مدعی علیہ سے قسم لے لی۔ پھر گواہوں کا علم ہوا تو گواہ قبول ہوں گے اور جو گواہوں کا علم ہوتے ہوئے اس نے گواہ پیش نہیں کئے اور قسم لے لی تو اب گواہ منظور نہ ہوں گے۔ (وحیدی)

وَقَالَ النَّبِيُّ ﷺ: ((لَعَلَّ بَعْضَكُمْ الْخَنُ بِحُجَّتِهِ مِنْ بَعْضٍ)). وَقَالَ طَاوُسٌ وَإِبْرَاهِيمُ وَشَرِيحُ: الْبَيِّنَةُ الْعَادِلَةُ أَحَقُّ مِنَ الْيَمِينِ الْفَاجِرَةِ.

اور نبی کریم ﷺ نے فرمایا تھا: ”یہ ممکن ہے کہ (مدعی اور مدعی علیہ میں کوئی) ایک دوسرے سے بہتر طریقہ پر اپنا مقدمہ پیش کر سکتا ہو۔“ طاووس، ابراہیم اور شریح رحمہم اللہ نے کہا کہ عادل گواہ جھوٹی قسم کے مقابلے میں قبول کئے جانے کا زیادہ مستحق ہے۔

٢٦٨٠۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

(٢٦٨٠) ہم سے عبداللہ بن مسلمہ نے بیان کیا امام مالک سے، ان سے ہشام بن عروہ نے ان سے ان کے باپ نے، ان سے زینب نے اور ان سے ام سلمہ رضی اللہ عنہا نے کہ رسول کریم ﷺ نے فرمایا: ”تم لوگ میرے

((إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَكَلَّ بَعْضُكُمْ
الْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ قَضَيْتَ لَهُ بِحَقِّ
أَخِيهِ شَيْئًا بِقَوْلِهِ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ
النَّارِ فَلَا يَأْخُذْهَا)). (راجع: ۲۴۵۸)

یہاں اپنے مقدمات لاتے ہو اور کبھی ایسا ہوتا ہے کہ ایک تم میں دوسرے
سے دلیل بیان کرنے میں بڑھ کر ہوتا ہے (قوت بیانیہ بڑھ کر رکھتا ہے)
پھر میں اس کو اگر اس کے بھائی کا حق (غلطی سے) دلا دوں، تو وہ (حلال نہ
سمجھے) اس کو نہ لے، میں اس کو دوزخ کا ایک ٹکڑا دلارہا ہوں۔“

تشریح: اس حدیث میں امام مالک اور شافعی اور امام احمد اور جمہور علما کا مذہب ثابت ہوا کہ قاضی کا حکم ظاہر نافذ ہوتا ہے نہ کہ باطنی، یعنی قاضی اگر
غلطی سے کوئی فیصلہ کر دے تو جس کے موافق فیصلہ کرے عند اللہ اس کے لئے وہ شے درست نہ ہوگی اور حنفیہ کا رد ہوا جن کے نزدیک قاضی کی قضا ظاہر
اور باطنی دونوں طرح نافذ ہو جاتی ہے۔ حدیث سے بھی یہی نکلا کہ پیغمبر صاحب کو بھی دھوکا ہو جانا ممکن تھا اور آپ کو غلطی نہ تھا اور جب آپ سے جو
سارے جہاں سے افضل تھے غلطی ہو جانا ممکن ہوا تو اور کسی قاضی یا مجتہد یا امام یا عالم کی کیا حقیقت اور کیا ہستی ہے اور بڑا بے وقوف ہے وہ شخص جو کسی
مجتہد یا پیر کو خطا سے معصوم سمجھے۔ (وحیدی)

باب: جس نے وعدہ پورا کرنے کا حکم دیا

اور امام حسن بصری رضی اللہ عنہ نے اس کو پورا کر دیا۔ اور حضرت اسماعیل علیہ السلام کا
ذکر اللہ تعالیٰ نے اس وصف سے کیا ہے کہ ”وہ وعدے کے سچے تھے۔“ اور
سعید بن اشوع نے وعدہ پورا کرنے کے لیے حکم دیا تھا۔ اور سمرہ بن
جندب رضی اللہ عنہ سے ایسا ہی نقل کیا، اور مسور بن مخرمہ رضی اللہ عنہ نے کہا کہ میں نے
نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ اپنے ایک داماد (ابو العاص) کا ذکر فرما رہے
تھے، آپ نے فرمایا: ”انہوں نے مجھ سے جو وعدہ کیا تھا اسے پورا کیا۔“ ابو
عبداللہ (امام بخاری) نے کہا کہ اسحاق بن ابراہیم کو میں نے دیکھا کہ وہ
وعدہ پورا کرنے کے وجوب پر ابن اشوع کی حدیث سے دلیل لیتے تھے۔

بَابُ مَنْ أَمَرَ بِإِنْجَازِ الْوَعْدِ
وَفَعَلَهُ الْحَسَنُ، وَذَكَرَ إِسْمَاعِيلُ (إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ). [مریم: ۵۴] وَقَضَى ابْنُ
الْأَشْوَعِ بِالْوَعْدِ. وَذَكَرَ ذَلِكَ عَنْ سَمُرَةَ بْنِ
جُنْدَبٍ. وَقَالَ الْمُسَوِّرُ بْنُ مَخْرَمَةَ: سَمِعْتُ
النَّبِيَّ ﷺ، وَذَكَرَ صَهْرًا لَهُ قَالَ: ((وَعَدَنِي
فَوَلَّيْنِي)). قَالَ أَبُو عَبْدِ اللَّهِ: وَرَأَيْتُ إِسْحَاقَ
ابْنَ إِبْرَاهِيمَ يَحْتَجُّ بِحَدِيثِ ابْنِ أَشْوَعٍ.

تشریح: امام بخاری رحمۃ اللہ علیہ اور بعض علما کا یہی قول ہے کہ وعدہ پورا کرنا چاہیے، اگر کوئی نہ کرے تو قاضی پورا کرانے گا۔ لیکن جمہور علما کہتے ہیں کہ وعدہ
پورا کرنا مستحب ہے اور اخلافا ضروری ہے۔ پر قاضی جبراً اسے پورا نہیں کرا سکتا۔ از روئے روایت امام بخاری رحمۃ اللہ علیہ ہی کا قول صحیح ہے کہ عدالت فیصلہ
کرتے وقت ایک حکم جاری کرتی ہے گویا مدعی علیہ سے وعدہ لیتی ہے کہ وہ عدالت کے فیصلہ کو تسلیم کرتے ہوئے گویا اس پر عمل درآمد کرنے کا وعدہ کر رہا
ہے۔ اب گھر جا کر وہ اس حکم پر عمل نہ کرے اور مدعی کو کورا جواب دے تو عدالت پولیس کے ذریعے اپنے فیصلہ کا نفاذ کرائے گی۔ امام بخاری رحمۃ اللہ علیہ کا یہی
منشا ہے اور دنیا کا یہی قانون ہے۔ اسی مقصد سے امام بخاری رحمۃ اللہ علیہ نے کئی احادیث اور آثار نقل کر دیے ہیں۔ اگر عدالتی حکم کوئی شخص جاری نہ ہونے
دے اور تسلیم کے وعدہ سے پھر جائے اور عدالت کچھ نہ کر سکے تو یہ شخص ایک تماشہ بن کر رہ جائے گا۔

۲۶۸۱۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ
عَبَّاسٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَفْيَانَ أَنَّ
إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ
عَبَّاسٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَفْيَانَ أَنَّ
إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ
عَبَّاسٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبُو سَفْيَانَ أَنَّ

ہر قل قَالَ لَهُ: سَأَلْتُكَ مَاذَا يَأْمُرُكُمْ؟ فَرَعَمْتُ أَنَّهُ أَمَرُكُمْ بِالصَّلَاةِ وَالصَّدَقِ وَالْعَقَابِ وَالْوَفَاءِ بِالْعَهْدِ وَأَدَاءِ الْأَمَانَةِ. قَالَ: وَهَذِهِ صِفَةُ نَبِيِّ.

ہر قل نے ان سے کہا تھا کہ میں نے تم سے پوچھا تھا کہ وہ (محمد ﷺ) تمہیں کس بات کا حکم دیتے ہیں تو تم نے بتایا کہ وہ تمہیں نماز، سچائی، عفت، عہد کے پورا کرنے اور امانت کے ادا کرنے کا حکم دیتے ہیں۔ اور یہ نبی کی صفات ہیں۔

[راجع: ۷]

تشریح: امام بخاری رحمہ اللہ خود مجتہد مطلق ہیں۔ جامع المسیح میں جگہ جگہ آپ نے اپنے خدا داد اجتہادی ملکہ سے کام لیا ہے آپ کے سامنے یہ نہیں ہوتا کہ ان کو کس مسلک کی موافقت کرنی ہے اور کس کی تردید۔ ان کے سامنے صرف کتاب اللہ اور سنت رسول اللہ ﷺ ہوتی ہے۔ ان ہی کے تحت وہ مسائل و احکام پیش کرتے ہیں۔ وہ کسی مجتہد و امام کے مسلک کے مخالف ہوں یا موافق امام بخاری رحمہ اللہ کو قطعاً یہ پروا نہیں ہوتی۔ پھر موجودہ دیوبندی تاثران بخاری کا کئی جگہ یہ لکھنا کہ یہاں امام بخاری رحمہ اللہ نے فلاں فلاں امام کا مسلک اختیار کیا ہے بالکل غلط اور امام بخاری رحمہ اللہ کی شان اجتہاد میں تنقیص ہے۔ اس جگہ بھی صاحب تفہیم البخاری نے ایسا ہی الزام دہرایا ہے وہ صاحب لکھتے ہیں کہ امام مالک رحمہ اللہ کہتے ہیں کہ وعدہ کرنے کا حکم بھی قضا کے تحت آ سکتا ہے اور امام بخاری رحمہ اللہ نے بھی غالباً اس باب میں امام مالک رحمہ اللہ کا مسلک اختیار کیا ہے۔ (تفہیم البخاری، پ: ۱۰/۱ ص: ۱۱)

جگہ ہے ”المرء یقیس علی نفسه“ مقلدین کا چونکہ یہی رویہ ہے وہ مجتہد مطلق امام بخاری رحمہ اللہ کو بھی اسی نظر سے دیکھتے ہیں جو بالکل غلط ہے۔ امام خود مجتہد مطلق ہیں۔ (رحمہ اللہ)۔

۲۶۸۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سَهْلٍ، نَافِعِ بْنِ مَالِكِ ابْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا أَوْثِمَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ)). [راجع: ۳۳]

۲۶۸۲) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے ابوسہیل نافع بن مالک بن ابی عامر نے بیان کیا، ان سے ان کے باپ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”منافق کی تین نشانیاں ہیں۔ جب بات کہی تو جھوٹ کہی، امانت دی گئی تو اس میں خیانت کی اور وعدہ کیا تو اسے پورا نہیں کیا۔“

۲۶۸۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ، فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ عَلَى النَّبِيِّ ﷺ دَيْنٌ، أَوْ كَانَتْ لَهُ قِبَلَهُ عِدَّةٌ، فَلْيَأْتِنَا. قَالَ جَابِرٌ: فَقُلْتُ: وَعَدَنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ يُعْطِينِي هَكَذَا وَهَكَذَا وَهَكَذَا، فَبَسَطَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ، قَالَ جَابِرٌ: فَقَدْ فُيِّدَ.

۲۶۸۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہیں ہشام نے خبر دی، ان سے ابن جریج نے بیان کیا، انہیں عمرو بن دینار نے خبر دی، انہیں محمد بن علی نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا، کہا جی کریم کی وفات کے بعد حضرت ابو بکر رضی اللہ عنہ کے پاس (بحرین کے عامل) علاء بن حضری رضی اللہ عنہ کی طرف سے مال آیا۔ ابو بکر رضی اللہ عنہ نے اعلان کر دیا کہ جس کسی کا بھی نبی کریم ﷺ پر کوئی قرض ہو، یا آنحضرت کا اس سے وعدہ ہو تو وہ ہمارے پاس آئے۔ جابر رضی اللہ عنہ نے بیان کیا کہ اس پر میں نے ان سے کہا کہ مجھ سے رسول اللہ ﷺ نے وعدہ فرمایا تھا کہ آپ ﷺ اتنا اتنا مال مجھے عطا فرمائیں گے۔ چنانچہ حضرت ابو بکر رضی اللہ عنہ نے تین مرتبہ اپنے ہاتھ بڑھائے اور میرے ہاتھ پر راج سو پھر راج سو پھر راج سو گن دیئے۔

خَمْسِمَائَةٍ، ثُمَّ خَمْسِمَائَةٍ، ثُمَّ خَمْسِمَائَةٍ.

تشریح: گویا حضرت صدیق رضی اللہ عنہ نے عہد نبوی کو پورا کر دکھایا، اس سے بھی یہ ثابت کرنا مقصود ہے کہ وعدہ کو پورا کرنا ہی ہوگا خواہ بذریعہ عدالت ہی ہو۔

۲۶۸۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مَرْوَانُ ابْنُ شُعْبَاعٍ عَنْ سَالِمِ الْأَفْطَسِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، قَالَ: سَأَلَنِي يَهُودِيٌّ مِنْ أَهْلِ الْحَبِيرَةِ أَيْ الْأَجْلَنِ قَضَى مُوسَى قُلْتُ: لَا أَذْرِي حَتَّى أَقْدِمَ عَلَى حَبْرِ الْعَرَبِ فَأَسْأَلَهُ فَقَدِمْتُ، فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: قَضَى أَكْثَرُهُمَا وَأَطْيَبُهُمَا، إِنَّ رَسُولَ اللَّهِ ﷺ إِذَا قَالَ: فَعَلَ.

(۲۶۸۳) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم کو سعید بن سلیمان نے خبر دی، ان سے مروان بن شجاع نے بیان کیا، ان سے سالم افطس نے اور ان سے سعید بن جبیر نے بیان کیا کہ حیرہ کے یہودی نے مجھ سے پوچھا، موسیٰ علیہ السلام نے (اپنے مہر کے ادا کرنے میں) کون سی مدت پوری کی تھی؟ (یعنی آٹھ سال کی یاد سال کی، جن کا قرآن میں ذکر ہے) میں نے کہا کہ مجھے معلوم نہیں، ہاں! عرب کے بڑے عالم کی خدمت میں حاضر ہو کر پوچھ لوں (تو پھر تمہیں بتا دوں گا) چنانچہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا تو انہوں نے بتایا کہ آپ نے بڑی مدت پوری کی (دس سال کی) جو دونوں مدتوں میں بہتر تھی۔ رسول اللہ ﷺ بھی جب کسی سے وعدہ کرتے تو پورا کرتے تھے۔

تشریح: ان جملہ احادیث سے امام بخاری رحمۃ اللہ علیہ نے وعدہ پورا کرنے کا وجوب ثابت کیا، خصوصاً جو وعدہ عدالت میں کیا جائے وہ نہ پورا کرے تو اس سے جبراً پورا کرایا جائے گا۔ ورنہ عدالت ایک تماشا بن کر رہ جائے گی۔

حضرت موسیٰ علیہ السلام کے سامنے آٹھ سال اور دس سال کی مدتیں رکھی گئی تھیں۔ حضرت شعیب علیہ السلام نے ان سے فرمایا تھا کہ میں چاہتا ہوں اپنی دو بیٹیوں میں سے ایک کی شادی تمہارے ساتھ کر دوں بشرطیکہ تم آٹھ برس میری نوکری کرو اور اگر دس سال پورے کرو تو یہ تمہارا احسان ہوگا۔ حدیث کے آخری جملہ کا مطلب یہ کہ اللہ کے رسول وعدہ خلاف ہرگز نہیں ہو سکتے۔ یہیں سے ترجمہ باب نکلتا ہے۔ دوسری روایت میں یوں ہے کہ سعید نے کہا، پھر وہ یہودی مجھ سے ملا تو میں نے جو ابن عباس رضی اللہ عنہما نے فرمایا تھا وہ اسے تلا دیا۔ وہ کہنے لگا ابن عباس رضی اللہ عنہما بے شک عالم ہیں۔ ابن عباس رضی اللہ عنہما نے یہ نبی کریم ﷺ سے سنا تھا اور آپ نے یہ حضرت جبرائیل علیہ السلام سے پوچھا تھا۔ جبرائیل علیہ السلام نے اللہ پاک سے جس کے جواب میں اللہ پاک نے فرمایا تھا کہ موسیٰ علیہ السلام نے وہ میعاد پوری کی جو زیادہ لمبی اور زیادہ بہتر تھی۔

بَابُ: لَا يُسْأَلُ أَهْلُ الشَّرْكِ

باب: مشرکوں کی گواہی قبول نہ ہوگی

عَنِ الشَّهَادَةِ وَغَيْرِهَا

وَقَالَ الشَّعْبِيُّ: لَا تَجُوزُ شَهَادَةُ أَهْلِ الْمَلِكِ بَعْضُهُمْ عَلَى بَعْضٍ لِقَوْلِهِ تَعَالَى: ﴿لَا تَقْرَبُوا مَا بَيْنَهُمُ الْعِدَاةَ وَالْبَغْضَاءَ﴾. وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: (لَا تُصَدَّقُوا أَهْلَ الْكِتَابِ،

اور شعبی نے کہا کہ دوسرے دین والوں کی گواہی ایک سے دوسرے کے خلاف لینی جائز نہیں ہے۔ اللہ تعالیٰ کے اس ارشاد کی وجہ سے کہ ”ہم نے ان میں باہم دشمنی اور بغض کو ہوا دے دی ہے۔“ ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کیا کہ ”اہل کتاب کی (ان کی مذہبی روایات میں) نہ

وَلَا تَكْذِبُوهُمْ)۔ وَقُولُوا: ﴿أَمْنَا بِاللَّهِ وَمَا أُنْزِلَ﴾ [البقرة: ۳۶] الْآيَةَ۔
کیا سب پر ہم ایمان لائے۔“

تشریح: مشرکوں کی گواہی مشرکوں پر نہ مسلمانوں پر قبول ہوگی۔ حنفیہ کے نزدیک مشرکوں کی گواہی مشرکوں پر قبول ہوگی۔ اگرچہ ان کے مذہب مختلف ہوں۔ کیونکہ نبی کریم ﷺ نے ایک یہودی مرد اور ایک یہودی عورت کو چار یہودیوں کی شہادت پر حرم کیا تھا۔

۲۶۸۵۔ حَدَّثَنَا يَحْيَى بْنُ بَكْبَرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ؟ وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى نَبِيِّهِ ﷺ أَخَذْتُ الْأَخْبَارَ بِاللَّهِ، تَقْرَوْنَهُ لَمْ يَنْسَبْ، وَقَدْ حَدَّثَكُمْ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا مَا كَتَبَ اللَّهُ وَغَيَّرُوا بِأَيْدِيهِمُ الْكِتَابَ، فَقَالُوا: هُوَ ﴿مِنْ عِنْدِ اللَّهِ، لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا﴾ [البقرة: ۷۹] أَفَلَا يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مُسَائَلَتِهِمْ؟ وَلَا وَاللَّهِ مَا رَأَيْنَا مِنْهُمْ رَجُلًا قَطُّ يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ: [اطرافہ فی: ۷۳، ۷۵۲۲، ۷۵۲۳]

(۲۶۸۵) ہم سے یحییٰ بن بکر نے بیان کیا، کہا ہم سے لیث نے بیان کیا یونس سے، ان سے ابن شہاب نے، ان سے عبد اللہ بن عبد اللہ بن عتبہ نے کہ ابن عباس رضی اللہ عنہما نے کہا، اے مسلمانو! اہل کتاب سے تم کیوں سوالات کرتے ہو۔ حالانکہ تمہاری کتاب جو تمہارے نبی ﷺ پر نازل ہوئی ہے، اللہ تعالیٰ کی طرف سے سب سے بعد میں نازل ہوئی ہے۔ تم اسے پڑھتے ہو اور اس میں کسی قسم کی آمیزش بھی نہیں ہوئی ہے۔ اللہ تعالیٰ تو تمہیں پہلے ہی بتا چکا ہے کہ اہل کتاب نے اس کتاب کو بدل دیا، جو اللہ تعالیٰ نے انہیں دی تھی اور خود ہی اس میں تغیر کر دیا اور پھر کہنے لگے ”یہ کتاب اللہ کی طرف سے ہے۔ ان کا مقصد اس سے صرف یہ تھا کہ اس طرح تھوڑی پونجی (دنیا کی) حاصل کر سکیں۔“ پس کیا جو علم (قرآن) تمہارے پاس آیا ہے وہ تم کو (ان اہل کتاب) سے پوچھنے کو نہیں روکتا۔ اللہ کی قسم! ہم نے ان کے کسی آدمی کو کبھی نہیں دیکھا کہ وہ ان آیات کے متعلق تم سے پوچھتا ہو جو تم پر (تمہارے نبی کے ذریعہ) نازل کی گئی ہیں۔

تشریح: اسلام نے نقد عادل گواہ کے لئے جو شرائط رکھی ہیں۔ ایک غیر مسلم کا ان کے معیار پر اترنا ناممکن ہے۔ اس لئے علی العموم اس کی گواہی قابل قبول نہیں۔ امام بخاری رحمہ اللہ اسی مسلک کے دلائل بیان فرما رہے ہیں۔ یہ امر دیگر ہے کہ امام وقت حاکم مجاز کسی غیر مسلم کی گواہی اس بنا پر قبول کرے کہ بعض دوسرے مستقرات سے بھی اس کی تصدیق ہوتی ہو۔ جیسا کہ نبی کریم ﷺ نے خود چار یہودیوں کی گواہی پر ایک یہودی مرد اور یہودی عورت کو زنا کے جرم میں سسکاری کا حکم دیا تھا۔ بہر حال قاعدہ کلیہ وہی ہے جو امام بخاری رحمہ اللہ نے بیان فرمایا ہے۔

بَابُ الْقُرْعَةِ فِي الْمُسْكَاتِ باب: مشکلات کے وقت قرعہ اندازی کرنا

وَقَوْلِهِ: ﴿إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ﴾. [آل عمران: ۴۴] وَقَالَ ابْنُ عَبَّاسٍ: اقْتَرَعُوا فَجَرَبَ الْأَقْلَامَ مَعَ الْجَزِيَّةِ، وَعَالَ قَلَمُ زَكْرِيَّا الْجَزِيَّةِ، فَكَفَلَهَا زَكْرِيَّا. وَقَوْلِهِ: ﴿فَسَاهَمَ﴾ أَقْرَعَ ﴿فَكَانَ مِنَ الْمُدْحَضِينَ﴾ يَعْنِي

اور اللہ تعالیٰ کا ارشاد کہ ”جب وہ اپنی قلمیں ڈالنے لگے (قرعہ اندازی کے لیے تاکہ) فیصلہ کر سکیں کہ مریم کی کفالت کون کرے۔“ حضرت ابن عباس رضی اللہ عنہما نے (آیت مذکورہ کی تفسیر میں فرمایا) کہ جب سب لوگوں نے (نہر اردن میں) اپنے اپنے قلم ڈالے، تو تمام قلم پانی کے بہاؤ کے ساتھ بہہ گئے۔ لیکن زکریا علیہ السلام کا قلم اس بہاؤ میں اوپر آ گیا۔ اس لیے

انہوں نے ہی مریم علیہا السلام کی تربیت اپنے ذمہ لی اور اللہ تعالیٰ کے ارشاد: ”فساہم“ کے معنی ہیں ”پس انہوں نے قرعہ ڈالا۔“ (فَكَانَ مِنَ الْمُذْخَصِينَ) (میں مُذْخَصِينَ کے معنی ہیں) ”مِنَ الْمَسْهُومِينَ“ (یعنی قرعہ انہیں کے نام پر نکلا) حضرت ابو ہریرہ رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے (کسی مقدمہ میں مدعی علیہ ہونے کی بنا پر) کچھ لوگوں سے قسم کھانے کے لیے فرمایا، تو وہ سب (ایک ساتھ) آگے بڑھے۔ اس لیے آپ نے ان میں قرعہ ڈالنے کے لیے حکم فرمایا تاکہ فیصلہ ہو کہ سب سے پہلے قسم کون آدمی کھائے۔

مِنَ الْمَسْهُومِينَ. [الصفات: ۱۴۱]
وَقَالَ أَبُو هُرَيْرَةَ: عَرَضَ النَّبِيُّ ﷺ عَلَى قَوْمِ الْيَمِينِ، فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسَهَمَ بَيْنَهُمْ أَيُّهُمْ يَخْلِفُ.

تشریح: جہور علما کے نزدیک قطع نزاع کے لئے قرعہ ڈالنا جائز اور مشروع ہے۔ ابن منذر نے امام ابو حنیفہ رحمہ اللہ سے بھی اس کا جواز نقل کیا ہے۔ پس آیات اور حدیث سے قرعہ اندازی کا ثبوت ہوا۔ اب اگر کوئی قرعہ اندازی کا انکار کرے تو وہ خود غلطی میں مبتلا ہے۔

(۲۶۸۶) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعش نے، کہا کہ ہم سے شعبی نے بیان کیا، انہوں نے نعمان بن بشیر رضی اللہ عنہما سے سنا، وہ کہتے تھے کہ نبی کریم ﷺ نے فرمایا: ”اللہ کی حدود میں سستی برتنے والے اور اس میں مبتلا ہو جانے والے کی مثال ایک ایسی قوم کی سی ہے جس نے ایک کشتی (پر سفر کرنے کے لیے جگہ کے بارے میں) قرعہ اندازی کی۔ پھر نتیجے میں کچھ لوگ نیچے سوار ہوئے اور کچھ لوگ اوپر۔ نیچے کے لوگ پانی لے کر اوپر کی منزل سے گزرتے تھے اور اس سے اوپر والوں کو تکلیف ہوتی تھی۔ اس خیال سے نیچے والا ایک آدمی کلہاڑی سے کشتی کا نیچے کا حصہ کاٹنے لگا۔ (تاکہ نیچے ہی سے سمندر کا پانی لے لیا کرے) اب اوپر والے آئے اور کہنے لگے کہ یہ کیا کر رہے ہو؟ اس نے کہا کہ تم لوگوں کو (میرے اوپر آنے جانے سے) تکلیف ہوتی تھی اور میرے لیے بھی پانی ضروری تھا۔ اب اگر انہوں نے نیچے والے کا ہاتھ پکڑ لیا تو انہیں بھی نجات دی اور خود بھی نجات پائی۔ لیکن اگر اسے یوں ہی چھوڑ دیا، تو انہیں بھی ہلاک کیا اور خود بھی ہلاک ہو گئے۔“

۲۶۸۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ حَدَّثَنِي الشَّعْبِيُّ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((مَثَلُ الْمُذْهِبِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا مِثْلُ قَوْمٍ اسْتَهَمُوا سَفِينَةً، فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلَاهَا، فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلَاهَا، فَتَذَوُّوا بِهِ، فَأَخَذَ فأسًا، فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ، فَاتَوَهُ فَقَالُوا: مَا لَكَ؟ قَالَ: تَأَذَيْتُمْ بِي، وَلَا بُدَّ لِي مِنَ الْمَاءِ، فَإِنْ أَخَذُوا عَلَى يَدَيَّ أَنْجَوْهُ وَنَجَّوْا أَنْفُسَهُمْ، وَإِنْ تَرَكُوهُ أَهْلَكُوهُ وَ أَهْلَكُوا أَنْفُسَهُمْ)).

تشریح: اس سے قرعہ اندازی کا ثبوت ہوا۔ امام بخاری رحمہ اللہ کا اس حدیث کو یہاں لانے کا یہی مقصد ہے اور اس سے امر بالمعروف اور نہی عن المنکر کی تاکید شدید بھی ظاہر ہوئی کہ برائی کو روکنا ضروری ہے ورنہ اس کی لپیٹ میں سب ہی آسکتے ہیں۔ طاقت ہو تو برائی کو ہاتھ سے روکا جائے۔ ورنہ زبان سے روکنے کی کوشش کی جائے۔ یہ بھی نہ ہو سکے تو دل میں اس سے خست نفرت کی جائے اور یہ ایمان کا ادنیٰ درجہ ہے۔ اللہ تعالیٰ حکومت عربیہ سعودیہ میں دیکھا کہ حکمہ امر بالمعروف و نہی عن المنکر سرکاری سطح پر قائم ہے اور ساری مملکت میں اس کی شاخیں پھیلی ہوئی ہیں، جو اپنے فرائض انجام دے رہی

ہیں۔ اللہ پاک ہر جگہ کے مسلمانوں کو یہ توفیق بخشے کہ وہ اسی طرح اجتماعی طور پر بنی نوع انسان کی یہ اعلیٰ ترین خدمت انجام دیں اور انسانوں کی بھلائی و فلاح کو اپنی زندگی کا لازمہ بنالیں۔ آمین یا رب العالمین۔

۲۶۸۷۔ حَدَّثَنَا أَبُو الِیْمَانِ، أَخْبَرَنَا شُعْبَةُ عَنْ الزُّهْرِيِّ حَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ الْأَنْصَارِيُّ، أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ قَدْ بَايَعَتِ النَّبِيَّ ﷺ أَخْبَرْتَهُ أَنَّ عُمَانَ بْنَ مَطْعُونٍ طَارَ لَهُ سَهْمُهُ فِي السُّكْنَى حِينَ أَقْرَعَتِ الْأَنْصَارُ سُكْنَى الْمُهَاجِرِينَ. قَالَتْ أُمُّ الْعَلَاءِ: فَسَكَنَ عِنْدَنَا عُمَانُ بْنُ مَطْعُونٍ، فَاشْتَكَى، فَمَرَضَنَاهُ حَتَّى إِذَا تَوَفَّى وَجَعَلْنَاهُ فِي ثِيَابِهِ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أبا السَّائِبِ، فَشَهِدَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ لِي النَّبِيُّ ﷺ: ((وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ)). فَقُلْتُ: لَا أَدْرِي بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أُمَّا عُمَانُ فَقَدْ جَاءَهُ وَاللَّهِ الْيَقِينُ وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ، وَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يَفْعَلُ بِهِ)). قَالَتْ: فَوَاللَّهِ لَا أَزْكِي أَحَدًا بَعْدَهُ أَبَدًا، فَأَحْزَنَنِي ذَلِكَ قَالَتْ: فَمِنْتُ فَأَرَيْتُ لِعُمَانَ عَيْنًا تَجْرِي، فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: ((ذَلِكَ عَمَلُهُ)). [راجع: ۱۲۴۳]

(۲۶۸۷) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی زہری سے، ان سے خارجہ بن زید الانصاری نے بیان کیا کہ ان کی رشتہ دار ایک عورت ام علاء نامی نے جنہوں نے رسول اللہ ﷺ سے بیعت بھی کی تھی، انہیں خبر دی کہ انصار نے مہاجرین کو اپنے یہاں ٹھہرانے کے لیے قرعے ڈالے تو عثمان بن مظعون رضی اللہ عنہ کا قیام ہمارے حصے میں آیا۔ ام علاء رضی اللہ عنہا نے کہا کہ پھر عثمان بن مظعون رضی اللہ عنہ ہمارے گھر ٹھہرے اور کچھ مدت بعد وہ بیمار پڑ گئے۔ ہم نے ان کی تیمارداری کی مگر کچھ دن بعد ان کی وفات ہو گئی۔ جب ہم انہیں کفن دے چکے تو رسول اللہ ﷺ تشریف لائے۔ میں نے کہا: ابوالسائب! (عثمان رضی اللہ عنہ کی کنیت) تم پر اللہ کی رحمتیں نازل ہوں، میری گواہی ہے کہ اللہ نے اپنے یہاں تمہاری ضرورت اور بڑائی کی ہوگی۔ اس پر آنحضرت ﷺ نے فرمایا: ”یہ بات تمہیں کیسے معلوم ہوگی کہ اللہ تعالیٰ نے ان کی عزت اور بڑائی کی ہوگی۔“ میں نے عرض کیا: میرے ماں اور باپ آپ پر فدا ہوں، مجھے یہ بات کسی ذریعہ سے معلوم نہیں ہوئی ہے۔ پھر آنحضرت ﷺ نے فرمایا: ”عثمان کا جہاں تک معاملہ ہے، تو اللہ گواہ ہے کہ ان کی وفات ہو چکی اور میں ان کے بارے میں اللہ سے خیر ہی کی امید رکھتا ہوں، لیکن اللہ کی قسم! اللہ کے رسول ہونے کے باوجود مجھے بھی یہ علم نہیں کہ ان کے ساتھ کیا معاملہ ہوگا۔“ ام علاء رضی اللہ عنہا کہنے لگیں: اللہ کی قسم! اب اس کے بعد میں کسی شخص کی پاکی بیان نہیں کروں گی۔ اس سے مجھے رنج بھی ہوا (کہ آنحضرت ﷺ کے سامنے میں نے ایک ایسی بات کہی جس کا مجھے حقیقی علم نہیں تھا) انہوں نے کہا (ایک دن) میں سو رہی تھی۔ میں نے خواب میں حضرت عثمان رضی اللہ عنہ کے لیے ایک بہتا ہوا چشمہ دیکھا میں رسول اللہ ﷺ کی خدمت میں حاضر ہوئی اور آپ سے خواب بیان کیا۔ آپ نے فرمایا: ”یہ ان کا عمل (نیک) تھا۔“

تشریح: کسی بھی بزرگ کے لئے قطعی حجتی ہونے کا حکم لگانا یہ منصب صرف اللہ اور رسول اللہ ﷺ ہی کو حاصل ہے اور کسی کو بھی حق نہیں کہ کسی کو مطلق حجتی کہہ سکے۔ روایت میں قسم کے لئے لفظ واللہ بار بار آیا ہے اسی غرض سے امام بخاری رحمہ اللہ اس کو یہاں لائے ہیں۔ دوسری روایت میں یوں ہے۔ میرا حال کیا ہوتا ہے اور عثمان کا حال کیا ہوتا ہے۔ یہ موافق ہے اس آیت کے جو سورہ احقاف میں ہے: ﴿وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ﴾ (الاحقاف: ۹)

یعنی ”میں نہیں جانتا کہ میرے ساتھ کیا ہوگا اور تمہارے ساتھ کیا ہوگا۔“ حدیث میں قرعہ اندازی کا ذکر ہے، باب کے مطابق یہ بھی ایک توجیہ ہے۔
 پادریوں کا یہ اعتراض کہ تمہارے پیغمبر کو جب اپنی نجات کا علم نہ تھا تو دوسروں کی نجات وہ کیسے کر سکتے ہیں۔ محض لغو اعتراض ہے اس لئے کہ اگر آپ سچے پیغمبر نہ ہوتے تو ضرور اپنی تعلیٰ کے یوں فرماتے کہ میں ایسا کروں گا ویسا کروں گا، مجھے سب اختیار ہے۔ سچے راست باز ہمیشہ انکساری سامنے رکھتے ہیں۔ اسی بنا پر آپ نے ایسا فرمایا۔

(۲۶۸۸) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، انہیں یونس نے خبر دی زہری سے، انہیں عروہ نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ جب سفر کا ارادہ فرماتے تو اپنی بیویوں میں قرعہ اندازی فرماتے اور جن کا نام نکل آتا، انہیں اپنے ساتھ لے جاتے۔ آپ ﷺ کا یہ بھی معمول تھا کہ اپنی ہر بیوی کے لیے ایک دن اور ایک رات مقرر کر دی تھی۔ البتہ سودہ بنت زمعہ رضی اللہ عنہا نے (اپنی عمر کے آخری دور میں اپنی باری آپ کی زوجہ عائشہ رضی اللہ عنہا کو دے دی تھی تاکہ رسول اللہ ﷺ کی ان کو رضا حاصل ہو۔) اس سے بھی قرعہ اندازی ثابت ہوئی۔

۲۶۸۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَفْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ ابْنَتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، تَبْتَغِي بِذَلِكَ رِضًا رَسُولَ اللَّهِ ﷺ. [راجع: ۲۵۹۳]

(۲۶۸۹) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ابو بکر کے غلام سی نے بیان کیا، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اگر لوگوں کو معلوم ہوتا کہ اذان اور صرف اول میں کتنا ثواب ہے اور پھر (انہیں اس کے حاصل کرنے کے لیے) قرعہ اندازی کرنی پڑتی، تو وہ قرعہ اندازی بھی کرتے اور اگر انہیں معلوم ہو جائے کہ نماز سویرے پڑھنے میں کتنا ثواب ہے تو لوگ ایک دوسرے سے سبقت کرنے لگیں اور اگر انہیں معلوم ہو جائے کہ عشاء اور صبح کی کتنی فضیلتیں ہیں تو اگر گھنٹوں کے بل آنا پڑتا تو پھر بھی آتے۔“

۲۶۸۹۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ سُبَيْ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجُّبِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعُتْمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا)).

تشریح: ان جملہ احادیث سے امام بخاری رحمہ اللہ نے قرعہ اندازی کا جواز نکالا اور بتلایا کہ بہت سے معاملات ایسے بھی سامنے آ جاتے ہیں کہ ان کے فیصلہ کے لئے بہتر طریقہ قرعہ اندازی ہی ہوتا ہے۔ پس اس کے جواز میں کوئی شبہ نہیں ہے۔ بعض لوگ قرعہ اندازی کو جائز نہیں کہتے، یہ ان کی عقل کا قصور ہے۔

حدیث ہذا سے اذان پکارنے اور صرف اول میں کھڑے ہونے کی بھی انتہائی فضیلت ثابت ہوئی اور نماز سویرے اول وقت پڑھنے کی بھی جیسا کہ جماعت الہمدیث کا عمل ہے کہ فجر، ظہر، عصر، مغرب اول وقت ادا کرنا ان کا معمول ہے۔ خاص طور پر عصر و فجر میں تاخیر کرنا عند اللہ محبوب نہیں ہے۔ عصر اول وقت ایک مثل سایہ ہو جانے پر اور فجر غلغلے میں اول وقت پڑھنا، نبی کریم ﷺ کا بھی طرز عمل تھا۔ جو آج تک حرمین شریفین میں معمول ہے۔

(وبالہ التوفیق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الصُّلْحِ

صلح کے مسائل کا بیان

بَابُ مَا جَاءَ فِي الإِصْلَاحِ بَيْنَ النَّاسِ

باب: لوگوں میں صلح کرانے کا بیان

اور سورہ نساء میں اللہ تعالیٰ کا فرمان کہ ”ان کی اکثر کا نا پھونسیوں میں خیر نہیں سوا ان (سرگوشیوں) کے جو صدقہ یا اچھی بات کی طرف لوگوں کو ترغیب دلانے کے لیے ہوں یا لوگوں کے درمیان صلح کرائیں اور جو شخص یہ کام اللہ کی خوشنودی حاصل کرنے کے لیے کرے گا تو جلد ہی ہم اسے اجر عظیم دیں گے۔“ اور اس باب میں یہ بیان ہے کہ امام خود اپنے اصحاب کے ساتھ مختلف مقامات پر جا کر لوگوں میں صلح کرائے۔

وَقَوْلُ اللَّهِ تَعَالَى: ﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾.
[النساء: ۱۱۴] وَخُرُوجُ الْإِمَامِ إِلَى الْمَوَاضِعِ لِيُصْلِحَ بَيْنَ النَّاسِ بِأَصْحَابِهِ.

تشریح: امام بخاری رحمہ اللہ نے صلح کی فضیلت میں اسی آیت پر اقتصار کیا، شاید ان کو کوئی حدیث صحیح اس باب میں اپنی شرط پر نہیں ملی۔ امام احمد رحمہ اللہ نے ابوالدرداء سے مروی کلام میں کہ میں تم کو وہ بات نہ بتاؤں جو روزے اور نماز اور صدقے سے افضل ہے، وہ کیا ہے آپس میں ملاپ کروینا۔ آپس میں فساد نکیوں کو مٹا دیتا ہے۔ صلح کے مقابلے پر فساد بھڑکا جس کی قرآن مجید نے شدت سے برائی کی ہے اور بار بار بتلایا ہے کہ اللہ پاک جھگڑے فساد کو دوست نہیں رکھتا۔ وہ بہر حال صلح، امن، ملاپ کو دوست رکھتا ہے۔

۲۶۹۰۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو عَسَّانَ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ أَنَسًا، مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ يَبْتَغِيهِمْ شَيْءٌ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فِي أَنَسٍ مِنْ أَصْحَابِهِ يُصْلِحُ بَيْنَهُمْ، فَحَضَرَتِ الصَّلَاةُ، وَلَمْ يَأْتِ النَّبِيُّ ﷺ فَأَذَّنَ بِلَالٍ بِالصَّلَاةِ، وَلَمْ يَأْتِ النَّبِيُّ ﷺ فَجَاءَ إِلَى أَبِي بَكْرٍ فَقَالَ: إِنَّ النَّبِيَّ ﷺ

(۲۶۹۰) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو عسان نے بیان کیا، کہا کہ مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ (قباء کے) بنو عمرو بن عوف میں آپس میں کچھ ٹکرا رہا ہو گا تھی تو رسول اللہ ﷺ اپنے کئی اصحاب کو ساتھ لے کر ان کے یہاں ان میں صلح کرانے کے لیے گئے اور نماز کا وقت ہو گیا لیکن آپ تشریف نہ لاسکے۔ چنانچہ بلال رضی اللہ عنہ نے آگے بڑھ کر اذان دی، ابھی تک چونکہ آنحضرت ﷺ تشریف نہیں لائے تھے۔ اس لیے وہ نبی اکرم ﷺ ہی کی ہدایت کے مطابق ابو بکر رضی اللہ عنہ کے پاس آئے اور ان سے کہا

حضور ﷺ وہیں رک گئے ہیں اور نماز کا وقت ہو گیا ہے، کیا آپ لوگوں کو نماز پڑھا دیں گے؟ انہوں نے کہا کہ ہاں اگر تم چاہو۔ اس کے بعد بلال رضی اللہ عنہ نے نماز کی تکبیر کہی اور ابو بکر رضی اللہ عنہ آگے بڑھے۔ (نماز کے درمیان) نبی کریم ﷺ صفوں کے درمیان سے گزرتے ہوئے پہلی صف میں آ پہنچے۔ لوگ بار بار ہاتھ پر ہاتھ مارنے لگے۔ مگر ابو بکر رضی اللہ عنہ نماز میں کسی دوسری طرف متوجہ نہیں ہوتے تھے (مگر جب بار بار ایسا ہوا تو) آپ متوجہ ہوئے اور معلوم کیا کہ رسول اللہ ﷺ آپ کے پیچھے ہیں۔ آنحضرت ﷺ نے اپنے ہاتھ کے اشارے سے انہیں حکم دیا کہ جس طرح وہ نماز پڑھا رہے ہیں، اسے جاری رکھیں۔ لیکن ابو بکر رضی اللہ عنہ نے اپنا ہاتھ اٹھا کر اللہ کی حمد بیان کی اور اٹلے پاؤں پیچھے آگئے اور صف میں مل گئے۔ پھر نبی کریم ﷺ آگے بڑھے اور نماز پڑھائی۔ نماز سے فارغ ہو کر آپ لوگوں کی طرف متوجہ ہوئے اور انہیں ہدایت کی کہ ”لوگو! جب نماز میں کوئی بات پیش آتی ہے تو تم ہاتھ پر ہاتھ مارنے لگتے ہو۔ ہاتھ پر ہاتھ مارنا عورتوں کے لیے ہے۔ (مردوں کو) جس کی نماز میں کوئی بات پیش آئے تو اسے سبحان اللہ کہنا چاہئے، کیونکہ یہ لفظ جو بھی سنے گا وہ متوجہ ہو جائے گا۔ اے ابو بکر! جب میں نے اشارہ بھی کر دیا تھا تو پھر آپ لوگوں کو نماز کیوں نہیں پڑھاتے رہے؟“ انہوں نے عرض کیا، ابو قحافہ کے بیٹے کے لیے یہ بات مناسب نہ تھی کہ وہ رسول اللہ ﷺ کے ہوتے ہوئے نماز پڑھائے۔

حُسَيْسٌ، وَقَدْ حَضَرَتِ الصَّلَاةَ فَهَلْ لَكَ أَنْ تَوْمِئَ النَّاسُ؟ فَقَالَ: نَعَمْ إِنْ شِئْتَ. فَأَقَامَ الصَّلَاةَ فَتَقَدَّمَ أَبُو بَكْرٍ ثُمَّ جَاءَ النَّبِيُّ ﷺ يَمْشِي فِي الصَّفُوفِ، حَتَّى قَامَ فِي الصَّفِّ الْأَوَّلِ، فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ حَتَّى أَكْثَرُوا، وَكَانَ أَبُو بَكْرٍ لَا يَكَادُ يَلْتَفِتُ فِي الصَّلَاةِ، فَالْتَفَتَ فَإِذَا هُوَ بِالنَّبِيِّ ﷺ وَرَاءَهُ فَأَشَارَ إِلَيْهِ بِيَدِهِ، فَأَمَرَهُ يُصَلِّي كَمَا هُوَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ ثُمَّ رَجَعَ الْفَقْهَرَى وَرَاءَهُ حَتَّى دَخَلَ فِي الصَّفِّ، فَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: ((يَا أَيُّهَا النَّاسُ إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ إِلَّا التَّفَتَّ، يَا أَبَا بَكْرٍ مَا مَنَعَكَ حِينَ أَشَرْتُ إِلَيْكَ لَمْ تَصَلِّ؟)) فَقَالَ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ. [راجع: ۱۸۶۴]

تشریح: یہ حدیث پیچھے بھی گزر چکی ہے۔ یہاں مجتہد مطلق امام بخاری رحمہ اللہ اس حدیث کو اس لئے لائے کہ اس میں آپ کے بمقام قبا بنو عمرو بن عوف میں صلح کرانے کے لئے تشریف لے جانے کا ذکر ہے۔ معلوم ہوا کہ صلح کو اتنی اہمیت ہے کہ اس کے لئے بڑی سے بڑی شخصیت بھی پیش قدمی کر سکتی ہے۔ بھلا رسول کریم ﷺ سے افضل، بہتر اور بڑا کون ہوگا۔ آپ خود اس پاک مقصد کے لئے قبا تشریف لے گئے۔ (ﷺ)

یہ بھی معلوم ہوا کہ نماز میں نادانی سے کچھ لغزش ہو جائے تو وہ بہر حال قابل معافی ہے مگر امام کو چاہیے کہ غلطی کرنے والوں کو آئندہ کے لئے ہدایت کر دے۔

۲۶۹۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي أَنْ أَسْنَا قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ بْنَ أَبِي. فَأَنْطَلَقَ إِلَيْهِ (۲۶۹۱) ہم سے مسدد نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، کہا کہ میں نے اپنے باپ سے سنا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سے عرض کیا گیا: اگر آپ عبد اللہ بن ابی (منافق) کے یہاں

تشریف لے چلتے تو بہتر تھا۔ آنحضرت ﷺ اس کے یہاں ایک گدھے پر سوار ہو کر تشریف لے گئے۔ صحابہ رضی اللہ عنہم پیدل آپ کے ہمراہ تھے۔ جدھر سے آپ گزر رہے تھے وہ شور زمین تھی۔ جب نبی کریم ﷺ اس کے یہاں پہنچے تو وہ کہنے لگا ذرا آپ دور ہی رہنے آپ کے گدھے کی بونے میرا دماغ پریشان کر دیا ہے۔ اس پر ایک انصاری صحابی بولے کہ اللہ کی قسم! رسول اللہ ﷺ کا گدھا تجھ سے زیادہ خوشبودار ہے۔ عبد اللہ (مناقیق) کی طرف سے اس کی قوم کا ایک شخص اس صحابی کی اس بات پر غصہ ہو گیا اور دونوں نے ایک دوسرے کو برا بھلا کہا۔ پھر دونوں طرف سے دونوں کی حمایتی مشتعل ہو گئے اور ہاتھ پائی، چھڑی اور جوتے تک نوبت پہنچ گئی۔ ہمیں معلوم ہوا ہے کہ یہ آیت اسی موقع پر نازل ہوئی تھی: ”اگر مسلمانوں کے دو گروہ آپس میں لڑ پڑیں تو ان میں صلح کرا دو۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ یہ وہ حدیث ہے جس کو میں نے مسند سے ان کے بیٹھے اور بیان کرنے سے پہلے انتخاب کیا۔

النَّبِيُّ ﷺ وَرَكِبَ حِمَارًا، فَانْطَلَقَ الْمُسْلِمُونَ يَمْشُونَ مَعَهُ وَهِيَ أَرْضٌ سَبَخَةٌ فَلَمَّا أَتَاهُ النَّبِيُّ ﷺ قَالَ: إِلَيْكَ عَنِّي، وَاللَّهِ لَقَدْ آذَانِي تَنُّ حِمَارِكَ. فَقَالَ: رَجُلٌ مِنَ الْأَنْصَارِ مِنْهُمْ: وَاللَّهِ لَحِمَارُ رَسُولِ اللَّهِ ﷺ أَطْيَبُ رِيحًا مِنْكَ. فَغَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتَمَا، فَغَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْجَرِيدِ وَالْأَيْدِي وَالنُّعَالِ، وَفَلَعْنَا أَنَّهُمَا أَنْزَلْتُ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾. [الحجرات: 9] قَالَ أَبُو عَبْدِ اللَّهِ هَذَا مِمَّا انتُخِبْتُ مِنْ مُسْنَدٍ قَبْلَ أَنْ يَجْلِسَ وَيُحَدِّثَ. [مسلم: 4661]

تشریح: عبد اللہ بن ابی خزرج کا سردار تھا، مدینہ والے اس کو بادشاہ بنانے کو تھے۔ نبی کریم ﷺ تشریف لائے اور یہ امر ملتی رہا۔ لوگوں نے آپ کو رائے دی کہ آپ اس کے پاس تشریف لے جائیں گے تو اس کی لجائی ہوگی اور بہت سے لوگ اسلام قبول کریں گے۔ پیغمبر مغرور نہیں ہوتے، آپ بلا تکلف تشریف لے گئے۔ مگر اس مردود نے جو اپنے آپ کو بہت نفیس مزاج سمجھتا تھا، آپ کے گدھے کو بد بودار سمجھا اور یہ گستاخانہ کلام کی جو اس کے خبث باطنی کی دلیل تھی۔ ایک انصاری صحابی نے اس کو منہ توڑ جواب دیا جس نے اس کی منافق کے خاندان کے کچھ لوگ طیش میں آ گئے اور قریب تھا کہ باہم جنگ پھا ہو جائے، نبی کریم ﷺ نے ہر دو فریق میں صلح کرا دی، آیت میں مسلمانوں میں صلح کرانے کا ذکر ہے۔ یہ ہر دو گروہ مسلمان ہی تھے۔ کتاب الصلح میں اس لئے اس حدیث کو امام بخاری رحمہ اللہ نے درج کیا کہ آپس کی صلح صفائی کے لئے نبی کریم ﷺ کی سخت ترین تاکیدات ہیں اور یہ عمل عند اللہ بہت ہی اجر و ثواب کا موجب ہے آیت مذکورہ فی الباب میں یہ ہے کہ مسلمانوں کے دو گروہ آپس میں لڑ پڑیں تو ان میں صلح کرا دو۔ مگر یہاں یہ اعتراض ہوتا ہے کہ آیت تو مسلمانوں کے بارے میں ہے اور عبد اللہ بن ابی کے ساتھی تو اس وقت تک کافر تھے۔ قسطلانی نے کہا ابن عباس رضی اللہ عنہما کی تفسیر میں ہے کہ عبد اللہ بن ابی کے ساتھی بھی مسلمان ہو چکے تھے، آیت میں لفظ ”مؤمنین“ خود اس امر پر دلیل ہے۔

اہل اسلام کا باہمی قتل و قتل اتنا برا ہے کہ اس کی جس قدر مذمت کی جائے کم ہے: ”اللهم الف بین قلوبنا واصلح ذات بیننا“ بعض متعصب مقلد علما نے اپنے مسلک کے سوا دوسرے مسلمانوں کے خلاف عوام میں اس قدر تعصب پھیلا رکھا ہے کہ وہ دوسرے مسلمانوں کو بالکل اجنبیت کی نگاہوں سے دیکھتے ہیں۔ ایسے علما کو اللہ نیک سمجھ عطا کرے، آمین۔ خاص طور پر احمدیہ سے بغض و عناد اہل بدعت کی نشانی ہے جیسا کہ حضرت شاہ عبد القادر جیلانی نے تحریر فرمایا ہے۔

باب: لوگوں میں میل ملاپ کرانے کے لیے جھوٹ بولنے والا جھوٹا نہیں

بَابُ: لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ

۲۶۹۲۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أُمَّهُ أُمُّ كُنُوزٍ بِنْتُ عُقْبَةَ أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَيْسَ الْكُذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيُنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا)). [مسلم: ۶۶۳۳، ۶۶۳۴،

(۱۶۹۲) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا صالح بن کیسان سے، ان سے ابن شہاب نے انہیں حمید بن عبدالرحمن نے نبی کریم ﷺ کو یہ فرماتے سنا تھا کہ ”جھوٹا وہ نہیں ہے جو لوگوں میں باہم صلح کرانے کی کوشش کرے اور اس کے لیے کسی اچھی بات کی چغلی کھائے یا اسی سملہ کی اور کوئی اچھی بات کہہ دے۔“

۶۶۳۵؛ ابوداؤد: ۴۹۲۰؛ ترمذی: ۱۹۳۸]

تشریح: مثلاً دو آدمیوں میں رنج ہو اور یہ ملاپ کرانے کی نیت سے کہے کہ وہ تو آپ کے خیر خواہ ہیں یا آپ کی تعریف کرتے ہیں۔ قسطلانی نے کہا ایسے جھوٹ کی رخصت ہے جس سے بہت فائدے کی امید ہو۔ امام مسلم رحمہ اللہ کی روایت میں اتنا زیادہ ہے کہ تین جگہ جھوٹ بولنے کی اجازت ہے ایک تو لڑائی میں، دوسرے مسلمانوں میں آپس میں میل جول کرانے میں، تیسرے اپنی بیوی سے، بعض نے اور مقاموں کو بھی جہاں کوئی مصلحت ہو، انہی پر قیاس کیا ہے۔ وہ کہتے ہیں جھوٹ بولنا جب منع ہے جب اس سے نقصان پیدا ہو یا اس میں کوئی مصلحت نہ ہو، بعض نے کہا جھوٹ ہر حال میں منع ہے اور ایسے مقاموں میں تو یہ کرنا بہتر ہے۔ مثلاً کوئی ظالم سے یوں کہے میں تو آپ کے لئے دعا کیا کرتا ہوں۔ اور مطلب یہ رکھے: ”اللہم اغفر للمسلمین“ کہا کرتا ہوں، اور ضرورت کے وقت تو جھوٹ بولنا بالاتفاق جائز ہے۔ ضرورت سے مذکورہ صلح صفائی کی ضرورت مراد ہے، یا کسی ظالم کے ظلم سے بچنے یا کسی کو بچانے کے لئے جھوٹ بولنا، حدیث ”انما الاعمال بالنیات“ کا یہ بھی مطلب ہے۔

بَابُ قَوْلِ الْإِمَامِ لِأَصْحَابِهِ: **بَابُ: حاکم لوگوں سے کہے ہم کو لے چلو ہم صلح کرا**
اذْهَبُوا بِنَا نُصْلِحْ
دیں

۲۶۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْنَسِيُّ وَإِسْحَاقُ بْنُ مُحَمَّدٍ الْقُرَوِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ أَهْلَ قُبَاءٍ افْتَتَلُوا حَتَّى تَرَامُوا بِالْحِجَارَةِ، فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: ((اذْهَبُوا بِنَا نُصْلِحْ بَيْنَهُمْ)).

(۲۶۹۳) ہم سے محمد بن عبداللہ نے بیان کیا، انہوں نے کہا ہم سے عبدالعزیز بن عبداللہ اویسی اور اسحاق بن محمد فروی نے بیان کیا، انہوں نے کہا کہ ہم سے محمد بن جعفر نے بیان کیا، ان سے ابو حازم نے بیان کیا اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ قبہ کے لوگوں نے آپس میں جھگڑا کیا اور نوبت یہاں تک پہنچی کہ ایک نے دوسرے پر پتھر پھینکے، آنحضرت ﷺ کو جب اس کی اطلاع دی گئی، تو آپ نے فرمایا: ”چلو ہم ان میں صلح کرائیں گے۔“

تشریح: گویا آپ ﷺ نے صلح کے لئے خود پیش قدمی فرمائی، یہی باب کا مقصد ہے۔ باہمی جھگڑے کا ہونا ہر وقت ممکن ہے، مگر اسلام کا تقاضا بلکہ انسانیت کا تقاضا ہے کہ حسن تدبیر سے ایسے جھگڑوں کو ختم کر کے باہمی اتفاق کرا دیا جائے۔

بَابُ قَوْلِ اللَّهِ: ﴿أَنْ يُصْلِحَا﴾ **باب: سورہ نساء میں اللہ کا یہ فرمان کہ ”اگر میاں**

بیوی صلح کر لیں تو صلح ہی بہتر ہے“

بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾

(۲۶۹۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا ہشام بن عروہ سے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے (اللہ تعالیٰ کے اس فرمان کی تفسیر میں فرمایا) ”اگر کوئی عورت اپنے شوہر کی طرف سے بے توجہی دیکھے“ تو اس سے مراد ایسا شوہر ہے جو اپنی بیوی میں ایسی چیزیں پائے جو اسے پسند نہ ہوں، عمر کی زیادتی وغیرہ اس لیے اسے اپنے سے جدا کرنا چاہتا ہو اور عورت کہے کہ مجھے جدا نہ کرو (نقد وغیرہ) جس طرح تم چاہو دیتے رہنا۔ تو انہوں نے فرمایا کہ اگر دونوں اس پر راضی ہو جائیں تو کوئی حرج نہیں ہے۔

۲۶۹۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سَفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «وَأَنَّ امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا» [النساء: ۱۲۸] قَالَتْ: هُوَ الرَّجُلُ يَرَى مِنْ امْرَأَتِهِ مَا لَا يُعْجِبُهُ، كِبَرًا أَوْ غَيْرَهُ فَيُرِيدُ فِرَاقَهَا فَيَقُولُ: أُمْسِكِي، وَأَقْسِمُ لِي بِمَا شِئْتَ: قَالَتْ: فَلَا بَأْسَ إِذَا تَرَاضَا.

[راجع: ۲۴۵۰]

تشریح: پھر اگر مرد قرار دے موافق اس کی باری میں دوسری عورت کے پاس رہے یا اس کو خرچ کم دے تو گناہ گار نہ ہوگا۔ کیونکہ عورت نے اپنی رضا مندی سے اپنا حق ساقط کر دیا، جیسا کہ حضرت سودہ رضی اللہ عنہا نے اپنی رضا سے اپنی باری حضرت عائشہ رضی اللہ عنہا کو دے دی تھی اور نبی کریم ﷺ ان کی باری کے دن حضرت عائشہ رضی اللہ عنہا کے یہاں رہا کرتے تھے۔ میاں بیوی کا باہمی طور پر صلح صفائی سے رہنا اسلام میں بڑی اہمیت رکھتا ہے۔

بَابُ إِذَا اصْطَلَحُوا عَلَى صُلْحٍ
جَوْزٍ فَهُوَ مَرْدُودٌ

(۲۶۹۵، ۹۶) ہم سے آدم نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے عبید اللہ بن عبد اللہ نے اور ان سے ابو ہریرہ اور زید بن خالد جہنی رضی اللہ عنہما نے بیان کیا کہ ایک دیہاتی آیا اور عرض کیا: یا رسول اللہ! ہمارے درمیان کتاب اللہ سے فیصلہ کر دیجئے۔ دوسرے فریق نے بھی یہی کہا کہ اس نے سچ کہا ہے۔ آپ ہمارا فیصلہ کتاب اللہ کے مطابق کر دیں۔ دیہاتی نے کہا کہ میرا لڑکا اس کے یہاں مزدور تھا۔ پھر اس نے اس کی بیوی سے زنا کیا۔ تو میں نے کہا تمہارے لڑکے کو جرم کیا جائے گا، لیکن میں نے اپنے لڑکے کے اس جرم کے بدلے میں سو بکریاں اور ایک باندی دے دی۔ پھر میں نے علم والوں سے پوچھا تو انہوں نے بتایا کہ اس کے سوا کوئی صورت نہیں کہ تمہارے لڑکے کو سو کوڑے لگائے جائیں اور ایک سال کے لیے ملک بدر کر دیا جائے۔ نبی کریم ﷺ نے فرمایا: ”میں تمہارا فیصلہ کتاب اللہ ہی سے کروں گا۔ باندی اور بکریاں تو

۲۶۹۵، ۲۶۹۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذئبٍ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ: جَاءَ أَغْرَابِي فَقَالَ: يَا رَسُولَ اللَّهِ أَفْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ قَالَ: صَدَقَ، أَفْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَالَ الْأَغْرَابِيُّ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَرَزَنِي بِامْرَأَتِهِ، فَقَالُوا: لِي عَلَى ابْنِكَ الرَّجْمُ. فَقَدَيْتُ ابْنِي مِنْهُ بِمِائَةِ مِنَ الْغَنَمِ وَوَلَيْدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ، فَقَالُوا: إِنَّمَا عَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. فَقَالَ النَّبِيُّ ﷺ: ((لَأَقْضِيَنَّ بَيْنَكُمَا

بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرُدُّ عَلَيْكَ، وَاعْلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ لِرَجُلٍ فَأَعُدْ عَلَى امْرَأَةٍ هَذَا فَارْجُمَهَا)). فَغَدَا عَلَيْهَا أُنَيْسٌ فَرَجَمَهَا. تمہیں کو واپس لوٹا دی جاتی ہیں، البتہ تمہارے لڑکے کو سو کوڑے لگائے جائیں گے اور ایک سال کے لیے ملک بدر کیا جائے گا اور انیس تم (یہ قبیلہ اسلم کے ایک صحابی تھے) اس عورت کے گھر جاؤ اور اسے رجم کر دو (اگر وہ زنا کا اقرار کر لے)۔ چنانچہ انیس گئے اور (چونکہ اس نے بھی زنا کا اقرار کر لیا تھا اس لیے) اسے رجم کر دیا۔ [راجع: ۲۳۱۴، ۲۳۱۵]

تشریح: گویا بیوی کے خاوند سے سو بکریاں اور ایک لونڈی دے کر صلح کر لی۔ باب کا مطلب اس سے نکلتا ہے کہ نبی کریم ﷺ نے فرمایا، تیری بکریاں اور لونڈی تجھ کو واپس ملیں گی، کیونکہ یہ ناجائز اور خلاف شرع صلح تھی۔ ابن دقیق العید نے کہا، اس حدیث سے یہ نکلا کہ معاوضہ ناجائز کے بدلہ جو چیز لی جائے اس کا پھیر دینا واجب ہے۔ لینے والا اس کا مالک نہیں ہوتا۔ روایت میں اہل علم سے مراد وہ صحابہ ہیں جو نبی کریم ﷺ کی زندگی میں فتویٰ دیا کرتے تھے۔ جیسے خلفائے اربعہ اور عطاء بن جہل اور ابی بن کعب اور زید بن ثابت اور عبدالرحمن بن عوف (رضی اللہ عنہم) یہ بھی معلوم ہوا کہ جو مسئلہ معلوم نہ ہو اہل علم سے اس کی تحقیق کر لینا ضروری ہے اور یہ تحقیق کتاب و سنت کی روشنی میں ہونی چاہیے نہ کہ محض تقلید کے اندھیرے میں ٹھوکرین کھائی جائیں۔ آیت: ﴿فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (۱۶/احقاف: ۴۳) کا یہی مطلب ہے۔

۲۶۹۷۔ حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَكٌّ)). رَوَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ وَعَبْدُ الْوَاحِدِ بْنُ أَبِي عَوْنٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ. [مسلم: ۴۴۹۲، ۴۴۹۳؛ ابوداؤد: ۴۶۰۶؛ ابن ماجہ: ۱۴]

۲۶۹۷۔ ہم سے یعقوب نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے باپ نے بیان کیا، ان سے قاسم بن محمد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے ہمارے دین میں از خود کوئی ایسی چیز نکالی جو اس میں نہیں تھی تو وہ روئے۔“ اس کی روایت عبداللہ بن جعفر مخزومی اور عبدالواحد بن ابی عون نے سعد بن ابراہیم سے کی ہے۔

تشریح: عبداللہ بن جعفر کی روایت کو امام مسلم نے اور عبدالواحد کی روایت کو دارقطنی نے وصل کیا۔ اس حدیث سے یہ نکلا کہ جو صلح برخلاف قواعد شرع ہو وہ لغو اور باطل ہے اور جب معاہدہ صلح باطل ٹھہرا تو جو معاوضہ کسی فریق نے لیا وہ واجب الرد ہوگا۔ یہ حدیث شریعت کی اصل الاصول ہے۔ اس سے ان تمام بدعات کا جو لوگوں نے دین میں نکال رکھی ہیں پر رد ہو جاتا ہے۔ جیسے تیجہ، فاتحہ، چہلم، شبِ برات کا حلوہ، محرم کا کچھوا، تعزیہ، شہرہ، مولود، عرس، قبروں پر غلاف و پھول ڈالنا ان پر میلے کرنا وغیرہ وغیرہ، یہ جملہ امور اس لئے بدعت سیئہ ہیں کہ زمانہ رسالت اور زمانہ صحابہ و تابعین میں ان کا کوئی وجود نہیں ملا، جیسا کہ کتب تاریخ و سیر موجود ہیں۔ مگر کسی بھی مستند کتاب میں کسی بھی جگہ ان بدعات سیئہ کا ثبوت نہیں ملے گا۔ اگر سارے اہل بدعت بھی مل کر زور لگائیں تو ناکام رہیں گے۔ بہر حال بدعت سے پرہیز کرنا اور سنت نبوی کو معمول بنانا بے حد ضروری ہے۔ کسی نے سچ کہا ہے۔

مسک سنت پہ اے سناکت چلا جا بے دھڑک
جنت الفردوس کو سیدھی گئی ہے یہ سڑک

باب: صلح نامہ میں یہ لکھنا کافی ہے یہ وہ صلح نامہ ہے جس پر فلاں ولد فلاں اور فلاں ولد فلاں نے صلح کی، خاندان اور نسب نامہ لکھنا ضروری نہیں ہے

بَابُ: كَيْفَ يَكْتَبُ هَذَا مَا صَالِحٌ، فَلَانُ بْنُ فَلَانٍ وَفُلَانُ بْنُ فَلَانٍ، وَإِنْ لَمْ يَنْسِبْهُ إِلَى قَبِيلَتِهِ أَوْ نَسَبِهِ

(۲۶۹۸) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے بیان کیا، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ جب رسول اللہ ﷺ نے حدیبیہ کی صلح (قریش سے) کی تو اس کی دستاویز حضرت علی رضی اللہ عنہ نے لکھی تھی۔ انہوں نے اس میں لکھا محمد اللہ کے رسول (ﷺ) کی طرف سے۔ مشرکین نے اس پر اعتراض کیا کہ لفظ محمد کے ساتھ رسول اللہ نہ لکھو، اگر آپ رسول ہو تو ہم آپ سے لڑتے ہی کیوں؟ آنحضرت ﷺ نے حضرت علی رضی اللہ عنہ سے فرمایا کہ ”رسول اللہ کا لفظ منادو۔“ علی رضی اللہ عنہ نے کہا کہ میں نے کہا کہ میں تو اسے نہیں مناسکتا، تو آنحضرت ﷺ نے خود اپنے ہاتھ سے وہ لفظ منادیا اور مشرکین کے ساتھ اس شرط پر صلح کی کہ آپ اپنے اصحاب کے ساتھ (آئندہ سال) تین دن کے لیے مکہ آئیں اور ہتھیار میان میں رکھ کر داخل ہوں۔ شاگردوں نے پوچھا کہ ”جلبان السلاح“ (جس کا یہاں ذکر ہے) کیا چیز ہوتی ہے؟ تو انہوں نے بتایا کہ میان اور جو چیز اس کے اندر ہوتی ہے (اس کا نام جلبان ہے)۔

۲۶۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غَنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَّةِ كَتَبَ عَلِيٌّ بَيْنَهُمْ كِتَابًا فَكَتَبَ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ فَقَالَ الْمُشْرِكُونَ: لَا تَكْتُبْ: مُحَمَّدٌ رَسُولُ اللَّهِ، لَوْ كُنْتُ رَسُولًا لَمْ نَقَاتِلَكَ. فَقَالَ لِعَلِيٍّ: ((أَمَحَهُ)). قَالَ عَلِيٌّ: مَا أَنَا بِالَّذِي أَمَحَاهُ. فَمَحَاهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، وَصَالَحَهُمْ عَلَى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلَاثَةَ أَيَّامٍ، وَلَا يَدْخُلُوهَا إِلَّا بِجُلْبَانِ السَّلَاحِ، فَسَأَلُوهُ مَا جُلْبَانُ السَّلَاحِ؟ قَالَ: الْقِرَابُ بِمَا فِيهِ. [راجع: ۱۷۸۱] [مسلم: ۴۶۲۹، ۴۶۳۰]

ابوداؤد: ۱۸۳۲

تشریح: صلح نامہ میں صرف محمد بن عبد اللہ لکھا گیا۔ اسی سے ترجمہ الباب ثابت ہوا۔ اس سے یہ ظاہر ہوا کہ کسی موقع پر اگر مخالفین کوئی نامناسب مطالبہ کریں جو ضد کی حد تک پہنچ جائے تو مجبوراً اسے تسلیم کرنا پڑے گا۔ آج جبکہ اہل اسلام اقلیت میں ہیں اور معاندین اسلام کی اکثریت ہے تو مجبوراً مسلمانوں کے سامنے ایسے بہت سے مسائل ہیں جن کو بادل ناخواستہ تسلیم کرنے ہی میں سلامتی ہے۔ ایسے امور کے لئے امید ہے کہ عند اللہ مؤاخذہ نہ ہوگا۔

نبی کریم ﷺ مستقبل میں اسلام کی فتح یمن دیکھ رہے تھے۔ اسی لئے حدیبیہ کے موقع پر مصلحاً آپ نے مشرکین کی کئی ایک نامناسب باتوں کو تسلیم کر لیا اور آئندہ خود مشرکین مکہ ہی کو ان کی غلط شرائط کا خمیازہ بگھٹنا پڑا۔ صحیح ہے۔ ”الحق یعلو ولا یعلی علیہ۔“

۲۶۹۹۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ

(۲۶۹۹) ہم سے عبید اللہ بن موسیٰ نے بیان کیا اسرائیل سے، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ذی قعدہ کے مہینے میں عمرہ کا احرام باندھا۔ لیکن مکہ والوں نے آپ کو

شہر میں داخل نہیں ہونے دیا۔ آخر صلح اس پر ہوئی کہ (آئندہ سال) آپ مکہ میں تین روز قیام کریں گے۔ جب صلح نامہ لکھا جانے لگا تو اس میں لکھا گیا کہ یہ وہ صلح نامہ ہے جو محمد رسول اللہ ﷺ نے کیا ہے۔ لیکن مشرکین نے کہا کہ ہم تو اسے نہیں مانتے۔ اگر ہمیں علم ہو جائے کہ آپ اللہ کے رسول ہیں تو ہم آپ کو نہ روکیں۔ بس آپ صرف محمد بن عبد اللہ ہیں۔ آنحضرت ﷺ نے فرمایا کہ ”میں رسول اللہ بھی ہوں اور محمد بن عبد اللہ بھی ہوں۔“ اس کے بعد آپ نے علی رضی اللہ عنہ سے فرمایا کہ ”رسول اللہ (ﷺ) کا لفظ منادو۔“ انہوں نے عرض کیا، نہیں اللہ کی قسم! میں تو یہ لفظ کبھی نہ منادوں گا۔ آخر آپ نے خود دستاویزی اور لکھا کہ یہ وہ دستاویز ہے کہ جس پر محمد بن عبد اللہ نے صلح کی ہے کہ وہ مکہ میں ہتھیار میان میں رکھے بغیر داخل نہ ہوں گے۔ اگر مکہ کا کوئی شخص ان کے ساتھ جانا چاہے گا، تو وہ اسے ساتھ لے جائیں گے۔ لیکن اگر ان کے اصحاب میں سے کوئی شخص مکہ میں رہنا چاہے گا تو اسے وہ نہ روکیں گے۔ جب (آئندہ سال) آپ مکہ میں تشریف لے گئے اور (مکہ میں قیام کی) مدت پوری ہوگئی، تو قریش علی رضی اللہ عنہ کے پاس آئے اور کہا کہ اپنے صاحب سے کہئے کہ مدت پوری ہوگئی ہے اور اب وہ ہمارے یہاں سے چلے جائیں۔ چنانچہ نبی کریم ﷺ مکہ سے روانہ ہونے لگے۔ اس وقت حمزہ رضی اللہ عنہ کی ایک بچی چچا چچا کرتی آئیں۔ علی رضی اللہ عنہ نے انہیں اپنے ساتھ لے لیا، پھر فاطمہ رضی اللہ عنہا کے پاس ہاتھ پکڑ کر لائے اور فرمایا، اپنی چچا زاد بہن کو بھی ساتھ لے لو، انہوں نے اس کو اپنے ساتھ سوار کر لیا، پھر علی، زید اور جعفر رضی اللہ عنہم کا جھگڑا ہوا۔ علی رضی اللہ عنہ نے فرمایا کہ اس کا میں زیادہ مستحق ہوں، یہ میرے چچا کی بچی ہے۔ جعفر رضی اللہ عنہ نے فرمایا کہ یہ میرے بھی چچا کی بچی ہے اور اس کی خالہ میرے نکاح میں بھی ہیں۔ زید رضی اللہ عنہ نے فرمایا کہ میرے بھائی کی بچی ہے۔ نبی کریم ﷺ نے بچی کی خالہ کے حق میں فیصلہ کیا اور فرمایا کہ ”خالہ ماں کی جگہ ہوتی ہے۔“ پھر علی رضی اللہ عنہ سے فرمایا: ”تم مجھ سے ہو اور میں تم سے ہوں۔“ جعفر رضی اللہ عنہ سے فرمایا: ”تم صورت اور عادات و اخلاق سب میں مجھ سے مشابہ ہو۔“ زید رضی اللہ عنہ سے فرمایا کہ ”تم ہمارے بھائی بھی ہو اور مولانا بھی۔“

مَكَّةَ اَنْ يَدْخُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى اَنْ يُقِيمَ بِهَا ثَلَاثَةَ اَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ ﷺ فَقَالُوا: لَا نُقِرُّ بِهَا، فَلَوْ نَعْلَمُ اَنَّكَ رَسُوْلُ اللّٰهِ مَا مَنَعْنَاكَ، لَكِنْ اَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ. قَالَ: ((اَنَا رَسُوْلُ اللّٰهِ وَاَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ)). ثُمَّ قَالَ لِعَلِيٍّ: ((اُمِّحْ رَسُوْلُ اللّٰهِ)). قَالَ: لَا، وَاللّٰهِ لَا اُمَحُّوْكَ اَبَدًا، فَآخَذَ رَسُوْلُ اللّٰهِ ﷺ الْكِتَابَ، فَكَتَبَ: هَذَا مَا قَاضَى مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ، لَا يَدْخُلُ مَكَّةَ بِسِلَاحٍ اِلَّا فِي الْقِرَابِ، وَاَنْ لَا يَخْرُجَ مِنْ اَهْلِهَا بِاَحَدٍ، اِنْ اَرَادَ اَنْ يَتَّبِعَهُ، وَاَنْ لَا يَمْنَعَ اَحَدًا مِنْ اَصْحَابِهِ اَرَادَ اَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا، وَمَضَى الْاَجَلَ اتُّوا عَلِيًّا، فَقَالُوا: قُلْ لِّصَاحِبِكَ: اَخْرِجْ عَنَّا فَقَدْ مَضَى الْاَجَلَ. فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَهُمْ ابْنَةُ حَمْزَةَ: يَا عَمَّ يَا عَمَّ. فَتَنَاولَهَا عَلِيٌّ فَآخَذَ بِبِدِّهَا، وَقَالَ لِفَاطِمَةَ: ذُوْنِكَ ابْنَةُ عَمِّكَ، حَمَلَتْهَا فَاخْتَصَمَ فِيْهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ: اَنَا اَحَقُّ بِهَا وَهِيَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ ابْنَةُ عَمِّي وَخَالَتُهَا تَخْتِي. وَقَالَ زَيْدٌ بِنْتُ اَخِي فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا. وَقَالَ: ((الْخَالَةُ بِمَنْزِلَةِ الْاُمِّ)). وَقَالَ لِعَلِيٍّ: ((اَنْتَ مِنِّيْ وَاَنَا مِنْكَ)). وَقَالَ لِّجَعْفَرٍ: ((اَشْبَهْتَ خَلْقِيْ وَخُلُقِيْ)). وَقَالَ لِّزَيْدٍ: ((اَنْتَ اَخُوْنَا وَمَوْلَانَا)). [راجع: ۱۷۸۱]

تشریح: حضرت حمزہ رضی اللہ عنہ نبی کریم ﷺ کے رضاعی بھائی تھے۔ اس لئے ان کی صاحبزادی نے آپ کو چچا کہہ کر پکارا۔ حضرت زید رضی اللہ عنہ نے اس بچی کو اپنی بچی سمجھی اس لئے کہا کہ نبی کریم ﷺ نے حضرت زید رضی اللہ عنہ کو حضرت حمزہ رضی اللہ عنہ کا بھائی بنا دیا تھا۔ زید رضی اللہ عنہ سے نبی کریم ﷺ نے لفظ مولانا

سے خطاب فرمایا، مولیٰ اس غلام کو کہتے ہیں جس کو مالک آزاد کر دے۔ آپ نے حضرت زید کو آزاد کر کے اپنا بیٹا بنا لیا تھا۔ جب آپ نے یہ لڑکی از روئے انصاف حضرت جعفر رضی اللہ عنہ کو لوائی تو اوروں کا دل خوش کرنے کے لئے یہ حدیث فرمائی۔ اس حدیث سے حضرت علی رضی اللہ عنہ کی بڑی فضیلت نکلی۔ نبی کریم ﷺ نے فرمایا، تیرا ہوں، تو میرا ہے۔ مطلب یہ کہ ہم تم دونوں ایک ہی دادا کی اولاد ہیں اور خون ملا ہوا ہے۔ حضرت علی رضی اللہ عنہ نے منانے اور آپ ﷺ کا نام نامی لکھنے سے انکار عدول مکی کے طور پر نہیں کیا، بلکہ قوت ایمانیہ کے جوش سے ان سے یہ نہیں ہو سکا کہ آپ کی رسالت جو مراسر برحق اور صحیح تھی، اس کو اپنے ہاتھ سے منائیں۔ حضرت علی رضی اللہ عنہ کو یہ بھی معلوم ہو گیا تھا کہ آپ کا حکم بطور وجوب کے نہیں ہے۔

ترجمہ باب اس سے لگتا ہے کہ ترجمہ میں صرف فلاں بن فلاں لکھنے پر اکتفا کر کیا اور زیادہ نسب نامہ خاندان وغیرہ نہیں لکھوایا۔ روایت ہذا میں جو آپ کے خود لکھنے کا ذکر ہے یہ بطور معجزہ ہوگا، ورنہ درحقیقت آپ نبی امی تھے اور لکھنے پڑھنے سے آپ کا کوئی تعلق نہ تھا۔ پھر اللہ نے آپ کو علوم الاولین والاخرین سے مالا مال فرمایا۔ جو لوگ نبی کریم ﷺ کے امی ہونے کا انکار کرتے ہیں وہ غلطی پر ہیں، امی ہونا بھی آپ کا معجزہ ہے۔

بابُ الصَّلْحِ مَعَ الْمُشْرِكِينَ

فِيهِ عَنْ أَبِي سَفْيَانَ. وَقَالَ عَوْفُ بْنُ مَالِكٍ
عَنِ النَّبِيِّ ﷺ: ((تُمْ تَكُونُونَ هُدًى بَيْنَكُمْ
وَبَيْنَ بَنِي الْأُصْفَرِ)). وَفِيهِ سَهْلُ بْنُ حَنِيفٍ:
وَأَسْمَاءُ وَالْمَسُورُ عَنِ النَّبِيِّ ﷺ.

۲۷۰۰۔ وَقَالَ مُوسَى بْنُ مَسْعُودٍ، حَدَّثَنَا
سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْبَرَاءِ بْنِ عَازِبٍ قَالَ: صَلَّحَ النَّبِيُّ ﷺ
الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَّةِ عَلَى ثَلَاثَةِ أَشْيَاءَ
عَلَى أَنْ مَنْ أَتَاهُ مِنَ الْمُشْرِكِينَ رَدَّهُ إِلَيْهِمْ،
وَمَنْ أَتَاهُمْ مِنَ الْمُسْلِمِينَ لَمْ يَرُدُّوهُ،
وَعَلَى أَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيمَ بِهَا ثَلَاثَةَ
أَيَّامٍ، وَلَا يَدْخُلَهَا إِلَّا بِجُلْبَانِ السَّلَاحِ:
السَّيْفِ وَالْقَوْسِ وَنَحْوِهِ، فَجَاءَ أَبُو جَنْدَلٍ
يَحْجُلُ فِي قِيَوْدِهِ فَرَدَّهُ إِلَيْهِمْ. قَالَ أَبُو عَبْدِ اللَّهِ:
لَمْ يَذْكُرْ مُؤَمِّلٌ عَنْ سُفْيَانَ أَبَا جَنْدَلٍ وَقَالَ:
إِلَّا بِجُلْبِ السَّلَاحِ. [راجع: ۱۷۸۱]

اس باب میں ابوسفیان رضی اللہ عنہ کی حدیث ہے۔ عوف بن مالک رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا کہ ایک دن آئے گا کہ پھر تمہاری رومیوں سے صلح ہو جائے گی۔ اس باب میں کہل بن حنیف اسماء اور مسور رضی اللہ عنہ کی بھی نبی کریم ﷺ سے روایات ہیں۔

(۲۷۰۰) موسیٰ بن مسعود نے بیان کیا کہ ہم سے سفیان بن سعید نے بیان کیا، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے صلح حدیبیہ مشرکین کے ساتھ تین شرائط پر کی تھی، (۱) یہ کہ مشرکین میں سے اگر کوئی آدمی آنحضرت ﷺ کے پاس آجائے تو آپ اسے واپس کر دیں گے۔ لیکن اگر مسلمانوں میں سے کوئی مشرکین کے یہاں پناہ لے گا تو یہ لوگ ایسے شخص کو واپس نہیں کریں گے۔ (۲) یہ کہ آپ آئندہ سال مکہ آ سکیں گے اور صرف تین دن ٹھہریں گے۔ (۳) یہ کہ ہتھیار، تلوار، تیر وغیرہ نیاں اور ترکش میں ڈال کر ہی مکہ میں داخل ہوں گے۔ چنانچہ ابو جندل رضی اللہ عنہ (جو مسلمان ہو گئے تھے اور قریش نے ان کو قید کر رکھا تھا) بیڑیوں کو گھینٹتے ہوئے آئے تو آپ نے انہیں (شرائط معاہدہ کے مطابق) مشرکوں کو واپس کر دیا۔ امام بخاری نے کہا کہ مؤمل نے سفیان سے ابو جندل کا ذکر نہیں کیا ہے اور (۱) "الا بجلبان السلاح" کے بجائے (۲) "الا بجلب السلاح" کے الفاظ نقل کئے ہیں۔

۲۷۰۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا
(۲۷۰۱) ہم سے محمد بن رافع نے بیان کیا، کہا ہم سے شریح بن نعمان نے۔

بیان کیا، کہا ہم سے صلح نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ رسول کریم ﷺ عمرہ کا احرام باندھ کر نکلے، تو کفار قریش نے آپ کو بیت اللہ جانے سے روک دیا۔ اس لیے آپ نے قربانی کا جانور حدیبیہ میں ہی ذبح کر دیا اور سر بھی وہیں منڈوا لیا اور کفار مکہ سے آپ نے اس شرط پر صلح کی تھی کہ آپ آئندہ سال عمرہ کر سکیں گے۔ تلواروں کے سوا اور کوئی ہتھیار ساتھ نہ لائیں گے۔ (اور وہ بھی پیام میں ہوں گی) اور قریش جتنے دن چاہیں گے اس سے زیادہ مکہ میں نہ ٹھہر سکیں گے۔ (یعنی تین دن) چنانچہ آنحضرت ﷺ نے آئندہ سال عمرہ کیا اور شرائط کے مطابق آپ ﷺ مکہ میں داخل ہوئے، پھر جب تین دن گزر چکے تو قریش نے مکہ سے چلے جانے کے لیے کہا اور آپ ﷺ وہاں سے واپس چلے آئے۔

[طرفہ فی: ۴۲۵۲]

تشریح: اگرچہ مشرکین کی یہ شرطیں بالکل نامناسب تھیں، مگر رحۃ للعالمین ﷺ نے بہت سے مصالح کے پیش نظر ان کو تسلیم فرمایا۔ پس مصحفیاب کر صلح کر لیا، بعض مواقع پر ضروری ہو جاتا ہے۔ اسلام سراسر صلح کا حامی ہے۔ ایک روایت میں ہے کہ جو شخص فساد کو ممانعہ کے لئے اپنا حق چھوڑ کر بھی صلح کر لے، اللہ اس سے بہت ہی بہتر اجر عطا کرتا ہے۔ حضرت حسن اور حضرت امیر معاویہ رضی اللہ عنہما کی صلح بھی اسی قسم کی تھی۔

(۲۷۰۲) ہم سے مسدود نے بیان کیا، کہا ہم سے بشر نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے بشیر بن یسار نے اور ان سے سہل بن ابی حمزہ رضی اللہ عنہ نے بیان کیا کہ عبد اللہ بن کھل اور حصہ بن مسعود بن زید رضی اللہ عنہما خیر گئے۔ خیر کے یہودیوں سے مسلمانوں کی ان دنوں صلح تھی۔

۲۷۰۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، حَدَّثَنَا يَحْيَى، عَنْ بَشِيرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَمَزَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحِصَّةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ، وَهِيَ يَوْمَئِذٍ صَلَاحٌ. [اطرافہ فی: ۳۱۷۳،

[۶۱۴۳] [مسلم: ۴۳۴۲، ۴۳۴۳، ۴۳۴۴؛ ابوداؤد:

۱۵۲۰، ۴۵۲۱، ۴۵۲۳؛ ترمذی: ۱۴۲۲؛ نسائی:

۴۷۲۴، ۴۷۲۵، ۴۷۳۳؛ ابن ماجہ: ۲۶۷۷]

تشریح: اسی سے کافروں کے ساتھ صلح کرنا ثابت ہوا۔ صلح کے متعلق اسلام نے خاص ہدایات اسی لئے دی ہیں کہ اسلام سراسر امن اور صلح کا علمبردار ہے۔ اسلام نے جنگ و جدال کو کبھی پسند نہیں کیا، قرآن مجید میں صاف ہدایت ہے: ﴿وَأَن جَنَحُوا لِلسَّلَامِ فَاجْتَنِبْهُمْ﴾ (۸/ الانفال: ۶۱) اگر دشمن صلح کرنا چاہے تو آپ ضرور صلح کے لئے جھک جائیے۔ قرآن مجید میں جہاں بھی جنگی احکامات ہیں وہ صرف مدافعت کے لئے ہیں، جارحانہ ہدایت کہیں بھی نہیں ہے۔

باب: دیت پر صلح کرنا

بَابُ الصَّلَاحِ فِي الدِّيَةِ

۲۷۰۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ (۲۷۰۳) ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا مجھ سے حمید نے

بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نصر کی بیٹی ربیع بنی النضیر نے ایک لڑکی کے دانت توڑ دیئے۔ اس پر لڑکی والوں نے تاوان مانگا اور ان لوگوں نے معافی چاہی لیکن معاف کرنے سے انہوں نے انکار کیا۔ چنانچہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے تو آپ نے بدلہ لینے کا حکم دیا (یعنی ان کا بھی دانت توڑ دیا جائے) انس بن نصر رضی اللہ عنہ نے عرض کیا، یا رسول اللہ! ربیع کا دانت کس طرح توڑا جاسکے گا، نہیں اس ذات کی قسم جس نے آپ کو حق کے ساتھ مبعوث فرمایا ہے، اس کا دانت نہیں توڑا جائے گا۔ آنحضور ﷺ نے فرمایا: ”انس! کتاب اللہ کا فیصلہ تو بدلہ لینے (قصاص) ہی کا ہے۔“ چنانچہ یہ لوگ راضی ہو گئے اور معاف کر دیا۔ پھر آپ نے فرمایا: ”اللہ کے کچھ بندے ایسے ہیں کہ اگر وہ اللہ کی قسم کھالیں تو اللہ تعالیٰ خود ان کی قسم پوری کرتا ہے۔“ فزاری نے (اپنی روایت میں) حمید سے، اور انہوں نے انس رضی اللہ عنہ سے یہ زیادتی نقل کی ہے کہ وہ لوگ راضی ہو گئے اور تاوان لے لیا۔

حَدَّثَنِي حُمَيْدٌ، أَنَّ أَنَسًا، حَدَّثَهُمْ أَنَّ الرَّبِيعَ وَهِيَ بِنْتُ النَّضْرِ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا الْأَرْضَ وَطَلَبُوا الْعَفْوَ، فَأَبَوْا فَأَتَوْا النَّبِيَّ ﷺ فَأَمَرَهُمْ بِالْقِصَاصِ. فَقَالَ أَنَسُ ابْنُ النَّضْرِ: أَتُكْسِرُ ثَنِيَّةَ الرَّبِيعِ يَا رَسُولَ اللَّهِ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسِرُ ثَنِيَّتَهَا قَالَ: ((يَا أَنَسُ! كِتَابُ اللَّهِ الْقِصَاصُ)) فَرَضِيَ الْقَوْمُ وَعَفَوْا فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ)). زَادَ الْفَزَارِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْضَ. [اطرافه في: ٢٨٠٦، ٤٤٩٩، ٤٥٠٠، ٤٦١١، ٦٨٩٤]

تشریح: دیت پر صلح کرنا ثابت ہوا۔ حضرت انس بن نصر رضی اللہ عنہ نے اللہ کی قسم اس امید پر کھائی کہ وہ ضرور ضرور فریق ثانی کے دل موڑ دے گا اور وہ قصاص کے بدلہ دیت پر راضی ہو جائیں گے۔ چنانچہ اللہ نے ان کی قسم کو پورا کر دیا اور فریق ثانی دیت لینے پر راضی ہو گیا، جس پر نبی کریم ﷺ نے کچھ مقبولان بارگاہ الہی کی نشان دہی فرمائی کہ وہ ایسے ہوتے ہیں کہ اللہ پاک سے متعلق اپنے دلوں میں کوئی سچا عزم کر لیں اور اس کو پورے بھروسے پر درمیان میں لے آئیں تو وہ ضرور ضرور ان کا عزم پورا کر دیتا ہے اور وہ اپنے ارادے میں کامیاب ہو جاتے ہیں۔ انبیاء علیہم السلام اور اولیائے کاملین میں ایسی بہت سی مثالیں تاریخ عالم کے صفحات پر موجود ہیں اور قدرت کا یہ قانون اب بھی جاری ہے۔

باب: حضرت حسن بن علی رضی اللہ عنہما کے متعلق نبی کریم ﷺ کا یہ فرمانا کہ ”میرا یہ بیٹا مسلمانوں کا سردار ہے اور شاید اس کے ذریعہ اللہ تعالیٰ مسلمانوں کے دو بڑے گروہوں میں صلح کرادے“

بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ ابْنِ عَلِيٍّ: ((إِنِّي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ))

اور اللہ پاک کا سورہ حجرات میں یہ ارشاد کہ ”پس دونوں میں صلح کرادو۔“ (٢٤٠٣) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو موسیٰ نے بیان کیا کہ میں نے حضرت امام حسن بصریؒ سے سنا، وہ بیان کرتے تھے کہ قسم اللہ کی! جب حسن بن علی رضی اللہ عنہما (معاویہ رضی اللہ عنہ کے مقابلے میں) میں پہاڑوں جیسا لشکر لے کر پہنچے، تو عمرو

وَقَوْلُهُ: «فَأَصْلِحُوا بَيْنَهُمَا». [الحجرات: ٩] ٢٧٠٤۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانٌ، عَنْ أَبِي مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: اسْتَقْبَلِ وَاللَّهِ الْحَسَنُ بْنُ عَلِيٍّ مُعَاوِيَةَ بِكُنَائِبِ أَمْثَالِ الْجِبَالِ فَقَالَ عَمْرُو بْنُ

بن عاص رضی اللہ عنہ نے کہا (جو امیر معاویہ رضی اللہ عنہ کے مشیر خاص تھے) کہ میں ایسا لشکر دیکھ رہا ہوں جو اپنے مقابل کو نیست و نابود کئے بغیر واپس نہ جائے گا۔ معاویہ رضی اللہ عنہ نے اس پر کہا اور قسم اللہ کی وہ ان دونوں اصحاب میں زیادہ اچھے تھے، کہ اے عمرو! اگر اس لشکر نے اس لشکر کو قتل کر دیا، یا اس نے اس کو قتل کر دیا، تو (اللہ تعالیٰ کی بارگاہ میں) لوگوں کے امور (کی جواب دہی کے لیے) میرے ساتھ کون ذمہ داری لے گا، لوگوں کی بیوہ عورتوں کی خبر گیری کے سلسلے میں میرے ساتھ کون ذمہ دار ہوگا۔ لوگوں کی آل اولاد کے سلسلے میں میرے ساتھ کون ذمہ دار ہوگا۔ آخر معاویہ رضی اللہ عنہ نے حسن رضی اللہ عنہ کے یہاں قریش کی شاخ بنو عبد شمس کے دو آدمی بھیجے۔ عبد الرحمن بن سرہ اور عبد اللہ بن عامر بن کریم، آپ نے ان دونوں سے فرمایا کہ حسن بن علی رضی اللہ عنہ کے یہاں جاؤ اور ان کے سامنے صلح پیش کرو، ان سے اس پر گفتگو کرو اور فیصلہ انہیں کی مرضی پر چھوڑ دو۔ چنانچہ یہ دو آئے اور آپ سے گفتگو کی اور فیصلہ آپ ہی کی مرضی پر چھوڑ دیا۔ حسن بن علی رضی اللہ عنہ نے فرمایا: ہم بنو عبد المطلب کی اولاد ہیں اور ہم کو خلافت کی وجہ سے روپیہ پیسہ خرچ کرنے کی عادت ہو گئی ہے اور ہمارے ساتھ یہ لوگ ہیں یہ خون خرابہ کرنے میں طاق ہیں، بغیر روپیہ دیئے ماننے والے نہیں۔ وہ کہنے لگے حضرت امیر معاویہ رضی اللہ عنہ آپ کو اتنا اتنا روپیہ دینے پر راضی ہیں اور آپ سے صلح چاہتے ہیں۔ فیصلہ آپ کی مرضی پر چھوڑا ہے اور آپ سے پوچھا ہے۔ حضرت حسن رضی اللہ عنہ نے فرمایا کہ اس کی ذمہ داری کون لے گا؟ ان دونوں قاصدوں نے کہا کہ ہم اس کے ذمہ دار ہیں۔ حضرت حسن نے جس چیز کے متعلق بھی پوچھا، تو انہوں نے یہی کہا کہ ہم اس کے ذمہ دار ہیں۔ آخر آپ نے صلح کر لی، پھر فرمایا کہ میں نے حضرت ابوبکر رضی اللہ عنہ سے سنا تھا، وہ بیان کرتے تھے کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کو منبر پر فرماتے سنا ہے اور حسن بن علی رضی اللہ عنہ آنحضرت صلی اللہ علیہ وسلم کے پہلو میں تھے، آپ کبھی لوگوں کی طرف متوجہ ہوتے اور کبھی حسن رضی اللہ عنہ کی طرف اور فرماتے کہ ”میرا یہ بیٹا سردار ہے اور شاید اس کے ذریعہ اللہ تعالیٰ مسلمانوں کے دو عظیم گروہوں میں صلح کرائے گا۔“ امام بخاری نے کہا مجھ سے علی بن عبد اللہ مدنی نے بیان کیا کہ ہمارے نزدیک

الْعَاصِ: إِنِّي لَأَرَى كِتَابَ لَا تُؤْتِي حَتَّى تَقْتُلَ أَفْرَانَهَا فَقَالَ لَهُ مُعَاوِيَةُ: وَكَانَ وَاللَّهِ خَيْرَ الرَّجُلَيْنِ: أَيِ عَمْرُو إِنَّ قَتْلَ هَؤُلَاءِ هَؤُلَاءِ وَهَؤُلَاءِ هَؤُلَاءِ مَنْ لِي بِأُمُورِ النَّاسِ مَنْ لِي بِسَائِهِمْ؟ مَنْ لِي بِضَيْعَتِهِمْ؟ فَبَعَثَ إِلَيْهِ رَجُلَيْنِ مِنْ قُرَيْشٍ مِنْ بَنِي عَبْدِ شَمْسٍ: عَبْدَ الرَّحْمَنِ ابْنَ سَمُرَةَ وَعَبْدَ اللَّهِ بْنَ عَامِرٍ، فَقَالَ: أَذْهَبَا إِلَى هَذَا الرَّجُلِ فَأَعْرِضَا عَلَيْهِ، وَقُولَا لَهُ: وَاطْلُبَا إِلَيْهِ فَأَتِيَاهُ، فَدَخَلَا عَلَيْهِ فَتَكَلَّمَا، وَقَالَا لَهُ: وَاطْلُبَا إِلَيْهِ، فَقَالَ لَهُمَا الْحَسَنُ ابْنُ عَلِيٍّ: إِنَّا بَنُو عَبْدِ الْمُطَّلِبِ، قَدْ أَصَبْنَا مِنْ هَذَا الْمَالِ، وَإِنَّ هَذِهِ الْأُمَّةَ قَدْ عَاشَتْ فِي دِمَائِهَا قَالَا: فَإِنَّهُ يَعْزِضُ عَلَيْكَ كَذَا وَكَذَا وَيَطْلُبُ إِلَيْكَ وَيَسْأَلُكَ قَالَ: فَمَنْ لِي بِهِذَا قَالَا: نَحْنُ لَكَ بِهِ. فَمَا سَأَلَهُمَا شَيْئًا إِلَّا قَالَا نَحْنُ لَكَ بِهِ. فَصَالَحَهُ، قَالَ: الْحَسَنُ وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمَنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهُوَ يَقْبَلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى وَيَقُولُ: ((إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ)). قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: إِنَّمَا صَحَّ عِنْدَنَا سَمَاعُ الْحَسَنِ مِنْ أَبِي بَكْرَةَ بِهَذَا الْحَدِيثِ. [اطرافه في: ٣٦٢٩، ٣٧٤٦، ٧١٠٩]

اس حدیث سے حسن بصری کا ابو بکرہ رضی اللہ عنہ سے سننا ثابت ہوا ہے۔

تشریح: حدیث میں حضرت حسن اور حضرت امیر معاویہ رضی اللہ عنہ کی باہمی صلح کا ذکر ہے اور اس سے صلح کی اہمیت بھی ظاہر ہوتی ہے۔ اس مقصد کے تحت مجتہد نطق امام بخاری رحمہ اللہ اس حدیث کو یہاں لائے۔ اس صلح کے بارے میں نبی کریم ﷺ نے پیش گوئی فرمائی تھی، جو حرف بہ حرف صحیح ثابت ہوئی اور اس سے مسلمانوں کی باہمی خون ریزی رک گئی۔ حضرت حسن رضی اللہ عنہ کی عسکری طاقت اور حضرت امیر معاویہ رضی اللہ عنہ کی دورانہ پیش پھر مصالحت کے لئے حضرت حسن رضی اللہ عنہ کی آمادگی، یہ جملہ حالات امت کے لئے بہت سے اسباق پیش کرتے ہیں۔ مگر صدافسوس کہ ان اسباق کو بہت کم مد نظر رکھا گیا جس کی سزا امت ابھی تک بھگت رہی ہے۔

راوی کے قول "وكان خير الرجلين" میں اشارہ حضرت امیر معاویہ اور عمرو بن عاص رضی اللہ عنہ کی طرف ہے کہ حضرت معاویہ عمرو بن عاص رضی اللہ عنہ سے بہتر تھے جو جنگ کے خواہاں نہیں تھے۔

باب: کیا امام صلح کے لیے فریقین کو اشارہ کر سکتا ہے؟

(۲۷۰۵) ہم سے اسامعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبدالحمید نے بیان کیا، ان سے سلیمان بن ہلال نے، ان سے یحییٰ بن سعید نے، ان سے ابوالرجال محمد بن عبدالرحمن نے، ان سے ان کی والدہ عمرہ بنت عبدالرحمن نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے سنا، انہوں نے کہا کہ رسول اللہ ﷺ نے دروازے پر دو جھگڑا کرنے والوں کی آواز سنی جو بلند ہو گئی تھی۔ واقعہ یہ تھا کہ ایک آدمی دوسرے سے قرض میں کچھ کمی کرنے اور تقاضے میں کچھ نرمی برتنے کے لیے کہہ رہا تھا اور دوسرا کہتا تھا کہ اللہ کی قسم میں یہ نہیں کروں گا۔ آخر رسول اللہ ﷺ ان کے پاس گئے اور فرمایا: "اس بات کی قسم کھانے والے صاحب کہاں ہیں؟ کہ وہ ایک اچھا کام نہیں کریں گے۔" اس صحابی نے عرض کیا میں ہی ہوں یا رسول اللہ! اب میرا بھائی جو چاہتا ہے وہی مجھ کو بھی پسند ہے۔

يَا ب: هَلْ يُشِيرُ الْإِمَامُ بِالصُّلْحِ

۲۷۰۵۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي الرَّجَالِ، مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ، أَنَّ أُمَّهُ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةٍ أَصَوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ، وَيَسْتَرْفِقُهُ فِي شَيْءٍ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَفْعَلُ. خَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَيْنَ الْمُتَاكِلِي عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفُ)). فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَلَهُ أَيُّ ذَلِكَ أَحَبُّ.

[مسلم: ۳۹۸۳]

تشریح: نبی کریم ﷺ نے ہردو میں صلح کا اشارہ فرمایا، اسی سے مقصد باب ثابت ہوا۔ حافظ نے کہا، ان لوگوں کے نام معلوم نہیں ہوئے ترجمہ باب اس سے نکلتا ہے کہ آپ نے اس شخص کو پوچھا تھا کہ وہ کہاں ہے جو اچھی بات نہ کرنے کے لئے قسم کھا رہا تھا۔ گویا آپ نے اس کے فعل کو برا سمجھا اور صلح کا اشارہ کیا۔ وہ سمجھ گیا اور آپ کے پوچھتے ہی خود بخود کہنے لگا میرا مقروض جو چاہے وہ مجھ کو منظور ہے اس شخص نے نبی کریم ﷺ کے ادب و احترام میں فوراً ہی آپ کا اشارہ پا کر مقروض کے لئے قرض میں تخفیف کا اعلان کر دیا۔ بڑوں کے احترام میں انسان اپنا کچھ نقصان بھی برداشت کر لے تو بہتر ہے۔

۲۷۰۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا (۲۷۰۶) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، اللَّيْثُ، عَنْ جَعْفَرِ بْنِ زَبِيْعَةَ، عَنْ الْأَعْرَجِ ان سے جعفر بن زبیعہ نے، ان سے اعرج نے بیان کیا کہ مجھ سے عبداللہ

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ، أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي حَزْرَدٍ الْأَسْلَمِيِّ مَالٌ، قَالَ فَلَقِيَهُ فَلَزِمَهُ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَمَرَّ بِهِمَا النَّبِيُّ ﷺ فَقَالَ: ((يَا كَعْبُ)). فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النَّصْفُ، فَأَخَذَ نِصْفَ مَا عَلَيْهِ وَتَرَكَ نِصْفًا. [راجع: ٤٥٧]

بن کعب بن مالک نے بیان کیا اور ان سے کعب بن مالک رضی اللہ عنہ نے کہ عبداللہ بن حذرہ اسلمی رضی اللہ عنہ پر ان کا قرض تھا۔ ان سے ملاقات ہوئی تو انہوں نے ان کا پیچھا کیا، (آخر تکرا میں) دونوں کی آواز بلند ہو گئی۔ نبی کریم ﷺ ادھر سے گزرے تو آپ نے فرمایا: ”اے کعب!“ اور اپنے ہاتھ سے اشارہ کیا، جیسے آپ کہہ رہے ہوں کہ آدھا (قرض کم کر دے) چنانچہ انہوں نے آدھا قرض چھوڑ دیا اور آدھا لے لیا۔

تشریح: اسلامی تعلیم یہی ہے کہ اگر قرض نادار ہے تو اس کو ذلیل دینا یا پھر معاف کر دینا ہی بہتر ہے۔ جو قرض خواہ کے اعمال خیر میں لکھا جائے گا۔ ﴿وَأَن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ﴾ (البقرہ: ۲۸۰) آیت قرآنی کا یہی مطلب ہے۔

باب: لوگوں میں آپس میں ملاپ کرانے اور انصاف

کرنے کی فضیلت کا بیان

(۲۷۰۷) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبدالرزاق نے خبر دی، کہا ہم کو معمر نے خبر دی ہمام سے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”انسان کے بدن کے (تین سو ساٹھ جوڑوں میں سے) ہر جوڑ پر اس دن کا صدقہ واجب ہے جس میں سورج طلوع ہوتا ہے اور لوگوں کے درمیان انصاف کرنا بھی ایک صدقہ ہے۔“

بَابُ فَضْلِ الْإِصْلَاحِ بَيْنَ النَّاسِ وَالْعَدْلِ بَيْنَهُمْ

۲۷۰۷۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ سَلَامَةٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ)). [انظر: ۲۳۳۵]

[۲۹۸۹، ۲۸۹۱] [مسلم: ۲۳۳۵]

تشریح: یعنی جو صدقہ واجب تھا وہ لوگوں کے درمیان عدل کرنے سے بھی ادا ہو جاتا ہے۔ گویا اللہ تعالیٰ کی نعمتوں کا شکریہ بھی ہے کہ لوگوں کے درمیان انصاف کیا جائے یہ بھی ایک طرح کا صدقہ ہی ہے جس کے نتائج بہت دور رس ہوتے ہیں، اسی لئے آپس میں میل ملاپ کر دینے کو نفل نماز اور نفل روزہ سے بھی زیادہ اہم عمل بتلایا گیا ہے۔

باب: اگر حاکم صلح کرنے کے لیے اشارہ کرے اور

ایک فریق نہ مانے تو قاعدے کا حکم دے دے

تشریح: حکم یہی ہے کہ جس کا کھیت اوپر ہو وہ مینڈیوں تک پانی بھر جانے کے بعد اپنے ہمسایہ کے کھیت میں پانی چھوڑ دے۔

(۲۷۰۸) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں عروہ بن زبیر نے خبر دی کہ زبیر رضی اللہ عنہ بیان کرتے تھے کہ ان میں اور ایک انصاری صحابی میں جو بدر کی لڑائی میں بھی

بَابُ: إِذَا أَشَارَ الْإِمَامُ بِالصَّلْحِ فَأَبَى حَكْمَ عَلَيْهِ بِالْحُكْمِ الْبَيْنِ

۲۷۰۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ الزُّبَيْرَ كَانَ يُحَدِّثُ أَنَّهُ خَاصَمَ رَجُلًا مِنْ

شریک تھے، مدینہ کی پتھریلی زمین کی نالی کے باب میں جھگڑا ہوا۔ وہ اپنا مقدمہ رسول اللہ ﷺ کی خدمت میں لے گئے۔ دونوں حضرات اس نالے سے (اپنے باغ) سیراب کیا کرتے تھے۔ رسول اللہ ﷺ نے فرمایا ”زیر اتم پہلے سیراب کرلو، پھر اپنے پڑوسی کو بھی سیراب کرنے دو۔“ اس پر انصاری کو غصہ آ گیا اور کہا، یا رسول اللہ! کیا اس وجہ سے کہ یہ آپ کی پھوپھی کے لڑکے ہیں۔ اس پر رسول اللہ ﷺ کے چہرے کا رنگ بدل گیا اور آپ نے فرمایا: ”اے زیر اتم! سیراب کر دو اور پانی کو (اپنے باغ میں) اتنی دیر تک آنے دو کہ دیوار تک چڑھ جائے۔“ اس مرتبہ رسول اللہ ﷺ نے زیر ۱۱؎ کو ان کا پورا حق عطا فرمایا، اس سے پہلے آپ نے ایسا فیصلہ کیا تھا، جس میں حضرت زیر ۱۱؎ اور انصاری صحابی دونوں کی رعایت تھی۔ لیکن جب انصاری نے رسول اللہ ﷺ کو غصہ دلایا تو آپ نے زیر ۱۱؎ کو قانون کے مطابق پورا حق عطا فرمایا۔ عروہ نے بیان کیا کہ زیر ۱۱؎ نے بیان کیا، قسم اللہ کی! میرا خیال ہے کہ یہ آیت اسی واقعہ پر نازل ہوئی تھی ”پس ہرگز نہیں! تیرے رب کی قسم، یہ لوگ اس وقت تک مومن نہ ہوں گے جب تک اپنے اختلافات میں آپ کے فیصلے کو دل و جان سے تسلیم نہ کر لیں۔“

الْأَنْصَارُ قَدْ شَهِدَ بَدْرًا إِلَى رَسُولِ اللَّهِ ﷺ فِي شِرَاجٍ مِنَ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: ((اسْقِ يَا زُبَيْرُ ثُمَّ ارْسِلْ إِلَى جَارِكَ)). فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ أُنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: ((اسْقِ ثُمَّ احْبِسْ حَتَّى يَبْلُغَ الْجُدْرَ)). فَاسْتَوْعَى رَسُولُ اللَّهِ ﷺ جِنْتِيزَ حَقِّهِ لِلزُّبَيْرِ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيِ سَعَةِ لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ اسْتَوْعَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُرْوَةُ: قَالَ الزُّبَيْرُ: وَاللَّهِ مَا أَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ إِلَّا فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْجِمُوا فِيمَا شَجَرَ بَيْنَهُمْ﴾ الْآيَةَ.

[النساء: ۱۶۵] [راجع: ۲۶۰]

تشریح: قاعدے اور ضابطے کا جہاں تک تعلق ہے نبی کریم ﷺ کا ارشاد گرامی حضرت زیر ۱۱؎ کے حق میں بالکل انصاف پر مبنی تھا۔ مگر انصاری صحابی کو اس میں رورعایت کا پہلو نظر آیا جو صحیح نہ تھا، اس پر یہ آیت کریمہ نازل ہوئی اور بلاچوں و چراں اطاعت رسول اللہ ﷺ کو ایمان کی بنیاد قرار دیا گیا آیت کریمہ سے ان مقلدین جاہلین کا بھی رد ہوتا ہے جو صحیح احادیث پر اپنے ائمہ کے اقوال کو ترجیح دیتے اور مختلف حیلوں بہانوں سے فیصلہ نبوی کو نال دیتے ہیں۔ حضرت شاہ ولی اللہ رحمۃ اللہ الباقی جلد اول، ص: ۳۶۵-۳۶۶ پر فرماتے ہیں۔ ”پس اگر ہمیں رسول معصوم کی حدیث بہ سند صحیح پہنچے جس کی اطاعت خدا نے ہم پر فرض کی ہے اور مجتہد کا مذہب اس سے مخالف ہو اور اس کے باوجود ہم حدیث صحیح کو چھوڑ کر مجتہد کی تحنین اور طبی بات کی پیروی کریں تو ہم سے بڑھ کر ظالم کون ہوگا اور ہم اس وقت کیا عذر پیش کریں گے جب کہ لوگ اللہ رب العالمین کے سامنے حاضر ہوں گے۔“ دوسری جگہ حضرت شاہ صاحب نے ایسی تقلید کو آیت: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ (۱۲/البقرہ: ۳۱) کا مصداق قرار دیا ہے۔

(ج۲ اللہ الباقی)

باب: میت کے قرض خواہوں اور وارثوں میں صلح

کا بیان اور قرض کا اندازہ سے ادا کرنا

بَابُ الصَّلَاحِ بَيْنَ الْغُرَمَاءِ

وَأَصْحَابِ الْمِيرَاثِ وَالْمُجَازَفَةِ

فِي ذَلِكَ

اور عبد اللہ بن عباس رضی اللہ عنہما نے کہا کہ اگر دو شریک آپس میں یہ ٹھہرائیں کہ ایک (اپنے حصہ کو بدل) قرض وصول کرے اور دوسرا نقد مال لے لے تو کوئی حرج نہیں۔ اب اگر ایک شریک کا حصہ تلف ہو جائے (مثلاً قرضہ ڈوب جائے) تو وہ اپنے شریک سے کچھ نہیں لے سکتا۔

(۲۷۰۹) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے وہب بن کیسان نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ میرے والد جب شہید ہوئے تو ان پر قرض تھا۔ میں نے ان کے قرض خواہوں کے سامنے یہ صورت رکھی کہ قرض کے بدلے میں وہ (اس سال کی کھجور کے) پھل لے لیں۔ انہوں نے اس سے انکار کیا، کیونکہ ان کا خیال تھا کہ اس سے قرض پورا نہیں ہو سکے گا، میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ سے اس کا ذکر کیا۔ آپ ﷺ نے فرمایا: ”جب پھل توڑ کر مرید (وہ جگہ جہاں کھجور خشک کرتے تھے) میں جمع کر دو (تو مجھے خبر دو)“ چنانچہ میں نے آپ کو خبر دی۔ آپ ﷺ تشریف لائے۔ ساتھ میں ابو بکر اور عمر رضی اللہ عنہما بھی تھے۔ آپ وہاں کھجور کے ڈھیر پر بیٹھے اور اس میں برکت کی دعا فرمائی، پھر فرمایا: ”اب اپنے قرض خواہوں کو بلا لا اور ان کا قرض ادا کر دے“ چنانچہ کوئی شخص ایسا باقی نہ رہا جس کا میرے باپ پر قرض رہا اور میں نے اسے ادا نہ کر دیا ہو۔ پھر بھی تیرہ وقت کھجور باقی بچ گئی۔ سات وقت عجوہ میں سے اور چھ وقت لون میں سے یا چھ وقت عجوہ میں سے اور ساتھ لون میں سے، بعد میں میں رسول اللہ ﷺ سے مغرب کے وقت جا کر ملا اور آپ سے اس کا ذکر کیا تو آپ بیٹے اور فرمایا: ”ابو بکر اور عمر کے یہاں جا کر انہیں بھی یہ واقعہ بتا دو۔“ چنانچہ میں نے انہیں بتلایا، تو انہوں نے کہا کہ رسول اللہ ﷺ کو جو کرنا تھا آپ نے وہ کیا۔ ہمیں جیسی معلوم ہو گیا تھا کہ ایسا ہی ہوگا۔ ہشام نے وہب سے اور انہوں نے جابر سے عصر کے وقت (جابر رضی اللہ عنہ کی حاضری کا) ذکر کیا ہے اور انہوں نے نہ ابو بکر رضی اللہ عنہ کا ذکر کیا اور نہ ہمنے کا، یہ بھی بیان کیا کہ (جابر رضی اللہ عنہ نے کہا) میرے والد اپنے پرتیس وقت قرض چھوڑ گئے تھے اور ابن اسحاق نے وہب سے اور انہوں نے جابر رضی اللہ عنہ سے ظہر کی نماز کا ذکر کیا ہے۔

وَقَالَ ابْنُ عَبَّاسٍ: لَا بَأْسَ أَنْ يَخَارِجَ الشَّرِيكَانِ، فَيَأْخُذَ هَذَا دَيْنًا وَهَذَا عَيْنًا، فَإِنْ تَوَيَّ لَأَحَدِهِمَا لَمْ يَرْجِعْ عَلَى صَاحِبِهِ.

۲۷۰۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: تُوَفِّي أَبِي وَعَلَيْهِ دَيْنٌ، فَعَرَضْتُ عَلَى غُرَمَائِهِ أَنْ يَأْخُذُوا التَّمْرَ بِمَا عَلَيْهِ فَأَبَوْا وَلَمْ يَرَوْا أَنَّ فِيهِ وَفَاءً، فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: ((إِذَا جَدَدْتَهُ فَوَضَعْتَهُ فِي الْمِرْبَدِ أَذْنْتُ رَسُولَ اللَّهِ)). فَجَاءَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَجَلَسَ عَلَيْهِ، فَدَعَا بِالْبَرَكَةِ ثُمَّ قَالَ: ((ادْعُ غُرَمَانِكَ، فَأَوْفِهِمْ)). فَمَا تَرَكْتُ أَحَدًا لَهُ عَلَى أَبِي دَيْنٌ إِلَّا قَضَيْتُهُ، وَفَضَلَ ثَلَاثَةُ عَشَرَ وَسَقًا سَبْعَةَ عَجُوةَ، وَسِتَّةَ لَوْنٍ أَوْ سِتَّةَ عَجُوةَ سَبْعَةَ لَوْنٍ، فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ فَذَكَرْتُ ذَلِكَ لَهُ فَضَحِكَ فَقَالَ: ((أَنْتَ أَبَا بَكْرٍ وَعُمَرُ فَأَخْبِرْهُمَا)). فَقَالَ: لَقَدْ عَلِمْنَا إِذْ صَنَعَ رَسُولُ اللَّهِ ﷺ مَا صَنَعَ أَنْ سَيَكُونُ ذَلِكَ. وَقَالَ هِشَامُ عَنْ وَهْبٍ عَنْ جَابِرٍ: صَلَاةُ الْعَصْرِ، وَلَمْ يَذْكُرْ أَبَا بَكْرٍ وَلَا ضَحِكَ، وَقَالَ وَتَرَكَ أَبِي عَلَيْهِ ثَلَاثِينَ وَسَقًا دَيْنًا. وَقَالَ ابْنُ إِسْحَاقَ: عَنْ وَهْبٍ عَنْ جَابِرٍ: صَلَاةُ الظُّهْرِ. (راجع: ۱۲۱۲۷)

تشریح: ایک دن ساتھ صاع کا ہوتا ہے۔ مجہد مدینہ کی کجھور میں بہت اعلیٰ قسم ہے اور لون اس سے کمتر ہوتی ہے۔ نبی کریم ﷺ کی دعا کی برکت سے حضرت جابر رضی اللہ عنہ نے اپنا سارا قرض ادا کر دیا، پھر بھی کافی بچت ہو گئی۔ خوش نصیب تھے حضرت جابر رضی اللہ عنہ جن کو یہ فیضان نبوی حاصل ہوا۔ مضمون باب کی ہر شق حدیث ہذا سے ثابت ہے۔

بَابُ الصَّلْحِ بِالذَّيْنِ وَالْعَيْنِ

باب: کچھ نقد دے کر قرض کے بدلے صلح کرنا

(۲۷۱۰) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، انہیں یونس نے خبر دی اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، انہیں عبد اللہ بن کعب نے خبر دی اور انہیں کعب بن مالک رضی اللہ عنہ نے خبر دی کہ انہوں نے ابن ابی حدرد رضی اللہ عنہ سے اپنا قرض طلب کیا، جو ان کے ذمہ تھا۔ یہ رسول اللہ ﷺ کے عہد مبارک کا واقعہ ہے۔ مسجد کے اندر ان دونوں کی آواز اتنی بلند ہو گئی کہ رسول اللہ ﷺ نے بھی سنی۔ آپ اس وقت اپنے حجرے میں تشریف رکھتے تھے۔ چنانچہ آپ باہر آئے اور اپنے حجرہ کا پردہ اٹھا کر کعب بن مالک رضی اللہ عنہ کو آواز دی۔ آپ نے پکارا ”اے کعب!“ انہوں نے کہا یا رسول اللہ! میں حاضر ہوں۔ پھر آپ نے اپنے ہاتھ کے اشارے سے فرمایا کہ آدھا معاف کر دے۔ کعب رضی اللہ عنہ نے کہا کہ میں نے کرو یا رسول اللہ! آپ نے (ابن ابی حدرد رضی اللہ عنہ سے) فرمایا کہ ”اب اٹھو اور قرض ادا کر دو۔“

۲۷۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ أَخْبَرَنَا يُونُسُ، ح وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ، أَخْبَرَهُ أَنَّهُ تَقَاضَى ابْنُ أَبِي حَدْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمَا حَتَّى كَشَفَ سِنْجَفَ حُجْرَتِهِ، فَنادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ: ((يَا كَعْبُ!)) فَقَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ. قَالَ: فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشُّطْرَ. فَقَالَ كَعْبٌ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قُمْ فَأَقِضْ)).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الشُّرُوطِ

شرائط کا بیان

باب: اسلام میں داخل ہوتے وقت معاملات اور

بیع و شرا میں کون سی شرطیں لگانا جائز ہے؟

بَابُ مَا يَجُوزُ مِنَ الشُّرُوطِ فِي

الْإِسْلَامِ وَالْأَحْكَامِ وَالْمَبَايِعَةِ

(۲۷۱۱، ۲۷۱۲)۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَمِعَ مَرْوَانَ وَالْمِسْوَرَةَ بْنَ مَخْرَمَةَ يُخْبِرَانِ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: لَمَّا كَاتَبَ سُهَيْلُ بْنُ عَمْرٍو يَوْمَئِذٍ كَانَ فِيْمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو عَلَى النَّبِيِّ ﷺ: أَنَّهُ لَا يَأْتِيكَ مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا، وَخَلَيْتَ بَيْنَنَا وَبَيْنَهُ فَكَرَهُ الْمُؤْمِنُونَ ذَلِكَ، وَامْتَعَصُوا مِنْهُ، وَأَبَى سُهَيْلٌ إِلَّا ذَلِكَ، فَكَاتَبَهُ النَّبِيُّ ﷺ عَلَى ذَلِكَ، فَرَدَّ يَوْمَئِذٍ أَبَا جَنْدَلٍ إِلَى أَبِيهِ سُهَيْلُ بْنُ عَمْرٍو، وَلَمْ يَأْتِهِ أَحَدٌ مِنَ الرِّجَالِ إِلَّا رَدَّهُ فِي تِلْكَ الْمُدَّةِ، وَإِنْ كَانَ مُسْلِمًا، وَجَاءَتْ الْمُؤْمِنَاتُ مَهَاجِرَاتٍ، وَكَانَتْ أُمَّ كُلْتُومَ بِنْتُ عُقْبَةَ ابْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَئِذٍ وَهِيَ عَاتِقٌ فَجَاءَ أَهْلُهَا سَأَلَهُ النَّبِيُّ ﷺ أَنْ يَجْعَلَهَا لَهُمْ، فَلَمْ

(۱۲، ۱۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، انہیں عروہ بن زبیر نے خبر دی، انہوں نے خلیفہ مروان اور مسور بن مخرمہ سے سنا، یہ دونوں حضرات اصحاب رسول اللہ ﷺ سے خبر دیتے تھے کہ جب سہیل بن عمرو نے (حدیبیہ میں کفار قریش کی طرف سے معاہدہ صلح) لکھوایا تو جو شرائط نبی کریم کے سامنے سہیل نے رکھی تھیں، ان میں یہ شرط بھی تھی کہ ہم میں سے کوئی بھی شخص اگر آپ کے یہاں (فرار ہو کر) چلا جائے خواہ وہ آپ کے دین پر ہی کیوں نہ ہو تو آپ کو اسے ہمارے حوالہ کرنا ہوگا۔ مسلمان یہ شرائط پسند نہیں کر رہے تھے اور اس پر انہیں دکھ ہوا تھا۔ لیکن سہیل نے اس شرط کے بغیر صلح قبول نہ کی۔ آخر آخر حضرت ﷺ نے اسی شرط پر صلح نامہ لکھوایا۔ اتفاق سے اسی دن ابو جندل رضی اللہ عنہ کو جو مسلمان ہو کر آیا تھا (معاہدہ کے تحت بادل خواستہ) ان کے والد سہیل بن عمرو کے حوالے کر دیا گیا۔ اسی طرح مدت صلح میں جو مرد بھی نبی ﷺ کی خدمت میں (مکہ سے بھاگ کر) آپ نے اسے ان کے حوالے کر دیا۔ خواہ وہ مسلمان ہی کیوں نہ ہو۔ لیکن چند ایمان والی عورتیں بھی ہجرت کر کے آ گئی تھیں، ام کلثوم بنت عقبہ بن ابی معیط رضی اللہ عنہا بھی ان میں شامل تھیں، جو اسی دن (مکہ سے نکل کر) آپ کی خدمت میں آئی تھیں، وہ جوان تھیں اور جب ان کے گھر والے آئے اور رسول اللہ ﷺ سے ان کی واپسی کا مطالبہ کیا، تو آپ نے انہیں

ان کے حوالے نہیں فرمایا، بلکہ عورتوں کے متعلق اللہ تعالیٰ (سورہ ممتحنہ میں) ارشاد فرما چکا تھا کہ ”جب مسلمان عورتیں تمہارے یہاں ہجرت کر کے پہنچیں تو پہلے تم ان کا امتحان لے لو، یوں تو ان کے ایمان کے متعلق جاننے والا اللہ تعالیٰ ہی ہے۔ اللہ تعالیٰ کے اس ارشاد تک کہ کفار و مشرکین ان کے لیے حلال نہیں ہیں۔“

يَرْجِعْهَا إِلَيْهِمْ لِمَا أُنْزِلَ إِلَيْهِمْ فِيهِنَّ: ﴿إِذَا جَاءَ كُمْ الْمُؤْمِنَاتُ مِهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ﴾ (الآية الممتحنة: ١٠)

[راجع: ١٦٩٤، ١٦٩٥]

(۲۷۱۳) عروہ نے کہا کہ مجھے عائشہ رضی اللہ عنہا نے خبر دی کہ رسول کریم ﷺ ہجرت کرنے والی عورتوں کا اس آیت کی وجہ سے امتحان لیا کرتے تھے: ”اے مسلمانو! جب تمہارے یہاں مسلمان عورتیں ہجرت کر کے آئیں تو تم ان کا امتحان لے لو۔“ غفور رحیم تک عروہ نے کہا کہ حضرت عائشہ رضی اللہ عنہا نے کہا کہ ان عورتوں سے جو اس شرط کا اقرار کر لیتیں تو رسول اللہ ﷺ فرماتے کہ ”میں نے تم سے بیعت کی۔“ آپ صرف زبان سے بیعت کرتے تھے، قسم اللہ کی! بیعت کرتے وقت آپ کے ہاتھ نے کسی بھی عورت کے ہاتھ کو بھی نہیں چھوا، بلکہ آپ صرف زبان سے بیعت لیا کرتے تھے۔

۲۷۱۳۔ قَالَ عُرْوَةُ: فَأَخْبَرَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُهُنَّ بِهَذِهِ الْآيَةِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَ كُمْ الْمُؤْمِنَاتُ مِهَاجِرَاتٍ﴾ إِلَى ﴿غُفُورٌ رَحِيمٌ﴾. قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَمَنْ أَقْرَأَ بِهَذَا الشَّرْطِ مِنْهُنَّ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((قَدْ بَايَعْتُكَ)). كَلَامًا يَكَلِّمُهَا بِهِ، وَاللَّهِ! مَا مَسَّتْ يَدُهُ يَدَ امْرَأَةٍ قَطُّ فِي الْمُبَايَعَةِ، وَمَا بَايَعَهُنَّ إِلَّا بِقَوْلِهِ. | اطرافہ فی: ۲۷۳۳، ۴۱۸۲، ۴۸۹۱،

[۷۲۱۴، ۵۲۸۸]

تشریح: اس حدیث سے معلوم ہوا کہ عورتوں سے بیعت لینے میں صرف زبان سے کہہ دینا کافی ہے، ان کو ہاتھ لگانا درست نہیں جیسے ہمارے زمانہ کے بعض جاہل پیر کرتے ہیں۔ اللہ ان کو ہدایت کرے۔ صلح حدیبیہ شرائط معلومہ کے ساتھ کی گئی، جن میں بعض شرطیں بظاہر مسلمانوں کے لئے ناگوار بھی تھیں، مگر ہر حال ان ہی شرائط پر صلح کا معاہدہ لکھا گیا، اس سے ثابت ہوا کہ ایسے مواقع پر فریقین مناسب شرطیں لگا سکتے ہیں۔

(۲۷۱۴) ہم سے ابو نعیم نے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے زیاد بن علاقہ نے بیان کیا کہ میں نے جریر رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ میں نے رسول اللہ ﷺ سے بیعت کی تو آپ نے مجھ سے ہر مسلمان کے ساتھ خیر خواہی کرنے کی شرط پر بیعت کی تھی۔

۲۷۱۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سَفْيَانٌ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: بَايَعْتُ النَّبِيَّ ﷺ فَأَشْرَطَ عَلَيَّ وَالنُّصْحَ لِكُلِّ مُسْلِمٍ. | راجع: ۱۵۷

(۲۷۱۵) ہم سے مسدود نے بیان کیا، انہوں نے کہا کہ ہم سے یحییٰ نے بیان کیا، انہوں نے کہا کہ ہم سے اسماعیل نے بیان کیا، ان سے قیس بن ابی حازم نے اور ان سے جریر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ سے میں نے نماز قائم کرنے، زکوٰۃ ادا کرنے اور ہر مسلمان کے ساتھ خیر خواہی کرنے کی شرطوں کے ساتھ بیعت کی تھی۔

۲۷۱۵۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِتْيَانِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. | راجع: ۱۵۷

تشریح: ہر دو احادیث میں بیعت کے شرائط نماز قائم کرنے وغیرہ کے متعلق ذکر ہے، اسی لئے ان کو یہاں لایا گیا۔

باب: پیوند لگانے کے بعد اگر کھجور کا درخت بیچے؟

(۲۷۱۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا ”جس نے کوئی ایسا کھجور کا باغ بیچا جس کی پیوند کاری ہو چکی تھی تو اس کا پھل (اس سال کے) بیچنے والے ہی کا ہوگا۔ ہاں اگر خریدار شرط لگا دے۔“ (تو پھل سمیت بیچ سمجھی جائے گی)

تشریح: مطلب یہ کہ بیع و شراء میں ایسی مناسب شرطوں کا لگانا جائز ہے۔ پھر معاملہ شرطوں کے ساتھ ہی طے سمجھا جائے گا۔ پیوند کاری کے بعد اگر خریدنے والا اسی سال کے پھل کی شرط لگا لے، تو پھل اس کا ہوگا، ورنہ مالک ہی کا رہے گا۔

باب: بیع میں شرطیں کرنے کا بیان

(۲۷۱۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے ان سے عروہ نے اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ بریرہ عاتشہ رضی اللہ عنہما کے یہاں اپنے مکاتبت کے بارے میں ان سے مدد لینے کے لیے آئیں، انہوں نے ابھی تک اس معاملے میں (اپنے مالکوں کو) کچھ دیا نہیں تھا۔ عائشہ رضی اللہ عنہا نے ان سے فرمایا کہ اپنے مالکوں کے یہاں جا کر (ان سے دریافت کرو) اگر وہ یہ صورت پسند کریں کہ تمہاری مکاتبت کی ساری رقم میں ادا کر دوں اور تمہاری دلاء میرے لیے ہو جائے تو میں ایسا کر سکتی ہوں۔ بریرہ نے اس کا تذکرہ جب اپنے مالکوں کے سامنے کیا تو انہوں نے انکار کیا اور کہا کہ وہ (عائشہ رضی اللہ عنہا) اگر چاہیں تو یہ کار ثواب تمہارے ساتھ کر سکتی ہیں لیکن دلاء تو ہماری ہی رہے گی۔ عائشہ رضی اللہ عنہا نے اس کا ذکر رسول اللہ ﷺ سے کیا تو آپ نے ان سے فرمایا: ”تم انہیں خرید کر آزاد کر دو، دلاء تو بہر حال اسی کی ہوتی ہے جو آزاد کر دے۔“

تشریح: بیع میں خلاف شرع شرطیں لگانا جائز نہیں، اگر کوئی ایسی شرطیں لگائے بھی تو وہ شرطیں باطل ہوں گی، باب اور حدیث کا یہاں یہی مقصد ہے۔

باب: اگر بیچنے والے نے کسی خاص مقام تک سواری

کی شرط لگائی تو یہ جائز ہے

(۲۷۱۸) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، کہا کہ میں نے عامر سے سنا، انہوں نے بیان کیا کہ مجھ سے

باب: إِذَا بَاعَ نَخْلًا قَدْ أُبْرِتْ

۲۷۱۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ بَاعَ نَخْلًا قَدْ أُبْرِتْ فَصَمَرَتُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ)). [راجع: ۲۲۰۳]

بابُ الشَّرُوطِ فِي الْبَيْعِ

۲۷۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ، فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتِكَ، وَيَكُونُ وَلَاؤُكَ لِي فَعَلْتُ. فَذَكَرْتُ ذَلِكَ بَرِيرَةَ إِلَى أَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ، وَيَكُونُ لَنَا وَلَاؤُكَ. فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهَا: ((إِذَا اشْتَرِطَ الْبَائِعُ ظَهَرَ الدَّائِيَّةُ إِلَى مَكَانٍ مُسَمًّى جَازَ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا زَكَرِيَّا قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي جَابِرٌ أَنَّهُ

لِمَنْ أَعْتَقَ)). [راجع: ۴۵۶]

باب: إِذَا اشْتَرِطَ الْبَائِعُ ظَهَرَ

الدَّائِيَّةُ إِلَى مَكَانٍ مُسَمًّى جَازَ

۲۷۱۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا زَكَرِيَّا قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي جَابِرٌ أَنَّهُ

جابر رضی اللہ عنہ نے بیان کیا کہ وہ (ایک غزوہ کے موقع پر) اپنے اونٹ پر سوار آرہے تھے، اونٹ تھک گیا تھا۔ حضور اکرم ﷺ کا ادھر سے گزر ہوا، تو آپ نے اونٹ کو ایک ضرب لگائی اور اس کے حق میں دعا فرمائی، چنانچہ اونٹ اتنی تیزی سے چلنے لگا کہ کبھی اس طرح نہیں چلا تھا پھر آپ نے فرمایا کہ ”اسے ایک اوقیہ میں مجھے بیچ دو۔“ میں نے انکار کیا مگر آپ کے اصرار پر پھر میں نے آپ کے ہاتھ پر بیچ دیا، لیکن اپنے گھریک اس پر سواری کو منسٹی کرالیا۔ پھر جب ہم (مدینہ) پہنچ گئے۔ تو میں نے اونٹ آپ کو پیش کر دیا اور آپ نے اس کی قیمت بھی ادا کر دی، لیکن جب میں واپس ہونے لگا تو میرے پیچھے ایک صاحب کو مجھے بلانے کے لیے بھیجا (میں حاضر ہوا تو) آپ نے فرمایا: ”میں تمہارا اونٹ کوئی لے توڑا ہی رہا تھا، اپنا اونٹ لے جاؤ، یہ تمہارا ہی مال ہے۔“ (اور قیمت واپس نہیں لی) شعبہ نے مغیرہ کے واسطے سے بیان کیا، ان سے عامر نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ نے مدینہ تک اونٹ پر سوار ہونے کی اجازت دی تھی۔ اسحاق نے جریر سے بیان کیا اور ان سے مغیرہ نے کہ (جابر رضی اللہ عنہ نے فرمایا تھا) پس میں نے اونٹ اس شرط پر بیچ دیا کہ مدینہ پہنچنے تک اس پر میں سوار رہوں گا۔ عطاء وغیرہ نے بیان کیا کہ (رسول اللہ ﷺ نے فرمایا تھا) ”اس پر مدینہ تک کی سواری تمہاری ہے۔“ محمد بن منکدر نے جابر رضی اللہ عنہ سے بیان کیا کہ انہوں نے مدینہ تک سواری کی شرط لگائی تھی۔ زید بن اسلم نے جابر رضی اللہ عنہ کے واسطے سے بیان کیا کہ (رسول اللہ ﷺ نے فرمایا تھا) ”مدینہ تک اس پر تم ہی رہو گے۔“ ابو الزبیر نے جابر رضی اللہ عنہ سے بیان کیا کہ مدینہ تک کی سواری کی آنحضور ﷺ نے مجھے اجازت دی تھی۔ اعمش نے سالم سے بیان کیا اور ان سے جابر رضی اللہ عنہ نے کہ (رسول اللہ ﷺ نے فرمایا) ”اپنے گھریک تم اسی پر سوار ہو کے جاؤ۔“ عبید اللہ اور ابن اسحاق نے وہب سے بیان کیا اور ان سے جابر رضی اللہ عنہ نے کہ اونٹ کو رسول اللہ ﷺ نے ایک اوقیہ میں خریدا تھا۔ اس روایت کی متابعت زید بن اسلم نے جابر رضی اللہ عنہ سے کی ہے۔ ابن جریج نے عطاء وغیرہ سے بیان کیا اور ان سے جابر رضی اللہ عنہ نے (کہ نبی کریم ﷺ نے فرمایا تھا) میں تمہارا یہ اونٹ چار دینار میں لیتا ہوں، اس حساب کہ ایک دینار دس درہم کا ہوتا ہے چار دینار کا ایک اوقیہ ہوگا مغیرہ

كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَغْيَا، فَمَرَّ النَّبِيُّ ﷺ فَضْرَبَهُ، فَدَعَا لَهُ، فَسَارَ بِسِيرٍ لَيْسَ بِسِيرٍ مِثْلَهُ ثُمَّ قَالَ: ((بِعْنِيهِ بِوَقِيَّةٍ)). قُلْتُ: لَا. ثُمَّ قَالَ: ((بِعْنِيهِ بِوَقِيَّةٍ)). فَبِعْتُهُ فَاسْتَنْتَيْتُ حُمْلَانَهُ إِلَى أَهْلِي، فَلَمَّا قَدِمْنَا أَتَيْتُهُ بِالْجَمَلِ، وَنَقَدَنِي ثَمَنَهُ، ثُمَّ انْصَرَفْتُ فَأَرْسَلَ عَلَيَّ إِثْرِي، قَالَ: ((مَا كُنْتُ لِأَخَذِ جَمَلِكَ، فَخُذْ جَمَلَكَ ذَلِكَ فَهُوَ مَالُكَ)).

وَقَالَ شُعْبَةُ عَنِ الْمُغِيرَةِ عَنْ عَامِرٍ عَنْ جَابِرٍ: أَفْقَرَنِي رَسُولُ اللَّهِ ﷺ ظَهْرُهُ إِلَى الْمَدِينَةِ. وَقَالَ إِسْحَاقُ عَنْ جَرِيرٍ عَنِ الْمُغِيرَةِ: فَبِعْتُهُ عَلَى أَنْ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ. وَقَالَ عَطَاءٌ وَغَيْرُهُ: ((وَلَكَّ ظَهْرُهُ إِلَى الْمَدِينَةِ)) وَقَالَ ابْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ: شَرَطَ ظَهْرُهُ إِلَى الْمَدِينَةِ. وَقَالَ زَيْدُ بْنُ أَسْلَمَ عَنْ جَابِرٍ: ((وَلَكَّ ظَهْرُهُ حَتَّى تَرْجِعَ)) وَقَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: ((أَفْقَرْنَاكَ ظَهْرُهُ إِلَى الْمَدِينَةِ)) وَقَالَ الْأَعْمَشُ عَنْ سَالِمٍ عَنْ جَابِرٍ: ((تَبْلُغُ عَلَيْهِ إِلَى أَهْلِكَ)). وَقَالَ عُيَيْدُ اللَّهِ وَابْنُ إِسْحَاقَ عَنْ وَهْبٍ عَنْ جَابِرٍ: اشْتَرَاهُ النَّبِيُّ ﷺ بِوَقِيَّةٍ. وَتَابَعَهُ زَيْدُ بْنُ أَسْلَمَ عَنْ جَابِرٍ. وَقَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ وَغَيْرِهِ عَنْ جَابِرٍ أَخَذْتُهُ بِأَرْبَعَةِ دَنَانِيرَ. وَهَذَا يَكُونُ أَوْقِيَّةً عَلَى حِسَابِ الدِّينَارِ بِعَشْرَةِ دَرَاهِمٍ. وَلَمْ يَبَيِّنِ الثَّمَنُ مُغِيرَةَ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ، وَابْنِ الْمُنْكَدِرِ وَأَبُو الزُّبَيْرِ عَنْ جَابِرٍ. وَقَالَ الْأَعْمَشُ عَنْ سَالِمٍ عَنْ جَابِرٍ: أَوْقِيَّةٌ ذَهَبٌ. قَالَ أَبُو إِسْحَاقَ

نے فحشی کے واسطے سے اور انہوں نے جابر رضی اللہ عنہ سے (ان کی روایت میں اور) اسی طرح ابن المنکدر اور ابو الزبیر نے جابر رضی اللہ عنہ سے اپنی روایت میں قیمت کا ذکر نہیں کیا ہے۔ اعش نے سالم سے اور انہوں نے جابر رضی اللہ عنہ سے اپنی روایت میں ایک اوقیہ سونے کی وضاحت کی ہے۔ ابو اسحاق نے سالم سے اور انہوں نے جابر رضی اللہ عنہ سے اپنی روایت میں دو سو درہم بیان کئے ہیں اور داؤد بن قیس نے بیان کیا، ان سے عبید اللہ بن مقسم نے اور ان سے جابر رضی اللہ عنہ نے کہ آنحضرت ﷺ نے اونٹ تبوک کے راستے میں (غزوہ سے واپس ہوتے ہوئے) خریدا تھا۔ میرا خیال ہے کہ انہوں نے کہا کہ چار اوقیہ میں (خریدا تھا) ابونضرہ نے جابر رضی اللہ عنہ سے روایت میں بیان کیا کہ کئیس دینار میں خریدا تھا۔ فحشی کے بیان کے مطابق ایک اوقیہ ہی زیادہ روایتوں میں ہے۔ لیکن ابو عبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں کہ میرے نزدیک وہ روایات جو شرائط پر دلالت کرتی ہیں وہ زیادہ ہیں اور بہت صحیح بھی۔

تشریح: امام بخاری رحمہ اللہ کی وسعت علم یہاں سے معلوم ہوتی ہے کہ ایک ایک حدیث کے کتنے کتنے طریق ان کو محفوظ تھے۔ حاصل ان سب روایات کے ذکر کرنے سے یہ ہے کہ اکثر روایتوں میں سواری کی شرط کا ذکر ہے، جو ترجمہ باب سے معلوم ہوا کہ کتب میں ایسی شرط لگانا درست ہے۔ امام بخاری رحمہ اللہ کے بعد ہمارے شیخ حافظ ابن حجر رحمہ اللہ کا مرتبہ ہے۔ شاید کوئی کتاب حدیث کی ایسی ہو جو ان کی نظر سے نہ گزری ہو اور صحیح بخاری تو الحمد کی طرح ان کو حفظ یاد تھی۔ یا اللہ! ہم کو عالم برزخ میں امام بخاری اور ابن تیمیہ اور حافظ ابن حجر رحمہ اللہ کی زیارت نصیب کر اور حقیر محمد داؤد راز کو بھی ان بزرگوں کے خادموں میں شمار فرماتا۔ آمین

باب: معاملات میں شرطیں لگانے کا بیان

(۲۷۱۹) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے ابو الزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ انصار رضی اللہ عنہم نے نبی کریم ﷺ کے سامنے (مواخات کے بعد) یہ پیش کش کی کہ ہمارے کھجور کے باغات آپ ہم میں اور ہمارے بھائیوں (مہاجرین) میں تقسیم فرما دیں، لیکن آنحضرت ﷺ نے فرمایا کہ ”نہیں“ اس پر انصار نے مہاجرین سے کہا کہ آپ لوگ ہمارے باغوں کے کام کر دیا کریں اور ہمارے ساتھ پھل میں شریک ہو جائیں، مہاجرین نے کہا کہ ہم نے سن لیا اور ہم ایسا ہی کریں گے۔

(۲۷۲۰) ہم سے موسیٰ نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے

بَابُ الشَّرُوطِ فِي الْمُعَامَلَةِ

۲۷۱۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَتِ الْأَنْصَارُ لِلنَّبِيِّ ﷺ: اقسِمْ بَيْنَنَا وَبَيْنَ إِخْوَانِنَا النَّحْلِ. فَقَالَ: ((لَا)) فَقَالُوا: تَكْفُونَا الْمُؤْنَةَ وَتُشْرِكُكُمْ فِي الثَّمَرَةِ. قَالُوا: سَمِعْنَا وَأَطَعْنَا. [راجع: ۲۳۲۵]

۲۷۲۰۔ حَدَّثَنَا مُوسَى، حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أُعْطِيَ

[راجع: ۲۲۸۵]

بَابُ الشُّرُوطِ فِي الْمَهْرِ عِنْدَ
باب: نکاح کے وقت مہر کی شرطیں

عُقْدَةُ النِّكَاحِ

۲۷۲۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَحَقُّ الشُّرُوطِ أَنْ تُتَوَفَّاهُ بِهَ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ)). [مسلم: ۳۴۷۲؛ (۲۷۲۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا کہ مجھ سے یزید بن ابی حبیب نے بیان کیا، ان سے ابوالخیر نے اور ان سے عقبہ بن عامر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا ”وہ شرطیں جن کے ذریعے تم نے عورتوں کی شرمگاہوں کو حلال کیا ہے، پوری کی جانے کی سب سے زیادہ مستحق ہیں۔“

ابوداؤد: ۲۱۳۹؛ ترمذی: ۱۱۲۷؛ نسائی: ۳۲۸۱،

۲۲۸۲؛ ابن ماجه: ۱۹۵۴]

تشریح: جن میں ایجاب وقول اور مہر کی شرطیں بڑی اہمیت رکھتی ہیں۔ کوئی شخص مہر بند ہوا تو وقت دل میں نہ ادا کرنے کا خیال رکھتا ہو تو عند اللہ اس کا نکاح حلال نہ ہوگا۔ قسطلانی نے کہا مراد وہ شرطیں ہیں جو عقد نکاح کے مخالف نہیں ہیں، جیسے مباشرت یا ناک نفقہ کے متعلق شرطیں، لیکن اس قسم کی شرطیں کہ دوسرا نکاح نہ کرے گا یا لونڈی نہ رکھے گا، یا سفر میں نہ لے جائے گا، پوری کرنا ضروری نہیں، بلکہ یہ شرطیں لغو ہوں گی۔ امام احمد رحمہ اللہ اور احمدیہ کا یہ قول ہے کہ ہر قسم کی شرطیں پوری کرنی پڑیں گی، کیونکہ حدیث مطلق ہے۔ مگر وہ شرطیں جو کتاب وسنت کے خلاف ہوں۔

بَابُ الشُّرُوطِ فِي الْمُزَارَعَةِ باب: مزارعت کی جائز شرطیں

۲۷۲۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، سَمِعْتُ حَنْظَلَةَ الزُّرْقِيَّ قَالَ: سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ (۲۷۲۲) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، کہا کہ میں نے حنظلہ زرقی سے سنا، انہوں نے کہا کہ میں نے رافع بن خدیج رضی اللہ عنہ سے سنا، آپ بیان

یَقُولُ: كُنَّا أَكْثَرَ الْأَنْصَارِ حَقْلًا، فَكُنَّا نُخْرِجُ الْأَرْضَ، قَرَبَمَا أَخْرَجَتْ هَذِهِ وَلَمْ تُخْرِجْ ذِهِ، فَتُخْرِجُ عَنْ ذَلِكَ، وَلَمْ تَنْهَ عَنِ الْوَرِقِ. (راجع: ۲۲۸۶)

کرتے تھے کہ ہم اکثر انصار کا شتکاری کیا کرتے تھے اور ہم زمین بٹائی پر دیتے تھے۔ اکثر ایسا ہوتا کہ کسی کھیت کے ایک ٹکڑے میں پیداوار ہوتی اور دوسرے میں نہ ہوتی، اس لیے ہمیں اس سے منع کر دیا گیا۔ لیکن چاندی (روپے وغیرہ) کے لگان سے منع نہیں کیا گیا۔

تشریح: یعنی وہ مزارعت منع ہے جس میں یہ قرار دیا ہو کہ اس قطعہ کی پیداوار ہم لیں گے، اس قطعہ کی تم لینا، کیونکہ اس میں دھوکا ہے۔ شاید اس قطعہ میں کچھ پیدا نہ ہو۔

بَابُ مَا لَا يَجُوزُ مِنَ الشُّرُوطِ فِي النِّكَاحِ

باب: نکاح میں جو شرطیں جائز نہیں ہیں ان کا بیان

۲۷۲۳- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا، وَلَا يَزِيدَنَّ عَلَى بَيْعِ أَحَدِهِ، وَلَا يَخْطُبَنَّ عَلَى خَطْبَتِهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لَتَسْكُنَ فِيهَا إِنَّا نَهَا)). (راجع: ۲۱۴۰ [مسلم: ۳۴۶۰، نسائي: ۴۵۱۴، ۴۵۱۹])

(۲۷۲۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، ان سے معمر نے بیان کیا، ان سے زہری نے، ان سے سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کوئی شہری کسی دیہاتی کا مال تجارت نہ بیچے۔ کوئی شخص نجش نہ کرے اور نہ اپنے بھائی کی لگائی ہوئی قیمت پر بھاؤ بڑھائے۔ نہ کوئی شخص اپنے کسی بھائی کے پیغام نکاح کی موجودگی میں اپنا پیغام بھیجے اور نہ کوئی عورت (کسی مرد سے) اپنی بہن کی طلاق کا مطالبہ کرے (جو اس مرد کے نکاح میں ہو) تاکہ اس طرح اس کا حصہ بھی خود لے لے۔“

تشریح: کوئی سوکن اپنی بہن کو طلاق دلوانے کی شرط لگائے تو یہ شرط درست نہ ہوگی، باب اور حدیث میں اسی سے مطابقت ہے۔

بَابُ الشُّرُوطِ الَّتِي لَا تَحِلُّ فِي الْحُدُودِ

باب: وہ شرطیں جو حدود اللہ میں جائز نہیں ہیں، ان کا بیان

۲۷۲۴، ۲۵- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا قَالَا: إِنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْشُذَكَ اللَّهُ إِلَّا قَضَيْتَ لِي بَكْتَابَ اللَّهِ. فَقَالَ الْخَضَمُ الْآخَرُ وَهُوَ

(۲۷۲۴، ۲۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے اور ان سے ابو ہریرہ اور زید بن خالد جہنی رضی اللہ عنہما نے بیان کیا ان دونوں نے کہا کہ ایک دیہاتی صحابی رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور کہا کہ یا رسول اللہ! میں آپ سے اللہ کا واسطہ دے کر کہتا ہوں کہ آپ میرا فیصلہ کتاب اللہ سے کر دیں۔ دوسرے فریق نے جو اس سے زیادہ سمجھدار تھا، کہا کہ جی ہاں! کتاب اللہ سے ہی ہمارا فیصلہ فرمائیے، اور مجھے

(اپنا مقدمہ پیش کرنے کی) اجازت دیجئے۔ رسول اللہ ﷺ نے فرمایا: ”پیش کر۔“ اس نے بیان کرنا شروع کیا۔ کہ میرا بیٹا ان صاحب کے یہاں مزدور تھا۔ پھر اس نے ان کی بیوی سے زنا کر لیا، جب مجھے معلوم ہوا کہ (زنا کی سزا میں) میرا لڑکا رجم کر دیا جائے گا تو میں نے اس کے بدلے میں سو بکریاں اور ایک باندی دی، پھر علم والوں سے اس کے بارے میں پوچھا تو انہوں نے بتایا کہ میرے لڑکے کو (زنا کی سزا میں) کیونکہ وہ غیر شادی تھا) سو کوڑے لگائے جائیں گے اور ایک سال کے لیے شہر بدر کر دیا جائے گا۔ البتہ اس کی بیوی رجم کر دی جائے گی۔ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم! جس کی ہاتھ میں میری جان ہے، میں تمہارا فیصلہ کتاب اللہ ہی سے کروں گا۔ باندی اور بکریاں تمہیں واپس ملیں گی اور تمہارے بیٹے کو سو کوڑے لگائے جائیں گے اور ایک سال کے لیے جلا وطن کیا جائے گا۔ اچھا انیس! تم اس عورت کے یہاں جاؤ، اگر وہ بھی (زنا کا) اقرار کر لے، تو اسے رجم کر دو۔“ (کیونکہ وہ شادی شدہ تھی) بیان کیا کہ انیس رضی اللہ عنہا اس عورت کے یہاں گئے اور اس نے اقرار کر لیا، اس لیے رسول اللہ ﷺ کے حکم سے وہ رجم کی گئی۔

أَفْقَهُ مِنْهُ: نَعَمْ فَافْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَانْذُرْ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قُلْ)). قَالَ: إِنْ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَرَنَى بِأَمْرَاتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ، فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي مِائَةَ جَلْدَةٍ، وَتَغْرِيبُ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَقْضِيَنَّ بَيْنَكُمْ بِكِتَابِ اللَّهِ، الْوَلِيدَةُ وَالْعَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، أَغْدُ يَا أَيُّسُّ! إِلَى امْرَأَةٍ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا)). قَالَ: فَقَدَا عَلَيْهَا وَاعْتَرَفَتْ، فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرَجَمَهَا. [راجع: ۲۳۱۴، ۲۳۱۵]

تشریح: سو بکریاں اور ایک لونڈی اس کی طرف سے فدیہ دے کر اس کو چھڑا لیا، ترجمہ باب یہیں سے لکھا ہے کیونکہ اس نے زنا کی حد کے بدلے یہ شرط کی سو بکریاں اور ایک لونڈی اس کی طرف سے دوں گا۔ نبی کریم ﷺ نے اس کو باطل اور لغو قرار دیا۔ حدود اللہ کے حقوق میں سے ہیں۔ جو بندوں کی باہمی صلح سے نالی نہیں جاسکتی۔ جب بھی کوئی ایسا جرم ثابت ہوگا حد ضرور جاری کی جائے گی۔ البتہ جو سزائیں انسانی حقوق کی وجہ سے دی جاتی ہیں ان میں باہمی صلح کی صورتیں نکالی جاسکتی ہیں۔ زانیہ عورت کے لئے چار گواہوں کا ہونا ضروری ہے جو چشم دید بیان دیں، یا عورت و مرد خود اقرار کر لیں یہ بھی یاد رہے کہ حدود کا قائم کرنا اسلامی شرعی اسٹیٹ کا کام ہے۔ جہاں قوانین اسلامی کا اجرا مسلم ہو۔ اگر کوئی اسٹیٹ اسلامی ہونے کے دعویٰ کے ساتھ حدود اللہ کو قائم نہیں کرتی تو وہ عند اللہ سخت مجرم ہے۔ یہ زانی مرد غیر شادی شدہ کی حدود ہے جو یہاں مذکور ہوئی، رجم کے لئے آخر میں خلیفہ وقت کا حکم ضروری ہے۔

بَابُ مَا يَجُوزُ مِنْ شُرُوطِ الْمُكَاتَبِ

إِذَا رَضِيَ بِالْبَيْعِ عَلَى أَنْ يُعْتَقَ

۲۷۲۶۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ الْمَكِّي، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ قَالَتْ: دَخَلْتُ

باب: اگر مکاتب اپنی بیع پر اس لیے راضی ہو کہ اسے

خرید کر آزاد کر دیا جائے گا تو اس کی جائز شرائط کا بیان

(۲۷۲۶) ہم سے خلا د بن یحییٰ نے بیان کیا، کہا ہم سے عبد الواحد بن ایمن نے بیان کیا، ان سے ان کے باپ نے بیان کیا کہ میں عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوا تو آپ نے بتلایا کہ بریرہ رضی اللہ عنہا میرے یہاں آئیں،

انہوں نے کتابت کا معاملہ کر لیا تھا۔ مجھ سے کہنے لگیں کہ اے ام المؤمنین! مجھے آپ خرید لیں، کیونکہ میرے مالک مجھے بیچنے پر آمادہ ہیں، پھر آپ مجھے آزاد کر دینا۔ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ ہاں (میں ایسا کر لوں گی) لیکن بریرہ رضی اللہ عنہا نے پھر کہا کہ میرے مالک مجھے اسی وقت بیچیں گے جب وہ ولاء کی شرط اپنے لیے لگالیں۔ اس پر عائشہ رضی اللہ عنہا نے فرمایا کہ پھر مجھے ضرورت نہیں ہے۔ جب نبی کریم ﷺ نے سنا، یا آپ کو معلوم ہوا (راوی کو شبہ تھا) تو آپ نے فرمایا: ”بریرہ کا کیا معاملہ ہے؟ تم انہیں خرید کر آزاد کر دو، وہ لوگ جو چاہیں شرط لگالیں۔“ حضرت عائشہ رضی اللہ عنہا نے کہا کہ میں نے بریرہ رضی اللہ عنہا کو خرید کر آزاد کر دیا اور اس کے مالک نے ولاء کی شرط اپنے لیے محفوظ رکھی۔ آنحضرت ﷺ نے یہی فرمایا: ”ولاء اسی کی ہوتی ہے جو آزاد کرے۔ (دوسرے) خواہ سو شرط لگائیں۔“

تشریح: معلوم ہوا کہ غلط شرطوں کے ساتھ جو معاملہ ہو وہ شرطیں ہرگز قابل تسلیم نہ ہوں گی اور معاملہ منعقد ہو جائے گا۔

بَابُ الشُّرُوطِ فِي الطَّلَاقِ

باب: طلاق کی شرطیں (جو منع ہیں)

وَقَالَ ابْنُ الْمُسَيَّبِ وَالْحَسَنُ وَعَطَاءُ: إِنَّ بَدْءَ الطَّلَاقِ أَوْ آخِرُ فَهُوَ أَحَقُّ بِشَرْطِهِ.

ابن مسیب، حسن اور عطاء نے کہا خواہ طلاق کو مقدم کرے یا مؤخر ہر حال میں شرط کے موافق عمل ہوگا۔

تشریح: یعنی طلاق کو مقدم کرے شرط اس کے بعد کہے۔ مثلاً یوں کہے ”انت طالق ان دخلت الدار۔“ شرط کو مقدم کر کے طلاق بعد میں رکھے مثلاً یوں کہے ”ان دخلت الدار فانت طالق۔“ ہر حال میں طلاق جب ہی پڑے گی جب شرط پائی جائے، یعنی وہ عورت گھر میں جائے۔ ان تینوں اثروں کو عبدالرزاق نے وصل کیا ہے۔ (دعیدی)

۲۷۲۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ، حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ التَّلْقِي، وَأَنْ يَتَنَعَ الْمُهَاجِرُ لِلْأَعْرَابِي، وَأَنْ تَشْتَرِطَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا، وَأَنْ يَسْتَأْمَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ، وَنَهَى عَنِ النَّجْشِ، وَعَنِ التَّضْرِيَةِ. تَابَعَهُ مُعَاذٌ وَعَبْدُ الصَّمَدِ عَنْ شُعْبَةَ. وَقَالَ غُنْدَرٌ وَعَبْدُ الرَّحْمَنِ: نَهَى. وَقَالَ آدَمُ: نَهَيْنَا. وَقَالَ النَّضْرُ وَحَجَّاجٌ

(۲۷۲۷) ہم سے محمد بن عرعرہ نے بیان کیا، کہا ہم سے شعبہ نے ان سے عدی بن ثابت نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے (تجارتی قافلوں کی) پیشوائی سے منع فرمایا تھا اور اس سے بھی کہ کوئی شہری کسی دیہاتی کا سامان تجارت بیچے اور اس سے بھی کہ کوئی عورت اپنی (دینی یا نسبی) بہن کے طلاق کی شرط لگائے اور اس سے کہ کوئی اپنے کسی بھائی کے بھادپر بھاؤ لگائے، اسی طرح آپ نے نجش اور تصریہ سے بھی منع فرمایا۔ محمد بن عرعرہ کے ساتھ اس حدیث کو معاذ بن معاذ اور عبد الصمد بن عبد الوارث نے بھی شعبہ سے روایت کیا ہے اور غندر اور عبد الرحمن بن مہدی نے یوں کہا کہ ممانعت کی گئی تھی (مجبور کے صفیہ کے

ابْنُ مِنْهَالٍ: نَهَى. [راجع: ۲۱۴۰] ساتھ (آدم بن ابی ایاس نے یوں کہا کہ ہمیں منع کیا گیا تھا۔ نضر اور حجاج بن منہال نے یوں کہا کہ منع کیا تھا) (رسول اللہ ﷺ نے)۔ [مسلم: ۳۸۱۶، ۳۸۱۷؛ نسائی: ۴۵۰۳]

تشریح: ترجمہ باب حدیث کے لفظ ((وان تشترط المرأة الطلاق اختها)) سے نکلا کیونکہ اگر وہ سوکن کی طلاق کی شرط کر لے اور خاوند شرط کے موافق طلاق دے دے تو طلاق پڑ جائے گی ورنہ شرط لگانے کی ممانعت سے کوئی فائدہ نہیں۔ بخش دھوکا دینے کی نیت سے نرخ بڑھانا تاکہ دوسرا شخص جلد اس کو خرید لے، یا کسی بکتی ہوئی چیز کی برائی بیان کرنا تاکہ خریدار اس کو چھوڑ کر دوسری طرف چلا جائے اور تقریر خریدار کو دھوکا دینے کے لئے جانور کا دودھ اس کے کتھنوں میں روک کر رکھنا۔

معاذ بن معاذ کی روایت اور عبد الصمد اور غندر کی روایتوں کو امام مسلم نے وصل کیا اور عبد الرحمن بن مہدی کی روایت حافظ صاحب کو موصول نہیں ملی اور حجاج کی روایت کو امام بیہقی نے وصل کیا اور آدم کی روایت کو انہوں نے اپنے نسخہ میں وصل کیا اور نضر کی روایت کو اسحاق بن راہویہ نے وصل کیا۔ (الحمد للہ کہ پارہ ۱۰ پورا ہوا)

الحمد للہ! آج تاریخ ۱۱ اپریل ۱۹۷۰ء یوم جمعہ بخاری شریف پارہ ۱۰ کے متن مبارک کی قراءت سے فراغت حاصل ہوئی، جبکہ مسجد نبوی میں گنبد خضرا کے دامن میں نبی کریم ﷺ کے مہاجر شریف کے سامنے بیٹھا ہوا ہوں اور دعا کر رہا ہوں کہ پروردگار اس عظیم خدمت حدیث میں مجھ کو خلوص اور کامیابی عطا فرما جبکہ تیرے پیارے حبیب کے ارشادات طیبات کی نشر و اشاعت زندگی کا مقصد وحید قرار دے رہا ہوں۔ مجھ کو اس کے ترجمہ اور تشریحات میں لغزشوں سے بچا، اس خدمت کو احسن طریق پر انجام دینے کے لئے میرے دل و دماغ میں ایمانی و روحانی روشنی عطا فرما کر قدم قدم پر میری رہنمائی فرما۔ میرا ایمان ہے کہ یہ مبارک کتاب تیرے حبیب ﷺ کے ارشادات طیبات کا ایک پیش بہاذ خیرہ ہے۔ جس کی نشر و اشاعت آج کے دور میں جہاد اکبر ہے۔ اے اللہ! میرے جو جو بھائی جہاں جہاں بھی اس پاکیزہ خدمت میں میرے ساتھ ممکن اشتراک و مساعدا فرما رہے ہیں، ان سب کو جزائے خیر عطا فرما اور قیامت کے دن اپنے حبیب ﷺ کی شفاعت سے ان کو سرفراز کر اور ان سب کو جنت نصیب فرما، آمین یا رب العالمین۔ (۲ صفر ۱۳۹۰ھ یوم الجمعہ۔ مدینہ طیبہ)

الحمد للہ کہ ترجمہ اور تشریحات کی تکمیل سے آج فراغت حاصل ہوئی، اس سلسلہ میں جو بھی محنت کی گئی ہے اور لفظ لفظ کو جس گہری نظر سے دیکھا گیا ہے وہ اللہ ہی بہتر جانتا ہے۔ پھر بھی غلطیوں کا امکان ہے، اس لئے اہل علم سے بعد ادب و درخواست ہے کہ جہاں بھی کوئی لغزش نظر آئے مطلع فرما کر میری دعائیں حاصل کریں۔ "الانسان مركب من الخطأ والنسيان" مشہور مقولہ ہے۔ سال بھر سے زائد عرصہ اس پارے کے ترجمہ و تشریحات پر صرف کیا گیا ہے اور متن و ترجمہ کو کتنی بار نظروں سے گزرا گیا ہے، اس کی کتنی خود مجھ کو یاد نہیں۔ یہ محنت شاقہ محض اس لئے برداشت کی گئی کہ یہ جناب سرکارِ دو عالم رسول کریم احمد مجتبیٰ محمد مصطفیٰ ﷺ کے پاکیزہ فرامین عالیہ کا پیش بہاذ خیرہ ہے۔ اس میں غور و فکر و وسیلہ نجات دارین ہے۔ اور اس کی خدمت و اشاعت موجب صدا جز عظیم ہے۔

یا اللہ! یہ حقیر خدمت محض تیری و تیرے محبوب رسول ﷺ کی رضا حاصل کرنے کے لئے انجام دی جا رہی ہے۔ اس میں خلوص اور کامیابی بخشا تیرا کام ہے۔ جس طرح یہ دسواں جزو تو نے پورا کر لیا ہے، اس سے بھی زیادہ بہتر دوسرے بیس پاروں کو بھی پورا کرو اور میرے دنیا سے جانے کے بعد بھی خدمت حدیث کا یہ مبارک سلسلہ جاری رکھنے کی میرے عزیزوں کو توفیق دیجیے کہ سب کچھ تیرے ہی قبضہ قدرت میں ہے تو ﴿فَعَالٌ لَّمَّا يُرِيدُ﴾ ہے۔ بے شک ہر چیز پر تو قادر ہے۔

جو ہوا تیرے ہی کرم سے ہوا جو ہوگا تیرے ہی کرم سے ہوگا

خادم حدیث نبوی: محمد داؤد۔ از: السلفی الدہلوی
راہواہ، ضلع گورگاؤں (ہریانہ بھارت) یکم محرم الحرام ۱۳۹۱ھ

باب: لوگوں سے زبانی شرط لگانا

(۲۷۲۸) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے یعلیٰ بن مسلم اور عمرو بن دینار نے خبر دی سعید بن جبیر سے اور ان میں ایک دوسرے سے زیادہ بیان کرتا ہے، ابن جریج نے کہا مجھ سے یہ حدیث یعلیٰ اور عمرو کے سوا اوروں نے بھی بیان کی، وہ سعید بن جبیر سے روایت کرتے ہیں کہ ہم ابن عباس رضی اللہ عنہما کی خدمت میں حاضر تھے، انہوں نے کہا کہ مجھ سے ابی بن کعب رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: خضر سے جو جا کر ملے تھے ”وہ موسیٰ علیہ السلام پیغمبر تھے۔“ پھر آخر تک حدیث بیان کی کہ خضر علیہ السلام نے موسیٰ علیہ السلام سے کہا ”کیا میں آپ کو پہلے ہی نہیں بتا چکا تھا کہ آپ میرے ساتھ صبر نہیں کر سکتے“ (موسیٰ علیہ السلام کی طرف سے) پہلا سوال تو بھول کر ہوا تھا، بیچ کا شرط کے طور پر اور تیسرا جان بوجھ کر ہوا تھا۔ آپ نے خضر علیہ السلام سے کہا تھا کہ ”میں جس کو بھول گیا آپ اس میں مجھ سے مواخذہ نہ کیجئے اور نہ میرا کام مشکل بناؤ۔ دونوں کو ایک لڑکا ملا جسے خضر علیہ السلام نے قتل کر دیا پھر وہ آگے بڑھے تو انہیں ایک دیوار ملی جو گرنے والی تھی لیکن خضر نے اسے درست کر دیا۔“ ابن عباس رضی اللہ عنہما نے ﴿وَرَأَوْهُمْ مِلَّةً﴾ کے بجائے ”أَمَامَهُمْ مِلَّةً“ پڑھا ہے۔

تشریح: کہ ان کے آگے ایک بادشاہ تھا۔ حضرت خضر علیہ السلام اور حضرت موسیٰ علیہ السلام کے درمیان زبانی شرطیں ہوئیں، اسی سے مقصد باب ثابت ہوا۔ (امام بخاری رحمہ اللہ اور کثیر علما کے نزدیک حضرت خضر علیہ السلام وفات پا چکے ہیں۔) (واللہ اعلم بالصواب والیہ المرجع والمآب۔)

باب: ولاء میں شرط لگانا

تشریح: ولاء ایک حق ہے جو آزاد کرنے والے کو اپنے آزاد کئے ہوئے غلام یا لونڈی پر حاصل ہوتا ہے لیکن اگر وہ مر جائے تو آزاد کرنے والا بھی اس کا ایک وارث ہوتا ہے، عرب لوگ اس حق کو بیچ ڈالتے اور بہہ کرتے، نبی کریم ﷺ نے اس سے منع فرمایا۔

(۲۷۲۹) ہم سے اسماعیل نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، انہوں نے ہشام بن عروہ سے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میرے پاس بریرہ رضی اللہ عنہا آئیں اور کہنے لگیں کہ میں نے اپنے مالک سے نواوقہ پر مکاتبت کر لی ہے، ہر سال ایک اوقہ دینا ہوگا۔ آپ بھی میری مدد کیجئے۔ عائشہ رضی اللہ عنہا نے فرمایا کہ اگر تمہارے مالک

بابُ الشَّرُوطِ مَعَ النَّاسِ بِالْقَوْلِ

۲۷۲۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ، وَعَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ مُوسَى رَسُولُ اللَّهِ)) فَذَكَرَ الْحَدِيثَ ((قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)) [الكهف: ۱۷۲] كَانَتْ الْأَوَّلَى نِسَانًا، وَالْوَسْطَى شَرْطًا، وَالثَّالِثَةُ عَمْدًا ((قَالَ لَا تَوَاضِعْنِي بِمَا نَسِيتُ وَلَا تَرْهَقْنِي مِنْ أَمْرِي عُسْرًا)) [الكهف: ۱۷۳]. ((لَقِيَا غُلَامًا فَقَتَلَهُ)) [الكهف: ۱۷۴] ((فَانْطَلَقَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ)) [الكهف: ۱۷۷]. قَرَأَهَا ابْنُ عَبَّاسٍ أَمَامَهُمْ مِلَّةً. [راجع: ۱۷۴]

بابُ الشَّرُوطِ فِي الْوَلَاءِ

چاہیں تو میں ایک دم انہیں اتنی قیمت ادا کر سکتی ہوں لیکن تمہاری ولاء میری ہوگی۔ بریرہ رضی اللہ عنہا اپنے مالکوں کے یہاں گئیں اور ان سے اس صورت کا ذکر کیا لیکن انہوں نے ولاء کے لئے انکار کیا۔ جب وہ ان کے یہاں سے واپس ہوئیں تو رسول اللہ ﷺ بھی تشریف فرما تھے۔ انہوں نے کہا کہ میں نے اپنے مالکوں کے سامنے یہ صورت رکھی تھی، لیکن وہ کہتے تھے کہ ولاء انہیں کی ہوگی۔ نبی کریم ﷺ نے بھی یہ بات سنی اور حضرت عائشہ رضی اللہ عنہا نے آپ کو صورت حال سے آگاہ کیا۔ آپ نے فرمایا: ”تو انہیں خرید لے اور انہیں ولاء کی شرط لگانے دے۔ ولاء تو اسی کی ہوگی جو آزاد کرے۔“ چنانچہ عائشہ رضی اللہ عنہا نے ایسا ہی کیا پھر رسول اللہ ﷺ صحابہ میں گئے اور اللہ تعالیٰ کی حمد و ثناء کے بعد فرمایا: ”کچھ لوگوں کو کیا ہو گیا ہے کہ وہ ایسی شرطیں لگاتے ہیں جن کا کوئی ذکر کتاب اللہ میں نہیں ہے، ایسی کوئی بھی شرط جس کا ذکر کتاب اللہ میں نہ ہو باطل ہے خواہ سو شرطیں کیوں نہ لگائی جائیں، اللہ کا فیصلہ ہی حق ہے اور اللہ کی شرطیں ہی پائیدار ہیں اور ولاء تو اسی کو ملے گی جو آزاد کرے گا۔“

[راجع: ۴۵۶]

تشریح: مقصد باب یہ کہ ولاء میں ایسی غلط شرط لگانا منع ہے جس کا کوئی ثبوت کتاب اللہ سے نہ ہو۔ ہاں جائز شرطیں جو فریقین طے کر لیں وہ تسلیم ہوں گی۔ اس روایت میں نوادقہ کا ذکر ہے۔ دوسری روایت میں پانچ کا جس کی تطبیق یوں دی گئی ہے کہ شاید نوادقہ پر معاملہ ہوا اور پانچ باقی رہ گئے ہوں جن کے لئے بریرہ رضی اللہ عنہا کو حضرت عائشہ رضی اللہ عنہا کے پاس آنا پڑا یا ممکن ہے نو کے لئے راوی کا وہم ہو اور پانچ ہی صحیح ہو۔ روایات سے پہلے خیال کو ترجیح معلوم ہوتی ہے جیسا کہ فتح الباری میں تفصیل کے ساتھ مذکور ہے۔

بَابُ: إِذَا اشْتَرَطَ فِي الْمُزَارَعَةِ **بَاب: مزارعت میں مالک نے کا شتکار سے یہ شرط**
إِذَا شِئْتُ أَخْرَجْتُكَ **لگائی کہ جب میں چاہوں گا، تجھے بے دخل کر سکوں گا**

تشریح: یعنی مزارعت میں کوئی مدت معین نہ کرے بلکہ زمین کا مالک یوں شرط کرے کہ میں جب چاہوں گا تجھ کو بے دخل کر دوں گا، یہ شرط بھی جائز ہے بشرطیکہ ہر دو فریق خوشی سے منظور کریں۔ مقصد یہ ہے کہ تمدنی و معاشرتی امور میں باہمی طور پر جن شرطوں کے ساتھ معاملات ہوتے ہیں، وہ شرطیں جائز حدود میں ہوں تو ضرور قابل تسلیم ہوں گی جیسا کہ یہاں مزارعت کی ایک شرط مذکور ہے۔

۲۷۳۰۔ حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا مُحَمَّدُ بْنُ نَحْيٍ أَبُو عَسَانَ الْكِنَانِيُّ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَمَّا فَدَعَ أَهْلَ خَيْبَرَ عَبْدِ اللَّهِ بْنَ عُمَرَ، قَامَ عُمَرُ حَظِيئًا (۲۷۳۰) ہم سے ابو احمد مزار بن حمویہ نے بیان کیا، کہا کہ ہم سے محمد بن یحییٰ ابوغسان کنانی نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی نافع سے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ جب ان کے ہاتھ پاؤں خیر والوں نے توڑ ڈالے تو عمر رضی اللہ عنہ خطبہ دینے کے لئے کھڑے ہوئے تو انہوں نے کہا

کہ رسول اللہ ﷺ نے جب خیبر کے یہودیوں سے ان کی جائیداد کا معاملہ کیا تھا تو آپ ﷺ نے فرمایا تھا: ”جب تک اللہ تعالیٰ تمہیں قائم رکھے ہم بھی قائم رکھیں گے۔“ اور عبد اللہ بن عمرو ہاں اپنے اموال کے سلسلے میں گئے تو رات میں ان کے ساتھ مارپیٹ کا معاملہ کیا گیا جس سے ان کے پاؤں ٹوٹ گئے۔ خیبر میں ان کے سوا اور کوئی ہمارا دشمن نہیں، وہی ہمارے دشمن ہیں اور انہیں پر ہمیں شبہ ہے اس لئے میں انہیں جلا وطن کر دینا ہی مناسب جانتا ہوں۔ جب عمر رضی اللہ عنہ نے اس کا پختہ ارادہ کر لیا تو بنو ابی حقیق (ایک یہودی خاندان) کا ایک شخص تھا، آیا اور کہا یا امیر المؤمنین کیا آپ ہمیں جلا وطن کر دیں گے حالانکہ محمد (ﷺ) نے ہمیں یہاں باقی رکھا تھا اور ہم سے جائیداد کا ایک معاملہ بھی کیا تھا اور اس کی ہمیں خیبر میں رہنے دینے کی شرط بھی آپ نے لگائی تھی۔ عمر رضی اللہ عنہ نے اس پر فرمایا کیا تم یہ سمجھتے ہو کہ میں رسول اللہ ﷺ کا فرمان بھول گیا ہوں۔ جب حضور ﷺ نے کہا تھا کہ ”تمہارا کیا حال ہوگا جب تم خیبر سے نکالے جاؤ گے اور تمہارے اونٹ تمہیں راتوں رات لئے پھریں گے۔“ اس نے کہا یہ تو ابو القاسم (حضور ﷺ) کا ایک مذاق تھا۔ عمر رضی اللہ عنہ نے فرمایا خدا کے دشمن! تم نے جھوٹی بات کہی۔ چنانچہ عمر رضی اللہ عنہ نے انہیں شہر بدر کر دیا اور ان کے پھلوں کی کچھ نقد قیمت، کچھ مال اور اونٹ اور دوسرے سامان یعنی کجاوے اور رسیوں کی صورت میں ادا کر دی۔

اس کی روایت حماد بن سلمہ نے عبید اللہ سے نقل کی ہے جیسا کہ مجھے یقین ہے نافع سے اور انہوں نے ابن عمر رضی اللہ عنہما سے اور انہوں نے عمر رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ سے مختصر طور پر۔

تشریح: روایت کے شروع سند میں ابو احمد مراد بن حمویہ ہیں۔ جامع الاحسن میں ان سے اور ان کے شیخ سے صرف یہی ایک حدیث مروی ہے۔ حضرت عمر رضی اللہ عنہ نے اپنے بیٹے عبد اللہ کو پیدوار وصول کرنے کے لئے خیبر بھیجا تھا۔ وہاں بدعہد یہودیوں نے موقع پا کر حضرت عبد اللہ کو ایک چھت سے نیچے دھکیل دیا اور ان کے ہاتھ پیر توڑ دیئے۔ ایسی ہی شرارتوں کی وجہ سے حضرت عمر رضی اللہ عنہ نے خیبر سے یہود کو جلا وطن کر دیا۔ خیبر کی فتح کے بعد رسول کریم ﷺ نے مفتوحہ حریتات کا معاملہ خیبر کے یہودیوں سے کر لیا تھا اور کوئی مدت مقرر نہیں کی بلکہ یہ فرمایا کہ یہ معاملہ ہمیشہ کے لئے نہیں ہے بلکہ جب اللہ چاہے گا یہ معاملہ ختم کر دیا جائے گا۔ اسی بنا پر حضرت عمر رضی اللہ عنہ نے اپنے عہد خلافت میں ان کو بے دخل کر کے دوسری جگہ منتقل کر دیا۔ اس بدعہد قوم نے کبھی کسی کے ساتھ وفائیں نہیں کی، اس لئے یہ قوم ملعون اور مطرود قرار پائی۔ اس حدیث سے یہ نکلا کہ زمین کا مالک اگر کا شکار کا کوئی تصور دیکھے تو اس کو بے دخل کر سکتا ہے گو وہ کام شروع کر چکا ہو مگر اس کے کام کا بدل دینا ہوگا جیسے کہ حضرت عمر رضی اللہ عنہ نے کیا۔

فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامِلَ يَهُودَ خَيْبَرَ عَلَى أَمْوَالِهِمْ، وَقَالَ: ((نُقِرُّكُمْ مَا أَقَرَّكُمْ اللَّهُ)). وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ إِلَى مَالِهِ هُنَاكَ فَعَدِّي عَلَيْهِ مِنَ اللَّيْلِ، فَفَدَعْتُ يَدَاهُ وَرَجَلَاهُ، وَلَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، هُمْ عَدُونَا وَتَهَمَتْنَا، وَقَدْ رَأَيْتُ إِجْلَانَهُمْ، فَلَمَّا أَجْمَعَ عُمَرُ عَلَى ذَلِكَ أَنَّهُ أَحَدُ بَنِي أَبِي الْحَقِيقِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! اتَّخَرَجْنَا وَقَدْ أَقَرْنَا مُحَمَّدًا ﷺ وَعَامَلْنَا عَلَى الْأَمْوَالِ، وَشَرَطَ ذَلِكَ لَنَا؟ فَقَالَ عُمَرُ: أَظَنَنْتُ أَنَّي نَسِيتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: ((كَيْفَ بَلَكَ إِذَا أَخْرَجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ قُلُوصَكَ، لَيْلَةً بَعْدَ لَيْلَةٍ؟)) فَقَالَ: كَانَتْ هَذِهِ هُرْبِلَةً مِنْ أَبِي الْقَاسِمِ. فَقَالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ! فَأَجْلَاهُمْ عُمَرُ وَأَعْطَاهُمْ قِيمَةً مَا كَانَ لَهُمْ مِنَ الثَّمَرِ مَالًا وَإِبِلًا وَعُرُوضًا، مِنْ أَقْتَابٍ وَجِبَالٍ وَغَيْرِ ذَلِكَ.

رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللَّهِ، أَحْسِبُهُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ اخْتَصَرَهُ. [ابوداود: ۳۰۰۷]

باب: جہاد میں شرطیں لگانا اور کافروں کے ساتھ

صلح کرنے میں اور لوگوں کے ساتھ زبانی شرطوں کا

لکھنا

بَابُ الشُّرُوطِ فِي الْجِهَادِ

وَالْمُصَالَحَةِ مَعَ أَهْلِ الْحَرْبِ

وَكِتَابَةِ الشُّرُوطِ مَعَ النَّاسِ

بِالْقَوْلِ

(۲۷۳۱، ۲۷۳۲) مجھ سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا مجھ کو عمر نے خبر دی، کہا کہ مجھے زہری نے خبر دی، کہا مجھے عروہ بن زبیر نے خبر دی اور ان سے مسور بن مخرمہ اور مردان نے، دونوں کے بیان سے ایک دوسرے کی حدیث کی تصدیق بھی ہوتی ہے۔ انہوں نے بیان کیا کہ رسول اللہ ﷺ صلح حدیبیہ کے موقع پر (مکہ) جا رہے تھے، ابھی آپ ﷺ راستے ہی میں تھے، فرمایا ”خالد بن ولید قریش کے (دوسو) سواروں کے ساتھ ہماری نقل و حرکت کا اندازہ لگانے کے لئے مقام غمیم میں مقیم ہے (یہ قریش کا مقدمہ الجیش ہے) اس لئے تم لوگ دائیں طرف سے جاؤ، پس خدا کی قسم خالد کو ان کے متعلق کچھ بھی علم نہ ہو سکا اور جب انہوں نے اس لشکر کا غبار اٹھتا ہوا دیکھا تو قریش کو جلدی جلدی خبر دینے لگے۔ ادھر نبی کریم ﷺ چلتے رہے یہاں تک کہ آپ اس گھاٹی پر پہنچے جس سے مکہ میں اترتے ہیں تو آپ ﷺ کی سواری بیٹھ گئی۔ صحابہ (اونٹنی کو اٹھانے کے لئے) ”حل حل“ کہنے لگے لیکن وہ اپنی جگہ سے نہ اٹھی صحابہ رضی اللہ عنہم نے کہا کہ قصواء اڑ گئی، آپ نے فرمایا: ”قصواء اڑی نہیں اور نہ یہ اس کی عادت ہے، اسے تو اس ذات نے روک لیا جس نے ہاتھیوں (کے لشکر) کو (مکہ میں) داخل ہونے سے روک لیا تھا۔“ پھر آپ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میری جان ہے قریش جو بھی ایسا مطالبہ رکھیں گے جس میں اللہ کی حرمت کی بڑائی ہو تو میں ان کا مطالبہ منظور کر لوں گا۔“ آخر آپ نے اونٹنی کو ڈالنا تو وہ اٹھ گئی۔ راوی نے بیان کیا کہ پھر نبی کریم ﷺ صحابہ سے آگے نکل گئے اور حدیبیہ کے آخری کنارے ثور (ایک چشمہ یا گڑھا) پر جہاں پانی کم تھا، آپ نے پڑاؤ کیا۔ لوگ تھوڑا تھوڑا پانی استعمال کرنے لگے، انہوں نے پانی کو ٹھہرنے ہی نہیں

۲۷۳۱، ۲۷۳۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، أَخْبَرَنِي الزُّهْرِيُّ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنِ النَّسَوِيِّ بْنِ مَخْرَمَةَ، وَمَرْوَانَ، يُصَدِّقُ كُلَّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ قَالَا: خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ، حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ قَالَ النَّبِيُّ ﷺ: ((إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً فَخُذُوا ذَاتَ الْيَمِينِ)). قَوْلُ اللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَرَّةِ الْجَنِينِ، فَانْطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يَهْبِطُ عَلَيْهِمْ مِنْهَا، بَرَكْتُ بِهِ رَاحِلَتَهُ. فَقَالَ النَّاسُ حَلْ حَلْ. فَالْحَتَّ، فَقَالُوا: خَلَّاتِ الْقَصَوَاءُ، خَلَّاتِ الْقَصَوَاءُ. فَقَالَ النَّبِيُّ ﷺ: ((مَا خَلَّاتِ الْقَصَوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ)). ثُمَّ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعْظَمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا)). ثُمَّ زَجَرَهَا فَوَبَّكَتْ، قَالَ: فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَّةِ، عَلَى ثَمَدٍ قَلِيلٍ الْمَاءِ يَتَرَّضُهُ النَّاسُ تَبَرُّضًا، فَلَمْ يَلْبَثْهُ النَّاسُ حَتَّى نَزَحُوهُ،

دیا، سب کھینچ ڈالا۔ اب رسول اللہ ﷺ سے پیاس کی شکایت کی گئی تو آپ نے اپنے ترکش میں سے ایک تیر نکال کر دیا کہ اس گڑھے میں ڈال دیں۔ بخدا تیر گاڑتے ہی پانی انہیں سیراب کرنے کے لئے ابلنے لگا اور وہ پوری طرح سیراب ہو گئے۔ لوگ اسی حال میں تھے کہ بدیل بن ورقاء خزاعی رضی اللہ عنہ اپنی قوم خزاعہ کے کئی آدمیوں کو لے کر حاضر ہوا۔ یہ لوگ تہامہ کے رہنے والے اور رسول اللہ ﷺ کے محرم راز بڑے خیر خواہ تھے۔ انہوں نے خبر دی کہ میں کعب بن لؤی اور عامر بن لؤی کو پیچھے چھوڑ کر آ رہا ہوں۔ جنہوں نے حدیبیہ کے پانی کے ذخیروں پر اپنا پڑاؤ ڈال دیا ہے، ان کے ساتھ بکثرت دودھ دینے والی اونٹیاں اپنے نئے نئے بچوں کے ساتھ ہیں۔ وہ آپ سے لڑیں گے اور آپ کے بیت اللہ جینچے میں رکاوٹ ہوں گے۔ لیکن آپ ﷺ نے فرمایا ”ہم کسی سے لڑنے نہیں آئے ہیں صرف عمرہ کے ارادے سے آئے ہیں اور واقعہ تو یہ ہے کہ (مسلسل) لڑائیوں نے قریش کو بھی کمزور کر دیا ہے اور انہیں بڑا نقصان اٹھانا پڑا ہے، اب اگر وہ چاہیں تو میں ایک مدت ان سے صلح کا معاہدہ کر لوں گا، اس عرصہ میں وہ میرے اور عوام (کفار مشرکین عرب) کے درمیان نہ پڑیں پھر اگر میں کامیاب ہو جاؤں اور (اس کے بعد) وہ چاہیں تو اس دین (اسلام) میں وہ بھی داخل ہو سکتے ہیں (جس میں اور تمام داخل ہو چکے ہوں گے) لیکن اگر مجھے کامیابی نہیں ہوئی تو انہیں بھی آرام مل جائے اور اگر انہیں میری پیش کش سے انکار ہے تو اس ذات کی قسم جس کے ہاتھ میں میری جان ہے جب تک میرا سرتن سے جدا نہیں ہو جاتا، میں اس دین کے لئے برابر لڑتا رہوں گا یا پھر اللہ تعالیٰ اسے نافذ ہی فرما دے گا۔“ بدیل رضی اللہ عنہ نے کہا کہ قریش تک آپ کی گفتگو میں پہنچاؤں گا چنانچہ وہ واپس ہوئے اور قریش کے یہاں پہنچے اور کہا کہ ہم تمہارے پاس اس شخص (نبی کریم ﷺ) کے یہاں سے آرہے ہیں اور ہم نے اسے ایک بات کہتے سنا ہے، اگر تم چاہو تو تمہارے سامنے ہم اسے بیان کر سکتے ہیں۔ قریش کے بے وقوفوں نے کہا کہ ہمیں اس کی ضرورت نہیں کہ تم اس شخص کی کوئی بات ہمیں سناؤ۔ جو لوگ صاب الرائے تھے، انہوں نے کہا کہ ٹھیک ہے جو کچھ تم نے سنا ہے ہم سے بیان کر دو۔ انہوں نے کہا کہ میں نے اسے (آنحضرت ﷺ کو) یہ کہتے

وَشِكَايَ إِلَى رَسُولِ اللَّهِ ﷺ الْعَطَشُ، فَانْتَرَعَ سَهْمًا مِنْ كِبَانَتِهِ، ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَاللَّهِ! مَا زَالَ يَجْنِشُ لَهُمْ بِالرِّيِّ حَتَّى صَدَرُوا عَنْهُ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخَزَاعِيِّ فِي نَفَرٍ مِنْ قَوْمِهِ مِنْ خُزَاعَةٍ، وَكَانُوا عِيَّةً نَضَحَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْلِ تِهَامَةٍ، فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَيٍّ وَعَامِرَ بْنَ لُؤَيٍّ نَزَلُوا أَغْدَادَ مِيَاهِ الْحُدَيْبِيَّةِ، وَمَعَهُمُ الْعُودُ الْمَطْفِيلُ، وَهُمْ مَقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّا لَمْ نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنْ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَضْرَبَتْ بِهِمْ، فَإِنْ شَاؤُوا مَا دَدْتُهُمْ مُدَّةً، وَيَحْلُوا بَنِي وَبَنِي النَّاسِ، فَإِنْ أَظْهَرُوا شَاؤُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ أَبَوْا قَوْلَ الَّذِي نَفْسِي بِيَدِهِ! لَا قَاتِلَتُهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفِرَ سَالِفَتِي، وَلَيَنْفِلَنَّ اللَّهُ أَمْرَهُ)). فَقَالَ بُدَيْلٌ: سَأُبْلَغُهُمْ مَا تَقُولُ. فَانْطَلَقَ حَتَّى أَتَى قُرَيْشًا قَالَ: إِنَّا قَدْ جِئْنَاكُمْ مِنْ هَذَا الرَّجُلِ، وَسَمِعْنَاهُ يَقُولُ قَوْلًا، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا، قَالَ سَفَهَاؤُهُمْ: لَا حَاجَةَ لَنَا أَنْ تُخْبِرَنَا عَنْهُ بِشَيْءٍ. وَقَالَ ذُو الرَّاْيِ مِنْهُمْ: هَاتِ مَا سَمِعْتَهُ يَقُولُ. قَالَ: سَمِعْتَهُ يَقُولُ: كَذَا وَكَذَا، فَحَدَّثَهُمْ بِمَا قَالَ النَّبِيُّ ﷺ. فَقَامَ عُرْوَةُ بْنُ مَسْعُودٍ فَقَالَ: أَيُّ قَوْمٍ أَلَسْتُمْ بِالْوَالِدِ. قَالُوا: بَلَى. قَالَ: أَوَلَسْتُمْ بِالْوَلَدِ؟ قَالُوا: بَلَى. فَهَلْ

سنا ہے اور پھر جو کچھ انہوں نے نبی ﷺ سے سنا تھا، سب بیان کر دیا۔ اس پر عروہ بن مسعود رضی اللہ عنہ (جو اس وقت تک کفار کے ساتھ تھے) کھڑے ہوئے اور کہا اے قوم کے لوگو! کیا تم مجھ پر باپ کی طرح شفقت نہیں رکھتے۔ سب نے کہا کیوں نہیں ضرور رکھتے ہیں عروہ نے پھر کہا کیا میں بیٹے کی طرح تمہارا خیر خواہ نہیں ہوں، انہوں نے کہا کیوں نہیں ہے۔ عروہ نے پھر کہا تم لوگ مجھ پر کسی قسم کی تہمت لگا سکتے ہو؟ انہوں نے کہا کہ نہیں۔ انہوں نے پوچھا کیا تمہیں معلوم نہیں ہے کہ میں نے عکاظ والوں کو تمہاری مدد کے لئے کہا تھا اور جب انہوں نے انکار کیا تو میں نے اپنے گھرانے، اولاد اور ان تمام لوگوں کو تمہارے پاس لا کر کھڑا کر دیا تھا جنہوں نے میرا کہنا مانا تھا؟ قریش نے کہا کیوں نہیں (آپ کی باتیں درست ہیں) اس کے بعد انہوں نے کہا دیکھو اب اس شخص (نبی کریم ﷺ) نے تمہارے سامنے ایک اچھی تجویز رکھی ہے، اسے تم قبول کر لو اور مجھے اس کے پاس (گفتگو) کے لئے جانے دو، سب نے کہا آپ ضرور جاییں۔ چنانچہ عروہ بن مسعود رضی اللہ عنہ آنحضرت ﷺ کی خدمت میں حاضر ہوئے اور آپ سے گفتگو شروع کی آپ ﷺ نے ان سے بھی وہی باتیں کہیں جو آپ بدیل سے کہہ چکے تھے، عروہ نے اس وقت کہا۔ اے محمد! بتاؤ اگر آپ نے اپنی قوم کو تباہ کر دیا تو کیا اپنے سے پہلے کسی بھی عرب کے متعلق سنا ہے کہ اس نے اپنے خاندان کا نام و نشان مٹا دیا ہو لیکن اگر دوسری بات واقع ہوئی (یعنی ہم آپ ﷺ پر غالب ہوئے) تو میں تو خدا کی قسم تمہارے ساتھیوں کا منہ دیکھتا ہوں یہ مختلف جنسوں کے لوگ (یعنی رومی حبشی، فارسی) یہی کریں گے، اس وقت یہ سب لوگ بھاگ جائیں گے اور آپ کو تنہا چھوڑ دیں گے۔ اس پر ابو بکر رضی اللہ عنہ بولے "امضض بظَر اللَّاتِ" (اے جا! لات بت کی شرمگاہ چوس لے) کیا ہم رسول اللہ ﷺ کے پاس سے بھاگ جائیں گے اور آپ کو تنہا چھوڑ دیں گے۔ عروہ نے پوچھا یہ کون صاحب ہیں؟ لوگوں نے بتایا کہ ابو بکر رضی اللہ عنہ ہیں۔ عروہ نے کہا اس ذات کی قسم جس کے ہاتھ میں میری جان ہے اگر تمہارا مجھ پر ایک احسان نہ ہوتا جس کا اب تک میں بدلہ نہیں دے سکا ہوں تو تمہیں ضرور جواب دیتا۔ بیان کیا کہ وہ نبی کریم ﷺ سے پھر گفتگو کرنے لگے اور گفتگو کرتے ہوئے آپ کی ڈاڑھی مبارک پکڑ لیا

تَتَهْمُونِي؟ قَالُوا: لَا. قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي اسْتَفْتَرْتُ أَهْلَ عُكَاظٍ، فَلَمَّا بَلَغُوا عَلَيَّ جِئْتُكُمْ بِأَهْلِي وَوَلَدِي وَمَنْ أَطَاعَنِي قَالُوا: بَلَى. قَالَ: فَإِنَّ هَذَا قَدْ عَرَضَ لَكُمْ خُطَّةَ رُشْدٍ، أَقْبِلُوهَا وَدَعُونِي آتِيهِ. قَالُوا: أَتَيْتَهُ فَاتَاهُ فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ: نَحْنُ مِنْ قَوْلِهِ لِبُدَيْلٍ، فَقَالَ عُرْوَةُ عِنْدَ ذَلِكَ: أَيُّ مُحَمَّدٍ! أَرَأَيْتَ إِنْ اسْتَأْصَلْتَ أَمْرَ قَوْمِكَ هَلْ سَمِعْتَ بِأَحَدٍ مِنَ الْعَرَبِ اجْتِنَاحَ أَصْلِهِ قَبْلَكَ؟ وَإِنْ تَكُنِ الْأُخْرَى، فَإِنِّي وَاللَّهِ لَا أَرَى وَجُوهَهَا، وَإِنِّي لَا أَرَى أَشْوَابًا مِنَ النَّاسِ خَلِيقًا أَنْ يَفِرُّوا وَيَدْعُوكَ. فَقَالَ لَهُ أَبُو بَكْرٍ: امْضُضْ بَظَرِ اللَّاتِ، أَنَحْنُ نَفِرُّ عَنْهُ وَنَدْعُهُ فَقَالَ: مَنْ ذَا؟ قَالُوا: أَبُو بَكْرٍ. قَالَ: أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ لَا يَدُكَ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لِأَجْبَنِكَ. قَالَ: وَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكَلَّمَا كَلِمَةً أَخَذَ بِلَحْيَتِهِ، وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ وَمَعَهُ السَّيْفُ وَعَلَيْهِ الْمَغْفَرُ، فَكَلَّمَا أَهْوَى عُرْوَةُ يَدَهُ إِلَى لَحْيَةِ النَّبِيِّ ﷺ ضَرَبَ يَدَهُ بِنَعْلِ السَّيْفِ، وَقَالَ لَهُ: أَخْرُجْ يَدَكَ عَنْ لَحْيَةِ رَسُولِ اللَّهِ ﷺ. فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ قَالُوا: الْمُغِيرَةُ ابْنُ شُعْبَةَ. فَقَالَ: أَيُّ غَدْرٍ، أَلَسْتُ أَسْعَى فِي غَدْرَتِكَ؟ وَكَانَ الْمُغِيرَةُ صَحْبَ قَوْمًا فِي الْجَاهِلِيَّةِ، فَقَتَلَهُمْ، وَأَخَذَ أَمْوَالَهُمْ، ثُمَّ جَاءَ فَأَسْلَمَ فَقَالَ النَّبِيُّ ﷺ: ((أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍ)).

کرتے تھے۔ مغیرہ بن شعبہ رضی اللہ عنہ نبی کریم ﷺ کے پاس کھڑے تھے، تلوار لٹکائے ہوئے اور سر پر خود پہنے۔ عروہ جب بھی نبی کریم ﷺ کی ڈاڑھی مبارک کی طرف ہاتھ لے جاتے تو مغیرہ رضی اللہ عنہ اپنی تلوار کی کوتاہی کو ان کے ہاتھ پر مارتے اور ان سے کہتے کہ رسول اللہ ﷺ کی ڈاڑھی سے اپنا ہاتھ الگ رکھ۔ عروہ نے اپنا سر اٹھایا اور پوچھا یہ کون صاحب ہیں؟ لوگوں نے بتایا کہ مغیرہ بن شعبہ۔ عروہ نے انہیں مخاطب کر کے کہا اے دعا باز! کیا میں نے تیری دعا بازی کی سزا سے تجھ کو نہیں بچایا؟ اصل میں مغیرہ رضی اللہ عنہ (اسلام لانے سے پہلے) جاہلیت میں ایک قوم کے ساتھ رہے تھے پھر ان سب کو قتل کر کے ان کا مال لے لیا تھا۔ اس کے بعد (مدینہ) آئے اور اسلام کے حلقہ بگوش ہو گئے (تو رسول اللہ ﷺ کی خدمت میں ان کا مال بھی رکھ دیا کہ جو چاہیں اس کے متعلق حکم فرمائیں) لیکن آنحضور ﷺ نے فرمایا تھا ”تیرا اسلام تو میں قبول کرتا ہوں، رہا یہ مال تو میرا اس سے کوئی واسطہ نہیں۔“ (کیونکہ وہ دعا بازی سے ہاتھ آیا ہے جسے میں لے نہیں سکتا) پھر عروہ رضی اللہ عنہ گھور گھور کر رسول کریم کے اصحاب کی نقل و حرکت دیکھتے رہے۔ پھر راوی نے بیان کیا کہ قسم اللہ کی اگر کبھی رسول اللہ ﷺ نے بلغم بھی تھوک تو آپ کے اصحاب نے اپنے ہاتھوں پر اسے لے لیا اور اسے اپنے چہرے اور بدن پر لیا کسی کام کا اگر آپ نے حکم دیا تو اس کی بجا آوری میں ایک دوسرے پر لوگ سبقت لے جانے کی کوشش کرتے۔ آپ وضو کرنے لگے تو ایسا معلوم ہوا کہ آپ کے وضو کے پانی پر لڑائی ہو جائے گی (یعنی ہر شخص اس پانی کو لینے کی کوشش کرتا تھا) جب آپ گفتگو کرنے لگتے تو سب پر خاموشی چھا جاتی۔ آپ کی تعظیم کا یہ حال تھا کہ آپ کے ساتھی نظر بھر کر آپ کو دیکھ بھی نہیں سکتے تھے۔ خیر عروہ جب اپنے ساتھیوں سے جا کر ملے تو ان سے کہا اے لوگو! قسم اللہ کی، میں بادشاہوں کے دربار میں بھی وفد لے کر گیا ہوں، قیصر و کسریٰ اور نجاشی سب کے دربار میں لیکن اللہ کی قسم میں نے کبھی نہیں دیکھا کہ کسی بادشاہ کے ساتھی اس درجہ تعظیم کرتے ہوں جتنی محمد ﷺ کے اصحاب آپ کی کرتے ہیں۔ قسم اللہ کی اگر محمد ﷺ نے بلغم بھی تھوک دیا تو ان کے اصحاب میں سے کسی ایک کے ہاتھ پر جا گرا تو انہوں نے اسے اپنے چہرے اور بدن پر لے لیا۔ آپ نے انہیں اگر کوئی

ثُمَّ إِنَّ عُرْوَةَ جَعَلَ يَرْمُقُ أَصْحَابَ النَّبِيِّ ﷺ بِعَيْنَيْهِ . قَالَ : فَوَاللَّهِ ! مَا تَنْخَمُ رَسُولُ اللَّهِ ﷺ نَخَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَلِكَ بِهَا وَجْهَهُ وَجِلْدُهُ ، وَإِذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ ، وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ ، وَمَا يُحْدِثُونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ ، فَرَجَعَ عُرْوَةُ إِلَى أَصْحَابِهِ ، فَقَالَ : أَيُّ قَوْمٍ وَاللَّهِ ! لَقَدْ وَفَدْتُ عَلَى الْمَلُوكِ ، وَوَفَدْتُ عَلَى قَبِيصَةَ وَكِسْرَى وَالنَّجَاشِيِّ وَاللَّهِ ! إِنْ رَأَيْتُ مَلِكًا قَطُّ ، يُعَظِّمُهُ أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ مُحَمَّدٍ ﷺ مُحَمَّدًا ، وَاللَّهِ ! إِنْ تَنْخَمُ نَخَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ ، فَذَلِكَ بِهَا وَجْهَهُ وَجِلْدُهُ ، وَإِذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ ، وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ ، وَمَا يُحْدِثُونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ ، وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةٌ رَشِيدٌ ، فَأَقْبِلُوهَا . فَقَالَ رَجُلٌ مِنْ بَنِي كِنَانَةَ : دَعُونِي آتِهِ . فَقَالُوا : آتِهِ . فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ ، قَالَ رَسُولُ اللَّهِ ﷺ : ((هَذَا فَلَانٌ ، وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبَدَنَ فَايَعُثُوهَا لَهُ)) . فَبِعِثَتْ لَهُ وَاسْتَقْبَلَهُ النَّاسُ يُكْبِتُونَ ، فَلَمَّا رَأَى ذَلِكَ قَالَ : سُبْحَانَ اللَّهِ ! مَا يَنْبَغِي لِهَؤُلَاءِ أَنْ يَصُدُّوا عَنِ الْبَيْتِ ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ : رَأَيْتُ الْبَدَنَ قَدْ قَلَّدَتْ وَأَشْعَرَتْ ، فَمَا أَرَى أَنْ يَصُدُّوا عَنِ الْبَيْتِ . فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ : مَكْرَزُ بْنُ حَفْصٍ . فَقَالَ : دَعُونِي

حکم دیا تو ہر شخص نے اسے بجالانے میں ایک دوسرے پر سبقت کی کوشش کی۔ آپ نے اگر وضو کیا تو ایسا معلوم ہوتا کہ آپ کے وضو پر لڑائی ہو جائے گی۔ آپ نے جب گفتگو شروع کی تو ہر طرف خاموشی چھا گئی۔ ان کے دلوں میں آپ کی تعظیم کا یہ عالم تھا کہ آپ کو نظر بھر کر بھی نہیں دیکھ سکتے۔ انہوں نے تمہارے سامنے ایک بھلی صورت رکھی ہے، تمہیں چاہئے کہ اسے قبول کرلو۔ اس پر بنو کنانہ کا ایک شخص بولا کہ اچھا مجھے بھی ان کے یہاں جانے دو، لوگوں نے کہا تم بھی جاسکتے ہو۔ جب یہ رسول اللہ ﷺ اور آپ کے اصحاب رضی اللہ عنہم کے قریب پہنچے تو حضور اکرم ﷺ نے فرمایا کہ ”یہ فلاں شخص ہے، ایک ایسی قوم کا فرد جو بیت اللہ کی قربانی کے جانوروں کی تعظیم کرتے ہیں۔ اس لئے قربانی کے جانور اس کے سامنے کر دو۔“ صحابہ نے قربانی کے جانور اس کے سامنے کر دیئے اور لبیک کہتے ہوئے اس کا استقبال کیا جب اس نے یہ منظر دیکھا تو کہنے لگا کہ سبحان اللہ قطعاً مناسب نہیں ہے کہ ایسے لوگوں کو کعبہ سے روکا جائے۔ اس کے بعد قریش میں سے ایک دوسرا شخص مکرم بن حفص نامی کھڑا ہوا اور کہنے لگا کہ مجھے بھی ان کے یہاں جانے دو۔ سب نے کہا کہ تم بھی جاسکتے ہو جب وہ نبی ﷺ اور صحابہ سے قریب ہوا تو آپ ﷺ نے فرمایا: ”یہ مکرم ہے ایک بدترین شخص۔“ پھر وہ نبی کریم ﷺ سے گفتگو کرنے لگا۔ ابھی وہ گفتگو کر رہی رہا تھا کہ سہیل بن عمرو آ گیا۔ معمر نے (سابقہ سند کے ساتھ) بیان کیا کہ مجھے ایوب نے خبر دی اور انہیں عکرمہ نے کہ جب سہیل بن عمرو آیا تو نبی کریم ﷺ نے (نیک فالی کے طور پر) فرمایا: ”تمہارا معاملہ آسان (سہل) ہو گیا۔“ معمر نے بیان کیا کہ زہری نے اپنی حدیث میں اس طرح بیان کیا تھا کہ جب سہیل بن عمرو آیا تو کہنے لگا کہ ہمارے اور اپنے درمیان (صلح) کی ایک تحریر لکھ لو۔ چنانچہ نبی کریم ﷺ نے کاتب کو بلوایا اور فرمایا کہ لکھو ”بسم اللہ الرحمن الرحیم“ سہیل کہنے لگا ”رحمن“ کو اللہ کی قسم میں نہیں جانتا کہ وہ کیا چیز ہے۔ البتہ تم یوں لکھ سکتے ہو ”باسمک اللہم“ جیسے پہلے لکھا کرتے تھے مسلمانوں نے کہا کہ قسم اللہ کی ہمیں بسم اللہ الرحمن الرحیم کے سوا اور کوئی دوسرا جملہ نہ لکھنا چاہئے۔ لیکن آنحضرت ﷺ نے فرمایا کہ ((باسمک اللہم)) ہی لکھنے دو۔“ پھر آپ نے لکھوایا ”یہ محمد رسول

آتہ۔ فَقَالُوا: ائْتِہ۔ فَلَمَّا أَشْرَفَ عَلَيْهِمْ قَالَ النَّبِيُّ ﷺ: ((هَذَا مَكْرُوزٌ وَهُوَ رَجُلٌ فَاجِرٌ)). فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو. قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَيُّوبُ عَنْ عِكْرِمَةَ، أَنَّهُ لَمَّا جَاءَ سُهَيْلٌ قَالَ النَّبِيُّ ﷺ: ((لَقَدْ سَهِّلْتُ لَكُمْ مِنْ أَمْرِكُمْ)). قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ: فَجَاءَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ: هَاتِ، أَكْتُبْ بَيْنَنَا وَبَيْنَكُمْ كِتَابًا، فَدَعَا النَّبِيَّ ﷺ الْكَاتِبَ، فَقَالَ: النَّبِيُّ ﷺ: ((بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)). فَقَالَ سُهَيْلٌ: أَمَّا الرَّحْمَنُ فَوَاللَّهِ! مَا أَؤْذِي مَا هُوَ وَلَكِنْ أَكْتُبْ بِاسْمِكَ اللَّهُمَّ. كَمَا كُنْتُ تَكْتُبُ. فَقَالَ الْمُسْلِمُونَ: وَاللَّهِ! لَا نَكْتُبُهَا إِلَّا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ النَّبِيُّ ﷺ: ((أَكْتُبْ بِاسْمِكَ اللَّهُمَّ)). ثُمَّ قَالَ: ((هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ)). فَقَالَ سُهَيْلٌ: وَاللَّهِ! لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ، مَا صَدَدْنَاكَ عَنِ النَّيْتِ وَلَا قَاتَلْنَاكَ، وَلَكِنْ أَكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: ((وَاللَّهِ! إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي. أَكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ)). قَالَ الزُّهْرِيُّ: وَذَلِكَ لِقَوْلِهِ: ((لَا يَسْأَلُونِي خُطَّةً يَعْظُمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ لَهَا)). فَقَالَ لَهُ النَّبِيُّ ﷺ: ((عَلَى أَنْ تَخْلُوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَتَطُوفَ بِهِ)). فَقَالَ سُهَيْلٌ: وَاللَّهِ! لَا تَتَحَدَّثُ الْعَرَبُ أَنَا أُخِذْنَا ضَغْطَةً وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُقْبِلِ فَكُتِبَ. فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لَا يَأْتِيكَ مِنَّا

اللہ ﷺ کی طرف سے صلح نامہ کی دستاویز ہے۔“ سہیل نے کہا اگر ہمیں یہ معلوم ہوتا کہ آپ رسول اللہ ہیں تو نہ ہم آپ کو کعبہ سے روکتے اور نہ آپ سے جنگ کرتے۔ آپ تو صرف اتنا لکھتے کہ ”محمد بن عبد اللہ“ اس پر رسول کریم ﷺ نے فرمایا ”اللہ گواہ ہے کہ میں اس کا سچا رسول ہوں خواہ تم میری تکذیب ہی کرتے رہو، لکھو جی محمد بن عبد اللہ۔“ زہری نے بیان کیا کہ یہ سب کچھ (نری اور رعایت) صرف آپ ﷺ کے اس ارشاد کا نتیجہ تھا (جو پہلے ہی آپ پدیل ﷺ سے کہہ چکے تھے) کہ قریش مجھ سے جو بھی ایسا مطالبہ کریں گے جس سے اللہ تعالیٰ کی حرمات کی تعظیم مقصود ہوگی تو میں ان کے مطالبے کو ضرور مان لوں گا، اس لئے نبی کریم ﷺ نے سہیل سے فرمایا لیکن صلح کے لئے پہلی شرط یہ ہوگی کہ ”تم لوگ ہمیں بیت اللہ کے طواف کرنے کے لئے جانے دو گے۔“ سہیل نے کہا قسم اللہ کی ہم (اس سال) ایسا نہیں ہونے دیں گے ورنہ عرب کہیں گے کہ ہم مغلوب ہو گئے تھے (اس لئے ہم نے اجازت دے دی) البتہ آئندہ سال کے لئے اجازت ہے۔ چنانچہ یہ بھی لکھ لیا۔ پھر سہیل نے لکھا کہ یہ شرط بھی (لکھ لیجئے) کہ ہماری طرف کا جو شخص بھی آپ کے یہاں جائے گا خواہ وہ آپ کے دین ہی پر کیوں نہ ہو آپ ﷺ اسے ہمیں واپس کر دیں گے۔ مسلمانوں نے (یہ شرط سن کر کہا) سبحان اللہ! (ایک شخص کو) مشرکوں کے حوالے کس طرح کیا جاسکتا ہے جو مسلمان ہو کر آیا ہو۔ ابھی یہی باتیں ہو رہی تھیں کہ ابو جندل بن سہیل بن عمرو رضی اللہ عنہ اپنی بیٹیوں کو گھسیٹتے ہوئے آ پہنچے، وہ مکہ کے نشیبی علاقے کی طرف سے بھاگے تھے اور اب خود کو مسلمانوں کے سامنے ڈال دیا تھا۔ سہیل نے کہا اے محمد! یہ پہلا شخص ہے جس کے لئے (صلح نامہ کے مطابق) میں مطالبہ کرتا ہوں کہ آپ ہمیں اسے واپس کر دیں۔ نبی اکرم ﷺ نے فرمایا: ”ابھی تو ہم نے (صلح نامہ کی اس دفعہ کو) صلح نامہ میں لکھا بھی نہیں ہے“ (اس لئے جب صلح نامہ طے پا جائے گا اس کے بعد اس کا نفاذ ہونا چاہئے) سہیل کہنے لگا کہ اللہ کی قسم پھر میں کسی بنیاد پر بھی آپ ﷺ سے صلح نہیں کروں گا۔ نبی کریم ﷺ نے فرمایا ”اچھا مجھ پر اس ایک کو دے کر احسان کر دو۔“ اس نے کہا کہ میں اس سلسلے میں احسان بھی نہیں کر سکتا۔ آنحضرت ﷺ نے پھر فرمایا: ”نہیں

رَجُلٌ، وَإِنْ كَانَ عَلَى دِينِكَ، إِلَّا رَدَدْتَهُ إِلَيْنَا. قَالَ الْمُسْلِمُونَ: سُبْحَانَ اللَّهِ! كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا؟ فَيَسْتَمَاهُم كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلٍ بْنُ سُهَيْلِ بْنِ عَمْرٍو يَرْسُفُ فِي قَبْوَدِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ، حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ. فَقَالَ سُهَيْلٌ: هَذَا يَا مُحَمَّدُ! أَوَّلُ مَنْ أَقْضَيْكَ عَلَيْهِ أَنْ تَرُدَّهُ إِلَيْنَا. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ)) قَالَ: فَوَاللَّهِ! إِذْنٌ لَا أَصَالِحُكَ عَلَى شَيْءٍ أَبَدًا. فَقَالَ النَّبِيُّ ﷺ: ((فَأَجْزُهُ لِي)). فَقَالَ: مَا أَنَا بِمُجِيزِهِ ذَلِكَ. قَالَ: ((بَلَى، فَأَفْعَلُ)). قَالَ: مَا أَنَا بِفَاعِلٍ. قَالَ يَنْكَرُ: بَلَى! قَدْ أَجْزَاهُ لَكَ. قَالَ أَبُو جَنْدَلٍ: أَيُّ مَعْشَرِ الْمُسْلِمِينَ، أُرِدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِمًا؟ أَلَا تَرَوْنَ مَا قَدْ لَقِيتُ وَكَانَ قَدْ عَذَّبَ عَذَابًا شَدِيدًا فِي اللَّهِ. قَالَ: قَالَ عُمَرُ ابْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَقُلْتُ: أَكُنْتُ نَبِيَّ اللَّهِ حَقًّا؟ قَالَ: ((بَلَى)). قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُّنَا عَلَى الْبَاطِلِ؟ قَالَ: ((بَلَى)). قُلْتُ: فَلِمَ نُعْطِي الدِّينَةَ فِي دِينِنَا إِذْنٌ قَالَ: ((إِنِّي رَسُولُ اللَّهِ، وَلَكُنْتُ أُعْصِيهِ وَهُوَ نَاصِرِي)). قُلْتُ: أَوَلَيْسَ كُنْتُ تُحَدِّثُنَا أَنَا سَنَاتِي الْبَيْتِ فَتَطُوفُ بِهِ قَالَ: ((بَلَى، فَأَخْبَرْتُكَ أَنَا نَاتِيَهُ الْعَامَ)). قُلْتُ: لَا. قَالَ: ((فَإِنَّكَ آتِيَهُ وَمُطَوِّفٌ بِهِ)). قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ: يَا أَبَا بَكْرٍ! أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا قَالَ: بَلَى. قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُّنَا

تمہیں احسان کر دینا چاہئے، لیکن اس نے یہی جواب دیا کہ میں ایسا کبھی نہیں کر سکتا۔ البتہ مکرز نے کہا کہ چلے ہم اس کا آپ پر احسان کرتے ہیں مگر (اس کی بات نہیں چلی) ابو جندل رضی اللہ عنہ نے کہا مسلمانو! میں مسلمان ہو کر آیا ہوں، کیا مجھے مشرکوں کے ہاتھ میں دے دیا جائے گا؟ کیا میرے ساتھ جو کچھ معاملہ ہوا ہے تم نہیں دیکھتے؟ ابو جندل رضی اللہ عنہ کو اللہ کے راستے میں بڑی سخت اذیتیں پہنچانی گئیں تھیں۔ راوی نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ نے کہا آخر میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کیا کیا یہ واقعہ اور حقیقت نہیں کہ آپ اللہ کے نبی ہیں؟ آپ نے فرمایا ”کیوں نہیں؟“ میں نے عرض کیا کیا ہم حق پر نہیں ہیں اور کیا ہمارے دشمن باطل پر نہیں ہیں؟ آپ نے فرمایا ”کیوں نہیں؟“ میں نے کہا پھر اپنے دین کے معاملے میں کیوں دیتیں۔ آنحضور ﷺ نے فرمایا ”میں اللہ کا رسول ہوں، اس کی حکم عدولی نہیں کر سکتا اور وہی میرا مددگار ہے۔“ میں نے کہا کیا آپ ہم سے یہ نہیں فرماتے تھے کہ ہم بیت اللہ جائیں گے اور اس کا طواف کریں گے؟ آپ ﷺ نے فرمایا: ”تھیک ہے لیکن کیا میں نے تم سے یہ کہا تھا کہ اسی سال ہم بیت اللہ پہنچ جائیں گے۔“ عمر رضی اللہ عنہ نے بیان کیا کہ میں نے کہا نہیں (آپ نے اس قید کے ساتھ نہیں فرمایا تھا) آپ ﷺ نے فرمایا: ”پھر اس میں کوئی شبہ نہیں کہ تم بیت اللہ تک ضرور پہنچو گے اور ایک دن اس کا طواف کرو گے۔“ انہوں نے بیان کیا کہ پھر میں ابو بکر رضی اللہ عنہ کے یہاں گیا اور ان سے بھی یہی پوچھا کہ ابو بکر! کیا یہ حقیقت نہیں کہ آنحضرت (ﷺ) اللہ کے نبی ہیں؟ انہوں نے بھی کہا کہ کیوں نہیں۔ میں نے پوچھا کیا ہم حق پر نہیں ہیں؟ اور کیا ہمارے دشمن باطل پر نہیں ہیں؟ انہوں نے کہا کیوں نہیں میں نے کہا کہ پھر ہم اپنے دین کو کیوں ذلیل کریں۔ ابو بکر رضی اللہ عنہ نے کہا جناب! بلا شک وشبہ وہ اللہ کے رسول ہیں، وہ اپنے رب کی حکم عدولی نہیں کر سکتے اور رب ہی ان کا مددگار ہے پس ان کی رسی مضبوطی سے پکڑ لو، خدا گواہ ہے کہ وہ حق پر ہیں۔ میں نے کہا کیا آنحضور ﷺ ہم سے یہ نہیں کہتے تھے کہ عقریب ہم بیت اللہ پہنچیں گے اور اس کا طواف کریں گے۔ انہوں نے فرمایا کہ یہ بھی صحیح ہے لیکن کیا آنحضرت ﷺ نے آپ سے یہ فرمایا تھا کہ اسی سال آپ بیت

عَلَى الْبَاطِلِ قَالَ: بَلَى. قُلْتُ: فَلِمَ نَغْطِي الدِّيْنَةَ فِي دِينِنَا إِذَنْ قَالَ: أَيُّهَا الرَّجُلُ! إِنَّهُ رَسُولُ اللَّهِ وَلَيْسَ يَعْصِي رَبَّهُ وَهُوَ نَاصِرُهُ، فَاسْتَمْسِكَ بِغُرْزِهِ، فَوَاللَّهِ! إِنَّهُ عَلَى الْحَقِّ. قُلْتُ: أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَا سَنَأْتِي النَّبِيَّ وَنَطُوفُ بِهِ قَالَ: بَلَى، أَفَأَخْبَرَكَ أَنَّكَ تَأْتِيهِ الْعَامَ قُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَمَطُوفٌ بِهِ. قَالَ الزُّهْرِيُّ: قَالَ عُمَرُ: فَعَمِلْتُ لَذَلِكَ أَعْمَالًا. قَالَ: فَلَمَّا فَرَغَ مِنْ قَضِيَّةِ الْكِتَابِ قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: ((قُومُوا فَانْحَرُوا، ثُمَّ احْلِقُوا)). قَالَ: فَوَاللَّهِ! مَا قَامَ مِنْهُمْ رَجُلٌ حَتَّى قَالَ: ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ، فَذَكَرَ لَهَا مَا لَقِيَ مِنَ النَّاسِ. فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِيَّ اللَّهِ! أَتَجِبُ ذَاكَ أَخْرُجْ ثُمَّ لَا تُكَلِّمُ أَحَدًا مِنْهُمْ كَلِمَةً حَتَّى تَنْحَرَ بِذَنْكَ، وَتَذَعُوَ حَالِقَكَ فَيَحْلِقَكَ. فَخَرَجَ فَلَمْ يَكَلِّمْ أَحَدًا مِنْهُمْ، حَتَّى فَعَلَ ذَلِكَ نَحَرَ بِذَنْهُ، وَدَعَا حَالِقَهُ فَحَلَقَهُ. فَلَمَّا رَأَوْا ذَلِكَ، قَامُوا فَانْحَرُوا، وَجَعَلَ بَعْضُهُمْ يَخْلُقُ بَعْضًا، حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا عَمًّا، ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ فَأَنْزَلَ اللَّهُ تَعَالَى: ((يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ)) [الممتحنة: ١٠] حَتَّى بَلَغَ ((بَعْضُ الْكُوفَرِ)) فَطَلَّقَ عُمَرُ يَوْمَئِذٍ أَمْرَاتَيْنِ كَانَتَا لَهُ فِي الشَّرِكِ، فَتَزَوَّجَ إِحْدَاهُمَا مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَالْأُخْرَى صَفْوَانَ ابْنَ أُمَيَّةَ، ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ،

اللہ پہنچ جائیں گے۔ میں نے کہا کہ نہیں پھر ابو بکر رضی اللہ عنہ نے کہا پھر اس میں بھی کوئی شک و شبہ نہیں کہ آپ ایک نہ ایک دن بیت اللہ پہنچیں گے اور اس کا طواف کریں گے۔ زہری نے بیان کیا عمر رضی اللہ عنہ نے فرمایا بعد میں میں نے اپنی اس عجلت پسندی کی مکافات کے لئے نیک اعمال کئے۔ پھر جب صلح نامہ سے آپ فارغ ہو چکے تو صحابہ رضی اللہ عنہم سے فرمایا کہ ”اب اٹھو اور (جن جانوروں کو ساتھ لائے ہو ان کی) قربانی کرو اور سر بھی منڈا لو۔“ انہوں نے بیان کیا کہ اللہ گواہ ہے صحابہ میں سے ایک شخص بھی نہ اٹھا اور تین مرتبہ آپ نے یہ جملہ فرمایا۔ جب کوئی نہ اٹھا تو آپ رضی اللہ عنہم ام سلمہ رضی اللہ عنہا کے خیمہ میں گئے اور ان سے لوگوں کے طرز عمل کا ذکر کیا۔ حضرت ام سلمہ رضی اللہ عنہا نے کہا اے اللہ کے نبی! کیا آپ یہ پسند کریں گے کہ باہر تشریف لے جائیں اور کسی سے کچھ نہ کہیں بلکہ اپنا قربانی کا جانور ذبح کر لیں اور اپنے حجام کو بلا لیں جو آپ کے بال مونڈ دے۔ چنانچہ آنحضرت رضی اللہ عنہم باہر تشریف لائے۔ کسی سے کچھ نہیں کہا اور سب کچھ کیا اپنے جانور کی قربانی کر لی اور اپنے حجام کو بلوایا جس نے آپ کے بال مونڈے۔ جب صحابہ نے دیکھا تو وہ بھی ایک دوسرے کے بال مونڈنے لگے۔ ایسا معلوم ہوتا تھا کہ رنج و غم میں ایک دوسرے سے لڑ پڑیں گے۔ پھر آنحضور رضی اللہ عنہم کے پاس (مکہ سے) چند مومن عورتیں آئیں تو اللہ تعالیٰ نے یہ حکم نازل فرمایا: ”اے لوگو! جو ایمان لا چکے ہو جب تمہارے پاس مومن عورتیں ہجرت کر کے آئیں تو ان کا امتحان لے لو۔“ ﴿بَعْضُ الْمُکُوفِرِ﴾ تک اس دن حضرت عمر رضی اللہ عنہ نے اپنی دو بیویوں کو طلاق دی جواب تک مسلمان نہ ہوئی تھیں۔ ان میں سے ایک نے تو معاویہ بن ابی سفیان رضی اللہ عنہ سے نکاح کر لیا اور دوسری سے صفوان بن امیہ نے۔ اس کے بعد رسول اللہ رضی اللہ عنہم مدینہ واپس تشریف لائے تو قریش کے ایک فرد ابو بصیر رضی اللہ عنہ (مکہ سے فرار ہو کر) حاضر ہوئے۔ وہ مسلمان ہو چکے تھے۔ قریش نے انہیں واپس لینے کے لئے دو آدمیوں کو بھیجا اور انہوں نے آ کر کہا کہ ہمارے ساتھ آپ کا معاہدہ ہو چکا ہے۔ چنانچہ آنحضرت رضی اللہ عنہم نے ابو بصیر رضی اللہ عنہ کو واپس کر دیا۔ قریش کے دونوں افراد جب انہیں واپس لے کر لوٹے اور ذوالحلیفہ پہنچے تو کھجور کھانے کے لئے اترے جو ان کے ساتھ تھی۔ ابو بصیر رضی اللہ عنہ نے ان

فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ وَهُوَ مُسْلِمٌ فَأَرْسَلُوا فِي طَلَبِهِ رَجُلَيْنِ، فَقَالُوا: اَلْعَهْدُ الَّذِي جَعَلْتَ لَنَا، فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا بِهِ حَتَّى بَلَغَا ذَا الْحُلَيْفَةِ، فَتَزَلَّوْا يَأْكُلُونَ مِنْ تَمَرٍ لَهُمْ، فَقَالَ أَبُو بَصِيرٍ: لِأَحَدِ الرَّجُلَيْنِ وَاللَّهِ! إِنِّي لَأَرَى سَيْفَكَ هَذَا يَا فَلَانُ! جَيِّدًا. فَاسْتَلَّهُ الْآخَرُ فَقَالَ: أَجَلٌ وَاللَّهِ! إِنَّهُ لَجَيِّدٌ، لَقَدْ جَرَّبْتُ بِهِ ثُمَّ جَرَّبْتُ. فَقَالَ أَبُو بَصِيرٍ: أَرْنِي أَنْظُرَ إِلَيْهِ، فَأَمَكَّنَهُ مِنْهُ، فَضَرَبَهُ حَتَّى يَرَدَّ، وَفَرَ الْآخَرُ، حَتَّى أَتَى الْمَدِينَةَ، فَدَخَلَ الْمَسْجِدَ يَعْدُو. فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ: ((لَقَدْ رَأَى هَذَا دُعْرًا)). فَلَمَّا انْتَهَى إِلَى النَّبِيِّ ﷺ قَالَ: قُتِلَ وَاللَّهِ! صَاحِبِي وَإِنِّي لَمَقْتُولٌ، فَجَاءَ أَبُو بَصِيرٍ فَقَالَ: يَا نَبِيَّ اللَّهِ! قَدْ وَاللَّهِ! أَوْفَى اللَّهُ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ. قَالَ النَّبِيُّ ﷺ: ((وَيْلُ أُمِّهِ مِسْعَرٍ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ)). فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُّهُ إِلَيْهِمْ، فَخَرَجَ حَتَّى أَتَى سَيْفَ الْبَحْرِ قَالَ: وَيَنْقَلْتُ مِنْهُمْ أَبُو جَنْدَلِ بْنِ سُهَيْلٍ، فَلَحِقَ بِأَبِي بَصِيرٍ، فَجَعَلَ لَا يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلَّا لَحِقَ بِأَبِي بَصِيرٍ، حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَاللَّهِ! مَا يَسْمَعُونَ بِغَيْرِ خَرَجَتْ لِقُرَيْشٍ إِلَى الشَّأْمِ إِلَّا اغْتَرَضُوا لَهَا، فَفَتَلَوْهُمْ، وَأَخَذُوا أَمْوَالَهُمْ، فَأَرْسَلَتْ قُرَيْشٌ إِلَى النَّبِيِّ ﷺ تَنَاسِئُهُ اللَّهُ وَالرَّحِمَ لَمَّا أَرْسَلَ، فَمَنْ أَتَاهُ فَهُوَ آمِنٌ، فَأَرْسَلَ

النَّبِيُّ ﷺ إِلَيْهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ حَتَّى بَلَغَ ﴿حِمَّةَ الْجَاهِلِيَّةِ﴾

الفَتْح: ٢٤، ٢٦ وَكَانَتْ حِمَّتُهُمْ لَمْ يَقْرُؤَا أَنَّهُ نَبِيُّ اللَّهِ، وَلَمْ يَقْرُؤُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَحَالُوا بَيْنَهُمْ وَبَيْنَ النَّبِيِّ. [راجع:

١٦٩٤، ١٦٩٥]

میں سے ایک سے فرمایا قسم اللہ کی تمہاری تلوار بہت اچھی معلوم ہوتی ہے، دوسرے ساتھی نے تلوار نیام سے نکال دی۔ اس شخص نے کہا ہاں اللہ کی قسم نہایت عمدہ تلوار ہے، میں اس کا بارہا تجربہ کر چکا ہوں۔ ابوبصیر رضی اللہ عنہ اس پر بولے کہ ذرا مجھے بھی تو دکھاؤ اور اس طرح اپنے قبضہ میں کر لیا پھر اس شخص نے تلوار کے مالک کو ایسی ضرب لگائی کہ وہ وہیں ٹھنڈا ہو گیا، اس کا دوسرا ساتھی بھاگ کر مدینہ آیا اور مسجد میں دوڑتا ہوا داخل ہوا نبی کریم نے جب اسے دیکھا تو فرمایا ”یہ شخص کچھ خوف زدہ معلوم ہوتا ہے۔“ جب وہ نبی اکرم ﷺ کے قریب پہنچا تو کہنے لگا اللہ کی قسم میرا ساتھی تو مارا گیا اور میں بھی مارا جاؤں گا (اگر آپ لوگوں نے ابوبصیر کو نہ روکا) اتنے میں ابوبصیر بھی آگئے اور عرض کیا اے اللہ کے نبی! اللہ کی قسم اللہ تعالیٰ نے آپ کی ذمہ داری پوری کر دی، آپ ﷺ مجھے ان کے حوالے کر چکے تھے لیکن اللہ تعالیٰ نے مجھے ان سے نجات دلائی۔ آنحضرت ﷺ نے فرمایا ”(تیری ماں کی خرابی) اگر اس کا کوئی ایک بھی مددگار ہوتا تو پھر لڑائی کے شعلے بھڑک اٹھتے۔“ جب انہوں نے آپ کے یہ الفاظ سنے تو سمجھ گئے کہ آپ پھر کفار کے حوالے کر دیں گے اس لئے وہاں سے نکل گئے اور سمندر کے کنارے پر آ گئے۔ راوی نے بیان کیا کہ اپنے گھر والوں سے (مکہ سے) چھوٹ کر ابو جندل بن سہیل رضی اللہ عنہ بھی ابوبصیر رضی اللہ عنہ سے جا ملے اور اب یہ حال تھا کہ قریش کا جو شخص بھی اسلام لاتا (بجائے مدینہ آنے کے) ابوبصیر رضی اللہ عنہ کے یہاں (ساحل سمندر پر) چلا جاتا۔ اس طرح سے ایک جماعت بن گئی اور اللہ گواہ ہے یہ لوگ قریش کے جس قافلے کے متعلق بھی سن لیتے کہ وہ شام جارہا ہے تو اسے راستے ہی میں روک کر لوٹ لیتے اور قافلہ والوں کو قتل کر دیتے۔ اب قریش نے نبی کریم ﷺ کے یہاں اللہ اور رحم کا واسطہ دے کر درخواست بھیجی کہ آپ کسی کو بھیجیں (ابوبصیر رضی اللہ عنہ اور ان کے دوسرے ساتھیوں کے یہاں کہ وہ قریش کی ایذا سے رک جائیں) اور اس کے بعد جو شخص بھی آپ کے یہاں جائے گا (مکہ سے) اسے امن ہے۔ چنانچہ آنحضرت ﷺ نے ان کے یہاں اپنا آدمی بھیجا اور اللہ تعالیٰ نے یہ آیت نازل فرمائی کہ ”اور وہ ذات پروردگار جس نے روک دیا تھا تمہارے ہاتھوں کو ان سے اور ان کے ہاتھوں کو تم سے (یعنی جنگ نہیں ہو سکی تھی)

وادی مکہ میں (حدیبیہ میں) بعد میں اس کے تم کو غالب کر دیا تھا ان پر یہاں تک کہ بات جاہلیت کے دور کی بے جا حمایت تک پہنچ گئی تھی۔ "ان کی حمیت (جاہلیت) یہ تھی کہ انہوں نے (معادے میں بھی) آپ کے لئے اللہ کے نبی ہونے کا اقرار نہیں کیا اسی طرح انہوں نے بسم اللہ الرحمن الرحیم نہیں لکھنے دیا اور آپ کے بیت اللہ جانے سے مانع بنے۔

(۲۷۳۳) عقیل نے زہری سے بیان کیا، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ عورتوں کا (جو مکہ سے مسلمان ہونے کی وجہ سے ہجرت کر کے مدینہ آتی تھیں) امتحان لیتے تھے (زہری نے) بیان کیا کہ ہم تک یہ روایت پہنچی ہے کہ جب اللہ تعالیٰ نے یہ آیت نازل فرمائی کہ مسلمان وہ سب کچھ ان مشرکوں کو واپس کر دیں جو انہوں نے اپنی ان بیویوں پر خرچ کیا ہو جو (اب مسلمان ہو کر) ہجرت کر آئی ہیں اور مسلمانوں کو حکم دیا کہ کافر عورتوں کو اپنے نکاح میں نہ رکھیں تو عمر رضی اللہ عنہ نے اپنی دو بیویوں قریبہ بنت ابی امیہ اور ایک جردل خزاعی کی لڑکی کو طلاق دے دی۔ بعد میں قریبہ سے معاویہ رضی اللہ عنہ شادی کر لی تھی (کیونکہ اس وقت معاویہ مسلمان نہیں ہوئے تھے) اور دوسری بیوی سے ابو جہم نے شادی کر لی تھی لیکن جب کفار نے مسلمانوں کے ان اخراجات کو ادا کرنے سے انکار کیا جو انہوں نے اپنی (کافرہ) بیویوں پر کئے تھے تو اللہ تعالیٰ نے یہ آیت نازل فرمائی "اور تمہاری بیویوں میں سے کوئی کافروں کے یہاں چلی گئی تو وہ معاوضہ تم خود ہی لے لو" یہ وہ معاوضہ تھا جو مسلمان کفار میں سے اس شخص کو دیتے جس کی بیوی ہجرت کر کے (مسلمان ہونے کے بعد کسی مسلمان کے نکاح میں آ گئی ہو) پس اللہ نے اب یہ حکم دیا کہ جس مسلمان کی بیوی مرتد ہو کر (کفار کے یہاں) چلی جائے اس کے (مہر و نفقہ کے) اخراجات ان کفار کی عورتوں کے مہر سے ادا کر دیئے جائیں جو ہجرت کر کے آ گئی ہیں (اور کسی مسلمان نے ان سے نکاح کر لیا ہے) اگرچہ ہمارے پاس اس کا کوئی ثبوت نہیں کہ کوئی مہاجرہ بھی ایمان کے بعد مرتد ہوئی ہوں اور ہمیں یہ روایت بھی معلوم ہوئی کہ ابوبصیر بن اسید ثقفی رضی اللہ عنہ جب نبی کریم ﷺ کی خدمت میں مؤمن و مہاجر کی حیثیت سے معاہدہ کی مدت کے اندر ہی حاضر ہوئے تو اخس بن شریق نے نبی کریم ﷺ کو ایک تحریر لکھی جس میں اس

۲۷۳۳۔ وَقَالَ عُقَيْلٌ عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: فَأَخْبَرْتَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُهُنَّ، وَبَلَّغَنَا أَنَّهُ لَمَّا أَنْزَلَ اللَّهُ تَعَالَى أَنْ يَرُدُّوا إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ، وَحَكَمَ عَلَى الْمُسْلِمِينَ، أَنْ لَا يُمَسِّكُوا بِعَصَمِ الْكُوفَرِ، أَنْ عُمَرُ بَلَغَ امْرَأَتَيْنِ قُرَيْبَةَ بِنْتَ أَبِي أُمَيَّةَ، وَبِنْتَ جَرْدَلٍ الْخَزَاعِيَّ، فَتَزَوَّجَ قُرَيْبَةَ مُعَاوِيَةَ وَتَزَوَّجَ الْأُخْرَى أَبُو جَهْمٍ، فَلَمَّا أَبَى الْكُفَّارُ أَنْ يَقْرُوا بِأَدَاءِ مَا أَنْفَقَ الْمُسْلِمُونَ عَلَى أَزْوَاجِهِمْ، أَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَقَبْتُمْ﴾ [الممتحنة: ۱۱] وَالْعَقَبُ مَا يُؤَدِّي الْمُسْلِمُونَ إِلَى مَنْ هَاجَرَتْ امْرَأَتُهُ مِنَ الْكُفَّارِ، فَأَمَرَ أَنْ يُعْطَى مَنْ ذَهَبَ لَهُ زَوْجٌ مِنَ الْمُسْلِمِينَ مَا أَنْفَقَ مِنْ صَدَاقِ نِسَاءِ الْكُفَّارِ اللَّاتِي هَاجَرْنَ، وَمَا نَعْلَمُ أَحَدًا مِنَ الْمُهَاجِرَاتِ ارْتَدَّتْ بَعْدَ إِيْمَانِهَا. وَبَلَّغَنَا أَنَّ أَبَا بَصِيرٍ بْنُ أَسِيدٍ الثَّقَفِيُّ قَدِمَ عَلَى النَّبِيِّ ﷺ مُؤْمِنًا مُهَاجِرًا فِي الْمُدَّةِ، فَكَتَبَ الْأَخْسُسُ بْنُ شَرِيْقٍ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ أَبَا بَصِيرٍ، فَذَكَرَ الْحَدِيثَ. [راجع: ۲۷۱۳]

نے (ابو بصیر رضی اللہ عنہ کی واپسی کا) مطالبہ آپ سے کیا تھا۔ پھر انہوں نے حدیث پوری بیان کی۔

تشیع: یہ واقعہ ۶ھ کا ہے نبی کریم ﷺ حیر کے دن ذی قعدہ کے آخر میں مدینہ سے عمرہ کا ارادہ کر کے نکلے۔ آپ کے ساتھ سات سو مسلمان تھے اور ستر اونٹ قربانی کے، ہر دس آدمی میں ایک اونٹ۔ ایک روایت میں آپ کے ساتھیوں کی تعداد چودہ سو بتائی ہے۔ آپ نے برہنہ سیان کو قریش کی خبر لانے کے لئے بھیجا تھا، اس نے واپس آ کر بتلایا کہ قریش کے لوگ آپ کے آنے کی خبر سن کر ذی طوی میں آ گئے ہیں اور خالد بن ولید ان کے سواروں کے ساتھ کراع النعیم نامی جگہ میں آٹھ ہرے ہیں، یہ جگہ مکہ سے دو میل پر ہے۔ اس روایت میں واقعہ حدیبیہ کی تفصیلات موجود ہیں۔ روایت میں قصویٰ اونٹنی کا ذکر ہے، اس پر نبی کریم ﷺ سواری کرتے تھے، یہ تمام اونٹوں میں آگے رہتی، آپ نے اس پر سوار ہو کر ہجرت کی تھی۔ روایت میں تہامہ کا ذکر ہے، یہ مکہ اور اس کے اطراف کی بستیوں کو کہتے ہیں۔ ہم گرمی کی شدت کو کہتے ہیں، یہ علاقہ بے حد گرم ہے، اسی لئے تہامہ نام سے موسوم ہوا۔ کعب بن لؤی قریش کے جد اعلیٰ ہیں۔ ((عود المظاہل)) کا لفظ جو روایت میں آیا ہے اس کے دو معنی ہیں ایک بچہ دار اونٹنیاں جو ابھی بچہ جنمی ہوں اور کافی دودھ دے رہی ہوں۔ دوسرے انسانوں کے بال بچے۔ دونوں صورتوں میں مطلب یہ ہے کہ، قریش کے لوگ ان چشموں پر زیادہ دنوں تک رہنے کے لئے اپنے اونٹ اور اونٹنیاں اور بال بچے لے کر آئے ہیں تاکہ وہ عرصہ تک آپ سے جنگ کرتے رہیں۔ عروہ بن مسعود جو قریش کے نمائندہ بن کر آپ سے صلح کی گفتگو کرنے آئے تھے، یہ چھ سال بعد خود مسلمان ہو کر مبلغ اسلام کی حیثیت سے اپنی قوم میں گئے تھے۔ آج یہ نبی کریم ﷺ کو سمجھنے سمجھانے کا خیال لے کر آئے تھے حضرت ابوبکر رضی اللہ عنہ نے جب اس کا یہ جملہ سنا کہ یہ مقرر قبائل کے لوگ جو مسلمان ہو کر آپ کے ارد گرد جمع ہیں، در صورت شکست آپ کو چھوڑ کر بھاگ جائیں گے، جو اباز راہ غصہ کہا تھا کہ تو واپس جا کر اپنے معبودات کی شرمگاہ چوس لے، یہ خیال ہرگز نہ کرنا کہ ہم لوگ نبی کریم ﷺ کو چھوڑ کر چلے جائیں گے۔ مغیرہ بن شعبہ رضی اللہ عنہ جس کو عروہ نے غدار قرار دیا تھا کہتے ہیں یہ عروہ کے پیچھے تھے، ایک ہونے والی جنگ میں جو مغیرہ کی قوم سے متعلق تھی، عروہ نے بچ بچاؤ کر دیا تھا۔ اس احسان کو جتلا رہے تھے۔ بنو کنانہ میں سے آنے والے کا نام حلیس بن علقمہ حارثی تھا۔ وہ حبشیوں کا سردار تھا، آپ نے اس کے بارے میں جو فرمایا وہ بالکل صحیح ثابت ہوا کہ اس نے قربانی کے جانور کو دیکھ کر، مسلمانوں سے لیکر کے نعرے سن کر بڑے اچھے لفظوں میں مسلمانوں کا ذکر خیر کیا اور مسلمانوں کے حق میں سفارش کی صلح حدیبیہ کا متن لکھنے والے حضرت علی کرم اللہ وجہہ تھے۔ جن دفعات کے تحت یہ صلح نامہ لکھا گیا ان کا اختصار یہ ہے (۱) دس سال تک باہمی صلح رہے گی، ہر دو طرف کے لوگوں کی آمد و رفت میں کسی کی روک ٹوک نہ ہوگی (۲) جو قبائل چاہیں قریش سے مل جائیں اور جو قبائل چاہیں وہ مسلمانوں کے ساتھ شامل ہو جائیں، حلیف قبائل کے حقوق بھی یہی ہوں گے (۳) اگلے سال مسلمانوں کو طواف کعبہ کی اجازت ہوگی، اس وقت تبھی ان کے جسم پر نہ ہوں گے کو سفر میں ساتھ ہوں (۴) اگر قریش میں سے کوئی شخص نبی کریم ﷺ کے پاس مسلمان ہو کر چلا جائے تو قریش کے طلب کرنے پر وہ شخص واپس کر دینا ہوگا لیکن اگر کوئی شخص اسلام چھوڑ کر قریش سے جا لے تو قریش اسے واپس نہ کریں گے۔ آخری شرط سن کر سوائے حضرت ابوبکر صدیق رضی اللہ عنہ کے سارے مسلمان گھبرا اٹھے۔ حضرت عمر فاروق رضی اللہ عنہ اس بارے میں زیادہ پر جوش تھے لیکن نبی کریم ﷺ نے ہنس کر اس شرط کو بھی منظور فرمایا۔

معادہ کی آخری شرط کی نسبت قریش کا خیال تھا کہ اس سے ڈر کر آئندہ کوئی شخص مسلمان نہ ہوگا لیکن یہ شرط ابھی لکھی بھی نہ گئی تھی کہ اس مجلس میں ابوجندل رضی اللہ عنہ پہنچ گئے جن کو مسلمان ہونے کی وجہ سے قریش نے قید کر رکھا تھا اور اب وہ موقع پا کر زنجیروں سمیت ہی بھاگ کر اسلامی لشکر میں پہنچ گئے تھے۔ قریش کے نمائندہ سمیل نے کہا کہ اسے ہمارے حوالہ کیا جائے، نبی کریم ﷺ نے فرمایا کہ عہد نامہ کے مکمل ہو جانے پر اس کے خلاف نہ ہوگا ابھی چونکہ یہ نامکمل ہے لہذا ابوجندل کو واپس نہیں کیا جاسکتا، اس پر سمیل نے کہا کہ تب ہم صلح نہیں کرتے آخر ابوجندل واپس کر دیا گیا، ان حالات کو دیکھ کر، مسلمان بہت طیش میں آ گئے اور عمر رضی اللہ عنہ تو اس قدر بگڑے کہ وہ اس جراثم پر عمر بھر پچھتاتے رہے مگر اس اہم موقع پر حضرت سیدنا ابوبکر رضی اللہ عنہ کی اولوالعزمی قابل صد تحسین ہے کہ آپ نے ان حالات کا کوئی اثر نہیں لیا اور نبی کریم ﷺ کے ہر قدم کی آپ ﷺ تعریف ہی کرتے رہے۔ (شیخ الاسلام)

باب: قرض میں شرط لگانا

بَابُ الشَّرُوطِ فِي الْقَرْضِ

تشریح: اور عبد اللہ بن عمر رضی اللہ عنہما اور عطاء بن ابی رباح رضی اللہ عنہ نے کہا کہ اگر قرض (کی ادائیگی) کے لیے کوئی مدت مقرر کی جائے تو یہ جائز ہے۔

۲۷۳۴۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رِبْعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَجُلًا سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ يُسْلِفَهُ أَلْفَ دِينَارٍ، فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُّسَمًّى. وَقَالَ ابْنُ عُمَرَ وَعَطَاءٌ: إِذَا أَجَّلَهُ فِي الْقَرْضِ جَازَ. [راجع: ۱۴۹۸]

(۲۷۳۴) اور لیث نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبد الرحمن بن ہرمز نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک شخص کا ذکر کیا جنہوں نے بنی اسرائیل کے کسی دوسرے شخص سے ایک ہزار اشرفی قرض مانگا اور اس نے ایک مقررہ مدت تک کے لئے دے دیا۔ اور عبد اللہ بن عمر اور عطاء بن ابی رباح نے کہا کہ اگر قرض کی ادائیگی کے لئے کوئی مدت مقرر کی جائے تو یہ جائز ہے۔

تشریح: معلوم ہوا کہ قرض دینے والا ایسی جائز شرطیں لگا سکتا ہے اور ادا کرنے والے پر لازم ہوگا کہ ان ہی شرائط کے تحت وقت مقررہ پر وہ قرض ادا کر دے۔ بنی اسرائیل کے ان دو شخصوں کا ذکر بھی تفصیل سے گزر چکا ہے۔

باب: مکاتب اور وہ شرطیں جو ناجائز اور کتاب اللہ

بَابُ الْمَكَاتِبِ وَمَا لَا يَحِلُّ مِنْ

کے مخالف ہیں ان کا بیان

الشَّرُوطِ الَّتِي تَخَالِفُ كِتَابَ اللَّهِ

تشریح: مکاتب وہ اونڈی یا غلام جو اپنی آزادی کے لئے شرائط مقررہ کے ساتھ اپنے آقا سے تحریری معاہدہ کر لے۔

وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ فِي الْمَكَاتِبِ: شُرُوطُهُمْ بَيْنَهُمْ. وَقَالَ ابْنُ عُمَرَ أَوْ عُمَرُ: كُلُّ شَرْطٍ خَالَفَ كِتَابَ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ اشْتَرَطَ مِائَةَ شَرْطٍ.

اور جابر بن عبد اللہ رضی اللہ عنہ نے مکاتب کے بارے میں کہا کہ ان کی (یعنی مکاتب اور اس کے مالک کی) جو شرطیں ہوں وہ معتبر ہوں گی اور ابن عمر رضی اللہ عنہما نے (راوی کو شبہ ہے) کہا کہ ہر وہ شرط جو کتاب اللہ کے مخالف ہو وہ باطل ہے خواہ ایسی سو شرطیں بھی لگالی جائیں۔

۲۷۳۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ قَالَتْ: أَتَتْهَا بَرِيرَةُ تَسْأَلُهَا فِي كِتَابَتِهَا، فَقَالَتْ: إِنْ شِئْتَ أُعْطِيتُ أَهْلَكَ وَبِكَوْنِ الْوَلَاءِ لِي. فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ ذَكَرَتْهُ ذَلِكَ فَقَالَ النَّبِيُّ ﷺ: ((ابْتَا عِيَهَا فَأَعْتَقِيَهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: ((مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ

(۲۷۳۵) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، یحییٰ بن سعید انصاری سے، ان سے عمرہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ بریرہ رضی اللہ عنہا اپنی مکاتبیت کے سلسلے میں ان سے بدد مانگنے آئیں تو انہوں نے کہا کہ اگر تم چاہو تمہارے مالکوں کو (پوری قیمت) دے دوں اور تمہاری ولاء میرے لیے ہوگی۔ پھر جب رسول اللہ ﷺ تشریف لائے تو آپ سے میں نے اس کا ذکر کیا۔ آپ نے فرمایا: انہیں تو خرید لے اور آزاد کر دے۔ ولاء تو بہر حال اسی کے لیے ہوگی جو آزاد کر دے۔ پھر رسول اللہ ﷺ منبر پر تشریف لائے اور فرمایا: "ان لوگوں

شَرْطًا لَيْسَتْ فِي كِتَابِ اللَّهِ مَنِ اشْتَرَطَ
شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ
اشْتَرَطَ مِائَةَ شَرْطٍ. [راجع: ۱۴۵۶]

کوکیا ہو گیا ہے جو ایسی شرطیں لگاتے ہیں جن کا کوئی ذکر کتاب اللہ میں نہیں ہے، جس نے بھی کوئی ایسی شرط لگائی جس کا ذکر کتاب اللہ میں نہ ہو تو خواہ ایسی سو شرطیں لگالے ان سے کچھ فائدہ نہ اٹھائے گا۔“

تشریح: حضرت بریرہ رضی اللہ عنہا کے آقا آزادی کے بعد ان کی دلا کو اپنے ساتھ رکھنا چاہتے تھے اور اسی شرط پر وہ بریرہ رضی اللہ عنہا کو حضرت عائشہ رضی اللہ عنہا کی پیشکش کے مطابق آزاد کرنا چاہتے تھے۔ ان کی یہ شرط باطل تھی کیونکہ ایسے لوٹ ی غلاموں کی دلا ان کے ساتھ قائم ہوتی ہے جو اپنا روپیہ خرچ کر کے ان کے آزاد کرانے والے ہیں۔ یہ بھی معلوم ہوا کہ کوئی شخص کوئی غلط شرط لگائے تو لگاتار ہے شرعاً وہ شرط باطل ہوگی اور قانون اسے تسلیم نہیں کرے گا۔

بَابُ مَا يَجُوزُ مِنَ الْإِشْتِرَاطِ

وَالشَّيْءُ فِي الْإِقْرَارِ

وَالشَّرُوطُ الَّتِي يَتَعَارَفُ النَّاسُ بَيْنَهُمْ، وَإِذَا
قَالَ: مِائَةً إِلَّا وَاحِدَةً أَوْ ثِنْتَيْنِ..

جو معاملات میں عموماً لوگوں میں رائج ہیں اور اگر کوئی یوں کہے مجھ پر فلاں کے سودرہم نکلے ہیں مگر ایک یادو۔

تشریح: تو نانوے یا اٹھانوے درہم دینے ہوں گے یعنی اوپر یوں کہا سونکے ہیں مگر ایک، تو نانوے دینے ہوں گے اور اگر دو کا اشتنا کیا تو اٹھانوے دینے ہوں گے اور قلیل کا کثیر سے اشتنا بالاتفاق درست ہے۔ اختلاف اس اشتنا میں ہے جو کثیر کا قلیل سے ہو۔ جمہور نے اس کو بھی جائز رکھا ہے۔

وَقَالَ ابْنُ عَوْنٍ، عَنْ ابْنِ سَبْرِينَ قَالَ رَجُلٌ
لِكُرْبِي: اَرْحَلْ رِكَابَكَ، فَإِنْ لَمْ اَرْحَلْ
مَعَكَ يَوْمَ كَذَا وَكَذَا، فَلَكَ مِائَةُ دِرْهَمٍ.
فَلَمْ يَخْرُجْ، فَقَالَ شَرِيحٌ: مَنْ شَرَطَ عَلَى
نَفْسِهِ طَائِعًا غَيْرَ مُكْرَهٍ فَهُوَ عَلَيْهِ. وَقَالَ
أَبُو بَرْزَاءٍ عَنْ ابْنِ سَبْرِينَ: إِنْ رَجُلًا بَاعَ طَعَامًا
وَقَالَ: إِنْ لَمْ أَتِكَ الْأَرْبَعَاءَ فَلَيْسَ بَيْنِي
وَبَيْنَكَ بَيْعٌ. فَلَمْ يَجِ، فَقَالَ شَرِيحٌ
لِلْمُشْتَرِي: أَنْتَ أَخْلَفْتَ. فَقَضَى عَلَيْهِ.

اور ابن عون نے ابن سیرین سے نقل کیا کہ کسی نے اونٹ والے سے کہا تو اپنے اونٹ اندر لا کر باندھ دے اگر میں تمہارے ساتھ فلاں دن تک نہ جا سکا تو تم سودرہم مجھ سے وصول کر لینا۔ پھر وہ اس دن تک نہ جا سکا تو قاضی شریح نے کہا کہ جس نے اپنی خوشی سے اپنے اوپر کوئی شرط لگائی اور اس پر کوئی جبر بھی نہیں کیا گیا تھا تو وہ شرط اس کو پوری کرنی ہوگی۔ ابوب نے ابن سیرین رضی اللہ عنہ سے نقل کیا کہ کسی شخص نے غلہ بیچا اور خریدار نے کہا کہ اگر تمہارے پاس بدھ کے دن تک نہ آ سکا تو میرے اور تمہارے درمیان بیع باقی نہیں رہے گی۔ پھر وہ اس دن تک نہیں آیا تو شریح نے خریدار سے کہا کہ تو نے وعدہ خلافی کی ہے، آپ نے فیصلہ اس کے خلاف کیا۔

۲۷۳۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ،
حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ لِلَّهِ
تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ
أَحْصَاهَا دَخَلَ الْجَنَّةَ)). [طرفہ فی: ۶۴۱۰،

(۲۷۳۶) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، ان سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا ”اللہ تعالیٰ کے ننانوے نام ہیں یعنی ایک کم سو۔ جو شخص ان سب کو محفوظ رکھے گا وہ جنت میں داخل ہوگا۔“

تشریح: اس حدیث میں نبی کریم ﷺ نے سو میں سے ایک استثنایا کیا۔ معلوم ہوا کہ کثیر میں سے قلیل کا استثناء درست ہے۔ اللہ پاک کے یہ ننانوے نام اسماہ الحسنی کہلاتے ہیں۔ ان میں صرف ایک نام یعنی اللہ اسم ذاتی ہے اور باقی سب صفاتی نام ہیں۔ ان میں سے اکثر قرآن مجید میں بھی مذکور ہوئے ہیں، باقی احادیث میں۔ سب کو یکجا شمار کیا گیا ہے۔ ہم نے اپنی مشہور کتاب مقدس مجموعہ کے آخر میں اسماہ الحسنی کو جمع ترجمہ کے ذکر کر دیا ہے۔

باب: وقف میں شرطیں لگانے کا بیان

بَابُ الشُّرُوطِ فِي الْوَقْفِ

(۲۷۳۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا کہ ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، ان سے ابن عون نے، کہا کہ مجھے نافع نے خبر دی، انہیں ابن عمر رضی اللہ عنہما نے کہ عمر بن خطاب رضی اللہ عنہ کو خیر میں ایک قطعہ زمین ملی تو آپ رسول اللہ ﷺ کی خدمت میں مشورہ کے لئے حاضر ہوئے اور عرض کیا یا رسول اللہ! مجھے خیر میں ایک زمین کا ٹکڑا ملا ہے اس سے بہتر مال مجھے اب تک کبھی نہیں ملا تھا، آپ اس کے متعلق کیا حکم فرماتے ہیں؟ آپ نے فرمایا کہ ”اگر جی چاہے تو اصل زمین اپنی ملکیت میں باقی رکھ اور پیداوار صدقہ کر دے۔“ ابن عمر رضی اللہ عنہما نے بیان کیا کہ پھر عمر رضی اللہ عنہ نے اس کو اس شرط کے ساتھ صدقہ کر دیا کہ نہ اسے بیچا جائے گا نہ اس کو ہبہ کیا جائے گا اور نہ اس میں وراثت چلے گی۔ اسے آپ نے محتاجوں کے لئے، رشتہ داروں کے لئے اور غلام آزاد کرانے کے لئے، اللہ کے دین کی تبلیغ اور اشاعت کے لئے اور مہمانوں کے لئے صدقہ (وقف) کر دیا اور یہ کہ اس کا متولی اگر دستور کے مطابق اس میں سے اپنی ضرورت کے مطابق وصول کر لے یا کسی محتاج کو دے دے تو اس پر کوئی الزام نہیں۔ ابن عون نے بیان کیا کہ جب میں نے اس حدیث کا ذکر ابن سیرین سے کیا تو انہوں نے فرمایا کہ (متولی) اس میں سے مال جمع کرنے کا ارادہ نہ رکھتا ہو۔

۲۷۳۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنَا ابْنُ عُثْمَانَ، حَدَّثَنَا ابْنُ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَصَابَ أَرْضًا بِخَيْرٍ، فَأَتَى النَّبِيَّ ﷺ يَسْتَأْذِنُ فِيهَا، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ أَرْضًا بِخَيْرٍ، لَمْ أَصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ؟ قَالَ: ((إِنْ شِئْتَ حَسِبْتُ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا)). قَالَ: فَتَصَدَّقُ بِهَا عُمَرُ أَنَّهُ لَا تَبَاعَ وَلَا تَوْهَبَ وَلَا تُورَثُ، وَتَصَدَّقُ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، وَيُطْعِمَ غَيْرَ مُتَمَوِّلٍ. قَالَ: فَحَدَّثْتُ بِهِ ابْنَ سِيرِينَ فَقَالَ: غَيْرَ مُتَمَوِّلٍ مَالًا. [راجع: ۲۳۱۳] (مسلم: ۴۲۲۴؛ ابوداؤد: ۲۸۷۸؛ ترمذی: ۱۳۷۵؛ نسائی: ۳۶۰۱، ۳۶۰۲، ۳۶۰۳؛ ابن ماجہ: ۲۳۹۶)

تشریح: حدیث اور باب میں مطابقت ظاہر ہے، واقف اپنی وقف کو جس جس طور چاہے مشروط کر سکتا ہے، جیسا کہ یہاں حضرت عمر رضی اللہ عنہ کی شرطوں کی تفصیلات موجود ہیں، اس حدیث سے یہ بھی ظاہر ہوا کہ واقف اپنی تجویز کردہ شرطوں کے تحت اپنے وقف پر اپنی ذاتی ملکیت بھی باقی رکھ سکتا ہے اور یہ بھی ثابت ہوا کہ وقف کا متولی نیک نیتی کے ساتھ دستور کے مطابق اس میں سے اپنا خرچ بھی وصول کر سکتا ہے۔ اس وقف نامہ میں مصارف کی ایک مدلی تبیل اللہ بھی مذکور ہے جس سے مجاہدین کی امداد مراد ہے اور وہ جملہ کام جن سے اللہ کے دین کی تبلیغ و اشاعت ہوتی ہو جیسے اسلامی مدارس اور تبلیغی ادارے وغیرہ وغیرہ۔ وقف کی تعریف میں امام شوکانی رحمہ اللہ فرماتے ہیں:

”هو في اللغة الحبس يقال وقفت كذا بدون الف على اللغة الفصحى اي حبسته وفي الشريعة حبس الملك في حبس الله تعالى للفقراء وابناء السبيل بصرف عليهم منافعه ويبقى اصله على ملك الواقف والفاظه وقفت وحسبت“

وسبلت وابدت هذه صرائح الفاظه واما كنياته فقولہ تصدقت واختلف فى حرمت فقيل صريح وقبل غير صريح۔“

(نبیل الاوطار جلد ۶ صفحہ ۲۲)

یعنی وقف کا لغوی معنی روکنا ہے، کہا جاتا ہے کہ میں نے اس طرح اس کو وقف کر دیا یعنی روک دیا، پھر ادا یا اور شریعت میں اپنی کسی ملکیت کو اللہ کے راستے میں روک دینا، وقف کر دینا کہ اس کے منافع کو فقراء اور مسافروں پر خرچ کیا جائے اور اس کی اصل واقف کی ملکیت میں باقی رہے وقف کی صحت کے لئے الفاظ: میں نے وقف کیا، میں نے اسے روک دیا وغیرہ وغیرہ صریح الفاظ ہیں۔ بطور کنایہ یہ بھی درست ہے کہ میں نے اسے صدقہ کر دیا لفظ حرمت میں نے اس کے منافع کا استعمال اپنے لئے حرام قرار دے لیا، اس کو بعض نے وقف کے لئے لفظ صریح قرار دیا اور بعض نے غیر صریح قرار دیا ہے۔ حضرت عمر بن خطاب رضی اللہ عنہ کی حدیث کے ذیل امام شوکانی رحمہ اللہ فرماتے ہیں:

”وفى الحديث فوائد منها ثبوت صحة اصل الوقف قال النووي وهذا مذهبنا يعنى ائمة الشافعية و مذهب الجماهير ويدل عليه ايضا اجماع المسلمين على صحة وقف المساجد والسقايات ومنها فضيلة الانفاق مما يحب ومنها ذكر فضيلة ظاهرة لعمر ومنها مشاورة اهل الفضل والصالح فى الامور وطرق الخير ومنها فضيلة صلة الارحام والوقف عليهم والله اعلم۔“ (نبیل الاوطار جلد ۶ صفحہ ۲۳)

یعنی اس حدیث میں بہت سے فوائد ہیں جن میں سے اصل وقف کی صحت کا ثبوت بھی ہے۔ بقول علامہ نووی ائمہ شافعیہ اور جماہیر کا یہی مذہب ہے اور اس پر عام مسلمانوں کا اجماع بھی دلیل ہے جو مساجد اور کنوئیں وغیرہ کے وقف کی صحت پر ہو چکا ہے اور اس حدیث سے خرچ کرنے کی بھی فضیلت ثابت ہوئی جو اپنے محبوب ترین مال میں سے کیا جاتا ہے اور اس سے حضرت عمر رضی اللہ عنہ کی فضیلت بھی ثابت ہوئی اور اس سے اہل علم و فضل سے صلاح و مشورہ کرنا بھی ثابت ہوا اور صلہ رحمی کی فضیلت اور رشتہ ناٹ والوں کے لئے وقف کرنے کی فضیلت بھی ثابت ہوئی۔

لفظ ”وقف“ مختلف احادیث میں مختلف معانی پر بولا گیا ہے جس کی تفصیل کے لئے کتاب لغات الحدیث بذیل لفظ ”واو“ کا مطالعہ کیا جائے۔
الحمد للہ کہ کتاب الشروط ختم ہو کر آگے کتاب الوصایا شروع ہو رہی ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْوَصَايَا

وصیتوں کے مسائل کا بیان

اللہ تعالیٰ نے سورہ بقرہ میں فرمایا کہ ”تم پر فرض کیا گیا ہے کہ جب تم میں سے کسی کو موت آتی معلوم ہو اور کچھ مال بھی چھوڑ رہا ہو تو وہ والدین اور عزیزوں کے حق میں دستور کے موافق وصیت کر جائے۔ یہ لازم ہے پرہیز گاروں پر۔ پھر جو کوئی اسے اس کے سننے کے بعد بدل ڈالے سو اس کا گناہ اسی پر ہوگا جو اسے بدلے گا، بے شک اللہ بڑا سننے والا بڑا جاننے والا ہے۔ البتہ جس کسی کو وصیت کرنے والے سے متعلق کسی کی طرف ذاری یا حق تلفی کا علم ہو جائے پھر وہ موصی لہ اور وارثوں میں (وصیت میں کچھ کمی کر کے) میل کر ادے تو اس پر کوئی گناہ نہیں۔ بے شک اللہ تعالیٰ بڑا بخشش کرنے والا نہایت رحم کرنے والا ہے۔“ (آیت میں) جفا کے معنی ایک طرف جھک جانے کے ہیں متجانف کے معنی جھکنے والے کے ہیں۔

تشریح: وصیت کہتے ہیں مرتے وقت آدمی کا کچھ کہہ جانا کہ میرے بعد ایسا کرنا، فلاں کو یہ دینا فلاں کو یہ۔ وصیت کرنے والے کو موصی اور جس کے لئے وصیت کی ہو اس کو موصی لہ کہتے ہیں۔ آیت میراث نازل ہونے کے بعد صرف تہائی مال میں وصیت کرنا جائز قرار دیا گیا، باقی مال حصہ داروں میں تقسیم ہوگا۔

(۲۷۳۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا، ہم کو امام مالک نے خبر دی نافع سے، وہ عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا: ”کسی مسلمان کے لئے جن کے پاس وصیت کے قابل کوئی بھی مال ہو درست نہیں کہ دو رات بھی وصیت کو لکھ کر اپنے پاس محفوظ رکھے بغیر گزارشے۔“ امام مالک کے ساتھ اس روایت کی متابعت محمد بن مسلم نے عمرو بن دینار سے کی ہے، انہوں نے ابن عمر رضی اللہ عنہما سے اور انہوں نے نبی کریم ﷺ سے روایت کی ہے۔

۲۷۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَا حَقَّ أَمْرِي مُسْلِمٍ لَهُ شَيْءٌ، يُوصِي فِيهِ بَيِّتُ لَيْلَتَيْنِ، إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ)). تَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. [مسلم: ۴۲۰۴، ۴۲۰۸؛ ابوداؤد: ۲۸۶۲؛ ترمذی: ۲۷۰۲، ۲۷۰۴؛ نسائی: ۳۶۱۸؛ ابن ماجہ: ۲۷۰۲]

تشریح: آیت مبارکہ: ﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ أَنْ تَرَكَ خَيْرَ الْوَصِيَّةِ﴾ (۲/البقرہ: ۱۸۰) آیت میراث سے پہلے نازل ہوئی اس وقت وصیت کرنا فرض تھا۔ جب میراث کی آیت اتری تو وصیت کی فرضیت جاتی رہی اور وارث کے لئے وصیت کرنا منع ہو گیا جیسا کہ عمرو بن خارجہ کی روایت میں ہے: "ان الله اعطى كل ذي حق حقه فلا وصية لوارث۔" (آخر جہ اصحاب السنن) اور غیر وارث کے لئے وصیت جائز رہ گئی۔ آیت مبارکہ: ﴿فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ﴾ (۲/البقرہ: ۱۸۱) کا مطلب یہ ہے کہ وصیت بدل دینا گناہ ہے مگر جس صورت میں موصی نے خلاف شریعت وصیت کی ہو اور مٹش سے زائد کسی کو دلا کر وارثوں کا حق تلف کیا ہو تو ایسی غلط وصیت کو بدل ڈالنا منع نہیں ہے۔ ضروری ہے کہ موصی لہ اور دیگر وارثوں میں صلہ صفائی کر دے اور مطابق شریعت فیصلہ کر کے وصیت کی اصلاح کر دے۔ وصیۃ الرجل مکتوب عندہ یہ مضمون خود باب کی حدیث میں آگے آ رہا ہے مگر اس میں مرء کا لفظ ہے اور لفظ رجل کے ساتھ یہ حدیث نہیں ملی۔ شاید امام بخاری رحمہ اللہ نے اسے بالعمی روایت کیا ہو کیونکہ مرء: رجل ہی کو کہتے ہیں اور رجل کی قید اعتباراً اکثر کے ہے ورنہ عورت اور مرد دونوں کی وصیت صحیح ہونے میں کوئی فرق نہیں، اسی طرح نابالغ کی وصیت بھی صحیح ہے، جب وہ عقل اور ہوش رکھتا ہو۔ ہمارے امام احمد بن حنبل اور امام مالک کا یہی قول ہے لیکن حنفیہ اور شافعیہ نے اس کو جائز کہاں رکھا ہے۔ امام احمد رحمہ اللہ نے ایسے لڑکے کی عمر کا اندازہ سات برس یا دس برس کا کیا ہے۔ وصیت کا ہر وقت لکھا ہوا ہو اس لئے ضروری ہے کہ موت کا کوئی وقت مقرر نہیں ہے نہ معلوم کب اللہ پاک کا حکم ہو اور انسان کا اخروی سفر شروع ہو جائے، لہذا لازم ہے کہ اس سفر کے لئے ہر وقت تیار رہے اور اپنے بعد کے لئے ضروری معاملات کے واسطے اسے جو بہتر معلوم ہو وہ لکھا ہوا اپنے پاس تیار رکھے۔ حدیث: "کن فی الدنیا کانک غریب۔" کا بھی یہی مطلب ہے کہ دنیا میں ہر وقت مسافرانہ زندگی گزارو نہ معلوم کب کوچ کا وقت آجائے۔

۲۷۳۹۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَارِثِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو ابْنِ الْحَارِثِ، خَتَنَ رَسُولَ اللَّهِ ﷺ أَخِي جُؤَيْرِيَةَ بِنْتَ الْحَارِثِ قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَوْتِهِ ذَرْهَمًا وَلَا دِينَارًا وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا، إِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضًا جَعَلَهَا صَدَقَةً. [اطرافہ فی: ۲۸۷۳، ۲۹۱۲، ۳۰۹۸، ۴۴۶۱] [نسائی: ۳۵۹۸، ۳۵۹۷، ۳۵۹۶]

(۲۷۳۹) ہم سے ابراہیم بن حارث نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن ابی بکیر نے بیان کیا، انہوں نے کہا ہم سے زہیر بن معاویہ جعفی نے بیان کیا، انہوں نے کہا ہم سے ابواسحاق عمرو بن عبد اللہ نے بیان کیا اور ان سے رسول اللہ ﷺ کے بھائی عمرو بن حارث رضی اللہ عنہ نے جو جویریہ بنت حارث رضی اللہ عنہا (ام المؤمنین) کے بھائی ہیں، بیان کیا کہ رسول اللہ ﷺ نے اپنی وفات کے وقت سوائے اپنے سفید خچر، اپنے ہتھیار اور اپنی زمین کے جسے آپ ﷺ وقف کر گئے تھے نہ کوئی درہم چھوڑا تھا نہ دینار نہ غلام نہ باندی اور نہ ہی کوئی اور چیز۔

تشریح: یعنی اپنی صحت کی حالت میں آپ نے یہ زمین وقف فرمادی تھی پھر وفات کے وقت بھی اس کی تاکید فرمادی۔ بعض نے کہا: ((و جعلها صدقة)) کی تفسیر تینوں کی طرف بھرتی ہے یعنی خچر اور ہتھیار اور زمین سب کو وقف کر دیا تھا۔

اس حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ وقف کا اثر مرنے کے بعد بھی رہتا ہے تو وہ وصیت کے حکم میں ہوا۔

۲۷۴۰۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا مَالِكٌ (۲۷۴۰) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے مالک بن مغول نے ہو ابن مغول، حَدَّثَنَا طَلْحَةُ بْنُ مَرْثَدٍ، بیان کیا، کہا ہم سے طلحہ بن مرقف نے بیان کیا، انہوں نے بیان کیا کہ میں قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى هَلْ كَانَ نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سوال کیا کہ رسول اللہ ﷺ نے کوئی

النَّبِيُّ ﷺ أَوْصَى فَقَالَ: لَا. فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِالْوَصِيَّةِ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ. [طرفہ فی: ۴۶۰، ۵۰۲۲] [مسلم: ۴۲۲۷؛ ترمذی: ۲۱۱۹؛ نسائی: ۳۶۲۲؛ ابن ماجہ: ۲۶۹۶]

وصیت کی تھی؟ انہوں نے کہا کہ نہیں۔ اس پر میں نے پوچھا کہ پھر وصیت کس طرح لوگوں پر فرض ہوئی؟ (راوی نے اس طرح بیان کیا) کہ لوگوں کو وصیت کا حکم کیوں کر دیا گیا؟ انہوں نے کہا کہ نبی اکرم ﷺ نے لوگوں کو کتاب اللہ پر عمل کرنے کی وصیت کی تھی۔ (اور کتاب اللہ میں وصیت کرنے کے لئے حکم موجود ہے)۔

تشریح: باب کا مطلب اس سے نکلا کہ لوگوں پر وصیت کیسے فرض ہوئی۔ اللہ کی کتاب پر چلنے کا حکم ایک جامع وصیت ہے جو شریعت کے سارے احکام کو شامل ہے، جب تک مسلمان اس وصیت پہ قائم رہے اور قرآن وحدیث پر چلتے رہے ان کی دن دوگنی رات چوگنی ترقی ہوتی گئی اور جب سے قرآن وحدیث کو پس پشت ڈال دیا اور ہر ایک نے اپنی رائے اور قیاس کو اصل بنایا، پھوٹ پڑ گئی، الگ الگ مذاہب بن گئے اور ہر جگہ مسلمان متفرق ہو کر مغلوب ہو گئے۔ صحیح مسلم میں ہے کہ نبی کریم ﷺ نے وصیت فرمائی تھی کہ جزیرہ عرب کو یہودیوں سے پاک کر دینا، ذمی کافروں کی ہر ممکن خاطر مدارات کرنا جیسے کہ میں کرتا ہوں۔ حضرت علی رضی اللہ عنہ کے متعلق وصی ہونے کی کوئی صحیح حدیث کسی مستند کتاب میں منقول نہیں ہے۔

۲۷۴۱۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا كَانَ وَصِيًّا. فَقَالَتْ: مَتَى أَوْصَى إِلَيْهِ وَقَدْ كُنْتُ مُسَيِّدَتَهُ إِلَى صَدْرِي أَوْ قَالَتْ: حَجَرِي فَدَعَا بِالطَّسْتِ، فَلَقِدَ انْحَنَتْ فِي حَجَرِي، فَمَا شَعَرْتُ أَنَّهُ قَدْ مَاتَ، فَمَتَى أَوْصَى إِلَيْهِ. [طرفہ فی: ۴۴۵۹] [مسلم: ۴۲۳۱]

(۲۷۴۱) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم کو اسماعیل بن علیہ نے بیان کیا عبد اللہ بن عون سے، انہیں ابراہیم نخعی نے، ان سے اسود بن یزید نے بیان کیا کہ عائشہ رضی اللہ عنہا کے یہاں کچھ لوگوں نے ذکر کیا کہ علی رضی اللہ عنہ (نبی اکرم ﷺ کے) وصی تھے تو آپ نے کہا کہ کب انہیں وصی بنایا۔ میں تو آپ کے وصال کے وقت سر مبارک اپنے سینے پر یا انہوں نے (بجائے سینے کے) کہا کہ اپنی گود میں رکھے ہوئے تھی پھر آپ نے (پانی کا) طشت منگوایا تھا کہ اتنے میں (سر مبارک) میری گود میں جھک گیا اور میں سمجھ نہ سکی کہ آپ کی وفات ہو چکی ہے تو آپ نے علی کو وصی کب بنایا۔

نسائی: ۳۶۲۴، ۳۶۲۵؛ ابن ماجہ: ۱۶۲۶]

تشریح: حضرت عائشہ رضی اللہ عنہا کا مطلب یہ ہے کہ بیماری سے لے کر وفات تک تو نبی کریم ﷺ میرے ہی پاس رہے، میری ہی گود میں انتقال فرمایا، اگر حضرت علی رضی اللہ عنہ کو وصی بناتے یعنی اپنا خلیفہ مقرر کرتے جیسے شیعہ گمان کرتے ہیں تو مجھ کو تو ضرور خبر ہوتی پس شیعوں کا یہ دعویٰ بالکل بلا دلیل ہے۔

باب: اپنے وارثوں کو مالدار چھوڑنا اس سے بہتر

ہے کہ وہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں

(۲۷۴۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا سعد بن ابراہیم سے، ان سے عامر بن سعد نے اور ان سے سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ (حجۃ الوداع میں) میری عیادت

بَابُ أَنْ يَتْرُكَ وَرَثَتَهُ أَغْنِيَاءَ

خَيْرٌ مِنْ أَنْ يَتَكَفَّفُوا النَّاسَ

۲۷۴۲۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: جَاءَ النَّبِيُّ ﷺ

کو تشریف لائے، میں اس وقت مکہ میں تھا۔ حضور اکرم ﷺ اس سرزمین پر موت کو پسند نہیں فرماتے تھے جہاں سے کوئی ہجرت کر چکا ہو۔ آنحضرت ﷺ نے فرمایا: ”اللہ ابن عفراء (سعد بن خولہ رضی اللہ عنہ) پر رحم فرمائے۔“ میں نے عرض کیا یا رسول اللہ! میں اپنے سارے مال و دولت کی وصیت کر دوں۔ آپ نے فرمایا: ”نہیں۔“ میں نے پوچھا پھر آدھے کی کر دوں؟ آپ نے اس پر بھی یہی فرمایا کہ ”نہیں۔“ میں نے پوچھا پھر تہائی کی کر دوں؟ آپ ﷺ نے فرمایا ”تہائی کی کر سکتے ہو اور یہ بھی بہت ہے، اگر تم اپنے وارثوں کو اپنے پیچھے مالدار چھوڑ دو تو یہ اس سے بہتر ہے کہ انہیں محتاج چھوڑ دو کہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں، اس میں کوئی شبہ نہیں کہ جب تم اپنی کوئی چیز (اللہ کے لئے خرچ کرو گے) تو وہ خیرات ہے، یہاں تک کہ وہ لقمہ بھی جو تم اپنی بیوی کے منہ میں ڈالو گے (وہ بھی خیرات ہے) اور (ابھی وصیت کرنے کی کوئی ضرورت بھی نہیں) ممکن ہے کہ اللہ تعالیٰ تمہیں شفا دے اور اس کے بعد تم سے بہت سے لوگوں کو فائدہ ہو اور دوسرے بہت سے لوگ (اسلام کے مخالف) نقصان اٹھائیں۔“ اس وقت حضرت سعد رضی اللہ عنہ کی صرف ایک بیٹی تھیں۔

يَعُوذُنِي وَأَنَا بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا فَقَالَ: ((يُوحَمُ اللَّهُ ابْنُ عَفْرَاءَ)). قُلْتُ: يَا رَسُولَ اللَّهِ! أَوْصِي بِمَالِي كُلِّهِ قَالَ: ((لَا)). قُلْتُ: فَالْشَّطْرُ قَالَ: ((لَا)). قُلْتُ: فَالْثُلُثُ. قَالَ: ((الْثُلُثُ، وَالْثُلُثُ، وَالْثُلُثُ)) كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ، حَتَّى اللَّقْمَةِ الَّتِي تَرْفَعُهَا إِلَى فِيهِ امْرَأَتُكَ، وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ النَّاسُ وَيَضُرَّ بِكَ آخَرُونَ)). وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَةٌ. [راجع: ۱۵۶ مسلم: ۴۲۱۱؛ نسائي: ۳۶۲۹، ۳۶۳۰]

تشریح: ایک روایت میں ہے کہ حضرت سعد رضی اللہ عنہ اس بیماری میں نامیدی کی حالت کو پہنچ چکے تھے۔ آپ نے نبی کریم ﷺ کے سامنے سارے مال کے وقف کر دینے کا خیال ظاہر کیا مگر نبی کریم ﷺ نے آپ کی ڈھارس بندھائی اور آپ کی صحت کی بشارت دی چنانچہ آپ بعد میں تقریباً پچاس سال زندہ رہے اور تاریخ اسلام میں آپ نے بڑے عظیم کارنامے انجام دیے (رضی اللہ عنہ) مؤرخین نے ان کے دس بیٹے اور بارہ بیٹیاں بتلائی ہیں۔ واللہ اعلم بالصواب۔

باب: تہائی مال کی وصیت کرنے کا بیان

اور امام حسن بصری رضی اللہ عنہ نے کہا کہ ذمی کافر کے لئے بھی تہائی مال سے زیادہ کی وصیت نافذ نہ ہوگی۔ ابن عباس نے کہا کہ نبی اکرم ﷺ دے گئے کہ ان (ذمیوں) کے درمیان ویسے ہی فیصلہ کریں جس طرح اللہ تعالیٰ نے نازل کیا ہے اللہ تعالیٰ نے (سورہ مائدہ) میں فرمایا: ”آپ ان میں غیر مسلموں میں بھی اس کے مطابق فیصلہ کیجئے جو اللہ تعالیٰ نے آپ پر نازل فرمایا ہے۔“

بَابُ الْوَصِيَّةِ بِالثُّلُثِ

وَقَالَ الْحَسَنُ: لَا يَجُوزُ لِلذَّمِيِّ وَصِيَّةٌ إِلَّا بِالثُّلُثِ قَالَ ابْنُ عَبَّاسٍ أَمَرَ النَّبِيُّ ﷺ أَنْ يَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَقَالَ اللَّهُ تَعَالَى: ﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ [المائدة: ۴۹]

تشریح: ذمی اور مسلمانوں کا ایک ہی حکم ہے کسی کی وصیت تہائی مال سے زیادہ نافذ نہ ہوگی۔ امام مالک اور شافعی اور امام احمد رضی اللہ عنہم کا یہی قول ہے کہ وصیت تہائی مال سے زیادہ میں نافذ نہ ہوگی، اگر میت کے وارث نہ ہوں تو باقی مال بیت المال میں رکھا جائے گا اور حنفیہ کا یہ قول ہے کہا اگر وارث نہ

ہوں یا وارث ہوں اور وہ اجازت دیں تو ثلث سے زیادہ میں بھی وصیت نافذ ہو سکتی ہے۔ ابن بطلان نے کہا کہ امام بخاری رحمہ اللہ نے امام حسن بصری کا قول لا کر حنفیہ پر رد کیا اور اسی لئے قرآن کی یہ آیت لائے: ﴿وَإِنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ (۵/۸۹) کیونکہ نبی کریم ﷺ کا حکم بھی ﴿بِمَا أَنْزَلَ اللَّهُ﴾ میں داخل ہے (وحیدی)

”قال ابن بطلان اراد البخاری بهذا الرد علی من قال كالحنفية لجواز الوصية بالزيادة علی الثلث لمن لا وارث له ولذلك احتج بقوله ﴿وَإِنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ والذي حکم به النبی ﷺ من الثلث وهو الحكم بما أنزل الله فمن تجاوز ما حده فقد اتى ما نهى عنه وقال ابن المنیر لم يرد البخاری هذا وانما اراد الاستشهاد بالاية علی ان الذمی اذا تحاکم الينا ورثته لا ينفذ من وصيته الا الثلث لانا لا نحکم فيهم الا بحکم الاسلام لقوله تعالى ﴿وَإِنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ الاية۔“ (فتح الباری جلد ۵ صفحہ ۴۶۵)

عبارت کا خلاصہ وہی ہے جو مذکور ہوا۔

(۲۷۴۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا، کاش! لوگ (وصیت کو) چوتھائی تک کم کر دیتے تو بہتر ہوتا کیونکہ رسول اللہ ﷺ نے فرمایا تھا: ”تم تہائی (کی وصیت کر سکتے ہو) اور تہائی بھی بہت ہے یا (آپ ﷺ نے یہ فرمایا کہ) یہ بہت زیادہ رقم ہے۔“

(۲۷۴۴) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم سے زکریا بن عدی نے بیان کیا، ان سے مروان بن معاویہ نے، ان سے ہاشم بن ہاشم نے، ان سے عامر بن سعد نے اور ان سے ان کے باپ سعد بن ابی وقاص نے بیان کیا کہ میں مکہ میں بیمار پڑا تو رسول اللہ ﷺ میری عیادت کے لئے تشریف لائے۔ میں نے عرض کیا یا رسول اللہ! میرے لئے دعا کیجئے کہ اللہ مجھے اٹھائے پاؤں واپس نہ کرے (یعنی مکہ میں میری موت نہ ہو) آپ نے فرمایا ”ممکن ہے کہ اللہ تعالیٰ تمہیں صحت دے اور تم سے بہت سے لوگ نفع اٹھائیں۔“ میں نے عرض کیا میرا ارادہ وصیت کرنے کا ہے۔ ایک لڑکی کے سوا اور میرے کوئی (اولاد) نہیں۔ میں نے پوچھا کیا آدھے مال کی وصیت کروں؟ آپ نے فرمایا: ”آدھا تو بہت ہے۔“ پھر میں نے پوچھا تو تہائی کی کروں؟ فرمایا: ”تہائی کی کر سکتے ہو اگرچہ یہ بھی بہت ہے یا (یہ فرمایا کہ) بڑی رقم ہے۔“ چنانچہ لوگ بھی تہائی کی وصیت کرنے لگے اور یہ ان کے لئے جائز ہو گئی۔

۲۷۴۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَوْ غَضَّ النَّاسُ إِلَى الرَّبْعِ، لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الثلث، والثلثُ كَثِيرٌ أَوْ كَثِيرٌ)). [مسلم: ۴۶۱۸؛ نسائي:

۳۶۳۶؛ ابن ماجه: ۱۲۷۱۱]

۲۷۴۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا زَكْرِيَّا بْنُ عَدِيٍّ، حَدَّثَنَا مَرْوَانُ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرَضْتُ فَعَادَنِي النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ لَا يَرُدَّنِي عَلَى عَقِبِي. قَالَ: ((لَعَلَّ اللَّهَ يَرْفَعُكَ وَيَنْفَعُ بِكَ نَاسًا)). قُلْتُ: أُرِيدُ أَنْ أُوصِيَ، وَإِنَّمَا لِي ابْنَةٌ فَقُلْتُ: أُوصِي بِالنَّصْفِ قَالَ: ((النَّصْفُ كَثِيرٌ)). قُلْتُ: فَالْثُلُثُ. قَالَ: ((الْثُلُثُ، وَالْثُلُثُ كَثِيرٌ أَوْ كَثِيرٌ)). قَالَ: فَأَوْصَى النَّاسُ بِالْثُلُثِ، وَجَازَ ذَلِكَ لَهُمْ.

[راجع: ۱۵۶]

تشریح: اس حدیث سے بھی تہائی تک کی وصیت کرنا جائز ثابت ہوا، ساتھ یہ بھی کہ شارع کا منشا وارثوں کے لئے زیادہ سے زیادہ مال چھوڑنا ہے تاکہ وہ پیچھے محتاج نہ ہوں، وصیت کرتے وقت وصیت کرنے والوں کو یہ امر ملحوظ نظر رکھنا ضروری ہے۔

بَابُ قَوْلِ الْمُوصِي لَوْصِيَّهِ
تَعَاهَدُ وَلَدِي وَمَا يَجُوزُ لِلْمُوصِي
مِنَ الدَّعْوَى

باب: وصیت کرنے والا اپنے وصی سے کہے کہ
میرے بچے کی دیکھ بھال کرتے رہنا اور وصی کے
لئے کس طرح کے دعوے جائز ہیں؟

(۲۷۴۵) ہم سے عبد اللہ بن مسلمہ قعنبی نے بیان کیا، کہا ہم سے امام مالک نے ابن شہاب سے، وہ عروہ بن زبیر سے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ عتبہ بن ابی وقاص نے مرتے وقت اپنے بھائی سعد بن ابی وقاص رضی اللہ عنہ کو یہ وصیت کی تھی کہ زعمہ کی باندی کا لڑکا میرا ہے، اس لئے تم اسے لے لینا، چنانچہ فتح مکہ کے موقع پر سعد رضی اللہ عنہ نے اسے لے لیا اور کہا کہ میرے بھائی کا لڑکا ہے۔ انہوں نے اس بارے میں مجھے اس کی وصیت کی تھی۔ پھر عبد بن زعمہ رضی اللہ عنہ اٹھے اور کہنے لگے کہ یہ تو میرا بھائی ہے، میرے باپ کی لونڈی نے اس کو جنما ہے اور میرے باپ کے بستر پر پیدا ہوا ہے۔ پھر یہ دونوں نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ سعد بن ابی وقاص رضی اللہ عنہ نے عرض کیا یا رسول اللہ! یہ میرے بھائی کا لڑکا ہے، مجھے اس نے وصیت کی تھی۔ لیکن عبد بن زعمہ رضی اللہ عنہ نے عرض کیا کہ یہ میرا بھائی اور میرے والد کی باندی کا لڑکا ہے۔ نبی کریم ﷺ نے فیصلہ یہ فرمایا کہ ”لڑکا تمہارا ہی ہے عبد بن زعمہ! بچہ فراش کے تحت ہوتا ہے اور زانی کے حصے میں پتھر ہیں۔“ لیکن آپ نے سودہ بنت زعمہ رضی اللہ عنہا سے فرمایا: ”اس لڑکے سے پردہ کر“ کیونکہ آپ نے عتبہ کی مشابہت اس لڑکے میں صاف پائی تھی۔ چنانچہ اس کے بعد اس لڑکے نے سودہ رضی اللہ عنہا کو کبھی نہ دیکھا تا آنکہ آپ اللہ تعالیٰ سے جا ملیں۔

۲۷۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ عَتَبَةُ بْنُ أَبِي وَقَاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّ ابْنَ وَلِيدَةٍ زَمْعَةَ مَنِي، فَأَقْبَضَهُ إِلَيْكَ. فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ: ابْنُ أَخِي، قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ. فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ: أَخِي، وَابْنُ أُمِّ أَبِي، وَلِدَ عَلَيَّ فِرَاشِهِ. فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! ابْنُ أَخِي، كَانَ عَهْدَ إِلَيَّ فِيهِ. فَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَلِيدَةٍ أَبِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ)). ثُمَّ قَالَ لِسُودَةَ بِنْتِ زَمْعَةَ ((اُحْتَجِي مِنْهُ)). لَمَّا رَأَى مِنْ شَبهِهِ بَعْتَبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ. [راجع: ۲۰۵۳]

تشریح: ترجمہ باب اس سے نکلا کہ عتبہ نے کہا میرے لڑکے کا خیال رکھو، اس کو لے لینا اور سعد نے جو اپنے بھائی کے وصی تھے اس کا دعویٰ کیا۔ اس بچے کا نام عبد الرحمن تھا حالانکہ آپ نے فیصلہ کر دیا کہ وہ زعمہ کا بیٹا ہے تو سودہ کا بھائی ہوا مگر چونکہ اس کی صورت عتبہ سے ملتی تھی اس لئے احتیاطاً حضرت سودہ رضی اللہ عنہا کو اس سے پردہ کرنے کا حکم دیا۔

بَابُ: إِذَا أَوْمَأَ الْمَرِيضُ بِرَأْسِهِ
باب: اگر مریض اپنے سر سے کوئی صاف اشارہ

إِشَارَةٌ بَيْنَهُ جَارَتْ

کرے تو اس پر حکم دیا جائے گا؟

(۲۷۴۶) ہم سے حسان بن ابی عباد نے بیان کیا، کہا ہم سے ہمام نے بیان کیا قتادہ سے اور ان سے انس رضی اللہ عنہ نے کہ ایک یہودی نے ایک (انصاری) لڑکی کا سر دو پتھروں کے درمیان میں رکھ کر کچل دیا تھا۔ لڑکی سے پوچھا گیا کہ تمہارا سر اس طرح کس نے کیا ہے؟ کیا فلاں شخص نے کیا؟ فلاں نے کیا؟ آخر یہودی کا بھی نام لیا گیا (جس نے اس کا سر کچل دیا تھا) تو لڑکی نے سر کے اشارے سے ہاں میں جواب دیا۔ پھر یہودی بلایا گیا اور آخر اس نے بھی اقرار کر لیا اور نبی کریم ﷺ کے حکم سے اس کا بھی پتھر سے سر کچل دیا گیا۔

۲۷۴۶۔ حَدَّثَنَا حَسَّانُ بْنُ أَبِي عَبَادٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ يَهُودِيَا، رَضَ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، فَقِيلَ لَهَا مَنْ فَعَلَ بِكَ؟ أَفْلَانٌ أَوْ فُلَانٌ؟ حَتَّى سَمِعَ الْيَهُودِي، فَأَوْمَأَتْ بِرَأْسِهَا، فَجِئَ بِهِ، فَلَمْ يَزَلْ حَتَّى اعْتَرَفَ، فَأَمَرَ النَّبِيُّ ﷺ فَرَضَ رَأْسَهُ بِالْحِجَارَةِ. [راجع: ۱۲۴۱۲ مسلم: ۴۳۶۵؛ ابوداؤد: ۴۵۲۷، ۴۵۳۵؛ ترمذی: ۴۳۶۵]

۱۳۹۴: نسائی: ۴۷۵۶؛ ابن ماجہ: ۲۶۶۵

تشریح: آپ ﷺ نے اس لڑکی کا بیان جو سر کے اشارے سے تھا، شہادت میں قبول کیا اور یہودی کی گرفتاری کا حکم دیا گو قصاص کا حکم صرف شہادت کی بنا پر نہیں دیا گیا بلکہ یہودی کے اقبال جرم پر لہذا ایسے مظلوم کے سر کے اشارے سے بھی اہل قانون نے موت کے وقت کی شہادت کو معتبر قرار دیا ہے کیونکہ آدمی مرتے وقت اکثر سچی کہتا ہے اور جھوٹ سے پرہیز کرتا ہے۔

باب: وارث کے لئے وصیت کرنا جائز نہیں ہے

بَابُ لَا وَصِيَّةَ لَوَارِثٍ

تشریح: یہ مضمون صراحتاً ایک حدیث میں وارد ہے جس کو اصحاب سنن وغیرہ نے ابوامامہ اور ابن عباس رضی اللہ عنہما سے روایت کیا ہے گراس کی سند میں کلام ہے، اسی لئے امام بخاری رحمہ اللہ اس کو نہ لائے امام شافعی رحمہ اللہ نے اس روایت کو متواتر کہا ہے اور فخر الدین رازی نے اس کا انکار کیا ہے۔

(۲۷۴۷) ہم سے محمد بن یوسف فریابی نے بیان کیا ورقاء سے، انہوں نے ابن ابی شیح سے، ان سے عطاء نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ شروع اسلام میں (میراث کا) مال اولاد کو ملتا تھا اور والدین کے لئے وصیت ضروری تھی لیکن اللہ تعالیٰ نے جس طرح چاہا اس حکم کو منسوخ کر دیا پھر لڑکے کا حصہ دو لڑکیوں کے برابر قرار دیا اور والدین میں سے ہر ایک کا چھٹا حصہ اور بیوی کا (اولاد کی موجودگی میں) آٹھواں حصہ اور (اولاد کے نہ ہونے کی صورت میں) چوتھا حصہ قرار دیا۔ اسی طرح شوہر کا (اولاد نہ ہونے کی صورت میں) آدھا اور (اولاد ہونے کی صورت میں) چوتھائی حصہ قرار دیا۔

۲۷۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، عَنْ وَرْقَاءَ، عَنْ ابْنِ أَبِي شَيْحَةَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ، فَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ، وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمْنُ وَالرُّبْعَ، وَلِلزَّوْجِ الشُّطْرُ وَالرُّبْعَ. [طرفه فی: ۵۷۸، ۶۷۳۹]

باب: موت کے وقت صدقہ کرنا

بَابُ الصَّدَقَةِ عِنْدَ الْمَوْتِ

(۲۷۴۸) ہم سے محمد بن علاء نے بیان کیا، کہ ہم سے ابواسامہ نے بیان کیا سفیان ثوری سے، وہ عمارہ سے، ان سے ابو زرعہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک صحابی نے رسول اللہ ﷺ سے پوچھا یا رسول اللہ! کون سا صدقہ افضل ہے؟ فرمایا یہ کہ ”صدقہ تندرستی کی حالت میں کر کہ (تجھ کو اس مال کو باقی رکھنے کی) خواہش بھی ہو جس سے کچھ سرمایہ جمع ہو جانے کی تمہیں امید ہو اور (اسے خرچ کرنے کی صورت میں) محتاجی کا ڈر ہو اور اس میں تاخیر نہ کر کہ جب روح حلق تک پہنچ جائے تو کہنے بیٹھ جائے کہ اتنا مال فلاں کے لئے، فلاں کو اتنا دینا، اب تو فلاں کا ہو ہی گیا (تو تو دنیا سے چلا)۔“

۲۷۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سُفْيَانَ، عَنْ عَمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: ((أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ. تَأْمُلُ الْغَنَى، وَتَخْشَى الْفَقْرَ، وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ)).

[راجع: ۱۴۱۹]

باب: اللہ تعالیٰ کا (سورہ نساء میں) یہ فرمانا: ”وصیت اور قرضے کی ادائیگی کے بعد حصے بیٹیں گے“

بَابُ قَوْلِ اللَّهِ تَعَالَى ﴿مَنْ بَعْدَ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينَ﴾

[النساء: ۱۱]

اور منقول ہے کہ قاضی شریح اور عمر بن عبد العزیز اور طاؤس اور عطاء اور عبد الرحمن بن اذینہ ان لوگوں نے بیماری میں قرض کا اقرار درست رکھا ہے اور امام حسن بصری نے کہا سب سے زیادہ آدمی کو اس وقت سچا سمجھنا چاہئے جب دنیا میں اس کا آخری دن اور آخرت میں پہلا دن ہو اور ابراہیم خنی اور حکم بن عتبہ نے کہا اگر بیمار وارث سے یوں کہے کہ میرا اس پر کچھ قرضہ نہیں تو یہ ابراہیم صحیح ہوگا اور رافع بن خدیج (صحابی) نے یہ وصیت کی کہ ان کی بیوی فراریہ کے دروازے میں جو مال بند ہے وہ نہ کھولا جائے اور امام حسن بصری نے کہا اگر کوئی مرتے وقت اپنے غلام سے کہے میں تجھ کو آزاد کر چکا تو جائز ہے۔ اور شعبی نے کہا کہ اگر عورت مرتے وقت یوں کہے میرا خاوند مجھ کو مہر دے چکا ہے اور میں لے چکی ہوں تو جائز ہوگا اور بعض لوگ (حنفیہ) کہتے ہیں بیمار کا اقرار کسی وارث کے لئے دوسرے وارثوں کی بدگمانی کی وجہ سے صحیح نہ ہوگا۔ پھر یہی لوگ کہتے ہیں کہ امانت اور بضاعت اور مضاربت کا اگر بیمار اقرار کرے تو صحیح ہے۔ حالانکہ آنحضرت ﷺ نے فرمایا ”تم بدگمانی سے بچے رہو، بدگمانی بڑا جھوٹ ہے“ اور مسلمانوں (دوسرے وارثوں) کا

وَيَذْكُرُ أَنَّ شُرَيْحًا وَعُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَطَاوُسًا وَعَطَاءً وَابْنَ أَذِينَةَ أَجَازُوا إِفْرَارَ الْمَرِيضِ بِدَيْنٍ. وَقَالَ الْحَسَنُ: أَحَقُّ مَا يُصَدَّقُ بِهِ الرَّجُلُ آخِرَ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلَ يَوْمٍ مِنَ الْآخِرَةِ. وَقَالَ إِبْرَاهِيمُ وَالْحَكَمُ: إِذَا أَبْرَأَ الْوَارِثُ مِنَ الدَّيْنِ بَرَى. وَأَوْصَى رَافِعُ بْنُ خَدِيجٍ أَنْ لَا تُكْشَفَ أَمْرَاتُهُ الْفَرَارِيَّةُ عَمَّا أُغْلِقَ عَلَيْهِ بَابُهَا. وَقَالَ الْحَسَنُ: إِذَا قَالَ لِمَمْلُوكِهِ عِنْدَ الْمَوْتِ كُنْتُ أَغْتَنِّكَ، جَازَ. وَقَالَ الشَّعْبِيُّ: إِذَا قَالَتِ الْمَرْأَةُ عِنْدَ مَوْتِهَا إِنَّ زَوْجِي قَضَانِي وَقَبَضْتُ مِنْهُ، جَازَ. وَقَالَ بَعْضُ النَّاسِ: لَا يَجُوزُ إِفْرَارُهُ لِسَوِّ الظَّنِّ بِهِ لِلْوَرِثَةِ ثُمَّ اسْتَخْسَنَ فَقَالَ: يَجُوزُ إِفْرَارُهُ بِالْوَدِيعَةِ وَالْبِضَاعَةِ وَالْمُضَارَبَةِ.

وَقَدْ قَالَ النَّبِيُّ ﷺ: ((يَاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ)). وَلَا يَحِلُّ مَالُ الْمُسْلِمِينَ لِقَوْلِ النَّبِيِّ ﷺ: ((آيَةُ الْمُنَافِقِ إِذَا أُوْتِمِنَ خَانَ)). وَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾ [النساء: ٥٨] فَلَمْ يَخْصَّ وَارِثًا وَلَا غَيْرَهُ. فِيهِ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

حق مار لینا درست نہیں کیونکہ نبی ﷺ نے فرمایا ہے: ”منافق کی نشانی یہ ہے کہ امانت میں خیانت کرے۔“ اور اللہ تعالیٰ نے سورہ نساء میں فرمایا: ”اللہ تعالیٰ تم کو یہ حکم دیتا ہے کہ جس کی امانت ہے، اس کو پہنچا دو۔“ اس میں وارث یا غیر وارث کی کوئی خصوصیت نہیں ہے اسی مضمون میں عبد اللہ بن عمر رضی اللہ عنہما سے مرفوع حدیث مروی ہے۔

تشریح: اس باب کے ذیل حضرت حافظ صاحب فرماتے ہیں: ”اراد المصنف والله اعلم بهذه الترجمة الاحتجاج بما اختاره من جواز اقرار المريض بالدين مطلقا سواء كان المقر له وارثا او اجنبيا ووجه الدلالة انه سبحانه وتعالى سوى بين الوصية والدين في تقديمهما على الميراث ولم يفصل فخرجت الوصية للوارث بالدليل الذي تقدم وبقي الاقرار بالدين على حاله..... الخ.“ (فتح جلدہ صفحہ ٤٧١) یعنی اس باب کے منعقد کرنے سے مصنف کا ارادہ اس امر پر حجت پکڑتا ہے کہ انہوں نے مریض کا قرض کے بارے میں مطلقاً اقرار کر لینا جائز قرار دیا ہے جس کے لئے مریض اقرار کر رہا ہے وہ اس کا وارث ہو یا کوئی اجنبی انسان ہو، اس لئے کہ آیت مبارکہ میں اللہ پاک نے میراث کے اوپر وصیت اور قرض ہر دو کو برابری کے ساتھ مقدم کیا ہے۔ ان ہر دو میں کوئی فاصلہ نہیں فرمایا پس وصیت دلیل مقدم کی بنا پر وارث کے لئے منسوخ ہو گئی اور قرض کا اقرار کر لینا اپنی حالت پر قائم رہا۔ امام بخاری رحمہ اللہ نے اپنے خیال کی تائید میں مختلف ائمہ کرام و محدثین عظام کے اقوال استشہاد کے طور پر نقل فرمائے ہیں۔ شارحین لکھتے ہیں:

”قال بعض الناس اى الحنفية يقولون لا يجوز اقرار المريض لبعض الورثة لانه مظنة انه يريد به الاساءة فى آخر الامر ثم ناقضوا حيث جوزوه اقراره للورثة بالوديعة ونحوه بمجرد والاستحسان من غير دليل يدل على امتناع ذلك وجواز هذه ثم رد عليهم بانه سوء ظن به وبانه لا يحل مال المسلمين اى المقر له لبعض الورثة اذا ائتمن خان كذا فى مجمع البحار“

یعنی حنفیہ نے کہا کہ بعض وارثوں کے لئے مریض کا اقرار جائز نہیں اس گمان پر کہ ممکن ہے مریض وارث کے حق میں برائی کا ارادہ رکھتا ہو۔ اس پر پھر مناقضہ پیش کیا ہے بایں طور پر کہ احناف حضرات نے مریض کا وادیعت کے بارے میں کسی وارث کے لئے اقرار کرنا جائز قرار دیا ہے حالانکہ یہ خیال محض استحسان کی بنا پر ہے جس کی کوئی دلیل نہیں جسے اس کے امتناع یا جواز پر پیش کیا جاسکے۔ امام بخاری رحمہ اللہ نے پھر ان پر بایں طور رد فرمایا کہ یہ مریض کے ساتھ سوئے ظن ہے اور بایں طور کہ جس کے لئے مریض اقرار کر رہا ہے، اس مسلمان کا مال ہڑپ کرنا اس حدیث سے جائز نہیں کہ امانت کا مال نہ ادا کرنا خیانت ہے۔ مریض نے جس وارث وغیرہ کے لئے اقرار کیا ہے وہ مال اس وارث وغیرہ کی امانت ہو گیا جس کی ادا نیگی ضروری ہے۔

علامہ یعنی نے کہا امانت اور مضاربت کا اقرار اس لئے صحیح ہے کہ قرض میں لزوم ہوتا ہے، ان چیزوں میں لزوم نہیں۔ میں کہتا ہوں گوزوم نہ ہو مگر وارثوں کا نقصان تو ان میں بھی محتمل ہے جیسے قرض میں اور جب علت موجود ہے تو حکم بھی وہی ہونا چاہیے۔ اس لئے اعتراض امام بخاری رحمہ اللہ کا صحیح ہے۔ حدیث ((ایاکم والظن)) کو امام بخاری رحمہ اللہ نے کتاب الادب میں وصل کیا۔ یہ حدیث لا کر امام بخاری رحمہ اللہ نے حنفیہ کا رد کیا جو بدگمانی ناجوازی کی علت قرار دیتے ہیں۔ علامہ یعنی نے کہا ہم بدگمانی کو تو علت ہی قرار نہیں دیتے پھر یہ استدلال بے کار ہے اور اگر مان لیں تب بھی حدیث سے بدگمانی منع ہے اور یہ گمان بدگمانی نہیں ہے۔ میں کہتا ہوں جب ایک مسلمان کو مرتے وقت جھوٹا سمجھا تو اس سے بڑھ کر اور کیا بدگمانی ہوگی۔ حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا ہے کہ مریض پر جب کسی کا قرض ہو تو اس کا اقرار کرنا چاہیے۔ ورنہ وہ خیانت کا مرتکب ہوگا اور جب اقرار کرنا واجب

ہو تو اس کا اقرار معتبر بھی ہوگا ورنہ اقرار کے واجب کرنے سے فائدہ ہی کیا ہے اور آیت سے یہ نکالا کہ قرض بھی دوسرے کی گویا امانت ہے خواہ وہ وارث ہو یا نہ ہو۔ پس وارث کے لئے اقرار صحیح ہوگا۔ یعنی کیا یہ اعتراض کہ قرض کو امانت نہیں کہہ سکتے اور آیت میں امانت کی ادائیگی کا حکم ہے، صحیح نہیں ہے۔ کیونکہ امانت سے یہاں لغوی امانت مراد ہے یعنی دوسرے کا حق نہ کہ شرعی امانت اور قرض لغوی امانت میں داخل ہے۔ اس آیت کا شان نزول اس پر دلالت کرتا ہے کہ آپ نے عثمان بن طلحہ رضی اللہ عنہ سے کعبہ کی کنجی لی اور اندر گئے۔ اس کنجی کو حضرت عباس رضی اللہ عنہ نے مانگا اس وقت یہ آیت اتری، آپ نے وہ کنجی پھر شہمی کو دے دی جو آج تک ان کے خاندان میں چلی آتی ہے۔ یہی وہ خاندان ہے جو عمل اسلام سے آج تک کعبہ شریف کی کنجی کا محافظ چلا آ رہا ہے۔ اسلامی دور میں بھی اسی خاندان کو اس خدمت پر بحال رکھا گیا اور آج سعودی حکومت کے دور میں بھی یہی خاندان ہے جو کعبہ شریف کی کنجی کا محافظ ہے۔ اگر امیر حکومت سعودی بھی کعبہ میں داخل ہونا چاہیں تو اسی خاندان سے ان کو یہ کنجی حاصل کرنا ضروری ہے اور واپسی کے بعد واپس کر دینا بھی ضروری ہے۔ اس دور میں حجاز میں کتنے سیاسی انقلابات آئے مگر اس نظام میں کسی دور میں بھی فرق نہیں آیا۔ (اللہ تعالیٰ اس نظام کو ہمیشہ قائم و دائم رکھے آمین)

حدیث ((لا صدقة الا..... الخ)) اس کو امام بخاری رحمہ اللہ نے کتاب الزکاة میں وصل کیا۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ دین (قرض) کا ادا کرنا وصیت پر مقدم ہے، اس لئے کہ وصیت مثل صدقہ کے ہے اور جو شخص مدیون (مقروض) ہو وہ مالدار نہیں ہے۔ (تفسیر وحیدی)

۲۷۴۹۔ حَدَّثَنَا سَلِيمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، حَدَّثَنَا نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ أَبُو سَهْمٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا أَوْثِمَ حَانَ، وَإِذَا وَعَدَ أَخْلَفَ)). [راجع: ۳۳]

۲۷۴۹۔ (۲۷۴۹) ہم سے سلیمان بن داؤد ابو الربیع نے بیان کیا، انہوں نے کہا ہم سے اسماعیل بن جعفر نے، انہوں نے کہا ہم سے نافع بن مالک بن ابی عامر ابو سہیل نے، انہوں نے اپنے باپ سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے انہوں نے نبی اکرم ﷺ سے، آپ نے فرمایا ”منافق کی تین نشانیاں ہیں جب بات کہے تو جھوٹ کہے اور جب اس کے پاس امانت رکھیں تو خیانت کرے اور جب وعدہ کرے تو خلاف کرے۔“

باب: اللہ تعالیٰ کے (سورہ نساء میں) یہ فرمانے کی تفسیر ”حصوں کی تقسیم وصیت اور دین کے بعد ہوگی“

اور منقول ہے کہ نبی اکرم ﷺ نے قرض کو وصیت پر مقدم کرنے کا حکم دیا اور (اس سورت میں) یہ فرمان کہ ”اللہ تم کو حکم دیتا ہے کہ امانتیں امانت والوں کو پہنچاؤ۔“ تو امانت (قرض) کا ادا کرنا نفل وصیت کے پورا کرنے سے زیادہ ضروری ہے اور نبی کریم ﷺ نے فرمایا: ”صدقہ وہی عمدہ ہے جس کے بعد آدمی مالدار رہے“ اور ابن عباس رضی اللہ عنہما نے کہا غلام بغیر اپنے مالک کی اجازت کے وصیت نہیں کر سکتا اور آنحضرت ﷺ نے فرمایا: ”غلام اپنے مالک کے مال کا نگہبان ہے۔“

بَابُ تَأْوِيلِ قَوْلِهِ: «مِنْ بَعْدِ وَصِيَّةٍ يُوصِيُ بِهَا أَوْ دِينٍ»

وَيَذَكَّرُ أَنَّ النَّبِيَّ ﷺ قَضَى بِالذَّيْنِ قَبْلَ الْوَصِيَّةِ. وَقَوْلُهُ عَزَّ وَجَلَّ: «إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا» النساء: ۵۸. فَأَدَاءُ الْأَمَانَةِ أَحَقُّ مِنْ تَطَوُّعِ الْوَصِيَّةِ. وَقَالَ النَّبِيُّ ﷺ: ((لَا صَدَقَةَ إِلَّا عَنْ ظَهْرِ غَنَى)). وَقَالَ ابْنُ عَبَّاسٍ: لَا يُوصِي الْعَبْدُ إِلَّا بِإِذْنِ أَهْلِهِ. وَقَالَ النَّبِيُّ ﷺ: ((الْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ)).

۲۷۵۰۔ (۲۷۵۰) ہم سے محمد بن یوسف بیکندی نے بیان کیا، کہا ہم کو امام اوزاعی نے خبر دی، انہوں نے زہری سے، انہوں نے سعید بن مسیب اور عروہ بن

۲۷۵۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

زبیر سے کہ حکیم بن حزام (مشہور صحابی) نے بیان کیا میں نے رسول اللہ ﷺ سے مانگا آپ نے مجھ کو دیا، پھر مانگا پھر آپ نے دیا، پھر فرمانے لگے ”حکیم! یہ دنیا کا روپیہ پیسہ دیکھنے میں خوشنما اور مزے میں شیریں ہے لیکن جو کوئی اس کو سیر چشمی سے لے اس کو برکت ہوتی ہے اور جو کوئی جان لڑا کر حرص کے ساتھ اس کو لے اس کو برکت نہ ہوگی۔ اس کی مثال ایسی ہے جو کھاتا ہے لیکن سیر نہیں ہوتا اور اوپر والا (دینے والا) ہاتھ نیچے والے (لینے والے) ہاتھ سے بہتر ہے۔“ حکیم نے عرض کیا یا رسول اللہ! قسم اس کی جس نے آپ کو سچا پیغمبر کر کے بھیجا میں تو آج سے آپ کے بعد کسی سے کوئی چیز کبھی نہیں لوں گا مرنے تک، پھر (حکیم کا یہ حال رہا) کہ ابو بکر صدیق رضی اللہ عنہ ان کا سالانہ وظیفہ دینے کے لئے ان کو بلاتے، وہ اس کے لینے سے انکار کرتے۔ پھر حضرت عمر رضی اللہ عنہ نے بھی اپنی خلافت میں ان کو بلایا ان کا وظیفہ دینے کے لئے لیکن انہوں نے انکار کیا۔ حضرت عمر کہنے لگے مسلمانو! تم گواہ رہنا حکیم کو اس کا حق جولوٹ کے مال میں اللہ نے رکھا ہے دیتا ہوں وہ نہیں لیتا۔ غرض حکیم نے نبی اکرم ﷺ کے بعد پھر کسی شخص سے کوئی چیز قبول نہیں کی (اپنا وظیفہ بھی بیت المال میں سے نہ لیا) یہاں تک کہ ان کی وفات ہو گئی، اللہ ان پر رحم کرے۔

(۲۷۵۱) ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی کہا ہم کو یونس نے، انہوں نے زہری سے، انہوں نے کہا مجھ کو سالم نے خبر دی، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے، انہوں نے کہا میں نے رسول اللہ ﷺ سے سنا، آپ فرماتے تھے: ”تم میں سے ہر کوئی نگہبان ہے اور اپنی رعیت کے بارے میں پوچھا جائے گا حاکم بھی نگہبان ہے اور اپنی رعیت کے بارے میں پوچھا جائے گا۔ اور مرد اپنے گھر والوں کا نگہبان ہے اور اپنی رعیت کے بارے میں پوچھا جائے گا اور عورت اپنے خاوند کے گھر کی نگہبان ہے اپنی رعیت کے بارے میں پوچھی جائے گی اور غلام اپنے صاحب کے مال کا نگہبان ہے اور اپنی رعیت کے بارے میں پوچھا جائے گا۔“ ابن عمر رضی اللہ عنہما نے کہا میں سمجھتا ہوں آپ نے یہ بھی فرمایا: ”مرد اپنے باپ کے مال کا نگہبان ہے اور اپنی رعیت کے بارے میں پوچھا جائے گا۔“

النَّسِيبِ، وَعُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ حَكِيمَ ابْنَ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ لِي: ((يَا حَكِيمُ! إِنَّ هَذَا الْمَالَ خَصِيرٌ حُلُوٌّ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرَكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٌ لَمْ يُبَارَكَ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى)). قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزْرَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ فَيَأْتِيهِ أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَهُ فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ! إِنِّي أَعْرَضُ عَلَيْهِ حَقُّهُ الَّذِي قَسَمَ اللَّهُ لَهُ مِنْ هَذَا الْفَيْءِ فَيَأْتِيهِ أَنْ يَأْخُذَهُ. فَلَمْ يَزْرَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتَّى تُوْفِيَ [رَجَمَهُ اللَّهُ]. [راجع: ۱۴۷۲]

۲۷۵۱۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمٌ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْغُلَامُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ)). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: ((وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ)). [راجع: ۸۹۳]

تشریح: یہ حدیث کتاب الفتن میں گزر چکی ہے۔ اس کی مناسبت ترجمہ سے مشکل ہے۔ بعض نے کہا ہے غلام اپنے مالک کے مال کا مٹھبان ہوا حالانکہ وہ غلام ہی کا کمایا ہوا ہے تو اس میں مالک اور غلام دونوں کے حق متعلق ہوئے، لیکن مالک کا حق مقدم کیا گیا کیونکہ وہ زیادہ قوی ہے۔ اسی طرح قرض اور وصیت میں قرض کو مقدم کیا جائے گا، کیونکہ قرض کی ادائیگی فرض ہے اور وصیت ایک قسم کا تبرع یعنی نفل ہے۔ شافعیہ نے کہا کہ ان میں وارث داخل نہ ہوں گے۔ بعض نے کہا داخل ہوں گے۔ امام ابو حنیفہ رحمۃ اللہ علیہ نے کہا عزیزوں سے محرم ناظرہ مراد ہوں گے، باپ کی طرف کے ہوں یا ماں کی طرف کے۔

باب: اگر کسی نے اپنے عزیزوں پر کوئی چیز وقف کی یا ان کے لئے وصیت کی تو کیا حکم ہے اور عزیزوں سے کون لوگ مراد ہوں گے

بَابُ: إِذَا وَقَفَ أَوْ وَصَّى لِأَقَارِبِهِ وَمَنِ الْأَقَارِبُ؟

اور ثابت نے انس رضی اللہ عنہ سے روایت کیا کہ آنحضرت صلی اللہ علیہ وسلم نے ابو طلحہ سے فرمایا ”تو یہ باغ اپنے ضرورت مند عزیزوں کو دے ڈال۔“ انہوں نے حسان اور ابی بن کعب کو دے دیا (جو ابو طلحہ کے چچا کی اولاد تھے)۔

اور محمد بن عبداللہ النصارى نے کہا مجھ سے میرے باپ نے بیان کیا، انہوں نے ثمامہ سے، انہوں نے انس رضی اللہ عنہ سے ثابت کی طرح روایت کی، اس میں یوں ہے کہ ”اپنے قرابت دار محتاجوں کو دے۔“ انس رضی اللہ عنہ نے کہا تو ابو طلحہ نے وہ باغ حسان اور ابی بن کعب کو دے دیا، وہ مجھ سے زیادہ ابو طلحہ کے قریبی رشتہ دار تھے اور حسان اور ابی بن کعب کی قرابت ابو طلحہ سے یوں تھی کہ ابو طلحہ کا نام زید ہے وہ سہیل کے بیٹے، وہ اسود کے، وہ حرام کے، وہ عمرو بن زید، مناة بن عدی بن عمرو بن مالک بن نجار کے اور حسان ثابت کے بیٹے، وہ منذر کے، وہ حرام کے تو دونوں حرام میں جا کر مل جاتے ہیں جو پرداد ہے تو حرام بن عمرو بن زید، مناة بن عمرو بن مالک بن نجار، حسان اور ابو طلحہ کو ملا دیتا ہے اور ابی بن کعب چھٹی پشت میں یعنی عمرو بن مالک میں ابو طلحہ سے ملتے ہیں، ابی کعب کے بیٹے، وہ قیس کے، وہ عبید کے، وہ زید کے، وہ معاویہ کے، وہ عمرو بن مالک بن نجار کے تو عمرو بن مالک حسان اور ابو طلحہ اور ابی تینوں کو ملا دیتا ہے اور بعضوں نے (امام ابو یوسف امام ابو حنیفہ کے شاگرد نے) کہا عزیزوں کے لئے وصیت کرے تو جتنے مسلمان باپ دادا گزرے ہیں وہ سب داخل ہوں گے۔

وَقَالَ ثَابِتٌ عَنْ أَنَسٍ: قَالَ النَّبِيُّ ﷺ لَا بَيْنَ طَلْحَةَ: ((اجْعَلْهَا لِفُقَرَاءِ أَقَارِبِكَ)). فَجَعَلَهَا لِحَسَّانٍ وَأَبِي بَنٍ كَعْبٍ.

وَقَالَ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، بِمِثْلِ حَدِيثِ ثَابِتٍ قَالَ: ((اجْعَلْهَا لِفُقَرَاءِ قَرَابَتِكَ)). قَالَ أَنَسٌ: فَجَعَلَهَا لِحَسَّانٍ وَأَبِي بَنٍ كَعْبٍ، وَكَانَا أَقْرَبَ إِلَيْهِ مِنِّي، وَكَانَ قَرَابَةُ حَسَّانٍ وَأَبِي مِنْ أَبِي طَلْحَةَ وَأَسْمُهُ زَيْدُ بْنُ سَهْلٍ بْنُ الْأَسْوَدِ بْنِ حَرَامِ بْنِ عَمْرٍو بْنِ زَيْدٍ مَنَاةَ بْنِ عَدِيٍّ بْنِ عَمْرٍو ابْنِ مَالِكِ بْنِ النَّجَّارِ، وَحَسَّانُ بْنُ ثَابِتٍ ابْنِ الْمُنْذِرِ بْنِ حَرَامٍ فَيَجْتَمِعَانِ إِلَى حَرَامٍ، وَهُوَ الْأَبُ الثَّلَاثُ، وَحَرَامُ بْنُ عَمْرٍو بْنِ زَيْدٍ مَنَاةَ بْنِ عَدِيٍّ بْنِ عَمْرٍو بْنِ مَالِكِ بْنِ النَّجَّارِ، فَهُوَ يَجَامِعُ حَسَّانَ أَبَا طَلْحَةَ وَأَبِي إِلَى سِتَّةِ آبَاءٍ إِلَى عَمْرٍو بْنِ مَالِكٍ، وَهُوَ أَبِي بَنٍ كَعْبٍ بْنُ قَيْسٍ بْنُ عَبِيدِ بْنِ زَيْدِ بْنِ مُعَاوِيَةَ بْنِ عَمْرٍو بْنِ مَالِكِ بْنِ النَّجَّارِ،

فَعَمَرُوا بَنَی مَالِکٍ یَجْمَعُ حَسَّانَ وَابَا طَلْحَةَ
وَابُیَا. وَقَالَ بَعْضُهُمْ: إِذَا أَوْصَى لِقَرَابَتِهِ
فَهُوَ إِلَى آبَائِهِ فِي الْإِسْلَامِ.

(۲۷۵۲) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے
خبر دی، انہوں نے اسحاق بن عبداللہ بن ابی طلحہ سے، انہوں نے
انس رضی اللہ عنہ سے سنا، انہوں نے کہا آنحضرت ﷺ نے ابو طلحہ سے فرمایا
(جب انہوں نے اپنا باغ بیرحاء اللہ کی راہ میں دینا چاہا) ”میں مناسب
سمجھتا ہوں کہ تو یہ باغ اپنے عزیزوں کو دے دے۔“ ابو طلحہ نے کہا بہت
خوب ایسا ہی کروں گا۔ پھر ابو طلحہ نے وہ باغ اپنے عزیزوں اور چچا کے
بیٹوں میں تقسیم کر دیا اور ابن عباس رضی اللہ عنہما نے کہا جب (سورہ شعراء کی) یہ
آیت اتری: ”اور اپنے قریب کے ناطے والوں کو (رب کے عذاب سے)
ڈرا۔“ تو آنحضرت ﷺ قریش کے خاندانوں بنی فہر بنی عدی کو پکارنے
لگے (ان کو ڈرایا) اور ابو ہریرہ رضی اللہ عنہ نے کہا جب یہ آیت اتری ﴿وَأَنْذِرْ
عَشِيرَتَكَ الْأَقْرَبِينَ﴾ نبی اکرم ﷺ نے فرمایا: ”اے قریش کے لوگو!“
(اللہ سے ڈرو)۔

**باب: کیا عزیزوں میں عورتیں اور بچے بھی داخل
ہوں گے؟**

(۲۷۵۳) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی،
انہوں نے زہری سے، کہا مجھ کو سعید بن مسیب اور ابوسلمہ بن عبد الرحمن نے
خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے کہا جب (سورہ شعراء کی) یہ آیت اللہ تعالیٰ
نے اتاری: ”اور اپنے نزدیک کے ناطے والوں کو عذاب سے ڈرا۔“ تو
رسول اللہ ﷺ نے فرمایا ”قریش کے لوگو! (یا ایسا ہی کوئی اور کلمہ) تم
لوگ اپنی اپنی جانوں کو (نیک اعمال کے بدل) مول لے لو (بچالو) میں
اللہ کے سامنے تمہارے کچھ کام نہیں آؤں گا (یعنی اس کی مرضی کے خلاف
میں کچھ نہیں کر سکوں گا) عبد مناف کے بیٹو! میں اللہ کے سامنے تمہارے
کچھ کام نہیں آؤں گا عباس عبد المطلب کے بیٹے! میں اللہ کے سامنے کچھ
کام نہیں آؤں گا۔ صفیہ میری پھوپھی! اللہ کے سامنے تمہارے کچھ کام نہیں

۲۷۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، أَخْبَرَنَا
مَالِکُ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ
أَنَسًا قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي طَلْحَةَ:
«أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ». فَقَالَ أَبُو
طَلْحَةَ: أَفْعَلْ يَا رَسُولَ اللَّهِ! فَقَسَمَهَا أَبُو
طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. وَقَالَ ابْنُ
عَبَّاسٍ لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾
(الشعراء: ۲۱۴) جَعَلَ النَّبِيُّ ﷺ يُنَادِي: (يَا
بَنِي فِهْرٍ يَا بَنِي عَدِيٍّ). لِيُطَوِّنَ قُرَيْشَ. وَقَالَ
أَبُو هُرَيْرَةَ لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ
الْأَقْرَبِينَ﴾ قَالَ النَّبِيُّ ﷺ: (يَا مَعْشَرَ قُرَيْشٍ).

اراجع: ۱۴۶۱ [مسلم: ۳۳۱۶]

بَابُ: هَلْ يَدْخُلُ النِّسَاءُ وَالْوُلَدُ.

فِي الْأَقَارِبِ؟

۲۷۵۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ،
عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ،
وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ
قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ:
﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (الشعراء: ۲۱۴)
قَالَ: (يَا مَعْشَرَ قُرَيْشٍ أَوْ كَلِمَةً نَحْوَهَا اشْتَرَوْا
أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي
عَبْدِ مَنَافٍ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا
عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ
اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي

عَنْكَ مِنَ اللَّهِ شَيْئًا، وَبَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلْبِيْنِي مَا شَيْئٌ مِنْ مَالِي لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا)). تَابَعَهُ أَصْبَغُ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ. [طرفاءہ فی: ۳۵۲۷، روایت کیا۔

[۴۷۷۱]، [مسلم: ۵۰۴، نسائی: ۳۶۴۸]

تشریح: پچھلی حدیث میں پہلے آپ نے قریش کے کل لوگوں کو مخاطب کیا جو خاص آپ کی قوم کے لوگ تھے۔ پھر عبد مناف اپنے چوتھے دادا کی اولاد کو۔ پھر خاص اپنے چچا اور پھوپھی یعنی دادا کی اولاد کو پھر خاص اپنی اولاد کو اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ قرابت والوں میں عورتیں داخل ہیں۔ کیونکہ حضرت منیفہ اپنی پھوپھی کو بھی آپ نے مخاطب کیا اور بچہ بھی اس لئے کہ حضرت فاطمہ رضی اللہ عنہا جب یہ آیت اتری کم سن بچی تھیں، آپ نے ان کو بھی مخاطب فرمایا۔

بَابُ: هَلْ يَنْتَفِعُ الْوَاقِفُ بِوَقْفِهِ

باب: کیا وقف کرنے والا اپنے وقف سے خود بھی

وہ فائدہ اٹھا سکتا ہے؟

وَقَدْ اشْتَرَطَ عُمَرُ لَا جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهَا وَقَدْ يَلِي الْوَاقِفُ وَغَيْرُهُ. وَكَذَلِكَ مَنْ جَعَلَ بَذَنَةً أَوْ شَيْئًا لِلَّهِ، فَلَهُ أَنْ يَنْتَفِعَ بِهَا كَمَا يَنْتَفِعُ غَيْرُهُ وَإِنْ لَمْ يَشْتَرِطْ.

اور حضرت عمر رضی اللہ عنہ نے شرط لگائی تھی (اپنے وقف کے لئے) کہ جو شخص اس کا متولی ہو اس کے لئے اس وقف میں سے کھالینے سے کوئی حرج نہ ہوگا۔ (دستور کے مطابق) واقف خود بھی وقف کا مہتمم ہو سکتا ہے اور دوسرا شخص بھی۔ اسی طرح اگر کسی شخص نے اونٹ یا کوئی اور چیز اللہ کے راستے میں وقف کی تو جس طرح دوسرے اس سے فائدہ اٹھا سکتے ہیں خود وقف کرنے والا بھی اٹھا سکتا ہے اگرچہ (وقف کرتے وقت) اس کی شرط نہ لگائی ہو۔

تشریح: واقف اپنے وقف سے فائدہ اٹھا سکتا ہے جب اس چیز کو خود اپنے اوپر اور نیز دوسروں پر وقف کر دیا ہو یا وقف میں ایسی شرط کر لی ہو یا اس میں سے ایک حصہ اپنے لئے خاص کر لیا ہو یا متولی کو کچھ دلا یا ہو اور خود ہی متولی ہو۔ قسطلانی نے کہا شافعیہ کا صحیح مذہب یہ ہے کہ اپنی ذات پر وقف کرنا باطل ہے۔

حضرت عمر رضی اللہ عنہ کا اثر کتاب الشروط میں موصولاً گزر چکا ہے۔ امام بخاری رحمہ اللہ نے اس سے یہ نکالا کہ جب وقف کے متولی کو حضرت عمر رضی اللہ عنہ نے اس میں سے کھانے کی اجازت دی تو خود وقف کرنے والے کو بھی اس میں سے کھانا یا کچھ فائدہ لینا درست ہوگا۔ اس لئے کہ کبھی وقف کرنے والا خود اس جائیداد کا متولی ہوتا ہے۔ آخری مضمون میں اختلاف ہے۔ بعض نے کہا اگر کوئی چیز فقیروں پر وقف کی اور وقف کرنے والا فقیر نہیں ہے تو اس سے فائدہ اٹھانا درست نہیں۔ البتہ اگر وہ فقیر ہو جائے یا اس کی اولاد میں سے کوئی فقیر ہو جائے تو فائدہ اٹھا سکتا ہے یہی مختار ہے۔

۲۷۵۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَذَنَةً، فَقَالَ لَهُ: «(ارْكُهَا)».

(۲۷۵۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے دیکھا کہ ایک شخص قربانی کا اونٹ ہانکے لئے جا رہا ہے۔ آنحضرت ﷺ نے

فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا بَدَنَةٌ فَقَالَ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ: ((ارْكُبْهَا، وَيْلَكَ! أَوْ وَيْحَكَ)). [راجع: ۱۶۹۰]

اس سے فرمایا: ”اس پر سوار ہو جا۔“ اس صاحب نے کہا کہ یا رسول اللہ! یہ قربانی کا اونٹ ہے۔ آپ نے تیسری یا چوتھی بار فرمایا ”افسوس! سوار بھی ہو جا۔“ (یا آپ نے وِیْلَکَ کی بجائے وَیْحَکَ فرمایا جس کے معنی بھی وہی ہیں)۔

۲۷۵۵۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: ((ارْكُبْهَا)). قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا بَدَنَةٌ. قَالَ: ((ارْكُبْهَا، وَيْلَكَ)). فِي الثَّالِثَةِ أَوْ فِي الثَّالِثَةِ. [راجع: ۱۶۸۹]

۲۷۵۵) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابوالزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے دیکھا کہ ایک صاحب قربانی کا اونٹ ہانکے لئے جا رہے ہیں۔ آپ ﷺ نے فرمایا: ”اس پر سوار ہو جا۔“ لیکن انہوں نے معذرت کی کہ یا رسول اللہ! یہ تو قربانی کا ہے۔ آپ ﷺ نے پھر فرمایا: ”سوار بھی ہو جا۔ افسوس!“ یہ کلمہ آپ ﷺ نے تیسری یا چوتھی مرتبہ فرمایا تھا۔

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ وقتی چیز سے خود وقف کرنے والا بھی فائدہ اٹھا سکتا ہے، جانور پر مکان کو بھی قیاس کر سکتے ہیں۔ اگر کوئی مکان وقف کرے تو اس میں خود بھی رہ سکتا ہے۔ یہ بھی ظاہر ہوا کہ قربانی کے جانور پر بوقت ضرورت سواری کی جاسکتی ہے، اگر وہ دودھ دینے والا جانور ہے تو اس کا دودھ بھی استعمال میں لایا جاسکتا ہے۔ وہ جانور برائے قربانی متعین کرنے کے بعد عضو معطل نہیں بن جاتا۔ عام طور پر مشرکین اپنے شریک افعال کے لئے موسوم کردہ جانوروں کو بالکل آزاد سمجھتے لگ جاتے ہیں جو ان کی نادانی کی دلیل ہے، غیر اللہ کے ناموں پر اس طرح جانور چھوڑنا ہی شرک ہے۔

بَابُ: إِذَا وَقَفَ شَيْئًا فَلَمْ يَدْفَعْهُ إِلَى غَيْرِهِ فَهُوَ جَائِزٌ
باب: اگر وقف کرنے والا مال وقف کو (اپنے قبضہ میں رکھے) دوسرے کے حوالہ نہ کرے تو جائز ہے

لَاَنَّ عَمَرَ أَوْقَفَ وَقَالَ: لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهُ أَنْ يَأْكُلَ، وَلَمْ يَخْصْ إِنْ وَلِيَهُ عَمَرُ أَوْ غَيْرُهُ. قَالَ النَّبِيُّ ﷺ لِأَبْنِي طَلْحَةَ: ((أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ)). فَقَالَ: أَفْعَلُ فَقَسَمَهَا فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. [راجع: ۲۷۵۲]

اس لئے کہ عمر رضی اللہ عنہ نے (خیبر کی اپنی زمین) وقف کی اور فرمایا کہ اگر اس میں سے اس کا متولی بھی کھائے تو کوئی مضائقہ نہیں ہے۔ یہاں آپ نے اس کی کوئی تخصیص نہیں کی تھی کہ خود آپ ہی اس کے متولی ہوں گے یا کوئی دوسرا۔ نبی کریم ﷺ نے ابوطالب رضی اللہ عنہ سے فرمایا تھا کہ ”میرا خیال ہے کہ تم اپنی زمین (باغ) براء صدقہ کرنا چاہتے ہو تو) اپنے عزیزوں کو دے دو۔“ انہوں نے عرض کیا کہ میں ایسا ہی کروں گا۔ چنانچہ انہوں نے اپنے عزیزوں اور چچا کے لڑکوں میں بانٹ دیا۔

تشریح: تو معلوم ہوا کہ وقف کرنے والا اپنے وقف کو اپنے قبضہ میں بھی رکھ سکتا ہے جیسا کہ حضرت عمر رضی اللہ عنہ کے فعل سے ثابت ہے۔ جمہور علماء کا یہی قول ہے اور مالکیہ وغیرہ کے نزدیک وقف اس وقت تک صحیح نہیں ہوتا جب تک مال وقف کو اپنے قبضہ سے نکال کر دوسرے کے قبضہ میں نہ دے۔ جمہور کی دلیل حضرت عمر حضرت علی اور حضرت فاطمہ رضی اللہ عنہم کے افعال ہیں۔ ان سب نے اپنے اوقاف کو اپنے ہی قبضہ میں رکھا تھا۔ اس کا نفع خیرات کے کاموں میں صرف کرتے۔ باب کے تحت ذکر کردہ اثر حضرت عمر رضی اللہ عنہ سے معلوم ہوا کہ حضرت عمر رضی اللہ عنہ خود بھی متولی رہ سکتے تھے کیونکہ نبی کریم ﷺ

نے اس سے منع نہیں فرمایا اور جب حضرت عمر رضی اللہ عنہ متولی ہو سکے تو ان کو اس میں سے کھانا بھی درست ہوگا، باب کا یہی مطلب ہے۔ اس لئے وقف کو عام اور خاص دو قسموں پر تقسیم کیا گیا ہے جس سے مراد وہ اوقاف ہوتے ہیں جن کا اصل مقصد کچھ تو امور دینی اور کارہائے خیر میں امداد کرنا ہوتا ہے اور کچھ خاص اشخاص یا خاص کسی جماعت کی نفع رسانی کے لیے ہے۔ خاص جن کا مقصد اصلی واقف کے عیال و اطفال یا اقربا کے لئے آزدہ مہیا کرنا ہو، لغوی معنی وقف کے باندھ دینا جس کر دینا ہے اور اصل میں یہ لفظ گھوڑے اور اونٹ وغیرہ کے باندھنے میں استعمال کیا جاتا ہے اور علمائے اسلام کی اصطلاح میں وقف سے مراد کسی کار خیر کے لئے اپنا مال دے دینا۔ وقف کی تعریف یہ بھی کی گئی ہے کہ کسی جائیداد مثل اراضی و مکانات وغیرہ کے حق ملکیت سے دست بردار رہ کر اللہ کی راہ میں اس کو اس طرح سے دے دینا کہ بندگان الہی کو اس سے فائدہ ہو بشرطیکہ مال موقوف وقف کرنے کے وقت واقف کا اپنا ہو۔ واقف اپنے قبض و ملک کی شرط بھی لگا سکتا ہے۔ کسی دوسرے مقام پر اس کی تفصیل آئے گی۔

بَابُ: إِذَا قَالَ: دَارِيْ صَدَقَةٌ لِلّٰهِ وَلَمْ يُبَيِّنْ لِلْفُقَرَاءِ أَوْ غَيْرِهِمْ فَهُوَ جَائِزٌ
باب: اگر کسی نے یوں کہا کہ میرا گھر اللہ کی راہ میں صدقہ ہے فقراء وغیرہ کے لئے صدقہ ہونے کی کوئی وضاحت نہیں کی تو وقف جائز ہوا

اب اس کو اختیار ہے اسے وہ اپنے عزیزوں کو بھی دے سکتا ہے اور دوسروں کو بھی، کیونکہ صدقہ کرتے ہوئے کسی کی تخصیص نہیں کی تھی۔ جب ابو طلحہ رضی اللہ عنہ نے کہا کہ میرے اموال میں مجھے سب سے زیادہ پسندیدہ میر خاء کا باغ ہے اور وہ اللہ کے راستے میں صدقہ ہے تو نبی کریم صلی اللہ علیہ وسلم نے اسے جائز قرار دیا تھا (حالانکہ انہوں نے کوئی تعین نہیں کی تھی کہ وہ یہ کسے دیں گے) لیکن بعض لوگ شافعیہ نے کہا کہ جب تک یہ نہ بیان کر دے کہ صدقہ کس لئے ہے، جائز نہیں ہوگا اور پہلا قول زیادہ صحیح ہے۔

تشریح: حضرت ابو طلحہ رضی اللہ عنہ نے مجمل طور پر اپنا باغ نبی کریم صلی اللہ علیہ وسلم کے حوالہ کر دیا اور آپ نے واپس فرماتے ہوئے اسے ان کے قرار بتداریوں میں تقسیم کرنے کا حکم فرمایا، کسی قرابت و دار کی تخصیص نہیں کی۔ اسی سے مقصد باب ثابت ہوا۔

بَابُ: إِذَا قَالَ: أَرْضِيْ أَوْ بُسْتَانِيْ صَدَقَةٌ لِلّٰهِ عَنْ أُمِّيْ فَهُوَ جَائِزٌ وَإِنْ لَمْ يُبَيِّنْ لِمَنْ ذَلِكَ
باب: کسی نے کہا کہ میری زمین یا میرا باغ میری (مرحومہ) ماں کی طرف سے صدقہ ہے تو یہ بھی جائز ہے خواہ اس میں بھی اس کی وضاحت نہ کی ہو کہ کس کے لئے صدقہ ہے

۲۷۵۶۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، أَخْبَرَنِي ابْنُ جُرَيْجٍ، أَخْبَرَنِي يَعْلَى، أَنَّهُ سَمِعَ عِكْرَمَةَ، يَقُولُ: أَتَبَّانَا ابْنُ عَبَّاسٍ

(۲۷۵۶) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو خالد بن زید نے بیان کیا، انہیں ابن جریج نے خبر دی، کہا کہ مجھے یعلیٰ بن مسلم نے خبر دی، انہوں نے عکرمہ سے سنا، وہ بیان کرتے تھے کہ ہمیں ابن عباس رضی اللہ عنہما نے خبر دی کہ

آن سَعْدَ بْنَ عُبَادَةَ تُوَفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي تُوَفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا، أَيْفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا؟ قَالَ: ((نَعَمْ)). قَالَ: فَإِنِّي أَشْهَدُكَ أَنَّ حَائِطِي الْمَخْرَافَ صَدَقَةٌ عَلَيْهَا. [طرفہ فی: ۲۷۶۲، ۲۷۷۰]

سعد بن عبادہ رضی اللہ عنہ کی ماں عمرہ بنت مسعود کا انتقال ہوا وہ ان کی خدمت میں موجود نہیں تھے۔ انہوں نے آ کر رسول اللہ ﷺ سے پوچھا یا رسول اللہ! میری والدہ کا جب انتقال ہوا تو میں ان کی خدمت میں حاضر نہیں تھا۔ کیا اگر میں کوئی چیز صدقہ کروں تو اس سے انہیں فائدہ پہنچ سکتا ہے؟ آپ ﷺ نے اثبات میں جواب دیا تو انہوں نے کہا کہ میں آپ کو گواہ بناتا ہوں کہ میرا خراف نامی باغ ان کی طرف سے صدقہ ہے۔

تشریح: حضرت سعد بن عبادہ غزوہ دومتہ الجندل میں نبی کریم ﷺ کے ساتھ گئے ہوئے تھے، پیچھے سے ان کی محترمہ والدہ کا انتقال ہو گیا۔ ((مخراف)) اس باغ کا نام تھا یا اس کے معنی بہت میوہ دار کے ہیں۔

باب: کسی نے اپنی کوئی چیز یا لونڈی، غلام یا جانور صدقہ یا وقف کیا تو جائز ہے (مطلب یہ کہ مال مشترک مال منقولہ کا بھی وقف درست ہے)

بَابُ: إِذَا تَصَدَّقَ أَوْ أَوْقَفَ بَعْضَ مَالِهِ أَوْ بَعْضَ رَقِيقِهِ أَوْ دَوَانِيهِ، فَهُوَ جَائِزٌ

(۲۷۵۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے کہا کہ مجھے عبدالرحمن بن عبداللہ بن کعب نے خبر دی اور ان سے عبداللہ بن کعب نے بیان کیا کہ میں نے کعب بن مالک رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں نے عرض کیا یا رسول اللہ! میری توبہ (غزوہ تبوک میں نہ جانے کی) قبول ہونے کا شکرانہ یہ ہے کہ میں اپنا مال اللہ اور اس کے رسول ﷺ کے راستے میں دے دوں۔ آپ نے فرمایا: ”اگر اپنے مال کا ایک حصہ اپنے پاس ہی باقی رکھو تو تمہارے حق میں یہ بہتر ہے۔“ میں نے عرض کیا کہ پھر میں اپنا خیر کا حصہ اپنے پاس محفوظ رکھتا ہوں۔

۲۷۵۷۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ. قَالَ: ((أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ)). قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. [أطرافہ فی: ۲۹۴۷،

۲۹۵۰، ۳۰۸۸، ۳۵۵۶، ۳۸۸۹، ۳۹۵۱،

۴۴۱۸، ۴۶۷۳، ۴۶۷۶، ۴۶۷۸، ۶۲۵۵،

۶۶۹۰، ۷۲۲۵] (مسلم: ۷۰۱۶، ۷۰۱۷؛

ابوداؤد: ۲۲۰۲؛ نسائی: ۱۲۴۳۲)

تشریح: یہ کعب بن مالک رضی اللہ عنہ صحابی ہیں جو اپنے دو ساتھیوں سمیت جنگ تبوک میں نبی کریم ﷺ کے ساتھ نہیں نکلے تھے۔ آپ ایک مدت تک زیر عتاب رہے۔ آخر اللہ تعالیٰ نے ان کی توبہ قبول کی۔ اس کا مفصل ذکر کتاب المغازی میں آئے گا۔ حدیث سے یہ بھی نکلا کہ سارا مال خیرات کر دینا مکروہ ہے اور یہ بھی نکلا کہ مال منقولہ کا وقف کرنا بھی جائز ہے۔

باب: اگر صدقہ کے لئے کسی کو وکیل کرے اور وکیل اس کا صدقہ پھیر دے

(۲۷۵۸) اور اسماعیل بن جعفر نے بیان کیا کہ مجھے عبدالعزیز بن عبداللہ بن ابی سلمہ نے خبر دی، انہیں اسحاق بن عبداللہ بن ابی طلحہ نے (امام بخاری رحمہ اللہ نے کہا کہ) میں سمجھتا ہوں کہ یہ روایت انہوں نے انس رضی اللہ عنہ سے کی ہے کہ انہوں نے بیان کیا (جب سورہ آل عمران کی) یہ آیت نازل ہوئی کہ ”تم نیکی ہرگز نہیں پاسکتے جب تک اس مال میں سے خرچ نہ کرو جو تم کو زیادہ پسند ہے“ تو ابوطلحہ رضی اللہ عنہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا یا رسول اللہ! اللہ تبارک وتعالیٰ اپنی کتاب میں فرماتا ہے کہ ”تم نیکی ہرگز نہیں پاسکتے جب تک اس مال میں سے خرچ نہ کرو جو تم کو زیادہ پسند ہے“ اور میرے اموال میں سب سے پسند مجھے پیرحاء ہے۔ بیان کیا کہ پیرحاء ایک باغ تھا۔ رسول اللہ ﷺ بھی اس میں تشریف لے جایا کرتے، اس کے سائے میں بیٹھتے اور اس کا پانی پیتے (ابوطلحہ نے کہا کہ) اس لئے وہ اللہ عزوجل کی راہ میں صدقہ اور رسول اللہ ﷺ کے لئے ہے۔ میں اس کی نیکی اور اس کے ذخیرہ آخرت ہونے کی امید رکھتا ہوں۔ پس یا رسول اللہ! جس طرح اللہ آپ کو بتائے اسے خرچ کیجئے۔ رسول اللہ ﷺ نے فرمایا ”واہ واہ شاباش ابوطلحہ یہ تو بڑا نفع بخش مال ہے، ہم تم سے اسے قبول کر کے پھر تمہارے ہی حوالے کر دیتے ہیں اور اب تم اسے اپنے عزیزوں کو دے دو۔“ چنانچہ ابوطلحہ رضی اللہ عنہ نے وہ باغ اپنے عزیزوں کو دے دیا۔ انس رضی اللہ عنہ نے بیان کیا کہ جن لوگوں کو باغ آپ نے دیا تھا ان میں ابی اور حسان رضی اللہ عنہما تھے۔ انہوں نے بیان کیا کہ حسان رضی اللہ عنہ نے اپنا حصہ معاویہ رضی اللہ عنہ کو بیچ دیا تو کسی نے ان سے کہا کہ کیا آپ ابوطلحہ رضی اللہ عنہ کا دیا ہوا مال بیچ رہے ہیں؟ حسان رضی اللہ عنہ نے جواب دیا کہ میں کھجور کا ایک صاع روپوں کے ایک صاع کے بدل کیوں نہ بیچوں۔ انس نے کہا یہ باغ بنی حدیلہ کے محلہ کے قریب تھا جسے معاویہ رضی اللہ عنہ نے (بطور قلعہ کے) تعمیر کیا تھا۔

بَابُ: مَنْ تَصَدَّقَ إِلَى وَكِيلِهِ ثُمَّ رَدَّ الْوَكِيلُ إِلَيْهِ

۲۷۵۸۔ وَقَالَ إِسْمَاعِيلُ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، لَا أَعْلَمُهُ إِلَّا عَنْ أَنَسٍ قَالَ لَمَّا نَزَلَتْ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ۹۲] جَاءَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَيُّ رَسُولَ اللَّهِ يَقُولُ اللَّهُ فِي كِتَابِهِ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنْ أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرَحَاءُ قَالَ: وَكَانَتْ حَدِيثَةً كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَسْتَظِلُّ بِهَا وَيَشْرَبُ مِنْ مَائِهَا فَهِيَ إِلَى اللَّهِ وَإِلَى رَسُولِهِ أَزْجُو بَرٍّ وَذُخْرٍ، فَضَعَهَا أَيْ رَسُولُ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((بَخِ يَا أَبَا طَلْحَةَ! ذَلِكَ مَالٌ رَابِعٌ، قَدْ قَلْبَنَاهُ مِنْكَ وَرَدَدْنَاهُ عَلَيْكَ، فَاجْعَلْهُ فِي الْأَقْرَبِينَ)). فَتَصَدَّقَ بِهِ أَبُو طَلْحَةَ عَلَى ذَوِي رَحِمِهِ، قَالَ: وَكَانَ مِنْهُمْ أَبِي وَحَسَّانُ، قَالَ: فَبَاعَ حَسَّانُ حِصَّتَهُ مِنْهُ مِنْ مُعَاوِيَةَ، فَقِيلَ لَهُ تَبِيعَ صَدَقَةَ أَبِي طَلْحَةَ فَقَالَ: أَلَا أُبِيعُ صَاعًا مِنْ تَمْرِ بِصَاعٍ مِنْ ذَرَاهِمَ قَالَ: وَكَانَتْ تِلْكَ الْحَدِيثَةُ فِي مَوْضِعٍ قَصْرٍ بَنِي حَذِيلَةَ النَّبِيِّ بَنَاءً مُعَاوِيَةَ.

ارجع: ۱۶۶۱

تشریح: ترجمہ باب اس سے نکلا کہ ابوطلحہ رضی اللہ عنہ نے نبی کریم ﷺ کو وکیل کیا تھا، آپ نے ان کا صدقہ قبول فرما کر پھر ان ہی کو واپس کر دیا اور فرمایا

کہ اسے اپنے اقربائیں تقسیم کر دو۔ حضرت حسان رضی اللہ عنہ نے اپنا حصہ حضرت معاویہ رضی اللہ عنہ کے ہاتھ بیچ ڈالا تھا جب لوگوں نے اعتراض کیا تو آپ صلی اللہ علیہ وسلم نے فرمایا کہ میں کھجور کا ایک صاع روپوں کے ایک صاع کے بدل کیوں نہ بیچوں یعنی ایسی قیمت پھر کہاں ملے گی گویا کھجور چاندی کے ہم وزن بک رہی ہے۔ کہتے ہیں صرف حسان رضی اللہ عنہ کا حصہ اس بارغ میں حضرت معاویہ رضی اللہ عنہ نے ایک لاکھ درہم کو خریدنا چونکہ ابوطحہ رضی اللہ عنہ نے یہ بارغ معین لوگوں پر وقف کیا تھا لہذا ان کو اپنا حصہ بیچنا درست ہوا۔ بعض نے کہا ابوطحہ نے ان لوگوں پر وقف کرتے وقت یہ شرط لگا دی تھی کہ اگر ان کو حاجت ہو تو بیچ سکتے ہیں ورنہ مال وقف کی بیج درست نہیں۔ قسری حدیث کی تفصیل حافظ صاحب یوں فرماتے ہیں:

”واما قصر بنی حدیلة وهو بالمهملة مصغر وهم من قاله بالجيم فنسب اليهم القصر بسبب المجاورة والا فالذي بناه هو معاوية بن ابي سفيان وبنو حدیلة بالمهملة مصغر بطن من الانصار وهم بنو معاوية بن عمرو بن مالك النجار وكانوا بتلك البقعة فعرفت بهم فلما اشترى معاوية حصه حسان بنی فيها هذا القصر فعرف بقصر بنی حدیلة ذكر ذلك عمرو بن شبة وغيره فی اخبار المدينة ملكهم الحديقة المذكورة ولم يقفها عليهم اذ لو وقفها ما ساغ لحسان ان يبيعها ووقع فی اخبار المدينة لمحمد بن الحسن المخزومي من طريق ابي بكر بن حزم ان ثمن حصه حسان مائة الف درهم قبضها من معاوية بن ابي سفيان“ (خلاصہ فتح الباری جلد ۵ صفحہ ۴۸۷)

اور لیکن قسری حدیث حائلہ کے ساتھ اور جس نے اسے جیم کے ساتھ نقل کیا یہ اس کا وہم ہے۔ یہ پڑوس کی وجہ سے بنو حدیث کی طرف منسوب ہو گیا تھا ورنہ اس کے بنانے والے حضرت معاویہ بن ابی سفیان رضی اللہ عنہ ہیں اور بنو حدیث انصار کا ایک قبیلہ ہے۔ یہ بنو معاویہ بن عمرو بن مالک بن نجار ہیں جو یہاں رہا کرتے تھے پس ان ہی سے یہ منسوب ہو گیا۔ پس جب حضرت معاویہ رضی اللہ عنہ نے حضرت حسان رضی اللہ عنہ والا حصہ خرید لیا تو وہاں یہ قلعہ بنایا جو قصر بنو حدیث کے نام سے موسوم ہو گیا۔ اسے عمرو بن شیبہ وغیرہ نے اخبار المدینہ میں ذکر کیا ہے، حضرت حسان رضی اللہ عنہ نے اپنا حصہ حضرت معاویہ رضی اللہ عنہ کو بیچ دیا۔ اس سے ثابت ہوا کہ اگر اس کو ان پر وقف کرتے تو اسے حسان رضی اللہ عنہ فروخت نہیں کر سکتے تھے اور اخبار مدینہ میں ہے کہ حضرت معاویہ رضی اللہ عنہ نے حضرت حسان رضی اللہ عنہ کو ان کے حصہ کی قیمت ایک لاکھ درہم ادا کی تھی۔ علامہ قسطلانی فرماتے ہیں: ”واجاب آخر بان ابا طلحة حين وقفها شرط جواز بيعهم عند الاحتياج فان الشرط بهذا الشرط قال بعضهم لجوازه والله اعلم“۔ یعنی حضرت ابوطحہ رضی اللہ عنہ نے جب اسے وقف کیا تو حاجت کے وقت ان لوگوں کو بیچنے کی اجازت دے دی تھی اور اس شرط کے ساتھ وقف جائز ہے۔ لفظ حدیث کو بعض نے جیم کے ساتھ حدیث نقل کیا ہے۔ بعض نے کہا کہ صحیح حاء مضمومہ کے ساتھ ”حدیث“ ہے۔ (واللہ اعلم)

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

باب:

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْضُوهُمْ مِنْهُ﴾ [النساء: ۸]

(سورہ نساء میں) اللہ تعالیٰ کا ارشاد کہ ”جب (میراث کی تقسیم) کے وقت رشتہ دار (جو وارث نہ ہوں) اور یتیم اور مسکین آجائیں تو ان کو بھی تر کے میں سے کچھ کچھ کھلا دو (اور اگر کھانا نہ ہو سکے تو) اچھی بات کہہ کر نرمی سے ٹال دو۔“

تشریح: جو لوگ خود وارث ہوں، ان کو یتیم اور مسکین اور دور کے ناطے والوں کو جو وارث نہیں ہیں تقسیم کے وقت کچھ دینا واجب تھا اور جو خود وارث نہ ہوں جیسے وارث اولیٰ اس کو یہ حکم تھا کہ نرمی سے جواب دے دو۔ یہ حکم ابتدائے اسلام میں تھا پھر اس صدی کے کا وجوب جاتا رہا اور یہ آیت منسوخ ہو گئی، اب بعض نے کہا اب بھی یہ حکم باقی ہے آیت منسوخ نہیں ہے۔

۲۷۵۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ، (۲۷۵۹) ہم سے ابو نعمان محمد بن فضل نے بیان کیا، کہا ہم سے ابو عوانہ نے حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدٍ بیان کیا ابو بشار جعفر سے، ان سے سعید بن جبیر نے اور ان سے ابن

ابن جبیر، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ نَاسًا يَزْعُمُونَ عَبَّاسٌ رضی اللہ عنہ فرمایا کہ کچھ لوگ گمان کرنے لگے ہیں کہ یہ آیت (جس کا اَنَّ هَذِهِ الْآيَةَ نَسِخَتْ، وَلَا وَاللَّهِ مَا نَسِخَتْ، ذکر عنوان میں ہوا) میراث کی آیت سے منسوخ ہوگئی ہے، نہیں قسم اللہ کی یہ وَلِكِنَّهَا مِمَّا تَهَاوَنَ النَّاسُ، هُمَا وَالْيَانِ وَالِ يَرِثُ، وَذَلِكَ الَّذِي يَرِثُ، وَوَالٍ لَا يَرِثُ، ترک کے لینے والے دو طرح کے ہوتے ہیں ایک وہ جو وارث ہوں ان کو وَقَالَ: فَذَلِكَ الَّذِي يَقُولُ بِالْمَعْرُوفِ، يَقُولُ: لَا ان کا حصہ دیا جائے گا دوسرے وہ جو وارث نہ ہوں، ان کو نرمی سے جواب أَمْلِكُ لَكَ أَنْ أُعْطِيكَ. [طرفہ فی: ۴۵۷۶] دینے کا حکم ہے، وہ یوں کہے میاں میں تم کو دینے کا اختیار نہیں رکھتا۔

تشریح: سند میں مذکور حضرت سعید بن جبیر اسدی کوئی ہیں، جلیل القدر تابعین میں سے ایک یہ بھی ہیں۔ انہوں نے ابو سعود، ابن عباس، ابن عمر، ابن زبیر اور انس رضی اللہ عنہم سے علم حاصل کیا اور ان سے بہت سے لوگوں نے۔ ماہ شعبان ۹۵ھ میں جبکہ ان کی عمر انچاس سال کی تھی، حجاج بن یوسف نے ان کو قتل کر لیا اور خود حجاج رمضان میں مرا اور بعض کے نزدیک اسی سال شوال میں اور یوں بھی کہتے ہیں کہ ان کی شہادت کے چھ ماہ بعد مرا۔ اس کے بعد حجاج کسی کے قتل پر قادر نہ ہوا۔ کیونکہ سعید نے اس کے لئے دعا کی تھی جب کہ حجاج ان سے مخاطب ہو کر بولا کہ بتاؤ تم کو کس طرح قتل کیا جائے میں تم کو اسی طرح قتل کروں گا۔ سعید بولے کہ اے حجاج! تو اپنا قتل ہوتا جس طرح چاہے وہ بتلا، اس لئے کہ اللہ کی قسم جس طرح تو مجھ کو قتل کرے گا اسی طرح میں آخرت میں تجھ کو قتل کروں گا۔ حجاج بولا کیا تم چاہتے ہو کہ میں تم کو معاف کر دوں۔ بولے کہ اگر عفو واقع ہوا تو وہ اللہ کی طرف سے ہوگا اور تیرے لئے اس میں کوئی براءت و عذر نہیں۔ حجاج یہ سن کر بولا کہ ان کو لے جاؤ اور قتل کر ڈالو۔ پس جب ان کو دروازہ سے باہر نکالا تو یہ ہنس پڑے۔ اس کی اطلاع حجاج کو پہنچائی گئی تو حکم دیا کہ ان کو واپس لاؤ۔ لہذا واپس لایا گیا تو ان سے پوچھا کہ اب ہنسنے کا کیا سبب تھا۔ بولے کہ مجھ کو اللہ کے مقابلے میں تیری بے باکی اور اللہ تعالیٰ کی تیرے مقابلے میں حلم و بردباری پر تعجب ہوتا ہے۔ حجاج نے یہ سن کر حکم دیا کہ کھال بچھائی جائے تو بچھائی گئی پھر حکم دیا کہ ان کو قتل کر دیا جائے۔ اس کے بعد سعید بن جبیر نے فرمایا کہ ﴿وَجْهَتُ وَجْهِي لِلَّذِي.....﴾ الخ (۶/ الانعام: ۷۹) یعنی میں نے اپنا رخ سب سے موڑ کر اس اللہ کی طرف کر لیا ہے کہ جو خالق آسمان و زمین ہے اور میں شرک کرنے والوں میں سے نہیں۔ حجاج نے یہ سن کر حکم دیا کہ ان کو قتل کی مخالف سمت کر کے مضبوط باندھ دیا جائے۔ سعید نے فرمایا: ﴿فَابْتِمًا تَوَكَّلُوا فَنَمَّ وَجْهَ اللَّهِ﴾ (۲/ البقرة: ۱۱۵) جس طرف بھی تم رخ کرو گے اسی طرف اللہ ہے۔ اب حجاج نے حکم دیا کہ سر کے بل اوں دھا کر دیا جائے۔ سعید نے فرمایا: ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ (۲۰/ ط: ۵۵) حجاج نے یہ سن کر حکم دیا کہ اس کو زنج کر ڈالو۔ سعید نے فرمایا کہ میں شہادت دیتا اور حجت پیش کرتا ہوں، اس بات کی کہ اللہ کے سوا کوئی اور معبود برحق نہیں وہ ایک ہے، اس کا کوئی شریک نہیں اور اس بات کی کہ محمد صلی اللہ علیہ وسلم اس کے بندے اور رسول ہیں۔ یہ حجت ایمانی میری طرف سے سنبھال یہاں تک کہ تو مجھ سے قیامت کے دن ملے۔

پھر سعید نے دعا کی اے اللہ! حجاج کو میرے بعد کسی کے قتل پر قادر نہ کر۔ اس کے بعد کھال پر ان کو زنج کر دیا گیا۔ کہتے ہیں کہ حجاج اس کے قتل کے بعد پندرہ راتیں اور گیا، اس کے بعد حجاج کے پیٹ میں کیڑوں کی بیماری پیدا ہوگئی۔ حجاج نے حکیم کو بلوایا تاکہ معائنہ کر لے۔ حکیم نے ایک گوشت کا سڑا ہوا ککڑا منگوایا اور اس کو دھاگے میں پرو کر اس کے گلے سے اتارا اور کچھ دیر تک چھوڑے رکھا، اس کے بعد حکیم نے اس کو نکالا تو دیکھا کہ خون سے بھرا ہوا ہے۔ حکیم سمجھ گیا کہ اب یہ بچنے والا نہیں۔ حجاج اپنی بقیہ زندگی میں چیخ چلاتا رہتا تھا کہ مجھے اور سعید کو کیا ہوا کہ جب میں سوتا ہوں تو میرا پاؤں پکڑ کر بلا دیتا ہے۔ سعید بن جبیر عراق کی کھلی آبادی میں دفن کئے گئے۔ غفر اللہ لہ (اکمال)

باب: اگر کسی کو اچانک موت آجائے تو اس کی

طرف سے خیرات کرنا مستحب ہے اور میت کی

بَابُ مَا يُسْتَحَبُّ لِمَنْ تُوُفِّيَ

فَجَاءَهُ أَنْ يَتَصَدَّقُوا عَنْهُ وَقَضَاءِ

النُّذُورُ عَنِ الْمَيِّتِ

نذروں کو پوری کرنا

۲۷۶۰۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتَلَنْتْ نَفْسَهَا، وَأَرَاهَا لَوْ تَكَلَّمْتُ تَصَدَّقْتُ، أَفَأَتَصَدَّقُ عَنْهَا قَالَ: ((نَعَمْ، تَصَدَّقْ عَنْهَا)).

[راجع: ۱۳۸۸] [نسائی: ۳۶۵۱]

(۲۷۶۰) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ہشام نے، ان سے ان کے باپ نے اور ان سے عائشہ رضی اللہ عنہا نے کہا کہ ایک صحابی (سعد بن عبادہ) نے رسول اللہ ﷺ سے کہا کہ میری والدہ کی موت اچانک واقع ہوگئی، میرا خیال ہے کہ اگر انہیں گفتگو کا موقع ملتا تو وہ صدقہ کرتیں تو کیا میں ان کی طرف سے خیرات کر سکتا ہوں؟ آپ ﷺ نے فرمایا: ”ہاں ان کی طرف سے خیرات کر۔“

تشریح: اس حدیث سے معلوم ہوا کہ ورثہ کی طرف سے میت کو خیرات اور صدقے کا ثواب پہنچتا ہے۔ الحمد للہ اس پر اتفاق ہے لیکن معتزلہ نے اس کا انکار کیا ہے۔ دوسری روایت میں ہے سعد نے پوچھا کونسی خیرات افضل ہے، آپ نے فرمایا پانی پلانا۔ اس کو امام نسائی نے روایت کیا ہے۔

۲۷۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبِيدَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عَبَّادَةَ اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ. فَقَالَ: ((اقْضِهِ عَنْهَا)).

[طرفاء فی: ۶۶۹۸، ۶۹۵۹] [مسلم: ۴۲۳۵، ۴۲۳۶؛ ابوداؤد: ۳۳۰۷؛ ترمذی: ۱۵۴۶؛ نسائی: ۳۶۶۱، ۳۶۶۲، ۳۶۶۴، ۳۶۶۵، ۳۸۲۶]

(۲۷۶۱) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا کہ ہم کو امام مالک نے خبر دی ابن شہاب سے، انہیں سعید اللہ بن عبد اللہ نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ سعد بن عبادہ رضی اللہ عنہ نے رسول اللہ ﷺ سے مسئلہ پوچھا، انہوں نے عرض کیا کہ میری ماں کا انتقال ہو گیا ہے اور اس کے ذمہ ایک نذر تھی۔ آپ ﷺ نے فرمایا: ”ان کی طرف سے نذر پوری کر دے۔“

تشریح: باب اور حدیث میں مطابقت ظاہر ہے کہ رسول کریم ﷺ نے ان کو ماں کی نذر پورا کرنے کا حکم فرمایا، معلوم ہوا کہ ماں باپ کے اس قسم کے فرائض کی ادائیگی اولاد پر لازم ہے۔

بَابُ الْإِشْهَادِ فِي الْوَقْفِ وَالصَّدَقَةِ

باب: وقف اور صدقہ پر گواہ بنانا

۲۷۶۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يَعْلَى، أَنَّهُ سَمِعَ عِكْرَمَةَ، مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: أَتَيْنَا ابْنَ عَبَّاسٍ، أَنَّ سَعْدَ بْنَ عَبَّادَةَ أَخَا بَنِي سَاعِدَةَ تُوَفِّتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَأَتَى النَّبِيَّ ﷺ فَقَالَ:

(۲۷۶۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا کہ ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی کہا کہ مجھے یعلیٰ بن مسلم نے خبر دی، انہوں نے ابن عباس رضی اللہ عنہما کے غلام عکرمہ سے سنا اور انہیں ابن عباس رضی اللہ عنہما نے خبر دی کہ قبیلہ بنی ساعدہ کے بھائی سعد بن عبادہ رضی اللہ عنہ کی ماں کا انتقال ہوا تو وہ ان کی خدمت میں حاضر نہیں تھے (بلکہ رسول اللہ ﷺ کے ساتھ غزوہ دومۃ الجندل میں شریک تھے) اس لئے وہ نبی

يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي تُوَفِّتُ وَأَنَا غَائِبٌ أَكْرَمَ مَنَّا ﷺ کے پاس آئے اور عرض کیا یا رسول اللہ! میری والدہ کا انتقال
عَنْهَا، فَهَلْ يَنْفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا؟ ہو گیا ہے اور میں اس وقت موجود نہیں تھا تو اگر میں ان کی طرف سے خیرات
قَالَ: ((نَعَمْ)) قَالَ: فَإِنِّي أَشْهَدُكَ أَنَّ حَائِطِي کروں تو انہیں اس کا فائدہ پہنچے گا؟ آپ ﷺ نے فرمایا کہ ”ہاں!“
الْمُخْرَافَ صَدَقَهُ عَلَيْهَا. [راجع: ۲۷۵۶] سعد رضی اللہ عنہ نے اس پر کہا کہ میں آپ کو گواہ بناتا ہوں کہ میرا باغ مخرف نامی
ان کی طرف سے خیرات ہے۔

تشریح: لفظ ((مخرف)) کے بارے میں حافظ صاحب فرماتے ہیں: ”قوله المخرف بكسر الراء وسكون المعجمة وآخره فاء ای
المكان المشمر سمي بذلك لما يخرف منه ای یجنى من الشجرة تقول شجرة مخرف و شمار قاله الخطابی ووقع فی رواية
عبدالرزاق المخرف بغير الف وهو اسم الحائط المذكور والحائط البستان۔“ (فتح) یعنی مخرف پھل دار درخت کو کہتے ہیں، اس
باغ کا نام ہی مخرف ہو گیا تھا۔

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: بَاب: سورۃ نساء میں اللہ تعالیٰ کا یہ ارشاد:

﴿وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبْدِلُوا الْوَصِيَّةَ بِالطَّبِيبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۚ وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾
”اور یتیموں کو ان کا مال پہنچا دو اور سترے مال کے عوض گندہ مال مت لو۔ اور ان کا مال اپنے مال کے ساتھ گنڈ کر کے نہ کھاؤ بے شک یہ بہت بڑا
گناہ ہے اور اگر تمہیں اندیشہ ہو کہ تم یتیم لڑکیوں میں انصاف نہ کر سکو گے تو
دوسری عورتیں جو تمہیں پسند ہوں، ان سے نکاح کر لو۔“

[النساء: ۲، ۳]

تشریح: یعنی اپنی خراب چیز تم نے یتیم کے مال میں شریک کر دی اور اچھی چیز لے لی، ایسا نہ کرو کیونکہ یتیم کا مال تمہارے لئے حرام اور گندہ ہے اور
تمہاری چیز کو خراب ہو مگر حلال اور ستر ہے۔

۲۷۶۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ أَنَّهُ سَأَلَ عَائِشَةَ: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ۳] قَالَتْ: عَائِشَةُ هِيَ الْيَتِيمَةُ فِي حَجَرٍ وَلَيْهَا، فَيَرْغَبُ فِي جَمَالِهَا وَمَالِهَا، وَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَذْنِي مِنْ سِتَّةِ نِسَائِهَا، فَتُهْوَا عَنْ نِكَاحِهَا، إِلَّا أَنْ يُقْسِطُوا لَهَا فِي إِحْمَالِ الصَّدَاقِ، وَأَمَرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ قَالَتْ عَائِشَةُ: ثُمَّ
(۲۷۶۳) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی زہری سے، کہا کہ عروہ بن زبیر رضی اللہ عنہ ان سے حدیث بیان کرتے تھے، انہوں نے
عائشہ رضی اللہ عنہا سے آیت ﴿وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ (ترجمہ اوپر گزر چکا) کا مطلب پوچھا تو
عائشہ رضی اللہ عنہا نے فرمایا کہ اس سے مراد وہ یتیم لڑکی ہے جو اپنے ولی کی زیر
پرورش ہو، پھر ولی کے دل میں اس کا حسن اور اس کے مال کی طرف سے
رغبت نکاح پیدا ہو جائے مگر اس کم مہر پر جو وہ لڑکیوں کا ہونا چاہئے۔ تو
اس طرح نکاح کرنے سے روکا گیا لیکن یہ کہ ولی ان کے ساتھ پورے مہر
کی ادائیگی میں انصاف سے کام لیں (تو نکاح کر سکتے ہیں) اور انہیں
لڑکیوں کے سوا دوسری عورتوں سے نکاح کرنے کا حکم دیا گیا۔ عائشہ رضی اللہ عنہا

نے بیان کیا کہ پھر لوگوں نے رسول اللہ ﷺ سے پوچھا تو اللہ عزوجل نے یہ آیت نازل فرمائی کہ ”آپ سے لوگ عورتوں کے متعلق پوچھتے ہیں، آپ کہہ دیں کہ اللہ تمہیں ان کے بارے میں ہدایت کرتا ہے“ حضرت عائشہ نے کہا کہ پھر اللہ تعالیٰ نے اس آیت میں بیان کر دیا کہ یتیم لڑکی اگر جمال اور مال والی ہو اور (ان کے ولی) ان سے نکاح کرنے کے خواہش مند ہوں لیکن پورا مہر دینے میں ان کے (خاندان کے) طریقوں کی پابندی نہ کر سکیں تو (وہ ان سے نکاح مت کریں) جبکہ مال اور حسن کی کمی کی وجہ سے ان کی طرف انہیں کوئی رغبت نہ ہوتی ہو تو انہیں وہ چھوڑ دیتے اور ان کے سوا کسی دوسری عورت کو تلاش کرتے۔ راوی نے کہا جس طرح ایسے لوگ رغبت نہ ہونے کی صورت میں ان یتیم لڑکیوں کو چھوڑ دیتے، اسی طرح ان کے لئے یہ بھی جائز نہیں کہ جب ان لڑکیوں کی طرف انہیں رغبت ہو تو ان کے پورے مہر کے معاملے میں اور ان کے حقوق ادا کرنے میں انصاف سے کام لئے بغیر ان سے نکاح کریں۔

اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ [النساء: ۱۲۷] قَالَتْ: فَبَيَّنَ اللَّهُ فِي هَذِهِ الْآيَةِ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فِي نِكَاحِهَا، وَلَمْ يُلْجِئُوهَا بِسُنَّتِهَا بِإِكْمَالِ الصَّدَاقِ، فَإِذَا كَانَتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ الْمَالِ وَالْجَمَالِ تَرَكَوْهَا وَالتَّمَسُّوا غَيْرَهَا مِنَ النِّسَاءِ، قَالَتْ: فَكَمَا يَتَرَكُونَهَا جِئْنَ يَرِغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يَفْسِطُوا لَهَا الْأَوْفَى مِنَ الصَّدَاقِ وَيُعْطَوْهَا حَقَّهَا. [راجع: ۲۴۹۴]

تشریح: تاریخ و روایات میں مذکور ہے کہ یتیم لڑکیاں جو اپنے ولی کی تربیت میں ہوتی تھیں اور وہ لڑکی اس ولی کے مال وغیرہ میں بوجہ قربت کے شریک ہوتی تو اب دو صورتیں پیش آتی تھیں، پہلی تو یہ صورت پیش آتی کہ وہ لڑکی خوبصورت ہوتی اور ولی کو اس کے مال و جمال ہر دو کی رغبت کی وجہ سے اس سے نکاح کی خواہش ہوتی اور وہ قہوڑے سے مہر پر اس سے نکاح کر لیتا کیونکہ کوئی دوسرا شخص اس لڑکی کا دعوے دار نہیں ہوتا تھا اور کبھی یہ صورت پیش آتی کہ یتیم لڑکی صورت شکل میں حسین نہ ہوتی مگر اس کا وہ ولی یہ خیال کرتا کہ دوسرے کسی سے اس کا نکاح کر دوں گا تو لڑکی کا مال میرے قبضے سے نکل جائے گا۔ اس مصلحت سے وہ نکاح تو اس لڑکی سے طوعاً و کرہاً کر لیتا مگر ویسے اس سے کچھ رغبت نہ رکھتا۔ اس پر اس آیت کا نزول ہوا اور اولیا کو ارشاد ہوا کہ اگر تم کو اس بات کا ڈر ہے کہ تم ایسی یتیم لڑکیوں کے بارے میں انصاف نہ کر سکو گے اور ان کے مہر اور ان کے ساتھ حسن معاشرت میں تم سے کوتاہی ہوگی تو تم ان سے نکاح مت کرو بلکہ اور عورتیں جو تم کو مرغوب ہوں ان سے ایک چھوڑ چار تک کی تم کو اجازت ہے۔ قاعدہ شرعیہ کے مطابق ان سے نکاح کر لو تا کہ یتیم لڑکیوں کو بھی نقصان نہ پہنچے کیونکہ تم ان کے حقوق کے حامی رہو گے اور تم بھی کسی گناہ میں نہ پڑو گے۔ باب اور حدیث میں مطابقت ظاہر ہے کہ بہر حال اولیا کا فرض ہے کہ یتیم بچوں اور بچیوں کے مال کی خدا ترسی کے ساتھ حفاظت کریں اور ان کے بالغ ہونے پر جیسے ان کے حق میں بہتر جائیں وہ مال ان کو ادا کر دیں۔ (واللہ اعلم)

باب: سورہ نساء میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

”اور یتیموں کی آزمائش کرتے رہو یہاں تک کہ وہ بالغ ہو جائیں تو اگر تم ان میں صلاحیت دیکھ لو تو ان کے حوالے ان کا مال کر دو اور ان کے مال کو جلد جلد اسراف سے اور اس خیال سے کہ یہ بڑے ہو جائیں گے مت کھا ڈالو، بلکہ جو شخص مالدار ہو تو یتیم کے مال سے بچا رہے اور جو شخص نادار ہو وہ

﴿وَابْتَغُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِيفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ﴾

بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا. [النساء: ۷، ۶] حَسِيبًا يَغْنِي كَافِيًا.

دستور کے موافق اس میں سے کھا سکتا ہے اور جب ان کے مال ان کے حوالے کرنے لگو تو ان پر گواہ بھی کر لیا کرو اور اللہ حساب کرنے والا کافی ہے۔ مردوں کے لئے بھی اس ترکہ میں حصہ ہے جس کو والدین اور نزدیک کے قربات دار چھوڑ جائیں اور عورتوں کے لئے بھی اس ترکہ میں حصہ ہے جس کو والدین اور نزدیک کے قربات دار چھوڑ جائیں۔ اس (متروکہ) میں سے تھوڑا یا زیادہ ضرور ایک حصہ مقرر ہے، “آیت میں ”حَسِيبًا“ کے معنی کافی کے ہیں۔

تشریح: جاہلیت کے زمانہ میں عرب لوگ ترکہ میں صرف مردوں کا حق سمجھتے تھے، عورتوں کو کوئی حصہ نہیں ملتا تھا۔ اللہ نے یہ بری رسم باطل کر دی اور عورت مرد سب کا حصہ مقرر کر دیا، اب بھی بہت سی جاہل قوموں میں جو مسلمان ہیں مگر لڑکی کو حصہ دینے کا رواج نہیں ہے۔ یہ سراسر ظلم اور باطل رسم ہے، لڑکی کو بھی اسلام نے حصہ وار شہرہایا ہے، اس کا بھی حصہ ادا کرنا ضروری ہے، اسلام اور اديان سابقہ میں عورتوں کی حیثیت پر ایک پراثر معلومات مقالہ آنریبل مولوی سید امیر علی ایم۔ اے بیرسٹریٹ لانے اپنی قانونی کتاب ”جامع الاحکام فی فقہ الاسلام“ میں حوالہ قلم کیا ہے جس کا اختصار درج ذیل ہے۔

”جو اصلا میں شارع اسلام ﷺ نے فرمائیں ان سے عورتوں کی حالت میں نمایاں ترقی واقع ہوئی، عرب میں بھی اور ان یہودیوں میں جو جزیرہ نمائے عرب میں سکونت پذیر تھے۔ عورتوں کی حالت بہت ہی ابتر تھی۔ عورت اپنے باپ کے گھر میں کینز کی حالت میں رہتی تھی اور اگر وہ نابالغ ہوتی تو اس کے باپ کو اس کے بچنے والے کا اختیار ہوتا تھا۔ اس کا باپ اور باپ کی وفات کے بعد اس کا بھائی جو چاہتا تھا اس کے ساتھ سلوک کرتا تھا۔ بجز کسی خاص صورت کے بیٹی بالکل محجوب الارث تھی۔ شرکین عرب میں عورت صرف ایک جائیداد منقولہ سمجھی جاتی تھی اور اپنے باپ یا شوہر کی ملکیت کا ایک جزو اعظم تصور کی جاتی تھی اور ہر شخص کی بیوی شل اور متروکہ کے اس کی بیٹی اور بیٹیوں کو بطور ترکہ پردی کی ملتی تھیں، اسی وجہ سے سوتیلی ماؤں کی شادیاں اکثر سوتیلے بیٹوں کے ساتھ ہو جاتی تھیں، اس فیج رسم کو اسلام میں حرام کر دیا گیا۔

شرع محمدی کے بموجب عورت کی حیثیت انگلستان کی عورتوں کی حالت سے بہتر و برتر ہے جب تک وہ اپنے باپ کے گھر میں رہتی ہے اور جب تک نابالغ رہتی ہے کسی قدر اپنے باپ کے یا اس کے قائم مقام کے اختیار رہتی ہے، بالغ ہو جانے پر اس کو وہ تمام حقوق شرعی حاصل ہو جاتے ہیں جو بالغ اور رشید انسان کو ملنے چاہئیں وہ اپنے بھائیوں کے ساتھ ماں باپ کے ترکہ میں حصہ باقی دار ہیں اور اگر چہ بیٹے اور بیٹی کے حصہ میں فرق ہے مگر یہ فرق بھائی اور بہن کے حالات کا منصفانہ لحاظ کر کے رکھا گیا ہے۔ شادی کے بعد بھی اس کے تشخص میں کچھ فرق نہیں آتا اور وہ ایک جدا گانہ ممبر یعنی شریک سوسائٹی کی حیثیت میں باقی رہتی ہے اور اس کا جو داس کے شوہر کے وجود کے ساتھ نہیں ہو جاتا، اس کا مال اس کے شوہر کا مال نہیں ہو جاتا بلکہ اس کا مال اسی کا رہتا ہے اور وہ ایک ذاتی حق اپنی ملکیت میں رکھتی ہے، وہ اپنے قرضداروں پر علانیہ عدالت میں نالش کر سکتی ہے اور کسی ولی کو شریک کرنے یا اپنے شوہر کے نام سے نالش کرنے کی ضرورت نہیں رکھتی۔ جب وہ اپنے باپ کے گھر سے اپنے شوہر کے مکان میں جا چکے تب بھی اس کو سب حقوق شرعی وہی حاصل رہتے ہیں جو مردوں کو حاصل ہیں تمام ہوا جب اور حقوق جو ایک عورت اور زوجہ کو حاصل ہونے چاہئیں اس کو صرف مردت اور اخلاق کی رو سے حاصل نہیں ہیں جس کا کچھ اعتبار نہیں ہے بلکہ نص قرآنی کے بموجب حاصل ہیں۔ وہ اپنی جائیداد کو بلا اجازت شوہر منتقل کر سکتی ہے اور وہ وصیت کر سکتی ہے، وہ ادوں کی جائیداد کی وصیہ اور مشغلہ مقرر ہو سکتی ہے اور اوقاف کی متولیہ بھی مقرر ہو سکتی ہے۔

[بَابُ] وَمَا لِلْوَصِيِّ أَنْ يَعْمَلَ باب: وصی کے لئے یتیم کے مال میں تجارت اور

مخت کرنا درست ہے اور پھر محنت کے مطابق اس میں سے کھالینا درست ہے

فِي مَالِ الْيَتِيمِ، وَمَا يَأْكُلُ مِنْهُ بِقَدْرِ عَمَلِهِ

(۲۷۶۴) ہم سے ہارون بن اشعث نے بیان کیا، کہا ہم سے بنو ہاشم کے غلام ابوسعید نے بیان کیا، ان سے صخر بن جویریہ نے بیان کیا نافع سے اور ان سے ابن عمر رضی اللہ عنہما نے کہ عمر رضی اللہ عنہ نے اپنی جائیداد رسول اللہ ﷺ کے زمانہ میں وقف کر دی، اس جائیداد کا نام شیخ تھا اور یہ کھجور کا ایک باغ تھا۔ عمر رضی اللہ عنہ نے عرض کیا یا رسول مجھے ایک جائیداد ملی ہے اور میرے خیال میں نہایت عمدہ ہے، اس لئے میں نے چاہا کہ اسے صدقہ کر دوں تو نبی کریم ﷺ نے فرمایا: ”اصل مال کو صدقہ کر کہ نہ بیچا جاسکے نہ ہبہ کیا جاسکے اور نہ اس کا کوئی وارث نہ بن سکے، صرف اس کا پھل (اللہ کی راہ میں) صرف ہو۔“ چنانچہ عمر رضی اللہ عنہ نے اسے صدقہ کر دیا، ان کا یہ صدقہ غازیوں کے لئے، غلام آزاد کرانے کے لئے، محتاجوں اور کمزوروں کے لئے، مسافروں کے لئے، رشتہ داروں کے لئے تھا اور یہ کہ اس کے نگران کے لئے اس میں کوئی مضائقہ نہیں ہوگا کہ وہ دستور کے موافق اس میں سے کھائے یا اپنے کسی دوست کو کھلائے بشرطیکہ اس میں سے مال جمع کرنے کا ارادہ نہ رکھتا ہو۔

۲۷۶۴۔ حَدَّثَنَا هَارُونُ، حَدَّثَنَا أَبُو سَعِيدٍ، مَوْلَى بَنِي هَاشِمٍ، حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ، تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَكَانَ يُقَالُ لَهُ تَمَنُّعٌ، وَكَانَ نَخْلًا، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! إِنِّي اسْتَفْذْتُ مَالًا وَهُوَ عِنْدِي نَفِيسٌ فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ. فَقَالَ: النَّبِيُّ ﷺ: ((تَصَدَّقْ بِأَصْلِهِ، لَا يَبَاعُ وَلَا يُوهَبُ وَلَا يُورَثُ، وَلَكِنْ يَنْفَقُ ثَمَرُهُ)). فَتَصَدَّقَ بِهِ عُمَرُ، فَصَدَقْتُهُ ذَلِكَ فِي سَبِيلِ اللَّهِ وَفِي الرِّقَابِ وَالْمَسَاكِينِ وَالضُّعْفِ وَابْنِ السَّبِيلِ وَلِذِي الْقُرْبَى، وَلَا جَنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالْمَعْرُوفِ، أَوْ يُؤْكَلَ صَدِيقُهُ غَيْرَ مُتَمَوِّلٍ بِهِ. [راجع: ۲۳۱۳]

تشریح: اس حدیث سے ثابت ہوا کہ وقف کا متولی اپنی محنت کے عوض دستور کے موافق اس میں سے کھا سکتا ہے جیسا کہ حضرت عمر رضی اللہ عنہ نے اپنا باغ وقف فرماتے وقت طے کر دیا تھا۔ امام قسطلانی فرماتے ہیں: ”ومطابقة الحديث للترجمة من جهة ان المقصود جواز اخذ الاجرة من مال اليتيم لقول عمرو لا جناح على من وليه ان يأكل منه بالمعروف.“ (قسطلانی) مطلب وہی ہے جو اوپر مذکور ہوا۔

۲۷۶۵۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «وَمَنْ كَانَ غَنِيًّا فَلْيُسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ» [النساء: ۶] قَالَتْ: أَنْزَلَتْ فِي وَالِي الْيَتِيمِ أَنْ يُصِيبَ مِنْ مَالِهِ إِذَا كَانَ مُحْتَاجًا بِقَدْرِ مَالِهِ بِالْمَعْرُوفِ. (۲۷۶۵) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا ہشام سے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے (قرآن مجید کی اس آیت) ”اور جو شخص مالدار ہو وہ اپنے کو یتیم کے مال سے بالکل روکے رکھے، البتہ جو شخص نادار ہو تو وہ دستور کے مطابق کھا سکتا ہے“ کے بارے میں فرمایا کہ یتیموں کے ولیوں کے بارے میں نازل ہوئی کہ یتیم کے مال میں سے اگر ولی نادار ہو تو دستور کے مطابق اس کے مال میں سے لے سکتا ہے۔ [راجع: ۲۲۱۲] [مسلم: ۷۵۳۴]

تشریح: اس حدیث سے باب کا پہلا حصہ یعنی یتیموں کے مال میں نیک نیتی سے تجارت کرنا، پھر اپنی محنت کے مطابق اس میں سے کھانا درست ہے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

باب: سورہ نساء میں اللہ تعالیٰ کا فرمان

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَهُمْ لَا يَبْصُرُونَ سَعِيرًا﴾
 ”بے شک وہ لوگ جو یتیموں کا مال ظلم کے ساتھ کھا جاتے ہیں“ وہ اپنے پیٹ میں آگ بھرتے ہیں، وہ ضرور دہکتی ہوئی آگ ہی میں جھونک دیئے جائیں گے۔“ [النساء: ۱۰]

تشریح: ابن ابی حاتم میں ابو سعید خدری رضی اللہ عنہ سے حدیث معراج میں منقول ہے کہ آپ نے دوزخ میں ایسے لوگ دیکھے جن کے پیٹ اونٹوں کے پیٹ جیسے ہیں۔ جن میں دوزخ کا دکھتا ہوا پتھر ڈالا جا رہا ہے اور وہ نیچے سے نکل جاتا ہے۔ آپ کو بتلایا گیا کہ یہ وہ لوگ ہیں جو یتیموں کا مال کھا جایا کرتے تھے۔

۲۷۶۶۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْبٍ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((اجْتَنِبُوا السَّبْعَ الْمُفَوِّقَاتِ)) قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: ((الشُّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالنَّوْكَأُ يَوْمَ الزُّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ)) . [طرفاه فی: ۵۷۶۴، ۶۸۲۵]

(۲۷۶۶) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے سلیمان بن بلال نے بیان کیا، ان سے ثور بن زید مدنی نے بیان کیا، ان سے ابو غیث نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ نے فرمایا: ”سات گناہوں سے جو تباہ کر دینے والے ہیں، بچتے رہو۔“ صحابہ نے پوچھا یا رسول اللہ! وہ کون سے گناہ ہیں؟ آپ نے فرمایا: ”اللہ کے ساتھ کسی کو شریک ٹھہرانا، جادو کرنا، کسی کی ناحق جان لینا کہ جسے اللہ تعالیٰ نے حرام قرار دیا ہے، سود کھانا، یتیم کا مال کھانا، لڑائی میں بھاگ جانا، پاک دامن بھولی بھالی ایمان والی عورتوں پر تہمت لگانا۔“

[مسلم: ۲۹۲، ابوداؤد: ۲۸۷۴، نسائی: ۳۶۷۳]

تشریح: کبیرہ گناہوں کی تعداد ان سات پر ختم نہیں ہے اور بھی بہت سے گناہ اس ذیل میں بیان کئے گئے ہیں۔ بغض علانے ان کی تفصیلات پر مستقل کتابیں لکھی ہیں، بہر حال یہ گناہ ہیں جن کا مرتکب اگر بغیر توبہ کے مر گیا تو یقیناً وہ ہلاک ہو گیا یعنی جہنم رسید ہوا۔ باب کی مطابقت یتیم کا مال کھانے سے ہے، جن کی مذمت آیت مذکورہ فی الباب میں کی گئی ہے۔ اس حدیث کے جملہ راوی مدنی ہیں اور امام بخاری رحمۃ اللہ علیہ نے اسے کتاب الطب و الحارثین میں بھی نکالا ہے۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

باب: اللہ تعالیٰ کا سورہ بقرہ میں فرمان:

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ، قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [البقرة: ۲۲۰] ﴿لَأَعْنَتَكُمْ﴾
 ”آپ سے لوگ یتیموں کے بارے میں پوچھتے ہیں، آپ کہہ دیجئے کہ جہاں تک ہو سکے ان کے مالوں میں بہتری کا خیال رکھنا ہی بہتر ہے اور اگر تم ان کے ساتھ (ان کے اموال میں) ساتھ مل کر رہو تو (بہر حال) وہ بھی تمہارے ہی بھائی ہیں اور اللہ تعالیٰ سنوارنے والے اور فساد پیدا کرنے والے کو خوب جانتا ہے اور اگر اللہ تعالیٰ چاہتا تو تمہیں نیکی میں مبتلا کر دیتا،

بلاشبہ اللہ تعالیٰ غالب اور حکمت والا ہے، (قرآن کی اس آیت میں) لَا غَتَّكُمْ کے معنی ہیں کہ تمہیں حرج اور تنگی میں مبتلا کر دیتا اور (سورہ طہ میں لفظ) عَنَت کے معنی منہ جھک گئے، اس اللہ کے لیے جو زندہ ہے اور سب کا سنبھالنے والا۔

۲۷۶۷۔ وَقَالَ لَنَا سُلَيْمَانُ، حَدَّثَنَا حَمَادٌ، (اور امام بخاری رحمہ اللہ نے کہا ہم سے سلیمان بن حرب نے بیان کیا، ان سے حماد بن اسامہ نے بیان کیا، ان سے ایوب نے، ان سے نافع نے بیان کیا کہ ابن عمر رضی اللہ عنہما کو کوئی وحی بیٹا تا تو وہ کبھی انکار نہ کرتے۔ ابن سیرین تابعی رحمہ اللہ کا محبوب مشغلہ یہ تھا کہ یتیم کے مال و جائیداد کے سلسلے میں ان کے خیر خواہوں اور ولیوں کو جمع کرتے تاکہ ان کے لئے کوئی اچھی صورت پیدا کرنے کے لئے غور کریں۔ طاؤس تابعی رحمہ اللہ سے جب یتیموں کے بارے میں کوئی سوال کیا جاتا تو آپ یہ آیت پڑھتے کہ ”اور اللہ فساد پیدا کرنے والے اور سنوارنے والے کو خوب جانتا ہے۔“ عطاء رحمہ اللہ نے یتیموں کے بارے میں کہا خواہ وہ معمولی قسم کے لوگوں میں ہوں یا بڑے درجے کے، اس کا ولی اس کے حصہ میں سے جیسے اس کے لائق ہو، ویسا اس پر خرچ کرے۔

تشریح: امام بخاری رحمہ اللہ کا قول ”وقال لنا سليمان حدثنا حماد..... الخ“ یہ حدیث موصول ہے معلق نہیں ہے کیونکہ سلیمان بن حرب امام بخاری رحمہ اللہ کے شیوخ میں سے ہیں اور تعجب ہے مثنیٰ سے کہ انہوں نے حافظ ابن حجر رحمہ اللہ پر یہ اعتراض جمایا کہ اس حدیث کا موصول ہونا کسی لفظ سے نہیں پایا جاتا حالانکہ اس میں صاف ”قال لنا“ کے لفظ سے معلوم ہوتا ہے کہ امام بخاری رحمہ اللہ نے سلیمان سے سنا اور یہ امام بخاری رحمہ اللہ کا کمال احتیاط ہے کہ انہوں نے ایسے مقامات پر ”حدثنا یا خبرنا“ کا لفظ استعمال نہیں فرمایا کیونکہ سلیمان نے امام بخاری رحمہ اللہ کو یہ روایت بطور تحدیث کے نہ سنائی ہوگی بلکہ وہ کسی اور سے مخاطب ہوں گے اور امام بخاری رحمہ اللہ نے سن لیا ہوگا۔ (وحیدی) حدیث موصول یا متصل و مطلق کی تعریف شیخ عبدالحق محدث دہلوی کے لفظوں میں یہ ہے:

”فان لم يسقط راو من الرواة من البين فالحدیث متصل ويسمى عدم السقوط انصلا وان سقط واحد او اكثر فالحدیث منقطع وهذا السقوط انقطاع والسقوط اما ان يكون من اول السند ويسمى معلقاً وهذا الاسقاط تعليقاً والساقط قد يكون واحد او قد يكون اكثر وقد يحذف تمام السند كما هو عادة المصنفين يقولون قال رسول الله ﷺ والتعليقات كثيرة في تراجم صحيح البخاری ولها حكم الاتصال لانه التزم في هذا الكتاب ان لا ياتي الا بالصحيح.“ (مقدمة مشکوة)

یعنی سند کے راویوں میں سے کوئی راوی ساقط نہ ہو، اس حدیث کو متصل (یا موصول) کہیں گے اور اس عدم سقوط کو دوسرا نام اتصال کا دیا گیا ہے اور اگر کوئی ایک یا زیادہ ساقط ہوں پس وہ حدیث منقطع ہے، اس سقوط کو انقطاع کہتے ہیں۔ کبھی سقوط راوی سند میں سے ہوتا ہے، ایسی حدیث کو معلق کہتے ہیں اور اس اتصال کا تعین کہتے ہیں۔ کبھی تمام السند کا موقوفہ ہو جائے۔ اس کا یہ معنی ہے کہ اس حدیث کو اس شخص نے ہی سنا ہے۔ (مقدمہ مشکوة) (محمک دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ)

رسول اللہ ﷺ کہہ دیتے ہیں اور اس قسم کی تعلیقات صحیح بخاری کے ابواب میں بکثرت ہیں اور ان سب کے لئے اتصال ہی کا حکم ہے کیونکہ امام بخاری رحمہ اللہ نے التزام کیا ہوا ہے کہ وہ اس کتاب میں صرف صحیح احادیث و آثار ہی کو نقل کریں گے۔

ترجمہ الباب میں مذکورہ آیت مبارکہ: ﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ﴾ (البقرة: ۲۲۰) کا شان نزول یہ ہے کہ جب آیت: ﴿وَلَا تَقْرَبُوا مَالَ الْيَتَامَىٰ﴾ (البقرة: ۱۷۵) نازل ہوئی تو لوگوں نے خوف کے مارے قیاموں کا کھانا پینا سب بالکل الگ کر دیا پس جو کچھ بچ جاتا تو خراب ہو جاتا، یہ امر بہت مشکل ہوا تو انہوں نے نبی کریم ﷺ کی خدمت اقدس میں اس مشکل کا ذکر کیا۔ اس وقت یہ آیت نازل ہوئی اور بتلایا گیا کہ ان کو اپنے ساتھ ہی کھلاؤ پلاؤ، ان کے مال کی حفاظت کرو، اگر تمہاری نیت درست ہوگی تو اللہ خوب جانتا ہے۔ ﴿وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾ (البقرة: ۲۲۰)

بابُ اسْتِخْدَامِ الْيَتِيمِ فِي السَّفَرِ وَالْحَضَرِ إِذَا كَانَ لَهُ صَلَاحًا وَنَظَرِ الْأُمِّ وَزَوْجِهَا لِلْيَتِيمِ

باب: سفر اور حضر میں یتیم سے کام لینا جس میں اس کی بھلائی ہو اور ماں اور سوتیلے باپ کا یتیم پر نظر ڈالنا

۲۷۶۸۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، حَدَّثَنَا ابْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ لَيْسَ لَهُ خَادِمٌ، فَأَخَذَ أَبُو طَلْحَةَ بَيْدِي، فَأَنْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ أَنَسًا غُلَامٌ كَيْسٌ، فَلْيَخُذْكَ. فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، مَا قَالَ لِي لَيْشِيءَ صَنَعْتُهُ لِمَ صَنَعْتَ هَكَذَا؟ وَلَا لَيْشِيءَ لَمْ أَصْنَعْهُ لِمَ تَضَعُ هَذَا هَكَذَا؟

۲۷۶۸۔ ہم سے یعقوب بن ابراہیم بن کثیر نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے بیان کیا، کہا ہم سے عبدالعزیز بن صہب نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ مدینہ تشریف لائے تو آپ کے ساتھ کوئی خادم نہیں تھا۔ اس لئے ابو طلحہ (جو میرے سوتیلے باپ تھے) میرا ہاتھ پکڑ کر رسول اللہ ﷺ کی خدمت لے گئے اور عرض کی یا رسول اللہ! انس مجھ دار بچہ ہے۔ یہ آپ کی خدمت کیا کرے گا۔ انس رضی اللہ عنہ کہتے ہیں کہ میں نے آپ کی سفر اور حضر میں خدمت کی، آپ نے مجھ سے کبھی کسی کام کے بارے میں جسے میں نے کر دیا ہو، یہ نہیں فرمایا کہ یہ کام تم نے اس طرح کیوں کیا؟ اسی طرح کسی ایسے کام کے متعلق جسے میں نہ کر سکا ہوں آپ نے یہ نہیں فرمایا کہ تو نے یہ کام اس طرح کیوں نہیں کیا؟

[طرفہ فی: ۶۰۳۸، ۶۹۱۱] [مسلم: ۶۰۱۳]

تشریح: حضرت ابو طلحہ رضی اللہ عنہ نے جو حضرت انس رضی اللہ عنہ کے سوتیلے باپ تھے، ان کو نبی کریم ﷺ کی خدمت کے لئے وقف کر دیا جب کہ آپ ایک جنگ کے لئے نکل رہے تھے، اسی سے مقصد باب ثابت ہوا۔ حضرت انس رضی اللہ عنہ قابلِ صدمہ مبارک باد ہیں کہ ان کو سفر و حضر میں پورے دس سال نبی کریم ﷺ کی خدمت کا موقع حاصل ہوا اور نبی کریم ﷺ کے اخلاقِ فاضلہ کا بہت قریب سے انہوں نے معائنہ کیا اور قیامت تک کے لئے وہ خادم رسول اللہ ﷺ کی حیثیت سے دنیا میں یادگار رہ گئے (رضی اللہ عنہ وارضاه) یہ ابو طلحہ زید بن بھل انصاری شوہر ام سلمہ (والدہ انس) کے ہیں اور اس حدیث کے جملہ راوی بصری ہیں جس طرح کہ قسطلانی نے بیان کیا ہے۔

بابُ: إِذَا وَقَفَ أَرْضًا وَلَمْ يَبَيِّنْ **باب: اگر کسی نے ایک زمین وقف کی (جو مشہور و**

معلوم ہے) اس کی حدیں بیان نہیں کیں تو یہ جائز

ہوگا، اسی طرح ایسی زمین کا صدقہ دینا

الْحُدُودُ فَهُوَ جَائِزٌ، وَكَذَلِكَ
الصَّدَقَةُ

(۲۷۶۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ ابو طلحہ رضی اللہ عنہ کھجور کے باغات کے اعتبار سے مدینہ کے انصار میں سب سے بڑے مالدار تھے اور انہیں اپنے تمام مالوں میں مسجد نبوی کے سامنے پیرحاء کا باغ سب سے زیادہ پسند تھا۔ خود نبی کریم ﷺ بھی اس باغ میں تشریف لے جاتے اور اس کا میٹھا پانی پیتے تھے۔ انس رضی اللہ عنہ نے بیان کیا کہ پھر جب یہ آیت نازل ہوئی: ”نیک تم ہرگز نہیں حاصل کرو گے جب تک اپنے اس مال سے نہ خرچ کرو جو تمہیں پسند ہوں“ تو ابو طلحہ رضی اللہ عنہ اٹھے اور آ کر رسول اللہ ﷺ سے عرض کیا کہ یا رسول اللہ! اللہ تعالیٰ فرماتا ہے کہ ”تم نیک ہرگز نہیں حاصل کر سکو گے جب تک اپنے ان مالوں میں سے نہ خرچ کرو جو تمہیں پسند ہوں“ اور میرے اموال میں مجھے سب سے زیادہ پسند پیرحاء ہے اور یہ اللہ کے راستہ میں صدقہ ہے، میں اللہ کی بارگاہ سے اس کی نیکی اور ذخیرہ آخرت ہونے کی امید رکھتا ہوں، آپ کو جہاں اللہ تعالیٰ بتائے اسے خرچ کریں۔ آنحضرت ﷺ نے فرمایا ”شاباش یہ تو بڑا فائدہ بخش مال ہے یا (آپ نے بجائے رانج کے) رابیع کہا، یہ شک عبد اللہ بن مسلمہ راوی کو ہوا تھا۔ اور جو کچھ تم نے کہا میں نے سب سن لیا ہے اور میرا خیال ہے کہ تم اسے اپنے ناطے والوں کو دے دو۔“ ابو طلحہ نے عرض کیا یا رسول اللہ! میں ایسا ہی کروں گا۔ چنانچہ انہوں نے اپنے عزیزوں اور اپنے چچا کے لڑکوں میں تقسیم کر دیا۔ اسماعیل، عبد اللہ بن یوسف اور یحییٰ بن یحییٰ نے مالک کے واسطے سے رابیع کے بجائے رابیع بیان کیا ہے۔

۲۷۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِي بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ، وَكَانَ أَحَبُّ مَالِهِ إِلَيْهِ بَيْرِحَاءَ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٌ. قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ قَامَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرِحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ أَزْجُو بِرَهَا وَذَخَرَهَا عِنْدَ اللَّهِ، فَضَعَهَا حَيْثُ أَرَاكَ اللَّهُ. فَقَالَ: ((بَخْ، ذَلِكَ مَالٌ رَابِعٌ - أَوْ رَابِعٌ شَكَّ ابْنُ مَسْلَمَةَ - وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ)). قَالَ أَبُو طَلْحَةَ: أَفْعَلْ يَا رَسُولَ اللَّهِ! فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَفِي بَنِي عَمِّهِ. وَقَالَ إِسْمَاعِيلُ وَعَبْدُ اللَّهِ بْنُ يَوْسُفَ وَيَحْيَى بْنُ يَحْيَى عَنْ مَالِكٍ: ((رَابِعٌ)). (راجع: ۱۴۶۱)

[مسلم: ۲۳۱۵؛ نسائی: ۳۶۰۴]

تشریح: ترجمہ باب کی مطابقت صاف ظاہر ہے کہ ابو طلحہ نے پیرحاء کو صدقہ کر دیا۔ اس کے حدود بیان نہیں کئے کیونکہ پیرحاء باغ مشہور و معروف تھا، ہر کوئی اس کو جانتا تھا اگر کوئی ایسی زمین وقف کرے کہ وہ معروف و مشہور نہ ہو تب تو اس کی حدود بیان کرنی ضروری ہیں۔

لفظ پیرحاء دو کھلوں سے مرکب ہے پہلا کلمہ بر ہے جس کے معنی کنویں کے ہیں دوسرا حاء ہے اس کے بارے میں اختلاف ہے کہ کسی مرد یا عورت کا نام ہے یا کسی جگہ کا نام جس کی طرف یہ کنواں منسوب کیا گیا ہے یا یہ کلمہ اونٹوں کے ڈانٹنے کے لئے بولا جاتا تھا اور اس جگہ اونٹ بکثرت چرائے

جاتے تھے، لوگ ان کو ڈانٹنے کے لئے لفظ حاء استعمال کرتے۔ اسی سے یہ لفظ پھر حامل کرا یک کلمہ بن گیا پھر حضرت ابو طلحہ رضی اللہ عنہ کا سارا باغ ہی اس نام سے موسوم ہو گیا کیونکہ یہ کنواں اس کے اندر تھا لفظ ”بنغ“ ”واہ واہ“ جگہ بولا جاتا تھا۔

۲۷۷۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا، قَالَ: لِرَسُولِ اللَّهِ ﷺ إِنَّ أُمَّهُ تَوَفَّيْتُ أَيْتَفَعَهَا إِنْ تَصَدَّقْتُ بِه عَنْهَا قَالَ: ((نَعَمْ)). قَالَ: فَإِنَّ لِي بِمُخْرَافَا فَأَنَا أَشْهَدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِه عَنْهَا. [راجع: ۲۷۵۶] [ابوداود: ۲۸۸۲]

(۲۷۷۰) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم کو زکریا بن اسحاق نے بیان کیا کہ مجھ سے عمرو بن دینار نے بیان کیا عکرمہ سے اور انہوں نے ابن عباس رضی اللہ عنہما سے کہ ایک صحابی سعد بن عبادہ نے رسول اللہ ﷺ سے پوچھا کہ ان کی ماں کا انتقال ہو گیا ہے۔ کیا اگر وہ ان کی طرف سے خیرات کریں تو انہیں اس کا فائدہ پہنچے گا؟ آپ نے جواب دیا کہ ”ہاں۔“ اس پر ان صحابی نے کہا کہ میرا ایک پرمیوہ باغ ہے اور میں آپ کو گواہ بناتا ہوں کہ میں نے وہ ان کی طرف سے صدقہ کر دیا۔

ترمذی: ۶۶۹، نسائی: ۳۶۵۶، ۳۶۵۷

تشریح: یہاں بھی اس باغ کی حدود کو بیان نہیں کیا گیا۔ اس سے مقصد باب ثابت ہوا۔ یہ بھی ثابت ہوا کہ ایصالِ ثواب کے لئے کنواں یا کوئی باغ وقف کر دینا بہترین صدقہ جاریہ ہے کہ مخلوق اس سے فائدہ حاصل کرتی رہے گی اور جس کے لئے بنایا گیا اس کو ثواب ملتا رہے گا۔

بَابُ: إِذَا أَوْقَفَ جَمَاعَةٌ أَرْضًا مُشَاعًا فَهُوَ جَائِزٌ
باب: اگر کئی آدمیوں نے اپنی مشترک زمین جو مشاع تھی (تقسیم نہیں ہوئی تھی) وقف کر دی تو جائز ہے

۲۷۷۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِنَاءِ الْمَسْجِدِ فَقَالَ: ((لَا يَبْنِي التَّجَارُ ثَامِنُونِي بِحَائِطِكُمْ هَذَا)). قَالُوا: لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. [راجع: ۲۳۴]

(۲۷۷۱) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے ابوالتیاح یزید بن حمید نے اور ان سے انس رضی اللہ عنہ نے، انہوں نے کہا کہ نبی اکرم ﷺ نے (مدینہ میں) مسجد بنانے کا حکم دیا اور بنی نجار سے فرمایا ”تم اپنے اس باغ کا مجھ سے مول کر لو۔“ انہوں نے کہا ہرگز نہیں، اللہ کی قسم! ہم تو اللہ سے اس کا مول لیں گے۔

تشریح: گویا بنی نجار نے اپنی مشترک زمین مسجد کے لئے وقف کر دی تو باب کا مطلب نکل آیا لیکن ابن سعد نے طبقات میں واقعی سے یوں روایت کی ہے کہ آپ نے یہ زمین دس دینار میں خریدی اور ابو بکر صدیق رضی اللہ عنہ نے قیمت ادا کی۔ اس صورت میں بھی باب کا مقصد نکل آئے گا اس طرح سے کہ پہلے بنی نجار نے اس کو وقف کرنا چاہا اور آپ نے اس پر انکار نہ کیا۔ واقعی کی روایت میں یہ بھی ہے کہ آپ نے قیمت اس لئے دی کہ دو تہیم بچوں کا بھی اس میں حصہ تھا (وحیدی) یہ حدیث ابواب الجائز میں بھی گزر چکی ہے۔

بَابُ الْوَقْفِ وَكَيْفَ يَكْتَبُ؟
باب: وقف کی سند کیونکر لکھی جائے؟

۲۷۷۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ:

(۲۷۷۲) ہم سے مسدد بن سرہد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے عبداللہ بن عون نے بیان کیا، ان سے نافع نے اور

اَصَابَ عُمَرُ بِخَيْرٍ اَرْضًا فَاتَى النَّبِيَّ ﷺ فَقَالَ: اَصَبْتُ اَرْضًا لَمْ اُصِبْ مَالًا قَطُّ اَنْفَسَ مِنْهُ، فَكَيْفَ تَأْمُرُنِي بِهِ؟ قَالَ: ((اِنْ شِئْتَ حَبَسْتَ اَصْلَهَا، وَتَصَدَّقْتَ بِهَا)). فَتَصَدَّقَ عُمَرُ اَنَّهُ لَا يَبِيعُ اَصْلَهَا وَلَا يُؤَهَّبُ وَلَا يُورَثُ، فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ وَفِي سَبِيلِ اللَّهِ وَالضَّيْفِ وَابْنِ السَّبِيلِ، لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهَا اَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، اَوْ يُطْعِمَ صَدِيْقًا غَيْرَ مَتَمَوْلٍ فِيهِ. [راجع: ۲۳۱۳]

ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، عمر رضی اللہ عنہ کو خیر میں ایک زمین ملی (جس کا نام مرغ تھا) تو آپ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ مجھے ایک زمین ملی ہے اور اس سے عمدہ مال مجھے کبھی نہیں ملا تھا، آپ اس کے بارے میں مجھے کیا مشورہ دیتے ہیں؟ آپ ﷺ نے فرمایا کہ ”اگر چاہے تو اصل جائیداد اپنے قبضے میں روک رکھ اور اس کے منافع کو خیرات کر دے۔“ چنانچہ عمر رضی اللہ عنہ نے اسے اس شرط کے ساتھ صدقہ (وقف) کیا کہ اصل زمین نہ بیچی جائے، نہ ہبہ کی جائے، اور نہ وراثت میں کسی کو ملے اور فقراء، رشتہ دار، غلام آزاد کرانے، اللہ کے راستے (کے مجاہدوں) مہمانوں اور مسافروں کے لیے (وقف ہے) جو شخص بھی اس کا متولی ہوا اگر دستور کے مطابق اس میں سے کھائے یا اپنے کسی دوست کو کھلائے تو کوئی مضائقہ نہیں بشرطیکہ مال جمع کرنے کا ارادہ نہ ہو۔

تشریح: اس روایت میں یہ ذکر نہیں ہے کہ حضرت عمر رضی اللہ عنہ نے وقف کی یہ شرطیں لکھوادیں مگر امام بخاری رحمہ اللہ نے اس روایت کی طرف اشارہ کیا جس کو ابوداؤد نے نکالا۔ اس میں یوں ہے کہ حضرت عمر رضی اللہ عنہ نے یہ شرطیں معقیب کے قلم سے لکھوادیں جس میں یہ تھا کہ اصل جائیداد کو کوئی بیع یا ہبہ نہ کر سکے، اسی کو وقف کہتے ہیں۔ ناطے والوں میں مالدار اور نادار سب آگئے تو باب کا مقصد نکل آیا (حیدی) حضرت عمر رضی اللہ عنہ کا یہ واقعہ ۷ھ سے تعلق رکھتا ہے۔ آپ نے شروع میں اس کا متولی حضرت حفصہ رضی اللہ عنہا ام المؤمنین کو بنایا تھا اور وقف نامہ کا متن لکھنے والے معقیب تھے اور گواہ عبد اللہ بن ارقم۔ نبی کریم ﷺ کے مبارک عہد میں یہ زبانی وقف تھا، بعد میں حضرت عمر رضی اللہ عنہ نے اپنے عہد حکومت میں اسے باضابطہ تحریر کرایا۔ (فتح الباری)

بَابُ الْوُقْفِ لِلْفَقِيرِ وَالْغَنِيِّ وَالضَّيْفِ

باب: محتاج، مالدار اور مہمان سب کے لیے وقف کر سکتا ہے

۲۷۷۳۔ حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ عُمَرَ وَجَدَ مَالًا بِخَيْرٍ، فَاتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: ((اِنْ شِئْتَ تَصَدَّقْتَ بِهَا)). فَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَذِي الْقُرْبَى وَالضَّيْفِ. [راجع: ۲۳۱۳]

(۲۷۷۳) ہم سے ابو عاصم نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن عون نے بیان کیا، ان سے نافع نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ عمر رضی اللہ عنہ کو خیر میں ایک جائیداد ملی تو آپ نے نبی کریم ﷺ کی خدمت میں حاضر ہو کر اس کے متعلق خبر دی، آنحضرت ﷺ نے فرمایا: ”اگر چاہو تو اسے صدقہ کر دو۔“ چنانچہ آپ نے فقراء، مساکین، رشتہ داروں اور مہمانوں کے لیے اسے صدقہ کر دیا۔

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”فیہ جواز الوقف علی الاغنیاء لان ذوی القربى والضيف لم یقید بالحاجة وهو الاصح عند الشافعية۔“ (فتح) یعنی اس سے اغنیاء پر وقف کرنے کا جواز نکلا، اس لیے کہ قرابتداروں اور مہمانوں کے لیے حاجت مند ہونے کی قید

نہیں لگائی اور شافعیہ کے نزدیک یہی صحیح مسلک ہے۔

باب: مسجد کے لیے زمین کا وقف کرنا

(۲۷۷۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے عبد الصمد نے بیان کیا، کہا کہ میں نے اپنے والد (عبدالوارث) سے سنا، ان سے ابوالتیاح نے بیان کیا، کہا کہ مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ مدینہ تشریف لائے تو آپ نے مسجد بنانے کے لیے حکم دیا اور فرمایا ”اے بنو نجار! اپنے باغ کی مجھ سے قیمت لے لو۔“ انہوں نے کہا کہ نہیں اللہ کی قسم! ہم تو اس کی قیمت صرف اللہ سے مانگتے ہیں۔

بَابُ وَقْفِ الْأَرْضِ لِلْمَسْجِدِ

۲۷۷۴۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَمَرَ بِالْمَسْجِدِ فَقَالَ: ((يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا)). فَقَالُوا: لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ عَزَّوَجَلَّ. [راجع: ۳۳۴]

تشریح: ”لعل البخاری اراد الرد علی من خص جواز الوقف بالمسجد وكأنه قال قد نفذ وقف الارض المذكورة ان تكون مسجدا فدل علی ان صحة الوقف لا تختص بالمسجد ووجه اخذه من حدیث الباب ان الذين قالوا لا نطلب ثمنها الا الى الله كانهم تصدقوا بالارض المذكورة فتم انعقاد الوقف قبل البناء فيؤخذ منه ان من وقف ارضا على ان يبنیها مسجدا انعقد الوقف قبل البناء۔“ (فتح جلد ۵۰۸ صفحہ ۵۰۸)

خلاصہ اس عبارت کا یہ ہے کہ مسجد کے نام پر تعمیر سے پہلے ہی کسی زمین کا وقف کرنا درست ہے کچھ لوگ اس کو جائز نہیں کہتے، ان کی تردید کرنا۔ امام بخاری رحمہ اللہ کا مقصد ہے بنو نجار نے پہلے زمین کو وقف کر دیا تھا بعد میں مسجد نبوی وہاں تعمیر کی گئی۔

باب: جانور، گھوڑے، سامان اور سونا چاندی وقف کرنا

بَابُ وَقْفِ الدَّوَابِّ وَالْكِرَاعِ

وَالْعُرُوضِ وَالصَّامِتِ

زہری رحمہ اللہ نے ایسے شخص کے بارے میں فرمایا تھا جس نے ہزار دینار اللہ کے راستے میں وقف کر دیے اور انہیں اپنے ایک تاجر غلام کو دے دیا تاکہ اس سے کاروبار کرے اور اس کے نفع کو وہ شخص محتاجوں اور رشتہ داروں کے لئے صدقہ کرے۔ کیا وہ شخص ان اشرافیوں کے نفع میں سے کچھ کھا سکتا ہے، جبکہ اس نے نفع کو محتاج پر صدقہ نہ کیا ہو تو کہا کہ اس کے لیے لائق نہیں کہ اس سے کچھ کھائے۔

وَقَالَ الزُّهْرِيُّ فَيَمْنُ جَعَلَ أَلْفَ دِينَارٍ فِي سَبِيلِ اللَّهِ، وَدَفَعَهَا إِلَى غُلَامٍ لَهُ تَاجِرٌ يَتَجَرُّ بِهَا، وَجَعَلَ رِبْحَهُ صَدَقَةً لِلْمَسَاكِينِ وَالْأَقْرَبِينَ، هَلْ لِلرَّجُلِ أَنْ يَأْكُلَ مِنْ رِبْحِ تِلْكَ الْأَلْفِ شَيْئًا؟ وَإِنْ لَمْ يَكُنْ جَعَلَ رِبْحَهَا صَدَقَةً لِلْمَسَاكِينِ قَالَ: لَيْسَ لَهُ أَنْ يَأْكُلَ مِنْهَا.

تشریح: ترجمہ الباب کا مقصد جائیداد منقولہ کا وقف کرنا ہے۔ کراہ کاف کے ضم کے ساتھ گھوڑوں کو کہا جاتا ہے۔ لفظ عروض نقدی کے علاوہ دیگر اسباب پر بولا جاتا ہے اور صامت سونے چاندی پر مستعمل ہے (فتح) خلاصہ یہ کہ جائیداد منقولہ اور غیر منقولہ بشرط معلومہ سب کا وقف کرنا جائز ہے۔ کیونکہ وہ اشرافیاں اللہ کی راہ میں نکالیں تو گویا صدقہ کریں، اب صدقے کا مال اپنے خرچ میں کیونکر لاسکتا ہے، اس اثر کو ابن وہب نے اپنے مؤطا میں وصل کیا ہے۔ (دخیری)

(۲۷۷۵) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن قتان نے بیان کیا، کہا ہم سے عبید اللہ عمری نے بیان کیا، کہا کہ مجھ سے نافع نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے اپنا ایک گھوڑا اللہ کے راستہ میں (جہاد کرنے کے لئے) ایک آدمی کو دے دیا۔ یہ گھوڑا آنحضرت ﷺ کو حضرت عمر رضی اللہ عنہ نے دیا تھا، اس لئے کہ آپ جہاد میں کسی کو اس پر سوار کریں۔ پھر عمر رضی اللہ عنہ کو معلوم ہوا کہ جس شخص کو یہ گھوڑا ملا تھا، وہ اس گھوڑے کو بازار میں بیچ رہا ہے۔ اس لئے رسول اللہ ﷺ سے پوچھا کہ کیا وہ اسے خرید سکتے ہیں؟ آپ نے فرمایا ”ہرگز اسے نہ خرید اپنا دیا ہوا صدقہ واپس نہ لے۔“

۲۷۷۵۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ، حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللَّهِ أَعْطَاهَا رَسُولُ اللَّهِ ﷺ لِيَحْمِلَ عَلَيْهَا فَحَمَلَ عَلَيْهَا رَجُلًا، فَأَخْبَرَ عُمَرَ أَنَّهُ قَدْ وَفَّهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللَّهِ ﷺ أَنْ يَتَّاعَهَا فَقَالَ: ((لَا تَبْتَغَهَا، وَلَا تَرْجِعَنَّ فِيَّ صَدَقَتِكَ)). [راجع: ۱۴۸۹] [مسلم: ۴۱۶۸]

تشریح: گو حضرت عمر رضی اللہ عنہ نے یہ گھوڑا صدقہ دیا تھا مگر وقف کا حکم بھی صدقہ پر قیاس کیا، اس پر یہ اعتراض ہوتا ہے کہ وقف میں تو اصل جائیداد روک لی جاتی ہے اور صدقہ میں اصل جائیداد کی ملکیت منتقل کی جاتی ہے، اس لئے یہ قیاس صحیح نہیں۔ اب یہ کہنا کہ حضرت عمر رضی اللہ عنہ نے یہ گھوڑا وقف کیا تھا، اس لئے صحیح نہیں ہو سکتا کہ اگر وقف کیا ہوتا تو وہ شخص جس کو گھوڑا ملا تھا، اس کو بیچنے کے لئے بازار میں کیونکر کھڑا کر سکتا۔

باب: وقف کی جائیداد کا اہتمام کرنے والا اپنا خرچ اس میں سے لے سکتا ہے

بَابُ نَفَقَةِ الْقِيمِ لِلْوَقْفِ

(۲۷۷۶) ہم سے عبد اللہ بن یوسف تبتیس نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابوالزناد نے، انہیں اعرج نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جو آدمی میرے وارث ہیں، وہ روپیہ اشرنی اگر میں چھوڑ جاؤں تو وہ تقسیم نہ کریں، وہ میری بیویوں کا خرچ اور جائیداد کا اہتمام کرنے والے کا خرچ نکالنے کے بعد صدقہ ہے۔“

۲۷۷۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْتَسِمُ وَرَثَتِي دِينَارًا وَلَا دِرْهَمًا مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ)). [طرفہ فی: ۳۰۹۶، ۶۷۲۹] [مسلم: ۴۵۸۳]

[ابوداؤد: ۲۹۷۴]

تشریح: معلوم ہوا کہ جو کوئی وقفی جائیداد کا انتظام کرے، اس کا وہ متولی ہو وہ اپنی محنت کا واجبی معاوضہ جائیداد میں سے دلانے کا مستحق ہوگا۔ (وحیدی)

(۲۷۷۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ عمر رضی اللہ عنہ نے اپنے وقف میں یہ شرط لگائی تھی کہ اس کا متولی اس میں سے کھا سکتا ہے اور اپنے دوست کو کھلا سکتا ہے پر وہ دولت نہ جوئے۔

۲۷۷۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ، اشْتَرَطَ فِي وَفِّهِ أَنْ يَأْكُلَ مَنْ وَلِيَهُ وَيُوَكِّلَ صَدِيقَهُ غَيْرَ مَتَمَوْلٍ مَالًا. [راجع: ۱۳، ۲۳]

باب: کسی نے کوئی کنواں وقف کیا اور اپنے لیے بھی اس میں سے عام مسلمانوں کی طرح پانی لینے کی شرط لگائی یا زمین وقف کی اور دوسروں کی طرح خود بھی اس سے فائدہ لینے کی شرط کر لی تو یہ بھی

بَابُ: إِذَا وَقَفَ أَرْضًا أَوْ بَيْتًا أَوْ اشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلَالِ الْمُسْلِمِينَ

درست ہے

اور انس بن مالک رضی اللہ عنہ نے ایک گھر وقف کیا تھا (مدینہ میں) جب کبھی مدینہ آتے، اس گھر میں قیام کیا کرتے تھے اور حضرت زبیر بن عوام رضی اللہ عنہ نے اپنے گھروں کو وقف کر دیا تھا اور اپنی ایک مطلقہ لڑکی سے فرمایا تھا کہ وہ اس میں قیام کریں لیکن اس گھر کو نقصان نہ پہنچائیں اور نہ اس میں کوئی دوسرا نقصان کرے اور جو خاوند والی بیٹی ہوتی اس کو وہاں رہنے کا حق نہیں اور ابن عمر رضی اللہ عنہما نے حضرت عمر رضی اللہ عنہ کے (وقف کردہ) گھر میں رہنے کا حصہ اپنی محتاج اولاد کو دے دیا تھا۔

وَأَوْقَفَ أَنَسُ دَارًا فَكَانَ إِذَا قَدِمَ نَزَلَهَا. وَتَصَدَّقَ الزُّبَيْرُ بِذَوْرِهِ، وَقَالَ لِلْمَرْدُودَةِ مِنْ بَنَاتِهِ: أَنْ تَسْكُنَ غَيْرَ مُضَرَّةٍ وَلَا مُضَرٍّ بِهَا، فَإِنْ اسْتَعْنَتْ بِزَوْجٍ فَلَيْسَ لَهَا حَقٌّ. وَجَعَلَ ابْنُ عُمَرَ نَصِيْبَهُ مِنْ دَارِ عَمَرٍ سَكْنَى لِدُؤِي الْحَاجَةِ مِنْ آلِ عَبْدِ اللَّهِ.

(۲۷۷۸) عبدان نے بیان کیا کہ مجھے میرے والد نے خبر دی، انہیں شعبہ نے، انہیں ابو اسحاق نے، انہیں ابو عبد الرحمن نے کہ جب حضرت عثمان غنی رضی اللہ عنہ محاصرے میں لئے گئے تو (اپنے گھر کے) اوپر چڑھ کر آپ نے باغیوں سے فرمایا کہ میں تم کو خدا کی قسم دے کر پوچھتا ہوں اور صرف نبی کریم صلی اللہ علیہ وسلم کے اصحاب سے قسمیہ پوچھتا ہوں کہ کیا آپ لوگوں کو معلوم نہیں ہے کہ جب رسول اللہ صلی اللہ علیہ وسلم نے فرمایا ”جو شخص بڑ رومہ کو کھودے گا اور اسے مسلمانوں کے لئے وقف کر دے گا تو اسے جنت کی بشارت ہے۔“ تو میں نے ہی اس کنویں کو کھودا تھا۔ کیا آپ لوگوں کو معلوم نہیں ہے کہ آنحضرت صلی اللہ علیہ وسلم نے جب فرمایا تھا کہ ”جیشِ عسرت (غزوہ تبوک پر جانے والے لشکر) کو جو شخص ساز و سامان سے لیس کر دے گا تو اسے جنت کی بشارت ہے“ تو میں نے ہی اسے مسلح کیا تھا۔ راوی نے بیان کیا کہ آپ کی ان باتوں کی سب نے تصدیق کی تھی۔ حضرت عمر رضی اللہ عنہ نے اپنے وقف کے متعلق فرمایا تھا کہ اس کا منتظم اگر اس میں سے کھائے تو کوئی حرج نہیں ہے۔ ظاہر ہے کہ منتظم خود واقف بھی ہو سکتا ہے اور کبھی دوسرے بھی ہو سکتے

۲۷۷۸۔ وَقَالَ عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّ عُثْمَانَ حَيْثُ خُوَصِرَ أَشْرَفَ عَلَيْهِمْ فَقَالَ: أَنُشِدُكُمُ اللَّهَ وَلَا أَنُشِدُ إِلَّا أَصْحَابَ النَّبِيِّ ﷺ أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ)). فَحَفَرْتُهَا؟ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: ((مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ)). فَجَهَّزْتُهُمْ؟ قَالَ: فَصَدَّقُوهُ بِمَا قَالَ، وَقَالَ عُمَرُ فِي وَفْقِهِ: لَا جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِيهِ الْوَاقِفُ وَغَيْرُهُ فَهَوَ وَاسِعٌ لِكُلِّ. [ترمذی: ۳۶۹۹؛ نسائی: ۳۶۱۲]

ہیں اور ہر ایک کے لئے یہ جائز ہے۔

تشیع: یعنی کسی نے اپنے وقف سے خود بھی فائدہ اٹھانے کی شرط لگائی تو اس میں کوئی حرج نہیں۔ ابن بطلان نے کہا کہ اس مسئلے میں کسی کا بھی اختلاف نہیں کہ اگر کسی نے کوئی چیز وقف کرتے ہوئے اس کے منافع سے خود یا اپنے رشتہ داروں کے نفع (اٹھانے کی بھی شرط لگائی تو جائز ہے مثلاً کسی نے کوئی کنواں وقف کیا اور شرط لگائی کہ عام مسلمانوں کی طرح میں بھی اس میں سے پانی پیا کروں گا تو وہ پانی بھی لے سکتا ہے اور اس کی یہ شرط جائز ہوگی۔

حضرت زبیر بن عوام کے اثر کو داری نے اپنی مسند میں وصل کیا ہے۔ آپ خاوند والی بیٹی کو اس میں رہنے کی اس لئے اجازت نہ دیتے کہ وہ اپنے خاوند کے گھر میں رہ سکتی ہے یہ اثر ترجمہ باب سے اس طرح مطابق ہوتا ہے کہ کوئی بیٹی ان کی کنواری بھی ہوگی اور صحبت سے پہلے اس کو طلاق دی گئی ہوگی تو اس کا خرچہ باپ کے ذمہ ہے اس کا رہنا گویا خود باپ کا وہاں رہنا ہے۔ حضرت عبداللہ بن عمر رضی اللہ عنہما کے اثر کو ابن سعد نے وصل کیا ہے، یہ وہ گھر تھا جس کو عمر رضی اللہ عنہ وقف کر گئے تھے تو اثر ترجمہ باب کے مطابق ہو گیا۔ عبداللہ امام بخاری رحمہ اللہ کے شیخ تھے تو یہ تعلیق نہ ہوگی اور دارقطنی اور اسماعیل نے اس کو وصل بھی کیا ہے۔ دوسری روایتوں میں یوں ہے کہ حضرت عثمان رضی اللہ عنہ نے یہ کنواں خرید کر کے وقف کیا تھا، کھدوانا مذکور نہیں ہے لیکن شاید حضرت عثمان رضی اللہ عنہ نے اس کو کچھ وسیع کرنے کے لئے کھدوایا بھی ہو۔ یہ روایت لاکرام بخاری نے اس کے دوسرے طریق کی طرف اشارہ کیا جس کو ترمذی نے نکالا۔ اس میں یوں ہے کہ نبی کریم ﷺ نے فرمایا کہ جو کوئی رومہ کا کنواں خرید لے اور دوسرے مسلمانوں کے ساتھ اپنا ڈول بھی اس میں ڈالے اس کو بہشت میں اس سے بھی عمدہ کنواں ملے گا۔ نسائی کی روایت میں ہے کہ حضرت عثمان رضی اللہ عنہ نے یہ کنواں بیس ہزار یا پچیس ہزار میں خریدنا مذکور ہے جس عمرہ یعنی تنگی کا لشکر جس سے مراد وہ لشکر ہے جو جنگ تبوک میں آپ کے ساتھ گیا تھا، اس جنگ کا سامان مسلمانوں کے پاس بالکل نہ تھا۔ حضرت عثمان رضی اللہ عنہ نے نبی کریم ﷺ کے اس ارشاد پر سامان اپنی ذات سے فراہم کر دیا جس پر نبی کریم ﷺ نے بہت ہی زیادہ اظہار مسرت فرماتے ہوئے حضرت عثمان رضی اللہ عنہ کے لئے زندہ جنتی ہونے کی بشارت پیش فرمائی۔ حضرت عثمان رضی اللہ عنہ نے جب اپنی آزمائش کے دنوں میں صحابہ کرام کو اس طرح مخاطب فرمایا جو اثر میں مذکور ہے تو بیشتر صحابہ نے آپ کی تصدیق کی اور گواہی دی جن میں حضرت علی اور طلحہ اور زبیر اور سعد بن ابی وقاص رضی اللہ عنہم پیش پیش تھے۔ اس حدیث کے ذیل میں حضرت عثمان رضی اللہ عنہ کے مناقب سے متعلق حافظ ابن حجر رحمہ اللہ نے کئی ایک احادیث کو نقل کیا ہے: "الاحتیاج الی ذلك لدفع مضرة او تحصيل منفعة وانما یکره ذلك عند المفاخرة والکاثرة والعجب۔" (فتح) یعنی اس سے اس امر کا جواز ثابت ہوا کہ کسی نقصان کو دفع کرنے یا کوئی نفع حاصل کرنے کے لئے آدمی خود اپنے مناقب بیان کر سکتا ہے، لیکن فخر اور خود پسندی کے طور پر ایسا کرنا مکروہ ہے۔

بَابُ: إِذَا قَالَ الْوَاقِفُ: لَا نَطْلُبُ **باب: اگر وقف کرنے والا یوں کہے کہ اس کی قیمت**

ثَمَنَهُ إِلَّا إِلَى اللَّهِ فَهُوَ جَائِزٌ **اللہ ہی سے لیں گے تو وقف درست ہو جائے گا**

۲۷۷۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَا بَنِي التَّجَارِ! قَامِنُونِي بِحَانِطِكُمْ)). قَالُوا: لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. (راجع: ۱۳۳۴)

(۲۷۷۹) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے ابوالتیاح نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا تھا "اے بنو تجارت! تم اپنے باغ کی قیمت مجھ سے وصول کر لو" تو انہوں نے عرض کیا کہ ہم اس کی قیمت اللہ تعالیٰ کے سوا کسی سے نہیں چاہتے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى: **باب: (سورہ مائدہ میں) اللہ تعالیٰ کا یہ فرمانا:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا

کے وقت تم میں سے (یعنی مسلمانوں میں سے یا عزیزوں میں سے) دو معتبر شخصوں کی ہونی چاہئے یا اگر تم سفر میں ہو اور وہاں تم موت کی مصیبت میں گرفتار ہو جاؤ تو غیر ہی یعنی کافر یا جن سے قربت نہ ہو دو شخص سہی (میت کے وارث) ان دونوں گواہوں کو عصر کی نماز کے بعد تم روک لو اگر تم کو (ان کے سچے ہونے میں شبہ ہو) تو وہ اللہ کی قسم کھائیں کہ ہم اس گواہی کے عوض دنیا کمانا نہیں چاہتے گو جس کے لئے گواہی دیں وہ اپنا رشتہ دار ہو اور نہ ہم خدا واسطے گواہی چھپائیں گے، ایسا کریں تو ہم اللہ کے قصور وار ہیں، پھر اگر معلوم ہو واقعی یہ گواہ جھوٹے تھے تو دوسرے وہ دو گواہ کھڑے ہوں جو میت کے نزدیک کے رشتہ دار ہوں (یا جن کو میت کے دوزدیک کے رشتہ داروں نے گواہی کے لائق سمجھا ہو) وہ خدا کی قسم کھا کر کہیں کہ ہماری گواہی پہلے گواہوں کی گواہی سے زیادہ معتبر ہے اور ہم نے کوئی ناحق بات نہیں کہی، ایسا کیا ہو تو بے شک ہم گنہگار ہوں گے۔ یہ تدبیر ایسی ہے جس سے ٹھیک ٹھیک گواہی دینے کی زیادہ امید پڑتی ہے یا اتنا تو ضرور ہوگا کہ صی یا گواہوں کو ڈر رہے گا ایسا نہ ہو ان کے قسم کھانے کے بعد پھر وارثوں کو قسم دی جائے اور اللہ سے ڈرتے رہو اور اس کا حکم سنو اور اللہ نافرمان لوگوں کو (راہ پر) نہیں لگاتا۔“

(۲۷۸۰) امام بخاری رحمہ اللہ نے کہا مجھ سے علی بن عبد اللہ مدینی نے کہا ہم سے یحییٰ بن آدم نے، کہا ہم سے ابن ابی زائدہ نے انہوں نے محمد بن ابی القاسم سے، انہوں نے عبد الملک بن سعید بن جبیر سے، انہوں نے اپنے باپ سے، کہا ہم سے عبد اللہ بن عباس رضی اللہ عنہما سے انہوں نے کہا بنی سہم کا ایک شخص تمیم داری اور عدی بن بداء کے ساتھ سفر کو نکلا، وہ ایسے ملک میں جا کر مر گیا جہاں کوئی مسلمان نہ تھا۔ یہ دونوں شخص اس کا متر وکہ مال لے کر مدینہ واپس آئے۔ اس کے اسباب میں چاندی کا ایک گلاس گم تھا جس میں سونے سے کھجور کے پتوں کی طرح نقش و نگار کیا ہوا تھا۔ آنحضرت صلی اللہ علیہ وسلم نے ان دونوں کو قسم کھانے کا حکم فرمایا (انہوں نے قسم کھالی) پھر ایسا ہوا کہ وہ گلاس مکہ میں ملا، انہوں نے کہا ہم نے یہ گلاس تمیم اور عدی سے خریدا ہے۔ اس وقت میت کے دو عزیز (عمر و بن عاص اور مطلب) کھڑے ہوئے اور

حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكُنْكُمْ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْإِنِّمِينَ فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَتَوَمَّانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِيَّانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ۝ ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ [المائدة: ۱۰۶، ۱۰۷، ۱۰۸]

۲۷۸۰۔ وَقَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءٍ فَمَاتَ السَّهْمِيُّ بَارِضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِرَكْبَتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مَخْوَصًا مِنْ ذَهَبٍ، فَأَخْلَفَهُمَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وَجَدُوا الْجَامَ بِمَكَّةَ فَقَالُوا: ابْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيِّ. فَقَامَ رَجُلَانِ مِنْ أَوْلِيَائِهِ فَخَلَفَا لَشَهَادَتِنَا أَحَقُّ

انہوں نے قسم کھائی کہ یہ ہماری گواہی تمیم اور عدی کی گواہی سے زیادہ معتبر ہے، یہ گلاس میت ہی کا ہے۔ عبد اللہ بن عباس رضی اللہ عنہما نے کہا ان ہی کے بارے میں یہ آیت نازل ہوئی (جو ادھر گزری) ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ﴾ [ابوداؤد: ۳۶۰۶]

مِنْ شَهَادَتَيْهِمَا، وَإِنَّ الْجَمَامَ لِيَصَاحِبُهُمْ. قَالَ: وَفِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ﴾ [المائدة: ۱۰۶] [ابوداؤد: ۳۶۰۶]

ترمذی: ۳۰۶۰

باب: وصی میت کا قرضہ ادا کر سکتا ہے گودوسرے

وارث حاضر نہ بھی ہوں

(۲۷۸۱) ہم سے محمد بن سابق نے بیان کیا یا فضل بن یعقوب نے محمد بن سابق سے (یہ شک خود حضرت امام بخاری کو ہے) کہا ہم سے شبان بن عبد الرحمن ابو معاویہ نے بیان کیا، ان سے فراس بن یحییٰ نے بیان کیا، ان سے شعبی نے بیان کیا اور ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہ نے بیان کیا کہ ان کے والد (عبد اللہ رضی اللہ عنہ) احد کی لڑائی میں شہید ہو گئے تھے۔ اپنے پیچھے چھ لڑکیاں چھوڑی تھیں اور قرض بھی۔ جب کھجور کے پھل توڑنے کا وقت آیا تو میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور عرض کیا یا رسول اللہ! آپ کو یہ معلوم ہی ہے کہ میرے والد ماجد احد کی لڑائی میں شہید ہو چکے ہیں اور بہت زیادہ قرض چھوڑ گئے ہیں، میں چاہتا تھا کہ قرض خواہ آپ کو دیکھ لیں (تا کہ قرض میں کچھ رعایت کر دیں) لیکن وہ یہودی تھے اور وہ نہیں مانے، اس لئے رسول اللہ ﷺ نے فرمایا کہ ”جاؤ اور کھلیاں میں ہر قسم کی کھجور الگ الگ کر لو“ جب میں نے ایسا ہی کر لیا تو آنحضرت ﷺ کو بلایا۔ قرض خواہوں نے آنحضرت ﷺ کو دیکھ کر اور زیادہ سختی شروع کر دی تھی۔ نبی ﷺ نے جب یہ طرز عمل ملاحظہ فرمایا تو سب سے بڑے کھجور کے ڈھیر کے گرد آپ نے تین چکر لگائے اور وہیں بیٹھ گئے پھر فرمایا کہ ”اپنے قرض خواہوں کو بلاؤ“ آپ نے ناپ ناپ کر دینا شروع کیا اور اللہ میرے والد کی تمام امانت ادا کر دی، اللہ گواہ ہے کہ میں اتنے پر راضی تھا کہ اللہ تعالیٰ میرے والد کا تمام قرض ادا کر دے اور میں اپنی بہنوں کے لئے ایک کھجور بھی اس میں سے نہ لے جاؤں لیکن ہوا یہ کہ ڈھیر کے ڈھیر قرض رہے اور میں نے دیکھا کہ رسول اللہ ﷺ جس ڈھیر پر

بَابُ قَضَاءِ الْوَصِيِّ دُونَ الْمَيِّتِ

بِغَيْرِ مُحَضَّرٍ مِنَ الْوَرَثَةِ

۲۷۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، أَوْ الْفَضْلُ بْنُ يَعْقُوبَ عَنْهُ، حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ فِرَاسٍ، قَالَ: قَالَ الشَّعْبِيُّ: حَدَّثَنِي جَابِرُ ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ أَنَّ أَبَاهُ اسْتَشْهَدَ يَوْمَ أُحُدٍ، وَتَرَكَ سِتَّ بَنَاتٍ، وَتَرَكَ عَلَيْهِ دَيْنًا، فَلَمَّا حَضَرَ جَدَاؤُ النَّخْلِ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْتُ أَنَّ وَالِدِي اسْتَشْهَدَ يَوْمَ أُحُدٍ وَتَرَكَ عَلَيْهِ دَيْنًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَكَ الْغُرَمَاءُ قَالَ: ((أَذْهَبْ فَيَبْدُرْ كُلُّ تَمْرٍ عَلَى نَاحِيَّتِهِ)) فَقَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ أَغْرَوْا بَنِي تِلْكَ السَّاعَةِ، فَلَمَّا رَأَى مَا يَصْنَعُونَ طَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ: ((ادْعُ أَصْحَابَكَ)). فَمَا زَالَ يَكْبُلُ لَهُمْ حَتَّى أَدَّى اللَّهُ أَمَانَةً وَابِدِي، وَأَنَا وَاللَّهِ! رَاضٍ أَنْ يُودِّيَ اللَّهُ أَمَانَةً وَابِدِي وَلَا أَرْجِعُ إِلَى أَخَوَاتِي تَمْرَةً، فَسَلِمَ وَاللَّهِ! الْبَيَادِرُ كُلُّهَا حَتَّى أَنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ كَأَنَّهُ لَمْ يَنْقُضْ تَمْرَةً وَاحِدَةً. قَالَ أَبُو عَبْدِ اللَّهِ: أَغْرَوْا

بِئِیْ هَبِّجُوا بِنِیْ ﴿فَاَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ﴾ بیٹھے ہوئے تھے اس میں سے تو ایک کھجور بھی نہیں دی گئی تھی۔ ابو عبد اللہ امام بخاری رحمۃ اللہ علیہ نے کہا کہ اُغْرُوا بِیْ (حدیث میں الفاظ) کے معنی ہیں کہ مجھ پر بھڑکنے اور سختی کرنے لگے۔ اس معنی میں قرآن مجید کی آیت ﴿فَاَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ﴾ میں فاغرینا ہے۔

تشریح: آیت کا مفہوم یہ ہے کہ ہم نے یہود اور نصاریٰ کے درمیان عداوت اور بغض کو بھڑکا دیا۔ حدیث کا لفظ اغروابی، اغرینا ہی کے معنی میں ہے۔ جابر رضی اللہ عنہ تو نبی کریم صلی اللہ علیہ وسلم کو اس لیے لے گئے تھے کہ آپ کو دیکھ کر قرض خواہ نرمی کریں گے مگر ہوا یہ کہ وہ قرض خواہ اور زیادہ پیچھے پڑ گئے کہ ہمارا سب قرض ادا کرو انہوں نے یہ خیال کیا کہ جب نبی کریم صلی اللہ علیہ وسلم جابر رضی اللہ عنہ کے پاس تشریف لائے ہیں تو اگر جابر رضی اللہ عنہ سے کل قرضہ ادا نہ ہو سکے گا تو نبی کریم صلی اللہ علیہ وسلم ادا کر دیں گے یا ذمہ داری لے لیں گے۔ اس غلط خیال کی بنا پر انہوں نے قرض وصول کرنے کے سلسلے میں اور زیادہ سخت رویہ اختیار کیا جس پر نبی کریم صلی اللہ علیہ وسلم نے حضرت جابر رضی اللہ عنہ کے بارغ میں دعا فرمائی اور جو بھی ظاہر ہوا وہ آپ کا کھلا معجزہ تھا۔ یہ حدیث اوپر کئی بار گزر چکی ہے۔ اور حضرت مجتہد مطلق امام بخاری رحمۃ اللہ علیہ نے اس سے کئی ایک مسائل کا استخراج فرمایا ہے۔ یہاں باب کا مطلب یوں نکلا کہ جابر رضی اللہ عنہ جو اپنے باپ کے وصی تھے، انہوں نے اپنے باپ کا قرض ادا کیا، اس وقت دوسرے وارث ان کی بہنیں موجود تھیں ان قرض خواہوں نے اپنا نقصان آپ کیا۔ نبی کریم صلی اللہ علیہ وسلم نے ان کو کئی بار سمجھایا کہ تم اپنے قرض کے بدلے یہ ساری کھجوریں لے لو، انہوں نے کھجوروں کو کم سمجھ کر قبول نہ کیا۔ الحمد للہ کہ کتاب الوصایا ختم ہو کر آگے کتاب الجہاد شروع ہو رہی ہے۔ جس میں امام بخاری رحمۃ اللہ علیہ نے مسئلہ جہاد کے اوپر پوری پوری روشنی ڈالی ہے۔ اللہ پاک خیریت کے ساتھ کتاب الجہاد کو ختم کرائے۔ (آمین)

والسلام علی المرسلین والحمد لله رب العالمین۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْجِهَادِ

جہاد کا بیان

بَابُ فَضْلِ الْجِهَادِ وَالسَّيْرِ باب: جہاد کی فضیلت اور رسول کریم ﷺ کے حالات کے بیان میں

وَقَوْلُ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَغَدَا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ إِلَى قَوْلِهِ: ﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾ التوبة: ۱۱۱، ۱۱۲ قَالَ ابْنُ عَبَّاسٍ: الْحُدُودُ: الطَّاعَةُ.

اور اللہ تعالیٰ نے فرمایا کہ بے شک اللہ تعالیٰ نے مسلمانوں سے ان کی جان اور ان کے مال اس بدلے میں خرید لیے ہیں کہ انہیں جنت ملے گی، وہ مسلمان اللہ کے راستے میں جہاد کرتے ہیں اور اس طرح (محارب کفار کو) یہ مارتے ہیں اور خود بھی مارے جاتے ہیں۔ اللہ تعالیٰ کا یہ وعدہ (کہ مسلمانوں کو ان کی قربانیوں کے نتیجے میں جنت ملے گی) سچا ہے، تورات میں، انجیل میں، اور قرآن میں اور اللہ تعالیٰ سے بڑھ کر اپنے وعدہ کا پورا کرنے والا کون ہو سکتا ہے؟ پس خوش ہو جاؤ تم اپنے اس سودا کی وجہ سے جو تم نے اس کے ساتھ کیا ہے۔“ آخر آیت ﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾ تک۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ اللہ کی حدوں سے مراد اس کے احکام کی اطاعت ہے۔

تشریح: انجیل میں جہاد کا حکم نہیں ہے مگر انجیل میں تورات کا صحیح اور سچی کتاب ہونا مذکور ہے تو تورات کے سب احکام کو یا انجیل میں بھی موجود ہیں۔ آیت مذکورہ میں آگے ﴿وَالْحَفِظُونَ لِحُدُودِ اللَّهِ﴾ (۹/ التوبہ: ۱۱۲) کے الفاظ بھی ہیں۔ ابن عباس رضی اللہ عنہما نے اس کی تفسیر امام بخاری رحمہ اللہ نے نقل کر دی ہے، اس کو ابن ابی حاتم نے اپنی تفسیر میں نکالا ہے، آیت کا شان نزول لیلۃ العقبہ میں انصار کے بیعت کرنے سے متعلق ہے اور حکم قیامت تک کے لئے عام ہے۔ اس بیعت کے وقت حضرت عبداللہ بن رواحہ رضی اللہ عنہ نے کہا تھا کہ یا رسول اللہ! آپ اپنے رب کے لئے اور اپنی ذات کے لئے ہم سے جو چاہیں عہد لے لیں۔ آپ نے فرمایا کہ میں اللہ کے لئے عہد لیتا ہوں کہ صرف اسی ایک کی عبادت کرو اور کسی کو اس کا شریک نہ کرو اور اپنے لئے یہ کرب نفع و نقصان میں اپنے نفسوں کے ساتھ مجھ کو شریک نہ کرو۔ انہوں نے کہا کہ اس کا بدلہ ہم کو کیا ملے گا؟ آپ ﷺ نے فرمایا کہ جنت ملے گی، اس پر وہ بولے کہ یہ تو بہت ہی نفع بخش سودا ہے۔ (فتح الباری)

۲۷۸۲۔ حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا (۲۷۸۲) ہم سے حسن بن صباح نے بیان کیا، کہا ہم سے محمد بن سابق نے مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ بیان کیا، کہا ہم سے مالک بن مغول نے بیان کیا، کہا کہ میں نے ولید بن محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

عیزار سے سنا، ان سے سعید بن ایاس ابو عمر و شیبانی نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے پوچھا کہ دین کے کاموں میں کون سا عمل افضل ہے؟ آپ ﷺ نے فرمایا: ”وقت پر نماز پڑھنا۔“ میں نے پوچھا اس کے بعد؟ آپ ﷺ نے فرمایا: ”والدین کے ساتھ نیک سلوک کرنا۔“ میں نے پوچھا اور اس کے بعد؟ آپ نے فرمایا: ”اللہ کے راستے میں جہاد کرنا۔“ پھر میں نے آپ سے زیادہ سوالات نہیں کیے ورنہ آپ اسی طرح ان کے جوابات عنایت فرماتے۔

قَالَ: سَمِعْتُ الْوَلِيدَ بْنَ الْعِزَّارِ ذَكَرَ عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: ((الصَّلَاةُ عَلَى مِيقَاتِهَا)) قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ بِرُّ الْوَالِدَيْنِ)) قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((الْجِهَادُ فِي سَبِيلِ اللَّهِ)) فَسَكْتُ عَنْ رَسُولِ اللَّهِ ﷺ وَلَوْ اسْتَزِدُّهُ لَزَادَنِي. [راجع: ۵۲۷]

(۲۷۸۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا کہ مجھ سے منصور بن معتمر نے بیان کیا مجاہد ہے، انہوں نے طاؤس سے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”فتح مکہ کے بعد اب ہجرت (فرض) نہیں رہی البتہ جہاد اور نیت بخیر کرنا اب بھی باقی ہیں اور جب تمہیں جہاد کے لئے بلایا جائے تو نکل کھڑے ہو کرو۔“

۲۷۸۳- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا هَجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ وَإِذَا اسْتَنْفَرْتُمْ فَأَنْفِرُوا)). [راجع: ۱۳۴۹]

تشریح: یعنی اب فتح مکہ ہونے کے بعد وہ خود دار الاسلام ہو گیا، اس لئے یہاں سے ہجرت کر کے مدینہ آنے کا کوئی سوال ہی باقی نہیں رہتا۔ یہ مطلب نہیں کہ ہجرت کا سلسلہ سرے سے ہی ختم ہو گیا ہے جہاں تک ہجرت کا عام تعلق ہے یعنی دنیا کے کسی بھی دار الحرب سے دار الاسلام کی طرف ہجرت، تو اس کا حکم اب بھی باقی ہے مگر اس کے لئے کچھ شرائط ہیں جن کا ملحوظ رکھنا ضروری ہے۔

یعنی قیامت تک جہاد فرض رہے گا، دوسری حدیث میں ہے کہ جب سے مجھ کو اللہ نے بھیجا قیامت تک جہاد ہوتا رہے گا، یہاں تک کہ اخیر میں میری امت و حال سے مقابلہ کرے گی۔ جہاد اسلام کا ایک رکن اعظم ہے اور فرض کفایہ ہے لیکن جب ایک جگہ ایک ملک کے مسلمان کا فردوں کے مقابلہ سے عاجز ہو جائیں تو ان کے پاس والوں پر، اس طرح تمام دنیا کے مسلمانوں پر جہاد فرض ہو جاتا ہے اور اس کے ترک سے سب گناہگار ہوتے ہیں۔ اسی طرح جب کافر مسلمانوں کے ملک پر چڑھ آئیں تو ہر مسلمان پر جہاد فرض ہو جاتا ہے یہاں تک کہ کوروتوں اور بوزھوں اور بچوں پر بھی۔ ہمارے زمانہ میں چند دنیا دار خوشامد خورے جھوٹے دغا باز مولویوں نے کافروں کی خاطر سے عام مسلمانوں کو بہکا دیا ہے کہ اب جہاد فرض نہیں رہا، ان کو اللہ سے ڈرنا چاہیے اور توبہ کرنا بھی ضروری ہے، جہاد کی فرضیت قیامت تک باقی رہے گی۔ البتہ یہ ضرور ہے کہ ایک امام عادل سے پہلے بیعت کی جائے اور (محارب) کافروں کو حسب وعدہ نوٹس دیا جائے اگر وہ اسلام یا جزیہ قبول نہ کریں۔ اس وقت اللہ پر بھروسہ کر کے ان سے جنگ کی جائے اور فتنہ اور فساد اور غورتوں اور بچوں کی خونریزی کسی شریعت میں جائز نہیں ہے۔ (وحیدی) لفظ جہاد کی تشریح حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”والجہاد بكسر الجيم اصله لغة المشقة يقال جهدت جهادا بلغت المشقة وشرعاً بذل الجهد في قتال الكفار ويطلق ايضا على مجاهدة النفس والشيطان والفساق فاما مجاهدة النفس فعلى تعلم أمور الدين ثم على العمل بها ثم على تعليمها واما مجاهدة الشيطان فعلى دفع ما يأتى من الشبهات وما يزينه من الشهوات واما مجاهدة الكفار فتقع باليد

والمال واللسان والقلب واما مجاهدة الفساق فباليد ثم اللسان ثم القلب۔“ (فتح الباری جلد ۶ صفحہ ۳)

یعنی لفظ جہاد جیم کے کسرہ کے ساتھ لغت میں مشقت پر بولا جاتا ہے اور شریعت میں (مجاہد) کافروں سے لڑنے پر اور یہ لفظ نفس اور شیطان اور فساق کے مجاہدات پر بھی بولا جاتا ہے پس نفس کے ساتھ جہاد دینی علوم کا حاصل کرنا، پھر ان پر عمل کرنا اور دوسروں کو انہیں سکھانا ہے اور شیطان کے ساتھ جہاد یہ کہ اس کے لائے ہوئے شہوات کو دفع کیا جائے اور ان کو جوہ شہوات کو مزین کر کے پیش کرتا ہے، ان سب کو دفع کرنا شیطان کے ساتھ جہاد کرتا ہے اور مجاہد کافروں سے جہاد ہاتھ اور مال اور زبان اور دل کے ساتھ ہوتا ہے اور فاسق فاجر لوگوں کے ساتھ جہاد یہ کہ ہاتھ سے ان کو افعال بد سے روکا جائے پھر زبان سے، پھر دل سے۔ مطلب آپ کا یہ تھا کہ مجاہد جب جہاد کے لئے نکلتا ہے تو اس کا سونا بیٹھنا، چلنا گھوڑے کا دانا پانی کرنا، سب عبادت ہی عبادت ہوتا ہے تو جہاد کے برابر دوسری کون سی عبادت ہو سکتی ہے البتہ کوئی برابر عبادت میں مصروف رہے ذرا دم نہ لے تو شاید جہاد کے برابر ہو مگر ایسا کس سے ہو سکتا ہے۔ دوسری حدیث سے معلوم ہوتا ہے کہ ذکر الہی جہاد سے بھی افضل ہے، ایک حدیث میں ہے کہ ایام عشر میں عبادت کرنے سے بڑھ کر کوئی عمل نہیں، ان حدیثوں میں تناقض نہیں ہے بلکہ سب اپنے محل اور موقع پر دوسرے تمام اعمال سے افضل ہیں مثلاً جب کافروں کا زور بڑھ رہا ہو تو جہاد سب عملوں سے افضل ہوگا اور جب جہاد کی ضرورت نہ ہو تو ذکر الہی سب سے افضل ہوگا۔ ایک روایت میں ہے کہ آپ نے فرمایا ”رجعنا من الجہاد الا صغر الی الجہاد الکبیر“ یعنی نفس کشی اور ریاضت کو آپ نے بڑا جہاد فرمایا۔ (وحیدی)

۲۷۸۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ أَفْلا نَجَاهِدُ؟ قَالَ: ((لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ)).
(۲۷۸۴) ہم سے مسدد نے بیان کیا، کہا ہم سے خالد بن عبد اللہ نے بیان کیا، کہا ہم سے حبیب بن ابی عمرہ نے بیان کیا عائشہ بنت طلحہ سے اور ان سے عائشہ رضی اللہ عنہا (ام المؤمنین) نے کہ انہوں نے پوچھا یا رسول اللہ! ہم سمجھتے ہیں کہ جہاد افضل اعمال میں سے ہے پھر ہم (عورتیں) بھی کیوں نہ جہاد کریں؟ آپ نے فرمایا: ”لیکن سب سے افضل جہاد مقبول حج ہے جس میں گناہ نہ ہوں۔“ (راجع: ۱۵۲۰)

تشیع: یہ حدیث پہلے گزر چکی ہے، باب کا مطلب اس حدیث سے یوں نکلا کہ حضرت عائشہ رضی اللہ عنہا نے جہاد کو سب سے افضل کہا اور نبی کریم ﷺ نے اس پر انکار نہیں فرمایا۔

۲۷۸۵۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَفَّانُ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ قَالَ: أَخْبَرَنِي أَبُو حَصِينٍ أَنَّ ذُكْرَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ذُلَّنِي عَلَى عَمَلٍ يَغْدُلُ الْجِهَادُ قَالَ: ((لَا أُجِدُّهُ)) قَالَ: ((هَلْ تَسْتَطِيعُ إِذَا جَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَقُتِرَ وَتَصُومَ وَلَا تَقْطِرَ)) قَالَ: وَمَنْ سَتَنَظُنُّ ذَلِكَ؟ قَالَ أَنَّهُ هَذِهِ: إِنَّ فَسَّاحَ
(۲۷۸۵) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عفان بن مسلم نے خبر دی، کہا ہم سے ہمام نے، کہا ہم سے محمد بن جواد نے بیان کیا، کہا کہ مجھے ابو حصین نے خبر دی، ان سے ذکوان نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک صاحب (نام نامعلوم) رسول اللہ ﷺ کی خدمت میں آئے اور عرض کیا کہ مجھے کوئی ایسا عمل بتا دیجئے جو ثواب میں جہاد کے برابر ہو۔ حضور اکرم ﷺ نے فرمایا: ”ایسا کوئی عمل میں نہیں پاتا۔“ پھر آپ نے فرمایا: ”کیا تم اتنا کر سکتے ہو کہ جب مجاہد (جہاد کے لئے) نکلے تو تم اپنی مسجد میں آکر برابر نماز پڑھنی شروع کر دو اور (نماز پڑھتے رہو اور درمیان میں) کوئی سستی اور کالی تمہیں محسوس نہ ہو، اسی طرح روزے رکھنے لگو اور
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(کوئی دن) بغیر روزے کے نہ گزرے۔“ ان صاحب نے عرض کیا بھلا ایسا کون کر سکتا ہے؟ ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ مجاہد کا گھوڑا جب رسی میں باندھا ہوا زمین (پر پاؤں) مارتا ہے تو اس پر بھی اس کے لیے نیکیاں لکھی جاتی ہیں۔

باب: سب لوگوں میں افضل وہ شخص ہے جو اللہ کی

راہ میں اپنی جان اور مال سے جہاد کرے

اور اللہ تعالیٰ نے (سورہ صف میں) فرمایا: ”اے ایمان والو! کیا میں تم کو بتاؤں ایک ایسی تجارت جو تم کو نجات دلائے دکھ دینے والے عذاب سے، وہ یہ کہ ایمان لاؤ اللہ پر اور اس کے رسول پر اور جہاد کرو اللہ کی راہ میں اپنے مالوں اور اپنی جانوں سے، یہ تمہارے حق میں بہتر ہے اگر تم سمجھو، اگر تم نے یہ کام انجام دیئے تو اللہ تعالیٰ معاف کر دے گا تمہارے گناہ اور داخل کرے گا تم کو ایسے باغوں میں جن کے نیچے نہریں بہتی ہوں گی اور بہترین مکانات تم کو عطا کیے جائیں گے، جنات عدن میں یہ بڑی بھاری کامیابی ہے۔“

بَابُ: أَفْضَلُ النَّاسِ مُؤْمِنٌ مُجَاهِدٌ

بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ

وَقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ۖ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۚ يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

[الص: ۱۰، ۱۲]

(۲۷۸۶) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا کہ ہم کو شیعہ نے خبر دی، انہیں زہری نے، انہوں نے کہا کہ مجھ سے عطاء بن یدلش نے کہا اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ عرض کیا گیا یا رسول اللہ! کون شخص سب سے افضل ہے؟ آپ ﷺ نے فرمایا: ”وہ مومن جو اللہ کے راستے میں اپنی جان اور مال سے جہاد کرے۔“ صحابہ رضی اللہ عنہم نے پوچھا اور اس کے بعد کون؟ فرمایا: ”وہ مومن جو پہاڑ کی کسی گھاٹی میں رہنا اختیار کرے، اللہ تعالیٰ کا خوف رکھتا ہو اور لوگوں کو چھوڑ کر اپنی برائی سے ان کو محفوظ رکھے۔“

۲۷۸۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ)) قَالُوا: ثُمَّ مَنْ؟ قَالَ: ((مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ يَتَّقِي اللَّهَ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ)).

[طرفہ فی: ۶۴۹۴]

تشریح: جب آدمی لوگوں میں رہتا ہے تو ضرور کسی نہ کسی کی غیبت کرتا یا غیبت سنتا ہے یا کسی پر غصہ کرتا ہے، اس کو ایذا دیتا ہے۔ تنہائی اور عزت میں اس کے شر سے سب لوگ بچ رہتے ہیں۔ اس حدیث سے اس نے دلیل لی جو عزت اور گوشہ نشینی کو اختلاط سے بہتر جانتا ہے۔ جمہور کا مذہب ہے کہ اختلاط افضل ہے اور حق یہ ہے کہ یہ مختلف ہے باختلاف اشخاص اور احوال اور زمانہ اور موقع کے۔ جس شخص سے مسلمانوں کو دینی اور دنیاوی فائدے پہنچتے ہوں اور وہ لوگوں کی برائیوں پر مبر کر سکے اس کے لیے اختلاط افضل ہے اور جس شخص سے اختلاط سے گناہ سرزد ہوتے ہوں اور اس کی محبت سے لوگوں کو ضرر پہنچتا ہو، اس کے لئے عزت افضل ہے۔ اوپر حدیث میں ((ای الناس افضل)) کو نسا آدمی بہتر ہے جواب میں جو کچھ نبی کریم ﷺ نے فرمایا حقیقت میں ایسا مسلمان دوسرے سب مسلمانوں سے افضل ہوگا کیونکہ جان اور مال دنیا کی سب چیزوں میں آدمی کو بہت محبوب ہیں تو ان کا اللہ کی راہ

میں خرچ کرنے والا سب سے بڑھ کر ہوگا بعض نے کہا لوگوں سے عام مسلمان مراد ہیں ورنہ علماء اور صدیقین مجاہدین سے بھی افضل ہیں۔ (مولانا وحید الزماں) کہتا ہوں کفار اور طغیان اور مخالفین دین سے بحث مباحثہ کرنا اور ان کے اعتراضات کا جوہ اسلام پر کریں جواب دینا اور ایسی کتابوں کا چھاپنا اور چھپوانا یہ بھی جہاد ہے (وحیدی) اس نازک دور میں جبکہ عام لوگ قرآن وحدیث سے بے رغبتی کر رہے ہیں اور دن بدن جہالت وضلالت کے غار میں گرتے چلے جا رہے ہیں، بخاری شریف جیسی اہم پاکیزہ کتاب کا تاجزہ و تشریح شائع کرنا بھی جہاد سے کم نہیں ہے اور میں اپنے انشراح صدر کے مطابق یہ کہنے کے لئے تیار ہوں کہ جو حضرات اس کا خیر میں حصہ لے کر اس کی تکمیل کا شرف حاصل کرنے والے ہیں یقیناً وہ اللہ کے دفتر میں اپنے مالوں سے مجاہدین فی سبیل اللہ کے دفتر میں لکھے جا رہے ہیں۔ (راز)

۲۷۸۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَاللَّهِ أَكَلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بَأَنَّ يَتَوَقَّاهُ أَنْ يَدْخُلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ سَلَامًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ)).

۲۷۸۷۔ ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے سعید بن مسیب نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ ﷺ فرما رہے تھے کہ ”اللہ کے راستے میں جہاد کرنے والے کی مثال۔ اور اللہ تعالیٰ اس شخص کو خوب جانتا ہے جو خلوص دل کے ساتھ صرف اللہ کی رضا کے لیے (اللہ کے راستے میں جہاد کرتا ہے۔ اس شخص کی سی ہے جو رات میں برابر نماز پڑھتا رہے اور دن میں برابر روزے رکھتا رہے اور اللہ تعالیٰ نے اپنے راستے میں جہاد کرنے والے کے لئے اس کی ذمہ داری لے لی ہے کہ اگر اسے شہادت دے گا تو اسے بے حساب و کتاب جنت میں داخل کرے گا یا پھر زندہ وسلامت (گھر) ثواب اور مال غنیمت کے ساتھ واپس کرے گا۔“

[راجع: ۳۶] [نسائی: ۳۱۲۴]

تشریح: یعنی نیت کا حال اللہ ہی کو خوب معلوم ہے کہ وہ مخلص ہے یا نہیں، اگر مخلص ہے تو وہ مجاہد ہوگا ورنہ کوئی دنیا کے مال و جاہ اور ناموری کے لئے لڑے وہ مجاہد فی سبیل اللہ نہیں ہے۔ مثال میں نماز پڑھنے سے نماز نفل اسی طرح روزہ رکھنے سے نفل روزہ مراد ہے کہ کوئی شخص دن بھر نفل روزے رکھتا ہو اور رات بھر نفل نماز پڑھتا ہو، مجاہد کا درجہ اس سے بھی بڑھ کر ہے۔

بَابُ الدُّعَاءِ بِالْجِهَادِ وَالشَّهَادَةِ لِلرِّجَالِ وَالنِّسَاءِ

باب: جہاد اور شہادت کے لئے مرد اور عورت دونوں کا دعا کرنا

وَقَالَ عُمَرُ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي بَلَدٍ اور حضرت عمر رضی اللہ عنہ نے دعا کی تھی کہ اے اللہ! مجھے اپنے رسول کے شہر (مدینہ طیبہ) میں شہادت کی موت عطا فرما۔

۲۷۸۸، ۲۷۸۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بَأَنَّ يَتَوَقَّاهُ أَنْ يَدْخُلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ سَلَامًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ)).

۲۷۸۸، ۲۷۸۹۔ ہم سے عبد اللہ بن یوسف نے بیان کیا امام مالک سے، انہوں نے اسحاق بن عبد اللہ بن ابی طلحہ سے اور انہوں نے انس بن مالک سے سنا، کہ رسول اللہ ﷺ نے فرمایا: ((مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بَأَنَّ يَتَوَقَّاهُ أَنْ يَدْخُلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ سَلَامًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ)).

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تشریف لے جایا کرتے تھے (یہ انس رضی اللہ عنہ کی خالہ تھیں جو عبادہ بن صامت کے نکاح میں تھیں) ایک دن رسول اللہ ﷺ تشریف لے گئے تو انہوں نے آپ کی خدمت میں کھانا پیش کیا اور آپ کے سر سے جوئیں نکالنے لگیں، اس عرصے میں آپ سو گئے، جب بیدار ہوئے تو آپ ﷺ مسکرا رہے تھے۔ ام حرام نے بیان کیا میں نے پوچھا یا رسول اللہ! کس بات پر آپ ہنس رہے ہیں؟ آپ نے فرمایا کہ ”میری امت کے کچھ لوگ میرے سامنے اس طرح پیش کئے گئے کہ وہ اللہ کے راستے میں غزوہ کرنے کے لئے دریا کے بیچ میں سوار اس طرح جا رہے ہیں جس طرح بادشاہ تخت پر ہوتے ہیں یا جیسے بادشاہ تخت رواں پر سوار ہوتے ہیں۔“ یہ شک اسحاق راوی کو تھا۔ انہوں نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! آپ دعا فرمائیے کہ اللہ مجھے بھی انہیں میں سے کر دے، رسول اللہ ﷺ نے ان کے لئے دعا فرمائی پھر آپ ﷺ اپنا سر رکھ کر سو گئے، اس مرتبہ بھی آپ جب بیدار ہوئے تو مسکرا رہے تھے۔ میں نے پوچھا یا رسول اللہ! کس بات پر آپ ہنس رہے ہیں؟ آپ ﷺ نے فرمایا: ”میری امت کے کچھ لوگ میرے سامنے اس طرح پیش کئے گئے کہ وہ اللہ کی راہ میں غزوہ کے لئے جا رہے ہیں۔“ پہلے کی طرح، اس مرتبہ بھی فرمایا انہوں نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! اللہ سے میرے لیے دعا کیجئے کہ مجھے بھی انہیں میں سے کر دے۔ آنحضرت ﷺ نے اس پر فرمایا: ”تو سب سے پہلی فوج میں شامل ہوگی (جو بحری راستے سے جہاد کرے گی)“ چنانچہ حضرت معاویہ رضی اللہ عنہ کے زمانہ میں ام حرام رضی اللہ عنہا نے بحری سفر کیا پھر جب سمندر سے باہر آئیں تو ان کی سواری نے انہیں نیچے گرا دیا اور اسی حادثہ میں ان کی وفات ہو گئی۔

كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمَّ حَرَامٍ بِنْتِ مِلْحَانَ فَتَطْعُمُهُ وَكَانَتْ أُمَّ حَرَامٍ تَحْتَ عِبَادَةِ بَنِي الصَّامِتِ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فَأَطْعَمْتَهُ وَجَعَلَتْ تَقْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ: فَقُلْتُ: وَمَا يَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ يَرْتَكِبُونَ نَجَسَ هَذَا الْبَحْرِ مُلُونًا عَلَى الْأَسِرَةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَةِ)) شَكَ إِسْحَاقُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ بَيْنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللَّهِ ﷺ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: وَمَا يَضْحَكُ؟ يَا رَسُولَ اللَّهِ! قَالَ: ((نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ)) كَمَا قَالَ فِي الْأَوَّلَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ بَيْنِي مِنْهُمْ، قَالَ: ((أَنْتِ مِنَ الْأَوَّلِينَ)) فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصَرَعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ.

[مسلم: ۴۹۳۴؛ ابوداؤد: ۲۴۹۱؛ ترمذی: ۱۶۴۵؛

نسائی: ۳۱۷۱]

تشریح: معاویہ رضی اللہ عنہ اس وقت مصر کے گورنر تھے اور عثمان رضی اللہ عنہ کی خلافت کا دور تھا، جب معاویہ رضی اللہ عنہ نے آپ سے دوم پر لشکر کی اجازت مانگی اور اجازت مل جانے پر مسلمانوں کا سب سے پہلا بحری بیڑا تیار ہوا جس نے روم کے خلاف جنگ کی۔ ام حرام رضی اللہ عنہا بھی اپنے شوہر کے ساتھ اس لڑائی میں شریک تھیں۔ اور اس طرح نبی کریم ﷺ کی پیشین گوئی کے مطابق مسلمانوں کی سب سے پہلی بحری جنگ میں شریک ہو کر شہید ہوئیں۔ رضی اللہ عنہا۔ شہادت کا وقوع اس وقت ہوا جب مسلمان جہاد سے لوٹ کر آ رہے تھے، گوام حرام رضی اللہ عنہا نہیں لڑیں مگر اللہ کی راہ میں نکلی اور نص قرآن وحدیث کی رو سے جو کوئی جہاد کے لئے نکلے اور راہ میں اپنی موت سے مرجائے وہ بھی شہید ہے۔ پس ام حرام رضی اللہ عنہا کو شہادت نصیب ہوئی اور اس طرح دعائے نبوی کا ظہور ہوا۔

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حضرت ام حرام رضی اللہ عنہا آپ کی دودھ کی خالہ ہیں، اسی لئے آپ ان کے ہاں آیا جایا کرتے تھے، وہ بھی آپ کے لئے ماں سے بھی زیادہ شفیق تھیں، روایت سے عورتوں کا جہاد میں شریک ہونا ثابت ہوا۔ امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ جیسے مرد یہ دعا کر سکتا ہے یا اللہ مجھ کو تو مجاہدین میں کر، مجھ کو شہادت نصیب کر، ایسے ہی عورت بھی یہ دعا کر سکتی ہے۔ نبی کریم ﷺ کے زمانے میں اور اس کے بعد خلفائے راشدین کے زمانوں میں بھی عورتیں مجاہدین کے ہمراہ رہی ہیں۔ ان کے کھانے پینے، زخم پٹی کرنے کی خدمات عورتوں نے انجام دی ہیں۔ حضرت عمر رضی اللہ عنہ کی یہ دعا قبول ہوئی اور آپ مدینہ میں ابولولؤ بن جحش کے ہاتھ سے شہید ہوئے تھے۔ (رضی اللہ عنہ وارضاه)

بَابُ دَرَجَاتِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ

يُقَالُ: هَذِهِ سَبِيلِي وَهَذَا سَبِيلِي. قَالَ أَبُو عَبْدِ اللَّهِ «غَزَى» [آل عمران: ۱۵۶] وَاجْدَهَا غَاظٍ، «هُمْ دَرَجَاتٌ» [آل عمران: ۱۶۳] لَهُمْ دَرَجَاتٌ.

سبیل کا لفظ عربی زبان میں ”هَذِهِ سَبِيلِي وَهَذَا سَبِيلِي“ مذکر اور مؤنث دونوں طرح استعمال ہوتا ہے۔ ابو عبد اللہ فرماتے ہیں کہ غَزَى کی واحد غَاظِ ہے۔ اور ہم درجات کا معنی لہم درجات ہے۔

تشریح: چونکہ حدیث میں نبی سبیل اللہ کا لفظ آیا تھا تو امام بخاری رحمہ اللہ نے اس مناسبت سے سبیل کی تحقیق بیان کر دی کہ یہ لفظ عربی زبان میں مذکر اور مؤنث دونوں طرح بولا جاتا ہے ”هذه سبيلي“ اور ”هذا سبيلي“ دونوں طرح کہتے ہیں بعض نسخوں میں اس کے بعد اتنی عبارت اور ہے ”وقال ابو عبد الله غزى واحدا غازی درجات لہم درجات“ یعنی سورہ آل عمران کو ۱۶ میں جو غزی کا لفظ آیا ہے تو غزی غازی کی جمع ہے اور ہم درجات کا معنی لہم درجات ہے یعنی ان کے لئے درجے ہیں۔ (حمیدی)

۲۷۹۰۔ حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَدْخُلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وَلَدَ فِيهَا)) قَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: ((إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفَرْدُوسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أَرَاهُ قَالَ: وَقَوْهُ عَرْشُ

(۲۷۹۰) ہم سے یحییٰ بن صالح نے بیان کیا، کہا ہم سے فلیح نے بیان کیا، ان سے ہلال بن علی نے، ان سے عطاء بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص اللہ اور اس کے رسول پر ایمان لائے اور نماز قائم کرے اور رمضان کے روزے رکھے تو اللہ تعالیٰ پر حق ہے کہ وہ اس کو جنت میں داخل کرے گا خواہ اللہ کے راستے میں وہ جہاد کرے یا اسی جگہ پڑا رہے جہاں پیدا ہوا تھا۔“ صحابہ نے عرض کیا یا رسول اللہ ﷺ کیا ہم لوگوں کو اس کی بشارت نہ دے دیں۔ آپ نے فرمایا: ”جنت میں سو درجے ہیں جو اللہ تعالیٰ نے اپنے راستے میں جہاد کرنے والوں کے لئے تیار کئے ہیں، ان کے دو درجوں میں اتنا فاصلہ ہے جتنا آسمان و زمین میں ہے۔ اس لئے جب اللہ تعالیٰ سے مانگنا ہو تو فردوس مانگو کیونکہ وہ جنت کا سب سے درمیانی حصہ ہے اور جنت کے سب سے بلند درجے پر ہے۔“ یحییٰ بن صالح نے کہا کہ میں سمجھتا ہوں یوں کہا کہ

الرَّحْمَنِ - وَمِنْهُ تَفَجَّرَ أَنْهَارُ الْجَنَّةِ)). وَقَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ: ((وَفَوْقَهُ عَرْشُ الرَّحْمَنِ)). [طرفہ فی: ۷۴۲۳]

”اس کے اوپر پروردگار کا عرش ہے اور وہیں سے جنت کی نہریں نکلتی ہیں۔“

محمد بن فلیح نے اپنے والد سے ”و فوقہ عرش الرحمن“ ہی کی روایت کی ہے۔

تشریح: مطلب یہ ہے کہ اگر کسی کو جہاد نصیب نہ ہو لیکن دوسرے فرائض ادا کرتا ہے اور اسی حال میں مر جائے تو آخرت میں اس کو بہشت ملے گی گو اس کا درجہ مجاہدین سے کم ہوگا۔ محمد بن فلیح کے روایت کردہ اضافہ میں شک نہیں ہے جیسے یحییٰ بن سلیمان کی روایت میں ارادہ الخ وارد ہے کہ میں سمجھتا ہوں۔ کہا بہشت کی نہروں سے وہ چار نہریں پانی اور دودھ اور شہد اور شراب کی مراد ہیں جن کا ذکر قرآن شریف میں ہے۔

۲۷۹۱۔ حَدَّثَنَا مُوسَى، حَدَّثَنَا جَرِيرٌ، حَدَّثَنَا أَبُو رَجَاءٍ عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَانِي فَصَعِدَا بِي الشَّجَرَةَ فَأَذْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ لَمْ أَرُ قَطُّ أَحْسَنَ مِنْهَا قَالَا: أَمَا هَذِهِ الدَّارُ قَدَارُ الشُّهَدَاءِ)). [راجع: ۸۴۵]

(۲۷۹۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جریر نے، کہا ہم سے ابو رجاہ نے، ان سے سمرہ بن جندب رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں نے رات میں دو آدمی دیکھے جو میرے پاس آئے پھر وہ مجھے لے کر ایک درخت پر چڑھے اور اس کے بعد مجھے ایک ایسے مکان میں لے گئے جو نہایت خوبصورت اور بڑا پاکیزہ تھا، ایسا خوبصورت مکان میں نے کبھی نہیں دیکھا تھا۔ ان دونوں نے کہا کہ یہ گھر شہیدوں کا ہے۔“

تشریح: مفصل طور پر یہ حدیث کتاب الجنائز میں گزر چکی ہے۔ دو شخصوں سے مراد حضرت جبرائیل و حضرت میکائیل ہیں جو پہلے آپ کو بیت المقدس لے گئے تھے، بعد میں آسمانوں کی سیر کرائی اور جنت و دوزخ کے بہت سے مناظر آپ کو دکھائے۔ جسمانی معراج کا واقعہ الگ ہے جو بالکل حق اور حقیقت ہے۔

باب: اللہ کے راستے میں صبح و شام چلنے کی اور جنت میں ایک کمان برابر جگہ کی فضیلت

بَابُ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ وَقَابِ قَوْسٍ أَحَدِكُمْ مِنَ الْجَنَّةِ

۲۷۹۲۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهَبٌ، حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ النَّبِيِّ ﷺ قَالَ: ((لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)). [طرفہ فی: ۶۵۶۸، ۲۷۹۶]

(۲۷۹۲) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب بن خالد نے (فضل جہاد میں) بیان کیا، کہا ہم سے حمید طویل نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ کے راستے میں گزرنے والی ایک صبح یا ایک شام دنیا سے اور جو کچھ دنیا میں ہے سب سے بہتر ہے۔“

۲۷۹۳۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ

(۲۷۹۳) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے محمد بن فلیح نے بیان کیا، انہوں نے کہا مجھ سے میرے والد نے بیان کیا ہلال بن علی سے، ان سے عبد الرحمن بن ابی عمرہ نے، ان سے ابو ہریرہ رضی اللہ عنہ نے

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ)) وَقَالَ: ((لِغَدُوَّةٍ أَوْ رَوْحَةٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ)). [طرفه في: ۳۲۵۳]

کہ نبی کریم ﷺ نے فرمایا: ”جنت میں ایک (کمان) ہاتھ جگہ دنیا کی ان تمام چیزوں سے بہتر ہے جن پر سورج طلوع اور غروب ہوتا ہے۔“ اور آپ ﷺ نے فرمایا: ”اللہ کے راستے میں ایک صبح یا ایک شام چلنا ان سب چیزوں سے بہتر ہے جن پر سورج طلوع اور غروب ہوتا ہے۔“

۲۷۹۴۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَارِثٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الرَّوْحَةُ وَالْغَدُوَّةُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا)). [مسلم: ۴۸۷۴؛ نسائی: ۳۱۱۸]

(۲۷۹۳) ہم سے قبیصہ نے بیان کیا، انہوں نے کہا کہ ہم سے سفیان نے بیان کیا انہوں نے ابو حازم سے اور ان سے سہل بن سعد رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کے راستے میں گزرنے والی ایک صبح و شام دنیا اور جو کچھ دنیا میں ہے سب سے بڑھ کر ہے۔“

تشریح: جہاد فی سبیل اللہ کے فضائل میں بہت سی آیات قرآنی اور احادیث نبوی وارد ہوئی ہیں ان ہی میں سے یہ احادیث بھی ہیں جو فضائل جہاد کو واضح لفظوں میں ظاہر کر رہی ہیں۔ قرون اولیٰ کے مسلمانوں کی زندگی شاید ہے کہ انہوں نے اسلام کو اور اس کے مقاصد عالیہ کو کما حقہ سمجھا تھا اور وہ اسی بنا پر سر پر کفن باندھے ہوئے پوری دنیا میں سرگرداں اور کوشاں ہوئے اور ایک ایسی تاریخ بنا گئے جو قیامت تک آنے والے اہل اسلام کے لئے مشعل راہ ثابت ہوگی۔

باب: بڑی آنکھ والی حوروں کا بیان، ان کی صفات

جن کو دیکھ کر آنکھ حیران ہوگی جن کی آنکھوں کی پتلی خوب سیاہ ہوگی اور سفیدی بھی بہت صاف ہوگی اور (سورہ دخان میں) زَوْجَنَاهُمْ کے معنی اُنْكَحْنَاهُمْ کے ہیں۔

(۲۷۹۵) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے معاویہ بن عمرہ نے بیان کیا، کہا کہ ہم سے ابو اسحاق نے بیان کیا، ان سے حمید نے بیان کیا اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”کوئی بھی اللہ کا بندہ جو مرجائے اور اللہ کے پاس اس کی کچھ بھی نیکی جمع ہو وہ پھر دنیا میں آنا پسند نہیں کرتا گواں کو ساری دنیا اور جو کچھ اس میں ہے سب کچھ مل جائے مگر شہید پھر دنیا میں آنا چاہتا ہے کہ جب وہ (اللہ تعالیٰ کے) یہاں شہادت کی فضیلت کو دیکھے گا تو چاہے گا کہ دنیا میں دوبارہ آئے اور پھر قتل ہو (اللہ تعالیٰ کے راستے میں)۔“

(۲۷۹۶) اور میں نے انس بن مالک رضی اللہ عنہ سے سنا وہ نبی کریم ﷺ کے

بَابُ الْحُورِ الْعِينِ وَصِفَتِهِنَّ،

يُحَارُ فِيهَا الطَّرْفُ شَدِيدَةً سَوَادِ الْعَيْنِ شَدِيدَةً بَيَاضِ الْعَيْنِ «وَزَوْجَنَاهُمْ بِحُورٍ عِينٍ» [الدخان: ۵۴]: اُنْكَحْنَاهُمْ.

۲۷۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا وَأَنْ لَهُ الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدُ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ فَإِنَّهُ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى)). [طرفه في: ۲۸۱۷]

۲۷۹۶۔ قَالَ: وَسَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ

النَّبِيُّ ﷺ أَنَّهُ قَالَ: ((لِرَوْحَةٍ فِي سَبِيلِ اللَّهِ أَوْ
عِدْوَةٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلِقَابٌ قَوْسٍ
أَحَدِكُمْ مِنَ الْجَنَّةِ أَوْ مَوْضِعٌ فِيهِ يَعْنِي سَوَّطُهُ
خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ أَهْلِ
الْجَنَّةِ أَطْلَعَتْ إِلَى أَهْلِ الْأَرْضِ لَأَضَاءَتْ مَا
بَيْنَهُمَا وَلَمَلَأَهُ رِيحًا وَلَنَصِفُهَا عَلَى رَأْسِهَا
خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)). [راجع: ٢٧٩٢]

بَابُ تَمَنِّيِ الشَّهَادَةِ

باب: شہادت کی آرزو کرنا

٢٧٩٧- حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ
عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ،
أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ رَجُلًا
مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا
عَنِّي وَلَا أَجِدَ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفَتْ
عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ وَالَّذِي نَفْسِي
بِيَدِهِ! لَوَدِدْتُ أَنِّي أَقْتُلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا
ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ)).

[راجع: ٣٦] [نسائي: ٣١٥٢]

٢٧٩٨- حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ الصَّفَّارُ،
حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ أَبِيهِ عَنْ

حُمَيْدُ بْنُ هَلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَطَبَ النَّبِيُّ ﷺ فَقَالَ: ((أَخَذَ الرَّأْيَةَ زَيْدٌ فَأَصِيبَ ثُمَّ أَخَذَهَا جَعْفَرٌ فَأَصِيبَ ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأَصِيبَ ثُمَّ أَخَذَهَا خَالِدُ ابْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ)) وَقَالَ: ((مَا يَسُرُّنَا أَنَّهُمْ عِنْدَنَا)) قَالَ أَيُّوبُ: أَوْ قَالَ: ((مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا)) وَعَيْنَاهُ تَذَرِفَانِ . [راجع: ۱۲۴۶]

بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے خطبہ دیا آپ نے فرمایا: ”فوج کا جھنڈا اب زید نے اپنے ہاتھ میں لیا اور وہ شہید کر دیئے گئے پھر جعفر نے لے لیا اور وہ بھی شہید کر دیئے گئے پھر عبد اللہ بن رواحہ نے لے لیا اور وہ بھی شہید کر دیئے گئے اور اب کسی ہدایت کا انتظام کئے بغیر خالد بن ولید نے جھنڈا اپنے ہاتھ میں لے لیا۔ اور ان کے ہاتھ پر اسلامی لشکر کو فتح ہوئی۔“ اور آپ ﷺ نے فرمایا: ”ہمیں کوئی اس کی خوشی بھی نہیں تھی کہ یہ لوگ جو شہید ہو گئے ہیں ہمارے پاس زندہ رہتے کیونکہ وہ بہت عیش و آرام میں چلے گئے ہیں۔“ ایوب نے بیان کیا کیا آپ نے یہ فرمایا کہ ”انہیں کوئی اس کی خوشی بھی نہیں تھی کہ ہمارے ساتھ زندہ رہتے۔“ اس وقت آنحضرت ﷺ کی آنکھوں سے آنسو جاری تھے۔

تشریح: ہوا یہ تھا کہ ۸ھ میں آپ نے غزوہ موتہ کے لئے ایک لشکر روانہ کیا۔ زید بن حارثہ کو اس کا سردار مقرر کیا، فرمایا اگر وہ شہید ہو جائیں تو جعفر کو سردار بنانا، اگر وہ بھی شہید ہو جائیں تو عبد اللہ بن رواحہ کو۔ اتفاق سے یکے بعد دیگرے یہ تینوں سردار شہید ہو گئے اور خالد بن ولید نے آخر میں افسری جھنڈا اٹھالیا تاکہ مسلمان ہمت نہ ہاریں کیونکہ لڑائی سخت ہو رہی تھی۔ گوان کے لئے نبی کریم ﷺ نے کچھ نہیں فرمایا تھا۔ آپ کا فروں سے یہاں تک لڑے کہ اللہ نے آپ کے ذریعہ اسلام کے لشکر کو فتح نصیب فرمائی۔ دوسری روایت میں ہے کہ آپ نے خوش ہو کر خالد کے حق میں فرمایا کہ وہ اللہ کی تلواروں میں سے ایک تلوار ہے۔ مزید تفصیلات جنگ موتہ کے ذکر میں آئیں گی۔

باب: اگر کوئی شخص جہاد میں سواری سے گر کر مر جائے

تو اس کا شمار بھی مجاہدین میں ہوگا، اس کی فضیلت

بَابُ فَضْلِ مَنْ يُصْرَعُ فِي سَبِيلِ اللَّهِ فَمَاتَ فَهُوَ مِنْهُمْ وَقَوْلُ اللَّهِ: ﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾ [النساء: ۱۰۰] وَقَعَ وَجَبَ .

اور سورہ نساء میں اللہ تعالیٰ کا ارشاد کہ جو شخص اپنے گھر سے اللہ اور رسول کی طرف ہجرت کی نیت کر کے نکلے اور پھر راستے ہی میں اس کی وفات ہو جائے تو اللہ پر اس کا اجر (ہجرت کا) واجب ہو گیا (آیت میں) وقع کے معنی وجب کے ہیں۔

تشریح: کہتے ہیں ایک شخص شمرہ نامی جو مسلمان تھا، مکہ میں رہ رہا تھا۔ جب یہ آیت نازل ہوئی: ﴿الَّذِينَ كُنْزُوا رُءُوسَهُمْ وَاللَّهُ وَاسِعَةٌ فَهَاجِرُوا فِيهَا﴾ (النساء: ۹۸) ”کیا اللہ کی زمین فراخ نہیں ہے کہ تم اس میں ہجرت کر جاؤ۔“ یہ آیت سن کر انہوں نے بیماری میں مدینہ کا سفر شروع کر دیا مگر راستے ہی میں ان کو موت آ گئی۔ اس وقت یہ آیت نازل ہوئی۔ جہاد بھی اس پر قیاس کیا جاسکتا ہے کہ کوئی شخص جہاد کو نکلے مگر راستے میں اپنی موت سے مر جائے تو اس کو بھی مجاہدین کا ثواب ملے گا اور وہ عند اللہ شہیدوں سے لکھا جائے گا۔ مشہور حدیث: ”انما لكل امرئ ما نوى۔“ سے بھی اس کی تائید ہوتی ہے۔ ہجرت اپنا دین ایمان بچانے کے لئے دارالحرب سے دارالاسلام میں چلے جانے کو کہتے ہیں اور یہ قیامت تک کے لئے باقی ہے۔

۲۷۹۹، ۲۸۰۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، (۲۷۹۹، ۲۸۰۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ مجھ سے

لیٹ نے بیان کیا، کہا ہم سے یحییٰ بن سعید انصاری نے بیان کیا، ان سے محمد بن یحییٰ بن حبان نے اور ان سے انس بن مالک رضی اللہ عنہ نے اور ان سے ان کی خالہ ام حرام بنت ملحان رضی اللہ عنہا نے بیان کیا کہ ایک دن نبی کریم صلی اللہ علیہ وسلم میرے قریب ہی سو گئے پھر جب بیدار ہوئے تو مسکرا رہے تھے، میں نے عرض کیا کہ آپ کس بات پر ہنس رہے ہیں؟ فرمایا: ”میری امت کے کچھ لوگ میرے سامنے پیش کئے گئے جو غزوہ کرنے کے لئے اس بہتے دریا پر سوار ہو کر جا رہے تھے جیسے بادشاہ تخت پر چڑھتے ہیں۔“ میں نے عرض کیا پھر آپ میرے لئے بھی دعا کر دیجئے کہ اللہ تعالیٰ مجھے بھی انہی میں سے بنا دے۔ آپ نے ان کے لئے دعا فرمائی۔ پھر دوبارہ آپ سو گئے اور پہلے کی طرح اس مرتبہ بھی کیا (بیدار ہوتے ہوئے مسکرائے) ام حرام رضی اللہ عنہا نے پہلے ہی کی طرح اس مرتبہ بھی عرض کی اور آپ نے وہی جواب دیا۔ ام حرام رضی اللہ عنہا نے عرض کیا آپ دعا کر دیں کہ اللہ تعالیٰ مجھے بھی انہیں میں سے بنا دے تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”تم سب سے پہلے لشکر کے ساتھ ہو گی۔“ چنانچہ وہ اپنے شوہر عبادہ بن صامت رضی اللہ عنہ کے ساتھ مسلمانوں کے سب سے پہلے بحری بیڑے میں شریک ہوئیں۔ معاویہ کے زمانہ میں غزوہ سے لوٹتے وقت جب شام کے ساحل پر لشکر اترا تو ام حرام رضی اللہ عنہا کے قریب ایک سواری لائی گئی تاکہ اس پر سوار ہو جائیں لیکن جانور نے انہیں گرا دیا اور اسی میں ان کا انتقال ہو گیا۔

حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَانَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ قَالَتْ: نَامَ النَّبِيُّ ﷺ يَوْمًا قَرِينًا مِنِّي ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ فَقُلْتُ: مَا أَضْحَكَكَ؟ قَالَ: ((أَنَاسَ مِنْ أُمَّتِي عُرُصُوا عَلَيَّ يَرْكَبُونَ هَذَا الْبَحْرَ الْأَخْضَرَ كَالْمَلُوكِ عَلَى الْأَمْسِرَةِ)) قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا ثُمَّ نَامَ الثَّانِيَةَ فَفَعَلَ مِثْلَهَا فَقَالَتْ مِثْلَ قَوْلِهَا فَأَجَابَهَا مِثْلَهَا فَقَالَتْ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ: ((أَنْتِ مِنَ الْأَوَّلِينَ)) فَخَرَجَتْ مَعَ زَوْجِهَا عَبَادَةَ بْنِ الصَّامِتِ غَازِيًا أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ فَلَمَّا انْصَرَفُوا مِنْ غَزْوَتِهِمْ قَافِلِينَ فَنَزَلُوا الشَّامَ فَقَرَّبَتْ إِلَيْهَا دَابَّةً لَتَرْكَبَهَا فَصَرَعَتْهَا فَمَاتَتْ.

[راجع: ۲۷۸۸، ۲۷۸۹] [مسلم: ۴۹۳۲، ۴۹۳۶؛ نسائی: ۳۱۷۲]

تشریح: انبیاء کے خواب بھی وحی اور الہام ہی ہوتے ہیں۔ آپ نے خواب میں دیکھا کہ آپ کی امت کے کچھ لوگ بڑی شان اور شوکت کے ساتھ بادشاہوں کی طرح سمندر پر سوار ہو رہے ہیں۔ آخر آپ کا یہ خواب پورا ہوا اور مسلمانوں نے عہد معاویہ رضی اللہ عنہ میں بحری بیڑہ تیار کر کے شام پر حملہ کیا، ترجمہ باب اس طرح نکلا کہ ام حرام رضی اللہ عنہا جانور سے اگرچہ گر کر مریں مگر نبی کریم صلی اللہ علیہ وسلم نے ان کو مجاہدین میں شامل فرمایا اور ((انت من الاولین)) سے آپ نے پیش کوئی فرمائی۔

باب: جس کو اللہ کی راہ میں تکلیف پہنچے (یعنی اس کے کسی عضو کو صدمہ ہو)

بَابُ مَنْ يُنْكَبُ أَوْ يُطْعَنُ فِي سَبِيلِ اللَّهِ

(۲۸۰۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے ہمام نے، ان سے اسحاق نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے بنو سلیم کے ستر آدمی (جو قاری تھے) بنو عامر کے یہاں بھیجے۔ جب یہ سب

۲۸۰۱- حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو، حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ عَنْ أَنَسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَقْوَامًا مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ فِي سَبْعِينَ

حضرات (بر معونہ پر) پہنچے تو میرے ماموں بن ملحان رضی اللہ عنہ نے کہا میں (بنو سلیم کے یہاں) آگے جاتا ہوں اگر مجھے انہوں نے اس بات کا امن دے دیا کہ میں رسول اللہ ﷺ کی باتیں ان تک پہنچاؤں تو بہتر ورنہ تم لوگ میرے قریب تو ہو ہی۔ چنانچہ وہ ان کے یہاں گئے اور انہوں نے امن بھی دے دیا۔ ابھی وہ قبیلہ کے لوگوں کو رسول اللہ ﷺ کی باتیں سنا ہی رہے تھے کہ قبیلہ والوں نے اپنے ایک آدمی (عامر بن طفیل) کو اشارہ کیا اور اس نے آپ کے جسم پر بر چھا پیوست کر دیا جو آ رہا ہو گیا۔ اس وقت ان کی زبان سے نکلا اللہ اکبر میں کامیاب ہو گیا کعبہ کے رب کی قسم! اس کے بعد قبیلہ والے حرام رضی اللہ عنہ کے دوسرے ساتھیوں کی طرف (جو ستر کی تعداد میں تھے) بڑھے اور سب کو قتل کر دیا۔ البتہ ایک صاحب جو لنگڑے تھے، پہاڑ پر چڑھ گئے۔ ہام (راوی حدیث) نے بیان کیا میں سمجھتا ہوں کہ ایک صاحب اور ان کے ساتھی (پہاڑ پر چڑھے تھے، عمرو بن امیہ ضمری) اس کے بعد جبریل نے نبی کریم ﷺ کو خبر دی کہ آپ کے ساتھی اللہ تعالیٰ سے جا ملے ہیں پس اللہ خود بھی ان سے خوش ہے اور انہیں بھی خوش کر دیا ہے۔ اس کے بعد ہم (قرآن کی دوسری آیتوں کے ساتھ یہ آیت بھی) پڑھتے تھے (ترجمہ) ہماری قوم کے لوگوں کو یہ پیغام پہنچا دو کہ ہم اپنے رب سے آ ملے ہیں، پس ہمارا رب خود بھی خوش ہے اور ہمیں بھی خوش کر دیا ہے۔ اس کے بعد یہ آیت منسوخ ہو گئی، نبی کریم ﷺ نے چالیس دن تک صبح کی نماز میں قبیلہ رعل، ذکوان، بنی لحيان اور بنی عصبہ کے لئے بد دعا کی تھی جنہوں نے اللہ اور اس کے رسول ﷺ کی نافرمانی کی تھی۔

تشریح: حافظ نے کہا اس میں حفص بن عمر امام بخاری رحمہ اللہ کے شیخ سے سہو ہو گیا ہے اور صحیح یوں ہے کہ نبی کریم ﷺ نے ام سلیم کے ایک بھائی یعنی حرام بن ملحان کو ستر آدمیوں کے ساتھ بنی عامر کی طرف بھیجا تھا۔ یہ ستر آدمی انصار کے قاری تھے اور آپ نے دین کی تعلیم پھیلانے کے لئے قبیلہ بنی عامر کے ہاں بھیجے تھے جن کے لئے خود اس قبیلہ نے درخواست کی لیکن راستے میں بنو سلیم نے دعا بازی کی اور ان غریب قاریوں کو ناحق قتل کر دیا۔ بنو سلیم کا سردار عامر بن طفیل تھا۔ لعنت کے سلسلہ میں جن قبائل کا ذکر روایت میں آیا ہے یہ سب بنو سلیم کی شاخیں ہیں۔ آیت جس کا ذکر روایت میں آیا ہے ان آیتوں میں سے ہے جن کی تلاوت منسوخ ہو گئی۔

۲۸۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ - هُوَ ابْنُ قَيْسٍ - عَنْ جُنْدَبِ بْنِ سُفْيَانَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

(۲۸۰۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اسود بن قیس نے اور ان سے جندب بن سفیان رضی اللہ عنہ کہ نبی کریم ﷺ کسی لڑائی کے موقع پر موجود تھے اور آپ کی انگلی زخمی ہو گئی

تھی۔ آپ ﷺ نے انگلی سے مخاطب ہو کر فرمایا: ”تیری حقیقت ایک زخمی انگلی کے سوا کیا ہے اور جو کچھ ملا ہے اللہ کے راستے میں ملا ہے۔“ (مولانا وحید الزمان مرحوم نے ترجمہ یوں کیا ہے)

ایک انگلی ہے تیری ہستی یہی تو خدا کی راہ میں زخمی ہوئی

فِي بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيتَ إِصْبَعُهُ
فَقَالَ: ((هَلْ أَنْتَ إِلَّا إِصْبَعُ دَمِيتَ
وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ))

[طرفہ فی: ۶۱۴۶] [مسلم: ۴۶۵۴، ۴۶۵۵]

ترمذی: ۳۳۴۵

باب: جو اللہ کے راستے میں زخمی ہوا؟ اس کی فضیلت

بَابُ مَنْ يُجْرَحُ فِي سَبِيلِ اللَّهِ

کا بیان

(۲۸۰۳) ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی ابو الزناد سے، انہوں نے اعرج سے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے جو شخص بھی اللہ کے راستے میں زخمی ہوا اور اللہ تعالیٰ خوب جانتا ہے کہ اس کے راستے میں کون زخمی ہوا ہے، وہ قیامت کے دن اس طرح سے آئے گا کہ اس کے زخموں سے خون بہہ رہا ہوگا، رنگ تو خون جیسا ہوگا لیکن اس میں خوشبو مشک جیسی ہوگی۔“

۲۸۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا
مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَالَّذِي
نَفْسِي بِيَدِهِ لَا يَكُلَّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ
وَاللَّهُ أَعْلَمُ بِمَنْ يَكُلَّمُ فِي سَبِيلِهِ إِلَّا جَاءَ يَوْمَ
الْقِيَامَةِ وَاللَّوْنُ لَوْنُ الدِّمِّ وَالرَّيْحُ رِيحُ
الْمِسْكِ)). [راجع: ۲۳۷]

تشریح: یعنی اللہ کو خوب معلوم ہے کہ خالص اس کی رضا جوئی کے لئے کون لڑتا ہے اور اس میں ریا اور ناموری کا شائبہ ہے یا نہیں۔ امام نووی رحمہ اللہ نے کہا ہے کہ جو شخص بائیسوں یا ہزاروں کے ہاتھ سے زخمی ہو یا دین کی تعلیم کے دوران میں مرجائے اس کے لئے بھی یہی فضیلت ہے، آج کل جو مسلمان دشمنوں کے ہاتھ سے مظلومانہ قتل ہو رہے ہیں وہ بھی اسی ذیل میں ہیں۔ (واللہ اعلم بالصواب)

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

”اے پیغمبر! ان کافروں سے کہہ دو تم ہمارے لئے کیا انتظار کرتے ہو، ہمارے لئے تو دونوں میں سے (شہادت یا فسخ) کوئی بھی ہوا چاہی ہے۔“ اور لڑائی ڈول ہے، کبھی ادھر کبھی ادھر۔

﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ﴾
[التوبہ: ۵۲] وَالْحَرْبُ سَبْجَانُ.

(۲۸۰۴) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا کہ مجھ سے یونس نے بیان کیا ابن شہاب سے، انہوں نے عبید اللہ بن عبد اللہ سے انہیں عبداللہ بن عباس رضی اللہ عنہما نے خبر دی اور انہیں ابوسفیان رضی اللہ عنہ نے خبر دی کہ ہر قتل نے ان سے کہا تھا میں نے تم سے پوچھا تھا کہ ان کے یعنی (نبی کریم ﷺ) کے ساتھ تمہاری لڑائیوں کا کیا انجام رہتا ہے تو تم

۲۸۰۴۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، حَدَّثَنَا اللَّيْثُ،
حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ
أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرْقَلَ قَالَ
لَهُ: سَأَلْتُكَ كَيْفَ كَانَ فِتْلَانُكُمْ إِيَّاهُ؟ فَرَعَمْتُ:

اَنَّ الْحَرْبَ سِبْجَالٌ وَدَوَلٌ فَكَذَلِكَ الرَّسُلُ
تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ. [راجع: ۷]

نے بتایا کہ لڑائی دُولوں کی طرح ہے، کبھی ادھر کبھی ادھر یعنی کبھی لڑائی کا
انجام ہمارے حق میں ہوتا ہے اور کبھی ان کے حق میں، انبیاء کا بھی یہی حال
ہوتا ہے کہ ان کی آزمائش ہوتی رہتی ہے (کبھی فتح اور کبھی ہار سے) لیکن
انجام انہیں کے حق میں اچھا ہوتا ہے۔

تشریح: یعنی یا تو مسلمان لڑتے لڑتے اپنی جان دے دے گا یا پھر فتح حاصل ہوگی۔ ایمان لانے کے بعد مسلمانوں کے لئے دونوں انجام نیک اور
اچھے ہیں۔ فتح کی صورت کو تو سب اچھی سمجھتے ہیں لیکن لڑائی میں موت اور شہادت ایک مؤمن کا آخری مقصد ہے، اللہ کے راستے میں لڑتا ہے اور اپنی
جان دے دیتا ہے، جب اللہ کی بارگاہ میں پہنچتا ہے تو اس کی نوازشیں اور فیائیں اسے خوب حاصل ہوتی ہیں۔

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: بَابُ: اللَّهُ تَعَالَى كَارِشَادُ:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ
يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾. [الاحزاب: ۲۳]

”مؤمنوں میں کچھ وہ لوگ بھی ہیں جنہوں نے اس وعدہ کو سچ کر دکھایا جو
انہوں نے اللہ تعالیٰ سے کیا تھا، پس ان میں کچھ تو ایسے ہیں جو (اللہ کے
راستے میں شہید ہو کر) اپنا عہد پورا کر چکے اور کچھ ایسے ہیں جو انتظار کر
رہے ہیں اور اپنے عہد سے وہ پھرے نہیں ہیں۔“

تشریح: آیت میں عہد سے مراد وہ عہد ہے جو صحابہ رضی اللہ عنہم نے احد کے دن کیا تھا یا ایلہ العقبہ میں کہ نبی کریم ﷺ کا ساتھ دیں گے اور کسی حال میں
منہ نہ موڑیں گے۔ بعض تو اپنا فرض ادا کر چکے جیسے انس بن نصر، عبد اللہ انصاری، حمزہ، طلحہ (رضی اللہ عنہ) وغیرہ بعض شہادت کے منتظر ہیں جیسے حضرات خلفائے
اربعہ اور دوسرے صحابہ جو بعد میں شہید ہوئے اور عوم کے لحاظ سے قیامت تک آنے والے وہ جملہ مسلمان جو دُولوں میں ایسی تمارکتے ہیں۔ ”جعلنا
الله منهم امين۔“

۲۸۰۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخَزَاعِيُّ،
حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ حُمَيْدٍ قَالَ: سَأَلْتُ
أَنَسًا؛ وَحَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ، حَدَّثَنَا
زِيَادٌ، حَدَّثَنِي حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ عَنْ
قِتَالِ بَذْرِ فَقَالَ: يَا رَسُولَ اللَّهِ! غُبْتُ عَنْ
أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ لَبِنَ اللَّهِ
أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَبَرِيْنَ اللَّهِ مَا أَصْنَعُ
فَلَمَّا كَانَ يَوْمَ أُحُدٍ وَانْكَشَفَ الْمُسْلِمُونَ
قَالَ: اللَّهُمَّ إِنِّي أَعْتَدْتُ إِلَيْكَ مِمَّا صَنَعُ

(۲۸۰۵) ہم سے محمد بن سعید خزاعی نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے
بیان کیا، ان سے حمید نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے پوچھا
(دوسری سند) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم سے زیاد نے بیان
کیا، کہا کہ مجھ سے حمید طویل نے بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا
کہ میرے چچا انس بن نصر رضی اللہ عنہ بدر کی لڑائی میں حاضر نہ ہو سکے، اس لئے
انہوں نے عرض کیا یا رسول اللہ! میں پہلی لڑائی ہی سے غائب رہا جو آپ
نے مشرکین کے خلاف لڑی لیکن اگر اب اللہ تعالیٰ نے مجھے مشرکین کے
خلاف کسی لڑائی میں حاضری کا موقع دیا تو اللہ تعالیٰ دیکھ لے گا کہ میں کیا
کرتا ہوں۔ پھر جب احد کی لڑائی کا موقع آیا اور مسلمان بھاگ نکلے تو انس
بن نصر رضی اللہ عنہ نے کہا کہ اے اللہ! جو کچھ مسلمانوں نے کیا میں اس سے

معذرت کرتا ہوں اور جو کچھ مشرکین نے کیا ہے میں اس سے بیزار ہوں۔ پھر وہ آگے بڑھے (مشرکین کی طرف) تو سعد بن معاذ رضی اللہ عنہ سے سامنا ہوا۔ ان سے انس بن نضر رضی اللہ عنہ نے کہا اے سعد بن معاذ! میں تو جنت میں جانا چاہتا ہوں اور نضر (ان کے باپ) کے رب کی قسم میں جنت کی خوشبو احد پہاڑ کے قریب پاتا ہوں۔ سعد رضی اللہ عنہ نے کہا یا رسول اللہ! جو انہوں نے کر دکھایا اس کی مجھ میں ہمت نہ تھی۔ انس رضی اللہ عنہ نے بیان کیا کہ اس کے بعد جب انس بن نضر رضی اللہ عنہ کو ہم نے پایا تو تلوار نیزے اور تیر کے تقریباً اسی (۸۰) زخم ان کی جسم پر تھے، وہ شہید ہو چکے تھے مشرکوں نے ان کے اعضا کاٹ دیئے تھے اور کوئی شخص انہیں پہچان نہ سکا تھا، صرف ان کی بہن انگلیوں سے انہیں پہچان سکی تھیں۔ انس رضی اللہ عنہ نے بیان کیا ہم سمجھتے ہیں (یا آپ نے بجائے نری کے نظن کہا) مطلب ایک ہی ہے کہ یہ آیت ان کے اور ان جیسے مومنین کے بارے میں نازل ہوئی تھی کہ ”مومنوں میں کچھ وہ لوگ ہیں جنہوں نے اپنے اس وعدے کو سچا کر دکھایا جو انہوں نے اللہ تعالیٰ سے کیا تھا“ آخر آیت تک۔

هَؤُلَاءِ يَغْنِي أَصْحَابَهُ وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَغْنِي الْمَشْرِكِينَ ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا سَعْدُ بْنُ مُعَاذٍ الْجَنَّةُ وَرَبُّ النَّضْرِ إِنِّي أَجِدُ رَيْحَهَا مِنْ دُونِ أَحَدٍ فَقَالَ سَعْدُ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ! مَا صَنَعَ. قَالَ أَنَسُ: فَوَجَدْنَا بِهِ بَضْعًا وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمِيَّةً بِسَهْمٍ وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَلَ بِهِ الْمَشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتَهُ بَنَانَهُ قَالَ أَنَسُ: كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ إِلَى آخِرِ الْآيَةِ [طرفہ فی: ۴۰۴۸، ۴۷۸۳]

(۲۸۰۶) انہوں نے بیان کیا کہ انس بن نضر رضی اللہ عنہ کی ایک بہن ریح نامی رضی اللہ عنہا نے کسی خاتون کے آگے کے دانت توڑ دیئے تھے، اس لیے رسول اللہ ﷺ نے ان سے قصاص لینے کا حکم دیا۔ انس بن نضر رضی اللہ عنہ نے عرض کیا یا رسول اللہ! اس ذات کی قسم جس نے آپ کو حق کے ساتھ نبی بنایا ہے (قصاص میں) ان کے دانت نہ ٹوٹیں گے۔ چنانچہ مدعی تاوان لینے پر راضی ہو گئے اور قصاص کا خیال چھوڑ دیا، اس پر رسول اللہ نے فرمایا: ”اللہ کے کچھ بندے ایسے ہیں کہ اگر وہ اللہ کا نام لے کر قسم کھالیں تو اللہ خود ان کی قسم پوری کر دیتا ہے۔“

۲۸۰۶۔ وَقَالَ: إِنَّ أُخْتَهُ وَهِيَ تَسْمَى الرَّيِّعَ كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ فَقَالَ أَنَسُ: يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسِرُ ثَنِيَّتَهَا فَرَضُوا بِالْأَرْشِ وَتَرَكَوا الْقِصَاصَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَمْرِهِ)). [راجع: ۲۷۰۳]

تشریح: حضرت انس بن نضر نے جو کہا اس کا مطلب یہ تھا کہ میں دونوں کاموں سے ناراض ہوں، مشرک تو کم بخت ناپاک ہیں جو مانتے پر ہلے رہے ہیں۔ ان سے قطعاً بیزار ہوں اور مسلمان جن کو حق پر جم کر لڑنا چاہیے تھا وہ بھاگ نکلے ہیں، ان کی حرکت کو بھی ناپسند کرتا ہوں اور تیری درگاہ میں معذرت کرتا ہوں کہ میں ان بھاگنے والوں میں سے نہیں ہوں۔ یہ کہہ کر انہوں نے کفار پر حملہ کیا اور کتنوں کو جہنم رسید کرتے ہوئے آخر جام شہادت پی لیا۔ بھاگنے والوں سے وہ لوگ مراد ہیں جن کو جنگ احد میں ایک درے کی حفاظت پر مامور کیا گیا تھا اور بتا کید کہہ دیا گیا تھا کہ تا اذن ہرگز درہ نہ چھوڑیں مگر

اسلامی تاریخ کا ایک بہت ہی دردناک معرکہ ہے جس میں ستر مسلمان شہید ہوئے اور اسلام کو بڑا زبردست نقصان پہنچا۔ میدانِ احد میں گنج شہیدان ہی شہدائے احد کا یادگاری قبرستان ہے۔ جزاہم اللہ جزاء حسنا۔

بہارِ اب جو دنیا میں آئی ہوئی ہے ☆ یہ سب پودا کی لگائی ہوئی ہے

۲۸۰۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ؛ ح. وَ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ أَرَاهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ عَنْ ابْنِ شِهَابٍ عَنْ خَارِجَةَ ابْنِ زَيْدٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: نَسَخْتُ الصُّحُفَ فِي الْمَصَاحِفِ فَقَقَذْتُ آيَةً مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فَلَمْ أَجْزِئْهَا إِلَّا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللَّهِ ﷺ شَهَادَتَهُ شَهَادَةً رَجُلَيْنِ وَهُوَ قَوْلُهُ: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ [الأحزاب: ۲۳] [اطرافہ فی: ۴۰۴۹، ۴۶۷۹، ۴۷۸۴، ۴۹۸۶، ۴۹۸۸، ۴۹۸۹، ۷۱۹۱، ۷۴۲۵]

(۲۸۰۷) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی زہری سے، دوسری سند اور مجھ سے اسماعیل نے بیان کیا، کہا کہ مجھ سے میرے بھائی نے بیان کیا، ان سے سلیمان نے، میرا خیال ہے کہ محمد بن عتیق کے واسطے سے، ان سے ابن شہاب (زہری) نے اور ان سے خارجہ بن زید نے کہ زید بن ثابت رضی اللہ عنہ نے بیان کیا جب قرآن مجید کو ایک مصحف کی (کتابی) صورت میں جمع کیا جانے لگا تو میں نے سورہ احزاب کی ایک آیت نہیں پائی جس کی رسول اللہ ﷺ سے برابر آپ کی تلاوت کرتے ہوئے سنتا رہا تھا (جب میں نے اسے تلاش کیا تو) صرف خزیمہ بن ثابت انصاری رضی اللہ عنہ کے یہاں وہ آیت مجھے ملی۔ یہ خزیمہ رضی اللہ عنہ وہی ہیں جن کی اکیلی گواہی کو رسول اللہ ﷺ نے دو آدمیوں کی گواہی کے برابر قرار دیا تھا۔ وہ آیت یہ تھی ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ (ترجمہ باب کے ذیل میں گزر چکا ہے)۔

تشریح: اس سے کوئی یہ نہ سمجھے کہ قرآن شریف ایک شخص کی روایت پر جمع ہوا ہے کیونکہ یہ آیت سنی تو بہت سے آدمیوں نے بھی جیسے حضرت عمر اور ابی بن کعب اور ہلال بن امیہ اور زید بن ثابت وغیرہم رضی اللہ عنہم سے مگر اتفاق لکھی ہوئی کسی کے پاس نہ ملی۔

حضرت خزیمہ رضی اللہ عنہ کی شہادت کو آپ نے دو شہادتوں کے برابر قرار دیا، یہ خاص خزیمہ کے لئے آپ ﷺ نے فرمایا تھا۔ ہوا یہ کہ آپ نے ایک شخص سے کوئی بات فرمائی، اس نے انکار کیا۔ خزیمہ نے کہا میں اس کا گواہ ہوں۔ آپ نے فرمایا کہ تجھ سے گواہی طلب نہیں کی گئی پھر تو گواہی دیتا ہے۔ خزیمہ نے کہا یا رسول اللہ! ہم آسمان سے جو حکم آتے ہیں ان پر آپ کی تصدیق کرتے ہیں یہ کوئی بڑی بات ہے۔ آپ نے خزیمہ کی شہادت پر فیصلہ کر دیا اور ان کی شہادت دوسرے دو آدمیوں کی شہادت کے برابر رکھی۔ (وحیدی)

بَابُ: عَمَلُ صَالِحٍ قَبْلَ الْقِتَالِ باب: جنگ سے پہلے کوئی نیک عمل کرنا

وَقَالَ أَبُو الدَّرْدَاءِ: إِنَّمَا تَقَاتِلُونَ بِأَعْمَالِكُمْ وَقَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا

اور ابو الدرداء نے کہا کہ تم لوگ اپنے (نیک) اعمال کی بدولت جنگ کرتے ہو اور اللہ تعالیٰ کا (سورہ صف میں یہ) ارشاد کہ ”اے لوگو! جو ایمان لا چکے ہو ایسی باتیں کیوں کہتے ہو جو خود نہیں کرتے اللہ کے نزدیک یہ بہت بڑے

تَفْعَلُونَ ۝ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ بُنَيَانٌ مَرصُوضٌ ﴿۴﴾

غصے کی بات ہے کہ تم وہ کہو جو خود نہ کرو، بے شک اللہ ان لوگوں کو پسند کرتا ہے جو اس کے راستے میں صف بنا کر ایسے جم کر لڑتے ہیں جیسے سیسہ پلائی ہوئی ٹھوس دیوار ہوں۔“ [الصف: ۲، ۴]

تشریح: مسلمانوں کی دو صفیں اللہ کو بہت ہی محبوب ہیں۔ ایک صف تو وہ جو نماز میں قائم کرتے ہیں کہ پیر سے پیر، کندھے سے کندھا ملا کر اللہ کی عبادت کے لئے کھڑے ہوتے ہیں۔ دوسری صف وہ جو دشمن کے مقابلہ پر سیسہ پلائی ہوئی دیواروں کی شکل میں قائم کر کے جہاد کرتے ہیں، یہ ہر دو صفیں اللہ کو بہت محبوب ہیں اور صدافسوس کہ اس دور نازک میں یہ ہر قسم کی حقیقی صف بندی مسلمانوں میں سے مفقود ہو چکی ہے۔ جہاد کی صف بندی تو خواب و خیال میں بھی نہیں مگر نمازوں کی صف بندی کا بھی بہت برا حال ہے کہ کبھی مسجد میں جا کر دیکھو صفوں میں ہر نمازی دوسرے نمازی سے اس طرح دور دور ہٹا نظر آئے گا گو یادہ دوسرے نمازی اور اس کے قدم چھونے سے کوئی گناہ کبیرہ لازم آ جائے گا۔

صفیں کج، دل پریشان، بجدہ بے ذوق کہ انداز جنوں باقی نہیں ہے

۲۸۰۸- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا شَبَابَةُ بْنُ سَوَّادٍ الْفَزَارِيُّ، حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أَتَى النَّبِيَّ ﷺ رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَقَاتِلْ أَوْ أَسْلِمْ؟ قَالَ: ((أَسْلِمْ ثُمَّ قَاتِلْ)) فَاسْلَمَ ثُمَّ قَاتِلْ فَقَاتَلَ رَسُولَ اللَّهِ ﷺ ((عَمِلَ قَلِيلًا وَأَجَرَ كَثِيرًا)).

(۲۸۰۸) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے شبابہ بن سوار فزاری نے بیان کیا، ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے بیان کیا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ ﷺ کی خدمت میں ایک صاحب زرہ پہنچے ہوئے حاضر ہوئے اور عرض کیا یا رسول اللہ! میں پہلے جنگ میں شریک ہو جاؤں یا پہلے اسلام لاؤں۔ آپ نے فرمایا: ”اسلام لاؤ پھر جنگ میں شریک ہونا۔“ چنانچہ وہ پہلے اسلام لائے اور اس کے بعد جنگ میں شہید ہوئے۔ رسول اللہ ﷺ نے فرمایا: ”عمل کم کیا لیکن اجر بہت پایا۔“

تشریح: بعض نے کہا یہ شخص عمرو بن ثابت انصاری تھا۔ ابن اسحاق نے مغازی میں نکالا کہ حضرت ابو ہریرہ رضی اللہ عنہ لوگوں سے پوچھا کرتے تھے کہ بھلا بتاؤ وہ کون شخص ہے جس نے ایک نماز بھی نہیں پڑھی اور جنت میں چلا گیا، پھر کہتے یہ عمرو بن ثابت ہے۔ حدیث سے یہ بھی ثابت ہوا کہ ہر نیک کام کی قبولیت کے لئے پہلے مسلمان ہونا شرط ہے۔ غیر مسلم جو نیکی کرے دنیا میں اس کا بدلہ اسے ملے گا اور آخرت میں اس کے لئے کچھ نہیں۔

بَابُ مَنْ أَتَاهُ سَهْمٌ غَرِبٌ فَقَتَلَهُ

باب: کسی کو اچانک نامعلوم تیر لگا اور اس تیر نے

اسے مار دیا، اس کی فضیلت کا بیان

۲۸۰۹- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ أَبُو أَحْمَدَ، حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ أُمَّ الرَّبِيعِ بِنْتُ الْبَرَاءِ وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ أَتَتْ النَّبِيَّ ﷺ قَاتِلَةً بَنَاتِ اللَّهِ أَلَا

(۲۸۰۹) ہم سے محمد بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے حسین بن محمد ابو احمد نے بیان کیا، انہوں نے کہا ہم سے شیبان نے بیان کیا قتادہ سے، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ام الربیع بنت براء رضی اللہ عنہا جو حارثہ بن سراقہ رضی اللہ عنہ کی والدہ تھیں، نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور عرض کیا اے اللہ کے نبی! حارثہ کے مارے میرے بچہ، آج

تَحَدَّثُنِي عَنْ حَارِثَةَ؟ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَزَبَ فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ وَإِنْ كَانَ غَيْرُ ذَلِكَ اجْتَنَدْتُ عَلَيْهِ فِي الْبُكَاءِ قَالَ: ((يَا أُمَّ حَارِثَةَ! إِنَّهَا جَنَّانٌ فِي الْجَنَّةِ وَإِنْ ابْنُكَ أَصَابَ الْفِرْدَوْسُ الْأَعْلَى)). [اطرافہ مجھے کچھ بتائیں۔ حارثہ رضی اللہ عنہا بدر کی لڑائی میں شہید ہو گئے تھے، انہیں نامعلوم سمت سے ایک تیرا کر لگا تھا۔ کہ اگر وہ جنت میں ہے تو صبر کر لوں اور اگر کہیں اور ہے تو اس کے لئے روؤں دھوؤں آپ نے فرمایا: ”اے ام حارثہ! جنت کے بہت سے درجے ہیں اور تمہارے بیٹے کو فردوسِ اعلیٰ میں جگہ ملی ہے۔“

فی: ۳۹۸۲، ۶۵۵۰، ۶۵۶۷

تشریح: روایت میں ام ربیع کو براء کی بیٹی بتلانا راوی کا وہم ہے، صحیح یہ ہے کہ ام ربیع نصر کی بیٹی ہیں اور انس بن مالک رضی اللہ عنہ کی پھوپھی ہیں۔ ان کا بیٹا حارثہ نامی بدر کی لڑائی میں ایک نامعلوم تیر سے شہید ہو گیا تھا، ان ہی کے بارے میں انہوں نے یہ تحقیق فرمائی۔ یہ سن کر ام حارثہ ہستی ہوئی گئی اور کہنے لگیں حارثہ مبارک ہو! مبارک ہو! پہلے یہ سمجھیں کہ حارثہ دشمن کے ہاتھ سے نہیں مارا گیا شاید اسے جنت نہ ملے مگر بشارت نبوی ﷺ سن کر ان کو اطمینان ہو گیا۔ سبحان اللہ! عہد نبوی کی مسلمان عورتوں کا بھی کیا ایمان اور یقین تھا کہ وہ اسلام کے لئے مرجانہ موجب شہادت و دخول جنت جاتی تھیں۔ آج کل کے مسلمان ہیں جو اسلام کے نام پر ہر قدم پیچھے ہی ہٹتے جا رہے ہیں پھر بھلا ترقی اور کامیابی کیونکر نصیب ہو۔ اقبال نے سچ کہا ہے۔

آجھ کو بتاتا ہوں تقدیر ام کیا ہے ☆ شمشیر و سناں اول، طاؤس و درباب آخر

بَابُ مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً **اللَّهِ هِيَ الْعُلْيَا**
باب: جس شخص نے اس ارادہ سے جنگ کی کہ اللہ تعالیٰ ہی کا کلمہ بلند رہے، اس کی فضیلت

۲۸۱۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِلذَّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيَرَى مَكَانَهُ فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: ((مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً اللَّهُ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ)). [راجع: ۱۲۳]

(۲۸۱۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے ابو وائل نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ایک صحابی (لاحق بن ضمیرہ) نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ ایک شخص جنگ میں شرکت کرتا ہے غنیمت حاصل کرنے کے لئے، ایک شخص جنگ میں شرکت کرتا ہے ناموری کے لئے، ایک شخص جنگ میں شرکت کرتا ہے تاکہ اس کی بہادری کی دھاک بیٹھ جائے تو ان میں سے اللہ کے راستے میں کون لڑتا ہے؟ آپ ﷺ نے فرمایا: ”جو شخص اس ارادہ سے جنگ میں شریک ہوتا کہ اللہ ہی کا کلمہ بلند رہے، صرف وہی اللہ کے راستہ میں لڑتا ہے۔“

تشریح: مقصد یہ کہ اصل چیز خلوص ہے اگر یہ ہے تو سب کچھ ہے، یہ نہیں تو کچھ بھی نہیں۔ قیامت کے دن کتنے نخی، کتنے قاری، کتنے مجاہدین دوزخ میں ڈالے جائیں گے۔ یہ وہ ہوں گے جن کا مقصد صرف ریا اور نمود تھا، ناموری اور شہرت طلبی کے لئے انہوں نے یہ کام کئے، اس لئے ان کو سیدھا دوزخ میں ڈال دیا جائے گا۔ اعاذنا اللہ منہا۔

بَابُ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي **باب: جس کے قدم اللہ کے راستے میں غبار آلود**

ہوئے اس کا ثواب

سَبِيلِ اللَّهِ

اور سورہ توبہ میں اللہ تعالیٰ کا ارشاد ہے کہ ﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ﴾ اللہ تعالیٰ کے ارشاد ﴿إِنَّ اللَّهَ لَا يَضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ تک

وَقَوْلِ اللَّهِ: ﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ لَا يَضِيعُ أَجْرَ الْمُحْسِنِينَ﴾. [التوبة: ۱۲۰]

(۲۸۱۱) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے محمد بن مبارک نے بیان کیا، کہا ہم سے یحییٰ بن حمزہ نے بیان کیا، کہا کہ مجھ سے یزید بن ابی مریم نے بیان کیا، انہیں عبایہ بن رافع بن رافع بن خدیج نے خبر دی، کہا کہ مجھے ابو عبس رضی اللہ عنہ نے خبر دی، آپ کا نام عبدالرحمن بن جبر ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جس بندے کے بھی قدم اللہ کے راستے میں غبار آلود ہو گئے، انہیں (جہنم کی) آگ چھوئے؟“ (یہ ناممکن ہے)

۲۸۱۱۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنِي عَبَّادُ بْنُ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، أَخْبَرَنِي أَبُو عَبْسٍ۔ اِسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ جَبْرِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَا غُبِرَتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللَّهِ لَقَمَسَهُ النَّارُ)). [راجع: ۹۰۷]

تشریح: پوری آیات باب کا ترجمہ یہ ہے: ”مدینہ والوں کو اور جو ان کے آس پاس گنوار رہتے ہیں، یہ مناسب نہ تھا کہ اللہ کے پیغمبر کے پیچھے بیٹھ رہیں اور اس کی جان کی فکر نہ کر کے اپنی جان بچانے کی فکر میں رہیں۔ اس لئے کہ لوگوں کو یعنی جہاد کرنے والوں کو اللہ کی راہ میں پیاس ہو، بھوک ہو، اس مقام پر چلیں جس سے کافر خفا ہوں، دشمن کو کچھ بھی نقصان پہنچائیں، ہر ہر کے بدل ان پانچوں کاموں میں ان کا نیک عمل اللہ کے پاس لکھ لیا جاتا ہے، بے شک اللہ نیکوں کی منت پر ہا نہیں کرتا۔“ اس آیت سے امام بخاری رحمۃ اللہ علیہ نے باب کا مطلب نکالا کہ اللہ کی راہ میں اگر آدمی ذرا بھی چلے اور پاؤں پر گرد پڑے تو بھی ثواب ملے گا، جب اللہ کی راہ میں پاؤں گرد آلود ہونے سے یہ اثر ہو کہ دوزخ کی آگ چھوئے بھی نہیں تو وہ لوگ کیسے دوزخ میں جائیں گے جنہوں نے اپنی جان اور مال سے اللہ کی راہ میں کوشش کی ہوگی۔ اگر ان سے کچھ تصور بھی ہو گئے ہیں تو اللہ جل جلالہ سے امید معافی ہے۔ اس حدیث سے مجاہدین کو خوش ہونا چاہیے کہ وہ دوزخ سے محفوظ رہیں گے۔ (وحیدی)

باب: اللہ کے راستے میں جن لوگوں پر گرد پڑی ہو ان کی گرد پونجھنا

بَابُ مَسْحِ الْغُبَارِ عَنِ الرَّأْسِ فِي سَبِيلِ اللَّهِ

(۲۸۱۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو عبدالوہاب ثقفی نے بیان کیا، کہا ہم سے خالد نے بیان کیا عکرمہ سے کہ ابن عباس رضی اللہ عنہما نے ان سے اور (اپنے صاحبزادے) علی بن عبد اللہ سے فرمایا تم دونوں ابو سعید خدری رضی اللہ عنہ کی خدمت میں جاؤ اور ان سے احادیث نبوی سنو۔ چنانچہ ہم حاضر ہوئے، اس وقت ابو سعید رضی اللہ عنہ اپنے (رضاعی) بھائی کے ساتھ باغ

۲۸۱۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ عَنِ عِكْرَمَةَ أَنَّ ابْنَ عَبَّاسٍ قَالَ لَهُ وَلِعَلِّيْ بْنِ عَبْدِ اللَّهِ: اثْنَيَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ فَأَتَيْنَاهُ وَهُوَ وَأَخُوهُ فِي حَائِطٍ لَّهُمَا يَسْقِيَانِهِ فَلَمَّا رَأَيْنَا

میں تھے اور باغ کو پانی دے رہے تھے، جب آپ نے ہمیں دیکھا تو (ہمارے پاس) تشریف لائے اور (چادر اوڑھ کر) گوٹ مار کر بیٹھ گئے، اس کے بعد بیان فرمایا ہم مسجد نبوی کی اینٹیں (ہجرت نبوی کے بعد تعمیر مسجد کے لئے) ایک ایک کر کے ڈھور رہے تھے لیکن عمار رضی اللہ عنہ دو دو اینٹیں لا رہے تھے، اتنے میں نبی کریم ﷺ ادھر سے گزرے اور ان کے سر سے غبار کو صاف کیا پھر فرمایا: ”افسوس! عمار کو ایک باغی جماعت مارے گی، یہ تو انہیں اللہ کی (اطاعت کی) طرف دعوت دے رہا ہوگا لیکن وہ اسے جہنم کی طرف بلارہے ہوں گے۔“

جَاءَ فَاحْتَبَى وَجَلَسَ فَقَالَ: كُنَّا نَنْقُلُ لَبَنَ الْمَسْجِدِ لَبَنَةً لَبَنَةً وَكَانَ عَمَارٌ يَنْقُلُ لَبَتَيْنِ لَبَتَيْنِ فَمَرَّ بِهِ النَّبِيُّ ﷺ وَمَسَحَ عَنْ رَأْسِهِ الْغُبَارَ وَقَالَ: ((وَيْحَ عَمَارٍ تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ عَمَارٌ يَدْعُوهُمْ إِلَى اللَّهِ وَيَدْعُوهُمْ إِلَى النَّارِ)). [راجع: ۴۴۷]

تشریح: حضرت عمار بن یاسر رضی اللہ عنہ کے فضائل و حالات پہلے بیان ہو چکے ہیں۔ یہاں مراد جنگ صفین سے ہے جس میں یہ حضرت علی رضی اللہ عنہ کے ساتھیوں میں تھے اور ۳۵ھ میں یہ وہاں ہی ۹۳ سال کی عمر میں شہید ہوئے۔ نبی کریم ﷺ نے ازراہ شفقت و محبت ان کا سرگرد و غبار سے صاف کیا، اس سے ان کی بہت بڑی فضیلت ثابت ہوئی اور باب کا مقصد بھی ثابت ہوا۔

بَابُ الْغُسْلِ بَعْدَ الْحَرْبِ وَالْغُبَارِ باب: جنگ اور گرد و غبار کے بعد غسل کرنا

(۲۸۱۳) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عہدہ نے بیان کیا ہشام بن عروہ سے، انہیں ان کے والد نے اور انہیں عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ جب جنگ خندق سے (فارغ ہو کر) واپس ہوئے اور ہتھیار رکھ کر غسل کرنا چاہا تو جبریل علیہ السلام آئے، ان کا سر غبار سے اٹا ہوا تھا۔ جبریل علیہ السلام نے کہا آپ نے ہتھیار اتار دیئے، اللہ کی قسم میں نے تو ابھی تک ہتھیار نہیں اتارے ہیں۔ آپ ﷺ نے دریافت فرمایا: ”تو پھر اب کہاں کا ارادہ ہے؟“ انہوں نے فرمایا ادھر اور بنو قریظہ کی طرف اشارہ کیا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر رسول اللہ ﷺ نے بنو قریظہ کے خلاف لشکر کشی کی۔

۲۸۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا عَبْدُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَاغْتَسَلَ فَاَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ فَقَالَ: وَضَعْتَ السَّلَاحَ فَوَاللَّهِ مَا وَضَعْتُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَإِنَّ؟)) قَالَ: هَاهُنَا وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ. [راجع: ۴۶۳]

تشریح: بنو قریظہ کے یہود نے جنگ خندق میں مسلمانوں سے معاہدہ کے خلاف مشرکین مکہ کا ساتھ دیا تھا اور یہ اندرونی سازشوں میں تیزی کے ساتھ مصروف رہے تھے، اس لئے ضروری ہوا کہ ان کی سازشوں سے بھی مدینہ کو پاک کیا جائے چنانچہ اللہ نے ایسی ہی کیا اور یہ سب مدینہ سے نکال دیئے گئے، باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ فَضْلِ قَوْلِ اللَّهِ: باب: ان شہیدوں کی فضیلت جن کے بارے میں

”وہ لوگ جو اللہ کے راستے میں قتل کر دیئے گئے انہیں ہرگز مردہ مت خیال کرو بلکہ وہ اپنے رب کے پاس زندہ ہیں (وہ جنت میں) رزق پاتے رہتے ہیں، ان (نعمتوں) سے بے حد خوش ہیں جو اللہ نے انہیں اپنے فضل سے عطا کی ہیں اور جو لوگ ان کے بعد والوں میں سے ابھی ان سے نہیں جا ملے ان کی خوشیاں منارہے ہیں کہ وہ بھی (شہید ہوتے ہی) بے ڈر اور بے غم ہو جائیں گے۔ وہ لوگ خوش ہو رہے ہیں اللہ کے انعام اور فضل پر اور اس پر کہ اللہ ایمان والوں کا اجر ضائع نہیں کرتا۔“

(۲۸۱۳) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا اسحاق بن عبد اللہ بن ابی طلحہ سے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ اصحاب بزم معونہ رضی اللہ عنہم (کو جن لوگوں نے قتل کیا تھا ان پر رسول اللہ صلی اللہ علیہ وسلم نے تیس دن تک صبح کی نماز میں بدوعا کی تھی۔ یہ رعل، ذکوان اور عصیہ قبائل کے لوگ تھے جنہوں نے اللہ اور اس کے رسول اللہ صلی اللہ علیہ وسلم کی نافرمانی کی تھی۔ انس رضی اللہ عنہ نے بیان کیا کہ جو (۷۰ قاری) صحابہ بزم معونہ کے موقع پر شہید کر دیئے گئے تھے، ان کے بارے میں قرآن کی یہ آیت نازل ہوئی تھی جسے ہم مدت تک پڑھتے رہے تھے بعد میں آیت منسوخ ہو گئی تھی (اس آیت کا ترجمہ یہ ہے) ”ہماری قوم کو پہنچا دو کہ ہم اپنے رب سے آملے ہیں، ہمارا رب ہم سے راضی ہے اور ہم اس سے راضی ہیں۔“

(۲۸۱۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا عمرو سے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ کچھ صحابہ نے جنگ احد کے دن صبح کے وقت شراب پی (ابھی تک شراب حرام نہیں ہوئی تھی) پھر وہ شہید ہو گئے۔ سفیان رضی اللہ عنہ (راوی حدیث) سے پوچھا گیا کیا اسی دن کے آخری حصے میں (ان کی شہادت ہوئی) تھی جس دن انہوں نے شراب پی تھی؟ تو انہوں نے جواب دیا کہ حدیث میں اس کا کوئی ذکر نہیں ہے۔

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَكَفْلِهِ وَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ [آل عمران: ۱۸۱، ۱۶۹]

۲۸۱۴۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَعَا رَسُولُ اللَّهِ صلی اللہ علیہ وسلم عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَزْمِ مَعُونَةَ ثَلَاثِينَ غَدَاةً عَلَى رِغْلٍ وَذَكَوَا وَغُصْبَةً غُصِبَتْ لَهُ وَرَسُولُهُ قَالَ أَنَسٌ: أُنْزِلَ فِي الَّذِينَ قَتَلُوا بَزْمِ مَعُونَةَ قُرْآنٌ قَرَأْنَاهُ ثُمَّ نُسِخَ بَعْدَهُ: بَلَّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

[راجع: ۱۰۰۱] [مسلم: ۱۵۴۵]

۲۸۱۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: اضْطَبَّحَ نَاسُ الْخَمْرِ يَوْمَ أُحُدٍ ثُمَّ قُتِلُوا شُهَدَاءَ فَقِيلَ لِسُفْيَانَ مِنْ أَجْرِ ذَلِكَ الْيَوْمِ؟ قَالَ: لَيْسَ هَذَا فِيهِ.

[ظرفاء فی: ۴۰۴۴، ۶۱۸]

تشریح: یعنی اس روایت میں یہ ذکر نہیں ہے کہ اسی دن شام کو شراب پی تھی بلکہ صبح کو پینے کا ذکر ہے، جنگ احد جب ہوئی اس وقت تک شراب حرام

جاؤں پھر انہوں نے اللہ سے یہ دعا کی کہ میرا حال میرے ساتھیوں کو پہنچا دے۔ اس پر یہ آیت اتری: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ (آل عمران: ۱۶۹) اس روایت کو ترمذی نے نکالا ہے اور امام بخاری رحمہ اللہ نے اس کی طرف اشارہ کیا ہے۔ اس روایت میں ان شہداء سے متعلق شراب نوشی کا ذکر ضمناً آ گیا ہے، بعد میں شراب کی حرمت نازل ہونے پر جملہ اصحاب نبوی نے شراب کے برتن تک توڑ کر اپنے گھروں سے باہر پھینک دیئے تھے۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”مطابقتہ للترجمة فيه عسر الا ان يكون مراده ان الخمر التي شربوها يومئذ لم تضرهم لان الله عز وجل اثنى عليهم بعد موتهم ورفع عنهم الخوف والحزن وانما كان ذلك لان كانت يومئذ مباحة“ (فتح) یعنی حدیث اور باب میں مطابقت مشکل ہے مگر یہ کہ مراد یہ ہو کہ اس دن ان شہیدوں نے شراب پی تھی جس سے ان کی شہادت میں کوئی نقصان نہیں ہوا بلکہ اللہ نے موت کے بعد ان کی تعریف کی اور ان سے خوف و غم کو دور کر دیا۔ یہ اس لئے کہ اس دن تک شراب کی حرمت نازل نہیں ہوئی تھی اس لئے وہ مباح تھی۔ بعد میں حرمت نازل ہو کر وہ قیامت تک کے لئے حرام کر دی گئی۔

باب: شہیدوں پر فرشتوں کا سایہ کرنا

۲۸۱۶۔ ہم سے صدقہ بن فضل نے بیان کیا، کہا کہ ہمیں سفیان بن عیینہ نے خبر دی، کہا کہ میں نے محمد بن منکدر سے سنا، انہوں نے جابر رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میرے والد رسول اللہ ﷺ کے سامنے لائے گئے (احد کے موقع پر) اور کافروں نے ان کے ناک کان کاٹ ڈالے تھے، ان کی نعش نبی کریم ﷺ کے سامنے رکھی گئی تو میں نے آگے بڑھ کر ان کا چہرہ کھولنا چاہا لیکن میری قوم کے لوگوں نے مجھے منع کر دیا پھر نبی کریم ﷺ نے رونے پینے کی آواز سنی (تو دریافت فرمایا کہ کس کی آواز ہے؟) لوگوں نے بتایا کہ عمرو کی لڑکی ہیں (شہید کی بہن) یا عمرو کی بہن ہیں (شہید کی چچی شک راوی کو تھا) آپ نے فرمایا: ”کیوں رورہی ہیں یا (آپ نے یہ فرمایا کہ) روئیں نہیں ملائکہ برابر ان پر اپنے پروں کا سایہ کئے ہوئے ہیں۔“ امام بخاری رحمہ اللہ کہتے ہیں کہ میں نے صدقہ سے پوچھا کیا حدیث میں یہ بھی ہے کہ (جنازہ) اٹھائے جانے تک تو انہوں نے بتایا کہ سفیان نے بعض اوقات یہ الفاظ بھی حدیث میں بیان کئے تھے۔

باب: شہید کا دوبارہ دنیا میں واپس آنے کی آرزو

کرنا

۲۸۱۷۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ میں نے قتادہ سے سنا، کہا کہ میں نے انس

بابُ ظِلِّ الْمَلَائِكَةِ عَلَى الشَّهِيدِ

۲۸۱۶۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، سَمِعْتُ ابْنَ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جِئْتُ بِأَبِي إِلَى النَّبِيِّ ﷺ وَقَدْ سُئِلَ بِهِ وَوُضِعَ بَيْنَ يَدَيْهِ فَذَهَبَتْ أَكْشِيفُ عَنْ وَجْهِهِ فَتَهَانِي قَوْمِي: فَسَمِعَ صَوْتَ صَاحِبَةٍ قَقِيلَ: ابْنَةُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو فَقَالَ: ((لَمْ تَكُنِي؟ أَوْ لَا تَكُنِي؟)) مَا زَالَتْ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتَيْهَا)) قُلْتُ لِبَصَدَقَةَ: أَفِيهِ حَتَّى رُفِعَ؟ قَالَ: رُبَّمَا قَالَ.

[راجع: ۱۲۴۴]

بابُ تَمَنِّي الْمَجَاهِدِ أَنْ يَرْجِعَ إِلَى الدُّنْيَا

۲۸۱۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غَنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ،

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَوِي مِنَ الْكِرَامَةِ)). [راجع: بن مالک رحمہ اللہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص بھی ایسا نہ ہوگا جو جنت میں داخل ہونے کے بعد دنیا میں دوبارہ آنا پسند کرے، خواہ اسے ساری دنیا مل جائے سوائے شہید کے۔ اس کی یہ تمنا ہوگی کہ دنیا میں دوبارہ واپس جا کر دس مرتبہ اور قتل ہو (اللہ کے راستے میں) کیونکہ وہ شہادت کی عزت وہاں دیکھتا ہے۔“

[۲۷۹۵] [مسلم: ۴۸۶۸؛ ترمذی: ۱۶۶۲]

باب: الْجَنَّةُ تَحْتَ بَارِقَةِ السَّيْفِ باب: جنت کا تلواروں کی چمک کے نیچے ہونا

تشریح: اس باب کے ذیل حضرت حافظ ابن حجر رحمہ اللہ فرماتے: ”قال ابن المنير كان البخاري اراد ان السيف لما كانت لها بارقة كان لها ايضا ظل قال القرطبي وهو من الكلام النفيس الجامع الموجز المشتمل على ضروب من البلاغة مع الوجازة وعذوبة اللفظ فانه افاد الحظ على الجهاد والاخبار بالثواب عليه. والحقن على مقاربة العدو واستعمال السيف كالا اجتماع حين الزحف حتى تصير السيوف تظل المتقاتلين وقال ابن الجوزي المراد ان الجنة تحصل بالجهاد والظلال جمع ظل واذا تدانى الخصمان صار كل منهما تحت ظل سيف صاحبه لحرصه على رفعه عليه ولا يكون ذلك الا عند التحام القتال.“ (فتح الباری جلد ۶ صفحہ ۴۱)

خلاصہ عبارت کا یہ کہ گویا امام بخاری رحمہ اللہ نے یہ مراد لی ہے کہ جب تلواروں کی چمک ہوتی ہے تو ان کا سایہ بھی ہوتا ہے۔ قرطبی نے کہا کہ یہ بہت ہی نفیس کلام ہے جامع مختصر جو فصاحت و بلاغت کی بہت سی قسموں پر مشتمل ہے جو بہت ہی حلاوت اور عذوبت اپنے اندر رکھتا ہے اور دشمن سے قریب ہونے اور تلواروں کے استعمال کرنے کی بھی ترغیب ہے اور لڑائی کے وقت اجتماع کی بھی، یہاں تک کہ فریقین کی تلواریں جمع ہو کر سایہ آگن ہونے لگتی ہیں۔ ابن جوزی نے کہا ہرادیہ ہے کہ جنت جہاد سے حاصل ہوتی ہے اور ظلال ظل کی جمع ہے اور جب دو دشمن تلواریں لے کر ایک دوسرے پر حملہ آور ہوتے ہیں تو ہر ایک پر تلواروں کا سایہ پڑتا ہے، اور وہ مدافعت کی کوشش کرتا ہے اور یہ لڑائی کے گرم ہونے پر ہوتا ہے۔ خلاصہ یہ کہ جہاد اور اعلائے کلمۃ اللہ ہی وہ عمل ہیں جو اسلام کی سر بلندی کا واحد ذریعہ ہیں مگر جہاد کے لئے شریعت نے کچھ اصول و ضوابط مقرر کئے ہیں اور یہ جہاد محض مدافعت اعداء کے لئے ہوتا ہے۔ اسلام نے جارحانہ جنگ کی ہرگز اجازت نہیں دی ہے۔ آیت قرآنی: ﴿لَا اِذْنٌ لِلَّذِينَ يَقْتُلُونَ بِاَنَّهُمْ ظُلُمًا وَاِنَّ اللّٰهَ عَلٰی نَصْرِهِمْ لَقَدِيرٌ﴾ (۲۲/۱۶۰) اس پر کھلی دلیل ہے کہ اہل اسلام کو جب وہ مظلوم ہوں مدافعتانہ جہاد کی اجازت ہے۔

وَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ، أَخْبَرَنَا تَيْبَنَا ﷺ: ((مَنْ قُتِلَ مِنَّْا صَارَ إِلَى الْجَنَّةِ)) وَقَالَ عَمْرُو لِلنَّبِيِّ ﷺ: أَلَيْسَ قَتَلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ؟ قَالَ: ((بَلَى)).

اور مغیرہ بن شعبہ رحمہ اللہ نے بیان کیا کہ ہمیں ہمارے نبی ﷺ نے یہ پیغام دیا ہے کہ ”ہم میں سے جو بھی (اللہ کے راستے میں) قتل کیا جائے، وہ سیدھا جنت میں جائے گا۔“ اور عمر رحمہ اللہ نے نبی کریم ﷺ سے پوچھا تھا کیا ہمارے مقتول جنتی اور ان کے (کفار کے) مقتول دوزخی نہیں ہیں؟

آپ نے فرمایا تھا: ”کیوں نہیں۔“

۲۸۱۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ

(۲۸۱۸) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے معاویہ بن عمرو نے بیان کیا، انہوں نے کہا ہم سے ابو اسحاق نے بیان کیا موسیٰ بن

عقبہ سے، ان سے عمر بن عبد اللہ کے مولیٰ سالم ابو النصر نے، سالم عمر بن عبد اللہ کے کاتب بھی تھے، بیان کیا کہ عبد اللہ بن ابی اوفیؓ نے عمر بن عبد اللہ کو لکھا تھا کہ رسول اللہ ﷺ نے فرمایا ہے: ”یقین جانو جنت تلوازل کے سائے کے نیچے ہے۔“ اس روایت کی متابعت اویسی نے ابن ابی الزناد کے واسطے سے کی اور ان سے موسیٰ بن عقبہ نے بیان کیا۔

مُوسَى بْنُ عَقْبَةَ عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ وَكَانَ كَاتِبَهُ قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَأَعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلِّ الشَّيْطَانِ)) تَابَعَهُ الْأَوْسِيُّ عَنْ ابْنِ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عَقْبَةَ. [اطرافہ فی:

[۷۲۳۷، ۳۰۲۴، ۲۹۶۶، ۲۸۳۳]

باب: جو جہاد کرنے کے لئے اللہ سے اولاد مانگے اس کی فضیلت

بَابُ مَنْ طَلَبَ الْوَلَدَ لِلْجِهَادِ

(۲۸۱۹) لیٹ نے بیان کیا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبد اللہ بن ہرمز نے بیان کیا انہوں نے کہا کہ میں نے ابو ہریرہؓ سے سنا، ان سے رسول اللہ ﷺ نے فرمایا کہ ”سلیمان بن داؤد علیہ السلام نے فرمایا آج رات اپنی سویا (راوی کو شک تھا) ننانوے بیویوں کے پاس جاؤں گا اور ہر بیوی ایک ایک شہسوار بنے گی جو اللہ تعالیٰ کے راستے میں جہاد کریں گے۔ ان کے ساتھی نے کہا کہ ان شاء اللہ بھی کہہ لیجئے لیکن انہوں نے ان شاء اللہ نہیں کہا۔ چنانچہ صرف ایک بیوی حاملہ ہوئیں اور ان کے بھی آدھا بچہ پیدا ہوا۔ اس ذات کی قسم جس کے ہاتھ میں محمد ﷺ کی جان ہے اگر سلیمان علیہ السلام اس وقت ان شاء اللہ کہہ لیتے تو (تمام بیویاں حاملہ ہوتیں اور) سب کے یہاں ایسے شہسوار بچے پیدا ہوتے جو اللہ کے راستے میں جہاد کرتے۔“

۲۸۱۹۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((قَالَ سَلِيمَانُ بْنُ دَاوُدَ عَلَيْهِ السَّلَامُ لَمْ يَلِدْ لِي الْوَلَدُ الْوَلَدُ عَلَى مِائَةِ امْرَأَةٍ أَوْ تِسْعٍ وَتِسْعِينَ كُلُّهُنَّ يَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ صَاحِبُهُ: قُلْ إِنَّ شَاءَ اللَّهِ فَلَمْ يَقُلْ: إِنَّ شَاءَ اللَّهِ فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً جَاءَتْ بِبَشَرٍ رَجُلٍ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ: إِنَّ شَاءَ اللَّهِ لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فَرُسَانَا أَجْمَعُونَ)). [اطرافہ فی: ۳۴۲۴،

[۷۴۶۹، ۶۷۲۰، ۶۶۳۹، ۵۲۴۲]

تشریح: مزید تفصیلات حضرت سلیمان علیہ السلام کے ذکر میں آئیں گی۔ ان شاء اللہ۔

باب: جنگ کے موقع پر بہادری اور بزدلی کا بیان

بَابُ الشُّجَاعَةِ فِي الْحَرْبِ وَالْجُبْنِ

۲۸۲۰۔ حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَحْمَدَ (۲۸۲۰) ہم سے احمد بن عبد الملک بن واقد نے بیان کیا، کہا ہم سے حماد

بن زید نے بیان کیا ثابت بنانی سے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ سب سے زیادہ حسین (خوبصورت) سب سے زیادہ بہادر اور سب سے زیادہ فیاض تھے، بدینہ طیبہ کے تمام لوگ (ایک رات) خوف زدہ تھے (آواز سنائی دی تھی اور سب لوگ اس کی طرف بڑھ رہے تھے) لیکن نبی کریم ﷺ اس وقت ایک گھوڑے پر سوار سب سے آگے تھے (جب واپس ہوئے تو) فرمایا: ”اس گھوڑے کو (دوڑنے میں) ہم نے سمندر پایا۔“

وَإِقْدَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَشْجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ فَكَانَ النَّبِيُّ ﷺ سَبْقَهُمْ عَلَى فَرَسٍ. قَالَ: ((وَجَدْنَاهُ بَحْرًا)). [راجع: ۲۶۲۷ [مسلم: ۶۰۰۶، ترمذی: ۱۶۸۷، ابن

ماجہ: ۲۷۷۲]

تشریح: یعنی بے مکان چلا ہی جاتا ہے کہیں رکتا یا اڑتا نہیں ہے۔ نبی کریم ﷺ رات کے وقت بنفس نفیس یکہ و تنہا آواز کی طرف تشریف لے گئے اور دشمن کا کچھ بھی ڈرنہ کیا۔ سبحان اللہ! شجاعت ایسی، سخاوت ایسی، حسن و جمال ظاہری ایسا، کمالات باطنی ایسے، قوت ایسی، رحم و کرم ایسا کہ کبھی سائل کو محروم نہیں کیا، کبھی کسی سے بدلہ لینا نہیں چاہا، جس نے معافی چاہی معاف کر دیا۔ عبادت اور خدا ترسی ایسی کہ رات بھر نماز پڑھتے پڑھتے پاؤں دم کر گئے، تدبیر اور رائے ایسی کہ چند روزی میں عرب کی کایا پلٹ کر رکھ دی، بڑے بڑے بہادروں اور اکڑوں کو بچا دکھا دیا، ایسے عظیم پیغمبر پر لاکھوں بار درود و سلام۔

(۲۸۲۱) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، انہیں عمر بن محمد بن جبیر بن مطعم نے خبر دی، انہیں محمد بن جبیر نے خبر دی کہا کہ مجھے جبیر بن مطعم رضی اللہ عنہ نے خبر دی کہ وہ رسول اللہ ﷺ کے ساتھ چل رہے تھے، آپ کے ساتھ اور بہت سے صحابہ بھی تھے۔ وادی حنین سے واپس تشریف لا رہے تھے کہ کچھ (بدو) لوگ آپ سے لپٹ گئے۔ بالا خرا آپ کو مجبوراً ایک ببول کے درخت کے پاس جانا پڑا۔ وہاں آپ کی چادر مبارک ببول کے کانٹے میں الجھ گئی تو ان لوگوں نے اسے لے لیا (تاکہ جب آپ انہیں کچھ عنایت فرمائیں تو چادر واپس کریں) آپ ﷺ وہاں کھڑے ہو گئے اور فرمایا: ”میری چادر مجھے دے دو، اگر میرے پاس درخت کے کانٹوں جتنے بھی اونٹ بکریاں ہوتیں تو میں تم میں تقسیم کر دیتا، مجھے تم بخیل نہیں پاؤ گے اور نہ جھوٹا اور نہ بزدل پاؤ گے۔“

۲۸۲۱- حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ: أَنَّهُ بَيْنَمَا هُوَ يَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مَفْقَلَهُ مِنْ حُنَيْنٍ فَلَقِبَتِ الْأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرَّوهُ إِلَى شَجَرَةٍ فَخَطَفَتْ رِدَاءَهُ فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ: ((أَعْطُونِي رِدَائِي لَوْ كَانَ لِي عَدَدُ هَذِهِ الْعِصَا نَعْمًا لَقَسَمْتُ بَيْنَكُمْ ثُمَّ لَا تَجِدُونِي بِحَيٍّ وَلَا كَذُوبًا وَلَا جَبَانًا)). [طرفہ فی: ۳۱۴۸]

تشریح: یہ اس لئے فرمایا کہ بخیل کے نتائج میں جھوٹ اور بزدلی اور سخاوت کے نتائج میں صداقت اور بہادری لازم ہیں، یہ جنگ حنین سے واپسی کا واقعہ ہے۔ مزید تفصیلات کتاب المغازی میں آئیں گی۔

باب: بزدلی سے اللہ کی پناہ مانگنا

بَابُ مَا يَتَعَوَّذُ مِنَ الْجُبْنِ

۲۸۲۲- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا

بیان کیا، کہا ہم سے عبدالملک بن عمیر نے بیان کیا، انہوں نے عمرو بن میمون اودی سے سنا، انہوں نے بیان کیا کہ سعد بن ابی وقاص رضی اللہ عنہ اپنے بچوں کو یہ کلمات دعائیہ اس طرح سکھاتے تھے جیسے معلم بچوں کو لکھنا سکھاتا ہے اور فرماتے تھے کہ نبی کریم ﷺ نماز کے بعد ان کلمات کے ذریعہ اللہ کی پناہ مانگتے تھے (دعا کا ترجمہ یہ ہے) ”اے اللہ! بزدلی سے میں تیری پناہ مانگتا ہوں، اس سے تیری پناہ مانگتا ہوں کہ عمر کے سب سے ذلیل حصے میں پہنچا دیا جاؤں اور تیری پناہ مانگتا ہوں میں دنیا کے فتنوں سے اور تیری پناہ مانگتا ہوں قبر کے عذاب سے“ پھر میں نے یہ حدیث جب مصعب بن سعد سے بیان کی تو انہوں نے بھی اس کی تصدیق کی۔

أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ سَمِعْتُ عُمَرَ بْنَ مَيْمُونٍ الْأَوْدِيَّ قَالَ: كَانَ سَعْدُ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْعِلْمَانَ الْكِتَابَةَ وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنْهُمْ ذُبُرَ الصَّلَاةِ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمَرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ)) فَحَدَّثْتُ بِهِ مُضْعَبًا فَصَدَّقَهُ. [اطرافہ فی: ۶۳۶۵، ۶۳۷۰، ۶۳۷۴، ۶۳۹۰]

[ترمذی: ۳۵۶۷؛ نسائی: ۵۴۶۲]

(۲۸۲۳) ہم سے مسدد نے بیان کیا، کہا ہم سے معتمر نے بیان کیا کہ میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ فرمایا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں عاجزی اور سستی سے، بزدلی اور بڑھاپے کی ذلیل حدود میں پہنچ جانے سے اور میں تیری پناہ مانگتا ہوں زندگی اور موت کے فتنوں سے اور میں تیری پناہ مانگتا ہوں قبر کے عذاب سے۔“

۲۸۲۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ)). [اطرافہ فی: ۴۷۰۷، ۶۳۶۷]

[۶۳۷۱] [مسلم: ۶۸۷۳، ۶۸۷۵] ابو داود:

[۱۵۴۰؛ نسائی: ۵۴۶۷]

تشریح: بڑھاپے کی ذلیل حدود جس میں انسان کا دماغ ماؤف ہو جاتا ہے اور وہ بچوں جیسی حرکتیں کرنے لگتا ہے۔ ہوش و حواس اور عقل و شعور غائب ہو جاتے ہیں ایسی عمر میں پہنچنے سے بھی پناہ مانگنی چاہیے، ایسے ہی عاجزی، کابلی، بزدلی، زندگی اور موت کے فتنے اور قبر کا عذاب یہ سب ایسی ہیں کہ ہر مسلمان کو ان سے پناہ مانگنی ضروری ہے۔

باب: جو شخص اپنی لڑائی کے کارنامے بیان کرے،

بَابُ مَنْ حَدَّثَ بِمَشَاهِدِهِ

اس کا بیان

فِي الْحَرْبِ

اس باب میں ابو عثمان نے سعد بن ابی وقاص رضی اللہ عنہ سے روایت کیا ہے۔

قَالَ أَبُو عُثْمَانَ عَنْ سَعْدٍ.

تشریح: یہ دوسرے مسلمانوں کی ہمت بڑھانے کے لئے جائز ہے نہ کہ ریا اور ناموری کے لئے۔

۲۸۲۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، (۲۸۲۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے حاتم

نے بیان کیا محمد بن یوسف سے، ان سے سائب بن یزید نے بیان کیا کہ میں طلحہ بن عبید اللہ، سعد بن ابی وقاص، مقداد بن اسود اور عبدالرحمن بن عوف رضی اللہ عنہم کی صحبت میں بیٹھا ہوں لیکن میں نے کسی کو رسول اللہ ﷺ کی حدیث بیان کرتے نہیں سنا۔ البتہ طلحہ رضی اللہ عنہ سے سنا کہ وہ احد کی جنگ کے متعلق بیان کیا کرتے تھے۔

عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: صَحَبْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَسَعْدًا وَالْمِقْدَادَ بْنَ الْأَسْوَدِ وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [طرفہ فی: ۴۰۶۲]

تشریح: دوسرے صحابہ بطور احتیاط کثرت روایت سے پرہیز کرتے تاکہ کہیں غلط بیانی ہو کر باعثِ غناہ عظیم نہ ہو پھر بھی ان جملہ حضرات کی مرویات موجود ہیں جو بہت ہی ذمہ داری کے ساتھ انہوں نے روایت کی ہیں۔ جنگِ احد میں نبی کریم ﷺ کے پاس صرف طلحہ اور سعد رہے تھے اور طلحہ رضی اللہ عنہ کا ہاتھ شل ہو گیا تھا، انہوں نے مشرکوں کے دار اپنے ہاتھ پر لئے اور نبی کریم ﷺ کو بچایا۔ سعد رضی اللہ عنہ بزرگ ہیں جن کو کافروں کا تیر سب سے پہلے آ کر لگا جیسا کہ کتاب المغازی میں آئے گا۔

باب: جہاد کے لئے نکل کھڑا ہونا واجب ہے اور جہاد کی نیت رکھنے کا واجب ہونا

بَابُ وَجُوبِ النَّفِيرِ وَمَا يَجِبُ مِنَ الْجِهَادِ وَالنِّيَّةِ

اور سورہ توبہ میں اللہ تعالیٰ کا ارشاد: ”نُكَلِّمُ الْبِرَّ وَنُكَلِّمُ الْكَافِرَ“ نکل پڑو ہلکے ہو یا بھاری اور اپنے مال سے اور اپنی جان سے اللہ کی راہ میں جہاد کرو، یہ بہتر ہے تمہارے حق میں اگر تم جانو، اگر کچھ مال آسانی سے مل جائے والا ہوتا، اور سفر بھی معمولی ہوتا تو یہ لوگ (منافقین) اے پیغمبر! ضرور آپ کے ساتھ ہو لیتے لیکن ان کو تو (تبوک) کا سفر ہی دور دراز معلوم ہوا اور یہ لوگ اب اللہ کی قسم کھائیں گے کہ اگر ہم طاقت رکھتے تو تمہارے ساتھ ضرور نکلتے۔ وہ اپنے آپ کو ہلاک کر رہے ہیں اور اللہ جانتا ہے کہ بے شک وہ ضرور جھوٹے ہیں۔“ اور اللہ کا ارشاد ”اے ایمان والو! تمہیں کیا ہو گیا ہے کہ جب تم سے کہا جاتا ہے کہ نکلو اللہ کی راہ میں جہاد کے لئے تو تم زمین پر ڈھیر ہو جاتے ہو، کیا تم دنیا کی زندگی پر آخرت کے مقابلہ میں راضی ہو گئے ہو؟ سو دنیا کی زندگی کا سامان تو آخرت کی زندگی کے سامنے بہت ہی تھوڑا ہے۔“ حضرت عبداللہ بن عباس رضی اللہ عنہما سے (پہلی آیت کی تفسیر میں) منقول ہے کہ جدا جدا کٹریاں بنا کر جہاد کے لئے نکلو، کہا جاتا ہے کہ ثبات (جمع) کا مفرد ”ثَبَّةٌ“ ہے۔

وَقَوْلِهِ: ﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾ الْآيَةِ [التوبة: ۴۱، ۴۲] وَقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلُمُ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾ [التوبة: ۳۸، ۳۹] وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ: ﴿فَانْفِرُوا ثُبَاتٍ﴾: سَرَايَا مُتَفَرِّقِينَ وَيُقَالُ: وَاجِدَ الثُّبَاتِ، ثَبَّةٌ.

۲۸۲۵۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا (۲۸۲۵) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا ہم سے یحییٰ قطان نے

يَخْبِي، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْفَتْحِ: ((لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَبَيْتَةٌ وَإِذَا اسْتَفْرُغْتُمْ فَاَنْفِرُوا)). [راجع: ۱۳۴۹]

بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا کہ مجھ سے منصور نے بیان کیا مجاہد سے، انہوں نے طاؤس سے اور انہوں نے ابن عباس رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فتح مکہ کے دن فرمایا تھا: ”مکہ فتح ہونے کے بعد (اب مکہ سے مدینہ کے لئے) ہجرت باقی نہیں ہے، لیکن خلوص نیت کے ساتھ جہاد اب بھی باقی ہے اس لئے جب تمہیں جہاد کے لئے بلایا جائے تو نکل کھڑے ہو۔“

تشریح: یہ آیتیں غزوہ تبوک کے بارے میں نازل ہوئیں۔ تبوک مکہ سے شہر مدینہ کے شمال کی سرحد پر واقع ہے۔ مدینہ منورہ سے تبوک کی مسافت بارہ منزلوں کی ہے۔ شام پر اس وقت عیسائیوں کی حکومت تھی، نبی کریم ﷺ غزوہ حنین سے فارغ ہو کر مدینہ منورہ واپس ہوئے تو آپ کو خبر ملی کہ عیسائی فوجیں مقام تبوک میں جمع ہو رہی ہیں اور مدینہ پر حملہ کرنے کی تیاریوں میں لگی ہوئی ہیں، جن کی آپ نے خود ہی بڑھ کر مدافعت کرنی چاہی۔ چنانچہ تیس ہزار فوج آپ کے ساتھ ہو گئی، لیکن موسم سخت گرمی کا تھا، کھجوروں کی فصل پکنے اور کٹنے کا زمانہ تھا جس پر اہل مدینہ کی گزران بڑی حد تک موقوف تھی، مقابلہ بھی ایک باقاعدہ فوج سے تھا اور وہ بھی اپنے وقت کی بڑی سلطنت کی فوج اور سرفر بھی دور دراز، اس لئے بعض کی ہمتیں جواب دے گئیں اور منافقین نے تو خوب ہی بہانے لگائے پھر بھی جب عیسائیوں کو حالات کی ناموافقت کے باوجود مسلمانوں کی اس تیاری کا علم ہوا تو خود ہی ان کے جوصلے پست ہو گئے اور انہیں فوج کشی کی ہمت نہ ہوئی۔ لشکر اسلام ایک مدت تک انتظار کے بعد واپس چلا آیا (سورہ توبہ میں) آیات مبارکہ: ((يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ)) (۹/التوبہ/۹۴) میں اس جنگ سے متعلق منافقین کا ذکر ہے دنیا کا رگاہ عمل ہے، وقت آنے پر جی چرانے والوں کو اسلامی اصطلاح میں لفظ منافق سے یاد کیا گیا ہے کیونکہ اسلام سراسر عملی زندگی کا نام ہے، سچ ہے۔

عمل سے زندگی بنتی ہے جنت بھی جہنم بھی یہ غاک اپنی فطرت میں نہ نوری ہے نہ تاری ہے

بَابُ الْكَافِرِ يَقْتُلُ الْمُسْلِمَ ثُمَّ يُسْلِمُ فَيَسُدُّ بَعْدُ وَيُقْتَلُ

باب: کافر اگر کفر کی حالت میں مسلمان کو مارے پھر مسلمان ہو جائے، اسلام پر مضبوط رہے اور اللہ

کی راہ میں مارا جائے تو اس کی فضیلت کا بیان

۲۸۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يُضْحِكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ يَدْخُلَانِ الْجَنَّةَ يَقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ ثُمَّ يَتَوْبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسْتَشْهِدُ)). [مسلم: ۳۱۶۶]

۲۸۲۶) ہم سے عبد اللہ بن یوسف تلمیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی ابوالزناد سے، انہوں نے اعرج سے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا ”(قیامت کے دن) اللہ تعالیٰ ایسے دو آدمیوں پر ہنس دے گا کہ ان میں سے ایک نے دوسرے کو قتل کیا تھا اور پھر بھی دونوں جنت میں داخل ہو گئے۔ پہلا وہ جس نے اللہ کے راستے میں جہاد کیا وہ شہید ہو گیا، اس کے بعد اللہ تعالیٰ نے قاتل کو توبہ کی توفیق دی اور وہ بھی اللہ کی راہ میں شہید ہوا اس طرح دونوں قاتل و مقتول بالآخر جنت میں داخل ہو گئے۔“

تشریح: یعنی قاعدہ تو یہ ہے کہ قاتل اور مقتول ایک ساتھ جنت یا جہنم میں جمع نہ ہوں، اگر مقتول اور شہید (اللہ کے راستے کا) جنتی ہے تو یقیناً ایسے انسان کا قاتل جہنم میں جائے گا لیکن اللہ پاک خود اپنی قدرت کے عجائبات ملاحظہ فرماتا ہے تو اسے ہنسی آ جاتی ہے کہ ایک شخص نے کافروں کی طرف سے لڑتے ہوئے ایک مسلمان مجاہد کو شہید کر دیا پھر اللہ کی قدرت کہ اسے بھی یہ ایمان کی حالت نصیب ہوئی اور اس کے بعد وہ مسلمانوں کی طرف سے لڑتے ہوئے شہید ہو گیا اور اس طرح قاتل اور مقتول دونوں جنت میں داخل ہو گئے۔ اللہ پاک جب اپنی قدرت کا یہ عجوبہ دیکھتا ہے تو ہنسی آ جاتی ہے جیسے اللہ کی اور صفات حق ہیں اس طرح اس کا ہنسنا بھی حق ہے جس کی کیفیت میں کرید کر تابدعت ہے، سلف کا یہی مسلک ہے۔

”قال ابن الجوزی اکثر السلف یمتنعون من تاویل مثل هذا ویمرؤنه کما جاء وینبغی ان یراعی فی مثل هذا الامرار اعتقاد انه لا تشبه صفات الله صفات الخلق ومعنی الامرار عدم العلم بالمراد منه مع اعتقاد التنزیه۔“

(فتح الباری جلد ۶ صفحہ ۵۰)

یعنی ابن جوزی رحمہ اللہ نے فرمایا کہ اکثر سلف صالحین اس قسم کی صفات الہی کی تاویل منع جانتے ہیں بلکہ جس طرح یہ وارد ہوتی ہیں اسی طرح تسلیم کرتے ہیں، اس اعتقاد کے ساتھ کہ اللہ کی صفات مخلوق کی صفات کے مشابہ نہیں ہیں۔ تسلیم کرنے کا مطلب یہ کہ ہم کو ان کے معانی معلوم ہیں، کیفیت معلوم نہیں۔

اس حدیث سے یہ بھی معلوم ہوا کہ اسلام لانے سے اور جہاد کرنے سے کفر کے سب گناہ معاف ہو جاتے ہیں، امام احمد اور ہمام کی روایت سے یہ صراحت نکلتی ہے کہ ان دو شخصوں میں ایک مؤمن تھا ایک کافر پس اگر ایک مسلمان دوسرے مسلمان کو عداوت یعنی جان بوجھ کر کسی شرعی وجہ کے بغیر قتل کر کے تو بہ کرے اور اللہ کی راہ میں شہید ہو تو اس کا گناہ معاف نہ ہوگا۔ حضرت عبداللہ بن عباس رضی اللہ عنہما کا یہی قول ہے کہ قاتل مؤمن کی تو بہ قبول نہیں اور جہور علما کہتے ہیں کہ اس کی تو بہ صحیح ہے اور آیت: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ (۴/ النساء: ۹۳) بر طریق تغلیظ ہے کہ لوگ اس سے باز ہیں، غلو سے مراد بہت مدت تک رہنا ہے۔ (خلاصہ حدیثی)

آج عید الاضحیٰ ۱۴۹۱ھ کو جبکہ جماعت کی دعوت پر بمبئی عید الاضحیٰ پڑھانے آیا ہوا تھا، یہ تشریحی بیان حوالہ قلم کیا گیا۔ اللہ پاک آج کے مبارک دن میں یہ دعا قبول کرے کہ اس مبارک کتاب کی تکمیل کا شرف حاصل ہو۔ آمین یا رب العالمین۔

۲۸۲۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، أَخْبَرَنِي عَنبَسَةُ بْنُ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِحَيْبَرٍ بَعْدَ مَا افْتَتَحُوهَا فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَسْأَلُكَ لِي فَقَالَ بَعْضُ بَنِي سَعِيدٍ بَنِي الْعَاصِ: لَا تُسْأَلُ لَهُ يَا رَسُولَ اللَّهِ! فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقِلٍ فَقَالَ ابْنُ سَعِيدٍ بَنِي الْعَاصِ: وَاعْبَجَا لَوْ بَرَّ تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَابٍّ يَنْعَى عَلَيَّ قَتَلَ رَجُلٍ مُسْلِمٍ أَكْرَمَهُ اللَّهُ عَلَى بَدْيٍ وَلَمْ يَهْنُ عَلَى يَدَيْهِ قَالَ: فَلَا أَذْرِي أَسْأَلُ لَهُ أَمْ لَمْ يَنْسَهُمْ

(۲۸۲۷) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے زہری نے بیان کیا کہ مجھے غنیمہ بن سعید نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں جب رسول اللہ ﷺ کی خدمت میں حاضر ہوا تو آپ خیبر میں ٹھہرے ہوئے تھے اور خیبر فتح ہو چکا تھا، میں نے عرض کیا یا رسول اللہ! میرا بھی (مال غنیمت میں) حصہ لگائیے۔ سعید بن عاص کے ایک لڑکے (ابان بن سعید رضی اللہ عنہ) نے کہا یا رسول اللہ! ان کا حصہ نہ لگائیے۔ اس پر ابو ہریرہ رضی اللہ عنہ بولے کہ یہ شخص تو ابن قوئل (نعمان بن مالک رضی اللہ عنہ) کا قاتل ہے۔ ابان بن سعید رضی اللہ عنہ نے کہا کتنی عجیب بات ہے کہ یہ جانور (یعنی ابو ہریرہ) ابھی تو پہاڑ کی چوٹی سے بکریاں چراتے چراتے یہاں آ گیا ہے اور ایک مسلمان کے قتل کا مجھ پر الزام لگا تا ہے۔ اس کو یہ خبر نہیں کہ جسے اللہ تعالیٰ نے میرے ہاتھوں سے (شہادت) عزت

لَهُ: قَالَ سُفْيَانُ: وَحَدَّثَنِي السَّعِيدِيُّ عَنْ جَدِّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو عَبْدِ اللَّهِ: السَّعِيدِيُّ هُوَ عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ. [إطرافه في: ٤٢٣٧، ٤٢٣٨، ٤٢٣٩] [ابوداود: ٢٧٢٣، ٢٧٢٤]

دی اور مجھے اس کے ہاتھوں سے ذلیل ہونے سے بچالیا (اگر اس وقت میں مارا جاتا) تو دوزخی ہوتا، عنبہ نے بیان کیا کہ اب مجھے یہ نہیں معلوم کہ آپ نے ان کا بھی حصہ لگایا یا نہیں۔ سفیان نے بیان کیا، کہا کہ مجھ سے سعیدی نے اپنے دادا کے واسطے سے بیان کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ سعیدی سے مراد عمرو بن لُحی بن سعید بن عمرو بن سعید بن عاص ہیں۔

تشیع: روایت میں ابن قوئل سے مراد نعمان بن مالک بن ثعلبہ بن احزم بن فہر بن غنم صحابی ہیں، قوئل ان کے دادا ثعلبہ کا لقب تھا، وہ احد کے دن ابان کے ہاتھ شہید ہوئے تھے، کہتے ہیں انہوں نے اس دن یہ دعا کی تھی کہ یا اللہ! سورج ڈوبنے سے پہلے میں جنت کی سیر کروں، اللہ نے ان کی یہ دعا قبول فرمائی اور وہ سورج غروب ہونے سے پہلے ہی شہید ہو گئے۔ ویر عرب میں ملی سے چھوٹا ایک جانور، جس کی دم اور کان چھوٹے ہوتے ہیں۔ ((قدم)) اور ((ضان)) جو لفظ آیا ہے بعض نے کہا یہ ایک پہاڑ کا نام ہے جو قبیلہ دوس کے قریب تھا حضرت ابو ہریرہ رضی اللہ عنہ ادھر ہی کے باشندے تھے گویا ابان بن سعید نے حضرت ابو ہریرہ رضی اللہ عنہ پر یہ طعن کیا، ان کے پسہ قد ہونے کو بر سے تشبیہ دی، اور بکریوں کا گڈر یا قرار دیتے ہوئے اپنے جرم کا اقرار بھی کیا مگر یہ کہ اس وقت وہ مسلمان نہیں ہوئے تھے بعد میں اللہ نے دولت اسلام سے سرفراز کر دیا۔ حافظ صاحب فرماتے ہیں:

”والمراد منه ههنا قول ابان ((اكرمهم الله على يدى ولم يهني على يديه)) واراد بذلك ان النعمان استشهد بيد ابان فاکرمه الله بالشهادة ولم يقتل ابان على كفره فیدخل النار وهو المراد بالاهانة بل عاش ابان حتى تاب واسلم وكان اسلامه قبل خيبر بعد الحديبية وقال ذلك الكلام بحضرة النبي ﷺ واقره عليه وهو موافق لما تضمنته الترجمة۔“

(فتح الباری جلد ٦ صفحہ ٥١)

قول ابان سے یہاں مراد یہ کہ اللہ نے میرے ہاتھ پر ان کو عزت شہادت دی اور ان کے ہاتھوں سے قتل کرا کر مجھ کو ذلیل نہیں کیا، جس سے مراد لیا کہ نعمان ابان کے ہاتھ شہید ہوئے پس اللہ نے ان کا اکرام فرمایا اور ابان کفر پر نہیں مراد نہ دوزخ میں جاتا۔ اللہ نے ان کو حدیہ کے بعد اسلام نصیب فرمایا۔ ابان نے یہ باتیں نبی کریم ﷺ کے سامنے بیان کیں آپ خاموش رہے، اس سے ترجمہ باب ثابت ہوا آپ نے ابو ہریرہ رضی اللہ عنہ کا حصہ نہیں لگایا۔ اس پر حافظ صاحب فرماتے ہیں: ”واحتج به من قال ان من حضر بعد فراغ الواقعة ولو كان خرج مددا لهم ان لا يشارك من حضرها وهو قول الجمهور۔“ (فتح الباری) یعنی اس سے دلیل لی اس نے جس نے کہا کہ جو شخص جنگ ہونے کے بعد حاضر ہوا اگر چہ وہ مدد کرنے کے ہی لے آیا ہو، اس کو حاضر ہونے والوں کے ساتھ حصوں میں شریک نہیں کیا جائے گا۔ جمہور کا یہی قول ہے۔

بَابُ مَنِ اخْتَارَ الْغَزْوَ عَلَى الصَّوْمِ

٢٨٢٨۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا (٢٨٢٨) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان ثَابِتُ الْبَنَانِيُّ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: کیا، کہا ہم سے ثابت بنانی نے، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے كَانَ أَبُو طَلْحَةَ لَا يَصُومُ عَلَى عَهْدِ سنا، انہوں نے بیان کیا کہ ابو طلحہ زید بن سہیل رضی اللہ عنہ رسول اللہ ﷺ کے النَّبِيِّ ﷺ مِنْ أَجْلِ الْغَزْوِ فَلَمَّا قُبِضَ زمانے میں جہاد میں شرکت کے خیال سے (نقلی) روزے نہیں رکھتے تھے

النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِرًا إِلَّا يَوْمَ فِطْرِ أَوْ لَيْكِنَ آفَ كِي دَفَات كَ بَعْدَ بَحْرِ مِيں نَ اُنْهِيں عِيْدُ الْفِطْرِ اَوْرِ عِيْدُ الْاَضْحَى كَ سَوَا رَوْزَ كَ بَغْيَرِ نَبِيں دِيكْهَا۔

تشریح: جہاد ایک ایسا عمل ہے جس میں فرض نماز بھی کم ہو جاتی ہے پھر نفل نماز اور روزوں کا ذکر ہی کیا ہے کیونکہ جہاد ان سب پر مقدم ہے مگر عام طور پر مسلمان اس فریضہ سے غافل ہو گئے اور نفل بلکہ خود ساختہ نمازوں، وظیفوں نے ان کو میدان جہاد سے قطعاً غافل کر دیا۔ الا ماشاء اللہ پیچھے بتلایا جا چکا ہے کہ اسلام میں جہاد یعنی قتال محض مدافعتی طور پر ہے جارحانہ جنگ کو اسلام نے ہرگز جائز نہیں رکھا۔

بَابُ: الشَّهَادَةُ سَبْعُ نِسْوَى باب: اللہ کی راہ میں مارے جانے کے سوا شہادت کی اور بھی سات قسمیں ہیں القتل

۲۸۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الشُّهَدَاءُ خَمْسَةٌ: الْمُطْعُونُ وَالْمُطَوَّنُّ وَالْفَرَقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ)). [راجع: ۶۵۳]

(۲۸۲۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں سہمی نے، انہیں ابو صالح نے، انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”شہید پانچ قسم کے ہوتے ہیں۔ طاعون میں ہلاک ہونے والا، پیٹ کی بیماری میں ہلاک ہونے والا، ڈوب کر خرنے والا، دھب کر مرنے والا اور اللہ کے راستے میں شہادت پانے والا۔“

تشریح: بعض احادیث میں شہادت کی سات قسموں کا صاف ذکر آیا ہے، امام بخاری رحمہ اللہ نے عنوان انہیں احادیث کے پیش نظر لگایا ہے لیکن چونکہ یہ احادیث ان کی شرائط پر نہیں تھیں، اس لئے انہیں باب کے تحت نہیں لائے۔ مقدم یہ ہے کہ شہادت صرف جہاد کرتے ہوئے قتل ہو جانے کا ہی نام نہیں ہے بلکہ اس کی مختلف صورتیں ہیں۔ یہ بات دوسری ہے کہ اللہ کے راستے میں جہاد کرتے ہوئے شہادت پانے کا درجہ بہت ہی بلند ہے۔ (دوسری روایتوں میں ہے کہ جو جل کر یا سمونہ میں مر جائے یا عورت زچگی میں یا آدمی اپنے مال و جان کی حفاظت میں یا سفر میں یا سانپ اور بچھو کے کاٹنے سے یا درندے کے پھاڑنے سے مر جائے، وہ شہید ہے، امام نووی رحمہ اللہ فرماتے ہیں:

”المراد بشهادة هؤلاء كلهم غير المقتول في سبيل الله انهم يكون لهم ثواب الشهداء واما في الدنيا فيغسلون ويصلون عليهم وقد سبق في كتاب الايمان بيان هذا وان الشهداء ثلاثة اقسام شهيد في الدنيا والاخرة وهو المقتول في حرب الكفار وشهيد في الاخرة دون احكام الدنيا وهم هؤلاء المذكورون هنا وشهيد في الدنيا دون الاخرة وهو من غل في الغنمة او قتل مدبرا۔“ (نووی، ج: ۲/ ص: ۱۴۳)

یعنی مقتول کے علاوہ ان جملہ شہادتوں سے مراد یہ کہ آخرت میں ان کو شہداء کا ثواب ملے گا مگر دنیا میں وہ شہداء کی طرح نہیں بلکہ عام مسلمانوں کی طرح غسل دیئے جائیں گے اور ان پر نماز جنازہ بھی پڑھی جائے گی۔ شہداء تین قسم کے ہوتے ہیں، ایک تو وہ ہیں جو دنیا و آخرت میں شہید ہی ہیں، جو جہاد میں کفار کے ہاتھوں سے مارے جائیں۔ دوسری قسم کے شہید وہ جو آخرت میں شہید ہوئے مگر آخرت میں شہید نہیں، وہ ایسے لوگ ہیں جنہوں نے مال غنیمت وغیرہ میں خیانت کی۔ تیسری قسم کے شہید وہ جو دنیا میں شہید ہیں مگر دنیا میں ان پر احکام شہداء جاری نہ ہوں گے، ایسے ہی شہداء یہاں مذکور ہیں۔ لفظ شہید کی حقیقت بتلانے کے لئے امام نووی رحمہ اللہ شارح مسلم لکھتے ہیں:

”واما سبب تسميته شهيدا فقال النضر بن شميل لانه حي فان ارواحهم شهدت وحضرت دار السلام وارواح

غیر ہم انما تشہدہا یوم القیامۃ وقال ابن الانباری لان اللہ تعالیٰ وملائکتہ علیہم الصلوٰۃ والسلام یشہدوں لہ بالجنۃ وقیل لانہ شہد عند خروج روحہ ما اعدہ اللہ تعالیٰ لہ من الثواب والکرامۃ وقیل لان ملائکۃ الرحمۃ یشہدونه فیأخذون روحہ وقیل لانہ شہدہ بالایمان وخاتمۃ الخیر بظاہر حالہ وقیل لان علیہ شہیدا بکونہ شہیدا وهو الدم وقیل لانہ ممن یشہد علی الامم یوم القیامۃ بابلاغ الرسل الرسالۃ الیہم وعلیٰ هذا القول یشارکہم غیرہم فی هذا الوصف۔“

(نوی، ج: ۲، ص: ۱۳۴)

یعنی شہید کی وجہ تسمیہ کے بارے میں پس نظر بن ٹمیل نے کہا کہ وہ زندہ ہے یعنی ان کی روح دارالسلام میں زندہ اور حاضر رہتی ہے جبکہ ان کے غیر کی رو میں قیامت کے دن وہاں حاضر ہوں گی۔ ابن انباری نے کہا اس لئے کہ اللہ پاک اور اس کے فرشتے اس کے لئے جنت کی شہادت دیتے ہیں اور کہا گیا کہ اس لئے کہ جب بھی اس کی روح نکلی اس نے ثواب اور کرامت سے متعلق اللہ کے وعدوں کا مشاہدہ کیا اور کہا گیا کہ اس لئے کہ رحمت کے فرشتے اس کی شہادت کے وقت حاضر ہوتے اور اس کی روح کو لے لیتے ہیں اور کہا گیا کہ اس لئے کہ ظاہری شہادت کی بنا پر اس کے ایمان اور خاتمہ بالخیر کی شہادت دی گئی اور کہا گیا کہ اس پر اس کا خون شاہد ہوگا جو اس کے شہید ہونے کی شہادت دے گا اور کہا گیا کہ اس لئے کہ وہ قیامت کے دن دوسری امتوں پر شہادت دے گا کہ ان کے رسولوں نے ان کو اللہ کے پیغامات پہنچا دیئے اور اس قول پر ان کے غیر بھی اس میں ان کے شریک ہوں گے۔

۲۸۳۰۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عَاصِمٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ)) . کے لئے شہادت کا درجہ رکھتی ہے۔“

[طرفہ فی: ۵۷۳۲] [مسلم: ۴۹۴۴، ۴۹۴۵]

تشریح: اس لئے طاعون زدہ علاقوں سے بھاگنا یا ان میں داخل ہونا منع ہے، اس بیماری میں آدمی کے گلے یا بغل میں گلٹی ہوتی ہے اور شدید بخار کے ساتھ دو دن میں آدمی ختم ہوتا ہے، اسی کو بلیک بھی کہتے ہیں۔

بَابُ قَوْلِ اللَّهِ: بَابُ: اللّٰهُ تَعَالٰی کا فرمان:

”مسلما نوں میں جو لوگ معذور نہیں ہیں اور جہاد سے بیٹھ رہیں وہ اور اللہ کی راہ میں اپنے مال اور جان سے جہاد کرنے والے برابر نہیں ہو سکتے، اللہ نے ان لوگوں کو جو اپنے مال اور جان سے جہاد کریں، بیٹھے رہنے والوں پر ایک درجہ فضیلت دی ہے۔ یوں اللہ تعالیٰ کا اچھا وعدہ سب کے لئے ہے اور اللہ تعالیٰ نے مجاہدوں کو بیٹھے والوں پر بہت بڑی فضیلت دی ہے“ اللہ کے فرمان ﴿غَفُورًا رَحِيمًا﴾ تک۔

[النساء: ۹۶، ۹۵]

تشریح: پہلے یہ آیت یوں اتری تھی: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ﴾ اِی قَوْلِهِ ﴿غَفُورًا رَحِيمًا﴾. [النساء: ۹۶، ۹۵]

تشریح: پہلے یہ آیت یوں اتری تھی: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ﴾ اِی قَوْلِهِ ﴿غَفُورًا رَحِيمًا﴾. [النساء: ۹۶، ۹۵]

امام نووی رحمہ اللہ اس کے ذیل میں فرماتے ہیں:

”فیہ دلیل لقسوط الجہاد عن المعذورین ولكن لا یكون ثوابہم ثواب المجاہدین بل لهم ثواب نیاہم ان کان لهم نية صالحة كما قال النبی ﷺ ولكن جہاد ونية وفيه ان الجہاد فرض كفاية ليس بفرض عين وفيه رد على من يقول انه كان في زمن النبی ﷺ فرض عين وبعده فرض كفاية والصحيح انه لم يزل فرض كفاية من حين شرع وهذه الایة ظاهرة فی ذلك لقوله تعالى ﴿وَكَلَّا وَعَدَ اللَّهُ الْحَسَنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ اجْرًا عَظِيمًا﴾۔

یعنی یہ دلیل ہے کہ معذور لوگوں سے جہاد معاف ہے مگر ان کو مجاہدین کا ثواب نہیں ملے گا بلکہ ان کی نیک نیتی کا ثواب ملے گا بشرطیکہ وہ نیت صالحہ رکھتے ہوں جیسا کہ نبی کریم ﷺ نے فرمایا کہ جہاد اور نیت جہاد قیامت تک کے لئے باقی ہے۔ اس سے یہ بھی ثابت ہوا کہ جہاد فرض عین نہیں بلکہ صرف فرض کفاہ ہے اور اس میں اس شخص کا بھی رد ہے جو کہتا ہے کہ نبی کریم ﷺ کے زمانہ میں جہاد فرض عین تھا بعد میں فرض کفاہ ہو گیا، صحیح یہ ہے کہ جہاد ہمیشہ سے فرض کفاہ ہی چلا آ رہا ہے۔ آیت باب کا ظاہر مفہوم بھی یہی ہے کہ اللہ نے سب سے نیک وعدہ فرمایا ہے اور قاعدین پر مجاہدین کو بڑی فضیلت ہے۔ قاعدین یعنی جہاد سے بیٹھ رہنے والے لوگ مراد ہیں۔

۲۸۳۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللَّهِ ﷺ زَيْدًا فَجَاءَ بِكَتِفٍ فَكَتَبَهَا وَشَكَأ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَتَزَلَّتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ غَيْرُ أُولَى الصَّرْرِ. [إطرافه في: ۴۵۹۳]

(۲۸۳۱) ہم سے ابو الولید نے بیان کیا، انہوں نے کہا کہ ہم سے شعبہ نے بیان کیا ابو اسحاق سے کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا آپ کہتے تھے کہ جب آیت ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ نازل ہوئی تو رسول اللہ ﷺ نے زید بن ثابت رضی اللہ عنہ (جو کاتب وحی تھے) کو بلایا، آپ ایک چوڑی ہڈی ساتھ لے کر حاضر ہوئے اور اس آیت کو لکھا اور ابن ام مکتوم نے جب اپنے نایبا ہونے کی شکایت کی تو آیت یوں نازل ہوئی: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الصَّرْرِ﴾

[۴۵۹۴، ۴۹۹۰] [مسلم: ۴۹۱۱]

تشریح: اس زمانہ میں چونکہ کاغذ زیادہ نہیں تھا، اس لئے ہڈی یا اور بہت سی دوسری چیزوں پر بھی خاص طریقے استعمال کرنے کے بعد اس طرح لکھا جاتا کہ صاف پڑھا جاسکتا تھا اور کتابت بھی ایک طویل زمانہ تک باقی رہتی تھی۔ یہاں ایسی ہی ایک ہڈی پر آیت لکھنے کا ذکر ہوا ہے۔ اس آیت نے نایبنا وغیرہ معذورین کو فرضیت جہاد سے مستثنیٰ کر دیا۔ جس دور میں جیسا کہ آج کل ہے شرائط جہاد پورے طور پر موجود نہ ہوں اس دور کے اہل اسلام بھی معذورین میں شمار ہوں گے مگر ایسے دور کو ضعف اسلام کا دور کہا جائے گا جیسا کہ بدالاسلام غریبا وسعود کما بدال سے ظاہر ہے۔

۲۸۳۲۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ الزُّهْرِيِّ، حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ ابْنِ شِهَابٍ عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ أَنَّهُ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنِي أَنَّ

(۲۸۳۲) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد زہری نے بیان کیا، کہا کہ مجھ سے صالح بن کیسان نے بیان کیا ابن شہاب سے، انہوں نے سہل بن سعد زہری رضی اللہ عنہ سے انہوں نے بیان کیا کہ میں نے مروان بن حکم (خليفة اور اس وقت کے امیر مدینہ) کو مسجد نبوی میں بیٹھے ہوئے دیکھا تو ان کے قریب گیا اور پہلو میں بیٹھ گیا اور پھر انہوں نے ہمیں خبر دی کہ زید بن ثابت انصاری رضی اللہ عنہ نے انہیں خبر دی تھی

کہ رسول اللہ ﷺ نے ان سے آیت لکھائی ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ انہوں نے بیان کیا پھر عبد اللہ بن ام مکتوم رضی اللہ عنہ آئے، آپ اس وقت مجھ سے آیت مذکورہ لکھوا رہے تھے، انہوں نے کہا یا رسول اللہ! اگر مجھ میں جہاد کی طاقت ہوتی تو میں بھی جہاد میں شریک ہوتا۔ وہ ناپیتا تھے، اس پر اللہ تبارک و تعالیٰ نے اپنے رسول ﷺ پر وحی نازل کی۔ اس وقت آپ کی ران میری ران پر تھی میں نے آپ ﷺ پر وحی کی شدت کی وجہ سے آپ کی ران کا اتنا بوجھ محسوس کیا کہ مجھے ڈر ہو گیا کہ کہیں میری ران پھٹ نہ جائے۔ اس کے بعد وہ کیفیت آپ سے ختم ہو گئی اور اللہ عز و جل نے ﴿غَيْرُ أُولِي الضَّرَرِ﴾ نازل فرمائے۔

زَيْدُ بْنُ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَلَى عَلَيْهِ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُبَلِّغُهَا عَلِيًّا قَالَ: يَا رَسُولَ اللَّهِ! لَوْ اسْتَطَعْتُ الْجِهَادَ لَجَاهَدْتُ وَكَانَ رَجُلًا أَعْمَى فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى رَسُولِهِ ﷺ وَفَخِذَهُ عَلَى فَخِذِي فَتَقَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَ فَخِذِي ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ: ﴿غَيْرُ أُولِي الضَّرَرِ﴾ [طرقہ فی: ۴۵۹۲] [ترمذی: ۳۰۳۳؛ نسائی: ۳۱۰۰، ۳۰۹۹]

تشریح: رسول کریم ﷺ پر جب وحی نازل ہوتی تو آپ کی حالت دیگرگوں ہو جاتی، سخت سردی میں پسینہ پسینہ ہو جاتے اور جسم مبارک بوجھل ہو جاتا۔ اسی کیفیت کو راوی نے یہاں بیان کیا ہے۔ آیت میں ان الفاظ سے ناپیتا بیمار اپنا ج لوگ فرضیت جہاد سے مشغی کر دیئے گئے۔ سچ ہے: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ (البقرہ: ۲۸۶) احکام الہی صرف انسانی وسعت و طاقت کی حد تک بجالانے ضروری ہیں۔

باب: کافروں سے لڑتے وقت صبر کرنا

بَابُ الصَّبْرِ عِنْدَ الْقِتَالِ

(۲۸۳۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، کہا ہم سے ابو اسحاق موسیٰ بن عقبہ نے بیان کیا، ان سے سالم بن ابی النضر نے کہ عبد اللہ بن ابی اوفی رضی اللہ عنہ نے (عمر بن عبید اللہ کو) لکھا تو میں نے وہ تحریر پڑھی کہ رسول اللہ ﷺ نے فرمایا ہے: ”جب تمہاری کفار سے مدد بھیڑ ہو تو صبر سے کام لو۔“

۲۸۳۳۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ أَبِي النَّضْرِ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى كَتَبَ فَقَرَأَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا)).

[راجع: ۲۸۱۸]

تشریح: یعنی مستقل مزاجی کے ساتھ جسے ہر دور حالات جیسے بھی ہوں بدل ہرگز نہ ہو، بزدلی یا فرار مومن کی شان نہیں۔ اگر موت مقدر نہیں ہے تو یقیناً سلامتی کے ساتھ وہی ہوگی اور موت مقدر ہے تو کوئی طاقت نہ بچا سکے گی۔ یہی ایمان اور یقین ہے جو مرد مومن کو غازی یا شہید کے معزز القاب سے ملقب کرتا ہے۔ ارشاد باری ہے: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (البقرہ: ۱۵۳) ”اے ایمان والو! صبر اور نماز سے مدد حاصل کرو، بے شک اللہ پاک صبر کرنے والوں کے ساتھ ہے۔“

باب: مسلمانوں کو (محارب) کافروں سے لڑنے

بَابُ التَّحْرِيطِ عَلَى الْقِتَالِ

کی رغبت دلانا

وَقَوْلِ اللَّهِ: ﴿حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾. (اور سورہ انفال میں) اللہ تعالیٰ کا فرمان کہ ”اے رسول! مسلمانوں کو (الانفال: ۶۵) کافروں سے لڑنے کا شوق دلاؤ۔“

تشریح: کافروں سے مراد وہ جو اسلامی ریاست پر حملہ کریں۔ جو غیر مسلم مسلمانوں کے ساتھ امن و صلح کے ساتھ رہیں ان کے ساتھ جنگ و جہاد و غداری ہرگز جائز نہیں ہے جیسا کہ ارشاد باری ہے: ﴿وَأَنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا﴾ (۸/ الانفال: ۶۱) اگر وہ غیر مسلم صلح صفائی کے لئے جھکیں تو تم بھی اس کے لئے جھک جاؤ، امن و امان و صلح کے ساتھ رہو کہ اللہ کو یہی پسند ہے: ﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾ (۲/ البقرة: ۲۰۵) اللہ فساد کو ہرگز دوست نہیں رکھتا۔

۲۸۳۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ وَلَمْ يَكُنْ لَهُمْ عَيْنٌ يَعْمَلُونَ ذَلِكَ لَهُمْ فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ» فَقَالُوا مُجِيبِينَ لَهُ:

(۲۸۳۴) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، کہا ہم سے ابواسحاق نے بیان کیا، ان سے حمید نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ نبی کریم ﷺ (غزوہ خندق کے شروع ہونے سے کچھ پہلے جب خندق کی کھدائی ہو رہی تھی) میدان خندق کی طرف تشریف لے گئے، آپ نے دیکھا کہ مہاجرین اور انصار رضی اللہ عنہم سردی کی سختی کے باوجود صبح ہی صبح خندق کھودنے میں مصروف ہیں، ان کے پاس غلام بھی نہیں تھے جو ان کی اس کھدائی میں مدد کرتے۔ آپ ﷺ نے ان کی تھکن اور بھوک کو دیکھا تو آپ نے دعا فرمائی: ”اے اللہ! زندگی تو بس آخرت ہی کی زندگی ہے پس انصار اور مہاجرین کی مغفرت فرما۔“ یعنی

درحقیقت جو مزہ ہے آخرت کا ہے مزہ

بخش دے انصار اور پردیسیوں کو اے خدا

صحابہ رضی اللہ عنہم نے اس کے جواب میں کہا ہم وہ ہیں جنہوں نے محمد ﷺ کے ہاتھ پر اس وقت تک جہاد کرنے کا عہد کیا ہے جب تک ہماری جان میں جان ہے۔ یعنی

اپنے پیغمبر محمد (ﷺ) سے یہ بیعت ہم نے کی

جب تک ہے زندگی لڑتے رہیں گے ہم سدا

باب: خندق کھودنے کا بیان

بَابُ حَفْرِ الْخَنْدَقِ

تشریح: پہلے زمانوں میں دشمنوں سے محفوظ رہنے کی صورتوں میں سے ایک صورت یہ بھی تھی کہ قلعے یا شہر کے چاروں طرف گہری خندق کھود کر اس کو پانی سے لبریز کر دیا جاتا، اسی طرح وہ قلعہ یا شہر دشمن سے محفوظ ہو جایا کرتا تھا۔ مسلمانوں کو بھی ایک دفعہ مدینہ کی حفاظت کے لئے ایسا ہی کرنا پڑا اور حاضرہ میں جنگ کے پرانے حالات سب دوسری صورتوں میں تبدیل ہو چکے ہیں، اب جنگ زمین سے زیادہ فضا میں لڑی جاتی ہے۔

۲۸۳۵۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ،
 حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: جَعَلَ
 الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ الْخَنْدَقَ
 حَوْلَ الْمَدِينَةِ وَيَنْقُلُونَ التُّرَابَ عَلَى مُتُونِهِمْ
 وَيَقُولُونَ:

(۲۸۳۵) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا،
 کہا ہم سے عبدالعزیز نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے
 بیان کیا کہ (جب تمام عرب کے مدینہ منورہ پر حملہ کا خطرہ ہوا تو) مدینہ کے
 ارد گرد مہاجرین و انصار خندق کھودنے میں مشغول ہو گئے، مٹی اپنی پشت پر
 لادلا دیکر اٹھاتے اور (یہ رجز) پڑھتے جاتے:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا
 عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا
 وَالنَّبِيُّ ﷺ يَجِيبُهُمْ وَيَقُولُ:
 ((اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
 فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ)).

ہم وہ ہیں جنہوں نے محمد ﷺ کے ہاتھ پر اس وقت تک جہاد کے لئے
 بیعت کی ہے جب تک ہماری جان میں جان ہے۔
 نبی کریم ﷺ ان کے پاس رجز کے جواب میں یہ دعا فرماتے:
 ”اے اللہ! آخرت کی خیر کے سوا اور کوئی خیر نہیں، پس آپ انصار اور
 مہاجرین کو برکت عطا فرما۔“

[راجعہ: ۲۸۳۴]

تشریح: حدیث میں مدینہ شریف کے ارد گرد خندق کھودنے کا ذکر ہے۔ یہی ترجمہ الباب ہے۔

۲۸۳۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ
 أَبِي إِسْحَاقَ سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ النَّبِيُّ ﷺ
 يَنْقُلُ وَهُوَ يَقُولُ: ((لَوْلَا أَنْتَ مَا اهْتَدَيْنَا)).
 [اطرافہ فی: ۲۸۳۷، ۳۰۳۴، ۴۱۰۴، ۴۱۰۶،
 ۶۶۲۰، ۷۲۳۶] [مسلم: ۴۶۷۰، ۴۶۷۱]

(۲۸۳۶) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان
 سے ابواسحاق نے، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا کہ نبی
 کریم ﷺ (خندق کھودتے ہوئے مٹی) اٹھا رہے تھے اور فرما رہے تھے
 کہ ”اے اللہ! اگر تو نہ ہوتا تو ہمیں ہدایت نصیب نہ ہوتی“، یعنی تو ہدایت گر
 نہ ہوتا تو نہ ملتی ہم کو راہ۔

تشریح: یہ جنگ شوال ۵ھ میں ہوئی تھی، جس میں جملہ اقوام عرب نے متحد ہو کر اسلام کے خلاف یلغار کی تھی مگر اللہ نے ان کو ذلیل کر کے لوٹا دیا۔
 سورہ احزاب میں اس جنگ کے کچھ لڑے خیز کوائف مذکور ہوئے ہیں۔

۲۸۳۷۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا
 شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ:
 رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ
 التُّرَابَ وَقَدْ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ
 وَهُوَ يَقُولُ:

(۲۸۳۷) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا،
 ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ میں
 نے رسول اللہ ﷺ کو غزوہ احزاب (خندق) کے موقع پر دیکھا کہ
 آپ ﷺ مٹی (خندق کھودنے کی وجہ سے جو نکلتی تھی) خود ڈھور رہے تھے،
 مٹی سے آپ کے پیٹ کی سفیدی چھپ گئی تھی اور آپ یہ شعر کہہ رہے تھے

((لَوْلَا أَنْتَ مَا اهْتَدَيْنَا

وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَإِنْ لَمْ سَكَنَّا عَلَيْنَا

محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

پاؤں جوا دے ہمارے ، دے لڑائی میں ثبات
بے سبب ہم پر یہ کافر ظلم سے چڑھ آتے ہیں
جب وہ بہکائیں ہمیں سنتے نہیں ہم ان کی بات

وَكَبَّتِ الْأَقْدَامُ إِنْ لَا قِيْنَا
إِنَّ الْأَمْلَى قَدْ بَقُوا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً فِتْنَةً أَبِينَا))

[راجع: ۲۸۳۶]

تشریح: حدیث میں ذکر کردہ آخری الفاظ ((ان الالی قد بقوا علینا)) کا مطلب یہ کہ یا اللہ! دشمنوں نے خواہ مخواہ ہمارے خلاف قدم اٹھایا اور ہمارے ساتھ زیادتی کی ہے، اس لئے مجبوراً ہم کو ان کے جواب میں میدان میں آنا پڑا ہے۔ اس سے ظاہر ہے کہ اسلامی جنگ مدافعتی ہوتی ہے جس کا مقصد عظیم فتنہ ساز کو فرو کر کے امن و امان کی فضا پیدا کرنا ہوتا ہے۔ جو لوگ اسلام پر قتل و غارت گری کا الزام لگاتے ہیں وہ حق سے سراسر ناواقفیت کا ثبوت دیتے ہیں۔

باب: جو شخص کسی معقول عذر کی وجہ سے جہاد میں
شریک نہ ہو سکا

يَابُ مَنْ حَبَسَهُ الْعُذْرُ عَنِ
الْغَزْوِ

۲۸۳۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ، أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ ﷺ. (۲۸۳۸) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے حمید نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ غزوہ تبوک سے واپس ہوئے۔

[طرفاء فی: ۲۸۳۹، ۴۴۲۳]

۲۸۳۹۔ ح: وَحَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزَاةٍ فَقَالَ: ((إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلَفْنَا مَا سَلَكْنَا بَشْعًا وَلَا وَادِيًا إِلَّا وَهُمْ مَعَنَا فِيهِ حَبَسَهُمُ الْعُذْرُ)). (۲۸۳۹) امام بخاری رحمہ اللہ حدیث کی دوسری سند بیان کرتے ہیں کہ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، یہ زید کے بیٹے ہیں، ان سے حمید نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک غزوہ (تبوک) پر تھے تو آپ نے فرمایا: ”کچھ لوگ مدینہ میں ہمارے پیچھے رہ گئے ہیں لیکن ہم کسی بھی گھاٹی یا وادی میں (جہاد کے لئے) چلیں وہ ثواب میں ہمارے ساتھ ہیں کہ وہ صرف عذر کی وجہ سے ہمارے ساتھ نہیں آ سکے۔“ اور موسیٰ نے بیان کیا کہ ہم سے حماد نے بیان کیا، ان سے حمید نے، ان سے موسیٰ بن انس نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے فرمایا۔ ابو عبد اللہ امام بخاری رحمہ اللہ فرماتے ہیں کہ پہلی سند زیادہ صحیح ہے۔

وَقَالَ مُوسَى: حَدَّثَنَا حَمَّادٌ عَنْ حُمَيْدٍ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَبِيهِ، قَالَ النَّبِيُّ ﷺ: قَالَ أَبُو عَبْدِ اللَّهِ: الْأَوَّلُ عِنْدِي أَصَحُّ. [راجع:

[۲۸۳۸] [ابوداؤد: ۲۵۰۸]

تشریح: پہلی سند وہ جس میں حمید اور انس کے درمیان موسیٰ بن انس کا واسطہ نہیں ہے یہی زیادہ صحیح ہے جگہ تبوک میں پیچھے رہ جانے والوں میں کچھ واقعی ایسے تھے جن کے عذرات صحیح تھے، وہ دل سے شرکت چاہتے تھے مگر مجبوراً پیچھے رہ گئے، ان ہی کے بارے میں آپ نے یہ بشارت پیش فرمائی۔ ترجمہ اور باب میں مطابقت ظاہر ہے۔

باب: جہاد میں روزے رکھنے کی فضیلت

(۲۸۳۰) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو ابن جریج نے خبر دی، کہا کہ مجھے یحییٰ بن سعید اور سہیل بن ابی صالح نے خبر دی، ان دونوں حضرات نے نعمان بن ابی عیاش سے سنا، انہوں نے ابو سعید خدری رضی اللہ عنہ سے، آپ نے بیان کیا کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا آپ فرماتے تھے کہ ”جس نے اللہ تعالیٰ کے راستے میں (جہاد کرتے ہوئے) ایک دن بھی روزہ رکھا اللہ تعالیٰ اسے جہنم سے ستر سال کی مسافت کی دوری تک دور کر دے گا۔“

بَابُ فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ

۲۸۴۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ وَسُهَيْلُ بْنُ أَبِي صَالِحٍ أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعْدَ اللَّهِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا)). [مسلم: ۲۷۱۱، ترمذی: ۱۱۶۲۳، نسائی: ۲۲۴۷،

۲۲۵۲، ابن ماجہ: ۱۷۱۷]

تشریح: مجتہد مطلق امام بخاری رحمۃ اللہ علیہ یہ بتانا چاہتے ہیں کہ قرآن و حدیث میں لفظ فی سبیل اللہ زیادہ تر جہاد ہی کے لئے بولا گیا ہے۔ حدیث مذکور میں بھی جہاد کرتے ہوئے روزہ رکھنا مراد ہے جس سے نقلی روزہ مراد ہے اور اسی کی یہ فضیلت ہے۔ حقیقت یہ ہے کہ مرد جہاد کا روزہ اور مرد جہاد کی نماز بہت اونچا مقام رکھتی ہے۔

باب: اللہ کی راہ (جہاد) میں خرچ کرنے کی

فضیلت کا بیان

(۲۸۳۱) ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیبان نے بیان کیا یحییٰ سے، وہ ابو سلمہ سے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جس شخص نے اللہ کے راستے میں ایک جوڑا (کسی چیز کا) خرچ کیا تو اسے جنت کے داروغہ بلائیں گے۔ جنت کے ہر دروازے کا داروغہ (اپنی طرف) بلائے گا کہ اے فلاں! اس دروازے سے آ۔“ اس پر ابو بکر رضی اللہ عنہ بولے یا رسول اللہ! پھر اس شخص کو کوئی خوف نہیں رہے گا۔ نبی اکرم صلی اللہ علیہ وسلم نے فرمایا: ”مجھے امید ہے کہ تم بھی انہیں میں سے ہو گے۔“

۲۸۴۱۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ كُلُّ خَزَنَةٍ بَابِ أَيِّ قُلٍّ هَلُمَّ)) قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: ((إِنِّي لَأَرْجُو أَنْ تَكُونُوا مِنْهُمْ)).

[راجع: ۱۸۹۷] [مسلم: ۲۳۷۳]

تشریح: اس حدیث میں بھی لفظ فی سبیل اللہ سے جہاد ہی مراد ہے جو خرچ کرنے سے مراد ہے کہ جو چیز بھی دی وہ کم از کم دود کی تعداد میں دی اس پر یہ فضیلت ہے۔

۲۸۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا (۲۸۳۲) ہم سے محمد بن سنان نے بیان کیا، کہا کہ ہم سے فلیح نے بیان کیا،

ان سے ہلال نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ رسول اللہ ﷺ منبر پر تشریف لائے اور فرمایا: ”میرے بعد تم پر دنیا کی جو برکتیں کھول دی جائیں گی، میں تمہارے بارے میں ان سے ڈر رہا ہوں کہ (کہیں تم ان میں مبتلا نہ ہو جاؤ)“ اس کے بعد آپ نے دنیا کی رنگینیوں کا ذکر فرمایا۔ پہلے دنیا کی برکات کا ذکر کیا پھر اس کی رنگینیوں کو بیان فرمایا، اتنے میں ایک صحابی کھڑے ہوئے اور عرض کیا یا رسول اللہ! کیا بھلائی برائی پیدا کر دے گی۔ آپ اس پر تھوڑی دیر کے لئے خاموش ہو گئے۔ ہم نے سمجھا کہ آپ ﷺ پر وحی نازل ہو رہی ہے۔ سب لوگ خاموش ہو گئے جیسے ان کے سروں پر پرندے ہوں۔ اس کے بعد آپ نے چہرہ مبارک سے پسینہ صاف کیا اور دریافت فرمایا: ”سوال کرنے والا کہاں ہے؟ کیا یہ بھی (مال اور دنیا کی برکات) خیر ہے؟“ تین مرتبہ آپ نے یہی جملہ دہرایا پھر فرمایا: دیکھو بہار کے موسم میں جب ہری گھاس پیدا ہوتی ہے، وہ جانور کو مار ڈالتی ہے یا مرنے کے قریب کر دیتی ہے مگر وہ جانور بچ جاتا ہے جو ہری ہری دوب چرتا ہے، کوئیں بھرتے ہی سورج کے سامنے جا کھڑا ہوتا ہے۔ لید، گوبر پیشاب کرتا ہے پھر اس کے ہضم ہو جانے کے بعد اور چرتا ہے، اسی طرح یہ مال بھی ہرا بھرا اور شیریں ہے اور مسلمان کا وہ مال کتنا عمدہ ہے جسے اس نے حلال طریقوں سے جمع کیا ہو اور پھر اسے اللہ کے راستے میں (جہاد کے لئے) یتیموں کے لئے اور مسکینوں کے لئے وقف کر دیا ہو لیکن جو شخص ناجائز طریقوں سے جمع کرتا ہے تو وہ ایک ایسا کھانے والا ہے جو کبھی آسودہ نہیں ہوتا اور وہ مال قیامت کے دن اس کے خلاف گواہ بن کر آئے گا۔“

باب: جو شخص غازی کا سامان تیار کر دے یا اس کے پیچھے اس کے گھر والوں کی خبر گیری کرے، اس کی فضیلت

فَلْيَنْجِ، حَدَّثَنَا هِلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْمَنْبَرِ فَقَالَ: ((إِنَّمَا أَخْشَى عَلَيْكُمْ مِنْ بَعْدِي مَا يَفْتَحُ عَلَيْكُمْ مِنْ بَرَكَاتِ الْأَرْضِ)) ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيَا فَبَدَأَ بِإِخْدَاهَا وَثَنَى بِالْأُخْرَى فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْيَأْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ قُلْنَا: يُوْحَى إِلَيْهِ وَسَكَتَ النَّاسُ كَأَنَّهُ عَلَى رُؤُوسِهِمُ الطَّيْرُ ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرِّحْضَاءَ فَقَالَ: ((أَيُّنَ السَّائِلِ أَنْفَا أَوْ خَيْرٌ هُوَ؟ ثَلَاثًا إِنْ الْخَيْرُ لَا يَأْتِي إِلَّا بِالْخَيْرِ وَإِنَّهُ كُلَّمَا نَبِئْتُ الرَّبِيعَ يَقْتُلُ أَوْ يَلْمُ إِلَّا أَكَلَةَ الْغَضِيرِ أَكَلْتُ حَتَّى إِذَا امْتَلَأْتُ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسُ فَفَلَطْتُ وَبَالَتْ ثُمَّ رَنَعْتُ وَإِنَّ هَذَا الْمَالُ خَصِرَةٌ حُلُوةٌ وَنَعْمُ صَاحِبُ الْمُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ فِي سَبِيلِ اللَّهِ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَنْ لَمْ يَأْخُذْهُ بِحَقِّهِ فَهُوَ كَالْأَكِلِ لَا يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ)). (راجع: ۹۲۱)

بَابُ فَضْلِ مَنْ جَهَّزَ غَازِيًا أَوْ خَلَفَهُ بِخَيْرٍ

۲۸۴۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، (۲۸۴۳) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا،

حَدَّثَنَا الْحُسَيْنُ، حَدَّثَنِي يَحْيَى قَالَ: هَمَّ سَعِيدٌ بْنُ سَعْدٍ أَنْ يَبْيانَ كَيْفَ كَانَ مُحَمَّدٌ فِي بَيْتِهِ، فَقَالَ: «مَنْ جَهَّزَ غَارِيًّا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَارِيًّا فِي سَبِيلِ اللَّهِ بِغَيْرِ فَقْدٍ غَزَا»۔ [مسلم: ۹۰۰۲، ۹۰۰۳؛ ابوداؤد: ۲۵۰۹؛ ترمذی: ۱۶۲۸، ۱۶۳۱؛ نسائی: ۳۱۸۰، ۳۱۸۱]

۲۸۴۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سَلِيمٍ إِلَّا عَلَى أَرْوَاحِهِ فَقِيلَ لَهُ فَقَالَ: «إِنِّي أَرْحُمُهَا قِيلَ أَخُوهَا مَعِي»۔ [مسلم: ۶۳۱۹]

۲۸۴۳۔ ہم سے موسیٰ نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے اسحاق بن عبد اللہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ مدینہ میں اپنی بیویوں کے سوا اور کسی کے گھر نہیں جایا کرتے تھے مگر ام سلیم کے پاس جاتے۔ آنحضرت ﷺ سے جب اس کے متعلق پوچھا گیا تو آپ نے فرمایا: ”مجھے اس پر رحم آتا ہے، اس کا بھائی (حرام بن ملحان رضی اللہ عنہ) میرے کام میں شہید کر دیا گیا۔“

تشریح: وہ سترقاری مبلغین صحابہ قبل رعل و ذکوان وغیرہ نے جن کو دھوکا سے شہید کر دیا تھا، ان میں اولین شہید بھی حرام بن ملحان رضی اللہ عنہ تھے۔ علامہ نے ام سلیم کو آپ کی رضائی خالہ بھی بتلایا ہے۔ امام نووی رحمہ اللہ فرماتے ہیں:

”على انها كانت محرما له ﷺ واختلفوا في كيفية ذلك فقال ابن عبد البر وغيره كانت احدى خالاته ﷺ من الرضاة وقال اخرون بل كانت خاله لاييه او لجده لان عبد المطلب كانت امه من بني النجار“ (نووی)

یعنی ام سلیم آپ کے لئے محرم تھی بعض لوگوں نے ان کو آپ کی خالہ بتلایا ہے اور رضائی بھی۔ بعض کہتے ہیں کہ آپ کے والد ماجد یا آپ کے دادا کی خالہ تھیں، اس لئے کہ عبد المطلب کی والدہ ماجدہ بنو نجران سے تھیں۔

باب: جنگ کے موقع پر خوشبو ملنا

بَابُ التَّحْنِطِ عِنْدَ الْقِتَالِ

۲۸۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُوسَى بْنِ أَنَسٍ قَالَ: وَذَكَرَ يَوْمَ الْيَمَامَةِ قَالَ: أَتَى أَنَسُ ثَابِتَ بْنَ قَيْسٍ وَقَدْ حَسَرَ عَنْ فَخْذَيْهِ وَهُوَ يَتَحَنِّطُ فَقَالَ: يَا عَمَّ مَا يَحْبِسُكَ أَنْ لَا تَجِيءَ؟ قَالَ: الْآنَ يَا ابْنَ أَخِي

۲۸۴۵۔ ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے ابن عون نے بیان کیا کہ انس بن مالک رضی اللہ عنہ ثابت بن قیس رضی اللہ عنہ کے یہاں گئے، انہوں نے اپنی ران کھول رکھی تھی اور خوشبو لگا رہے تھے۔ انس رضی اللہ عنہ نے کہا چچا اب تک آپ جنگ میں کیوں تشریف نہیں لائے؟ انہوں نے جواب دیا کہ بیٹے ابھی آتا ہوں

اور وہ پھر خوشبو لگانے لگے پھر (کفن پہن کر) تشریف لائے اور بیٹھ گئے (مراد صف میں شرکت سے ہے) انس رضی اللہ عنہ نے گفتگو کرتے ہوئے مسلمانوں کی طرف سے کچھ کمزوری کے آثار کا ذکر کیا تو انہوں نے فرمایا کہ ہمارے سامنے سے ہٹ جاؤ تاکہ ہم کافروں سے دست بدست لڑیں، رسول اللہ ﷺ کے ساتھ ہم ایسا کبھی نہیں کرتے تھے۔ (یعنی پہلی صف کے لوگ ڈٹ کر لڑتے تھے کمزوری کا ہرگز مظاہرہ نہیں ہونے دیتے تھے) تم نے اپنے دشمنوں کو بہت بری چیز کا عادی بنا دیا ہے (تم جنگ کے موقع پر پیچھے ہٹ گئے) وہ حملہ کرنے لگے۔ اس حدیث کو حماد نے ثابت سے اور انہوں نے انس رضی اللہ عنہ سے روایت کیا۔

تشریح: جنگ یمامہ بزمانہ حضرت ابوبکر صدیق رضی اللہ عنہ ۱۲ھ میلہ کذاب مدنی نبوت سے لڑی گئی تھی۔ تفصیلات کتاب المغازی میں آئیں گی۔ ان شاء اللہ العزیز۔

باب: دشمنوں کی خبر لانے والے دستہ کی فضیلت

بَابُ فَضْلِ الطَّلِيعَةِ

تشریح: لفظ طلّیعة کے متعلق حافظ صاحب فرماتے ہیں: "ای من یبعث الی العدو لیطلع علی احوالهم وهو اسم جنس لیشمل الواحد فما فوقہ۔" (فتح البخاری) یعنی جو شخص دشمنوں کے حالات کی اطلاع حاصل کرنے کے لئے بھیجا جائے اور یہ اسم جنس ہے جو واحد اور جمع سب پر مشتمل ہے۔

(۲۸۴۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے محمد بن منکدر نے بیان کیا اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے جنگ خندق کے دن فرمایا: "دشمن کے لشکر کی خبر میرے پاس کون لا سکتا ہے؟" (دشمن سے مراد یہاں بنو قریظہ تھے) زبیر رضی اللہ عنہ نے کہا کہ میں۔ آپ نے دوبارہ پھر پوچھا: "دشمن کے لشکر کی خبریں کون لا سکے گا؟" اس مرتبہ بھی زبیر رضی اللہ عنہ نے کہا کہ میں۔ اس پر نبی کریم ﷺ نے فرمایا: "ہر نبی کے حواری (سچے مددگار) ہوتے ہیں اور میرے حواری زبیر ہیں۔"

۲۸۴۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ يَوْمَ الْأَحْزَابِ)) فَقَالَ الزُّبَيْرُ: أَنَا ثُمَّ قَالَ: ((مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ)) فَقَالَ الزُّبَيْرُ: أَنَا. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الزُّبَيْرِ)). [أطرافه في: ۲۸۴۷، ۲۹۹۷، ۳۷۱۹، ۴۱۱۳، ۷۲۶۱] [مسلم: ۶۲۴۴]

ترمذی: ۳۷۴۵؛ ابن ماجہ: ۱۲۲]

باب: کیا جاسوسی کے لئے کسی ایک شخص کو بھیجا جا سکتا ہے؟

بَابُ: هَلْ يُبْعَثُ الطَّلِيعَةُ وَحْدَهُ؟

(۲۸۴۷) ہم سے صدقہ نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، کہا ہم سے ابن منکدر نے بیان کیا، انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے صحابہ کو (بنی قریظہ کی خبر لانے کے لئے) دعوت دی۔ صدقہ (امام بخاری کے استاذ) نے کہا کہ میرا خیال ہے یہ غزوہ خندق کا واقعہ ہے۔ تو زبیر رضی اللہ عنہ نے اس پر لبیک کہا پھر آپ نے بلایا اور زبیر رضی اللہ عنہ نے لبیک کہا پھر تیسری بار آپ ﷺ نے فرمایا: ”ہر نبی کے حواری ہوتے ہیں اور میرے حواری زبیر بن عوام (رضی اللہ عنہ) ہیں۔“

۲۸۴۷۔ حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ حَدَّثَنَا ابْنُ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ قَالَ صَدَقَةُ: أَظُنُّهُ يَوْمَ الْخَنْدَقِ فَانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الزُّبَيْرُ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَ الزُّبَيْرِ بُنُ الْعَوَامِ)). [راجع: ۲۸۴۶] [مسلم: ۶۲۴۳]

باب: دو آدمیوں کا مل کر سفر کرنا

(۲۸۴۸) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابوشہاب نے بیان کیا، ان سے خالد حذافہ نے ان سے ابو قلابہ نے اور ان سے مالک بن حویرث رضی اللہ عنہ نے بیان کیا کہ جب ہم نبی کریم ﷺ کے یہاں سے وطن کے لئے واپس لوٹے تو آپ نے ہم سے فرمایا: ایک میں تھا اور دوسرے میرے ساتھی ”(ہر نماز کے وقت) اذان پکارتا اور اقامت کہتا اور تم دونوں میں جو بڑا ہو وہ نماز پڑھائے۔“

بَابُ سَفَرِ الْإِثْنَيْنِ
۲۸۴۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا أَبُو شَهَابٍ، عَنْ خَالِدِ الْحَذَاءِ عَنْ أَبِي قَلَابَةَ عَنْ مَالِكِ بْنِ الْحَوِیْثِ قَالَ: انْصَرَفْتُ مِنْ عِنْدِ النَّبِيِّ ﷺ فَقَالَ لَنَا أَنَا وَصَاحِبُ لَبِي: ((أَدُّنَا وَاقِفِيْمَا وَلْيُؤْمَرْكُمَا أَكْبَرُكُمَا)). [راجع: ۶۲۸]

تشریح: یہ حدیث کتاب الصلوٰۃ میں گزر چکی ہے یہاں امام بخاری رحمہ اللہ اس کو اس لئے لائے کہ ایک حدیث میں وارد ہوا ہے کہ اکیلا سفر کرنے والا شیطان ہے اور دو شخص سفر کرنے والے دو شیطان ہیں اور تین شخص جماعت۔ اس حدیث کی رو سے بعض نے دو شخصوں کا سفر مکروہ رکھا ہے، امام بخاری رحمہ اللہ نے اسی حدیث سے اس کا جواز نکالا معلوم ہوا کہ ضرورت سے دو آدمی بھی سفر کر سکتے ہیں۔

باب: قیامت تک گھوڑے کی پیشانی کے ساتھ خیر و برکت بندھی ہوئی ہے

بَابُ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِبِهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

تشریح: سواری کے جانوروں میں گھوڑے کو ایک نمایاں مقام حاصل ہے، یہ جانور اپنی وفا شعار اور فرمانبرداری کے لحاظ سے انسانوں کے لئے ہمیشہ سے ایک محبوب جانور رہا ہے۔ جنگ میں گھوڑے سے سواری کی خدمت بڑی اہمیت رکھتی ہے۔ آج بھی جبکہ آج کے مشینی دور میں بہتر سے بہتر سواریاں ایجاد میں آ چکی ہیں، قدم قدم پر موثر و ہوائی جہاز موجود ہیں مگر گھوڑے کی اہمیت آج بھی مسلم ہے۔ لشکروں کی زینت جو گھوڑے کے ساتھ وابستہ ہے دوسری سواریوں کے ساتھ نہیں ہے۔ دنیا میں کوئی حکومت ایسی نہیں جس میں گھوڑا سوار فوج کا دستہ نہ ہو۔ اسلام نے نہ صرف جنگ و جہاد بلکہ رفاہ عامہ کے لئے بھی گھوڑا پالنے کی بڑی فضیلت بیان کی ہے۔ بہت سے ایسے مقامات جہاں مشینی سواریوں کی پہنچ نہیں ہوتی گھوڑا وہاں تک رسائی پالنے میں مشہور ہے۔ ان جملہ احادیث میں گھوڑے کی فضیلت ان ہی خوبیوں کی بنا پر وارد ہوئی ہے۔ خاص طور پر جبکہ پہلے زمانوں میں یہی جانور جنگ

میں بہادروں کا موس جان ہوتا تھا۔ اسلامی نقطہ نظر سے مجاہدین کے گھوڑے بڑی فضیلت رکھتے ہیں اور ان ہی پر ان حملہ سوار یوں کو قیاس کیا جاسکتا ہے جو آج مشینی سواریاں بحری و بری و فضائی مقابلوں میں استعمال میں آتی ہیں۔ آج کے مشینی دور میں ان کی بڑی اہمیت ہے۔ جو قومیں اپنے آلات جنگ میں زیادہ تعداد ایسے ہی آلات کی مہیا کرتی ہیں، وہی قومیں آج فتح یاب ہوتی ہیں اور جن کے پاس یہ آلات نہیں ہوتے وہ بے حد کمزور تصور کی جاتی ہیں۔ آج کی دنیا میں امریکہ اور روس کا نام اس لئے روشن ہے کہ وہ اس قسم کے آلات مہیا کرنے میں دنیا کی سب قوموں سے آگے ہیں۔ الفاظ باب میں خیر سے مراد ہر بھلائی اور مال بھی مراد ہے۔ عموماً اہل عرب خیر کا لفظ مال پر بولتے ہیں جیسا کہ آیت کریمہ میں لفظ ﴿إِنْ تَوَكَّلْ خَيْرٌ مِنْهُ﴾ (۲/البقرة: ۱۸۰) میں خیر سے مال ہی مراد ہے۔

۲۸۴۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ)). [طرفه في: ۳۶۴۴] ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت تک گھوڑے کی پیشانی کے ساتھ خیر و برکت وابستہ رہے گی۔“ (کیونکہ اس سے جہاد میں کام لیا جاتا رہے گا)۔

[مسلم: ۴۸۴۵]

۲۸۵۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ وَابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ بْنِ النُّجَعِدِ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ)) قَالَ سُلَيْمَانُ عَنْ شُعْبَةَ عَنْ عُرْوَةَ بْنِ أَبِي النُّجَعِدِ وَتَابِعَهُ مُسَدَّدٌ عَنْ هُشَيْنٍ عَنْ حُصَيْنٍ عَنِ الشَّعْبِيِّ عَنْ عُرْوَةَ ابْنِ أَبِي النُّجَعِدِ. [اطرافه في: ۲۸۵۲، ۳۱۱۹، ۳۶۴۳] ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حصین اور ابن ابی السفر نے، ان سے شعبی نے اور ان سے عروہ بن جعد رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت تک گھوڑے کی پیشانی کے ساتھ خیر و برکت بندھی رہے گی۔“ سلیمان نے شعبہ کے واسطے سے بیان کیا کہ ان سے عروہ بن ابی الجعد نے۔ اس روایت کی متابعت (جس میں بجائے ابن الجعد کے ابن ابی الجعد ہے) مسدد نے ہشیم سے کی، ان سے حصین نے، ان سے شعبی نے اور ان سے عروہ بن ابی الجعد نے۔

[مسلم: ۴۸۴۹، ۴۸۵۰؛ نسائی: ۳۶۴۳]

[۳۵۷۶، ۳۵۷۹؛ ابن ماجہ: ۲۷۸۶]

تشریح: سعد نے بھی ابی الجعد کہا۔ ابن ندیم نے بھی اسی کو ٹھیک کہا ہے اور ابن ابی حاتم نے کہا کہ ابوالجعد کا نام سعد تھا۔ سلیمان کی روایت ابو نعیم کے مستخرج میں اور مسدد کی روایت ان کے مسند میں موصول ہے۔

۲۸۵۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْبُرْكََةُ فِي نَوَاصِي الْخَيْلِ)). [طرفه في: ۳۶۴۵] ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے ان سے ابوالتیاح نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”گھوڑے کی پیشانی میں برکت بندھی ہوئی ہے۔“

[طرفه في: ۳۶۴۵] [مسلم: ۴۸۵۴]

نسائی: ۳۵۷۳

بَابُ: الْجِهَادُ مَا ضِيَ مَعَ الْبِرِّ

وَالْفَاجِرِ

لِقَوْلِ النَّبِيِّ ﷺ: ((الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا كَيْونَكَ نَبِيٌّ كَرِيمٌ ﷺ كَارِشَادٌ هَيْءُ الْغَوْزِ فِي مِيشَانِي مِيشَانِي قِيَامَتِ تَكْ خَيْرِ الْخَيْرِ إِلَى يَوْمِ الْقِيَامَةِ)).
و برکت قائم رہے گی۔

تشریح: اور گھوڑا اس لئے متبرک ہے کہ وہ آلہ جہاد ہے تو معلوم ہوا کہ جہاد بھی قیامت تک ہوتا رہے گا۔ امام بخاری رحمہ اللہ امام ابو داؤد کی یہ حدیث نکلا سکے کہ جہاد واجب ہے تم پر ہر ایک بادشاہ اسلام کے ساتھ خواہ وہ نیک ہو یا بد گو کبیرہ گناہ کرتا ہو اور اس کی یہ حدیث کہ جہاد جب سے اللہ نے مجھ کو بھیجا قیامت تک قائم رہے گا۔ اخیر میری امت دجال سے لڑے گی، کسی ظالم کے ظلم یا عادل کے عدل سے جہاد باطل نہیں ہو سکتا۔ کیونکہ دونوں حدیثیں امام بخاری رحمہ اللہ کی شرط کے موافق نہیں۔ خلاصہ یہ کہ جہاد امام عادل ہو یا فاسق ہر دو کے ساتھ درست ہے۔

۲۸۵۲۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرٍ، حَدَّثَنِي عُرْوَةُ الْبَارِقِيُّ أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الْأَجْرُ وَالْمَغْنَمُ)). [راجع: ۲۸۵۰]
ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، کہا ہم سے عامر نے، کہا ہم سے عروہ باریقی نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”خیر و برکت قیامت تک گھوڑے کی پیشانی کے ساتھ بندھی رہے گی یعنی آخرت میں ثواب اور دنیا میں مال غنیمت ملتا رہے گا۔“

تشریح: امام بخاری رحمہ اللہ یہ بتانا چاہتے ہیں کہ گھوڑے میں خیر و برکت کے متعلق حدیث آئی ہے وہ اس کے آلہ جہاد ہونے کی وجہ سے ہے اور جب قیامت تک اس میں خیر و برکت قائم رہے گی تو اس سے نکلا کہ جہاد کا حکم بھی قیامت تک باقی رہے گا اور چونکہ قیامت تک آنے والا دور ہر اچھا اور برا دونوں ہوگا اس لئے مسلمانوں کے امر ابھی اسلامی شریعت کے پوری طرح پابند ہوں گے اور کبھی ایسے نہیں ہوں گے لیکن جہاد کا سلسلہ کبھی بند نہ ہوگا۔ کیونکہ یہ اعلائے کلمۃ اللہ اور دنیا و آخرت میں سر بلندی کا ذریعہ ہے۔ اس لئے اسلامی مفاد کے پیش نظر ظالم حکمرانوں کی قیادت میں جہاد کیا جاتا رہے گا۔

بَابُ مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ لِقَوْلِهِ: ﴿وَمَنْ رَّبَّاطٍ الْخَيْلِ﴾ كِتَابُ التَّحْقِيقِ

بَابُ: جَوْشَخْصِ جِهَادِ كِتَابِ نَيْتِ سِ (گھوڑا پالے) اللہ

تَعَالَى كِتَابِ ارشَادِ ﴿وَمَنْ رَّبَّاطٍ الْخَيْلِ﴾ كِتَابِ التَّحْقِيقِ

میں

۲۸۵۳۔ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا طَلْحَةُ بْنُ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدًا الْمَقْبَرِيَّ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِمَانًا بِاللَّهِ))
ہم سے علی بن حفص نے بیان کیا، کہا ہم سے امام عبد اللہ بن مبارک نے بیان کیا، کہا مجھ کو طلحہ بن ابی سعید نے خبر دی، کہا کہ میں نے سعید مقبری سے سنا، وہ بیان کرتے تھے کہ انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس شخص نے اللہ تعالیٰ پر ایمان کے ساتھ اور اس کے وعدہ ثواب کو سچا جانتے ہوئے اللہ کے راستے میں

وَتَصَدِّقًا بِوَعْدِهِ فَإِنَّ سَبْعَةَ وَرِيَّةٍ وَرَوَّثَهُ (جہاد کے لئے) گھوڑا پالا تو اس گھوڑے کا کھانا پینا اور اس کا پیشاب و لید سب وَبَوَّثَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ)۔ (نسائی: ۳۵۸۴) قیامت کے دن اس کی ترازو میں ہوگا اور سب پر اس کو ثواب ملے گا۔“

تشریح: حافظ صاحب فرماتے ہیں: ”فی هذا الحديث جواز وقف الخيل للمدافعة عن المسلمين وليستنبط منه جواز وقف غير الخيل من المنقولات ومن غير المنقولات من باب أولى۔“ (فتح الباری) یعنی اس حدیث سے ثابت ہوا کہ دشمنوں کی مدافعت کے لئے گھوڑے کو وقف کرنا جائز ہے، اسی سے گھوڑے کے سوا اور بھی جائیداد منقولہ کا وقف کرنا ثابت ہوا، جائیداد غیر منقولہ کا وقف تو بہر صورت بہتر ہے۔ دورہ حاضر میں مشنی آلات حرب و ضرب بہت سی قسموں کے وجود میں آچکے ہیں جن کے بغیر آج میدان میں کامیابی مشکل ہے، اسی لئے اقوام عالم ان آلات کی فراہمی میں ایک دوسرے سے آگے بڑھنے کی کوششوں میں مصروف ہیں۔ جب بھی کبھی کسی بھی جگہ اسلامی قواعد کے تحت جہاد کا موقع ہوگا، ان آلات کی ضرورت ہوگی اور ان کی فراہمی سب پر مقدم ہوگی۔ اس لحاظ سے ایسے مواقع پر ان سب کی فراہمی بھی دور رسالت میں گھوڑوں کی فراہمی جیسے ثواب کا موجب ہوگی۔ ان شاء اللہ تعالیٰ۔

باب: گھوڑوں اور گدھوں کا نام رکھنا

۲۸۵۴۔ ہم سے محمد بن ابی بکر نے بیان کیا، کہا ہم سے فضیل بن سلیمان بیان کیا، ان سے ابو حازم نے، ان سے عبد اللہ بن ابی قتادہ نے اور ان سے ان کے باپ نے کہ وہ نبی کریم ﷺ کے ساتھ (صلح حدیبیہ کے موقع) پر نکلے۔ ابو قتادہ رضی اللہ عنہ اپنے چند ساتھیوں کے ساتھ پیچھے رہ گئے تھے ان کے دوسرے تمام ساتھی تو محرم تھے لیکن انہوں نے خود احرام نہیں باندھا تھا۔ ان کے ساتھیوں نے ایک گورخر دیکھا ابو قتادہ رضی اللہ عنہ کے اس پر نظر پڑنے سے پہلے ان حضرات کی نظر اگرچہ اس پر پڑی تھی لیکن انہوں نے اسے چھوڑ دیا تھا لیکن ابو قتادہ رضی اللہ عنہ اسے دیکھتے ہی اپنے گھوڑے پر سوار ہوئے، ان کے گھوڑے کا نام جرادہ تھا، اس کے بعد انہوں نے ساتھیوں سے کہا کہ کوئی ان کا کوڑا اٹھا کر انہیں دے دے (جسے لئے بغیر وہ سوار ہو گئے تھے) ان لوگوں نے اس سے انکار کیا (محرم ہونے کی وجہ سے) اس لئے انہوں نے خود ہی لے لیا اور گورخر پر حملہ کر کے اس کی کونچیں کاٹ دیں انہوں نے خود بھی اس کا گوشت کھایا اور دوسرے ساتھیوں نے بھی کھایا پھر نبی کریم ﷺ کی خدمت میں حاضر ہوئے جب یہ لوگ آپ کے ساتھ ہو لئے آپ نے پوچھا: ”کیا اس کا گوشت تمہارے پاس بچا ہوا باقی ہے؟“ اور قتادہ نے کہا کہ ہاں اس کی ایک ران ہمارے ساتھ باقی ہے۔ چنانچہ نبی کریم ﷺ نے بھی وہ گوشت کھایا۔

بَابُ اسْمِ الْفَرَسِ وَالْجِمَارِ

۲۸۵۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ عَنْ أَبِي حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ فَتَخَلَّفَ أَبُو قَتَادَةَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرِمُونَ وَهُوَ غَيْرُ مُحْرِمٍ فَأَرَا جِمَارًا وَخَشِيَ قَبْلَ أَنْ يَرَاهُ فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتَّى رَأَاهُ أَبُو قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ يُقَالُ لَهَا: الْجَرَادَةُ فَسَأَلَهُمْ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَتَنَاولُوهُ فَحَمَلَهُ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَنَبَذُوا فَلَمَّا أَدْرَكُوهُ قَالَ: ((هَلْ مَعَكُمْ مِنْهُ شَيْءٌ)) قَالَ: مَعَنَا رَجُلُهُ فَأَخَذَهَا النَّبِيُّ ﷺ فَأَكَلَهَا. [راجع: ۱۸۲۱]

تشریح: گھوڑے کا نام چراوہ تھا، اس سے باب کا مطلب ثابت ہوا۔

۲۸۵۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى، حَدَّثَنَا أَبِي بْنُ عَبَّاسِ بْنِ سَهْلٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ: اللَّخِيفُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمُ: اللَّخِيفُ بِالْخَاءِ.

(۲۸۵۵) ہم سے علی بن عبد اللہ بن جعفر نے بیان کیا، کہا ہم سے معن بن عیسیٰ نے بیان کیا، کہا ہم سے ابی بن عباس بن سہل نے بیان کیا، ان سے ان کے والد نے ان کے دادا (سہل بن سعد رضی اللہ عنہ) سے بیان کیا کہ ہمارے باغ میں نبی کریم ﷺ کا ایک گھوڑا رہتا تھا جس کا نام لُخِيف تھا۔ امام بخاری رحمہ اللہ فرماتے ہیں کہ بعض نے اللَّخِيف بتایا ہے۔

۲۸۵۶۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ يَحْيَى بْنَ آدَمَ، حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ مُعَاذٍ قَالَ: كُنْتُ رَدَفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ: عُفَيْرٌ فَقَالَ: ((يَا مُعَاذُ! هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ؟ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((لَئِنْ حَقَّ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا)) قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أُبَشِّرُ بِهِ النَّاسَ قَالَ: ((لَا تُبَشِّرُهُمْ فَيَكِيدُوا)). [اطرافہ فی: ۵۹۶۷، ۶۲۶۷، ۶۵۰۰، ۷۳۷۳] [مسلم: ۱۴۴] .

(۲۸۵۶) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے یحییٰ بن آدم سے سنا، انہوں نے کہا کہ ہم سے ابوالاخص نے بیان کیا، ان سے اسحاق نے، ان سے عمرو بن میمون نے اور ان سے معاذ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جس گدھے پر سوار تھے، میں اس پر آپ کے پیچھے بیٹھا ہوا تھا۔ اس گدھے کا نام عُفَیر تھا۔ آپ نے فرمایا: ”اے معاذ! کیا تمہیں معلوم ہے کہ اللہ تعالیٰ کا حق اپنے بندوں پر کیا ہے؟ اور بندوں کا حق اللہ تعالیٰ پر کیا ہے؟“ میں نے عرض کیا اللہ اور اس کے رسول ہی زیادہ جانتے ہیں؟ آپ نے فرمایا: ”اللہ کا حق اپنے بندوں پر یہ ہے کہ اس کی عبادت کریں اور اس کے ساتھ کسی کو شریک نہ ٹھہرائیں اور بندوں کا حق اللہ تعالیٰ پر یہ ہے کہ جو بندہ اللہ کے ساتھ کسی کو شریک نہ ٹھہراتا ہو اللہ اسے عذاب نہ دے۔“ میں نے کہا یا رسول اللہ! کیا میں اس کی لوگوں کو بشارت نہ دے دوں؟ نبی ﷺ نے فرمایا: ”لوگوں کو اس کی بشارت نہ دو ورنہ وہ خالی اعتماد کر بیٹھیں گے۔“ (اور نیک اعمال سے غافل ہو جائیں گے)۔

تشریح: یہاں گدھے کا نام عفیر مذکور ہے، اسی سے باب کا مطلب ثابت ہوا۔ حدیث ہذا سے شرک کی انتہائی مذمت اور توحید کی انتہائی خوبی بھی ثابت ہوئی۔ قرآن مجید کی بہت سی آیات میں مذکور ہے کہ شرک اتنا بڑا گناہ ہے جو شخص بحالت شرک دنیا سے چلا گیا، اس کے لئے جنت قطعاً حرام ہے۔ وہ ہمیشہ کے لئے نارودوزخ میں جلا رہے گا۔ صدافسوس کہ کتنے نام نہاد مسلمان ہیں جو قرآن مجید پڑھنے کے باوجود اندھے ہو کر شرک کا مومنوں میں گرفتار ہیں بلکہ بت پرستوں سے بھی آگے بڑھ گئے ہیں۔ جو قیروں میں دفن شدہ بزرگوں سے حاجات طلب کرتے، دودر داز سے ان کی ودھائی دیتے اور ان کے ناموں کی نذر نیاز کرتے ہیں اور ایسے ایسے غلط اعتقاد بزرگوں کے بارے میں رکھتے ہیں جو اعتقاد کھلے ہوئے شرک یا اعتقاد ہیں اور جو بت پرستوں کو ہی زیب دیتے ہیں مگر نام نہاد مسلمانوں نے اسلام کو برا کر دیا ہے ”ہداهم اللہ الی صراط مستقیم“ توحید و شرک کی تفصیلات کے لئے تقویۃ الایمان کا مطالعہ نہایت اہم اور ضروری ہے۔

۲۸۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ نَسَارٍ، حَدَّثَنَا غُنْدَلٌ، (۲۸۵۷) ہم سے محمد بن نثار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا

محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ فَرَجٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لَنَا يَقَالُ لَهُ: مَذْنُوبٌ فَقَالَ: ((مَا رَأَيْنَا مِنْ فَرَجٍ وَإِنْ وَجَدْنَاهُ لَكِبْرًا))۔
 ہم سے شعبہ نے بیان کیا کہ میں نے قتادہ سے سنا کہ انس بن مالک رضی اللہ عنہ نے بیان کیا (ایک رات) مدینہ میں کچھ خطرہ سامحوس ہوا تو نبی کریم ﷺ نے ہمارا (ابو طلحہ رضی اللہ عنہ) کا جو آپ کے عزیز تھے (گھوڑا منگوا لیا، گھوڑے کا نام مندوب تھا۔ پھر آپ نے فرمایا: ”خطرہ تو ہم نے کوئی نہیں دیکھا البتہ اس گھوڑے کو ہم نے سمندر پایا ہے۔“ [راجع: ۲۶۲۷]

تشریح: ایک دفعہ مدینہ میں رات کو ایسا خیال لوگوں کو ہوا کہ اچانک کسی دشمن نے شہر پر حملہ کر دیا ہے، نبی کریم ﷺ خود بنفس نفیس مندوب گھوڑے پر سوار ہو کر اندھیری رات میں اس کی تحقیق کے لئے نکلے مگر اس افواہ کو آپ نے غلط پایا، یہی واقعہ یہاں مذکور ہے۔

بَابُ مَا يُذَكَّرُ مِنْ شُؤْمِ الْفَرَسِ

باب: اس بیان میں کہ بعض گھوڑے منحوس ہوتے ہیں

۲۸۵۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّمَا الشُّؤْمُ فِي ثَلَاثَةِ فِي الْفَرَسِ وَالْمَوَاةِ وَالذَّارِ))۔ [راجع: ۲۰۹۹]

۲۸۵۸) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، ان سے زہری نے بیان کیا، انہیں سالم بن عبد اللہ نے خبر دی اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا آپ نے فرمایا تھا کہ ”نحوست صرف تین ہی چیزوں میں ہوتی ہے، گھوڑے میں، عورت میں اور گھر میں۔“

[مسلم: ۵۸۰۶، ۵۸۰۹]

تشریح: یعنی اگر نحوست کوئی چیز ہوتی تو ان چیزوں میں ہوتی جیسے آگے کی حدیث سے معلوم ہوتا ہے۔ ابوداؤد کی روایت میں ہے کہ بدفالی کوئی چیز نہیں اگر ہو تو گھر اور گھوڑے اور عورت میں ہوگی اور ابن خزیمہ اور حاکم نے نکالا کہ دو شخص حضرت عائشہ رضی اللہ عنہا کے پاس گئے کہ ابو ہریرہ رضی اللہ عنہ یہ حدیث بیان کرتے ہیں کہ تین چیزوں میں نحوست ہوتی ہے گھوڑے اور عورت اور گھر میں۔ یہ سن کر حضرت عائشہ رضی اللہ عنہا بہت غصے ہوئیں اور کہنے لگیں کہ نبی کریم ﷺ نے ایسا نہیں فرمایا بلکہ آپ نے جاہلیت والوں کا یہ خیال بیان فرمایا تھا کہ وہ ان چیزوں میں نحوست کے قائل تھے۔ علمائے اس میں اختلاف کیا ہے کہ واقعی ان چیزوں میں نحوست کوئی شے ہے یا نہیں، اکثر نے انکار کیا ہے کیونکہ دوسری صحیح حدیث میں ہے کہ بدشگونی کوئی چیز نہیں ہے نہ جھوٹ کوئی چیز نہ تیرہ تیزی اور بعض نے کہا کہ نحوست سے یہ مراد ہے کہ گھوڑا بد ذات، کابل شریر، بسیار خور ہو یا عورت بد زبان بد رویہ ہو یا گھر تنگ اور بے ہوا اور گندہ ہو۔ ابوداؤد کی ایک حدیث میں ہے آپ سے ایک شخص نے بیان کیا یا رسول اللہ! ہم ایک گھر میں جا کر رہے تو ہمارا شمار کم ہو گیا، مال گھٹ گیا۔ آپ نے فرمایا ایسے برے گھر کو چھوڑ دو۔ (وحیدی) حضرت حافظ صاحب فرماتے ہیں:

”باب ما يذكر من شؤم الفرس أي هل هو على عموم أو مخصوص ببعض الخيل وهل هو على ظاهره أو مآول؟ وقد أشار بإيراد حديث سهل بعد حديث ابن عمر إلى أن الحصر الذي في حديث ابن عمر ليس على ظاهره و بترجمة الباب الذي بعده وهي الخيل لثلاثة إلى أن الشؤم مخصوص ببعض الخيل دون بعض وكل ذلك من لطيف نظره و دقيق فكره قال الكرمانى فان قلت الشؤم قد يكون في غيرها فما معنى الحصر قال الخطابي اليمن والشؤم علامتان لما يصيب

یعنی باب جس میں گھوڑے کی نحوست کا ذکر ہے وہ اپنے عموم پر ہے یا اس سے بعض گھوڑے مراد ہیں اور کہا وہ ظاہر پر ہے یا اس کی تاویل کی گئی ہے اور امام بخاری رحمہ اللہ نے حدیث ابن عمر رضی اللہ عنہما کے بعد حدیث سہل لا کر اشارہ فرمایا ہے کہ حدیث ابن عمر رضی اللہ عنہما کا حصر اپنے ظاہر پر نہیں ہے اور ترجمۃ الباب جو بعد میں ہے جس میں ہے کہ گھوڑا تین قسم کے آدمیوں کے لئے ہوتا ہے۔ اس سے معلوم ہوتا ہے کہ نحوست عام نہیں ہے بلکہ بعض گھوڑوں کے ساتھ خاص ہوتی ہے اور یہ امام بخاری رحمہ اللہ کی باریک نظری ہے اور آپ رحمہ اللہ کی گہری فکر ہے (جو ایک مجتہد مطلق کی شان کے عین لائق ہے) اگر کوئی کہے کہ نحوست اس کے غیر میں حصر کے معنی میں آتی ہے تو اس کے جواب میں خطاب نے کہا ہے کہ برکت اور نحوست دو ایسی علامتیں ہیں جو خیر اور شر سے انسان کو پہنچتی ہیں اور ان میں سے بغیر اللہ کے فیصلہ کے کوئی بھی چیز لاحق نہیں ہو سکتی اور مذکورہ تینوں چیزیں کل اور ظروف ہیں۔ ان میں سے کوئی چیز بھی طبعاً برکت یا نحوست نہیں رکھتی ہاں اگر ان کو استعمال کرتے وقت ایسی چیز پیش آ جائے تو وہ چیز ان کی طرف منسوب ہو جاتی ہے، مکان میں سکونت کرنی پڑتی ہے، عورت کے ساتھ گزران کرنا ضروری ہو جاتا ہے اور کبھی ضرورت کے لئے گھوڑا پالنا پڑتا ہے تو ان کے ساتھ بعض مواقع پر برکت یا نحوست اضافی چیزیں ہیں ورنہ نہ کچھ ہوتا ہے صرف اللہ ہی کے حکم سے ہوتا ہے۔ یہ بھی کہا گیا ہے کہ عورت کی نحوست سے یہ مراد ہے کہ وہ بانجھرہ جائے اور گھوڑے کی نحوست یہ کہ کبھی اس پر چڑھ کر جہاد کا موقع نصیب نہ ہو اور گھر کی یہ کہ کوئی پڑوسی برا مل جائے اور یہ بھی سب کچھ اللہ کے قضا و قدر کے تحت ہوتا ہے۔ حضرت عائشہ رضی اللہ عنہا نے اس بحث کا خاتمہ اس آیت پر فرمایا تھا: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِی الْأَرْضِ وَلَا فِی أَنْفُسِكُمْ إِلَّا فِیْ كِتَابٍ مِّنْ قَبْلِ أَنْ نَبْرَأَهَا﴾ (الحج: ۲۲) یعنی زمین میں یا تمہارے نفوس میں تم پر کوئی بھی مصیبت آئے وہ سب آنے سے پہلے ہی اللہ کی کتاب لوح محفوظ میں درج شدہ ہیں، اس کے بغیر کچھ بھی نہیں ہو سکتا۔

۲۸۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنْ كَانَ فِي شَيْءٍ فِی الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ)) . [طرفہ فی: ۵۰۹۵] [مسلم: ۵۸۱۰] ابن ماجہ: ۱۹۹۴

۲۸۵۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے امام مالک سے روایت کیا، انہوں نے ابو حازم بن دینار سے، انہوں نے سہل بن سعد ساعدی رضی اللہ عنہ سے روایت کیا کہ رسول اکرم ﷺ نے فرمایا: ”نحوست اگر ہوتی تو وہ گھوڑے، عورت اور مکان میں ہوتی۔“

باب: گھوڑے کے رکھنے والے تین طرح کے

بَابُ: الْخَيْلِ لِثَلَاثَةٍ

ہوتے ہیں

وَقَوْلُ اللَّهِ: ﴿وَالْخَيْلِ وَالْبَعَالِ وَالْحَمِيرِ لَتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾ اور اللہ تعالیٰ کا ارشاد: ”اور گھوڑے، خچر اور گدھے (اللہ تعالیٰ نے پیدا کئے) تاکہ تم ان پر سوار بھی ہو اور زیب و زینت بھی رہے۔“

[النحل: ۸]

تشریح: امام بخاری رحمہ اللہ نے یہ آیت لا کر اس طرف اشارہ کیا کہ اگر زیب و زینت کے لئے کوئی گھوڑا رکھے تو جائز ہے بشرطیکہ تکبر اور غرور نہ کرے اور گناہ کا کام ان سے نہ لے۔

۲۸۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ أَنَّ سَهْلَ بْنَ زَيْدٍ قَالَ: ((إِنْ كَانَ فِي شَيْءٍ فِی الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ)) . [طرفہ فی: ۵۰۹۵] [مسلم: ۵۸۱۰] ابن ماجہ: ۱۹۹۴

۲۸۶۰) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے زید بن اسلم نے، ان سے ابو صالح السمان نے اور ان سے محکم دلائل وبراہین سے مزین، متنوع و منفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”گھوڑے کے مالک تین طرح کے ہوتے ہیں۔ بعض لوگوں کے لئے وہ باعث اجر و ثواب ہیں، بعضوں کے لئے وہ صرف پردہ ہیں اور بعضوں کے لئے وہ بال جان ہیں۔ جس کے لئے گھوڑا اجر و ثواب کا باعث ہے یہ وہ شخص ہے جو اللہ کے راستے میں جہاد کی نیت سے اسے پالتا ہے پھر جہاں خوب چری ہوتی ہے یا (یہ فرمایا کہ) کسی شاداب جگہ اس کی رسی کو خوب لمبی کر کے باندھتا ہے (تاکہ چاروں طرف سے چر سکے) تو گھوڑا اس کی چری کی جگہ سے یا اس شاداب جگہ سے اپنی رسی میں بندھا ہوا جو کچھ بھی کھاتا پیتا ہے مالک کو اس کی وجہ سے نیکیاں ملتی ہیں اور اگر وہ گھوڑا اپنی رسی تڑا کر ایک زغن یا دو زغن لگائے تو اس کی لید اور اس کے قدموں کے نشانوں میں بھی مالک کے لئے نیکیاں ہیں اور اگر وہ گھوڑا نہر سے گزرے اور اس میں سے پانی پی لے تو اگرچہ مالک نے پانی پلانے کا ارادہ نہ کیا ہو پھر بھی اس سے اسے نیکیاں ملتی ہیں۔ دوسرا شخص وہ ہے جو گھوڑے کو فخر، دکھاوے اور اہل اسلام کی دشمنی میں باندھتا ہے تو یہ اس کے لئے وبال جان ہے۔“ اور رسول اللہ ﷺ سے گدھوں کے متعلق پوچھا گیا تو آپ نے فرمایا: ”مجھ پر اس جامع اور منفرد آیت کے سوالان کے متعلق اور کچھ نازل نہیں ہوا کہ ”جو کوئی ایک ذرہ برابر بھی نیکی کرے گا اس کا بدلہ پائے گا اور جو کوئی ذرہ برابر برائی کرے گا اس کا بدلہ پائے گا۔“

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْخَيْلُ لثَلَاثَةِ لَوْجَلٍ أَجْرٌ وَلَوْجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وَزْرٌ فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَاعَ فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَ شَرْفًا أَوْ شَرْفَيْنِ كَانَتْ أَرْوَاهَا وَأَثَارَهَا حَسَنَاتٍ لَهُ وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يَرُدْ أَنْ يَسْقِيَهَا كَانَ ذَلِكَ حَسَنَاتٍ لَهُ وَرَجُلٌ رَبَطَهَا فَخَرًّا وَرِنَاءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فِيهِمْ وَزْرٌ عَلَى ذَلِكَ)) وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ؟ فَقَالَ: ((مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْقَادَةُ: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ»)). [الزلزلة: ۷، ۸] [راجع: ۲۳۷۱]

تشریح: اس روایت میں اس کا ذکر چھوڑ دیا جس کے لئے ثواب ہے نہ عذاب۔ دوسری روایت میں اس کا بیان ہے۔ وہ شخص ہے جو اپنی تو نگہری کی وجہ سے اور اس لئے کہ کسی سے سواری مانگنا نہ پڑے باندھے پھر اللہ کا حق فراموش نہ کرے یعنی تھکے ماندے محتاج کو ضرورت کے وقت سوار کر دے، کوئی مسلمان عاریتاً مانگے تو اس کو دے دے۔ آیت مذکورہ کو بیان فرما کر آپ نے لوگوں کو استنباط احکام کا طریقہ بتلایا کہ تم لوگ آیت اور احادیث سے استدلال کر سکتے ہو۔

باب: جہاد میں دوسرے بے جانور کو مارنا

بَابُ مَنْ ضَرَبَ دَابَّةً غَيْرَهُ

فِي الْغَزْوِ

۲۸۶۱۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ حَدَّثَنَا أَبُو عَقِيلٍ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ قَالَ: (۲۸۶۱) ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے ابو عقیل نے بیان کیا، انہوں نے کہا ہم سے ابو المتوکل ناجی (علی بن داؤد)

نے بیان کیا، انہوں نے کہا کہ میں جابر بن عبد اللہ انصاری رضی اللہ عنہ کی خدمت میں حاضر ہوا اور عرض کیا کہ آپ نے رسول اللہ ﷺ سے جو کچھ سنا ہے، ان میں سے مجھ سے بھی کوئی حدیث بیان کیجئے۔ انہوں نے بیان فرمایا کہ میں حضور اکرم کے ساتھ ایک سفر میں شریک تھا۔ ابو عقیل راوی نے کہا کہ مجھے معلوم نہیں (یہ سفر) جہاد کے لئے تھا یا عمرہ کے لئے (واپس ہوتے ہوئے) جب (مدینہ منورہ) دکھائی دینے لگا تو نبی اکرم ﷺ نے فرمایا: ”جو شخص اپنے گھر میں جلدی جانا چاہے وہ جاسکتا ہے۔“ جابر رضی اللہ عنہ نے بیان کیا کہ پھر ہم آگے بڑھے۔ میں اپنے ایک سیاہی مائل سرخ بے داغ اونٹ پر سوار تھا دوسرے لوگ میرے پیچھے رہ گئے، میں اسی طرح چل رہا تھا کہ اونٹ رک گیا (تھک کر) حضور اکرم ﷺ نے فرمایا: ”جابر! اپنا اونٹ تھام لے۔“ آپ نے اپنے گھوڑے سے اونٹ کو مارا، اونٹ کو درجہ چل نکلا پھر آپ نے دریافت فرمایا: ”یہ اونٹ بیٹو گے؟“ میں نے کہا ہاں! جب مدینہ پہنچے اور نبی کریم ﷺ اپنے اصحاب کے ساتھ مسجد نبوی میں داخل ہوئے تو میں بھی آپ کی خدمت میں پہنچا اور ”بلاط“ کے ایک کونے میں میں نے اونٹ کو باندھ دیا اور آنحضرت ﷺ سے عرض کیا یہ آپ کا اونٹ ہے۔ پھر آپ باہر تشریف لائے اور اونٹ کو گھمانے لگے اور فرمایا: ”اونٹ تو ہمارا ہی ہے۔“ اس کے بعد آپ ﷺ نے چند اوقیہ سونا مجھے دلا دیا اور دریافت فرمایا: ”تم کو قیمت پوری مل گئی۔“ میں نے عرض کیا جی ہاں۔ پھر آپ نے فرمایا: ”اب قیمت اور اونٹ (دونوں ہی تمہارے) ہیں۔“

أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ فَقُلْتُ لَهُ: حَدِّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: سَافَرْتُ مَعَهُ فِي بَعْضِ أَسْفَارِهِ قَالَ أَبُو عَقِيلٍ: لَا أَذْرِي غَزْوَةً أَوْ عُمْرَةً فَلَمَّا أَنْ أَقْبَلْنَا قَالَ النَّبِيُّ ﷺ: ((مَنْ أَحَبَّ أَنْ يَتَعَجَّلَ إِلَى أَهْلِهِ فَلْيَتَعَجَّلْ)) قَالَ جَابِرٌ: فَأَقْبَلْنَا وَأَنَا عَلَى جَمَلٍ لِي أَرْمَكُ لَيْسَ فِيهَا شَيْءٌ وَالنَّاسُ خَلْفِي فَبَيَّنَّا أَنَا كَذَلِكَ إِذْ قَامَ عَلَيَّ فَقَالَ لِي النَّبِيُّ ﷺ: ((يَا جَابِرُ! اسْتَمْسِكْ)) فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَبَ الْبَعِيرُ مَكَانَهُ فَقَالَ: ((أَتَبِيعُ الْجَمَلَ؟)) قُلْتُ: نَعَمْ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَدَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ فِي طَوَائِفِ أَصْحَابِهِ فَدَخَلْتُ إِلَيْهِ وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبَلَّاطِ فَقُلْتُ لَهُ: هَذَا جَمَلُكَ فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمَلِ وَيَقُولُ: ((الْجَمَلُ جَمَلُنَا)) فَبَعَثَ النَّبِيُّ ﷺ أَوَاقِيَّ مِنْ ذَهَبٍ فَقَالَ: ((أَعْطُوهَا جَابِرًا)) ثُمَّ قَالَ: ((اسْتَوْقَيْتِ الثَّمَنَ؟)) قُلْتُ: نَعَمْ قَالَ: ((الْثَّمَنُ وَالْجَمَلُ لَكَ)). [راجع: ٤٤٣]

تشریح: امام احمد رحمہ اللہ کی روایت میں یوں ہے آپ نے فرمایا ذرا اس کو بٹھا، میں نے بٹھایا پھر نبی کریم ﷺ نے فرمایا یہ لکڑی تو مجھ کو دے، میں نے دی، آپ نے اس لکڑی سے اس کو کٹی ٹھونے دیئے، اس کے بعد فرمایا کہ سوار ہو جا۔ میں سوار ہو گیا۔ ترجمہ باب یہیں سے نکلتا ہے کہ آپ نے پرانے اونٹ یعنی جابر رضی اللہ عنہ کے اونٹ کو مارا۔ بلاط وہ چھرا کافر شمس کے سامنے تھا۔ یہ سفر غزوہ تبوک کا تھا۔ ابن اسحاق نے غزوہ ذات الرقاع بتلایا ہے۔

باب: سخت سرکش جانور اور نر گھوڑے کی سواری

کرنا

بَابُ الرُّكُوبِ عَلَى دَابَّةٍ صَعْبَةٍ وَالْفُحُولَةِ مِنَ الْخَيْلِ

وَقَالَ رَاشِدُ بْنُ سَعِيدٍ: كَانَ السَّلَفُ يَسْتَحِبُّونَ

الفَحُولَةُ لِأَنَّهُمَا أَجْرَى وَأَجَسَرُ۔ کرتے تھے کیونکہ وہ دوڑتا بھی تیز ہے اور بہادر بھی بہت ہوتا ہے۔

تشریح: یعنی اور حافظ اور قطلانی کسی نے یہ بیان نہیں کیا کہ اس اثر کو کس نے وصل کیا۔ ایک روایت میں یوں ہے کہ صحابہ حالت خوف میں مادیان کو بہتر سمجھتے تھے اور مغوف اور قلعوں پر حملہ کرنے میں زگھوڑے کو۔ یعنی نے کہا نبی کریم ﷺ سے ہمیشہ زگھوڑے پر سواری منقول ہے۔ اسی طرح صحابہ میں صرف سعید سے یہ منقول ہے کہ وہ مادیان پر سوار ہوئے تھے۔

۲۸۶۲۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ كَانَ بِالْمَدِينَةِ فَرَعَ فَاِسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لِأَيِّهِ طَلْحَةُ يُقَالُ لَهُ: مَذْدُوبٌ فَرَكِبَهُ وَقَالَ: ((مَا رَأَيْنَا مِنْ فَرَسٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا))۔ [راجع: ۲۶۲۷]

۲۸۶۲ (۲۸۶۲) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک رضی اللہ عنہ نے خبر دی، کہا ہم کو شعبہ نے خبر دی، انیس قنادہ نے اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ مدینہ میں (ایک رات) کچھ خوف اور گھبراہٹ ہوئی تو نبی کریم ﷺ نے ابو طلحہ کا ایک گھوڑا مانگ لیا۔ اس گھوڑے کا نام ”مذدوب“ تھا آپ اس پر سوار ہوئے اور واپس آ کر فرمایا: ”خوف کی کوئی بات ہم نے نہیں دیکھی البتہ یہ گھوڑا کیا ہے دریا ہے!“

تشریح: اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے کیونکہ فرس تو عربی زبان میں نر اور مادہ دونوں کو کہتے ہیں۔ بعض نے کہا کہ ((ان وجدنا)) میں جو ضمیر مذکور ہے اس سے امام بخاری رحمہ اللہ نے یہ نکالا کہ وہ گھوڑا تھا۔ اب باب کا یہ مطلب کہ شریعہ جانور پر سوار ہونا اس سے نکالا کہ نر اکثر مادیان کی بہ نسبت تیز اور شریعہ ہوتا ہے، اگرچہ کبھی مادہ نر سے بھی زیادہ شریعہ اور سخت ہوتی ہے۔ (وحیدی)

بَابُ سِهَامِ الْفَرَسِ

باب: (غنیمت کے مال سے) گھوڑے کا حصہ کیا

ملے گا

وَقَالَ مَالِكٌ: يُسَهَّمُ لِلْخَيْلِ وَالْبَرَادِينِ مِنْهَا لِقَوْلِهِ: ﴿وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرُ لِرَبِّكَوْهَا﴾ وَلَا يُسَهَّمُ لِأَكْثَرِ مِنْ فَرَسٍ۔ امام مالک رحمہ اللہ نے فرمایا کہ عربی اور ترکی گھوڑے سب برابر ہیں کیونکہ اللہ نے فرمایا ”اور گھوڑوں اور خچروں اور گدھوں کو سواری کے لئے بنایا۔“ اور ہر سوار کو ایک ہی گھوڑے کا حصہ دیا جائے گا۔ (گواس کے پاس کئی گھوڑے ہوں)۔

۲۸۶۳۔ حَدَّثَنَا عُيَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أَسَامَةَ عَنْ عُيَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ لِلْفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْمًا۔ [طرفہ فی: ۴۲۲۸]

۲۸۶۳ (۲۸۶۳) ہم سے عبید بن اسماعیل نے بیان کیا ابو اسامہ سے، انہوں نے عبید اللہ عمری سے، انہوں نے نافع سے اور ان سے ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے (مال غنیمت سے) گھوڑے کے دو حصے لگائے تھے اور اس کے مالک کا ایک حصہ۔

تشریح: تو اللہ تعالیٰ نے عربی گھوڑے کی تخصیص نہیں کی۔ عربی اور ترکی سب گھوڑوں کو برابر حصہ ملے گا یعنی سوار کو تین حصے ملیں گے، پیدل کو ایک حصہ۔ اکثر اماموں اور ائمہ حدیث کا یہی قول ہے۔

بَابُ مَنْ قَادَ دَابَّةً غَيْرَهُ فِي

باب: اگر کوئی لڑائی میں دوسرے کے جانور کو کھینچ

الْحَرْبُ

کر چلائے

(۲۸۶۳) ہم سے قتیبہ نے بیان کیا، کہا ہم سے سہل بن یوسف نے بیان کیا، ان سے شعبہ نے، ان سے ابواسحاق نے کہ ایک شخص نے براء بن عازب رضی اللہ عنہ سے پوچھا کیا حنین کی لڑائی میں آپ لوگ رسول اللہ ﷺ کو چھوڑ کر چلے گئے تھے؟ براء رضی اللہ عنہ نے کہا ہاں لیکن رسول اللہ ﷺ فرار نہیں ہوئے تھے۔ ہوازن کے لوگ (جن سے اس لڑائی میں مقابلہ تھا) بڑے تیر انداز تھے، جب ہمارا ان سے سامنا ہوا تو شروع میں ہم نے حملہ کر کے (انہیں شکست دے دی، پھر مسلمان مال غنیمت پر ٹوٹ پڑے اور دشمن نے تیروں کی بارش ہم پر شروع کر دی پھر بھی رسول کریم ﷺ اپنی جگہ سے نہیں ہٹے۔ میں نے دیکھا آپ اپنے سفید فخر پر سوار تھے، ابوسفیان بن حارث بن عبدالمطلب رضی اللہ عنہ اس کی لگام تھامے ہوئے تھے اور آپ ﷺ یہ شعر فرما رہے تھے کہ ”میں نبی ہوں اس میں جھوٹ کا کوئی دخل نہیں، میں عبدالمطلب کی اولاد ہوں۔“

۲۸۶۴۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سَهْلُ بْنُ يَوْسُفَ، عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ: أَفَرَزْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حَنْيْنٍ قَالَ: لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرَّ إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاءَ وَإِنَّا لَمَّا لَقَيْنَاهُمْ حَمَلْنَا عَلَيْهِمْ فَانْهَزَمُوا فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ وَاسْتَقْبَلُونَا بِالسَّهَامِ فَأَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يَفِرَّ فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغَائِهِ الْبَيْضَاءُ وَإِنَّ أَبَا سَفِيَّانَ أَخَذَ بِلِجَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: ((أَنَا النَّبِيُّ لَا كَذِبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ))

[أطرافه في: ۲۸۷۴، ۲۹۳۰، ۳۰۴۲، ۴۳۱۵،

۴۳۱۶، ۴۳۱۷] [مسلم: ۴۶۱۷]

تشریح: یعنی اللہ کا سچا رسول ہوں اور اللہ نے جو مجھ سے فتح و نصرت کا وعدہ فرمایا تھا وہ برحق ہے، اس لئے میں بھاگ جاؤں؟ یہ نہیں ہو سکتا مولانا وحید الرحمن رحمہ اللہ نے اس کا ترجمہ شعر میں یوں کیا ہے۔

ہوں میں پیغمبر بلا شک و خطر ☆ اور عبدالمطلب کا ہوں پر

مزید تفصیل جنگ حنین کے حالات میں آئے گی۔ ان شاء اللہ تعالیٰ۔

بَابُ الرِّكَابِ وَالْعُرْزِ لِلدَّابَّةِ

باب: جانور پر رکاب یا غرز لگانا

(۲۸۶۵) ہم سے عبید بن اسماعیل نے بیان کیا، ان سے ابواسامہ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے جب اپنا پائے مبارک غرز (رکاب) میں ڈالا اور اونٹنی آپ کو لے کر سیدھی اٹھ گئی تو آپ نے مسجد والخلیفہ کے پاس لیک کہا (احرام باندھا)۔

۲۸۶۵۔ حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أَسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا أَذْخَلَ رَجُلَهُ فِي الْغُرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً أَهْلًا مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ. [راجع: ۱۶۶]

تشریح: غرز بھی رکاب ہی کو کہتے ہیں، فرق صرف اتنا ہے کہ رکاب اگر لوہے کا ہو یا لکڑی کا تو اسے رکاب کہتے ہیں لیکن اگر چمڑے کا ہو تو اسے غرز کہتے ہیں۔ بعض نے کہا رکاب گھوڑے میں ہوتی ہے اور غرز اونٹ میں۔

باب: گھوڑے کی نگلی پیٹھ پر سوار ہونا

بَابُ رُكُوبِ الْفَرَسِ الْعُرِيِّ

۲۸۶۶۔ حَدَّثَنَا عُمَرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: اسْتَقْبَلَهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ عُرِيٍّ مَا عَلَيْهِ سَرْجٌ فِي عُنُقِهِ سَيْفٌ. [راجع: ۲۶۲۷]

(۲۸۶۶) ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ گھوڑے کی نگلی پیٹھ پر جس پر زین نہیں تھی، سوار ہو کر صحابہ سے آگے نکل گئے تھے۔ آنحضور ﷺ کی گردن مبارک میں تلواریں لٹکی رہی تھیں۔

تشریح: سبحان اللہ! یہ حسن و جمال اور یہ شجاعت اور بہادری نگلی پیٹھ گھوڑے پر سواری کرنا بڑے ہی شہسواروں کا کام ہے اور یہ حقیقت ہے کہ اس فن میں نبی کریم ﷺ کیلئے روزگار تھے۔ بارہا ایسے مواقع آئے کہ آپ نے بہترین شہسواری کا ثبوت پیش فرمایا۔ صدافسوس کہ آج کل عوام دور کنار خواص یعنی علما و مشائخ نے ایسی اہم سنتوں کو بالکل ترک کر دیا ہے۔ خاص کر علمائے کرام میں بہت ہی کم ایسے ملیں گے جو ایسے فنونِ مسنونہ سے الفت رکھتے ہوں حالانکہ یہ فنون قرآن و سنت کی روشنی میں مسلمانوں کے عوام و خواص میں بہت زیادہ ترویج کے قابل ہیں۔ آج کل نشانہ بازی جو بدوق سے سکائی جاتی ہے وہ بھی اسی میں داخل ہے اور فنِ حرب سے متعلق جوئی ایجادات ہیں، ان سب کو اس پر قیاس کیا جاسکتا ہے۔

باب: دست رقرار گھوڑے پر سوار ہونا

بَابُ الْفَرَسِ الْقُطُوفِ

۲۸۶۷۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَهْلَ الْمَدِينَةِ فَرَعُوا مَرَّةً فَرَكِبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ كَانَ يَقْطِفُ أَوْ كَانَ فِيهِ قِطَافٌ فَلَمَّا رَجَعَ قَالَ: ((وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا)) فَكَانَ بَعْدَ ذَلِكَ لَا يُجَارَى. [راجع: ۲۶۲۷]

(۲۸۶۷) ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ رضی اللہ عنہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ایک مرتبہ (رات میں) اہل مدینہ کو دشمن کا خطرہ ہوا تو نبی کریم ﷺ ابو طلحہ رضی اللہ عنہ کے ایک گھوڑے (مندوب) پر سوار ہوئے، گھوڑا دست رقرار تھا یا (راوی نے یوں کہا کہ) اس کی رفتار میں سستی تھی، پھر جب آپ ﷺ واپس ہوئے تو فرمایا: ”ہم نے تو تمہارے اس گھوڑے کو دریا پایا (یہ بڑا ہی تیز رفتار ہے)“ چنانچہ اس کے بعد کوئی گھوڑا اس سے آگے نہیں نکل سکتا تھا۔

تشریح: یہ گھوڑا بے حد دست رقرار تھا لیکن نبی کریم ﷺ کی سواری کی برکت سے ایسا تیز اور چالاک ہو گیا کہ کوئی گھوڑا اس کے برابر نہیں چل سکتا تھا۔ آپ اس دست رقرار گھوڑے پر سوار ہوئے، اسی سے باب کا مطلب نکلا۔ نبی کریم ﷺ نے یہ اقدام فرما کر آئندہ آنے والے خلفائے اسلام کے لئے ایک مثال قائم فرمائی تاکہ وہ دست الوجود بن کر نہ رہ جائیں بلکہ ہر موقع پر بہادری و جزأت و مقابلہ میں عوام سے آگے بڑھنے کی کوشش کرتے رہیں۔

باب: گھڑ دوڑ کا بیان

بَابُ السَّبْقِ بَيْنَ الْخَيْلِ

۲۸۶۸۔ حَدَّثَنَا قَيْصَةُ، حَدَّثَنَا شُعْبَانٌ، عَنْ عُيَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَخْرَجَ النَّبِيُّ ﷺ مَا ضَمَرَ مِنَ الْخَيْلِ مِنْ

(۲۸۶۸) ہم سے قیصہ نے بیان کیا، کہا ہم سے شعبان ثوری نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے تیار کئے ہوئے گھوڑوں کی دوڑ مقامِ ہضیاء سے

ثمّیۃ الوداع تک کرائی تھی اور جو گھوڑے تیار نہیں کئے گئے تھے ان کی دوڑ
 ثمّیۃ الوداع سے مسجد زریق تک کرائی تھی۔ ابن عمر رضی اللہ عنہما نے بیان کیا کہ گھڑ
 دوڑ میں شریک ہونے والوں میں میں بھی تھا۔ عبداللہ نے بیان کیا کہ ہم
 سے سفیان نے بیان کیا، کہا مجھ سے عبید اللہ نے بیان کیا، ان سے سفیان
 ثوری نے بیان کیا کہ حیاء سے ثمّیۃ الوداع تک پانچ میل کا فاصلہ ہے اور
 ثمّیۃ الوداع سے مسجد زریق صرف ایک میل کے فاصلے پر ہے۔
 [إلى مسجد بني زريق ميل. راجع: ٤٢٠]

تشریح: حیا اور ثمّیۃ الوداع دونوں مقاموں کے نام ہیں، مدینہ سے باہر تیار کئے گئے یعنی ان کا اہتمام کیا گیا۔ اہتمام اس کو کہتے ہیں کہ پہلے گھوڑے کو
 خوب کھلا پلا کر موٹا کیا جائے پھر اس کا دانہ چارہ کم کر دیا جائے اور کوٹھڑی میں جھول ڈال کر بند رہنے دیں تاکہ کم پینہ خوب کرے اور اس کا گوشت کم ہو
 جائے اور شرط میں دوڑنے کے لائق ہو جائے۔ گھوڑ دوڑ کے متعلق حافظ صاحب فرماتے ہیں:

”وقد اجمع العلماء على جواز المسابقة بغير عوض لكن قصرها مالك والشافعي على الخف والحافر والنصل
 وخصه بعض العلماء بالخیل واجازه عطاء في كل شيء..... الخ.“ (فتح الباری)

یعنی علمائے اسلام نے دوڑ کرانے کے جواز پر اتفاق کیا ہے جس میں بطور شرط کوئی معاوضہ مقرر نہ کیا گیا ہو لیکن امام شافعی اور امام مالک رحمہما
 نے اس دوڑ کو اونٹ اور گھوڑے اور تیر اندازی کے ساتھ خاص کیا ہے اور بعض علما نے اسے صرف گھوڑے کے ساتھ خاص کیا ہے اور عطاء نے اس
 مسابقت کو ہر چیز میں جائز رکھا ہے۔ ایک روایت میں ہے ”لا سبق الا في خف او حافر او نصل“۔ یعنی آگے بڑھنے کی شرط تین چیزوں میں
 درست ہے، اونٹ اور گھوڑے اور تیر اندازی میں اور ایک روایت میں یوں ہے: ”من ادخل فرسا بين فرسين فان كان يومئذ ان سبق فلا
 خير فيه.“ (لغات الحديث: حرف س، ص: ٣٠) جس شخص نے ایک گھوڑا شرط کے دو گھوڑوں میں شریک کیا اگر اس کو یہ یقین ہے کہ یہ گھوڑا ان
 دونوں سے آگے بڑھ جائے گا تب تو بہتر نہیں اگر یہ یقین نہیں تو شرط جائز ہے۔ اس تیسرے شخص کو مکمل کہتے ہیں یعنی شرط کو حلال کر دینے والا حریہ
 تفصیل کے لئے دیکھو (لغات الحديث حرف س، صفحہ: ٣٠)۔

بَابُ إِضْمَارِ الْخَيْلِ لِلْسَّبْقِ باب: گھڑ دوڑ کے لئے گھوڑوں کو تیار کرنا

تشریح: بعض نے ترجمہ باب کا یہ مطلب رکھا ہے کہ شرط کے لئے اہتمام کا ضروری نہ ہونا۔ اس صورت میں باب کی حدیث باب سے مطابقت ہو
 جائے گی۔

٢٨٦٩- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا
 اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ
 سَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تَضْمَرْ، وَكَانَ
 أَمَدُهَا مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ.
 وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ بِهَا.
 [راجع: ٤٢٠] قَالَ أَبُو عَبْدِ اللَّهِ: أَمَدًا: غَايَةً

(٢٨٦٩) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے لیث نے بیان کیا،
 ان سے نافع نے اور ان سے عبداللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ان
 گھوڑوں کی دوڑ کرائی تھی جنہیں تیار نہیں کیا گیا تھا اور دوڑ کی حدیث
 الوداع سے مسجد زریق تک رکھی تھی اور عبداللہ بن عمر رضی اللہ عنہما نے بھی اس
 میں شرکت کی تھی۔ ابو عبداللہ نے کہا کہ اَمَدٌ (حدیث میں) حد اور انتہا
 کے معنی میں ہے (قرآن مجید میں ہے) ﴿فَطَالَ عَلَيْهِمُ الْأَمَدُ﴾ جو

﴿فَطَالَ عَلَيْهِمُ الْأَمَدُ﴾ [الحديد: ۱۶] [مسلم: اسی معنی میں ہے۔

[۴۸۴۴؛ نسائی: ۳۵۸۵]

تشریح: اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے۔ باب میں تو اضار شدہ گھوڑوں کی شرط مذکور ہے اور حدیث میں ان گھوڑوں کا ذکر ہے جن کا اضار نہیں ہوا۔ اس کا جواب یہ ہے کہ امام بخاری رحمہ اللہ کی عادت ہے کہ حدیث کا ایک لفظ لا کر اس کے دوسرے لفظ کی طرف اشارہ کر دیتے ہیں، اس حدیث میں دوسرا لفظ ہے کہ جن گھوڑوں کا اضار ہوا تھا آپ نے ان کی شرط کرائی، حنیاء سے ثنیہ تک جیسے اوپر گزرا۔

بَابُ غَايَةِ السَّبْقِ لِلْخَيْلِ الْمُضْمَرَةِ

باب: تیار کئے ہوئے گھوڑوں کی دوڑ کی حد کہاں تک ہو

۲۸۷۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: سَابَقَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْخَيْلِ الَّتِي قَدْ أَضْمِرَتْ فَأَرْسَلَهَا مِنَ الْحَفِيَاءِ، وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ. فَقُلْتُ لِمُوسَى: وَكَمْ بَيْنَ ذَلِكَ؟ قَالَ: سِتَّةَ أَمْيَالٍ أَوْ سَبْعَةٍ. وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تَضْمَرْ، فَأَرْسَلَهَا مِنْ ثَنِيَّةِ الْوَدَاعِ، وَكَانَ أَمْدُهَا مَسْجِدَ بَنِي زُرَيْقٍ، قُلْتُ: فَكَمْ بَيْنَ ذَلِكَ؟ قَالَ: مِيلٌ أَوْ نَحْوُهُ. وَكَانَ ابْنُ عُمَرَ مِمَّنْ سَابَقَ فِيهَا.

(۲۸۷۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے معاویہ نے بیان کیا، کہا ہم سے ابواسحاق نے، ان سے موسیٰ بن عقبہ نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ان گھوڑوں کی دوڑ کرائی جنہیں تیار کیا گیا تھا۔ یہ دوڑ مقام حنیاء سے شروع کرائی اور ثنیۃ الوداع اس کی آخری حد تھی (ابواسحاق راوی نے بیان کیا کہ) میں نے ابو موسیٰ سے پوچھا اس کا فاصلہ کتنا تھا؟ تو انہوں نے بتایا کہ چھ یا سات میل اور نبی کریم ﷺ نے ان گھوڑوں کی بھی دوڑ کرائی جنہیں تیار نہیں کیا گیا تھا۔ ایسے گھوڑوں کی دوڑ ثنیۃ الوداع سے شروع ہوئی اور حد مسجد بنی زریق تھی۔ میں نے پوچھا اس میں کتنا فاصلہ تھا؟ انہوں نے کہا کہ تقریباً ایک میل۔ ابن عمر رضی اللہ عنہما بھی دوڑ میں شرکت کرنے والوں میں تھے۔

[راجع: ۴۲۰]

تشریح: امام بخاری رحمہ اللہ کا مقصد باب یہ ہے کہ اضار شدہ گھوڑوں کی دوڑ کی حد چھ یا سات میل ہے جیسا کہ مقام حنیاء اور ثنیۃ الوداع کا فاصلہ ہے اور غیر اضار شدہ کی حد تقریباً ایک میل جو ثنیۃ الوداع اور مسجد بنو زریق کی حد تھی۔ ایک مسلمان حکومت کے لئے اس مشینی دور میں بھی گھوڑے کی بڑی اہمیت ہے۔ عربی نسل کے گھوڑے جو فزیت رکھتے ہیں وہ محتاج تفریح نہیں۔ زمانہ رسالت میں گھوڑوں کو سدھانے کے لئے یہ مقابلہ کی دوڑ ہوا کرتی تھی مگر آج کل ریس کی دوڑ جو آج عام طور پر شہروں میں کرائی جاتی ہے اور گھوڑوں پر بڑی بڑی رقوم بطور جوئے بازی کے لگائی جاتی ہیں یہ کھلا ہوا جوا ہے جو شرعاً قطعاً حرام ہے اور کسی پر مخفی نہیں۔ ضدافسوس کہ عام مسلمانوں نے آج کل حلال و حرام کی تیزختم کر دی ہے اور کتنے ہی مسلمان ان میں حصہ لیتے ہیں اور تباہ ہوتے ہیں۔ مختصر یہ کہ آج کل ریس کی گھوڑوں میں شرکت کرنا بالکل حرام ہے، اللہ ہر مسلمان کو اس تباہی سے بچائے۔ آمین

بَابُ نَاقَةِ النَّبِيِّ ﷺ

باب: نبی کریم ﷺ کی اونٹنی کا بیان

وَقَالَ ابْنُ عُمَرَ: أَرَادَ النَّبِيُّ ﷺ أَسَامَةَ

ہم سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی اکرم ﷺ نے اسامہ رضی اللہ عنہ کو

عَلَى الْقُصَّاءِ. وَقَالَ الْمَسُورُ: قَالَ النَّبِيُّ ﷺ: قُصَّاءُ (نای اونٹنی) پر اپنے پیچھے بٹھایا تھا۔ مسور بن مخرمہ رضی اللہ عنہ نے کہا نبی کریم ﷺ نے فرمایا ”قُصَّاءُ نے سرکشی نہیں کی ہے۔“

تشریح: یہ صل حدیبیہ کے موقع پر جبکہ عتیہ الوداع پر آپ پہنچے تھے اور آپ کی یہ اونٹنی قُصَّاءُ نای بیٹھ گئی تھی، آپ نے فرمایا تھا کہ اس اونٹنی کی بیٹنی کی عادت نہیں ہے لیکن آج اسے اس اللہ نے بٹھادیا ہے جس نے کسی زمانہ میں ہاتھی والوں کو مکہ پر چڑھائی کرنے سے ہاتھی کو بٹھادیا تھا۔ آپ نے پھر فرمایا کہ تم اللہ کی مکہ والے حرم کی تقظیم سے متعلق جو بھی شرط پیش کریں گے تو میں اسے منظور کر لوں گا۔ پھر آپ نے اس اونٹنی کو ڈانٹا اور وہ اٹھ کر چلنے لگی۔ یہ حدیث باب الشرط فی الجہاد میں گزر چکی ہے، ہجرت نبوی کے وقت بھی یہی اونٹنی آپ کی سواری میں تھی، جو ہری نے کہا کہ قُصَّاءُ وہ اونٹنی ہے جس کے کان کٹے ہوئے ہوں اور عصباء جس کے کان چیر دیئے گئے ہوں۔ نبی کریم ﷺ کی اونٹنی میں یہ ہر دو عیب نہیں تھے۔ صرف ان لقبوں سے اس کو لقب کر دیا گیا تھا۔ (کرمانی)

۲۸۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسًا كَانَ نَاقَةَ النَّبِيِّ ﷺ يُقَالُ لَهَا: الْعُصْبَاءُ مِنْ هَاهُنَا طَوَّلَهُ مُوسَى عَنْ حَمَّادٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ. (طرفہ فی: ۲۸۷۲) [ابوداؤد: ۴۸۰۲]

(۲۸۷۱) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا ہم سے معاویہ بن عمرو نے بیان کیا، ان سے ابواسحاق ابراہیم نے بیان کیا، ان سے حمید نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ کی اونٹنی کا نام عصباء تھا۔ یہاں سے اس حدیث کو موسیٰ نے لیا کیا ہے انہوں نے حماد سے بیان کیا ان سے ثابت نے ان سے انس رضی اللہ عنہ نے۔

تشریح: مؤرخین اسلام اس بارے میں متفق نہیں ہیں کہ قُصَّاءُ، جدعاء اور عصباء یہ نبی کریم ﷺ کی تین اونٹیوں کے نام تھے یا اونٹنی صرف ایک تھی اور نام اس کے تین تھے۔ مسور بن مخرمہ والی تطبیق کو ابوداؤد نے وصل کیا ہے۔ کہتے ہیں قُصَّاءُ اور عصباء ایک ہی اونٹنی کے نام تھے اور اسی کا نام جدعاء بھی تھا اور شہباء بھی۔ وہی اترنے کے وقت آپ کو یہی اونٹنی سنبھالتی اور کوئی اونٹنی نہ اٹھا سکتی تھی، اس کے سوا آپ کی اور بھی کئی اونٹنیاں تھیں۔

۲۸۷۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ تَسْمَى الْعُصْبَاءُ لَا تُسَبِّقُ قَالَ حُمَيْدٌ: أَوْ لَا تَكَادُ تُسَبِّقُ فَجَاءَ أَغْرَابِيٌّ عَلَى قَعُودٍ فَسَبَّقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، حَتَّى عَرَفَهُ فَقَالَ: ((حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ)) (راجع: ۲۸۷۱)

(۲۸۷۲) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے زہیر بن معاویہ نے بیان کیا، ان سے حمید نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ کی ایک اونٹنی تھی جس کا نام عصباء تھا۔ کوئی اونٹنی اس سے آگے نہیں بڑھتی تھی حمید نے یوں کہا کہ وہ پیچھے رہ جانے کے قریب نہ ہوتی پھر ایک دیہاتی نوجوان قوی اونٹ پر سوار ہو کر آیا اور آنحضرت ﷺ کی اونٹنی سے ان کا اونٹ آگے نکل گیا۔ مسلمانوں پر یہ بڑا شاق گزرا لیکن جب نبی کریم ﷺ کو اس کا علم ہوا تو آپ نے فرمایا: ”اللہ تعالیٰ پر یہ حق ہے کہ دنیا میں جو چیز بھی بلند ہوتی ہے (کبھی کبھی) اسے وہ گراتا بھی ہے۔“

تشریح: اس حدیث سے بہت سے مسائل پر روشنی پڑتی ہے۔ اونٹ گھوڑے کا نام رکھنا، ان میں دوڑ کرانا اور بطور قاعدہ کلیہ یہ کہ دنیا میں بڑھنے والی اور مٹنے والی طاقتوں کو اللہ ضرور ایک نہ ایک دن نیچا دکھاتا ہے۔ اس حدیث سے یہ ساری باتیں ثابت ہوتی ہیں۔

بَابُ بَعْلَةِ النَّبِيِّ ﷺ الْبِضَاءِ باب: نبی کریم ﷺ کے سفید خچر کا بیان

تشریح: بعض نسخوں میں یہ باب مذکور نہیں۔ البتہ شیخ فواد عبدالباقی والے نسخے میں یہ باب ہے۔

قَالَ أَنَسٌ وَقَالَ أَبُو حُمَيْدٍ: أَهْدَى مَلِكٍ أَيْلَةً لِلنَّبِيِّ ﷺ بَغْلَةً بَيْضَاءَ. بارشاہ نے نبی کریم ﷺ کو ایک سفید خمر تھفہ میں بھجوا دیا تھا۔

۲۸۷۳۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضًا تَرَكَهَا صَدَقَةً. [راجع: ۲۷۳۹]

۲۸۷۳۔ ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ مجھ سے ابواسحاق نے بیان کیا، کہا کہ میں نے عمرو بن حارث رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے (وفات کے بعد) سوا اپنے سفید خمر کے اور اپنے ہتھیار اور اسی زمین کے جو آپ ﷺ نے خیرات کر دی تھی اور کوئی چیز نہیں چھوڑی تھی۔

تشریح: یہی خمر ہے جو دلدل کے نام سے مشہور ہوا۔ آپ کی وفات کے بعد بھی یہ خمر زندہ رہا تھا۔ زمین کیا تھی فدک کا آدھا حصہ اور وادی القریٰ کا تہائی حصہ اور خیر کی فس میں سے آپ کا حصہ اور نبی خیر میں سے جو آپ ﷺ نے جن لی تھی۔ ان ہی چیزوں کو حضرت فاطمہ زہرا رضی اللہ عنہا نے حضرت ابو بکر صدیق رضی اللہ عنہ سے ان کی خلافت کے زمانہ میں مانگا۔ حضرت صدیق اکبر رضی اللہ عنہ نے یہ حدیث سنائی کہ نبی کریم ﷺ فرما چکے ہیں ہم پیغمبروں کا کوئی وارث نہیں ہوتا جو ہم چھوڑ جائیں ہمارے بعد وہ خیرات ہے۔ آپ کا حقیقی ورثہ علوم کتاب و سنت کا لافانی خزانہ ہے جس کے حاصل کرنے کی عام اجازت ہی نہیں بلکہ تاکید شدید ہے۔ اسی لئے علمائے اسلام کو مجازی طور پر آپ کے خلفاء موسوم کیا گیا ہے جن کے لئے آپ نے دعائیں بھی پیش فرمائی ہیں۔ اللہ پاک ہم سب اس مقدس کتاب بخاری شریف پڑھنے پڑھانے والوں کا شمار اسی جماعت میں کر لے۔ آمین

۲۸۷۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عَمَارَةَ وَلَيْتُمْ يَوْمَ حُنَيْنٍ قَالَ: لَا، وَاللَّهِ مَا وَلَّى النَّبِيُّ ﷺ وَلَكِنْ وَلَّى سَرْعَانَ النَّاسِ، فَلَقِيَهُمْ هَوَازُنٌ بِالنَّبْلِ وَالنَّبِيُّ ﷺ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ أَخَذَ بِلِجَامِهَا، وَالنَّبِيُّ ﷺ يَقُولُ: ((أَنَا النَّبِيُّ لَا كَذِبُ))

۲۸۷۴۔ ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے سفیان ثوری نے بیان کیا کہ مجھ سے ابواسحاق نے بیان کیا براء بن عازب رضی اللہ عنہ سے کہ ان سے ایک شخص نے پوچھا اے ابو عمارہ! کیا آپ لوگوں نے (مسلمانوں کے لشکر نے) حنین کی لڑائی میں پیٹھ پھیری تھی؟ انہوں نے فرمایا کہ نہیں خدا گواہ ہے نبی کریم ﷺ نے پیٹھ نہیں پھیری تھی البتہ جلد باز لوگ (میدان سے) بھاگ پڑے تھے (اور وہ لوٹ میں لگ گئے تھے) قبیلہ ہوازن نے ان پر تیر برس سوار کر دیئے لیکن نبی کریم ﷺ اپنے سفید خمر پر سوار تھے اور ابوسفیان بن حارث اس کی لگام تھا، ہوئے تھے۔ آنحضرت ﷺ فرما رہے تھے کہ ”میں نبی ہوں جس میں جھوٹ کا کوئی دخل نہیں، میں عبدالمطلب کی اولاد ہوں۔“

[راجع: ۲۸۶۴] مسلم: ۴۶۱۸، ترمذی: ۱۶۸۸

تشریح: اس میں نبی کریم ﷺ کے سفید خمر کا ذکر ہے، اسی لئے مجتہد مطلق امام بخاری رحمہ اللہ نے اس حدیث کو یہاں لائے۔ اس سے یہ بھی معلوم ہوا کہ جہاد میں مناسب طور پر آباء و اجداد کی بہادری کا ذکر کیا جاسکتا ہے۔ جنگ حنین ماہ شوال ۸ھ میں قبائل ہوازن و ثقیف کے جارحانہ حملوں کی

مدافعت کے لئے لڑی گئی تھی۔ دشمنوں کی تعداد چار ہزار کے قریب تھی اور اسلامی لشکر بارہ ہزار پر مشتمل تھا اور اسی کثرت تعداد کے گھمنڈ میں لشکر اسلام مراصل حزم و احتیاط سے غافل ہو گیا تھا جس کی پاداش فرار کی صورت میں ہتکتی پڑی بعد میں جلد ہی مسلمان سنبھل گئے اور آخر میں مسلمانوں کی ہی فتح ہوئی۔ مزید تفصیل اپنے مقام پر آئے گی۔

بَابُ جِهَادِ النِّسَاءِ

باب: عورتوں کا جہاد کیا ہے؟

۲۸۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْجِهَادِ. فَقَالَ: ((جِهَادُ كُنِّ الْحَجِّ)). وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، حَدَّثَنَا سُفْيَانُ عَنْ مُعَاوِيَةَ بِهِذَا.

(۲۸۷۵) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں معاویہ بن اسحاق نے، انہیں عائشہ بنت طلحہ نے اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے نبی کریم ﷺ سے جہاد کی اجازت چاہی تو آپ نے فرمایا کہ ”تمہارا جہاد حج ہے۔“

اور عبد اللہ بن ولید نے بیان کیا کہ ہم سے سفیان ثوری نے بیان کیا اور ان سے معاویہ نے یہی حدیث نقل کی ہے۔

[راجع: ۱۵۲۰]

تشریح: یہ امام وقت کی بصیرت پر موقوف ہے کہ وہ جنگی کوائف کی بنا پر عورتوں کی شرکت ضروری سمجھتا ہے یا نہیں۔ اگر کوئی مسلمان عورت جہاد میں نہ شریک ہو سکے بلکہ وہ حج ہی کر سکتی ہے تو اس سفر میں اس کے لئے بھی اس کو جہاد کا ثواب ملے گا۔

۲۸۷۶۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ، بِهِذَا. وَعَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، عَنِ النَّبِيِّ ﷺ سَأَلَهُ نِسَاؤُهُ عَنِ الْجِهَادِ؟ فَقَالَ: ((نَعَمْ الْجِهَادُ الْحَجُّ)).

(۲۸۷۶) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا اور ان سے معاویہ نے یہی حدیث اور ابو سفیان نے حبیب بن ابی عمرہ سے یہی روایت کی جو عائشہ بنت طلحہ سے ام المؤمنین عائشہ رضی اللہ عنہا کے واسطے سے ہے (اس میں ہے کہ) نبی کریم ﷺ سے آپ ﷺ کی ازواج مطہرات رضی اللہ عنہن نے جہاد کی اجازت مانگی تو آپ نے فرمایا: ”جج بہت ہی عمدہ جہاد ہے۔“

[راجع: ۱۵۲۰]

تشریح: سفر حج بس عورتوں کے لئے جہاد سے کم نہیں ہے مگر خود جہاد میں بھی عورتوں کی شرکت ثابت ہے بلکہ بحری جہاز کے لئے ایک اسلامی خاتون کے لئے نبی کریم ﷺ کی پیش گوئی موجود ہے جس کے پیش نظر مجتہد مطلق امام بخاری رحمہ اللہ نے نیچے عورتوں کا بحری جہاد میں شریک ہونے کا باب منع فرمایا۔

بَابُ غَزْوَةِ الْمَرْأَةِ فِي الْبَحْرِ

باب: دریا میں سوار ہو کر عورت کا جہاد کرنا

۲۸۷۷، ۲۸۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَخَلَ

(۲۸۷۷، ۲۸۷۸) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے، ہم سے ابو اسحاق نے ان سے عبد اللہ بن عبد الرحمن انصاری نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ نبی کریم ﷺ ام حرام بنت ملحان کے یہاں تشریف لے گئے اور ان کے

یہاں تک کہ لگا کر سو گئے پھر آپ ﷺ (اٹھے تو) مسکرارہے تھے۔ ام حرام نے پوچھا یا رسول اللہ! آپ کیوں ہنس رہے تھے؟ آپ نے جواب دیا کہ ”میری امت کے کچھ لوگ اللہ کے راستے میں (جہاد کے لئے) سبز سمندر پر سوار ہو رہے ہیں ان کی مثال (دنیا یا آخرت میں) تخت پر بیٹھے ہوئے بادشاہوں کی سی ہے۔“ انہوں نے عرض کیا یا رسول اللہ تعالیٰ سے دعا فرما دیجئے کہ اللہ مجھے بھی ان میں سے کر دے۔ آپ نے دعا کی ”اے اللہ! انہیں بھی ان لوگوں میں سے کر دے“ پھر دوبارہ آپ ﷺ لیئے اور (اٹھے) تو مسکرارہے تھے۔ انہوں نے اس مرتبہ بھی آپ سے وہی سوال کیا اور آپ ﷺ نے بھی پہلی ہی وجہ بتائی۔ انہوں نے پھر عرض کیا آپ ﷺ دعا کر دیجئے کہ اللہ تعالیٰ مجھے بھی ان میں سے کر دے، آپ نے فرمایا: ”تم سب سے پہلے لشکر میں شریک ہوگی اور یہ کہ بعد والوں میں تمہاری شرکت نہیں ہے۔“ انس رضی اللہ عنہ نے بیان کیا کہ پھر آپ نے (ام حرام نے) عبادہ بن صامت رضی اللہ عنہ کے ساتھ نکاح کر لیا اور بنت قرظ (معاویہ رضی اللہ عنہ کی بیوی) کے ساتھ انہوں نے دریا کا سفر کیا۔ پھر جرب واپس ہوئیں اور اپنی سواری پر چڑھیں تو اس نے ان کی گردن توڑ ڈالی۔ وہ اس سواری سے گر گئیں اور (اسی میں) ان کی وفات ہوئی۔

رَسُولُ اللَّهِ ﷺ عَلَى بِنْتِ مِلْحَانَ فَأَتَكَأَ عِنْدَهَا، ثُمَّ ضَحِكَ فَقَالَتْ: لِمَ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: ((نَاسٌ مِنْ أُمَّتِي يَرَكِبُونَ الْبَحْرَ الْأَخْضَرَ فِي سَبِيلِ اللَّهِ، مِثْلَهُمْ مِثْلُ الْمُلُوكِ عَلَى الْأَسْرِ)). فَقَالَتْ: يَا رَسُولَ اللَّهِ! اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: ((اللَّهُمَّ اجْعَلْهَا مِنْهُمْ)). ثُمَّ عَادَ فَضَحِكَ، فَقَالَتْ لَهُ مِثْلُ أَوْ مِمَّ ذَلِكَ فَقَالَ: لَهَا مِثْلُ ذَلِكَ، فَقَالَتْ: اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: ((أَنْتِ مِنَ الْأَوَّلِينَ، وَلَسْتَ مِنَ الْآخِرِينَ)). قَالَ: قَالَ أَنَسٌ: فَتَزَوَّجَتْ عِبَادَةَ ابْنِ الصَّامِتِ، فَرَكِبَتْ الْبَحْرَ مَعَ بِنْتِ قَرْظَةَ، فَلَمَّا قَفَلَتْ رَكِبَتْ دَابَّتَهَا فَوَقَصَتْ بِهَا، فَسَقَطَتْ عَنْهَا فَمَاتَتْ.

[راجع: ۲۷۸۸، ۲۷۸۹]

تشریح: یہ نکاح کا معاملہ دوسری روایت کے خلاف پڑتا ہے، جس میں یہ ہے کہ اس وقت عبادہ بن صامت رضی اللہ عنہ کے نکاح میں تھیں۔ شاید انہوں نے طلاق دے دی ہوگی بعد میں ان سے نکاح ثانی کیا ہوگا۔ یہ اس جنگ کا ذکر ہے جس میں حضرت عثمان رضی اللہ عنہ کے زمانے میں رجب ۲۸ھ میں سب سے پہلا سمندری بیڑہ حضرت معاویہ رضی اللہ عنہ نے امیر المؤمنین کی اجازت سے تیار کیا اور قبرس پر چڑھائی کی۔ یہ مسلمانوں کی سب سے پہلی بحری جنگ تھی جس میں ام حرام رضی اللہ عنہا جو کہ نبی اکرم ﷺ کی عزیزہ تھیں، شریک ہوئیں اور شہادت بھی پائی۔ حضرت معاویہ رضی اللہ عنہ کی بیوی کا نام فاختہ تھا اور وہ بھی آپ کے ساتھ اس میں شریک تھیں۔

باب: آدمی جہاد میں اپنی ایک بیوی کو لے جائے

ایک کو نہ لے جائے (یہ درست ہے)

(۲۸۷۹) ہم سے حجاج بن منہال نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن عمر نمیری نے، انہوں نے کہا ہم سے یونس بن یزید ایلی نے بیان کیا، کہا میں نے ابن شہاب زہری سے سنا، کہا کہ میں نے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبد اللہ بن عبد اللہ سے عائشہ رضی اللہ عنہا کی

بَابُ حَمْلِ الرَّجُلِ امْرَأَتَهُ فِي

الْغَزْوِ دُونَ بَعْضِ نِسَائِهِ

۲۸۷۹۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، حَدَّثَنَا يُونُسُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ ابْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ

حدیث سنی، ان چاروں نے حضرت عائشہ رضی اللہ عنہا کی یہ حدیث مجھ سے تھوڑی تھوڑی بیان کی۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ جب نبی کریم ﷺ باہر تشریف لے جانا چاہتے (جہاد کے لئے) تو اپنی ازواج میں قرعہ ڈالتے اور جس کا نام نکل آتا نہیں آپ ﷺ اپنے ساتھ لے جاتے تھے۔ ایک غزوہ کے موقع پر آپ نے ہمارے درمیان قرعہ اندازی کی تو اس مرتبہ میرا نام آیا اور میں نبی اکرم ﷺ کے ساتھ گئی، یہ پردے کا حکم نازل ہونے کے بعد کا واقعہ ہے۔

ابن وقاص، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ، كُلُّ حَدَّثِي طَائِفَةٌ، مِنَ الْحَدِيثِ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّهُنَّ يَخْرُجُ سَهْمُهَا خَرَجَ بِهَا النَّبِيُّ ﷺ فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا، فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ النَّبِيِّ ﷺ بَعْدَ مَا أُنْزِلَ الْحِجَابُ. [راجع: ۲۵۹۳]

تشریح: معلوم ہوا کہ پردے کا یہ مطلب نہیں ہے کہ عورت گھر کے باہر نہ نکلے جیسے بعض جاہلوں نے سمجھ رکھا ہے بلکہ شرعی پردے کے ساتھ عورت ضروریات کے لئے گھر سے باہر بھی نکل سکتی ہے، خاص طور پر جہادوں میں شرکت کر سکتی ہے جیسا کہ متعدد روایات میں اس کا ذکر موجود ہے۔

بَابُ غَزْوِ النِّسَاءِ وَقِتَالِهِنَّ مَعَ الرِّجَالِ

باب: عورتوں کا جنگ کرنا اور مردوں کے ساتھ لڑائی میں شرکت کرنا

(۲۸۸۰) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے عبدالعزیز نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ احد کی لڑائی کے موقع پر مسلمان نبی کریم ﷺ کے پاس سے جدا ہو گئے تھے۔ انہوں نے بیان کیا کہ میں نے عائشہ بنت ابی بکر اور ام سلیم رضی اللہ عنہما (انس رضی اللہ عنہ کی والدہ) کو دیکھا کہ یہ اپنے ازار سیٹھے ہوئے تھیں اور (تیز چلنے کی وجہ سے) میں ان کے پاؤں کی بازبیں دیکھ سکتا تھا۔ انتہائی جلدی کے ساتھ پانی کے مشکیزے چھلکاتی ہوئی لیے جا رہی تھیں۔ اور ابو معمر کے علاوہ جعفر بن مہران نے بیان کیا کہ مشکیزے کو اپنی پشت پر ادھر سے ادھر جلدی جلدی لئے پھرتی تھیں اور قوم کو اس میں سے پانی پلاتی تھیں، پھر واپس آتی تھیں اور مشکیزوں کو بھر کر لے جاتی تھیں اور قوم کو پلاتی تھیں۔

۲۸۸۰۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أَنْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ، وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَهُمَا لَمُشْمَرَتَانِ أَرَى خَدَمَ سُوقِهِمَا، تَنْقَرَانِ الْقِرْبَ وَقَالَ غَيْرُهُ: تَنْقَلَانِ الْقِرْبَ عَلَى مُتُونِهِمَا، ثُمَّ تَفَرَّغَا فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرَجَعَا فَمَلَأْنِيهَا، ثُمَّ تَجَنَّبَانِ فَتَفَرَّغَا فِي أَفْوَاهِ الْقَوْمِ. [إطرافه في: ۲۹۰۲، ۳۸۱۱، ۴۰۶۴] [مسلم: ۴۶۸۳]

تشریح: زندہ قوموں کی عورتوں میں بھی جذبہ آزادی بدرجہ اتم موجود ہوتا ہے جس کے سہارے وہ بعض دفعہ میدان جنگ میں ایسے کارہائے نمایاں کر گزرتی ہیں کہ ان کو دیکھ کر ساری دنیا حیرت زدہ ہو جاتی ہے جیسا کہ آج کل بیٹریوں کے خلاف مجاہدین فلسطین بہت سے مسلمانوں کے مجاہدانہ کارناموں کی شہرت ہے۔ حضرت ام سلیم مشہور صحابیہ ملحان کی بیٹی ہیں جو مالک بن نضر کے نکاح میں تھیں۔ ان ہی کے لڑنے سے مشہور صحابی حضرت انس رضی اللہ عنہ پیدا ہوئے۔ مالک بن نضر حالت کفر ہی میں وفات پا گئے تھے۔ بعد میں ان کا نکاح ابوطمرہ رضی اللہ عنہ سے ہوا۔ ان سے بہت سے صحابہ نے احادیث روایت کی ہیں۔

بَابُ حَمْلِ النِّسَاءِ الْقَرَبِ إِلَى النَّاسِ فِي الْغَزْوِ

باب: جہاد میں عورتوں کا مردوں کے پاس مشکیزہ اٹھا کر لے جانا

(۲۸۸۱) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، انہیں ابن شہاب نے، ان سے ثعلبہ بن ابی مالک نے کہا کہ عمر بن خطاب رضی اللہ عنہ نے مدینہ کی خواتین میں کچھ چادریں تقسیم کیں۔ ایک نئی چادر بچ گئی تو بعض حضرات نے جو آپ کے پاس ہی تھے کہا یا امیر المؤمنین! یہ چادر رسول اللہ ﷺ کی نواسی کو دے دیجئے، جو آپ کے گھر میں ہیں۔ ان کی مراد (آپ کی بیوی) ام کلثوم بنت علی رضی اللہ عنہا سے تھی لیکن عمر رضی اللہ عنہ نے جواب دیا کہ ام سلیطہ رضی اللہ عنہا اس کی زیادہ مستحق ہیں۔ یہ ام سلیطہ رضی اللہ عنہا ان انصاری خواتین میں سے تھیں جنہوں نے رسول اللہ ﷺ سے بیعت کی تھی۔ عمر رضی اللہ عنہ نے فرمایا کہ آپ احد کی لڑائی کے موقع پر ہمارے لئے مشکیزے (پانی کے) اٹھا کر لاتی تھیں۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا (حدیث میں) لفظ تَزْفِرُ کا معنی یہ ہے کہ سستی تھی۔

۲۸۸۱۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ ثَعْلَبَةُ ابْنُ أَبِي مَالِكٍ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ قَسَمَ مِرْطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ الْمَدِينَةِ، فَبَقِيَ مِرْطٌ جَدِيدٌ فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَعْطِ هَذَا بِنْتَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ. يُرِيدُونَ أَمْ كُلُّنَا بِنْتُ عَلِيٍّ. فَقَالَ عُمَرُ: أُمُّ سَلَيْطٍ أَحَقُّ. وَأُمُّ سَلَيْطٍ مِنْ نِسَاءِ الْأَنْصَارِ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ. قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزْفِرُ لَنَا الْقَرَبَ يَوْمَ أُحُدٍ. قَالَ أَبُو عَبْدِ اللَّهِ: تَزْفِرُ: تَخِيطُ. [طرفہ فی: ۴۰۷۱]

تشریح: ((تزفر)) کا معنی سینے سے کرنا صحیح نہیں ہے صحیح معنی یہ ہے کہ اٹھا کر لاتی تھی۔ قسطلانی نے کہا امام بخاری رحمہ اللہ نے یہ معنی ابو صالح کا تب لیف کی تقلید سے نقل کر دیا۔ حضرت عمر رضی اللہ عنہ کا عدل و انصاف یہاں سے معلوم کرنا چاہیے۔ یہ چادر آپ اپنی بیوی ام کلثوم کو دے دیتے مگر صرف اس خیال سے نہ دی کہ وہ ان کی بیوی تھیں اور غیر کو جس کا حق زیادہ مقدم کیا۔ انصاف کا تقاضا بھی یہی ہے۔

بَابُ مَدَاوَاةِ النِّسَاءِ الْجَرْحَى فِي الْغَزْوِ

باب: جہاد میں عورتیں زخمیوں کی مرہم پٹی کر سکتی ہیں

(۲۸۸۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، کہا ہم سے خالد بن ذکوان نے بیان کیا، ان سے ربیع بنت معوذہ رضی اللہ عنہا نے بیان کیا انہوں نے کہا کہ ہم نبی کریم ﷺ کے ساتھ (غزوہ میں) شریک ہوتیں تھیں، مسلمان فوجیوں کو پانی پلاتیں تھیں، زخمیوں کی مرہم پٹی کرتیں تھیں اور جو لوگ شہید ہو جاتے انہیں مدینہ اٹھا کر لاتیں تھیں۔

۲۸۸۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، عَنْ الرَّبِيعِ بْنِ مَعُوذٍ، قَالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ نَسْقِي الْمَاءَ وَنُدَاوِي الْجَرْحَى، وَنَرُدُّ الْقَتْلَى. [طرفہ فی: ۲۸۸۱، ۱۵۶۷۹]

تشریح: خلاصہ یہ کہ جہاد کے مواقع پر عورتیں گھر کا ناث بن کر بیٹھی نہیں رہتی تھیں بلکہ سرفروشانہ خدمات انجام دیتی تھیں۔

بَابُ رَدِّ النِّسَاءِ الْجَرْحَى

باب: زخمیوں اور شہیدوں کو عورتیں لے کر جاسکتی ہیں

وَالْقَتْلَى

ہیں

۲۸۸۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنْ الرَّبِيعِ بْنِ مُعَوِّذٍ، قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ فَسَنِّي الْقَوْمَ وَنَخْدُمُهُمْ، وَنَرُدُّ الْجَرْحَى وَالْقَتْلَى إِلَى الْمَدِينَةِ. [راجع: ۲۸۸۲]

(۲۸۸۳) ہم سے مسدد نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، ان سے خالد بن ذکوان نے اور ان سے ربیع بنت معوذ بنی النجہان نے بیان کیا انہوں نے کہا کہ ہم نبی کریم ﷺ کے ساتھ جہاد میں شریک ہوتے تھے، مجاہد مسلمانوں کو پانی پلاتے، ان کی خدمت کرتے اور زخموں اور شہیدوں کو اٹھا کر مدینہ لے جاتے تھے۔

تشریح: اس سے بھی عورتوں کا جہاد میں شریک ہونا ثابت ہوا۔

بَابُ نَزْعِ السَّهْمِ مِنَ الْبَدَنِ

باب: (مجاہدین کے) جسم سے تیر کھینچ کر نکالنا

۲۸۸۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: رُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، فَانْتَهَمَتْ إِلَيْهِ فَقَالَ: انْزِعْ هَذَا السَّهْمَ. فَزَرَعَتْهُ، فَزَارَ مِنْهُ الْمَاءُ، فَدَخَلَتْ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَتْهُ فَقَالَ: ((اللَّهُمَّ اغْفِرْ لِعَبْدِي أَبِي عَامِرٍ)). [طرفاء في: ۴۳۲۳، ۶۳۸۳]

(۲۸۸۴) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے بريد بن عبد اللہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ابو عامر رضی اللہ عنہ کے گھٹنے میں تیر لگا تو میں ان کے پاس پہنچا۔ انہوں نے فرمایا کہ اس تیر کو کھینچ کر نکال لو میں نے کھینچ لیا تو اس سے خون بہنے لگا پھر نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ ﷺ کو اس حادثہ کی اطلاع دی تو آپ ﷺ نے (ان کے لئے) دعا فرمائی کہ ”اے اللہ! عبید ابو عامر کی مغفرت فرما۔“

[مسلم: ۶۴۰۶]

تشریح: آلات جراحی جو آج کل وجود میں آچکے ہیں، اس وقت نہ تھے۔ اس لئے زخموں کے جسوں میں چبوتے تیر ہاتھوں ہی سے نکالے جاتے تھے۔ ابو عامر رضی اللہ عنہ ایسے ہی مجاہد ہیں جو تیر سے گھائل ہو کر جام شہادت نوش فرما گئے تھے۔ نبی کریم ﷺ نے بطور اظہار افسوس ان کا نام لیا اور ان کے لئے دعائے خیر فرمائی۔ ابو عامر ابو موسیٰ اشعری کے چچا تھے۔ جنگ اوطاس میں یہ واقعہ پیش آیا تھا۔

بَابُ الْحِرَاسَةِ فِي الْغَزْوِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

باب: اللہ کے راستے میں دورانِ جہاد پہرہ دینا کیسا ہے؟

۲۸۸۵۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ رَبِيعَةَ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ النَّبِيُّ ﷺ سَهْرَ

(۲۸۸۵) ہم سے اسماعیل بن خلیل نے بیان کیا، کہا ہم کو علی بن مسہر نے خبر دی، کہا ہم کو یحییٰ بن سعید نے خبر دی، کہا ہم کو عبد اللہ بن ربیعہ بن عامر نے خبر دی، کہا کہ میں نے عائشہ رضی اللہ عنہا سے سنا، آپ بیان کرتی تھیں کہ نبی کریم ﷺ نے (ایک رات) بیداری میں گزاری، مدینہ پہنچنے کے بعد

آپ نے فرمایا ”کاش! میرے اصحاب میں سے کوئی نیک مرد ایسا ہوتا جو رات بھر ہمارا پہرہ دیتا!“ ابھی یہی باتیں ہو رہی تھیں کہ ہم نے ہتھیار کی جھنکار سنی۔ آنحضرت ﷺ نے دریافت فرمایا ”یہ کون صاحب ہیں؟“ (آنے والے نے) کہا میں ہوں سعد بن ابی وقاص، آپ کا پہرہ دینے کے لئے حاضر ہوا ہوں۔ (پھر نبی کریم ﷺ خوش ہوئے۔ ان کے لئے دعا فرمائی) اور آپ سو گئے۔

فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ: ((لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ)). إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ فَقَالَ: ((مَنْ هَذَا؟)) فَقَالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَاصٍ، جِئْتُ لِأَحْرُسَكَ. وَنَامَ النَّبِيُّ ﷺ. [طرفہ فی: ۷۲۳۱] [مسلم: ۶۲۳۰، ۶۲۳۲، ترمذی: ۳۷۵۶]

تشریح: دوسری روایت میں ہے یہاں تک کہ آپ کے خزانے کی آواز سنی۔ ترمذی نے حضرت عائشہ رضی اللہ عنہا سے نکالا نبی اکرم ﷺ چونکہ پہرہ رکھتے تھے، جب یہ آیت اتری: ﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ (۵/ المائدہ: ۶۷) ”اللہ آپ کو لوگوں سے محفوظ رکھے گا۔“ تو آپ نے چونکہ پہرہ اٹھا دیا۔ حاکم اور ابن ماجہ نے مرفوعاً نکالا۔ جہاد میں ایک رات چونکہ پہرہ دینا ہزار راتوں کی عبادت اور ہزار دنوں کے روزہ سے زیادہ ثواب رکھتا ہے۔

(۲۸۸۶) ہم سے یحییٰ بن یوسف نے بیان کیا، کہا ہم کو ابو بکر نے خبر دی، انہیں ابو حصین نے، انہیں ابو صالح نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اشرفی کا بندہ، روپے کا بندہ، چادر کا بندہ، کمر کا بندہ ہلاک ہوا کہ اگر اسے کچھ دے دیا جائے تب تو خوش ہو جاتا ہے اور اگر نہ دیا جائے تو ناراض ہو جاتا ہے۔“ اس حدیث کو اسرائیل اور محمد بن حادہ نے ابو حصین سے مرفوع نہیں کیا۔

۲۸۸۶۔ حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ، حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((تَعَسَّ عَبْدُ الدِّينَارِ وَالْدَّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِصَةِ، إِنْ أُعْطِيَ رِضْيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ)). لَمْ يَرْفَعَهُ إِسْرَائِيلُ وَمُحَمَّدُ بْنُ جُحَارَةَ عَنْ أَبِي حَصِينٍ. [طرفہ فی: ۲۸۸۷، ۶۴۳۵]

(۲۸۸۷) اور عمرو بن مرزوق نے ہم سے بڑھا کر بیان کیا، انہوں نے کہا ہم کو عبد الرحمن بن عبد اللہ بن دینار نے خبر دی، انہوں نے اپنے باپ سے، انہوں نے ابو صالح سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے آنحضرت ﷺ سے، آپ نے فرمایا: ”اشرفی، روپے اور کمر کا بندہ تباہ ہوا، اگر اس کو کچھ دیا جائے تب تو خوش جب نہ دیا جائے تو غصے ہو جائے، ایسا شخص تباہ سرنگوں ہوا۔ اس کو کانا لگے تو خدا کرے پھر نہ نکلے۔ مبارک کا مستحق ہے وہ بندہ جو اللہ کے راستے میں (غزوہ کے موقع پر) اپنے گھوڑے کی لگام تھامے ہوئے ہے، اس کے سر کے بال پر اگندہ ہیں اور اس کے قدم گرد و غبار سے اٹے ہوئے ہیں، اگر اسے چونکہ پہرے پر لگا دیا جائے تو وہ اپنے اس کام میں پوری تنہی سے لگا رہے اور اگر لشکر کے پیچھے (دیکھ بھال کے لئے) لگا دیا جائے تو اس میں بھی پوری تنہی اور فرض شناسی سے لگا رہے (اگر چہ زندگی میں غربت کی وجہ سے اس کی کوئی اہمیت بھی نہ ہو کہ)

۲۸۸۷۔ وَزَادَ لَنَا عَمْرُو قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((تَعَسَّ عَبْدُ الدِّينَارِ وَالْدَّرْهَمِ وَعَبْدُ الْخَمِصَةِ، إِنْ أُعْطِيَ رِضْيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعَسَّ وَانْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتَفَاشَ، طَوْبَى لِعَبْدٍ آخِذٍ بِعِئَانٍ قَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشَعَّتْ رَأْسُهُ مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي الْجَرَّاسَةِ كَانَ فِي الْجَرَّاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ)). فَتَعَسَّا. كَأَنَّهُ يَقُولُ: فَاتَّعَسَهُمُ اللَّهُ

اگر وہ کسی سے ملاقات کی اجازت چاہے تو اسے اجازت بھی نہ ملے اور اگر کسی کی سفارش کرے تو اس کی سفارش بھی قبول نہ کی جائے۔“ اور کہا کہ قرآن مجید میں جو لفظ ”تَعَسَا“ آیا ہے گویا یوں کہنا چاہیے کہ ”فَاتَعَسَهُمُ اللَّهُ“ (اللہ انہیں گرائے ہلاک کرے) طوبی ”فعلی“ کے وزن پر ہے ہر اچھی اور طیب چیز کے لئے۔ واصل میں یا تھا (طیبی) پھر یا کو واصل سے بدل دیا گیا اور یہ طیب سے نکلا ہے۔

تشریح: حدیث ہذا میں ایک غریب مخلص مرد مجاہد کے چوکی پہرہ دینے کا ذکر ہے، یہی باب سے وجہ مطابقت ہے، اللہ والے بزرگ ایسے ہی پوشیدہ غریب نامعلوم غیر مشہور بزرگ ہوتے ہیں جن کی دعائیں اللہ قبول کرتا ہے مگر یہ مقام ہر کسی کو نصیب نہیں ہے۔

باب: جہاد میں خدمت کرنے کی فضیلت کا بیان

(۲۸۸۸) ہم سے محمد بن عمر عہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے یونس بن عبید نے، ان سے ثابت بنانی نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں جریر بن عبد اللہ بن جلی رضی اللہ عنہ کے ساتھ تھا تو وہ میری خدمت کرتے تھے حالانکہ عمر میں وہ مجھ سے بڑے تھے، جریر رضی اللہ عنہ نے بیان کیا کہ میں نے ہر وقت انصار کو ایسا کام کرتے دیکھا (رسول اللہ ﷺ کی خدمت) کہ جب ان میں سے کوئی مجھے ملتا ہے تو میں اس کی تعظیم و اکرام کرتا ہوں۔

بَابُ فَضْلِ الْخِدْمَةِ فِي الْغَزْوِ

۲۸۸۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَحِبْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، فَكَانَ يَخْدُمُنِي. وَهُوَ أَكْبَرُ مِنِّي أَنَسٍ قَالَ جَرِيرٌ: إِنِّي رَأَيْتُ الْأَنْصَارَ يَصْنَعُونَ شَيْئًا لَا أَحَدٌ أَحَدًا مِنْهُمْ إِلَّا أَكْرَمْتَهُ. [مسلم: ۶۴۲۸]

تشریح: وہ بات یہ تھی کہ انصاری جناب رسول کریم ﷺ سے بہت محبت رکھتے اور آپ کی بہت تعظیم کرتے تھے، معلوم ہوا جو کوئی اللہ اور اس کے رسول ﷺ سے محبت رکھے اس کی خدمت کرنا عین سعادت ہے۔ بظاہر اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے، یعنی نہ کہا مسلم کی روایت میں اتنا زیادہ ہے کہ یہ محبت سفر میں ہوئی اور سفر عام ہے جو جہاد کے سفر کو بھی شامل ہے پس باب سے مطابقت ہوگئی۔

(۲۸۸۹) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، ان سے مطلب بن حطب کے مولیٰ عمرو بن ابی عمرو نے اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ میں رسول اللہ ﷺ کے ساتھ خیبر (غزوہ کے موقع پر) گیا، میں آپ کی خدمت کیا کرتا تھا، پھر جب آپ واپس ہوئے اور احد پہاڑ دکھائی دیا تو آپ نے فرمایا کہ ”یہ وہ پہاڑ ہے جس سے ہم محبت کرتے ہیں اور وہ ہم سے محبت کرتا ہے۔“ اس کے بعد آپ نے اپنے ہاتھ سے مدینہ کی طرف اشارہ کر کے فرمایا ”اے اللہ! میں اس کے دونوں پتھر لیے میدانوں کے درمیان کے

۲۸۸۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ أَخْدُمُهُ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ رَاجِعًا، وَبَدَأَ لَهُ أَحَدٌ قَالَ: ((هَذَا جَلٌّ يُحِبُّنَا وَنُحِبُّهُ))، ثُمَّ أَشَارَ بِيَدِهِ إِلَى الْمَدِينَةِ قَالَ: ((اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا

[ترمذی: ۳۹۲۲]

تشریح: اس سے مدینہ شریف کی حرمت بھی ثابت ہوئی جیسا کہ مکہ شریف کی حرمت ہے، مدینہ کے لئے بھی حدود حرم متعین ہیں جن کے اندر وہ سارے کام ناجائز ہیں جو حرم مکہ میں ناجائز ہیں۔ اہلحدیث کا یہی مسلک ہے کہ مدینہ بھی مکہ ہی کی طرح حرام ہے۔ (وللنصفیل مقام اخر) خیر مدینہ سے شام کی جانب تین منزل پر ایک مقام ہے۔ یہ یہودیوں کی آبادی تھی۔ نبی کریم ﷺ کو حدیبیہ سے آئے ہوئے ایک ماہ سے کم ہی عرصہ ہوا تھا کہ آپ نے خیر کے یہودیوں کی سازش کا حال سنا کہ وہ مدینہ پر حملہ کرنے والے ہیں، ان کی مدافعت کے لئے آپ نے پیش قدمی فرمائی اور اہل اسلام کو فتح مبین حاصل ہوئی۔

۲۸۹۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّا، حَدَّثَنَا عَاصِمٌ، عَنْ مُورِقِ الْعِجْلِيِّ، عَنْ أَنَسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرْنَا ظِلًّا الَّذِي يَسْتَظِلُّ بِكَسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَنَهُوا وَعَالَجُوا فَقَالَ النَّبِيُّ ﷺ: ((ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ)). [مسلم: ۲۶۲۲؛ نسائی: ۲۲۸۲]

تشریح: یعنی روزہ داروں سے زیادہ ان کو ثواب ملا، معلوم ہوا کہ جہاد میں مجاہدین کی خدمت کرنا روزے سے زیادہ اجر رکھتا ہے۔ روزہ ایک انفرادی نیکی ہے مگر مجاہدین کی خدمت پوری ملت کی خدمت ہے، اس لئے اس کو بہر حال فوقیت حاصل ہے حدیث کا مفہوم یہ بھی ہے کہ روزہ اگرچہ خیر محض ہے اور مخصوص و مقبول عبادت ہے پھر بھی سفر وغیرہ میں ایسے مواقع پر جبکہ اس کی وجہ سے دوسرے اہم کام رک جانے کا خطرہ ہو تو روزہ رکھنا افضل نہیں۔ جو واقعہ حدیث میں ہے اس میں بھی یہی صورت پیش آئی تھی کہ جو لوگ روزے سے تھے وہ کوئی کام ٹھکن وغیرہ کی وجہ سے نہ کر سکے لیکن بے روزہ داروں نے پوری توجہ سے تمام خدمات انجام دیں، اس لئے ان کا ثواب روزہ رکھنے والوں سے بھی بڑھ گیا۔

بابُ فَضْلِ مَنْ حَمَلَ مَتَاعَ
صَاحِبِهِ فِي السَّفَرِ

باب: اس شخص کی فضیلت جس نے سفر میں اپنے
ساتھی کا سامان اٹھادیا

۲۸۹۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ

(۲۸۹۱) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”روزانہ انسان کے ہر ایک جوڑ پر صدقہ لازم ہے

سَلَامَتِي عَلَيْهِ صَدَقَهُ كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ فِي دَابَّتِهِ بِحَامِلِهِ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهِمَا مَتَاعَهُ صَدَقَهُ، وَالْكَلِمَةُ الطَّيِّبَةُ، وَكُلُّ خَطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَهُ، وَذَلُّ الطَّرِيقِ صَدَقَهُ)). [راجع: ۲۷۰۷]

اور اگر کوئی شخص کسی کی سواری میں مدد کرے کہ اس کو سہارا دے کر اس کی سواری پر سوار کر دے یا اس کا سامان اس پر اٹھا کر رکھ دے تو یہ بھی صدقہ ہے۔ اچھا اور پاک لفظ بھی (زبان سے) نکالنا صدقہ ہے۔ ہر قدم جو نماز کے لئے اٹھتا ہے وہ بھی صدقہ ہے اور (کسی مسافر کو) راستہ بتا دینا بھی صدقہ ہے۔“

تشریح: حدیث عام ہے مگر سفر جہاد کے مسافر خصوصیت سے یہاں مراد ہیں، اسی لئے امام بخاری رحمہ اللہ اس کو کتاب الجہاد میں لائے ہیں۔ کوئی بھائی اگر اس مبارک سفر میں تھک رہا ہے یا اس پر بوجھ زیادہ ہے تو اس کی امداد بڑا ہی درجہ رکھتی ہے۔ یوں ہر مسافر کی مدد بہت بڑا کار خیر ہے مسافر کوئی بھی ہو۔ اسی طرح زبان سے ایسا لفظ نکالنا کہ سننے والے خوش ہو جائیں اور وہ کلمہ خیر ہی سے متعلق ہو تو ایسے الفاظ بھی صدقہ کی مد میں لکھے جاتے ہیں۔ قرآن مجید میں ایسے الفاظ کو اس صدقہ سے بہت بہتر قرار دیا ہے جس صدقہ کی وجہ سے جس پر وہ صدقہ کیا گیا ہے اس کو ن کر تکلیف ہو، اسی لئے ہر مسلمان مؤمن کا فرض ہے کہ یا تو کلمہ خیر زبان سے نکالے یا خاموش رہے۔ ہر قدم جو نماز کے لئے اٹھے وہ بھی صدقہ ہے اور کسی راہ گم کئے ہوئے مسافر کو راستہ بتا دینا بھی بہت ہی بڑا صدقہ ہے۔ یہی اسلام کی وہ اخلاقی پاکیزہ تعلیم ہے جس نے اپنے سچے پیروکاروں کو آسمانوں اور زمینوں میں قبول عام بخشا۔ اللھم اجعلنا منهم۔ آمین

بَابُ فَضْلِ رِبَاطٍ يَوْمٍ فِي سَبِيلِ اللَّهِ

باب: اللہ کے راستے میں سرحد پر ایک دن پہرہ دینا کتنا بڑا ثواب ہے

وَقَوْلَ اللَّهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَاطِبُوا﴾ [آل عمران: ۲۰۰]

اور اللہ تعالیٰ کا ارشاد کہ ”اے ایمان والو صبر سے کام لو اور دشمنوں سے صبر میں زیادہ رہو اور امور موچے پر جتھے رہو“ آخر آیت تک۔

تشریح: صبر ایک بہت بڑی انسانی قوت کا نام ہے جس کے نتیجے میں بہت سے انسانوں نے بڑی بڑی تاریخی کامیابیاں حاصل کی ہیں۔ ہمارے رسول پاک ﷺ کی مثال اظہر من الشمس ہے۔

۲۸۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدَ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((رِبَاطٌ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعٌ سَوِطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرْوَحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْغَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا)). [راجع: ۲۷۹۴]

۲۸۹۲) ہم سے عبد اللہ بن حویر نے بیان کیا، انہوں نے ابوالنضر ہاشم بن قاسم سے سنا، انہوں نے کہا ہم سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، انہوں نے کہا کہ ہم سے ابو حازم (سلمہ بن دینار) نے بیان کیا اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کے راستے میں دشمن سے ملی ہوئی سرحد پر ایک دن کا پہرہ دنیا و مافیہا سے بڑھ کر ہے، جنت میں کسی کے لئے ایک کوڑے جتنی جگہ دنیا و مافیہا سے بڑھ کر ہے اور جو شخص اللہ کے راستے میں شام کو چلے یا صبح کو تودہ دنیا و مافیہا سے بہتر ہے۔“

تشریح: اسلامی شرعی ریاست میں سرحد پر چوکی پہرے کی خدمت جس کو سونپی جائے اور وہ اسے بخوبی انجام دے تو اس کا نام بھی مجاہدین میں ہی لکھا جاتا ہے اور اس کو وہ ثواب ملتا ہے جس کے سامنے دنیا کی ساری دولت بھی کوئی حقیقت نہیں رکھتی کیونکہ دنیا بہر حال فانی اور اس کا ثواب بہر حال باقی ہے۔

”الرباط بكسر الراء وبالموحدة الخفيفة ملازمة المكان الذى بين المسلمين والكفار لحراسة المسلمين منهم واستدل المصنف بالآية اختيار لاشهر التفاسير فعن الحسن البصرى وقتادة «اصبروا» على طاعة الله «وصابروا» اعداء الله فى الجهاد «ورابطوا» فى سبيل الله وعن محمد بن الكعب «اصبروا» على الطاعة «وصابروا» لانتظار الوعد «ورابطوا» لعدو «واتقوا الله» فيما بينكم۔“ (فتح جلد ۶ صفحہ ۱۰۷)

بَابُ مَنْ غَزَا بِصَبِيٍّ لِلْخِدْمَةِ

باب: اگر کسی بچے کو خدمت کے لئے جہاد میں ساتھ لے جائیں

تشریح: اس میں اشارہ ہے کہ بچہ جہاد کے لئے مخاطب نہیں ہے لیکن خدمت کے لئے بچوں کو جہاد میں ہمراہ لگایا جاسکتا ہے۔

۲۸۹۳۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ، عَنْ عَمْرِو بْنِ أَنَسٍ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبْنِي طَلْحَةَ: ((الْتِمِسْ غُلَامًا مِنْ غِلْمَائِكُمْ يَخْدُمُنِي حَتَّى أُخْرِجَ إِلَى خَيْرٍ)). فَخَرَجَ بِي وَ طَلْحَةَ مُزْدِفِي، وَأَنَا غُلَامٌ رَاهَقْتُ الْحُلُمَ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدِّينِ وَعَلِيَةِ الرِّجَالِ)). ثُمَّ قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذَكَرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُصَيْنٍ بِنِ أَنْطَبَ، وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا، فَاضْطَفَاها رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ، فَبَنَى بِهَا، ثُمَّ صَنَعَ حَيْسًا فِي نِطْعٍ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذِنْ مِنْ حَوْلِكَ)). فَكَانَتْ

(۲۸۹۳) ہم سے قتیبہ بن سعید نے کہا، ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے عمرو بن عمرو نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ابو طلحہ رضی اللہ عنہ سے فرمایا: ”اپنے بچوں میں سے کوئی بچہ میرے ساتھ کر دو جو خیر کے غزوے میں میرے کام کر دیا کرے، جبکہ میں خیر کا سفر کروں۔“ ابو طلحہ اپنی سواری پر اپنے پیچھے بٹھا کر مجھے (انس رضی اللہ عنہ کو) لے گئے، میں اس وقت ابھی لڑکا تھا بالغ ہونے کے قریب۔ جب بھی آنحضرت ﷺ کہیں قیام فرماتے تو میں آپ ﷺ کی خدمت کرتا۔ اکثر میں سنتا کہ آپ یہ دعا کرتے ”اے اللہ! میں تیری پناہ مانگتا ہوں غم اور عاجزی، سستی، بخل، بزدلی، قرض داری کے بوجھ اور ظالم کے اپنے اوپر غلبہ سے۔“ آخر ہم خیر پہنچے اور جب اللہ تعالیٰ نے خیر کے قلعہ پر آپ کو فتح دی تو آپ کے سامنے صفیہ بنت حنی بن اخطب رضی اللہ عنہا کے جمال (ظاہری و باطنی) کا ذکر کیا گیا ان کا شوہر (یہودی) لڑائی میں کام آ گیا تھا اور وہ ابھی لہن ہی تھیں (اور چونکہ قبیلہ کے سردار کی لڑکی تھیں) اس لئے رسول کریم ﷺ نے (ان کا اکرام کرنے کے لئے) انہیں اپنے لئے پسند فرما لیا۔ پھر آپ ﷺ انہیں ساتھ لے کر وہاں سے چلے۔ جب ہم سد الصہباء پر پہنچے تو وہ حیض سے پاک ہوئیں، تو آپ نے ان سے خلوت کی۔ اس کے بعد آپ نے حیص (کھجور، خیر اور گھی سے تیار کیا ہوا ایک کھانا) تیار کر اکر

ایک چھوٹے سے دسترخوان پر رکھوایا اور مجھ سے فرمایا: ”اپنے آس پاس کے لوگوں کو دعوت دے دو“ اور یہی آنحضرت ﷺ کا حضرت صفیہ رضی اللہ عنہا کے ساتھ نکاح کا دلیمہ تھا۔ آخر ہم مدینہ کی طرف چلے، انس رضی اللہ عنہ نے کہا کہ میں نے دیکھا کہ آنحضور ﷺ صفیہ رضی اللہ عنہا کی وجہ سے اپنے پیچھے (اونٹ کے کوہان کے ارد گرد) اپنی عماء سے پردہ کئے ہوئے تھے (سواری پر جب حضرت صفیہ رضی اللہ عنہا سوار ہوتیں) تو آپ ﷺ اپنے اونٹ کے پاس بیٹھ جاتے اور اپنا گھٹنا کھڑا رکھتے اور حضرت صفیہ رضی اللہ عنہا اپنا پاؤں حضور اکرم ﷺ کے گھٹنے پر رکھ کر سوار ہو جاتیں۔ اس طرح ہم چلتے رہے اور جب مدینہ منورہ کے قریب پہنچے تو آپ نے احد پہاڑ کو دیکھا اور فرمایا: ”یہ پہاڑ ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔“ اس کے بعد آپ نے مدینہ کی طرف نگاہ اٹھائی اور فرمایا: ”اے اللہ! میں اس کے دونوں پتھر پلے میدانوں کے درمیان کے خطے کو حرمت والا قرار دیتا ہوں جس طرح حضرت ابراہیم علیہ السلام نے مکہ معظمہ کو حرمت والا قرار دیا تھا اے اللہ! مدینہ کے لوگوں کو ان کے مدارِ صاع میں برکت دیجیے۔“

تِلْكَ وَلَيْمَةَ رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةٍ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ قَالَ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بَعَاءَةً، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ، فَتَضَعُ صَفِيَّةٌ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرَكَبَ، فَنَسْرُنَا حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ نَظَرَ إِلَى أَحَدٍ فَقَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ)). ثُمَّ نَظَرَ إِلَى الْمَدِينَةِ فَقَالَ: ((اللَّهُمَّ إِنِّي أَحْرَمَ مَا بَيْنَ ذَنْبَيْهَا بِمِثْلِ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدِينِهِمْ وَصَاعِهِمْ)). [راجع: ۳۷۱]

تشریح: رسول کریم ﷺ نے غزوہ خیبر میں حضرت انس رضی اللہ عنہ کو خدمت کے لئے ساتھ رکھا جو ابھی نابالغ تھے، اسی سے مقصد باب ثابت ہوا۔ اسی لڑائی میں حضرت صفیہ رضی اللہ عنہا آپ کے حرم میں داخل ہوئیں جو ایک خاندانی خاتون تھیں اس رشتہ سے اہل اسلام کو بہت سے علمی فوائد حاصل ہوئے۔ روایت ہذا میں ایک دعائے مسنونہ بھی مذکور ہوئی ہے جو بہت سے فوائد پر مشتمل ہے جس کا یاد کرنا اور دعاؤں میں اسے پڑھتے رہنا بہت سے امور دینی اور دنیاوی کے لئے مفید ثابت ہوگا۔ حضرت صفیہ رضی اللہ عنہا کے تفصیلی حالات پیچھے مذکور ہو چکے ہیں اسی حدیث سے مدینہ منورہ کا بھی مثل کہ شریف حرم ہونا ثابت ہوا۔ حضرت انس رضی اللہ عنہ پہلے ہی سے آپ کی خدمت میں تھے مگر سفر میں ان کا پہلا موقع تھا کہ خدمت میں رہنے کا شرف حاصل ہوا۔ دعائے مسنونہ میں لفظ ”ہم“ اور ”حزن“ ہم معنی ہی ہیں۔ فرق یہ ہے کہ ”ہم“ وہ فکرجو واقع نہیں ہوا لیکن وقوع کا خطرہ ہے حزن وہ فکرجو واقع ہو چکا ہے۔ حضرت انس رضی اللہ عنہ خدمت نبوی میں پہلے ہی تھے مگر اس موقع پر بھی ان کو ہمارا لیا گیا ان کی مدت خدمت نو سال ہے، احد پہاڑ کے لئے جو آپ نے فرمایا وہ حقیقت پڑی ہے: ﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (البقرہ: ۲۰)

باب: جہاد کے لئے سمندر میں سفر کرنا

بَابُ رُكُوبِ الْبَحْرِ

(۲۸۹۴، ۹۵) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے محمد بن یحییٰ بن حبان نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے ام حرام رضی اللہ عنہا نے یہ واقعہ بیان کیا تھا کہ نبی کریم ﷺ نے ایک دن ان کے گھر تشریف لا کر قیلوہ فرمایا تھا۔ جب آپ بیدار ہوئے تو ہنس رہے تھے انہوں نے

۲۸۹۴، ۲۸۹۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: حَدَّثَنِي أُمُّ حَرَامٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: يَوْمًا فِي بَيْتِهَا، فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ،

پوچھا یا رسول اللہ! کس بات پر آپ ہنس رہے ہیں؟ فرمایا: ”مجھے اپنی امت میں سے ایک ایسی قوم کو (خواب میں دیکھ کر) خوشی ہوئی جو سمندر میں (غزوہ کے لئے) اس طرح جا رہے تھے جیسے بادشاہ تخت پر بیٹھے ہوں۔“ میں نے عرض کیا یا رسول اللہ! اللہ سے دعا کیجئے کہ مجھے بھی ان میں سے کر دے۔ آپ نے فرمایا: ”تم بھی ان میں سے ہو۔“ اس کے بعد پھر آپ سو گئے اور جب بیدار ہوئے تو پھر ہنس رہے تھے۔ آپ نے اس مرتبہ بھی وہی بات بتائی۔ ایسا دو یا تین دفعہ ہوا۔ میں نے کہا اے اللہ کے رسول! اللہ تعالیٰ سے دعا کیجئے کہ مجھے بھی ان میں سے کر دے۔ آپ نے فرمایا: ”تم سب سے پہلے لشکر کے ساتھ ہو گے۔“ وہ حضرت عبادہ بن صامت رضی اللہ عنہ کے نکاح میں تھیں اور وہ ان کو (اسلام کے سب سے پہلے بحری بیڑے کے ساتھ) غزوہ میں لے گئے، واپسی میں سوار ہونے کے لئے اپنی سواری سے قریب ہوئیں (سوار ہوتے ہوئے یا سوار ہونے کے بعد) گر پڑیں جس سے آپ کی گردن ٹوٹ گئی اور شہادت کی موت پائی۔

قَالَتْ: يَا رَسُولَ اللَّهِ! مَا يُضْحِكُكَ؟ قَالَ: ((عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ الْبُحْرَ، كَالْمُلُوكِ عَلَى الْأَسْرِ)). فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ قَالَ: ((أَنْتِ مِنْهُمْ)). ثُمَّ نَامَ، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقَالَ مِثْلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا. قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. فَيَقُولُ: ((أَنْتِ مِنَ الْأَوَّلِينَ)) فَتَرْجِعُ عِبَادَةَ بْنِ الصَّامِتِ، فَخَرَجَ بِهَا إِلَى الْغَزْوِ، فَلَمَّا رَجَعَتْ قُرْبَتْ دَابَّةً لِبَرَكِبِهَا، فَوَقَعَتْ فَاذْقَتْ عُتْقَهَا. [راجع: ۲۷۸۸، ۲۷۸۹]

تشریح: یہ حدیث اور اس پر نوٹ پیچھے لکھا جا چکا ہے یہاں مرحوم اقبال کا یہ شعر بھی یاد رکھنے کے قابل ہے۔

دشت تو دشت ہے دریا بھی نہ چھوڑے ہم نے بحرِ ظلمات میں دوڑا دیئے، گھوڑے ہم نے

باب: لڑائی میں کمزور ناتواں (جیسے عورتیں، بچے اندھے، معذور اور مساکین) اور نیک لوگوں سے مدد چاہنا (ان سے دعا کرنا)

بَابُ مَنْ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الْحَرْبِ

اور حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ مجھ کو ابوسفیان رضی اللہ عنہ نے خبر دی کہ مجھ سے قیصر (ملک روم) نے کہا کہ میں نے تم سے پوچھا کہ امیر لوگوں نے ان (حضور اکرم صلی اللہ علیہ وسلم) کی پیروی کی ہے یا کمزور غریب طبقہ والوں نے؟ تم نے بتایا کہ کمزور غریب طبقے نے (ان کی اتباع کی ہے) اور انبیا کا پیروکار یہی طبقہ ہوتا ہے۔

وَقَالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيَانَ قَالَ: قَالَ لِي قَيْصَرُ: سَأَلْتُكَ أَشْرَافَ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ فَرَعَمْتُ: ضُعَفَاؤُهُمْ وَهُمْ أَتْبَاعُ الرُّسُلِ.

(۲۸۹۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے محمد بن طلحہ نے بیان کیا، ان سے مصعب بن سعد نے بیان کیا کہ سعد بن ابی وقاص رضی اللہ عنہ کا خیال تھا کہ انہیں دوسرے بہت سے صحابہ پر (اپنی مالداری اور بہادری کی

۲۸۹۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ ابْنِ سَعْدٍ، قَالَ: رَأَى سَعْدٌ أَنَّ لَهُ فَضْلًا

عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: ((هَلْ كُنْتُمْ تَعْبُدُونَ دُونَهُ؟))
 تَنْصَرُونَ وَتُرْزَقُونَ إِلَّا بِضَعْفَانِكُمْ؟))
 کمزور معذور لوگوں کی دعاؤں کے نتیجہ میں اللہ کی طرف سے مدد پہنچائے

[نسائی: ۳۱۷۸] جاتے ہو اور ان ہی کی دعاؤں سے رزق دیئے جاتے ہو۔

تشریح: ”قال ابن بطال تاويله ان الضعفاء اشد اخلاصا في الدعاء و اكثر خشوعا في العبادة لخلاء قلوبهم عن التعلق بزخرف الدنيا۔“ (فتح) یعنی ضعفاء دعا کرتے وقت اخلاص میں بہت سخت ہوتے ہیں اور عبادت میں ان کا خشوع زیادہ ہوتا ہے اور ان کے دل دنیاوی زیب و زینت سے پاک ہوتے ہیں۔ اس لئے ضعیف لوگوں نے دعا کرنا بہت ہی موجب برکت ہے۔

۲۸۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سَفْيَانُ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَأْتِي زَمَانٌ يَغْزُو فِيهِ فِتْنَامٌ مِنَ النَّاسِ، فَيَقَالُ: فَيُفْتَحُ فَيُكْفَمُ مِنْ صَحْبِ النَّبِيِّ؟ فَيَقَالُ: نَعَمْ. فَيُفْتَحُ عَلَيْهِ، ثُمَّ يَأْتِي زَمَانٌ فَيَقَالُ: فَيُكْفَمُ مِنْ صَحْبِ أَصْحَابِ النَّبِيِّ فَيَقَالُ: نَعَمْ. فَيُفْتَحُ، ثُمَّ يَأْتِي زَمَانٌ فَيَقَالُ: فَيُكْفَمُ مِنْ صَحْبِ أَصْحَابِ النَّبِيِّ؟ فَيَقَالُ: نَعَمْ. فَيُفْتَحُ))۔
 ۲۸۹۷۔ ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے جابر رضی اللہ عنہ سے سنا، آپ ابوسعید خدری رضی اللہ عنہ سے بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”ایک زمانہ ایسا آئے گا کہ مسلمان فوج در فوج جہاد کریں گے۔ جن سے پوچھا جائے گا کہ کیا فوج میں کوئی ایسے بزرگ بھی ہیں جنہوں نے نبی کریم ﷺ کی صحبت اٹھائی ہو، کہا جائے گا کہ ہاں تو ان سے فتح کی دعا کرائی جائے گی۔ پھر ایک ایسا زمانہ آئے گا اس وقت اس کی تلاش ہوگی کہ کوئی ایسے بزرگ مل جائیں جنہوں نے نبی کریم ﷺ کے صحابہ رضی اللہ عنہم کی صحبت اٹھائی ہو، (یعنی تابعی) ایسے بھی بزرگ مل جائیں گے اور ان سے فتح کی دعا کرائی جائے گی اس کے بعد ایک ایسا زمانہ آئے گا کہ پوچھا جائے گا کہ کیا تم میں کوئی ایسا بزرگ ہے جنہوں نے نبی کریم ﷺ کے صحابہ کے شاگردوں کی صحبت اٹھائی ہو کہا جائے گا کہ ہاں اور ان سے فتح کی دعا کرائی جائے گی۔“

[طرفاء فی: ۳۵۹۴، ۳۶۴۹]

[مسلم: ۶۴۶۷، ۶۴۶۸]

تشریح: اس حدیث سے معلوم ہوا کہ اللہ والے نیک لوگوں کی دعاؤں کا نفع حاصل کرنا جائز ہے۔ رسول کریم ﷺ نے فرمایا تھا کہ میرا زمانہ پھر میرے صحابہ کا زمانہ اور پھر تابعین کا زمانہ یہ بہترین زمانے ہیں۔ ان خیر و برکت کے زمانوں میں مسلمان صحیح معنوں میں خدا رسیدہ مسلمان تھے، ان کی دعاؤں کو قبول عام حاصل تھا۔ بہر حال ہر زمانے میں ایسے خدا رسیدہ لوگوں کا وجود ضروری ہے۔ ان کی صحبت میں رہنا، ان سے دعا میں کرنا اور روحانی فیوض حاصل کرنا عین خوش نصیبی ہے۔ ایسے ہی لوگوں کو قرآن مجید میں اولیائے اللہ سے تعبیر کیا گیا ہے جن کی شان میں ﴿الَّذِينَ آمَنُوا وَتَكُنُوا يَتَّقُونَ﴾ (۱۰/ یونس: ۶۳) کہا گیا ہے کہ وہ لوگ اپنے ایمان میں پختہ اور تقویٰ میں کامل ہوتے ہیں۔ جن میں یہ چیزیں نہ پائی جائیں ان کو اولیائے اللہ جانا انتہائی حماقت ہے۔ مگر افسوس کہ آج کل بیشتر نام نہاد مسلمان اس حماقت میں مبتلا ہیں کہ وہ بہت سے چری ایفونی حرام خورد و خوراکوں کو محض ان کے بالوں اور جہوں قیوں کو دیکھ کر خدا رسیدہ جانتے ہیں، حالانکہ ایسے لوگوں کے پیچھے میں ابلیس کی اولاد ہے جو ایسے بہت سے کم عقلوں کو گمراہ کرنے کی دوزخی بنانے کا فرض ادا کر رہی ہے۔ اللھم انا نعوذ بک من شرور انفسنا۔ حدیث سے میدان جہاد میں نیک ترین لوگوں سے دعا کرانے کا ثبوت ہوا الدعاء سلاح المؤمن المؤمن کا بہترین ہتھیار دعا ہے۔ سچ ہے: ”بلا کوئال دیتی ہے دعا اللہ والوں کی۔“

باب: قطعی طور پر یہ نہ کہا جائے کہ فلاں شخص شہید ہے (کیونکہ نیت اور خاتمہ کا حال معلوم نہیں ہے)

بَابُ: لَا يَقُولُ: فَلَانٌ شَهِيدٌ

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((اللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ)). اور ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا کہ ”اللہ خوب جانتا ہے کہ کون اس کے راستے میں جہاد کرتا ہے اور اللہ تعالیٰ خوب جانتا ہے کہ کون اس کے راستے میں زخمی ہوتا ہے۔“

تشریح: جب تک حدیث سے ثابت نہ ہو جیسے قطعی طور پر کسی کو، ہشتی نہیں کہہ سکتے مگر صرف ان لوگوں کو جن کو نبی کریم ﷺ نے فرمایا کہ وہ ہشتی ہیں۔ امام بخاری رحمہ اللہ نے اس حدیث کی طرف اشارہ کیا جس کو امام احمد رحمہ اللہ نے نکالا کہ تم اپنی جنگوں میں کہتے ہو کہ فلاں شہید ہوا، ایسا نہ کہو۔ یوں کہو جو اللہ کی راہ میں مرے وہ شہید ہے۔ دوسری روایت میں ہے بہت لوگ ایسے ہیں کہ ان کو دشمن کا تیر لگتا ہے اور وہ مر جاتے ہیں مگر وہ عند اللہ حقیقی شہید نہیں ہیں۔ جو دنیا میں ریا و نمود کے لئے لڑے اور مارے گئے، جیسا کہ دوسری روایات میں صراحت موجود ہے۔

۲۸۹۸۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالَ: مَا أَجْزَأُ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأُ فَلَانٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ)). فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ. فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ قَالَ: فَجَرَحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعَجَلَ الْمَوْتُ، فَوَضَعَ نَضْلَ سَيْفِهِ بِالْأَرْضِ وَذُبَابُهُ بَيْنَ تَدْيِيهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. قَالَ: ((وَمَا ذَاكَ؟)) قَالَ: الرَّجُلُ الَّذِي

(۲۸۹۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کی (اپنے اصحاب کے ہمراہ احد یا خیبر کی لڑائی میں) مشرکین سے مدبھیر ہوئی اور جنگ چھڑ گئی، پھر جب آپ ﷺ (اس دن لڑائی سے فارغ ہو کر) اپنے پڑاؤ کی طرف واپس ہوئے اور مشرکین اپنے پڑاؤ کی طرف، جبکہ آپ ﷺ کی فوج کے ساتھ ایک شخص تھا، لڑائی لڑنے میں ان کا یہ حال تھا کہ مشرکین کا کوئی آدمی بھی اگر کسی طرف نظر آ جاتا تو اس کا پیچھا کر کے وہ شخص اپنی تلوار سے اسے قتل کر دیتا۔ سہل رضی اللہ عنہ نے اس کے متعلق کہا کہ آج جتنی سرگرمی کے ساتھ فلاں شخص لڑا ہے، ہم میں سے کوئی بھی اس طرح نہ لڑ سکا۔ آپ ﷺ نے اس پر فرمایا کہ ”لیکن وہ شخص دوزخی ہے۔“ مسلمانوں میں سے ایک شخص نے (اپنے دل میں کہا) اچھا میں اس کا پیچھا کروں گا (دیکھوں حضور ﷺ نے اسے کیوں دوزخی فرمایا ہے) بیان کیا کہ وہ اس کے ساتھ ساتھ دوسرے دن لڑائی میں موجود رہا، جب کبھی وہ کھڑا ہو جاتا تو یہ بھی کھڑا ہو جاتا اور جب وہ تیز چلتا، تو یہ بھی اس کے ساتھ تیز چلتا۔ بیان کیا کہ آخر وہ شخص زخمی ہو گیا زخم بڑا گہرا تھا۔ اس لئے اس نے چاہا کہ موت جلدی آ جائے اور اپنی تلوار کا پھل زمین پر رکھ کر اس کی دھار کو سینے کے مقابلے میں کر لیا اور تلوار پر گر کر اپنی جان دے دی۔ اب وہ صاحب رسول

اللہ ﷻ کی خدمت میں حاضر ہوئے اور کہنے لگے کہ میں گواہی دیتا ہوں کہ آپ اللہ کے سچے رسول ہیں۔ آپ نے دریافت فرمایا ”کیا بات ہوئی؟“ انہوں نے بیان کیا کہ وہی شخص جس کے متعلق آپ نے فرمایا تھا کہ وہ دوزخی ہے، صحابہ کرام رضی اللہ عنہم پر یہ آپ کا فرمان بڑا شاق گزرا تھا میں نے ان سے کہا کہ تم سب لوگوں کی طرف سے میں اس کے متعلق تحقیق کرتا ہوں چنانچہ میں اس کے پیچھے ہولیا۔ اس کے بعد وہ شخص سخت زخمی ہوا اور چاہا کہ جلدی موت آجائے۔ اس لئے اس نے اپنی تلوار کا پھل زمین پر رکھ کر اس کی دھار کو اپنے سینے کے مقابل کر لیا اور اس پر گر کر خود جان دے دی۔ اس وقت آپ نے فرمایا: ”ایک آدمی زندگی بھر بظاہر اہل جنت کے سے کام کرتا ہے حالانکہ وہ اہل دوزخ میں سے ہوتا ہے اور ایک آدمی بظاہر اہل دوزخ کے کام کرتا ہے حالانکہ وہ اہل جنت میں سے ہوتا ہے۔“

ذَكَرْتُ أَنفَا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ. فَقُلْتُ: أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جَرَحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَضْلَ سَيْفِهِ فِي الْأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلُ الْجَنَّةِ فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلُ النَّارِ فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ)). [اطرافہ فی: ۴۲۰۷، ۴۲۰۸، ۶۴۹۳، ۶۶۰۷، ۳۰۶] [مسلم: ۳۰۶]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے کہ ظاہر میں وہ شخص میدان جہاد میں بہت بڑا مجاہد معلوم ہو رہا تھا مگر قسمت میں دوزخ لکھی ہوئی تھی، جس کے لئے نبی کریم ﷺ نے وحی اور الہام کے ذریعہ معلوم کر کے فرما دیا تھا۔ آخر وہی ہوا کہ خودکشی کر کے حرام موت کا شکار ہوا اور دوزخ میں داخل ہوا۔ انجام کا فکر ہر وقت ضروری ہے۔ اللہ پاک راقم الحروف اور جملہ قارئین کرام کو خاتمہ بالخیر نصیب فرمائے۔ آمین

بَابُ التَّحْرِيطِ عَلَى الرَّمِيِّ

وَقَوْلُ اللَّهِ: ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾. [الأنفال: ۶۰]

باب: تیر اندازی کی ترغیب دلانے کے بیان میں اور (سورہ انفال میں) اللہ تعالیٰ کا ارشاد کہ ”اور ان (کافروں) کے مقابلے کے لئے جس قدر بھی تم سے ہو سکے سامان تیار رکھو، قوت سے اور پلے ہوئے گھوڑوں سے، جس کے ذریعہ سے تم اپنا رب رکھتے ہو اللہ کے دشمنوں اور اپنے دشمنوں پر۔“

تشریح: آیت مبارکہ میں لفظ ﴿من قوۃ﴾ میں توین تکبیر کے لئے ہے جس سے میدان جنگ میں کام آنے والی ہر قسم کی قوت مراد ہے، جسمانی، فنی اور آلات کی قوت جس میں وہ سارے آلات جنگ شامل ہیں جو اب تک وجود میں آچکے ہیں اور قیامت تک وجود میں آئیں گے۔ مسلمانوں کا فرض ہے کہ وہ جملہ آلات مہیا کریں، ان سے پوری واقفیت پیدا کریں، ان کو خود بنائیں ان کا استعمال سیکھیں۔ آیت میں تکبیر سب کو شامل ہے اس ایشی دور کی بھی جملہ جنگی قوتیں اس آیت کی تفسیر ہو سکتی ہیں اور آئندہ دور میں جو ہوں، سب کو یہ آیت شامل ہوگی۔ آیت میں لگا لگاوا ﴿تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ (۸/ انفال: ۶۰) اور بھی زیادہ توجہ طلب ہے کہ آلات جنگ کا استعمال محض ملک گیری کے لئے نہ ہو بلکہ ان کا مقصد یہ ہو کہ اللہ کے دین کے دشمنوں کو دبا کر خلق اللہ کے لئے زمین کو گہوارہ اسن و عافیت بنایا جائے کیونکہ اللہ کے دین کا تقاضا یہی ہے کہ یہاں اس کی مخلوق چین و سکون کی زندگی بسر کر سکے، ظلم و عدوان کو مٹاتا یہی اسلامی جہاد کا غشا ہے اور بس۔

۲۸۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا (۲۸۹۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے حاتم بن اسماعیل حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي نے بیان کیا، ان سے یزید بن ابی عبید نے بیان کیا، انہوں نے سلمہ بن

عُبَيْدٌ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَخْوَعِ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَتَنَاضِلُونَ فَقَالَ النَّبِيُّ ﷺ: ((ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فَلَانٍ)). قَالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا لَكُمْ لَا تَرْمُونَ)). قَالُوا: كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ؟ قَالَ النَّبِيُّ ﷺ: ((ارْمُوا فَإِنَّا مَعَكُمْ كُلُّكُمْ)). [طرفاء فی: ۳۵۰۷، ۳۳۷۳]

اکوع رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ کا قبیلہ بنو اسلم کے چند صحابہ پر گزر رہا جو تیر اندازی کی مشق کر رہے تھے۔ نبی اکرم ﷺ نے فرمایا: ”اسماعیل کے بیٹے! تیر اندازی کرو کہ تمہارے بزرگ دادا اسماعیل علیہ السلام بھی تیر انداز تھے۔ ہاں! تیر اندازی کرو، میں بنی فلاں (ابن الاورع رضی اللہ عنہ) کی طرف ہوں۔“ بیان کیا کہ جب آپ ﷺ ایک فریق کے ساتھ ہو گئے تو (مقابلے میں حصہ لینے والے) دوسرے فریق نے اپنے ہاتھ روک لئے۔ آپ نے فرمایا: ”کیا بات پیش آئی تم لوگوں نے تیر اندازی بند کیوں کر دی؟“ دوسرے فریق نے عرض کیا جب آپ ایک فریق کے ساتھ ہو گئے تو بھلا ہم کس طرح مقابلہ کر سکتے ہیں۔ اس پر نبی کریم ﷺ نے فرمایا: ”اچھا تیر اندازی جاری رکھو میں تم سب کے ساتھ ہوں۔“

تشریح: سیرت طیبہ کے مطالعہ کرنے والوں پر واضح ہے کہ آپ نے اپنے پیروکاروں کو ہمیشہ سپاہی بنانے کی کوشش فرمائی اور جہاد انداز زندگی گزارنے کے لئے شب و روز تلقین فرماتے رہے جیسا کہ اس حدیث سے بھی واضح ہے۔ ساتھ ہی یہ بھی واضح ہوا کہ عربوں کے جد امجد اسماعیل علیہ السلام بھی بڑے زبردست سپاہی تھے اور نیزہ بازی ہی ان کا مشغلہ تھا۔ آج کل بددوق، توپ ہوئی جہاز اور جتنے بھی آلات حرب وجود میں آچکے ہیں وہ سب اسی ذیل میں ہیں۔ ان سب میں مہارت پیدا کرنا سب کو اپنا نبی اللہ پرستی کے خلاف نہیں ہے بلکہ ہر مسلمان پر ان کا سیکھنا فرض ہے۔

۲۹۰۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسْبِلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ جَبِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا: ((إِذَا أَكْتُبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ)). قَالَ أَبُو عَبْدِ اللَّهِ: أَكْتُبُوكُمْ يَعْني: أَكْثَرُوكُمْ. [طرفاء فی: ۳۹۸۴، ۳۹۸۵]

(۲۹۰۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبد الرحمن بن غسبل نے، ان سے حمزہ بن ابی اسید نے، اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے بدر کی لڑائی کے موقع پر جب ہم قریش کے مقابلے میں صف باندھے ہوئے کھڑے ہو گئے تھے اور وہ ہمارے مقابلے میں تیار تھے، فرمایا: ”اگر (حملہ کرتے ہوئے) قریش تمہارے قریب آ جائیں تو تم لوگ تیر اندازی شروع کر دینا تاکہ وہ پیچھے ہٹنے پر مجبور ہوں۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ اکثبوکم یعنی اکثر و کم۔

تشریح: اس حدیث سے ظاہر ہوا کہ نبی کریم ﷺ نے میدان بدر میں مجاہدین اسلام کو جنگی تربیت بھی فرمائی اور جنگ و جہاد کے قواعد بھی تعلیم فرمائے۔ درحقیقت امیر لشکر کو ایسا ہی ہونا چاہیے کہ وہ قوم کو ہر طرح سے کنٹرول کر سکے۔ (ﷺ)

بَابُ اللَّهْوِ بِالْحِرَابِ وَنَحْوِهَا

باب: برچھے سے (مشق کرنے کے لئے) کھیلنا

۲۹۰۱۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا الْحَبَشَةُ

(۲۹۰۱) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں ابن المسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ حبشہ کے کچھ لوگ نبی کریم ﷺ کے سامنے

يَنْعُبُونَ عِنْدَ النَّبِيِّ ﷺ بِحَرَابِهِمْ دَخَلَ عُمَرُ، فَأَهْوَى إِلَى الْحَصْبَاءِ فَحَصَبَهُمْ بِهَا. فَقَالَ: ((دَعَهُمْ يَا عُمَرُ!)) وَزَادَ عَلِيٌّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ: فِي الْمَسْجِدِ (مسلم: ۱۲۰۶۹) حراب (چھوٹے نیزے) کا کھیل دکھلا رہے تھے کہ عمر رضی اللہ عنہ آگئے اور کنگریاں اٹھا کر انہیں ان سے مارا۔ لیکن آپ ﷺ نے فرمایا: ”عمر! انہیں کھیلے دو۔“ علی بن مدینی نے یہ زیادہ کیا کہ ہم سے عبدالرزاق نے بیان کیا، انہیں معمر نے خبر دی کہ مسجد میں (یہ صحابہ رضی اللہ عنہم) اپنے کھیل کا مظاہرہ کر رہے تھے۔

تشریح: یہ جنگی کرتبوں کی مشق تھی۔ دور نبوی میں حضرت عمر رضی اللہ عنہ نے اسے خلاف ادب سمجھا مگر نبی کریم ﷺ نے حبشی مجاہدین کی ہمت افزائی فرمائی اور ان کی اس مشق کو جاری رہنے دیا۔ عہد رسالت میں نشر و اشاعت بلکہ جملہ امور نظم و نسق ملت کے لئے دفتر کا کام بھی مسجد ہی سے لیا جاتا تھا۔ اسلام کا ابتدائی دور تھا، آج جیسی آسانیاں مہیا نہ تھیں اس لئے ملی امور کے لئے مسجد ہی کو بطور مرکز ملت استعمال کیا گیا۔ آج بھی مساجد کو اسلامی ملی امور کے لئے بایں طور استعمال کیا جاسکتا ہے۔ وفيه كفاية لمن له دراية۔

بابُ الْمِجَنِّ وَمَنْ تَتَرَسَّ بِتُرْسٍ صَاحِبِهِ

باب: ڈھال کا بیان اور جو اپنے ساتھی کی ڈھال کو استعمال کرے اس کا بیان

۲۹۰۲۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا الْأَوْزَاعِيُّ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو طَلْحَةَ يَتَرَسُّ مَعَ النَّبِيِّ ﷺ بِتُرْسٍ وَاجِدٍ، وَكَانَ أَبُو طَلْحَةَ حَسَنَ الرَّمِيِّ، فَكَانَ إِذَا رَمَى تَشْرِيفَ النَّبِيِّ ﷺ فَيَنْظُرُ إِلَى مَوْضِعِ نَبْلِهِ. (راجع: ۱۲۸۸۰)

(۲۹۰۲) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبداللہ نے خبر دی، کہا ہم کو اوزاعی نے خبر دی، انہوں نے کہا کہ ہمیں اسحاق بن عبداللہ بن ابی طلحہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ابوطلحہ رضی اللہ عنہ اپنی اور نبی کریم ﷺ کی آڑ ایک ہی ڈھال سے کر رہے تھے اور ابوطلحہ رضی اللہ عنہ بڑے اچھے تیر انداز تھے۔ جب وہ تیر مارتے تو نبی اکرم ﷺ سر اٹھا کر دیکھتے کہ تیر کہاں جا کر گر رہا ہے۔

تشریح: ایک ہی ڈھال سے دو مجاہدین کے بچاؤ کرنے کا جواز ثابت ہوا جیسا کہ حضرت ابوطلحہ رضی اللہ عنہ کا عمل ہوا۔ نبی کریم ﷺ ان کی نشاندہ بازی کی کامیابی معلوم کرنے کے لئے نظر اٹھا کر دیکھتے کہ تیر کہاں جا کر گر رہا ہے ان کی ہمت افزائی کے لئے بھی۔

۲۹۰۳۔ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ، قَالَ: لَمَّا كُسِرَتْ بِيَضَةُ النَّبِيِّ ﷺ عَلَى رَأْسِهِ وَأُذُنِي وَجْهَهُ، وَكُسِرَتْ رِبَاعِيَّتُهُ، وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْمِجَنِّ، وَكَانَتْ فَاطِمَةُ تَغْسِلُهُ، فَلَمَّا رَأَتْ الدَّمَ يَرِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ

(۲۹۰۳) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے یعقوب بن عبدالرحمن نے بیان کیا، ان سے ابو حازم نے اور ان سے سہل بن سعدی رضی اللہ عنہ نے بیان کیا کہ جب احد کی لڑائی میں آنحضور ﷺ کے سر مبارک پر توڑا گیا اور چہرہ مبارک خون آلود ہو گیا اور آپ کے آگے کے دانت شہید ہو گئے تو علی رضی اللہ عنہ ڈھال میں بھر بھر کر پانی لا رہے تھے اور حضرت فاطمہ رضی اللہ عنہا زخم کو دھو رہی تھیں جب انہوں نے دیکھا کہ خون پانی سے اور زیادہ نکل رہا ہے تو انہوں نے ایک چٹائی جلائی اور اس کی راکھ کو

تشریح: دندان مبارک کو صدمہ پہنچانے والا عتبہ بن ابی وقاص مردود تھا، اس نے آپ کے قریب جا کر ایک پتھر مارا مگر فوراً ہی حضرت حاطب بن ابی بلتعہ رضی اللہ عنہ نے ایک ہی ضرب سے اس کی گردن اڑا دی۔ اور عبد اللہ بن قیس مردود نے پتھر مارے۔ آپ نے فرمایا اللہ تجھے جاہ کرے ایسا ہی ہوا کہ ایک پہاڑی بکری نے نکل کر اس کو سینگوں سے ایسا مارا کہ ٹکڑے ٹکڑے کر دیا۔ سچ ہے وہ لوگ کس طرح فلاح پا سکتے ہیں جن کے ہاتھوں نے اپنے زمانہ کے نبی صلی اللہ علیہ وسلم کے سر کو زخمی کر دیا ہو۔

تشریح: ہتھمار گھوڑے یہ ساری فوج کے استعمال کے واسطے مہیا کئے جاتے ہیں۔

بَابُ

۲۹۰۵۔ حَدَّثَنَا قَيْصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ شَدَادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا رَأَيْتُ النَّبِيَّ ﷺ يُقَدِّى رَجُلًا بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: ((ارْمِ فِدَاكَ أَبِي وَأُمِّي)). [اطرافہ فی: ۴۰۵۸، ۴۰۵۹، ۶۱۸۴ | مسلم: ۶۲۳۳، ۶۲۳۴]

ترمذی: ۳۷۵۴؛ ابن ماجہ: ۱۲۹]

تشریح: اس حدیث سے تیر اندازی کی فضیلت ثابت ہوئی اس طور پر کہ نبی کریم ﷺ نے حضرت سعد بن ابی وقاص رضی اللہ عنہ کی تیر اندازی پر ان کو شاباش پیش فرمائی۔ معلوم ہوا کہ فuron حرب جن میں مہارت پیدا کرنے سے اللہ پاک کی رضا مطلوب ہو بڑی فضیلت اور درجات رکھتے ہیں۔ عصر حاضر کے جملہ آلات حرب میں مہارت کو ایسی ہی قیاس کیا جاسکتا ہے صدافوسر کہ مسلمانوں نے ان نیک کاموں کو قطعاً بھلا دیں جس کی سزا وہ مختلف غذا یوں کی

شکل میں بھگت رہے ہیں۔

بَابُ الدَّرَقِ

باب: ڈھال کا بیان

(۲۹۰۶) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے ابن وہب نے بیان کیا کہ عمرو نے کہا کہ مجھ سے ابو الاسود نے بیان کیا، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ میرے یہاں تشریف لائے تو دولڑکیاں میرے پاس جنگ بعثت کے گیت گارہی تھیں۔ آپ بستر پر لیٹ گئے اور چہرہ مبارک دوسری طرف کر لیا اور اس کے بعد ابو بکر آ گئے اور آپ نے مجھے ڈانٹا کہ یہ شیطانی گانا اور رسول اللہ ﷺ کی موجودگی میں! لیکن آپ ﷺ ان کی طرف متوجہ ہوئے اور فرمایا: ”انہیں گانے دو۔“ پھر جب ابو بکر رضی اللہ عنہ دوسری طرف متوجہ ہو گئے تو میں نے ان لڑکیوں کو اشارہ کیا اور وہ چلی گئیں۔

۲۹۰۶۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي ابْنُ وَهْبٍ قَالَ قَالَ عَمْرُو: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي جَارِيَتَانِ تَغْنِيَانِ بِغَنَاءٍ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوْلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((دَعُهُمَا)). فَلَمَّا عَمِلَ غَمَزْتُهُمَا فَخَرَجَتَا. [راجع: ۹۴۹]

(۲۹۰۷) ہم سے عائشہ رضی اللہ عنہا نے بیان کیا کہ عید کے دن سوڈان کے کچھ صحابہ ڈھال اور حراپ کا کھیل کھیل رہے تھے، اب یا میں نے خود رسول اللہ ﷺ سے کہا یا آپ نے ہی فرمایا: ”تم بھی دیکھنا چاہتی ہو؟“ میں نے کہا جی ہاں۔ آپ نے مجھے اپنے پیچھے کھڑا کر لیا، میرا چہرہ آپ کے چہرہ پر تھا (اس طرح میں پیچھے پردے سے کھیل کو بخوبی دیکھ سکتی تھی) اور آپ فرما رہے تھے ”خوب بنوارندہ!“ جب میں تھک گئی تو آپ نے فرمایا ”بس؟“ میں نے کہا جی ہاں، آپ نے فرمایا ”تو پھر جاؤ۔“ احمد نے بیان کیا اور ان سے ابن وہب نے (ابو بکر رضی اللہ عنہ کے آنے کے بعد دوسری طرف متوجہ ہو جانے کے لئے لفظ عمل کے بجائے) فَلَمَّا غَفَلَ نقل کیا ہے یعنی جب وہ ذرا غافل ہو گئے۔

۲۹۰۷۔ قَالَتْ: وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْأَدْرَقِ وَالْجَرَابِ، فَأَمَّا سَأَلْتُ رَسُولَ اللَّهِ ﷺ وَإِمَّا قَالَ: ((أَتَشْتِهَيْنِ أَنْ تَنْظُرِي)). فَقُلْتُ: نَعَمْ. فَأَقَامَنِي وَرَاءَهُ خَذِي عَلَى خَدِّهِ وَيَقُولُ: ((دُونَكُمْ بَنِي أَرْفَدَةَ)). حَتَّى إِذَا مَلِئْتُ قَالَ: ((حَسْبُكَ؟)) قُلْتُ: نَعَمْ. قَالَ: ((فَادْهَبِي)). وَقَالَ أَحْمَدُ عَنْ ابْنِ وَهْبٍ: فَلَمَّا غَفَلَ. [راجع: ۱۴۵۴]

تشریح: روایت میں کچھ صحابہ کے ڈھالوں اور برچیوں سے جنگی کرتب دکھانے کا ذکر ہے، اسی سے مقصد باب ثابت ہوا۔ یہ بھی معلوم ہوا کہ تاریخی اور جنگی کرتبوں کا نظارہ دیکھنا جائز ہے، پردہ کے ساتھ عورتیں ایسے کھیل دیکھ سکتی ہیں۔

باب: تلواروں کی حما کی اور تلوار کا گلے میں لٹکانا

بَابُ الْحَمَائِلِ وَتَعْلِيقِ السِّيفِ بِالْعُنُقِ

۲۹۰۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا (۲۹۰۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے حماد بن زید، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: بَيَانُ كَيْفَا، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی

کریم ﷺ سب سے زیادہ خوب صورت اور سب سے زیادہ بہادر تھے۔ ایک رات مدینہ پر (ایک آواز سن کر) بڑا خوف چھا گیا تھا، سب لوگ اس آواز کی طرف بڑھے لیکن نبی کریم ﷺ سب سے آگے تھے اور آپ نے ہی واقعہ کی تحقیق کی۔ آپ ابو طلحہ رضی اللہ عنہ کے ایک گھوڑے پر سوار تھے جس کی پشت تنگی تھی، آپ کی گردن سے تلوار لٹک رہی تھی اور آپ فرما رہے تھے کہ ”ڈرو مت“ پھر آپ ﷺ نے فرمایا: ”ہم نے تو گھوڑے کو سمندر کی طرح تیز پایا ہے یا (یہ فرمایا کہ) گھوڑا جیسے سمندر ہے۔“

كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ، وَلَقَدْ قَرَعَ أَهْلَ الْمَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ وَقَدْ اسْتَبْرَأَ الْخَبَرَ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُمَرَى وَفِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: ((لَمْ تُرَاعُوا)). ثُمَّ قَالَ: ((وَجَدْنَاهُ بَحْرًا)). أَوْ قَالَ: ((إِنَّهُ لَبَحْرٌ)). [راجع: ۲۶۲۷]

تشریح: مدینہ میں ایک دفعہ رات کو دشمن کے حملے کی افواہ پھیل گئی تھی۔ اسی کی تحقیق کے لئے آپ ﷺ خود بنفس نفس نکلے اور چاروں طرف دور دور تک ملاحظہ فرما کر واپس ہوئے اور لوگوں کو بتلایا کہ کچھ خطرہ نہیں ہے۔ جس گھوڑے پر آپ سوار تھے اس کی تیز رفتاری سے بہت خوش ہوئے۔

باب: تلوار کی آرائش کرنا

بَابُ مَا جَاءَ فِي حِلْيَةِ السُّيُوفِ

(۲۹۰۹) ہم سے احمد بن محمد نے بیان کیا، انہوں نے کہا کہ ہم کو عبد اللہ نے بیان کیا، انہوں نے کہا کہ ہم کو اوزاعی نے بیان کیا، انہوں نے کہا کہ میں نے سلیمان بن حبیب سے سنا، کہا میں نے ابوامامہ باہلی سے سنا وہ بیان کرتے تھے کہ ایک قوم (صحابہ رضی اللہ عنہم) نے بہت سی فتوحات کیں اور ان کی تلواروں کی آرائش سونے چاندی سے نہیں ہوئی تھی بلکہ اونٹ کی پشت کا چمڑہ، سیسہ اور لوہا ان کی تلواروں کے زیور تھے۔

۲۹۰۹۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا الْأَوْزَاعِيُّ، سَمِعْتُ سُلَيْمَانَ ابْنَ حَبِيبٍ، سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: لَقَدْ فَتَحَ الْفَتْوحَ قَوْمٌ مَا كَانَتْ حِلْيَةُ سَيْوِفِهِمُ الذَّهَبَ وَلَا الْفِضَّةَ، إِنَّمَا كَانَتْ حِلْيَتُهُمُ الْعُلَايِي وَالْأَثْنُ وَالْحَدِيدُ.

[ابن ماجہ: ۲۸۰۷]

تشریح: عہد جاہلیت میں تلواروں کی زیبائش سونے چاندی سے کیا کرتے تھے۔ مسلمانوں نے ظاہری زیبائش سے قطع نظر کر کے تلواروں کی زیبائش اور مصنوعی عمدگی سیسے اور لوہے سے کی کہ درحقیقت یہی ان کی زیبائش تھی۔ آلات حرب کو بہتر سے بہتر شکل میں رکھنا آج بھی جملہ متدین اقوام عالم کا دستور ہے۔

باب: جس نے سفر میں دو پہر کے آرام کے وقت

اپنی تلوار درخت سے لٹکائی

(۲۹۱۰) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے سنان بن ابی سنان الدؤلی اور ابوسلمہ بن عبد الرحمن نے بیان کیا اور انہیں جابر بن عبد اللہ رضی اللہ عنہما نے خبر دی کہ وہ نبی کریم ﷺ کے ساتھ نجد کے اطراف میں ایک غزوہ میں شریک تھے۔ جب حضور اکرم ﷺ جہاد سے واپس ہوئے تو آپ کے ساتھ یہ بھی واپس

بَابُ مَنْ عَلَّقَ سَيْفَهُ بِالشَّجَرِ

فِي السَّفَرِ عِنْدَ الْقَائِلَةِ

۲۹۱۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سِنَانُ بْنُ أَبِي سِنَانٍ الدَّؤْلِيُّ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُمَا أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَيْلَ نَجْدٍ، فَلَمَّا قَتَلَ رَسُولُ

ہوئے۔ راستے میں قیلولہ کا وقت ایک ایسی وادی میں ہوا جس میں ببول کے درخت بکثرت تھے۔ رسول اللہ ﷺ نے اسی وادی میں پڑاؤ کیا اور صحابہ پوری وادی میں (درخت کے سائے کے لئے) پھیل گئے۔ آپ نے بھی ایک ببول کے نیچے قیام فرمایا اور اپنی تلوار درخت پر لٹکا دی ہم سب سو گئے تھے کہ رسول اللہ ﷺ کے پکارنے کی آواز سنائی دی، دیکھا گیا تو ایک بدوی آپ کے پاس تھا آنحضرت ﷺ نے فرمایا: ”اس نے غفلت میں میری ہی تلوار مجھ پر کھینچ لی تھی اور میں سویا ہوا تھا، جب بیدار ہوا تو تنگی تلوار اس کے ہاتھ میں تھی۔ اس نے کہا مجھ سے تمہیں کون بچائے گا؟ میں نے کہا کہ اللہ! اللہ!“ تین مرتبہ (میں نے اسی طرح کہا اور تلوار اس کے ہاتھ سے چھوٹ کر گر گئی) حضور اکرم ﷺ نے اعرابی کو کوئی سزا نہیں دی بلکہ آپ بیٹھ گئے۔ اور موسیٰ بن اسماعیل نے ابراہیم بن سعد سے ان سے زہری نے بیان کیا کہا کہ اس نے تلوار نیام میں کر لی اب وہ بیٹھا ہوا ہے پھر آپ نے اس کو کوئی سزا نہیں دی۔

اللَّهُ ﷻ قَفَلَ مَعَهُ، فَأَذَرَكْنَهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِصَاءِ، فَنَزَلَ رَسُولُ اللَّهِ ﷻ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، فَنَزَلَ رَسُولُ اللَّهِ ﷻ تَحْتَ سَمَرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ وَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللَّهِ ﷻ يَدْعُونَا وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ: ((إِنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِي صَلْتًا. فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ فَقُلْتُ: اللَّهُ، اللَّهُ)). ثَلَاثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ. وَرَوَى مُوسَى بْنُ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ ابْنِ سَعْدٍ عَنِ الزُّهْرِيِّ قَالَ: فَشَامَ السَّيْفَ فَهِيَ هُوَ ذَا جَالِسٍ ثُمَّ لَمْ يُعَاقِبْهُ. [اطرافہ فی: ۲۹۱۳، ۴۱۳۴، ۴۱۳۵، ۴۱۳۶، ۴۱۳۹]

[مسلم: ۵۹۵۰، ۵۹۵۱]

تشریح: ابن اسحاق رحمہ اللہ نے مغازی میں یوں روایت کیا ہے کہ کافروں سے اس گنوار جس کا نام دثور تھا، یہ کہا کہ اس وقت محمد ﷺ اکیلے ہیں اور موقع اچھا ہے۔ چنانچہ وہ آپ ﷺ کی تلوار لے کر آپ کے سر ہانے کھڑا ہو گیا اور کہنے لگا کہ اب آپ کو کون بچائے گا؟ آپ نے فرمایا میرا بچانے والا اللہ ہے۔ آپ نے یہ فرمایا ہی تھا کہ فوراً حضرت جبرائیل تشریف لائے اور اس گنوار کے سینے پر ایک گھونسا مارا اور تلوار اس کے ہاتھ سے گر پڑی، جو آپ نے اٹھالی اور فرمایا کہ اب تجھ کو کون بچائے گا اس نے کہا کوئی نہیں۔

باب: خود پہننا (لوہے کی ٹوپی جو میدان جنگ

میں سر کی حفاظت کے لیے پہنی جاتی ہے)

(۲۹۱۱) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے والد نے اور ان سے سہل بن سعد ساعدی رحمہ اللہ نے، ان سے احد کی لڑائی میں نبی کریم ﷺ کے زخمی ہونے کے متعلق پوچھا گیا تو انہوں نے بتلایا آپ کے چہرہ مبارک پر زخم آئے اور آپ کے آگے کے دانت ٹوٹ گئے تھے اور خود آپ کے سر مبارک پر ٹوٹ گئی تھی۔ (جس سے سر پر زخم آئے تھے) حضرت فاطمہ رضی اللہ عنہا خون دھور ہی تھیں اور علی رضی اللہ عنہ پانی ڈال رہے تھے۔ جب حضرت فاطمہ رضی اللہ عنہا نے دیکھا

۲۹۱۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ أَنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ. فَقَالَ: جُرْحٌ وَجْهِ النَّبِيِّ ﷺ وَكُسِرَتْ رِبَاعِيَّتُهُ وَهَشِمَتْ الْبَيْضَةُ عَلَى رَأْسِهِ، فَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ وَعَلِيٌّ يُمْسِكُ، فَلَمَّا رَأَتْ أَنَّ الدَّمَ لَا يَزِيدُ إِلَّا كَثْرَةً أَخَذَتْ

حَصِيرًا فَأَخْرَقَتْهُ حَتَّى صَارَ رَمَادًا ثُمَّ كَهْ خُونٍ بَرَابِرٍ بُوْهَتْهَا بِي جَارَهَا هَيْ تَوَانَهُوْنَ نَعَى اِيَكِ چِنَائِي جَلَائِي اور اس كى اَلْرُقْنَةُ، فَاسْتَمْسَكَ الدَّمَ. [راجع: ۲۴۳]

تشریح: جنگ احد میں سب سے زیادہ المناک حادثہ یہ ہوا کہ رسول کریم ﷺ کو چوٹیں آئیں اور آپ زخمی ہو گئے۔ چہرہ کا زخم ابن قتیہ کے ہاتھوں سے ہوا اور دانتوں کا صدمہ عقبہ بن ابی وقاص کے ہاتھوں سے پہنچا اور خود کو آپ کے سر مبارک پر توڑنے والا عبداللہ بن ہشام تھا، خود، لوہے کا ٹوپ جو سر کی حفاظت کے لئے سری پر پہنا جاتا ہے۔ حدیث سے اس کا پہنا ثابت ہوا جنگ احد کے تفصیلی حالات کتاب المغازی میں آئیں گے۔ ان شاء اللہ

بَابُ مَنْ لَمْ يَرَ كَسْرَ السَّلَاحِ **باب: کسی کی موت پر اس کے ہتھیار وغیرہ توڑنے**

درست نہیں

عِنْدَ الْمَوْتِ

۲۹۱۲۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَهُ بَيَّضَاءَ وَأَرْضًا جَعَلَهَا صَدَقَةً. [راجع: ۲۷۳۹]

(۲۹۱۲) ہم سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبدالرحمن بن مہدی نے بیان کیا، ان سے سفیان ثوری نے، ان سے ابواسحاق نے اور ان سے عمرو بن حارث رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے (وفات کے بعد) اپنے ہتھیار ایک سفید خچر اور ایک قطعہ اراضی جسے آپ پہلے ہی صدقہ کر چکے تھے کے سوا اور کوئی چیز نہیں چھوڑی تھی۔

تشریح: عرب جاہلیت کا یہ دستور تھا کہ جب کسی قبیلہ کا سردار یا قبیلہ کا کوئی بہادر مر جاتا تو اس کے ہتھیار توڑ دیے جاتے، یہ اس بات کی علامت سمجھی جاتی تھی کہ اب ان ہتھیاروں کا حقیقی معنوں میں کوئی اٹھانے والا باقی نہیں رہا ہے۔ ظاہر ہے کہ اسلام میں ایسا عمل ہرگز جائز نہیں۔ رسول کریم ﷺ کی وفات کے بعد آپ کے ہتھیار وغیرہ سب باقی رکھے گئے۔ اسی سے ترجمہ الباب ثابت ہوا امام بخاری رحمہ اللہ نے یہ باب لا کر اشارہ کیا کہ شریعت اسلامی میں یہ کام منع ہے کیونکہ اس میں عمل کا ضائع کرنا ہے۔

بَابُ تَفَرُّقِ النَّاسِ عَنِ الْإِمَامِ، **باب: دوپہر کے وقت درختوں کا سایہ حاصل کرنے کے لئے فوجی لوگ امام سے جدا ہو کر (متفرق**

درختوں کے سائے تلے) پھیل سکتے ہیں

۲۹۱۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، حَدَّثَنِي سَيَّانُ بْنُ أَبِي سَيَّانٍ، وَأَبُو سَلَمَةَ أَنَّ جَابِرًا، أَخْبَرَهُمَا بِح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ سَيَّانِ بْنِ أَبِي سَيَّانٍ الدَّؤَلِيِّ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ ﷺ

(۲۹۱۳) ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعب نے خبر دی، انہیں زہری نے، ان سے سیان بن ابی سیان اور ابوسلمہ نے بیان کیا اور ان دونوں حضرات کو جابر رضی اللہ عنہ نے خبر دی۔ اور ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہیں ابراہیم بن سعد نے خبر دی، انہیں ابن شہاب نے خبر دی، انہیں سیان بن ابی سیان الدؤلی نے اور انہیں جابر بن عبداللہ رضی اللہ عنہ نے خبر دی کہ وہ رسول اللہ ﷺ کے ساتھ ایک لڑائی میں شریک تھے۔ ایک ایسے جنگل میں جہاں ببول کے درخت بکثرت تھے۔ قیلولہ کا وقت ہو گیا، تمام

صحابہ سائے کی تلاش میں (پوری وادی میں متفرق درختوں کے نیچے) پھیل گئے اور نبی کریم ﷺ نے بھی ایک درخت کے نیچے قیام فرمایا۔ آپ نے تلوار (درخت کے تنے سے لٹکا دی تھی اور سو گئے تھے جب آپ بیدار ہوئے تو آپ کے پاس ایک اجنبی موجود تھا اس اجنبی نے کہا تھا کہ اب تمہیں مجھ سے کون بچائے گا؟ پھر آنحضرت ﷺ نے آواز دی اور جب صحابہ رضی اللہ عنہم آپ ﷺ کے قریب پہنچے تو آپ نے فرمایا: ”اس شخص نے میری ہی تلوار مجھ پر کھینچ لی تھی اور مجھ سے کہنے لگا کہ اب تمہیں میرے ہاتھ سے کون بچائے گا؟ میں نے کہا کہ اللہ! (اس پر وہ شخص خود ہی دہشت زدہ ہو گیا) اور تلوار نیام میں کر لی، اب یہ بیٹھا ہوا ہے۔“ آپ ﷺ نے اسے کوئی سزا نہیں دی تھی۔

فَأَذَرَكْنَهُمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِصَاءِ، فَفَرَّقَ النَّاسُ فِي الْعِصَاءِ يَسْتَظِلُّونَ بِالشَّجَرِ، فَزَلَّ النَّبِيُّ ﷺ تَحْتَ شَجَرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ ثُمَّ نَامَ، فَاسْتَيْقِظَ وَعِنْدَهُ رَجُلٌ وَهُوَ لَا يَشْعُرُ بِهِ. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ هَذَا اخْتَرَطَ سَيْفِي. فَقَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ! فَشَامَ السَّيْفَ وَهَاهُوَ ذَا جَالِسٍ)) ثُمَّ لَمْ يُعَاقِبْهُ. [راجع: ۲۹۱۰]

تشریح: یہ حدیث اوپر گزر چکی ہے یہاں امام بخاری رحمہ اللہ اس حدیث کو یہ امر ثابت کرنے کے لئے لائے کہ فوجی لوگ دوپہر میں کہیں چلتے ہوئے جنگل میں قیلولہ کریں تو اپنی پسند کے مطابق سایہ دار درخت تلاش کر سکتے ہیں اور اپنے قائد سے آرام کرنے کے لئے الگ ہو سکتے ہیں اور یہ آداب جنگ کے منافی نہیں ہے۔

باب: بھالوں (نیزوں) کا بیان

اور ابن عمر رضی اللہ عنہما سے بیان کیا جاتا ہے کہ نبی کریم ﷺ نے فرمایا: ”میری روزی میرے نیزے کے سائے تلے رکھی گئی ہے اور جو میری شریعت کی مخالفت کرے اس کے لئے ذلت اور خواری کو مقدر کیا گیا ہے۔“

بَابُ مَا قِيلَ فِي الرِّمَاحِ
وَيَذْكُرُ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ((جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي)).

تشریح: اس حدیث کو امام احمد رحمہ اللہ نے وصل کیا۔ مطلب یہ کہ میرا پیش سپاہ گری ہے۔ دوسری حدیث میں ہے کہ میری امت کی سودا گری جہاد ہے۔

(۲۹۱۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں عمر بن عبد اللہ کے مولیٰ ابوالنضر نے اور انہیں ابوقادہ انصاری کے مولیٰ نافع نے اور انہیں ابوقادہ رضی اللہ عنہ نے کہ آپ رسول اللہ ﷺ کے ساتھ صلح حدیبیہ کے موقع پر مکہ کے راستے میں آپ اپنے چند ساتھیوں کے ساتھ احرام باندھے ہوئے تھے، لشکر سے پیچھے رہ گئے۔ خود قادہ رضی اللہ عنہ نے ابھی احرام نہیں باندھا تھا۔ پھر انہوں نے ایک گور خر دیکھا اور اپنے گھوڑے پر (شکار کرنے کی نیت سے) سوار ہو گئے، اس کے بعد انہوں نے اپنے ساتھیوں سے (جو احرام باندھے ہوئے تھے) کہا کہ کوڑا اٹھا دیں انہوں نے اس سے انکار کیا، پھر انہوں نے اپنا نیزہ مانگا اس کے دینے سے انہوں

۲۹۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِنَعْصِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُخْرِمِينَ وَهُوَ غَيْرُ مُخْرِمٍ، فَرَأَى جِمَارًا وَخَشِيَ فَاِسْتَوَى عَلَى فَرَسِهِ، فَسَأَلَ أَصْحَابَهُ أَنْ يَتَاوَلَوْهُ سَوْطَهُ فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا، فَأَخَذَهُ ثُمَّ شَدَّ عَلَى

نے انکار، آخر انہوں نے خود اسے اٹھایا اور گورخر پر چھپٹ پڑے اور اسے مار لیا۔ نبی کریم ﷺ کے صحابہ میں سے بعض نے تو اس گورخر کا گوشت کھایا اور بعض نے اس کے کھانے سے (احرام کے عذر کی بنا پر) انکار کیا۔ پھر جب یہ رسول اللہ ﷺ کی خدمت میں پہنچے تو اس کے متعلق مسئلہ پوچھا۔ آنحضرت ﷺ نے فرمایا: ”یہ تو ایک کھانے کی چیز تھی جو اللہ تعالیٰ نے تمہیں عطا کی۔“ اور زید بن اسلم سے روایت ہے کہ ان سے عطاء بن یسار نے بیان کیا اور ان سے ابوقادہ رضی اللہ عنہ نے گورخر کے (شکار سے) متعلق ابو النضر ہی کی حدیث کی طرح (البتہ اس روایت میں یہ زائد ہے کہ) نبی کریم ﷺ نے دریافت فرمایا: ”کیا اس کا کچھ بچا ہوا گوشت ابھی تمہارے پاس موجود ہے؟“

الْجِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِهِ، وَأَبَى بَعْضٌ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: ((إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ)). وَعَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ فِي الْجِمَارِ الْوَحْشِيِّ مِثْلَ حَدِيثِ أَبِي النَّضْرِ وَقَالَ: ((هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟)) [راجع: ۱۸۲۱]

تشریح: اس حدیث میں حضرت ابوقادہ رضی اللہ عنہ کا نیزوں سے مسلح ہونا مذکور ہوا ہے، اسی سے باب کا مطلب ثابت ہوا۔ حضرت عبداللہ بن عمر رضی اللہ عنہما کی روایت کا مقصد یہ کہ مسلمان کے لئے یہ امر باعث فخر ہے کہ وہ ہر حال میں اللہ کا سپاہی ہے ہر حال میں سپاہیانہ زندگی گزارنا یہی اس کا اوڑھنا اور بچھونا ہے۔ صدافسوس کہ عام اہل اسلام بلکہ خواص تک ان حقائق اسلام سے حد درجہ غافل ہو گئے ہیں۔ علمائے ظواہر صرف فروعی مسائل میں الجھ کر رہ گئے اور حقائق اسلام نظروں سے بالکل اوجھل ہو گئے جس کی سزا سارے مسلمان عام طور پر غلامانہ زندگی کی شکل میں بھگت رہے ہیں۔ الامن شاء اللہ۔

باب: نبی اکرم ﷺ کا لڑائی میں زرہ پہننا اسی طرح (لوہے کا) کرتہ

بَابُ مَا قِيلَ فِي دِرْعِ النَّبِيِّ ﷺ وَالْقَمِيصِ فِي الْحَرْبِ

اور نبی کریم ﷺ نے فرمایا تھا: ”خالد بن ولید نے تو اپنی زرہیں اللہ کے راستے میں وقف کر رکھی ہیں۔“ (پھر اس سے زکوٰۃ مانگنا بے جا ہے)۔

وَقَالَ النَّبِيُّ ﷺ: ((أَمَّا خَالِدٌ فَقَدْ احْتَبَسَ أَذْرَاعَهُ فِي سَبِيلِ اللَّهِ)).

۲۹۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ فِي قُبَّةِ يَوْمَ بَدْرٍ: ((اللَّهُمَّ إِنِّي أُنَشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تَعْبُدْ بَعْدَ الْيَوْمِ)). فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ! فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِي الدَّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: ((سَيُهْزَمُ الْجَمْعُ وَيُؤَلَّوْنَ الدَّبْرُ بِلِ السَّاعَةِ مَوْعِدُهُمْ

۲۹۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ فِي قُبَّةِ يَوْمَ بَدْرٍ: ((اللَّهُمَّ إِنِّي أُنَشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تَعْبُدْ بَعْدَ الْيَوْمِ)). فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ! فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِي الدَّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: ((سَيُهْزَمُ الْجَمْعُ وَيُؤَلَّوْنَ الدَّبْرُ بِلِ السَّاعَةِ مَوْعِدُهُمْ

وَالسَّاعَةَ أَذْهَى وَأَمْرٌ. [القمر: ٤٥] وَقَالَ يَهُيَبُ: حَدَّثَنَا خَالِدٌ: يَوْمَ بَذَرَ. [أطرافه في: قیامت کا دن بڑا ہی بھیا نک اور تلخ ہوگا۔] اور وہیب نے بیان کیا، ان سے خالد نے بیان کیا کہ بدر کے دن کا (یہ واقعہ ہے)۔

تشریح: یعنی اے اللہ! آج تو اپنا وعدہ اپنے فضل و کرم سے پورا کر دے وعدہ یہ تھا کہ یا تو قافلہ آئے گا یا کافروں پر فتح ہوگی۔ نبی کریم ﷺ کو اللہ کے وعدوں پر کامل بھروسہ تھا۔ مگر مسلمانوں کی بے سروسامانی اور قلت اور کافروں کی کثرت کو دیکھ کر یہ متفقہانے بشریت آپ نے فرمایا۔ ((لعمریہ بعد اليوم)) کا مطلب یہ کہ دنیا میں آج تیرے خالص پوجنے والے یہی تین سو تیرہ آدمی ہیں، اگر تو ان کو بھی ہلاک کر دے گا تو تیری مرضی چونکہ میرے بعد پھر کوئی پیغمبر آنے والا نہیں تو قیامت تک شرک ہی شرک رہے گا اور تجھے کوئی نہ پوچھے گا۔ اللہ نے اپنے پیارے نبی کی دعاؤں کو قبول فرمایا اور بدر میں کافروں کو وہ شکست دی کہ آئندہ کے لئے ان کی کمر ٹوٹ گئی اور اہل اسلام کی ترقی کے راستے کھل گئے۔ حدیث ہذا سے میدان جنگ میں زرہ پہننا ثابت ہوا۔ آج کل مشنی دور ہے لہذا میدان جنگ کے بھی قدیم اطوار بدل گئے ہیں۔

٢٩١٦- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. حَدَّثَنَا مُعَلَّى: حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ وَقَالَ: رَهْنَهُ دِرْعًا مِنْ حَدِيدٍ. وَقَالَ يَغْلَى: حَدَّثَنَا الْأَعْمَشُ: دِرْعٌ مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

(٢٩١٦) ہم سے محمد بن کثیر نے بیان کیا، انہوں نے کہا ہم کو سفیان ثوری نے بیان کیا، انہیں اعمش نے، انہیں ابراہیم نے، انہیں اسود نے اور ان سے ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ کی وفات ہوئی تو آپ کی زرہ ایک یہودی کے پاس تیس صاع جو کے بدلے میں رہن رکھی ہوئی تھی اور معلی نے بیان کیا، ان سے اعمش نے بیان کیا کہ آنحضرت ﷺ نے لوہے کی ایک زرہ رہن رکھی تھی۔ اور یغلی نے بیان کیا کہ ہم سے اعمش نے بیان کیا کہ لوہے کی زرہ (تھی)۔

تشریح: اس حدیث سے زرہ رکھنے کا ثبوت ہوا۔ زرہ لوہے کا کرتہ جس سے جنگ میں سارا جسم چھپ جاتا ہے اور اس پر کسی نیزے یا برہمے کا اثر نہ ہوتا تھا۔ قدیم زمانے میں تقریباً ساری ہی دنیا میں میدان جنگ میں زرہ پہننے کا رواج تھا۔

٢٩١٧- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدْ اضْطَرَّتْ إِلَيْهِمَا إِلَى تَرَأْفِهِمَا، فَكَلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تَعْفَى أَكْرَهُهُ، وَكَلَّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ

(٢٩١٧) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے عبد اللہ بن طاووس نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بخیل (جو زکوٰۃ نہیں دیتا) اور زکوٰۃ دینے والے (سخی) کی مثال دو آدمیوں جیسی ہے، دونوں لوہے کے کرتے (زرہ) پہنے ہوئے ہیں، دونوں کے ہاتھ گردن سے بندھے ہوئے ہیں زکوٰۃ دینے والا (سخی) جب بھی زکوٰۃ کا ارادہ کرتا ہے تو اس کا کرتہ اتنا کشادہ ہو جاتا ہے کہ زمین پر چلتے میں گھسیتا جاتا ہے لیکن جب بخیل صدقہ کا ارادہ کرتا ہے تو اس کی زرہ کا ایک ایک حلقہ

عَلَيْهِ وَانْصَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ))۔ فَسَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((فَيَجْتَهِدُ أَنْ يُوسِّعَهَا فَلَا تَتَّسِعُ))۔ [راجع: ۱۴۴۳]

اس کے بدن پر تنگ ہو جاتا ہے اور اس طرح سکر جاتا ہے کہ اس کے ہاتھ اس کی گردن سے جڑ جاتے ہیں۔ ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ کو یہ فرماتے سنا: ”پھر بخیل اسے ڈھیلا کرنا چاہتا ہے لیکن وہ ڈھیلا نہیں ہوتا۔“

تشریح: یہ حدیث کتاب الزکوٰۃ میں گزر چکی ہے۔ مطلب یہ ہے کہ حتیٰ کا دل تو زکوٰۃ اور صدقہ دینے سے خوش اور کشادہ ہو جاتا ہے اور بخیل اول تو زکوٰۃ دیتا نہیں دوسرے جبراً تہراً کچھ دے بھی دے تو دل تنگ اور رنجیدہ ہو جاتا ہے، اس کی زرہ کے حلقے سکرنے کی یہی تعبیر ہے۔ بخل کی مذمت میں بہت سی آیات و احادیث موجود ہیں، مرد مؤمن زکوٰۃ نکالنے اور اللہ کے لئے خرچ کرنے سے اس قدر خوش ہوتا ہے گویا اس کی زرہ نے کشادہ ہو کر اس کے سارے جسم کو ڈھانپ لیا، اس کی زرہ کی کشادگی سے بھی زیادہ اس کا دل کشادہ ہو جاتا ہے۔ اللہ ہر مسلمان کو یہ خوبی عطا کرے آمین۔ چونکہ اس حدیث میں زرہ کا ذکر تھا، اس لئے امام بخاری رحمہ اللہ یہاں اس کو لائے اور زرہ کا اثبات فرمایا۔

بَابُ الْحَبَّةِ فِي السَّفَرِ وَالْحَرْبِ باب: سفر میں اور لڑائی میں چھ پہننے کا بیان

۲۹۱۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى، مُسْلِمٌ هُوَ ابْنُ صَبِيحٍ عَنْ مَسْرُوقٍ حَدَّثَنِي الْمُغِيرَةُ بْنُ شُعْبَةَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ ثُمَّ أَقْبَلَ، فَلَقِيَتْهُ بِمَاءٍ، وَعَلَيْهِ جُبَّةٌ شَامِيَةٌ، فَمَضْمَضَ وَاسْتَشَقَّ وَعَسَلَ وَجْهَهُ، فَلَذَّهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَيْهِ فَكَانَا صَافِقَيْنِ، فَأَخْرَجَهُمَا مِنْ تَحْتِ، فَعَسَلَهُمَا وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَيْهِ۔

۲۹۱۸) ہم نے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابو الضحیٰ مسلم نے، جو صبیح کے صاحبزادے ہیں، ان سے مسروق نے بیان کیا اور ان سے مغیرہ بن شعبہ نے بیان کیا کہ رسول اللہ ﷺ قضائے حاجت کے لئے تشریف لے گئے۔ جب آپ واپس ہوئے تو میں پانی لے کر خدمت میں حاضر ہوا، آپ شامی جبہ پہنے ہوئے تھے، پھر آپ نے کُمی کی اور ناک میں پانی ڈالا اور اپنے چہرہ مبارک کو دھویا۔ اس کے بعد (ہاتھ دھونے کے لئے) آستین چڑھانے کی کوشش کی لیکن آستین تنگ تھی اس لئے ہاتھوں کو نیچے سے نکالا پھر انہیں دھویا اور سر کا مسح کیا اور دونوں موزوں کا بھی مسح کیا۔

[راجع: ۱۸۲]

بَابُ الْحَرِيرِ فِي الْحَرْبِ باب: لڑائی میں حریر یعنی خالص ریشمی کپڑا پہننا

تشریح: اس مسئلہ میں اختلاف ہے، امام مالک اور امام ابو حنیفہ رحمہ اللہ نے مطلقاً اس کا پہننا مردوں کے لئے جائز نہیں رکھا اور امام شافعی اور امام ابو یوسف رحمہ اللہ نے کہا ضرورت کے لئے جائز ہے جیسے خارش یا جوؤں میں اور الحمد للہ کے نزدیک لڑائی میں بھی جائز ہے بلکہ ابن ماجہ نے کہا مستحب ہے دشمن کو ڈرانے کے لئے۔

۲۹۱۹۔ حَدَّثَنَا أَحْمَدُ بْنُ الْمُقْدَامِ، حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، جَدَّهُمْ أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قِمِيصٍ مِنْ حَرِيرٍ،

۲۹۱۹) ہم سے احمد بن محمد نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے سعید بن ابی عروہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے عبد الرحمن بن عوف اور زبیر بن عوف رضی اللہ عنہما کو خارش کے مرض کی وجہ سے ریشمی کرتہ پہننے

مِنْ حِجَّةٍ كَانَتْ بِهِمَا. [اطرافہ فی: ۲۹۲۰، مجید ہے۔] [۵۴۳۰، ۵۴۲۹، ۲۹۲۲، ۵۸۳۹] (جواس مرض میں کی اجازت دے دی تھی، جو ان دونوں کو لاحق ہو گئی تھی)۔

تشریح: یہ حدیث لا کر امام بخاری رحمہ اللہ نے اس کے دوسرے طریق کی طرف اشارہ کیا جو آگے بیان کیا کہ یہ اجازت جہاد میں ہوئی اور ابوداؤد کی روایت میں ہے کہ یہ اجازت سفر میں دی۔ اب دوسری روایت میں اجازت کی علت جو میں مذکور ہیں اس روایت میں تھلی۔ دونوں میں تطبیق یوں ہوگی کہ پہلے جو میں پڑی ہوں گی پھر جو میں کی وجہ سے کھلی پیدا ہو گئی ہوگی۔ کہتے ہیں ریشمی کپڑا خارش کو کھود دیتا ہے اور جو میں کو مار ڈالتا ہے۔ (وحیدی)

۲۹۲۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، وَحَدَّثَنَا مُحَمَّدُ بْنُ سَبَّانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ شَكَوَا إِلَى النَّبِيِّ ﷺ يَغْنِي الْقَمَلَ فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ، فَرَأَيْتُهُمَا فِي عَزَاقٍ. [راجع: ۲۹۲۰] (۲۹۲۰) ہم سے ابوالولید نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے (دوسری سند) اور ہم سے محمد بن سنان نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ عبدالرحمن بن عوف اور زبیر بن عوام رضی اللہ عنہما نے نبی کریم ﷺ سے جو میں کی شکایت کی تو رسول اللہ ﷺ نے انہیں ریشمی کپڑے کے استعمال کی اجازت دے دی، پھر میں نے جہاد میں انہیں ریشمی کپڑا پہنے ہوئے دیکھا۔

[۲۹۱۹] [مسلم: ۵۴۳۳، ترمذی: ۱۷۲۲]

۲۹۲۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، أَخْبَرَنِي قَتَادَةُ، أَنَّ أَنَسًا، حَدَّثَهُمْ رَخَّصَ النَّبِيُّ ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي حَرِيرٍ. [راجع: ۲۹۲۱] (۲۹۲۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، انہیں قتادہ نے خبر دی اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے عبدالرحمن بن عوف اور زبیر بن عوام رضی اللہ عنہما کو ریشمی کپڑے پہننے کی اجازت دے دی تھی۔

[۲۹۱۹] [مسلم: ۵۴۳۱]

۲۹۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ رَخَّصَ أَوْ رَخَّصَ لَهُمَا لِحِجَّةٍ بِهِمَا. [راجع: ۲۹۱۹] (۲۹۲۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، انہوں نے قتادہ سے سنا اور انہوں نے انس رضی اللہ عنہ سے کہ (نبی کریم ﷺ) نے رخصت دی تھی یا (یہ بیان کیا کہ) رخصت دی گئی تھی، ان دونوں حضرات کو خارش کی وجہ سے جو ان کو لاحق ہو گئی تھی۔

باب: چھری کا استعمال کرنا درست ہے

۲۹۲۳۔ (۲۹۲۳) ہم سے عبدالعزیز بن عبد اللہ نے بیان کیا، کہا مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے جعفر بن عمرو بن امیہ نے اور ان سے ان کے والد نے بیان کیا کہ میں نے نبی کریم ﷺ کو دیکھا کہ آپ ﷺ شانے کا گوشت (چھری سے) کاٹ کر کھا رہے تھے، پھر نماز کے لئے اذان ہوئی تو آپ نے نماز پڑھی لیکن وضو نہیں کیا۔ ہم سے

بَابُ مَا يُذَكَّرُ فِي السَّكِينِ

۲۹۲۳۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شَهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمِّةِ الضَّمَرِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ مِنَ كَتِفٍ يَحْتَزُّ مِنْهَا، ثُمَّ دُعِيَ إِلَى الصَّلَاةِ فَصَلَّى

وَلَمْ يَتَوَضَّأْ. حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ وَزَادَ: فَأَلْقَى السَّكِينَ. (اس روایت میں) یہ زیادتی بھی موجود ہے کہ (جب آپ نماز کے لئے بلائے گئے تو) آپ نے چھری ڈال دی۔ [راجع: ۲۰۸]

تشریح: یہ حدیث کتاب الوضوء میں گزر چکی ہے اور یہاں امام بخاری رحمہ اللہ اس کو اس لئے لائے کہ جب چھری کا استعمال درست ہوا تو جہاد میں بھی اس کو رکھ سکتے ہیں۔ یہ بھی ایک تھیما رہے مجاہدین کو بہت سی ضروریات میں چھری بھی کام آ سکتی ہے، اس لئے اس کا بھی سفر میں ساتھ رکھنا جائز ہے۔

باب: نصاریٰ سے لڑنے کی فضیلت کا بیان

(۲۹۲۳) ہم سے اسحاق بن یزید دمشق نے بیان کیا، کہا ہم سے یحییٰ بن حمزہ نے بیان کیا، کہا کہ مجھ سے ثور بن یزید نے بیان کیا، ان سے خالد بن معدان نے اور ان سے عمیر بن اسود غسی نے بیان کیا کہ وہ عبادہ بن صامت رضی اللہ عنہ کی خدمت میں حاضر ہوئے۔ آپ کا قیام ساحل حمص پر اپنے ہی ایک مکان میں تھا اور آپ کے ساتھ (آپ کی بیوی) ام حرام رضی اللہ عنہا بھی تھیں۔ عمیر نے بیان کیا کہ ہم سے ام حرام رضی اللہ عنہا نے بیان کیا کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا ہے، آپ نے فرمایا تھا: ”میری امت کا سب سے پہلا لشکر جو دریائی سفر کر کے جہاد کے لئے جائے گا، اس نے (اپنے لئے اللہ تعالیٰ کی رحمت و مغفرت) واجب کر لی۔“ ام حرام رضی اللہ عنہا نے بیان کیا کہ میں نے کہا تھا یا رسول اللہ! کیا میں بھی ان کے ساتھ ہوں گی؟ آپ نے فرمایا: ”ہاں، تم بھی ان کے ساتھ ہوگی۔“ پھر نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”سب سے پہلا لشکر میری امت کا جو قیصر (رومیوں کے بادشاہ) کے شہر (قسطنطنیہ) پر چڑھائی کرے گا، ان کی مغفرت ہوگی۔“ میں نے کہا میں بھی ان کے ساتھ ہوں گی یا رسول اللہ! آپ نے فرمایا کہ ”نہیں۔“

بَابُ مَا قِيلَ فِي قِتَالِ الرُّومِ

۲۹۲۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ الدَّمَشَقِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ: أَنَّ عُمَيْرَ بْنَ الْأَسْوَدِ الْعَنْسِيَّ، حَدَّثَهُ أَنَّهُ أَتَى عَبَادَةَ بْنَ الصَّامِتِ وَهُوَ نَازِلٌ فِي سَاحِلِ حِمصَ، وَهُوَ فِي بِنَاءٍ لَهُ وَمَعَهُ امُّ حَرَامٍ، قَالَ عُمَيْرٌ: فَحَدَّثَنَا أَنَّ حَرَامَ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: ((أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبُحْرَ قَدْ أَوْجِبُوا)). قَالَتْ: أَمْ حَرَامٌ قُلْتُ: يَا رَسُولَ اللَّهِ! أَنَا فِيهِمْ؟ قَالَ: ((أَنْتِ فِيهِمْ)). قَالَتْ: ثُمَّ قَالَ النَّبِيُّ ﷺ: ((أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ)). فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ! قَالَ: ((لَا)). [راجع: ۲۷۸۹]

تشریح: پہلا جہاد حضرت عثمان رضی اللہ عنہ کے زمانہ میں (حضرت معاویہ رضی اللہ عنہ کی قیادت میں) ۲۸ھ میں ہوا جس پر جزیرہ قبرص کے نصاریٰ پر چڑھائی کی گئی، اس میں حضرت ام حرام رضی اللہ عنہا شریک تھیں، واپسی میں یہ راستہ پر سواری سے گر کر شہید ہو گئیں۔ دوسرا جہاد ۵۵ھ میں بر زمانہ حضرت معاویہ رضی اللہ عنہ ہوا جس میں قسطنطنیہ پر حملہ کیا گیا تھا۔ حضرت ابویوب انصاری رضی اللہ عنہ نے اسی میں شہادت پائی اور قسطنطنیہ ہی میں دفن کئے گئے۔ یہ لشکر یزید بن معاویہ کے زیر قیادت تھا۔ مگر خلافت حضرت معاویہ رضی اللہ عنہ ہی کی تھی اس لئے اس سے یزید کی خلافت کی صحت پر دلیل پکڑنا غلط ہوا اور لشکروالوں کی بخشش کی جو بشارت دی گئی اس سے یہ لازم نہیں آتا کہ لشکر کا ہر فرد بخشا جائے۔ خود نبی کریم صلی اللہ علیہ وسلم کے ساتھ ایک آدمی خوب جہادری سے لڑا تھا۔ آپ نے اس کے بارے میں فرمایا کہ وہ دوزخی ہے پس بہشتی اور دوزخی ہونے میں خاتمہ کا اعتبار ہے۔ (دحیدی)

نوٹ: یہاں علامہ وحید الراہل رحمہ اللہ کو ایک زبردست غلط فہمی ہوئی ہے۔ اور نبی صلی اللہ علیہ وسلم کی پیشین گوئی کی بے جا تاویل کر ڈالی ہے۔ حالانکہ نبی صلی اللہ علیہ وسلم کی کبھی بات حرف بحرف پوری ہوتی ہے۔ نبی صلی اللہ علیہ وسلم کے ساتھ جو لشکر لڑ رہا تھا، ان سب کے جنسی ہونے کی پیشین گوئی آپ نے نہیں فرمائی تھی اور اس کے

برعکس تظنّیہ کے سارے لشکریوں کے جنتی ہونے کی آپ نے پیشین گوئی فرمائی ہے۔ اللہ تعالیٰ کی رحمتوں کو محدود کرنے کا اختیار کسی انسان کے پاس نہیں ہے۔ (محمود الحسن اسد)

بَابُ قِتَالِ الْيَهُودِ

باب: یہودیوں سے لڑائی ہونے کا بیان

(۲۹۲۵) ہم سے اسحاق بن محمد فردی نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول کریم ﷺ نے فرمایا: ”(ایک دور آئے گا جب) تم یہودیوں سے جنگ کرو گے (اور وہ شکست کھا کر بھاگتے پھریں گے) کوئی یہودی اگر پتھر کے پیچھے چھپ جائے گا تو پتھر بھی بول اٹھے گا کہ اے اللہ کے بندے! یہ یہودی میرے پیچھے چھپا بیٹھا ہے اسے قتل کر ڈال۔“

۲۹۲۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ، حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِيَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ: يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ وَرَأَيْي فَأَقْتُلْهُ)). [طرفه في: ۳۵۹۳]

(۲۹۲۶) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو جریر نے خبر دی عمارہ بن قعقاع سے، انہیں ابو زرعہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی جب تک یہودیوں سے تمہاری جنگ نہ ہو لے گی اور وہ پتھر بھی اس وقت (اللہ تعالیٰ کے حکم سے) بول اٹھیں گے جس کے پیچھے یہودی چھپا ہوا ہوگا کہ اے مسلمان! یہ یہودی میری آڑ لے کر چھپا ہوا ہے اسے قتل کر ڈال۔“

۲۹۲۶۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ((لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا الْيَهُودَ حَتَّى يَقُولَ الْحَجَرُ وَرَاءَهُ الْيَهُودِيُّ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَأَيْي فَأَقْتُلْهُ)).

تشریح: یہ قرب قیامت میں حضرت عیسیٰ علیہ السلام کے نزول کے بعد ہوگا۔

باب: ترکوں سے جنگ کا بیان

بَابُ قِتَالِ التُّرْكِ

تشریح: ترک سے مراد یہاں وہ قوم ہے جو یافث بن نوح کی اولاد میں سے ہے ان کو قوم تاتار کہا گیا ہے۔ یہ لوگ خلفاء کے عہد تک کافر تھے یہاں تک کہ ہلاکو خان ترک نے عربوں پر چڑھائی کی اور خلافت بنو عباسیہ کا کام تمام کیا۔ اس کے کچھ بعد ترک مشرق بالاسلام ہوئے جن کے اسلام کی مختصر کہانی یہ ہے۔

تاتاری دولت: ایل خانیہ کا وہ پہلا بادشاہ جس نے اسلام قبول کیا تگودار تھا، یہ بادشاہ ہلاکو خان کا چھوٹا بھائی تھا، جو باقاخان کے بعد مغل تخت و تاج کا مالک ہوا۔ ڈاکٹر مرتضیٰ آرنلڈ نے پرتھوگ آف اسلام میں اس دور کے عیسائی مؤرخ کے حوالہ سے تگودار خان کا ایک مکتوب نقل کیا ہے جو اس نے سلطان مصر کے نام ارسال کیا تھا مکتوب نقل کرنے سے پہلے وہ عیسائی مؤرخ تگودار کا تعارف کراتے ہوئے لکھتا ہے۔ تگودار کی تعلیم و تربیت عیسوی مذہب کے مطابق ہوئی تھی۔ بچپن میں اسے اصطبل غ ملا تھا اور اس کا نام نکولس رکھا گیا تھا لیکن نکولس جب جوان ہوا تو اسے مسلمانوں کی محبت نصیب ہو گئی، مسلمانوں کی صحبت نے نکولس پر بہت اثر ڈالا وہ اس تعلق اور میل جول کو بہت عزیز رکھنے لگا تھا۔ مسلمانوں کے ساتھ نکولس کے میل جول کا یہ نتیجہ نکلا کہ وہ مسلمان ہو گیا اور اس نے اپنا نام سلطان محمد رکھا۔ اسلامی نظریات قبول کر کے نکولس یعنی سلطان محمد نے اس امر کی کوشش کی کہ اس کی پوری قوم تاتاری اسلام کی روشنی سے منور ہو جائے۔ وہ ایک باسطوت شہنشاہ تھا۔ اُس نے اسلامی توحید اور اسلامی اخلاق قبول کرنے والوں کے لئے انعام و اکرام مقرر کیا اور انہیں اختیار اور عزت کے عہدوں پر مامور کیا۔ شہنشاہ کے اس اعزاز و اکرام کا تاتاری عوام پر بڑا اثر پڑا اور تاتاریوں کی بڑی تعداد نے

توحید و آخرت کا اسلامی تصور قبول کر لیا۔

اس تعارف و تہید کے بعد اس دور کا عیسائی مؤرخ سلطان محمد (کولس) کا وہ تاریخی مکتوب نقل کرتا ہے جو اس نے مصری فرمانروا کے نام بھیجا

تھا۔ وہ مکتوب یہ ہے:

سلطان محمد کا فرمان شاہ مصر کے نام۔ بعد تہید کے واضح ہو کہ اللہ تعالیٰ نے اپنے فضل و کرم سے ہمیں ہدایت کی روشنی عطا فرمائی۔ جوانی کے آغاز ہی میں ہم کو اپنی الوہیت و وحدانیت کا اقرار کرنے اور حضرت محمد ﷺ کی پیغمبرانہ صداقت کو تسلیم کرنے اور اللہ کے نیک بندوں کے بارے میں اچھی رائے رکھنے کی توفیق بخشی: ﴿لَقَدْ مَنَّ اللَّهُ أَنْ يَهْدِيَ نَبِيَّهُمْ صَدْرَهُمْ لِلْإِسْلَامِ﴾ (۱/ الانعام آیت ۱۲۵) ”خداوند تعالیٰ جس کو زندگی کے بہترین راستہ پر چلانا چاہتا ہے تو اس کا سیدہ اسلام کے لئے کھول دیتا ہے۔“ ہم اس وقت سے آج تک دین حق کو سر بلند کرنے اور مسلمانوں کے معاملات کو سدھارنے پر توجہ کر رہے ہیں۔ یہاں تک کہ والد بزرگوار ہلاکو خان اور برادر بزرگ (ابا قباخان) کی طرف سے حکمرانی کی ذمہ داری ہم پر آ پڑی اور اللہ تعالیٰ نے ہماری آرزوں کو پورا کرنے کا موقع فراہم کیا۔ ایک وقت تھا کہ مقدس کورناتی (مجلس امراء) میں یہ فیصلہ ہوا کہ ہمارے برادر بزرگ کے حکم سے فوج کشی ہم کو جاری رکھا جائے اور ہماری ان افواج کو ہر طرف روانہ کیا جائے جن کی کثرت سے اللہ کی زمین باوجود وسیع ہونے کے تنگ ہو چکی تھی اور جن افواج کی صلوات و ہیبت سے دنیا کا دل کانپتا اور تھرتھراتا تھا اور افواج کشی کا فیصلہ ہمارے ایوان امراء کے شہزادگان اور سپہ سالاران ایسے مستحکم عزم و ارادہ سے کرتے جس کے سامنے پہاڑ جھک جائیں اور سنگ خارا کی چٹانیں موم ہو جائیں۔ لیکن آج وہ وقت ہے کہ ہماری مجلس شہزادگان و امراء میں یہ مشورہ ہوتا ہے کہ اسلام کے کلمہ کو سر بلند کیا جائے، خونریزی کا سلسلہ بند کیا جائے، چاروں طرف امن و امان کا دور دورہ ہو، ہماری مملکت کے حکام ہماری شفقت سے آرام پائیں کیونکہ ہم اللہ کی عظمت کو تسلیم کرتے ہیں اور بندگان خدا پر مہربان ہیں۔ ہمارے اس فیصلہ کو شیخ الاسلام قدوة الفرائین کے نیک مشوروں نے تقویت دی ہے۔ ہم نے قاضی القضاة قطب الدین شیرازی اور تائب بہاء الدین کو اطراف ملک میں بھیجا ہے تاکہ وہ عوام کو ہمارے اس طریقہ کار سے آگاہ کریں، اسلام تمام پچھلے گناہوں کو معاف کر دیتا ہے۔ اب اللہ نے ہم کو حق کی پیروی کی توفیق عطا فرمائی ہے۔

ہلاکو خان کے لڑکے نکودار خان کے اس مکتوب کے بعد سر تھاہس لکھتا ہے مغل تاریخ کے جاننے والے کو اس مکتوب کے مطالعہ سے راحت اور سکون حاصل ہوا ہوگا۔

۲۹۲۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا جَبْرِ بْنُ حَازِمٍ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ تَقَاتِلُوا قَوْمًا يَنْتَعِلُونَ نِعَالِ الشَّعْرِ وَإِنْ مِنْ أَسْرَاطِ السَّاعَةِ أَنْ تَقَاتِلُوا قَوْمًا عَرَاضَ الْوُجُوهِ، كَأَنَّ وَجُوهَهُمُ الْمَجَانُّ الْمَطْرُوقَةُ)). [طرفة في: ۳۵۹۲] [ابن ماجه: ۴۰۹۸]

ہوئی (یعنی بہت موٹے منہ والے ہوں گے)۔“

حدیث میں مطرقة یا مطرقة ہے معنی دونوں کے ایک ہی ہیں، اقوام تار مار ہیں جو بعد میں دولت اسلام سے مشرف ہوئے۔

تشریح: ترک سے مراد یہاں وہ قوم ہے جو یافث بن نوح کی اولاد میں ہے۔ علی العموم تار تار کے لوگ نبی کریم ﷺ اور خلفائے اسلام کے زمانوں تک کافر رہے۔ یہاں تک کہ ہلاکو خان ترک نے عربوں پر چڑھائی کر کے خلافت عباسیہ کا کام تمام کیا۔ اس کے بعد کچھ ترک مشرف بالاسلام ہوئے۔ وہ بن منبہ نے کہا ترک یا جوج ماجوج کے چمچیرے بھائی ہیں۔ جب سد بنائی گئی تو یہ لوگ غائب تھے وہ دیوار کے اسی طرف رہ گئے۔ اسی لئے ان کا نام ترک یعنی متروک ہو گیا۔ واللہ اعلم بالصواب۔

وَاسْتَنْصَرَ

۲۹۳۰۔ حَدَّثَنَا عُمَرُو بْنُ خَالِدٍ الْحَرَّانِيُّ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ النَّبِيَّ، وَاسْأَلَهُ رَجُلٌ أَكُنْتُمْ قَرَزْتُمْ يَا أَبَا عَمْرَةَ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا، وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ ﷺ، وَلَكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَأَخْفَأَهُمْ حُسْرًا لَيْسَ بِسِلَاحٍ، فَأَتَوْا قَوْمًا رَمَاءَ، جَمَعَ هَوَازَنَ وَبَنِي نَضَرَ، مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، فَرَشَقُوهُمْ رَشَقًا مَا يَكَادُونَ يُخْطِئُونَ، فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَابْنُ عَمِّهِ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ، فَتَنَزَّلَ وَاسْتَنْصَرَ ثُمَّ قَالَ:

((أَنَا النَّبِيُّ لَا كَذِبٍ

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ))

ثُمَّ صَفَّ أَصْحَابَهُ. [راجع: ۲۸۶۴] [مسلم: ۴۶۱۵]

بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ

بِالْهَزِيمَةِ وَالزُّلْزَلَةِ

۲۹۳۱۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا عِيْسَى، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ قَالَ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ: ((مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى)) حِينَ غَابَتِ الشَّمْسُ. [اطرافه في: ۴۱۱۱، ۴۵۳۳، ۶۳۹۶] [مسلم: ۱۴۲۰، ۱۴۲۲]

(۲۹۳۰) ہم سے عمرو بن خالد حرانی نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، ان سے ایک صاحب نے پوچھا تھا کہ ابوعمارہ! کیا آپ لوگوں نے حنین کی لڑائی میں راہ فرار اختیار کی تھی؟ براء رضی اللہ عنہ نے کہا نہیں اللہ کی قسم! رسول اللہ ﷺ نے پشت ہرگز نہیں پھیری تھی۔ البتہ آپ ﷺ کے اصحاب میں جو نوجوان تھے بے سرو سامان جن کے پاس نہ زره تھی، نہ خود اور کوئی ہتھیار بھی نہیں لے گئے تھے، انہوں نے ضرور میدان چھوڑ دیا تھا کیونکہ مقابلہ میں ہوازن اور بنو نصر کے بہترین تیز انداز تھے کہ کم ہی ان کا کوئی تیز خطا جاتا۔ چنانچہ انہوں نے خوب تیر برسائے اور شاید ہی کوئی نشانہ ان کا خطا ہوا ہو (اس دوران میں مسلمان) نبی کریم ﷺ کے پاس آ کر جمع ہو گئے۔ آپ اپنے سفید فخر پر سوار تھے اور آپ کے چچیرے بھائی ابوسفیان بن حارث بن عبدالمطلب آپ کی سواری کی لگام تھامے ہوئے تھے۔ حضور نے سواری سے اتر کر اللہ تعالیٰ سے مدد کی دعا مانگی۔ پھر فرمایا: ”میں نبی ہوں اس میں غلط بیانی کا کوئی شائبہ نہیں، میں عبدالمطلب کی اولاد ہوں۔“ اس کے بعد آپ ﷺ نے اپنے اصحاب کی (نئے طریقے پر) صف بندی کی۔

باب: مشرکین کے لئے شکست اور ان کے پاؤں

اکھڑنے کے لیے دعا کرنا

(۲۹۳۱) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو عیسیٰ نے خبر دی، کہا ہم سے ہشام نے بیان کیا، ان سے محمد نے، ان سے عبیدہ نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ غزوہ احزاب (خندق) کے موقع پر رسول اللہ ﷺ نے (مشرکین کو) یہ بدعادی کہ ”اے اللہ! ان کے گھروں اور قبروں کو آگ سے بھر دے۔ انہوں نے ہم کو صلوة وسطیٰ (عصر کی نماز) نہیں پڑھنے دئی“ (یہ آپ نے اس وقت فرمایا) جب سورج غروب ہو چکا تھا (اور عصر کی نماز قضا ہو گئی تھی)

ابوداؤد: ۴۰۹، ترمذی: ۲۹۸۴، نسائی: ۴۷۲]

(۲۹۳۲) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابن ذکوان نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ (صبح کی) دعائے قنوت میں (دوسری رکعت کے رکوع کے بعد) یہ دعا پڑھتے تھے: ”اے اللہ! سلمہ بن ہشام کو نجات دے، اے اللہ! ولید بن ولید کو نجات دے، اے اللہ! عیاش بن ابی ربیعہ کو نجات دے، اے اللہ! تمام کمزور مسلمانوں کو نجات دے۔ (جو مکہ میں مشرکین کی سختیاں جھیل رہے تھے) اے اللہ! مضر پر اپنا سخت عذاب نازل کر، اے اللہ! ایسا قحط نازل کر جیسا یوسف علیہ السلام کے زمانہ میں پڑا تھا۔“

(۲۹۳۳) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے بیان کیا، انہیں اسماعیل بن ابی خالد نے خبر دی اور انہوں نے عبد اللہ بن اوفی رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ غزوہ احزاب کے موقع پر رسول اللہ ﷺ نے یہ دعا کی تھی ”اے اللہ! کتاب کے نازل کرنے والے (قیامت کے دن) حساب بڑی سرعت سے لینے والے، اے اللہ! مشرکوں اور کفار کی جماعتوں کو (جو مسلمانوں کا استیصال کرنے آئی ہیں) شکست دے، اے اللہ! انہیں شکست دے اور انہیں جھنجھوڑ کر رکھ دے۔“

[کسینی یوسف]۔ [راجع: ۷۹۷]

۲۹۳۳۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ: ((اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ)). [راجع: ۲۸۱۸] [مسلم: ۴۵۴۳،

۴۵۴۵، ترمذی: ۱۶۷۸، ابن ماجہ: ۲۷۹۶]

(۲۹۳۴) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے جعفر بن عون نے بیان کیا، ہم سے سفیان ثوری نے، ان سے ابواسحاق نے، ان سے عمرو بن میمون نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ کعبہ کے سائے میں نماز پڑھ رہے تھے۔ ابو جہل اور قریش کے بعض دوسرے لوگوں نے کہا کہ اونٹ کی اوچھڑی لا کر کون ان پر ڈالے گا؟ مکہ کے کنارے ایک اونٹ ذبح ہوا تھا (اور اسی کی اوچھڑی لانے کے واسطے) انہوں نے اپنے آدمی بھیجے اور وہ اس اونٹ کی اوچھڑی اٹھا لائے اور اسے نبی کریم ﷺ کے اوپر (نماز پڑھتے ہوئے) ڈال دیا۔ اس کے بعد فاطمہ رضی اللہ عنہا آئیں اور انہوں نے آپ ﷺ کے اوپر سے اس گندگی کو ہٹایا آنحضرت ﷺ نے اس وقت یہ بددعا کی کہ ”اے اللہ! قریش کو پکڑا لے

۲۹۳۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَصْلِي فِي ظِلِّ الْكَعْبَةِ، فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ قُرَيْشٍ، وَنَجَرَتْ جَزُورٌ بِنَاحِيَةِ مَكَّةَ، فَأَرْسَلُوا فَجَاءُوا مِنْ سَلَاهَا، وَطَرَحُوهُ عَلَيْهِ، فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ عَنْهُ، وَقَالَ: ((اللَّهُمَّ عَلِيكَ بِقُرَيْشٍ، اللَّهُمَّ عَلِيكَ بِقُرَيْشٍ، اللَّهُمَّ عَلِيكَ بِقُرَيْشٍ، لِأَبِي جَهْلٍ بْنِ هِشَامٍ،

اللہ! قریش کو پکڑ، اے اللہ! قریش کو پکڑ، ابو جہل بن ہشام، عتبہ بن ربیعہ، شیبہ بن ربیعہ، ولید بن عتبہ، ابی بن خلف اور عقبہ بن ابی معیط سب کو پکڑ لے۔“ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا چنانچہ میں نے ان سب کو جنگ بدر میں بدر کے کنوئیں میں دیکھا کہ ان سب کو قتل کر کے اس میں ڈال دیا گیا تھا۔ ابواسحاق نے کہا کہ میں ساتویں شخص کا (جس کے حق میں آپ نے بددعا کی تھی نام) بھول گیا اور یوسف بن ابی اسحاق نے کہا کہ ان سے ابواسحاق نے (سفیان کی روایت میں ابی بن خلف کی بجائے) امیہ بن خلف بیان کیا اور شعبہ نے کہا کہ امیہ یا ابی (شک کے ساتھ ہے) لیکن صحیح امیہ ہے۔

وَعُتْبَةُ بْنُ رَبِيعَةَ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ، وَأُبَيُّ بْنُ خَلْفٍ، وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ)). قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُمْ فِي قَلْبٍ بِدْرٍ قَتَلَى. قَالَ أَبُو إِسْحَاقَ: وَنَبِئْتُ السَّاعِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ يُوسُفُ بْنُ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ: أُمِيَّةُ بْنُ خَلْفٍ. وَقَالَ شُعْبَةُ: أُمِيَّةٌ أَوْ أُبَيٌّ. وَالصَّحِيحُ أُمِيَّةٌ.

[راجع: ۲۴۰]

۲۹۳۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ: أَنَّ الْيَهُودَ، دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ. فَلَعَنَتْهُمْ. فَقَالَ: ((مَالِكُ؟)) قَالَتْ: أَوَلَمْ تَسْمَعْ مَا قَالُوا: فَقَالَ: ((فَلَمْ تَسْمَعِي مَا قُلْتُ؟ عَلَيْكُمْ)).

[اطرافہ فی: ۶۲۵۶، ۶۰۳۰، ۶۰۲۴، ۶۳۹۵]

[۶۹۲۸، ۶۴۰۱]

تشریح: اسی لئے نامعقول اور بے ہودی حرکتوں کا جواب یونہی ہونا چاہیے۔ آیت قرآنی: ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ﴾ (۳۴/ فصلت) کا تقاضا ہے کہ برائی کا جواب بھلائی سے دیا جائے۔ یہودی کی فطرت ہمیشہ سے شر پسند رہی ہے۔ خود اپنے انبیاء کے ساتھ ان کا برتاؤ اچھا نہیں رہا تو اور کسی کی کیا حقیقت ہے۔ نبی کریم ﷺ کی مخالفت میں یہودیوں نے کوئی کسر اٹھا نہیں رکھی تھی، یہاں تک کہ ملاقات کے وقت زبان کو توڑ مروڑ کر اسلام علیکم کی جگہ السلام علیکم کہہ ڈالتے کہ تم پر موت آئے۔ نبی کریم ﷺ نے ان کی اس حرکت پر اطلاع پا کر اتنا ہی کافی سمجھا ”وعلیکم“ یعنی تم پر بھی وہی آئے جو میرے لئے منہ سے نکال رہے ہو۔ اس حدیث سے یہ بھی ظاہر ہو رہا ہے کہ آپ نے یہودی کی اس حرکت کے جواب میں حضرت عائشہ رضی اللہ عنہا کے لعن طعن والے جواب کو پسند نہیں فرمایا بلکہ جو جواب آپ نے دیا اسی کو کافی سمجھا۔ یہ آپ کے کمال اخلاق حسنہ کی دلیل ہے۔ (ﷺ)

باب: مسلمان اہل کتاب کو دین کی بات بتلائے

یا ان کو قرآن سکھائے

بَابُ: هَلْ يُرْشِدُ الْمُسْلِمُ أَهْلَ

الْكِتَابِ أَوْ يُعَلِّمُهُمُ الْكِتَابَ

۲۹۳۶۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَبِي شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ۲۹۳۶۔ ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو یعقوب بن ابراہیم نے خبر دی، کہا مجھے میرے بھتیجے ابن شہاب نے خبر دی، ان سے ان کے چچا نے بیان کیا، انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے

۲۹۳۶۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَبِي شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ

ابن مسعود، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قَيْصَرَ، وَقَالَ: ((فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّنَ)). (روم کے بادشاہ) قیصر کو (خط) لکھا جس میں آپ نے یہ بھی لکھا تھا: ”اگر تم نے (اسلام کی دعوت سے) منہ موڑا تو (اپنے گناہ کے ساتھ) ان کا شکاروں کا بھی گناہ تم پر پڑے گا (جن پر تم حکمرانی کر رہے ہو)۔“

[طرفہ فی: ۲۹۴۰ وراجع: ۱۷]

تشریح: یہ حدیث تفصیل کے ساتھ شروع کتاب میں گزر چکی ہے۔ اس خط میں آپ نے قرآن مجید کی آیت بھی لکھی تھی تو باب کا ترجمہ ثابت ہو گیا یعنی اہل کتاب کو قرآن سکھانا مگر یہ جب ہے کہ ان سے خیر کی امید ہو۔ اگر ان سے گستاخی اور بے ادبی کا خطرہ ہے تو ان کو قرآن شریف ہرگز ہرگز نہیں سکھانا چاہیے۔

بَابُ الدَّعَاءِ لِلْمُشْرِكِينَ بِالْهُدَى لِيَتَأَفَّهُمْ

باب: مشرکین کا دل ملانے کے لئے ان کی ہدایت کی دعا کرنا

۲۹۳۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ عَبْدَ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو الدَّوْسِيُّ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتَ دَوْسٌ. فَقَالَ: ((اللَّهُمَّ اهْدِ دَوْسًا وَأَنْتَ بِهِمْ)). [طرفہ فی: ۴۳۹۲، ۶۳۹۷]

(۲۹۳۷) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے عبد الرحمن نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ طفیل بن عمرو دوسی رضی اللہ عنہ اپنے ساتھیوں کے ساتھ حضور اکرم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ یا رسول اللہ! قبیلہ دوس کے لوگ سرکشی پر اتر آئے ہیں اور اللہ کا کلام سننے سے انکار کرتے ہیں۔ آپ ان پر بدعا کیجئے! بعض صحابہ رضی اللہ عنہم نے کہا کہ اب دوس برباد ہو جائیں گے۔ لیکن آپ ﷺ نے فرمایا: ”اے اللہ! دوس کے لوگوں کو ہدایت دے اور انہیں (دائرہ اسلام میں) سمجھ لا۔“

تشریح: ابو ہریرہ رضی اللہ عنہ بھی قبیلہ دوس کے تھے۔ لوگوں نے بدعا کی درخواست کی تھی مگر آپ نے ان کی ہدایت کی دعا فرمائی جو قبول ہوئی اور بعد میں اس قبیلہ کے لوگ خوشی خوشی مسلمان ہو گئے۔

بَابُ دَعْوَةِ الْيَهُودِ وَالنَّصَارَى وَعَلَى مَا يُقَاتِلُونَ عَلَيْهِ؟

باب: یہود اور نصاریٰ کو کیونکر دعوت دی جائے اور کس بات پر ان سے لڑائی کی جائے

وَمَا كَتَبَ النَّبِيُّ ﷺ إِلَى كِسْرَى وَقَيْصَرَ، وَالْدَّعْوَةُ قَبْلَ الْقِتَالِ.

اور ایران اور روم کے بادشاہوں کو نبی کریم ﷺ کا خطوط لکھنا اور لڑائی سے پہلے اسلام کی دعوت دینا۔

۲۹۳۸۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يُكْتَبَ إِلَى

(۲۹۳۸) ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ نے بیان کیا قتادہ سے، انہوں نے کہا کہ میں نے انس رضی اللہ عنہ سے سنا کہ آپ بیان کرتے تھے کہ جب نبی کریم ﷺ نے شاہ روم کو خط لکھنے کا ارادہ کیا تو آپ سے کہا گیا

الرُّومُ، قِيلَ لَهُ: إِنَّهُمْ لَا يَفْرَءُونَ كِتَابًا إِلَّا أَنْ يَكُونَ مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِصْصَةٍ، فَكَانَ يُنْظَرُ إِلَى بَيَاضِهِ فِي يَدِهِ، وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ. [راجع: ۶۵]

کہ وہ لوگ کوئی خط اس وقت تک قبول نہیں کرتے جب تک وہ سرمبہر نہ ہو، چنانچہ آنحضرت ﷺ نے ایک چاندی کی انگوٹھی بنوائی۔ گویا دست مبارک پر اس کی سفیدی میری نظروں کے سامنے ہے اس انگوٹھی پر ”محمد رسول اللہ“ کھدایا ہوا تھا۔

تشریح: مقصد یہ ہے کہ اسلام کی دعوت باضابطہ تحریری طور پر سربراہ کی مہر سے مزین ہونی چاہیے۔ یہ جب ہے کہ شاہان عالم کو دعوتی خطوط لکھے جائیں اس سے تحریری تبلیغ کا بھی منون ہونا ثابت ہوا۔

۲۹۳۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ يَذْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَذَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى خَرَقَهُ، فَحَبِسَتْ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: فَذَعَا عَلَيْهِمُ النَّبِيُّ ﷺ أَنْ يَمَزُقُوا كُلَّ مَمَزُقٍ. [راجع: ۶۴]

۲۹۳۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے مجھے عبد اللہ بن عبد اللہ بن عتبہ نے خبر دی اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے اپنا خط کسرئی کے پاس بھیجا۔ آپ نے (اپنی سے) یہ فرمایا تھا کہ وہ آپ ﷺ کے خط کو بحرین کے گورنر کو دے دیں، بحرین کا گورنر اسے کسرئی کے دربار میں پہنچا دے گا۔ جب کسرئی نے مکتوب مبارک پڑھا تو اسے اس نے پھاڑ ڈالا۔ مجھے یاد ہے کہ سعید بن مسیب نے بیان کیا تھا کہ پھر نبی کریم ﷺ نے اس پر بددعا کی تھی کہ وہ بھی پارہ پارہ ہو جائے (چنانچہ ایسا ہی ہوا)۔

تشریح: تواریخ میں مذکور ہے کہ فرزند کسرئی جو ایک نوجوان عیاش قسم کا آدمی تھا اور وہ موقع کا انتظار کر رہا تھا کہ اپنے والد کسرئی کو ختم کر کے جلد تخت اور خزانوں کا مالک بن جائے۔ چنانچہ جب کسرئی نے یہ حرکت کی اس کے بعد جلد ہی ایک رات کو اس کے لڑکے نے کسرئی کے پیٹ پر چڑھ کر اس کے پیٹ میں چھر اگھونپ دیا اور اسے ختم کر دیا۔ بعد میں وہ تخت و تاج کا مالک بنا تو اس نے خزانوں کا جائزہ لیتے ہوئے خزانے میں ایک دوا کی شیشی پائی جس پر قوت پاہ کی دوا لکھا ہوا تھا۔ اس نے سوچا کہ والد صاحب اسی دوا کو کھا کھا کر آخر تک دادمیش دیتے رہے مجھ کو بھی دوا کھا لینی چاہیے۔ درحقیقت اس شیشی میں سم الفار تھا اس نے اس کو کھایا اور فوراً ہی وہ بھی ختم ہو گیا۔ اس طرح اس کی سلطنت پارہ پارہ ہو گئی اور عہد فاروقی میں سارا ملک اسلامی قلمرو میں شامل ہو گیا اور اللہ کے سچے رسول ﷺ کی دعائے پورا پورا اثر دکھلایا۔ کرمانی وغیرہ میں ہے کہ اس کے لڑکے کا نام خیرہ تھا جس نے اپنے باپ پرویز نامی کا پیٹ چاک کیا اور چھ ماہ بعد خود بھی وہ مذکور ہر کھا کر ہلاک ہو گیا۔ عہد فاروقی میں حضرت سعد بن ابی وقاص رضی اللہ عنہ کے ہاتھوں یہ ملک فتح ہوا۔ یہاں روایت میں یہی خبر پرویز مراد ہے جو لقب کسرئی سے یاد کیا گیا۔ (حاشیہ بخاری شریف، جلد اول، ص: ۱۵)

باب: نبی کریم ﷺ کا (غیر مسلموں کو) اسلام کی

طرف دعوت دینا اور اس بات کی دعوت کہ وہ اللہ کو

چھوڑ کر باہم ایک دوسرے کو اپنا رب نہ بنائیں

بَابُ دُعَايِ النَّبِيِّ ﷺ إِلَى الْإِسْلَامِ

وَالنُّبُوَّةِ وَأَنْ لَا يَتَّخِذَ بَعْضُهُمْ

بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

وَقَوْلِهِ تَعَالَى: ﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ﴾. [الآيَةُ] آلِ میرے بندے بن جاؤ۔“

عمران: ۷۹]

تشریح: امام بخاری رحمہ اللہ بتلاتا چاہتے ہیں کہ اسلامی جہاد کا مقصد عظیم محض ملک گیری ہرگز نہیں بلکہ اس کا مقصد عظیم محض اللہ پاک کے دین برحق اسلام کو ہر ملک میں پھیلاتا ہے تاکہ دنیا میں ہر جگہ اللہ کی حکومت کا تصور اشاعت پائے اور دنیا امن و امان کا گہوارہ بن جائے اور کوئی انسان دوسرے لوگوں پر ایسی برتری اپنے لئے نہ اختیار کرے کہ لوگ اسے خدائی درجہ میں سمجھنے پر مجبور ہو جائیں۔ اسلامی جہاد کا مقصد عبادت الہی اور مساوات انسان کو فروغ دینا ہے اور اس ملوکیت کو جڑ سے اکھاڑنا ہے جس میں ایک انسان تخت پر بیٹھ کر اپنے دوسرے ہم جنس انسانوں سے اپنی خدائی تسلیم کرائے حتیٰ کہ انبیاء و رسول جو متعینان بارگاہ الہی ہوتے ہیں، ان کو بھی یہ لائق نہیں کہ وہ خدائی کے کچھ حصہ دار بننے کا دعویٰ کر سکیں۔ اسلام کے اسی انسانیت نواز پہلو کا اثر تھا کہ نوع انسان نے ملک اور مذہب کے نام پر ہونے والے مظالم کا احساس کیا اور دنیاوی بادشاہوں اور مذہبی رہنماؤں کو اصل حقیقت کی طرف متوجہ کیا کہ وہ انسان ہونے کے ناطے پوری بنی نوع انسان کے خادم ہیں۔ اگر وہ اپنی حدود سے آگے بڑھیں گے تو ان کا مقام رفعت ذلت سے تبدیل ہوگا۔ آج جمہوریت اور مساوات کی جولہیں دنیا میں موج زن ہیں، ان کو پیدا کرنے میں اسلام نے ایک زبردست کردار ادا کیا ہے۔ سچ ہے۔

بہارِ جودِ نیامیں آئی ہوئی ہے یہ سب پوداسی کی لگائی ہوئی ہے

۲۹۴۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَنْزَلَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الْإِسْلَامِ، وَبَعَثَ بِكِتَابِهِ إِلَيْهِ مَعَ دَخِيَّةِ الْكَلْبِيِّ، وَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ بَصْرِيٍّ لِيَدْفَعَهُ إِلَى قَيْصَرَ، وَكَانَ قَيْصَرٌ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَى مِنْ حِمَصَ إِلَى إِيْلِيَاءَ، شُكْرًا لِمَا أَبْلَاهُ اللَّهُ، فَلَمَّا جَاءَ قَيْصَرَ كِتَابُ رَسُولِ اللَّهِ ﷺ قَالَ حِينَ قَرَأَهُ: التَّمَسُّوا بِنِي هَاهُنَا أَحَدًا مِنْ قَوْمِهِ لِأَسْأَلَهُمْ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۲۹۳۶]

(۲۹۳۰) ہم سے ابراہیم بن حنزہ نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کيسان نے، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے اور انہیں عبد اللہ بن عباس رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے قیصر کو ایک خط لکھا جس میں آپ نے اسے اسلام کی دعوت دی تھی۔ دخیہ کلبی رضی اللہ عنہ کو آپ نے مکتوب دے کر بھیجا اور انہیں حکم دیا تھا کہ مکتوب بصری کے گورنر کے حوالہ کر دیں وہ اسے قیصر تک پہنچا دے گا۔ جب فارس کی فوج (اس کے مقابلے میں) شکست کھا کر پیچھے ہٹ گئی تھی (اور اس کے ملک کے مقبوضہ علاقے واپس مل گئے تھے) تو اس انعام کے شکرانہ کے طور پر جو اللہ تعالیٰ نے (اس کا ملک اسے واپس دے کر) اس پر کیا تھا۔ ابھی قیصر حمص سے ایلیاء (بیت المقدس) تک پیدل چل کر آیا تھا۔ جب اس کے پاس رسول اللہ ﷺ کا نامہ مبارک پہنچا اور اس کے سامنے پڑھا گیا تو اس نے کہا کہ اگر ان کی (نبی اکرم ﷺ کی) قوم کا کوئی شخص یہاں ہو تو اسے تلاش کر کے لاؤ تاکہ میں اس رسول ﷺ کے متعلق اس سے کچھ سوالات کروں۔

(۲۹۴۱) ابن عباس رضی اللہ عنہما نے بیان کیا کہ مجھے ابوسفیان رضی اللہ عنہ نے خبر دی کہ قریش کے ایک قافلے کے ساتھ وہ ان دنوں شام میں مقیم تھے۔ یہ قافلہ اس دور میں یہاں تجارت کی غرض سے آیا تھا جس میں رسول اللہ صلی اللہ علیہ وسلم اور کفار قریش میں باہم صلح ہو چکی تھی (صلح حدیبیہ)۔ ابوسفیان نے کہا کہ قیصر کے آدمی کی ہم سے شام کے ایک مقام پر ملاقات ہوئی اور وہ مجھے اور میرے ساتھیوں کو اپنے ساتھ (قیصر کے دربار میں بیت المقدس) لے کر چلا پھر جب ہم ایلیاء (بیت المقدس) پہنچے تو قیصر کے دربار میں ہماری باریابی ہوئی اس وقت قیصر دربار میں بیٹھا ہوا تھا۔ اس کے سر پر تاج تھا اور روم کے امراء اس کے ارد گرد تھے، اس نے اپنے ترجمان سے کہا کہ ان سے پوچھو کہ جنہوں نے ان کے یہاں نبوت کا دعویٰ کیا ہے نسب کے اعتبار سے ان کے قریب میں سے کون شخص ہے؟ ابوسفیان نے کہا کہ میں نے کہا میں نسب کے اعتبار سے ان کے زیادہ قریب ہوں۔ قیصر نے پوچھا تمہاری اور ان کی قربت کیا ہے؟ میں نے کہا (رشتے میں) وہ میرے چچا زاد بھائی ہوتے ہیں، اتفاق تھا کہ اس مرتبہ قافلے میں میرے سوانی عبد مناف کا اور آدمی موجود نہیں تھا۔ قیصر نے کہا کہ اس شخص (ابوسفیان رضی اللہ عنہ) کو مجھ سے قریب کر دو اور جو لوگ میرے ساتھ تھے اس کے حکم سے میرے پیچھے قریب میں کھڑے کر دیئے گئے۔ اس کے بعد اس نے اپنے ترجمان سے کہا کہ اس شخص (ابوسفیان) کے ساتھیوں سے کہہ دو کہ اس سے میں ان صاحب کے بارے میں پوچھوں گا جو نبی ہونے کے مدعی ہیں، اگر یہ ان کے بارے میں کوئی جھوٹ بات کہے تو تم فوراً اس کی تکذیب کر دو۔ ابوسفیان نے بیان کیا کہ اللہ کی قسم! اگر اس دن اس بات کی شرم نہ ہوتی کہ کہیں میرے ساتھی میری تکذیب نہ کر بیٹھیں تو میں ان سوالات کے جوابات میں ضرور جھوٹ بول جاتا جو اس نے آنحضرت صلی اللہ علیہ وسلم کے بارے میں کئے تھے لیکن مجھے تو اس کا خطرہ لگا رہا کہ کہیں میرے ساتھی میری تکذیب نہ کر دیں۔ اس لئے میں نے سچائی سے کام لیا۔ اس کے بعد اس نے اپنے ترجمان سے کہا اس سے پوچھو کہ تم لوگوں میں ان صاحب کا نسب کیسا سمجھا جاتا ہے؟ میں نے بتایا کہ ہم میں ان کا نسب بہت عمدہ سمجھا جاتا ہے۔ اس نے پوچھا اچھا یہ

۲۹۴۱۔ قَالَ ابْنُ عَبَّاسٍ: فَأَخْبَرَنِي أَبُو سُفْيَانَ، أَنَّهُ كَانَ بِالشَّامِ فِي رَجَالٍ مِنْ قُرَيْشٍ، قَدِمُوا تِجَارًا فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ كُفَّارِ قُرَيْشٍ، قَالَ أَبُو سُفْيَانَ: فَوَجَدْنَا رَسُولَ قَيْصَرَ يَبْغِضُ الشَّامَ فَانْطَلَقَ بِنِي وَبِأَصْحَابِي حَتَّى قَدِمْنَا إِيْلَيْيَاءَ، فَأَدْخَلْنَا عَلَيْهِ، فَإِذَا هُوَ جَالِسٌ فِي مَجْلِسٍ مُلْكِهِ وَعَلَيْهِ النَّجَاجُ، وَإِذَا حَوْلَهُ عُظَمَاءُ الرُّومِ فَقَالَ لِتَرْجُمَانِهِ: سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَسَبًا إِلَى هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ قَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا. قَالَ: مَا قَرَابَةُ مَا بَيْنَكَ وَبَيْنَهُ؟ فَقُلْتُ: هُوَ ابْنُ عَمِّي، وَلَيْسَ فِي الرُّكْبِ يَوْمَئِذٍ أَحَدٌ مِنْ بَنِي عَبْدِ مَنَافٍ غَيْرِي. فَقَالَ قَيْصَرُ: أَذْنُوهُ. وَأَمَرَ بِأَصْحَابِي فَجَعَلُوا خَلْفَ ظَهْرِي عِنْدَ كَتِفِي، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لِأَصْحَابِهِ: إِنِّي سَأَلْتُ هَذَا الرَّجُلَ عَنِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَ فَكُذِّبُوهُ وَقَالَ أَبُو سُفْيَانَ: وَاللَّهِ! لَوْلَا الْحَيَاءُ يَوْمَئِذٍ مِنْ أَنْ يَأْثُرَ أَصْحَابِي عَنِّي الْكَذِبَ لَحَدَّثْتُهُ عَنِّي حِينَ سَأَلَنِي عَنْهُ، وَلَكِنْ اسْتَحْيَيْتُ أَنْ يَأْثُرُوا الْكَذِبَ عَنِّي فَصَدَقْتُ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: كَيْفَ نَسَبَ هَذَا الرَّجُلِ فَيَكْفُرُ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ. قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَبْلَهُ؟ قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَتَّهَمُونَهُ عَلَى الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ. قُلْتُ:

نبوت کا دعویٰ اس سے پہلے بھی تمہارے یہاں کسی نے کیا تھا؟ میں نے کہا کہ نہیں۔ اس نے پوچھا کیا اس دعویٰ سے پہلے ان پر کوئی جھوٹ کا الزام تھا؟ میں نے کہا کہ نہیں، اس نے پوچھا ان کے باپ دادوں میں کوئی بادشاہ گزرا ہے؟ میں نے کہا کہ نہیں۔ اس نے پوچھا تو اب بڑے امیر لوگ ان کی اتباع کرتے ہیں یا کمزور اور کم حیثیت کے لوگ؟ میں نے کہا کہ کمزور اور معمولی حیثیت کے لوگ ہی ان کے (زیادہ تر ماننے والے ہیں) اس نے پوچھا کہ اس کے ماننے والوں کی تعداد بڑھتی رہتی ہے یا گھٹتی جا رہی ہے؟ میں نے کہا جی نہیں تعداد برابر بڑھتی جا رہی ہے۔ اس نے پوچھا کوئی ان کے دین سے بیزار ہو کر اسلام لانے کے بعد پھر بھی گیا ہے کیا؟ میں نے کہا کہ نہیں، اس نے پوچھا انہوں نے کبھی وعدہ خلافی بھی کی ہے؟ میں نے کہا کہ نہیں لیکن آج کل ہمارا ان سے ایک معاہدہ ہو رہا ہے اور ہمیں ان کی طرف سے معاہدہ کی خلاف ورزی کا خطرہ ہے۔ ابوسفیان نے کہا کہ پوری گفتگو میں سو اس کے اور کوئی ایسا موقعہ نہیں ملا جس میں کوئی ایسی بات (جھوٹی) ملا سکوں جس سے آنحضرت ﷺ کی توہین ہو۔ اور اپنے ساتھیوں کی طرف سے بھی جھٹلانے کا ڈر نہ ہو۔ اس نے پھر پوچھا کیا تم نے کبھی ان سے لڑائی کی ہے یا انہوں نے تم سے جنگ کی ہے؟ میں نے کہا کہ ہاں، اس نے پوچھا تمہاری لڑائی کا کیا نتیجہ نکلتا ہے؟ میں نے کہا لڑائی میں ہمیشہ کسی ایک گروہ نے فتح نہیں حاصل کی۔ کبھی وہ ہمیں مغلوب کر لیتے ہیں اور کبھی ہم انہیں، اس نے پوچھا وہ تمہیں کن کاموں کا حکم دیتے ہیں؟ کہا ہمیں وہ اس کا حکم دیتے ہیں کہ ہم صرف اللہ کی عبادت کریں اور اس کا کسی کو بھی شریک نہ ٹھہرائیں، ہمیں ان بتوں کی عبادت سے منع کرتے ہیں جن کی ہمارے باپ دادا عبادت کیا کرتے تھے، نماز، صدقہ، پاک بازی و مروت، وفائے عہد اور امانت کے ادا کرنے کا حکم دیتے ہیں۔ جب میں اسے یہ تمام باتیں بتا چکا تو اس نے اپنے ترجمان سے کہا، ان سے کہو کہ میں نے تم سے ان کے نسب کے متعلق دریافت کیا تو تم نے بتایا کہ وہ تمہارے یہاں صاحب نسب اور شریف سمجھے جاتے ہیں اور انبیاء بھی یوں ہی اپنی قوم کے اعلیٰ نسب میں پیدا کئے جاتے ہیں۔ میں نے تم سے یہ پوچھا تھا کہ کیا

لَا. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا. قَالَ: فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَوْ ضَعَفَاؤُهُمْ؟ قُلْتُ: بَلْ ضَعَفَاؤُهُمْ. قَالَ: فَيَزِيدُونَ أَوْ يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ الْآنَ مِنْهُ فِي مَدَّةٍ، نَحْنُ نَخَافُ أَنْ يَغْدِرَ. قَالَ أَبُو سُفْيَانَ: وَلَكِنْ تُمْكِنُنِي كَلِمَةً أَدْخِلُ فِيهَا شَيْئًا أَنْتَقِصُهُ بِهِ لَا أَخَافُ أَنْ تَوَثِّرَ عَنِّي غَيْرَهَا. قَالَ: فَهَلْ قَاتَلْتُمُوهُ أَوْ قَاتَلَكُمْ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ حَرْبُهُ وَحَرْبُكُمْ؟ قُلْتُ: كَانَتْ دُولًا وَسَبْجَالًا، يُدَالُ عَلَيْنَا الْمَرَّةَ وَتُدَالُ عَلَيْهِ الْأُخْرَى. قَالَ: فَمَاذَا يَأْمُرُكُمْ بِهِ؟ قُلْتُ: يَأْمُرُنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نَشْرِكُ بِهِ شَيْئًا، وَيَنْهَانَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقَةِ وَالْعِفَافِ وَالْوَفَاءِ بِالْعَهْدِ وَأَدَاءِ الْأَمَانَةِ. فَقَالَ لِيَرْجُمَانِي حِينَ قُلْتُ ذَلِكَ لَهُ: قُلْ لَهُ إِنَّي سَأَلْتُكَ عَنْ نَسَبِهِ فِينَكُمْ، فَرَعَمْتَ أَنَّهُ دُونَسَبٍ، وَكَذَلِكَ الرَّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا، وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ قَبْلَهُ فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا الْقَوْلَ قَبْلَهُ قُلْتُ: رَجُلٌ يَأْتُمُ بِقَوْلٍ قَدْ قِيلَ قَبْلَهُ. وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ: فَرَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ

نبوت کا دعویٰ تمہارے یہاں اس سے پہلے بھی کسی نے کیا تھا تم نے بتایا کہ ہمارے ہاں ایسا دعویٰ پہلے کسی نے نہیں کیا تھا، اس سے میں یہ سمجھتا کہ اگر اس سے پہلے تمہارے یہاں کسی نے نبوت کا دعویٰ کیا ہوتا تو میں یہ بھی کہہ سکتا تھا کہ یہ صاحب بھی اسی دعویٰ کی نقل کر رہے ہیں جو اس سے پہلے کیا جا چکا ہے۔ میں نے تم سے دریافت کیا کہ کیا تم نے دعویٰ نبوت سے پہلے کبھی ان کی طرف جھوٹ منسوب کیا تھا۔ تم نے بتایا کہ ایسا کبھی نہیں ہوا اس سے میں اس نتیجے پر پہنچا کہ یہ ممکن نہیں کہ ایک شخص جو لوگوں کے متعلق کبھی جھوٹ نہ بول سکا ہو وہ خدا کے متعلق جھوٹ بول دے۔ میں نے تم سے دریافت کیا کہ ان کے باپ دادوں میں کوئی بادشاہ تھا، تم نے بتایا کہ نہیں۔ میں نے اس سے یہ فیصلہ کیا کہ اگر ان کے باپ دادوں میں کوئی بادشاہ گزرا ہوتا تو میں یہ بھی کہہ سکتا تھا کہ (نبوت کا دعویٰ کر کے) وہ اپنے باپ دادوں کی سلطنت حاصل کرنا چاہتے ہیں، میں نے تم سے دریافت کیا کہ ان کی اتباع قوم کے بڑے کرتے ہیں یا کمزور اور بے حیثیت لوگ، تم نے بتایا کہ کمزور غریب قسم کے لوگ ان کی تابعداری کرتے ہیں اور یہی گروہ انبیاء کی (ہر دور میں) اطاعت کرنے والا رہا ہے۔ میں نے تم سے پوچھا کہ ان تابعداروں کی تعداد بڑھتی رہتی ہے یا گھٹتی بھی ہے؟ تم نے بتایا کہ وہ لوگ برابر بڑھ ہی رہے ہیں، ایمان کا بھی یہی حال ہے یہاں تک کہ وہ مکمل ہو جائے، میں نے تم سے دریافت کیا کہ کیا کوئی شخص ان کے دین میں داخل ہونے کے بعد کبھی اس سے پھر بھی گیا ہے؟ تم نے کہا کہ ایسا کبھی نہیں ہوا، ایمان کا بھی یہی حال ہے جب وہ دل کی گہرائیوں میں اتر جائے تو پھر کوئی چیز اس سے مومن کو ہٹا نہیں سکتی۔ میں نے تم سے دریافت کیا کہ کیا انہوں نے وعدہ خلافی بھی کی ہے؟ تم نے اس کا بھی جواب دیا کہ نہیں، انبیاء کی یہی شان ہے کہ وہ وعدہ خلافی کبھی نہیں کرتے۔ میں نے تم سے دریافت کیا کہ کیا تم نے کبھی ان سے یا انہوں نے تم سے جنگ بھی کی ہے؟ تم نے بتایا کہ ایسا ہوا ہے اور تمہاری لڑائیوں کا نتیجہ ہمیشہ کسی ایک ہی کے حق میں نہیں گیا۔ بلکہ کبھی تم مغلوب ہوتے ہو اور کبھی وہ۔ انبیاء کے ساتھ بھی ایسا ہی ہوتا ہے وہ امتحان میں ڈالے جاتے ہیں لیکن انجام انہیں کا بہتر ہوتا ہے۔ میں نے تم

لِيَدْعَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ فَرَعَمْتُ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ: يَطْلُبُ مَلِكٌ آبَائِهِ وَسَأَلْتُكَ؟ أَشَرَفَ النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ؟ فَرَعَمْتُ أَنْ ضَعَفَاتُهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَرَعَمْتُ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَمُوتَ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخَطَهُ لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَرَعَمْتُ أَنْ لَا، فَكَذَلِكَ الْإِيمَانُ حِينَ تَخَالِطُ بِشَاشَتِهِ الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ، وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَرَعَمْتُ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ لَا يَغْدِرُونَ. وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ؟ فَرَعَمْتُ أَنْ قَدْ فَعَلَ، وَأَنْ حَرَبَكُمْ وَحَرَبَهُ تَكُونُ دُولًا، يُدَالُ عَلَيْكُمْ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى، وَتَكُونُ لَهَا الْعَاقِبَةُ، وَسَأَلْتُكَ: بِمَاذَا يَأْمُرُكُمْ؟ فَرَعَمْتُ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاهُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقَةِ وَالْعَقَابِ وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، قَالَ: وَهَذِهِ صِفَةُ نَبِيِّ، قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ، وَإِنْ يَكُ مَا قُلْتُ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَلَوْ أَرَجُو أَنْ أَخْلَصَ إِلَيْهِ لَتَجَشَّمْتُ لِقِيَّهِ، وَلَوْ كُنْتُ عِنْدَهُ لَفَسَلْتُ

قَدَمِيهِ . قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَ فِيهِ .

سے دریافت کیا کہ وہ تم کو کن کاموں کا حکم دیتے ہیں؟ تم نے بتایا کہ وہ ہمیں اس کا حکم دیتے ہیں کہ اللہ کی عبادت کرو۔ اس کے ساتھ کسی کو شریک نہ ٹھہراؤ، اور تمہیں تمہارے ان معبودوں کی عبادت سے منع کرتے ہیں جن کی تمہارے باپ دادا عبادت کیا کرتے تھے۔ تمہیں وہ نماز، صدقہ،

پاکبازی، وعدہ وفا کی اور امانت داری کا حکم دیتے ہیں، اس نے کہا کہ ایک نبی کی یہی صفت ہے میرے بھی علم میں یہ بات تھی کہ وہ نبی مبعوث ہونے والے ہیں۔ لیکن یہ خیال نہ تھا کہ تم میں سے وہ مبعوث ہوں گے، جو باتیں تم نے بتائیں اگر وہ صحیح ہیں تو وہ دن بہت قریب ہے جب وہ اس جگہ پر حکمران ہوں گے جہاں اس وقت میرے دونوں قدم موجود ہیں، اگر مجھے ان تک پہنچ سکنے کی توقع ہوتی تو میں ان کی خدمت میں حاضر ہونے کی پوری کوشش کرتا اور اگر میں ان کی خدمت میں موجود ہوتا تو ان کے پاؤں دھوتا۔ ابوسفیان نے بیان کیا کہ اس کے بعد قیصر نے رسول اللہ کا نام مبارک طلب کیا اور وہ اس کے سامنے پڑھا گیا اس میں لکھا ہوا تھا:

(ترجمہ) شروع کرتا ہوں اللہ کے نام سے جو بڑا ہی مہربان نہایت رحم کرنے والا ہے۔ یہ خط ہے ”محمد“ اللہ کے بندے اور اس کے رسول کی طرف سے روم کے بادشاہ ہرقل کی طرف اس شخص پر سلامتی ہو جو ہدایت قبول کر لے۔ اما بعد میں تمہیں اسلام کی دعوت دیتا ہوں۔ اسلام قبول کرو، تمہیں بھی سلامتی و امن حاصل ہوگی اور اسلام قبول کرو اللہ تمہیں دُہرا اجر دے گا (ایک تمہارے اپنے اسلام کا اور دوسرا تمہاری قوم کے اسلام کا جو تمہاری وجہ سے اسلام میں داخل ہوگی) لیکن اگر تم نے اس دعوت سے منہ موڑ لیا تو تمہاری رعایا کا گناہ بھی تم پر ہوگا۔“ اور اے اہل کتاب! ایک ایسے کلمہ پر آ کر ہم سے مل جاؤ جو ہمارے اور تمہارے درمیان ایک ہی ہے یہ کہ ہم اللہ کے سوا اور کسی کی عبادت نہ کریں نہ اس کے ساتھ کسی کو شریک ٹھہرائیں اور نہ ہم میں سے کوئی اللہ کو چھوڑ کر آپس میں ایک دوسرے کو پروردگار بنائے اب بھی اگر تم منہ موڑتے ہو تو اس کا اقرار کر لو کہ (اللہ تعالیٰ کے واقعی) فرمان بردار ہم ہی ہیں۔“ ابوسفیان نے بیان کیا کہ جب ہرقل اپنی بات پوری کر چکا تو روم کے سردار اس کے ارد گرد جمع تھے، سب ایک

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ مُحَمَّدٍ عَبْدَ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْتَ تَسْلَمَ، وَأَسْلِمْتَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ. ﴿لَا يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾. [اک

عمران ۶۴]

قَالَ أَبُو سُفْيَانَ: فَلَمَّا أَنْ قَضَى مَقَالَتَهُ، عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عَظَمَاءِ الرُّومِ، وَكَثُرَ لَغَطُهُمْ، فَلَا أَذْرِي مَاذَا قَالُوا،

ساتھ پیچھے لگے اور شور و غل بہت بڑھ گیا۔ مجھے کچھ پتہ نہیں چلا کہ یہ لوگ کیا کہہ رہے تھے۔ پھر ہمیں حکم دیا گیا اور ہم وہاں سے نکال دیے گئے۔ جب میں اپنے ساتھیوں کے ساتھ وہاں سے چلا آیا اور ان کے ساتھ تنہائی ہوئی تو میں نے کہا کہ ابن ابی کبشہ (مراد حضور اکرم ﷺ سے ہے) کا معاملہ بہت آگے بڑھ چکا ہے، بنو الاصفہر (رومیوں) کا بادشاہ بھی اس سے ڈرتا ہے، ابوسفیان نے بیان کیا کہ اللہ کی قسم مجھے اسی دن سے اپنی ذلت کا یقین ہو گیا تھا اور برابر اس بات کا بھی یقین رہا کہ آنحضرت ﷺ ضرور غالب ہوں گے، یہاں تک کہ اللہ تعالیٰ نے میرے دل میں بھی اسلام داخل کر دیا۔ حالانکہ (پہلے) میں اسلام کو برا جانتا تھا۔

وَأَمْرٌ بِنَا فَأَخْرَجَنَا، فَلَمَّا أَنُ خَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ قُلْتُ لَهُمْ: لَقَدْ أَمَرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ، قَالَ أَبُو سُفْيَانَ: وَاللَّهِ! مَا زِلْتُ ذَلِيلًا مُسْتَقِينًا بِأَنُ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَذْخَلَ اللَّهُ قَلْبِي الْإِسْلَامَ وَأَنَا كَارِهٌ.

تشریح: اس طویل حدیث کو مجتہد مطلق امام بخاری رحمہ اللہ کئی جگہ لائے ہیں، اور اس سے بہت سے مسائل کا استنباط فرمایا ہے یہاں اس غرض سے لائے کہ اس سے یہاں غیر مسلموں کو دعوت اسلام پیش کرنے کے طریقوں پر روشنی پڑتی ہے۔ اس میں ہر قل کی طرف دعوت اسلامی کا ذکر ہے جس کا لقب قیصر تھا ہر قل عجم اور علم ہونے کی وجہ سے غیر منصف ہے۔ کسری بھی اس کو کہتے تھے اس نے اکتیس سال تک حکومت کی تھی۔ نبی کریم ﷺ کا اسی دوران انتقال ہو چکا تھا۔ لفظ ایلیا سے بیت المقدس مراد ہے یہاں حضرت ابوسفیان رضی اللہ عنہ نے آپ کو اپنے چچا کا بیٹا بتلایا تھا حالانکہ آپ ان کے دادا کے چچا کے بیٹے ہیں ابوسفیان کا نسب یہ ہے ابوسفیان فخر بن حرب بن امیہ بن عبد شمس بن عبد مناف۔ اور رسول کریم ﷺ کا نسب نامہ یہ ہے محمد بن عبد اللہ بن عبد المطلب بن ہاشم بن عبد مناف۔ آپ کو یہاں ابوسفیان نے ابن ابی کبشہ سے تشبیہ دی جو بنو خزاعہ کا ایک آدمی تھا اور سارے عرب کے خلاف وہ ستارہ شعری کا بچاری تھا اور اسی مخالفت عرب کی وجہ سے لوگ نبی کریم ﷺ کو بھی ابن ابی کبشہ سے تشبیہ دیا کرتے تھے۔

(۲۹۴۲) ہم سے عبد اللہ بن مسلمہ ثقفی نے بیان کیا، کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے والد نے ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے اور انہوں نے نبی کریم ﷺ سے سنا، آپ نے خیبر کی لڑائی کے دن فرمایا تھا کہ ”اسلامی جھنڈا میں ایک ایسے شخص کے ہاتھ میں دوں گا جس کے ذریعہ اللہ تعالیٰ فتح عنایت فرمائے گا۔“ اب سب اس انتظار میں تھے کہ دیکھئے جھنڈا کسے ملتا ہے، جب صبح ہوئی تو سب سر کردہ لوگ اسی امید میں رہے کہ کاش! انہیں کو مل جائے لیکن آنحضرت ﷺ نے دریافت فرمایا ”علی کہاں ہیں؟“ عرض کیا گیا کہ وہ آنکھوں کے درد میں مبتلا ہیں، آخر آپ کے حکم سے انہیں بلایا گیا۔ آپ ﷺ نے اپنا لعاب دہن مبارک ان کی آنکھوں میں لگا دیا اور فوراً ہی وہ اچھے ہو گئے۔ جیسے پہلے کوئی تکلیف ہی نہ رہی ہو۔ حضرت علی رضی اللہ عنہ نے کہا ہم ان (یہودیوں سے) اس وقت تک جنگ کریں گے جب تک یہ ہمارے جیسے (مسلمان) نہ ہو جائیں۔

۲۹۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: ((لَأَعْطِيَنَّ الرَّايَةَ رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ)). فَقَامُوا يَرْجُونَ لِذَلِكَ أَنَّهُمْ يُعْطَى، فَعَدُوا وَكُلُّهُمْ يَرْجُو أَنُ يُعْطَى فَقَالَ: ((أَيْنَ عَلِيٌّ؟)) فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَانَهُ لَمْ يَكُنْ بِهِ شَيْءٌ فَقَالَ: فَقَاتِلْهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: ((عَلَى رِسْلِكَ حَتَّى تَنْزَلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، قَوْلًا لَّهِ! لَأَنُ

يُهْدِي بَكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النُّعْمِ)). [اطرافہ فی: ۳۰۰۹، ۳۷۰۱، ۴۲۱] انہیں تم اسلام کی دعوت دے لو اور ان کے لئے جو چیزیں ضروری ہیں ان کی خبر کرو (پھر وہ نہ مانیں تو لڑنا) اللہ کی قسم! اگر تمہارے ذریعہ ایک شخص کو بھی ہدایت مل جائے تو یہ تمہارے حق میں سرخ اونٹوں سے بہتر ہے۔

تشریح: اس حدیث کی باب سے مطابقت یوں ہے کہ نبی کریم ﷺ نے لڑائی شروع کرنے سے پہلے فریق مقابل کے سامنے حضرت علی رضی اللہ عنہ کو دعوت پیش کرنے کا حکم فرمایا ساتھ ہی یوں ارشاد ہوا کہ پہلے مخالفین کو راہ راست پر لانے کی پوری کوشش کرو اور یاد رکھو اگر ایک آدمی بھی تمہاری تبلیغی کوشش سے نیک راستے پر آگیا تو تمہارے لئے سرخ اونٹوں سے بھی زیادہ قیمتی چیز ہے۔ عرب میں کالے اونٹوں کے مقابلے پر سرخ اونٹوں کی بڑی قیمت تھی۔ اس لئے مثال کے طور پر آپ نے یہ ارشاد فرمایا۔ اسلام کسی سے جنگ جہاد لڑائی کا خواہاں ہرگز نہیں ہے۔ وہ صرف صلح صفائی امن و امان چاہتا ہے مگر جب مدافعت ناگزیر ہو تو پھر پھر پور مقابلہ کا حکم بھی دیتا ہے۔

۲۹۴۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، سَمِعْتُ أَنَسًا يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَوْمًا لَمْ يُغَيِّرْ حَتَّى يُضْبِحَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ بَعْدَ مَا يُضْبِحُ، فَتَرَلْنَا خَيْرَ لَيْلًا. [راجع: ۳۷۱] ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، کہا ہم سے ابواسحاق نے بیان کیا، ان سے حمید نے کہا کہ میں نے انس رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ رسول اللہ ﷺ جب کسی قوم پر چڑھائی کرتے تو اس وقت تک کوئی اقدام نہ فرماتے جب تک صبح نہ ہو جاتی، جب صبح ہو جاتی اور اذان کی آواز سن لیتے تو رک جاتے اور اگر اذان کی آواز سنائی نہ دیتی تو صبح ہونے کی بعد حملہ کرتے۔ چنانچہ خیر میں بھی ہم رات میں پہنچے تھے۔

۲۹۴۴۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَزَا بَنًا. [راجع: ۳۷۱] ہم سے قتیبہ نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ جب ہمارے ساتھ (مل کر) غزوہ کرتے تھے۔

۲۹۴۵۔ ح- وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى خَيْبَرَ فَجَاءَ هَا لَيْلًا، وَكَانَ إِذَا جَاءَ قَوْمًا بَلِيلٌ لَا يُغَيِّرُ عَلَيْهِمْ حَتَّى يُضْبِحَ، فَلَمَّا أَضْبَحَ، خَرَجَتْ يَهُودُ بِمَسَاجِينِهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَاللَّهِ! مُحَمَّدٌ وَالْخَمِيسُ. فَقَالَ النَّبِيُّ ﷺ: ((اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَدْرِينَ)).

(دوسری سند) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ رسول کریم ﷺ رات میں خیر تشریف لے گئے اور آپ کی عادت تھی کہ جب کسی قوم تک رات کے وقت پہنچتے تو صبح سے پہلے ان پر حملہ نہیں کرتے تھے جب صبح ہوئی تو یہودی اپنے پھاڑے اور ٹوکے لے کر باہر (کھیتوں میں کام کرنے کے لئے) نکلے جب انہوں نے اسلامی لشکر کو دیکھا تو چیخ پڑے محمد واللہ! محمد لشکر سمیت آگئے۔ اس پر نبی کریم ﷺ نے فرمایا: ”اللہ کی ذات سب سے بڑی ہے۔ اب خیر تو خراب ہو گیا کہ جب ہم کسی قوم کے میدان میں مجاہدانہ آتے ہیں تو (کفر سے) ڈرائے ہوئے لوگوں کی

[راجع: ۳۷۱] صبح مخوس ہو جاتی ہے۔“

تشریح: جنگ خیر کا پس منظر یہودیوں کی مسلسل غدری اور طبعی فساد انگیزی تھی۔ تفصیلی حالات اپنے موقع پر بیان ہوں گے۔ حدیث میں لفظ مساحیہم مسحاۃ کی جمع ہے جس سے مراد پھاؤڑہ ہے اور مکاتل مکتل کی جمع ہے، وہ ٹو کرے جو چندہ صاع وزن کی وسعت رکھتی ہو۔ فیس سے مراد جو پانچ حصوں پر تقسیم ہوتا ہے ”مینہ، میسرہ، قلب، ساقہ اور مقدمہ“ اسی نسبت سے لشکر کو فیس کہا گیا ہے اور ساسہ سے مراد الان ہے واصلہا الفضاء بین المنازل کذا فی المجموع والعینی والکرمانی۔

۲۹۴۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُمِرْتُ أَنْ أَكْأِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ، إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ)). رَوَاهُ عُمَرُ وَابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ. [مسلم: ۱۱۲۵، نسائی: ۳۹۸۴]

۲۹۴۶) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی انہیں زہری نے، کہا ہم سے سعید بن مسیب نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”مجھے حکم دیا گیا ہے کہ میں لوگوں سے اس وقت تک جنگ کرتا رہوں یہاں تک کہ وہ اس کا اقرار کر لیں کہ اللہ کے سوا اور کوئی معبود نہیں، پس جس نے اقرار کر لیا کہ اللہ کے سوا اور کوئی معبود نہیں تو اس کی جان اور مال ہم سے محفوظ ہے سوا اس حق کے جس کی بنا پر قانوناً اس کی جان و مال زد میں آئے اور اس کا حساب اللہ کے ذمہ ہے۔“ اس کی روایت عمر اور ابن عمر نے بھی نبی کریم ﷺ سے کی ہے۔

تشریح: اس حدیث میں رسول کریم ﷺ نے اپنی حیات طیبہ کا مقصد عظیم بیان فرمایا کہ ملک عرب میں مجھ کو اپنی حیات میں اصول اسلامی یعنی لا الہ الا اللہ محمد رسول اللہ کا نفاذ کر دینا ہے جو لوگ خوش سے اس دعوت کو قبول کر لیں گے وہ ہماری اسلامی برادری کے ایک ممبر بن کر ان سارے حقوق کے مستحق ہو جائیں گے جو اسلام نے مسلمانوں کے لئے مقرر کئے ہیں اور جو لوگ اس دعوت کے مد مقابل بن کر لڑائی ہی چاہیں گے ان سے میں براہ راست بھی رہوں گا یہاں تک کہ اللہ پاک حق و باطل کا فیصلہ کرے۔ ویسے جو لوگ نہ مسلمان ہوں اور نہ لڑائی جھگڑا کریں ان کے لئے اسلام کا اصول لا اکراہ فی الدین کا ہے یعنی دین اسلام کی اشاعت میں کسی پر زبردستی جائز نہیں ہے۔ یہ سب کی مرضی پر ہے، آزادی کے ساتھ جو چاہے قبول کرے جو نہ چاہے وہ قبول نہ کرے، اسلام نے مذہب کے بارے میں کسی بھی زبردستی کو رد نہیں رکھا۔

بَابُ مَنْ أَرَادَ غَزْوَةً قَوْرَىٰ بِغَيْرِهَا وَمَنْ أَحَبَّ الْخُرُوجَ يَوْمَ الْحَمِيسِ

باب: لڑائی کا مقام چھپانا (دوسرا مقام بیان کرنا) اور جمعرات کے دن سفر کرنا

۲۹۴۷۔ حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ، حَدَّثَنِي اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنُ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنُ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَيْنِهِ قَالَ: سَمِعْتُ كَعْبَ بْنَ

۲۹۴۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، کہا کہ مجھے عبد الرحمن بن عبد اللہ بن کعب بن مالک نے خبر دی اور انہیں عبد اللہ بن کعب رضی اللہ عنہ نے، کعب رضی اللہ عنہ (جب ناپینا ہو گئے تھے) کے ساتھ ان کے دوسرے صاحبزادوں میں یہی عبد اللہ انہیں لے کر راستے میں ان کے آگے

مَالِكٌ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ آگے چلتے تھے، رسول اللہ ﷺ کا اصول یہ تھا کہ جب آپ کسی غزوہ کا وَلَمْ يَكُنْ يُرِيدُ رَسُولُ اللَّهِ ﷺ غَزْوَةً إِلَّا ارادہ کرتے تو (مصلحت کے لئے) دوسرا مقام بیان کرتے (تاکہ دشمن کو وَرَى بِغَيْرِهَا. [راجع: ۲۷۵۷] خبر نہ ہو)۔

فتوح: لفظ تور یہ کے معنی یہ کہی بات کو اشارے کنائے سے کہہ دینا کہ صاف طور سے کوئی نہ سمجھ سکے۔ ایسا تور یہ جنگی مصالح کے لئے جائز ہے۔

”لعل الحكمة فيه ماروى عن قوله ﷺ بورك لامتى فى بكورها يوم الخميس وكونه ﷺ كان يحب الخروج يوم الخميس لا يستلزم المواظبة عليه والقيام مانع منه وسيأتى بعد باب انه خرج فى بعض اسفاره يوم السبت ثم اورد المصنف طرفا من حديث كعب بن مالك الطويل وهو ظاهر فيما ترجم له قال الكرمانى كعب هو ابن مالك الانصارى احد الثالثة الذين خلفوا وصار اعمى وكان له ابناء وكان عبدالله يقوده من بين سائر بنيہ۔“ (حاشیہ بخاری)

یعنی اس میں حکمت یہ کہ نبی کریم ﷺ سے مروی ہے کہ میری امت کے لئے جمعرات کے روزِ جمع سفر کرنے میں برکت رکھی گئی ہے مگر اس سے مواظبت ثابت نہیں ہوتی کیونکہ بعض سفر آپ نے ہفتے کو بھی شروع فرمائے ہیں۔ امام بخاری رحمہ اللہ یہاں کعب بن مالک کی طویل حدیث لائے ہیں۔ جس سے ترجمہ الباب ظاہر ہے۔ کعب بن مالک وہی انصاری صحابی ہیں جو تبوک میں پیچھے رہ گئے تھے۔ آپ کے کئی لڑکے تھے جن میں سے عبداللہ نامی آپ کا ہاتھ پکڑ کے چلا کرتا تھا۔

۲۹۴۸- ح وَحَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنِ كَعْبٍ بْنُ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَلَمًا يُرِيدُ غَزْوَةً يَغْزُوهَا إِلَّا وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ، فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَقَارًا، وَاسْتَقْبَلَ غَزْوَ عَدُوٍّ كَثِيرٍ، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ، لِيَتَأَهَّبُوا أَهْبَةً عَدُوَّهُمْ، وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ.

(۲۹۴۸) اور مجھ سے احمد بن محمد نے بیان کیا، انہوں نے کہا ہم کو عبداللہ بن مبارک نے خبر دی، انیس یونس نے خبر دی، ان سے زہری نے بیان کیا، انیس عبدالرحمن بن عبداللہ بن کعب بن مالک نے خبر دی، انہوں نے کہا کہ میں نے کعب بن مالک رضی اللہ عنہ سے سنا آپ بیان کرتے تھے کہ ایسا کم اتفاق ہوتا کہ رسول اللہ ﷺ کسی جگہ جہاد کا قصد کریں اور وہ مقام بیان کریں مگر اٹ سست کی طرف اشارہ فرمائے۔ جب آپ غزوہ تبوک کو جانے لگے تو چونکہ یہ غزوہ بڑی سخت گرمی میں ہونا تھا، لمبا سفر تھا اور جنگوں کو طے کرنا تھا اور مقابلہ بھی بہت بڑی فوج سے تھا، اس لئے آپ نے مسلمانوں سے صاف صاف فرما دیا تھا تاکہ دشمن کے مقابلہ کے لئے پوری تیاری کر لیں چنانچہ (غزوہ کیلئے) جہاں آپ کو جانا تھا (یعنی تبوک) اس کا آپ نے صاف اعلان کر دیا تھا۔

[راجع: ۲۷۵۷]

۲۹۴۹- وَعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنِ كَعْبٍ بْنُ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ كَانَ يَقُولُ: نَقَلَمًا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ

(۲۹۴۹) یونس سے روایت ہے، ان سے زہری نے بیان کیا، انہوں نے کہا کہ مجھے عبدالرحمن بن کعب بن مالک نے خبر دی کہ حضرت کعب بن مالک رضی اللہ عنہ کہا کرتے تھے کہ کم ہی ایسا ہوتا کہ رسول اللہ ﷺ کسی سفر میں جمعرات کے سوا اور کسی دن نکلیں۔

إِلَّا يَوْمَ الْخَمِيسِ. [راجع: ۲۷۵۷]

۲۹۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْخَمِيسِ فِي غَزْوَةِ تَبُوكَ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. [راجع: ۲۷۵۷]

(۲۹۵۰) مجھ سے عبداللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا ہم سے ہشام نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے انہیں عبدالرحمن بن کعب بن مالک نے اور انہیں ان کے والد حضرت کعب بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ غزوہ تبوک کے لئے جمعرات کے دن نکلے تھے۔ آپ جمعرات کے دن سفر کرنا پسند فرماتے تھے۔

تشریح: غزوہ تبوک کے موقع پر نبی کریم ﷺ نے تو یہ نہیں فرمایا بلکہ صاف صاف لفظوں میں اس جنگ کا اعلان فرمادیا تھا کیونکہ ہر لحاظ سے یہ مقابلہ بہت ہی سخت تھا اور مسلمانوں کو اس کے لئے پورے پورے طور پر تیار ہونا تھا۔ مقصد باب یہ ہے کہ امام حالات کے تحت مختار ہے کہ وہ حسب موقع تو یہ سے کام لے یا نہ لے جیسا موقع کل دیکھے ویسا ہی کر لے۔

بَابُ الْخُرُوجِ بَعْدَ الظُّهْرِ باب: ظہر کی نماز کے بعد سفر کرنا

تشریح: بعض دفعہ ظہر کے بعد میں سفر میں نکلنا آپ سے ثابت ہے۔ حدیث گزشتہ میں صبح کی قید صرف اس لئے مذکور ہوئی کہ وہ وقت خوشی کا ہوتا ہے صبح کی خصوصیت نہیں ہے۔

۲۹۵۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ، وَسَمِعْتُهُمْ يَصْرُخُونَ بِهِمَا جَمِيعًا. [راجع: ۱۰۸۹]

(۲۹۵۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے ابو قلابہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے مدینہ میں ظہر چار رکعت پڑھی پھر عصر کی نماز دو اکلخیفہ میں دو رکعت پڑھی اور میں نے سنا کہ صحابہ حج اور عمرہ دونوں کا بلیک ایک ساتھ پکار رہے تھے۔

تشریح: نبی کریم ﷺ کا یہ سفر حج کے لئے تھا مگر سفر جہاد کو بھی اس پر قیاس کیا جاسکتا ہے کہ بہتر ہے ظہر کی نماز پڑھ کر اطمینان سے یہ سفر شروع کیا جائے۔

بَابُ الْخُرُوجِ آخِرَ الشَّهْرِ باب: مہینہ کے آخری دنوں میں سفر کرنا

وَقَالَ كُرَيْبٌ عَنْ ابْنِ عَبَّاسٍ: انْطَلَقَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ لِخَمْسِ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ، وَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ.

اور کرزب نے بیان کیا، ان سے عبداللہ بن عباس رضی اللہ عنہما نے نبی کریم ﷺ (حجۃ الوداع کے لئے) مدینہ سے اس وقت نکلے جب ذی قعدہ کے پانچ دن باقی تھے۔ اور چار ذی الحجہ کو مکہ پہنچ گئے تھے۔

تشریح: یعنی مہینہ کے آخری دنوں میں سفر کرنا جائز ہے کچھ بڑا نہیں جیسے بعض جاہل سمجھتے ہیں کہ چاند کے عروج میں سفر کرنا چاہیے نہ نزول میں۔ حدیث باب میں مذکور سفر کا تعلق حج سے ہے مگر جہاد کے سفر کو بھی اس پر قیاس کیا جاسکتا ہے کہ جب آخر ماہ میں سفر جہاد پر نکلنا پڑے تو اس میں کوئی قباحت نہیں ہے۔

۱۹۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِوَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِيَحْمِسَ لِيَالِ بَقِينَ مِنْ ذِي الْقَعْدَةِ، وَلَا تَرَى إِلَّا النَّحْجَ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَذِي إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ. قَالَتْ عَائِشَةُ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ فَقَالَ: نَحَرُ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ: أَتَنَكَّ وَاللَّهِ! بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ۲۹۹۴، ۱۷۰۹]

۲۹۹۴۔ یہاں بھی نبی کریم ﷺ کے سفر حج مبارک کا ذکر ہے کہ آپ آخراہ میں اس کے لئے نکلے اور یہ موقع بھی ایسا ہی تھا۔ پس جہاد کے لئے بھی امام جیسا موقع دیکھے سفر شروع کرے۔ اگر مہینہ کے آخری دنوں میں نکلنے کا موقع مل سکے تو یہ اور بہتر ہوگا کہ سنت نبوی پر عمل ہو سکے گا۔ بہر حال یہ امام کی صواب دید پر ہے۔

روایت میں امام مالک رحمہ اللہ کا نام آیا ہے، جن کا نام مالک بن انس بن مالک بن عامر امچی ہے۔ ابو عبد اللہ کنیت ہے، امام دار الجہاد و امیر المؤمنین فی الحدیث کے لقب سے مشہور ہیں ان کے دادا عامر امچی صحابی ہیں جو بدر کے سوا تمام غزوات میں شریک ہوئے۔ امام صاحب ۹۳ھ میں پیدا ہوئے۔ تبع تابعین میں سے ہیں۔

اگرچہ مدینہ مولد و مسکن تھا مگر نبی صحابی کے دیدار سے مشرف نہیں ہوئے۔ یہ شرف کیا کم ہے کہ امام دار الجہاد تھے۔ حرم محترم نبی ﷺ کے مدرس و مفتی نافع، ربیعہ رائے، امام جعفر صادق اور ابو حازم وغیرہ بہت شیوخ سے علم حاصل کیا جن کی تعداد نو سو بیان کی گئی ہے۔ نافع نے وفات پائی تو امام صاحب ان کے جانشین ہوئے، اس وقت آپ کی سترہ سال کی عمر تھی۔ امام صاحب کی جائے سکونت حضرت عبداللہ بن مسعود رضی اللہ عنہ کا مکان اور نشست گاہ حضرت عمر رضی اللہ عنہ کا مکان تھا۔ امام صاحب کی مجلس درس نہایت آراستہ و پیراستہ ہوتی تھی۔ سب لوگ مؤدب بیٹھتے تھے، امام صاحب غسل کر کے خوشبو لگا کر عمدہ لباس پہن کر نہایت وقار و متانت سے بیٹھتے تھے، خلیفہ ہارون الرشید خود حاضر درس ہوتا تھا، عالم شرق سے غرب تک امام صاحب کے آوازہ شہرت سے گونج اٹھا۔ شیخ عبدالرحمن بن مہدی کا قول ہے کہ روئے زمین پر مالک سے بڑھ کر کوئی حدیث نبوی کا امانت دار نہیں۔ امام صاحب نے ایک لاکھ حدیثیں لکھی تھیں ان کا انتخاب مؤطا ہے (مقدمہ شرح مؤطا) امام صاحب سخی و عابد و مرتاض تھے۔ اہل علم کی بہت مدد کرتے تھے، امام شافعی رحمہ اللہ کو گیارہ ہزار روپے تھے، امام صاحب کے اصطلح میں بہت سے گھوڑے تھے مگر کبھی گھوڑے پر سوار ہو کر مدینہ میں نہ نکلتے تھے۔ فرمایا کرتے تھے کہ مجھے شرم آتی ہے کہ جو زمین رسول کریم ﷺ کے قدم مبارک سے مشرف ہوئی ہے اس کو میں جانوروں کے سموں سے روندوں۔ امام صاحب کے

تلامذہ کی تعداد تیرہ سو ہے، ان میں بڑے بڑے ائمہ اور محدثین اور امراء شامل ہیں۔ مالکی مذہب کی پیروی کرنے والے عرب اور شمالی افریقہ میں ہیں۔ امام مالک کی بہت سی تصانیف ہیں زیادہ مشہور مؤطا ہے۔ کتاب المسائل ہیں۔ خلیفہ ابوالعباس سفاح کے سامنے بہت سے منتشر اوراق پڑے تھے جن کے متعلق خلیفہ نے کہا کہ یہ امام مالک کے ستر ہزار مسائل کا مجموعہ ہے۔ (تذکرۃ الملک) جس حدیث کا سلسلہ روایت مالک عن نافع عن ابن عمر ہوگا، اس کو سلسلۃ الذہب کہتے ہیں۔ جعفر گورز مدینہ نے امام صاحب کو حکم دیا کہ آئندہ طلاق (جبری) کا فتویٰ نہ دیا کریں، امام صاحب کو کشان حق گوارانہ ہوا۔ قلیل حکم نہ کی، جعفر نے غضب ناک ہو کر ستر کوڑے لگوائے۔ تمام پیٹھ خون آلود ہو گئی، دونوں ہاتھ کندھوں سے اتر گئے۔ خلیفہ منصور جب مدینہ آیا تو امام صاحب سے عذر کیا اور کہا مجھ کو آپ کی تعزیر کا علم نہیں۔ میں جعفر کو سزا دوں گا۔ امام صاحب نے فرمایا میں نے معاف کیا، ۹۷ھ میں وفات پائی، ابن مبارک و یحییٰ قطان ان کے شاگرد تھے۔ امام صاحب اپنے اس شعر کو اکثر پڑھا کرتے تھے جس میں انہوں نے ایک حدیث کے مضمون کو لیا ہے۔

خیر الامور الدین ماکان سنتہ ☆ وشر الامور المحدثات البدایع

خاتمہ پارہ نمبر گیارہ: عرصہ دراز کی مسلسل جدوجہد کے بعد محض اللہ والجلال والا کرام کی توفیق و اعانت سے آج بخاری شریف کے پارہ ۱۱ کے ترجمہ اور مختصر تشریحات کی تسوید سے فراغت حاصل ہوئی۔ کام جس قدر اہم اور مرحلہ جتنا کٹھن تھا وہ اہل فن ہی جانتے ہیں، خاص طور پر یہ پارہ جس کا کتاب الوصایا کے بعد سارا حصہ کتاب الجہاد پر مشتمل ہے ظاہر ہے کہ لفظ جہاد پر بعض متعصب غیر مسلم حضرات نے خواہ مخواہ بے جا مہمل اعتراضات کئے ہیں جن کی مداخلت بھی ضروری تھی، اس لئے کتاب میں حتی الامکان اس امر پر خاص توجہ دی گئی ہے جیسا کہ قارئین کرام خود اندازہ لگا سکیں گے ہر ممکن کوشش کے باوجود یہ بھی عین ممکن ہے کہ علما نے فن کو ترجمہ اور تشریحات میں کچھ خامیاں نظر آئیں، ایسے معزز حضرات سے مؤدبانہ التماس کروں گا کہ جہاں بھی واقعی کچھ خامی نظر آئے مطلع فرما کر شکریہ کا موقع دیں۔

میں اس مبارک مقدس کتاب کا ایک ادنیٰ ترین طالب علم ہوں اس کی گہرائیوں تک کلیڈ پہنچنا مجھ جیسے خام طبع کی علم انسان کا کام نہیں ہے۔ اس حقیقت کے باوجود محض جذبہ خدمت نبوی کے تحت جو بھی مجھ سے ہو سکا ہے وہ آپ کے سامنے ہے۔ اختصار و ایجاز بھی ضروری تھا کہ آج کل شائقین کرام اگر اس قدر بھی مطالعہ فرما کر حدیث نبوی سے اپنے ایمان روشن کر سکیں تو یہ بھی بہت کچھ ہے ورنہ طوالت کا میدان بے حد وسیع ہے کہ الفاظ حدیث نبوی وسند درجہ و تراجم پر تفصیل قلم اٹھایا جاتا تو ہر پارہ ایک مستقل دفتر بن جاتا جس کا طبع کرنا، پھر شائقین کرام کا حاصل کرنا پھر مطالعہ کرنا بہت ہی گراں بار ہو جاتا اگرچہ فنی حیثیت سے اکابر فن شاید اس خامی کو محسوس فرمائیں مگر باادب عرض کروں گا کہ ایسے ہی مواقع کے لئے خیر الکلام ما قفل و دل کہا گیا ہے۔

آخر میں تذل سے بارگاہ احادیث میں دست دعا دراز کرتا ہوں کہ اے پروردگار! ساری کائنات کے پالنا ہر تازہ چیز کی اس حقیر خدمت اسلام کو قبول فرما کر قبول عام عطا کر دے اور نہ صرف میرے لئے بلکہ میرے جملہ معاونین کرام کے لئے، میرے والدین مرحومین کے لئے، میری آل اولاد کے لئے، اساتذہ عظام کے لئے اور جملہ مطالعہ کرنے والوں کے لئے اس کتاب کو ذریعہ ترقی و ادین بنادے اور اس سے ایمان میں ترقی عطا فرما اور اپنی اور اپنے حبیب ﷺ کی محبت سے ہم سب کے قلوب بھر پور کر کے خاتمہ بالخیر نصیب فرما۔ آمین

یا اللہ! جس طرح اس اہم خدمت کو تو نے اس منزل تک پہنچایا ہے اسی طرح بلکہ اس سے بھی زیادہ احسن طریق پر باقی منازل کو طے کرنے کی توفیق عطا فرما۔ آمین۔

رب اشرح لی صدری و یسر لی امری و اغفر لی خطئی و جہلی (آمین) و صلی اللہ علی خیر الخلائق سید الانبیاء محمد المصطفیٰ والہ المجتبیٰ واصحابہ مصابیح الہدیٰ الی یوم الدین برحمتک یا ارحم الراحمین۔

محمد داؤد راز بن عبد اللہ السلفی الدہلوی خادم حدیث نبوی:

مقیم مسجد الحمد یث نمبر ۴۲۱

اجیری گیٹ دہلی ۶ بھارت

اوائل محرم الحرام ۱۳۹۱ھ

بَابُ الْخُرُوجِ فِي رَمَضَانَ

باب: رمضان کے مہینے میں سفر کرنا

۲۹۵۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ. قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عَبْدُ اللَّهِ عَنْ ابْنِ عَبَّاسٍ. وَسَاقَ الْحَدِيثَ. قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا قَوْلُ الزُّهْرِيِّ وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ مِنْ فِعْلِ رَسُولِ اللَّهِ ﷺ [راجع: ۱۹۴]

(۲۹۵۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا مجھ سے زہری نے بیان کیا، ان سے عبید اللہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم (ﷺ) (فتح مکہ کے لئے مدینہ سے) رمضان میں نکلے اور روزے سے تھے۔ جب آپ مقام کدید پر پہنچے تو آپ نے افطار کیا۔ سفیان نے کہا کہ زہری نے بیان کیا، انہیں عبید اللہ نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے پھر یہی حدیث بیان کی۔ ابو عبد اللہ بخاری رحمہ اللہ نے کہا: یہ زہری کا قول ہے کہ رسول اللہ ﷺ کا آخری فعل ہی قابلِ حجت ہوگا۔

تشریح: اس آخری سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ عبید اللہ سے سماع کی اس میں زہری نے تصریح کی ہے اور پہلی روایت میں اس کی صراحت نہیں ہے، بعض نسخوں میں یہاں اتنی عبارت زائد ہے۔ امام بخاری رحمہ اللہ نے کہا، زہری اور ان کے ہم خیالوں کا یہی قول ہے کہ اثنائے رمضان میں سفر درپیش ہونے سے افطار درست نہیں اور چاہے کہ نبی کریم ﷺ کے آخری فعل کو لیا جائے۔ یعنی آخری فعل آپ کا یہ ہے کہ آپ نے کدید میں پہنچ کر افطار کر لیا۔

تو معلوم ہوا کہ اگر رمضان میں سفر پیش آئے تو افطار کرنا درست ہے اور یہ مسئلہ آیت قرآنی: ﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ (البقرہ: ۱۸۵) سے ثابت ہے۔ یہاں اس حدیث کو لانے سے مجتہد مطلق امام بخاری رحمہ اللہ کی غرض یہ ہے کہ جس شخص نے رمضان میں سفر کر دیا، اس کا قول صحیح نہیں۔

آج ۲۶ محرم ۹۱ھ کو دانا پور پٹنہ میں مجلسی ومجی حضرت حاجی عبدالغفار نیلر کے دولت کدہ پر نظر ثانی شروع کر رہا ہوں۔ اللہ پاک تمام کی توفیق بخشے۔ اور میرے محترم بھائی کو برکات دارین سے مزید درپردہ نوازے۔ اور ان کے حسنات جاریہ کو قبول فرمائے آمین۔ ۱۸ مارچ ۱۹۷۱ء۔

بَابُ التَّوَدُّعِ عِنْدَ السَّفَرِ

باب: سفر شروع کرتے وقت مسافر کو رخصت کرنا

۲۹۵۴۔ وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ، وَقَالَ لَنَا: «إِنْ لَقِيتُمْ فَلَانًا وَفَلَانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا فَحَرِّقُوهُمَا بِالنَّارِ». قَالَ: ثُمَّ أَتَيْنَاهُ نُدُّعُهُ جِئْنَا أَرَدْنَا الْخُرُوجَ فَقَالَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تَحَرِّقُوا فَلَانًا وَفَلَانًا بِالنَّارِ، وَإِنَّ النَّارَ لَا

(۲۹۵۴) اور عبد اللہ بن وہب نے کہا کہ مجھ کو عمرو بن حارث نے خبر دی، انہیں بکیر نے، انہیں سلیمان بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ہمیں ایک فوج میں بھیجا اور ہدایت فرمائی کہ اگر فلاں دو قریشی جن کا آپ نے نام لیا تم کو مل جائیں تو انہیں آگ میں جلادینا۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ جب ہم آپ کی خدمت میں آپ سے رخصت ہونے کی اجازت کے لئے حاضر ہوئے، اس وقت آپ نے فرمایا: ”میں نے تمہیں پہلے ہدایت کی تھی کہ فلاں فلاں قریشی اگر تمہیں مل جائیں تو انہیں آگ میں جلادینا لیکن یہ حقیقت ہے کہ آگ کی سزا دینا اللہ

يُعَذِّبُ بِهَا إِلَّا اللَّهَ، فَإِنْ أَخَذْتُمُوهُمْ تَعَالَى كَسَاكِي لَمْ تَزِدْوا فِيهِمْ شَيْئًا. [طرفة في: ٣٠١٦] [ابوداود: ٢٦٧٤] [ترمذی: ١٥٧١]

تشریح: ان ہرودودوں نے نبی کریم ﷺ کی صاحبزادی حضرت زینب کو راستے میں بحالت حمل ایسا برچھا مارا تھا کہ آپ کا حمل ساقط ہو گیا۔ اس لئے آپ نے پہلے ان کو ملنے پر آگ میں جلانے کا حکم دیا۔ پھر بعد میں قتل کا حکم دیا۔ معلوم ہوا کہ آگ میں جلانا حرام ہے، پہلے آپ نے رائے سے حکم دیا تھا۔ پھر وحی الہی سے اس کو منسوخ فرمادیا۔ قسطانی نے کہا پسو اور کھٹل وغیرہ کا بھی آگ میں جلانا مکروہ ہے۔ اور بعض ڈاکوؤں کے لئے جو آپ نے آنکھوں میں گرم سلایاں ڈالنے کا حکم دیا تھا وہ قصاص تھا، کیونکہ ان ظالموں نے اصحاب رسول ﷺ کے ساتھ یہی حرکت کی تھی۔ ارشاد باری ہے: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ط الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى﴾ (البقرة: ۱۷۸) یعنی قصاص میں آزاد کے بدلے آزاد اور غلام کے بدلے غلام اور عورت کے بدلے عورت قتل کی جائے گی بلکہ آنکھ کے بدلے آنکھ اور دانت کے بدلے دانت توڑے جائیں گے اسی قانون الہی کے تحت ان ڈاکوؤں کو یہ سنگین سزا دی گئی تھی۔

بَابُ السَّمْعِ وَالطَّاعَةِ لِلْإِمَامِ مَا لَمْ يَأْمُرْ بِمَعْصِيَةٍ

باب: امام (بادشاہ یا حاکم) کی اطاعت کرنا جبکہ وہ (اللہ کے احکام) کی نافرمانی کا حکم نہ دے

۲۹۵۵۔ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((السَّمْعُ وَالطَّاعَةُ حَقٌّ، مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ)). [طرفة في: ۷۱۴۴] [مسلم: ۲۹۵۵]

(۲۹۵۵) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ عمری نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے نبی کریم ﷺ کے حوالہ سے۔ (دوسری سند) اور مجھ سے محمد بن صباح نے بیان کیا، کہا ہم سے اسماعیل بن زکریا نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا ”(خلیفہ وقت کے احکام) سننا اور انہیں بجالانا (ہر مسلمان کے لئے) واجب ہے، جب تک کہ گناہ کا حکم نہ دیا جائے۔ اگر گناہ کا حکم دیا جائے تو پھر نہ اسے سننا چاہئے اور نہ اس پر عمل کرنا چاہئے۔“

[۴۷۶۴؛ ابوداود: ۲۶۲۶]

تشریح: کیونکہ دوسری حدیث میں ہے لا طاعة لمخلوق في معصية الخالق بواہدشاہ حق تعالیٰ ہے، اس کے حکم کے خلاف میں کسی کا حکم نہ سننا چاہیے۔ اگر کوئی بادشاہ خلاف شرع حکم دے تو اس کو سمجھانا چاہیے۔ ورنہ سب لوگ مل کر ایسے بادشاہ کو معزول کر دیں۔ اس حدیث سے ان لوگوں کا بھی رد ہوا جو آیات قرآنی و احادیث نبویہ کے ہوتے ہوئے اپنے اماموں کے قول پر جبر سے جبر ہیں۔ اور آیات و احادیث کی غلط تباہیات کر کے ان کو ٹال دیتے ہیں۔ جن کی بہت سی مثالیں علامہ ابن قیم رحمہ اللہ کی کتاب اعلام الموقعین میں دیکھی جاسکتی ہیں۔ بقول حمزہ البند حضرت شاہ ولی اللہ رحمہ اللہ ایسے لوگ کیا جواب دیں گے جس دن اللہ کی عدالت عالیہ میں کھڑے ہونا ہوگا۔ قرآن مجید میں جہاں اطاعت والدین کا حکم ہے وہاں صاف موجود ہے کہ اگر ماں باپ شرک کرنے کا حکم دیں تو ان کی اطاعت ہرگز نہ کی جائے۔ اس حدیث سے تقلید جامد کی جزا کٹ جاتی ہے۔ کہنے والے نے سچ کہا ہے:

فأهرب عن التقليد فهو ضلالة ان المقلد في سبيل الهالك

یعنی تقلید جامد سے دور رہو یہ بربادی کا راستہ ہے۔۔۔ یہ نقطہ بھی یاد رکھنا ضروری ہے۔ مزید تفصیل کے لئے معیار الحق حضرت شیخ الکل مولانا سید نذیر حسین صاحب محدث دہلوی رحمۃ اللہ علیہ کا مطالعہ کیا جائے۔

باب: امام (بادشاہ اسلام) کے ساتھ ہو کر لڑنا اور اس

کے زیر سایہ اپنا (دشمن کے حملوں سے) بچاؤ کرنا

بَابُ: يُقَاتِلُ مِنْ وَرَاءِ الْإِمَامِ

وَيَتَّقِي بِهِ

(۲۹۵۶) ہم سے ابو الیمان نے بیان کیا، ہم کو شعیب نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے اعرج نے بیان کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ فرماتے تھے کہ ”ہم لوگ گودنیا میں سب سے پیچھے آئے ہیں لیکن (آخرت میں) جنت میں سب سے آگے ہوں گے۔“

۲۹۵۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، أَنَّ الْأَعْرَجَ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((نَحْنُ الْأَخْرُونَ السَّابِقُونَ)). [راجع: ۲۳۸]

(۲۹۵۷) اور اسی سند کے ساتھ روایت ہے: ”جس نے میری اطاعت کی اس نے اللہ کی اطاعت کی اور جس نے میری نافرمانی کی اس نے اللہ کی نافرمانی کی اور جس نے امیر کی اطاعت کی اس نے میری اطاعت کی اور جس نے امیر کی نافرمانی کی، اس نے میری نافرمانی کی۔ امام کی مثال ڈھال جیسی ہے کہ اس کے پیچھے رہ کر اس کی آڑ میں (یعنی اس کے ساتھ مل کر) جنگ کی جاتی ہے اور اسی کے ذریعہ (دشمن کے حملہ سے) بچا جاتا ہے، پس اگر امام تمہیں اللہ سے ڈرتے رہنے کا حکم دے اور انصاف کرے اس کا ثواب اسے ملے گا، لیکن اگر بے انصافی کرے گا تو اس کا وبال اس پر ہوگا۔“

۲۹۵۷۔ وَبِهَذَا الْإِسْنَادِ: ((مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يَطِيعُ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِي الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقِي بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بِغَيْرِهِ، فَإِنَّ عَلَيْهِ مِنْهُ)). [طرفہ فی: ۷۱۳۷] [نسائی: ۴۲۰۷]

تشریح: یعنی امام کی ذات لوگوں کا بچاؤ ہوتی ہے۔ کوئی کسی پر ظلم کرنے نہیں پاتا۔ دشمنوں کے حملہ سے اسی کی وجہ سے حفاظت ہوتی ہے۔ کیونکہ وہ ہمہ وقت مدافعت کے لئے تیار رہتا ہے۔ ان احادیث سے امام وقت کی شخصیت اور اس کی طاقت پر روشنی پڑتی ہے اور سیاست اسلامی و حکومت شرعی کا مقام ظاہر ہوتا ہے جس کے نہ ہونے کی وجہ سے آج ہر جگہ اسلام غریب ہے اور مسلمان غلامانہ زندگی گزارنے پر مجبور ہیں۔ ان احادیث پر ان حضرات کو بھی غور کرنا چاہیے جو اپنے کسی مولوی صاحب کو امام وقت کا نام دے کر اس کی بیعت کے لئے لوگوں کو دعوت دیتے ہیں اور حالت یہ کہ مولوی صاحب کو حکومت کے معمولی چڑا ہی جتنی طاقت و سیاست حاصل نہیں ہے۔

باب: لڑائی سے نہ بھاگنے پر اور بعضوں نے کہا امر

جانے پر بیعت کرنا

بَابُ الْبَيْعَةِ فِي الْحَرْبِ أَنْ لَا

يَفِرُّوْا وَقَالَ بَعْضُهُمْ: عَلَى

الْمَوْتِ

لَقَوْلِ اللَّهِ تَعَالَى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ

الْمُؤْمِنِينَ إِذْ يَبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴿۱﴾ جب وہ درخت (شجرۃ رضوان) کے نیچے تیرے ہاتھ پر بیعت کر رہے تھے۔ [الفتح: ۱۸]

تشریح: لفظ بیعت باع بیع کا مصدر ہے۔ جس کے معنی بیچ ڈالنے کے ہیں۔ ایک مسلمان خلیفہ وقت کے ہاتھ پر جنت کے عوض اپنے آپ کو بیچ ڈالنے کا اقرار کرتا ہے، اس اقرار کا نام بیعت ہے۔ عہد نبوی میں یہ بیعت اسلام کے لئے اور جہاد کے لئے کی جاتی تھی۔ عہد خلافت میں خلیفہ وقت کی اطاعت فرمانبرداری کرنے کے لئے بیعت ہوتی تھی۔ اسلام لانے کے لئے کسی بزرگ کے ہاتھ پر بیعت کرنا یا ب بھی جاری ہے۔

۲۹۵۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ: رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا، كَانَتْ رَحْمَةً مِنَ اللَّهِ. فَسَأَلْتُ نَافِعًا عَلَى أَيِّ شَيْءٍ بَايَعَهُمْ عَلَى الْمَوْتِ؟ قَالَ: لَا، بَايَعَهُمْ عَلَى الصَّبْرِ. (۲۹۵۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ (صلح حدیبیہ کے بعد) جب ہم دوسرے سال پھر آئے، تو ہم میں سے (جنہوں نے صلح حدیبیہ کے موقع پر آنحضرت ﷺ سے بیعت کی تھی) دو شخص بھی اس درخت کی نشان دہی پر متفق نہیں ہو سکے۔ جس کے نیچے ہم نے رسول اللہ ﷺ سے بیعت کی تھی اور یہ صرف اللہ کی رحمت تھی۔ جویریہ نے کہا میں نے نافع سے پوچھا، آنحضرت ﷺ نے صحابہ سے کس بات پر بیعت کی تھی، کیا موت پر لی تھی؟ فرمایا کہ نہیں بلکہ صبر و استقامت پر بیعت لی تھی۔

تشریح: صلح حدیبیہ سے پہلے مکہ سے جب حضرت عثمان رضی اللہ عنہ کے قتل کی افواہ آئی، تو نبی کریم ﷺ نے اس ناحق خون کا بدلہ لینے کے لئے تمام صحابہ سے ایک درخت کے نیچے بیٹھ کر بیعت لی تھی کہ اس ناحق خون کے بدلے کے لئے آخری دم تک کفار سے لڑیں گے۔ اس بیعت پر اللہ تعالیٰ نے اپنی رضا کا اظہار قرآن میں فرمایا تھا۔ اور یہ اس بیعت میں شریک ہونے والے تمام صحابہ کے لئے نخر اور دین و دنیا کا سب سے بڑا اعزاز ہو سکتا تھا۔ حضرت عبد اللہ بن عمر رضی اللہ عنہما کہتے ہیں کہ پھر بعد میں جب ہم صلح کے سال عمرہ کی قضا کرنے نبی کریم ﷺ کے ساتھ گئے تو ہم اس جگہ کی نشان دہی نہ کر سکے جہاں بیٹھ کر آپ نے ہم سے عہد لیا تھا۔ پھر حضرت عبد اللہ بن عمر رضی اللہ عنہما کہتے ہیں کہ یہ اسلام کی تاریخ کا ایک عظیم الشان واقعہ تھا اور یہ بھی ظاہر ہے کہ اس جگہ پر اللہ تعالیٰ کی رحمتوں کا نزول ہوا جہاں بیٹھ کر نبی کریم ﷺ نے اپنے تمام صحابہ سے اللہ کے دین کے لئے اتنی اہم بیعت لی تھی۔ اس لئے ممکن تھا کہ اگر وہ جگہ ہمیں معلوم ہوتی تو امت کے کچھ لوگ اس کی وجہ سے فتنہ میں پڑ جاتے اور ممکن تھا کہ جاہل اور خوش عقیدہ قسم کے مسلمان اس کی پوجا پاٹ شروع کر دیتے۔ اس لئے یہ بھی اللہ کی بہت بڑی رحمت تھی کہ اس جگہ کے آثار و نشانات ہمارے ذہنوں سے بھلا دیئے۔ اور امت کے ایک طبقہ کو اللہ نے شرک میں مبتلا ہونے سے بچالیا۔ شرک کے اکثر مراکز کا آغاز ایسے ہی توہمات کی بنا پر شروع ہوا ہے۔ ابتدا میں لوگ کچھ یاد گاریں بناتے ہیں۔ بعد میں وہاں پوجا پاٹ شروع ہو جاتی ہے۔

۲۹۵۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا عُمَرُو بْنُ يَحْيَى، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: لَمَّا كَانَ زَمَنُ الْحَرَّةِ أَتَاهُ أَبُ فَقَالَ لَهُ: إِنَّ ابْنَ حَنْظَلَةَ يَبَايِعُ النَّاسَ عَلَى الْمَوْتِ. فَقَالَ: لَا. (۲۹۵۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے عمرو بن یحییٰ نے، ان سے عباد بن تیمیم نے اور ان سے عبد اللہ بن زید رضی اللہ عنہ نے بیان کیا کہ حرہ کی لڑائی کے زمانہ میں ایک صاحب ان کے پاس آئے اور کہا کہ عبد اللہ بن حنظلہ لوگوں سے (یزید کے خلاف) موت پر بیعت لے رہے ہیں۔ تو انہوں نے کہا کہ رسول اللہ ﷺ کے

أَبَايَعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ. بعد اب میں موت پر کسی سے بیعت نہیں کروں گا۔

[طرفہ فی: ۴۱۶۷] [مسلم: ۴۸۲۴]

تشریح: حرہ کی لڑائی کی تفصیل یہ ہے کہ ۶۳ھ میں حضرت عبداللہ بن حظلہ اور کئی مدینہ والے یزید کو دیکھنے گئے۔ جبکہ وہ لوگوں سے اپنی خلافت کی بیعت لے رہا تھا۔ مدینہ کے اس وفد نے جائزہ لیا تو یزید کو خلافت کا نااہل پایا۔ اور اس کی حرکات ناشائستہ سے بیزار ہو کر واپس مدینہ لوٹے اور حضرت عبداللہ بن زبیر کے ہاتھ پر بیعت خلافت کر لی۔ یزید کو جب خبر ہوئی تو اس نے مسلم بن عقبہ کو سردار بنا کر ایک بڑا لشکر مدینہ روانہ کر دیا۔ جس نے اہل مدینہ پر بہت سے ظلم ڈھائے، سینکڑوں ہزاروں صحابہ و تابعین اور عوام و خواص، مردوں اور عورتوں اور بچوں تک کو قتل کیا۔ یہ حادثہ حرہ نامی ایک میدان متصل مدینہ میں ہوا۔ اسی لئے اس کی طرف منسوب ہوا عبداللہ بن زید کا مطلب یہ تھا کہ ہم تو خود رسول کریم ﷺ کے دست حق پرست پر موت کی بیعت کر چکے ہیں۔ اب دوبارہ کسی اور کے ہاتھ پر اس کی تجدید کی ضرورت نہیں ہے۔ معلوم ہوا کہ موت پر بھی بیعت کی جاسکتی ہے۔ جس سے استقامت اور صبر مراد ہے۔

۲۹۶۰۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ الشَّجَرَةِ، فَلَمَّا خَفَ النَّاسُ قَالَ: ((يَا ابْنَ الْأَكُوْعِ، أَلَا تُبَايِعُ؟)) قَالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللَّهِ! قَالَ: ((وَأَيْضًا)). فَبَايَعْتُهُ الثَّانِيَةَ، فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ! عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الْمَوْتِ. [اطرافہ فی: ۴۱۶۹، ۷۲۰۶، ۷۲۰۸] [مسلم: ۴۸۲۲]

۲۹۶۰ (۲۹۶۰) ہم سے مکئی بن ابراہیم نے بیان کیا، کہا ہم سے یزید بن ابی عبید نے بیان کیا، اور ان سے سلمہ بن الاکوع نے بیان کیا کہ (حدیبیہ کے موقع پر) میں نے رسول اللہ ﷺ سے بیعت کی۔ پھر ایک درخت کے سائے میں آ کر کھڑا ہو گیا۔ جب لوگوں کا ہجوم کم ہوا تو آنحضرت ﷺ نے دریافت کیا: ”ابن الاکوع! کیا بیعت نہیں کرو گے؟“ انہوں نے کہا کہ میں نے عرض کیا، یا رسول اللہ! میں تو بیعت کر چکا ہوں۔ آپ نے فرمایا: ”دوبارہ اور بھی!“ چنانچہ میں نے دوبارہ بیعت کی (یزید بن ابی عبید اللہ کہتے ہیں کہ) میں نے سلمہ بن الاکوع رضی اللہ عنہ سے پوچھا، ابو مسلم اس دن آپ حضرات نے کس بات پر بیعت کی تھی، کہا کہ موت پر۔

۴۸۲۳: ترمذی: ۱۵۹۲؛ نسائی: ۴۱۷۰

تشریح: یہاں بھی حدیبیہ میں بیعت الرضوان مراد ہے۔ جو ایک درخت کے نیچے لگی تھی۔ سورہ فتح میں اللہ تعالیٰ نے ان جملہ مجاہدین کے لئے اپنی رضا کا اعلان فرمایا ہے۔ (رضی اللہ عنہ ورضوا عنہ) آیت مبارکہ: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ (۱۸/التح: ۱۸) میں اسی کا بیان ہے۔

۲۹۶۱۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَتْ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ:

۲۹۶۱ (۲۹۶۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حمید نے بیان کیا اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ انصار خندق کھودتے ہوئے (غزوہ خندق کے موقع پر) کہتے تھے۔

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا حِينَمَا أَبَدَا

”ہم وہ لوگ ہیں جنہوں نے محمد (ﷺ) سے جہاد پر بیعت کی ہے ہمیشہ کے لئے، جب تک ہمارے جسم میں جان ہے۔“

فَأَجَابَهُمُ النَّبِيُّ ﷺ فَقَالَ: اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاتَّكِرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

نبی اکرم ﷺ نے اس کے جواب میں یوں فرمایا: ”اے اللہ! زندگی تو بس آخرت ہی کی زندگی ہے پس تو (آخرت میں) انصار اور مہاجرین کا اکرام فرماتا۔“

[راجع: ۲۸۳۴]

تشریح: غزوہ خندق کے بارے میں سورہ احزاب نازل ہوئی جس میں کفار مکہ جملہ مذاہب عرب کی ایک بڑی جمعیت ہمراہ لے کر مدینہ پر حملہ آور ہوئے تھے۔ سردی مدینہ میں شباب تھی۔ اور سلمان ہر طرح سے تنگ دست تھے۔ اس لئے نبی کریم ﷺ نے صحابہ کرام سے مشورہ کے بعد شہر کے اندر رہ کر ہی مدافعت کا فیصلہ صادر فرمایا۔ شہر کی حفاظت کے لئے اطراف میں ایک عظیم خندق کھود کر اسے پانی سے بھر دیا گیا۔ یہ تدبیر بڑی کارگر ہوئی اور کفار کو اندر داخل ہونے کا موقعہ نہ مل سکا۔ آخر ایک دن سخت آندھی سے ڈر کر یہ لوگ میدان چھوڑ گئے۔ دیگر تفصیلات آگے آئیں گی۔

۲۹۶۲، ۲۹۶۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِابْنِ أَخِي فَقُلْتُ: بَايَعْنَا عَلَى الْهَجْرَةِ . فَقَالَ: ((مَضَتْ الْهَجْرَةُ لِأَهْلِيهَا)). قُلْتُ: عَلَى مَا تَبَايَعْنَا؟ قَالَ: ((عَلَى الْإِسْلَامِ وَالْجِهَادِ)). [اطرافہ فی: ۳۰۷۸، ۴۳۰۵، ۴۳۰۷، ۳۰۷۹، ۴۳۰۶]

۲۹۶۲، ۲۹۶۳۔ ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے محمد بن فضیل سے سنا، انہوں نے عاصم سے، انہوں نے ابو عثمان نہدی سے، اور ان سے مجاشع بن مسعود سلمی رضی اللہ عنہ نے بیان کیا کہ میں اپنے بھائی کے ساتھ (فتح مکہ کے بعد) نبی اکرم ﷺ کی خدمت میں حاضر ہوا اور عرض کیا کہ ہم سے ہجرت پر بیعت لے لیجئے۔ آنحضرت ﷺ نے عرض فرمایا کہ ”ہجرت تو (مکہ کے فتح ہونے کے بعد، وہاں سے) ہجرت کر کے آنے والوں پر ختم ہوگئی۔“ میں نے عرض کیا، پھر آپ ہم سے کس بات پر بیعت لیں گے؟ آپ نے فرمایا: ”اسلام اور جہاد پر۔“

[۴۳۰۸] [مسلم: ۴۷۲۶]

تشریح: عہد رسالت میں ہجرت کا جو نشانہ تھا وہ فتح مکہ پر ختم ہو گیا۔ کیونکہ سارا عرب دارالاسلام بن گیا، بعد کے زمانوں میں بھی زندگی کا نقشہ سامنے آنے پر ہجرت کا سلسلہ جاری ہے۔ نیز اسلام اور جہاد بھی باقی ہے۔ لہذا ان سب پر بیعت لی جاسکتی ہے۔ بیعت سے مراد حلف اور اقرار ہے کہ اس پر ضرور قائم رہا جائے گا۔ خلاف ہرگز نہ ہوگا۔ بیعت کی بہت سے قسمیں ہیں جو بیان ہوں گی۔

بَابُ عَزْمِ الْإِمَامِ عَلَى النَّاسِ فِيمَا يُطِيقُونَ

باب: اسلامی بادشاہ کی اطاعت لوگوں پر واجب ہے جہاں تک وہ طاقت رکھیں

۲۹۶۴۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ لَقَدْ أَتَانِي الْيَوْمَ رَجُلٌ فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرُدُّ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلًا مُؤَدِيًا نَشِيطًا، يَخْرُجُ مَعَ أَمْرَاءِ نَافِي

۲۹۶۴۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میرے پاس ایک شخص آیا، اور ایسی بات پوچھی کہ میری کچھ سمجھ میں نہ آیا کہ اس کا جواب کیا دوں اس نے پوچھا، مجھے یہ مسئلہ بتائیے کہ ایک شخص بہت ہی خوش اور ہتھیار بند ہو کر ہمارے امیروں

الْمَغَازِي، فَيَعَزُّمُ عَلَيْنَا فِي أَشْيَاءَ لَا يُخَصِّنُهَا؟ فَقُلْتُ لَهُ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لَكَ إِلَّا أَنَا كُنَّا مَعَ النَّبِيِّ ﷺ فَعَسَى أَنْ لَا يَعْزِمَ عَلَيْنَا فِي أَمْرٍ إِلَّا مَرَّةً حَتَّى نَفْعَلَهُ، وَإِنْ أَحَدَكُمْ لَنْ يَزَالَ بِخَيْرٍ مَا اتَّقَى اللَّهَ، وَإِذَا شَكَّ فِي نَفْسِهِ شَيْءٌ سَأَلَ رَجُلًا فَشَفَّاهُ مِنْهُ، وَأَوْشَكَ أَنْ لَا تَجِدُوهُ، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! مَا أَذْكَرَ مَا غَبَرَ مِنَ الدُّنْيَا إِلَّا كَالثَّغْبِ شَرِبَ صَفْوُهُ وَبَقِيَ كَذَرُهُ.

کے ساتھ جہاد کے لئے جاتا ہے۔ پھر وہ امیر ہمیں ایسی چیزوں کا مکلف قرار دیتے ہیں کہ ہم ان کی طاقت نہیں رکھتے۔ میں نے کہا، اللہ کی قسم! میری کچھ سمجھ میں نہیں آتا کہ تمہاری بات کا جواب کیا دوں، البتہ جب ہم رسول اللہ ﷺ کے ساتھ (آپ کی حیات مبارکہ میں) تھے تو آپ کو کسی بھی معاملہ میں صرف ایک مرتبہ حکم کی ضرورت پیش آتی تھی اور ہم فوراً ہی اسے بجا لاتے تھے، یہ یاد رکھنے کی بات ہے کہ تم لوگوں میں اس وقت تک خیر رہے گی جب تک تم اللہ سے ڈرتے رہو گے، اور اگر تمہارے دل میں کسی معاملہ میں شبہ پیدا ہو جائے (کہ کیا جائے یا نہیں) تو کسی عالم سے اس کے متعلق پوچھ لو تاکہ تشفی ہو جائے، اور قریب ہے (یعنی وہ دور بھی آنے والا ہے) کہ کوئی ایسا آدمی بھی (جو صحیح مسئلہ بتا دے) تمہیں نہیں ملے گا۔ اس ذات کی قسم جس کے سوا کوئی معبود نہیں! جتنی دنیا باقی رہ گئی ہے وہ وادی کے اس پانی کی طرح ہے جس کا صاف اور اچھا حصہ تو پیا جا چکا ہے اور گدلا حصہ باقی رہ گیا ہے۔

تشریح: عبد اللہ بن مسعود رضی اللہ عنہ نے مول مول جواب دیا۔ ان کا مطلب یہی ہے کہ اگر کا حکم جب شریعت کے خلاف نہ ہو تو اس کی اطاعت لازم اور ضروری ہے۔ آپ نے قرآن کی آیت ﴿فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (۱۶/۴۳) کے موافق حکم دیا اور یہ تخصیص نہیں کی کہ فلاں عالم سے پوچھے۔ بلکہ عامی کا کام یہ ہے کہ جس کسی عالم کو پندار اور پرہیزگار اور خدا ترس سمجھے اس سے دین کا مسئلہ پوچھ لے۔ اس سے تقلید شخصی کا بھی رد ہوا کہ یہ غلط ہے کہ عام آدمی ایک عالم ہی کے ساتھ چٹ جائے۔ بلکہ جو بھی عالم اس کو اچھا نظر آئے اس سے مسئلہ پوچھ لے۔ یہ حکم ان عالموں کے لئے ہے جو زندہ موجود ہوں۔ پھر جن کو دنیا سے گئے ہوئے صدیاں بیت چکی ہیں، ان ہی کی تقلید کئے جانا بلکہ ان کے نام پر ایک مستقل شریعت گھڑ لینا یہ وہ مرض ہے جس میں عام مقلدین گرفتار ہیں۔ جنہوں نے دین حق کو چار ٹکڑوں میں تقسیم کر کے وحدت ملی کو پارہ پارہ کر دیا ہے۔ صدافسوس! کہ امت میں پہلا مہلک فساد اسی تقلید شخصی سے شروع ہوا۔

دین حق را چار مذهب ساختند رخنہ در دین نبی انداختند

حدیث میں لفظ ((غبر)) سے مراد گدلا پانی لیں تو تھرے پانی سے تشبیہ ہوگی اور جو باقی رہنے کے معنی لیں تو گندے سے تشبیہ ہوگی مطلب یہ کہ اچھے لوگ چلے گئے اور برے رہ گئے۔

باب: نبی کریم ﷺ دن ہوتے ہی اگر جنگ شروع نہ کرتے تو سورج کے ڈھلنے تک لڑائی ملتوی رکھتے

بَابُ: كَانَ النَّبِيُّ ﷺ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ آخَرَ الْقِتَالِ حَتَّى تَزُولَ الشَّمْسُ

تشریح: ”ای لان الرياح تهب غالباً بعد الزوال فيحصل بها تبريد حدة السلاح والحرب وزيادة في النشاط“ (فتح جلد ۶ صفحہ ۱۴۹) یعنی یہ اس لئے کہ اکثر زوال کے بعد ہوا میں چلتی شروع ہو جاتی ہیں پس اس سے ہتھیاروں کی حدت بردت سے بدل جاتی ہے اور لڑائی میں بھی خشک سے طاقت ملتی اور فرحت میں بھی زیادتی ہوتی ہے۔

(۲۹۶۵) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے معاویہ بن عمرو نے بیان کیا، انہوں نے کہا کہ ہم سے ابواسحاق فزاری نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے عمر بن عبید اللہ کے غلام سالم بن ابی النضر نے، (سالم ان کے منشی تھے) بیان کیا کہ عبد اللہ بن ابی اوفیؓ نے انہیں خط لکھا اور میں نے اسے پڑھا کہ رسول اللہ ﷺ اپنے بعض دنوں میں حن میں آپ جنگ کرتے تھے آپ انتظار کرتے یہاں تک کہ سورج ڈھل جاتا (پھر آپ لڑائی شروع کرتے)۔

(۲۹۶۶) اس کے بعد آپ نے صحابہ رضی اللہ عنہم کو خطاب کرتے ہوئے فرمایا: ”لوگو! دشمن کے ساتھ جنگ کی خواہش اور تمنا دل میں نہ رکھا کرو۔ بلکہ اللہ تعالیٰ سے امن و عافیت کی دعا کیا کرو، البتہ جب دشمن سے مدد بھیڑ ہو ہی جائے تو پھر صبر و استقامت کا ثبوت دو۔ یاد رکھو کہ جنت تلواروں کے سائے تلے ہے“ اس کے بعد آپ نے یوں دعا کی: ”اے اللہ! کتاب کے نازل کرنے والے، بادل بھیجنے والے، احزاب (دشمن کے دستوں) کو شکست دینے والے، انہیں شکست دے اور ان کے مقابلے میں ہماری مدد کر۔“

تشریح: معلوم ہوا کہ جہاں تک ممکن ہو لڑائی کا مالنا اچھا ہے۔ اگر کوئی صلح کی عمدہ صورت نکل سکے۔ کیونکہ اسلام فتہ و فساد کے سخت خلاف ہے۔ ہاں جب کوئی صورت نہ بنے اور دشمن مقابلہ ہی پر آمادہ ہو تو جم کر اور خوب ڈٹ کر مقابلہ کرنا ہے اور ایسے موقع پر اس دعائے مسنون کو پڑھنا ضروری ہے جو یہاں مذکور ہوئی ہے۔ یعنی: ”اللہم منزل الكتاب ومجري السحاب وهازم الاحزاب اهزمهم وانصرنا عليهم۔“ جنت تلواروں کے سائے تلے ہے۔ اس کا مطلب یہ کہ جنت کے لئے مالی و جانی قربانی کی ضرورت ہے جنت کا سودا کوئی سستا سودا نہیں ہے۔ جیسا کہ آیت قرآن: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ﴾ (۹/التوبة: ۱۱۱) میں مذکور ہے۔

بَابُ اسْتِئْذَانِ الرَّجُلِ الْإِمَامَ

باب: اگر کوئی جہاد میں سے لوٹنا چاہے یا جہاد میں

نہ جانا چاہے تو امام سے اجازت لے

اللہ تعالیٰ کے اس فرمان کی روشنی میں کہ ”بے شک مؤمن وہ لوگ ہیں جو اللہ اور اس کے رسول پر ایمان لائے اور جب وہ اللہ کے رسول کے ساتھ کسی جہاد کے کام میں مصروف ہوتے ہیں تو ان سے اجازت لئے بغیر ان کے یہاں سے چلے نہیں جاتے۔ بے شک وہ لوگ جو آپ سے اجازت لیتے ہیں“ آخر آیت تک۔

وَقَوْلِهِ: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ﴾

[النور: ۶۲]

(۲۹۶۷) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ ہم کو جریر نے

۲۹۶۷۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا

خبر دی، انہیں مغیرہ نے، انہیں شعیبی نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کے ساتھ ایک غزوہ (جنگ تبوک) میں شریک تھا۔ انہوں نے بیان کیا کہ رسول اللہ ﷺ پیچھے سے آ کر میرے پاس تشریف لائے۔ میں اپنے پانی لادنے والے ایک اونٹ پر سوار تھا۔ چونکہ وہ تھک چکا تھا۔ اس لئے دھیرے دھیرے چل رہا تھا۔ رسول اللہ ﷺ نے مجھ سے دریافت فرمایا: ”جابر! تمہارے اونٹ کو کیا ہو گیا ہے؟“ میں نے عرض کیا کہ تھک گیا ہے۔ جابر رضی اللہ عنہ نے بیان کیا پھر آپ پیچھے گئے اور اسے ڈانٹا اور اس کے لئے دعا کی۔ پھر وہ برابر دوسرے اونٹوں کے آگے آگے چلتا رہا۔ پھر آپ ﷺ نے دریافت فرمایا: ”اپنے اونٹ کے متعلق کیا خیال ہے؟“ میں نے کہا کہ اب اچھا ہے آپ کی برکت سے ایسا ہو گیا ہے۔ آپ ﷺ نے فرمایا: ”پھر کیا اسے پیو گے؟“ انہوں نے بیان کیا کہ میں شرمندہ ہو گیا، کیونکہ ہمارے پاس پانی لانے کو اس کے سوا اور کوئی اونٹ نہیں رہا تھا۔ مگر میں نے عرض کیا، جی ہاں! آپ ﷺ نے فرمایا: ”پھر پیچ دے۔“ چنانچہ میں نے وہ اونٹ آپ کو بیچ دیا اور یہ طے پایا کہ مدینہ تک میں اسی پر سوار ہو کر جاؤں گا۔ بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! میری شادی ابھی نئی نئی ہوئی ہے۔ میں نے آپ ﷺ سے (آگے بڑھ کر اپنے گھر جانے کی) اجازت چاہی۔ تو آپ نے اجازت عنایت فرمادی۔ اس لئے میں سب سے پہلے مدینہ پہنچ آیا۔ جب ماموں سے ملاقات ہوئی تو انہوں نے مجھ سے اونٹ کے متعلق پوچھا۔ جو معاملہ میں کر چکا تھا اس کی انہیں اطلاع دی۔ تو انہوں نے مجھے برا بھلا کہا۔ (ایک اونٹ تھا تیرے پاس وہ بھی بیچ ڈالا اور اب پانی کس پر لائے گا) جب میں نے حضور اکرم ﷺ سے اجازت چاہی تو آپ نے مجھ سے دریافت فرمایا تھا: ”کنواری سے شادی کی ہے یا بیوہ سے؟“ میں نے عرض کیا تھا بیوہ سے، اس پر آپ نے فرمایا تھا: ”با کرہ سے کیوں نہ کی، وہ بھی تمہارے ساتھ کھلتی اور تم بھی اس کے ساتھ کھیتے؟“ (کیونکہ حضرت جابر رضی اللہ عنہ بھی ابھی کنواری تھے) میں نے کہا یا رسول اللہ! میرے باپ کی وفات ہو گئی ہے یا (یہ کہا کہ) وہ (احد میں) شہید ہو چکے ہیں اور میری چھوٹی چھوٹی بہنیں ہیں۔ اس لئے مجھے اچھا نہیں

جَرَبْتُ، عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: قَتَلَا حَقَّ بِي النَّبِيُّ ﷺ وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَغْيَا فَلَا يَكَادُ يَسِيرُ فَقَالَ لِي: ((مَا لِي بِعِيرِكَ؟)) قَالَ: قُلْتُ: أَعْمَى. قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَزَجَرَهُ وَدَعَا لَهُ، فَمَا زَالَ بَيْنَ يَدَيِ الْإِبِلِ قَدَامَهَا يَسِيرُ. فَقَالَ لِي: ((كَيْفَ تَرَى بِعِيرَكَ؟)) قَالَ: قُلْتُ: بِخَيْرٍ قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: ((أَقْبِسْغِيهِ؟)) قَالَ: فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ، قَالَ: قُلْتُ: نَعَمْ. قَالَ: ((فَبِغْيِي)). قَالَ: فَبَغْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ الْمَدِينَةَ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي عَرُوسٌ، فَاسْتَأَذْنَتْهُ فَأَذِنَ لِي، فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ حَتَّى أَتَيْتُ الْمَدِينَةَ، فَلَقَيْتَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلَا مَنِي، قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي جِئِ اسْتَأَذْنَتْهُ: ((هَلْ تَزَوَّجْتَ بِكُرًا أَمْ نَيْبًا؟)) قُلْتُ: تَزَوَّجْتُ نَيْبًا. فَقَالَ: ((هَلَّا تَزَوَّجْتَ بِكُرًا تَلَاعِبُهَا وَتَلَاعِبُكَ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ! تُوَفِّي وَالِدِي أَوْ اسْتَشْهَدْ وَلِي أَخَوَاتٍ صِغَارَ، فَكَرِهْتُ أَنْ أَتَزَوَّجَ مِنْهُنَّ، فَلَا تُؤَدِّبُهُنَّ، وَلَا تَقُومُ عَلَيْهِنَّ، فَتَزَوَّجْتُ نَيْبًا لَتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبُهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ عَدَوْتُ عَلَيْهِ بِالْبَعِيرِ، فَأَعْطَانِي ثَمَنَهُ، وَرَدَّهُ عَلَيَّ. قَالَ الْمُغِيرَةُ:

هَذَا فِي فَصَائِنَا حَسَنٌ لَا تَرَى بِهِ بَأْسًا.

[راجع: ۴۴۳]

معلوم ہوا کہ انہیں جیسی کسی لڑکی کو بیاہ کے لاؤں جو نہ انہیں ادب سکھا سکے نہ ان کی نگرانی کر سکے۔ اس لئے میں نے بیوہ سے شادی کی تاکہ وہ ان کی نگرانی کرے اور انہیں ادب سکھائے۔ انہوں نے بیان کیا، کہ پھر جب نبی کریم ﷺ مدینہ پہنچے تو صبح کے وقت میں اسی اونٹ پر آپ کی خدمت میں حاضر ہوا۔ آنحضرت ﷺ نے مجھے اونٹ کی قیمت عطا فرمائی اور پھر وہ اونٹ بھی واپس کر دیا۔ مغیرہ راوی نے کہا کہ ہمارے نزدیک بیع میں یہ شرط لگانا اچھا ہے کچھ برائیں۔

تشریح: ترجمہ باب یہاں سے نکلا کہ حضرت جابر رضی اللہ عنہ اجازت لے کر آپ ﷺ سے جدا ہوئے۔ یہ حدیث کئی جگہ گزر چکی ہے اور امام بخاری رحمہ اللہ نے اس سے بہت سے مسائل کا استنباط فرمایا ہے۔

بابُ مَنْ غَزَا وَهُوَ حَدِيثٌ عَهْدٍ بِعُرْسِهِ

فِيهِ جَابِرٌ عَنِ النَّبِيِّ ﷺ. [راجع: ۴۴۳]

باب: نئی نئی شادی ہونے کے باوجود جنہوں نے جہاد کیا

اس باب میں جابر رضی اللہ عنہ کی روایت نبی کریم ﷺ کے حوالہ سے ہے (جو مذکور ہوئی)۔

بابُ مَنْ اخْتَارَ الْغَزَا بَعْدَ الْبِنَاءِ

فِيهِ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

باب: شب زفاف کے بعد ہی جس نے فوراً جہاد میں شرکت کو پسند کیا

اس بارے میں ابو ہریرہ رضی اللہ عنہ کی روایت نبی کریم ﷺ کے حوالہ سے موجود ہے۔

تشریح: جو آئے گی کہ ایک پیغمبر جہاد کو گئے اور فرمایا میرے ساتھ ایسا کوئی شخص نہ لکے جس نے نکاح تو کر لیا ہو مگر ابھی اس نے اپنی بیوی سے صحبت نہ کی ہو۔

بابُ مُبَادَرَةِ الْإِمَامِ عِنْدَ الْفَرَعِ

باب: خوف اور دہشت کے وقت (حالات معلوم کرنے کے لئے) امام کا آگے بڑھنا

۲۹۶۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرَعٌ، فَكَرِبَ رَسُولُ اللَّهِ ﷺ قَرَسًا لِأَبْنِي طَلْحَةَ، فَقَالَ: ((مَا

ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، ان سے قتادہ نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ مدینہ میں ایک دفعہ کچھ دہشت پھیل گئی تو رسول اللہ ﷺ ابو طلحہ رضی اللہ عنہ کے گھوڑے پر سوار ہو کر (حالات معلوم کرنے کے لئے سب

سے آگے تھے) پھر آپ ﷺ نے فرمایا: ”ہم نے تو کوئی بات نہیں دیکھی۔
البتہ اس گھوڑے کو ہم نے دوڑنے میں دریا کی روانی جیسا تیز پایا ہے۔“

رَأَيْنَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَكِبْرًا))۔

[راجع: ۲۶۲۷]

باب: خوف کے موقع پر جلدی سے گھوڑے کو ایڑ

بَابُ السَّرْعَةِ وَالرَّكْضِ فِي

لِغَانَا

الْفَرْعِ

(۲۹۶۹) ہم سے فضل بن سہل نے بیان کیا، کہا ہم سے حسین بن محمد نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے محمد نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ (مدینہ میں) لوگوں میں دہشت پھیل گئی تھی تو رسول اللہ ﷺ ابوطمہ رضی اللہ عنہ کے ایک گھوڑے پر جو بہت ست تھا، سوار ہوئے اور تنہا ایڑ لگاتے ہوئے آگے بڑھے۔ صحابہ رضی اللہ عنہم بھی آپ کے پیچھے سوار ہو کر نکلے۔ اس کے بعد واپسی پر آنحضرت ﷺ نے فرمایا: ”خوفزدہ ہونے کی کوئی بات نہیں ہے، البتہ یہ گھوڑا دریا ہے۔“ اس دن کے بعد پھر وہ گھوڑا (دوڑ وغیرہ کے موقع پر) کبھی پیچھے نہیں رہا۔

۲۹۶۹۔ حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: فَنِيَ النَّاسُ فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا لِأَبِي طَلْحَةَ بَطِينًا، ثُمَّ خَرَجَ يَرْكُضُ وَخَدَهُ، فَرَكِبَ النَّاسُ يَرْكُضُونَ خَلْفَهُ، فَقَالَ: ((لَمْ تَرَوْا، إِنَّهُ لَكِبْرٌ)). فَمَا سَبَقَ بَعْدَ ذَلِكَ الْيَوْمَ. [راجع: ۲۶۲۷]

تشریح: نبی کریم ﷺ نے اس موقع پر فروری معلومات کے لئے حضرت ابوطمہ کے گھوڑے پر ایڑ لگائی اور مدینہ کے دور دور اطراف میں گھوم پھر کر آپ واپس تشریف لائے اور وہ فرمایا جو روایت میں مذکور ہے۔ اس سے ترجمہ باب ثابت ہوا۔

باب: خوف کے وقت اکیلے نکلنا

بَابُ الْخُرُوجِ فِي الْفَرْعِ وَحْدَهُ

تشریح: مذکورہ بالا باب ہندوستانی نسخوں میں نہیں۔ البتہ شیخ فواد عبدالباقی کی تحقیق والے نسخے میں ہے۔

باب: کسی کو اجرت دے کر اپنی طرف سے جہاد پر

بَابُ الْجَعَالِ وَالْحُمْلَانِ فِي

السَّبِيلِ

السَّبِيلِ

مجاہد نے بیان کیا کہ میں نے حضرت عبداللہ بن عمر رضی اللہ عنہما کے سامنے جہاد میں شرکت کا ارادہ ظاہر کیا تو انہوں نے فرمایا کہ میرا دل چاہتا ہے کہ میں بھی اس مد میں اپنا کچھ مال خرچ کر کے تمہاری مدد کروں۔ میں نے عرض کیا کہ اللہ کا دیا ہوا میرے پاس کافی ہے۔ لیکن انہوں نے فرمایا کہ تمہاری سرمایہ داری تمہارے لئے ہے۔ میں تو صرف یہ چاہتا ہوں کہ اس طرح میرا مال بھی اللہ کے راستے میں خرچ ہو جائے۔ حضرت عمر رضی اللہ عنہ نے فرمایا تھا کہ بہت سے لوگ اس مال کو (بیت المال سے) اس شرط پر لے لیتے ہیں کہ وہ

وَقَالَ مُجَاهِدٌ: قُلْتُ لِابْنِ عُمَرَ: الْغَزْوُ. قَالَ: إِنِّي أُحِبُّ أَنْ أُعِينَكَ بِطَائِفَةٍ مِنْ مَالِي. قُلْتُ: أَوْسَعَ اللَّهُ عَلَيَّ. قَالَ: إِنَّ غِنَاكَ لَكَ، وَإِنِّي أُحِبُّ أَنْ يَكُونَ مِنْ مَالِي فِي هَذَا الْوَجْهِ، وَقَالَ عُمَرُ: إِنَّ نَاسًا يَأْخُذُونَ مِنْ هَذَا الْمَالِ لِيُجَاهِدُوا، ثُمَّ لَا يُجَاهِدُونَ، فَمَنْ فَعَلَهُ فَتَنَحْنُ أَحَقُّ بِمَالِهِ، حَتَّى نَأْخُذَ

مِنْهُ مَا أَحَدٌ. وَقَالَ طَاوُسٌ وَمُجَاهِدٌ: إِذَا دُفِعَ إِلَيْكَ شَيْءٌ تَخْرُجُ بِهِ فِي سَبِيلِ اللَّهِ فَاضْنَعْ بِهِ مَا شِئْتَ، وَضَعُهُ عِنْدَ أَهْلِكَ. جہاد میں شریک ہوں گے لیکن پھر وہ جہاد نہیں کرتے۔ اس لئے جو شخص یہ حرکت کرے گا تو ہم اس کے مال کے زیادہ مستحق ہیں اور ہم اس سے وہ مال جو اس نے (بیت المال سے) لیا ہے واپس وصول کر لیں گے۔ طاووس اور مجاہد نے فرمایا کہ اگر تمہیں کوئی چیز اس شرط کے ساتھ دی جائے کہ اس کے بدلے میں تم جہاد کے لئے نکلو گے۔ تو تم اسے جہاں جی چاہے خرچ کر سکتے ہو۔ اور اپنے اہل و عیال کی ضروریات میں بھی لا سکتے ہو (مگر شرط کے مطابق جہاد میں شرکت ضروری ہے)۔

تشریح: ثنائیہ نے اس کو جائز رکھا ہے کہ اجرت لے کر کسی کی طرف سے جہاد کرے۔ لیکن مالکیہ اور حنفیہ نے مکروہ رکھا ہے۔ مگر جب بیت المال میں روپیہ نہ ہو اور مسلمان ناتواں ہوں تو جائز ہے۔ البتہ غازی کی اعانت اور مدد گو وہ مالدار ہو سب کے نزدیک درست ہے۔ (وحیدی) لفظ جعائل جمعۃ کی جمع ہے، وہی ما يجعله القاعد من الاجرة لمن يغزو عنه یعنی یہ وہ چیز ہے جو بطور اجرت بیٹھے والا اپنی طرف سے غزوہ کرنے والے کے لیے مقرر کرے۔ اور حملان بضم الحاء حمل يحمل کا مصدر ہے جس سے مراد مجاہد کو بطور امداد سواری دینا ہے۔

۲۹۷۰۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، سَأَلَ زَيْدَ بْنَ أَسْلَمَ، فَقَالَ زَيْدٌ: سَمِعْتُ أَبِي يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ حَمَلْتُ عَلَى قَرْسٍ فِي سَبِيلِ اللَّهِ، فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ النَّبِيَّ ﷺ أَشْتَرِيهِ فَقَالَ: ((لَا تَشْتَرِهِ، وَلَا تَعُدَّ صَدَقَتِكَ)). (راجع: ۱۴۹۰) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ میں نے مالک بن انس سے سنا، انہوں نے زید بن اسلم سے پوچھا تھا اور زید نے کہا کہ میں نے اپنے باپ سے سنا تھا، وہ بیان کرتے تھے کہ عمر بن خطاب رضی اللہ عنہ نے فرمایا میں نے اللہ کے راستے میں (جہاد کیلئے) اپنا ایک گھوڑا ایک شخص کو سواری کیلئے دے دیا تھا۔ پھر میں نے دیکھا کہ (بازار میں) وہی گھوڑا بک رہا ہے۔ میں نے نبی کریم ﷺ سے پوچھا کہ کیا میں اسے خرید سکتا ہوں؟ آپ ﷺ نے فرمایا: "اس گھوڑے کو تم نہ خریدو اور اپنا صدقہ (خواہ خرید کر ہی ہو) واپس نہ لو۔"

تشریح: ترجمۃ الباب میں وہ اجرت مراد ہے جو جہاد میں شرکت نہ کرنے والا کوئی شخص اپنی طرف سے کسی آدمی کو اجرت دے کر جہاد پر بھیجتا ہے۔ جہاں تک جہاد پر اجرت کا تعلق ہے تو ظاہر ہے کہ اجرت لینی جائز ہے۔ یوں تو جہاد کا حکم سب کے لئے برابر ہے اس لئے کسی معقول عذر کے بغیر اس میں شرکت سے پہلو تہی کرنا مناسب نہیں۔ البتہ یہ صورت اس سے الگ ہے کہ کسی پر جہاد فرض یا واجب نہ ہو اور وہ جہاد میں جاتے والے کی مدد کر کے ثواب میں شریک ہو جائے۔ جیسا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما نے کیا تھا۔ ہاں جہاد میں شرکت سے بچنے کے لئے اگر ایسا کرتا ہے تو بہتر نہیں ہے۔

۲۹۷۱۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، حَمَلَ عَلَى قَرْسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَتَّاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((لَا تَبْتَعُهُ، وَلَا تَعُدَّ)) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ عمر بن خطاب رضی اللہ عنہ نے اللہ کے راستے میں اپنا ایک گھوڑا سواری کے لئے دے دیا تھا۔ انہوں نے دیکھا کہ وہی گھوڑا بک رہا ہے۔ اپنے گھوڑے کو انہوں نے خریدنا چاہا اور رسول کریم ﷺ سے اس کے متعلق پوچھا، تو آنحضرت ﷺ

فِي صَدَقَتِكَ)). (راجع: ۱۴۸۹ [مسلم: نے فرمایا: ”تم اسے نہ خریدو۔ اور اس طرح اپنے صدقہ کو واپس نہ لو۔“

۴۱۶۷، ابوداؤد: ۱۵۹۳]

تشریح: حضرت عمر رضی اللہ عنہ نے وہ گھوڑا ایک شخص کو جہاد کے خیال سے بطور امداد دے دیا تھا۔ اسی سے باب کا مطلب ثابت ہوا۔ بعد میں وہ شخص اس کو بازار میں بیچنے لگا جس کا ذکر روایت میں ہے۔

(۲۹۷۲) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے بیان کیا، کہا مجھ سے ابوصالح نے بیان کیا، کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”اگر میری امت پر یہ امر مشکل نہ گزرتا تو میں کسی سریر (یعنی مجاہد کا ایک چھوٹا دستہ جس کی تعداد زیادہ سے زیادہ چالیس ہو) کی شرکت بھی نہ چھوڑتا۔ لیکن میرے پاس سواری کے اتنے اونٹ نہیں ہیں کہ میں ان کو سوار کر کے ساتھ لے چلوں اور یہ مجھ پر بہت مشکل ہے کہ میرے ساتھی مجھ سے پیچھے رہ جائیں۔ میری تو یہ خوشی ہے کہ اللہ کے راستے میں جہاد کروں، اور شہید کیا جاؤں، پھر زندہ کیا جاؤں، پھر شہید کیا جاؤں اور پھر زندہ کیا جاؤں۔“

۲۹۷۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ حَدَّثَنِي أَبُو صَالِحٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ لَا أَنَا أَشَقُّ عَلَى أُمَّتِي مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ، وَلَكِنْ لَا أَجِدُ حَمُولَةً، وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ، وَيَشُقُّ عَلَيَّ أَنْ يَتَخَلَّفُوا عَنِّي، وَلَوْ دِدْتُ أَنِّي قَاتَلْتُ فِي سَبِيلِ اللَّهِ فَقُتِلْتُ، ثُمَّ أُحْيِيْتُ ثُمَّ قُتِلْتُ، ثُمَّ أُحْيِيْتُ)). (راجع: ۳۶ [مسلم: ۴۸۴۲، نسائی: ۳۱۵۱]

بَابُ الْأَجِيرِ

باب: جو شخص مزدوری لے کر جہاد میں شریک ہو:

امام حسن بصری اور ابن سیرین نے کہا کہ مال غنیمت میں سے مزدور کو بھی حصہ دیا جائے گا۔ عطیہ بن قیس نے ایک گھوڑا (مال غنیمت کے حصے کے) نصف کی شرط پر لیا۔ گھوڑے کے حصہ میں (فتح کے بعد مال غنیمت سے) چار سو دینار آئے۔ عطیہ نے دو سو دینار خود رکھ لئے اور دو سو گھوڑے کے مالک کو دے دیئے۔

وَقَالَ الْحَسَنُ وَابْنُ سِيرِينَ: يُقَسَّمُ لِلْأَجِيرِ مِنَ الْمَغْنَمِ. وَأَخَذَ عَطِيَّةُ بْنُ قَيْسٍ فَرَسًا عَلَى النُّصْفِ، فَبَلَغَ سَهْمُ الْفَرَسِ أَرْبَعِمِائَةِ دِينَارٍ، فَأَخَذَ مِائَتَيْنِ وَأَعْطَى صَاحِبَهُ مِائَتَيْنِ.

(۲۹۷۳) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان نے، ان سے ابن جریج نے، ان سے عطاء نے، ان سے صفوان بن یعلیٰ نے اور ان سے ان کے والد (یعنی ابن امیہ رضی اللہ عنہ) نے بیان کیا کہ میں رسول کریم ﷺ کے ساتھ غزوہ تبوک میں شریک تھا اور ایک جوان اونٹ میں نے سواری کے لیے دیا تھا، میرے خیال میں میرا یہ عمل، تمام دوسرے اعمال کے مقابلے میں سب سے زیادہ قابل بھروسہ تھا۔ (کہ اللہ کے ہاں مقبول ہوگا) میں نے ایک مزدور بھی اپنے ساتھ لے لیا تھا۔ پھر وہ مزدور

۲۹۷۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَحَمَلْتُ عَلَى بَكْرٍ، فَهُوَ أَوْثَقُ أَعْمَالِي فِي نَفْسِي، فَاسْتَأْجَرْتُ أَجِيرًا، فَقَاتَلَ رَجُلًا، فَقَعَضَ أَحَدُهُمَا الْآخَرَ فَانْتَرَعَ يَدَهُ مِنْ فِيهِ،

وَنَزَعَ ثِيْبَهُ، فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا. فَأَيُّ النَّبِيِّ ﷺ (خود یعلیٰ بن امیہ رضی اللہ عنہ) سے لڑ پڑا اور ان میں ایک نے دوسرے
وَقَالَ: ((أَيْدُلُّكَ يَدُهُ إِلَيْكَ فَتَقْضُمُهَا كَمَا يَقْضُمُ الْفُحْلُ)). [راجع: ۱۸۴۸]

سے کھینچا تو اس کے آگے کا دانت ٹوٹ گیا۔ وہ شخص نبی کریم ﷺ کی خدمت میں فریادی ہوا لیکن آنحضرت ﷺ نے ہاتھ کھینچنے والے پر کوئی تاوان نہیں فرمایا بلکہ فرمایا: ”کیا تمہارے منہ میں وہ اپنا ہاتھ یوں ہی رہنے دیتا تا کہ تم اسے چبا جاؤ جیسے اونٹ چباتا ہے۔“

تشریح: یعنی اگر کسی مجاہد نے جہاد کے لئے جاتے وقت اگر کچھ مزدور، مزدوری پر اپنی ضروریات کے لئے اپنے ساتھ لے لئے تو کیا یہ مزدور اپنی مزدوری پالنے کے بعد مال غنیمت کے بھی مستحق ہوں گے یا نہیں؟ اس کا جواب اس باب میں دیا ہے۔ امام احمد بن حنبل اور اسحاق اور اوزاعی رحمہم اللہ کے نزدیک حصہ نہیں ملے گا۔ دوسرے علماء کہتے ہیں کہ حصہ ملے گا۔ ابوداؤد کی روایت میں یوں ہے کہ میں بوڑھا آدمی تھا۔ میرے ساتھ کوئی خدمت گار بھی نہ تھا تو میں نے ایک شخص کو مزدوری پر بٹھرایا۔ اور اس کے لئے دو حصے مقرر کئے۔ مگر وہ اس پر راضی نہیں ہوا۔ تو اس کی مزدوری تین دینار مقرر کی۔ مسلم کی روایت میں ہے کہ یعلیٰ نے کانٹا اور مزدور نے اپنا ہاتھ کھینچا تو یعلیٰ کا دانت نکل پڑا۔

بَابُ مَا قِيلَ فِي لُؤَاءِ النَّبِيِّ ﷺ

باب: نبی اکرم ﷺ کے جھنڈے کا بیان

تشریح: حدیث میں لواء کا لفظ ہے۔ لواء اور راہہ دونوں ایک ہیں۔ ترمذی کی روایت میں ہے کہ آپ کا ریا یہ سیاہ تھا۔ اور لواء سفید۔ اس سے معلوم ہوتا ہے کہ دونوں میں فرق ہے۔ بعض نے کہا لواء جو نیزے پر ایک کپڑا لگا دیا جاتا اور گرہ نہیں دی جاتی۔ راہہ وہ جو گرہ دے کر باندھا جاتا ہے جس کو علم بھی کہتے ہیں نبی کریم ﷺ کے زمانہ میں یہ جھنڈا لشکر کا جو سردار ہوتا وہ تھا سے رکھتا۔ اور آپ ﷺ کے جھنڈے کا نام عقاب تھا۔ روایت میں قیس بن سعد انصاری رضی اللہ عنہ کا ذکر ہے۔ جنہوں نے سر کے ایک طرف کنگھی کی تھی کہ ان کا ایک غلام کھڑا ہوا اور اس نے ہدی کے جانور کو ہار پہنا دیا۔ انہوں نے جب یہ دیکھا کہ ہدی کی تقلید ہوگئی تو حج کی لبیک پکاری اور سر کی دوسری طرف کنگھی نہ کی۔ یہ قیس سعد بن عبادہ رضی اللہ عنہ کے بیٹے تھے جو خزرج قبیلہ کے سردار تھے۔ حضرت قیس معز اصحاب میں تھے۔ جنگی معاملات میں صاحب تدبیر لوگوں میں شمار ہوتے تھے۔ حضرت علی رضی اللہ عنہ نے ان کو مصر کا گورنر مقرر کیا۔ مدینہ میں ۶۰ھ میں انتقال فرمایا۔ (رضی اللہ عنہ وارضاه)۔

۲۹۷۴۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، أَخْبَرَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ الْفَرَطِيُّ، أَنَّ قَيْسَ بْنَ سَعْدٍ الْأَنْصَارِيَّ وَكَانَ صَاحِبَ لُؤَاءِ رَسُولِ اللَّهِ ﷺ أَرَادَ الْحَجَّ فَرَجَلَ.

(۲۹۷۴) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا کہ مجھ سے لیث نے بیان کیا، کہا کہ مجھے عقیل نے خبر دی، ان سے ابن شہاب نے بیان کیا، انہیں ثعلبہ بن ابی مالک قرظی نے خبر دی کہ قیس بن سعد انصاری رضی اللہ عنہ نے، جو جہاد میں رسول اللہ ﷺ کے علمبردار تھے، جب حج کا ارادہ کیا تو (احرام باندھنے سے پہلے) کنگھی کی۔

تشریح: معلوم ہوا کہ جہاد میں علم نبوی اٹھایا جاتا تھا۔ اور اس کے اٹھانے والے قیس بن سعد انصاری رضی اللہ عنہ ہوا کرتے۔ جنگ خیر میں یہ جھنڈا اٹھانے والے حضرت علی رضی اللہ عنہ تھے۔ جیسا کہ آگے ذکر ہے۔

۲۹۷۵۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ (۲۹۷۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم بن اسماعیل

نے بیان کیا، ان سے یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ غزوہ خیبر کے موقع پر حضرت علی رضی اللہ عنہ رسول اللہ ﷺ کے ساتھ نہیں آئے تھے۔ ان کی آنکھوں میں تکلیف تھی۔ پھر انہوں نے کہا کہ کیا میں رسول اللہ ﷺ کے ساتھ جہاد میں شریک نہ ہوں گا؟ چنانچہ وہ نکلے اور نبی کریم ﷺ سے جا ملے۔ اس رات کی شام کو جس کی صبح کو خیبر فتح ہوا ہے رسول اللہ ﷺ نے فرمایا: ”میں اسلامی پرچم اس شخص کو دوں گا یا (آپ نے یہ فرمایا کہ) کل اسلامی پرچم اس شخص کے ہاتھ میں ہوگا جسے اللہ اور اس کے رسول اپنا محبوب رکھتے ہیں۔ یا آپ نے یہ فرمایا کہ جو اللہ اور اس کے رسول سے محبت رکھتا ہے۔ اور اللہ اس شخص کے ہاتھ پر فتح فرمائے گا۔“ پھر حضرت علی رضی اللہ عنہ بھی آگئے۔ حالانکہ ان کی آنکھوں میں کوئی امید نہ تھی۔ (کیونکہ وہ آشوب چشم میں مبتلا تھے) لوگوں نے کہا کہ یہ علی رضی اللہ عنہ بھی آگئے اور آپ ﷺ نے جھنڈا انہیں کو دیا اور اللہ نے انہیں کے ہاتھ پر فتح فرمائی۔

ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: كَانَ عَلِيٌّ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ بِهِ رَمَدٌ، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ عَلَيَّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا فِي صَبَاحِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «(لَأُعْطِيَنَّ الرَّايَةَ أَوْ لِيَأْخُذَنَّ عَدَا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ أَوْ قَالَ: يَحِبُّ اللَّهُ وَرَسُولَهُ يَفْتُحُ اللَّهُ عَلَيْهِ)». فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا تَرْجُوهُ، فَقَالُوا: هَذَا عَلِيٌّ، فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ فَفَتَحَ اللَّهُ عَلَيْهِ. [طرفاه فی: ۳۷۰۲، ۴۲۰۹] [مسلم: ۶۲۲۴]

تشریح: حضرت علی رضی اللہ عنہ کی فضیلت کے لئے یہ کافی ہے کہ آپ فاتح خیبر ہیں اور اس موقع پر فاتح کا جھنڈا آپ کے ہی دست مبارک سے لہرایا گیا۔ اس سے بھی علم نبوی کا اثبات ہوا۔ اور اسی وجہ سے امام بخاری رحمہ اللہ اس واقعہ کو یہاں لائے۔

۲۹۷۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ غَزْوَةَ، عَنْ أَبِيهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُ الْعَبَّاسَ، يَقُولُ لِلزُّبَيْرِ هَاهُنَا أَمْرُكَ النَّبِيُّ ﷺ أَنْ تَرْكُزَ الرَّايَةَ. ۲۹۷۶۔ ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے اسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے اور ان سے نافع بن جبیر نے بیان کیا کہ میں نے سنا کہ حضرت عباس رضی اللہ عنہ حضرت زبیر رضی اللہ عنہ سے کہہ رہے تھے کہ کیا یہاں پر نبی کریم ﷺ نے آپ کو پرچم نصب کرنے کا حکم فرمایا تھا؟

تشریح: ان جملہ احادیث میں کسی نہ کسی طرح نبی کریم ﷺ کے جھنڈے کا ذکر ہے۔ اس لئے امام بخاری رحمہ اللہ ان احادیث کو یہاں لائے۔ احادیث سے اور بھی بہت سے مسائل ثابت ہوتے ہیں جن کو امام بخاری رحمہ اللہ نے موقع بہ موقع بیان فرمایا ہے۔ (علی رضی اللہ عنہ)

باب: نبی اکرم ﷺ کا یہ فرمانا کہ ”ایک مہینے کی

راہ سے اللہ نے میرا رعب (کافروں کے دلوں

میں) ڈال کر میری مدد کی ہے“

بَابُ قَوْلِ النَّبِيِّ ﷺ: «(نُصِرْتُ

بِالرُّعْبِ مَسِيرَةَ شَهْرٍ)»

اور اللہ تعالیٰ کا فرمان کہ ”عقرب ہم ان لوگوں کے دلوں کو مرعوب کر دیں گے جنہوں نے کفر کیا ہے۔ اس لئے کہ انہوں نے اللہ کے ساتھ شرک کیا

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: «سَلْفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبُ بِمَا أَشْرَكُوا بِاللَّهِ».

قَالَ جَابِرٌ عَنِ النَّبِيِّ ﷺ.

ہے! جابر رضی اللہ عنہ نے نبی کریم ﷺ کے حوالہ سے یہ حدیث روایت کی ہے۔

۲۹۷۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، فَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمِفْتَاحِ خَزَائِنِ الْأَرْضِ، فَوَضَعَتْ فِي يَدِي)). قَالَ أَبُو هُرَيْرَةَ: وَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَسْتَلُونَهَا. [اطرافہ فی: ۶۹۹۸،

(۲۹۷۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مجھے جامع کلام (جمل کی عبارت مختصر اور فصیح و بلیغ ہو اور معنی بہت وسیع ہوں) دیکر بھیجا گیا ہے اور رعب کے ذریعہ میری مدد کی گئی ہے۔ میں سویا ہوا تھا کہ زمین کے خزانوں کی کنجیاں میرے پاس لائی گئیں اور میرے ہاتھ پر رکھ دی گئیں۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ رسول اللہ ﷺ تو (اپنے رب کے پاس) جا چکے اور (جن خزانوں کی وہ کنجیاں تھیں) انہیں اب تم نکال رہے ہو۔

[۷۲۷۳، ۷۰۱۳]

تشریح: اس خواب میں نبی کریم ﷺ کو یہ بشارت دی گئی تھی کہ آپ ﷺ کی امت کے ہاتھوں دنیا کی بڑی بڑی سلطنتیں فتح ہوں گی اور ان کے خزانوں کے وہ مالک ہوں گے۔ چنانچہ بعد میں اس خواب کی مکمل تعبیر مسلمانوں نے دیکھی کہ دنیا کی دوسب سے بڑی سلطنتیں ایران و روم مسلمانوں نے فتح کیں اور ابو ہریرہ رضی اللہ عنہ کا بھی اس طرف اشارہ ہے کہ رسول اللہ ﷺ اپنے کام کو پورا کر کے اللہ پاک سے جا ملے لیکن وہ خزانے اب تمہارے ہاتھوں میں ہیں۔ روایت مذکورہ میں ایک مبینہ کی راہ سے یہ مذکور نہیں ہے۔ لیکن جابر رضی اللہ عنہ کی روایت جو امام بخاری رحمہ اللہ نے کتاب التیمم میں نکالی ہے اس میں اس کی صراحت موجود ہے۔

۲۹۷۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سَفْيَانَ أَخْبَرَهُ أَنَّ هِرْقْلَ أَرْسَلَ إِلَيْهِ وَهُوَ بِالْبَلْبَاءِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَرَأَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ الْأَصْوَاتُ، وَأَخْرَجْنَا، فَقُلْتُ: لِأَصْحَابِي جِئْنَا أَخْرَجْنَا لَقَدْ أَمَرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْطَرِ. [راجع: ۷]

(۲۹۷۸) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے عبید اللہ بن عبد اللہ نے، انہیں ابن عباس رضی اللہ عنہما نے خبر دی اور انہیں ابوسفیان رضی اللہ عنہ نے خبر دی کہ (نبی اکرم ﷺ کا نام مبارک جب شاہ روم ہرقل کو ملتا تو) اس نے اپنا آدی انہیں تلاش کرنے کے لئے بھیجا۔ یہ لوگ اس وقت ایلیا میں ٹھہرے ہوئے تھے۔ آخر (طویل گفتگو کے بعد) اس نے نبی کریم ﷺ کا نام مبارک منگوایا۔ جب وہ پڑھا جا چکا تو اس کے دربار میں ہنگامہ برپا ہو گیا۔ (چاروں طرف سے) آواز بلند ہونے لگی۔ اور ہمیں باہر نکال دیا گیا۔ جب ہم باہر کر دیئے گئے تو میں نے اپنے ساتھیوں سے کہا کہ ابن ابی کبشہ (مراد رسول اللہ ﷺ سے ہے) کا معاملہ تو اب بہت آگے بڑھ چکا ہے۔ یہ ملک بنی اصر (قیصر روم) بھی ان سے ڈرنے لگا ہے۔

تشریح: شام کا ملک جہاں اس وقت ہرقل تھا مدینہ سے ایک مہینہ کی راہ پر ہے، تو اب کا مطلب نکل آیا کہ نبی کریم ﷺ کا رعب ایک مہینے کی راہ سے ہرقل پر پڑا۔ آپ کے بے شمار معجزات میں سے یہ بھی آپ کا اہم معجزہ تھا۔ آپ کے دشمن جو آپ سے صد ہا میلوں کے فاصلے پر رہتے تھے وہ وہاں

سے ہی بیٹھے ہوئے آپ کے رعب سے مرعوب رہا کرتے تھے۔ (مَنْ لَمْ يَخَفْ)

بَابُ حَمْلِ الزَّادِ فِي الْغَزْوِ

وَقَوْلُ اللَّهِ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾ [البقرة: ۱۹۷]
باب: سفر جہاد میں توشہ (خرچ وغیرہ) ساتھ رکھنا
اور اللہ تعالیٰ کا فرمان کہ ”اپنے ساتھ توشہ لے جایا کرو، پس بے شک عمدہ
ترین توشہ تقویٰ ہے۔“

تشریح: ”اشار بہذہ الترجمة الی ان حمل الزاد فی السفر لیس منافیا للتوکل کذا فی الفتح۔“ یعنی اس ترجمہ میں اشارہ فرمایا کہ
سفر میں توشہ ساتھ لے جانا توکل کے منافی نہیں ہے۔

یعنی سفر میں جاتے وقت اپنے ساتھ کھانے پینے کا سامان لے لیا کرو، تاکہ کسی کے سامنے دست سوال دراز نہ کرنا پڑے۔ یہی بہترین توشہ ہے
جس کے ذریعہ لوگوں سے مانگنے سے بچ جاؤ گے اور تقویٰ حاصل ہو سکے گا۔

۲۹۷۹۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي قَالَ هِشَامٌ: وَحَدَّثَنِي أَيْضًا فَاطِمَةُ، عَنْ أَسْمَاءَ قَالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ أَبِي بَكْرٍ جِئْتُ أَرَادَ أَنْ يَهَاجِرَ إِلَى الْمَدِينَةِ، قَالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ وَلَا لِسِقَائِهِ مَا نَرْبِطُهُمَا بِهِ، فَقُلْتُ لِأَبِي بَكْرٍ: وَاللَّهِ! مَا أَجِدُ شَيْئًا أَرْبِطُ بِهِ إِلَّا بِطَاقِي. قَالَ: فَشَقَّيْهِ بِأُثْنَيْنِ، فَارْزُقِي بِوَاحِدِ السَّقَاءِ وَبِالْآخِرِ السُّفْرَةَ. فَفَعَلْتُ، فَلِذَلِكَ سُمِّيَتْ ذَاتُ النُّطَاقَيْنِ. [طرفاءہ فی: ۳۹۰۷، ۵۳۸۸]

۲۹۷۹) ہم سے عبید بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے بیان کیا کہ مجھے میرے والد نے خبر دی، ہشام نے کہا کہ نیز مجھ سے فاطمہ نے بھی بیان کیا، اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ نے مدینہ کی ہجرت کا ارادہ کیا، تو میں نے (والد ماجد حضرت) ابوبکر رضی اللہ عنہ کے گھر آپ کے لیے سفر کا ناشتہ تیار کیا تھا۔ انہوں نے بیان کیا کہ جب آپ کے ناشتے اور پانی کو باندھنے کے لئے کوئی چیز نہیں ملی، تو میں نے ابوبکر رضی اللہ عنہ سے کہا کہ مجرمیرے کمر بند کے اور کوئی چیز اسے باندھنے کے لئے نہیں ہے۔ تو انہوں نے فرمایا کہ پھر اسی کے دو ٹکڑے کرلو۔ ایک سے ناشتہ باندھ دینا اور دوسرے سے پانی، چنانچہ اس نے ایسا ہی کیا، اور اسی وجہ سے میرا نام ”ذَاتُ النُّطَاقَيْنِ“ (دو کمر بندوں والی) پڑ گیا۔

تشریح: حضرت ابوبکر صدیق رضی اللہ عنہ کی صاحبزادی کا نام اسماء رضی اللہ عنہا ہے۔ یہ حضرت عبداللہ بن زبیر رضی اللہ عنہ کی والدہ ہیں۔ مکہ ہی میں اسلام لائیں۔ اس وقت تک صرف سترہ آدمیوں نے اسلام قبول کیا تھا۔ یہ حضرت عائشہ رضی اللہ عنہا سے دس برس بڑی تھیں۔ اپنے صاحبزادے حضرت عبداللہ بن زبیر رضی اللہ عنہ کی شہادت کے بعد ۷۷ھ میں ہجرت کر کے مدینہ آئے۔ آپ نے مکہ ہی میں انتقال فرمایا۔ باب کا مطلب یوں ثابت ہوا کہ آپ ﷺ کے لئے اس نیک خاتون نے ہجرت کے سفر کے وقت ناشتہ تیار کیا۔ اسی سے ہر سفر میں خواہ حج کا سفر ہو یا جہاد کا راشن ساتھ لے جانے کا اثبات ہوا۔ خاص طور پر فوجوں کے لئے راشن کا پورا انتظام کرنا ہر متدین حکومت کے لئے ضروری ہے۔

۲۹۸۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنَّا نَزَوَّدُ لِحُومٍ

۲۹۸۰) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم کو سفیان نے خبر دی، ان سے عمرو نے بیان کیا، کہا مجھ کو عطاء نے خبر دی، انہوں نے جابر بن عبداللہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ ہم لوگ نبی کریم ﷺ کے

الأَصْحَابِ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ. (راجع: ۱۷۱۹) [مسلم: ۵۱۰۷]

۲۹۸۱- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابُ، قَالَ: سَمِعْتُ يَحْيَى، أَخْبَرَنِي بُشَيْرُ بْنُ يَسَّارٍ، أَنَّ سُؤَيْدَ بْنَ النُّعْمَانَ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عَامَ خَيْبَرٍ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ وَهِيَ مِنْ خَيْبَرٍ وَهِيَ أَذْنَى خَيْبَرَ فَصَلُّوا الْعَصْرَ، فَدَعَا النَّبِيُّ ﷺ بِالْأَطْعِمَةِ، فَلَمْ يَأْتِ النَّبِيُّ ﷺ إِلَّا بِسَوِيْقٍ، فَلَكْنَا فَالَكْنَا وَشَرَبْنَا، ثُمَّ قَامَ النَّبِيُّ ﷺ فَمَضْمَضَ وَمَضْمَضْنَا، وَصَلَّيْنَا. (راجع: ۲۰۹)

زمانہ میں قربانی کا گوشت (بطور توشہ) مدینہ لے جایا کرتے تھے۔ (یہ لے جانا بطور توشہ ہوا کرتا تھا۔ اس سے آپ کا مطلب ثابت ہوا)

(۲۹۸۱) ہم سے محمد بن شعیب نے بیان کیا، کہا، ہم سے عبد الوہاب نے بیان کیا، کہا کہ مجھے بشیر بن یسار نے خبر دی اور انہیں سوید بن نعمان نے خبر دی کہ خیبر کی جنگ کے موقع پر وہ نبی کریم ﷺ کے ساتھ گئے تھے۔ جب لشکر مقام صہباء پر پہنچا جو خیبر کا نشیبی علاقہ ہے تو لوگوں نے عصر کی نماز پڑھی اور نبی کریم ﷺ نے کھانا منگوایا۔ آنحضرت ﷺ کے پاس ستو کے سوا کوئی چیز نہیں لائی گئی اور ہم نے وہی ستو کھایا اور پیا۔ اس کے بعد نبی کریم ﷺ کھڑے ہوئے اور آپ نے کلی کی، ہم نے بھی کلی کی اور نماز پڑھی۔

تشریح: یہ تو بطور راشن رکھا گیا تھا۔ اس سے ترجمہ الباب ثابت ہوا۔

۲۹۸۲- حَدَّثَنَا بَشَرُ بْنُ مَرْحُومٍ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: خَفَّتْ أَرْوَادُ النَّاسِ وَأَمْلَقُوا، فَاتَوَّأَ النَّبِيُّ ﷺ فِي نَحْرِ إِبِلِهِمْ، فَأَذِنَ لَهُمْ، فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ فَدَخَلَ عُمَرُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((نَادِ فِي النَّاسِ يَأْتُونَ بِفَضْلِ أَرْوَادِهِمْ)) فَدَعَا وَبَرَكَ عَلَيْهِ، ثُمَّ دَعَاهُمْ بِأَوْعِيَّتِهِمْ، فَاحْتَسَى النَّاسُ حَتَّى فَرَعُوا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ)). (راجع: ۲۴۸۴)

(۲۹۸۲) ہم سے بشر بن مرحوم نے بیان کیا، کہا، ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے یزید بن ابی عبید نے اور ان سے سلمہ بن ابی نے بیان کیا کہ جب لوگوں کے پاس زادراہ ختم ہونے لگا تو نبی کریم ﷺ کی خدمت میں لوگ اپنے اونٹ ذبح کرنے کی اجازت لینے حاضر ہوئے۔ آپ ﷺ نے اجازت دے دی۔ اتنے میں حضرت عمر رضی اللہ عنہ سے ان کی ملاقات ہوئی۔ اس اجازت کی اطلاع انہیں بھی ان لوگوں نے دی۔ عمر رضی اللہ عنہ نے سن کر کہا، ان اونٹوں کے بعد پھر تمہارے پاس باقی کیا رہ جائے گا؟ (کیونکہ انہیں پر سوار ہو کر اتنی دور دراز کی مسافت بھی تو طے کرنی تھی) اس کے بعد عمر رضی اللہ عنہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا، یا رسول اللہ! لوگ اگر اپنے اونٹ بھی ذبح کر دیں گے۔ تو پھر اس کے بعد ان کے پاس باقی کیا رہ جائے گا؟ آپ ﷺ نے فرمایا: ”پھر لوگوں میں اعلان کر دو کہ (اونٹوں کو ذبح کرنے کے بجائے) اپنا بچا کھچا توشہ لے کر یہاں آ جائیں۔“ (سب لوگوں نے جو کچھ بھی ان کے پاس کھانے کی چیز باقی بچ گئی تھی، نبی کریم ﷺ کے سامنے لا کر رکھ دی)

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

بیان کیا کہ ہم (ایک غزوہ پر) نکلے۔ ہماری تعداد تین سو تھی، ہم اپنا راش اپنے کندھوں پر اٹھائے ہوئے تھے۔ آخر ہمارا تو شہ جب (تقریباً) ختم ہو گیا، تو ایک شخص کو روزانہ صرف ایک کھجور کھانے کو ملنے لگی۔ ایک شاگرد نے پوچھا، اے ابو عبد اللہ! (جابر رضی اللہ عنہ) ایک کھجور سے بھلا ایک آدمی کا کیا بنتا ہوگا؟ انہوں نے فرمایا کہ اس کی قدر ہمیں اس وقت معلوم ہوئی جب ایک کھجور بھی باقی نہیں رہ گئی تھی۔ اس کے بعد ہم دریا پر آئے تو ایک ایسی مچھلی ملی جسے دریا نے باہر پھینک دیا تھا۔ اور ہم اٹھارہ دن تک خوب جی بھر کرا سی کو کھاتے رہے۔

كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْنَا وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا، فَقَبِنِي زَادَنَا، حَتَّى كَانَ الرَّجُلُ مِنَّا يَأْكُلُ فِي كُلِّ يَوْمٍ تَمْرَةً. قَالَ رَجُلٌ: يَا أَبَا عَبْدِ اللَّهِ! وَأَيْنَ كَانَتِ التَّمْرَةُ تَقَعُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا، حَتَّى أَتَيْنَا الْبَحْرَ فَإِذَا حُوتٌ قَدْ قَدَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهَا ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا. [راجع: ۲۴۸۳]

تشریح: غالباً وہیل مچھلی ہوگی جو بعض دفعہ اسی فٹ سے سو فٹ تک طویل ہوتی ہے اور جو آیات الہی میں سے ایک عجیب مخلوق ہے۔ اٹھارہ دن تک صرف اسی مچھلی پر گزارہ کرتا یہ محض اللہ کی طرف سے تائید غیبی تھی۔ یہ رجب ۸ھ کا واقعہ ہے۔ باب کا مطلب یوں ثابت ہوا کہ یہ تین سو مجاہدین اپنا اپنا راش اپنے اپنے کندھوں پر اٹھائے ہوئے تھے۔ وہ زمانہ بھی ایسی تنگیوں کا تھا۔ نہ آج جیسا کہ ہر قسم کی سہولتیں میسر ہو گئی ہیں پھر بھی بعض مواقع پر سپاہی کو اپنا راش خود اٹھانا پڑ جاتا ہے۔

باب: عورت کا اپنے بھائی کے پیچھے ایک اونٹ پر

سوار ہونا

بَابُ إِرْدَافِ الْمَرْأَةِ خَلْفَ أَخِيهَا

(۲۹۸۴) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے ابو عاصم نے بیان کیا، کہا ہم سے عثمان بن اسود نے بیان کیا، کہا ہم سے ابن ابی ملیکہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ انہوں نے عرض کیا، یا رسول اللہ! آپ کے اصحاب حج اور عمرہ دونوں کر کے واپس جا رہے ہیں اور میں صرف حج کر پائی ہوں۔ اس پر آنحضرت ﷺ نے فرمایا کہ ”پھر جاؤ (عمرہ کر آؤ) عبد الرحمن رضی اللہ عنہ (عائشہ رضی اللہ عنہا کے بھائی) تمہیں اپنی سواری کے پیچھے بٹھالیں گے۔“ چنانچہ آپ نے عبد الرحمن رضی اللہ عنہ کو حکم دیا کہ تمہیں سے (احرام باندھ کر) عائشہ رضی اللہ عنہا کو عمرہ کرا لائیں۔ رسول اللہ ﷺ نے اس عرصہ میں مکہ کے بالائی علاقہ پر ان کا انتظار کیا۔ یہاں تک کہ وہ آ گئیں۔

۲۹۸۴۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا عُثْمَانُ بْنُ الْأَسْوَدِ، حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! يَرْجِعُ أَصْحَابُكَ بِأَجْرِ حَجٍّ وَعُمْرَةٍ، وَلَمْ أَزِدْ عَلَى الْحَجِّ. فَقَالَ لَهَا: ((إِذْهَبِي وَلِيُرِدْفِكَ عَبْدُ الرَّحْمَنِ)). فَأَمَرَ عَبْدُ الرَّحْمَنِ أَنْ يُعِمِّرَهَا مِنَ التَّنْعِيمِ، فَانْتَظَرَهَا رَسُولُ اللَّهِ ﷺ بِأَعْلَى مَكَّةَ حَتَّى جَاءَتْ. [راجع: ۲۹۸۴]

(۲۹۸۵) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عمرو بن اوس نے اور ان سے عبد الرحمن بن ابی بکر صدیق رضی اللہ عنہ نے بیان کیا کہ مجھے نبی کریم ﷺ نے

۲۹۸۵۔ حَدَّثَنِي عَبْدُ اللَّهِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو هُوَ ابْنُ دِينَارٍ. عَنْ عَمْرٍو بْنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ

قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أُزِدَ عَائِشَةَ حَلَمَ دِيَا تَحَا كَهْ اِپْنِ سَوَارِی پْر اِپْنِ چِچھے حضرت عائشہ رضی اللہ عنہا کو بٹھا کر لے فَأُغْمِرَهَا مِنْ التَّنْعِيمِ. [راجع: ۱۷۸۴]

تشریح: اس موقع پر حضرت عبدالرحمن بن ابی بکر رضی اللہ عنہ نے اپنی محترمہ بہن حضرت عائشہ رضی اللہ عنہا کو سواری پر چِچھے بٹھایا۔ اس سے باب کا مقصد ثابت ہوا۔ پہلی حدیث میں مزید تفصیل بھی مذکور ہوئی۔

بَابُ الْإِرْتِدَافِ فِي الْغَزْوِ وَالْحَجِّ

باب: جہاد اور حج کے سفر میں دو آدمیوں کا سواری پر بیٹھنا

۲۹۸۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: كُنْتُ رَدِيفَ أَبِي طَلْحَةَ، وَإِنَّهُمْ لَيَضْرُخُونَ بِهِمَا جَمِيعًا الْحَجَّ وَالْعُمْرَةَ. [راجع: ۱۰۸۹]

(۲۹۸۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبدالوہاب نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے ابوقلابہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ میں ابوطحہ رضی اللہ عنہ کی سواری پر ان کے پیچھے بیٹھا ہوا تھا۔ تمام صحابہ رضی اللہ عنہم حج اور عمرہ دونوں ہی کے لئے ایک ساتھ بلک کہہ رہے تھے۔

بَابُ الرَّدْفِ عَلَى الْحِمَارِ

باب: ایک گدھے پر دو آدمیوں کا سوار ہونا

۲۹۸۷۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَكَبَ عَلَى حِمَارٍ، عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ، وَأَزْدَفَ أُسَامَةُ وَرَاءَهُ. [اطرافہ فی: ۴۵۶۶، ۵۶۶۳، ۵۹۶۴، ۶۲۰۷] [مسلم: ۴۶۵۹]

(۲۹۸۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابوصفوان نے بیان کیا، ان سے یونس بن یزید نے، ان سے ابن شہاب نے، ان سے عروہ نے، ان سے اسامہ بن زید رضی اللہ عنہ نے کہ رسول کریم ﷺ ایک گدھے پر اس کی پالان رکھ کر سوار ہوئے۔ جس پر ایک چادر بچھی ہوئی تھی اور اسامہ رضی اللہ عنہ کو آپ نے اپنے پیچھے بٹھا رکھا تھا۔

تشریح: معلوم ہوا کہ ایک گدھے پر دو آدمی سوار ہو سکتے ہیں، بشرطیکہ وہ طاقتور ہو لفظ اکاف گدھے کے پالان کے لئے اسی طرح مستعمل ہے جس طرح گھوڑے کے لئے لفظ سرج مستعمل ہے۔

۲۹۸۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا يُونُسُ، أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُزْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَبَشَةِ، حَتَّى أَتَا فِي الْمَسْجِدِ،

(۲۹۸۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، انہیں نافع نے خبر دی اور انہیں عبداللہ بن عمر رضی اللہ عنہ نے کہا کہ فتح مکہ کے موقع پر رسول کریم ﷺ مکہ کے بالائی علاقے سے اپنی سواری پر تشریف لائے۔ اسامہ رضی اللہ عنہ کو آپ نے اپنی سواری پر چِچھے بٹھادیا تھا اور آپ کے ساتھ بلال رضی اللہ عنہ بھی تھے اور عثمان بن طلحہ رضی اللہ عنہ بھی جو کعبہ کے کلید بردار تھے۔ آنحضرت ﷺ نے

مسجد الحرام میں اپنی سواری بٹھادی اور عثمان رضی اللہ عنہ سے کہا کہ بیت اللہ الحرام کی کنجی لائیں۔ انہوں نے کعبہ کا دروازہ کھول دیا اور رسول کریم ﷺ اندر داخل ہو گئے۔ آپ کے ساتھ اسامہ، بلال اور عثمان رضی اللہ عنہم بھی تھے۔ آپ کافی دیر تک اندر ٹھہرے رہے اور جب باہر تشریف لائے تو صحابہ نے (اندر جانے کے لئے) ایک دوسرے سے آگے ہونے کی کوشش کی، سب سے پہلے اندر داخل ہونے والے عبداللہ بن عمر رضی اللہ عنہما تھے۔ انہوں نے بلال رضی اللہ عنہ کو دروازے کے پیچھے کھڑا پایا اور ان سے پوچھا کہ رسول اللہ ﷺ نے نماز کہاں پڑھی ہے؟ انہوں نے ان کو اس جگہ کی طرف اشارہ کیا جہاں آنحضرت ﷺ نے نماز پڑھی تھی۔ حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ مجھے یہ پوچھنا یا نہیں رہا کہ آنحضرت ﷺ نے کتنی رکعتیں پڑھی تھیں۔

فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَفَتَحَ وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أَسَامَةُ وَبِلَالٌ وَعُثْمَانُ، فَمَكَثَ فِيهَا نَهَارًا طَوِيلًا ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلَالًا وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ، قَالَ عَبْدُ اللَّهِ: فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ. [راجع: ۳۹۷]

تشریح: ترجمہ باب اس سے نکلا کہ رسول کریم ﷺ نے اونٹنی پر اپنے پیچھے حضرت اسامہ بن زید رضی اللہ عنہ کو بھی بٹھا رکھا تھا۔ اونٹنی بھی ایک جانور ہے جب اس پر دو آدمیوں کا سوار ہونا ثابت ہوا تو گدھے کو بھی اس پر قیاس کیا جاسکتا ہے۔ امام بخاری رحمہ اللہ اس حدیث کو کنجی لائے ہیں اور اس سے بہت سے مسائل کا استنباط فرمایا ہے جیسا کہ اپنے مقام پر بیان ہوا ہے۔ یہی آپ کے مجتہد مطلق ہونے کی اہم دلیل ہے اور یہ امر روز روشن کی طرح ثابت ہے کہ ایک مجتہد مطلق کے لیے جن شرائط کا ہونا ضروری ہے وہ سب آپ کی ذات گرامی میں بدرجہ اتم پائی جاتی ہیں۔ اللہ سارے مجتہدین کرام کو جزائے خیر دے جنہوں نے خدمت اسلام کے لئے اپنے آپ کو کلیۃً وقف کر دیا تھا۔ (رضی اللہ عنہم ورضوا عنہ) حدیث میں لفظ حجة حاجب کی حق ہے جو دربان کے لئے بولا جاتا ہے۔ کعبہ شریف کے کلید بردار اور دربان یہی خاندان چلا آرہا ہے۔ علاقہ بھونچک کے تاریخی دورہ از ۲۰ مئی ۸۲۱ء کے دوران اس بارے کی حدیث ۲۹۳۸ اور ۲۹۸۸ تک تسوید و تمییز کی گئی، اللہ پاک خدمت حدیث کو جملہ برداران شائقین بخاری شریف کے حق میں بطور صدقہ جاریہ قبول فرمائے۔ آمین

بَابُ مَنْ أَخَذَ بِالرَّكَابِ وَنَحْوِهِ باب: جو رکاب پکڑ کر کسی کو سواری پر چڑھا دے یا کچھ ایسی ہی مدد کرے، اس کا ثواب

(۲۹۸۹) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبدالرزاق نے خبر دی، کہا ہم کو معمر بن خردی، انہیں ہمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”انسان کے ہر ایک جوڑ پر صدقہ لازم ہوتا ہے۔ ہر دن جس میں سورج طلوع ہوتا ہے۔ پھر اگر وہ انسانوں کے درمیان انصاف کر دے تو یہ بھی ایک صدقہ ہے اور کسی کو سواری کے معاملے میں اگر مدد پہنچائے، اس طرح پر کہ اسے اس پر سوار

۲۹۸۹۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَغْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُغِيْنُ الرَّجُلَ عَلَى ذَاتَيْهِ، فَيَحْمِلُ عَلَيْهَا، أَوْ يَرْفَعُ

عَلَيْهَا مَتَاعُهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، كَرَأَيْتَ يَا اسَاسًا مَانًا اُتْهَاجُكَ رُكَّهَ دَعَا تَوِيهَ بَهِمِي اِيكَ صَدَقَةٌ هِيَ اَوْرَاجُحِي
وَكُلُّ خَطْوَةٍ يَخْطُوهَا اِلَى الصَّلَاةِ صَدَقَةٌ، بَاتَ مِنْهُ سَعَا لَنَا بَهِمِي اِيكَ صَدَقَةٌ هِيَ اَوْرَاجُحِي اِيكَ صَدَقَةٌ هِيَ اَوْرَاجُحِي اِيكَ صَدَقَةٌ هِيَ اَوْرَاجُحِي
وَيُمِيطُ الْاَذَى عَنِ الطَّرِيقِ صَدَقَةٌ)). [راجع: ۲۷۰۷]

تشریح: چونکہ اس حدیث میں بذیل بیان صدقات کسی انسان کی یہ سلسلہ سواری کوئی ممکن مدد کرنا بھی مذکور ہوا ہے اس لئے اس روایت کو اس باب کے ذیل میں لایا گیا۔ اس حدیث سے یہ بھی ثابت ہوا کہ ہر مسلمان کے لئے لازم ہے کہ وہ روزانہ اپنے ہر جوڑ کی سلامتی کے شکریہ میں کچھ نہ کچھ کا خیر ضرور کرتا رہے۔ لفظ سلامتی سے آدمی کا ہر جوڑ اور انگلی کے پور مراد ہیں۔ بعض نے کہا کہ ہر جوڑ دار ہڈی کو سلامتی کہا جاتا ہے واحد اور جمع کے لئے یہی لفظ ہے۔ بعض نے اسے لفظ سلامیہ کی جمع کہا ہے۔

بَابُ كَرَاهِيَةِ السَّفَرِ بِالْمَصَاحِفِ إِلَى أَرْضِ الْعَدُوِّ

باب: مصحف یعنی لکھا ہوا قرآن مجید لے کر دشمن کے ملک میں جانا منع ہے

تشریح: دشمن سے مراد وہ ملک ہے جس کی حکومت اسلامی حکومت سے اسلام کے خلاف برسر پیکار ہو جسے دار الحرب کہا جاتا ہے۔

وَكَذَلِكَ يُرَوَّى عَنْ مُحَمَّدِ بْنِ بَشْرٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ. وَتَابَعَهُ ابْنُ إِسْحَاقَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ. وَقَدْ سَافَرَ النَّبِيُّ ﷺ وَأَصْحَابُهُ فِي أَرْضِ الْعَدُوِّ وَهُمْ يَعْلَمُونَ الْقُرْآنَ.

اور محمد بن بشر سے اسی طرح مروی ہے۔ وہ عبید اللہ سے روایت کرتے ہیں، وہ نافع سے وہ ابن عمر رضی اللہ عنہما سے اور وہ نبی کریم ﷺ سے اور عبید اللہ کے ساتھ اس حدیث کو محمد بن اسحاق نے بھی نافع سے، انہوں نے ابن عمر رضی اللہ عنہما سے روایت کیا ہے اور خود نبی کریم ﷺ نے اپنے صحابہ کے ساتھ دشمنوں کے علاقے میں سفر کیا، حالانکہ وہ سب حضرات قرآن مجید کے عالم تھے۔

تشریح: اس سے امام بخاری رحمہ اللہ کی یہ فرض نہیں ہے کہ مصحف کا دشمن کے ملک میں لے جانا جائز ہے کیونکہ مصحف کی بات اور ہے اور حافظ قرآن کا دشمن کے ملک میں جانا تو کسی نے منع نہیں رکھا ہے۔ پس ایسا استدلال امام بخاری رحمہ اللہ کی شان سے بعید ہے۔ بلکہ غرض امام بخاری رحمہ اللہ کی یہ ہے کہ باب کی حدیث میں جس قرآن کو لے کر دشمن کے ملک میں سفر کرنے میں منع کیا ہے اس سے مراد مصحف ہے یعنی لکھا ہوا قرآن نہ وہ قرآن جو حافظوں کے سینے میں ہوتا ہے۔ (دعویٰ)

آج دنیا کا کوئی ملک ایسا نہیں ہے جہاں کسی نہ کسی صورت میں قرآن مجید نہ پہنچ چکا ہو اور یہ قرآن مجید کے لئے فتح مبین ہے جو بفضلہ تعالیٰ حاصل شدہ ہے۔

۲۹۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ. [مسلم: ۴۸۳۹، ابوداؤد: ۲۸۷۹]

۲۹۹۰۔ ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے دشمن کے علاقے میں قرآن مجید لے کر جانے سے منع فرمایا تھا۔

تشریح: دشمن کے علاقوں میں قرآن پاک لے کر جانے سے اس لئے روکا تاکہ اس کی بے حرمتی نہ ہو، کیونکہ جنگ وغیرہ کے مواقع پر ہو سکتا ہے کہ قرآن مجید دشمن کے ہاتھ لگ جائے اور وہ اس کو توہین کریں۔ بعض دشمنان اسلام کی طرف سے ایسے واقعات اب بھی ہوتے رہتے ہیں۔ کہ اگر قرآن مجید ان کے ہاتھ لگ جائے تو وہ بے حرمتی میں کوئی کسر نہیں چھوڑتے، حالانکہ یہ حرکت اخلاق و شرافت سے بہت ہی بعید ہے۔ جس کتاب کو دنیا کے کروڑوں لوگ اپنی مذہبی مقدس کتاب مانتے ہیں، اس کی اس طور بے حرمتی کرنا گویا دنیا کے کروڑوں انسانوں کا دل دکھانا ہے۔ ایسے گستاخ لوگ کسی نہ کسی شکل میں اپنی حرکتوں کی سزا بھگتتے رہتے ہیں۔ جیسا کہ مشاہدہ ہے۔ اسلام کی پاکیزہ تعلیم یہ ہے کہ کسی بھی آسمانی مذہبی کتاب کا احترام ضروری ہے جو اس کی حد کے اندر ہی ہونا چاہیے بشرطیکہ وہ کتاب آسمانی کتاب ہو۔

باب: جنگ کے وقت نعرہ تکبیر بلند کرنا

(۲۹۹۱) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے اور ان سے انس بن مالک نے بیان کیا کہ صبح ہوئی تو نبی کریم ﷺ خیبر میں داخل تھے۔ اتنے میں وہاں کے رہنے والے (یہودی) پھاڑے اپنی گردنوں پر لئے ہوئے نکلے۔ جب آنحضرت ﷺ کو (آپ کے لشکر سمیت) دیکھا تو چلا آئے کہ یہ محمد لشکر کے ساتھ (آگئے)، محمد لشکر کے ساتھ! (ﷺ) چنانچہ وہ سب بھاگ کر قلعہ میں پناہ گزین ہو گئے۔ اس وقت نبی کریم ﷺ نے اپنے ہاتھ اٹھائے اور نعرہ تکبیر بلند فرمایا، ساتھ ہی ارشاد ہوا کہ ”خیبر تو تباہ ہو چکا۔ کہ جب کسی قوم کے آئین میں ہم اتر آتے ہیں تو ڈرائے ہوئے لوگوں کی صبح بری ہو جاتی ہے۔“ اور انس بن مالک نے بیان کیا کہ ہم کو گدھے مل گئے، اور ہم نے انہیں ذبح کر کے پکانا شروع کر دیا کہ نبی کریم ﷺ کے منادی نے پکارا اللہ اور اس کے رسول ﷺ تمہیں گدھے کے گوشت سے منع کرتے ہیں۔ چنانچہ ہانڈیوں میں جو کچھ تھا، سب الٹ دیا گیا۔ اس روایت کی متابعت علی نے سفیان سے کی ہے کہ رسول اللہ ﷺ نے اپنے دونوں ہاتھ اٹھائے تھے۔

بَابُ التَّكْبِيرِ عِنْدَ الْحَرْبِ

۲۹۹۱- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: صَبَحَ النَّبِيُّ ﷺ خَيْبَرَ وَقَدْ خَرَجُوا بِالْمَسَاجِي عَلَى أَغْنَاقِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: هَذَا مُحَمَّدٌ وَالْخَمِيسُ، مُحَمَّدٌ وَالْخَمِيسُ. فَلَجَأُوا إِلَى الْحِصْنِ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وَقَالَ: ((اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا تَرَكْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُؤْمِنِينَ)). وَأَصْبْنَا حُمْرًا فَطَبَخْنَاهَا، فَتَادَى مُنَادِي النَّبِيِّ ﷺ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانَكُمْ عَنْ لُحُومِ الْحُمْرِ، فَأَخْفَيْتِ الْقُدُورَ بِمَا فِيهَا. تَابَعَهُ عَلِيٌّ عَنْ سُفْيَانَ: رَفَعَ النَّبِيُّ ﷺ يَدَيْهِ.

[راجع: ۳۷۱] [نسائی: ۶۹، ۴۳۵۲]

تشریح: رسول کریم ﷺ نے خیبر میں داخل ہوتے وقت نعرہ تکبیر بلند فرمایا، اس سے باب کا مطلب ثابت ہوا۔ ہر مناسب موقع پر شوکت اسلام کے اظہار کے لئے نعرہ تکبیر بلند کرنا اسلامی شعار ہے۔ مگر صد افسوس کہ آج کل کے بیشتر نام نہاد مسلمانوں نے اس پاک نعرہ کی اہمیت گھٹانے کے لئے ”نعرہ رسالت یا رسول اللہ“۔ ”نعرہ غوثیہ یا شیخ عبدالقادر جیلانی“ جیسے شریک نعرے ایجاد کر کے شرک و بدعت کا ایسا دروازہ کھول دیا ہے جو تعلیمات اسلام کے سراسر برعکس ہے۔ اللہ ان کو ہدایت نصیب فرمائے۔

ایسے نعرے لگانا شرک کا ارتکاب کرنا ہے جن سے اللہ اور اس کے رسول ﷺ اور اولیا کی بھی تافرمائی ہوتی ہے۔ مگر مسلمان نماز میں ان کو محبت رسول ﷺ اور محبت اولیاء سے تعبیر کیا ہے جو سراسر شیطانی دھوکا اور ان کے نفس امارہ کا فریب ہے۔

بَابُ مَا يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ باب: بہت چلا کر تکبیر کہنا منع ہے فِي التَّكْبِيرِ

۲۹۹۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: ((يَا أَيُّهَا النَّاسُ! ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ)). [اطرافہ فی: ۴۲۰۵، ۶۴۰۹، ۶۶۱۰، ۷۳۸۶] [ابوداؤد: ۱۵۲۶، ۱۵۲۷، ترمذی: ۳۴۶۱، ابن ماجہ: ۳۸۲۴]

۲۹۹۲) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عاصم نے، ان سے ابو عثمان نے، ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ ہم ایک سفر میں رسول اللہ ﷺ کے ساتھ تھے۔ جب ہم کسی وادی میں اترتے تو لا الہ الا اللہ اور اللہ اکبر کہتے اور ہماری آواز بلند ہو جاتی اس لئے نبی اکرم ﷺ نے فرمایا: ”اے لوگو! اپنی جانوں پر رحم کھاؤ، کیونکہ تم کسی بہرے یا غائب خدا کو نہیں پکار رہے ہو۔ وہ تو تمہارے ساتھ ہی ہے، بے شک وہ سننے والا اور تم سے بہت قریب ہے۔“

۴۲۰۵، ۶۴۰۹، ۶۶۱۰، ۷۳۸۶] [ابوداؤد:

۱۵۲۶، ۱۵۲۷، ترمذی: ۳۴۶۱، ابن ماجہ:

[۳۸۲۴

تشریح: قسطلانی نے طبری سے نقل کیا کہ اس حدیث سے ذکر بالجہر کی کراہیت ثابت ہوئی اور اکثر سلف صحابہ اور تابعین کا یہی قول ہے۔ میں (مولانا وحید الزماں) کہتا ہوں تحقیق اس باب میں یہ ہے کہ سنت کی پیروی کرنا چاہیے جہاں جہر نبی کریم ﷺ سے منقول ہے وہاں جہر کرنا بہتر ہے۔ جیسے اذان میں اور باقی مقاموں میں آہستہ ذکر کرنا بہتر ہے۔ بعض نے کہا اس حدیث میں جس جہر سے آپ ﷺ نے منع فرمایا وہ بہت زور کا جہر ہے جس سے لوگ پریشان ہوں، نہ جہر متوسط، بالجملہ بہت زور سے نعرے مارنا اور ضربیں لگانا جیسا کہ بعض درویشوں کا معمول ہے، سنت کے خلاف ہے اور نبی کریم ﷺ کی پیروی ان پیروں کی پیروی پر مقدم ہے۔ (وحیدی)

مگر اسلامی شان و شوکت کے اظہار کے لئے جنگ جہاد وغیرہ مواقع پر نعرہ تکبیر بلند کرنا یہ امر دیگر ہے جیسا کہ پیچھے مذکور ہوا۔ روایت میں اللہ کے ساتھ ہونے سے مراد یہ ہے کہ وہ ہر وقت تمہاری ہر بلند اور آہستہ آواز کو سنتا ہے اور تم کو ہر وقت وہ دیکھ رہا ہے۔ وہ اپنی ذات والا صفات سے عرش عظیم پر مستوی ہے۔ مگر اپنے علم اور سمیع کے لحاظ سے ہزار انسان کے ساتھ ہے۔

بَابُ التَّسْبِيحِ إِذَا هَبَطَ وَادِيًا باب: کسی نشیبی جگہ میں اترتے وقت سبحان اللہ کہنا

۲۹۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا. [طرفہ فی: ۲۹۹۴]

۲۹۹۳) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے ان سے سالم بن ابی الجعد نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ جب ہم (کسی بلندی پر) چڑھتے، تو اللہ اکبر کہتے اور جب (کسی نشیب میں) اترتے تو سبحان اللہ کہتے تھے۔

تشریح: کوئی بھی سفر ہو، راستے میں نشیب و فراز اکثر آتے ہی رہتے ہیں۔ لہذا اس ہدایت پاک کو مد نظر رکھنا ضروری ہے۔ یہاں سفر جہاد کے لئے اس امر کا شروع ہونا مقصود ہے۔

بَابُ التَّكْبِيرِ إِذَا عَلَا شَرَفًا

۲۹۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا تَصَوَّرْنَا سَبَّحْنَا. [راجع: ۲۹۹۳]

۲۹۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ وَلَا أَعْلَمُهُ إِلَّا قَالَ: الْغَزْوُ يَقُولُ كَلَّمَا أَوْفَى عَلَى نَبِيٍّ أَوْ فَذَقَ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: ((لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ)). قَالَ صَالِحٌ: فَقُلْتُ لَهُ: أَلَمْ يَقُلْ عَبْدُ اللَّهِ إِنْ شَاءَ اللَّهُ قَالَ: لَا. [راجع: ۱۷۹۷]

باب: جب کوئی بلندی پر چڑھے تو اللہ اکبر کہے

(۲۹۹۴) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے ابن عدی نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے سالم نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ جب ہم بلندی پر چڑھتے تو اللہ اکبر کہتے اور نشیب میں اترتے تو سبحان اللہ کہتے تھے۔

(۲۹۹۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ مجھ سے عبد العزیز بن ابی سلمہ نے بیان کیا، ان سے صالح بن کیسان نے، ان سے سالم بن عبد اللہ نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم صلی اللہ علیہ وسلم حج یا عمرہ سے واپس ہوتے، جہاں تک میں سمجھتا ہوں یوں کہا جب آپ جہاد سے لوٹتے، تو جب بھی آپ کسی بلندی پر چڑھتے یا (نشیب سے) نکلنے کے لیے میدان میں آتے تو تین مرتبہ اللہ اکبر کہتے۔ فرماتے ”اللہ کے سوا اور کوئی معبود نہیں وہ ایک ہے، اس کا کوئی شریک نہیں، ملک اس کا ہے اور تمام تعریفیں اسی کے لئے ہیں اور وہ ہر کام پر قدرت رکھتا ہے۔ ہم واپس ہو رہے ہیں توبہ کرتے ہوئے، عبادت کرتے ہوئے، اپنے رب کی بارگاہ میں سجدہ ریز ہوتے اور اس کی حمد پڑھتے ہوئے، اللہ نے اپنا وعدہ سچ کر دکھایا اور اپنے بندے کی مدد کی اور تمہا (کفار کی) تمام جماعتوں کو شکست دے دی۔“ صالح نے کہا کہ میں نے سالم بن عبد اللہ سے پوچھا کیا عبد اللہ بن عمر رضی اللہ عنہ نے لفظ آیتوں کے بعد ان شاء اللہ نہیں کہا تھا تو انہوں نے بتایا کہ نہیں۔

تشریح: رسول کریم صلی اللہ علیہ وسلم نے حمد مذکورہ میں صدق اللہ وعدہ الخ کے الفاظ غزوہ خندق کے موقع پر ارشاد فرمائے تھے، اور حجۃ الوداع سے واپسی پر بھی جب کہ اسلام کو فتح کامل ہو چکی تھی اب بھی ان پاک ایام کی یاد تازہ کرنے کے لئے ان جملہ کلمات طیبات کو ایسے مبارک مواقع پر پڑھا جاسکتا ہے۔ لفظ مبارک ان شاء اللہ کا تعلق مستقبل کے ساتھ ہے نہ کہ ماضی کے، اسی لئے اس موقع پر جو ماضی سے متعلق تھا، حضرت عبد اللہ بن عمر رضی اللہ عنہ نے لفظ ان شاء اللہ نہیں کہا۔

بَابُ يَكْتُبُ لِلْمَسَافِرِ مِثْلَ مَا

باب: مسافر کو اس عبادت کا جو وہ گھر میں رہ کر کیا

كَانَ يَعْمَلُ فِي الْإِقَامَةِ كَرْتَا تَهَا ثَوَابَ لَمْنَا (گووہ سفر میں نہ کر سکے)

۲۹۹۶۔ حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا الْعَوَّامُ، حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ، قَالَ: سَمِعْتُ أَبَا بُرْدَةَ، وَاضْطَحَبًا، هُوَ وَيَزِيدُ ابْنُ أَبِي كَبْشَةَ فِي سَفَرٍ، فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ فَقَالَ لَهُ أَبُو بُرْدَةَ: سَمِعْتُ أَبَا مُوسَى مَرَارًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا)). [ابوداود: ۳۰۹۱] اقامت یا صحت کے وقت یہ کیا کرتا تھا۔“

تشریح: باب میں مسافر سے سفر جہاد کا مسافر مراد ہے۔ اس کے بعد ہر نیک سفر کا مسافر جس سے مجبوری کی وجہ سے بہت سے نوافل، ورد، وظائف، نماز تہجد وغیرہ ترک ہو جاتی ہیں۔ یہ اللہ کا فضل ہے کہ ایسے مسافر کے لیے ان جملہ اعمال صالحہ نافلہ کا ثواب ملتا رہتا ہے۔ جو وہ حالتِ حاضر میں کرتا رہتا تھا اور اب حالتِ سفر میں وہ عمل ان سے ترک ہو گئے۔ مسلمان مریض کے لیے بھی یہی حکم ہے۔ یہ اللہ کا فضل ہے جو امت محمدیہ ﷺ کی خصوصیات میں سے ہے۔ یہ اللہ کا بخش فضل ہے کہ سفر و حضر ہر جگہ مجھنا چیز کا عمل تسوید بخاری شریف جاری رہتا ہے۔ جسے میں نقل عبادات کی جگہ ادا کرتا رہتا ہوں۔ اللہ قبول کرے اور غلو ص عطا کرے۔ آمین

بَابُ السَّيْرِ وَحَدِّهِ

۲۹۹۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَذَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَذَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَذَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ ثَلَاثًا، قَالَ النَّبِيُّ ﷺ: ((إِنْ لَكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيُّ الزُّبَيْرِ)). قَالَ سُفْيَانُ الْحَوَارِيُّ: النَّاصِرُ. [راجع: ۲۸۴۶]

۲۹۹۷۔ ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا کہ ہم سے محمد بن منکدر نے بیان کیا، کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا۔ وہ بیان کرتے تھے کہ نبی کریم ﷺ نے (ایک کام کیلئے) غزوہ خندق کے موقع پر صحابہ کو پکارا، تو زبیر رضی اللہ عنہ نے اس کے لئے کہا کہ میں حاضر ہوں۔ پھر آپ ﷺ نے صحابہ کو پکارا، اور اس مرتبہ بھی زبیر رضی اللہ عنہ نے اپنے کو پیش کیا، آپ ﷺ نے پھر پکارا، اور پھر زبیر رضی اللہ عنہ نے اپنے کو پیش کیا، رسول ﷺ نے آخر فرمایا کہ ”ہر نبی کے حواری ہوتے ہیں میرے حواری زبیر ہیں۔“ سفیان نے کہا کہ حواری کے معنی معاون مددگار کے ہیں (یا وہاں دارِ محرم راز کو حواری کہا گیا ہے)۔

تشریح: بعض نے کہا حضرت عیسیٰ علیہ السلام کے ماننے والوں کو حواری اس وجہ سے کہتے کہ وہ سفید پوشاک پہنتے تھے۔ قتادہ نے کہا حواری وہ جو خلافت کے آلات، ہوا و زمرہ مادہ ہو۔ اگر حدیث سے امام بخاری رحمہ اللہ نے مات کا مطلب اس طرح ثابت کیا کہ حضرت زبیر اکیلے کافروں کی خبر لانے محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

گئے۔ یہ جنگ خندق سے متعلق ہے جسے جنگ احزاب بھی کہا گیا ہے۔ سورہ احزاب میں اس کی کچھ تفصیلات مذکور ہیں اور کتاب المغازی میں ذکر آئے گا۔

۲۹۹۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ ابْنُ مُحَمَّدٍ بْنُ زَيْدٍ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي أَبِي مُحَمَّدٌ، عَنْ ابْنِ عُمَرَ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ح: وَحَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنُ زَيْدٍ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمَ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحَدَهُ)). [ترمذی: ۱۶۷۳؛ ابن ماجہ:

(۲۹۹۸) ہم سے ابو الولید نے بیان کیا، کہا ہم سے عاصم بن محمد بن زید بن عبد اللہ بن عمر نے بیان کیا، کہا کہ مجھ سے میرے باپ محمد نے بیان کیا، اور ان سے ابن عمر رضی اللہ عنہما نے کہ (دوسری سند) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عاصم بن محمد بن زید بن عبد اللہ بن عمر نے بیان کیا، ان سے ان کے والد نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”جتنا میں جانتا ہوں، اگر لوگوں کو بھی اکیلے سفر (کی برائیوں) کے متعلق اتنا علم ہوتا تو کوئی رات میں اکیلا سفر نہ کرتا۔“

[۳۷۶۸]

تشریح: اکثر علما نے اکیلے سفر کرنے کو مکروہ کہا ہے۔ کیونکہ حدیث میں ہے اکیلا مسافر شیطان ہے، اور دو، دو شیطان ہیں اور تین جماعت ہیں۔ امام بخاری رحمہ اللہ کی غرض اس باب کے لانے سے یہ ہے کہ ضرورت کے وقت جیسے جا جو وغیرہ کے لئے اکیلے سفر کرنا درست ہے۔ بعض نے کہا اگر راہ میں کچھ ڈرنہ ہو تو اکیلے سفر کرنے میں کوئی قباحہ نہیں اور ممانعت کی حدیث اس پر محمول ہے جب ڈر ہو۔ (وحیدی) آج کل ریل موٹر ہوائی جہاز کے سفر بھی اگر بصورت جماعت ہی کئے جائیں تو اس کے بہت سے فوائد ہیں جو تنہائی کی حالت میں نہیں ہیں۔ سفر میں اکیلے ہونا فی الواقع بے حد تکلیف کا موجب ہے خواہ وہ سفر ریل، موٹر، ہوائی جہاز کا بھی کیوں نہ ہو۔

باب: سفر میں تیز چلنا

بَابُ السَّرْعَةِ فِي السَّيْرِ

وَقَالَ أَبُو حُمَيْدٍ: قَالَ النَّبِيُّ ﷺ: ((إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ أَنْ يَتَعَجَّلَ مَعِيَ فَلْيَتَعَجَّلْ)). فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ الْحَدِيثِ.

ابو حمید نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں مدینہ جلدی پہنچنا چاہتا ہوں۔ اس لئے اگر کوئی شخص میرے ساتھ جلدی چلنا چاہے تو چلے۔“ یہ اس وقت ہوتا جب آپ ﷺ مدینہ کی آبادی کو اپنے سامنے دیکھ لیتے۔

تشریح: مقصد باب یہ ہے کہ کسی خاص ضرورت کے تحت سفر جہاد یا سفر حج یا عام سفر میں ساتھیوں سے کہہ کر تیزی کے ساتھ سفر کرنا اور ساتھیوں سے آگے چلنا معیوب نہیں ہے۔

۲۹۹۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي قَالَ، سَبَّلَ أَسَامَةُ بْنُ زَيْدٍ كَانَ يَحْيَى يَقُولُ: وَأَنَا أَسْمَعُ فَسَقَطَ عَنِّي عَنْ مَسِيرِ النَّبِيِّ ﷺ.

(۲۹۹۹) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ہشام نے بیان کیا، انہیں ان کے والد نے خبر دی، انہوں نے بیان کیا کہ اسامہ بن زید رضی اللہ عنہما سے نبی کریم ﷺ کے حجۃ الوداع کے سفر کی رفتار کے متعلق پوچھا کہ آنحضرت ﷺ کس کس چال پر چلتے، یحییٰ

فِي حَجَّةِ الْوَدَاعِ، فَقَالَ: فَكَانَ يَسِيرُ الْعَنْقَى،
فَإِذَا وَجَدَ فَجْوَةَ نَصٍّ. وَالنَّصُّ فَوْقَ الْعَنْقَى.
[راجع: ۱۶۶۶] [مسلم: ۳۱۰۶، ۳۱۰۷؛ ابن
ابوداود: ۱۹۲۳؛ نسائی: ۳۰۲۳، ۳۰۵۱؛ ابن
ماجہ: ۳۰۱۷]

تشریح: ”والعنق السیر السهل والفجوة الفرجة بين الشينين والنص السیر الشدید۔“ (کرمانی)

۳۰۰۰۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَنَّ أَبَا
مُحَمَّدَ بْنَ جَعْفَرٍ، أَخْبَرَنِي زَيْدُ بْنُ
أَسْلَمَ عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ
عُمَرَ بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ
أَبِي عُبَيْدٍ شِدَّةَ وَجَعٍ، فَأَسْرَعَ السَّيْرَ حَتَّى
إِذَا كَانَ بَعْدَ غُرُوبِ الشَّفَقِ، ثُمَّ نَزَلَ
فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ، جَمَعَ بَيْنَهُمَا،
وَقَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ
السَّيْرَ أَخَّرَ الْمَغْرِبَ وَجَمَعَ بَيْنَهُمَا.

(۳۰۰۰) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، کہا کہ مجھے زید بن اسلم نے خبر دی، ان سے ان کے والد نے بیان کیا کہ میں عبد اللہ بن عمر رضی اللہ عنہما کے ساتھ مکہ کے راستے میں تھا، اتنے میں ان کو صفیہ بنت ابی عبید رضی اللہ عنہما (ان کی بیوی) کے متعلق سخت بیماری کی خبر ملی۔ چنانچہ آپ نے تیز چلنا شروع کر دیا اور جب (سورج غروب ہونے کے بعد) شفق ڈوب گئی تو آپ سواری سے اترے اور مغرب اور عشاء کی نماز ملا کر پڑھی، پھر کہا کہ میں نے نبی کریم ﷺ کو دیکھا کہ جب آپ تیزی کے ساتھ سفر کرنا چاہتے تو مغرب میں تاخیر کر کے دونوں نمازیں (مغرب اور عشاء) ایک ساتھ ادا فرماتے۔

[راجع: ۱۰۹۱]

۳۰۰۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا
مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: ((السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ
نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَى أَحَدَكُمْ
نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ)). [راجع: ۱۸۰۴]

(۳۰۰۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی، انہیں ابوبکر کے مولیٰ سمی نے، انہیں صالح نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”سفر کیا ہے گویا عذاب کا ایک ٹکڑا ہے، آدمی کی نیند، کھانے پینے سب میں رکاوٹ پیدا کرتا ہے۔ اس لئے جب مسافر اپنا کام پورا کر لے تو اسے جلد گھر واپس آ جانا چاہئے۔“

تشریح: احادیث بالا میں آداب سفر بتلایا جا رہا ہے جن میں سفر جہاد بھی داخل ہے۔ واپسی کا معاملہ حالات پر موقوف ہے۔ بہر حال۔ فراغت کے بعد گھر جلد واپس ہونا آداب سفر میں سے ہے۔ گزشتہ حدیث میں اگرچہ مغرب و عشاء کی نماز کو ملا کر پڑھنے سے جمع تاخیر مراد ہے۔ مگر دوسری روایت کی بنا پر جمع تقدیم بھی جائز ہے۔

بَابُ: إِذَا حَمَلَ عَلَى فَرَسٍ بَابُ: اِگَر اللہ کی راہ میں سواری کے لئے گھوڑا

دے پھر اس کو بکت پائے؟

فَرَّاهَا تُبَاعُ

(۳۰۰۲) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ عمر بن خطاب رضی اللہ عنہ نے ایک گھوڑا اللہ کے راستے میں سواری کے لئے دے دیا تھا، پھر انہوں نے دیکھا کہ وہی گھوڑا فروخت ہو رہا ہے۔ انہوں نے چاہا کہ اسے خرید لیں۔ لیکن جب رسول اللہ ﷺ سے اجازت چاہی تو آپ نے فرمایا کہ ”اب تم اسے نہ خریدو، اور اپنے صدقہ کو واپس نہ پھیرو۔“

۳۰۰۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يَبَاعُ، فَأَرَادَ أَنْ يَتَّاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((لَا تَبْتِعْهُ، وَلَا تَعُدْ فِي صَدَقَتِكَ)). [راجع: ۱۴۸۹]

تشریح: ایسی چیز جو بطور صدقہ خیرات کسی کو بے دی جائے اس کا واپس قیمت دے کر بھی لینا جائز نہیں ہے، جیسا کہ یہاں مذکور ہے۔

(۳۰۰۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے زید بن اسلم نے، ان سے ان کے والد نے کہ میں نے عمر بن خطاب رضی اللہ عنہ سے سنا، آپ فرما رہے تھے کہ میں نے اللہ کے راستے میں ایک گھوڑا سواری کیلئے دیا، اور جسے دیا تھا وہ اسے بیچنے لگا۔ یا (آپ نے یہ فرمایا تھا کہ) اس نے اسے بالکل کمزور کر دیا تھا۔ اس لئے میرا ارادہ ہوا کہ میں اسے واپس خرید لوں، مجھے یہ خیال تھا کہ وہ شخص سستے داموں پر اسے بیچ دے گا۔ میں نے اس کے متعلق نبی کریم ﷺ سے جب پوچھا تو آپ ﷺ نے فرمایا: ”اگر وہ گھوڑا تمہیں ایک درہم میں مل جائے پھر بھی اسے نہ خریدنا۔ کیونکہ اپنے ہی صدقہ کو واپس لینے والا اس کے طرح ہے جو اپنی تے خود ہی چاٹتا ہے۔“

۳۰۰۳۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَبْتَاعَهُ أَوْ فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: ((لَا تَشْتَرِهِ وَإِنْ بَدَّرَهُمْ، فَإِنَّ الْعَالِدَ فِي هَيْبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ)). [راجع: ۱۴۹۰]

باب: ماں باپ کی اجازت لے کر جہاد میں جانا

بَابُ الْجِهَادِ بِإِذْنِ الْآبَوَيْنِ

تشریح: ماں باپ کی اطاعت اور ان سے سلوک کرنا فرض عین ہے اور جہاد فرض کفایہ ہے۔ اس لئے جمہور علما کا قول ہے کہ اگر ماں باپ مسلمان ہوں اور وہ جہاد کی اجازت نہ دیں تو جہاد میں جانا حرام ہے۔ اگر جہاد فرض عین ہو جائے تب ماں باپ کی اجازت کی ضرورت نہیں۔ اور دوا، وادی، تانا، مٹی کا بھی حکم ماں باپ کا ہے۔ (ذہبی) ”قال جمهور العلماء ويحرم الجهاد اذا منع الابوان او احدهما بشرط ان يكونا مسلمين لان برهما فرض عين عليه والجهاد فرض كفاية فاذا تعين الجهاد فلا اذن.“ (فتح)

(۳۰۰۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے کہا، حبیب بن اُبی ثابت، قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الشَّاعِرَ وَكَانَ لَا يَتَّهِمُ فِي حَدِيثِهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: جَاءَ

۳۰۰۴۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الشَّاعِرَ وَكَانَ لَا يَتَّهِمُ فِي حَدِيثِهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: جَاءَ

رَجُلٌ إِلَى النَّبِيِّ ﷺ فَاسْتَأْذَنَهُ فِي الْجِهَادِ سنا، آپ بیان کرتے تھے کہ ایک صحابی نبی کریم ﷺ کی خدمت میں
 فَقَالَ: ((أَحْيِ وَالِدَاكَ)) قَالَ: نَعَمْ. قَالَ: حاضر ہوئے اور آپ ﷺ سے جہاد میں شرکت کی اجازت چاہی۔ آپ
 ((فِيهِمَا فَجَاهِدْ)). [طبرہ فی: ۵۹۷۲] نے ان سے دریافت فرمایا: ”کیا تمہارے ماں باپ زندہ ہیں؟“ انہوں
 [مسلم: ۶۵۰۴، ۶۵۰۶، ابوداؤد: ۲۵۲۹] نے کہا کہ جی ہاں! آپ ﷺ نے فرمایا: ”پھر انہیں میں جہاد کرو۔“ (یعنی
 ان کو خوش رکھنے کی کوشش کرو)۔ [ترمذی: ۱۶۷۱، نسائی: ۳۱۰۳]

تشریح: یعنی ان کی خدمت بجالانہی تیرا جہاد ہے۔ اسی سے امام بخاری رحمہ اللہ نے باب کا مطلب نکالا کہ ماں باپ کی رضامندی جہاد میں جانے
 کے واسطے لینا ضروری ہے۔ کیونکہ نبی کریم ﷺ نے ان کی خدمت جہاد پر مقدم رکھی۔ کہتے ہیں کہ حضرت اویس قرنی رحمہ اللہ کی والدہ ضعیفہ زندہ
 تھیں، اور یہ ان کی خدمت میں مصروف تھے۔ اس لئے نبی کریم ﷺ کی خدمت بابرکت میں حاضر نہ ہو سکے اور حمایت کے شرف سے محروم رہ
 گئے۔ (وحیدی)

بَابُ مَا قِيلَ فِي الْجَرَسِ وَنَحْوِهِ فِي أَعْنَاقِ الْإِبِلِ باب: اونٹوں کی گردن میں گھنٹی وغیرہ جس سے آواز نکلے لٹکانا کیسا ہے؟

۳۰۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ، كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ قَالَ عَبْدُ اللَّهِ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَنَتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا: ((أَنْ لَا يَبْقَيْنَ فِي رَقَبَةٍ بَعِيرٍ فَلَادَةً مِنْ وَتَرٍ أَوْ فَلَادَةً إِلَّا قُطِعَتْ)). [مسلم: ۳۰۰۵] ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے امام
 مالک رحمہ اللہ نے خبر دی، انہیں عبداللہ بن ابی بکر نے، انہیں عباد بن تمیم نے اور انہیں ابوبشیر انصاری رحمہ اللہ نے کہ وہ ایک سفر میں رسول کریم ﷺ کے
 ساتھ تھے۔ عبداللہ (بن ابی بکر بن حزم راوی حدیث) نے کہا میرا خیال ہے ابوبشیر نے کہا لوگ اپنی خواب گاہوں میں تھے کہ رسول اللہ ﷺ نے
 اپنا ایک قاصد (زید بن حارثہ رحمہ اللہ) یہ اعلان کرنے کے لئے بھیجا کہ جس شخص کے اونٹ کی گردن میں تانت کا گنڈا ہو یا یوں فرمایا کہ جو گنڈا (ہار)
 ہو وہ اسے کاٹ ڈالے۔ [مسلم: ۳۰۰۵]

[۵۵۴۹، ابوداؤد: ۲۵۵۲]

تشریح: معلوم ہوا کہ کسی جانور کے گلے میں محض زینت اور تقاضا کے لئے گھنٹی یا کوئی اور باجے کی قسم کا لٹکانا منع ہے۔ ”قال ابن الجوزی وفي
 المراد بالاو تار ثلاثة اقرال احدهم انهم كانوا يقلدون الابل اوتار القسي لئلا يصيبها العين بزعمهم فامروا بقطعها اعلاما
 بان الاوتار لاترد من امر الله شينا۔“ یعنی پہلا قول یہ کہ جہلائے عرب اونٹوں کے گلوں میں کوئی تانت بطور تعویذ لٹکا دیتے تاکہ ان کو نظر بد نہ
 لگے۔ پس ان کے کاٹ پھینکنے کا حکم دیا گیا، تاکہ وہ جان لیں کہ اللہ کے حکم کو یہ لوٹا نہیں سکتی۔

دوسرا قول یہ کہ ایسے تانت وغیرہ جانوروں کے گلوں میں لٹکانے اس خوف سے منع کئے گئے کہ ممکن ہے وہ ان کے گلے میں جک ہو کر ان کا گلہ
 گھونٹ دیں یا کسی درخت سے الجھ کر تکلیف کا باعث بن جائیں اور جانوروں کو ایذا پہنچے۔

تیسرا قول یہ کہ وہ گھنٹے لٹکاتے حالانکہ بجنے والے گھنٹوں کی جگہ میں رحمت کے فرشتے نہیں آتے۔ امام بخاری رحمہ اللہ نے دارقطنی کی روایت
 کردہ اس حدیث پر اشارہ کیا ہے۔ جس میں صاف یوں ہے: ”لا تبقين فلادۃ من وتر ولا جرس فی عنق بعير الا قطع۔“ یعنی کسی بھی جانور

کے گلے میں کوئی تانت ہو یا گھنڈہ باقی نہ رکھے جائیں (فتح الباری)

باب: جو شخص اپنا نام مجاہدین میں لکھوادے

پھر اس کی عورت حج کو جانے لگے یا اور کوئی عذر پیش آئے تو اس کو اجازت دی جاسکتی ہے (کہ جہاد میں نہ جائے)۔

(۳۰۰۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابو معبد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ انہوں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا کہ ”کوئی مرد کسی (غیر محرم) عورت کے ساتھ تہائی میں نہ بیٹھے اور کوئی عورت اس وقت تک سفر نہ کرے جب تک اس کے ساتھ کوئی اس کا محرم نہ ہو۔“ اتنے میں ایک صحابی کھڑے ہوئے اور عرض کیا، یا رسول اللہ! میں نے فلاں جہاد میں اپنا نام لکھوا دیا ہے اور اھر میری بیوی حج کے لئے جا رہی ہیں۔ آپ ﷺ نے فرمایا: ”پھر تو جا اور اپنی بیوی کے ساتھ حج کر۔“

بَابُ مَنْ اَكْتَتَبَ فِي جَيْشٍ

فَخَرَجَتْ امْرَأَتُهُ حَاجَةً وَكَانَ لَهُ عَذْرٌ هَلْ يُؤْذَنُ لَهُ.

۳۰۰۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَخْلُوقَنَّ رَجُلٌ بِامْرَأَةٍ، وَلَا تَسَافِرُونَ امْرَأَةً إِلَّا وَمَعَهَا مُحْرَمٌ)). فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! اكْتَتَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، وَخَرَجَتْ امْرَأَتِي حَاجَةً. قَالَ: ((اذهُبْ فَحُجَّ مَعَ امْرَأَتِكَ)). [راجع: ۱۸۶۲]

تشریح: کیونکہ اس کی عورت کے ساتھ دوسرا مرد نہیں جاسکتا اور جہاد میں اس کے بدل دوسرا شخص شریک ہو سکتا ہے تو آپ نے ضروری کام کو غیر ضروری پر مقدم رکھا۔ عورت اپنی شخصیت میں ایک مستقل حیثیت رکھتی ہے۔ اس لئے وہ اپنے مال سے خود حج پر جاسکتی ہے مگر خاندان کا ساتھ ہونا یا اس کی طرف سے کسی ذی محرم کا ساتھ بھیج دینا ضروری ہے۔

باب: جاسوسی کا بیان

بَابُ الْجَاسُوسِ

وَالْتَجَسُّسُ: التَّبْحُّثُ، وَقَوْلُ اللَّهِ تَعَالَى: ﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ لفظ جاسوس تجسس سے نکلا ہے یعنی کسی چیز کو کھود کر نکالنا۔ اور اللہ تعالیٰ نے سورہ ممتحنہ میں فرمایا کہ ”مسلمانو! میرے اور اپنے دشمنوں کو دوست نہ بناؤ۔“

تشریح: یعنی کافروں کے لئے جاسوسی کرنا منع ہے جیسے طالب نے کی تھی کہ مشرکوں کو مسلمانوں کے آنے کی خبر دے دی، البتہ مسلمانوں کی طرف سے جاسوسی درست ہے۔ نبی کریم ﷺ نے ایک شخص کو جاسوس بنا کر بھیجا تھا۔ اور جنگ کا کام بغیر جاسوسی کے چل ہی نہیں سکتا۔ سورہ ممتحنہ کی آیت منقولہ سے امام بخاری رحمہ اللہ نے کافروں کی طرف سے جاسوسی کی ممانعت نکالی، کیونکہ جاسوس جن کا جاسوس ہوتا ہے ان کا دوست ہوتا ہے اور ان کو فائدہ پہنچاتا ہے۔ (وحیدی)

(۳۰۰۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، سفیان نے یہ حدیث عمرو بن دینار سے دوسرے نسخہ سے کہ انہوں نے بیان کیا کہ مجھے حسن بن محمد نے خبر دی، کہا کہ مجھے عبید اللہ بن ابی رافع نے خبر دی، کہا کہ میں نے حضرت

۳۰۰۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرِو بْنُ دِينَارٍ: سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ، أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدٍ، أَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ أَبِي رَافِعٍ، قَالَ: سَمِعْتُ عَلِيًّا

علیؑ سے سنا، آپ بیان کرتے تھے کہ رسول اللہ ﷺ نے مجھے اور زبیر اور مقداد بن اسود (رضی اللہ عنہم) کو ایک مہم پر بھیجا اور آپ نے فرمایا: ”نکلو حتیٰ کہ جب تم لوگ روضہ خاخ (جو مدینہ سے بارہ میل کے فاصلہ پر ایک جگہ کا نام ہے) پر پہنچ جاؤ تو وہاں ایک بوھیا عورت تمہیں اونٹ پر سوار ملے گی اور اس کے پاس ایک خط ہوگا، تم لوگ اس سے وہ خط لے لینا۔“ ہم روانہ ہوئے اور ہمارے گھوڑے ہمیں تیزی کے ساتھ لئے جا رہے تھے۔ آخر ہم روضہ خاخ پر پہنچ گئے اور وہاں واقعی ایک بوھیا عورت موجود تھی جو اونٹ پر سوار تھی۔ ہم نے اس سے کہا کہ خط نکال۔ اس نے کہا کہ میرے پاس تو کوئی خط نہیں۔ لیکن جب ہم نے اسے دھمکی دی کہ اگر تو نے خط نہ نکالا تو تمہارے کپڑے ہم خود اتا دیں گے۔ اس پر اس نے اپنی گندھی ہوئی چوٹی کے اندر سے خط نکال کر دیا، اور ہم اسے رسول اللہ ﷺ کی خدمت میں لے کر حاضر ہوئے، اس کا مضمون یہ تھا، حاطب بن ابی بلتعہ کی طرف سے مشرکین مکہ کے چند آدمیوں کی طرف، اس میں انہوں نے رسول اللہ ﷺ کے بعض بھیدوں کی خبر دی تھی۔ رسول اللہ ﷺ نے فرمایا: ”اے حاطب! یہ کیا واقعہ ہے؟“ انہوں نے عرض کیا یا رسول اللہ! میرے بارے میں غلبت سے کام نہ لیجئے۔ میری حیثیت (مکہ میں) یہ تھی کہ قریش کے ساتھ میں نے رہنا سہنا اختیار کر لیا تھا، ان سے رشتہ ناطہ میرا کچھ بھی نہ تھا۔ آپ کے ساتھ جو دوسرے مہاجرین ہیں ان کی تو مکہ میں سب کی رشتہ داری ہے اور مکہ والے اسی وجہ سے ان کے عزیزوں کی اور ان کے مالوں کی حفاظت و حمایت کریں گے مگر مکہ والوں کے ساتھ میرا کوئی نسب تعلق نہیں ہے، اس لئے میں نے سوچا کہ ان پر کوئی احسان کر دوں جس سے اثر لے کر وہ میرے بھی عزیزوں کی مکہ میں حفاظت کریں۔ میں نے یہ کفر یا ارتداد کی وجہ سے ہرگز نہیں کیا ہے اور نہ اسلام کے بعد کفر سے خوش ہو کر۔ رسول اللہ ﷺ نے سن کر فرمایا: ”حاطب نے سچ کہا ہے۔“ حضرت عمرؓ نے کہا یا رسول اللہ! اجازت دیجئے میں اس منافق کا سراڑ ادوں، آپ ﷺ نے فرمایا: ”نہیں، یہ بدر کی لڑائی میں (مسلمانوں کے ساتھ مل کر) لڑے ہیں اور تمہیں معلوم نہیں، اللہ تعالیٰ مجاہدین بدر کے احوال (موت تک کے)

یَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ وَقَالَ: ((انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ، فَإِنَّ بِهَا طَعِينَةً وَمَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا)). فَانْطَلَقْنَا تَعَادِي خَيْلَنَا حَتَّى انْتَهَيْنَا إِلَى الرَّوْضَةِ، فَإِذَا نَحْنُ بِالطَّعِينَةِ فَقُلْنَا: أَخْرِجِي الْكِتَابَ. فَقَالَتْ: مَا مَعِيَ مِنْ كِتَابٍ. فَقُلْنَا: لَتُخْرِجِي الْكِتَابَ أَوْ تَلْقَيْنِ الثِّيَابَ. فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَاتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَا مِنْ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا حَاطِبُ! مَا هَذَا؟)) قَالَ: يَا رَسُولَ اللَّهِ! لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَكَانَ مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ بِمَكَّةَ، يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ آتِخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَمَا فَعَلْتُ كُفْرًا وَلَا أَزِيدًا وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ صَدَقَكُمْ)). قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! ذَعْنِي أَضْرِبْ عَنْقَ هَذَا الْمُنَافِقِ. قَالَ: ((إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُذَرِّكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدْ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ)). فَقَالَ سُفْيَانُ: وَأَيُّ إِسْنَادٍ هَذَا!

[طرافہ فی: ۳۰۸۱، ۳۹۸۳، ۴۲۷۴، ۴۸۹۰، پہلے ہی سے جانتا تھا، اور وہ خود ہی فرما چکا ہے: تم جو چاہو کرو میں تمہیں معاف کر چکا ہوں۔“ سفیان بن عیینہ نے کہا کہ حدیث کی یہ سند بھی کتنی عمدہ ترمذی: ۳۳۰۵]

تشریح: مضمون خط کا یہ تھا ”ابا بعد اقریش کے لوگو! تم کو معلوم رہے کہ نبی کریم ﷺ ایک جرار لشکر لئے ہوئے تمہارے سر پر آتے ہیں۔ اگر آپ اکیلے آئیں تو بھی اللہ آپ کی مدد کرے گا اور اپنا وعدہ پورا کرے گا، اب تم اپنا بچاؤ کرلو، والسلام۔“

حضرت عمر رضی اللہ عنہ نے قانون شرعی اور قانون سیاست کے مطابق رائے دی کہ جو کوئی اپنی قوم یا سلطنت کی خبر دشمنوں کو پہنچائے وہ مزائے موت کے قابل ہے لیکن نبی کریم ﷺ نے حضرت حاطب رضی اللہ عنہ کی نیت میں کوئی فتور نہیں دیکھا اور یہ بھی کہ وہ بدری صحابہ میں سے تھے جن کی جدوی لغزشوں کو اللہ تعالیٰ نے پہلے ہی معاف کر دیا ہے۔ اس لئے ان کی اس سیاسی غلطی کو نبی کریم ﷺ نے نظر انداز فرما دیا اور حضرت عمر رضی اللہ عنہ کی رائے کو پسند نہیں فرمایا۔ معلوم ہوا کہ ذمہ دار لوگوں کے بعض انفرادی یا اجتماعی معاملات ایسے بھی آ جاتے ہیں کہ ان میں سخت ترین غلطیوں کو بھی نظر انداز کر دینا ضروری ہو جاتا ہے۔ یہ بھی معلوم ہوا کہ فتویٰ دینے سے قبل معاملے کے ہر پہلو پر نظر ڈالنا ضروری ہے۔ جو لوگ بغیر غور و فکر کے سرسری طور پر فتویٰ دے دیتے ہیں بعض دفعہ ان کے ایسے فتوے بہت سے فسادات کے اسباب بن جاتے ہیں۔ خان کد اور مدینہ کے درمیان ایک گاؤں کا نام تھا۔ اس حدیث سے اہل بدر کی بھی فضیلت ثابت ہوئی کہ اللہ پاک نے ان کی جملہ لغزشوں کو معاف فرما دیا ہے۔

باب: قیدیوں کو کپڑے پہنانا

بَابُ الْكِسْوَةِ لِلْأَسَارَى

۳۰۰۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ أَتَى بِأَسَارَى، وَأَتَى بِالْعَبَّاسِ وَلَمْ يَكُنْ عَلَيْهِ ثَوْبٌ، فَنَظَرَ النَّبِيُّ ﷺ لَهُ قَمِيصًا فَوَجَدُوا قَمِيصَ عَبْدِ اللَّهِ بْنِ أَبِي يُقْدَرُ عَلَيْهِ، فَكَسَاهُ النَّبِيُّ ﷺ إِيَّاهُ، فَلَبِذَلِكَ نَزَعَ النَّبِيُّ ﷺ قَمِيصَهُ الَّذِي أَلْبَسَهُ. قَالَ ابْنُ عُيَيْنَةَ: كَانَتْ لَهُ عِنْدَ النَّبِيِّ ﷺ يَدٌ فَأَحَبَّ أَنْ يُكَافِئَهُ.

(۳۰۰۸) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ بدر کی لڑائی سے قیدی (مشرکین مکہ) لائے گئے۔ جن میں حضرت عباس (رضی اللہ عنہ) بھی تھے۔ ان کے بدن پر کوئی کپڑا نہیں تھا۔ نبی کریم ﷺ نے ان کے لئے قمیص تلاش کروائی۔ (وہ لمبے قد کے تھے) اس لئے عبد اللہ بن ابی (منافق) کی قمیص ہی ان کے بدن پر آسکی اور نبی اکرم ﷺ نے انہیں وہ قمیص پہنادی۔ نبی کریم ﷺ نے (عبد اللہ بن ابی کی موت کے بعد) اپنی قمیص اتار کر اسے پہنائی تھی۔ ابن عیینہ نے کہا کہ نبی کریم ﷺ پر جو اس کا احسان تھا، آنحضرت ﷺ نے چاہا کہ اسے ادا کر دیں۔ [راجع: ۱۲۷]

تشریح: نبی کریم ﷺ نے حضرت عباس رضی اللہ عنہ کو قمیص پہنائی جو کہ حالت کفر میں آپ ﷺ کی قید میں تھے۔ اس سے باب کا مقصد ثابت ہوا کہ قیدی کو ننگا رکھنے کی بجائے اسے مناسب کپڑے پہنانا ضروری ہیں۔ قیدیوں کے ساتھ ہر اخلاقی انسانی برتاؤ کرنا ضروری ہے۔ باب کا یہی ارشاد ہے۔ عبد اللہ بن ابی منافق کے حالات تفصیل سے بیان ہو چکے ہیں، یہ بھی ثابت ہوا کہ احسان کا بدلہ احسان سے ادا کرنا ضروری ہے۔

بَابُ فَضْلِ مَنْ أَسْلَمَ عَلَى

باب: اس شخص کی فضیلت جس کے ہاتھ پر کوئی

فَخَصَّ اسْلَامَ لَائِي

يَدِيهِ رَجُلٌ

تشریح: جس کی تبلیغی کوششوں سے کوئی انسان نیک راستے پر لگ جائے یا اسلام قبول کر لے، اس کی نیکی کا کیا ٹھکانا ہے، یہ صدقہ جاریہ ہے جس کا ثواب مرنے کے بعد بھی جاری رہتا ہے۔

۳۰۰۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِي حَازِمٍ، أَخْبَرَنِي سَهْلٌ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ: ((لَأُعْطِيَنَّ الرَّأْيَةَ غَدًا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ)). فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى فَعَدَّوْا كُلُّهُمْ يَرْجُوهُ فَقَالَ: ((أَيْنَ عَلِيٌّ؟)) فَقِيلَ: يَسْتَكْبِي عَيْنِيهِ، فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ، فَبَرَأَ كَأَن لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ فَقَالَ: أَتُؤَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا. فَقَالَ: ((انْفُذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ)). [راجع: ۲۹۴۲] [مسلم: ۶۲۲۳]

۳۰۰۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن بن محمد بن عبد اللہ بن عبد القاری نے بیان کیا، ان سے ابو حازم مسلم بن دینار نے بیان کیا، انہیں سہل بن سعد انصاری رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ نے خیبر کی لڑائی کے دن فرمایا: ”کل میں ایسے شخص کے ہاتھ میں اسلامی جھنڈا دوں گا جس کے ہاتھ پر اسلامی فتح حاصل ہوگی، جو اللہ اور اس کے رسول سے محبت رکھتا ہے اور جس سے اللہ اور اس کا رسول بھی محبت رکھتے ہیں۔“ رات بھر سب صحابہ کے ذہن میں یہی خیال رہا کہ دیکھئے کہ کسے جھنڈا ملتا ہے۔ جب صبح ہوئی تو ہر شخص امیدوار تھا، لیکن آنحضرت ﷺ نے دریافت فرمایا: ”علی کہاں ہیں؟“ عرض کیا گیا کہ ان کی آنکھوں میں درد ہو گیا ہے۔ آنحضرت ﷺ نے اپنا مبارک تھوک ان کی آنکھوں میں لگا دیا۔ اور اس سے انہیں صحت ہو گئی، کسی قسم کی بھی تکلیف باقی نہ رہی۔ پھر آپ ﷺ نے انہیں کو جھنڈا عطا فرمایا۔ علی رضی اللہ عنہ نے کہا کہ کیا میں ان لوگوں سے اس وقت تک نہ لڑوں جب تک یہ ہمارے ہی جیسے یعنی مسلمان نہ ہو جائیں۔ آنحضرت ﷺ نے انہیں ہدایت فرمائی: ”یوں ہی چلا جا۔ جب ان کی سرحد میں اترے تو انہیں اسلام کی دعوت دینا اور انہیں بتانا کہ (اسلام کے ناطے) ان پر کون کون سے کام ضروری ہیں۔ اللہ کی قسم! اگر تمہارے ذریعہ اللہ ایک شخص کو بھی مسلمان کر دے تو یہ تمہارے لئے سرخ اونٹوں سے بہتر ہے۔“

تشریح: نبی کریم ﷺ نے حضرت علی رضی اللہ عنہ کو ہدایت فرمائی کہ وہ لڑائی سے قبل دشمنوں کو اسلام کی تبلیغ کریں، ان کو راہ ہدایت پیش کریں اور جہاں تک ممکن ہو لڑائی کی نوبت نہ آنے دیں۔ لڑائی مدافعت کے لئے آخری تدبیر ہے۔ بغیر لڑائی ہی اگر کوئی دشمن صلح جو ہو جائے یا اسلام ہی قبول کر لے تو یہ نیکی عند اللہ بہت ہی زیادہ قیمت رکھتی ہے۔ اس حدیث سے حضرت علی رضی اللہ عنہ کی فضیلت بھی ثابت ہوئی کہ اللہ نے جنگ خیبر کی فتح ان کے ہاتھ پر مقدر رکھی تھی۔

ترجمہ باب حدیث کے الفاظ ((خیر لك من ان يكون لك حمر النعم)) سے نکلتا ہے۔ سبحان اللہ! کسی شخص کو راہ پر لانا اور کفر سے ایمان پر لگانا کتنا بڑا اجر رکھتا ہے۔ مسلمانوں کو چاہیے کہ وعظ اور تعلیم اور تلقین میں کوشش طبع کرتے رہیں۔ کیونکہ یہ پیغمبروں کی میراث ہے اور چپ ہو کر بیٹھ رہنا اور زبان اور قلم کو روک لینا عالموں کے لئے غضب کی بات ہے۔ ہمارے زمانہ کے مولوی اور مشائخ جو گھروں میں آرام سے بیٹھ کر چرب لقموں پر

ہاتھ مارتے ہیں اور خلاف شرع کام دیکھ کر سکوت کرتے ہیں اور جاہلوں کو نصیحت نہیں کرتے، امراء اور دنیا داروں کی خوشامد میں غرق ہیں۔ یہ پیغمبر ﷺ کے سامنے قیامت کے دن کیا جواب دیں گے۔ اللہ تعالیٰ نے جو علم و فضل کی دولت عطا فرمائی اس کا شکر یہ بھی ہے کہ وعظ و نصیحت میں سرگرم رہیں اور تعلیم و تلقین کو اپنا وظیفہ بنالیں۔ دیہات کے مسلمانوں کو جو دینی مسائل اور اعتقاد سے ناواقف ہیں، ان کو واقف کرانیں اور ہر جگہ دعوت اسلام پہنچائیں۔ افسوس ہے کہ نصاریٰ تو اپنا باطل خیال یعنی تثلیث پھیلانے کے لئے ہر گاؤں ہر بستی اور راستے اور مجمع میں وعظ کہتے پھریں اور مسلمان بچے اعتقاد یعنی توحید پر ہو کر زبان بند رکھیں اور سچا دین پھیلانے میں کوئی کوشش نہ کریں۔ اگر بچے دین کے پھیلانے میں کوئی مصیبت پیش آئے تو اس کو عین سعادت اور برکت اور کامیابی سمجھنا چاہیے۔ دیکھو ہمارے پیغمبر ﷺ نے دعوت اسلام میں کیا کیا تکلیفیں اٹھائیں۔ زخمی ہوئے سر پھوٹا، دانت ٹوٹے، گالیاں کھائیں، یا اللہ! تیری راہ میں اگر ہم کو گالیاں پڑیں تو وہ عمدہ اور شیریں لقموں سے زیادہ ہم کو لذیذ ہیں۔ اور تیرا سچا دین پھیلانے میں اگر ہم مارے جائیں یا پیٹے جائیں تو وہ آن دنیا دار بادشاہوں کی خلعت اور سر فرازی سے کہیں بڑھ کر ہے۔ یا اللہ! مسلمانوں کی آنکھ کھول دے کہ وہ بھی اپنے پیارے پیغمبر کا دین پھیلانے میں جہد تن کوشش شروع کر دیں، گاؤں گاؤں وعظ کہتے پھریں۔ دین کی کتابیں اور رسالے چھپوا چھپوا کر مفت تقسیم کریں، آمین یا رب العالمین۔ (وحیدی)

الحمد للہ اس تبلیغی دورہ جموع کچھ میں جو حال ہی میں یہاں کے ۲۵ دیہات میں کیا گیا، بخاری شریف مترجم اردو کے تین سو سے زائد پارے اور نماز کی کتابیں دوسو اور کئی متفرق تبلیغی رسائل دوسو سے بھی زائد تعداد میں بطور تحائف و تبلیغ تقسیم کئے گئے۔ اللہ پاک قبول فرمائے۔ اور جملہ حصہ لینے والے حضرات کو اس کی بہتر سے بہتر جزائیں عطا کرے کتاب آج کے دور میں ایک ٹھوس تبلیغ ہے جس کے نتائج بہت دور رس ہو سکتے ہیں۔ وبالله التوفیق۔

بَابُ الْأَسَارَى فِي السَّلَاسِلِ باب: قیدیوں کو زنجیروں میں باندھنا

۳۰۱۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ)). [طرفة في: ۴۵۵۷]

(۳۰۱۰) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایسے لوگوں پر اللہ کو تعجب ہوگا، جو جنت میں بیڑیوں سمیت داخل ہوں گے۔“ (یعنی مسلمانوں نے کافروں کو پکڑ کر بیڑیوں میں قید کر دیا پھر وہ مسلمان ہو گئے تو اللہ تعالیٰ ان کو اسلام کی وجہ سے جنت میں داخل کر دے گا تو اللہ تعالیٰ ایسے لوگوں پر تعجب کریں گے کہ یہ لوگ اپنے کفر کی وجہ سے پابہ زنجیر ہوئے اور اسلام لا کر جنت میں داخل ہو گئے)۔

تشریح: لیکن بعد میں اسلام لائے اور فوراً ہی شہید ہو کر جنت میں داخل ہو گئے۔ یعنی اللہ نے ان لوگوں پر تعجب کیا جو بہشت میں داخل ہوں گے اور دنیا میں زنجیریں پہنتے تھے یعنی پہلے لڑائی میں قید ہو کر پابہ زنجیر آئے پھر خوشی سے مسلمان ہو گئے اور بہشت پائی۔ اس حدیث سے امام بخاری رحمہ اللہ نے قیدیوں کے لئے زنجیروں کا پہننا ثابت فرمایا۔ ”ای الذین اسروا فی الحرب وجاءہم المسلمون بالسلاسل فاسلموا وانہم المسلمون الذین اساروا فی ایدی الکفار مسلمین فیموتون او یقتلون علی هذه الحالة فیحشرون علیہا ویدخلون الجنة کذا فی الخیر البخاری۔“ عبارت ہذا کا خلاصہ مطلب وہی ہے جو اوپر بیان ہوا۔

بَابُ فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ يَهُودٍ يَانَصَارَى مُسْلِمَانِ هُوَ جَائِلٌ تَوَانِ كَ باب: یہود یا نصاریٰ مسلمان ہو جائیں تو ان کے

الْكِتَابَيْنِ

٣٠١١- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا صَالِحُ بْنُ حَيٍّ أَبُو
حَسَنٍ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ حَدَّثَنِي
أَبُو بَرْدَةَ، سَمِعَ أَبَاهُ، عَنِ النَّبِيِّ ﷺ قَالَ:
(ثَلَاثَةٌ يُتَوَنُّ أَجْرُهُمْ مَرَّتَيْنِ: الرَّجُلُ تَكُونُ
لَهُ الْأَمَةُ فَيُعَلِّمُهَا فَيُحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا
فَيُحْسِنُ أَدَبَهَا، ثُمَّ يُعْتِقُهَا فَيَتَزَوَّجَهَا، فَلَهُ
أَجْرَانِ، وَمُؤْمِنٌ أَهْلُ الْكِتَابِ الَّذِي كَانَ
مُؤْمِنًا، ثُمَّ آمَنَ بِالنَّبِيِّ ﷺ فَلَهُ أَجْرَانِ،
وَالْعَبْدُ الَّذِي يُؤَدِّي حَقَّ اللَّهِ وَيَتَصَحَّ
لِسَيِّدِهِ)). ثُمَّ قَالَ الشَّعْبِيُّ: وَأَعْطَيْتُكُمَا بَعِيرَ
شَيْءٍ وَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي أَهْوَنَ
مِنْهَا إِلَى الْمَدِينَةِ. [راجع: ٩٧]

تشریح: مقصد امام بخاری رحمہ اللہ کا یہ ہے کہ جنگ سے قبل یہود و نصاریٰ کو اسلام کی دعوت دی جائے اور ان کو یہ بشارت بھی پیش کی جائے کہ وہ اسلام قبول کر لیں گے تو ان کو دو گنا ثواب ملے گا۔ یعنی پہلے نبی پر ایمان لانا اور پھر اسلام قبول کر لینا، یہ دو گنے ثواب کا موجب ہوگا۔ بہر صورت لڑائی نہ ہوتو بہتر ہے۔

بَابُ أَهْلِ الدَّارِ يَسْتَوْنَ فَيُصَابُ

الْوُلْدَانُ وَالذَّرَارِيُّ

زخمی ہو جائیں تو پھر کچھ قباحۃ نہیں ہے

قرآن مجید کی سورۃ اعراف میں لفظ ﴿بَيِّنَاتٌ﴾ اور سورۃ نمل میں لفظ ﴿لَبَيِّنَاتٌ﴾ اور سورۃ نساء میں لفظ ﴿بَيِّنَاتٌ﴾ آیا ہے۔ ان سب لفظوں کا وہی مادہ ہے جو بیہتوں کا ہے۔ مراد سب سے رات کا وقت ہے۔

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ [الاعراف: ٤] لَيْلًا: ﴿لَيْسَتْهُ﴾ [النمل: ٤٩] لَيْلًا، ﴿بَيْتٌ﴾ [النساء: ٨١] لَيْلًا.

تشریح: ((بیوتون)) باب کی حدیث میں ہے امام بخاری رحمہ اللہ کی عادت ہے کہ جب کوئی لفظ اس حدیث میں آتا ہے جس کے مشتقات یا مواد قرآن مجید میں بھی ہوں تو قرآن شریف کے لفظوں کی بھی تفسیر کر دیتے ہیں۔ ان کی غرض یہ ہے کہ جو آدمی صحیح بخاری سمجھ کر پڑھے وہ قرآن کے الفاظ بھی بخوبی سمجھ لے۔ روایت میر انور گل اواء نامہ ص ۱۷۲، ۲۳ میل، ۱۷۱ اور درود اوانامہ احکام اواء ص ۱۷۲، ۲۳ میل، ۱۷۱ کے فاصلہ پر ہے۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

(۳۰۱۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے، ان سے ابن عباس رضی اللہ عنہما نے اور ان سے صعب بن جثامہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ مقام ابواء یا وذان میں میرے پاس سے گزرے تو آپ سے پوچھا گیا کہ مشرکین کے جس قبیلے پر شب خون مارا جائے گا کیا ان کی عورتوں اور بچوں کو بھی قتل کرنا درست ہوگا؟ آنحضرت ﷺ نے فرمایا ”وہ بھی انہیں میں سے ہیں“ اور میں نے آپ ﷺ سے سنا کہ آپ فرما رہے تھے ”اللہ اور اس رسول ﷺ کے سوا اور کسی کی چراگاہ نہیں ہے۔“

۳۰۱۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانٌ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ قَالَ: مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْوَاءِ أَوْ بِوَذَانَ وَسُئِلَ عَنْ أَهْلِ الدَّارِ يَبْتَغُونَ مِنَ الْمُشْرِكِينَ، فَيَصَابُ مِنْ نِسَائِهِمْ وَذُرَارِيهِمْ قَالَ: ((هُمْ مِنْهُمْ)). وَسَمِعْتُهُ يَقُولُ: ((لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ)). [مسلم: ۴۵۵۰، ۴۵۵۱، ابوداؤد: ۲۶۷۲، ترمذی: ۱۵۷۰، ابن

ماجہ: ۲۸۳۹]

(۳۰۱۳) (سابقہ سند کے ساتھ) زہری سے روایت ہے کہ انہوں نے عبید اللہ سے سنا بواسطہ ابن عباس رضی اللہ عنہما اور ان سے صعب بن جثامہ رضی اللہ عنہ نے بیان کیا، اور صرف ذراری (بچوں) کا ذکر کیا، سفیان نے کہا کہ عمرو ہم سے حدیث بیان کرتے تھے۔ ان سے ابن شہاب، نبی کریم ﷺ سے (سفیان نے) بیان کیا کہ پھر ہم نے حدیث خود زہری (ابن شہاب) سے سنی۔ انہوں نے بیان کیا کہ مجھے عبید اللہ نے خبر دی، انہیں ابن عباس رضی اللہ عنہما نے اور انہیں صعب نے بیان کیا کہ آنحضرت ﷺ نے فرمایا، (مشرکین کی عورتوں اور بچوں کے متعلق) ”وہ بھی انہیں میں سے ہیں۔“ (زہری کے واسطے سے) جس طرح عمرو نے بیان کیا تھا کہ (ہم من آبائہم) وہ انہیں کے باپ دادوں کی نسل ہیں۔ زہری نے خود ہم سے ان الفاظ کے ساتھ بیان نہیں کیا (یعنی ہم من آبائہم نہیں کہا بلکہ ہم منہم کہا)۔

۳۰۱۳۔ وَعَنِ الزُّهْرِيِّ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنَا الصَّعْبُ، فِي الذَّرَارِيِّ وَكَانَ عَمْرُو يُحَدِّثُنَا عَنْ ابْنِ شِهَابٍ، عَنِ النَّبِيِّ ﷺ فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ، قَالَ: ((هُمْ مِنْهُمْ)) وَلَمْ يَقُلْ كَمَا قَالَ عَمْرُو: ((هُمْ مِنْ آبَائِهِمْ)).

تشریح: اسلام کا حکم یہ ہے کہ لڑائی میں عورتوں بچوں یا بوڑھوں کو کوئی تکلیف نہ پہنچائی جائے۔ امام بخاری رحمہ اللہ یہاں یہ بتانا چاہتے ہیں کہ اگر رات کے وقت مسلمان ان پر حملہ آور ہوں تو ظاہر ہے کہ اندھیرے میں عورتوں بچوں کی تیز مشکل ہو جائے گی۔ اب اگر یہ قتل ہو جاتا ہے تو یہ کوئی گناہ نہیں ہوگا۔ شریعت کا مقصد صرف یہ ہے کہ قصداً اور ارادہ کر کے عورتوں، بچوں یا لڑائی وغیرہ سے عاجز بوڑھوں کو لڑائی میں کوئی تکلیف نہ پہنچائی جائے اور نہ انہیں قتل کیا جائے لیکن اگر حالت مجبوری ہو تو ظاہر ہے کہ اس کے بغیر کوئی چارہ کار نہیں۔

چراگاہ سے متعلق عربوں کا قاعدہ تھا، کہیں آباد اور سرسبز جنگل میں پہنچنے تو کتے کو اشارہ کرتے وہ بھونکتا جہاں تک اس کے بھونکنے کی آواز جاتی وہ جنگل بطور چراگاہ اپنے لئے محفوظ کر لیتے، کوئی دوسرا اپنا جانور اس میں نہ چرا سکتا۔ نبی کریم ﷺ نے یہ طریق جو سراسر ظلم ہے موقوف کیا اور فرمایا کہ محفوظ چراگاہ اللہ یا اس کے رسول ﷺ کا ہو سکتا ہے۔ اور امام یا حاکم بھی رسول کا قائم مقام ہے، دوسرے لوگ کوئی چراگاہ محفوظ نہیں کر سکتے، یہ اسلامی عہد کی

بات ہے۔ آج کل حکومتیں جہاد کا نام لے کر خود قطعات چھوڑ دیتی ہیں جو عام پبلک کے لئے ہوتی ہیں کہ وہ ان میں مقررہ ٹیکس ادا کر کے اپنے جانوروں کو چراتے ہیں۔ اسلام کی یہ اہم خوبی ہے کہ اس نے تمدنی، معاشرتی، اقتصادی، سیاسی زندگی کا ایک مکمل ترین ضابطہ حیات پیش کیا ہے۔ دین کامل کی یہی شان تھی۔ سچ ہے: ﴿وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (۳/ آل عمران: ۸۵) صدق اللہ تبارک و تعالیٰ۔

”قال النووي اطفالهم فيما يتعلق بالآخرة فيهم ثلاث مذاهب قال الاكثرون هم في النار تبع لآبائهم وتوقف طائفة والثالث وهو الصحيح انهم من اهل الجنة قاله الكرمانی۔“ (نوی) یعنی مشرکین کے بچوں کے بارے میں اکثر علما کا خیال ہے کہ وہ اپنے والدین کے تابع ہونے کی وجہ سے دوزخی ہیں۔ ایک جماعت اس میں توقف کرتی ہے اور تیسرا مذہب یہ ہے کہ وہ جتنی ہیں اور یہی صحیح ہے۔ واللہ اعلم۔

بَابُ قَتْلِ الصَّبِيَّانِ فِي الْحَرْبِ باب: جنگ میں بچوں کا قتل کرنا کیسا ہے؟

۳۰۱۴۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ امْرَأَةً وَجَدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ ﷺ مَقْتُولَةً، فَأَنْكَرَ النَّبِيُّ ﷺ قَتْلَ الصَّبِيَّانِ وَالنِّسَاءِ. [طرفة في: ۳۰۱۵] [مسلم: ۴۵۴۷]

۳۰۱۴۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم کو لیث نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ کے ایک غزوہ (غزوہ فتح) میں ایک عورت مقتول پائی گئی تو نبی کریم ﷺ نے عورتوں اور بچوں کے قتل پر انکار کا اظہار فرمایا۔

ابوداؤد: ۲۶۶۸، ترمذی: ۱۵۶۹

تشریح: جنگ میں قصداً عورتوں یا بچوں کا مارنا اسلام میں ناپسندیدہ کام ہے۔ صد افسوس کہ یہ نوٹ ایسے وقت میں لکھ رہا ہوں، کہ ملک بنگال مشرقی پاکستان میں خود مسلمانوں کے ہاتھوں مسلمان مرد، عورت، بچے بکریوں کی طرح ذبح کئے جا رہے ہیں۔ بنگالیوں اور بہاریوں اور پنجابیوں کے ناموں پر مسلمان اپنے ہی ہاتھوں سے اپنے اسلامی بھائیوں کی خون ریزی کر رہے ہیں۔ فلیک علی الاسلام من کان باکیا۔

بَابُ قَتْلِ النِّسَاءِ فِي الْحَرْبِ باب: جنگ میں عورتوں کا قتل کرنا کیسا ہے؟

۳۰۱۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: وَجَدْتُ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَهَنَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ. [راجع: ۳۰۱] [مسلم: ۴۵۴۸]

۳۰۱۵۔ ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ میں نے ابواسامہ سے پوچھا، کیا عبد اللہ نے آپ سے یہ حدیث بیان کی ہے کہ ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ ایک عورت رسول اللہ ﷺ کے زمانہ میں کسی غزوے میں مقتول پائی گئی تو نبی کریم ﷺ نے عورتوں اور بچوں کے قتل سے منع فرمایا۔ (تو انہوں نے اس کا اقرار کیا)۔

تشریح: ابواسامہ کا جواب امام بخاری رحمہ اللہ کی روایت میں مذکور نہیں ہے لیکن اسحاق بن راہویہ نے اپنی مسند میں یہ حدیث نکالی اس میں صاف مذکور ہے کہ ابواسامہ نے اقرار کیا ہاں! (وحیدی)

باب: اللہ کے عذاب (آگ) سے کسی کو عذاب

بَاب: لَا يُعَذَّبُ بِعَذَابِ اللَّهِ

نہ دینا

(۳۰۱۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے بکیر نے، ان سے سلیمان بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ہمیں ایک مہم پر روانہ فرمایا اور یہ ہدایات فرمائی کہ ”اگر تمہیں فلاں اور فلاں مل جائیں تو انہیں آگ میں جلا دینا۔“ پھر جب ہم نے روانگی کا ارادہ کیا تو رسول اللہ ﷺ نے فرمایا: ”میں نے تمہیں حکم دیا تھا کہ فلاں اور فلاں کو جلا دینا۔ لیکن آگ ایک ایسی چیز ہے جس کی سزا صرف اللہ تعالیٰ ہی دے سکتا ہے۔ اس لئے اگر وہ تمہیں ملیں تو انہیں قتل کرنا۔“ (آگ میں نہ جلانا)۔

۳۰۱۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَغْتٍ فَقَالَ: ((إِنْ وَجَدْتُمْ فَلَانًا وَفَلَانًا فَأَحْرِقُوهُمَا بِالنَّارِ)) ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: ((إِنِّي أَمَرْتُكُمْ أَنْ تَحْرِقُوا فَلَانًا وَفَلَانًا، وَإِنَّ النَّارَ لَا يُعَذَّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا)). [راجع: ۲۹۵۴]

تشریح: بعض صحابہ رضی اللہ عنہم نے اس کو مطلقاً منع جانا ہے گو بطور قصاص کے ہو، بعض نے جائز رکھا ہے جیسے حضرت علی اور حضرت خالد بن ولید رضی اللہ عنہما سے منقول ہے۔ مہلب نے کہا یہ امر امتحان تحریمی نہیں، بلکہ بطور تواضع کے ہے۔ ہمارے زمانہ میں تو آلات حرب توپ اور بندوق اور ڈاکنا میٹ تار پیڈ وغیرہ سب انگاریں انگار ہیں اور چونکہ کافروں نے ان کا استعمال شروع کر دیا ہے، لہذا مسلمانوں کو بھی ان کا استعمال درست ہے۔ (وحیدی) مترجم کے خیال ناقص میں ان جدید ہتھیاروں کا استعمال امر دیگر ہے اور مطلق آگ میں جلانا امر دیگر ہے جسے شرعاً و اخلاقاً پسند نہیں کیا جاسکتا۔

(۳۰۱۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ایوب نے، ان سے عکرمہ نے کہ علی رضی اللہ عنہ نے ایک قوم کو (جو) عبد اللہ بن سبا کی متبع تھی اور حضرت علی رضی اللہ عنہ کو اپنا خدا کہتی تھی) جلا دینا تھا۔ جب یہ خبر حضرت عبد اللہ بن عباس رضی اللہ عنہما کو ملی تو آپ نے کہا کہ اگر میں ہوتا تو کبھی نہ جلاتا کیونکہ نبی کریم ﷺ نے فرمایا ہے کہ ”اللہ کے عذاب کی سزا کسی کو نہ دو۔“ البتہ میں انہیں قتل ضرور کرتا کیونکہ نبی کریم ﷺ نے فرمایا ہے: ”جو شخص اپنا دین تبدیل کر دے اسے قتل کر دو۔“

۳۰۱۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، أَنَّ عَلِيًّا حَرَّقَ قَوْمًا، فَلَبَّغَ ابْنُ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أَحْرِقْهُمْ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا يُعَذَّبُ بِعَذَابِ اللَّهِ)). وَاقْتَلَتْهُمْ كَمَا قَالَ النَّبِيُّ ﷺ: ((مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ)). [طرفة في: ۶۹۲۲] [ابوداود: ۴۳۵۱، ترمذی: ۱۴۵۸، نسائی: ۴۰۷۱، ابن ماجہ: ۲۵۲۵]

تشریح: یہ لوگ سہایہ تھے۔ عبد اللہ بن سبا یہودی کے تابعدار جو مسلمانوں کو خراب کر ڈالنے کے لئے بظاہر مسلمان ہو گیا تھا اور اندر سے کافر تھا۔ اس مردود نے اپنے تابعداروں کو یہ تعلیم کی تھی کہ حضرت علی رضی اللہ عنہ معاذ اللہ آدمی نہیں ہیں بلکہ خدا ہیں۔ بعض کہتے ہیں کہ یہ بتوں کی پرستش کرتے تھے۔ رافضیوں میں ایک فرقہ نصیری ہے جو حضرت علی رضی اللہ عنہ کو خدائے بزرگ اور امام جعفر صادق کو خدائے خورد کہتا ہے۔ لا حول ولا قوة الا باللہ (وحیدی)

باب: (اللہ تعالیٰ کا سورہ محمد میں فرمان) کہ
”قیدیوں کو مفت احسان رکھ کر چھوڑ دو یا فدیہ لے
کر یہاں تک کہ لڑائی اپنے ہتھیار رکھ دے“

**بَابُ قَوْلِهِ: ﴿فَإِمَّا مَنَّا بَعْدَ وَإِمَّا
فِدَاءً حَتَّى تَضَعَ الْحَرْبُ
أُوزَارَهَا﴾ [محمد: ٤]**

اس باب میں ثمامہ کی حدیث ہے اور اللہ تعالیٰ کا ارشاد کہ ”نبی کے لئے
مناسب نہیں کہ قیدی اپنے پاس رکھے۔ جب تک کافروں کا اچھی طرح
خون نہ بہا لیا جا (یعنی زمین میں غالب آجائیں) تم تو دنیا کے مال چاہتے
ہو۔“

فِيهِ حَدِيثُ ثُمَامَةَ، وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿مَنْ
كَانَ لِيَبِيٍّ أَنْ تَكُونَ لَهُ أَسْرَى حَتَّى يُفْخِنَ فِي
الْأَرْضِ﴾ يَغْنِي يَغْلِبُ فِي الْأَرْضِ ﴿تُرِيدُونَ
عَرَضَ الدُّنْيَا﴾. الْآيَةُ. [الأنفال: ٦٧]

تشریح: پوری آیت یوں ہے۔ جب تم کافروں کو خوب قتل کر چکو (ان کا زور توڑ دو) اب قیدیوں کے باب میں تم کو اختیار ہے خواہ احسان رکھ کر چھوڑ
دو خواہ فدیہ لے کر بعض سلف کہتے ہیں کہ یہ آیت منسوخ ہے اس آیت سے: ﴿فَاَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾ (٩/التوبة: ٥) اور اکثر
یہ کہتے ہیں کہ منسوخ نہیں ہے۔ اب ان میں بعض یوں کہتے ہیں کہ قیدیوں کا قتل کرنا درست نہیں یا مفت چھوڑ دیئے جائیں یا فدیہ لے کر۔ لیکن جمہور علما
کا یہ قول ہے کہ امام کو تین باتوں میں اختیار ہے۔ جیسا مناسب سمجھے ویسا کرے، یا قیدیوں کو قتل کرے یا فدیہ لے کر چھوڑ دے۔ یا مفت احسان رکھ کر
چھوڑ دے۔ (وحیدی)

”يقول الجمهور في اسرى الكفرة من الرجال الى الامام يفعل ما هو الا حفظ للاسلام والمسلمين.“ (فتح) یعنی کافر
قیدیوں کے بارے میں امام جس میں اسلام اور مسلمانوں کا فائدہ دیکھے وہ کام کرے۔ جمہور کا یہی قول ہے۔ ثمامہ کی حدیث کو امام بخاری رحمہ اللہ نے کئی
جگہ نقل فرمایا، اس نے نبی کریم ﷺ سے عرض کیا تھا کہ اگر آپ مجھ کو مار ڈالیں گے تو میرے خون کا بدلہ دوسرے لوگ لیں گے۔ اگر احسان رکھ کر چھوڑ
دیں گے تو میں شکر گزار رہوں گا۔ اگر آپ روپیہ چاہتے ہیں تو جتنا درکار ہو حاضر ہے، نبی کریم ﷺ نے ثمامہ کے بیان پر سکوت فرمایا، تو معلوم ہوا کہ
قیدی کا قتل بھی درست ہے مگر بعد میں ثمامہ مسلمان ہو گئے تھے۔

باب: اگر کوئی مسلمان کافر کی قید میں ہو تو اس کا
خون کرنا یا کافروں سے دغا اور فریب کر کے اپنے
تئیں چھڑالینا جائز ہے

**بَابُ: هَلْ لِلْأَسِيرِ أَنْ يَقْتُلَ
وَيَخْدَعَ الَّذِينَ أَسْرَوْهُ حَتَّى
يَنْجُو مِنَ الْكُفْرَةِ**

اس باب میں مسور بن مخرمہ رضی اللہ عنہ کی حدیث ہے آنحضرت ﷺ سے۔

فِيهِ الْمُسَوَّرُ عَنِ النَّبِيِّ ﷺ. [راجع: ٢٧٣١،

٢٧٣٢]

باب: اگر کوئی مشرک کسی مسلمان کو آگ سے

بَابُ: إِذَا حَرَّقَ الْمُشْرِكُ

جلادے تو کیا اسے بھی بدلہ میں جلایا جاسکتا ہے؟

الْمُسْلِمَ هَلْ يُحَرَّقُ

٣٠١٨۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا (٣٠١٨) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب بن خالد نے
وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ بِيَانِ كَيْسَانَ، عَنْ أَيُّوبَ سَخْيَانِي، عَنْ ابْنِ أَبِي قَلَابَةَ، عَنْ ابْنِ

((قَرَصَتْ نَمْلَةً نَبِيًّا مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قَرَصَتْكَ نَمْلَةً أُحْرِقْتَ أُمَّةٌ مِنَ الْأُمَمِ تَسْبُحُ اللَّهَ)). [طرفہ فی: ۳۳۱۹] [مسلم: ۵۸۴۹، ابوداؤد: ۵۲۶۶، نسائی: ۴۳۶۹، ابن ماجہ: ۳۲۲۵]

موسیٰ علیہ السلام کو کاٹ لیا تھا۔ تو ان کے حکم سے چیونٹیوں کے سارے گھر جلا دیے گئے۔ اس پر اللہ تعالیٰ نے ان کے پاس وحی بھیجی کہ اگر تمہیں ایک چیونٹی نے کاٹ لیا تھا تو تم نے ایک ایسی خلقت کو جلا کر خاک کر دیا جو اللہ کی تسبیح کرتی تھی۔“

تشریح: کہتے ہیں کہ یہ پیغمبر ایک ایسی ہستی پر سے گزرے جس کو اللہ پاک نے بالکل تباہ کر دیا تھا۔ انہوں نے عرض کیا پروردگار! اس ہستی میں تو قصور بے قصور ہر طرح کے لوگ، بڑے، بچے، جانور سب ہی تھے، تو نے سب کو ہلاک کر دیا۔ پھر ایک درخت کے تلے اترے، ایک چیونٹی نے ان کو کاٹ لیا، انہوں نے غصہ ہو کر چیونٹیوں کا سارا بل جلا دیا۔ تب اللہ تعالیٰ نے ان کے معروضہ کا جواب ادا کیا کہ تو نے کیوں بے قصور چیونٹیوں کو ہلاک کر دیا۔ امام بخاری رحمہ اللہ نے اس حدیث سے یہ نکالا کہ آگ سے عذاب کرنا درست ہے، جیسے ان پیغمبر نے کیا۔ قسطلانی نے کہا اس حدیث سے دلیل لی اس نے جو مودی جانور کا جلانا جائز سمجھتا ہے۔ اور ہماری شریعت میں تو چیونٹی اور شہد کی مکھی کو مار ڈالنے کی ممانعت ہے۔ (جدیدی)

باب: (حربی کافروں کے) گھروں اور باغوں کو جلانا

۳۰۲۰۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ: قَالَ جَرِيرٌ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ)). وَكَانَ بَيْنَا فِي خَتْمٍ يُسَمَّى الْكَعْبَةَ الْيَمَانِيَّةَ قَالَ: فَأَنْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَخْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ قَالَ: وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: ((اللَّهُمَّ قَبْلَهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا)). فَأَنْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ بِخَبَرِهِ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهُ جَمَلٌ أَجُوفٌ أَوْ أَجْرَبٌ. قَالَ: فَبَارَكَ فِي خَيْلِ أَخْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [أطرافہ فی: ۳۰۳۶، ۳۰۸۶، ۳۸۲۳]

۳۰۲۰۔ ہم سے مسدد نے بیان کیا، کہا کہ ہم سے یحییٰ قطان نے بیان کیا، ان سے اسماعیل نے بیان کیا، کہا مجھ سے قیس بن ابی حازم نے بیان کیا، کہا کہ مجھ سے جریر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ مجھ سے رسول اللہ ﷺ نے فرمایا ”ذوالخلصہ کو (برباد کر کے) مجھے راحت کیوں نہیں دے دیتے۔“ یہ ذوالخلصہ قبیلہ خثعم کا ایک بت خانہ تھا اور اسے کعبۃ الیمانیہ کہتے تھے۔ انہوں نے بیان کیا کہ پھر میں قبیلہ جس کے ایک سو پچاس سواروں کو لے کر چلا۔ یہ سب حضرات بڑے اچھے گھوڑ سوار تھے۔ لیکن میں گھوڑے کی سواری اچھی طرح نہیں کر پاتا تھا۔ آنحضرت ﷺ نے میرے سینے پر (اپنے ہاتھ سے) مارا، میں نے انگشت ہائے مبارک کا نشان اپنے سینے پر دیکھا۔ فرمایا: ”اے اللہ! گھوڑے کی پشت پر اسے ثبات قدمی عطا فرما اور اسے دوسروں کو ہدایت کی راہ دکھانے والا اور خود ہدایت یافتہ بنا۔“ اس کے بعد جریر رضی اللہ عنہ روانہ ہوئے، اور ذوالخلصہ کی عمارت کو گرا کر اس میں آگ لگا دی۔ پھر رسول اللہ ﷺ کو اس کی خبر بھجوائی۔ جریر رضی اللہ عنہ کے قاصد (ابو اراطۃ حصین بن ربیعہ) نے خدمت نبوی میں حاضر ہو کر عرض کیا، اس ذات کی قسم! جس نے آپ ﷺ کو حق کے ساتھ مبعوث کیا ہے۔ میں اس وقت تک آپ کی خدمت میں حاضر نہیں ہوا،

جب تک ہم نے ذوالخلفہ کو ایک خالی پیٹ والے اونٹ کی طرح نہیں بنادیا، یا (انہوں نے کہا) خارش والے اونٹ کی طرح (مراد ویرانی سے ہے) جریر رضی اللہ عنہ نے بیان کیا کہ یہ سن کر آپ ﷺ نے قبیلہ احس کے سواروں اور قبیلہ کے تمام لوگوں کے لئے پانچ مرتبہ برکتوں کی دعا فرمائی۔

تشریح: ذی الخلفہ نامی بت خانہ حربی کافروں کا مندر تھا، جہاں وہ جمع ہوتے، اور اسلام کی نہ صرف توہین کرتے بلکہ اسلام اور مسلمانوں کو مٹانے کی مختلف تدابیر سوچا کرتے تھے۔ اس لئے نبی کریم ﷺ نے اسے ختم کر کر ایک فساد کے مرکز کو ختم کر دیا تاکہ عام مسلمان سکون حاصل کر سکیں۔ ذی کافروں کے عبادت خانے مسلمانوں کی حفاظت میں آجاتے ہیں۔ لہذا ان کے لئے ہر دور میں اسلامی سربراہوں نے بڑے بڑے اوقاف مقرر کیے ہیں اور ان کی حفاظت کو اپنا فرض سمجھا ہے جیسا کہ تاریخ شاہد ہے۔ باب اور حدیث میں مطابقت ظاہر ہے۔

۳۰۲۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَرَّقَ النَّبِيُّ ﷺ نَخْلَ بَنِي النَّضِيرِ. [راجع: ۲۳۲۶] [مسلم: ۴۵۵۳]

۳۰۲۱۔ ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، انہیں موسیٰ بن عقبہ نے، انہیں نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے (یہود) بنو نضیر کے کھجور کے باغات جلاوادیئے تھے۔

تشریح: حالات جنگ مختلف ہوتے ہیں۔ بعض دفعہ جنگی ضروریات کے تحت دشمنوں کے کھیتوں اور باغات کو بھی جلاتا پڑتا ہے۔ ورنہ ویسے عام حالات میں کھیتوں اور باغوں کو جلاتا بہتر نہیں ہے۔

بَابُ قَتْلِ النَّائِمِ الْمُشْرِكِ (حربی) مشرک سو رہا ہو تو اس کا مار ڈالنا

درست ہے

تشریح: یہ جب کہ اس کو دعوت اسلام پہنچ چکی ہو اور وہ کفر و شرک پر اڑا رہا ہے یا اس کے ایمان لانے سے مایوسی ہو چکی ہو جیسے ابورافع یہودی تھا، جو کعب بن اشرف کی طرح پیغمبر ﷺ کو ستاتا تھا، آپ کی ہجو کرتا اور مشرکین کو آپ سے لڑنے کے لئے برا بھانتے کرتا۔

۳۰۲۲۔ حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، حَدَّثَنَا أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطًا مِنَ الْأَنْصَارِ إِلَى أَبِي رَافِعٍ لِيَقْتُلُوهُ، فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ قَالَ: فَدَخَلْتُ فِي مَرْبِطِ دَوَابِّ لَهُمْ، قَالَ: وَأَغْلَقُوا بَابَ الْحِصْنِ، ثُمَّ إِنَّهُمْ فَقَدُوا جِمَارًا لَهُمْ، فَخَرَجُوا يَطْلُبُونَهُ، فَخَرَجْتُ

۳۰۲۲۔ ہم سے علی بن مسلم نے بیان کیا، کہا ہم سے یحییٰ بن زکریا بن ابی زائدہ نے، ان سے ابی اسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے انصار کے چند آدمیوں کو ابورافع (یہودی) کو قتل کرنے کے لئے بھیجا، ان میں سے ایک صاحب (عبداللہ بن تھیک رضی اللہ عنہ) آگے چل کر اس کے قلعہ کے اندر داخل ہو گئے۔ انہوں نے بیان کیا کہ اندر جانے کی بعد میں اس مکان میں گھس گیا، جہاں ان کے جانور بندھا کرتے تھے۔ بیان کیا کہ انہوں نے قلعہ کا دروازہ بند کر لیا، لیکن اتفاق کہ ان کا ایک گدھا ان کے مویشیوں میں سے گم تھا۔ اس لئے وہ اسے تلاش کرنے کے لئے باہر نکلے۔

(اس خیال سے کہ کہیں پکڑا نہ جاؤں) نکلنے والوں کے ساتھ میں بھی باہر آ گیا، تاکہ ان پر یہ ظاہر کر دوں کہ میں بھی تلاش کرنے والوں میں شامل ہوں، آخر گدھا انہیں مل گیا، وہ پھر اندر آ گئے۔ میں بھی ان کے ساتھ اندر آ گیا اور انہوں نے قلعہ کا دروازہ بند کر لیا، رات کا وقت تھا، کنجیوں کا گچھا انہوں نے ایک ایسے طاق میں رکھا، جسے میں نے دیکھ لیا تھا، جب وہ سب سو گئے تو میں نے چابیوں کا گچھا اٹھایا اور دروازہ کھول کر ابورافع کے پاس پہنچا۔ میں نے اسے آواز دی۔ ابورافع! اس نے جواب دیا اور میں فوراً اس کی آواز کی طرف بڑھا اور اس پر وار کر بیٹھا۔ وہ چیخنے لگا تو میں باہر چلا آیا۔ اس کے پاس سے واپس آ کر میں پھر اس کے کمرہ میں داخل ہوا، گویا میں اس کی مدد کو پہنچا تھا۔ میں نے پھر آواز دی، ابورافع! اس مرتبہ میں نے اپنی آواز بدل لی تھی، اس نے کہا کہ کیا کر رہا ہے؟ تیری ماں برباد ہو۔ میں نے پوچھا، کیا بات پیش آئی؟ وہ کہنے لگا، نہ معلوم کون شخص میرے کمرے میں آ گیا اور مجھ پر حملہ کر بیٹھا ہے، انہوں نے کہا کہ اب کی بار میں نے اپنی تلوار اس کے پیٹ پر رکھ کر اتنی زور سے دبا لی کہ اس کی ہڈیوں میں اتر گئی، جب میں اس کے کمرے سے نکلا تو بہت دہشت میں تھا۔ پھر قلعہ کی ایک سیڑھی پر میں آیا تاکہ اس سے نیچے اتر جاؤں مگر میں اس پر سے گر گیا، اور میرے پاؤں میں موج آ گئی، پھر جب میں اپنے ساتھیوں کے پاس آیا تو میں نے ان سے کہا کہ میں تو اس وقت تک یہاں سے نہیں جاؤں گا جب تک اس کی موت کا اعلان خود نہ سن لوں۔ چنانچہ میں وہیں ٹھہر گیا۔ اور میں نے رونے والی عورتوں سے ابورافع حجاز کے سوداگر کی موت کا اعلان بلند آواز سے سنا۔ انہوں نے کہا کہ پھر میں وہاں سے اٹھا، اور مجھے اس وقت کچھ بھی درد معلوم نہیں ہوا، پھر ہم نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ اور آپ ﷺ کو اس کی بشارت دی۔

فَإِنَّمَا خَرَجَ أُرِيهِمْ أَنِّي أَطْلُبُهُ مَعَهُمْ، فَوَجَدُوا الْحِمَارَ، فَدَخَلُوا وَدَخَلْتُ، وَأَغْلَقُوا بَابَ الْحِصْنِ لَيْلًا، فَوَضَعُوا الْمِفَاتِيحَ فِي كُوَّةٍ حَيْثُ أَرَاهَا، فَلَمَّا نَامُوا أَخَذْتُ الْمِفَاتِيحَ، فَفَتَحْتُ بَابَ الْحِصْنِ ثُمَّ دَخَلْتُ عَلَيْهِ فَقُلْتُ: يَا أَبَا رَافِعٍ! فَأَجَابَنِي، فَتَعَمَّدْتُ الصَّوْتِ، فَضَرَبْتُهُ فَصَاحَ، فَخَرَجْتُ، ثُمَّ رَجَعْتُ كَأَنِّي مُغِيثٌ فَقُلْتُ: يَا أَبَا رَافِعٍ! وَغَيَّرْتُ صَوْتِي، فَقَالَ: مَا لَكَ لِأَمْكِ الْوَيْلِ قُلْتُ: مَا شَأْنُكَ؟ قَالَ: لَا أَذْرِي مَنْ دَخَلَ عَلَيَّ فَضَرَبَنِي. قَالَ: فَوَضَعْتُ سَيْفِي فِي بَطْنِي، ثُمَّ تَحَامَلْتُ عَلَيْهِ حَتَّى قَرَعَ الْعَظْمَ، ثُمَّ خَرَجْتُ وَأَنَا دَهْشٌ، فَأَتَيْتُ سُلَمًا لَهُمْ لِأَنْزِلَ مِنْهُ فَوَقَعْتُ فَوَيْثَتْ رَجُلِي، فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ: مَا أَنَا بِبَارِحٍ حَتَّى أَسْمَعَ الْوَاعِيَةَ، فَمَا بَرَحْتُ حَتَّى سَمِعْتُ نَعَايَا أَبِي رَافِعٍ تَاجِرُ أَهْلِ الْحِجَازِ. قَالَ: فَقُمْتُ وَمَا بِي قَلْبَةً حَتَّى أَتَيْنَا النَّبِيَّ ﷺ فَأَخْبَرْنَاهُ. اطرافه في: ١٤٠٤٠، ٤٠٣٩، ٤٠٣٨، ٣٠٢٣

(۳۰۲۳) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے بیان کیا، کہا ہم سے یحییٰ بن ابی زائدہ نے بیان کیا، ان سے ان کے والد نے، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے انصار کے چند آدمیوں کو ابورافع کے پاس

۳۰۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطًا

مِنَ الْأَنْصَارِ إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ (اسے قتل کرنے کے لئے) بھیجا تھا۔ چنانچہ رات میں عبداللہ بن عبید اللہ بن عتبہؓ کے قلعہ میں داخل ہوئے اور اسے سوتے ہوئے قتل کیا۔

ناتم۔ [راجع: ۳۰۲۲]

تشریح: عبداللہ بن ابی رافعؓ کی آواز پہنچتے تھے، وہاں اندھیرا چھایا ہوا تھا۔ انہوں نے یہ خیال کیا، ایسا نہ ہو میں اور کسی کو مار ڈالوں، اس لئے انہوں نے ابورافعؓ کو پکارا اور اس کی آواز پر ضرب لگائی۔ گو ابورافعؓ کو عبداللہ نے جگادیا مگر یہ جگانا صرف اس کی جگہ معلوم کرنے کیلئے تھا۔ ابورافعؓ وہیں پڑا رہا، تو گویا سوتا ہی رہا۔ اس لئے باب کی مطابقت حاصل ہوئی۔ بعض نے کہا کہ امام بخاریؒ نے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا، جس میں یہ صراحت ہے کہ عبداللہ بن ابی رافعؓ نے ابورافعؓ کو سوتے میں مارا۔ یہ ابورافعؓ (سالم بن ابی الحقیق یہودی) کافروں کو مسلمانوں پر جنگ کے لئے بھارتا اور ہر وقت فساد کرانے پر آمادہ رہتا تھا۔ اس لئے ملک میں قیام امن کے لئے اس کا قتل کرنا ضروری ہوا۔ اور اس طرح اللہ تعالیٰ نے اس ظالم کو نیست و نابود کر دیا۔

بَابُ لَا تَمْنُوا لِقَاءَ الْعَدُوِّ

باب: دشمن سے ملد بھیر ہونے کی آرزو نہ کرنا

۳۰۲۴۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، حَدَّثَنَا أَبُو عَاصِمٍ بْنُ يُونُسَ الْبِرْبُوعِيُّ، حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، كُنْتُ كَاتِبًا لَهُ قَالَ: كَتَبَ إِلَيَّ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى جِئْنَا خَرَجَ إِلَى الْحَرُورِيَّةِ فَقَرَأْتُهُ فَإِذَا فِيهِ: إِنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَظَرَ حَتَّى مَالَتْ الشَّمْسُ. [راجع: ۲۸۱۸]

۳۰۲۵۔ ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: ((أَيُّهَا النَّاسُ! لَا تَمْنُوا لِقَاءَ الْعَدُوِّ وَسَلُّوا اللَّهَ الْعَاقِبَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ)) ثُمَّ قَالَ: ((اللَّهُمَّ مُزِلْ الْكِتَابَ وَمُجَرِّ السَّحَابِ وَهَارِمِ الْأَحْزَابِ أَهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ)). وَقَالَ مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ قَالَ: كُنْتُ كَاتِبًا لِعُمَرَ بْنِ عَبْدِ اللَّهِ

۳۰۲۴۔ ہم سے یوسف بن موسیٰ نے بیان کیا، انہوں نے کہا ہم سے عاصم بن یوسف البربوعی نے بیان کیا، انہوں نے کہا کہ ہم سے اسحاق فزاری نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، کہ مجھ سے عمر بن عبید اللہ کے غلام سالم ابو النضر نے بیان کیا کہ میں عمر بن عبید اللہ کا فشی تھا۔ سالم نے بیان کیا کہ جب وہ خوارج سے لڑنے کے لئے روانہ ہوئی تو انہیں عبداللہ بن ابی اوفیؓ کا خط ملا۔ میں نے اسے پڑھا تو اس میں انہوں نے لکھا تھا کہ رسول کریم ﷺ نے ایک لڑائی کے موقع پر انتظار کیا، پھر جب سورج ڈھل گیا۔

۳۰۲۵۔ تو آپ ﷺ نے لوگوں کو خطاب کرتے ہوئے فرمایا ”اے لوگو! دشمن سے لڑائی بھرائی کی تمنا نہ کرو، بلکہ اللہ تعالیٰ سے سلامتی مانگو۔ ہاں! جب جنگ چھڑ جائے تو پھر صبر کئے رہو اور ڈٹ کر مقابلہ کرو اور جان لو کہ جنت تلواروں کے سایے میں ہے۔“ پھر آپ نے یوں دعا کی: ”اے اللہ! کتاب (قرآن) کے نازل فرمانے والے، اے بادلوں کے چلانے والے! اے احزاب (یعنی کافروں کی جماعتوں کو غزوہ خندق کے موقع پر) شکست دینے والے! ہمارے دشمن کو شکست دے اور ان کے مقابلے میں ہماری مدد کر۔“ اور موسیٰ بن عقبہ نے کہا کہ مجھ سے سالم ابو النضر نے بیان

فَاتَاهُ كِتَابُ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَمْنُوا لِقَاءَ الْعَدُوِّ)). [راجع: ۲۸۱۸]

کیا کہ میں عمر بن عبد اللہ کا منشی تھا۔ ان کے پاس حضرت عبد اللہ بن ابی اوفی رضی اللہ عنہ کا خط آیا کہ رسول کریم ﷺ نے فرمایا تھا ”دشمن سے لڑائی لڑنے کی تمنا نہ کرو۔“

۳۰۲۶۔ وَقَالَ أَبُو عَامِرٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَمْنُوا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا)).

ابو الزناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”دشمن سے لڑنے بھڑنے کی تمنا نہ کرو، ہاں! اگر جنگ شروع ہی ہو جائے تو پھر صبر سے کام لو۔“

[مسلم: ۴۵۴۱]

تشریح: باب اور حدیث کا منشا ظاہر ہے کہ دشمن سے برسر پیکار رہنے کی کوشش کوئی اچھی چیز نہیں ہے۔ صلح معافی، امن و امان بہر حال ضروری ہیں۔ اس لئے کبھی بھی خواہ مخواہ جنگ نہ چھیڑی جائے نہ اس کے لئے آرزو کی جائے۔ ہاں جب سر سے پانی گزر جائے اور جنگ بغیر کوئی چارہ کار نہ ہو تو پھر صبر و استقامت کے ساتھ پوری قوت سے دشمن کا مقابلہ کرنا ضروری ہے۔

بَابُ: الْحَرْبُ خُدْعَةٌ

باب: لڑائی مکر و فریب کا نام ہے

تشریح: یعنی لڑائی میں مکر اور تدبیر ضروری ہے اس کا یہ مطلب نہیں کہ عہد توڑ دے یا دعا بازی کرے وہ تو حرام ہے۔ غزوہ خندق میں مسلمانوں کے خلاف یہود اور قریش اور غطفان سب متفق ہو گئے تھے، نبی کریم ﷺ نے نعیم بن مسعود رضی اللہ عنہ کو بھیج کر ان میں نا اتفاقی کرا دی، اس وقت آپ ﷺ نے یہ فرمایا کہ لڑائی مکر اور فریب ہی کا نام ہے۔ یعنی اس میں داؤ کرنا اور دشمن کو دھوکا دینا ضروری ہے۔ (وحیدی)

۳۰۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((هَلَكَ كِسْرَى نَمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ، وَفَيْصَرُ لَيْهَلِكَنَّ نَمَّ لَا يَكُونُ فَيْصَرُ بَعْدَهُ، وَلَقَسَمَنَ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ)). [اطرافہ فی: ۳۱۲۰، ۳۶۱۸، ۶۶۳۰] [مسلم: ۷۳۲۹]

۳۰۲۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((هَلَكَ كِسْرَى نَمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ، وَفَيْصَرُ لَيْهَلِكَنَّ نَمَّ لَا يَكُونُ فَيْصَرُ بَعْدَهُ، وَلَقَسَمَنَ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ)). [اطرافہ فی: ۳۱۲۰، ۳۶۱۸، ۶۶۳۰]

ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کسری (ایران کا بادشاہ) برباد و ہلاک ہو گیا، اب اس کے بعد کوئی کسری نہیں آئے گا۔ اور قیصر (روم کا بادشاہ) بھی ہلاک و برباد ہو گیا، اور اس کے بعد (شام میں) کوئی قیصر باقی نہیں رہ جائے گا۔ اور ان کے خزانے اللہ کے راستے میں تقسیم ہوں گے۔“

[۳۱۲۰، ۳۶۱۸، ۶۶۳۰] [مسلم: ۷۳۲۹]

۳۰۲۸۔ وَسَمِيَ الْحَرْبُ: الْخُدْعَةُ.

۳۰۲۸) اور آپ ﷺ نے لڑائی کو مکر اور فریب فرمایا۔

تشریح: اس زمانے میں روم اور ایران میں مستحکم حکومتیں قائم تھیں۔ ایرانی بادشاہ کو لفظ کسری سے اور رومی بادشاہ کو لفظ قیصر سے لقب کرتے تھے۔ ان ملکوں میں بادشاہوں کو خدا کے درجے میں سمجھا جاتا اور رعایا ان کی پرستش کیا کرتی تھی۔ آخر اسلام ایسے ہی مظالم اور انسانی دکھوں کو ختم کرنے آیا۔ اور اس نے لا الہ الا اللہ کا نعرہ بلند کیا کہ حقیقی بادشاہ صرف ایک اللہ رب العالمین ہے، دنیا میں بادشاہی کا غرور رکھنے والے اور رعایا کا خون چوسنے والے لوگ جھوٹے مکار ہیں۔ آخر ایسے مظالم کا ہمیشہ کے لئے ہر دو ملکوں سے خاتمہ ہو گیا اور عہد خلافت میں ہر دو ملکوں میں اسلامی پرچم لہرانے لگا۔ جس کے نیچے لوگوں نے سکھ اور ارمینیاں کا سانس لیا اور یہ ظالمانہ شاہیت ہر دو ملکوں سے نیست و نابود ہو گئی۔

۳۰۲۹۔ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَصْرَمَ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعَ النَّبِيَّ ﷺ ((الْحَرْبُ خُدْعَةٌ)) قَالَ أَبُو عَبْدِ اللَّهِ: أَبُو بَكْرٍ هُوَ بَوْرُ بْنُ أَصْرَمَ. (طرفہ فی: ۳۰۲۹) [مسلم: ۴۵۴۰]

۳۰۲۹) ہم سے ابو بکر بن اصرم نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہم کو معمر بن خردی، انہیں ہمام بن منبہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”لڑائی کیا ہے؟ ایک چال ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ ابو بکر ان کا نام بوز بن اصرام ہے۔

۳۰۳۰۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْحَرْبُ خُدْعَةٌ)). (راجع: ۳۰۲۸)

۳۰۳۰) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، انہیں عمرو نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا تھا: ”جنگ تو ایک چال بازی کا نام ہے۔“

تشریح: مطلب یہ کہ جو فریق جنگ میں چستی چالاکی سے کام لے گا، جنگ کا پانسہ اس کے ہاتھ میں ہوگا۔ پس مسلمانوں کو ایسے موقع پر بہت زیادہ ہوشیاری کی ضرورت ہے جنگ میں چستی چالاکی بہر صورت ضروری ہے اور اسی شکل میں اللہ کی مدد شامل حال ہوتی ہے۔

بَابُ الْكُذْبِ فِي الْحَرْبِ باب: جنگ میں جھوٹ بولنا (مصلحت کیلئے)

درست ہے

تشریح: ترمذی کی روایت میں ہے کہ تین جگہ جھوٹ بولنا درست ہے مرد کا اپنی بیوی سے اس کو راضی کرنے کو اور لڑائی میں اور دو آدمیوں میں صلح کرانے کو، اب اختلاف اس میں یہ ہے کہ یہ صریح جھوٹ بولنا ان مقاصد میں درست ہے یا تعریض یعنی ایسا کلام کہنا جس سے مخاطب ایک معنی سمجھے وہ جھوٹ ہو، لیکن منکلم دوسرا معنی مراد لے اور وہ سچ ہو۔ ایک روایت میں ہے کہ نبی کریم ﷺ ایسے مقاموں میں تو یہ کرتے، مثلاً آپ کو ایک مقام میں چلنا ہوتا تو دوسرے مقام کا حال لوگوں سے دریافت فرماتے تاکہ لوگ سمجھیں کہ آپ وہاں جانا چاہتے ہیں۔ نووی رحمہ اللہ نے کہا تعریض بہتر ہے صریح جھوٹ سے۔ (وحیدی)

۳۰۳۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَنْ لِغَعْبِ بْنِ الْأَشْرَفِ، فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ)). قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَتَجِبُ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((نَعَمْ)). قَالَ: فَأَتَاهُ فَقَالَ: إِنَّ هَذَا يَغْنِي النَّبِيَّ ﷺ قَدْ عَنَّا. وَسَأَلْنَا الصَّدَقَةَ، قَالَ: فَقَالَ: وَأَيْضًا وَاللَّهِ لَتَمْلُئَنَّهُ قَالَ: فَإِنَّا قَدْ اتَّبَعْنَاهُ فَذَكَرَهُ أَنْ

۳۰۳۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے عمرو بن دینار نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کعب بن اشرف کا کام کون تمام کرے گا؟ وہ اللہ اور اس کے رسول کو بہت اذیتیں پہنچا چکا ہے۔“ محمد بن مسلمہ رضی اللہ عنہ نے عرض کیا یا رسول اللہ! کیا آپ مجھے اجازت بخش دیں گے کہ میں اسے قتل کر آؤں؟ آنحضور ﷺ نے فرمایا ”ہاں۔“ راوی نے بیان کیا کہ پھر محمد بن مسلمہ رضی اللہ عنہ کعب یہودی کے پاس آئے اور اس سے کہنے لگے کہ نبی کریم ﷺ نے تو ہمیں تھکا دیا، اور ہم سے آپ ﷺ زکوٰۃ مانگتے ہیں۔ کعب نے کہا کہ قسم اللہ کی! ابھی کیا ہے ابھی اور مصیبت میں پڑو گے محمد بن

نَدَعُهُ حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُهُ قَالَ: مسلمہ رضی اللہ عنہا اس پر کہنے لگے کہ بات یہ ہے کہ ہم نے ان کی پیروی کر لی ہے۔ فَلَمْ يَزَلْ يَكْلِمُهُ حَتَّى اسْتَمَكَّنَ مِنْهُ فَفَتَلَهُ۔ اس لئے اس وقت تک اس کا ساتھ چھوڑنا ہم مناسب بھی نہیں سمجھتے جب تک ان کی دعوت کا کوئی انجام ہمارے سامنے نہ آجائے۔ غرض محمد بن مسلمہ رضی اللہ عنہ [راجع: ۲۵۱۰] اس سے اسی طرح باتیں کرتے رہے۔ آخر موقع پا کر اسے قتل کر دیا۔

تشریح: کعب بن اشرف یہودی مدینہ میں مسلمانوں کا سخت ترین دشمن تھا جو روزانہ مسلمانوں کے خلاف نئی سازش کرتا رہتا تھا۔ یہاں تک کہ قریش مکہ کو بھی مسلمانوں کے خلاف ابھارتا اور ہمیشہ مسلمانوں کی گھات میں لگا رہتا لیکن اللہ پاک کو اسلام اور مسلمانوں کی بقا منظور تھی اس لئے بایں صورت اس فساد کی کو ختم کر کے اسے جہنم رسید کیا گیا، سچ ہے۔

نور خدا کے کفر کی حرکت پہ خندہ زن پھونکوں سے یہ چراغ بجھایا نہ جائے گا

ابو رافع کی طرح یہ مردود بھی مسلمانوں کی دشمنی پر تلا ہوا تھا۔ رسول کریم ﷺ کی جو کرتا اور شرک کو دین اسلام سے بہتر بتاتا، مشرکوں کو مسلمانوں پر حملہ کرنے کے لئے اکساتا، ان کی روپے سے مدد کرتا۔ حضرت محمد بن مسلمہ رضی اللہ عنہ نے اس کے خاتمہ کے لئے اجازت مانگی کہ میں جو مناسب ہوگا آپ کی نسبت شکایت کے کلمے کہوں گا، آپ ﷺ نے اجازت دے دی۔ محمد بن مسلمہ رضی اللہ عنہ کی اس سے یہ غرض تھی کہ کعب کو میرا اعتبار پیدا ہو، ورنہ وہ پہلے ہی چونک جاتا اور اپنی حفاظت کا بندوبست کر لیتا۔ بعض نے یہ اعتراض کیا ہے کہ حدیث ترجمہ باب کے مطابق نہیں ہے کیونکہ محمد بن مسلمہ رضی اللہ عنہ کا کوئی جھوٹ اس میں مذکور نہیں ہے۔ اس کا جواب یہ ہے کہ مجتہد مطلق امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس کے دوسرے طریق کی طرف اشارہ کیا ہے جس میں صاف یہ مذکور ہے کہ انہوں نے چلتے وقت نبی کریم ﷺ سے اجازت لے لی تھی کہ میں آپ کی شکایت کروں گا، جو چاہوں گا وہ کہوں گا، آپ ﷺ نے اجازت دی اس میں جھوٹ ہونا بھی آگیا۔ آخر محمد بن مسلمہ رضی اللہ عنہ نے کعب کو باتوں میں کہا یا تیرے سر سے کیا عمدہ خوشبو آتی ہے۔ وہ مردود کہنے لگا میرے پاس ایک عورت ہے جو سارے عرب میں افضل ہے۔ محمد بن مسلمہ رضی اللہ عنہ نے کہا یا راز را اپنے بال مجھ کو بونگھئے دو اس نے کہا سو بونگھو، محمد بن مسلمہ رضی اللہ عنہ نے اس بھانے اس کے بال درمیان سر سے پکڑ کر مضبوط تھام لئے اور ساتھیوں کو اشارہ کر دیا، انہوں نے تلوار کے ایک بن وار میں اس کا سر قلم کر دیا، اسی سے باب کا مضمون ثابت ہوا۔

بَابُ الْفُتُكِ بِأَهْلِ الْحَرْبِ باب: جنگ میں حربی کا فر کو اچانک دھوکے سے مار

وَالنَّاسُ

تشریح: اسی چالاکی بوشیاری کا نام جنگ ہے جس کے بغیر چارہ نہیں۔ آج کے مشنی دور میں بھی دشمن کی گھات میں بیٹھنا اقوام عالم کا معمول ہے۔ اسلام میں یہ اجازت صرف حربی کافروں کے مقابلہ میں ہے ورنہ دھوکہ بازی کسی حالت میں جائز نہیں۔

۳۰۳۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ لَغَبَ بِنِ الْأَشْرَفِ))۔ انصاری رحمہ اللہ نے بیان کیا، ہم سے عبد اللہ بن محمد نے بیان کیا، ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے اور ان سے جابر بن عبد اللہ نے انصاری رحمہ اللہ نے کہ رسول کریم ﷺ نے فرمایا: ”کعب بن اشرف کے لئے کون ہمت کرتا ہے؟“ محمد بن مسلمہ رضی اللہ عنہ نے کہا کیا آپ پسند کرتے ہیں کہ میں اسے قتل کر دوں؟ آپ ﷺ نے فرمایا کہ ”ہاں!“ انہوں نے عرض کیا کہ پھر آپ مجھے اجازت دیں (کہ میں جو چاہوں جھوٹ سچ کہوں) ((قَدْ فَعَلْتُ))۔ [راجع: ۲۵۱۰]

آپ ﷺ نے فرمایا: ”میری طرف سے اس کی اجازت ہے۔“

تشریح: یہاں چونکہ کعب بن اشرف پر دھوکہ سے اچانک حملہ کرنے کا ذکر ہے جو محمد بن مسلمہ رضی اللہ عنہ نے کیا تھا، اسی سے باب کا مضمون ثابت ہوا۔ مزید تفصیل مذکور ہو چکی ہے۔

باب: اگر کسی سے فساد یا شرارت کا اندیشہ ہو تو اس سے مکر و فریب کر سکتے ہیں

بَابُ مَا يَجُوزُ مِنَ الْإِحْتِيَالِ وَالْحَذَرِ مَعَ مَنْ تَخْشَى مَعْرَتَهُ

(۳۰۳۳) لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ ابن صیاد (یہودی بچے) کی طرف جارہے تھے۔ آپ کے ساتھ ابی بن کعب رضی اللہ عنہ بھی تھے (ابن صیاد کے عجیب و غریب احوال کے متعلق آپ ﷺ خود تحقیق کرنا چاہتے تھے) آپ ﷺ کو اطلاع دی گئی تھی کہ ابن صیاد اس وقت کھجوروں کی آڑ میں موجود ہے۔ جب آپ ﷺ وہاں پہنچے تو شاخوں کی آڑ میں چلنے لگے۔ (تاکہ وہ آپ کو دیکھ نہ سکے) ابن صیاد اس وقت ایک چادر اوڑھے ہوئے چپکے چپکے گنگنا رہا تھا، اس کی ماں نے رسول اللہ ﷺ کو دیکھ لیا اور پکار اٹھی کہ اے ابن صیاد! یہ محمد (ﷺ) آپہنچے، وہ چونک اٹھا، آپ ﷺ نے فرمایا: ”اگر یہ اس کی خبر نہ کرتی تو وہ کھولتا۔“ (یعنی اس کی باتوں سے اس کا حال کھل جاتا)۔

۳۰۳۳۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أَبِي بْنُ كَعْبٍ قَبْلَ ابْنِ صَيَّادٍ، فَحَدَّثَ بِهِ فِي نَخْلٍ، فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ النَّخْلَ، طَفِقَ يَتَّقِي بِجُدُوعِ النَّخْلِ، وَابْنُ صَيَّادٍ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا صَافِ! هَذَا مُحَمَّدٌ، فَوَثَبَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ تَرَكَتُهُ بَيْنَ)) (راجع: ۱۳۵۵)

تشریح: ابن صیاد مدینہ میں ایک یہودی بچہ تھا، جو کابن اور بنو میمون کی طرح لوگوں کو برکایا کرتا اور اپنے آپ کو کبھی نبی اور رسول بھی کہنے لگتا، وہ بھی ایک قسم کا دجال ہی تھا، کیونکہ دجل و فریب اس کا کام تھا۔ حضرت عمر رضی اللہ عنہ کی رائے اس کے ختم کر دینے کی تھی، مگر نبی کریم ﷺ جو رحمۃ للعالمین بن کر تشریف لائے تھے آپ ﷺ نے بہت سی ملکی و ملی مصالحت کی بنا پر اسے مناسب نہ سمجھا، حج ہے: ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرہ: ۲۵۶) دینی معاملات میں کسی پر زبردستی کرنا جائز نہیں ہے۔ راہ ہدایت دکھلا دینا اللہ و رسول ﷺ کا کام ہے اور اس پر جلا تا صرف اللہ کا کام ہے۔ ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ (البقرہ: ۲۵۶)

باب کا مطلب اس سے ثابت ہوا کہ نبی کریم ﷺ شاخوں کی آڑ میں چل کر ابن صیاد تک پہنچے تاکہ وہ آپ کو دیکھ نہ سکے، ابن صیاد نے آپ کے امیوں کے رسول ہونے کی تصدیق کی، جس سے اس نے آپ کی رسالت عامہ سے انکار بھی کیا، اسی کے معنی ان پڑھ کے ہیں۔ اہل عرب میں لکھنے پڑھنے کا رواج نہ تھا۔ اس کے باوجود وہ ہرن کے ماہر تھے اور بے پناہ قوت حافظہ رکھتے تھے بلکہ ان کو اپنے نبی ہونے پر فخر تھا۔ نبی کریم ﷺ بھی ان ہی میں پیدا ہوئے اور اللہ پاک نے آپ کو امی ہونے کے باوجود علوم الاولین والآخرین سے مالا مال فرمایا۔ (ﷺ)

باب: جنگ میں شعر پڑھنا اور کھائی کھودتے وقت الصَوْتُ فِي الْحَرْبِ وَرَفْعِ الصَّوْتِ فِي حَفْرِ الْخَنْدَقِ

آواز بلند کرنا

فِيهِ سَهْلٌ وَأَنْسَ عَنِ النَّبِيِّ ﷺ وَفِيهِ يَزِيدُ
 اس باب میں سہل اور انسؓ نے احادیث نبی کریم ﷺ سے روایت کی ہیں اور یزید بن ابی عبید نے سلمہ بن اکوعؓ سے بھی اس باب میں ایک حدیث روایت کی ہے۔

۳۰۳۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو الْأَخْوَصِ، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ وَهُوَ يَنْقُلُ التُّرَابَ حَتَّى وَارَى التُّرَابَ شَعْرَ صَدْرِهِ، وَكَانَ رَجُلًا كَثِيرَ الشَّعْرِ وَهُوَ يَرْتَجِزُ بِرَجَزِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ وَيَقُولُ: ((اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزِلْ سَكِينَةً عَلَيْنَا وَكَبِّتِ الْأَقْدَامَ إِنَّ لَاقِينَا إِنَّ الْأَعْدَاءَ قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَيْنَا))

(۳۰۳۳) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے ابوالاخص نے بیان کیا، ان سے ابواسحاق نے اور ان سے براء بن عازبؓ نے بیان کیا کہ میں نے دیکھا کہ غزوہ احزاب میں (خندق کھودتے ہوئے) رسول اللہ ﷺ خود مٹی اٹھا رہے تھے۔ یہاں تک کہ سینہ مبارک کے بال مٹی سے اٹ گئے تھے۔ آپ ﷺ کے (جسم مبارک پر) بال بہت گھنے تھے۔ اس وقت آپ ﷺ عبداللہ بن رواحہؓ کا یہ شعر پڑھ رہے تھے (ترجمہ) ”اے اللہ! اگر تو ہدایت نہ دیتا تو ہم کبھی سیدھا راستہ نہ پاتے، نہ صدقہ کر سکتے اور نہ نماز پڑھتے۔ اب تو یا اللہ! ہمارے دلوں کو سکون اور اطمینان عطا فرما، اور اگر (دشمن سے) مدد بھیڑ ہو جائے تو ہمیں ثابت قدم رکھ، دشمنوں نے ہمارے اوپر زیادتی کی ہے۔ جب بھی وہ ہم کو فتنہ فساد میں مبتلا کرنا چاہتے ہیں تو ہم انکار کرتے ہیں۔“ آپ یہ شعر بلند آواز سے پڑھ رہے تھے۔

يَرْفَعُ بِهَا صَوْتَهُ. (راجع: ۲۸۳۶)

تشریح: حضرت مولانا وحید الزماں نے ان اشعار کا ترجمہ اردو میں یوں کیا ہے:

تو ہدایت گرنے کرتا تو کہاں ملتی نجات ☆ کیسے پڑھتے ہم نمازیں کیسے دیتے ہم زکوٰۃ اب اتار ہم پر تسلی اے شہ عالی صفات ☆ پاؤں جموا دے ہمارے دے لڑائی میں ثبات بے سبب ہم پر یہ دشمن ظلم سے چڑھ آئے ہیں ☆ جب وہ بہکائیں ہمیں سنتے نہیں ہم ان کی بات ترجمہ الباب میں حافظ فرماتے ہیں:

”وكان المصنف اشار في الترجمة بقوله (ورفع الصوت في حفر الخندق) الى ان كراهة رفع الصوت في الحرب مختصة بحالة القتال وذلك فيما اخرجه ابو داود من طريق قيس بن عباد قال (كان اصحاب رسول ﷺ يرفعون الصوت عند القتال).“ (فتح جلد ۶ صفحہ ۱۹۸)

یعنی امام بخاریؒ نے اس میں اشارہ فرمایا ہے کہ عین لڑائی کے وقت آواز بلند کرنا مکروہ ہے جیسا کہ ایک روایت میں ہے کہ اصحاب رسولؐ لڑائی کے وقت آواز بلند کرنا مکروہ جانتے تھے۔ حالت قتال کے علاوہ مکروہ نہیں ہے جیسا کہ یہاں خندق کی کھدائی کے موقع پر مذکور ہے۔

بَابُ مَنْ لَا يَثْبُتُ عَلَى الْخَيْلِ - باب: جو گھوڑے پر اچھی طرح نہ جم سکتا ہو (اس کے لئے دعا کرنا)

(۳۰۳۵) ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، کہا ہم سے عبد اللہ بن ادریس نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے اور ان سے جریر بن عبد اللہ بن ابی جحیفہ نے بیان کیا کہ جب سے میں اسلام لایا، رسول اللہ کریم نے (پردہ کے ساتھ) مجھے (اپنے گھر میں داخل ہونے سے) کبھی نہیں روکا اور جب بھی آپ مجھ کو دیکھتے، خوشی سے آپ مسکرانے لگتے۔

۳۰۳۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي جَحِيفَةَ، قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مِنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِيَّ وَجْهِي. [طرفہ فی: ۳۸۲۲، ۶۰۹۰] [مسلم: ۶۳۶۳، ۶۳۶۴، ترمذی: ۳۸۲۰، ۳۸۲۱]

ابن ماجہ: ۱۱۵۹

(۳۰۳۶) ایک دفعہ میں نے آپ ﷺ کی خدمت میں شکایت کی کہ میں گھوڑے کی پیٹھ پر اچھی طرح جم کر نہیں بیٹھ سکتا تو آپ نے میرے سینے پر دست مبارک مارا، اور دعا کی: ”اے اللہ! اسے گھوڑے پر جمادے اور دوسروں کو سیدھا راستہ بتانے والا بنادے اور خود اسے بھی سیدھے راستے پر قائم رکھ۔“

۳۰۳۶۔ وَلَقَدْ شَكَوْتُ إِلَيْهِ إِنِّي لَا أَتْبُتُ عَلَى الْخَيْلِ. فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: ((اللَّهُمَّ تَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا)). [راجع: ۳۰۲۰]

تشریح: مجاہد کے لئے دعا کرنا ثابت ہوا۔ کسی بھی اس کی حاجت سے متعلق ہو۔ حضرت جریر بن عبد اللہ بن ابی جحیفہ گھوڑے کی سواری میں پختہ نہیں تھے۔ اللہ نے اپنے حبیب ﷺ کی دعا سے ان کی کمزوری کو دور کر دیا۔ یہی بزرگ صحابی ہیں جنہوں نے یمن کے بت خانہ ذی الخصلہ کو ختم کیا تھا جو یمن میں کعبہ شریف کے مقابلہ پر بنایا گیا تھا۔ (رضی اللہ عنہ وارضاه۔)

باب: بوریہ جلا کر زخم کی دوا کرنا اور عورت کا اپنے باپ کے چہرے سے خون دھونا اور ڈھال میں پانی بھر بھر کر لانا

بَابُ دَوَاءِ الْجُرْحِ بِالْحَرَاقِ الْحَصِيرِ وَغَسْلِ الْمَرْأَةِ عَنْ أَبِيهَا الدَّمَ عَنْ وَجْهِهِ، وَحَمْلِ الْمَاءِ فِي التُّرْسِ

تشریح: زخموں کو خشک کرنے کے لئے بوریہ جلا کر اس کی راکھ استعمال کرنا زمانہ دراز سے معمول چلا آ رہا ہے۔ مجاہدین کے لئے ایسے موقع پر یہی ہدایت ہے اور یہ بھی کہ میدان جہاد وغیرہ میں اگر باپ زخمی ہو جائے تو اس کی لڑکی اس کی ہر ممکن خدمت کر سکتی ہے۔ یہی مقصد باب ہے۔

(۳۰۳۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ابو حازم نے بیان کیا، کہا کہ سہل بن سعد ساعدی رضی اللہ عنہ سے شاگردوں نے پوچھا کہ (جنگ احد میں) نبی کریم ﷺ کے زخموں کا علاج کس دوا سے کیا گیا تھا؟ سہل رضی اللہ عنہ نے اس پر کہا کہ اب صحابہ میں کوئی شخص بھی ایسا زندہ موجود نہیں ہے جو اس کے

۳۰۳۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو حَازِمٍ، قَالَ: سَأَلُوا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ بِأَيِّ شَيْءٍ دُؤُوِي جُرْحِ النَّبِيِّ ﷺ فَقَالَ: مَا بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَ عَلِيٌّ يَجِيءُ بِالْمَاءِ

فِي تَرْسِهِ، وَكَانَتْ يَغْنِي فَاطِمَةَ تَنْسِلُ بَارے میں مجھ سے زیادہ جانتا ہو۔ حضرت علی رضی اللہ عنہ اپنی ڈھال میں پانی
الدَّم عَنْ وَجْهِهِ، وَأَخَذَ حَصِيرًا فَأَحْرَقَ، بھر بھر کر لارہے تھے اور سیدہ فاطمہ رضی اللہ عنہا آپ رضی اللہ عنہ کے چہرے سے خون
ثُمَّ حُشِيَ بِهِ جُرْحُ رَسُولِ اللَّهِ ﷺ دھورہی تھیں اور ایک بوریا جلایا گیا تھا اور آپ کے زخموں میں اسی کی راکھ
کو بھر دیا گیا تھا۔ [راجع: ۲۴۳]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔ جنگ احد میں نبی کریم رضی اللہ عنہ کو کافی زخم آئے تھے، ایک بوریا جلا کر آپ کے زخموں میں اس کی
راکھ کو بھرا گیا، اور چہرہ مبارک سے خون کو دھویا گیا، سیدنا علی رضی اللہ عنہ اور سیدہ فاطمہ رضی اللہ عنہا نے ان خدمتوں کو انجام دیا تھا، میدان جنگ میں عورتوں کا جنگی
خدمات انجام دینا بھی ثابت ہوا۔

بَابُ مَا يُكْرَهُ مِنَ التَّنَازُعِ وَ
الْإِخْتِلَافِ فِي الْحَرْبِ وَعُقُوبَةُ
مَنْ عَصَى إِمَامَهُ

باب: جنگ میں جھگڑا اور اختلاف کرنا مکروہ ہے
اور جو امیر کی نافرمانی کرے، اس کی سزا کا بیان

وَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَنَازَعُوا
فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾. يَغْنِي الْحَرْبُ.
اور اللہ تعالیٰ نے سورہ انفال میں فرمایا ”آپس میں پھوٹ نہ پیدا کرو کہ اس
سے تم بزدل ہو جاؤ اور تمہاری ہوا اکھڑ جائے۔ آیت میں ﴿رِيحُكُمْ﴾
سے مراد لڑائی ہے۔

تشریح: یعنی اختلاف کرنے سے جنگی طاقت تباہ ہو جائے گی اور دشمن تم پر غالب ہو جائے گی۔

۳۰۳۸۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ، عَنْ
شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ،
عَنْ جَدِّهِ، أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا وَأَبَا
مُوسَى إِلَى الْيَمَنِ فَقَالَ: ((يُسْرًا وَلَا تُعْسِرًا،
وَبُسْرًا وَلَا تُنْفِرُوا تَغَاوَعًا وَلَا تَخْتَلِفَا)).

ان سے شعبہ نے، ان سے سعید بن ابی بردہ نے، ان سے ان کے باپ نے
اور ان سے ان کے دادا ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم رضی اللہ عنہ نے
معاذ رضی اللہ عنہ اور ابو موسیٰ رضی اللہ عنہ کو یمن بھیجا، آپ رضی اللہ عنہ نے اس موقع پر یہ
ہدایت فرمائی تھی کہ ”(لوگوں کے لئے) آسانی پیدا کرنا، انہیں سختیوں میں
بتلا نہ کرنا، ان کو خوش رکھنا، نفرت نہ دلانا اور تم دونوں آپس میں اتفاق رکھنا،

[راجع: ۲۲۶۱] [مسلم: ۵۲۱۵، ۵۲۱۶، ۵۲۲۶،

۴۲۲۷؛ ابو داؤد: ۴۳۵۶؛ نسائی: ۵۶۱۱؛ ابن

ماجہ: ۳۳۹۱]

تشریح: آیت مذکورہ فی الباب ایک ایسی کلیدی ہدایت پر مشتمل ہے جس پر پوری ملت کے تنزل و ترقی کا دار و مدار ہے۔ جب تک اس ہدایت پر عمل
رہا، مسلمان دنیا پر حکمران رہے اور جب سے باہمی تنازع و افتراق شروع ہوا، امت کی قوت پارہ پارہ ہو کر رہ گئی۔ قرآن مجید کی بہت سی آیات اور
احادیث نبوی کی بہت سی مرویات موجود ہیں، جن میں امت کو اتفاق باہمی کی تاکید کی گئی اور اتفاق و اتحاد اور مودت باہمی کے فوائد سے آگاہ کیا گیا ہے
اور تنازع و افتراق کی خرابیوں سے خبر دی گئی ہے۔ خود آیت باب میں غیر معمولی تنبیہ موجود ہے کہ تنازع کا نتیجہ یہ ہے کہ تمہاری ہوا اکھڑ جائے گی اور تم
بزدل بن جاؤ گے۔ ہوا اکھڑنے کا مطلب ظاہر ہے کہ غیر اقوام کی نظروں میں بے وقعت ہو جاؤ گے اور جرأت و بہادری مفقود ہو کر تم پر بزدلی چھا جائے

گی۔

دور حاضرہ میں عربوں کے یاہمی تنازع کا نتیجہ سقوط بیت المقدس کی شکل میں موجود ہے کہ مٹھی بھر یہودی کروڑوں مسلمانوں کو نظر انداز کر کے مسجد اقصیٰ پر قابض بنے بیٹھے ہیں۔

حدیث معاذ کی ہدایات بھی بہت سے فوائد پر مشتمل ہیں۔ لوگوں کے لئے شرعی دائرہ کے اندر اندر ہر ممکن آسانی پیدا کرنا، سختی کے ہر پہلو سے بچنا، لوگوں کو خوش رکھنے کی کوشش کرنا، کوئی نفرت پیدا کرنے والا کام نہ کرنا، یہ وہ قیمتی ہدایت ہیں جو عالم، مبلغ، خطیب، مدرس، مرشد، ہادی کے پیش نظر ذمی ضروری ہیں۔ ان علماء و مبلغین کے لئے بھی غور کا مقام ہے جو غیبتوں اور نفرتوں کے پیکر ہیں۔ ہداهم اللہ۔

۱۰۳۹۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يُحَدِّثُ قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالَةِ يَوْمَ أُحُدٍ وَكَانُوا خَمْسِينَ رَجُلًا عَبْدَ اللَّهِ بْنُ جُبَيْرٍ فَقَالَ: ((إِنْ رَأَيْتُمُونَا تَخْطِفُنَا الطَّيْرُ، فَلَا تَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَانَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ)) فَهَزَمَهُمْ. قَالَ: فَأَنَا وَاللَّهِ! رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ قَدْ بَدَتْ خَلَاخِيلُهُنَّ وَسَوْفُهُنَّ رَافِعَاتٍ ثِيَابَهُنَّ، فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ: الْغَنِيْمَةُ أَيُّ قَوْمٍ الْغَنِيْمَةُ، ظَهَرَ أَصْحَابُكُمْ فَمَا تَعْتَظِرُونَ فَقَالَ عَبْدَ اللَّهِ بْنُ جُبَيْرٍ: أَنْسَيْنَا مَا قَالَ لَكُمْ رَسُولُ اللَّهِ ﷺ قَالُوا: وَاللَّهِ! لَنَأْتِيَنَّ النَّاسَ فَلَنَنْصِبَنَّ مِنَ الْغَنِيْمَةِ. فَلَمَّا أَتَوْهُمْ صُرِفَتْ وَجُوهُهُمْ فَأَقْبَلُوا مِنْهُمْ مِينَ، فَذَلِكَ إِذْ يَذْعُوهُمْ الرَّسُولُ فِي أَخْرَاهُمْ، فَلَمْ يَتَّقِ مَعَ النَّبِيِّ ﷺ غَيْرَ اثْنَيْ عَشَرَ رَجُلًا، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابُوا مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ

(۳۰۳۹) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے ابو اسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ رسول کریم ﷺ نے جنگ احد کے موقع پر (تیر اندازوں کے) پچاس آدمیوں کا افسر عبداللہ بن جبیر رضی اللہ عنہ کو بنایا۔ آپ ﷺ نے انہیں تاکید کردی تھی کہ ”اگر تم یہ بھی دیکھ لو کہ پرندے ہم پر ٹوٹ پڑے ہیں۔ پھر بھی اپنی اس جگہ سے مت ہٹنا، جب تک میں تم لوگوں کو کہلانہ بھیجوں۔ اس طرح اگر تم یہ دیکھو کہ کفار کو ہم نے شکست دے دی ہے اور انہیں پامال کر دیا ہے پھر بھی یہاں سے نہ ٹلنا، جب تک میں تمہیں خود بلانہ بھیجوں۔“ پھر اسلامی لشکر نے کفار کو شکست دے دی۔ براء بن عازب رضی اللہ عنہ نے بیان کیا، کہ اللہ کی قسم! میں نے مشرک عورتوں کو دیکھا کہ تیزی کے ساتھ بھاگ رہی تھیں۔ ان کے پازیب اور پنڈلیاں دکھائی دے رہی تھیں۔ اور وہ اپنے کپڑوں کو اٹھائے ہوئے تھیں۔ عبداللہ بن جبیر رضی اللہ عنہ کے ساتھیوں نے کہا، کہ غنیمت لو، اے قوم غنیمت تمہارے سامنے ہے۔ تمہارے ساتھی غالب آ گئے ہیں۔ اب ذکر کیا بات کا ہے۔ اس پر عبداللہ بن جبیر رضی اللہ عنہ نے ان سے کہا کیا جو ہدایت رسول اللہ ﷺ نے کی تھی، تم اسے بھول گئے؟ لیکن وہ لوگ اس پر اڑے رہے کہ دوسرے اصحاب کے ساتھ غنیمت جمع کرنے میں شریک رہیں گے۔ جب یہ لوگ (اکثریت) اپنی جگہ چھوڑ کر چلے آئے تو ان کے منہ کافروں نے پھیر دیئے، اور (مسلمانوں کو) شکست زدہ پا کر بھاگتے ہوئے آئے، یہی وہ گھڑی تھی (جس کا ذکر سورہ آل عمران میں ہے کہ) ”جب رسول کریم ﷺ تم کو پیچھے کھڑے ہوئے بارہ تھے۔“ اس سے یہی مراد ہے۔ اس وقت نبی کریم ﷺ کے ساتھ بارہ صحابہ کے سوا کوئی بھی

باقی نہ رہ گیا تھا۔ آخر ہمارے ستر آدمی شہید ہو گئے۔ بدر کی لڑائی میں آنحضرت ﷺ نے اپنے صحابہ کے ساتھ مشرکین کے ایک سو چالیس آدمیوں کا نقصان کیا تھا، ستران میں سے قیدی تھے اور ستر مقتول، (جب جنگ ختم ہو گئی تو ایک پہاڑ پر کھڑے ہو کر) ابوسفیان نے کہا کیا محمد (ﷺ) اپنی قوم کے ساتھ موجود ہیں؟ تین مرتبہ انہوں یہی پوچھا۔ لیکن نبی کریم ﷺ نے جواب دینے سے منع فرمادیا تھا۔ پھر انہوں نے پوچھا، کیا ابن ابی قحافہ (ابوبکر رضی اللہ عنہ) اپنی قوم میں موجود ہیں؟ یہ سوال بھی تین مرتبہ کیا، پھر پوچھا کیا ابن خطاب (عمر رضی اللہ عنہ) اپنی قوم میں موجود ہیں؟ یہ بھی تین مرتبہ پوچھا، پھر اپنے ساتھیوں کی طرف مڑ کر کہنے لگے کہ یہ تینوں قتل ہو چکے ہیں اس پر عمر رضی اللہ عنہ سے نہ رہا گیا اور آپ بول پڑے کہ اے خدا کے دشمن! اللہ گواہ ہے کہ تو جھوٹ بول رہا ہے جن کے تو نے ابھی نام لئے تھے وہ سب زندہ ہیں اور ابھی تیرا برا دن آنے والا ہے۔ ابوسفیان نے کہا اچھا! آج کا دن بدر کا بدلہ ہے۔ اور لڑائی بھی ایک ڈول کی طرح (کبھی ادھر کبھی ادھر) تم لوگوں کو اپنی قوم کے بعض مشلہ کئے ہوئے ملیں گے۔ میں نے اس طرح کا کوئی حکم اپنے آدمیوں کو نہیں دیا تھا لیکن مجھے ان کا یہ عمل کبھی بھی نہیں معلوم ہوا اس کے بعد وہ فخریہ رجز پڑھنے لگا، ہبل (بت کا نام) بلند رہے۔ آپ ﷺ نے فرمایا: ”تم لوگ اس کا جواب کیوں نہیں دیتے۔“ صحابہ رضی اللہ عنہم نے پوچھا ہم اس کے جواب میں کیا کہیں یا رسول اللہ؟ آپ ﷺ نے فرمایا کہو کہ ”اللہ سب سے بلند اور سب سے بڑا بزرگ ہے۔“ ابوسفیان نے کہا ہمارا مددگار عزری (بت) ہے اور تمہارا کوئی بھی نہیں، نبی اکرم ﷺ نے فرمایا: ”جواب کیوں نہیں دیتے“ صحابہ نے عرض کیا، یا رسول اللہ! اس کا جواب کیا دیا جائے؟ آنحضرت ﷺ نے فرمایا ”کہو کہ اللہ ہمارا حامی ہے اور تمہارا حامی کوئی نہیں۔“

أَرْبَعِينَ وَمِائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا، فَقَالَ أَبُو سُفْيَانَ: أَفِي الْقَوْمِ مُحَمَّدٌ ثَلَاثَ مَرَّاتٍ، فَفَنَاهُمُ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قَحَافَةَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ ثَلَاثَ مَرَّاتٍ، ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَّا هَؤُلَاءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ عُمَرُ نَفْسَهُ فَقَالَ: كَذَبْتَ وَاللَّهِ! يَا عَدُوَّ اللَّهِ! إِنَّ الَّذِينَ عَدَدْتَ لِأَحْيَاءِ كُلِّهِمْ، وَقَدْ بَقِيَ لَكَ مَا يَسْؤُوكَ. قَالَ: يَوْمَ يَوْمٍ بَذِرَ، وَالْحَرْبُ سَجَالٌ، إِنَّكُمْ سَتَجِدُونُ فِي الْقَوْمِ مِثْلَهُ لَمْ أَمُرْ بِهَا وَلَمْ تَسْؤُنِي، ثُمَّ أَخَذَ يَرْتَجِزُ أَغْلُ هُبْلٍ، أَغْلُ هُبْلٍ. قَالَ النَّبِيُّ ﷺ: ((أَلَا تُجِيبُوهُ لَهُ)). قَالُوا: يَا رَسُولَ اللَّهِ! مَا نَقُولُ؟ قَالَ: ((قُولُوا: اللَّهُ أَغْلَى وَأَجْلُ)). قَالَ: إِنَّ لَنَا الْعَزَى وَلَا عَزَى لَكُمْ. فَقَالَ النَّبِيُّ ﷺ: ((أَلَا تُجِيبُوهُ لَهُ)). قَالُوا: يَا رَسُولَ اللَّهِ! مَا نَقُولُ؟ قَالَ: ((قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ)). اطرافه في: ٣٩٨٦، ٤٠٤٣، ٤٠٦٧، ٤٠٦٦ | ابو داود: [٢٦٦٢]

تشریح: جنگ احدا اسلامی تاریخ کا ایک بڑا حادثہ ہے جس میں مسلمانوں کو جانی اور مالی کافی نقصان برداشت کرنا پڑا۔ رسول کریم ﷺ نے حضرت عبداللہ بن جبیر رضی اللہ عنہ کے ساتھیوں کو سخت تاکید کی تھی کہ ہم بھاگ جائیں یا مارے جائیں اور پرندے ہمارا گوشت اچکا اچکا کر کھا رہے ہوں، تم لوگ یہ درہ ہمارا حکم آئے بغیر ہرگز نہ چھوڑنا، یہ درہ بہت ہی نازک مقام تھا۔ وہاں سے مسلمانوں پر عقب سے حملہ ہو سکتا تھا، اگر حضرت عبداللہ بن جبیر رضی اللہ عنہ کے ساتھی اس درہ کو نہ چھوڑتے تو کافروں کا لشکر کبھی عقب سے حملہ نہ کر سکتا اور مسلمانوں کو شکست نہ ہوتی، مگر عبداللہ بن جبیر رضی اللہ عنہ کے ساتھیوں نے جب میدان مسلمانوں کے ہاتھ دیکھا تو وہ اموال غنیمت لوٹنے کے خیال سے درہ چھوڑ کر بھاگ نکلے، اور فرمان رسول اللہ ﷺ اپنی رائے قیاس کے آگے انہوں نے بالکل فراموش کر دیا، نتیجہ یہ کہ کافروں کے اس اچاکا حملہ سے مسلمانوں کے قدم اکھڑ گئے، اور بیشتر مسلمان مجاہدین نے راہ فرار اختیار

کی، رسول کریم ﷺ کے ساتھ صرف ابو بکر صدیق، عمر فاروق، علی مرتضیٰ، عبدالرحمن بن عوف، سعد بن ابی وقاص، طلحہ بن عبید اللہ، زبیر بن عوام، ابو عبیدہ بن جراح، خباب بن منذر، سعد بن معاذ اور اسید بن حضیر رضی اللہ عنہم باقی تھے۔ ستر اکابر صحابہ شہید ہو گئے۔ جن میں حضرت امیر حمزہ رضی اللہ عنہ کو سید الشہداء کہا جاتا ہے۔ حضرت ابوسفیان رضی اللہ عنہ جو اس وقت کفار قریش کے لشکر کی کمان کر رہے تھے، جنگ کے خاتمہ پر انہوں نے فخریہ مسلمانوں کو لٹکا دیا اور یہ بھی کہا کہ مسلمانو! تمہارے کچھ شہداء مثلاً کئے ملیں گے، یعنی ان کے ناک کان کاٹ کر ان کی صورتوں کو مسخ کر دیا گیا ہے۔ میں نے ایسا حکم نہیں دیا، مگر میں اسے برا بھی نہیں سمجھتا۔

مشرکوں نے سب سے زیادہ گستاخی حضرت امیر حمزہ رضی اللہ عنہ کے ساتھ کی تھی۔ وحشی نامی ایک غلام نے ان پر چھپ کر وار کیا، وہ گر گئے۔ ابوسفیان کی بیوی ہندہ نے اپنے باپ اور بھائی کا مارا جانا یاد کر کے ان کی نعش کا مشلہ کر دیا اور ان کا کیچو نکال کر چھپایا اور ان کی نعش پر کھڑی ہوئی اور فخریہ شعر پڑھے۔

ہبل ایک بت کا نام تھا جو کعبہ کے بتوں میں بڑا مانا جاتا تھا۔ گویا ابوسفیان نے فتح جنگ پر ہبل کی بجے کا نعرہ بلند کیا کہ آج تیرا غلبہ ہوا اور اللہ والے مغلوب ہوئے۔ اس کے جواب میں نبی کریم ﷺ نے حقیقت افروز نعرہ اللہ اعلیٰ واجل کے نظموں میں بلند فرمایا، جو اس لئے بلند اور برتر ثابت ہوا کہ بعد میں ہبل اور تمام بتوں کا کعبہ سے خاتمہ ہو گیا اور اللہ عزوجل کا نام وہاں ہمیشہ کے لئے بلند ہو رہا ہے۔

اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں ثابت کیا کہ عبداللہ بن جبیر رضی اللہ عنہ کے ساتھ والوں نے اپنے سردار سے اختلاف کیا اور ان کا کہنا نہ مانا، مورچہ سے ہٹ گئے، اس لئے سزا پائی، شکست اٹھائی۔ یہیں سے نص صریح کے سامنے رائے قیاس کرنے کی انتہائی مذمت ثابت ہوئی مگر صد افسوس کہ امت کے ایک کثیر طبقہ کو اس رائے و قیاس نے تباہ و برباد کر کے رکھ دیا ہے، نیز افتراق امت کا اہم سبب تقلید جامد ہے جس نے مسلمانوں کو مختلف فرقوں میں تقسیم کر دیا۔

☆ دین حق راچار مذهب ساختند زخنہ در دین نبی انداختند

بَابُ: إِذَا فَرَّ عُوا بِاللَّيْلِ
باب: اگر رات کے وقت دشمن کا ڈر پیدا ہو (تو چاہئے کہ حاکم اس کی خبر لے)

۳۰۴۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، قَالَ: وَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا، قَالَ: فَتَلَقَّاهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَزِي، وَهُوَ مُتَقَلِّدٌ سَيْفَهُ فَقَالَ: ((لَمْ تَرَاعُوا، لَمْ تَرَاعُوا)). ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((وَجَدْتُهُمْ بَحْرًا)). يَغْنِي الْفَرَسُ. [راجع ۲۶۲۷]

۳۰۴۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے کہ رسول اللہ ﷺ سب سے زیادہ حسین، سب سے زیادہ سخی اور سب سے زیادہ بہادر تھے۔ انہوں نے کہا کہ ایک مرتبہ رات کے وقت اہل مدینہ گھبرا گئے تھے، کیونکہ ایک آواز سنائی دی تھی۔ پھر ابو طلحہ کے ایک گھوڑے پر جس کی پیٹھ تنگی تھی رسول کریم ﷺ حقیقت حال معلوم کرنے کے لئے تنہا اطراف مدینہ میں سب سے آگے تشریف لے گئے۔ پھر آپ ﷺ واپس آ کر صحابہ رضی اللہ عنہم سے ملے تو تلوار آپ ﷺ کی گردن میں لٹک رہی تھی اور آپ ﷺ فرما رہے تھے: ”گھبرانے کی کوئی بات نہیں، گھبرانے کی کوئی بات نہیں۔“ اس کے بعد آپ ﷺ نے فرمایا: ”میں نے تو اسے دریا کی طرح پایا۔“ (تیز دوڑنے میں) آپ ﷺ کا اشارہ گھوڑے کی طرف تھا۔

تشریح: بعض دشمن قبائل کی طرف سے مدینہ منورہ پر اچانک شب خونی کا خطرہ تھا، اور ایک دفعہ اندھیری رات میں کسی نامعلوم آواز پر ایسا شبہ ہو گیا تھا جس کی تحقیق کے لئے سب سے پہلے خود رسول کریم ﷺ نکلے اور آپ مدینہ کے چاروں طرف دور دور تک پتہ لے کر واپس لوٹے اور مسلمانوں کو تسلی دلائی کہ کوئی خطرہ نہیں ہے، اسی سے باب کا مضمون ثابت ہوا۔

باب: دشمن کو دیکھ کر بلند آواز سے یا صباہا
پکارنا تاکہ لوگ سن لیں اور مدد کو آئیں

**بَابُ مَنْ رَأَى الْعَدُوَّ فَنَادَى
بِأَعْلَى صَوْتِهِ: يَا صَبَا حَاهُ! حَتَّى
يُسْمِعَ النَّاسَ**

تشریح: "قال ابن المنیر موضع هذه الترجمة ان هذه الدعوة ليست من دعوى الجاهلية المنهى عنها لانها استغاثة على الكفار" (فتح) یعنی اس طرح پکارنا صحیح نہیں ہے۔

(۳۰۴۱) ہم سے کسی بن ابراہیم نے بیان کیا، کہا ہم کو یزید بن ابی عبید نے خبر دی، انہیں سلمہ بن اکوع رضی اللہ عنہ نے خبر دی، انہوں نے بیان کیا کہ میں مدینہ منورہ سے غابہ (شام کے راستہ میں ایک مقام) جا رہا تھا، غابہ کی پہاڑی پر ابھی میں پہنچا تھا کہ عبدالرحمن بن عوف رضی اللہ عنہ کا ایک غلام (رباع) مجھے ملا۔ میں نے کہا، کیا بات پیش آئی؟ کہنے لگا کہ رسول اللہ ﷺ کی دو دھیل اونٹنیاں (دودھ دینے والیاں) چھین لی گئیں ہیں۔ میں نے پوچھا کس نے چھینا ہے؟ بتایا کہ قبیلہ غطفان اور فزارہ کے لوگوں نے۔ پھر میں نے تین مرتبہ بہت زور سے چیخ کر "یا صبا حاہ، یا صبا حاہ!" کہا۔ اتنی زور سے کہ مدینہ کے چاروں طرف میری آواز پہنچ گئی۔ اس کے بعد میں بہت تیزی کے ساتھ آگے بڑھا، اور ڈاکوؤں کو جالیا، اونٹنیاں ان کے ساتھ تھیں، میں نے ان پر تیر برس سنا شروع کر دیا، اور کہنے لگا، میں اکوع کا بیٹا سلمہ ہوں اور آج کا دن کینوں کی ہلاکت کا دن ہے۔ آخر تمام اونٹنیاں میں نے ان سے چھڑا لیں، ابھی وہ لوگ پانی نہ پینے پائے تھے اور میں انہیں ہانک کر واپس لا رہا تھا کہ اتنے میں رسول اللہ ﷺ بھی مجھ کو مل گئے۔ میں نے عرض کیا یا رسول اللہ! ڈاکو پیاسے ہیں اور میں نے مارے تیروں کے پانی بھی نہیں پینے دیا۔ اس لئے ان کے پیچھے کچھ لوگوں کو بھیج دیں۔ آنحضرت ﷺ نے فرمایا "اے ابن الاکوع! تو ان پر غالب ہو چکا اب جانے دے، درگزر کرو، وہ تو اپنی قوم میں پہنچ گئے جہاں ان کی مہمانی ہو رہی ہے۔"

۳۰۴۱۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ، أَنَّهُ أَخْبَرَهُ قَالَ: خَرَجْتُ مِنَ الْمَدِينَةِ ذَاهِبًا نَحْوَ الْغَابَةِ، حَتَّى إِذَا كُنْتُ بِبَنِيهِ الْغَابَةِ لَقِيَنِي غُلَامٌ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ قُلْتُ: وَبِحَاك، مَا بِكَ؟ قَالَ: أَخَذْتُ لِقَاحَ النَّبِيِّ ﷺ. قُلْتُ: مَنْ أَخَذَهَا. قَالَ: غُطَفَانٌ وَفَزَارَةُ. فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ أَسْمَعْتُ مَا بَيْنَ لَابَتَيْهَا يَا صَبَا حَاهُ يَا صَبَا حَاهُ! ثُمَّ انْدَفَعْتُ حَتَّى الْفَاهِمُ وَقَدْ أَخَذَوْهَا، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ
وَالْيَوْمَ يَوْمُ الرُّضْعِ

فَاسْتَفْذَنْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَقْبَلَتْ بِهَا أَسْوَفَهَا، فَلَقِيَنِي النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ الْقَوْمَ عَطَاشٌ، وَإِنِّي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سَفِيَهُمْ، فَأَبْعَثْ فِي إِبْرَاهِيمَ، فَقَالَ: ((يَا ابْنَ الْأَكْوَعِ! مَلَكْتُ فَاسْجَعْ. إِنَّ الْقَوْمَ يَقْرُونَ فِي قَوْمِهِمْ)). [طرفہ

تشریح: لفظ راضع کا جمع ہے بمعنی پاجی، مکینہ اور غدا معاش بعض نے کہا بخیل جو بخل کی وجہ سے اپنے جانور کا دودھ منہ سے چوستا ہے دودھتا نہیں کہ کہیں دودھ کی آواز سن کر دوسرے لوگ نہ آ جائیں اور ان کو دودھ دینا پڑے، ایک بخیل کا ایسا ہی قصہ مشہور ہے۔ بعض نے کہا ترجمہ یوں ہے آج معلوم ہو جائے گا کہ شریف ماں کا دودھ پیا ہے اور کس نے مکینہ کا۔

عرب کا قاعدہ ہے کہ کوئی آفت آتی ہے تو زور سے پکارتے ہیں، یا صباہا! یعنی یہ صبح مصیبت کی ہے، جلد آؤ اور ہماری مدد کرو۔ غالبہ ایک مقام کا نام ہے مدینہ سے کئی میل پر شام کی طرف۔ وہاں درخت بہت ہیں، وہیں کے جھاؤ سے منبر نبوی بنایا گیا تھا۔ غطفان اور فزارہ دو قبیلوں کے نام ہیں سلمہ بن اکوع نے کہا تھا کہ وہ ڈاکو پانی پینے کو ٹھہرے ہوں گے، فوج کے لوگ ان کو پالیں گے اور پکڑ لائیں گے۔ ابن سعد کی روایت میں ہے کہ میرے ساتھ سو آدمی دیجئے تو میں ان کو معدان کے اسباب کے گرفتار کر کے لاتا ہوں۔ آپ ﷺ نے جو جواب دیا وہ آپ کا معجزہ تھا۔ واقعی وہ ڈاکو اپنے قبیلہ غطفان میں پہنچ چکے تھے۔

بَابُ مَنْ قَالَ: خُذْهَا وَأَنَا ابْنُ فَلَانٍ

باب: حملہ کرتے وقت یوں کہنا اچھالے میں فلاں کا بیٹا ہوں

وَقَالَ سَلَمَةُ: خُذْهَا وَأَنَا ابْنُ الْأَخْوَعِ۔
تشریح: لڑائی کے وقت میں جب دشمن پر دار کرے ایسا کہنا جائز ہے، اور یہ اس فخر اور تکبر میں داخل نہیں ہے جو مع ہے۔ "قال ابن المنیر موقعها من الاحکام انها خارجة عن الافتخار المنہی عنه لاقتضاء الحال ذالك قلت وهو قريب من جواز الاختيال بالخاء المعجمة فی الحرب دون غیرها۔" (فتح)

۳۰۴۲۔ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ فَقَالَ: يَا أَبَا عُمَارَةَ! أَوْلَيْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ الْبَرَاءُ: وَأَنَا أَسْمَعُ: أَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يُؤَلَّ يَوْمَئِذٍ، كَانَ أَبُو سَفْيَانَ بْنُ الْحَارِثِ آخِذًا بِعِنَانٍ بَغْلَتِهِ، فَلَمَّا غَشِيَهُ الْمُسْرِكُونَ نَزَلَ، فَجَعَلَ يَقُولُ: ((أَنَا النَّبِيُّ لَا كَذِبُ))
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ))
قَالَ: فَمَا رُبِّي مِنَ النَّاسِ يَوْمَئِذٍ أَشَدُّ مِنْهُ۔
(۳۰۴۲) ہم سے عبید اللہ بن موسیٰ نے، ان سے اسرائیل نے، ان سے ابواسحاق نے بیان کیا انہوں نے براء بن عازب رضی اللہ عنہ سے پوچھا تھا، اے ابوعمارہ! کیا آپ لوگ حنین کی جنگ میں واقعی فرار ہو گئے تھے؟ ابواسحاق نے کہا میں سن رہا تھا، براء رضی اللہ عنہ نے یہ جواب دیا کہ رسول کریم ﷺ اس دن اپنی جگہ سے بالکل نہیں ہٹے تھے۔ ابوسفیان بن حارث بن عبدالمطلب آپ کے خچر کی لگام تھامے ہوئے تھے، جس وقت مشرکین نے آپ کو چاروں طرف سے گھیر لیا تو آپ سواری سے اترے اور (تہا میدان میں آکر) فرمانے لگے: "میں اللہ کا نبی ہوں اس میں بالکل جھوٹ نہیں، میں عبدالمطلب کا بیٹا ہوں۔" براء رضی اللہ عنہ نے کہا کہ آنحضرت ﷺ سے زیادہ بہادر اس دن کوئی بھی نہیں تھا۔

[راجع: ۲۸۶۴]

تشریح: جنگ حنین کا ذکر قرآن مجید میں آیا ہے: ((وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كُنُفُكُمْ)) (۹/ التوبة: ۲۵) یعنی حنین کی لڑائی میں تم کو تمہاری کثرت نے گھمنداغ و غرور میں ڈال دیا تھا جس کا نتیجہ یہ کہ تمہاری کثرت نے تم کو کچھ بھی فائدہ نہیں پہنچایا اور قبیلہ ہوازن کے تیر اندازوں نے عام مسلمانوں کے منہ موڑ دیے۔ بعد میں رسول کریم ﷺ کی استقامت و بہادری نے اکھڑے ہوئے مجاہدین کے دل بڑھادیے اور ذرا سی ہمت

باب: اگر کافر لوگ ایک مسلمان کے فیصلے پر راضی ہو کر اپنے قلعے سے اتر آئیں؟

٣٠٤٣- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ هُوَ ابْنُ سَهْلٍ بْنُ حَنِيْفٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ بَعَثَ رَسُولُ اللَّهِ ﷺ وَكَانَ قَرِينًا مِنْهُ، فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ ﷺ: ((قُومُوا إِلَى سَيِّدِكُمْ)). فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: ((إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ)). قَالَ: فَإِنِّي أَحْكُمُ أَنْ تَقْتُلَ الْمُقَاتِلَةَ، وَأَنْ تُسَبِيَ الذَّرِيَّةَ. قَالَ: ((لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ)). [أطرافه في: ٣٨٠٤، ٤١٢١، ٦٢٦٢، ٤٥٩٦، ٤٥٩٧؛ إبدادود: ٥٢١٥، ٥٢١٦]

حضرت سعد رضی اللہ عنہ کا فیصلہ حالات حاضرہ کے تحت بالکل مناسب تھا، اور اس کے بغیر قیام امن ناممکن تھا۔ وہ بنو قریظہ کے یہودیوں کی فطرت سے واقف تھے، ان کا یہ فیصلہ یہودی شریعت کے مطابق تھا۔

بابُ قَتْلِ الْأَسِيرِ وَقَتْلِ
باب: قیدی کو قتل کرنا اور کسی کو کھڑا کر کے نشانہ بنانا

تشریح: جس کو عربی میں قتل مبر کہتے ہیں۔ وہ یہ ہے کہ جاندار آدمی ہو یا جانور اس کو کسی جھاڑ درخت وغیرہ سے باندھ دینا اور تیر یا گولی کا نشانہ بنانا، اگر اس کو اسلام بخاری، حبشیہ، زرا، لہوگو، اکارہ، کاحق، لہ، کوتا، کر، کچا، انہم، رکھتے

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

۳۰۴۴۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمَغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: إِنَّ ابْنَ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكُفْبَةِ، فَقَالَ: ((اَقْلُوهُ)). [راجع: ۱۸۴۶]

۳۰۴۵۔ ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ فتح مکہ کے دن جب شہر میں داخل ہوئے تو آپ کے سر مبارک پر خود تھا۔ آپ جب اسے اتار رہے تھے تو ایک شخص (ابو جرہ اسلمی) نے آ کر آپ کو خبر دی کہ ابن خطل (اسلام کا بدترین دشمن) کعبہ کے پردے سے لٹکا ہوا ہے۔ آپ نے فرمایا: ”اسے وہیں قتل کر دو۔“

تشریح: یہ عبد اللہ بن خطل کم بخت مرتد ہو کر ایک مسلمان کا خون کر کے کافروں میں مل گیا تھا اور نبی کریم ﷺ کی اور مسلمانوں کی جو رنڈیوں سے گواہا۔ یہ حدیث اس حدیث کی تخصیص ہے کہ جو شخص مسجد حرام میں آ جائے وہ بے خوف ہے اور اس سے یہ نکلا کہ مسجد حرام میں حد قصاص لیا جاسکتا ہے۔ خود لوہے کا ٹوپ جو میدان جنگ میں سر کے پجانے کے لئے استعمال ہوتا تھا جس طرح لوہے کا کرتہ زرہ نامی سے باقی بدن کو بچایا جاتا تھا۔

بَابُ: هَلْ يَسْتَأْذِنُ الرَّجُلُ وَمَنْ لَمْ يَسْتَأْذِنْ وَمَنْ رَكَعَتَيْنِ عِنْدَ الْقَتْلِ

باب: اپنے تئیں قید کر دینا اور جو شخص قید نہ کرائے اس کا حکم اور قتل کے وقت دو رکعت نماز پڑھنا

۳۰۴۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَصْبَدٍ، أَخْبَرَنِي جَارِيَةُ الثَّقَفِيِّ وَهُوَ حَلِيفَةُ ابْنِ زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ رَهْطٍ سَرِيَّةَ عَيْنَا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، انْطَلَفُوا حَتَّى إِذَا كَانُوا بِالْهَدَاةِ وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هَذِلٍ يُقَالُ لَهُمْ: بَنُو لُحْيَانَ، فَفَرَّوْا لَهُمْ قَرْنِيًّا مِنْ مَائَتِي رَجُلٍ، كُلُّهُمْ رَامٍ، فَاقْتَصَوْا آثَارَهُمْ حَتَّى وَجَدُوا مَا كُلُّهُمْ تَمَرًا تَزَوَّدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا: هَذَا تَمَرٌ يَثْرِبُ. فَاقْتَصَوْا آثَارَهُمْ،

۳۰۴۵۔ ہم سے ابوالیمان نے بیان کیا، کہا کہ ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں عمرو بن ابی سفیان بن اسید بن جاریہ ثقفی نے خبر دی، وہ بنی زہرہ کے حلیف تھے اور حضرت ابو ہریرہ رضی اللہ عنہ کے دوست، انہوں نے کہا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے دس صحابہ کی جماعت کفار کی جاسوسی کے لئے بھیجی، جماعت کا امیر عاصم بن عمر بن خطاب کے نانا عاصم بن ثابت انصاری رضی اللہ عنہ کو بنایا اور جماعت روانہ ہو گئی۔ جب یہ لوگ مقام ہداتہ پر پہنچے جو عسفان اور مکہ کے درمیان میں ہے تو قبیلہ ہذیل کی ایک شاخ بنو لحيان کو کسی نے خبر دی دی اور اس قبیلہ کے دو ستیر اندازوں کی ایک جماعت ان کی تلاش میں نکلی، یہ سب صحابہ کے نشانات قدم سے اندازہ لگاتے ہوئے چلتے چلتے آخر ایک ایسی جگہ پر پہنچ گئے جہاں صحابہ نے بیٹھ کر کھجوریں کھائی تھیں، جو وہ مدینہ منورہ سے اپنے ساتھ لے کر چلے تھے۔ پیچھا کرنے والوں نے کہا کہ یہ (گٹھلیاں) تو یثرب (مدینہ) کی (کھجوروں کی) ہیں اور پھر قدم کے نشانوں سے اندازہ کرتے ہوئے آگے بڑھنے لگے۔ آخر عاصم رضی اللہ عنہ اور

ان کے ساتھیوں نے جب انہیں دیکھا تو ان سب نے ایک پہاڑ کی چوٹی پر پناہ لی، مشرکین نے ان سے کہا کہ تمہارا ڈال کر نیچے اتراؤ، تم سے ہمارا عہد و پیمان ہے۔ ہم کسی شخص کو بھی قتل نہیں کریں گے۔ عاصم بن ثابت رضی اللہ عنہ مہم کے امیر نے کہا کہ میں تو آج کسی صورت میں بھی ایک کافر کی پناہ میں نہیں اتروں گا۔ اے اللہ! ہماری حالت سے اپنے نبی کو مطلع کر دے۔ اس پر ان کافروں نے تیر برسوں کے عہد و پیمان کے عہد و پیمان پر اتار دوسرے صحابہ کو شہید کر ڈالا اور باقی تین صحابی ان کے عہد و پیمان پر اتار آئے، یہ خبیث انصاری، ابن دھنہ اور ایک تیسرے صحابی (عبداللہ بن طارق رضی اللہ عنہ) تھے۔ جب یہ صحابی ان کے قابو میں آ گئے تو انہوں نے اپنی کمانوں کے تانت اتار کر ان کو ان سے باندھ لیا، حضرت عبداللہ بن طارق رضی اللہ عنہ نے کہا کہ اللہ کی قسم! یہ تمہاری پہلی عداوتی ہے۔ میں تمہارے ساتھ ہرگز نہ جاؤں گا، بلکہ میں تو انہیں حضرت کا اسوہ اختیار کروں گا، ان کی مراد شہداء سے تھی، مگر مشرکین انہیں کھینچنے لگے اور زبردستی اپنے ساتھ لے جانا چاہا۔ جب وہ کسی طرح نہ گئے تو ان کو بھی شہید کر دیا۔ اب یہ خبیث اور ابن دھنہ رضی اللہ عنہ کو ساتھ لے کر چلے اور ان کو مکہ میں لے جا کر بیچ دیا۔ یہ جنگ بدر کے بعد کا واقعہ ہے۔ خبیث رضی اللہ عنہ کو حارث بن عامر بن نوفل بن مناف کے لڑکوں نے خرید لیا، خبیث رضی اللہ عنہ نے ہی بدر کی لڑائی میں حارث بن عامر کو قتل کیا تھا۔ آپ ان کے یہاں کچھ دنوں تک قیدی بن کر رہے، (زہری نے بیان کیا) کہ مجھے عبید اللہ بن عیاض نے خبر دی اور انہیں حارث کی بیٹی (زینب رضی اللہ عنہا) نے خبر دی کہ جب (ان کو قتل کرنے کے لئے) لوگ آئے تو زینب سے انہوں نے موئے زیر ناف مونڈنے کے لئے استرا مانگا۔ انہوں نے استرا دے دیا، (زینب نے بیان کیا کہ) پھر انہوں نے میرے ایک بچے کو اپنے پاس بلایا، جب وہ ان کے پاس گیا تو میں غافل تھی، زینب نے بیان کیا کہ پھر جب میں نے اپنے بچے کو ان کی ران پر بیٹھا ہوا دیکھا اور استرا ان کے ہاتھ میں تھا، تو میں اس سے بری طرح گھبرا گئی کہ خبیث رضی اللہ عنہ بھی میرے چہرے سے سمجھ گئے انہوں نے کہا، تمہیں اس کا خوف ہو گا کہ میں اسے قتل کر ڈالوں گا، یقین کرو میں کبھی

فَلَمَّا رَأَاهُمْ عَاصِمٌ وَأَصْحَابُهُ لَجَآؤًا إِلَى فِذْفِدٍ، وَأَحَاطَ بِهِمُ الْقَوْمُ فَقَالُوا لَهُمْ: انْزِلُوا وَأَعْطُونَا بِأَيْدِيكُمْ، وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ، لَا نَقْتُلُ مِنْكُمْ أَحَدًا. فَقَالَ عَاصِمُ بْنُ ثَابِتٍ أَمِيرُ السَّرِيَّةِ: أَمَّا أَنَا فَوَاللَّهِ لَا أَنْزِلُ الْيَوْمَ فِي ذِمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوْهُمْ بِالنَّبْلِ، فَتَقَتَلُوا عَاصِمًا فِي سَبْعَةِ، فَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ نَفَرٍ بِالْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خَبِيبُ الْأَنْصَارِيِّ وَابْنُ ذَيْنَةَ وَرَجُلٌ آخَرُ، فَلَمَّا اسْتَمْتَكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قَسَبِهِمْ فَأَوْثَقَوْهُمْ فَقَالَ الرَّجُلُ الثَّلَاثِ: هَذَا أَوَّلُ الْعَذْرِ، وَاللَّهِ لَا أَصْحَبُكُمْ، إِنَّ فِي هَؤُلَاءِ لَأَسُوءَ يُرِيدُ الْقَتْلَى، فَجَرَرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ، فَانْطَلَقُوا بِخَبِيبٍ وَابْنِ الذَّيْنَةِ حَتَّى بَاغَوْهُمَا بِمَكَّةَ بَعْدَ وَفِيعَةِ بَدْرٍ، فَابْتَنَعَ خَبِيبًا بَنُو الْحَارِثِ بْنِ عَامِرٍ بْنُ نَوْفَلٍ بْنُ عَبْدِ مَنَافٍ، وَكَانَ خَبِيبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خَبِيبٌ عِنْدَهُمْ أَسِيرًا، فَأَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ عِيَاضٍ أَنَّ بَنَتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا جِئْنَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَأَخَذَ ابْنَا لِي وَأَنَا غَافِلَةٌ حَتَّى أَتَاهُ قَالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ، فَفَرَعْتُ فَرَعَةً عَرَفْتُهَا خَبِيبٌ فِي وَجْهِهِ فَقَالَ: تَخْشِينَ أَنْ أَقْتُلَهُ مَا كُنْتُ

لَا فَعَلَ ذَلِكَ. وَاللَّهُ مَا رَأَيْتُ أُسِيرًا قَطُّ خَيْرًا مِنْ خُيْبٍ، وَاللَّهُ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قُطْفِ عَنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُؤْتِقٌ فِي الْحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرٍ وَكَانَتْ تَقُولُ: إِنَّهُ لَرَزَقٌ مِنَ اللَّهِ رَزَقَهُ خُبَيْبًا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْجَلِّ، قَالَ لَهُمْ خُبَيْبٌ: ذَرُونِي أَرْكَعَ رَكَعَتَيْنِ. فَرَكَعَهُ رَكَعَتَيْنِ ثُمَّ قَالَ: تَوَلَّوْا أَنْ تَنْظُرُوا أَنَّ مَا بَيْنِي جَزَعٌ لَطَوَلَتْهَا اللَّهْمُ أَحْصِهِمْ عَدَدًا. أَوْ قَالَ:

وَلَسْتُ أَبَالِي حِينَ أَقْتُلُ مُسْلِمًا عَلَى أَيِّ شَيْءٍ كَانَ لِلَّهِ مَضْرَعِي وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ يُبَارِكْ عَلَيَّ أَوْ صَالِ شِلْوٍ مُمَزَّعٍ فَقَتَلَهُ ابْنُ الْحَارِثِ، فَكَانَ خُبَيْبٌ هُوَ سَنَ الرِّكَعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبْرًا، فَاسْتَجَابَ اللَّهُ لِعَاصِمِ بْنِ ثَابِتٍ يَوْمَ أُصَيْبٍ، فَأَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ خَبْرَهُمْ وَمَا أُصِيبُوا، وَبَعَثَ نَاسٌ مِنْ كُفَّارِ قُرَيْشٍ إِلَى عَاصِمِ بْنِ حُدُوثًا أَنَّهُ قُتِلَ لِيُؤْتُوا بِشَيْءٍ مِنْهُ يَعْرِفُ، وَكَانَ قَدْ قُتِلَ رَجُلًا مِنْ عَظَمَائِهِمْ يَوْمَ بَذْرِ، فَبُعِثَ عَلَى عَاصِمٍ مِثْلُ الظَّلَّةِ مِنَ الدَّبْرِ، فَحَمَّتْهُ مِنْ رَسُولِهِمْ، فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعَ مِنْ لَحْمِهِ شَيْئًا. [أطرافه في: ٣٩٨٩، ٤٠٨٦، ٧٤٠٢] [ابوداود: ٢٦٦٠]

ایسا نہیں کر سکتا۔ اللہ کی قسم! کوئی قیدی میں نے خیبؓ سے بہتر کبھی نہیں دیکھا۔ اللہ کی قسم! میں نے ایک دن دیکھا کہ انور کا خوشہ ان کے ہاتھ میں ہے اور وہ اس میں سے کھا رہے ہیں۔ حالانکہ وہ لوہے کی زنجیروں میں جکڑے ہوئے تھے اور کہ میں پھلوں کا موسم بھی نہیں تھا۔ کہا کرتی تھیں کہ وہ تو اللہ تعالیٰ کی روزی تھی جو اللہ نے خیبؓ کو بھیجی تھی۔ جب مشرکین انہیں خرم سے باہر لائے، تاکہ حرم کے حدود سے نکل کر انہیں شہید کر دیں تو خیبؓ نے ان سے کہا کہ مجھے صرف دو رکعت نماز پڑھ لینے دو۔ انہوں نے ان کو اجازت دے دی۔ پھر خیب نے دو رکعت نماز پڑھی اور فرمایا اگر تم یہ خیال نہ کرنے لگتے کہ میں (قتل سے) گھبرا رہا ہوں تو میں ان رکعتوں کو اور لمبا کرتا۔ اے اللہ! ان ظالموں سے ایک ایک کو ختم کر دے، (پھر یہ اشعار پڑھے) ”جبکہ میں مسلمان ہونے کی حالت میں قتل کیا جا رہا ہوں، تو مجھے کسی قسم کی بھی پروا نہیں ہے۔ خواہ اللہ کے راستے میں مجھے کسی پہلو پر بھی پچھاڑا جائے، یہ صرف اللہ تعالیٰ کی رضا حاصل کرنے کے لئے ہے اور اگر وہ چاہے تو اس جسم کے ٹکڑوں میں بھی برکت دے سکتا ہے جس کی بوٹی بوٹی کر دی گئی ہو۔ آخر حادث کے بیٹے (عقبہ) نے ان کو شہید کر دیا۔ حضرت خیب سے ہی ہر اس مسلمان کے لئے جسے قید کر کے قتل کیا جائے (قتل سے پہلے) دو رکعتیں شروع ہوئی ہیں۔ ادھر حادثہ کے شروع ہی میں حضرت عاصم بن ثابتؓ (مہم کے امیر) کی دعا اللہ تعالیٰ نے قبول کر لی (کہ اے اللہ! ہماری حالت کی خبر اپنے نبی کو دے دے) اور نبی کریم ﷺ نے اپنے صحابہ کو وہ سب حالات بتادیئے تھے جن سے یہ مہم دوچار ہوئی تھی۔ کفار قریش کے کچھ لوگوں کو جب معلوم ہوا کہ حضرت عاصمؓ شہید کر دیئے گئے تو انہوں نے ان کی لاش کے لئے اپنے آدمی بھیجے تاکہ ان کی جسم کا کوئی ایسا حصہ کاٹ لائیں جس سے ان کی شناخت ہو سکتی ہو۔ عاصمؓ نے بدر کی جنگ میں کفار قریش کے ایک سردار (عقبہ بن ابی معیط کو قتل کیا تھا) لیکن اللہ تعالیٰ نے بھڑوں کا ایک چھتہ عاصمؓ کی نعش پر قائم کر دیا انہوں نے قریش کے آدمیوں سے عاصم کی لاش کو بچا لیا اور وہ ان کے بدن کا کوئی ٹکڑا نہ کاٹ سکے۔

تشریح: عاصم بن عمر رضی اللہ عنہ کی والدہ جمیلہ عاصم بن ثابت کی بیٹی تھیں۔ بعض نے کہا یہ عاصم بن عمر رضی اللہ عنہ کے ماموں تھے اور جمیلہ ان کی بہن تھیں۔ خیر ان چھ آدمیوں کو آپ ﷺ نے غسل اور قارہ والوں کی درخواست پر بھیجا تھا۔ وہ جنگ احد کے بعد نبی کریم ﷺ کے پاس آئے اور آپ سے عرض کیا ہم مسلمان ہونا چاہتے ہیں۔ ہمارے ساتھ چند صحابہ رضی اللہ عنہم کو کر دیجئے جو ہم کو دین کی تعلیم دیں۔ آپ نے مرثد بن ابی مرثد اور خالد بن بکیر اور ضعیب بن عدی اور زید بن دغہ اور عبد اللہ بن طارق رضی اللہ عنہم کو ان کے ساتھ کر دیا، راستے میں بنولیان کے لوگوں نے ان پر حملہ کیا، اور دغا سے مار ڈالا۔ (دحیدی)

باب: (مسلمان) قیدیوں کو آزاد کرانا

بَابُ فِکَاکِ الْأَسِیرِ

اس بارے میں حضرت ابو موسیٰ اشعری رضی اللہ عنہ کی ایک حدیث نبی کریم ﷺ سے مروی ہے۔

[فِیْہِ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ]

۳۰۴۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((فُكُّوا الْعَالِيَّ يَعْني الْأَسِيرَ وَأَطْعِمُوا الْجَانِعَ وَعَوِّدُوا الْمَرِيضَ)). اطرافہ فی: ۵۱۷۴، اور بیمار کی عیادت کیا کرو۔

۵۳۷۳، ۵۶۴۹، ۱۷۱۷۳

تشریح: یہ تینوں نیکیاں ایمان و اخلاق کی دنیا میں بڑی اہمیت رکھتی ہیں۔ مظلوم قیدی کو آزاد کرانا اتنی بڑی نیکی ہے جس کے ثواب کا کوئی اندازہ نہیں کیا جاسکتا، اسی طرح بھوکوں کو کھانا کھانا وہ عمل ہے جس کی تعریف بہت سی آیات قرآنی و احادیث نبوی میں وارد ہے اور مریض کا مزاج پوچھنا بھی مسنون طریقہ ہے۔

۳۰۴۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا مَطَرٌ، أَنَّ عَامِرًا، حَدَّثَنِي عَنْ أَبِي جُحَيْفَةَ قَالَ: قُلْتُ لِعَلِيٍّ هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلَّا مَا فِي كِتَابِ اللَّهِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ! مَا أَعْلَمُهُ إِلَّا فَهْمًا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ قَالَ: الْعَقْلُ وَفِکَاکِ الْأَسِیرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ. [راجع: ۱۱۱]

۳۰۴۷۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے مطرف نے بیان کیا، ان سے عامر نے بیان کیا، اور ان سے ابو حنیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے حضرت علی رضی اللہ عنہ سے پوچھا، آپ حضرات (اہل بیت) کے پاس کتاب اللہ کے سوا اور بھی کوئی وحی ہے؟ آپ نے اس کا جواب دیا۔ اس ذات کی قسم! جس نے دانے کو (زمین) چیر کر (نکالا) اور جس نے روح کو پیدا کیا، مجھے تو کوئی ایسی وحی معلوم نہیں (جو قرآن میں نہ ہو) البتہ سمجھ ایک دوسری چیز ہے، جو اللہ کسی بندے کو قرآن میں عطا فرمائے (قرآن سے طرح طرح کے مطالب نکالے) یا جو اس ورق میں ہے۔ میں نے پوچھا، اس ورق میں کیا لکھا ہے؟ انہوں نے بتایا کہ دیت کے احکام اور قیدی کا چھڑانا اور مسلمان کا کافر کے

بدلے میں نہ مارا جانا۔ (یہ مسائل اس ورق میں لکھے ہوئے ہیں اور بس)

تشریح: اس سے ان شیعہ لوگوں کا رد ہوتا ہے جو کہتے ہیں معاذ اللہ قرآن کی اور بہت سی آیتیں تھیں جن کو نبی کریم ﷺ نے فاش نہیں کیا، بلکہ خاص حضرت علی رضی اللہ عنہ اور اپنے اہل بیت کو بتلا گئیں، یہ صریح جھوٹ ہے۔ نبی کریم ﷺ جب اکیلے بے یار و مددگار مشرکوں میں پھنسے ہوئے تھے اس وقت تو آپ نے کوئی بات چسپائی ہی نہیں، اللہ کا پیغام بے خوف و خطر سنا دیا، جس میں مشرکین کی اور ان کے معبودوں کی کھلی برائیاں تھیں۔ پھر جب آپ کے جاثروندرائی صد ہا صحابہ موجود تھے آپ کو کسی کا کچھ بھی ڈر نہ تھا، آپ اللہ کا پیغام کیسے چھپا کر رکھتے۔ اب رہیں وہ روایتیں جو شیعہ اپنی کتابوں میں اہل بیت سے نقل کرتے ہیں تو ان میں اکثر جھوٹ اور غلط اور بنائی ہوئی ہیں۔

ترجمہ باب لفظ ((ولا يقتل مسلم بکافر)) سے نکلا۔ قسطلانی نے کہا جمہور علماء اور اہل حدیث کا یہی قول ہے کہ مسلمان کافر کے بدل قتل نہ کیا جائے گا، اور صحیح حدیث سے یہی ثابت ہے لیکن امام ابو حنیفہ رحمہ اللہ نے ایک ضعیف روایت سے جس کو دار قسطلی نے نکالا کہ مسلمان ذمی کافر کے بدل قتل کیا جائے گا فتویٰ دیا ہے۔ (حمیدی)

باب: مشرکین سے فدیہ لینا

بَابُ فِدَاءِ الْمُشْرِكِينَ

۳۰۴۸۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عَقْبَةَ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفْذَنُ فَلْتَرْكُ لِابْنِ أُخْتِنَا عَبَّاسٍ فِدَاءً هـ. فَقَالَ: ((لَا تَدْعُونَ مِنْهَا دَرَهُمًا)).

۳۰۴۸) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم بن عقبہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے ابن شہاب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ انصار کے بعض لوگوں نے رسول کریم ﷺ سے اجازت چاہی اور عرض کیا یا رسول اللہ! آپ ہمیں اس کی اجازت دے دیں کہ ہم اپنے بھانجے عباس بن عبدالمطلب کا فدیہ معاف کر دیں، لیکن آپ نے فرمایا: ”ان کے فدیہ میں سے ایک درہم بھی نہ چھوڑو۔“

(راجع: ۲۵۳۷)

۳۰۴۹۔ وَقَالَ إِبْرَاهِيمُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ صُهَيْبٍ، عَنْ أَنَسٍ، أَبِي النَّبِيِّ ﷺ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَجَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْطِنِي فَإِنِّي فَادَيْتُ نَفْسِي، وَفَدَيْتُ عَقِيلًا. فَقَالَ: ((خُذْ)). فَأَعْطَاهُ فِي ثَوْبِهِ. (راجع: ۱۴۲۱)

۳۰۴۹) اور ابراہیم بن طہمان نے بیان کیا، ان سے عبد العزیز بن صہیب نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی خدمت میں بحرین کا خراج آیا تو حضرت عباس رضی اللہ عنہ خدمت نبوی میں حاضر ہوئے اور عرض کیا، یا رسول اللہ! اس مال سے مجھے بھی دیجئے کیونکہ (بدر کے موقع پر) میں نے اپنا اور عقیل دونوں کا فدیہ ادا کیا تھا۔ آپ ﷺ نے فرمایا ”پھر آپ لے لیں“ چنانچہ آپ نے انہیں ان کے کپڑے میں نقدی کو بندھوا دیا۔

تشریح: ”والحق أن المال المذكور كان من الخراج أو الجزية وهما من مال المصالح.“ یعنی وہ مال خراج یا جزیہ کا تھا اس لئے حضرت عباس رضی اللہ عنہ کو اس کا لینا جائز ہوا، تفصیل بیان کتاب الجزیہ میں آئے گا۔ ان شاء اللہ تعالیٰ۔

۳۰۵۰۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، (۳۰۵۰) مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق نے

بیان کیا، کہا ہم کو عمر نے خبر دی، انہیں زہری نے، انہیں محمد بن جبیر نے، انہیں ان کے باپ (جبیر بن مطعم رضی اللہ عنہ) نے کہ وہ بدر کے قیدیوں کو چھڑانے آنحضرت ﷺ کے پاس آئے (وہ ابھی اسلام نہیں لائے تھے) انہوں نے بیان کیا کہ میں نے سنا کہ نبی کریم ﷺ نے مغرب کی نماز میں سورہ طور پڑھی۔

أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ - وَكَانَ جَاءَ فِي أُسَارَى بَدْرٍ - قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. [راجع: ۷۶۵]

تشریح: ہر دو احادیث میں مشرکین سے فدیہ لینے کا ذکر ہے، مشرکین خواہ اپنے عزیز رشتہ دار ہی کیوں نہ ہوں اصل رشتہ دین کا رشتہ ہے۔ یہ ہے تو سب کچھ ہے، یہ نہیں تو کچھ بھی نہیں۔ حضرت عباس رضی اللہ عنہ کے فدیہ کے بارے میں آپ کا ارشاد گرامی بہت سی مصلحتوں پر مبنی تھا۔ وہ آپ کے چچا تھے، ان سے ذرا سی بھی رعایت برتا دوسرے لوگوں کے لئے سوئے نظن کا ذریعہ بن سکتا تھا، اسی لئے آپ نے یہ فرمایا، جو حدیث میں مذکور ہے۔

باب: اگر حربی کافر مسلمانوں کے ملک بغیر امان چلا آئے (تو اس کا مار ڈالنا درست ہے)

(۳۰۵۱) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ابو عمیس عتبہ بن عبد اللہ نے بیان کیا، ان سے ایاس بن سلمہ بن اکوع رضی اللہ عنہ نے، ان سے ان کے باپ (سلمہ رضی اللہ عنہ) نے بیان کیا کہ نبی کریم ﷺ کے پاس سفر میں مشرکوں کا ایک جاسوس آیا۔ (آپ غزوہ ہوازن کے لئے تشریف لے جا رہے تھے) وہ جاسوس صحابہ کی جماعت میں بیٹھا، باتیں کیں، پھر وہ واپس چلا گیا، تو نبی اکرم ﷺ نے فرمایا: ”اسے تلاش کر کے مار ڈالو۔“ چنانچہ اسے (سلمہ بن اکوع رضی اللہ عنہ نے) قتل کر دیا، اور آنحضرت ﷺ نے اس کے ہتھیار اور اوزار قتل کرنے والے کو دلوادیئے۔

بَابُ الْحَرْبِيِّ إِذَا دَخَلَ دَارَ الْإِسْلَامِ بِغَيْرِ أَمَانٍ

۳۰۵۱ - حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا أَبُو الْعَمَيْسِ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ، فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ ثُمَّ انْقَلَبَ، فَقَالَ النَّبِيُّ ﷺ: ((اطْلُبُوهُ وَاقْتُلُوهُ)). فَفَعَلَهُ سَلْبَةُ يَغْنِي أَعْطَاهُ. [ابوداؤد: ۲۶۵۳]

باب: ذمی کافروں کو بچانے کے لئے لڑنا، ان کو غلام لونڈی نہ بنانا

بَابُ: يَقَاتِلُ عَنْ أَهْلِ الذِّمَّةِ وَلَا يُسْتَرْقُونَ

تشریح: ذمی وہ کافر جو مسلمانوں کی امان میں رہتے ہیں، ان کو جزیہ دیتے ہیں۔ ایسے کافروں کے جان و مال کی حفاظت مسلمانوں کے ذمہ ہے۔ اگر وہ عہد توڑ ڈالیں اور مسلمانوں کو غلامی میں تباہ کر دے تو ان کو مارنا اور ان کا لونڈی غلام بنانا درست ہے۔ (وحیدی)

(۳۰۵۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، انہیں حصین بن عبد الرحمن نے، ان سے عمرو بن میمون نے کہ حضرت عمر رضی اللہ عنہ نے (وفات سے تھوڑی دیر پہلے) فرمایا کہ میں اپنے بعد آنے والے خلیفہ کو اس کی وصیت کرتا ہوں کہ اللہ تعالیٰ اور اس کے رسول

۳۰۵۲ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ حُصَيْنِ بْنِ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ قَالَ: وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ أَنْ يُؤْفَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ

يُقَاتِلَ مِنْ وَرَائِهِمْ، وَلَا يَكْلَفُوا إِلَّا اللَّهُ عَلَيْهِ السَّلَامُ (ذمیوں سے) جو عہد ہے اس کو وہ پورا کرے اور یہ کہ ان کی حمایت میں ان کے دشمنوں سے جنگ کرے اور ان کی طاقت سے زیادہ طاقتہم۔ [راجع: ۱۳۹۲]

کوئی بوجھان پر نہ ڈالا جائے۔

تشریح: ذی ان غیر مسلم لوگوں کو کہتے ہیں جو اسلامی حکومت کے حدود میں رہتے ہیں۔ اسلام میں ایسے تمام غیر مسلموں کی جان و مال عزت و آبرو مسلمانوں کی طرح ہے اور اگر ان پر کسی طرف سے کوئی آج آتی ہو تو حکومت اسلامی کا فرض ہے کہ ان کی حفاظت کے لئے ان کے دشمنوں سے اگر جنگ بھی کرنی پڑے تو ضرور کریں اور ان سے کوئی بد عہدی نہ کریں۔ آخر میں جزیہ کی طرف اشارہ ہے کہ وہ اسی قدر لگایا جائے جسے وہ بخوشی برداشت کر سکیں۔

بَابُ: هَلْ يُسْتَشْفَعُ إِلَى أَهْلِ الدِّمَّةِ وَمُعَامَلَتِهِمْ

باب: جو کافر دوسرے ملکوں سے اپیلچی بن کر آئیں ان سے اچھا سلوک کرنا

تشریح: وفد یعنی وہ جماعت جو اپنے ملک والوں کی طرف سے بطور سفارت کے آتی ہے، اس باب میں امام بخاری رحمہ اللہ نے کوئی حدیث بیان نہیں کی، بعض نسخوں میں یہ باب مؤخر اور باب ”هل يستشفع... الخ“ مقدم ہے اور یہ زیادہ مناسب ہے کیونکہ حضرت ابن عباس رضی اللہ عنہما کی حدیث اس باب کے مطابق ہے اور اب باب ”هل يستشفع...“ سے اس کی مطابقت مشکل ہے۔ میں کہتا ہوں امام بخاری رحمہ اللہ نے ان دونوں ابواب کے لئے ابن عباس رضی اللہ عنہما کی حدیث بیان کی ہے۔ وفد کے ساتھ عمدہ سلوک کرنے کا تو اس میں صاف مذکور ہے، اب ذمیوں کی سفارش تو اس کی نفی امام بخاری رحمہ اللہ نے آپ کے اس فرمان سے نکالی کہ مشرکوں کو جزیرہ عرب کے باہر کر دینا، معلوم ہوا کہ ان کی سفارش نہ سنا چاہیے اور ان کے ساتھ جو معاملہ آپ نے کیا یعنی اخراج اس کا بھی اس حدیث میں ذکر ہے۔ (حیدری)

بَابُ جَوَائِزِ الْوَفْدِ

باب: ذمیوں کی سفارش اور ان سے کیسا معاملہ کیا جائے

۳۰۵۳۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: يَوْمَ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَضَبَاءَ فَقَالَ: اسْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعَهُ يَوْمَ الْخَمِيسِ فَقَالَ: ((اَتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوْا بَعْدَهُ أَبَدًا)). فَنَازَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازَعُ فَقَالُوا: أَهَجَرَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: ((دَعُونِي فَأَلْدِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ)) وَأَوْصَى عِنْدَ

(۳۰۵۳) ہم سے قبصہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے سلیمان احوں نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جمعرات کے دن، اور معلوم ہے جمعرات کا دن کیا ہے؟ پھر آپ اتنا روئے کہ کنکریاں تک بھگ گئیں۔ آخر آپ نے کہا کہ رسول اللہ ﷺ کی بیماری میں شدت اسی جمعرات کے دن ہوئی تھی۔ تو آپ ﷺ نے صحابہ سے فرمایا: ”قلم دوات لاؤ، تاکہ میں تمہارے لئے ایک ایسی کتاب لکھوا جاؤں کہ تم (میرے بعد اس پر چلتے رہو تو) کبھی گمراہ نہ ہو سکو۔“ اس پر صحابہ میں اختلاف ہو گیا۔ آنحضور ﷺ نے فرمایا کہ نبی کے سامنے جھگڑنا مناسب نہیں ہے۔ صحابہ نے کہا کہ نبی کریم ﷺ (بیماری کی شدت سے) برابر ہے ہیں۔ آنحضرت ﷺ نے

مَوْتِهِ يَثْلَاثٌ: ((اُخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَاجْبِزُوا الْوَلَدَ بَنُو مَا كُنْتُ أُجْبِزُهُمْ)). وَنَسِيتُ الثَّالِثَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ أَبُو يَعْقُوبَ بْنُ مُحَمَّدٍ: سَأَلْتُ الْمُغِيرَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ جَزِيرَةِ الْعَرَبِ. فَقَالَ: مَكَّةَ وَالْمَدِينَةَ وَالْحِمَاةَ وَالْيَمَنَ. وَقَالَ يَعْقُوبُ: وَالْعَرَجُ أَوَّلُ تِهَامَةٍ (راجع: ۱۱۴ [مسلم: ۴۲۳۲؛ ابوداؤد: ۲۰۲۹])

فرمایا: ”اچھا، اب مجھے میری حالت پر چھوڑ دو، میں جس حال میں اس وقت ہوں وہ اس سے بہتر ہے جو تم کرنا چاہتے ہو۔“ آخر آپ ﷺ نے اپنی وفات کے وقت تین وصیتیں فرمائی تھیں: ”یہ کہ مشرکین کو جزیرہ عرب سے باہر کر دینا، دوسرے یہ کہ وفود سے ایسا ہی سلوک کرتے رہنا، جیسے میں کرتا رہا“ (ان کی خاطر داری ضیافت وغیرہ) اور تیسری ہدایت میں بھول گیا۔ اور یعقوب بن محمد نے بیان کیا کہ میں نے مغیرہ بن عبدالرحمن سے جزیرہ عرب کے بارے میں پوچھا تو انہوں نے فرمایا کہ مکہ، مدینہ، ہمامہ اور یمن (کانام جزیرہ عرب) ہے۔ اور یعقوب نے کہا کہ عرج سے تہامہ شروع ہوتا ہے۔ (عرج مکہ اور مدینہ کے راستے میں ایک منزل کا نام ہے)۔

تشریح: ہجر کے معنی بیماری کی حالت میں ہذیان کی کیفیت کا ہونا۔ نبی کریم ﷺ بیماری غیر بیماری ہر حالت میں ہذیان سے محفوظ تھے۔ بعض روایتوں میں اہجر استفہمہ ہے۔ یعنی کیا پیغمبر صاحب ﷺ کی باتیں ہذیان ہیں؟ آپ سے اچھی طرح پوچھ لو، سمجھ لو گویا یہ ان لوگوں کا کلام ہے جو کتاب لکھوانے کے حق میں تھے۔ بعض نے کہا یہ کلام حضرت عمر رضی اللہ عنہ نے کہا تھا اور قرینہ بھی یہی ہے کیونکہ وہ کتاب لکھے جانے کے مخالف تھے۔ اس صورت میں ہجر کے معنی یہ ہوں گے کہ کیا آپ دنیا کو چھوڑنے والے ہیں؟ یعنی آپ کیا وفات پا جائیں گے۔ حضرت عمر رضی اللہ عنہ کو گھبراہٹ اور رخ میں یہ خیال سا گیا تھا کہ آپ کو موت نہیں آ سکتی، اس حالت میں کتاب لکھنے کی ضرورت ہے۔

قسطا نے کہا: ظاہر یہ ہے کہ آپ حضرت ابوبکر رضی اللہ عنہ کی خلافت لکھوانا چاہتے تھے، جیسے امام مسلم کی روایت کہ آپ نے حضرت عائشہ رضی اللہ عنہا سے فرمایا، تو اپنے باپ اور بھائی کو بلا لے۔ میں ڈرتا ہوں کہیں کوئی اور خلافت کی آرزو کرے، اللہ اور مسلمان سوائے ابوبکر رضی اللہ عنہ کے اور کسی کی خلافت نہیں مانتے۔

وصایائے نبوی میں ایک اہم وصیت یہ تھی کہ جزیرہ عرب میں سے مشرکین اور یہود و نصاریٰ کو نکال دیا جائے، عرب کا ملک طول میں عدن سے عراق تک اور عرض میں جدہ سے شام تک تھا۔ اور اس کو جزیرہ اس لئے فرمایا کہ تین طرف سے سمندر اس کو گھیرے ہوئے ہے۔ یہ وصیت حضرت عمر رضی اللہ عنہ نے اپنی خلافت میں پوری کی۔ ملک عرب کو ہر چار جانب سے بحر ہند، بحر قزقم، بحر فارس و بحر حبشہ نے گھیرا ہوا ہے اس لئے اسے جزیرہ کہا گیا ہے۔

حدیث کے جملہ ((ولا ینبغی عند نبی تنازع)) پر علامہ قسطلانی لکھتے ہیں: ”الظاهر انه من قوله ﷺ لا من قول ابن عباس کما وقع التصريح به فی کتاب العلم قال النبی ﷺ قوموا عني ولا ینبغی عندی التنازع انتهى والظاهر ان هذا الكتاب الذي اراده انما هو فی النص على خلافة ابی بکر لکنهم لما تنازعوا واشتد مرضه ﷺ عدل عن ذلك معولا على ما هو اصله من استخلافه فی الصلوة لتنازعهم واشتد مرضه ﷺ ویدل علیه ما عند مسلم عن عائشة انه ﷺ قال ادعى لی ابابکر واخاك اكتب کتابا فانی اخاف ان يتمنی متمن ويقول قائل انا اولی ویابی الله والمؤمنون الا ابابکر وعند البزار من روايتها انه قال عند اشتداد مرضه ایتونی بدواة وکتف او قرطاس اكتب لابی بکر کتابا لا یختلف الناس علیه ثم قال معاذ الله ان یختلف الناس علی ابی بکر فهذه النص صریح علی تقديم خلافة ابی بکر۔“ (قسطلانی)

ظاہر ہے کہ الفاظ ((قوموا عني..... الخ)) خود نبی کریم ﷺ ہی کے فرمودہ ہیں یہ ابن عباس رضی اللہ عنہما کے لفظ نہیں ہیں جیسا کہ کتاب العلم میں صراحت کے ساتھ موجود ہے کہ نبی کریم ﷺ نے فرمایا، میرے پاس جھڑنا مناسب نہیں لہذا یہاں سے کھڑے ہو جاؤ، اور یہ بھی ظاہر ہے کہ جس

کتاب کے لکھنے کا نبی کریم ﷺ نے ارادہ فرمایا تھا وہ کتاب خلافت ابوبکر صدیق رضی اللہ عنہ کے متعلق آپ لکھنا چاہتے تھے۔ پھر آپ نے لوگوں کے تنازع اور اپنی تکلیف مرض دیکھ کر اس ارادہ کو ترک فرمادیا اور اس لئے بھی کہ آپ اپنی حیات طیبہ ہی میں حضرت صدیق اکبر رضی اللہ عنہ کو نماز میں امام بنا کر اپنی گدی ان کے حوالے فرما چکے تھے جیسا کہ مسلم شریف کی روایت عائشہ صدیقہ رضی اللہ عنہا سے ہے کہ آپ ﷺ نے فرمایا، اپنے والد ابوبکر کو بلا لو اور اپنے بھائی کو بھی تاکہ میں ایک کتاب لکھوا دوں، میں ڈرتا ہوں کہ میرے بعد کوئی خلافت کی تمنا لے کر کھڑا ہو اور کہے میں اس کا زیادہ مستحق ہوں، حالانکہ اللہ پاک نے اور جملہ ایمان والوں نے اس عظیم خدمت کے لئے ابوبکر رضی اللہ عنہ ہی کو منتخب کر لیا ہے اور بزار میں انہی کی روایت سے یوں ہے کہ آپ نے شدت مرض میں فرمایا، میرے پاس دوات کاغذ وغیرہ لاؤ کہ میں ابوبکر رضی اللہ عنہ کے لئے دستاویز لکھوا دوں، تاکہ لوگ اس پر اختلاف نہ کریں۔ پھر فرمایا کہ اللہ کی پناہ اس سے کہ لوگ خلافت ابوبکر رضی اللہ عنہ میں اختلاف کریں۔ پس حضرت صدیق اکبر رضی اللہ عنہ کی خلافت پر یہ نص صرت ہے۔

باب: وفود سے ملاقات کے لئے اپنے کو آراستہ کرنا

بَابُ التَّجَمُّلِ لِلْوُفْدِ

۳۰۵۴۔ ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ عمر رضی اللہ عنہ نے دیکھا کہ بازار میں ایک ریشمی جوڑا فروخت ہو رہا ہے۔ پھر اسے وہ رسول اللہ ﷺ کی خدمت میں لائے اور عرض کیا یا رسول اللہ! یہ جوڑا آپ خرید لیں اور عید اور وفود کی ملاقات پر اس سے اپنی زین پوش فرمایا کریں۔ رسول اللہ ﷺ نے فرمایا: ”یہ ان لوگوں کا لباس ہے جن کا (آخرت) میں کوئی حصہ نہیں یا (آپ نے یہ جملہ فرمایا) اسے تو وہی لوگ پہن سکتے ہیں جن کا (آخرت میں) کوئی حصہ نہیں۔“ پھر اللہ نے جتنا عرصہ چاہا حضرت عمر رضی اللہ عنہ خاموش رہے۔ پھر جب ایک دن رسول اللہ ﷺ نے ان کے پاس ایک ریشمی جبہ پہنچا تو حضرت عمر رضی اللہ عنہ اسے لے کر خدمت نبوی میں حاضر ہوئے اور عرض کیا، یا رسول اللہ! آپ ﷺ نے تو یہ فرمایا تھا کہ ”یہ ان کا لباس ہے جن کا (آخرت میں) کوئی حصہ نہیں، یا (عمر رضی اللہ عنہ نے آپ کی بات اس طرح دہرائی کہ) اسے وہی لوگ پہن سکتے ہیں جن کا (آخرت میں) کوئی حصہ نہیں۔“ اور پھر آپ ﷺ نے یہی میرے پاس ارسال کر دیا۔ اس پر آپ نے فرمایا کہ ”(میرے بھیجنے کا مقصد یہ تھا کہ) تم اسے بچ لو، یا (فرمایا کہ) اس سے اپنی کوئی ضرورت پوری کر سکو۔“

۳۰۵۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عُمَرَ قَالَ: وَجَدَ عُمَرُ حُلَّةً اسْتَبْرَقَ تَبَاعُ فِي السُّوقِ فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! ابْتَغِ هَذِهِ الْحُلَّةَ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوُفْدِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ، أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ)). فَلَبِثَ مَا شَاءَ اللَّهُ ثُمَّ أَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ بِجَبَّةٍ دِيْبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! قُلْتُ: ((إِنَّمَا هَذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ)). ثُمَّ أَرْسَلْتَ إِلَيَّ بِهَذِهِ فَقَالَ: ((تَبِعُهَا، أَوْ تُصِيبُ بِهَا بَعْضَ حَاجَتِكَ)). [راجع: ۸۸۶]

باب: بچے پر اسلام کس طرح پیش کیا جائے

بَابُ: كَيْفَ يُعْرَضُ الْإِسْلَامُ

عَلَى الصَّبِيِّ؟

(۳۰۵۵) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سالم بن عبد اللہ نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ کے ساتھ صحابہ کی ایک جماعت جن میں حضرت عمر رضی اللہ عنہ بھی شامل تھے، ابن ضیاد (یہودی لڑکا) کے یہاں جا رہی تھی۔ آخر بنو مغالہ (ایک انصاری قبیلہ) کے ٹیلوں کے پاس بچوں کے ساتھ کھیلے ہوئے اسے ان لوگوں نے پالیا، ابن ضیاد بالغ ہونے کے قریب تھا۔ اسے (رسول کریم ﷺ کی آمد کا) پتہ نہیں ہوا۔ آنحضرت ﷺ نے (اس کے قریب پہنچ کر) اپنا ہاتھ اس کی پیٹھ پر مارا، اور فرمایا: ”کیا تو اس کی گواہی دیتا ہے کہ میں اللہ کا رسول ہوں۔“ ابن ضیاد نے آپ کی طرف دیکھا پھر کہنے لگا۔ ہاں! میں گواہی دیتا ہوں کہ آپ ان پڑھوں کے نبی ہیں۔ اس کے بعد اس نے آنحضرت ﷺ سے پوچھا کیا آپ گواہی دیتے ہیں کہ میں اللہ کا رسول ہوں؟ آپ نے اس کا جواب (صرف اتنا) دیا کہ ”میں اللہ اور اس کے (سچے) انبیاء پر ایمان لایا۔“ پھر نبی اکرم ﷺ نے دریافت فرمایا: ”تو کیا دیکھتا ہے؟“ اس نے کہا کہ میرے پاس ایک خبر سچی آتی ہے اور دوسری جھوٹی بھی۔ آنحضرت ﷺ نے اس پر فرمایا: ”حقیقت حال تجھ پر مشتبہ ہو گئی ہے۔“ نبی اکرم ﷺ نے اس سے فرمایا: ”اچھا میں نے تیرے لئے اپنے دل میں ایک بات سوچی ہے“ (بتاؤ کیا ہے؟) ابن ضیاد بولا کہ دھواں، حضور اکرم ﷺ نے فرمایا ”ذلیل ہو کجخت! تو اپنی حیثیت سے آگے نہ بڑھ سکے گا۔“ حضرت عمر رضی اللہ عنہ نے عرض کیا، یا رسول اللہ! مجھے اجازت ہو تو میں اس کی گردن مار دوں لیکن نبی کریم ﷺ نے فرمایا ”اگر یہ وہی (دجال) ہے تو تم اس پر قادر نہیں ہو سکتے اور اگر وہ نہیں ہے تو اس کی جان لینے میں تیرے لیے کوئی خیر نہیں۔“

۳۰۵۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فِي رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَعَ النَّبِيِّ ﷺ قَبْلَ ابْنِ الصَّيَادِ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أَطْمِ بْنِ مَغَالَةَ، وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ بِشَيْءٍ حَتَّى ضَرَبَ النَّبِيُّ ﷺ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ: النَّبِيُّ ﷺ: ((أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ)). فَنَظَرَ إِلَيْهِ ابْنُ صَيَادٍ فَقَالَ: أَتَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. فَقَالَ ابْنُ صَيَادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ. قَالَ لَهُ النَّبِيُّ ﷺ: ((أَمَنْتُ بِاللَّهِ وَرُسُلِهِ)) قَالَ النَّبِيُّ ﷺ: ((مَاذَا تَرَى؟)) قَالَ ابْنُ صَيَادٍ: يَا نَبِيَّ صَادِقٌ وَكَاذِبٌ. قَالَ النَّبِيُّ ﷺ: ((خَلَطَ عَلَيْكَ الْأَمْرُ)). قَالَ النَّبِيُّ ﷺ: ((إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا)) قَالَ ابْنُ صَيَادٍ هُوَ الدُّخْ. قَالَ النَّبِيُّ ﷺ: ((أَخْسَأُ فَلَنْ تَعْدُو قَدْرَكَ)). قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! انْذَنْ لِي فِيهِ أَضْرِبْ عَقْقَهُ. قَالَ النَّبِيُّ ﷺ: ((إِنْ يَكُنْ هُوَ فَلَنْ تَسْلُطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِي قَبْلِهِ)). [راجع: ۱۳۵۴]

(۳۰۵۶) عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ (ایک مرتبہ) ابی بن کعب رضی اللہ عنہ کو ساتھ لے کر نبی کریم ﷺ اس کھجور کے باغ میں تشریف لائے

۳۰۵۶۔ قَالَ ابْنُ عُمَرَ: انْطَلَقَ النَّبِيُّ ﷺ وَأَبِي بْنُ كَعْبٍ يَأْتِيَانِ النَّخْلَ الَّذِي فِيهِ ابْنُ

جس میں ابن صیاد موجود تھا۔ جب آپ ﷺ باغ میں داخل ہو گئے تو کھجوروں کے تنوں کی آڑ لیتے ہوئے آپ ﷺ آگے بڑھنے لگے۔ آپ چاہتے تھے کہ اسے آپ کی آمد کا احساس نہ ہو سکے اور آپ اس کی باتیں سن لیں۔ ابن صیاد اس وقت اپنے بستر پر ایک چادر اوڑھے پڑا تھا اور کچھ گنگنا رہا تھا۔ اتنے میں اس کی ماں نے آنحضور ﷺ کو دیکھ لیا کہ آپ کھجور کے تنوں کی آڑ لے کر آگے آرہے ہیں اور اسے آگاہ کر دیا کہ اے صاف! یہ اس کا نام تھا۔ ابن صیاد یہ سنتے ہی اچھل پڑا۔ نبی اکرم ﷺ نے فرمایا: ”اگر اس کی ماں نے اسے یوں ہی رہنے دیا ہوتا، تو حقیقت کھل جاتی۔“

صَيَادُ، حَتَّى إِذَا دَخَلَ النَّخْلَ طَفِقَ النَّبِيُّ ﷺ يَتَقَبَّحُ بِجَذْوِ النَّخْلِ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمَزَةٌ، فَارْتَأَتْ أُمُّ ابْنِ صَيَادٍ النَّبِيَّ ﷺ وَهُوَ يَتَقَبَّحُ بِجَذْوِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَادٍ: أَيُّ صَافٍ وَهُوَ اسْمُهُ فَقَارَ ابْنُ صَيَادٍ، فَقَالَ النَّبِيُّ ﷺ: ((لَوْ تَرَكَتُهُ بَيْنَ)).

[راجع: ۱۳۵۵]

(۳۰۵۷) سالم نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے صحابہ کو خطاب فرمایا، آپ نے اللہ تعالیٰ کی شایان کی، جو اس کی شان کے لائق تھی۔ پھر دجال کا ذکر فرمایا، اور فرمایا: ”میں بھی تمہیں اس کے (فتنوں سے) ڈراتا ہوں، کوئی نبی ایسا نہیں گزرا جس نے اپنی قوم کو اس کے فتنوں سے نہ ڈرایا ہو، نوح علیہ السلام نے بھی اپنی قوم کو اس سے ڈرایا تھا لیکن میں اس کے بارے میں تم سے ایک ایسی بات کہوں گا جو کسی نبی نے اپنے قوم سے نہیں کہی، اور وہ بات یہ ہے کہ دجال کا نا ہوگا اور اللہ تعالیٰ اس سے پاک ہے۔“

۳۰۵۷۔ وَقَالَ سَالِمٌ: قَالَ ابْنُ عُمَرَ: ثُمَّ قَامَ النَّبِيُّ ﷺ فِي النَّاسِ فَأَنَّى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: ((إِنِّي أَنْذِرُكُمْ هُوَ، وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوْحٌ قَوْمَهُ، وَلَكِنْ سَفَّوْا لَكُمْ فِيهِ قَوْلًا لَمْ يَقْلَهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ)). [أطرافه في: ۳۳۳۷، ۳۴۳۹، ۴۴۰۲، ۶۱۷۵، ۷۱۲۳، ۷۱۲۷، ۸۴۰۷]

[راجع: ۱۳۵۵]

تشریح: ترجمۃ الباب الفاظ ((اتشهد انی رسول اللہ)) سے لکھا ہے کہ بچے کے سامنے اسلام اس طرح پیش کیا جائے، نبی کریم ﷺ کو ابن صیاد سے چند باتیں دریافت کرنا منظور تھیں، آپ نے خیال کیا کہ اگر میں یہ کہہ دوں کہ تو جھوٹا ہے رسول کہاں سے ہوا، تو شاید وہ چڑ جائے اور ہمارا مقصد پورا نہ ہو، اس لئے ایسا جامع جواب دیا کہ ابن صیاد چڑا بھی نہیں اس کی پیغمبری کا انکار بھی نکل آیا۔ نبی کریم ﷺ نے آیت: ((يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ)) (۳۳/الدخان: ۱۰) کا تصور فرمایا تھا، ابن صیاد نے ”دخان“ کے لفظ سے صرف ”دُخ“ بتلایا جیسے شیطانوں کی عادت ہوتی ہے۔ سنی سنائی ایک آدھ بات لے مارتے ہیں۔ نبی کریم ﷺ نے حقیقی دجال کے بارے میں بتلایا کہ وہ کا نا ہوگا، یہ بڑے دجال کا ذکر ہے۔ ایک حدیث میں ہے کہ میری امت میں تیس جھوٹے دجال پیدا ہوں گے، جو نبوت کا دعویٰ کریں گے۔ یہ دجال امت میں پیدا ہو چکے ہیں۔

ہندوستان پنجاب میں بھی ایک شخص نبوت کا مدعی بن کر کھڑا ہوا۔ جس نے ایک کثیر مخلوق کو گمراہ کر دیا اور اب تک اس کے مریدین ساری دنیا میں دھل پھیلانے میں مشغول ہیں جو بظاہر اسلام کا نام لیتے ہیں اور درپردہ اپنے فرضی نام نہاد رسول نبی کی رسالت کی تبلیغ کرتے ہیں اور بھی انہوں نے بہت سے غلط عقائد ایجاد کئے ہیں۔ جو مراسر قرآن و حدیث کے خلاف ہیں۔ علمائے اسلام نے بہت سی کتابوں میں اس فرقہ قادیانیہ کا قلع قمع کیا ہے۔ ہمارے مرحوم استاد حضرت مولانا ابوالوفاء ثناء اللہ امرتسری رحمہ اللہ نے بھی اس فرقہ کی تردید میں بے نظیر قلمی خدمات انجام دی ہیں۔ ”اللہم اغفر له وارحمه وعافه واعف عنه واکرم نزلہ آمین۔“ اس حدیث میں تین قصے ہیں۔ کتاب البنائین میں یہ حدیث مفصل گزر چکی ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْيَهُودِ:
(اَسْلِمُوا تَسْلَمُوا))

قَالَ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ.

بَابُ: إِذَا أَسْلَمَ قَوْمٌ فِي دَارِ
الْحَرْبِ، وَلَهُمْ مَالٌ وَأَرْضُونَ،
فَهِىَ لَهُمْ

باب: رسول کریم ﷺ کا (یہود سے) یوں فرمانا کہ
”اسلام لاؤ تو (دنیا اور آخرت میں) سلامتی پاؤ گے“
مقبری نے ابو ہریرہ رضی اللہ عنہ سے اس حدیث کو نقل کیا ہے۔

باب: اگر کچھ لوگ جو دار الحرب میں مقیم ہیں
اسلام لے آئیں اور وہ مال و جائیداد منقولہ وغیرہ
منقولہ کے مالک ہیں تو وہ ان ہی کی ہوگی

تشریح: یہ باب لاکرام بخاری رحمہ اللہ نے حنفیہ کا رد کیا۔ وہ کہتے ہیں اگر حربی کا فرمسلمان ہو کر دار الحرب میں رہے پھر مسلمان اس ملک کو فتح کریں
تو جائیداد غیر منقولہ یعنی زمین باغ وغیرہ اس کو نہ ملے گی مسلمانوں کی ملک ہو جائے گی۔

۳۰۵۸۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ،
أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ
حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ،
عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ! أَيْنَ تَنْزِلُ غَدًا فِي حَجَّتِهِ. قَالَ: ((وَهَلْ
تَرَكَ لَنَا عَقِيلٌ مَنَزَلًا)). ثُمَّ قَالَ: ((نَحْنُ
نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ الْمُحَصَّبِ،
حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ)). وَذَلِكَ
أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي
هَاشِمٍ أَنْ لَا يَبَايَعُوهُمْ وَلَا يُؤْوُوهُمْ. قَالَ
الزُّهْرِيُّ: وَالْخَيْفُ: الْوَادِي. [راجع: ۱۵۸۸]

(۳۰۵۸) ہم سے محمود بن غیلان نے بیان کیا، انہوں نے کہا ہم کو
عبدالرزاق نے خبر دی، انہوں نے کہا ہم کو معمر نے خبر دی، انہیں زہری
نے، انہیں علی بن حسین نے، انہیں عمرو بن عثمان بن عفان نے اور ان سے
اسامہ بن زید رضی اللہ عنہ نے بیان کیا کہ میں نے حجۃ الوداع کے موقع پر عرض
کیا، یا رسول اللہ! کل آپ (مکہ میں) کہاں قیام فرمائیں گے؟
آپ ﷺ نے فرمایا: ”عقیل نے ہمارے لئے کوئی گھر چھوڑا ہی کب
ہے۔“ پھر فرمایا: ”کل ہمارا قیام خیف بنی کنانہ کے مقام محصب میں ہوگا،
جہاں پر قریش نے کفر پر قسم کھائی تھی۔“ واقعہ یہ ہوا تھا کہ بنی کنانہ اور قریش
نے (یہیں پر) بنی ہاشم کے خلاف اس بات کی قسمیں کھائی تھیں کہ ان سے
خرید و فروخت کی جائے اور نہ انہیں اپنے گھروں میں آنے دیں۔ زہری
نے کہا کہ خیف وادی کو کہتے ہیں۔

تشریح: ہوا یہ تھا کہ ابوطالب عبدالمطلب کے بڑے بیٹے تھے۔ ان کی وفات کے بعد جاہلیت کی رسم کے موافق کل ملک املاک پر ابوطالب نے قبضہ
کر لیا۔ جب ابوطالب کا انتقال ہوا تو ان کے انتقال کے کچھ دن بعد نبی کریم ﷺ اور حضرت علی رضی اللہ عنہ تو مدینہ منورہ ہجرت کر آئے، عقیل اس وقت تک
ایمان نہ لائے تھے، وہ مکہ میں رہے، انہوں نے تمام جائیداد اور مکانات بیچ کر اس کا روپیہ خوب اڑایا۔ اس حدیث سے باب کا مطلب امام
بخاری رحمہ اللہ نے اس طرح نکالا کہ نبی کریم ﷺ نے مکہ فتح ہونے کے بعد بھی ان مکانوں اور جائیداد کی بیچ قائم رکھی اور عقیل کی ملکیت تسلیم کر لی، تو
جب عقیل کے تصرفات اسلام سے پہلے نافذ ہوئے تو اسلام کے بعد بطریق اولی نافذ رہیں گے۔

”وقال القرطبي يحتمل ان يكون مراد البخاري ان النبي ﷺ من على اهل مكة باموالهم ودورهم من قبل ان
يسلموا“ (فتح جلد ۶ صفحہ ۲۱۶) یعنی شاید امام بخاری رحمہ اللہ کی مراد یہ ہو کہ رسول کریم ﷺ نے مکہ والوں پر ان کے اسلام سے پہلے ہی
یا احسان فرمادیا تھا کہ ان کے مال اور گھر حالت میں ان کی ہی ملکیت تسلیم کر لے، اس طرح عقیل رضی اللہ عنہ کیلئے اپنے گھر سب پہلے ہی بخش دیئے تھے۔

۳۰۵۹۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ اسْتَعْمَلَ مَوْلَى لَهُ يُدْعَى هُنَيْئًا عَلَى الْحِمَى فَقَالَ: يَا هُنَيْئُ! اضْمُمْ جَنَاحَكَ عَنِ الْمُسْلِمِينَ، وَأَتَقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّ دَعْوَةَ الْمَظْلُومِ مُسْتَجَابَةٌ، وَأَدْخِلْ رَبَّ الصُّرَيْمَةَ وَرَبَّ الْغَنِيمَةَ، وَإِيَّايَ وَنَعَمَ ابْنَ عَوْفٍ، وَنَعَمَ ابْنَ عَفَّانَ، فَإِنَّهُمَا إِنْ تَهَلَّكَ مَا شِئْتُهُمَا يَرْجِعَانِ إِلَيَّ زَرْعٍ وَنَخْلٍ وَإِنَّ رَبَّ الصُّرَيْمَةَ وَرَبَّ الْغَنِيمَةِ إِنْ تَهَلَّكَ مَا شِئْتُهُمَا يَأْتِيَنِي بَيْتُهُ يَقُولُ: يَا أَمِيرَ الْمُؤْمِنِينَ، يَا أَمِيرَ الْمُؤْمِنِينَ! أَفَتَارَكُهُمْ أَنَا لَا أَبَا لَكَ فَالْمَاءُ وَالْكَلَاءُ أَيْسَرُ عَلَيَّ مِنَ الذَّهَبِ وَالْوَرِقِ، وَأَيْمُ اللَّهِ! إِنَّهُمْ لَيَرَوْنَ أَنِّي قَدْ ظَلَمْتُهُمْ، إِنَّهَا لَبِلَادُهُمْ فَاتَّلَوْا عَلَيْهَا فِي الْجَاهِلِيَّةِ، وَأَسْلَمُوا عَلَيْهَا فِي الْإِسْلَامِ، وَالَّذِي نَفْسِي بِيَدِهِ لَا تَوْلَا الْمَالَ الَّذِي أَخْجِلُ عَلَيْهِ فِي سَبِيلِ اللَّهِ مَا حَمَيْتُ عَلَيْهِمْ مِنْ بِلَادِهِمْ شَيْئًا.

۳۰۵۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے، ان سے ان کے والد نے کہ عمر بن خطاب رضی اللہ عنہ نے غنی نامی اپنے ایک غلام کو (سرکاری) چراگاہ کا حاکم بنایا، تو انہیں یہ ہدایت کی، اے غنی! مسلمانوں سے اپنے ہاتھ روک رکھنا (ان پر ظلم نہ کرنا) اور مظلوم کی بددعا سے ہر وقت بچتے رہنا، کیونکہ مظلوم کی دعا قبول ہوتی ہے۔ اور ہاں ابن عوف اور ابن عفان اور ان جیسے (امیر صحابہ) کے مویشیوں کے بارے میں تجھے ڈرتے رہنا چاہئے۔ (یعنی ان کے امیر ہونے کی وجہ سے دوسرے غریبوں کے مویشیوں پر چراگاہ میں انہیں مقدم نہ رکھنا) کیونکہ اگر ان کے مویشی ہلاک بھی ہو جائیں گے تو یہ رؤسا اپنے کھجور کے باغات اور کھیتوں سے اپنی معاش حاصل کر سکتے ہیں۔ لیکن گئے چنے اونٹوں اور گنی چنی بکریوں کا مالک (غریب) کہ اگر اس کے مویشی ہلاک ہو گئے، تو وہ اپنے بچوں کو لے کر میرے پاس آئے گا اور فریاد کرے گا یا امیر المؤمنین! یا امیر المؤمنین! (ان کو پالنا) تیرا باپ نہ ہو، تو کیا میں انہیں چھوڑ دوں گا؟ اس لئے (پہلے ہی سے) ان کیلئے چارے اور پانی کا انتظام کر دینا میرے لئے اس سے زیادہ آسان ہے کہ میں ان کیلئے سونے چاندی کا انتظام کروں اور اللہ کی قسم! وہ (اہل مدینہ) یہ سمجھتے ہوں گے کہ میں نے ان کے ساتھ زیادتی کی ہے کیونکہ یہ زمینیں انہیں کی ہیں۔ انہوں نے جاہلیت کے زمانہ میں اس کے لئے لڑائیاں لڑی ہیں اور اسلام لانے کے بعد بھی ان کی ملکیت کو بحال رکھا گیا ہے۔ اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے اگر وہ اموال (گھوڑے وغیرہ) نہ ہوتے جن پر جہاد میں لوگوں کو سوار کرتا ہوں تو ان کے علاقوں میں ایک بالشت زمین کو بھی چراگاہ نہ بناتا۔

تشریح: حضرت عبدالرحمن بن عوف اور حضرت عثمان غنی رضی اللہ عنہما ہر دو مالدار تھے، حضرت عمر رضی اللہ عنہ کا مطلب یہ تھا کہ ان کے متول سے مرعوب ہو کر ان کے جانوروں کو مقدم نہ کیا جائے بلکہ غریبوں کے جانوروں کا حق پہلے ہے۔ اگر غریبوں کے جانور بھوکے مر گئے تو بیت المال سے ان کو نقد و غیفہ دینا پڑے گا۔

آخر حدیث میں حضرت عمر رضی اللہ عنہ کا جو قول مروی ہے اسی سے ترجمہ باب نکلتا ہے کہ حضرت عمر رضی اللہ عنہ نے زمین کی نسبت فرمایا کہ اسلام کی حالت میں بھی ان ہی کی رہی، تو معلوم ہوا کہ کافر کی جائیداد غیر منقولہ بھی اسلام لانے کے بعد اسی کی ملک میں رہتی ہے گو وہ کافر دار الحرب میں

رہے۔ (وحیدی)

بَابُ كِتَابَةِ الْإِمَامِ النَّاسَ

باب: خلیفہ اسلام کی طرف سے مردم شماری کرانا

تشریح: کہتے ہیں کہ یہ مردم شماری جنگ احد یا جنگ خندق یا صلح حدیبیہ کے موقع پر کی گئی۔

۳۰۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حَذِيفَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((اَكْتُبُوا لِي مَنْ يَلْفِظُ بِالْإِسْلَامِ مِنَ النَّاسِ)). فَكُتِبْنَا لَهُ أَلْفًا وَخَمْسِمِائَةِ رَجُلٍ، فَقُلْنَا نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسِمِائَةٌ فَلَقَدْ رَأَيْنَا ابْنَيْنَا حَتَّى إِنَّ الرَّجُلَ لَيَصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ. حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، فَوَجَدْنَاهُمْ خَمْسِمِائَةً. وَقَالَ: أَبُو مُعَاوِيَةَ مَا بَيْنَ سِتِّمِائَةٍ إِلَى سَبْعِمِائَةٍ. [مسلم: ۳۷۷]

ابن ماجہ: ۴۲۹]

۳۰۶۰۔ ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے اعمش نے، ان سے ابوداؤد نے اور ان سے حضرت حذیفہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”جو لوگ اسلام کا کلمہ پڑھ چکے ہیں ان کے نام لکھ کر میرے پاس لاؤ۔“ چنانچہ ہم نے ڈیڑھ ہزار مردوں کے نام لکھ کر آپ ﷺ کی خدمت میں پیش کئے اور ہم نے آنحضرت ﷺ سے عرض کیا ہماری تعداد ڈیڑھ ہزار ہو گئی ہے۔ اب ہم کو کیا ڈر ہے۔ لیکن تم دیکھ رہے ہو کہ (آنحضرت ﷺ کے بعد) ہم فتنوں میں اس طرح گھر گئے کہ اب مسلمان تنہا نماز پڑھتے ہوئے بھی ڈرنے لگا ہے۔ ہم سے عبدان نے بیان کیا، ان سے ابومحزہ نے اور ان سے اعمش نے (مذکورہ بالا سند کے ساتھ) کہ ہم نے پانچ سو مسلمانوں کی تعداد لکھی (ہزار کا ذکر اس روایت میں نہیں ہوا) اور ابومعاویہ نے (اپنی روایت میں) یوں بیان کیا، کہ چھ سو سے سات سو تک۔

تشریح: ابومعاویہ کی روایت کو امام مسلم اور احمد اور نسائی اور ابن ماجہ نے نکالا ہے: ”وسلك الدر اور دی الشارح طريق الجمع فقال لعلمهم كتبوا مرات في مواطن“ یعنی تعداد میں اختلاف اس لئے ہوا کہ شاید ان لوگوں نے کئی جگہ مردم شماری کی ہو، بعض نے یہ بھی کہا کہ ڈیڑھ ہزار سے مراد مرد و عورت بچے غلام جو بھی مسلمان ہوئے سب مراد ہیں چھ سو سات سو تک خاص مراد ہیں اور پانچ سو سے خاص لڑنے والے مراد ہیں: ”وفى الحديث مشروعيه كتابه داوود الجيوش وقد يتعين ذلك عند الاحتياج الى تميز من يصلح للمقاتلة بمن لا يصلح“۔ (فتح)

حذیفہ رضی اللہ عنہ کا مطلب یہ تھا کہ نبی کریم ﷺ کے عہد مبارک میں تو ہم ڈیڑھ ہزار کا شمار پورے ہونے پر بے ڈر ہو گئے تھے اور اب ہزاروں لاکھوں مسلمان موجود ہیں، پر حق بات کہتے ہوئے ڈرتے ہیں۔ کوئی کوئی تو ڈر کے مارے اپنی نماز اکیلے پڑھ لیتا ہے اور منہ سے کچھ نہیں نکال سکتا۔ یہ حذیفہ رضی اللہ عنہ نے اس زمانے میں کہا جب ولید بن عقبہ حضرت عثمان رضی اللہ عنہ کی طرف سے کوفہ کا حاکم تھا اور نمازیں اتنی دیر کر کے پڑھتا کہ معاذ اللہ آخر بعض متقی لوگ اول وقت نماز پڑھ لیتے پھر جماعت میں بھی اس کے ڈر سے شریک ہو جاتے۔

۳۰۶۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي كُتِبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا، وَأَمْرَاتِي

۳۰۶۱۔ ہم سے ابونعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابن جریج نے، ان سے عمرو بن دینار نے، ان سے ابومعبد نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا، اور عرض کیا یا رسول اللہ! میرا نام فلاں جہاد میں جانے کے لئے لکھا گیا ہے۔ ادھر میری بیوی حج کرنے جا رہی ہے۔

حَاجَةٌ. قَالَ: ((ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ)). آپ ﷺ نے فرمایا: ”پھر جا اور اپنی بیوی کے ساتھ حج کر آ۔“

[راجع: ۱۸۶۲]

تشریح: اس سے بھی اسم نوسی کا ثبوت ہوا، یہی ترجمہ باب ہے۔ یہ بھی معلوم ہوا کہ کوئی عورت حج کو جائے تو ضروری ہے کہ اس کا خاوند یا کوئی محرم اس کے ساتھ ہو۔

بَابُ: إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ

باب: اللہ تعالیٰ کبھی اپنے دین کی مدد ایک فاجر شخص سے بھی کر لیتا ہے

(۳۰۶۲) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے (دوسری سند) مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں ابن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ ایک غزوہ میں موجود تھے۔ آپ ﷺ نے ایک شخص کے متعلق جو اپنے کو مسلمان کہتا تھا، فرمایا: ”یہ شخص دوزخ والوں میں سے ہے۔“ جب جنگ شروع ہوئی تو وہ شخص (مسلمانوں کی طرف سے) بڑی بہادری کے ساتھ لڑا اور وہ زخمی بھی ہو گیا۔ صحابہ نے عرض کیا، یا رسول اللہ! جس کے متعلق آپ نے فرمایا تھا کہ وہ دوزخ میں جائے گا۔ آج تو وہ بڑی بے جگری کے ساتھ لڑا ہے اور (زخمی ہو کر) مر بھی گیا ہے۔ آپ ﷺ نے اب بھی وہی جواب دیا کہ ”جہنم میں گیا۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا، کہ ممکن تھا کہ بعض لوگوں کے دل میں کچھ شبہ پیدا ہو جاتا۔ لیکن ابھی لوگ اسی غور و فکر میں تھے کہ کسی نے انہیں بتایا کہ ابھی وہ مرانہیں ہے۔ البتہ زخم کاری ہے۔ پھر جب رات آئی تو اس نے زخموں کی تاب نہ لا کر خودکشی کر لی۔ جب نبی اکرم ﷺ کو اس کی خبر دی گئی تو آپ نے فرمایا: ”اللہ اکبر! میں گواہی دیتا ہوں کہ میں اللہ کا بندہ اور اس کا رسول ہوں۔“ پھر آپ نے بلال رضی اللہ عنہ کو حکم دیا، اور انہوں نے لوگوں میں یہ اعلان کر دیا کہ ”مسلمان کے سوا جنت میں کوئی اور داخل نہیں ہوگا اور اللہ تعالیٰ کبھی اپنے دین کی امداد کسی فاجر شخص سے بھی کر لیتا ہے۔“

۳۰۶۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، ح. وَحَدَّثَنِي مُحَمَّدُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ مِمَّنْ يَدْعِي الْإِسْلَامَ: ((هَذَا مِنْ أَهْلِ النَّارِ)). فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا، فَأَصَابَتْهُ جِرَاحَةٌ فَقِيلَ: يَا رَسُولَ اللَّهِ! الَّذِي قُلْتَ لَهُ: إِنَّهُ مِنْ أَهْلِ النَّارِ فَإِنَّهُ قَدْ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ ﷺ: ((إِلَى النَّارِ)). قَالَ: فَكَادَ بَعْضُ النَّاسِ أَنْ يَرْتَابَ، فَبَيَّنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ وَلَكِنْ بِهِ جِرَاحٌ شَدِيدٌ. فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَضْبِرْ عَلَى الْجِرَاحِ، فَقَتَلَ نَفْسَهُ، فَأَخْبَرَ النَّبِيُّ ﷺ بِذَلِكَ فَقَالَ: ((اللَّهُ أَكْبَرُ، أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ)). ثُمَّ أَمَرَ بِأَلَا فَنَادَى فِي النَّاسِ ((إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ)). [اطرافه في: ۴۲۰۳، ۴۲۰۴]

تشریح: کہتے ہیں کہ اس شخص کا نام زمان تھا جو بظاہر مسلمان ہو گیا تھا، اس کی مجاہدانہ کیفیت دیکھ کر شیطان نے بظاہر تو لوگوں کو یہ کیا کہ ایسا شخص جو اللہ کی راہ میں اس طرح لڑ کر مارا جائے کیونکر دوزخی ہو سکتا ہے۔ یہ حدیث اس حدیث کے خلاف نہیں ہے کہ ہم مشرک سے مدد نہ لیں گے۔ کیونکہ وہ ایک موقع کے ساتھ خاص ہے اور جنگ حنین میں صفوان بن امیہ آپ کے ساتھ تھے۔ حالانکہ وہ مشرک تھے، دوسرے یہ کہ یہ شخص بظاہر تو مسلمان تھا۔ مگر آپ کو وحی سے معلوم ہو گیا کہ یہ منافق ہے اور اس کا خاتمہ برا ہو گا۔ (وحیدی)

بَابُ مَنْ تَأَمَّرَ فِي الْحَرْبِ مِنْ غَيْرِ امْرَأَةٍ إِذَا خَافَ الْعَدُوَّ

باب: جو شخص میدان جنگ میں جبکہ دشمن کا خوف ہو امام کے کسی نئے حکم کے بغیر امیر لشکر بن جائے

تشریح: اسلام پر کوئی نازک وقت آ جائے کہ میدان جنگ مسلمانوں کے ہاتھ سے نکل رہا ہو اور قیادت بھی ختم ہو رہی ہو تو کوئی بھی ڈانا آدمی فوری طور پر کنٹرول کر لے تو یہ جائز ہے جیسا کہ حدیث ذیل میں حضرت خالد بن ولید رضی اللہ عنہ کے امیر لشکر بن جانے کا ذکر ہے۔

۳۰۶۳۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَخَذَ الرَّأْيَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأَصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ ابْنُ الْوَلِيدِ عَنْ غَيْرِ امْرَأَةٍ فَفُتِحَ عَلَيْهِ، وَمَا يَسْرُنِي أَوْ قَالَ: مَا يَسْرُهُمْ أَنَّهُمْ عِنْدَنَا)).

۳۰۶۳ (۳۰۶۳) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ابن علیہ نے بیان کیا، ان سے ایوب نے، ان سے حمید بن ہلال نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے (مدینہ میں) غزوہ موتہ کے موقع پر خطبہ دیا، (جب کہ مسلمان سپاہی موتہ کے میدان میں داد شجاعت دے رہے تھے) آپ نے فرمایا: ”اب اسلامی علم زید بن حارث نے سنبھالا اور انہیں شہید کر دیا گیا، جعفر نے علم اپنے ہاتھ میں اٹھالیا اور وہ بھی شہید کر دیئے۔ اب عبد اللہ بن رواحہ نے علم تھا، یہ بھی شہید کر دیئے گئے۔ آخر خالد بن ولید نے کسی نئی ہدایت کے بغیر اسلامی علم اٹھالیا ہے۔ اور ان کے ہاتھ پر فتح حاصل ہو گئی، اور میرے لئے اس میں کوئی خوشی کی بات نہیں تھی یا آپ نے یہ فرمایا، کہ ان کے لئے کوئی خوشی کی بات نہیں تھی کہ وہ (شہداء) ہمارے پاس زندہ ہوتے۔“ (کیونکہ شہادت کے بعد وہ جنت میں عیش کر رہے ہیں) اور انس رضی اللہ عنہ نے بیان کیا کہ اس وقت آنحضرت ﷺ کی آنکھوں سے آنسو جاری تھے۔

قَالَ: وَإِنَّ عَيْنِي لَتَذُرِفَانِ. [راجع: ۱۲۴۶]

بَابُ الْعَوْنِ بِالْمَدَدِ

باب: مدد کے لیے فوج روانہ کرنا

۳۰۶۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبِي عَدِي، وَسَهْلُ بْنُ يَوْسُفَ، عَنْ سَعِيدِ بْنِ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ أَنَّهُ رَغَلَ وَذَكَوَانُ وَعُصْبَةُ وَبَنُو لُحْيَانَ، فَزَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ،

۳۰۶۴ (۳۰۶۴) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن ابی عدی اور سہل بن یوسف نے بیان کیا، ان سے سعید بن ابی عروبہ نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ کی خدمت میں رغل، ذکوان، عصبہ اور بنو لحيان قبائل کے کچھ لوگ آئے اور یقین دلایا کہ وہ لوگ اسلام لائے ہیں اور انہوں نے اپنی کافروں کے مقابل امداد اور تعلیم و تبلیغ

کے لئے آپ سے مدد چاہی۔ تو نبی کریم ﷺ نے ستر انصاریوں کو ان کے ساتھ کر دیا۔ انس رضی اللہ عنہ نے بیان کیا، ہم انہیں قاری کہا کرتے تھے۔ وہ لوگ دن میں جنگل سے لکڑیاں جمع کرتے اور رات میں نماز پڑھتے رہتے۔ یہ حضرات ان قبیلہ والوں کے ساتھ چلے گئے، لیکن جب بزمعونہ پر پہنچے تو انہوں نے قبیلہ والوں نے ان صحابہ کے ساتھ دعا کی اور انہیں شہید کر ڈالا، حضور اکرم ﷺ نے ایک مہینہ تک (نماز میں) قنوت پڑھی اور رعل و ذکوان اور بنو لحيان کے لئے بددعا کرتے رہے۔ قتادہ نے کہا کہ ہم سے انس رضی اللہ عنہ نے کہا کہ (ان شہداء کے بارے میں) قرآن مجید میں ہم یہ آیت یوں پڑھتے (ترجمہ) ”ہاں! ہماری قوم (مسلم) کو بتا دو کہ ہم اپنے رب سے جا ملے۔ اور وہ ہم سے راضی ہو گیا ہے اور ہمیں بھی اس نے خوش کیا ہے۔“ پھر یہ آیت منسوخ ہو گئی تھی۔

تشریح: کہتے ہیں کہ ان قاریوں کو عامر بن طفیل نے قتل کیا، اس نے بنو سلیم کے آدمی ان پر جمع کئے اور رعل و ذکوان اور بنو لحيان نے عامر رضی اللہ عنہ اور ان کے ساتھیوں کو قتل کیا، حضرت خضیب رضی اللہ عنہ کو بچا، نبی کریم ﷺ کو ہر دو کی اطلاع ہو گئی اس لئے آپ نے دونوں کے لئے بددعا کی۔

باب: جس نے دشمن پر فتح پائی اور پھر تین دن تک ان کے میدان میں ٹھہرا رہا

(۳۰۶۵) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، ان سے سعید نے بیان کیا، ان سے قتادہ نے بیان کیا، کہا کہ ہم سے انس بن مالک رضی اللہ عنہ نے ابو طلحہ رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ کو جب کسی قوم پر فتح حاصل ہوتی، تو میدان جنگ میں تین رات قیام فرماتے۔ روح بن عبادہ کے ساتھ اس حدیث کو معاذ اور عبدالاعلیٰ نے بھی روایت کیا۔ دونوں نے کہا ہم سے سعید نے بیان کیا انہوں نے قتادہ سے، انہوں نے انس سے، انہوں نے ابو طلحہ سے، انہوں نے آنحضرت ﷺ سے۔

فَأَمَدَّهُمُ النَّبِيُّ ﷺ بِسَبْعِينَ مِنَ الْأَنْصَارِ قَالَ أَنَسٌ: كُنَّا نُسَمِّيهِمُ الْفَرَاءَ، يَخْطُبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، فَاَنْطَلَقُوا بِهِمْ حَتَّى بَلَغُوا بَيْتَ مَعُونَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَكُنْتَ شَهْرًا يَذْعُو عَلَى رِغْلٍ وَذُكْوَانَ وَبَنِي لَحْيَانَ. قَالَ قَتَادَةُ: وَحَدَّثَنَا أَنَسٌ أَنَّهُمْ قَرَأُوا بِهِمْ قُرْآنًا: أَلَا بَلَّغُوا عَنَّا قَوْمَنَا بَأَنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِي عَنَّا وَأَرْضَانَا. ثُمَّ رَفَعَ ذَلِكَ بَعْدُ. [راجع: ۱۰۰۱]

بَابُ مَنْ غَلَبَ الْعَدُوَّ فَأَقَامَ عَلَى عَرُصَتِهِمْ ثَلَاثًا

۳۰۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، قَالَ: ذَكَرْنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرُصَةِ ثَلَاثَ لَيَالٍ. تَابَعَهُ مُعَاذٌ وَعَبْدُ الْأَعْلَى، قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي طَلْحَةَ عَنِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۹۷۶] [مسلم: ۷۱۲۴] ابوداؤد:

۲۶۹۵، ترمذی: ۱۵۵۱]

باب: سفر میں اور جہاد میں مال غنیمت کو تقسیم کرنا

بَابُ مَنْ قَسَمَ الْغَنِيمَةَ فِي غَزْوِهِ وَسَفَرِهِ

اور رافع بن خدیج نے کہا کہ ہم ذوالحلیفہ میں نبی کریم ﷺ کے ساتھ تھے، ہم کو بکریاں اور اونٹ غنیمت میں ملے تھے اور نبی کریم ﷺ نے دس بکریوں کو ایک اونٹ کے برابر قرار دے کر تقسیم کی تھی۔

وَقَالَ رَافِعٌ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ، فَأَصْبَنَّا غَنَمًا وَإِبِلًا، فَقَعَلْنَا عَشْرَةَ مِنَ الْغَنَمِ بِبَعِيرٍ.

(۳۰۶۶) ہم سے ہدبہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے اور انہیں انس رضی اللہ عنہ نے خبر دی، آپ نے بیان کیا کہ نبی کریم ﷺ نے مقام ہرانہ سے، جہاں آپ نے جنگ حنین کا مال غنیمت تقسیم کیا تھا، عمرہ کا احرام باندھا تھا۔

۳۰۶۶۔ حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، أَخْبَرَهُ قَالَ: اغْتَمَرَ النَّبِيُّ ﷺ مِنَ الْجَمْرَانَةِ، حَيْثُ قَسَمَ غَنَائِمَ حَنِينٍ. [راجع: ۱۷۷۸]

تشریح: حنین ایک وادی ہے مکہ سے تین میل پر جہاں پر بڑی لڑائی ہوئی تھی۔ باب کی مطابقت ظاہر ہے کہ آپ نے ہرانہ میں عین سفر میں اموال غنیمت کو تقسیم فرمایا، آج کل ایام حج میں حرم شریف سے ہرانہ کو ہر وقت گاڑیاں ملتی ہیں۔ ۱۹۷۰ء کے حج میں مجھ کو بھی ہرانہ جانے کا اتفاق ہوا۔ جہاں ایک وسیع مسجد اور کنواں ہے، پر نضا جگہ ہے۔

باب: کسی مسلمان کا مال مشرکین لوٹ کر لے

جائیں پھر (مسلمانوں کے غلبہ کے بعد) وہ مال

بَابُ: إِذَا غَنِمَ الْمُشْرِكُونَ

مَالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ

اس مسلمان کو مل گیا

(۳۰۶۷) اور عبد اللہ بن نمیر نے کہا، کہ ہم سے عبید اللہ نے بیان کیا، ان سے رافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ان کا ایک گھوڑا بھاگ گیا تھا اور دشمنوں نے اس کو پکڑ لیا تھا۔ پھر مسلمانوں کو غلبہ حاصل ہوا تو ان کا گھوڑا انہیں واپس کر دیا گیا۔ یہ واقعہ رسول اللہ ﷺ کے عہد مبارک کا ہے۔ اس طرح ان کے ایک غلام نے بھاگ کر روم میں پناہ حاصل کر لی تھی۔ پھر جب مسلمانوں کو اس ملک پر غلبہ حاصل ہوا تو خالد بن ولید رضی اللہ عنہ نے ان کا غلام انہیں واپس کر دیا۔ یہ واقعہ نبی کریم ﷺ کے بعد کا ہے۔

۳۰۶۷۔ وَقَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبِيدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: ذَهَبَ فَرَسٌ لَهُ، فَأَخَذَهُ الْعَدُوُّ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ وَأَبْقَى عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ، فَرَدَّ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ بَعْدَ النَّبِيِّ ﷺ. [طرفاء فی: ۳۰۶۸، ۳۰۶۹]

[ابوداؤد: ۲۶۹۹؛ ابن ماجہ: ۲۸۴۷]

تشریح: اس مسئلہ میں اختلاف ہے۔ شافعیہ اور اہل حدیث یہی کہتے ہیں کہ کافر مسلمانوں کے کسی مال کے مالک نہیں ہو سکتے اور جب کسی مسلمان کا مال ان کے پاس ملے وہ اس مسلمان کو دلایا جائے کہ خواہ مال تقسیم ہو چکا ہو یا نہ ہو چکا ہو۔ اور امام مالک اور احمد کے نزدیک تقسیم کے بعد ان کو نہیں دلایا جائے گا۔ اور امام ابو حنیفہ رحمہ اللہ فرماتے ہیں کہ کافر جب مال لوٹ کر لے جائیں اور اپنے ملک میں پہنچ جائیں تو وہ اس کے مالک ہو جاتے ہیں اور امام بخاری رحمہ اللہ نے یہ باب لا کر ان کا رد فرمایا ہے۔

(۳۰۶۸) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے یحییٰ بن قطان نے بیان کیا، ان سے عبید اللہ عمری نے بیان کیا، انہیں نافع نے بیان کیا کہ ابن

۳۰۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، عَنْ عَبِيدِ اللَّهِ، حَدَّثَنِي نَافِعٌ، أَنَّ

عمر رضی اللہ عنہ کا ایک غلام بھاگ کر روم کے کافروں میں مل گیا تھا۔ پھر خالد بن ولید رضی اللہ عنہ کی سرگردگی میں (اسلامی لشکر نے) اس پر فتح پائی اور خالد رضی اللہ عنہ نے وہ غلام ان کو واپس کر دیا۔ اور یہ کہ عبداللہ بن عمر رضی اللہ عنہ کا ایک گھوڑا بھاگ کر روم پہنچ گیا تھا۔ خالد بن ولید رضی اللہ عنہ کو جب روم پر فتح ہوئی، تو انہوں نے یہ گھوڑا بھی عبداللہ کو واپس کر دیا تھا۔ ابو عبداللہ امام بخاری نے کہا کہ عار مشتق ہے غیر سے اور (عمر) گورخر کو کہتے ہیں۔ یعنی جو سیدھا بھاگ جائے۔

عَبْدًا، لِابْنِ عُمَرَ أَبَقَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ، فَرَدَّهِ عَلَى عَبْدِ اللَّهِ، وَأَنَّ فَرَسًا لِابْنِ عُمَرَ عَارَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ فَرْدُوهُ عَلَى عَبْدِ اللَّهِ. قَالَ أَبُو عَبْدِ اللَّهِ: عَارٌ، أَشْتَقُّ مِنَ الْعَيْرِ وَهُوَ جِمَارُ الْوَحْشِ أَيْ هَرَبَ. [راجع: ۳۰۶۷]

(۳۰۶۹) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہ نے بیان کیا کہ جس دن اسلامی لشکر کی مدبھیر (رومیوں سے) ہوئی تو وہ ایک گھوڑے پر سوار تھے سالار فوج حضرت ابوبکر رضی اللہ عنہ کی طرف سے خالد بن ولید رضی اللہ عنہ تھے پھر گھوڑے کو دشمنوں نے پکڑ لیا، لیکن جب انہیں شکست ہوئی تو حضرت خالد رضی اللہ عنہ نے گھوڑا عبداللہ رضی اللہ عنہ کو واپس کر دیا۔

۳۰۶۹۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ عَلَى فَرَسٍ يَوْمَ لَقِيَ الْمُسْلِمُونَ، وَأَمِيرُ الْمُسْلِمِينَ يَوْمَئِذٍ خَالِدُ ابْنُ الْوَلِيدِ، بَعَثَهُ أَبُو بَكْرٍ، فَأَخَذَهُ الْعَدُوُّ، فَلَمَّا هُزِمَ الْعَدُوُّ رَدَّ خَالِدٌ فَرَسَهُ.

[راجع: ۳۰۶۷]

تشریح: معلوم ہوا کہ کسی مسلمان کا کوئی مال کسی دشمن حربی کافر کے حوالہ پڑ جائے تو فتح اسلام کے بعد وہ مال اس کے اصلی مالک مسلمان ہی کو ملے گا وہ اموال غنیمت میں داخل نہ کیا جائے گا۔

بَابُ مَنْ تَكَلَّمَ بِالْفَارِسِيَّةِ وَالرَّطَانَةِ

باب: فارسی یا اور کسی بھی عجیب زبان میں بولنا

وَقَوْلِهِ تَعَالَى: ﴿وَإِخْلَافُ أَلْسِنَتِكُمْ وَالْوَاوِيكُمْ﴾ [الروم: ۲۲] وَقَالَ: ﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ﴾ [إبراهيم: ۴]

اور اللہ تعالیٰ نے فرمایا کہ ”(اللہ کی نشانیوں میں) تمہاری زبان اور رنگ کا اختلاف بھی ہے۔“ اور (اللہ تعالیٰ کا ارشاد کہ) ”ہم نے کوئی رسول نہیں بھیجا، لیکن یہ کہ وہ اپنی قوم کا ہم زبان ہوتا تھا۔“

تشریح: امام بخاری رحمہ اللہ کا اس باب کے لگانے سے یہ مطلب ہے کہ ہر ایک زبان کا سیکھنا اور بولنا درست ہے کیونکہ سب زبانیں اللہ کی طرف سے ہیں، انگریزی، ہندی کا بھی یہی حکم ہے۔

اور دوسری آیت میں ہے: ﴿وَلَنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ (۳۵/فاطر) تو معلوم ہوا کہ ہر ایک زبان پیغمبر کی زبان ہے، کیونکہ اس قوم میں جو پیغمبر آیا ہوگا وہ ان ہی کی زبان بولتا ہوگا۔ ان آیتوں سے یہ ثابت ہوا کہ انگریزی، ہندی، مرہٹی، رومی، جرمنی زبانیں سیکھنا اور بولنا درست ہے۔ زبانوں کا تعصب انسانی بدعتی کی دلیل ہے، ہر زبان سے محبت کرنا نہیں منشاء الہی ہے۔

لفظ رطانہ راہ کی بروز بر کے ساتھ غیر عربی میں بولنا۔ آیت: ﴿وَمَا أَرْسَلْنَا...﴾ (۱۳/ابراہیم) میں مصنف کا اشارہ ہے کہ رسول اللہ صلی اللہ علیہ وسلم کی رسالت اقوام عالم کے لئے ہے اس لئے بھی ضروری ہوا کہ آپ دنیا کی ساری زبانوں کی حمایت کریں۔ ان کو خود یاد زریعہ ترجمان سمجھیں (صلی اللہ علیہ وسلم)۔

۳۰۷۰۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو عَاصِمٍ، حَدَّثَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ، قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ، قُلْتُ: يَا رَسُولَ اللَّهِ! ذَبَحْنَا بِهِمَةَ لَنَا، وَطَحْنَتْ صَاعًا مِنْ شَعِيرٍ، فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: ((يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ سُورًا، فَحَيَّ هَلَا بِكُمْ)). [طرفاه فی: ۴۱۰۱، ۴۱۰۲]

(۳۰۷۰) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا ہم سے ابو عاصم نے بیان کیا، انہیں حنظلہ بن ابی سفیان نے خبر دی، انہیں سعید بن میناء نے خبر دی، کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا۔ آپ نے بیان کیا، کہ میں نے (جنگ خندق میں نبی کریم ﷺ کو کھوکھو کا پا کر چپکے سے) عرض کیا یا رسول اللہ! ہم نے ایک چھوٹا سا کبری کا بچہ ذبح کیا ہے۔ اور ایک صاع جو کا آٹا پکویا ہے۔ اس لئے آپ دو چار آدمیوں کو ساتھ لے کر تشریف لائیں۔ لیکن نبی اکرم ﷺ نے با واز بلند فرمایا: ”اے خندق کھودنے والو! جابر نے دعوت کا کھانا تیار کر لیا ہے۔ آؤ چلو، جلدی چلو۔“

[مسلم: ۵۳۱۵]

تشریح: لفظ ((سورًا)) فارسی ہے جو آپ نے استعمال فرمایا، اسی سے ترجمہ الباب ثابت ہوا۔ فسادات انسانی میں ایک بڑا فساد خطرناک فساد لسانی تعصب بھی ہے۔ حالانکہ جملہ زبانیں اللہ پاک ہی کی پیدا کردہ ہیں۔ اسلام نے سختی کے ساتھ اس تعصب کا مقابلہ کیا ہے۔ آج کے دور میں زبانوں پر بھی دنیا میں بڑے بڑے فساد برپا ہیں جو سب انسانی جہالت و ضلالت و کج روی کے نتائج ہیں۔ جو لوگ کسی بھی زبان سے تعصب برتتے ہیں ان کی یہ انتہائی حماقت ہے۔

لفظ ((سورًا)) سے دعوت کا کھانا مراد ہے۔ یہ فارسی لفظ ہے۔ امام بخاری رحمہ اللہ نے اس حدیث کے ضعف پر بھی اشارہ فرمایا ہے جس میں مذکور ہے کہ دو زخمی لوگ فارسی زبان بولیں گے۔

۳۰۷۱۔ حَدَّثَنَا جِبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بْنِتِ خَالِدِ بْنِ سَعِيدٍ، قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلِيٍّ فَمِنْهُمْ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ ﷺ: ((سَنَّهُ سَنَهُ)). قَالَ عَبْدُ اللَّهِ: وَهِيَ بِالْحَبَشِيَّةِ حَسَنَةٌ. قَالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ، فَزَبَرَنِي أَبِي قَالَ رَسُولُ اللَّهِ ﷺ: ((دَعَهَا)). ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَيْلِي وَأَخِلِّي، ثُمَّ أَيْلِي وَأَخِلِّي، ثُمَّ أَيْلِي وَأَخِلِّي)). قَالَ عَبْدُ اللَّهِ: فَبَقِيَتْ حَتَّى ذَكَرْتُ. [طرافہ فی: ۳۸۷۴، ۵۸۲۳، ۵۸۴۵، ۵۹۹۳] [مسلم: ۴۰۲۴]

(۳۰۷۱) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں خالد بن سعید نے، انہیں ان کے والد نے اور ان سے ام خالد بنت خالد بن سعید رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں اپنے والد کے ساتھ حاضر ہوئی، میں اس وقت ایک زرد رنگ کی قمیص پہنے ہوئے تھی۔ نبی اکرم ﷺ نے اس پر فرمایا: ”سنہ سنہ“ عبد اللہ نے کہا کہ یہ لفظ حبشی زبان میں عمدہ کے معنی میں بولا جاتا ہے۔ انہوں نے بیان کیا کہ پھر میں مہر نبوت کے ساتھ (جو آپ کی پشت پر تھی) کھیلنے لگی تو میرے والد نے مجھے ڈانٹا، لیکن رسول اللہ ﷺ نے فرمایا کہ ”اسے مت ڈانٹو“ پھر آپ نے ام خالد کو (درازی عمر کی) دعا دی کہ اس ”قمیص کو خوب پہن اور پرانی کر، پھر پہن اور پرانی کر، اور پھر پہن اور پرانی کر۔“ عبد اللہ نے کہا کہ چنانچہ یہ قمیص اتنے دنوں تک باقی رہی کہ زبانوں پر اس کا چرچا آ گیا۔

تشریح: ترجمہ باب اس سے نکالا کہ آپ ﷺ نے سنہ سنہ فرمایا جو حبشی زبان ہے ام خالد اتنے دنوں زندہ رہی کہ وہ کپڑا پہنتے پہنتے کالا ہو گیا۔ یہ

رسول کریم ﷺ کی دعا کی برکت تھی۔

۳۰۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ، أَخَذَ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «كَنْحُ كَنْحُ، أَمَا تَعْرِفُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ». قَالَ عِكْرَمَةُ: سَنَّهُ: الْحَسَنَةُ بِالْحَبَشِيَّةِ. قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَعِشْ إِمْرَأَةً مِثْلَ مَا عَاشَتْ هَذِهِ يَعْنِي أُمَّ خَالِدٍ. [راجع: ۱۴۸۵]

(۳۰۷۲) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ حسن بن علی رضی اللہ عنہ نے صدقہ کی کھجور میں سے (جو بیت المال میں آئی تھی) ایک کھجور اٹھالی اور اپنے منہ کے قریب لے گئے۔ لیکن نبی کریم ﷺ نے انہیں فارسی زبان کا یہ لفظ کہہ کر روک دیا کہ ”کنح کنح، کیا تمہیں معلوم نہیں کہ ہم صدقہ نہیں کھایا کرتے ہیں۔“ عکرمہ کہتے ہیں کہ سَنَّهُ حبشی زبان میں حَسَنَةُ کو کہتے ہیں۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ کسی عورت نے ایسی زندگی نہیں گزاری جیسی ام خالد نے بسر کی۔

تشریح: کنح فارسی زبان میں بچوں کو ڈانٹنے کے لئے کہتے ہیں جب وہ کوئی گندہ کام کریں۔ اس سے بھی عربی کے علاوہ دوسری زبانوں کا استعمال جائز ثابت ہوا۔ خصوصاً فارسی زبان جو عرصہ دراز سے مسلمان کی محبوب ترین زبان رہی ہے۔ جس میں اسلامیات کا ایک بڑا ذخرا محفوظ ہے۔ میدان جنگ میں حسب ضرورت ہر زبان کا استعمال جائز ہے۔ فارسی کی وجہ تسمیہ حافظ صاحب بیان فرماتے ہیں:

”قیل انہم ینتسبون الی فارس بن کورمٹ واختلف فی کورمٹ قیل انه من ذریۃ سام بن نوح وقیل من ذریۃ یافث بن نوح وقیل انه من ولد آدم لصلبہ وقیل: انه آدم نفسه وقیل لہم الفرس لان جدہم الاعلی ولد له سبعة عشر ولدا کان کل منہم شجاعا فارسا فسموا الفرس۔“ (فتح جلد ۶ صفحہ ۲۲۶)

یعنی اس ملک کے باشندے فارس بن کورمٹ کی طرف منسوب ہیں جو سام بن نوح یا یافث بن نوح کی اولاد میں سے ہیں، بعض نے ان کو آدم کا بیٹا اور بعض نے خود آدم ہی کہا ہے۔ یہ بھی کہا گیا ہے کہ ان کے مورث اعلیٰ کے سترہ لاکھ پیدا ہوئے جو سب بہادر شہسوار تھے اس لئے ان کی اولاد کو فارس کہا گیا۔ واللہ اعلم۔

باب: مال غنیمت میں سے تقسیم سے پہلے کچھ چرا لینا

اور اللہ تعالیٰ نے (سورہ آل عمران میں) فرمایا ”اور جو کوئی خیانت کرے گا وہ قیامت میں اسے لے کر آئے گا۔“

(۳۰۷۳) ہم سے مسدود بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے ابو حیان نے بیان کیا، ان سے ابو زرعہ نے بیان کیا، کہا کہ مجھ سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں خطاب فرمایا اور غلول (خیانت) کا ذکر فرمایا، اس جرم کی ہولناکی کو واضح کرتے ہوئے فرمایا کہ ”میں تم سے کسی کو بھی قیامت کے دن اس حالت میں نہ پاؤں کہ اس کی

بَابُ الْغُلُولِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ۱۶۱]

۳۰۷۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَّانٍ، حَدَّثَنِي أَبُو زُرْعَةَ، حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَهَا أَمْرُهُ قَالَ: «لَا أَلْفَيْنِ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثَغَاءٌ عَلَى

گردن پر بکری لدی ہوئی ہو اور وہ چلا رہی ہو یا اس کی گردن پر گھوڑا لدا ہوا ہو اور وہ چلا رہا ہو اور وہ شخص مجھ سے کہے کہ یا رسول اللہ! میری مدد فرمائیے۔ لیکن میں یہ جواب دے دوں کہ میں تمہاری کوئی مدد نہیں کر سکتا۔ میں تو (خدا کا پیغام) تم تک پہنچا چکا تھا۔ اور اس کی گردن پر اونٹ لدا ہوا ہو اور چلا رہا ہو اور وہ شخص کہے کہ یا رسول اللہ! میری مدد فرمائیے۔ لیکن میں یہ جواب دے دوں کہ میں تمہاری کوئی مدد نہیں کر سکتا، میں تو رب کا پیغام تمہیں پہنچا چکا تھا، یا (وہ اس حال میں آئے کہ) وہ اپنی گردن پر سونا، چاندی، اسباب لادے ہوئے ہو اور مجھ سے کہے، یا رسول اللہ! میری مدد فرمائیے، لیکن میں اس سے یہ کہہ دوں کہ میں تمہاری کوئی مدد نہیں کر سکتا، میں اللہ تعالیٰ کا پیغام تمہیں پہنچا چکا تھا۔ یا اس کی گردن پر کپڑے کے ٹکڑے ہوں جو اسے حرکت دے رہے ہوں اور وہ کہے کہ یا رسول اللہ! میری مدد کیجئے اور میں کہہ دوں کہ میں تمہاری کوئی مدد نہیں کر سکتا۔ میں تو (خدا کا پیغام) پہلے ہی پہنچا چکا تھا۔“ اور ایوب سختیانی نے بھی ابو حیان سے روایت کیا ہے گھوڑا لادے دیکھوں جو ہنہنارہا ہو۔

رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. وَعَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. وَعَلَى رَقَبَتِهِ رِقَاعٌ تَحْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ)). وَقَالَ أَيُّوبُ السُّخْتْيَانِيُّ عَنْ أَبِي حَيَّانَ: فَرَسٌ لَهُ حَمْحَمَةٌ. [راجع: ١٤٠٢] [مسلم: ٤٧٣٤،

١٤٧٣٧

تشریح: فتح اسلام کے بعد میدان جنگ میں جو بھی اموال ملیں وہ سب مال غنیمت کہلاتا ہے۔ اسے باضابطہ امیر اسلام کے ہاں جمع کرنا ہوگا۔ بعد میں شرعی تقسیم کے تحت وہ مال دیا جائے گا۔ اس میں خیانت کرنے والا عند اللہ بہت بڑا مجرم ہے جیسا کہ حدیث ہذا میں بیان ہوا ہے، بکری، گھوڑا، اونٹ یہ سب چیزیں تمثیل کے طور پر بیان کی گئی ہیں۔ روایت میں اموال غنیمت میں سے ایک چادر کے چرانے والے کو بھی دوزخی کہا گیا ہے۔ چنانچہ وہ حدیث آگے مذکور ہے: «قال المهلب هذا الحديث وعيد لمن انفذه الله عليه من اهل المعاصي ويحتمل ان يكون الحمل المذكور لا بد منه عقوبة له بذلك ليفتضح على رؤوس الاشهاد واما بعد ذلك فالى الله الامر فى تعذيبه او العفو عنه وقال غيره هذا الحديث يفسر قوله عز وجل ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ فَتَفْسَدُوا دِينَكُمْ﴾ (الحج: ۱۷) اي يات به حاملا له على رقبته۔“ (فتح) یعنی اس حدیث میں وعید ہے اہل معاصی کے لئے۔ احتمال ہے کہ یہ اٹھانا بطور عذاب اس کے لئے ضروری ہو، تاکہ وہ سب کے سامنے ذلیل ہو، بعد میں اللہ کو اختیار ہے چاہے اسے عذاب کرے، چاہے معاف کرے۔ یہ حدیث آیت کریمہ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ فَتَفْسَدُوا دِينَكُمْ﴾ (الحج: ۱۷) کی تفسیر بھی ہے کہ وہ عاصی اس خیانت کو قیامت کے دن اپنی گردن پر اٹھا کر لائے گا۔

بَابُ الْقَلِيلِ مِنَ الْغُلُولِ

وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَنَّهُ حَرَّقَ مَتَاعَهُ، وَهَذَا أَصَحُّ.

باب: مال غنیمت میں سے ذرا سی چوری کر لینا

اور عبد اللہ بن عمرو رضی اللہ عنہما نے باب کی حدیث میں نبی کریم ﷺ سے یہ روایت نہیں کیا کہ آپ نے چرانے والے کا اسباب جلا دیا تھا اور یہ زیادہ صحیح ہے اس روایت سے جس میں جلانے کا ذکر ہے۔

۳۰۷۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ سَالِمٍ، عَنْ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ: كِرْكِرَةُ فَمَاتَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((هُوَ فِي النَّارِ))، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ سَلَامٍ: كِرْكِرَةُ، [يَعْنِي بِفَتْحِ الْكَافِ] ابْنُ مَاجِهٍ: ۳۰۷۴۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عمرو بن سالم بن ابی الجعد نے، ان سے عبد اللہ بن عمرو رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے سامان و اسباب پر ایک صاحب مقرر تھے، جن کا نام کر کرہ تھا۔ ان کا انتقال ہو گیا، رسول اللہ ﷺ نے فرمایا کہ ”وہ تو جہنم میں گیا۔“ پھر صحابہ انہیں دیکھنے گئے تو ایک عبا جسے خیانت کر کے انہوں نے چھپایا تھا ان کے یہاں ملی۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ محمد بن سلام نے (ابن عیینہ سے نقل کیا اور) کہا یہ لفظ کر کرہ فتح کاف ہے۔

[۲۸۴۹]

تشریح: معلوم ہوا کہ مال غنیمت میں سے ذرا سی چیز کی چوری بھی حرام ہے جس کی سزا یقیناً دوزخ ہوگی۔ اس حدیث سے ان لوگوں کا رد ہوا جو کہتے ہیں کہ مؤمن گناہوں کی وجہ سے دوزخ میں نہیں جائے گا۔ قرآن پاک نے صاف اعلان کیا ہے: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ﴾ (۳/۱۶۱) عرآن: خیانت کرنے والا خیانت کی چیز کو اپنے سر پر اٹھائے قیامت کے دن حاضر ہوگا۔ یہ وہ جرم ہے کہ اگر کسی مجاہد سے بھی سرزد ہو تو اس کا عمل جہاد باطل ہو جاتا ہے جیسا کہ حدیث ہذا سے ظاہر ہوا۔ ”وفی الحدیث تحريم قليل الغلول وكثيره وقوله هو فی النار ای یعذب علی معصية او المراد هو فی النار ان لم یعف الله عنه۔“ (فتح)

باب: مال غنیمت کے اونٹ بکریوں کو تقسیم سے

پہلے ذبح کرنا مکروہ ہے

بَابُ مَا يُكْرَهُ مِنْ ذَبْحِ الْإِبِلِ

وَالْغَنَمِ فِي الْمَغَانِمِ

۳۰۷۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ، رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسُ جُوعٌ وَأَصْبْنَا إِبِلًا وَغَنَمًا، فَكَانَ النَّبِيُّ ﷺ فِي أَخْرِيَّاتِ النَّاسِ، فَجَعَلُوا فَنَصَبُوا الْقُدُورَ، فَأَمَرَ بِالْقُدُورِ فَأُكْفِمَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشْرَةَ مِنَ الْغَنَمِ بِبَعِيرٍ، فَتَدَّ مِنْهَا بَعِيرٌ، وَفِي الْقَوْمِ خَيْلٌ يَسِيرَةُ فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ، فَحَبَسَهُ اللَّهُ فَقَالَ: ((هَذِهِ

۳۰۷۵۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ و رفاعہ بن رافع بن خدیج رضی اللہ عنہ نے بیان کیا کہ مقام ذوالحلیفہ میں ہم نے نبی کریم ﷺ کے ساتھ پڑاؤ کیا۔ لوگ بھوکے تھے۔ ادھر غنیمت میں ہمیں اونٹ اور بکریاں ملی تھیں۔ نبی کریم ﷺ لشکر کے پیچھے کے حصے میں تھے۔ لوگوں نے (بھوک کے مارے) جلدی سے ہانڈیاں چڑھا دیں۔ بعد میں نبی کریم ﷺ کے حکم سے ان ہانڈیوں کو اوندھا دیا گیا پھر آپ نے غنیمت کی تقسیم شروع کی دس بکریوں کو ایک اونٹ کے برابر رکھا۔ اتفاق سے مال غنیمت کا ایک اونٹ بھاگ نکلا۔ لشکر میں گھوڑوں کی کمی تھی۔ لوگ اسے پکڑنے کے لئے دوڑے لیکن اونٹ نے سب کو تھکا دیا آخر ایک صحابی (خود رافع رضی اللہ عنہ) نے اسے تیر مارا۔ اللہ تعالیٰ کے حکم سے

انٹ جہاں تھا وہیں رہ گیا۔ اس پر آنحضرت ﷺ نے فرمایا: ”ان (پالتو) جانوروں میں بھی جنگلی جانوروں کی طرح بعض دفعہ وحشت ہو جاتی ہے۔ اس لئے اگر ان میں سے کوئی قابو میں نہ آئے تو اس کے ساتھ ایسا ہی کرو۔“ عنبایہ کہتے ہیں کہ میرے دادا (رافع رضی اللہ عنہ) نے خدمت نبوی میں عرض کیا، کہا کہ ہمیں امید ہے یا (یہ کہا کہ) خوف ہے کہ کل کہیں ہماری دشمن سے مدد بھیڑ نہ ہو جائے۔ ادھر ہمارے پاس چھری نہیں ہے۔ تو کیا ہم بانس کی کچھپیوں سے ذبح کر سکتے ہیں؟ آپ ﷺ نے فرمایا: ”جو چیز خون بہادے اور ذبح کرتے وقت اس پر اللہ تعالیٰ کا نام بھی لیا گیا ہو، تو اس کا گوشت کھانا حلال ہے۔ البتہ وہ چیز جس سے ذبح (کیا گیا ہو) دانت اور ناخن نہ ہونا چاہئے۔ تمہارے سامنے میں اس کی وجہ بھی بیان کرتا ہوں دانت تو اس لئے نہیں کہ وہ ہڈی ہے اور ناخن اس لئے نہیں کہ وہ حبشیوں کی چھریاں ہیں۔“

الْبَهَائِمُ لَهَا أَوَابِدٌ كَأَوَابِدِ الْوُحْشِ، فَمَا نَذَرْنَا عَلَيْكُمْ فَاصْنَعُوا بِهِ هَكَذَا)). فَقَالَ جَدِّي: إِنَّا نَرْجُو أَوْ نَخَافُ أَنْ تَلْقَى الْعَدُوَّ عَدَاً وَلَيْسَ مَعَنَا مَدَى، أَفَنَذْبِجُ بِالْقَصَبِ فَقَالَ: ((مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فُكُلٌ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَحَذُّكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ)).

[راجع: ۲۴۸۸]

تشریح: رافع رضی اللہ عنہ کے کلام کا مطلب یہ ہے کہ تلوار سے ہم جانوروں کو اس لئے نہیں کاٹ سکتے کہ کل پرسوں جنگ کا اندیشہ ہے۔ ایسا نہ ہوتا تو اس کد ہو جائیں۔ تو کیا ہم بانس کی کچھپیوں سے کاٹ لیں کہ ان میں بھی دھار ہوتی ہے۔ ہڈی جنوں کی خوراک ہوتی ہے ذبح کرنے سے نجس ہو جائے گی۔ ناخن حبشیوں کی چھریاں ہیں جبھی اس وقت کا فرحتے تو آپ نے ان کی مشابہت سے منع فرمایا۔ باب اور حدیث میں مطابقت ظاہر ہے۔

حافظ صاحب فرماتے ہیں: ”ووضع الترجمة منه امره ﷺ باكفاء القدور. فانه مشعر بكرهه ماصنعوا من الذبح بغير اذن.“ (فتح) یعنی باب کا مطلب اس سے ظاہر ہے کہ رسول اللہ ﷺ نے ہانڈیوں کو الٹا کر دیا۔ اس لئے کہ بغیر اجازت ان کا ذبیحہ کر دیا تھا۔ شربا بہا دیا گیا۔ ”واما اللحم فلم يتلف بل يحمل على انه جمع ورد الى المغانم۔“ یعنی گوشت کو تلف کرنے کی بجائے جمع کر کے مال غنیمت میں شامل کر دیا گیا۔ واللہ اعلم بالصواب۔

باب: فتح کی خوش خبری دینا

(۳۰۷۶) ہم سے محمد بن شثیٰ نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا، کہا کہ مجھ سے قیس بن ابی حازم نے بیان کیا، انہوں نے کہا کہ مجھ سے جریر بن عبد اللہ بن جلی رضی اللہ عنہ نے بیان کیا کہ مجھ سے رسول کریم ﷺ نے فرمایا: ”ذی الخلصہ (یعنی کے کعبے) کو تباہ کر کے مجھے کیوں خوش نہیں کرتے۔“ یہ ذی الخلصہ (یعنی کے قبیلہ) خثعم کا بت کدہ تھا (کعبے کے مقابل بنایا تھا) جسے کعبۃ الیمانیہ کہتے تھے۔ چنانچہ میں (اپنے قبیلہ) خثعم کے ذریعہ سواروں کو لے کر تیار ہو گیا۔ یہ سب اچھے شہسوار تھے۔ پھر میں نے نبی اکرم ﷺ سے عرض

بَابُ الْبُشَارَةِ فِي الْفَتْوحِ

۳۰۷۶- حَدَّثَنَا مُحَمَّدُ بْنُ النُّمَيْ، حَدَّثَنَا يَحْيَى، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا قَيْسُ، قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ)) وَكَانَ بَيْنَا فِيهِ خَنْعَمٌ يُسَمَّى كَعْبَةَ الْيَمَانِيَّةِ، فَانْطَلَقْتُ فِي خَمْسِينَ وَبِائَةِ مِنْ أَخْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، فَأَخْبِرْتُ النَّبِيَّ ﷺ أَنِّي لَا أَتُبُّ عَلَى الْخَيْلِ،

کیا کہ میں گھوڑے پر اچھی طرح سے جم نہیں پاتا تو آپ نے میرے سینے پر (دست مبارک) مارا اور میں نے آپ کی انگلیوں کا نشان اپنے سینے پر دیکھا۔ آپ ﷺ نے پھر یہ دعادی: ”اے اللہ! اسے گھوڑے پر جمادے اور اسے صحیح راستہ دکھانے والا بنادے اور خود اسے بھی راہ پایا ہوا کر دے۔“ پھر جریر رضی اللہ عنہ مہم پر روانہ ہوئے اور ذی الخلفہ کو توڑ کر جلا دیا۔ اس کے بعد نبی کریم ﷺ کی خدمت میں خوش خبری بھجوائی۔ جریر رضی اللہ عنہ کے قاصد (حصین بن ربیعہ) نے (خدمت نبوی میں) حاضر ہو کر عرض کیا یا رسول اللہ! اس ذات پاک کی قسم! جس نے آپ کو سچا پیغمبر بنا کر مبعوث فرمایا۔ میں اس وقت تک آپ کی خدمت میں حاضر نہیں ہوا جب تک وہ بنت کدہ جل کر ایسا (سیاہ) نہیں ہو گیا جیسا خارش والا بیمار اونٹ سیاہ ہوا کرتا ہے۔ یہ سن کر آنحضرت ﷺ نے قبیلہ احس کے سواروں اور ان کے پیدل جوانوں کے لئے پانچ مرتبہ برکت کی دعا فرمائی۔ مسد نے اس حدیث میں یوں کہا ذی الخلفہ خشم قبیلے میں ایک گھر تھا۔

فَضْرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي فَقَالَ: ((اللَّهُمَّ قَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا)). فَأَنْطَلَقَ إِلَيْهَا فَكَسَّرَهَا وَحَرَّقَهَا، فَأَرْسَلَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ فَقَالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللَّهِ ﷺ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا جِئْتُكَ حَتَّى تَرَكْتَهَا كَأَنَّهَا جَمَلٌ أُجْرِبُ، فَبَارَكَ عَلَى خَيْلٍ أُخْمَسَ وَرِجَالِهَا خُمُسَ مَرَاتٍ. وَقَالَ: مُسَدَّدٌ: بَيَّتَ فِي خَشْعَمَ. [راجع: ۳۰۲۰]

تشریح: خارش زدہ اونٹ بال وغیرہ جھڑ کر کالا اور دبلا پڑ جاتا ہے۔ اسی طرح ذوالخلفہ جل بھن کر چھت وغیرہ گر کر کالا پڑ گیا تھا۔ باب کا مطلب اس طرح نکلا کہ جریر رضی اللہ عنہ نے کام پورا کر کے آپ ﷺ کو خوش خبری بھیجی۔ فساد اور بد امنی کے مراکز کو ختم کرنا، قیام امن کے لئے ضروری ہے۔ خواہ وہ مراکز مذہب ہی کے نام پر بنائے جائیں۔ جیسا کہ نبی کریم ﷺ نے مدینہ میں ایک مسجد کو بھی گرا دیا جو مسجد ضرار کے نام سے مشہور ہوئی۔

باب: (فتح اسلام کی) خوش خبری دینے والے کو

بَابُ: مَا يُعْطَى الْبَشِيرُ

الانعام وینا

وَأَعْطَى كَعْبُ بْنُ مَالِكٍ ثَوْبَيْنِ جَيْنَ بَشْرٍ اور کعب بن مالک رضی اللہ عنہ نے جب انہیں توبہ کے قبول ہونے کی خوشخبری سنائی گئی تو خوش خبری سنانے والے کو دو کپڑے دیئے تھے۔

تشریح: یہ خوشخبری سلمہ بن اکوع یا حزہ بن عمرو السلمی نے دی تھی۔ اس حدیث کو امام بخاری رحمہ اللہ نے کتاب المغازی میں وصل کیا ہے۔ اس سے ثابت ہوا کہ کسی بھی امر کی خوش خبری سنانے والے کو انعام دیا جاتا مستحب ہے۔ پھر جنگ میں فتح کی بشارت میں تو بڑی اہم چیز ہے۔ اس کی بشارت دینے والا یقیناً انعام کا حقدار ہے۔

باب: فتح مکہ کے بعد وہاں سے ہجرت کرنے کی

بَابُ: لَا هِجْرَةَ بَعْدَ الْفَتْحِ

ضرورت نہیں رہی

۳۰۷۷۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِبَاسٍ، حَدَّثَنَا (۳۰۷۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شیبان نے

شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَفْرَغْتُمْ فَاغْلِبُوا)).

بیان کیا، ان سے منصور نے، ان سے مجاہد نے، ان سے طاووس نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فتح مکہ کے دن فرمایا: ”اب ہجرت (مکہ سے مدینہ کے لئے) باقی نہیں رہی، البتہ حسن نیت اور جہاد باقی ہے۔ اس لئے جب تمہیں جہاد کے لئے بلایا جائے تو فوراً نکل جاؤ۔“

[راجع: ۱۳۴۹]

تشریح: خاص مکہ سے مدینہ منورہ کی ہجرت مراد ہے۔ پہلے جب مکہ دارالاسلام نہیں تھا اور مسلمانوں کو وہاں آزادی نہیں تھی، تو وہاں سے ہجرت ضروری ہوئی۔ لیکن اب مکہ اسلامی حکومت کے تحت آچکا۔ اس لئے یہاں سے ہجرت کا کوئی سوال ہی باقی نہیں رہا۔ یہ معنی ہرگز نہیں کہ سرے سے ہجرت کا حکم ہی ختم ہو گیا۔ کیونکہ جب تک دنیا قائم ہے اور جب تک کفر و اسلام کی کشمکش باقی ہے، اس وقت تک ہر اس خطہ سے جہاں مسلمانوں کو احکام اسلام پر عمل کرنے کی آزادی حاصل نہ ہو، دارالاسلام کی طرف ہجرت کرنا فرض ہے۔

ہجرت کے لغوی معنی چھوڑنا، اصطلاح میں اسلام کے لئے اپنا وطن چھوڑ کر دارالاسلام میں جا رہنا، اگر یہ ہجرت رضائے الہی کے لئے مقررہ اصولوں کے تحت کی جائے تو اسلام میں اس کا بڑا درجہ ہے۔ اور اگر دنیا طلبی یا اور کوئی غرض فاسد ہو تو اس ہجرت کا عنداللہ کوئی ثواب نہیں ہے۔ جیسا کہ امام بخاری رحمہ اللہ شروع ہی میں حدیث ”انما الاعمال بالنیات“ نقل فرما چکے ہیں۔ اس دور پر فتن میں بھی حکم ہے۔ جو لوگ کسی ملک میں مہاجر کے نام سے مشہور ہوں ان کو خود فیصلہ کرنا ہے وہ مہاجر کس قسم کے ہیں: ﴿بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْفَىٰ مَعَاذِرَهُ﴾ (۵۷/التیلیدہ: ۱۳، ۱۵) کا یہی مطلب ہے کہ لوگوں کو چاہیے کہ وہ خود گریبانوں میں منڈال کر دیکھیں اور اپنے بارے میں خود فیصلہ کریں۔

۳۰۷۸، ۳۰۷۹۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَنبَانَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ خَالِدٍ، عَنْ أَبِي عُمَرَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ، قَالَ: جَاءَ مُجَاشِعٌ بِأَخِيهِ مُجَالِدِ بْنِ مَسْعُودٍ إِلَى النَّبِيِّ ﷺ. فَقَالَ: هَذَا مُجَالِدٌ يُبَايِعُكَ عَلَى الْهَجْرَةِ. فَقَالَ: ((لَا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، وَلَكِنْ أَبَايَعُهُ عَلَى الْإِسْلَامِ)). [راجع: ۲۹۶۲، ۲۹۶۳]

۳۰۷۸، ۳۰۷۹۔ ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا، ہم کو یزید بن زریع نے خبر دی، انہیں خالد نے، انہیں ابو عثمان نہدی اور ان سے مجاشع بن مسعود رضی اللہ عنہ نے بیان کیا کہ مجاشع اپنے بھائی مجالد بن مسعود رضی اللہ عنہ کو لے کر خدمت نبوی ﷺ میں حاضر ہوئے اور عرض کیا کہ یہ مجالد ہیں۔ آپ سے ہجرت پر بیعت کرنا چاہتے ہیں۔ لیکن نبی اکرم ﷺ نے فرمایا: ”فتح مکہ کے بعد اب ہجرت باقی نہیں رہی۔ ہاں میں اسلام پر ان سے بیعت لے لوں گا۔“

تشریح: اس حدیث میں ابتدائے اسلام کی ہجرت از مکہ برائے مدینہ مراد ہے۔ جب مکہ شریف فتح ہو گیا، تو وہاں سے تو ہجرت کا سوال ہی ختم ہو گیا۔ روایت کا یہی مطلب ہے۔

۳۰۸۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو بْنُ جُرَيْجٍ سَمِعْتُ عَطَاءً، يَقُولُ: ذَهَبْتُ مَعَ عُيَيْدِ بْنِ عُمَيْرٍ إِلَى عَائِشَةَ وَهِيَ مُجَاوِرَةٌ بِثَبْرِ فَقَالَتْ لَنَا: كُنَّا

۳۰۸۰۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا، ہم سے سفیان نے بیان کیا کہ عمرو اور ابن جریج بیان کرتے تھے کہ ہم نے عطاء سے سنا تھا، وہ بیان کرتے تھے کہ میں عیید بن عمیر کے ساتھ حضرت عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوا۔ اس وقت آپ شیر پہاڑ کے قریب قیام فرماتھیں۔ آپ نے

ہم سے فرمایا کہ جب اللہ تعالیٰ نے اپنے نبی ﷺ کو مکہ پر فتح دی تھی، اس وقت سے ہجرت کا سلسلہ ختم ہو گیا تھا۔ (مشیر مشہور پہاڑ ہے)۔

باب: ذمی یا مسلمان عورتوں کے ضرورت کے وقت بال دیکھنا درست ہے اس طرح ان کا نکاح کرنا بھی جب وہ اللہ کی نافرمانی کریں

انْقَطَعَتِ الْهَجْرَةُ مُنْذُ فَتَحَ اللَّهُ عَلَى نَبِيِّهِ ﷺ مَكَّةَ. [طرفاء فی: ۳۹۰۰، ۴۳۱۲]

بَابُ: إِذَا اضْطُرَّ الرَّجُلُ إِلَى النَّظَرِ فِي شُعُورِ أَهْلِ الدِّمَّةِ وَالْمُؤْمِنَاتِ إِذَا عَصَيْنَ اللَّهَ وَتَجَرَّيْدَهُنَّ

(۳۰۸۱) مجھ سے محمد بن عبد اللہ بن حوشب الطائفی نے بیان کیا، ان سے ہشیم نے بیان کیا، انہیں حصین نے خبر دی، انہیں سعد بن عبیدہ نے اور انہیں ابو عبد الرحمن نے اور وہ عثمانی تھے، انہوں نے ابن عطیہ سے کہا، جو علوی تھے، کہ میں اچھی طرح جانتا ہوں کہ تمہارے صاحب (حضرت علی رضی اللہ عنہ) کو کس چیز سے خون بہانے پر جرات ہوئی، میں نے خود ان سے سنا، وہ بیان کرتے تھے کہ مجھے اور زبیر بن عوام رضی اللہ عنہ کو نبی کریم ﷺ نے بھیجا۔ اور ہدایت فرمائی کہ ”روضہ خاں پر جب تم پہنچو، تو تمہیں ایک عورت (سارہ نامی) ملے گی۔ جسے حاطب بن ابی بلتعہ رضی اللہ عنہ نے ایک خط دے کر بھیجا ہے“ (تم وہ خط اس سے لے کر آؤ) چنانچہ جب ہم اس باغ تک پہنچے ہم نے اس عورت سے کہا خط لا۔ اس نے کہا کہ حاطب رضی اللہ عنہ نے مجھے کوئی خط نہیں دیا۔ ہم نے اس سے کہا کہ خط خود بخود نکال کر دے دے ورنہ (تلاش کے لئے) تمہارے کپڑے اتار لیے جائیں گے۔ جب کہیں اس نے خط اپنے نیپے میں سے نکال کر دیا۔ (جب ہم نے وہ خط رسول کریم ﷺ کی خدمت میں پیش کیا، تو) آپ نے حاطب رضی اللہ عنہ کو بلا بھیجا۔ انہوں نے (حاضر ہو کر) عرض کیا: حضور! میرے بارے میں جلدی نہ فرمائیں! اللہ کی قسم میں نے نہ کفر کیا ہے اور نہ میں اسلام سے ہٹا ہوں، صرف اپنے خاندان کی محبت نے اس پر مجبور کیا تھا۔ آپ ﷺ کے اصحاب (مہاجرین) میں کوئی شخص ایسا نہیں جس کے رشتہ دار وغیرہ مکہ میں نہ ہوں۔ جن کے ذریعہ اللہ تعالیٰ ان کے خاندان والوں اور ان کی جائیداد کی حمایت نہ کرتا ہو۔ لیکن میرا وہاں کوئی بھی آدمی نہیں، اس لئے

۳۰۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ الطَّائِفِيُّ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، وَكَانَ عُثْمَانِيًّا فَقَالَ لِابْنِ عَطِيَّةٍ وَكَانَ عَلَوِيًّا: إِنِّي لَأَعْلَمُ مَا الَّذِي جَرَأَ صَاحِبَكَ عَلَى الدِّمَاءِ سَمِعْتَهُ يَقُولُ: بَعَثَنِي النَّبِيُّ ﷺ وَالزُّبَيْرُ، فَقَالَ: ((اتَّبُوا رَوْضَةَ كَذَا وَكَذَا وَتَجِدُونَ بِهَا امْرَأَةً أَعْطَاهَا حَاطِبٌ كِتَابًا)). فَاتَيْنَا الرَّوْضَةَ فَقُلْنَا الْكِتَابُ. قَالَتْ: لَمْ يَعْطِنِي. فَقُلْنَا: لَتُخْرِجَنَّ أَوْ لَا تُجَرِّدَنَّكَ. فَأَخْرَجَتْ مِنْ حُجْرَتِهَا، فَأَرْسَلَتْ إِلَى حَاطِبٍ فَقَالَ: لَا تَعْجَلْ، وَاللَّهِ مَا كَفَرْتُ وَلَا أَزْدَدْتُ لِلْإِسْلَامِ إِلَّا حُبًّا، وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا وَلَهُ بِمَكَّةَ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ، فَأَخْبَيْتُ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا. فَصَدَّقَهُ النَّبِيُّ ﷺ. فَقَالَ عِمْرُ: دَغْنِي أَضْرِبْ عُنُقَهُ، فَإِنَّهُ قَدْ نَافَقَ فَقَالَ: ((مَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ)). فَهَذَا الَّذِي جَرَأَهُ.

[راجع: ۳۰۰۷] میں نے چاہا کہ ان مکہ والوں پر ایک احسان کر دوں، نبی کریم ﷺ نے بھی ان کی بات کی تصدیق فرمائی۔ حضرت عمر رضی اللہ عنہ فرمانے لگے کہ مجھے اس کا سرائار کرنے دیجئے، یہ تو منافق ہو گیا ہے۔ لیکن آنحضرت ﷺ نے فرمایا: ”تمہیں کیا معلوم! اللہ تعالیٰ اہل بدر کے حالات سے خوب واقف تھا اور وہ خود اہل بدر کے بارے میں فرما چکا ہے کہ جو چاہو کرو۔“ ابو عبد الرحمن نے کہا، حضرت علی رضی اللہ عنہ کو اسی ارشاد نے (کہ تم جو چاہو کرو، خون ریزی پر) دلیر بنا دیا ہے۔

تشریح: ابو عبد الرحمن کا کلام مبالغہ ہے۔ حضرت علی رضی اللہ عنہ کی خدا ترسی اور بہیز گاری سے بعید ہے کہ وہ خون ناحق کریں۔ امام بخاری رحمہ اللہ نے اس حدیث سے یہ نکالا کہ ضرورت کے وقت عورت کی تلاشی لینا، اس کا برہنہ کرنا درست ہے۔ بعض روایتوں میں یہ ہے کہ اس عورت نے وہ خط اپنی چوٹی میں سے نکال کر دیا۔ اس پر حافظ فرماتے ہیں: ”والجمع بینہ وبین رواۃ اخر جتہ من حجتہا ای مقعد الازار لان عقیبتہا طویلة بحیث تصل الی حجتہا فربطتہ فی عقیبتہا وغزرتہ بحجرتہا۔“ (فتح) یعنی ہر دو روایتوں میں مطابقت یہ ہے کہ اس عورت کے سر کی چوٹی اتنی لمبی تھی کہ وہ ازار بند باندھنے کی جگہ تک لگی ہوئی تھی، اس عورت نے اس کو چٹیا کے اندر گوندھ کر نیچے مقعد کے پاس ازار میں ٹانگ لیا تھا۔ چنانچہ اس جگہ سے نکال کر دیا۔ راویوں نے جیسا دیکھا بیان کر دیا۔

سلف امت میں جو لوگ حضرت عثمان رضی اللہ عنہ کو حضرت علی رضی اللہ عنہ پر فضیلت دیتے انہیں عثمانی کہتے اور جو حضرت علی رضی اللہ عنہ کو حضرت عثمان رضی اللہ عنہ پر فضیلت دیتے انہیں علوی کہتے تھے۔ یہ اصطلاح ایک زمانہ تک رہی، پھر ختم ہو گئی۔ اہل سنت میں یہ عقیدہ قرار پایا کہ کسی صحابی کو کسی پر فوقیت نہیں دینا چاہیے وہ عند اللہ سب مقبول ہیں ان میں فاضل کون ہے اور مفضل کون یہ اللہ ہی بہتر جانتا ہے یوں خلفائے اربعہ کو حسب ترتیب خلافت اور صحابہ پر فوقیت حاصل ہے، پھر عشرہ مبشرہ کو رضی اللہ عنہم۔

بَابُ اسْتِقْبَالِ الْعُرَاةِ

باب: غازیوں کے استقبال کو جانا (جب وہ جہاد سے لوٹ کر آئیں)

۳۰۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَحُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ ابْنُ الزُّبَيْرِ لابْنَ جَعْفَرٍ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ قَال: نَعَمْ، فَحَمَلْنَا وَتَرَكَكَ. [مسلم: ۳۰۸۲] ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے یزید بن زریع اور حمید بن الاسود نے بیان کیا، ان سے حبیب بن شہید نے اور ان سے ابن ابی ملیکہ نے کہ عبد اللہ بن زبیر رضی اللہ عنہ نے عبد اللہ بن جعفر رضی اللہ عنہ سے کہا، تمہیں وہ قصہ یاد ہے جب میں اور تم اور عبد اللہ بن عباس رضی اللہ عنہ تینوں آگے جا کر رسول اللہ ﷺ سے ملے تھے (آپ ﷺ جہاد سے واپس آرہے تھے) عبد اللہ بن جعفر نے کہا، ہاں یاد ہے۔ اور آنحضرت ﷺ نے مجھ کو اور ابن عباس رضی اللہ عنہ کو اپنے ساتھ سوار کر لیا اور تمہیں چھوڑ دیا تھا۔ [۶۲۶۶، ۶۲۶۷]

تشریح: حافظ صاحب فرماتے ہیں: ”ظاہرہ ان القائل ((فحملنا)) هو عبد الله بن جعفر وإن المتروك هو ابن الزبير..... الخ۔“ یعنی

ظاہر ہے کہ سوار ہونے والے حضرت عبداللہ بن جعفر رضی اللہ عنہ ہیں اور متروک حضرت عبداللہ بن زبیر رضی اللہ عنہ ہیں۔ مگر مسلم میں اس کے برعکس مذکور ہے۔
”وقد نبه عياض على ان الذي وقع في البخاري هو الصواب۔“ یعنی قاضی عیاض نے تنبیہ کی ہے کہ بخاری کا بیان زیادہ صحیح ہے۔ اس سے غازیوں کا آگے بڑھ کر استقبال کرنا ثابت ہوا۔

نیز اس سے یتیموں کا زیادہ خیال رکھنا بھی ثابت ہوا۔ کیونکہ حضرت عبداللہ کے والد جعفر بن ابی طالب رضی اللہ عنہ انتقال کر چکے تھے۔ نبی کریم ﷺ نے ان کے یتیم بچے عبداللہ رضی اللہ عنہ کا دل خوش کرنے کے لئے سواری پر ان کو مقدم کیا، اگر کسی صحابی پر نبی کریم ﷺ نے کبھی کسی امر میں نظر عنایت فرمائی تو اس پر اس صحابی کے فخر کرنے کا جواز بھی ثابت ہوا، کسی بزرگ کی طرف سے کسی پر نظر عنایت ہو تو وہ آج بھی بطور فخر اسے بیان کر سکتے ہیں۔

۳۰۸۳۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ عَمِيْنَةُ بْنُ يَزِيدَ: ذَهَبْنَا نَلْتَقِي رَسُولَ اللَّهِ ﷺ مَعَ الصَّبِيَّانِ إِلَى ثَنِيَةِ الْوَدَاعِ. [طرفاء
۳۰۸۳) ہم سے مالک بن اسماعیل نے بیان کیا، کہا کہ ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے بیان کیا کہ سائب بن یزید رضی اللہ عنہ نے کہا، (جب رسول کریم ﷺ غزوہ تبوک سے واپس تشریف لا رہے تھے تو) ہم سب بچے ثنیۃ الوداع تک آپ کا استقبال کرنے گئے تھے۔
فی: [۴۴۲۷، ۴۴۲۹، ۲۷۷۹، ۱۷۱۸]

تشریح: مجاہدین کا واپسی پر پُر غلوص استقبال کرنا سنت ہے۔ امام بخاری رحمہ اللہ اسی مقصد کو بیان فرما رہے ہیں۔ مدینہ کے قریب ایک گھاٹی تک لوگ اپنے مہمانوں کو رخصت کرنے جایا کرتے تھے۔ اسی کا نام ثنیۃ الوداع قرار دیا۔ غزوہ تبوک کی تفصیلات کتاب المغازی میں آئیں گی۔

بَابُ مَا يَقُولُ إِذَا رَجَعَ مِنَ الْغَزْوِ

۳۰۸۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَّةٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَفَلَ كَبَّرَ ثَلَاثًا قَالَ: ((أَتَبُونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ عَابِدُونَ حَامِدُونَ لِرَبِّنَا سَاجِدُونَ، صَدَقَ اللَّهُ وَعْدُهُ، وَتَصَرَّ عِبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ)). [راجع:
۳۰۸۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ جب رسول اللہ ﷺ (جہاد سے) واپس ہوتے تو تین بار اللہ اکبر کہتے، اور دعا پڑھتے ”ان شاء اللہ ہم اللہ کی طرف لوٹنے والے ہیں، ہم توبہ کرنے والے ہیں، اپنے رب کی عبادت کرنے والے ہیں، اس کی تعریف کرنے والے ہیں اور اس کے لئے سجدہ کرنے والے ہیں اللہ نے اپنا وعدہ سچا کر، کھایا، اپنے بندے کی مدد کی، اور کافروں کے لیے لشکر کو اسی اکیلے نے شکست دے دی۔“

تشریح: ”اتبون کا مطلب ای نحن راجعون الی اللہ۔“ یعنی ہم اللہ کی طرف رجوع کرنے والے ہیں۔

۳۰۸۵۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مَقْفَلُهُ مِنْ
۳۰۸۵) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا کہ مجھ سے یحییٰ بن ابی اسحاق نے بیان کیا، اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ (غزوہ بنو لحيان میں جو ۶ھ میں ہوا) عسفان سے

عُسْفَانَ، وَرَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَقَدْ أَرْدَفَ صَفِيَّةَ بِنْتُ حَبِيٍّ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعَا جَمِيعًا، فَاقْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: ((عَلَيْكَ الْمَرْءَةُ)). فَقَلَبَ قَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا، فَأَلْقَاهُ عَلَيْهَا وَأَصْلَحَ لَهُمَا مَرْكَبُهُمَا فَرَكِبَا، وَاسْتَفْتَنَا رَسُولُ اللَّهِ ﷺ فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: ((أَيُّوْنَ تَأْتِيوْنَ عَابِدُوْنَ لِرَبَّنَا حَامِدُوْنَ)). فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ۳۷۱]

واپس ہوتے ہوئے ہم رسول اللہ ﷺ کے ساتھ تھے۔ آپ اپنی اونٹنی پر سوار تھے اور آپ نے سواری پر پیچھے (ام المؤمنین) حضرت صفیہ بنت حبیبہ کو بٹھالیا تھا۔ اتفاق سے آپ کی اونٹنی پھسل گئی اور آپ دونوں گر گئے۔ یہ حال دیکھ کر ابوطلمہ رضی اللہ عنہ بھی فوراً اپنی سواری سے کود پڑے اور کہا، یا رسول اللہ! اللہ مجھے آپ پر قربان کرے، کچھ چوٹ تو نہیں لگی؟ آنحضرت ﷺ نے فرمایا: ”پہلے عورت کی خبر لو۔“ ابوطلمہ رضی اللہ عنہ نے ایک کپڑا اپنے چہرے پر ڈال لیا، پھر حضرت صفیہ رضی اللہ عنہا کے قریب آئے اور وہی کپڑا ان کے اوپر ڈال دیا۔ اس کے بعد دونوں حضرات کی سواری درست کی، جب آپ سوار ہو گئے تو ہم رسول اللہ ﷺ کے چاروں طرف جمع ہو گئے۔ پھر جب مدینہ دکھائی دینے لگا تو آنحضرت ﷺ نے یہ دعا پڑھی: ”ہم اللہ کی طرف واپس ہونے والے ہیں، توبہ کرنے والے، اپنے رب کی عبادت کرنے والے اور اس کی حمد پڑھنے والے ہیں۔“ آپ ﷺ یہ دعا برابر پڑھتے رہے یہاں تک کہ مدینہ میں داخل ہو گئے۔

تشریح: روایت میں راوی سے سہو ہو گیا ہے۔ صحیح یوں ہے کہ جب نبی کریم ﷺ خیبر سے لوٹے اس وقت حضرت صفیہ رضی اللہ عنہا آپ کے ساتھ تھیں۔ کیونکہ وہ خاتون آپ کو جنگ خیبر ہی میں ملی تھیں۔ جو ۷ھ میں ہوئی۔ جنگ بنو لویان ۶ھ میں ہوئی ہے۔ اس وقت حضرت صفیہ رضی اللہ عنہا موجود نہ تھیں۔ حضرت ابوطلمہ رضی اللہ عنہ اپنے منہ پر کپڑا ڈال کر اس لئے آئے کہ حضرت صفیہ رضی اللہ عنہا پر نظر نہ پڑے۔ واپسی پر نبی کریم ﷺ کی زبان مبارک پر الفاظ طیبہ ((آئیو قاتیو)) جاری تھے۔ باب سے یہی وجہ مناسبت ہے۔ اب بھی سنت یہی ہے کہ سفر حج ہوا اور کوئی سفر خیریت سے واپسی پر اس دعا کو پڑھا جائے۔ عورت کو اپنے مرد کے پیچھے اونٹنی پر سواری کرنا بھی اس حدیث سے ثابت ہوا۔ ”وفی الخیر الجاری انما قالت من عسفان لان غزوة خیبر کانت عقبها کانه لم یعتد بالاقامة المتخللة بینهما لتقار بهما یعنی عسفان۔“ کا لفظ لانے کی وجہ یہ بھی ہو سکتی ہے کہ غزوہ خیبر اس کے بعد ہی ہوا، اتنے قریب کہ راوی نے درمیانی عرصہ کو کوئی اہمیت نہیں دی اور ہر دو کو ایک ہی سطح پر رکھ لیا جیسا کہ حدیث سلمہ بن اکوع رضی اللہ عنہ میں تحریم حتمہ کے بارے میں غزوہ اوطاس کا ذکر آیا ہے۔ حالانکہ وہ مکہ ہی میں حرام ہو چکا تھا۔ مگر اوطاس اور مکہ میں تقارب کی وجہ سے وہ اس کی طرف منسوب کر دیا۔

۳۰۸۶۔ حَدَّثَنَا عَلِيُّ، حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا يَحْيَى بْنُ أَبِي اسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ مُزِدَّهَا عَلَى رَاحِلَتِهِ، فَلَمَّا كَانَ بَعْضُ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَصُرِعَ النَّبِيُّ ﷺ

(۳۰۸۶) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، کہا ہم سے یحییٰ بن ابی اسحاق نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ وہ اور ابوطلمہ رضی اللہ عنہ نبی کریم ﷺ کے ساتھ تھے، ام المؤمنین حضرت صفیہ رضی اللہ عنہا کو نبی اکرم ﷺ نے اپنی سواری پر پیچھے بٹھا رکھا تھا۔ راستے میں اتفاق سے آپ کی اونٹنی پھسل گئی اور آنحضرت ﷺ گر گئے اور ام المؤمنین بھی گر گئیں۔ ابوطلمہ رضی اللہ عنہ نے

یوں کہا کہ میں سمجھتا ہوں، انہوں نے بھی اپنے آپ کو اونٹ سے گرا دیا اور آنحضرت ﷺ کے قریب پہنچ کر عرض کیا، اے اللہ کے رسول! اللہ مجھے آپ پر قربان کرے کوئی چوٹ تو حضور کو نہیں آئی؟ آپ نے فرمایا: ”نہیں لیکن تم عورت کی خبر لو۔“ چنانچہ انہوں نے ایک کپڑا اپنے چہرے پر ڈال لیا، پھر ام المؤمنین کی طرف بڑھے اور وہی کپڑا ان پر ڈال دیا۔ اب ام المؤمنین کھڑی ہو گئیں۔ پھر ابو طلحہ رضی اللہ عنہ نے آپ دونوں کے لئے اونٹنی کو مضبوط کیا۔ تو آپ سوار ہوئے اور سفر شروع کیا۔ جب مدینہ منورہ کے سامنے پہنچ گئے یا راوی نے یہ کہا کہ جب مدینہ دکھائی دینے لگا تو نبی کریم ﷺ نے یہ دعا پڑھی: ”ہم اللہ کی طرف لوٹنے والے ہیں، توبہ کرنے والے، اپنے رب کی عبادت کرنے والے اور اس کی تعریف کرنے والے ہیں!“ آپ ﷺ یہ دعا پڑھتے رہے، یہاں تک کہ مدینہ میں داخل ہو گئے۔

وَالْمَرَأَةُ، وَإِنَّ أَبَا طَلْحَةَ قَالَ: أَحْسِبُ قَالَ: افْتَحَمَ عَنْ بَعِيرِهِ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ! جَعَلَنِي اللَّهُ فِدَاكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ قَالَ: ((لَا، وَلَكِنْ عَلَيْكَ بِالْمَرَأَةِ)). فَأَلْقَى أَبُو طَلْحَةَ نَوْبَهُ عَلَى وَجْهِهِ، فَقَصَدَ قَصْدَهَا فَأَلْقَى نَوْبَهُ عَلَيْهَا، فَقَامَتِ الْمَرَأَةُ، فَشَدَّ لَهَا عَلَى رَاحِلَتَيْهَا فَرَكِبَا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ قَالَ النَّبِيُّ ﷺ: ((أَيُّونَ تَأْبِئُونَ عَابِدُونَ لِرَبَّنَا حَامِدُونَ)). فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ.

[راجع: ۳۷۱]

تشریح: یہ بھی جگہ خبر ہی سے متعلق ہے۔ ہر دو احادیث میں الفاظ مختلفہ کے ساتھ ایک ہی واقعہ بیان کیا گیا ہے۔ یہ بھی ہر دو میں متفق ہے کہ نبی کریم ﷺ کے ساتھ حضرت منیہ تھیں، غزوہ یومئین سے اس واقعہ کا جو نہیں ہے، جو ۶ھ میں ہوا اور حضرت صفیہ رضی اللہ عنہا کا اسلام اور حرم میں داخلہ ۷ھ سے متعلق ہے۔

باب: سفر سے واپسی پر نفل نماز (بطور نماز شکر ادا کرنا)

(۳۰۸۷) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے محارب بن دثار نے بیان کیا، انہوں نے کہا کہ میں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ ایک سفر میں تھا۔ جب ہم مدینہ پہنچے تو آپ نے فرمایا: ”پہلے مسجد میں جا اور دو رکعت (نفل) نماز پڑھ۔“

بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ ۳۰۸۷- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ لِي: ((ادْخُلِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ)).

[راجع: ۴۴۳]

(۳۰۸۸) ہم سے ابو عاصم نے بیان کیا، انہوں نے کہا ہم سے ابن جریج نے بیان کیا، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عبد اللہ بن کعب نے، ان سے ان کے والد (عبد اللہ) اور چچا عبید اللہ بن کعب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب دن چڑھے سفر سے واپس ہوتے تو بیٹھنے سے پہلے مسجد میں جا کر دو رکعت نفل نماز پڑھتے تھے۔

۳۰۸۸- حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، وَعَمِّهِ، عَبِيدِ اللَّهِ بْنِ كَعْبٍ عَنْ كَعْبٍ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضَمَحَى دَخَلَ الْمَسْجِدَ،

فَصَلَّى رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ. [راجع: ۲۷۵۷]

[مسلم: ۱۱۶۵۹؛ ابوداؤد: ۲۷۷۳؛ نسائی: ۷۳۰]

تشریح: سفر جہاد پر سفر حج وغیرہ کو بھی قیاس کیا جاسکتا ہے۔ ایسے طویل سفر سے خیریت کے ساتھ واپسی پر بطور شکرانہ دو رکعت نماز نفل ادا کرنا امر مسنون ہے، اللہ ہر مسلمان کو نصیب فرمائے۔ (امیں)

بَابُ الطَّعَامِ عِنْدَ الْقُدُومِ

باب: مسافر جب سفر سے لوٹ کر آئے تو لوگوں کو کھانا کھلائے (دعوت کرے)

وَكَانَ ابْنُ عُمَرَ يُفْطِرُ لِمَنْ يَغْشَاهُ. اور عبد اللہ بن عمر رضی اللہ عنہما (جب سفر سے واپس آتے تو) ملاقاتیوں کے آنے کی وجہ سے روزہ نہیں رکھتے تھے۔

۳۰۸۹۔ حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقَرَةً. زَادَ مُعَاذٌ: عَنْ شُعْبَةَ عَنْ مُحَارِبِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ اشْتَرَى مِنِّي النَّبِيُّ ﷺ بَعِيرًا بِوَقِيتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ، فَلَمَّا قَدِمَ صَرَارًا أَمَرَ بِبَقَرَةٍ فَذَبَحَتْ فَأَكَلُوا مِنْهَا، فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ فَأُصَلِّيَ رُكْعَتَيْنِ، وَوَزَنَ لِي ثَمَنَ الْبَعِيرِ. [راجع: ۴۴۳]

(۳۰۸۹) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو کعب نے خبر دی، انہیں شعبہ نے، انہیں محارب بن دثار نے اور انہیں جابر بن عبد اللہ رضی اللہ عنہما نے کہ نبی کریم ﷺ جب مدینہ تشریف لائے (غزوہ تبوک یا ذات الرقاع سے) تو اونٹ یا گائے ذبح کی (راوی کوشبہ ہے) معاذ غبری نے (اپنی روایت میں) کچھ زیادتی کے ساتھ کہا۔ ان سے شعبہ نے بیان کیا، ان سے محارب بن دثار نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے مجھ سے اونٹ خریدا تھا۔ دو اوقیہ اور ایک درہم یا (راوی کوشبہ ہے کہ دو اوقیہ) دو درہم میں۔ جب آپ مقام صرار پر پہنچے تو آپ نے حکم دیا اور گائے ذبح کی گئی اور لوگوں نے اس کا گوشت کھایا۔ پھر جب آپ مدینہ منورہ پہنچے تو مجھے حکم دیا کہ پہلے مسجد میں جا کر دو رکعت نماز پڑھوں، اس کے بعد مجھے میرے اونٹ کی قیمت وزن کر کے عنایت فرمائی۔

[ابوداؤد: ۳۷۴۷]

تشریح: حضرت عبد اللہ بن عمر رضی اللہ عنہما سفر میں روزہ نہیں رکھتے تھے نہ فرض نہ نفل، جب گھر پر ہوتے تو بکثرت روزے رکھا کرتے، اگرچہ ان کی عادت حالت اقامت میں بکثرت روزہ رکھنے کی تھی، لیکن جب آپ سفر سے واپس آتے تو وہ ایک دن اس خیال سے روزہ نہیں رکھتے تھے کہ ملاقات کے لئے لوگ آئیں گے اور ان کی ضیافت ضروری ہے اور یہ بھی ضروری ہے کہ میزبان مہمان کے ساتھ کھائے، اس لئے آپ ایسے موقع پر نفل روزہ چھوڑ دیتے تھے۔

آپ تہجد ہمیشہ پڑھا کرتے، سنت نبوی سے بال برابر بھی تجاوز نہ کرتے، بدعت سے اس قدر نفرت کرتے کہ ایک دفعہ ایک مسجد میں گئے، وہاں کسی نے الصلوٰۃ الصلوٰۃ پکارا، تو آپ یہ کہہ کر کھڑے ہو گئے کہ اس بدعت کی مسجد سے نکل چلو۔

معاذ کی سند بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ محارب کا سماع جابر سے ثابت ہو جائے۔ معاذ کی اس روایت کو امام مسلم نے وصل کیا ہے۔ اس روایت کو امام بخاری رحمہ اللہ نے کئی جگہ بیان فرمایا کہ اس سے بہت سے مسائل کا استخراج فرمایا ہے۔ تعجب ہے کہ ایسے فقیہ، حدیث کے ماہر مجتہد مطلق، امام کو بعض کوراطر، متعصب مجتہد نہیں مانتے، جو خود ان کی کوراطر کا ثبوت ہے۔

۳۰۹۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، (۳۰۹۰) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ، قَالَ: سے محارب بن دثار نے، اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ قَدِمْتُ مِنْ سَفَرٍ فَقَالَ النَّبِيُّ ﷺ: ((صَلِّ)) میں سفر سے واپس مدینہ پہنچا تو نبی اکرم ﷺ نے مجھے حکم دیا کہ ”مسجد میں رُكْعَتَيْنِ))۔ صِرَازُ: مَوْضِعٌ نَاحِيَةُ الْمَدِينَةِ۔ جا کر دو رکعت نفل نماز پڑھوں۔“ صرار (مدینہ منورہ سے تین میل کے فاصلے پر مشرق میں) ایک جگہ کا نام ہے۔ [راجع: ۱۴۴۳]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے مشکل ہے۔ بعض نے کہا یہ پہلی حدیث ہی کا ایک ٹکڑا ہے، اس کی مناسبت سے اس کو ذکر کر دیا۔ معلوم ہوا کہ سفر سے واپس پر مسجد میں جا کر شکرانہ کے دو نفل پڑھنا مسنون ہے جیسے کہ خیریت کے ساتھ واپسی پر احباب و اقران کی دعوت کرنا جیسا کہ مذکور ہوا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ فَرَضِ الْخُمْسِ]

خمس کے فرض ہونے کا بیان

باب: خمس کے فرض ہونے کا بیان

بَابُ فَرَضِ الْخُمْسِ

تشریح: لفظ خمس اس پانچویں حصہ پر بولا جاتا ہے، جو اموال غنیمت سے نکال کر خالص مصارف میں صرف ہوتا ہے۔ باقی ماندہ مال مجاہدین میں تقسیم ہو جاتا ہے۔

۳۰۹۱۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أُتِنِّي بِقَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَاعَدْتُ رَجُلًا صَوَاغًا مِنْ بَنِي قَيْنِقَاعَ، أَنْ يَرْتَجِلَ مَعِيَ فَنَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أُبِيعَهُ الصَّوَاغِينَ، وَأَسْتَعِينُ بِهِ فِي وَلِيْمَةٍ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْحَبَالِ، وَشَارِفَايَ مُنَاخَتَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَرَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدْ أُجِبْتُ أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ

(۳۰۹۱) ہم سے عبدان نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے، ان سے زہری نے بیان کیا، کہا مجھ سے علی بن حسین نے بیان کیا اور انہیں حسین بن علی رضی اللہ عنہما نے خبر دی کہ حضرت علی رضی اللہ عنہ نے بیان کیا، جنگ بدر کے مال غنیمت سے میرے حصے میں ایک جوان اونٹنی آئی تھی اور نبی کریم ﷺ نے بھی ایک جوان اونٹنی خمس کے مال میں سے دی تھی، جب میرا ارادہ ہوا کہ فاطمہ رضی اللہ عنہا بنت رسول اللہ ﷺ سے شادی کروں، تو بنی قینقاع (قبیلہ یہود) کے ایک صاحب سے جو سناڑھے، میں نے یہ طے کیا کہ وہ میرے ساتھ چلے اور ہم دونوں اذخر گھاس (جھگڑے) لائیں۔ میرا ارادہ یہ تھا کہ وہ گھاس سناڑوں کو بیچ دوں گا اور اس کی قیمت سے اپنے نکاح کا ولیمہ کروں گا۔ ابھی میں ان دونوں اونٹیوں کا سامان، پالان اور تھیلے اور رسیاں وغیرہ جمع کر رہا تھا۔ اور میری یہ دونوں اونٹیاں ایک انصاری صحابی کے حجرے کے پاس بیٹھی ہوئی تھیں کہ جب سارا سامان فراہم کر کے واپس آیا تو کیا دیکھتا ہوں کہ میری دونوں اونٹیوں کے کوہان کسی نے کاٹ دیے ہیں۔ اور ان کے کولے چیر کر اندر سے ان کی کھجی نکال لی گئی ہیں۔ جب میں نے یہ حال دیکھا تو بے اختیار رو دیا۔ میں نے پوچھا کہ یہ سب کچھ کس نے کیا ہے؟ تو لوگوں نے بتایا کہ حمزہ بن عبد المطلب رضی اللہ عنہ نے اور وہ اسی گھر میں کچھ انصار کے ساتھ شراب پی رہے

ہیں۔ میں وہاں سے واپس آ گیا اور سیدہ انبی کریم ﷺ کی خدمت میں حاضر ہوا۔ آپ کی خدمت میں اس وقت زید بن حارثہ رضی اللہ عنہ بھی بیٹھے ہوئے تھے۔ آنحضرت ﷺ مجھے دیکھتے ہی سمجھ گئے کہ میں کسی بڑے صدمے میں ہوں۔ اس لئے آپ ﷺ نے دریافت فرمایا: ”علی! کیا ہوا؟“ میں نے عرض کیا یا رسول اللہ! میں نے آج کے دن جیسا صدمہ کبھی نہیں دیکھا۔ حمزہ رضی اللہ عنہ نے میری دونوں اونٹنیوں پر ظلم کر دیا۔ دونوں کے کوہان کاٹ ڈالے اور ان کے کولے چر ڈالے۔ ابھی وہ اسی گھر میں کئی یاروں کے ساتھ شراب کی مجلس جمائے ہوئے موجود ہیں۔ نبی کریم ﷺ نے یہ سن کر اپنی چادر مانگی اور اسے اوڑھ کر پیدل چلنے لگے۔ میں اور زید بن حارثہ رضی اللہ عنہ بھی آپ کے پیچھے پیچھے ہوئے۔ آخر جب وہ گھر آ گیا جس میں حمزہ رضی اللہ عنہ موجود تھے تو آپ نے اندر آنے کی اجازت چاہی اور اندر موجود لوگوں نے آپ کو اجازت دے دی۔ وہ لوگ شراب پی رہے تھے۔ حمزہ رضی اللہ عنہ نے جو کچھ کیا تھا۔ اس پر رسول اللہ ﷺ نے انہیں ملامت شروع کی۔ حمزہ رضی اللہ عنہ کی آنکھیں شراب کے نشے میں مخمور اور سرخ ہو رہی تھیں۔ انہوں نے نظر اٹھا کر آپ ﷺ کو دیکھا۔ پھر نظر ذرا اور اوپر اٹھائی، پھر وہ آنحضرت ﷺ کے گھٹنوں پر نظر لے گئے اس کے بعد نگاہ اور اٹھا کے آپ کے ناف کے قریب دیکھنے لگے۔ پھر چہرے پر جمادی۔ پھر کہنے لگے کہ تم سب میرے باپ کے غلام ہو، یہ حال دیکھ کر آنحضرت ﷺ نے جب محسوس کیا کہ حمزہ بالکل نشے میں ہیں، تو آپ وہیں سے اٹے پاؤں واپس آ گئے اور ہم بھی آپ کے ساتھ نکل آئے۔

مِنْهُمَا، فَقُلْتُ: مَنْ فَعَلَ هَذَا؟ فَقَالُوا: فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا النَّيْتِ فِي شَرْبِ مِنَ الْأَنْصَارِ. فَاَنْطَلَقْتُ حَتَّى أَذْخُلَ عَلَى النَّبِيِّ ﷺ وَعِنْدَهُ زَيْدُ ابْنِ حَارِثَةَ، فَعَرَفَ النَّبِيُّ ﷺ فِي وَجْهِهِ الَّذِي لَقِيتُ، فَقَالَ النَّبِيُّ ﷺ: ((مَا لَكَ؟)) فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتِي، فَأَجَبَ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَذَا فِي بَيْتٍ مَعَهُ شَرِبَ. فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ النَّيْتِ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأَذْنَوْا لَهُمْ فَإِذَا هُمْ شَرِبَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُخْمَرَةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ ثُمَّ قَالَ حَمْزَةُ: هَلْ أَنْتُمْ إِلَّا عِبِيدٌ لِأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ قَدْ ثَمِلَ، فَتَكَصَّ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ الْفَقْهَرَى وَخَرَجْنَا مَعَهُ. [راجع: ۲۰۸۹]

تشریح: اس طویل حدیث کو امام بخاری رحمہ اللہ یہاں اس لئے لائے کہ اس میں اموال غنیمت کے شمس میں سے حضرت علی رضی اللہ عنہ کو ایک جوان اونٹنی ملنے کا ذکر ہے۔ یہ اونٹنی اس مال میں سے تھی جو عبداللہ بن جحش رضی اللہ عنہ کی ماتحت توفج نے حاصل کیا تھا۔ یہ جنگ بدر سے دو مہینے پہلے کا واقعہ ہے۔ اس وقت تک جس کا حکم نہیں اترتا تھا۔ لیکن عبداللہ بن جحش نے چار حصے تو توفج میں تقسیم کر دیئے اور پانچواں حصہ اپنی رائے سے نبی کریم ﷺ کے لئے رکھ چھوڑا۔ پھر قرآن شریف میں بھی ایسا ہی حکم نازل ہوا۔ دوسری روایت میں ہے کہ اس وقت حضرت حمزہ رضی اللہ عنہ کے پاس ایک گانے والی بھی تھی جس نے گانے کے دوران ان جوان اونٹنیوں کے کلیجے سے کباب بنانے اور کھانے کی حضرت حمزہ رضی اللہ عنہ کو ترغیب دلائی اور اس پر وہ نشے کی حالت میں کھڑے ہوئے اور ان اونٹنیوں کو کاٹ کر ان کے کلیجے نکال لئے۔ حضرت علی رضی اللہ عنہ کا صدمہ بھی بجا تھا اور پاس ادب بھی ضروری، اس لئے وہ غصہ کو پی کر دربار

رسالت میں حاضر ہوئے۔ نبی کریم ﷺ مقدمہ کے حالات کا معائنہ فرمانے کے لئے خود تشریف لے گئے۔ حضرت حمزہ رضی اللہ عنہ اس وقت انش میں چور تھے، شراب اس وقت تک حرام نہیں ہوئی تھی، نشہ کی حالت میں حضرت حمزہ رضی اللہ عنہ سے بے ادبی کے القاعہ نکل گئے۔ ابن ابی شیبہ کی روایت میں ہے کہ حضرت حمزہ کے ہوش میں آنے کے بعد رسول اللہ ﷺ نے حضرت علی رضی اللہ عنہ کو ان اونیوں کا تاوان دلایا۔

۳۰۹۲۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، (۳۰۹۲) ہم سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا، کہا کہ ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے بیان کیا، مجھے عروہ بن زبیر نے خبر دی اور انہیں ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کی صاحبزادی فاطمہ رضی اللہ عنہا نے رسول اللہ ﷺ کی وفات کے بعد حضرت ابوبکر صدیق رضی اللہ عنہ سے مطالبہ کیا تھا کہ آنحضرت ﷺ کے اس ترکہ سے انہیں ان کی میراث کا حصہ دیا جائے جو اللہ تعالیٰ نے آنحضرت ﷺ کو مال فی کی صورت میں دیا تھا۔ (جیسے فک وغیرہ کے موقع پر)۔

[۶۷۲۵، ۴۲۴۰]

۳۰۹۳۔ قَالَ: ((لَا نُورُ مَا تَرَكْنَا صَدَقَةً)). فَغَضِبَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَهَجَرَتْ أَبَا بَكْرٍ، فَلَمْ تَزَلْ مُهَاجِرَتَهُ حَتَّى تُوَفِّيَتْ وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ. قَالَتْ: وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيحَتَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْرٍ وَفَدَكٍ وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا إِنِّي عَمَلْتُ بِهِ، فَإِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، وَأَمَّا خَيْرٌ وَفَدَكٌ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ كَانَتْ لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَتَوَاتِيهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهُمَا عَلَى ذَلِكَ

(۳۰۹۳) ابوبکر صدیق رضی اللہ عنہ نے حضرت فاطمہ رضی اللہ عنہا سے کہا کہ رسول اللہ ﷺ نے (اپنی حیات میں) فرمایا تھا کہ ”ہمارا (گروہ انبیاء علیہم السلام کا) ورثہ تقسیم نہیں ہوتا، ہمارا ترکہ صدقہ ہے۔“ فاطمہ رضی اللہ عنہا یہ سن کر غصہ ہو گئیں اور حضرت ابوبکر رضی اللہ عنہ سے ملاقات چھوڑ دی اور وفات تک ان سے نہ ملیں۔ وہ رسول اللہ ﷺ کے بعد چھ مہینے زندہ رہی تھیں۔ حضرت عائشہ صدیقہ رضی اللہ عنہا نے کہا کہ فاطمہ رضی اللہ عنہا نے رسول اللہ ﷺ کے خیر اور فک اور مدینہ کے صدقے کی وارثت کا مطالبہ حضرت ابوبکر رضی اللہ عنہ سے کیا تھا۔ حضرت ابوبکر رضی اللہ عنہ کو اس سے انکار تھا۔ انہوں نے کہا کہ میں کسی بھی ایسے عمل کو نہیں چھوڑ سکتا جسے رسول اللہ ﷺ اپنی زندگی میں کرتے رہے تھے۔ کیونکہ میں ڈرتا ہوں کہ اگر میں نے نبی ﷺ کی کسی سنت کو چھوڑ دیا تو میں گمراہ ہو جاؤں گا (عائشہ رضی اللہ عنہا نے کہا کہ) آنحضرت ﷺ کا مدینہ کا جو صدقہ تھا وہ حضرت عمر رضی اللہ عنہ نے حضرت علی اور حضرت عباس رضی اللہ عنہما کو (اپنے عہد خلافت میں) دے دیا۔ البتہ خیر اور فک کی جائیداد کو عمر رضی اللہ عنہ نے روک رکھا اور فرمایا: یہ دونوں رسول اللہ ﷺ کا صدقہ ہیں اور ان حقوق کے لئے جو وقتی طور پر پیش آتے یا وقتی حادثات ان کے لئے رکھی تھیں۔ یہ جائیداد اس شخص کے اختیار میں رہیں گی جو خلیفہ وقت ہو۔ زہری

إِلَى الْيَوْمِ. قَالَ أَبُو عَبْدِ اللَّهِ: اغْتَرَاكَ إِفْتَعَلْتَ مِنْ عَوَزَتِهِ أَصْبَتُهُ وَمِنْهُ يَعْرِوُهُ وَاعْتَرَانِي. اس طرح ہوتا چلا آتا ہے۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ اغتراک اطرافہ فی: ۳۷۱۲، ۴۰۳۶، ۴۲۴۱، نے کہا، چنانچہ ان دونوں جائیدادوں کا انتظام آج تک (بذریعہ حکومت) اس طرح ہوتا چلا آتا ہے۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ اغتراک افعلت کے وزن پر عوزتہ سے جس کا معنی ہے اصبتہ کہ میں اس کو پہنچا اور اسی سے یعروہ اور اعترانی ہے۔

[۱۶۷۲۶ راجع: ۳۰۹۲]

تشریح: اس طویل حدیث میں بہت سے امور کے ساتھ خمس کا بھی ذکر ہے۔ اسی لئے امام بخاری رحمہ اللہ اسے یہاں لائے۔ نبی کریم ﷺ نے اپنے ترکہ کے بارے میں واضح طور پر فرمادیا کہ ہمارا ترکہ تقسیم نہیں ہوتا۔ وہ جو بھی ہو سب صدقہ ہے۔ لیکن حضرت فاطمہ رضی اللہ عنہا نے حضرت صدیق اکبر رضی اللہ عنہ سے اپنی وراثت کا مطالبہ کیا۔ حضرت صدیق اکبر رضی اللہ عنہ نے حدیث نبوی ((لَا نَوَیْثَ مَا تَرَکْنَا هَذِهِ)) خود نبی کریم ﷺ سے سنی تھی۔ اس لئے اس کا خلاف کیونکر کر سکتے تھے۔ اور حضرت فاطمہ رضی اللہ عنہا کی ناراضگی اس پر مبنی تھی کہ ان کو اس حدیث کی خبر نہ تھی اس لئے وہ متروکہ جائیداد نبوی میں اپنے جیسے ہی طالب ہوئیں۔

جائیداد کی تفصیل یہ کہ فدک ایک مقام ہے مدینہ سے تین منزل پر، وہاں کی زمین نبی کریم ﷺ نے خاص اپنے لئے رکھی تھی اور خاص مدینہ میں بتوفیق کے کھجور کے باغات، بخرق کے سات باغات، انصاری کی دی ہوئی اراضی، وادی القری کی تہائی زمین وغیرہ ابوبکر صدیق رضی اللہ عنہ نے ان جائیدادوں کی تقسیم سے انکار فرمادیا۔ اگر آپ فاطمہ رضی اللہ عنہا کا حصہ الگ کر دیتے تو پھر آپ کی بیویوں کا اور حضرت عباس رضی اللہ عنہ کا حصہ بھی الگ الگ کر دینا پڑتا اور وہ طرز عمل جو نبی کریم ﷺ کا اس جائیداد میں تھا پورا کرنا ممکن نہ رہتا لہذا آپ نے تقسیم سے انکار کیا۔ جس کا مطلب یہ تھا کہ سب کام اور سب مصارف اسی طرح جاری رہیں جس طرح نبی کریم ﷺ کی حیات و دنیاوی میں کیا کرتے تھے، اور یہ ان کا کمال احتیاط اور پرہیزگاری تھی۔ بیعتی کی روایت میں ہے کہ حضرت فاطمہ رضی اللہ عنہا کی بیماری میں حضرت ابوبکر صدیق رضی اللہ عنہ ان کی عیادت کو گئے اور حضرت فاطمہ رضی اللہ عنہا کو راضی کر لیا اور وہ راضی ہو گئی تھیں۔ حضرت ابوبکر رضی اللہ عنہ اور حضرت عمر رضی اللہ عنہ اپنی خلافت میں ان جائیدادوں سے آپ ﷺ کی بیویوں کے مصارف اور دوسرے ضروری مصارف ادا کرتے رہے لیکن حضرت عثمان رضی اللہ عنہ نے اپنی خلافت میں بطور مقطوعہ کے مروان کو فدک دے دیا۔ وہ خود فنی تھے ان کو یہ حاجت نہ تھی کہ فدک سے اپنے مصارف چلاتے۔ (خلاصہ حدیث)

”وقد جاء فی کتاب المغازی ان فاطمة ان جاءت تسال نسیبها مما ترک رسول اللہ ﷺ مما افاء الله علیہ وفدک وما

بقی من خمس خبیر والی هذا اشار البخاری۔“

۳۰۹۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ ذَلِكَ، فَأَنْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى مَالِكِ بْنِ أَوْسٍ، فَسَأَلْتُهُ عَنْ ذَلِكَ الْحَدِيثِ فَقَالَ مَالِكُ: بَيْنَمَا أَنَا جَالِسٌ فِي أَهْلِي جِئَنِي مَعَ النَّهَارِ، إِذَا رَسُولُ عُمَرَ ابْنِ الْخَطَّابِ يَأْتِينِي فَقَالَ: أَجِبْ أَمِيرَ

(۳۰۹۳) ہم سے اسحاق بن محمد فروی نے بیان کیا، کہا ہم سے مالک بن انس نے، ان سے ابن شہاب نے، ان سے مالک بن اوس بن حدثنان نے (زہری نے بیان کیا کہ) محمد بن جبیر نے مجھ سے (اسی آنے والی) حدیث کا ذکر کیا تھا۔ اس لئے میں نے مالک بن اوس کی خدمت میں خود حاضر ہو کر ان سے حدیث کے متعلق (بطور تصدیق) پوچھا۔ انہوں نے کہا کہ دن چڑھ آیا تھا اور میں اپنے گھر والوں کے ساتھ بیٹھا ہوا تھا، اتنے میں حضرت عمر رضی اللہ عنہ کا ایک بلانے والا میرے پاس آیا اور کہا کہ امیر المؤمنین آپ کو بلارہے ہیں۔ میں اس قاصد کے ساتھ ہی چلا گیا اور حضرت عمر رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ ایک تخت پر بویا بچھائے، بورے پر

کوئی بچھونا نہ تھا، صرف ایک چمڑے کے ٹیکے پر ٹیک لگائے ہوئے بیٹھے تھے۔ میں نے سلام کیا پھر بیٹھ گیا۔ پھر انہوں نے فرمایا، مالک! تمہاری قوم کے کچھ لوگ میرے پاس آئے تھے، میں نے ان کے لئے کچھ حقیری امداد کا فیصلہ کر لیا ہے۔ تم اسے اپنی نگرانی میں ان میں تقسیم کرادو، میں نے عرض کیا، یا امیر المؤمنین! اگر آپ اس کام پر کسی اور کو مقرر فرمادیتے تو بہتر ہوتا۔ لیکن عمر رضی اللہ عنہ نے یہی اصرار کیا کہ نہیں، اپنی ہی تحویل میں بانٹ دو۔ ابھی میں وہیں حاضر تھا کہ امیر المؤمنین کے دربان ریفہ آئے اور کہا کہ عثمان بن عفان، عبدالرحمن بن عوف، زبیر بن عوام اور سعد بن ابی وقاص رضی اللہ عنہم اندر آنے کی اجازت چاہتے ہیں؟ حضرت عمر رضی اللہ عنہ نے فرمایا کہ ہاں انہیں اندر بلاؤ۔ آپ کی اجازت پر یہ حضرات داخل ہوئے، سلام کیا اور بیٹھ گئے۔ ریفہ بھی تھوڑی دیر بیٹھے رہے اور پھر اندر آ کر عرض کیا علی اور عباس رضی اللہ عنہما کو بھی اندر آنے کی اجازت ہے؟ آپ نے فرمایا کہ ہاں انہیں بھی اندر بلاؤ۔ آپ کی اجازت پر یہ حضرات بھی اندر تشریف لے آئے۔ دونوں نے سلام کیا پھر بیٹھ گئے۔ عباس رضی اللہ عنہ نے کہا، یا امیر المؤمنین! میرا اور ان کا فیصلہ کر دیجئے۔ ان حضرات کا جھگڑا اس جائیداد کے بارے میں تھا جو اللہ تعالیٰ نے اپنے رسول اللہ صلی اللہ علیہ وسلم کو نبی انصاری کے اموال میں سے (خمس کے طور پر) عنایت فرمائی تھی۔ اس پر حضرت عثمان اور ان کے ساتھ جو دیگر صحابہ تھے کہنے لگے، ہاں، امیر المؤمنین! ان حضرات میں فیصلہ فرمادیجئے اور ہر ایک کو دوسرے کی طرف سے بے فکر کر دیجئے۔ حضرت عمر رضی اللہ عنہ نے کہا: اچھا، تو پھر ذرا ٹھہریے اور دم لے لیجئے میں آپ لوگوں سے اس اللہ کی قسم دے کر پوچھتا ہوں جس کے حکم سے آسمان اور زمین قائم ہیں۔ کیا آپ لوگوں کو معلوم ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا تھا کہ ”ہم پیغمبروں کا کوئی وارث نہیں ہوتا، جو کچھ ہم (انبیاء علیہم السلام) چھوڑ کر جاتے ہیں وہ صدقہ ہوتا ہے۔“ جس سے رسول اللہ صلی اللہ علیہ وسلم کی مراد خود اپنی ذات گرامی بھی تھی۔ ان حضرات نے تصدیق کی، کہ جی ہاں، بے شک آنحضرت صلی اللہ علیہ وسلم نے یہ فرمایا تھا۔ اب حضرت عمر رضی اللہ عنہ علی اور عباس رضی اللہ عنہما کی طرف مخاطب ہوئے ان سے پوچھا۔ میں آپ حضرات کو اللہ کی قسم دیتا ہوں! کیا آپ حضرات کو بھی معلوم ہے کہ آنحضرت صلی اللہ علیہ وسلم نے ایسا فرمایا ہے یا نہیں؟ انہوں نے بھی

الْمُؤْمِنِينَ. فَأَنْطَلَقْتُ مَعَهُ حَتَّى أَذْخُلَ عَلَى عُمَرَ، فَإِذَا هُوَ جَالِسٌ عَلَى رِمَالِ سَرِيرٍ، لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ مُتَكِيٌّ عَلَى وَسَادَةٍ مِنْ أَدَمَ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ فَقَالَ: يَا مَالُ، إِنَّهُ قَدِيمٌ عَلَيْنَا مِنْ قَوْمِكَ أَهْلُ أَيْبَاتٍ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ فَاقْبِضْهُ فَاقْسِمْهُ بَيْنَهُمْ. فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَمَرْتُ لَهُ غَيْرِي. قَالَ: فَاقْبِضْهُ أَيُّهَا النَّمْرُ. فَبَيْنَمَا أَنَا جَالِسٌ عِنْدَهُ أَنَّهُ حَاجِبُهُ يَرْفَأُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدِ بْنِ أَبِي وَقَاصٍ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ. فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، ثُمَّ جَلَسَ يَرْفَأُ يَسِيرًا ثُمَّ قَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ قَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَدَخَلَا فَسَلَّمَا فَجَلَسَا، فَقَالَ: عَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضُ بَيْنِي وَبَيْنَ هَذَا. وَهُمَا يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ بَنِي النَّضِيرِ. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضُ بَيْنَهُمَا وَأَرْخِ أَحَدَهُمَا مِنَ الْآخِرِ. فَقَالَ عُمَرُ: تَبَدُّكُمْ، أَنْشُدْكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً)). يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ. قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَدْ قَالَ ذَلِكَ قَالًا: قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ: فَإِنِّي أَحَدُكُمْ

اس کی تصدیق کی کہ آنحضرت ﷺ نے بے شک ایسا فرمایا ہے۔ حضرت عمر رضی اللہ عنہ نے کہا کہ اب میں آپ لوگوں سے اس معاملہ کی شرح بیان کرتا ہوں۔ بات یہ ہے کہ اللہ تعالیٰ نے اپنے رسول ﷺ کے لئے اس غنیمت کا ایک مخصوص حصہ مقرر کر دیا تھا۔ جسے آنحضرت ﷺ نے بھی کسی دوسرے کو نہیں دیا تھا۔ پھر آپ نے اس آیت کی تلاوت کی ﴿مَّا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ﴾ سے اللہ تعالیٰ کے ارشاد قدر تک اور وہ حصہ رسول اللہ ﷺ کے لئے خاص رہا۔ مگر قسم اللہ کی! یہ جائیداد آنحضرت ﷺ نے تم کو چھوڑ کر اپنے لئے جوڑ نہ رکھی، نہ خاص اپنے خرچ میں لائے، بلکہ تم ہی لوگوں کو دیں اور تمہارے ہی کاموں میں خرچ کیں۔ یہ جو جائیداد حق رہی ہے اس میں سے آپ اپنی بیویوں کا سال بھر کا خرچ لیا کرتے اس کے بعد جو باقی بچتا وہ اللہ کے مال میں شریک کر دیتے (جہاد کے سامان فراہم کرنے میں) خیر آنحضرت ﷺ تو اپنی زندگی میں ایسا ہی کرتے رہے۔ حاضرین تم کو اللہ کی قسم! کیا تم یہ نہیں جانتے؟ انہوں نے کہا بے شک جانتے ہیں۔ پھر حضرت عمر رضی اللہ عنہ نے علی اور عباس رضی اللہ عنہما سے کہا میں آپ حضرات سے بھی اللہ کی قسم دے کر پوچھتا ہوں، کیا آپ لوگ یہ نہیں جانتے ہیں؟ (دونوں حضرات نے جواب دیا کہ ہاں!) پھر حضرت عمر رضی اللہ عنہ نے یوں فرمایا کہ پھر اللہ تعالیٰ نے اپنے نبی کریم ﷺ کو دنیا سے اٹھالیا تو ابوبکر صدیق رضی اللہ عنہ کہنے لگے کہ میں رسول اللہ ﷺ کا خلیفہ ہوں، اور اس لئے انہوں نے (آنحضرت ﷺ کی اس مخصوص) جائیداد پر قبضہ کیا اور جس طرح آنحضرت ﷺ اس میں سے مصارف کیا کرتے تھے، وہ کرتے رہے۔ اللہ خوب جانتا ہے کہ ابوبکر رضی اللہ عنہ اپنے اس طرز عمل میں بچے خالص، نیکو کار حق کی پیروی کرنے والے تھے۔ پھر اللہ تعالیٰ نے ابوبکر رضی اللہ عنہ کو بھی اپنے پاس بلا لیا اور اب میں ابوبکر رضی اللہ عنہ کا نائب مقرر ہوا۔ میری خلافت کو دو سال ہو گئے ہیں۔ اور میں نے بھی اس جائیداد کو اپنی تحویل میں رکھا ہے۔ جو مصارف رسول اللہ ﷺ اور ابوبکر رضی اللہ عنہ اس میں کیا کرتے تھے ویسا ہی میں بھی کرتا رہا اور اللہ خوب جانتا ہے کہ اس میں اپنے اس طرز عمل میں سچا، خالص اور حق کی پیروی کرنے والا ہوں۔ پھر آپ دونوں میرے پاس مجھ سے گفتگو کرنے آئے اور بالاتفاق گفتگو کرنے لگے کہ دونوں کا مقصد ایک تھا۔

عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ قَدْ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ. ثُمَّ قَرَأَ: ﴿وَمَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ لَمَّا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يَسْلُطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ. وَاللَّهُ مَا اجْتَارَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ قَدْ أَعْطَاكُمْوَهُ، وَبَنَاهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَيْبِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلُ مَالِ اللَّهِ، فَعَمِلَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ حَيَاتَهُ، أُنْشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ قَالَ لِعَلِيِّ وَعَبَّاسٍ: أُنْشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَ عُمَرُ: ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ. فَقَبَضَهَا أَبُو بَكْرٍ، فَعَمِلَ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ، فَكُنْتُ أَنَا وَلِيُّ أَبِي بَكْرٍ، فَقَبَضْتُهَا سَتَيْنِ مِنْ إِمَارَتِي، أَعْمَلْتُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ، وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ إِنِّي فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي تَكْلِمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا وَاحِدٌ، جِئْتَنِي يَا عَبَّاسُ! تَسْأَلْنِي نَصِيْبَكَ مِنْ ابْنِ أَخِيكَ، وَجَاءَ بَنِي هَذَا يُرِيدُ عَلِيًّا

جناب عباسؓ آپ تو اس لئے تشریف لائے کہ آپ کو اپنے پیچھے (علیؓ) کی میراث کا دعویٰ میرے سامنے پیش کرنا تھا۔ پھر علیؓ سے فرمایا کہ آپ اس لئے تشریف لائے کہ آپ کو اپنی بیوی (حضرت فاطمہؓ) کا دعویٰ پیش کرنا تھا کہ ان کے والد (رسول اللہ ﷺ) کی میراث انہیں ملنی چاہئے، میں نے آپ دونوں حضرات سے عرض کر دیا کہ رسول اللہ ﷺ خود فرما گئے کہ ”ہم پیغمبروں کی میراث تقسیم نہیں ہوتی ہم جو کچھ چھوڑتے ہیں وہ صدقہ ہوتا ہے“ پھر مجھ کو یہ مناسب معلوم ہوا کہ ان میں جائیدادوں کو تمہارے قبضے میں دے دوں، تو میں نے تم سے کہا، دیکھو اگر تم چاہو تو میں یہ جائیدادیں تمہارے سپرد کر دیتا ہوں، لیکن اس عہد اور اس اقرار پر کہ تم اس کی آمدنی سے وہ سب کرتے رہو گے جو آنحضرت ﷺ اور ابوبکر صدیقؓ اپنی خلافت میں کرتے رہے اور جو کام میں اپنی حکومت کے شروع سے کرتا رہا۔ تم نے اس شرط کو قبول کر کے درخواست کی کہ جائیدادیں ہم کو دے دو۔ میں نے اسی شرط پر دے دی، حاضرین کہو میں نے یہ جائیدادیں اس شرط پر ان کے حوالے کی ہیں یا نہیں؟ انہوں نے کہا، بے شک اسی شرط پر آپ نے دی ہیں۔ پھر حضرت عمرؓ نے علیؓ اور عباسؓ سے فرمایا تم کو اللہ کی قسم دیتا ہوں، میں نے اسی شرط پر یہ جائیدادیں آپ حضرات کے حوالے کی ہیں یا نہیں؟ انہوں نے کہا بے شک۔ حضرت عمرؓ نے کہا، پھر مجھ سے کس بات کا فیصلہ چاہتے ہو؟ (کیا جائیداد کو تقسیم کرنا چاہتے ہو) قسم اللہ کی! جس کے حکم سے زمین اور آسمان قائم ہیں میں تو اس کے سوا اور کوئی فیصلہ کرنے والا نہیں۔ ہاں! یہ اور بات ہے کہ اگر تم سے اس کا انتظام نہیں ہو سکتا تو پھر جائیداد میرے سپرد کر دو۔ میں اس کا بھی کام دیکھ لوں گا۔

يُرِيدُ نَصِيبَ امْرَأَتِهِ مِنْ اَيْنَهَا، فَقُلْتُ لَكُمْ: اِنْ رَسُوْلُ اللّٰهِ ﷺ قَالَ: ((لَا تُورِثُ مَا تَرَكَمُا صَدَقَةً)). فَلَمَّا بَدَا لِيْ اَنْ اُدْفَعَهُ اَيْنَكُمَا قُلْتُ: اِنْ شِئْتُمَا دَفَعْتُهَا اَيْنَكُمَا عَلٰى اَنْ عَلَيْكُمَا عَهْدُ اللّٰهِ وَمِيْثَاقُهُ لَتَعْمَلَا فِيْهَا بِمَا عَمِلَ فِيْهَا رَسُوْلُ اللّٰهِ ﷺ، وَبِمَا عَمِلَ فِيْهَا اَبُوْ بَكْرٍ، وَبِمَا عَمِلْتُ فِيْهَا مُنْذُ وَلِيْتُهَا، فَقُلْتُمَا: اُدْفَعْهَا اَيْنَا. فَبَذَلْتُكَ دَفَعْتُهَا اَيْنَكُمَا، فَاَنْشَدَكُمُ بِاللّٰهِ، هَلْ دَفَعْتُهَا اَيْنَهُمَا بِذَلِكَ قَالَ الرَّهْطُ: نَعَمْ. ثُمَّ اَقْبَلَ عَلٰى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: اَنْشَدُكُمَا بِاللّٰهِ هَلْ دَفَعْتُهَا اَيْنَكُمَا بِذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَتَلْتَمِسَانِ مِنِّيْ قَضَاءَ غَيْرِ ذَلِكَ فَوَاللّٰهِ الَّذِيْ يُّاْذِيْهِ تَقُوْمُ السَّمَاوَاتُ وَالْاَرْضُ لَا اَقْضِيْ فِيْهَا قَضَاءَ غَيْرِ ذَلِكَ، فَاِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا اِلَيَّ، فَاِنِّيْ اَكْفِيْكُمْهَا. [راجع: ۲۹۰۴] [مسلم: ۴۵۷۷؛ ابو داود: ۲۹۶۳؛ ترمذی: ۱۶۱۰، نسائی: ۴۱۵۹]

تشریح: معلوم ہوا کہ حضرت عمرؓ نے اس جائیداد کا انتظام حضرت علیؓ اور حضرت عباسؓ کے ہاتھوں میں دے دیا تھا۔ پھر بھی یہ حضرات یہ مقدمہ عدالت فاروقی میں لائے، تو آپ نے یہ توضیح بیان دیا۔ رضی اللہ عنہم اجمعین۔

اس طویل روایت میں یہ ملحوظ رہے کہ حضرت فاطمہؓ کی ناراضگی ابوبکرؓ سے وراثت کے مسئلہ پر نہیں ہوئی تھی کیونکہ یہ سب کو معلوم ہو گیا تھا کہ خود نبی کریم ﷺ نے اس کی نفی پہلے ہی کر دی تھی کہ انبیا کی وراثت تقسیم نہیں ہوتی اور تمام صحابہ نے اسے مان بھی لیا تھا۔ خود حضرت فاطمہ، حضرت علیؓ، یا حضرت عباسؓ سے بھی کسی موقع پر اس کی نفی منقول نہیں۔ بلکہ نزاع صرف مال کے انتظام و انصرام کے معاملہ پر ہوا تھا۔ یہی وجہ تھی کہ حضرت عمرؓ نے اس کا انتظام اہل بیت رضوان اللہ علیہم کے ہاتھ میں دے بھی دیا تھا۔ اس حدیث میں یہ بھی ہے کہ نبی اکرم ﷺ کی

وفات کے بعد سیدہ فاطمہ رضی اللہ عنہا نے ابوبکر رضی اللہ عنہ سے قطع تعلق کر لیا اور اپنی وفات تک ناراض رہی تھیں۔ مشہور روایات میں اسی طرح ہے لیکن بعض روایات سے یہ ثابت ہے کہ جب فاطمہ رضی اللہ عنہا ناراض ہوئیں تو حضرت ابوبکر صدیق رضی اللہ عنہ ان کی خدمت میں پہنچے اور اس وقت تک نہیں اٹھے جب تک وہ راضی نہیں ہو گئیں۔ معتبر مصنفین نے اس کی توثیق بھی کی ہے اور واقعہ یہ ہے کہ صحابہ کی زندگی خصوصاً حضرت ابوبکر رضی اللہ عنہ کی سیرت سے یہی طرز عمل زیادہ جوڑ بھی کھاتا ہے۔ (تفہیم البخاری)

یہاں کوئی یہ اعتراض نہ کرے کہ جب نبی کریم ﷺ نے فرمایا تھا کہ ہم پیغمبروں کا کوئی وارث نہیں ہوتا اور ابوبکر صدیق رضی اللہ عنہ نے بھی اسی حدیث کی بنا پر یہ جائیداد حضرت فاطمہ رضی اللہ عنہا کے حوالے نہیں کی، حالانکہ وہ ناراض بھی ہوئیں تو پھر عمر رضی اللہ عنہ نے حدیث کے خلاف کیوں کیا اور حضرت صدیق رضی اللہ عنہ کے طریق کو کیوں موقوف کیا؟ اس کا جواب یہ ہے کہ حضرت عمر رضی اللہ عنہ نے اس جائیداد کو تقسیم نہیں کیا، بلکہ اس کا انتظام کرنے والا حضرت علی اور حضرت عباس رضی اللہ عنہما کو بنادیا۔ حضرت عمر رضی اللہ عنہ کے لئے خلافت کے کام بہت ہو گئے تھے، ان جائیدادوں کی نگرانی کی فرصت بھی نہ تھی۔ دوسرے حضرت علی و عباس رضی اللہ عنہما کو خوش کروانا بھی منظور تھا اور حضرت فاطمہ رضی اللہ عنہا نے حضرت ابوبکر صدیق رضی اللہ عنہ سے تقسیم کی درخواست کی تھی جو حدیث کے خلاف ہونے کی وجہ سے حضرت ابوبکر صدیق رضی اللہ عنہ نے منظور نہ کی۔

بَابُ: اَدَاءُ الْخُمْسِ مِنَ الدِّينِ باب: مال غنیمت میں سے پانچواں حصہ ادا کرنا دین میں داخل ہے

۳۰۹۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي حَمْزَةَ الضَّبْعِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَفَدَ عَبْدُ الْقَيْسِ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا هَذَا الْحَيِّ مِنْ رِبِيعَةٍ، بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضَرٌّ، فَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ نَأْخُذُ مِنْهُ وَنَدْعُو إِلَيْهِ مَنْ وَرَأَيْنَا. قَالَ: ((أَمُرُّكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ، شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَعَقْدُ بَيْدِهِ. وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ، وَأَنْ تُوَدُّوا لِلَّهِ خُمْسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَايَةِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزْقَةِ)).

۳۰۹۵) ہم سے ابونعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ابوجزہ ضبعی نے بیان کیا، انہوں نے ابن عباس رضی اللہ عنہما سے سنا، وہ بیان کرتے تھے کہ قبیلہ عبدالقیس کا وفد (دربار رسالت میں) حاضر ہوا اور عرض کی: یا رسول اللہ! ہمارا تعلق قبیلہ ربیعہ سے ہے اور قبیلہ مضر کے کفار ہمارے اور آپ ﷺ کے بیچ میں بستے ہیں۔ (اس لئے ان کے خطرے کی وجہ سے ہم لوگ) آپ کی خدمت میں صرف اب والے مہینوں میں حاضر ہو سکتے ہیں۔ آپ ہمیں کوئی ایسا واضح حکم فرمادیں جس پر ہم خود بھی مضبوطی سے قائم رہیں اور جو لوگ ہمارے ساتھ نہیں آسکے ہیں انہیں بھی بتادیں۔ آنحضرت ﷺ نے فرمایا: ”میں تمہیں چار چیزوں کا حکم دیتا ہوں اور چار چیزوں سے روکتا ہوں (میں تمہیں حکم دیتا ہوں) اللہ پر ایمان لانے کا کہ اللہ کے سوا اور کوئی معبود نہیں اور آپ نے اپنے ہاتھ کو گرہ لگائی، نماز قائم کرنے کا، زکوٰۃ دینے کا، رمضان کے روزے رکھنے کا، اور اس بات کا کہ جو کچھ بھی تمہیں غنیمت کا مال ملے۔ اس میں پانچواں حصہ (خمس) اللہ کے لئے نکال دو اور تمہیں میں دُبا، نقیر، حنتم اور مزقت سے روکتا ہوں۔“

[راجع: ۵۳]

تشریح: دبا کدو کی توبی اور نقیر کریدی لکڑی کے برتن، حنتم مزل لکھی برتن، اور مزقت روغنی برتن، یہ سب شراب رکھنے کیلئے استعمال کئے جاتے

تھے۔ اس لئے ان سب کو دور پہنچ دینے کا آپ ﷺ نے حکم فرمایا۔ خمس کی ادائیگی کا خاص حکم دیا۔ یہی باب سے وجہ مناسبت ہے۔

بَابُ نَفَقَةِ نِسَاءِ النَّبِيِّ ﷺ بَعْدَ وَفَاتِهِ

باب: نبی کریم ﷺ کی وفات کے بعد آپ کی ازواج مطہرات رضی اللہ عنہن کے نفقہ کا بیان

۳۰۹۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

۳۰۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبَدٍ، إِلَّا شَطْرَ شَعِيرٍ فِي رَفِّ لَبِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلَّمْتُهُ فَقَبِنِي. [طرفه فی: ۶۴۵۱]

۳۰۹۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [راجع: ۲۷۳۹]

۳۰۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

۳۰۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبَدٍ، إِلَّا شَطْرَ شَعِيرٍ فِي رَفِّ لَبِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلَّمْتُهُ فَقَبِنِي. [طرفه فی: ۶۴۵۱]

۳۰۹۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [راجع: ۲۷۳۹]

۳۰۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

[راجع: ۲۷۷۶]

تشریح: یعنی جس طرح اسلامی حکومت کے کارندوں کی تنخواہیں دی جائیں گی۔ ازواج مطہرات کا نفقہ بھی اسی طرح بیت المال سے ادا کیا جائے گا۔

۳۰۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبَدٍ، إِلَّا شَطْرَ شَعِيرٍ فِي رَفِّ لَبِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلَّمْتُهُ فَقَبِنِي. [طرفه فی: ۶۴۵۱]

۳۰۹۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [راجع: ۲۷۳۹]

۳۰۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

۳۰۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبَدٍ، إِلَّا شَطْرَ شَعِيرٍ فِي رَفِّ لَبِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلَّمْتُهُ فَقَبِنِي. [طرفه فی: ۶۴۵۱]

۳۰۹۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [راجع: ۲۷۳۹]

۳۰۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

[مسلم: ۷۴۵۱؛ ابن ماجہ: ۳۳۴۵]

تشریح: اللہ نے اس جو میں برکت دی تھی۔ جب حضرت عائشہ رضی اللہ عنہا نے اس کو ماپا، تو گویا توکل میں فرق آیا، برکت جاتی رہی۔ یہ جو دوسری حدیث میں ہے کہ غلہ ماپو اس میں تمہارے لئے برکت ہوگی۔ اس سے مراد یہ ہے کہ خریدتے وقت یا لیتے وقت یا جتنا اس میں سے نکالو وہ ماپ لو، سب کو مت ماپو، اللہ پھر دوسرے رکھو۔ اس حدیث کی مناسبت ترجمہ باب سے یہ ہے کہ حضرت عائشہ رضی اللہ عنہا کو یہ جوڑ کہ میں نہیں ملے تھے، بلکہ ان کا خرچہ بیت المال پر تھا۔ اگر یہ خرچہ بیت المال کے ذمہ نہ ہوتا تو آپ ﷺ کی وفات کے بعد وہ جو ان سے لے لئے جاتے۔

۳۰۹۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [راجع: ۲۷۳۹]

۳۰۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

۳۰۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوَفِّي رَسُولُ اللَّهِ ﷺ وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبَدٍ، إِلَّا شَطْرَ شَعِيرٍ فِي رَفِّ لَبِي، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ، فَكَلَّمْتُهُ فَقَبِنِي. [طرفه فی: ۶۴۵۱]

۳۰۹۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَغْلَتَهُ الْبَيْضَاءَ، وَأَرْضًا تَرَكَهَا صَدَقَةٌ. [راجع: ۲۷۳۹]

۳۰۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقْسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْتَةِ عَامِلِي فَهُوَ صَدَقَةٌ)).

[راجع: ۲۷۳۹]

تشریح: ترجمہ باب حدیث کے الفاظ ((وارضا ترکھا صدقہ)) سے نکلا۔ کیونکہ ازواج مطہرات کا خرچہ اسی زمین سے دیا جاتا تھا۔ جس کو آپ

صدقہ فرمائے تھے۔ مزید تفصیل پیچھے مقرر کی ہے۔

باب: رسول اللہ ﷺ کی بیویوں کے گھروں کا بیان اور گھروں میں سے جن کی نسبت ان کی طرف کی گئی ہے

بَابُ مَا بَجَاءَ فِيْ بَيُوْتِ اَزْوَاجِ النَّبِيِّ ﷺ وَمَا نُسِبَ مِنْ الْبَيُوْتِ اِلَيْهِنَّ

وَقَوْلُ اللَّهِ: ﴿وَقَرْنَ فِيْ بُيُوْتِكُنَّ﴾ [الاحزاب: ۳۳] وَ ﴿لَا تَدْخُلُوْا بَيُوْتِ النَّبِيِّ اِلَّا اَنْ يُدْعٰكُمْ لَكُمْ﴾. [الاحزاب: ۵۳]

اور اللہ پاک نے سورہ احزاب میں فرمایا: ”تم لوگ (ازواج مطہرات) اپنے گھروں ہی میں عزت سے رہا کرو۔“ اور (اسی طرح فرمایا کہ) ”نبی کے گھر میں اس وقت تک نہ داخل ہو، جب تک تمہیں اجازت نہ مل جائے۔“

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ یہ باب منعقد کر کے بتانا چاہتے ہیں کہ ایہات و جہرات نبوی آپ کی حیات طیبہ میں جس جس طور پر جن جن بیویوں کو تقسیم تھے۔ آپ کی وفات کے بعد وہ اسی طرح رہے۔ ان میں کوئی درجہ نہیں تقسیم کیا گیا اور یہ اس لئے کہ نبی کریم ﷺ خود فرمائے تھے کہ ہمارا کوئی ترکہ تقسیم نہیں ہوتا۔ مردہ انبیاء میں اللہ کا قانون یہی رہا ہے۔ وہ صرف علم دین کی دولت چھوڑ کر جاتے ہیں۔ یہ سلسلہ تذکرہ جس اس مسئلہ کو بھی بیان کر دیا گیا اور جس کا تعلق جہاد سے ہے۔ اس لئے ذیلی طور پر یہ مسائل کتاب الجہاد میں مذکور ہوئے۔

پہلی آیت میں گھروں کی نسبت بیویوں کی طرف فرمائی، دوسری آیت میں ان ہی گھروں کو پیغمبر کے گھر فرمایا۔ اس سے امام بخاری رحمہ اللہ نے باب کا مطلب ثابت کیا کہ نبی کریم ﷺ کی بیویوں کو جیسے آپ کی وفات کے بعد اپنے خرچ کا حق تھا، ویسے ہی اپنے اپنے خجروں پر بھی ان کا حق تھا اور اس کی وجہ یہ ہوئی کہ اللہ تعالیٰ نے ان کو مسلمانوں کی مائیں قرار دیا اور کسی اور سے ان پر نکاح حرام کر دیا۔ (وحیدی)

۳۰۹۹۔ حَدَّثَنَا حَبِائِلُ بْنُ مُوْسَى، وَمُحَمَّدٌ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُوْسُفُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ اسْتَأْذَنَ اَزْوَاجُهُ اَنْ يَمْرُضَ فِيْ بَيْتِيْ فَاِذْنًا لَهُ. [راجع: ۱۹۸]

۳۰۹۹۔ ہم سے حبان بن موسیٰ اور محمد بن ابی مریم نے بیان کیا ان دونوں نے کہا کہ ہمیں عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر اور یونس نے خبر دی، ان سے زہری نے بیان کیا، انہیں عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ (مرض الوفا میں) جب نبی کریم ﷺ کا مرض بہت بڑھ گیا، تو آپ نے سب بیویوں سے اس کی اجازت چاہی کہ مرض کے دن آپ میرے گھر میں گزاریں لہذا اس کی اجازت آپ کو مل گئی۔

۳۱۰۰۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا نَافِعٌ، سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ قَالَ: قَالَتْ عَائِشَةُ تُوفِّيَ النَّبِيُّ ﷺ فِيْ بَيْتِيْ، وَفِيْ نَوْبَتِيْ، وَبَيْنَ سَخْرِيْ وَنَخْرِيْ، وَجَمَعَ اللَّهُ بَيْنَ رِغْبَتِيْ وَرَغْبَتِهِ. قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بِسَوَاكٍ، فَضَمَّ النَّبِيُّ ﷺ عَنْهُ،

۳۱۰۰۔ ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے نافع نے بیان کیا، کہا کہ میں نے ابن ابی ملیکہ سے سنا۔ انہوں نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے میرے گھر، میری باری کے دن، میرے حلق اور سینے کے درمیان ٹیک لگائے ہوئے وفات پائی، اللہ تعالیٰ نے (وفات کے وقت) میرے تھوک اور آنحضرت ﷺ کے تھوک کو ایک ساتھ جمع کر دیا تھا، بیان کیا (وہ اس طرح کہ) عبد الرحمن رضی اللہ عنہ

فَأَخَذَتْهُ فَمَضَعَتْهُ ثُمَّ سَنَنْتُهُ بِهِ. [راجع: ۸۹۰] (حضرت عائشہ رضی اللہ عنہا کے بھائی) مسواک لئے ہوئے اندر آئے۔ آپ ﷺ اسے چبانہ سکے۔ اس لئے میں نے اسے اپنے ہاتھ میں لے لیا اور میں نے اسے چبانے کے بعد وہ مسواک آپ کے دانتوں پر ملی۔

تشریح: وفات نبوی کے بعد کچھ لوگوں نے یہ وہم پھیلاتا تھا کہ رسول اللہ ﷺ اپنی وفات کے وقت حضرت علی رضی اللہ عنہ کو اپنا امی قرار دے کر مرنے لیا۔ یہ بات حضرت عائشہ رضی اللہ عنہا نے بھی سنی، اس پر آپ نے فرمایا کہ رسول اللہ ﷺ کے آخری ایام پورے طور پر میرے عمر میں گزرے۔ ان ایام میں ایک لمحہ بھی میں نے آپ کو تنہا نہیں چھوڑا۔ وفات کے وقت نبی کریم ﷺ اپنا سر مبارک میری چھاتی پر رکھے ہوئے تھے۔ ان حالات میں میں نہیں سمجھ سکتی کہ نبی کریم ﷺ نے حضرت علی رضی اللہ عنہ کو کب اپنا امی قرار دے دیا۔

۳۱۰۱۔ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ صَفِيَّةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَزْوَرُهُ، وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ ثُمَّ قَامَتْ تَنْقَلِبُ فَقَامَ مَعَهَا رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا بَلَغَ قَرِيبًا مِنْ بَابِ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِمَا رَجُلَانِ مِنَ الْأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ نَفَذَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: ((عَلَيْ رِسَالِكُمَا)). قَالَا: سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! وَكَبَّرَ عَلَيْهِمَا ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الشَّيْطَانَ يُلْغِي مِنَ الْإِنْسَانِ مَبْلَغَ النَّفْسِ، وَإِنِّي خَشِيتُ أَنْ يَبْذُلَ فِي قُلُوبِكُمَا شَيْئًا)).

(۳۱۰۱) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عبد الرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے حضرت علی بن حسین زین العابدین نے کہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت صفیہ رضی اللہ عنہا نے انہیں خبر دی کہ وہ نبی کریم ﷺ کی خدمت میں ملنے کے لئے حاضر ہوئیں۔ آنحضرت ﷺ رمضان کے آخری عشرہ کا مسجد میں اعتکاف کئے ہوئے تھے۔ پھر وہ واپس ہونے کے لئے انہیں تو آنحضرت ﷺ بھی ان کے ساتھ اٹھے۔ جب آنحضرت ﷺ اپنی زوجہ مطہرہ حضرت ام سلمہ رضی اللہ عنہا کے دروازہ کے قریب پہنچے جو مسجد نبوی کے دروازے سے ملا ہوا تھا تو دو انصاری صحابی (اسید بن خضیر اور عباد بن بشر رضی اللہ عنہما) وہاں سے گزرے۔ اور رسول اللہ ﷺ کو انہوں نے سلام کیا اور آگے بڑھنے لگے۔ لیکن رسول اللہ ﷺ نے ان سے فرمایا ”اُدھر تھہر جاؤ“ (میرے ساتھ میری بیوی صفیہ رضی اللہ عنہا ہیں یعنی کوئی دوسرا نہیں) ان دونوں نے عرض کیا: سبحان اللہ، یا رسول اللہ! ان حضرات پر آپ کا یہ فرمانا بڑا شاق گزرا کہ رسول اللہ ﷺ نے فرمایا: ”شیطان انسان کے اندر اس طرح دوڑتا ہے جیسے جسم میں خون دوڑتا ہے۔ مجھے یہی خطرہ ہوا کہ کہیں تمہارے دلوں میں بھی کوئی وسوسہ پیدا نہ ہو جائے۔“

[راجع: ۲۰۳۵]

تشریح: ان اصحاب کرام پر شاق اس لئے گزرا کیونکہ وہ دونوں سچے مؤمن تھے، ان کو یہ رنج ہوا کہ نبی کریم ﷺ نے ہماری نسبت یہ خیال فرمایا کہ ہم آپ پر بدگمانی کریں گے۔ درحقیقت آپ ﷺ نے ان کا ایمان بچالیا، پیغمبروں کی نسبت ایک ذرا سی بدگمانی کرنا بھی کفر اور باعث زوال ایمان ہے، اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ دروازے کو ام المؤمنین ام سلمہ رضی اللہ عنہا کا دروازہ کہا۔

۳۱۰۲۔ حَدَّثَنَا ابْنُ أَبِي هِنَةَ، حَدَّثَنَا

نے بیان کیا، ان سے عبد اللہ عمری نے، ان سے محمد بن یحییٰ بن حبان نے، ان سے واسع بن حبان نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں (ام المؤمنین) حفصہ رضی اللہ عنہا کے گھر کے اوپر چڑھا، اور دیکھا کہ نبی کریم ﷺ قضائے حاجت کر رہے تھے۔ آپ ﷺ کی پیٹھ قبلہ کی طرف تھی اور چہرہ مبارک شام کی طرف تھا۔

أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ يَفْضِي حَاجَتَهُ، مُسْتَذِيرَ الْقِبْلَةِ، مُسْتَقْبِلَ الشَّامِ.

[راجع: ۱۴۵]

تشریح: مگر حضرت حفصہ رضی اللہ عنہا کی طرف منسوب کیا، اسی سے باب کا مطلب نکلا۔

(۳۱۰۳) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے انس بن عیاض نے بیان کیا، ان سے ہشام نے بیان کیا، ان سے ان کے باپ نے بیان کیا، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ جب عصر کی نماز پڑھتے تو دھوپ ابھی ان کے حجرے میں باقی رہتی تھی۔

۳۱۰۳- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا.

[راجع: ۵۲۲]

تشریح: حضرت عائشہ رضی اللہ عنہا کی طرف حجرہ کو منسوب کیا گیا، اسی سے باب کا مطلب ثابت ہوا۔ یہ حدیث کتاب المواقیث میں بھی گزر چکی ہے۔

(۳۱۰۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے خطبہ دیتے ہوئے عائشہ رضی اللہ عنہا کے حجرہ کی طرف اشارہ کیا اور فرمایا کہ ”اسی طرف سے (یعنی مشرق کی طرف سے) فتنے برپا ہوں گے، تین مرتبہ آپ ﷺ نے فرمایا کہ یہیں سے شیطان کا سر نمودار ہوگا۔“

۳۱۰۴- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَامَ النَّبِيُّ ﷺ حَاطِينَاً فَأَشَارَ نَحْوَ مَنْسَكِنِ عَائِشَةَ فَقَالَ: ((هَذَا الْفِتْنَةُ فَلَا تُؤْمَرُ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ)). [إطرافه في: ۳۲۷۹،

[۳۵۱۱، ۵۲۹۶، ۷۰۹۲، ۷۰۹۳]

تشریح: ”المراد بقرن الشيطان طرف رأسه ای بدنی رأسه الى الشمس في وقت طلوعها فيكون الساجدون للشمس من الكفار كالساجدين له وقيل قرنه امته وشيعته وفي بعضها قرن الشمس۔“ (حاشیہ بخاری شریف) یعنی قرن الشيطان سے اس کے سر کا کنارہ مراد ہے۔ وہ سورج کے نکلنے کے وقت اس کی طرف اپنا سر کر دیتا ہے تاکہ سورج کو سجدہ کرنے والے کافراں کو سجدہ کریں۔ گویا وہ اسی کو سجدہ کر رہے ہیں۔ کہا گیا ہے کہ قرن سے مراد اس کے ماننے والے ہیں، جو شیطان کے بچاری ہیں۔ علامہ یعنی فرماتے ہیں کہ مشرق سے آپ ﷺ نے ارض عراق کی طرف سے اشارہ فرمایا تھا، جوئی الواقع فتوں کا مرکز رہی ہے۔

(۳۱۰۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا کہ ہم کو امام مالک بن انس نے خبر دی، انہیں عبد اللہ بن ابی بکر نے، انہیں عمرہ بنت عبد الرحمن نے اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ رسول کریم ﷺ ان کے گھر میں موجود تھے۔ اچانک انہوں نے سنا کہ کوئی صاحب حفصہ رضی اللہ عنہا کے گھر میں اندر

۳۱۰۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عُمَرَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ

كَانَ عِنْدَهَا، وَأَنَّهُ سَمِعَتْ صَوْتَ إِنْسَانٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ: رَسُولُ اللَّهِ ﷺ: ((أَرَاهُ فَلَانًا، لِعَمِّ حَفْصَةَ مِنَ الرِّضَاعَةِ، إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا يُحَرِّمُ مِنَ الْوِلَادَةِ)). [راجع: ۲۶۴۶]

آنے کی اجازت مانگ رہے ہیں۔ (عائشہ رضی اللہ عنہا نے بیان کیا کہ) میں نے عرض کیا کہ یا رسول اللہ! آپ دیکھتے نہیں، یہ شخص کہ گھر میں جانے کی اجازت مانگ رہا ہے۔ رسول اللہ ﷺ نے اس پر فرمایا: ”میرا خیال ہے یہ فلاں صاحب ہیں، حفصہ رضی اللہ عنہا کے رضاعی چچا! رضاعت بھی ان تمام چیزوں کو حرام کر دیتی ہے جنہیں ولادت حرام کرتی ہے۔“

تشریح: اس میں بھی مگر کو حضرت حفصہ رضی اللہ عنہا کی طرف منسوب کیا گیا۔ جس سے باب کا مطلب ثابت ہوا کہ کسی بچے نے اپنی چچی کا دودھ پیا ہے تو چچا رضاعی باپ ہوگا۔ اور چچا کے لڑکے لڑکیاں رضاعی بھائی بہن ہوں گے۔ ان سے پردہ بھی نہیں ہے۔ کیونکہ رضاعت سے یہ سب محرم بن جاتے ہیں۔

باب: نبی کریم ﷺ کی زرہ، عصا مبارک، تلوار، پیالہ اور انگوٹھی کا بیان

بَابُ مَا ذُكِرَ مِنْ دُرْعِ النَّبِيِّ ﷺ وَعَصَاهُ وَسَيْفِهِ وَقَدْحِهِ وَخَاتَمِهِ

اور آپ ﷺ کے بعد جو خلیفہ ہوئے انہوں نے یہ چیزیں استعمال کیں، ان کو تقسیم نہیں کیا، اور آپ ﷺ کے موئے مبارک اور نعلین اور برتنوں کا بیان جن کو آپ کے اصحاب وغیرہ نے آپ ﷺ کی وفات کے بعد (تاریخی طور پر) متبرک سمجھا۔

وَمَا اسْتَعْمَلَ الْخُلَفَاءُ بَعْدَهُ مِنْ ذَلِكَ مِمَّا لَمْ تَذْكُرْ قِسْمَتَهُ، وَمِنْ شَعْرِهِ وَنَعْلِهِ وَأَبْيَتِهِ، مِمَّا يَتَبَرَّكُ أَصْحَابُهُ وَغَيْرُهُمْ بَعْدَ وَفَاتِهِ ﷺ.

تشریح: ”الغرض من هذه الترجمة تثبيت انه ﷺ لم يورث ولا بيع موجوده بل ترك بيد من صار اليه للتبرك به ولو كان ميراثا لبيعت ولا قسمت ولهذا قال بعد ذلك مما لم يذكر قسمته.“ (فتح الباری) اس باب کی غرض اس امر کو ثابت کرنا ہے کہ آپ ﷺ کا کسی کو وارث نہیں بنایا گیا اور نہ آپ کا ترکہ بیچا گیا، بلکہ جس کی تحویل میں وہ ترکہ پہنچ گیا تبرک کے لئے اسی کے پاس چھوڑ دیا گیا اور اگر آپ ﷺ کا ترکہ میراث ہوتا تو وہ بیچا جاتا اور تقسیم کیا جاتا۔ اسی لئے بعد میں کہا گیا کہ ان چیزوں کا بیان جن کی تقسیم ثابت نہیں۔

۳۱۰۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ لَمَّا اسْتَخْلَفَ بَعَثَهُ إِلَى الْبَحْرَيْنِ، وَكَتَبَ لَهُ هَذَا الْكِتَابَ وَخَتَمَهُ بِخَاتَمِ النَّبِيِّ ﷺ، وَكَانَ نَقْشُ الْخَاتَمِ ثَلَاثَةً أَسْطُرَ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ. [راجع: ۱۴۴۸] [مسلم: ۱۷۴۷، ۱۷۴۸]

(۳۱۰۶) ہم سے محمد بن عبداللہ انصاری نے بیان کیا، کہا کہ مجھ سے میرے والد عبداللہ نے بیان کیا، ان سے ثمامہ نے اور ان سے انس رضی اللہ عنہ نے کہ جب ابوبکر رضی اللہ عنہ خلیفہ ہوئے تو انہوں نے ان کو (یعنی انس رضی اللہ عنہ کو) بحرین (عادل بنا کر) بھیجا اور ایک پروانہ لکھ کر ان کو دیا اور اس پر نبی کریم ﷺ کی انگوٹھی کی مہر لگائی، مہر مبارک پر تین سطریں کندہ تھیں، ایک سطر میں ”محمد“ دوسری میں ”رسول“ تیسری میں ”اللہ“ کندہ تھا۔

تشریح: یہ مہر نبی کریم ﷺ کی تھی اس کا نقش اس طرح تھا محمد رسول اللہ۔ باب کا مطلب اس سے یوں نکلا کہ نبی کریم ﷺ کی مہر حضرت

ابو بکر رضی اللہ عنہ استعمال کرتے رہے، ان کے بعد یہ مہر حضرت عمر رضی اللہ عنہ کے پاس رہی، ان کے بعد حضرت عثمان کے پاس، پھر ان کے ہاتھ سے اریس کنویں میں گر گئی ہر چند وصوفی امر دلی۔ صحیح ہے: ﴿كُلُّ مَنْ عَلَيَّهَا قَاتِلٌ﴾ (الحج: ۲۶)

۳۱۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، حَدَّثَنَا عِيْسَى ابْنُ طَهْمَانَ قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ نَعْلَانَ جَرْدًا زَيْنَ لَهُمَا قِيْلَانِ، فَحَدَّثَنِي ثَابِتُ الْبُنَانِيُّ بَعْدَ، عَنْ أَنَسٍ أَنَّهُمَا نَعَلَا النَّبِيَّ ﷺ. (۳۱۰۷) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے محمد بن عبد اللہ اسدی نے بیان کیا، ان سے عیسیٰ بن طہمان نے بیان کیا، انہوں نے کہا کہ انس بن مالک رضی اللہ عنہ نے ہمیں دو پرانے جوتے نکال کر دکھائے جن میں دو تسمے لگے ہوئے تھے، اس کے بعد پھر ثابت بنانی نے مجھ سے انس رضی اللہ عنہ سے بیان کیا کہ وہ دونوں جوتے نبی کریم ﷺ کے تھے۔

[طرفاء فی: ۵۸۵۷، ۵۸۵۸]

۳۱۰۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مَلْبَدًا وَقَالَتْ: فِي هَذَا نُرِغَ رُوحُ النَّبِيِّ ﷺ. وَرَأَى سَلِيمَانُ عَنْ حُمَيْدٍ عَنْ أَبِي بُرْدَةَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا عَلِيْلًا يَمْنًا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءٌ مِنْ هَذِهِ النَّبِيِّ تَدْعُوْنَهَا الْمَلْبَدَةُ. [طرفه فی: ۵۸۱۸]

(۳۱۰۸) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب ثقفی نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے حمید بن ہلال نے اور ان سے ابو بردہ بن ابوموسیٰ نے بیان کیا کہ عائشہ رضی اللہ عنہا نے ہمیں ایک پیوندگی ہوئی چادر نکال کر دکھائی اور بتلایا کہ اسی کپڑے میں نبی کریم ﷺ کی روح قبض ہوئی تھی۔ اور سلیمان بن مغیرہ نے حمید سے بیان کیا، انہوں نے ابو بردہ سے اتنا زیادہ بیان کیا کہ عائشہ رضی اللہ عنہا نے یمن کی بٹی ہوئی ایک موٹی ازار (تہجد) اور ایک کمل انہی کپڑوں میں سے جن کو تم ملبد (یعنی موٹا پیوند دار کہتے ہو) ہمیں نکال کر دکھائی۔

[مسلم: ۵۴۴۲، ۵۴۴۴؛ ترمذی: ۱۷۳۳؛ ابن

ماجہ: ۳۵۵۱]

تشریح: قسطنطینی نے کہا، شاید آپ نے نظر تو واضح یا اتفاقاً اس کمل کو اڑھ لیا ہوگا نہ یہ کہ آپ قصد پیوندگی ہوئی کملی اڑھ کر گئے، کیونکہ عادت مبارکہ یہی تھی کہ جو کپڑا میسر آتا ہے اس کو پہنتے، کپڑے بہت صاف شفاف، ستھرے اچلے پہنتے۔ مگر بناؤ سنگھار سے پرہیز فرمایا کرتے تھے۔ آپ ﷺ کے جوتے، آپ کی کملی، آپ کا پیالہ، آپ کی انگلی ان سب کو بطور یادگار محفوظ رکھا گیا مگر تقسیم نہیں کیا گیا۔ جس سے ثابت ہوا کہ صحابہ و خلفائے عظام نے آپ ﷺ کے ارشاد "نحن معشر الانبياء لا نورث" کو پورے طور پر ملحوظ نظر رکھا۔

۳۱۰۹۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ عَاصِمٍ، عَنْ ابْنِ سَبْرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ قَدَحَ النَّبِيِّ ﷺ أَتَاكَسَّرَ، فَاتَّخَذَ مَكَانَ الشَّعْبِ سَلْسِلَةً مِنْ فِضَّةٍ. قَالَ: عَاصِمٌ: رَأَيْتُ الْقَدَحَ وَشَرِبْتُ فِيهِ. [طرفه فی: ۵۶۳۸]

(۳۱۰۹) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے عاصم نے، ان سے ابن سیرین نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ کا پانی پینے کا پیالہ ٹوٹ گیا تو آپ نے ٹوٹی ہوئی جگہوں کو چاندی کی زنجیروں سے جڑوا لیا۔ عاصم کہتے ہیں کہ میں نے وہ پیالہ دیکھا ہے۔ اور اس میں میں نے پانی بھی پیا ہے۔

تشریح: مقصد امام بخاری رحمہ اللہ کا یہ ہے کہ اگر آپ ﷺ کا ترکہ تقسیم کیا جاتا تو وہ یہاں تقسیم ہوتا، حالانکہ وہ تقسیم نہیں ہوا۔ بلکہ خلفائے یوں ہی بطور تبرک اپنے پاس محفوظ رکھتے چلے آئے۔ اسی طرح پچھلی احادیث میں نبی کریم ﷺ کے پرانے جوتوں کا ذکر ہے اور حدیث عائشہ رضی اللہ عنہا میں آپ کی کھلی اور تہ بند کا ذکر ہے۔ معلوم ہوا کہ رسول کریم ﷺ کی ترک فرمودہ اشیاء میں سے کوئی چیز تقسیم نہیں کی گئی۔

(۳۱۱۰) ہم سے سعید بن محمد جری نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا کہ ان سے ولید بن کثیر نے، ان سے محمد بن عمرو بن حنبلہ دولی نے، ان سے ابن شہاب نے، ان سے علی بن حسین نے بیان کیا کہ جب ہم سے سب حضرات حسین بن علی رضی اللہ عنہما کی شہادت کے بعد یزید بن معاویہ کے یہاں سے مدینہ منورہ تشریف لائے تو مسور بن خرمہ رضی اللہ عنہ نے آپ سے ملاقات کی، اور کہا اگر آپ کی کوئی ضرورت ہو تو مجھے حکم فرمادیجئے۔ (حضرت زین العابدین نے بیان کیا کہ) میں نے کہا، مجھے کوئی ضرورت نہیں ہے۔ پھر مسور رضی اللہ عنہ نے کہا تو کیا آپ مجھے رسول اللہ ﷺ کی تلوار عنایت فرمائیں گے؟ کیونکہ مجھے خوف ہے کہ کچھ لوگ (بنو امیہ) اسے آپ سے نہ چھین لیں اور خدا کی قسم! اگر وہ تلوار آپ مجھے عنایت فرمادیں تو کوئی شخص بھی جب تک میری جان باقی ہے اسے چھین نہیں سکے گا۔ پھر مسور رضی اللہ عنہ نے ایک قصہ بیان کیا کہ علی بن ابی طالب رضی اللہ عنہ نے حضرت فاطمہ رضی اللہ عنہا کی موجودگی میں ابو جہل کی ایک بیٹی (جمیلہ نامی) کو پیغام نکاح دے دیا تھا۔ میں نے خود سنا کہ اس مسئلہ پر رسول اللہ ﷺ نے اپنے اسی منبر پر کھڑے ہو کر صحابہ کو خطاب فرمایا۔ میں اس وقت بالغ تھا۔ آپ ﷺ نے خطبہ میں فرمایا: ”فاطمہ (رضی اللہ عنہا) مجھ سے ہے۔ اور مجھے ڈر ہے کہ کہیں وہ (اس رشتہ کی وجہ سے) کسی گناہ میں نہ پڑ جائے کہ اپنے دین میں وہ کسی فتنہ میں مبتلا ہو۔“ اس کے بعد آنحضرت ﷺ نے خاندان بنی عبد شمس کے ایک اپنے داماد (عاص بن ربیع) کا ذکر کیا اور دامادی سے متعلق آپ نے اُن کی تعریف کی، آپ نے فرمایا: ”انہوں نے مجھ سے جو بات کہی سچ کہی، جو وعدہ کیا، اسے پورا کیا۔ میں کسی حلال (یعنی نکاح ثانی) کو حرام نہیں کر سکتا، اور نہ کسی حرام کو حلال بناتا ہوں۔ لیکن اللہ کی قسم، رسول اللہ (ﷺ) کی بیٹی اور اللہ کے دشمن کی بیٹی ایک ساتھ جمع نہیں ہو سکتیں۔“

۳۱۱۰۔ حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرَمِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي أَنَّ الْوَلِيدَ بْنَ كَثِيرٍ، حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ حَلْحَلَةَ الدَّوْلِيِّ: حَدَّثَهُ أَنَّ ابْنَ شِهَابٍ: حَدَّثَهُ أَنَّ عَلِيَّ بْنَ حُسَيْنٍ: حَدَّثَهُ أَنَّهُمْ، جِئْنَا قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ لَقِيَهُ الْمَسُورُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ فَقُلْتُ لَهُ: لَا. فَقَالَ لَهُ: هَلْ أَنْتَ مُعْطِي سَيْفِ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ؟ وَأَنَّمِ اللَّهُ لَئِنْ أُعْطِيَئْتِيهِ لَا يُخَلِّصُ إِلَيْهِ أَبَدًا حَتَّى تُبْلَغَ نَفْسِي، إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مَنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ لِمُخْتَلَمٍ فَقَالَ: ((إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا)). ثُمَّ ذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَتَنِي عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ قَالَ: ((حَدَّثَنِي قُصْدَقْنِي، وَوَعَدَنِي قَوْمِي لِي، وَإِنِّي لَسْتُ أَحَرَّمُ حَلَالًا وَلَا أُحِلُّ حَرَامًا، وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ أَبَدًا)).

تشریح: ((اَنَا اَخافُ اَنْ تَفْعَلَ فِیْ دِیْنِهَا)) سے مراد یہ کہ علی رضی اللہ عنہ دوسری بیوی لائیں اور حضرت فاطمہ رضی اللہ عنہا سوکن پہنے کی عداوت سے جو ہر عورت کے دل میں ہوتی ہے، کسی گناہ میں مبتلا ہو جائیں۔ مثلاً خاندان کو ستائیں، ان کی نافرمانی کریں یا سوکن کو برا بھلا کہہ بیٹھیں۔ دوسری روایت میں ہے کہ آپ نے یہ بھی فرمایا کہ علی رضی اللہ عنہ کا نکاح ثانی یوں ممکن ہے کہ وہ میری بیٹی کو طلاق دے دیں اور ابو جہل کی بیٹی سے نکاح کر لیں۔ جب حضرت علی رضی اللہ عنہ نے آپ کا یہ ارشاد سنا تو فوراً یہ ارادہ ترک کیا اور جب تک حضرت فاطمہ رضی اللہ عنہا زندہ رہیں انہوں نے دوسری بیوی نہیں کی۔ قسطانی نے کہا آپ کے ارشاد سے یہ معلوم ہوا کہ بغیر کی بیٹی اور عدو اللہ کی بیٹی میں جمع کرنا حرام ہے۔

مسور بن مخرمہ رضی اللہ عنہ نے یہ قصہ اس لئے بیان کیا کہ حضرت زین العابدین کی فضیلت معلوم ہو کہ وہ کس کے پوتے ہیں، حضرت فاطمہ زہرا رضی اللہ عنہا کے، جن کے لئے نبی کریم صلی اللہ علیہ وسلم نے حضرت علی رضی اللہ عنہ پر عقاب فرمایا اور جن کو نبی کریم صلی اللہ علیہ وسلم نے اپنے بدن کا ایک ٹکڑا قرار دیا۔ اس سے حضرت فاطمہ رضی اللہ عنہا کی بڑی فضیلت ثابت ہوئی۔

”وفی الفتح قال الكرمانی مناسبة ذكر المسور لقصة خطبة بنت ابي جهل عند طلبه للسیف من جهة ان رسول الله ﷺ كان يحترز عما يوجب وقوع التكدير بين الاقرباء فكذاك ينبغي ان تعطيني السیف حتى لا يحصل بینك وبين اقربائك كدوة بسببه۔“ یعنی مسور رضی اللہ عنہ نے بنت ابو جہل کی عفتی کا قصہ اس لئے بیان کیا جبکہ انہوں نے حضرت زین العابدین سے تلواری کا سوال کیا تھا کہ رسول اللہ ﷺ ایسی چیزوں سے پرہیز فرمایا کرتے تھے جن سے اقربائیں باہمی کدورت پیدا ہو۔ پس مناسب ہے کہ آپ یہ تلوار مجھ کو دے دیں تاکہ آپ کے اقربائیں اس کی وجہ سے آپ سے کدورت نہ پیدا ہو۔

۳۱۱۱۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ سُوْفَةَ، عَنْ مُنْذِرٍ، عَنْ ابْنِ الْحَنْفِيَّةِ، قَالَ: لَوْ كَانَ عَلِيٌّ ذَاكِرًا عُثْمَانَ ذَكَرَهُ يَوْمَ بَجَاءِ هُ نَاسٍ فَشَكُّوا سُعَاةَ عُثْمَانَ، فَقَالَ لِي عَلِيٌّ: اذْهَبْ إِلَى عُثْمَانَ فَأَخْبِرْهُ أَنَّهَا صَدَقَهُ رَسُولُ اللَّهِ ﷺ، فَمُرْ سَعَاتِكَ يَغْمَلُوا بِهَا. فَأَتَيْتُهَا بِهَا فَقَالَ: أَغْنَيْهَا عَنَّا. فَأَتَيْتُ بِهَا عَلِيًّا فَأَخْبَرْتُهُ فَقَالَ: ضَعُفًا حَيْثُ أَخَذْتَهَا. [طرفه فی: ۳۱۱۲]

(۳۱۱۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے محمد بن سوقة نے، ان سے منذر بن یحییٰ نے اور ان سے محمد بن حنفیہ نے بیان کیا، انہوں نے کہا کہ اگر حضرت علی رضی اللہ عنہ حضرت عثمان رضی اللہ عنہ کو برا کہنے والے ہوتے تو اس دن ہوتے جب کچھ لوگ حضرت عثمان رضی اللہ عنہ کے عاملوں کی (جو زکوٰۃ وصول کرتے تھے) شکایت کرنے ان کے پاس آئے۔ انہوں نے کہا عثمان رضی اللہ عنہ کے پاس جا اور یہ زکوٰۃ کا پروانہ لے جا۔ ان سے کہنا کہ یہ پروانہ رسول اللہ ﷺ کا کھوایا ہوا ہے۔ تم اپنے عاملوں کو حکم دو کہ وہ اسی کے مطابق عمل کریں۔ چنانچہ میں اسے لے کر حضرت عثمان رضی اللہ عنہ کی خدمت میں حاضر ہوا اور انہیں پیغام پہنچا دیا، لیکن انہوں نے فرمایا کہ ہمیں اس کی کوئی ضرورت نہیں (کیونکہ ہمارے پاس اس کی نقل موجود ہے) میں نے جا کر حضرت علی رضی اللہ عنہ سے یہ واقعہ بیان کیا، تو انہوں نے فرمایا کہ اچھا، پھر اس پروانے کو جہاں سے اٹھایا ہے وہیں رکھ دو۔

۳۱۱۲۔ وَقَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ سُوْفَةَ قَالَ: سَمِعْتُ مُنْذِرًا الثَّوْرِيَّ، عَنْ ابْنِ الْحَنْفِيَّةِ قَالَ: أُرْسَلَنِي

(۳۱۱۲) حمید نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا ہم سے محمد بن سوقة نے کہا کہ میں نے منذر ثوری سے سنا، وہ محمد بن حنفیہ سے بیان کرتے تھے کہ میرے والد (علی رضی اللہ عنہ) نے مجھ سے

[راجع: ۳۱۱۱]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ہوتی۔ پھر انہیں معلوم ہوا کہ رسول اللہ ﷺ کے پاس کچھ قیدی آئے ہیں۔ اس لئے وہ بھی ان میں سے ایک لونڈی یا غلام کی درخواست لے کر حاضر ہوئیں۔ لیکن آپ موجود نہیں تھے۔ وہ حضرت عائشہ رضی اللہ عنہا سے اس کے متعلق کہہ کر (واپس) چلی آئیں۔ پھر جب آنحضرت ﷺ تشریف لائے تو حضرت عائشہ رضی اللہ عنہا نے آپ کے سامنے ان کی درخواست پیش کر دی۔ (حضرت علی رضی اللہ عنہ کہتے ہیں کہ اسے سن کر) نبی ﷺ ہمارے یہاں (رات ہی کو) تشریف لائے جب ہم اپنے بستر پر لیٹ چکے تھے (جب ہم نے آنحضرت ﷺ کو دیکھا) تو ہم کھڑے ہونے لگے تو آپ ﷺ نے فرمایا: ”جس طرح ہو ویسے ہی لیٹے رہو۔“ (پھر آپ میرے اور فاطمہ رضی اللہ عنہا کے بیچ میں بیٹھ گئے اور اتنے قریب ہو گئے کہ) میں نے آپ ﷺ کے دونوں قدموں کی ٹھنک اپنے سینے پر پائی۔ اس کے بعد آپ ﷺ نے فرمایا: ”جو کچھ تم لوگوں نے (لونڈی یا غلام) مانگے ہیں، میں تمہیں اس سے بہتر بات کیوں نہ بتاؤں، جب تم دونوں اپنے بستر پر لیٹ جاؤ (تو سونے سے پہلے) اللہ اکبر ۳۴ مرتبہ اور الحمد للہ ۳۳ مرتبہ اور سبحان اللہ ۳۳ مرتبہ پڑھ لیا کرو، یہ عمل بہتر ہے اس سے جو تم دونوں نے مانگا ہے۔“

مَا تَلَقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ، فَبَلَغَهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِسَبِي، فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ تَوَافِقْهُ، فَذَكَرَتْ لِعَائِشَةَ، فَجَاءَ النَّبِيُّ ﷺ فَذَكَرَتْ ذَلِكَ عَائِشَةَ لَهُ، فَأَتَانَا وَقَدْ دَخَلْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ: ((عَلَى مَكَانِكُمَا)) حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ: ((أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبِّرَا اللَّهَ أَرْبَعًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، فَإِنَّ ذَلِكَ خَيْرٌ لَّكُمَا مِمَّا سَأَلْتُمَا)). [إطرافه في: ۳۷۰۵، ۵۳۶۱، ۵۳۶۲، ۶۳۱۸] [مسلم: ۶۹۱۵، ۶۹۱۶، ۶۹۱۷، ابوداود: ۵۰۶۲]

تشریح: اللہ تم کو ان کلمات کی وجہ سے ایسی طاقت دے گا کہ تم کو خادم کی حاجت نہ رہے گی۔ اپنا کام آپ کر لوگی۔ بد ظاہر یہ حدیث ترجمہ باب کے مطابق نہیں ہے لیکن امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے جسے امام احمد رحمہ اللہ نے نکالا ہے۔ اس میں یوں ہے قسم اللہ کی مجھ سے یوں نہیں ہو سکتا کہ تم کو دوں اور صفہ والوں کو خروم کروں، جن کے پیٹ بھوک کی وجہ سے پیچ کھار ہے ہیں۔ میرے پاس کچھ نہیں ہے جو ان پر خرچ کروں، ان قیدیوں کو کوچ کر ان کی قیمت ان پر خرچ کروں گا۔ اس سے نبی کریم ﷺ کی شان رحمت اس قدر نمایاں ہو رہی ہے کہ بار بار آپ پر درود شریف پڑھنے کو دل چاہتا ہے۔ (علیہ السلام)

باب: سورۃ انفال میں اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ تَعَالَى:

”جو کچھ تم غنیمت میں حاصل کرو، بے شک اس کا پانچواں حصہ اللہ اور اس کے رسول کے لئے ہے“ یعنی رسول اللہ ﷺ اس کو تقسیم کریں کیونکہ رسول اللہ ﷺ نے فرمایا ہے: ”میں تو بانٹنے والا ہوں، خزانچی اور دینے والا تو صرف اللہ پاک ہی ہے۔“

﴿فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ﴾ [الأنفال: ۴۱] يَغْنِي لِلرَّسُولِ قَسَمَ ذَلِكَ، قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا أَنَا قَاسِمٌ وَخَازِنٌ، وَاللَّهُ يُعْطِي)).

تشریح: قرآن شریف میں خمس کے مصارف چھ مذکور ہیں۔ اللہ اور رسول اور اٹھ دالے اور یتیم اور مسکین اور مسافر۔ اکثر علما کا مذہب یہ ہے کہ اللہ کا ذکر خمس تنظیم کے لئے ہے۔ اور خمس کے پانچ ہی حصے کئے جائیں گے۔ ایک حصہ اللہ اور رسول ﷺ کا جو حاکم وقت لے گا اور باقی چار حصے ناٹے والوں

اور قہیوں اور محتاجوں اور مسافروں کی خدمت میں خرچ ہوں گے۔ اس میں اختلاف ہے کہ رسول اپنے حصے کے مالک ہوتے ہیں یا نہیں؟ امام بخاری رحمہ اللہ کا مذہب یہ ہے کہ مالک نہیں ہوتے بلکہ اس کی تقسیم آپ ﷺ کی طرف موقوف ہے۔

۳۱۱۴۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، وَمَنْصُورٍ، وَقَتَادَةَ، سَمِعُوا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَلَدَ لِرَجُلٍ مِنَّا مِنَ الْأَنْصَارِ غُلَامٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا قَالَ شُعْبَةُ فِي حَدِيثٍ مَنْصُورٍ: إِنَّ الْأَنْصَارِيَّ قَالَ: حَمَلْتُهُ عَلَى عُنْفِي فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ. وَفِي حَدِيثٍ سُلَيْمَانَ: وَلَدَ لَهُ غُلَامٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا قَالَ: ((سَمُّوا بِاسْمِي، وَلَا تَكُونُوا بِكُنْيَتِي، فَإِنِّي إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ)). وَقَالَ حُصَيْنٌ: ((يُعْثُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ)). وَقَالَ عَمْرُو: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ سَالِمًا عَنْ جَابِرٍ أَرَادَ أَنْ يُسَمِّيَهُ الْقَاسِمَ فَقَالَ النَّبِيُّ ﷺ: ((سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي)). [إطرافه في: ۳۱۱۵، ۳۵۳۸، ۶۱۸۶، ۶۱۸۷، ۶۱۸۹،

(۳۱۱۴) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سلیمان، منصور اور قتادہ نے، انہوں نے سالم بن ابی الجعد سے سنا اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ ہم انصاریوں کے قبیلہ میں ایک انصاری کے گھر بچہ پیدا ہوا تو انہوں نے بچہ کا نام محمد رکھنے کا ارادہ کیا اور شعبہ نے منصور سے روایت کر کے بیان کیا ہے کہ اس انصاری نے کہا (جن کے یہاں بچہ پیدا ہوا تھا) کہ میں بچے کو اپنی گردن پر اٹھا کر نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ اور سلیمان کی روایت میں ہے کہ ان کے یہاں بچہ پیدا ہوا، تو انہوں نے اس کا نام محمد رکھنا چاہا۔ آنحضرت ﷺ نے اس پر فرمایا: ”میرے نام پر نام رکھو۔ لیکن میری کنیت (ابوالقاسم) پر کنیت نہ رکھنا، کیونکہ مجھے تقسیم کرنے والا (قاسم) بنایا گیا ہے، میں تم میں تقسیم کرتا ہوں۔“ اور حصین نے (اپنی روایت میں) یوں بیان کیا، کہا ”مجھے تقسیم کرنے والا (قاسم) بنا کر بھیجا گیا ہے، میں تم میں تقسیم کرتا ہوں۔“ عمرو بن مرزوق نے کہا کہ ہمیں شعبہ نے خبر دی، ان سے قتادہ نے بیان کیا، انہوں نے سالم سے سنا اور انہوں نے جابر رضی اللہ عنہ سے کہ اسی انصاری صحابی نے اپنے بچے کا نام قاسم رکھنا چاہا تو نبی کریم ﷺ نے فرمایا: ”میرے نام پر نام رکھو لیکن کنیت نہ رکھو۔“

[۶۱۹۶] [مسلم: ۵۵۸۸، ۵۵۸۹]

تشریح: ابوالقاسم کنیت رکھنے کے بارے میں امام مالک رحمہ اللہ کہتے ہیں کہ آپ کی حیات میں یہ فعل ناجائز تھا۔ بعض نے اسے ممانعت تزہی قرار دیا ہے۔ بعض نے کہا محمد یا احمد ناموں کے ساتھ ابوالقاسم کنیت رکھنی منع ہے۔ امام مالک رحمہ اللہ کے قول کو ترجیح ہے۔

۳۱۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ: وَلَدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَاهُ الْقَاسِمَ فَقَالَتِ الْأَنْصَارُ: لَا تَكُنْ أَبَا الْقَاسِمِ وَلَا نُنْعِمَكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا

(۳۱۱۵) ہم سے محمد بن یوسف بیکندی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعش نے، ان سے ابوسالم نے، ان سے ابوالجعد نے اور ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہما نے بیان کیا کہ ہمارے قبیلہ میں ایک کے یہاں بچہ پیدا ہوا، تو انہوں نے اس کا نام قاسم رکھا، انصاری کہنے لگے کہ ہم تمہیں ابوالقاسم کہہ کر کبھی نہیں پکاریں گے اور ہم تمہاری آنکھ ٹھنڈی نہیں کریں گے یہ سن کر وہ انصاری آنحضرت ﷺ کے پاس آیا اور

رَسُولَ اللَّهِ وَلَدَ لِي غَلَامًا، فَسَمَّيْتُهُ قَاسِمًا فَقَالَتِ الْأَنْصَارُ: لَا تُكْنِيكَ أَبَا الْقَاسِمِ وَلَا نُنْعِمُكَ عَيْنًا. فَقَالَ النَّبِيُّ ﷺ: ((أَحْسَنَتِ الْأَنْصَارُ، تَسَمَّوْا بِاسْمِي، وَلَا تَكْنُوا بِكُنْيَتِي، فَإِنَّمَا أَبَا قَاسِمٍ)). [راجع: ۳۱۱۴]

عرض کی: یا رسول اللہ! میرے گھر ایک بچہ پیدا ہوا ہے۔ میں نے اس کا نام قاسم رکھا ہے تو انصار کہتے ہیں ہم تیری کنیت ابوالقاسم نہیں پکاریں گے اور تیری آنکھ ہنڈی نہیں کریں گے۔ آپ ﷺ نے فرمایا: ”انصار نے ٹھیک کہا ہے میرے نام پر نام رکھو، لیکن میری کنیت مت رکھو، کیونکہ قاسم میں قاسم کا نام رکھنا چاہتا تھا۔“

تشریح: امام بخاری رحمہ اللہ نے امام سفیان ثوری کی روایت لاکر اس امر کو قوت دی کہ انصاری نے اپنے لڑکے کا نام قاسم رکھنا چاہا تھا۔ تاکہ لوگ اسے ابوالقاسم کہیں مگر انصار نے اس کی مخالفت کی جس کی نبی کریم ﷺ نے تحسین فرمائی۔ اس میں راویوں نے شعبہ سے اختلاف کیا ہے۔ جیسے ابوالولید کی روایت اور پرگزری۔ انہوں نے یہ کہا ہے کہ انصاری نے محمد نام رکھنا چاہا تھا۔

”قال الشيخ ابن حجر بين البخارى الاختلاف على شعبة هل اراد الانصارى ان يسمي ابنه محمدا او القاسم و اشار الى ترجيح انه اراد ان يسميه القاسم برواية سفیان وهو الثوري له عن الاعمش فسماه القاسم و يترجح ايضا من حيث المعنى لانه لم يقع الانكار من الانصار عليه الا حيث لزم من تسمية ولده القاسم ان يصير يكنى ابا القاسم انتهى۔“ (حاشية بخاری صفحہ ۴۳۹)

یعنی امام بخاری رحمہ اللہ نے شعبہ پر اختلاف کو بیان کیا ہے جو اس بارے میں واقع ہوا کہ انصاری قاسم رکھنا چاہتا تھا یا محمد اور اس ترجیح پر آپ نے اشارہ فرمایا ہے کہ وہ قاسم نام رکھنا چاہتا تھا معنی کے لحاظ سے بھی اس کو ترجیح حاصل ہے، انصار کا انکار ای وجہ سے تھا۔ کہ وہ بچے کا نام قاسم رکھ کر خود ابوالقاسم کہلانا چاہتا تھا۔

۳۱۱۶۔ حَدَّثَنَا جَبَّانُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ، وَلَا تَزَالُ هَذِهِ الْأُمَّةُ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ)).

(۳۱۱۶) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انیس یونس نے، انیس زہری نے، انیس حمید بن عبد الرحمن نے، انہوں نے معاویہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس کے ساتھ اللہ تعالیٰ بھلائی چاہتا ہے اسے دین کی سمجھ دے دیتا ہے اور دین والا تو اللہ ہی ہے میں تو صرف تقسیم کرنے والا ہوں اور اپنے دشمنوں کے مقابلے میں یہ امت (مسلمہ) ہمیشہ غالب رہے گی۔ تا آنکہ اللہ کا حکم (قیامت) آجائے اور اس وقت بھی وہ غالب ہی ہوں گے۔“

[راجع: ۷۱]

تشریح: روایت میں نبی کریم ﷺ کے قاسم ہونے کا ذکر ہے، باب سے یہی وجہ مطابقت ہے۔ دینی فقہات بلاشبہ اللہ کی دین ہے، یہ جس کو مل جائے۔ رائے اور قیاس کی فقہات اور کتاب و سنت کی روشنی میں دین کی فقہات دو علیحدہ علیحدہ چیزیں ہیں۔ دینی فقہات کا بہترین نمونہ حضرت الاستاذ شاہ ولی اللہ محدث دہلوی رحمہ اللہ کی کتاب حجۃ اللہ البالغہ ہے، جس کی سطر سطر سے دینی فقہات روز روشن کی طرح عیاں ہے، اس میں ظاہر پرستوں کیلئے بھی تنبیہ ہے جو محض سرسری نظر سے دینی امور میں فتویٰ بازی کے عادی ہیں، ایسے لوگ بھی رائے قیاس کے خوگروں سے ملت کیلئے کم نقصان دہ نہیں ہیں۔ مشہور قول ہے کہ ”یک من علم راہہ من عقل باید۔“ ایک من علم کیلئے دس من عقل کی بھی ضرورت ہے۔ شیطان عالم تھا مگر عقل سے کورا، اسی لئے اس نے اپنی رائے کو مقدم رکھ کر انا خیر منہ کا نعرہ لگایا اور دربار الہی میں مطر و قرا پایا۔ یہ حدیث کتاب العلم میں بھی مذکور ہو چکی ہے مگر لفظوں میں ذرا فرق ہے۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

الرَّسُولُ ﷺ: بیان فرمادیا کہ کون کون اس کے مستحق ہیں۔

تشریح: یعنی قرآن مجمل ہے اس کی رو سے تو ہر مال غنیمت میں ساری دنیا کے مسلمانوں کا حصہ ہوگا۔ مگر حدیث شریف سے اس کی تشریح ہوگئی کہ ہر لوٹ کا مال ان لوگوں کا حق ہوگا جو لڑے اور لوٹ حاصل کی، اس میں سے پانچواں حصہ حاکم وقت مسلمانوں کے عمومی مصارف کے لئے نکال لے گا۔ امام بخاری رحمہ اللہ کی اس تقریر سے ان لوگوں کا رد ہوا جو صرف قرآن شریف کو مل کرنے کے لئے کافی سمجھتے ہیں اور کہتے ہیں کہ حدیث شریف کی کوئی ضرورت نہیں۔ ایسے لوگ قرآن مجید کے دوست نہیں کہے جاسکتے۔ بلکہ ان کو قرآن مجید کا دشمن نہراول سمجھنا چاہیے جس میں صاف کہا گیا ہے ﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ الْغَنِيمَةِ لِلنَّاسِ﴾ (۱۶/احق: ۴۴) یعنی ہم نے اس کتاب قرآن مجید کو اسے رسول! تیری طرف اتارا ہے تاکہ تم لوگوں کے سامنے اسے اپنی خدا داد تشریح کے مطابق پیش کر دو۔ آپ کی تشریح و تبیین کا دوسرا نام حدیث ہے۔ جس کے بغیر قرآن مجید اپنے مطلب میں مکمل نہیں کہا جاسکتا۔ نبی کریم ﷺ کی تشریح بھی وہی الہی ہی کے ذیل میں ہے جو وہ ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ (۵۳/انجم: ۴۰) کے تحت ہے۔ فرق اتنا ہی ہے کہ قرآن مجید وحی جلی اور حدیث نبوی وحی خفی ہے جسے وحی غیر متلو کہا جاتا ہے۔

۳۱۱۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: ((الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ الْأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ)). [راجع: ۲۸۵۰]

۳۱۱۹ (۳۱۱۹) ہم سے مسدد نے بیان کیا، کہا ہم سے خالد نے بیان کیا، کہا ہم سے حصین نے بیان کیا، ان سے عامر نے اور ان سے عروہ باریقی نے کہ نبی کریم ﷺ نے فرمایا: ”گھوڑوں کی پیشانیوں سے قیامت تک خیر و برکت (آخرت میں) اور غنیمت (دنیا میں) بندھی ہوئی ہے۔“

تشریح: اشارہ یہ ہے کہ جہاد میں شریک ہونے والوں کو ان شاء اللہ مال غنیمت ملے گا۔ اس کا مطلب یہ کہ غنیمت کا مستحق ہر شخص نہیں ہے۔ گویا آیت میں جو اجمال تھا اس کی تفصیل و وضاحت سنت نے کر دی ہے۔

۳۱۲۰۔ حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرٌ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ)). [راجع: ۳۰۲۷]

۳۱۲۰ (۳۱۲۰) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابوہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جب کسری مر جائے گا تو اس کے بعد کوئی کسری پیدا نہ ہوگا۔ اور جب قیصر مر جائے گا تو اس کے بعد کوئی قیصر پیدا نہ ہوگا اور اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، تم لوگ ان دونوں کے خزانے اللہ کے راستے میں خرچ کرو گے۔“

تشریح: رسول کریم ﷺ کی یہ پیش گوئی حرف بہ حرف صحیح ثابت ہوئی کہ ایرانی قدیم سلطنت ختم ہوگئی اور وہاں ہمیشہ کے لئے اسلام آ گیا۔ شام میں بھی یہی ہوا۔ ان کے خزانوں کا مسلمانوں کے ہاتھ آنا اور ان خزانوں کا فی سبیل اللہ تقسیم ہونا مراد ہے۔

۳۱۲۱۔ حَدَّثَنَا إِسْحَاقُ، سَمِعَ جَرِيرًا، عَنْ عَبْدِ الْمَلِكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرٌ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ)). [راجع: ۳۰۲۷]

۳۱۲۱ (۳۱۲۱) ہم سے اسحاق بن راہویہ نے بیان کیا، انہوں نے جریر سے سنا، انہوں نے عبد الملک سے اور ان سے جابر بن سمرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب کسری مر جائے گا تو اس کے بعد کوئی کسری پیدا نہ ہوگا اور جب قیصر مر جائے گا تو اس کے بعد کوئی قیصر پیدا نہ ہوگا اور اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، تم لوگ ان دونوں کے خزانے اللہ کے راستے میں خرچ کرو گے۔“

فِيَصْرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَتُنْفِقَنَّ هُوَ كَأَنَّ هُمَا فِي سَبِيلِ اللَّهِ)). (طرفاء فی: ۳۶۱۹، دونوں کے خزانے اللہ کے راستے میں خرچ کرو گے۔“

[۶۶۲۹] [مسلم: ۷۳۳۰]

تشریح: رسول کریم ﷺ کی یہ پیش گوئی حرف بہ حرف صحیح ثابت ہوئی کہ عروج اسلام کے بعد قدیم ایرانی سلطنت کا ہمیشہ کے لئے خاتمہ ہو گیا، اور چودہ سو سال سے ایران اسلام ہی کے زیرِ نگیں ہے۔ یہی حال شام کا ہوا۔ ان کے خزانے جو ہزار ہا سالوں کے جمع کردہ تھے، مسلمانوں کے ہاتھ آئے اور وہ مستحقین میں تقسیم کر دیے گئے۔ صدق رسول اللہ (ﷺ)

۳۱۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هُشَيْنٌ، حَدَّثَنَا سَيَّارٌ، حَدَّثَنَا يَزِيدُ الْفَقِيرُ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُحِلَّتْ لِي الْغَنَائِمُ)). [راجع: ۳۳۵] ۳۱۲۳۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((تَكْفُلُ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ، بَأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ)).

(۳۱۲۲) ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو سیار بن ابی سیار نے خبر دی، کہا کہ ہم سے یزید فقیر نے بیان کیا، کہا ہم سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میرے لئے (مراد امت ہے) غنیمت کے مال حلال کئے گئے ہیں۔“

(۳۱۲۳) ہم سے اسماعیل بن اویس نے بیان کیا، انہوں نے کہا مجھ سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابو الزناد نے، ان سے اعرج نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”جو اللہ کے راستے میں جہاد کرے، جہاد کی نیت سے نکلے، اللہ کے کلام (اس کے وعدے) کو سچ جان کر، تو اللہ اس کا ضامن ہے۔ یا تو اللہ تعالیٰ اس کو شہید کر کے جنت میں لے جائے گا، یا اس کا ثواب اور غنیمت کا مال دلا کر اس کے گھر لوٹا لائے گا۔“

[راجع: ۳۶: ۳۱۲۲، ۳۴۲۲]

تشریح: امام بخاری رحمہ اللہ کا اشارہ اس حدیث کے لانے سے بھی یہی ہے کہ مال غنیمت جہاد میں شریک ہونے والوں کے لئے ہے اور یہ کہ حقیقی مجاہد کون ہے۔ اس پر بھی اس حدیث میں کافی روشنی ڈالی گئی ہے۔ ایسے مجاہدین بھی ہوتے ہیں جو محض حصول دنیا و نام و نمود کے لئے جہاد کرتے ہیں۔ جن کے لئے کوئی اہم و ثواب نہیں ہے، بلکہ قیامت کے دن ان کو دوزخ میں دھکیل دیا جائے گا کہ تمہارے جہاد کرنے کا مقصد صرف اتنا ہی تھا کہ تم کو دنیا میں بہادر کہہ کر پکارا جائے۔ تمہارا یہ مقصد دنیا میں تم کو حاصل ہو گیا۔ اب آخرت میں دوزخ کے سوا تمہارے لئے اور کچھ نہیں ہے۔

۳۱۲۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ فَقَالَ: لِقَوْمِهِ لَا تَبْغِيَنَّ رَجُلٌ مَلَكَ بَضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَكَّمَا بَيْنَ بَيْهَا، وَلَا أَحَدٌ بَنَى بُيُوتًا وَلَمْ

(۳۱۲۴) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے عبد اللہ بن مبارک نے بیان کیا، ان سے معمر نے، ان سے ہمام بن منبہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بنی اسرائیل کے پیغمبروں میں سے ایک نبی (یوشع علیہ السلام) نے غزوہ کرنے کا ارادہ کیا تو اپنی قوم سے کہا کہ میرے ساتھ کوئی ایسا شخص جس نے ابھی نئی شادی کی ہو اور بیوی کی ساتھ کوئی رات بھی نہ گزاری ہو اور وہ رات گزارنا چاہتا ہو اور وہ

فخص جس نے گھر بنایا ہو اور ابھی اس کی چھت نہ رکھی ہو اور وہ شخص جس نے حاملہ بکری یا حاملہ اونٹیاں خریدی ہوں اور اسے ان کے بچے جننے کا انتظار ہو تو (ایسے لوگوں میں سے کوئی بھی) ہمارے ساتھ جہاد میں نہ چلے۔ پھر انہوں نے جہاد کیا، اور جب اس آبادی (اریحا) سے قریب ہوئے تو عصر کا وقت ہو گیا یا اس کے قریب وقت ہوا۔ انہوں نے سورج سے فرمایا کہ تو بھی اللہ کا تابع فرمان ہے اور میں بھی اس کا تابع فرمان ہوں۔ اے اللہ! ہمارے لئے اسے اپنی جگہ پر روک دے۔ چنانچہ سورج رک گیا، یہاں تک کہ اللہ تعالیٰ نے انہیں فتح عنایت فرمائی۔ پھر انہوں نے اموال غنیمت کو جمع کیا اور آگ اسے جلانے کے لئے آئی لیکن جلا نہ سکی، اس نبی نے فرمایا کہ تم میں سے کسی نے مال غنیمت میں چوری کی ہے۔ اس لئے ہر قبیلہ کا ایک آدمی آ کر میرے ہاتھ پر بیعت کرے (جب بیعت کرنے لگے تو) ایک قبیلہ کے شخص کا ہاتھ ان کے ہاتھ کے ساتھ چٹ گیا۔ انہوں نے فرمایا، کہ چوری تمہارے ہی قبیلہ والوں نے کی ہے۔ اب تمہارے قبیلے کے سب لوگ آئیں اور بیعت کریں۔ چنانچہ اس قبیلے کے دو تین آدمیوں کا ہاتھ اس طرح ان کے ہاتھ سے چٹ گیا، تو آپ نے فرمایا کہ چوری تمہیں لوگوں نے کی ہے۔ (آخر چوری مال کی گئی) اور وہ لوگ گائے کے سر کی طرح سونے کا ایک سرائے (جو غنیمت میں سے چرا لیا گیا تھا) اور اسے مال غنیمت میں رکھ دیا، تب آگ آئی اور اسے جلا گئی۔ پھر غنیمت اللہ تعالیٰ نے ہمارے لئے حلال قرار دے دی، ہماری کمزوری اور عاجزی کو دیکھا۔ اس لیے ہمارے واسطے حلال قرار دے دی۔“

يَرْفَعُ سُقُوفَهَا، وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ وَهُوَ يَنْتَظِرُ وَلَدَهَا. فَغَزَا فَدَنَا مِنَ الْقُرْبَى صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ: إِنَّكَ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا. فَحَبِسَتْ، حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ يَعْني النَّارُ لِنَاكُلَهَا، فَلَمْ تَطْعَمْهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيَبْغِيْ مِنْ كُلِّ قَبِيلَةٍ رَجُلًا. فَلَزَقْتُ يَدَ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمْ الْغُلُولُ. فَلْيَبْغِيْ قَبِيلَتَكَ، فَلَزَقْتُ يَدَ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ: فِيكُمْ الْغُلُولُ، فَجَاوُوا بِرَأْسٍ مِثْلِ رَأْسٍ بَقَرَةٍ مِنَ الدَّهَبِ فَوَضَعُوهَا، فَجَاءَتْ بِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا)).

[طرفہ فی: ۵۱۵۷] [مسلم: ۴۵۵۵]

تشریح: حدیث میں اسرائیلی نبی یوشع علیہ السلام کا ذکر ہے جو جہاد کو نکلے تھے کہ نماز عصر کا وقت ہو گیا۔ انہوں نے دعا کی، اللہ نے ان کی دعا قبول کی، یہی وہ چیز ہے جسے مجروح کہا جاتا ہے۔ جس کا ہونا حق ہے۔ پہلے زمانے میں اموال غنیمت مجاہدین کے لئے حلال نہ تھا بلکہ آسمان سے آگ آتی اور اسے جلا دیتی جو عند اللہ قبولیت کی دلیل ہوتی تھی۔ اموال غنیمت میں خیانت کرنا پہلے بھی گناہ عظیم تھا اور اب بھی یہی حکم ہے۔ مگر امت مسلمہ کے لئے اللہ نے اموال غنیمت کو حلال کر دیا ہے۔ وہ شریعت کے حکم کے مطابق تقسیم ہوں گے۔ کم طاقتی اور عاجزی سے یہ مراد ہے کہ مسلمان مفلس اور نادار تھے اور اللہ کی بارگاہ میں عاجزی اور فروتنی سے حاضر ہوتے تھے پروردگار کو ان کی عاجزی پسند آئی اور یہ سرفرازی ہوئی کہ غنیمت کے مال ان کے لئے حلال کر دیئے گئے۔

ہم ان بے وقوف پادریوں سے پوچھتے ہیں جو غنیمت کا مال لینا بڑا عیب جانتے ہیں کہ تمہارے مذہب والے نصاریٰ تو دوسروں کے ملک کے ملک اور خزانے ہضم کر جاتے ہیں۔ ڈکار تک نہیں لیتے۔ جس ملک کو فتح کرتے ہیں وہاں سب معزز کاموں پر اپنی قوم والوں کو مامور کرتے ہیں، اہل ملک کا ذرا لحاظ نہیں رکھتے پھر یہ لوٹ نہیں تو کیا ہے۔ لوٹ سے بھی بدتر ہے۔ لوٹ تو گھڑی بھر ہوتی ہے۔ اور ظلمی انتقام تو صد ہا برس تک ہوتا رہتا ہے۔

معاذ اللہ! انجیل شریف کی وہی مثال ہے اپنی آکھ کا تو مہتر نہیں دیکھتے اور دوسرے کی آکھ کا نکاد دیکھتے ہیں۔ (وحیدی)

بَابُ: الْغَنِيْمَةُ لِمَنْ شَهِدَ الْوُقْعَةَ **باب: مال غنیمت اس کو ملے گا جو جنگ میں حاضر**

ہوگا

۳۱۲۵۔ حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فَتَحَتْ قَرْيَةٌ إِلَّا قَسَمْتُهَا بَيْنَ أَهْلِهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْرًا. [راجع: ۲۳۳۴]

(۳۱۲۵) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو عبد الرحمن بن مہدی نے خبر دی، انہیں امام مالک نے، انہیں زید بن اسلم نے، انہیں ان کے والد نے کہ عمر رضی اللہ عنہ نے فرمایا، اگر مسلمانوں کی آنے والی نسلوں کا خیال نہ ہوتا تو جو شہر بھی فتح ہوتا میں اسے فاتحوں میں اسی طرح تقسیم کر دیا کرتا جس طرح قَسَمَ النَّبِيُّ ﷺ خَيْرًا. [راجع: ۲۳۳۴] نبی کریم ﷺ نے خیر کی تقسیم کی تھی۔

تشریح: اگر اکابر کا فتویٰ ہے کہ مفتوح ملک کے لئے امام کو اختیار ہے خواہ تقسیم کر دے خواہ خراجی ملک کے طور پر رہنے دے۔ لیکن یہ خراج اسلامی قاعدے کے موافق مسلمانوں ہی پر خرچ کیا جائے، یعنی محتاجوں، یتیموں کی خبر گیری، جہاد کے سامان، اور اسباب کی تیاری میں غرض ملک کا حاصل بادشاہ کی ملک نہیں ہے۔ بلکہ عام مسلمانوں اور غازیوں کا مال ہے۔ بادشاہ بھی بطور ایک سپاہی کے اس میں سے اپنا خرچ لے سکتا ہے۔ یہ شرعی نظام ہے مگر مردانوس کہ آج یہ بشر اسلامی ممالک سے مفقود ہے۔ فلیک علی الاسلام من کان باکیا۔

بَابُ مَنْ قَاتَلَ لِلْمَغْنَمِ هَلْ يَنْقُصُ مِنْ أَجْرِهِ؟ **باب: اگر کوئی غنیمت حاصل کرنے کے لئے لڑے**

(مگر نیت غلبہ دین بھی ہو) تو کیا اس کا ثواب کم

ہوگا؟

تشریح: امام بخاری رحمہ اللہ کا مطلب اس باب کو لانے سے یہ ہے کہ جہاد میں اگر اللہ کا حکم بلند کرنے کی نیت ہو اور ضمنیہ غرض بھی ہو کہ مال غنیمت بھی ملے تو اس سے ثواب میں کچھ فرق نہیں آتا، جیسے جنگ بدر میں صحابہ قاتل لوٹنے کی غرض سے لگے تھے۔ البتہ اگر صرف لوٹ مار کی غرض ہو دین کی ترقی مقصود نہ ہو تو ثواب کم کیا بلکہ کچھ بھی ثواب نہیں ملے گا۔

۳۱۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو قَالَ: سَمِعْتُ أَبَا وَائِلٍ، حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ قَالَ: قَالَ أَغْرَابِيُّ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ، وَيُقَاتِلُ لِيُرى مَكَانَهُ، مَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ: ((مَنْ قَاتَلَ لِيَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعَلِيَّا فَهُوَ فِي سَبِيلِ اللَّهِ)). [راجع: ۱۲۳]

(۳۱۲۶) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے، ان سے عمرو بن مرہ نے بیان کیا، انہوں نے وائل سے سنا، انہوں نے بیان کیا کہ ہم سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ایک اعرابی (لاحق بن ضمیرہ باہلی) نے نبی کریم ﷺ سے پوچھا ایک شخص ہے جو غنیمت حاصل کرنے کے لئے جہاد میں شریک ہوا، ایک شخص ہے جو اس لئے شرکت کرتا ہے کہ اس کی بہادری کے چرچے زبانوں پر آجائیں، ایک شخص اس لئے لڑتا ہے کہ اس کی دھاک بیٹھ جائے، تو ان سے اللہ کے راستے میں کون سا ہوگا؟ آنحضرت ﷺ نے فرمایا: ”جو شخص جنگ میں

شرکت اس لئے کرے تاکہ اللہ کا کلمہ (دین) ہی بلند رہے۔ فقط وہی اللہ کے راستے میں ہے۔“

تشریح: اسلامی جہاد کا مقصد وحید شریعت الہی کی روشنی میں ساری دنیا میں امن و امان قائم کرنا ہے زمین یا دولت کا حاصل کرنا اسلامی جہاد کا منشا ہرگز نہیں ہے۔ اس لئے تاریخ سے روز روشن کی طرح ظاہر ہے کہ جن ملکوں نے اسلام کے مقاصد سے اشتراک کیا، ان ملکوں کے سربراہوں کو ان کی جگہ پر قائم رکھا گیا۔ حدیث ہذا میں مجاہدین اسلام کے لئے ہدایت ہے کہ وہ اموال غنیمت کے حصول کے ارادے سے ہرگز جہاد نہ کریں بلکہ ان کی نیت خاص اللہ کا کلمہ بلند کرنے کی ہونی ضروری ہے۔ یوں بصورت فتح مال غنیمت بھی ان کو ملے گا جو ایک ضمنی چیز ہے۔

بَابُ قِسْمَةِ الْإِمَامِ مَا يَقْدَمُ عَلَيْهِ، وَيَخْبَأُ لِمَنْ لَمْ يَحْضُرْهُ أَوْ غَابَ عَنْهُ
باب: خلیفہ المسلمین کے پاس غیر لوگ جو تحائف بھیجیں ان کا بانٹ دینا اور ان میں سے جو لوگ موجود نہ ہوں ان کا حصہ چھپا کر محفوظ رکھنا

(۳۱۲۷) ہم نے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے اور ان سے عبد اللہ بن ابی ملیکہ نے کہ نبی کریم ﷺ کی خدمت میں دیا گیا کچھ قبائیں تحفہ کے طور پر آئی تھیں۔ جن میں سونے کی گھنڈیاں لگی ہوئی تھیں، انہیں آنحضرت ﷺ نے اپنے اصحاب میں تقسیم فرمادیا اور ایک قبائیں خرمہ بن نوفل رضی اللہ عنہ کے لئے رکھ لی۔ پھر خرمہ رضی اللہ عنہ آئے اور ان کے ساتھ ان کے صاحبزادے مسور بن خرمہ رضی اللہ عنہ بھی تھے۔ آپ دروازے پر کھڑے ہو گئے اور کہا میرا نام لے کر نبی کریم ﷺ کو بلا لا۔ نبی اکرم ﷺ نے ان کی آواز سی تو قبائیں لے کر باہر تشریف لائے اور اس کی گھنڈیاں ان کے سامنے کر دیں۔ پھر فرمایا: ”ابو مسور! یہ قبائیں نے تمہارے لئے چھپا کر رکھ لی تھی، ابو مسور! یہ قبائیں نے تمہارے لئے چھپا کر رکھ لی تھی۔“ خرمہ رضی اللہ عنہ ذرا تیز طبیعت کے آدمی تھے۔ ابن علیہ نے ایوب کے واسطے سے یہ حدیث (مرسل ہی) روایت کی ہے۔ اور حاتم بن وردان نے بیان کیا کہ ہم سے ایوب نے بیان کیا، ان سے ابن ابی ملیکہ نے ان سے مسور بن خرمہ رضی اللہ عنہ نے کہ نبی کریم ﷺ کے یہاں کچھ قبائیں آئیں تھیں، اس روایت کی متابعت لیث نے ابن ابی ملیکہ سے کی ہے۔

۳۱۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ أَقْبِيَّةً مِنْ دِينَاجٍ مُزْرَرَةٍ بِالذَّهَبِ، فَقَسَمَهَا فِي نَاسٍ مِنْ أَصْحَابِهِ، وَعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ بْنِ نَوْفَلٍ، فَجَاءَ وَمَعَهُ ابْنُهُ الْمِسُورُ ابْنُ مَخْرَمَةَ، فَقَامَ عَلَى الْبَابِ فَقَالَ: اذْعُهُ لِي. فَسَمِعَ النَّبِيَّ ﷺ صَوْتَهُ فَأَخَذَ قَبَاءً فَتَلَقَّاهُ بِهِ وَاسْتَقْبَلَهُ بِأَزْرَارِهِ فَقَالَ: ((يَا أَبَا الْمُسُورِ! خَبَأْتُ هَذَا لَكَ، يَا أَبَا الْمُسُورِ! خَبَأْتُ هَذَا لَكَ)). وَكَانَ فِي خُلُقِهِ شِدَّةٌ. وَرَوَاهُ ابْنُ عَلِيَّةَ عَنْ أَيُّوبَ. وَقَالَ حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمِسُورِ بْنِ مَخْرَمَةَ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَقْبِيَّةً. تَابَعَهُ اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ. [راجع: ۲۵۹۹]

تشریح: حاتم بن وردان کی روایت کو خود امام بخاری رحمہ اللہ نے ”باب شهادة الاحمى“ میں وصل کیا ہے۔ خرمہ رضی اللہ عنہ میں طبعی غصہ تھا۔ جلدی سے گرم ہو جاتے جیسے اکثر تنگ مزاج لوگ ہوتے ہیں۔ اس حدیث سے معلوم ہوا کہ امام یا بادشاہ اسلام کو کافر لوگ جو تحفے تحائف بھیجیں ان کا لینا امام کو

درست ہے۔ اور اس کو اختیار ہے کہ جو چاہے جس کو دے، وغیرہ کے تحائف قبول کرنا بھی اس سے ثابت ہوا۔

باب: نبی کریم ﷺ نے بنو قریظہ اور بنو نضیر کی

جائیداد کس طرح تقسیم کی تھی؟ اور اپنی ضرورتوں

میں ان کو کیسے خرچ کیا؟

بَابُ: كَيْفَ قَسَمَ النَّبِيُّ ﷺ

قُرَيْظَةَ وَالنَّضِيرَ وَمَا أَعْطَى مِنْ

ذَلِكَ فِي نَوَائِهِ

(۳۱۲۸) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، ان سے ان کے باپ سلیمان نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ صحابہ (انصار) کچھ کھجور کے درخت نبی کریم ﷺ کی خدمت میں بطور تحفہ دے دیا کرتے تھے لیکن جب اللہ تعالیٰ نے بنو قریظہ اور بنو نضیر کے قبائل پر فتح دی تو آنحضرت ﷺ اس کے بعد اس طرح کے ہدایا واپس فرمادیا کرتے تھے۔

۳۱۲۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ. [راجع: ۲۶۳۰] [مسلم: ۴۶۰۴]

تشریح: جب مہاجرین اول اول مدینہ میں آئے تو اکثر نادار اور محتاج تھے، انصار نے اپنے باغات میں ان کو شریک کر لیا تھا، نبی کریم ﷺ کو بھی کئی درخت گزرائے گئے تھے۔ جب بنی قریظہ اور بنی نضیر کے باغات بن لڑے پھڑے نبی کریم ﷺ کے قبضے میں آئے تو وہ آپ کا مال تھے، مگر آپ نے ان سے کئی باغ مہاجرین میں تقسیم کر دیئے اور ان کو یہ حکم دیا کہ اب انصار کے باغ اور درخت جو انہوں نے تم کو دیئے تھے، وہ ان کو واپس کر دو، اور کئی باغ آپ نے خاص اپنے لئے رکھے۔ اس میں جہاد کا سامان کیا جاتا اور دوسری ضروریات مثلاً آپ کی بیویوں کے خرچ وغیرہ پورا کئے جاتے، امام بخاری رحمہ اللہ نے یہ حدیث ذکر کر کے اسی خرچ کی طرف اشارہ کیا ہے جس سے باب کا مطلب بخوبی نکلتا ہے۔ (ویدی)

باب: مجاہدین جنہوں نے نبی اکرم ﷺ اور

خلفاء (اسلام) کے ساتھ مل کر جہاد کیا ان کے مال

میں بحالت حیات اور موت برکت کا ثابت ہونا

بَابُ بَرَكَاتِ الْغَازِي فِي مَالِهِ

حَيًّا وَمَيِّتًا مَعَ النَّبِيِّ ﷺ

وَوَلَاةِ الْأَمْرِ

(۳۱۲۹) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا میں نے ابواسامہ سے پوچھا، کیا آپ لوگوں سے ہشام بن عروہ نے یہ حدیث اپنے باپ سے بیان کی ہے کہ ان سے عبد اللہ بن زبیر رضی اللہ عنہ نے کہا کہ جمل کی جنگ کے موقع پر جب زبیر رضی اللہ عنہ کھڑے ہوئے تو مجھے بلایا میں ان کے پہلو میں جا کر کھڑا ہو گیا، انہوں نے نے کہا بیٹے! آج کی لڑائی میں ظالم مارا جائے گا یا مظلوم اور میں سمجھتا ہوں کہ آج میں مظلوم قتل کیا جاؤں گا اور مجھے سب سے زیادہ گرا اپنے قرضوں کی ہے۔ کیا تمہیں بھی کچھ اندازہ ہے کہ قرض ادا کرنے کے بعد ہمارا کچھ مال بچ سکے گا؟ پھر انہوں نے کہا بیٹے! ہمارا مال

۳۱۲۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدَّثَكُمْ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ دَعَانِي، فَقُمْتُ إِلَى جَنْبِهِ فَقَالَ: يَا بَنِيَّ إِنَّهُ لَا يَقْتُلُ الْيَوْمَ إِلَّا ظَالِمًا أَوْ مَظْلُومًا، وَإِنِّي لَا أَرَانِي إِلَّا سَاقِطَ الْيَوْمَ مَظْلُومًا، وَإِنْ مِنْ أَكْبَرِ هَمِّي لَدِينِي، أَفْتَرَى دَبْنًا يَبْقَى مِنْ مَالِنَا شَيْئًا

فروخت کر کے اس سے قرض ادا کر دینا۔ اس کے بعد انہوں نے ایک تہائی کی میرے لئے اور اس تہائی کے تیسرے حصہ کی وصیت میرے بچوں کے لئے کی، یعنی عبداللہ بن زبیر رضی اللہ عنہما کے بچوں کے لئے۔ انہوں نے فرمایا تھا کہ اس تہائی کے تین حصے کر لینا اور اگر قرض کی ادائیگی کے بعد ہمارے اموال میں سے کچھ بچ جائے تو اس کا تہائی تمہارے بچوں کے لئے ہوگا۔ ہشام راوی نے بیان کیا کہ عبداللہ رضی اللہ عنہ کے بعض لڑکے زبیر رضی اللہ عنہ کے لڑکوں کے ہم عمر تھے۔ جیسے خبیب اور عباد۔ اور زبیر رضی اللہ عنہ کے اس وقت نو لڑکے اور نو لڑکیاں تھیں۔ عبداللہ بن زبیر رضی اللہ عنہما نے بیان کیا کہ پھر زبیر رضی اللہ عنہ مجھے اپنے قرض کے سلسلے میں وصیت کرنے لگے اور فرمانے لگے کہ بیٹا! اگر قرض ادا کرنے سے عاجز ہو جائے تو میرے مالک و مولا سے اس میں مدد چاہنا۔ عبداللہ رضی اللہ عنہ نے بیان کیا کہ قسم اللہ کی! ان کی بات نہ سمجھ سکا، میں نے پوچھا کہ باپ آپ کے مولا کون ہیں؟ انہوں نے فرمایا کہ اللہ پاک! عبداللہ رضی اللہ عنہ نے بیان کیا، قسم اللہ کی! قرض ادا کرنے میں جو دشواری سامنے آئی تو میں نے اسی طرح دعا کی، کہ اے زبیر کے مولا! ان کی طرف سے ان کا قرض ادا کر اے اور ادائیگی کی صورت پیدا ہو جاتی تھی۔ چنانچہ جب زبیر رضی اللہ عنہ (اسی موقع پر) شہید ہو گئے تو انہوں نے ترکہ میں درہم و دینار نہیں چھوڑے بلکہ ان کا ترکہ کچھ تو اراضی کی صورت میں تھا اور اسی میں غابہ کی زمین بھی شامل تھی۔ گیارہ مکانات مدینہ میں تھے، دو مکان بصرہ میں تھے، ایک مکان کوفہ میں تھا اور ایک مصر میں تھا۔ عبداللہ نے بیان کیا کہ ان پر جو اتنا سارا قرض ہو گیا تھا اس کی صورت یہ ہوئی تھی کہ جب ان کے پاس کوئی شخص اپنا مال لے کر امانت رکھنے آتا تو آپ اسے کہتے کہ نہیں البتہ اس صورت میں رکھ سکتا ہوں کہ یہ میرے ذمے بطور قرض رہے۔ کیونکہ مجھے اس کے ضائع ہو جانے کا بھی خوف ہے۔ حضرت زبیر رضی اللہ عنہ کسی علاقے کے امیر بھی نہیں بنے تھے۔ نہ وہ خراج وصول کرنے پر بھی مقرر ہوئے اور نہ کوئی دوسرا عہدہ انہوں نے قبول کیا، البتہ انہوں نے رسول اللہ ﷺ کے ساتھ اور ابوبکر و عمر اور عثمان رضی اللہ عنہم کے ساتھ جہادوں میں شرکت کی تھی۔ عبداللہ بن زبیر رضی اللہ عنہما نے کہا کہ جب میں نے اس رقم کا

فَقَالَ: يَا بَنِيَّ بَعِ مَالَنَا فَأَقْضِ دَيْنِي. وَأَوْصِي بِالْثُلُثِ، وَتُكْلِهِ لِبَنِيهِ، يَغْنِي لِبَنِي عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يَقُولُ: ثَلَاثُ الثُّلُثِ أَثْلَاثًا، فَإِنْ فَضَلَ مِنْ مَالِنَا فَضْلٌ بَعْدَ قَضَاءِ الدَّيْنِ فَتُكْلُهُ لَوَلَدِكَ. قَالَ هِشَامٌ: وَكَانَ بَعْضُ وَلَدِ عَبْدِ اللَّهِ قَدْ وَارَى بَعْضُ بَنِي الزُّبَيْرِ خُبَيْبَ وَعَبَادَ، وَكَهْ يَوْمَئِذٍ تَسْعَةُ بَنِينَ وَتَسْعُ بَنَاتٍ. قَالَ عَبْدُ اللَّهِ: فَجَعَلَ يُوصِي بِنِي بِدَيْنِهِ وَيَقُولُ: يَا بَنِيَّ إِنْ عَجَزْتَ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِنْ عَلَيْهِ مَوْلَايَ. قَالَ: فَوَاللَّهِ! مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ: يَا أَبُ! مَنْ مَوْلَاكَ؟ قَالَ: اللَّهُ. قَالَ: فَوَاللَّهِ! مَا وَقَعْتُ فِي كُرْبَةٍ مِنْ دَيْنِهِ إِلَّا قُلْتُ: يَا مَوْلَى الزُّبَيْرِ! أَقْضِ عَنْهُ دَيْنَهُ فَيَقْضِيهِ، فَقُتِلَ الزُّبَيْرُ وَلَمْ يَدَعْ دِينَارًا وَلَا دِرْهَمًا، إِلَّا أَرْضَيْنِ مِنْهَا الْغَابَةِ، وَإِخْدَى عَشْرَةَ دَارًا بِالْمَدِينَةِ، وَدَارَتَيْنِ بِالْبَصْرَةِ، وَدَارًا بِالْكُوفَةِ، وَدَارًا بِبَصْرَ. قَالَ: وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يَأْتِيهِ بِالْمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيْرُ: لَا وَلَكِنَّهُ سَلَفْتُ، فَإِنِّي أَخْشَى عَلَيْهِ الضَّيْعَةَ، وَمَا وَلِيَّ إِمَارَةَ قَطُّ وَلَا جَبَايَةَ خِرَاجٍ وَلَا شَيْئًا، إِلَّا أَنْ يَكُونَ فِي غَزْوَةٍ مَعَ النَّبِيِّ ﷺ أَوْ مَعَ أَبِي بَكْرٍ وَعُمَرُ وَغُثَمَانُ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: فَحَسِبْتُ مَا عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلْفِي أَلْفٍ وَمِائَتِي أَلْفٍ قَالَ: فَلَقِي حَكِيمُ بْنُ جَرَامٍ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالَ: يَا ابْنَ

حساب کیا جو ان پر قرض تھی تو اس کی تعداد بائیس لاکھ تھی۔ بیان کیا کہ پھر حکیم بن حزام رضی اللہ عنہ عبد اللہ بن زبیر رضی اللہ عنہ سے طے تو دریافت فرمایا، بیٹے! میرے (دینی) بھائی پر کتنا قرض رہ گیا ہے؟ عبد اللہ رضی اللہ عنہ نے چھپانا چاہا اور کہہ دیا کہ ایک لاکھ، اس پر حکیم رضی اللہ عنہ نے کہا قسم اللہ کی! میں تو نہیں سمجھتا کہ تمہارے پاس موجود سرمایہ سے یہ قرض ادا ہو سکے گا۔ عبد اللہ رضی اللہ عنہ نے اب کہا، کہ اگر قرض کی تعداد بائیس لاکھ ہوئی پھر آپ کی کیا رائے ہوگی؟ انہوں نے فرمایا پھر تو یہ قرض تمہاری برداشت سے بھی باہر ہے۔ خیر اگر کوئی دشواری پیش آئے تو مجھ سے کہنا، عبد اللہ نے بیان کیا کہ حضرت زبیر رضی اللہ عنہ نے غابہ کی جائیداد ایک لاکھ ستر ہزار میں خریدی تھی، لیکن عبد اللہ نے وہ سولہ لاکھ میں بیچی۔ پھر انہوں نے اعلان کیا کہ حضرت زبیر رضی اللہ عنہ پر جس کا قرض ہو وہ غابہ میں آ کر ہم سے مل لے، چنانچہ عبد اللہ بن جعفر بن ابی طالب آئے، ان کا زبیر رضی اللہ عنہ پر چار لاکھ روپیہ تھا۔ انہوں تو یہی پیش کش کی اگر تم چاہو میں یہ قرض چھوڑ سکتا ہوں، لیکن عبد اللہ رضی اللہ عنہ نے کہا کہ نہیں پھر انہوں نے کہا کہ اگر تم چاہو میں سارے قرض کی ادائیگی کے بعد لے لوں گا۔ عبد اللہ رضی اللہ عنہ نے اس پر بھی یہی کہا کہ تاخیر کی بھی کوئی ضرورت نہیں۔ آخر انہوں نے کہا کہ پھر اس زمین میں میرے حصے کا قطعہ مقرر کر دو۔ عبد اللہ رضی اللہ عنہ نے کہا کہ آپ اپنے قرض میں یہاں سے یہاں تک لے لیجئے۔ (راوی نے) بیان کیا کہ زبیر رضی اللہ عنہ کی جائیداد اور مکانات وغیرہ بیچ کر ان کا قرض ادا کر دیا گیا۔ اور سارے قرض کی ادائیگی ہو گئی۔ غابہ کی جائیداد میں ساڑھے چار حصے ابھی باقی تھے (جو فروخت نہیں ہوئے تھے)۔ اس لئے عبد اللہ رضی اللہ عنہ، معاویہ رضی اللہ عنہ کے یہاں (شام) تشریف لے گئے، وہاں عمرو بن عثمان، منذر بن زبیر اور ابن زعمہ موجود تھے۔ معاویہ رضی اللہ عنہ نے ان سے دریافت کیا کہ غابہ کی جائیداد کی قیمت طے ہوئی، انہوں نے بتایا کہ ہر حصے کی قیمت ایک لاکھ طے پائی تھی۔ معاویہ رضی اللہ عنہ نے دریافت کیا کہ اب باقی کتنے حصے رہ گئے ہیں؟ انہوں نے بتایا کہ ساڑھے چار حصے، اس پر منذر بن زبیر نے کہا ایک حصہ ایک لاکھ میں میں لے لیتا ہوں، عمرو بن عثمان نے کہا کہ ایک حصہ ایک لاکھ میں میں لے لیتا ہوں،

أَجِي، كَمْ عَلَى أَجِي مِنَ الدِّينِ فَكْتَمَهُ. وَقَالَ: مِائَةُ أَلْفٍ. فَقَالَ حَكِيمٌ: وَاللَّهِ مَا أَرَى أَمْوَالَكُمْ تَسَعُ لِهَذِهِ. فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفَرَأَيْتَكَ إِنْ كَانَتْ أَلْفِي أَلْفٍ وَمِائَتِي أَلْفٍ قَالَ: مَا أَرَأَكُمْ تُطِيقُونَ هَذَا، فَإِنْ عَجَزْتُمْ عَنْ شَيْءٍ مِنْهُ فَاسْتَعِينُوا بِي. قَالَ: وَكَانَ الزُّبَيْرُ اشْتَرَى الْغَابَةَ بِسِتِّينَ وَمِائَةِ أَلْفٍ، فَبَاعَهَا عَبْدُ اللَّهِ بِأَلْفٍ أَلْفٍ وَسِتِّمِائَةِ أَلْفٍ ثُمَّ قَامَ فَقَالَ: مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ حَقٌّ فَلْيُؤَايِنَا بِالْغَابَةِ، فَأَتَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، وَكَانَ لَهُ عَلَى الزُّبَيْرِ أَرْبَعُمِائَةِ أَلْفٍ فَقَالَ لِعَبْدِ اللَّهِ: إِنْ شِئْتُمْ تَرَكْنَاهَا لَكُمْ. قَالَ عَبْدُ اللَّهِ: لَا. قَالَ: فَإِنْ شِئْتُمْ جَعَلْنَاهَا فِيمَا تَوْخَرُونَ إِنْ أَخَّرْتُمْ. فَقَالَ عَبْدُ اللَّهِ: لَا. قَالَ: فَاقْطَعُوا لِي قِطْعَةً. فَقَالَ عَبْدُ اللَّهِ: لَكَ مِنْ هَاهُنَا إِلَى هَاهُنَا. قَالَ: فَبَاعَ مِنْهَا قَقْصَى دِينَةٍ فَأَوْفَاهُ وَبَقِيَ مِنْهَا أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ، فَقَدِمَ عَلَى مُعَاوِيَةَ وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ وَالْمُنْذِرُ بْنُ الزُّبَيْرِ وَابْنُ زَمْعَةَ فَقَالَ لَهُ مُعَاوِيَةُ: كَمْ قَوْمِ الْغَابَةِ قَالَ: كُلُّ سَهْمٍ بِمِائَةِ أَلْفٍ. قَالَ: كَمْ بَقِيَ قَالَ: أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ. فَقَالَ الْمُنْذِرُ بْنُ الزُّبَيْرِ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. قَالَ عَمْرُو بْنُ عُثْمَانَ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. وَقَالَ ابْنُ زَمْعَةَ: قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ. فَقَالَ مُعَاوِيَةُ: كَمْ بَقِيَ؟ فَقَالَ: سَهْمٌ وَنِصْفٌ. قَالَ: أَخَذْتُهُ بِخَمْسِينَ وَمِائَةِ أَلْفٍ؟ قَالَ: فَبَاعَ عَبْدُ اللَّهِ

ابن زمرہ نے کہا کہ ایک حصہ ایک لاکھ میں میں لے لیتا ہوں، اس کے بعد معاویہ رضی اللہ عنہ نے پوچھا کہ اب کتنے حصے باقی بچے ہیں؟ انہوں نے کہا کہ ڈیڑھ حصہ! معاویہ رضی اللہ عنہ نے کہا کہ پھر اسے میں ڈیڑھ لاکھ میں لے لیتا ہوں، بیان کیا کہ عبداللہ بن جعفر رضی اللہ عنہ نے اپنا حصہ بعد میں معاویہ رضی اللہ عنہ کو چھ لاکھ میں بیچ دیا۔ پھر جب عبداللہ بن زبیر رضی اللہ عنہ قرض کی ادائیگی کر چکے تو زبیر رضی اللہ عنہ کی اولاد نے کہا کہ اب ہماری میراث تقسیم کر دیجئے، لیکن عبداللہ رضی اللہ عنہ نے فرمایا، کہ ابھی تمہاری میراث اس وقت تک تقسیم نہیں کر سکتا، جب تک چار سال تک ایام حج میں اعلان نہ کرالوں کہ جس شخص کا بھی زبیر رضی اللہ عنہ پر قرض ہو وہ ہمارے پاس آئے اور اپنا قرض لے جائے، راوی نے بیان کیا کہ عبداللہ رضی اللہ عنہ نے اب ہر سال ایام حج میں اس کا اعلان کرانا شروع کیا اور جب چار سال گزر گئے، تو عبداللہ رضی اللہ عنہ نے ان کو میراث تقسیم کی، راوی نے بیان کیا کہ زبیر رضی اللہ عنہ کی چار بیویاں تھیں اور عبداللہ رضی اللہ عنہ نے (وصیت کے مطابق) تہائی حصہ بچی ہوئی رقم میں سے نکال لیا تھا، پھر بھی ہر بیوی کے حصے میں بارہ بارہ لاکھ کی رقم آئی، اور کل جائیداد حضرت زبیر رضی اللہ عنہ کی پانچ کروڑ دو لاکھ ہوئی۔

تشویع: یہ حضرت زبیر بن عوام رضی اللہ عنہ ہیں، کنیت ابو عبداللہ قریشی ہے۔ ان کی والدہ حضرت صفیہ رضی اللہ عنہا عبدالمطلب کی بیٹی اور نبی کریم ﷺ کی پھوپھی ہیں۔ یہ اور ان کی والدہ شروع ہی میں اسلام لے آئے تھے۔ جبکہ ان کی عمر سولہ سال کی تھی۔ یہ تمام غزوات میں نبی کریم ﷺ کے ساتھ رہے۔ عشرہ مبشرہ میں سے ہیں۔ جنگ جمل میں شہید ہوئے۔ یہ جنگ حضرت عائشہ رضی اللہ عنہا اور حضرت علی رضی اللہ عنہ کے درمیان ماہ جمادی الاولیٰ ۳۶ھ میں باب المہرہ میں ہوئی تھی۔ حضرت عائشہ رضی اللہ عنہا اونٹ پر سوار تھیں اس لئے اس کا نام جنگ جمل رکھا گیا۔ لڑائی کی وجہ حضرت عثمان رضی اللہ عنہ کا خون ناحق تھا۔ حضرت عائشہ رضی اللہ عنہا قاتلین عثمان رضی اللہ عنہ سے قصاص کی طلبگار تھیں۔ یہ جنگ اسی بنا پر ہوئی۔

اس حدیث کے ذیل میں مولانا وحید الزماں رحمہ اللہ فرماتے ہیں: جنگ جمل ۳۶ھ میں ہوئی، جو مسلمانوں کی غاندہ جنگی کی بدترین مثال ہے، فریقین میں ایک طرف سربراہ حضرت علی رضی اللہ عنہ تھے اور دوسری طرف حضرت عائشہ رضی اللہ عنہا تھیں۔ حضرت زبیر رضی اللہ عنہ حضرت عائشہ رضی اللہ عنہ کے ساتھ تھے۔ ہوا یہ تھا کہ حضرت عثمان رضی اللہ عنہ کے قاتل حضرت علی رضی اللہ عنہ کے لشکر میں شریک ہو گئے تھے، حضرت عائشہ رضی اللہ عنہا اور ان کے ساتھی یہ چاہتے تھے کہ وہ قاتلین عثمان رضی اللہ عنہ اور ان کے حوالہ کر دیئے جائیں تاکہ ان سے قصاص لیا جائے۔ حضرت علی رضی اللہ عنہ یہ فرماتے تھے کہ جب تک اچھی طرح دریافت اور تحقیق نہ ہو میں کس طرح کسی کو تمہارے حوالہ کر سکتا ہوں کہ تم ان کا خون ناحق کرو۔ یہی جھگڑا تھا جو سمجھنے اور سمجھانے سے طے نہ ہوا۔ دونوں طرف والوں کو جوش تھا۔ آخر وہ جنگ تک پہنچی، باقی خلافت کی کوئی تکرار نہ تھی۔ حضرت عائشہ رضی اللہ عنہا کے ساتھ جو صحابہ تھے وہ سب حضرت علی رضی اللہ عنہ کی خلافت تسلیم کر چکے تھے۔ جب لڑائی شروع ہوئی تو حضرت علی رضی اللہ عنہ نے حضرت زبیر رضی اللہ عنہ کو بلا کر نبی کریم ﷺ کی حدیث یاد دلانی کے زہر ایک دن ایسا ہوگا تم علی سے لڑو گے اور تم ظالم ہو گے۔ حضرت زبیر رضی اللہ عنہ یہ حدیث سنتے ہی میدان جنگ سے لوٹ گئے۔ راستے میں یہ ایک مقام پر سہو گئے۔ عمرو بن جرموز مردود نے وادی السہار میں سوتے ہوئے ان کو قتل کر دیا اور ان کا سر حضرت علی رضی اللہ عنہ کے پاس لایا۔ حضرت علی رضی اللہ عنہ نے فرمایا میں نے نبی کریم ﷺ سے سنا

ہے کہ زیر کا قائل دوزخی ہے۔

باب: اگر امام کسی شخص کو سفارت پر بھیجے یا کسی خاص جگہ ٹھہرنے کا حکم دے تو کیا اس کا بھی حصہ (غنیمت میں) ہوگا؟

بَابُ: إِذَا بَعَثَ الْإِمَامُ رَسُولًا فِي حَاجَةٍ أَوْ أَمَرَهُ بِالْمَقَامِ هَلْ يُسَهَّمُ لَهُ

(۳۱۳۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، کہا ہم سے عثمان بن موہب نے بیان کیا، اور ان سے ابن عمر رضی اللہ عنہما نے کہ حضرت عثمان رضی اللہ عنہ بدر کی لڑائی میں شریک نہ ہو سکے تھے۔ ان کے نکاح میں رسول کریم ﷺ کی ایک صاحبزادی تھیں اور وہ بیمار تھیں ان سے نبی کریم ﷺ نے فرمایا کہ ”تمہیں اتنا ہی ثواب ملے گا جتنا بدر میں شریک ہونے والے کسی شخص کو، اور اتنا ہی حصہ بھی ملے گا۔“

۳۱۳۰۔ حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنْ ابْنِ عُمَرَ قَالَ: إِنَّمَا تَغَيَّبَ عُثْمَانُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ النَّبِيُّ ﷺ: ((إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ)). [إطرافه في: ۳۶۹۸، ۳۷۰۴، ۴۰۶۶، ۴۵۱۳،

۴۵۱۴، ۴۵۱۵، ۴۶۵۰، ۴۶۵۱، ۷۹۰۵]

تشریح: امام ابو حنیفہ رحمہ اللہ نے اسی حدیث کے موافق حکم دیا ہے کہ جو شخص امام کے حکم سے باہر ہو گیا ہو، یا ٹھہر گیا ہو اس کا بھی حصہ مال غنیمت میں لگایا جائے اور امام شافعی، امام مالک اور امام احمد رحمہم اللہ اس کے خلاف کہتے ہیں اور اس حدیث کو حضرت عثمان رضی اللہ عنہ کے حق میں خاص قرار دیتے ہیں۔

باب: جس نے یہ کہا کہ پانچواں حصہ مسلمانوں کی ضرورتوں کے لئے ہے اس کی دلیل کا بیان

بَابُ مَنْ قَالَ: وَمِنَ الدَّلِيلِ عَلَى أَنَّ الْخُمْسَ لِنَوَائِبِ الْمُسْلِمِينَ

وہ واقعہ ہے کہ ہوازن کی قوم نے اپنے دودھ ناطے کی وجہ سے جو آنحضرت ﷺ کے ساتھ تھا، آپ سے درخواست کی، ان کے مال قیدی واپس ہوں تو آپ نے لوگوں سے معاف کرایا کہ اپنا حق چھوڑ دو اور یہ بھی دلیل ہے کہ آپ لوگوں کو اس مال میں سے دینے کا وعدہ کرتے جو بلا جنگ ہاتھ آیا تھا اور غصس میں سے انعام دینے کا اور یہ بھی دلیل ہے کہ آپ نے غصس میں سے انصار کو دیا اور جابر رضی اللہ عنہ کو خیر کی کھجور دی۔

مَا سَأَلَ هَوَازُنَ النَّبِيُّ ﷺ بِرَضَاعِهِ فِيهِمْ فَتَحَلَّلَ مِنَ الْمُسْلِمِينَ. وَمَا كَانَ النَّبِيُّ ﷺ يَبْعُدُ النَّاسَ أَنْ يُعْطِيَهُمْ مِنَ الْفَيْءِ وَالْأَنْفَالِ مِنَ الْخُمْسِ، وَمَا أُعْطِيَ الْأَنْصَارَ، وَمَا أُعْطِيَ جَابِرُ بْنُ عَبْدِ اللَّهِ مِنْ تَمْرِ خَيْبَرَ.

(۳۱۳۱، ۳۱۳۲) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ کو لیث نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ

۳۱۳۱، ۳۲۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ

عروہ کہتے تھے کہ مروان بن حکم اور مسور بن مخرمہ نے انہیں خبر دی کہ جب ہوازن کا وفد رسول کریم ﷺ کی خدمت میں حاضر ہوا اور اپنے مالوں اور قیدیوں کی واپسی کا سوال کیا، تو رسول اللہ ﷺ نے فرمایا: ”جی بات مجھے سب سے زیادہ پسند ہے۔ ان دونوں چیزوں میں سے تم ایک ہی واپس لے سکتے ہو۔ اپنے قیدی واپس لے لو یا پھر مال لے لو، اور میں نے تمہارا انتظار بھی کیا۔“ آنحضرت ﷺ نے تقریباً دس دن تک طائف سے واپسی پر ان کا انتظار کیا اور جب یہ بات ان پر واضح ہو گئی کہ آنحضرت ﷺ ان کی صرف ایک ہی چیز (قیدی یا مال) واپس کر سکتے ہیں تو انہوں نے کہا کہ ہم اپنے قیدی ہی واپس لینا چاہتے ہیں۔ اب رسول اللہ ﷺ نے مسلمانوں کو خطاب فرمایا، آپ ﷺ نے اللہ کی اس کی شان کے مطابق حمد و ثنا کرنے کے بعد فرمایا ”اما بعد! تمہارے یہ بھائی اب ہمارے پاس توبہ کر کے آئے ہیں اور میں مناسب سمجھتا ہوں کہ ان کے قیدی انہیں واپس کر دیئے جائیں۔ اسی لئے جو شخص اپنی خوشی سے غنیمت کے اپنے حصے کے (قیدی) واپس کرنا چاہے وہ کر دے اور جو شخص چاہتا ہو کہ اس کا حصہ باقی رہے اور ہمیں جب اس کے بعد سب سے پہلی غنیمت ملے تو اس میں سے اس کے حصے کی ادائیگی کر دی جائے تو وہ بھی اپنے قیدی واپس کر دے۔“ (اور جب ہمیں دوسری غنیمت ملے گی تو اس کا حصہ ادا کر دیا جائے گا) اس پر صحابہ کرام رضی اللہ عنہم نے کہا کہ یا رسول اللہ! ہمیں اپنی خوشی سے انہیں اپنے حصے واپس کر دیتے ہیں۔ رسول اللہ ﷺ نے فرمایا ”لیکن ہمیں یہ معلوم نہ ہو سکا کہ کن لوگوں نے اپنی خوشی سے اجازت دی اور کن لوگوں نے نہیں دی ہے۔ اس لئے سب لوگ (اپنے خیموں میں) واپس چلے جائیں اور تمہارے سردار لوگ تمہاری بات ہمارے سامنے آ کر بیان کریں۔“ سب لوگ واپس چلے گئے اور ان کے سرداروں نے اس مسئلہ پر گفتگو کی اور پھر آنحضرت ﷺ کو آ کر خبر دی کہ سب لوگ خوشی سے اجازت دیتے ہیں۔ یہی وہ خبر ہے جو ہوازن کے قیدیوں کے سلسلے میں ہمیں معلوم ہوئی ہے۔

شِهَابُ قَالَ: وَزَعَمَ عُرْوَةُ أَنَّ مَرْوَانَ بْنِ الْحَكَمِ، وَمِسُورَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ جَيْنَ جَاءَهُ وَقَدْ هَوَازَنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَيِّئَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((أَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ إِمَّا السَّيِّئِ وَإِمَّا الْمَالِ، وَقَدْ كُنْتُ أَسْتَأْنِثُ بِهِمْ)). وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ أَنْتَظَرُ هُمْ بَضْعَ عَشْرَةَ لَيْلَةً، جَيْنَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ. قَالُوا: فَإِنَّا نَخْتَارُ سَيِّئَتِنَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ فَأَتْنَى عَلَى اللَّهِ بِمَا هُوَ أَغْلَهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ فَإِنَّ إِيَّائَكُمْ هَؤُلَاءِ قَدْ جَاوَرُوا تَابِعِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَيِّئَهُمْ، مَنْ أَحَبَّ أَنْ يُطِيبَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُقْبِئُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ)). فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ! لَهُمْ. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((إِنَّا لَا نَدْرِي مَنْ أَوْذَنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْوَةُ أَمْرَكُمْ)). فَرَجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرْوَةُ هُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأُذِنُوا. فَهَذَا الَّذِي بَلَّغْنَا عَنْ سَيِّئِ هَوَازَنَ. [راجع: ۲۳۰۸، ۲۳۰۷]

تشریح: قوم ہوازن میں آپ ﷺ کی اولین راہِ طیبہ نجد میں تھی۔ ابن اسحاق رضی اللہ عنہ نے مغازی میں نکالا ہے کہ ہوازن والوں نے نبی

کریم ﷺ سے یوں عرض کیا تھا آپ ان عورتوں پر احسان کیجئے جن کا آپ نے دودھ پیا ہے۔ نبی کریم ﷺ نے اسی بنا پر ہوازن والوں کو بھائی قرار دیا اور مجاہدین سے فرمایا کہ وہ اپنے اپنے حصہ کے لونڈی غلام ان کو واپس کر دیں، چنانچہ ایسا ہی کیا گیا۔ اس حدیث میں کی ایک تہذیبی امور بھی بتلائے گئے ہیں جن میں اقوام میں نمائندگی کا اصول بھی ہے جسے اسلام نے سکھایا ہے اسی اصول پر موجودہ جمہوری طرز حکومت وجود میں آیا ہے۔

اس روایت کی سند میں مروان بن حکم کا بھی نام آیا ہے، اس پر مولانا وحید الزماں رحمہ اللہ فرماتے ہیں:

مروان نے نہ نبی کریم ﷺ سے سنا ہے، نہ آپ ﷺ کی صحبت اٹھائی ہے۔ اس کے اعمال بہت خراب تھے اور اسی وجہ سے لوگوں نے امام بخاری رحمہ اللہ پر طعن کیا ہے کہ مروان سے روایت کرتے ہیں۔ حالانکہ امام بخاری رحمہ اللہ نے اکیلے مروان سے روایت نہیں کی، بلکہ مسور بن مخرمہ رضی اللہ عنہ کے ساتھ، جو صحابی ہیں، روایت کی ہے اور اکثر ایسا بھی ہوتا ہے کہ بعض برافض حدیث کی روایت میں سچا اور با احتیاط ہوتا ہے تو محدثین اس سے روایت کرتے ہیں۔ اور کوئی شخص بہت نیک اور صالح ہوتا ہے لیکن وہ عبادت یا دوسرے علم میں مصروف رہنے کی وجہ سے حدیث کے الفاظ اور متن کا خوب خیال نہیں رکھتا، تو محدثین اس سے روایت نہیں کرتے یا اس کی روایت کو ضعیف جانتے ہیں۔ ایسی بہت سی مثالیں موجود ہیں۔ مجتہدین عقلام میں کچھ حضرات تو ایسے ہیں جن کا طریقہ کار استخراج و استنباط مسائل اجتہاد کے طریق پر تھا۔ کچھ نقد اور حدیث ہردو کے جامع تھے۔ بہر حال امام بخاری رحمہ اللہ اپنی جگہ پر مجتہد مطلق ہیں۔ اگر وہ کسی جگہ مروان جیسے لوگوں کی روایات نقل کرتے ہیں تو ان کے ساتھ کسی اور معتبر شاہد کو بھی پیش کر دیتے ہیں۔ جو ان کے کمال احتیاط کی دلیل ہے اور اس بنا پر ان پر طعن کرنا محض تعصب اور کور باطنی کا ثبوت دیتا ہے۔

۳۱۳۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ؛ ح: قَالَ أَيُّوبُ: وَحَدَّثَنِي الْقَاسِمُ بْنُ عَاصِمٍ الْكَلْبِيُّ وَأَنَا لِحَدِيثِ الْقَاسِمِ بْنِ عَاصِمٍ أَخْفَظُ عَنْ زُهْدِمَ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى، فَأَتَانِي ذَكَرٌ دَجَاجَةٌ وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرٌ كَانَتْهُ مِنَ الْمَوَالِي، فَقَدَّاهُ لِلطَّعَامِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا، فَقَبِزْتُهُ، فَحَلَفْتُ أَنْ لَا أَكُلَ. فَقَالَ: هَلُمَّ فَأَحْدِثْكُمْ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ: ((وَاللَّهِ لَا أُحْمِلُكُمْ، وَمَا عِنْدِي مَا أُحْمِلُكُمْ)). فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَنْهَبُ إِلَيَّ، فَسَأَلَ عَنَّا فَقَالَ: ((أَيُّنَ النَّفَرِ الْأَشْعَرِيِّينَ)). فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ غُرِّ الذَّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا لَا يَبَارِكُ لَنَا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا، فَحَلَفْتَ أَنْ

(۳۱۳۳) ہم سے عبد اللہ بن عبد الوہاب نے کہا کہ ہم سے حماد نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے ابو قلابہ نے بیان کیا اور (ایوب نے ایک دوسری سند کے ساتھ اس طرح روایت کی ہے کہ) مجھ سے قاسم بن عاصم کلبی نے بیان کیا اور کہا کہ قاسم کی حدیث (ابو قلابہ کی حدیث کی بہ نسبت) مجھے زیادہ اچھی طرح یاد ہے، زہدیم سے، انہوں نے بیان کیا کہ ہم ابو موسیٰ اشعری رضی اللہ عنہ کی مجلس میں حاضر تھے (کھانا لایا گیا اور) وہاں مرغی کا ذکر ہونے لگا۔ بنی تیم اللہ کے ایک آدمی سرخ رنگ والے وہاں موجود تھے۔ غالباً موالی میں سے تھے۔ انہیں بھی ابو موسیٰ رضی اللہ عنہ نے کھانا پر بلایا، وہ کہنے لگے کہ میں نے مرغی کو گندی چیزیں کھاتے ایک مرتبہ دیکھا تھا تو مجھے بڑی نفرت ہوئی اور میں نے قسم کھائی کہ کبھی مرغی کا گوشت نہ کھاؤں گا۔ حضرت ابو موسیٰ رضی اللہ عنہ نے کہا کہ قریب آ جاؤ، (تمہاری قسم پر) میں تم سے ایک حدیث اس سلسلے کی بیان کرتا ہوں، قبیلہ اشعر کے چند لوگوں کو ساتھ لے کر میں نبی کریم ﷺ کی خدمت میں (غزوہ تبوک کے لئے) حاضر ہوا اور سواری کی درخواست کی۔ آنحضرت ﷺ نے فرمایا: ”اللہ کی قسم! میں تمہارے لئے سواری کا انتظام نہیں کر سکتا، کیونکہ میرے پاس کوئی ایسی چیز نہیں ہے جو تمہاری سواری کے کام آ سکے“ پھر آنحضرت ﷺ کی خدمت میں غنیمت کے اونٹ آئے، تو آپ ﷺ نے ہمارے متعلق

دریافت فرمایا، اور فرمایا کہ ”قبیلہ اشعر کے لوگ کہاں ہیں؟“ چنانچہ آپ ﷺ نے پانچ اونٹ ہمیں دیے جانے کا حکم صادر فرمایا، خوب موٹے تازے اور فربہ۔ جب ہم چلنے لگے تو ہم نے آپس میں کہا کہ جو نامناسب طریقہ ہم نے اختیار کیا اس سے آنحضرت ﷺ کے اس عطیہ میں ہمارے لئے کوئی برکت نہیں ہو سکتی۔ چنانچہ ہم پھر آنحضرت ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ ہم نے پہلے جب آپ سے درخواست کی تھی تو آپ نے قسم کھا کر فرمایا تھا کہ میں تمہاری سواری کا انتظام نہیں کر سکوں گا۔ شاید آپ ﷺ کو وہ قسم یاد نہ رہی ہو، لیکن آنحضرت ﷺ نے فرمایا: ”میں نے تمہاری سواری کا انتظام واقعی نہیں کیا، وہ اللہ تعالیٰ ہے جس نے تمہیں یہ سواریاں دے دی ہیں۔ اللہ کی قسم! تم اس پر یقین رکھو کہ ان شاء اللہ جب بھی کوئی قسم کھاؤں، پھر مجھ پر یہ بات ظاہر ہو جائے کہ بہتر اور مناسب طرز عمل اس کے سوا میں ہے تو میں وہی کروں گا جس میں اچھائی ہوگی اور قسم کا کفارہ دے دوں گا۔“

لَا تَحْمِلُنَا أَفْسَيْنَا قَالَ: ((لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ! إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ قَارَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا آتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا)). [اطرافہ فی: ۴۳۸۵، ۴۴۱۵، ۵۵۱۷، ۵۵۱۸، ۶۶۲۳، ۶۶۴۹، ۶۶۷۸، ۶۶۸۰، ۶۷۱۸، ۶۷۱۹، ۶۷۲۱، ۷۵۵۵] [مسلم: ۴۲۶۵، ۴۲۷۰، ترمذی: ۱۷۲۶، ۱۷۲۷، ۱۷۲۸، ۴۳۵۸، ۴۳۵۷، ۳۷۸۸]

تشمیح: ابو موسیٰ رضی اللہ عنہ کا یہ مطلب تھا کہ تو نے بھی جو قسم کھائی ہے کہ مرئی نہ کھاؤں گا یہ قسم اچھی نہیں ہے کہ مرئی حلال جانور ہے۔ فراغت سے کھا اور قسم کا کفارہ ادا کر دے، باب کی مناسبت یہ ہے کہ نبی کریم ﷺ نے اشعریوں کو اپنے حصے یعنی خمس میں سے یہ اونٹ دیئے۔ ابو موسیٰ رضی اللہ عنہ اور ان کے ساتھیوں نے یہ خیال کیا کہ شاید نبی کریم ﷺ کو وہ قسم یاد نہ رہی ہو کہ میں تم کو سواریاں نہیں دینے کا اور ہم نے آپ کو یاد نہیں دلایا، گویا فربہ سے ہم یہ اونٹ لے آئے، ایسے کام میں بھلائی کیوں کر ہو سکتی ہے۔ اسی صفائی کے لئے انہوں نے مراجعت کی جس سے معاملہ صاف ہو گیا۔

۳۱۳۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَبْلَ نَجْدٍ، فَغَنِمُوا إِبِلًا كَثِيرًا، فَكَانَتْ سِهَامُهُمْ اثْنِي عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنَقَلُوا بَعِيرًا بَعِيرًا. [طرفہ فی: ۴۳۳۸]

(۳۱۳۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے نجد کی طرف ایک لشکر روانہ کیا۔ عبد اللہ بن عمر رضی اللہ عنہما بھی لشکر کے ساتھ تھے۔ غنیمت کے طور پر اونٹوں کی ایک بڑی تعداد اس لشکر کو ملی۔ اس لئے اس کے ہر سپاہی کو حصے میں بھی بارہ بارہ گیارہ گیارہ اونٹ ملے تھے اور ایک ایک اونٹ اور انعام میں ملا۔

تشمیح: اور ظاہر ہے کہ لشکر کے سردار نے یہ انعام خمس میں سے دیا ہوگا۔ گویہ فعل لشکر کے سردار کا تھا مگر نبی کریم ﷺ کے زمانے میں ہوا، آپ ﷺ نے سنا ہوگا اور اس پر سکوت فرمایا تو وہ حجت ہوا۔

۳۱۳۵۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ

(۳۱۳۵) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم کو لیث نے بیان کیا، انہیں عقیل نے، انہیں ابن شہاب نے، انہیں سالم نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ بعض مہموں کے موقع پر اس میں

شریک ہونے والوں کو غنیمت کے عام حصوں کے علاوہ (خمس وغیرہ میں سے) اپنے طور پر بھی دیا کرتے تھے۔

يُقَلُّ بَعْضُ مَنْ يَتَّبِعُ مِنَ السَّرَايَا لِأَنْفُسِهِمْ خَاصَّةً سِوَى قِسْمِ عَامَّةِ الْجَنَاحِ.

[مسلم: ۴۵۶۵، ابوداؤد: ۶۷۴۶]

(۳۱۳۶) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے یزید نے بیان کیا، ان سے ابو بردہ نے اور ان سے ابوموسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ کی ہجرت کی خبر ہمیں ملی، تو ہم یمن میں تھے۔ اس لئے ہم بھی آپ کی خدمت میں مہاجرین کی حیثیت سے حاضر ہونے کے لئے روانہ ہوئے۔ میں تھا، میرے دو بھائی تھے۔ (میری عران دونوں سے کم تھی، دونوں بھائیوں میں) ایک ابو بردہ تھے اور دوسرے ابوہم۔ یا انہوں نے یہ کہا کہ اپنی قوم کے چند افراد کے ساتھ یا یہ کہا کہ تین یا پانچ آدمیوں کے ساتھ (یہ لوگ روانہ ہوئے تھے) ہم کشتی میں سوار ہوئے تو ہماری کشتی نجاشی کے ملک حبشہ پہنچ گئی اور وہاں ہمیں جعفر بن ابی طالب رضی اللہ عنہ اپنے دوسرے ساتھیوں کے ساتھ ملے۔ جعفر رضی اللہ عنہ نے کہا کہ رسول کریم ﷺ نے ہمیں یہاں بھیجا تھا اور حکم دیا تھا کہ ہم یہیں رہیں۔ اس لئے آپ لوگ بھی ہمارے ساتھ یہیں ٹھہر جائیں۔ چنانچہ ہم بھی وہیں ٹھہر گئے۔ اور پھر سب ایک ساتھ (مدینہ) حاضر ہوئے، جب ہم خدمت نبوی میں پہنچے تو آنحضرت ﷺ خیر فرج کر چکے تھے۔ لیکن آنحضرت ﷺ نے (دوسرے مجاہدوں کے ساتھ) ہمارا بھی حصہ مال غنیمت میں لگایا۔ یا انہوں نے یہ کہا کہ آپ نے غنیمت میں سے ہمیں بھی عطا فرمایا، حالانکہ آپ ﷺ نے کسی ایسے شخص کا غنیمت میں حصہ نہیں لگایا جو لڑائی میں شریک نہ رہا ہو۔ صرف انہی لوگوں کو حصہ ملا تھا، جو لڑائی میں شریک تھے۔ البتہ ہمارے کشتی کے ساتھیوں اور جعفر اور ان کے ساتھیوں کو بھی آپ نے غنیمت میں شریک کیا تھا۔ (حالانکہ ہم لوگ لڑائی میں شریک نہیں ہوئے تھے)۔

۳۱۳۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو سَامَةَ، حَدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بَرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: بَلَّغَنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ، أَنَا وَأَخْوَانِي، أَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بَرْدَةَ وَالْآخَرُ أَبُو رُحْمٍ، إِنَّمَا قَالَ: فِي بَضْعٍ، وَإِنَّمَا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي فَرَكِبْنَا سَفِينَتَهُ، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، وَوَأَقَفْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هَاهُنَا، وَأَمَرَنَا بِالْإِقَامَةِ فَأَقِيمُوا مَعَنَا. فَأَقَمْنَا مَعَهُ، حَتَّى قَدَمْنَا جَمِيعًا، فَوَأَقَفْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا. أَوْ قَالَ: فَأَعْطَانَا مِنْهَا. وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا، إِلَّا لِمَنْ شَهِدَ مَعَهُ، إِلَّا أَصْحَابَ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ.

[اطرافہ فی: ۳۸۷۶، ۴۲۳۰، ۴۲۳۳] [مسلم:

۶۷۱۰]

تشریح: ظاہر یہ ہے کہ یہ حصہ آپ ﷺ نے مال غنیمت میں سے دلوا یا نہ دے، پھر باب کی مناسبت کیونکر ہوگی، مگر جب امام کو مال غنیمت میں جو دوسرے مجاہدین کا حق ہے ایسا تصرف کرنا جائز ہوا تو خمس میں بطریق اولیٰ جائز ہوگا جو خاص امام کے سپرد کیا جاتا ہے۔ پس باب کا مطلب حاصل ہوگا۔

۳۱۳۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا

سفیان نے، کہا ہم سے محمد بن منکدر نے، اور انہوں نے جابر رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا تھا کہ ”جب بحرین سے وصول ہو کر میرے پاس مال آئے گا تو میں تمہیں اس طرح اس طرح، اس طرح (تین لپ) دوں گا“ اس کے بعد آنحضرت ﷺ کی وفات ہو گئی اور بحرین کا مال اس وقت تک نہ آیا۔ پھر جب وہاں سے مال آیا تو ابو بکر رضی اللہ عنہ کے حکم سے منادی نے اعلان کیا کہ جس کا بھی نبی کریم ﷺ پر کوئی قرض ہو یا آپ کا کوئی وعدہ ہو تو ہمارے پاس آئے۔ میں ابو بکر رضی اللہ عنہ کی خدمت میں گیا اور عرض کیا کہ مجھ سے رسول اللہ ﷺ نے یہ فرمایا تھا۔ چنانچہ انہوں نے تین لپ بھر کر مجھے دیا۔ سفیان بن عیینہ نے اپنے دونوں ہاتھوں سے اشارہ کر کے (لپ بھرنے کی) کیفیت بتائی پھر ہم سے سفیان نے بیان کیا کہ ابن منکدر نے بھی ہم سے اسی طرح بیان کیا تھا۔ اور ایک مرتبہ سفیان نے (سابقہ سند کے ساتھ) بیان کیا کہ جابر رضی اللہ عنہ نے کہا کہ میں ابو بکر رضی اللہ عنہ کی خدمت میں حاضر ہوا تو انہوں نے مجھے کچھ نہیں دیا۔ پھر میں حاضر ہوا، اور اس مرتبہ بھی مجھے انہوں نے کچھ نہیں دیا۔ پھر میں تیسری مرتبہ حاضر ہوا عرض کیا کہ میں نے ایک مرتبہ آپ سے مانگا اور آپ نے عنایت نہیں فرمایا، دوبارہ مانگا، پھر بھی آپ نے عنایت نہیں فرمایا اور مانگا لیکن آپ نے عنایت نہیں فرمایا۔ اب یا آپ مجھے دیجئے یا پھر میرے بارے میں بخل سے کام لیجئے، حضرت ابو بکر رضی اللہ عنہ نے فرمایا کہ تم کہتے ہو کہ میرے معاملے میں بخل سے کام لیتا ہے۔ حالانکہ تمہیں دینے سے جب بھی میں نے منہ پھیرا تو میرے دل میں یہ بات ہوتی تھی کہ تمہیں کبھی نہ کبھی دینا ضرور ہے۔ سفیان نے بیان کیا کہ ہم سے عرو نے بیان کیا، ان سے محمد بن علی نے اور ان سے جابر نے، پھر ابو بکر رضی اللہ عنہ نے مجھے ایک لپ بھر کر دیا اور فرمایا کہ اسے شمار کر میں نے شمار کیا تو پانچ سو کی تعداد تھی، اس کے بعد ابو بکر رضی اللہ عنہ نے فرمایا، کہ اتنا ہی دو مرتبہ اور لے لے۔ اور ابن المنکدر نے بیان کیا (کہ ابو بکر رضی اللہ عنہ نے فرمایا تھا) بخل سے زیادہ بدترین اور کیا بیماری ہو سکتی ہے۔

سُفْيَانُ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ قَدْ جَاءَ نَا مَالُ الْبُحْرَيْنِ قَدْ أُعْطِيتُكَ هَكَذَا وَهَكَذَا)). فَلَمْ يَجِبْهُ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبُحْرَيْنِ أَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ دِينَ أَوْ عِدَّةٌ فَلْيَأْتِنَا. فَأَتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِي كَذَا وَكَذَا. فَحَثَا لِي ثَلَاثًا وَجَمَلَ سُفْيَانُ يَحْثُو بِكَفَيْهِ جَمِيعًا، ثُمَّ قَالَ لَنَا هَكَذَا. قَالَ لَنَا ابْنُ الْمُنْكَدِرِ وَقَالَ مَرَّةً: فَأَتَيْتُ أَبَا بَكْرٍ فَسَأَلْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَقُلْتُ: سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِي، فِيمَا أُنْ تُعْطِنِي، وَإِمَا أَنْ تَبْخَلَ عَنِّي. قَالَ: قُلْتُ: تَبْخَلَ عَنِّي مَا مَنَعْتُكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا أُرِيدُ أَنْ أُعْطِيكَ. قَالَ سُفْيَانُ: وَحَدَّثَنَا عَمْرُو عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ: فَحَثَا لِي حَتَّى وَقَالَ عُدَّهَا. فَوَجَدْتُهَا خَمْسِمِائَةً فَقَالَ: فَخُذْ مِثْلَهَا مَرَّتَيْنِ. وَقَالَ يَعْنِي ابْنُ الْمُنْكَدِرِ: وَأَيُّ دَاءٍ أَذْوَأُ مِنَ الْبُخْلِ.

تشریح: حضرت ابو بکر رضی اللہ عنہ کا پہلی بار میں نے دینا کسی مصلحت سے تھا تا کہ جابر رضی اللہ عنہ کو معلوم ہو جائے اس کا دینا کچھ ان پر بطور قرض کے لازم نہیں

ہے بلکہ بطور تبرع کے دینا ہے۔

۳۱۳۸۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا قُرَّةٌ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَفْسِمُ غَنِيمَةً بِالْجَعْفَرَانَةِ إِذْ قَالَ لَهُ رَجُلٌ: اُعْدِلْ، فَقَالَ لَهُ: ((شَقِيتَ إِنْ لَمْ أَعْدِلْ)). [راجع: ۲۲۹۶]

۳۱۳۸) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے قرہ بن خالد نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ مقام جعرانہ میں غنیمت تقسیم کر رہے تھے کہ ایک شخص (ذوالخویصرہ) نے آپ سے کہا، انصاف سے کام لیجئے۔ آنحضرت ﷺ نے فرمایا ”اگر میں بھی انصاف سے کام نہ لوں تو تُو بد بخت ہوا۔“

تشریح: ((شقیّت)) کا لفظ دونوں طرح منقول ہے یعنی بصیغہ حاضر اور بصیغہ متکلم، پہلے کا مطلب یہ ہے کہ اگر میں ہی غیر عادل ہوں تو پھر تو بد نصیب ہوا کیونکہ تو میرا تابع ہے۔ جب مرشد اور متبوع عادل نہ ہو تو مرید کا کیا ٹھکانا اور یہ حدیث آئندہ پورے طور سے مذکور ہوگی۔ باب کی مناسبت یہ ہے کہ نبی کریم ﷺ نے خمس میں سے اپنی رائے کے موافق کسی کو کم زیادہ دیا ہوگا، جب تو ذوالخویصرہ نے یہ اعتراض کیا، کیونکہ باقی چار حصے تو برابر سب مجاہدین میں تقسیم ہوتے ہیں۔ مگر اس کا اعتراض غلط تھا کہ اس نے نبی کریم ﷺ کی بابت ایسا گمان کیا۔ جب کہ آپ ﷺ سے بڑھ کر نبی نوع انسان میں کوئی عادل منصف پیدا نہیں ہوا، نہ ہوگا۔

بَابُ مَا مِنَ النَّبِيِّ ﷺ عَلَى الْأَسَارَى مِنْ غَيْرِ أَنْ يُخْمَسَ

باب: نبی ﷺ کا احسان رکھ کر قیدیوں کو مفت چھوڑ دینا، اور خمس وغیرہ نہ نکالنا

تشریح: باب کا مطلب یہ ہے کہ غنیمت کا مال امام کے اختیار میں ہے۔ اگر چاہے تو تقسیم کرنے سے پہلے وہ کافروں کو پھیر دے۔ یا ان کے قیدی مفت آزاد کر دے۔ تقسیم کے بعد پھر وہ مال مجاہدین کی ملک ہو جاتا ہے۔

۳۱۳۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي أُسَارَى بَذَرٍ: ((لَوْ كَانَ الْمُطْعِمُ بُنْ عَدِيَّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هَؤُلَاءِ النَّتْنَى، لَتَرَكْتُهُمْ لَهُ)). [طرفہ فی: ۴۰۲۴]

۳۱۳۹) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں محمد بن جبیر نے اور انہیں ان کے والد نے کہ رسول کریم ﷺ نے بدر کے قیدیوں کے بارے میں فرمایا تھا کہ ”اگر مطعم بن عدی (جو کفر کی حالت میں مر گئے تھے) زندہ ہوتے اور ان نجس، ناپاک لوگوں کی سفارش کرتے تو میں ان کی سفارش سے انہیں (فدیہ لیے بغیر) چھوڑ دیتا۔“

[ابوداؤد: ۲۶۸۹]

تشریح: آیت کریمہ: ((إِنَّمَا الْمُنْشَرُّ كَوْنُ نَجَسٍ)) (التوبہ: ۲۸) کی بنا پر ان کو نجس کہا، شرک ایسی ہی نجاست ہے۔ مگر ہزار افسوس کہ آج کتنے نام نہاد مسلمان بھی اس نجاست میں آلودہ ہو رہے ہیں۔

بَابُ: وَمِنَ الدَّلِيلِ عَلَى أَنَّ

باب: اس کی دلیل کہ خمس امام کے لیے ہے

الْخُمْسَ لِلْإِمَامِ

وہ اسے اپنے بعض (مستحق) رشتہ داروں کو بھی دے سکتا ہے۔ اور جس کو چاہے نہ دے، دلیل یہ ہے کہ نبی کریم ﷺ نے خیر کے خمس میں سے بنی ہاشم اور بنی عبدالمطلب کو دیا، (اور دوسرے قریش کو نہ دیا) عمر بن عبدالعزیز رضی اللہ عنہ نے کہا کہ آنحضرت ﷺ نے تمام رشتہ داروں کو نہیں دیا اور اس کی بھی رعایت نہیں کی کہ جو قریبی رشتہ دار ہو اسی کو دیں۔ بلکہ جو زیادہ محتاج ہوتا، آپ اسے عنایت فرماتے، خواہ رشتہ میں وہ دور ہی کیوں نہ ہو۔ اگرچہ آپ نے جن لوگوں کو زیادہ ہی دیکھ کر وہ محتاجی کا آپ سے شکوہ کرتے تھے اور یہ بھی دیکھ کر کہ آنحضرت ﷺ کی جانبداری اور پرداری میں ان کو جو نقصان اپنی قوم والوں اور ان کے ہم قسموں سے پہنچا (وہ بہت تھا)۔

(۳۱۴۰) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے ابن میتب نے بیان کیا اور ان سے جبیر بن مطعم رضی اللہ عنہ نے بیان کیا کہ میں اور عثمان بن عفان رضی اللہ عنہ، رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا، یا رسول اللہ! آپ نے بنو مطلب کو تو عنایت فرمایا لیکن ہم کو چھوڑ دیا، حالانکہ ہم کو آپ سے وہی رشتہ ہے جو بنو مطلب کو آپ سے ہے۔ آنحضرت ﷺ نے فرمایا کہ ”بنو مطلب اور بنو ہاشم ایک ہی ہے۔“ لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا اور (اس روایت میں) یہ زیادتی کی کہ جبیر رضی اللہ عنہ نے کہا نبی کریم ﷺ نے بنو عبد شمس اور بنو نفل کو نہیں دیا تھا، اور ابن اسحاق (صاحب مغازی) نے کہا ہے کہ عبد شمس، ہاشم اور مطلب ایک ماں سے تھے، اور ان کی ماں کا نام عاتکہ بنت مرہ تھا اور نفل باپ کی طرف سے ان کے بھائی تھے۔ (ان کی ماں دوسری تھیں)۔

وَأَنَّهُ يُعْطِي بَعْضَ قَرَابَتِهِ ذُوْنَ بَعْضٍ مَا قَسَمَ النَّبِيُّ ﷺ لِبَنِي الْمُطَّلِبِ وَبَنِي هَاشِمٍ مِنْ خُمْسٍ خَيْرٍ. وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَمْ يَعْصِهِمْ بِذَلِكَ، وَلَمْ يَخْصُ قَرِيبًا ذُوْنَ مَنْ هُوَ أَخَوَجُ إِلَيْهِ، إِنْ كَانَ الَّذِي أُعْطِيَ لِمَا يَشْكُو إِلَيْهِ مِنَ الْحَاجَةِ، وَلِمَا مَسَّهُمْ فِي جَنْبِهِ، مِنْ قَوْمِهِمْ وَحُلَفَائِهِمْ.

۳۱۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: مَسَّيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! أُعْطِيتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَتَخَنَ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاجِدَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا بَنُو الْمُطَّلِبِ وَبَنُو هَاشِمٍ شَيْءٌ وَاحِدٌ)). قَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ وَزَادَ قَالَ جُبَيْرٌ: وَلَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ وَلَا لِبَنِي نَوْفَلٍ. وَقَالَ ابْنُ إِسْحَاقَ: وَعَبْدُ شَمْسٍ وَهَاشِمٌ وَالْمُطَّلِبُ إِخْوَةٌ لِأُمِّ، وَأُمُّهُمْ عَاتِكَةُ بِنْتُ مَرْهٍ، وَكَانَ نَوْفَلٌ أَخَاهُمْ لِأَبِيهِمْ. [طرفاه فی: ۳۵۰۲، ۴۲۲۹]

[ابوداؤد: ۲۹۷۸؛ نسائی: ۴۱۶۷؛ ابن ماجہ: ۲۸۸۱]

باب: مقتول کے جسم پر جو سامان ہو (کپڑے

بَابُ مَنْ لَمْ يُخَمَّسِ الْأَسْلَابُ،

تھیار وغیرہ) وہ سامان تقسیم میں شریک ہوگا نہ اس میں سے خمس لیا جائے گا بلکہ وہ سارا قاتل کو ملے گا

اور امام کا ایسا حکم دینے کا بیان

(۳۱۴) ہم سے مسد نے بیان کیا، کہا ہم سے یوسف بن ماشون نے، ان سے صالح بن ابراہیم بن عبد الرحمن بن عوف نے، ان سے ان کے باپ نے اور ان سے صالح کے دادا (عبد الرحمن بن عوف رضی اللہ عنہ) نے بیان کیا کہ بدر کی لڑائی میں، میں صف کے ساتھ کھڑا ہوا تھا۔ میں نے جو دائیں بائیں جانب دیکھا، تو میرے دونوں طرف قبیلہ انصار کے دو نو عمر لڑکے تھے۔ میں نے آرزو کی کاش! میں ان سے زبردست زیادہ عمر والوں کے بیچ میں ہوتا۔ ایک نے میری طرف اشارہ کیا، اور پوچھا چچا! آپ ابو جہل کو بھی پہچانتے ہیں؟ میں نے کہا کہ ہاں! لیکن بیٹے تم لوگوں کو اس سے کیا کام ہے؟ لڑکے نے جواب دیا مجھے معلوم ہوا ہے کہ وہ رسول اللہ ﷺ کو گالیاں دیتا ہے، اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے اگر مجھے وہ مل گیا تو اس وقت تک میں اس سے جدا نہ ہوں گا جب تک ہم میں سے کوئی جس کی قسمت میں پہلے مرنا ہوگا، مر نہ جائے، مجھے اس پر بڑی حیرت ہوئی۔ پھر دوسرے نے اشارہ کیا وہی باتیں اس نے بھی کہیں۔ ابھی چند منٹ ہی گزرے تھے کہ مجھے ابو جہل دکھائی دیا جو لوگوں میں (کفار کے لشکر میں) گھومتا پھر رہا تھا۔ میں نے ان لڑکوں سے کہا کہ جس کے متعلق تم لوگ مجھ سے پوچھ رہے تھے، وہ سامنے (پھرتا ہوا نظر آ رہا) ہے۔ دونوں نے اپنی تلواریں سنبھالیں اور اس پر جھپٹ پڑے اور حملہ کر کے اسے قتل کر ڈالا۔ اس کے بعد رسول کریم ﷺ کی خدمت میں حاضر ہو کر آپ کو خبر دی، آنحضرت ﷺ نے پوچھا کہ ”تم دونوں میں سے کس نے اسے مارا ہے؟“ دونوں جوانوں نے کہا کہ میں نے قتل کیا ہے۔ اس لئے آپ نے ان سے پوچھا کہ ”کیا اپنی تلواریں تم نے صاف کر لی ہیں؟“ انہوں نے عرض کیا کہ نہیں۔ پھر آنحضرت نے دونوں تلواروں کو دیکھا اور فرمایا کہ ”تم دونوں ہی نے اسے مارا ہے۔“ اور اس کا سارا سامان معاذ بن عمرو بن

وَمَنْ قَتَلَ قَتِيلًا فَلَهُ سَلْبُهُ مِنْ غَيْرِ أَنْ يُخَمَّسَ، وَحُكْمُ الْإِمَامِ فِيهِ

۳۱۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يُونُسُ بْنُ الْمَاجَشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفِّ يَوْمَ بَدْرٍ نَظَرْتُ عَنْ يَمِينِي، وَ عَنْ شِمَالِي، فَإِذَا أَنَا بِغُلَامَيْنِ، مِنَ الْأَنْصَارِ حَدِيثَةً أَسْنَانَهُمَا، تَمَنَيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعِ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ: يَا عَمَّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ: نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ: أَخْبَرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الْآخَرُ فَقَالَ لِي مِثْلَهَا، فَلَمْ أَتَشَبَّ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ: أَلَا إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي عَنْهُ. فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَاهُ فَقَالَ: ((أَيُّكُمَا قَتَلَهُ)). قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ. فَقَالَ: ((هَلْ مَسَحْتُمَا سَيْفَيْكُمَا)). قَالَا: لَا. فَتَظَرَ فِي السَّيْفَيْنِ فَقَالَ: ((كَلَامُكُمَا قَتَلَهُ)). سَلَبَهُ لِمُعَاذِ بْنِ عَمْرٍو بْنِ الْجَمُوحِ. وَكَانَا مُعَاذُ بْنُ عَفْرَاءَ وَمُعَاذُ بْنُ عَمْرٍو بْنِ

اَلْجَمُوحُ. قَالَ مُحَمَّدٌ سَمِعَ یُوسُفَ صَالِحًا وَابْرَاهِیْمَ اَبَاهُ. [طرفاء فی: ۳۹۶۴، ۳۹۸۸] تھے۔ محمد نے کہا کہ یوسف نے صالح سے سنا اور ابراہیم نے اپنے باپ سے [مسلم: ۴۵۶۹]۔

تشریح: ہوا یہ تھا کہ معاذ بن عمرو بن جموح رضی اللہ عنہ نے اس مردود کو بے دم کیا تھا تو اصل قاتل وہی تھے، انہی کو آپ نے ابو جہل کا سامان دلایا اور معاذ بن عفرہ رضی اللہ عنہ کا دل خوش کرنے کے لئے آپ نے یوں فرمایا کہ تم دونوں نے مارا ہے۔ عبدالرحمن بن عوف رضی اللہ عنہ نے خیال کیا کہ یہ بچے نا تجربہ کار ہیں۔ معلوم نہیں جنگ کے وقت ٹھہر سکتے ہیں یا نہیں، اگر یہ بھاگے تو معلوم نہیں میرے دل کی بھی کیا حالت ہو، ان کو یہ معلوم نہ تھا کہ یہ دونوں پیشہ شجاعت کے شیر اور بوڑھوں سے بھی زیادہ دلیر ہیں۔ ان انصاری بچوں نے لوگوں سے ابو جہل مردود کا حال سنا تھا کہ اس نے نبی کریم ﷺ کو کسی کسی ایذا میں دی تھیں۔ چونکہ یہ مدینہ والے تھے لہذا ابو جہل کی صورت نہیں پہچانتے تھے۔ ایمان کا جوش ان کے دلوں میں تھا، انہوں نے یہ چاہا کہ ماریں تو بڑے موذی کو ماریں۔ اسی مردود کا کام تمام کریں۔ جس میں وہ کامیاب ہوئے۔ (جنتی)

بعض روایتوں میں ابو جہل کے قاتل معاذ اور معوذ عفرہ کے بیٹے بتلائے گئے ہیں۔ اور ابن مسعود رضی اللہ عنہ کو بھی شامل کیا گیا ہے۔ احتمال ہے کہ یہ لوگ بھی بعد میں شریک قتل ہو گئے ہوں۔

۳۱۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ابْنِ أَفْلَحٍ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوَّةٌ، فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَاسْتَدْرَكَ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَذَتْ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي، فَلَحَقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ لَهُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمَرَ اللَّهُ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: ((مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ))، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ: ((مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ))

(۳۱۴۲) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے، ان سے یحییٰ بن سعید نے، ان سے ابن افرح نے، ان سے ابو قتادہ کے غلام ابو محمد نے اور ان سے ابو قتادہ رضی اللہ عنہ نے بیان کیا کہ غزوہ حنین کے سال ہم رسول اللہ ﷺ کے ساتھ روانہ ہوئے۔ پھر جب ہمارا دشمن سے سامنا ہوا تو (ابتداء میں) اسلامی لشکر ہارنے لگا۔ اتنے میں میں نے دیکھا کہ مشرکین کے لشکر کا ایک شخص ایک مسلمان کے اوپر چڑھا ہوا ہے۔ اس لئے میں فوراً ہی گھوم پڑا اور اس کے پیچھے سے آ کر تلوار اس کی گردن پر ماری۔ اب وہ شخص مجھ پر ٹوٹ پڑا، اور مجھے اتنی زور سے اس نے بھینچا کہ میری روح جیسے قبض ہونے کو تھی۔ آخر جب اس کو موت نے آدبوچا، تب کہیں جا کر اس نے مجھے چھوڑا۔ اس کے بعد مجھے عمر بن خطاب رضی اللہ عنہ ملے، تو میں نے ان سے پوچھا کہ مسلمان اب کس حالت میں ہیں؟ انہوں نے کہا کہ جو اللہ کا حکم تھا وہی ہوا۔ لیکن مسلمان ہارنے کے بعد پھر مقابلہ پر سنبھل گئے تو نبی کریم ﷺ بیٹھ گئے اور فرمایا: ”جس نے بھی کسی کافر کو قتل کیا ہو اور اس پر گواہ پیش کر دے تو مقتول کا سارا ساز و سامان اسے ہی ملے گا۔“ (ابو قتادہ نے کہا) میں بھی کھڑا ہوا۔ اور میں نے کہا کہ میری طرف سے کون گواہی دے گا؟ لیکن (جب میری طرف سے کوئی نہ اٹھا تو) میں بیٹھ گیا۔ پھر دوبارہ آنحضرت ﷺ نے فرمایا: ”(آج) جس نے کسی کافر کو قتل کیا اور

اس پر اس کی طرف سے کوئی گواہ بھی ہو تو مقتول کا سارا سامان اسے ملے گا۔“ اس مرتبہ پھر میں نے کھڑے ہو کر کہا کہ میری طرف سے کون گواہی دے گا؟ اور پھر مجھے بیٹھنا پڑا تیسری مرتبہ پھر آنحضرت ﷺ نے وہی ارشاد دہرایا اور اس مرتبہ جب میں کھڑا ہوا تو آنحضرت ﷺ نے خود ہی دریافت فرمایا، کس چیز کے متعلق کہہ رہے ہو ابوقادہ! میں نے آنحضرت ﷺ کے سامنے سارا واقعہ بیان کر دیا۔ تو ایک صاحب (اسود بن خزاعی سلمی) نے بتایا کہ ابوقادہ سچ کہتے ہیں، یا رسول اللہ! اور اس مقتول کا سامان میرے پاس محفوظ ہے۔ اور میرے حق میں انہیں راضی کر دیجئے (کہ وہ مقتول کا سامان مجھ سے نہ لیں) لیکن ابوبکر صدیق رضی اللہ عنہ نے کہا کہ نہیں اللہ کی قسم! اللہ کے ایک شیر کے ساتھ۔ جو اللہ اور اس کے رسول کے لئے لڑے، آنحضرت ﷺ نے فرمایا: ”ابوبکر نے سچ کہا ہے۔“ تمہیں دے دیں، آنحضرت ﷺ نے فرمایا: ”ابوبکر نے سچ کہا ہے۔“ پھر آپ نے سامان ابوقادہ کو عطا فرمایا۔ ابوقادہ نے کہا کہ پھر اس کی زرہ بیچ کر میں نے بنی سلمہ میں ایک باغ خرید لیا۔ اور یہ پہلا مال تھا جو اسلام لانے کے بعد میں نے حاصل کیا تھا۔

تشریح: اس حدیث سے بھی یہی ثابت ہوا کہ مقتول کا سارا سامان قاتل مجاہد ہی کا حق ہے جو اسے ملنا چاہیے مگر یہ خود امیر لشکر اس کو تحقیق کرنے کے بعد دیں گے۔

باب: تالیف قلوب کے لئے نبی اکرم ﷺ کا بعض کافروں وغیرہ (نومسلموں یا پرانے مسلمانوں) کو خمس میں سے دینا

اس کو عبد اللہ بن زید رضی اللہ عنہ نے آنحضرت ﷺ سے روایت کیا ہے۔ (۳۱۴۳) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے امام اوزاعی نے بیان کیا، ان سے زہری نے ان سے سعید بن مسیب اور عمرو بن زبیر نے کہ حکیم بن حزام رضی اللہ عنہ نے بیان کیا، میں نے رسول اللہ ﷺ سے کچھ روپیہ مانگا تو آپ ﷺ نے مجھے عطا فرمایا، پھر دوبارہ میں نے مانگا اور اس مرتبہ بھی آپ نے عطا فرمایا، پھر ارشاد فرمایا ”حکیم! یہ مال دیکھنے میں سرسبز

فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ بِي ثُمَّ جَلَسْتُ، ثُمَّ قَالَ الثَّالِثَةُ مِثْلَهُ فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَالَكَ يَا أَبَا قَتَادَةَ؟)) فَانْتَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! صَدَقَ وَسَلَبَهُ عِنْدِي فَأَرْضِهِ عَنِّي. فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ: لَا هَا اللَّهُ إِذَا لَا يَغْمِدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنْ اللَّهِ وَرَسُولِهِ ﷺ يُعْطِيكَ سَلَبَهُ. فَقَالَ النَّبِيُّ ﷺ: ((صَدَقَ)). فَأَعْطَاهُ فَبِعْتُ الدَّرْعَ، فَابْتِغْتُ مَخْرَفًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لِأَوَّلِ مَالٍ تَأْتَلَتْهُ فِي الْإِسْلَامِ. [راجع: ۲۱۰۰]

بَابُ مَا كَانَ النَّبِيُّ ﷺ يُعْطِي الْمُؤَلَّفَةَ قُلُوبَهُمْ وَغَيْرَهُمْ مِنَ الْخُمْسِ وَنَحْوِهِ

رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ. ۳۱۴۳- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، وَعُزْرَةَ بْنِ الزُّبَيْرِ، أَنَّ حَكِيمَ ابْنَ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ

بہت بیٹھا اور مزید رہے لیکن جو شخص اسے دل کی بے طمعی کے ساتھ لے اس کے مال میں تو برکت ہوتی ہے اور جو شخص اسے لالچ اور حرص کے ساتھ لے تو اس کے مال میں برکت نہیں ہوتی، بلکہ اس کی مثال اس شخص جیسی ہے جو کھائے جاتا ہے لیکن اس کا پیٹ نہیں بھرتا اور اوپر کا ہاتھ (دینے والا) نیچے کے ہاتھ (لینے والے) سے بہتر ہوتا ہے۔“ حکیم بن حزام رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! آپ کے بعد اب میں کسی سے کچھ بھی نہیں مانگوں گا، یہاں تک کہ اس دنیا میں سے چلا جاؤں۔ چنانچہ (آنحضرت صلی اللہ علیہ وسلم کی وفات کے بعد) حضرت ابو بکر رضی اللہ عنہ انہیں دینے کے لئے بلا تے، لیکن وہ اس میں سے ایک پیسہ بھی لینے سے انکار کر دیتے۔ پھر حضرت عمر رضی اللہ عنہ (اپنے زمانہ خلافت میں) انہیں دینے کے لئے بلا تے اور ان سے بھی لینے سے انہوں نے انکار کر دیا تھا۔ حضرت عمر رضی اللہ عنہ نے اس پر کہا کہ مسلمانو! میں انہیں ان کا حق دیتا ہوں جو اللہ تعالیٰ نے ان کے مال سے ان کا حصہ مقرر کیا ہے۔ لیکن یہ اسے بھی قبول نہیں کرتے۔ حکیم بن حزام رضی اللہ عنہ کی وفات ہو گئی لیکن آنحضرت صلی اللہ علیہ وسلم کے بعد انہوں نے کسی سے کوئی چیز نہیں لی۔

لِي: ((يَا حَكِيمُ! إِنَّ هَذَا الْمَالَ خَصَرٌ حُلُوٌّ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرَكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٍ لَمْ يُبَارَكَ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى)). قَالَ حَكِيمٌ فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ فَيَأْتِي أَنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَيَأْتِي أَنْ يَقْبَلَ مِنْهُ فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ! إِنِّي أَغْرَضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَ اللَّهُ عَزَّوَجَلَّ لَهُ مِنْ هَذَا الْقِيَّءِ، فَيَأْتِي أَنْ يَأْخُذَهُ. فَلَمْ يَزَلْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتَّى تُوْفِيَ. [راجع: ۱۴۷۲]

تشریح: ترجمہ باب اس سے لکھا کہ حضرت حکیم بن حزام رضی اللہ عنہ نے بنے مشرف بالاسلام ہوئے تھے، آپ نے ان کی تالیف قلب کے لئے ان کو دوبار روپیہ دیا۔ بعد میں نبی کریم صلی اللہ علیہ وسلم کا ارشاد گرامی سن کر حضرت حکیم رضی اللہ عنہ نے تاحیات اپنے وعدے کو نبھایا اور اپنا جائز حق بھی چھوڑ دیا کہ کہیں نفس کو اس طرح مفت خوری کی عادت نہ ہو جائے۔ مردان حق ایسے ہی ہوتے ہیں۔ جو اس دنیا میں کبریت احمر کا حکم رکھتے ہیں۔ الاماشاء اللہ۔ آج کی دنیا میں جسے ایسی باتیں کرتا پاؤ اس کے اندر جائزہ لوگے تو معلوم ہوگا کہ یہی خود دنیا کا بدترین حریص ہے۔ الاماشاء اللہ۔ یہی حال بہت سے مدعیان تدین کا ہے جو ظاہر میں بڑے حق گو اور اندرون خانہ بدترین بد معاملہ ثابت ہوتے ہیں۔ الامن رحمہ اللہ۔

۳۱۹۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ ابْنَ الْخَطَّابِ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ عَلَيَّ اغْتِكَافٌ يَوْمَ فِي الْجَاهِلِيَّةِ، فَأَمَرَهُ أَنْ يَقِي بِهِ. قَالَ: وَأَصَابَ عُمَرُ جَارِيَتَيْنِ مِنْ سَنِي حُنَيْنٍ، فَوَضَعَهُمَا فِي بَعْضِ بَيُوتِ مَكَّةَ قَالَ: فَمَنْ رَسُولُ اللَّهِ ﷺ عَلَى سَنِي حُنَيْنٍ، فَجَعَلُوا يَسْعَوْنَ فِي السَّكَكِ فَقَالَ

(۳۱۴۴) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے نافع نے کہ عمر بن خطاب رضی اللہ عنہ نے عرض کیا یا رسول اللہ! زمانہ جاہلیت (کفر) میں میں نے ایک دن کے اعتکاف کی منت مانی تھی، تو رسول کریم صلی اللہ علیہ وسلم نے اسے پورا کرنے کا حکم فرمایا۔ نافع نے بیان کیا کہ حنین کے قیدیوں میں سے عمر رضی اللہ عنہ کو دو ہانڈیاں ملی تھیں۔ تو آپ نے انہیں مکہ کے کسی گھر میں رکھا۔ انہوں نے بیان کیا کہ پھر آنحضرت صلی اللہ علیہ وسلم نے حنین کے قیدیوں پر احسان کیا (اور سب کو مفت آزاد کر دیا) تو گلیوں میں وہ دوڑنے لگے۔ عمر رضی اللہ عنہ نے کہا، عید اللہ! دیکھو تو

یہ کیا معاملہ ہے۔ انہوں نے بتایا کہ رسول کریم ﷺ نے ان پر احسان کیا ہے (اور جنہیں کے تمام قیدی مفت آزاد کر دیئے گئے ہیں) حضرت عمر رضی اللہ عنہ نے کہا کہ پھر جان دونوں لڑکیوں کو بھی آزاد کر دے۔ نافع نے کہا کہ رسول اللہ ﷺ نے مقام حمرانہ سے عمرہ کا احرام نہیں باندھا تھا۔ اگر آنحضرت ﷺ وہاں سے عمرہ کا احرام باندھتے تو عبد اللہ بن عمر رضی اللہ عنہما کو یہ ضرور معلوم ہوتا۔

اور جریر بن حازم نے جو ایوب سے روایت کی، انہوں نے نافع سے، انہوں نے ابن عمر رضی اللہ عنہما سے، اس میں یوں ہے کہ (وہ دونوں باندیاں جو عمر رضی اللہ عنہ کو ملی تھیں) خمس میں تھیں۔ (اعتکاف سے متعلق یہ روایت) معمر نے ایوب سے نقل کی ہے، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے نذر کا قصہ جو روایت کیا ہے اس میں ایک دن کا لفظ نہیں ہے۔

عُمَرُ: يَا عَبْدَ اللَّهِ! انْظُرْ مَا هَذَا؟ فَقَالَ: مَنْ رَسُولُ اللَّهِ ﷺ عَلَى السَّبْيِ. قَالَ: اذْهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ. قَالَ: نَافِعٌ وَلَمْ يَغْتَمِرْ رَسُولُ اللَّهِ ﷺ مِنَ الْجِعْرَانَةِ وَلَوْ اعْتَمَرَ لَمْ يَخْفَ عَلَى عَبْدِ اللَّهِ.

وَرَادَ جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: مِنَ الْخُمْسِ. وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ فِي النَّذْرِ وَلَمْ يَقُلْ: يَوْمَ. [راجع: ۲۰۳۲] [مسلم:

۴۲۹۶، ۴۲۹۷؛ نسائی: ۳۸۳۰]

تشریح: ترجمہ باب اس سے نکلا کہ نبی کریم ﷺ نے خمس میں سے دو لونڈیاں بطور احسان حضرت عمر رضی اللہ عنہ کو دیں۔ روایت میں نبی کریم ﷺ کا حمرانہ سے عمرہ کا احرام نہ باندھنا مذکور ہے۔ حالانکہ دوسرے بہت سے لوگوں نے نقل کیا ہے کہ آپ جب حنین اور طائف سے فارغ ہوئے تو آپ ﷺ نے حمرانہ سے عمرہ کا احرام باندھا اور اثبات نفی پر مقدم ہے۔ ممکن ہے عبد اللہ بن عمر رضی اللہ عنہما کو اس کی خبر ہو لیکن انہوں نے نافع سے نہ بیان کیا ہو، اس حدیث سے یہ بھی ظاہر ہوا کہ کوئی شخص حالت کفر میں کوئی نیک کام کرنے کی نذر مانے تو اسلام لانے کے بعد وہ نذر پوری کرنی ہوگی۔ حنین کے قیدیوں کو بھی بلا معاوضہ آزاد کر دینا انسانیت پروری کے سلسلہ میں رسول کریم ﷺ کا وہ عظیم کارنامہ ہے جس پر امت مسلمہ ہمیشہ نازاں رہے گی۔

(۳۱۴۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، کہا ہم سے حسن بصری نے بیان کیا، کہا کہ مجھ سے عمرو بن تغلب رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے کچھ لوگوں کو دیا اور کچھ لوگوں کو نہیں دیا۔ غالباً جن لوگوں کو آپ ﷺ نے نہیں دیا تھا، ان کو ناکوار ہوا۔ تو آں حضرت رضی اللہ عنہ نے فرمایا: ”میں کچھ ایسے لوگوں کو دیتا ہوں کہ مجھے جن کے بگڑ جانے (اسلام سے پھر جانے) اور بے صبری کا ڈر ہے۔ اور کچھ لوگ ایسے ہیں جن پر میں بھروسہ کرتا ہوں، تو اللہ تعالیٰ نے ان کے دلوں میں بھلائی اور بے نیازی رکھی ہے“ (ان کو میں نہیں دیتا) عمرو بن تغلب رضی اللہ عنہ کہا کرتے تھے کہ رسول اللہ ﷺ نے میری نسبت یہ جو کلمہ فرمایا اگر اس کے بدلے سرخ اونٹ ملتے تو بھی میں اتنا خوش نہ ہوتا۔ ابو عاصم نے جریر سے بیان کیا کہ میں نے حسن بصری سے سنا، وہ بیان کرتے تھے کہ ہم سے عمرو بن تغلب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے پاس

۳۱۴۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنِي عَمْرُو بْنُ تَغْلِبٍ قَالَ: أَعْطَى رَسُولُ اللَّهِ ﷺ قَوْمًا وَمَنْعَ آخَرِينَ، فَكَانَتْهُمْ عَتَبُوا عَلَيْهِ فَقَالَ: ((إِنِّي أُعْطِي قَوْمًا أَخَافُ ظَلَعَهُمْ وَجَزَعَهُمْ، وَأَكْلُ قَوْمًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْخَيْرِ وَالْيَقْنَى، مِنْهُمْ عَمْرُو بْنُ تَغْلِبٍ)). فَقَالَ عَمْرُو بْنُ تَغْلِبٍ: مَا أُحِبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ جُمْرَ النَّعَمِ. وَرَادَ أَبُو عَاصِمٍ عَنْ جَرِيرٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِمَالٍ أَوْ بِسَبْيِ

فَقَسَمَهُ بِهَذَا. [راجع: ۹۲۳]

مال یا قیدی آئے تھے اور انہیں کو آپ نے تقسیم فرمایا تھا۔

تشریح: حدیث اور باب میں مطابقت یہ کہ نبی کریم ﷺ نے اموال غنیمت کو اپنی صواب دید کے مطابق تقسیم فرمایا، جس میں اہم ترین اسلامی مصالح شامل تھے، اعتراض کرنے والوں کو بھی آپ نے احسن طریق سے مطمئن فرمادیا۔ ثابت ہوا کہ ایسے مواقع پر خلیفہ اسلام کو کچھ خصوصی اختیارات دیئے گئے ہیں، مگر ان کا فرض ہے کہ کوئی ذاتی غرض فاسد رجحان میں شامل نہ ہو، محض رضائے الہی و رسول و سر بلندی اسلام مد نظر ہو، روایت میں مذکور حضرت عمرو بن تغلبہ رضی اللہ عنہ عہدی ہیں۔ قبیلہ عبد القیس سے ان کا تعلق ہے، مشہور انصاری صحابی ہیں۔ (رحمہم اللہ)

۳۱۴۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنِّي أُعْطِي قُرَيْشًا أَمَّا لَقَهُمْ، لِأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ)). [اطرافہ فی: ۳۱۴۷، ۳۵۲۸، ۳۷۷۸، ۳۷۹۳، ۴۳۳۱، ۴۳۳۲، ۴۳۳۳، ۴۳۳۴، ۶۷۶۲، ۷۴۴۱]

(۳۱۴۶) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”قریش کو میں ان کا دل ملانے کے لئے دیتا ہوں، کیونکہ ان کی جاہلیت (کفر) کا زمانہ ابھی تازہ گزرا ہے۔“ (ان کی دلجوئی کرنا ضروری ہے)۔

۳۱۴۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا الزُّهْرِيُّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ نَاسًا، مِنَ الْأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ ﷺ: جِئْنَا أَفَاءَ اللَّهِ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازٍ مَا أَفَاءَ اللَّهُ، فَطَفِقَ يُعْطِي رِجَالًا مِنْ قُرَيْشِ الْمِائَةِ مِنَ الْإِبِلِ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعْطِي قُرَيْشًا وَيَدْعُنَا، وَسَيُؤَفُّنَا تَقَطُّرُ مِنْ دِمَائِهِمْ قَالَ أَنَسٌ: فَحَدَّثَ رَسُولُ اللَّهِ ﷺ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الْأَنْصَارِ، فَجَمَعَهُمْ فِي قَبَةِ مِنْ أَدَمَ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَا كَانَ حَدِيثُ بَلْعَيْنِي عَنْكُمْ)). قَالَ لَهُ فَقَهَاؤُهُمْ: أَمَا دَوُّوا رَأْيَنَا يَا رَسُولَ اللَّهِ! فَلَمْ يَقُولُوا شَيْئًا، وَأَمَّا أَنَسٌ مِنَّا حَدِيثُهُ أَسَانُهُمْ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ يُعْطِي قُرَيْشًا وَيَتْرُكُ الْأَنْصَارَ، وَسَيُؤَفُّنَا

(۳۱۴۷) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، کہا ہم سے زہری نے بیان کیا، کہا کہ مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ جب اللہ تعالیٰ نے اپنے رسول ﷺ کو قبیلہ ہوازن کے اموال میں سے غنیمت دی اور آپ ﷺ قریش کے بعض آدمیوں کو (تالیف قلب کی غرض سے) سو سواوٹ دینے لگے تو بعض انصاری لوگوں نے کہا اللہ تعالیٰ رسول اللہ ﷺ کی بخشش کرے۔ آپ قریش کو تو دے رہے ہیں اور ہمیں چھوڑ دیا۔ حالانکہ ان کا خون ابھی تک ہماری تلواروں سے ٹپک رہا ہے۔ (قریش کے لوگوں کو حال ہی میں ہم نے مارا، ان کے شہر کو ہم نے فتح کیا) انس رضی اللہ عنہ نے بیان کیا کہ آنحضرت ﷺ کو جب یہ خبر پہنچی تو آپ ﷺ نے انصار کو بلایا اور انہیں چمڑے کے ایک ڈیرے میں جمع کیا، ان کے سوا کسی دوسرے صحابی کو آپ نے نہیں بلایا۔ جب سب انصاری لوگ جمع ہو گئے تو آنحضرت ﷺ بھی تشریف لائے اور دریافت فرمایا کہ ”آپ لوگوں کے بارے میں جو بات مجھے معلوم ہوئی وہ کہاں تک صحیح ہے؟“ انصار کے سمجھدار لوگوں نے عرض کیا، یا رسول اللہ! ہم میں جو عقل والے ہیں، وہ تو کوئی ایسی بات زبان پر نہیں لائے ہیں، ہاں چند نو عمر لڑکے ہیں، انہوں نے ہی یہ کہا ہے کہ اللہ رسول اللہ ﷺ کی بخشش کرے، آپ ﷺ قریش کو تو دے رہے ہیں اور ہم کو نہیں دیتے حالانکہ ہماری تلواروں سے ابھی تک ان کے

خون ٹپک رہے ہیں۔ اس پر رسول اللہ ﷺ نے فرمایا: ”میں بعض ایسے لوگوں کو دیتا ہوں جن کا کفر کا زمانہ ابھی گزرا ہے۔ (اور ان کو دے کر ان کا دل ملاتا ہوں) کیا تم اس پر خوش نہیں ہو کہ جب دوسرے لوگ مال و دولت لے کر واپس جا رہے ہوں گے، تو تم لوگ اپنے گھروں کو رسول اللہ ﷺ کو لے کر واپس جا رہے ہو گے۔ اللہ کی قسم! تمہارے ساتھ جو کچھ واپس جا رہا ہے وہ اس سے بہتر ہے جو دوسرے لوگ اپنے ساتھ واپس لے جائیں گے۔“ سب انصاریوں نے کہا بے شک یا رسول اللہ! ہم اس پر راضی اور خوش ہیں۔ پھر آنحضرت ﷺ نے ان سے فرمایا ”میرے بعد تم یہ دیکھو گے کہ تم پر دوسرے لوگوں کو مقدم کیا جائے گا، اس وقت تم صبر کرنا، (دن کا فساد نہ کرنا) یہاں تک کہ اللہ تعالیٰ سے جا ملو اور اس کے رسول سے حوض کوثر پر۔“ انس رضی اللہ عنہ نے بیان کیا، پھر ہم سے صبر نہ ہو سکا۔

تَقَطَّرُ مِنْ دِمَائِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنِّي أُعْطِي رَجُلًا حَدِيثَ عَهْدِهِمْ بِكُفْرٍ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَرْجِعُوا إِلَى رِجَالِكُمْ بِرَسُولِ اللَّهِ ﷺ، قَوْلَ اللَّهِ! مَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ)). قَالَ رَوَابِلَى: يَا رَسُولَ اللَّهِ! قَدْ رَضِينَا. فَقَالَ لَهُمْ: ((إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةَ شِدِيدَةٍ، فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ عَلَى الْحَوْضِ)). قَالَ أَنَسٌ: فَلَمْ نَصْبِرْ. [راجع: ۳۱۴۶]

تشوہج: یہ لوگ قریش کے سردار اور رؤسائے جو حال ہی میں مسلمان ہوئے تھے، آپ ﷺ نے ان کی دلجوئی کے لئے ان کو بہت سامان دیا۔ ان لوگوں کے نام یہ تھے۔ ابو سفیان، حکیم بن حزام، حارث بن حارث، حارث بن ہشام، اہل بن عمرو، حویطب بن عبد العزی، علاء بن حارث ثقفی، عیینہ بن حصین، صفوان بن امیہ، اقرع بن حابس، مالک بن عوف، ان حضرات کو رسول کریم ﷺ نے جو بھی کچھ دیا اور اس کا ذکر صرف تاریخ میں باقی رہ گیا، مگر انصار کو آپ نے اپنی ذات گرامی سے جو شرف بخشا وہ دینی دنیا تک کے لئے درخشاں دہاں ہے۔ جس شرف کی برکت سے مدینہ منورہ کو وہ خاص شرف حاصل ہے جو دنیا میں کسی بھی شہر کو نصیب نہیں۔

اموال ہوازن کے متعلق جو قیمت میں حاصل ہوا، صاحب ”لمعات“ لکھتے ہیں: ”ما افاء الله في هذا الابهام تفخيم وتكثير لما افاء فان الفية الحاصل منهم كان عظيما كثيرا مما لا يعد ولا يحصى وجاء في الروايات ستة آلاف من السبي واربعة وعشرون الفامن الابل واربعة آلاف اوقية من الفضة واكثر اربعين الف شاة..... الخ۔“ (حاشیہ بخاری کراتشی ج: ۱/ ص: ۴۴۵) یعنی اموال ہوازن اس قدر حاصل ہوا جس کا شمار کرنا بھی مشکل ہے۔ روایات میں قیدیوں کی تعداد چھ ہزار، اور جو میں ہزار اونٹ اور چار ہزار اوقیہ چاندی اور چالیس ہزار سے زیادہ بکریاں مذکور ہوئی ہیں۔

(۳۱۴۸) ہم سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے صالح بن کیسان نے، ان سے ابن شہاب نے بیان کیا کہ مجھے عمر بن محمد بن جبیر بن مطعم نے خبر دی کہ میرے باپ محمد بن جبیر نے کہا، اور انہیں جبیر بن مطعم رضی اللہ عنہ نے خبر دی کہ ہم رسول اللہ ﷺ کے ساتھ تھے۔ آپ کے ساتھ اور بھی صحابہ تھے۔ جنین کے جہاد سے واپسی ہو رہی تھی۔ راستے میں کچھ بدو آپ سے لپٹ گئے۔ (لوٹ کا مال) آپ سے مانگتے تھے۔ وہ

۳۱۴۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي سَالِحٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ، أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مُقْبِلًا مِنْ حُنَيْنٍ عَلِقَتْ بِرَسُولِ اللَّهِ ﷺ الْأَغْرَابُ

يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمَرَةٍ، فَخَطَفَتْ رِدَائَهُ، فَوَقَفَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: ((أَعْطُونِي رِدَائِي، فَلَئِنْ كَانَ عَدَدُ هَذِهِ الْعِضَاءِ نَعْمًا لِقَسَمَتِهِ بَيْنَكُمْ، ثُمَّ لَا تَجِدُونِي بَيْحِلًا وَلَا كَذُوبًا وَلَا جَبَانًا)).

آپ سے ایسا لپٹے کہ آپ کو ایک ببول کے درخت کی طرف دھکیل لے گئے۔ آپ کی چادر اس میں انک کر رہ گئی۔ اس وقت آپ ٹھہر گئے۔ آپ نے فرمایا: ”(بھائیو) میری چادر تو دوے دو۔ اگر میرے پاس ان کا نئے دار درختوں کی تعداد میں اونٹ ہوتے تو وہ بھی تم میں تقسیم کر دیتا۔ تم مجھے بخیل، جھوٹا اور بزدل ہرگز نہیں پاؤ گے۔“

[راجع: ۲۸۲۱]

تشریح: ترجمہ باب ہمیں سے لگتا ہے کہ امام کو اختیار ہے مال غنیمت جن لوگوں کو چاہے مصلحت کے مطابق تقسیم کر سکتا ہے۔ یعنی نے کہا: ”و مطابقہ للترجمة تستانس من قوله ((لقسمته بينكم))۔“

۳۱۴۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أُمْسِي مَعَ النَّبِيِّ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِي غَلِيظُ الْحَاشِيَةِ، فَأَذْرَكَ أَغْرَابِي فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ قَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُرِّبِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ، فَضَجَّكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. [طرفاه فی: ۵۸۰۹، ۶۰۸۸] [مسلم: ۲۴۲۹، ابن ماجہ: ۳۵۵۳]

(۳۱۴۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ جا رہا تھا۔ آپ نجران کی بنی ہوئی چوڑے حاشیہ والی ایک چادر اوڑھے ہوئے تھے۔ اتنے میں ایک دیہاتی نے آپ کو گھیر لیا، اور زور سے آپ کو کھینچا، میں نے آپ کے شانے کو دیکھا، اس پر چادر کے کونے کا نشان پڑ گیا۔ ایسا کھینچا۔ پھر کہنے لگا، اللہ کا مال جو آپ کے پاس ہے۔ اس میں سے کچھ مجھ کو دلائیے۔ آپ ﷺ نے اس کی طرف دیکھا اور ہنس دیئے۔ پھر آپ ﷺ نے اسے دینے کا حکم فرمایا۔

۳۱۵۰۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَثَرِ النَّبِيِّ ﷺ أَنَا فِي الْقِسْمَةِ، أُعْطِيَ الْأَفْرَعُ ابْنُ حَابِسٍ مِائَةً مِنَ الْإِبِلِ، وَأُعْطِيَ عَيْنَةُ مِثْلَ ذَلِكَ، وَأُعْطِيَ أَنَسُ مِنْ أَشْرَافِ الْعَرَبِ، وَأَثَرُهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ. قَالَ رَجُلٌ: وَاللَّهِ! إِنَّ هَذِهِ الْقِسْمَةَ مَا عُدِلَ فِيهَا، وَمَا أُرِيدُ بِهَا وَجْهَ اللَّهِ. فَقُلْتُ: وَاللَّهِ!

(۳۱۵۰) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابوداؤد نے کہ عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ حنین کی لڑائی کے بعد نبی کریم ﷺ نے (غنیمت کی) تقسیم میں بعض لوگوں کو زیادہ دیا۔ جیسے اقرع بن حابس رضی اللہ عنہ کو سو اونٹ دیئے، اتنے ہی اونٹ عیینہ بن حصین رضی اللہ عنہ کو دیئے اور کئی عرب کے اشراف لوگوں کو اسی طرح تقسیم میں زیادہ دیا۔ اس پر ایک شخص (معتب بن قیس منافق) نے کہا، کہ خدا کی قسم! اس تقسیم میں نہ تو عدل کو ملحوظ رکھا گیا ہے اور نہ اللہ کی خوشنودی کا خیال ہوا۔ میں نے کہا کہ واللہ! اس کی خبر میں رسول اللہ ﷺ کو ضرور دوں گا۔ چنانچہ میں آپ کی خدمت میں حاضر ہوا، اور آپ کو اس

لَا خَبَرَ النَّبِيِّ ﷺ. فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ: (فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبْرٌ). [اطرافہ فی: ۴۳۳۶، ۴۳۳۵، ۳۴۰۵، ۴۳۳۶، ۶۱۰۰، ۶۲۹۱، ۶۳۳۶] [مسلم: ۲۴۴۷]

کی خبر دی۔ آنحضرت ﷺ نے سن کر فرمایا ”اگر اللہ اور اس کا رسول (ﷺ) بھی عدل نہ کرے تو پھر کون عدل کرے گا۔ اللہ تعالیٰ موسیٰ علیہ السلام پر رحم فرمائے کہ ان کو لوگوں کے ہاتھ اس سے بھی زیادہ تکلیف پہنچی لیکن انہوں نے صبر کیا۔“

[۶۱۰۰، ۶۲۹۱، ۶۳۳۶] [مسلم: ۲۴۴۷]

تشریح: آپ نے اس مناقب کو سرا نہیں دلائی، کیونکہ وہ اپنے قول سے انکاری ہو گیا ہوگا یا صرف ایک شخص عبداللہ بن مسعود رضی اللہ عنہ کی گواہی تھی اور ایک کی گواہی پر جرم ثابت نہیں ہو سکتا، یا آپ ﷺ نے اس کا سرا دیا مصلحت نہ سمجھا ہو۔ ”قال القسطلانی لم ينقل انه عليه السلام عاقبه و في المقاصد قال قاضي عياض حكم الشرع ان من سب النبي ﷺ وكفر به لم يقتل ولكنه لم يقتل تأليفا لغيرهم ولتلا يشتهر في الناس انه عليه السلام يقتل اصحابه فينفروا“ یعنی نبی کریم ﷺ کو گالی دینے والا کافر ہو جاتا ہے۔ جس کی سزا شرعاً قتل ہے مگر آپ نے مصلحتاً اس کو نہیں مارا۔

۳۱۵۱۔ حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: كُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِي، وَهِيَ مِنِّي عَلَى ثُلُثِي فَرَسَخٍ. وَقَالَ أَبُو حَضْرَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَ الزُّبَيْرَ أَرْضًا مِنْ أَمْوَالِ بَنِي النَّضِيرِ. [طرفہ فی: ۵۲۲۴]

(۳۱۵۱) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا کہ مجھے میرے والد نے خبر دی، ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے زبیر رضی اللہ عنہ کو جو زمین عنایت فرمائی تھی، میں اس میں سے گھٹلیاں (سوکھی کھجوریں) اپنے سر پر لایا کرتی تھی۔ وہ جگہ میرے گھر سے دو میل فرسخ کی دور تھائی پر تھی۔ ابوہریرہ نے ہشام سے بیان کیا اور انہوں نے اپنے باپ سے (مرسل) بیان کیا کہ نبی کریم ﷺ نے زبیر رضی اللہ عنہ کو بنی نضیر کی آراضی میں سے ایک زمین قطعہ کے طور پر دی تھی۔

[مسلم: ۲۶۹۲]

تشریح: حافظ نے کہا میں نے اس تعلیق کو موصولاً نہیں پایا، اس کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ ابوہریرہ نے ابواسامہ کے خلاف اس حدیث کو مرسل روایت کیا ہے نہ کہ موصولاً۔ نبی کریم ﷺ نے حضرت زبیر رضی اللہ عنہ کو کچھ جاگیر عنایت فرمائی، اسی سے باب کا مطلب نکلا کہ امام غس وغیرہ میں سے حسب مصلحت تقسیم کرنے کا مختار ہے۔

۳۱۵۲۔ حَدَّثَنَا أَحْمَدُ بْنُ الْفَقْدَامِ، حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ، أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ، أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ

(۳۱۵۲) ہم سے احمد بن مقدم نے بیان کیا، کہا ہم سے فضیل بن سلیمان نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا کہ مجھے نافع نے خبر دی، انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ عمر نے یہود و نصاریٰ کو سر زمین حجاز سے نکال کر دوسری جگہ بسادیا تھا۔ رسول اللہ ﷺ نے جب خیبر فتح کیا تو آپ کا بھی

ظَهَرَ عَلَى أَهْلِ خَيْبَرَ أَرَادَ أَنْ يُخْرِجَ الْيَهُودَ مِنْهَا، وَكَانَتْ الْأَرْضُ لَهَا ظَهَرَ عَلَيْهَا لِلْيَهُودِ وَلِلرَّسُولِ وَلِلْمُسْلِمِينَ، فَسَأَلَ الْيَهُودُ رَسُولَ اللَّهِ ﷺ أَنْ يَتْرَكَهُمْ عَلَى أَنْ يَكْفُوا الْعَمَلَ، وَلَهُمْ يَصْفُ الشَّرَّ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((نُفِرْكُمْ عَلَى ذَلِكَ مَا شِئْنَا)). فَأَقْرَؤُوا حَتَّى أَجْلَاهُمْ عَمْرُ فِي إِمَارَتِهِ إِلَى تَيْمَاءَ وَأَرْيَحَاءَ. [راجع ۲۲۸۵]

پائی۔ تو اس وقت وہاں کی کچھ زمین یہودیوں کے قبضے میں ہی تھی۔ اور اکثر زمین پیغمبر ﷺ اور مسلمانوں کے قبضے میں تھی۔ لیکن پھر یہودیوں نے آنحضرت ﷺ سے درخواست کی، آپ زمین انہیں کے پاس رہنے دیں۔ وہ (کھیتوں اور باغوں میں) کام کیا کریں گے۔ اور آدمی پیداوار لیں گے۔ رسول اللہ ﷺ نے فرمایا ”اچھا جب تک ہم چاہیں گے اس وقت تک کے لئے تمہیں اس شرط پر یہاں رہنے دیں گے۔“ چنانچہ یہ لوگ وہیں رہے اور پھر عمر رضی اللہ عنہ نے انہیں اپنے دور خلافت میں (مسلمانوں کے خلاف ان کے فتنوں اور سازشوں کی وجہ سے یہود خیر کو) تیماء یا ریحاء کی طرف نکال دیا تھا۔

تشریح: حافظ صاحب فرماتے ہیں: ”والمراد بقوله ((لما ظهر عليها)) ای لما ظهر علی فتح اکثرها قبل ان يسأله اليهود وان يصالحوه فكانت لليهود فلما صالحهم علی ان يسلموا له الارض كانت الارض لله ولرسوله وقال ابن المنير احادیث الباب مطابقة للترجمة الا هذا الاخير فليس فيه للعطاء ذكر ولكن فيه ذكر جهات مطابقة للترجمة قد علم من مكان اخر انها كانت جهات عطاء فهذا الطريق تدخل تحت الترجمة والله اعلم۔“ (فتح الباری جلد ۶ صفحہ ۳۱۳) یعنی مراد یہ ہے کہ ارض خیر کو فتح کرنے کے بعد یہود سے معاہدہ ہو گیا تھا۔ پہلے وہ سب زمینیں ان ہی کی تھیں۔ بعد میں غلبہ اسلام کے بعد وہ اللہ اور اس کے رسول ﷺ کی ہو گئی تھیں۔ اس میں ایک طرح سے ان زمینوں کو بطور بخشش دینا بھی مقصود ہے۔ ترجمہ الباب سے اسی میں مطابقت ہے۔ اس حدیث سے معاملات کے بہت سے مسائل نکلے ہیں جن کو امام بخاری رحمہ اللہ نے جگہ جگہ بیان فرمایا ہے۔

بَابُ مَا يُصِيبُ مِنَ الطَّعَامِ فِي أَرْضِ الْحَرْبِ

باب: اگر کھانے والی چیزیں کافروں کی زمین میں ہاتھ آ جائیں

تشریح: ”الجمهور علی جواز احد الغانمين من القوت وما يصلح به وكل طعام يعتاد اكله عموماً وكذلك علف الدواب سواء كان قبل القسمة او بعدها باذن الإمام وبغير اذنه۔“ (فتح الباری جلد ۶ صفحہ ۴۱۳) یعنی جمہور کا یہی فتویٰ ہے کہ کھانے پینے کی چیزوں کو غنیمت پانے والے قبل از تقسیم لے اور کھا سکتے ہیں۔ اسی طرح چارہ ہے، اسے بھی اپنے جانوروں کو اسی طرح کھلا سکتے ہیں۔

۳۱۵۳۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ قَالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ، فَرَمَى إِنْسَانٌ بِجَرَابٍ فِيهِ شَحْمٌ، فَتَزَوْتُ لِأَخْذِهِ، فَالْتَفَتَ فَإِذَا النَّبِيُّ ﷺ فَاسْتَحْيَيْتُ مِنْهُ. [طرفاه فی: ۴۳۱۴، ۵۵۰۸] [مسلم: ۴۶۰۵، ۴۶۰۶، ابوداؤد: ۲۷۰۲، نسائی: ۴۴۴۷]

(۳۱۵۳) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حمید بن ہلال نے اور ان سے عبد اللہ بن مغفل رضی اللہ عنہ نے بیان کیا کہ ہم خیبر کے محل کا محاصرہ کئے ہوئے تھے۔ کسی شخص نے ایک مکی (چڑے کا برتن) پھینکی جس میں چربی بھری ہوئی تھی۔ میں اسے لینے کے لئے لپکا، لیکن مڑ کر جو دیکھا تو پاس ہی نبی کریم ﷺ موجود تھے۔ میں شرم سے پانی پانی ہو گیا۔

تشریح: ہمیں سے ترجمہ باب نکلا کیونکہ نبی کریم ﷺ نے ان کو منع نہیں فرمایا۔

۳۱۵۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نَصِيبُ فِي مَغَازِينَا الْعَسَلِ وَالْعِنَبَ فَتَأْكُلُهُ وَلَا تَرْفَعُهُ۔
(۳۱۵۴) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے، ان سے ایوب نے، ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ (نبی کریم ﷺ کے زمانے میں) غزوؤں میں ہمیں شہداء اور انکسور ملتا تھا ہم اسے اسی وقت کھا لیتے۔ (تقسیم کے لئے اٹھانہ رکھتے)۔

تشریح: اس حدیث سے یہ نکلا کہ کھانے پینے کی جو چیزیں رکھنے سے خراب ہوتی ہیں تقسیم سے پہلے ان کے استعمال میں کوئی حرج نہیں۔ جیسے ترکاریاں میوے وغیرہ۔

۳۱۵۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: أَصَابَتْنَا مَجَاعَةٌ لِيَالِي خَيْبَرَ، فَلَمَّا كَانَ يَوْمَ خَيْبَرَ وَقَعْنَا فِي الْحُمْرِ الْأَهْلِيَّةِ، فَانْتَحَرْنَاهَا فَلَمَّا غَلَّتِ الْقُدُورُ، نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَكْفَيْتُوا الْقُدُورَ، وَلَا تَنْطَعَمُوا مِنْ لُحُومِ الْحُمْرِ شَيْنًا. قَالَ عَبْدُ اللَّهِ: فَقُلْنَا إِنَّمَا نَهَى النَّبِيُّ ﷺ لِأَنَّهَا لَمْ تُخَمَّسْ. قَالَ: وَقَالَ آخَرُونَ: حَرَّمَهَا الْبَيْتَةُ. وَسَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: حَرَّمَهَا الْبَيْتَةُ. [طرفة في: ۴۲۲۰] [مسلم: ۵۰۱۰، ۵۰۱۱] نسائی: ۴۳۵۰؛ ابن ماجہ: ۳۱۹۲]

(۳۱۵۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، ان سے شیبانی نے بیان کیا، کہا میں نے ابن ابی اوفی رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ جنگ خیبر کے موقع پر فاقوں پر فاقے ہونے لگے۔ آخر جس دن خیبر فتح ہوا تو (مال غنیمت میں) گھریلو گدھے بھی ہمیں ملے۔ چنانچہ انہیں ذبح کر کے (پکانا شروع کر دیا گیا) جب ہانڈیوں میں جوش آنے لگے تو رسول اللہ ﷺ کے منادی نے اعلان کیا کہ ہانڈیوں کو الٹ دو اور گھریلو گدھے کے گوشت میں سے کچھ نہ کھاؤ۔ عبد اللہ بن اوفی رضی اللہ عنہ نے بیان کیا کہ بعض لوگوں نے اس پر کہا کہ غالباً نبی اکرم ﷺ نے اس لئے روک دیا ہے کہ ابھی تک اس میں سے خس نہیں نکالا گیا تھا۔ لیکن بعض دوسرے صحابہ نے کہا کہ آنحضرت ﷺ نے گدھے کا گوشت قطعی طور پر حرام قرار دیا ہے۔ (شیبانی نے بیان کیا کہ) میں نے سعید بن جبیر رضی اللہ عنہ سے پوچھا تو انہوں نے کہا کہ آنحضرت ﷺ نے اسے قطعی طور پر حرام کر دیا تھا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[كِتَابُ الْجَزِيَةِ وَالْمُوَادَعَةِ]

جزیہ اور جنگ بندی کا بیان

بَابُ الْجَزِيَةِ وَالْمُوَادَعَةِ مَعَ
أَهْلِ الْحَرْبِ

باب: جزیہ کا اور کافروں سے ایک مدت تک
لڑائی نہ کرنے کا بیان

اور اللہ تعالیٰ کا ارشاد کہ ”ان لوگوں سے جنگ کرو جو اللہ پر ایمان نہیں لائے اور نہ آخرت کے دن پر اور نہ ان چیزوں کو وہ حرام مانتے ہیں جنہیں اللہ اور اس کے رسول ﷺ نے حرام قرار دیا ہے اور نہ دین حق کو انہوں نے قبول کیا (بلکہ الٹے وہ لوگ تم ہی کو مٹانے اور اسلام کو ختم کرنے کے لئے جنگ پر آمادہ ہوں گے)۔ ان لوگوں سے جنہیں کتاب دی گئی تھی (مثلاً یہود و نصاریٰ) یہاں تک (مدافعت کرو) کہ وہ تمہارے غلبہ کی وجہ سے جزیہ دینا قبول کر لیں اور وہ تمہارے مقابلہ پر دب گئے ہوں۔“ (صاغرون کے معنی) اذلاء کے ہیں۔ مَسْكَنَةُ یہ مسکین کا مصدر ہے۔ اَسْكَنُ من فلان یعنی میں اس سے زیادہ ضرورت والا ہوں اور اس کو مسکون حاصل نہیں اور ان احادیث کا ذکر جن میں یہود، نصاریٰ، مجوس، اور اہل عجم سے جزیہ لینے کا بیان ہوا ہے۔ ابن عیینہ نے کہا، ان سے ابن ابی شجہ نے کہا کہ میں نے مجاہد سے پوچھا، اس کی کیا وجہ ہے کہ شام کے اہل کتاب پر چار دینار (جزیہ) ہے اور یمن کے اہل کتاب پر صرف ایک دینار! تو انہوں نے کہا کہ شام کے کافر زیادہ مالدار ہیں۔

وَقَوْلِ اللَّهِ تَعَالَى: ﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾ (التوبة: ۲۹) [يَعْنِي إِذْلَاءَ وَالْمَسْكَنَةَ مَصْدَرُ الْمُسْكِينِ اَسْكَنُ مِنْ فَلَانٍ: أَخْوَجُ مِنْهُ وَلَمْ يَذْهَبْ إِلَى السُّكُونِ وَمَا جَاءَ فِي أَخْذِ الْجَزِيَةِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالْعَجَمِ. وَقَالَ ابْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ قُلْتُ لِمَجَاهِدٍ: مَا شَأْنُ أَهْلِ الشَّامِ، عَلَيْهِمْ أَرْبَعَةُ دَنَانِيرَ وَأَهْلُ الْيَمَنِ عَلَيْهِمْ دِينَارٌ؟ قَالَ: جُعِلَ ذَلِكَ مِنْ قَبْلِ الْيَسَارِ.]

تشریح: اس کو عبدالرزاق نے وصل کیا ہے۔ معلوم ہوا کہ جزیہ کی کمی بیشی کے لئے امام کو اختیار ہے۔ جزیہ کے نام سے حقیری رقم غیر مسلم رعایا پر اسلامی حکومت کی طرف سے ایک حفاظتی ٹیکس ہے جس کی ادائیگی ان غیر مسلموں کی وفاداری کا نشان ہے اور اسلامی حکومت پر ذمہ داری ہے کہ ان کے مال و جان و مذہب کی پورے طور پر حفاظت کی جائے گی۔ اگر اسلامی حکومت اس بارے میں ناکام رہ جائے تو اسے جزیہ لینے کا کوئی حق نہ ہوگا۔
كما لا يخفى۔

لفظ اذلاء سے آگے بعض نسخوں میں یہ عبارت زائد ہے: والمسكنة مصدر المسكين اسكن من فلان احوج منه ولم يذهب

الى السكون۔

۳۱۵۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَمْرًا، قَالَ: كُنْتُ جَالِسًا مَعَ جَابِرِ بْنِ زَيْدٍ وَعَمْرِو بْنِ أَوْسٍ، فَحَدَّثَهُمَا بِجَالَةٍ، سَنَةِ سَبْعِينَ عَامٍ حَجَّ مُضْعَبُ بْنُ الزُّبَيْرِ بِأَهْلِ الْبَصْرَةِ عِنْدَ دَرَجٍ زَمَزَمَ قَالَ: كُنْتُ كَاتِبًا لِحِزْرِ بْنِ مُعَاوِيَةَ عَمِّ الْأَخْنَفِ، فَأَتَانَا كِتَابُ عَمْرِو بْنِ الْخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةِ: فَرَفُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ. وَلَمْ يَكُنْ عَمْرٌ أَخَذَ الْجَزِيَّةَ مِنَ الْمَجُوسِ: [ابوداود: ۳۰۴۳، ترمذی: ۱۵۸۷، ۱۵۸۶]

۳۱۵۷۔ حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنَ مَجُوسٍ هَجَرَ. [راجع: ۳۱۵۶]

۳۱۵۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ، أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرًا وَابْنَ عَوْفٍ الْأَنْصَارِيِّ وَهُوَ حَلِيفُ ابْنِ عَامِرِ بْنِ لُؤْيٍ وَكَانَ شَهِيدًا بِذَلِكَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ

۳۱۵۷۔ لیکن عبدالرحمن بن عوف رضی اللہ عنہ نے گواہی دی کہ رسول اللہ ﷺ نے ہجر کے پارسیوں سے جزیہ لیا تھا (تو وہ بھی لینے لگے تھے)۔

۳۱۵۸۔ ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم کو شعب نے خبر دی، انہیں زہری نے کہا کہ مجھ سے عروہ بن زبیر نے بیان کیا، ان سے مسور بن مخرمہ رضی اللہ عنہ نے اور انہیں عمرو بن عوف رضی اللہ عنہ نے خبر دی۔ وہ بنی عامر بن لوی کے حلیف تھے اور جنگ بدر میں شریک تھے۔ انہوں نے ان کو خبر دی کہ رسول اللہ ﷺ نے ابوعبیدہ بن جراح رضی اللہ عنہ کو بحرین جزیہ وصول کرنے کے لئے بھیجا تھا۔ آنحضرت ﷺ نے بحرین کے لوگوں سے صلح کی تھی اور ان پر علاء بن حضری رضی اللہ عنہ کو حاکم بنایا تھا۔ جب ابوعبیدہ رضی اللہ عنہ بحرین کا مال لے کر آئے تو انصار کو معلوم ہو گیا کہ

ابوعبیدہ رضی اللہ عنہ آگئے ہیں۔ چنانچہ فجر کی نماز سب لوگوں نے نبی کریم ﷺ کے ساتھ پڑھی۔ جب نبی ﷺ نماز پڑھا چکے تو لوگ آپ ﷺ کے سامنے آئے۔ رسول اللہ ﷺ انہیں دیکھ کر مسکرائے اور فرمایا: ”میرا خیال ہے کہ تم نے سن لیا ہے کہ ابوعبیدہ کچھ لے کر آئے ہیں؟“ انصار رضی اللہ عنہم نے عرض کیا جی ہاں، یا رسول اللہ! آنحضرت ﷺ نے فرمایا ”تمہیں خوش خبری ہو، اور اس چیز کے لئے تم پر امید رہو۔ جس سے تمہیں خوشی ہوگی، لیکن اللہ کی قسم! میں تمہارے بارے میں محتاجی اور فقر سے نہیں ڈرتا۔ مجھے اگر خوف ہے تو اس بات کا کچھ دنیا کے دروازے تم پر اس طرح کھول دیئے جائیں گے جیسے تم سے پہلے لوگوں پر کھول دیئے گئے تھے، تو ایسا نہ ہو کہ تم بھی ان کی طرح ایک دوسرے سے جلنے لگو اور یہ جلنا تم کو بھی اسی طرح تباہ کر دے جیسا کہ پہلے لوگوں کو کیا تھا۔“

وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَتْ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا صَلَّى بِهِمُ الْقَجَرُ انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَوْهُمْ وَقَالَ: ((أَظَنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ)). قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ! قَالَ: ((فَابْشِرُوا وَأَمْلُوا مَا يُسْرُكُكُمْ، قَوْلَ اللَّهِ لَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَعُوا عَلَيْكُمُ الدُّنْيَا كَمَا بَسَطْتُ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ)). [طرفاء فی:

۴۰۱۵، ۶۴۲۵] [مسلم: ۷۴۲۵، ترمذی:

۲۴۶۲، ابن ماجہ: ۳۹۹۷]

تشریح: سبحان اللہ! کیا عمدہ نصیحت فرمائی، مسلمانوں کو۔ جتنی دولتیں اور ریاستیں تباہ ہوئیں وہ اسی آپس کے رشک اور حسد اور نا اتفاقی کی وجہ سے ہوئیں آج بھی عرب ممالک کو دیکھا جاسکتا ہے کہ یہودی ان کی چھاتیوں پر سوار ہیں اور وہ آپس میں لڑا کر کمزور ہو رہے ہیں۔

۳۱۵۹۔ حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيِّ، حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ، حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللَّهِ الثَّقَفِيُّ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمَزْنِيُّ، وَزِيَادُ بْنُ جُبَيْرٍ، عَنْ جُبَيْرِ بْنِ حَبِةَ قَالَ: بَعَثَ عُمَرُ النَّاسَ فِي أَفْنَاءِ الْأَمْصَارِ يُقَاتِلُونَ الْمُشْرِكِينَ، فَاسْلَمَ الْهَرْمُزَانُ فَقَالَ: إِنِّي مُسْتَشِيرُكَ فِي مَغَارِي هَذِهِ. قَالَ: نَعَمْ، مَثَلُهَا وَمَثَلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ مَثَلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ

(۳۱۵۹) ہم سے فضل بن یعقوب نے بیان کیا، کہا ہم سے عبد اللہ بن جعفر الرقی نے، کہا ہم سے معتمر بن سلیمان نے، کہا ہم سے سعید بن عبید اللہ الثقفی نے بیان کیا، ان سے بکر بن عبد اللہ مزنی اور زیاد بن جبیر نے بیان کیا اور ان سے جبیر بن حبہ نے بیان کیا کہ کفار سے جنگ کے لئے عمر رضی اللہ عنہ نے فوجوں کو (فارسی کے) بڑے بڑے شہروں کی طرف بھیجا تھا۔ (جب لشکر قادسیہ پہنچا اور لڑائی کا نتیجہ مسلمانوں کے حق میں نکلا) تو ہرمزان (شوتر کا حاکم) اسلام لے آیا۔ عمر رضی اللہ عنہ نے اس سے فرمایا کہ میں تم سے ان (ممالک فارس وغیرہ) پر فوج بھیجنے کے سلسلے میں مشورہ چاہتا ہوں (کہ پہلے ان تین مقاموں فارس، اصفہان اور اذربائیجان میں کہاں سے لڑائی شروع کی جائے) اس نے کہا جی ہاں! اس ملک کی مثال اور اس میں رہنے

والے اسلام دشمن باشندوں کی مثال ایک پرندے جیسی ہے جس کا سر ہے، اور دو بازو ہیں۔ اگر اس کا ایک بازو توڑ دیا جائے تو وہ اپنے دونوں پاؤں پر ایک بازو اور ایک سر کے ساتھ کھڑا رہ سکتا ہے۔ اگر دوسرا بازو بھی توڑ دیا جائے تو دونوں پاؤں اور سر کے ساتھ کھڑا رہ سکتا ہے۔ اگر سر توڑ دیا جائے تو دونوں پاؤں دونوں بازو اور سر سب بے کار جاتا ہے۔ پس سر تو کسریٰ ہے، تو ایک بازو، قیصر ہے اور دوسرا فارس! اس لئے آپ مسلمانوں کو حکم دے دیں کہ پہلے وہ کسریٰ پر حملہ کریں۔ اور بکر بن عبداللہ اور زیاد بن جبیر دونوں نے جبیر بن جہ سے بیان کیا کہ ہمیں حضرت عمر رضی اللہ عنہ نے (جہاد کے لئے) بلایا اور نعمان بن مقرن رضی اللہ عنہ کو ہمارا امیر مقرر کیا۔ جب ہم دشمن کی سر زمین (نہاوند) کے قریب پہنچے تو کسریٰ کا ایک افسر چالیس ہزار کا لشکر ساتھ لئے ہوئے ہمارے مقابلہ کے لئے بڑھا۔ پھر ایک ترجمان نے آکر کہا کہ تم میں سے کوئی ایک شخص (معاملات پر) گفتگو کرے، مغیرہ بن شعبہ رضی اللہ عنہ نے (مسلمانوں کی نمائندگی کی اور) فرمایا کہ جو تمہارے مطالبات ہوں، انہیں بیان کرو۔ اس نے پوچھا آخر تم لوگ ہو کون؟ مغیرہ رضی اللہ عنہ نے کہا کہ ہم عرب کے رہنے والے ہیں، ہم انتہائی بد بختیوں اور مصیبتوں میں مبتلا تھے۔ بھوک کی شدت میں ہم چمڑے، اور گٹھلیاں چوسا کرتے تھے۔ اون اور بال ہماری پوشاک تھی اور پتھروں اور درختوں کی ہم عبادت کیا کرتے تھے۔ ہماری مصیبتیں اسی طرح قائم تھیں کہ آسمان اور زمین کے رب نے۔ ہماری طرف ہماری ہی طرح (کے انسانی عادات و خصائص رکھنے والا) ایک نبی بھیجا۔ ہم اس کے باپ اور ماں کو جانتے ہیں۔ اللہ کے رسول ﷺ نے ہمیں حکم دیا کہ ہم تم سے اس وقت تک جنگ کرتے رہیں۔ جب تک صرف اللہ اکیلے کی عبادت نہ کرنے لگو۔ یا پھر اسلام نہ قبول کرنے کی صورت میں جزیرہ دینا قبول کر لو اور ہمارے نبی کریم ﷺ نے ہمیں اپنے رب کا یہ پیغام بھی پہنچایا ہے کہ (اسلام کے لئے لڑتے ہوئے) جہاد میں ہمارا جو آدمی بھی قتل کیا جائے گا وہ ایسی جنت میں جائے گا، جو اس نے کبھی نہیں دیکھی اور جو لوگ ہم میں سے زندہ باقی رہ جائیں گے وہ (فتح حاصل کر کے) تم پر حاکم بن سکیں گے۔ (مغیرہ رضی اللہ عنہ

وَلَهُ رِجْلَانِ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتْ الرِّجْلَانِ بِجَنَاحِ وَالرَّأْسِ، وَإِنْ كُسِرَ الْجَنَاحُ الْآخَرُ نَهَضَتْ الرِّجْلَانِ وَالرَّأْسُ، وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ الرِّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِسْرَى، وَالْجَنَاحُ قِصْرٌ، وَالْجَنَاحُ الْآخَرُ فَارِسٌ، فَمَرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى كِسْرَى. وَقَالَ بَكْرٌ وَزِيَادٌ جَمِيعًا عَنْ جُبَيْرِ بْنِ حَيَّةٍ: قَالَ: فَتَدْبَنَّا عَمْرُ وَاسْتَعْمَلْ عَلَيْنَا النُّعْمَانَ بْنَ مَقْرِنٍ، حَتَّى إِذَا كُنَّا بِأَرْضِ الْعَدُوِّ، وَخَرَجَ عَلَيْنَا عَامِلٌ كِسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تُرْجَمَانٌ لَهُ فَقَالَ: لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ. فَقَالَ الْمَغِيرَةُ: سَلْ عَمَّ شِئْتَ. قَالَ: مَا أَنْتُمْ؟ فَقَالَ: نَحْنُ نَاسٌ مِنَ الْعَرَبِ كُنَّا فِي شِقَاءٍ شَدِيدٍ وَبَلَاءٍ شَدِيدٍ، نَمَصُّ الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ الْوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضَيْنِ إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا، نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيُّنَا رَسُولُ رَبِّنَا ﷺ أَنْ نَقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ وَخَلْدَهُ أَوْ تُوَدُّوا الْجَزِيَّةَ، وَأَخْبَرَنَا نَبِيُّنَا ﷺ عَنْ رَسُولِهِ رَبِّنَا أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ لَمْ يَرِ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقَابَكُمْ. [طرفہ فی:

نے یہ گفتگو تمام کر کے نعمان رضی اللہ عنہ سے کہا کہ لڑائی شروع کرو)

۳۱۶۰۔ فَقَالَ النُّعْمَانُ: رُبَّمَا أَشْهَدَكَ اللَّهَ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ يَنْدَمْكَ وَلَمْ يُخْزِكَ، وَلَكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ اللَّهِ ﷺ كَانَ إِذَا لَمْ يُقَاتِلْ فِيهِ أَوَّلُ النَّهَارِ انتظر حتى تهب الأرواح وتختصر الصلوات.

(۳۱۶۰) نعمان رضی اللہ عنہ نے کہا تم کو تو اللہ پاک ایسی کئی لڑائیوں میں نبی کریم ﷺ کے ساتھ شریک رکھ چکا ہے۔ اور اس نے (لڑائی میں دیر کرنے پر) تم کو نہ شرمندہ کیا نہ ذلیل کیا اور میں تو رسول اللہ ﷺ کے ساتھ لڑائی میں موجود تھا۔ آپ کا قاعدہ تھا اگر صبح سویرے لڑائی شروع نہ کرتے اور دن چڑھ جاتا تو اس وقت تک ٹھہرے رہتے کہ سورج ڈھل جائے، ہوا میں چلنے لگیں، نمازوں کا وقت آن پہنچے۔

[راجع: ۳۱۵۹]

تشریح: ہوا یہ کہ لشکر اسلام حضرت عمر رضی اللہ عنہ کی خلافت میں ایران کی طرف چلا۔ جب قادیسیہ میں پہنچا تو یزدگرد بادشاہ ایران نے ایک فوج گراں اس کے مقابلے کے لئے روانہ کی۔ ۱۳ھ میں یہ جنگ واقع ہوئی، جس میں مسلمانوں کو کافی نقصان پہنچا، طحیہ اسدی اور عمرو بن معدیکرب اور ضرار بن خطاب رضی اللہ عنہ جیسے اسلامی بہادر شہید ہو گئے۔ بعد میں اللہ پاک نے کافروں پر ایک تیز آندہ بھیجی۔ ان کے ذیرے خیمے سب اکٹڑ گئے، ادھر سے مسلمانوں نے حملہ کیا، وہ بھاگے، ان کا نامی گرامی پہلوان رستم ثانی مارا گیا اور مسلمانی فوج تعاقب کرتی ہوئی مدائن پہنچی، وہاں کاربیں ہرمزان محصور ہو گیا، آخر اس نے امان چاہی اور خوشی سے مسلمان ہو گیا۔

ابوموسیٰ اشعری رضی اللہ عنہ جو فوج کے سردار تھے، انہوں نے ان کو حضرت عمر رضی اللہ عنہ کے پاس بھیج دیا۔ حضرت عمر رضی اللہ عنہ نے اس کی عزت افزائی فرمائی، اسے عظیم اور صاحب تدبیر پاکر اس کو شیر خاص بنایا، چنانچہ ہرمزان نے کسریٰ کے بارے میں صحیح مشورہ دیا۔ ہر چند وہ روم کا بادشاہ تھا مگر اس زمانے میں کسریٰ کا مرتبہ سب بادشاہوں سے زیادہ تھا، اس کا تباہ ہونا ایران اور روم دونوں کے زوال کا سبب بنا، کسریٰ کی فوج کا سردار ذوالجناہین نامی سردار تھا، جو فوج سے گڑا اور اس کا پیٹ پھٹ گیا۔ سخت جنگ کے بعد کافروں کو ہزیمت ہوئی، مزید تفصیل آگے آئے گی۔

بَابُ: إِذَا وَاذَعَ الْإِمَامُ مَلِكَ الْقَرْيَةِ هَلْ يَكُونُ ذَلِكَ لِيَقِيَّتِهِمْ؟

باب: اگر بستی کے حاکم سے صلح ہو جائے تو بستی والوں سے بھی صلح سمجھی جائے گی

۳۱۶۱۔ حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ، وَأَهْدَى مَلِكَ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةَ بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُمْ بِسَحْرِهِمْ. [راجع: ۱۴۸۱]

(۳۱۶۱) ہم سے سہل بن بکار نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے عمرو بن یحییٰ نے، ان سے عباس ساعدی نے اور ان سے ابو حمید ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ کے ساتھ ہم غزوہ تبوک میں شریک تھے۔ ایلہ کے حاکم (یوحنا بن روبہ) نے نبی ﷺ کو ایک سفید خچر بھیجا اور آپ نے اسے ایک چادر بطور خلعت کے اور ایک تحریر کے ذریعہ اس کے ملک پر اسے ہی حاکم باقی رکھا۔

تشریح: یہ روایت ابن اسحاق میں یوں ہے کہ جب آپ ﷺ تبوک کو جا رہے تھے، تو یوحنا بن روبہ ایلہ کا حاکم آپ کی خدمت میں آیا۔ اس نے جزیرہ دینا قبول کر لیا، اور آپ نے اس سے صلح کر کے سند امان لکھ کر دے دی، اس سے ترجمہ باب یوں نکلا کہ آپ نے یوحنا سے صلح کی تو سارے ایلہ والے اس صلح میں آ گئے۔

باب: رسول اللہ ﷺ نے جن کافروں کو امان دی (اپنے ذمہ میں لیا) ان کے امان کو قائم رکھنے کی وصیت کرنا اور ذمہ کے معنی عہد اور آل کے معنی قرابت کے ہیں

بَابُ الْوَصَاةِ بِأَهْلِ ذِمَّةِ رَسُولِ اللَّهِ ﷺ وَالذِّمَّةُ الْعَهْدُ وَالْإِلُّ الْقَرَابَةُ

تشریح: ذمہ کہتے ہیں عہد اور اقرار کو، اور "ال" کا لفظ جو قرآن میں آیا ہے اس کے معنی رشتہ داری کے ہیں۔

۳۱۶۲۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ جُوَيْرِيَةَ بِنَ قُدَامَةَ التَّمِيمِيَّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ قُلْنَا: أَوْصِنَا يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: أَوْصِيكُمْ بِذِمَّةِ اللَّهِ، فَإِنَّهُ ذِمَّةٌ نَبِيُّكُمْ، وَرِزْقُ عِيَالِكُمْ. [راجع: ۱۳۹۲]

(۳۱۶۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے ابو جمرہ نے بیان کیا، کہا کہ میں نے جویریہ بن قدامہ تمیمی سے سنا، انہوں نے بیان کیا کہ میں نے عمر بن خطاب رضی اللہ عنہ سے سنا تھا، (جب وہ ڈھکی ہوئے) آپ سے ہم نے عرض کیا تھا کہ ہمیں کوئی وصیت کیجئے! تو آپ نے فرمایا کہ میں تمہیں اللہ تعالیٰ کے عہد کی (جو تم نے ذمیوں سے کیا ہے) وصیت کرتا ہوں (کہ اس کی حفاظت میں کوتاہی نہ کرنا) کیونکہ وہ تمہارے نبی کا ذمہ ہے اور تمہارے گھر والوں کی روزی ہے (کہ جزیہ کے روپیہ سے تمہارے بال بچوں کی گزران ہوتی ہے)۔

تشریح: امیر المؤمنین حضرت عمر فاروق رضی اللہ عنہ کی یہ وہ عالی شان وصیت ہے جس پر اسلام ہمیشہ نازاں رہے گا۔ اس سے ظاہر ہے کہ اسلامی جہاد کا منشا غیر مسلم اقوام کو مٹانا یا ستانا ہرگز نہیں ہے۔ پھر بھی کچھ متعصب لوگوں نے جہاد کے سلسلہ میں اسلام کو بد فہم ملامت بنایا ہے جن کے جواب میں خطیب الاسلام حضرت مولانا عبدالرؤف صاحب جعندہ انگری ناظم جامعہ سراج العلوم جعندہ انگری نیپال نے ایک تفصیلی مقالہ مرحمت فرمایا ہے۔ جسے ہم مولانا کے شکر کے ساتھ یہاں درج کرتے ہیں۔ جس کے مطالعہ سے ناظرین بخاری شریف کی معلومات میں بیش از بیش اضافہ ہوگا۔ مولانا تحریر فرماتے ہیں:

”جہاد کے مفہوم سے بے خبری پر اہل یورپ مستشرقین یہ اعتراض کرتے ہیں کہ جہاد غیر مسلموں کو زبردستی مسلمان بنانے کا نام ہے۔ اگرچہ ان غیر مسلموں نے مسلمانوں پر کوئی زیادتی اور ان کے ساتھ کوئی دشمنی نہ کی ہو، لیکن اہل یورپ سر اسر کذب و افتراء سے کام لیتے ہیں۔ کیونکہ ادنیٰ تامل سے یہ اعتراض غلط اور باطل ثابت ہو جاتا ہے۔ سورہ انفال و سورہ بقرہ میں یہ تفصیل موجود ہے جس سے صاف ظاہر ہوتا ہے کہ دین کے اندر زبردستی نہیں ہے۔ اصل میں قرآن کریم میں کفار و مشرکین اور یہود و نصاریٰ کے ساتھ جنگ و قتال کی جو آیات ہیں ان سے ناواقفوں کو سرسری مطالعہ سے یہ غلط فہمی پیدا ہوتی ہے کہ اسلام تمام مذاہب کا دشمن ہے، مگر یہ غلط فہمی ان آیات کے پس منظر سے ناواقفیت کے سبب پیدا ہو گئی ہے۔ واقعہ یہ ہے کہ غیر مسلموں کی دوستیں ہیں، ایک وہ جو اسلام اور مسلمانوں کے معاندانوں کے دشمن ہیں، دوسرے وہ جن کی مسلمانوں سے کوئی خاصیت اور دشمنی نہیں ہے ان دونوں کے لئے احکام جدا جدا ہیں۔

”جو غیر مسلم مسلمانوں کے دشمن اور درپے آزار نہیں ہیں ان کا حکم جدا ہے۔ ان کے ساتھ دنیاوی تعلقات اور حسن سلوک کی ممانعت نہیں ہے۔ ارشاد ہے:

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ

الْمُقْسِطِينَ ۝ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ وَقَتْلُكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٦٠﴾ (المائدة: ٨٠، ٩)

”یعنی جو لوگ تم سے دین کے بارے میں جنگ نہیں کرتے اور جنہوں نے تم کو تمہارے گھروں سے نہیں نکالا، ان کے ساتھ احسان و سلوک اور عدل و انصاف کا برتاؤ کرنے سے اللہ تم کو منع نہیں کرتا۔ اللہ تو صرف انہی لوگوں سے دوستی کرنے سے منع کرتا ہے جو دین کے بارے میں تم سے لڑے اور جنہوں نے تم کو تمہارے گھروں سے نکالا۔ اور تمہارے نکالنے میں مخالفوں کی مدد کی، جو ایسے لوگوں سے دوستی رکھے گا، وہ ظالموں میں سے ہوگا۔“

اور جو غیر مسلم مسلمانوں سے عداوت رکھتے ہیں ان کو مٹانے جلانے اور برباد کرنے کے درپے رہتے ہیں ان سے دوستی قطعاً حرام ہے اور ان کے قتل کے جواب میں قتل و قتال کے احکام موجود ہیں۔ لیکن ایسی جنگ میں بھی ظلم و زیادتی کی ممانعت موجود ہے۔ ارشاد ہے: ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (البقرة: ۱۹۰)

اور جو تم سے لڑیں تم بھی اللہ کے راستے میں ان سے لڑو، مگر کسی قسم کی زیادتی نہ کرو، اللہ زیادتی کرنے والوں کو دوست نہیں رکھتا۔

حافظ ابن حجر رحمہ اللہ نے جہاد کے متعلق جو تفصیل لکھی ہے۔ اس کا خلاصہ یہ ہے کہ دشمن سے جہاد تلوار، اسلحہ کے ذریعہ صرف اسی وقت ضروری ہے جبکہ مسلمانوں پر کفار زیادتی و دشمنی کا کھلم کھلا رویہ اختیار کئے ہوئے ہوں۔

امام ابن تیمیہ رحمہ اللہ نے ”مجموعۃ رسائل تحت قتال الکفار“ میں صراحت کی ہے کہ قرآن کریم میں ارشاد ہے ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة: ۲۵۶) دین میں زبردستی نہیں ہے: فلو كان الكافر يقتل حتى يسلم لكان هذا اكراه على الدين۔ پس اگر مسئلہ شرعی یہ ہو کہ جب کافر مسلمان نہ ہو تو اس کو قتل کر دیا جائے تو مذہب پر جبر و اکراہ کی اس سے بڑی شکل اور کیا ہے؟

اسلام کا مقصد محض کافروں کو قتل کر ڈالنا اور ان کے اموال و جائیداد کو حاصل کر لینا نہیں ہے بلکہ جہاد کا مطلب استیلاء اسلام ہے جو دین حق ہے اور دراصل حقیقتاً دین و دنیا کا اعتدال و توازن اسلام کے نظام میں مضمر ہے۔ اس کو تمام عالم میں عام کرنا مقصود ہے جیسا کہ ارشاد ہے: ﴿وَالَّذِينَ آمَنُوا يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يَقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ (النساء: ۷۶)

اسی معنی میں دوسری جگہ ارشاد ہے: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَتَكُونَ لِلَّهِ طَائِفَاتٌ ائْتَهَوْا فَلَا عُدُوَانَ إِلَّا عَلَى الظَّالِمِينَ﴾ (البقرة: ۱۹۳) یعنی ان سے جہاد کرو، یہاں تک کہ فتنہ باقی نہ رہ جائے (اور دین اللہ ہی کا ہو جائے) پس اگر وہ باز آ جائیں، تو پھر زیادتی نہیں کرنا ہے مگر ظالموں پر۔

اگر اسلام کا مقصد محض قتل کفار ہوتا تو پھر عورتوں، بچوں، بوڑھوں، معذوروں، اور گوشہ گیر فقیروں کو قتال کے حکم سے کیوں مستثنیٰ کیا جاتا؟ کیونکہ علت کفر تو سب میں مشترک ہے۔ حالانکہ نبی اکرم ﷺ کافرمان حضرت جابر رضی اللہ عنہ سے اسی طرح مروی ہے کہ: ”لَا تَقْتُلُوا ذُرِيَةً وَلَا عَسِيفًا وَلَا شَيْخًا فَانِيًا وَلَا طِفْلاً صَغِيرًا وَلَا امْرَأَةً“ یعنی چھوٹے بچوں، بیگم میں پڑے ہوئے مزدوروں، کمزور اور بوڑھوں نابالغ لڑکوں اور عورتوں کو قتل نہ کرو۔ (الساسة الشرعية ص: ۵۱۔ وموطا معہ مسوی جلد ثانی ص ۱۳۲)

اسی طرح امیر المؤمنین حضرت ابو بکر رضی اللہ عنہ نے امیر لشکر حضرت اسامہ رضی اللہ عنہ سے فرمایا تھا کہ دیکھو خیانت نہ کرنا، فریب نہ کرنا اور دشمن کا ہاتھ پاؤں مت کاٹنا، چھوٹے بچوں، بوڑھوں اور عورتوں کو قتل نہ کرنا۔ اور ان لوگوں کو کچھ نہ کہنا جنہوں نے اپنی زندگی عبادت گاہوں، گرجا گھروں میں وقف کر دی ہے۔ (صدیق اکبر مؤلف مولانا سعید احمد آبادی بحوالہ طبری ص ۳۲۹)

شیخ الاسلام امام ابن تیمیہ رحمہ اللہ اس حدیث کو نقل کرنے کے بعد لکھتے ہیں کہ اگر کفر کا اقتدار وجہ فتنہ بن جائے تو فتنہ کو ختم کرنے کے لئے قتال ضروری ہے ورنہ نہیں۔

فرماتے ہیں: ”فمن لم يمنع المسلمین من اقامة الدین والاسلام لم یکن مضرة کفره إلا علی نفسه“ (السیاسة الشرعیة ابن تیمیة، ص: ۵۹) جزیہ بھی اسلام کے اقتدار و بلا دینی کو تسلیم کرنے کی غرض سے ہے، ورنہ محض تحصیل خراج و جزیہ اسلام کا ہرگز مقصد نہ تھا۔ حضرت عمر بن عبدالعزیز رضی اللہ عنہ نے خراسان کے عامل جراح بن عبداللہ کو اس لئے معطل کر دیا کہ انہوں نے جزیہ کو کم دیکر کونو مسلموں سے کہا کہ تم لوگ اس لئے اسلام لے آئے ہو کہ جزیہ سے بچ جاؤ۔ یہ بات حضرت عمر بن عبدالعزیز رضی اللہ عنہ تک پہنچی، تو عامل کو معزول کرتے ہوئے ایک سنہرا مقولہ تحریر فرمایا کہ ”حضرت محمد رسول اللہ صلی اللہ علیہ وسلم دنیا میں دعوت حق کے لئے بھیجے گئے تھے۔ آپ خراج و جزیہ کے محصل بنا کر نہیں بھیجے گئے تھے۔“

(البدایہ والنہایہ جلد تاسع ص ۱۸۸)

بہر حال اسلام کا مقصد حصول اقتدار و استیلا صرف اس لئے ہے تاکہ دین و دنیا میں اعتدال و توازن اور امن و امان قائم رہے اور نظام اسلام کے ذریعہ اقوام عالم کو سکون قلب اور امن و استقلال کے ساتھ زندگی گزارنے کے مواقع حاصل ہوں۔

باب: نبی صلی اللہ علیہ وسلم کا بحرین سے (مجاہدین کو کچھ معاش) دینا اور بحرین کی آمدنی اور جزیہ سے کسی کو کچھ دینے کا وعدہ کرنا مال فے اور جزیہ کن کو تقسیم کیا جائے گا اس کا بیان

بَابُ مَا أَقْطَعَ النَّبِيُّ ﷺ مِنَ الْبَحْرَيْنِ وَمَا وَعَدَ مِنْ مَّالِ الْبَحْرَيْنِ وَالْجَزْيَةِ، وَلَمَنْ يُقَسَّمُ الْفَيْءُ وَالْجَزْيَةُ

۳۱۶۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ: دَعَا النَّبِيُّ ﷺ الْأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالْبَحْرَيْنِ فَقَالُوا: لَا وَاللَّهِ حَتَّى تَكْتُبَ لِإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا. فَقَالَ: ((ذَلِكَ لَهُمْ مَا شَاءَ اللَّهُ عَلَى ذَلِكَ)) يَقُولُونَ لَهُ: قَالَ: ((فَإِنَّكُمْ سَتَرَوْنَ يَعْبُدِيْ أُمَّةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ)).

ان سے یحییٰ بن سعید انصاری نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے انصار کو بلایا، تاکہ بحرین میں ان کے لئے کچھ زمین لکھ دیں۔ لیکن انہوں نے عرض کیا کہ نہیں! اللہ کی قسم! (ہمیں اس وقت وہاں زمین عنایت فرمائیے) جب اتنی زمین ہمارے بھائی قریش (مہاجرین) کے لئے بھی آپ لکھیں۔ آں حضرت صلی اللہ علیہ وسلم نے فرمایا: ”جب تک اللہ کو منظور ہے یہ معاش ان کو بھی (یعنی قریش والوں کو) ملتی رہے گی۔“ لیکن انصار یہی اصرار کرتے کہ قریش والوں کے لئے بھی سندیں لکھ دیجئے۔ چنانچہ آپ نے انصار سے فرمایا: ”میرے بعد تم یہ دیکھو گے کہ دوسروں کو تم پر ترجیح دی جائے گی، لیکن تم صبر سے کام لینا، تا آنکہ تم حوض پر مجھ سے آ کر ملو۔“ (جنگ اور فساد نہ کرنا)۔

[راجع: ۲۳۷۶]

۳۱۶۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ

۳۱۶۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ: دَعَا النَّبِيُّ ﷺ الْأَنْصَارَ لِيَكْتُبَ لَهُمْ بِالْبَحْرَيْنِ فَقَالُوا: لَا وَاللَّهِ حَتَّى تَكْتُبَ لِإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا. فَقَالَ: ((ذَلِكَ لَهُمْ مَا شَاءَ اللَّهُ عَلَى ذَلِكَ)) يَقُولُونَ لَهُ: قَالَ: ((فَإِنَّكُمْ سَتَرَوْنَ يَعْبُدِيْ أُمَّةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ)).

روپیہ آیا، تو میں تمہیں اتنا، اتنا، اتنا (تین لپ) دوں گا۔“ پھر رسول اللہ ﷺ کی وفات ہوگئی اور اس کے بعد بحرین کا روپیہ آیا تو ابو بکر رضی اللہ عنہ نے فرمایا کہ رسول اللہ ﷺ نے اگر کسی سے کوئی دینے کا وعدہ کیا ہو تو وہ ہمارے پاس آئے۔ چنانچہ میں حاضر ہوا اور عرض کیا کہ رسول اللہ ﷺ نے مجھ سے فرمایا تھا کہ ”اگر بحرین کا روپیہ ہمارے یہاں آیا تو میں تمہیں اتنا، اتنا اور اتنا دوں گا۔“ اس پر انہوں نے فرمایا کہ اچھا ایک لپ بھرو، میں نے ایک لپ بھری، تو انہوں نے فرمایا، کہ اسے شمار کرو، میں نے شمار کیا تو پانچ سو تھا، پھر انہوں نے مجھے ڈیڑھ ہزار عنایت فرمایا۔

قَالَ لِي: ((لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا)). فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ وَجَاءَ مَالُ الْبَحْرَيْنِ قَالَ أَبُو بَكْرٍ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَّةٌ فَلْيَأْتِنِي. فَأْتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ قَالَ لِي: ((لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَأُعْطَيْتُكَ هَكَذَا وَهَكَذَا)). فَقَالَ لِي: اخْشُ. فَحَثَوْتُ حَثْوَةً فَقَالَ لِي عُدْهَا. فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسِمِائَةٌ فَأَعْطَانِي أَلْفًا وَخَمْسِمِائَةً. [راجع: ۲۲۹۶]

(۳۱۶۵) اور ابراہیم بن طہمان نے بیان کیا، ان سے عبدالعزیز بن صہیب نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ کے یہاں بحرین سے خراج کا روپیہ آیا تو آپ ﷺ نے فرمایا: ”اے مسجد میں پھیلا دو“ بحرین کا وہ مال ان تمام اموال میں سب سے زیادہ تھا جواب تک رسول اللہ ﷺ کے یہاں آچکے تھے۔ اتنے میں عباس رضی اللہ عنہ تشریف لائے اور کہنے لگے کہ یا رسول اللہ! مجھے بھی عنایت فرمائیے (میں زیر بار ہوں) کیونکہ میں نے (بدر کے موقع پر) اپنا بھی فدیہ ادا کیا تھا اور عقیل رضی اللہ عنہ کا بھی! آنحضرت ﷺ نے فرمایا: ”اچھا لے لیجئے۔“ چنانچہ انہوں نے اپنے کپڑے میں روپیہ بھر لیا، (لیکن اٹھایا نہ جاسکا) تو اس میں سے کم کرنے لگے۔ لیکن کم کرنے کے بعد بھی نہ اٹھ سکا تو عرض کیا کہ آنحضور ﷺ کسی کو حکم دیں کہ اٹھانے میں میری مدد کرے، نبی ﷺ نے فرمایا: ”ایسا نہیں ہو سکتا“ انہوں نے کہا کہ پھر آپ خود ہی اٹھادیں۔ فرمایا: ”یہ بھی نہیں ہو سکتا“ پھر عباس رضی اللہ عنہ نے اس میں سے کچھ کم کیا، لیکن اس پر بھی نہ اٹھاسکے تو کہا کہ کسی کو حکم دیجئے کہ وہ اٹھا دے، فرمایا: ”نہیں ایسا نہیں ہو سکتا“ انہوں نے کہا، پھر آپ ہی اٹھادیں، حضور ﷺ نے فرمایا: ”یہ بھی نہیں ہو سکتا“ آخر اس میں سے انہیں پھر کم کرنا پڑا اور تب کہیں جا کے اسے اپنے کاندھے پر اٹھاسکے اور لے کر جانے لگے۔ رسول

۳۱۶۵۔ وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ بِنُ طَهْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، أَنِّي النَّبِيُّ ﷺ بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ: ((الْشُّرُوءُ فِي الْمَسْجِدِ)). فَكَانَ أَكْثَرُ مَالِ أَبِي بِهِ رَسُولُ اللَّهِ ﷺ إِذْ جَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ! أُعْطِنِي إِنِّي فَأَدَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا. فَقَالَ: ((خُذْ)). فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يَقُولُهُ، فَلَمْ يَسْتَطِعْ. فَقَالَ: أُمُرْ بَعْضَهُمْ يَرْفَعُهُ إِلَيَّ. قَالَ: ((لَا)). قَالَ: فَارْفَعُهُ أَنتَ عَلَيَّ. قَالَ: ((لَا)). فَتَثَرَمْنَهُ، ثُمَّ ذَهَبَ يَقُولُهُ فَلَمْ يَسْتَطِعْ. فَقَالَ: أُمُرْ بَعْضَهُمْ يَرْفَعُهُ عَلَيَّ. قَالَ: ((لَا)). قَالَ: فَارْفَعُهُ أَنتَ عَلَيَّ. قَالَ: ((لَا)). فَتَثَرَمْنَهُ، ثُمَّ اخْتَمَلَهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ، فَمَا زَالَ يَتَّبِعُهُ بَصَرُهُ حَتَّى خَفِيَ عَلَيْنَا عَجَبًا مِنْ جَرِّصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ ﷺ وَتَمَّ مِنْهَا دِرْهَمٌ. [راجع: ۴۲۱]

اللہ ﷺ اس وقت تک انہیں برابر دیکھتے رہے، جب تک وہ ہماری نظروں سے چھپ نہ گئے۔ ان کے حرص پر آپ ﷺ نے تعجب فرمایا، اور آپ اس وقت تک وہاں سے نہ اٹھے جب تک وہاں ایک درہم بھی باقی رہا۔

باب: کسی ذمی کا فرکونہ حق مار ڈالنا کیسا گناہ ہے؟

بَابُ إِنْهُمْ مَنْ قَتَلَ مُعَاهِدًا بِغَيْرِ جُرْمٍ

(۳۱۶۶) ہم سے قیس بن حفص نے بیان کیا، انہوں نے کہا ہم سے عبدالواحد نے بیان کیا، انہوں نے کہا ہم سے حسن بن عمرو نے بیان کیا، انہوں نے کہا ہم سے مجاہد نے بیان کیا اور ان سے عبداللہ بن عمرو رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”جس نے کسی ذمی کو (ناحق) قتل کیا وہ جنت کی خوشبو بھی نہ پاسکے گا۔ حالانکہ جنت کی خوشبو چالیس سال کی راہ سے سونگھی جاسکتی ہے۔“

۳۱۶۶۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ ﷺ قَالَ: ((مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَوْحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا)). [طرفہ فی: ۶۹۱۴] [ابن ماجہ:

[۲۶۸۶]

باب: یہودیوں کو عرب کے علاقہ سے نکال باہر کرنا

بَابُ إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ

اور حضرت عمر رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے (خیبر کے یہودیوں سے) فرمایا کہ ”میں تمہیں اس وقت تک یہاں رہنے دوں گا جب تک اللہ تم کو یہاں رکھے۔“

وَقَالَ عُمَرُ عَنِ النَّبِيِّ ﷺ: ((أَقْرَبُكُمْ مَا أَقْرَبُكُمْ اللَّهُ بِهِ)). [راجع: ۳۱۵۲]

(۳۱۶۷) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا کہ ہم سے سعید مقبری نے بیان کیا، ان سے ان کے والد (ابوسعید) نے کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا، ہم ابھی مسجد نبوی میں موجود تھے کہ نبی کریم ﷺ تشریف لائے، اور فرمایا: ”یہودیوں کی طرف چلو۔“ چنانچہ ہم روانہ ہوئے اور جب بیت المدارس (یہودیوں کا مدرسہ) پہنچے تو آنحضرت ﷺ نے ان سے فرمایا: ”اسلام لاؤ تو سلامتی کے ساتھ رہو گے اور سمجھ لو کہ زمین اللہ اور اس کے رسول کی ہے۔ اور میرا ارادہ ہے کہ تمہیں اس ملک سے نکال دوں، پھر تم میں سے اگر کسی کی جائیداد کی قیمت

۳۱۶۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ ﷺ فَقَالَ: ((انْطَلِقُوا إِلَى يَهُودَ)). فَخَرَجْنَا حَتَّى إِذَا جِئْنَا بَيْتَ الْمَدْرَاسِ فَقَالَ: ((أَسْلِمُوا تَسْلَمُوا، وَاعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِبَكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ يَجِدْ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ

ابوداؤد: ۳۰۰۳]

۳۱۶۸۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ الْأَخْوَلِ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: يَوْمَ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى قُلْتُ: يَا أَبَا عَبَّاسٍ! مَا يَوْمُ الْخَمِيسِ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ فَقَالَ: ((اتَّوَلَّيْتُ بِكَفِّهِ أَكْتُبَ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ أَبَدًا)). فَتَنَازَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعَ فَقَالُوا: مَا لَهُ أَهْجَرَ اسْتَفْهِمُوهُ. فَقَالَ: ((ذَرُونِي، فَإِلَيْدِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ فَأَمَرَهُمْ بِثَلَاثٍ فَقَالَ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَلَدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ)) وَالثَّلَاثَةُ إِمَّا أَنْ سَكَتَ عَنْهَا، وَإِمَّا أَنْ قَالَهَا فَتَسَيَّيْتُهَا. قَالَ سُفْيَانُ: هَذَا مِنْ قَوْلِ سُلَيْمَانَ. (راجع: ۱۱۱۴)

تیسری بات کچھ بھلی سی تھی، یا تو سعید نے اس کو بیان نہ کیا، یا میں بھول گیا۔
سفیان نے کہا یہ جملہ (تیسری بات کچھ بھلی سی تھی) سلیمان احوں کا کلام
ہے۔

تشریح: ((اھجر)) الھمزۃ للاستفهام الانکاری لان معنی ھجر ھدی وانما جاء من قائلہ استفہاما للانکار علی من قال لا تکتبوا ای تترکوا امر رسول اللہ ﷺ ولا تجعللہ کأمر من ھجر فی کلامہ لانہ ﷺ لا یھجر الخ کذا فی الطیبی۔ یعنی یہاں ھمزۃ استفہام انکار کے لئے ہے۔ جس کا مطلب یہ کہ جن لوگوں نے کہا تھا کہ نبی کریم ﷺ کو اب کھسوانے کی تکلیف دے دو، ان سے کہا گیا کہ نبی

کریم ﷺ کو ہدیان نہیں ہو گیا ہے اس لئے آپ ﷺ کو ہدیان والے پر قیاس کر کے ترک نہ کرو۔ آپ سے ہدیان ہو یہ ناممکن ہے۔ اس سلسلہ کی تفصیل بحث اسی پارہ میں گزر چکی ہے۔

کتاب کے لکھے جانے پر صحابہ رضی اللہ عنہم کا اختلاف اس وجہ سے ہوا تھا کہ بعض صحابہ نے کہا کہ نبی کریم ﷺ کو اس شدت تکلیف میں مزید تکلیف نہ دینی چاہیے۔

بعد میں خود نبی کریم ﷺ خاموش ہو گئے۔ جس کا مطلب یہ کہ اگر لکھوانا فرض ہوتا تو آپ کسی کے کہنے سے یہ فرض ترک نہ کرتے، فقط برائے مصلحت ایک بات ذہن میں آئی تھی، بعد میں آپ نے خود اسے ضروری نہیں سمجھا۔ منقول ہے کہ آپ خلافت مدنی کے بارے میں قطعی فیصلہ لکھ کر جانا چاہتے تھے تاکہ بعد میں اختلاف نہ ہو۔ اس لئے آپ ﷺ نے خود اپنے مرض الموت میں حضرت صدیق اکبر رضی اللہ عنہ کے حوالے منبر و محراب کو فرما دیا تھا۔

باب: اگر کافر مسلمانوں سے دعا کریں تو کیا ان کو معافی دی جاسکتی ہے یا نہیں؟

(۳۱۶۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے سعید مقبری نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جب خیبر فتح ہوا تو (یہودیوں کی طرف سے) نبی کریم ﷺ کی خدمت میں بکری کا یا ایسے گوشت کا ہدیہ پیش کیا گیا جس میں زہر تھا۔ اس پر نبی اکرم ﷺ نے فرمایا: ”جتنے یہودی یہاں موجود ہیں۔ انہیں میرے پاس جمع کرو۔“ چنانچہ وہ سب آ گئے۔ اس کے بعد آنحضرت ﷺ نے فرمایا: ”دیکھو میں تم سے ایک بات پوچھوں گا۔ کیا تم لوگ صحیح صحیح جواب دو گے؟“ سب نے کہا جی ہاں، آپ ﷺ نے دریافت فرمایا: ”تمہارے باپ کون تھے؟“ انہوں نے کہا کہ فلاں! آنحضرت ﷺ نے فرمایا: ”تم جھوٹ بولتے ہو، تمہارے باپ تو فلاں تھے۔“ سب نے کہا کہ آپ سچ فرماتے ہیں۔ پھر آں حضرت ﷺ نے فرمایا: ”اگر میں تم سے ایک اور بات پوچھوں تو تم صحیح واقعہ بیان کر دو گے؟“ سب نے کہا، جی ہاں، اے ابوالقاسم! اور اگر ہم جھوٹ بھی بولیں تو آپ ہمارے جھوٹ کو اسی طرح پکڑ لیں گے جس طرح آپ نے ابھی ہمارے باپ کے بارے میں ہمارے جھوٹ کو پکڑ لیا، حضور اکرم ﷺ نے اس کے بعد دریافت فرمایا: ”دورخ میں جانے والے کون لوگ ہوں گے؟“ انہوں نے کہا کہ کچھ دنوں کے لئے تو ہم اس میں داخل ہو جائیں گے لیکن پھر آپ لوگ ہماری جگہ داخل کر دیئے جائیں گے۔ حضور اکرم ﷺ نے فرمایا: ”تم

بَابُ: إِذَا غَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ هَلْ يُعْفَى عَنْهُمْ؟

۳۱۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا فَتَحَتْ خَيْبَرُ أَهْدَيْتُ لِلنَّبِيِّ ﷺ شَاةً فِيهَا سُمٌّ فَقَالَ النَّبِيُّ ﷺ: ((أَجْمِعُوا إِلَيَّ مَنْ كَانَ هَا هُنَا مِنْ يَهُودٍ)). فَجَمِعُوا لَهُ فَقَالَ: ((إِنِّي سَأَلْتُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِي عَنْهُ)). فَقَالُوا: نَعَمْ. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: ((مَنْ أَبُوكُمْ)). قَالُوا: فُلَانٌ. فَقَالَ: ((كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ)). قَالُوا: صَدَقْتَ. قَالَ: ((فَهَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ)). فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ! وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَيْنَا. فَقَالَ لَهُمْ: ((مَنْ أَهْلُ النَّارِ؟)) قَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلَفُونَا فِيهَا. فَقَالَ النَّبِيُّ ﷺ: ((اخْسَرُوا فِيهَا، وَاللَّهِ لَا تَخْلَفُكُمْ فِيهَا أَبَدًا)). ثُمَّ قَالَ: هَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟ فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ! قَالَ: ((هَلْ جَعَلْتُمْ فِي هَذِهِ

الشَّافِ سَمًا)) قَالُوا: نَعَمْ. قَالَ: ((مَا حَمَلَكُم عَلَى ذَلِكَ؟)) قَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ مِنْكَ وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ. [طرقہ فی: ۴۲۴۹، ۵۷۷۷]

اس میں برابر ہو، خدا گواہ ہے کہ ہم تمہاری جگہ اس میں کبھی داخل نہیں کئے جائیں گے۔“ پھر آپ نے دریافت فرمایا: ”اور میں تم سے کوئی بات پوچھوں تو کیا تم مجھ سے صحیح واقعہ بتا دو گے؟“ اس مرتبہ بھی انہوں نے یہی کہا کہ ہاں! اے ابوالقاسم! آنحضرت ﷺ نے دریافت فرمایا: ”کیا تم نے اس بکری کے گوشت میں زہر ملایا ہے؟“ انہوں نے کہا جی ہاں، آنحضرت ﷺ نے دریافت فرمایا: ”تم نے ایسا کیوں کیا؟“ انہوں نے کہا کہ ہمارا مقصد یہ تھا کہ آپ جھوٹے ہیں (نبوت میں) تو ہمیں آرام مل جائے گا اور اگر آپ واقعی نبی ہیں تو یہ زہر آپ کو کوئی نقصان نہ پہنچا سکے گا۔

تفسیر: ترجمہ ہاب اس سے لکھا کہ آپ ﷺ نے اس یہودی عورت زینب بنت حارث نامی کو جس نے زہر ملایا تھا کچھ سزا دی، بلکہ معاف کر دیا، جب بشر بن براہی مہاجر بنی نضیر نے اس گوشت میں سے کچھ کھا لیا تھا، فوت ہو گئے تو آپ نے ان کا قصاص لیا، اور اس عورت کو قتل کر دیا۔

بَابُ دُعَاءِ الْإِمَامِ عَلَى مَنْ نَكَثَ عَهْدًا

باب: وعدہ توڑنے والوں کے حق میں امام کی بددعا کرنا

(۳۱۷۰) ہم سے ابوالنعمان نے بیان کیا، کہا ہم سے ثابت بن یزید نے بیان کیا، ہم سے عامر احول نے، کہا کہ میں نے انس رضی اللہ عنہ سے دعائے قنوت کے بارے میں پوچھا تو آپ نے فرمایا کہ رکوع سے پہلے ہونی چاہئے، میں نے عرض کیا کہ فلاں صاحب (محمد بن سیرین) تو کہتے ہیں کہ آپ نے کہا تھا کہ رکوع کے بعد ہوتی ہے، انس رضی اللہ عنہ نے اس پر کہا کہ انہوں نے غلط کہا ہے۔ پھر انہوں نے ہم سے یہ حدیث بیان کی کہ نبی کریم ﷺ نے ایک مہینے تک رکوع کے بعد دعائے قنوت کی تھی۔ اور آپ نے اس میں قبیلہ بنو سلیم کے قبیلوں کے حق میں بددعا کی تھی۔ انہوں نے بیان کیا کہ آنحضرت ﷺ نے چالیس یا ستر قرآن کے عالم صحابہ کی ایک جماعت، راوی کو شک تھا، مشرکین کے پاس بھیجی تھی۔ لیکن یہ بنی سلیم کے لوگ (جن کا سردار عامر بن طفیل تھا) ان کے آڑے آئے اور ان کو مار ڈالا۔ حالانکہ نبی کریم ﷺ سے ان کا معاہدہ تھا۔ (لیکن انہوں نے دعا کیا) آنحضرت ﷺ کو کسی معاملہ پر اتنا رنجیدہ اور غمگین میں نے نہیں دیکھا جتنا ان صحابہ رضی اللہ عنہم کی شہادت پر آپ پر رنجیدہ تھے۔

۳۱۷۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ قَالَ: سَأَلْتُ أَنَسًا عَنِ الْقَنُوتِ. قَالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ: إِنْ فَلَانًا يَزْعُمُ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ فَقَالَ: كَذَبَ. ثُمَّ حَدَّثَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ قَالَ: بَعَثَ أَرْبَعِينَ أَوْ سَبْعِينَ يَشْكُ فِيهِ مِنَ الْفُرَّاءِ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ، فَعَرَضَ لَهُمْ هَؤُلَاءِ فَقَتَلُوهُمْ، وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فَمَا رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ. [راجع: ۱۰۰۱]

تشریح: کیونکہ یہ لوگ قاری اور عالم تھے۔ اگر یہ زندہ رہتے تو ان سے ہزار ہا لوگوں کو فائدہ پہنچتا۔ اسی لئے ایک سچے عالم کی موت کو عالم جہان کی موت کہا گیا ہے۔

قنوت قبل الركوع اور بعد الركوع کے متعلق شیخ الحدیث حضرت مولانا استاذ عبید اللہ صاحب مبارک پوری فرماتے ہیں:

”ورواه ابن المنذر عن انس بلفظ ان بعض اصحاب النبی ﷺ قنوتوا فی صلوٰۃ الفجر قبل الركوع وبعضهم بعد الركوع وهذا كله يدل على اختلاف عمل الصحابة فی محل قنوت المكتوبة ففنت بعضهم قبل الركوع وبعضهم بعده واما النبی ﷺ فلم يثبت عنه القنوت فی المكتوبة الا عند النازلة یقنت فی النازلة الا بعد الركوع هذا ما تحقق لی والله اعلم۔“ (مرعاة المفاتيح، جلد ۲/ ص: ۲۲۴)

یعنی حضرت انس رضی اللہ عنہ کی اسی روایت کو ابن منذر نے اس طرح روایت کیا ہے کہ رسول اللہ ﷺ کے بعض صحابہ فجر میں قنوت رکوع سے پہلے پڑھتے، بعض رکوع کے بعد پڑھتے اور ان سب سے معلوم ہوتا ہے کہ فرض نمازوں میں محل قنوت کے بارے میں صحابہ میں اختلاف تھا اور نبی کریم ﷺ سے فرض نمازوں میں سوائے قنوت نازلہ کے اور کوئی قنوت ثابت نہیں ہوئی، آپ نے صرف قنوت نازلہ پڑھی اور وہ رکوع کے بعد پڑھی ہے میری تحقیق یہی ہے۔ واللہ اعلم۔

امام نووی رحمہ اللہ احتساب القنوت میں فرماتے ہیں: ”ومحل القنوت بعد رفع الرأس فی الركوع فی الركعة الاخيرة۔“ یعنی قنوت پڑھنے کا محل آخری رکعت میں رکوع سے سر اٹھانے کے بعد ہے۔ حدیث ہذا میں حضرت انس رضی اللہ عنہ کے بیان متعلق قنوت کا تعلق ان کی اپنی معلومات کی حد تک ہے۔ واللہ اعلم۔

بَابُ أَمَانِ النِّسَاءِ وَجَوَارِهِنَّ

باب: (مسلمان) عورتیں اگر کسی (غیر مسلم) کو

امان اور پناہ دیں؟

(۳۱۷۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں عمر بن عبید اللہ کے غلام ابوالنضر نے، انہیں ام ہانی بنت ابی طالب کے غلام ابومرہ نے خبر دی، انہوں نے ام ہانی بنت ابی طالب رضی اللہ عنہا سے سنا، آپ بیان کرتی تھیں کہ فتح مکہ کے موقع پر میں رسول اللہ ﷺ کی خدمت میں حاضر ہوئی (مکہ میں) میں نے دیکھا کہ آپ غسل کر رہے تھے اور فاطمہ رضی اللہ عنہا آپ کی صاحبزادی پردہ کئے ہوئے تھیں۔ میں نے آپ کو سلام کیا، تو آپ نے فرمایا: ”کون صاحبہ ہیں؟“ میں نے عرض کیا کہ میں ام ہانی بنت ابی طالب ہوں، آنحضرت ﷺ نے فرمایا: ”آؤ اچھی آئیں، ام ہانی!“ پھر جب آپ ﷺ غسل سے فارغ ہوئے تو آپ نے کھڑے ہو کر آٹھ رکعت چاشت کی نماز پڑھی۔ آپ ﷺ صرف ایک کپڑا جسم اطہر پر لپیٹے ہوئے تھے میں نے عرض کیا یا رسول اللہ! میری ماں کے بیٹے حضرت علی (رضی اللہ عنہ) کہتے ہیں کہ وہ ایک شخص کو جسے میں

۳۱۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مَرَّةٍ، مَوْلَى أُمِّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ، تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: ((مَنْ هِيَ؟)) فَقُلْتُ: أَنَا أُمُّ هَانِيٍّ بِنْتِ أَبِي طَالِبٍ. فَقَالَ: ((مَرْحَبًا بِأُمِّ هَانِيٍّ)). فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ، فَصَلَّى ثَمَانِ رَكَعَاتٍ مُلْتَجِفًا فِي ثَوْبٍ وَاحِدٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ زَعَمَ ابْنُ أُمِّي عَلِيٌّ أَنَّهُ قَاتِلٌ

رَجُلًا قَدْ أَجْرَتْهُ فَلَانُ بْنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِي)). قَالَتْ: أُمُّ هَانِيءٌ وَذَلِكَ ضَحَى. (راجع: ۲۸۰)

پناہ دے چکی ہوں، قتل کئے بغیر نہیں رہیں گے۔ یہ شخص ہُمَیرہ کا فلاں لڑکا (جعدہ) ہے رسول اللہ ﷺ نے فرمایا: ”ام ہانی! جسے تم نے پناہ دی، اسے ہماری طرف سے بھی پناہ ہے۔“ ام ہانی رضی اللہ عنہا نے بیان کیا کہ یہ وقت چاشت کا تھا۔

تشریح: ہُمیرہ ام ہانی کے خاوند تھے، جعدہ ان کے بیٹے تھے۔ یہ سمجھ میں نہیں آتا کہ حضرت علی رضی اللہ عنہ اپنے بھانجے کو کیوں مارتے، بعض نے کہا فلاں ابن ہُمیرہ سے حارث بن ہشام محرومی مراد ہیں۔ غرض حدیث سے یہ نکلا کہ عورت کا پناہ دینا درست ہے۔ ائمہ اربعہ کا یہی قول ہے۔ بعض نے کہا امام کو اختیار ہے۔ چاہے اس امان کو منظور کرے چاہے نہ کرے۔

باب: سب مسلمان برابر ہیں خواہ ایک ادنیٰ مسلمان کسی کافر کو پناہ دے تو سب کے ہاں قبول ہونی چاہیے

بَابُ ذِمَّةِ الْمُسْلِمِينَ وَجَوَارِهِمْ وَاحِدَةً يَسْعَى بِهَا أَدْنَاهُمْ

(۳۱۷۲) مجھ سے محمد بن سلام نے بیان کیا، کہا ہم کو کعب نے بیان کیا، انہیں اعمش نے، انہیں ابراہیم تمیمی نے، ان سے ان کے باپ (یزید بن شریک تمیمی) نے بیان کیا کہ علی رضی اللہ عنہ نے ہمارے سامنے خطبہ دیا، جس میں فرمایا کہ کتاب اللہ اور اس ورق میں جو کچھ ہے، اس کے سوا اور کوئی کتاب (احکام شریعت کی) ایسی ہمارے پاس نہیں جسے ہم پڑھتے ہوں، پھر آپ نے فرمایا کہ اس میں زخموں کے قصاص کے احکام ہیں اور دیت میں دیئے جانے والے کی عمر کے احکام ہیں اور یہ کہ ”مدینہ حرم ہے غیر پہاڑی سے فلاں (احد پہاڑی) تک۔ اس لئے جس شخص نے کوئی نئی بات (شریعت کے اندر داخل کی) یا کسی ایسے شخص کو پناہ دی تو اس پر اللہ، ملائکہ اور انسان سب کی لعنت ہے، نہ اس کی کوئی فرض عبادت قبول ہوگی اور نہ نفل۔ اور یہ بیان ہے جو لوہڑی غلام اپنے مالک کے سوا کسی دوسرے کو مالک بنائے اس پر بھی اسی طرح (لعنت) ہے۔ اور مسلمان سب برابر ہیں ہر ایک کا ذمہ یکساں ہے۔ پس جس شخص نے کسی مسلمان کی پناہ میں (جو کسی کافر کو دی گئی ہو) دخل اندازی کی تو اس پر بھی اسی طرح لعنت ہے۔“

۳۱۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَمَا فِي هَذِهِ الصَّحِيفَةِ فَقَالَ: فِيهَا الْجَرَاحَاتُ وَأَسْنَانُ الْإِبِلِ، ((وَالْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُجِدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا، وَمَنْ تَوَلَّى غَيْرَ مَوْلَاهُ فَعَلَيْهِ مِثْلُ ذَلِكَ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ مِثْلُ ذَلِكَ)). [راجع: ۱۱۱]

تشریح: معلوم ہوا کہ حضرت علی رضی اللہ عنہ بھی اسی مرتبہ قرآن مجید کو پڑھتے تھے، سورتوں کی کچھ تقدیم و تاخیر اور بات ہے۔ اب جو کوئی یہ سمجھے کہ حضرت علی رضی اللہ عنہ یا دوسرے اہل بیت کے پاس کوئی اور قرآن تھا جو کمال تھا اور مرتبہ قرآن مجید ناقص ہے، اس پر بھی اللہ اور فرشتوں اور سارے انبیاء کے کرام کی طرف سے پہنکار اور لعنت ہے۔

بَابُ: إِذَا قَالُوا: صَبَأْنَا وَلَكُمْ **باب: اگر کافر لڑائی کے وقت گھبرا کر اچھی طرح**

يُحْسِنُوا: اسْلَمْنَا

یوں نہ کہہ سکیں ہم مسلمان ہوئے یوں کہنے لگیں ہم

نے دین بدل دیا، دین بدل دیا تو کیا حکم ہے؟

وَقَالَ ابْنُ عُمَرَ: فَجَعَلَ خَالِدٌ يَقْتُلُ فَقَالَ النَّبِيُّ ﷺ: ((أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ)).
[طرفہ فی: ۴۳۹] وَقَالَ عُمَرُ: إِذَا قَالَ: مَتْرَسٌ. فَقَدْ آمَنَهُ، إِنَّ اللَّهَ يَعْلَمُ الْأَلْسِنَةَ كُلَّهَا. وَقَالَ: تَكَلَّمْ لَا تَأْسَ.

عبداللہ بن عمر رضی اللہ عنہما نے کہا خالد بن ولید رضی اللہ عنہ نے (بنی ہدبہ کی جنگ میں) کافروں کو مارنا شروع کر دیا، حالانکہ وہ کہتے جاتے تھے۔ ہم نے دین بدل دیا، ہم نے دین بدل دیا، آنحضرت ﷺ نے جب یہ حال سنا تو فرمایا: ”یا اللہ! میں تو خالد کے کام سے بیزار ہوں“ اور حضرت عمر رضی اللہ عنہ نے کہا: جب کسی (مسلمان) نے (کسی فارسی آدمی سے) کہا کہ مترس (مت ڈرو) تو گویا اس نے اسے امان دے دی، کیونکہ اللہ تعالیٰ تمام زبانوں کو جانتا ہے اور حضرت عمر رضی اللہ عنہ نے (ہرمزان سے) کہا (جب اسے مسلمان گرفتار کر کے لائے) کہ جو کچھ کہنا ہو کہو، ڈرو مت۔

تشریح: ”صابی“ کے معنی اپنے پرانے دین سے نکل جانا، مطلب یہ ہے کہ غیر مسلم اسلام میں داخل ہونے کے لئے صرف یہ کہے کہ میں نے اپنے پرانے دین کو چھوڑ دیا، کیونکہ اسے اسلام کے متعلق کچھ زیادہ معلومات نہیں، اس لئے وہ اتنا نہیں کہہ سکا کہ میں اسلام لایا، تو کیا اسے مسلمان سمجھ لیا جائے گا۔ جبکہ قرینہ بھی موجود ہو کہ اس کی مراد اسلام میں داخل ہونے سے ہی ہے، تو اسے اسلام میں داخل ہی مانا جائے گا۔ مشرکین کا قبیلہ یہ کہنا نہیں جانتا تھا کہ ہم اسلام لائے، اس لئے اس نے صرف یہی کہا کہ ہم صابی ہو گئے۔ حضرت خالد رضی اللہ عنہ نے ان کے اس لفظ کو دخول اسلام کے بارے میں نہیں سمجھا، اس لئے آپ نے ان کو قتل کیا جیسا کہ شارحین بخاری لکھتے ہیں:

”فجعل خالد ای طفق خالد بن الولید یقتل من کان یقول صَبَانًا حیث ظن ان لفظه صَبَانًا عندا العجز عن التلفظ بأسلمنا لا یکفی فی الاخبار عن الاسلام بل لابد من التصریح بالاسلام فقال رسول اللہ ﷺ انی بریء مما صنع خالد ولم اکن راضیا بقتلهم کذا فی الکرمانی والخیر البخاری..... الخ۔“

یعنی حضرت خالد رضی اللہ عنہ نے ان کے لفظ صَبَانًا کو دخول اسلام کے لئے کافی نہیں جانا، بلکہ ان کے خیال میں ”اسلمنا“ کہنا ضروری تھا۔ اس پر نبی کریم ﷺ نے فرمایا کہ میں خالد کی اس حرکت قتل سے راضی نہیں ہوں۔

معلوم ہوا کہ کوئی ناواقف آدمی کسی اشارہ کنایہ سے بھی اسلام قبول کر لے، تو اس کا اسلام صحیح تصور کیا جائے گا۔ اس بارے میں نص قرآنی موجود ہے: ﴿وَلَا تَقْفُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتُمْ مُؤْمِنًا﴾ (النساء: ۹۳) یعنی جو تم کو اسلامی ناطق کے طور پر السلام علیکم کہے، تم ان کو یہ نہ کہو کہ تو مومن نہیں ہے۔ اسلام ظاہری کا نام ہے جو ظاہر میں اسلام کا دم بھرے اور کلمہ توحید پڑھے اسے ظاہری حیثیت میں مسلمان ہی کہیں گے۔ باطن کا معاملہ وہ اللہ کے حوالہ ہے۔

باب: مشرکوں سے مال وغیرہ پر صلح کرنا، لڑائی

چھوڑ دینا، اور جو کوئی عہد پورا نہ کرے اس کا گناہ

بَابُ الْمَوَادَعَةِ وَالْمُصَالَحَةِ

مَعَ الْمُشْرِكِينَ بِالْمَالِ وَغَيْرِهِ

وَأَيْتُمْ مَنْ لَمْ يَفِ بِالْعَهْدِ

﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنفال: ٦١] الآية۔

اور (سورہ انفال میں) اللہ کا یہ فرمانا کہ ”اگر کا فر صلح کی طرف جھکیں تو تو بھی صلح کی طرف جھک جا اور اللہ پر بھروسہ رکھیں یقیناً وہ بہت سننے جانے والا ہے۔“

(۳۱۷۳) ہم سے مسدود بن سرمد نے بیان کیا، کہا ہم سے بشر بن مفضل نے، کہا ہم سے یحییٰ بن سعید انصاری نے، ان سے بشیر بن یسار نے اور ان سے سہل بن ابی حمزہ نے بیان کیا کہ عبد اللہ بن سہل اور حمیصہ بن مسعود بن زید رضی اللہ عنہما خیر گئے۔ ان دونوں (خیر پہنچ کر اپنے اپنے کاموں کے لئے) جدا تھے۔ پھر دونوں حضرات (خیر پہنچ کر اپنے اپنے کاموں کے لئے) جدا ہو گئے۔ اس کے بعد حمیصہ رضی اللہ عنہ عبد اللہ بن سہل رضی اللہ عنہ کے پاس آئے، تو کیا دیکھتے ہیں کہ وہ خون میں لوٹ رہے ہیں۔ کسی نے ان کو قتل کر ڈالا۔ خیر حمیصہ رضی اللہ عنہ نے عبد اللہ رضی اللہ عنہ کو فوجوں کر دیا۔ پھر مدینہ آئے، اس کے بعد عبد الرحمن بن سہل (عبد اللہ رضی اللہ عنہ کے بھائی) اور مسعود کے دونوں صاحبزادے حمیصہ اور حویصہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے، گفتگو عبد الرحمن رضی اللہ عنہ نے شروع کی، تو آنحضرت ﷺ نے فرمایا: ”جو تم لوگوں میں عمر میں بڑے ہوں وہ بات کریں۔“ عبد الرحمن سب سے کم عمر تھے، وہ چپ ہو گئے۔ اور حمیصہ اور حویصہ نے بات شروع کی۔ آپ نے دریافت فرمایا: ”کیا تم لوگ اس پر قسم کھا سکتے ہو، کہ جس شخص کو تم قاتل کہہ رہے ہو اس پر تمہارا حق ثابت ہو سکے۔“ ان لوگوں نے عرض کیا کہ ہم ایک ایسے معاملے میں کس طرح قسم کھا سکتے جس کو ہم نے خود آنکھوں سے نہ دیکھا ہو۔ آنحضرت ﷺ نے فرمایا: ”پھر کیا یہود تمہارے دعوے سے اپنی برأت اپنی طرف سے پچاس قسمیں کھا کر کے کر دیں؟“ ان لوگوں نے عرض کیا کہ کفار کی قسموں کا ہم کس طرح اعتبار کر سکتے ہیں۔ چنانچہ نبی اکرم ﷺ نے خود اپنے پاس سے ان کی دیت ادا کر دی۔

تشریح: ترجمہ باب اس سے نکلا کہ نبی کریم ﷺ نے اپنے پاس سے دیت ادا کر کے خیر کے یہودیوں سے صلح قائم رکھی، باب کا یہ ترجمہ جو کوئی عہد کو پورا نہ کرے اس کا گناہ حدیث سے نہیں نکلتا۔ شاید امام بخاری رحمہ اللہ کو اس باب میں کوئی حدیث لکھنی منظور تھی مگر اتفاق نہ ہوا یا اس مضمون کی حدیث ان کو ان کی شرط کے مطابق نہ ملی۔ قاتل پر حق ثابت ہونے سے مقتول کے آدمیوں کو دیت دینی ہوگی۔ وہ قاتل اگر قتل کا اقرار کر لے تو قصاص بھی لیا جاسکتا ہے۔ یہ قسامت کی صورت ہے۔ اس میں مدعی سے پچاس قسمیں لی جاتی ہیں کہ میرا گمان فلاں شخص پر ہے کہ اسی نے مارا ہے۔ اس سے نبی کریم ﷺ کی صلح جوئی، اس پر پند پالسی، فراخ دلی بھی ثابت ہوئی، باوجودیکہ مقتول ایک مسلمان تھا جو یہود کے ماحول میں قتل

ہوا، مگر نبی کریم ﷺ نے یہودیوں کی اس حرکت کو نظر انداز فرمادیا، تاکہ اس کی فضا قائم رہے۔ اور کوئی طویل فساد نہ کھڑا ہو جائے، آپ نے مسلمان مقتول کے وارثوں کو خود بیت المال سے دیت اور فرمادی، ایسے واقعات سے ان لوگوں کو سبق لینا چاہیے جو اسلام کو بڑا ورتلو اور پھیلانے کا قافلہ پر پیگندہ کرتے رہتے ہیں۔ مذاہب کی دنیا میں صرف اسلام ہی ایک ایسا مذہب ہے جو بنی نوع انسان کو زیادہ سے زیادہ امن دینے کا حامی ہے۔

بَابُ فَضْلِ الْوَفَاءِ بِالْعَهْدِ باب: عہد پورا کرنے کی فضیلت

۳۱۷۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبِ بْنِ أُمَيَّةَ أَخْبَرَهُ أَنَّ هِرْقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ كَانُوا تِجَارًا بِالشَّامِ فِي الْمُدَّةِ الَّتِي مَادَّ فِيهَا رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ فِي كُفَّارِ قُرَيْشٍ. [راجع: ۷]

(۳۱۷۴) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی، انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی، اور انہیں ابوسفیان بن حرب بن امیہ رضی اللہ عنہ نے خبر دی کہ ہرقل (فرمانروائے روم) نے انہیں قریش کے قافلے کے ساتھ بلا بھیجا، (یہ لوگ شام اس زمانے میں تجارت کی غرض سے گئے ہوئے تھے)۔ جب آنحضرت ﷺ نے ابوسفیان سے (صلح حدیبیہ میں) قریش کے کافروں کے مقدمہ میں صلح کی تھی۔

تشریح: یعنی صلح حدیبیہ جو ۶ھ میں ہوئی، یہ حدیث منسل مگر سچلی ہے۔ اس میں یہ بیان ہے کہ ہرقل نے کہا کہ پیغمبر دغا یعنی عہد شکنی نہیں کرتے، اسی سے امام بخاری رحمہ اللہ نے باب کا مطلب نکالا کہ عہد کا پورا کرنا نبی کی خصلت ہے جو بڑی فضیلت رکھتی ہے اور عہد کو زیادہ عازاری کرنا ہر شریعت میں منع ہے۔

بَابُ: هَلْ يُعْفَى عَنِ الدَّمِيِّ باب: اگر کسی ذمی نے کسی پر جادو کر دیا ہو تو کیا

إِذَا سَحَرَ؟ ا سے معاف کیا جاسکتا ہے؟

وَقَالَ ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: سُئِلَ أَعْلَى مِنْ سَحَرَ مِنْ أَهْلِ الْعَهْدِ قَتْلًا؟ قَالَ: بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ صُنِعَ لَهُ ذَلِكَ، فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ، وَكَانَ مِنْ أَهْلِ الْكِتَابِ.

ابن وہب نے بیان کیا، انہیں یونس نے خبر دی کہ ابن شہاب رضی اللہ عنہ سے کسی نے پوچھا، کیا اگر کسی ذمی نے کسی پر جادو کر دیا ہو تو اسے قتل کر دیا جائے؟ انہوں نے بیان کیا کہ یہ حدیث ہم تک پہنچی ہے کہ رسول اللہ ﷺ پر جادو کیا گیا تھا۔ لیکن آنحضرت ﷺ نے اس کی وجہ سے جادو کرنے والے کو قتل نہیں کروایا تھا اور آپ پر جادو کرنے والا اہل کتاب میں سے تھا۔

تشریح: ظاہر ابن شہاب کی دلیل پوری نہیں ہوتی، کیونکہ نبی کریم ﷺ اپنی ذات کے لئے کسی سے بدلہ نہیں لیتے تھے۔ دوسرے اس کے جادو سے آپ کو کوئی نقصان نہیں پہنچا تھا، صرف ذرا تحلیل پیدا ہو گیا تھا، کہ آپ کوئی کام نہ کرتے اور خیال آتا کہ کر چکے ہیں۔ اللہ نے اس کی بھی خبر دے کر یہ آفت آپ کے اوپر سے دور کر دی، آپ نے اس جادوگر کو قتل نہیں کرایا، بلکہ معاف فرمادیا۔ اسی سے باب کا مضمون ثابت ہوتا ہے۔

۳۱۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ سَجَرَ حَتَّى كَانَ

(۳۱۷۵) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا کہ ہم سے ہشام نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ پر جادو کر دیا گیا تھا۔ تو

يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ. بعض دفعہ ایسا ہوتا کہ آپ سمجھتے کہ میں نے فلاں کام کر لیا ہے حالانکہ آپ نے وہ کام نہ کیا ہوتا۔ [اطرافہ فی: ۳۲۶۸، ۵۷۶۳، ۵۷۶۵]

[۵۷۶۶، ۶۰۶۳، ۶۳۹۱]

بَابُ مَا يُحْذَرُ مِنَ الْغَدْرِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَأَنْ يُرِيدُوا أَنْ يُخْذَعُوا﴾ فَإِنَّ حَسْبَكَ اللَّهُ ﴿الْآيَةُ﴾ هُوَ الَّذِي أَتَيْكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ وَأَلْفَ بَيْنَ قُلُوبِهِمْ ﴿الْآيَةُ﴾ [الأنفال: ۶۲]

باب: دغا بازی سے بچنا چاہیے؟
اور اللہ تعالیٰ نے فرمایا کہ ”اور اگر یہ کافر لوگ آپ کو دھوکا دینا چاہیں (اے نبی!) تو اللہ آپ کے لئے کافی ہے اسی نے اپنی مدد سے اور مومنوں سے تیری تائید کی ہے اور ان کے دلوں میں باہمی الفت بھی اسی نے ڈالی ہے۔“

(۳۱۷۶) مجھ سے حمیدی نے بیان کیا، کہا ہم سے ولید بن مسلم نے بیان کیا، کہا ہم سے عبداللہ بن علاء بن زبیر نے بیان کیا، انہوں نے بیان کیا کہ میں نے بسر بن عبد اللہ سے سنا، انہوں نے ابوداؤد سے سنا، کہا کہ میں نے عوف بن مالک رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ میں غزوہ تبوک کے موقع پر نبی کریم ﷺ کی خدمت میں حاضر ہوا، آپ اس وقت چڑے کے ایک خیمے میں تشریف فرما تھے۔ آپ ﷺ نے فرمایا: ”قیامت کی چھ نشانیاں شمار کرلو، میری موت، پھر بیت المقدس کی فتح، پھر ایک دبا جو تم میں شدت سے پھیلے گی جیسے بکریوں میں طاعون پھیل جاتا ہے۔ پھر مال کی کثرت اس درجہ میں ہوگی کہ ایک شخص سودینا بھی اگر کسی کو دے گا تو اس پر بھی وہ ناراض ہوگا۔ پھر فتنہ اتنا تباہ کن عام ہوگا کہ عرب کا کوئی گھرباتی نہ رہے گا جو اس کی پلیٹ میں نہ آ گیا ہوگا۔ پھر صلح جو تمہارے اور بنی الاصفہ (نصارائے روم) کے درمیان ہوگی، لیکن وہ دغا کریں گے اور ایک عظیم لشکر کے ساتھ تم پر چڑھائی کریں گے۔ اس میں اسی جھنڈے ہوں گے اور ہر جھنڈے کے ماتحت بارہ ہزار فرج ہوگی۔“ (یعنی نولاکھ ساٹھ ہزار فرج سے وہ تم پر حملہ آور ہوں گے)۔

[ماجہ: ۴۰۹۵]

تشریح: پہلی دوسری نشانی تو ہو چکی ہے۔ تیسری کہتے ہیں وہ بھی ہو چکی ہے یعنی طاعون عمواس جو حضرت عمر رضی اللہ عنہ کی خلافت میں آیا تھا۔ جس میں ہزاروں مسلمان مر گئے تھے۔ چوتھی نشانی بھی ہو چکی، مسلمان روم اور ایران کی فتح سے بے حد مالدار ہو گئے تھے۔ پانچویں نشانی کہتے ہیں ہو چکی، جس سے بنو امیہ کا فتنہ مراد ہے۔ چھٹی نشانی قیامت کے قریب ہوگی، اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ دغا بازی کرنا کافروں کا کام ہے اور یہ بھی قیامت کی ایک نشانی ہے کہ دغا بازی عام ہو جائے گی۔

بَابُ: كَيْفَ يُبَدَّلُ إِلَى أَهْلِ الْعَهْدِ؟

باب: عہد کیونکر واپس کیا جائے؟

وَقَوْلُهُ: «وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ» الْآيَةُ. [الأنفال: ٥٨]

اور اللہ پاک نے سورۃ انفال میں فرمایا: ”اگر آپ کو کسی قوم کی طرف سے دغا بازی کا ڈر ہو تو آپ ان کا عہد معقول طور سے ان کو واپس کر دیں۔“

آخر آیت تک۔

تشریح: معقول طریقہ یہ ہے کہ ان کو کھلا بھیجے، بھائی ہمارا تمہارا دوستی کا عہد ٹوٹ گیا، یہ نہیں کہ دفعتاً ان پر حملہ کر بیٹھے۔

۳۱۷۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِيمَنْ يُؤَدُّنَ يَوْمَ النَّحْرِ بِمَنْى لَا يَحْجُ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ غُرَبَاءَ. وَيَوْمَ الْحَجِّ الْأَكْبَرِ يَوْمَ النَّحْرِ، وَإِنَّمَا قِيلَ: الْأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ الْحَجُّ الْأَصْغَرُ. فَنَبَذَ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذَلِكَ الْعَامِ، فَلَمْ يَحْجَّ عَامَ حَجَّةِ الْوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ ﷺ مُشْرِكًا. [راجع: ۳۶۹]

(۳۱۷۷) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے زہری نے، انہیں حمید بن عبد الرحمن نے کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ابوبکر رضی اللہ عنہ نے (حجۃ الوداع سے پہلے والے حج کے موقع پر) دسویں ذی الحجہ کے دن بعض دوسرے لوگوں کے ساتھ مجھے بھی منیٰ میں یہ اعلان کرنے بھیجا تھا کہ اس سال کے بعد کوئی مشرک حج کرنے نہ آئے اور کوئی شخص بیت اللہ کا طواف ننگے ہو کر نہ کرے اور حج اکبر کا دن دسویں تاریخ ذی الحجہ کا دن ہے۔ اسے حج اکبر اس لئے کہا گیا کہ لوگ (عمرہ کو) حج اصغر کہنے لگے تھے، تو ابوبکر رضی اللہ عنہ نے اس سال مشرکوں سے جو عہد لیا تھا اسے واپس کر دیا، اور دوسرے سال حجۃ الوداع میں جب آنحضرت ﷺ نے حج کیا تو کوئی مشرک شریک نہیں ہوا۔

تشریح: معلوم ہوا کہ حج اکبر حج ہی کا نام ہے۔ اور یہ جو عوام میں مشہور ہے کہ حج اکبر وہ حج ہے جس میں عرفہ کا دن جمعہ کو پڑے، اس بارے میں کوئی صحیح ثبوت نہیں ہے۔

بَابُ إِثْمٍ مَنْ عَاهَدَ ثُمَّ غَدَرَ؟

باب: معاہدہ کرنے کے بعد دغا بازی کرنے

والے کا گناہ؟

وَقَوْلُ اللَّهِ: «الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ» [الأنفال: ٥٦]

اور سورۃ انفال میں اللہ تعالیٰ کا ارشاد کہ ”وہ لوگ (یہود) آپ جن سے معاہدہ کرتے ہیں، اور پھر ہر مرتبہ وہ دغا بازی کرتے ہیں، اور وہ باز نہیں آتے۔“

۳۱۷۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعُ خِلَالٍ مَنْ كُنَّ فِيهِ

(۳۱۷۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے عبد اللہ بن مرہ نے، ان سے مسروق نے، ان سے عبد اللہ بن عمرو رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”چار عادتیں ایسی ہیں کہ اگر یہ چاروں کسی ایک شخص میں جمع ہو جائیں تو وہ پکا

كَانَ مُنَافِقًا خَالِصًا مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَوْهَا)).

منافق ہے۔ وہ شخص جو بات کرے تو جھوٹ بولے، اور جب وعدہ کرے، تو وعدہ خلافی کرے۔ اور جب معاہدہ کرے تو اسے پورا نہ کرے۔ اور جب کسی سے لڑے تو گالی گلوچ پر اتر آئے۔ اور اگر کسی شخص کے اندر ان چاروں عادتوں میں سے ایک ہی عادت ہے، تو اس کے اندر نفاق کی ایک عادت ہے جب تک کہ وہ اسے چھوڑ نہ دے۔“ [راجع: ۳۴]

تشریح: مقصد یہ ہے کہ وعدہ خلافی کرنا مسلمان کی شان نہیں ہے، وہ وعدہ خواہ کافروں ہی سے کیوں نہ کیا گیا ہو، پھر جو وعدہ اغیار سے سیاسی صلح پر کیا جائے اس کی اور بھی اونچی حیثیت ہے، اسے پورا کرنا مسلمان کے لئے ضروری ہو جاتا ہے۔ اسی لئے نبی کریم ﷺ نے صلح حدیبیہ کو پورے طور پر نبھایا، حالانکہ اس میں قریش کی کئی شرطیں سراسر نامعقول تھیں مگر ”اَلْكَرِيمُ اِذَا وَعَدَ وَفَى۔“ مشہور مقولہ ہے۔

۳۱۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: مَا كَتَبْنَا عَنِ النَّبِيِّ ﷺ إِلَّا الْقُرْآنَ، وَمَا فِي هَذِهِ الصَّحِيفَةِ، قَالَ النَّبِيُّ ﷺ: ((الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِلَةٍ إِلَى غَدَا، فَمَنْ أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ. فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنٍ مَوْلَاهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ)).

۳۱۷۹) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں اعمش نے، انہیں ابراہیم تیمی نے، انہیں ان کے باپ (یزید بن شریک تیمی) نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ ہم نے نبی کریم ﷺ سے بس یہی قرآن مجید لکھا اور جو کچھ اس ورق میں ہے، نبی کریم ﷺ نے فرمایا تھا: ”مدینہ عازر پہاڑی اور فلاں (کدلی) پہاڑی کے درمیان تک حرم ہے۔ پس جس نے یہاں (دین میں) کوئی نئی چیز داخل کی یا کسی ایسے شخص کو اس کے حدود میں پناہ دی تو اس پر اللہ تعالیٰ، ملائکہ اور سب انسانوں کی لعنت ہوگی۔ نہ اس کا کوئی فرض قبول اور نہ نفل قبول ہوگا۔ اور سب مسلمان پناہ دینے میں برابر ہیں۔ معمولی سے معمولی مسلمان (عورت یا غلام) کسی کافر کو پناہ دے سکتے ہیں۔ اور جو کوئی کسی مسلمان کا کیا ہوا عہد توڑ ڈالے اس پر اللہ اور ملائکہ اور سب انسانوں کی لعنت ہوگی، نہ اس کی کوئی فرض عبادت قبول ہوگی اور نہ نفل! اور جس غلام یا لونڈی نے اپنے آقا اپنے مالک کی اجازت کے بغیر کسی دوسرے کو اپنا مالک بنالیا، تو اس پر اللہ اور ملائکہ اور سب انسانوں کی لعنت ہوگی، نہ اس کی کوئی فرض عبادت مقبول ہوگی اور نہ نفل۔“ [راجع: ۱۱۱]

۳۱۸۰۔ قَالَ: وَقَالَ أَبُو مُوسَى: حَدَّثَنَا هَاشِمُ ابْنُ الْقَاسِمِ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَيْفَ أَنْتُمْ إِذَا لَمْ تَحْتَبِتُوا دِينَارًا وَلَا دِرْهَمًا؟ فَقِيلَ لَهُ:

۳۱۸۰) ابو موسیٰ (محمد بن ثنی) نے بیان کیا کہ ہم سے ہاشم بن قاسم نے بیان کیا، ان سے اسحاق بن سعید نے بیان کیا، ان سے ان کے والد سعید بن عمرو نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہا کہ اس وقت تمہارا کیا حال ہوگا جب (جزیہ اور خراج میں سے) نہ تمہیں درہم ملے گا اور نہ دینار! اس پر کسی

وَكَيْفَ تَرَى ذَلِكَ كَانِنَا يَا أَبَا هُرَيْرَةَ؟ قَالَ: إِي وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ الْمَصْدُوقِ. قَالُوا: عَمَّ ذَلِكَ؟ قَالَ: تَنْتَهَكَ ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ فَيَشُدُّ اللَّهُ عَزَّوَجَلَّ قُلُوبَ أَهْلِ الذِّمَّةِ، فَيَمْنَعُونَ مَا فِي أَيْدِيهِمْ.

نے کہا کہ جناب ابو ہریرہ رضی اللہ عنہ تم کیسے سمجھتے ہو کہ ایسا ہوگا؟ ابو ہریرہ رضی اللہ عنہ نے کہا ہاں اس ذات کی قسم جس کے ہاتھ میں ابو ہریرہ کی جان ہے۔ یہ صادق و مصدوق علیہ السلام کا فرمان ہے۔ لوگوں نے پوچھا تھا کہ یہ کیسے ہو جائے گا؟ تو آپ نے فرمایا، جب کہ اللہ اور اس کے رسول کا عہد (اسلامی حکومت غیر مسلموں سے ان کی جان و مال کی حفاظت کے بارے میں) توڑا جانے لگے، تو اللہ تعالیٰ بھی ذمیوں کے دلوں کو سخت کر دے گا۔ اور وہ جزیہ دینا بند کر دیں گے۔ (بلکہ لڑنے کو مستعد ہوں گے)۔

تشریح: یہاں بھی مقصود باب اس سے حاصل ہوا کہ جب مسلمان ذمی لوگوں سے معاہدہ کر کے اس کی خلاف ورزی کریں گے اور ذمیوں کو ستانے لگیں گے، تو اللہ پاک ذمیوں کو سخت دل بنا دے گا اور وہ جزیہ بند کر دیں گے۔ معلوم ہوا کہ غیروں سے جو بھی صلح امن کا معاہدہ کیا جائے، آخر وقت تک اس کو ملحوظ رکھنا ضروری ہے۔

بَابُ

بَابُ

۳۱۸۱۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ؟ قَالَ: سَأَلْتُ أَبَا وَائِلٍ شَهِدْتَ صَفِينَ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حَنْبَلٍ، يَقُولُ: اتَّهَمُوا رَأْيَكُمْ، رَأَيْتَنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ النَّبِيِّ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاقِبِنَا لِأَمْرٍ يُفْطَعُنَا إِلَّا أَسهَلْنَا بِنَا إِلَى أَمْرٍ، نَعْرِفُهُ غَيْرَ أَمْرِنَا هَذَا. [اطرافہ فی: ۳۱۸۲، ۴۱۸۹، ۴۸۴۴، ۶۷۳۰۸]

۳۱۸۱۔ ہم سے عبدان نے بیان کیا، کہا ہم کو ابو حمزہ نے خبر دی، کہا کہ میں نے اعمش سے سنا، انہوں نے بیان کیا کہ میں نے ابو وائل سے پوچھا، کیا آپ صفین کی جنگ میں موجود تھے؟ انہوں نے بیان کیا کہ ہاں (میں تھا) اور میں نے سہل بن حنیف رضی اللہ عنہ کو یہ کہتے سنا تھا کہ تم لوگ خود اپنی رائے کو غلط سمجھو، جو آپس میں لڑتے مرتے ہو۔ میں نے اپنے تئیں دیکھا جس دن ابو جندل آیا۔ (یعنی حدیبیہ کے دن) اگر میں آنحضرت ﷺ کا حکم پھیر سکتا تو پھر اس دن پھیر دیتا اور ہم نے جب کسی مصیبت میں ڈر کر تلواریں اپنے کندھوں پر رکھیں تو وہ مصیبت آسان ہوگئی۔ ہم کو اس کا انجام معلوم ہو گیا۔ مگر یہی ایک لڑائی ہے۔ (جو سخت مشکل ہے اس کا انجام بہتر نہیں معلوم ہوتا)۔

۳۱۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، حَدَّثَنِي أَبُو وَائِلٍ قَالَ: كُنَّا بِصَفِينَ فَقَامَ سَهْلُ بْنُ حَنْبَلٍ فَقَالَ: أَيُّهَا النَّاسُ! اتَّهَمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ

۳۱۸۲۔ ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے، ان سے یزید بن عبد العزیز نے، ان سے ان کے باپ عبد العزیز بن سیاہ نے، ان سے حبیب بن ابی ثابت نے بیان کیا، کہا کہ مجھ سے ابو وائل نے بیان کیا کہ ہم مقام صفین میں ڈیرے ڈالے ہوئے تھے۔ پھر سہل بن حنیف کھڑے ہوئے اور فرمایا: اے لوگو! تم خود اپنی رائے کو غلط سمجھو۔ ہم صلح حدیبیہ کے موقع پر رسول اللہ ﷺ کے ساتھ تھے اگر ہمیں لڑنا ہوتا تو اس

وقت ضرور لڑتے۔ عمر اس موقع پر آئے (یعنی حدیبیہ میں) اور عرض کیا: یا رسول اللہ! کیا ہم حق پر اور وہ باطل پر نہیں ہیں؟ آنحضرت ﷺ نے فرمایا: ”کیوں نہیں!“ عمر رضی اللہ عنہ نے کہا کہ ہمارے مقتول جنت میں اور ان کے مقتول جہنم میں نہیں جائیں گے؟ آنحضرت ﷺ نے فرمایا: ”کیوں نہیں!“ پھر عمر رضی اللہ عنہ نے کہا کہ پھر ہم اپنے دین کے معاملے میں کیوں دبیں؟ کیا ہم (مدینہ) واپس چلے جائیں گے، اور ہمارے اور ان کے درمیان اللہ کوئی فیصلہ نہیں کرے گا۔ آنحضرت ﷺ نے فرمایا: ”ابن خطاب! میں اللہ کا رسول ہوں اور اللہ مجھے کبھی برباد نہیں کرے گا۔“ اس کے بعد حضرت عمر رضی اللہ عنہ حضرت ابوبکر رضی اللہ عنہ کے پاس گئے اور ان سے وہی سوالات کئے، جو نبی کریم ﷺ سے ابھی کر چکے تھے۔ انہوں نے بھی یہی کہا کہ آنحضرت ﷺ اللہ کے رسول ہیں، اور اللہ انہیں کبھی برباد نہیں ہونے دے گا۔ پھر سورہ فتح نازل ہوئی اور آنحضرت ﷺ نے حضرت عمر رضی اللہ عنہ کو اسے آخر تک پڑھ کر سنایا، تو حضرت عمر رضی اللہ عنہ نے عرض کیا: کیا یہی فتح ہے؟ آنحضرت ﷺ نے فرمایا کہ ”ہاں!“ بلا شک یہی فتح ہے۔

الْحُدُیْبِیَّةِ، وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: ((بَلَى)). فَقَالَ: أَلَيْسَ قِتَالُنَا فِي الْجَنَّةِ وَقِتَالُهُمْ فِي النَّارِ؟ قَالَ: ((بَلَى)). قَالَ: فَعَلَامَ نُعْطِي الدُّنْيَةَ فِي دِينِنَا؟ أَمْ نَرْجِعُ وَلَمْ يَخْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ قَالَ: ((يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا)). فَأَنْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَزَكَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! أَوْفَتْحَ هُوَ قَالَ: ((نَعَمْ)). [راجع: ۳۱۸۱]

تشریح: حضرت سہل بن حنیف رضی اللہ عنہ لڑائی میں کسی طرف بھی شریک نہیں تھے۔ اس لئے دونوں گروہ ان کو الزام دے رہے تھے۔ اس کا جواب انہوں نے یہ دیا کہ رسول کریم ﷺ نے ہمیں مسلمانوں سے لڑنے کا حکم نہیں دیا تھا۔ یہ تو خود تمہاری غلطی ہے کہ اپنی ہی تلوار سے اپنے ہی بھائیوں کو قتل کر رہے ہو۔ بہت سے دوسرے صحابہ بھی حضرت معاویہ رضی اللہ عنہ اور حضرت علی رضی اللہ عنہ کے جھگڑے میں شریک نہیں تھے۔ حضرت سہل رضی اللہ عنہ کا مطلب یہ تھا کہ جب نبی کریم ﷺ نے کافروں کے مقابلہ میں جنگ میں جلدی نہ کی اور ان سے صلح کر لی تو تم مسلمانوں سے لڑنے کے لئے کیوں ہل پڑے ہو۔ خوب سوچ لو کہ یہ جنگ جائز ہے یا نہیں، اور اس کا انجام کیا ہوگا۔ جنگ صفین جب ہوئی تو تمام جہاں کے کافروں نے یہ خبر سن کر شادیاں بچائے کباب مسلمانوں کا زور آپس ہی میں خرچ ہونے لگا۔ ہم سب بال بال بچے رہیں گے۔

آج بھی یہی حال ہے کہ مسلمانوں میں سیاسی مذہبی یا بھی اتنی لڑائیاں ہیں کہ آج کے دشمنان اسلام دیکھ دیکھ کر خوش ہو رہے ہیں۔ مسلمانوں کا یہ حال بد نہ ہوتا تو ان کا قبلہ اول مغضوب قوم یہود کے ہاتھ نہ جاتا۔ عرب اقوام مسلمین کی خانہ جنگی نے آج امت کو یہ روز بد بھی دکھایا کہ یہودی آج مسلمانوں کے سر پر سوار ہو رہے ہیں۔

سہل رضی اللہ عنہ کی حدیث کی مطابقت باب سے یوں ہے کہ جب قریش نے عہد شکنی کی تو اللہ نے ان کو سزا دی اور مسلمانوں کو ان پر غالب کر دیا۔ سہل بن حنیف رضی اللہ عنہ نے جنگ صفین کے موقع پر جو کہا اس کا مطلب یہ تھا کہ صلح حدیبیہ کے موقع پر قریش نے مسلمانوں کی بڑی توہین کی تھی پھر بھی نبی کریم ﷺ نے ان سے لڑنا مناسب نہ جانا اور ہم آپ کے حکم کے تابع رہے، اسی طرح نبی کریم ﷺ نے مسلمانوں پر ہاتھ اٹھانے سے منع کیا ہے۔ میں کیونکر مسلمانوں کو ماروں، یہ سہل رضی اللہ عنہ نے اس وقت کہا جب لوگوں نے ان کو ملامت کی کہ صفین میں مقاتلہ کیوں نہیں کرتے۔ صفین نامی دریائے فرات کے کنارے ایک گاؤں تھا۔ جہاں حضرت علی اور معاویہ رضی اللہ عنہما کے درمیان جنگ ہوئی تھی۔

۳۱۸۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ (۳۱۸۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم نے بیان کیا،

ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ قریش سے جس زمانہ میں رسول کریم ﷺ نے (حدیبیہ کی) صلح کی تھی، اسی مدت میں میری والدہ (ہکیلہ) اپنے باپ (حارث بن مدرک) کو ساتھ لے کر میرے پاس آئیں، وہ اسلام میں داخل نہیں ہوئی تھیں۔ (عروہ نے بیان کیا کہ) حضرت اسماء رضی اللہ عنہا نے اس بارے میں رسول اللہ ﷺ سے پوچھا کہ یا رسول اللہ! میری والدہ آئی ہوئی ہیں اور مجھ سے رغبت کے ساتھ ملنا چاہتی ہیں، تو کیا میں ان کے ساتھ صلہ رحمی کروں؟ آنحضرت ﷺ نے فرمایا: ”ہاں! ان کے ساتھ صلہ رحمی کر۔“

ابْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ، إِذْ عَاهَدُوا رَسُولَ اللَّهِ ﷺ وَمَدَّتِيهِمْ، مَعَ أَبِيهَا، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنْ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِبَةٌ، أَفَأَصِلُهَا قَالَ: ((نَعَمْ، صِلُيْهَا)).

[راجع: ۲۶۲۰]

تشریح: باب سے اس حدیث کی مطابقت اسی طرح ہے کہ ان کی والدہ بھی قریش کے کافروں میں شامل تھیں اور چونکہ ان سے اور نبی کریم ﷺ سے صلہ تھی، اس لئے رسول کریم ﷺ نے حضرت اسماء رضی اللہ عنہا کو اجازت دی کہ اپنی والدہ سے اچھا سلوک کریں۔

بابُ الْمَصَالِحَةِ عَلَى ثَلَاثَةِ أَيَّامٍ أَوْ وَقْتٍ مَعْلُومٍ

(۳۱۸۴) ہم سے احمد بن عثمان بن حکیم نے بیان کیا، کہا ہم سے شریح بن مسلمہ نے بیان کیا، کہا ہم سے ابراہیم بن یوسف بن ابی اسحاق نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے ابواسحاق نے بیان کیا، کہا مجھ سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے جب عمرہ کرنا چاہا تو آپ نے مکہ میں داخلہ کے لئے مکہ کے لوگوں سے اجازت لینے کے لئے آدی بھیجا۔ انہوں نے اس شرط کے ساتھ (اجازت دی) کہ مکہ میں تین دن سے زیادہ قیام نہ کریں۔ ہتھیار نیام میں رکھے بغیر داخل نہ ہوں اور (مکہ کے) کسی آدی کو اپنے ساتھ (مدینہ) نہ لے جائیں (اگرچہ وہ جانا چاہے) انہوں نے بیان کیا کہ پھر ان شرائط کو علی بن ابی طالب رضی اللہ عنہ نے لکھنا شروع کیا اور اس طرح ”یہ محمد اللہ کے رسول کے صلح نامہ کی تحریر ہے۔“ مکہ والوں نے کہا کہ اگر ہم جان لیتے کہ آپ اللہ کے رسول ہیں تو پھر آپ کو روکتے ہی نہیں بلکہ آپ پر ایمان لاتے، اس لئے تمہیں یوں لکھنا چاہئے: ”یہ محمد بن عبد اللہ کے صلح نامہ کی تحریر ہے۔“ اس پر آنحضرت ﷺ نے فرمایا ”اللہ گواہ ہے کہ میں محمد بن عبد اللہ ہوں اور اللہ

۳۱۸۴۔ حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ بْنِ حَكِيمٍ، حَدَّثَنِي شَرِيحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ، حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، حَدَّثَنِي الْبَرَاءُ أَنَّ النَّبِيَّ ﷺ لَمَّا أَرَادَ أَنْ يَغْتَمِرَ أَرْسَلَ إِلَى أَهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ لِيَدْخُلَ مَكَّةَ، فَاسْتَرَطُوا عَلَيْهِ أَنْ لَا يُقِيمَ بِهَا إِلَّا ثَلَاثَ لَيَالٍ، وَلَا يَدْخُلَهَا إِلَّا بِحِلْيَانِ السِّلَاحِ، وَلَا يَدْعُو مِنْهُمْ أَحَدًا، قَالَ: فَأَخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، فَكَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْنَعَكَ وَلَكِنَّا اعْتَبَرْنَاكَ، وَلَكِنْ اكْتُبْ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ: ((أَنَا وَاللَّهِ!))

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَأَنَا وَاللَّهُ! رَسُولُ اللَّهِ)). گواہ ہے کہ میں اللہ کا رسول بھی ہوں۔“ آنحضرت ﷺ لکھنا نہیں
 قَالَ: وَكَانَ لَا يَكْتُبُ قَالَ: فَقَالَ عَلِيٌّ: ((أَمَحُّ
 رَسُولُ اللَّهِ)). فَقَالَ عَلِيٌّ: وَاللَّهِ! لَا أَمَحُّوهُ
 أَبَدًا. قَالَ: ((فَارِيئِهِ)). فَأَرَاهُ إِيَّاهُ، فَمَحَاهُ
 النَّبِيُّ ﷺ بِيَدِهِ، فَلَمَّا دَخَلَ وَمَضَى الْيَأْمُ
 أَتَوْا عَلِيًّا فَقَالُوا: مَرُّ صَاحِبِكَ فَلْيَرْتَحِلْ.
 فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ((نَعَمْ)) ثُمَّ ارْتَحَلَ. [راجع: ۱۷۸۱]

جانتے تھے۔ راوی نے بیان کیا کہ آپ ﷺ نے علی رضی اللہ عنہ سے فرمایا:
 ”رسول اللہ ﷺ کا لفظ مٹا دے۔“ حضرت علی رضی اللہ عنہ نے عرض کیا کہ اللہ
 کی قسم! یہ لفظ تو میں کبھی نہ مٹاؤں گا، آنحضرت ﷺ نے فرمایا: ”پھر مجھے
 دکھاؤ۔“ راوی نے بیان کیا کہ علی رضی اللہ عنہ نے آنحضرت ﷺ کو وہ لفظ
 دکھایا۔ اور آپ ﷺ نے خود اپنے ہاتھ سے اسے مٹا دیا۔ پھر جب
 آنحضرت ﷺ مکہ تشریف لے گئے اور (تین) دن گزر گئے تو قریش
 حضرت علی رضی اللہ عنہ کے پاس آئے اور کہا کہ اب اپنے ساتھی سے کہو کہ اب
 یہاں سے چلے جائیں (علی رضی اللہ عنہ نے بیان کیا کہ) میں نے اس کا ذکر
 رسول اللہ ﷺ سے کیا، تو آپ نے فرمایا کہ ”ہاں!“ چنانچہ آپ وہاں
 سے روانہ ہو گئے۔

تشریح: حضرت علی رضی اللہ عنہ کا انکار حکم عدولی اور مخالفت کے طور پر نہ تھا۔ بلکہ نبی کریم ﷺ کی محبت اور خیر خواہی اور جوش ایمان کی وجہ سے تھا۔ اس
 لئے کوئی گناہ حضرت علی رضی اللہ عنہ پر نہ ہوا۔ یہاں سے شیعہ حضرات کو سبق لینا چاہیے کہ جیسے حضرت علی رضی اللہ عنہ نے محض محبت کی وجہ سے نبی کریم ﷺ کے
 فرمانے کے خلاف کیا، ویسا ہی حضرت عمر رضی اللہ عنہ نے بھی قصہ قرطاس میں نبی کریم ﷺ کی تکلیف کے خیال سے لکھ جانے میں مخالفت کی۔ دونوں کی
 نیت بخیر تھی۔ کار پا کاں از قیاس خود۔ مگر، ایک جگہ حسن ظن کرنا، دوسری جگہ بد ظنی مرتع انصاف سے بعید ہے۔

بَابُ الْمَوَادَعَةِ مِنْ غَيْرِ وَقْتٍ **باب: نامعلوم مدت کے لئے صلح کرنا**
 وَقَوْلِ النَّبِيِّ ﷺ: ((أَقْرَبُكُمْ مَا أَقْرَبَكُمْ اللَّهُ)) اور نبی کریم ﷺ نے خیر کے یہودیوں سے فرمایا تھا: ”میں اس وقت تک
 تمہیں یہاں رہنے دوں گا جب تک اللہ تعالیٰ چاہے گا۔“ [راجع: ۳۱۵۲]

تشریح: اسی سے باب کا مطلب ثابت ہوا کہ نبی کریم ﷺ نے غیر مقررہ مدت کے لئے یہود خیر سے معاملہ فرمایا۔ جو حضرت عمر رضی اللہ عنہ کے زمانہ تک
 باقی رہا۔ پھر یہودیوں کی مسلسل شرارتوں اور ناپاک سازشوں کی بنا پر حضرت عمر رضی اللہ عنہ نے ان کو جلاوطن کر دینا مناسب سمجھا اور ان کو جلاوطن کر دیا۔ صد
 افسوس! کہ اس چودھویں صدی میں وہی یہودی آج اسلام کے قبلہ اول پر قبضہ کر کے مسلمانوں کے منہ آ رہے ہیں۔ خذلہم اللہ۔ آمین

بَابُ طَرَحِ حَيْفِ الْمُشْرِكِينَ **باب: مشرکوں کی لاشوں کو کنویں میں پھینکوا دینا اور**
فِي الْبُشْرِ وَلَا يُؤْخَذُ لَهُمْ ثَمَنٌ **ان کی لاشوں کی (اگر ان کے ورثہ دینا بھی چاہیں تو**
بھی) قیمت نہ لینا

تشریح: امام بخاری رحمہ اللہ نے باب کی حدیث سے دوسرا مطلب اس طرح نکالا کہ اگر نبی کریم ﷺ چاہتے تو بدر کے مقتولین کی لاشیں مکہ کے
 کافروں کے ہاتھ بیچ سکتے تھے۔ کیونکہ وہ مکہ کے رئیس تھے، اور ان کے اقربا بہت مالدار تھے، مگر آپ نے ایسا ارادہ نہ کیا اور لاشوں کو اندھے کنویں میں
 ڈلوادیا۔ بعض نے کہا کہ امام بخاری رحمہ اللہ دوسرے مطلب کی حدیث کو اپنی شرط پر نہ ہونے کی وجہ سے نہ لاسکے، لیکن انہوں نے اس طرف اشارہ

کر دیا۔ جس کو ابن اسحاق نے مغازی میں نکالا کہ مشرکین نوفل بن عبد اللہ کی لاش کے بدل جو خندق میں گھس آیا تھا اور وہیں مارا گیا، نبی کریم ﷺ کو روپیہ دیتے رہے، لیکن آپ ﷺ نے فرمایا، ہم کو اس کی قیمت درکار نہیں ہے نہ اس کی لاش۔ زہری نے کہا مشرک دس ہزار درہم اس لاش کے بدل معاوضہ دینے پر راضی تھے۔ (وحیدی)

۳۱۸۵۔ حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ، أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ سَاجِدَ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَهُ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَا جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، فَقَالَ: النَّبِيُّ ﷺ: ((اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أَبَا جَهْلٍ بْنُ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ بْنَ خَلْفٍ أَوْ أُبَيَّ بْنَ خَلْفٍ)). فَلَقَبُوا رَأْيَتَهُمْ قَتْلُوا يَوْمَ بَذْرِ، فَأَلْفُوا فِي بَثْرِ، غَيْرَ أُمَيَّةٍ أَوْ أُبَيٍّ، فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا، فَلَمَّا جَزَرُوهُ تَقَطَّعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبَثْرِ.

(۳۱۸۵) ہم سے عبدان بن عثمان نے بیان کیا، انہوں نے کہا کہ مجھے میرے باپ نے خبر دی، انہیں شعبہ نے، انہیں ابواسحاق نے، انہیں عمرو بن میمون نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ مکہ میں (شروع اسلام کے زمانہ میں) رسول اللہ ﷺ سجدہ کی حالت میں تھے اور قریب ہی قریش کے کچھ لوگ بیٹھے ہوئے تھے، پھر عقبہ بن ابی معیط اونٹ کی اوجھڑی لایا اور نبی کریم ﷺ کی پیٹھ پر اسے ڈال دیا۔ نبی کریم ﷺ سجدہ سے اٹھ کر اٹھا سکے۔ آخر فاطمہ رضی اللہ عنہا آئیں اور آپ ﷺ کی پیٹھ پر سے اس اوجھڑی کو ہٹایا، اور جس نے یہ حرکت کی تھی اسے برا بھلا کہا، نبی کریم ﷺ نے بھی بددعا کی کہ ”اے اللہ! قریش کی اس جماعت کو پکڑ۔ اے اللہ! ابوجہل بن ہشام، عتبہ بن ربیعہ، شیبہ بن ربیعہ، عقبہ بن ابی معیط، امیہ بن خلف یا ابی بن خلف کو برباد کر۔“ پھر میں نے دیکھا کہ یہ سب بدر کی لڑائی میں قتل کر دیئے گئے۔ اور ایک کنویں میں انہیں ڈال دیا گیا تھا۔ سوا امیہ یا ابی کے کہ یہ شخص بہت بھاری بھر کم تھا۔ جب اسے صحابہ نے کھینچا تو کنویں میں ڈالنے سے پہلے ہی اس کے جوڑ جوڑ الگ ہو گئے۔

[راجع: ۲۴۰]

تشریح: قریب ہی ایک اونٹنی نے بچہ جاتا تھا۔ مشرکین اس کی بچہ دانی کا سامان ملے بٹھا کر لے آئے اور یہ حرکت کی جس پر نبی کریم ﷺ نے جب پانی سرے گزر گیا تو ان کے حق میں یہ بددعا کی جس کا روایت میں ذکر ہے۔ اور باب اور حدیث میں مطابقت ظاہر ہے۔ لفظ سلا جزور اضافت کے ساتھ ہے۔ (مراد اونٹنی کا بچہ دان)

بَابُ إِثْمِ الْغَادِرِ لِلْبَرِّ وَالْفَاجِرِ

باب: دغا بازی کرنے والے کا گناہ خواہ وہ (دغا بازی)

کسی نیک آدمی کے ساتھ ہو یا بے عمل کے ساتھ

۳۱۸۶، ۳۱۸۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا (۳۱۸۶، ۸۷) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان

کیا، ان سے سلیمان اعمش نے، ان سے ابو داؤد نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے۔ اور ثابت نے انس رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت کے دن ہر دعا باز کے لئے ایک جھنڈا ہوگا، ان میں سے ایک صاحب نے یہ بیان کیا کہ وہ جھنڈا (اس کے پیچھے) گاڑ دیا جائے گا اور دوسرے صاحب نے بیان کیا کہ اسے قیامت کے دن سب دیکھیں گے، اس کے ذریعہ اسے پہچانا جائے گا۔“

شُعْبَةُ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ. وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لِكُلِّ عَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ قَالَ: أَحَدُهُمَا يُنْصَبُ وَقَالَ الْآخَرُ: يُرَى يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ)).

[مسلم: ۴۵۳۳، ۴۵۳۶]

تشویج: ایک روایت میں ہے کہ یہ جھنڈا اس کی مقعد پر لگایا جائے گا۔ غرض یہ ہے کہ اس کی دعا بازی سے تمام اہل محشر مطلع ہوں گے اور نفیر کریں گے۔ اللہ پاک ہر مسلمان کو ایسی بری عادتوں سے بچائے۔ آمین

(۳۱۸۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ایوب نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”ہر دعا باز کے لئے قیامت کے دن ایک جھنڈا ہوگا جو اس کی دعا بازی کی علامت کے طور پر (اس کے پیچھے) گاڑ دیا جائے گا۔“

۳۱۸۸- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لِكُلِّ عَادِرٍ لَوَاءٌ يُنْصَبُ بِغَدْرَتِهِ)). [اطرافہ فی: ۶۱۷۷، ۶۱۷۸، ۶۹۶۶، ۷۱۱۱] [راجعہ:

۳۱۸۷، ۳۱۸۶]

تشویج: امام بخاری رحمہ اللہ کتاب الجہاد کو ختم کرتے ہوئے ان احادیث کو لاکر یہ بتلا رہے ہیں کہ اسلام میں ناحق قتل و غارت، فساد و دعا بازی ہرگز جائز نہیں ہے۔ اگر کوئی مسلمان ان حرکتوں کا مرتکب ہوگا تو ان کا وہ محمد ذمہ دار ہوگا۔ اسلام کو اس سے کوئی ضرر نہ پہنچ سکے گا۔

(۳۱۸۹) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے مجاہد نے، ان سے طاؤس نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے فتح مکہ کے دن فرمایا تھا: ”اب (مکہ سے) ہجرت فرض نہیں رہی، البتہ جہاد کی نیت اور جہاد کا حکم باقی ہے۔ اس لئے جب تمہیں جہاد کے لئے نکالا جائے تو فوراً نکل جاؤ۔“ اور آنحضرت ﷺ نے فتح مکہ کے دن یہ بھی فرمایا تھا کہ ”جس دن اللہ تعالیٰ نے آسمان اور زمین پیدا کئے، اس دن اس شہر (مکہ) کو حرم قرار دے دیا۔ پس یہ شہر اللہ کی حرمت کے ساتھ قیامت تک کے لئے حرام ہی رہے گا، اور مجھ سے پہلے یہاں کسی کے لئے لڑنا جائز نہیں ہوا۔ اور میرے لئے بھی دن کی صرف ایک گھڑی کے لئے جائز کیا گیا۔ پس اب یہ مبارک شہر اللہ تعالیٰ کی حرمت کے ساتھ قیامت تک کے لئے حرام ہے،

۳۱۸۹- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: ((لَا هَجْرَةَ وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتَفْرُغْتُمْ فَانْفِرُوا)). وَقَالَ يَوْمَ فَتْحِ مَكَّةَ: ((إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ

صِدُّهُ، وَلَا يَلْتَقِطُ لَقَطَتَهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهُ)). فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِلَّا الْإِذْخِرَ، فَإِنَّهُ لَقَيْنِهِمْ وَلَبَّيْتِهِمْ. قَالَ: ((إِلَّا الْإِذْخِرَ)). [راجع: ۱۳۴۹]

اس کی حدود میں نہ (کسی درخت کا) کاٹنا توڑا جائے، نہ یہاں کے شکار کو ستایا جائے، اور کوئی یہاں کی گری ہوئی چیز نہ اٹھائے سوا اس شخص کے جو (مالک تک چیز کو پہنچانے کے لیے) اعلان کرے اور نہ یہاں کی ہری گھاس کاٹی جائے۔“ اس پر عباس رضی اللہ عنہ نے کہا، یا رسول اللہ! اذخر کی اجازت دے دیجئے۔ کیونکہ یہ یہاں کے سناروں اور گھروں کی چھتوں پر ڈالنے کے کام آتی ہے۔ تو آپ ﷺ نے فرمایا: ”اچھا اذخر کی اجازت ہے۔“

تشریح: یہ حدیث پہلے بھی کئی بار گزر چکی ہے۔ امام بخاری رحمہ اللہ نے اس میں اس بات کی طرف اشارہ فرمایا کہ باوجودیکہ وہ حرمت والا شہر تھا اور وہاں لڑنا اللہ نے کسی کے لئے درست نہیں کیا، مگر چونکہ والوں نے دعا کی اور نبی کریم ﷺ کے ساتھ جو عہد باندھا تھا وہ توڑ دیا، بنو خزاعہ کے مقابلہ پر بنو بکر کی مدد کی تو اللہ تعالیٰ نے اس جرم کی سزائیں ایسے حرمت والے شہر میں بھی ان کا مارنا اور قتل کرنا اپنے رسول ﷺ کے لئے درست کر دیا۔ اس سے یہ نکلا کہ دعا بازی بڑا گناہ ہے اور اس کی سزا بہت سخت ہے۔ باب کا یہی مطلب ہے۔

خاتمہ

الحمد لله ثم الحمد لله کہ آج جمعہ کا دن ہے چاشت کا وقت ہے۔ ایسے مبارک دن میں پارہ ۱۲ کی تسوید سے فراغت حاصل کر رہا ہوں، یہ طویل پارہ از اول تا آخر جہاد کی کتابوں پر مشتمل تھا، جس میں بہت سے غمنی مسائل بھی آ گئے۔ اسلامی جہاد کے مالمہ و ناعلیہ کو جس تفصیل سے امام بخاری رحمہ اللہ نے اپنی اس مبارک کتاب میں قرآن مجید و فرامین سرکار رسالت مآب ﷺ کی روشنی میں پیش فرمایا ہے اس سے زیادہ ناممکن تھا۔ ساتھ ہی اسلامی نظریہ سیاست، اسلامی طرز حکومت، غیر مسلموں سے مسلمانوں کا برتاؤ، آداب جہاد اور بہت سے تمدنی مسائل پر اس قدر تفصیل سے بیانات آ گئے ہیں کہ بغور مطالعہ کرنے والوں کے دل و دماغ روشن ہو جائیں گے اور آج کے بدترین دور میں جبکہ انکار مذہب کی بنیاد پر تہذیب و ترقی کے راگ الاپے جا رہے ہیں۔ جس کے نتیجہ بد میں سارا عالم انسانیت بد امنی و بد اخلاقی کا شکار ہوتا چلا جا رہا ہے۔ کم از کم نو جوانان اسلام کے لئے جن کو اللہ نے فطرت سلیمہ عطا کی ہے اس مبارک کتاب کے اس پارے کا مطالعہ ان کو بہت کچھ بصیرت عطا کرے گا۔

خادم نے ترجمہ اور تشریحات میں کوشش کی ہے کہ احادیث پاک کے ہر ہر لفظ کو احسن طور پر با محاورہ و اردو میں منتقل کر دیا جائے اور اختصار و ابجاز کے ساتھ کوئی کوشش تشبیہ و تمثیل نہ رہے۔ اب یہ ماہرین فن ہی فیصلہ کریں گے کہ میں اس پاکیزہ مقصد میں کہاں تک کامیابی حاصل کر سکا ہوں۔ اللہ ہی بہتر جانتا ہے کہ مجھ سے کس قدر لغزشیں ہوئی ہوں گی جن کا میں پہلے ہی اعتراف کرتا ہوں اور ان علماے کرام و فضلاء عظام کا بیسیفی شکریہ ادا کرتا ہوں جو مجھ کو کسی بھی واقعی غلطی پر اطلاع دے کر مجھ کو نظر ثانی کا موقع دیں گے۔ اور الانسان مرکب من الخطأ والنسيان کے تحت مجھے معذور سمجھیں گے۔ یا اللہ! جس طرح تو نے مجھ کو یہاں تک پہنچایا اور ان پاروں کو مکمل کر لیا، باقی اجزا کو بھی مکمل کرنے کی توفیق عطا فرما اور میرے جتنے بھی قدر دان ہیں جو اس مبارک کتاب کی خدمت و اشاعت و مطالعہ میں حصہ لے رہے ہیں ان سب کو یا اللہ! جزائے خیر عطا فرما اور اسے ان سب کے لئے قیامت کے دن وسیلہ نجات بنا۔ آمین برحمتک یا ارحم الراحمین۔

ناچیز خادم: محمد داؤد راز السلفی الدہلوی
مقیم مسجد احمدیہ ۴۱۲۱ اجیری گیٹ دہلی، انڈیا ۲۱ جمادی الثانیہ ۱۴۳۹ھ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کتاب بدء الخلق

مخلوق کی پیدائش کا بیان

باب: اور اللہ پاک نے (سورہ روم میں) فرمایا کہ ”اللہ ہی ہے جس نے مخلوق کو پہلی دفعہ پیدا کیا اور وہی پھر دوبارہ (موت کے بعد) زندہ کرے گا اور یہ (دوبارہ زندہ کرنا) تو اس پر اور بھی آسان ہے۔“

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

[الروم: ۲۷]

اور ربیع بن خثیم اور امام حسن بصری نے کہا کہ یوں تو دونوں یعنی (پہلی مرتبہ پیدا کرنا پھر دوبارہ زندہ کر دینا) اس کے لئے بالکل آسان ہے۔ (لیکن ایک کو یعنی پیدائش کے بعد دوبارہ زندہ کرنے کو زیادہ آسان ظاہر کے اعتبار سے کہا) ہین اور ہین کو لیتے اور لیتے، میت اور میت، ضیق اور ضیق کی طرح (مشدد اور مخفف) دونوں طرح پڑھنا جائز ہے اور سورہ ق میں جو لفظ ”أَفَعَيْنَا“ آیا ہے، اس کے معنی ہیں کہ کیا ہمیں پہلی بار پیدا کرنے نے عاجز کر دیا تھا۔ جب اس خدا نے تم کو پیدا کر دیا تھا اور تمہارے مادے کو پیدا کیا اور اسی سورت میں (اللہ تعالیٰ کے ارشاد میں) نُغُوبُ کے معنی تھکن کے ہیں اور سورہ نوح میں جو فرمایا ”أَطْوَارًا“ اس کے معنی یہ ہیں کہ مختلف صورتوں میں تمہیں پیدا کیا۔ کبھی نطفہ، ایسے خون کی پتلی پھر گوشت پھر ہڈی پوست۔ عرب لوگ بولا کرتے ہیں عَدَا طَوْرَهُ یعنی فلاں اپنے مرتبہ سے بڑھ گیا۔ یہاں اطوار کے معنی رتبے کے ہیں۔

وَقَالَ الرَّبِيعُ بْنُ خَثِيمٍ وَالْحَسَنُ: كُلٌّ عَلَيْهِ هَيْنٌ وَهَيْنٌ مِثْلُ لَيْتِنٍ وَلَيْتِنٍ، وَمَيْتٌ وَمَيْتٌ، وَضَيْقٌ وَضَيْقٌ. ﴿أَفَعَيْنَا﴾ [ق: ۱۵] أَفَاعَيْنَا عَلَيْنَا جِئْنَا أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ، ﴿نُغُوبُ﴾ [فاطر: ۳۵] أَلَلُّغُوبُ: النَّصَبُ. ﴿أَطْوَارًا﴾ [نوح: ۱۴] طَوْرًا كَذَا، وَطَوْرًا كَذَا، عَدَا طَوْرَهُ: أَيْ قَدْرَهُ.

تشریح: قرآن شریف میں سورہ مريم میں لفظ ﴿وَهُوَ هَيْنٌ﴾ (۱۹/الریم: ۹) آیا ہے۔ امام بخاری رحمہ اللہ نے اس مناسبت سے اس لفظ کی تشریح کر دی کہ ربیع اور حسن کے قول میں یہ لفظ آیا ہے اور سورہ ق اور سورہ نوح کے لفظوں کی تشریح اس لئے کہ ان آیتوں میں آسمان اور زمین اور انسان کی پیدائش کا بیان ہے اور یہ باب بھی اسی بیان میں ہے۔

(۳۱۹۰) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں جامع بن شداد نے، انہیں صفوان بن محرز نے اور ان سے عمران بن حصین رضی اللہ عنہما نے بیان کیا کہ بنی تمیم کے کچھ لوگ نبی کریم ﷺ کی خدمت میں آئے تو آپ نے ان سے فرمایا کہ ”اے بنی تمیم کے لوگو! تمہیں بشارت ہو۔“ وہ کہنے لگے کہ بشارت جب آپ نے ہم کو دی ہے تو اب ہمیں کچھ مال بھی دیجئے۔ اس پر آنحضرت ﷺ کے چہرہ مبارک کا رنگ بدل گیا، پھر آپ کی خدمت میں یمن کے لوگ آئے تو آپ نے ان سے بھی فرمایا: ”اے یمن والوں! بنو تمیم کے لوگوں نے تو خوش خبری کو قبول نہیں کیا، اب تم اسے قبول کرلو۔“ انہوں نے عرض کیا کہ ہم نے قبول کیا، پھر آپ مخلوق اور عرش الہی کی ابتدا کے بارے میں گفتگو فرمانے لگے۔ اتنے میں ایک (نامعلوم) شخص آیا اور کہا کہ عمران! تمہاری اونٹنی بھاگ گئی۔ (عمران رضی اللہ عنہ کہتے ہیں) کاش، میں آپ کی مجلس سے نہ اٹھتا تو بہتر ہوتا۔

۳۱۹۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرَزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((يَا بَنِي تَمِيمٍ! أَبَشِّرُكُمْ)). فَقَالُوا: بَشِّرْنَا فَأَعْطِنَا. فَتَغَيَّرَ وَجْهُهُ، فَجَاءَهُ أَهْلُ الْيَمَنِ، فَقَالَ: ((يَا أَهْلَ الْيَمَنِ! اقْبَلُوا الْبَشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ)). قَالُوا: قَبِلْنَا. فَأَخَذَ النَّبِيُّ ﷺ يُحَدِّثُ بَدْءَ الْخَلْقِ وَالْعَرْشِ، فَجَاءَ رَجُلٌ فَقَالَ: يَا عِمْرَانُ! رَاجَلْتُكَ تَفَلَّتْ، لَيْتَنِي لَمْ أَقُمْ. [اطرافہ فی: ۳۱۹۱، ۴۳۶۵، ۴۳۸۶، ۷۴۱۸]

تشریح: نبی کریم ﷺ نے بنو تمیم کو اسلام لانے کی وجہ سے آخرت کی بھلائی کی خوشخبری دی تھی۔ بنو تمیم کے لوگوں نے اپنی کم مطلق سے یہ سمجھا کہ آپ دنیا کا مال و دولت دینے والے ہیں ان کی اس سوچ سے آپ ﷺ کو دکھ ہوا۔ کہتے ہیں کہ یہ مانگنے والا اقرع بن حابس نامی ایک جنگلی آدمی تھا۔

(۳۱۹۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا کہ مجھ سے میرے باپ نے بیان کیا، کہا کہ ہم سے اعمش نے بیان کیا، کہا کہ ہم سے جامع بن شداد نے بیان کیا، ان سے صفوان بن محرز نے اور ان سے عمران بن حصین رضی اللہ عنہما نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ اور اپنے اونٹ کو میں نے دروازے ہی پر باندھ دیا۔ اس کے بعد بنی تمیم کے کچھ لوگ آپ کی خدمت میں حاضر ہوئے۔ آپ ﷺ نے ان سے فرمایا ”اے بنو تمیم! خوش خبری قبول کر۔“ انہوں نے دوبار کہا کہ جب آپ نے ہمیں خوش خبری دی ہے تو اب مال بھی دیجئے۔ پھر یمن کے چند لوگ خدمت نبوی میں حاضر ہوئے۔ آپ ﷺ نے ان سے بھی یہی فرمایا کہ ”خوش خبری قبول کر لو اے یمن والو! بنو تمیم والوں نے تو قبول نہیں کی۔“ وہ بولے یا رسول اللہ! خوشخبری ہم نے قبول کی۔ پھر وہ کہنے لگے ہم اس لئے حاضر ہوئے ہیں تاکہ آپ سے اس (عالم کی پیدائش) کا حال پوچھیں۔ آپ ﷺ نے فرمایا: ”اللہ تعالیٰ ازل سے موجود تھا اور اس کے سوا کوئی چیز

۳۱۹۱۔ حَدَّثَنَا عُمرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرَزٍ، أَنَّهُ حَدَّثَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَعَقَلْتُ نَاقِيَّيَ بِالْبَابِ، فَأَتَاهُ نَاسٌ مِنْ بَنِي تَمِيمٍ فَقَالَ: ((اقْبَلُوا الْبَشْرَى يَا بَنِي تَمِيمٍ)). قَالُوا: قَدْ بَشَّرْنَا فَأَعْطِنَا. مَرَّتَيْنِ، ثُمَّ دَخَلَ عَلَيْهِ نَاسٌ مِنَ الْيَمَنِ فَقَالَ: ((اقْبَلُوا الْبَشْرَى يَا أَهْلَ الْيَمَنِ! إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ)). قَالُوا: قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ! قَالُوا: جِئْنَاكَ لِنَسْأَلَكَ عَنْ هَذَا الْأَمْرِ قَالَ: ((كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي

موجود نہ تھی اور اس کا عرش پانی پر تھا۔ لوح محفوظ میں اس نے ہر چیز کو لکھ لیا تھا۔ پھر اللہ تعالیٰ نے آسمان و زمین کو پیدا کیا۔ (ابھی یہ باتیں ہو ہی رہی تھیں کہ) ایک پکارنے والے نے آواز دی کہ ابن الحصین! تمہاری اونٹنی بھاگ گئی۔ میں اس کے پیچھے دوڑا۔ دیکھا تو وہ سراب کی آڑ میں ہے (میرے اور اس کے بیچ میں سراب حائل ہے یعنی وہ ریتی جو دھوپ میں پانی کی طرح چمکتی ہے) اللہ تعالیٰ کی قسم، میرا دل بہت چچھتایا کہ کاش! میں نے اسے چھوڑ دیا ہوتا (اور نبی اکرم کی حدیث سنی ہوتی)۔

(۳۱۹۲) اور عیسیٰ نے رقبہ سے روایت کیا، انہوں نے قیس بن مسلم سے، انہوں نے طارق بن شہاب سے، انہوں نے بیان کیا کہ میں نے عمر بن خطاب رضی اللہ عنہ سے سنا، آپ نے کہا کہ ایک مرتبہ نبی کریم ﷺ نے منبر پر کھڑے ہو کر ہمیں وعظ فرمایا اور ابتدائے خلق کے بارے میں ہمیں خبر دی۔ یہاں تک کہ جب جنت والے اپنی منزلوں میں داخل ہو جائیں گے اور جہنم والے اپنے ٹھکانوں کو پہنچ جائیں گے (وہاں تک ساری تفصیل کو آپ نے بیان فرمایا) جسے اس حدیث کو یاد رکھنا تھا اس نے یاد رکھا اور جسے بھولنا تھا وہ بھول گیا۔

تشریح: اس حدیث سے معلوم ہوا کہ اللہ کے واسطہ چیزیں حادث اور مخلوق ہیں۔ عرش فرشتہ آسمان و زمین سب میں اتنی بات ہے کہ عرش اس کا اور سب چیزوں سے پہلے وجود رکھتا تھا۔ مگر حادث اور مخلوق وہ بھی ہے۔ غرض اس حدیث سے حکما کا مذہب باطل ہوا جو اللہ کے سوا مادے اور ادراک یعنی عقل اور آسمان اور زمین سب چیزوں کو قدیم مانتے ہیں اور ان صوفیہ کا بھی رد ہوا جو روح انسانی کو مخلوق نہیں کہتے۔ اس حدیث سے معلوم ہوا کہ اللہ نے سب سے پہلے پانی کو پیدا کیا، پھر زمین و آسمان وغیرہ وجود میں آئے۔

(۳۱۹۳) مجھ سے عبد اللہ بن ابی شیبہ نے بیان کیا، ان سے ابو احمد نے بیان کیا، ان سے سفیان ثوری نے ان سے ابوالثرثادہ نے، ان سے اعرج نے، اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ ابن آدم نے مجھے گالی دی اور اس کے لئے مناسب نہ تھا کہ وہ مجھے گالی دیتا۔ اس نے مجھے جھٹلایا اور اس کے لئے یہ بھی مناسب نہ تھا۔ اس کی گالی یہ ہے کہ وہ کہتا ہے، میرا بیٹا ہے اور اس کا جھٹلانا یہ ہے کہ وہ کہتا ہے کہ جس طرح اللہ نے مجھے پہلی بار پیدا کیا، دوبارہ (موت کے بعد) وہ مجھے زندہ نہیں کر سکے گا۔“

۳۱۹۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، عَنْ أَبِي أَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ اللَّهُ عَزَّ وَجَلَّ شَتَمَنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتِمَنِي، وَيَكْذِبَنِي وَمَا يَنْبَغِي لَهُ، أَمَا شَتَمُهُ إِنِّي أَفْقُوهُ: إِنَّ لِي وَلَدًا. وَأَمَا تَكْذِبُهُ فَقُوهُ: لَنْ يَعْبُدَنِي كَمَا بَدَأْنِي)). [طرفاء فی: ۴۹۷۴، ۴۹۷۵]

تشریح: موت کے بعد اخروی زندگی کا تصور وہ ہے جس پر تمام انبیائے کرام کا اتفاق رہا ہے، تورات، زبور، انجیل، قرآن حتیٰ کہ اس ملک (ہندوستان) کی مذہبی کتب میں بھی مرنے کے بعد ایک نئی زندگی کا تصور موجود ہے۔ اس کے باوجود کفار نے ہمیشہ اس عقیدے کی تکذیب کی اور اسے ناممکن قرار دیا ہے (محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ)

اور اس پر بہت سے استحالات پیش کرتے چلے آ رہے ہیں جو بطل محض اور توہمات فاسدہ ہیں۔ اس حدیث میں اس عقیدہ پر وضاحت کی گئی ہے کہ آخرت کی زندگی کا انکار کرنا اللہ پاک کو چیلنا ہے۔ جس اللہ نے انسان کو پہلا وجود عطا فرمایا، اس کے لئے دوبارہ انسان کو پیدا کرنا کیوں مشکل ہو سکتا ہے۔ ایسا ہی باطل عقیدہ عیسائیوں کا ہے جو اللہ کے لئے انہیت ثابت کرتے ہیں۔ حالانکہ یہ شان باری تعالیٰ کے اوپر بہت ہی بیہودہ الزام ہے، وہ اللہ ایسے الزامات سے مبرا ہے اور ایسی بے ہودہ بات منہ سے نکالنا اور حضرت عیسیٰ علیہ السلام کو اللہ کا بیٹا قرار دینا بہت ہی بڑا جھوٹ ہے۔ جو سر اسر غلط عقیدہ از عقل و بے ہودگی ہے۔ ج ہے: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ (۱۱۲/اخلاص: ۱-۳)

۳۱۹۴۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي)). [اطرافہ فی: ۷۴۰۴،

۷۴۲۲، ۷۴۵۳، ۷۵۵۳، ۷۵۵۴] [مسلم: ۶۹۶۹]

تشریح: اس حدیث سے بھی ابتدائے خلق پر روشنی ڈالنا مقصود ہے۔ صفات الہی کے لیے جو الفاظ وارد ہو گئے ہیں ان کی حقیقت اللہ کے حوالہ کرنا اور ظاہر پر بلا چوں و چرا ایمان لانا یہی سلاستی کا راستہ ہے۔

طبی نے کہا کہ رحمت کے غالب ہونے میں اشارہ ہے کہ رحمت کے مستحقین بھی تعداد کے لحاظ سے غضب کے مستحقین پر غالب رہیں گے، رحمت ایسے لوگوں پر بھی ہوگی جن سے نیکیوں کا صدور ہی نہیں ہوا۔ برخلاف اس کے کہ غضب ان ہی لوگوں پر ہوگا جن سے گناہوں کا صدور ثابت ہوگا۔ اللھم ارحم علینا یا ارحم الراحمین۔

باب: سات زمینوں کا بیان

اور اللہ تعالیٰ نے سورہ طلاق میں فرمایا: ”اللہ تعالیٰ ہی وہ ذات ہے جس نے پیدا کئے سات آسمان اور آسمان ہی کی طرح سات زمینیں۔ اللہ تعالیٰ کے احکام ان کے درمیان اترتے ہیں۔ یہ اس لئے تاکہ تم کو معلوم ہو کہ اللہ تعالیٰ ہر چیز پر قادر ہے اور اللہ تعالیٰ نے ہر چیز کو اپنے علم کے اعتبار سے گھیر رکھا ہے۔“ اور سورہ طور میں ﴿وَالسَّقْفُ الْمَرْفُوعُ﴾ سے مراد آسمان اور سورہ النازعات میں جو ﴿رَفَعَ سَمُكَهَا﴾ ہے سمک کے معنی بنا (عمارٹ) کے ہیں۔ اور سورہ الذاریات میں جو ﴿حُبْكُ﴾ کا لفظ آیا ہے اس کے معنی برابر ہونا یعنی ہموار اور خوبصورت ہونا۔ سورہ اذا السماء انشقت میں جو لفظ ﴿أَذْنَتْ﴾ ہے اس کا معنی سن لیا اور مان لیا، اور لفظ ﴿الْقَتْ﴾ کا معنی جتنے مروے اس میں تھے ان کو نکال کر باہر ڈال دیا، خالی ہو گئی۔ اور

بَابُ مَا جَاءَ فِي سَبْعِ أَرْضِينَ

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لَعَلَّكُمْ أَنْ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ [الطلاق: ۱۲] ﴿وَالسَّقْفُ الْمَرْفُوعُ﴾ [الطور: ۵] السَّمَاءُ. ﴿سَمُكَهَا﴾ [النازعات: ۲۸] بَنَانَهَا. وَ﴿حُبْكُ﴾ [الذاریات: ۷] اسْتَوَاؤُهَا وَحُسْنُهَا: ﴿أَذْنَتْ﴾ [الانشقاق: ۲۰] سَمِعَتْ وَأَطَاعَتْ. ﴿وَالْقَتْ﴾ أَخْرَجَتْ مَا فِيهَا مِنَ الْمَوْتَى، ﴿وَتَخَلَّتْ﴾ [الانشقاق: ۴] عَنْهُمْ.

﴿طَحَاَهَا﴾ [الشمس: ۶] دَحَاَهَا: ﴿بِالسَّاهِرَةِ﴾ سورہ واشمس میں جو لفظ ﴿طَحَاَهَا﴾ ہے اس کے معنی بچھایا۔ اور سورہ [النازعات: ۱۴] وَجْهَ الْأَرْضِ، كَانَ فِيهَا وَالنَّازِعَاتِ میں جو ﴿بِالسَّاهِرَةِ﴾ کا لفظ ہے اس کے معنی روئے زمین کے الْحَيَوَانِ، نَوْمُهُمْ وَسَهْرُهُمْ ہیں، وہیں جاندار رہتے، سوتے اور جاگتے ہیں۔

تشریح: جن کے لئے زمین کو ایک بچھونا ہے جو اللہ پاک نے خود بچھادیا ہے۔ جس کے بارے میں یہ ارشاد بھی ہے: ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ (۲۰/ط: ۵۵) یعنی ہم نے تم کو اسی زمین سے پیدا کیا، اور اسی میں ہم تم کو لوٹا دیں گے، اور قیامت کے دن قبروں سے تم کو نکال کر میدان قیامت میں حاضر کریں گے۔

نص قرآنی سے سات آسمانوں اور ان ہی کی طرح سات زمینوں کا وجود ثابت ہوا، پس جو ان کا انکار کرے وہ گویا قرآن ہی کا انکار کر رہا ہے۔ اب سات آسمانوں اور سات زمینوں کی بے حد کھوج میں لگنا انسانی حید و افتخارات سے آگے تجاوز کرنا ہے۔

تو کار زمین رانکو ساختی کہ باسماں نیز پر داختی

۳۱۹۵۔ حَدَّثَنَا عَلِيُّ، أَخْبَرَنَا ابْنُ عَلِيٍّ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَكَانَتْ بَيْنَهُ وَبَيْنَ أَنَسٍ خُصُومَةٌ فِي أَرْضٍ، فَدَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا ذَلِكَ، فَقَالَتْ: يَا أَبَا سَلَمَةَ اجْتَنِبِ الْأَرْضَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ ظَلَمَ فَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوَّفَهُ مِنْ سَبْعِ أَرْضِينَ)).

(۳۱۹۵) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم کو اسماعیل بن علیہ نے خبر دی، انہیں علی بن مبارک نے کہا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے محمد بن ابراہیم بن حارث نے، ان سے ابوسلمہ بن عبد الرحمن نے، ان کا ایک دوسرے صاحب سے ایک زمین کے بارے میں جھگڑا تھا۔ وہ حضرت عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوئے اور ان سے واقعہ بیان کیا۔ انہوں نے (جواب میں) فرمایا، ابوسلمہ! کسی کی زمین (کے ناحق لینے) سے بچو، کیونکہ رسول اللہ ﷺ نے فرمایا ہے کہ ”اگر ایک باشت کے برابر بھی کسی نے (زمین کے بارے میں) ظلم کیا تو (قیامت کے دن) سات زمینوں کا طوق اسے پہنایا جائے گا۔“

[راجع: ۲۴۵۳]

۳۱۹۶۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ قَالَ النَّبِيُّ ﷺ: ((مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ خَسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ)). [راجع: ۲۴۵۴]

(۳۱۹۶) ہم سے بشر بن محمد نے بیان کیا، انہیں عبد اللہ بن مبارک نے خبر دی، انہیں موسیٰ بن عقبہ نے، انہیں سالم بن عبد اللہ بن عمر نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے کسی کی زمین میں سے کچھ ناحق لے لیا، تو قیامت کے دن اسے سات زمینوں تک دھنسیا جائے گا۔“

تشریح: ان احادیث سے سات زمینوں کا ثبوت حاصل ہوا۔ جس سے ظاہر ہوا کہ قرآن وحدیث کی روشنی میں آسمانوں اور زمینوں کا سات سات ہونا ایک اہل حقیقت ہے۔

۳۱۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ،

(۳۱۹۷) ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا ہم سے عبد الوہاب ثقفی نے بیان کیا، انہوں نے کہا ہم سے ایوب سختیانی نے بیان کیا، انہوں

عَنْ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الزَّمَانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثُ مَوَالِيَا ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحَرَّمِ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ)). [راجع: ۱۷۷]

نے کہا کہ ہم سے محمد بن سیرین نے بیان کیا، ان سے ابو بکرہ کے صاحب زاوے (عبدالرحمن) نے بیان کیا اور ان سے ابو بکرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”زمانہ گھوم پھر کر اسی حالت پر آ گیا جیسے اس دن تھا جس دن اللہ تعالیٰ نے آسمان اور زمین پیدا کی تھی۔ سال بارہ مہینوں کا ہوتا ہے، چار مہینے اس میں سے حرمت کے ہیں۔ تین تو بے درپے ذیقعدہ، ذی الحجہ اور محرم اور (چوتھا) رجب مضمر، جو جمادی الاخریٰ اور شعبان کے بیچ میں پڑتا ہے۔“

تشریح: ہوا یہ تھا کہ عربوں کی یہ بھی ایک جہالت تھی کہ وہ کبھی محرم کو صفر کر دیتے۔ کہیں اپنے اغراض فاسدہ کے تحت ذی الحجہ کو محرم بنا دیتے۔ غرض کچھ عجیب خبط بچا رکھا تھا۔ نبی کریم ﷺ کو اللہ پاک نے صحیح مہینہ بتا دیا۔ زمانہ کے گھوم آنے سے یہی مطلب ہے کہ جو اصل مہینہ اس دن سے شروع ہوا تھا، جس دن اس نے زمین و آسمان پیدا کئے تھے۔ اسی حساب سے اب صحیح مہینہ قائم ہو گیا۔ اس سے قمری مہینوں کی فضیلت بھی ثابت ہوئی، جن سے ماہ و سال کا حساب عین فطرت کے مطابق ہے۔ جس کا دن شام کو ختم ہوتا اور صبح سے شروع ہوتا ہے۔ ان کا مہینہ کبھی تیس دن کا اور کبھی ۲۹ دن کا ہوتا ہے۔ اس کا حساب ہر ملک میں روایت ہلال پر موقوف ہے۔

۳۱۹۸۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ ابْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نَفِيلٍ، أَنَّهُ خَاصَمْتَهُ أَرَوْى فِي حَقِّ زَعَمَتْ أَنَّهُ انْتَقَصَ لَهَا إِلَى مَرَوَانَ، فَقَالَ سَعِيدٌ: أَنَا أَنْتَقِصُ مِنْ حَقِّهَا شَيْئًا، أَشْهَدُ لَسَمْعَتِ رَسُولِ اللَّهِ ﷺ يَقُولُ: ((مَنْ أَخَذَ شَهْرًا مِنَ الْأَرْضِ ظُلْمًا، فَإِنَّهُ يَطْوِقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ)). قَالَ ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ عَنْ أَبِيهِ قَالَ: قَالَ لِي سَعِيدُ بْنُ زَيْدٍ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ. [راجع: ۲۴۵۲] [مسلم: ۴۱۳۴، ۱۴۱۳۵]

(۳۱۹۸) ہم سے سعید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے سعید بن زید بن عمرو بن نفیل رضی اللہ عنہ نے کہ ارویٰ بنت ابی اوس سے ان کا ایک (زمین کے) بارے میں جھگڑا ہوا۔ جس کے متعلق ارویٰ کہتی تھی کہ سعید نے میری زمین چھین لی۔ یہ مقدمہ مروان خلیفہ کے یہاں فیصلہ کے لیے گیا جو مدینہ کا حاکم تھا۔ سعید رضی اللہ عنہ نے کہا بھلا کیا میں ان کا حق دبا لوں گا، میں گواہی دیتا ہوں کہ میں نے رسول اللہ ﷺ کو یہ فرماتے سنا ہے کہ ”جس نے ایک باشت زمین بھی ظلم سے کسی کی دبا لی تو قیامت کے دن ساتوں زمینوں کا طوق اس کی گردن میں ڈالا جائے گا۔“ ابن ابی الزناد نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے بیان کیا، اور ان سے سعید بن زید رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں موجود تھا (تب آپ نے یہ حدیث بیان فرمائی تھی)۔

باب: ستاروں کا بیان

قُتَادَةُ (قرآن مجید کی اس آیت کے بارے میں) کہ ”ہم نے زینت دی آسمان دنیا کو (تاروں کے) چراغوں سے“ کہا کہ اللہ تعالیٰ نے ان

بَابُ فِي النُّجُومِ

وَقَالَ قَتَادَةُ: «وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ» (الملك: ۱۵) خَلَقَ هَذِهِ النُّجُومِ

لِفَلَاحٍ، جَعَلَهَا زِينَةً لِلسَّمَاءِ، وَرُجُومًا
لِلشَّيَاطِينِ، وَعَلَامَاتٍ يُهْتَدَىٰ بِهَا، فَمَنْ
تَأَوَّلَ فِيهَا بِغَيْرِ ذَلِكَ أَخْطَأَ وَأَضَاعَ نَصِيئَهُ،
وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ. وَقَالَ ابْنُ عَبَّاسٍ:
﴿هَشِيمًا﴾ [الكهف: ٤٥] مُتَغَيِّرًا. وَالْأَب:
مَا يَأْكُلُ الْأَنْعَامَ. وَالْأَنَامُ: الْخَلْقُ ﴿بَرُزْخُ﴾
[المؤمنون: ١٠٠] حَاجِزٌ وَقَالَ مُجَاهِدٌ:
﴿الْفَاقَا﴾ [النبا: ١٦] مُلْتَفَّةٌ وَالْغَلْبُ: الْمُلْتَفَّةُ
﴿فَرَأَشَا﴾ [البقرة: ٢٢] مِهَادًا كَقَوْلِهِ:
﴿وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ﴾ [البقرة: ٣٦]
﴿نِكَدًا﴾ [الاعراف: ٥٨] قَلِيلًا.

ستاروں کو تین فائدوں کے لیے پیدا کیا ہے۔ انہیں آسمان کی زینت بنایا،
شیاطین پر مارنے کیلئے بنایا۔ اور (رات کی اندھیوں میں) انہیں صحیح راستہ
پر چلتے رہنے کیلئے نشانات قرار دیا۔ پس جس شخص نے ان کے سوا دوسری
باتیں کہیں، اس نے غلطی کی، اپنا حصہ ہٹا دیا (اپنا وقت ضائع کیا یا اپنا ایمان
کھو یا) اور جو بات غیب کی معلوم نہیں ہو سکتی اس کو اس نے معلوم کرنا چاہا۔
ابن عباس رضی اللہ عنہما نے کہا کہ سورہ کہف میں لفظ ﴿مُتَغَيِّرًا﴾ ہے اس کے معنی
بدلا ہوا۔ ﴿هَشِيمًا﴾ کے معنی مویشیوں کا چارہ۔ یہ لفظ سورہ ہمس میں ہے
اور سورہ رومن میں لفظ ﴿الْأَنَامُ﴾ بمعنی مخلوق ہے اور لفظ ﴿بَرُزْخُ﴾ بمعنی
پردہ ہے۔ اور مجاہد تابعی نے کہا کہ لفظ ﴿الْفَاقَا﴾ بمعنی مُلْتَفَّةٌ ہے۔ اسکے
معنی گہرے لپٹے ہوئے۔ الْغَلْبُ بھی بمعنی الْمُلْتَفَّةُ اور لفظ ﴿فَرَأَشَا﴾
بمعنی مِهَادًا ہے۔ جیسے اللہ تعالیٰ نے سورہ بقرہ میں فرمایا: ﴿وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ﴾ (مُسْتَقَرٌّ بھی بمعنی مِهَادًا ہے) اور سورہ اعراف میں
جو لفظ ﴿نِكَدًا﴾ ہے اس کا معنی تھوڑا ہے۔

تشریح: حضرت قتادہ رضی اللہ عنہ کے قول کو عبد بن حمید نے وصل کیا ہے۔ اس سے ستارہ شناسوں کا رد ہوا جو گمان کرتے ہیں کہ ستاروں سے لوگوں پر اثر
پڑتا ہے۔ صحیح فرمایا کہ ”کذب المنجمون ورب الكعبة“ کہہ کے رب کی قسم! نجومی جھوٹے ہیں جو ستاروں کو جملہ تاثیرات کا مالک بتاتے ہیں۔

بَابُ صِفَةِ الشَّمْسِ وَالْقَمَرِ
﴿بِحُسْبَانٍ﴾ [الرحمان: ٥]

قَالَ مُجَاهِدٌ: كَحُسْبَانِ الرَّحَى، وَقَالَ
غَيْرُهُ: بِحِسَابٍ وَمَنَازِلَ لَا يَغْدُوَانِهَا.
حُسْبَانٌ: جَمَاعَةُ الْحِسَابِ مِثْلُ شَهَابٍ
وَشَهْبَانٍ. ﴿ضَحَاها﴾ [الشمس: ١] ضَوَوْهَا.
﴿أَنْ تُدْرِكَ الْقَمَرَ﴾ [يس: ٤٠] لَا يَسْتَرْضَوْهُ
أَحَدُهُمَا ضَوْءَ الْآخَرِ، وَلَا يَنْبَغِي لَهُمَا
ذَلِكَ. ﴿سَابِقُ النَّهَارِ﴾ [يس: ٤٠] يَتَطَالَبَانِ
حِينَئِذٍ ﴿نَسْلَخُ﴾ [يس: ٣٧] نُخْرِجُ أَحَدَهُمَا
مِنَ الْآخَرِ، وَيَجْرِي كُلُّ وَاحِدٍ مِنْهُمَا،
﴿وَاهِيَةً﴾ [الحاقة: ١٦] وَهِيَ تَشَقُّقُهَا.

مجاہد نے کہا یعنی چکی کی طرح گھومتے ہیں اور دوسرے لوگوں نے یوں کہا یعنی
حساب سے مقررہ منزلوں میں پھرتے ہیں، زیادہ نہیں بڑھ سکتے۔ لفظ
”حُسْبَانٌ“ حساب کی جمع ہے۔ جیسے لفظ ”شہاب“ کی جمع شہبان ہے۔ اور
سورہ الشمس میں جو لفظ ﴿ضَحَاها﴾ آیا ہے۔ ”مُحِیْ رُشْحِی“ کو کہتے ہیں اور سورہ
یٰسین میں جو یہ آیا ہے کہ ”سورج چاند کو نہیں پاسکتا“ یعنی ایک کی روشنی
دوسرے کو ماند نہیں کر سکتی نہ ان کو یہ بات سزاوار ہے اور اسی سورت میں جو
الفاظ ﴿وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾ ہیں ان کا مطلب یہ کہ دن اور رات ہر
ایک دوسرے کے طالب ہو کر لپکے جا رہے ہیں اور اسی سورت میں لفظ
﴿نَسْلَخُ﴾ کا معنی یہ ہے کہ دن کو رات سے اور رات کو دن سے ہم نکال لیتے
ہیں۔ اور سورہ حاقہ میں جو ﴿وَاهِيَةً﴾ لفظ ہے۔ وہی کے معنی پھٹ جانا اور

اسی سورت میں جو یہ ہے ﴿وَالْمَلَكُ عَلَى أَرْجَائِهَا﴾ یعنی فرشتے آسمانوں کے کناروں پر ہوں گے جب تک وہ پھٹے گا نہیں۔ جیسے کہتے ہیں وہ کنویں کے کنارے پر ہے۔ اور سورۃ النازعات میں جو لفظ ﴿أَغْطَشَ﴾ اور سورۃ انعام میں لفظ ﴿حَنَ﴾ ہے ان کے معنی اندھیری کے ہیں۔ یعنی اندھیاری کی اور اندھیاری ہوئی اور امام حسن بصری نے کہا کہ سورۃ اذ الشمس میں ﴿كُوِّرَتْ﴾ کا جو لفظ ہے اس کا معنی یہ ہے جب لیٹ کر تاریک کر دیا جائے گا اور سورۃ الشقت میں جو ﴿وَمَا وَسَقَ﴾ کا لفظ ہے اس کے معنی جوا کٹھا کرے۔ اسی سورت میں ﴿اتَّسَقَ﴾ کا معنی سیدھا ہوا، اور سورۃ فرقان میں جو ﴿بُرُوجًا﴾ کا لفظ ہے۔ ﴿بُرُوجُ﴾ سورج اور چاند کی منزلوں کو کہتے ہیں اور سورۃ فاطر میں جو ”حرور“ کا لفظ ہے۔ اس کے معنی دھوپ کی گرمی کے ہیں۔ اور ابن عباس رضی اللہ عنہما نے کہا: ”حرور“ رات کی گرمی اور ”سَمُوم“ دن کی گرمی۔ اور سورۃ فاطر میں جو ﴿يُولُجُ﴾ کا لفظ ہے اس کے معنی لپیٹتا ہے اندر داخل کرتا ہے۔ اور سورۃ توبہ میں جو ﴿وَلِيَجْعَ﴾ کا لفظ ہے اس کے معنی اندر گھسا ہوا یعنی رازدار دوست۔

﴿أَرْجَائِهَا﴾ [الحاقة: ۱۷] مَا لَمْ يَنْشَقَّ مِنْهَا فَهُمْ عَلَى حَافَتَيْهِ، كَقَوْلِكَ عَلَى أَرْجَاءِ الْبَيْتِ ﴿أَغْطَشَ﴾ [النازعات: ۲۹] وَ﴿حَنَ﴾ [الانعام: ۷۶] أَظْلَمَ وَقَالَ الْحَسَنُ: ﴿كُوِّرَتْ﴾ [التكوير: ۱] تَكُوِّرُ حَتَّى تَذْهَبَ ضَوْءُهَا، ﴿وَاللَّيْلِ وَمَا وَسَقَ﴾ [الانشقاق: ۱۷] جَمَعَ مِنْ دَابَّةٍ ﴿اتَّسَقَ﴾ [الانشقاق: ۱۸] اسْتَوَى. ﴿بُرُوجًا﴾ [الحجر: ۱۶] مَنَازِلَ الشَّمْسِ وَالْقَمَرِ. ﴿الْحُرُورُ﴾ [فاطر: ۲۱] بِالنَّهَارِ مَعَ الشَّمْسِ. وَقَالَ ابْنُ عَبَّاسٍ وَرُوَيْتُ: الْحُرُورُ بِاللَّيْلِ، وَالسَّمُومُ بِالنَّهَارِ. وَيُقَالُ: ﴿يُولُجُ﴾ [الحج: ۶۱] يَكُوِّرُ. ﴿وَلِيَجْعَ﴾ [التوبة: ۱۶] كُلُّ شَيْءٍ أَذْخَلْتُهُ فِي شَيْءٍ.

۳۱۹۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: ((أَتَدْرِي أَيْنَ تَذْهَبُ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: ((فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنُ فَيُؤْذَنَ لَهَا، وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يَقْبَلُ مِنْهَا، وَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا، يَقَالُ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَطْلُعُ مِنْ مَغْرِبِهَا)). فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾. [يس: ۳۸] [اطرافه فی: ۴۸۰۲، ۴۸۰۳، ۷۴۲۴، ۷۴۳۳] [مسلم: ۳۱۹۹]

۳۱۹۹۔ ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم تیمی نے، ان سے ان کے باپ یزید بن شریک نے اور ان سے ابوذر غفاری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے، جب سورج غروب ہوا تو ان سے پوچھا: ”کیا تم کو معلوم ہے یہ سورج کہاں جاتا ہے؟“ میں نے عرض کی کہ اللہ اور اس کے رسول ہی کو علم ہے۔ آپ ﷺ نے فرمایا: ”یہ جاتا ہے اور عرش کے نیچے پہنچ کر پہلے سجدہ کرتا ہے پھر (دوبارہ آنے کی) اجازت چاہتا ہے اور اسے اجازت دی جاتی ہے اور وہ دن بھی قریب ہے، جب یہ سجدہ کرے گا تو اس کا سجدہ قبول نہ ہوگا اور اجازت چاہے گا لیکن اجازت نہ ملے گی۔ بلکہ اس سے کہا جائے گا کہ جہاں سے آیا تھا وہیں واپس چلا جا۔ چنانچہ اس دن وہ مغرب ہی سے نکلے گا۔“ اللہ تعالیٰ کے فرمان ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ میں اسی طرف اشارہ ہے۔

۳۹۹، ۴۰۲؛ ابوداؤد: ۴۰۰۲؛ ترمذی: ۲۱۸۶،

[۳۲۲۷]

تشریح: اس حدیث میں منکرین حدیث نے کئی اشکال پیدا کیے ہیں، ایک یہ کہ سورج زمین کے نیچے جاتا ہے نہ عرش کے نیچے۔ اور دوسری روایت میں یہ مضمون موجود ہے (غروب فی عین حمئة) دوسرے یہ کہ زمین اور آسمان گول کرے جس تو سورج ہر وقت عرش کے نیچے ہے۔ پھر خاص غروب کے وقت جانا کیا معنی؟ تیسرے سورج ایک بے روح اور بے عقل جسم ہے اس کا سجدہ کرنا اور اس کو اجازت ہونے کے کیا معنی؟ چوتھے اکثر حکیموں نے مشاہدہ سے معلوم کیا ہے کہ زمین متحرک اور سورج ساکن ہے تو سورج کے چلنے کے کیا معنی؟

پہلے اشکال کا جواب یہ ہے کہ زمین کردی ہوئی تو ہر طرح سے عرش کے نیچے ہوئے اس لئے غروب کے وقت یہ کہہ سکتے ہیں کہ سورج زمین کے نیچے گیا اور عرش کے نیچے گیا۔ دوسرے اشکال کا جواب یہ ہے کہ بے شک ہر نقطہ اور ہر مقام پر سورج عرش کے نیچے ہے اور وہ ہر وقت اپنے مالک کے لیے سجدہ کر رہا ہے اور اس سے آگے بڑھنے کی اجازت مانگ رہا ہے لیکن چونکہ ہر ملک والوں کا مغرب اور مشرق مختلف ہے اس لیے طلوع اور غروب کے وقت کو خاص کیا۔ تیسرے اشکال کا جواب یہ ہے کہ یہ کہاں سے معلوم ہوا کہ سورج بے جان اور بے عقل ہے۔ بہت سی آیات و احادیث سے سورج اور چاند اور زمین اور آسمان سب کا اپنے درجہ میں صاحب روح ہونا ثابت ہے۔ چوتھے اشکال کا جواب یہ ہے کہ بہت سے حکیم اس امر کے بھی قائل ہیں کہ زمین ساکن ہے اور سورج اس کے گرد گھومتا ہے اور اس بارے میں طرفین کے دلائل متعارض ہیں۔ اور ظاہر قرآن وحدیث سے تو سورج اور چاند اور تاروں ہی کی حرکت نکلتی ہے۔ (مختصر از وحیدی)

آیت مبارکہ: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ (النہل: ۳۸) میں مستقر سے مراد بقائے عالم کا انقطاع ہے یعنی "الی انقطاع بقاء مدة العالم واما قوله مستقر لها تحت العرش فلا يكران يكون لها استقراء تحت العرش من حيث لا ندرکہ ولا نشاهده وانما اخبر عن غيب فلا نكذبہ ولا نكيفه لان علمنا لا يحيط به۔ انتهى كلام الطيبي۔"

۳۲۰۰۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ الْمُخْتَارِ، حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الشَّمْسُ وَالْقَمَرُ مُكْوَرَانِ يَوْمَ الْقِيَامَةِ)).

(۳۲۰۰) ہم سے مسدد بن مسرہد نے بیان کیا، انہوں نے کہا ہم سے عبدالعزیز بن مختار نے بیان کیا، انہوں نے کہا ہم سے عبداللہ بن فیروز داناج نے بیان کیا، انہوں نے کہا کہ مجھ سے ابوسلمہ بن عبدالرحمن نے بیان کیا اور ان سے ابوہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: "قیامت کے دن سورج اور چاند دونوں تاریک (بے نور) ہو جائیں گے۔"

۳۲۰۱۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو، أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ الْقَاسِمِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا)). [راجع:]

(۳۲۰۱) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے عمرو بن حارث نے خبر دی، ان سے عبدالرحمن بن قاسم نے بیان کیا، ان سے ان کے باپ قاسم بن محمد بن ابی بکر نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، وہ نبی کریم ﷺ سے نقل کرتے تھے کہ آپ نے فرمایا: "سورج اور چاند میں کسی کی موت و حیات کی وجہ سے گرہن نہیں لگتا۔ بلکہ یہ اللہ تعالیٰ کی نشانیوں میں سے ایک نشانی ہیں۔ اس لئے جب ان کو دیکھو تو نماز پڑھا کرو۔"

[۱۰۴۲]

۳۲۰۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ)). [راجع: ۲۹]

۳۲۰۲۔ ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سورج چاند اللہ تعالیٰ کی نشانیوں میں سے دو نشانیاں ہیں کسی کی موت و حیات سے ان میں گرہن نہیں لگتا۔ اس لئے جب تم گرہن دیکھو تو اللہ کی یاد میں لگ جایا کرو۔“

تشریح: کیونکہ یہ جملہ انقلابات قدرت الہی کے تحت ہوتے رہتے ہیں پس ایسے مواقع پر خصوصیت کے ساتھ اللہ کو یاد کرنا اور نماز پڑھنا ایمان کی ترقی کا ذریعہ ہے۔

۳۲۰۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عَزْرَةُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ خَسَفَتِ الشَّمْسُ قَامَ فَكَبَّرَ وَقَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)) وَقَامَ كَمَا هُوَ، فَقَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهِيَ أَدْنَى مِنَ الرَّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ سُجُودًا طَوِيلًا، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْآخِرَةِ مِثْلَ ذَلِكَ، ثُمَّ سَلَّمَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَقَالَ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ: ((إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْكُرُوا اللَّهَ الصَّلَاة)). [راجع: ۱۰۴۴]

۳۲۰۳۔ ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا کہ ہم سے لیث بن سعد نے بیان کیا، انہوں نے کہا ہم سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ مجھے عروہ نے خبر دی، اور انہیں ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی کہ جس دن سورج گرہن لگا تو رسول اللہ ﷺ (مصلے پر) کھڑے ہوئے۔ اللہ اکبر کہا اور بڑی دیر تک قرأت کرتے رہے۔ پھر آپ ﷺ نے رکوع کیا، ایک بہت لمبا رکوع، پھر سر اٹھا کر ”سمیع اللہ لمن حمدہ“ کہا اور پہلے کی طرح کھڑے ہو گئے۔ اس قیام میں بھی لمبی قرأت کی۔ اگرچہ پہلی قرأت سے کم تھی اور پھر رکوع میں چلے گئے اور دیر تک رکوع میں رہے، اگرچہ پہلے رکوع سے یہ کم تھا۔ اس کے بعد سجدہ کیا، ایک لمبا سجدہ، دوسری رکعت میں بھی آپ ﷺ نے اسی طرح کیا اور اس کے بعد سلام پھیرا تو سورج صاف ہو چکا تھا۔ اب آپ ﷺ نے صحابہ کو خطاب فرمایا سورج اور چاند کے متعلق بتلایا کہ ”یہ اللہ تعالیٰ کی نشانیوں میں سے نشانی ہیں اور ان میں کسی کی موت و حیات کی وجہ سے گرہن نہیں لگتا۔ اس لئے جب تم گرہن دیکھو تو فوراً نماز کی طرف لپک جاؤ۔“

تشریح: آج چاند اور سورج کے گرہن کی وجہ بیان کی جاتی ہیں وہ بھی شان قدرت ہی کے مظاہر ہیں، لہذا حدیث صحیح اور قرآن میں کوئی اختلاف نہیں ہے۔

۳۳۰۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا

يَحْيَى، عَنْ إِسْمَاعِيلَ حَدَّثَنِي قَيْسٌ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْشَّمْسُ وَالْقَمَرُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا)). [راجع: ۱۱۰۶]

سعید قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، کہا کہ ہم سے قیس بن ابی حازم نے بیان کیا اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”سورج اور چاند میں کسی کی موت یا حیات پر گرجہ نہیں لگتا۔ بلکہ یہ اللہ کی نشانیوں میں سے نشانی ہیں اس لئے جب تم ان میں گرجہ نہ دیکھو تو نماز پڑھو۔“

تشریح: ان جملہ احادیث میں کسی نہ کسی طرح سے چاند اور سورج کا ذکر آیا ہے اس لئے ان کو یہاں نقل کیا گیا۔ ان کے بارے میں جو کچھ زبان رسالت مآب ﷺ سے منقول ہوا اس سے آگے بڑھ کر یوں مسلمان کے لئے روا نہیں ہے۔ آج کے حالات نے چاند اور سورج کے وجود کو مزید واضح کر دیا ہے۔

اللہ تعالیٰ نے قرآن مجید میں فرمایا کہ ﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ﴾ (الایۃ ۳۱/۳۷) یعنی چاند سورج کو سجدہ نہ کرو، یہ تو اللہ پاک کی پیدا کی ہوئی مخلوق ہیں۔ سجدہ کرنے کے قابل صرف اللہ ہے جس نے ان سب کو وجود بخشا ہے۔

چاند میں جانے کے دعویداروں نے جو کچھ بتلایا ہے اس سے بھی قرآن پاک کی تصدیق ہوتی ہے کہ چاند بھی دیگر مخلوقات کی طرح ایک مخلوق ہے وہ کوئی دیوی دیوتا یا مافوق المخلوق کوئی اور چیز نہیں ہے۔

بَابُ مَا جَاءَ فِي قَوْلِهِ تَعَالَى: بَابُ: اللّٰهُ پَاک کا سورۃ اعراف میں ارشاد:

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾ [الفرقان: ۴۸] ﴿قَاصِفًا﴾ [الاسراء: ۶۹] ﴿تَقْصِفُ كُلُّ شَيْءٍ﴾ [الکوثر: ۲] ﴿إِعْصَارًا﴾ [البقرة: ۲۶۶] رِيحٌ عَاصِفٌ تَهْبُ مِنَ الْأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ. ﴿صِرٌّ﴾ [آل عمران: ۱۱۷] ﴿نُشْرًا﴾ مُتَفَرِّقَةٌ.

”وہ اللہ تعالیٰ ہی ہے جو اپنی رحمت (بارش) سے پہلے خوشخبری دینے والی ہواؤں کو بھیجتا ہے۔“ سورۃ بنی اسرائیل میں قاصفا کا جو لفظ ہے اس کے معنی سخت ہوا جو ہر چیز کو روند ڈالے۔ سورۃ حج میں جو لفظ لَوَاقِحِ ہے اس کے معنی مَلَاقِحِ جو مَلَقَحہ کی جمع ہے یعنی حاملہ کر دینے والی۔ سورۃ بقرہ میں جو اِعْصَارُ کا لفظ ہے تو اعصار بگولے کو کہتے ہیں جو زمین سے آسمان تک ایک ستون کی طرح ہے۔ اس میں آگ ہو۔ سورۃ آل عمران میں جو صِرٌّ کا لفظ ہے اس کے معنی پالا (سردی) نُشْرَا کے معنی جدا جدا۔

تشریح: صحیح یہ ہے کہ لواقع لاقحہ کی جمع یعنی وہ ہوائیں جو پانی کو اٹھائے چلتی ہیں۔ آیت کریمہ: ﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾ (۴/الاعراف: ۵۷) میں لفظ بشرا کی جگہ نشرا پڑھا ہے یعنی ہر طرف سے جدا چلنے والی ہوائیں۔ لفظ لواقع لاقحہ کی جمع ہے یعنی وہ ہوائیں جو پانی کو اٹھائے ہوئے چلتی ہیں گویا حاملہ ہیں۔ مولانا جمال الدین افغانی کہتے ہیں کہ حاملہ کرنے والی ہوا کا معنی اصول نباتات کی رو سے ٹھیک ہے کیونکہ علم نباتات میں ثابت ہوا ہے کہ ہوا زردخت کا مادہ اڑا کر مادہ زردخت پر لے جاتی ہے۔ اس وجہ سے درخت خوب پھلتا پھولتا ہے گویا ہوا زردختوں کو حاملہ کرتی ہیں۔ تحقیقات جدیدہ سے بھی یہی مشاہدہ ہوا ہے۔

۳۲۰۵۔ حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((نُصِرْتُ بِالصَّبَا، وَأَهْلِكْتُ

(۳۲۰۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حکم نے، ان سے مجاہد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”باد صبا (مشرقی ہوا) کے ذریعہ میری مدد کی گئی

في: ٤٨٢٩]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

الصَّافُونَ﴾ [الصافات: ۱۶۵] الْمَلَائِكَةُ۔ مراد ملائکہ ہیں۔

تشریح: یہودی اپنی جہالت سے جبرائیل علیہ السلام کو اپنا دشمن سمجھتے اور کہتے تھے کہ ہمارے راز کی باتیں وہی نبی کریم ﷺ سے کہہ جاتا ہے یا یہ کہ یہ ہمیشہ عذاب ہی لے کر اترتا ہے۔ اس اثر کو خود امام بخاری رحمہ اللہ نے باب الهجرة میں وصل فرمایا ہے۔ ﴿لَنَحْنُ الصَّافُونَ﴾ فرشتوں کی زبان سے نقل کیا کہ ہم تقار باندھنے والے اللہ کی پاکی بیان کرنے والے ہیں۔ اس اثر کو طبرانی نے وصل کیا ہے۔

۳۲۰۷۔ حَدَّثَنَا هُذَيْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، ح وَ قَالَ لِي خَلِيفَةُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ، حَدَّثَنَا سَعِيدٌ، وَهَشَامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ وَذَكَرَ رَجُلًا بَيْنَ الرَّجُلَيْنِ فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلَأَنَ حِكْمَةً وَإِيمَانًا، فَشَقُّ مِنَ النَّحْرِ إِلَى مَرَأَقِ الْبَطْنِ، ثُمَّ غَسَلَ الْبَطْنَ بِمَاءٍ زَمْزَمَ، ثُمَّ مَلَأَ حِكْمَةً وَإِيمَانًا، وَأَتَيْتُ بِدَائِيَةِ أبيضَ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ الْبَرَّاقِ، فَأَنْطَلَقْتُ مَعَ جِبْرِيلَ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ. قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمُجِئُ جَاءَ. فَأَتَيْتُ عَلَى آدَمَ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِكَ مِنْ ابْنِ وَبِيِّ. فَأَتَيْنَا السَّمَاءَ الثَّانِيَةَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: أُرْسِلَ إِلَيْهِ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمُجِئُ جَاءَ. فَأَتَيْتُ عَلَى عِيسَى وَيَحْيَى فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخِ وَبِيِّ. فَأَتَيْنَا السَّمَاءَ الثَّالِثَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ. قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ. وَقَدْ

(۳۲۰۷) ہم سے ہذیبہ بن خالد نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے (دوسری سند) اور مجھ سے خلیفہ بن خیاط نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ اور ہشام دستوائی نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے مالک بن صعصعہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں ایک دفعہ بیت اللہ کے قریب نیند اور بیداری کی درمیانی حالت میں تھا۔ پھر نبی ﷺ نے دو آدمیوں کے درمیان لیٹے ہوئے ایک تیسرے آدمی کا ذکر فرمایا۔ اس کے بعد میرے پاس سونے کا ایک طشت لایا گیا، جو حکمت اور ایمان سے بھر پور تھا۔ میرے سینے کو پیٹ کے آخری حصے تک چاک کیا گیا۔ پھر میرا پیٹ زمزم کے پانی سے دھویا گیا اور اسے حکمت اور ایمان سے بھر دیا گیا۔ اس کے بعد میرے پاس ایک سواری لائی گئی۔ سفید، خمر سے چھوٹی اور گدھے سے بڑی یعنی براق، میں اس پر سوار ہو کر جبرائیل علیہ السلام کے ساتھ چلا۔ جب ہم آسمان دنیا پر پہنچے تو پوچھا گیا کہ یہ کون صاحب ہیں؟ انہوں نے کہا کہ جبرائیل۔ پوچھا گیا کہ آپ کے ساتھ اور کون صاحب آئے ہیں؟ انہوں نے بتایا کہ محمد (ﷺ) پوچھا گیا کہ کیا انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ انہوں نے کہا کہ ہاں، اس پر جواب آیا کہ اچھی کشادہ جگہ آنے والے کیا ہی مبارک ہیں، پھر میں آدم علیہ السلام کی خدمت میں حاضر ہوا اور انہیں سلام کیا۔ انہوں نے فرمایا: آؤ پیارے بیٹے اور اچھے نبی۔ اس کے بعد ہم دوسرے آسمان پر پہنچے یہاں بھی وہی سوال ہوا۔ کون صاحب ہیں؟ کہا کہ جبرائیل، سوال ہوا، آپ کے ساتھ کوئی اور صاحب بھی آئے ہیں؟ کہا کہ محمد (ﷺ) سوال ہوا، انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ کہا کہ ہاں۔ اب ادھر سے جواب آیا، اچھی کشادہ جگہ آئے ہیں، آنے والے کیا ہی مبارک ہیں۔ اس کے بعد میں عیسیٰ اور یحییٰ علیہما السلام سے ملا، ان حضرات

نے بھی خوش آمدید، مرحبا کہا اپنے بھائی اور نبی کو۔ پھر ہم تیسرے آسمان پر آئے یہاں بھی سوال ہوا کون صاحب ہیں؟ جواب ملا جبرئیل، سوال ہوا، آپ کے ساتھ بھی کوئی ہے؟ کہا کہ محمد ﷺ، سوال ہوا، انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ انہوں نے بتایا کہ ہاں، اب آواز آئی اچھی کشادہ جگہ آئے آنے والے کیا ہی صالح ہیں، یہاں یوسف علیہ السلام سے میں ملا اور انہیں سلام کیا، انہوں نے فرمایا، اچھی کشادہ جگہ آئے ہو میرے بھائی اور نبی، یہاں سے ہم چوتھے آسمان پر آئے اس پر بھی یہی سوال ہوا، کون صاحب، جواب دیا کہ جبرئیل، سوال ہوا، آپ کے ساتھ اور کون صاحب ہیں؟ کہا کہ محمد ﷺ ہیں۔ پوچھا، کیا انہیں لانے کے لئے آپ کو بھیجا گیا تھا؟ جواب دیا کہ ہاں، پھر آواز آئی، اچھی کشادہ جگہ آئے کیا ہی اچھے آنے والے ہیں۔ یہاں میں اور لیس علیہ السلام سے ملا اور سلام کیا، انہوں نے فرمایا، مرحبا، بھائی اور نبی۔ یہاں سے ہم پانچویں آسمان پر آئے۔ یہاں بھی سوال ہوا کہ کون صاحب؟ جواب دیا کہ جبرئیل، پوچھا گیا اور آپ کے ساتھ اور کون صاحب آئے ہیں؟ جواب دیا کہ محمد ﷺ، پوچھا گیا، انہیں بلانے کے لئے بھیجا گیا تھا؟ کہا کہ ہاں، آواز آئی، اچھی کشادہ جگہ آئے ہیں۔ آنے والے کیا ہی اچھے ہیں۔ یہاں ہم ہارون علیہ السلام سے ملے اور میں نے انہیں سلام کیا۔ انہوں نے فرمایا، مبارک، میرے بھائی اور نبی، تم اچھی کشادہ جگہ آئے، یہاں سے ہم چھٹے آسمان پر آئے، یہاں بھی سوال ہوا، کون صاحب؟ جواب دیا کہ جبرئیل، پوچھا گیا، آپ کے ساتھ اور بھی کوئی ہیں؟ کہا کہ ہاں محمد ﷺ ہیں۔ پوچھا گیا، کیا انہیں بلایا گیا تھا کہا ہاں، کہا اچھی کشادہ جگہ آئے ہیں، اچھے آنے والے ہیں۔ یہاں میں موسیٰ علیہ السلام سے ملا اور انہیں سلام کیا۔ انہوں نے فرمایا، میرے بھائی اور نبی اچھی کشادہ جگہ آئے، جب میں وہاں سے آگے بڑھنے لگا تو وہ رونے لگے کسی نے پوچھا، بزرگوار آپ کیوں رورہے ہیں؟ انہوں نے فرمایا، کہ اے اللہ! یہ نوجوان جسے میرے بعد نبوت دی گئی، اس کی امت میں سے جنت میں داخل ہونے والے، میری امت کے جنت میں داخل ہونے والے لوگوں سے زیادہ ہوں گے۔ اس کے بعد ہم ساتویں آسمان پر آئے، یہاں بھی

أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَاتَيْتُ يُوسُفَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، فَاتَيْنَا السَّمَاءَ الرَّابِعَةَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قِيلَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَاتَيْتُ عَلَى إِدْرِيسَ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا مِنْ أَخٍ وَنَبِيٍّ. فَاتَيْنَا السَّمَاءَ الْخَامِسَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قِيلَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَاتَيْنَا عَلَى هَارُونَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَاتَيْنَا عَلَى السَّمَاءِ السَّادِسَةِ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ. قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قِيلَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَاتَيْتُ عَلَى مُوسَى، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ. فَلَمَّا جَاوَزْتُ بَنِي إِسْرَءِيلَ قُلْتُ: يَا رَبِّ! هَذَا الْعَلَامُ الَّذِي بَعَثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي أَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. فَاتَيْنَا السَّمَاءَ السَّابِعَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ. قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قِيلَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. فَاتَيْتُ عَلَى إِبْرَاهِيمَ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ ابْنِ وَنَبِيٍّ، فَرَفَعَ لِي الْبَيْتَ الْمَعْمُورَ، فَسَأَلْتُ جِبْرِيلَ: فَقَالَ: هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّيُ

سوال ہوا کہ کون صاحب ہیں؟ جواب دیا کہ جبرئیل، سوال ہوا کہ کوئی صاحب آپ کے ساتھ بھی ہیں؟ جواب دیا کہ محمد ﷺ پوچھا، انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ مرحبا، اچھے آنے والے۔ یہاں میں ابراہیم علیہ السلام سے ملا اور انہیں سلام کیا۔ انہوں نے فرمایا، میرے بیٹے اور نبی مبارک، اچھی کشادہ جگہ آئے ہو، اس کے بعد مجھے بیت المعمور دکھایا گیا۔ میں نے جبرئیل علیہ السلام سے اس کے بارے میں پوچھا، تو انہوں نے بتلایا کہ یہ بیت المعمور ہے۔ اس میں ستر ہزار فرشتے روزانہ نماز پڑھتے ہیں۔ اور ایک مرتبہ پڑھ کر جو اس سے نکل جاتا ہے تو پھر کبھی داخل نہیں ہوتا۔ اور مجھے سدرۃ المنتہی بھی دکھایا گیا، اس کے پھل ایسے تھے جیسے مقام ہجر کے منکے ہوتے ہیں اور پتے ایسے تھے جیسے ہاتھی کے کان، اس کی جڑ سے چار نہریں نکلتی تھیں، دو نہریں تو باطنی تھیں اور دو ظاہری، میں نے جبرئیل علیہ السلام سے پوچھا تو انہوں نے بتایا کہ جو دو باطنی نہریں ہیں وہ تو جنت میں ہیں اور دو ظاہری نہریں دنیا میں نکل اور فرات ہیں، اس کے بعد مجھ پر پچاس وقت کی نمازیں فرض کی گئیں۔ میں جب واپس ہوا اور موسیٰ علیہ السلام سے ملا تو انہوں نے پوچھا کہ کیا کر کے آئے ہو؟ میں نے عرض کیا کہ پچاس نمازیں مجھ پر فرض کی گئی ہیں۔ انہوں نے فرمایا کہ انسانوں کو میں تم سے زیادہ جانتا ہوں، بنی اسرائیل کا مجھے بڑا تجربہ ہو چکا ہے۔ تمہاری امت بھی اتنی نمازوں کی طاقت نہیں رکھتی، اس لئے اپنے رب کی بارگاہ میں دوبارہ حاضری دو۔ اور کچھ تخفیف کی درخواست کرو۔ میں واپس ہوا تو اللہ تعالیٰ نے نمازیں چالیس وقت کی کر دیں پھر بھی موسیٰ علیہ السلام اپنی بات (یعنی تخفیف کرانے) پر مصر رہے۔ اس مرتبہ تیس وقت کی رہ گئیں۔ پھر انہوں نے وہی فرمایا تو اب تیس وقت کی اللہ تعالیٰ نے کر دیں۔ پھر موسیٰ علیہ السلام نے وہی فرمایا اور اس مرتبہ بارگاہ رب العزت میں میری درخواست کی پیشی پر اللہ تعالیٰ نے انہیں دس کر دیا۔ جب موسیٰ علیہ السلام کے پاس آیا تو اب بھی انہوں نے کم کرانے کے لئے اپنا اصرار جاری رکھا۔ اور اس مرتبہ اللہ تعالیٰ نے پانچ وقت کی کر دیں۔ اب میں موسیٰ علیہ السلام سے ملا، تو انہوں نے پھر دریافت فرمایا کہ کیا ہوا؟ میں نے کہا کہ اللہ تعالیٰ نے پانچ کر دی ہیں۔ اس مرتبہ بھی

فِيهِ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، إِذَا خَرَجُوا لَمْ يَعُودُوا آخِرَ مَا عَلَيْهِ، وَرَفَعْتُ لِي سِدْرَةَ الْمُنْتَهَى فَإِذَا نَبَقَهَا كَأَنَّهُ قَلَالٌ هَجَرَ، وَوَرَفَهَا كَأَنَّهُ أَذَانُ الْقَيْوَل، فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ: فَالْفَرَاتُ وَالنَّيْلُ، ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً، فَأَقْبَلْتُ حَتَّى جِئْتُ مُوسَى، فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً. قَالَ: أَنَا أَعْلَمُ بِالنَّاسِ مِنْكَ، عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَإِنَّ أَمْتَكَ لَا تَطِيقُ، فَأَرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ. فَرَجَعْتُ فَسَأَلْتُهُ، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلُهُ ثُمَّ ثَلَاثِينَ، ثُمَّ مِثْلُهُ فَجَعَلَ عَشْرِينَ، ثُمَّ مِثْلُهُ فَجَعَلَ عَشْرًا، فَاتَيْتُ مُوسَى فَقَالَ مِثْلُهُ، فَجَعَلَهَا خَمْسًا، فَاتَيْتُ مُوسَى فَقَالَ مَا صَنَعْتَ؟ قُلْتُ: جَعَلَهَا خَمْسًا، فَقَالَ مِثْلُهُ، قُلْتُ: سَلَّمْتُ، فَنُوْدِي إِنْنِي قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَفْتُ عَنْ عِبَادِي، وَأَجْزِي الْحَسَنَةَ عَشْرًا)). وَقَالَ هَمَامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((فِي النَّبِيِّ الْمُعْمُورِ)). [اطرافه في: ۳۹۳، ۳۸۸۷، ۳۴۲۰]

انہوں نے کم کرانے کا اصرار کیا۔ میں نے کہا کہ اب تو میں اللہ تعالیٰ کے سپرد کر چکا ہوں۔ پھر آواز آئی۔ میں نے اپنا فریضہ (پانچ نمازوں کا) جاری کر دیا۔ اپنے بندوں پر تخفیف کر چکا اور میں ایک نیکی کا بدلہ دس گنا دیتا ہوں۔ اور ہمام نے کہا، ان سے قادیہ نے کہا، ان سے حسن نے، ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے بیت المعمور کے بارے میں الگ روایت کی ہے۔

تشمیص: یہ طویل حدیث واقعہ معراج سے متعلق ہے۔ امام بخاری رحمہ اللہ اس کو یہاں اس لئے لائے کہ اس میں فرشتوں کا ذکر ہے اور یہ فرشتے بے شمار ہیں۔ دوسری حدیث میں ہے کہ آسمان میں بلاشت بھر جگہ خالی نہیں جہاں ایک فرشتہ اللہ کے لیے جودہ نہ کر رہا ہو۔ واقعہ معراج کا آغاز حطیم سے ہوا۔ جہاں نبی اکرم ﷺ حضرت حمزہ اور حضرت جعفر رضی اللہ عنہما کے درمیان سونے ہوئے تھے۔ وہاں سے آپ کا یہ مبارک سفر براق کے ذریعہ شروع ہوا، جو برق بمعنی بجلی سے شتق ہے۔ معراج برحق ہے اس کا منکر گمراہ اور خاطی ہے۔ تفصیل کے لئے کتب شروح ملاحظہ ہوں۔

”قال القاضي عياض اختلفوا في الاسراء الى السموات فقليل انه في المنام والحق الذي عليه الجمهور انه اسرى بجسده فان قيل بين النائم واليقظان يدل على انه روي نوم قلنا لا حجة فيه اذ قد يكون ذلك حال اول وصول الملك اليه وليس فيه ما يدل على كونه نائما حتى القصة كلها وقال الحافظ عبدالحق في الجمع بين الصحيحين وما روى شريك عن انس انه كان نائما فهو زيادة مجهولة وقد روى الحافظ المتقون والائمة المشهورون كابن شهاب وثابت البنائي وقتادة عن انس ولم يات احد منهم بها وشريك بالحافظ عند اهل الحديث“ (فتح الباری) اس طویل عبارت کا خلاصہ یہی ہے کہ معراج جسمانی ہی حق ہے۔

آپ ﷺ کی تشریف آوری پر حضرت موسیٰ علیہ السلام کا روناس خوشی کی بنا پر تھا کہ اللہ تعالیٰ نے اس نوجوان کو مختصر عمر دینے کے باوجود اپنی نعمتوں سے کس قدر نوازا اور کیسے کیسے درجات عالیہ عطا فرمائے ہیں۔ یہ رونافرحت سے تھا نہ کہ حسد اور نفص سے ”فان ذالك لا يليق بصفات الانبياء والاخلاق الاجلة من الاولياء قاله الخطابي“

۳۲۰۸۔ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ ابْنِ وَهَبٍ، قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ: ((إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَنْعَثُ اللَّهُ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٍّ أَوْ سَعِيدٍ. ثُمَّ

۳۲۰۸) ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابو الاحوص نے، ان سے اعمش نے، ان سے زید بن وہب نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ہم سے صادق المصدق رسول اللہ ﷺ نے بیان کیا اور فرمایا کہ ”تمہاری پیدائش کی تیاری تمہاری ماں کے پیٹ میں چالیس دن تک (نطفہ کی صورت میں) کی جاتی ہے۔ اتنے ہی دنوں تک پھر ایک بستہ خون کی صورت میں اختیار کئے رہتا ہے اور پھر وہ اتنے ہی دنوں تک ایک مضغہ گوشت رہتا ہے۔ اس کے بعد اللہ تعالیٰ ایک فرشتہ بھیجتا ہے اور اسے چار باتوں (کے لکھنے) کا حکم دیتا ہے۔ اس سے کہا جاتا ہے کہ اس کے عمل، اس کا رزق، اس کی مدت زندگی اور یہ کہ بد ہے یا نیک، لکھ لے۔ اب اس نطفہ

میں روح ڈالی جاتی ہے۔ (یادرکھ) ایک شخص (زندگی بھرنیک) عمل کرتا رہتا ہے اور جب جنت اور اس کے درمیان صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر سامنے آ جاتی ہے اور دوزخ والوں کے عمل شروع کر دیتا ہے۔ اسی طرح ایک شخص (زندگی بھر بڑے) کام کرتا رہتا ہے اور جب دوزخ اور اس کے درمیان صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر غالب آ جاتی ہے اور جنت والوں کے کام شروع کر دیتا ہے۔“

يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ. [اطرافہ فی: ۳۳۳۲، ۶۵۹۴، ۷۴۵۴]

[مسلم: ۶۷۲۳، ۶۷۲۴، ابوداؤد: ۳۷۰۸]

ترمذی: ۲۱۳۷، ابن ماجہ: ۶۷۶]

تشریح: دوسری روایت میں ہے کہ جب مرد عورت سے محبت کرتا ہے تو مرد کا پانی عورت کے ہرگ وپے میں سما جاتا ہے۔ ساتویں دن اللہ اس کو اکٹھا کر کے اس سے ایک صورت جوڑتا ہے۔ پھر نفس ناطقہ چوتھے چلہ میں یعنی چار مہینے کے بعد اس سے متعلق ہو جاتا ہے۔ جو لوگ اعتراض کرتے ہیں کہ چار ماہ سے قبل ہی حمل میں جان پڑ جاتی ہے ان کا جواب یہ ہے کہ حدیث میں روح سے نفس ناطقہ بدرکہ مراد ہے اسے روح انسانی کہا جاتا ہے اور روح حیوانی پہلے ہی سے بلکہ نفثہ کے اندر بھی موجود رہتی ہے لہذا اعتراض باطل ہوا۔ اس حدیث سے یہ بھی ظاہر ہوا کہ اعتبار خاتمہ کا ہے اس لئے آدمی کیسے ہی اچھے کام کر رہا ہو پھر بھی خرابی خاتمہ سے ڈرتے رہنا چاہیے۔ بزرگوں نے تجربہ کیا ہے کہ جو لوگ حدیث شریف سے محبت رکھتے ہیں اور اسی حق شریف میں مشغول رہتے ہیں، اکثر ان کی عمر دراز ہوتی ہے اور خاتمہ بالخیر نصیب ہوتا ہے۔ یا اللہ! اپنے حقیر ناچیز بندے محمد و آؤد راؤ کو بھی حدیث کی یہ برکات عطا فرمائیں اور میرے جملہ معاون کرام کو جن کی حدیث دوستی نے مجھ کو اس عظیم خدمت کے انجام دینے کے لئے آمادہ کیا۔ اللہ پاک ان سب کو برکات دارین سے نوازے۔ (امین رحمہم)

(۳۲۰۹) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو مغلہ نے بیان کیا، انہیں ابن جریج نے خبر دی، کہا کہ مجھے موسیٰ بن عقبہ نے خبر دی، انہیں نافع نے، انہوں نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے کہا نبی کریم ﷺ نے فرمایا۔ اور اس روایت کی متابعت ابو عاصم نے ابن جریج سے کی ہے کہ مجھے موسیٰ بن عقبہ نے خبر دی انہیں نافع نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب اللہ تعالیٰ کسی بندے سے محبت کرتا ہے تو جبریل سے فرماتا ہے کہ اللہ تعالیٰ فلاں شخص سے محبت کرتا ہے۔ تم بھی اس سے محبت رکھو، چنانچہ جبریل علیہ السلام بھی اس سے محبت رکھنے لگتے ہیں۔ پھر جبریل علیہ السلام تمام اہل آسمان کو پکار دیتے ہیں کہ اللہ تعالیٰ فلاں شخص سے محبت رکھتا ہے۔ اس لئے تم سب لوگ اس سے محبت رکھو، چنانچہ تمام آسمان والے اس سے محبت رکھنے لگتے ہیں۔ اس کے بعد روئے زمین والے بھی اس کو مقبول سمجھتے ہیں۔“

۳۲۰۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، حَدَّثَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى ابْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: وَتَابَعَهُ أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلُ إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحْبِبْهُ. فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحْبِبُوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضِّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ)). [طرفہ فی: ۶۰۴۰،

[۷۴۸۵]

تشریح: اسماعیل کی روایت میں اتنا زیادہ ہے کہ جب اللہ کی بندے سے دشمنی کرتا ہے تو جبریل علیہ السلام سے ظاہر کرتا ہے پھر جبریل علیہ السلام اور سارے فرشتے اس کے دشمن ہو جاتے ہیں یہاں تک روئے زمین پر اس کے لئے برائی پھیل جاتی ہے۔ اس حدیث سے اللہ کے کلام میں آواز اور پکار ثابت ہوئی اور ان لوگوں کا رد ہوا جو کہتے ہیں کہ اللہ کے کلام میں صورت اور حروف نہیں ہیں۔

۳۲۱۰۔ حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ الْمَلَائِكَةَ تَنْزِلُ فِي الْعَنَانِ وَهُوَ السَّحَابُ فَتَذْكُرُ الْأُمُورَ قُضِيَ فِي السَّمَاءِ، فَتَسْتَرْقِي الشَّيَاطِينُ السَّمْعَ، فَتَسْمَعُهُ فَنُوحِيهِ إِلَى الْكُفَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ)). [اطرافہ فی: ۳۲۸۸، ۵۷۶۲، ۶۲۱۳، ۷۵۶۱]

۳۲۱۰) ہم سے محمد نے بیان کیا، انہوں نے کہا ہم سے ابن ابی مریم نے بیان کیا، انہوں نے کہا کہ ہمیں لیث نے خبر دی، ان سے ابن ابی جعفر نے بیان کیا، ان سے محمد بن عبد الرحمن نے بیان کیا، ان سے عروہ بن زبیر نے بیان کیا اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے سنا۔ آپ نے فرمایا تھا: ”فرشتے عنان میں اترتے ہیں۔ اور عنان سے مراد بادل ہیں۔ یہاں فرشتے ان کاموں کا ذکر کرتے ہیں جن کا فیصلہ آسمان میں ہو چکا ہوتا ہے۔ اور یہیں سے شیاطین کچھ چوری چھپے باتیں اڑا لیتے ہیں۔ پھر کانوں کو اس کی خبر کر دیتے ہیں اور یہ کان سوجھوٹ اپنی طرف سے ملا کر اسے بیان کرتے ہیں۔“

۳۲۱۱۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَالْأَعْرُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا كَانَ يَوْمَ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ، يَكْتُبُونَ الْأَوَّلَ فَلَا أَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَجَاوُوا يَسْتَمِعُونَ اللَّهَ كَرًا)). [راجع: ۹۲۹]

۳۲۱۱) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے ابوسلمہ اور اغرنے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب جمعہ کا دن آتا ہے تو مسجد کے ہر دروازے پر فرشتے کھڑے ہو جاتے ہیں اور سب سے پہلے آنے والے اور پھر اس کے بعد آنے والوں کو نمبر وار لکھتے جاتے ہیں۔ پھر جب امام (خطبے کے لئے منبر پر) بیٹھ جاتا ہے تو یہ فرشتے اپنے اپنے رجسٹر بند کر لیتے ہیں اور ذکر سننے لگ جاتے ہیں۔“ (یہ حدیث کتاب الجمعہ میں مذکور ہو چکی ہے یہاں فرشتوں کا وجود ثابت کرنا مقصود ہے۔)

۳۲۱۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانُ يُنْشِدُ، فَقَالَ: كُنْتُ أَتَشِدُّ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَّمْتُ إِلَى أَبِي هُرَيْرَةَ، فَقَالَ: أَنْشَدُكَ بِاللَّهِ، أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ

۳۲۱۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ مسجد میں تشریف لائے تو حسان رضی اللہ عنہ شعر پڑھ رہے تھے۔ انہوں نے مسجد میں شعر پڑھنے پر ناپسندیدگی فرمائی تو حسان رضی اللہ عنہ نے کہا کہ میں اس وقت یہاں شعر پڑھا کرتا تھا جب آپ سے بہتر شخص (آنحضرت ﷺ) یہاں تشریف رکھتے تھے۔ پھر حضرت

يَقُولُ: ((أَجِبْ عَنِّي، اللَّهُمَّ أَيُّدُهُ بِرُوحِ حَسَنِ بْنِ عَلِيٍّ حضرت ابو ہریرہ رضی اللہ عنہ کی طرف متوجہ ہوئے اور کہا کہ میں تم سے اللہ کا واسطہ دے کر پوچھتا ہوں کیا رسول اللہ صلی اللہ علیہ وسلم کو یہ فرماتے تھے کہ تم نے نہیں سنا تھا کہ ”اے حسان! (کفار مکہ کو) میری طرف سے جواب دے۔ اے اللہ روح القدس کے ذریعہ حسان کی مدد کر۔“ ابو ہریرہ رضی اللہ عنہ نے کہا کہ ہاں بے شک (میں نے سنا تھا)۔

تشریح: اس سے حمد و نعت کے اشعار پڑھنے اور کہنے کا جواز ثابت ہوا۔

۳۲۱۳۔ حَدَّثَنَا حَفْصُ بْنُ عَمْرٍ، حَدَّثَنَا عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ النَّبِيُّ ﷺ ((أَهْجُهُمْ أَوْ هَاجِهِمْ وَجَبْرِئِلَ مَعَكَ)). [اطرافہ فی: ۴۱۲۳، ۴۱۲۴، ۶۱۵۳] [مسلم: ۲۳۸۷، ۲۳۸۸]

۳۲۱۳۔ ہم سے حفص بن عمر، حدیثنا ان سے عدی بن ثابت نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے حسان رضی اللہ عنہ سے فرمایا ”مشرکین مکہ کی تم بھی جو کرو یا (یہ فرمایا) ان کی جھوکا جواب دو، جبریل علیہ السلام تمہارے ساتھ ہیں۔“

تشریح: پھر حضرت حسان رضی اللہ عنہ نے ایسا جواب دیا کہ شرکین کے دھویں اڑ گئے۔ ان کی ساری حقیقت کھول کر رکھ دی۔ ایک شعر حضرت حسان رضی اللہ عنہ کا یہ ہے کہ لنا فی کل یوم من معرک سباب اوقتال او هجاء۔

”یعنی ہم تو ہر روز سامان کی تیاری میں مشغول ہیں تم سے جنگ کرنے میں یا تم کو جواباً گالی دینے میں یا تمہاری جھوک کرنے میں۔“ معلوم ہوا کہ مسجد میں دینی اشعار کا پڑھنا جائز ہے۔

۳۲۱۴۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حُمَيْدَ بْنَ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ أَنْظُرُ إِلَى غُبَارٍ سَاطِعٍ فِي سِكَكِ بَنِي غَنَمٍ. زَادَ مُوسَى: مَوْجِبَ جَبْرِئِلَ عَلَيْهِ السَّلَامُ. [طرافہ فی: ۴۱۱۸]

۳۲۱۴۔ ہم سے اسحاق نے بیان کیا، کہا ہم کو وہب بن جریر نے خبر دی، ان سے میرے والد نے بیان کیا، انہوں نے کہا کہ میں نے حمید بن ہلال سے سنا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جیسے وہ غبار میری نظروں کے سامنے ہے۔ موسیٰ نے روایت میں یوں زیادتی کی کہ ”حضرت جبریل علیہ السلام کے (ساتھ آنے والے) سوار فرشتوں کی وجہ سے“ جو غبار خاندان بنو غنم کی گلی میں اٹھاتا تھا۔

تشریح: بنو غنم قبیلہ خزرج کی ایک شاخ ہے جو انصار میں سے تھے، حضرت ابوالیوب انصاری رضی اللہ عنہ اسی خاندان سے تھے۔

۳۲۱۵۔ حَدَّثَنَا قَزُوءٌ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ، سَأَلَ النَّبِيَّ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ قَالَ: ((كُلُّ ذَاكَ يَأْتِي الْمَلِكَ أَحْيَانًا فِي مِثْلِ صَلَاحَةِ الْجَرَسِ، فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ،

۳۲۱۵۔ ہم سے فروہ بن المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ حارث بن ہشام رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے پوچھا کہ وحی آپ کے پاس کس طرح آتی ہے؟ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”کئی طرح سے آتی ہے۔ کبھی فرشتہ کے ذریعہ آتی ہے تو وہ گھنٹی بجنے کی آواز کی طرح نازل ہوتی ہے۔ جب وحی ختم ہو جاتی ہے تو جو کچھ فرشتے

وَهُوَ أَشَدُّهُ عَلَيَّ، وَيَمَثِّلُ لِي الْمَلِكُ أَحْيَانًا رَجُلًا، فَيَكَلِّمُنِي فَأَعِي مَا يَقُولُ)).

نے نازل کیا ہوتا ہے، میں اسے پوری طرح یاد کر چکا ہوتا ہوں۔ وحی اترنے کی یہ صورت میرے لئے بہت دشوار ہوتی ہے کبھی فرشتہ میرے سامنے ایک مرد کی صورت میں آ جاتا ہے وہ مجھ سے باتیں کرتا ہے اور جو کچھ کہہ جاتا ہے میں اسے پوری طرح یاد کر لیتا ہوں۔“

[راجع: ۲]

تشریح: نزول وحی کی تفصیلات پارہ اول کتاب الوحی میں تفصیل سے لکھی گئی ہیں۔

۳۲۱۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ حَزَنَةُ الْجَنَّةِ أَوْ فُلٌ هَلُمَّ)). فَقَالَ أَبُو بَكْرٍ: ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: ((أَرْجُو أَنْ تَكُونَ مِنْهُمْ)). [راجع: ۱۸۹۷]

۳۲۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: ((يَا عَائِشَةُ! هَذَا جَبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ)). فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. تَرَى مَا لَا أَرَى. تَرِيدُ النَّبِيَّ ﷺ.

۳۲۱۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ ح قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے: ”اللہ کے راستے میں جو شخص کسی چیز کا بھی جوڑا دے، تو جنت کے چوکیدار فرشتے اسے بلائیں گے کہ اے فلاں اس دروازے سے اندر آ جا۔“ ابوبکر رضی اللہ عنہ نے اس پر کہا کہ یہ تو وہ شخص ہوگا جسے کوئی نقصان نہ ہوگا۔ نبی کریم ﷺ نے فرمایا: ”مجھے امید ہے کہ تو بھی انہیں میں سے ہوگا۔“

تشریح: اللہ کی راہ میں جو چیز بھی خرچ کی جائے وہ جوڑے کی شکل میں زیادہ بہتر ہے جیسے کپڑوں کے دو جوڑے یا دو روپے یا دو قرآن شریف وغیرہ وغیرہ۔ یہ بہترین صدقہ ہوگا۔ یہاں فرشتوں کا اہل جنت کو بلانا ان کا وجود اور ان کا ہم کلام ہونا ثابت کرنا مقصود ہے۔

۳۲۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: ((يَا عَائِشَةُ! هَذَا جَبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ)). فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. تَرَى مَا لَا أَرَى. تَرِيدُ النَّبِيَّ ﷺ.

۳۲۱۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ ح قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ نے اور انہیں عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ایک مرتبہ فرمایا: ”اے عائشہ! یہ جبریل علیہ السلام آئے ہیں، تم کو سلام کہہ رہے ہیں۔“ عائشہ رضی اللہ عنہا نے جواب میں کہا، کہ وہ علیہ السلام ورحمۃ اللہ برکاتہ۔ آپ وہ چیزیں دیکھتے ہیں جنہیں میں نہیں دیکھ سکتی، عائشہ رضی اللہ عنہا کی مراد نبی کریم ﷺ سے تھی۔

[اطرافہ فی: ۳۷۶۸، ۶۲۰۱، ۶۲۴۹]

[۱۶۲۵۳] [مسلم: ۶۳۰۴] [ترمذی: ۳۸۸۱]

[نسائی: ۳۹۶۳]

۳۲۱۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ ح قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عمر بن ذر نے بیان کیا، (دوسری سند) امام بخاری نے کہا کہ مجھ سے یحییٰ بن جعفر نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے عمر بن ذر نے، ان سے ان کے والد نے، ان سے سعید بن جبیر نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان

قَالَ رَسُولُ اللَّهِ ﷺ لَجَبْرِئِيلَ: ((أَلَا تَوَدُّنَا أَكْثَرَ مِمَّا تَوَدُّنَا؟)) قَالَ: فَتَزَكَّتْ: ﴿وَمَا تَعْتَزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفُنَا﴾ الْآيَةَ. [مریم: ۶۴] [طرفاء فی: ۴۷۳۱، ۷۴۵۵] [ترمذی: ۳۱۵۸]

کیا کہ رسول کریم ﷺ نے حضرت جبرئیل علیہ السلام سے ایک مرتبہ فرمایا: ”ہم سے ملاقات کے لیے جتنی مرتبہ آپ آتے ہیں اس سے زیادہ کیوں نہیں آتے؟“ بیان کیا کہ اس پر یہ آیت نازل ہوئی ”اور ہم نہیں اترتے لیکن تیرے رب کے حکم سے، اسی کا ہے جو کچھ کہ ہمارے سامنے ہے اور جو کچھ ہمارے پیچھے ہے“ آخر آیت تک۔

تشریح: معلوم ہوا کہ فرشتے ہیں اور وہ حکم الہی کے تابع ہیں۔

۳۲۱۹۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي سُلَيْمَانُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَفَرَأَيْتَ جِبْرِئِيلَ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَرِيدُهُ حَتَّى انْتَهَى إِلَيَّ سَبْعَةَ أَحْرَفٍ)). [طرفاء فی: ۴۹۹۱] [مسلم: ۱۹۰۲، ۱۹۰۳]

۳۲۱۹) ہم سے اسماعیل بن ابی اور یس نے بیان کیا، کہا کہ مجھ سے سلیمان بن بلال نے بیان کیا، ان سے یونس بن یزید نے، ان سے ابن شہاب زہری نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جبرئیل علیہ السلام نے قرآن مجید مجھے (عرب کے) ایک ہی قرأت کے مطابق پڑھ کر سکھایا تھا، لیکن میں اس میں برابر اضافہ کی خواہش کا اظہار کرتا رہا، تا آنکہ عرب کے سات محاوروں پر اس کا نزول ہوا۔“

تشریح: قرآن مجید کی سات قراءتوں پر اشارہ ہے۔ جن کا تفصیلی ثبوت صحیح روایات و احادیث سے ہے۔ جیسا کہ ہر زبان میں مختلف مقامات کی زبان کا اختلاف ہوتا ہے۔ عرب میں ہر قبیلہ ایک الگ دنیا میں رہتا تھا، جن میں محاورے بلکہ زبیر کے فرق کے انتہائی درجے میں ملحوظ رکھا جاتا تھا، مقدم یہ ہے کہ قرآن مجید اگرچہ ایک ہی ہے۔ لیکن قراءت کے اعتبار سے خود اللہ پاک نے اس کی سات قراءتیں فرمادی ہیں۔

اس حدیث کے یہاں لانے سے حضرت جبرئیل علیہ السلام کا وجود اور ان کے مختلف کارنامے بیان کرنا مقصود ہے۔ خاص طور پر وحی لانے کے لئے یہی فرشتہ مقرر ہے۔ جیسا کہ مختلف آیات و احادیث سے ثابت ہے۔ قرآن مجید کی قراءت سب سے پرامت کا اتفاق ہے۔ متداول اور مشہور قراءت یہی ہے جو امت میں معمول ہے۔

۳۲۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِئِيلُ، وَكَانَ جِبْرِئِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ حِينَ يَلْقَاهُ

۳۲۲۰) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے عبید اللہ بن عبد اللہ نے بیان کیا اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ سب سے زیادہ سخی تھے اور آپ کی سخاوت رمضان شریف کے مہینے میں اور بڑھ جاتی، جب جبرئیل علیہ السلام آپ سے ملاقات کے لیے ہر روز آنے لگتے۔ حضرت جبرئیل علیہ السلام آپ سے رمضان کی ہر رات میں ملاقات کے لئے آتے اور آپ سے قرآن کا دور کیا کرتے تھے۔ آنحضرت ﷺ خصوصاً اس دور میں جب جبرئیل علیہ السلام

جَبْرِئِلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. وَعَنْ عَبْدِ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَرَوَى أَبُو هُرَيْرَةَ وَفَاطِمَةُ عَنْ النَّبِيِّ ﷺ أَنَّ جِبْرِئِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ. [راجع: ۶]

روزانہ آپ سے ملاقات کے لیے آتے تو آپ ﷺ خیرات و برکات میں تیز چلنے والی ہوا سے بھی زیادہ تخی ہو جاتے تھے۔ اور عبد اللہ بن مبارک سے روایت ہے، ان سے عمر نے اسی اسناد کے ساتھ اسی طرح بیان کیا اور حضرت ابو ہریرہ اور حضرت فاطمہ رضی اللہ عنہا نے نقل کیا کہ نبی کریم ﷺ حضرت جبرئیل علیہ السلام کے ساتھ قرآن مجید کا دور کیا کرتے تھے۔

تشریح: یعنی ہر سال میں ایک بار آتے مگر جس سال میں آپ کی وفات ہوئی تو حضرت جبریل علیہ السلام نے دو بار حاضر خدمت ہو کر دور کیا۔ کہتے ہیں کہ زید بن ثابت کی قراءت نبی کریم ﷺ کے اخیر دور کے موافق ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ اور حضرت فاطمہ رضی اللہ عنہا کی جو روایت مذکور ہوئی ہیں ان کو خود امام بخاری رحمہ اللہ نے باب علامات النبوة اور فضائل القرآن میں وصل کیا ہے۔

۳۲۲۱۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، أَخْرَجَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِئِيلَ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللَّهِ ﷺ. فَقَالَ عُمَرُ: اغْلَمْ مَا تَقُولُ يَا عُرْوَةُ! قَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((نَزَلَ جِبْرِئِيلُ فَأَمَّنِي، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ. [راجع: ۵۲۱]

(۳۲۲۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے کہ حضرت عمر بن عبد العزیز رحمہ اللہ نے ایک دن عصر کی نماز کچھ دیر کر کے پڑھائی۔ اس پر عروہ بن زبیر رحمہ اللہ نے ان سے کہا۔ لیکن جبرئیل علیہ السلام (نماز کا طریقہ آتھ حضرت ﷺ کو سکھانے کے لیے) نازل ہوئے اور رسول اللہ ﷺ کے آگے ہو کر آپ کو نماز پڑھائی۔ حضرت عمر بن عبد العزیز نے کہا، عروہ! آپ کو معلوم بھی ہے آپ کیا کہہ رہے ہیں؟ عروہ نے کہا کہ (اور سن لو) میں نے بشیر بن ابی مسعود سے سنا اور انہوں نے ابو مسعود رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ فرما رہے تھے کہ ”جبرئیل علیہ السلام نازل ہوئے اور انہوں نے مجھے نماز پڑھائی۔ میں نے ان کے ساتھ نماز پڑھی، پھر (دوسرے وقت کی) ان کے ساتھ میں نے نماز پڑھی، پھر ان کے ساتھ میں نے نماز پڑھی، پھر میں نے ان کے ساتھ نماز پڑھی۔“ اپنی انگلیوں پر آپ نے پانچوں نمازوں کو گن کر بتایا۔

تشریح: جبریل علیہ السلام آپ ﷺ کو عملی طور پر اوقات نماز کی تعلیم دینے آئے تھے۔ چنانچہ اول وقت اور آخر وقت ہر دو میں پانچوں نمازوں کو پڑھ کر آپ کو بتلایا۔ یہاں حدیث میں اس پر اشارہ ہے۔ عروہ بن زبیر نے حضرت عمر بن عبد العزیز رحمہ اللہ کو تاخیر نماز عصر پر نوکا اور حدیث مذکور بطور دلیل پیش فرمائی پھر حضرت عمر بن عبد العزیز کے استفسار پر حدیث مع سند بیان کی، جسے سن کر حضرت عمر بن عبد العزیز کو یقین کامل حاصل ہو گیا۔ اس حدیث سے نماز عصر کا اول وقت پر ادا کرنا بھی ثابت ہوا۔ جیسا کہ جماعت اہل حدیث کا معمول ہے ان لوگوں کا عمل خلاف سنت بھی معلوم ہوا جو عصر کی نماز تاخیر کر کے پڑھتے ہیں۔ بعض لوگ تو بالکل غروب کے وقت نماز عصر ادا کرنے کے عادی ہیں، ایسے لوگوں کو مناقب کیا گیا ہے۔

۳۲۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي

(۳۲۲۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے شعبہ نے، ان سے حبیب بن ابی ثابت نے، ان سے زید بن

ثَابِتٌ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((قَالَ لِي جِبْرِيلُ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ أَوْ لَمْ يَدْخُلِ النَّارَ)) قَالَ: وَإِنْ زَنَى وَإِنْ سَبَقَ؟ قَالَ: ((وَأِنْ)). [راجع: ۱۲۳۷]

وہب نے اور ان سے ابو ذر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جبریل علیہ السلام کہہ گئے ہیں کہ تمہاری امت کا جو آدمی اس حالت میں مرے گا کہ وہ اللہ تعالیٰ کے ساتھ کسی کو شریک نہ ٹھہراتا رہا ہوگا، تو وہ جنت میں داخل ہوگا یا (آپ نے یہ فرمایا کہ) جہنم میں داخل نہیں ہوگا۔“ عرض کیا: خواہ اس نے اپنی زندگی میں زنا کیا ہو، خواہ چوری کی ہو؟ آپ نے فرمایا: ”خواہ زنا اور چوری کرتا ہو۔“

تشریح: مطلب یہ ہے کہ اللہ پاک چاہے گا تو ان کو معاف کر دے گا اور اگر چاہے گا تو ان کو گناہوں کی سزا دے کر بعد میں جنت میں داخل کر دے گا۔ بشرطیکہ وہ دنیا میں کبھی شرک کے مرتکب نہ ہوئے ہوں کیونکہ شرک کے لئے اللہ نے جنت کو قطعاً حرام کر دیا ہے۔ وہ نام نہاد مسلمان غور کریں جو بزرگوں کے مزارات پر جا کر شرکیہ افعال کا ارتکاب کرتے ہیں، قبروں پر سجدہ اور طواف کرتے ہیں۔ ان کے شرک ہونے میں کوئی شک نہیں ہے، ایسے لوگ ہرگز جنت میں نہ جائیں گے خواہ کتنے ہی نیک کام کرتے ہوں، اللہ نے اپنے نبی کریم ﷺ کے بارے میں خود فرمادیا ہے: ((لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ)) (الزمر: ۲۵) ”اے رسول! اگر آپ بھی شرک کر بیٹھیں تو آپ کی ساری نیکیاں برباد ہو جائیں گی اور آپ خسارہ پانے والوں میں سے ہو جائیں گے۔“ کہانی نے کہا کہ روایت میں ایسے گناہگاروں کے دوزخ میں نہ داخل ہونے سے مراد ان کا بیشکلی کا دخول مراد ہے۔ ”ویجب التأویل بمثله جمعاً بین الایات والاحادیث۔“ (کرمانی)

۳۲۲۳۔ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمَلَائِكَةُ يَتَعَاقَبُونَ مَلَائِكَةً بِاللَّيْلِ وَمَلَائِكَةً بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَالْعَصْرِ، ثُمَّ يَعْرُجُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ فَيَقُولُ: كَيْفَ تَرَكْتُمْ عِبَادِي فَقَالُوا: تَرَكْنَاهُمْ يَصَلُّونَ، وَآتَيْنَاهُمْ يَصَلُّونَ)). [راجع: ۵۵۵]

(۳۲۲۳) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ ”فرشتے آگے پیچھے زمین پر آتے جاتے رہتے ہیں، کچھ فرشتے رات کے ہیں اور کچھ دن کے اور یہ سب فجر اور عصر کی نماز میں جمع ہو جاتے ہیں۔ پھر وہ فرشتے جو تمہارے یہاں رات میں رہے۔ اللہ کے حضور میں جاتے ہیں، اللہ تعالیٰ ان سے دریافت فرماتا ہے حالانکہ وہ سب سے زیادہ جاننے والا ہے کہ تم نے میرے بندوں کو کس حال میں چھوڑا، وہ فرشتے عرض کرتے ہیں کہ جب ہم نے انہیں چھوڑا تو وہ (فجر کی) نماز پڑھ رہے تھے۔ اور اسی طرح جب ہم ان کے یہاں گئے تھے، جب بھی وہ (عصر کی) نماز پڑھ رہے تھے۔“

تشریح: ان جملہ احادیث کے لانے سے مجتہد مطلق امام بخاری رحمہ اللہ کی غرض فرشتوں کا وجود ثابت کرنا ہے۔ جن پر ایمان لانا ارکان ایمان سے ہے۔ فرشتوں میں حضرت جبریل، حضرت میکائیل، اسرائیل علیہم السلام زیادہ مشہور ہیں۔ باقی ان کی تعداد اتنی ہے جسے اللہ کے سوا کوئی نہیں جانتا، وہ سب اللہ کے بندے ہیں، اللہ کے فرمانبردار ہیں۔ اس کی اجازت بغیر وہ دم بھی نہیں مار سکتے نہ وہ کسی نفع نقصان کے مالک ہیں۔

بَابُ: إِذَا قَالَ أَحَدُكُمْ: آمِينَ
بَابُ: اس حدیث کے بیان میں کہ
وَالْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ فَوَافَقَتْ
جب ایک تمہارا (جہری نماز میں سورۃ فاتحہ کے ختم پر با آواز بلند) آمین کہتا

إِخْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ هُوَ تَوَفَّرَ شَيْءٌ يَحْيَى آسَمَانَ (زور سے) آمین کہتے ہیں اور اس طرح دونوں کی زبان سے ایک ساتھ (با آواز بلند) آمین نکلتی ہے تو بندے کے سابقہ کے لیے ہوئے تمام گناہ معاف ہو جاتے ہیں۔

تشریح: امام بخاری رحمہ اللہ نے اس حدیث کی طرف اشارہ فرمایا ہے جس میں جبری نمازوں میں سورہ فاتحہ کے ختم پر آمین بالجبر یعنی بلند آواز سے آمین بولنے کی فضیلت وارد ہوئی ہے، امت میں سواد اعظم کا یہی معمول ہے۔ یہاں تک کہ مسالک اربعہ میں سے تینوں مسالک شافعی مالکی حنبلی سب آمین بالجبر کے قائل اور عامل ہیں۔ مگر بہت سے حنفی حضرات نہ صرف اس سنت سے نفرت کرتے ہیں اور اس سنت پر عمل کرنے والوں کو نظر حقارت دیکھتے ہیں بلکہ بعض جگہ اپنی مساجد میں ایسے عالمین بالحد کو نماز ادا کرنے سے روکتے ہیں جو بہت ہی زیادہ افسوس ناک حرکت ہے۔ بہت سے منصف مزاج حنفی اکابر علمائے اس کا سنت ہونا تسلیم کیا ہے۔ اور اس کے عالمین کو ثواب سنت کا حق دار بتلایا ہے۔ کاش! جملہ برادران ایسے امور مسنونہ پر لڑنا جھگڑنا چھوڑ کر اتفاق و اتحاد ملت پیدا کریں۔ اور امت کو انتشار سے نکالیں۔ آمین بالجبر کا مسنون ہونا اور دلائل مخالفین کا جواب پیچھے تفصیل سے لکھا جا چکا ہے۔ یہاں امام بخاری رحمہ اللہ اس حدیث کو اس لئے لائے کہ فرشتوں کا وجود اور ان کا کلام کرنا ثابت کیا جائے۔

۳۲۲۴- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ، أَنَّ نَافِعًا: حَدَّثَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ عَنْ عَائِشَةَ قَالَتْ: حَشَوْتُ لِلنَّبِيِّ ﷺ وَسَادَةً فِيهَا تَمَانِيْلُ كَانَتْهَا نُمْرَةً، فَجَاءَ فَقَامَ بَيْنَ الْبَابَيْنِ وَجَعَلَ يَتَغَيَّرُ وَجْهُهُ، فَقُلْتُ: مَا لَنَا يَا رَسُولَ اللَّهِ! قَالَ: ((مَا بَالُ هَذِهِ الْوَسَادَةِ)). قَالَتْ: وَسَادَةٌ جَعَلْتَهَا لَكَ لِتَضْطَجَعَ عَلَيْهَا. قَالَ: ((أَمَا عَلِمْتَ أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، وَأَنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ الْقِيَامَةِ فَيَقُولُ: أَحْيُوا مَا خَلَقْتُمْ)). [راجع: ۲۱۰۵]

۳۲۲۳) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو مغلہ بن یزید نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، انہیں اسماعیل بن امیہ نے، ان سے نافع نے بیان کیا، ان سے قاسم بن محمد نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ میں نے نبی کریم ﷺ کے لیے ایک تکیہ بھرا، جس پر تصویریں بنی ہوئی تھیں۔ وہ ایسا ہو گیا جیسے نقشبندی تکیہ ہوتا ہے پھر آنحضرت ﷺ تشریف لائے تو دروازے پر کھڑے ہو گئے اور آپ کے چہرے کا رنگ بدلنے لگا۔ میں نے عرض کیا، یا رسول اللہ! ہم سے کیا غلطی ہوئی؟ آنحضرت ﷺ نے فرمایا: ”یہ تکیہ کیا ہے؟“ میں نے عرض کیا، یہ تو میں نے آپ کے لئے بنایا ہے تاکہ آپ اس پر نیک لگا سکیں۔ اس پر آپ نے فرمایا: ”کیا تمہیں نہیں معلوم کہ فرشتے اس گھر میں داخل نہیں ہوتے جس میں کوئی تصویر ہوئی ہے اور یہ کہ جو شخص بھی تصویر بنائے گا، قیامت کے دن اسے اس پر عذاب دیا جائے گا۔ اس سے کہا جائے گا کہ جس کی صورت تو نے بنائی، اب اسے زندہ بھی کر کے دکھا۔“

تشریح: جانداروں کی صورت بنانا، اس سے ناجائز ہونا ثابت ہوا یہی ٹھیک ہے اور فرشتوں کا وجود بھی ثابت ہوا اور یہ بھی کہ وہ نیکی دیکھ کر خوش ہوتے ہیں اور بدی دیکھ کر ناخوش ہوتے ہیں۔

۳۲۲۵- حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: ۳۲۲۵) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ نے، اور انہوں نے ابن عباس رضی اللہ عنہما سے سنا، وہ کہتے تھے کہ میں نے

ابو طلحہ رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”فرشتے اس گھر میں داخل نہیں ہوتے جس میں کتے ہوں اور اس میں بھی نہیں جس میں جاندار کی تصویر ہو۔“

سَمِعْتُ أَبَا طَلْحَةَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ تَمَائِيلٌ)). [اطرافہ فی: ۳۲۲۶،

[۳۲۲۲، ۴۰۰۲، ۵۹۴۹، ۵۹۵۸]

[مسلم: ۵۵۱۴، ۵۵۱۵، ۵۵۱۶؛ ترمذی:

۲۸۰۴؛ نسائی: ۴۲۹۳، ۵۳۶۲، ۵۳۶۳؛ ابن

ماجہ: ۳۶۴۹]

تشریح: اس سے بھی فرشتوں کا وجود اور نیکی بدی سے ان کا اثر لینا ثابت ہوا۔

(۳۲۲۶) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، کہا ہم کو عمرو بن حارث نے خبر دی، ان سے بکیر بن ابی نے بیان کیا، ان سے بسر بن سعید نے بیان کیا اور ان سے زید بن خالد جہنی رضی اللہ عنہ نے بیان کیا اور (راوی حدیث) بسر بن سعید کے ساتھ عبید اللہ خولانی بھی روایت حدیث میں شریک ہیں، جو کہ نبی کریم ﷺ کی زوجہ مطہرہ میمونہ رضی اللہ عنہا کی پرورش میں تھے۔ ان دونوں سے زید بن خالد جہنی رضی اللہ عنہ نے بیان کیا کہ ان سے ابو طلحہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”فرشتے اس گھر میں داخل نہیں ہوتے جس میں (جاندار کی) تصویر ہو۔“

بسر نے بیان کیا کہ پھر زید بن خالد رضی اللہ عنہ بیمار پڑے اور ہم ان کی عیادت کے لئے ان کے گھر گئے۔ گھر میں ایک پردہ پڑا ہوا تھا اور اس پر تصویریں بنی ہوئی تھیں۔ میں نے عبید اللہ خولانی سے کہا، کیا انہوں نے ہم سے تصویروں کے متعلق ایک حدیث نہیں بیان کی تھی؟ انہوں نے بتایا کہ حضرت زید رضی اللہ عنہ یہ بھی کہا تھا کہ کپڑے پر اگر نقش و نگار ہوں (جاندار کی تصویر نہ ہو) تو وہ اس حکم سے الگ ہے۔ کیا آپ نے حدیث کا یہ حصہ نہیں سنا تھا؟ میں نے کہا کہ نہیں۔ انہوں نے بتایا کہ جی ہاں! حضرت زید نے یہ بھی بیان کیا تھا۔

۳۲۲۶۔ حَدَّثَنَا أَحْمَدُ، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو، أَنَّ بَكِيرَ بْنَ الْأَشَّجِ حَدَّثَهُ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيِّ حَدَّثَهُ وَمَعَ بُسْرَ بْنَ سَعِيدٍ عُبَيْدُ اللَّهِ الْخَوْلَانِيُّ الَّذِي كَانَ فِي حَجَرٍ مَيْمُونَةٍ زَوْجِ النَّبِيِّ ﷺ حَدَّثَهُمَا زَيْدُ بْنُ خَالِدٍ: أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ)). قَالَ بُسْرٌ: فَمَرَضَ زَيْدُ بْنُ خَالِدٍ، فَعَذَنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ يَسْتَرُ فِيهِ تَصَاوِيرُ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ: أَلَمْ يَحْدِثْنَا فِي التَّصَاوِيرِ؟ فَقَالَ: إِنَّهُ قَالَ: ((لَا رَقْمَ فِي ثَوْبٍ)). أَلَا سَمِعْتَهُ؟ قُلْتُ: لَا. قَالَ: بَلَى قَدْ ذَكَرَهُ.

[راجع: ۳۲۲۵] [مسلم: ۵۵۱۷، ۵۵۱۸، ۵۵۱۹؛

ابوداؤد: ۴۱۵۴، ۴۱۵۵؛ نسائی: ۵۳۶۵]

تشریح: معلوم ہوا کہ فرشتے امور معاصی سے نفرت کرتے ہیں۔ جاندار کی تصویر بنانا بھی عند اللہ معصیت ہے۔ اس لئے جس گھر میں ایسی تصویر ہو اس میں رحمت کے فرشتے داخل نہیں ہوتے، وہ گھر رحمت الہی سے محروم ہوتا ہے۔ ارشاد نبوی میں جو کچھ وارد ہوا وہ برحق ہے۔ اس میں کد کد کا نبدعت ہے۔ فرشتے روحانی مخلوق ہیں۔ وہ جیسے ہیں ایسے ہی ان کے کارنامے بھی ہیں۔ حضرت زید بن خالد کے گھر میں پردے کے کپڑے پر غیر جاندار کی تصویریں تھیں جو اس حکم سے مستثنیٰ ہیں۔

(۳۲۲۷) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھ سے عمرو نے بیان کیا، ان سے سالم نے اور ان سے ان کے باپ عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ایک مرتبہ نبی کریم ﷺ سے جبریل علیہ السلام نے آنے کا وعدہ کیا تھا (لیکن نہیں آئے) پھر جب آئے تو رسول اللہ ﷺ نے ان سے وجہ پوچھی، انہوں نے کہا کہ ”ہم کسی بھی ایسے گھر میں داخل نہیں ہوتے جس میں تصویر یا کتا موجود ہو۔“

۳۲۲۷۔ حَدَّثَنَا يَحْيَى بْنُ سَلِيمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: وَعَدَ النَّبِيُّ ﷺ جَبْرَائِيلَ فَقَالَ: ((إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ)). [طرفه في: ۵۹۶۰ وراجع: ۱۷۹۶]

تشریح: جو کتے حفاظت کے لئے پالے جائیں وہ اس حکم سے مستثنیٰ ہیں، جیسا کہ دیگر روایات میں وضاحت موجود ہے روایت میں ایک راوی کا نام عمرو نقل ہوا ہے، صحیح نہیں ہے۔ صحیح نہیں ملتا عمر ہے جو محمد بن زید بن عبد اللہ بن عمر کے بیٹے ہیں اور یہی درست ہے۔

(۳۲۲۸) ہم سے اسماعیل بن ادریس نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے سہی نے بیان کیا، ان سے ابوصالح نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب (نماز میں) امام کہے کہ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ تو تم کہا کرو، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ۔ کیونکہ جس کا ذکر ملائکہ کے ساتھ موافق ہو جاتا ہے اس کے پچھلے گناہ معاف ہو جاتے ہیں۔“

۳۲۲۸۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۷۹۶]

تشریح: امام کے ساتھ مقتدی کا سمع اللہ لمن حمدہ کہنا پھر اللہم ربنا لك الحمد پڑھنا یا امام کے سمع اللہ لمن حمدہ کے بعد مقتدی کا خالی ربنا لك الحمد کہنا ہر دو امور جائز ہیں۔ تفصیل پیچھے مذکور ہو چکی ہے۔

(۳۲۲۹) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن فلیح نے بیان کیا، ان سے میرے باپ نے بیان کیا، ان سے ہلال بن علی نے، ان سے عبد الرحمن بن ابی عمرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص نماز کی وجہ سے جب تک کہیں ٹھہرا ہے گا اس کا یہ سارا وقت نماز میں شمار ہوگا اور ملائکہ اس کے لئے یہ دعا کرتے رہیں گے کہ اے اللہ! اس کی مغفرت فرما، اور اس پر اپنی رحمت نازل کر (اس وقت تک) جب تک وہ نماز سے فارغ ہو کر اپنی جگہ سے اٹھ نہ جائے یا بات نہ کرے۔“

۳۲۲۹۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنْ أَحَدَكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِبُهُ، وَالْمَلَائِكَةُ تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ. مَا لَمْ يَقُمْ مِنْ صَلَاتِهِ أَوْ يُحْدِثْ)).

[راجع: ۱۷۶]

(۳۲۳۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عطاء بن ابی رباح نے، ان سے صفوان بن یعلیٰ نے اور ان سے ان کے والد (یعنی بن امیہ رضی اللہ عنہ) نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا۔ آپ منبر پر

۳۲۳۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ ابْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمَنْبَرِ: ﴿وَنَادُوا يَا مَالِكُ﴾. قَالَ:

سُفْيَانُ فِي قِرَاءَةِ عَبْدَ اللَّهِ: وَنَادَا يَا مَالُ. سورة احزاب کی اس آیت کی تلاوت فرما رہے تھے ﴿وَنَادَا يَا مَالُ﴾ (اطرافہ فی: ۳۲۶۶، ۴۸۱۹) [مسلم: ۲۰۱۱] اور وہ دوزخی پکاریں گے اے مالک! (یہ داروغہ جہنم کا نام ہے) اور سفیان ابو داؤد: ۳۹۹۲، ترمذی: ۵۰۸] نے کہا کہ عبداللہ بن مسعود کی قرات میں یوں ہے ﴿وَنَادَا يَا مَالُ﴾۔

تشریح: پوری آیت یوں ہے ﴿وَنَادَا يٰمَالُكَ لِيَقْضَ عَلَيْنَا رَبُّكَ فَقَالَ اِنَّكُمْ لَمَكُونُ﴾ (۳۳/الزخرف: ۷۷) یعنی ”دوزخی داروغہ دوزخ مالک کو پکاریں گے کہ اپنے رب سے کہو کہ وہ ہم کو موت دیدے وہ جواب دے گا کہ تم مرنے والے نہیں ہو، بلکہ سب ہمیشہ اسی عذاب میں مبتلا رہو گے۔“ اس سے بھی فرشتوں کا وجود اور ان کا مختلف خدمات پر مامور ہونا ثابت ہوا۔ حضرت عبداللہ بن مسعود رضی اللہ عنہ کی قراءت میں ونادوا یا مال: یا مالک کا مخفف ہے۔ مطلب ہر دو کا ایک ہی ہے کہ دوزخی دوزخ کے داروغہ مالک کو پکاریں گے۔ اس سے بھی فرشتوں کا وجود ثابت ہوا۔

۳۲۳۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أَحْبَبَ قَالَ: ((لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِلَ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِ، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَطْلَنِي، فَظَنَرْتُ فَإِذَا فِيهَا جَبْرِئِيلُ فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجَبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَتَدَانِي مَلَكُ الْجَبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ! فَقَالَ: ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أَطِيقَ عَلَيْهِمُ (الْأَحْشَبِيِّنَ)) قَالَ النَّبِيُّ ﷺ: ((بَلْ أَرَجُو أَنْ يُخْرِجَ اللَّهُ عَزَّوَجَلَّ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ عَزَّوَجَلَّ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا)).

(۳۲۳۱) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو عبداللہ بن وہب نے خبر دی، کہا کہ مجھے یونس نے خبر دی، ان سے ابن شہاب نے کہا، ان سے عروہ نے کہا اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے کہا کہ انہوں نے نبی کریم ﷺ سے پوچھا، کیا آپ پر کوئی دن احد کے دن سے بھی زیادہ سخت گزرا ہے؟ آپ ﷺ نے اس پر فرمایا کہ ”تمہاری قوم (قریش) کی طرف سے میں نے کتنی مصیبتیں اٹھائی ہیں لیکن اس سارے دور میں عقبہ کا دن مجھ پر سب سے زیادہ سخت تھا یہ وہ موقع تھا جب میں نے (طائف کے سردار) کنانہ بن عبد یالیل بن عبد کلال کے ہاں اپنے آپ کو پیش کیا تھا۔ لیکن اس نے (اسلام کو قبول نہیں کیا بلکہ) میری دعوت کو رد کر دیا۔ میں وہاں سے انتہائی رنجیدہ ہو کر واپس ہوا۔ پھر جب میں قرن الثعالب پہنچا، تب مجھ کو کچھ ہوش آیا، میں نے اپنا سر اٹھایا تو کیا دیکھا ہوں کہ بدلی کا ایک ٹکڑا میرے اوپر سایہ کئے ہوئے ہے اور میں نے دیکھا کہ حضرت جبرئیل علیہ السلام اس میں موجود ہیں، انہوں نے مجھے آواز دی اور کہا کہ اللہ تعالیٰ آپ کے بارے میں آپ کی قوم کی باتیں سن چکا اور جو انہوں نے رد کیا ہے وہ بھی سن چکا۔ آپ کے پاس اللہ تعالیٰ نے پہاڑوں کا فرشتہ بھیجا ہے، آپ ان کے بارے میں جو چاہیں اس کا اسے حکم دے دیں۔ اس کے بعد مجھے پہاڑوں کے فرشتے نے آواز دی، انہوں نے مجھے سلام کیا اور کہا کہ اے محمد! پھر انہوں نے بھی وہی بات کہی، آپ جو چاہیں (اس کا مجھے حکم فرمائیں) اگر آپ چاہیں تو میں دونوں طرف کے پہاڑ ان پر لا کر ملا دوں (جن سے وہ چکنا چور ہو جائیں)۔“ نبی کریم ﷺ نے فرمایا: ”مجھے تو اس کی امید ہے کہ اللہ تعالیٰ ان کی نسل سے ایسی اولاد

پیدا کرے گا جو اکیلے اللہ کی عبادت کرے گی، اور اس کے ساتھ کسی کو شریک نہ ٹھہرائے گی۔“

تشریح: یہ طائف کا مشہور واقعہ ہے جب نبی کریم ﷺ اپنے شفیق چچا ابوطالب کے انتقال کے بعد بمرض تبلیغ اسلام طائف تشریف لے گئے تھے، آپ ﷺ نے وہاں کے سرداروں کو خصوصیت کے ساتھ اسلام کی دعوت دی، مگر وہ لوگ بدتمیزی سے پیش آئے اور آپ کے پیچھے ادبائش لڑکوں کو لگا دیا جن کی حرکات سے آپ کو سخت تکلیف کا سامنا ہوا، مگر ان حالات میں بھی آپ نے ان پر عذاب پسند نہیں فرمایا، بلکہ ان کی ہدایت کی دعا فرمائی جو قبول ہوئی۔ امام بخاری رحمہ اللہ نے اس حدیث کو لا کر اس سے بھی فرشتوں کا وجود ثابت فرمایا۔ اخشبین سے مراد مکہ کے دو مشہور پہاڑ جبل ابوتیس اور جبل قعقہ ان مراد ہیں۔

لفظ عقبہ جو روایت میں آیا ہے یہ طائف کی طرف ایک گھائی کا نام ہے۔ طائف کی طرف آپ ﷺ شوال ۱۰ انبوی میں تشریف لے گئے تھے۔ پہلے وہاں کے لوگوں نے خود آپ کو بلا بھیجا تھا بعد میں وہ مخالف ہو گئے اور انہوں نے آپ ﷺ پر پتھر مارے، ایک پتھر آپ کی ایڑی میں لگا اور آپ زخمی ہو گئے۔ اس قدر ستانے کے باوجود آپ ﷺ نے ان کے لئے دعائے خیر فرمائی۔

۳۲۳۲۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، قَالَ: سَأَلْتُ زَرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ أَنَّهُ رَأَىٰ جِبْرِيلَ لَهُ سِتْمَانِيَّةَ جَنَاحٍ. اطرافہ

۳۲۳۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابوعوانہ نے بیان کیا، کہا ہم سے ابواسحاق شیبانی نے بیان کیا، کہا کہ میں نے زر بن حبیش سے اللہ تعالیٰ کے (سورہ نجم میں) ارشاد ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ کے متعلق پوچھا، تو انہوں نے بیان کیا کہ ہم سے ابن مسعود رضی اللہ عنہ نے بیان کیا تھا کہ آنحضرت ﷺ نے جبریل کو (اپنی اصلی صورت میں) دیکھا، تو ان کے چھ سو بازو تھے۔

فی: ۴۸۵۶، ۴۸۵۷ || مسلم: ۴۳۲

۳۲۳۳۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ: ﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾ قَالَ: رَأَىٰ زُفْرًا أَخْضَرَ سَدَّ أَفْقَ السَّمَاءِ. اطرافہ فی: ۴۸۵۸

۳۲۳۳) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود نے (اللہ تعالیٰ کے ارشاد) ﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾ کے متعلق بتلایا کہ آنحضرت ﷺ نے ایک سبز رنگ کا بچھونا دیکھا تھا جو آسمان میں سارے کناروں کو گھیرے ہوئے تھا۔

۳۲۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، عَنِ ابْنِ عَوْنٍ، أَنبَأَنَا الْقَاسِمُ، عَنْ عَائِشَةَ قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَىٰ رَبَّهُ فَقَدْ أَعْظَمَ، وَلَكِنْ قَدْ رَأَىٰ جِبْرِيلَ فِي صُورَتِهِ، وَخَلْقِهِ سَادًا مَا بَيْنَ الْأَفْقِ. اطرافہ فی:

۳۲۳۴) ہم سے محمد بن عبد اللہ بن اسماعیل نے بیان کیا، کہا ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، ان سے ابن عون نے کہا کہ ہم کو قاسم نے خبر دی اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ جس نے یہ گمان کیا کہ حضرت محمد ﷺ نے اپنے رب کو دیکھا تھا تو اس نے بڑی جھوٹی بات زبان سے نکالی، لیکن آپ ﷺ نے جبریل علیہ السلام کو (معراج کی رات میں) ان کی اصل صورت میں دیکھا تھا۔ ان کے وجود نے آسمان کا

کنارہ ڈھانپ لیا تھا۔

[۷۵۳۱، ۷۳۸۰، ۴۸۵۵، ۴۶۱۲، ۳۲۳۵]

(۳۲۳۵) مجھ سے محمد بن یوسف نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے زکریا بن ابی زائدہ نے بیان کیا، ان سے سعید بن الاشوع نے، ان سے صفی نے اور ان سے مسروق نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے پوچھا (ان کے اس کہنے پر کہ آنحضرت ﷺ نے اللہ تعالیٰ کو دیکھا نہیں تھا) پھر اللہ تعالیٰ کے اس ارشاد ﴿ثُمَّ دَنَا فَتَدَلَّى﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿كَانَ جَبْرَيْلُكَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ وَإِنَّ آتَاهُ هَذِهِ الْمَرَّةَ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ، فَسَدَّ الْأَفْقَ﴾ [راجع: ۳۲۳۴]

اس شکل میں آئے تھے جو اصلی تھی اور انہوں نے تمام آسمان کے کناروں کو ڈھانپ لیا تھا۔

[مسلم: ۴۴۲]

تشریح: شب معراج میں نبی کریم ﷺ نے اللہ کو دیکھا تھا یا نہیں، اس بارے میں علما میں اختلاف ہے۔ حضرت عائشہ رضی اللہ عنہا کا خیال یہی ہے کہ آپ نے اللہ پاک کو نہیں دیکھا۔ بہر حال آیت مذکورہ کے بارے میں حضرت عائشہ رضی اللہ عنہا نے ان لوگوں کا رد کیا جو اس سے آپ کا دیدار الہی ثابت کرتے ہیں۔ فرمایا کہ آیت میں جس کی قربت کا ذکر ہے۔ اس سے حضرت جبریل علیہ السلام مراد ہیں۔

”وقال النووي الراجح عند اكثر العلماء انه راه بصره والله اعلم والتوقف فيها لعدم الدلائل الواضحة على احد التجانيين خير۔“ یعنی امام نووی رحمہ اللہ نے کہا کہ اکثر علما کے نزدیک یہی راجح ہے کہ آپ ﷺ نے اپنی آنکھوں سے اللہ تعالیٰ کو دیکھا چونکہ کسی خیال کی تائید میں واضح دلائل نہیں ہیں، اس لیے اس مسئلہ میں خاموش رہنا بہتر ہے۔

۳۲۳۶۔ حَدَّثَنَا مُوسَى، حَدَّثَنَا جَبْرِ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَانِي فَقَالَ: الَّذِي يُوقِدُ النَّارَ مَالِكُ خَارِنُ النَّارِ، وَأَنَا جَبْرِيلُ، وَهَذَا مِيكَائِيلُ)). [راجع: ۱۸۴۵]

(۳۲۳۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے ابورجاء نے بیان کیا، ان سے سمرہ بن جندب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں نے آج رات (خواب میں) دیکھا کہ دو شخص میرے پاس آئے۔ ان دونوں نے مجھے بتایا کہ وہ جو آگ جلا رہا ہے۔ وہ جہنم کا داروغہ مالک نامی فرشتہ ہے۔ میں جبریل ہوں اور یہ میکائیل ہیں۔“

تشریح: یہ ایک طویل حدیث کا ٹکڑا ہے جو پارا نمبر چھ میں گزر چکی ہے۔ یہاں اس سے فرشتوں کا وجود ثابت کرنا مقصود ہے۔

۳۲۳۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ

(۳۲۳۷) ہم سے مسدد نے بیان کیا، کہا ہم سے ابوعوانہ نے بیان کیا، ان سے اعمش نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اگر کسی مرد نے اپنی بیوی کو اپنے بستر پر بلایا، لیکن اس نے آنے سے انکار کر دیا اور مرد اس پر غصہ ہو کر سو گیا، تو صبح تک

غَضَبَانِ عَلَيْهِمَا، لَعَنَتْهُمَا الْمَلَائِكَةُ حَتَّى تَصْبِحَ)). فرشتے اس عورت پر لعنت کرتے رہتے ہیں۔“ اس روایت کی متابعت، تَابَعَهُ شُعْبَةُ وَأَبُو حَمْزَةَ وَأَبْنُ دَاوُدَ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ. [طرفاء فی: ۵۱۹۳،

[۵۱۹۴] [مسلم: ۳۵۴۱؛ ابوداؤد: ۲۱۴۱]

تشریح: ابوعوانہ کے ساتھ اس حدیث کو شعبہ اور ابو حمزہ اور عبد اللہ بن داؤد اور ابو معاویہ نے بھی اعمش سے روایت کیا ہے۔ شعبہ کی روایت خود مؤلف نے کتاب النکاح میں وصل کی ہے اور ابو حمزہ کی روایت موصولاً نہیں ملی اور ابن داؤد کی روایت مسدود نے اپنی بڑی سند میں وصل کی اور ابو معاویہ کی روایت امام مسلم اور نسائی نے موصولاً نکالی ہے۔

اس حدیث کو یہاں لانے سے فرشتوں کا وجود ثابت کرنا مقصود ہے کہ وہ ایسی نافرمان عورت پر اللہ کے حکم سے رات بھر لعنت بھیجتے رہتے ہیں۔ اس سے یہ بھی ثابت ہوا کہ مرد کی اطاعت عورت کے لئے کتنی ضروری ہے۔ مرد کی خواہش کی قدر نہ کرنا عورت کے لئے بدبختی کا سبب بن سکتا ہے۔ عورت کی زینت نیکی ہے کہ بچے سے اس کی گود مھر پور ہو اور بچہ کے لئے مرد سے ملاپ ضروری تھا جس کے لئے عورت نے انکار کر دیا۔ ممکن ہے اسی ملاپ میں اس کو اولاد کی نعمت حاصل ہو جاتی، اس کے علاوہ اور بھی بہت سے مصالح ہیں جن کی بنا پر عورت کے لئے مرد کی اطاعت ضروری ہے۔ عدم اطاعت کی صورت میں بہت سے فسادات پیدا ہو سکتے ہیں۔

۳۲۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((ثُمَّ فُتِرَ الْوُحْيُ عَنِّي فِتْرَةً، فَبَيْنَا أَنَا أَمْسِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصْرِي قَبْلَ السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِجَاءٍ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمَلُونِي زَمَلُونِي. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ﴾ إِلَى قَوْلِهِ: ﴿وَالرَّجَزُ فَاهْجُرْ﴾)). قَالَ أَبُو سَلَمَةَ: وَالرَّجَزُ، الْأَوْتَانُ. [راجع: ۴]

۳۲۳۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو لیث نے خبر دی، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ میں نے ابوسلمہ سے سنا، انہوں نے بیان کیا کہ مجھے جابر بن عبد اللہ رضی اللہ عنہ نے خبر دی اور انہوں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا تھا کہ ”(پہلے غار حرا میں جو حضرت جبریل علیہ السلام مجھ کو سورہ اقراء پڑھا کر گئے تھے اس کے بعد) مجھ پر وحی کا نزول (تین سال) بند رہا۔ ایک بار میں کہیں جا رہا تھا کہ میں نے آسمان میں سے ایک آواز سنی اور نظر آسمان کی طرف اٹھائی، میں نے دیکھا کہ وہی فرشتہ جو غار حرا میں میرے پاس آیا تھا (یعنی حضرت جبریل علیہ السلام) آسمان اور زمین کے درمیان ایک کرسی پر بیٹھا ہوا ہے۔ میں انہیں دیکھ کر اتنا ڈر گیا کہ زمین پر گر پڑا۔ پھر میں اپنے گھر آیا اور کہنے لگا کہ مجھ کو کچھ اڑھا دو، مجھ کو کچھ اڑھا دو۔ اس کے بعد اللہ تعالیٰ نے یہ آیت نازل فرمائی ﴿يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ﴾ اللہ تعالیٰ کے ارشاد ﴿وَالرَّجَزُ فَاهْجُرْ﴾ تک۔“ ابوسلمہ نے کہا کہ آیت میں الرجز سے بت مراد ہیں۔

تشریح: اسلام میں بت پرستی ایک ندامت عمل ہے۔ اسی لئے بت پرستوں کو ﴿أَنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾ (التوبہ: ۲۸) کہا گیا ہے کہ شرک کرنے والے گندے ہیں۔ وہ بتوں کے پجاری ہوں یا قبروں کے ہر دو کا عند اللہ ایک ہی درجہ ہے۔

(۳۲۳۹) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، (دوسری سند) امام بخاری نے کہا اور مجھ سے خلیفہ بن خیاط نے بیان کیا کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید بن عروبہ نے، ان سے قتادہ نے، ان سے ابن عم نبیکم یعنی ابن عباس عن النبی ﷺ قَالَ: ((رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى رَجُلًا آدَمَ طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوعًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ. وَالَّذِجَالُ فِي آيَاتِ آرَاهُنَّ اللَّهُ إِيَّاهُ، «فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ»)). قَالَ أَنَسُ وَأَبُو بَكْرَةَ عَنْ النَّبِيِّ ﷺ: ((تَحْرُسُ الْمَلَائِكَةُ الْمَدِينَةَ مِنَ الذَّجَالِ)). اطرافہ فی: ۱۳۳۹۶ مسلم ۴۱۸، ۱۴۱۹

تشریح: ان دونوں روایتوں کو خود امام بخاری نے کتاب الحج اور کتاب الفتن میں روایت کیا ہے۔

باب: جنت کا بیان اور یہ کہ جنت پیدا ہو چکی ہے

۳۲۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: قَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمٍّ نَبِيكُم يَعْنِي ابْنَ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ قَالَ: ((رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى رَجُلًا آدَمَ طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوعًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ. وَالَّذِجَالُ فِي آيَاتِ آرَاهُنَّ اللَّهُ إِيَّاهُ، «فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ»)). قَالَ أَنَسُ وَأَبُو بَكْرَةَ عَنْ النَّبِيِّ ﷺ: ((تَحْرُسُ الْمَلَائِكَةُ الْمَدِينَةَ مِنَ الذَّجَالِ)). اطرافہ فی: ۱۳۳۹۶ مسلم ۴۱۸، ۱۴۱۹

تشریح: ان دونوں روایتوں کو خود امام بخاری نے کتاب الحج اور کتاب الفتن میں روایت کیا ہے۔

بَابُ مَا جَاءَ فِي صِفَةِ الْجَنَّةِ وَأَنَّهَا مَخْلُوقَةٌ

تشریح: اسی طرح دوزخ، دونوں موجود ہیں اور جملہ اہل سنت کا یہ متفقہ عقیدہ ہے۔ حافظ صاحب فرماتے ہیں:

”ای موجودہ الان و اشار بذلك الى الرد على من زعم من المعتزلة انها لا توجد الا يوم القيامة وقد ذكر البخاری فی الباب روايات كثيرة دالة على ما ترجم به فمنها ما يتعلق بكونها موجودة الان ومنها ما يتعلق بوصفها واصرح مما ذكره فی ذلك ما اخرجہ احمد وابوداود باسناد قوى عن ابی هريرة عن النبی ﷺ قَالَ لما خلق الله الجنة قال لجبريل اذهب فانظر اليها الحديث“ (فتح الباری جلد ۶ صفحہ ۳۹۴)

یعنی جنت اب موجود ہے اور اس میں معتزلہ کی تردید ہے جو کہتے ہیں کہ جنت قیامت ہی کے دن پیدا ہوگی۔ مصنف نے یہاں کئی احادیث ذکر کی ہیں۔ جن سے جنت کا وجود ثابت ہوتا ہے اور بعض احادیث جنت کی صفات سے متعلق ہیں اور اس بارے میں زیادہ صریح حدیث ہے جس کو احمد اور ابوداؤد نے صحیح سند کے ساتھ روایت کیا ہے کہ جب اللہ پاک نے جنت کو پیدا کیا تو حضرت جبرائیل علیہ السلام سے فرمایا کہ جاؤ اور جنت کو دیکھو۔

قَالَ أَبُو الْعَالِيَةِ: مُطَهَّرَةٌ مِنَ النَّجِصِ (ابو العالیہ نے کہا) (سورہ بقرہ میں) جو لفظ ازواج مطہرہ آیا ہے اس کا معنی

یہ ہے کہ جنت کی حوریں حیض، پیشاب، تھوک اور سب گندگیوں سے پاک صاف ہوں گی اور جو یہ آیا ہے ﴿كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا﴾ آخر آیت تک اس کا مطلب یہ ہے کہ جب ان کے پاس ایک میوہ لایا جائے گا پھر دوسرا میوہ تو جنتی کہیں گے یہ تو وہی میوہ ہے جو ہم کو پہلے مل چکا ہے۔ متشابہا کے معنی صورت اور رنگ میں ملے جلے ہوں گے لیکن مزے میں جدا جدا ہوں گے (سورہ حاقہ میں) جو لفظ قَطُوفُهَا دَانِيَةٌ آیا ہے اس کا مطلب یہ ہے کہ بہشت کے میوے ایسے نزدیک ہوں گے کہ بہشتی لوگ کھڑے بیٹھے جس طرح چاہیں ان کو توڑ سکیں گے۔ دانیہ کا معنی نزدیک ہے، اَرَانِكَ کے معنی تحت کے ہیں، امام حسن بصری نے کہا لفظ نَضْرَةٌ منہ کی تازگی کو اور لفظ سُرُور دل کی خوشی کو کہتے ہیں۔ اور مجاہد نے کہا سَلْسَبِيلًا کے معنی تیز بہنے والی، اور لفظ غُول کے معنی پیٹ کے درد کے ہیں۔ يَنْزِفُونَ کے معنی یہ کہ ان کی عقل میں فتور نہیں آئے گا (جیسا کہ دنیاوی شراب سے آجاتا ہے) اور حضرت ابن عباس رضی اللہ عنہما نے کہا (سورہ نبا میں) جو دِهَاقًا کا لفظ آیا ہے اس کے معنی لبالب بھرے ہوئے کے ہیں۔ لفظ كَوَاعِبَ کے معنی پستان اٹھے ہوئے کے ہیں۔ لفظ رَحِيقِ کے معنی جنت کی شراب، تسنیم وہ عرق جو بہشتیوں کے شراب کے اوپر ڈالا جائے گا۔ بہشتی اس کو پئیں گے۔ اور لفظ خِتَام (سورہ مطففین میں) کے معنی مہر کی مٹی (جس سے وہاں کی شراب کی بوتلوں پر مہر لگی ہوئی ہوگی) نَضَاحَتَانِ (سورہ رحمن میں) دو جوش مارتے ہوئے جیسے، لفظ مَوْضُونَةٌ (سورہ واقعہ میں) کا معنی جڑاؤ بنا ہوا، اسی سے لفظ وَضِیْنُ النَّاقَةِ لکھا ہے۔ یعنی اونٹنی کی جھول وہ بھی بنی ہوئی ہوتی ہے اور لفظ كُوب کا معنی جس کی جمع اکواب (سورہ واقعہ میں) ہے، کوزہ جس میں نہ کان ہوا نہ کنڈا اور لفظ اَبَارِيقِ ابریق کی جمع وہ کوزہ جو کان اور کنڈہ رکھتا ہو۔ اور لفظ غَرْبًا (سورہ واقعہ میں) عرب کی جمع ہے جیسے صبور کی جمع صُبْرِ آتی ہے۔ مکہ والے عرب کو عَرَبِيَّةٌ اور مدینہ والے غَنَجِيَّةٌ اور عراق والے شَكْلَكَةٌ کہتے ہیں۔ ان سب سے وہ عورت مراد ہے جو اپنے خاوند کی عاشق ہو۔ اور مجاہد نے کہا لفظ روح (سورہ واقعہ میں ہے) کا معنی بہشت اور فراخی رزق کے ہیں

وَالْبَوْلِ وَالْبَرَاقِ. ﴿كُلَّمَا رُزِقُوا﴾ اَتُوا بِشَىءٍ ثُمَّ اَتُوا بِآخَرَ: ﴿قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ﴾ اَتَيْنَا مِنْ قَبْلُ: ﴿وَاَتُوا بِهِ مَثَابِهَا﴾ [البقرة: ۲۵] يَنْشِبُهُ بَعْضُهُ بَعْضًا، وَيَخْتَلِفُ فِي الطَّعْمِ: ﴿قَطُوفُهَا﴾: يَقْطِفُونَ كَيْفَ شَاؤُوا ﴿دَانِيَةٌ﴾ [الحاقة: ۲۳] قَرِيبَةٌ. ﴿اَلْاَرَانِكَ﴾ [الكهف: ۳۱] السَّرُرُ. وَقَالَ الْحَسَنُ: النَّضْرَةُ فِي الْوُجُوهِ وَالسَّرُورُ فِي الْقَلْبِ وَقَالَ مُجَاهِدٌ: ﴿سَلْسَبِيلًا﴾ [الانسان: ۱۸] حَدِيدَةُ الْجَرِيَّةِ. ﴿غُولٌ﴾ وَجَعُ الْبَطْنِ ﴿يَنْزِفُونَ﴾ [الصفات: ۴۷] لَا تَذْهَبُ عُقُولُهُمْ وَقَالَ ابْنُ عَبَّاسٍ: ﴿دِهَاقًا﴾ مُمْتَلِئًا ﴿كَوَاعِبَ﴾ [النبا: ۳۳] نَوَاهِدُ الرَّحِيقِ: الْخَمْرُ. التَّسْنِيمُ: يَغْلُو شَرَابُ أَهْلِ الْجَنَّةِ ﴿خِتَامُهُ﴾ طِينُهُ ﴿مِسْكٌ﴾ [المطففين: ۲۶] ﴿نَضَاحَتَانِ﴾ [الرحمن: ۶۶] قِيَاضَتَانِ. يُقَالُ: ﴿مَوْضُونَةٌ﴾ [الواقعة: ۱۵] مَسْجُوجَةٌ، مِنْهُ وَضِیْنُ النَّاقَةِ. وَالْكَوْبُ مَا لَا أَذُنَ لَهُ وَلَا عُرْوَةَ وَالْأَبَارِيقُ: ذَوَاتُ الْأَذَانِ وَالْعُرَى: ﴿عُرْبًا﴾ [الواقعة: ۳۷] مُثْقَلَةٌ وَاجِدَتْهَا عُرُوبٌ، مِثْلُ صَبُورٍ وَصَبْرٍ، يُسَمِّيَهَا أَهْلُ مَكَّةَ: الْعَرَبِيَّةَ، وَأَهْلُ الْمَدِينَةِ: الْغَنَجِيَّةَ، وَأَهْلُ الْعِرَاقِ: الشَّكْلَكَةَ. وَقَالَ مُجَاهِدٌ: ﴿فَرُوحٌ﴾ [الواقعة: ۸۹] جَنَّةٌ وَرَحَاءٌ ﴿وَالرَّيْحَانُ﴾ الرَّزْقُ، وَالْمَضُودُ: الْمَوْزُ، وَالْمَخْضُودُ: الْمَوْقَرُ حَمَلًا وَيُقَالُ أَيْضًا: لَا شَوْكَ لَهُ، ﴿وَالْعُرْبُ﴾ الْمُحَبِّاتُ إِلَى أَزْوَاجِهِنَّ.

یَقَالُ: ﴿مَسْكُوبٌ﴾ (الواقعة: ۳۱) جَارٍ، وَ ﴿فُرُشٍ مَرْفُوعَةٍ﴾ (الواقعة: ۳۴) بَعْضُهَا فَوْقَ بَعْضٍ. ﴿لَفُؤًا﴾ بَاطِلًا. ﴿ثَانِيَمَا﴾ (الواقعة: ۲۵) كَذِبًا. ﴿أَفْنَانٍ﴾ (الرحمن: ۴۷) أَغْصَانٍ ﴿وَجَنَّا الْجَنَّتَيْنِ دَانٍ﴾ مَا يُجْتَنَى قَرِيبًا. ﴿مُدْهَامَتَانِ﴾ (الرحمن: ۶۴) سَوَادَاوَانٍ مِنَ الرَّيِّ.

ریحان کا معنی (جو اسی سورت میں ہے) رزق کے ہیں اور لفظ مَنْصُود (سورۃ واقعہ) کا معنی کیلے کے ہیں۔ مَنْصُود وہ ہے جس میں کائنات ہو میوے کے بوجھ سے جھکا ہوا ہے بعض لوگ کہتے ہیں لفظ عرب (جو سورۃ واقعہ میں ہے) اس کے معنی وہ عورتیں جو اپنے خاندانوں کی محبوبہ ہوں، مسکوب کا معنی (جو اسی سورت میں ہے) بہتا ہوا پانی۔ اور لفظ فُرُشٍ مَرْفُوعَةٍ (سورۃ واقعہ) کا معنی پچھونے اونچے یعنی اوپر تلے بچھے ہوئے، لفظ لَفُؤًا جو اسی سورت میں ہے۔ اس کے معنی غلط جھوٹ کے ہیں۔ لفظ ثَانِيَمَا جو اسی سورت میں ہے اس کا معنی بھی جھوٹ کے ہیں۔ لفظ أَفْنَانِ جو سورۃ رحمن میں ہے۔ اس کے معنی شاخیں ڈالیاں اور وَجَنَّا الْجَنَّتَيْنِ دَانٍ کا معنی بہت تازگی اور شادابی کی وجہ سے وہ کالے ہو رہے ہوں گے۔

تشریح: مجتہد اعظم، امام بخاری رحمہ اللہ نے اس باب میں ان اکثر الفاظ کے معانی و مطالب بیان کر دیے جو جنت کی تعریف میں قرآن مجید میں مستعمل ہوئے ہیں۔ اللہ پاک لکھنے والے اور پڑھنے والوں کو جنت کی یہ جملہ نعمتیں عطا کرے۔ آمین

۳۲۴۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَاتَ أَحَدُكُمْ فَإِنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ، فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ)). (راجع: ۱۳۷۹ [نسائی: ۲۰۶۹])

۳۲۴۰۔ ہم سے احمد بن یونس نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے نافع نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”جب کوئی شخص مرتا ہے تو (روزانہ) صبح و شام دونوں وقت اس کا ٹھکانا (جہاں وہ آخرت میں رہے گا) اسے دکھلایا جاتا ہے۔ اگر وہ جنتی ہے تو جنت میں اگر وہ دوزخی ہے تو دوزخ میں۔“

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ واضح تر دلیل ہے کہ جنت اور دوزخ اس وقت موجود ہیں اور وہ ان کے اہل کو روزانہ دکھلائی جاتی ہیں، پورا داخل قیامت کے دن ہوگا۔

۳۲۴۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلَمُ بْنُ زَرِيرٍ، حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((أُطْلِعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَأُطْلِعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)).

۳۲۴۱۔ ہم سے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے سلم بن زریر نے بیان کیا، انہوں نے کہا ہم سے ابورجاء نے بیان کیا اور ان سے عمران بن حصین رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”میں نے جنت میں جھانک کر دیکھا تو جنتیوں میں زیادتی غریبوں کی نظر آئی اور میں نے دوزخ میں جھانک کر دیکھا تو دوزخیوں میں کثرت عورتوں کی نظر آئی۔“

[اطرافہ فی: ۵۱۹۸، ۶۴۴۹، ۶۵۴۶] [ترمذی: ۶۵۴۶]

تشریح: جنت میں غریبوں سے مودت، متعین سنت، غریب لوگ مراد ہیں جو دیندارانِ دنیا سے کتنے ہی برس پہلے جنت میں داخل کر دیے جائیں گے اور دوزخ میں زیادہ عورتیں نظر آئیں، جو ناشکری اور لعن طعن کرنے والی آپس میں حسد اور بغض رکھنے والی ہوتی ہیں۔

۳۲۴۲۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ قَالُوا: لِعَمْرٍو فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِرًا)). فَبَكَى عَمْرٌو وَقَالَ: أَعْلَيْكَ أَغَارٌ يَا رَسُولَ اللَّهِ؟ [اطرافہ فی: ۳۶۸۰، ۵۲۲۷، ۷۰۲۳، ۷۰۲۵] [ابن ماجہ: ۱۰۷]

۳۲۴۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ قَالُوا: لِعَمْرٍو فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِرًا)). فَبَكَى عَمْرٌو وَقَالَ: أَعْلَيْكَ أَغَارٌ يَا رَسُولَ اللَّهِ؟ [اطرافہ فی: ۳۶۸۰، ۵۲۲۷، ۷۰۲۳، ۷۰۲۵]

تشریح: ان جملہ احادیث کو یہاں لانے سے امام بخاری رحمہ اللہ کا مقصد جنت اور اس کی نعمتوں کا ثابت کرنا ہے نیز یہ بھی کہ جنت محض کوئی خواب و خیال کی چیز نہیں ہے بلکہ وہ ایک ثابت اور برحق چیز ہے جس کو اللہ پاک پیدا کر چکا ہے اور اس کی ساری مذکورہ نعمتیں اپنا وجود رکھتی ہیں۔ اس سلسلہ میں حضرت امام نے ان مختلف نعمتوں کا ذکر کرتے ہوئے جنت کے مختلف کوائف پر استدلال فرمایا ہے۔ جو لوگ مسلمان ہونے کے باوجود جنت کے بارے میں کسی شیطانی وسوسہ میں گرفتار ہوں، ان کو فوراً توبہ کر کے اللہ اور رسول کی فرمودہ باتوں پر ایمان و یقین رکھنا چاہیے۔ اس سے یہ بھی معلوم ہوا کہ بہشت موجود ہے، پیدا ہو چکی ہے۔ وہاں ہر ایک جنتی کے مکانات اور سامان وغیرہ سب تیار ہیں۔

حضرت عمر رضی اللہ عنہ کا قطعی جنتی ہونا بھی اس حدیث سے اور بہت سی حدیثوں سے ثابت ہوا۔ حضرت عمر رضی اللہ عنہ خوشی کے مارے رو دیئے اور یہ جو کہا کہ کیا میں آپ پر غیرت کروں گا، اس کا مطلب یہ ہے کہ آپ تو میرے بزرگ ہیں۔ میرے مربی ہیں۔ میری بیویاں سب آپ کی لونگیاں ہیں۔ غیرت تو برابر والے سے ہوتی نہ کہ مالک اور مربی سے۔

۳۲۴۳۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، قَالَ: سَمِعْتُ أَبَا عَمْرٍوَانَ الْجَوْنِيَّ، يُحَدِّثُ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْخِيَمَةُ دَرَّةٌ مُجَوَّفَةٌ، طَوْلُهَا فِي السَّمَاءِ ثَلَاثُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ مِنْ أَهْلِ لَا يَرَاهُمْ إِلَّا خَرُونُ)).

۳۲۴۳۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا هَمَّامٌ، قَالَ: سَمِعْتُ أَبَا عَمْرٍوَانَ الْجَوْنِيَّ، يُحَدِّثُ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْخِيَمَةُ دَرَّةٌ مُجَوَّفَةٌ، طَوْلُهَا فِي السَّمَاءِ ثَلَاثُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ مِنْ أَهْلِ لَا يَرَاهُمْ إِلَّا خَرُونُ)).

وَقَالَ أَبُو عَبْدِ الصَّمَدِ وَالْحَارِثُ بْنُ عُبَيْدٍ عَنْ أَبِي عِمْرَانَ: سَمِعْتُ مِنْهُ أَنْطَرَفَةَ فِي: ابوعبد الصمد اور حارث بن عبید نے ابوعمران سے (بجائے میں میل کے) ساتھ میل بیان کیا۔

۴۸۷۹ [مسلم: ۷۱۵۸، ۷۱۵۹]

(۳۲۴۳) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ کا ارشاد ہے کہ میں نے اپنے نیک بندوں کے لئے وہ چیزیں تیار کر رکھی ہیں، جنہیں نہ آنکھوں نے دیکھا، نہ کانوں نے سنا اور نہ کسی انسان کے دل میں ان کا کبھی خیال گزرا ہے۔ اگر جی چاہے تو یہ آیت پڑھ لو۔ پس کوئی شخص نہیں جانتا کہ اس کی آنکھوں کی ٹھنڈک کے لئے کیا کیا چیزیں چھپا کر رکھی گئی ہیں۔“

۳۲۴۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أَذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ، فَافْرُوْا إِنِ شِئْتُمْ: «فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ»)). اطرافہ فی: ۴۷۷۹، ۴۷۸۰،

۱۷۴۹۸ [مسلم: ۷۱۳۲؛ ترمذی: ۳۱۹۷]

تشریح: یہ آیت سورۃ المجدہ میں ہے۔ قیامت کے دن یہ ایمان والوں کے اعمال صالحہ کا بدلہ ہوگا جو بالضرور ان کو ملے گا۔

(۳۲۴۵) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام بن منبہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جنت میں داخل ہونے والے سب سے پہلے گروہ کے چہرے ایسے روشن ہوں گے جیسے چودھویں کا چاند روشن ہوتا ہے۔ نہ اس میں تھوکیں گے نہ ان کی ناک سے کوئی آلائش آئے گی اور نہ پیشاب، پاخانہ کریں گے۔ ان کے برتن سونے کے ہوں گے۔ ننگھے سونے چاندی کے ہوں گے۔ انگلیٹیوں کا ایندھن عود کا ہوگا۔ پینہ مشک جیسا خوشبودار ہوگا اور ہر شخص کی دو بیویاں ہوں گی۔ جن کا حسن ایسا ہوگا کہ پنڈلیوں کا گودا گوشت کے اوپر سے دکھائی دے گا۔ نہ جنتیوں میں آپس میں کوئی اختلاف ہوگا اور نہ بغض و عناد، ان کے دل ایک ہوں گے اور وہ صبح و شام اللہ پاک کی تسبیح و تہلیل میں مشغول رہا کریں گے۔“

۳۲۴۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَنَحُطُونَ وَلَا يَتَقَوَّطُونَ، آتَيْنَهُمْ فِيهَا الذَّهَبُ، أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَحَامِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مَخُ سَوْفَهُمَا مِنْ وَرَاءِ اللَّحْمِ، مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللَّهَ بِكُرَّةٍ وَعَشِيًّا)).

اطرافہ فی: ۳۲۴۶، ۳۲۵۴، ۳۳۲۷

(۳۲۴۶) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے

۳۲۴۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ،

خبر دی، ان سے ابوالرناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جنت میں داخل ہونے والے سب سے پہلے گروہ کے چہرے ایسے روشن ہوں گے جیسے چودھویں کا چاند ہوتا ہے۔ جو گروہ اس کے بعد داخل ہوگا ان کے چہرے سب سے زیادہ چمک دار ستارے جیسے روشن ہوں گے۔ ان کے دل ایک ہوں گے کہ کوئی بھی اختلاف ان میں آپس میں نہ ہوگا اور نہ ایک دوسرے سے بغض و حسد ہوگا۔ ہر شخص کی دو بیویاں ہوں گی، ان کی خوبصورتی ایسی ہوگی کہ ان کی پنڈلیوں کا گودا گوشت کے اوپر سے دکھائی دے گا۔ وہ صبح شام اللہ کی تسبیح کرتے رہیں گے نہ ان کو کوئی بیماری ہوگی، نہ ان کی ناک میں کوئی آلاش آئے گی اور نہ تھوک آئے گا۔ ان کے برتن سونے اور چاندی کے اور کنگھے سونے کے ہوں گے اور ان کی آنکھیں کا ایندھن اُلُوہ کا ہوگا۔ ابوالیمان نے بیان کیا کہ اُلُوہ سے عود ہندی مراد ہے۔ اور ان کا پسینہ مشک جیسا ہوگا۔“ مجاہد نے کہا کہ ابکار سے مراد اول فجر ہے۔ اور العنسی سے مراد سورج کا اتنا ڈھل جانا کہ وہ غروب ہوتا نظر آنے لگے۔

(۳۲۳۷) ہم سے محمد بن ابی بکر مقدبی نے بیان کیا، انہوں نے کہا ہم سے فضیل بن سلیمان نے بیان کیا، ان سے ابو حازم نے بیان کیا اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میری امت میں سے ستر ہزار (آپ نے یہ فرمایا کہ) سات لاکھ کی ایک جماعت جنت میں ایک ہی وقت میں داخل ہوں گی اور ان سب کے چہرے ایسے چمکیں گے جیسے چودھویں کا چاند چمکتا ہے۔“

(۳۲۳۸) ہم سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے یونس بن محمد نے بیان کیا، ان سے شیبان نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا انہوں نے کہا کہ نبی کریم ﷺ کی خدمت میں سندس (ایک خاص قسم کا ریشم) کا ایک جوتھ میں پیش کیا گیا۔ آپ (مردوں کے لئے) ریشم کے استعمال سے پہلے ہی مع فرما چکے تھے۔

حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى إِبْرِهِمْ كَأَشَدُّ كَوْكَبِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، لِكُلِّ أَمْرٍ مِنْهُمْ زَوْجَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا يَرَى مِنْ سَافِقِهَا مِنْ وَرَاءِ لَحْمِهَا مِنَ الْحُسْنِ، يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا، لَا يَسْقُمُونَ وَلَا يَمْتَحِنُونَ، وَلَا يَبْصُقُونَ، آتِيَهُمُ الذَّهَبُ وَالْفِضَّةُ، وَأَمْشَاطُهُمُ الذَّهَبُ، وَقُودُ مَجَامِرِهِمُ الْأُلُوَّةُ. قَالَ أَبُو الْيَمَانِ: يَعْنِي الْغُودَ. وَرَشْحُهُمُ الْمِسْكُ)). وَقَالَ مُجَاهِدٌ: الْإِبْكَارُ: أَوَّلُ الْفَجْرِ، وَالْعَنَسِيُّ: مِثْلُ الشَّمْسِ إِلَى أَنْ أَرَاهُ تَغْرُبُ. [راجع: ۱۳۲۴۵]

۳۲۴۷- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سَلِيمَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لِكَيْدْخُلْنَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا. أَوْ سَبْعِمِائَةَ أَلْفٍ لَا يَدْخُلُ أَوْ لَهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ)).

[اطرفاه فی: ۶۵۴۳، ۱۶۵۵۴]

۳۲۴۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: أَهْدَى لِلنَّبِيِّ ﷺ جُبَّةً سُنْدُسَ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ، فَعَجَبَ النَّاسُ مِنْهَا، فَقَالَ:

((وَالَّذِي نَفْسٌ مُحَمَّدٍ بِيَدِهِ لَمَنَادِيلُ سَعْدٍ ابْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا)). [راجع: "جنت میں سعد بن معاذ کے رومال اس سے بہتر ہوں گے۔"

[۲۶۱۵]

۳۲۴۹۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِكُؤَبٍ مِنْ حَرَبٍ، فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ وَلِينِهِ، فَقَالَ: رَسُولُ اللَّهِ ﷺ: ((لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَفْضَلُ مِنْ هَذَا)). [اطرافہ فی: ۳۸۰۲،

(۳۲۴۹) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے سفیان نے بیان کیا، انہوں نے کہا کہ مجھ سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہما سے سنا، آپ نے بیان کیا کہ رسول اللہ ﷺ کی خدمت میں ریشم کا ایک کپڑا پیش کیا گیا اس کی خوبصورتی اور زراکت نے لوگوں کو حیرت میں ڈال دیا۔ رسول اللہ ﷺ نے فرمایا: "جنت میں سعد بن معاذ کے رومال اس سے بہتر اور افضل ہیں۔"

[۵۸۳۶، ۶۶۴۰]

تشریح: نبی کریم ﷺ کا اشارہ یہ تھا کہ دنیا کی کوئی بڑی سے بڑی نعمت ایک جنتی کے ناک منہ پونچھے کے رومال سے زیادہ کوئی قدر و قیمت نہیں رکھتی۔

۳۲۵۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَوْضِعٌ سَوِطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)).

(۳۲۵۰) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، ان سے ابو حازم نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: "جنت میں ایک کوڑے کی جگہ دنیا سے اور جو کچھ دنیا میں ہے، سب سے بہتر ہے۔"

۳۲۵۱۔ حَدَّثَنَا رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّابِّ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا)).

(۳۲۵۱) ہم سے روح بن عبد المؤمن نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: "جنت میں ایک درخت ہے جس کے سائے میں ایک سو سال تک چلتا رہے گا اور پھر بھی اس کو طے نہ کر سکے گا۔"

تشریح: سورۃ واقعہ میں اللہ پاک نے جنت کے سائے کے بارے میں فرمایا: ﴿وَوَظِلٌّ مُمْدُونٌ﴾ (۵۶/الواقعہ: ۳۰) یعنی وہاں درختوں کا سایہ دور دراز تک پھیلا ہوا ہوگا۔ یا اللہ ہم سب اس کتاب کے قدروانوں کو جنت کا وہ سایہ عطا فرما۔

احادیث و آیات سے روز روشن کی طرح واضح ہے کہ جنت ایک مجسم حقیقت کا نام ہے جو لوگ جنت کو محض خواب و خیال کی حد تک مانتے ہیں وہ خطرناک غلطی میں مبتلا ہیں۔ ایسے غلط خیال والوں کے لئے اگر جنت محض ایک خواب ناقابلِ تعبیر ہی بن کر رہ جائے تو عجب نہیں ہے۔ اللہم لا تجعلنا منهم آمین۔

(۳۲۵۲) ہم سے محمد بن سنان نے بیان کیا، انہوں نے کہا ہم سے سلح بن سلیمان نے بیان کیا، ان سے ہلال نے، ان سے عبدالرحمن بن ابی عمرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جنت میں ایک درخت ہے جس کے سائے میں ایک سو سو سال تک چل سکے گا اور اگر تمہارا جی چاہے تو یہ آیت پڑھ لو ﴿وَوَيْلٌ لِلْمُصَدِّقِينَ﴾ اور لمبا سایہ۔“

۳۲۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاکِبُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَاقْرَءُوا إِنَّ شَيْئَكُمْ: ﴿وَوَيْلٌ لِلْمُصَدِّقِينَ﴾)).

[الواقعة: ۳۰] [طرفه فی: ۴۸۸۱]

(۳۲۵۳) ”اور کسی شخص کے لیے ایک کمان کے برابر جنت میں جگہ اس پوری دنیا سے بہتر ہے جس پر سورج طلوع اور غروب ہوتا ہے۔“

۳۲۵۳۔ ((وَلَقَابٌ قَوْسٍ أَحَدُكُمْ فِي الْجَنَّةِ خَيْرٌ مِّمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ)).

[راجع: ۲۷۹۳]

(۳۲۵۴) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن سلح نے بیان کیا، کہا ہم سے ہمارے باپ نے بیان کیا، ان سے ہلال نے، ان سے عبدالرحمن بن ابی عمرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے کہ ”سب سے پہلا گروہ جو جنت میں داخل ہوگا ان کے چہرے چودھویں رات کے چاند کی طرح روشن ہوں گے جو گروہ اس کے بعد داخل ہوگا ان کے چہرے آسمان پر موتی کی طرح چمکنے والے ستاروں میں جو سب سے زیادہ روشن ستارہ ہوتا ہے اس جیسے روشن ہوں گے، سب کے دل ایک جیسے ہوں گے نہ ان میں بغض و فساد ہوگا اور نہ حسد، ہر جنتی کی دوجو رعین بیویاں ہوں گی، اتنی حسین کہ ان کی پندلی کی ہڈی اور گوشت کے اندر کا گودا بھی دیکھا جاسکے گا۔“

۳۲۵۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، حَدَّثَنَا أَبِي، عَنْ هَلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى آفَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا تَبَاغُضُ بَيْنَهُمْ وَلَا تَحَاسَدُ، وَلِكُلِّ امْرِئٍ زَوْجَتَانِ مِنَ الْحُورِ الْعِينِ، يُرَى مَخْ سَوْفَهُنَّ مِنْ وَرَاءِ الْعُظْمِ وَاللَّحْمِ)).

[راجع: ۳۲۴۵]

(۳۲۵۵) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ مجھے عدی بن ثابت نے خبر دی، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جب رسول اللہ ﷺ کے (صاحبزادے) ابراہیم رضی اللہ عنہ کا انتقال ہوا، تو آنحضرت ﷺ نے فرمایا کہ ”جنت میں اسے ایک دودھ پلانے والی انا کے حوالہ کر دیا گیا ہے (جو ان کو دودھ پلاتی ہے)۔“

۳۲۵۵۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ عَدِيُّ بْنُ ثَابِتٍ: أَخْبَرَنِي قَالَ: سَمِعْتُ الْبَرَاءَ عَنِ النَّبِيِّ ﷺ قَالَ لَمَّا مَاتَ إِبْرَاهِيمُ قَالَ: ((إِنَّ لَهُ مَرْضِعًا فِي الْجَنَّةِ)). [راجع: ۱۳۸۲]

(۳۲۵۶) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ مجھ سے امام

۳۲۵۶۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ:

مالک بن انس نے بیان کیا، ان سے صفوان بن سلیم نے، ان سے عطاء بن یسار نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جنتی لوگ اپنے سے بلند کرے والوں کو اوپر اسی طرح دیکھیں گے جیسے چمکتے ستارے کو صبح کے وقت رہ گیا ہو، آسمان کے کنارے پورب یا پچھتم میں دیکھتے ہیں۔ ان میں ایک دوسرے سے افضل ہوگا۔“ لوگوں نے عرض کیا، یا رسول اللہ! یہ تو انبیاء ﷺ کے محل ہوں گے جنہیں ان کے سوا اور کوئی نہ پاسکے گا۔ آپ نے فرمایا: ”نہیں، اس ذات کی قسم! جس کے ہاتھ میری جان ہے۔ یہ ان لوگوں کے لیے ہوں گے جو اللہ تعالیٰ پر ایمان لائے اور انبیاء کی تصدیق کی۔“

حَدَّثَنِي مَالِكٌ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَوْنَ أَهْلَ الْغَرْفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَوْنَ أَهْلَ الْكُوكَبِ الذَّرِّيِّ الْغَابِرِ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِنَقَاصِ مَا بَيْنَهُمْ)). قَالُوا: يَا رَسُولَ اللَّهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ قَالَ: ((بَلَى وَالَّذِي نَفْسِي بِيَدِهِ! رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ)).

[طرفہ فی: ۶۵۵۶] [مسلم: ۷۱۴۴]

تشریح: جو لوگ دنیا میں انبیاء کی طریق کار پر کاربند رہے اور اسلام قبول کر کے اعمال صالحہ میں زندگی گزاری، یہ محل ان ہی کے ہوں گے۔ (اللہم اجعلنا منهم آمین)

باب: جنت کے دروازوں کا بیان

اور نبی کریم ﷺ نے فرمایا کہ ”جس نے (اللہ کے راستے میں کسی چیز کا) ایک جوڑا خرچ کیا، اسے جنت کے دروازے سے بلایا جائے گا“ اس باب میں عبادہ بن صامت نے نبی کریم ﷺ سے روایت کی ہے۔

(۳۲۵۷) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے محمد بن مطرف نے بیان کیا، کہا کہ مجھ سے ابو حازم نے بیان کیا، ان سے سہل بن سعدی نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جنت کے آٹھ دروازے ہیں۔ ان میں ایک دروازے کا نام ریان ہے۔ جس سے داخل ہونے والے صرف روزے دار ہوں گے۔“

بَابُ صِفَةِ أَبْوَابِ الْجَنَّةِ
وَقَالَ النَّبِيُّ ﷺ: ((مَنْ أَنْفَقَ زَوْجَيْنِ دُعْيٍ مِنْ بَابِ الْجَنَّةِ)). فِيهِ عِبَادَةٌ عَنِ النَّبِيِّ ﷺ.

۳۲۵۷- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ مَطْرَفٍ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((فِي الْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ، فِيهَا بَابٌ يُسَمَّى الرِّيَّانَ لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ)).

[راجع: ۱۸۹۶]

باب: دوزخ کا بیان اور یہ کہ دوزخ بن چکی ہے

سورۃ نباء میں لفظ غَسَّاقَا آیا ہے اس کا معنی پیپا ہو، عرب لوگ کہتے ہیں غَسَقَتْ عَيْنُهُ اس کی آنکھ بہہ رہی ہے یَغْسِقُ الْجُرْحُ زخم بہہ رہا ہے۔ غَسَاق اور غَسِيق دونوں کے ایک ہی معنی ہیں۔ غَسْلِينَ کا لفظ جو سورۃ حاقہ میں ہے اس کا معنی دھوون یعنی کسی چیز کے دھونے میں جیسے آدمی کا زخم

بَابُ صِفَةِ النَّارِ وَأَنَّهَا مَخْلُوقَةٌ
«غَسَّاقٌ» يَقُولُ: غَسَقَتْ عَيْنُهُ وَيَغْسِقُ الْجُرْحُ، وَكَأَنَّ الْغَسَّاقَ وَالْغَسِيقَ وَاحِدٌ. «غَسْلِينَ» كُلُّ شَيْءٍ غَسَلْتَهُ فَخَرَجَ مِنْهُ شَيْءٌ فَهُوَ غَسْلِينَ، فِغْلَيْنِ مِنَ الْغَسْلِ مِنَ

ہو یا اونٹ کا جو نکلے فَعْلَیْن کے وزن پر غُسل سے مشتق ہے۔ عکرم نے کہا حب کا لفظ سورۃ انبیاء میں ہے معنی حَطَب یعنی ایندھن کے ہیں۔ یہ لفظ حبشی زبان کا ہے دوسروں نے کہا، حاصِباً کا معنی جو سورۃ بنی اسرائیل میں ہے تند ہوا، آندھی اور حاصِب اس کو بھی کہتے ہیں جو ہوا اڑا کر لائے۔ اسی سے لفظ حَصْبُ جَہَنَّم نکلا ہے جو سورۃ انبیاء میں ہے۔ یعنی دوزخ میں جھونکے جائیں گے وہ اس کا ایندھن بنیں گے۔ عرب لوگ کہتے ہیں حَصَبَ فِی الْأَرْضِ یعنی وہ زمین میں چلا گیا حَصَب حَصَبَاء سے نکلا ہے یعنی پتھریلی ٹنکریاں۔ صَدِیدُ کا لفظ جو سورۃ ابراہیم میں ہے اس کا معنی پیپ اور لہو کے ہیں۔ حَبَّتْ کا لفظ جو سورۃ بنی اسرائیل میں ہے اس کا معنی بجھ جائے گی۔ تَوْرُونَ کا لفظ جو سورۃ واقعہ میں ہے اس کا معنی آگ سلگاتے ہو، کہتے ہیں اَوْرِیْتُ یعنی میں نے آگ سلگائی۔ مُفَوِّین کا لفظ جو سورۃ واقعہ میں ہے یہ لفظ فِی سے نکلا ہے قی اجازت زمین کو کہتے ہیں اور عبد اللہ بن عباس رضی اللہ عنہما نے سَوَاء الْجَحِیْم کی تفسیر میں کہا جو سورۃ صافات میں ہے دوزخ کا بچوں بچ کا حصہ، لَشَوْبًا مِنْ حَمِیْم (جو اسی سورت میں ہے) اس کا معنی یہ ہے کہ دوزخیوں کے کھانے میں گرم کھانا ہوا پانی ملایا جائے گا۔ الفاظ زَفِیر اور شَهِیق جو سورۃ ہود میں ہیں ان کے معنی آواز سے رونا اور آہستہ سے رونا، لفظ وَرْدًا جو سورۃ مریم میں ہے یعنی پیاسے، لفظ غَیَا جو اسی سورت میں ہے۔ یعنی ٹوٹا نقصان، اور مجاہد نے کہا لفظ یُسْجَرُونَ جو سورۃ مومن میں ہے، یعنی آگ کا ایندھن بنیں گے۔ لفظ نُحَاسٌ جو سورۃ رحمن میں ہے اس کا معنی تانبا جو پگھلا کر ان کے سروں پر ڈالا جائے گا۔ لفظ ذُو قُوا جو کئی سورتوں میں آیا ہے اس کا معنی یہ ہے کہ عذاب کو دیکھو، منہ سے چکھنا مراد نہیں ہے۔ لفظ مَرَجٌ جو سورۃ رحمن میں ہے یعنی خالص آگ۔ عرب لوگ کہتے ہیں، مَرَجُ الْاَبْرِ رَعِیَّتَہ یعنی بادشاہ اپنی رعیت کو چھوڑ بیٹھا، وہ ایک دوسرے پر ظلم کر رہے ہیں۔ لفظ مَرِیج جو سورۃ ق میں ہے، یعنی ملا ہوا، مشتبه۔ کہتے ہیں مَرَجُ أَمْرِ النَّاسِ اِخْتَلَطَ یعنی لوگوں کا معاملہ سب خلط ملط ہو گیا۔ لفظ مَرَجُ الْبَحْرَیْن جو سورۃ رحمن میں ہے مَرَجَتْ دَابَّتْک سے نکلا ہے، یعنی تو نے اپنا جانور

الْجُرْحِ وَالِدَبْرِ۔ قَالَ عِکْرَمَہ: ﴿حَصْبُ جَہَنَّم﴾ حَطَبٌ بِالْحَبَشِیَّہِ۔ وَقَالَ غَیْرُہ: ﴿حَاصِبًا﴾ الرِّیْحُ الْعَاصِفُ، وَالْحَاصِبُ مَا تَرْمِیْ بِہ الرِّیْحُ، وَمِنْہُ حَصْبُ جَہَنَّم، مَا یُزْمِیْ بِہ فِی جَہَنَّم ہُمْ حَصَبُہَا، وَیَقَالُ: حَصَبَ فِی الْأَرْضِ ذَہَبٌ، وَالْحَصْبُ مُشْتَقٌّ مِنْ حَصَبَاءِ الْحِجَارَہ: ﴿صَدِیدٌ﴾: قَبِیحٌ وَدَمٌ۔ ﴿حَبَّتْ﴾: طَفِنَتْ۔ ﴿تَوْرُونَ﴾: تَسْتَخْرِجُونَ، أَوْرَبْتُ: أَوْقَدْتُ۔ ﴿لِلْمُفَوِّینَ﴾: لِلْمُسَافِرِیْنَ، وَالْقَبِیُّ الْفَقْرُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿صِرَاطُ الْجَحِیْمِ﴾ سَوَاءُ الْجَحِیْمِ وَوَسْطُ الْجَحِیْمِ ﴿لَشَوْبًا مِنْ حَمِیْمٍ﴾ یُخْلَطُ طَعَامُہُمْ وَیَسَاطُ بِالْحَمِیْمِ۔ ﴿زَفِیرٌ وَشَهِیقٌ﴾: صَوْتُ شَدِیدٍ، وَصَوْتُ ضَعِیفٍ۔ ﴿وَرْدًا﴾: عَطَاشًا ﴿غَیَا﴾ خُسْرَانًا، قَالَ مُجَاهِدٌ: ﴿یُسْجَرُونَ﴾: تَوْقَدُ بِہُمُ النَّارُ: ﴿وَنَحَاسٌ﴾ الصُّفْرُ، یُصَبُّ عَلَى رُؤُوسِہُمْ، یَقَالُ: ﴿ذُو قُوا﴾: بَاشِرُوا وَجَرَّبُوا، وَلَیْسَ هَذَا مِنْ ذَوْقِ الْقَمِ۔ ﴿مَرِیجٌ﴾: خَالِصٌ مِنَ النَّارِ مَرَجُ الْأَمْرِ رَعِیَّتَہ إِذَا خَلَّاهُمْ یَعْدُو بَعْضُہُمْ عَلَى بَعْضٍ۔ ﴿مَرِیجٌ﴾: مُلْتَبِسٌ، مَرِجُ أَمْرِ النَّاسِ اِخْتَلَطَ، ﴿مَرَجُ الْبَحْرَیْنِ﴾ مَرَجَتْ دَابَّتْک إِذَا تَرَکْتَهَا۔

چھوڑ دیا ہے۔

(۳۲۵۸) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے مہاجر ابوالحسن نے بیان کیا کہ میں نے زید بن وہب سے سنا، انہوں نے بیان کیا کہ میں نے ابوذر رضی اللہ عنہ سے سنا وہ بیان کرتے تھے کہ نبی کریم ﷺ ایک سفر میں تھے (جب حضرت بلال رضی اللہ عنہ ظہر کی اذان دینے اٹھے تو) آپ نے فرمایا: ”وقت ذرا ٹھنڈا ہو لینے دو۔“ پھر دوبارہ (جب وہ اذان کے لئے اٹھے تو پھر) آپ نے انہیں یہی حکم دیا کہ ”وقت اور ٹھنڈا ہو لینے دو، یہاں تک کہ ٹیلوں کے نیچے سے سایہ ڈھل گیا، اس کے بعد آپ نے فرمایا: ”نماز ٹھنڈے اوقات میں پڑھا کرو، کیونکہ گرمی کی شدت جہنم کی بھاپ سے پیدا ہوتی ہے۔“

۳۲۵۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُهَاجِرِ أَبِي الْحَسَنِ، قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، يَقُولُ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: كَانَ النَّبِيُّ ﷺ فِي سَفَرٍ فَقَالَ: ((أَبْرِدُوا)). ثُمَّ قَالَ: ((أَبْرِدُوا)). حَتَّى فَاءَ الْفَيْءِ، يَعْنِي لِلتَّلَوْلِ، ثُمَّ قَالَ: ((أَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ)). [راجع: ۵۳۵]

(۳۲۵۹) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ذکوان نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”نماز ٹھنڈے وقت میں پڑھا کرو، کیونکہ گرمی کی شدت جہنم کی بھاپ سے پیدا ہوتی ہے۔“

۳۲۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ ذُكْوَانَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ)). [راجع: ۵۳۸]

(۳۲۶۰) ہم سے ابوالیمان نے بیان کیا کہ ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہوں نے کہا کہ مجھ سے ابوسلمہ بن عبدالرحمن نے بیان کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ بیان کرتے تھے کہ رسول اللہ ﷺ نے فرمایا: ”جہنم نے اپنے رب کے حضور میں شکایت کی اور کہا کہ میرے رب! میرے ہی بعض حصے نے بعض کو کھالیا ہے۔ اللہ تعالیٰ نے اسے دوسانوں کی اجازت دی، ایک سانس جاڑے میں اور ایک گرمی میں۔ تم انتہائی گرمی اور انتہائی سردی جو ان موسموں میں دیکھتے ہو، اس کا یہی سبب ہے۔“

۳۲۶۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اشْتَكَيْتِ النَّارُ إِلَيَّ رَبِّهَا، فَقَالَتْ: رَبِّ أَكُلُ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ نَفْسٍ فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ مِنَ الزَّمْهِيرِ)). [راجع: ۵۳۷]

تشریح: یہ اسباب باطنی ہیں۔ جن کو جیسے رسول اللہ ﷺ نے فرمایا، اس طرح تسلیم کر لینا اور مزید کرید نہ کرنا ہی اہل ایمان کے لئے ضروری ہے جو لوگ امور باطن کو اپنی محدود عقل کے پیمانے سے نا پہنچا جاتے ہیں، ان کو سوائے خسران اور خرابی ایمان کے اور کچھ حاصل نہیں ہوتا۔ مگر جن حدیث نے اپنی کور باطنی کی بنا پر ایسی احادیث کو خصوصیت سے نشاندہ بنایا ہے وہ اتنا نہیں سمجھ پاتے کہ ایسے استعارات خود قرآن کریم میں بھی جگہ استعمال کئے گئے ہیں جیسے ارشاد ہے: ﴿لَا مَن شَيْءٍ إِلَّا يَسْبُحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾ (اسی ان سرائیل: ۳۳) یعنی کائنات کی ہر چیز اللہ کی تسبیح پڑھتی ہے مگر تم ان کی کیفیت نہیں سمجھ سکتے۔ یا جیسے آیت: ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (۵۰/ق: ۲۰) میں

نار دوزخ کا کلام کرنا مذکور ہے۔ منکرین حدیث جو محض قرآن پر ایمان کا دعویٰ کرتے ہیں وہ ایسے قرآنی استعارات کے بارے میں کیا تنقید کریں گے۔ ثابت ہوا کہ عالم برزخ باطنی، عالم آخرت، عالم دوزخ، عالم جنت ان سب کے لئے جو جو کوائف جن جن لفظوں میں قرآن و حدیث میں وارد ہوئے ہیں ان کو ان کے ظاہری معانی کی حد تک تسلیم کر کے آگے زبان بند کرنا ایمان والوں کی شان ہے یہی لوگ راہنمائی فی العلم اور یہی لوگ عند اللہ سمجھ دار ہیں۔ جعلنا اللہ منهم امین۔

۳۲۶۱۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ هُوَ الْعَقْدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ أَبِي جَمْرَةَ الضَّبْعِيِّ، قَالَ: كُنْتُ أَجَالِسُ ابْنَ عَبَّاسٍ بِمَكَّةَ، فَأَخَذَنِي الْحُمَّى، فَقَالَ: أُرِذْهَا عَنْكَ بِمَاءٍ زَمْزَمَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْحُمَّى مِنْ قَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ)). أَوْ قَالَ: ((بِمَاءِ زَمْزَمَ)). شَكَ هَمَّامٌ.

(۳۲۶۱) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو عامر عبد الملک عقی نے بیان کیا، ان سے ہمام بن یحییٰ نے بیان کیا، ان سے ابو جمرہ نصر بن عمران ضبعی نے بیان کیا کہ میں مکہ میں ابن عباس رضی اللہ عنہما کی خدمت میں بیٹھا کرتا تھا۔ وہاں مجھے بخار آنے لگا۔ ابن عباس رضی اللہ عنہما نے فرمایا کہ اس بخار کو زمزم کے پانی سے ٹھنڈا کر، کیونکہ رسول اللہ ﷺ نے فرمایا: ”بخار جہنم کی بھاپ کے اثر سے آتا ہے، اس لیے اسے پانی سے ٹھنڈا کر لیا کرو۔“ یا یہ فرمایا کہ ”زمزم کے پانی سے۔“ یہ شک ہمام راوی کو ہوا ہے۔

تشریح: صفراوی بخارات میں ٹھنڈے پانی سے غسل کرنا مفید ہے۔ آج کل شدید بخار کی حالت میں ڈاکٹر برف کا استعمال کراتے ہیں۔ لہذا آب زمزم کے بارے میں جو کہا گیا ہے، وہ بالکل صدق اور صواب ہے۔ بخار کی حرارت بھی ایک حرارت ہے جسے دوزخ کی حرارت کا حصہ قرار دینا بعید از عقل نہیں ہے۔ فافہم۔

۳۲۶۲۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ عُبَايَةَ بْنِ رِفَاعَةَ، أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْحُمَّى مِنْ قَوْرِ جَهَنَّمَ، فَأَبْرِدُوهَا عَنْكُمْ بِالْمَاءِ)). [طرفہ فی: ۵۷۲۶] [مسلم: ۵۷۵۹، ۵۷۶۰]

(۳۲۶۲) مجھ سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے ان کے باپ نے، ان سے عبایہ بن رفاعہ نے بیان کیا، کہا مجھ کو رافع بن خدیج رضی اللہ عنہ نے خبر دی کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا تھا: ”بخار جہنم کے جوش مارنے کے اثر سے ہوتا ہے اس لئے اسے پانی سے ٹھنڈا کر لیا کرو۔“

ترمذی: ۲۰۷۳، ابن ماجہ: ۳۴۷۳

۳۲۶۳۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا هِشَامٌ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْحُمَّى مِنْ قَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ)). [طرفہ فی: ۵۷۲۵]

(۳۲۶۳) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے عروہ بن زبیر نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”بخار جہنم کی بھاپ کے اثر سے ہوتا ہے اسے پانی سے ٹھنڈا کر لیا کرو۔“

۳۲۶۴۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ

(۳۲۶۴) ہم سے مسدد نے بیان کیا، ان سے یحییٰ نے، ان سے عبید اللہ

نے بیان کیا، کہا کہ مجھ سے نافع نے بیان کیا اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”بخارِ جہنم کی بھاپ کے اثر سے ہوتا ہے اسے پانی سے ٹھنڈا کر لیا کرو۔“

عُبَيْدُ اللَّهِ، حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ قَالَ: ((الْحُمَّى مِنْ قُبْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ)). [طرفہ فی: ۱۵۷۲۳]

[اسلم: ۵۷۵۱]

(۳۲۶۵) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابوالزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”تمہاری (دنیا کی) آگ جہنم کی آگ کے مقابلے میں (اپنی گرمی اور ہلاکت خیزی میں) ستر واں حصہ ہے۔“ کسی نے پوچھا، یا رسول اللہ! (کفار اور گنہگاروں کے عذاب کے لیے تو) یہ ہماری دنیا کی آگ بھی بہت تھی۔ آپ ﷺ نے فرمایا: ”دنیا کی آگ کے مقابلے میں جہنم کی آگ نہتر گنا بڑھ کر ہے۔“

۳۲۶۵- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ)) قِيلَ: يَا رَسُولَ اللَّهِ! إِنْ كَانَتْ لَكَافِيَةً. قَالَ: ((فُضِّلَتْ عَلَيْهِنَ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا)).

(۳۲۶۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے عطاء سے سنا، انہوں نے صفوان بن یعلیٰ سے خبر دی۔ انہوں نے اپنے والد کے واسطے سے، انہوں نے نبی کریم ﷺ کو نمبر پر اس طرح آیت پڑھتے سنا۔ ﴿وَنَادُوا يَا مَالِكُ﴾ (اور وہ دوزخی پکاریں گے، اے مالک!)

۳۲۶۶- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: ﴿وَنَادُوا يَا مَالِكُ﴾ [راجع: ۳۲۳۰]

(۳۲۶۷) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعش نے، ان سے ابوداؤد نے بیان کیا کہ اسامہ بن زید رضی اللہ عنہما سے کسی نے کہا کہ اگر آپ فلاں صاحب (عثمان رضی اللہ عنہ) کے یہاں جا کر ان سے گفتگو کرو تو اچھا ہے (تاکہ وہ فساد بانی کی تدبیر کریں) انہوں نے کہا کیا تم لوگ یہ سمجھتے ہو کہ میں ان سے تم کو سنا کر (تمہارے سامنے ہی) بات کرتا ہوں، میں تمہاری میں ان سے گفتگو کرتا ہوں اس طرح پر کہ فساد کا دروازہ نہیں کھولتا، میں یہ بھی نہیں چاہتا کہ سب سے پہلے میں فساد کا دروازہ کھولوں اور میں رسول اللہ ﷺ سے ایک حدیث سننے کے بعد یہ بھی نہیں کہتا کہ جو شخص میرے اوپر سردار ہو وہ سب لوگوں میں بہتر ہے۔ لوگوں نے پوچھا کہ آپ نے نبی کریم ﷺ سے جو حدیث سنی ہے وہ کیا ہے؟ حضرت اسامہ نے کہا آنحضرت ﷺ کو میں نے یہ فرماتے سنا تھا کہ ”قیامت کے دن ایک شخص کو لایا جائے گا اور جہنم

۳۲۶۷- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، قَالَ: قِيلَ لِأَسَامَةَ لَوْ أَتَيْتَ فَلَانًا فَكَلِمَتَهُ. قَالَ: إِنَّكُمْ لَتَرَوْنَ أَنِّي لَا أَكَلِمُهُ إِلَّا أَسْمِعُكُمْ، إِنِّي أَكَلِمُهُ فِي السَّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لَا أَكُونُ أَوَّلَ مَنْ فَتَحَهُ، وَلَا أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَيَّ أَمِيرًا أَنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالُوا: وَمَا سَمِعْتُهُ يَقُولُ؟ قَالَ: سَمِعْتُهُ يَقُولُ: ((يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيُّ فَلَانٍ مَا

نے لکھا تھا، انہوں نے اپنے والد سے سنا تھا اور یاد رکھا تھا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا تھا کہ نبی کریم ﷺ پر جادو کیا گیا تھا۔ آپ کے ذہن میں یہ بات ہوتی تھی کہ فلاں کام میں کر رہا ہوں حالانکہ آپ اسے نہ کر رہے ہوتے۔ آخر ایک دن آپ نے دعا کی پھر دعا کی کہ اللہ پاک اس جادو کا اثر دفع کرے۔ اس کے بعد آپ نے عائشہ رضی اللہ عنہا سے فرمایا کہ ”تمہیں معلوم بھی ہوا اللہ تعالیٰ نے مجھے وہ تدبیر بتادی ہے جس میں میری شفا مقدر ہے۔ میرے پاس دو آدمی آئے، ایک تو میرے سر کی طرف بیٹھ گئے اور دوسرا پاؤں کی طرف۔ پھر ایک نے دوسرے سے کہا، انہیں بیماری کیا ہے؟ دوسرے آدمی نے جواب دیا کہ ان پر جادو ہوا ہے۔ انہوں نے پوچھا، جادو ان پر کس نے کیا ہے؟ جواب دیا کہ لیبید بن اعصم یہودی نے، پوچھا کہ وہ جادو (ٹونا) رکھا کس چیز میں ہے؟ کہا کہ کنگھے میں، کتان میں اور کھجور کے خشک خوشے کے غلاف میں۔ پوچھا، اور یہ چیزیں ہیں کہاں؟ کہا کہ بئر ذروان میں۔“ پھر نبی کریم ﷺ وہاں تشریف لے گئے اور واپس آئے تو حضرت عائشہ رضی اللہ عنہا سے فرمایا: ”وہاں کے کھجور کے درخت ایسے ہیں جیسے شیطان کی کھوپڑی۔“ میں نے آنحضرت ﷺ سے پوچھا، وہ ٹونا آپ نے نکلوا بھی؟ آپ نے فرمایا: ”نہیں مجھے تو اللہ نے خود شفا دی اور میں نے اسے اس خیال سے نہیں نکلوا یا کہ کہیں اس کی وجہ سے لوگوں میں کوئی جھگڑا کھڑا کر دوں۔ اس کے بعد وہ کنواں بند کر دیا گیا۔“

عَنْ عَائِشَةَ قَالَتْ: سُجِرَ النَّبِيُّ ﷺ حَتَّى كَانَ يُحِيلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا يَفْعَلُهُ، حَتَّى كَانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا، ثُمَّ قَالَ: ((أَشْعُرْتُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا فِيهِ شِفَائِي أَنَا بِنِي رَجُلَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَيْبِدُ بْنُ الْأَعْصَمِ. قَالَ: فِيمَاذَا؟ قَالَ: فِي مِشْطٍ وَمُشَاقَّةٍ وَجُفٍّ طَلْعَةٍ ذَكَرَ قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بئر ذُرْوَانَ)). فَخَرَجَ إِلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ فَقَالَ: لِعَائِشَةَ جِئِنِ رَجَعَ: ((نَخْلُهَا كَأَنَّهَا رُؤُوسُ الشَّيَاطِينِ)). فَقُلْتُ: أَسْتَخْرِجُ حَتَّى؟ فَقَالَ: ((لَا) أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَخَشِيتُ أَنْ يُشِيرَ ذَلِكَ عَلَى النَّاسِ شَرًّا، ثُمَّ دُفِنْتُ الْبُتْرَ)).

[راجع: ۳۱۷۵]

تشریح: ایک روایت میں ہے کہ اس جادو کے اثر سے آپ کو ایسا معلوم ہوتا تھا کہ عورتوں سے محبت کر رہے ہیں۔ حالانکہ نہیں، غرض اس سحر کا اثر آپ کے بعض خیالات پر ہوا۔ باقی وحی اور تبلیغ رسالت میں اس کا کوئی اثر نہ ہوسکا۔ اتنا سا جواڑ ہوا اس میں بھی اللہ پاک کی کچھ مصلحت تھی۔ مدینہ میں بنی زریق کے باغ میں ایک کنواں تھا اس کا نام بئر ذروان تھا۔ اگر آپ اس جادو کو نکلوا لیتے تو سب میں یہ خیر اڑ جاتی تو مسلمان لوگ اس یہودی مرد کو مار ڈالتے، معلوم نہیں کیا کیا فسادات کھڑے ہو جاتے۔ دوسری روایت میں ہے کہ آپ نے اس کو نکلوا کر دیکھا لیکن اس کے کھلوانے کا منتر نہیں کرایا۔ ایک روایت میں ہے کہ اس یہودی نے نبی کریم ﷺ کی صورت موم سے بنا کر اس میں سونیاں گاڑ دی تھیں اور تانت میں گیارہ گرہیں دی تھیں۔ اللہ نے معوذتین کی سورتیں اتاریں، آپ ان کی ایک ایک آیت پڑھتے جاتے تو ایک ایک گرہ کھلتی جاتی۔ اسی طرح جب اس صورت میں سے سہی نکالتے تو اس کو تکلیف ہوتی، اس کے بعد آرام ہو جاتا۔ (وحیدی)

ہر دو روایات میں تطبیق یہ ہے کہ اس وقت آپ نے اسے نہیں نکلوا یا، بعد میں کسی دوسرے وقت اسے نکلوا یا اور اس کی اس تفصیل کو ملاحظہ فرمایا۔

۳۲۶۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، (۳۲۶۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے میرے حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بَهَّالٍ (عبد الحمید) نے بیان کیا، انہوں نے کہا ہم سے سلیمان بن بلال

نے، ان سے یحییٰ بن سعید نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جب کوئی تم میں سے سویا ہوا ہوتا ہے۔ تو شیطان اس کے سر کی گدی پر تین گرہیں لگا دیتا ہے خوب اچھی طرح سے اور ہر گرہ پر یہ انھوں نے پھونک دیتا ہے کہ ابھی بہت رات باقی ہے۔ پڑا سوتا رہ۔ لیکن اگر وہ شخص جاگ کر اللہ کا ذکر شروع کرتا ہے ایک گرہ کھل جاتی ہے۔ جب وضو کرتا ہے تو دوسری گرہ کھل جاتی ہے۔ پھر جب نماز فجر پڑھتا ہے تو تیسری گرہ بھی کھل جاتی ہے اور صبح کو خوش مزاج خوش دل رہتا ہے ورنہ بد مزاج سُست رہ کر وہ دن گزارتا ہے۔“

ابن سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عَقَدٍ، يَضْرِبُ عَلَى كُلِّ عَقْدَةٍ مَكَانَهَا عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عَقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عَقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عَقْدُهُ كُلُّهَا، فَاصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ)).

[راجع: ۱۱۴۲]

(۳۲۷۰) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں حاضر خدمت تھا تو نبی کریم صلی اللہ علیہ وسلم کے سامنے ایک ایسے شخص کا ذکر آیا، جو رات بھر دن چڑھے تک پڑا سوتا رہا ہو، آپ نے فرمایا کہ ”یہ ایسا شخص ہے جس کے کان یا دونوں کانوں میں شیطان نے پیشاب کر دیا ہے۔“

۳۲۷۰- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذَكَرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ، قَالَ: ((ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ أَوْ قَالَ: فِي أُذُنِهِ)). [راجع: ۱۱۴۴]

[۱۱۴۴]

تشریح: یہ حدیث کیا ہے گویا تمام صحت اور فرحت کے نشوں کا خلاصہ ہے، تجربہ سے بھی ایسا ہی معلوم ہوا ہے، جو لوگ تہجد کے وقت سے یا صبح سویرے سے اٹھ کر طہارت کرتے ہیں، نماز پڑھتے ہیں ان کا سارا دن چین اور آرام اور خوشی سے گزرتا ہے اور جو لوگ صبح کو دن چڑھے تک سوتے پڑے رہتے ہیں وہ اکثر بیمار اور ست مزاج کا بل رہتے ہیں۔ تمام حکیموں اور ڈاکٹروں نے اس پر اتفاق کیا ہے کہ صبح سویرے بیدار ہونا اور صبح کی ہوا خوری کرنا صحت انسانی کے لئے بے حد مفید ہے۔

میں (حضرت مولانا وحید الزماں) کہتا ہوں جو لوگ صبح سویرے اٹھ کر طہارت سے فارغ ہو کر نماز اور ذکر الہی میں مصروف رہتے ہیں ان کو اللہ تعالیٰ رزق کی وسعت دیتا ہے اور ان کے گھروں میں بے حد برکت اور خوشی رہتی ہے اور جو لوگ صبح کی نماز نہیں پڑھتے ہوں چڑھے تک سوتے رہتے ہیں وہ اکثر افلاس اور بیماری میں مبتلا ہوتے ہیں ان کے گھروں میں محسوس تکمیل جاتی ہے۔ اگرچہ سب نمازیں فرض ہیں مگر فجر کا اور زیادہ خیال رکھنا چاہیے، کیونکہ دنیا کی صحت اور خوشی اس سے حاصل ہوتی ہے۔ (وحیدی)

(۳۲۷۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے منصور نے ان سے سالم بن ابی الجعد نے، ان سے کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جب کوئی شخص اپنی بیوی کے پاس آتا ہے اور یہ دعا پڑھتا ہے: اللہ کے نام سے

۳۲۷۱- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَمَّا إِنْ أَحَدُكُمْ إِذَا أَتَى

أَهْلُهُ وَقَالَ: بِسْمِ اللَّهِ، أَلَلَّهُمْ جَنَّابِ الشَّيْطَانِ، شروع کرتا ہوں، اے اللہ! ہم سے شیطان کو دور رکھ اور جو کچھ ہمیں تو دے
وَجَنَّبِ الشَّيْطَانِ مَا رَزَقْتَنَا، فَرَزَقًا وَلَدًا، لَمْ یَصْرُهُ الشَّيْطَانُ)). [راجع: ۱۴۱]

تشریح: یہ اپنی عورت سے جماع کرتے وقت پڑھنے کی دعائے مسنونہ ہے۔ جس کے بہت سے فوائد ہیں جو تجربہ سے معلوم ہوں گے۔

۳۲۷۲۔ حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فِدْعُوا الصَّلَاةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فِدْعُوا الصَّلَاةَ حَتَّى تَغِيبَ)). [راجع: ۵۸۳]

۳۲۷۳۔ ((وَلَا تَحْنُوا بِصَلَاتِكُمْ طُلُوعِ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ أَوْ الشَّيْطَانِ)). لَا أَذْرِي أَى ذَلِك قَالَ هِشَامٌ.

(۳۲۷۲) ہم سے محمد بن سلام نے بیان کیا، انہوں نے کہا ہم کو عہدہ نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب سورج کا اوپر کا کنارہ نکل آئے تو نماز نہ پڑھو جب تک وہ پوری طرح ظاہر نہ ہو جائے اور جب غروب ہونے لگے تب بھی اس وقت تک کے لئے نماز چھوڑ دو جب تک بالکل غروب نہ ہو جائے۔“

(۳۲۷۳) ”اور نماز سورج کے نکلنے اور ڈوبنے کے وقت نہ پڑھو، کیونکہ سورج شیطان کے سر کے یا شیطانوں کے سر کے دونوں کونوں کے بیچ میں سے نکلتا ہے۔“ عہدہ نے کہا میں نے نہیں جانتا ہشام نے شیطان کا سر کہا یا شیطانوں کا۔

تشریح: ہوتا یہ ہے کہ شیطان طلوع اور غروب کے وقت اپنا سر سورج پر رکھ دیتا ہے کہ سورج کے پوجنے والوں کا جسدہ شیطان کے لیے ہو۔

۳۲۷۴۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا مَرَّ بَيْنَ يَدَيْ أَحَدِكُمْ شَيْءٌ وَهُوَ يُصَلِّي فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ)). [راجع: ۵۰۹]

۳۲۷۵۔ وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٌ، فَجَعَلَ يَخْنُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لَا رَفْعَتَكَ إِلَيَّ

(۳۲۷۴) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے حمید بن ہلال نے، ان سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر تم میں سے نماز پڑھنے میں کسی شخص کے سامنے سے کوئی گزرے تو اسے گزرنے سے روکے، اگر وہ نہ روکے تو پھر روکے اور اگر اب بھی نہ روکے تو اس سے لڑے وہ شیطان ہے۔“

(۳۲۷۵) اور عثمان بن ہيثم نے بیان کیا، کہا ہم سے عوف نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک مرتبہ صدقہ فطر کے غلہ کی حفاظت پر مجھے مقرر کیا، ایک شخص آیا اور دونوں ہاتھوں سے غلہ لپ بھر بھر کر لینے لگا۔ میں نے اسے پکڑ لیا اور کہا کہ اب میں تجھے رسول اللہ ﷺ کی خدمت میں

رَسُولُ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ فَقَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَأَقْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَفْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ: النَّبِيُّ ﷺ: ((صَدَقَ وَهُوَ كَذُوبٌ، ذَاكَ شَيْطَانٌ)).

پیش کروں گا۔ پھر انہوں نے آخر تک حدیث بیان کی۔ اس (چور) نے ابو ہریرہ رضی اللہ عنہ سے کہا کہ جب تم اپنے بستر پر سونے کے لئے لیٹنے لگو تو آیۃ الکرسی پڑھ لیا کرو، اس کی برکت سے اللہ تعالیٰ کی طرف سے تم پر ایک نگہبان مقرر ہو جائے گا اور شیطان تمہارے قریب صبح تک نہ آ سکے گا۔ نبی اکرم ﷺ نے فرمایا کہ ”بات تو اس نے سچی کہی ہے اگرچہ وہ خود جھوٹا ہے۔ وہ شیطان تھا۔“

[راجع: ۲۳۱۱]

۳۲۷۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَّامُنْ خَلَقَ كَذَّابًا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ، وَلْيَسْتَعِذْ)). [مسلم: ۳۴۳، ۳۴۶، ابو داود: ۴۷۲۱]

(۳۲۷۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، انہیں عروہ نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سے کسی کے پاس شیطان آتا ہے اور تمہارے دل میں پہلے تو یہ سوال پیدا کرتا ہے کہ فلاں چیز کس نے پیدا کی، فلاں چیز کس نے پیدا کی؟ اور آخر میں بات یہاں تک پہنچاتا ہے کہ خود تمہارے رب کو کس نے پیدا کیا؟ جب کسی شخص کو ایسا وسوسہ ڈالے تو اسے اللہ سے پناہ مانگنی چاہئے، شیطانِ خیال کو چھوڑ دے۔“

تشریح: شیطان یہ وسوسہ اس طرح ڈالتا ہے کہ دنیا میں سب چیزیں علل اور معلومات اور اسباب اور مسببات ہیں یعنی ایک چیز سے دوسری چیز پیدا ہوتی ہے وہ چیز دوسری سے مثلاً بیٹا باپ سے، باپ دادا سے، دادا پردادا سے، وغیرہ۔ انتہا اللہ تک ہوتی ہے۔ تو شیطان یہ کہتا ہے پھر اللہ کی بھی کوئی علت ہوگی، اس مردود کا جواب اعدو باللہ پڑھنا ہے۔ اگر خواہ مخواہ عقلی جواب ہی مانگے تو جواب یہ ہے کہ ازل میں برابر علل اور معلومات کا سلسلہ چلا جائے اور کسی علت پر ختم نہ ہو تو پھر لازم آتا ہے کہ مابالعرض بغیر مابالذات کے موجود ہو اور یہ محال ہے۔

پس معلوم ہوا کہ اس سلسلہ کی انتہا ایک ایسی ذات مقدس پر ہے جو علت محض ہے اور وہ کسی کی معلول نہیں اور وہ موجود بالذات ہے اپنے وجود میں کسی کی محتاج نہیں۔ وہی ذات مقدس اللہ ہے۔ بہتر یہ ہے کہ ایسے عقلی ڈھکوسلوں میں نہ پڑے اور اعدو باللہ پڑھ کر اپنے مالک حقیقی سے مدد چاہے۔ وہ شیطان کا وسوسہ دور کر دے گا جیسے اس نے خود فرمایا ہے: ((إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ)) (الحجر: ۲۲) یعنی اے شیطان! میرے خاص بندوں پر تیری کوئی دلیل نہیں چل سکے گی۔ صدق اللہ تبارک و تعالیٰ۔

۳۲۷۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ حَدَّثَنِي ابْنُ أَبِي أَنَسٍ، مَوْلَى التَّيْمِيِّينَ أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَخَلَ رَمَضَانُ فَتُفْتَحُ أَبْوَابُ السَّمَاءِ، وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ))

(۳۲۷۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، ان سے تیممیین کے مولیٰ ابن ابی انس نے بیان کیا، ان سے ان کے والد نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ کو یہ کہتے سنا تھا کہ رسول اللہ ﷺ نے فرمایا: ”جب رمضان کا مہینہ آتا ہے تو جنت کے دروازے کھول دیئے جاتے ہیں۔ جہنم کے دروازے بند کر دیئے جاتے ہیں اور شیاطین کو زنجیروں میں کس

جَهَنَّمَ، وَسَلَّسِلَتِ الشَّيَاطِينُ)).

دیا جاتا ہے۔“

[راجع: ۱۸۹۸]

۳۲۷۸۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو، أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: لَابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا أَبِي بْنُ كَعْبٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ مُوسَى قَالَ لِفَتَاهُ: إِنَّا عِدَانَا، قَالَ: أَرَأَيْتَ إِذَا أَوَيْنَا إِلَى الصَّخْرَةِ، فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ اللَّهُ بِهِ)).

[راجع: ۷۴]

(۳۲۷۸) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے عمرو بن دینار نے، کہا کہ مجھے سعید بن جبیر نے خبر دی، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا (نوف بکالی کہتا ہے کہ خضر کے پاس جو موسیٰ گئے تھے وہ دوسرے موسیٰ تھے) تو انہوں نے کہا کہ ہم سے ابی بن کعب کعب بن عوف نے بیان کیا، انہوں نے رسول اللہ ﷺ سے سنا، آپ فرما رہے تھے کہ ”موسیٰ نے اپنے رفیق سفر (یوشع بن نون) سے فرمایا کہ کھانا لا، اس پر انہوں نے بتایا کہ آپ کو معلوم بھی ہے جب ہم نے چٹان پر پڑاؤ ڈالا تھا تو میں مچھلی وہیں بھول گیا (اور اپنے ساتھ نہ لاسکا) اور مجھے اسے یاد رکھنے سے صرف شیطان نے غافل رکھا اور موسیٰ علیہ السلام نے اس وقت تک کوئی تھکن معلوم نہیں کی جب تک اس حد سے نہ گزر گئے، جہاں کا اللہ تعالیٰ نے حکم دیا تھا۔“

(۳۲۷۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ آپ مشرق کی طرف اشارہ کر کے فرما رہے تھے کہ ”ہاں! فتنہ اسی طرف سے نکلے گا جہاں سے شیطان کے سر کا کونا نکلتا ہے۔“

۳۲۷۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُشِيرُ إِلَى الْمَشْرِقِ فَقَالَ: ((هَا إِنَّ الْفِتْنَةَ هَاهُنَا إِنَّ الْفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ)). [راجع: ۳۱۰۴]

(۳۲۸۰) ہم سے یحییٰ بن جعفر نے بیان کیا، انہوں نے کہا ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، انہوں نے کہا ہم سے ابن جریج نے بیان کیا، انہوں نے کہا کہ مجھے عطاء بن ابی رباح نے خبر دی، اور انہیں حضرت جابر رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ نے فرمایا: ”رات کا اندھیرا شروع ہونے پر یارات شروع ہونے پر اپنے بچوں کو اپنے پاس (گھر میں) روک لو، کیونکہ شیاطین اسی وقت پھیلنا شروع کرتے ہیں۔ پھر جب عشاء کے وقت میں سے ایک گھڑی گزر جائے تو انہیں چھوڑ دو (چلیں پھریں) پھر اللہ کا نام لے کر اپنا دروازہ بند کرو، اللہ کا نام لے کر اپنا چراغ بجھا دو، پانی کے برتن اللہ کے نام لے کر ڈھک دو، اور دوسرے برتن بھی اللہ کا نام لے

۳۲۸۰۔ حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا اسْتَجَحَّ اللَّيْلُ - أَوْ قَالَ كَانَ جُحُ اللَّيْلِ - فَكُفُّوا صَبِيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْشِيرُ حَبْنَدَ، فَإِذَا ذَهَبَ مَسَاعَةُ مِنَ الْعِشَاءِ فَخَلُّوهُمْ وَأَغْلِقْ بَابَكَ، وَادْكُرِ اسْمَ اللَّهِ، وَأَطْفِئْ مِصْبَاحَكَ، وَادْكُرِ اسْمَ اللَّهِ، وَأَوَّلِكَ سِقَاءَكَ، وَادْكُرِ اسْمَ اللَّهِ، وَخَمَّرْ

إِنَاءً لَّكَ، وَاذْكُرِ اسْمَ اللَّهِ، وَلَوْ تَعَرَّضَ عَلَيْهِ كَرْدُ حَك دُو، (اور اگر ڈھکن نہ ہو) تو درمیان میں ہی کوئی چیز رکھ دو۔“

شَیْئًا)). [اطرافہ فی: ۳۳۰۴، ۳۳۱۶، ۵۶۲۳،

۵۶۲۴، ۶۲۹۵، ۶۲۹۶] [مسلم: ۵۲۵۰]

ابوداؤد: ۳۷۲۱]

تشریح: زمین پر پھیلنے والے شیطانوں سے مراد یہاں شر برجن ہیں۔ بعض نے کہا سانپ مراد ہیں۔ اکثر سانپ اس وقت اپنے بلوں سے ہوا کھانے کے لئے نکلے ہیں۔ ظاہر حدیث کی بنا پر شیاطین نکلے ہیں، زمین پر پھیلتے اور نبی آدم کو نقصان پہنچانے کی کوشش کرتے ہیں۔ امنا و صدقنا واللہ اعلم بحقیقۃ الحال۔

۳۲۸۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ غِلَازٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُجٍّ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورُهُ لَيْلًا فَحَدَّثْتُهُ ثُمَّ قُمْتُ، فَأَنْقَلَبْتُ فَقَامَ مَعِيَ لَيْلَتَيْنِ. وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيُّ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: ((عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتِ حُجٍّ)). فَقَالَا: مُبْحَنَ اللَّهُ يَا رَسُولَ اللَّهِ! قَالَ: ((إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدَفَ فِي قُلُوبِكُمَا سُوءٌ أَوْ قَالَ: شَيْئًا)).

(۳۲۸۱) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں زین العابدین علی بن حسین نے اور ان سے صفیہ بنت حبیؓ نے بیان کیا کہ رسول اللہ ﷺ اعتکاف میں تھے تو میں رات کے وقت آپ سے ملاقات کے لیے (مسجد میں) آئی، میں آپ سے باتیں کرتی رہی، پھر جب واپس ہونے کے لئے کھڑی ہوئی تو آپ بھی مجھے چھوڑ آنے کیلئے کھڑے ہوئے۔ ام المؤمنین حضرت صفیہؓ کا مکان اسامہ بن زیدؓ کے مکان ہی میں تھا۔ اس وقت دو انصاری صحابہ (اسید بن حضیر، عبادہ بن بشر) گزرے۔ جب انہوں نے نبی ﷺ کو دیکھا تو تیز چلنے لگے۔ آپ نے ان سے فرمایا: ”ذرا ٹھہر جاؤ یہ صفیہ بنت حبی ہیں۔“ ان دونوں صحابہ نے عرض کیا، سبحان اللہ یا رسول اللہ! (کیا ہم بھی آپ کے بارے میں کوئی شبہ کر سکتے ہیں) آنحضرت ﷺ نے فرمایا: ”شیطان انسان کے اندر خون کی طرح دوڑتا رہتا ہے اس لئے مجھے ڈر لگا کہ کہیں تمہارے دلوں میں بھی کوئی وسوسہ نہ ڈال دے۔“ یا آپ

نے (لفظ سوء کی جگہ) لفظ شینا فرمایا۔ معنی ایک ہی ہیں۔ [راجع: ۲۰۳۵]

تشریح: معلوم ہوا کہ انسان کو کسی کے لئے ذرا بھی شبہ پیدا کرنے کا موقع نہ دینا چاہیے، نبی کریم ﷺ نے یہی سوچ کر ان کے سامنے اصل معاملہ رکھ دیا، اور ان کو غلط وسوسہ سے بچالیا۔

۳۲۸۲۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ وَرَجُلَانِ يَسْتَبَانِ، فَأَحْدَهُمَا

(۳۲۸۲) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعمش نے، ان سے عبدی بن ثابت نے اور ان سے سلیمان بن صردؓ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں بیٹھا ہوا تھا اور (قریب ہی) دو آدمی آپس میں گالی گلوچ کر رہے تھے کہ ایک شخص کا منہ سرخ ہو گیا

اور گردن کی رگیں پھول گئیں۔ نبی اکرم ﷺ نے فرمایا: ”مجھے ایسا کلمہ معلوم ہے کہ اگر یہ شخص پڑھ لے تو اس کا غصہ جاتا رہے گا۔ اگر یہ شخص پڑھ لے: ”میں پناہ مانگتا ہوں اللہ کی شیطان سے۔ تو اس کا غصہ جاتا رہے گا۔“ لوگوں نے اس پر اس سے کہا کہ نبی کریم ﷺ فرما رہے ہیں کہ ”تمہیں شیطان سے اللہ کی پناہ مانگنی چاہیے۔“ اس نے کہا، کیا میں کوئی دیوانہ ہوں۔

اَحْمَرٌ وَجْهُهُ وَانْتَفَخَتْ اُودَاجُهُ: فَقَالَ النَّبِيُّ ﷺ: ((اِنِّي لَاَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ. ذَهَبَ عَنْهُ مَا يَجِدُ)). فَقَالُوا لَهٗ: اِنَّ النَّبِيَّ ﷺ قَالَ: ((تَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ)) فَقَالَ: وَهَلْ بِنِيْ جُنُوْنٌ؟ [طرفاء
فی: ۶۰۴۸، ۶۱۱۵] [مسلم: ۶۶۴۶، ۶۶۴۸]

ابوداؤد: ۱۴۷۸۱

تشریح: وہ سمجھا کہ شیطان سے پناہ جب ہی مانگتے ہیں جب آدمی دیوانہ ہو جائے حالانکہ غصہ پن بھی دیوانہ پن یا جنون ہی ہے۔ قسطلانی نے کہا شاید یہ شخص منافق یا بالکل گناہگار تم کا ہوگا۔

(۳۲۸۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے منصور نے بیان کیا، ان سے سالم بن ابی الجعد نے، ان سے کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ ”اگر تمہارا کوئی شخص جب اپنی بیوی کے پاس جائے اور یہ دعا پڑھ لے: ”اے اللہ! مجھے شیطان سے دور رکھ اور جو میری اولاد پیدا ہو، اسے بھی شیطان سے دور رکھ۔“ پھر اس صحبت سے اگر کوئی بچہ پیدا ہو تو شیطان اسے کوئی نقصان نہ پہنچا سکے گا اور نہ اس پر تسلط قائم کر سکے گا۔“ شعبہ نے بیان کیا اور ہم سے اعش نے بیان کیا، ان سے سالم نے، ان سے کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے ایسی ہی روایت کی۔

۳۲۸۳۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَوْ اَنَّ اَحَدَكُمْ اِذَا اَتَى اَهْلَهُ قَالَ: اَللّٰهُمَّ جَنِّبِ الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِيْ. فَاِنْ كَانَ بَيْنَهُمَا وَلَدٌ لَّمْ يَضُرَّهُ الشَّيْطَانُ، وَلَمْ يُسَلِّطْ عَلَيْهِ)). قَالَ: وَحَدَّثَنَا الْاَعْمَشُ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ. [راجع: ۱۴۱]

(۳۲۸۴) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے شابہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک مرتبہ نماز پڑھی اور فارغ ہونے کے بعد فرمایا کہ ”شیطان میرے سامنے آ گیا تھا اور نماز تروانے کی کوششیں شروع کر دی تھیں۔ لیکن اللہ تعالیٰ نے مجھے اس پر غالب کر دیا۔“ پھر حدیث کو تفصیل کے ساتھ آخر تک بیان کیا۔

۳۲۸۴۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا شَيْبَابَةُ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ اَنَّهُ صَلَّى صَلَاةً فَقَالَ: ((اِنَّ الشَّيْطَانَ عَرَضَ لِيْ، فَشَدَّ عَلَيَّ يَقْطَعُ الصَّلَاةَ عَلَيَّ، فَاَمَكَّنِي اللّٰهُ مِنْهُ)). فَذَكَرَ الْحَدِيثَ. [راجع: ۱۴۱]

(۳۲۸۵) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے اوزاعی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب نماز کے لئے

۳۲۸۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوْسُفَ، حَدَّثَنَا الْاَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيْرٍ، عَنْ ابْنِ سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

النَّبِيُّ ﷺ: ((إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ فَإِذَا قُضِيَ أَقْبَلَ، فَإِذَا تَوَلَّى بَهَا أَذْبَرَ، فَإِذَا قُضِيَ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْإِنْسَانِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا وَكَذَا. حَتَّى لَا يَذَرِي أَثْلَاثًا صَلَّى أَمْ أَرْبُعًا فَإِذَا لَمْ يَذَرِ أَثْلَاثًا صَلَّى أَمْ أَرْبُعًا سَجَدَ سَجْدَتِي السَّهْوِ)). [راجع: ۶۰۸]

تشریح: جیسا شیطان ہے ویسا ہی اس کا گوز مارتا بھی ہے۔ اذان سے نفرت کر کے وہ بھاگتا ہے اور اس زور سے بھاگتا ہے کہ اس کا گوز نکلے لگتا ہے۔ ”امنا وصدقنا ما قال النبی ﷺ“ بہت سے انسان نما شیطان بھی ہیں جو اذان جیسی پیاری آواز سے نفرت کرتے ہیں، اس کے روکنے کے جن کرتے رہتے ہیں۔ ایسے لوگ بظاہر انسان درحقیقت ذریات شیطان ہیں۔ ﴿قَاتِلْهُمْ اللَّهُ اَنِّي يُؤَفِّكُونَ﴾ (۹/التوبہ: ۳۰)

۳۲۸۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((كُلُّ بَنِي آدَمَ يَطْعُنُ الشَّيْطَانُ فِي جَنْبِهِ بِإِصْبَعِهِ حِينَ يُولَدُ، غَيْرَ عِيسَى بْنِ مَرْيَمَ، ذَهَبَ يَطْعُنُ فَيُطْعَنُ فِي الْجَحَابِ)). [طرفاه فی: ۳۴۳۱، ۴۵۴۸]

۳۲۸۷۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنِ الْمُغْبِرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: قَدِمْتُ الشَّامَ، قَالُوا: أَبُو الدَّرْدَاءِ قَالَ: أَفِيكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ ﷺ؟ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ مُغْبِرَةَ قَالَ: الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ يَغْنِي عَمَارًا. [اطرافه فی: ۳۷۶۱، ۳۷۶۲، ۳۷۶۳]

۳۲۸۷۔ ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے مغیرہ نے، ان سے ابراہیم نے اور ان سے علقمہ نے بیان کیا کہ میں شام پہنچا تو لوگوں نے کہا، ابو الدرداء آئے انہوں نے کہا، کیا تم لوگوں میں وہ شخص ہے جس کو اللہ تعالیٰ نے اپنے رسول کی زبان پر (یعنی آپ کے زمانے سے) شیطان سے بچا رکھا ہے۔

۳۲۸۷۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا اور ان سے مغیرہ نے یہی حدیث، اس میں یہ ہے، جنہیں اللہ تعالیٰ نے اپنے نبی کی زبانی شیطان سے اپنی پناہ میں لینے کا اعلان کیا تھا، آپ کی مراد حضرت عمار رضی اللہ عنہ سے تھی۔

تشریح: مطلب یہ کہ عمار رضی اللہ عنہ شیطانی اغوا میں نہیں آئیں گے۔ ایسا ہی ہوا کہ عمار خلیفہ برحق یعنی حضرت علی رضی اللہ عنہ کے ساتھ رہے اور باغیوں میں شریک نہ ہوئے، اس حدیث سے حضرت عمار رضی اللہ عنہ کی بڑی فضیلت نکلی، وہ خاص نبی کریم ﷺ کے جانشین تھے۔

۳۲۸۸۔ قَالَ: وَقَالَ اللَّيْثُ: حَدَّثَنِي خَالِدُ ابْنُ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، أَنَّ أَبَا الْأَسْوَدَ، أَخْبَرَهُ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمَلَائِكَةُ تَحَدَّثُ فِي الْعَنَانِ وَالْعَنَانُ الْمَعَامُ بِالْأَمْرِ يَكُونُ فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقْرُهَا فِي آذَانِ الْكُفَّانِ، كَمَا تَقْرُ الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذِبَةٍ)). [راجع: ۳۲۱۰]

(۳۲۸۸) حضرت امام بخاری رحمہ اللہ نے کہا کہ لیث بن سعد نے کہا کہ مجھ سے خالد بن یزید نے بیان کیا، ان سے سعید بن ابی ہلال نے، ان سے ابوالاسود نے، انہیں عروہ نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”فرشتے ابر میں آپس میں کسی امر میں جزمین میں ہونے والا ہوتا ہے باتیں کرتے ہیں۔ عنان سے مراد بادل ہے۔ تو شیاطین اس میں سے کوئی ایک کلمہ سن لیتے ہیں اور وہی کلموں کے کان میں اس طرح لاکر ڈالتے ہیں جیسے شخصے کا منہ ملا کر اس میں کچھ چھوڑتے ہیں اور وہ کاجن اس میں سو جھوٹ اپنی طرف سے ملاتے ہیں۔“

تشریح: شے میں کچھ ڈالنا منظور ہوتا ہے تو اس کا منہ اس طرف سے لگاتے ہیں جس میں عرق پانی وغیرہ کوئی چیز ہوتی ہے تاکہ باہر نہ گرے۔ اس طرح شیطان کلموں کے کان سے منہ لگا کر یہ بات ان کے کان میں چپکے سے پھونک دیتے ہیں۔

۳۲۸۹۔ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((التَّشَاوُبُ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدْهُمَا مَا اسْتَطَاعَ، فَإِنَّ أَحَدَهُمَا إِذَا قَالَ: هَا، ضَحِكَ الشَّيْطَانُ)). [طرفاء فی: ۶۲۲۳، ۶۲۲۶]

(۳۲۸۹) ہم سے عاصم بن علی نے بیان کیا، کہا ہم سے ابن ذہب نے بیان کیا، ان سے سعید مقبری نے، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا ”جہاں شیطان کی طرف سے ہے۔ پس جب کسی کو جہاں آئے تو جہاں تک ہو سکے اسے روکے۔ کیونکہ جب کوئی (جہاں لیتے ہوئے) ”ہا“ کرتا ہے تو شیطان اس پر ہنستا ہے۔“

[ابوداؤد: ۱۵۰۲۸، ترمذی: ۲۷۴۷]

تشریح: معلوم ہوا کہ جہاں لیتے وقت حتی الامکان اپنے منہ کو بند کر کے آواز نہ نکلے دے کیونکہ یہ سستی کی علامت ہے۔

۳۲۹۰۔ حَدَّثَنَا زَكْرِيَّا بْنُ يَحْيَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ هِشَامُ: أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمُ أُحُدٍ هَزَمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ أَيَّ عِبَادَ اللَّهِ أُخْرَاكُمْ! فَرَجَعَتْ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ، فَنَظَرَ حَذِيفَةَ فَإِذَا هُوَ بِأَبِي الْيَمَانِ فَقَالَ: أَيَّ عِبَادَ اللَّهِ أَبِي أَبِي. قَوْلَ اللَّهِ مَا اخْتَجَزُوا جَنَى قَتْلُوهُ، فَقَالَ حَذِيفَةُ: غَفَرَ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي

(۳۲۹۰) ہم سے زکریا بن یحییٰ نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا کہ ہشام نے ہمیں اپنے والد عروہ سے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا، کہا کہ احد کی لڑائی میں حبشہ مشرکین کو شکست ہو گئی تو ابلیس نے چلا کر کہا کہ اے اللہ کے بندو! (یعنی مسلمانو) اپنے پیچھے والوں سے بچو، چنانچہ آگے کے مسلمان پیچھے کی طرف پل پڑے اور پیچھے والوں کو (جو مسلمان ہی تھے) انہوں نے مارنا شروع کر دیا۔ حذیفہ رضی اللہ عنہ نے دیکھا تو ان کے والد یمان رضی اللہ عنہ بھی پیچھے تھے۔ انہوں نے بہت کہا کہ اے اللہ کے بندو! یہ میرے والد ہیں، یہ میرے والد ہیں۔ لیکن خدا گواہ ہے کہ لوگوں نے جب تک انہیں قتل نہ کر لیا نہ چھوڑا۔ بعد میں حذیفہ رضی اللہ عنہ

حَدَّثَنَا مِنْهُ بَقِيَّةُ خَيْرٍ حَتَّى لَجِقَ بِاللَّهِ
عَزَّوَجَلَّ . [اطرافہ فی: ۳۸۲۴، ۴۰۶۵،
۶۶۶۸، ۶۸۸۳، ۶۸۹۰]
نے صرف اتنا کہا کہ خیر اللہ تمہیں معاف کرے۔ (کہ تم نے غلط فہمی سے
ایک مسلمان کو مار ڈالا) عروہ نے بیان کیا کہ پھر حذیفہ رضی اللہ عنہ اپنے والد کے
قاتلوں کے لیے برابر مغفرت کی دعا کرتے رہے۔ تا آنکہ اللہ سے
جا ملے۔

تشریح: نبی کریم ﷺ کو معلوم ہوا تو حذیفہ رضی اللہ عنہ کو ان کے باپ کی دیت آپ دلائے گئے۔ لیکن حذیفہ رضی اللہ عنہ نے وہ بھی مسلمانوں کو معاف
کردی، سبحان اللہ! صحابہ رضی اللہ عنہم کی ایک نیکی ہماری عمر بھر کی عبادت سے زیادہ فضیلت رکھتی ہے۔

۳۲۹۱۔ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، حَدَّثَنَا
أَبُو الْأَخْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ،
عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ: سَأَلْتُ
النَّبِيَّ ﷺ عَنِ الْتِفَاتِ الرَّجُلِ فِي الصَّلَاةِ.
فَقَالَ: ((هُوَ اخْتِلَاسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ
(۳۲۹۱) ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابوالاخص نے، ان
سے اشعث نے، ان سے ان کے والد نے، ان سے مسروق نے بیان کیا
اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے رسول اللہ ﷺ سے نماز
میں ادھر ادھر دیکھنے کے متعلق پوچھا تو آپ ﷺ نے فرمایا: ”یہ شیطان کی
ایک اچک ہے جو وہ تم میں سے ایک کی نماز میں سے کچھ اچک لیتا ہے۔“

صَلَاةٍ أَحَدِكُمْ)). [راجع: ۷۵۱]

۳۲۹۲۔ حَدَّثَنَا أَبُو الْمُغِيرَةِ، حَدَّثَنَا الْأَوْزَاعِيُّ
حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ
أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.
(۳۲۹۲) (دوسری سند) ہم سے ابوالمغیرہ نے بیان کیا، کہا ہم سے اوزاعی
نے بیان کیا، کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عبد اللہ بن
ابی قتادہ نے، ان سے ان کے والد نے اور ان سے نبی کریم ﷺ نے
(مثل روایت سابقہ کی حدیث بیان کی)۔

ح. وَحَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ،
حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي
يَحْيَى بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
أَبِي قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ ﷺ:
((الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلُمُ مِنَ
الشَّيْطَانِ فَإِذَا حَلَمَ أَحَدُكُمْ حُلُمًا يَخَافُهُ
فَلْيُصِقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا،
فَإِنَّهَا لَا تَضُرُّهُ)). [اطرافہ فی: ۵۷۴۷،
۶۹۸۴، ۶۹۸۶، ۶۹۹۵، ۶۹۹۶]

مجھ سے سلیمان بن عبد الرحمن نے بیان کیا، کہا ہم سے ولید نے بیان کیا، کہا
ہم سے اوزاعی نے بیان کیا، کہا کہ مجھ سے یحییٰ بن ابی کثیر نے بیان کیا،
کہا کہ مجھ سے عبد اللہ بن ابی قتادہ نے بیان کیا اور ان سے ان کے والد نے
بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اچھا خواب اللہ تعالیٰ کی طرف سے
ہے اور برا خواب شیطان کی طرف سے ہے۔ اس لئے اگر کوئی برا اور ڈاروٹا
خواب دیکھے تو بائیں طرف تھو تھو کر کے شیطان کے شر سے اللہ کی پناہ
مانگے۔ اس عمل سے شیطان اسے کوئی نقصان نہ پہنچا سکے گا۔“

[۷۰۰۵، ۷۰۴۴]

۳۲۹۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا
(۳۲۹۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے

خبر دی، انہیں ابوبکر کے غلام سہمی نے، انہیں ابوصالح نے اور انہیں ابوہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا ”جو شخص دن بھر میں سو مرتبہ یہ دعا پڑھے گا (ترجمہ) ”نہیں ہے کوئی معبود، سوا اللہ تعالیٰ کے، اس کا کوئی شریک نہیں، ملک اسی کا ہے، اور تمام تعریف اسی کے لیے ہے اور وہ ہر چیز پر قادر ہے۔“ تو اسے دس غلام آزاد کرنے کے برابر ثواب ملے گا۔ سونکیاں اس کے نامہ اعمال میں لکھی جائیں گی اور سو برائیاں اس سے مٹا دی جائیں گی۔ اس روز دن بھر یہ دعا شیطان سے اس کی حفاظت کرتی رہے گی۔ تا آنکہ شام ہو جائے اور کوئی شخص اس سے بہتر عمل لے کر نہ آئے گا، مگر جو اس سے بھی زیادہ یہ کلمہ پڑھے۔“

مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. مِائَةً مَرَّةً، كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتُ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلِ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ)). [اطرافہ فی: ۶۴۰۳،

۶۴۰۵ [مسلم: ۶۸۴۲، ابن ماجہ: ۳۷۹۸]

تشریح: یعنی دو سو یا تین سو بار اس کو اس سے بھی زیادہ ثواب ملے گا۔ قسطنطینی رضی اللہ عنہ نے کہا یہ کلمہ ہر روز سو بار پڑے پڑھے یا تھوڑا تھوڑا کر کے، ہر حال میں وہی ثواب ہے لیکن بہتر یہ ہے کہ صبح سویرے اور رات ہوتے ہی سو سو بار پڑھے، تاکہ دن اور رات دونوں میں شیطان کے شر سے محفوظ رہے۔

(۳۲۹۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے بیان کیا، کہا کہ مجھے عبد الحمید بن عبد الرحمن بن زید نے خبر دی، انہیں محمد بن سعد بن ابی وقاص نے خبر دی اور ان سے ان کے والد حضرت سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ ایک دفعہ عمر رضی اللہ عنہ نے رسول اللہ کی خدمت میں حاضر ہونے کی اجازت چاہی۔ اس وقت چند قریشی عورتیں (خود آپ کی بیویاں) آپ کے پاس بیٹھی آپ سے گفتگو کر رہی تھیں اور آپ سے (خرچ میں) بڑھانے کا سوال کر رہی تھیں۔ خوب آواز بلند کر کے۔ لیکن جونہی حضرت عمر رضی اللہ عنہ نے اجازت چاہی، وہ خواتین جلدی سے پردے کے پیچھے چلی گئیں۔ پھر رسول اللہ صلی اللہ علیہ وسلم نے انہیں اجازت دی، رسول اللہ صلی اللہ علیہ وسلم مسکرا رہے تھے۔ عمر رضی اللہ عنہ نے کہا، اللہ تعالیٰ ہمیشہ آپ کو ہنساتا رکھے، یا رسول اللہ! آپ نے فرمایا کہ ”مجھے ان عورتوں پر تعجب ہوا ابھی ابھی میرے پاس تھیں، لیکن جب تمہاری آواز سنی تو پردے کے پیچھے جلدی سے بھاگ گئیں۔“ حضرت عمر رضی اللہ عنہ نے عرض کیا،

۳۲۹۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَاصٍ، أَخْبَرَهُ أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَاصٍ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يَكْلُمْنَهُ وَيَسْتَكْثِرْنَ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ، فَمَنْ يَبْتَدِرُنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ! قَالَ: ((عَجِبْتُ مِنْ هَؤُلَاءِ اللَّائِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ)). قَالَ عُمَرُ: فَأَنْتَ يَا

رَسُولَ اللَّهِ! كُنْتَ أَحَقَّ أَنْ يَهْنَى. ثُمَّ قَالَ: أَنَّى عَدَوَاتِ أَنْفُسِهِنَّ، أَتَهْنِيْنِي وَلَا تَهْنَى رَسُولَ اللَّهِ ﷺ قُلْنَ: نَعَمْ، أَنْتَ أَقْظُ وَأَعْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ! مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ)). [طرفاه في: ٣٦٨٣، ٦٠٨٥]

لیکن آپ یا رسول اللہ! زیادہ اس کے مستحق تھے کہ آپ سے یہ ڈرتیں، پھر انہوں نے کہا، اے اپنی جانوں کی دشمنو! مجھ سے تو تم ڈرتی ہو اور رسول اللہ ﷺ سے نہیں ڈرتیں۔ ازواج مطہرات بولیں کہ واقعہ یہی ہے کیونکہ آپ رسول اللہ ﷺ کے برخلاف مزاج میں بہت سخت ہیں۔ رسول اللہ نے فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، اگر شیطان بھی کہیں راستے میں تم سے مل جائے، تو جھٹ وہ یہ راستہ چھوڑ کر دو سر راستہ اختیار کر لیتا ہے۔“

[مسلم: ٦٢٠٣]

تشریح: دوسری روایت میں ہے کہ شیطان حضرت عمر رضی اللہ عنہ کے سایہ سے بھگتا ہے۔ رافضیوں نے اس حدیث کی صحت پر اعتراض کیا ہے جو سراسر جہالت اور نفسانیت پر مبنی ہے نبی کریم ﷺ بادشاہ وقت رحمۃ للعالمین تھے اور بادشاہوں کا رحم و کرم اس درجہ ہوتا ہے کہ بد معاشوں کو بھی بادشاہ سے فضل و کرم کی توقع ہوتی ہے۔ حضرت عمر رضی اللہ عنہ کو تو ال کی طرح تھے۔ کو تو ال کا اصلی فرض یہی ہوتا ہے کہ بد معاشوں اور ڈاکوؤں کو پکڑے اور بد معاش جتنا کو تو ال سے ڈرتے ہیں، اتنا بادشاہ سے نہیں ڈرتے۔

٣٢٩٥- حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْزِلْ فَلَا تَأْ، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ)).

(٣٢٩٥) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا مجھ سے ابن ابی حازم نے بیان کیا، ان سے یزید نے، ان سے محمد بن ابراہیم نے، ان سے عیسیٰ بن طلحہ نے، اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب کوئی شخص سو کر اٹھے اور پھر وضو کرے تو تین مرتبہ ناک جھاڑے۔ کیونکہ شیطان رات بھر اس کی ناک کے ننھنے پر بیٹھا رہتا ہے۔“ (جس سے آدمی پر سستی غالب آ جاتی ہے۔ پس ناک جھاڑنے سے وہ سستی دور ہو جائے گی)۔ [مسلم: ٥٦٣؛ نسائی: ٩٠]

تشریح: ان جملہ احادیث سے امام بخاری رحمہ اللہ نے شیاطین کا وجود ثابت فرمایا ہے اور وہ جن جن صورتوں سے بنی آدم کو گمراہ کرتے ہیں، ان میں اکثر صورتیں ان احادیث میں مذکور ہو گئی ہیں۔ شیطان کے وجود کا انکار کرنے والے قرآن وحدیث کی روشنی میں مسلمان کہلانے کے حق دار نہیں ہیں۔ باب اور احادیث میں مطابقت ظاہر ہے۔

بَابُ ذِكْرِ الْجِنَّ وَثَوَابِهِمْ وَعِقَابِهِمْ

باب: جنات ان کے ثواب اور عذاب کا بیان

لَقَوْلِهِ تَعَالَى: ﴿يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي﴾

کیونکہ اللہ نے (سورۃ انعام میں) فرمایا: ”اے جنو اور آدمیو! کیا تمہارے پاس تمہارے ہی میں سے رسول نہیں آئے؟ جو میری آیتیں تم کو سناتے رہے“ آخر تک۔ (قرآن مجید میں سورۃ جن میں) بَخْسًا بمعنی نقصان

الآيَةِ ﴿بَخْسًا﴾ نَقْصًا. وَقَالَ: مُجَاهِدٌ: ﴿وَجَعَلُوا

کے ہے۔ مجاہد نے کہا سورۃ الصافات میں جو یہ ہے کہ ”کافروں نے پروردگار اور جنات میں ناتا ٹھہرایا ہے“ قریش کہا کرتے تھے کہ فرشتے اللہ کی بیٹیاں ہیں اور ان کی مائیں سردار جنوں کی بیٹیاں ہیں۔ اللہ تعالیٰ نے ان کے جواب میں فرمایا: ”جن جانتے ہیں کہ ان کافروں کو حساب کتاب دینے کے لیے حاضر ہونا پڑے گا“ (سورۃ یسین میں جو یہ ہے) ﴿وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ﴾ یعنی حساب کے وقت حاضر کئے جائیں گے۔

تشریح: منجریوں اور دہریوں نے جہاں فرشتوں اور شیطان کا انکار کیا ہے، وہاں جنوں کا بھی انکار کیا ہے۔ قسطلانی نے کہا جنوں کا وجود قرآن مجید اور حدیث اور اجماع امت اور تواتر سے ثابت ہے اور فلاسفہ اور منجریوں کا انکار قابل اعتبار نہیں۔ عبد اللہ بن عمرو بن عاص رضی اللہ عنہما نے کہا، اللہ پاک آدم سے دو ہزار برس پہلے جنوں کو پیدا فرمایا تھا۔ (حدیثی)

۳۲۹۶۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَعْصَعَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: ((إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتُ فِي غَنَمِكَ وَبَادِيَتِكَ فَأَذْنْتُ بِالصَّلَاةِ، فَأَرْفَعُ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جَنَّ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ)). قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۶۰۹]

۳۲۹۶) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے، ان سے عبد الرحمن بن عبد اللہ بن عبد الرحمن بن ابی صعصعہ انصاری نے اور انہیں ان کے والد نے خبر دی کہ ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے کہا ”میں دیکھتا ہوں کہ تم کو جنگل میں رہ کر بکریاں چرانا بہت پسند ہے۔ اس لیے جب کبھی اپنی بکریوں کے ساتھ تم کسی بیابان میں موجود ہو اور (وقت ہونے پر) نماز کے لیے اذان دو تو اذان دیتے ہوئے اپنی آواز خوب بلند کرو، کیونکہ مؤذن کی آواز (اذان) کو جہاں تک بھی کوئی انسان، جن یا کوئی چیز بھی سنے گی تو قیامت کے دن اس کے لئے گواہی دے گی۔“ حضرت ابوسعید رضی اللہ عنہ نے کہا کہ یہ حدیث میں نے رسول اللہ ﷺ سے سنی تھی۔

تشریح: حدیث ہذا میں مؤذن کی اذان کی آواز کو جنوں کے بھی سننے کا ذکر ہے۔ اس سے جنوں کا وجود ثابت ہوا اور یہ بھی کہ جن قیامت کے دن بعض انسانوں کے اعمال خیر مثل اذان پر اللہ کے ہاں اس بندے کے حق میں خیر کی گواہی دیں گے۔ جنوں کا ذکر آنے سے باب کا مطلب ثابت ہوا۔

بَابُ قَوْلِهِ عَزَّ وَجَلَّ: بَابُ: اللّٰهُ تَعَالٰی کا سورہ جن میں فرمان:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنَّ﴾ إِلَى قَوْلِهِ: ﴿فِي ضَلَالٍ مُّبِينٍ﴾ [الاحقاف: ۲۹-۳۲] ﴿مُضَرِّفًا﴾: مَعْدِلًا ﴿صَرَفْنَا﴾: صَرَفْنَا كَمَا مَعْنَى مُتَوَجِّهًا: بَهِجَ دِيَا۔

”اور جب ہم نے آپ کی طرف جنوں کے ایک گروہ کو بھیج دیا۔“ اللہ تعالیٰ کے ارشاد ﴿فِي ضَلَالٍ مُّبِينٍ﴾ تک۔

سورہ کہف میں لفظ مضرفاً بمعنی لوٹنے کی جگہ کے ہے۔ سورہ جن میں لفظ صرفنا کا معنی متوجہ کیا، بھیج دیا۔

تشریح: اس باب کے ذیل امام بخاری رحمہ اللہ نے صرف آیت قرآنی کے نقل پر اکتفا کیا، جس میں اشارہ ہے کہ جنوں کا وجود نص قرآنی سے ثابت

ہے جس سے یہ بھی ثابت ہوا کہ بہت سے جن نبی کریم ﷺ کی زبان مبارک سے قرآن شریف سن کر مسلمان ہو گئے۔ جن کے حالات بتلانے کے لئے سورہ جن نازل ہوئی، یہی باب کی آیات سے مطابقت ہے۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

بَابُ: اللّٰهُ تَعَالٰی کا سورۃ بقرہ میں ارشاد:

”اور ہم نے زمین پر ہر طرح کے جانور پھیلا دیئے“

ابن عباس رضی اللہ عنہما نے کہا کہ (قرآن مجید میں) لفظ تُعْبَانُ نرسانپ کیلئے آیا ہے بعض نے کہا، سانپوں کی کئی قسمیں ہوتی ہیں۔ جَانُ جو سفید باریک ہو، اَفْعٰی، زہر دار سانپ اور اَسْوَدُ کالا ناگ (وغیرہ) سورہ ہود میں اَخِذْ بِنَاصِيَتِهَا سے مراد یہ ہے کہ ہر جانور کی پیشانی تھامے ہوئے ہے۔ یعنی ہر جانور اس کی ملک اور اس کی حکومت میں ہے۔ لفظ صافات جو سورہ ملک میں ہے، اس کے معنی اپنے پر پھیلائے ہوئے اور اسی سورت میں لفظ يقبضن بمعنی اپنے بازوؤں کو سمیٹے ہوئے کے ہیں۔

﴿وَبَدَأْنَا مِنْ كُلِّ دَابَّةٍ﴾ [البقرة: ۱۶۴]
قَالَ ابْنُ عَبَّاسٍ: الثُّعْبَانُ: الْحَيَّةُ الذَّكْرُ مِنْهَا يُقَالُ: الْحَيَاتُ أَجْنَابَسٌ: الْجَانُ وَالْأَفَاعِي وَالْأَسَاوِدُ. ﴿اِخْذْ بِنَاصِيَتِهَا﴾ [هود: ۵۶]
فِي مُلْكِهِ وَسُلْطَانِهِ يُقَالُ: ﴿صَافَاتٍ﴾ [الملك: ۱۹] بَسَطَ أَجْنَحَتَهُنَّ. ﴿يَقْبِضْنَ﴾ [الملك: ۱۹] يَضْرِبْنَ بِأَجْنَحَتِهِنَّ.

(۳۲۹۷) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے ہشام بن یوسف نے بیان کیا، ان سے معمر نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سالم نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہا انہوں نے نبی کریم ﷺ سے سنا۔ آپ منبر پر خطبہ دیتے ہوئے فرما رہے تھے کہ ”سانپوں کو مار ڈالا کرو (خصوصاً) ان کو جن کے سروں پر دو نقطے ہوتے ہیں اور دم پریدہ سانپ کو بھی، کیونکہ دونوں آنکھ کی روشنی تک ختم کر دیتے ہیں اور حمل تک گرا دیتے ہیں۔“

۳۲۹۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: ((اَقْتُلُوا الْحَيَّاتِ، اَقْتُلُوا كَذَا الطُّفَيْتَيْنِ وَالْأَبْتَرِ، فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ، وَيَسْتَسْقِطَانِ الْحَبْلَ)).
[اطرافہ فی: ۳۳۱۰، ۳۳۱۲، ۴۰۱۶]

(۳۲۹۸) عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ ایک مرتبہ میں ایک سانپ کو مارنے کی کوشش کر رہا تھا کہ مجھ سے ابولبابہ رضی اللہ عنہ نے پکار کر کہا کہ اسے نہ مارو، میں نے کہا کہ رسول اللہ ﷺ نے تو سانپوں کے مارنے کا حکم دیا تھا۔ انہوں نے بتایا کہ بعد میں پھر آنحضرت نے گھروں میں رہنے والے سانپوں کو جو جن ہوتے ہیں دفعتاً مار ڈالنے سے منع فرمایا۔

۳۲۹۸- قَالَ، عَبْدُ اللَّهِ: قَبِينَا أَنَا أَطَارِدُ، حَيَّةً لِأَقْتُلَهَا فَنَادَانِي أَبُو لُبَابَةَ: لَا تَقْتُلَهَا. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ بِقَتْلِ الْحَيَّاتِ. قَالَ: إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ الْبُيُوتِ وَهِيَ الْعَوَامِرُ. [طرفاه فی: ۳۳۱۱، ۳۳۱۳]

(۳۲۹۹) اور عبد الرزاق نے بھی اس حدیث کو معمر سے روایت کیا، اس میں یوں ہے کہ مجھ کو ابولبابہ رضی اللہ عنہ نے دیکھا یا میرے چچا زید بن خطاب نے اور معمر کے ساتھ اس حدیث کو یونس اور ابن عیینہ اور اسحاق کلبی اور زبیدی نے بھی زہری سے روایت کیا اور صالح اور ابن ابی حفصہ اور ابن

۳۲۹۹- وَقَالَ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ: قَرَأَنِي أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ. وَتَابَعَهُ يُونُسُ وَابْنُ عُيَيْنَةَ وَإِسْحَاقُ الْكَلْبِيُّ وَالزُّبَيْدِيُّ. وَقَالَ صَالِحٌ وَابْنُ أَبِي حَفْصَةَ

وَابْنُ مُجَمِّعٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ،
عَنِ ابْنِ عُمَرَ: قَرَأَنِي أَبُو لُبَابَةَ وَرَيْدُ بْنُ
الْخَطَّابِ. [راجع: ۳۲۹۸]

تشریح: عبدالرزاق کی روایت کو امام مسلم اور امام احمد اور طبرانی نے، اور یونس کی روایت کو مسلم نے اور ابن عیینہ کی روایت کو امام احمد رحمہم اللہ نے وصل کیا، اسحاق کی روایت ان کے نسخہ میں موصول ہے، صالح کی روایت کو امام مسلم نے وصل کیا ہے۔ ابن ابی حصہ کی روایت ان کے نسخہ میں موصول ہے، ابن جمح کی روایت کو بخاری اور ابن السکن نے وصل کیا ہے۔

گھریلو سانپوں کے بارے میں مسلم کی روایت ہے کہ آپ نے ان کے لیے یہ ارشاد فرمایا کہ تین دن تک ان کو ڈراؤ کہ ہمارے گھر سے چلے جاؤ، اگر پھر بھی وہ نہ نکلیں تو ان کو مار ڈالو، سانپوں میں کالا ناگ سب سے بدتر ہے۔ اس کے زہر سے آدمی دم بھر میں مرجاتا ہے۔ کہتے ہیں کہ سانپ کی عمر ہزار سال ہوتی ہے۔ ہر سال میں ایک دفعہ کیتھلی بدلتا ہے۔

بَابُ: خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ **باب: مسلمان کا بہترین مال بکریاں ہیں جن کو**

يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ

چرانے کے لیے پہاڑوں کی چوٹیوں پر پھرتا رہے

۳۳۰۰۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَنْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَقْرُ بِدِينِهِ مِنَ الْفِتَنِ)).

(۳۳۰۰) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے عبدالرحمن بن عبداللہ بن عبدالرحمن بن ابی صنعصعہ نے، ان سے ان کے والد نے، اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ایک زمانہ آئے گا جب مسلمان کا سب سے عمدہ مال اس کی وہ بکریاں ہوں گی جنہیں وہ پہاڑ کی چوٹیوں اور بارش کی وادیوں میں لے کر چلا جائے گا تاکہ اس طرح اپنے دین و ایمان کو فتنوں سے بچالے۔“

[راجع: ۱۹]

۳۳۰۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((رَأْسُ الْكُفْرِ نَحْوُ الْمَشْرِقِ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ، وَالْقَدَادِينِ أَهْلُ الْوُبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْعَنَمِ)). [اطرافہ فی: ۳۴۹۹،

(۳۳۰۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی، انہیں ابوالزناد نے خبر دی، انہیں اعرج نے خبر دی، اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کفر کی چوٹی مشرق میں ہے اور فخر اور تکبر کرنا گھوڑے والوں، اونٹ والوں اور زمینداروں میں ہوتا ہے جو (عموماً) گاؤں کے رہنے والے ہوتے ہیں اور بکری والوں میں دل جمعی ہوتی ہے۔“

[٤٣٨٨ ، ٤٣٨٩ ، ٤٣٩٠] [مسلم: ١٨٤]

تشریح: پورب (مشرق) میں کفر کی چوٹی فرمائی، کیونکہ عرب کے ملک سے ایران، توران یہ سب مشرق میں واقع ہیں اس زمانہ میں یہاں بادشاہ

بڑے مغرور تھے۔ ایران کے بادشاہ نے آپ کا خط پھاڑ ڈالا تھا۔

۳۳۰۲۔ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسٌ، عَنْ عَقَبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ، قَالَ: أَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: ((الْإِيمَانُ يَمَانٌ هَا هُنَا، أَلَا إِنَّ الْقَسْوَةَ وَغَلَطَ الْقُلُوبُ فِي الْفَلَادِينِ عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةٍ وَمُضَرٍّ)). [اطرافه

(۳۳۰۲) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے اسماعیل نے بیان کیا کہ مجھ سے قیس نے بیان کیا اور ان سے عقبہ بن عمرو ابومسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے یمن کی طرف اپنے ہاتھ سے اشارہ کرتے ہوئے فرمایا کہ ”ایمان تو ادھر ہے یمن میں! ہاں، اور قساوت اور سخت دلی ان لوگوں میں ہے جو اونٹوں کی دُمیں پکڑے چلاتے رہتے ہیں۔ جہاں سے شیطان کی چوٹیاں نمودار ہوں گی، یعنی ربیعہ اور مضر کی قوموں میں۔“

فی: ۳۴۹۸، ۴۳۸۷، ۵۳۰۳ [مسلم: ۱۸۴]

تشریح: یمن والے بغیر جنگ اور بغیر تکلیف کے اپنی رغبت اور خوشی سے مسلمان ہو گئے تھے نبی کریم ﷺ نے ان کی تعریف فرمائی اور اس میں اس بات کا اشارہ ہے کہ یمن والے قوی الایمان رہیں گے بہ نسبت اور ملک والوں کے۔ یمن میں بڑے بڑے اولیائے اللہ اور عاقلین بالمحدیث گزرے ہیں۔ آخری زمانہ میں علامہ قاضی محمد بن علی شوکانی رحمہ اللہ حدیث کے بڑے عالم گزرے ہیں۔ ان سے پہلے علامہ محمد بن اسماعیل امیر وغیرہ۔ (وحیدی)

۳۳۰۳۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِذَا سَمِعْتُمْ صِيَاحَ الدَّيَكَةِ فَاسْلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا)). [مسلم:

(۳۳۰۳) ہم سے قتیبہ نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے اعرج نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب مرغ کی بانگ سنو تو اللہ سے اس کے فضل کا سوال کیا کرو، کیونکہ اس نے فرشتے کو دیکھا ہے اور جب گدھے کی آواز سنو تو شیطان سے اللہ کی پناہ مانگو کیونکہ اس نے شیطان کو دیکھا ہے۔“

۶۹۲۰؛ ابوداؤد: ۵۱۰۲؛ ترمذی: ۳۴۵۹

تشریح: حافظ نے کہا اس حدیث سے مرغ کی فضیلت نکلی۔ ابوداؤد نے بہ سند صحیح نکالا مرغ کو برامت کہو وہ نماز کیلئے بلاتا ہے یعنی نماز کے وقت جگادیتا ہے۔ اس حدیث سے یہ بھی نکلا کہ نیک لوگوں کی صحبت میں دعا کرنا مستحب ہے۔ کیونکہ قبول ہونے کی امید زیادہ ہوتی ہے۔

۳۳۰۴۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَتُمْ فَكُفُّوا صِيَاحَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا

(۳۳۰۴) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، کہا کہ مجھے عطاء بن ابی رباح نے خبر دی اور انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”جب رات کا اندھیرا شروع ہو یا (آپ نے یہ فرمایا کہ) جب شام ہو جائے تو اپنے بچوں کو اپنے پاس روک لیا کرو، کیونکہ شیاطین اس وقت پھیلتے ہیں۔ البتہ جب ایک گھڑی رات گزر جائے تو انہیں چھوڑ دو،

اور اللہ کا نام لے کر دروازے بند کرلو، کیونکہ شیطان کسی بند دروازے کو نہیں کھول سکتا۔“ ابن جریج نے بیان کیا کہ مجھے عمرو بن دینار نے خبر دی کہ انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے بالکل اسی طرح حدیث سنی تھی جس طرح مجھے عطاء نے خبر دی تھی، البتہ انہوں نے اس کا ذکر نہیں کیا کہ ”اللہ کا نام لو۔“

الْأَنْبَاءَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا)). قَالَ: وَأَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ نَحْوَ مَا أَخْبَرَنِي عَطَاءٌ وَلَمْ يَذْكُرْ ((وَادْكُرُوا اسْمَ اللَّهِ)). [راجع: ۳۲۸۰]

(۳۳۰۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے، ان سے خالد نے، ان سے محمد بن سیرین نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بنی اسرائیل میں کچھ لوگ غائب ہو گئے۔ (ان کی صورتیں مسخ ہو گئیں) میرا تو یہ خیال ہے کہ انہیں چوہے کی صورت میں مسخ کر دیا گیا ہے۔ کیونکہ چوہوں کے سامنے جب اونٹ کا دودھ رکھا جاتا ہے تو وہ اسے نہیں پیئے (کیونکہ بنی اسرائیل کے دین میں اونٹ کا گوشت حرام تھا) اور اگر بکری کا دودھ رکھا جائے تو پی جاتے ہیں۔“ پھر میں نے یہ حدیث کعب احبار سے بیان کی تو انہوں نے حیرت سے پوچھا، کیا واقعی آپ نے نبی ﷺ سے یہ حدیث سنی ہے؟ کئی مرتبہ انہوں نے یہ سوال کیا۔ اس پر میں نے کہا (کہ رسول اللہ ﷺ سے نہیں سنی تو پھر کس سے) کیا میں تو رات پڑھا کرتا ہوں؟ (کہ اس سے نقل کر کے بیان کرتا ہوں)۔

۳۳۰۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهْبٌ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((فَقَدْتُ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ لَا يَدْرِي مَا فَعَلْتُ، وَإِنِّي لَا أُرَاهَا إِلَّا الْفَارَّ إِذَا وَضِعَ لَهَا الْبَانُ الْإِبِلُ لَمْ تَشْرَبْ، وَإِذَا وَضِعَ لَهَا الْبَانُ الشَّاءِ شَرِبَتْ)). فَحَدَّثْتُ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ قُلْتُ: نَعَمْ. قَالَ: لِي مَرَارًا. فَقُلْتُ: أَفَافْرَأُ التَّوْرَةَ؟ [مسلم: ۷۴۹۶]

تشریح: اس میں اختلاف ہے کہ مسخ لوگوں کی نسل رہتی ہے یا نہیں؟ جمہور کے نزدیک نہیں رہتی اور باب کی حدیث کو اس پر محمول کیا ہے کہ اس وقت تک آپ پر وحی نہ آئی ہوگی، اس لئے آپ نے گمان کے طور پر فرمایا۔ (حیدری)

(۳۳۰۶) ہم سے سعید بن عفیر نے بیان کیا، ان سے ابن وہب نے بیان کیا، کہا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے، انہوں نے عائشہ رضی اللہ عنہا سے بیان کیا کہ نبی کریم ﷺ نے گرگٹ (چھپکلی) کے متعلق فرمایا تھا کہ ”وہ موزی جانور ہے“، لیکن میں نے آپ سے اسے مار ڈالنے کا حکم نہیں سنا تھا اور سعد بن ابی وقاص رضی اللہ عنہ بتاتے تھے کہ نبی ﷺ نے اسے مار ڈالنے کا حکم فرمایا ہے۔

۳۳۰۶۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، عَنْ ابْنِ وَهْبٍ، حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، يُحَدِّثُ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِلْوَزَغِ ((الْفَوَيْسِقُ)). وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ وَرَعَمَ سَعْدُ بْنُ أَبِي وَقَاصٍ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِهِ. [طرفہ فی: ۱۸۳۱]

[مسلم: ۵۸۴۵؛ نسائی: ۲۸۸۶]

(۳۳۰۷) ہم سے صدقہ نے بیان کیا، انہوں نے کہا ہم کو ابن عیینہ نے

۳۳۰۷۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، حَدَّثَنَا

خبر دی، انہوں نے کہا ہم سے عبد الحمید بن جبیر بن شیبہ نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا اور انہیں ام شریک رضی اللہ عنہا نے خبر دی کہ نبی کریم ﷺ نے گرگٹ کو مار ڈالنے کا حکم فرمایا ہے۔

ابْنُ عُيَيْنَةَ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَبْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أُمَّ شَرِيكٍ، أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الْأَوْزَاعِ. [طرفة في: ۳۳۵۹] [مسلم: ۵۸۴۲]

[۵۸۴۲: نسائي: ۲۸۸۵]

(۳۳۰۸) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس سانپ کے سر پر دو نکتے ہوتے ہیں، انہیں مار ڈالا کرو، کیونکہ وہ اندھا بنا دیتے ہیں اور حمل کو بھی نقصان پہنچاتے ہیں۔“ (اس میں) حماد بن سلمہ نے ابو اسامہ کی متابعت کی ہے۔

۳۳۰۸- حَدَّثَنَا عُيَيْنَةُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((اَقْتُلُوا ذَا الطَّفَافَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ، وَيُصِيبُ الْحَبْلَ)). تَابِعَ حَمَّادُ بْنُ سَلَمَةَ أَبَا أُسَامَةَ [طرفة في: ۳۳۰۹]

تشریح: ابو اسامہ کے ساتھ اس کو حماد بن سلمہ نے بھی روایت کیا۔

(۳۳۰۹) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے ہشام نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے دم بریدہ سانپ کو مار ڈالنے کا حکم دیا اور فرمایا کہ ”یہ آنکھوں کو نقصان پہنچاتا ہے اور حمل کو ساقط کر دیتا ہے۔“

۳۳۰۹- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِقَتْلِ الْأَبْتَرِ وَقَالَ: ((إِنَّهُ يُصِيبُ الْبَصَرَ، وَيَذْهَبُ الْحَبْلَ)). [راجع: ۳۳۰۸]

تشریح: یعنی ان میں زہریلا مادہ اتنا زود اثر ہے کہ اس کی تیز نگاہی اگر کسی کی آنکھ سے ٹکرا جائے تو بصارت کے زائل ہونے کا خوف ہے۔ اسی طرح حاملہ عورتوں کا حمل ساقط کرنے کے لئے بھی ان کی تیز نگاہی خطرناک ہے۔ پھر زہر کس قدر مہلک ہوگا اس کا اندازہ بھی نہیں لگایا جاسکتا۔

(۳۳۱۰) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا ان سے ابو یونس قشیری (حاتم بن ابی صفیرہ) نے، ان سے ابن ابی ملیکہ نے کہ ابن عمر رضی اللہ عنہما سانپوں کو پہلے مار ڈالا کرتے تھے۔ لیکن بعد میں انہیں مارنے سے خود ہی منع کرنے لگے۔ انہوں نے بیان کیا کہ نبی کریم ﷺ نے اپنی ایک دیوار گروائی تو اس میں سے ایک سانپ کی کینچلی نکلی، آپ نے فرمایا کہ ”دیکھو، وہ سانپ کہاں ہے۔“ صحابہ رضی اللہ عنہم نے تلاش کیا (اور وہ مل گیا تو) آپ نے فرمایا: ”اسے مار ڈالو۔“ میں بھی اسی وجہ سے سانپوں کو مار ڈالا کرتا تھا۔

۳۳۱۰- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو أَبِي عَدِيٍّ، عَنْ أَبِي يُونُسَ الْقَشِيرِيِّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ ابْنَ عُمَرَ، كَانَ يَقْتُلُ الْحَيَّاتِ ثُمَّ نَهَى قَالَ: إِنَّ النَّبِيَّ ﷺ هَدَمَ حَائِطًا لَهُ، فَوَجَدَ فِيهِ سِلَاحَ حَيَّةٍ فَقَالَ: ((انْظُرُوا أَيْنَ هُوَ؟)) فَنَظَرُوا فَقَالَ: ((اَقْتُلُوهُ)) فَكَفَنَتْ أَقْتُلُهَا لِذَلِكَ. [راجع: ۳۲۹۷] [مسلم: ۵۸۲۵، ۵۸۲۶، ابوداود: ۵۲۵۲، ۵۲۵۳]

[۵۲۵۴، ۵۲۵۵]

۳۳۱۱۔ فَلَقَيْتُ أَبَا لُبَابَةَ فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا تَقْتُلُوا الْجَنَانَ، إِلَّا كُلَّ ابْتَرَّ ذِي طُفَيْتَيْنِ، فَإِنَّهُ يُسْقِطُ الْوَلَدَ، وَيُذْهِبُ الْبَصَرَ، فَاقْتُلُوهُ)). [راجع: ۳۲۹۸]

(۳۳۱۱) پھر میری ملاقات ایک دن ابولبابہ رضی اللہ عنہ سے ہوئی، تو انہوں نے مجھے خبر دی کہ نبی کریم ﷺ نے فرمایا کہ ”پتلے یا سفید سانپوں کو نہ مارا کرو۔ البتہ دم کٹے ہوئے سانپ کو جس پر دو سفید دھاریاں ہوتی ہیں اس کو مار ڈالو، کیونکہ یہ اتنا زہریلا ہے کہ حاملہ کے حمل کو گرادیتا ہے اور آدمی کو اندھا بنا دیتا ہے۔“

تشریح: پہلے جو حدیث گزری اس میں دھاریوں والے، اور بے دم کے سانپ کے مارنے کا حکم فرمایا۔ یہاں بھی اس کے مارنے کا حکم دیا جس میں یہ دونوں باتیں موجود ہوں وہ اور بھی زیادہ زہریلا ہوگا۔ یہ حدیث اگلی حدیث کے خلاف نہیں ہے۔ مطلب یہ ہے کہ جس سانپ میں ان دونوں میں سے کوئی صفت یا دونوں صفتیں پائی جائیں اس کو مار ڈالو۔ (وحیدی)

۳۳۱۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ. [راجع: ۳۲۹۷]

(۳۳۱۲) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا اور ان سے نافع نے کہ ابن عمر رضی اللہ عنہما سانپوں کو مار ڈالا کرتے تھے۔

۳۳۱۳۔ فَحَدَّثَهُ أَبُو لُبَابَةَ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ جَنَانِ الْبُيُوتِ، فَأَمْسَكَ عَنْهَا. [راجع: ۳۲۹۸]

(۳۳۱۳) پھر ان سے ابولبابہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے گھروں کے پتلے یا سفید سانپوں کو مارنے سے منع فرمایا ہے تو انہوں نے مارنا چھوڑ دیا۔

تشریح: امام بخاری رحمہ اللہ نے ابھی پیچھے آیت مبارکہ: ﴿وَبَشِّرْ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾ (البقرہ: ۱۶۳) کے ذیل باب منع فرمایا تھا۔ ان جملہ احادیث کا تعلق اسی باب کے ساتھ ہے۔ درمیان میں بکری کا غنمی طور پر ذکر آ گیا تھا۔ اس کی اہمیت کے پیش نظر اس کے لئے الگ باب باندھنا مناسب جانا۔ پھر بکری کی احادیث کے بعد باب زیر آیت: ﴿وَبَشِّرْ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾ (البقرہ: ۱۶۳) کے ذیل ان جملہ احادیث کو لائے جن میں حیوانات کی مختلف قسموں کا ذکر ہوا ہے۔ فندبر وفقك الله۔

باب: پانچ بہت ہی برے (انسان کو تکلیف دینے والے) جانور ہیں، جن کو حرم میں بھی مار ڈالنا

بَابُ: خَمْسٌ مِنَ اللَّوَابِّ قَوَاسِقُ يَقْتُلْنَ فِي الْحَرَمِ

درست ہے

۳۳۱۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((خَمْسٌ قَوَاسِقُ يَقْتُلْنَ فِي الْحَرَمِ الْفَارَّةُ، وَالْعُقْرُبُ، وَالْحَذْيَا، وَالْغُرَابُ، وَالْكَلْبُ الْعَقُورُ)). [راجع: ۱۸۲۹] [مسلم: ۲۸۶۵]

(۳۳۱۴) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”پانچ جانور موزی ہیں، انہیں حرم میں بھی مارا جاسکتا ہے (توصل میں بطریق اولیٰ ان کا مارنا جائز ہوگا) چوہا، بچھو، چیل، کوا اور کاٹ لینے والا کتا۔“

[۲۸۶۶؛ ترمذی: ۸۳۷؛ نسائی: ۲۸۹۰]

تشریح: صحت انسانی کے لحاظ سے بھی یہ جانور بہت مضربیں۔ اگر ان میں سے ہر جانور کو اس کے مضراثرات کی روشنی میں دیکھا جائے تو حدیث نبوی کا بیان صاف طور پر ذہن نشین ہو جائے گا۔

۳۳۱۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وَهُوَ مُحَرَّمٌ فَلَا جُنَاحَ عَلَيْهِ الْعُقْرُبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ، وَالْحِدَاةُ)). [راجع: ۱۸۲۶]

(۳۳۱۵) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی، انہیں عبد اللہ بن دینار نے اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”پانچ جانور ایسے ہیں جنہیں اگر کوئی شخص حالت احرام میں بھی مار ڈالے تو اس پر کوئی گناہ نہیں۔ بچھو، چوہا، کاٹ لینے والا کتا، کوا، اور چیل۔“

۳۳۱۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا كَثِيرٌ، عَنْ عَطَاءٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ رَفَعَهُ قَالَ: ((خَمْرُوا الْإِنْيَةَ، وَأَوْكُوا الْأُسْقِيَةَ، وَأَجِفُّوا الْأَبْوَابَ، وَاكْفَتُوا صَيَّانَكُمْ عِنْدَ الْمَسَاءِ، فَإِنَّ لِلْجِنَّ انْتِشَارًا وَخُطْفَةً، وَأَطْفِنُوا الْمَصَابِيحَ عِنْدَ الرِّقَادِ، فَإِنَّ الْفُؤَيْسِقَةَ رُبَّمَا اجْتَرَبَتِ الْفَيْتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ)). قَالَ ابْنُ جُرَيْجٍ وَحَيْثُ عَنْ عَطَاءٍ: ((فَإِنَّ لِلشَّيَاطِينِ)). [راجع: ۳۲۸۰]

(۳۳۱۶) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے، ان سے کثیر نے، ان سے عطاء نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”پانی کے برتنوں کو ڈھک لیا کرو، مشکیزوں (کے منہ) کو باندھ لیا کرو، دروازے کو بند کر لیا کرو اور اپنے بچوں کو اپنے پاس جمع کر لیا کرو، کیونکہ شام ہوتے ہی جنات (روئے زمین پر) پھیلنے لگی ہیں اور اچھتے پھرتے ہیں اور سوتے وقت چراغ بجھالیا کرو، کیونکہ موذی (چوہا) بعض اوقات جلتی بتی کو کھینچ لاتا ہے اور اس طرح سارے گھر کو جلا دیتا ہے۔“ ابن جریر اور حبیب نے بھی اس کو عطاء سے روایت کیا، اس میں جنات کے بدل شیاطین مذکور ہیں۔

[ابوداؤد: ۳۷۳۳؛ ترمذی: ۲۸۵۷]

تشریح: جنات اور شیاطین بعض دفعہ سانپ کی شکل میں زمین پر پھیل کر خاص طور پر رات میں انسانوں کی تکلیف کا سبب بن جاتے ہیں، حدیث کا مفہوم یہی ہے۔

۳۳۱۷۔ حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، أَخْبَرَنِي يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ فَنَزَلَتْ: ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ فَإِنَّا لَنَلْتَقِهَا مِنْ فِيهِ، إِذْ خَرَجَتْ حَيَّةٌ مِنْ جُحْرِهَا فَابْتَدَرْنَاهَا لَنَقْتَلَهَا، فَسَقَتْنَا فَدَخَلَتْ جُحْرَهَا،

(۳۳۱۷) ہم سے عبدہ بن عبد اللہ نے بیان کیا، کہا ہم کو یحییٰ بن آدم نے خبر دی، انہیں اسرائیل نے، انہیں منصور نے، انہیں ابراہیم نے، انہیں علقمہ نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ (مقام منیٰ میں) ہم نبی کریم ﷺ کے ساتھ ایک غار میں بیٹھے ہوئے تھے کہ آیت ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ نازل ہوئی، ابھی ہم آپ کی زبان مبارک سے اسے سن ہی رہے تھے کہ ایک بل میں سے ایک سانپ نکلا۔ ہم اسے مارنے کے لئے جھٹے، لیکن وہ بھاگ گیا، اور اسے بل میں داخل

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَقِيَتْ شَرُّكُمْ، كَمَا وَقِيَتْ شَرُّهَا)). وَعَنْ إِسْرَائِيلَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ مِثْلَهُ قَالَ: وَإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةٌ. وَتَابَعَهُ أَبُو عَوَانَةَ عَنْ مُغِيرَةَ. وَقَالَ حَفْصُ وَأَبُو مُعَاوِيَةَ وَسَلِيمَانُ بْنُ قَرْمٍ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ مِثْلَهُ. [راجع: ۱۸۳۰]

ہو گیا، رسول اللہ ﷺ نے اس پر فرمایا: ”تمہارے ہاتھ سے وہ اسی طرح بچ نکلا، جیسے تم اس کے شر سے بچ گئے“ اور یحییٰ نے اسرائیل سے روایت کیا ہے، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ رضی اللہ عنہ نے اسی طرح روایت کیا اور کہا کہ ہم آنحضرت ﷺ کی زبان مبارک سے اسی سورت کو تازہ بہ تازہ سن رہے تھے اور اسرائیل کے ساتھ اس حدیث کو ابو عوانہ نے مغیرہ سے روایت کیا اور حفص بن غیاث اور ابو معاویہ اور سلیمان بن قرم نے بھی اعمش سے بیان کیا، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے۔

تشریح: ابو عوانہ کی روایت کو خود مؤلف نے کتاب التفسیر میں اور حفص کی روایت کو بھی مؤلف نے کتاب الج میں اور ابو معاویہ کی روایت کو امام مسلم نے وصل کیا، سلیمان بن قرم کی روایت کو حافظ نے کہا، میں نے موصول نہیں پایا۔

۳۳۱۸۔ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((دَخَلَتْ امْرَأَةٌ النَّارَ فِي هَرَّةٍ رَبَطَتْهَا، فَلَمْ تَطْعِمْهَا، وَلَمْ تَدَعْهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ)). [راجع: ۲۳۶۵] [مسلم: ۵۸۵۳، ۶۶۷۵] قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [مسلم: ۵۸۵۵]

۳۳۱۸) ہم سے نصر بن علی نے بیان کیا، انہوں نے کہا ہم کو عبد الاعلیٰ نے خبر دی، انہوں نے کہا ہم سے عبید اللہ بن عمر نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے بیان کیا: ”ایک عورت ایک بلی کے سبب سے دوزخ میں گئی۔ اس نے بلی کو باندھ کر رکھا، نہ تو اسے کھانا دیا اور نہ ہی چھوڑا کہ وہ کیڑے مکوڑے کھا کر اپنی جان بچالیتی۔“ عبد الاعلیٰ نے کہا اور ہم سے عبید اللہ نے بیان کیا، ان سے سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے اسی طرح روایت کیا۔

تشریح: معلوم ہوا کہ مخلوقات کو قصداً کچھ بھی تکلیف دینا عند اللہ سخت معیوب اور گناہ عظیم ہے۔

۳۳۱۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ، فَأَمَرَ بِجَهَارِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِبَيْتِهَا فَأُخْرِقَ بِالنَّارِ، فَأَوْحَى اللَّهُ إِلَيْهِ فَبَهِلًا نَمْلَةً وَاحِدَةً)). [راجع: ۳۰۱۹]

۳۳۱۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ابو الزناد نے، ان سے الاعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”گروہ انبیاء میں سے ایک نبی ایک درخت کے سائے میں اترے، وہاں انہیں کسی ایک چیونٹی نے کاٹ لیا۔ تو انہوں نے حکم دیا، ان کا سارا سامان درخت کے تلے سے اٹھالیا گیا۔ پھر چیونٹیوں کا سارا بل جلوا دیا۔ اس پر اللہ تعالیٰ نے ان پر وحی بھیجی کہ تم کو ایک ہی چیونٹی نے کاٹا تھا، فقط اسی کو جلانا تھا۔“

تشریح: غلط ترجمہ کا ایک نمونہ: بڑے افسوس سے کہنا پڑتا ہے کہ آج کل ہمارے معزز علمائے کرام بخاری شریف کے تراجم کئی عدد نکال رہے ہیں۔ مگر ان کے تراجم اور تشریحات میں لفظی اور معنوی بہت سی غلطیاں موجود ہیں۔ حتیٰ کہ بعض جگہ حدیث کا مفہوم کچھ ہوتا ہے اور یہ حضرات اس کے برعکس ترجمہ کر جاتے ہیں۔ اس کی ایک مثال یہاں بھی موجود ہے۔ حدیث کے الفاظ ((فامر ببجهازه فاخرج من تحتها)) کا ترجمہ تفہیم البخاری (دیوبندی) میں یوں کیا گیا ہے:

”تو انہوں نے اس کے چھتے کو درخت کے نیچے سے نکالنے کا حکم دیا، وہ نکالا گیا۔“ یہ ترجمہ بالکل غلط ہے، صحیح وہ ہے جو ہم نے کیا ہے، جیسا کہ اہل علم پر روشن ہے۔

باب: اس کا بیان کہ جب مکھی پانی یا کھانے میں

گر جائے تو اس کو ڈبو دے

کیونکہ اس کے ایک پر میں بیماری ہوتی ہے اور دوسرے پر میں شفا ہوتی ہے۔

(۳۳۲۰) ہم سے خالد بن مخلد نے بیان کیا، انہوں نے کہا ہم سے سلیمان بن بلال نے بیان کیا، انہوں نے کہا کہ مجھ سے عتبہ بن مسلم نے بیان کیا، انہوں نے کہا کہ مجھے عبید بن حنین نے خبر دی، انہوں نے کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا۔ وہ بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”جب مکھی کسی کے پینے (یا کھانے کی چیز) میں پڑ جائے تو اسے ڈبو دے اور پھر نکال کر پھینک دے۔ کیونکہ اس کے ایک پر میں بیماری ہے اور اس کے دوسرے (پر) میں شفا ہوتی ہے۔“

بَابُ: إِذَا وَقَعَ الذُّبَابُ فِي

شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ

فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ وَفِي الْأُخْرَى شِفَاءٌ.

۳۳۲۰۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ، أَخْبَرَنِي عَبِيدُ بْنُ حُنَيْنٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ وَالْأُخْرَى شِفَاءٌ)). [طرفہ فی: ۵۷۸۲] [ابن

ماجہ: ۳۵۰۵]

(۳۳۲۱) ہم سے حسن بن صباح نے بیان کیا، کہا ہم سے اسحاق ازرق نے بیان کیا، کہا ہم سے عوف نے بیان کیا، ان سے حسن اور ابن سیرین نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایک فاحشہ عورت اس وجہ سے بخشش گئی کہ وہ ایک کتے کے قریب سے گزر رہی تھی، جو ایک کنویں کے قریب کھڑا پیسا سا ہانپ رہا تھا۔ ایسا معلوم ہوتا تھا کہ وہ پیاس کی شدت سے ابھی مر جائے گا۔ اس عورت نے اپنا موزہ نکالا اور اس میں اپنا دوپٹہ باندھ کر پانی نکالا اور اس کتے کو پلا دیا، تو اس کی بخشش اسی (نیکی) کی وجہ سے ہو گئی۔“

۳۳۲۱۔ حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((غَفِرَ لِمَرْأَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكْبٍ يَلْهَثُ، قَالَ: كَادَ يَقْتُلُهُ الْعَطَشُ، فَتَزَعَّتْ خُفَّهَا، فَأَوْقَفَتْهُ بِحِمَارِهَا، فَتَزَعَّتْ لَهُ مِنَ الْمَاءِ، فَغَفِرَ لَهَا بِذَلِكَ)). [طرفہ فی: ۳۴۶۷]

(۳۳۲۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان

۳۳۲۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا

سُفْيَانُ، قَالَ: حَفِظْتُهُ مِنَ الزُّهْرِيِّ كَمَا أَنَّكَ هَاهُنَا، أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ)). (راجع: ۲۳۲۵)

کیا، کہا کہ میں نے زہری سے اس حدیث کو اس طرح یاد رکھا کہ مجھے کو کوئی شک ہی نہیں، جیسے اس میں شک نہیں کہ تو اس جگہ موجود ہے۔ (انہوں نے بیان کیا کہ) مجھے عبید اللہ نے خبر دی، انہیں ابن عباس رضی اللہ عنہما نے اور انہیں ابوطحہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”(رحمت کے) فرشتے ان گھروں میں نہیں داخل ہوتے جن میں کتابیا (جاندار کی) تصویر ہو۔“

۳۳۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ. [مسلم: ۴۰۱۶؛ نسائی: ۴۲۸۸؛ ابن ماجہ: ۳۲۰۲]

ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے کتوں کو مارنے کا حکم فرمایا ہے۔

تشریح: شکار کے لئے یا گھریار کی رکھوالی کے لئے کتے پالنے کی اجازت دی گئی ہے۔ جو آوارہ، لاوارث یا پاگل کتے انسانوں کے جان و مال کے دشمن ہوں اور کاٹنے کے لئے دوڑتے ہوں انہیں مارنے کا آپ نے حکم دیا ہے آپ کی مراد تمام کتوں سے نہیں۔

۳۳۲۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَمْسَكَ كَلْبًا يَنْقُصُ مِنْ عَمَلِهِ كُلِّ يَوْمٍ قِيرَاطًا، إِلَّا كَلْبَ حَرْثٍ أَوْ كَلْبَ مَاشِيَةٍ)). (راجع: ۲۳۲۲)

ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے یحییٰ نے بیان کیا، ان سے ابو سلمہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص کتا پالے، اس کے عمل نیک میں سے روزانہ ایک قیراط (ثواب) کم کر دیا جاتا ہے، کھیت کے لئے یا مویشی کے لئے جو کتے پالے جائیں وہ اس سے الگ ہیں۔“

تشریح: کتے ضرور کبھی نہ کبھی کسی کا کسی بھی قسم کا نقصان ضرور کر دیتے ہیں، اس نقصان کے عوض اس کے پالنے والے پر ذمہ داری ہوگی، حفاظت کے لئے جو کتے پالے جائیں ان پر ضرور مالک کا کنٹرول ہوگا لہذا وہ مٹائی کے گئے۔

۳۳۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا سُلَيْمَانُ، أَخْبَرَنِي يَزِيدُ بْنُ خُصَيْفَةَ، أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، أَنَّهُ سَمِعَ سُفْيَانَ بْنَ أَبِي زُهَيْرٍ الشَّنَوِيَّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ اقْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا، نَقَصَ مِنْ عَمَلِهِ كُلِّ يَوْمٍ قِيرَاطًا)). فَقَالَ السَّائِبُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِي وَرَبِّ هَذِهِ الْقَبِيلَةِ! (راجع: ۲۳۲۳)

ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، کہا کہ مجھے یزید بن خصیفہ نے خبر دی، کہا کہ مجھے سائب بن یزید نے خبر دی، انہوں نے سفیان بن ابی زہیر شنوی رضی اللہ عنہ سے سنا، انہوں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”جس نے کوئی کتا پالا۔ نہ تو پالنے کا مقصد کھیت کی حفاظت ہے اور نہ مویشیوں کی، تو روزانہ اس کے نیک عمل میں سے ایک قیراط (ثواب) کی کمی ہو جاتی ہے۔“ سائب نے پوچھا، کیا تم نے خود یہ حدیث رسول کریم ﷺ سے سنی تھی؟ انہوں نے کہا، ہاں! اس قبلہ کے رب کی قسم! (میں نے خود اس حدیث کو رسول کریم ﷺ سے سنا ہے۔)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کتاب [أَحَادِيثُ] الْأَنْبِيَاءِ

انبیاء علیہم السلام کا بیان

تشریح: الحمد للہ! آج جب کہ دوران سفر جنوبی ہند میں محترم الحاج محمد ابراہیم صاحب ترچنا پٹی کے ہاں مقیم ہوں، کتاب، بدء الخلق پوری ہوئی اور کتاب الانبیاء کا آغاز ہوا۔ جس میں مختلف پیغمبروں کے حالات مذکور ہوں گے۔ ہاں بدء الخلق میں امام بخاری رحمہ اللہ کی ایسی احادیث بھی لائے ہیں جن کا بظاہر تعلق ترجمہ باب سے معلوم نہیں ہوتا۔ کرمانی نے یہ توجیہ کی ہے کہ اس باب میں بدء الخلق کا ذکر تھا تو امام بخاری رحمہ اللہ نے اس میں بعض مخلوقات کا بھی ذکر کر دیا، جیسے کتا، چوہا وغیرہ۔ واللہ اعلم۔

مخلوقات میں آسمان وزمین، انسان، حیوان سب ہی داخل ہیں۔ اسی حقیقت کو واضح کرنے کے لئے آپ مختلف قسم کی احادیث اس باب کے ذیل میں لائے، تاکہ فرامین رسول کریم ﷺ کی روشنی میں ہر قسم کی مخلوقات کے کچھ حالات معلوم ہو سکیں۔ انبیاء علیہم السلام کی تعداد کے متعلق ایک حدیث وارد ہوئی ہے کہ دنیا میں کل ایک لاکھ اور چوبیس ہزار پیغمبر آئے۔ جن میں رسول یعنی صاحب شریعت اور کتابیں تین سو تیرہ ہیں۔ ان سب پیغمبروں کے آخر میں خاتم الرسل ہمارے پیغمبر ﷺ ہیں۔ خود قرآن شریف سے ثابت ہے کہ آپ خاتم النبیین ہیں اور حضرت ابن عباس رضی اللہ عنہما کے اثر میں جو یہ وارد ہے کہ سات زمینیں ہیں اور ہر زمین میں ایک پیغمبر ہے تمہارے پیغمبر کی طرح۔ تو اول تو یہ اثر شاذ ہے۔ دوسرے اس آیت کے خلاف نہیں ہے۔ ممکن ہے کہ اور زمینوں کے پیغمبر ہمارے پیغمبر ﷺ سے پہلے آ چکے ہوں اور ہمارے پیغمبر ﷺ ان کے بھی بعد تشریف لائے ہوں تو وہ سب پیغمبر اپنی اپنی زمینوں کے خاتم الانبیاء ہوئے۔ اور ہمارے پیغمبر ﷺ سب پیغمبروں کے خاتم ہوئے۔

ختم نبوت کا عقیدہ امت مسلمہ کا عقیدہ ہے جس پر جملہ مکاتب فکر اسلامی کا اتفاق ہے مگر کچھ عرصہ قبل یہاں ہندوستان میں ایک صاحب پیدا ہوئے اور انہوں نے اس عقیدے کو نسخ کرنے کے لئے مختلف قسم کی تاویلات کا جال پھیلا کر بہت سے لوگوں کو اس بارے میں متزلزل کر دیا۔ پھر یہ صاحب خود بھی مدعی نبوت بن بیٹھے اور کتنے لوگوں کو اپنا مرید بنالیا۔ ان سے مراد مرزا غلام احمد صاحب قادیانی ہیں جو عرصہ قبل وفات پا چکے ہیں۔ مگر ان کے جانشین پوری امت اسلامی سے کٹ کر اپنا ایک علیحدہ دین بنائے ہوئے ہیں۔

جو مسلمان اللہ و رسول پر پختہ ایمان رکھتے ہیں ان کو ہرگز ایسے لوگوں کے جال میں نہ آنا چاہیے، ختم نبوت کے خلاف عقیدہ بنا کر نبوت کا دعویٰ کر کے حضرت سیدنا محمد ﷺ کے تحت نبوت پر قبضہ کرنا ہے۔ جس کا پوری شدت سے مقابلہ کرنا ہر اس مسلمان کا فرض ہے جو اللہ کو معبود برحق اور رسول کریم ﷺ کے رسول برحق اور خاتم النبیین ہونے کا عقیدہ رکھتا ہے۔ تفصیلات کے لیے مصنفات حضرت فاتحہ قادیان مولانا ابوالوفاء ثناء اللہ صاحب امرتسری رحمہ اللہ کا مطالعہ ضروری ہے۔ جو خاص اسی مشن پر حضرت مولانا رحمہ اللہ نے تحریر فرمائی ہیں اور بھی بہت سے علما نے اس موضوع پر بہت سی فاضلانہ کتابیں لکھی ہیں۔ جزاہم اللہ خیر الجزاء۔

لفظ انبیاء نبی کی جمع ہے جو نبوت سے ہے۔ جس کے معنی خبر دینے کے ہیں۔ کچھ خاصان الہی براہ راست اللہ پاک سے خبر پا کر دنیا کو خبریں دیتے ہیں۔ یہی نبی ہیں۔

”وَالنَّبِيُّ نِعْمَةٌ يَمُنُ بِهَا اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَلَا يَلْبِغُهَا أَحَدٌ بَعْلَمُهُ وَلَا كَشَفَهُ وَلَا يَسْتَحِقُّهَا بِاسْتِعْدَادٍ وَلَا يَتَّهَىٰ وَوَقَعَ فِيمِ

ذکر عدد الانبیاء حدیث ابی ذر مرفوعاً انہم مائة الف واربعة و عشرون الفا، الرسل منهم ثلاث مائة وثلاثة عشر۔ صحیحہ ابن حبان۔ (فتح الباری جلد ۶ صفحہ ۴۴۵)

یعنی اللہ پاک محض اپنے فضل و کرم سے جسے چاہتا ہے عطا کرتا ہے نبوت کسی کو اس کے علم یا کشف یا استعداد و ولایت کی بنا پر نہیں حاصل ہوتی۔ یہ محض اللہ کی طرف سے ایک وہی نعمت ہے۔ انبیاء کی تعداد کے بارے میں مرفوعاً حدیث ابو ذر رضی اللہ عنہ میں آیا ہے کہ ان کی تعداد ایک لاکھ اور چوبیس ہزار ہے جن میں تین سو تیرہ رسول ہیں اور باقی سب نبی ہیں۔ رسالت کا مقام نبوت سے اور بھی بلند و بالا ہے۔ واللہ اعلم بالصواب۔

بَابُ خَلْقِ آدَمَ وَذُرِّيَّتِهِ

باب: حضرت آدم علیہ السلام اور ان کی اولاد کی پیدائش

کا بیان

﴿صَلْصَالٍ﴾: طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصَلُ الْفَخَّارُ. وَيُقَالُ: مُنْتِنٌ يُرِيدُونَ بِهِ صَلَّ، كَمَا يُقَالُ: صَرَّ الْبَابُ وَصَرَّصَرَ عِنْدَ الْإِغْلَاقِ مِثْلُ كَبْكَبْتُهُ يَعْنِي كَبَيْتُهُ. ﴿فَمَرَّتْ بِهِ﴾ اسْتَمَرَّ بِهَا الْحَمْلُ فَأَتَمَّتْهُ. ﴿أَنْ لَا تَسْجُدَ﴾ أَنْ تَسْجُدَ.

(سورہ رجن میں لفظ) صَلْصَال کے معنی ایسے گارے کے ہیں جس میں ریت ملی ہو اور وہ اس طرح سے بجنے لگے جیسے پکی ہوئی مٹی بجتی ہے۔ بعض نے کہا صَلْصَال کے معنی مُنْتِن یعنی بدبودار کے ہیں۔ اصل میں یہ لفظ صل سے نکلا ہے۔ فاکلمہ مکرر کر دیا، یا جیسے صَرَّ صَرَّ صَرَّ سے۔ عرب لوگ کہتے ہیں صَرَّ الْبَابُ اور صَرَّ صَرَّ اس آواز کو کہتے ہیں جو دروازہ بند کرنے سے نکلے جیسے کَبْكَبْتُهُ کَبَيْتُهُ کے معنی میں اور یہ کَب سے نکلا ہے۔ سورہ اعراف میں لفظ فَمَرَّتْ بہ کا معنی چلتی پھرتی رہی، حمل کی مدت پوری کی، (سورہ اعراف میں) لفظ أَنْ لَا تَسْجُدَ کا معنی أَنْ تَسْجُدَ کے ہیں۔ یعنی تجھ کو سجدہ کرنے سے کس بات نے روکا۔ لاکھ لفظ یہاں زائد ہے۔

باب: اللہ تعالیٰ کا سورہ بقرہ میں فرمان:

”اے رسول! وہ وقت یاد کر جب تیرے رب نے فرشتوں سے کہا میں زمین میں ایک (قوم کو) جانشین بنانے والا ہوں۔“

تشریح: خلیفہ کے یہ بھی ایک معنی ہیں کہ ان میں سلسلہ و اراک کے بعد دوسرے ان کے قائم مقام ہوتے رہیں گے۔

قَالَ ابْنُ عَبَّاسٍ: ﴿لَمَّا عَلَيْهَا حَافِظٌ﴾: إِلَّا عَلَيْهَا حَافِظٌ. ﴿فِي كَيْدٍ﴾: فِي شِدَّةِ خَلْقٍ. وَرِيْشًا: نَمَالٌ. وَقَالَ غَيْرُهُ: الرِّيشُ وَالرِّيشُ وَاحِدٌ، وَهُوَ مَا ظَهَرَ مِنَ اللِّبَاسِ. ﴿مَنْ تَمْنُونُ﴾: النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ. وَقَالَ مُجَاهِدٌ: ﴿إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ﴾: النُّطْفَةُ فِي الْإِخْلِيلِ. ﴿كُلَّ شَيْءٍ خَلَقَهُ﴾ فَهُوَ شَفَعٌ،

حضرت ابن عباس رضی اللہ عنہما نے کہا، سورہ طارق میں جو لَمَّا عَلَيْهَا حَافِظٌ کے الفاظ ہیں، یہاں لَمَّا ”إِلَّا“ کے معنی میں ہے۔ یعنی کوئی جان نہیں مگر اس پر اللہ کی طرف سے ایک نگہبان مقرر ہے، (سورہ بلد میں جو) فِي كَيْدٍ کا لفظ آیا ہے کہ کَيْد کے معنی سختی کے ہیں۔ اور (سورہ اعراف میں) جو رِيْشًا کا لفظ آیا ہے رِيْش اس کی جمع ہے یعنی مال، یہ حضرت ابن عباس رضی اللہ عنہما کی تفسیر ہے دوسروں نے کہا، رِيْش اور رِيْش کا ایک ہی معنی ہے یعنی ظاہری لباس اور (سورہ واقعہ میں) جو تَمْنُون کا لفظ آیا ہے اس کے

معنی نطفہ کے ہیں جو تم عورتوں کے رحم میں (جماع کر کے) ڈالتے ہو۔ (اور سورہ طارق میں ہے) اِنَّہٗ عَلٰی رَجْعِہٖ لَقَادِرٌ مجاہد نے کہا اس کے معنی یہ ہیں کہ وہ خدائی کو پھر ذکر میں لوٹا سکتا ہے (اس کو فریابی نے وصل کیا، اکثر لوگوں نے یہ معنی کئے ہیں کہ وہ خدا آدمی کے لوٹانے یعنی قیامت میں پیدا کرنے پر بھی قادر ہے) (اور سورہ سجدہ میں) کُلُّ شَیْءٍ خَلَقَہٗ کَامَعْنٰی یہ ہے کہ ہر چیز کو اللہ نے جوڑے جوڑے بنایا ہے۔ آسمان زمین کا جوڑا ہے (جن آدمی کا جوڑا ہے، سورج چاند کا جوڑا ہے) اور طاق اللہ کی ذات ہے جس کا کوئی جوڑ نہیں ہے۔ سورہ تین میں ہے فِیْ اَحْسَنِ تَقْوِیْمٍ یعنی اچھی صورت اچھی خلقت میں ہم نے انسان کو پیدا کیا۔ ﴿اَسْفَلَ سَافِلِیْنَ﴾ الْاَمَنُ اَمِنْ یعنی پھر آدمی کو ہم نے پست سے پست تر کر دیا (دوزخی بنادیا) مگر جو ایمان لایا۔ (سورہ عصر میں) فِیْ خُسْرٍ کا معنی گمراہی میں پھر ایمان والوں کو سستی کیا۔ فرمایا ﴿اَلَا الَّذِیْنَ اٰمَنُوْا﴾ سورہ والصفات میں لَا زِبْ کا معنی لازم (یعنی چنتی ہوئی لیس دار) سورہ واقعہ میں الفاظ ﴿وَنُنَشِّئُکُمْ فِیْ مَا لَا تَعْلَمُوْنَ﴾ یعنی جوئی صورت میں ہم چاہیں تم کو بنادیں۔ (سورہ بقرہ میں) نُسَبِحْ بِحَمْدِکَ یعنی فرشتوں نے کہا کہ ہم تیری بڑائی بیان کرتے ہیں۔ ابوالعالیہ نے کہا کہ ﴿فَلَتَلَقٰی اٰدَمُ مِنْ رَّبِّہٖ کَلِمَاتٍ﴾ اس سے مراد ان کا یہ کہنا کہ ﴿رَبَّنَا ظَلَمْنَا اَنْفُسَنَا﴾ ہے اسی سورت میں فَازَ لَہُمَا کا معنی ان کو ڈمگ دیا پھسلا دیا۔ (اسی سورت میں ہے) لَمْ یَتَسَنَّہٗ یعنی بگڑا تک نہیں۔ اسی سے (سورہ محمد میں) لفظ اَیْسِنْ ہے یعنی بگڑا ہوا (بد بودار پانی) اسی سے سورہ حجر میں لفظ مَسْنُونٌ ہے۔ یعنی بدلی ہوئی بد بودار (اسی سورت میں) حَمًا کا لفظ ہے جو حَمَۃً کی جمع ہے یعنی بد بودار کچڑ (سورہ اعراف میں) لفظ یَخْصِفَانِ کے معنی یعنی دونوں آدم اور حوا نے بہشت کے پتوں کو جوڑنا شروع کر دیا۔ ایک پر ایک رکھ کر اپنا ستر چھپانے لگے۔ لفظ سَوَاتِہِمَا سے مراد شرم گاہ ہیں۔ لفظ مَتَاعٌ اِلٰی حِیْنٍ سے قیامت مراد ہے، عرب لوگ ایک گھڑی سے لے کر بے انتہامت کو عین کہتے ہیں۔ قَبِیْلَہٗ سے مراد شیطان کا گروہ جس میں وہ خود ہے۔

السَّمَاءُ شَفَعٌ، وَالْوَنَرُ: اللّٰہُ عَزَّوَجَلَّ. ﴿فِیْ اَحْسَنِ تَقْوِیْمٍ﴾ فِیْ اَحْسَنِ خَلْقِی: ﴿اَسْفَلَ سَافِلِیْنَ﴾ اِلَّا مَنْ اٰمَنَ ﴿خُسْرٍ﴾: ضَلَالٌ، ثُمَّ اَسْتَشْنٰی اِلَّا مَنْ اٰمَنَ، ﴿لَا زِبْ﴾ لَا زِمَ. ﴿نُنَشِّئُکُمْ﴾ فِیْ اٰی خَلْقِی نَشْءًا. ﴿نُسَبِحْ بِحَمْدِکَ﴾: نُعَظِّمُکَ وَقَالَ اَبُو الْعَالِیَہٗ ﴿فَلَتَلَقٰی اٰدَمُ﴾ هُوَ قَوْلُہٗ: ﴿رَبَّنَا ظَلَمْنَا اَنْفُسَنَا﴾ وَقَالَ: ﴿فَاَزَلَّہُمَا﴾ اَسْتَزَلَّہُمَا. ﴿یَتَسَنَّہٗ﴾ یَتَغٰیَّرُ، ﴿اَیْسِنْ﴾ مَتَغٰیَّرُ، ﴿الْمَسْنُونُ﴾ الْمُتَغٰیَّرُ: ﴿حَمًا﴾ جَمْعُ حَمَۃٍ وَهُوَ الطِّیْنُ الْمُتَغٰیَّرُ. ﴿یَخْصِفَانِ﴾: اَخَذَ الْخِصْفَ: ﴿مِنْ وَرَقِ الْجَنَّةِ﴾ یُوَلِّفَانِ الْوَرَقَ وَیَخْصِفَانِ بَعْضَہٗ اِلٰی بَعْضٍ: ﴿سَوَاتِہِمَا﴾: کِتَابَۃٌ عَنْ فَرْجِہِمَا ﴿وَمَتَاعٌ اِلٰی حِیْنٍ﴾ هَآہُنَا اِلٰی یَوْمِ الْقِیَامَۃِ، الْحِیْنُ عِنْدَ الْعَرَبِ مِنْ سَاعَۃٍ اِلٰی مَا لَا یُخْصِیْ عَدَدُہٗ. ﴿قَبِیْلَہٗ﴾ جَبِیْلَہُ الَّذِیْ هُوَ مِنْہُمْ.

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے اپنی عادت کے مطابق قرآن شریف کی مختلف سورتوں کے مختلف الفاظ کے معنی یہاں واضح فرمائے ہیں۔ ان الفاظ کا ذکر ایسے ایسے مقامات پر آیا ہے جہاں کسی نہ کسی طرح سے اس کتاب الانبیاء سے متعلق کسی نہ کسی طرح سے کچھ مضامین بیان ہوئے

ہیں۔ یہاں ان اکثر سورتوں کو بریکٹ میں ہم نے بتلادیا ہے، وہاں وہ الفاظ تلاش کر کے آیات کے سیاق و سباق سے پورے مطالب کو معلوم کیا جاسکتا ہے۔ ان جملہ آیات اور ان کے مذکورہ بالا الفاظ کی پوری تفصیل طوالت کے خوف سے یہاں ترک کر دی گئی ہے۔

اللہ پاک خیریت کے ساتھ اس پارے کو پورا کرائے کہ وہ ہی مالک و مختار ہے۔ المرقوم بتاریخ ۱۵ شوال ۱۳۹۱ھ ترچنا پٹی بر مکان حاجی محمد ابراہیم صاحب اداہم اللہ اقبالہم آمین۔

۳۳۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَلَقَ اللَّهُ آدَمَ وَطَوَّلَهُ سِتُونَ ذِرَاعًا ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ النَّفَرِ مِنَ الْمَلَائِكَةِ بِهِ فَاسْتَمِعَ مَا يُحْيُونَكَ، فَإِنَّهُ تَحْيَيْتُكَ وَتَحْيَا ذُرِّيَّتَكَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ. فَزَادُوهُ وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ حَتَّى الْآنَ)). (طرفہ فی: ۷۱۶۳) [مسلم: ۷۱۶۳]

(۳۳۲۶) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ پاک نے آدم علیہ السلام کو پیدا کیا تو ان کو ساٹھ ہاتھ لمبایا، پھر فرمایا کہ جا اور ان ملائکہ کی جماعت کو سلام کر، دیکھنا کن لفظوں میں وہ تمہارے سلام کا جواب دیتے ہیں پس تحقیق وہی تمہارا اور تمہاری اولاد کا طریق سلام ہوگا۔ آدم علیہ السلام (گئے اور) کہا السلام علیکم فرشتوں نے جواب دیا، السلام علیک ورحمۃ اللہ۔ انہوں نے رحمتہ اللہ کا جملہ بڑھا دیا، پس جو کوئی بھی جنت میں داخل ہوگا وہ آدم علیہ السلام کی شکل اور قامت پر داخل ہوگا، آدم کے بعد انسانوں میں اب تک قد چھوٹے ہوتے رہے۔“

تشریح: چھوٹے ہوتے ہوتے اس حد کو پہنچے جس حد پر یہ امت ہے۔ ابن قتیبہ نے کہا کہ آدم بے ریش و برت تھے، گھونگریا لے بال اور نہایت خوبصورت تھے۔ قسطلانی نے کہا: ہشتی سب ان ہی کی صورت اور حسن و جمال کے ساتھ جنت میں داخل ہوں گے اور دنیا میں جو رنگ کی سیاہی یا بد صورتی ہے وہ جاتی رہے گی۔ یا اللہ! راقم کو بھی بایں صورت جنت کا داخلہ نصیب کیجئے اور ان سب بھائیوں مردوں عورتوں کو بھی جو بخاری شریف کا یہ مقام مطالعہ فرماتے وقت با واز بلند آئین کہیں۔

۳۳۲۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَتَفَلَّوْنَ وَلَا يَمْسُخُونَ، أَمْشَاتُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ إِلَّا لَنْجُوحَ عَوْدِ الطَّيِّبِ،

(۳۳۲۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے عمارہ نے ان سے ابو زرعة نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”سب سے پہلا گروہ جو جنت میں داخل ہوگا ان کی صورتیں ایسی روشن ہوں گی جیسے چودھویں کا چاند روشن ہوتا ہے، پھر جو لوگ اس کے بعد داخل ہوں گے وہ آسمان کے سب سے زیادہ روشن ستارے کی طرح چمکتے ہوں گے۔ نہ تو ان لوگوں کو پیشاب کی ضرورت ہوگی نہ پاخانہ کی، نہ وہ تھوکیں گے نہ ناک سے آلائش نکالیں گے۔ ان کے کنگھے سونے کے ہوں گے اور ان کا پسینہ مشک کی طرح ہوگا۔ ان کی انگلیٹھیوں میں خوشبودار عود جلتا ہوگا۔ ان کی بیویاں بڑی آنکھوں والی حوریں ہوں گی۔

وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ ذِرَاعًا فِي السَّمَاءِ)). [راجع: ۳۲۴۵] [مسلم: ۷۱۴۹]

ابن ماجہ: ۴۳۳۳]

تشریح: ترجمہ باب یہیں سے لکھا ہے۔ یہ حدیث اور بھی گزر چکی ہے۔

۳۳۲۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ أُمَّ سُلَيْمٍ، قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ الْغُسْلُ إِذَا اخْتَلَمَتْ قَالَ: ((نَعَمْ، إِذَا رَأَتْ الْمَاءَ)). فَضَحِكْتُ أُمُّ سَلَمَةَ، فَقَالَتْ: تَخْتَلِمُ الْمَرْأَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فِيمَ يُشْبِهُ الْوُلْدَ)). [راجع: ۱۳۰]

۳۳۲۹۔ حَدَّثَنَا ابْنُ سَلَامٍ، حَدَّثَنَا الْفَزَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: بَلَغَ عَبْدُ اللَّهِ بْنُ سَلَامٍ مَقْدَمُ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَأَتَاهُ، فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَخَوَاتِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((خَبَرْتُ بَيْنَ آتِفَا جِبْرِيلَ ﷺ)). قَالَ: فَقَالَ عَبْدُ اللَّهِ: ذَلِكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ

۳۳۲۸) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے باپ نے، ان سے زینب بنت ابی سلمہ نے، ان سے (ام المؤمنین) ام سلمہ رضی اللہ عنہا نے کہ ام سلیم رضی اللہ عنہا نے عرض کیا، یا رسول اللہ! اللہ تعالیٰ حق بات سے نہیں شرماتا، تو کیا اگر عورت کو احتلام ہو تو اس پر غسل ہوگا؟ آپ نے فرمایا: ”ہاں بشرطیکہ وہ تری دیکھ لے۔“ ام المؤمنین ام سلمہ رضی اللہ عنہا کو اس بات پر ہنسی آگئی اور فرمانے لگیں کیا عورت کو بھی احتلام ہوتا ہے؟ آپ نے فرمایا: ”(اگر ایسا نہیں ہے) پھر بچے میں (ماں کی) مشابہت کہاں سے آتی ہے۔“

۳۳۲۹) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو مروان فزاری نے بیان کیا، انہیں حمید نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ حضرت عبد اللہ بن سلام رضی اللہ عنہ کو جب رسول کریم ﷺ کے مدینہ تشریف لانے کی خبر ملی تو وہ آپ کی خدمت میں آئے اور کہا میں آپ سے تین چیزوں کے بارے میں پوچھوں گا۔ جنہیں نبی کے سوا اور کوئی نہیں جانتا۔ قیامت کی سب سے پہلی علامت کیا ہے؟ وہ کون سا کھانا ہے جو سب سے پہلے جنتیوں کو کھانے کے لئے دیا جائے گا اور کس چیز کی وجہ سے بچہ اپنے باپ کے مشابہ ہوتا ہے؟ اور کس وجہ سے اپنے بیہال کے مشابہ ہوتا ہے؟ آپ ﷺ نے فرمایا کہ ”جبریل علیہ السلام نے ابھی ابھی مجھے آ کر اس کی خبر دی ہے۔“ اس پر حضرت عبد اللہ نے کہا ملائکہ میں تو یہی یہودیوں کے دشمن ہیں۔ رسول اللہ ﷺ نے فرمایا: ”قیامت کی سب سے پہلی علامت ایک آگ کی صورت میں ظاہر ہوگی جو لوگوں کو مشرق سے مغرب کی طرف ہانک لے جائے گی۔ سب سے پہلا کھانا جو اہل جنت کی دعوت کے لئے پیش کیا

جائے گا، وہ مچھلی کی کیچی پر جو ٹکڑا لٹکا رہتا ہے وہ ہوگا اور بچے کی مشابہت کا جہاں تک تعلق ہے تو جب مرد عورت کے قریب جاتا ہے اس وقت اگر مرد کی منی پہل کر جاتی ہے تو بچہ اسی کی شکل و صورت پر ہوتا ہے۔ اگر عورت کی منی پہل کر جائے تو پھر بچہ عورت کی شکل و صورت پر ہوتا ہے۔“ (یہ سن کر) حضرت عبداللہ بن سلام بول اٹھے: میں گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں۔ پھر عرض کیا، یا رسول اللہ! یہود انتہا کی جھوٹی قوم ہے۔ اگر آپ کے دریافت کرنے سے پہلے میرے اسلام قبول کرنے کے بارے میں انہیں علم ہو گیا تو آپ ﷺ کے سامنے مجھ پر ہر طرح کی تہمتیں دھرنی شروع کر دیں گے۔ چنانچہ کچھ یہودی آئے اور حضرت عبداللہ رضی اللہ عنہ گھر کے اندر چھپ کر بیٹھ گئے۔ رسول اللہ ﷺ نے ان سے پوچھا: ”تم لوگوں میں عبداللہ بن سلام کون صاحب ہیں؟“ سارے یہودی کہنے لگے وہ ہم میں سب سے بڑے عالم اور سب سے بڑے عالم کے صاحبزادے ہیں۔ ہم میں سب سے زیادہ بہتر اور ہم میں سب سے بہتر کے صاحبزادے ہیں۔ رسول اللہ ﷺ نے ان سے فرمایا: ”اگر عبداللہ مسلمان ہو جائیں تو پھر تمہارا کیا خیال ہوگا؟“ انہوں نے کہا اللہ تعالیٰ انہیں اس سے محفوظ رکھے۔ اتنے میں حضرت عبداللہ رضی اللہ عنہ باہر تشریف لائے اور کہا، میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی معبود نہیں اور گواہی دیتا ہوں کہ محمد اللہ کے چچے رسول ہیں۔ اب وہ سب ان کے متعلق کہنے لگے کہ ہم میں سب سے بدترین اور سب سے بدترین کا بیٹا ہے، وہیں وہ ان کی برائی کرنے لگے۔

تشریح: حضرت عبداللہ بن سلام یہود کے بڑے عالم تھے جو نبی کریم ﷺ کو دیکھ کر فراموشی صدفات محمدی کے قائل ہو گئے اور اسلام قبول کر لیا تھا۔ رضی اللہ عنہ وارضاه۔ یہ جو بعض لوگ نقل کرتے ہیں کہ عبداللہ بن سلام نے نبی کریم ﷺ سے ہزار سوال کیے تھے۔ یہ غلط ہے کہ اسی طرح ہزار مسئلہ کا رسالہ بھی مصنوعی ہے۔ تعجب ہے کہ مسلمان ایسے جھوٹے رسالوں کو پڑھیں اور حدیث کی صحیح کتابیں نہ دیکھیں۔ اس طرح صبح کا ستارہ ہو، وہ قاتل الاخبار اور منہیات اور دلائل الخیرات کی اکثر روایتیں موضوع ہیں۔

آگ سے متعلق ایک روایت یوں ہے کہ قیامت اس وقت تک نہ آئے گی جب تک حجاز میں ایک ایسی آگ نہ نکلے جس کی روشنی بصری کے اونٹوں کی گردنوں کو روشن نہ کرے۔ یہ روایت صحیح مسلم اور حاکم میں ہے۔ امام نووی رحمہ اللہ اس حدیث کی شرح میں لکھتے ہیں کہ یہ آگ ہمارے زمانے میں ۶۵۴ھ میں مدینہ میں ظاہر ہوئی اور آگ اس قدر بڑی تھی کہ مدینہ کے شرقی پہلو سے لے کر پہاڑی تک پھیلی ہوئی تھی، اس کا حال شام اور تمام شہروں میں جو اتر معلوم ہوا اور ہم سے اس شخص نے بیان کیا جو اس وقت مدینہ میں موجود تھا۔ ابوشامہ ایک معاصر مصنف کا بیان ہے کہ ہمارے پاس مدینہ سے خطوط آئے جن میں لکھا تھا کہ چہار شنبہ کی رات کو ۳ ہجری الثانیہ میں مدینہ میں ایک سخت دھماکا ہوا، پھر بڑا زلزلہ آیا جو ساعت بہ ساعت بڑھتا

رہا۔ یہاں تک کہ پانچویں تاریخ کو بہت بڑی آگ پہاڑی میں قریظ کے محلہ کے قریب نمودار ہوئی، جس کو ہم مدینہ کے اندر اپنے گھروں سے اس طرح دیکھتے تھے کہ گویا وہ ہمارے قریب ہے۔ ہم اسے دیکھنے کو چڑھتے تو دیکھا کہ پہاڑ آگ بن کر بہہ رہے تھے اور ادھر ادھر شعلے بن کر جا رہے ہیں۔ آگ کے شعلے پہاڑ معلوم ہو رہے تھے۔ محلوں کے برابر چنگاریاں اڑ رہی تھیں۔ یہاں تک کہ یہ آگ مکہ مکرمہ اور صحرا سے بھی نظر آتی تھی، یہ حالت ایک ماہ سے زیادہ رہی۔ (تاریخ الخلفاء، بحوالہ ابوشامہ واقعات ۶۵۴ھ)

علامہ ذہبی نے اس آگ کا ذکر کیا ہے (مختصر تاریخ الاسلام ذہبی، جلد ۲/ص: ۱۲۱ حیدر آباد) حافظ سیوطی لکھتے ہیں کہ بہت سے لوگوں سے جو بصری میں اس وقت موجود تھے یہ شہادت منقول ہے کہ انہوں نے رات کو اس کی روشنی میں بصری کے اونٹوں کی گردنیں دیکھیں (تاریخ الخلفاء سیوطی ۶۵۴ھ، خلاصہ از سیرۃ النبی ﷺ، جلد ۳/ص: ۷۱۲)

۳۳۳۰۔ حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ يَعْنِي (لَوْلَا بَنُو إِسْرَائِيلَ لَمْ يَخْزِرِ اللَّحْمُ، وَلَوْلَا حَوَاءُ لَمْ تَخُنْ أَنْثَى زَوْجَهَا)). [مسلم: ۳۶۴۸]

(۳۳۳۰) ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے، انہوں نے نبی کریم ﷺ سے روایت کیا (عبدالرزاق کی) روایت کی طرح کہ ”اگر قوم بنی اسرائیل نہ ہوتی تو گوشت نہ سڑا کرتا اور اگر حوا نہ ہوتی تو عورت اپنے شوہر سے دغا نہ کرتی۔“

تشریح: بنی اسرائیل کو من و سلوی بطور انعام الہی ملا کرتا تھا اور انہیں اس کے جمع کرنے کی ممانعت کر دی گئی تھی، مگر انہوں نے جمع کرنا شروع کر دیا۔ سڑا کے طور پر سلوی کا گوشت سڑا دیا گیا، اسی طرف حدیث میں اشارہ ہے۔ اسی طرح سب سے پہلے حوا علیہا السلام نے شیطان کی سازش سے حضرت آدم علیہ السلام کو جنت کے درخت کے کھانے کی ترغیب دلائی تھی۔ یہی عادت ان کی اولاد میں بھی پیدا ہو گئی۔ خیانت سے یہی مراد ہے۔ اب عورتوں میں عام بے وفائی اسی فطرت کا نتیجہ ہے۔ وہ ٹیڑھی پستی سے پیدا ہوئی ہے، جیسا کہ درج ذیل حدیث میں مذکور ہے۔

۳۳۳۱۔ حَدَّثَنَا أَبُو كُرَيْبٍ، وَمُوسَى بْنُ جَزَامٍ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضَلَعٍ، وَإِنْ أَعْوَجَ شَيْءٌ فِي الصِّلَعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرَتُهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ)). [طرفہ فی: ۵۱۸۶، ۵۱۸۷] [مسلم: ۳۶۴۴]

(۳۳۳۱) ہم سے ابو کریب اور موسیٰ بن حزام نے بیان کیا، ان دونوں نے کہا کہ ہم سے حسین بن علی نے بیان کیا، ان سے زائدہ نے، ان سے ميسرة اشجعي نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”عورتوں کے بارے میں میری وصیت کا ہمیشہ خیال رکھنا، کیونکہ عورت پستی سے پیدا کی گئی ہے۔ پستی میں بھی سب سے زیادہ ٹیڑھا اوپر کا حصہ ہوتا ہے۔ اگر کوئی شخص اسے بالکل سیدھی کرنے کی کوشش کرے تو انجام کار توڑ کے رہے گا اور اگر اسے وہ یونہی چھوڑ دے گا تو پھر ٹیڑھی ہی رہ جائے گی۔ پس عورتوں کے بارے میں میری نصیحت مانو، عورتوں سے اچھا سلوک کرو۔“

۳۳۳۲۔ حَدَّثَنَا غَمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا زَيْدُ بْنُ وَهَبٍ، حَدَّثَنَا عَبْدُ اللَّهِ، حَدَّثَنَا رَسُولُ اللَّهِ ﷺ

(۳۳۳۲) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے زید بن وہب نے بیان کیا، کہا ہم سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے

بیان فرمایا اور آپ سچوں کے سچے تھے: ”انسان کی پیدائش اس کی ماں کے پیٹ میں پہلے چالیس دن تک پوری کی جاتی ہے۔ پھر وہ اتنے ہی دنوں تک علقہ یعنی غلیظ اور جامد خون کی صورت میں رہتا ہے۔ پھر اتنے ہی دنوں کے لئے مضغہ (گوشت کا لٹھڑا) کی شکل اختیار کر لیتا ہے۔ پھر اللہ تعالیٰ ایک فرشتہ کو چار باتوں کا حکم دے کر بھیجتا ہے۔ پس وہ فرشتہ اس کے عمل، اس کی مدت زندگی، روزی اور یہ کہ وہ نیک ہے یا بد، کو لکھ لیتا ہے۔ اس کے بعد اس میں روح پھونکی جاتی ہے۔ پس انسان (زندگی بھر) دوزخیوں کے کام کرتا رہے اور جب اس کے اور دوزخ کے درمیان صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر سامنے آتی ہے اور وہ جنتیوں کے کام کرنے لگتا ہے اور جنت میں چلا جاتا۔ اسی طرح ایک شخص جنتیوں کے کام کرتا رہتا ہے اور جب اس کے اور جنت کے درمیان صرف ایک ہاتھ کا فاصلہ رہ جاتا ہے تو اس کی تقدیر سامنے آتی ہے اور وہ دوزخیوں کے کام شروع کر دیتا ہے اور دوزخ میں چلا جاتا ہے۔“

(۳۳۳۳) ہم سے ابو العمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عبید اللہ بن ابی بکر بن انس نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے ماں کے رحم کے لئے ایک فرشتہ مقرر کر رکھا ہے وہ فرشتہ عرض کرتا ہے، اے رب! یہ نطفہ ہے، اے رب! یہ مضغہ ہے۔ اے رب! یہ علقہ ہے پھر جب اللہ تعالیٰ اسے پیدا کرنے کا ارادہ کرتا ہے تو فرشتہ پوچھتا ہے، اے رب! یہ مرد ہے یا عورت ہے، اے رب! یہ بد ہے یا نیک؟ اس کی روزی کیا ہے؟ اور مدت زندگی کتنی ہے؟ چنانچہ اسی کے مطابق ماں کے پیٹ ہی میں سب کچھ فرشتہ لکھ لیتا ہے۔“

وَهُوَ الصَّادِقُ الْمَصْدُوقُ: ((إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فَيَدْخُلُ الْجَنَّةَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ)). [راجع: ۳۲۰۸]

۳۳۳۳- حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ وَكَلَّ فِي الرَّحِمِ مَلَكًا فَيَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ، فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا قَالَ: يَا رَبِّ، أَذْكَرٌ أَمْ أُنْثَى؟ يَا رَبِّ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ فَمَا الْأَجَلُ؟ فَيَكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ)).

[راجع: ۳۱۸]

تشریح: بچہ اپنی اپنی فطرت پر پیدا ہوتا ہے اور رفتہ رفتہ نوشتہ تقدیر اس کے سامنے آتا رہتا ہے۔

(۳۳۳۴) ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو عمران جوئی نے اور ان سے حضرت انس رضی اللہ عنہ نے نبی کریم ﷺ سے کہ ”اللہ تعالیٰ (قیامت کے دن) اس شخص سے پوچھے گا جسے دوزخ کا سب سے ہلکا عذاب کیا گیا

۳۳۳۴- حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ، يَرْفَعُهُ: ((أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ

عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صَلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي. فَأَبَيْتَ إِلَّا الشُّرْكَ)). [طرفاء فی: ۶۵۳۸، ۶۵۵۷] [مسلم: ۷۰۸۳، ۷۰۸۴]

ہوگا۔ اگر دنیا میں تمہاری کوئی چیز ہوتی تو کیا تو اس عذاب سے نجات پانے کے لئے اسے بدلے میں دے سکتا تھا؟ وہ شخص کہے گا کہ جی ہاں اس پر اللہ تعالیٰ فرمائے گا کہ جب تو آدم کی پیٹھ میں تھا تو میں نے تجھ سے اس سے بھی معمولی چیز کا مطالبہ کیا تھا۔ (روز ازل میں) کہ میرا کسی کو بھی شریک نہ ٹھرانا، لیکن (جب تو دنیا میں آیا تو) اسی شرک کا عمل اختیار کیا۔“

[۷۰۸۴]

تشریح: جملہ انبیاء و رسول علیہم السلام کا اولین پیغام بھی رہا کہ اللہ کے ساتھ کسی کو شریک نہ کیا جائے، تمام آسمانی کتابیں اس مسئلہ پر اتفاق کامل رکھتی ہیں۔ قرآن مجید کی بہت سی آیات میں شرک کی تردید بڑے واضح اور مدلل الفاظ میں موجود ہے جن کو نقل کیا جائے تو ایک دفتر تیار ہو جائے گا۔ مگر صدف افسوس کہ دوسری امتوں کی طرح بہت سے نادان مسلمانوں کو بھی شیطان نے گمراہ کر کے شرک میں گرفتار کر دیا۔ عقیدت و محبت بزرگان کے نام سے ان کو دھوکا دیا اور وہ بھی مشرکین مکہ کی طرح یہی کہنے لگے۔ ﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾ (۱۳۹/ الزمر: ۳) ہم ان بزرگوں کو صرف اسی لئے ماننے ہیں کہ یہ ہم کو اللہ کے نزدیک پہنچادیں، یہ ہمارے وسیلے ہیں جن کے پوجنے سے اللہ ملتا ہے۔ یہ شیطان کا وہ فریب ہے جو ہمیشہ مشرک قوموں کے لیے ضلالت و گمراہی کا سبب بنا ہے۔ آج بہت سے بزرگوں کے مزاروں پر نادان مسلمان وہ سب حرکتیں کرتے ہیں جو ایک بت پرست بت کے سامنے کرتا ہے۔ اٹھتے بیٹھتے ان کا نام لیتے ہیں، امداد کے لئے ان کی دہائی دیتے ہیں۔ یا غوث! یا علی! وغیرہ ان کے وظائف بنے ہوئے ہیں۔ جہاں تک قرآن اور سنت کی تشریحات ہیں ایسے لوگ کھلے شرک کے مرتکب ہیں اور مشرکین کے لئے اللہ نے جنت کو حرام کر دیا ہے۔ عقیدہ توحید جو اسلام نے پیش کیا ہے وہ ہرگز ان خرافات کے لئے درجہ جواز نہیں دیتا۔ اللہ پاک ایسے نام نہاد مسلمانوں کو ہدایت بخشنے (آمین)

۳۳۳۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَغْمَشُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ)). [طرفاء فی: ۶۸۶۷، ۷۳۲۱] [مسلم: ۴۳۷۹، ۴۳۸۰؛ نسائی: ۳۹۹۶]

۳۳۳۵) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے اعمش نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن مرہ نے بیان کیا، ان سے مسروق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب بھی کوئی انسان ظلم سے قتل کیا جاتا ہے تو آدم علیہ السلام کے سب سے پہلے بیٹے (قاتل) کے نامہ اعمال میں بھی اس قتل کا گناہ لکھا جاتا ہے۔ کیونکہ قتل ناحق کی بناسب سے پہلے اسی نے قائم کی تھی۔“

ابن ماجہ: ۲۶۱۶

تشریح: انسان کا خون ناحق انبیاء کی شریعتوں میں سنگین جرم قرار دیا گیا ہے، انسان کسی بھی قوم، مذہب، نسل سے تعلق رکھتا ہو اس کا ناحق قتل ہر شریعت میں خاص طور پر شریعت اسلامی میں گناہ کبیرہ بتلایا گیا ہے۔ تعجب ہے ان معاندین اسلام پر جو واضح تشریحات کے ہوتے ہوئے اسلام پر ناحق خون ریزی کا الزام لگاتے ہیں۔ اگر کوئی مسلمان انفرادی یا اجتماعی طور پر یہ جرم کرتا ہے تو وہ خود اس کا ذمہ دار ہے۔ اسلام کی نگاہ میں وہ سخت مجرم ہے۔ چونکہ قاتل نے اس جرم کا راستہ اولین طور پر اختیار کیا، اب جو بھی یہ راستہ اختیار کرے گا اس کا گناہ قاتل پر بھی برابر الا جائے گا ہر نیکی اور بدی کے لیے یہی اصول ہے۔

باب: روحیں (روز ازل سے) جمع شدہ لشکر ہیں

باب: الأرواح جنود مجنّدة

۳۳۳۶۔ وَقَالَ اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اِخْتَلَفَ)). وَقَالَ يَحْيَى بْنُ أَيُّوبَ حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ بِهَذَا.

(۳۳۳۶) امام بخاری نے کہا کہ لیث بن سعد نے روایت کیا یحییٰ بن سعید انصاری سے، ان سے عمرہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے کہ ”روحوں کے جمع شدہ لشکر تھے۔ پھر وہاں جن روحوں میں آپس میں پہچان تھی ان میں یہاں بھی محبت ہوتی ہے اور جو وہاں غیر تھیں یہاں بھی وہ خلاف رہتی ہیں۔“ اور یحییٰ بن ایوب نے بھی اس حدیث کو روایت کیا، کہا مجھ سے یحییٰ بن سعید نے بیان کیا، آخر تک۔

تشریح: کتاب الانبیاء کے شروع میں حضرت آدم علیہ السلام کا ذکر ہوا۔ اس سلسلے میں مناسب تھا کہ آدمیت کے کچھ نیک و بد خصائل، اس کی فطرت پر روشنی ڈالی جائے تاکہ آدمی کی فطرت پر ہنسنے والوں کے سامنے آ سکے۔ اس لیے امام بخاری رحمہ اللہ ان احادیث مذکورہ کو یہاں لائے۔

اب حدیث آدم علیہ السلام کے بعد حضرت نوح علیہ السلام کا ذکر خیر شروع ہوتا ہے جن کو قرآن میں عبد شکور کے نام سے پکارا گیا ہے، آپ بخت قلب سے بکثرت رویا کرتے تھے، اسی لیے انھوں نے مشہور ہو گئے۔ واللہ اعلم۔

روحیں عالم ازل میں لشکروں کی طرح یکجا تھیں جن روحوں میں وہاں باہمی تعارف ہو گیا ان سے دنیا میں بھی کسی نہ کسی دن ملاپ ہو ہی جاتا ہے اور جن میں باہمی تعارف نہ ہو سکا اور وہ دنیا میں بھی باہمی طور پر میل نہیں کھاتی ہیں۔ اس کے تحت ہمارے محترم مولانا وحید الزماں رحمہ اللہ نے شرح وحیدی میں ایک مفصل نوٹ تحریر فرمایا ہے جو قارئین کرام کے لئے دلچسپی کا موجب ہوگا۔ مولانا فرماتے ہیں:

بغیر مناسبت روحانی کے محبت ہو ہی نہیں سکتی، ایک بزرگ کا قول ہے اگر مومن ایسی مجلس میں جائے جہاں سوماناق بیٹھے ہوں اور ایک مومن ہو تو وہ مومن ہی کے پاس بیٹھے گا اور منافق اس مجلس میں جائے جہاں سوماناق ہوں اور ایک منافق ہو تو اس کی تسلی منافق ہی کے پاس بیٹھنے سے ہوگی۔ اسی مضمون میں ایک شاعر نے کہا:

کند ہم جنس با ہم جنس پرواز کبوتر با کبوتر باز باباز (وحیدی)

دلی دوستی جو خالصاً اللہ بلا غرض ہوتی ہے بغیر اتحاد روحانی کے نہیں ہو سکتی۔ ایک بدعتی کبھی کسی موجد متبع سنت کا دوست اور اسی طرح سخت قسم کا مقلد اہل حدیث کا خیر خواہ نہیں ہو سکتا ایک مجلس میں اتفاق سے ایک مولوی صاحب جو چیمہ کے ہم مشرب ہیں مجھ سے ملے اور ایک بے عمل جاہل شخص سے کہنے لگے ہم میں اور تم میں الارواح جنود مجنّدة اسی حدیث کی رو سے اتحاد ہے میں نے ان کا دل لینے کو کہا کیا ہم کو آپ کے ساتھ یہ اتحاد نہیں؟ انہوں نے کہا نہیں۔ مجھ کو ان کی سچائی پر تعجب ہوا۔ واقعی جمی اور اہل حدیث میں کسی طرح اتحاد نہیں ہو سکتا۔ جس دن سے یہ صحیح بخاری مترجم چھپنا شروع ہوئی ہے کیا کہوں بعض لوگوں کے دل پر سانپ لوٹتا ہے اور حدیث کی کتاب اس عمدگی کے ساتھ طبع ہونے سے دیکھ کر آپ ہی آپ جلمے مرتے ہیں۔ اتحاد و اختلاف روحانی کا اثر اسی سے معلوم کر لینا چاہیے حالانکہ اسلام کا دعویٰ کرتے ہیں مگر حدیث شریف کی اشاعت ناپسند کرتے ہیں۔ اور تاجیز مترجم پر جھوٹے اتہام دھر کر یہ چاہتے ہیں کہ کسی طرح یہ ترجمہ نامہ مرہ جائے۔ ﴿وَاللّٰهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (۶۱/الصف: ۸) (وحیدی)

مولانا وحید الزماں رحمہ اللہ نے اپنے زمانے کے حاسدوں کا یہ حال لکھا ہے۔ مگر آج کل بھی معاملہ تقریباً ایسا ہی ہے۔ جو تاجیز (محمد داؤد راز) کے سامنے آ رہا ہے۔ کتنے حاسدین اشاعت بخاری شریف مترجم اردو کا عظیم کام دیکھ کر حسد کی آگ میں جلمے جارہے ہیں۔ اللہ پاک ان کے حسد سے محفوظ رکھے اور اس خدمت کو پورا کرائے۔ آمین۔

باب: اللہ عزوجل کا (نوح علیہ السلام سے متعلق) یہ ارشاد:

”اور ہم نے نوح علیہ السلام کو ان کی قوم کے پاس اپنا رسول بنا کر بھیجا“

حضرت ابن عباس رضی اللہ عنہما نے (قرآن مجید کی اسی سورہ ہود میں) ﴿بَادِيَ الرَّأْيِ﴾ کے متعلق کہا کہ وہ چیز ہمارے سامنے ظاہر ہو۔ اقلبی یعنی روک لے ٹھہر جافار التَّنُور یعنی پانی اس تنور میں ابل پڑا اور عکرمہ نے کہا کہ (تنور بمعنی) سطح کے ہے اور مجاہد نے کہا کہ الْجُودَى جزیرہ کا ایک پہاڑ ہے۔ وجہ وفرات کے بیچ میں سورہ مؤمن میں لفظ دَابَّ بمعنی حال ہے۔ سورہ نوح میں اللہ کا فرمان: ”ہم نے نوح کو اس کی قوم کی طرف بھیجا۔ اس سے کہا کہ اپنی قوم کو تکلیف کا عذاب آنے سے پہلے ڈرا۔“ آخر سورت تک اور سورہ یونس میں فرمایا: ”اے رسول! نوح کی خبر ان پر تلاوت کر، جب انہوں نے اپنی قوم سے کہا تھا کہ اے قوم! اگر میرا یہاں ٹھہرنا اور اللہ تعالیٰ کی آیات کو تمہارے سامنے بیان کرنا تمہیں زیادہ ناگوار گزرتا ہے۔“ اللہ تعالیٰ کے ارشاد میں الْمُسْلِمِينَ تک۔

(۳۳۳۷) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے، انہیں زہری نے کہ سالم نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ لوگوں میں خطبہ سنانے کھڑے ہوئے۔ پہلے اللہ تعالیٰ کی، اس کی شان کے مطابق ثانیان کی، پھر دجال کا ذکر فرمایا اور فرمایا: ”میں تمہیں دجال کے فتنے سے ڈراتا ہوں اور کوئی نبی ایسا نہیں گزرا جس نے اپنی قوم کو اس سے نہ ڈرایا ہو۔ نوح علیہ السلام نے بھی اپنی قوم کو اس سے ڈرایا تھا۔ لیکن میں تمہیں اس کے بارے میں ایک ایسی بات بتاتا ہوں جو کسی نبی نے بھی اپنی قوم کو نہیں بتائی تھی، تمہیں معلوم ہونا چاہیے کہ دجال کا نا ہوگا اور اللہ تعالیٰ اس عیب سے پاک ہے۔“

(۳۳۳۸) ہم سے ابو نعیم نے بیان کیا، ہم سے شیبان نے بیان کیا، ان سے یحییٰ نے، ان سے ابوسلمہ نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کیوں نہ میں تمہیں دجال کے متعلق ایک ایسی بات بتا دوں جو کسی نبی نے اپنی قوم کو اب تک نہیں

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ﴾ [ہود: ۲۵]

قَالَ ابْنُ عَبَّاسٍ: ﴿بَادِيَ الرَّأْيِ﴾ [ہود: ۲۷]

مَا ظَهَرَ لَنَا: ﴿أَقْلَبِي﴾ [ہود: ۴۴] أَمْسِكِي:

﴿وَفَارَ التَّنُورُ﴾ [ہود: ۴۰] نَبَعَ الْمَاءُ. وَقَالَ

عِكْرَمَةُ: وَجْهُ الْأَرْضِ. وَقَالَ مُجَاهِدٌ:

﴿الْجُودَى﴾ [ہود: ۱۴۴] جَبَلٌ بِالْجَزِيرَةِ

﴿دَابَّ﴾ [المومن: ۳۱] جَالَ. ﴿إِنَّا أَرْسَلْنَا

نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ

يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ﴾ [إلى آخر السورة.

النوح: ۱، ۲۸] ﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ

قَالَ لِقَوْمِهِ يَا قَوْمِ إِنَّ كَذِبَ عَلَيْكُمْ مَقَامِي

وَتَذَكِيرِي بِآيَاتِ اللَّهِ﴾ إِلَى قَوْلِهِ ﴿مَنْ

الْمُسْلِمِينَ﴾ [يونس: ۷۱، ۷۲]

۳۳۳۷۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ،

عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ سَالِمٌ:

وَقَالَ ابْنُ عُمَرَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي

النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ

ذَكَرَ الدَّجَالَ، فَقَالَ: ((إِنِّي لَا أَنْذِرُكُمْوهُ،

وَمَا مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَ نُوحٌ

قَوْمَهُ، وَلَكِنِّي أَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ

لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ لَيْسَ

بِأَعْوَرَ)). [راجع: ۳۰۵۷]

۳۳۳۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا شَيْبَانُ،

عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، سَمِعْتُ أَبَا

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلَا

أَحَدْتُكُمْ حَدِيثًا عَنِ الدَّجَالِ مَا حَدَّثَ بِهِ نَبِيٌّ

بتائی۔ وہ کانا ہوگا اور جنت اور جہنم جیسی چیز لائے گا۔ پس جسے وہ جنت کہے گا درحقیقت وہی دوزخ ہوگی اور میں تمہیں اس کے فتنے سے اسی طرح ڈراتا ہوں، جیسے نوح علیہ السلام نے اپنی قوم کو ڈرایا تھا۔“

قَوْمَهُ)۔ [مسلم: ۷۲۹۸]

تشریح: اللہ پاک اپنے بندوں کو آ زمانے کے لیے دجال کو پہلے کچھ کاموں کی طاقت دے دے گا پھر بعد میں اس کی عاجزی ظاہر کر دے گا، ایسی صورت خود بتا دے گی کہ وہ اللہ نہیں ہے۔ احادیث میں نوح علیہ السلام کا ذکر آیا ہے باب سے یہی مناسبت ہے۔

(۳۳۳۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، ہم سے اعثم نے بیان کیا، ان سے ابوصالح نے اور ان سے ابوسعید خدری نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”(قیامت کے دن) نوح علیہ السلام بارگاہ الہی میں حاضر ہوں گے۔ اللہ تعالیٰ دریافت فرمائے گا، کیا (میرا پیغام) تم نے پہنچا دیا تھا؟ نوح علیہ السلام عرض کریں گے میں نے تیرا پیغام پہنچا دیا تھا، اے رب العزت! اب اللہ تعالیٰ ان کی امت سے دریافت فرمائے گا، کیا (نوح علیہ السلام نے) تم تک میرا پیغام پہنچا دیا تھا؟ وہ جواب دیں گے نہیں، ہمارے پاس تیرا کوئی نبی نہیں آیا۔ اس پر اللہ تعالیٰ نوح علیہ السلام سے دریافت فرمائے گا، اس کے لیے آپ کی طرف سے کوئی گواہی بھی دے سکتا ہے؟ وہ عرض کریں گے کہ محمد ﷺ اور ان کی امت (کے لوگ میرے گواہ ہیں) چنانچہ ہم اس بات کی شہادت دیں گے کہ نوح علیہ السلام نے پیغام ربانی اپنی قوم تک پہنچایا تھا اور یہی مفہوم اللہ جل ذکرہ کے اس ارشاد کا ہے کہ ”اور اسی طرح ہم نے تمہیں امت وسط بنایا، تاکہ تم لوگوں پر گواہی دو۔“ اور وسط کے معنی درمیانی کے ہیں۔

(۳۳۴۰) مجھ سے اسحاق بن نصر نے بیان کیا، ہم سے محمد بن عبید نے بیان کیا، ہم سے ابو حیان یحییٰ بن سعید نے بیان کیا، ان سے ابو زرعد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک دعوت میں شریک تھے۔ آپ ﷺ کی خدمت میں ذبی کا گوشت پیش کیا گیا جو آپ کو بہت مرغوب تھا۔ آپ نے اس دست کی ہڈی کا گوشت دانتوں سے نکال کر کھایا۔ پھر فرمایا کہ ”میں قیامت کے دن لوگوں کا سردار ہوں گا۔ تمہیں معلوم ہے کہ کس طرح اللہ تعالیٰ (قیامت کے دن) تمام مخلوق کو ایک

قَوْمَهُ، أَنَّهُ أَعَزُّ، وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ، فَأَلَيَّ يَقُولُ: إِنَّهَا الْجَنَّةُ. هِيَ النَّارُ، وَإِنِّي أُنْذِرُكُمْ كَمَا أُنْذِرُ بِهِ نُوْحُ

قَوْمَهُ)۔ [مسلم: ۷۲۹۸]

۳۳۳۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى هَلْ بَلَغْتُ؟ فَيَقُولُ: نَعَمْ، أَيُّ رَبِّ. فَيَقُولُ لِأُمَّتِهِ هَلْ بَلَغْتُكُمْ؟ فَيَقُولُونَ: لَا، مَا جَاءَنَا مِنْ نَبِيٍّ. فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَتَشْهَدُ أَنَّهُ قَدْ بَلَغَ، وَهُوَ قَوْلُهُ: «وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ»))

[البقرة: ۱۴۳] وَالْوَسْطُ: الْعَدْلُ. [طرفہ فی:]

۴۴۸۷، [۷۳۴۹] [ترمذی: ۲۹۶۱] ابن ماجہ:

[۴۲۸۴]

۳۳۴۰۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي دَعْوَةٍ، فَرَفَعَ إِلَيْهِ الدَّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَهَسَّ مِنْهَا نَهْسَةً وَقَالَ: ((أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ بِمِ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ

چیل میدان میں جمع کرے گا؟ اس طرح کہ دیکھنے والا سب کو ایک ساتھ دیکھ سکے گا۔ آواز دینے والے کی آواز ہر جگہ سنی جاسکے گی اور سورج بالکل قریب ہو جائے گا۔ ایک شخص اپنے قریب کے دوسرے شخص سے کہے گا، دیکھتے نہیں کہ سب لوگ کیسی پریشانی میں مبتلا ہیں؟ اور مصیبت کس حد تک پہنچ چکی ہے؟ کیوں نہ کسی ایسے شخص کی تلاش کی جائے جو اللہ پاک کی بارگاہ میں ہم سب کی شفاعت کے لئے جائے۔ کچھ لوگوں کا مشورہ ہوگا کہ دادا آدم علیہ السلام اس کے لئے مناسب ہیں۔ چنانچہ لوگ ان کی خدمت میں حاضر ہوں گے اور عرض کریں گے، اے بادا آدم! آپ انسانوں کے دادا ہیں۔ اللہ پاک نے آپ کو اپنے ہاتھ سے پیدا کیا تھا، اپنی روح آپ کے اندر پھونکی تھی، ملائکہ کو حکم دیا تھا اور انہوں نے آپ کو سجدہ کیا تھا اور جنت میں آپ کو (پیدا کرنے کے بعد) ٹھہرایا تھا۔ آپ اپنے رب کے حضور میں ہماری شفاعت کر دیں۔ آپ خود ملاحظہ فرما سکتے ہیں کہ ہم کس درجہ الجھن اور پریشانی میں مبتلا ہیں۔ وہ فرمائیں گے کہ (گناہ گاروں پر) اللہ تعالیٰ آج اس درجہ غضبناک ہے کہ کبھی اتنا غضبناک نہیں ہوا اور نہ آئندہ کبھی ہوگا اور مجھے پہلے ہی درخت (جنت) کے کھانے سے منع کر چکا تھا لیکن میں اس فرمان کو بجالانے میں کوتاہی کر گیا۔ آج تو مجھے اپنی ہی پڑی ہے۔ (نفسی نفسی) تم لوگ کسی اور کے پاس جاؤ۔ ہاں، نوح علیہ السلام کے پاس جاؤ۔ چنانچہ سب لوگ نوح علیہ السلام کی خدمت میں حاضر ہوں گے اور عرض کریں گے، اے نوح! آپ (آدم علیہ السلام کے بعد) روئے زمین پر سب سے پہلے نبی ہیں اور اللہ تعالیٰ نے آپ کو ”عبد شکور“ کہہ کر پکارا ہے۔ آپ ملاحظہ فرما سکتے ہیں کہ آج ہم کیسی مصیبت و پریشانی میں مبتلا ہیں؟ آپ اپنے رب کے حضور میں ہماری شفاعت کر دیجئے۔ وہ بھی یہی جواب دیں گے کہ میرا رب آج اس درجہ غضبناک ہے کہ اس سے پہلے کبھی ایسا غضبناک نہیں ہوا تھا اور نہ کبھی اس کے بعد اتنا غضبناک ہوگا۔ آج تو مجھے خود اپنی ہی فکر ہے۔ (نفسی نفسی) تم نبی کریم ﷺ کی خدمت میں جاؤ۔ چنانچہ وہ لوگ میرے پاس آئیں گے۔ میں (ان کی شفاعت کے لئے) عرش کے نیچے سجدے میں گر پڑوں گا۔ پھر آواز آئے گی۔ اے محمد! سراٹھاؤ اور شفاعت

وَاحِدٍ فَيَصْرُهُمُ النَّاطِرُ وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمْ الشَّمْسُ، فَيَقُولُ بَعْضُ النَّاسِ: أَلَا تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ؟ إِلَى مَا بَلَّغَكُمْ؟ أَلَا تَنْظُرُونَ إِلَى مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ آدَمُ، فَيَاْتُونَهُ فَيَقُولُونَ: يَا آدَمُ! أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَّغْنَا؟ فَيَقُولُ: رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَنَهَانِي عَنِ الشَّجَرَةِ فَغَضِبْتُهُ، نَفْسِي نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي، أَذْهَبُوا إِلَى نُوحٍ. فَيَاْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا بَلَّغْنَا؟ أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ فَيَقُولُ: رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِي نَفْسِي، انْتُوا النَّبِيَّ فَيَاْتُونَنِي، فَاسْجُدْ تَحْتَ الْعَرْشِ فَيَقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ وَاشْفَعْ تَشْفَعُ، وَسَلْ تُعْطَهُ. قَالَ: مُحَمَّدٌ بْنُ عُبَيْدٍ لَا أَخْفِظُ سَائِرَهُ. [طرقاه في: ٣٣٦١، ٤٧١٢] [مسلم: ٤٨٠، ترمذي: ٢٤٣٤]

کرو۔ تمہاری شفاعت قبول کی جائے گی۔ مانگو تمہیں دیا جائے گا۔“ محمد بن عبید اللہ نے بیان کیا کہ ساری حدیث میں یاد نہ رکھ سکا۔

(۳۳۳۱) ہم سے نصر بن علی بن نصر نے بیان کیا، انہوں نے کہا ہم کو ابو احمد نے خبر دی، انہیں سفیان نے، انہیں ابواسحاق نے، انہیں اسود بن یزید نے اور انہیں عبداللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے (آیت) ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ مشہور قرأت کے مطابق (ادغام کے ساتھ) تلاوت فرمائی تھی۔

۳۳۴۱۔ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أَحْمَدَ، عَنْ سُنَيَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ مِثْلَ قِرَاءَةِ الْعَامَّةِ. اطرافہ فی: ۳۳۴۵، ۳۳۷۶، ۳۳۷۷، ۴۸۷۱، ۴۸۷۲، ۴۸۷۳

۱۴۸۷۴، ۴۸۷۳

تشریح: بعض نے مذکور ذال کے ساتھ پڑھا ہے۔ چونکہ اس روایت میں حضرت نوح علیہ السلام کا ذکر ہے اس لئے اس حدیث کو یہاں لایا گیا ہے۔ حضرت آدم علیہ السلام کے بعد حضرت نوح علیہ السلام بہت عظیم رسول گزرے ہیں۔ قرآن مجید میں ان کا بیان کی جگہ آیا ہے۔ (ﷺ)

باب: (الیاس علیہ السلام پیغمبر کا بیان): باب:

سورہ صافات میں اللہ تعالیٰ نے فرمایا: ”اور بے شک الیاس رسولوں میں سے تھا۔ جب انہوں نے اپنی قوم سے کہا کہ تم (خدا کو چھوڑ کر بتوں کی عبادت کرنے سے) ڈرتے کیوں نہیں ہو؟ تم بعل (بت) کی تو عبادت کرتے ہو اور سب سے اچھے پیدا کرنے والے کی عبادت کو چھوڑتے ہو۔ اللہ ہی تمہارا رب ہے اور تمہارے باپ دادوں کا بھی لیکن ان کی قوم نے انہیں جھٹلایا۔ پس بے شک وہ سب لوگ (عذاب کے لیے) حاضر کئے جائیں گے۔ سوائے اللہ کے ان بندوں کے جو مخلص تھے اور ہم نے بعد میں آنے والی امتوں میں ان کا ذکر خیر چھوڑا ہے۔“ حضرت ابن عباس رضی اللہ عنہما نے تَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ کے متعلق کہا کہ بھلائی کے ساتھ انہیں یاد کیا جاتا رہے گا۔ ”سلامتی ہوا الیاس پر، بے شک ہم اس طرح مخلصین کو بدلہ دیتے ہیں۔ بے شک وہ ہمارے مخلص بندوں میں سے تھا۔“ ابن عباس اور ابن مسعود رضی اللہ عنہما سے روایت ہے کہ الیاس، ادریس علیہ السلام کا نام تھا۔

﴿وَإِنَّ الْيَاسَ لَمِنَ الْمُرْسَلِينَ ۝ إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ۝ أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾ [الصافات: ۱۲۳-۱۲۹] قَالَ ابْنُ عَبَّاسٍ يَذْكُرُ بَخِيرَ: ﴿سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۝ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾ [الصافات: ۱۳۰-۱۳۲] يَذْكُرُ عَنْ ابْنِ مَسْعُودٍ وَابْنِ عَبَّاسٍ: أَنَّ الْيَاسَ هُوَ إِدْرِيسُ.

تشریح: یہ الیاس بن یاسین بن ہارون تھے۔ حضرت موسیٰ علیہ السلام کے بعد بھیجے گئے تھے۔ بعض کے نزدیک الیاس سے حضرت ادریس علیہ السلام ہی مراد ہیں۔ مگر امام بخاری رحمہ اللہ نے اس کو صحیح نہیں سمجھا، اس لیے حضرت ادریس علیہ السلام کے لیے ذیل کا باب الگ باندھا ہے۔

باب: حضرت ادریس علیہ السلام کا بیان باب: ذِکْرِ إِدْرِيسَ عَلَيْهِ السَّلَامُ

وَقَوْلَ اللَّهِ عَزَّوَجَلَّ: ﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ اللہ تعالیٰ کا فرمان کہ ”اور ہم نے ان کو بلند مکان (آسمان) پر اٹھالیا تھا۔“

[مریم: ۲۵۷]

(۳۳۴۲) ہم کو عبدان نے بیان کیا، کہا کہ ہمیں عبد اللہ نے خبر دی، انہیں یونس نے بیان کیا اور انہیں زہری نے، (دوسری سند) اور ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عنبسہ نے، ان سے یونس نے، ان سے ابن شہاب نے بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ ابوذر رضی اللہ عنہ بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”میرے گھر کی چھت کھولی گئی۔ میرا قیام ان دنوں مکہ میں تھا۔ پھر جبریل علیہ السلام اترے اور میرا سینہ چاک کیا اور اسے زمزم کے پانی سے دھویا۔ اس کے بعد سونے کا ایک ٹشت لائے جو حکمت اور ایمان سے لبریز تھا، اسے میرے سینے میں انڈیل دیا۔ پھر میرا ہاتھ پکڑ کر آسمان کی طرف لے کر چلے، جب آسمان دنیا پر پہنچے تو جبریل علیہ السلام نے آسمان کے داروغہ سے کہا کہ دروازہ کھولو، پوچھا کہ کون صاحب ہیں؟ انہوں نے جواب دیا کہ جبریل، پھر پوچھا کہ آپ کے ساتھ کوئی اور بھی ہے؟ جواب دیا کہ میرے ساتھ محمد ﷺ ہیں۔ پوچھا کہ انہیں لانے کے لئے آپ کو بھیجا گیا تھا۔ جواب دیا کہ ہاں، اب دروازہ کھلا، جب ہم آسمان پر پہنچے تو، وہاں ایک بزرگ سے ملاقات ہوئی، کچھ انسانی روئیں ان کے دائیں طرف تھیں اور کچھ بائیں طرف، جب وہ دائیں طرف دیکھتے تو ہنس دیتے اور جب بائیں طرف دیکھتے تو رو پڑتے۔ انہوں نے کہا خوش آمدید، نیک نبی نیک بیٹے! میں نے پوچھا، جبریل! یہ صاحب کون بزرگ ہیں؟ تو انہوں نے بتایا کہ یہ آدم علیہ السلام ہیں اور یہ انسانی روئیں ان کے دائیں اور بائیں طرف تھیں ان کی اولاد نبی آدم کی روئیں تھیں ان کے جو دائیں طرف تھیں وہ جنتی تھیں اور جو بائیں طرف تھیں وہ دوزخی تھیں، اس لئے جب وہ دائیں طرف دیکھتے تو مسکراتے اور جب بائیں طرف دیکھتے تو روتے تھے، پھر جبریل علیہ السلام مجھے اوپر لے کر چڑھے اور دوسرے آسمان پر آئے، اس آسمان کے داروغہ سے بھی انہوں نے کہا کہ دروازہ کھولو، انہوں نے بھی اسی طرح کے سوالات کیے جو پہلے آسمان پر ہو چکے تھے، پھر دروازہ کھولا، انس رضی اللہ عنہ نے بیان کیا کہ حضرت

۳۳۴۲۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ؛ ح: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَنبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ كَانَ أَبُو ذَرٍّ يَحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((فَرَجَّ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ، فَفَرَجَّ صَدْرِي، ثُمَّ عَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا فَأَفْرَعَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي، فَفَرَجَّ بِي إِلَى السَّمَاءِ، فَلَمَّا جَاءَ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ جِبْرِيلُ لِحَاظِنِ السَّمَاءِ: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ. قَالَ: مَا مَعَكَ أَحَدٌ؟ قَالَ: مَعِيَ مُحَمَّدٌ. قَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَفُتِحَ. فَلَمَّا عَلَوْنَا السَّمَاءَ إِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوَدَةٌ، وَعَنْ يَسَارِهِ أَسْوَدَةٌ، فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى فَقَالَ: مَرَحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِنْبِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا آدَمُ، وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي جِبْرِيلُ، حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ، فَقَالَ: لِحَاظِنِهَا: افْتَحْ. فَقَالَ: لَهُ

ابودرؤس رضی اللہ عنہ نے تفصیل سے بتایا کہ آنحضرت ﷺ نے مختلف آسمانوں پر اور یس، موسیٰ، عیسیٰ اور ابراہیم علیہم السلام کو پایا، لیکن انہوں نے ان انبیاء کرام کے مقامات کی کوئی تخصیص نہیں کی، صرف اتنا کہا کہ آنحضرت ﷺ نے آدم کو آسمان دنیا (پہلے آسمان پر) پایا اور ابراہیم علیہ السلام کو چھٹے پر اور انس رضی اللہ عنہ نے بیان کیا کہ پھر جب جبرئیل علیہ السلام، اور یس علیہ السلام کے پاس سے گزرے تو انہوں نے کہا خوش آمدید، نیک نبی نیک بھائی، میں نے پوچھا کہ یہ کون صاحب ہیں؟ جبرئیل علیہ السلام نے بتایا کہ یہ اور یس علیہ السلام ہیں، پھر میں عیسیٰ علیہ السلام کے پاس سے گزرا، انہوں نے بھی کہا خوش آمدید نیک نبی نیک بھائی، میں نے پوچھا یہ کون صاحب ہیں؟ تو بتایا کہ عیسیٰ علیہ السلام۔ پھر میں ابراہیم علیہ السلام کے پاس سے گزرا تو انہوں نے فرمایا کہ خوش آمدید نیک نبی اور نیک بیٹے، میں نے پوچھا یہ کون ہیں؟ جواب دیا کہ یہ ابراہیم علیہ السلام ہیں، ابن شہاب سے زہری نے بیان کیا اور مجھے ایوب بن حزم نے خبر دی کہ ابن عباس اور ابودحیہ انصاری رضی اللہ عنہ بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”پھر مجھے اوپر لے کر چڑھے اور میں اتنے بلند مقام پر پہنچ گیا جہاں سے قلم کے لکھنے کی آواز صاف سننے لگی تھی۔“ ابوبکر بن حزم نے بیان کیا اور انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”پھر اللہ تعالیٰ نے پچاس وقت کی نمازیں مجھ پر فرض کیں۔ میں اس فریضہ کے ساتھ واپس ہوا اور جب موسیٰ رضی اللہ عنہ کے پاس سے گزرا تو انہوں نے پوچھا کہ آپ کی امت پر کیا چیز فرض کی گئی ہے؟ میں نے جواب دیا کہ پچاس وقت کی نمازیں ان پر فرض ہوئی ہیں۔ انہوں نے کہا کہ آپ اپنے رب کے پاس واپس جائیں، کیونکہ آپ کی امت میں اتنی نمازوں کی طاقت نہیں ہے، چنانچہ میں واپس ہوا اور رب العالمین کے دربار میں مراجعت کی، اس کے نتیجے میں اس کا ایک حصہ کم کر دیا گیا، پھر میں موسیٰ علیہ السلام کے پاس آیا اور اس مرتبہ بھی انہوں نے کہا کہ اپنے رب سے پھر مراجعت کریں پھر انہوں نے اپنی تفصیلات کا ذکر کیا کہ رب العالمین نے ایک حصہ کی پھر کی کر دی، پھر میں موسیٰ علیہ السلام کے پاس آیا اور انہیں خبر کی، انہوں نے کہا کہ آپ اپنے رب سے مراجعت کریں، کیونکہ آپ کی امت میں اس کی بھی طاقت نہیں

خَازِنُهَا مِثْلُ مَا قَالَ الْأَوَّلُ، فَفَتَحَ)) قَالَ أَنَسٌ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ إِذْ رَسَّ وَمُوسَىٰ وَعِيسَىٰ وَإِبْرَاهِيمَ، وَلَمْ يَثْبُتْ لِي كَيْفَ مَنَازِلَهُمْ، غَيْرَ أَنَّهُ قَدْ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّادِسَةِ. وَقَالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بِإِذْرِيسَ. قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِذْرِيسُ، ثُمَّ مَرَّ بِمُوسَىٰ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَىٰ. ثُمَّ مَرَّ بِعِيسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. فَقُلْتُ: مَنْ هَذَا؟ قَالَ: عِيسَى. ثُمَّ مَرَّ بِإِبْرَاهِيمَ، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ. قَالَ: ابْنُ شِهَابٍ وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَيَّةَ الْأَنْصَارِيَّ كَانَا يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: ((ثُمَّ عَرَجَ بِي جِبْرِيلُ حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ صَرِيحَ الْأَقْلَامِ)). قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: ((فَقَرَضَ اللَّهُ عَلَيَّ خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى أَمَرَ بِمُوسَى، فَقَالَ مُوسَى: مَا الَّذِي قَرَضَ رَبُّكَ عَلَيَّ أَمْتِكَ؟ قُلْتُ: قَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ: فَرَاغَ رَبُّكَ، فَإِنْ أَمْتُكَ لَا تَطِيقُ ذَلِكَ. فَرَجَعْتُ فَرَاغَتْ رَبِّي فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ:

ہے، پھر میں واپس ہوا اور اپنے رب سے پھر مراجعت کی، اللہ تعالیٰ نے اس مرتبہ فرمادیا کہ نمازیں پانچ وقت کی کردی گئیں اور ثواب پچاس نمازوں ہی کا باقی رکھا گیا، ہمارا قول بدلائمیں کرتا۔ پھر میں موسیٰ علیہ السلام کے پاس آیا تو انہوں نے اب بھی اسی پر زور دیا کہ اپنے رب سے آپ کو پھر مراجعت کرنی چاہیے۔ لیکن میں نے کہا کہ مجھے اللہ پاک سے بار بار درخواست کرتے ہوئے اب شرم آتی ہے۔ پھر جبریل علیہ السلام مجھے لے کر آگے بڑھے اور سدرۃ المنتہی کے پاس لائے جہاں مختلف قسم کے رنگ نظر آئے، جنہوں نے اس درخت کو چھپا رکھا تھا میں نہیں جانتا کہ وہ کیا تھا۔ اس کے بعد مجھے جنت میں داخل کیا گیا تو میں نے دیکھا کہ موتی کے گنبد بنے ہوئے ہیں اور اس کی مٹی مشک کی طرح خوشبودار تھی۔“

رَاجِعْ رَبَّكَ، فَذَكَرَ مِثْلَهُ، فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ ذَلِكَ فَقَعَلْتُ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ، فَإِنْ أَمَتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَرَجَعْتُ رَبِّي فَقَالَ: هِيَ خَمْسُونَ، وَهِيَ خَمْسُونَ، لَا يَكْدُلُ الْقَوْلُ لَدَيَّ. فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبَّكَ. فَقُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقْتُ، حَتَّى أَتَى السَّدْرَةَ الْمُنتَهَى، فَعَشِيهَا الْوَأْنُ لَا أَذْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْحِجَّةَ فَإِذَا فِيهَا جَنَابُذُ اللَّوْلُو وَإِذَا تَرَابُهَا الْمِسْكُ. (راجع: ۳۴۹)

تشریح: اس حدیث شریف میں حضرت ادریس علیہ السلام کا ذکر خیر آیا۔ اسی مناسبت سے اسے یہاں درج کیا گیا۔ معراج کا واقعہ اپنی جگہ پر بیان کیا جائے گا، ان شاء اللہ تعالیٰ۔

نوٹ: حدیث معراج میں یہ عقیدہ لازماً رکھنا چاہیے کہ معراج جسمانی برحق ہے اور اس میں سینہ چاک ہونے وغیرہ وغیرہ جتنے بھی کوائف مذکور ہوئے ہیں اپنے ظاہری معانی کے لحاظ سے سب برحق ہیں۔ ظاہر پر ایمان لانا اور دیگر کوائف اللہ کے حوالہ کرنا ایمان والوں کا شیوہ ہے۔ اس میں مزید کرید کرنا جائز نہیں۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

”اور قوم عاد کی طرف ہم نے ان کے بھائی ہود کو (نبی بنا کر) بھیجا انہوں نے کہا، اے قوم! اللہ کی عبادت کرو“ اور سورۃ احقاف میں اللہ تعالیٰ نے فرمایا ”کہ جب ہود علیہ السلام نے اپنی قوم کو احقاف یعنی ریت کے میدانوں میں ڈرایا“ اللہ تعالیٰ کے ارشاد ”یوں ہی ہم بدلہ دیتے ہیں مجرم قوموں کو۔“ اس باب میں عطاء بن ابی رباح اور سلیمان بن یسار نے حضرت عائشہ رضی اللہ عنہا سے روایت کی ہے۔ انہوں نے نبی کریم ﷺ سے۔

﴿وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ: يَا قَوْمِ اعْبُدُوا اللَّهَ﴾ [ہود: ۵۰] وَقَوْلِهِ: ﴿إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ﴾ إِلَى قَوْلِهِ: ﴿كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾. [الاحقاف: ۲۱-۲۵] فِيهِ عَنْ عَطَاءٍ وَسُلَيْمَانَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

تشریح: عطاء کی روایت کو مؤلف نے سورۃ احقاف کی تفسیر میں اور سلیمان کی روایت کو مؤلف نے ہی وصل کیا ہے۔ احقاف حقف کی جمع ہے قوم عادریت کے اونچے ٹیلوں پر آباد تھی۔ اس لئے ان کی بستیوں کو لفظ احقاف سے موسوم کیا گیا ہے، یمن میں ایک وادی کا نام احقاف تھا جہاں عاد کی قوم رہتی تھی، قتادہ کا قول ہے کہ یمن میں سمندر کے کنارے ریت کے ٹیلوں میں قوم عاد کے لوگ آباد تھے۔ قرآن مجید میں ایک سورت احقاف کے نام سے موسوم ہے۔ جس میں قوم عاد پر جو عذاب آیا اس کی تفصیل بیان ہوئی ہے۔

باب: (اور سورہ حاقہ میں) اللہ تعالیٰ نے فرمایا:

[بَابُ] وَقَوْلُ اللَّهِ عَزَّوَجَلَّ:

”لیکن قوم عاد، تو انہیں ایک نہایت تیز و تند آندھی سے ہلاک کیا گیا، جو بڑی غضبناک تھی۔“ ابن عیینہ نے (آیت کے لفظ) عاتیہ کی تشریح میں کہا کہ (آی عَتَتْ عَنِ الْحُزَّانِ) یعنی وہ اپنے داروغہ فرشتوں کے قابو سے باہر ہو گئی جسے اللہ نے ان پر متواتر سات رات اور آٹھ دن تک مسلط کیا (آیت میں) لفظ حُسُومًا بمعنی مُتَّبَاعَةٌ ہے۔ یعنی وہ پے درپے چلتی رہی (ایک منٹ بھی نہیں رکی) پس اگر تو اس وقت موجود ہوتا تو اس قوم کو وہاں یوں گرا ہوا دیکھتا کہ گویا وہ کھوکھلی کھجوروں کے تنے پڑے ہیں، سو کیا تجھ کو ان میں سے کوئی بھی بچا ہوا نظر آتا ہے۔“

﴿وَأَمَّا عَادُ فَاهْلَكُوا بِرِيحٍ صَرْصَرٍ شَدِيدَةٍ عَاتِيَةٍ﴾ قَالَ ابْنُ عُيَيْنَةَ: عَتَتْ عَنِ الْحُزَّانِ سَخَرَهَا عَلَيْهِمْ سَعْيَ لِيَالٍ وَتَمَانِيَةِ أَيَّامٍ حُسُومًا. مُتَّبَاعَةٌ ﴿فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ﴾: أَصُولُهَا ﴿فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ﴾: [الحاقہ: ۸۶] بَقِيَّةٌ.

تشریح: ﴿عاتیہ﴾ کا مطلب یہ ہے کہ اس ہوائے حکم الہی سے اپنے داروغہ فرشتے کی بھی ایک نہی اور ایک دم نکل بھاگی۔ جیسے امام بخاری رحمہ اللہ نے سفیان بن عیینہ سے نقل کیا، بعض نے کہا ترجمہ یوں ہے کہ وہ قوم عاد پر عذاب آگئی یعنی ان کے روکے سے نہرک سکی، ہوا کے عذاب اب بھی آتے رہتے ہیں۔

(۳۳۴۳) ہم سے محمد بن غرغرہ نے بیان کیا، ہم سے شعبہ نے بیان کیا، ان سے حکم نے، ان سے مجاہد نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”غزوہ خندق کے موقع پر) پروا ہوا سے میری مدد کی گئی اور قوم عاد بچھو ا ہوا سے ہلاک کر دی گئی تھی۔“

۳۳۴۳- حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((نُصِرْتُ بِالصَّبَا، وَاهْلَكْتُ عَادُ بِالذَّبُورِ)).

[راجع: ۱۰۳۵]

(۳۳۴۳) (حضرت امام بخاری رحمہ اللہ نے کہا) کہ ابن کثیر نے بیان کیا، ان سے سفیان ثوری نے، ان سے ان کے والد نے، ان سے ابن ابی نعیم نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ حضرت علی رضی اللہ عنہ نے (یعنی سے) نبی کریم ﷺ کی خدمت میں کچھ سونا بھیجا تو آپ نے اسے چار آدمیوں میں تقسیم کر دیا، اقرع بن حابس حظلی الجاشعی، عیینہ بن بدر فزاری، زید طائی بنو مہان والے اور علقمہ بن علاصہ عامری بنو کلاب والے، اس پر قریش اور انصار کے لوگوں کو غصہ آیا اور کہنے لگے کہ آنحضرت ﷺ نے نجد کے بڑوں کو تو دیا لیکن ہمیں نظر انداز کر دیا ہے۔ آنحضرت ﷺ نے فرمایا: ”میں صرف ان کے دل ملانے کے لیے انہیں دیتا ہوں“ (کیونکہ ابھی حال ہی میں یہ لوگ مسلمان ہوئے ہیں) پھر ایک

۳۳۴۴- وَقَالَ ابْنُ كَثِيرٍ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ بَعَثَ عَلَيَّ إِلَى النَّبِيِّ ﷺ بِذَهَبِيَةٍ فَتَقَسَّمَهَا بَيْنَ أَرْبَعَةٍ: الْأَقْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ، وَعُيَيْنَةَ بْنِ بَذْرِ الْفَزَارِيِّ، وَزَيْدَ الطَّائِيِّ ثُمَّ أَحَدَ بَنِي نِيْهَانَ، وَعَلَقَمَةَ ابْنَ عَلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدَ بَنِي كِلَابٍ، فَغَضِبَتْ قُرَيْشٌ وَالْأَنْصَارُ، قَالُوا: يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدْعَانَا. قَالَ: ((إِنَّمَا أَتَاهُمُ)). فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ

شخص سامنے آیا، اس کی آنکھیں دھنسی ہوئی تھیں، کلمے پھولے ہوئے تھے، پیشانی بھی اٹھی ہوئی، ڈاڑھی بہت گھنی تھی اور سر منڈا ہوا تھا۔ اس نے کہا اے محمد! اللہ سے ڈرو (ﷺ) آنحضرت ﷺ نے فرمایا: ”اگر میں ہی اللہ کی نافرمانی کروں گا تو پھر اس کی فرمانبرداری کون کرے گا؟ اللہ تعالیٰ نے مجھے روئے زمین پر دیانت دار بنا کر بھیجا ہے۔ کیا تم مجھے امین نہیں سمجھتے؟“ اس شخص کی اس گستاخی پر ایک صحابی نے اس کے قتل کی اجازت چاہی، میرا خیال ہے کہ یہ حضرت خالد بن ولید تھے، لیکن آنحضرت ﷺ نے انہیں اس سے روک دیا، پھر وہ شخص وہاں سے چلے لگا تو آنحضرت ﷺ نے فرمایا: ”اس شخص کی نسل سے یا (آپ ﷺ نے فرمایا کہ) اس شخص کے بعد اسی کی قوم سے ایسے لوگ جھوٹے مسلمان پیدا ہوں گے، جو قرآن کی تلاوت تو کریں گے۔ لیکن قرآن مجید ان کے حلق سے نیچے نہیں اترے گا، دین سے وہ اس طرح نکل جائیں گے جیسے تیر کمان سے نکل جاتا ہے، یہ مسلمانوں کو قتل کریں گے اور بت پرستوں کو چھوڑ دیں گے، اگر میری زندگی اس وقت تک باقی رہی تو میں ان کو اس طرح قتل کروں گا جیسے قوم عاد کا (عذاب الہی سے) قتل ہوا تھا کہ ایک بھی باقی نہ بچا۔“

مُشْرِفُ الْوَجْتَيْنِ، نَاتِي الْجَبِينِ، كَثُ
الْلَّحْيَةِ، مَخْلُوقٌ فَقَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ.
فَقَالَ: ((مَنْ يُطِيعَ اللَّهَ إِذَا عَصَيْتُ؟ أَيَأْمِنُنِي
اللَّهُ عَلَى أَهْلِ الْأَرْضِ فَلَا تَأْمِنُونِي؟)) فَسَأَلَهُ
رَجُلٌ قَتَلَهُ أَحْسِبُهُ خَالِدَ بْنَ الْوَلِيدِ.
فَمَنَعَهُ، فَلَمَّا وَلَّى قَالَ: ((إِنَّ مِنْ ضِئْضِئِ
هَذَا أَوْ فِي عَقِبِ هَذَا قَوْمٌ يَقْرَءُونَ الْقُرْآنَ،
لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمُرُّونَ مِنَ الدِّينِ
مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ، يَقْتُلُونَ أَهْلَ
الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْتَانِ، لَيْنُ أَنَا
أَذْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ)). اطرافه في:
٣٦١٠، ٤٣٥١، ٤٦٦٧، ٥٠٥٨، ٦١٦٣،

٦٩٣١، ٦٩٣٣، ٧٤٣٢، ١٧٥٦٢ | مسلم:
٢٤٥١، ٢٤٥٤؛ ابوداود: ٤٧٦٤؛ نسائي:
[٢٥٧٧، ٤١١٢]

تشریح: اس حدیث کے آخر میں قوم عاد کے عذاب الہی سے ہلاک ہونے کا ذکر ہے اس مناسبت سے یہ حدیث یہاں درج کی گئی۔ جس بد بخت گروہ کا یہاں ذکر ہوا ہے یہ خارجی تھے جنہوں نے حضرت علی رضی اللہ عنہ کے خلاف خروج کیا ان پر کفر کا فتویٰ لگایا، خود اتباع قرآن کا دعویٰ کیا۔ آخر حضرت علی رضی اللہ عنہ سے مقابلے میں یہ لوگ مارے گئے۔ ویداری کا دعویٰ کرنے اور دوسرے مسلمانوں کو بنظر حقارت دیکھنے والے آج بھی بہت سے لوگ موجود ہیں، لمبے کرتے پہنے ہوئے ہاتھوں میں تہج لکائے ہوئے، بغلوں میں قرآن دہائے ہوئے مگر ان کے دلوں کو دیکھو تو بھیڑے معلوم ہوتے ہیں۔

٣٣٤٥- حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ: حَدَّثَنَا إِسْرَائِيلُ،
عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقْرَأُ: «فَهَلْ مِنْ مُدَكِّرٍ» [راجع: ٣٣٤٦]

تشریح: یہ آیت سورہ قمر میں عاد کے قصہ میں بھی آئی ہے۔ اس مناسبت سے یہ حدیث بیان کی۔

بَابُ قِصَّةِ يَاجُوجَ وَمَاجُوجَ باب: یاجوج و ماجوج کا بیان

وَقَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: «قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَاجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي

اللہ تعالیٰ نے سورہ کہف میں فرمایا: ”وہ کہنے لگے اے ذوالقرنین یاجوج اور ماجوج لوگ ملک میں بہت فساد پھا رہے ہیں۔“

[الکھف: ۹۴]

تشریح: یہ دونوں قبیلوں کے نام ہیں جو یافث بن نوح کی اولاد میں ہیں۔ بعض نے کہا یا جوج ترک لوگ ہیں اور ماجوج ایک دوسرا گروہ ہے۔ قیامت کے قریب یہ لوگ بہت غالب ہوں گے اور ہر طرف سے نکل پڑیں گے، ان کا نکلنا قیامت کی ایک نشانی ہے۔ جو لوگ یا جوج ماجوج کے وجود میں شہر کرتے ہیں وہ احمق ہیں، یا جوج ماجوج آدمی ہیں، کوئی عجوبہ نہیں ہیں اور جو روایتیں ان کے قذوق قیامت کے متعلق منقول ہیں ان کی سندیں صحیح نہیں۔ تورات شریف میں یا جوج ماجوج کا ذکر ہے، بعض نے کہا یا جوج رومی لوگ ہیں اور ماجوج تاتاری بعض نے کہا ماجوج انگریز ہیں (وحیدی) صحیح بات یہی ہے کہ حقیقت حال کو اللہ ہی بہتر جانتا ہے اہل ایمان کا کام ارشاد الہی پر امانا و صدقنا کہنا ہے۔

بَابُ: وَقَوْلِ اللَّهِ عَزَّوَجَلَّ:

بَابُ: اللَّهُ تَعَالَى كَا فَرَمَانِ كَه

﴿وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيحًا فَاتَّبَعَ سَبِيلًا طَرِيقًا، إِلَى قَهْرِهِ: ﴿آتُونِي زُبَرَ الْحَدِيدِ﴾ وَأَجِدْهَا زُبْرَةً وَهِيَ الْقِطْعُ: ﴿حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ﴾ يَقَالُ عَنْ ابْنِ عَبَّاسٍ: الْجَبَلَيْنِ، وَالسَّدَيْنِ الْجَبَلَيْنِ ﴿خَرَجَا﴾ أَجْرًا: ﴿قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا﴾ أَصْبُ عَلَيْهِ رَصَاصًا، وَيُقَالُ: الْحَدِيدُ. وَيُقَالُ الصُّفْرُ. وَقَالَ ابْنُ عَبَّاسٍ: النَّحَاسُ. ﴿فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ﴾ يَعْلُوهُ، اسْتَطَاعَ: اسْتَفْعَلَ مِنْ طُعْتُ لَهُ فَلِذَلِكَ فُتِحَ اسْطَاعَ يَسْتَطِيعُ وَقَالَ بَعْضُهُمْ اسْتَطَاعَ يَسْتَطِيعُ، ﴿وَمَا اسْتَطَاعُوا لَهُ نَقْبًا﴾ قَالَ هَذَا رَحْمَةً مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ﴿الزَّقَةَ بِالْأَرْضِ، وَنَاقَةَ دَكَّاءَ لَا سَنَامَ لَهَا، وَالذَّكْدَاكُ مِنَ الْأَرْضِ مِثْلُهُ حَتَّى صَلَبَ مِنَ الْأَرْضِ وَتَلَبَّدَ.﴾ وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ﴾ [الکھف:

”اور آپ سے (اے رسول) ذوالقرنین (بادشاہ) کے متعلق یہ لوگ پوچھتے ہیں۔ آپ فرمادیں کہ ان کا قصہ میں ابھی تمہارے سامنے بیان کرتا ہوں ہم نے اسے زمین کی حکومت دی تھی اور ہم نے اس کو ہر طرح کا سامان عطا فرمایا تھا پھر وہ ایک سمت چل نکلا“ اللہ تعالیٰ کے ارشاد ”تم لوگ میرے پاس لوہے کی چادریں لاؤ“ تک۔ زُبَرَ کا واحد زُبْرَةٌ ہے اور زُبْرَةٌ ٹکڑے کو کہتے ہیں ”یہاں تک کہ جب اس نے ان دونوں پہاڑوں کے برابر دیوار اٹھا دی۔“ صَدَفَيْنِ سے پہاڑ مراد ہیں۔ ابن عباس رضی اللہ عنہما سے (بَيْنَ الصَّدَفَيْنِ کی تفسیر میں منقول ہے) اور السَّدَيْنِ السَّدَفَيْنِ کی دوسری قراءت بھی الْجَبَلَيْنِ (دو پہاڑ) کے معنی میں ہے، خَرَجَا بمعنی محصول اجرت، ذوالقرنین نے (علم سے) کہا کہ اب اس دیوار کو آگ سے دھوکو یہاں تک کہ جب اسے آگ بنادیا تو کہا اب میرے پاس بکھلا ہوا سیسہ تانبالاؤ تو میں اس پر ڈال دوں اُفْرِغْ عَلَيْهِ قِطْرًا کے معنی ہیں کہ میں اس پر پگھلا ہوا سیسہ ڈال دوں (قطر کے معنی) بعض نے لوہے (پگھلے ہوئے سے) کئے ہیں اور بعض نے پیتل سے، ابن عباس رضی اللہ عنہما نے اس کا معنی تانبا بتایا ہے۔ پھر قوم یا جوج و ماجوج کے لوگ (اس سد کے بعد) اس پر چڑھ نہ سکے يَظْهَرُوهُ بمعنی يَعْلُوهُ، طُعْتُ لَهُ سے استعمال کا صیغہ ہے۔ اس لیے اسْطَاعَ يَسْتَطِيعُ، يَسْتَطِيعُ بھی پڑھتے ہیں اور یا جوج ماجوج اس میں سوراخ بھی نہ کر سکے۔ ذوالقرنین نے کہا یہ میرے پروردگار کی ایک رحمت ہے پھر جب میرے پروردگار کا مقررہ وعدہ آپنچے گا تو وہ اس دیوار کو دُکَّا یعنی زمین کے ساتھ ملا دے گا،

۸۳، ۱۹۹ ﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾
[الانبیاء: ۹۶] قَالَ قَتَادَةُ: حَدَّثَ: أَكْمَةُ. وَقَالَ: رَجُلٌ لِلنَّبِيِّ ﷺ رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمُحْبَرِ. قَالَ: ((رَأَيْتُهُ؟))

عرب کے لوگ اسی سے بولتے ہیں نَاقَةُ دَكَّاء جس سے مراد وہ اونٹ ہے جس کی کوہان نہ ہو۔ اور اَلْدَّكْدَاك مِنَ الْأَرْضِ کی مثال وہ زمین جو ہموار ہو کر سخت ہوگئی، اونچی نہ ہو اور میرے رب کا وعدہ برحق ہے اور اس روز ہم ان کو اس طرح چھوڑ دیں گے کہ بعض ان کا بعض سے گڈمڈ ہو جائے گا۔ ”یہاں تک کہ جب یا جوج ماجوج کو کھول دیا جائے گا اور وہ ہر بلندی سے دوڑ پڑیں گے۔“ قتادہ نے کہا حَدَب کے معنی نیلہ کے ہیں۔ ایک صحابی نے رسول کریم ﷺ سے عرض کیا کہ میں نے اس دیوار کو دھاری دار چادر کی طرح دیکھا ہے جس کی ایک دھار سرخ ہے اور ایک کالی ہے، اس پر آنحضرت ﷺ نے فرمایا: ”واقعی تم نے اسکو دیکھا ہے۔“

تشریح: ہوا یہ تھا کہ دونوں طرف دو اونچے پہاڑ تھے بیچ میں راستہ کھلا ہوا تھا، اس میں سے یا جوج ماجوج کے لوگ گھس آتے اور غریب رعایا کو ستاتے۔ ذوالقرنین نے یہ دیوار لوہے کی بنا کر انکا راستہ ہی بند کر دیا۔ بعض کم عقل لوگ اس قصہ پر اعتراض کرتے ہیں کہ اگر یہ دیوار بنی ہوتی تو آج کل ضرور اس کا پتہ لگ جاتا کیونکہ دنیا کی چھان بین آج کل بہت ہو چکی ہے اور کوئی ملک اور جزیرہ ایسا باقی نہیں رہا جہاں سیاح نہ پہنچے ہوں، ان کا جواب یہ ہے کہ نبی کریم ﷺ کے عہد مبارک میں تو یہ دیوار موجود تھی صحیح حدیث میں ہے کہ آپ نے فرمایا آج یا جوج ماجوج کی سہد میں اتنا سوراخ کھل گیا۔ بعد کے لیے بھی ہمارا عقیدہ وہی ہے جو نبی کریم ﷺ نے فرمایا ہے یہ ضروری نہیں ہے کہ سیاحوں نے سارے عالم کا پتہ لگا لیا ہو جن لوگوں نے دیوار چین کو سدسکندر بھی سمجھا ہے انہوں نے غلطی کی ہے کیونکہ چین کی دیوار بہت لمبی ہے اور وہ لوہے کی بھی نہیں ہے اسے چین کے ایک بادشاہ نے بنوایا تھا۔ مذکورہ ذوالقرنین سے اسکندر اعظم مراد ہیں۔ جنہوں نے دین ابراہیمی قبول کر لیا تھا اسکندر یونانی مراد نہیں ہے یہ بعد کے زمانہ قبل مسیح میں ہوا ہے۔

۳۳۴۶- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، حَدَّثَتْهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرَعَا يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ، وَبِئْسَ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ فَتَحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجُ وَمَأْجُوجُ مِثْلَ هَذِهِ)). وَحَلَّتْ بِإِضْبَعِهِ الْإِنْهَامَ وَالَّتِي تَلِيهَا. فَقَالَتْ: زَيْنَبُ بِنْتُ جَحْشٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنَهْلِكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: ((نَعَمْ، إِذَا كَثُرَ الْعَجَبُ)). [إطرافه في: ۳۵۹۸]

(۳۳۴۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے حضرت زینب بنت ابی سلمہ رضی اللہ عنہا نے، ان سے ام حبیبہ بنت ابی سفیان نے، ان سے زینب بنت جحش رضی اللہ عنہا کہ نبی کریم ﷺ ان کے یہاں تشریف لائے آپ کچھ گھبرائے ہوئے تھے پھر آپ نے فرمایا: ”اللہ کے سوا اور کوئی معبود نہیں، ملک عرب میں اس برائی کی وجہ سے بربادی آجائے گی جس کے دن قریب آنے کو ہیں، آج یا جوج ماجوج نے دیوار میں اتنا سوراخ کر دیا ہے۔“ پھر آنحضرت ﷺ نے انگوٹھے اور اس کے قریب کی انگلی سے حلقہ بنا کر بتلایا۔ ام المؤمنین حضرت زینب بنت جحش رضی اللہ عنہا نے بیان کیا کہ میں نے سوال کیا یا رسول اللہ! کیا ہم اس کے باوجود ہلاک کر دیئے جائیں گے کہ ہم میں نیک لوگ بھی موجود ہوں گے؟ آپ نے فرمایا: ”ہاں! جب فسق و فجور بڑھ جائے گا (تو یقیناً بربادی ہوگی)۔“

۷۰۵۹، ۳۵ (۷) [مسلم: ۷۲۳۵، ۷۲۳۸]

ترمذی: ۲۱۸۷، ابن ماجہ: ۳۹۵۳

۳۳۴۷۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا وَهْبُ بْنُ وَهْبٍ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((فَتَحَّ اللَّهُ مِنْ رِذْمٍ يَأْجُوجُ وَمَأْجُوجُ مِثْلَ هَذَا)). وَعَقَدَ بَيْنَهُ تَسْعِينَ. [طرفة في: ۷۱۳۶] [مسلم: ۷۲۳۹]

(۳۳۴۷) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہیب نے، ان سے ابن طاووس نے، ان سے ان کے والد طاووس نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ پاک نے یا جوج ماجوج کی دیوار سے اتنا کھول دیا ہے۔“ پھر آپ نے اپنی انگلیوں سے نوے کا عدد بنا کر بتلایا۔

تفسیر: عقد اٹل میں اس کی صورت یوں ہے کہ خضر اور نضر کو بند کرے اور کلے کی انگلی بند کر دے، انگوٹھے کو بچ کی انگلی پر رکھے۔ قسطانی رحمہ اللہ نے کہا اس سے یہ مقصود نہیں ہے کہ اتنا ہی سا کھلا ہے، ایک روایت میں یوں ہے کہ یا جوج ماجوج روز اس کو کھودتے ہیں تو ہڈی ہی رہ جاتی ہے تو کہتے کل آ کر توڑ لیں گے، اللہ تعالیٰ شب بھر میں پھر اس کو دیا ہی مضبوط کر دیتا ہے، جب نوے کا وقت آ پہنچے گا اس روز یوں کہیں گے کل ان شاء اللہ آ کر توڑ ڈالیں گے، اس شب میں وہ دیوار یوں ہی رہے گی صبح کو توڑ کر نکل پڑیں گے۔ (دحیدی)

۳۳۴۸۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ: أَخْرِجْ بَعَثَ النَّارَ. قَالَ: وَمَا بَعَثَ النَّارَ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةٌ وَتِسْعِينَ، فَعِنْدَهُ يَنْشِبُ الصَّغِيرُ)) وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى، وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)). قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّا ذَلِكَ الْوَاحِدُ؟ قَالَ: ((أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلًا، وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا)). ثُمَّ قَالَ: ((وَالَّذِي بَيْنَهُمْ أَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ)). فَيَكْبُرْنَا. فَقَالَ: ((أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ)). فَيَكْبُرْنَا. فَقَالَ: ((أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ)). فَيَكْبُرْنَا. قَالَ: ((مَا أَنْتُمْ

(۳۳۴۸) مجھ سے اسحاق بن نصر نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے اعمش نے، ان سے ابوصالح نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ (قیامت کے دن) فرمائے گا، اے آدم! آدم علیہ السلام عرض کریں گے میں اطاعت کے لیے حاضر ہوں، مستعد ہوں، ساری بھلائیاں صرف تیرے ہی ہاتھ میں ہیں۔ اللہ تعالیٰ فرمائے گا، جہنم میں جانے والوں کو (لوگوں میں سے ایک) نکال لو۔ حضرت آدم علیہ السلام عرض کریں گے: اے اللہ! جہنمیوں کی تعداد کتنی ہے؟ اللہ تعالیٰ فرمائے گا کہ ہر ایک ہزار میں سے نو سو ننانوے۔ اس وقت (کی ہولناکی اور وحشت سے) بچے بوڑھے ہو جائیں گے اور ہر حالہ عورت اپنا حمل گرا دے گی۔ اس وقت تم (خوف و دہشت سے) لوگوں کو مدہوشی کے عالم میں دیکھو گے۔ حالانکہ وہ بے ہوش نہ ہوں گے۔ لیکن اللہ کا عذاب بڑا ہی سخت ہوگا۔“ صحابہ نے عرض کیا یا رسول اللہ! وہ ایک شخص ہم میں سے کون ہوگا۔ حضور ﷺ نے فرمایا: ”تمہیں بشارت ہو، وہ ایک آدمی تم میں سے ہوگا اور ایک ہزار دروزخی یا جوج ماجوج کی قوم میں سے ہوں گے۔“ پھر حضور ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، مجھے امید ہے کہ تم (امت مسلمہ) تمام جنت والوں کے ایک تہائی ہو گے۔“ پھر ہم نے اللہ اکبر کہا تو آپ نے فرمایا:

فِي النَّاسِ إِلَّا كَالشَّعْبَةِ السَّوْدَاءِ فِي جِلْدٍ ثَوْبٍ أَيْضٌ، أَوْ كَشَعْرَةِ بَيْضَاءٍ فِي جِلْدٍ ثَوْبٍ (سُودَا: ٦٥٣٠، ٤٧٤١، ٥٣٢، ٥٣٣) [٧٤٨٣] [مسلم: ٥٣٢، ٥٣٣]

”مجھے امید ہے تم تمام جنت والوں کے آدھے ہو گے۔“ پھر ہم نے اللہ اکبر کہا۔ پھر آپ نے فرمایا کہ ”(محشر میں) تم لوگ تمام انسانوں کے مقابلے میں اتنے ہو گے جتنے کسی سفید تیل کے جسم پر ایک سیاہ بال، یا جتنے کسی سیاہ تیل کے جسم پر ایک سفید بال ہوتا ہے۔“

تشریح: ترجمہ باب اس فقرے سے نکلتا ہے کہ تم میں سے ایک آدمی کے مقابل یا جوج ماجوج میں سے ہزار آدمی پڑتے ہیں۔ کیونکہ اس سے یا جوج ماجوج کی ایسی کثرت نسل معلوم ہوتی ہے کہ امت اسلامیہ ان کافروں کا ہزارواں حصہ ہوگی۔ یا جوج ماجوج دو قبیلوں کے نام ہیں جو یافث بن نوح کی اولاد میں سے ہیں۔ قیامت کے قریب یہ لوگ بہت غالب ہوں گے اور ہر طرف سے نکل پڑیں گے۔ ان کا نکلنا قیامت کی ایک نشانی ہے جو لوگ یا جوج ماجوج کے وجود میں شبہ کرتے ہیں وہ خود احمق ہیں۔ حدیث سے امت محمدیہ کا بکثرت جنتی ہونا بھی ثابت ہوا مگر جو لوگ کلمہ اسلام پڑھنے کے باوجود قبروں، تزییروں، جھنڈوں کی پوجا پاٹ میں مشغول ہیں وہ کبھی بھی جنت میں نہیں جائیں گے۔ اس لیے کہ وہ مشرک ہیں اور مشرکوں کے لیے اللہ تعالیٰ نے جنت کو قطعاً حرام کر دیا ہے جیسا کہ آیت مبارکہ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ (النساء: ۴۸) سے ظاہر ہے۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (سُورَةُ نَسَاءٍ فِي) اللَّهُ تَعَالَى كَافِرَانِ كَه

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ [النساء: ۱۲۵] وَقَوْلِهِ: ﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ﴾ [النحل: ۱۲۰] وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾ [التوبة: ۱۱۴] وَقَالَ أَبُو مَيْسَرَةَ: الرَّحِيمُ يَلْسَانِ الْحَبَشَةِ.

”اور اللہ نے ابراہیم علیہ السلام کو خلیل بنایا“ اور (سورہ نعل میں) اللہ تعالیٰ کا فرمان کہ ”بے شک ابراہیم (تمام خوبیوں کا مجموعہ ہونے کی وجہ سے خود) ایک امت تھے، اللہ تعالیٰ کے مطیع و فرماں بردار، ایک طرف ہونے والے۔“ اور (سورہ توبہ میں) اللہ تعالیٰ کا فرمان کہ ”بے شک ابراہیم نہایت نرم طبیعت اور بڑے ہی بردبار تھے۔“ ابو میسرہ (عروہ بن شرحبیل) نے کہا کہ (اواہ) حبشی زبان میں رحیم کے معنی میں ہے۔

۳۳۴۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ، حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ أَرَاهُ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّكُمْ مَحْشُورُونَ حَقًّا عَرَاةٌ غُرُلًا)) ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ وَأَوَّلُ مَنْ يَكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّ نَاسًا مِنْ أَصْحَابِي يُوْخَذُ بِهِمْ ذَاتُ الشَّمَالِ فَأَقُولُ: أَصْحَابِي أَصْحَابِي فَيَقُولُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ

(۳۳۴۹) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے بیان کیا، ان سے مغیرہ بن نعمان نے بیان کیا، کہا کہ مجھ سے سعید بن جبیر نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”تم لوگ محشر میں ننگے پاؤں، ننگے جسم اور بن ختنہ جمع کیے جاؤ گے۔“ پھر آپ نے اس آیت کی تلاوت کی کہ ”جیسا کہ ہم نے پیدا کیا تھا پہلی مرتبہ، ہم ایسے ہی لوٹائیں گے۔ یہ ہماری طرف سے ایک وعدہ ہے جس کو ہم پورا کر کے رہیں گے۔“ اور انبیاء میں سب سے پہلے حضرت ابراہیم علیہ السلام کو کھڑا پہنایا جائے گا اور میرے اصحاب میں سے بعض کو بائیں جانب لے جایا جائیگا تو میں پکاراٹھوں گا کہ یہ تو میرے اصحاب ہیں، میرے اصحاب! لیکن مجھے بتایا جائے گا کہ آپ کی وفات کے بعد ان لوگوں نے پھر کفر اختیار کر لیا

أَغْفَابِهِمْ مُنْذُ فَارَقْتَهُمْ. فَأَقُولُ كَمَا قَالَ
الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا
دُمْتُ فِيهِمْ» إِلَى قَوْلِهِ: «الْعَزِيزُ الْحَكِيمُ»

[اطرافہ: ۳۴۴۷، ۴۶۲۵، ۴۶۲۶، ۴۷۴۰،

۶۵۲۴، ۶۵۲۵، ۶۵۲۶] [مسلم: ۷۲۰۱،

ترمذی: ۲۴۲۳، ۳۱۶۷، نسائی: ۲۰۸۱، ابن

ماجہ: ۲۰۸۶]

تشریح: مراد وہ لوگ ہیں جو نبی کریم ﷺ کی وفات کے بعد حضرت ابو بکر صدیق رضی اللہ عنہ کی خلافت میں مرتد ہو گئے تھے۔ حضرت ابو بکر رضی اللہ عنہ نے ان سے جہاد کیا۔ یہ دیہات کے وہ بدوی تھے جو برائے نام اسلام میں داخل ہو گئے تھے اور نبی کریم ﷺ کی وفات کے ساتھ ہی پھر مرتد ہو کر اسلام کے خلاف مقابلہ کے لیے کھڑے ہو گئے تھے جو یا تو منافق تھے یا اسلام کے غلبہ سے خوف زدہ ہو کر اسلام میں داخل ہو گئے تھے اور انہوں نے اسلام سے کبھی کوئی دلچسپی سرے سے لی ہی نہیں تھی۔ ان مرتدین نے خلافت اسلامیہ کے خلاف جنگ کی اور شکست کھائی یا قتل کیے گئے۔

۳۳۵۰- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنِي أَخِي عَبْدِ الْحَمِيدِ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَىٰ وَجْهِ آزَرَ فِتْرَةٍ وَعَبْرَةٍ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ! إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يَبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَىٰ مِنْ أَبِي الْأَبْعَدِ؟ فَيَقُولُ اللَّهُ تَعَالَىٰ إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يَقَالُ: يَا إِبْرَاهِيمُ! مَا تَحْتِ رِجْلَيْكَ؟ فَيَنْظُرُ فَإِذَا هُوَ بِدِيحٍ مُّتَلَطِّحٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَىٰ فِي النَّارِ)).

(۳۳۵۰) ہم سے اسماعیل بن عبد اللہ نے بیان کیا کہ مجھے میرے بھائی عبد الحمید نے خبر دی، انہیں ابن ابی ذنب نے، انہیں سعید مقبری نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ابراہیم علیہ السلام اپنے والد آذر سے قیامت کے دن جب ملیں گے تو ان کے (والد کے چہرے) پر سیاہی اور غبار ہوگا۔ حضرت ابراہیم علیہ السلام کہیں گے کہ میں نے آپ سے نہیں کہا تھا کہ میری مخالفت نہ کیجئے۔ وہ کہیں گے کہ آج میں آپ کی مخالفت نہیں کرتا۔ حضرت ابراہیم علیہ السلام عرض کریں گے کہ اے رب! تو نے وعدہ فرمایا تھا کہ مجھے قیامت کے دن رسوا نہیں کرے گا۔ آج اس رسوائی سے بڑھ کر اور کون سی رسوائی ہوگی کہ میرے والد تیری رحمت سے سب سے زیادہ دور ہیں۔ اللہ تعالیٰ فرمائے گا کہ میں نے جنت کافروں پر حرام قرار دی ہے۔ پھر کہا جائے گا کہ ابراہیم! تمہارے قدموں کے نیچے کیا چیز ہے؟ وہ دیکھیں گے کہ تو ایک ذبح کیا ہوا جانور خون میں تھڑا ہوا پڑا ہوا گا اور پھر اس کے پاؤں پکڑ کر اسے جہنم میں ڈال دیا جائے گا۔“

[طرفہ فی: ۴۷۶۸، ۴۷۶۹]

تشریح: اس حدیث سے ان نام نہاد مسلمان کو عبرت پکڑنی چاہیے جو اولیائے اللہ کے بارے میں جھوٹی حکایات و کرامات گھڑ کر ان کو بدنام کرتے ہیں۔ مثلاً یہ کہ بڑے بزرگ جیلانی صاحب نے روحوں کی تعمیل حضرت غزالی علیہ السلام سے جھین لی جن میں مؤمن و کافر کی رو میں تھیں وہ سب جنت میں داخل ہو گئے۔ ایسے بہت سے قصے بہت سے بزرگوں کے بارے میں مشرکین نے گھڑ رکھے ہیں۔ جب حضرت غلیل اللہ جیسے پیغمبر قیامت کے دن

اپنے باپ کے کام نہ آسکیں گے تو اور دوسرے کسی کی کیا مجال ہے کہ بغیر اذن الہی کسی مرید یا شاگرد کو بخشوا سکیں۔

۳۳۵۱۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، (۳۳۵۱) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن
حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو، أَنَّ
بُكَيْرًا، حَدَّثَهُ عَنْ كُرَيْبٍ، مَوْلَى ابْنِ
عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ
الْبَيْتَ فَوَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ وَصُورَةَ
مَرْيَمَ فَقَالَ: ((أَمَّا هُمْ، فَقَدْ سَمِعُوا أَنَّ
الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا
إِبْرَاهِيمُ مُصَوَّرٌ فَمَا لَهُ يَسْتَفْسِمُ)). (راجع: ۳۹۸)

وہب نے بیان کیا، کہا کہ مجھ کو عمرو بن حارث نے خبر دی، ان سے بکیر نے
بیان کیا، ان سے ابن عباس کے مولیٰ کریب نے اور ان سے حضرت ابن
عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ بیت اللہ میں داخل ہوئے تو اس میں
حضرت ابراہیم اور حضرت مریم علیہما السلام کی تصویریں دیکھیں، آپ نے فرمایا:
”قریش کو کیا ہو گیا؟ حالانکہ انہیں معلوم ہے کہ فرشتے کسی ایسے گھر میں
داخل نہیں ہوتے جس میں تصویریں رکھی ہوں، یہ حضرت ابراہیم علیہ السلام کی
تصویر ہے اور وہ بھی پانسہ پھینکتے ہوئے۔“

تشریح: عرب کے مشرکوں نے حضرت ابراہیم علیہ السلام کی مورتی بنا کر ان کے ہاتھ میں پانسے کا تیر دیا تھا۔ نبی کریم ﷺ نے فرمایا کہ تیر کو پانسہ بنانا،
اس سے جو اٹھلایا فال نکالنا کسی بھی پیغمبر کی شان نہیں ہو سکتی۔ قسطلانی نے کہا کہ مکہ کے کافر جب سفرو وغیرہ پر نکلتے تو ان پانسوں سے فال نکال کر تے
تھے۔ اس حدیث سے یہ بھی معلوم ہوا کہ بطور معبود کسی بت کو پوجا جائے یا کسی نبی اور ولی کی قبر یا مورت کو، شرک ہونے میں ہر دو برابر ہیں۔ جو نادان
مسلمان کہتے ہیں کہ قرآن شریف میں جس شرک کی مذمت ہے وہ کافروں کی بت پرستی مراد ہے۔ ہم مسلمان اولیائے اللہ کو محض بطور وسیلہ پوجتے ہیں۔
ان نادانوں کا یہ کہنا سراسر فریب نفس ہے۔

۳۳۵۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا
هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ،
عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى
الصُّورَ فِي الْبَيْتِ لَمْ يَدْخُلْ، حَتَّى أَمَرَ بِهَا
فَمُحِيتْ، وَرَأَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ بِأَيْدِيهِمَا
الْأَزْلَامَ فَقَالَ: ((فَاتْلَهُمُ اللَّهُ، وَاللَّهُ! إِنْ
اسْتَفْسَمَا بِالْأَزْلَامِ قَطُّ)). (راجع: ۳۹۷)

(۳۳۵۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے بیان
کیا، انہیں معمر نے، انہیں ایوب نے، انہیں عکرمہ نے اور انہیں حضرت ابن
عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے جب بیت اللہ میں تصویریں دیکھیں
تو اندر اس وقت تک داخل نہ ہوئے جب تک وہ مٹانہ دی گئیں اور آپ نے
ابراہیم علیہ السلام اور اسماعیل علیہ السلام کی تصویریں دیکھیں کہ ان کے ہاتھوں میں
تیر (پانسے کے) تھے تو آپ نے فرمایا: ”اللہ ان پر بربادی لائے، واللہ ان
حضرات نے کبھی تیر نہیں پھینکے۔“

تشریح: یعنی ان بزرگوں نے فال نکالنے کے لئے کبھی تیر استعمال نہیں کئے، وہ ایسی بیہودہ حرکات سے خود ہی بیزار تھے۔ ایسے ہی وہ بزرگ بھی ہیں
جن کی قبروں پر ڈھول تاشے بجائے جا رہے ہیں۔

۳۳۵۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي
سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمُ

(۳۳۵۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے
بیان کیا، کہا ہم سے عبید اللہ نے بیان کیا، کہا کہ مجھ سے سعید بن ابی سعید
نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ
نے کہ عرض کیا گیا یا رسول اللہ! سب سے زیادہ شریف کون ہے؟ حضور نے

فرمایا: ”جو سب سے زیادہ پرہیزگار ہو۔“ صحابہ نے عرض کیا کہ ہم حضور ﷺ سے اس کے متعلق نہیں پوچھتے۔ حضور ﷺ نے فرمایا: ”پھر اللہ کے نبی یوسف بن نبی اللہ بن خلیل اللہ (سب سے زیادہ شریف ہیں)“ صحابہ نے کہا کہ ہم اس کے متعلق بھی نہیں پوچھتے۔ حضور ﷺ نے فرمایا: ”اچھا عرب کے خاندان کے متعلق تم پوچھنا چاہتا ہو۔ سنو جو جاہلیت میں شریف تھے اسلام میں بھی وہ شریف ہیں جب کہ دین کی سمجھ انہیں آجائے۔“ ابواسامہ اور معتمر نے عبید اللہ سے بیان کیا، ان سے سعید نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے اور انہوں نے نبی کریم ﷺ سے۔

النَّاسِ؟ قَالَ: ((أَتَقَاهُمْ)). فَقَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: ((فَيُؤَسِّفُ نَبِيَّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ)). قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: ((فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ خِيَارَهُمْ فِي الْجَاهِلِيَّةِ خِيَارَهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا)). قَالَ أَبُو أُسَامَةَ وَمُعْتَمِرٌ عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [اطرافہ فی: ۳۳۷۴، ۳۳۸۳، ۳۴۹۰، ۴۶۸۹] [مسلم: ۶۱۶۱]

(۳۳۵۴) ہم سے مؤمل بن ہشام نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا ہم سے عوف نے، کہا ہم سے ابورجاء نے، کہا ہم سے سمرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”آج کی رات میرے پاس (خواب میں) دو فرشتے (جبریل و میکائیل علیہما السلام) آئے۔ پھر یہ دونوں فرشتے مجھے ساتھ لے کر ایک لمبے قد کے بزرگ کے پاس گئے، وہ اتنے لمبے تھے کہ ان کا سر میں نہیں دیکھ پاتا تھا اور یہ حضرت ابراہیم علیہ السلام تھے۔“

۳۳۵۴۔ حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا عَوْفٌ، حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا سَمُرَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَتَانِي اللَّيْلَةُ آتِيَانِ، فَكُنِيْنَا عَلَى رَجُلٍ طَوِيلٍ، لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا، وَأَنَّهُ إِبْرَاهِيمُ ﷺ)). [راجع: ۸۴۵]

(۳۳۵۵) ہم سے بیان بن عمرو نے بیان کیا، کہا ہم سے نصر نے بیان کیا، کہا ہم کو ابن عون نے خبر دی، انہیں مجاہد نے اور انہوں نے حضرت ابن عباس رضی اللہ عنہما سے سنا، آپ کے سامنے لوگ دجال کا تذکرہ کر رہے تھے کہ اس کی پیشانی پر لکھا ہوا ہوگا ”کافر“ یا (یوں لکھا ہوا ہوگا) ”ک ف ر“ حضرت ابن عباس رضی اللہ عنہما نے کہا کہ آنحضرت ﷺ سے میں نے یہ حدیث نہیں سنی تھی۔ البتہ آپ نے ایک مرتبہ یہ حدیث بیان فرمائی کہ ”ابراہیم علیہ السلام (کی شکل وضع معلوم کرنے) کے لیے تم اپنے صاحب کو دیکھ سکتے ہو اور حضرت موسیٰ علیہ السلام کا بدن گٹھا ہوا، گندم گوں، ایک سرخ اونٹ پر سوار تھے جس کی نیل کھجور کی چھال کی تھی۔ جیسے میں انہیں اس وقت بھی دیکھ رہا ہوں کہ وہ اللہ کی بڑائی بیان کرتے ہوئے وادی میں اتر رہے ہیں۔“

۳۳۵۵۔ حَدَّثَنَا بَيَّانُ بْنُ عَمْرٍو، حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ مُجَاهِدٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَذَكَرُوا لَهُ الدَّجَالَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ أَوْ ك ف ر. قَالَ: لَمْ أَسْمَعُهُ وَلَكِنَّهُ قَالَ: ((أَمَّا إِبْرَاهِيمُ فَنَنْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَجَعَدُ آدَمَ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخَلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ أَنْحَدَرُ فِي الْوَادِي يُكَبِّرُ)).

[راجع: ۱۵۵۵]

تشریح: صاحب کے لفظ سے یہ اشارہ نبی کریم ﷺ نے اپنی ذات مبارک کی طرف کیا تھا۔ کیونکہ آپ حضرت ابراہیم علیہ السلام سے بہت زیادہ مشابہ تھے۔

۳۳۵۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا (۳۳۵۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے مغیرہ بن عبد الرحمن

القرشی نے بیان کیا، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”حضرت ابراہیم علیہ السلام نے اسی سال کی عمر میں بسولے سے ختنہ کیا۔“ اس حدیث کو عبدالرحمن بن اسحاق نے بھی ابو الزناد سے روایت کیا ہے اور عجلان نے ابو ہریرہ رضی اللہ عنہ سے اور محمد بن عمرو نے ابوسلمہ سے روایت کیا ہے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے۔

مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اخْتَنَّ إِبْرَاهِيمُ النَّبِيُّ ﷺ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقُدُومِ)). تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ. وَتَابَعَهُ عَجْلَانُ عَنْ أَبِي هُرَيْرَةَ. وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ.

[طرفہ فی: ۶۲۹۸] [مسلم: ۶۱۴۱]

تشریح: اسی عمر میں ان کو ختنہ کا حکم آیا، استرہ پاس نہ تھا اس لیے حکم الہی کی تعمیل میں خود ہی بسولے سے ختنہ کر لیا۔ ابویعلیٰ کی روایت میں اتنی صراحت ہے۔ بعض مکرین حدیث نے اس حدیث پر اعتراض کیا ہے جو ان کی حماقت کی دلیل ہے۔ جب ایک انسان خود کٹی کر سکتا ہے۔ خود اپنے ہاتھ سے اپنی گردن کاٹ سکتا ہے تو حضرت ابراہیم علیہ السلام کا خود بسولے سے ختنہ کر لینا کون سا موجب تعجب ہے اور اسی (۸۰) سال کی عمر میں ختنے پر اعتراض کرنا بھی حماقت ہے جب حکم الہی ہوا، اور اس کی تعمیل کی گئی۔ مکرین حدیث محض عقل سے کورے ہیں۔

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ وَقَالَ ((بِالْقُدُومِ)). مُحَقَّقَةٌ. ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، قدوم بہ تخفیف دال (پہلی روایت میں قدوم دال کی تشدید کے ساتھ اور دوسری میں بہ تخفیف دال ہے اندونوں کا معنی ایک ہی ہے) بسولہ (جو بڑھیوں کا ایک مشہور ہتھیار ہوتا ہے اسے بسولہ بھی کہتے ہیں)

تشریح: حضرت ابراہیم علیہ السلام کو اسی عمر میں ختنے کا حکم آیا، اس وقت استرہ ان کے پاس نہ تھا۔ تاخیر مناسب نہیں تھی اور اسی صورت سے حکم الہی ادا کیا، ابویعلیٰ کی روایت میں اس کی صراحت موجود ہے۔ عبدالرحمن بن اسحاق کی روایت کو مسند نے اپنی سند میں اور عجلان کی روایت کو امام احمد رحمہ اللہ نے اور محمد بن عمرو کی روایت کو ابویعلیٰ نے وصل کیا ہے۔

۳۳۵۷- حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ الرُّعَيْنِيُّ، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثًا)). [راجع: ۲۲۱۷] ہم سے سعید بن تلید ریعنی نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ بن وہب نے خبر دی، کہا کہ مجھے جریر بن حازم نے خبر دی، انہیں ایوب سختیانی نے، انہیں محمد بن سیرین نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”ابراہیم علیہ السلام نے تو یہ تین مرتبہ سوا اور کبھی نہیں کیا۔“

تشریح: توریہ کا مطلب یہ ہے کہ واقعہ کچھ اور ہو لیکن کوئی شخص کسی خاص مصلحت کی وجہ سے اسے دو معانی والے الفاظ کے ساتھ اس انداز میں بیان کرے کہ سننے والا اصل واقعہ کو نہ سمجھ سکے بلکہ اس کا ذہن خلاف واقعہ چیز کی طرف منتقل ہو جائے۔ شریعت نے بعض مخصوص حالات میں اس کی اجازت دی ہے۔

۳۳۵۸- ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ مَخْبُوبٍ، (۳۳۵۸) ہم سے محمد بن محبوب نے بیان کیا، کہا ہم سے حماد بن زید نے

بیان کیا، ان سے ایوب نے، ان سے محمد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ابراہیم علیہ السلام نے تین مرتبہ جھوٹ بولا تھا، دوان میں سے خالص اللہ عزوجل کی رضا کے لیے تھے۔ ایک تو ان کا فرمانا (بطور توریہ کے) کہ ”میں بیمار ہوں“ اور دوسرا ان کا یہ فرمانا کہ ”بلکہ یہ کام تو ان کے بڑے (بت) نے کیا ہے“ اور بیان کیا کہ ایک مرتبہ ابراہیم علیہ السلام اور سارہ علیہا السلام ایک ظالم بادشاہ کی حدود سلطنت سے گزر رہے تھے۔ بادشاہ کو خبر ملی کہ یہاں ایک شخص آیا ہوا ہے اور اس کے ساتھ دنیا کی ایک خوب صورت ترین عورت ہے۔ بادشاہ نے ابراہیم علیہ السلام کو اپنا آدمی بھیج کر انہیں بلوایا اور حضرت سارہ علیہا السلام کے متعلق پوچھا کہ یہ کون ہیں؟ حضرت ابراہیم علیہ السلام نے فرمایا کہ یہ میری بہن ہیں۔ پھر آپ سارہ علیہا السلام کے پاس آئے اور فرمایا کہ اے سارہ! یہاں میرے اور تمہارے سوا اور کوئی بھی مومن نہیں ہے اور اس بادشاہ نے مجھ سے پوچھا تو میں نے اس سے کہہ دیا کہ تم میری (دینی اعتبار سے) بہن ہو۔ اس لیے اب تم کوئی ایسی بات نہ کہنا جس سے میں جھوٹا بنوں۔ پھر اس ظالم نے حضرت سارہ کو بلوایا اور جب وہ اس کے پاس گئیں تو اس نے ان کی طرف ہاتھ بڑھانا چاہا لیکن فوراً ہی پکڑ لیا گیا۔ پھر وہ کہنے لگا کہ میرے لیے اللہ سے دعا کرو (کہ اس مصیبت سے نجات دے) میں اب تمہیں کوئی نقصان نہیں پہنچاؤں گا، چنانچہ انہوں نے اللہ سے دعا کی اور وہ چھوڑ دیا گیا۔ لیکن پھر دوسری مرتبہ اس نے ہاتھ بڑھایا اور اس مرتبہ اسی طرح پکڑ لیا گیا، بلکہ اس سے بھی زیادہ سخت اور پھر کہنے لگا کہ اللہ سے میرے لیے دعا کرو، میں اب تمہیں کوئی نقصان نہیں پہنچاؤں گا۔ سارہ علیہا السلام نے دعا کی اور وہ چھوڑ دیا گیا۔ اس کے بعد اس نے اپنے کسی خدمت گار کو بلا کر کہا کہ تم لوگ میرے پاس کسی انسان کو نہیں لائے ہو، یہ تو کوئی سرکش جن ہے (جاتے ہوئے) سارہ علیہا السلام کے لیے اس نے ہاجرہ علیہا السلام کو خدمت کے لیے دیا۔ جب سارہ آئیں تو ابراہیم علیہ السلام کھڑے نماز پڑھ رہے تھے آپ نے ہاتھ کے اشارے سے ان کا حال پوچھا۔ انہوں نے کہا کہ اللہ تعالیٰ نے کافریا (یہ کہا کہ) فاجر کے فریب کو اسی کے منہ پر دے مارا اور ہاجرہ کو خدمت کے لئے دیا۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ اے بنی ماء السماء (اے

حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثَ كَذَبَاتٍ بَيْنَتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿بَلْ لَعَلَّكُمْ كِبِيرُهُمْ هَذَا﴾، وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَّارَةِ فَقِيلَ لَهُ: إِنَّ هَاهُنَا رَجُلًا مَعَ امْرَأَةٍ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ، فَسَأَلَهُ عَنْهَا. قَالَ: مَنْ هَذِهِ؟ أَخْبَتِي، فَأَتَى سَارَةَ فَقَالَ: يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ، وَإِنَّ هَذَا سَأَلَنِي، فَأَخْبَرْتَهُ أَنَّكَ أَخْبَتِي فَلَا تُكَذِّبْنِي. فَأَرْسَلَ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ وَذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ، فَأَخَذَ فَقَالَ: أَذْعِي اللَّهَ لِي وَلَا أَضُرُّكَ. فَذَعَتِ اللَّهَ فَأُطْلِقَ، ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ، فَأَخَذَ مِثْلَهَا أَوْ أَشَدَّ فَقَالَ: أَذْعِي اللَّهَ لِي وَلَا أَضُرُّكَ. فَذَعَتِ فَأُطْلِقَ. فَذَعَا بَعْضُ حَجَبَتِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ. فَأَخَذَمَهَا هَاجِرَ فَاتَتْهُ، وَهُوَ قَائِمٌ يَصَلِّي، فَأَوْمَأَ بِيَدِهِ مَهْيَا قَالَتْ: رَدَّ اللَّهُ كَيْدَ الْكَافِرِ- أَوْ الْفَاجِرِ- فِي نَحْرِهِ، وَأَخَذَمَ هَاجِرَ. قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُكُمْ يَا بَنِي مَاءِ السَّمَاءِ! [راجع: ۲۲۱۷]

آسانی پانی کی اولاد! یعنی اہل عرب) تمہاری والدہ یہی (حضرت ہاجرہ علیہا السلام) ہیں۔

تشریح: روایت میں حضرت ابراہیم علیہ السلام کے متعلق تین جھوٹ کا ذکر ہے جو حقیقت میں جھوٹ نہ تھے۔ کیونکہ لفظ جھوٹ انبیاء علیہم السلام کی شان سے بہت بعید ہے۔ ایسے جھوٹ کو دوسرے لفظوں میں تو یہ کہا جاتا ہے۔ ایک تو یہ وہ ہے جس کا ذکر قرآن پاک میں آیا ہے کہ انہوں نے اپنی قوم کے ساتھ جانے سے انکار کرتے ہوئے کہا تھا کہ ﴿اِنِّیْ سَقِیْمٌ﴾ میں اپنے دکھ کی وجہ سے چلنے سے مجبور ہوں۔ وہ دکھ قوم کے افعال اور حرکات بد دیکھ کر دل کے دکھی ہونے پر اشارہ تھا۔ انبیاء مصلحین اپنی قوم کی خرابیوں پر دل سے کڑھتے رہتے ہیں۔ آیت کا یہی مطلب ہے۔ اس کو تو یہ کہہ کر لفظ جھوٹ سے تعبیر کیا گیا۔ دوسرا ظاہری جھوٹ جو اس حدیث میں مذکور ہے۔ حضرت سارہ علیہا السلام کو اس ظالم بادشاہ کے ظلم سے بچانے کے لیے اپنی بہن قرار دینا۔ یہ دینی اعتبار سے تھا۔ دینی اعتبار سے سارے مؤمن مرد و عورت بھائی بہن ہوتے ہیں۔ حضرت ابراہیم علیہ السلام کی مراد یہی تھی۔ تیسرا جھوٹ بتوں کے متعلق قرآن مجید میں وارد ہوا ہے کہ انہوں نے اپنی قوم کے بت خانے کو اجاڑ کر کھلا ڈاؤنے بت کے ہاتھ میں دے دیا تھا اور دریافت کرنے پر فرمایا تھا کہ یہ کام اس بڑے بت نے کیا ہوگا، بت پرستوں کی حماقت ظاہر کرنے کے لئے یہ طنز کے طور پر فرمایا تھا۔ بطور تو یہ اسے بھی جھوٹ کے لفظ سے تعبیر کیا گیا ہے۔ بہر حال اس حدیث پر بھی مکرین حدیث کا اعتراض محض حماقت ہے۔ اللہ ان کو نیک سمجھ عطا کرے۔ (آئیں۔ روایت میں عربوں کو آسان سے پانی پینے والی قوم کہا گیا ہے۔ کیونکہ اہل عرب کا زیادہ تر گزران بارش ہی پر ہے۔ اگرچہ آج کل وہاں کنوئیں اور نہریں بنائی جا رہی ہیں اور سعودی حکومت کے کارنامے ہیں۔ ایدہ اللہ بنصرہ العزیز آمین۔

حضرت ہاجرہ علیہا السلام اس بادشاہ کی بیٹی تھیں جسے اس نے برکت حاصل کرنے کے لیے حضرت ابراہیم علیہ السلام کے حرم میں داخل کر دیا تھا۔

۳۳۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، أَوْ ابْنُ سَلَامٍ عَنْهُ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْوَزْغِ وَقَالَ: ((كَأَنَّ يَنْفُخُ عَلَيَّ إِبْرَاهِيمُ ﷺ)). [راجع: ۳۳۰۷]

(۳۳۵۹) ہم سے عبید اللہ بن موسیٰ نے بیان کیا یا ابن سلام نے (ہم سے بیان کیا عبید اللہ بن موسیٰ کے واسطے سے) انہیں ابن جریج نے خبر دی، انہیں عبد الحمید بن جبیر نے، انہیں سعید بن مسیب نے اور انہیں حضرت ام شریک رضی اللہ عنہا نے کہ نبی کریم ﷺ نے گرگٹ کو مارنے کا حکم دیا تھا اور فرمایا: ”اس نے ابراہیم علیہ السلام کی آگ پر پھونکا تھا۔“

تشریح: یعنی اس نے چوکیں مار کر آگ کو اور بھڑکانے کی کوشش کی تھی۔ یہ گرگٹ ایک مشہور زہریلا جانور ہے جو ہر آن اپنے رنگ بھی بدلتا رہتا ہے۔ جسے مارنے کا حکم خود حدیث شریف میں ہے اور اسے مارنے پر ثواب بھی ہے۔ روایت میں اس کی حرکت بد کا ذکر ہے، یہ بھی واقعہ بالکل برحق ہے کیونکہ رسول اللہ ﷺ نے جو فرمایا اس میں شک و شبہ ہو ہی نہیں سکتا۔

۳۳۶۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا لَا

(۳۳۶۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے اعمش نے بیان کیا، کہا کہ مجھ سے ابراہیم نے بیان کیا، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب یہ آیت اتری ”جو لوگ ایمان لائے اور اپنے ایمان میں کسی قسم کے ظلم کی ملاوٹ نہ کی“ تو ہم نے عرض کیا یا رسول اللہ! ہم میں ایسا کون ہوگا جس

يَظْلِمُ نَفْسَهُ؟ قَالَ: ((لَيْسَ كَمَا تَقُولُونَ: «لَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ» بَشَرِكِ، أَوْ لَمْ تَسْمَعُوا إِلَيَّ قَوْلَ لَقْمَانَ لَا يَنْبِي: «يَا بَنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ»)). [راجع: ۳۲]

نے اپنی جان پر ظلم نہ کیا ہوگا؟ حضور ﷺ نے فرمایا: ”واقعہ وہ نہیں جو تم سمجھتے ہو“ جس نے اپنے ایمان کے ساتھ ظلم کی ملاوٹ نہ کی“ (میں ظلم سے مراد شرک ہے کیا تم نے لقمان علیہ السلام کی اپنے بیٹے کو یہ نصیحت نہیں سنی کہ اے بیٹے! اللہ کے ساتھ شرک نہ کرنا، بے شک شرک بہت ہی بڑا ظلم ہے۔“

تشریح: کرمانی نے کہا کہ آیت مذکورہ میں بعد ہی حضرت ابراہیم علیہ السلام کا ذکر آیا ہے۔ یہی باب سے مناسبت ہے۔ بعض نے کہا کہ آیت ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبَسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ (۱/ الانعام: ۸۴) حضرت ابراہیم علیہ السلام ہی کا مقولہ ہے اور حاکم نے حضرت علی رضی اللہ عنہ سے نکالا کہ یہ آیت حضرت ابراہیم علیہ السلام اور ان کے ساتھ والوں کے حق میں ہے۔

بَابُ: ﴿يَزِفُونُ﴾: النَّسْلَانُ فِي الْمَشْيِ

باب: سورہ صافات میں جو لفظ ”يَزِفُونُ“ وارد ہوا ہے، اس کے معنی ہیں دوڑ کر چلے

(۳۳۶۱) ہم سے اسحاق بن ابراہیم بن نصر نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ابو حیان نے، ان سے ابو زرہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی خدمت میں ایک مرتبہ گوشت پیش کیا گیا تو آپ نے فرمایا: ”اللہ تعالیٰ قیامت کے دن اولین و آخرین کو ایک ہموار اور وسیع میدان میں جمع کرے گا، اسی طرح کہ پکارنے والا سب کو اپنی بات سن سکے گا اور دیکھنے والا سب کو ایک ساتھ دیکھ سکے گا (کیونکہ یہ میدان ہموار ہوگا، زمین کی طرح گول نہ ہوگا) اور لوگوں سے سورج بالکل قریب ہو جائے گا۔ پھر آپ نے شفاعت کا ذکر کیا کہ لوگ حضرت ابراہیم علیہ السلام کی خدمت میں حاضر ہوں گے اور عرض کریں گے کہ آپ روئے زمین پر اللہ کے نبی اور خلیل ہیں۔ ہمارے لیے اپنے رب کے حضور میں شفاعت کیجئے، پھر انہیں اپنے جھوٹ (تور یہ) یاد آ جائیں گے اور کہیں گے کہ آج تو مجھے اپنی ہی فکر ہے۔ تم لوگ حضرت موسیٰ علیہ السلام کے پاس جاؤ۔“ ابو ہریرہ رضی اللہ عنہ کے ساتھ حضرت انس رضی اللہ عنہ نے بھی نبی کریم ﷺ سے اس حدیث کو روایت کیا ہے۔

۳۳۶۱- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ نَصْرِ، حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ يَوْمًا بِلَحْمٍ فَقَالَ: ((إِنَّ اللَّهَ يَجْمَعُ يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُسْمِعُهُمُ الدَّاعِيَ، وَيَنْفِذُهُمُ الْبَصَرَ، وَتَدْنُو الشَّمْسُ مِنْهُمْ فَذَكَرَ حَدِيثَ الشَّفَاعَةِ فَيَأْتُونَ إِبْرَاهِيمَ ﷺ فَيَقُولُونَ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنَ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ: وَذَكَرَ كَذَبَاتِهِ- نَفْسِي نَفْسِي أَذْهَبُوا إِلَى مُوسَى)). [راجع: ۳۳۶۰]

تشریح: اس حدیث سے ان جاہل نادان مسلمانوں کی مذمت نکلی جو اپنے مصنوعی اماموں اور پیروں پر بھروسہ کیے بیٹھے ہیں کہ قیامت کے دن وہ ان کو بخشا لیں گے۔ مقلد بن ائمہ اربعہ میں سے اکثر جہاں کا یہی خیال ہے کہ ان کے امام ان کی بخشش کے ذمہ دار ہیں، ایسے ناقص خیالات سے ہر مسلمان کو بچنا بہت ضروری ہے۔

۳۳۶۲- حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ سَعِيدٍ نے بیان کیا، ہم سے وہب بن

جریر نے بیان کیا، ان سے ان کے والد جریر بن حازم نے بیان کیا، ان سے ایوب سختیانی نے، ان سے عبداللہ بن سعید بن جبیر نے، ان سے ان کے والد سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ اسماعیل کی والدہ (حضرت ہاجرہ) پر رحم کرے، اگر انہوں نے جلدی نہ کی ہوتی (اور زمزم کی پانی کے گرد منڈیر نہ بتاتیں) تو آج وہ ایک بہتا ہوا چشمہ ہوتا۔“

اللَّهُ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْلَا أَنَّهُا عَجِلَتْ لَكَانَ زَمْزَمُ عَيْنًا مَعِينًا)).

[راجع: ۲۳۶۸]

(۳۳۶۳) محمد بن عبداللہ انصاری نے کہا کہ ہم سے اسی طرح یہ حدیث ابن جریج نے بیان کی لیکن کثیر بن کثیر نے مجھ سے یوں بیان کیا کہ میں اور عثمان بن ابوسلیمان دونوں سعید بن جبیر کے پاس بیٹھے ہوئے تھے، اتنے میں انہوں نے کہا کہ ابن عباس رضی اللہ عنہما نے مجھ سے یہ حدیث اس طرح بیان نہیں کی بلکہ یوں کہا کہ ابراہیم علیہ السلام اپنے بیٹے اسماعیل اور ان کی والدہ حضرت ہاجرہ علیہا السلام کو لے کر مکہ کی سرزمین کی طرف آئے۔ حضرت ہاجرہ علیہا السلام اسماعیل علیہ السلام کو دودھ پلاتی تھیں۔ ان کے ساتھ ایک پرانی مشک تھی۔ ابن عباس نے اس حدیث کو مرفوع نہیں کیا۔

۳۳۶۳۔ وَقَالَ الْأَنْصَارِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَمَّا كَثِيرُ بْنُ كَثِيرٍ فَحَدَّثَنِي قَالَ: إِنِّي وَعُثْمَانُ بْنُ أَبِي سُلَيْمَانَ جُلُوسٌ مَعَ سَعِيدِ ابْنِ جُبَيْرٍ، فَقَالَ: مَا هَكَذَا حَدَّثَنِي ابْنُ عَبَّاسٍ وَلَكِنَّهُ قَالَ: أَقْبَلَ إِبْرَاهِيمُ بِإِسْمَاعِيلَ وَأُمِّهِ وَهِيَ تَرْضَعُهُ، مَعَهَا شَنَّةٌ لَمْ يَرْفَعْهُ.

[راجع: ۲۳۶۸]

تشریح: حضرت ابراہیم علیہ السلام وہی مشک بھر پانی حضرت ہاجرہ کو دے کر ان کے شیر خوار بچے کو اس اجازت یا بان جنگل میں بے آب و دانہ محض اللہ کے بھروسے پر چھوڑ کر چلے آئے۔ جب وہ پانی ختم ہو گیا اور بچہ پیاس سے بے قرار ہونے لگا تو حضرت ہاجرہ گھبرا کر پانی کی تلاش میں نکلیں، انہوں نے صفا اور مردہ پہاڑیوں کے درمیان سات چکر لگائے لیکن پانی کا نشان نہ ملا۔ آخر حضرت جریر علیہ السلام اترے اور انہوں نے زمین پر اپنا ایک پر مارا جس سے زمزم کا چشمہ ظاہر ہو گیا۔ حضرت ہاجرہ علیہا السلام نے اس چشمے کا پانی ایک منڈیر بنا کر روک دیا۔ وہ حوض کی شکل میں ہو گیا۔ آج تک یہ چشمہ قائم ہے جس کو زمزم کہتے ہیں اور اس کا پانی برکت والا ہے۔ حدیث میں آیا ہے کہ زمزم کا پانی جس مقصد کے لیے پیا جائے، اللہ پاک اسے پورا کر دیتا ہے۔ حدیث ہذا میں زمزم کے بارے میں یہ الفاظ وارد ہیں کہ ”اگر حضرت ہاجرہ اس پر منڈیر نہ لگاتیں تو لکلان عینا معینا وہ ایک بہتا ہوا چشمہ ہوتا“، بعض ترجمہ کرنے والوں نے یہاں ترجمہ میں یہ اور اضافہ کر دیا ہے کہ (روئے زمین پر) وہ ایک بہتا ہوا چشمہ ہوتا۔ روئے زمین سے اگر ساری زمین یعنی ربع مسکون مراد ہے تو یہ خود ان کا اضافہ ہے۔ حدیث میں صرف یہی ہے کہ وہ ایک بہتا چشمہ ہوتا۔ ترجمہ میں ایسے اضافات ہی سے مگرین حدیث کو موقع ملا ہے کہ وہ حدیث کے خلاف اپنی بغوات باطلہ سے عوام کو گمراہ کریں۔ اعاذنا اللہ عنہم آمین۔

(۳۳۶۴) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ایوب سختیانی اور کثیر بن کثیر بن مطلب بن ابی وداعہ نے۔ یہ دونوں کچھ زیادہ اور کی کے ساتھ بیان کرتے ہیں، وہ دونوں سعید بن جبیر سے کہ ابن عباس رضی اللہ عنہما نے بیان کیا، عورتوں میں کمر پٹہ باندھنے کا رواج اسماعیل علیہ السلام کی والدہ

۳۳۶۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، وَكَثِيرِ بْنِ كَثِيرٍ بْنِ الْمُطَّلِبِ ابْنِ أَبِي وَدَاعَةَ، يَزِيدُ أَحَدَهُمَا عَلَى الْآخَرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ ابْنُ عَبَّاسٍ:

(ہاجرہ علیہا السلام) سے چلا ہے۔ سب سے پہلے انہوں نے کمرپٹہ اس لئے باندھا تھا کہ تاکہ سارہ علیہا السلام ان کا سراغ نہ پائیں (وہ جلد بھاگ جائیں) پھر انہیں اور ان کے بیٹے اسماعیل کو ابراہیم ساتھ لے کر مکہ میں آئے، اس وقت ابھی وہ اسماعیل علیہ السلام کو دودھ پلاتی تھیں۔ ابراہیم علیہ السلام نے دونوں کو کعبہ کے پاس ایک بڑے درخت کے قریب بٹھا دیا جو اس جگہ تھا جہاں اب زمزم ہے مسجد کی بلند جانب میں۔ ان دنوں مکہ میں کوئی انسان نہیں تھا۔ اس لیے وہاں پانی بھی نہیں تھا۔ ابراہیم علیہ السلام نے ان دونوں کو وہیں چھوڑ دیا اور ان کے لئے ایک چمڑے کے تھیلے میں کھجور اور ایک مشک میں پانی رکھ دیا۔ پھر ابراہیم علیہ السلام (اپنے گھر کے لئے) روانہ ہوئے۔ اس وقت اسماعیل علیہ السلام کی والدہ ان کے پیچھے پیچھے آئیں اور کہا کہ اے ابراہیم! اس خشک جنگل میں جہاں کوئی بھی آدمی اور کوئی بھی چیز موجود نہیں، آپ ہمیں چھوڑ کر جا رہے ہیں؟ انہوں نے کئی دفعہ اس بات کو دہرایا لیکن ابراہیم علیہ السلام ان کی طرف دیکھتے نہیں تھے۔ آخر ہاجرہ علیہا السلام نے پوچھا کیا اللہ تعالیٰ نے آپ کو اس کا حکم دیا ہے؟ ابراہیم علیہ السلام نے فرمایا کہ ہاں، اس پر ہاجرہ علیہا السلام بول اٹھیں کہ پھر اللہ تعالیٰ ہماری حفاظت کرے گا، وہ ہم کو ہلاک نہیں کرے گا۔ چنانچہ وہ واپس آ گئیں اور ابراہیم علیہ السلام روانہ ہو گئے جب وہ ثنیہ پہاڑی پر پہنچے جہاں سے وہ دکھائی نہیں دیتے تھے تو ادھر رخ کیا، جہاں اب کعبہ ہے (جہاں پر ہاجرہ اور اسماعیل علیہ السلام کو چھوڑ کر آئے تھے) پھر آپ نے دونوں ہاتھ اٹھا کر یہ دعا کی ”اے میرے رب! میں نے اپنی اولاد کو اس بے آب و دانہ میدان میں تیرے حرمت والے گھر کے پاس ٹھہرایا ہے“ یشکرون تک۔ ادھر اسماعیل علیہ السلام کی والدہ ان کو دودھ پلانے لگیں اور خود پانی پینے لگیں۔ آخر جب مشک کا سارا پانی ختم ہو گیا تو وہ پیاسی رہنے لگیں اور ان کا لخت جگر بھی پیاسا رہنے لگا۔ وہ اب دیکھ رہی تھیں کہ سامنے ان کا بیٹا (پیاس کی شدت سے) بیچ و تاب کھا رہا ہے یا (کہا کہ) زمین پر لوٹ رہا ہے۔ وہ وہاں سے ہٹ گئیں کیونکہ اس حالت میں بچے کو دیکھنے سے ان کا دل بے چین ہوتا تھا۔ صفا پہاڑی وہاں سے نزدیک تر تھی۔ وہ (پانی کی تلاش میں) اس پر چڑھ گئیں اور وادی کی طرف

أَوَّلَ مَا اتَّخَذَ النِّسَاءُ الْمُنْطَقَ مِنْ قَبْلِ أَنْ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لَتُعْفِيَ أَثَرَهَا عَلَى سَارَةٍ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ، وَبَابِنَهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ، فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءٌ فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مِنْطَقًا فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ! أَيْنَ تَذْهَبُ وَتَتْرَكُنَا فِي هَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ: ذَلِكَ مَرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا فَقَالَتْ لَهُ: اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ. قَالَتْ: إِذَنْ لَا يُضَيِّعُنَا. ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهَوْلَاءِ الدَّعَوَاتِ وَرَفَعَ يَدَيْهِ، فَقَالَ: ﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾ حَتَّى بَلَغَ ﴿يَشْكُرُونَ﴾. وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفَذَ مَا فِي السِّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ: يَتَلَبَّطُ - فَانْطَلَقَتْ كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتْ الصِّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتْ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا

رخ کر کے دیکھنے لگیں کہ کہیں کوئی انسان نظر آئے لیکن کوئی انسان نظر نہیں آیا، وہ صفا سے اتر گئیں اور جب وادی میں پہنچیں تو پناہ دامن اٹھا لیا (تاکہ دوڑتے وقت نہ الجھیں) اور کسی پریشان حال کی طرح دوڑنے لگیں پھر وادی سے نکل کر مردہ پہاڑی پر آئیں اور اس پر کھڑی ہو کر دیکھنے لگیں کہ کہیں کوئی انسان نظر آئے لیکن کوئی نظر نہیں آیا۔ اس طرح انہوں نے سات چکر لگائے۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا ”(صفا اور مردہ کے درمیان) لوگوں کے لئے دوڑنا اسی وجہ سے مشروع ہوا۔“ (ساتویں مرتبہ) جب وہ مردہ پر چڑھیں تو انہیں ایک آواز سنائی دی، انہیں نے کہا، خاموش! یہ خود اپنے ہی سے وہ کہہ رہی تھیں اور پھر آواز کی طرف انہوں نے کان لگا دیئے۔ آواز اب بھی سنائی دے رہی تھی پھر انہوں نے کہا کہ تمہاری آواز میں نے سنی۔ اگر تم میری کوئی مدد کر سکتے ہو تو کرو۔ کیا دیکھتی ہیں کہ جہاں اب زمزم (کا کنواں) ہے، وہیں ایک فرشتہ موجود ہے۔ فرشتے نے اپنی ایڑھی سے زمین میں گڑھا کر دیا، یا یہ کہا کہ اپنے بازو سے، جس سے وہاں پانی ابل آیا۔ حضرت ہاجرہ نے اسے حوض کی شکل میں بنادیا اور اپنے ہاتھ سے اس طرح کر دیا (تاکہ پانی بہنے نہ پائے) اور چلو سے پانی اپنے مشکیزہ میں ڈالنے لگیں۔ جب وہ بھر چکیں تو وہاں سے چشمہ پھر ابل پڑا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ! ام اسماعیل پر رحم کرے، اگر زمزم کو انہوں نے یوں ہی چھوڑ دیا ہوتا یا آپ نے فرمایا کہ چلو سے مشکیزہ نہ بھرا ہوتا تو زمزم ایک بہتے ہوئے چشمے کی صورت میں ہوتا۔“ بیان کیا کہ پھر ہاجرہ علیہا السلام نے خود بھی وہ پانی پیا اور اپنے بچے کو بھی پلایا۔ اس کے بعد ان سے فرشتے نے کہا کہ اپنے برباد ہونے کا خوف ہرگز نہ کرنا کیونکہ ہمیں خدا کا گھر ہوگا، جسے یہ بچہ اور اس کا باپ تعمیر کریں گے اور اللہ اپنے بندوں کو ضائع نہیں کرتا، اب جہاں بیت اللہ ہے، اس وقت وہاں نیلے کی طرح زمین اٹھی ہوئی تھی۔ سیلاب کا دھارا آتا اور اس کے دائیں بائیں سے زمین کاٹ کر لے جاتا۔ اس طرح وہاں کے دن و رات گزرتے رہے اور آخر ایک دن قبیلہ جرہم کے کچھ لوگ وہاں سے گزرے یا (آپ نے یہ فرمایا کہ) قبیلہ جرہم کے چند گھرانے مقام

فَلَمْ تَرَ أَحَدًا، فَهَبَطْتَ مِنَ الصَّفَا حَتَّى إِذَا بَلَغْتَ الْوَادِي رَفَعْتَ طَرَفَ ذِرْعَيْهَا، ثُمَّ سَعَتْ سَعَى الْإِنْسَانِ الْمَجْهُودِ، حَتَّى جَاوَزْتَ الْوَادِي، ثُمَّ أَتَيْتِ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا فَفَظَرَتْ هَلْ تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، فَقَعَلْتَ ذَلِكَ سَبْعَ مَرَّاتٍ۔ قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: ((قَدْ لَكَ سَعَى النَّاسِ بَيْنَهُمَا))۔ فَلَمَّا أَشْرَفْتَ عَلَى الْمَرْوَةِ سَمِعْتَ صَوْتًا، فَقَالَتْ: صَوِّهِ. تُرِيدُ نَفْسَهَا، ثُمَّ تَسَمَعْتَ، فَسَمِعْتَ أَيْضًا، فَقَالَتْ: قَدْ أَسْمَعْتُ، إِنْ كَانَ عِنْدَكَ غَوَاثُ. فَإِذَا هِيَ بِالْمَلَكِ، عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِيهِ۔ أَوْ قَالَ: بِجَنَاحِهِ۔ حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تَحْوِضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا، وَجَعَلَتْ تَغْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا، وَهُوَ يَقُورُ بَعْدَ مَا تَغْرِفُ۔ قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ ﷺ: ((تَرْحُمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكْتَ زَمْزَمَ۔ أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا))۔ قَالَ: فَشَرِبْتُ وَأَرَضَعْتُ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ: لَا تَخَافِي الضَّنْبَةَ، فَإِنَّ هَا هُنَا بَيْتُ اللَّهِ، يَبْنِي هَذَا الْغَلَامُ، وَأَبُوهُ، وَإِنَّ اللَّهَ لَا يُضَيِّعُ أَهْلَهُ۔ وَكَانَ النَّبِيُّ مُرْتَفِعًا مِنَ الْأَرْضِ كَالرَّابِيَةِ، تَأْتِيهِ السُّيُوفُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ، حَتَّى مَرَّتْ بِهِمْ رَفْقَةٌ مِنْ جُرْهُمَ۔ أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ۔ مُقْبِلِينَ

کدوا (مکہ کا بالائی حصہ) کے راستے سے گزر کر مکہ کے نشیبی علاقے میں انہوں نے پڑاؤ کیا (قریب ہی) انہوں نے منڈلاتے ہوئے کچھ پرندے دیکھے، ان لوگوں نے کہا کہ یہ پرندہ پانی پر منڈلا رہا ہے۔ حالانکہ اس سے پہلے جب بھی ہم اس میدان سے گزرے ہیں یہاں پانی کا نام و نشان بھی نہ تھا۔ آخر انہوں نے اپنا ایک آدمی یاد آوری بھیجے۔ وہاں انہوں نے واقعی پانی پایا چنانچہ انہوں نے واپس آ کر پانی کی اطلاع دی۔ اب یہ سب لوگ یہاں آئے۔ راوی نے بیان کیا کہ اسماعیل علیہ السلام کی والدہ اس وقت پانی پر ہی بیٹھی ہوئی تھیں۔ ان لوگوں نے کہا کہ کیا آپ ہمیں اپنے پڑوس میں پڑاؤ ڈالنے کی اجازت دیں گی۔ ہاجرہ علیہا السلام نے فرمایا کہ ہاں لیکن اس شرط کے ساتھ کہ پانی پر تمہارا کوئی حق نہیں ہوگا۔ انہوں نے اسے تسلیم کر لیا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا، اب ام اسماعیل کو پڑوسی مل گئے۔ انسانوں کی موجودگی ان کے لئے دلچسپی کا باعث ہوئی۔ ان لوگوں نے خود بھی یہاں قیام کیا اور اپنے قبیلے کے دوسرے لوگوں کو بھی بلوایا اور وہ سب لوگ بھی یہیں آ کر ٹھہر گئے۔ اس طرح یہاں ان کے کئی گھرانے آ کر آباد ہو گئے اور بچہ (اسماعیل علیہ السلام) جہم کے بچوں میں (جوان ہوا اور ان سے عربی سیکھ لی۔ جوانی میں اسماعیل علیہ السلام ایسے خوبصورت تھے کہ آپ پر سب کی نظریں اٹھتی تھیں اور سب سے زیادہ آپ بھلے لگتے تھے۔ چنانچہ جہم والوں نے آپ کی اپنے قبیلے میں ایک لڑکی سے شادی کر دی۔ پھر اسماعیل علیہ السلام کی والدہ (ہاجرہ علیہا السلام) کا انتقال ہو گیا۔ اسماعیل علیہ السلام کی شادی کے بعد ابراہیم علیہ السلام یہاں اپنے چھوڑے ہوئے خاندان کو دیکھنے آئے۔ اسماعیل علیہ السلام گھر پر نہیں تھے۔ اس لئے آپ نے ان کی بیوی سے اسماعیل علیہ السلام کے متعلق پوچھا۔ انہوں نے بتایا کہ روزی کی تلاش میں کہیں گئے ہیں۔ پھر آپ نے ان سے ان کی معاش وغیرہ کے متعلق پوچھا تو انہوں نے کہا کہ حالت اچھی نہیں ہے، بڑی تنگی سے گزر اوقات ہوتی ہے۔ اس طرح انہوں نے شکایت کی۔ ابراہیم علیہ السلام نے ان سے فرمایا کہ جب تمہارا شوہر آئے تو ان سے میرا سلام کہنا اور یہ بھی کہنا کہ وہ اپنے دروازے کی چوکت بدل ڈالیں۔ پھر جب اسماعیل علیہ السلام واپس تشریف لائے تو جیسے

مِنْ طَرِيقِ كَدَاءَ فَتَزَلُّوا فِي أَسْفَلِ مَكَّةَ، قَرَأُوا طَائِرًا عَائِقًا. فَقَالُوا: إِنَّ هَذَا الطَّائِرَ لَيَذُرُّ عَلَى مَاءٍ، لَتَعْبُدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَيْنِ، فَإِذَا هُم بِالْمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ، فَأَقْبَلُوا، قَالَ: وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ فَقَالُوا: أَتَأْذِنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكَ قَالَتْ: نَعَمْ، وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ ﷺ: ((قَالَتْ ذَلِكَ أُمُّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْأَنْسَ)). فَتَزَلُّوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ، فَتَزَلُّوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أُيُوتَ مِنْهُمْ، وَشَبَّ الْغُلَامُ، وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَانْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ زَوْجُوهَ امْرَأَةٍ مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ، بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِغُ تَرْكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا. ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ فَقَالَتْ: نَحْنُ بَشَرٌ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ. فَشَكَتْ إِلَيْهِ. قَالَ: فَإِذَا جَاءَ زَوْجُكَ أَقْرَبِي عَلَيْهِ السَّلَامَ، وَتَوَلَّيْ لَهُ يَغْيِرَ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ، كَأَنَّهُ أَنْسَ شَيْئًا، فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَ نَا شَيْخٌ كَذَّاءٌ وَكَذَّاءٌ، فَسَأَلْنَا عَنْكَ فَأَخْبَرْتَهُ، وَسَأَلْنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتَهُ أَنَا فِي جَهْدٍ وَشِدَّةٍ قَالَ: فَهَلْ أَوْصَاكَ بِشَيْءٍ؟

انہوں نے کچھ انیسیت سی محسوس کی اور دریافت فرمایا، کیا کوئی صاحب یہاں آئے تھے؟ ان کی بیوی نے بتایا کہ ہاں ایک بزرگ اس اس شکل کے یہاں آئے تھے اور آپ کے بارے میں پوچھ رہے تھے، میں نے انہیں بتایا (کہ آپ باہر گئے ہوئے ہیں) پھر انہوں نے پوچھا کہ تمہاری گزراوقات کا کیا حال ہے؟ تو میں نے ان سے کہا کہ ہماری گزراوقات بڑی تنگی سے ہوتی ہے۔ اسماعیل علیہ السلام نے دریافت کیا کہ انہوں نے تمہیں کچھ نصیحت بھی کی تھی؟ ان کی بیوی نے بتایا کہ ہاں مجھ سے انہوں نے کہا تھا کہ آپ کو سلام کہہ دوں اور وہ یہ بھی کہہ گئے ہیں کہ آپ اپنے دروازے کی چوکت بدل دیں۔ اسماعیل علیہ السلام نے فرمایا کہ وہ بزرگ میرے والد تھے اور مجھے یہ حکم دے گئے ہیں کہ میں تمہیں جدا کر دوں، اب تم اپنے گھر جاسکتی ہو۔ چنانچہ اسماعیل علیہ السلام نے انہیں طلاق دے دی اور بنی جرہم ہی میں ایک دوسری عورت سے شادی کر لی۔ جب تک اللہ تعالیٰ کو منظور ہا، ابراہیم علیہ السلام ان کے یہاں نہیں آئے۔ پھر جب کچھ دنوں کے بعد وہ تشریف لائے تو اس مرتبہ بھی اسماعیل علیہ السلام اپنے گھر پر موجود نہیں تھے۔ آپ ان کی بیوی کے یہاں گئے اور ان سے اسماعیل علیہ السلام کے بارے میں پوچھا۔ انہوں نے بتایا کہ ہمارے لئے روزی تلاش کرنے گئے ہیں۔ ابراہیم علیہ السلام نے پوچھا کہ تم لوگوں کا حال کیا ہے؟ آپ نے اس کی گزربسر اور دوسرے حالات کے متعلق پوچھا، انہوں نے بتایا کہ ہمارا حال بہت اچھا ہے، بڑی فراخی ہے، انہوں نے اس کے لئے اللہ کی تعریف و ثنا کی۔ ابراہیم علیہ السلام نے دریافت فرمایا کہ تم لوگ کھاتے کیا ہو؟ انہوں نے بتایا کہ گوشت! آپ نے دریافت فرمایا کہ پیتے کیا ہو؟ بتایا کہ پانی! ابراہیم علیہ السلام نے ان کے لئے دعا کی، اے اللہ ان کے گوشت اور پانی میں برکت نازل فرما۔ نبی اکرم ﷺ نے فرمایا: ”ان دنوں انہیں اناج میسر نہیں تھا۔ اگر اناج بھی ان کے کھانے میں شامل ہوتا تو ضرور آپ اس میں بھی برکت کی دعا کرتے۔“ صرف گوشت اور پانی کی خوراک میں ہمیشہ گزارہ کرنا مکہ کے سوا اور کسی زمین پر بھی موافق نہیں پڑتا۔ ابراہیم علیہ السلام نے (جاتے ہوئے) اس سے فرمایا کہ جب تمہارے شوہر واپس آ جائیں تو ان سے میرا سلام کہنا

قَالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ، وَيَقُولُ: غَيْرَ عَتَبَةَ بَابِكَ. قَالَ: ذَلِكَ أَبِي وَقَدْ أَمَرَنِي أَنْ أَقَارِقَ الْحَقِي بِأَهْلِكَ. فَطَلَقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمَ مَا شَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدَ فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَهَا عَنْهُ. فَقَالَتْ: خَرَجَ يَتَّبِعُنِي لَنَا. قَالَ: كَيْفَ أَتَيْتُمْ وَسَأَلْتُمْ عَنْ عَيْشِهِمْ، وَهَيْئَتِهِمْ. فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ. وَأَتَيْتُ عَلَى اللَّهِ. قَالَ: مَا طَعَامُكُمْ قَالَتْ: اللَّحْمُ. قَالَ: فَمَا شَرَابُكُمْ قَالَتْ: الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ. قَالَ النَّبِيُّ ﷺ: ((وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حُبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ)). قَالَ: فَهَمَّا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلَّا لَمْ يُوَافِقَاهُ. قَالَ: فَإِذَا جَاءَ زَوْجُكَ فَافْرَنِي عَلَيْهِ السَّلَامَ، وَمُرِيهِ يُثَبِّتُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَتَيْتُ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا؟ فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ. قَالَ: فَأَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ، وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ. قَالَ: ذَلِكَ أَبِي، وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكَ. ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ وَإِسْمَاعِيلُ يَبْرِي نَبْلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ، فَصَنَعَ كَمَا يَصْنَعُ الْوَالِدُ

اور ان سے کہہ دینا کہ وہ اپنے دروازے کی چوکت باقی رکھیں۔ جب اسماعیل علیہ السلام تشریف لائے تو پوچھا کہ کیا یہاں کوئی آیا تھا؟ انہوں نے بتایا کہ جی ہاں ایک بزرگ، بڑی اچھی شکل و صورت کے آئے تھے۔ بیوی نے آنے والے بزرگ کی تعریف کی پھر انہوں نے مجھ سے آپ کے متعلق پوچھا (کہ کہاں ہیں؟) اور میں نے بتا دیا، پھر انہوں نے پوچھا کہ تمہاری گزر بسر کیا حال ہے۔ تو میں نے بتایا کہ ہم اچھی حالت میں ہیں۔ اسماعیل علیہ السلام نے دریافت فرمایا کہ کیا انہوں نے تمہیں کوئی وصیت بھی کی تھی؟ انہوں نے کہا جی ہاں، انہوں نے آپ کو سلام کہا تھا اور حکم دیا تھا کہ اپنے دروازے کی چوکت باقی رکھیں۔ اسماعیل علیہ السلام نے فرمایا کہ یہ بزرگ میرے والد تھے، چوکت تم ہو اور آپ مجھے حکم دے گئے ہیں کہ میں تمہیں اپنے ساتھ رکھوں۔ پھر جتنے دنوں اللہ تعالیٰ کو منظور رہا، کے بعد ابراہیم علیہ السلام ان کے یہاں تشریف لائے تو دیکھا کہ اسماعیل زمزم کے قریب ایک بڑے درخت کے سائے میں (جہاں ابراہیم انہیں چھوڑ گئے تھے) اپنے تیر بنارے ہیں۔ جب اسماعیل علیہ السلام نے ابراہیم کو دیکھا تو ان کی طرف کھڑے ہو گئے اور جس طرح ایک باپ اپنے بیٹے کے ساتھ اور بیٹا اپنے باپ کے ساتھ محبت کرتا ہے وہی طرز عمل ان دونوں نے بھی ایک دوسرے کے ساتھ اختیار کیا۔ پھر ابراہیم علیہ السلام نے فرمایا: اسماعیل! اللہ نے مجھے ایک حکم دیا ہے۔ اسماعیل علیہ السلام نے عرض کیا، آپ کے رب نے جو حکم دیا ہے آپ اسے ضرور پورا کریں۔ انہوں نے فرمایا، اور تم بھی میری مدد کر سکو گے؟ عرض کیا کہ میں آپ کی مدد کروں گا۔ فرمایا کہ اللہ تعالیٰ نے مجھے حکم دیا ہے کہ میں اسی مقام پر اللہ کا ایک گھر بناؤں اور آپ نے ایک اور اونچے نیلے کی طرف اشارہ کیا کہ اس کے چاروں طرف! کہا کہ اس وقت ان دونوں نے بیت اللہ کی بنیاد پر عمارت کی تعمیر شروع کی۔ اسماعیل علیہ السلام پتھر اٹھا اٹھا کر لاتے اور ابراہیم علیہ السلام تعمیر کرتے جاتے تھے۔ جب دیواریں بلند ہو گئیں تو اسماعیل یہ پتھر لائے اور ابراہیم علیہ السلام کے لیے اسے رکھ دیا۔ اب ابراہیم علیہ السلام اس پتھر پر کھڑے ہو کر تعمیر کرنے لگے، اسماعیل علیہ السلام پتھر دیتے جاتے تھے اور یہ دونوں یہ دعا پڑھتے جاتے تھے: ”ہمارے رب! ہماری یہ خدمت تو قبول

بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ: يَا إِسْمَاعِيلُ! إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ. قَالَ: اصْنَعْ مَا أَمَرَكَ رَبُّكَ. قَالَ: وَتُعِينُنِي قَالَ: وَأُعِينُكَ. قَالَ: فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُبْنِيَ هَاهُنَا بَيْتًا. وَأَشَارَ إِلَى أَكْمَةِ مُرْتَفَعَةٍ عَلَى مَا حَوْلَهَا. قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهِذَا الْحَجَرُ فَوَضَعَهُ لَهُ، فَقَامَ عَلَيْهِ وَهُوَ يَبْنِي، وَإِسْمَاعِيلُ يَنَاولُهُ الْحِجَارَةَ، وَهُمَا يَقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾. قَالَ: فَجَعَلَا بَيْنَيْنَا حَتَّى يَدُورَا حَوْلَ الْبَيْتِ، وَهُمَا يَقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾. [البقرة:

[۱۲۷] [راجع: ۲۳۶۸]

کر، بے شک تو بڑا سننے والا اور جاننے والا ہے۔“ فرمایا کہ دونوں تعمیر کرتے رہے اور بیت اللہ کے چاروں طرف گھوم گھوم کر یہ دعا پڑھتے رہے۔ ”اے ہمارے رب! ہماری طرف سے یہ خدمت قبول فرما۔ بے شک تو بڑا سننے والا بہت جاننے والا ہے۔“

(۳۳۶۵) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو عامر عبد الملک بن عمرو نے بیان کیا، کہا کہ ہم سے ابراہیم بن نافع نے بیان کیا، ان سے کثیر بن کثیر نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ابراہیم علیہ السلام اور ان کی بیوی (حضرت سارہ علیہا السلام) کے درمیان جو کچھ جھگڑا ہونا تھا جب وہ ہوا تو آپ اسماعیل علیہ السلام اور ان کی والدہ (حضرت ہاجرہ علیہا السلام) کو لے کر نکلے، ان کے ساتھ ایک مشکیزہ تھا۔ جس میں پانی تھا، اسماعیل علیہ السلام کی والدہ اسی مشکیزہ کا پانی پیتی رہیں اور اپنا دودھ اپنے بچے کو پلاتی رہیں۔ جب ابراہیم مکہ پہنچے تو انہیں ایک بڑے درخت کے پاس ٹھہرا کر اپنے گھر واپس جانے لگے۔ اسماعیل کی والدہ ان کے پیچھے پیچھے آئیں جب مقام کداء پر پہنچے تو انہوں نے پیچھے سے آواز دی کہ اے ابراہیم! ہمیں کس پر چھوڑ کر جا رہے ہیں؟ انہوں نے فرمایا کہ اللہ پر! ہاجرہ علیہا السلام نے کہا کہ پھر میں اللہ پر خوش ہوں۔ بیان کیا کہ پھر حضرت ہاجرہ اپنی جگہ پر واپس چلی آئیں اور اسی مشکیزے سے پانی پیتی رہیں اور اپنا دودھ اپنے بچے کو پلاتی رہیں جب پانی ختم ہو گیا تو انہوں نے سوچا کہ ادھر ادھر دیکھنا چاہیے، ممکن ہے کہ کوئی آدمی نظر آ جائے۔ راوی نے بیان کیا کہ یہی سوچ کر وہ صفا (پھاڑی) پر چڑھ گئیں اور چاروں طرف دیکھا کہ شاید کوئی نظر آ جائے لیکن کوئی نظر نہ آیا۔ پھر جب وادی میں اتریں تو دودھ کمزور ہو گیا۔ اسی طرح کئی چکر لگائے، پھر سوچا کہ چلوں ذرا بچے کو تو دیکھوں کس حالت میں ہے۔ چنانچہ آئیں اور دیکھا تو بچہ اسی حالت میں تھا (جیسے تکلیف کے مارے) موت کے لئے تڑپ رہا ہو۔ یہ حال دیکھ کر ان سے صبر نہ ہو سکا، سوچا چلوں دوبارہ دیکھوں ممکن ہے کہ کوئی آدمی نظر آ جائے، آئیں اور صفا پہاڑ پر چڑھ گئیں اور چاروں طرف نظر پھیر پھیر کر دیکھتی رہیں لیکن کوئی نظر نہ آیا۔ اس طرح حضرت ہاجرہ علیہا السلام نے سات چکر

۳۳۶۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا كَانَ بَيْنَ إِبْرَاهِيمَ وَبَيْنَ أَهْلِهِ مَا كَانَ، خَرَجَ بِإِسْمَاعِيلَ وَأُمِّ إِسْمَاعِيلَ، وَمَعَهُمْ شَنَّةٌ فِيهَا مَاءٌ، فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَشْرِبُ مِنَ الشَّنَّةِ فَيَدِرُ لَبَنُهَا عَلَى صَبِيهَا حَتَّى قَدِمَ مَكَّةَ، فَوَضَعَهَا تَحْتَ دَوْحَةٍ، ثُمَّ رَجَعَ إِبْرَاهِيمُ إِلَى أَهْلِهِ، فَاتَّبَعَتْهُ أُمُّ إِسْمَاعِيلَ، حَتَّى لَمَّا بَلَغُوا كَدَاءَ نَادَتْهُ مِنْ وَرَائِهِ يَا إِبْرَاهِيمُ: إِلَى مَنْ تَتْرُكُنَا؟ قَالَ: إِلَى اللَّهِ. قَالَتْ: رَضِيتُ بِاللَّهِ. قَالَ: فَارْجِعِي فَجَعَلَتْ تَشْرِبُ مِنَ الشَّنَّةِ وَيَدِرُ لَبَنُهَا عَلَى صَبِيهَا، حَتَّى لَمَّا فَنِيَ الْمَاءُ قَالَتْ: لَوْ دَهَبْتُ فَتَنَظَرْتُ لَعَلَّنِي أَحْسُ أَحَدًا. قَالَ: فَذَهَبَتْ فَصَعِدَتْ الصَّفَا فَتَنَظَرَتْ وَنَظَرَتْ هَلْ تُحْسُ أَحَدًا؟ فَلَمْ تُحْسُ أَحَدًا، فَلَمَّا بَلَغَتِ الْوَادِي سَعَتْ وَأَتَتْ الْمَرْوَةَ فَفَعَلَتْ ذَلِكَ أَشْوَاطًا، ثُمَّ قَالَتْ: لَوْ دَهَبْتُ فَتَنَظَرْتُ مَا قَتَلَ- تَغْنِي الصَّبِيَّ- فَذَهَبَتْ فَتَنَظَرَتْ، فَإِذَا هُوَ عَلَى حَالِهِ كَأَنَّهُ يَنْشَغُ لِلْمَوْتِ، فَلَمْ تُقِرَّهَا نَفْسُهَا، فَقَالَتْ: لَوْ دَهَبْتُ فَتَنَظَرْتُ

لگائے پھر سوچا، چلوں دیکھوں بچہ کس حالت میں ہے؟ اسی وقت انہیں ایک آواز سنائی دی۔ انہوں نے (آواز سے مخاطب ہو کر) کہا کہ اگر تمہارے پاس کوئی بھلائی ہے تو میری مدد کر۔ وہاں جبریل علیہ السلام موجود تھے۔ انہوں نے اپنی اڑی سے یوں کیا (اشارہ کر کے بتایا) اور زمین اڑی سے کھودی۔ راوی نے بیان کیا کہ اس عمل کے نتیجے میں وہاں سے پانی پھوٹ پڑا۔ ام اسماعیل ڈریں۔ (کہیں یہ پانی غائب نہ ہو جائے) پھر وہ زمین کھودنے لگیں۔ راوی نے بیان کیا کہ ابو القاسم رضی اللہ عنہ نے فرمایا: ”اگر وہ پانی کو یوں ہی رہنے دیتیں تو پانی زمین پر بہتا رہتا۔“ غرض ہاجرہ علیہا السلام زمزم کا پانی پیتی رہیں اور اپنا دودھ اپنے بچے کو پلاتی رہیں۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ اس کے بعد قبیلہ جرہم کے کچھ لوگ وادی کے نشیب سے گزرے۔ انہیں وہاں پرند نظر آئے۔ انہیں یہ کچھ خلاف عادت معلوم ہوا۔ انہوں نے آپس میں کہا کہ پرندہ تو صرف پانی ہی پر (اس طرح) منزلہا سکتا ہے۔ ان لوگوں نے اپنا آدمی وہاں بھیجا۔ اس نے جا کر دیکھا تو واقعی پانی موجود تھا۔ اس نے آ کر اپنے قبیلہ والوں کو خبر دی تو یہ سب لوگ یہاں آ گئے اور کہا کہ اے ام اسماعیل! کیا آپ ہمیں اپنے ساتھ رہنے کی یا (یہ کہا کہ) اپنے ساتھ قیام کرنے کی اجازت دیں گی؟ پھر ان کے بیٹے (اسماعیل علیہ السلام) بالغ ہوئے اور قبیلہ جرہم ہی کی ایک لڑکی سے ان کا نکاح ہو گیا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر ابراہیم علیہ السلام کو خیال آیا اور انہوں نے اپنی اہلیہ (حضرت سارہ علیہا السلام) سے فرمایا کہ میں جن لوگوں کو (مکہ میں) چھوڑ آیا تھا ان کی خبر لینے جاؤں گا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر ابراہیم علیہ السلام مکہ تشریف لائے اور سلام کر کے دریافت فرمایا کہ اسماعیل کہاں ہیں؟ ان کی بیوی نے بتایا کہ شکار کے لیے گئے ہیں۔ انہوں نے فرمایا کہ جب وہ آئیں تو ان سے کہنا کہ اپنے دروازے کی چوکت بدل ڈالیں۔ جب اسماعیل علیہ السلام آئے تو ان کی بیوی نے واقعہ کی اطلاع دی۔ اسماعیل علیہ السلام نے فرمایا تمہیں ہو (جسے بدلنے کے لیے ابراہیم علیہ السلام کہہ گئے ہیں) اب تم اپنے گھر جاسکتی ہو۔ بیان کیا کہ پھر ایک مدت کے بعد دوبارہ ابراہیم علیہ السلام کو خیال ہوا اور انہوں نے اپنی بیوی سے فرمایا کہ میں جن

لَعَلِّي أَحْسُ أَحَدًا، فَلَذَبْتُ فَصَعِدْتُ الصَّفَا فَنَظَرْتُ وَنَظَرْتُ فَلَمْ تَجِسْ أَحَدًا، حَتَّى أَتَمْتُ سَبْعًا، ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلْتُ، فَإِذَا هِيَ بِصَوْبِ فَقَالَتْ: أَغِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ. فَإِذَا جَبْرِيلُ، قَالَ: فَقَالَ بِعَقِبِهِ هَكَذَا، وَغَمَزَ عَقِبَهُ عَلَى الْأَرْضِ، قَالَ: فَأَبْنَشَقُ الْمَاءِ، فَذَهَشَتْ أُمُّ إِسْمَاعِيلَ فَجَعَلَتْ تَخْفَرُ. قَالَ فَقَالَ أَبُو الْقَاسِمِ عَلَيْهِ السَّلَامُ: ((لَوْ تَرَكَتُهُ كَانَ الْمَاءُ ظَاهِرًا)). قَالَ: فَجَعَلَتْ تَشْرَبُ مِنَ الْمَاءِ، وَيَذِيرُ لَبَنَهَا عَلَى صَبِيهَا. قَالَ: فَمَرَّ نَاسٌ مِنْ جُرْهُمَ بِبَطْنِ الْوَادِي، فَإِذَا هُمْ بِطَيْرٍ كَانَتْهُمْ أَنْكَرُوا ذَلِكَ، وَقَالُوا: مَا يَكُونُ الطَّيْرُ إِلَّا عَلَى مَاءٍ. فَبَعَثُوا رَسُولَهُمْ، فَنَظَرُ فَإِذَا هُمْ بِالْمَاءِ، فَأَتَاهُمْ فَأَخْبَرَهُمْ فَأَتَوْا إِلَيْهَا، فَقَالُوا: يَا أُمُّ إِسْمَاعِيلَ! أَتَأْذِينِ لَنَا أَنْ نَكُونَ مَعَكَ أَوْ نَسْكُنَ مَعَكَ أَبْنَاهَا فَتَنَكَّحَ فِيهِمْ امْرَأَةً، قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِيهِ: إِنِّي مُطْلِعٌ تَرَكْتِي. قَالَ: فَجَاءَ فَسَلَّمَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ يَصِيدُ. قَالَ: قَوْلِي لَهُ إِذَا جَاءَ غَيْرَ عَتَبَةِ بَيْتِكَ. فَلَمَّا جَاءَ أَخْبَرَتْهُ فَقَالَ: أَنْتِ ذَلِكَ فَادْهَبِي إِلَى أَهْلِكَ. قَالَ: ثُمَّ إِنَّهُ بَدَأَ لِإِبْرَاهِيمَ فَقَالَ لِأَهْلِيهِ: إِنِّي مُطْلِعٌ تَرَكْتِي. قَالَ: فَجَاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ فَقَالَتْ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقَالَتْ: أَلَا تَنْزُلُ فَتَقْطَعَهُ وَتَشْرَبَ فَقَالَ: وَمَا طَعَامُكُمْ وَمَا

لوگوں کو چھوڑ آیا ہوں انہیں دیکھنے جاؤں گا۔ راوی نے بیان کیا کہ ابراہیم علیہ السلام تشریف لائے اور دریافت فرمایا کہ اسماعیل کہاں ہیں؟ ان کی بیوی نے بتایا کہ شکار کے لئے گئے ہیں۔ انہوں نے یہ بھی کہا کہ آپ ٹھہریے اور کھانا تناول فرمالیجئے۔ ابراہیم علیہ السلام نے دریافت فرمایا کہ تم لوگ کھاتے پیتے کیا ہو؟ انہوں نے بتایا کہ گوشت کھاتے ہیں اور پانی پیتے ہیں۔ آپ نے دعا کی کہ اے اللہ! ان کے کھانے اور ان کے پانی میں برکت نازل فرما۔ بیان کیا کہ ابوالقاسم علیہ السلام نے فرمایا: ”ابراہیم علیہ السلام کی اس دعا کی برکت اب تک چلی آ رہی ہے۔“ راوی نے بیان کیا کہ پھر (تیسری بار) ابراہیم علیہ السلام کو ایک مدت کے بعد خیال ہوا اور اپنی اہلیہ سے انہوں نے کہا کہ جن کو میں چھوڑ آیا ہوں ان کی خبر لینے مکہ جاؤں گا۔ چنانچہ آپ تشریف لائے اور اس مرتبہ اسماعیل علیہ السلام سے ملاقات ہوئی، جو زمزم کے پیچھے اپنے تیر ٹھیک کر رہے تھے۔ ابراہیم علیہ السلام نے فرمایا، اے اسماعیل! تمہارے رب نے مجھے حکم دیا کہ میں یہاں اس کا ایک گھر بناؤں، بیٹے نے عرض کیا کہ آپ اپنے رب کا حکم بجالائیے۔ انہوں نے فرمایا اور مجھے یہ بھی حکم دیا ہے کہ تم اس کام میں میری مدد کرو۔ عرض کیا کہ میں اس کے لیے تیار ہوں۔ یا اسی قسم کے اور الفاظ ادا کیے۔ راوی نے بیان کیا کہ پھر دونوں باپ بیٹا اٹھے۔ ابراہیم علیہ السلام دیواریں اٹھاتے اور اسماعیل علیہ السلام انہیں پتھر لا کر دیتے تھے اور دونوں یہ دعا کرتے جاتے تھے: ”اے ہمارے رب! ہماری طرف سے یہ خدمت قبول کر۔ بے شک تو بڑا سننے والا جاننے والا ہے۔“ راوی نے بیان کیا کہ آخر جب دیوار بلند ہو گئی اور بزرگ (ابراہیم علیہ السلام) کو پتھر (دیوار پر) رکھنے میں دشواری ہوئی تو وہ مقام (ابراہیم) کے پتھر پر کھڑے ہوئے اور اسماعیل علیہ السلام ان کو پتھر اٹھا اٹھا کر دیتے جاتے اور ان حضرات کی زبان پر یہ دعا جاری تھی: ”اے ہمارے رب! ہماری طرف سے اسے قبول فرمالے۔ بے شک تو بڑا سننے والا بہت جاننے والا ہے۔“

شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ، وَشَرَابُنَا الْمَاءُ. قَالَ: اَللّٰهُمَّ بَارِكْ لَهُمْ فِي طَعَامِهِمْ وَشَرَابِهِمْ قَالَ: فَقَالَ أَبُو الْقَاسِمِ عَلَيْهِ السَّلَامُ: ((بَرَكَةُ بَدْعُوَةِ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ)). قَالَ: ثُمَّ اِنَّهُ بَدَا لِاِبْرَاهِيْمَ فَقَالَ: لِأَهْلِيْهِ اِنِّيْ مُطْلِعٌ تَرْكِيْنِيْ. فَجَاءَ فَوَافِقَ اِسْمَاعِيْلَ مِنْ وَرَاءِ زَمْزَمَ، يُضْلِحُ نَبْلًا لَهُ، فَقَالَ: يَا اِسْمَاعِيْلُ اِنْ رَبِّكَ اَمَرَنِيْ اَنْ اُبْنِيَ لَهُ بَيْتًا. قَالَ: اطْعِ رَبِّكَ. قَالَ: اِنَّهُ قَدْ اَمَرَنِيْ اَنْ تُعِيْنَنِيْ عَلَيْهِ. قَالَ: اِذَا افْعَلْ. اَوْ كَمَا قَالَ: فَقَامَا فَجَعَلَ اِبْرَاهِيْمُ بَيْنِيْ وَاِسْمَاعِيْلَ بُنَاوْلَةَ الْحِجَارَةِ، وَيَقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ﴾ قَالَ: حَتّٰى اَرْتَفَعَ الْبِنَاءُ وَضَعُفَ الشَّيْخُ عَلَى ثَقْلِ الْحِجَارَةِ، فَقَامَ عَلَى حَجَرٍ الْمَقَامِ، فَجَعَلَ يُنَاوِلُهُ الْحِجَارَةَ، وَيَقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ﴾. [راجع: ۲۳۶۸]

تشریح: اس طویل حدیث میں بہت سے امور مذکور ہوئے ہیں۔ شروع میں حضرت ہاجرہ علیہا السلام کے کمر پہ باندھنے کا ذکر ہے جس سے عورت جلد چل پھر کر کام کا ج بآسانی کر سکتی ہے۔ بعض نے یوں ترجمہ کیا ہے، تاکہ اس کمر پہ سے اسے پاؤں کے نشان جو راستے میں پڑتے ہیں وہ شناختی جائیں تاکہ حضرت سارہ علیہا السلام ان کا پتہ نہ پا سکیں۔ ہوا یہ تھا کہ حضرت سارہ علیہا السلام کے کوئی اولاد نہیں تھی (بعد میں ہوئی) اور حضرت ہاجرہ علیہا السلام جو ایک شاہ مصر کی شاہزادی تھیں اور جسے اس بادشاہ نے اس خاندان کی برکات دیکھ کر حضرت ابراہیم علیہ السلام کے حرم میں داخل کر دیا تھا چنانچہ حضرت ہاجرہ علیہا السلام کو حمل ہو گیا

اور حضرت اسماعیل علیہ السلام عالم وجود میں آئے۔ حضرت سارہ علیہا السلام کے رشک میں بہت اضافہ ہو گیا، تو اس ڈر سے حضرت ہاجرہ علیہا السلام گھر سے نکلیں اور حضرت اسماعیل علیہ السلام کو بھی ساتھ لے لیا اور کمر سے پتہ باندھا تا کہ اس کے ذریعہ اپنے پاؤں کے نشانات کو مناتی چلیں۔ اس طرح حضرت سارہ علیہا السلام ان کا پتہ نہ پا سکیں۔ اس طرح حضرت ابراہیم علیہ السلام نے ان کو مکہ کی بے آب و گیاہ سرزمین پر لایا جہاں اللہ پاک نے ان کے ہاتھوں اپنا گہرا اثر و نفوذ کیمرایا۔ جبرہم جس کا ذکر روایت میں آیا، یمن کا ایک قبیلہ ہے۔ یہی قبیلہ حضرت ہاجرہ سے اجازت لے کر یہاں آباد ہوا اور جوان ہونے پر حضرت اسماعیل علیہ السلام کی اسی خاندان میں شادی ہو گئی۔ پہلی شادی کو حضرت ابراہیم علیہ السلام نے پسند نہیں فرمایا جو اشارہ سے طلاق کے لیے کہہ گئے۔ دوسری بیوی کو صابرہ و شاکرہ پا کر ان سے خوشی کا اظہار فرمایا، بے شک ان واقعات میں اہل بصیرت کے لیے بہت سے اسباق ہدایت پوشیدہ ہیں، جن کو سمجھنے کے لئے نظر بصیرت کی ضرورت ہے۔ اللہ پاک ہر بخاری شریف مطالعہ کرنے والے بھائی کو نظر بصیرت عطا فرمائے۔ (آمین)

[بَابُ: أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلَ]

باب: زمین پر پہلی مسجد کون سی بنائی گئی؟

۳۳۶۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا إِبْرَاهِيمُ النَّخَعِيُّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وَضِعَ فِي الْأَرْضِ أَوَّلَ؟ قَالَ: ((الْمَسْجِدُ الْحَرَامُ)). قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((الْمَسْجِدُ الْأَقْصَى)). قُلْتُ: كَمْ كَانَ بَيْنَهُمَا قَالَ: ((أَرْبَعُونَ سَنَةً، ثُمَّ أَتَيْنَا أَدْرَكْنَاكَ الصَّلَاةَ بَعْدَ فَصْلِهِ، فَإِنَّ الْفَضْلَ فِيهِ)). [طرفہ فی: ۳۴۲۵] [مسلم: ۱۱۶۱]

۳۳۶۶۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، کہا ہم سے اعش سے ابراہیم نخعی نے، ان سے ان کے والد یزید بن شریک نے بیان کیا کہ میں نے حضرت ابو ذر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! سب سے پہلے روئے زمین پر کون سی مسجد بنی ہے؟ حضور ﷺ نے فرمایا: ”مسجد حرام۔“ انہوں نے بیان کیا کہ پھر میں نے عرض کیا اور اس کے بعد؟ فرمایا: ”مسجد اقصی (بیت المقدس)“ میں نے عرض کیا، ان دونوں کی تعمیر کے درمیان میں کتنا فاصلہ رہا ہے؟ آپ نے فرمایا: ”چالیس سال۔“ پھر فرمایا: ”اب جہاں بھی تجھ کو نماز کا وقت ہو جائے وہاں نماز پڑھ لے۔ بڑی فضیلت نماز پڑھنا ہے۔“

۱۱۶۲؛ نسائی: ۶۸۹؛ ابن ماجہ: ۷۵۳

تشریح: متکثرین حدیث نے اس روایت کو بھی تخریق بنا کر حدیث نبوی سے مسلمانوں کو بدظن کرنے کی ناپاک کوشش کی ہے اور یہ شبہ یہاں ظاہر کیا ہے کہ کعبہ کو تو حضرت ابراہیم علیہ السلام نے بنایا تھا اور مسجد اقصیٰ کو حضرت سلیمان علیہ السلام نے بنایا اور ان دونوں میں ہزار سال سے بھی زیادہ کا فاصلہ ہے۔ اس شبہ کا جواب یہ ہے کہ حضرت ابراہیم علیہ السلام نے کعبہ کو پہلے پہل بنایا تھا بلکہ کعبہ کی پہلی بنا حضرت آدم علیہ السلام کے ہاتھوں ہوئی ہے تو ممکن ہے کعبہ بننے کے چالیس سال بعد خود حضرت آدم علیہ السلام نے یا ان کی اولاد میں سے کسی نے مسجد اقصیٰ کی بنیاد رکھی ہو۔ حضرت ابراہیم علیہ السلام اور حضرت سلیمان علیہ السلام کی ہر دو بناؤں سے ان مقامات مقدسہ کی تجدید مراد ہے۔ شارحین حدیث لکھتے ہیں:

”ویرتفع الاشكال بان يقال الاية والحديث لا يدلان على بناء ابراهيم وسليمان لما بنيا ابتداء وضعهما لهما بل ذاك تجديد لما كان اسسه غيرهما وبداه وقد روى ان اول من بنى البيت ادم وعلى هذا فيجوز ان يكون غيره من ولده وضع بيت المقدس من بعده باربعين انتهى قلت بل ادم نفسه هو الذي وضعه ايضا قال الحافظ ابن حجر في كتاب

التيجان لابن هشام ان ادم لما بنى الكعبة امره الله تعالى بالسير الى بيت المقدس وان يبينه فبناء ونسك فيه۔ (سنن نسائي، جلد: اول / ص: ۷۹)

یعنی آیت اور حدیث ہر دو کا اشکال یوں رفع کیا جاسکتا ہے کہ ہر دو اس امر پر دلالت نہیں کرتی ہیں کہ ان ہر دو کی ابتدائی بنیاد ان دونوں بزرگوں نے رکھی ہے بلکہ حقیقت یہ ہے کہ ہر دو کی ابتدائی بنیاد غیروں کے ہاتھوں کی ہے اور یہ دونوں حضرت ابراہیم علیہ السلام اور حضرت سلیمان علیہ السلام ان ہر دو مقامات کی تجدید کرنے والے ہیں اور مروی ہے کہ شروع میں بیت اللہ کو حضرت آدم علیہ السلام نے بنایا اور اس کی بنیاد پر ممکن ہے کہ ان کی اولاد میں کسی نے ان کے چالیس سال بعد بیت المقدس کی بنیاد رکھی ہو۔ میں کہتا ہوں کہ خود آدم علیہ السلام نے اس کی بھی بنیاد رکھی ہے جیسا کہ حافظ ابن حجر رحمہ اللہ نے نقل کیا ہے کہ جب حضرت آدم علیہ السلام نے کعبہ کو بنایا تو اللہ تعالیٰ نے ان کو حکم فرمایا کہ بیت المقدس جائیں اور اس کی بنیاد رکھیں۔ چنانچہ وہ شریف لائے اور بیت المقدس کو بنایا اور وہاں عبادت الہی بجالائے۔ علامہ سندھی رحمہ اللہ فرماتے ہیں:

”ليس المراد بناء ابراهيم للمسجد الحرام وبناء سليمان للمسجد الاقصى فان بينهما مدة طويلة بل المراد ببناءهما

قبل هذين البنائين۔“ (حوالہ مذکور)

یعنی حدیث میں ان ہر دو مساجد کی ابراہیمی اور سلیمانی بنیادیں مراد نہیں ہیں۔ ان کے درمیان تو طویل مدت کا فاصلہ ہے بلکہ ان ہر دو کے سوا ابتدائی بنیاد میں۔ بالکل تو تاریخ باب ۲ آیات ۱۲ میں مذکور ہے کہ بیت المقدس کو حضرت سلیمان نے اپنے آباء و اجداد کی پرانی نشانوں پر تعمیر کیا تھا جس سے بھی واضح ہے کہ بیت المقدس کے بانی اول حضرت سلیمان علیہ السلام نہیں ہیں۔

۳۳۶۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلَلَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أَحَرَّمُ مَا بَيْنَ لَابَتَيْهَا)). رَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ. [راجع: ۳۷۱، ۲۸۸۹]

۳۳۶۷۔ ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے مطلب کے آزاد کردہ غلام عمرو بن ابی عمرو نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے احد پہاڑ کو دیکھ کر فرمایا: ”یہ پہاڑ ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔ اے اللہ! حضرت ابراہیم علیہ السلام نے مکہ مکرمہ کو حرمت والا شہر قرار دیا تھا اور میں مدینہ کے دو پتھر لیے علاقے کے درمیانی علاقے کے حصے کو حرمت والا قرار دیتا ہوں۔“ اس حدیث کو عبد اللہ بن زید رضی اللہ عنہ نے بھی نبی کریم ﷺ سے روایت کیا ہے۔

تفسیر: احد پہاڑ ہم سے محبت رکھتا ہے۔ محبت رکھنا حقیقتاً مراد ہے۔ کیونکہ اللہ پاک نے اپنی ہر مخلوق کو اس کی شان کے مطابق علم و ادراک دیا ہے جیسے کہ آیت ﴿وَأَن مِّن شَيْءٍ إِلَّا بِمُسْبَعٍ بِعَيْنِهِ﴾ (۱۷/۱ بنی اسرائیل: ۲۳) میں مراد ہے۔ حدیث ہذا سے مدینہ المنورہ کی حرمت بھی مثل مکہ المکرمہ ثابت ہوئی۔ جو حضرت حرمت مدینہ کے قائل نہیں ان کو اس پر مزید غور کرنے کی ضرورت ہے۔ یہ حدیث کتاب الحج میں گزر چکی ہے۔ اس میں حضرت ابراہیم علیہ السلام کا ذکر ہے اس لیے اس باب میں لائے۔

۳۳۶۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ أَبِي بَكْرٍ، أَخْبَرَ عَبْدَ اللَّهِ ابْنَ عَمْرٍو، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ

۳۳۶۸۔ ہم سے عبد اللہ بن یوسف تميمی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے انہیں سالم بن عبد اللہ نے کہ عبد اللہ بن عمر رضی اللہ عنہما کو ابن ابی بکر نے خبر دی اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے فرمایا: ”تمہیں معلوم نہیں

کہ جب تمہاری قوم نے کعبہ کی (نئی) تعمیر کی تو کعبہ کی ابراہیمی بنیاد کو چھوڑ دیا۔“ میں نے عرض کیا یا رسول اللہ! پھر آپ ابراہیمی بنیادوں کے مطابق دوبارہ اس کی تعمیر کیوں نہیں کر دیتے۔ حضور ﷺ نے فرمایا: ”اگر تمہاری قوم کا زمانہ کفر سے قریب نہ ہوتا (تو میں ایسا ہی کرتا)“ عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ جب کہ یہ حدیث حضرت عائشہ رضی اللہ عنہا نے رسول اللہ ﷺ سے سنی ہے تو میرا خیال ہے کہ حضور ﷺ نے ان دونوں رکنوں کے، جو حجر اسود کے قریب ہیں، بوسہ لینے کو صرف اسی وجہ سے چھوڑا کہ بیت اللہ حضرت ابراہیم کی بنیاد پر نہیں بنا ہے (یہ دونوں رکن آگے ہٹ گئے ہیں) اسماعیل بن ابی اویس نے اس حدیث میں عبد اللہ بن محمد بن ابی بکر کہا۔

رَسُولَ اللَّهِ ﷺ قَالَ: ((أَلَمْ تَرَوْا أَنَّ قَوْمَكُمْ بَنَوْا الْكُعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَرُدُّهَا عَلَيَّ قَوَاعِدِ إِبْرَاهِيمَ. قَالَ: ((لَوْلَا جِدَّتَانُ قَوْمِكَ بِالْكَفْرِ)) فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لِإِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى أَنَّ رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِئْلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يَتِمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. وَقَالَ إِسْمَاعِيلُ: عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ. [راجع: ۱۲۶، ۱۵۸۳]

تشریح: یعنی عبد اللہ کو ابو بکر کا پوتا کہا ہے۔ بعض نسخوں میں عبد اللہ بن ابی بکر ہے۔ تو مطلب یہ ہوگا کہ اس روایت میں ان کا نام عبد اللہ مذکور ہے۔ اور تنبیہ کی روایت میں ابن ابی بکر تھا۔ اسماعیل کی روایت کو خود مؤلف نے تفسیر میں وصل کیا ہے۔

۳۳۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نَصَلِّي عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قُولُوا: اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ)). [طرفة في: ۶۳۶۰] [مسلم: ۹۱۱]

۳۳۶۹۔ ہم سے عبد اللہ بن یوسف تنبیہ نے بیان کیا، انہوں نے کہا ہم کو مالک بن انس نے خبر دی۔ انہیں عبد اللہ بن ابی بکر بن محمد بن عمرو بن حزم نے، انہیں ان کے والد نے، انہیں عمرو بن سلیم زرقی نے، انہوں نے کہا کہ مجھ کو ابو حمید ساعدی رضی اللہ عنہ نے خبر دی کہ صحابہ نے عرض کیا یا رسول اللہ! ہم آپ پر کس طرح درود بھیجا کریں؟ تو رسول اللہ ﷺ نے فرمایا: ”یوں کہا کرو: اے اللہ! رحمت نازل فرما محمد پر اور ان کی بیویوں پر اور ان کی اولاد پر جیسا کہ تو نے رحمت نازل فرمائی آل ابراہیم پر اور اپنی برکت نازل فرما محمد پر اور ان کی بیویوں اور اولاد پر جیسا کہ تو نے برکت نازل فرمائی آل ابراہیم پر۔ بے شک تو انتہائی خوبیوں والا اور عظمت والا ہے۔“

ابوداؤد: ۹۷۹؛ نسائی: ۱۲۹۳؛ ابن ماجہ: ۹۰۵

تشریح: آل سے مراد وہ لوگ ہیں جن پر زکوٰۃ حرام ہے۔ آپ کے اہل بیت یعنی حضرت علی، حضرت فاطمہ اور حضرت حسن و حسین رضی اللہ عنہم ہیں۔ درود سے مراد یہ ہے کہ آپ کی نسل برکت کے ساتھ دنیا میں ہمیشہ باقی رہے۔

۳۳۷۰۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، وَمُوسَى (۳۳۷۰) ہم سے قیس بن حفص اور موسیٰ بن اسماعیل نے بیان کیا، انہوں

نے کہا کہ ہم سے عبدالواحد بن زیاد نے بیان کیا، انہوں نے کہا ہم سے ابو فروہ مسلم بن سالم ہمدانی نے بیان کیا، انہوں نے کہا کہ مجھ سے عبداللہ بن عیسیٰ نے بیان کیا، انہوں نے عبدالرحمن بن ابی لیلیٰ سے سنا، انہوں نے بیان کیا کہ ایک مرتبہ کعب بن عجرہ رضی اللہ عنہ سے میری ملاقات ہوئی تو انہوں نے کہا کیوں نہ میں تمہیں (حدیث کا) ایک تحفہ پہنچا دوں جو میں نے رسول اللہ ﷺ سے سنا تھا۔ میں نے عرض کیا جی ہاں مجھے یہ تحفہ ضرور عنایت فرمائیے۔ انہوں نے بیان کیا کہ ہم نے رسول اللہ ﷺ سے پوچھا تھا یا رسول اللہ! ہم آپ پر اور آپ کے اہل بیت پر کس طرح درود بھیجا کریں؟ اللہ تعالیٰ نے سلام بھیجے کا طریقہ تو ہمیں خود ہی سکھادیا ہے۔ حضور ﷺ نے فرمایا: ”یوں کہا کرو: اے اللہ! اپنی رحمت نازل فرما محمد ﷺ پر اور آل محمد پر جیسا کہ تو نے اپنی رحمت نازل فرمائی ابراہیم پر اور آل ابراہیم علیہم السلام پر۔ بے شک تو بڑی خوبیوں والا اور بزرگی والا ہے۔ اے اللہ! برکت نازل فرما محمد پر اور آل محمد پر جیسا کہ تو نے برکت نازل فرمائی ابراہیم پر اور آل ابراہیم پر۔ بے شک تو بڑی خوبیوں والا اور بڑی عظمت والا ہے۔“

ابْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ، حَدَّثَنَا أَبُو قُرَّةٍ، مُسْلِمُ بْنُ سَالِمٍ الْهَمْدَانِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيسَى، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى، قَالَ: لَقِيتُنِي كَعْبُ بْنُ عَجْرَةَ فَقَالَ: أَلَا أَهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ فَقُلْتُ: بَلَى، فَأَهْدِيهَا لِي. فَقَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ. قَالَ: ((قُولُوا: اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اَللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ)). (طرفاء فی: ۴۷۹۷، ۶۳۵۷ [مسلم: ۹۰۸، ۹۱۰؛ ابوداؤد: ۹۷۶، ۹۷۷؛ ابن

ماجہ: ۹۰۴]

تشریح: اہل بیت یعنی حضرت علی و حضرت فاطمہ اور حسین رضی اللہ عنہم مراد ہیں۔

۳۳۷۱۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: ((إِنَّ أَبَاكُمْ كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامِيَةٍ، وَمِنْ كُلِّ عَيْنٍ لَآمَةٍ)). (ابوداؤد: ۴۷۳۷، ترمذی: ۲۰۶۰؛ ابن ماجہ: ۳۵۲۵)

۳۳۷۱۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے منہال نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ حضرت حسن و حسین رضی اللہ عنہما کے لئے پناہ طلب کیا کرتے تھے اور فرماتے تھے: ”تمہارے بزرگ دادا (ابراہیم علیہ السلام) بھی ان کلمات کے ذریعہ اللہ کی پناہ اسماعیل اور اسحاق علیہ السلام کے لیے مانگا کرتے تھے: میں پناہ مانگتا ہوں اللہ کے پورے پورے کلمات کے ذریعہ ہر ایک شیطان سے اور ہر زہریلے جانور سے اور ہر نقصان پہنچانے والی نظر بد سے۔“

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے یہاں تک جس قدر احادیث اس باب کے تحت میں بیان فرمائی ہیں ان سب میں کسی نہ کسی پہلو سے حضرت ابراہیم اور آل ابراہیم کا ذکر موجود ہے اور باب اور احادیث میں یہی وجہ مناسبت ہے۔ ضمنی طور پر احادیث میں اور بھی بہت سے مسائل کا ذکر آ

گیا ہے جو تدبر کرنے سے معلوم کیے جاسکتے ہیں۔ درود سے مراد دین و دنیا کی وہ برکتیں جو اللہ پاک نے حضرت ابراہیم علیہ السلام اور ان کی اولاد کو عطا فرمائیں کہ آج بھی بیشتر اقوام عالم کا نسلی تعلق حضرت ابراہیم علیہ السلام سے ملتا ہے اور بلا شک اللہ پاک نے یہی برکات حضرت سیدنا محمد رسول اللہ ﷺ کو عطا کی ہیں کہ آپ کا کلمہ پڑھنے والے آج روئے زمین پر کوڑا کوڑا کھڑے ہیں اور روزانہ وقت فضاے آسمانی میں آپ کی رسالت حقہ کا اعلان اس شان سے کیا جاتا ہے کہ دنیا کے تمام پیشوایان مذہب میں نظیر ناممکن ہے۔ اللہم صلی علی محمد وعلی آل محمد وبارک وسلم آمین۔

بَابُ قَوْلِهِ عَزَّ وَجَلَّ: **باب: اللہ تعالیٰ نے سورہ حجر میں فرمایا:**

﴿وَتَبَيَّنَهُمْ عَنْ ضَيْفٍ، إِبْرَاهِيمَ إِذْ دَخَلُوا عَلَيْهِ﴾ الْآيَةَ ﴿لَا تَوَجَّلْ﴾: لَا تَخَفْ ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ الْآيَةَ۔
 ”اے پیغمبر! ان لوگوں کو ابراہیم علیہ السلام کے مہمانوں کا قصہ سنائیے جب وہ ان پر داخل ہوئے“ لَا تَوَجَّلْ یعنی ڈریئے مت اور اللہ تعالیٰ نے سورہ بقرہ میں فرمایا ”اور جب کہا ابراہیم علیہ السلام نے: اے میرے رب! مجھے دکھا کہ تو مردوں کو زندہ کس طرح کرے گا“۔

تشریح: مطلب یہ ہے کہ حضرت ابراہیم علیہ السلام نے جو یہ سوال بارگاہ الہی میں کیا اس کی وجہ یہ تھی کہ حضرت ابراہیم علیہ السلام کو اللہ کی قدرت میں کوئی شک تھا، معاذ اللہ ادنیٰ مؤمن کو بھی اس میں شک نہیں ہے تو ابراہیم علیہ السلام تو اللہ کے خاص غلیل تھے، ان کو کیوں شک ہو سکتا تھا۔ غرض صرف یہ ہے کہ حضرت ابراہیم علیہ السلام کو مردوں کے جلائے جانے پر کامل یقین تھا مگر انہوں نے یہ چاہا کہ یہ یقین اور بڑھ جائے یعنی مشاہدہ بھی کر لیں۔ اس لیے کہ یقین الیقین کا مرتبہ علم الیقین سے بڑھا ہوا ہے۔ مشہور قول ہے ”شنیدہ کے بود مانند دیدہ“ حضرت حافظ ابن حجر رحمہ اللہ اس حدیث کے ذیل میں فرماتے ہیں کہ حضرت ابراہیم علیہ السلام کا یہ سوال محض مزید رد مزید اطمینان قلب کے حصول کے لیے تھا جیسا کہ خود قرآن مجید میں یہ تفصیل موجود ہے۔

”روی الطبری وابن ابی حاتم من طریق السدی قال (لما اتخذ الله ابراهيم خلیلا استاذنه ملك الموت ان يبشره فاذن له) فذكر قصة معه في كيفية قبض روح الكافرو المؤمن۔ قال (فقام ابراهيم يدعو ربه رب ارني كيف تحيي الموتى حتى اعلم اني خليلك) ومن طريق علی بن ابی طلحة عنه (لاعلم انك تحبني اذا دعوتك) والی هذا جنح القاضی ابوبکر الباقلائی۔“ (فتح الباری جلد ۶ صفحہ ۵۰۸)

یعنی جب اللہ تعالیٰ نے حضرت ابراہیم کو اپنا غلیل بنایا تو ملک الموت یہ بشارت دینے کے لئے ان کے پاس آئے اور ساتھ ہی انہوں نے کافر و مؤمن کی روحوں کو قبض کرنے کی کیفیت بھی سنائی۔ یہ سن کر حضرت ابراہیم علیہ السلام نے دعا کی کہ پروردگار! مجھ کو بھی دکھا کہ تو کس طرح مردوں کو زندہ کرے گا۔ میری یہ دعا قبول کرتا کہ میں جان لوں کہ میں تیرا غلیل ہوں۔ دوسری روایت کے مطابق یہ ہے کہ تاکہ میں جان لوں کہ تو مجھ کو دوست رکھتا ہے اور میں جب بھی تجھ سے کچھ دعا کروں گا تو ضرور اسے قبول کر لے گا۔ مزید تفصیلات کے لیے فتح الباری کے اس مقام کا مطالعہ کیا جائے۔

۳۳۷۲۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((نَحْنُ أَحَقُّ بِالشُّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: «رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى»))
 (۳۳۷۲) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے یونس نے خبر دی، انہیں ابن شہاب نے، انہیں ابوسلمہ بن عبد الرحمن اور سعید بن مسیب نے، انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ہم حضرت ابراہیم علیہ السلام کے مقابلے میں شک کرنے کے زیادہ مستحق ہیں جب کہ انہوں نے کہا تھا کہ میرے رب! مجھے دکھا کہ تو مردوں کو کس طرح زندہ کرتا ہے۔ اللہ تعالیٰ نے فرمایا،

الْمَوْتَى قَالَ أَوْلَمْ تَأْمِنُوا قَالَتْ بَلَىٰ وَلَكِنْ لَّيْطَمِنُنَّ قُلُوبِي ﴿١٠﴾ وَيَرْحَمُ اللَّهُ لَوْطًا، لَقَدْ كَانَ يَأْوِي إِلَىٰ رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السَّجْنِ طُولَ مَا لَبِثَ يُونُسُ لَلْأَجْبُثُ الدَّاعِي﴾. [اطرافہ فی: ۳۳۷۵، ۳۳۸۷، ۴۵۳۷، ۴۶۹۴، ۶۹۹۲] [مسلم: ۳۸۲؛ ابن ماجہ: ۴۰۲۶]

کیا تم ایمان نہیں لائے، انہوں نے عرض کیا کہ کیوں نہیں، لیکن یہ صرف اس لئے تاکہ میرے دل کو اور زیادہ اطمینان ہو جائے۔ اور اللہ لوط علیہ السلام پر رحم کرے کہ وہ زبردست رکن (یعنی رب تعالیٰ) کی پناہ لیتے تھے اور اگر میں اتنی مدت تک قید خانے میں رہتا جتنی مدت تک یوسف علیہ السلام رہے تو میں بلانے والے کی بات ضرور مان لیتا۔“

تشریح: یعنی قید سے چھوڑا قیمت سمجھتا۔ حضرت یوسف علیہ السلام کے صبر پر آفرین ہے کہ اتنی مدت تک قید میں رہنے کے بعد بھی اس بلانے والے کے بلاوے پر نہ لگے جو بادشاہ کی طرف سے آیا تھا اور پہلے اپنی معافی کے خواہاں ہوئے۔ یہ نبی کریم ﷺ نے تواضع کی راہ سے فرمایا اور حضرت یوسف علیہ السلام کا مرتبہ بڑھانے کے لئے۔ ورنہ نبی کریم ﷺ کا صبر و استقلال بھی کچھ کم نہ تھا۔ آنچہ خوباں ہمہ دارند تو تنہا داری۔ (حیدری)

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ﴾

باب: (اسماعیل علیہ السلام کا بیان) اللہ تعالیٰ کا فرمان:

”اور یاد کرو اسماعیل کو کتاب میں بے شک وہ وعدہ کے سچے تھے“

۳۳۷۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَتَضَلُّونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، إِرْمُوا وَأَنَا مَعَ بَنِي فُلَانٍ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «(مَا لَكُمْ لَا تَرْمُونَ؟)». فَقَالُوا: يَا رَسُولَ اللَّهِ! نَرْمِي وَأَنْتَ مَعَهُمْ فَقَالَ: «(ارْمُوا وَأَنَا مَعَكُمْ كُلُّكُمْ)». [راجع: ۲۸۹۹]

(۳۳۷۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ قبیلہ اسلم کی ایک جماعت سے گزر رہے تھے جو تیر اندازی میں مقابلہ کر رہی تھی۔ رسول اللہ ﷺ نے فرمایا: ”اے بنو اسماعیل! تیر اندازی کئے جاؤ کیونکہ تمہارے بزرگ دادا بھی تیر انداز تھے اور میں بنو فلان کے ساتھ ہوں۔“ راوی نے بیان کیا کہ یہ سنتے ہی دوسرے فریق نے تیر اندازی بند کر دی۔ حضور ﷺ نے فرمایا: ”کیا بات ہوئی، تم لوگ تیر کیوں نہیں چلاتے؟“ انہوں نے عرض کیا یا رسول اللہ! جب آپ فریق مقابل کے ساتھ ہو گئے تو اب ہم کس طرح تیر چلا سکتے ہیں۔ اس پر حضور ﷺ نے فرمایا: ”مقابلہ جاری رکھو، میں تم سب کے ساتھ ہوں۔“

تشریح: روایت میں سیدنا اسماعیل علیہ السلام کا ذکر ہے۔ باب اور حدیث میں یہی وجہ مناسبت ہے۔ یہ بھی معلوم ہوا کہ باب دادا کے اچھے کاموں کو فخر کے ساتھ اپنانا بہتر طریقہ ہے۔

بَابُ قِصَّةِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ **باب: حضرت اسحاق بن ابراہیم علیہ السلام کا بیان**

النَّبِيِّ ﷺ

فَیْهِ ابْنُ عَمْرٍو وَابْنُ هُرَیْرَةَ عَنِ النَّبِیِّ ﷺ. اس باب میں ابن عمر اور ابو ہریرہ رضی اللہ عنہما نے نبی کریم ﷺ سے روایت کی ہے۔
تشریح: ان دنوں حدیثوں کو خود امام بخاری رحمہ اللہ نے وصل کیا ہے۔ ابن عمر رضی اللہ عنہما کی حدیث سے مراد وہ روایت ہے الکریم بن الکریم یوسف بن یعقوب بن اسحاق بن ابراہیم رحمہم ایں۔ کیونکہ اس حدیث میں حضرت اسحاق اور ان کے کریم ہونے کا بیان ہے۔

بَابُ قَوْلِهِ تَعَالَى:

بَابُ: (يَعْقُوبُ عَلَيْهِ السَّلَامُ) كَابِيَانِ: اللّٰهُ تَعَالٰی کا فرمان:

”کیا تم لوگ اس وقت موجود تھے جب یعقوب علیہ السلام کی موت حاضر ہوئی تو اس وقت انہوں نے اپنے بیٹوں سے کہا۔“

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِنَبِيِّهِ﴾ (البقرة: ۱۳۳)

(۳۳۷۴) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم نے معتمر بن سلیمان سے سنا، انہوں نے عبید اللہ عمری سے، انہوں نے سعید بن ابی سعید مقبری سے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سے پوچھا گیا: سب سے زیادہ شریف کون ہے؟ آپ نے فرمایا: ”جو سب سے زیادہ متقی ہو، وہ سب سے زیادہ شریف ہے۔“ صحابہ نے عرض کیا یا رسول اللہ! ہمارے سوال کا مقصد یہ نہیں ہے۔ آپ نے فرمایا: ”پھر سب سے زیادہ شریف یوسف بنی اللہ بنی اللہ (یعقوب) بنی اللہ (اسحاق) بن خلیل اللہ (ابراہیم علیہ السلام) تھے۔“ صحابہ نے عرض کیا، ہمارے سوال کا مقصد یہ بھی نہیں ہے۔ آپ نے فرمایا: ”کیا تم لوگ عرب کے شرفا کے بارے میں پوچھنا چاہتے ہو؟“ صحابہ نے عرض کیا کہ جی ہاں۔ آپ نے فرمایا: ”پھر جاہلیت میں جو لوگ شریف اور اچھے عادات و اخلاق کے تھے وہ اسلام لانے کے بعد بھی شریف اور اچھے سمجھے جائیں گے جب کہ وہ دین کی سمجھ بھی حاصل کریں۔“

۳۳۷۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ الْمُعْتَمِرَ، عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: ((أَكْرَمُهُمْ أَتْقَاهُمْ)). قَالُوا: يَا نَبِيَّ اللَّهِ، لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: ((فَأَكْرَمُ النَّاسِ يَوْسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ)). قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: ((أَفَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَنِي)). قَالُوا: نَعَمْ. قَالَ: ((فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فُفِّهُوا)). (راجع: ۱۳۵۳)

تشریح: روایت میں حضرت یعقوب علیہ السلام کا ذکر آیا ہے یہی وجہ مناسبت باب ہے۔

بَابُ:

بَابُ: (حَضْرَت لُوطُ عَلَيْهِ السَّلَامُ) کا بیان:

”ہم نے لوط کو بھیجا، انہوں نے اپنی قوم سے کہا کہ تم جانتے ہوئے بھی کیوں فحش کام کرتے ہو۔ تم آخر کیوں عورتوں کو چھوڑ کر مردوں سے اپنی شہوت بجاتے ہو، کچھ نہیں تم محض جاہل لوگ ہو، اس پر ان کی قوم کا جواب اس کے سوا اور کچھ نہیں ہوا کہ انہوں نے کہا، آل لوط کو اپنی بستی سے نکال دو۔ یہ لوگ بڑے پاک باز بنتے ہیں۔ پس ہم نے لوط کو اور ان کے تابعداروں کو نجات دی۔ سو ان کی بیوی کے۔ ہم نے اس کے متعلق فیصلہ کر دیا تھا کہ وہ عذاب والوں میں باقی رہنے والی ہوگی اور ہم نے ان پر

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ﴾ أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُو آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ﴾ فَانْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَا مَعَ الْفَاقِرِينَ﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾

پتھروں کی بارش برساتی۔ پس ڈرائے ہوئے لوگوں پر بارش کا عذاب بڑا ہی سخت تھا۔“

۳۳۷۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يَغْفِرُ اللَّهُ لِلْوَطِ إِنْ كَانَ لِيَأْوِي إِلَى رُكْنٍ شَدِيدٍ)).

۳۳۷۵) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے بیان کیا، ان سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ حضرت لوط علیہ السلام کی مغفرت فرمائے وہ زبردست رکن (یعنی اللہ) کی پناہ میں گئے تھے۔“

[راجع: ۳۳۷۲]

تشریح: اس حدیث کے ذیل حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ((یغفر اللہ للوط ان کان لیاوی الی رکن شدید)) ای الی اللہ سبحانہ وتعالیٰ ویشیر الی قوله تعالیٰ ﴿لَوْ اَنْ لِّیْ بِکُمْ قُوَّةٌ اَوْ اِیُّ الٰہِ رُکْنٌ شَدِیدٌ﴾ ویقال ان قوم لوط لم یکن فیہم احد یجتمع معہ فی نسبہ لانہم من سدوم وھی من الشام وکان اصل ابراہیم ولوط من العراق فلما ہاجر ابراہیم الی الشام ہاجر معہ لوط فبعث اللہ لوطا الی اہل سدوم فقال لو ان لی منعة واقارب وعشیرة لکننت استنصر بہم علیکم لیدفعوا عن ضیفانی ولہذا جاء فی بعض طرق هذا الحدیث کما اخراجه احمد من طریق محمد بن عمرو عن ابی سلمة عن ابی ہریرة عن النبی ﷺ قال قال لوط لو ان لی بکم قوۃ او اوی الی رکن شدید قال فانه کان یاوی الی رکن شدید ای الی عشیرتہ لکنہ لم یاوالہم واوی الی اللہ۔“ (پارہ: ۱۳ فتح الباری، ص: ۵۱۳)

یعنی اللہ پاک لوط کی مغفرت فرمائے۔ ان کا سہارا ہی تو بہت مضبوط تھا یعنی اللہ پاک ان کا سہارا تھا، گویا نبی کریم ﷺ نے ارشاد باری تعالیٰ ﴿لَوْ اَنْ لِّیْ بِکُمْ قُوَّةٌ﴾ الایۃ کی طرف اشارہ فرمایا ہے۔ کہا جاتا ہے کہ قوم لوط میں کوئی بھی نسبی آدمی لوط سے متعلق نہیں تھا اس لئے کہ اس ہستی والے سدوم سے تھے جو شام سے ہے اور ابراہیم اور لوط علیہ السلام کی اصل نسل عراق والوں سے تھی جب حضرت ابراہیم علیہ السلام نے شام کی طرف ہجرت کی تو حضرت لوط علیہ السلام نے بھی ان کے ساتھ ہجرت کی۔ پھر اللہ نے حضرت لوط علیہ السلام کو سدوم والوں کی طرف مبعوث فرمایا۔ اسی لئے انہوں نے یہ جملہ کہا کہ اگر میرے بھی مددگار، اقارب و اعزہ اور خاندان والے ہوتے تو میں ان سے تمہارے مقابلے پر مدد حاصل کرتا تا کہ وہ میرے مہمانوں سے تم کو دفع کرتے۔ اسی لئے بعض روایات میں مروی ہے کہ بلا شک حضرت لوط علیہ السلام اپنی مدد کے لئے ایک اپنا خاندان رکھتے تھے لیکن انہوں نے ان کی پناہ نہیں لی بلکہ اللہ پاک کی طرف پناہ حاصل کی۔

قوم لوط اور ان کی بدکرداریوں کا تذکرہ قرآن مجید میں کئی جگہ ہوا ہے۔ بد اخلاقی اور بے ایمانی میں یہ قوم بڑھ گئی تھی۔ اللہ پاک نے ان کی بستیوں کو نیست و نابود کر دیا۔ کہا جاتا ہے کہ جہاں آج بحیرہ مردار واقع ہے اسی جگہ اس قوم کی بستیاں تھیں۔ واللہ اعلم۔

باب: (سورہ حجر میں) اللہ تعالیٰ نے فرمایا:

بَابُ قَوْلِهِ:

”پھر جب آل لوط کے پاس ہمارے بھیجے ہوئے فرشتے آئے تو لوط نے کہا کہ تم لوگ تو کسی انجان ملک والے معلوم ہوتے ہو“ (سورہ ہود میں) اَنْکَرْهُمْ، نَکِرْهُمْ اور اَسْتَنْکَرْهُمْ کا ایک ہی معنی ہے (سورہ ہود میں) یُہْرَعُونَ کا معنی دوڑتے ہیں (سورہ حجر میں) دابر کے معنی آخر دم سے (سورہ حجر میں) صَنْحَةً کا معنی ہلاکت (سورہ حجر میں) لَلْمَتۃ سَمَتۃ ۲۶۶ آخ۔ ﴿صَنْحَةً﴾ ۱: ۲۶۹ هَلَكَةً

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

﴿لَلْمُتَوَسِّمِينَ﴾ [الحجر: ۵۷] لِلنَّظَرِينَ۔ کا معنی دیکھنے والوں کے لیے (سورہ حجر میں) لَبَسَیْلَ کا معنی راستے کے ہیں (یعنی راستے میں)۔ (سورہ الذاریات میں) مَوِیُّ عَلَیْہِ کے ذکر میں [الذاریات: ۳۹] یَمْنُ مَعَهُ لِأَنَّهُمْ قُوَّتُهُ ﴿تَرَكُّنُوا﴾ [ہود: ۱۱۳] تَمِیلُوا۔ قوت بازو تھے (سورہ ہود میں) وَلَا تَرَكُّنُوا کا معنی مت جھکو۔

تشریح: باب کے ذیل لفظ ﴿ہرکنہ﴾ آیا ہے یعنی قوت۔ رکن کے معنی قوت، زور۔ یہ لفظ تو حضرت مویٰ علیہ السلام کے قصے میں وارد ہوا ہے اور حضرت لوط علیہ السلام کے قصے میں بھی رکن کا لفظ آیا ہے ﴿أَوَاوِیْ اِلٰی رُكْنٍ شَدِیدٍ﴾ [احود: ۸۰] اس لیے امام بخاری رحمہ اللہ نے اس کو ذکر کر دیا واستنکرہم کا لفظ ان فرشتوں کے باب میں ہے جو حضرت ابراہیم علیہ السلام کے پاس بطور مہمانوں کے آئے تھے۔ مگر چونکہ یہی فرشتے پھر حضرت لوط علیہ السلام کے پاس گئے تھے۔ اسی مناسبت کی وجہ سے اس کا بھی ذکر کر دیا۔ بعض نے کہا لوط علیہ السلام کے قصے میں بھی ﴿لَا تَكُنْ قَوْمٌ مُّكْرُونَ﴾ [الحجر: ۶۳] وارد ہوا ہے اور نکرہم اسی سے ہے۔ لفظ صبیحہ آیت مبارکہ ﴿فَاَعَزَّتْهُمْ الصَّبْحَةُ مُسْرِفِیْنَ﴾ [الحجر: ۷۳] میں ہے جو حضرت لوط علیہ السلام کی امت کے بارے میں ہے۔ نیز آیت میں جو سورہ یس میں ہے ﴿اِنَّ كَانَتْ اِلَّا صَبْحَةً وَّاحِدَةً﴾ [یس: ۵۳] لفظ صبیحہ مذکور ہے۔

۳۳۷۶۔ حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا أَبُو أَحْمَدَ، ۳۳۷۶) ہم سے محمود نے بیان کیا، کہا ہم سے ابوالاحمد نے بیان کیا، ان حَدَّثَنَا سُفْيَانٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سے سفیان نے بیان کیا، ان سے ابواسحاق نے، ان سے اسود نے اور ان الْأَسْوَدُ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأَ النَّبِيُّ ﷺ: سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ﴿لَهْلُ مِنْ مُدَكِّرٍ﴾ [راجع: ۳۳۴۱] ”فَهْلُ مِنْ مُدَكِّرٍ“ پڑھا تھا۔

تشریح: یہ آیت سورہ قمر میں حضرت لوط علیہ السلام کے قصے میں وارد ہوئی ہے۔ اس مناسبت سے اس حدیث کو اس باب میں بھی ذکر کر دیا ہے۔ جیسے پہلے بھی کئی بار کر رہی ہے۔

باب: (قوم ثمود اور حضرت صالح علیہ السلام کا بیان)

اللہ عزوجل کا (سورہ اعراف میں) فرمان کہ ”ہم نے ثمود کی طرف ان کے بھائی صالح علیہ السلام کو بھیجا“ (سورہ حجر میں) جو فرمایا: ”جرحوالوں نے پیغمبروں کو جھٹلایا۔“ جر ثمود والوں کا شہر تھا لیکن (سورہ انعام میں) جو حرث حجر آیا وہاں حجر کے معنی حرام اور ممنوع کے ہیں۔ عرب لوگ کہتے ہیں حجر مجور یعنی حرام و ممنوع اور حجر عمارت کو بھی کہتے ہیں اور جس زمین کو گھیر لیا جائے (دیوار یا باڑ سے) اسی سے خانہ کعبہ کے حطیم کو حجر کہتے ہیں حطیم مخطوم سے نکلا ہے۔ مخطوم کے معنی ٹوٹا ہوا۔ (پہلے وہ کعبہ کے اندر تھا۔ اس کو توڑ کر باہر کر دیا اس لیے حطیم کہنے لگے) جیسے قَتِیل مَقْتُول سے، اور مادہ گھوڑی کو بھی حجر کہتے ہیں۔ حجر کے معنی عقل کے بھی ہیں جیسے جی کے معنی بھی عقل کے ہیں سورہ فجر میں ہے: ﴿هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذٰی حِجْرٍ﴾ اور حجر

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

﴿وَالِی ثَمُودَ أَخَاهُمْ صَالِحًا﴾ [اعراف: ۷۳] وَقَوْلِهِ: ﴿كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُؤْمِنِينَ﴾ [الحجر: ۸۰] الْحِجْرُ: مَوْضِعٌ ثَمُودَ، وَأَمَّا: ﴿حَرْثٌ حِجْرٌ﴾: حَرَامٌ، وَكُلٌّ مَّنْعُوقٌ فَهُوَ حِجْرٌ وَمِنْهُ: حِجْرٌ مَخْجُوزٌ وَالْحِجْرُ: كُلُّ بِنَاءٍ تَبْنِيهِ، وَمَا حَجَرَتْ عَلَيْهِ مِنَ الْأَرْضِ فَهُوَ حِجْرٌ وَمِنْهُ سُبْعِي حَطِيمٌ الْبَيْتُ حِجْرًا، كَأَنَّهُ مُشْتَقٌّ مِنْ مَخْطُومٍ، مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ، وَيُقَالُ: لِلْأَنْثَى مِنَ الْخَيْلِ: الْحِجْرُ. وَيُقَالُ لِلْعَقْلِ: حِجْرٌ وَحِجْوِي. وَأَمَّا حِجْرٌ

الْيَمَامَةِ فَهُوَ مَنْزِلٌ. (ہمامہ) حجاز اور یمن کے بیچ میں) ایک مقام کا نام ہے۔
 تشریح: ثمود عرب کا ایک قبیلہ تھا۔ ان کے دادا کا نام ثمود بن عامر بن ارم بن سام بن نوح تھا اس لئے ان کو ثمود کہنے لگے۔ اللہ نے حضرت صالح کو پیغمبر بنا کر ان لوگوں کی طرف بھیجا۔ قرآن مجید میں ان کا ذکر بکثرت آیا ہے۔

۳۳۷۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الَّذِي عَقَرَ النَّاقَةَ فَقَالَ: ((الْتَدَبَ لَهَا رَجُلٌ ذُو عِزٍّ وَمَنْعَةٍ فِي قَوْمِهِ تَكَايَبِي زَمْعَةً)). [اطرافہ فی: ۴۹۴۲، ۵۲۰۴، ۶۰۴۲]

۳۳۷۷۔ ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے عبد اللہ بن زمعہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا (خطبہ کے دوران) آپ نے اس قوم کا ذکر کیا جنہوں نے اونٹنی کو ذبح کر دیا تھا۔ آپ نے فرمایا: ”(خدا کی قسم بھیجی ہوئی) اس (اونٹنی کو) ذبح کرنے والا قوم کا ایک بہت ہی باعزت آدمی (قیدار نامی) تھا، جیسے ہمارے زمانے میں ابو زمعہ (اسود بن مطلب) ہے۔“

۳۳۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُسْكِينٍ أَبُو الْحَسَنِ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ بْنِ حَيَّانَ أَبُو زَكْرِيَّا، حَدَّثَنَا سُلَيْمَانُ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ الْجَحْزَ فِي غَزْوَةِ تَبُوكَ أَمَرَهُمْ أَنْ لَا يَشْرَبُوا مِنْ بَنَرِهَا، وَلَا يَسْتَقُوا مِنْهَا فَقَالُوا: قَدْ عَجْنَا مِنْهَا، وَاسْتَقْنَا. فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَطْرَحُوا ذَلِكَ الْعَجِينَ وَيَهْرِقُوا ذَلِكَ الْمَاءَ. وَيُرَوَّى عَنْ سَبْرَةَ بِنْتِ مَعْبِدٍ وَأَبِي الشُّمُوسِ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِالْقَاءِ الطَّعَامِ. وَقَالَ أَبُو ذَرٍّ عَنْ النَّبِيِّ ﷺ: ((مَنْ اعْتَجَنَ بِمَائِهِ)). [طرفہ فی: ۳۳۷۹]

۳۳۷۸۔ ہم سے محمد بن مسکین ابوالحسن نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن حسان بن حیان بن حیان نے بیان کیا، انہوں نے کہا ہم سے سلیمان نے بیان کیا، ان سے عبد اللہ بن دینار نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے جب حجر (ثمود کی بستی) میں غزوہ تبوک کے لیے جاتے ہوئے پڑاؤ کیا تو آپ نے صحابہ رضی اللہ عنہم کو حکم فرمایا کہ یہاں کے کنوؤں کا پانی نہ پینا اور نہ اپنے برتنوں میں ساتھ لینا۔ صحابہ رضی اللہ عنہم نے عرض کیا کہ ہم نے تو اس سے اپنا آنا بھی گوندھ لیا ہے اور پانی اپنے برتنوں میں بھی رکھ لیا ہے۔ حضور ﷺ نے انہیں حکم دیا کہ گندھا ہوا آنا پھینک دیا جائے اور اس پانی کو بھی انڈیل دیں ابو ذر رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کیا ہے کہ ”جس نے آنا اس پانی سے گوندھ لیا ہو (وہ اسے پھینک دے)۔“

تشریح: سبرہ کی حدیث کو طبرانی اور ابوشموس کی روایت کو طبرانی اور ابن مندہ نے اور ابو ذر رضی اللہ عنہ کی روایت کو بزار نے وصل کیا ہے۔ چونکہ اس مقام پر اللہ کا عذاب نازل ہوا تھا لہذا آپ نے وہاں کے پانی کو استعمال کرنے سے منع فرمایا، ایسا نہ ہو کہ اس سے دل سخت ہو جائیں یا کوئی اور بیماری پیدا ہو جائے۔

۳۳۷۹۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ النَّاسَ

۳۳۷۹۔ ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ صحابہ نے نبی کریم ﷺ کے ساتھ

شمود کی بستی حجر میں پڑاؤ کیا تو وہاں کے کنودوں کا پانی اپنے برحقوں میں بھریا اور آٹا بھی اس پانی سے گوندھ لیا۔ لیکن حضور ﷺ نے انہیں حکم دیا کہ جو پانی انہوں نے اپنے برتنوں میں بھریا ہے اسے انڈیل دیں اور گندھا ہوا آٹا جانوروں کو کھلا دیں۔ اس کے بجائے حضور ﷺ نے انہیں یہ حکم دیا کہ اس کنویں سے پانی لیں جس سے صالح علیہ السلام کی اونٹنی پیا کرتی تھی۔

نَزَّلُوا مَعَ رَسُولِ اللَّهِ ﷺ أَرْضَ ثُمُودَ الْحِجْرَ، وَاسْتَقُوا مِنْ بَيَارِهَا، وَاعْتَجَنُوا بِهِ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَهْرِيقُوا مَا اسْتَقُوا مِنْ بَيَارِهَا، وَأَنْ يَغْلِفُوا الْإِبِلَ الْعَجِينَ، وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبُئْرِ الَّتِي كَانَ تَرُدُّهَا النَّاقَةُ. تَابَعَهُ أُسَامَةُ عَنْ نَافِعٍ.

[راجع: ۳۳۷۸]

(۳۳۸۰) ہم سے محمد نے بیان کیا، کہا ہم کو عبد اللہ نے بیان کیا، انہیں معمر نے، ان سے زہری نے بیان کیا، کہا مجھ کو سالم بن عبد اللہ نے خبر دی اور انہیں ان کے والد (عبد اللہ رضی اللہ عنہ) نے کہ نبی کریم ﷺ جب مقام حجر سے گزرے تو فرمایا: ”ان لوگوں کی بستی میں جنہوں نے ظلم کیا تھا نہ داخل ہو۔ لیکن اس صورت میں کہ تم روتے ہوئے ہو۔ کہیں ایسا نہ ہو کہ تم پر بھی وہی عذاب آجائے جو ان پر آیا تھا۔“ پھر آپ نے اپنی چادر چہرہ مبارک پر ڈال لی۔ آپ اس وقت کجاوے پر تشریف رکھتے تھے۔

۳۳۸۰۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ لَمَّا مَرَّ بِالْحِجْرِ قَالَ: ((لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا إِلَّا أَنْ تَكُونُوا بِأَكْيُنٍ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ)). ثُمَّ تَقَنَّعَ بِرِدَائِهِ، وَهُوَ عَلَى الرَّحْلِ. [راجع: ۴۳۳]

تشریح: اللہ کے عذاب سے کس قدر ڈرنا چاہیے اور اللہ اور رسول ﷺ کی حکم کھانا لفت کرنے والوں سے کتنا بچنا چاہیے، یہ مذکورہ حدیثوں سے ظاہر ہے کہ ان لوگوں کی بستی کا پانی بھی نہ لینے دیا اور اس پانی سے جو آٹا گوندھ لیا تھا، اسے بھی جانوروں کے آگے ڈال دینے کا حکم آپ نے فرمایا۔ اللہم احفظنا۔

(۳۳۸۱) مجھ سے عبد اللہ نے بیان کیا، کہا ہم سے وہب نے بیان کیا، ان سے ان کے والد نے بیان کیا، انہوں نے یونس سے سنا، انہوں نے زہری سے، انہوں نے سالم سے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب تمہیں ان لوگوں کی بستی سے گزرنا پڑے جنہوں نے اپنی جانوں پر ظلم کیا تھا تو روتے ہوئے گزر دو۔ کہیں تمہیں بھی وہ عذاب آنے پڑے جس میں یہ ظالم لوگ گرفتار کئے گئے تھے۔“

۳۳۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَهْبٌ، حَدَّثَنَا أَبِي، سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، أَنَّ ابْنَ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بِأَكْيُنٍ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ)). [راجع: ۴۳۳]

تشریح: اگرچہ یہ حدیث تمام مطلق بدکرداروں کو شامل ہے مگر آپ نے یہ حدیث اس وقت فرمائی جب آپ حجر پر سے گزرے جہاں شمود کی قوم بستی تھی جیسے پچھلے روایت سے معلوم ہوتا ہے۔

بَابُ قَوْلِهِ:

باب: (يعقوب عليه السلام) کا بیان (اللہ تعالیٰ نے فرمایا:

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ﴾ ”کیا تم اس وقت موجود تھے جب یعقوب علیہ السلام کی موت حاضر ہوئی۔“

قتوح: معلوم ہوا کہ اسلام میں بنیاد شرافت و بنداری اور دین کی سمجھ حاصل کرتا ہے جسے لفظ فقاہت سے یاد کیا گیا ہے۔ دوسری حدیث میں ہے: ”من یرد اللہ بہ خیرا ینفقہ فی الدین۔“ اللہ تعالیٰ اپنے جس بندے پر نظر کرم کرتا ہے اسے دین کی فقاہت یعنی سمجھ عطا کرتا ہے۔ اس سلسلہ میں امت کے سامنے زندہ مثالیں محدثین کرام کی ہیں جن کو اللہ پاک نے دینی فقاہت سے نوازا کہ آج اسلام ان ہی کی مساعی جیلہ سے زندہ ہے کہ سیرت نبوی احادیث صحیحہ کی روشنی میں مکمل طور پر مطالعہ کی جاسکتی ہے۔ اللہ پاک جملہ محدثین کرام و مجتہدین عظام کو امت کی طرف سے ہزاروں ہزار جزائیں عطا فرمائے اور قیامت کے دن سب کو فردوس بریں میں جمع کرے اور مجھ ناچیز حقیر گناہگار راہی خادم اور میرے قدر دانوں کو باری تعالیٰ حشر کے میدان میں اپنے حبیب پاک اور جملہ بزرگان خاص کی رفاقت عطا فرمائے۔ آمین

۳۳۸۴۔ حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: ((مُرِّي أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ)) قَالَتْ: إِنَّهُ رَجُلٌ أَسِيفٌ، مَتَى يَقُومُ مَقَامَكَ رَقًى. فَعَادَ فَعَادَتْ، قَالَ: شُعْبَةُ فَقَالَ: فِيهِ الثَّالِثَةُ أَوْ الرَّابِعَةُ: ((إِنَّ كُنَّ صَوَاحِبُ يُونُسَ، مُرُوا أَبَا بَكْرٍ)). [راجع: ۱۹۸]

(۳۳۸۴) ہم سے بدل بن محمر نے بیان کیا، کہا ہم کو شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے بیان کیا، انہوں نے عروہ بن زبیر سے سنا اور انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ نبی کریم ﷺ نے (مرض الموت میں) ان سے فرمایا: ”ابوبکر سے کہو کہ لوگوں کو نماز پڑھائیں۔“ عائشہ رضی اللہ عنہا نے عرض کیا کہ وہ بہت نرم دل ہیں، آپ کی جگہ جب کھڑے ہوں گے تو ان پر رقت طاری ہو جائے گی۔ حضور ﷺ نے انہیں دوبارہ یہی حکم دیا۔ لیکن انہوں نے بھی دوبارہ یہی عذر بیان کیا، شعبہ نے بیان کیا کہ حضور ﷺ نے تیسری یا چوتھی مرتبہ فرمایا: ”تم تو یوسف علیہ السلام کی ساتھ والیاں ہو۔ (ظاہر میں کچھ باطن میں کچھ) ابوبکر رضی اللہ عنہ سے کہو، نماز پڑھائیں۔“

۳۳۸۵۔ حَدَّثَنَا رَافِعُ بْنُ رَافِعٍ، حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، قَالَ: مَرَضَ النَّبِيُّ ﷺ فَقَالَ: ((مُرُوا أَبَا بَكْرٍ)) رَجُلٌ كَذَا. فَقَالَ مِثْلَهُ فَقَالَتْ مِثْلَهُ. فَقَالَ: ((مُرُوا أَبَا بَكْرٍ فَإِنَّكُمْ صَوَاحِبُ يُونُسَ)). قَامَ أَبُو بَكْرٍ فِي حَيَاةِ النَّبِيِّ ﷺ. وَقَالَ حُسَيْنٌ عَنْ زَائِدَةَ: رَجُلٌ رَافِقٌ. [راجع: ۶۷۸]

(۳۳۸۵) ہم سے ربیع بن یحییٰ بصری نے بیان کیا، کہا ہم سے زائدہ نے بیان کیا، ان سے عبد الملک بن عمیر نے، ان سے ابو بردہ بن ابی موسیٰ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ جب بیمار پڑے تو آپ نے فرمایا: ”ابوبکر سے کہو کہ لوگوں کو نماز پڑھائیں۔“ عائشہ رضی اللہ عنہا نے عرض کیا: ابوبکر نہایت نرم دل انسان ہیں لیکن حضور ﷺ نے دوبارہ یہی حکم فرمایا اور انہوں نے بھی وہی عذر دہرایا۔ آخر حضور ﷺ نے فرمایا: ”ان سے کہو نماز پڑھائیں۔ تم تو یوسف کی ساتھ والیاں ہو۔“ (ظاہر کچھ باطن کچھ) چنانچہ ابوبکر رضی اللہ عنہ نے حضور ﷺ کی زندگی میں امامت کی اور حسین بن علی بھی نے زائدہ سے ”رجل رافق“ کے الفاظ نقل کئے کہ ابوبکر نرم دل آدمی ہیں۔

تشریح: یوسف علیہ السلام کی ساتھ وایوں سے وہ عورتیں مراد ہیں جن کو زیلخانے جمع کیا تھا جنہوں نے بظاہر زیلخا کو اس کی محبت پر ملامت کی تھی مگر دل سے سب حضرت یوسف علیہ السلام کے حسن سے متاثر تھیں۔ نبی کریم ﷺ کا مقصد اس جملہ سے یہ تھا کہ حضرت ابوبکر رضی اللہ عنہ کے بارے میں تمہاری یہ رائے ظاہری طور پر ہے ورنہ دل سے ان کی امامت تسلیم ہے۔

(۳۳۸۶) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی، انہوں نے کہا ہم سے ابوالرناد نے بیان کیا، ان سے اعرج نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے دعا فرمائی ”اے اللہ! عیاش بن ابی ربیعہ کو نجات دے، اے اللہ! سلمہ بن ہشام کو نجات دے، اے اللہ! ولید بن ولید کو نجات دے، اے اللہ تمام ضعیف اور کمزور مسلمانوں کو نجات دے۔ اے اللہ! قبیلہ مضر کو سخت گرفت میں پکڑ لے۔ اے اللہ! یوسف علیہ السلام کے زمانے کی سی قحط سالی ان (ظالموں) پر نازل فرما۔“

(۳۳۸۷) ہم سے عبداللہ بن محمد بن اسماء ابن انجی جویریہ نے بیان کیا، انہوں نے کہا ہم سے جویریہ بن اسماء نے بیان کیا، ان سے مالک نے بیان کیا، ان سے زہری نے بیان کیا، ان کو سعید بن مسیب اور ابو عبیدہ نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ لوط علیہ السلام پر رحم فرمائے کہ وہ زبردست رکن (یعنی اللہ تعالیٰ) کی پناہ لیتے تھے اور اگر میں اتنی مدت تک قید میں رہتا جتنی یوسف علیہ السلام رہے تھے اور پھر میرے پاس (بادشاہ کا آدمی) بلانے کے لئے آتا تو میں فوراً اس کے ساتھ چلا جاتا۔“

تشریح: نبی کریم ﷺ حضرت یوسف کے صبر و استقلال کی تعریف بیان فرما رہے ہیں کہ انہوں نے اپنی براءت کا صاف شامی اعلان ہوئے بغیر جیل خانہ چھوڑنا پسند نہیں فرمایا: ﴿رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي﴾ (یوسف: ۳۳) آیت سے بھی ان کے مقام رفعت و عظیم مرتبت کا اظہار ہوتا ہے۔ صلی اللہ علیہم اجمعین۔ (زیر۔ اللہ کے پیاروں کی یہی شان ہوتی ہے۔

(۳۳۸۸) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو محمد بن فضیل نے خبر دی نے کہا ہم سے حصین نے بیان کیا، ان سے شقیق، مسروق نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا کی والدہ ام رومان رضی اللہ عنہا سے عائشہ رضی اللہ عنہا کے بارے میں جو بہتان تراشا گیا تھا اس کے متعلق پوچھا تو انہوں نے کہا کہ میں عائشہ رضی اللہ عنہا کے ساتھ بیٹھی ہوئی تھی کہ ایک انصاریہ عورت ہمارے یہاں آئی اور کہا کہ اللہ فلاں (مسطح بن اثاثہ) کو تباہ کر دے اور وہ اسے تباہ کر بھی چکا۔ انہوں نے بیان کیا کہ میں نے کہا، آپ یہ کیا کہہ رہی ہیں؟ انہوں نے بتایا کہ اس نے تو یہ جھوٹ مشہور کیا ہے۔ پھر انصاریہ عورت نے (حضرت عائشہ رضی اللہ عنہا پر تہمت کا سارا) واقعہ بیان کیا۔

۳۳۸۶- حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ ابْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِينِي يَوْسُفَ)). [راجع: ۱۷۹۷]

۳۳۸۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ هُوَ ابْنُ أَخِي، جُوَيْرِيَّةٌ، حَدَّثَنَا جُوَيْرِيَّةُ بْنُ أَسْمَاءَ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَأَبَا عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُوحِمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنِي شَدِيدٍ، وَلَوْ كَبْتُ فِي السَّجْنِ مَا لَبْتُ يَوْسُفَ ثُمَّ أَتَانِي الدَّاعِيَ لِأَجْبَتُهُ)). [راجع: ۱۳۳۷۲]

۳۳۸۸- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، أَخْبَرَنَا ابْنُ فَضِيلٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ أُمَّ رُومَانَ، وَهِيَ أُمُّ عَائِشَةَ، عَمَّا قِيلَ فِيهَا مَا قِيلَ: بَيْنَمَا أَنَا مَعَ عَائِشَةَ جَالِسَتَانِ، إِذْ وَلَجَتْ عَلَيْنَا امْرَأَةٌ مِنَ الْأَنْصَارِ، وَهِيَ تَقُولُ: فَعَلَ اللَّهُ بِفُلَانٍ وَفَعَلَ. قَالَتْ: فَقُلْتُ: لِمَ؟ قَالَتْ: إِنَّهُ نَمَى ذَكَرَ الْحَدِيثِ. فَقَالَتْ عَائِشَةُ: أَيُّ حَدِيثٍ؟ فَأَخْبَرَتْهَا. قَالَتْ: فَسَمِعَهُ أَبُو بَكْرٍ

حضرت عائشہ رضی اللہ عنہا نے (اپنی والدہ سے) پوچھا کہ کونسا واقعہ ہے؟ تو ان کی والدہ نے انہیں واقعہ کی تفصیل بتائی۔ عائشہ رضی اللہ عنہا نے پوچھا کہ یہ قصہ ابو بکر رضی اللہ عنہ اور رسول اللہ صلی اللہ علیہ وسلم کو بھی معلوم ہو گیا ہے؟ ان کی والدہ نے بتایا کہ ہاں۔ یہ سنتے ہی حضرت عائشہ رضی اللہ عنہا بے ہوش ہو کر گر پڑیں اور جب ہوش آیا تو جاڑے کے ساتھ بخار چڑھا ہوا تھا۔ پھر نبی کریم صلی اللہ علیہ وسلم تشریف لائے اور دریافت فرمایا: ”انہیں کیا ہوا؟“ میں نے کہا کہ ایک بات ان سے ایسی کہی گئی تھی اور اسی کے صدمے سے ان کو بخار آ گیا ہے۔ پھر حضرت عائشہ رضی اللہ عنہا اٹھ کر بیٹھ گئیں اور کہا اللہ کی قسم! اگر میں قسم کھاؤں جب بھی آپ لوگ میری بات نہیں مان سکتے اور اگر کوئی عذر بیان کروں تو اسے بھی تسلیم نہیں کر سکتے۔ بس میری اور آپ لوگوں کی مثال یعقوب علیہ السلام اور ان کے بیٹوں کی سی ہے (کہ انہوں نے اپنے بیٹوں کی سن گھڑت کہانی سن کر فرمایا تھا کہ) ”جو کچھ تم کہہ رہے ہو میں اس پر اللہ ہی کی مدد چاہتا ہوں۔“ اس کے بعد نبی صلی اللہ علیہ وسلم واپس تشریف لے گئے اور اللہ تعالیٰ کو جو کچھ منظور تھا وہ نازل فرمایا۔ جب آنحضرت صلی اللہ علیہ وسلم نے اس کی خبر عائشہ رضی اللہ عنہا کو دی تو انہوں نے کہا کہ اس کے لئے میں صرف اللہ کا شکر ادا کرتی ہوں کسی اور کا نہیں۔

وَرَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ. فَخَرَّتْ مَغْشِيًا عَلَيْهَا، فَمَا أَفَاقَتْ إِلَّا وَعَلَيْهَا حُمَىٰ بِنَافِضٍ، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَا لِهَذِهِ؟» قُلْتُ: حُمَىٰ أَخَذَتْهَا مِنْ أَجْلِ حَدِيثٍ تُحَدِّثُ بِهِ فَقَعَدْتُ فَقَالَتْ: وَاللَّهِ لَنْ حَلَفْتُ لَا تُصَدِّقُونَنِي، وَلَنْ اِغْتَدَرْتُ لَا تَعْدِرُونَنِي، فَمَثَلِي وَمَثَلُكُمْ كَمَثَلِ يَعْقُوبَ وَبَنِيهِ، «وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ». فَانْصَرَفَ النَّبِيُّ ﷺ فَأَنْزَلَ اللَّهُ مَا أَنْزَلَ، فَأَخْبَرَهَا قَالَتْ: بِحَمْدِ اللَّهِ لَا بِحَمْدِ أَحَدٍ. [اطرافہ فی: ۴۱۴۳، ۴۶۹۱، ۴۷۵۱]

تشریح: حضرت یوسف اور ان کے بھائیوں کے ذکر سے ترجمہ باب نکلتا ہے اور شاید امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق کی طرف بھی اشارہ کیا ہو جس میں یوں ہے کہ حضرت عائشہ رضی اللہ عنہا نے دوران گفتگو یوں کہا کہ مجھ کو حضرت یعقوب علیہ السلام کا نام یاد نہ آیا تو میں نے یوسف کا باپ کہہ دیا۔

(۳۳۸۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، کہا کہ مجھے عروہ نے خبر دی کہ انہوں نے نبی کریم صلی اللہ علیہ وسلم کی زوجہ مطہرہ عائشہ رضی اللہ عنہا سے آیت کے متعلق پوچھا ﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾ (تشدید کے ساتھ) ہے یا کذبوا (بغیر تشدید کے) یعنی یہاں تک کہ جب انبیاء علیہم السلام ناامید ہو گئے اور انہیں خیال گزرنے لگا کہ انہیں جھٹلادیا گیا تو اللہ کی مدد پہنچی تو انہوں نے کہا کہ (یہ تشدید کے ساتھ ہے اور مطلب یہ ہے کہ) ان کی قوم نے انہیں جھٹلایا تھا۔ میں نے عرض کیا کہ پھر معنی کیسے بنیں گے، پیغمبروں کو یقین تھا ہی کہ ان کی قوم انہیں جھٹلا رہی ہے۔ پھر قرآن میں لفظ ”ظن“

۳۳۸۹- حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَرَأَيْتَ قَوْلَهُ: «حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا» أَوْ كُذِّبُوا؟ قَالَتْ: بَلْ كَذَّبَهُمْ قَوْمُهُمْ. فَقُلْتُ: وَاللَّهِ! لَقَدْ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ وَمَا هُوَ بِالظَّنِّ. فَقَالَتْ: يَا عُرْيَةُ! لَقَدْ اسْتَيْقَنُوا بِذَلِكَ قُلْتُ: فَلَعَلَّهَا أَوْ كُذِّبُوا. قَالَتْ: مَعَاذَ

اللَّهُ، لَمْ تَكُنِ الرُّسُلُ تَنْظُرُ ذَلِكَ بِرَبِّهَا وَأَمَّا
هَذِهِ الْآيَةُ قَالَتْ: هُمْ أَتْبَاعُ الرُّسُلِ الَّذِينَ
آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ، وَطَالَ عَلَيْهِمُ
الْبَلَاءُ، وَاسْتَأْخَرُ عَنْهُمْ النُّصْرُ حَتَّى إِذَا
اسْتَيْسَأَسَتْ مِنْ كَذِبِهِمْ مِنْ قَوْمِهِمْ،
وَلَطَّنُوا أَنَّ أَتْبَاعَهُمْ كَذَّبُوهُمْ جَاءَهُمْ نَصْرُ
اللَّهِ. ﴿اسْتَیَسَّأُوا﴾ اسْتَفْعَلُوا مِنْ يَسَّسْتُ
مِنْهُ أَيْ مِنْ يُوسُفَ. ﴿لَا تَیَسَّسُوا مِنْ رُوحِ
اللَّهِ﴾ [یوسف: ۸۷] مَعْنَاهُ الرَّجَاءُ. [اطرافه فی:
۴۶۹۶، ۴۶۹۵، ۴۵۲۵]

[8797 , 8790 , 8020

(۳۳۹۰) مجھے عبدہ بن عبد اللہ نے خبر دی، انہوں نے کہا ہم سے عبد الصمد نے بیان کیا، ان سے عبد الرحمن نے بیان کیا، ان سے ان کے والد عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”شریف بن شریف بن شریف بن شریف یوسف بن یعقوب بن اسحاق بن ابراہیم علیہ السلام ہیں۔“

٣٣٩٠- حَدَّثَنَا عَبْدُهُ، حَدَّثَنَا عَبْدُ الصَّمَدِ،
عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ قَالَ: ((الْكُرَيْمُ ابْنُ الْكُرَيْمِ
ابْنُ الْكُرَيْمِ ابْنُ الْكُرَيْمِ يَوْسُفُ بْنُ يَعْقُوبَ
ابْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ)).

[راجع: ۳۳۸۲]

تشریح: ان جملہ روایات میں کسی نہ کسی سلسلے سے یوسف علیہ السلام کا ذکر خیر آیا ہے۔ اس لئے ان کو اس باب کے ذیل بیان کیا گیا۔

بابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: **باب: (سورة انبیاء میں) اللہ تعالیٰ کا فرمان:**

”اور ایوب کو یاد کرو جب اس نے اپنے رب کو پکارا کہ مجھے بیماری نے آگھیرا ہے اور تو ارحم الراحمین ہے۔“ جو (سورہ ص میں) ﴿اُرْكُضْ بِرِجْلِكَ﴾ بمعنی اضرب (یعنی اپنا پاؤں زمین پر مار) ”يَرْكُضُونَ“ بمعنی يَعْذُونَ، (یعنی دوڑتے ہیں)۔

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ [الانباء: ٨٣]
﴿ارْكُضْ﴾ [ص: ٤٢] اضْرِبْ. ﴿يُرْكُضُونَ﴾
[الانباء: ١٢] يَعْذُونَ.

۳۳۹۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: (۳۳۹۱) مجھ سے عبداللہ بن محمد جعفی نے بیان کیا، کہا ہم سے عبدالرزاق

نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایوب علیہ السلام ننگے غسل کر رہے تھے کہ سونے کی ٹڈیاں ان پر گرنے لگیں۔ وہ ان کو اپنے کپڑے میں جمع کرنے لگے۔ ان کے پروردگار نے ان کو پکارا کہ اے ایوب! جو کچھ تم دیکھ رہے ہو (سونے کی ٹڈیاں) کیا میں نے تمہیں اس سے بے پروا نہیں کر دیا ہے؟ انہوں نے عرض کیا کہ صحیح ہے، اے رب العزت لیکن تیری برکت سے میں کس طرح بے پروا ہو سکتا ہوں۔“

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ رَجُلٌ جَرَادٍ مِنْ ذَهَبٍ، فَجَعَلَ يَحْنِي فِي ثَوْبِهِ، فَذَاذَاهُ رَبُّهُ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَعْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى يَا رَبِّ! وَلَكِنْ لَا غِنَى لِي عَنْ بَرَكَتِكَ)).

[راجع: ۲۷۹]

باب: (سورہ مریم میں اللہ تعالیٰ کا فرمان)

بَابُ:

”اور یاد کرو کتاب (قرآن مجید) میں موسیٰ علیہ السلام کو کہ وہ چنا ہوا بندہ اور رسول و نبی تھا اور ہم نے طور کی داہنی طرف سے انہیں آواز دی اور سرگوشی کے لئے انہیں نزدیک بلایا۔“ واحد، تشبیہ اور جمع سب کے لئے لفظ نجی بولا جاتا ہے۔ سورہ یوسف میں ہے خَلَصُوا نَجِيًّا یعنی اکیلے میں جا کر مشورہ کرنے لگے (اگر نجی کا لفظ مفرد کے لیے استعمال ہوا ہو تو) اس کی جمع اُنْجِيَّة ہوگی۔ سورہ مجادلہ میں لفظ يَتَنَاجَوْنَ بھی اسی سے نکلا ہے۔ تَلَقَّفُ کے معنی نکل جاتا ہے۔

﴿وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ۖ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۖ يَقُولُ لِلوَا حِدِ وَالْإِثْنَيْنِ وَالْجَمِيعِ نَجِيًّا ۖ وَيَقُولُ: ﴿خَلَصُوا نَجِيًّا﴾ [يوسف: ۸۰] اغْتَرَلُوا نَجِيًّا وَالْجَمِيعِ: اُنْجِيَّة يَتَنَاجَوْنَ تَلَقَّفُ: تَلَقَّمُ.

تشریح: اسرائیلی پیغمبروں میں حضرت موسیٰ علیہ السلام جلیل القدر صاحب شریعت نبی ہیں۔ ان کے ذکر خیر میں قرآن کی بیشتر آیات نازل ہوئی ہیں۔ ان کی پیدائش اور بعد کی پوری زندگی قدرت الہی کا بہترین نمونہ ہے۔ وقت کی ایک جابر حکومت سے نکل لینا بلکہ اس کا تختہ الٹ دینا یہ حضرت موسیٰ علیہ السلام کا وہ کارنامہ ہے جو ربی دنیا تک یاد رہے گا۔ اللہ پاک نے ان پر اپنی مقدس کتاب تورات نازل فرمائی جس کے بارے میں قرآن مجید کی شہادت ہے ﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ﴾ (المائدہ: ۴۴)۔

(۳۳۹۲) ہم سے عبد اللہ بن یوسف تمیمی نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے، انہوں نے عروہ بن زبیر سے سنا، انہوں نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے کہا، پھر نبی کریم ﷺ (غار حرا سے) ام المؤمنین حضرت خدیجہ رضی اللہ عنہا کے پاس لوٹ آئے تو آپ کا دل دھڑک رہا تھا۔ حضرت خدیجہ رضی اللہ عنہا آپ کو ورقہ بن نوفل کے پاس لے گئیں، وہ نصرانی ہو گئے تھے اور انجیل کو عربی میں پڑھتے تھے۔ ورقہ نے پوچھا کہ آپ کیا دیکھتے ہیں؟ آپ نے انہیں بتایا تو انہوں نے کہا کہ یہی ہیں وہ ”ناموس“ جنہیں اللہ

۳۳۹۲- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ عُرْوَةَ، قَالَ: قَالَتْ: عَائِشَةُ فَرَجَعَ النَّبِيُّ ﷺ إِلَى خَدِيجَةَ يَرْجُفُ فَوَادُهُ، فَأَنْطَلَقْتُ بِهِ إِلَى وَرَقَةَ بْنِ نَوْفَلٍ -وَكَانَ رَجُلًا تَنْصَرَفُ الْإِنْجِيلَ بِالْعَرَبِيَّةِ- فَقَالَ وَرَقَةُ: مَاذَا تَرَى؟ فَأَخْبَرَهُ. فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى

تعالیٰ نے موسیٰ علیہ السلام کے پاس بھیجا تھا اور اگر میں تمہارے زمانے تک زندہ رہا تو میں تمہاری پوری مدد کروں گا۔ ناموس محرم راز کو کہتے ہیں جو ایسے راز سے بھی آگاہ ہو جو آدمی دوسروں سے چھپائے۔

باب: اللہ عزوجل کا (سورہ طہ) میں ارشاد:

”اے نبی تو نے موسیٰ علیہ السلام کا قصہ سنا ہے جب انہوں نے آگ دیکھی۔“ آخر آیت بالوادی المقدس طوی، تک۔ اَنَسْتُ کا معنی میں نے آگ دیکھی۔ ”تم یہاں ٹھہرو“ میں اس میں سے ایک چنگاری تمہارے پاس لے آؤں۔“ ابن عباس رضی اللہ عنہما نے کہا، مقدس کا معنی مبارک۔ طوی اس وادی کا نام تھا جہاں اللہ پاک نے حضرت موسیٰ علیہ السلام سے کلام فرمایا تھا۔ سیرتھا یعنی پہلی حالت پر۔ نہی یعنی پرہیزگاری۔ بِمَلِكِنَا یعنی اپنے اختیار سے۔ هَوٰی یعنی بد بخت ہوا۔ فَارِغًا یعنی موسیٰ کے سوا اور کوئی خیال دل میں نہ رہا۔ رِذًا یعنی فریادرس یا مددگار۔ يَبْتَطِشُ بِضَم طًا اور يَبْتَطِشُ بکسر طادوں طرح قرأت ہے۔ يَأْتِمِرُونَ یعنی مشورہ کرتے ہیں۔ رِذًا کے معنی مددگار۔ محادروں میں بولا جاتا ہے قَدْ أَرَدَاتِهِ عَلَى صَنَعَتِهِ۔ یعنی اس کی اس کے کام میں مدد کر دی۔ جَذْوَةً یعنی لکڑی کا ایک موٹا ٹکڑا جس سے آگ کا شعلہ نہ نکلے (صرف اس کے منہ پر آگ روشن ہو) سَنَشُدُّ عَضُدَكَ یعنی تیری مدد کریں گے۔ جب تو کسی چیز کو زور دے گویا تو نے اس کو عضد بازو دیا۔ (یہ سب تفسیریں حضرت عبداللہ بن عباس رضی اللہ عنہما سے منقول ہیں) اوروں نے کہا عَقْدَةً کا معنی یہ ہے کہ زبان سے کوئی حرف یہاں تک کہ ت یا ف بھی نہ نکل سکے۔ أَزْرِي یعنی پیچھے فَيَسْجِتْكُمْ یعنی تم کو ہلاک کرے۔ مُنْثَى، اَمْتَلٌ کی مؤنث ہے۔ یعنی تمہارا دین خراب کرنا چاہتے ہیں۔ عرب لوگ کہتے ہیں۔ خُذِ الْمَثَلِي خُذِ الْأَمْتَلِ یعنی اچھا طریقہ سنبھال۔ ثُمَّ اتَّخَذُوا صَفًّا یعنی قطار باندھ کر آؤ۔ عرب لوگ کہتے ہیں آج تو صف میں گیا یا نہیں یعنی نماز کے مقام پر۔ فَأَوْجَسَ یعنی موسیٰ کا دل دھڑکنے لگا خَيْفَةً کی اصل خوفہ تھی واؤ کو بوجہ کسرہ ماقبل کے ی سے بدل دیا گیا، فَبِى جُذُوعِ النَّخْلِ یعنی علی جُذُوعِ النَّخْلِ۔ خَطْبُكَ یعنی تیرا حال۔ ماس مصدر ہے

مُوسَى، وَإِنْ أَدْرَكْتَنِي يَوْمَكَ أَنْصُرَكَ نَصْرًا مُّؤَزَّرًا. النَّامُوسُ: صَاحِبُ السِّرِّ الَّذِي يُطْلِعُهُ بِمَا يَسْتَرُهُ عَنْ غَيْرِهِ. [راجع: ۱۳]

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى إِذْ رَأَى نَارًا﴾ إِلَى قَوْلِهِ: ﴿بِالْوَادِ الْمُقَدَّسِ طُوًى﴾. [طہ: ۹، ۱۲] ﴿أَنَسْتُ﴾ [طہ: ۱۰] أَبْصَرْتُ ﴿نَارًا﴾ لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ ﴿الْآيَةِ﴾ قَالَ ابْنُ عَبَّاسٍ: ﴿الْمُقَدَّسُ﴾ الْمُبَارَكُ. ﴿طُوًى﴾ اسْمُ الْوَادِي ﴿سِيرَتَهَا﴾ حَالَتَهَا وَ ﴿النَّهْيُ﴾ [طہ: ۵۴] التَّقَى ﴿بِمَلِكِنَا﴾ [طہ: ۸۷] بِأَمْرِنَا. ﴿هَوًى﴾ [طہ: ۸۱] شَقِي. ﴿فَارِغًا﴾ [القصص: ۱۰] إِلَّا مِنْ ذِكْرِ مُوسَى. ﴿رِذًا﴾ [القصص: ۳۴] كَيْ يَصْدَقْنِي. وَيُقَالُ: مُغْنِيًا أَوْ مُعِينًا يَبْتَطِشُ وَيَبْتَطِشُ. ﴿يَأْتِمِرُونَ﴾ [القصص: ۲۰] يَتَشَاوِرُونَ رِذًا عَوْنًا يُقَالُ: قَدْ أَرَدَاتِهِ عَلَى صَنَعَتِهِ أَيْ أَعْنَتَهُ عَلَيْهَا. وَالْجَذْوَةُ: قِطْعَةٌ غَلِيظَةٌ مِنَ الْخَشَبِ لَيْسَ فِيهَا لَهَبٌ. ﴿سَنَشُدُّ﴾ [القصص: ۳۵] سَنُعِينُكَ كُلَّمَا عَزَزْتَ شَيْئًا فَقَدْ جَعَلْتَ لَهُ عَضْدًا. وَقَالَ غَيْرُهُ: كُلُّ مَالٍ يَنْطِقُ بِحَرْفٍ أَوْ فِيهِ تَمَتُّةٌ أَوْ قَائِمَةٌ فِيهِ عَقْدَةٌ: ﴿أَزْرِي﴾ [طہ: ۳۱] ظَهَرَنِي ﴿فَيَسْجِتْكُمْ﴾: فَيَهْلِكُكُمْ. ﴿الْمَثَلِي﴾ [طہ: ۶۳] تَأْنِيْتُ الْأَمْتَلِ، يَقُولُ: بِدِينِكُمْ، يُقَالُ: خُذِ الْمَثَلِي، خُذِ الْأَمْتَلِ. ﴿ثُمَّ اتَّخَذُوا صَفًّا﴾ [طہ: ۶۴] يُقَالُ: هَلْ أَتَيْتَ الصَّفَّ الْيَوْمَ؟ يَعْنِي الْمَصْلَى الَّذِي يُصَلَّى فِيهِ.

﴿فَاَوْحَيْتُ﴾ [طہ: ۶۷] اُضْمَرَ خَوْفًا، فَذَهَبَتِ الْوَاوُ مِنْ: ﴿خِيفَةً﴾ لِكَثْرَةِ الْخَاءِ. ﴿فِي جُذُوعِ النَّخْلِ﴾ عَلَى جُذُوعِ ﴿خَطْبِكَ﴾ [طہ: ۹۵] بِأَنَّكَ. ﴿مَسَاسٍ﴾ [طہ: ۹۷] مَصْدَرُ مَاسَةٍ مَسَاسًا ﴿لِنَنْسِفْنَهُ﴾ لِنَذِيرَتِهِ. الضَّحَاءُ: الْحَرُّ. ﴿قُصِّصُ﴾ [القصص: ۱۱] اتَّبَعِي أَثَرَهُ، وَقَدْ يَكُونُ أَنَّ تَقْصُّ الْكَلَامَ ﴿نَحْنُ نَقْصُّ عَلَيْكَ﴾ [يوسف: ۷۷] ﴿عَنْ جُنُبٍ﴾ [القصص: ۱۱] عَنْ بُعْدٍ وَعَنْ جَنَابَةٍ وَعَنْ اجْتِنَابٍ وَاحِدٌ. قَالَ مُجَاهِدٌ: ﴿عَلَى قَدَرٍ﴾ [طہ: ۴۰] مَوْعِدٌ ﴿لَا تَبَيَّأَ﴾ [طہ: ۴۲] لَا تَضَعُفًا ﴿مَكَانًا سَوًى﴾: مَنَصَّفَ بَيْنَهُمْ ﴿يَبَسًا﴾: ﴿مِنْ زِينَةِ الْقَوْمِ﴾ الْحُلِيِّ الَّذِي اسْتَعَارُوا مِنْ آلِ فِرْعَوْنَ ﴿فَقَدَرْتُهَا﴾ أَلْقَيْتُهَا. ﴿أَلْقَى﴾ صَنَعَ. ﴿فَنَسِيَ﴾ [طہ: ۸۸] مُوسَى، هُمْ يَقُولُونَهُ أَخْطَأَ الرَّبُّ ﴿أَلَّا يَرْجِعَ إِلَيْهِمْ قَوْلًا﴾ فِي الْعِجْلِ.

تشریح: امام بخاری رحمہ اللہ نے یہاں قرآن مجید کے بہت سے ان الفاظ کی وضاحت فرمائی ہے جو مختلف آیات میں بہ سلسلہ ذکر موسیٰ علیہ السلام وارد ہوئے ہیں۔ قرآن پاک کا مطالعہ کرنے والوں کے لیے موقع بہ موقع ان الفاظ کا سمجھنا بھی ضروری ہے اور ایسے شائقین کرام کے لئے بخاری شریف کے اس مقام سے بہترین روشنی مل سکے گی۔ اللہ پاک ہر مسلمان مرد اور عورت کو قرآن پاک اور بخاری شریف کا مطالعہ کرنے اور خود تدریس کا ساتھ ان کو سمجھنے کی توفیق عطا فرمائے (آمین)۔ یہ بات ہر بھائی کو یاد رکھنی چاہیے کہ قرآن وحدیث کے سمجھنے کے لئے سرسری مطالعہ کافی نہیں ہے۔ جو لوگ محض سرسری مطالعہ کر کے ان پاکیزہ علوم کے ماہر بننا چاہتے ہیں وہ ایک خطرناک غلطی میں مبتلا ہیں۔ بلکہ قرآن وحدیث کو گہری نگاہ سے بار بار مطالعہ کرنے کی ضرورت ہے۔ (ج ہے۔ ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾ (۲/۹) العنکبوت: ۶۹) آیت مبارکہ کے مذکورہ مجاہدہ میں کتاب وسنت کا منظر بصیرت گہرا مطالعہ کرنا بھی داخل ہے۔ وباللہ التوفیق۔

۳۳۹۳۔ حَدَّثَنَا هُذَيْبُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعَصَعَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ

(۳۳۹۳) ہم سے ہدیہ بن خالد نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے اور ان سے حضرت مالک بن صعصعہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ان سے

اس رات کے متعلق بیان کیا جس میں آپ کو معراج ہوا کہ جب آپ پانچویں آسمان پر تشریف لے گئے تو وہاں ہارون علیہ السلام سے ملے۔ جبریل علیہ السلام نے بتایا کہ ”یہ ہارون علیہ السلام ہیں، انہیں سلام کیجئے۔ میں نے سلام کیا تو انہوں نے جواب دیتے ہوئے فرمایا خوش آمدید، صالح بھائی اور صالح نبی۔“ اس حدیث کو قتادہ کے ساتھ ثابت بنانی اور عباد بن ابی علی نے بھی انس رضی اللہ عنہ سے، انہوں نے آنحضرت صلی اللہ علیہ وسلم سے روایت کیا ہے۔

حَدَّثَهُمْ عَنْ لَيْلَةٍ أُسْرِيَ بِهِ حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ، فَإِذَا هَارُونُ قَالَ: ((هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ، فَقَدْ نَمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ)). تَابَعَهُ ثَابِتٌ وَعَبَادُ بْنُ أَبِي عَلِيٍّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ۳۲۰۷]

تشریح: بعض نسخوں میں اس مقام پر باب نمبر ۲۲ جو زشتہ صفحات پر گزرا ہے بیان ہوا ہے۔ البتہ اس کے تحت کوئی حدیث ذکر نہیں ہوئی۔

باب:

بَابُ:

”اور فرعون کے خاندان کے ایک مومن مرد (شمعان نامی) نے کہا جو اپنے ایمان کو پوشیدہ رکھے ہوئے تھا۔“ اللہ تعالیٰ کے ارشاد ”مسرف کذاب“ تک۔

﴿وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ﴾ إِلَى قَوْلِهِ: ﴿مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾ [غافر: ۲۸]

باب: (سورہ طہ میں) اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

”اور کیا تجھ کو موسیٰ کا واقعہ معلوم ہوا ہے“ اور (سورہ نساء میں) ”اللہ تعالیٰ نے موسیٰ علیہ السلام سے کلام کیا“ (اللہ کا کلام کرنا برحق ہے جس پر ایمان لانا فرض ہے اور اس میں کرید کرنا بدعت ہے)۔

﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى﴾ [طہ: ۹] ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾. [النساء: ۱۷۴]

(۳۳۹۴) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے بیان کیا، انہیں زہری نے، انہیں سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے اس رات کی کیفیت بیان کی جس میں آپ کو معراج ہوا کہ ”میں نے موسیٰ علیہ السلام کو دیکھا کہ وہ ایک دبیلے پتلے سیدھے بالوں والے آدمی ہیں۔ ایسا معلوم ہوتا تھا کہ قبیلہ شنوہ میں سے ہوں اور میں نے عیسیٰ علیہ السلام کو بھی دیکھا، وہ میانہ قد اور نہایت سرخ و سفید رنگ والے تھے۔ ایسے تروتازہ اور پاک و صاف کہ معلوم ہوتا تھا کہ ابھی غسل خانہ سے نکلے ہیں اور میں ابراہیم علیہ السلام سے ان کی اولاد میں سب سے زیادہ مشابہ ہوں۔ پھر درود برتن میرے سامنے لائے گئے۔ ایک میں دودھ تھا اور دوسرے میں شراب تھی جبریل علیہ السلام نے کہا کہ دونوں چیزوں میں سے آپ کا جو جی چاہے پیجئے، میں نے دودھ کا پیالہ اپنے ہاتھ میں لے لیا اور اسے پی گیا۔

۳۳۹۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِي: ((رَأَيْتُ مُوسَى وَإِذَا رَجُلٌ ضَرْبُ رَجُلٍ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَرَأَيْتُ عِيسَى، فَإِذَا هُوَ رَجُلٌ رَبْعَةٌ أَحْمَرٌ كَأَنَّمَا خَرَجَ مِنْ دِيْمَاسٍ، وَأَنَا أَشْبَهُ وَلَدِ إِبْرَاهِيمَ بِهِ، ثُمَّ أُتِيتُ بِإِنَانَيْنِ، فِي أَحَدِهِمَا لَبَنٌ، وَفِي الْآخَرِ خَمْرٌ فَقَالَ: اشْرَبْ أَتَيْتُمَا شَبْتٌ. فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَقِيلَ أَخَذْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ عَوْتَ أَمْتُكَ)).

[اطرافہ فی: ۳۴۳۷، ۴۷۰۹، ۵۵۷۶، ۵۶۰۳] مجھ سے کہا گیا کہ آپ نے فطرت کو اختیار کیا (دودھ آدمی کی پیدائشی غذا ہے) اگر اسکے بجائے آپ نے شراب پی ہوتی تو آپ کی امت گمراہ ہو جاتی۔“

۳۳۹۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ -يَعْنِي ابْنَ عَبَّاسٍ- عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى)). وَنَسَبَهُ إِلَى أَبِيهِ. [اطرافہ فی: ۳۴۱۳، ۴۶۳۰، ۷۵۳۹، ۶۱۶۰؛ ابوداؤد: ۴۶۶۹]

۳۳۹۶۔ وَذَكَرَ النَّبِيُّ ﷺ لَيْلَةَ أُسْرِي بِهِ فَقَالَ: ((مُوسَى آدَمَ طَوَّلَ كَأَنَّهُ مِنْ رَجَالِ شَنْوَةِ)). وَقَالَ: ((عِيسَى جَعَدَ مَرْبُوعٌ)). وَذَكَرَ مَالِكًا خَازِنَ النَّارِ، وَذَكَرَ الدَّجَالَ. [راجع: ۳۲۳۹]

۳۳۹۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ السَّخْنِيَانِيُّ، عَنْ ابْنِ سَعِيدٍ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا -يَعْنِي عَاشُورَاءَ- فَقَالُوا: هَذَا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَجَّى اللَّهُ فِيهِ مُوسَى، وَأَغْرَقَ آلَ فِرْعَوْنَ، فَصَامَ مُوسَى شُكْرًا لِلَّهِ. فَقَالَ: ((أَنَا أَوْلَى بِمُوسَى مِنْهُمْ)). فَصَامَهُ وَأَمَرَ بِصِيَامِهِ. [راجع: ۲۰۰۴]

۳۳۹۸۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے سعید بن جبیر کے صاحبزادے (عبد اللہ) نے اپنے والد سے اور ان سے ابن عباس رضی اللہ عنہما نے کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو وہاں کے لوگ ایک دن یعنی عاشوراء کے دن روزہ رکھتے تھے۔ ان لوگوں (یہودیوں) نے بتایا کہ یہ بڑی عظمت والا دن ہے، اسی دن اللہ تعالیٰ نے موسیٰ علیہ السلام کو نجات دی تھی اور آل فرعون کو غرق کیا تھا۔ اس کے شکر میں موسیٰ علیہ السلام نے اس دن کا روزہ رکھا تھا۔ حضور ﷺ نے فرمایا: ”میں موسیٰ علیہ السلام کا ان سے زیادہ قریب ہوں۔“ چنانچہ آپ نے خود بھی اس دن کا روزہ رکھنا شروع کیا اور صحابہ کو بھی اس کا حکم فرمایا۔

تشریح: ان جملہ مرویات میں حضرت موسیٰ علیہ السلام کا ذکر خیر وارد ہوا ہے۔ احادیث اور باب میں یہی وجہ مناسبت ہے۔ دیگر امور مذکورہ ضما ذکر میں آگئے ہیں۔

باب: (سورۃ اعراف میں) اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

”اور ہم نے موسیٰ سے تیس رات کا وعدہ کیا پھر اس میں دس راتوں کا اور اضافہ کر دیا اور اس طرح ان کے رب کی میعاد چالیس راتیں پوری کر دیں۔ اور موسیٰ علیہ السلام نے اپنے بھائی ہارون سے کہا کہ میری غیر موجودگی میں میری قوم میں میرے خلیفہ رہو۔ اور ان کے ساتھ نرم رویہ رکھنا اور مفسدوں کے راستے پر مت چلنا۔ پھر جب موسیٰ علیہ السلام ہمارے ٹھہرائے ہوئے وقت پر (ایک چلہ کے) بعد آئے اور ان کے رب نے ان سے گفتگو کی تو انہوں نے عرض کیا میرے پروردگار! مجھے اپنا دیدار کرا کہ میں تجھ کو دیکھ لوں۔ اللہ تعالیٰ نے فرمایا کہ تم مجھے ہرگز نہ دیکھ سکو گے“ اللہ تعالیٰ کے آخری ارشاد و اَنَا أَوَّلُ الْمُؤْمِنِينَ تک۔ عرب لوگ بولتے ہیں ذَکَّةٌ یعنی اسی سے ہے (سورۃ حاقہ) میں فَذَكَّنَا ذَکَّةً وَاحِدَةً تشبیہ کا صیغہ اس طرح درست ہوا کہ یہاں پہاڑوں کو ایک چیز فرض کیا اور زمین کو ایک چیز، قاعدے کے موافق یوں ہونا تھا فَذَكَّنْ صیغہ جمع۔ اس کی مثال وہ ہے جو سورۃ انبیاء میں ہے ﴿إِنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا﴾ اور یوں نہیں فرمایا كُنَّ رَتْقًا بہ صیغہ جمع (حالانکہ قیاس یہی چاہتا تھا) رَتْقًا کے معنی جڑے ہوئے ملے ہوئے۔ اُنْشِرَبُوا (سورۃ بقرہ میں ہے) اس شرب سے لکھا ہے جو رکنے کے معنوں میں آتا ہے جیسے عرب لوگ کہتے ہیں ثَوْبٌ مُشْرَبٌ یعنی رنگا ہوا کپڑا (سورۃ اعراف میں) نَتَقْنَا کا معنی ہم نے اٹھالیا۔

﴿وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ قَتْمٍ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ۝ وَكَلَّمَا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ إِلَّا إِلَى قَوْلِهِ: ﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾. [اعراف: ۱۴۲، ۱۴۳] يُقَالُ: ذَكَّاهُ: زَلَّزَلَهُ. ﴿فَذَكَّنَا﴾ [الحاقہ: ۱۴] فَذَكَّنْ، جَعَلَ الْجِبَالَ كَالْوَاحِدَةِ كَمَا قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا﴾ [الانبیاء: ۳۰] وَلَمْ يَقُلْ كُنَّ رَتْقًا مُلْتَصِقَتَيْنِ. ﴿اُنْشِرَبُوا﴾ [البقرہ: ۹۳] ثَوْبٌ مُشْرَبٌ مَضْبُوعٌ. قَالَ ابْنُ عَبَّاسٍ: ﴿اُنْبَجَسَتْ﴾: اِنْفَجَرَتْ ﴿وَإِذْ نَتَقْنَا الْجَبَلَ﴾ [الاعراف: ۱۷۱] رَفَعْنَا.

۳۳۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَذْرِي أَفَاقَ قَبْلِي، أَمْ جُوزِي بِصَعْقَةِ الطُّورِ؟)) [راجع: ۲۴۱۲]

(۳۳۹۸) ہم سے محمد بن یوسف بنکندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے عمرو بن یحییٰ نے، ان سے ان کے والد یحییٰ بن عمارہ نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت کے دن سب لوگ بے ہوش ہو جائیں گے، پھر سب سے پہلے میں ہوش میں آؤں گا اور دیکھوں گا کہ موسیٰ عرش کے پایوں میں سے ایک پایہ تھامے ہوئے ہیں۔ اب مجھے یہ معلوم نہیں کہ وہ مجھ سے پہلے ہوش میں آ گئے ہوں گے یا (بے ہوش ہی نہیں کئے گئے ہوں گے بلکہ) انہیں کوہ طور کی بے ہوشی کا بدلا ملا ہوگا۔“

۳۳۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ لَا بَنُو إِسْرَائِيلَ لَمْ يَخْضِرَ اللَّحْمُ، وَلَوْ لَا حَوَاءُ لَمْ تَخْنُ أَنْفَى زَوْجَهَا الدَّهْرُ)).

(۳۳۹۹) مجھ سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے بیان کیا، انہیں ہمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر بنی اسرائیل نہ ہوتے (سلویٰ کا گوشت جمع کر کے نہ رکھتے) تو گوشت کبھی نہ مڑتا۔ اور اگر حواء نہ ہوتی (یعنی حضرت آدم علیہ السلام سے دغانہ کرتیں) تو کوئی عورت اپنے شوہر کی خیانت کبھی نہ کرتی۔“ [راجعہ: ۳۳۲۰] [مسلم: ۳۶۴۸]

تشریح: مطلب یہ ہے کہ گوشت جمع کرنے کی عادت بنی اسرائیل میں پیدا ہوئی۔ پس گوشت مڑنا شروع ہو گیا۔ اگر یہ عادت اختیار نہ کی جاتی اور گوشت کو بروقت کھالیا جاتا تو اس کے مڑنے کا سوال ہی پیدا نہ ہوتا۔ اسی طرح حضرت حواء علیہا السلام حضرت آدم علیہ السلام سے دغانہ کرتیں تو ان کی بیٹیوں میں بھی یہ خو پیدا نہ ہوتی۔ اللہ پاک مکرین حدیث کو سمجھ دے کہ ہم حدیث کے لئے وہ عقل سلیم سے کام لیں۔

بَابُ طُوفَانٍ مِنَ السَّيْلِ وَيَقَالُ لِلْمَوْتِ الْكَثِيرِ الطُّوفَانُ

باب: سورہ اعراف میں طوفان سے مراد سیلاب کا طوفان ہے بکثرت اموات کو بھی طوفان کہتے ہیں

الْقَمَلُ: الْحَمَّانُ يُشَبِّهُ صِغَارَ الْحَلَمِ. ﴿حَقِيقٌ﴾ حَقٌّ. ﴿سُقِطٌ﴾ كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِي يَدِهِ.

القمل اس چمچڑی کو کہتے ہیں جو چھوٹی جوں کے مشابہ ہوتی ہے۔ حقیق بمعنی حق لازم سقط بمعنی نادم ہوا۔ جو شخص شرمندہ ہوتا ہے اس کے لئے عرب لوگ کہتے ہیں سقط فی یدہ تو (گویا) وہ اپنے ہاتھ میں گر پڑا۔

تشریح: یعنی کبھی ہاتھ کو دانٹوں سے شدت غم میں کاٹا ہے اور کبھی ہاتھ سے دوسری حرکتیں کرتا ہے جو غم والہ کو ظاہر کرتی ہیں۔ سورہ اعراف کی پوری آیت یہ ہے: ﴿فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَاللِّدْمَ ابْتِئَانًا مِّفْصَلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾ (الاعراف: ۱۳۳) یعنی ہم نے فرعونیوں پر طوفان کا عذاب نازل کیا (ایک ہفتہ برابر پانی برساتا ہوا) اور بڑی دل بھجھا اور جوئیں اور مینڈک بکثرت پیدا ہو گئے اور خون کا عذاب نازل کیا جو ہماری قدرت کے کھلے ہوئے نشانات تھے۔ ان سب کو دیکھتے ہوئے بھی وہ لوگ متکبر اور مجرم ہی بنے رہے۔ ان عذابوں کا ذکر تورات میں بھی آیا ہے۔ نیز لکھا ہے کہ دریائے نیل کا پانی لہو کی طرح ہو گیا تھا اور تمام مچھلیاں مر گئیں (خروج) امام بخاری رحمہ اللہ نے یہاں پر ان ہی سے متعلق چند الفاظ کی وضاحت فرمائی ہے۔

بَابُ حَدِيثِ الْخَضِرِ مَعَ مُوسَى عَلَيْهِ السَّلَامُ

باب: حضرت خضر اور حضرت موسیٰ علیہ السلام کے واقعات

۳۴۰۰۔ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسٍ الْفَزَارِيُّ فِي صَاحِبِ

(۳۴۰۰) ہم سے عمرو بن محمد نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے، انہیں عبید اللہ بن عبد اللہ نے خبر دی اور انہیں حضرت ابن عباس رضی اللہ عنہما نے کہ حرب بن قیس فزاری رضی اللہ عنہ سے صاحب موسیٰ علیہ السلام کے بارے میں ان کا اختلاف ہوا۔ پھر حضرت ابی بن

کعب بن العلاء وہاں سے گزرے تو عبد اللہ بن عباس رضی اللہ عنہما نے انہیں بلایا اور کہا کہ میرا اپنے ان ساتھی سے صاحب موسیٰ کے بارے میں اختلاف ہو گیا ہے جن سے ملاقات کے لئے موسیٰ علیہ السلام نے راستہ پوچھا تھا، کیا رسول اللہ صلی اللہ علیہ وسلم سے آپ نے ان کے بارے میں کچھ سنا ہے؟ انہوں نے فرمایا کہ جی ہاں، میں نے حضور صلی اللہ علیہ وسلم کو یہ فرماتے سنا تھا کہ ”موسیٰ علیہ السلام بنی اسرائیل کی ایک جماعت میں تشریف رکھتے تھے کہ ایک شخص نے ان سے پوچھا، کیا آپ کسی ایسے شخص کو جانتے ہیں جو اس تمام زمین پر آپ سے زیادہ علم رکھنے والا ہو؟ انہوں نے فرمایا کہ نہیں۔ اس پر اللہ تعالیٰ نے موسیٰ علیہ السلام پر وحی نازل کی کہ کیوں نہیں، ہمارا بندہ خضر ہے۔ موسیٰ علیہ السلام نے ان تک پہنچنے کا راستہ پوچھا تو انہیں مچھلی کو اس کی نشانی کے طور پر بتایا گیا اور کہا گیا کہ جب مچھلی گم ہو جائے (تو جہاں گم ہوئی ہو وہاں) آ جانا وہیں ان سے ملاقات ہوگی۔ چنانچہ موسیٰ علیہ السلام دریا میں (سفر کے دوران) مچھلی کی برابر گرائی کرتے رہے۔ پھر ان سے ان کے رفیق سفر نے کہا کہ آپ نے خیال نہیں کیا جب ہم چٹان کے پاس ٹھہرے تو میں مچھلی کے متعلق آپ کو بتانا بھول گیا تھا اور مجھے شیطان نے اسے یاد رکھنے سے غافل رکھا۔ موسیٰ علیہ السلام نے فرمایا کہ اسی کی تو ہمیں تلاش ہے چنانچہ یہ بزرگ اسی راستے سے پیچھے کی طرف لوٹے اور حضرت خضر علیہ السلام سے ملاقات ہوئی ان دونوں کے ہی وہ حالات ہیں جنہیں اللہ تعالیٰ نے اپنی کتاب میں بیان فرمایا ہے۔“

کتابہ))، (راجع: ۷۴)

تشریح: قرآن مجید کی سورہ کہف میں حضرت خضر اور حضرت موسیٰ علیہ السلام کی اس ملاقات کا ذکر تفصیل سے آیا ہے۔ وہاں مطالعہ کرنے سے معلوم ہوگا کہ بہت سے ظاہری امور قابل اعتراض نظر آ جاتے ہیں مگر ان کی حقیقت کھلنے پر ان کا حق ہونا تسلیم کرنا پڑتا ہے۔ اس لئے فتویٰ دینے میں ہر ہر پہلو پر غور کرنا ضروری ہوتا ہے۔ اللہ پاک علماء و فقہاء سب کو نیک سمجھ عطا کرے کہ وہ حضرت خضر اور حضرت موسیٰ علیہ السلام کے واقعہ سے بصیرت حاصل کریں۔ (رس)

۳۴۰۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَخْبَرَنِي سَعِيدُ بْنُ جَبْرِ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ إِنَّ نَوْفًا الْبَكَّالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى بَنِي إِسْرَائِيلَ،

(۳۴۰۱) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا کہ مجھے سعید بن جبیر نے خبر دی، انہوں نے کہا کہ میں نے ابن عباس رضی اللہ عنہما سے عرض کیا کہ نواف البکالی یہ کہتا ہے کہ موسیٰ، صاحب خضر بنی اسرائیل کے موسیٰ نہیں ہیں بلکہ وہ دوسرے موسیٰ ہیں۔ حضرت ابن عباس رضی اللہ عنہما نے کہا کہ دشمن خدا نے

بالکل غلط بات کہی ہے۔ حضرت ابی ابن کعب رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کرتے ہوئے ہم سے بیان کیا کہ ”موسیٰ بنی اسرائیل کو کھڑے ہو کر خطاب فرما رہے تھے کہ ان سے پوچھا گیا کہ کون سا شخص سب سے زیادہ علم والا ہے، انہوں نے فرمایا کہ میں۔ اس پر اللہ تعالیٰ نے ان پر عتاب فرمایا کیونکہ انہوں نے علم کی نسبت اللہ تعالیٰ کی طرف نہیں کی۔ اللہ تعالیٰ نے ان سے فرمایا کہ کیوں نہیں میرا ایک بندہ ہے جہاں دو دریا آ کر ملتے ہیں وہاں رہتا ہے اور تم سے زیادہ علم والا ہے۔ انہوں نے عرض کیا اے رب العالمین! میں ان سے کس طرح مل سکوں گا؟ سفیان نے (اپنی روایت میں یہ الفاظ) بیان کئے کہ ”اے رب! وکیف لی بہ“ اللہ تعالیٰ نے فرمایا کہ ایک مچھلی پکڑ کر اسے اپنے تھیلے میں رکھ لینا، جہاں وہ مچھلی گم ہو جائے بس میرا وہ بندہ وہیں تم کو ملے گا۔ بعض دفعہ راوی نے (بجائے فہوئتم کے) فہوئتم کہا۔ چنانچہ موسیٰ علیہ السلام نے مچھلی لے لی اور اسے ایک تھیلے میں رکھ لیا۔ پھر وہ اور ایک ان کے رفیق سفر یوشع بن نون روانہ ہوئے، جب یہ چٹان پر پہنچے تو سر سے ٹیک لگالی، موسیٰ علیہ السلام کو نیند آ گئی اور مچھلی تڑپ کر نکلی اور دریا کے اندر چلی گئی اور اس نے دریا میں اپنا راستہ بنالیا۔ اللہ تعالیٰ نے مچھلی سے پانی کے بہاؤ کو روک دیا اور وہ محراب کی طرح ہو گئی، انہوں نے واضح کیا کہ یوں محراب کی طرح۔ پھر یہ دونوں اس دن اور رات کے باقی حصے میں چلتے رہے، جب دوسرا دن آیا تو موسیٰ علیہ السلام نے اپنے رفیق سفر سے فرمایا کہ اب ہمارا کھانا لاؤ کیونکہ ہم اپنے اس سفر میں بہت تھک گئے ہیں۔ موسیٰ علیہ السلام نے اس وقت تک کوئی تھکان محسوس نہیں کی تھی جب تک وہ اس مقررہ جگہ سے آگے نہ بڑھ گئے جس کا اللہ تعالیٰ نے انہیں حکم دیا تھا۔ ان کے رفیق نے کہا کہ دیکھئے تو سہی جب ہم چٹان پر اترے تھے تو میں مچھلی (کے متعلق کہنا) آپ سے بھول گیا اور مجھے اس کی یاد سے شیطان نے غافل رکھا اور اس مچھلی نے تو وہیں (چٹان کے قریب) دریا میں اپنا راستہ عجیب طور پر بنالیا تھا۔ مچھلی کو تو راستہ مل گیا اور یہ دونوں حیران تھے۔ موسیٰ علیہ السلام نے فرمایا کہ یہی وہ جگہ تھی جس کی تلاش میں ہم نکلے ہیں۔ چنانچہ یہ دونوں اسی راستے سے پیچھے کی طرف واپس ہوئے اور جب اس

إِنَّمَا هُوَ مُوسَىٰ آخَرُ. فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنَا أَبِي بْنُ كَعْبٍ عَنِ النَّبِيِّ ﷺ: ((أَنَّ مُوسَىٰ قَامَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا. فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ. قَالَ لَهُ: بَلْ، لِي عَبْدٌ بِمَجْمَعِ الْبُحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ: أَيُّ رَبِّ! وَمَنْ لِي بِهِ؟ وَرَبُّمَا قَالَ سُفْيَانُ: أَيُّ رَبِّ! وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ حُوتًا، فَتَجْعَلُهُ فِي مِكْتَلٍ، حَيْثُمَا فَتَدْتَ الْحُوتُ فَهُوَ ثَمَّ وَرَبُّمَا قَالَ: فَهُوَ ثَمَّ. فَآخَذَ حُوتًا، فَجَعَلَهُ فِي مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وَقَتَاهُ يَوْشَعُ ابْنُ نُونٍ، حَتَّىٰ آتَيَا الصَّخْرَةَ، وَضَعَا رُؤُوسَهُمَا فَرَقَدَ مُوسَىٰ، وَاضْطَرَبَ الْحُوتُ فَخَرَجَ فَسَقَطَ فِي الْبَحْرِ، فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، فَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةً الْمَاءِ، فَصَارَ مِثْلَ الطَّاقِ. فَقَالَ هَكَذَا مِثْلُ الطَّاقِ. فَانْطَلَقَا يَمْشِيَانِ بَقِيَّةَ لَيْلِهِمَا وَيَوْمَهُمَا، حَتَّىٰ إِذَا كَانَ مِنَ الْعَدِ قَالَ لِقَتَاهُ: آتِنَا عَذَابَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَىٰ النَّصَبَ حَتَّىٰ جَاوَزَ حَيْثُ أَمَرَهُ اللَّهُ. قَالَ لَهُ قَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنَسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ، فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا، فَكَانَ لِلْحُوتِ سَرَبًا وَلَهُمَا عَجَبًا. قَالَ لَهُ مُوسَىٰ: ذَلِكَ مَا كُنَّا نَبْغِ، فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا. رَجَعَا يَفْضَانِ آثَارَهُمَا. حَتَّىٰ انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا

چٹان پر پہنچے تو وہاں ایک بزرگ اپنا سارا جسم ایک کپڑے میں لپیٹے ہوئے موجود تھے۔ حضرت موسیٰ علیہ السلام نے انہیں سلام کیا اور انہوں نے جواب دیا پھر کہا کہ تمہارے خطے میں سلام کا رواج کہاں سے آ گیا؟ موسیٰ علیہ السلام نے فرمایا کہ میں موسیٰ ہوں۔ انہوں نے پوچھا، بنی اسرائیل کے موسیٰ؟ فرمایا کہ جی ہاں۔ میں آپ کی خدمت میں اس لئے حاضر ہوا ہوں کہ آپ مجھے وہ علم نافع سکھادیں جو آپ کو سکھایا گیا ہے۔ انہوں نے فرمایا اے موسیٰ! میرے پاس اللہ کا دیا ہوا ایک علم ہے اللہ تعالیٰ نے مجھے وہ علم سکھایا ہے اور آپ اس کو نہیں جانتے۔ اسی طرح آپ کے پاس اللہ کا دیا ہوا ایک علم ہے اللہ تعالیٰ نے آپ کو سکھایا ہے اور میں اسے نہیں جانتا۔ موسیٰ علیہ السلام نے کہا کیا میں آپ کے ساتھ رہ سکتا ہوں انہوں نے کہا کہ آپ میرے ساتھ صبر نہیں کر سکیں گے اور واقعی آپ ان کاموں کے بارے میں صبر کر بھی کیسے سکتے ہیں جو آپ کے علم میں نہیں ہیں۔ اللہ تعالیٰ کے ارشاد ”إمْرَأُ“ تک آخر موسیٰ اور خضر علیہ السلام دریا کے کنارے کنارے چلے۔ پھر ان کے قریب سے ایک کشتی گزری۔ ان حضرات نے کہا کہ انہیں بھی کشتی والے کشتی پر سوار کر لیں۔ کشتی والوں نے خضر علیہ السلام کو پہچان لیا اور کوئی مزدوری لئے بغیر ان کو سوار کر لیا۔ جب یہ حضرات اس پر سوار ہو گئے تو ایک چڑیا آئی اور کشتی کے ایک کنارے بیٹھ کر اس نے پانی میں اپنی چونچ کو ایک یا دو مرتبہ ڈالا۔ خضر علیہ السلام نے فرمایا اے موسیٰ! میرے اور آپ کے علم کی وجہ سے اللہ کے علم میں اتنی بھی کمی نہیں ہوئی جتنی اس چڑیا کے دریا میں چونچ مارنے سے دریا کے پانی میں کمی ہوئی ہوگی۔ اتنے میں خضر علیہ السلام نے کلباڑی اٹھائی اور اسی کشتی میں سے ایک تختہ نکال لیا۔ موسیٰ علیہ السلام نے جو نظر اٹھائی تو وہ اپنی کلباڑی سے تختہ نکال چکے تھے۔ اس پر حضرت موسیٰ علیہ السلام بول پڑے کہ یہ آپ نے کیا کیا؟ جن لوگوں نے ہمیں بغیر کسی اجرت کے سوار کر لیا انہیں کی کشتی پر آپ نے بری نظر ڈالی اور اسے چیر دیا کہ سارے کشتی والے ڈوب جائیں۔ اس میں کوئی شبہ نہیں کہ آپ نے نہایت ناگوار کام کیا۔ حضرت خضر علیہ السلام نے فرمایا، کیا میں نے آپ سے پہلے ہی نہیں کہہ دیا تھا کہ آپ میرے ساتھ صبر نہیں کر سکتے۔ موسیٰ علیہ السلام نے فرمایا کہ (یہ بے صبری اپنے

رَجُلٌ مُسَجِّجٌ يَتَوْبُ، فَسَلَّمَ مُوسَى، فَرَدَّ عَلَيْهِ. فَقَالَ: وَأَنْتَ يَا رَضِيكَ السَّلَامُ. قَالَ: أَنَا مُوسَى. قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، أَتَيْتَكَ لِتُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا. قَالَ: يَا مُوسَى! إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ، عَلَّمَنِيهِ اللَّهُ لَا تَعْلَمُهُ وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكُمُ اللَّهُ لَا أَعْلَمُهُ. قَالَ: هَلْ أَتَيْتُكَ؟ قَالَ: ﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝ وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا﴾ إِلَى قَوْلِهِ ﴿إِمْرَأًا﴾ فَانْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، كَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الْخَضِرَ، فَحَمَلُوهُ بِغَيْرِ نَوْلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ جَاءَ عُصْفُورٌ، فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَفَقَرَ فِي الْبَحْرِ نَفْرَةً أَوْ نَفَرَتَيْنِ، قَالَ لَهُ الْخَضِرُ: يَا مُوسَى! مَا نَقَصَ عَلَيَّ وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ بِمِنْقَارِهِ مِنَ الْبَحْرِ. إِذْ أَخَذَ الْفَأْسَ فَفَزَعَ لَوْحًا، فَلَمْ يَفْجَأْ مُوسَى إِلَّا وَقَدْ قَلَعَ لَوْحًا بِالْقُدُومِ. فَقَالَ لَهُ مُوسَى: مَا صَنَعْتَ؟ قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَحَرَقْتَهَا لِتَغْرِقَ أَهْلَهَا، لَقَدْ جَنَّتْ شَيْئًا إِمْرَأًا. قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا، فَكَانَتْ الْأُولَى مِنْ مُوسَى نَسْيَانًا. فَلَمَّا خَرَجَا مِنَ الْبَحْرِ مَرُّوا بِغُلَامٍ يَلْعَبُ مَعَ

الصَّبِيَّانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَقَلَعَهُ بِيَدِهِ هَكَذَا. وَأَوْمَى سَفِيَّانَ بِأُطْرَافِ أَصَابِعِهِ كَأَنَّهُ يَقْطِفُ شَيْئًا. فَقَالَ لَهُ مُوسَى: أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا. قَالَ: أَلَمْ أَقُلْ: لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا. قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا. فَانْطَلَقَا حَتَّى إِذَا أَتَبَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلُهَا فَأَتَوْا. أَنْ يَضِيقُوهمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ مَانِلًا. أَوْمَى بِيَدِهِ هَكَذَا وَأَشَارَ سَفِيَّانَ كَأَنَّهُ يَمْسَحُ شَيْئًا إِلَى فَوْقِ، فَلَمْ أَسْمَعْ سَفِيَّانَ يَذْكُرُ مَانِلًا إِلَّا مَرَّةً. قَالَ: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعَمُونَا وَلَمْ يَضِيقُونَا عَمَدَتِ إِلَى حَائِطِهِمْ لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ أَجْرًا. قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ، سَأَنْبُتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا. قَالَ النَّبِيُّ ﷺ: ((وَوَدِدْنَا أَنَّ مُوسَى كَانَ صَبْرًا، فَقَصَّ اللَّهُ عَلَيْنَا مِنْ خَيْرِهِمَا)) قَالَ: سَفِيَّانُ قَالَ: النَّبِيُّ ﷺ: ((يُرْجِمُ اللَّهُ مُوسَى، لَوْ كَانَ صَبْرًا لَقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا)). قَالَ: وَقَرَأَ ابْنُ عَبَّاسٍ: وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضْبًا، وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبُوَاهُ مُؤْمِنِينَ. ثُمَّ قَالَ لِي سَفِيَّانُ سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ وَحَفِظْتُهُ مِنْهُ. قِيلَ لِسَفِيَّانَ: حَفِظْتُهُ قَبْلَ أَنْ تَسْمَعَهُ مِنْ عَمْرٍو، أَوْ تَحْفَظْتَهُ مِنْ إِنْسَانٍ؟ فَقَالَ: مِمَّنْ

وعدہ کو بھول جانے کی وجہ سے ہوئی، اس لیے) آپ اس چیز کا مجھ سے مواخذہ نہ کریں جو میں بھول گیا تھا اور میرے معاملے میں تنگی نہ فرمائیں۔ یہ پہلی بات حضرت موسیٰ علیہ السلام سے بھول کر ہوئی تھی پھر جب دریائی سفر ختم ہوا تو ان کا گزر ایک بچے کے پاس سے ہوا جو دوسرے بچوں کے ساتھ کھیل رہا تھا۔ حضرت خضر علیہ السلام نے اس کا سر پکڑ کر اپنے ہاتھ سے (دھڑ سے) جدا کر دیا۔ سفیان نے اپنے ہاتھ سے (جدا کرنے کی کیفیت بتانے کے لیے) اشارہ کیا جیسے وہ کوئی چیز توڑ رہے ہوں۔ اس پر حضرت موسیٰ نے فرمایا کہ آپ نے ایک جان کو ضائع کر دیا۔ کسی دوسری جان کے بدلے میں بھی یہ نہیں تھا۔ بلاشبہ آپ نے ایک بکا کام کیا۔ خضر علیہ السلام نے فرمایا، کیا میں نے آپ سے پہلے ہی نہیں کہا تھا کہ آپ میرے ساتھ صبر نہیں کر سکتے۔ حضرت موسیٰ علیہ السلام نے کہا، اچھا اس کے بعد اگر میں نے آپ سے کوئی بات پوچھی تو پھر آپ مجھے ساتھ نہ لے چلے گا، بے شک آپ میرے بارے میں حدِ عذر کو پہنچ چکے ہیں۔ پھر یہ دونوں آگے بڑے اور جب ایک بستی میں پہنچے تو بستی والوں سے کہا کہ وہ انہیں اپنا مہمان بنالیں، لیکن انہوں نے انکار کیا۔ پھر اس بستی میں انہیں ایک دیوار دکھائی دی جو بس گرنے ہی والی تھی۔ خضر علیہ السلام نے اپنے ہاتھ سے یوں اشارہ کیا۔ سفیان نے (کیفیت بتانے کے لیے) اس طرح اشارہ کیا جیسے وہ کوئی چیز اوپر کی طرف پھیر رہے ہوں۔ میں نے سفیان سے ”مَانِلًا“ کا لفظ صرف ایک مرتبہ سنا تھا۔ حضرت موسیٰ علیہ السلام نے کہا کہ یہ لوگ تو ایسے تھے کہ ہم ان کے یہاں آئے اور انہوں نے ہماری میزبانی سے بھی انکار کیا۔ پھر ان کی دیوار آپ نے ٹھیک کر دی، اگر آپ چاہتے تو اس کی اجرت ان سے لے سکتے تھے۔ حضرت خضر علیہ السلام نے فرمایا کہ بس یہاں سے میرے اور آپ کے درمیان جدائی ہوگئی جن باتوں پر آپ صبر نہیں کر سکے، میں ان کی تاویل دو تجھے آپ تم پر واضح کر دوں گا۔ نبی کریم ﷺ نے فرمایا: ”ہماری تو خواہش یہ تھی کہ موسیٰ علیہ السلام صبر کرتے اور اللہ تعالیٰ تکوینی واقعات ہمارے لیے بیان کرتا۔“ سفیان نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ حضرت موسیٰ پر رحم کرے، اگر انہوں نے صبر کیا ہوتا تو ان کے (مزید واقعات) ہمیں معلوم

ہوتے۔“ حضرت ابن عباس رضی اللہ عنہما نے (جمہور کی قرأت و راتھم بجائے) ”أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا“ پڑھا ہے۔ اور وہ بچہ (جس کی حضرت خضر علیہ السلام نے جان لی تھی) کا فر تھا اور اس کے والدین مؤمن تھے۔ پھر مجھ سے سفیان نے بیان کیا کہ میں نے یہ حدیث عمرو بن دینار سے دوسرے سنی تھی اور انہیں سے (سن کر) یاد کی تھی۔ سفیان نے کسی سے پوچھا تھا کہ کیا یہ حدیث آپ نے عمرو بن دینار سے سننے سے پہلے ہی کسی دوسرے شخص سے سن کر (جس نے عمرو بن دینار سے سنی ہو) یاد کی تھی؟ یا (اس کے بجائے یہ جملہ کہا) ”تَحَفَّظْتُهُ مِنْ إِنْسَانٍ“ (شک علی بن عبد اللہ کو تھا) تو سفیان نے کہا کہ دوسرے کسی شخص سے سن کر میں یاد کرتا، کیا اس حدیث کو عمرو بن دینار سے میرے سوا کسی اور نے بھی روایت کیا ہے؟ میں نے ان سے یہ حدیث دو یا تین مرتبہ سنی اور انہیں سے سن کر یاد کی۔

أَتَحَفَّظُهُ؟ وَرَوَاهُ أَحَدٌ عَنْ عَمْرٍو غَيْرِي سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ أَوْ ثَلَاثًا وَحَفَّظْتُهُ مِنْهُ.

[راجع: ۷۴]

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ الْحَدِيثَ بِطَوِيلِهِ.

(۳۴۰۲) ہم سے محمد بن سعید اصہبانی نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں معمر نے، انہیں ہمام بن منبہ نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”خضر علیہ السلام کا یہ نام اس وجہ سے ہوا کہ وہ ایک سوکھی زمین جہاں سبزی کا نام بھی نہ تھا) پر بیٹھے۔ لیکن جوں ہی وہ وہاں سے اٹھے تو وہ جگہ سرسبز ہو کر لہلہا نے لگی۔“

۳۴۰۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ ابْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَمَّا سُمِّيَ الْخَضِرُ أَنَّهُ جَلَسَ عَلَى قُرْوَةٍ بَيْضَاءَ فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضِرَاءَ)).

تشریح: کہتے ہیں کہ حضرت خضر علیہ السلام کا نام بلایا بن مکان بن قانع بن عاصب بن شافع بن ارغند بن سام بن نوح علیہ السلام ہے۔ وہ حضرات ابراہیم علیہ السلام سے پہلے پیدا ہو چکے تھے۔ ابن عباس رضی اللہ عنہما سے منقول ہے کہ وہ حضرت آدم علیہ السلام کے صلی بیٹے تھے اور بھی مختلف روایات ہیں۔ بقول قسطلانی اکثر علما و صوفیا کہتے ہیں کہ وہ زندہ ہیں مگر امام بخاری رحمہ اللہ اور متحققین امت اہل حدیث نے کہا ہے کہ وہ موجود نہیں ہیں۔ واللہ اعلم بالصواب۔ ان کے بیٹھنے سے زمین کا سرسبز ہونا ان کی کرامت تھی۔ اولیائے اللہ کی کرامت برحق ہے بشرطیکہ صحیح طور پر ثابت ہو۔ من گھڑت نہ ہو مگر یہ کرامت محض اللہ تعالیٰ کا عطیہ ہوتی ہے۔ اولیائے اللہ ہر وقت اس کے محتاج ہیں۔ فروة بیضاء کی تفسیر میں امام ابن حجر رحمہ اللہ لکھتے ہیں: ”الفروة قبل ہی جلدہ وجہ الارض جلس علیہا فانبتت وصارت خضراء و جاز فی الخضر فتح الغاء و کسرہا و اختلف فی نبوتہ قال الثعلبی کان فی زمن ابراهیم الخلیل وقال اکثرہون انه حی موجود الیوم الی اخر کذا فی الکرمانی قال العینی. والمطابقة من حدیث ان الخضر مذکور فیہ کذا فی الفتح۔“

روایت میں جس شخص نازل ہو گا ذکر ہے اہل دمشق سے ایک فاضل تھا اور یہ بھی مروی ہے کہ یہ کعب احبار کا بھتیجا تھا، اس کا خیال تھا کہ صاحب خضر موی بن یثا ہیں جو تورات کی بنا پر رسول ہیں مگر صحیح بات یہی کہ صاحب خضر حضرت موی بن عمران علیہ السلام تھے۔ مجمع البحرین جس کا ذکر ہے وہ جگہ ہے جہاں بحر فارس اور بحر روم ملتے ہیں۔ مچھلی جو ناشتہ کے لئے ساتھ میں بیھون کر رکھی گئی تھی جب حضرت موی علیہ السلام سے ہمراہ لے کر صحرہ کے پاس

بچے تو وہاں آب حیات کا چشمہ تھا جس سے وہ پھل زندہ ہو کر دریا میں کود گئی۔ حضرت خضر علیہ السلام کے کاموں پر حضرت موسیٰ علیہ السلام کے اعتراضات ظاہری حالات کی بنا پر تھے۔ حضرت خضر علیہ السلام نے جب حقائق کا اظہار کیا تو حضرت موسیٰ علیہ السلام کے لئے بجز تسلیم کے کوئی چارہ نہ تھا۔ مزید تفصیلات کتب تفسیر میں ملاحظہ کی جاسکتی ہیں۔

باب: بنی اسرائیل کو کہا گیا کہ دروازے میں سجدہ کرتے ہوئے اور یہ کہتے ہوئے داخل ہوں:
یا اللہ! ہم کو بخش دے

بَابُ: قِيلَ لِبَنِي إِسْرَائِيلَ: ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ

(۳۴۰۳) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، ان سے معمر بن النعمان سے ہمام بن منہب نے اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا۔ انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بنی اسرائیل کو حکم ہوا تھا کہ بیت المقدس میں سجدہ ورکوع کرتے ہوئے داخل ہوں اور یہ کہتے ہوئے کہ یا اللہ! ہم کو بخش دے۔ لیکن انہوں نے اس کو الٹا کیا اور اپنے چوڑوں کے بل گھستے ہوئے داخل ہوئے اور یہ کہتے ہوئے ”حِبَّةٌ فِي شَعْرَةٍ“ (یعنی بالیوں میں دانے خوب ہوں) داخل ہوئے۔“ [مسلم: ۷۵۲۳]

۳۴۰۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ. فَبَدَلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْطَاهِهِمْ، وَقَالُوا: حِبَّةٌ فِي شَعْرَةٍ)). [طرفاء فی: ۴۴۷۹، ۴۶۴۱]

تشریح: پروردگار سے ٹھٹھا کے طور پر یہ کہنا شروع کیا تو اللہ کے غضب میں گرفتار ہوئے۔

(۳۴۰۴) مجھ سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، ان سے عوف بن ابوجلیلہ نے بیان کیا، ان سے امام حسن بصری اور محمد بن سیرین اور خلاص بن عمرو نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”موسیٰ بڑے ہی شرم والے اور بدن ڈھانپنے والے تھے۔ ان کی حیا کی وجہ سے ان کے بدن کا کوئی حصہ بھی نہیں دیکھا جاسکتا تھا۔ بنی اسرائیل کے جو لوگ انہیں اذیت پہنچانے کے درپے تھے، وہ کیوں باز رہ سکتے تھے، ان لوگوں نے کہنا شروع کیا کہ اس درجہ بدن چھپانے کا اہتمام صرف اس لئے ہے کہ ان کے جسم میں عیب ہے یا کوڑھ ہے یا ان کے خصیتیں بڑھے ہوئے ہیں یا پھر کوئی اور بیماری ہے۔ ادھر اللہ تعالیٰ کو یہ منظور ہوا کہ موسیٰ کی ان کی ہنوات سے پاکی دکھلائے۔ ایک دن حضرت موسیٰ علیہ السلام اکیلے غسل کرنے کے لئے آئے اور ایک پتھر پر اپنے کپڑے (اتار کر) رکھ دیئے۔ پھر غسل شروع کیا۔ جب فارغ ہوئے تو

۳۴۰۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا عَوْفٌ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، وَخَلَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مُوسَى كَانَ رَجُلًا حَيِيًّا سِتِيرًا، لَا يُرَى مِنْ جُلْدِهِ شَيْءٌ، إِسْتَحْيَاءً مِنْهُ، فَأَذَاهُ مَنْ أَذَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالُوا: مَا يَسْتِيرُ هَذَا التَّسْتِيرُ إِلَّا مِنْ عَيْبٍ بِجُلْدِهِ، إِمَّا بَرَصٌ وَإِمَّا أَدْرَةٌ وَإِمَّا آفَةٌ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبَرِّأَهُ مِمَّا قَالُوا بِمُوسَى فَخَلَا يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ ثُمَّ اغْتَسَلَ، فَلَمَّا قَرَعَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بَنُوهُ، فَأَخَذَ

مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ، فَجَعَلَ يَقُولُ: ثَوْبِي حَجَرٌ، ثَوْبِي حَجَرٌ، حَتَّى انْتَهَى إِلَى مَا لَمْ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ، وَابْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ فَأَخَذَ ثَوْبَهُ فَلَبَسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا، فَلَذَلِكَ قَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا﴾. [الأحزاب: ٦٩] [راجع: ٢٧٨]

کپڑے اٹھانے کے لئے بڑھے لیکن پھر ان کے کپڑوں سمیت بھاگنے لگا۔ حضرت موسیٰ نے اپنا عصا اٹھایا اور پتھر کے پیچھے دوڑے۔ یہ کہتے ہوئے کہ پتھر! میرا کپڑا دے دے۔ آخر بنی اسرائیل کی ایک جماعت تک پہنچ گئے اور ان سب نے آپ کو نگا دکھ لیا، اللہ کی مخلوق میں سب سے بہتر حالت میں اور اس طرح اللہ تعالیٰ نے اس کی تہمت سے ان کی برأت کر دی۔ اب پتھر بھی رک گیا۔ اور آپ نے کپڑا اٹھا کر پہنا۔ پھر پتھر کو اپنے عصا سے مارنے لگے۔ خدا کی قسم اس پتھر پر حضرت موسیٰ علیہ السلام کے مارنے کی وجہ سے تین یا چار یا پانچ جگہ نشان پڑ گئے تھے۔ اللہ تعالیٰ کے اس فرمان ”تم ان کی طرح نہ ہو جانا جنہوں نے موسیٰ علیہ السلام کو اذیت دی تھی، پھر ان کی تہمت سے اللہ تعالیٰ نے انہیں بری قرار دیا اور وہ اللہ کی بارگاہ میں بڑی شان والے اور عزت والے تھے۔“ میں اسی واقعہ کی طرف اشارہ ہے۔

تشریح: حدیث میں حضرت موسیٰ علیہ السلام اور بنی اسرائیل کا ذکر ہے۔ باب سے یہی مناسبت ہے۔ قرآن پاک کی آیت: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى﴾ [الأحزاب: ٦٩] میں اسی واقعہ کی طرف اشارہ ہے۔

٣٤٠٥- حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، سَمِعْتُ أَبَا وَائِلٍ، سَمِعْتُ عَبْدِ اللَّهِ قَالَ: قَسَمَ النَّبِيُّ ﷺ قَسَمًا، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ: (يَرْحَمُ اللَّهُ مُوسَى قَدْ أَوْذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبْرًا). [راجع: ٣١٥٠] [مسلم: ٢٤٤٨]

(٣٣٠٥) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اعمش نے بیان کیا، کہا کہ میں نے ابوائل سے سنا، انہوں نے بیان کیا کہ میں نے حضرت عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ نبی کریم ﷺ نے ایک مرتبہ مال تقسیم کیا، ایک شخص نے کہا کہ یہ ایک ایسی تقسیم ہے جس میں اللہ کی رضا جوئی کا لحاظ نہیں کیا گیا۔ میں نے آنحضور ﷺ کی خدمت میں حاضر ہو کر آپ کو اس کی خبر دی۔ آپ غصہ ہوئے اور میں نے آپ کے چہرہ مبارک پر غصے کے آثار دیکھے۔ پھر فرمایا: ”اللہ تعالیٰ حضرت موسیٰ علیہ السلام پر رحم فرمائے، ان کو اس سے بھی زیادہ تکلیف دی گئی تھی مگر انہوں نے صبر کیا۔“

تشریح: کہنے والا ایک منافق تھا۔ نبی کریم ﷺ نے اس منافق کی بکواس پر صبر کیا اور اس بارے میں حضرت موسیٰ علیہ السلام کا ذکر فرمایا۔ یہی باب سے وجہ مناسبت ہے۔

بابُ قَوْلِهِ: ﴿يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ﴾ [الأعراف: ١٣٨]

باب: اللہ پاک کا (سورۃ اعراف میں) فرمان:

”وہ اپنے بتوں کی پوجا کر رہے تھے“ اور اسی سورت میں متنبّر کے معنی بتائی، نقصان۔ سورۃ بنی اسرائیل میں وَلْيَتَّبِعُوا كَمَا مَعْنَى خراب کریں۔

﴿مُتَّبِعٌ﴾ [الأعراف: ١٣٩] خُسْرَانٌ. ﴿وَلْيَتَّبِعُوا﴾

[الاسراء: ۷] يُدْمَرُوا ﴿مَا عَلُوا﴾ [الاسراء: ۷] مَا عَلُوا کا معنی جس جگہ حکومت پائیں، غالب ہوں۔ مَا عَلُوا۔

تشریح: سورہ بنی اسرائیل کا لفظ ﴿وَلْيَتَبَرَّوا﴾ گو حضرت موسیٰ علیہ السلام کے قصے سے متعلق نہ تھا مگر متبر اور اس کا مادہ ایک ہونے سے اس کو یہاں بیان کر دیا اور لفظ ما علوا، لتبرروا کے بعد سورہ بنی اسرائیل میں مذکور تھا اس لئے اس کو بھی بیان کر دیا۔

۳۴۰۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، أَخْبَرَنَا
اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ
أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ
قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ نَجْنِي الْكَبَابَ،
وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((عَلَيْكُمْ بِالْأَسْوَدِ
مِنْهُ، فَإِنَّهُ أَطْيَبُ)). قَالُوا: أَكُنْتَ تَرَعَى
الْغَنَمَ؟ قَالَ: ((وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا))

۳۴۰۶) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا،
ان سے یونس نے، ان سے ابن شہاب نے، ان سے ابوسلمہ بن عبد الرحمن
نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ (ایک مرتبہ)
ہم رسول اللہ ﷺ کے ساتھ (سفر میں) پیلو کے پھل توڑنے لگے۔ آپ
نے فرمایا: ”جو سیاہ ہوں انہیں توڑو، کیونکہ وہ زیادہ لذیذ ہوتا ہے۔“
صحابہ رضی اللہ عنہم نے عرض کیا، کیا حضور نے کبھی بکریاں چرائی ہیں؟ آپ ﷺ
نے فرمایا: ”کوئی نبی ایسا نہیں گزرا جس نے بکریاں نہ چرائی ہوں۔“

[طرفہ فی: ۵۴۵۳] [مسلم: ۵۳۴۹]

تشریح: اس حدیث میں چونکہ سب پیغمبروں کا ذکر ہے تو ان میں حضرت موسیٰ علیہ السلام بھی آگئے بلکہ نسائی کی روایت میں حضرت موسیٰ علیہ السلام کا ذکر
صراحت کے ساتھ موجود ہے۔ بکریاں ہر پیغمبر نے اس لیے چرائی ہیں کہ ان کے چرانے کے بعد پھر آدمیوں کے چرانے کا کام ان کو سونپا جاتا ہے۔
بعض نے کہا اس لیے کہ لوگ یہ سمجھ لیں کہ نبوت اور پیغمبری اللہ کی عطا کردہ ہے جسے وہ اپنے ناتواں بندوں کو دیتا ہے یعنی چرواہوں کو، دنیا کے مغرور لوگ
اس سے محروم رہتے ہیں۔ ”قال فی الفتح والمناسبات بقصص موسى من جهة عموم قوله وهل من نبي الا وقد رعاها فدخل فيه
موسى“۔

باب: (اللہ تعالیٰ کا سورہ بقرہ میں فرمان)

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ [البقرة: ۶۷]

”وہ وقت یاد کرو جب موسیٰ نے اپنی قوم سے کہا کہ اللہ تعالیٰ تمہیں حکم دیتا
ہے کہ ایک گائے ذبح کرو“ آخر آیت تک۔

تشریح: اس کا مختصر واقعہ یہ ہے کہ بنی اسرائیل میں ایک شخص بڑا مالدار تھا جس کی لڑکی تھی اور ایک بھتیجا تھا۔ بھتیجے نے درشا اور لڑکی سے شادی کی طبع
میں اپنے چچا کو قتل کر ڈالا اور لاش کو دوسری جگہ لے جا کر ڈال دیا۔ پھر صبح خود ہی شور مچا، رونا پینا شروع کیا اور جہاں لاش کو ڈالا تھا وہاں کے رہنے
والوں کے ذمہ اس خون کو لگایا۔ اہل محلہ اس قصہ کو حضرت موسیٰ علیہ السلام کے پاس لے گئے۔ آپ نے یہ حکم فرمایا جو سورہ بقرہ کی آیات مذکورہ میں تفصیل
کے ساتھ موجود ہے۔ امام بخاری رحمہ اللہ نے اس بارے میں اپنی شرائط کے مطابق کوئی حدیث نہیں پائی لہذا آیات قرآن پر اشارہ کرنا کافی سمجھا۔ ان
آیات میں مشکل الفاظ کی وضاحت بھی اسی سلسلہ میں ہے۔

قَالَ أَبُو الْعَالِيَةِ: ﴿عَوَانَ﴾ النَّصْفَ بَيْنَ الْبَكْرِ
وَالْهَرَمَةِ. ﴿فَاقِعٌ﴾ [البقرة: ۶۹] صَافٍ. ﴿لَا
ذَلُولٌ﴾ لَمْ يَذْلِكْهَا الْعَمَلُ، ﴿تُبَيِّرُ الْأَرْضَ﴾

ابوالعالیہ نے کہا کہ (قرآن مجید میں لفظ) الْعَوَانُ نوجوان اور بوڑھے
کے درمیان کے معنی میں ہے۔ فاقع بمعنی صاف۔ لَا ذَلُولٌ یعنی جسے کام
نے نڈھال اور لاغر نہ کر دیا ہو۔ تُبَيِّرُ الْأَرْضَ یعنی وہ اتنی کمزور نہ ہو کہ

زمین نہ جوت سکے اور نہ کھیتی باڑی کے کام کی ہو۔ مُسَلَّمَةٌ یعنی صحیح سالم اور عیوب سے پاک ہو۔ لَا شِبْیَةَ یعنی داغی (نہ ہو) صفراء اگر تم جاہلو اس کے معنی سیاہ کے بھی ہو سکتے ہیں اور زرد کے بھی جیسے جمالہ صفر میں ہے۔ فَادَارَاتُمْ بمعنی فاختلفتم تم نے اختلاف کیا۔ مزید معلومات کے لئے ان مقامات قرآن کا مطالعہ ضروری ہے جہاں یہ الفاظ آئے ہیں۔

لَيْسَتْ بِذَلُولٍ تُثْبِرُ الْأَرْضَ وَلَا تَعْمَلُ فِي الْحَرْبِ (مُسَلَّمَةٌ) مِنَ الْعُيُوبِ. (لَا شِبْیَةَ) بَيَاضٌ. (صَفْرَاءُ) [البقرة: ۶۹] إِنْ شِئْتَ سَوْدَاءُ، وَيُقَالُ: صَفْرَاءُ، كَقَوْلِهِ: (جَمَالَاتٌ صُفْرٌ) [المرسلات: ۳۳] (فَادَارَاتُمْ) اختلفتم [البقرة: ۷۲]

باب: حضرت موسیٰ علیہ السلام کی وفات اور ان کے

بَابُ وَفَاةِ مُوسَى وَذِكْرُهُ بَعْدُ

بعد کے حالات کا بیان

(۳۴۰۷) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں عبداللہ بن طاؤس اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اللہ تعالیٰ نے حضرت موسیٰ علیہ السلام کے پاس ملک الموت کو بھیجا، جب ملک الموت حضرت موسیٰ علیہ السلام کے پاس آئے تو انہوں نے انہیں چاٹا مارا (کیونکہ وہ انسان کی صورت میں آیا تھا) ملک الموت، اللہ رب العزت کی بارگاہ میں واپس ہوئے اور عرض کیا کہ تو نے اپنے ایک ایسے بندے کے پاس مجھے بھیجا جو موت کے لئے تیار نہیں ہے۔ اللہ تعالیٰ نے فرمایا کہ دوبارہ ان کے پاس جاؤ اور کہو کہ اپنا ہاتھ کسی تیل کی پیٹھ پر رکھیں۔ ان کے ہاتھ میں جتنے بال اس کے آجائیں ان میں سے ہر بال کے بدلے ایک سال کی عمر انہیں دی جائے گی (ملک الموت دوبارہ آئے اور اللہ تعالیٰ کا (فیصلہ سنایا) حضرت موسیٰ علیہ السلام بولے اے رب! پھر اس کے بعد کیا ہوگا؟ اللہ تعالیٰ نے فرمایا کہ پھر موت ہے۔ حضرت موسیٰ علیہ السلام نے عرض کیا کہ پھر ابھی کیوں نہ آجائے۔ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ پھر حضرت موسیٰ علیہ السلام نے اللہ تعالیٰ سے دعا کی کہ بیت المقدس سے مجھے اتنا قریب کر دیا جائے کہ (جہاں ان کی قبر ہو وہاں سے) اگر کوئی پتھر پھینکے والا پتھر پھینکے تو وہ بیت المقدس تک پہنچ سکے۔ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”اگر میں وہاں موجود ہوتا تو بیت المقدس میں، میں تمہیں ان کی قبر دکھاتا جو راستے کے کنارے پر ہے، ریت کے سرخ ٹیلے سے نیچے۔“ عبدالرزاق بن ہمام

۳۴۰۷۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ، فَرَجَعَ إِلَى رَبِّهِ، فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ. قَالَ: ازْجِعْ إِلَيْهِ، فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَى مَنْزِلِ نُورٍ، فَلَهُ بِمَا عَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ! ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ. قَالَ: فَسَأَلَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ. قَالَ أَبُو هُرَيْرَةَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَلَوْ كُنْتُ ثُمَّ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكُفَيْبِ الْأَحْمَرِ)). قَالَ: وَأَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ۱۳۳۹]

نے بیان کیا کہ ہمیں معمر نے خبر دی، انہیں ہام نے اور ان کو ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے اسی طرح بیان کیا۔

تشریح: ملک الموت حضرت موسیٰ علیہ السلام کے پاس انسانی صورت میں آئے تھے۔ لہذا آدمی جان کر آپ نے ان کو طمانچہ مارا، یہ چیز عقل سے بعید نہیں ہے۔ مگر مگرین حدیث کو بہانہ چاہیے۔ انہوں نے اس حدیث کو بھی سختہ مشق بنایا ہے جو سراسر ان کی جہالت ہے۔ جب حضرت موسیٰ علیہ السلام کو حقیقت معلوم ہوئی تو انہوں نے اللہ تعالیٰ کی ملاقات کے شوق میں موت ہی کو پسند کیا۔ ہمارے نبی کریم ﷺ سے بھی آخر وقت میں یہی کہا گیا تھا آپ نے بھی رفیق اعلیٰ سے الحاق کے لئے دعا فرمائی جو قبول ہوئی۔ کہا گیا ہے کہ حضرت موسیٰ علیہ السلام نے خود بیت المقدس میں دفن ہونے کی دعا اس لئے نہیں فرمائی کہ آپ کو بنی اسرائیل کی طرف سے خطرہ تھا کہ وہ آپ کی قبر کو پوجنے لگ جائیں گے جیسا کہ مشرکین کا حال ہے کہ اپنے انبیاء و صلحا کے مزارات کو عبادت گاہ بناتے چلے آ رہے ہیں۔ ہمارے نبی کریم ﷺ کو بھی کعبہ شریف سے ڈھائی سو میل دور مدینہ طیبہ میں اللہ نے آرام گاہ نصیب فرمائی۔ اگر نبی کریم ﷺ مکہ المکرمہ میں دفن ہوتے تو امت اسلامیہ کے جہال کی طرف سے بھی یہی خطرہ تھا۔ پھر بھی نبی کریم ﷺ نے دعا فرمائی کہ یا اللہ! میری قبر کو دشمن (بت) نہ بنائیو کہ یہاں آ کر پوجا پات شروع کر دیں۔ الحمد للہ نبی کریم ﷺ کی یہ دعا قبول ہوئی اور آج تک مسلمان نماشروں کو وہاں آپ کی قبر کی پوجا کرنے کی ہمت نہیں ہے۔

۳۴۰۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَدِ اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، فَقَالَ الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ. فِي قَسَمٍ يَقْسِمُ بِهِ. فَقَالَ الْيَهُودِيُّ: وَالَّذِي اضْطَفَى مُوسَى عَلَى الْعَالَمِينَ. فَرَفَعَ الْمُسْلِمُ عِنْدَ ذَلِكَ يَدَهُ، فَلَطَمَ الْيَهُودِيُّ، فَذَهَبَ الْيَهُودِيُّ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ الَّذِي كَانَ مِنْ أَمْرِهِ وَأَمَرَ الْمُسْلِمَ فَقَالَ: ((لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضَعُقُونَ فَأَكُونُ أَوَّلَ مَنْ يَفِيقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَذْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَشَى اللَّهَ عَزَّ وَجَلَّ)).

۳۴۰۸ (۳۳۰۸) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، انہیں ابوسلمہ بن عبدالرحمن اور سعید بن مسیب نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ مسلمانوں کی جماعت کے ایک آدمی اور یہودیوں میں سے ایک شخص کا جھگڑا ہوا۔ مسلمان نے کہا کہ اس ذات کی قسم جس نے محمد ﷺ کو ساری دنیا میں برگزیدہ بنایا، قسم کھاتے ہوئے انہوں نے یہ کہا۔ اس پر یہودی نے کہا، قسم ہے اس ذات کی جس نے موسیٰ علیہ السلام کو ساری دنیا میں برگزیدہ بنایا۔ اس پر مسلمان نے اپنا ہاتھ اٹھا کر یہودی کو تھپڑ ماردیا۔ وہ یہودی، نبی کریم ﷺ کی خدمت میں آیا اور اپنے اور مسلمان کے جھگڑے کی آپ کو خبر دی، آپ نے اسی موقع پر فرمایا: ”مجھے حضرت موسیٰ علیہ السلام پر ترجیح نہ دیا کرو۔ لوگ قیامت کے دن بے ہوش کر دیئے جائیں گے اور سب سے پہلے میں ہوش میں آؤں گا پھر دیکھوں گا کہ حضرت موسیٰ علیہ السلام عرش کا پایہ پڑے ہوئے کھڑے ہیں۔ اب مجھے معلوم نہیں کہ وہ بھی بے ہوش ہونے والوں میں تھے اور مجھ سے پہلے ہی ہوش میں آ گئے یا انہیں اللہ عزوجل نے بے ہوش ہونے والوں میں ہی نہیں رکھا تھا۔“

[راجع: ۲۴۱۱] [مسلم: ۶۱۵۴]

تشریح: یعنی مجھ کو دوسرے نبیوں پر اس طرح فضیلت نہ دو کہ ان کی توہین نکلے۔ یا یہ حکم اس وقت کا ہے جب آپ کو نہیں بتلایا گیا تھا کہ آپ جملہ

مخبروں سے افضل ہیں۔ یا یہ مطلب ہے کہ اپنی رائے سے فضیلت نہ دو جتنا شرع میں وارد ہوا ہے اتنا ہی کہو۔ حشر میں بے ہوش نہ ہونے والوں کا استثناء اس آیت میں ہے: ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ (الزمر: ۶۸) یعنی جس وقت صور پھونکا جائے گا تو سب اہل حشر بے ہوش ہو جائیں گے مگر جس کو اللہ چاہے گا وہ بے ہوش نہ ہوگا ممکن ہے کہ حضرت موسیٰ علیہ السلام بھی اس استثناء میں شامل ہوں۔

۳۴۰۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَحْتَجَّ آدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجَكَ عَطِيتُكَ مِنَ الْجَنَّةِ. قَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِغَلَامِهِ، ثُمَّ تَلَوْنِي عَلَى أَمْرِ قَدَرٍ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ)). فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَحَجَّ آدَمُ مُوسَى)) مَرَّتَيْنِ. [اطرافہ فی: ۴۷۳۶، ۴۷۳۸، ۶۶۱۴، ۷۵۱۵] [مسلم: ۶۷۴۲]

۳۴۰۹) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے حمید بن عبد الرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”حضرت موسیٰ اور حضرت آدم علیہ السلام نے آپس میں بحث کی۔ موسیٰ علیہ السلام نے ان سے کہا کہ آپ آدم ہیں جنہیں ان کی لغزش نے جنت سے نکالا۔ حضرت آدم علیہ السلام بولے اور آپ موسیٰ علیہ السلام ہیں کہ جنہیں اللہ تعالیٰ نے اپنی رسالت اور اپنے کلام سے نوازا، پھر بھی آپ مجھے ایک ایسے معاملے پر ملامت کرتے ہیں جو اللہ تعالیٰ نے میری پیدائش سے بھی پہلے مقدر کر دیا۔“ رسول اللہ ﷺ نے فرمایا: ”چنانچہ آدم علیہ السلام موسیٰ علیہ السلام پر غالب آ گئے۔“ آنحضرت ﷺ نے یہ جملہ دوسرے فرمایا۔

تشریح: اس حدیث میں بھی حضرت موسیٰ علیہ السلام کا ذکر خیر ہے کہ اللہ تعالیٰ نے ان کو جن لیا اور پیغمبری عطا فرمائی۔ باب اور حدیث میں یہی وجہ مناسبت ہے۔

۳۴۱۰۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ: ((عَرَضْتُ عَلَى الْأُمَمِ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفْقَ لِقِيلٍ: هَذَا مُوسَى فِي قَوْمِهِ)). [اطرافہ فی: ۵۷۰۵، ۵۷۵۲، ۶۴۷۲، ۶۵۴۱] [مسلم: ۵۲۷]

۳۴۱۰) ہم سے مسدد نے بیان کیا، کہا ہم سے حصین بن نمیر نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے سعید بن جبیر نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ایک دن نبی کریم ﷺ ہمارے پاس تشریف لائے اور فرمایا: ”میرے سامنے تمام امتیں لائی گئیں اور میں نے دیکھا کہ ایک بہت بڑی جماعت آسمان کے کناروں پر چھائی ہوئی ہے۔ پھر بتایا گیا کہ یہ اپنی قوم کے ساتھ حضرت موسیٰ علیہ السلام ہیں۔“

ترمذی: ۲۴۴۶

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَةً﴾ اور ایمان والوں کے لیے اللہ تعالیٰ فرعون کی بیوی کی مثال بیان کرتا

فِرْعَوْنُ﴾ إِلَى قَوْلِهِ: ﴿وَكَاثَتْ مِنَ الْقَانِئِينَ﴾. ہے۔ اللہ تعالیٰ کے فرمان ”وَكَاثَتْ مِنَ الْقَانِئِينَ“ تک۔

[التحریم: ۱۲، ۱۱]

(۳۴۱۱) ہم سے یحییٰ بن جعفر نے بیان کیا، انہوں نے کہا ہم سے وکیع نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے مرہ ہمدانی نے اور ان سے ابوموسیٰ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مردوں میں تو بہت سے کامل لوگ اٹھے لیکن عورتوں میں فرعون کی بیوی آسیہ اور مریم بنت عمران علیہما السلام کے سوا اور کوئی کامل نہیں پیدا ہوئی، ہاں عورتوں پر عائشہ رضی اللہ عنہا کی فضیلت ایسی ہے جیسے تمام کھانوں پر شید کی فضیلت ہے۔“

۳۴۱۱۔ حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْهٍ، عَنْ مَرْهٍ هَمْدَانِيٍّ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّا فَضَّلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَّلَ الثَّرِيدَ عَلَى سَائِرِ الطَّعَامِ)). [أطرافه في: ۳۴۳، ۳۷۶، ۵۴۱۸]

[مسلم: ۶۲۷۲؛ ترمذی: ۱۸۳۴؛ نسائی: ۳۹۵۷؛

ابن ماجہ: ۳۲۸۰]

تشریح: شریک اس کھانے کو کہتے ہیں جو روٹی اور شوربہ ملا کر بنایا جاتا ہے۔ کمال سے مراد یہاں وہ کمال ہے جو ولایت سے بڑھ کر نبوت کے قریب پہنچا، مگر نبوت نہ لی ہو۔ اس تاویل کی ضرورت اس لئے ہوئی کہ وہی تو بہت سی عورتیں گزری ہیں اور پیغمبر کوئی عورت نہیں گزری۔ اس پر اجماع ہے مگر اشعری نے کہا ہے کہ چھ عورتیں پیغمبر گزری ہیں، حوا، سارہ، موسیٰ کی والدہ، ہاجرہ، آسیہ اور مریم۔ واللہ اعلم بالصواب۔

باب: فرمانِ باری تعالیٰ:

بَابُ قَوْلِهِ:

”بے شک قارون، موسیٰ علیہ السلام کی قوم میں سے تھا“ (آیت میں) لَتَنْوُءَ بِمَعْنَى لَتَتَنَقَّلَ یعنی بھاری ہوتی تھیں۔ ابن عباس رضی اللہ عنہما نے اُولَى الْقُوَّةِ کی تفسیر میں کہا کہ اس کی کنجیوں کو لوگوں کی ایک طاقتور جماعت بھی نہ اٹھا پاتی تھی۔ الْفَرَجَيْنِ بِمَعْنَى الْمَرْجَيْنِ اترانے والے وَیَکَانُ، اَلَمْ تَرَ اَنَّ کی طرح ہے۔ اللہ یَسْطُرُ الرِّزْقَ لِمَنْ یَشَاءُ وَیَقْدِرُ، یعنی ”کیا تمہیں معلوم نہیں کہ اللہ تعالیٰ جس کے لئے چاہتا ہے رزق میں فراخی کر دیتا ہے اور جس کے لئے چاہتا ہے تنگی کر دیتا ہے۔“

﴿إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى﴾ الْآيَةُ [القصص: ۷۶] ﴿لَتَنْوُءَ﴾ لَتَتَنَقَّلَ. قَالَ ابْنُ عَبَّاسٍ: ﴿أُولَى الْقُوَّةِ﴾ لَا يَرْفَعُهَا الْعُصْبَةُ مِنَ الرِّجَالِ، يُقَالُ: الْفَرَجَيْنِ: الْمَرْجَيْنِ ﴿وَيَکَانُ اللَّهُ﴾ [القصص: ۸۲] مِثْلُ: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾ يُوسِّعُ عَلَيْهِ وَيُضَيِّقُ.

تشریح: کہتے ہیں قارون حضرت موسیٰ علیہ السلام کا چچا زاد بھائی تھا مگر دنیاوی دولت میں مغرور ہو کر کافر ہو گیا۔ حالانکہ تورات کا عالم تھا مگر دنیا داری نے اسے اس حد تک گمراہ کر دیا کہ آخر نتیجہ ہوا جو قرآن میں مذکور ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

﴿وَالِی مَدَیْنٍ أَخَاهُمْ شُعَیْبًا﴾ [ہود: ۸۴] اِلَی ”وَالِی مَدَیْنٍ أَخَاهُمْ شُعَیْبًا“ سے اہل مدین مراد ہیں کیونکہ مدین

ایک شہر تھا بحر قلزم پر۔ اس کی مثال جیسے سورہ یوسف میں فرمایا وَاَسْأَلِ الْقَرْيَةَ وَاسْأَلِ الْغَيْرَ لَعْنَتِي بِهِيَ وَالْوَلَدِ سِوَاكَ اور قافلہ والوں سے پوچھ لے۔ ظہریا یعنی ادھر ادھر پھر کر نہیں دیکھتے۔ عرب لوگ جب ان کا کام نہ نکلے تو کہتے ہیں ظہرت حاجتی وَجَعَلْتَنِي ظَهْرِيَا تو نے میرا کام پس پشت ڈال دیا، یا مجھ کو پس پشت کر دیا۔ ظہری اس جانور یا طرف کو کہتے ہیں جس کو تو اپنی قوت بڑھانے کے لئے ساتھ رکھے مَکَانَتُكُمْ اور مَکَانَتُكُمْ دونوں کا ایک ہی معنی ہے۔ لَمْ يَغْنَوْا زندہ نہیں رہے تھے۔ وہاں بسے ہی نہ تھے (سورہ مائدہ میں) فَلَا تَأْسُ رَجِيْدَةً نہ ہو (سورہ اعراف میں) اَسَى رَجِيْدَةً ہوں، غم کروں۔ امام حسن بصری نے کہا (سورہ ہود میں) کافروں کا جو یہ قول نقل کیا: ﴿اِنَّكَ لَا تَنْتَ الْحَلِيْمُ الرَّشِيْدُ﴾ تو یہ کافروں نے مجھ سے کہے تھے کہ تو بے رحم اور بے رحمی ہے یعنی جھاڑی میں۔ یوم الظلۃ یعنی جس دن عذاب ایک سائبان کی شکل میں نمودار ہوا (ابر میں سے آگ برسی)۔

أَهْلَ مَذْيَنَ، لِأَنَّ مَذْيَنَ بَلَدٌ، وَمِثْلُهُ: ﴿وَاسْأَلِ الْقَرْيَةَ﴾ [یوسف: ۸۲] : وَاسْأَلِ الْغَيْرَ يَغْنِي أَهْلَ الْقَرْيَةِ وَأَهْلَ الْغَيْرِ. ﴿وَرَأَى كُمْ ظَهْرِيَا﴾ [ہود: ۹۲] لَمْ تَلْتَقُوا إِلَيْهِ، وَيُقَالُ إِذَا لَمْ يَقْضِ حَاجَتَهُ: ظَهَرَتْ حَاجَتِي وَجَعَلْتَنِي ظَهْرِيَا وَالظَّهْرِي: أَنْ تَأْخُذَ مَعَكَ دَابَّةً أَوْ وِعَاءً تَسْتَظْهَرُ بِهِ. مَكَانَتُكُمْ وَمَكَانَتُكُمْ وَاحِدٌ. ﴿يَغْنَوُ﴾ [الاعراف: ۹۲] يَعْيشُوا ﴿تَأْسُ﴾ [المائدة: ۲۶] تَحْزَنُ: ﴿أَسَى﴾ [الاعراف: ۹۳] أَحْزَنُ. وَقَالَ الْحَسَنُ: ﴿إِنَّكَ لَا تَنْتَ الْحَلِيْمُ الرَّشِيْدُ﴾ [ہود: ۸۷] يَسْتَهْزِئُونَ بِهِ. وَقَالَ مُجَاهِدٌ: لَيْكَةُ الْأَيْكَةِ. ﴿يَوْمَ الظِّلَّةِ﴾ [الشعراء: ۱۸۹] إِظْلَالُ الْعَذَابِ عَلَيْهِمْ.

باب: (یونس علیہ السلام) کا بیان (اللہ تعالیٰ کا فرمان:

”اور بے شک یونس علیہ السلام رسولوں میں سے تھے۔“ آخر آیت ”وَهُوَ مُلِيمٌ“ تک۔ مجاہد نے کہا ملیم گنہگار، الْمَشْحُونُ بوجھل بھری ہوئی۔ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ۔ آخر تک۔ فَبَدَّلْنَاهُ بِالْعَرَاءِ کا معنی روئے زمین یقطين وہ درخت جو اپنی جڑ پر کھڑا نہیں رہتا جیسے کدو وغیرہ۔ وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلْفٍ أَوْ يَزِيدُونَ فَأَمِنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ (سورہ ن میں فرمایا) مَكْظُومٌ جو كَظِيمٌ کے معنی میں ہے یعنی مغموم رنجیدہ۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾ إِلَى قَوْلِهِ: ﴿وَهُوَ مُلِيمٌ﴾ [الصافات: ۱۳۹، ۱۴۲] قَالَ مُجَاهِدٌ: مُذْنِبٌ، الْمَشْحُونُ: الْمَوْقَرُ. ﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ﴾ الْآيَةُ: [الصافات: ۱۴۳] ﴿فَبَدَّلْنَاهُ بِالْعَرَاءِ﴾ بِوَجْهِ الْأَرْضِ. ﴿وَهُوَ سَقِيمٌ وَأَبْتَنَّا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ﴾ مِّنْ غَيْرِ ذَاتِ أَضْلٍ الدُّبَاءِ وَنَحْوِهِ ﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلْفٍ أَوْ يَزِيدُونَ فَأَمِنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ﴾. ﴿وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ﴾ كَظِيمٌ [القلم: ۴۸] وَهُوَ مَغْمُومٌ.

(۳۴۱۲) ہم سے مسد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے

۳۴۱۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ

سفیان بن عیینہ نے بیان کیا، کہا کہ مجھ سے امش نے بیان کیا (دوسری سند) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے امش نے، ان سے ابو وائل نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص میرے متعلق یہ نہ کہے کہ میں حضرت یونس علیہ السلام سے بہتر ہوں۔“ مسدد نے ”یونس بن متی علیہ السلام“ کا لفظ بڑھا کر روایت کیا۔

(۳۴۱۳) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے ابو العالیہ نے اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”کسی شخص کے لئے مناسب نہیں کہ مجھے یونس بن متی سے بہتر قرار دے۔“ آپ نے ان کے والد کی طرف منسوب کر کے ان کا نام لیا تھا۔

تشریح: حضرت یونس علیہ السلام کو قرآن مجید نے ذوالنون یعنی پھلی والا بھی کہا ہے جنہوں نے پھلی کے پیٹ میں جا کر آیت کریمہ: ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ (الانبیاء: ۸۷) کا ورد کیا تھا۔ اللہ تعالیٰ نے اس کی برکت سے ان کو پھلی کے پیٹ سے زندہ باہر نکال لیا۔ اس آیت کریمہ کے ورد میں اب بھی یہی تاثیر ہے۔

(۳۴۱۴) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے عبدالعزیز بن ابوسلمہ نے، ان سے عبداللہ بن فضل نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک مرتبہ لوگوں کو ایک یہودی اپنا سامان دکھا رہا تھا لیکن اسے اس کی جو قیمت لگائی گئی اس پر وہ راضی نہ تھا۔ اس لئے کہنے لگا کہ ہرگز نہیں، اس ذات کی قسم جس نے موسیٰ کو تمام انسانوں میں برگزیدہ قرار دیا۔ یہ لفظ ایک انصاری صحابی نے سن لئے اور کھڑے ہو کر انہوں نے ایک تھپر اس کے منہ پر مارا اور کہا کہ نبی کریم ﷺ ابھی ہم میں موجود ہیں اور تو اس طرح قسم کھاتا ہے کہ اس ذات قسم جس نے حضرت موسیٰ علیہ السلام کو تمام انسانوں میں برگزیدہ قرار دیا۔ اس پر وہ یہودی آنحضرت ﷺ کی خدمت میں حاضر ہوا اور کہا، اے ابوالقاسم! میرا مسلمانوں کے ساتھ اسن اور صلح کا عہد و پیمان ہے۔ پھر فلاں شخص کا کیا حال ہوگا جس نے میرے منہ پر چاٹا مارا ہے۔ آنحضرت ﷺ نے اس صحابی سے دریافت فرمایا: ”تم نے اس کے منہ پر کیوں چاٹا مارا؟“ انہوں نے وجہ بیان کی تو آپ غصے ہو گئے اس قدر کہ غصے کے آثار چہرہ

سُفْيَانَ، حَدَّثَنِي الْأَعْمَشُ بِح: وَحَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَقُولَنَّ أَحَدُكُمْ إِنِّي خَيْرٌ مِنْ يُونُسَ)) زَادَ مُسَدَّدٌ: ((يُونُسَ بْنِ مَتَّى)).

[انظر: ۴۶۰۳، ۴۸۰۴]

۳۴۱۳- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى)). وَتَسَبَّهُ إِلَى أَبِيهِ. [راجع: ۳۳۹۵]

۳۴۱۴- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْزُضُ سِلْعَتَهُ أُعْطِيَ بِهَا شَيْئًا كَرِهَهُ. فَقَالَ: لَا وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَامَ، فَلَطَمَ وَجْهَهُ، وَقَالَ: تَقُولُ: وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ، وَالنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنَا؟ فَذَهَبَ إِلَيْهِ، فَقَالَ: أَبَا الْقَاسِمِ! إِنَّ لِي ذِمَّةً وَعَهْدًا، فَمَا بَالُ فُلَانٍ لَطَمَ وَجْهِي. فَقَالَ: ((لَمْ لَطَمْتُ وَجْهَهُ؟)) فَذَكَرَهُ، فَغَضِبَ النَّبِيُّ ﷺ حَتَّى رَوَى فِي وَجْهِهِ، ثُمَّ قَالَ: ((لَا تَفْضَلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ فَإِنَّهُ يَنْفُخُ فِي الصُّورِ،

مبارک پر نمایاں ہو گئے۔ پھر نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ کے انبیاء میں آپس میں ایک کو دوسرے پر فضیلت نہ دیا کرو، جب صور پھونکا جائے گا تو آسمان وزمین کی تمام مخلوق پر بے ہوشی طاری ہو جائے گی، سوا ان کے جنہیں اللہ تعالیٰ چاہے گا۔ پھر دوسری مرتبہ صور پھونکا جائے گا اور سب سے پہلے مجھے اٹھایا جائے گا، لیکن میں دیکھوں گا کہ موسیٰ علیہ السلام عرش کو پکڑے ہوئے کھڑے ہوں گے، اب مجھے معلوم نہیں کہ یہ انہیں طور کی بے ہوشی کا بدلہ دیا گیا ہو گا یا مجھ سے بھی پہلے ان کی بے ہوشی ختم کر دی گئی ہوگی۔“

(۳۴۱۵) ”اور میں تو یہ بھی نہیں کہہ سکتا کہ کوئی شخص حضرت یونس بن متی سے بہتر ہے۔“

فَيَصْعَقُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ، إِلَّا مَنْ شَاءَ اللَّهُ، ثُمَّ يَنْفَخُ فِيهِ أُخْرَى، فَتَكُونُ أَوَّلُ مَنْ يُعْتَلِقُ إِذَا مَوَسَى أَخَذَ بِالْعَرْشِ، فَلَا أَذْرَى أَحْوَسَبَ بِصَفْقَتِهِ يَوْمَ الطُّورِ أَمْ يُعْتَلِقُ قَبْلِي)). (راجع: [۲۴۱۱] [مسلم: ۶۱۵۱])

۳۴۱۵۔ ((وَلَا أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى)). (اطرافہ فی: ۳۴۱۶، ۴۶۰۴، ۴۶۳۱، ۴۸۰۵)

(۳۴۱۶) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے، انہوں نے حمید بن عبد الرحمن سے سنا اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”کسی شخص کے لئے یہ کہنا لائق نہیں کہ میں یونس بن متی سے افضل ہوں۔“

۳۴۱۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى)). (راجع: [۳۴۱۵] [مسلم: ۶۱۵۹])

تشریح: یعنی اپنی رائے اور عقل سے، کیونکہ فضیلت ایک مخفی امر ہے۔ اس کا اللہ کے علم پر چھوڑنا بہتر ہے مگر چونکہ دوسری حدیثوں میں اس کی صراحت آگئی کہ نبی کریم ﷺ سب انبیاء کے سردار ہیں، اس لئے آپ کو ان سے بہتر کہنا جائز ہوا مگر ادب کے ساتھ کہ دوسرے عقیدوں کی توہین نہ ہو۔ (وحیدی)

باب: اللہ پاک کا (سورہ اعراف میں) فرمان:

”ان یہودیوں سے اس ہستی (ایلہ) کا حال پوچھ جو سمندر کے نزدیک تھی یہ لوگ ہفتہ کے دن زیادتی کرنے لگے۔“ ”شُرْعًا“ یعنی شوارع، پانی پر تیرتی ہوئی۔ آخر آیت ﴿كُونُوا قِرَدَةً خَاسِئِينَ﴾ تک۔ بنیس (کے معنی) شدید یعنی سخت۔

﴿وَأَسْأَلُهُمْ عَنِ الْقُرْيَةِ الَّتِي، كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ﴾ يَتَعَدَوْنَ: يَتَجَاوَزُونَ: ﴿إِذْ تَأْتِيهِمْ حِثَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا﴾ شوارع: ﴿وَيَوْمَ لَا يَسْتَوُونَ﴾ إِلَى قَوْلِهِ: ﴿كُونُوا قِرَدَةً خَاسِئِينَ﴾ (الاعراف:

۱۶۳، ۱۶۶] بَيِّنَاتٌ شَدِيدَةٌ

تشریح: ان ہستی والوں نے حیلہ سازی سے کام لیا کہ ہفتہ کے دن مچھلی کا شکار کرنا چھوڑا مگر اس دن مچھلیاں بکثرت آئیں اور یہ ان کو روک کر ایک جگہ گھیر رکھے پھر دوسرے دنوں میں شکار کرتے۔ اسی حرکت کا آیت مذکورہ میں ذکر ہے۔ مدافسوں کہ مسلمانوں میں بھی ایسے فقہائے کرام پیدا ہو گئے

ہیں جنہوں نے کتاب الحیل یعنی جیلہ سازی کے مختلف طریقے بتلانے کے لئے کتابیں لکھ ڈالیں اور اس بارے میں یہودیوں سے بھی آگے بڑھ گئے۔ اللہ سب کو صراطِ مستقیم نصیب کرے۔ (رہیں)

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

باب: اللہ تعالیٰ کا ارشاد

”اور دی ہم نے داؤد علیہ السلام کو زبور“ الزُّبُرُ بمعنی الْکُتُبُ اس کا واحد کُتُبٌ، وَاجِدْهَا زُبُورٌ، وَزَبْرٌ: کُتِبَتْ۔ «وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ أَوْبِي مَعَهُ» قَالَ مُجَاهِدٌ: سَبَّحِي مَعَهُ، «وَالطَّيْرُ وَالْأَنْثَى لَهُ الْحَدِيدُ» أَنْ أَعْمَلَ سَابِغَاتِ الدُّرُوعِ، «وَقَدَّرُ فِي السَّرْدِ» الْمَسَامِيرِ وَالْجَلَتِي، وَلَا تَدَقُّ الْمَسْمَارَ فَيَتَسَلَّسَلُ، وَلَا تَعْظُمُ فَيَقْصِمُ، أَفْرِغْ: أَنْزَلَ بَسْطَةً: زِيَادَةً وَفَضْلًا۔

”اور دی ہم نے داؤد علیہ السلام کو زبور“ الزُّبُرُ بمعنی الْکُتُبُ اس کا واحد کُتُبٌ، وَاجِدْهَا زُبُورٌ، وَزَبْرٌ: کُتِبَتْ۔ «وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ أَوْبِي مَعَهُ» قَالَ مُجَاهِدٌ: سَبَّحِي مَعَهُ، «وَالطَّيْرُ وَالْأَنْثَى لَهُ الْحَدِيدُ» أَنْ أَعْمَلَ سَابِغَاتِ الدُّرُوعِ، «وَقَدَّرُ فِي السَّرْدِ» الْمَسَامِيرِ وَالْجَلَتِي، وَلَا تَدَقُّ الْمَسْمَارَ فَيَتَسَلَّسَلُ، وَلَا تَعْظُمُ فَيَقْصِمُ، أَفْرِغْ: أَنْزَلَ بَسْطَةً: زِيَادَةً وَفَضْلًا۔

لوہے کو ان کے لئے نرم کر دیا تھا کہ اس سے زرہیں بنائیں۔ ”سَابِغَاتِ“ کے معنی دروع کے ہیں یعنی زرہیں۔ وَقَدَّرُ فِي السَّرْدِ کا معنی ہیں، اور بنانے میں ایک خاص انداز رکھ (یعنی زرہ کی) کیلوں اور حلقے کے بنانے میں۔ کیلوں کو اتنا باریک بھی نہ کر کہ ڈھیلی ہو جائیں اور نہ اتنی بڑی ہوں کہ حلقہ ٹوٹ جائے۔ أَفْرِغْ یعنی أَنْزَلَ ذَال دوات اور بَسْطَةً کے معنی زیادتی اور بزرگی کے ہیں۔

۳۴۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ ((خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، لَكَانَ يَأْمُرُ بِدَوَابِهِ فَيُسْرَجُ، فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ، وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ)). رَوَاهُ مُوسَى بْنُ عُقْبَةَ عَنْ صَفْوَانَ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ. [راجع: ۲۰۷۳]

(۳۴۱۷) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، انہیں عمر بن خردی، انہیں ہمام نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”داؤد علیہ السلام کے لئے قرآن (یعنی زبور) کی قرأت بہت آسان کر دی گئی تھی۔ چنانچہ وہ اپنی سواری پر زین کسے کا حکم دیتے اور زین کسی جانے سے پہلے ہی پوری زبور پڑھ لیتے تھے اور آپ صرف اپنے ہاتھوں کی کمائی کھاتے تھے۔“

اس کی روایت موسیٰ بن عقبہ نے کی، ان سے صفوان نے، ان سے عطاء بن یسار نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا ہے۔

تشریح: اس قدر جلد زبور پڑھ لیتا تھا۔ لیکن اب عام مسلمانوں کے لئے قرآن کا ختم تین دن سے پہلے کر ناست کے خلاف ہے۔ جس نے قرآن پاک تین دن سے پہلے اور تین دن سے کم میں ختم کیا اس نے قرآن نبی کا حق ادا نہیں کیا۔ حضرت داؤد علیہ السلام اپنے سب بھائیوں میں پستہ قد تھے اس لئے لوگ ان کو نظر حقائق دیکھتے تھے۔ لیکن اللہ پاک نے حضرت داؤد علیہ السلام کو ان کے بھائیوں پر فضیلت دی اور ان پر زبور نازل فرمائی۔ اس طرح انجیل کا یہ فقرہ صحیح ہوا کہ جس پتھر کو معماروں نے خراب دیکھ کر پھینک دیا تھا، وہی محل کے کوئے کا صدر نشین ہوا۔ حضرت

داؤد علیہ السلام کو اللہ تعالیٰ نے لوہے کا کام بطور معجزہ عطا فرمایا کہ لوہا ان کے ہاتھ میں موم ہو جاتا اور وہ اس سے زرہیں اور مختلف سامان بناتے۔ یہی ان کا ذریعہ معاش تھا۔ حدیث شریف میں ان کے روزہ کی بھی تعریف کی گئی ہے اور قرآن مجید میں ان کی عبادت و ریاضت اور انابت الی اللہ کو بڑے اچھے انداز میں بیان کیا گیا ہے۔

(۳۴۱۸) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں سعید بن مسیب اور ابوسعید بن عبد الرحمن نے خبر دی اور ان سے حضرت عبد اللہ بن عمرو نے بیان کیا کہ رسول اللہ ﷺ کو خبر ملی کہ میں نے کہا ہے کہ اللہ کی قسم، جب تک میں زندہ رہوں گا، دن میں روزے رکھوں گا اور رات بھر عبادت کیا کروں گا۔ پھر رسول اللہ ﷺ نے ان سے پوچھا: ”کیا تم نے یہ کہا ہے کہ اللہ کی قسم جب تک زندہ رہوں گا دن بھر روزے رکھوں گا اور رات بھر عبادت کروں گا؟“ میں نے عرض کیا جی ہاں میں نے یہ جملہ کہا ہے۔ آنحضرت ﷺ نے فرمایا: ”تم اسے نبھا نہیں سکو گے، اس لئے روزہ بھی رکھا کرو اور بغیر روزے کے بھی رہا کرو اور رات میں عبادت بھی کیا کرو اور سویا بھی کرو۔ ہر مہینے میں تین دن روزہ رکھا کرو، کیونکہ ہر نیکی کا بدلہ دس گنا ملتا ہے اس طرح روزہ کا یہ طریقہ بھی (ثواب کے اعتبار سے) زندگی بھر کے روزے جیسا ہو جائے گا۔“ میں نے کہا کہ میں اس سے افضل طریقہ کی طاقت رکھتا ہوں، اے اللہ کے رسول! آپ نے اس پر فرمایا: ”پھر ایک دن روزہ رکھا کرو اور دو دن بغیر روزہ کے رہا کرو۔“ انہوں نے بیان کیا کہ میں نے عرض کیا کہ میں اس سے بھی افضل طریقہ کی طاقت رکھتا ہوں آپ نے فرمایا: ”پھر ایک دن روزہ رکھا کرو اور ایک دن بغیر روزہ کے رہا کرو، حضرت داؤد علیہ السلام کے روزے کا طریقہ بھی یہی تھا اور یہی سب سے افضل طریقہ ہے۔“ میں نے عرض کیا، یا رسول اللہ! میں اس سے بھی افضل طریقہ کی طاقت رکھتا ہوں۔ آپ نے فرمایا: ”اس سے افضل اور کوئی طریقہ نہیں۔“

۳۴۱۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، أَخْبَرَهُ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَخْبَرَ رَسُولُ اللَّهِ ﷺ أَنِّي أَقُولُ: وَاللَّهِ لَا صُومَ مِنَ النَّهَارِ وَلَا قَوْمَ مِنَ اللَّيْلِ مَا عَشْتُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((أَنْتَ الَّذِي تَقُولُ: وَاللَّهِ لَا صُومَ مِنَ النَّهَارِ وَلَا قَوْمَ مِنَ اللَّيْلِ مَا عَشْتُ؟)) قُلْتُ: قَدْ قُلْتُهُ قَالَ: ((إِنَّكَ لَا تَسْتَطِيعُ ذَلِكَ، فَصُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بَعَشْرِ أَثْمَالِهَا، وَذَلِكَ مِثْلُ صِيَامِ الذَّهْرِ)). فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ يَا رَسُولَ اللَّهِ! قَالَ: ((فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ)). فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. يَا رَسُولَ اللَّهِ! قَالَ: ((فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَذَلِكَ صِيَامُ دَاوُدَ، وَهُوَ أَعْدَلُ الصِّيَامِ)). قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْهُ يَا رَسُولَ اللَّهِ. فَقَالَ: ((لَا أَفْضَلَ مِنْ ذَلِكَ)) [راجع: ۱۱۳۱]

(۳۴۱۹) ہم سے خلاہ بن یحییٰ نے بیان کیا، کہا ہم سے مسعر نے بیان کیا، ان سے حبیب بن ابی ثابت نے بیان کیا، ان سے ابوالعباس نے اور ان سے حضرت عبد اللہ بن عمرو بن عاص نے بیان کیا کہ مجھ سے رسول

۳۴۱۹۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو

ابن العاص، قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((أَلَمْ أَتَاكَ تَقَوْمُ اللَّيْلِ وَتَصُومُ النَّهَارَ))، فَقُلْتُ: نَعَمْ. قَالَ: ((لَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمَتِ الْعَيْنُ وَنَفِهَتِ النَّفْسُ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَلَذَلِكَ صَوْمُ الدَّهْرِ. أَوْ تَصُومُ الدَّهْرَ)). قُلْتُ: إِنِّي أَجِدُنِي قَالَ: بِسَعَرٍ يَعْنِي قُوَّةً. قَالَ: ((لَقِصْمُ صَوْمِ دَاوُدَ وَكَانَ يَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا، وَلَا يَغُورُ إِذَا لَاقَى)). (راجع: ۱۱۳)

اللہ ﷺ نے دریافت فرمایا: ”کیا میری یہ خبر صحیح ہے کہ تم رات بھر عبادت کرتے ہو اور دن بھر (روزانہ) روزہ رکھتے ہو؟“ میں نے عرض کیا جی ہاں۔ آپ نے فرمایا: ”لیکن اگر تم اسی طرح کرتے رہے تو تمہاری آنکھیں کمزور ہو جائیں گی اور تمہارا جی اکتا جائے گا۔ ہر مہینے میں تین روزے رکھا کرو کہ یہی (ثواب کے اعتبار سے) زندگی بھر کا روزہ ہے، یا (آپ ﷺ نے فرمایا کہ) زندگی بھر کے روزے کی طرح ہے۔“ میں نے عرض کیا کہ میں اپنے میں محسوس کرتا ہوں، مسعر نے بیان کیا کہ آپ کی مراد قوت سے تھی۔ آنحضرت ﷺ نے فرمایا: ”پھر حضرت داؤد علیہ السلام کے روزے کی طرح روزے رکھا کرو۔ وہ ایک دن روزہ رکھا کرتے اور ایک دن بغیر روزے کے رہا کرتے تھے اور اگر دشمن سے مقابلہ کرتے تو میدان سے بھاگائیں کرتے تھے۔“

تشریح: احادیث مذکورہ میں حضرت داؤد علیہ السلام کا ذکر ہے۔ باب سے یہی وجہ مطابقت ہے۔

باب: اللہ تعالیٰ کی بارگاہ میں سب سے پسندیدہ نماز داؤد علیہ السلام کی نماز ہے اور سب سے پسندیدہ روزہ حضرت داؤد علیہ السلام کا روزہ ہے

بَابُ: أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ

وہ (ابتدائی) آدمی رات میں سویا کرتے اور ایک تہائی رات میں عبادت کیا کرتے تھے۔ پھر جب رات کا چھٹا حصہ باقی رہا تا تو سویا کرتے۔ اسی طرح ایک دن روزہ رکھا کرتے اور ایک دن بغیر روزے کے رہا کرتے۔ حضرت علی رضی اللہ عنہ نے کہا کہ حضرت عائشہ رضی اللہ عنہا نے بھی اسی کے متعلق کہا تھا کہ جب بھی سحر کے وقت میرے یہاں نبی کریم ﷺ موجود رہے تو سوئے ہوئے ہوتے تھے۔

وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا. قَالَ عَلِيٌّ وَهُوَ قَوْلُ عَائِشَةَ: مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا.

(۳۳۲۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے عمرو بن دینار نے، ان سے عمرو بن اوس ثقفی نے، انہوں نے عبد اللہ بن عمرو رضی اللہ عنہما سے سنا۔ انہوں نے بیان کیا کہ مجھ سے رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ کے نزدیک روزے کا سب سے پسندیدہ طریقہ داؤد علیہ السلام کا طریقہ تھا۔ آپ ایک دن روزہ رکھتے اور ایک دن بغیر

۳۴۲۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سَفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ الثَّقَفِيِّ، سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ وَكَانَ يَصُومُ يَوْمًا

وَيَقُطِرُ يَوْمًا، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ رُوزَةِ كَرْتِجِي. اسی طرح اللہ تعالیٰ کے نزدیک نماز کا سب سے زیادہ پسندیدہ طریقہ داؤد علیہ السلام کی نماز کا طریقہ تھا، آپ آدمی رات تک سوتے اور ایک تہائی حصے میں عبادت کیا کرتے تھے، پھر بقیہ چھ حصے میں بھی سوتے تھے۔“ [راجع: ۱۱۳۱]

تشریح: حضرت داؤد علیہ السلام کا روزہ ہمیشہ روزہ رکھنے سے افضل ہے۔ کیونکہ ہمیشہ روزہ رکھنے میں نفس کو روزے کی عادت ہو جاتی ہے اور عادت کی وجہ سے عبادت کے لئے جو مشقت ہونی چاہیے وہ باقی نہیں رہتی۔ حضرت داؤد علیہ السلام آدمی رات کے بعد اٹھ کر تہجد پڑھتے، پھر سو جاتے، پھر صبح کی نماز کے لئے اٹھتے۔ یہ روزہ زیادہ مشکل اور نفس پر زیادہ شاق ہے۔

باب: (اللہ تعالیٰ کا سورہ ص میں فرمان)

بَابُ:

”ہمارے زوردار بندے داؤد کا ذکر کر، وہ اللہ کی طرف رجوع کرنے والا تھا۔“ اللہ تعالیٰ کے ارشاد ”وَفَضَّلَ الْخِطَابُ“ تک (یعنی فیصلہ کرنے والی تقریر ہم نے انہیں عطا کی تھی)

﴿وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ﴾ إِلَى قَوْلِهِ: ﴿وَفَضَّلَ الْخِطَابُ﴾. (ص: ۱۷، ۲۰)

مجاہد نے کہا کہ فَضَّلَ الْخِطَابُ سے مراد فیصلے کی سوچ بوجھ ہے۔ وَلَا تُشْطِطُ یعنی ”بے انصافی نہ کرو اور ہمیں سیدھی راہ بتا، یہ شخص میرا بھائی ہے اس کے پاس ننانوے نَعَجَة (دنبیاں) ہیں۔“ عورت کے لئے بھی نَعَجَة کا لفظ استعمال ہوتا ہے اور نَعَجَة بکری کو بھی کہتے ہیں ”اور میرے پاس صرف ایک دینی ہے، سو یہ کہتا ہے وہ بھی مجھ کو دے ڈال“ یہ کھلے زکریا کی طرح ہے، بمعنی ضَمَّهَا ”اور گفتگو میں مجھے دباتا ہے۔ داؤد علیہ السلام نے کہا کہ اس نے تیری دینی اپنی دنیوں میں ملانے کی درخواست کر کے واقعی تجھ پر ظلم کیا اور اکثر ساجھی یوں ہی ایک دوسرے کے اوپر ظلم کیا کرتے ہیں“ اللہ تعالیٰ کے ارشاد ”فَتَنَّا“ تک۔ ابن عباس رضی اللہ عنہما نے کہا کہ (فَتَنَّا کے معنی ہیں) ہم نے ان کا امتحان کیا۔ عمر رضی اللہ عنہ اس کی قرأت تاء کی تشدید کے ساتھ ”فَتَنَّا“ کیا کرتے تھے ”سو انہوں نے اپنے پروردگار کے سامنے توبہ کی اور وہ جھک پڑے اور رجوع ہوئے۔“

قَالَ مُجَاهِدٌ: الْفَهْمُ فِي الْقَضَاءِ، وَلَا تُشْطِطُ وَلَا تُسْرِفُ: ﴿وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ إِنَّ هَذَا أَيْحَى لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً يُقَالُ لِلْمَرْأَةِ: نَعَجَةٌ وَيُقَالُ لَهَا أَيْضًا: شَاةٌ، وَلِي نَعَجَةٌ وَاحِدَةً فَقَالَ أَكْفَلْنِيهَا﴾ (ص: ۲۲، ۲۳) مِثْلُ: ﴿وَكَفَّلَهَا زَكَرِيَّا﴾ [آل عمران: ۳۷] ضَمَّهَا ﴿وَعَزَّنِي﴾ عَلَيْنِي، صَارَ أَعَزَّ مِنِّي، أَعَزَّزْتُهُ جَعَلْتُهُ عَزِيزًا ﴿فِي الْخِطَابِ﴾ يُقَالُ: الْمُحَاوَرَةُ. ﴿لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجِكَ إِلَى نَعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ﴾ الشُّرَكَاءِ ﴿فَتَنَّا﴾: قَالَ ابْنُ عَبَّاسٍ: اخْتَبَرْنَاهُ قَرَأَ عَمْرُ (فَتَنَّا) بِتَشْدِيدِ التَّاءِ ﴿فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ﴾.

[ص: ۲۴]

تشریح: بعض نے کہا کہ حضرت داؤد علیہ السلام نے ایک کم سو بیویاں رکھ کر پھر کسی کی حسین بیوی دیکھی۔ ان کے دل میں اس عورت کو حاصل کرنے کا خیال آیا۔ اللہ پاک نے اس خیال پر بھی ان کو ملامت کی اور دفرشتوں کو مدعی اور مدعی علیہ بنا کر ان ہی سے فیصلہ کرایا جو حق تھا۔ پہلے تو حضرت

داؤد علیہ السلام کو خیال نہ آیا۔ پھر سمجھ گئے کہ یہ سب میرے ہی حسب حال ہے۔ اس وقت خوف الہی سے روئے اور استغفار کیا۔ قسطلانی نے کہا کہ یہ جو بعض مفسرین نے داستان لکھی ہے کہ حضرت داؤد علیہ السلام ایک عورت کے بال کھلے دیکھ کر اس پر عاشق ہو گئے تھے اور اس کے خاوند کو قتل کرادیا، یہ سب جھوٹ ہے۔ حضرت علی رضی اللہ عنہ نے کہا کہ جو کوئی یہ قصہ حضرت داؤد علیہ السلام کا نام لے کر بیان کرے گا میں اس کو ایک سو ساٹھ کوڑے ماروں گا۔

۳۴۲۱۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، قَالَ: سَمِعْتُ الْعَوَّامَ بْنَ حَوْشَبٍ، عَنْ مُجَاهِدٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَسْجُدُ فِي (ص)؟ فَقَرَأَ: ﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدُ وَسُلَيْمَانٌ﴾ حَتَّى أَتَى ﴿فِيهِدَاهُمُ اقْتَدِهْ﴾ [الأنعام: ۸۴، ۹۰] فَقَالَ ابْنُ عَبَّاسٍ: نَبِيُّكُمْ ﷺ مِمَّنْ أَمَرَ أَنْ يُقْتَدَى بِهِمْ.

(۳۳۲۱) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے سہل بن یوسف نے بیان کیا، کہا کہ میں نے عوام سے سنا، ان سے مجاہد نے بیان کیا کہ میں نے حضرت ابن عباس رضی اللہ عنہما سے پوچھا، کیا میں سورہ ص میں سجدہ کیا کروں؟ تو انہوں نے آیت: ﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدُ وَسُلَيْمَانٌ﴾ کی تلاوت کی ﴿فِيهِدَاهُمُ اقْتَدِهْ﴾ تک۔ نیز ابن عباس رضی اللہ عنہما نے کہا کہ تمہارے نبی ﷺ ان لوگوں میں سے تھے جنہیں انبیا علیہم السلام کی اقتدا کا حکم تھا۔

[اطرافہ فی: ۴۶۳۲، ۴۸۰۶، ۴۸۰۷]

تشریح: امام بخاری رحمہ اللہ نے اس حدیث کو کتاب التفسیر میں بھی نکالا ہے۔ اس میں یہ ہے کہ آپ نے سورہ ص میں سجدہ کیا۔ ہمارے رسول کریم ﷺ کو جو اگلے رسولوں کی اقتدا کرنے کا حکم ہوا، اس کا مطلب یہ ہے کہ عقائد و اصول سب پیغمبروں کے ایک ہیں گو فرودعات میں کسی قدر اختلاف ہے۔

۳۴۲۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ (ص) مِنْ عَزَائِمِ السُّجُودِ، وَرَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا.

(۳۳۲۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ سورہ ص کا سجدہ ضروری نہیں، لیکن میں نے نبی کریم ﷺ کو اس سورت میں سجدہ کرتے دیکھا ہے۔

[راجع: ۱۰۶۹]

تشریح: گو حدیث اس باب سے تعلق نہیں رکھتی مگر سورہ ص میں حضرت داؤد علیہ السلام کا بیان ہے اور اس میں سجدہ بھی حضرت داؤد علیہ السلام کی توبہ قبول ہونے کے شکر میں ہے، اس مناسبت سے اس کو یہاں بیان کر دیا۔

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: بَابُ: اللَّهُ تَعَالَى كَاإِشْرَادُ:

﴿وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾ [ص: ۳۰] الرَّاجِعُ، الْمُنِيبُ، وَقَوْلُهُ: ﴿وَهَبْ لِي مَلِكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾ وَقَوْلُهُ: ﴿وَاتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانٌ﴾ [البقرة: ۱۰۲] وَقَوْلُهُ: "اور ہم نے داؤد کو سلیمان (بیٹا) عطا فرمایا، وہ بہت اچھا بندہ تھا، بہت ہی رجوع کرنے والا اور توجہ کرنے والا۔" سلیمان کا یہ کہنا کہ "مالک میرے مجھ کو ایسی بادشاہت دے کہ میرے سوا کسی کو میسر نہ ہو۔" اور سورہ توبہ میں اللہ تعالیٰ کا فرمان "اور یہ لوگ پیچھے لگ گئے اس علم کے جو سلیمان کی بادشاہت میں شیطان پڑھا کرتے تھے۔" اور سورہ سبا میں فرمایا: "(ہم

(نے) سلیمان علیہ السلام کے لیے ہوا کو (تایح) کر دیا کہ اس کی صبح کی منزل مہینہ بھری ہوتی اور اس کی شام کی منزل مہینہ بھری ہوتی۔ اور قطر یعنی ہم نے ان کے لئے لوہے کا چشمہ بہا دیا وَاَسْلَمْنَاهُ عَيْنَ الْقَطْرِ بمعنی وَاَذْنَبْنَاهُ عَيْنَ الْحَدِيدِ ہے اور جنات میں کچھ وہ تھے جو ان کے آگے ان کے پروردگار کے حکم سے خوب کام کرتے تھے۔ آخر آیت من مَحَارِبَ تک۔ مجاہد نے کہا کہ مَحَارِبَ وہ عمارتیں جو مخلوق سے کم ہوں تماثل تصویریں اور لگن اور جواب یعنی حوض جیسے آؤٹوں کے لئے حوض ہوا کرتے ہیں۔ اور (بڑی بڑی) جہی ہوئی دھکیں، آیت الشُّكُورُ تک۔ پھر جب ہم نے ان پر موت کا حکم جاری کر دیا تو کسی چیز نے ان کی موت کا پتہ نہ دیا جز ایک زمین کے کپڑے (دیمک) کے کہ وہ ان کے عصا کو کھاتا رہا، سو جب وہ گر پڑے تب جنات نے جانا کہ وہ مر گئے۔ اللہ تعالیٰ کے فرمانِ الْمُہِنِ تک ”سلیمان کہنے لگے کہ میں اس مال کی محبت میں پروردگار کی یاد سے غافل ہو گیا“ فَطَفِقَ مَسْحًا یعنی اس نے گھوڑوں کی ایال اور گاڑی پچھاڑی کی رسیوں پر ہاتھ پھیرنا شروع کر دیا۔ الْأَصْفَادُ بمعنی الْوُثَاقُ بیڑیاں زنجیریں۔ مجاہد نے کہا کہ الْأَصْفَانَتْ، صَفَنَ الْفَرَسُ سے مشتق ہے، اس وقت بولتے ہیں جب گھوڑا ایک پاؤں اٹھا کر کھر کی نوک پر کھڑا ہو جائے، الْجِيَادُ یعنی دوڑنے میں تیز۔ جَسَدًا بمعنی شیطان، (جو حضرت سلیمان علیہ السلام کی انگوٹھی پہن کر ان کی کرسی پر بیٹھ گیا تھا۔) رضاء زہی سے، خوشی سے۔ حَيْثُ أَصَابَ یعنی جہاں وہ جانا چاہتے فَاَمْنُنْ، اَعْطِ کے معنی میں ہے، جس کو چاہے دے۔ بغير حساب بغير کسی تکلیف کے، بے حرج۔

تشریح: ﴿فَطَفِقَ﴾ الخ کی یہ تفسیر امام بخاری رحمہ اللہ نے کی ہے کہ وہ گھوڑوں کا ملاحظہ فرمانے لگے۔ اکثر مفسرین نے یہ معنی کئے ہیں کہ ان کے پاؤں اور گردنیں تلوار سے کاٹنے لگے۔ چونکہ ان کے دیکھنے میں عمر کی نماز تھا ہو گئی تھی۔

۳۴۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ عَفْرِيَّتَنَا مِنَ الْجَنِّ تَقَلَّتْ الْبَارِحَةَ))

(۳۴۲۳) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے محمد بن جعفر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایک سرکش جن کل رات میرے سامنے آ گیا تاکہ میری نماز خراب کر دے لیکن اللہ

۳۴۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ عَفْرِيَّتَنَا مِنَ الْجَنِّ تَقَلَّتْ الْبَارِحَةَ))

لَيَقْطَعَنَّ عَلَيَّ صَلَاتِي، فَأَمْكِنِي اللَّهُ مِنْهُ فَأَخَذَتْهُ فَأَرَدَتْ أَنْ أَرْبُطَهُ عَلَيَّ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ كُلُّكُمْ فَلَدَّ كَرْتٌ دَعْوَةَ أَخِي سُلَيْمَانَ: «رَبِّ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي». فَرَدَدَتْهُ خَاسِتًا)). عِفْرِيَّت: مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٍّ، مِثْلُ زَيْنَبَةَ جَمَاعَتِهِ الزَّيْنَانِيَّةِ. [راجع: ٤٦١]

تعالیٰ نے مجھے اس پر قدرت دے دی اور میں نے اسے پکڑ لیا۔ پھر میں نے چاہا کہ اسے مسجد کے کسی ستون سے باندھ دوں کہ تم سب لوگ بھی دیکھ سکو۔ لیکن مجھے اپنے بھائی حضرت سلیمان علیہ السلام کی دعا یاد آ گئی کہ ”یا اللہ! مجھے ایسی سلطنت دے جو میرے سوا کسی کو میسر نہ ہو“ اس لئے میں نے اسے نامراد واپس کر دیا۔“ عفریت سرکش کے معنی میں ہے، خواہ انسانوں میں سے ہو یا جنوں میں سے۔

تشریح: روایت میں حضرت سلیمان علیہ السلام کا ذکر ہے، باب سے یہی مناسبت ہے۔ حضرت سلیمان علیہ السلام کی دعا آیت: (رَبِّ اغْفِرْ لِي وَلِيْ مِثْلًا لَا يُغْنِي عَنْهُ زَيْنَتُهُ مِنَ الْبَاطِلِ) میں مذکور ہے۔

٣٤٢٤- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مُعِيزَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَا طُوفَانَ اللَّيْلَةِ عَلَى سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبَةٌ: إِنَّ شَاءَ اللَّهُ. فَلَمْ يَقُلْ، وَلَمْ تَحْمِلْ شَيْئًا إِلَّا وَاحِدًا سَاقِطًا إِحْدَى شِقَيقِهِ)). فَقَالَ النَّبِيُّ ﷺ: ((لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللَّهِ)). قَالَ شُعَيْبٌ وَابْنُ أَبِي الزِّنَادِ: ((سُعَيْنٌ)). وَهُوَ أَصَحُّ. [راجع: ٢٨١٩]

٣٤٢٥- حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ، أَخْبَرَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، أَخْبَرَنَا إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ مَسْجِدٍ وَضِعَ أَوْ لَا قَالَ: ((الْمَسْجِدُ الْحَرَامُ)). قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((الْمَسْجِدُ الْأَقْصَى)). قُلْتُ: كَمْ كَانَ بَيْنَهُمَا قَالَ: ((أَرْبَعُونَ ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ)).

ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے مغیرہ بن عبد الرحمن نے بیان کیا، ان سے ابو الزناد نے، ان سے اعرج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سلیمان بن داؤد: ہر بیوی ایک شہسوار جنے گی جو اللہ کے راستے میں جہاد کرے گا۔ ان کے ساتھی نے کہا ان شاء اللہ، لیکن انہوں نے نہیں کہا۔ چنانچہ کسی بیوی کے یہاں بھی بچہ پیدا نہیں ہوا، صرف ایک کے یہاں ہوا اور اس کی بھی ایک جانب بیکار تھی۔“ نبی کریم ﷺ نے فرمایا: ”اگر حضرت سلیمان علیہ السلام ان شاء اللہ کہہ لیتے (تو سب کے یہاں بچے پیدا ہوتے) اور اللہ کے راستے میں جہاد کرتے۔“ شعیب اور ابن ابی الزناد نے (بجائے ستر کے) نوے کہا ہے اور یہی بیان زیادہ صحیح ہے۔

٣٤٢٥- حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ، أَخْبَرَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، أَخْبَرَنَا إِبْرَاهِيمُ التَّيْمِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ مَسْجِدٍ وَضِعَ أَوْ لَا قَالَ: ((الْمَسْجِدُ الْحَرَامُ)). قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((الْمَسْجِدُ الْأَقْصَى)). قُلْتُ: كَمْ كَانَ بَيْنَهُمَا قَالَ: ((أَرْبَعُونَ ثُمَّ حَيْثُمَا أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ)).

ہم سے عمر بن حفص نے بیان کیا، کہا ہم کو میرے والد نے خبر دی، کہا ہم سے اعش نے بیان کیا، کہا ہم سے ابراہیم تیمی نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت ابو ذر رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے پوچھا، یا رسول اللہ! سب سے پہلے کون سی مسجد بنائی گئی تھی؟ فرمایا: ”مسجد حرام!“ میں نے سوال کیا، اس کے بعد کونسی؟ فرمایا: ”مسجد اقصیٰ۔“ میں نے سوال کیا اور ان دونوں کی تمیز کا درمیانی فاصلہ کتنا تھا؟ فرمایا کہ ”چالیس سال۔“ پھر آنحضرت ﷺ نے

والْأَرْضُ لَكَ مَسْجِدٌ)). [راجع: ۳۳۶۶] فرمایا: ”جس جگہ بھی نماز کا وقت ہو جائے فوراً نماز پڑھ لو۔ تمہارے لئے تمام روئے زمین مسجد ہے۔“

تشریح: اس کی باب سے مناسبت یہ ہے کہ اس میں مسجد اقصیٰ کا ذکر ہے جس کی بنا اول بہت قدیم ہے مگر بعد میں حضرت سلیمان علیہ السلام نے اسے بنایا۔ کعبہ شریف کی بھی بنا اول بہت قدیم ہے مگر حضرت ابراہیم علیہ السلام نے اس کی تجدید فرمائی۔ ہر دو عمارتوں کی پہلی بنیادوں میں چالیس سال کا فاصلہ ہے۔ اس طرح مکرین حدیث کا اعتراض بھی ہوا ہو گیا جو وہ اس حدیث پر وارد کرتے ہیں۔ امت میں گمراہ فرتے بہت پیدا ہوئے مگر مکرین حدیث نے ان تمام گمراہ فرقوں سے آگے قدم بڑھا کر بنیاد اسلام کو ڈھانے کی کوشش کی ہے۔ ﴿قَاتِلْهُمْ اللَّهُ اتَى يَوْفُكُونَ﴾ (التوبة: ۳۰)

۳۴۲۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، أَخْبَرَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ يَسْتَوْفِدُ نَارًا، فَجَعَلَ الْقَرَأَشَ وَهَذِهِ الدَّوَابُّ تَقَعُ فِي النَّارِ)). [راجع: ۶۴۸۳]

۳۴۲۷۔ وَقَالَ: ((وَكَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذَّنْبُ فَذَهَبَ بَابِنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بَابِنِكَ. وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بَابِنِكَ. فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَىٰ بِهِ لِلْكُبْرَىٰ فَخَرَجَتَا عَلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتْهُ. فَقَالَ: ائْتُونِي بِالسَّكِينِ أَشْفَقُهُ بَيْنَهُمَا. فَقَالَتِ الصَّغْرَى: لَا تَفْعَلْ يَرْحَمَكَ اللَّهُ، هُوَ ابْنُهَا. فَقَضَىٰ بِهِ لِلصَّغْرَى)). قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنْ سَمِعْتُ بِالسَّكِينِ إِلَّا يَوْمَئِذٍ، وَمَا كُنَّا نَقُولُ إِلَّا الْمَذْيَةَ. [طروفة في: ۶۷۶۹] [نسائي: ۱۵۴۱۷]

(۳۴۲۶) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابوالزناد نے بیان کیا، ان سے عبد الرحمن نے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”میری اور تمام انسانوں کی مثال ایک ایسے شخص کی سی ہے جس نے آگ روشن کی ہو۔ پھر پروانے اور کیڑے مکوڑے اس میں گرنے لگے ہوں۔“

(۳۴۲۷) اور آنحضرت ﷺ نے فرمایا: ”دو عورتیں تھیں اور دونوں کے ساتھ دونوں کے بچے تھے۔ اتنے میں ایک بھیڑیا آیا اور ایک عورت کے بچے کو اٹھا لے گیا۔ ان دونوں میں سے ایک عورت نے کہا بھیڑیا تمہارے بیٹے کو لے گیا ہے اور دوسری نے کہا کہ تمہارے بیٹے کو لے گیا ہے۔ دونوں داؤد علیہ السلام کے یہاں اپنا مقدمہ لے گئیں۔ آپ نے بڑی عورت کے حق میں فیصلہ کر دیا۔ اس کے بعد وہ دونوں حضرت سلیمان بن داؤد کے یہاں آئیں اور انہیں اس جھگڑے کی خبر دی۔ انہوں نے فرمایا کہ اچھا چھری لاؤ۔ اس کے بچے کے دو ٹکڑے کر کے دونوں کے درمیان بانٹ دوں۔ چھوٹی عورت نے یہ سن کر کہا، اللہ آپ پر رحم فرمائے۔ ایسا نہ کیجئے، میں نے مان لیا کہ یہ اسی بڑی کا لڑکا ہے۔ اس پر سلیمان علیہ السلام نے اس چھوٹی کے حق میں فیصلہ کیا۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں نے سکین کا لفظ اسی دن سنا، ورنہ ہم ہمیشہ (چھری کے لئے) مُذْيَةَ کا لفظ بولا کرتے تھے۔

تشریح: ان جملہ احادیث مذکورہ میں ضمنی طور پر حضرت سلیمان علیہ السلام کا ذکر آیا ہے۔ اسی لئے ان احادیث کو یہاں درج کیا گیا۔ باب سے یہی وجہ مناسبت ہے۔ مزید تفصیل کتاب التفسیر میں آئے گی۔ ان شاء اللہ۔

بَابُ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: بَابُ: اللَّهُ تَعَالَىٰ كَارِشَادُ (لِقَمَانِ عَلِيٍّ كَرَمَ اللَّهِ وَجْهَهُ)

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ﴾ إِلَى قَوْلِهِ: ”اور بیشک دی تھی ہم نے لقمان کو حکمت“ یعنی یہ کہا کہ اللہ کا شکر ادا کر آیت عظیم ﴿يَا بَنِيَّ إِنَّهُ إِنْ تَكُ مِنْ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ إِلَى: ﴿فَخُورٍ﴾. ﴿وَلَا تُصَغَّرْ﴾ چہرہ نہ پھیر۔

[لقمان: ۱۸] الْإِعْرَاضُ بِالْوَجْهِ.

تشریح: حضرت لقمان علیہ السلام اپنے زمانہ کے ایک دانا حکیم تھے، بعض روایات میں ہے کہ انہوں نے حضرت داؤد علیہ السلام کا زمانہ پایا اور ان سے فیض بھی حاصل کیا، جمہور کا قول یہی ہے کہ یہی ایک دانا حکیم تھے ہی نہ تھے۔ بعض لوگوں نے ان کو نبی کہا ہے۔ واللہ اعلم بالصواب۔

۳۴۲۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ۸۲] قَالَ أَصْحَابُ النَّبِيِّ ﷺ: إِنَّا لَمْ يَلْبَسْ إِيمَانَهُ بِظُلْمٍ فَتَزَلَتْ: ﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ۱۲] [راجع: ۳۲]

(۳۴۲۸) ہم سے ابوالولید نے بیان کیا، کہا ہم کو شعبہ نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب آیت ”جو لوگ ایمان لائے اور اپنے ایمان میں ظلم کی ملاوٹ نہیں کی“ نازل ہوئی تو نبی کریم ﷺ کے صحابہ نے عرض کیا ”ہم میں ایسا کون ہوگا جس نے اپنے ایمان میں ظلم نہیں کیا ہوگا۔ کیا اس پر یہ آیت نازل ہوئی“ اللہ کے ساتھ کسی کو شریک نہ ٹھہرا۔ بے شک شرک ہی ظلم عظیم ہے۔“

تشریح: یہ روایت اوپر گزر چکی ہے۔ اس روایت میں گو حضرت لقمان علیہ السلام کا ذکر نہیں ہے مگر چونکہ اس کے بعد والی روایت میں ہے اور یہ آیت حضرت لقمان علیہ السلام ہی کا قول ہے لہذا باب کی مناسبت ظاہر ہے۔

۳۴۲۹۔ حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا لَا يَظْلِمُ نَفْسَهُ؟ فَقَالَ: ((لَيْسَ ذَلِكَ، إِنَّمَا هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانٌ لِابْنِهِ وَهُوَ يَعِظُهُ: ﴿يَا بَنِيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾)). [راجع: ۳۲]

(۳۴۲۹) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو عیسیٰ بن یونس نے خبر دی، کہا ہم سے اعمش نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب آیت ”جو لوگ ایمان لائے اور اپنے ایمان کے ساتھ ظلم کی ملاوٹ نہیں کی“ نازل ہوئی تو مسلمانوں پر بڑا شاق گزرا اور انہوں نے عرض کیا: یا رسول اللہ! ہم میں کون ایسا ہو سکتا ہے جس نے اپنے ایمان کے ساتھ ظلم کی ملاوٹ نہ کی ہوگی؟ آنحضرت ﷺ نے فرمایا: ”اس کا یہ مطلب نہیں، ظلم سے مراد آیت میں شرک ہے۔ کیا تم نے نہیں سنا کہ حضرت لقمان علیہ السلام نے اپنے بیٹے سے کہا تھا اسے نصیحت کرتے ہوئے اے بیٹے! اللہ تعالیٰ کے ساتھ کسی کو شریک نہ ٹھہرا، بے شک شرک بڑا ہی ظلم ہے۔“

بَابُ قَوْلِ اللَّهِ:

﴿وَاضْرِبْ لَهُم مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

بن مالک رضی اللہ عنہ نے اور ان سے مالک بن صعصعہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے شب معراج کے متعلق بیان فرمایا: ”پھر آپ اوپر چڑھے اور دوسرے آسمان پر تشریف لے گئے۔ پھر دروازہ کھولنے کے لئے کہا۔ پوچھا گیا، کون ہیں؟ کہا کہ جبریل علیہ السلام۔ پوچھا گیا، آپ کے ساتھ کون ہیں؟ کہا کہ محمد ﷺ (پوچھا گیا، کیا انہیں لانے کے لئے بھیجا گیا تھا، کہا کہ جی ہاں۔ پھر جب میں وہاں پہنچا تو عیسیٰ اور یحییٰ علیہما السلام وہاں موجود تھے۔ یہ دونوں نبی آپس میں خالہ زاد بھائی ہیں۔ جبریل علیہ السلام نے بتایا کہ یہ یحییٰ اور عیسیٰ علیہما السلام ہیں۔ انہیں سلام کیجئے۔ میں نے سلام کیا، دونوں نے جواب دیا اور کہا خوش آمدید نیک بھائی اور نیک نبی۔“

عَنْ مَالِكِ بْنِ صَعْصَعَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي: «ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. فَلَمَّا خَلَصْتُ، فَإِذَا يَحْيَى وَعِيسَى وَهُمَا ابْنَا خَالَةٍ. قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلِّمَ عَلَيْهِمَا. فَسَلَّمْتُ فَرَدًّا ثُمَّ قَالَا: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ» (راجع: ۳۲۰۷)

تشریح: روایت میں حضرت یحییٰ علیہ السلام کا ذکر ہے یہی باب سے وجہ مناسبت ہے۔ حضرت عیسیٰ علیہ السلام کی والدہ حضرت مریم علیہا السلام اور حضرت یحییٰ علیہ السلام کی والدہ حضرت ایشاع دونوں ماں جانی بہنیں تھیں جن کی ماں کا نہ نام ہے۔ مریم سریانی لفظ ہے جس کے معنی خادمہ کے ہیں۔ (کرمانی، فتح وغیرہ)

بَابُ قَوْلِهِ:

باب: (حضرت عیسیٰ علیہ السلام اور حضرت مریم علیہا السلام کے بیان میں) اللہ تعالیٰ کا فرمان:

”اور اس کتاب میں مریم کا ذکر کر جب وہ اپنے گھر والوں سے الگ ہو کر ایک شرقی مکان میں چلی گئیں“ (اور وہ وقت یاد کر) ”جب فرشتوں نے کہا کہ اے مریم! اللہ تجھ کو خوش خبری دے رہا ہے، اپنی طرف ایک کلمہ کی“ ”بے شک اللہ نے آدم اور نوح اور آل ابراہیم اور آل عمران کو تمام جہان پر برگزیدہ بنایا۔“ آیت ”يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ“ تک۔ عبد اللہ بن عباس رضی اللہ عنہما نے کہا کہ آل عمران سے مراد ایماندار لوگ ہیں جو عمران کی اولاد میں ہوں جیسے آل ابراہیم اور آل یسین اور آل محمد ﷺ سے بھی وہی لوگ مراد ہیں جو مؤمن ہوں۔ ابن عباس رضی اللہ عنہما کہتے ہیں، اللہ نے فرمایا: ”ابراہیم علیہ السلام کے نزدیک والے وہی لوگ ہیں جو ان کی راہ پر چلتے ہیں۔“ یعنی جو مؤمن موحد ہیں۔ آل کا لفظ اصل میں اہل تھا۔ آل یعقوب یعنی اہل یعقوب (ہاء کو ہمزہ سے بدل دیا) تفسیر میں پھر اصل کی طرف لے جاتے ہیں تب اہل کہتے ہیں۔

«وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا» [مریم: ۱۶] «إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ» [آل عمران: ۴۵] وَقَوْلِهِ: «إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ» إِلَى قَوْلِهِ: «يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ» [آل عمران: ۳۳، ۳۷] قَالَ ابْنُ عَبَّاسٍ: (وَآلَ عِمْرَانَ) الْمُؤْمِنِينَ مِنْ آلِ إِبْرَاهِيمَ، وَآلِ يَاسِينَ، وَآلِ مُحَمَّدٍ يَقُولُ: «إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلدِّينِ أَتَبَعُوهُ» [آل عمران: ۶۸] وَهُمْ الْمُؤْمِنُونَ، وَيُقَالُ: آلُ يَعْقُوبَ، أَهْلُ يَعْقُوبَ. فَإِذَا صَغُرُوا آلَ رَدُّوهُ إِلَى الْأَصْلِ قَالُوا: أَهْلٌ.

تشریح: ﴿مکانا شرقاً﴾ کا مطلب معلوم ہوتا ہے کہ حضرت مریم بیکل چھوڑ کر جہاں ان کی پرورش ہوئی اپنے آبائی وطن ناصره چلی گئیں یہ یروشلم کے شمال مشرق میں واقع ہے اور باشندگان یروشلم کے لئے مشرق کا حکم رکھتا ہے۔ انجیل سے بھی اس کی تصدیق ہوتی ہے کیونکہ وہ اس معاملے کا محل وقوع ناصره ہی بتلاتے ہیں۔ دیکھو کتاب لوقا۔

۳۴۳۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلَّا يَمَسُّهُ الشَّيْطَانُ حِينَ يُولَدُ، فَيَسْتَهْلُ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ، غَيْرَ مَرِيَمَ وَابْنَهَا)). ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: «وَإِنِّي أَعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ». [آل عمران: ۳۶] [طرفہ فی: ۳۲۸۶] [مسلم: ۶۱۳۵]

۳۴۳۱) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا انہوں نے کہا کہ مجھ سے سعید بن مسیب نے بیان کیا، کہا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”ہر ایک بنی آدم جب پیدا ہوتا ہے تو پیداؤں کے وقت شیطان اسے چھوتا ہے اور بچہ شیطان کے چھونے سے زور سے چیختا ہے۔ سوائے مریم اور ان کے بیٹے عیسیٰ علیہ السلام کے۔“ پھر ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ (اس کی وجہ مریم علیہا السلام کی والدہ کی یہ دعا ہے کہ اے اللہ!) ”میں اسے (مریم کو) اور اس کی اولاد کو شیطان رجیم سے تیری پناہ میں دیتی ہوں۔“

باب: (اللہ تعالیٰ کا فرمان)

بَابُ:

”اور (وہ وقت یاد کر) جب فرشتوں نے کہا کہ اے مریم بیشک اللہ نے تجھ کو برگزیدہ کیا ہے اور پلیدی سے پاک کیا ہے اور تجھ کو دنیا جہاں کی عورتوں کے مقابلہ میں برگزیدہ کیا۔ اے مریم! اپنے رب کی عبادت کرتی رہ اور سجدہ کرتی رہ اور رکوع کرنے والوں کے ساتھ رکوع کرتی رہ، یہ (واقعات) غیب کی خبروں میں سے ہیں جو ہم تیرے اوپر وحی کر رہے ہیں اور تو ان لوگوں کے پاس نہیں تھا جب وہ اپنے قلم ڈال رہے تھے کہ ان میں سے کون مریم کو پالے اور تو نہ اس وقت ان کے پاس تھا جب وہ آپس میں اختلاف کر رہے تھے۔“

يَكْفُلُ يَضُمُّ کے معنی میں بولتے ہیں، یعنی ملا لے۔ كَفَّلَهَا یعنی ضَمَّهَا ملا لیا (بعض قرأتوں میں) تخفیف کے ساتھ ہے۔ یہ وہ کفالت ہے جو قرضوں وغیرہ میں کی جاتی ہے یعنی ضمانت وہ دوسرا معنی ہے۔

۳۴۳۲۔ حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ

۳۴۳۲) مجھ سے احمد بن ابی رجا نے بیان کیا، کہا ہم سے نصر نے بیان کیا، ان سے ہشام نے، کہا مجھے میرے والد نے خبر دی، کہا کہ میں نے عبد اللہ بن جعفر سے سنا، کہا کہ میں نے حضرت علی رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ فرما رہے

يَقُولُ: «خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ»۔ (طرفة في: ۳۸۱۵) اور اس امت کی سب سے بہترین خاتون حضرت خدیجہ (رضی اللہ عنہا) ہیں۔“
[مسلم: ۶۲۷۱]

باب: اللہ جل جلالہ کا (سورہ آل عمران) میں فرمان:

”جب فرشتوں نے کہا اے مریم! ﴿كُنْ لَيْكُونِ﴾ تک۔ يَبْشُرُكَ اور يَبْشُرُكَ (مزید اور مجرد) دونوں کے ایک معنی ہیں۔ وَجِيهًا کا معنی شریف۔ ابراہیم خنی نے کہا۔ يَسِيحُ صديق کو کہتے ہیں۔ مجاہد نے کہا الکھل کا معنی بردبار۔ اکھمہ جودن کو دیکھے، پر رات کو نہ دیکھے۔ یہ مجاہد کا قول ہے۔ اوروں نے کہا اکھمہ کے معنی مادر زاد اندھے کے ہیں۔

بَابُ قَوْلِهِ جَلَّ جَلَالُهُ:

﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾ إِلَى قَوْلِهِ: ﴿كُنْ لَيْكُونِ﴾ [آل عمران: ۴۵، ۴۷] يَبْشُرُكَ وَيَبْشُرُكَ وَاحِدٌ. ﴿وَجِيهًا﴾ شَرِيفًا. وَقَالَ إِبْرَاهِيمُ: الْمَسِيحُ: الصَّدِيقُ. وَقَالَ مُجَاهِدٌ: الْكَهْلُ: الْحَلِيمُ، وَالْأَكْهَمَةُ مَنْ يُنْصَرُ بِالنَّهَارِ وَلَا يُنْصَرُ بِاللَّيْلِ. وَقَالَ غَيْرُهُ: مَنْ يُولَدُ أَعْمَى.

تشریح: آیات مذکورہ میں حضرت عیسیٰ علیہ السلام کی پیدائش کا ذکر ہے جو بغیر باپ کے محض اللہ کے حکم سے پیدا ہوئے۔ جن نام نہاد مسلمانوں نے حضرت عیسیٰ علیہ السلام کی اس حقیقت سے انکار کیا ہے ان کا قول باطل ہے۔ قرآن پاک میں صاف موجود ہے: ﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ (آل عمران: ۵۹) ”صدق اللہ تعالیٰ امانابہ وصدقنا۔ قوله المسيح الصديق قال الطبري مراد ابراهيم بذلك ان الله مسح فطره من الذنوب فهو فعيل بمعنى مفعول ويقال سمي بذلك لانه كان لا يمسح ذعاة الابري وسعي الدجال به لانه يمسح الارض وقيل لكونه مسح العين۔“ (فتح الباری)

۳۴۳۳۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، قَالَ: سَمِعْتُ مَرْثَةَ الْهَمْدَانِيَّ، يُحَدِّثُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «(فَضَّلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَّلَ الرَّبِّدَ عَلَى سَائِرِ الطَّعَامِ، كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةِ فِرْعَوْنَ)»۔

(۳۴۳۳) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، انہوں نے کہا کہ میں نے مرہ ہمدانی سے سنا۔ وہ حضرت ابو موسیٰ اشعری رضی اللہ عنہ سے بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”عورتوں پر عائشہ کی فضیلت ایسی ہے جیسے تمام کھانوں پر ربڑ کی۔ مردوں میں سے تو بہت سے کامل ہو گزرے ہیں لیکن عورتوں میں مریم بنت عمران اور فرعون کی بیوی آسیہ کے سوا اور کوئی کامل پیدا نہیں ہوئی۔“

[راجع: ۳۴۱۱]

۳۴۳۴۔ وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي سَعِيدُ بْنُ

(۳۴۳۴) اور ابن وہب نے بیان کیا کہ مجھے یونس نے خبر دی، ان سے ابن شہاب نے بیان کیا، کہا کہ مجھ سے سعید بن مسیب نے بیان کیا اور

ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آپ نے فرمایا: ”اونٹ پر سوار ہونے والیوں (عربی خواتین) میں سب سے بہترین قریشی خواتین ہیں۔ اپنے بچے پر سب سے زیادہ محبت و شفقت کرنے والی اور اپنے شوہر کے مال و اسباب کی سب سے بہتر نگران و محافظ۔“ حضرت ابو ہریرہ رضی اللہ عنہ یہ حدیث بیان کرنے کے بعد کہتے تھے کہ مریم بنت عمران اونٹ پر کبھی سوار نہیں ہوئی تھیں۔ یونس کے ساتھ اس حدیث کو زہری کے جتھے اور اسحاق کلبی نے بھی زہری سے روایت کیا ہے۔

الْمُسَيَّب، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ، أَحْنَاهُ عَلَى طِفْلِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ)). يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ. تَابَعَهُ ابْنُ أَبِي الزُّهْرِيِّ وَاسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ. [طرفاء فی: ۵۰۸۲، ۵۳۶۵] [مسلم: ۶۴۵۸]

باب: اللہ پاک کا سورۃ نساء میں فرمان:

”اے اہل کتاب! اپنے دین میں غلو (تختی اور تشدد) نہ کرو اور اللہ تعالیٰ کی نسبت وہی بات کہو جو حق ہے۔ مسیح عیسیٰ بن مریم علیہ السلام تو بس اللہ کے ایک پیغمبر ہی ہیں اور اس کا ایک کلمہ جسے اللہ نے مریم تک پہنچا دیا اور ایک روح ہے اس کی طرف سے۔ پس اللہ اور اس کے پیغمبروں پر ایمان لاؤ اور یہ نہ کہو کہ خدا تین ہیں۔ اس سے باز آ جاؤ۔ تمہارے حق میں یہی بہتر ہے۔ اللہ تو بس ایک ہی معبود ہے، وہ پاک ہے اس سے کہ اسی کے بیٹا ہو۔ اسی کا ہے جو کچھ آسمانوں اور زمین میں ہے اور اللہ ہی کا کاساز ہونا کافی ہے۔“ ابو عبید نے بیان کیا کہ کلمتہ سے مراد اللہ تعالیٰ کا یہ فرمانا ہے کہ ہو جا اور وہ ہو گیا اور دوسروں نے کہا کہ وروح منہ سے مراد یہ ہے کہ اللہ نے انہیں زندہ کیا اور روح ڈالی، یہ نہ کہو کہ خدا تین ہیں۔

بَابُ قَوْلِهِ: «يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُ ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا» [النساء: ۱۷۱] قَالَ أَبُو عُبَيْدَةَ: «كَلِمَتُهُ» كُنْ فَكَانَ وَقَالَ غَيْرُهُ: «وَرُوحٌ مِنْهُ» أَخْبَاهُ فَجَعَلَهُ رُوحًا: «وَلَا تَقُولُوا ثَلَاثَةً».

تشریح: نصاریٰ کے عقیدہ تثلیث کی تردید ہے جو روح القدس اور مریم اور عیسیٰ تینوں کو ملا کر ایک خدا کے قائل ہیں۔ یہ ایسا باطل عقیدہ ہے جس پر عقل اور نقل سے صحیح دلیل پیش نہیں کی جاسکتی مگر عیسائی دنیا آج تک اس عقیدہ فاسدہ پر جمی ہوئی ہے۔ آیت ﴿وَلَا تَقُولُوا ثَلَاثَةٌ﴾ (النساء: ۱۷۱) میں اسی عقیدہ باطلہ کا ذکر ہے۔

(۳۳۳۵) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم سے ولید نے بیان کیا، ان سے اوزاعی نے بیان کیا، کہا کہ مجھ سے عمیر بن ہانی نے بیان کیا، کہا کہ مجھ سے جنادہ بن ابی امیہ نے بیان کیا اور ان سے عبادہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے گواہی دی کہ اللہ کے سوا اور کوئی معبود نہیں، وہ وحدہ لا شریک ہے اور یہ کہ محمد ﷺ اس کے بندے اور رسول

۳۴۳۵۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، حَدَّثَنِي عُمَيْرُ بْنُ هَانِيٍّ، حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمِيَّةٍ، عَنْ عُبَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا

میں اور یہ کہ عیسیٰ علیہ السلام اس کے بندے اور رسول ہیں اور اس کا کلمہ ہیں، جسے پہنچا دیا تھا اللہ نے مریم تک اور ایک روح ہیں اس کی طرف سے اور یہ کہ جنت حق ہے اور دوزخ حق ہے تو اس نے جو بھی عمل کیا ہوگا (آخر) اللہ تعالیٰ اسے جنت میں داخل کرے گا۔“ ولید نے بیان کیا کہ مجھ سے ابن جابر نے بیان کیا، ان سے عمیر نے اور جنادہ نے اور اپنی روایت میں یہ زیادہ کیا ”(ایسا شخص) جنت کے آٹھ دروازوں میں سے جس سے چاہے (داخل ہوگا)۔“

عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ، أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ)). قَالَ الْوَلِيدُ: فَحَدَّثَنِي ابْنُ جَابِرٍ عَنْ عُمَيْرٍ عَنْ جُنَادَةَ وَزَادَ: ((مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ، أَيُّهَا شَاءَ)). (مسلم: ۱۴۰)

باب: سورہ مریم میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

”(اس) کتاب میں مریم کا ذکر کر جب وہ اپنے گھر والوں سے الگ ہو کر ایک پورب رخ مکان میں چلی گئی۔“ لفظ ”اِنْتَبَذَتْ نَبَذًا“ سے نکلا ہے جیسے حضرت یونس کے قصے میں فرمایا نَبَذْنَاهُ یعنی ہم نے ان کو ڈال دیا شَرَفِيًّا پورب (یعنی مسجد سے یا ان کے گھر سے پورب کی طرف) فَأَجَانَهَا کے معنی اس کو لاچار اور بے قرار کر دیا۔ ”تَسَاقَطَ“ گرے گا ”قَصِيًّا“ دور۔ ”قَرِيًّا“ بڑا یا برا۔ نَسِيًّا ناچیز۔ حضرت عبد اللہ بن عباس رضی اللہ عنہما نے ایسا ہی کہا۔ دوسروں نے کہا نسیسی کہتے حقیر چیز کو (یہ سدی سے منقول ہے) ابو داؤد نے کہا کہ مریم یہ سمجھی کہ پرہیزگار وہی ہوتا ہے جو عقل مند ہوتا ہے۔ جب انہوں نے کہا (جبریل علیہ السلام) کو ایک جوان مرد کی شکل میں دیکھ کر) ”اگر تو پرہیزگار ہے اللہ سے ڈرتا ہے۔“ کعب نے اسرائیل سے نقل کیا، انہوں نے ابو اسحاق سے، انہوں نے براء بن عازب رضی اللہ عنہما سے ”سَرِيًّا“ سریانی زبان میں چھوٹی نہر کو کہتے ہیں۔

﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا﴾ [مریم: ۱۶] اِنْتَبَذَتْ نَبَذَانَا اَلْقَيْنَاهَا. ﴿شَرْفِيًّا﴾ مِمَّا يَلِي الشَّرْقَ، ﴿فَأَجَانَهَا﴾ [مریم: ۲۳] أَفْعَلُ مِنْ جَنَّتْ، وَيُقَالُ أَلْجَاهَا اضْطَرَّهَا ﴿تَسَاقَطَ﴾ [مریم: ۲۵] تَسَقَطَ ﴿قَصِيًّا﴾ [مریم: ۲۲] قَاصِيًّا ﴿قَرِيًّا﴾ [مریم: ۲۸] عَظِيمًا. قَالَ ابْنُ عَبَّاسٍ: نَسِيًّا لَمْ أَكُنْ شَيْئًا. وَقَالَ غَيْرُهُ: النَّسِيُّ: الْحَقِيرُ. وَقَالَ أَبُو وَائِلٍ: عَلِمْتُ مَرْيَمَ أَنَّ التَّقِيَّ ذُو نَهْيَةٍ حِينَ قَالَتْ: ﴿إِنْ كُنْتُ تَقِيًّا﴾ وَقَالَ وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ: ﴿سَرِيًّا﴾ نَهْرٌ صَغِيرٌ بِالسَّرْيَانِيَّةِ.

۳۴۳۶۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِينَرٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عِيسَى، وَكَانَ فِي بَيْتِ إِسْرَائِيلَ رَجُلٌ يَقَالُ لَهُ: جَرِيحٌ، يُصَلِّي، فَجَاءَهُ ثُمَّ أُمُّهُ فَدَعَتْهُ، فَقَالَ: أَجِيبْهَا أَوْ أَصَلِّي. فَقَالَتْ: اللَّهُمَّ لَا تُمِتْهُ حَتَّى تَرِيَهُ وَجُوهَ

جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِينَرٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عِيسَى، وَكَانَ فِي بَيْتِ إِسْرَائِيلَ رَجُلٌ يَقَالُ لَهُ: جَرِيحٌ، يُصَلِّي، فَجَاءَهُ ثُمَّ أُمُّهُ فَدَعَتْهُ، فَقَالَ: أَجِيبْهَا أَوْ أَصَلِّي. فَقَالَتْ: اللَّهُمَّ لَا تُمِتْهُ حَتَّى تَرِيَهُ وَجُوهَ

وقت تک اسے موت نہ آئے جب تک یہ زانیہ عورتوں کا ہمنہ نہ دیکھ لے۔
 جرج اپنے عبادت خانے میں رہا کرتے تھے ایک مرتبہ ان کے سامنے ایک
 فاحشہ عورت آئی اور ان سے بدکاری چاہی لیکن انہوں نے (اس کی خواہش
 پوری کرنے سے) انکار کیا۔ پھر ایک چرواہے کے پاس آئی اور اسے اپنے
 اوپر قابو دیدیا۔ اس سے ایک بچہ پیدا ہوا اس نے ان پر یہ تہمت دھری کہ یہ
 جرج کا بچہ ہے۔ ان کی قوم کے لوگ آئے اور ان کا عبادت خانہ توڑ دیا،
 انہیں نیچے اتار کر لائے اور انہیں گالیاں دیں۔ پھر انہوں نے وضو کر کے
 نماز پڑھی، اس کے بعد بچے کے پاس آئے اور اس سے پوچھا کہ تیرا باپ
 کون ہے؟ بچہ (اللہ تعالیٰ کے حکم سے) بول پڑا کہ چرواہا ہے اس پر (ان کی
 قوم شرمندہ ہوئی اور) کہا کہ ہم آپ کا عبادت خانہ سونے کا بنا مکین گے۔
 لیکن انہوں نے کہا ہرگز نہیں، مٹی ہی کا بنے گا (تیسرا واقعہ) اور ایک بنی
 اسرائیل کی عورت تھی، اپنے بچے کو دودھ پلا رہی تھی۔ قریب سے ایک سوار
 نہایت عزت والا اور خوش پوش گزر رہا، اس عورت نے دعا کی، اے اللہ!
 میرے بچے کو بھی اسی جیسا بنادے لیکن بچہ (اللہ کے حکم سے) بول پڑا کہ
 اے اللہ! مجھے اس جیسا نہ بنانا۔ پھر اس کے سینے سے لگ کر دودھ پینے لگا۔
 ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جیسے میں اس وقت بھی دیکھ رہا ہوں کہ نبی
 کریم ﷺ اپنی انگلی چوس رہے ہیں (بچے کے دودھ پینے لگنے کی کیفیت
 بتلاتے وقت) پھر ایک باندی اس کے قریب سے لے جاتی گئی (جسے اسکے
 مالک مار رہے تھے) تو اس عورت نے دعا کی کہ اے اللہ! میرے بچے کو اس
 جیسا نہ بنانا۔ بچے نے پھر اس کا پستان چھوڑ دیا اور کہا کہ اے اللہ! مجھے اسی
 جیسا بنادے۔ اس عورت نے پوچھا۔ ایسا تو کیوں کہہ رہا ہے؟ بچے نے
 کہا کہ وہ سوار ظالموں میں سے ایک ظالم شخص تھا اور اس باندی سے لوگ کہہ
 رہے تھے کہ تم نے چوری کی اور زنا کیا حالانکہ اس نے کچھ بھی نہیں کیا تھا۔“

تشریح: وہ پاک دامن اللہ کی نیک بندی تھی۔ ان تینوں بچوں کے کلام کرنے کا تعلق صرف بنی اسرائیل سے ہے۔ ان کے علاوہ بعض دوسرے بچوں
 نے بھی بچپن میں کلام کیا ہے۔

۳۴۳۷۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، ح. وَحَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ
 (۳۴۳۷) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی،
 انہیں معمر نے (دوسری سند) مجھ سے محمود نے بیان کیا، کہا ہم سے
 عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، ان سے زہری نے بیان

کیا، کہا مجھ کو سعید بن مسیب نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس رات میری معراج ہوئی، میں نے موسیٰ علیہ السلام سے ملاقات کی تھی۔ راوی نے بیان کیا کہ پھر آنحضرت ﷺ نے ان کا حلیہ بیان کیا کہ وہ..... میرا خیال ہے کہ معمر نے کہا..... دراز قامت اور سیدھے بالوں والے تھے جیسے قبیلہ شنوہ کے لوگ ہوتے ہیں۔ آپ نے بیان کیا کہ میں نے عیسیٰ علیہ السلام سے بھی ملاقات کی۔ آنحضرت ﷺ نے ان کا بھی حلیہ بیان فرمایا کہ درمیانہ قد اور سرخ و سپید تھے، جیسے ابھی غسل خانہ سے باہر آئے ہوں اور میں نے ابراہیم علیہ السلام سے بھی ملاقات کی تھی، اور میں ان کی اولاد میں ان سے سب سے زیادہ مشابہ ہوں۔ آنحضرت ﷺ نے فرمایا کہ میرے پاس دو برتن لائے گئے، ایک میں دودھ تھا اور دوسرے میں شراب۔ مجھ سے کہا گیا کہ جو آپ کا بی چاہے لے لو۔ میں نے دودھ کا برتن لے لیا اور پی لیا۔ اس پر مجھ سے کہا گیا کہ فطرت کی طرف آپ نے راہ پالی، یا فطرت کو آپ نے پالیا۔ اسکے بجائے اگر آپ شراب کا برتن لیتے تو آپ کی امت گمراہ ہو جاتی۔“

(۳۳۳۸) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو اسراہیل نے خبر دی، کہا ہم کو عثمان بن مغیرہ نے خبر دی، انہیں مجاہد نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں نے عیسیٰ، موسیٰ اور ابراہیم علیہم السلام کو دیکھا۔ عیسیٰ علیہ السلام نہایت سرخ تھنکریا لے بال والے اور چوڑے سینے والے تھے موسیٰ علیہ السلام گندم گوں، دراز قامت اور سیدھے بالوں والے تھے جیسے کوئی قبیلہ زط کا آدمی ہو۔“

تشریح: ((زط)) سوڈان کا ایک قبیلہ یا یہود کا، جہاں کے لوگ دبلے پتلے لے قد کے ہوتے ہیں۔ زط سے جاٹ کا لفظ بنا ہے جو ہندوستان کی ایک مشہور قوم جو ہند اور مسلمان ہر دو مذاہب سے تعلق رکھتے ہیں۔ روایت میں عن مجاہد عن ابن عمر ناقلین کا سہو ہے اصل میں صحیح یہ ہے عن مجاہد عن ابن عباس۔

(۳۳۳۹) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے ابو ضمیرہ نے بیان کیا، انہوں نے کہا ہم سے موسیٰ نے بیان کیا، ان سے نافع نے بیان کیا کہ حضرت عبداللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک دن لوگوں کے سامنے دجال کا ذکر کیا اور فرمایا: ”اس میں کوئی شبہ نہیں کہ اللہ تعالیٰ کا نام نہیں ہے، لیکن دجال داہنی آنکھ سے کانا ہوگا، اس کی آنکھ

الزہری، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْكَلَةُ أُسْرِي بِهِ لَقِيتُ مُوسَى- قَالَ: لَقَعْتُهُ فَإِذَا رَجُلٌ حَمِيقُهُ قَالَ: مُضْطَرِبٌ رَجُلُ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ - قَالَ: وَلَقِيتُ عِيسَى- لَقَعْتُهُ النَّبِيُّ ﷺ فَقَالَ: رَبْعَةٌ أَحْمَرٌ كَأَنَّمَا خَرَجَ مِنْ دِيْمَاسٍ- يَعْنِي الْحَمَامَ- وَرَأَيْتُ إِبْرَاهِيمَ، وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قَالَ: وَرَأَيْتُ يَانَاثِينَ أَحَدَهُمَا لَبَنٌ وَالْآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ إِلَيْهِمَا شَيْئًا فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هَذِيكَ الْفِطْرَةُ- أَوْ أَصَبْتَ الْفِطْرَةَ- أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ)). [راجع: ۳۳۹۴]

۳۴۳۸- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا إِسْرَائِيلُ، أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرٌ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَأَدَمٌ حَمِيمٌ سَبُطٌ كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ)).

۳۴۳۹- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، أَخْبَرَنَا أَبُو ضَمْرَةَ، حَدَّثَنَا مُوسَى، عَنْ نَافِعٍ، قَالَ: قَالَ عَبْدُ اللَّهِ ﷺ ذَكَرَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ ظَهْرَانِي النَّاسِ الْمَسِيحَ الدَّجَالَ، فَقَالَ: ((إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ

الدَّجَالُ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَانَ عَيْنُهُ عَيْنَةً طَافِيَةً)). [راجع: ۳۰۵۷]

(۳۴۴۰) ”اور میں نے رات کعبہ کے پاس خواب میں ایک گندی رنگ کے آدمی کو دیکھا جو گندی رنگ کے آدمیوں میں شکل کے اعتبار سے سب سے زیادہ حسین و جمیل تھا۔ اس کے سر کے بال شانوں تک لٹک رہے تھے، سر سے پانی ٹپک رہا تھا اور دونوں ہاتھ دو آدمیوں کے شانوں پر رکھے ہوئے وہ بیت اللہ کا طواف کر رہے تھے۔ میں نے پوچھا کہ یہ کون بزرگ ہیں؟ تو فرشتوں نے بتایا کہ یہ مسیح ابن مریم ہیں۔ اس کے بعد میں نے ایک شخص کو دیکھا، سخت اور مڑے ہوئے بالوں والا جو داہنی آنکھ سے کان تھا۔ اسے میں نے ابن قطن سے سب سے زیادہ شکل میں ملتا ہوا پایا، وہ بھی ایک شخص کے شانوں پر اپنے دونوں ہاتھ رکھے ہوئے بیت اللہ کا طواف کر رہا تھا۔ میں نے پوچھا، یہ کون ہے؟ فرشتوں نے بتایا کہ یہ دجال ہے۔“ اس روایت کی متابعت عبید اللہ نے نافع سے کی ہے۔

۳۴۴۰۔ ((وَأَرَانِي اللَّيْلَةَ عِنْدَ الْكُعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ أَدَمٌ كَأَحْسَنِ مَا تَرَى مِنْ أَدَمِ الرَّجَالِ، تَضْرِبُ لِمَتَّهُ بَيْنَ مَنِكَبَيْهِ، رَجُلٌ الشَّعْرُ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنِكَبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ. فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ. ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدًا قِطَطًا أَعْوَرُ عَيْنِ الْيُمْنَى كَأَشْبِهِ مَنْ رَأَيْتُ بَابْنِ قُطْنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنِكَبَيْ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَالُ)). تَابَعَهُ عَبْدُ اللَّهِ عَنْ نَافِعٍ. [اطرافه في: ۳۴۴۱، ۵۹۰۲، ۶۹۹۹، ۷۰۲۶]

[۷۱۲۸] [راجع: ۳۴۳۹]

(۳۴۴۱) ہم سے احمد بن محمد کی نے بیان کیا، کہا کہ میں نے ابراہیم بن سعد سے سنا، کہا کہ مجھ سے زہری نے بیان کیا، ان سے سالم نے اور ان سے ان کے والد نے بیان کیا کہ ہرگز نہیں، اللہ کی قسم نبی کریم ﷺ نے حضرت عیسیٰ کے بارے میں یہ نہیں فرمایا تھا کہ وہ سرخ تھے بلکہ آپ نے یہ فرمایا تھا: ”میں نے خواب میں ایک مرتبہ بیت اللہ کا طواف کرتے ہوئے اپنے کو دیکھا، اس وقت مجھے ایک صاحب نظر آئے جو گندی رنگ لٹکے ہوئے بال والے تھے، دو آدمیوں کے درمیان ان کا سہارا لئے ہوئے اور سر سے پانی صاف کر رہے تھے۔ میں نے پوچھا کہ آپ کون ہیں؟ تو فرشتوں نے جواب دیا کہ آپ ابن مریم علیہ السلام ہیں۔ اس پر انہیں غور سے دیکھا تو مجھے ایک اور شخص دکھائی دیا جو سرخ، موٹا، سر کے بال مڑے ہوئے اور داہنی آنکھ سے کان تھا، اس کی آنکھ ایسی دکھائی دیتی تھی جیسے اٹھا ہوا انور ہو، میں نے پوچھا کہ یہ کون ہے؟ تو فرشتوں نے بتایا کہ یہ دجال ہے۔ اس سے

۳۴۴۱۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: لَا وَاللَّهِ مَا قَالَ النَّبِيُّ ﷺ لِعِيسَى أَحْمَرُ، وَلَكِنْ قَالَ: ((بَيْنَمَا أَنَا لَيْسَ أَطُوفُ بِالْكُعْبَةِ، فَإِذَا رَجُلٌ أَدَمٌ سَبَطُ الشَّعْرِ، يَهْدَى بَيْنَ رَجُلَيْنِ، يَنْطَفُ رَأْسُهُ مَاءً أَوْ يَهْرَاقُ رَأْسُهُ مَاءً فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ الْفَيْتُ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ عَيْنِهِ الْيُمْنَى، كَانَ عَيْنُهُ عَيْنَةً طَافِيَةً. فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَالُ. وَأَقْرَبُ النَّاسِ بِهِ شَبَهَا ابْنِ قُطْنٍ)). قَالَ أَبُو هُرَيْرَةَ: رَأَيْتُ خُذَاعَةَ هَذِهِ

خزاعہ کا ایک شخص تھا جو جاہلیت کے زمانہ میں مر گیا تھا۔

الْجَاهِلِيَّةُ. [راجع: ۳۴۴۰]

تشریح: جس روایت میں حضرت عیسیٰ علیہ السلام کی نسبت جعد کا لفظ آیا ہے تو اس کے معنی گھونگر یا لے بال والے نہیں ہیں، ورنہ یہ حدیث اس کے مخالف ہوگی۔ اس لئے ہم نے جعد کے معنی اس حدیث میں گٹھے ہوئے جسم کے کئے ہیں اور مطابقت اس طرح بھی ہو سکتی ہے کہ خفیف گھونگر بال تیل ڈالنے یا پانی سے بھگونے یا گفتگو کرنے سے سیدھے ہو جاتے ہیں۔ (وحیدی)

۳۴۴۲۔ حَدَّثَنَا أَبُو الِیَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((أَوَّلَى النَّاسِ بِأَبْنِ مَرْيَمَ، وَالْأَنْبِيَاءِ أَوْلَادُ عُلَاقٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ)). [طرفہ فی: ۳۴۴۳]

۳۴۴۲۔ ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں ابو سلمہ نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آپ ﷺ فرما رہے تھے کہ ”میں ابن مریم علیہ السلام سے دوسروں کے مقابلہ میں زیادہ قریب ہوں انبیاء علانی بھائیوں کی طرح ہیں اور میرے اور عیسیٰ علیہ السلام کے درمیان کوئی نبی نہیں ہے۔“

تشریح: آپ ﷺ بھی پیغمبر وہ بھی پیغمبر آپ کے اور ان کے بیچ میں دوسرا کوئی پیغمبر نہیں ہوا۔ خود حضرت عیسیٰ علیہ السلام نے انجیل میں آپ کی بشارت دی کہ میرے بعد تلی دینے والا آئے گا اور وہ تم کو بہت سی باتیں بتلائے گا جو میں نے نہیں بتلائی کیونکہ وہ بھی وہیں سے علم حاصل کرے گا جہاں سے میں حاصل کرتا ہوں۔ ایک انجیل میں صاف نبی کریم ﷺ کا نام مذکور ہے لیکن نصاریٰ نے اس کو چھپا ڈالا۔ اس شرارت کا کوئی ٹھکانا ہے۔ کہتے ہیں کہ فاروقیہ کے معنی بھی سراہا ہوا ہیں یعنی محمد (ﷺ)۔

۳۴۴۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَنَا أَوَّلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعُلَاقٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ)). وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عَقَبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

۳۴۴۳۔ ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے فلیح بن سلیمان نے بیان کیا، کہا ہم سے ہلال بن علی نے بیان کیا، ان سے عبد الرحمن بن ابی عمرہ نے اور ان سے حضرت عمر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں عیسیٰ ابن مریم علیہ السلام سے اور لوگوں کی یہ نسبت زیادہ قریب ہوں، دنیا میں بھی اور آخرت میں بھی اور انبیاء علیہم السلام علانی بھائیوں (کی طرح) ہیں۔ ان کے مسائل میں اگرچہ اختلاف ہے۔ لیکن دین سب کا ایک ہی ہے۔“ اور ابراہیم بن طہمان نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے صفوان بن سلیم نے، ان سے عطاء بن یسار نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا۔

[راجع: ۳۴۴۲]

تشریح: علانی بھائی وہ جن کا باپ ایک ہو، ماں جدا جدا ہوں۔ اسی طرح جملہ انبیاء کا دین ایک ہے اور فروغی مسائل جدا جدا ہیں۔

۳۴۴۴۔ ح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، (۳۴۴۴) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے عبد الرزاق نے

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((رَأَى عِيسَى رَجُلًا يَسْرُقُ، فَقَالَ لَهُ: أَسْرَقْتَ؟ قَالَ: كَلَّا وَاللَّهِ! الَّذِي لَا إِلَهَ إِلَّا هُوَ. فَقَالَ عِيسَى: آمَنْتُ بِاللَّهِ وَكَذَبْتُ عَيْنِي)).

بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”عِيسَى ابن مریم علیہ السلام نے ایک شخص کو چوری کرتے ہوئے دیکھا پھر اس سے دریافت فرمایا تو نے چوری کی ہے؟ اس نے کہا کہ ہرگز نہیں، اس ذات کی قسم جس کے سوا اور کوئی معبود نہیں۔ حضرت عیسیٰ علیہ السلام نے فرمایا کہ میں اللہ پر ایمان لایا اور میری آنکھوں کو دھوکا ہوا۔“

[مسلم: ۶۱۳۷]

تشریح: یعنی مومن جھوٹی قسم نہیں کھا سکتا جب اس نے قسم کھائی تو معلوم ہوا کہ وہ سچا ہے۔ آنکھ سے غلطی ممکن ہے مثلاً اس کے شبیہ کوئی دوسرا شخص ہو۔ یا درحقیقت اس کا نسل چوری نہ ہو۔ اس مال میں اس کا کوئی حق متین ہو۔ بہت سے احتمال ہو سکتے ہیں۔ بعض نے کہا کہ ایسا کہنے سے حضرت عیسیٰ علیہ السلام کی مراد یہ تھی کہ مومن کو مومن کی قسم پر ایسا بھروسہ ہونا چاہیے جیسے آنکھ سے دیکھنے پر بلکہ اس سے زیادہ۔ بعض نے یہ کہا مطلب یہ تھا کہ قاضی کو اپنے علم اور شاہد پر حکم دینا درست نہیں جب تک باقاعدہ جرم کے لئے ثبوت مہیا نہ ہو جائے۔ (وحیدی)

۳۴۴۵۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، يَقُولُ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، سَمِعَ عُمَرَ يَقُولُ عَلَى الْمِنْبَرِ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، وَلَكِنْ قُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ)). [راجع: ۲۴۶۲]

(۳۳۳۵) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ میں نے زہری سے سنا، وہ بیان کرتے تھے کہ مجھے عبید اللہ بن عبد اللہ نے خبر دی اور انہیں حضرت ابن عباس رضی اللہ عنہما نے، انہوں نے حضرت عمر رضی اللہ عنہ کو منبر پر یہ کہتے سنا تھا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”مجھے میرے مرتبے سے زیادہ نہ بڑھاؤ جیسے عیسیٰ ابن مریم علیہ السلام کو نصاریٰ نے ان کے مرتبے سے زیادہ بڑھا دیا ہے۔ میں تو صرف اللہ کا بندہ ہوں، اس لئے یہی کہا کرو (میرے متعلق) کہ میں اللہ کا بندہ اور اس کا رسول ہوں۔“

تشریح: اللہ کے غلام، اللہ کے حبیب، اللہ کے خلیل، اشرف انبیاء آپ کی تعریف کی حد یہی ہے۔ جب قرآن میں آپ کو اللہ کا بندہ فرمایا یہ آیت اتری (قَامَ عَبْدُ اللَّهِ) (۱۹/۷۲) تو آپ نہایت ہی خوش ہوئے اللہ کی عبودیت خالصہ بہت بڑا مرتبہ ہے۔ یہ جاہل کیا جائیں۔ انہوں نے نبی کریم ﷺ کی نعت یہی سمجھ رکھی ہے کہ آپ کو خدا بنادیں یا خدا سے بھی ایک درجہ آگے چڑھادیں۔ (تَبَيَّنَتْ كَلِمَةُ تَخْرُجُ مِنْ أَفْوَاهِهِمْ) (۱۸/الکہف: ۵) (وحیدی)

۳۴۴۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا صَالِحُ بْنُ حُجٍّ، أَنَّ رَجُلًا، مِنْ أَهْلِ خُرَّاسَانَ قَالَ لِلشَّعْبِيِّ. فَقَالَ الشَّعْبِيُّ: أَخْبَرَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَدَبَ الرَّجُلُ أُمَّتَهُ فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا

(۳۳۳۶) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو صالح بن حجاج نے خبر دی کہ خراسان کے ایک شخص نے شعبی سے پوچھا تو انہوں نے بیان کیا کہ مجھے ابو ہریرہ نے خبر دی اور ان سے حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے بیان فرمایا: ”اگر کوئی شخص اپنی لوٹڈی کو اچھی طرح ادب سکھائے اور پورے طور پر اسے دین کی تعلیم دے۔ پھر اسے آزاد کر کے اس سے نکاح کر لے تو

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

نے میرے بعد میرے دین کو بدل ڈالا۔ ان جملہ احادیث مذکور میں کسی نہ کسی طرح سے حضرت عیسیٰ علیہ السلام کا ذکر آیا ہے۔ اس لئے ان کو یہاں لایا گیا اور انہی باب سے وجہ مناسبت ہے۔

باب: عیسیٰ ابن مریم علیہ السلام کا آسمان سے اترنا

(۳۴۴۸) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو یعقوب بن ابراہیم نے خبر دی، کہا مجھ سے میرے والد نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے کہا کہ رسول کریم ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، وہ زمانہ قریب ہے کہ عیسیٰ ابن مریم علیہ السلام تمہارے درمیان ایک عادل حاکم کی حیثیت سے نازل ہوں گے۔ وہ صلیب کو توڑ دیں گے، سو رکھ مار ڈالیں گے اور جزیہ موقوف کر دیں گے۔ اس وقت مال کی اتنی کثرت ہو جائے گی کہ کوئی اسے لینے والا نہیں ملے گا۔ اس وقت کا ایک سجدہ دنیا و مافیہا سے بڑھ کر ہوگا۔“ پھر حضرت ابو ہریرہ رضی اللہ عنہ نے کہا کہ اگر تمہارا جی چاہے تو یہ آیت پڑھ لو ”اور کوئی اہل کتاب ایسا نہیں ہوگا جو عیسیٰ کی موت سے پہلے اس پر ایمان نہ لائے اور قیامت کے دن وہ ان پر گواہ ہوں گے۔“

بَابُ نَزُولِ عِيسَى ابْنِ مَرْيَمَ

۳۴۴۸- حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ، عَنْ ابْنِ شِهَابٍ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَيُوشِكُنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِزْيَرِ، وَيَضَعِ الْحَرْبَ، وَيَقْضِيَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا)). ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَافَرُّوْا إِنْ شِئْتُمْ: ﴿وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾. [النساء: ۱۵۹] [راجع: ۲۲۲۲]

تشریح: آیت کا مطلب یہ ہوا کہ قیامت کے قریب جو یہود و نصاریٰ ہوں گے اور حضرت عیسیٰ علیہ السلام ان کے زمانے میں نازل ہوں گے تو اس زمانے کے اہل کتاب ان کے اوپر ایمان لے آئیں گے۔ حضرت عبداللہ بن عباس رضی اللہ عنہما سے ایسا ہی منقول ہے۔

۳۴۴۹- حَدَّثَنَا ابْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامَكُمْ مِنْكُمْ)). تَابَعَهُ عَقِيلُ وَالْأَوْزَاعِيُّ. [راجع: ۲۲۲۲]

(۳۴۴۹) ہم سے ابن بکیر نے بیان کیا، کہا ہم سے یونس نے، ان سے ابن شہاب نے، ان سے نافع نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”اس وقت کیا حال ہوگا جب عیسیٰ ابن مریم تم میں اتریں گے (تم نماز پڑھ رہے ہو گے) اور تمہارا امام تم ہی میں سے ہوگا۔“ اس روایت کی متابعت عقیل اور اوزاعی نے کی۔

تشریح: آخر زمانہ میں حضرت عیسیٰ ابن مریم علیہ السلام کے آسمان سے نازل ہونے پر امت اسلامیہ کا اجماع ہے۔ آیت قرآنی ﴿وَأَنْ مِنْ أَهْلِ الْكِتَابِ﴾ الخ۔ اس عقیدہ پر نص قطعی ہے اور احادیث صحیحہ اس بارے میں موجود ہیں۔ اس زمانہ آخر میں چند نجری قسم کے لوگوں نے اس عقیدہ کا انکار کیا اور پنجاب کے ایک شخص مرزا قادیانی نے اس انکار کو بہت کچھ اچھالا اور جملہ مسلمانان سلف و خلف کے خلاف ان کی موت کا عقیدہ باطلہ مشہور کیا، جو صریح باطل ہے۔ کسی بھی راسخ الامان مسلمان کو ایسے بد عقیدہ لوگوں کی نفوٹ سے متاثر نہیں ہونا چاہیے۔

بَابُ مَا ذَكَرَ عَنْ نَبِيِّ إِسْرَائِيلَ

باب: بنی اسرائیل کے واقعات کا بیان

۳۴۵۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ رَبِيعِ بْنِ جَرَّاشٍ، قَالَ: قَالَ عَفِيَّةُ ابْنُ عَمْرٍو لِحَدِيثَةِ الْأَا تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: ((إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءٌ وَنَارًا، فَمَاءٌ الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذَابٌ بَارِدٌ)). [طرفه في: ۷۱۳]

۳۴۵۱۔ قَالَ حَدِيثُهُ: وَسَمِعْتُهُ يَقُولُ: ((إِنَّ رَجُلًا كَانَ فِي مَنْ كَانَ قَبْلَكُمْ أَنَاهُ الْمَلِكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: انْظُرْ. قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أَبَايَعُ النَّاسَ فِي الدُّنْيَا وَأَجَارِيهِمْ، فَأَنْظِرُ الْمُؤَسِّرَ، وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ. فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ)). [راجع: ۲۰۷۷]

۳۴۵۲۔ قَالَ: وَسَمِعْتُهُ يَقُولُ: ((إِنَّ رَجُلًا خَضِرَهُ الْمَوْتُ، فَلَمَّا رَسَسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ إِذَا أَنَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقِدُوا فِيهِ نَارًا حَتَّى إِذَا أَكَلْتُ لَحْمِي، وَخَلَصْتُ إِلَى عَظْمِي، فَأَمْتَحَشْتُ، فَخُذُوا مَا طَافَحْنَاهَا، ثُمَّ انْظُرُوا يَوْمًا رَاحًا فَادْرُوهُ فِي النَّارِ. فَفَعَلُوا، فَجَمَعَهُ اللَّهُ تَعَالَى

(۳۴۵۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابو عوانہ نے بیان کیا، کہا ہم سے عبد الملک نے بیان کیا، ان سے ربیع بن حراش نے بیان کیا کہ عقبہ بن عمرو نے حضرت حذیفہ رضی اللہ عنہ سے کہا، کیا آپ وہ حدیث ہم سے نہیں بیان کریں گے جو آپ نے رسول اللہ ﷺ سے سنی تھی؟ انہوں نے کہا کہ میں نے آنحضرت ﷺ کو یہ فرماتے سنا تھا کہ ”جب دجال نکلے گا تو اس کے ساتھ آگ اور پانی دونوں ہوں گے لیکن لوگوں کو جو آگ دکھائی دے گی وہ ٹھنڈا پانی ہوگا اور لوگوں کو جو ٹھنڈا پانی دکھائی دے گا تو وہ جلانے والی آگ ہوگی۔ اس لئے تم میں سے جو کوئی اس کے زمانے میں ہو تو اسے اس میں گرنا چاہیے جو آگ ہوگی۔ کیونکہ وہی انتہائی شیریں اور ٹھنڈا پانی ہوگا۔“

(۳۴۵۱) حضرت حذیفہ رضی اللہ عنہ نے فرمایا کہ میں نے آنحضرت ﷺ کو یہ فرماتے سنا تھا کہ ”پہلے زمانے میں ایک شخص کے پاس ملک الموت ان کی روح قبض کرنے آئے تو ان سے پوچھا گیا کوئی اپنی نیکی تمہیں یاد ہے؟ انہوں نے کہا کہ مجھے تو یاد نہیں پڑتی، ان سے دوبارہ کہا گیا کہ یاد کرو! انہوں نے کہا کہ مجھے کوئی اپنی نیکی یاد نہیں، سو اس کے کہ میں دنیا میں لوگوں کے ساتھ خرید و فروخت کیا کرتا تھا اور لین دین کیا کرتا تھا، جو لوگ خوشحال ہوتے انہیں تو میں (اپنا قرض وصول کرتے وقت) مہلت دیا کرتا تھا اور تنگ ہاتھ والوں کو معاف کر دیا کرتا تھا۔ اللہ تعالیٰ نے انہیں اسی پر جنت میں داخل کیا۔“

(۳۴۵۲) اور حضرت حذیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کو یہ فرماتے سنا کہ ”ایک شخص کی موت کا جب وقت آ گیا اور وہ اپنی زندگی سے بالکل مایوس ہو گیا تو اس نے اپنے گھر والوں کو وصیت کی کہ جب میری موت ہو جائے تو میرے لئے بہت ساری لکڑیاں جمع کرنا اور ان میں آگ لگا دینا۔ جب آگ میرے گوشت کو جلا چکے اور آخری ہڈی کو بھی جلا دے تو ان جلی ہوئی ہڈیوں کو پیس ڈالنا اور کسی تندہ والے دن کا انتظار کرنا اور (ایسے کسی دن) میری راکھ کو دریا میں بہا دینا۔“

فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ قَالَ: مِنْ خَشْيَتِكَ. فَقَعَّرَ اللَّهُ لَهُ)). قَالَ عَقَبَهُ بَنُ عَمْرٍو: وَأَنَا سَمِعْتُهُ يَقُولُ ذَلِكَ، وَكَانَ نَبَاشًا. [طرفاء في: ٦٤٨٠، ٣٤٧٩]

اس کے گھروالوں نے ایسا ہی کیا۔ لیکن اللہ تعالیٰ نے اس کی راکھ کو جمع کیا اور اس سے پوچھا ایسا تو نے کیوں کر دیا تھا؟ اس نے جواب دیا کہ تیرے ہی خوف سے اے اللہ! اللہ تعالیٰ نے اسی وجہ سے اس کی مغفرت فرمادی۔“

حضرت عقبہ بن عمرو رضی اللہ عنہ نے کہا کہ میں نے آپ کو یہ فرماتے سنا تھا کہ یہ شخص کفن چورتھا۔

تشریح: شخص مذکور بنی اسرائیل سے تھا۔ باب سے یہی وجہ مناسبت ہے۔ مردوں کو جلانا ایسے ہی غلط تصورات کا نتیجہ ہے جو خلاف فطرت ہے۔ انسان کی اصل مٹی سے ہے لہذا مرنے کے بعد اسے مٹی میں دفن کرنا فطرت کا تقاضا ہے۔

(٣٤٥٣، ٣٤٥٤) حَدَّثَنَا بَشَرُ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ: قَالَ: أَخْبَرَنِي مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ وَعَائِشَةَ قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: ((لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)). يُحَذِّرُ مَا صَنَعُوا. [راجع: ٤٣٦، ٤٣٥]

(٣٣٥٣، ٥٣) مجھ سے بشر بن محمد نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ نے خبر دی، انہوں نے کہا مجھ کو معمر اور یونس نے خبر دی، ان سے زہری نے بیان کیا، انہیں عبید اللہ بن عبد اللہ نے خبر دی کہ حضرت عائشہ رضی اللہ عنہا نے اور حضرت ابن عباس رضی اللہ عنہما نے بیان کیا، جب رسول اللہ ﷺ پر نزع کی حالت طاری ہوئی تو آپ اپنی چادر چہرہ مبارک پر بار بار ڈال لیتے پھر جب شدت بڑھتی تو اسے ہٹا دیتے تھے۔ حضور ﷺ نے اسی حالت میں فرمایا تھا: ”اللہ تعالیٰ کی لعنت ہو یہود و نصاریٰ پر کہ انہوں نے اپنے انبیاء کی قبروں کو سجدہ گاہ بنالیا۔“ آغضور ﷺ اس امت کو ان کے کئے سے ڈرانا چاہتے تھے۔

(٣٤٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قُرَّابِ الْقَرَّازِ قَالَ: سَمِعْتُ أَبَا حَازِمٍ، قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: ((كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ)). قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((فُوا بِبَيْعَةِ الْأَوَّلِ فَلَا أَوَّلَ، أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلَهُمْ

(٣٣٥٥) مجھ سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے محمد بن جعفر نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے قرزاز نے بیان کیا، انہوں نے ابو حازم سے سنا، انہوں نے بیان کیا کہ میں حضرت ابو ہریرہ رضی اللہ عنہ کی مجلس میں پانچ سال تک بیٹھا ہوں۔ میں نے انہیں رسول اللہ ﷺ کی یہ حدیث بیان کرتے سنا کہ آپ نے فرمایا: ”بنی اسرائیل کے انبیاء ان کی سیاسی رہنمائی بھی کیا کرتے تھے، جب بھی ان کا کوئی نبی ہلاک ہو جاتا تو دوسرے ان کی جگہ آ موجود ہوتے، لیکن یاد رکھو میرے بعد کوئی نبی نہیں آئے گا۔ ہاں میرے نائب ہوں گے اور بہت ہوں گے۔“ صحابہ نے عرض کیا کہ ان کے متعلق آپ کا ہمیں کیا حکم ہے۔ آپ نے فرمایا: ”سب سے پہلے جس سے بیعت کرلو، بس اسی کی وفاداری پر قائم رہو اور ان کا جو حق ہے

عَمَّا اسْتَرْعَاهُمْ)). [مسلم: ۴۷۷۳، ۴۷۷۴] اس کی ادائیگی میں کوتاہی نہ کرو کیونکہ اللہ تعالیٰ ان سے قیامت کے دن ان ابن ماجہ: ۲۸۷۱

تشریح: خلفاء کی اطاعت کے ساتھ خلفا کو بھی ان کی ذمہ داریوں کے ادا کرنے پر توجہ دلائی گئی ہے۔ اگر وہ ایسا نہ کریں گے، ان کو اللہ کی عدالت میں سخت ترین رسوائی کا سامنا کرنا ہوگا، آج نام نہاد جمہوریت کے دور میں کرسیوں پر آنے والے لوگوں کے لیے بھی یہی حکم ہے کہ وہ اپنی ذمہ داریوں کا احساس کریں مگر کتنے کرسی نشین ہیں جو اپنی ذمہ داریوں کو سوچتے ہیں، ان کو صرف دوث مانتے کے وقت کچھ یاد آتا ہے بعد میں سب بھول جاتے ہیں۔ الا ماشاء اللہ۔

۳۴۵۶۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَنَسٍ، عَنْ عَطَاءِ بْنِ يَسَّارٍ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَتَبْعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ سَلَكَوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ)). قُلْنَا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَالنَّصَارَى قَالَ: ((فَمَنْ)).

۳۴۵۶) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان نے بیان کیا، کہا ہم سے زید بن انس نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے حضرت ابو سعید رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تم لوگ پہلی امتوں کے طریقوں کی قدم بقدم پیروی کرو گے یہاں تک کہ اگر وہ لوگ کسی ساہنہ کے سوراخ میں داخل ہوئے ہوں تو تم بھی اس میں داخل ہو گے۔“ ہم نے پوچھا یا رسول اللہ! کیا آپ کی مراد پہلی امتوں سے یہود و نصاریٰ ہیں؟ آپ نے فرمایا: ”پھر کون ہو سکتا ہے؟“

[طرفہ فی: ۷۳۲۰] [مسلم: ۶۷۸۱]

تشریح: آپ کا مطلب یہ تھا کہ تم اندھا دھند یہود اور نصاریٰ کی تقلید کرنے لگو گے، فکر اور تامل کا مادہ تم سے نکل جائے گا۔ ہمارے زمانے میں مسلمان ایسے ہی اندھے بن گئے ہیں، یہود و نصاریٰ نے جس طرح اپنے دین کو برباد کیا ان سے بھی بڑھ کر مسلمانوں نے بدعات ایجاد کر کے اسلام کا حلیہ مسخ کر دیا ہے، قبر پرستی، امام پرستی مسلمانوں کا شعار بن گئی ہیں، ان میں اس قدر فرق پیدا ہو گئے کہ یہود و نصاریٰ سے آگے ان کا قدم ہے، شیعہ اور سنی ناموں سے جو تفریق ہوئی وہ تفریق در تفریق ہوتے ہوئے سینکڑوں فرقوں تک نوبت پہنچ چکی ہے، کتاب و سنت کا صرف نام باقی رہ گیا ہے۔

۳۴۵۷۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ أَنَسٍ، عَنْ أَنَسِ قَالَ: ذَكَرُوا النَّارَ وَالنَّافُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتَرَ الْإِقَامَةَ. [راجع: ۶۰۳]

۳۴۵۷) ہم سے عمران بن میسرہ نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے خالد نے، ان سے ابو قلابہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ (نماز کے لئے اعلان کے طریقے پر بحث کرتے وقت) صحابہ نے آگ اور ناقوس کا ذکر کیا۔ لیکن بعض نے کہا کہ یہ تو یہود و نصاریٰ کا طریقہ ہے۔ آخر بلال رضی اللہ عنہ کو حکم ہوا کہ اذان میں (کلمات) دو دفعہ کہیں اور تکبیر میں ایک ایک دفعہ۔

تشریح: عبادت کے لئے آگ جلا کر یا ناقوس بجا کر لوگوں کو بلانا آج بھی اکثر ادیان کا معمول ہے۔ اسلام نے اس طریقہ کو ناپسند کر کے اذان کا بہترین طریقہ جاری کیا جو پانچ اوقات فضائے آسمانی میں پکار کر کہی جاتی ہے، جس میں عقیدہ توحید و رسالت کا وجد آدرا اعلان ہوتا ہے اور بہترین لفظوں میں مسلمانوں کو عبادت کے لئے بلایا جاتا ہے۔ روایت میں یہود و نصاریٰ کا ذکر ہے یہی باب سے مناسبت ہے۔ روایت میں اکہری تکبیر کہنے کا ذکر صاف لفظوں میں موجود ہے، مگر اس زمانہ میں اکثر برادران ملت، اکہری تکبیر کی سخت نفرت کا اظہار کرتے ہیں جو ان کی ناواقفیت کی کھلی دلیل ہے،

اکہری تکبیر سنت نبوی ہے اس سے انکار ہرگز جائز نہیں ہے، اللہ پاک ہمارے محترم برادران کو توفیق دے کہ وہ ایسا غلط تعصب دلوں سے دور کر دیں۔

۳۴۵۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ كَانَتْ تَكْرَهُ أَنْ يَجْعَلَ يَدَهُ فِي خَاصِرَتِهِ وَتَقُولُ: إِنَّ الْيَهُودَ تَفْعَلُهُ. تَابَعَهُ شُعْبَةُ عَنْ الْأَعْمَشِ. (۳۳۵۸) ہم سے محمد بن یوسف نے بیان کیا، ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابو الضحیٰ نے بیان کیا، ان سے مسروق نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا کو کھ پر ہاتھ رکھنے کو ناپسند کرتی تھیں اور فرماتی تھیں کہ اس طرح یہود کرتے ہیں۔ اس روایت کی متابعت شعبہ نے اعمش سے کی ہے۔

تشریح: کوکھ پر ہاتھ رکھنے کی عادت یہودی تھی اور اس سے تکبیر کا بھی اظہار ہوتا ہے۔ اس لئے اسے ناپسند قرار دیا گیا۔ ضمناء یہود کا ذکر ہے یہی باب سے وجہ مناسبت ہے۔

(۳۳۵۹) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے نافع نے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”تمہارا زمانہ پچھلی امتوں کے مقابلے میں ایسا ہے جیسے عصر سے مغرب تک کا وقت ہے، تمہاری مثال یہود و نصاریٰ کے ساتھ ایسی ہے جیسے کسی شخص نے کچھ مزدور لئے اور کہا کہ میرا کام آدھے دن تک کون ایک ایک قیراط کی اجرت پر کرے گا؟ یہود نے آدھے دن تک ایک ایک قیراط کی مزدوری پر کام کرنا طے کر لیا۔ پھر اس شخص نے کہا کہ آدھے دن سے عصر کی نماز تک میرا کام کون شخص ایک ایک قیراط کی مزدوری پر کرے گا۔ اب نصاریٰ ایک ایک قیراط کی مزدوری پر آدھے دن سے عصر کے وقت تک مزدوری کرنے پر تیار ہو گئے۔ پھر اس شخص نے کہا کہ عصر کی نماز سے سورج ڈوبنے تک دو دو قیراط پر کون شخص میرا کام کرے گا؟ تمہیں معلوم ہونا چاہیے کہ وہ تمہیں لوگ ہو جو دو دو قیراط کی مزدوری پر عصر سے سورج ڈوبنے تک کام کرو گے، تم آگاہ رہو کہ تمہاری مزدوری دینی ہے۔ یہود و نصاریٰ اس فیصلہ پر غصہ ہو گئے اور کہنے لگے کہ کام تو ہم زیادہ کریں اور مزدوری ہم کو کم ملے۔ اللہ تعالیٰ نے ان سے فرمایا کیا میں نے تمہیں تمہارا حق دینے میں کوئی کمی کی ہے؟ انہوں نے کہا کہ نہیں اللہ تعالیٰ نے فرمایا کہ پھر یہ میرا فضل ہے، میں جسے چاہوں زیادہ دوں۔“

۳۴۵۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مِنْ خَلَاءِ مِنَ الْأُمَمِ، مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ، وَإِنَّمَا مِثْلُكُمْ وَمِثْلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عَمَلًا فَقَالَ: مَنْ يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ، عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ قَالَ: أَلَا فَاتَمَّ الَّذِينَ يَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، أَلَا لَكُمْ الْأَجْرُ مَرَّتَيْنِ، فَفَضَّيَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ عَطَاءً، قَالَ اللَّهُ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ

شِشْتُ)). [راجع: ۵۵۷]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ابن شہاب، قَالَ: قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ، فَخَالِفُوهُمْ)) [طرفہ فی: ۵۸۹۹]

تشریح: حدیث میں یہود و نصاریٰ کا ذکر ہے یہی باب سے وجہ مناسبت ہے مہندی کا خضاب مراد ہے جسے داڑھی اور سر پر لگانا مسنون ہے، اس حدیث سے یہ بھی نکلا کہ یہود و نصاریٰ کی تہذیب کی بجائے اسلامی تہذیب، اسلامی طرز معاشرت اختیار کرنا ضروری ہے اور اندھا دھندان کے مقلد بن کر ان کی بدترین تہذیب کو اختیار کرنا بڑی دانت ہے مگر افسوس کہ آج بیشتر نام نہاد مسلمان اسی تہذیب کے دلدادہ بنے ہوئے ہیں، جن روایتوں میں ازالہ شیب یعنی سفید بالوں کے ازالہ کی نمی آئی ہے، وہ نمی سیاہ خضاب سے متعلق ہے جو مع ہے۔ مسلم شریف میں ہے: "قال النبی غیروہ واجتنبوا السواد" یعنی سفید بالوں کو متغیر کرو مگر سیاہ خضاب سے بچو۔ جو لوگ جانتے ہیں کہ داڑھی بڑھانا اس لئے سنت ہے کہ یہ یہودی تہذیب کی مخالفت کرنا ہے ان کو معلوم ہونا چاہیے کہ بالوں کا سفید ہی رکھنا بھی یہودی تہذیب ہے جیسا کہ یہاں بیان موجود ہے پھر اس تہذیب کی مخالفت میں مہندی کا خضاب کرنا اتنا ہی ضروری ہے جتنا داڑھی کا بڑھانا ضروری ہے مگر اکثر مسلمان ہیں جو آدھی بات یاد رکھتے ہیں، آدھی کو بھول جاتے ہیں۔ بہر حال اسلامی تہذیب ایک مکمل بہترین تہذیب ہے، آج مغربیت کے فدائی اسلامی تہذیب چھوڑنے والے شکل صورت و لباس وغیرہ وغیرہ سے عذاب خداوندی میں گرفتار ہیں جو ایسا لباس اپناتے ہوئے بھی جس کو پہن کر نہ آرام سے کھا سکتے ہیں نہ بیٹھ سکتے ہیں پھر اس لباس پر گن ہیں۔

۳۴۶۳۔ حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ، قَالَ حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللَّهِ، فِي هَذَا الْمَسْجِدِ، وَمَا نَسِينَا مِنْذُ حَدَّثَنَا، وَمَا نَخْشَى أَنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزَعُ فَأَخَذَ سِجْنًا فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَا الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ عَزَّ وَجَلَّ بَادِرْنِي عَبْدِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ)). [راجع: ۱۳۶۴]

(۳۴۶۳) مجھ سے محمد نے بیان کیا، کہا مجھ سے حجاج نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے حسن نے، کہا ہم سے حضرت جندب بن عبد اللہ نے اسی مسجد میں بیان کیا (حسن نے کہا کہ) انہوں نے جب ہم سے بیان کیا ہم اسے بھولے نہیں اور نہ ہمیں اس کا اندیشہ ہے کہ انہوں نے رسول اللہ ﷺ کی طرف اس حدیث کی نسبت غلط کی ہوگی، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: "پچھلے زمانے میں ایک شخص (کے ہاتھ میں) زخم ہو گیا تھا اور اس سے بڑی تکلیف تھی، آخر اس نے چھری سے اپنا ہاتھ کاٹ لیا اس کا نتیجہ یہ ہوا کہ خون بہنے لگا اور اسی سے وہ مر گیا پھر اللہ تعالیٰ نے فرمایا کہ میرے بندے نے خود میرے پاس آنے میں جلدی کی اس لئے میں نے بھی جنت کو اس پر حرام کر دیا۔"

تشریح: پچھلے زمانے کے ایک شخص کا ذکر حدیث میں وارد ہوا ہے، یہی باب سے مناسبت ہے، حدیث سے یہ ظاہر ہوا کہ خود کشی کرنے والے پر جنت حرام ہے، ان جملہ احادیث میں اہل کتاب کا ذکر کسی نہ کسی طور پر بتایا ہے اسی لئے ان کو یہاں درج کیا گیا ہے۔

[بَابُ] حَدِيثُ أَبْرَصَ وَأَقْرَعَ وَأَعْمَى فِي نَبِيِّ إِسْرَائِيلَ
باب: بنی اسرائیل کے ایک کوڑھی اور ایک نابینا اور ایک گنچے کا بیان

۳۴۶۴۔ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ النَّبِيَّ ﷺ، وَحَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ ثَلَاثَةً فِي نَبِيِّ إِسْرَائِيلَ أَبْرَصٌ وَأَقْرَعٌ وَأَعْمَى بَدَأَ اللَّهُ أَنْ يَتَلَيَّهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَاتَى الْأَبْرَصَ. فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: لَوْ كُنْتُ حَسَنًا وَجِلْدًا حَسَنًا قَدْ قَدَّرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ، فَذَهَبَ فَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا. فَقَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ فَقَالَ: الْإِبِلُ. أَوْ قَالَ: الْبَقَرُ هُوَ شَكٌّ فِي ذَلِكَ، إِنَّ الْأَبْرَصَ وَالْأَقْرَعَ، قَالَ: أَحَدَهُمَا الْإِبِلُ، وَقَالَ: الْآخَرُ الْبَقَرُ. فَأُعْطِيَ نَاقَةً عَشْرَاءَ. فَقَالَ: يَبَارِكُ لَكَ فِيهَا. وَآتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ هَذَا عَنِّي قَدْ قَدَّرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. فَأَعْطَاهُ بَقَرَةً حَامِلًا، وَقَالَ يَبَارِكُ لَكَ فِيهَا. وَآتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: يَرُدُّ اللَّهُ إِلَيَّ بَصَرِي، فَأُبْصِرُ بِهِ النَّاسَ.

(۳۴۶۳) مجھ سے احمد بن اسحاق نے بیان کیا، کہا ہم سے عمرو بن عاصم نے بیان کیا، ان سے ہمام نے بیان کیا، ان سے اسحاق بن عبد اللہ نے بیان کیا، کہا مجھ سے عبد الرحمن بن ابی حمزہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے سنا (دوسری سند) اور مجھ سے محمد نے بیان کیا، کہا ہم سے عبد اللہ بن رجاء نے بیان کیا، انہیں ہمام نے خبر دی، ان سے اسحاق بن عبد اللہ نے بیان کیا، انہیں عبد الرحمن بن ابی عمرہ نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا کہ ”بنی اسرائیل میں تین شخص تھے، ایک کوڑھی، دوسرا اندھا اور تیسرا گنجا، اللہ تعالیٰ نے چاہا کہ ان کا امتحان لے۔ چنانچہ اللہ تعالیٰ نے ان کے پاس ایک فرشتہ بھیجا۔ فرشتہ پہلے کوڑھی کے پاس آیا اور اس سے پوچھا کہ تمہیں سب سے زیادہ کیا چیز پسند ہے؟ اس نے جواب دیا کہ اچھا رنگ اور اچھی چمڑی کیونکہ مجھ سے لوگ پرہیز کرتے ہیں۔ بیان کیا کہ فرشتے نے اس پر اپنا ہاتھ پھیرا تو اس کی بیماری دور ہو گئی اور اس کا رنگ بھی خوبصورت ہو گیا اور چمڑی بھی اچھی ہو گئی۔ فرشتے نے پوچھا کس طرح کا مال تم زیادہ پسند کرو گے؟ اس نے کہا کہ اونٹ! یا اس نے گائے کہی، اسحاق بن عبد اللہ کو اس سلسلے میں شک تھا کہ کوڑھی اور گنچے دونوں میں سے ایک نے اونٹ کی خواہش کی تھی اور دوسرے نے گائے کی۔ چنانچہ اسے حاملہ اونٹنی دی گئی اور کہا گیا کہ اللہ تعالیٰ تمہیں اس میں برکت دے گا، پھر فرشتہ گنچے کے پاس آیا اور اس سے پوچھا کہ تمہیں کیا چیز پسند ہے؟ اس نے کہا کہ عمدہ بال اور موجودہ عیب میرا ختم ہو جائے، کیونکہ لوگ اس کی وجہ سے مجھ سے پرہیز کرتے ہیں۔ بیان کیا کہ فرشتے نے اس کے سر پر ہاتھ پھیرا اور اس کا عیب جاتا رہا اور اس کے بجائے عمدہ بال آ گئے۔ فرشتے نے پوچھا، کس طرح کا مال پسند کرو گے؟ اس نے کہا کہ گائے! بیان کیا کہ فرشتے نے اسے حاملہ گائے دے دی اور کہا کہ اللہ تعالیٰ تمہیں اس میں برکت دے گا۔ پھر اندھے کے پاس فرشتہ آیا اور کہا کہ تمہیں کیا چیز پسند ہے؟ اس نے کہا کہ اللہ تعالیٰ مجھے آنکھوں کی روشنی دے دے تاکہ میں لوگوں کو دیکھ سکوں۔ بیان کیا کہ فرشتے نے ہاتھ

بھیر اور اللہ تعالیٰ نے اس کی بیانی اسے واپس دے دی۔ پھر پوچھا کہ کس طرح کا مال تم پسند کرو گے؟ اس نے کہا کہ بکریاں! فرشتے نے اسے حاملہ بکری دے دی۔ پھر تینوں جانوروں کے بچے پیدا ہوئے، یہاں تک کہ کوڑھی کے اونٹوں سے اس کی وادی بھر گئی، گنجنے کی گائے نیل سے اس کی وادی بھر گئی اور اندھے کی بکریوں سے اس کی وادی بھر گئی۔ پھر دوبارہ فرشتہ اپنی اسی پہلی شکل میں کوڑھی کے پاس آیا اور کہا کہ میں ایک نہایت مسکین و فقیر آدمی ہوں، سفر کا تمام سامان و اسباب ختم ہو چکا ہے اور اللہ تعالیٰ کے سوا اور کسی سے حاجت پوری ہونے کی امید نہیں، لیکن میں تم سے اسی ذات کا واسطہ دے کر جس نے تمہیں اچھا رنگ اور اچھا چمڑا اور مال عطا کیا، ایک اونٹ کا سوال کرتا ہوں جس سے سفر پورا کر سکوں۔ اس نے فرشتے سے کہا کہ میرے ذمہ حقوق اور بہت سے ہیں۔ فرشتے نے کہا، غالباً میں تمہیں پہچانتا ہوں، کیا تمہیں کوڑھ کی بیماری نہیں تھی جس کی وجہ سے لوگ تم سے گھن کھاتے تھے۔ تم ایک فقیر اور قلاش تھے۔ پھر تمہیں اللہ تعالیٰ نے یہ چیزیں عطا کیں؟ اس نے کہا کہ یہ ساری دولت تو میرے باپ دادا سے چلی آ رہی ہے۔ فرشتے نے کہا کہ اگر تم جھوٹے ہو تو اللہ تمہیں اپنی پہلی حالت پر لوٹا دے۔ پھر فرشتہ گنجنے کے پاس اپنی اسی پہلی صورت میں آیا اور اس سے بھی وہی درخواست کی اور اس نے بھی وہی کوڑھی والا جواب دیا۔ فرشتے نے کہا کہ اگر تم جھوٹے ہو تو اللہ تعالیٰ تمہیں اپنی پہلی حالت پر لوٹا دے، اس کے بعد فرشتہ اندھے کے پاس آیا، اپنی اسی پہلی صورت میں اور کہا کہ میں ایک مسکین آدمی ہوں، سفر کے تمام سامان ختم ہو چکے ہیں اور سوا اللہ تعالیٰ کے کسی سے حاجت پوری ہونے کی توقع نہیں۔ میں تم سے اس ذات کا واسطہ دے کر جس نے تمہیں تمہاری بیانی واپس دی ہے، ایک بکری مانگتا ہوں جس سے اپنے سفر کی ضروریات پوری کر سکوں۔ اندھے نے جواب دیا کہ واقعی میں اندھا تھا اور اللہ تعالیٰ نے مجھے اپنے فضل سے بینائی عطا فرمائی اور واقعی میں فقیر محتاج تھا اور اللہ تعالیٰ نے مجھے مالدار بنایا۔ تم جتنی بکریاں چاہو لے سکتے ہو، اللہ کی قسم جب تم نے خدا کا واسطہ دیا ہے تو جتنا بھی تمہارا جی چاہے لے جاؤ، میں تمہیں ہرگز نہیں روک سکتا۔ فرشتے نے

قَالَ: فَمَسَحَهُ، فَرَدَّ اللَّهُ إِلَيْهِ بَصْرَهُ. قَالَ: فَأَتَى الْمَالَ أَحَبُّ إِلَيْكَ قَالَ: الْغَنَمُ. فَأَعْطَاهُ شَاةً وَالِدًا، فَأُتِيَ هَذَانِ، وَوَلَدَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنْ إِبِلٍ، وَلِهَذَا وَادٍ مِنْ بَقَرٍ، وَلِهَذَا وَادٍ مِنْ غَنَمٍ. ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ، تَقَطَّعَتْ بِيَ الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاعَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بَكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنُ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللَّهُ تَعَالَى فَقَالَ: لَقَدْ وَرِثْتُ كَابِرًا عَنْ كَابِرٍ. فَقَالَ: إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَيَّ مَا كُنْتُ، وَأَتَى الْأَفْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ: مِثْلُ مَا قَالَ لِهَذَا، وَرَدَّ عَلَيْهِ مِثْلُ مَا رَدَّ عَلَيْهِ هَذَا فَقَالَ: إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَيَّ مَا كُنْتُ. وَأَتَى الْأَعْمَى فِي صُورَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ السَّبِيلِ وَتَقَطَّعَتْ بِيَ الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاعَ الْيَوْمَ إِلَّا بِاللَّهِ، ثُمَّ بَكَ أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاةً أَتَبْلُغُ بِهَا فِي سَفَرِي. وَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصْرِي، وَفَقِيرًا فَأَعَانِي اللَّهُ، فَخَذْتُ مَا شِئْتُ، فَوَاللَّهِ! لَا أَحْمَدُكَ الْيَوْمَ بِشَيْءٍ أَحَدْتَهُ لِي. فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلَيْتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ وَسَخِطَ عَلَى صَاحِبَيْكَ)).

کہا کہ تم اپنا مال اپنے پاس رکھو، یہ تو صرف امتحان تھا اور اللہ تعالیٰ تم سے راضی اور خوش ہے تمہارے دونوں ساتھیوں سے ناراض ہے۔“

تشریح: آیت قرآنی: ﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (۱۳/ ابراہیم: ۷) اگر میرا شکر کرو گے تو نعمت زیادہ دوں گا اور اگر ناشکری کرو گے تو میرا عذاب بھی سخت ہے، اس آیت کی تفسیر اس حدیث سے بخوبی واضح ہے۔ روایت کے آخر میں نابینا کے الفاظ ((لا اجهدک)) منقول ہیں یعنی تو کتنی بھی بکریاں لے لے میں تجھ سے واپس نہیں مانگوں گا بعض نسخوں میں ((لا احمدک)) ہے پھر ترجمہ یوں ہوگا میں تیری تعریف اس وقت تک نہیں کروں گا جب تک جو تجھے درکار ہے وہ اللہ کے نام پر نہ لے لے گا۔ انسان کی فطرت ہے وہ بہت جلد اپنی پہلی حالت کو بھول جاتا ہے، خاص طور پر مال و دولت والے جو بیشتر غریب ہوتے ہیں پھر وہ دولت مند بن جاتے ہیں اور بھول جاتے ہیں کہ وہ پہلے کیا تھے۔ ایسے لوگوں کو اللہ سے ڈرنا چاہیے جو اللہ دولت دینے پر قادر ہے، وہ واپس لینے پر بھی اسی طرح قادر ہے اور یہ دروازہ ہوتا رہتا ہے دیکھنے کو نظر بصیرت درکار ہے۔

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: (أَصْحَابُ الْكَهْفِ كَابِيَان)

سورہ کہف میں اللہ نے فرمایا ہے ”اے پیغمبر! کیا تو سمجھا کہ کہف اور رقیم ہماری قدرت کی نشانیوں میں عجیب تھے۔“ کہف پہاڑ میں جو درہ ہو، رقیم کے معنی لکھی ہوئی کتاب، مرقوم کے معنی بھی لکھی ہوئی رِبَطْنَا عَلٰی قُلُوبِهِمْ ہم نے ان کے دلوں میں مبر ڈالا، شَطَطًا ظلم اور زیادتی، وَصِيدَ کے معنی لگن اور صحن، اس کی جمع وَصَائِد اور وَصْد آتی ہے، وَصِيد دروازے کو بھی کہتے ہیں (دہلیز) کو مَوْصِدَة جو سورہ ہمزہ میں ہے یعنی بند دروازہ لگی ہوئی عرب لوگ کہتے ہیں۔ اَصْد الباب اور اَوْصَد الباب یعنی دروازہ بند کیا، بَعَثْنَا ہم نے ان کو زندہ کر دیا۔ اَزَكٰى یعنی زیادہ سونے والا یا پاکیزہ خوش مزیا ست۔ فَضْرَبَ اللّٰهُ عَلٰی اَذَانِهِم یعنی اللہ تعالیٰ نے ان کو سلا دیا، رَجَمًا بِالْغَيْبِ یعنی بے دلیل (محض گمان النکل پچو) مجاہد نے کہا تَفَرَّضَهُمْ یعنی چھوڑ دیتا ہے، کتر اجاتا ہے۔ سورہ کہف میں ان جوانوں کا تفصیلی ذکر موجود ہے۔

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ﴾ [الكهف: ۹] الْكِتَابُ. ﴿مَرْقُومٌ﴾ [المطففين: ۹] مَكْتُوبٌ مِنَ الرِّقْمِ ﴿رَبَطْنَا عَلَى قُلُوبِهِمْ﴾ [الكهف: ۱۶] أَلْهَمْنَاهُمْ صَبْرًا ﴿شَطَطًا﴾ إِفْرَاطًا، الْوَصِيدُ: الْفِنَاءُ وَجَمْعُهُ وَصَائِدٌ، وَوَصْدٌ وَيُقَالُ: الْوَصِيدُ: الْبَابُ ﴿مَوْصِدَةٌ﴾ [البلد: ۲۰] مُطَبَقَةٌ، اَصَدَ الْبَابُ وَأَوْصَدَ ﴿بَعَثْنَاهُمْ﴾ [الكهف: ۱۹] أَحْيَيْنَاهُمْ ﴿أَزَكٰى﴾: أَكْثَرُ رَيْعًا. فَضْرَبَ اللّٰهُ عَلٰی اَذَانِهِمْ، فَنَامُوا، ﴿رَجَمًا بِالْغَيْبِ﴾ [الكهف: ۲۲] لَمْ يَسْتَنِبْ. وَقَالَ مُجَاهِدٌ: ﴿تَفَرَّضَهُمْ﴾ [الكهف: ۱۷] تَرَكَّهُمْ.

تشریح: اس کا مفصل بیان کتاب التفسیر میں آئے گا، ان شاء اللہ۔ امام بخاری رحمہ اللہ نے اصحاب کہف کے باب میں کوئی حدیث بیان نہیں کی شاید ان کو اپنی شرط پر کوئی حدیث نہیں ملی، عبد بن حمید نے ان کا قصہ طول کے ساتھ حضرت عبد اللہ بن عباس رضی اللہ عنہما سے روایت کیا ہے، مگر وہ موقوف ہے۔ رقیم وہ تختہ جس پر اصحاب کہف کے نام لکھے ہوئے تھے۔ (الحمد للہ کہ پارہ نمبر ۱۳ بھی خیریت کے ساتھ ختم ہوا)۔

بَابُ حَدِيثِ الْغَارِ بَابُ غَارِ وَالْوَلِ كَقَصِهِ

تشریح: پارہ نمبر ۱۳ کے خاتمہ پر اصحاب کہف کا واقعہ ذکر کیا گیا۔ اس لئے مناسب ہوا کہ پارہ نمبر ۱۴ کو غار والوں کے ذکر سے شروع کیا جائے۔ بعض علما نے آیت مبارکہ ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا.....﴾ (۱۸/ الکہف: ۹) میں رقیم والوں سے یہ لوگ جن کا ذکر اس حدیث میں ہے مراد لئے، واقعہ بہت ہی عجیب ہے مگر: ﴿إِنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ کے تحت قدرت الہی سے کچھ بعید بھی نہیں ہے۔ مزید

تفصیل آگے آ رہی ہے۔ حافظ صاحب فرماتے ہیں: ”عقب المصنف قصة أصحاب الكهف بحديث الغار إشارة الى ماوردانه قد قيل ان الرقيم المذكور في قوله تعالى: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ﴾ هو الغار الذي اصاب فيه الثلاثة ما اصابهم وذلك فيما اخرجه البزار والطبرانی باسناد حسن عن النعمان بن بشير انه مع النبي ﷺ يذكر الرقيم قال انطلق ثلاثة فكانوا في كهف فوق الجبل على باب الكهف فاوصل عليهم فذكر الحديث۔“ (فتح الباری) یعنی امام بخاری رحمہ اللہ نے اصحاب کہف کے ذکر کے بعد حدیث غار کا ذکر فرمایا جس میں آپ نے اشارہ فرمایا کہ آیت کریمہ: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ﴾ (۱۸/الکہف: ۹) میں رقیم والوں سے وہ غار والے مراد ہیں جو تین تھے اور اچانک وہ پہاڑ کی چٹان گرنے سے اس مصیبت میں پھنس گئے تھے جیسا کہ بزار اور طبرانی نے سند حسن کے ساتھ نعمان بن بشیر رضی اللہ عنہ سے روایت کی ہے کہ انہوں نے سنار رسول اللہ ﷺ سے آپ رقیم والوں کا ذکر فرما رہے تھے کہ تین ساتھی چلے جا رہے تھے۔ وہ ایک غار میں پناہ گزین ہوئے کہ ان پر پہاڑ کی ایک چٹان گری اور ان کو وہاں بند ہونا پڑا پھر اللہ نے ان کی دعاؤں کو قبول کیا اور وہاں سے ان کو نجات بخشی۔

۳۴۶۵۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا ثَلَاثَةٌ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ يَمْشُونَ إِذْ أَصَابَهُمْ مَطَرٌ، فَأَوُّوا إِلَى غَارٍ، فَانْطَبَقَ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: إِنَّهُ وَاللَّهِ يَا هَؤُلَاءِ لَا يُنْجِيكُمْ إِلَّا الصَّدُوقُ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنْكُمْ بِمَا يَعْلَمُ أَنَّهُ قَدْ صَدَقَ فِيهِ. فَقَالَ وَاحِدٌ مِنْهُمْ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِي أَجِيرٌ عَمِلَ لِي عَلَى فَرْقٍ مِنْ أَرُورٍ، فَذَهَبَ وَتَرَكَنِي، وَأَتَيْتُ عَمَدَتٌ إِلَى ذَلِكَ الْفَرْقِ فَرَزَعْتُهُ، فَصَارَ مِنْ أَمْرِهِ أَنِّي اشْتَرَيْتُ مِنْهُ بَقْرًا، وَأَنَّهُ أَتَانِي يَطْلُبُ أَجْرَهُ فَقُلْتُ لَهُ: اْعْمِدْ إِلَى تِلْكَ الْبَقْرِ. فَسَفَّهَا، فَقَالَ لِي: إِنَّمَا لِي عِنْدَكَ فَرْقٌ مِنْ أَرُورٍ. فَقُلْتُ لَهُ: اْعْمِدْ إِلَى تِلْكَ الْبَقْرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرْقِ، فَسَافَّهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَفَرِّجْ عَنَّا. فَانْسَاخَتْ عَنْهُمْ الصَّخْرَةُ. فَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتَ

(۳۳۶۵) ہم سے اسماعیل بن خلیل نے بیان کیا، کہا ہم کو علی بن مسہر نے خبر دی، انہیں عبید اللہ بن عمر نے، انہیں نافع نے اور انہیں ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”پچھلے زمانے میں (بنی اسرائیل میں سے) تین آدمی کہیں راستے میں جا رہے تھے کہ اچانک بارش نے انہیں آیا۔ وہ تینوں پہاڑ کے ایک کھوہ (غار) میں گھس گئے (جب وہ اندر چلے گئے) تو غار کا منہ بند ہو گیا۔ اب تینوں آپس میں یوں کہنے لگے کہ اللہ کی قسم ہمیں اس مصیبت سے اب تو صرف سچائی ہی نجات دلائے گی۔ بہتر یہ ہے کہ اب ہر شخص اپنے کسی ایسے عمل کو بیان کر کے دعا کرے جس کے بارے میں اسے یقین ہو کہ وہ خالص اللہ تعالیٰ کی رضا مندی کے لئے کیا تھا۔ چنانچہ ایک نے اس طرح دعا کی، اے اللہ! تجھ کو خوب معلوم ہے کہ میں نے ایک مزدور رکھا تھا جس نے ایک فرق (تین صاع) چاول کی مزدوری پر میرا کام کیا تھا لیکن وہ شخص (غصہ میں آ کر) چلا گیا اور اپنے چاول چھوڑ گیا۔ پھر میں نے اس ایک فرق چاول کو لیا اور اس کی کاشت کی۔ اس سے اتنا کچھ ہو گیا کہ میں نے پیداوار میں سے گائے نیل خرید لئے۔ اس کے بہت دن بعد وہی شخص مجھ سے اپنی مزدوری مانگے آیا۔ میں نے کہا کہ یہ گائے نیل کھڑے ہیں، ان کو لے جا اس نے کہا کہ میرا تو صرف ایک فرق چاول تم پر ہونا چاہیے تھا۔ میں نے اس سے کہا یہ سب گائے نیل لے جا کیونکہ اسی ایک فرق کی آمدنی ہے۔ آخر وہ گائے نیل لے کر چلا گیا۔ پس اے اللہ! اگر تو جانتا ہے کہ یہ ایماندار ہیں میں نے صرف تیرے ڈر سے کی تھی تو تو غار کا

منہ کھول دے۔ چنانچہ اسی وقت وہ پتھر کچھ ہٹ گیا۔ پھر دوسرے نے اس طرح دعا کی: اے اللہ! تجھے خوب معلوم ہے کہ میرے ماں باپ جب بوڑھے ہو گئے تو میں ان کی خدمت میں روزانہ رات میں اپنی بکریوں کا دودھ لا کر پلایا کرتا تھا۔ ایک دن اتفاق سے میں دیر سے آیا تو وہ سو چکے تھے۔ ادھر میرے بیوی اور بچے بھوک سے بلبلا رہے تھے لیکن میری عادت تھی کہ جب تک والدین کو دودھ نہ پلا لوں، بیوی بچوں کو نہیں دیتا تھا مجھے انہیں بیدار کرنا بھی پسند نہیں تھا اور چھوڑنا بھی پسند نہ تھا (کیونکہ یہی ان کا شام کا کھانا تھا اور اس کے نہ پینے کی وجہ سے وہ کمزور ہو جاتے) پس میں ان کا وہیں انتظار کرتا رہا یہاں تک کہ صبح ہو گئی۔ پس اگر تیرے علم میں بھی میں نے یہ کام تیرے خوف کی وجہ سے کیا تھا تو تو ہماری مشکل دور کر دے۔ اس وقت وہ پتھر کچھ اور ہٹ گیا اور اب آسمان نظر آنے لگا۔ پھر تیسرے شخص نے یوں دعا کی، اے اللہ! میری ایک چچا زاد بہن تھی جو مجھے سب سے زیادہ محبوب تھی۔ میں ایک بار اس سے صحبت کرنی چاہی، اس نے انکار کیا مگر اس شرط پر تیار ہوئی کہ میں اسے سواشرنی لا کر دے دوں۔ میں نے یہ رقم حاصل کرنے کے لئے کوشش کی۔ آخر وہ مجھے مل گئی تو میں اس کے پاس آیا اور وہ رقم اس کے حوالے کر دی۔ اس نے مجھے اپنے نفس پر قدرت دے دی۔ جس میں اس کے دونوں پاؤں کے درمیان بیٹھ چکا تو اس نے کہا کہ اللہ سے ڈر اور مہر کو بغیر حق کے نہ توڑ۔ میں (یہ سنتے ہی) کھڑا ہو گیا اور سواشرنی بھی واپس نہیں لی۔ پس اگر تیرے علم میں میں نے یہ عمل تیرے خوف کی وجہ سے کیا تھا تو تو ہماری مشکل آسان کر دے۔ اللہ تعالیٰ نے ان کی مشکل دور کر دی اور وہ تینوں باہر نکل آئے۔“

تَعْلَمُ أَنَّهُ كَانَ لِي أَبُوَان شَيْخَانِ كَبِيرَانِ، وَكُنْتُ آتِيَهُمَا كُلَّ لَيْلَةٍ بَلَكِنْ غَنِمَ لِي قَابِطَاتٌ عَنْهُمَا لَيْلَةً فَجِئْتُ وَقَدْ رَفَدَا وَأَهْلِي وَعِيَالِي يَبْضَاغُونَ مِنَ الْجُوعِ، وَكُنْتُ لَا أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَايَ، فَكَرِهْتُ أَنْ أَوْفِظَهُمَا، وَكَرِهْتُ أَنْ أَدْعُهُمَا، فَيَسْتَكْبِئَا لِشَرِّتَهُمَا، فَلَمْ أَزَلْ أَنْتَظِرُ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ، فَفَرِّجْ عَنَّا. فَأَنْسَاخْتُ عَنْهُمُ الصَّخْرَةَ، حَتَّى نَنْظُرُوا إِلَى السَّمَاءِ. فَقَالَ الْآخَرُ: اَللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنَّهُ كَانَتْ لِي بِنْتُ عَمٍّ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَأَنِّي رَأَوْتُهَا عَنْ نَفْسِهَا فَأَبَتْ إِلَّا أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ، فَأَتَيْتُهَا بِهَا. فَدَفَعْتُهَا إِلَيْهَا، فَأَمَكَنْتَنِي مِنْ نَفْسِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: إِنِّي اللَّهُ وَلَا تَقْصُصْ الْحَاتِمَ إِلَّا بِحَقِّهِ. فَقُمْتُ وَتَرَكْتُ الْمِائَةَ الدِّينَارَ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا. فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا)).

[راجع: ۲۲۱۵]

تشریح: اس حدیث کے ذیل میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”وفيه فضل الاخلاص في العمل وفضل بر الوالدين وخدمتهما و ايثارهما على الولد والاهل وتحمل المشقة لاجلهم وقد استشكل تركه اولاده الصغار يبيكون من الجوع طول ليلتهما مع قدرته على تسكين جوعهم فقيل كان في شرعهم تقديم نفقة الاصل على غيرهم وقيل يحتمل ان بكائهم ليس عن الجوع وقد تقدم ما يرد وقيل لعلمهم كانوا يطلبون زيادة على سد الرمق وهذا اولى وفيه فضل العفة والانكفاف عن الحرام مع القدرة وان ترك المعصية يمجو مقدمات طلبها وان التوبة تجب ما قبلها وفيه جواز الاجارة بالطعام المعلوم بين المتاجرين وفضل اداء الامانة واثبات الكرامة للصالحين.“ (فتح الباری جلد ۶ صفحہ ۶۳۳)

محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

یعنی اس حدیث سے عمل میں اخلاص کی فضیلت ثابت ہوئی اور ماں باپ کے ساتھ نیک سلوک کی اور یہ کہ ماں باپ کی رضا جوئی کے لئے ہر ممکن مشقت کو برداشت کرنا اولاد کا فرض ہے۔ اس شخص نے اپنے بچوں کو روئے ہی دیا اور ان کو دودھ نہیں پلایا، اس کی کئی وجوہات بیان کی گئی ہیں۔ کہا گیا ہے کہ ان کی شریعت کا حکم ہی یہ تھا کہ خرچ میں ماں باپ کو دوسروں پر مقدم رکھا جائے۔ یہ بھی احتمال ہے کہ ان بچوں کو دودھ ٹھوڑا ہی پلایا گیا اس لئے وہ روتے رہے، اور اس حدیث سے پاکبازی کی بھی فضیلت ثابت ہو گئی اور یہ بھی معلوم ہوا کہ توبہ کرنے سے پہلے غلطیاں بھی معاف ہو جاتی ہیں اور اس سے یہ بھی جواز نکلا کہ مزدور کو طعام کی اجرت پر بھی مزدور رکھا جاسکتا ہے اور امانت کی ادائیگی کی بھی فضیلت ثابت ہوئی اور صالحین کی کرامتوں کا بھی اثبات ہوا کہ اللہ پاک نے ان صالح بندوں کی دعاؤں کے نتیجہ میں اس پتھر کو چٹان کے منہ سے ہٹا دیا اور یہ لوگ وہاں سے نجات پا گئے۔ (رحمۃ اللہ علیہ) نیز حافظ ابن حجر رحمۃ اللہ علیہ فرماتے ہیں کہ امام بخاری رحمۃ اللہ علیہ نے واقعہ اصحاب الکھف (۱۸/۹) میں رقم سے یہی غار والے مراد ہیں جیسا کہ طبرانی اور بزار نے سندس کے ساتھ نعمان بن بشیر رضی اللہ عنہ سے روایت کیا ہے کہ انہوں نے رسول کریم ﷺ سے سنا، رقم کا ذکر فرماتے ہوئے آپ نے ان تینوں شخصوں کا ذکر فرمایا جو ایک غار میں پناہ گزین ہو گئے تھے اور جن پر پتھر کی چٹان گر گئی تھی اور اس غار کا منہ بند کر دیا تھا۔ تینوں میں مزدوری پر زراعت کا کام کرانے والے کا ذکر ہے۔ امام احمد رحمۃ اللہ علیہ کی روایت میں اس کا قصہ یوں مذکور ہے کہ میں نے کئی مزدور اس کی مزدوری ٹھہرا کر کام پر لگائے۔ ایک شخص دو پہر کو آیا میں نے اس کو آدمی مزدوری پر رکھا لیکن اس نے اتنا کام کیا جتنا اوروں نے سارے دن میں کیا تھا میں نے کہا کہ میں اس کو بھی سارے دن کی مزدوری دوں گا۔ اس پر پہلے مزدوروں میں سے ایک شخص غصے ہوا۔ میں نے کہا بھائی تجھے کیا مطلب ہے۔ تو اپنی مزدوری پوری لے لے۔ اس نے غصے میں اپنی مزدوری بھی نہیں لی اور چل دیا۔ پھر آگے وہ جو روایت میں مذکور ہے۔ قسطلانی رحمۃ اللہ علیہ نے کہا کہ ان تینوں میں افضل تیسرا شخص تھا۔ امام غزالی رحمۃ اللہ علیہ نے کہا شہوت آدمی پر بہت غلبہ کرتی ہے اور جو شخص سب سامان ہوتے ہوئے محض خوف الہی سے بدکاری سے باز رہ گیا اس کا درجہ صدیقین میں ہوتا ہے۔ اللہ پاک نے حضرت یوسف علیہ السلام کو صدیق اسی لئے فرمایا کہ انہوں نے زلیخا کے اصرار شدید پر بھی برا کام کرنا منظور نہیں کیا اور دنیا کی سخت تکلیف برداشت کی۔ ایسا شخص بموجب نص قرآنی جنتی ہے جیسا کہ ارشاد ہے: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَيَئْتِ بِالنَّجْوَىٰ﴾ (۱۷۹/۱۷۹)۔ یعنی جو شخص اپنے رب کے سامنے کھڑا ہونے سے ڈر گیا اور اپنے نفس کو خواہشات حرام سے روک لیا تو جنت اس کا ٹھکانا ہے۔ جعلنا اللہ منہم آمین۔

اس حدیث سے یہ بھی معلوم ہوا کہ وسیلہ کے لئے اعمال صالحہ کو پیش کرنا جائز طریقہ ہے اور دعاؤں میں بطور وسیلہ وفات شدہ بزرگوں کا نام لینا یہ درست نہیں ہے۔ اگر درست ہوتا تو یہ غار والے اپنے انبیاء اولیا کے ناموں سے دعا کرتے مگر انہوں نے ایسا نہیں کیا بلکہ اعمال صالحہ کو ہی وسیلہ میں پیش کیا۔ اس واقعہ سے نصیحت حاصل کرتے ہوئے ان لوگوں کو اپنی دعاؤں میں اپنے ویسوں پیروں اور بزرگوں کا وسیلہ ڈھونڈتے ہیں غور کرنا چاہیے کہ وہ ایسا عمل کر رہے ہیں جس کا کوئی ثبوت کتاب و سنت اور بزرگان اسلام سے نہیں ہے۔ آیت مبارکہ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (الایۃ: ۵/۵) میں بھی وسیلہ سے اعمال صالحہ ہی مراد ہیں۔

باب

بَابُ

۳۴۶۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَمَا امْرَأَةٌ تَرْضِعُ ابْنَهَا إِذْ مَرَّ بِهَا رَاكِبٌ وَهِيَ تَرْضِعُهُ،

(۳۴۶۶) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے عبد الرحمن نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا اور انہوں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا: ”ایک عورت اپنے بچے کو دودھ پلا رہی تھی کہ ایک سوار (نامعلوم) ادھر سے گزرا، وہ اس وقت بھی بچے کو دودھ پلا رہی تھی (سوار کی شان دیکھ کر)

عورت نے دعا کی اے اللہ! میرے بچے کو اس وقت تک موت نہ دینا جب تک کہ اس سوار جیسا نہ ہو جائے۔ اسی وقت (بقدرت الہی) بچہ بول پڑا۔ اے اللہ! مجھے اس جیسا نہ کرنا۔ اور پھر وہ دودھ پینے لگا۔ اس کے بعد ایک (نامعلوم) عورت کو ادھر سے لے جایا گیا، اسے لے جانے والے اسے گھسیٹ رہے تھے اور اس کا مذاق اڑا رہے تھے۔ ماں نے دعا کی، اے اللہ! میرے بچے کو اس عورت جیسا نہ کرنا، لیکن بچے نے کہا کہ اے اللہ! مجھے اسی جیسا بنا دینا (پھر تو ماں نے پوچھا، ارے یہ کیا معاملہ ہے؟) اس بچے نے بتایا کہ سوار تو کافر و ظالم تھا اور عورت کے متعلق لوگ کہتے تھے کہ تو زنا کرتی ہے تو وہ جواب دیتی حسبی اللہ (اللہ میرے لئے کافی ہے، وہ میری پاک دامنی جانتا ہے) لوگ کہتے کہ تو چوری کرتی تو وہ جواب دیتی حسبی اللہ (اللہ میرے لئے کافی ہے اور وہ میری پاک دامنی جانتا ہے)۔

فَقَالَتْ: اَللّٰهُمَّ لَا تُمِثْ اِبْنِي حَتّٰی يَكُوْنَ مِثْلَ هٰذَا. فَقَالَ: اَللّٰهُمَّ لَا تَجْعَلْنِيْ مِثْلَهُ. ثُمَّ رَجَعَ فِي النَّدْيِ، وَرَمَى بِامْرَأَةٍ تَجَرَّرُ وَيَلْعَبُ بِهَا. فَقَالَتْ: اَللّٰهُمَّ لَا تَجْعَلْ اِبْنِيْ مِثْلَهَا. فَقَالَ: اَللّٰهُمَّ اجْعَلْنِيْ مِثْلَهَا. فَقَالَ: اَمَّا الرَّاٰكِبُ فَاِنَّهُ كَافِرٌ، وَاَمَّا الْمَرْءَةُ فَاِنَّهُمْ يَقُوْلُوْنَ لَهَا: تَزْنِيْ. وَتَقُوْلُ: حَسْبِيَ اللّٰهُ. وَيَقُوْلُوْنَ لَهَا: تَسْرِقُ، وَتَقُوْلُ حَسْبِيَ اللّٰهُ. [راجع: ۱۲۰۶]

تشریح: شیر خوار بچے کا یہ کلام قدرت الہی کے تحت ہوا۔ بچے نے اس ظالم و کافر سوار سے اظہار بیزاری اور عورت مؤمنہ و مظلومہ سے اظہار ہمدردی کیا۔ اس میں ہمارے لئے بہت سے درس پوشیدہ ہیں۔ اس میں دین دار و تقی لوگوں کے لئے ہدایت ہے کہ وہ کبھی بھی دنیا داروں کے عیش و آرام اور ان کی ترقیات دنیوی سے اثر نہ لیں بلکہ سمجھیں کہ ان بددیونوں کے لئے یہ اللہ کی طرف سے مہلت ہے۔ ایک دن موت آئے گی اور یہ سارا کھیل ختم ہو جائے گا۔ اسلام بڑی بھاری دولت ہے جو کبھی بھی زائل نہ ہوگی۔

(۳۳۶۷) ہم سے سعید بن تلید نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا کہ مجھے جریر بن حازم نے خبر دی، انہیں ایوب نے اور انہیں محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے بیان فرمایا: ”ایک کتاب ایک کنویں کے چاروں طرف چکر کاٹ رہا تھے جیسے پیاس کی شدت سے اس کی جان نکل جانے والی ہوگی کہ بنی اسرائیل کی ایک زانیہ عورت نے اسے دیکھ لیا۔ اس عورت نے اپنا موزہ اتار کر کتے کو پانی پلایا اور اس کی مغفرت اسی عمل کی وجہ سے ہوگئی۔“ (معلوم ہوا کہ جانور کو بھی پانی پلانے میں ثواب ہے۔ یہ خلوص کی برکت تھی کہ ایک نیکی سے وہ بدکار عورت بخش دی گئی)۔

۳۴۶۷- حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((بَيْنَمَا كَلْبٌ يَطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيًّا مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَزَعَتْ مُوقَهَا فَسَقَتْهُ، فَغَفِرَ لَهَا بِهِ)).

[راجع: ۷۳۲۱] [مسلم: ۵۸۶۱]

تشریح: معلوم ہوا کہ جانور کو بھی پانی پلانے میں ثواب ہے۔ یہ خلوص کی برکت تھی کہ ایک نیکی سے وہ بدکار عورت بخش دی گئی۔

(۳۳۶۸) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے حمید بن عبد الرحمن نے اور انہوں نے معاویہ بن ابی سفیان رضی اللہ عنہما سے سنا ایک سال جب وہ حج کے لئے گئے

۳۴۶۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي

ہوئے تھے تو منبر نبوی پر کھڑے ہو کر انہوں نے پیشانی کے بالوں کا ایک گچھا لیا جو ان کے چوکیدار کے ہاتھ میں تھا اور فرمایا: اے مدینہ والو! تمہارے علما کدھر گئے ہیں نے نبی کریم ﷺ سے سنا آپ نے اس طرح (بال جوڑنے) کی ممانعت فرمائی تھی اور فرمایا تھا کہ ”بنی اسرائیل پر بربادی اس وقت آئی جب (شریعت کے خلاف) ان کی عورتوں نے اس طرح بال سنوارنے شروع کر دیئے تھے۔“

سُفْيَانٌ، عَامَ حَجَّ عَلَى الْمِنْبَرِ، فَتَنَّاوَلْ قُصَّةً مِنْ شَعْرٍ وَكَانَتْ فِي يَدِ حَرَسِيٍّ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ، وَيَقُولُ: ((إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ)). [اطرافہ فی: ۳۴۸۸،

۵۹۳۸، ۵۹۳۲] [مسلم: ۵۵۷۹، ۵۵۷۸]

ابوداؤد: ۴۱۶۷، ترمذی: ۲۷۸۱، نسائی: ۵۲۶۰]

تشریح: تمہارے علما کدھر گئے یعنی کیا تم کو منع کرنے والے علما ختم ہو گئے ہیں۔ معلوم ہوا کہ منکرات پر لوگوں کو منع کرنا علما کا فرض ہے۔ دوسروں کے بال اپنے سر میں جوڑنا مراد ہے۔ دوسری حدیث میں ایسی عورت پر لعنت آئی ہے۔ معاویہ رضی اللہ عنہ کا یہ خطبہ ۶۱ھ سے متعلق ہے۔ جب آپ اپنی خلافت میں آخری حج کرنے آئے تھے، اکثر علمائے صحابہ انتقال فرما چکے تھے۔ امیر معاویہ رضی اللہ عنہ نے جہال کے ایسے افعال کو دیکھ کر یہ تاسف ظاہر فرمایا۔ بنی اسرائیل کی شریعت میں بھی یہ حرام تھا مگر ان کی عورتوں نے اس گناہ کا ارتکاب کیا اور ایسی ہی حرکتوں کی وجہ سے بنی اسرائیل تباہ ہو گئے۔ معلوم ہوا کہ محرمات کے عمومی ارتکاب سے تو میں تباہ ہو جاتی ہیں۔

حضرت معاویہ بن ابی سفیان رضی اللہ عنہ قریشب اور اموی ہیں۔ ان کی والدہ کا نام ہند بنت عتبہ ہے۔ حضرت معاویہ خود اور ان کے والد فتح مکہ کے دن مسلمان ہوئے۔ یہ مولفۃ القلوب میں داخل تھے۔ بعد میں نبی کریم ﷺ کے مراسلات لکھنے کی خدمت ان کو سونپی گئی۔ اپنے بھائی یزید کے بعد شام کے حاکم مقرر ہوئے۔ حضرت عمر کے زمانہ سے وفات تک حاکم ہی رہے۔ یہ کل مدت بیس سال ہے۔ حضرت عمر رضی اللہ عنہ کے دور خلافت میں تقریباً ۳ سال اور حضرت عثمان رضی اللہ عنہ کی پوری مدت خلافت اور حضرت علی رضی اللہ عنہ کی پوری مدت خلافت اور ان کے بیٹے حضرت حسن رضی اللہ عنہ کی مدت خلافت یہ کل بیس سال ہوئے۔ اس کے بعد حضرت حسن بن علی رضی اللہ عنہ نے ۴۱ھ میں خلافت ان کے سپرد کر دی تو حکومت مکمل طور پر ان کو حاصل ہو گئی اور مکمل بیس سال تک زمانہ سلطنت ان کے ہاتھ میں رہی۔ بمقام دمشق رجب ۶۰ھ میں ۸۳ سال کی عمر میں ان کا انتقال ہو گیا۔ آخر عمر میں تقوہ کی بیماری ہو گئی تھی اپنی زندگی کے آخری ایام میں فرمایا کرتے تھے کاش میں وادی ذی طوی میں قریش کا ایک آدمی ہوتا اور یہ حکومت وغیرہ کچھ نہ جانتا۔ ان کی زندگی میں بہت سے سیاسی انقلاب آتے جاتے رہے۔ انتقال سے پہلے ہی اپنے بیٹے یزید کو زمام حکومت سونپ کر سکدوش ہو گئے تھے مگر یزید بعد میں ان کا کیا جانشین ثابت ہوا یہ دنیاۓ اسلام جاتی ہے۔ تفصیل کی ضرورت نہیں۔ حضرت معاویہ رضی اللہ عنہ کی والدہ ماجدہ حضرت ہند بنت عتبہ کا قلعہ خاتون تھیں۔ فتح مکہ کے دن دوسری عورتوں کے ساتھ انہوں نے بھی نبی کریم ﷺ کے دست مبارک پر اسلام کی بیعت کی تو آپ نے فرمایا کہ اللہ کے ساتھ کسی کو شریک نہ کر دوں اور نہ چوری کر دوں تو ہند نے عرض کیا کہ میرے خاوند ابوسفیان ہاتھ روک کر خرچ کرتے ہیں جس سے تنگی لاحق ہوتی ہے تو آپ نے فرمایا کہ تم اس قدر لے لو جو تمہارے اور تمہاری اولاد کے لئے حسب دستور کافی ہو۔ آپ نے فرمایا کہ اور زنا نہ کر دوں گی، تو ہند نے عرض کیا کہ آیا کوئی شریف عورت زنا کار ہو سکتی ہے؟ آپ نے فرمایا کہ اپنے بچوں کو قتل نہ کر دوں گی تو ہند نے عرض کیا کہ آپ نے ہمارے سب بچوں کو قتل کر دیا۔ ہم نے تو چھوٹے چھوٹے بچوں کو پرورش کیا اور بڑے ہونے پر آپ نے ان کو بدر میں قتل کر دیا۔ حضرت عمر رضی اللہ عنہ کی خلافت کے زمانے میں وفات پائی۔ اسی روز حضرت ابو قحافہ رضی اللہ عنہ ابوبکر رضی اللہ عنہ کے والد ماجد کا انتقال ہوا۔

۳۴۶۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ (۳۳۶۹) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، انہوں نے کہا ہم

سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے ابوسلمہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”گزشتہ امتوں میں محدث لوگ ہوا کرتے تھے اور اگر میری امت میں کوئی ایسا ہے تو وہ عمر بن خطاب ہیں۔“ (لفظ محدث دال کے فتح کے ساتھ ہے۔ اللہ کی طرف سے اس کے ولی کے دل میں ایک بات ڈال دی جاتی ہے۔ حضرت عمر رضی اللہ عنہ کو یہ درجہ کامل طور پر حاصل تھا۔ کئی باتوں میں ان ہی کی رائے کے مطابق وحی نازل ہوئی اس لئے آپ کو محدث کہا گیا)۔

تشریح: لفظ محدث دال کے فتح کے ساتھ ہے۔ اللہ کی طرف سے اس کے ولی کے دل میں ایک بات ڈال دی جاتی ہے۔ حضرت عمر رضی اللہ عنہ کو یہ درجہ کامل طور پر حاصل تھا۔ کئی باتوں میں ان ہی کی رائے کے مطابق وحی نازل ہوئی اس لئے آپ کو محدث کہا گیا۔

(۳۴۷۰) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن ابی عدی نے بیان، ان سے شعبہ نے، ان سے قتادہ نے ان سے ابوصدیق ناجی بکر بن قیس نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بنی اسرائیل میں ایک شخص تھا (نام نامعلوم) جس نے نانوے خون ناحق کئے تھے پھر وہ (نادم ہو کر) مسئلہ پوچھنے نکلا۔ وہ ایک درویش کے پاس آیا اور اس سے پوچھا، کیا اس گناہ سے توبہ قبول ہونے کی کوئی صورت ہے؟ درویش نے جواب دیا کہ نہیں۔ یہ سن کر اس نے اس درویش کو بھی قتل کر دیا (اور سو خون پورے کر دیے) پھر وہ (دوسروں سے) پوچھنے لگا۔ آخر اس کو ایک درویش نے بتایا کہ فلاں بستی میں چلا جا (وہ آدھے راستے بھی نہیں پہنچا تھا کہ) اس کی موت واقع ہو گئی۔ مرتے مرتے اس نے اپنا سینہ اس بستی کی طرف جھکا دیا۔ آخر رحمت کے فرشتوں اور عذاب کے فرشتوں میں باہم جھگڑا ہوا۔ (کہ کون اسے لے جائے) لیکن اللہ تعالیٰ نے اس نصرہ نامی بستی (جہاں وہ توبہ کے لئے جا رہا تھا) حکم دیا کہ اس کی نعش سے قریب ہو جائے اور دوسری بستی کو (جہاں سے وہ نکلا تھا) حکم دیا کہ اس کی نعش سے دور ہو جا۔ پھر اللہ تعالیٰ نے فرشتوں سے فرمایا کہ اب دونوں کا فاصلہ دیکھو اور (جب ناپا تو) اس بستی کو (جہاں وہ توبہ کے لئے جا رہا تھا) ایک بالشت نعش سے نزدیک پایا اس لئے وہ بخش دیا گیا۔

قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّهُ قَدْ كَانَ فِيْمَا مَضَى قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ، وَإِنَّهُ إِنْ كَانَ فِي أُمَّتِي هَذِهِ مِنْهُمْ، فَإِنَّهُ عُمَرُ بْنُ الْخَطَّابِ)). [طرفہ فی: ۳۶۸۹]

۳۴۷۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ، فَقَالَ لَهُ: هَلْ تَوْبَةٌ؟ قَالَ: لَا، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: أَنْتَ قَرِيْبٌ كَذَا وَكَذَا. فَأَذْرَكَهُ الْمَوْتُ فَنَاءَ. بِصَدْرِهِ نَحْوَهَا، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَأَوْحَى اللَّهُ إِلَيْهِ هَذِهِ أَنْ تَقْرَبِي. وَأَوْحَى اللَّهُ إِلَيْهِ هَذِهِ أَنْ تَبَاعِدِي. وَقَالَ: قِيْسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هَذِهِ أَقْرَبُ بِشِيرٍ، فُغْفِرَ لَهُ)). [مسلم: ۷۰۰۸، ۷۰۱۰]

[ابن ماجہ: ۲۶۲۶]

تشریح: جس بستی کی طرف وہ جا رہا تھا اس کا نام نصرہ بتایا گیا ہے۔ وہاں ایک بڑا درویش رہتا تھا مگر وہ قاتل اس بستی میں پہنچنے سے پہلے ہی

میں انتقال کر گیا۔ صحیح مسلم کی روایت میں اتنا زیادہ ہے کہ رحمت کے فرشتوں نے کہا یہ شخص توبہ کر کے اللہ کی طرف رجوع ہو کر نکلا تھا۔ عذاب کے فرشتوں نے کہا، اس نے کوئی نیکی نہیں کی۔ اس حدیث سے ان لوگوں نے دلیل لی ہے جو قاتل مؤمن کی توبہ کی قبولیت کے قائل ہیں۔ جمہور کا یہی قول ہے۔ ”قال عیاض وفيه ان التوبة تنفع من القتل كما تنفع من سائر الذنوب۔“ (فتح الباری) یعنی قتل ناحق سے توبہ کرنا ایسا ہی نفع بخش ہے جیسا کہ اور گناہوں سے۔

(۳۴۷۱) ہم۔ سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ابو الزناد نے بیان کیا، ان سے اعرج نے، ان سے ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے صبح کی نماز پڑھی پھر لوگوں کی طرف متوجہ ہوئے اور فرمایا: ”ایک شخص (بنی اسرائیل کا) اپنی گائے ہانکے لئے جا رہا تھا کہ وہ اس پر سوار ہو گیا اور پھر اسے مارا۔ اس گائے نے (بقدرت الہی) کہا کہ ہم جانور سواری کے لیے نہیں پیدا کئے گئے۔ ہماری پیدائش تو کھیتی کے لئے ہوئی ہے۔“ لوگوں نے کہا سبحان اللہ! گائے بات کرتی ہے۔ پھر آنحضرت ﷺ نے فرمایا: ”میں اس بات پر ایمان لاتا ہوں اور ابو بکر اور عمر بھی۔“ حالانکہ وہاں موجود بھی نہیں تھے۔ ”اسی طرح ایک شخص اپنی بکریاں چرا رہا تھا کہ ایک بھیڑیا آیا اور ریوڑ میں سے ایک بکری اٹھا کر لے جانے لگا ریوڑ والا دوڑا اور اس نے بکری کو بھیڑیے سے چھڑا لیا۔ اس پر بھیڑیا (بقدرت الہی) بولا، آج تو تم نے مجھ سے اسے چھڑا لیا لیکن درندوں والے دن میں (قرب قیامت) اسے کون بچائے گا جس دن میرے سوا اور کوئی اس کا چرواہا نہ ہوگا؟“ لوگوں نے کہا، سبحان اللہ! بھیڑیا باتیں کرتا ہے۔ آنحضرت ﷺ نے فرمایا: ”میں تو اس بات پر ایمان لایا اور ابو بکر و عمر رضی اللہ عنہما بھی۔“ حالانکہ وہ دونوں اس وقت وہاں موجود نہ تھے۔ امام بخاری رحمہ اللہ نے کہا اور ہم سے علی بن عبد اللہ مدنی نے کہا، ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے مسر سے، انہوں نے سعد بن ابراہیم سے، انہوں نے ابو سلمہ سے روایت کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے اور انہوں نے رسول اللہ ﷺ سے یہی حدیث بیان کی۔

۳۴۷۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: ((بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً إِذْ رَكِبَهَا فَضَرَبَهَا فَقَالَتْ: إِنَّا لَمْ نُخْلَقْ لِهَذَا، إِنَّمَا خُلِقْنَا لِلْحَرْثِ)). فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! بَقْرَةٌ تَكَلِّمُ. قَالَ: ((فَإِنِّي أَوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ)) وَمَا هُمَا ثُمَّ ((وَبَيْنَمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَا الذَّنْبُ فَذَهَبَ مِنْهَا بِشَاةٍ، فَطَلَبَ حَتَّى كَانَتْ اسْتَفْقَدَهَا مِنْهُ، فَقَالَ لَهُ الذَّنْبُ: هَذَا اسْتَفْقَدَهَا مِنِّي فَمَنْ لَهَا يَوْمَ السَّبْعِ؟ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي)). فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! ذَنْبٌ يَتَكَلَّمُ. قَالَ: ((فَإِنِّي أَوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ)). وَمَا هُمَا ثُمَّ. حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [راجع: ۲۳۲۴]

تشریح: نبی کریم ﷺ کو حضرت شیخین رضی اللہ عنہما کی قوت ایمانی پر یقین تھا۔ اسی لئے آپ نے ان کو اس پر ایمان لانے میں شریک فرمایا۔ نبی شک اللہ تعالیٰ ہر چیز پر قادر ہے۔ اس نے گائے کو اور بھیڑیے کو کلام کرنے کی طاقت دے دی۔ اس میں دلیل ہے کہ جانوروں کا استعمال ان ہی کاموں کے لئے ہونا چاہیے جن میں بطور عادت وہ استعمال کئے جاتے رہتے ہیں۔ (فتح الباری)

(۳۷۷۲) ہم سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا ہم کہ عبد الرزاق نے خبر دی، انہیں معمر نے، انہیں ہمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ایک شخص نے دوسرے شخص سے مکان خریدا اور مکان کے خریدار کو اس مکان میں ایک گھڑالما جس میں سونا تھا جس سے وہ مکان اس نے خریدا تھا اس سے اس نے کہا بھائی گھڑالے جا۔ کیونکہ میں نے تم سے گھر خریدا ہے سونا نہیں خریدا تھا لیکن پہلے مالک نے کہا کہ میں نے گھر کو ان تمام چیزوں سمیت تمہیں بیچ دیا تھا جو اس کے اندر موجود ہوں۔ یہ دونوں ایک تیسرے شخص کے پاس اپنا مقدمہ لے گئے۔ فیصلہ کرنے والے نے ان سے پوچھا کیا تمہارے کوئی اولاد ہے؟ اس پر ایک نے کہا کہ میرے ایک لڑکا ہے اور دوسرے نے کہا کہ میری ایک لڑکی ہے۔ فیصلہ کرنے والے نے ان سے کہا کہ لڑکے کا لڑکی سے نکاح کرو اور سونا انہیں پر خرچ کرو اور خیرات بھی کر دو۔“

۳۷۷۲- حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتُ مِنْكَ الْأَرْضَ، وَلَمْ أَتُبِعْ مِنْكَ الذَّهَبَ. وَقَالَ الَّذِي لَهُ الْأَرْضُ: إِنَّمَا بَعْتُكَ الْأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلَامٌ. وَقَالَ الْآخَرُ: لِي جَارِيَةٌ. قَالَ: أَنْكِحُوا الْغُلَامَ الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ، وَتَصَدَّقَا)). [۲۳۶۵]

[مسلم: ۴۴۹۷]

تشریح: قسطلانی رحمہ اللہ نے کہا کہ شافعیہ کا مذہب یہ ہے کہ اگر کوئی زمین بیچے پھر اس میں سے خزانہ نکلے تو وہ بائع ہی کا ہوگا جیسے گھریبچ اس میں کچھ اسباب ہو تو وہ بائع ہی کو ملے گا مگر مشتری شرط کر لے تو دوسری بات ہے۔

(۳۷۷۳) ہم سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا، انہوں نے کہا مجھ سے امام مالک نے بیان کیا، ان سے محمد بن منکدر اور عمر بن عبید اللہ کے مولیٰ ابو النضر نے، ان سے عامر بن سعد بن ابی وقاص نے بیان کیا اور انہوں نے (عامر نے) اپنے والد (سعد بن ابی وقاص رضی اللہ عنہ) کو اسامہ بن زید رضی اللہ عنہ سے یہ پوچھتے سنا تھا کہ طاعون کے بارے میں آپ نے رسول اللہ ﷺ سے کیا سنا ہے؟ انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”طاعون ایک عذاب ہے جو پہلے بنی اسرائیل کے ایک گروہ پر بھیجا گیا تھا یا آپ نے یہ فرمایا کہ ایک گزشتہ امت پر بھیجا گیا۔ اس لئے جب کسی جگہ کے متعلق تم سنو (کہ وہاں طاعون پھیلا ہوا ہے) تو وہاں نہ جاؤ۔ لیکن اگر کسی ایسی جگہ یہ وبا پھیل جائے جہاں تم پہلے سے موجود ہو تو وہاں سے مت نکلو۔“ ابو النضر نے کہا یعنی ”بھاگنے کے سوا اور

۳۷۷۳- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَعَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يَسْأَلُ، أَسَامَةَ بْنَ زَيْدٍ مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ فَقَالَ أَسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الطَّاعُونُ رَجُسٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بَارِضٍ فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بَارِضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ)). قَالَ أَبُو

النَّضْرُ: ((لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِنْهُ)). کوئی غرض نہ ہو تو موت نکلو۔“

[طرفاء فی: ۶۹۷۴۷۲۸] [مسلم: ۵۷۷۲] ترمذی:

۱۰۶۵

تشریح: معلوم ہوا کہ تجارت سوداگری، جہاد یا دوسری غرضوں کے لئے طاعون زدہ مقامات سے نکلنا جائز ہے۔ حضرت ابو موسیٰ اشعری رضی اللہ عنہ سے منقول ہے کہ وہ طاعون کے زمانے میں اپنے بیٹوں کو دیہات میں روانہ کر دیتے۔ حضرت عمرو بن عاص رضی اللہ عنہ نے کہا جب طاعون آئے تو پہاڑوں کی چوٹیوں میں پھیل جاؤ، شاید ان صحابہ کو یہ حدیث نہ پہنچی ہوگی۔ حضرت عمر رضی اللہ عنہ شام کو جا رہے تھے معلوم ہوا کہ وہاں طاعون ہے، واپس لوٹ آئے۔ لوگوں نے کہا آپ اللہ کی تقدیر سے بھاگتے ہیں۔ حضرت عمر رضی اللہ عنہ نے جواب دیا کہ ہم اللہ کی تقدیر سے اللہ کی تقدیر ہی کی طرف بھاگ رہے ہیں۔ طاعون میں پہلے شدید بخار ہوتا ہے پھر بغل یا گردن میں گلئی نکلتی ہے اور آدمی مر جاتا ہے۔ طاعون کی موت شہادت ہے۔

۳۴۷۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونِ، فَأَخْبَرَنِي: ((أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ)). [طرفاء فی: ۵۷۳۴، ۶۶۱۹]

۳۴۷۵۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ قُرَيْشًا، أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حُبُّ رَسُولِ اللَّهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ)). ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: ((إِنَّمَا أَهْلَكَ الدِّينَ

(۳۴۷۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ مخزومیہ خاتون (فاطمہ بنت اسود) جس نے (غزوہ فتح کے موقع پر) چوری کر لی تھی، اس کے معاملہ نے قریش کو فکر میں ڈال دیا۔ انہوں نے آپس میں مشورہ کیا کہ اس معاملہ پر رسول اللہ ﷺ سے گفتگو کون کرے! آخر یہ طے پایا کہ اسامہ بن زید رضی اللہ عنہ آپ کو بہت عزیز ہیں۔ ان کے سوا اور کوئی اس کی ہمت نہیں کر سکتا۔ چنانچہ اسامہ رضی اللہ عنہ نے رسول اللہ ﷺ سے اس بارے میں کچھ کہا تو آپ نے فرمایا: ”اے اسامہ! کیا تو اللہ کی حدود میں سے ایک حد کے بارے میں مجھ سے سفارش

کرتا ہے؟“ پھر آپ کھڑے ہوئے اور خطبہ دیا (جس میں) آپ نے فرمایا: ”پچھلی بہت سی امتیں اس لئے ہلاک ہو گئیں کہ جب ان کا کوئی شریف آدمی چوری کرتا تو اسے چھوڑ دیتے اور اگر کوئی کمزور چوری کرتا تو اس پر حد قائم کرتے اور اللہ کی قسم! اگر فاطمہ بنت محمد (ؑ) بھی چوری کرے تو میں اس کا بھی ہاتھ کاٹ ڈالوں۔“

قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَآيَمُ اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا)). [راجع: ۲۶۴۸] (مسلم: ۴۴۱۰۶؛ ابوداؤد: ۴۳۷۳؛ ترمذی: ۱۴۳۰)

نسائی: ۴۹۱۴؛ ابن ماجہ: ۲۵۴۷

تشریح: اس حدیث کی شرح کتاب الحدود میں آئے گی۔ چور کا ہاتھ کاٹ ڈالنا شریعت موسوی میں بھی تھا۔ جو کوئی اس سزا کو دشنام نہ بتائے وہ خود وحشی ہے اور جو کوئی مسلمان ہو کر اس سزا کو خلاف تہذیب کہے وہ کافر اور دائرہ اسلام سے خارج ہے۔ (وحیدی) حضرت اسامہ رضی اللہ عنہ رسول اللہ ﷺ کے بڑے ہی چہیتے بچے تھے کیونکہ ان کے والد حضرت زید بن حارثہ رضی اللہ عنہ کی پرورش رسول اللہ ﷺ نے کی تھی۔ یہاں تک کہ بعض لوگ ان کو رسول کریم ﷺ کا بیٹا سمجھتے اور اسی طرح پکارتے مگر آیت کریمہ: ﴿ادْعُوهُمْ لِأَسْمَائِهِمْ﴾ الخ (۳۳/ الاحزاب: ۵) نے ان کو اس طرح پکارنے سے منع کر دیا۔

۳۴۷۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، قَالَ: سَمِعْتُ الزَّالَّ بْنَ سَبْرَةَ الْهَلَالِيَّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَجُلًا، قَرَأَ آيَةَ وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ خِلَافَهَا فَجَنَّتْ بِهِ النَّبِيُّ ﷺ فَأَخْبَرْتُهُ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَّةَ وَقَالَ: ((كَلَاكُمَا مُحْسِنٌ، وَلَا تَخْتَلِفُوا، فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَهَلَكُوا)). [راجع: ۲۴۱۰]

۳۴۷۶۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عبد الملک بن میسرہ نے بیان کیا، کہا کہ میں نے زبال بن سبرہ ہلالی سے سنا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے ایک صحابی (عمر بن عاص) کو قرآن مجید کی ایک آیت پڑھتے سنا۔ وہی آیت نبی کریم ﷺ سے اس کے خلاف قرات کے ساتھ میں سن چکا تھا، اس لئے میں انہیں ساتھ لے کر آپ کی خدمت میں حاضر ہوا اور آپ سے یہ واقعہ بیان کیا لیکن میں نے آنحضرت ﷺ کے چہرہ مبارک پر اس کی وجہ سے ناراضی کے آثار دیکھے۔ آپ نے فرمایا: ”تم دونوں اچھا پڑھتے ہو۔ آپس میں اختلاف نہ کیا کرو۔ تم سے پہلے لوگ اسی قسم کے جھگڑوں سے تباہ ہو گئے۔“

تشریح: یعنی قرآن مجید میں جو اختلاف قراءت ہے، اس میں ہر آدمی کو اختیار ہے جو قراءت چاہے وہ پڑھے۔ اس امر میں لڑنا جھگڑنا منع ہے۔ ایسے ہی فروعی اور قیاسی مسائل میں لڑنا جھگڑنا منع ہے اور خواہ خواہ کسی کو قیاسی مسائل کے لئے مجبور کرنا کہ وہ صرف امام ابوحنیفہ رضی اللہ عنہ یا صرف امام شافعی رضی اللہ عنہ کے اجتہاد پر چلے یہ ناحق کا حکم، جبر اور ظلم ہے۔ (وحیدی)

۳۴۷۷۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ، قَالَ عَبْدُ اللَّهِ: كَانِي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَخْبِكُنِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرْبَهُ قَوْمُهُ فَأَذْمُوهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ،

۳۴۷۷۔ ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے باپ حفص بن غیاث نے بیان کیا، کہا ہم سے اعش نے بیان کیا، کہا کہ مجھ سے شقیق بن سلمہ نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا میں گویا نبی کریم ﷺ کو اس وقت دیکھ رہا ہوں۔ آپ بنی اسرائیل کے ایک نبی کا واقعہ بیان کر رہے تھے کہ ان کی قوم نے انہیں مارا اور خون آلود کر دیا۔ لیکن وہ نبی

محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

وَيَقُولُ: ((اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا خَونَ صَافٍ كَرْتِے جَاتِے اور یہ دعا کرتے کہ "اے اللہ! میری قوم کی مغفرت یَعْلَمُونَ)). [طرفہ فی: ۶۹۲۹] [مسلم: ۴۶۴۶]، فرما۔ یہ لوگ جانتے نہیں ہیں۔"

[۴۶۴۷؛ ابن ماجہ: ۴۰۲۵]

تشریح: کہتے ہیں کہ یہ حضرت نوح علیہ السلام کا واقعہ ہے مگر اس صورت میں امام بخاری رحمہ اللہ اس حدیث کو بنی اسرائیل کے باب میں نہ لاتے تو ظاہر ہے کہ یہ بنی اسرائیل کے کسی پیغمبر کا ذکر ہے۔ مسلمانوں کو چاہیے کہ اس حدیث سے نصیحت لیں، خصوصاً عاملوں اور مولویوں کو جو دین کی باتیں بیان کرنے میں ڈرتے ہیں حالانکہ اللہ کی راہ میں لوگوں کی طرف سے تکالیف برداشت کرنا پیغمبروں کی میراث ہے۔ حافظ صاحب فرماتے ہیں: "وقد ذكر مسلم بعد تخریج هذا الحديث حديث انه ﷺ قال في قصة احد كيف يفلح قوم دمو اوجه نبیهم فانزل الله ﷻ (ليس لك من الامر شيء) ومن ثم قال القرطبي ان النبي ﷺ الحاكي والمحكي كما سيأتي واما النووي فقال هذا النبي الذي جرى له ما حكاها النبي ﷺ من المتقدمين وقد جرى لنبينا نحو ذلك يوم احد" (فتح الباری) یعنی امام مسلم رحمہ اللہ نے اس حدیث کی تخریج کے بعد لکھا ہے کہ واقعہ احد پر جب کہ آپ کا چہرہ مبارک خون آلود ہو گیا تھا، آپ نے فرمایا تھا کہ وہ قوم کیسے فلاح پائے گی جس نے اپنے نبی کا چہرہ خون آلود کر دیا۔ اللہ تعالیٰ نے یہ آیت نازل فرمائی کہ اے ہمارے نبی! آپ کو اس بارے میں مختار نہیں بنایا گیا یعنی قریب ہے کہ یہی لوگ ہدایت پا جائیں (جیسا کہ بعد میں ہوا) اس جگہ قرطبی رحمہ اللہ نے کہا کہ اس واقعہ کے حاکی اور محکی خود نبی کریم ﷺ ہی ہیں۔ گویا آپ اپنے ہی متعلق یہ حکایت نقل فرما رہے ہیں۔ امام نووی رحمہ اللہ نے کہا کہ آپ نے یہ کسی گزشتہ نبی ہی کی حکایت نقل فرمائی ہے اور ہمارے نبی محترم ﷺ کے ساتھ بھی جنگ احد میں یہی ماجرا گزرا، بہر حال اس حدیث سے بہت سے ایمان افروز نتائج نکلتے ہیں۔ مردان راہ الہی کا یہی طریقہ ہے کہ وہ جانی دشمنوں کو بھی دعائے خیر ہی سے یاد فرمایا کرتے ہیں۔ صحیح ہے: ﴿وَمَا يُلْقِهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِهَا إِلَّا ذُو حُظٍّ عَظِيمٍ﴾ (آل عمران: ۳۵)

۳۴۷۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ: ((أَنَا رَجُلٌ كَانَ قَبْلَكُمْ رَعَسَهُ اللَّهُ مَالًا فَقَالَ لِبَنِيهِ لَمَّا حَضَرَ: أَيُّ أَبِ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرٌ أَب. قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ، فَإِذَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ دَرُونِي فِي يَوْمٍ عَاصِفٍ. فَفَعَلُوا، فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ، فَقَالَ: مَا حَمَلَكَ قَالَ: مَخَافَتِكَ. فَتَلَقَاهُ رَحْمَةً)) وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، سَمِعَ عُقْبَةَ بْنَ عَبْدِ الْغَافِرِ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، عَنِ النَّبِيِّ ﷺ. [طرفہ فی: ۷۵۰۸، ۶۴۸۱]

۳۴۷۸۔ ہم سے ابوالولید نے بیان کیا، کہا ہم سے ابوعوانہ نے بیان کیا، ان سے قتادہ نے، ان سے عقبہ بن عبد الغافر نے، ان سے ابوسعید خدری رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے کہ "گزشتہ امتوں میں ایک آدمی کو اللہ تعالیٰ نے خوب دولت دی تھی۔ جب اس کی موت کا وقت آیا تو اس نے اپنے بیٹوں سے پوچھا، میں تمہارے حق میں کیا باپ ثابت ہوا؟ بیٹوں نے کہا کہ آپ ہمارے بہترین باپ تھے۔ اس شخص نے کہا لیکن میں نے عمر بھر کوئی نیک کام نہیں کیا۔ اس لئے جب میں مرجاؤں تو مجھے جلاؤ، انا، پھر میری ہڈیوں کو پیس ڈالنا اور (راکھ کو) کسی سخت آندھی کے دن ہوا میں اڑا دینا۔ بیٹوں نے ایسا ہی کیا۔ لیکن اللہ پاک نے اسے جمع کیا اور پوچھا کہ تو نے ایسا کیوں کیا؟ اس شخص نے عرض کیا کہ پروردگار تیرے ہی خوف سے۔ چنانچہ اللہ تعالیٰ نے اسے اپنے سایہ رحمت میں جگہ دی۔" اس حدیث کو معاذ عمری نے بیان کیا کہ ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، انہوں نے عقبہ بن عبد الغافر سے سنا، انہوں نے ابوسعید خدری رضی اللہ عنہ سے

اور انہوں نے نبی کریم ﷺ سے۔

(۳۳۷۹) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے عبد الملک بن عمیر نے، ان سے ربیع بن حراش نے بیان کیا کہ عقبہ بن عمرو ابو مسعود انصاری نے حذیفہ رضی اللہ عنہ سے کہا کہ آپ نے نبی کریم ﷺ سے جو حدیثیں سنی ہیں وہ آپ ہم سے کیوں بیان نہیں کرتے؟ حذیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے آنحضرت ﷺ کو یہ کہتے سنا تھا کہ ”ایک شخص کی موت کا وقت جب قریب ہوا اور وہ زندگی سے بالکل ناامید ہو گیا تو اپنے گھر والوں کو وصیت کی کہ جب میری موت ہو جائے تو پہلے میرے لئے بہت سی لکڑیاں جمع کرنا اور اس سے آگ جلانا۔ جب آگ میرے جسم کو خاکستر بنا چکے اور صرف ہڈیاں باقی رہ جائیں تو ہڈیوں کو پیس لینا اور کسی سخت گرمی کے دن میں یا (یوں فرمایا کہ) سخت ہوا کے دن میں مجھ کو ہوا میں اڑا دینا لیکن اللہ تعالیٰ نے اسے جمع کیا اور پوچھا کہ تو نے ایسا کیوں کیا تھا؟ اس نے کہا کہ تیرے ہی ڈر سے۔ آخر اللہ تعالیٰ نے اس کو بخش دیا۔“ عقبہ رضی اللہ عنہ نے کہا کہ میں نے آنحضرت ﷺ کو فرماتے ہوئے یہ حدیث سنی ہے۔ ہم سے موسیٰ نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، کہا ہم سے عبد الملک نے بیان کیا اور کہا کہ اس روایت میں فی یوم راح ہے (سوانح کے) اس کے معنی بھی کسی تیز ہوا کے دن کے ہیں۔

تشریح: بعض روایتوں میں اس کو کفن چور تھایا گیا ہے۔ بہر حال اس نے اپنے خیال باطل میں اخروی عذاب سے بچنے کے لیے یہ راستہ سوچا تھا مگر اللہ ہر چیز پر قادر ہے۔ اس نے اس راہ کے ذرے ذرے کو جمع فرما کر اسے حساب کے لئے کھڑا کر دیا۔ ایسے توہمات باطلہ سراسر نفرت انسانی کے خلاف ہیں۔

(۳۳۸۰) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایک شخص لوگوں کو قرض دیا کرتا تھا اور اپنے نوکروں کو اس نے یہ کہہ رکھا تھا کہ جب تم کسی مفلس کو پاؤ (جو میرا قرض دار ہو) تو اسے معاف کر دیا کرو۔ ممکن ہے اللہ تعالیٰ بھی ہمیں معاف فرمادے۔“ آنحضرت ﷺ نے فرمایا جب وہ اللہ تعالیٰ سے ملا تو اللہ نے اسے بخش دیا۔“

(۳۳۸۱) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام نے

۳۴۷۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، قَالَ: قَالَ عُقْبَةُ لِحَذِيفَةَ أَلَا تَحَدِّثُنَا مَا سَمِعْتَ مِنَ النَّبِيِّ ﷺ قَالَ: سَمِعْتُهُ يَقُولُ: ((إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، لَمَّا آيَسَ مِنَ الْحَيَاةِ، أَوْصَى أَهْلَهُ إِذَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا، ثُمَّ أَوْرُوا نَارًا حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي، فَخَذُّوْهَا فَاطْحَنُوهَا، فَذَرُونِي فِي الْيَمِّ فِي يَوْمٍ حَارٍّ أَوْ رَاحٍ. فَخَمَمَهُ اللَّهُ، فَقَالَ: لِمَ فَعَلْتَ؟ قَالَ: مِنْ خَشْيَتِكَ. فَغَفَرَ لَهُ)). قَالَ عُقْبَةُ: وَأَنَا سَمِعْتُهُ يَقُولُ. حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ وَقَالَ: ((يَوْمَ رَاحٍ)). [راجع: ۳۴۵۲]

۳۴۸۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا تَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا. قَالَ: فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ)). [راجع: ۲۰۷۸]

۳۴۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ:

بیان کیا، کہا ہم کو عمر نے خبر دی، انہیں زہری نے، انہیں حمید بن عبد الرحمن نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”ایک شخص بہت گناہ کیا کرتا تھا جب اس کی موت کا وقت قریب آیا تو اپنے بیٹوں سے اس نے کہا کہ جب میں مر جاؤں تو مجھے جلاؤ لانا پھر میری ہڈیوں کو پیس کر ہوا میں اڑا دینا۔ اللہ کی قسم! اگر میرے رب نے مجھے پکڑ لیا تو مجھے اتنا سخت عذاب کرے گا جو پہلے کسی کو بھی اس نے نہیں کیا ہوگا۔ جب وہ مر گیا تو (اس کی وصیت کے مطابق) اس کے ساتھ ایسا ہی کیا گیا۔ اللہ تعالیٰ نے زمین کو حکم فرمایا کہ اگر ایک ذرہ بھی کہیں اس کے جسم کا ترے پاس ہے تو اسے جمع کر کے لا۔ زمین حکم بجالائی اور وہ بندہ اب (اپنے رب کے سامنے) کھڑا ہوا تھا۔ اللہ تعالیٰ نے دریافت فرمایا، تو نے ایسا کیوں کیا؟ اس نے عرض کیا اے رب! تیرے ڈر کی وجہ سے۔ آخر اللہ تعالیٰ نے اس کی مغفرت کر دی۔“ ابو ہریرہ رضی اللہ عنہ کے سوا دوسرے صحابہ نے اس حدیث میں لفظ *خَشِيتَكَ* کے بدل *مُخَافَتِكَ* کہا ہے (دونوں لفظوں کا مطلب ایک ہی ہے)۔

تشریح: حافظ صاحب رحمۃ اللہ علیہ فرماتے ہیں کہ الفاظ ((لن قدر الله علي)) اس شخص نے غلبہ خوف و دہشت کی بنا پر زبان سے نکالے جب کہ وہ حالت غفلت اور نسیان میں تھا اسی لئے یہ الفاظ اس کے لئے قابل مواخذہ نہیں ہوئے۔

(۳۴۸۲) ہم سے عبد اللہ بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے بیان کیا، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا ”(بنی اسرائیل کی) ایک عورت کو ایک بلی کی وجہ سے عذاب دیا گیا تھا جسے اس نے قید کر رکھا تھا جس سے وہ بلی مر گئی تھی اور اس کی سزا میں وہ عورت دوزخ میں گئی۔ جب وہ عورت بلی کو باندھے ہوئے تھی تو اس نے اسے کھانے کے لئے کوئی چیز نہ دی، نہ پینے کے لئے اور نہ اس نے بلی کو چھوڑا، ابی کہ وہ زمین کے کیڑے کوڑے ہی کھا لیتی۔“

۳۴۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((عَذَّبَتْ امْرَأَةٌ فِي هِرَّةٍ رَبَطْتُهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارُ، لَا هِيَ أَطْعَمْتُهَا وَلَا سَقَيْتُهَا إِذْ حَبَسْتُهَا، وَلَا هِيَ تَرَكَتُهَا تَأْكُلُ مِنْ خَشَائِ الْأَرْضِ)).

[راجع: ۲۳۶۵] [مسلم: ۵۸۵۲]

تشریح: بعض دیوبندی تراجم میں یہاں گھاس پھوس کا ترجمہ کیا گیا ہے جو غالباً لفظ *خَشَائِ* حائے طہی کا ترجمہ ہے مگر مشاہدہ یہ ہے کہ بلی گھاس پھوس نہیں کھاتی۔ اس لئے یہاں لفظ *خَشَائِ* بھی صحیح نہیں، اور یہ ترجمہ بھی۔ واللہ اعلم بالصواب۔

(۳۴۸۳) ہم سے احمد بن یونس نے بیان کیا، ان سے زہیر نے، کہا ہم سے منصور نے بیان کیا، ان سے ربیع بن حراش نے، کہا ہم سے ابو مسعود

۳۴۸۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، عَنْ زُهَيْرٍ، حَدَّثَنَا مَنْصُورٌ، عَنْ رَبِيعِ بْنِ حِرَاشٍ،

عقبہ بن عمرو رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”لوگوں نے اگلے پیغمبروں کے کلام میں جو پایا ان میں یہ بھی ہے کہ جب تجھ میں حیا نہ ہو تو پھر جوجی چاہے کر۔“

حَدَّثَنَا أَبُو مَسْعُودٌ، عَقِبَةُ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ)).

[طرفہ فی: ۳۴۸۴، ۶۱۲۰] [ابوداؤد: ۴۷۹۷]

[ابن ماجہ: ۴۱۸۳]

(۳۳۸۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے منصور نے بیان کیا، انہوں نے کہا میں نے ربیع بن جراحش سے سنا، وہ ابو مسعود انصاری رضی اللہ عنہ سے روایت کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”اگلے پیغمبروں کے کلام میں سے لوگوں نے جو پایا یہ بھی ہے کہ جب تجھ میں حیا نہ ہو پھر جوجی چاہے کر۔“

۳۴۸۴- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، قَالَ: سَمِعْتُ رُبَيْعَ بْنَ جَرَّاحٍ، يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ)). [راجع: ۳۴۸۳]

تشریح: قاری میں اس کا ترجمہ یوں ہے: یہ حیا باش ہر جہ خواہی کن۔ مطلب یہ ہے کہ جب حیا شرم ہی نہ رہی ہو تو تمام برے کام شوق سے کرتا رہ۔ آخر ایک دن ضرور عذاب میں گرفتار ہوگا۔ اس حدیث کی سند میں منصور کے سماع کی ربیع سے صراحت ہے۔ دوسرے افعال کی جگہ اصنع ہے۔ لہذا اگر ارے فائدہ نہیں ہے۔

(۳۳۸۵) ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، انہیں زہری نے، انہیں سالم نے خبر دی اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ایک شخص تکبر کی وجہ سے اپنا تہ بند زمین سے گھسیٹتا ہوا جا رہا تھا کہ اسے زمین میں دھنسا دیا اور اب وہ قیامت تک یوں ہی زمین میں دھنستا چلا جائے گا۔“ یونس کے ساتھ اس حدیث کو عبد الرحمن بن خالد نے بھی زہری سے روایت کیا ہے۔

۳۴۸۵- حَدَّثَنَا بَشَرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمٌ، أَنَّ ابْنَ عُمَرَ، حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ يَجُورُ إِزَارَهُ مِنَ الْخِيَلَاءِ خُسْفَ بِهِ وَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ)). تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ حَالِدٍ عَنِ الزُّهْرِيِّ. [طرفہ فی: ۷۵۹۰]

[انسائی: ۵۳۴۱]

تشریح: اس روایت میں قارون مراد ہے جس کے دھنسائے جانے کا ذکر قرآن مجید میں بھی ہے۔

(۳۳۸۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا مجھ سے عبد اللہ بن طاؤس نے بیان کیا، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ہم (دنیا میں) تمام امتوں کے آخر میں آئے لیکن (قیامت کے دن) تمام امتوں

۳۴۸۶- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((نَحْنُ الْأَوَّلُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ،

سے آگے ہوں گے۔ صرف اتنا فرق ہے کہ انہیں پہلے کتاب دی گئی اور ہمیں بعد میں ملی اور یہی وہ (جمعہ کا) دن ہے جس کے بارے میں لوگوں نے اختلاف کیا۔ یہودیوں نے تو اسے اس کے دوسرے دن (ہفتہ کو) کر لیا اور نصاریٰ نے تیسرے دن (اتوار کو)۔“

(۳۳۸۷) ”پس ہر مسلمان کو ہفتے میں ایک دن (یعنی جمعہ کے دن) تو اپنے جسم اور سر کو دھو لینا لازم ہے۔“

(۳۳۸۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، کہا کہ میں نے سعید بن مسیب سے سنا، آپ نے بیان کیا کہ معاویہ بن ابی سفیان رضی اللہ عنہ نے مدینہ کے اپنے آخری سفر میں ہمیں خطاب فرمایا اور (خطبہ کے دوران) آپ نے بالوں کا ایک گچھا نکالا اور فرمایا، میں سمجھتا ہوں کہ یہودیوں کے سوا اور کوئی اس طرح نہ کرتا ہوگا اور نبی کریم ﷺ نے اس طرح بال سنوارنے کا نام ”الزور“ (فریب و جھوٹ) رکھا ہے۔ آپ کی مراد، وصال فی الشعر، سے تھی۔ یعنی بالوں میں جوڑ لگانے سے تھی (جیسے اکثر عورتیں مصنوعی بالوں میں جوڑ کیا کرتی ہیں) آدم کے ساتھ اس حدیث کو غندر نے بھی شعبہ سے روایت کیا

ہے۔

تشریح: عورت کا ایسے مصنوعی بالوں سے زینت کرنا منع ہے۔ امام بخاری رحمہ اللہ نے یہاں پر کتاب الانبیاء کو ختم فرمادیا جس میں احادیث مرفوعہ اور مکررات اور تعلیقات وغیرہ مل کر سب کی تعداد دوسو نو احادیث ہیں۔ اہل علم تفصیل کے لئے فتح الباری کا مطالعہ فرمائیں۔



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للإمام أبي عبد الله محمد بن إسماعيل البخاري الجعفي رحمه الله

١٩٤ هـ ————— ٢٥٢ هـ

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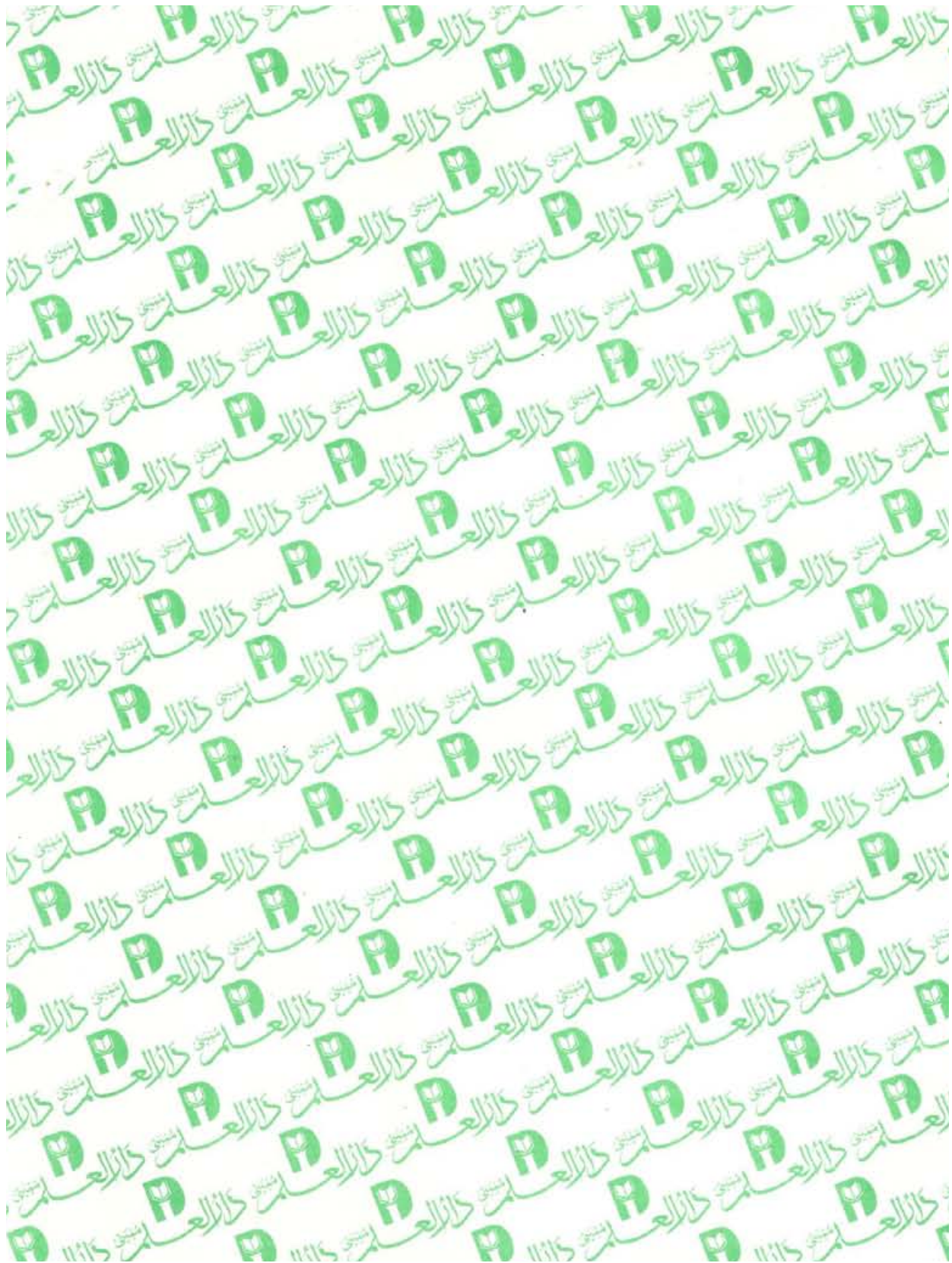
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١٩٤ هـ ————— ٢٥٦ هـ

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	نبی کریم ﷺ کا حکم فرمانا کہ ابو بکر رضی اللہ عنہ کے دروازے کو	26	جاہلیت کی سی باتیں کرنا منع ہے
102	چھوڑ کر تمام دروازے بند کر دو	28	قبیلہ خزاعہ کا بیان
	نبی کریم ﷺ کے بعد ابو بکر صدیق رضی اللہ عنہ کی دوسرے	29	ابو ذر غفاری رضی اللہ عنہ کے اسلام لانے کا بیان
103	صحابہ رضی اللہ عنہم پر فضیلت کا بیان	29	زمزم کا واقعہ
	نبی کریم ﷺ کا یہ فرمانا کہ اگر میں کسی کو جانی دوست بناتا	34	عرب قوم کی جہالت کا بیان
103	تو ابو بکر رضی اللہ عنہ کو بناتا		جو شخص اسلام یا جاہلیت میں اپنی نسبت اپنے باپ دادا کی
	حضرت ابو حفص عمر بن خطاب قرشی عدوی رضی اللہ عنہ کی فضیلت	34	طرف کرے
117	کا بیان		کسی قوم کا بھانجا یا آزاد کیا ہوا غلام بھی اسی قوم میں داخل
	حضرت ابو عمر عثمان بن عفان القرشی (اموی) رضی اللہ عنہ کے	36	ہوتا ہے
126	فضائل کا بیان	36	حبشہ کے لوگوں کا بیان
	حضرت عثمان رضی اللہ عنہ سے بیعت کا قصہ اور آپ کی خلافت پر	37	جو شخص یہ چاہے کہ اس کے باپ دادا کو کوئی برائہ کہے
130	صحابہ رضی اللہ عنہم کا اتفاق کرنا	38	رسول اللہ ﷺ کے ناموں کا بیان
	حضرت ابو الحسن علی بن ابی طالب القرشی البہاشی رضی اللہ عنہ کے	39	آنحضرت ﷺ کا خاتم النبیین ہونا
137	فضائل کا بیان	40	نبی اکرم ﷺ کی وفات کا بیان
141	حضرت جعفر بن ابی طالب ہاشمی رضی اللہ عنہ کی فضیلت کا بیان	40	نبی کریم ﷺ کی کسیت کا بیان
143	حضرت عباس بن عبدالمطلب رضی اللہ عنہ کی فضیلت کا بیان	42	مہر نبوت کا بیان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
176	سے زیادہ محبوب ہو	143	رسول کریم ﷺ کے رشتہ داروں کے فضائل
177	انصار کے تابعہ ارگوں کی فضیلت کا بیان	145	زبیر بن عوام رضی اللہ عنہ کے فضائل کا بیان
177	انصار کے گھرانوں کی فضیلت کا بیان	148	حضرت طلحہ بن عبید اللہ رضی اللہ عنہ کا تذکرہ
179	نبی کریم ﷺ کا انصار کو اپنے بعد صبر کی تلقین کرنا	148	سعد بن ابی وقاص الزہری رضی اللہ عنہ کے فضائل کا بیان
181	نبی اکرم ﷺ کا انصار و مہاجرین کے لیے دعا کرنا	150	نبی کریم ﷺ کے دامادوں کا بیان ابو العاص بن ریح بھی
182	آیت: وَتُؤْتِرُونَ عَلٰی اَنْفُسِهِمْ کی تفسیر	150	ان ہی میں سے ہیں
182	نبی کریم ﷺ کا فرمان کہ انصار کے نیک لوگوں کی نیکیوں کو	151	رسول کریم ﷺ کے غلام حضرت زید بن حارثہ رضی اللہ عنہ کے
183	قبول کرو اور ان کے غلط کاروں سے درگزر کرو	151	فضائل کا بیان
185	سعد بن معاذ رضی اللہ عنہ کے فضائل کا بیان	153	حضرت اسامہ بن زید رضی اللہ عنہ کا بیان
186	اسید بن خضیر اور عباد بن بشر رضی اللہ عنہ کی فضیلت کا بیان	155	حضرت عبداللہ بن عمر بن خطاب رضی اللہ عنہ کے فضائل کا بیان
187	معاذ بن جبل رضی اللہ عنہ کے فضائل کا بیان	156	عمار اور حذیفہ رضی اللہ عنہ کے فضائل کا بیان
187	سعد بن عبادہ رضی اللہ عنہ کی فضیلت کا بیان	158	حضرت ابوعبیدہ بن جراح رضی اللہ عنہ کے فضائل کا بیان
188	ابی بن کعب رضی اللہ عنہ کے فضائل کا بیان	158	حضرت مصعب بن عمیر رضی اللہ عنہ کا بیان
189	زید بن ثابت رضی اللہ عنہ کے فضائل کا بیان	158	حضرت حسن اور حسین رضی اللہ عنہ کے فضائل کا بیان
189	حضرت ابوطالب رضی اللہ عنہ کے فضائل کا بیان	161	ابوبکر رضی اللہ عنہ کے مولیٰ بلال بن رباح رضی اللہ عنہ کے فضائل
190	عبداللہ بن سلام رضی اللہ عنہ کے فضائل کا بیان	162	عبداللہ بن عباس رضی اللہ عنہ کا ذکر خیر
192	حضرت خدیجہ رضی اللہ عنہا سے نبی کریم ﷺ کی شادی اور ان کی	162	خالد بن ولید رضی اللہ عنہ کے فضائل کا بیان
192	فضیلت کا بیان	163	ابوحذیفہ رضی اللہ عنہ کے مولیٰ سالم رضی اللہ عنہ کے فضائل کا بیان
195	جریر بن عبداللہ کللی رضی اللہ عنہ کا بیان	163	عبداللہ بن مسعود رضی اللہ عنہ کے فضائل کا بیان
195	حذیفہ بن یمان عسی رضی اللہ عنہ کا بیان	165	حضرت معاویہ بن ابوسفیان رضی اللہ عنہ کا بیان
196	ہند بنت عتبہ بن ربیعہ رضی اللہ عنہا کا بیان	166	حضرت فاطمہ رضی اللہ عنہا کے فضائل کا بیان
197	حضرت زید بن عمرو بن نفیل کا بیان	167	حضرت عائشہ رضی اللہ عنہا کی فضیلت کا بیان
199	قریش نے جو کعبہ کی مرمت کی تھی اس کا بیان	171	انصار رضی اللہ عنہم کی فضیلت کا بیان
200	جاہلیت کے زمانے کا بیان	173	نبی کریم ﷺ کا یہ فرمان کہ اگر میں نے مکہ سے ہجرت نہ کی
206	زمانہ جاہلیت کی قسامت کا بیان	173	ہوتی تو میں بھی انصار کا ایک آدمی ہوتا
210	نبی کریم ﷺ کی بعثت کا بیان	173	نبی کریم ﷺ کا انصار اور مہاجرین کے درمیان بھائی چارہ
211	نبی کریم ﷺ اور صحابہ کرام رضی اللہ عنہم نے مکہ میں مشرکین کے	175	قائم کرنا
214	ہاتھوں جن مشکلات کا سامنا کیا	175	انصار سے محبت رکھنے کا بیان
	جنت ابوبکر صدیق رضی اللہ عنہ کے اسلام قبول کرنے کا بیان		انصار سے نبی کریم ﷺ کا یہ فرمان کہ تم لوگ مجھے سب لوگوں

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
285	کِتَابُ الْمَغَازِی	215	سعد بن ابی وقاص رضی اللہ عنہ کے اسلام قبول کرنے کا بیان
285	غزوہ عسیرہ یا عسیرہ کا بیان	215	جنوں کا بیان
286	مقتولین بدر کے متعلق نبی ﷺ کی پیشین گوئی کا بیان	217	ابوذر رضی اللہ عنہ کے اسلام قبول کرنے کا واقعہ
288	غزوہ بدر کا بیان	219	سعید بن زید رضی اللہ عنہ کا اسلام قبول کرنا
289	آیت اِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبْ..... کی تفسیر	219	عمر بن خطاب رضی اللہ عنہ کے اسلام لانے کا واقعہ
291	جنگ بدر میں شریک ہونے والوں کی تعداد	223	چاند کے پھٹ جانے کا بیان
292	کفار قریش، شیبہ، عتبہ، ولید اور ابو جہل بن ہشام کے لیے	224	مسلمانوں کا حبشہ کی طرف ہجرت کرنے کا بیان
292	نبی کریم ﷺ کا بدو کا کرنا اور ان کی ہلاکت کا بیان	229	حبش کے بادشاہ نجاشی کی وفات کا بیان
293	(بدر کے دن) ابو جہل کا قتل ہونا	230	نبی کریم ﷺ کے خلاف مشرکین کا عہد و بیان کرنا
302	بدر کی لڑائی میں حاضر ہونے والوں کی فضیلت کا بیان	231	ابو طالب کا واقعہ
311	جنگ بدر میں فرشتوں کا شریک ہونا	232	بیت المقدس تک جانے کا قصہ
327	ان اصحاب کرام رضی اللہ عنہم کے نام جنہوں نے جنگ بدر میں	233	معراج کا بیان
327	شرکت کی تھی	239	مکہ میں نبی کریم ﷺ کے پاس انصار کے وفد کا آنا اور
329	بنو نضیر کے یہودیوں کے واقعہ کا بیان	239	بیعت عقبہ کا بیان
336	کعب بن اشرف یہودی کے قتل کا قصہ	241	حضرت عائشہ رضی اللہ عنہا سے نبی کریم ﷺ کا نکاح کرنا اور آپ
339	ابورافع عبداللہ بن ابی لہیع یہودی کے قتل کا قصہ	241	کا مدینہ میں تشریف لانا اور حضرت عائشہ رضی اللہ عنہا کی رخصتی کا
344	غزوہ احد کا بیان	243	بیان
351	جب تم میں سے دو جماعتیں ایسا ارادہ کر بیٹھی تھیں کہ ہمت	243	نبی کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کا مدینہ کی
357	ہارویں، حالانکہ اللہ دونوں کا مددگار تھا اور ایمانداروں کو تو اللہ	268	طرف ہجرت کرنا
359	ہی پر بھروسہ رکھنا چاہیے	274	نبی کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کا مدینہ میں آنا
360	آیت اِنَّ الَّذِیْنَ تَوَلَّوْا مِنْکُمْ یَوْمَ..... کی تفسیر	274	ج کی ادائیگی کے بعد مہاجر کا مکہ میں قیام کرنا کیسا ہے
362	آیت اِذْ تُصْعِدُوْنَ وَلَا تَلُوْنَ عَلٰی..... کی تفسیر	275	اسلامی تاریخ کب سے شروع ہوئی؟
366	آیت ثُمَّ اَنْزَلَ عَلَیْکُمْ مِنْۢ بَعْدِ الْغَمِّ..... کی تفسیر	276	نبی کریم ﷺ کی دعا کہ اے اللہ! میرے اصحاب رضی اللہ عنہم کی
361	ام سلیطہ رضی اللہ عنہا کا تذکرہ	276	ہجرت قائم رکھ
362	حزہ بن عبدالمطلب رضی اللہ عنہ کی شہادت کا بیان	278	نبی کریم ﷺ نے اپنے صحابہ کے درمیان کس طرح بھائی
365	غزوہ احد کے موقع پر نبی کریم ﷺ کو جو زخم پہنچے	281	چارہ قائم کرایا تھا
367	وہ لوگ جنہوں نے اللہ اور رسول کا حکم مانا	283	جب نبی کریم ﷺ مدینہ تشریف لائے تو آپ کے پاس
367	جن مسلمانوں نے غزوہ احد میں شہادت پائی ان کا بیان		یہودیوں کے آنے کا بیان
			مسلمان فارسی رضی اللہ عنہ کے ایمان لانے کا واقعہ

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
496	جنگ حنین کا بیان	370	ارشاد نبوی ﷺ کہ احد پہاڑ ہم سے محبت رکھتا ہے
503	غزوہ اوٹاس کا بیان	371	غزوہ رجع کا بیان
504	غزوہ طائف کا بیان جو شوال سنہ ۸ھ میں ہوا	381	غزوہ خندق کا بیان جس کا دوسرا نام غزوہ احزاب ہے
514	نجد کی طرف جو لشکر آنحضرت ﷺ نے روانہ کیا تھا		غزوہ احزاب سے نبی کریم ﷺ کا واپس لوٹنا اور بنو قریظہ پر چڑھائی کرنا اور ان کا محاصرہ کرنا
	نبی کریم ﷺ کا خالد بن ولید رضی اللہ عنہ کو بنی جذیمہ قبیلے کی طرف بھیجنا	392	غزوہ ذات الرقاع کا بیان
515	عبداللہ بن حذافہ سہمی رضی اللہ عنہ اور علقمہ بن مجزز مدنی رضی اللہ عنہ کی ایک لشکر میں روانگی جسے انصار کا لشکر کہا جاتا تھا	396	غزوہ بنی المصطلق کا بیان جو قبیلہ بنو خزاعہ سے ہوا تھا اس کا دوسرا نام غزوہ مرسیع بھی ہے
516	حجۃ الوداع سے پہلے آنحضرت ﷺ کا ابو موسیٰ اشعری اور معاذ بن جبل رضی اللہ عنہما کو یمن بھیجنا	402	غزوہ انمار کا بیان
	حجۃ الوداع سے پہلے علی بن ابی طالب اور خالد بن ولید رضی اللہ عنہما کو یمن بھیجنا	403	واقعہ الک کا بیان
517	غزوہ ذات الخلفہ کا بیان	404	غزوہ حدیبیہ کا بیان
522	غزوہ ذات السلاسل کا بیان	416	قبائل عکل اور عینہ کا قصہ
526	غزوہ ذات السلاسل کا بیان	432	ذات قرد کی لڑائی کا بیان
529	غزوہ ذات السلاسل کا بیان	434	غزوہ خیبر کا بیان
529	جریر بن عبداللہ بجلي رضی اللہ عنہ کا یمن کی طرف جانا	435	نبی کریم ﷺ کا خیبر والوں پر تحصیل دار مقرر فرمانا
531	غزوہ سیف البحر کا بیان	459	خیبر والوں کے ساتھ نبی کریم ﷺ کا معاملہ طے کرنا
533	ابوبکر رضی اللہ عنہ کا لوگوں کے ساتھ سنہ ۹ھ میں حج کرنا	460	ایک بکری کا گوشت جس میں نبی کریم ﷺ کا خیبر میں زہر دیا گیا تھا
534	بنی تمیم کے وفد کا بیان	460	غزوہ زید بن حارثہ رضی اللہ عنہ کا بیان
536	وفد عبدالقیس کا بیان	460	عمرہ قضا کا بیان
540	وفد بنو ضیفہ اور ثمامہ بن اثال کے واقعات کا بیان	461	غزوہ موتہ کا بیان جو سرزمین شام میں سنہ ۸ھ میں ہوا تھا
543	اسود بنی کا قصہ	466	نبی کریم ﷺ کا اسامہ بن زید رضی اللہ عنہ کو حرقات کے مقابلہ پر بھیجنا
545	نجران کے نصاریٰ کا قصہ	470	غزوہ فتح مکہ کا بیان
547	عمان اور بحرین کا قصہ	472	غزوہ فتح مکہ کا بیان
548	قبیلہ اشعر اور اہل یمن کی آمد کا بیان	474	غزوہ فتح مکہ کا رمضان سنہ ۸ھ میل ہونا
552	قبیلہ دوس اور طفیل بن عمرو دوسی رضی اللہ عنہ کا بیان	477	فتح مکہ کے دن نبی کریم ﷺ نے جھنڈا کہاں گاڑا تھا؟
553	قبیلہ طے کے وفد اور عدی بن حاتم رضی اللہ عنہ کا قصہ	482	نبی کریم ﷺ کا شہر کی بالائی جانب سے مکہ میں داخل ہونا
555	حجۃ الوداع کا بیان	483	فتح مکہ کے دن قیام نبوی کا بیان
565	غزوہ تبوک کا بیان، اس کا دوسرا نام غزوہ عسرت بھی ہے	487	فتح مکہ کے زمانہ میں نبی کریم ﷺ کا مکہ میں قیام کرنا
568	کعب بن مالک رضی اللہ عنہ کے واقعہ کا بیان		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
595	نبی کریم ﷺ کی وفات کا بیان	577	حجرتی سے نبی اکرم ﷺ کا گزرنا
596	نبی کریم ﷺ کا اسامہ بن زید رضی اللہ عنہما کو مرض الموت میں	578	کسریٰ (شاہ ایران) اور قیصر (شاہ روم) کو رسول اللہ ﷺ کا خطوط لکھنا
597	ایک مہم پر روانہ کرنا	580	نبی کریم ﷺ اور آپ کی وفات کا بیان
	نبی کریم ﷺ نے کل کتنے غزوے کیے ہیں؟	594	نبی کریم ﷺ کا آخری کلمہ جو زبان مبارک سے نکلا

تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
111	وفات نبوی پر صدیق اکبر رضی اللہ عنہ کا خطاب عظیم	17	قریش نصر بن کنانہ کی اولاد کو کہتے ہیں
115	خادم بخاری حضرت عثمان غنی رضی اللہ عنہ کے مرقد پر	18	قریش اور خلافت اسلامی کا بیان
117	چاروں خلیفہ ایک دل ایک جان تھے	21	جمع قرآن مجید پر ایک تشریح
123	لفظ محدث کی وضاحت	23	جعلی شیخ سیدوں کے بارے میں
125	حضرت عمر رضی اللہ عنہ کے خوف الہی کا بیان	24	پانچ طاقتور قبائل کا بیان
126	حضرت عثمان غنی رضی اللہ عنہ کا نسب نامہ	27	عبداللہ بن ابی منافق کے بارے میں
136	شہادت عمر رضی اللہ عنہ کا تفصیلی تذکرہ	28	مکہ میں بت پرستی کا آغاز کیسے ہوا
137	حضرت علی رضی اللہ عنہ کے فضائل پر ایک بیان	29	تاثرات آب زمزم کا بیان
141	ردائف کی تشریح مزید	39	ختم نبوت کا بیان
143	قربت نبوی پر ایک تشریحی بیان	42	مہر نبوت کی کچھ تفصیلات کا بیان
145	آنحضرت صلی اللہ علیہ وسلم عالم الغیب نہیں تھے	43	حضرات حسین کے فضائل کا بیان
153	حضرت اسامہ بن زید رضی اللہ عنہ پر ایک بیان	47	حضرت اسامہ بن زید کے بارے میں ایک تشریح
161	مدینہ میں حضرت بلال رضی اللہ عنہ کی ایک اذان کا بیان	49	کچھ فساد کی سرمایہ دار یہودیوں کے بارے میں
165	بڑوں کی ایک لغزش کا بیان	52	تردایح کی آٹھ رکعت سنت نبوی ہیں
166	ایک رکعت وتر کا بیان	53	معراج جسمانی حق ہے
169	جنگ صفین کی ایک توجیہ	64	امام حسن بصری رحمۃ اللہ علیہ کا ایک ایمان افروز بیان
171	لفظ انصار کی تاریخی تحقیق	64	مولانا وحید الزماں رحمۃ اللہ علیہ کی ایک تقریر دل پذیر
172	جنگ بعاث کا بیان	76	مردود خارجیوں پر ایک تبصرہ
175	حضرت امام بخاری رحمۃ اللہ علیہ مجتہد مطلق تھے	82	بعض منکرین حدیث کے ایک قول باطل کی تردید
178	قبیلہ بنو نجار کا بیان	86	اللہ کے سوا کسی کو غیب دان ماننا کفر ہے
180	انصاری برادری پر ایک نوٹ	87	آنحضرت صلی اللہ علیہ وسلم بھی غیب دان نہیں تھے
188	الثائر جہ	94	بزرگان اسلام تقلید جامد کے شکار نہ تھے
195	ذی الخصرہ کی بر بادی	97	حضرت ابو ہریرہ رضی اللہ عنہ کے بارے میں
197	مشرکین مسلمان کی مذمت	99	بدعت حسنہ اور سیمہ کے بارے میں
199	قبل اسلام کے ایک مرد موحّد کا بیان	103	صدیق اکبر رضی اللہ عنہ کے متعلق جمہور امت کا عقیدہ
204	مشہور شاعر حضرت لبید کا ذکر خیر	104	خلافت صدیقی پر ایک اشارہ نبوی

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
271	حضرت عمر رضی اللہ عنہ کی ایک جنگی کامیابی	208	جہولی قسم کھانے کا نتیجہ
272	ایک عبرتناک حدیث معہ تشریح	210	ایک بندر اور بندریا کے رجم ہونے کا واقعہ
275	اسلامی تاریخ پر ایک تشریح	210	حضور ﷺ کا نسب نامہ
276	تاریخ پر ابن جوزی کی تشریح	215	حضرت صدیق اکبر رضی اللہ عنہ ایک بت خانے میں
277	حضرت سعد بن ابی وقاص کا ایک واقعہ	215	لفظ جن کی لغوی تحقیق
281	یہود سے متعلق ایک ارشاد نبوی ﷺ	216	جنات کا وجود برحق ہے
283	حضرت سلمان فارسی رضی اللہ عنہ کا قبول اسلام	219	شہادت حضرت عثمان غنی رضی اللہ عنہ
285	غزوات نبوی کا آغاز	220	شہادت حضرت عمر بن خطاب رضی اللہ عنہ
287	امیر کے قتل کی پیشین گوئی	222	ایک فراست فاروقی کامیابی
288	مقام بدر کے کچھ حالات	222	حضرت عمر رضی اللہ عنہ کا مسلمان ہونا
288	جنگ بدر کا ذکر قرآن میں	224	معجزہ شق القمر کے بارے میں
290	جنگ بدر کیوں پیش آئی	229	نماز جنازہ غائبانہ کا ثبوت
291	جنگ بدر میں نزول ملائکہ کا ذکر خیر	233	کچھ معراج کی تفصیلات
291	جنگ بدر میں فریقین کی تعداد	233	حدیث معراج کو ۲۸ صحابیوں نے روایت کیا ہے
293	کفار قریش کی ہلاکت کا بیان	237	لفظ براق کی تحقیق
293	مومن کا آخری کامیاب ہتھیار کیا ہے؟	238	بیت المعمور کی تشریح
294	قاتلین ابوجہل کے اسمائے گرامی	238	واقعہ معراج پر شاہ ولی اللہ کی تشریح
295	جنگ بدر میں پہل کرنے والوں کا بیان	239	بیعت عقبہ کی تفصیلات
296	حضرت ابوذر غفاری رضی اللہ عنہ کا ذکر خیر	240	بارہ نقیبوں کے اسمائے گرامی
300	سماع موقی پر ایک بحث	241	سوانح حضرت عائشہ صدیقہ رضی اللہ عنہا
302	اہل بدعت کی تردید	244	ہجرت کی وضاحت
304	حضرت عمر رضی اللہ عنہ کی ایک سیاسی رائے	247	فضیلت صدیقی پر ایک بیان
304	ایک جنگی اصول کا بیان	254	حدیث ہجرت کی تفصیلات
305	جنگ احد میں شکست کے اسباب	256	حضرت اسماء رضی اللہ عنہا کے حالات
309	دس شہدائے اسلام کا ذکر خیر	257	حضرت عبداللہ بن زبیر رضی اللہ عنہ کے حالات
309	حضرت غنیم بن عدی رضی اللہ عنہ کی شہادت کا بیان	260	واقعہ ہجرت سے متعلق چند امور
311	بدر میں فرشتوں کی مار پھجانی جاتی تھی	263	حضرت عمر رضی اللہ عنہ کا ایک قول مبارک
315	آنحضرت ﷺ غیب داں نہیں تھے	267	شداد بن اسود کا ایک مرثیہ
315	نعتیہ اشعار کا سنسانا جائزہ ہے	269	بنو نجار کا ایک ذکر خیر

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
398	غزوہ ذات الرقاع کی وجہ تسمیہ	317	حضرت علی رضی اللہ عنہ کی اونٹنیوں کا واقعہ
402	رسول کریم ﷺ کے اللہ پر توکل کا بیان	317	تکبیرات جنازہ پر اجماع امت
403	عزل کے متعلق ایک حدیث	320	حالات حضرت قدامہ بن مظعون رضی اللہ عنہ
425	نماز و رکوع بنانے کا بیان	321	بٹائی کی ایک خاص صورت جو ناجائز ہے
433	کچھ ڈاکوؤں کے قتل کا بیان	323	ذکر خیر حضرت عباس بن عبدالمطلب رضی اللہ عنہ
434	قسامہ کی ایک تفصیل کا بیان	324	قوی اونچ نیچ کا تصور شیوہ ابو جہل ہے
435	مسلمان کا ڈاکوؤں سے مقابلہ اور حضرت سلمہ بن اکوع رضی اللہ عنہ	325	بدری صحابہ غیر بدریوں سے افضل ہیں
440	حضرت صفیہ رضی اللہ عنہا کا ذکر خیر	326	حضرت جبیر بن مطعم رضی اللہ عنہ کا قبول اسلام
443	نام نہاد صوفیوں پر ایک اشارہ	330	بنو نضیر کے یہود
455	حضرت عمر رضی اللہ عنہ کی ایک دورانہی کا بیان	335	وارث نبوی کے متعلق ایک تفصیلی بیان
458	حضرت صدیق رضی اللہ عنہ کے ہاتھ پر حضرت علی رضی اللہ عنہ کا بیعت کرنا	336	احترام حضرت فاطمہ رضی اللہ عنہا کے متعلق.....
460	ایک یہودی عورت جس نے آنحضرت ﷺ کے لئے	338	کعب بن اشرف یہودی کے قتل کا واقعہ
460	گوشت میں زہر ڈالا	343	ابورافع یہودی کا قتل
460	جیش اسامہ کا بیان	343	قبائل اوس و خزرج کے باہمی رقابت کا بیان
461	حضرت عبداللہ بن رواحہ رضی اللہ عنہ کے چند اشعار	344	تفصیلات جنگ احد کا بیان
466	ذکر خیر حضرت جعفر طیار رضی اللہ عنہ	346	حدیث والوں سے دشمنی رکھنا موجب بدبختی ہے
471	حضرت اسامہ رضی اللہ عنہ کی ایک غلطی کا بیان	350	انصار کا پہلا مجاہد جو شہید ہوا
471	علمائے اسلام سے ایک ضروری گزارش	350	مولانا وحید الزماں کی ایک تقریر دلپذیر
472	غزوہ فتح مکہ کے اسباب	352	حالات حضرت جابر رضی اللہ عنہ
474	حضرت حاطب بن بلتعہ رضی اللہ عنہ کا خط بنام مشرکین مکہ	354	حضرت سعد رضی اللہ عنہ کے لئے ایک دعائے نبوی
479	حالات حضرت ابوسفیان رضی اللہ عنہ	355	منکرین حدیث کا استدلال غلط ہے
480	لفظ خیف کی تشریح	359	حضرت عثمان رضی اللہ عنہ پر بعض الزام کی تردید
481	ابن حنظل مردود کا بیان	365	حضرت حمزہ رضی اللہ عنہ کی شہادت کا تفصیلی بیان
483	کعبہ شریک کی کنجی قیامت تک کے لئے	381	جنگ احزاب کی تفصیلات
484	زاد المعاد حافظ ابن قیم کا ایک بیان	386	جنگ خندق کا آخری منظر
485	علوم اسلامی کی قدر حضرت فاروق اعظم رضی اللہ عنہ کی نگاہ میں	389	عبداللہ بن عمر رضی اللہ عنہ کا ذکر خیر
485	مولانا وحید الزماں کی ایک تقریر دلپذیر	391	ایک مبارک تاریخی دعا
486	حالات حضرت عبداللہ بن زبیر اسدی قریشی رضی اللہ عنہ	393	بنو قریظہ پر چڑھائی کے اسباب
488	تفصیلات فتح مکہ المکرمہ	393	اختلاف امت کا ایک واقعہ

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
529	مفضول کی امامت افضل کے لئے جائز ہے	490	تابالغ کی امامت کا بیان
533	سمندر کی مردہ مچھلی کا کھانا درست ہے	491	ایک اسلامی قانون کا بیان
536	حضرات شیخین کے متعلق ایک غلط بیانی	492	مذاکرات احادیث نبوی ﷺ قرون خیر میں
539	گاؤں میں جمعہ کے متعلق ایک دیوبندی فتویٰ	495	فتح مکہ پر علامہ ابن قیم کا تبصرہ
539	اس بارے میں ایک مفصل مدلل بیان	495	جنگ حنین کی تفصیلات
541	حضرت ثمامہ بن اثال کا ذکر خیر	497	اخلاق نبوی سے ایک بیان کی مزید تفصیلات
541	قصہ ثمامہ پر حافظ صاحب کا تبصرہ	502	جنگ حنین کی مزید تفصیلات
545	قصہ نجران پر حافظ صاحب کا تبصرہ	507	ایک بے ادب گنوار کا بیان
547	حالات حضرت ابو عبیدہ عامر بن عبداللہ فہری قریشی	509	حضرت عبداللہ بن زید بن عامر رضی اللہ عنہ کا ذکر خیر
552	حضرت ابو ہریرہ رضی اللہ عنہ قبیلہ بنو دوس سے تھے	510	حضرت ہشام بن عروہ کا بیان
553	طفیل بن عمرو رضی اللہ عنہ کے لئے ایک دعائے نبوی کا بیان	511	حضرت سلیمان بن حرب کا بیان
554	حضرت عدی بن حاتم رضی اللہ عنہ کے کچھ حالات	516	حضرت خالد بن ولید رضی اللہ عنہ کی ایک اجتہادی غلطی کا بیان
568	واقعہ کعب بن مالک خود ان کی زبان سے	516	واقعہ بالا پر علامہ ابن قیم کا تبصرہ
577	مقام حجر کا بیان	517	خلاف شرع کسی کی اطاعت جائز نہیں ہے
579	کسریٰ شاہ ایران کی گستاخی اور سزا کا بیان	519	یعنی بزرگوں سے اظہار عقیدت از مترجم
582	کچھ وصایائے مبارکہ	525	ہمارے زمانے کے بعض شیاطین کا بیان
592	خطبہ حضرت صدیق اکبر رضی اللہ عنہ	526	ہندوستان کے مسلم بادشاہوں کا ذکر خیر
		528	ایک حدیث کی شرح فقہ الباری میں

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کِتَابُ] الْمَنَاقِبِ

فضائل و مناقب کا بیان

تشوہج: حافظ صاحب رحمہ اللہ فرماتے ہیں اکثر نسخوں میں باب المناقب ہے کتاب کا لفظ نہیں ہے اور یہی صحیح معلوم ہوتا ہے یہ الگ کتاب نہیں بلکہ اسی کتاب الانبیاء میں داخل ہے۔ اس میں خاتم الانبیاء کے حالات مذکور ہیں، جیسے پچھلے بابوں میں پچھلے پیغمبروں کے حالات مذکور تھے۔ پھر حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ امام بخاری رحمہ اللہ نے کتاب الانبیاء کو ختم کرتے ہوئے جناب رسول کریم ﷺ کی زندگی پر روشنی ڈالنے کے لئے یہ ابواب منعقد فرمائے جس میں ابتدا سے انتہا تک بہت سے کوائف کا تذکرہ ہوا ہے۔ مثلاً پہلے آپ کا نسب شریف ذکر میں آیا اور انساب سے متعلق امور کا ذکر کیا۔ پھر قبائل کا ذکر آیا۔ پھر فخر بالانساب پر روشنی ڈالی، پھر نبی کریم ﷺ کے شہر و فضائل کو بیان کیا گیا پھر فضائل صحابہ رضی اللہ عنہم کا ذکر ہوا۔ پھر ہجرت سے قبل کی زندگی کے حالات، مبعث اسلام صحابہ، ہجرت حبشہ، معراج اور وفود الانصار، پھر مدینہ کے لئے ہجرت کے واقعات مذکور ہوئے۔ پھر ترتیب سے مغازی کا ذکر آیا، پھر وفات نبوی ﷺ کا ذکر ہوا۔

”فهذا آخر هذا الباب وهو من جملة تراجم الانبياء وختمها بخاتم الانبياء ﷺ“ (فتح الباری)

[بَابُ] قَوْلِ اللَّهِ تَعَالَى: **بَابُ: اللّٰهُ تَعَالٰی کا سورہ حجرات میں ارشاد:**

”يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ“ [الحجرات: ۱۳]

وَقَوْلُهُ: ﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾.

[النساء: ۱] وَمَا يَنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ.

الشُّعُوبُ: النَّسَبُ الْبَعِيدُ، وَالْقَبَائِلُ دُونَ ذَلِكَ.

”اے لوگو! ہم نے تم سب کو ایک ہی مرد آدم اور ایک عورت حوا سے پیدا کیا ہے اور تم کو مختلف قومیں اور خاندان بنا دیا ہے تاکہ تم بطور رشتہ داری ایک دوسرے کو پہچان سکو۔ بے شک تم سب میں سے اللہ کے نزدیک معزز تر وہ ہے جو زیادہ پرہیزگار ہو“ اور اللہ تعالیٰ کا سورہ نساء میں ارشاد ”اور اللہ سے ڈرو جس کا نام لے کر تم ایک دوسرے سے مانگتے ہو اور ناتواؤں سے ڈرو۔ بے شک اللہ تمہارے اوپر نگران ہے۔“ اور جاہلیت کی طرح باپ دادوں پر فخر کرنا منع ہے، اس کا بیان شعوب شعب کی جمع ہے جس سے اوپر کا خاندان مراد ہے اور قبیلہ اس سے اتر کر نیچے کا یعنی اس کی شاخ مراد ہے۔

تشوہج: یہ طبرانی نے نکالا مجاہد سے مثلاً انصار ایک شعب ہے یا قریش ایک شعب یا ربیعہ یا مضر ایک شعب ہے۔ ہر ایک میں کئی ایک قبیلے ہیں جیسے قریش مضر کا ایک قبیلہ ہے۔ ہندوستانی اصطلاح میں شعب پال کے معنی میں ہے اور قبیلہ گوت کے معنی میں ہے۔ یہاں کی اکثر نو مسلم قوموں میں گوت اور پال کی بھارتی قومی تنظیم کے کچھ کچھ آثار اب تک موجود ہیں۔ شمالی ہند کے علاقوں میں گوت اور پال کی اصطلاحات بہت نمایاں ہیں۔

۳۴۸۹۔ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ، (۳۴۸۹) ہم سے خالد بن یزید الکاہلی نے بیان کیا، کہا ہم سے ابو بکر بن

عیاش نے بیان کیا، ان سے ابو حصین (عثمان بن عاصم) نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے آیت ﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ﴾ کے متعلق فرمایا کہ شعوب بڑے قبیلوں کے معنی میں ہے اور قبائل سے کسی بڑے قبیلے کی شاخیں مراد ہیں۔

(۳۳۹۰) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے سعید بن ابی سعید نے بیان کیا، ان سے ان کے باپ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک مرتبہ پوچھا گیا، یا رسول اللہ! سب سے زیادہ شریف کون ہے؟ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”جو سب سے زیادہ پرہیزگار ہو۔“ صحابہ رضی اللہ عنہم نے عرض کیا کہ ہمارا سوال اس کے بارے میں نہیں اس پر آپ نے فرمایا کہ ”پھر (نسب کی رو سے) اللہ کے نبی یوسف علیہ السلام سب سے زیادہ شریف تھے۔“

(۳۳۹۱) ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، ان سے کلیب بن وائل نے بیان کیا، کہا کہ مجھ سے زینب بنت ابی سلمہ رضی اللہ عنہا نے بیان کیا جو نبی کریم صلی اللہ علیہ وسلم کی زیر پرورش رہ چکی تھیں۔ کلیب نے بیان کیا کہ میں نے زینب سے پوچھا کہ کیا نبی کریم صلی اللہ علیہ وسلم کا تعلق قبیلہ مضر سے تھا؟ انہوں نے کہا پھر کس قبیلہ سے تھا؟ یقیناً آنحضرت صلی اللہ علیہ وسلم مضر کی بنی النضر بن کنانہ کی اولاد میں سے تھے۔

قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: ﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾ قَالَ: الشُّعُوبُ: الْقَبَائِلُ الْعَظُمُ وَالْقَبَائِلُ: الْبَطُونُ. ۳۴۹۰- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: ((أَتْقَاهُمْ)). قَالُوا: لَيْسَ عَنْ هَذَا نَسْلُكَ. قَالَ: ((فَيُؤَسِّفُ نَبِيُّ اللَّهِ)). [راجع: ۳۳۵۳]

۳۴۹۱- حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا كُلَيْبُ بْنُ وَائِلٍ، قَالَ: حَدَّثَنِي رَبِيعَةُ النَّبِيِّ ﷺ زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ قَالَ: قُلْتُ لَهَا: أَرَأَيْتِ النَّبِيَّ ﷺ أَكَانَ مِنْ مُضَرَ؟ قَالَتْ: فَمِمَّنْ كَانَ إِلَّا مِنْ مُضَرَ؟ مِنْ بَنِي النَّضْرِ بْنِ كِنَانَةَ.

[طرفہ فی: ۳۴۹۲]

تشریح: اور نضر بن کنانہ ایک شاخ ہے مضر کی کیونکہ کنانہ خزیمہ کا بیٹا تھا اور خزیمہ مدرکہ کا اور مدرکہ الیاس کا اور الیاس مضر کا بیٹا تھا اس طرح نبی کریم صلی اللہ علیہ وسلم کا نسب تعلق خاندان مضر سے ثابت ہوا۔ حضرت زینب رضی اللہ عنہا ام المؤمنین حضرت ام سلمہ رضی اللہ عنہا کی بیٹی ہیں۔ یہ ملک حبشہ میں پیدا ہوئیں۔ بطور پرہیزگار نبی کریم صلی اللہ علیہ وسلم کی زیر تربیت رہنے کا شرف حاصل کیا۔ ان کے خاندان کا نام عبداللہ بن زمعہ ہے۔ اپنے زمانے کی عورتوں میں سب سے زیادہ فقیہ ہیں۔ ان سے ایک جماعت نے حدیث کی روایت کی ہے۔

۳۴۹۲- حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا كُلَيْبُ بْنُ وَائِلٍ، قَالَ: حَدَّثَنِي رَبِيعَةُ النَّبِيِّ ﷺ وَأَظْنُهَا زَيْنَبُ قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّبَاءِ وَالْحَتَمِ وَالْمَقْبَرِ وَالْمَرْقَتِ. وَقُلْتُ لَهَا: أَخْبِرْنِي النَّبِيَّ ﷺ

(۳۳۹۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے عبدالواحد نے، کہا ہم سے کلیب نے بیان کیا اور ان سے ربیعہ نبی کریم صلی اللہ علیہ وسلم نے، میرا خیال ہے کہ ان سے مراد زینب بنت ابی سلمہ رضی اللہ عنہا ہیں، انہوں نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے دباء، حتم، مقبر اور مرقف کے استعمال سے منع فرمایا تھا اور میں نے ان سے پوچھا تھا کہ آپ مجھے بتائیے کہ آنحضرت صلی اللہ علیہ وسلم کا

مِمَّنْ كَانَ؟ مِنْ مُضَرَّ كَانَ؟ قَالَتْ: فَمِمَّنْ كَانَ إِلَّا مِنْ مُضَرٍّ؟ كَانَ مِنْ وَلَدِ النَّضْرِ بْنِ كِنَانَةَ. (راجع: ۳۴۹۱)

تعلق کس قبیلہ سے تھا؟ کیا واقعی آپ کا تعلق مضر سے تھا؟ انہوں نے کہا کہ پھر اور کس سے ہو سکتا ہے یقیناً آپ کا تعلق اسی قبیلہ سے تھا۔ آپ نصر بن کنانہ کی اولاد میں سے تھے۔

تشریح: ((دباء)) کدو کے توپے، ((حنتم)) ہنزل لکھی برتن، ((نقیہ)) ہلکڑی کا کریدہ اور برتن اور ((مزلت)) لرغنی برتن، یہ چاروں شراب کے برتن تھے جس میں عرب شراب بنایا اور رکھا کرتے تھے۔ جب شراب کی ممانعت نازل ہوئی تو ان برتنوں کے استعمال سے بھی ان لوگوں کو روک دیا گیا۔

۳۴۹۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عَمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((تَجِدُونَ النَّاسَ مَعَادِينَ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا الشَّانِ أَشَدَّهُمْ لَهْ كَرَاهِيَةً)). [طرفاه فی: ۳۴۹۶، ۳۵۸۸] [مسلم: ۶۱۸۵، ۶۱۸۶]

۳۴۹۳۔ ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو جریر نے خبر دی، انہیں عمارہ نے، انہیں ابو زرعہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم انسانوں کو کان کی طرح پاؤ گے (بھلائی اور برائی میں) جو لوگ جاہلیت کے زمانے میں بہتر اور اچھی صفات کے مالک تھے وہ اسلام لانے کے بعد بھی بہتر اور اچھی صفات والے ہیں بشرطیکہ وہ دین کا علم بھی حاصل کریں اور حکومت اور سرداری کے لائق اس کو پاؤ گے جو حکومت اور سرداری کو بہت ناپسند کرتا ہو۔“

۳۴۹۴۔ ((وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوُجْهِينِ، الَّذِي يَأْتِي هَوْلًا بِوَجْهِ، وَيَأْتِي هَوْلًا بِوَجْهِ)). [طرفاه فی: ۶۰۵۸، ۷۱۷۹]

۳۴۹۴۔ ”اور آدمیوں میں سب سے برا اس کو پاؤ گے جو دوزخ (دوغلا) ہو۔ ان لوگوں میں ایک منہ لے کر آئے، دوسروں میں دوسرا منہ۔“

۳۴۹۵۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَذَا الشَّانِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافَرُهُمْ تَبَعٌ لِكَافِرِهِمْ)). [مسلم: ۴۷۰۱]

۳۴۹۵۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے مغیرہ بن عبد الرحمن نے بیان کیا، ان سے ابوالزناد، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اس (خلافت کے) معاملے میں لوگ قریش کے تابع ہیں۔ عام مسلمان قریشی مسلمانوں کے تابع ہیں جس طرح ان کے عام کفار قریشی کفار کے تابع رہتے چلے آئے ہیں۔“

۳۴۹۶۔ ((وَالنَّاسُ مَعَادِينَ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّ النَّاسِ كَرَاهِيَةً لِهَذَا الشَّانِ حَتَّى يَقَعَ فِيهِ)). [راجع: ۳۴۹۳]

۳۴۹۶۔ ”اور انسانوں کی مثال کان کی طرح ہے۔ جو لوگ جاہلیت کے دور میں شریف تھے وہ اسلام لانے کے بعد بھی شریف ہیں جب کہ انہوں نے دین کی سمجھ بھی حاصل کی ہو تم دیکھو گے کہ بہترین اور لائق وہی ثابت ہوں گے جو خلافت و امارت کے عہد کے کو بہت زیادہ ناپسند کرتے رہے ہوں، یہاں تک کہ وہ اس میں گرفتار ہو جائیں۔“

تشریح: معلوم ہوا اسلام میں شرافت کی بنیاد دینی علوم اور ان میں فقاہت حاصل کرنا ہے جو مسلمان عالم دین اور فقیہ ہوں وہی عند اللہ شریف ہیں۔ دینی فقاہت سے کتاب و سنت کی فقاہت مراد ہے۔ رائے و قیاس کی فقاہت محض ابلیسی طریق کا رہے۔ اولاد آدم کے لئے کتاب و سنت کے ہوتے ہوئے ابلیسی طریق کا رکی ضرورت نہیں۔

باب: حضرت محمد ﷺ کی قربت

بَابُ: [قُرْبِي مُحَمَّدٍ ﷺ]

(۳۴۹۷) ہم سے مسدود نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے شعبہ نے، ان سے عبد الملک نے بیان کیا، ان سے طاؤس نے، ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا، ”الْأَمْوَدَةُ فِي الْقُرْبَى“ کے متعلق (طاؤس نے) بیان کیا کہ قریش کی کوئی شاخ ایسی نہیں تھی جس میں آنحضرت ﷺ کی قربت نہ رہی ہو اور اسی وجہ سے یہ آیت نازل ہوئی تھی کہ میرا مطالبہ صرف یہ ہے کہ تم لوگ میری اور اپنی قربت داری کا لحاظ کرو۔

۳۴۹۷- حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنِي عَبْدُ الْمَلِكِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: «إِلَّا الْآمُودَةُ فِي الْقُرْبَى» [الشورى: ۲۳] قَالَ: فَقَالَ سَعِيدُ بْنُ جَبْرِ: قُرْبَى مُحَمَّدٍ ﷺ فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا وَلَهُ فِيهِ قَرَابَةٌ، فَتَزَلَّتْ عَلَيْهِ إِلَّا أَنْ تَصَلُّوا قَرَابَةً بَيْنِي وَبَيْنَكُمْ.

[طرفة في: ۸/۴۸۱] [ترمذی: ۳۲۵۱]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے مشکل ہے۔ چونکہ اس حدیث میں رشتہ داری کا بیان ہے اور رشتہ داری کا پہچاننا نسب کے پہچاننے پر موقوف ہے۔ اس لئے امام بخاری رحمہ اللہ نے اس باب میں یہ حدیث بیان کی۔ (وحیدی)

(۳۴۹۸) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اسماعیل نے، ان سے قیس نے اور ان سے ابو مسعود رضی اللہ عنہ نے بیان کیا، اور انہوں نے نبی کریم ﷺ سے روایت کیا کہ آپ نے فرمایا: ”اسی طرف سے فتنے اٹھیں گے یعنی مشرق سے اور بے وفائی اور سخت دلی ان لوگوں میں ہے جو اونٹوں اور گایوں کی دم کے پاس چلاتے رہتے ہیں یعنی ربیعہ اور مضر کے لوگوں میں۔“

۳۴۹۸- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ((مَنْ هَاهُنَا جَاءَتْ الْفِتْنُ نَحْوَ الْمَشْرِقِ، وَالْجَفَاءُ وَغَلْظَ الْقُلُوبُ فِي الْقَدَادِينِ أَهْلِ الْوَبَرِ عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ، وَالْبَقَرِ فِي رُبَيْعَةٍ وَمُضَرَ)). [راجع: ۳۳۰۲]

تشریح: ربیعہ اور مضر کے لوگ بہت مالدار اور زراعت پیشہ تھے۔ ایسے لوگوں کے دل سخت اور بے رحم ہوتے ہیں۔ اس حدیث اور اس کے بعد والی حدیث کی مطابقت ترجمہ باب سے یہ ہے کہ اس حدیث میں ربیعہ اور مضر کی برائی بیان کی تو دوسرے قبیلہ والوں کی تعریف نکلی اور بعد والی حدیث میں یمن والوں اور بکر یوں والوں کی تعریف ہے اور یہ ترجمہ باب ہے۔ (وحیدی)

فرمان نبوی ﷺ کے مطابق آئندہ زمانوں میں مشرقی ممالک سے اسلام اور مسلمانوں کے خلاف جو بھی فتنے اٹھیں وہ تفصیل طلب ہیں جنہوں نے اپنے دور میں اسلام کو شدید ترین نقصانات پہنچائے۔ (صدق رسول اللہ ﷺ)

۳۴۹۹- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، (۳۴۹۹) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان

سے زہری نے بیان کیا، انہیں ابوسلمہ بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے کہ ”فخر اور تکبر ان پیچھے اور شور مچانے والے اونٹ والوں میں ہے اور بکری چرانے والوں میں نرم دلی اور ملامت ہوتی ہے اور ایمان تو یمن میں ہے اور حکمت (حدیث) بھی یمنی ہے۔“ ابو عبد اللہ یعنی امام بخاری رحمہ اللہ نے کہا کہ یمن کا نام یمن اس لئے ہوا کہ یہ کعبہ کے دائیں جانب ہے اور شام کو شام اس لئے کہتے ہیں کہ یہ کعبہ کے بائیں جانب ہے ”المشامۃ“ بائیں جانب کو کہتے ہیں۔ بائیں ہاتھ کو ”الشوی“ کہتے ہیں اور بائیں جانب کو ”الاشام“ کہتے ہیں۔ [راجع: ۳۳۰۱]

[مسلم: ۱۸۸]

تشریح: جیسے سورہ بلد میں ہے: ﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ﴾ (۹۰/۱۹) یعنی جن لوگوں نے کفر کیا یہ بائیں جانب والے ہیں۔ جن کو بائیں ہاتھ میں نامہ اعمال ملے گا۔ دور آخر میں یمن میں استاذ الاساتذہ حضرت علامہ امام شوکانی رحمہ اللہ پیدا ہوئے جن کے ذریعہ سے فن حدیث کی وہ خدمات اللہ پاک نے انجام دلائیں جو رہتی دنیا تک یادگار زمانہ رہیں گی۔ نیل الاوطار آپ کی مشہور ترین کتاب ہے جو شرح حدیث میں ایک عظیم درجہ رکھتی ہے۔ غفر اللہ لہ۔

باب: قریش کی فضیلت کا بیان

بَابُ مَنَاقِبِ قُرَيْشٍ

تشریح: قریش نصر بن کنانہ کی اولاد کو کہتے ہیں اور کلبی سے منقول ہے کہ مکہ کے رہنے والے اپنے آپ کو قریش سمجھتے اور نصر کی باقی اولاد کو قریش نہ جانتے۔ جب نبی کریم ﷺ سے پوچھا گیا تو آپ نے فرمایا نصر بن کنانہ کی اولاد بھی قریش میں ہے، اکثر علما کا یہی قول ہے۔ کہتے ہیں قریش ایک دریائی جانور کا نام ہے جو دریا کے دوسرے سب جانوروں کو کھالیتا ہے۔ یہ ان سب کا سردار ہے اسی طرح قریش بھی عرب کے سب قبیلوں کے سردار تھے۔ اس لئے ان کا نام قریش ہوا۔ بعض نے کہا کہ جب قصی نے خزاعہ کے لوگوں کو حرم سے باہر کیا تو باقی لوگ سب ان کے پاس جمع ہوئے اس لئے ان کا نام قریش ہوا جو قریش سے نکلا ہے جس کے معنی جمع ہونے کے ہیں۔ قریش کی وجہ تسمیہ سے متعلق کچھ اور بھی اقوال ہیں جن کو علامہ ابن حجر رحمہ اللہ نے فتح الباری میں بیان فرمایا ہے۔ مگر زیادہ مستند قول وہی ہے جو اوپر مذکور ہوا۔ دور حاضر میں ہندوستان میں قریش برادری نے اپنی عظیم تنظیم کے تحت مسلمانان ہند میں ایک بہترین مقام پیدا کر لیا ہے۔ جنوبی ہند میں یہ لوگ کافی تعداد میں آباد ہیں۔ شمالی ہند میں بھی کم نہیں ہیں۔ ان کے ذیل ذول حلیہ وغیرہ سے قریش عرب کی یاد تازہ ہو جاتی ہے۔ جہاں تک تاریخی حقائق کا تعلق ہے قریش کے کچھ لوگ شروع زمانہ اسلام میں اسلامی قوتوں کے ساتھ ہندوستان آئے اور یہیں ان لوگوں نے اپنا وطن بنالیا اور بیشتر نے یہاں کے حالات کے تحت حلال چوپایوں کو تجارتی دھندا اختیار کر لیا نیز ایسے ہی حلال جانوروں کا ذبیحہ کر کے ان کے گوشت کی تجارت کو اپنا لیا اسلامی نقطہ نظر سے یہ کوئی مذموم پیشہ نہ تھا بلکہ مسلمانان ہند کی ایک شدید ضرورت تھی جسے اللہ نے ان لوگوں کے ہاتھوں انجام دلایا اور الحمد للہ آج تک یہ لوگ اسی خدمت کے ساتھ ملک میں ملی حیثیت سے بہترین اسلامی خدمات انجام دے رہے ہیں۔ (اللهم زد فردا آمین)۔

۳۵۰۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، (۳۵۰۰) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان

سے زہری نے بیان کیا کہ محمد بن جبیر بن مطعم بیان کرتے تھے کہ حضرت معاویہ رضی اللہ عنہ تک یہ بات پہنچی جب وہ قریش کی ایک جماعت میں تھے کہ عبداللہ بن عمرو بن عاص رضی اللہ عنہما یہ حدیث بیان کرتے ہیں کہ عنقریب (قرب قیامت میں) بنی قحطان سے ایک حکمران اٹھے گا۔ یہ سن کر حضرت معاویہ رضی اللہ عنہ غصے ہو گے۔ پھر آپ خطبہ دینے اٹھے اور اللہ تعالیٰ کی اس کی شان کے مطابق حمد و ثنا کے بعد فرمایا، لوگو! مجھے معلوم ہوا ہے کہ بعض لوگ ایسی احادیث بیان کرتے ہیں جو نہ تو قرآن مجید میں موجود ہیں اور نہ رسول اللہ صلی اللہ علیہ وسلم سے منقول ہیں۔ دیکھو! تم میں سب سے جاہل یہی لوگ ہیں۔ ان سے اور ان کے خیالات سے بچتے رہو جن خیالات نے ان کو گمراہ کر دیا ہے۔ میں نے نبی کریم صلی اللہ علیہ وسلم سے یہ سنا ہے کہ ”یہ خلافت قریش میں رہے گی اور جو بھی ان سے دشمنی کرے گا اللہ تعالیٰ اس کو سرنگوں اور نڈھال کر دے گا جب تک وہ (قریش) دین کو قائم رکھیں گے۔“

عَنِ الزُّهْرِيِّ، قَالَ: كَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكًا مِنْ قَحْطَانَ، فَغَضِبَ مُعَاوِيَةُ، فَقَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ! فَإِنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُؤْتَرُ عَنْ رَسُولِ اللَّهِ ﷺ، فَأُولَئِكَ جُهَالُكُمْ، فَإِيَّاكُمْ وَالْأُمَانِيَّاتِ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّةٌ اللَّهُ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ)). اطرفه

فی: ۷۱۳۹

تشریح: قریش جب دین اور شریعت کو چھوڑ دیں گے تو ان میں سے خلافت بھی جاتی رہے گی۔ آپ نے جیسا فرمایا تھا ویسا ہی ہوا۔ پانچ چھ سو برس تک خلافت بنو امیہ اور بنو عباسیہ میں قائم رہی جو قریشی تھے۔ جب انہوں نے شریعت پر چلنا چھوڑ دیا تو ان کی خلافت چھن گئی اور دوسرے لوگ بادشاہ بن گئے۔ جب سے آج تک پھر قریش کو خلافت اور سرداری نہیں ملی۔ عبداللہ بن عمرو رضی اللہ عنہما نے جو حدیث روایت کی ہے وہ اس کے خلاف نہیں ہے۔ اس حدیث کا مطلب یہ ہے کہ قیامت کے قریب ایک قحطانی عرب کا بادشاہ ہوگا۔ ابو ہریرہ رضی اللہ عنہ سے بھی ایسا ہی مروی ہے۔ ذی بنجر جیسی سے بھی مرفوعاً مروی ہے کہ حکومت قریش اسے پہلے حیر میں تھی اور پھر ان میں چلی جائے گی۔ اس کو احمد اور طبرانی نے نکالا ہے۔ قحطان یمن میں ایک مشہور قبیلہ ہے حضرت معاویہ رضی اللہ عنہ کو محمد بن جبیر والی حدیث کا علم نہ تھا، اس لئے انہیں شبہ ہوا اور ان سخت لفظوں میں اس پر نوٹس لیا مگر ان کا یہ نوٹس صحیح نہ تھا کیونکہ یہ حدیث صحیح ہے اور رسول اللہ صلی اللہ علیہ وسلم سے سند صحیح کے ساتھ ثابت ہے جیسا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بھی اس کو روایت کیا ہے۔

۳۵۰۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ حَرْبٍ، وَقَالَ يَغْفُوْتُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قُرَيشٌ وَالْأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغَفَارٌ))

(۳۵۰۳) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا اور ان سے سعد بن ابراہیم نے (دوسری سند) یعقوب بن ابراہیم نے کہا کہ ہمارے والد نے ہم سے بیان کیا اور ان سے ان کے والد نے، کہا مجھ سے عبدالرحمن بن ہریرہ الاعرج نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”قریش، انصار، جہینہ، مزینہ، اسلم، اشجع اور غفار ان سب قبیلوں کے لوگ میرے خیر خواہ ہیں اور ان کا بھی اللہ اور

مَوَالِيَّ لَيْسَ لَهُمْ مَوْتِي، دُونَ اللَّهِ وَرَسُولِهِ)). اس کے رسول کے سوا کوئی حمایتی نہیں ہے۔“

[طرفہ فی: ۳۵۱۲] [مسلم: ۶۴۳۹]

نوٹ: احادیث کی ترتیب میں نسخہ ہند کی اور ترتیب میں المعجم المفہرس کو مدنظر رکھا گیا ہے۔

تشریح: دوسری سند مذکورہ سے یہ حدیث نہیں ملی البتہ مسلم نے اس کو روایت کیا ہے یعقوب سے، انہوں نے ابن شہاب سے، انہوں نے صالح سے، انہوں نے اعرج سے۔

۳۵۰۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنْهُمْ اثْنَانِ)).
 ۳۵۰۱) ہم سے ابوالولید نے بیان کیا، کہا ہم سے عاصم بن محمد نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا اور انہوں نے ابن عمر رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فرمایا: ”یہ خلافت اس وقت تک قریش کے ہاتھوں میں باقی رہے گی جب تک کہ ان میں دو آدمی بھی باقی رہیں۔“

[طرفہ فی: ۷۱۴۰] [مسلم: ۴۷۰۴]

تشریح: امام نووی رحمہ اللہ نے کہا ہے کہ اس حدیث سے صاف نکلتا ہے کہ خلافت قریش سے خاص ہے اور قیامت تک سوا قریشی کے غیر قریشی سے خلافت کی بیعت کرنا درست نہیں اور صحابہ رضی اللہ عنہم کے زمانہ میں اس پر اجماع ہو چکا ہے اور اگر کسی زمانہ میں قریشی کے سوا اور کسی قوم کا شخص بادشاہ بن بیٹھا ہے تو اس نے قریشی خلیفہ سے اجازت لی ہے اور اس کا نائب بن کر رہا ہے۔ (وحیدی)

۳۵۰۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَعْطَيْتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةِ وَاحِدَةٍ. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ)). [راجع: ۳۱۴۰]
 ۳۵۰۲) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے ابن مسیب نے اور ان سے جبیر بن مطعم نے بیان کیا کہ میں اور عثمان بن عفان رضی اللہ عنہما دونوں مل کر رسول اللہ ﷺ کے پاس گئے اور ہم نے عرض کیا یا رسول اللہ! بنو مطلب کو تو آپ نے عطا فرمایا اور ہمیں (بنی امیہ کو) نظر انداز کر دیا حالانکہ آپ کے لئے ہم اور وہ ایک ہی درجے کے ہیں۔ نبی اکرم ﷺ نے فرمایا ”(یہ صحیح ہے) مگر بنو ہاشم اور بنو مطلب ایک ہی ہیں۔“

۳۵۰۳۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي أَبُو الْأَسْوَدِ، مُحَمَّدٌ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: ذَهَبَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَعَ أَنَاسٍ مِنْ بَنِي زُهْرَةَ إِلَى عَائِشَةَ، وَكَانَتْ أَرْقَى شَيْءٍ لِقَرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ ﷺ.
 ۳۵۰۳) اور لیث نے بیان کیا کہ مجھ سے ابوالاسود محمد نے بیان کیا اور ان سے عروہ بن زبیر نے بیان کیا کہ عبد اللہ بن زبیر رضی اللہ عنہما بنی زہرہ کے چند لوگوں کے ساتھ حضرت عائشہ رضی اللہ عنہا کے پاس گئے۔ حضرت عائشہ رضی اللہ عنہا بنی زہرہ کے ساتھ بہت اچھی طرح پیش آتی تھیں کیونکہ ان لوگوں کی رسول اللہ ﷺ سے قربت تھی۔

[طرفہ فی: ۳۵۰۵، ۶۰۷۳]

تشریح: بنو امیہ اور بنو مطلب دونوں ایک ہی قبیلہ کی دو شاخیں ہیں۔ نبی کریم ﷺ کی والدہ ماجدہ آمنہ کا تعلق بنی زہرہ سے ہے۔ آپ کا نسب نامہ

یہ ہے۔ آئمہ بنت وہب بن عبد مناف بن زہرہ بن کلاب بن مرہ۔

۳۵۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ أَحَبَّ الْبَشَرِ إِلَى عَائِشَةَ بَعْدَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَكَانَ أَكْبَرَ النَّاسِ بِهَا، وَكَانَتْ لَا تُمَسِّكُ شَيْئًا مِمَّا خَافَ مِنْ رِزْقِ اللَّهِ إِلَّا تَصَدَّقَتْ. فَقَالَ ابْنُ الزُّبَيْرِ: يَنْبَغِي أَنْ يُؤْخَذَ عَلَى يَدَيْهَا. فَقَالَتْ: أَيْؤْخَذُ عَلَى يَدَيَّ؟ عَلَيَّ نَذْرٌ إِنْ كَلِمَتُهُ فَاسْتَشْفَعَ إِلَيْهَا بِرَجَالٍ مِنْ قُرَيْشٍ، وَبِأَخْوَالِ رَسُولِ اللَّهِ ﷺ خَاصَّةً فَامْتَنَعَتْ، فَقَالَ لَهُ الزُّهْرِيُّونَ: أَخْوَالُ النَّبِيِّ ﷺ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ بْنُ عَبْدِ يَعْنُوثَ وَالْمُسَوِّزُ بْنُ مَخْرَمَةَ، إِذَا اسْتَأْذَنَّا فَاقْتَحِمِ الْحِجَابَ. فَفَعَلَ، فَأَرْسَلَ إِلَيْهَا بِعَشْرِ رِقَابٍ، فَأَعَقَّتْهُمْ، ثُمَّ لَمْ تَزَلْ تُعَقِّقُهُمْ حَتَّى بَلَغَتْ أَرْبَعِينَ. وَقَالَتْ: وَوَدِدْتُ أَنِّي جَعَلْتُ جَنِينَ حَلَفْتُ عَمَلًا أَعْمَلُهُ فَأَقْرَعُ مِنْهُ [راجع: ۳۵۰۳]

(۳۵۰۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے، کہا کہ مجھ سے ابوالاسود نے، ان سے عروہ بن زبیر نے بیان کیا کہ نبی کریم ﷺ اور ابوبکر رضی اللہ عنہ کے بعد عبد اللہ بن زبیر رضی اللہ عنہ سے عائشہ رضی اللہ عنہا کو سب سے زیادہ محبت تھی۔ حضرت عائشہ رضی اللہ عنہا کی عادت تھی کہ اللہ تعالیٰ کی طرف سے جو رزق بھی ان کو ملتا وہ اسے صدقہ کر دیا کرتی تھیں۔ عبد اللہ بن زبیر رضی اللہ عنہ نے (کسی سے) کہا ام المؤمنین کو اس سے روکنا چاہئے (جب حضرت عائشہ رضی اللہ عنہا کو ان کی بات پہنچی) تو انہوں نے کہا، کیا اب میرے ہاتھوں کو روکا جائے گا۔ اب اگر میں نے عبد اللہ سے بات کی تو مجھ پر نذر واجب ہے۔ عبد اللہ بن زبیر رضی اللہ عنہ نے (حضرت عائشہ رضی اللہ عنہا کو راضی کرنے کے لئے) قریش کے چند لوگوں اور خاص طور سے رسول اللہ ﷺ کے ناہابی رشتہ داروں (بنو زہرہ) کو ان کی خدمت میں معافی کی سفارش کے لئے بھیجا لیکن حضرت عائشہ رضی اللہ عنہا پھر بھی نہ مائیں۔ اس پر بنو زہرہ نے جو رسول اللہ ﷺ کے ماموں ہوتے تھے اور ان میں عبد اللہ بن اسود بن عبد یعوث اور مسور بن مخرمہ بھی تھے، عبد اللہ بن زبیر رضی اللہ عنہا سے کہا کہ جب ہم ان کی اجازت سے وہاں جا بیٹھیں تو تم ایک ہی دفعہ آن کر پردہ میں گھس جاؤ۔ چنانچہ انہوں نے ایسا ہی کیا۔ (جب حضرت عائشہ رضی اللہ عنہا خوش ہو گئیں تو) انہوں نے ان کی خدمت میں دس غلام (آزاد کرانے کے لئے بطور کفارہ قسم) بھیجے اور ام المؤمنین نے انہیں آزاد کر دیا۔ پھر آپ برابر غلام آزاد کرتی رہیں، یہاں تک کہ چالیس غلام آزاد کر دیئے پھر انہوں نے کہا کاش میں نے جس وقت قسم کھائی تھی (منت مانی تھی) تو میں کوئی خاص بیان کر دیتی جس کو کر کے میں فارغ ہو جاتی۔

تشریح: یعنی صاف یوں نذر مانتی کہ ایک غلام آزاد کروں گی یا اتنے مسکینوں کو کھانا کھلاؤں گی تو دل میں تردد نہ رہتا۔ حضرت عائشہ رضی اللہ عنہا نے مبہم منت مانی اور کوئی تفصیل بیان نہیں کی، اس لئے احتیاطاً چالیس غلام آزاد کئے۔ اس سے بعض علما نے دلیل لی ہے کہ مجھول نذر درست ہے مگر وہ اس میں ایک قسم کا کفارہ کافی سمجھتے ہیں۔ عبد اللہ بن زبیر رضی اللہ عنہ، حضرت عائشہ رضی اللہ عنہا کی بڑی بہن حضرت اسماء بنت ابی بکر رضی اللہ عنہا کے بیٹے ہیں لیکن ان کی تعلیم و تربیت بچپن ہی سے ان کی سگی خالہ حضرت عائشہ رضی اللہ عنہا نے کی تھی۔

باب: قرآن کا قریش کی زبان میں نازل ہونا

بَابُ: نَزَلَ الْقُرْآنُ بِلسَانِ قُرَيْشٍ

تشریح: یعنی قریش جو عربی ماوری طور پر جس محاورہ اور جس لب و لہجہ کے ساتھ بولتے ہیں اسی طرز پر قرآن شریف نازل ہوا۔ یہ اس لئے بھی کہ خود رسول اللہ ﷺ عربی قریشی ہیں۔ لہذا ضروری ہوا کہ رسول اللہ ﷺ پر خود ان کی ماوری زبان میں کلام الہی نازل کیا جائے تاکہ پہلے وہ خود اسے بخوبی سمجھیں پھر ساری دنیا کو اس طریق پر سمجھا سکیں۔ ایسا ہی ہوا جیسا کہ حیات نبوی کو بطور شہادت پیش کیا جاسکتا ہے۔

۳۵۰۶۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسٍ، أَنَّ عَثْمَانَ، دَعَا زَيْدَ ابْنَ ثَابِتٍ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَتَسَخَّوْهَا فِي الْمَصَاحِفِ، وَقَالَ عَثْمَانُ لِلرُّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ، فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا ذَلِكَ. [طرفاء فی: ۴۹۸۴، ۴۹۸۷]

۳۵۰۶) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے اور ان سے انس رضی اللہ عنہ نے کہ حضرت عثمان رضی اللہ عنہ نے زید بن ثابت، عبداللہ بن زبیر، سعد بن عاص اور عبدالرحمن بن حارث بن ہشام رضی اللہ عنہ کو بلایا (اور ان کو قرآن مجید کی کتابت پر مقرر فرمایا۔ چنانچہ ان حضرات نے) قرآن مجید کو کئی مصحفوں میں نقل فرمایا اور حضرت عثمان رضی اللہ عنہ نے (ان چاروں میں سے) تین قریشی صحابہ رضی اللہ عنہم سے فرمایا تھا کہ جب آپ لوگوں کا زید بن ثابت رضی اللہ عنہ سے (جو مدینہ منورہ کے رہنے والے تھے) قرآن کے کسی مقام پر (اس کے کسی محاورے میں) اختلاف ہو جائے تو اس کو قریش کے محاورے کے مطابق لکھنا۔ کیونکہ قرآن مجید قریش کے محاورہ میں نازل ہوا ہے۔ انہوں نے ایسا ہی کیا۔

[ترمذی: ۳۱۰۴]

تشریح: ہوا یہ کہ قرآن حضرت ابوبکر صدیق رضی اللہ عنہ کی خلافت میں تمام صحابہ رضی اللہ عنہم کے اتفاق سے جمع ہو چکا تھا، وہی قرآن حضرت عمر رضی اللہ عنہ کی خلافت میں ان کے پاس رہا جو حضرت عمر رضی اللہ عنہ کی وفات کے بعد ام المومنین حضرت حفصہ رضی اللہ عنہا کے پاس تھا۔ حضرت عثمان رضی اللہ عنہ نے وہی قرآن حضرت حفصہ رضی اللہ عنہا سے منگوا کر اس کی نقلیں مذکورہ بالا لوگوں سے لکھوائیں اور ایک ایک نقل عراق، مصر، شام اور ایران وغیرہ ملکوں میں روانہ کر دیں حضرت عثمان رضی اللہ عنہ کو جو جامع قرآن کہتے ہیں وہ اسی وجہ سے کہ انہوں نے قرآن کی نقلیں صاف خطوں سے لکھوا کر ملکوں میں روانہ کیں، یہ نہیں کہ قرآن ان کے وقت میں جمع ہوا۔ قرآن نبی کریم ﷺ کے زمانہ میں ہی جمع ہو چکا تھا جو کچھ متفرق رہ گیا تھا وہ حضرت ابوبکر صدیق رضی اللہ عنہ کی خلافت میں سب ایک جگہ جمع کر دیا گیا۔ یہاں باب کا مقصد قریش کی فضیلت بیان کرنا ہے کہ قرآن مجید ان کے محاورے کے مطابق نازل ہوا۔

بَابُ نِسْبَةِ الْيَمَنِ إِلَى بَابِ: يَمَنُ وَالْوَلَدِ هُوَ اسْمَاعِيلُ عَلَيْهِ السَّلَامُ

اولاد میں ہونا

اسماعیل علیہ السلام

مِنْهُمْ أَسْلَمُ بْنُ أَفْصَى بْنِ حَارِثَةَ بْنِ عَمْرِو بْنِ عَامِرٍ مِنْ خُزَاعَةَ.

قبیلہ خزاعہ کی شاخ نواسلم بن افصی بن حارثہ بن عمرو بن عامر اہل یمن میں سے ہیں۔

۳۵۰۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: حَدَّثَنَا سَلَمَةُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ مِنْ

۳۵۰۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ قبیلہ اسلم کے صحابہ کی طرف سے گزرے جو بازار میں تیر

أَسْلَمَ، يَتَنَاضَلُونَ بِالْمَلُوقِ، فَقَالَ: ((ارْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فَلَانٍ)). لِأَحَدِ الْفَرِيقَيْنِ، فَأَمْسَكُوا بِأَيْدِيهِمْ قَالَ: فَقَالَ: ((مَا لَهُمْ)). قَالُوا: وَكَيْفَ نَزَمِي وَ أَنْتَ مَعَ بَنِي فَلَانٍ. قَالَ: ((ارْمُوا وَأَنَا مَعَكُمْ كُلُّكُمْ)). (راجع: ۲۸۹۹)

اندازی کر رہے تھے تو آپ نے فرمایا: ”اے اولاد اسماعیل! خوب تیر اندازی کرو کہ تمہارے بابا اسماعیل علیہ السلام بھی تیر انداز تھے اور آپ نے فرمایا میں فلاں جماعت کے ساتھ ہوں۔“ یہ سن کر دوسری جماعت والوں نے ہاتھ روک لئے تو آپ نے دریافت فرمایا: ”کیا بات ہوئی؟“ انہوں نے عرض کیا کہ جب آپ دوسرے فریق کے ساتھ ہو گئے تو پھر ہم کیسے تیر اندازی کریں؟ آنحضرت ﷺ نے فرمایا: ”تم تیر اندازی جاری رکھو۔ میں تم سب کے ساتھ ہوں۔“

تشریح: یہ تیر اندازی کرنے والے باشندگان یمن سے تھے۔ رسول کریم ﷺ نے نسب کے لحاظ سے انہیں حضرت اسماعیل علیہ السلام کی طرف منسوب فرمایا۔ اسی سے باب کا مطلب ثابت ہوا کہ اہل یمن اولاد اسماعیل علیہ السلام ہیں۔ اس حدیث کی رو سے آج کل بددوق کی نشاۃ بازی اور دوسرے جدید الحکام کا استہمال سیکھنا مسلمانوں کے لئے اتنی بشارت میں داخل ہے۔ مگر یہ فساد اور غارت گری اور بغاوت کے لئے نہ ہو۔ ﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾۔

باب: جس شخص نے بھی جان بوجھ کر اپنے باپ

کے سوا کسی اور کو اپنا باپ بنایا تو اس نے کفر کیا

(۳۵۰۸) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے حسین بن واقد نے، ان سے عبداللہ بن بریدہ نے بیان کیا، کہا مجھ سے یحییٰ بن یحمر نے بیان کیا، ان سے ابوالاسود دلی نے بیان کیا اور ان سے ابوذر رضی اللہ عنہ نے کہ انہوں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے: ”جس شخص نے بھی جان بوجھ کر اپنے باپ کے سوا کسی اور کو اپنا باپ بنایا تو اس نے کفر کیا اور جس شخص نے بھی اپنا نسب کسی ایسی قوم سے ملایا جس سے اس کا کوئی (نسب) تعلق نہیں ہے تو وہ اپنا ٹھکانا جہنم میں بنا لے۔“

بَابُ: لَيْسَ مِنْ رَجُلٍ ادَّعَى

لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ

۳۵۰۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: قَالَ حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ يَحْمَرٍ، أَنَّ أَبَا الْأَسْوَدِ الدَّؤَلِيَّ، حَدَّثَهُ عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ بِاللَّهِ وَمَنْ ادَّعَى قَوْمًا لَيْسَ لَهُ فِيهِمْ نَسَبٌ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ)).

[طرفہ فی: ۶۰۴۵] [مسلم: ۲۱۷]

تشریح: مراد وہ شخص ہے جو اپنے باپ کے نام سے یا یہ بطور تغلیظ کہے۔ یا کفر سے ناشکری مراد ہے۔ (واللہ اعلم)۔

(۳۵۰۹) ہم سے علی بن عیاش نے بیان کیا، کہا ہم سے جریر نے بیان کیا، کہا کہ مجھ سے عبدالواحد بن عبداللہ نصری نے بیان کیا، کہا کہ میں نے واہلہ بن اسقع رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ ﷺ نے فرمایا: ”سب سے بڑا بہتان، اور سخت جھوٹ یہ ہے کہ آدمی اپنے باپ کے

۳۵۰۹۔ حَدَّثَنَا عَلِيُّ بْنُ أَبِي عِيَّاشٍ، قَالَ: حَدَّثَنَا حَرِيزٌ، حَدَّثَنِي عَبْدُ الْوَاحِدِ بْنُ عَبْدِ اللَّهِ النَّصْرِيُّ، قَالَ: سَمِعْتُ وَائِلَةَ بْنَ الْأَسْقَعِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ أَعْظَمِ

سوا کسی اور کو اپنا باپ کہے یا جو چیز اس نے خواب میں نہیں دیکھی، اس کے دیکھنے کا دعویٰ کرے۔ یا رسول اللہ ﷺ کی طرف ایسی حدیث منسوب کرے جو آپ نے نہ فرمائی ہو۔“

تشریح: جھوٹا خواب بیان کرنا بیداری میں جھوٹ بولنے سے بڑھ کر گناہ ہے۔ کیونکہ خواب نبوت کے حصوں میں سے ایک حصہ ہے۔ جھوٹا خواب بیان کرنے والا گویا اللہ پر بہتان لگاتا ہے۔ یہی حال جھوٹی حدیث بیان کرنے والے کا ہے، جو رسول اللہ ﷺ پر الزام لگاتا ہے۔ ایسا فحش اگر تعجب نہ کرے تو وہ زندہ و دوزخی ہے۔ آج کل بہت سے لوگ شیخ، سید، پٹھان فرضی طور پر بن جاتے ہیں ان کو اس ارشاد نبوی ﷺ پر غور کرنا چاہیے کہ یہ کتنا بڑا گناہ ہے۔

۳۵۱۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي جَمْرَةَ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِيمٌ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا الْحَيَّ مِنْ رَبِيعَةَ قَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضَرٌّ، فَلَسْنَا نَخْلُصُ إِلَيْكَ إِلَّا فِي كُلِّ شَهْرٍ حَرَامٍ، فَلَوْ أَمَرْتَنَا بِأَمْرٍ، نَأْخُذُهُ عَنْكَ، وَنَبْلُغُهُ مَنْ وَرَاءَنَا. قَالَ: ((أَمْرُكُمْ بَارِبِعَ، وَأَنْهَاكُمْ عَنْ أَرْبَعَةٍ الْإِيمَانِ بِاللَّهِ وَشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَأَنْ تُؤَدُّوا إِلَى اللَّهِ خُمْسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَاءِ، وَالْحَنْتَمِ، وَالْبَقِيرِ، وَالْمَرْقَاتِ)). [راجع: ۵۳]

(۳۵۱۰) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ابو جمرہ نے بیان کیا، کہا کہ میں نے عبد اللہ بن عباس رضی اللہ عنہما سے سنا وہ کہتے تھے کہ قبیلہ عبدالقیس کا وفد رسول اللہ ﷺ کی خدمت میں آیا اور عرض کیا: یا رسول اللہ! ہمارا تعلق قبیلہ ربیعہ سے ہے اور ہمارے اور آپ کے درمیان (راستے میں) کفار مضر کا قبیلہ پڑتا ہے۔ اس لئے ہم آپ کی خدمت اقدس میں صرف حرمت کے مہینوں میں ہی حاضر ہو سکتے ہیں۔ مناسب ہوتا اگر آپ ہمیں ایسے احکام بتا دیتے جن پر ہم خود بھی مضبوطی سے قائم رہیں اور جو لوگ ہمارے پیچھے رہ گئے ہیں انہیں بھی بتا دیں۔ آنحضرت ﷺ نے فرمایا: ”میں تمہیں چار چیزوں کا حکم دیتا ہوں اور چار چیزوں سے روکتا ہوں۔ اول اللہ پر ایمان لانے کا۔ یعنی اس کی گواہی دینا کہ اللہ تعالیٰ کے سوا اور کوئی معبود نہیں اور نماز قائم کرنے کا اور زکوٰۃ ادا کرنے کا اور اس بات کا کہ جو کچھ بھی تمہیں مال غنیمت ملے اس میں سے پانچواں حصہ اللہ کو (یعنی امام وقت کے بیت المال کو) ادا کرو اور میں تمہیں دباء، حنتم، بقیر اور مرقف (کے استعمال) سے منع کرتا ہوں۔“

تقریب: یہ حدیث کتاب الایمان میں گزر چکی ہے۔ اور اسی کتاب المناقب کے شروع میں اس حدیث کا کچھ حصہ اور اس کے الفاظ کے معانی و مطالب بھی آچکے ہیں۔ باب کی مناسبت یہ ہے کہ آخر عرب کے لوگ یا تو ربیعہ کی شاخ ہیں یا مضر کی اور یہ دونوں حضرت اسماعیل کی اولاد ہیں۔ بعد میں یہ جملہ قبائل مسلمان ہو گئے تھے۔

۳۵۱۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: (۳۵۱۱) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، ان سے سالم بن عبد اللہ نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ منبر پر فرما رہے تھے:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَهُوَ عَلَى الْمَنْبَرِ: «أَلَا إِنَّ الْفِتْنَةَ هُنَا يُشِيرُ إِلَى الْمَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قُرْنُ الشَّيْطَانِ».

[راجع: ۳۱۰۴]

تشریح: شیطان طلوع آفتاب کے وقت اپنا سر اس پر رکھ دیتا ہے تاکہ آفتاب پرستوں کا سجدہ شیطان کے لئے ہو جائے۔ علمائے لکھا ہے یہ حدیث اشارہ ہے ترکوں کے فساد کا جو چنگیز خاں کے زمانے میں ہوا۔ انہوں نے مسلمانوں کو بہت تباہ کیا، بغداد کو لوٹا اور خلافت اسلامی کو برباد کر دیا۔ (وحیدی)

بَابُ ذِكْرِ أَسْلَمَ وَغَفَّارَ وَمُزَيْنَةَ وَجُهَيْنَةَ وَأَشْجَعَ

باب: اسلم، مزینہ، جہینہ، غفار اور اشجع قبیلوں کا بیان

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ یہ پانچوں قبیلے عرب میں بڑے زوردار قبیلے تھے اور دوسرے قبائل سے پہلے یہی اسلام لائے۔ اس لئے نبی کریم ﷺ نے ان کو فضیلت عطا فرمائی۔ ایسے زور آور قبائل کے اسلام قبول کرنے سے عرب میں اشاعت اسلام کا دروازہ کھل گیا اور دوسرے چھوٹے قبائل خوشی خوشی اسلام قبول کرتے چلے گئے کیونکہ عوام اپنے بڑوں کے قدم بہ قدم چلنے والے ہوتے ہیں۔ سچ ہے ﴿يَذْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ (۱۱۰/النصر:۲)۔

۳۵۱۲۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «(قُرَيْشٌ وَالْأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمٌ وَغَفَّارٌ وَأَشْجَعٌ مُوَالِيٌّ، لَيْسَ لَهُمْ مَوْلَى دُونِ اللَّهِ وَرَسُولُهُ)»۔ [راجع: ۳۵۰۴]

(۳۵۱۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے سعد بن ابراہیم نے، ان سے عبد الرحمن بن ہرمز نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قریش، انصار، جہینہ، مزینہ، اسلم، غفار اور اشجع میرے خیر خواہ اور اللہ اور اس کے رسول کے سوا اور کوئی ان کا حمایتی نہیں۔“

تشریح: یہاں یہ سلسلہ ذکر قبیلہ آپ نے قریش کا ذکر مقدم فرمایا۔ اس سے بھی قریش کی برتری ثابت ہوتی ہے۔

۳۵۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَالِحٍ، قَالَ: حَدَّثَنَا نَافِعٌ، أَنَّ عَبْدَ اللَّهِ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عَلَى الْمَنْبَرِ: «(غَفَّارُ غَفَرُ اللَّهُ لَهُ، وَأَسْلَمٌ سَأَلَهَا اللَّهَ، وَعُصَيَّةٌ عَصَتْ اللَّهَ وَرَسُولَهُ)»۔ [مسلم: ۶۴۳۶]

(۳۵۱۳) ہم سے محمد بن غریز زہری نے بیان کیا، انہوں نے کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، ان سے ان کے والد نے، ان سے صالح نے، ان سے نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے منبر پر فرمایا: ”قبیلہ غفار کی اللہ تعالیٰ نے مغفرت فرمادی اور قبیلہ اسلم کو اللہ تعالیٰ نے سلامت رکھا اور قبیلہ عسہ نے اللہ تعالیٰ کی اور اس کے رسول کی نافرمانی کی۔“

تشریح: قبیلہ غفار والے عہد جاہلیت میں حاجیوں کا مال چراتے، چوری کرتے۔ اسلام لانے کے بعد اللہ تعالیٰ نے ان کے گناہوں کو معاف کر دیا اور قبیلہ عسہ والے وہ لوگ ہیں جنہوں نے نبی کریم ﷺ سے عہد کر کے غداری کی اور برزخ معونہ والوں کو شہید کر دیا۔ شہداء برزخ معونہ کے حالات کسی دوسرے

مقام پر تفصیل سے مذکور ہو چکے ہیں۔

۳۵۱۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَسْلَمَ سَالِمُهَا اللَّهَ، وَغَفَارُ غَفَرُ اللَّهُ لَهَا)). [مسلم: ۶۴۳۲]

۳۵۱۵۔ حَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَغَفَارُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ ابْنِ غَطَفَانَ وَمِنْ بَنِي عَامِرٍ بْنِ صَعْصَعَةَ)). فَقَالَ رَجُلٌ: حَابُوا وَخَسِرُوا. فَقَالَ: ((هُمْ خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ ابْنِ غَطَفَانَ، وَمِنْ بَنِي عَامِرٍ بْنِ صَعْصَعَةَ)). [طرفاه فی: ۳۵۱۶، ۶۶۳۵]

(۳۵۱۴) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے بیان کیا، انہیں ایوب نے، انہیں محمد نے، انہیں ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے بیان کیا: ”قبیلہ اسلم کو اللہ تعالیٰ نے سلامت رکھا اور قبیلہ غفار کی اللہ تعالیٰ نے مغفرت فرمادی۔“

(۳۵۱۵) ہم سے قیسہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے بیان کیا، ان سے سفیان نے، ان سے عبد الملک بن عمیر نے، ان سے عبد الرحمن بن ابی بکرہ نے اور ان سے ان کے والد ابو بکرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بتاؤ کیا جہینہ، مزینہ اسلم اور غفار کے قبیلے بنی تمیم، بنی اسد، بنی عبد اللہ بن غطفان اور بنی عامر بن صعصعہ کے مقابلے میں بہتر ہیں؟“ ایک شخص (اقرع بن حابس) نے کہا کہ وہ تو تباہ و برباد ہوئے۔ آنحضرت ﷺ نے فرمایا: ”ہاں یہ چاروں قبیلے بنو تمیم، بنو اسد، بنو عبد اللہ بن غطفان اور بنو عامر بن صعصعہ کے قبیلوں سے بہتر ہیں۔“

[مسلم: ۶۴۴۴، ۶۴۴۸، ۶۴۵۲]

تشریح: جاہلیت کے زمانے میں جہینہ، مزینہ، اسلم اور غفار کے قبیلے بنو تمیم، بنی اسد، بنی عبد اللہ، بنی غطفان اور بنی عامر بن صعصعہ وغیرہ قبیلوں سے کم درجہ کے سمجھے جاتے تھے۔ پھر جب اسلام آیا تو انہوں نے اسے قبول کرنے میں پیش قدمی کی، اس لئے شرف فضیلت میں بنو تمیم وغیرہ قبائل سے یہ لوگ بڑھ گئے۔

۳۵۱۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ: سَمِعْتُ عَبْدِ الرَّحْمَنِ ابْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ، قَالَ لِلنَّبِيِّ ﷺ: إِنَّمَا بَايَعَكَ سُرَّاقٌ

(۳۵۱۶) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے محمد بن ابی یعقوب نے بیان کیا، انہوں نے عبد الرحمن بن ابی بکرہ سے سنا، انہوں نے اپنے والد سے کہ اقرع بن حابس رضی اللہ عنہ نے نبی کریم ﷺ سے عرض کیا کہ آپ سے ان لوگوں نے بیعت کی ہے کہ جو حاجیوں کا سامان چرایا کرتے تھے یعنی اسلم اور غفار اور مزینہ کے لوگ۔ محمد ابی یعقوب

نے کہا کہ میں سمجھتا ہوں عبدالرحمن نے جہینہ کا بھی ذکر کیا۔ شعبہ نے کہا کہ یہ شک محمد بن ابی یعقوب کو ہوا۔ نبی ﷺ نے فرمایا: ”بلاؤ اسلم، غفار، مزینہ اور میں سمجھتا ہوں جہینہ کو بھی کہا یہ چاروں قبیلے بنی تمیم، بنی عامر اور اسد اور غطفان سے بہتر نہیں ہیں؟ کیا یہ (مؤخر الذکر) خراب اور برباد نہیں ہوئے؟“ اقرع نے کہا ہاں، آپ نے فرمایا: ”قسم ہے اس ذات کی جس کے ہاتھ میں میری جان ہے، یہ ان سے بہتر ہیں۔“

الْحَجِجِجِ مِنْ أَسْلَمَ وَغَفَارَ وَمُزَيْنَةَ وَأَحْسِبُهُ وَجُهَيْنَةَ ابْنُ أَبِي يَعْقُوبَ شَكَ قَالَ النَّبِيُّ ﷺ: ((أَرَأَيْتَ إِنْ كَانَ أَسْلَمَ وَغَفَارَ وَمُزَيْنَةُ وَأَحْسِبُهُ وَجُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغُطَفَانَ، خَابُوا وَخَسِرُوا)). قَالَ: نَعَمْ. قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ إِنْهُمْ لَا خَيْرَ مِنْهُمْ)) [راجع: ۳۵۱۵]

(۳۵۱۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے محمد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قبیلہ اسلم، غفار اور مزینہ اور جہینہ کے کچھ لوگ یا انہوں نے بیان کیا کہ مزینہ کے کچھ لوگ یا (بیان کیا کہ) جہینہ کے کچھ لوگ اللہ تعالیٰ کے نزدیک یا بیان کیا کہ قیامت کے دن قبیلہ اسد، تمیم، ہوازن اور غطفان سے بہتر ہوں گے۔“

۳۵۱۶- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ: ((أَسْلَمَ وَغَفَارَ وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ - أَوْ قَالَ: شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ - أَوْ قَالَ: يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازَنَ وَغُطَفَانَ)).

[طرفہ فی: ۳۵۲۳] [مسلم: ۶۴۴۱]

باب: ایک قحطانی آدمی کا تذکرہ

بَابُ ذِكْرِ قَحْطَانَ

(۳۵۱۷) ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، کہا کہ مجھ سے سلیمان بن بلال نے بیان کیا، ان سے ثور بن زید نے، ان سے ابو الغیث نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہیں ہوگی جب تک کہ قبیلہ قحطان میں ایک ایسا شخص پیدا نہیں ہوگا جو لوگوں پر اپنی لاشی کے زور سے حکومت کرے گا۔“

۳۵۱۷- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرٍ ابْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بَعْضَاهُ)). [طرفہ فی: ۱۷] [۷] [مسلم: ۷۳۰۸]

تشریح: اس قحطانی شخص کا نام صحیح مسلم کی روایت میں حجاجہ مذکور ہوا ہے۔ کہتے ہیں کہ یہ قحطانی حضرت امام مہدی کے بعد نکلے گا اور ان ہی کے قدم پہ چلے گا جیسے کہ ابوجہم نے متن میں روایت کیا ہے۔ (وحیدی)

باب: جاہلیت کی سی باتیں کرنا منع ہے

بَابُ مَا يُنْهَى عَنْهُ مِنْ دَعْوَةِ

الْجَاهِلِيَّةِ

(۳۵۱۸) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو محمد بن یزید نے خبر دی، کہا ہمیں ابن جریر نے خبر دی، کہا کہ مجھے عمرو بن دینار نے خبر دی اور انہوں نے جابر رضی اللہ عنہ سے سنا کہ ہم نبی کریم صلی اللہ علیہ وسلم کے ساتھ جہاد میں شریک تھے۔ مہاجرین بڑی تعداد میں آپ کے پاس جمع ہو گئے۔ وجہ یہ ہوئی کہ مہاجرین میں ایک صاحب تھے بڑے دل گلی کرنے والے، انہوں نے ایک انصاری کے سرین پر ضرب لگائی۔ انصاری بہت سخت غصہ ہوا۔ اس نے اپنی برادری والوں کو مدد کے لئے پکارا اور نوبت یہاں تک پہنچی کہ ان لوگوں نے یعنی انصاری نے کہا، اے قبائل انصار! مدد کو پہنچو! اور مہاجر نے کہا، اے مہاجرین! مدد کو پہنچو! یہ غل سن کر نبی کریم صلی اللہ علیہ وسلم (خیمہ سے) باہر تشریف لائے اور فرمایا: ”کیا بات ہے؟ یہ جاہلیت کی پکار کیسی ہے؟“ آپ کے صورت حال دریافت کرنے پر مہاجر صحابی کے انصاری صحابی کو مار دینے کا واقعہ بیان کیا گیا تو آپ نے فرمایا: ”ایسی جاہلیت کی ناپاک باتیں چھوڑ دو“ اور عبد اللہ بن ابی ابن سلول (منافق) نے کہا کہ یہ مہاجرین اب ہمارے خلاف اپنی قوم والوں کو دہائی دینے لگے۔ مدینہ پہنچ کر ہم سمجھ لیں گے۔ عزت دار ذلیل کو یقیناً نکال باہر کر دے گا۔ حضرت عمر نے اجازت چاہی یا رسول اللہ! ہم اس ناپاک پلید عبد اللہ بن ابی کو قتل کیوں نہ کر دیں؟ لیکن آپ نے فرمایا: ”ایسا نہ ہونا چاہئے کہ لوگ کہیں کہ محمد صلی اللہ علیہ وسلم اپنے لوگوں کو قتل کر دیا کرتے ہیں۔“

۳۵۱۸۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ، وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَابٌ فَكَسَعَ أَنْصَارِيًّا، فَغَضِبَ الْأَنْصَارِيُّ غَضَبًا شَدِيدًا، حَتَّى تَدَاعَوْا، وَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ. فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: ((مَا بَالُ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ؟)) ثُمَّ قَالَ: ((مَا شَأْنُهُمْ؟)) فَأَخْبَرَ بِكَسَعَةِ الْمُهَاجِرِيِّ الْأَنْصَارِيَّ قَالَ: فَقَالَ النَّبِيُّ ﷺ: ((دَعُوها فَإِنَّهَا خَبِيثَةٌ)). وَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ: أَقَدْ تَدَاعَوْا عَلَيْنَا، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَقَالَ عُمَرُ: أَلَا نَقْتُلُ يَا رَسُولَ اللَّهِ! هَذَا الْخَبِيثُ يَعْنِي عَبْدَ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: ((لَا يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ)). [طرفاه فی: ۴۹۰۵،

[۴۹۰۷]

تشریح: گو عبد اللہ بن ابی مردود منافق تھا مگر ظاہر میں مسلمانوں میں شریک رہتا۔ اس لئے آپ کو یہ خیالی ہوا کہ اس کے قتل سے ظاہرین لوگ جو اصل حقیقت سے واقف نہیں ہیں یہ کہنے لگیں گے کہ پیغمبر صاحب اپنے ہی لوگوں کو قتل کر رہے ہیں اور جب یہ مشہور ہو جائیگا تو دوسرے لوگ اسلام قبول کرنے میں تامل کریں گے۔ اسی منافق اور اس کے حواریوں سے متعلق قرآن پاک میں سورہ منافقون نازل ہوئی جس میں اس مردود کا یہ قول بھی منقول ہے کہ مدینہ پہنچ کر عزت والا ذلیل لوگوں (یعنی مکہ کے مہاجر مسلمانوں) کو نکال دے گا۔ اللہ تعالیٰ نے خود اسی کو ہلاک کر کے جاہ کر دیا اور مسلمان بفضلہ تعالیٰ فاتح مدینہ قرار پائے۔ اس واقعہ سے یہ بھی ثابت ہوا کہ مصلحت اندیشی بھی ہر مسلمان کے لئے ضروری ہے۔ اسی لئے کہا گیا ہے:

دور و مصلحت آمیزہ از راستی فتنہ انگیز

۳۵۱۹۔ حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا (۳۵۱۹) ہم سے ثابت بن محمد نے بیان کیا، کہا ہم سے سفیان ثوری نے سفیان، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ

مرّة، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ. وَعَنْ سُفْيَانَ، عَنْ زَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ)). [راجع: ۱۲۹۴]

نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے نبی کریم ﷺ سے۔ اور سفیان نے زید سے، انہوں نے ابراہیم سے، انہوں نے مسروق سے اور انہوں نے حضرت عبداللہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”وہ شخص ہم میں سے نہیں ہے جو (نوحہ کرتے ہوئے) اپنے رخسار پیٹے، گریبان پھاڑ ڈالے اور جاہلیت کی پکار پکارے۔“

تشریح: اگر ان کاموں کو درست جان کر کرتا ہے تو وہ اسلام سے خارج ہے ورنہ یہ تغلیظ کے طور پر فرمایا کہ وہ مسلمانوں کی روش پر نہیں ہے۔

بَابُ قِصَّةِ خُرَاعَةٍ باب: قبیلہ خزاعہ کا بیان

فتوح: خراسم عرب کا ایک مشہور قبیلہ ہے۔ ان کے نسب میں اختلاف ہے مگر اس پر اتفاق ہے کہ وہ عمرو بن لُحی کی اولاد ہیں۔ ان کا چچا اسلم تھا جو قبیلہ مسلم کا جدِ اعلیٰ ہے۔ ابن اسحاق کی روایت میں یوں ہے اسی نے بتوں کو نصیب کیا۔ سائبہ چھوڑ دیا، بحیرہ اور واصلہ اور حام نکالا۔ کہتے ہیں کہ یہ عمرو بن لُحی شام کے ملک میں گیا۔ وہاں کے بت پرستوں سے ایک بت مانگ لایا اور اسے کعبہ میں لا کر کھڑا کیا، اسی کا نام سہیل تھا اور ایک شخص اساف نامی نے نائلہ نامی ایک عورت سے خاص کعبہ میں زنا کیا۔ اللہ تعالیٰ نے ان کو پتھر کر دیا۔ عمرو بن لُحی نے ان کو لے کر کعبہ میں کھڑا کر دیا۔ جو لوگ کعبہ کے طواف کرتے وہ اساف کے بوسے سے شروع کرتے اور نائلہ کے بوسے پر ختم کرتے، بعض کہتے ہیں، ایک شیطان جن ابو شامہ نامی عمرو بن لُحی کا رفیق تھا، اس نے عمرو بن لُحی سے کہا کہ جدہ میں جاؤ وہاں سے بت اٹھاؤ اور لوگوں سے کہو کہ وہ ان کی پوجا کیا کریں وہ جدہ گیا۔ وہاں ان بتوں کو پایا جو حضرت اور یس اور حضرت نوح علیہ السلام کے زمانے میں پوجے جاتے تھے یعنی وڈ اور سواع اور یغوث اور یعقوب اور نصران کو مکہ اٹھا لیا۔ لوگوں سے کہا ان کی پوجا کرو۔ اس طرح عرب میں بت پرستی جاری ہوئی۔ اللہ کی بار اس بے وقوف پر آپ بھی آفت میں پڑا اور قیامت تک ہزار ہا لوگوں کو آفت میں پھنسیا۔ اگر نبی کریم ﷺ کی ذات گرامی عرب میں ظہور نہ کرتی تو عرب ابھی تک بت پرستی میں گرفتار رہتے۔ (حدیث)

اسلامی دور میں شروع ہے اب تک حجاز مقدس بت پرستی سے پاک رہا ہے۔ مگر کچھ عرصہ قبل حجاز خصوصاً حرمین شریفین میں قبور بزرگان کی پرستش کا سلسلہ جاری تھا وہاں کے بہت سے معلم لوگ حاجیوں کو زیارت کے بہانے سے محض اپنے مفاد کے لئے قبروں پر لے جاتے اور وہاں نذر و نیاز کا سلسلہ جاری ہوتا۔ الحمد للہ آج سعودی حکومت نے حرمین شریفین کو اس قسم کی جملہ شرکیہ خرافات اور بدعات سے پاک کر کے وہاں خالص توحید کی بنیاد پر اسلام کو استحکام بخشا ہے۔ اللہم ایدہ بنصرک العزیز آمین۔

۳۵۲۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((عَمْرُو بْنُ لُحْيٍ بْنُ قُمْعَةَ بْنُ خَنْدَفٍ أَبُو خَزَاعَةَ)).

(۳۵۲۰) مجھ سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے کہا، ہم سے یحییٰ بن آدم نے بیان کیا، کہا ہم کو اسرائیل نے خبر دی، انہیں ابو حصین نے، انہیں ابوصالح نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”عمرو بن لُحی بن قمعہ بن خندف قبیلہ خزاعہ کا باپ تھا۔“

۳۵۲۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا (۳۵۲۱) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان
شعیب، عن الزُّهْرِيِّ، قَالَ: سَمِعْتُ سے زہری نے بیان کیا، انہوں نے سعید بن مسیب سے سنا، انہوں نے

بیان کیا کہ بحیرہ وہ اونٹنی جس کے دودھ کی ممانعت ہوتی تھی کیونکہ وہ بتوں کے لئے وقف ہوتی تھی۔ اس لئے کوئی بھی شخص اس کا دودھ نہیں دوہتا تھا اور سائبہ اسے کہتے جس کو وہ اپنے معبودوں کے لئے چھوڑ دیتے اور ان پر کوئی بوجھ نہ لادتا اور نہ کوئی سواری کرتا۔ انہوں نے کہا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”میں نے عمرو بن عامر خزاعی کو دیکھا کہ جہنم میں وہ اپنی انتزیاں گھسیٹ رہا تھا اور یہی عمرو وہ پہلا شخص ہے جس نے سائبہ کی رسم نکالی۔“

سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ: الْبَحِيرَةُ النَّيُّ يُمْنَعُ دَرُّهَا لِلطَّوْأَغِيثِ وَلَا يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ، وَالسَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لِأَهْلِيَتِهِمْ فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُ عَمْرُوَ بْنَ عَامِرٍ الْخُزَاعِيَّ يَجْرُ قُصْبَةً فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ)).

[طرفہ فی: ۴۶۲۳]

تشریح: جاہل مسلمانوں میں ایسی بد رسمیں آج بھی مروج ہیں کہ اپنے نام نہاد پیروں اور مرشدوں کے نام پر جانور چھوڑ دیتے ہیں جیسے خواجہ کا بکرا۔ بڑے پیر کے نام کی دیگ۔ پھر ان کے لئے ایسے ہی خاص رسوم مروج ہیں کہ ان کو فلاں کھائے اور فلاں نہ کھائے۔ یہ سب جہالت اور ضلالت کی باتیں ہیں۔ اللہ پاک ایسے نام نہاد مسلمانوں کو نیک سمجھ عطا کرے کہ وہ کفار کی اس تقلید سے باز آئیں۔

باب: ابو ذر غفاری رضی اللہ عنہ کے اسلام لانے کا بیان

[بَابُ] قِصَّةِ إِسْلَامِ أَبِي ذَرٍّ.

باب: زمزم کا واقعہ

بَابُ قِصَّةِ زَمْزَمَ

تشریح: بعض نسخوں میں یوں ہے باب قصۃ اسلام ابی ذر الغفاری اور یہی مناسب ہے کیونکہ ساری حدیث میں ان کے مسلمان ہونے کا قصہ مذکور ہے۔ چونکہ حضرت ابو ذر رضی اللہ عنہ مکہ میں ایک عرصہ تک صرف زمزم کے پانی پر گزارہ کرتے رہے اور اس مبارک پانی نے ان کو طعام و شراب دونوں کا کام دیا۔ اس اہمیت کے پیش نظر باب قصۃ زمزم کا باب منعقد کیا گیا۔ درحقیقت زمزم کے پانی پر اس طرح گزارہ کرتا بھی حضرت ابو ذر رضی اللہ عنہ کی زندگی کا ایک اہم ترین واقعہ ہے۔ بعض روایات میں ہے کہ وہ اس طرح مسلسل زمزم پینے سے خوب موٹے تازہ ہو گئے تھے۔ فی الواقع اللہ تعالیٰ نے اس مقدس پانی میں یہی تاثیر رکھی ہے۔ راقم الحروف نے اپنے تینوں حج کے مواقع پر بارہا اس کا تجربہ کیا ہے کہ علی الصبح اس پانی کو تازہ بہ تازہ خوب شکم سیر ہو کر پیا اور دن بھر طبیعت کو سکون اور فرحت حاصل رہی اللہ تعالیٰ ہر مسلمان کو یہ موقع نصیب کرے۔ دور حاضر میں حکومت سعودیہ نے چاہ زمزم پر ایسے بہترین انتظام کروئے ہیں کہ ہر حاجی مرد و عورت جب جی چاہے بہ آسانی تازہ پانی پی سکتا ہے۔ فی الواقع یہ حکومت ایسی مثالی حکومت ہے جس کے لئے جس قدر دعائیں کی جائیں کم ہیں۔ اللہ پاک اس سعودی حکومت کو مزید استحکام اور ترقی عطا فرمائے۔ (امین)

(۳۵۲۲) ہم سے زید بن اخزم نے بیان کیا، کہا ہم سے ابو قتیبہ سالم بن قتیبہ نے بیان کیا، ان سے ثنی بن سعید قصیر نے بیان کیا، کہا کہ مجھ سے ابو جمرہ نے بیان کیا، کہا کہ ہم سے عبد اللہ بن عباس رضی اللہ عنہ نے کہا کہ کیا میں ابو ذر رضی اللہ عنہ کے اسلام کا واقعہ تمہیں سناؤں؟ ہم نے عرض کیا ضرور سنائیے۔ انہوں نے بیان کیا کہ ابو ذر رضی اللہ عنہ نے بتلایا، میرا تعلق غفار سے تھا، ہمارے یہاں یہ خبر پہنچی تھی کہ مکہ میں ایک شخص پیدا ہوئے ہیں جن کا دعویٰ ہے کہ وہ

۳۵۲۲- حَدَّثَنَا زَيْدُ بْنُ أَخْزَمٍ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَالِمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنِي مُثَنَّى بْنُ سَعِيدٍ الْقَصِيرُ، قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: أَلَا أُخْبِرُكُمْ بِإِسْلَامِ أَبِي ذَرٍّ؟ قَالَ: قُلْنَا: بَلَى. قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ رَجُلًا مِنْ غِفَارٍ، فَبَلَّغْنَا أَنَّ رَجُلًا قَدْ

نبی ہیں (پہلے تو) میں نے اپنے بھائی سے کہا کہ اس شخص کے پاس مکہ جا، اس سے گفتگو کرو اور پھر اس کے سارے حالات آ کر مجھے بتا۔ چنانچہ میرے بھائی خدمت نبوی ﷺ میں حاضر ہوئے اور آنحضرت ﷺ سے ملاقات کی اور واپس آ گئے۔ میں نے پوچھا کہ کیا خبر لائے؟ انہوں نے کہا، اللہ کی قسم! میں نے ایسے شخص کو دیکھا ہے جو اچھے کاموں کے لئے کہتا ہے اور برے کاموں سے منع کرتا ہے۔ میں نے کہا کہ تمہاری باتوں سے میری تشفی نہیں ہوئی۔ اب میں نے توشتے کا تھیلا اور چھری اٹھائی اور مکہ آ گیا۔ وہاں میں کسی کو پہچانتا نہیں تھا اور آپ کے متعلق کسی سے پوچھتے ہوئے بھی ڈر لگتا تھا۔ میں (صرف) زمزم کا پانی پی لیا کرتا تھا اور مسجد حرام میں ٹھہرا ہوا تھا۔ انہوں نے بیان کیا کہ ایک مرتبہ علی رضی اللہ عنہ میرے سامنے سے گزرے اور بولے معلوم ہوتا ہے کہ آپ اس شہر میں مسافر ہیں۔ انہوں نے بیان کیا کہ میں نے کہا جی ہاں۔ بیان کیا کہ تو پھر میرے گھر چلو۔ پھر وہ مجھے اپنے گھر ساتھ لے گئے۔ بیان کیا کہ میں آپ کے ساتھ ساتھ گیا۔ نہ انہوں نے کوئی بات پوچھی اور نہ میں نے کچھ کہا۔ صبح ہوئی تو میں مسجد حرام میں آ گیا تاکہ آنحضرت ﷺ کے بارے میں کسی سے پوچھوں لیکن آپ کے بارے میں کوئی بتانے والا نہیں تھا۔ بیان کیا کہ پھر حضرت علی رضی اللہ عنہ میرے سامنے سے گزرے اور بولے کہ کیا ابھی تک آپ اپنے ٹھکانے کو نہیں پاسکے ہیں؟ بیان کیا، میں نے کہا کہ نہیں۔ انہوں نے کہا کہ اچھا پھر میرے ساتھ آئیے۔ انہوں نے بیان کیا کہ پھر حضرت علی رضی اللہ عنہ نے پوچھا، آپ کا مطلب کیا ہے۔ آپ اس شہر میں کیوں آئے ہیں؟ انہوں نے بیان کیا کہ میں نے کہا، آپ اگر ظاہر نہ کریں تو میں آپ کو اپنے معاملے کے بارے میں بتاؤں۔ انہوں نے کہا کہ میں ایسا ہی کروں گا۔ تب میں نے ان سے کہا، ہمیں معلوم ہوا ہے کہ یہاں کوئی شخص پیدا ہوئے ہیں جو نبوت کا دعویٰ کرتے ہیں۔ میں نے پہلے اپنے بھائی کو ان سے بات کرنے کے لئے بھیجا تھا لیکن جب وہ واپس ہوئے تو انہوں نے مجھے کوئی تشفی بخش اطلاعات نہیں دیں۔ اس لئے میں اس ارادہ سے آیا ہوں کہ ان سے خود ملاقات کروں۔ علی رضی اللہ عنہ نے کہا کہ آپ نے اچھا راستہ پایا کہ مجھ سے مل گئے، میں

خَرَجَ بِمَكَّةَ، يَزْعُمُ أَنَّهُ نَبِيٌّ، فَقُلْتُ لِأَخِي: انْطَلِقْ إِلَى هَذَا الرَّجُلِ وَكَلِّمَهُ وَأَنبِي بِخَبْرِهِ. فَاَنْطَلَقْتُ فَلَقِيَهُ ثُمَّ رَجَعْتُ فَقُلْتُ: مَا عِنْدَكَ؟ فَقَالَ: وَاللَّهِ! لَقَدْ رَأَيْتُ رَجُلًا يَأْمُرُ بِالْخَيْرِ وَيَنْهَى عَنِ الشَّرِّ. فَقُلْتُ لَهُ: لَمْ تَشْفِينِي مِنَ الْخَبَرِ. فَأَخَذْتُ جَرَابًا وَعَصَا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ فَجَعَلْتُ لَا أَعْرِفُهُ، وَأُخْرَهُ أَنْ أَسْأَلَ عَنْهُ، وَأَشْرَبُ مِنْ مَاءِ زَمْزَمَ وَأَكُونُ فِي الْمَسْجِدِ. قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ. قَالَ: قُلْتُ: نَعَمْ. فَقَالَ: فَاَنْطَلِقْ إِلَى الْمَنْزِلِ. قَالَ: فَاَنْطَلَقْتُ مَعَهُ لَا يَسْأَلُنِي عَنْ شَيْءٍ، وَلَا الْخَبْرَ، فَلَمَّا أَصْبَحْتُ عَدَوْتُ إِلَى الْمَسْجِدِ لِأَسْأَلَ عَنْهُ، وَلَيْتَنِي أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ. قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: أَمَا نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدَ قَالَ: قُلْتُ: لَا. قَالَ: فَاَنْطَلِقْ مَعِي. قَالَ: فَقَالَ: مَا أَمْرُكَ وَمَا أَقْدَبَكَ هَذِهِ الْبَلَدَةَ قَالَ: قُلْتُ لَهُ: إِنْ كَتَمْتُ عَلَيَّ أَخْبَرْتُكَ. قَالَ: فَإِنِّي أَفْعَلُ. قَالَ: قُلْتُ لَهُ: بَلَّغْنَا أَنَّهُ قَدْ خَرَجَ هَاهُنَا رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيٌّ، فَأَرْسَلْتُ أَخِي لِيُكَلِّمَهُ فَرَجَعَ وَكَمْ يَشْفِينِي مِنَ الْخَبَرِ، فَأَرَدْتُ أَنْ أَلْقَاهُ. فَقَالَ لَهُ: أَمَا إِنَّكَ قَدْ رَسَدْتَ، هَذَا وَجْهِي إِلَيْهِ، فَاتَّبِعْنِي، أَذْخُلْ حَيْثُ أَذْخُلُ، فَإِنِّي أَنْ رَأَيْتُ أَحَدًا أَخَافُهُ عَلَيْكَ، فَمَتَّ إِلَى الْحَائِطِ، كَأَنِّي أَصْلِحُ نَعْلِي، وَأَمْضِ أَنْتَ، فَمَضَى وَمَضَيْتُ مَعَهُ، حَتَّى دَخَلْتُ وَدَخَلْتُ مَعَهُ عَلَى النَّبِيِّ ﷺ

انہی کے پاس جا رہا ہوں۔ آپ میرے پیچھے چلیں، جہاں میں داخل ہوں آپ بھی داخل ہو جائیں۔ اگر میں کسی ایسے آدمی کو دیکھوں گا جس سے آپ کے بارے میں مجھے خطرہ ہوگا تو میں کسی دیوار کے پاس کھڑا ہو جاؤں گا، گویا کہ میں اپنا جوتا ٹھیک کر رہا ہوں، اس وقت آپ آگے بڑھ جائیں چنانچہ وہ چلے اور میں بھی ان کے پیچھے ہو لیا اور آخر میں وہ ایک مکان کے اندر گئے اور میں بھی ان کے ساتھ نبی کریم ﷺ کی خدمت میں اندر داخل ہو گیا۔ میں نے آنحضرت ﷺ سے عرض کیا کہ اسلام کے اصول و ارکان مجھے سمجھا دیجئے۔ آپ نے میرے سامنے ان کی وضاحت فرمائی اور میں مسلمان ہو گیا۔ پھر آپ نے فرمایا: ”اے ابوذر! اس معاملے کو ابھی پوشیدہ رکھنا اور اپنے شہر کو چلے جانا۔ پھر جب تمہیں ہمارے غلبہ کا حال معلوم ہو جائے تب یہاں دوبارہ آنا۔“ میں نے عرض کیا اس ذات کی قسم جس نے آپ کو حق کے ساتھ معبود کیا ہے میں تو ان سب کے سامنے اسلام کے کلمہ کا اعلان کروں گا۔ چنانچہ وہ مسجد حرام میں آئے۔ قریش کے لوگ وہاں موجود تھے اور کہا، اے قریش کی جماعت! (سنو) میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور میں گواہی دیتا ہوں کہ محمد ﷺ اس کے بندے اور اس کے رسول ہیں۔ قریشیوں نے کہا کہ اس بددین کی خبر لو۔ چنانچہ وہ میری طرف لپکے اور مجھے اتنا مارا کہ میں مرنے کے قریب ہو گیا۔ اتنے میں حضرت عباس رضی اللہ عنہ آگئے اور مجھ پر گر کر مجھے اپنے جسم سے چھالیا اور قریشیوں کی طرف متوجہ ہو کر کہا، اے نادانو! قبیلہ غفار کے آدمی کو قتل کرتے ہو۔ غفار سے تو تمہاری تجارت بھی ہے اور تمہارے قافلے بھی اس طرف سے گزرتے ہیں۔ اس پر انہوں نے مجھے چھوڑ دیا۔ پھر جب دوسری صبح ہوئی تو پھر میں مسجد حرام میں آیا اور جو کچھ میں نے کل پکارا تھا اسی کو پھر دہرایا۔ قریشیوں نے پھر کہا، پکڑو اس بددین کو۔ جو کچھ انہوں نے میرے ساتھ کل کیا تھا وہی آج بھی کیا۔ اتفاق سے پھر عباس بن عبدالمطلب آگئے اور مجھ پر گر گئے مجھے اپنے جسم سے انہوں نے چھالیا اور جیسا انہوں نے قریشیوں سے کل کہا تھا ویسا ہی آج بھی کہا۔ عبد اللہ بن عباس رضی اللہ عنہ نے کہا کہ حضرت ابوذر رضی اللہ عنہ کے اسلام قبول کرنے کی ابتدا اس

فَقُلْتُ لَهُ: أَعْرَضَ عَلَيَّ الْإِسْلَامَ. فَعَرَضَهُ فَأَسْلَمْتُ مَكَانِي، فَقَالَ لِي: ((يَا أَبَا ذَرٍّ! ائْتِكُمْ هَذَا الْأَمْرُ، وَارْجِعْ إِلَى بَلَدِكَ، فَإِذَا بَلَغَكَ ظُهُورُنَا فَأَقْبِلْ)). فَقُلْتُ: وَالَّذِي! بَعَثَكَ بِالْحَقِّ لَأَضْرَحَنَّ بِهَا بَيْنَ أَظْهَرِهِمْ. فَجَاءَ إِلَى الْمَسْجِدِ، وَقَرِئَتْ فِيهِ. فَقَالَ: يَا مَعْشَرَ قُرَيْشٍ! إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَقَالُوا: قُومُوا إِلَى هَذَا الصَّابِي. فَقَامُوا فَضْرِبَتْ لِأُمُوتٍ فَأَذْرَكَنِي الْعَبَّاسُ، فَأَكَبَّ عَلَيَّ ثُمَّ أَقْبَلَ عَلَيْهِمْ، فَقَالَ: وَيْلَكُمْ تَقْتُلُونَ رَجُلًا مِنْ غَفَارٍ، وَمَتَجَرُّكُمْ وَمَمَرُّكُمْ عَلَى غَفَارٍ؟ فَأَقْلَعُوا عَنِّي، فَلَمَّا أُضْهِبَتْ الْغَدْرُ رَجَعْتُ فَقُلْتُ: مِثْلَ مَا قُلْتُ بِالْأَمْسِ، فَقَالُوا: قُومُوا إِلَى هَذَا الصَّابِي. فَصَنِعَ مِثْلَ مَا صَنِعَ بِالْأَمْسِ وَأَذْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ، وَقَالَ مِثْلَ مَقَالَتِهِ بِالْأَمْسِ. قَالَ: فَكَانَ هَذَا أَوَّلَ إِسْلَامِ أَبِي ذَرٍّ. اطرفه في: ۱۳۸۶ | مسلم: ۶۳۶۲

طرح سے ہوئی تھی۔

تشریح: قریش کے لوگ ہر سال تجارت اور سوداگری کے لئے ملک شام کو جایا کرتے تھے اور راستہ میں مکہ اور مدینہ کے درمیان غفار کی قوم پڑتی تھی۔ حضرت عباس رضی اللہ عنہ نے ان کو روایا کہ اگر اس کو مارڈالو گے تو ساری غفار کی قوم برہم ہو جائے گی اور ہماری سوداگری اور آمدورفت میں خلل ہو جائے گا۔

۳۵۲۲- حَدَّثَنِي عَلِيُّ بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا الْمُثَنَّى عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثَ النَّبِيِّ ﷺ قَالَ لِأَخِيهِ: ارْكَبْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَيْرُ مِنَ السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ انْتَبِهِ. فَأَنْطَلَقَ الْأَخُ حَتَّى قَدِمَهُ وَاسْمَعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ لَهُ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ بِالشَّعْرِ. فَقَالَ: مَا شَفِيتَنِي مِمَّا أَرَدْتُ. فَتَرَوَدَّ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ. فَالْتَمَسَ النَّبِيَّ ﷺ لَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَذْرَكَهُ بَعْضُ اللَّيْلِ اضْطَجَعَ فَرَأَاهُ عَلِيٌّ، فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَأَاهُ تَلَعَهُ، فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى أَصْبَحَ، ثُمَّ اخْتَمَلَ قُرْبَتَهُ وَرَأَاهُ إِلَى الْمَسْجِدِ، وَظَلَّ ذَلِكَ الْيَوْمَ، وَلَا يَرَاهُ النَّبِيُّ ﷺ حَتَّى أَمْسَى فَعَادَ إِلَى مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيٌّ فَقَالَ: أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ، لَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ فَعَادَ عَلِيٌّ مِثْلَ ذَلِكَ، فَأَقَامَ

(۳۵۲۲) مجھ سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے، کہا ہم سے مثنیٰ نے، ان سے ابو جمرہ نے اور ان سے ابن عباس رضی اللہ عنہ نے بیان کیا کہ جب ابو ذر رضی اللہ عنہ کو رسول اللہ ﷺ کی نبوت کے بارے میں معلوم ہوا تو انہوں نے اپنے بھائی انیس سے کہا مکہ جانے کے لئے سواری تیار کرو اور اس شخص کے متعلق جو نبی ہونے کا مدعی ہے اور کہتا ہے کہ اس کے پاس آسمان سے خبر آتی ہے، میرے لئے خبریں حاصل کر کے لا۔ اس کی باتوں کو خود غور سے سنا اور پھر میرے پاس آنا۔ ان کے بھائی وہاں سے چلے اور مکہ حاضر ہو کر آنحضرت ﷺ کی باتیں خود سنیں پھر واپس ہو کر انہوں نے ابو ذر رضی اللہ عنہ کو بتایا کہ میں نے انہیں خود دیکھا ہے، وہ اچھے اخلاق کا لوگوں کو حکم کرتے ہیں اور میں نے ان سے جو کلام سنا وہ شعر نہیں ہے۔ اس پر ابو ذر رضی اللہ عنہ نے کہا جس مقصد کے لئے میں نے تمہیں بھیجا تھا مجھے اس پر پوری طرح تشفی نہیں ہوئی، آخر انہوں نے خود توشہ باندھا، پانی سے بھر ایک پرانا مشکیزہ ساتھ لیا اور مکہ آئے، مسجد الحرام میں حاضری دی اور یہاں نبی کریم ﷺ کو تلاش کیا۔ ابو ذر رضی اللہ عنہ آنحضرت ﷺ کو پہچانتے نہیں تھے اور کسی سے آپ کے متعلق پوچھنا بھی مناسب نہیں سمجھا، کچھ رات گزر گئی کہ وہ لیٹے ہوئے تھے۔ حضرت علی رضی اللہ عنہ نے ان کو اس حالت میں دیکھا اور سمجھ گئے کہ کوئی مسافر ہے، علی رضی اللہ عنہ نے ان سے کہا کہ آپ میرے گھر پر چل کر آرام کیجئے۔ ابو ذر رضی اللہ عنہ ان کے پیچھے پیچھے چلے گئے لیکن کسی نے ایک دوسرے کے بارے میں بات نہیں کی۔ جب صبح ہوئی تو ابو ذر رضی اللہ عنہ نے اپنا مشکیزہ اور توشہ اٹھایا اور مسجد الحرام میں آگئے یہ دن بھی یونہی گزر گیا اور وہ نبی کریم کو نہ دیکھ سکے۔ شام ہوئی تو سونے کی تیاری کرنے لگے۔ علی رضی اللہ عنہ پھر وہاں سے گزرے اور سمجھ گئے کہ ابھی اپنے ٹھکانے جانے کا وقت اس شخص پر نہیں آیا، وہ انہیں وہاں سے پھر اپنے ساتھ لے آئے اور آج بھی کسی نے ایک دوسرے سے

بات چیت نہیں کی، تیسرا دن ہوا اور علی رضی اللہ عنہ نے ان کے ساتھ یہی کام کیا اور اپنے ساتھ لے گئے تو ان سے پوچھا کیا تم مجھے بتا سکتے ہو کہ یہاں آنے کا باعث کیا ہے؟ ابوذر رضی اللہ عنہ نے کہا کہ اگر تم مجھ سے پختہ وعدہ کر لو کہ میری راہ نمائی کرو گے تو میں تم کو سب کچھ بتا دوں گا۔ علی رضی اللہ عنہ نے وعدہ کر لیا تو انہوں نے انہیں اپنے خیالات کی خبر دی۔ علی رضی اللہ عنہ نے فرمایا کہ بلاشبہ وہ حق پر ہیں اور اللہ کے سچے رسول ہیں اچھا صبح کو تم میرے پیچھے پیچھے میرے ساتھ چلنا۔ اگر میں (راستے میں) کوئی ایسی بات دیکھوں جس سے مجھے تمہارے بارے میں کوئی خطرہ ہو تو میں کھڑا ہو جاؤں گا۔ (کسی دیوار کے قریب) گویا مجھے پیشاب کرنا ہے، اس وقت تم میرا انتظار نہ کرنا اور جب میں پھر چلنے لگوں تو میرے پیچھے آ جانا تاکہ کوئی سمجھ نہ سکے کہ یہ دونوں ساتھ ہیں اور اس طرح جس گھر میں، میں داخل ہوں تم بھی داخل ہو جانا۔ انہوں نے ایسا ہی کیا اور پیچھے پیچھے چلے تا آنکہ علی رضی اللہ عنہ کے ساتھ وہ نبی کریم ﷺ کی خدمت میں پہنچ گئے، آپ کی باتیں سنیں اور وہیں اسلام لے آئے۔ پھر نبی اکرم ﷺ نے ان سے فرمایا: ”اب اپنی قوم غفار میں واپس جاؤ اور انہیں میرا حال بتاؤ تا آنکہ جب ہمارے غلبہ کا علم تم کو ہو جائے (تو پھر ہمارے پاس آ جانا)“ ابوذر رضی اللہ عنہ نے عرض کیا اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے میں ان قریشیوں کے مجمع میں پکار کر کلمہ توحید کا اعلان کروں گا۔ چنانچہ آنحضرت ﷺ کے یہاں سے واپس وہ مسجد حرام میں آئے اور بلند آواز سے کہا کہ ”میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ محمد ﷺ اللہ کے رسول ہیں۔“ یہ سنتے ہی سارا مجمع ٹوٹ پڑا، اور آٹھ مارا کہ زمین پر لٹا دیا۔ اتنے میں عباس رضی اللہ عنہ آ گئے اور ابوذر رضی اللہ عنہ کے اوپر اپنے کو ڈال کر قریش سے کہا افسوس! کیا تمہیں معلوم نہیں کہ یہ شخص قبیلہ غفار سے ہے اور شام جانے والے تمہارے تاجروں کا راستہ ادھر ہی سے پڑتا ہے۔ اس طرح سے ان سے ان کو بچایا۔ پھر ابوذر رضی اللہ عنہ دوسرے دن مسجد الحرام میں آئے اور اپنے اسلام کا اظہار کیا۔ قوم بری طرح ان پر ٹوٹ پڑی اور مارنے لگے۔ اس دن بھی عباس ان پر اوندھے پڑ گئے۔

مَعَهُ ثُمَّ قَالَ: أَلَا تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ؟ قَالَ: إِنْ أُعْطِيتُنِي عَهْدًا وَمِثْقًا لَتُرْسِدَنِي فَعَلْتُ. فَفَعَلَ، فَأَخْبَرَهُ، قَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ قُمْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَذْخَلِي، فَفَعَلَ، فَاَنْطَلَقَ بِقَفْوِهِ، حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ، وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وَأَسْلَمَ مَكَانَهُ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي)). قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَأُصْرَخَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ. فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَامَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ. وَأَتَى الْعَبَّاسُ فَأَكْبَّ عَلَيْهِ قَالَ: وَيْلَكُمْ، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ، وَأَنَّ طَرِيقَ تَجَارِكُمْ إِلَى الشَّامِ؟ فَأَنْقَذَهُ مِنْهُمْ. ثُمَّ عَادَ مِنَ الْعَدِ لِمِثْلِهَا فَضَرَبُوهُ وَتَارَوْا إِلَيْهِ، فَأَكْبَّ الْعَبَّاسُ عَلَيْهِ. [مسلم: ۲۳۶۲]

بَابُ جَهْلِ الْعَرَبِ

باب: عرب قوم کی جہالت کا بیان

تشریح: اسلام سے پہلے اہل عرب بہت سی جہالتوں میں مبتلا تھے، اس لئے اس دور کو دور جاہلیت سے تعبیر کیا گیا ہے۔ یہاں اس باب کے ذیل میں ان کی کچھ ایسی ہی جہالتوں کا ذکر کیا گیا ہے۔

۳۵۲۳۔ [حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ: ((أَسْلَمَ وَغَفَارُ وَشِيءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ أَوْ قَالَ: شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ أَوْ قَالَ: يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَنَمِيمٍ وَهَوَازِنٍ وَغَطَفَانٍ))]

(۳۵۲۳) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ایوب نے، ان سے محمد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قبیلہ اسلم، غفار اور مزینہ اور جہینہ کے کچھ لوگ یا انہوں نے بیان کیا کہ مزینہ کے کچھ لوگ یا (بیان کیا کہ) جہینہ کے کچھ لوگ اللہ تعالیٰ کے نزدیک یا بیان کیا کہ قیامت کے دن قبیلہ اسد، تمیم، ہوازن اور غطفان سے بہتر ہوں گے۔“

تشریح: بعض نسخوں میں یہ حدیث اور بعد کی کچھ حدیثیں باب قصہ زمزم سے پہلے مذکور ہوئی ہیں اور وہی صحیح معلوم ہوتا ہے کیونکہ ان حدیثوں کا تعلق اس قصہ سے پہلے ہی کی حدیثوں کے ساتھ ہے۔

۳۵۲۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا سَرَّكَ أَنْ تَعْلَمَ جَهْلَ الْعَرَبِ فَأَقْرَأْ مَا فَوْقَ الثَّلَاثِينَ وَمِائَةٍ فِي سُورَةِ الْأَنْعَامِ: ﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ﴾ إِلَى قَوْلِهِ: ﴿قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾ [الأنعام: ۱۴۰]

(۳۵۲۴) ہم سے ابوالنعمان نے بیان کیا، انہوں نے کہا ہم سے ابوعوانہ نے بیان کیا، ان سے بشر نے، ان سے سعید بن جبیر نے اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہ اگر تم کو عرب کی جہالت معلوم کرنا اچھا لگے سورہ انعام میں ایک سو تیس آیتوں کے بعد یہ آیتیں پڑھ لو ”یقیناً وہ لوگ تباہ ہوئے جنہوں نے اپنی اولاد کو نادانی سے مار ڈالا“ سے لے کر ”وہ گمراہ ہیں، راہ پانے والے نہیں“ تک۔

تشریح: یعنی سورہ انعام میں عرب کی ساری جہالتیں مذکور ہیں، ان میں سب سے بڑی جہالت یہ تھی کہ کم بخت اپنی بیٹیوں کو اپنے ہاتھوں سے قتل کرتے، بت پرستی اور راہزنی ان کی کارنامات دن کا شیوہ تھا عورتوں پر وہ ستم ڈھاتے کہ معاذ اللہ جانوروں کی طرح سمجھتے۔ یہ سب بلائیں اللہ پاک نے نبی کریم ﷺ کو بھیج کر دور کرائیں بعض نسخوں میں یوں ہے باب قصہ زمزم و جہل العرب مگر اس باب میں زمزم کا قصہ بالکل مذکور نہیں ہے، اس لئے صحیح بھی ہے جو نسخہ یہاں نقل کیا گیا ہے۔

اس کے علاوہ حدیث نمبر ۳۵۲۳ جو اس سے قبل (۳۵۱۶ م) کے تحت گزر چکی ہے، شیخ فواد الی نے نسخے میں دوبارہ موجود ہے۔

بہند و ستانی نسخوں میں اس باب کے تحت صرف ابوالنعمان راوی کی حدیث موجود ہے۔

بَابُ مَنْ انْتَسَبَ إِلَى آبَائِهِ فِي

باب: جو شخص اسلام یا جاہلیت میں اپنی نسبت اپنے

الْإِسْلَامِ وَالْجَاهِلِيَّةِ

باپ دادا کی طرف کرے

تشریح: یعنی یہ بیان کرنا کہ میں فلاں کی اولاد میں سے ہوں اگر چہ وہ آباء و اجداد غیر مسلم ہی کیوں نہ ہوں مگر ایسا بیان کرنا جائز ہے۔ یہ اسلام کی وہ

زبردست اخلاقی تعلیم ہے جس پر مسلمان فخر کر سکتے ہیں۔ ہندوستان کی بیشتر قومیں نو مسلم ہیں۔ وہ بھی اپنے غیر مسلم آباء و اجداد کا ذکر کریں تو شرعاً اس میں کوئی قباحہ نہیں ہے بشرطیکہ یہ ذکر حدود شرعی کے اندر ہو۔

وَقَالَ أَبُو عَمَرَ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((إِنَّ الْكَرِيمَ بْنَ الْكَرِيمِ بْنَ الْكَرِيمِ بْنَ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنَ إِسْحَاقَ بْنَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ)). [راجع: ۳۳۸۲] وَقَالَ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ: ((أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ)).

اور عبد اللہ بن عمر اور ابو ہریرہ رضی اللہ عنہما نے کہا کہ آنحضرت ﷺ نے فرمایا: ”کریم بن کریم بن کریم بن کریم یوسف بن یعقوب بن اسحاق بن ابراہیم خلیل اللہ علیہ السلام تھے۔“ اور براء بن عازب رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”میں عبدالمطلب کا بیٹا ہوں۔“

[راجع: ۲۸۶۴]

تشریح: نبی کریم ﷺ نے اپنے آپ کو عبدالمطلب کی طرف منسوب کیا اس سے باب کا مطلب ثابت ہوا۔

۳۵۲۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ جَعَلَ النَّبِيُّ ﷺ يُنَادِي: ((يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ)) يَبْطُونَ قُرَيْشٍ.

(۳۵۲۵) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعش نے، کہا ان سے عمرو بن مرہ نے، ان سے سعید بن جبیر نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب (سورہ شعراء کی) یہ آیت اتری: ”اے پیغمبر! اپنے قریبی رشتہ داروں کو ڈرا“ تو نبی ﷺ نے قریش کے مختلف قبیلوں کو بلایا: ”اے بنی فہر! اے بنی عدی!“ جو قریش کے خاندان تھے۔

[راجع: ۱۳۹۴]

۳۵۲۶۔ وَقَالَ لَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ جَعَلَ النَّبِيُّ ﷺ يَدْعُوهُمْ قَبِيلَ قَبَائِرَ. [راجعہ: ۱۳۹۴]

(۳۵۲۶) (امام بخاری رحمہ اللہ نے) کہا کہ ہم سے قبیصہ نے بیان کیا انہیں سفیان نے خبر دی، انہیں حبیب بن ابی ثابت نے، انہیں سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب یہ آیت ”اور آپ اپنے قریبی رشتہ داروں کو ڈرائیے“ اتری تو نبی اکرم ﷺ نے الگ الگ قبائل کو دعوت دی۔

۳۵۲۷۔ حَدَّثَنَا أَبُو الِیْمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: (يَا بَنِي عَبْدِ مَنَافٍ! اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ! اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، يَا أُمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ عَمَةَ رَسُولِ اللَّهِ! يَا فَاطِمَةُ

(۳۵۲۷) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی، کہا ہم کو ابوالزناد نے خبر دی، انہیں اعرج نے اور ان سے ابوہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اے عبد مناف کے بیٹو! اپنی جانوں کو اللہ سے خرید لو (یعنی نیک کام کر کے انہیں اللہ تعالیٰ کے عذاب سے بچالو) اے عبدالمطلب کے بیٹو! اپنی جانوں کو اللہ تعالیٰ سے خرید لو۔ اے زبیر بن عوام کی والدہ! رسول اللہ ﷺ کی پھوپھی، اے

بُنْتُ مُحَمَّدٍ! اشْتَرَيْتَا أَنْفُسَكُمَا مِنَ اللَّهِ، لَا أَمْلِكُ لَكُمَا مِنَ اللَّهِ شَيْئًا، سَلَانِي مِنْ مَالِي مَا شِئْتُمَا)). [راجع: ۲۷۵۳]

فاطمہ بنت محمد! تم دونوں اپنی جانوں کو اللہ سے بچالو۔ میں تمہارے لئے اللہ کی بارگاہ میں کچھ اختیار نہیں رکھتا۔ تم دونوں میرے مال میں جتنا چاہو مانگ سکتی ہو۔“

تشریح: باب کی مناسبت یہ ہے کہ نبی کریم ﷺ نے ان خاندانوں کو ان کے پرانے آباء و اجداد ہی کے ناموں سے پکارا، معلوم ہوا کہ ایسی نسبت عند اللہ معیوب نہیں ہے جیسے یہاں کے بیشتر مسلمان اپنے پرانے خاندانوں ہی کے نام سے اپنے کو موسوم کرتے ہیں۔ دوسری روایت میں یوں ہے اے عائشہ! اے حفصہ! اے ام سلمہ! اے بنی ہاشم! اپنی اپنی جانوں کو دوزخ سے چھڑاؤ۔ معلوم ہوا کہ اگر ایمان نہ ہو تو پیغمبر علیہ السلام کی رشتہ داری قیامت میں کچھ کام نہ آئے گی۔ اس حدیث سے اس شریک شفاعت کا بالکل رد ہو گیا جو بعض نام کے مسلمان انبیاء اور اولیاء کی نسبت یہ اعتقاد رکھتے ہیں کہ جس کے دامن کو چاہیں گے پڑ کر اپنی شفاعت کرا کے بخشوا لیں گے، یہ عقیدہ سراسر باطل ہے۔

بَابُ ابْنِ أُخْتِ الْقَوْمِ وَمَوْلَى الْقَوْمِ مِنْهُمْ

باب: کسی قوم کا بھانجا یا آزاد کیا ہوا غلام بھی اسی قوم میں داخل ہوتا ہے

۳۵۲۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: دَعَا النَّبِيُّ ﷺ الْأَنْصَارَ خَاصَّةً فَقَالَ: ((هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ)). قَالُوا: لَا، إِلَّا ابْنُ أُخْتٍ لَنَا. فَقَالَ النَّبِيُّ ﷺ: ((ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ)). [راجع: ۳۱۴۶] [مسلم: ۲۴۳۹، ترمذی: ۳۹۰۱]

۳۵۲۸۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے انصار کو خاص طور سے ایک مرتبہ بلایا، پھر ان سے پوچھا: ”کیا تم لوگوں میں کوئی ایسا شخص بھی رہتا ہے جس کا تعلق تمہارے قبیلے سے نہ ہو؟“ انہوں نے عرض کیا کہ صرف ہمارا بھانجا ایسا ہے۔ آپ نے فرمایا: ”بھانجا بھی اسی قوم میں داخل ہوتا ہے۔“

نسائی: ۲۶۱۰

تشریح: انصار کے اس بچے کا نام نعمان بن مقرن تھا۔ امام احمد رحمہ اللہ کی روایت میں اس کی صراحت ہے۔ ترجمہ باب میں مولیٰ کا ذکر ہے لیکن امام بخاری رحمہ اللہ مولیٰ (آزاد کردہ غلام) کی کوئی حدیث نہیں لائے۔ بعض نے کہا انہوں نے مولیٰ کے باب میں کوئی حدیث اپنی شرط پر نہیں پائی ہوگی۔ حافظ نے کہا یہ صحیح نہیں ہے کیونکہ امام بخاری رحمہ اللہ نے فرائض میں یہ حدیث نکالی ہے کہ کسی قوم کا مولیٰ بھی ان ہی میں داخل ہے اور ممکن ہے کہ امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق کی طرف اشارہ کیا ہو جس کی بنا پر انے ابو ہریرہ رضی اللہ عنہ سے نکالا ہے۔ اس میں مولیٰ اور حریف اور بھانجے تینوں مذکور ہیں۔ تیسرے میں ہے کہ حنفیہ نے اسی حدیث سے دلیل لی ہے کہ جب عصیہ اور ذوی الفروض نہ ہوں تو بھانجا مولیٰ کا وارث ہوگا۔

بَابُ قِصَّةِ الْحَبَشِ وَقَوْلِ النَّبِيِّ ﷺ: ((يَا بَنِي أَرْفَدَةَ))

باب: حبشہ کے لوگوں کا بیان اور ان سے نبی ﷺ کا یہ فرمانا: ”اے بنی ارفدہ!“

۳۵۲۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا

۳۵۲۹۔ ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ ابو بکر رضی اللہ عنہ ان کے یہاں تشریف لائے تو وہاں

(انصاری کی) دو لڑکیاں دف بجا کر گارہی تھیں۔ یہ حج کے ایام منیٰ کا واقعہ ہے۔ نبی کریم ﷺ روئے مبارک پر کپڑا ڈالے ہوئے لیٹے ہوئے تھے۔ حضرت ابو بکر رضی اللہ عنہ نے انہیں ڈانٹا تو نبی اکرم ﷺ نے اپنے چہرہ مبارک سے کپڑا ہٹا کر فرمایا: ”ابو بکر! انہیں چھوڑ دو۔ یہ عید کے دن ہیں۔“ یہ منیٰ میں ٹھہرنے کے دن تھے۔

وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامٍ مِّنِي تُغْنِيَانِ وَتُدْفِقَانِ وَتَضْرِبَانِ، وَالنَّبِيُّ ﷺ مُتَغَشٍّ بِثَوْبِهِ، فَاتَّهَرَهُمَا أَبُو بَكْرٍ، فَكَشَفَ النَّبِيُّ ﷺ عَنْ وَجْهِهِ، فَقَالَ: ((دَعُهُمَا يَا أَبَا بَكْرٍ، فَإِنَّهَا أَيَّامُ عِيدٍ)) وَتِلْكَ الْأَيَّامُ أَيَّامُ مَنِيٍّ.

[راجع: ۹۴۹]

(۳۵۳۰) اور حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے دیکھا کہ نبی کریم ﷺ مجھ کو پردہ میں رکھے ہوئے ہیں اور میں جھیشوں کو دیکھ رہی تھی جو بیڑوں کا کھیل مسجد میں کر رہے تھے۔ حضرت عمر رضی اللہ عنہ نے انہیں ڈانٹا۔ لیکن نبی کریم ﷺ نے فرمایا: ”انہیں چھوڑ دو۔ بنی ارفدہ تم بے فکر ہو کر کھیلو۔“

۳۵۳۰۔ وَقَالَتْ عَائِشَةُ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي، وَأَنَا أَنْظُرُ إِلَى الْحَبِشَةِ، وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ فَقَالَ النَّبِيُّ ﷺ: ((دَعُهُمْ أَمَّا بَنِي أَرْفَدَةَ))، يَعْنِي مِنَ الْأَمْنِ. [راجع: ۴۵۴]

تشریح: یہ حدیث اس باب میں موصو لاندہ ذکر ہے۔ ارفدہ جھیشوں کے جد اعلیٰ کا نام تھا۔ کہتے ہیں جھیش جش بن کوش بن حام بن نوع کی اولاد میں سے ہیں۔ ایک زمانہ میں یہ سارے عرب پر غالب ہو گئے تھے اور ان کے بادشاہ ابرہہ نے کعبہ کو گرا دینا چاہا تھا۔ یہاں یہ کھیل جھیشوں کا جنگلی تعلیم اور مشق کے طور پر تھا۔ اس سے اس رقص کی اباحت پر دلیل صحیح نہیں جو محض لہو و لعب کے طور پر ہو۔ نبی کریم ﷺ نے ان کو بخوارفہ کہہ کر پکارا یہی مقصود باب ہے۔

باب: جو شخص یہ چاہے کہ اس کے باپ دادا کو کوئی برائہ کہے

بَابُ مَنْ أَحَبَّ أَنْ لَا يُسَبَّ نَسَبُهُ

(۳۵۳۱) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے عبدہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ حسان بن ثابت رضی اللہ عنہ نے نبی کریم ﷺ سے مشرکین (قریش) کی جھوک کرنے کی اجازت چاہی تو آنحضرت ﷺ نے فرمایا: ”پھر میں بھی تو ان ہی کے خاندان سے ہوں۔“ اس پر حسان رضی اللہ عنہ نے عرض کیا کہ میں آپ کو (شعر میں) اس طرح صاف نکال لے جاؤں گا جیسے آٹے میں سے بال نکال لیا جاتا ہے۔ اور (ہشام نے) اپنے والد سے روایت کیا کہ انہوں نے کہا، حضرت عائشہ رضی اللہ عنہا کے یہاں میں حسان رضی اللہ عنہ کو برا کہنے لگا تو انہوں نے فرمایا، انہیں برائہ کہو، وہ نبی کریم ﷺ کی طرف سے مدافعت کیا کرتے

۳۵۳۱۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ حَسَّانُ النَّبِيَّ ﷺ فِي هَجَاءِ الْمُشْرِكِينَ، قَالَ: ((كَيْفَ بِنَسَبِي)). فَقَالَ حَسَّانُ: لَأَسْلُتَنَّكَ مِنْهُمْ كَمَا تَسْلُ الشَّعْرَةَ مِنَ الْعَجِينِ. وَعَنْ أَبِيهِ قَالَ: ذَهَبْتُ أُسَبِّحُ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لَا تَسُبَّهُ فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ أَبُو الْهَيْثَمِ نَفَحَتِ الدَّابَّةُ إِذَا رَمَتْ بِحَوَافِرِهَا

وَنَفَعَهُ بِالسَّيْفِ إِذَا تَنَاولَهُ مِنْ بَعِيدٍ [طرفاء] تھے۔ ابوالہشتم نے کہا کہ نَفَعَتِ الدَّابَّةُ اس وقت کہتے ہیں جبکہ وہ اچھلے
 کوڑے ایڑ مارے اور نفعہ بالسیف اس وقت کہتے ہیں جبکہ اسے دور سے
 مارے۔ [مسلم: ۶۱۵۰، ۶۱۵۱]

تشریح: حضرت حسان رضی اللہ عنہ ایک موقع پر بہک گئے تھے۔ یعنی حضرت عائشہ رضی اللہ عنہا پر اتہام لگانے والوں کے ہم نوا ہو گئے تھے بعد میں یہ تائب
 ہو گئے مگر کچھ دلوں میں یہ واقعہ یاد رہا مگر حضرت عائشہ رضی اللہ عنہا نے خود ان کی مدح کی اور ان کو اچھے لفظوں سے یاد کیا جیسا کہ یہاں مذکور ہے۔ مشرکین جو
 نبی کریم صلی اللہ علیہ وسلم کی برائیاں کرتے تھے حضرت حسان رضی اللہ عنہ ان کا جواب دیتے اور جواب بھی ایسا کہ مشرکین کے دلوں پر سانپ لوٹنے لگ جاتا۔ حضرت
 حسان رضی اللہ عنہ کے بہت سے قصائد نغمہ کتابوں میں منقول ہیں اور ایک دیوان بھی آپ کے نام سے شائع ہو چکا ہے جس میں بہت سے قصائد مذکور ہوئے
 ہیں۔ نبی کریم صلی اللہ علیہ وسلم نے مشرکین قریش کی بلا ضرورت جو کو پسند نہیں فرمایا، یہی باب کا مقصود ہے۔

بَابُ مَا جَاءَ فِي أَسْمَاءِ رَسُولِ اللَّهِ ﷺ

باب: رسول اللہ صلی اللہ علیہ وسلم کے ناموں کا بیان

وَقَوْلُ اللَّهِ: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ﴾ الْآيَةَ وَقَوْلُهُ: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ﴾ [الفتح: ۲۹]
 وَقَوْلُهُ: ﴿مَنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾ [الصف: ۶]
 اور اللہ تعالیٰ کا سورہ فتح میں ارشاد کہ ”محمد صلی اللہ علیہ وسلم تم میں سے کسی مرد کے
 باپ نہیں ہیں“ اور اللہ تعالیٰ کا ارشاد کہ ”محمد صلی اللہ علیہ وسلم اللہ کے رسول ہیں اور
 جو لوگ ان کے ساتھ ہیں وہ کفار کے مقابلہ میں انتہائی سخت ہوتے ہیں“ اور
 سورہ صف میں اللہ تعالیٰ کا ارشاد: ﴿مَنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

تشریح: یہ حضرت عیسیٰ علیہ السلام کا قول ہے کہ میرے بعد آنے والے رسول کا نام احمد ہوگا۔ باب کا مطلب یوں ثابت ہوا کہ یہاں آیتوں میں آپ
 کے نام محمد اور احمد مذکور ہوئے۔ صلی اللہ علیہ وسلم کفار سے حربی کافر جو باضابطہ اسلام اور مسلمانوں کے استیصال کے لئے جارحانہ حملہ آور ہوں مراد ہیں کیا یہ
 لوگوں کے حملے کا مدافعتی جواب دینا اور سختی کے ساتھ فساد کو مٹا کر امن قائم کرنا یہ سچے محمدیوں کی خاص علامت ہے۔

۳۵۳۲۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي مَعْنٌ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لِي خَمْسَةُ أَسْمَاءٍ أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْهَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ)). [طرفه فی: ۴۸۹۶] [مسلم: ۶۱۰۵، ۶۱۰۶]

(۳۵۳۲) ہم سے ابراہیم بن منذر نے بیان کیا، کہا کہ مجھ سے معن نے کہا،
 ان سے امام مالک نے، ان سے ابن شہاب نے، ان سے محمد بن جبیر بن
 مطعم نے اور ان سے ان کے والد (جبیر بن مطعم رضی اللہ عنہ) نے بیان کیا کہ
 رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”میرے پانچ نام ہیں۔ میں محمد، احمد اور ماحی
 ہوں (یعنی مٹانے والا ہوں) کہ اللہ تعالیٰ میرے ذریعہ کفر کو مٹائے گا اور
 میں حاشر ہوں کہ تمام انسانوں کا (قیامت کے دن) میرے بعد حشر ہوگا
 اور میں ”عاقب“ ہوں یعنی خاتم النبیین ہوں، میرے بعد کوئی نیا پیغمبر دنیا
 میں نہیں آئے۔“

ترمذی: ۲۸۴۰

تشریح: اس حدیث سے روزِ رزق کی طرح واضح ہوا کہ آپ کے بعد کوئی بھی نبوت کا دعویٰ کرے وہ جھوٹا جال ہے۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ایسی ہے جیسے کسی شخص نے کوئی گھر بنایا، اسے خوب آراستہ پیراستہ کر کے مکمل کر دیا۔ صرف ایک اینٹ کی جگہ خالی چھوڑ دی۔ لوگ اس گھر میں داخل ہوتے اور تعجب کرتے اور کہتے کاش یہ ایک اینٹ کی جگہ خالی نہ رہتی تو کیسا اچھا مکمل گھر ہوتا۔“

وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ ابْنَى دَارًا فَأَتَمَّهَا وَأَحْسَنَهَا، إِلَّا مَوْضِعَ لَبْنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ، وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْنَةِ. (مسلم: ۵۹۵۸، ۵۹۶۳، ترمذی: ۲۸۶۲)

تشریح: میری نبوت نے اس کی کوپورا کر کے تعجبوت کو پورا کر دیا۔ اب میرے بعد کوئی نبی نہیں آئے گا۔

(۳۵۳۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے عبداللہ بن دینار نے ان سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”میری اور مجھ سے پہلے کے تمام انبیاء کی مثال ایسی ہے جیسے ایک شخص نے ایک گھر بنایا اور اس میں ہر طرح کی زینت پیدا کی لیکن ایک کوٹنے میں ایک اینٹ کی جگہ چھوٹ گئی۔ اب تمام لوگ آتے ہیں اور مکان کو چاروں طرف سے گھوم کر دیکھتے ہیں اور تعجب میں پڑ جاتے ہیں لیکن یہ بھی کہتے جاتے ہیں کہ یہاں پر ایک اینٹ کیوں نہ رکھی گئی؟ تو میں ہی وہ اینٹ ہوں اور میں خاتم النبیین ہوں۔“

۳۵۳۵۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ يَتَعَجَّبُونَ لَهُ، وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ: فَإِنَّا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ.)) (مسلم: ۵۹۶۱)

باب: نبی اکرم ﷺ کی وفات کا بیان

(۳۵۳۶) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے تریسٹھ سال کی عمر میں وفات پائی۔ اور ابن شہاب نے کہا کہ مجھ سے سعید بن مسیب نے اسی طرح بیان کیا۔

بَابُ وَفَاةِ النَّبِيِّ ﷺ ۳۵۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَاسْتَيْنَ. وَقَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ.

[طرفہ فی: ۴۶۶۶] (مسلم: ۶۰۹۲)

باب: نبی کریم ﷺ کی کنیت کا بیان

تشریح: نام کے علاوہ اپنے لئے کوئی بطور اشارہ کنایہ نام رکھے تو اس کو کنیت کہتے ہیں۔ اشارے کنائے کے نام ہر قوم میں اور ہر زبان میں رکھے جاتے ہیں۔ عرب میں ایسا دستور تھا۔ نبی کریم ﷺ کی مشہور کنیت ابوالقاسم ہے۔ اکثر یہ کنیت اولاد کی نسبت سے رکھی جاتی ہے۔ آپ کے بھی ایک فرزند کا نام قاسم بتلایا گیا ہے جس سے آپ ابوالقاسم کہلائے (ﷺ)۔

۳۵۳۷۔ حَدَّثَنَا حَفْصُ بْنُ غُمَرٍ، حَدَّثَنَا شُعْبَةُ، (۳۵۳۷) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا،

ان سے حمید نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ بازار میں تھے کہ ایک صاحب کی آواز آئی، یا ابوالقاسم! آپ ان کی طرف متوجہ ہوئے (معلوم ہوا کہ انہوں نے کسی اور کو پکارا ہے) اس پر آپ نے فرمایا: ”میرے نام پر نام رکھو لیکن میری کنیت مت رکھو۔“ (۳۵۳۸) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں منصور نے، انہیں سالم بن ابی الجعد نے اور انہیں حضرت جابر رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میرے نام پر نام رکھا کرو لیکن میری کنیت نہ رکھا کرو۔“

(۳۵۳۹) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، ان سے ایوب نے، ان سے ابن سیرین نے بیان کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ ابوالقاسم ﷺ نے فرمایا: ”میرے نام پر نام رکھو لیکن میری کنیت نہ رکھا کرو۔“

عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ فِي السُّوقِ فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ. فَالْتَفَتَ النَّبِيُّ ﷺ فَقَالَ: ((سَمُّوْا بِاسْمِي، وَلَا تَكْتُمُوا بِكُنْيَتِي)). (راجع: ۲۱۲۰)

۳۵۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((سَمُّوْا بِاسْمِي، وَلَا تَكْتُمُوا بِكُنْيَتِي)). (راجع: ۳۱۱۴)

۳۵۳۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: ((تَسَمُّوْا بِاسْمِي، وَلَا تَكْتُمُوا بِكُنْيَتِي)). (راجع: ۱۱۰) [مسلم: ۵۵۹۷، ابوداود:

۴۹۶۵، ابن ماجہ: ۲۷۳۵]

تشریح: حافظ رحمہ اللہ نے کہا بعض کے نزدیک یہ مطلقاً منع ہے۔ بعض نے کہا کہ یہ ممانعت آپ کی زندگی تک تھی۔ بعض نے کہا جمع کرنا منع ہے یعنی محمد ابوالقاسم نام رکھنا۔ قول ثانی کو ترجیح ہے۔

بَاب

بَاب

(۳۵۴۰) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو فضل بن موسیٰ نے خبر دی، انہیں یحییٰ بن عبد الرحمن نے کہ میں نے سائب بن یزید رضی اللہ عنہ کو چورانوے سال کی عمر میں دیکھا کہ خاصے قوی و توانا تھے۔ انہوں نے کہا کہ مجھے یقین ہے کہ میرے کانوں اور آنکھوں سے جو میں نفع حاصل کر رہا ہوں وہ صرف رسول اللہ ﷺ کی دعا کی برکت ہے۔ پیری خالہ مجھے ایک مرتبہ آپ کی خدمت میں لے گئیں اور عرض کیا یا رسول اللہ! یہ میرا بھانجا بیمار ہے، آپ اس کے لئے دعا فرمادیں۔ انہوں نے بیان کیا کہ پھر آپ نے میرے لئے دعا فرمائی۔

۳۵۴۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ الْيُحْيَى بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ ابْنَ أَرْبَعٍ وَتَسْعِينَ جَلِيْدًا مُغْتَدِلًا فَقَالَ: قَدْ عَلِمْتُ مَا مُتَّعْتُ بِهِ سَمْعِي وَبَصَرِي إِلَّا بِدُعَاءِ رَسُولِ اللَّهِ ﷺ، إِنَّ خَالَتِي ذَهَبَتْ بِي إِلَيْهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي شَالِكٌ فَادْعُ اللَّهَ. قَالَ: فَدَعَا لِي. (راجع: ۱۹۰)

تشریح: حضرت سائب بن یزید رضی اللہ عنہ کی خالہ نے نبی کریم ﷺ کے سامنے بچے کا نام نہیں لیا بلکہ ((ابن اختی)) کہہ کر پیش کیا۔ تو ثابت ہوا کہ کنایہ کی ایک صورت یہی ہے یہی اس علیحدہ باب کا مقصد ہے کہ کنیت باپ اور بیٹا ہر دو طرح سے مستعمل ہے۔

بَابُ خَاتِمِ النَّبُوَّةِ

باب: مہر نبوت کا بیان (جو آپ کے دونوں کندھوں کے بیچ میں تھی)

(۳۵۴۱) ہم سے محمد بن عبید اللہ نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے حمید بن عبد الرحمن نے بیان کیا اور انہوں نے سائب بن یزید رضی اللہ عنہ سے سنا کہ میری خالہ مجھے رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں لے کر حاضر ہوئیں اور عرض کیا یا رسول اللہ! یہ میرا بھانجا بیمار ہو گیا ہے۔ اس پر آنحضرت صلی اللہ علیہ وسلم نے میرے سر پر دست مبارک پھیرا اور میرے لئے برکت کی دعا فرمائی۔ اس کے بعد آپ نے وضو کیا تو میں نے آپ کے وضو کا پانی پیا، پھر آپ کی پیٹھ کی طرف جا کر کھڑا ہو گیا اور میں نے مہر نبوت کو آپ کے دونوں مونڈھوں کے درمیان دیکھا۔ محمد بن عبد اللہ نے کہا کہ جملہ جبل الفرس سے مشتق ہے جو گھوڑے کی اس سفیدی کو کہتے ہیں جو اس کی دونوں آنکھوں کے بیچ میں ہوتی ہے۔ ابراہیم بن حمزہ نے کہا مثل زِرِّ الْحَجَلَةِ یعنی زائے مہملہ پہلے پھر زائے معجم۔ امام بخاری رحمہ اللہ نے کہا کہ صحیح یہ ہے کہ زائے مہملہ پہلے ہے۔

۳۵۴۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا حَاتِمٌ، عَنِ الْجَعْفِيِّ، قَالَ: سَمِعْتُ السَّائِبَ ابْنَ يَزِيدَ، قَالَ: دَخَلْتُ بَيْنَ خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي. وَقَعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضْؤِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ قَالَ ابْنُ عَبْدِ اللَّهِ: الْحَجَلَةُ مِنْ حُجَلِ الْفَرَسِ الَّذِي عَيْنُهُ. وَقَالَ إِبْرَاهِيمُ بْنُ حَمْزَةَ: مِثْلَ زِرِّ الْحَجَلَةِ. [راجع: ۱۹۰] قَالَ أَبُو عَبْدِ اللَّهِ: الصَّحِيحُ الرَّأْيُ قَبْلَ الرَّأْيِ.

تشریح: حافظ صاحب کہتے ہیں کہ یہ مہر ولادت کے وقت آپ کی پشت پر نہ تھی جیسے بعض نے گمان کیا ہے بلکہ شق صدر کے بعد فرشتوں نے یہ علامت کر دی تھی۔ یہ مضمون ابو داؤد، طحاوی اور حارث بن اسامہ نے اپنی مسندوں میں اور ابو نعیم نے دلائل النبوة میں اور امام احمد اور بیہقی نے روایت کیا ہے۔ (مثل زر الحجلة) کا لفظ اکثر نسخوں میں حدیث میں نہیں ہے اور صحیح یہ ہے کہ یہ حدیث میں ہے کیونکہ اگر حدیث میں نہ ہوتا تو محمد بن عبید اللہ اس لفظ کی تفسیر کیوں بیان کرتے۔ اور بعض نے یوں ترجمہ کیا ہے جیسے جملہ کاغذ اور جلد ایک پرندہ کا نام ہے جو کبوتر سے چھوٹا ہوتا ہے۔ زر مہملہ زائے معجم برائے مہملہ یا مہملہ برائے معجم یعنی زر دونوں طرح سے منقول ہے۔ زر سے مراد اظہار ہے۔ ابراہیم بن حمزہ کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب الطب میں وارد کیا ہے۔ حافظ نے کہا مجھ کو سائب بن یزید کی خالہ کا نام معلوم نہیں ہوا۔ ہاں ان کی ماں کا نام علیہ بنت شریح تھا۔

بَابُ صِفَةِ النَّبِيِّ ﷺ

باب: نبی کریم صلی اللہ علیہ وسلم کے حلیہ اور اخلاق فاضلہ کا بیان

تشریح: اس باب کے تحت امام بخاری رحمہ اللہ تقریباً ۲۸ احادیث لائے ہیں جن سے آپ صلی اللہ علیہ وسلم کے حلیہ مبارک اور آپ صلی اللہ علیہ وسلم کی سیرت طیبہ اور اخلاق فاضلہ پر روشنی پڑتی ہے۔

(۳۵۴۲) ہم سے ابو عاصم نے بیان کیا، ان سے عمر بن سعید بن ابی حسین نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے عقبہ بن حارث نے کہ حضرت ابو بکر رضی اللہ عنہ عصر کی نماز سے فارغ ہو کر مسجد سے باہر نکلے تو دیکھا کہ

۳۵۴۲۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ حَارِثٍ، قَالَ: صَلَّى أَبُو بَكْرٍ

العَصْرَ، ثُمَّ خَرَجَ يَمْشِي فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصَّبِيَّانِ، فَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ يَا بَنِي شَبِيَّةَ بِالنَّبِيِّ ﷺ لَا شَبِيَّةَ بَعْلِي. وَ عَلِيٌّ يَضْحَكُ. [طرفہ فی: ۳۷۵۰]

حضرت حسن بچوں کے ساتھ کھیل رہے ہیں۔ حضرت صدیق رضی اللہ عنہ نے ان کو اپنے کندھے پر بٹھالیا اور فرمایا میرے باپ تم پر قربان ہوں تم میں نبی کریم ﷺ کی شباہت ہے، علی کی نہیں۔ یہ سن کر حضرت علی رضی اللہ عنہ ہنس رہے تھے (خوش ہو رہے تھے)۔

تشریح: حضرت حسن رضی اللہ عنہ نبی کریم ﷺ کے بہت مشابہ تھے۔ حضرت انس رضی اللہ عنہ کی روایت میں ہے کہ جناب حسین رضی اللہ عنہ بہت مشابہ تھے۔ ان دونوں میں اختلاف نہیں ہے۔ وجہ مشابہت مختلف ہوں گے بعض نے کہا کہ حضرت حسن نصف اعلیٰ بدن میں مشابہ تھے اور حضرت حسین نصف اسفل میں۔ غرض یہ کہ دونوں شاہزادے نبی کریم ﷺ کی پوری تصویر تھے۔ اس حدیث سے رافضیوں کا بھی رد ہوا جو جناب ابو بکر صدیق رضی اللہ عنہ کو نبی کریم ﷺ کا دشمن اور مخالف خیال کرتے ہیں کیونکہ یہ قصہ آپ کی وفات کے بعد کا ہے، کوئی بے وقوف بھی ایسے انبیاء نہیں کر سکتا۔ ابو بکر صدیق جب تک زندہ رہے نبی کریم ﷺ اور آپ کی آل و اولاد کے خیر خواہ اور جاں نثار بن کر رہے۔ (رضی اللہ عنہ وارضاه)۔

۳۵۴۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ يُشَبِّهُهُ. [طرفہ فی: ۳۵۴۴] [مسلم: ۶۰۸۱، ۶۰۸۲]

۳۵۴۳ (۳۵۴۳) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا اور ان سے ابو حنیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کو میں نے دیکھا تھا۔ حضرت حسن رضی اللہ عنہ میں آپ کی پوری شباہت موجود تھی۔

ترمذی: ۲۸۲۶

۳۵۴۴۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو فُضَيْلٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ قُلْتُ لِأَبِي جُحَيْفَةَ: صِفْهُ لِي. قَالَ: كَانَ أَبْيَضَ قَدْ شَمِطَ. وَأَمَرَ لَنَا النَّبِيُّ ﷺ بِثَلَاثَ عَشْرَةَ قَلْوَصًا قَالَ: فَقَبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ نَقْبِضَهَا. [راجع: ۳۵۴۳]

۳۵۴۴ (۳۵۴۳) مجھ سے عمرو بن علی فلاس نے بیان کیا، کہا ہم سے ابن فضیل نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا، کہا کہ میں نے ابو حنیفہ رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں نے نبی کریم ﷺ کو دیکھا ہے، حسن بن علی رضی اللہ عنہ میں آپ کی شباہت پوری طرح موجود تھی۔ اسماعیل بن ابی خالد نے کہا، میں نے ابو حنیفہ رضی اللہ عنہ سے عرض کیا کہ آپ نبی کریم ﷺ کی صفت بیان کریں۔ انہوں نے کہا آپ سفید رنگ کے تھے، کچھ بال سفید ہو گئے اور آپ نے ہمیں تیرہ اونٹنیوں کے دیئے جانے کا حکم دیا تھا، لیکن ابھی ہم نے ان اونٹنیوں کو اپنے قبضہ میں نہیں لیا تھا کہ آپ کی وفات ہو گئی۔

۳۵۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ وَهْبِ أَبِي جُحَيْفَةَ السَّوَّائِي، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَرَأَيْتُ بَيَاضًا مِنْ تَحْتِ شَفْتَيْهِ السُّفْلَى

۳۵۴۵ (۳۵۴۵) ہم سے عبد اللہ بن رجاء نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے ابو اسحاق نے، ان سے وہب نے، ان سے ابو حنیفہ سوائی رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ کو دیکھا، آپ کے نچلے ہونٹ مبارک کے نیچے تھوڑی کے کچھ (بال) سفید تھے۔

الْعَنْقَفَةُ. [مسلم: ۶۰۸۰؛ ابن ماجہ: ۳۶۲۸]

تشریح: عنقہ ٹھوڑی اور لہریں کے درمیان کو کہتے ہیں۔

۳۵۴۶۔ حَدَّثَنَا عَصَامُ بْنُ خَالِدٍ، حَدَّثَنَا حَرِيزُ بْنُ عُمَانَ، أَنَّهُ سَأَلَ عَبْدَ اللَّهِ بْنَ بُسْرِ صَاحِبَ النَّبِيِّ ﷺ قَالَ: أَرَأَيْتَ النَّبِيَّ ﷺ كَانَ شَيْخًا قَالَ: كَانَ فِي عَنَقَتِهِ شَعْرَاتٌ بَيْضٌ.

(۳۵۴۶) ہم سے عصام بن خالد نے بیان کیا، انہوں نے کہا ہم سے حریر بن عثمان نے بیان کیا اور انہوں نے نبی کریم ﷺ کے صحابی عبد اللہ بن بسر رضی اللہ عنہ سے پوچھا، کیا رسول اللہ ﷺ بوڑھے ہو گئے تھے؟ انہوں نے کہا کہ آپ کی ٹھوڑی کے چند بال سفید ہو گئے تھے۔

تشریح: ان جملہ احادیث مذکورہ میں کسی نہ کسی وصف نبوی کا ذکر ہوا ہے۔ اسی لئے ان احادیث کو اس باب کے ذیل میں لایا گیا ہے۔

۳۵۴۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَصِفُ النَّبِيَّ ﷺ قَالَ: كَانَ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، أَزْهَرُ اللَّوْنِ لَيْسَ بِأَبْيَضَ أَمْهَقَ وَلَا آدَمَ، لَيْسَ بِجَعْدٍ قَطِيطٍ وَلَا سَبِطٍ رَجُلٍ، أَنْزَلَ عَلَيْهِ وَهُوَ ابْنُ الْأَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَقَبِضَ، وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءُ قَالَ رَبِيعَةُ: قَرَأْتُ شَعْرًا مِنْ شَعْرِهِ، فَإِذَا هُوَ أَحْمَرٌ فَسَأَلْتُ قَبِيلَ: أَحْمَرَ مِنَ الطَّيِّبِ. [طرفاہ فی: ۳۵۴۸]

(۳۵۴۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ مجھ سے لیث نے بیان کیا، ان سے خالد نے، ان سے سعید بن ابی ہلال نے، ان سے ربیعہ بن عبد الرحمن نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ نے نبی کریم ﷺ کے اوصاف مبارکہ بیان کرتے ہوئے بتلایا کہ آپ درمیانہ قد تھے، نہ بہت لمبے اور نہ چھوٹے قد والے، رنگ کھلتا ہوا تھا (سرخ و سفید) نہ خالی سفید تھے اور نہ بالکل گندم گوں۔ آپ کے بال نہ بالکل مڑے ہوئے سخت قسم کے تھے اور نہ سیدھے لٹکے ہوئے ہی تھے۔ نزول وحی کے وقت آپ کی عمر چالیس سال تھی۔ مکہ میں آپ نے دس سال تک قیام فرمایا اور اس پورے عرصہ میں آپ پر وحی نازل ہوتی رہی اور مدینہ میں بھی آپ کا قیام دس سال تک رہا۔ آپ کے سر اور داڑھی میں بیس بال بھی سفید نہیں ہوئے تھے۔ ربیعہ (راوی حدیث) نے بیان کیا کہ پھر میں نے آپ ﷺ کا ایک بال دیکھا تو وہ سرخ تھا میں نے اس کے متعلق پوچھا تو مجھے بتایا گیا کہ یہ خوشبو لگاتے لگاتے سرخ ہو گیا ہے۔

[۵۹۰۰] [مسلم: ۶۰۸۹؛ ترمذی: ۳۶۲۳]

تشریح: نبی کریم ﷺ پر وحی کے شروع ہونے کے بعد تقریباً تین سال ایسے گزرے جن میں آپ پر وحی کا سلسلہ بند ہو گیا تھا، اسے ”فترت“ کا زمانہ کہتے ہیں۔ راوی نے سچ کے ان سالوں کو حذف کر دیا ہے جن میں سلسلہ وحی کے شروع ہونے کے بعد وحی نہیں آئی تھی۔ آپ کی نبوت کے بعد قیام مکہ کی کل مدت تیرہ سال ہے۔

۳۵۴۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ

(۳۵۴۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو مالک بن انس نے خبر دی، انہیں ربیعہ بن ابی عبد الرحمن نے اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، آپ نے کہا کہ رسول اللہ ﷺ نہ

بہت لمبے تھے اور نہ چھوٹے قد کے، نہ بالکل سفید تھے اور نہ گندی رنگ کے، نہ آپ کے بال بہت زیادہ گھنگریالے سخت تھے اور نہ بالکل سیدھے لگتے ہوئے۔ اللہ تعالیٰ نے آپ کو چالیس سال کی عمر میں نبوت دی اور آپ نے مکہ میں دس سال تک قیام کیا اور مدینہ میں دس سال تک قیام کیا۔ جب اللہ تعالیٰ نے آپ کو وفات دی تو آپ کے سر اور ڈاڑھی کے میں بال بھی سفید نہیں تھے۔

(۳۵۳۹) ہم سے ابو عبد اللہ احمد بن سعید نے بیان کیا، کہا ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے ابراہیم بن یوسف نے بیان کیا، ان سے ان کے والد نے، ان سے ابو اسحاق نے بیان کیا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، آپ نے بیان کیا کہ رسول اللہ ﷺ حسن و جمال میں بھی سب سے بڑھ کر تھے اور اخلاق میں بھی سب سے بہتر تھے۔ آپ کا قد نہ بہت لمبا تھا اور نہ چھوٹا (بلکہ درمیانہ قد تھا)۔

(۳۵۵۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے کہ میں نے انس رضی اللہ عنہ سے پوچھا کیا رسول اللہ ﷺ نے کبھی خضاب بھی استعمال فرمایا تھا انہوں نے کہا کہ آپ نے کبھی خضاب نہیں لگایا صرف آپ کی دونوں کنپٹیوں پر (سر میں) چند بال سفید تھے۔

تشریح: مگر ابو موسیٰ کی روایت میں جس کو حاکم اور اصحاب سنن نے نکالا ہے، یہ ہے کہ آپ کے بالوں پر مہندی کا خضاب تھا۔ ابن عمر رضی اللہ عنہما کی روایت میں ہے کہ آپ زرد خضاب کرتے تھے اور احتمال ہے کہ آپ نے مہندی بطریق خوشبو لگائی ہو، اسی طرح زعفران بھی۔ ان لوگوں نے اس کو خضاب سمجھا۔ یہ بھی احتمال ہے کہ انس رضی اللہ عنہ نے خضاب نہ دیکھا ہو۔

(۳۵۵۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو اسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ درمیانہ قد کے تھے۔ آپ کا سینہ بہت کشادہ اور کھلا ہوا تھا۔ آپ کے (سر کے) بال کانوں کی لوٹک لگتے رہتے تھے۔ میں نے آنحضرت ﷺ کو ایک مرتبہ سرخ جوڑے میں دیکھا۔ میں نے آپ سے بڑھ کر حسین کسی کو نہیں دیکھا۔ یوسف بن ابی اسحاق نے اپنے والد کے

يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّبِطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ، وَبِالْمَدِينَةِ عَشَرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ، وَلَيْسَ فِي رَأْسِهِ وَلِخَيْتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ. [راجع: ۳۵۴۷]

۳۵۴۹۔ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَوْسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ، يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُمْ خَلْقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ.

[مسلم: ۶۰۶۶]

۳۵۵۰۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: سَأَلْتُ أَنَسًا هَلْ خَضَبَ النَّبِيُّ ﷺ قَالَ: لَا، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغِيهِ. [طرفاه فی: ۵۸۹۴، ۵۸۹۵] [نسائی: ۵۱۰۱]

تشریح: مگر ابو موسیٰ کی روایت میں جس کو حاکم اور اصحاب سنن نے نکالا ہے، یہ ہے کہ آپ کے بالوں پر مہندی کا خضاب تھا۔ ابن عمر رضی اللہ عنہما کی روایت میں ہے کہ آپ زرد خضاب کرتے تھے اور احتمال ہے کہ آپ نے مہندی بطریق خوشبو لگائی ہو، اسی طرح زعفران بھی۔ ان لوگوں نے اس کو خضاب سمجھا۔ یہ بھی احتمال ہے کہ انس رضی اللہ عنہ نے خضاب نہ دیکھا ہو۔

۳۵۵۱۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَهُ شَعْرٌ يَبْلُغُ شَخْمَةَ أُذُنَيْهِ، رَأَيْتُهُ فِي حُلَّةٍ حُمْرَاءَ، لَمْ أَرِ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ. وَقَالَ يَوْسُفُ بْنُ أَبِي إِسْحَاقَ

عَنْ أَبِيهِ إِلَى مَنْكِبِهِ [طرفاء فی: ۵۸۴۸، واسطہ سے "الی منکیبہ" بیان کیا (بجائے لفظ شمتہ اذنیہ کے) یعنی ۵۹۰۱] [مسلم: ۱۶۱۶، ابوداؤد: ۴۱۸۴، آپ کے بال مونڈھوں تک پہنچتے تھے۔

۴۰۷۲: نسائی: ۵۲۴۷

تشریح: یوسف کے طریق کو خود مؤلف نے ابھی نکالا مگر مختصر طور پر۔ اس میں بالوں کا ذکر نہیں ہے۔ بعض روایتوں میں آپ کے بال کانوں کی لوہک، بعض روایتوں میں کندھوں تک، بعض روایتوں میں ان کے سچ تک مذکور ہیں۔ ان کا اختلاف یوں رفع ہو سکتا ہے کہ جس وقت آپ تیل ڈالتے، کنگھی کرتے تو بال کندھوں تک آجاتے، خالی وقتوں میں کانوں تک یا دونوں کے سچ میں رہتے۔

۳۵۵۲۔ حَدَّثَنَا أَبُو نَعْمٍ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ هُوَ السَّيِّعِيُّ قَالَ: سُئِلَ الْبَرَاءُ أَكْبَابَ وَجْهِ النَّبِيِّ ﷺ مِثْلَ السَّيْفِ قَالَ: لَا بَلْ مِثْلَ الْقَمَرِ۔ ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے ابو اسحاق نے بیان کیا کہ کسی نے براء رضی اللہ عنہ سے پوچھا، کیا رسول اللہ ﷺ کا چہرہ تلوار کی طرح (لسبا پتلا) تھا؟ انہوں نے کہا نہیں، چہرہ مبارک چاند کی طرح (گول اور خوبصورت) تھا۔

تشریح: گول سے یہ غرض نہیں کہ بالکل گول تھا بلکہ قدرے گولا ہی تھی۔ عرب میں یہ سن میں داخل ہے، اس کے ساتھ آپ کے رخسار پھولے نہ تھے بلکہ صاف تھے جیسے دوسری روایت میں ہے۔ ڈاڑھی آپ کی گول اور گھنی ہوئی، قریب تھی کہ سینڈھانچ لے، بال بہت سیاہ، آنکھیں سرگئیں، ان میں سرخ ڈور تھا۔ الفرض آپ حسن مجسم تھے۔ (ﷺ)

۳۵۵۳۔ حَدَّثَنَا الْحَسَنُ بْنُ مَنْصُورٍ، أَبُو عَلِيٍّ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الْأَعْمُورُ، بِالنَّمِصِيَّةِ، حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ ابْنِي الْبَطَّاحِ نَتَهَ أَثَرَهُ صَلَّى الظُّهْرَ رَكَعَتَيْنِ، وَالْعَصْرَ رَكَعَتَيْنِ، وَبَيْنَ يَدَيْهِ عِزَّةٌ. قَالَ شُعْبَةُ: وَزَادَ فِيهِ عَوْنٌ عَنْ أَبِيهِ أَبِي جُحَيْفَةَ قَالَ: كَانَ تَمُرٌ مِنْ زَوَائِجِ الْمَرَاةِ، وَقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ بِدَيْهِ، فَيَمْسَحُونَ بِهَا وُجُوهَهُمْ، قَالَ: فَأَخَذْتُ بِيَدِهِ، فَوَضَعْتُهَا عَلَى وَجْهِهِ، فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلَاجِ، وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ. [راجع: ۸۷]

۳۵۵۳) ہم سے ابو علی حسن بن منصور نے بیان کیا، کہا ہم سے حجاج بن محمد الاعور نے مصیصہ (شہر میں) بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حکم نے بیان کیا کہ میں نے ابو حنیفہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ دوپہر کے وقت سفر کے ارادہ سے نکلے۔ بطحان نامی جگہ پہنچ کر آپ نے وضو کیا اور ظہر کی نماز دو رکعت (قصر) پڑھی پھر عصر کی بھی دو رکعت (قصر) پڑی۔ آپ سے سنا: ایک جھوٹا۔ انیزہ (بطور سترہ) گڑا ہوا تھا۔ عون نے اپنے والد سے اس روایت میں یہ زیادہ کیا ہے۔ ابو حنیفہ رضی اللہ عنہ نے کہا کہ اس نیزہ کے آگے سے آنے جانے والے آ جا رہے تھے۔ پھر صحابہ آپ کے پاس آ گئے اور آپ کے مبارک ہاتھوں کو تھام کر اپنے چہروں پر پھیرنے لگے۔ ابو حنیفہ رضی اللہ عنہ نے بیان کیا کہ میں نے بھی آپ کے دست مبارک کو اپنے چہرے پر رکھا۔ اس وقت وہ برف سے بھی زیادہ ٹھنڈا اور مشک سے بھی زیادہ خوشبودار تھا۔

تشریح: ایک روایت میں ہے، آپ نے ایک ڈول پانی میں کلی کر کے وہ پانی کنویں میں ڈال دیا تو کنویں میں سے مشک جیسی خوشبو آنے لگی۔ ام سلمہ رضی اللہ عنہا نے آپ کا پسینہ جمع کر کے رکھا، خوشبو میں ملایا تو وہ دوسری خوشبو سے زیادہ معطر تھا۔ ابو یعلیٰ اور ہزار نے باسند صحیح نکالا کہ آپ جب مدینہ کے

کسی راستے سے گزرتے تو وہ مہک جاتا۔ ایک غریب عورت کے پاس خوشبو نہ تھی۔ آپ نے شیشی میں اپنا تھوڑا سا پسینہ اے دے دیا تو اس سے سارے مدینہ والے مہک کی سی خوشبو پاتے۔ اس کے گھر کا نام بیت المطمین پڑ گیا تھا۔ (ابویعلیٰ، طبرانی)

۳۵۵۴۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ، وَأَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جَبْرِيلُ، وَكَانَ جَبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيَذَارُهُ الْفَرَّانَ فَلَمْ يَسْؤَلِ اللَّهُ ﷻ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ۶]

(۳۵۵۳) ہم سے عبدان نے بیان کیا، کہا ہم سے عبد اللہ نے بیان کیا، کہا ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے عبد اللہ بن عبد اللہ نے بیان کیا اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ سب سے زیادہ بخشنے والے تھے اور رمضان میں جب آپ سے جبریل علیہ السلام کی ملاقات ہوتی تو آپ کی سخاوت اور بھی بڑھ جایا کرتی تھی۔ جبریل علیہ السلام رمضان کی ہر رات میں آپ سے ملاقات کے لئے تشریف لاتے اور آپ کے ساتھ قرآن مجید کا دور کرتے۔ اس وقت رسول اللہ ﷺ خیر و بھلائی کے معاملے میں تیز چلنے والی ہوا سے بھی زیادہ بخشنے والے ہوتے تھے۔

تشریح: نبی کریم ﷺ کے بے شمار اوصاف حسنہ میں سے یہاں آپ کی مفت سخاوت کا ذکر ہے۔ اس حدیث کو اسی لئے اس باب کے تحت لائے۔ باب اور حدیث میں یہی مطابقت ہے۔

۳۵۵۵۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شَهَابٍ، عَنْ عُزُورَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا مَسْرُورًا تَبَرُّقًا أَسَارِيرُ وَجْهِهِ، فَقَالَ: ((أَلَمْ تَسْمِعِي إِلَى مَا قَالَ الْمُدْلِجِيُّ لِرَبِّدٍ وَأَسَامَةَ وَرَأَى أَقْدَامَهُمَا إِنْ بَعْضُ هَذِهِ الْأَقْدَامِ مِنْ بَعْضٍ)). [اطرافہ فی: ۳۷۳۱، ۶۷۷۰، ۱۶۷۷۱] [مسلم: ۳۶۲۰]

(۳۵۵۵) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم سے ابن جریج نے بیان کیا، کہا مجھ سے ابن شہاب نے خبر دی، انہیں عروہ نے اور انہیں عائشہ رضی اللہ عنہا نے کہ ایک مرتبہ رسول اللہ ﷺ ان کے یہاں بہت ہی خوش خوش داخل ہوئے، خوشی اور مسرت سے پیشانی کی لکیریں چمک رہی تھیں۔ پھر آپ نے فرمایا: ”عائشہ! تم نے سنا نہیں مجرّم لہجی نے زید و اسامہ کے صرف قدم دیکھ کر کیا بات کہی؟ اس نے کہا کہ ایک کے پاؤں دوسرے کے پاؤں سے ملتے ہوئے نظر آتے ہیں۔“

تشریح: ہوا یہ تھا کہ زید گورے تھے اور اسامہ سیاہ قام۔ بعض منافق شبہ کرتے تھے کہ اسامہ زید کے بیٹے نہیں ہیں۔ ایک بار باپ بیٹے چادر اوڑھے ہوئے سو رہے تھے مگر پاؤں کھلے ہوئے تھے۔ مد لہجی نے جو عرب کا بڑا قیافہ شناس تھا، پاؤں دیکھ کر کہا یہ پاؤں ایک دوسرے سے ملتے ہیں یا ایک دوسرے میں سے ہیں۔ امام شافعی رحمہ اللہ نے اس حدیث سے قیاد کو صحیح سمجھا ہے۔ یہاں اس حدیث کے لانے سے یہ ثابت کرنا منظور ہے کہ آپ کی پیشانی میں لکیریں تھیں۔ اس حدیث میں آپ کی فرحت و مسرت کا ذکر ہے جو آپ کے اخلاق فاضلہ سے متعلق ہے۔ اسی لئے اس حدیث کو یہاں لائے۔

۳۵۵۶۔ حَدَّثَنَا يَحْيَى بْنُ بَكَّيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ،

(۳۵۵۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عبد اللہ بن کعب نے اور ان سے عبد اللہ بن کعب نے بیان کیا کہ میں نے کعب بن

مالک رضی اللہ عنہ سے سنا۔ آپ غزوہ تبوک میں اپنے پیچھے رہ جانے کا واقعہ بیان کر رہے تھے، انہوں نے بیان کیا کہ پھر میں نے (توبہ قبول ہونے کے بعد) حاضر ہو کر رسول اللہ ﷺ کو سلام کیا تو چہرہ مبارک مسرت و خوشی سے چمک رہا تھا۔ جب بھی حضور ﷺ کسی بات پر سرور ہوتے تو چہرہ مبارک چمک اٹھتا، ایسا معلوم ہوتا جیسے چاند کا ٹکڑا ہو اور آپ کی خوشی کو ہم اسی سے پہچان جاتے تھے۔

(۳۵۵۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے عمرو بن ابی عمرو نے، ان سے سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں (حضرت آدم سے لے کر) برابر آدمیوں کے بہتر قرونوں میں ہوتا آیا ہوں (یعنی شریف اور پاکیزہ نسلوں میں) یہاں تک کہ وہ قرن آیا جس میں میں پیدا ہوا۔“

تشریح: مطلب یہ ہے کہ آدم علیہ السلام کے بعد نبی کریم ﷺ کے نسب کے جتنے بھی سلسلے ہیں وہ سب آدم علیہ السلام کی اولاد میں سے بہترین خاندان گزرے ہیں۔ آپ کے اجداد میں حضرت ابراہیم علیہ السلام ہیں، پھر حضرت اسماعیل علیہ السلام ہیں، جوابو العرب ہیں۔ اس کے بعد عربوں کے جتنے سلسلے ہیں، ان سب میں آپ کا خاندان سب سے زیادہ شریف اور رفیع تھا۔ آپ کا تعلق اسماعیل علیہ السلام کی اولاد کی شاخ بنی کنانہ سے، پھر قریش سے، پھر بنی ہاشم سے ہے۔ قرن کی مدت چالیس سال سے ایک سو بیس سال تک بتلائی گئی ہے کہ یہ ایک قرن ہوتا ہے۔ (واللہ اعلم)۔

(۳۵۵۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے بیان کیا، کہا مجھ کو عبید اللہ بن عبد اللہ نے خبر دی اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ (سر کے آگے کے بالوں کو پیشانی پر) پڑا رہنے دیتے تھے اور مشرکین کی یہ عادت تھی کہ وہ آگے کے سر کے بال دو حصوں میں تقسیم کر لیتے تھے (پیشانی پر پڑا نہیں رہنے دیتے تھے) اور اہل کتاب (یہود و نصاریٰ) سر کے آگے کے بال پیشانی پر پڑا رہنے دیتے تھے۔ آنحضرت ﷺ ان معاملات میں جن کے متعلق اللہ تعالیٰ کا کوئی حکم آپ کو نہ ملا ہوتا، اہل کتاب کی موافقت پسند فرماتے (اور حکم نازل ہونے کے بعد وحی پر عمل کرتے تھے) پھر حضور ﷺ بھی سر میں مانگ نکالنے لگے۔

قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَأَمُورُ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. [راجع: ۲۷۵۷]

۳۵۵۷- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرٍو، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قُرُونًا قُرُونًا، حَتَّى كُنْتُ مِنَ الْقُرُونِ الَّتِي كُنْتُ مِنْهُ)).

۳۵۵۸- حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمَشْرُكُونَ يَفْرِقُونَ رُؤُوسَهُمْ فَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَهَا وَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُمْرَ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. [طرفاه فی: ۳۹۴۴، ۵۹۱۷]

[مسلم: ۶۰۶۲؛ ابوداؤد: ۴۱۸۸؛ نسائی: ۵۲۵۳؛

ابن ماجہ: ۳۶۳۲]

تشریح: اور پیشانی پر لٹکا نا چھوڑ دیا۔ شاید آپ کو حکم آ گیا ہوگا۔

(۳۵۵۹) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعش نے، ان سے ابو وائل نے، ان سے مسروق نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ بد زبان اور لڑنے جھگڑنے والے نہیں تھے، آپ فرمایا کرتے تھے کہ ”تم میں سب سے بہتر وہ شخص ہے جس کے اخلاق سب سے اچھے ہوں“ (جو لوگوں سے کشادہ پیشانی سے پیش آئے)۔

۳۵۵۹۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ: ((إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا)). [اطرافہ فی: ۳۷۵۹، ۶۰۲۹، ۶۰۳۵] [مسلم: ۶۰۳۳]

(۳۵۶۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ سے جب بھی دو چیزوں میں سے کسی ایک کے اختیار کرنے کے لئے کہا گیا تو آپ نے ہمیشہ اسی کو اختیار فرمایا جس میں آپ کو زیادہ آسانی معلوم ہوئی بشرطیکہ اس میں کوئی گناہ نہ ہو۔ کیونکہ اگر اس میں گناہ کا کوئی شائبہ بھی ہوتا تو آپ اس سے سب سے زیادہ دور رہتے اور رسول اللہ ﷺ نے اپنی ذات کے لئے کبھی کسی سے بدلا نہیں لیا۔ لیکن اگر اللہ کی حرمت کو کوئی توڑتا تو آپ اس سے ضرور بدلا لیتے تھے۔

۳۵۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ لِلَّهِ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ فَيَنْتَقِمَ لِلَّهِ بِهَا. [اطرافہ فی: ۶۱۲۶، ۶۱۸۶، ۶۱۸۵۳] [مسلم: ۶۰۴۵؛ ابوداؤد: ۴۷۸۵]

تشریح: عبد اللہ بن حنظل یا عقبہ بن ابی معیط یا ابورافع یہودی یا کعب بن اشرف کو جو آپ نے قتل کروایا وہ بھی اپنی ذات کے لئے نہ تھا بلکہ ان لوگوں نے اللہ کے دین میں غلطی ڈالنا، لوگوں کو بہکانا اور فتنہ و فساد بکھڑکانا اپنا رات دن کا شغل بنالیا تھا۔ اس لئے قیام امن کے واسطے ان فساد پسندوں کو ختم کرایا گیا۔ در نہ یہ بات روز روشن کی طرح واضح ہے کہ اگر آپ اپنی ذات کے لئے بدلا لیتے تو اس یہود کو ضرور قتل کراتے جس نے دعوت دے کر بکری کے گوشت میں زہر ملا کے آپ کو قتل کرنا چاہا تھا، یا اس منافق کو قتل کراتے جس نے مال غنیمت کی تقسیم پر آپ کی دیانت پر شبہ کیا تھا مگر ان سب کو معاف کر دیا گیا۔ جان سے پیارے چچا حضرت حمزہ رضی اللہ عنہ کو بے دردی سے قتل کرنے والا وحشی بن حرب جب آپ کے سامنے آیا تو آپ کو سخت تکلیف ہونے کے باوجود نہ صرف یہ کہ آپ نے اسے معافی دی بلکہ اس کا اسلام بھی قبول کیا اور فتح مکہ کے دن آپ نے جو کچھ کیا اس پر آج تک دنیا حیران ہے۔ (ﷺ)

(۳۵۶۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ثابت نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نہ تو نبی کریم ﷺ کی ہتھیلی سے زیادہ نرم و نازک کوئی حریر و دیباچ میرے ہاتھوں نے کبھی چھوا اور نہ میں نے رسول اللہ ﷺ کی خوشبو یا آپ کے پسینے سے زیادہ بہتر اور پاکیزہ کوئی خوشبو یا عطر سونگھا۔

۳۵۶۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مَا مَيْسَرْتُ حَرِيرًا وَلَا دِيْبَاجًا أَلَيْنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلَا شَمِئْتُ رِيحًا قَطُّ أَوْ عَرَفَا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرَفَ النَّبِيِّ ﷺ.

۳۵۶۲۔ (۳۵۶۲) ہم سے مسدود نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، ان سے قتادہ نے، ان سے عبد اللہ ابن ابی عتبہ نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ پردہ نشین کنواری لڑکیوں سے بھی زیادہ شرمیلے تھے۔

۳۵۶۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتَبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِذْرَهَا.

ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان اور ابن مہدی دونوں نے بیان کیا، کہا کہ ہم سے شعبہ نے اسی طرح بیان کیا (اس زیادتی کے ساتھ) کہ جب آپ کی بات کو برا سمجھتے تو آپ کے چہرے پر اس کا اثر ظاہر ہو جاتا۔

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى، وَابْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ، مِثْلَهُ وَإِذَا كَرِهَ شَيْئًا عَرَفَ فِي وَجْهِهِ. [طرفہ: ۶۱۰۲، ۶۱۱۹] [مسلم: ۶۰۳۲، ابن ماجہ: ۴۱۸۰]

تشریح: بزرگاری روایت میں ہے کہ آپ کا کبھی کسی نے سز نہیں دیکھا۔

۳۵۶۳۔ (۳۵۶۳) مجھ سے علی بن جعد نے بیان کیا، انہوں نے کہا کہ ہم کو شعبہ نے خبر دی، انہیں اعمش نے، انہیں ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کبھی کسی کھانے میں عیب نہیں نکالا، اگر آپ کو مرغوب ہوتا تو کھاتے ورنہ چھوڑ دیتے۔

۳۵۶۳۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِنْ اشْتَهَاهُ أَكَلَهُ، وَإِلَّا تَرَكَهُ.

[طرفہ فی: ۵۴۰۹] [مسلم: ۵۳۸۰، ابوداؤد: ۳۷۶۳، ترمذی: ۲۰۳۱، ابن ماجہ: ۳۲۵۹]

تشریح: اللہ والوں کی یہی شان ہوتی ہے، برخلاف اس کے دنیا پرست شکر پر در لوگ کھانا کھانے بیٹھتے ہیں اور لقمہ لقمہ میں عیب جو بیاں شروع کر دیتے ہیں۔ اللہ پاک ہر مسلمان کو اسوۂ رسول ﷺ پر عمل کی توفیق بخشنے (آمین)

۳۵۶۴۔ (۳۵۶۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے بکر بن مضر نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے اعرج نے، ان سے عبد اللہ بن مالک بن نخیس اسدی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب سجدہ کرتے تو دونوں ہاتھ پیٹ سے الگ رکھتے یہاں تک کہ آپ کی بغلیں ہم یوں دیکھ لیتے۔ ابن بکیر نے بکر سے روایت کی اس میں یوں ہے، یہاں تک کہ آپ کی بغلوں کی سفیدی دکھائی دیتی تھی۔

۳۵۶۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ نَخِيسٍ الْأَسَدِيِّ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ فَرَجَ بَيْنَ يَدَيْهِ حَتَّى تَرَى إِبْطِيهِ. قَالَ: قَالَ ابْنُ بَكِيرٍ، حَدَّثَنَا بِكْرٌ وَقَالَ: بَيَّاضَ إِبْطِيهِ. [راجع: ۳۹۰]

۳۵۶۵۔ (۳۵۶۵) ہم سے عبد اللہ بن حماد نے بیان کیا، انہوں نے کہا ہم سے یزید بن زریع نے بیان کیا، انہوں نے کہا ہم سے سعید نے بیان کیا، انہوں نے قتادہ سے، انہوں نے انس بن مالک رضی اللہ عنہ سے کہ رسول اللہ ﷺ دعائے استقاء کے سوا اور کسی دعا میں (زیادہ اونچے) ہاتھ نہیں اٹھاتے

۳۵۶۵۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَاءٍ هَ، إِلَّا فِي

تھے۔ اس دعا میں آپ اتنے اونچے ہاتھ اٹھاتے کہ بغل مبارک کی سفیدی دکھائی دیتی تھی۔ حضرت ابو موسیٰ کہتے ہیں کہ (ایک مرتبہ) نبی ﷺ نے دعا کی اور اپنے دونوں ہاتھ اٹھائے اور میں نے آپ کی دونوں بغلوں کی سفیدی دیکھی۔

إِلَّا سِتْقَاءَ، فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ. وَقَالَ أَبُو مُوسَى دَعَا النَّبِيُّ ﷺ وَرَفَعَ يَدَيْهِ وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ [راجع: ۱۰۳۵]

تشریح: اس حدیث کے لانے کی غرض یہاں یہ ہے کہ آپ کی بغلیں بالکل سفید اور صاف تھیں۔

(۳۵۶۶) ہم سے حسن بن صباح بزار نے بیان کیا، کہا ہم سے محمد بن سابق نے بیان کیا، کہا ہم سے مالک بن مغول نے بیان کیا، کہا کہ میں نے عون بن ابی جحیفہ سے سنا، وہ اپنے والد (ابو جحیفہ رضی اللہ عنہ) سے نقل کرتے تھے کہ میں سفر کے ارادہ سے نبی کریم ﷺ کی خدمت میں حاضر ہوا تو آپ ابٹح میں (محب میں) خیمہ کے اندر تشریف رکھتے تھے۔ کڑی دوپہر کا وقت تھا، اتنے میں بلال رضی اللہ عنہ نے باہر نکل کر نماز کے لئے اذان دی اور اندر آ گئے اور حضرت بلال رضی اللہ عنہ نے آنحضرت ﷺ کے وضو کا بچا ہوا پانی نکالا تو لوگ اسے لینے کو ٹوٹ پڑے۔ پھر حضرت بلال رضی اللہ عنہ نے ایک نیزہ نکالا اور آنحضرت ﷺ باہر تشریف لائے، گویا آپ کی پندلیوں کی چمک اب بھی میری نظروں کے سامنے ہے۔ بلال رضی اللہ عنہ نے (سترہ کے لئے) نیزہ گاڑ دیا۔ آپ نے ظہر اور عصر کی دو دو رکعت قصر نماز پڑھائی، گدھے اور عورتیں آپ کے سامنے سے گزر رہی تھیں۔

۳۵۶۶۔ حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ: سَمِعْتُ عَوْنَ بْنَ أَبِي جَحِيفَةَ، ذَكَرَ عَنْ أَبِيهِ، قَالَ: دُفِعْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْأَبْطَحِ فِي قُبَّةٍ كَانَ بِالْهَاجِرَةِ، فَخَرَجَ بِلَالٌ فَنَادَى بِالصَّلَاةِ، ثُمَّ دَخَلَ فَأَخْرَجَ فَضَلَ وَضُوءَ رَسُولِ اللَّهِ ﷺ، فَوَقَعَ النَّاسُ عَلَيْهِ يَأْخُذُونَ مِنْهُ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنْزَةَ، وَخَرَجَ رَسُولُ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَى وَبَيْضِ سَاقِيهِ فَرَكَزَ الْعَنْزَةَ، ثُمَّ صَلَّى الظُّهْرَ رَكَعَتَيْنِ وَالْعَصْرَ رَكَعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْمَرَأَةُ. [راجع: ۱۸۷]

تشریح: برہمی سترہ کے طور پر آپ کے آگے گاڑ دی گئی تھی۔ ترجمہ باب اس سے نکلا کہ آپ کی پندلیاں نہایت خوبصورت اور چمکدار تھیں۔

(۳۵۶۷) مجھ سے حسن بن صباح بزار نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم اس قدر شہر شہر کرتے کہ اگر کوئی شخص (آپ کے الفاظ) گن لینا چاہتا تو گن سکتا تھا۔

۳۵۶۷۔ حَدَّثَنِي الْحَسَنُ بْنُ صَبَّاحِ الْبَزَّارُ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَخْصَاهُ. [طوفه في: ۳۶۵۴]

(۳۵۶۸) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ابو فلاں (حضرت ابو ہریرہ رضی اللہ عنہ) پر ہمیں تعجب نہیں ہوا، وہ آئے اور میرے حجرہ کے ایک کونے میں بیٹھ کر رسول

۳۵۶۸۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: أَلَا يُعْجِبُكَ أَبَا فَلَانٍ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي

اللہ ﷺ کی احادیث مجھے سنانے کے لئے بیان کرنے لگے۔ میں اس وقت نماز پڑھ رہی تھی۔ پھر وہ میری نماز ختم ہونے سے پہلے ہی اٹھ کر چلے گئے۔ اگر وہ مجھے مل جاتے تو میں ان کی خبر لیتی کہ رسول اللہ ﷺ تمہاری طرح یوں جلدی جلدی باتیں نہیں کیا کرتے تھے۔

يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، يُسْمِعُنِي ذَلِكَ وَكُنْتُ أَسْتَحْ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُجُوتِي، وَلَوْ أَدْرَكْتُهُ لَرَأَيْتُ دَذَنَّهُ عَلَيْهِ، إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ . [راجع: ۳۵۶۷] [مسلم: ۶۳۹۹]

ابوداؤد: ۳۶۵۵

تشریح: حضرت عائشہ رضی اللہ عنہا نے حضرت ابو ہریرہ رضی اللہ عنہ کی تیز بیانی اور جلت لسانی پر انکار کیا تھا اور اشارہ یہ تھا کہ نبی کریم ﷺ کی گفتگو بہت آہستہ آہستہ ہوا کرتی تھی کہ سننے والا آپ کے الفاظ کو گن سکتا تھا۔ گویا اسی طرح آہستہ آہستہ کلام کرنا اور قرآن وحدیث سنانا چاہیے۔ لیکن مجمع عام اور خطبہ میں یہ قید نہیں لگائی جاسکتی کیونکہ مجمع احادیث سے ثابت ہے کہ جب نبی کریم ﷺ کو حید کا بیان کرتے یا عذاب الہی سے ڈراتے تو آپ کی آواز بہت بڑھ جاتی اور غصہ زیادہ ہو جاتا وغیرہ یہاں یہ نتیجہ نکالنا کہ حضرت عائشہ رضی اللہ عنہا نے حضرت ابو ہریرہ رضی اللہ عنہ کی روایت حدیث پر اعتراض کیا، یہ بالکل باطل ہے اور ”توجيه القول بما لا يرضى به القائل“ میں داخل ہے یعنی کسی کے قول کی ایسی تفسیر کرنا جو خود کہنے والے کے ذہن میں بھی نہ ہو۔

باب: نبی کریم ﷺ کی آنکھیں ظاہر میں سوتی تھیں لیکن دل غافل نہیں ہوتا تھا

بَابُ: كَانَ النَّبِيُّ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ

اس کی روایت سعید بن میناء نے جابر رضی اللہ عنہ سے کی ہے اور انہوں نے نبی کریم ﷺ سے۔

رَوَاهُ سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. [طرفہ فی: ۱۷۲۸۱]

(۳۵۶۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے سعید مقبری نے، ان سے ابو سلمہ بن عبد الرحمن نے اور انہوں نے عائشہ رضی اللہ عنہا سے پوچھا کہ رمضان شریف میں رسول اللہ ﷺ کی نماز (تہجد یا تراویح) کی کیا کیفیت ہوتی تھی؟ انہوں نے بیان کیا کہ آنحضرت ﷺ رمضان مبارک یا دوسرے کسی بھی مہینے میں گیارہ رکعات سے زیادہ نہیں پڑھتے تھے (ان ہی کو تہجد کہو یا تراویح) پہلے آپ چار رکعت پڑھتے، وہ رکعتیں کتنی لمبی ہوتی تھیں، کتنی اس میں خوبی ہوتی تھی اس کے بارے میں نہ پوچھو۔ پھر آپ چار رکعات پڑھتے۔ یہ چاروں بھی کتنی لمبی ہوتیں اور ان میں کتنی خوبی ہوتی اس کے متعلق نہ پوچھو۔ پھر آپ تین رکعت وتر پڑھتے۔ میں نے عرض کیا یا رسول اللہ! آپ وتر پڑھنے سے پہلے کیوں سو جاتے ہیں؟ آپ نے فرمایا: ”آنکھیں سوتی ہیں لیکن میرا دل بیدار رہتا ہے۔“

۳۵۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ فَقَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعَ رَكْعَاتٍ فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعَ فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا فَقُلْتُ: يَا رَسُولَ اللَّهِ! تَنَامُ قَبْلَ أَنْ تُؤْتِرَ قَالَ: ((تَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي)). [راجع: ۱۱۴۷]

تشریح: رمضان شریف میں اسی نماز کو تراویح کے نام سے موسوم کیا گیا اور غیر رمضان میں یہ نماز تہجد کے نام سے مشہور ہوئی ان کو الگ الگ قرار دینا

صحیح نہیں ہے۔ آپ رمضان ہو یا غیر رمضان تراویح یا تہجد گیارہ رکعات سے زیادہ نہیں پڑھتے تھے جن میں آٹھ رکعات نفل نماز اور تین وتر شامل ہوتے تھے۔ اس صاف اور صریح حدیث کے ہوتے ہوئے آٹھ رکعات کو خلاف سنت کہنے والے لوگوں کو اللہ نیک سمجھ عطا فرمائے کہ وہ ایک ثابت شدہ سنت کے منکر بن کر فساد برپا کرنے سے باز رہیں آمین۔ باب اور حدیث میں مطابقت ظاہر ہے۔

۳۵۷۰۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةٍ، أُسْرِيَ بِالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ جَاءَ ثَلَاثَةٌ نَفَرٌ قَبْلَ أَنْ يُوحَى إِلَيْهِ - وَهُوَ نَائِمٌ فِي مَسْجِدِ الْحَرَامِ - فَقَالَ أَوَّلُهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ؟ وَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ. فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاوُوا لَيْلَةَ أُخْرَى، فَنِمَا يَرَى قَلْبُهُ، وَالنَّبِيُّ ﷺ نَائِمَةً عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ، فَقَوْلَاهُ جَبْرَيْلُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ: [اطرافه في: ٤٩٦٤، ٥٦١٠، ٦٥٨١، ٧٥١٧] [مسلم: ٤١٤]

(۳۵۷۰) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی (عبدالحمید) نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے شریک بن عبداللہ بن ابی نمر نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، وہ مسجد حرام سے نبی کریم ﷺ کی معراج کا واقعہ بیان کر رہے تھے کہ (معراج سے پہلے) تین فرشتے آئے۔ یہ آپ پر وحی نازل ہونے سے بھی پہلے کا واقعہ ہے، اس وقت آپ مسجد حرام میں (دو آدمیوں حضرت حمزہ اور جعفر بن ابی طالب کے درمیان) سو رہے تھے۔ ایک فرشتے نے پوچھا، وہ کون ہیں؟ (جن کو لے جانے کا حکم ہے) دوسرے نے کہا کہ وہ درمیان والے ہیں۔ وہی سب سے بہتر ہیں، تیسرے نے کہا کہ پھر جو سب سے بہتر ہیں انہیں ساتھ لے چلو، اس رات صرف اتنا ہی واقعہ ہو کر رہ گیا۔ پھر آپ نے انہیں نہیں دیکھا لیکن فرشتے ایک اور رات میں آئے۔ آپ دل کی نگاہ سے دیکھتے تھے اور آپ کی آنکھیں سوتی تھیں پر دل نہیں سوتا تھا اور تمام انبیاء کی یہی کیفیت ہوتی ہے کہ جب ان کی آنکھیں سوتی ہیں تو دل اس وقت بھی بیدار ہوتا ہے۔ غرض کہ پھر جبریل علیہ السلام نے آپ کو اپنے ساتھ لیا اور آسمان پر چڑھالے گئے۔

تشریح: اس کے بعد وہی قصہ گزرا جو معراج والی حدیث میں اوپر گزر چکا ہے۔ اس روایت سے ان لوگوں نے دلیل لی ہے جو کہتے ہیں کہ معراج سوتے میں ہوا تھا۔ مگر یہ روایت شاذ ہے، صرف شریک نے یہ روایت کیا ہے کہ آپ اس وقت سو رہے تھے۔ عبدالحق نے کہا کہ شریک کی روایت منفرد و مجہول ہے اور اکثر اہل حدیث کا اس پر اتفاق ہے کہ معراج بیداری میں ہوا تھا (وحیدی) مترجم کہتا ہے کہ اس حدیث سے معراج جسمانی کا انکار ثابت کرنا کج فہمی ہے۔ روایت کے آخر میں صاف موجود ہے ”ثم عرج به الى السماء“ یعنی جبریل علیہ السلام آپ کو جسمانی طور سے اپنے ساتھ لے کر آسمان کی طرف چڑھے، ہاں اس واقعہ کا آغاز ایسے وقت میں ہوا کہ آپ مسجد حرام میں سو رہے تھے۔ بہر حال معراج جسمانی حق ہے جس کے قرآن و حدیث میں بہت سے دلائل ہیں۔ اس کا انکار کرنا سورج کے وجود کا انکار کرنا ہے جب کہ وہ نصف النہار میں چمک رہا ہو۔

بَابُ عَلَامَاتِ النَّبُوَّةِ فِي الْإِسْلَامِ باب: آنحضرت ﷺ کے معجزوں یعنی نبوت کی

نشانیوں کا بیان

تشریح: معجزات نبوی ﷺ کی بہت طویل فہرست ہے۔ علمائے اس عنوان پر مستقل کتابیں لکھی ہیں۔ اس باب کے ذیل میں امام بخاری رحمہ اللہ بہت سی احادیث لائے ہیں اور ہر حدیث میں کچھ نہ کچھ معجزات نبوی کا بیان ہے۔ کچھ فرق عادات ہیں اور کچھ پیشین گوئیاں ہیں جو بعد کے زمانوں میں

حرف بحرف ٹھیک ثابت ہوتی چل آ رہی ہیں۔ مقام رسالت کو سمجھنے کے لئے اس باب کا غور و خوض کے ساتھ مطالعہ کرنا ضروری ہے۔

(۳۵۷۱) ہم سے ابوالولید نے بیان کیا، کہا ہم سے سلم بن زریر نے بیان کیا، انہوں نے ابورجاء سے سنا کہ ہم سے عمران بن حصین رضی اللہ عنہ نے بیان کیا کہ وہ نبی کریم ﷺ کے ساتھ ایک سفر میں تھے، رات بھر سب لوگ چلتے رہے جب صبح کا وقت قریب ہوا تو پڑاؤ کیا (چونکہ ہم تھکے ہوئے تھے) اس لئے سب لوگ اتنی گہری نیند سو گئے کہ سورج پوری طرح نکل آیا۔ سب سے پہلے ابوبکر صدیق رضی اللہ عنہ جا گئے۔ لیکن آنحضرت ﷺ کو، جب آپ سوتے ہوتے توجہ کرتے نہیں تھے۔ بلکہ آپ خود ہی جاگتے، پھر عمر رضی اللہ عنہ بھی جاگ گئے۔ آخر ابوبکر رضی اللہ عنہ آپ کے سر مبارک کے قریب بیٹھ گئے اور بلند آواز سے اللہ اکبر کہنے لگے۔ اس سے آنحضرت ﷺ بھی جاگ گئے اور وہاں سے کوچ کا حکم دے دیا۔ (پھر کچھ فاصلے پر تشریف لائے) اور یہاں آپ اترے اور ہمیں صبح کی نماز پڑھائی، ایک شخص ہم سے دور کونے میں بیٹھا رہا۔ اس نے ہمارے ساتھ نماز نہیں پڑھی۔ نبی ﷺ جب نماز سے فارغ ہوئے تو آپ نے اس سے فرمایا: ”اے فلاں! ہمارے ساتھ نماز پڑھنے سے تمہیں کس چیز نے روکا؟“ اس نے عرض کیا کہ مجھے غسل کی حاجت ہو گئی ہے۔ آنحضرت ﷺ نے اسے حکم دیا کہ پاک مٹی سے تیمم کر لو (پھر اس نے بھی تیمم کے بعد) نماز پڑھی۔ عمران رضی اللہ عنہ کہتے ہیں کہ پھر آنحضور ﷺ نے مجھے چند سواروں کے ساتھ آگے بھیج دیا۔ (تاکہ پانی تلاش کریں کیونکہ) ہمیں سخت پیاس لگی ہوئی تھی۔ اب ہم اسی حالت میں چل رہے تھے کہ ہمیں ایک عورت ملی جو دو مشکوں کے درمیان (سواری پر) اپنے پاؤں لٹکائے ہوئے جا رہی تھی ہم نے اس سے کہا کہ پانی کہاں ملتا ہے؟ اس نے جواب دیا کہ یہاں پانی نہیں ہے۔ ہم نے اس سے پوچھا کہ تمہارے گھر سے پانی کتنے فاصلے ہے؟ اس نے جواب دیا کہ ایک دن رات کا فاصلہ ہے۔ ہم نے اس سے کہا کہ اچھا تم رسول اللہ ﷺ کی خدمت میں چلو۔ وہ بولی رسول اللہ ﷺ کے کیا معنی ہیں؟ عمران رضی اللہ عنہ کہتے ہیں آخر ہم اسے نبی ﷺ کی خدمت میں لائے اس نے آپ سے بھی وہی کہا جو ہم سے کہہ چکی تھی۔ ہاں اتنا اور کہا کہ وہ تین بچوں کی ماں ہے

۳۵۷۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا سَلَمُ بْنُ زَرِيرٍ، قَالَ: سَمِعْتُ أَبَا رَجَاءٍ، قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ، فَأَذَلَّجُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ عَرَسُوا، فَغَلَبَتْهُمْ أَعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ، وَكَانَ لَا يُوقِظُ رَسُولَ اللَّهِ ﷺ مِنْ مَنَامِهِ حَتَّى يَسْتَيْقِظَ، فَاسْتَيْقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ، حَتَّى اسْتَيْقَظَ النَّبِيُّ ﷺ فَتَزَلَّ وَصَلَّى بِنَا الْغَدَاةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يَصِلْ مَعَنَا فَلَمَّا انْصَرَفَ قَالَ: ((يَا فُلَانُ مَا يَمْنَعُكَ أَنْ تُصَلِّيَ مَعَنَا؟)) قَالَ: أَصَابَتْنِي جَنَابَةٌ. فَأَمَرَهُ أَنْ يَتَيْمَّمَ بِالصَّعِيدِ، ثُمَّ صَلَّى وَجَعَلَنِي رَسُولَ اللَّهِ ﷺ فِي رَكْعَتَيْنِ بَيْنَ يَدَيْهِ، وَقَدْ عَطَشْنَا عَطَشًا شَدِيدًا فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِأَمْرَأَةٍ سَادِلَةٍ رَجُلَيْهَا بَيْنَ مَزَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ فَقَالَتْ: إِنَّهُ لَا مَاءَ. قُلْنَا: كَمْ بَيْنَ أَهْلِكَ وَبَيْنَ الْمَاءِ؟ قَالَتْ: يَوْمٌ وَلَيْلَةٌ. فَقُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيُّ ﷺ، فَحَدَّثَتْهُ بِمِثْلِ الَّذِي حَدَّثَتْنَا غَيْرَ أَنَّهُا حَدَّثَتْهُ أَنَّهَا مُؤْتَمَةٌ، فَأَمَرَ بِمَزَادَتَيْهَا فَمَسَحَ فِي الْعِزْلَاوِينَ، فَكَسَرْنَا عِطَاشًا

(اس لئے واجب الرحم ہے) آنحضرت ﷺ کے حکم سے اس کے دونوں مشکیزوں کو اتارا گیا اور آپ نے ان کے دہانوں پر دست مبارک پھیرا۔ ہم چالیس پیا سے آدمیوں نے اس میں سے خوب سیراب ہو کر پیا اور اپنے تمام مشکیزے اور بالٹیاں بھی بھر لیں صرف ہم نے اونٹوں کو پانی نہیں پلایا، اس کے باوجود اس کی مشکیں پانی سے اتنی بھری ہوئی تھی کہ معلوم ہوتا تھا ابھی بہہ پڑیں گی۔ اس کے بعد آنحضرت ﷺ نے فرمایا: ”جو کچھ تمہارے پاس ہے (کھانے کی چیزوں میں سے ہو) میرے پاس لاؤ۔“ چنانچہ اس عورت کے سامنے ٹکڑے اور کھجوریں لا کر جمع کر دیں گئیں۔ پھر جب وہ اپنے قبیلے میں آئی تو اپنے آدمیوں میں سے اس نے کہا کہ آج میں سب سے بڑے جادوگر سے مل کر آئی ہوں یا پھر جیسا کہ (اس کے ماننے والے) لوگ کہتے ہیں، وہ واقعی نبی ہے۔ آخر اللہ تعالیٰ نے اس کے قبیلے کو اسی عورت کی وجہ سے ہدایت دی۔ وہ خود بھی اسلام لائی اور تمام قبیلے والوں نے بھی اسلام قبول کر لیا۔

أَرْبَعِينَ رَجُلًا حَتَّى رَوَيْنَا، فَمَلَأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاوَةَ، غَيْرَ أَنَّهُ لَمْ نَسْقِ بَعِيرًا وَهِيَ تَكَادُ تَنْبُضُ مِنَ الْمِلَأِ ثُمَّ قَالَ: ((هَاتُوا مَا عِنْدَكُمْ)). فَجُمِعَ لَهَا مِنَ الْكَبْسَرِ وَالْتَمَرِ، حَتَّى أَتَتْ أَهْلَهَا فَقَالَتْ: لَقِيتُ أَسْحَرَ النَّاسِ، أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا، فَهَدَى اللَّهُ ذَاكَ الصَّرْمَ بِتِلْكَ الْمَرَاةِ فَأَسْلَمْتُ وَأَسْلَمُوا. [راجع: ۳۴۴]

[مسلم: ۱۵۶۳]

تشریح: اس قصہ کے بیان میں اختلاف ہے۔ صحیح مسلم میں حضرت ابو ہریرہ رضی اللہ عنہ سے مروی ہے کہ یہ واقعہ خیبر سے نکلنے کے بعد پیش آیا اور ابو داؤد میں ابن مسعود رضی اللہ عنہ سے مروی ہے کہ یہ واقعہ اس وقت ہوا جب رسول کریم ﷺ حدیبیہ سے لوٹے تھے اور مصنف عبدالرزاق میں ہے کہ یہ تبوک کے سفر کا واقعہ ہے اور ابو داؤد میں ایک روایت کی رو سے اس واقعہ کا تعلق غزوہ خیبر سے معلوم ہوتا ہے۔ ایک جماعت مؤرخین نے کہا ہے کہ اس ایک نوعیت کا واقعہ مختلف اوقات میں پیش آیا ہے یہی ان روایات میں تطبیق ہے (توضیح)۔ یہاں آپ کی دعا سے پانی میں برکت ہو گئی۔ یہی معجزہ وجہ مطابقت باب ہے۔

(۳۵۷۲) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے سعید بن ابی عروبہ نے، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کی خدمت میں ایک برتن حاضر کیا گیا (پانی کا) آنحضرت ﷺ اس وقت (مدینہ کے نزدیک) مقام زوراء میں تشریف رکھتے تھے۔ آپ نے اس برتن میں ہاتھ رکھا تو اس میں سے پانی آپ کی انگلیوں کے درمیان میں سے پھوٹنے لگا اور اسی پانی سے پوری جماعت نے وضو کیا۔ قتادہ نے کہا کہ میں نے انس رضی اللہ عنہ سے پوچھا، آپ لوگ کتنی تعداد میں تھے؟ انہوں نے فرمایا کہ تین سو ہوں گے یا تین سو کے قریب ہوں گے۔

۳۵۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَتَى النَّبِيَّ ﷺ بِنَاءٍ وَهُوَ بِالزُّورَاءِ، فَوَضَعَ يَدَهُ فِي الْإِنَاءِ، فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ. قَالَ قَتَادَةُ: قُلْتُ لِأَنَسٍ: كَمْ كُنْتُمْ؟ قَالَ: ثَلَاثِمِائَةٍ، أَوْ زُهَاءَ ثَلَاثِمِائَةٍ. [راجع: ۱۶۹]

[مسلم: ۵۹۴۴]

(۳۵۷۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا کہ ہم

۳۵۷۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ

سے امام مالک نے بیان کیا، ان سے اسحاق بن عبداللہ بن ابی طلحہ نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کو دیکھا، عصر کی نماز کا وقت ہو گیا تھا اور لوگ وضو کے پانی کو تلاش کر رہے تھے لیکن پانی کا کہیں پتہ نہیں تھا، پھر آنحضرت صلی اللہ علیہ وسلم کی خدمت میں (برتن کے اندر) وضو کا پانی لایا گیا آپ نے اپنا ہاتھ اس برتن میں رکھا اور لوگوں سے فرمایا کہ اسی پانی سے وضو کریں۔ میں نے دیکھا کہ پانی آپ کی انگلیوں کے نیچے سے اُبل رہا تھا چنانچہ لوگوں نے وضو کیا اور ہر شخص نے وضو کر لیا۔

(۳۵۷۴) ہم سے عبدالرحمن بن مبارک نے بیان کیا، انہوں نے کہا ہم سے حزم بن مہران نے بیان کیا، انہوں نے کہا کہ میں نے امام حسن بصری سے سنا، انہوں نے کہا کہ ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم کسی سفر میں تھے اور آپ کے ساتھ کچھ صحابہ کرام بھی تھے۔ چلتے چلتے نماز کا وقت ہو گیا تو وضو کے لئے کہیں پانی نہیں ملا۔ آخر جماعت میں سے ایک صاحب اٹھے اور ایک بڑے سے پیالے میں تھوڑا سا پانی لے کر حاضر خدمت ہوئے۔ نبی کریم صلی اللہ علیہ وسلم نے اسے لیا اور اس کے پانی سے وضو کیا۔ پھر آپ نے اپنا ہاتھ پیالے پر رکھا اور فرمایا کہ ”آؤ وضو کرو۔“ پوری جماعت نے وضو کیا اور تمام آداب و سنن کے ساتھ پوری طرح کر لیا۔ ہم تعداد میں ستر یا اسی کے لگ بھگ تھے۔

(۳۵۷۵) ہم سے عبداللہ بن مزیر نے بیان کیا، انہوں نے یزید بن ہارون سے کہا کہ مجھ کو حمید نے خبر دی اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نماز کا وقت ہو چکا تھا۔ مسجد نبوی سے جن کے گھر قریب تھے انہوں نے تو وضو کر لیا لیکن بہت سے لوگ باقی رہ گئے۔ اس کے بعد نبی کریم صلی اللہ علیہ وسلم کی خدمت میں پتھر کی بنی ہوئی ایک گن لائی گئی، اس میں پانی تھا۔ آپ نے اپنا ہاتھ اس پر رکھا لیکن اس کا منہ اتنا تنگ کہ آپ اس کے اندر اپنا ہاتھ پھیلا کر نہیں رکھتے تھے چنانچہ آپ نے انگلیاں ملا لیں اور گن کے اندر ہاتھ کو ڈال

مَالِك، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمِسَ الْوُضُوءَ فَلَمْ يَجِدُوهُ فَأَتَى رَسُولَ اللَّهِ ﷺ بِوُضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، فَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ، فَرَأَيْتُ الْمَاءَ يَتَّبِعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّى تَوَاضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ. [راجع: ۱۶۹]

۳۵۷۴- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَبَارَكٍ، حَدَّثَنَا حَزْمٌ، قَالَ: سَمِعْتُ الْحَسَنَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي بَعْضِ مَخَارِجِهِ وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ، فَانْطَلَقُوا يَسِيرُونَ، فَحَضَرَتِ الصَّلَاةُ فَلَمْ يَجِدُوا مَاءً يَتَوَضَّؤُونَ، فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ، فَجَاءَ بِقَدَحٍ مِنْ مَاءٍ يَسِيرٍ فَأَخَذَهُ النَّبِيُّ ﷺ فَتَوَضَّأَ ثُمَّ مَدَّ أَصَابِعَهُ الْأَرْبَعَ عَلَى الْقَدَحِ ثُمَّ قَالَ: ((قُومُوا فَتَوَضَّؤُوا)). فَتَوَضَّأَ الْقَوْمُ حَتَّى بَلَغُوا فِيمَا يُرِيدُونَ مِنَ الْوُضُوءِ، وَكَانُوا سَبْعِينَ أَوْ نَحْوَهُ. [راجع: ۱۶۹]

۳۵۷۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَزِيرٍ، سَمِعَ يَزِيدَ، أَخْبَرَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: حَضَرَتِ الصَّلَاةُ فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ مِنَ الْمَسْجِدِ يَتَوَضَّأُ، وَابْقِيَ قَوْمٌ، فَأَتَى النَّبِيُّ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فَصَغَرَ الْمِخْضَبُ أَنْ يَسْطُرَ فِيهِ كَفُّهُ، فَضَمَّ أَصَابِعَهُ فَوَضَعَهَا فِي الْمِخْضَبِ،

فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ جَمِيعًا . قُلْتُ: كَمْ دِیَا پھر (اسی پانی سے) جتنے لوگ باقی رہ گئے تھے سب نے وضو کیا۔ میں نے
 کَانُوا؟ قَالَ: ثَمَانُونَ رَجُلًا. [راجع: ۱۶۹] پوچھا کہ آپ حضرات کی تعداد کیا تھی؟ انس رضی اللہ عنہ نے بتایا کہ اسی آدمی تھے۔
 تشریح: یہ چار حدیثیں حضرت انس رضی اللہ عنہ کی امام بخاری رحمہ اللہ نے بیان کی ہیں اور ہر ایک میں ایک علیحدہ واقعہ کا ذکر ہے۔ اب ان میں جمع کرنے
 اور اختلاف رفع کرنے کے لئے تکلف کی ضرورت نہیں ہے (وحیدی) چاروں احادیث میں آپ کے معجزہ کا تذکرہ ہے۔ اسی لئے اس باب کے ذیل
 ان کو لایا گیا۔

۳۵۷۶- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ، وَالنَّبِيُّ ﷺ بَيْنَ يَدَيْهِ رَكْوَةٌ فَوَضَّأَ فَجَهَشَ النَّاسُ نَحْوَهُ، قَالَ: ((مَا لَكُمْ؟)) قَالُوا: لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ وَلَا نَشْرَبُ إِلَّا مَا بَيْنَ يَدَيْكَ، فَوَضَعَ يَدَهُ فِي الرُّكْوَةِ فَجَعَلَ الْمَاءُ يَنْزُرُ بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، فَشَرَبْنَا وَتَوَضَّأْنَا. قُلْتُ: كَمْ كُنْتُمْ؟ قَالَ: كُنَّا مِائَةَ أَلْفٍ لَكَفَّانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً. [اطرافہ فی: ۴۱۵۲، ۴۱۵۳، ۴۱۵۴، ۴۸۴۰، ۵۶۳۹]

۳۵۷۷- حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَّةُ بَنُو قَنْزَخَنَا حَتَّى لَمْ نَتْرَكْ فِيهَا قَطْرَةً، فَجَلَسَ النَّبِيُّ ﷺ عَلَى شَفِيرِ الْبُحْرِ، فَدَعَا بِمَاءٍ فَمَضْمَضَ وَمَجَّ فِي الْبُحْرِ، فَمَكَّنَا غَيْرَ بَعِيدٍ ثُمَّ اسْتَقَيْنَا حَتَّى رَوَيْنَا وَرَوَتْ. أَوْ صَدَرَتْ. رَكَابْنَا. [طرفاء فی: ۴۱۵۰، ۴۱۵۱]

۳۵۷۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالعزیز بن مسلم نے بیان کیا، ان سے حصین نے بیان کیا، ان سے سالم بن ابی الجعد نے اور ان سے حضرت جابر رضی اللہ عنہ نے بیان کیا کہ صلح حدیبیہ کے دن لوگوں کو پیاس لگی ہوئی تھی کہ نبی کریم ﷺ کے سامنے ایک چھاگل رکھا ہوا تھا آپ نے اس سے وضو کیا۔ اتنے میں لوگ آپ کے پاس آ گئے۔ آپ نے فرمایا: ”کیا بات ہے؟“ لوگوں نے کہا کہ جو پانی آپ کے سامنے ہے، اس پانی کے سوا نہ تو ہمارے پاس وضو کے لئے کوئی دوسرا پانی ہے اور نہ پینے کے لئے۔ آپ نے اپنا ہاتھ چھاگل میں رکھ دیا اور پانی آپ کی انگلیوں کے درمیان سے چشمے کی طرح پھوٹنے لگا اور ہم سب لوگوں نے اس پانی کو پیا بھی اور اس سے وضو بھی کیا۔ میں نے پوچھا آپ لوگ کتنی تعداد میں تھے؟ کہا کہ اگر ہم ایک لاکھ بھی ہوتے وہ پانی کافی ہوتا۔ ویسے ہماری تعداد اس وقت پندرہ سو تھی۔

[۵۶۳۹] [مسلم: ۴۸۱۲، ۴۸۱۳؛ نسائی: ۷۷]

تشریح: کیونکہ آپ کی انگلیوں سے اللہ تعالیٰ نے چشمہ جاری کر دیا، پھر پانی کی کیا کمی تھی۔ یہ آپ کا معجزہ تھا۔ (ﷺ)

۳۵۷۷) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے، ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ صلح حدیبیہ کے دن ہم چودہ سو کی تعداد میں تھے۔ حدیبیہ ایک کنویں کا نام ہے ہم نے اس سے اتنا پانی کھینچا کہ اس میں ایک قطرہ بھی باقی نہ رہا (جب رسول کریم ﷺ کو اس کی خبر معلوم ہوئی تو آپ تشریف لائے) اور کنویں کے کنارے بیٹھ کر پانی کی دعا کی اور اس پانی سے غرگی اور گلی کا پانی کنویں میں ڈال دیا۔ ابھی تھوڑی دیر بھی نہیں ہوئی تھی کہ کنواں پھر پانی سے بھر گیا، ہم بھی اس سے خوب سیر ہوئے اور ہمارے اونٹ بھی

سیراب ہو گئے، یا پانی پی کر لوٹے۔

تشریح: راوی کو شک ہے کہ ((رویت رکابنا)) کہا یا ((صدرت رکابنا)) مفہوم ہر دو کا ایک ہی ہے۔ یہ بھی نبی کریم ﷺ کا معجزہ تھا، اسی لئے اس باب کے ذیل اسے ذکر کیا گیا۔

۳۵۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سَلِيمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا، أَعْرَفَ فِيهِ الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ فَقَالَتْ: نَعَمْ. فَأَخْرَجَتْ أَفْرَاسًا مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَقَّتْ الْخَبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ يَدَيَّ وَلَا تَنِي بِبَعْضِهِ، ثُمَّ أُرْسَلْتَنِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أُرْسَلْتُكَ أَبُو طَلْحَةَ؟)) فَقُلْتُ: نَعَمْ. قَالَ: ((بِطَعَامٍ؟)) فَقُلْتُ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: ((قُومُوا)). فَانْطَلَقُوا وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ: فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سَلِيمٍ! قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، وَكَيْسَ عِنْدَنَا مَا نَطْعِمُهُمْ؟ فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَلُمِّي يَا أُمَّ سَلِيمُ! مَا عِنْدَكَ)). فَأَتَتْ بِذَلِكَ الْخَبْزِ، فَأَمَرَ بِهِ

(۳۵۷۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے خبر دی، انیس اسحاق بن عبد اللہ بن ابی طلحہ نے اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے کہا کہ ابو طلحہ رضی اللہ عنہ نے (میری والدہ) ام سلیم رضی اللہ عنہا سے کہا کہ میں نے رسول اللہ ﷺ کی آواز سنی تو آپ کی آواز میں بہت ضعف معلوم ہوا۔ میرا خیال ہے کہ آپ بہت بھوکے ہیں کیا تمہارے پاس کچھ کھانا ہے؟ انہوں نے کہا جی ہاں۔ چنانچہ انہوں نے جو کچھ روٹیاں نکالیں پھر اپنی اوڑھنی نکالی اور اس میں روٹیوں کو پلٹ کر میرے ہاتھ میں چھپا دیا اور اس اوڑھنی کا دوسرا حصہ میرے بدن پر باندھ دیا، اس کے بعد رسول اللہ ﷺ کی خدمت میں مجھے بھیجا۔ میں جب گیا تو آپ مسجد میں تشریف فرما تھے، آپ کے ساتھ بہت سے صحابہ بھی بیٹھے ہوئے تھے۔ میں آپ کے پاس کھڑا ہو گیا تو رسول اللہ ﷺ نے فرمایا: ”کیا ابو طلحہ نے تمہیں بھیجا ہے؟“ میں نے عرض کیا جی ہاں، آپ نے دریافت فرمایا: ”کچھ کھانا دے کر؟“ میں نے عرض کیا جی ہاں، جو صحابہ آپ کے ساتھ اس وقت موجود تھے، ان سب سے آپ نے فرمایا کہ ”چلو اٹھو“۔ آنحضرت ﷺ تشریف لانے لگے اور میں آپ کے آگے آگے لپک رہا تھا اور ابو طلحہ رضی اللہ عنہ کے گھر پہنچ کر میں نے انہیں خبر دی۔ ابو طلحہ رضی اللہ عنہ بولے، ام سلیم! حضور اکرم ﷺ تو بہت سے لوگوں کو ساتھ لائے ہیں اور ہمارے پاس اتنا کھانا کہاں ہے کہ سب کو کھلایا جاسکے؟ ام سلیم رضی اللہ عنہا نے کہا، اللہ اور اس کے رسول ﷺ زیادہ جانتے ہیں (ہم فکر کیوں کریں؟) خیر ابو طلحہ آگے بڑھ کر آنحضرت ﷺ سے ملے اب رسول اللہ ﷺ کے ساتھ وہ بھی چل رہے تھے (گھر پہنچ کر) آپ نے فرمایا: ”ام سلیم! تمہارے پاس جو کچھ ہو یہاں لاؤ۔“ ام سلیم نے وہی روٹی لا کر آپ کے سامنے رکھ دی پھر آنحضرت ﷺ کے حکم سے روٹیوں کا چورا کر دیا گیا۔ ام سلیم رضی اللہ عنہا نے کچی نمود کر اس پر کچھ گھی ڈال دیا اور اس طرح سالن

ہو گیا۔ آپ نے اس کے بعد اس پر دعا کی جو کچھ بھی اللہ تعالیٰ نے چاہا۔ پھر فرمایا: ”دس آدمیوں کو بلا لو۔“ انہوں نے ایسا ہی کیا۔ ان سب نے روٹی پیٹ بھر کر کھائی اور جب یہ لوگ باہر گئے تو آپ نے فرمایا کہ ”پھر دس آدمیوں کو بلا لو۔“ چنانچہ دس آدمیوں کو بلا یا گیا، انہوں نے بھی پیٹ بھر کر کھایا۔ جب یہ لوگ باہر گئے تو آنحضرت ﷺ نے فرمایا کہ ”پھر دس ہی آدمیوں کو اندر بلا لو۔“ انہوں نے ایسا ہی کیا اور انہوں نے بھی پیٹ بھر کھایا۔ جب وہ باہر گئے تو آپ نے فرمایا: ”پھر دس آدمیوں کو دعوت دے دو۔“ اس طرح سب لوگوں نے پیٹ بھر کر کھانا کھایا۔ ان لوگوں کی تعداد ستر یا، اسی تھی۔

رَسُولُ اللَّهِ ﷺ قَفَّتْ، وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً فَأَدَمَّتْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قَالَ: ((الَّذِنْ لِعَشْرَةٍ)). فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ: ((الَّذِنْ لِعَشْرَةٍ)). فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ: ((الَّذِنْ لِعَشْرَةٍ)). فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ: ((الَّذِنْ لِعَشْرَةٍ)). فَأَكَلِ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ. أَوْ ثَمَانُونَ.

رَجُلًا. [راجع: ۴۲۲]

تشریح: آپ نے اس کھانے میں برکت کی دعا فرمائی۔ اتنے لوگوں کے کھالینے کے بعد بھی کھانا بچ رہا۔ نبی کریم ﷺ نے ابو طلحہ اور ام سلمہ رضی اللہ عنہما کے ساتھ ان کے گھر میں کھانا کھایا اور جو بیچ رہا وہ مسایوں کو بیچ دیا۔

(۳۵۷۹) مجھ سے محمد بن ثنیٰ نے بیان کیا، کہا ہم سے احمد زہری نے بیان کیا، کہا ہم سے اسراہیل نے بیان کیا، ان سے منصور نے، ان سے ابراہیم بن، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ معجزات کو ہم تو باعث برکت سمجھتے تھے اور تم لوگ ان سے ڈرتے ہو۔ ایک مرتبہ ہم رسول اللہ ﷺ کے ساتھ ایک سفر میں تھے اور پانی تقریباً ختم ہو گیا۔ آنحضرت ﷺ نے فرمایا: ”جو کچھ بھی پانی بچ گیا ہوا سے تلاش کرو۔“ چنانچہ لوگ ایک برتن میں تھوڑا سا پانی لائے۔ آپ نے اپنا ہاتھ برتن میں ڈال دیا اور فرمایا: ”برکت والا پانی لو اور برکت تو اللہ ہی کی طرف سے ہوتی ہے۔“ میں نے دیکھا کہ رسول اللہ ﷺ کی انگلیوں کے درمیان سے پانی فوارے کی طرح پھوٹ رہا تھا اور ہم تو آنحضرت ﷺ کے زمانے میں کھاتے وقت کھانے کی تسبیح سنتے تھے۔

۳۵۷۹- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نَعُدُّ الْآيَاتِ بَرَكَةً وَأَنْتُمْ تَعُدُّونَهَا تَخْوِيفًا، كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ: ((اطْلُبُوا فَضْلَةً مِنْ مَاءٍ)). فَجَاؤُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فَأَذْخَلَ يَدَهُ فِي الْإِنَاءِ، ثُمَّ قَالَ: ((حَيَّ عَلَى الظُّهْرِ الْمُبَارَكِ، وَالْبَرَكَةُ مِنَ اللَّهِ)) فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ. [ترمذی: ۳۶۳۳]

تشریح: یہ رسول اللہ ﷺ کا معجزہ تھا کہ صحابہ کرام رضی اللہ عنہم اپنے کانوں سے کھانے وغیرہ میں سے تسبیح کی آواز سن لیتے تھے۔ ورنہ ہر چیز اللہ پاک کی تسبیح بیان کرتی ہے۔ جیسا کہ فرمایا: ((وَأَنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ)) (۱۷/۱) (بنی اسرائیل، ۳۳) ”ہر چیز اللہ کی تسبیح بیان کرتی ہے لیکن تم ان کی تسبیح کو سمجھ نہیں پاتے۔“ امام بیہقی رحمہ اللہ نے دلائل میں نکالا ہے کہ آپ نے سات کنکریاں لیں، انہوں نے آپ کے

ہاتھ میں تسبیح کبھی ان کی آواز سنائی دی پھر آپ نے ان کو ابو بکر رضی اللہ عنہ کے ہاتھوں میں رکھ دیا۔ پھر عمر رضی اللہ عنہ کے ہاتھ میں پھر عثمان رضی اللہ عنہ کے ہاتھ میں، ہر ایک کے ہاتھ میں تسبیح کبھی۔ حافظ نے کہا شق قمر تو قرآن اور صحیح احادیث سے ثابت ہے اور لکڑی کا روٹا بھی صحیح حدیث اور کنکریوں کی تسبیح صرف ایک طریق سے جو ضعیف ہے۔ بہر حال یہ رسول کریم ﷺ کے معجزات ہیں جو جس طرح ثابت ہیں اسی طرح ان پر ایمان لانا ضروری ہے۔ حضرت عبداللہ بن مسعود رضی اللہ عنہ کے قول کا مطلب یہ ہے کہ تم ہر نشانی اور خرق عادت کو خریف سمجھتے ہو، یہ تمہاری غلطی ہے۔ اللہ کی بعض نشانیاں تحریف کی بھی ہوتی ہیں جیسے گبن وغیرہ اور بعض نشانیاں جیسے کھانے پینے میں برکت یہ تو عنایت فضل الہی ہے۔

۳۵۸۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكْرِيَّا، حَدَّثَنِي عَامِرٌ، حَدَّثَنِي جَابِرٌ أَنَّ أَبَاهُ، تُوْفِيَّ وَعَلَيْهِ دَيْنٌ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنَّ أَبِي تَرَكَ عَلَيْهِ دَيْنًا وَلَيْسَ عِنْدِي إِلَّا مَا يُخْرَجُ نَخْلُهُ، وَلَا يَبْلُغُ مَا يُخْرَجُ سِنِينِ مَا عَلَيْهِ، فَأَنْطَلِقُ مَعِيَ لِكَيْ لَا يَفْجَشَ عَلَيَّ الْغُرَمَاءُ، فَمَشَى حَوْلَ بَيْدٍ مِنْ بِيَادِرِ التَّنْمِرِ قَدَعًا ثُمَّ آخَرَ، ثُمَّ جَلَسَ عَلَيْهِ فَقَالَ: ((الزُّعُوَّةُ)). فَأَوْفَاهُمُ الَّذِي لَهُمْ، وَبَقِيَ مِثْلُ مَا أَعْطَاهُمْ. [راجع: ۲۱۲۷]

(۳۵۸۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، کہا کہ مجھ سے عامر نے، کہا کہ مجھ سے جابر رضی اللہ عنہ نے بیان کیا کہ ان کے والد (عبداللہ بن عمرو بن حرام، جنگ احد میں) شہید ہو گئے تھے اور وہ مقروض تھے۔ میں رسول کریم ﷺ کی خدمت میں حاضر ہوا، اور عرض کیا کہ میرے والد اپنے اوپر قرض چھوڑ گئے۔ ادھر میرے پاس سوا اس پیداوار کے جو کھجوروں سے ہوگی اور کچھ نہیں ہے اور اس کی پیداوار سے تو برسوں میں قرض ادا نہیں ہو سکتا، اس لئے آپ میرے ساتھ تشریف لے چلے تاکہ قرض خواہ آپ کو دیکھ کر زیادہ منہ نہ پھاڑیں۔ آپ تشریف لائے (لیکن وہ نہیں مانے) تو آپ کھجور کے جوڑے ہیر لگے ہوئے تھے پہلے ان میں سے ایک کے چاروں طرف چلے اور دعا کی اسی طرح دوسرے ڈھیر کے بھی۔ پھر آپ اس پر بیٹھ گئے فرمایا: ”کھجوریں نکال کر انہیں دو۔“ چنانچہ سارا قرض ادا ہو گیا اور جتنی کھجوریں قرض میں دی تھیں اتنی ہی بیج بھی گئیں۔

تشریح: آپ کی دعا نے مبارک سے کھجوروں میں برکت ہو گئی۔ باب اور حدیث میں یہی وجہ مطابقت ہے۔

۳۵۸۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُمَانَ، أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَتَانَا فُقَرَاءَ، وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً: ((مَنْ كَانَ عِنْدَهُ طَعَامُ النَّبِيِّ فَلْيَذْهَبْ بِعَالِيهِ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ أَوْ بِسَادِسٍ)). أَوْ كَمَا قَالَ، وَأَنَّ أَبَا بَكْرٍ إِجَاءَ بِثَلَاثَةِ وَأَنْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ، وَأَبُو بَكْرٍ ثَلَاثَةً، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي وَلَا أَذْرِي هَلْ قَالَ:

(۳۵۸۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، ان سے ان کے والد سلیمان نے بیان کیا، کہا ہم سے ابو عثمان نہدی نے بیان کیا اور ان سے عبدالرحمن بن ابی بکر رضی اللہ عنہ نے بیان کیا کہ صفہ والے محتاج اور غریب لوگ تھے اور نبی کریم ﷺ نے ایک مرتبہ فرمایا تھا: ”جس کے گھر میں دو آدمیوں کا کھانا ہو تو وہ ایک تیسرے کو بھی ساتھ لیتا جائے اور جس کے گھر چار آدمیوں کا کھانا ہو پانچواں آدمی اپنے ساتھ لیتا جائے یا چھٹے کو بھی“ یا آپ نے اسی طرح کچھ فرمایا (راوی کو پانچ اور چھ میں شک ہے) خیر تو ابو بکر رضی اللہ عنہ تین اصحاب صفہ کو اپنے ساتھ لائے اور آنحضرت ﷺ اپنے ساتھ دس اصحاب کو لے گئے اور گھر میں میں تھا اور میرے ماں باپ تھے، ابو عثمان نے کہا مجھ کو یاد نہیں عبدالرحمن نے یہ بھی کہا،

اور میری عورت اور خادم جو میرے اور ابو بکر رضی اللہ عنہ دونوں کے گھروں میں کام کرتا تھا لیکن خود ابو بکر رضی اللہ عنہ نے نبی کریم ﷺ کے ساتھ کھانا کھایا اور عشاء کی نماز تک وہاں ٹھہرے رہے (مہمانوں کو پہلے ہی بھیج چکے تھے) اس لئے انہیں اتنا ٹھہرنا پڑا کہ آنحضرت ﷺ نے کھانا کھالیا۔ پھر اللہ تعالیٰ کو جتنا منظور تھا اتنا حصہ رات کا جب گزر گیا تو آپ گھر واپس آئے، ان کی بیوی نے ان سے کہا، کیا بات ہوئی، آپ کو اپنے مہمان یاد نہیں رہے؟ انہوں نے پوچھا، کیا مہمانوں کو اب تک کھانا نہیں کھلایا؟ بیوی نے کہا کہ مہمانوں نے آپ کے آنے تک کھانے سے انکار کیا۔ ان کے سامنے کھانا پیش کیا گیا تھا لیکن وہ نہیں مانے، عبدالرحمن کہتے ہیں کہ میں تو جلدی سے چھپ گیا (کیونکہ ابو بکر غصہ ہو گئے تھے) آپ نے ڈانٹا، اے پاجی! اور بہت برا بھلا کہا پھر (مہمانوں سے) کہا چلو اب کھاؤ اور خود قسم کھالی کہ میں تو کبھی نہ کھاؤں گا۔ عبدالرحمن رضی اللہ عنہ نے بیان کیا کہ خدا کی قسم، پھر ہم جو لقمہ بھی (اس کھانے میں سے) اٹھاتے تو جیسے نیچے سے کھانا اور زیادہ ہو جاتا تھا (اتنی اس میں برکت ہوئی) سب لوگوں نے شکم سیر ہو کھایا اور کھانا پہلے سے بھی زیادہ بچ رہا۔ ابو بکر رضی اللہ عنہ نے جو دیکھا تو کھانا جوں کا توں کھایا پہلے سے بھی زیادہ۔ اس پر انہوں نے اپنی بیوی سے کہا، اے بنی فراس کی بہن (دیکھو تو یہ کیا معاملہ ہوا) انہوں نے کہا، کچھ بھی نہیں، میری آنکھوں کی ٹھنڈک کی قسم، کھانا تو پہلے سے تین گنا زیادہ معلوم ہوتا ہے۔ پھر وہ کھانا ابو بکر رضی اللہ عنہ نے بھی کھایا اور فرمایا کہ یہ میرا قسم کھانا تو شیطان کا اغوا تھا۔ ایک لقمہ کھا کر اسے آپ آنحضرت ﷺ کی خدمت میں لے گئے وہاں وہ صبح تک رکھا رہا۔ اتفاق سے ایک کافر قوم جس کا ہم مسلمانوں سے معاہدہ تھا اور معاہدہ کی مدت ختم ہو چکی تھی، ان سے لڑنے کے لئے فوج جمع کی گئی۔ پھر ہم بارہ ٹکریاں ہو گئے اور ہر آدمی کے ساتھ کتنے آدمی تھے خدا معلوم مگر اتنا ضرور معلوم ہے کہ آپ نے ان نقیبوں کو لشکر والوں کے ساتھ بھیجا۔ حاصل یہ کہ فوج والوں نے اس میں سے کھایا۔ یا عبدالرحمن نے کچھ ایسا ہی کہا۔

امْرَأَتِي وَخَادِمِي، بَيْنَ بَيْنِنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَأَنَّ أَبَا بَكْرٍ تَعَشَى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَتَّى صَلَّى الْعِشَاءَ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَى رَسُولُ اللَّهِ ﷺ فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ- أَوْ ضَيْفِكَ؟ قَالَ: أَوْ [مَا] عَشَيْتِهِمْ؟ قَالَتْ: أَبُورَأْسٍ حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَعَلَبُواهُمْ، قَدْ هَبْتُ فَاخْتَبَأْتُ، فَقَالَ: يَا غَتْرُ. فَجَدَعَ وَسَبَّ وَقَالَ: كُلُوا وَقَالَ: لَا أَطْعَمُهُ أَبَدًا. قَالَ: وَأَيُّمَ اللَّهِ مَا كُنَّا نَأْخُذُ مِنَ اللَّقْمَةِ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرُ مِمَّا كَانَتْ قَبْلَ، فَظَنَرَ أَبُو بَكْرٍ فَإِذَا شَيْءٌ أَوْ أَكْثَرَ فَقَالَ لِامْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ. قَالَتْ: لَا وَفَرَّةٌ عَيْنِي لَهَايَ الْآنَ أَكْثَرَ مِمَّا قَبْلَ بِثَلَاثِ مَرَارٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ، وَقَالَ: إِنَّمَا كَانَ الشَّيْطَانُ يَعْينِي يَمِينَهُ. ثُمَّ أَكَلَ مِنْهَا لَقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَاصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمِ عَهْدٍ، فَمَضَى الْأَجَلَ، فَتَعَرَّفْنَا اثْنَا عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَاسٌ-اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ- قَالَ: أَكَلُوا مِنْهَا أَجْمَعُونَ. أَوْ كَمَا قَالَ: [راجع: ٦٠٢]

تشریح: حضرت صدیق اکبر رضی اللہ عنہ کی اس بیوی کو ام رومان کہا جاتا تھا۔ ام رومان فراس بن غنم بن مالک بن کنانہ کی اولاد میں سے تھیں۔ عرب کے محاورہ میں جو کوئی کسی قبیلے سے ہوتا ہے اس کو اس کا بھائی کہتے ہیں۔ اس حدیث میں بھی آپ ﷺ کے ایک عظیم معجزہ کا ذکر ہے۔ یہی مطابقت باب ہے۔ اس حدیث کے ذیل میں مولانا وحید الزماں رحمہ اللہ لکھتے ہیں: ہوا یہ ہو گا کہ حضرت ابو بکر رضی اللہ عنہ نے شام کو کھانا نبی کریم ﷺ کے گھر کھالیا ہو گا مگر

نبی کریم ﷺ نے نہ کھایا ہوگا۔ عشاء کے بعد آپ نے کھایا ہوگا۔ اس حدیث کے ترجمہ میں بہت اشکال ہے اور بڑی مشکل سے معنی جتے ہیں در نہ مکرار بے فائدہ لازم آتی ہے اور ممکن ہے راوی نے الفاظ میں غلطی کی ہو۔ چنانچہ مسلم کی روایت میں دوسرے لفظ تعشی کے بدل حتی نفس ہے یعنی نبی کریم ﷺ کے پاس اتنا بھرے کہ آپ اوگھنے لگے۔ قاضی عیاض نے کہا یہی ٹھیک ہے۔ بعض راویوں نے فطر قنا اثنا عشر رجلاً نقل کیا ہے جس کے مطابق یہاں ترجمہ کیا گیا اور بعض نسخوں میں فطر قنا یعنی ہماری بارہ ٹکڑیاں ہو گئیں، ہر ٹکڑی ایک آدمی کے تحت میں تھی۔ بعض نسخوں میں یوں ہے کہ بارہ آدمیوں کو مسلمانوں نے قیاب بنایا۔ بعض میں فقر قنا ہے۔ یعنی ہم نے بارہ آدمیوں کی قیافت کی۔ ہر آدمی کے ساتھ کتنے آدمی تھے یہ اللہ ہی کو معلوم ہے اس حدیث شریف میں حضرت ابو بکر رضی اللہ عنہ کی کرامت مذکور ہے مگر اولیائے اللہ کی کرامت ان کے پیغمبر کا معجزہ ہے کیونکہ پیغمبر ہی کی تابعداری کی برکت سے ان کو یہ درجہ ملا ہے، اس لئے باب کا مطلب حاصل ہو گیا۔ یہ حدیث اوپر گزر چکی ہے۔ (جدیدی)

۳۵۸۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: أَصَابَ أَهْلَ الْمَدِينَةِ قَحْطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَمَا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتَ الْكُرَاعُ، وَهَلَكْتَ الشَّاءُ، فَادْعُ اللَّهَ يَنْقِضِنَا، فَمَدَّ يَدَيْهِ وَدَعَا. قَالَ أَنَسٌ: وَإِنَّ السَّمَاءَ لَمِثْلَ الزُّجَاجَةِ. فَهَاجَتْ رِيحٌ أَثْنَاثُ سَحَابًا ثُمَّ اجْتَمَعَ، ثُمَّ أَرْسَلَتْ السَّمَاءُ عَزَائِلَهَا، فَخَرَجْنَا نَحْوُضَ الْمَاءِ حَتَّى أَتَيْنَا مَنَازِلَنَا، فَلَمْ نَزَلْ نُنْظِرْ إِلَى الْجُمُعَةِ الْآخَرَى، فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ. أَوْ غَيْرُهُ. فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَّمَتِ الْبُيُوتُ، فَادْعُ اللَّهَ يَخْبِسُهُ. فَبَسَمَ ثُمَّ قَالَ: ((حَوَالِنَا وَلَا عَلَيْنَا)). فَنْظَرْتُ إِلَى السَّحَابِ تَصَدَّعَ حَوْلَ الْمَدِينَةِ كَأَنَّهَا إِكْلِيلٌ. [راجع ۹۳۲]

۳۵۸۲) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے عبد العزیز نے اور ان سے انس رضی اللہ عنہ نے اور حماد نے اس حدیث کو یونس سے بھی روایت کیا ہے۔ ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے زمانے میں ایک سال قحط پڑا۔ آپ جمعہ کی نماز کے لئے خطبہ دے رہے تھے کہ ایک شخص نے کھڑے ہو کر کہا یا رسول اللہ! گھوڑے بھوک سے ہلاک ہو گئے اور بکریاں بھی ہلاک ہو گئیں۔ آپ اللہ تعالیٰ سے دعا کیجئے کہ وہ ہم پر پانی برسائے۔ آنحضرت ﷺ نے اپنے ہاتھ اٹھائے اور دعا کی۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ اس وقت آسمان شیشے کی طرح (بالکل صاف) تھا اس لئے میں ہوا چلی، اس نے ابر کو اٹھایا پھر اس ابر کے بہت سے ٹکڑے جمع ہو گئے اور آسمان نے گویا اپنے دہانے کھول دیئے۔ ہم جب مسجد سے نکلے تو گھر پہنچے پہنچتے پانی میں ڈوب چکے تھے۔ بارش یوں ہی دوسرے جمعہ تک برابر ہوتی رہی۔ دوسرے جمعہ کو وہی صاحب یا کوئی دوسرے پھر کھڑے ہوئے اور عرض کیا اے اللہ کے رسول! مکانات گر گئے، دعا فرمائیے کہ اللہ تعالیٰ بارش روک دے۔ آنحضرت ﷺ مسکرائے اور فرمایا: ”اے اللہ! اب ہمارے چاروں طرف بارش برسا (جہاں اس کی ضرورت ہو) ہم پر نہ برسا۔“ انس رضی اللہ عنہ کہتے ہیں کہ میں نے جو نظر اٹھائی تو دیکھا کہ اسی وقت ابر پھٹ کر مدینہ کے ارد گرد تاج کی طرح ہو گیا تھا۔

۳۵۸۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، أَخْبَرَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو عَثَانَ، حَدَّثَنَا أَبُو حَفْصٍ وَأَسْمَةُ عُمَرُ بْنُ الْعَلَاءِ أَخُو أَبِي عَمْرٍو بْنِ

۳۵۸۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے ابو عثمان یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے ابو حفص نے جن کا نام عمر بن علاء ہے اور جو ابو عمرو بن علاء کے بھائی ہیں، بیان کیا، کہا کہ میں نے نافع سے سنا اور

انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے کہ نبی کریم ﷺ ایک لکڑی کا سہارا لے کر خطبہ دیا کرتے تھے، پھر جب منبر بن گیا تو آپ خطبہ کے لئے اس پر تشریف لے گئے۔ اس پر اس لکڑی نے باریک آواز سے رونا شروع کر دیا۔ آخر آپ اس کے قریب تشریف لائے اور اپنا ہاتھ اس پر پھیرا۔ اور عبد الحمید نے کہا کہ ہمیں عثمان بن عمر نے خبر دی، انہیں معاذ بن علاء نے خبر دی اور انہیں نافع نے اسی حدیث کی اور اس کی روایت ابو عاصم نے کی، ان سے ابو رزادہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے نبی کریم ﷺ سے۔

الْعَلَاءُ قَالَ: سَمِعْتُ نَافِعًا، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ إِلَى جَذَعٍ فَلَمَّا اتَّخَذَ الْمِنْبَرَ تَحَوَّلَ إِلَيْهِ، فَحَنَّ الْجَذَعُ فَأَنَاءَ فَمَسَحَ يَدَهُ عَلَيْهِ. وَقَالَ عَبْدُ الْحَمِيدِ: أَخْبَرَنَا عُثْمَانُ ابْنُ عُمَرَ، أَخْبَرَنَا مُعَاذُ بْنُ الْعَلَاءِ، عَنْ نَافِعٍ، بِهَذَا. وَرَوَاهُ أَبُو عَاصِمٍ عَنِ ابْنِ أَبِي رَوَاحٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

تشریح: حافظ ابن حجر رحمہ اللہ نے کہا کہ معلوم نہیں یہ عبد الحمید نامی راوی کون ہیں؟ عزی نے کہا کہ یہ عبد بن حمید حافظ مشہور ہیں، مگر میں نے ان کی تعمیر اور مسند دونوں میں یہ حدیث تلاش کی تو مجھ کو نہیں ملی۔ البتہ داری نے اس کو نکالا ہے عثمان بن عمر سے آخر تک اسی اسناد سے۔ (جدید)

(۳۵۸۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبد الواحد بن ایمن نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا اور انہوں نے جابر بن عبد اللہ سے کہ نبی کریم ﷺ جمعہ کے دن خطبہ کے لئے ایک درخت (کے تنے) کے پاس کھڑے ہوتے، یا (بیان کیا کہ) کھجور کے درخت کے پاس۔ پھر ایک انصاری عورت نے یا کسی صحابی نے کہا، یا رسول اللہ! کیوں نہ ہم آپ کے لئے ایک منبر تیار کر دیں؟ آپ نے فرمایا: ”اگر تمہارا جی چاہے تو کر دو۔“ چنانچہ انہوں نے آپ کے لئے منبر تیار کر دیا۔ جب جمعہ کا دن ہوا تو آپ اس منبر پر تشریف لے گئے۔ اس پر کھجور کے تنے سے بچے کی طرح رونے کی آواز آنے لگی۔ نبی کریم ﷺ منبر سے اترے اور اسے اپنے گلے سے لگالیا، جس طرح بچوں کو چپ کرنے کے لئے لوریاں دیتے ہیں، آنحضرت ﷺ نے بھی اسی طرح اسے چپ کر لیا۔ پھر آپ نے فرمایا: ”یہ تاس لئے رورہا تھا کہ وہ اللہ کے اس ذکر کو سنا کرتا تھا جو اس کے قریب ہوتا تھا۔“

۳۵۸۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ أَيْمَنَ، قَالَ: سَمِعْتُ أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ إِلَى شَجَرَةٍ أَوْ نَخْلَةٍ، فَقَالَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ: أَوْ رَجُلٌ- يَا رَسُولَ اللَّهِ! أَلَا نَجْعَلَ لَكَ مَنْبَرًا؟ قَالَ: ((إِنْ شِئْتُمْ)). فَجَعَلُوا لَهُ مَنْبَرًا، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ دُفِعَ إِلَى الْمِنْبَرِ، فَصَاحَتِ النَّخْلَةُ صِيَاحَ الصَّبِيِّ، ثُمَّ نَزَلَ النَّبِيُّ ﷺ فَضَمَّهَا إِلَيْهِ تَبَانُ أَيْنِ الصَّبِيِّ، الَّذِي يُسْكَنُ، قَالَ: ((كَانَتْ تَبْكُنِي عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَهَا)). [راجع: ۴۴۹]

(۳۵۸۵) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے تیرے بھائی نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے یحییٰ بن سعید نے بیان کیا، انہیں حفص بن عبد اللہ بن انس بن مالک نے خبر دی اور انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا۔ انہوں نے بیان کیا کہ مسجد نبوی کی چھت کھجور کے تنوں پر بنائی گئی تھی۔ نبی کریم ﷺ جب خطبہ کے لئے تشریف لاتے تو

۳۵۸۵۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَخْبَرَنِي حَفْصُ بْنُ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ الْمَسْجِدُ مَسْقُوفًا عَلَى جَذَعٍ

مِنْ نَخْلٍ فَكَانَ النَّبِيُّ ﷺ إِذَا خَطَبَ يَقُومُ إِلَى جَذْعٍ مِنْهَا، فَلَمَّا صُنِعَ لَهُ الْمَنْبَرُ، فَكَانَ عَلَيْهِ قَسَمُكَ الْجَذْعُ صَوْتًا كَصَوْتِ الْعِشَارِ، حَتَّى جَاءَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِمَا فَسَكَتَا. [راجع: ۴۴۹] ہوا۔

تفسیر: صحابہ رضی اللہ عنہم نے یہ آواز سنی۔ دوسری روایت میں ہے، آپ نے آکر اس کو گلے لگایا اور وہ کھڑی خاموش ہو گئی۔ آپ ﷺ نے فرمایا اگر میں ایسا نہ کرتا تو وہ قیامت تک روتی رہتی۔ امام حسن بصری رضی اللہ عنہ جب اس حدیث کو بیان کرتے تو کہتے مسلمانو! ایک کھڑی نبی کریم ﷺ سے ملنے کے شوق میں روئی اور تم کھڑی کے برابر بھی آپ سے ملنے کا شوق نہیں رکھتے۔ داری کی روایت میں ہے کہ آپ نے حکم دیا کہ ایک گڑھا کھودا گیا اور وہ کھڑی اس میں دبا دی گئی۔ ابو نعیم کی روایت میں ہے آپ نے صحابہ رضی اللہ عنہم سے فرمایا تم کو اس کھڑی کے رونے پر تعجب نہیں آتا، وہ آئے، اس کا رونسا، خود بھی بہت رونے۔ مسلمانو! ایک کھڑی کو نبی کریم ﷺ سے ایسی محبت ہو اور ہم لوگ جو اشرف المخلوقات ہیں اپنے پیغمبر سے اتنی بھی الفت نہ رکھیں، رونے کا مقام ہے کہ آپ کی حدیث کو چھوڑ کر ابو حنیفہ رضی اللہ عنہ اور شافعی رضی اللہ عنہ کے قول کی طرف دوڑیں، آپ کی حدیث سے تو ہم کو تسل نہ ہو اور تمہاری اور کیدانی جو نامعلوم کس بارگ کی مولیٰ تھے ان کے قول سے تقفی ہو جائے۔ لا حول ولا قوۃ الا باللہ پھر اسلام کا دعویٰ کیوں کرتے ہو جب پیغمبر اسلام کی تم کو ذرا بھی محبت نہیں۔ (مولانا وحید ابراہیم رضی اللہ عنہ)

۳۵۸۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْلَةَ، عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عُمَرُ: أَيُّكُمْ يَحْفَظُ حَدِيثَ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ حَدِيثَةٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ فَقَالَ حَدِيثُهُ: أَنَا أَحْفَظُ كَمَا قَالَ، قَالَ: هَاتِ إِنَّكَ لَجَرِيءٌ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَبَارِهِ تَكْفُرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ)). قَالَ: لَيْسَتْ هَذِهِ، وَلَكِنَّ النَّبِيَّ تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا بَأْسَ عَلَيْكَ

(۳۵۸۶) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے شعبہ نے ان سے اعمش نے ان سے ابو وائل نے بیان کیا کہ انہوں نے کہا کہ حضرت عمر رضی اللہ عنہ نے کہا کہ تم میں سے فتنہ کے بارہ میں نبی اکرم ﷺ کی حدیث کس کو زیادہ یاد ہے، (دوسری سند) کہا مجھ سے بشر بن خالد نے بیان کیا، کہا ہم سے محمد بن جعفر نے، ان سے شعبہ نے، ان سے سلیمان نے، انہوں نے ابو وائل سے سنا، وہ حدیفہ رضی اللہ عنہ سے بیان کرتے تھے کہ عمر بن خطاب رضی اللہ عنہ نے پوچھا فتنہ کے بارے میں رسول اللہ ﷺ کی حدیث کس کو یاد ہے؟ حدیفہ بولے کہ مجھے زیادہ یاد ہے جس طرح رسول اللہ ﷺ نے فرمایا تھا۔ عمر رضی اللہ عنہ نے کہا پھر بیان کرو۔ (ماشاء اللہ) تم تو بہت جری ہو۔ انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”انسان کی ایک آزمائش (فتنہ) تو اس کے گھر مال اور پڑوس میں ہوتا ہے جس کا کفارہ، نماز صدقہ اور امر بالمعروف اور نہی عن المنکر جیسی نیکیاں بن جاتی ہیں۔“ عمر رضی اللہ عنہ نے کہا کہ میں اس کے متعلق نہیں پوچھتا، بلکہ میری مراد اس فتنہ سے ہے جو سمندر کی طرح (ٹھٹھکیں مارتا) ہوگا۔ انہوں نے کہا کہ اس فتنہ کا آپ پر کوئی اثر نہیں پڑے گا آپ کے اور اس فتنہ کے درمیان

مِنْهَا، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ: يَفْتَحُ الْبَابَ أَوْ يَكْسِرُ؟ قَالَ: لَا بَلْ يَكْسِرُ. قَالَ: ذَلِكَ آخَرَى أَنْ لَا يُغْلَقَ. قُلْنَا: عَلِمَ عُمَرُ الْبَابَ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ غَدٍ لَيْلَةً، إِنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعْلَى. فَهَبْنَا أَنْ نَسْأَلَهُ، وَأَمَرْنَا مَسْرُوقًا، فَسَأَلَهُ فَقَالَ: مَنْ الْبَابُ؟ قَالَ: عُمَرُ. [راجع: ۱۵۲۵]

بند دروازہ ہے۔ حضرت عمرؓ نے پوچھا وہ دروازہ کھولا جائے گا یا توڑ دیا جائے۔ انہوں نے کہا کہ نہیں بلکہ توڑ دیا جائے گا۔ حضرت عمرؓ نے اس پر فرمایا کہ پھر تو بند نہ ہو سکے گا۔ ہم نے حذیفہؓ سے پوچھا، کیا عمرؓ اس دروازے کے متعلق جانتے تھے؟ انہوں نے فرمایا کہ اسی طرح جانتے تھے جیسے دن کے بعد رات کے آنے کو ہر شخص جانتا ہے۔ میں نے ایسی حدیث بیان کی جو غلط نہیں تھی۔ ہمیں حضرت حذیفہؓ سے (دروازے کے متعلق) پوچھتے ہوئے ڈر معلوم ہوا۔ اس لئے ہم نے مسروق سے کہا جب انہوں نے پوچھا کہ وہ دروازہ (سے مراد) کون صاحب مراد ہیں؟ تو انہوں نے بتایا کہ وہ عمرؓ ہی ہیں۔

تشریح: یہ حدیث مع شرح اوپر گزر چکی۔ امام بخاری رحمہ اللہ اس باب میں اس کو اس لئے لائے ہیں کہ نبی کریم ﷺ کا ایک معجزہ ہے اس سے یہ ثابت ہوتا ہے کہ حضرت عمرؓ جب تک زندہ رہے کوئی فتنہ اور فساد مسلمانوں میں نہیں ہوا۔ ان کی وفات کے بعد فتنوں کا دروازہ کھل گیا تو آپ کی پیش گوئی پوری ہوئی۔ زرکشی نے کہا کہ حذیفہؓ اگر اس دروازے کو حضرت عثمانؓ کی ذات کہتے تو درست ہوتا ان کی شہادت کے بعد فتنوں کا دروازہ کھل گیا۔ (بلکہ حضرت عثمانؓ کی مظلومانہ شہادت بھی فتنہ گروں کے ہاتھوں ہوئی) راقم کہتا ہے کہ یہ زرکشی کی خوش فہمی ہے۔ فتنوں کا دروازہ تو حضرت عثمانؓ کی حیات میں کھل گیا تھا پھر وہ دروازہ کیسے ہو سکتے ہیں۔ حذیفہؓ ایک جلیل الشان صحابی اور نبی کریم ﷺ کے محرم راز تھے۔ انہوں نے جو امر قرار دیا، زرکشی کو اس پر اعتراض کرنا زیادہ بے جا نہیں تھا (وحیدی) اہل و مال کے فتنے سے مراد اللہ کی یاد سے غافل ہونا اور دل پر غفلت کا پردہ آنا ہے۔

۳۵۸۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ، وَحَتَّى تُقَاتِلُوا التُّرُكَ، صِغَارَ الْأَعْيُنِ، حُمْرُ الْوُجُوهِ، ذُلْفُ الْأَنْوْفِ كَأَنَّ وُجُوْهُهُمْ الْمَجَانِي الْمَطْرَقَةُ)). [راجع: ۲۹۲۸]

۳۵۸۸۔ ((وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهَذَا الْأَمْرِ حَتَّى يَقَعَ فِيهِ. وَالنَّاسُ مَعَادِنٌ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ)). [راجع: ۳۴۹۳]

۳۵۸۹۔ ((وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لَا يُنْجِيكُمْ مِنْهُ إِلَّا بِمَنْ يَكُونُ مِنْكُمْ خَيْرٌ مِنْكُمْ)). [راجع: ۳۴۹۳]

(۳۵۸۷) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہؓ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت اس وقت تک نہیں قائم ہوگی جب تک تم ایک ایسی قوم کے ساتھ جنگ نہ کرو جن کے جوتے بال کے ہوں اور جب تک تم ترکوں سے جنگ نہ کرو، جن کی آنکھیں چھوٹی ہوں گی، چہرے سرخ ہوں گے، ناک چھوٹی اور چپٹی ہوگی، چہرے ایسے ہوں گے جیسے تہ بہ تہ ڈھال ہوتی ہے۔“

(۳۵۸۸) ”اور تم حکومت کے لئے سب سے زیادہ بہتر شخص اسے پاؤ گے جو حکومت کرنے کو برا جانے (یعنی اس منصب کو خود کے لئے ناپسند کرے) یہاں تک کہ وہ اس میں پھنس جائے۔ لوگوں کی مثال کان کی سی ہے جو جاہلیت میں شریف تھے وہ اسلام لانے کے بعد بھی شریف ہیں۔“

(۳۵۸۹) ”اور تم پر ایک ایسا دور بھی آنے والا ہے کہ تم میں سے کوئی اپنے

يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ سارے گھربار اور مال و دولت سے بڑھ کر مجھ کو دیکھ لینا زیادہ پسند کرے (وَمَالِهِ)). [راجع: ۳۵۸۷] گا۔

تشریح: اس حدیث میں چار چیزیں گویاں ہیں، چاروں پوری ہوں۔ نبی کریم ﷺ کے مہمان صحابہ رضی اللہ عنہم اور تابعین رضی اللہ عنہم میں بلکہ ان کے بعد والے لوگوں میں بھی ہمارے زمانے تک بعض ایسے گزرے ہیں کہ مال اولاد سب کو آپ کے ایک دیدار پر تصدق (قربان) کر دیں۔ مال و دولت کیا چیز ہے، جان ہزار جاں آپ پر سے تصدق کرنا فخر و سعادت دارین سمجھتے رہے۔

ہر دو عالم قیمت خود گفتہ نرخ بالا کن کہ ارزانی ہنوز (وحیدی)

۳۵۹۰۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا خَوْزًا وَكُرْمَانَ مِنَ الْأَعَاجِمِ، حُمُرُ الْوُجُوهِ، فُطَسَ الْأَنْوُفُ، صَغَارَ الْأَعْيُنُ، كَانَ وَجُوهُهُمْ الْمَجَانُ الْمَطْرَقَةُ نِعَالُهُمُ الشَّعْرُ)). تَابَعَهُ غَيْرُهُ عَنْ عَبْدِ الرَّزَّاقِ. [راجع: ۲۹۲۸]

(۳۵۹۰) ہم سے یحییٰ نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، ان سے معمر نے اور ان سے ہمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی جب تک کہ تم ایرانیوں کے شہر خوز اور کرمان والوں سے جنگ نہ کرو گے۔ چہرے ان کے سرخ ہوں گے، ناک چپٹی ہوگی، آنکھیں چھوٹی ہوں گی اور چہرے ایسے ہوں گے جیسے تہ بہ تہ ڈھال ہوتی ہے اور ان کے جوتے بالوں والے ہوں گے۔“ یحییٰ کے علاوہ اس حدیث کو اوروں نے بھی عبدالرزاق سے روایت کیا ہے۔

۳۵۹۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ إِسْمَاعِيلُ: أَخْبَرَنِي قَيْسٌ، قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فَقَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ لَيَالٍ لَيْلَيْنِ لَمْ أَكُنْ فِي سِنِّي أَحْرَصَ عَلَى أَنْ أُعْطِيَ الْحَدِيثَ مِنِّي فَيَنْهَنُ سَمِعْتُهُ يَقُولُ وَقَالَ هَكَذَا بِيَدِهِ: ((لَيْسَ يَدِي السَّاعَةَ تَقَاتِلُونَ قَوْمًا نِعَالُهُمُ الشَّعْرُ، وَهُوَ هَذَا الْبَارِزُ)). وَقَالَ سُفْيَانُ مَرَّةً: وَأَهْلُ الْبَارِزِ. [راجع: ۲۹۲۸] [مسلم: ۷۳۱۴]

(۳۵۹۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ اسماعیل نے بیان کیا کہ مجھ کو قیس نے خبر دی، انہوں نے کہا کہ ہم ابو ہریرہ رضی اللہ عنہ کی خدمت میں حاضر ہوئے تو انہوں نے کہا کہ میں رسول اللہ ﷺ کی صحبت میں تین سال رہا ہوں، اپنی پوری عمر میں مجھے حدیث یاد کرنے کا اتنا شوق کبھی نہیں ہوا جتنا ان تین سالوں میں تھا۔ میں نے آنحضرت ﷺ کو فرماتے سنا، آپ نے اپنے ہاتھ سے یوں اشارہ کر کے فرمایا: ”قیامت کے قریب تم لوگ (مسلمان) ایک ایسی قوم سے جنگ کرو گے جن کے جوتے بالوں کے ہوں گے۔“ (مراد یہی ایرانی ہیں) سفیان نے ایک مرتبہ وہو هذا البارز کے بجائے الفاظ وہم اهل البارز نقل کئے (یعنی ایرانی، یا کردی یا دیلم والے لوگ مراد ہیں)۔

۳۵۹۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، سَمِعْتُ الْحَسَنَ، يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَيْسَ يَدِي السَّاعَةَ

(۳۵۹۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، کہا میں نے حسن سے سنا، انہوں نے بیان کیا کہ ہم سے عمرو بن تغلبہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”قیامت کے قریب تم ایک ایسی قوم سے جنگ کرو گے جو بالوں کا

تَقَاتِلُونْ قَوْمًا يَنْتَعِلُونَ الشَّعْرَ، وَتَقَاتِلُونْ قَوْمًا كَانَ وَجُوهُهُمُ الْمَجَانُّ الْمُطْرَقَةَ)). جوتا پہنتے ہوں گے اور ایک ایسی قوم سے جنگ کرو گے جن کے منہ تہ بہ تہ ڈھالوں کی طرح ہوں گے۔“

[راجع: ۲۹۲۷]

۳۵۹۳۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((تَقَاتِلُكُمُ الْيَهُودُ فَيَسْلُطُونَ عَلَيْهِمْ حَتَّى يَقُولُ الْحَجَرُ يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَأَيْتُ فَاقْتُلْهُ)). [راجع: ۲۹۲۵]

(۳۵۹۳) ہم سے حکم بن نافع نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا کہ مجھے سالم بن عبد اللہ نے خبر دی کہ عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، میں نے رسول اللہ ﷺ کو فرماتے سنا تھا: ”تم یہودیوں سے ایک جنگ کرو گے اور اس میں ان پر غالب آ جاؤ گے، اس وقت یہ کیفیت ہوگی کہ (اگر کوئی یہودی جان بچانے کے لئے کسی پہاڑ میں بھی چھپ جائے گا تو) پتھر بولے گا کہ اے مسلمان! یہ یہودی میری آڑ میں چھپا ہوا ہے، اسے قتل کر دے۔“

تشریح: یہ اس وقت ہوگا جب عیسیٰ علیہ السلام اتریں گے اور یہودی لوگ دجال کے لشکر میں ہوں گے۔ حضرت عیسیٰ علیہ السلام باب لد کے پاس دجال کو مازیں گے اور اس کے لشکر والے جا بجا مسلمانوں کے ہاتھوں قتل ہوں گے۔

۳۵۹۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُونَ، فَيَقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ صَحِبَ الرَّسُولَ؟ فَيَقُولُونَ: نَعَمْ. فَيَفْتَحُ عَلَيْهِمْ، ثُمَّ يَغْزُونَ فَيَقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ؟ فَيَقُولُونَ: نَعَمْ. فَيَفْتَحُ لَهُمْ)). [راجع: ۲۸۹۷]

(۳۵۹۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عمرو نے، ان سے جابر بن عبد اللہ رضی اللہ عنہما نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”لوگوں پر ایک ایسا زمانہ آئے گا کہ جہاد کے لئے فوج جمع ہوگی، پوچھا جائے گا کہ فوج میں کوئی ایسے بزرگ بھی ہیں جنہیں رسول اللہ ﷺ کی صحبت اٹھائی ہو؟ معلوم ہوگا کہ ہاں ہیں تو ان کے ذریعہ فتح کی دعا مانگی جائے گی۔ پھر ایک جہاد ہوگا اور پوچھا جائے گا، کیا فوج میں کوئی ایسے شخص ہیں جنہوں نے رسول اللہ ﷺ کے کسی صحابی کی صحبت اٹھائی ہو؟ معلوم ہوگا کہ ہاں ہیں تو ان کے ذریعہ فتح کی دعا مانگی جائے گی۔ پھر ان کی دعا کی برکت سے فتح ہوگی۔“

۳۵۹۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَكَمِ، أَخْبَرَنَا النَّضْرُ، أَخْبَرَنَا إِسْرَائِيلُ، أَخْبَرَنَا سَعْدُ الطَّائِي، أَخْبَرَنَا مُجَلُّ بْنُ حَلِيفَةَ، عَنْ عَبْدِ بْنِ حَاتِمٍ، قَالَ: بَيْنَا أَنَا عِنْدَ النَّبِيِّ ﷺ إِذْ أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ جَاءَهُ آخَرُ، فَشَكَا إِلَيْهِ قَطْعَ السَّبِيلِ. فَقَالَ: ((يَا عَدِيُّ هَلْ

(۳۵۹۵) مجھ سے محمد بن حکم نے بیان کیا، کہا ہم کو نضر نے خبر دی، کہا ہم کو اسرائیل نے خبر دی، کہا ہم کو سعد الطائی نے خبر دی، انہیں مجل بن حلیفہ نے خبر دی، ان سے عبد بن حاتم نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر تھا کہ ایک صاحب آئے اور آنحضرت ﷺ سے فقر و فاقہ کی شکایت کی۔ پھر دوسرے صاحب آئے اور راستوں کی بد امنی کی شکایت کی۔ اس پر آنحضرت ﷺ نے فرمایا: ”عدی! تم نے مقام حیرہ

دیکھا ہے؟“ (جو کوفہ کے پاس ایک بستی ہے) میں نے عرض کیا کہ میں نے دیکھا تو نہیں، البتہ اس کا نام میں نے سنا ہے۔ آنحضرت ﷺ نے فرمایا: ”اگر تمہاری زندگی کچھ اور لمبی ہوئی تو تم دیکھو گے کہ ہودج میں ایک عورت اکیلی حیرہ سے سفر کرے گی اور (مکہ پہنچ کر) کعبہ کا طواف کرے گی اور اللہ کے سوا، اسے کسی کا بھی خوف نہ ہوگا۔“ میں نے (حیرت سے) اپنے دل میں کہا، پھر قبیلے طے کے ان ڈاکوؤں کا کیا ہوگا جنہوں نے شہروں کو تباہ کر دیا، فساد کی آگ سلگا رکھی ہے۔ آنحضرت ﷺ نے فرمایا: ”اگر تم کچھ اور دنوں تک زندہ رہے تو کسریٰ کے خزانے (تم پر) گھولے جائیں گے۔“ میں (حیرت میں) بول پڑا کسریٰ بن ہرمز (ایران کا بادشاہ) آپ نے فرمایا: ”ہاں کسریٰ بن ہرمز! اور اگر تم کچھ دنوں تک اور زندہ رہے تو یہ دیکھو گے کہ ایک شخص اپنے ہاتھ میں سونا چاندی بھر کر نکلے گا۔ اسے کسی ایسے آدمی کی تلاش ہوگی (جو اس کی زکوٰۃ) قبول کر لے لیکن اسے کوئی ایسا آدمی نہیں ملے گا جو اسے قبول کر لے۔ اللہ تعالیٰ سے ملاقات کا جو دن مقرر ہے اس وقت تم میں سے ہر کوئی اللہ سے اس حال میں ملاقات کرے گا کہ درمیان میں کوئی ترجمان نہ ہوگا (بلکہ پروردگار اس سے بلا واسطہ باتیں کرے گا) اللہ تعالیٰ اس سے دریافت کرے گا۔ کیا میں نے تمہارے پاس رسول نہیں بھیجے تھے جنہوں نے تم تک میرا پیغام پہنچا دیا ہو؟ وہ عرض کرے گا، بے شک تو نے بھیجے تھے۔ اللہ تعالیٰ دریافت فرمائے گا کیا میں نے مال اور اولاد تمہیں نہیں دی تھی؟ کیا میں نے ان کے ذریعہ تمہیں فضیلت نہیں دی تھی؟ وہ جواب دے گا بے شک تو نے دیا تھا۔ پھر وہ اپنی داہنی طرف دیکھے گا تو سوا جہنم کے اسے اور کچھ نظر نہ آئے گا پھر وہ بائیں طرف دیکھے گا تو ادھر بھی جہنم کے سوا اور کچھ نظر نہیں آئے گا۔“ عدی بن النضر نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ فرما رہے تھے کہ ”جہنم سے ڈرو، اگرچہ کھجور کے ایک ٹکڑے کے ذریعہ ہو۔ اگر کسی کو کھجور کا ایک ٹکڑا بھی میسر نہ آ سکے تو (کسی سے) ایک اچھا کلمہ ہی کہہ دے۔“ حضرت عدی بن النضر نے بیان کیا کہ میں نے ہودج میں بیٹھی ہوئی اک اکیلی عورت کو تو خود دیکھ لیا کہ حیرہ سے سفر کرے۔ لڑنے لگی اور (مکہ پہنچ کر) اس نے شعبہ کا طواف کیا اور اسے

رَأَيْتُ الْحِيرَةَ؟)) قُلْتُ: لَمْ أَرَهَا وَقَدْ أَتَيْتُ عَنْهَا قَالَ: ((فَإِنْ طَالَتْ بِكَ حَيَاةٌ لَتَرِيَنَّ الطَّعِينَةَ تَرُحَلُ مِنَ الْحِيرَةِ، حَتَّى تَطُوفَ بِالْكَعْبَةِ، لَا تَخَافُ أَحَدًا إِلَّا اللَّهَ)) قُلْتُ: فِيمَا بَيْنِي وَبَيْنَ نَفْسِي: فَأَيْنَ دُعَارِ طَيِّ الدِّينِ قَدْ سَعَرُوا الْبِلَادَ: ((وَلَكِنَّ طَالَتْ بِكَ حَيَاةٌ لَتَفْتَحَنَّ كُنُوزَ كِسْرَى)) قُلْتُ: كِسْرَى بَنُ هُرْمُزٍ؟ قَالَ: ((كِسْرَى بَنُ هُرْمُزٍ، وَلَكِنَّ طَالَتْ بِكَ حَيَاةٌ، لَتَرِيَنَّ الرَّجُلَ يُخْرِجُ مِلًّا كَفَّهُ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ، فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ، وَلِكَلْفَيْنِ اللَّهُ أَحَدَكُمْ يَوْمَ يَلْقَاهُ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ يَرْجِمُهُ لَهُ. فَيَقُولَنَّ لَهُ: أَلَمْ أَبْعَثْ إِلَيْكَ رَسُولًا فَيَسْأَلَكَ؟ فَيَقُولُ: بَلَى. فَيَقُولُ: أَلَمْ أُعْطِكَ مَالًا؟ وَوَلَدًا؟ وَأَفْضَلَ عَلَيْكَ؟ فَيَقُولُ: بَلَى. فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ، وَيَنْظُرُ عَنْ يَسَارِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ)) قَالَ عَدِي: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((اتَّقُوا النَّارَ وَلَوْ بِشِقَّةِ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ شِقَّةَ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ)). قَالَ عَدِي: فَارَأَيْتُ الطَّعِينَةَ تَرُحَلُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ، لَا تَخَافُ إِلَّا اللَّهَ تَعَالَى، وَكُنْتُ فِيمَنْ افْتَتَحَ كُنُوزَ كِسْرَى بَنُ هُرْمُزٍ، وَلَكِنَّ طَالَتْ بِكُمْ حَيَاةٌ لَتَرَوْنَّ مَا قَالَ النَّبِيُّ أَبُو الْقَاسِمِ ﷺ: ((يُخْرِجُ مِلًّا كَفَّهُ)). (راجع:

اللہ کے سوا اور کسی (ڈاکو وغیرہ) کا (راستے میں) خوف نہیں تھا اور مجاہدین کی اس جماعت میں تو میں خود شریک تھا جس نے کسریٰ بن ہرمز کے خزانے فتح کئے۔ اور اگر تم لوگ کچھ دنوں اور زندہ رہے تو وہ بھی دیکھ لو گے جو آنحضرت ﷺ نے فرمایا کہ ”ایک شخص اپنے ہاتھ میں (زکوٰۃ کا سونا چاندی) بھر کر نکلے گا (لیکن اسے لینے والا کوئی نہیں ملے گا)۔“

مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو عاصم نے بیان کیا، کہا ہم کو سعدان بن بشر نے خبر دی، ان سے ابو مجاہد نے بیان کیا، ان سے محل بن خلیفہ نے بیان کیا اور انہوں نے عدی بن ابی اسود سے سنا کہ میں نبی کریم ﷺ کی خدمت میں حاضر تھا۔ پھر یہی حدیث نقل کی جو اوپر مذکور ہوئی۔

تشریح: عمر بن عبد العزیز رضی اللہ عنہ کے زمانے میں مال و دولت کی فراوانی کی پیش گوئی بھی پوری ہوئی کہ مسلمانوں کو اللہ نے بہت دولت مند بنادیا تھا کہ کوئی زکوٰۃ لینے والا نہ تھا۔ حافظ نے کہا کہ حیرہ عرب کے ان بادشاہوں کا پایہ تخت تھا جو ایران کے ماتحت تھے۔

(۳۵۹۶) مجھ سے سعید بن شریحیل نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے زید بن حبیب نے، ان سے ابو الخیر نے، ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک دن مدینہ سے باہر نکلے اور شہدائے احد پر نماز پڑھی جیسے میت پر پڑھتے ہیں اس کے بعد آپ منبر پر تشریف لائے اور فرمایا: ”میں (حوض کوثر پر) تم سے پہلے پہنچوں گا اور قیامت کے دن تمہارے لئے میرا سامان بنوں گا، میں تم پر گواہی دوں گا اور اللہ کی قسم میں اپنے حوض کوثر کو اس وقت بھی دیکھ رہا ہوں۔ مجھے روئے زمین کے خزانوں کی کنجیاں دی گئی ہیں اور قسم اللہ کی مجھے تمہارے بارے میں یہ خوف نہیں کہ تم شرک کرنے لگو گے، میں تو اس سے ڈرتا ہوں کہ کہیں دنیا داری میں پڑ کر ایک دوسرے سے رشک و حسد نہ کرنے لگو۔“

تشریح: آپ کی یہ پیش گوئی بالکل سچ ثابت ہوئی، مسلمانوں کو بڑا عروج حاصل ہوا۔ مگر یہ آپس کے رشک اور حسد سے خراب ہو گئے۔ تاریخ بخاری ہے کہ مسلمانوں کو خود اپنوں ہی کے ہاتھوں جو تکالیف ہوئیں وہ اغیار کے ہاتھوں سے نہیں ہوئیں۔ مسلمانوں کے لئے اغیار کی ریشہ دوانیوں اور برے منصوبوں میں بھی بیشتر عدا مسلمانوں کا ہاتھ رہا ہے۔

(۳۵۹۷) ہم سے ابو نعیم نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے عروہ بن زبیر نے اور ان سے اسامہ بن زید رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ ایک مرتبہ مدینہ کے ایک بلند ٹیلہ پر چڑھے اور فرمایا: ”جو کچھ میں دیکھ رہا ہوں کیا تمہیں بھی نظر آ رہا ہے؟ میں

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا سَعْدَانُ بْنُ بَشَرَ، حَدَّثَنَا أَبُو مُجَاهِدٍ، حَدَّثَنَا مُجَلُّ بْنُ خَلِيفَةَ، سَمِعْتُ عَدِيًّا، كُنْتُ عِنْدَ النَّبِيِّ ﷺ. [راجع: ۱۴۱۳]

۳۵۹۶۔ حَدَّثَنَا سَعِيدُ بْنُ شَرِيحِيلَ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمَنْبَرِ، فَقَالَ: ((إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللَّهِ! لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، وَإِنِّي وَاللَّهِ! مَا أَخَافُ مِنْ بَعْدِي أَنْ تَشْرِكُوا، وَلَكِنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا)). [راجع: ۱۳۴۴]

۳۵۹۷۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَسَامَةَ قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أَطْمِ مِنَ الْأَطَامِ، فَقَالَ: ((هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى الْفِتْنَ

تَقَعُ خِلَالًا بَيُوتَكُمْ مَوَاقِعَ الْقَطْرِ)). [راجع: ۱۸۷۸]

فتنوں کو دیکھ رہا ہوں کہ تمہارے گھروں میں وہ اس طرح گر رہے ہیں جیسے بارش کی بوندیں گرا کرتی ہیں۔“

تشریح: حضرت عثمان رضی اللہ عنہ کی شہادت کے بعد جو فتنے برپا ہوئے ان پر یہ اشارہ ہے۔ ان فتنوں نے ایسا سر اٹھایا کہ آج تک ان کے جاہ کن اثرات باقی ہیں۔

۳۵۹۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ حَدَّثَتْهَا عَنْ زَيْنَبَ بِنْتِ جَحْشٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرَعَا يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ، وَبِئْسَ لِلْعَرَبِ مِنْ شَرٍّ قَدْ اقْتَرَبَ، فَتُفْتَحُ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجُ وَمَأْجُوجٌ مِثْلُ هَذِهِ)). وَحَلَّقَ بِأَصْبَعِهِ وَبِالْيَمِينِ تَلِيهَا، فَقَالَتْ زَيْنَبُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتَنْهَلُكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: ((نَعَمْ، إِذَا كَثُرَ الْخَبَثُ)). [راجع: ۳۳۶۶]

۳۵۹۸) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا کہ مجھ سے عروہ بن زبیر نے بیان کیا، ان سے زینب بنت ابی سلمہ نے بیان کیا، ان سے ام حبیبہ بنت ابی سفیان رضی اللہ عنہا نے بیان کیا کہ ام کو زینب بنت ابی جحش رضی اللہ عنہا نے خبر دی کہ ایک دن نبی کریم ﷺ ان کے گھر تشریف لائے تو آپ بہت پریشان نظر آ رہے تھے اور یہ فرما رہے تھے: ”اللہ تعالیٰ کے سوا اور کوئی معبود نہیں، عرب کے لئے تباہی اس شہر سے آئے گی جس کے واقع ہونے کا زمانہ قریب آ گیا ہے، آج یا جوج ماجوج کی دیوار میں اتنا شگاف پیدا ہو گیا ہے۔“ اور آپ نے انگلیوں سے حلقہ بنا کر اس کی وضاحت کی۔ ام المومنین زینب رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! ہم میں نیک لوگ ہوں گے پھر بھی ہم ہلاک کر دیئے جائیں؟ آنحضرت ﷺ نے فرمایا: ”ہاں جب خباثتیں بڑھ جائیں گی (تو ایسا ہوگا)۔“

۳۵۹۹۔ وَعَنِ الزُّهْرِيِّ، حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ، أَنَّ أُمَّ سَلَمَةَ، قَالَتْ اسْتَبَقَظَ النَّبِيُّ ﷺ فَقَالَ: ((سُبْحَانَ اللَّهِ! مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ وَمَاذَا أَنْزَلَ مِنَ الْفَقَنِ؟)) [راجع: ۱۱۵]

۳۵۹۹) اور زہری سے روایت ہے، ان سے ہند بنت الحارث نے بیان کیا انہوں نے کہا کہ حضرت ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ بیدار ہوئے تو فرمایا: ”سبحان اللہ! کیسے کیسے خزانے اترے ہیں (جو مسلمانوں کو ملیں گے) اور کیا کیا فتنے و فساد اترے ہیں۔“

تشریح: جن میں مسلمان مبتلا ہوں گے۔ فتوحات اسلامی اور باہمی جھگڑے ہرد کے لئے آپ نے پیش گوئی فرمائی جو حرف بہ حرف پوری ہوئی۔

۳۶۰۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَنْغَصَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ لِي إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ، وَتَتَّخِذُهَا، فَأَصْلَحُهَا وَأَصْلَحَ رِعَامَهَا، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ

۳۶۰۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبد العزیز بن ابی سلمہ بن ابی سلیمان نے، ان سے عبد الرحمن بن ابی صغصغہ نے، ان سے ابی سعید الخدری نے، کہا، ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ میں دیکھ رہا ہوں کہ تمہیں بکریوں سے بہت محبت ہے اور تم انہیں پالتے ہو تو تم ان کی نگہداشت اچھی کیا کرو اور ان کی ناک کی صفائی کا بھی خیال رکھا کرو۔ کیونکہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا:

يَقُولُ: ((يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ الْغَنَمُ فِيهِ خَيْرَ مَالِ الْمُسْلِمِ، يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ أَوْ شَعَفَ الْجِبَالِ فِي مَوَاقِعِ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ)). [راجع: ۱۹]

”لوگوں پر ایسا زمانہ آئے گا کہ مسلمان کا سب سے عمدہ مال اس کی بکریاں ہوں گی جنہیں لے کر وہ پہاڑ کی چوٹیوں پر چڑھ جائے گا یا (آپ نے شَعَفَ الْجِبَالِ کے لفظ فرمائے) وہ بارش گرنے کی جگہ میں چلا جائے گا۔ اس طرح وہ اپنے دین کو فتنوں سے بچانے کے لئے بھاگتا پھرے گا۔“

تشریح: عہد نبوت کے بعد جو انگی فتنے مسلمانوں میں پیدا ہوئے ان سے نبی کریم ﷺ کی پیش گوئی حرف بہ حرف صحیح ثابت ہوتی ہے۔

۳۶۰۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ الْأَوْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((سَتَكُونُ فِتْنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، وَمَنْ تَشَرَّفَ لَهَا يَسْتَشْرِفْهُ، وَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَادًا فَلْيَعُدْ بِهِ)). [طرفاء فی: ۷۰۸۱،

۳۶۰۱) ہم سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا۔ انہوں نے کہا ہم سے ابراہیم نے بیان کیا، ان سے صالح بن کيسان نے بیان کیا، ان سے ابن شہاب نے، ان سے ابن المسیب اور ابو سلمہ بن عبد الرحمان نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”فتنوں کا دور جب آئے گا تو اس میں بیٹھنے والا کھڑا رہنے والے سے بہتر ہوگا۔ کھڑا رہنے والا چلنے والے سے بہتر ہوگا اور چلنے والا دوڑنے والے سے بہتر ہوگا جو اس میں جھانکے گا فتنہ بھی اسے اچک لے گا اور اس وقت جسے جہاں بھی پناہ مل جائے بس وہیں پناہ پکڑ لے تاکہ اپنے دین کو فتنوں سے بچا سکے۔“

[۷۰۸۲] [مسلم: ۷۲۴۷]

۳۶۰۲۔ وَعَنْ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُطِيعِ بْنِ الْأَسْوَدِ، عَنْ نَوْفَلِ بْنِ مُعَاوِيَةَ، مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا بَكْرٍ، يَزِيدُ: ((مَنْ الصَّلَاةَ صَلَاةً مِنْ فَاتِنَةٍ فَكَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ)).

۳۶۰۲) اور ابن شہاب سے روایت ہے، ان سے ابو بکر بن عبد الرحمان بن حارث نے بیان کیا، ان سے عبد الرحمان بن مطیع بن اسود نے اور ان سے نوفل بن معاویہ نے ابو ہریرہ رضی اللہ عنہ کی اسی حدیث کی طرح البتہ ابو بکر (راوی حدیث) نے اس روایت میں اتنا اور زیادہ بیان کیا ”نمازوں میں ایک ایسی نماز ہے کہ جس سے وہ چھوٹ جائے گویا اس کا گھریا سب برباد ہو گئے۔“ (اور وہ عصر کی نماز ہے)

[مسلم: ۷۲۴۸]

۳۶۰۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((سَتَكُونُ آثَرَةٌ وَأُمُورٌ تُنْكَرُ وَتُهْتَا)). قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنَا؟ قَالَ: ((تَوَدُّونَ الْحَقَّ

۳۶۰۳) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں اعش نے، انہیں زید بن وہب نے اور انہیں عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میرے بعد تم پر ایک ایسا زمانہ آئے گا جس میں تم پر دوسروں کو مقدم کیا جائے گا اور ایسی باتیں سامنے آئیں گی جن کو تم برا سمجھو گے۔“ لوگوں نے عرض کیا یا رسول اللہ! اس وقت ہمیں

الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ)). آپ کیا حکم فرماتے ہیں۔ آنحضرت ﷺ نے فرمایا: ”جو حقوق تم پر دوسروں کے واجب ہوں انہیں ادا کرتے رہنا اور اپنے حقوق اللہ ہی سے مانگنا۔“ (یعنی صبر کرو اور اپنا حق لینے کے لئے خلیفہ اور حاکم وقت سے بغاوت نہ کرنا)

(۳۶۰۴) مجھ سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم سے ابو معمر اسماعیل بن ابراہیم نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابوالتیاح نے، ان سے ابوزرعة نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اس قبیلہ قریش کے بعض آدمی لوگوں کو ہلاک و برباد کر دیں گے۔“ صحابہ نے عرض کیا، ایسے وقت کے لئے آپ ہمیں کیا حکم فرماتے ہیں؟ آنحضرت ﷺ نے فرمایا: ”کاش لوگ ان سے بس الگ ہی رہتے۔“ محمود بن غیلان نے بیان کیا کہ ہم سے ابوداؤد طیالسی نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں ابوالتیاح نے، انہوں نے ابوزرعة سے سنا۔

۳۶۰۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، حَدَّثَنَا أَبُو مَعْمَرٍ، إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُهْلِكُ النَّاسَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ)). قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: ((لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ)). وَقَالَ مَحْمُودُ: حَدَّثَنَا أَبُو دَاوُدَ، أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ سَمِعْتُ أَبَا زُرْعَةَ. [طرفاء فی: ۳۶۰۵، ۷۰۵۸ [مسلم: ۷۳۲۵، ۷۳۲۶]

(۳۶۰۵) مجھ سے احمد بن محمد کی نے بیان کیا، کہا ہم سے عمرو بن یحییٰ بن سعید اموی نے بیان کیا، ان سے ان کے دادا نے بیان کیا کہ میں مروان بن حکم اور حضرت ابو ہریرہ رضی اللہ عنہ کے ساتھ تھا، اس وقت میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نے چوں کے سچے رسول کریم ﷺ سے سنا ہے، آپ فرما رہے تھے: ”میری امت کی بربادی قریش کے چند لڑکوں کے ہاتھوں پر ہوگی۔“ مروان نے پوچھا، نو جوان لڑکوں کے ہاتھ پر؟ اس پر ابو ہریرہ رضی اللہ عنہ نے کہا کہ اگر تم چاہو تو میں ان کے نام بھی لے دوں کہ وہ بنو فلاں اور بنو فلاں ہوں گے۔

۳۶۰۵۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ، عَنْ جَدِّهِ، قَالَ: كُنْتُ مَعَ مَرْوَانَ وَأَبِي هُرَيْرَةَ فَسَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ ﷺ، يَقُولُ: ((هَلَاكُ أُمَّتِي عَلَى يَدَي غِلْمَةٍ مِنْ قُرَيْشٍ)). فَقَالَ مَرْوَانُ: غِلْمَةٌ. قَالَ أَبُو هُرَيْرَةَ: إِنَّ شَيْئًا أَنْ أُسَمِّيَهُمْ بَنِي فَلَانٍ وَبَنِي فَلَانٍ. [راجع: ۳۶۰۴]

تشریح: حضرت ابو ہریرہ رضی اللہ عنہ کو نبی کریم ﷺ نے ان کے نام بھی بتلائے ہوں گے جب تو ابو ہریرہ رضی اللہ عنہ کہتے تھے کہ ۶۰ھ سے یا اللہ! مجھ کو بچائے رکھنا اور چھو کر کسی حکومت سے بچانا، یہی سال یزید کے بادشاہ ہونے کا ہے۔ اکثر نو جوان تجربات سے نہیں گزرنے پاتے، اس لئے بسا اوقات سیادت و قیادت میں وہ غراب یعنی خرابیاں پیدا کرنے والے ثابت ہوتے ہیں۔ یہی وجہ ہے کہ اکثر رسولوں کو مقام رسالت چالیس سال کی عمر کے بعد ہی دیا گیا ہے۔

(۳۶۰۶) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے ولید نے بیان کیا، کہا کہ مجھ سے ابن جابر نے، کہا کہ مجھ سے بسز بن عبید اللہ حضرمی نے، کہا

۳۶۰۶۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا ابْنُ جَابِرٍ، حَدَّثَنِي بَسْرُ بْنُ

کہ مجھ سے ابو اور یس خولانی نے بیان کیا، انہوں نے حذیفہ بن یمان رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ دوسرے صحابہ کرام تو رسول اللہ ﷺ سے خیر کے متعلق سوال کیا کرتے تھے لیکن میں شر کے بارے میں پوچھتا تھا اس خوف سے کہ کہیں میں ان میں نہ پھنس جاؤں۔ تو میں نے ایک مرتبہ رسول کریم ﷺ سے سوال کیا: یا رسول اللہ! ہم جاہلیت اور شر کے زمانے میں تھے۔ پھر اللہ تعالیٰ نے ہمیں یہ خیر و برکت (اسلام کی) عطا فرمائی، اب کیا اس خیر کے بعد پھر شر کا کوئی زمانہ آئے گا؟ آنحضرت ﷺ نے فرمایا: ”ہاں!“ میں نے سوال کیا، اور اس شر کے بعد پھر خیر کا کوئی زمانہ آئے گا؟ آپ نے فرمایا کہ ”ہاں لیکن اس خیر پر کچھ دھواں ہوگا۔“ میں نے عرض کیا وہ دھواں کیا ہوگا؟ آپ نے جواب دیا کہ ”ایسے لوگ پیدا ہوں گے جو میری سنت اور طریقے کے علاوہ دوسرے طریقے اختیار کریں گے، ان میں کوئی بات اچھی ہوگی کوئی بری۔“ میں نے سوال کیا، کیا اس خیر کے بعد پھر شر کا کوئی زمانہ آئے گا؟ آنحضرت ﷺ نے فرمایا: ”ہاں، جہنم کے دروازوں کی طرف بلانے والے پیدا ہوں گے، جو ان کی بات قبول کرے گا اسے وہ جہنم میں جھونک دیں گے۔“ میں نے عرض کیا یا رسول اللہ! ان کے اوصاف بھی بیان فرما دیجئے۔ آنحضرت ﷺ نے فرمایا: ”وہ لوگ ہماری ہی قوم و مذہب کے ہوں گے، ہماری ہی زبان بولیں گے۔“ میں نے عرض کیا: پھر اگر میں ان لوگوں کا زمانہ پاؤں تو میرے لئے آپ کا حکم کیا ہے؟ آنحضرت ﷺ نے فرمایا: ”مسلمانوں کی جماعت اور ان کے امام کے تابع رہنا۔“ میں نے عرض کیا کہ اگر مسلمانوں کی کوئی جماعت نہ ہو اور نہ ان کا کوئی امام ہو۔ آپ نے فرمایا: ”پھر ان تمام فرقوں سے اپنے کو الگ رکھنا، اگرچہ تجھے اس کے لئے کسی درخت کی جڑ چبانی پڑے، یہاں تک کہ تیری موت آجائے اور تو اسی حالت پر ہو (تو یہ تیرے حق میں ان کی صحبت میں رہنے سے بہتر ہوگا)۔“

(۳۶۰۷) ہم سے محمد بن ثنی نے بیان کیا، کہا مجھ سے یحییٰ بن سعید نے، انہوں نے اسماعیل سے، کہا مجھ سے قیس نے بیان کیا، ان سے حذیفہ رضی اللہ عنہ نے بیان کیا کہ میرے ساتھیوں نے (یعنی صحابہ رضی اللہ عنہم نے) تو آنحضرت

عُبَيْدُ اللَّهِ الْحَضْرَمِيُّ، حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، أَنَّهُ سَمِعَ حَذِيفَةَ بْنَ الْيَمَانِ، يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُذَكِّرَنِي. فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: ((نَعَمْ)). قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: ((نَعَمْ، وَفِيهِ دَخْنٌ)). قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: ((قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تُعْرِفُ مِنْهُمْ وَتُنْكِرُ)). قُلْتُ: يَا رَسُولَ اللَّهِ! فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: ((نَعَمْ دَعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا)). قُلْتُ: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا فَقَالَ: ((هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِالسِّيئَاتِ)) قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَذْرَكْنِي ذَلِكَ؟ قَالَ: ((تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ)). قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ: ((فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنَّ تَعْصُ بِأَصْلٍ شَجَرَةٍ يُدْرِكُكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ)). [طرفاه فی: ۳۶۰۷،

[۷۰۸۴] [مسلم: ۴۷۸۴؛ ابن ماجہ: ۳۹۷۹]

۳۶۰۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، حَدَّثَنِي قَيْسٌ، عَنْ حَذِيفَةَ قَالَ: تَعَلَّمَ أَصْحَابِي

الخَيْرَ وَيَعْلَمُ الشَّرَّ [راجع: ۳۶۰۶] سے بھلائی کے حالات دیکھے اور میں نے برائی کے حالات دریافت کئے۔
 تشبیح: حدیث میں اپنے لوگوں کا ذکر آیا ہے جو حدیث نبوی پر نہیں چلیں گے۔ ان کی کوئی بات اچھی ہوگی کوئی بری۔ اس پر حضرت مولانا وحید الزماں صاحب لکھتے ہیں: یہ زمانہ گزر چکا۔ مسلمان نیک کام کرتے تھے، نماز پڑھتے تھے مگر اس کے ساتھ اتباع سنت کا خیال نہیں رکھتے تھے، بہت سی بدعات میں گرفتار تھے اور سب سے بڑھ کر بات یہ ہے کہ انہوں نے قرآن و حدیث کو پس پشت ڈال دیا تھا۔ وہ یہ سمجھتے تھے اب قرآن اور حدیث کی حاجت نہیں رہی، مجتہدوں نے سب چھان ڈالا ہے اور جو کتنا تھا وہ نکال لیا ہے۔ قرآن کبھی تیجہ یاد ہم میں بطور تبرک پڑھ لیتے، تراویح میں قرآن کے الفاظ سن لیتے، حدیث بھی کبھی بطور تبرک پڑھ لیتے، عمل کرنے کی نیت سے نہیں پڑھتے، باقی ساری عمر ہدایہ اور شرح وقایہ اور کنز اور قدوری اور شرح مواہب اور شرح عقائد میں صرف کرتے، ارے اللہ کے بندو! ان سب کتابوں سے فائدہ؟ قرآن اور صحیح بخاری اپنے بچوں کو سمجھ کر پڑھاتے تو یہ دونوں کتابیں تم کو کافی تھیں۔ حدیث ہذا میں کچھ اور لوگوں کی نشان دہی کی گئی ہے جو بظاہر اسلام ہی کا نام لیں گے مگر باطن میں دوزخ کے داعی ہوں گے۔ یعنی دل میں بکے کافر اور طرہ ہوں گے ان سے وہ مغرب زدہ لوگ بھی مراد ہو سکتے ہیں جو اسلام کا نام لینے کے باوجود مغربی تہذیب کے دلدادہ ہیں اور اسلام پر ہنسی اڑاتے ہیں۔ اسلام کو دنیاوی مذہب اور قرآن کو دنیاوی کتاب کہتے ہیں۔ دن رات مغربی تہذیب کی خوبیوں کے گیت گاتے رہتے ہیں اور سر سے ہیر کی انگریز بننے کو کفر سمجھتے ہیں، ان ہی کی طرح کھاتے ہیں اور ان کی طرح کھڑے پیشاب کرتے ہیں۔ الغرض تہذیب جدید کے یہ دلدادہ جنہوں نے اسلام کو قطعاً چھوڑ دیا ہے پھر بھی اسلام کا نام لینے ہیں یہ سو فیصد اس حدیث میں وارد وعید شدید کے مصداق ہیں (شرح وحیدی) حدیث ہذا میں پیش گوئی کا ایک خاص تعلق خوارج سے ہے جو حضرت علی رضی اللہ عنہ کے خلاف بغاوت کا جھنڈا بلند کر کے کھڑے ہو گئے تھے اور جو بظاہر قرآن مجید کا نام لیتے اور آیت: ﴿إِنَّ الْحُكْمَ أَلَّا لِلَّهِ﴾ (۱/ الانعام: ۵۷) پڑھ کر حضرت علی رضی اللہ عنہ کی تکفیر کرتے تھے۔ ان لوگوں نے اسلام کو شدید نقصان پہنچایا اور ان لوگوں نے بھی جو حضرت علی رضی اللہ عنہ کی محبت میں غلو کر کے غلط ترین عقائد میں مبتلا ہو گئے۔

۳۶۰۸۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا (۳۶۰۸) ہم سے حکم بن نافع نے بیان کیا، کہا ہم سے شعیب نے بیان کیا، شعیب، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِتْنَانِ دَعَاؤُهُمَا وَاحِدَةٌ)). [راجع: ۸۵] نہ کر لیں اور دونوں کا دعویٰ ایک ہوگا (کہ وہ حق پر ہیں)۔“

تشبیح: دونوں یہ دعویٰ کریں گے کہ ہم مسلمان ہیں اور حق پر لڑتے ہیں اگرچہ نفس الامر میں ایک حق ہوگا اور دوسرا ناحق پر یہ پیشین گوئی آپ نے اس لڑائی کی فرمائی جو حضرت علی رضی اللہ عنہ اور حضرت معاویہ رضی اللہ عنہما میں ہوئی۔ دونوں طرف والے مسلمان تھے اور حق پر لڑنے کا دعویٰ کرتے تھے۔ اور خود حضرت علی رضی اللہ عنہ نے منقول ہے کہ انہوں نے حضرت معاویہ رضی اللہ عنہ اور ان کے گروہ کے متعلق خوف فرمایا کہ وہ ہمارے بھائی ہیں جنہوں نے ہم پر بغاوت کی، وہ کافر یا فاسق نہیں ہیں (وحیدی) ان واقعات میں آج کے نام نہاد علماء کے لئے بھی سبق ہے جو ذرا ذرا سی باتوں پر آپس میں تکفیر و تقسین کے کوئے چھینکے لگ جاتے ہیں۔ اس طرح امت کے شیرازے کو منتشر کرتے ہیں۔ اللہ پاک ایسے مدعیان علم کو فہم و فراست عطا کرے کہ وہ وقت کا مزاج پہچانیں اور شیرازہ ملت کو سیٹھی کی کوشش کریں۔ اگر ایسا نہ کیا گیا تو وہ وقت آ رہا ہے کہ امت کی تباہی کے ساتھ ایسے نام نہاد راہ نمایان امت بھی فنا کے گھاٹ اتار دیئے جائیں گے اور ملت کی بربادی کا گناہ ان کے سروں پر ہوگا۔ آج ۲۲ شوال ۱۳۹۱ھ کو مسجد اہل حدیث پر لال پور ہری ہری میں یہ نوٹ حوالہ قلم کیا گیا۔ ربنا تقبل منا انک انت السميع العليم۔ آمین۔

۳۶۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا (۳۶۰۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبد الرزاق

نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ کہ نبی کریم ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی جب تک دو جماعتیں آپس میں جنگ نہ کر لیں۔ دونوں میں بڑی بھاری جنگ ہوگی، حالانکہ دونوں کا دعویٰ ایک ہی ہوگا اور قیامت اس وقت تک قائم نہ ہوگی جب تک تقریباً تیس جھوٹے دجال پیدا نہ ہو لیں۔ ان میں ہر ایک کا یہی گمان ہوگا کہ وہ اللہ کا نبی ہے۔“

عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلَ فِتْنَانِ، فَتَكُونَ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَوَاهُمَا وَاحِدَةٌ، وَلَا تَقُومُ السَّاعَةُ حَتَّى يَبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ)).

[راجع: ۸۵] [مسلم: ۷۳۴۳؛ ترمذی: ۲۲۱۸]

تشریح: ان میں سے اکثر پیدا ہو چکے ہیں جن کا ذکر تواریخ اسلام کے صفحات پر موجود ہے۔ ایک صاحب ہندوستان میں بھی پیدا ہو چکے ہیں جنہوں نے نبوت و رسالت کا دعویٰ کر کے ایک خلق کثیر کو گمراہ کر ڈالا تھا۔ اللہم اھدھم۔ دو جماعتوں کا اشارہ جنگ صفین کی طرف ہے جو دو مسلم جماعتوں ہی کے درمیان ہوئی تھی جیسا کہ ابھی بیان ہوا ہے۔

(۳۶۱۰) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ کو ابو سلمہ بن عبد الرحمن نے خبر دی اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کی خدمت میں موجود تھے اور آپ (جنگ حنین کا مال غنیمت) تقسیم فرما رہے تھے اتنے میں بنی تمیم کا ایک شخص ذوالنویصرہ نامی آیا اور کہنے لگا کہ یا رسول اللہ! انصاف سے کام لیجئے۔ یہ سن کر آنحضرت ﷺ نے فرمایا: ”افسوس! اگر میں ہی انصاف نہ کروں تو دنیا میں پھر کون انصاف کرے گا۔ اگر میں ظالم ہو جاؤں تب تو میری بھی تباہی اور بربادی ہو جائے۔“ حضرت عمر رضی اللہ عنہ نے عرض کیا حضور! اس کے بارے میں مجھے اجازت دیں میں اس کی گردن مار دوں۔ آنحضرت ﷺ نے فرمایا: ”اسے چھوڑ دو، اس کے جواز کے کچھ لوگ پیدا ہوں گے کہ تم اپنی نماز کو ان کی نماز کے مقابلے میں (بظاہر) حقیر سمجھو گے اور تم اپنے روزوں کو ان کے روزوں کے مقابل ناچیز سمجھو گے۔ وہ قرآن کی تلاوت کریں گے لیکن وہ ان کے حلق کے نیچے نہیں اترے گا۔ یہ لوگ دین سے اس طرح نکل جائیں گے جیسے زوردار تیر جانور سے پار ہو جائے۔ اس تیر کے پھل کو اگر دیکھا جائے تو اس میں کوئی چیز (خون وغیرہ) نظر نہ آئے گی پھر اس کے پٹھے کو اگر دیکھا جائے تو چھڑ میں اس کے پھل کے داخل ہونے کی جگہ سے اوپر جو لگایا جاتا ہے تو وہاں بھی کچھ نہ ملے گا،

۳۶۱۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا سَعِيدٍ الْخَدْرِيَّ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقْسِمُ قَسْمًا أَنَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ۔ فَقَالَ: يَا رَسُولَ اللَّهِ اغْدِلْ۔ فَقَالَ: ((وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خَبَيْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلْ)). فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي فِيهِ، فَأَضْرِبْ عُنُقَهُ۔ فَقَالَ: ((دَعُهُ فَإِنَّ لَهُ أَصْحَابًا، يَخْفِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ، يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى نَصْبِهِ وَهُوَ قَدْ حُدَّ فَلَا يُوْجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى قُدْذِهِ فَلَا

يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْقُرْآنُ وَالْذَّمُّ، آيَتُهُمْ رَجُلٌ أَسْوَدُ إِجْدَى عَصْدِيهِ مِثْلُ ثُنْدِي الْمَرْأَةِ، أَوْ مِثْلُ الْبُضْعَةِ تَدْرُدُّ وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ)). قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلَ، فَالْتَمِسَ فَاتَّبَعَنِي بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ ﷺ الَّذِي نَعْتُهُ. [راجع: ۳۳۴۴]

[مسلم: ۲۴۴۹، ابن ماجہ: ۱۶۹]

اس کے نصی (نہی تیر میں لگائی جانے والی لکڑی کو کہتے ہیں) کو دیکھا جائے تو وہاں بھی کچھ نشان نہیں ملے گا۔ اسی طرح اگر اس کے پر کو دیکھا جائے تو اس میں بھی کچھ نہیں ملے گا۔ حالانکہ گندگی اور خون سے وہ تیر گزرا ہے۔ ان کی علامت ایک کالا شخص ہوگا۔ اس کا ایک بازو عورت کے پستان کی طرح (اٹھا ہوا) ہوگا یا گوشت کے ٹوٹنے کی طرح ہوگا اور حرکت کر رہا ہوگا۔ یہ لوگ مسلمانوں کے بہترین گروہ سے بغاوت کریں گے۔“ حضرت ابو سعید رضی اللہ عنہ نے کہا کہ میں گواہی دیتا ہوں کہ میں نے یہ حدیث رسول اللہ ﷺ سے سنی تھی اور میں گواہی دیتا ہوں کہ حضرت علی بن ابی طالب نے ان سے جنگ کی تھی (یعنی خوارج سے) اس وقت میں بھی حضرت علی رضی اللہ عنہ کے ساتھ تھا اور انہوں نے اس شخص کو تلاش کرایا (جسے آنحضرت ﷺ نے اس گروہ کی علامت کے طور پر بتلایا گیا) آخر وہ لایا گیا۔ میں نے اسے دیکھا تو اس کا پورا حلیہ بالکل آنحضرت ﷺ کے بیان کئے ہوئے اوصاف کے مطابق تھا۔

تشریح: یعنی جس طرح ایک تیر کمان سے نکلنے کے بعد شکار کو چھیدا ہوا گزرتا ہے پر بھی بالکل صاف شفاف نظر آتا ہے حالانکہ اس سے شکار ڈھی ہو کر خاک و خون میں ٹپ رہا ہے۔ چونکہ نہایت تیزی کے ساتھ اس نے اپنا فاصلہ طے کیا ہے اس لئے خون وغیرہ کا کوئی اثر اس کے کسی حصے پر دکھائی نہیں دیتا۔ اسی طرح وہ لوگ بھی دین سے بہت دور ہوں گے لیکن بظاہر بے دینی کے اثرات ان میں کہیں نظر نہ آئیں گے۔ یہ مردود خارجی تھے جو حضرت علی رضی اللہ عنہ اور مسلمانوں کے خلاف اٹھ کھڑے ہوئے تھے۔ ظاہر میں اہل کونہ کی طرح بڑے نمازی پر بیہ زگار، ادنیٰ ادنیٰ بات پر مسلمانوں کو کافر بنانا ان کے بائیں ہاتھ کا کرتب تھا، حضرت علی رضی اللہ عنہ نے ان مردودوں کو مارا، ان میں سے ایک بھی زندہ نہ چھوڑا۔ معلوم ہوا کہ قرآن کو زبان سے رٹنا، مطالب و معانی میں غور نہ کرنا یہ خارجیوں کا شیوہ ہے اور آیات قرآنیہ کا بے محل استعمال کرنا بھی بدترین حرکت ہے۔ اللہ کی پناہ۔

۳۶۱۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ عَفْةَ، قَالَ قَالَ عَلِيٌّ إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَلَا تَأْخِرُوا آخِرَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خُذَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حَدَثَاءُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلٍ

(۳۶۱۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں اعمش نے، انہیں خيثمة نے، ان سے سويد بن عفة نے بیان کیا کہ حضرت علی رضی اللہ عنہ نے کہا، جب تم سے کوئی بات رسول اللہ ﷺ کے حوالہ سے میں بیان کروں تو یہ سمجھو کہ میرے لئے آسمان گر جانا اس سے بہتر ہے کہ میں آنحضرت ﷺ پر کوئی جھوٹ باندھوں۔ البتہ جب میں اپنی طرف سے کوئی بات تم سے کہوں تو لڑائی تو تدبیر اور فریب ہی کا نام ہے۔ (اس میں کوئی بات بنا کر کہوں تو ممکن ہے) دیکھو میں نے رسول اللہ ﷺ سے سنا، آپ فرماتے تھے کہ ”آخر زمانہ میں کچھ لوگ ایسے پیدا ہوں گے جو چھوٹے چھوٹے دانتوں والے، کم عقل اور بے وقوف ہوں گے۔ باتیں وہ کہیں

الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيْمَانُهُمْ حَاجِرَهُمْ، فَإِنَّمَا لِقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِن قَتَلْتَهُمْ أَجْرُ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ)) [طرفاء

گے جو دنیا کی بہترین بات ہوگی، لیکن اسلام سے اس طرح صاف نکل چکے ہوں گے جیسے تیر جانور کے پار نکل جاتا ہے۔ ان کا ایمان ان کے قتل سے نیچے نہیں اترے گا، تم انہیں جہاں بھی پاؤ قتل کر دو۔ کیونکہ ان کے قتل سے قاتل کو قیامت کے دن ثواب ملے گا۔

فی: ۵۰۵۷، ۱۶۹۳۰ | مسلم: ۲۴۶۲، ۲۴۶۳

۲۴۶۴ | ابوداؤد: ۴۷۶۷، نسائی: ۴۱۱۳

تشریح: کہیں گے قرآن پر جلوہ قرآن کی آیتیں پڑھیں گے، ان کا معنی غلط کریں گے، ان سے خارجی مردود مراد ہیں۔ یہ لوگ جب نکلے تو حضرت علی رضی اللہ عنہ سے کہتے تھے کہ قرآن پر جلوہ۔ اللہ تعالیٰ فرماتا ہے: ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ (۱/۶ الانعام: ۵۷) تم نے آدمیوں کو کیسے حکم مقرر کیا ہے اور اس بنا پر معاویہ اور حضرت علی رضی اللہ عنہما ہر دو کی تکفیر کرتے تھے۔ حضرت علی رضی اللہ عنہ نے فرمایا کلمہ حق ارید بها الباطل یعنی آیت قرآن تو برحق ہے مگر جو مطلب انہوں نے سمجھا ہے وہ غلط ہے۔ جتنے گمراہ فرتے ہیں وہ سب اپنی دانست میں قرآن سے دلیل لاتے ہیں مگر ان کی گمراہی اس سے کھل جاتی ہے کہ قرآن کی تفسیر اس طرح نہیں کرتے جو نبی کریم ﷺ اور صحابہ کرام رضی اللہ عنہم سے ماخوذ ہے جن پر قرآن اترتا تھا اور جو اہل زبان تھے۔ یہ کل کے نیچے قرآن سمجھ گئے اور صحابہ اور تابعین اور خود پیغمبر صاحب جن پر قرآن اترتا تھا، انہوں نے نہیں سمجھا، یہی بھی کوئی بات ہے۔ آج کل کے اہل بدعت کا بھی یہی حال ہے جو آیات قرآنی سے اپنے عقائد باطلہ کے اثبات کے لئے دلائل پیش کر کے آیات قرآنی کے معنی و مطالب مخ کر کے رکھ دیتے ہیں۔ (وحیدی)

۳۶۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الْأَرْتِ، قَالَ: شَبَّحُونَا إِلَى النَّبِيِّ ﷺ وَهُوَ مُتَوَسِّدٌ بَرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا أَلَا تَسْتَصِرُّ لَنَا؟ أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ: ((كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهَا، فَيَجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيَشُقُّ بِأَنْثَيْنِ، وَمَا يَصُدُّهُ عَنْ دِينِهِ، وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَكْتُمَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّائِكُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتٍ، لَا يَخَافُ إِلَّا اللَّهَ أَوْ الدَّنْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ)). [طرفاء

۳۶۱۲) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے اسماعیل نے، کہا ہم سے قیس نے بیان کیا، ان سے حضرت خباب بن ارت رضی اللہ عنہ نے بیان کیا کہ ہم نے رسول اللہ ﷺ سے شکایت کی۔ آپ اس وقت اپنی ایک چادر پر ٹیک دیئے کعبہ کے سائے میں بیٹھے ہوئے تھے۔ ہم نے آپ کی خدمت میں عرض کیا کہ آپ ہمارے لئے مدد کیوں نہیں طلب فرماتے، ہمارے لئے اللہ سے دعا کیوں نہیں مانگتے (ہم کافروں کی ایذا دہی سے تنگ آ چکے ہیں) آنحضرت ﷺ نے فرمایا: ”(ایمان لانے کی سزائیں) تم سے پہلی امتوں کے لوگوں کے لئے گڑھا کھودا جاتا اور انہیں اس میں ڈال دیا جاتا۔ پھر ان کے سر پر آرا رکھ کر ان کے دو ٹکڑے کر دیئے جاتے پھر بھی وہ اپنے دین سے نہ پھرتے۔ لوہے کے لنگھے ان کے گوشت میں دھنسا کر ان کی ہڈیوں اور پٹھوں پر پھیرے جاتے پھر بھی وہ اپنا ایمان نہ چھوڑتے۔ اللہ کی قسم کہ یہ امر (اسلام) بھی کمال کو پہنچے گا اور ایک زمانہ آئے کہ ایک سوار مقام صنعاء سے حضر موت تک سفر کرے گا (لیکن راستوں کے پر امن ہونے کی وجہ سے) اسے اللہ کے سوا اور کسی کا ڈر نہیں ہوگا۔ یا صرف بھیڑیے کا خوف ہوگا کہ کہیں اس کی

فی: ۳۸۵۲، ۱۶۹۴۳ | ابوداؤد: ۲۶۴۹

مکرموں کو نہ کھاجائے لیکن تم لوگ جلدی کرتے ہو۔“

تشریح: نبی کریم ﷺ کی یہ پیش گوئی بھی اپنے وقت پر پوری ہو چکی ہے اور آج سعودی دور میں بھی مجاز میں جو امن و امان ہے وہ بھی اس پیش گوئی کا مصداق قرار دیا جاسکتا ہے۔ اللہ تعالیٰ اس حکومت کو قائم و دائم رکھے۔ آمین

۳۶۱۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ، أَخْبَرَنَا ابْنُ عَوْنٍ، أَنَّبَانِي مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنَا أَعْلَمُ لَكَ عِلْمَهُ. فَأَنَّهُ فَوَّجَهُ جَالِسًا فِي بَيْتِهِ مُنْكَسًا رَأْسَهُ، فَقَالَ: مَا شَأْنُكَ؟ فَقَالَ: شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا. قَالَ مُوسَى بْنُ أَنَسٍ: فَرَجَعَ الْمَرَّةَ الْآخِرَةَ بِبَشَارَةِ عَظِيمَةٍ، فَقَالَ: ((أَذْهَبْ إِلَيْهِ فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنْ مِنْ أَهْلِ الْجَنَّةِ)). [طرفه في: ۴۸۴۶]

۳۶۱۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، قَالَ: قَرَأَ رَجُلٌ الْكَهْفَ وَفِي الْبَابِ الدَّابَّةُ فَجَعَلَتْ تَنْفِرُ فَسَلَّمَ، فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ غَشِيَتْهُ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: ((اقْرَأْ فَلَانٌ، فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ)).

۳۶۱۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے ازہر بن سعد نے بیان کیا، کہا ہم سے عبد اللہ بن عون نے بیان کیا، انہیں موسیٰ بن انس نے خبر دی اور انہیں انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ کو ایک دن ثابت بن قیس رضی اللہ عنہ نہیں ملے تو ایک صحابی نے کہا، یا رسول اللہ! میں آپ کے لئے ان کی خبر لاتا ہوں۔ چنانچہ وہ ان کے یہاں آئے تو دیکھا کہ اپنے گھر میں سر جھکائے بیٹھے ہیں۔ اس نے پوچھا کیا حال ہے؟ انہوں نے کہا کہ برا حال ہے۔ ان کی عادت تھی کہ نبی کریم ﷺ کے سامنے آنحضرت ﷺ سے بھی اونچی آواز میں بولا کرتے تھے۔ انہوں نے کہا اسی لئے میرا عمل غارت ہو گیا اور میں دوزخیوں میں ہو گیا ہوں۔ وہ صحابی آنحضرت ﷺ کی خدمت میں حاضر ہوئے اور آپ کو اطلاع دی کہ ثابت یوں کہہ رہے ہیں۔ موسیٰ بن انس نے بیان کیا، لیکن دوسری مرتبہ وہی صحابی ثابت رضی اللہ عنہ کے پاس ایک بڑی خوشخبری لے کر واپس ہوئے۔ آنحضرت ﷺ نے ان سے فرمایا تھا: ”ثابت کے پاس جاؤ اور اس سے کہو کہ وہ اہل جہنم میں سے نہیں ہیں بلکہ وہ اہل جنت میں ہیں۔“

تشریح: ثابت بن قیس بن شمس رضی اللہ عنہ مشہور صحابی ہیں۔ نبی کریم ﷺ کے سچے جان نثاروں میں سے تھے۔ بعض افراد کی بلند آواز سے بات کرنے کی عادت ہوتی ہے۔ ثابت رضی اللہ عنہ کی ایسی ہی عادت تھی۔ اس کی مطابقت ترجمہ باب سے یوں ہے کہ جیسی نبی کریم ﷺ نے ثابت رضی اللہ عنہ کو بشارت دی وہ سچی ہوئی۔ ثابت جنگ یمامہ میں شہید ہو کر درجہ شہادت کو پہنچے۔ (رضی اللہ عنہ وارضاه)

۳۶۱۴) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے ان سے ابواسحاق نے اور انہوں نے براء بن عازب رضی اللہ عنہ سے سنا۔ انہوں نے بیان کیا کہ ایک صحابی (اسید بن حذیر رضی اللہ عنہ) نے نماز میں سورہ کہف کی تلاوت کی، اسی گھر میں گھوڑا بندھا ہوا تھا، گھوڑے نے اچھلنا کودنا شروع کر دیا۔ (اسید نے ادھر خیال نہ کیا اس کو خدا کے سپرد کیا) اس کے بعد جب انہوں نے سلام پھیرا تو دیکھا کہ بادل کے ایک ٹکڑے نے ان کے سارے گھر پر سایہ کر رکھا ہے۔ اس واقعہ کا ذکر انہوں نے نبی

[طرفاء فی: ۴۸۳۹، ۵۰۱۱] [مسلم: ۱۸۵۷، ۱۸۵۸؛ ترمذی: ۱۸۸۵]
 کریم ﷺ سے کیا تو آپ نے فرمایا: ”قرآن پڑھتا ہی رہ کیونکہ یہ سیکھ
 ہے جو قرآن کی وجہ سے نازل ہوئی یا (اس کے بجائے راوی نے) تنزل
 للقرآن کے الفاظ کہے۔“

تشریح: ہر وہ کام مفہوم ایک ہی ہے۔ سیکھنے کی تشریح کتاب التفسیر میں آئے گی۔ ان شاء اللہ۔

۳۶۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا
 أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ
 الْحَرَانِيُّ، حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا
 أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ بْنَ
 عَازِبٍ، يَقُولُ: جَاءَ أَبُو بَكْرٍ إِلَى أَبِي فِي
 مَنْزِلِهِ، فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ:
 ابْعَثْ ابْنَكَ يَحْمِلُهُ مَعِيَ. قَالَ: فَحَمَلْتُهُ
 مَعَهُ، وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ، فَقَالَ لَهُ أَبِي:
 يَا أَبَا بَكْرٍ حَدِّثْنِي كَيْفَ صَنَعْتُمَا حِينَ
 سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ
 أَسْرَيْنَا لَيْلَتَنَا، وَمِنْ الْغَدِ حَتَّى قَامَ قَائِمُ
 الظُّهَيْرَةِ، وَخَلَا الطَّرِيقَ لَا يَمُرُّ فِيهِ أَحَدٌ،
 فَرَفَعْتُ لَنَا صَخْرَةً طَوِيلَةً، لَهَا ظِلٌّ لَمْ تَأْتِ
 عَلَيْهَا الشَّمْسُ فَتَزَلْنَا عِنْدَهُ، وَسَوَّيْتُ
 لِلنَّبِيِّ ﷺ مَكَانًا بِيَدِي بَيْنَ مِخْلَبَيْهِ، وَبَسَطْتُ
 عَلَيْهِ قُرُوءَةً، وَقُلْتُ: نَمْ يَا رَسُولَ اللَّهِ! وَأَنَا
 أَنْفَضُ لَكَ مَا حَوْلَكَ. فَتَامَ وَخَرَجْتُ
 أَنْفَضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بَعْنَمِهِ
 إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا
 فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلٍ
 مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ: أَفَبِي غَنَمِكَ
 لَبَنٌ؟ قَالَ: نَعَمْ. قُلْتُ: أَتَتَحَلَّبُ؟ قَالَ: نَعَمْ.
 فَأَخَذَ شَاةً. فَقُلْتُ: أَنْفَضِ الضَّرْعَ مِنْ

(۳۶۱۵) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے احمد بن یزید بن
 ابراہیم ابو الحسن حرانی نے، کہا ہم سے زہیر بن معاویہ نے، کہا ہم سے ابو
 اسحاق نے بیان کیا اور انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے
 بیان کیا کہ ابو بکر رضی اللہ عنہ میرے والد کے پاس ان کے گھر آئے اور ان سے
 ایک پالان خرید، پھر انہوں نے میرے والد سے کہا کہ اپنے بیٹے کے
 ذریعہ اسے میرے ساتھ بھیج دو۔ حضرت براء رضی اللہ عنہ نے بیان کیا چنانچہ میں
 اس کجاوے کو اٹھا کر آپ کے ساتھ چلا اور میرے والد اس کی قیمت کے
 روپے پر کھوانے لگے۔ میرے والد نے ان سے پوچھا اے ابو بکر! مجھے وہ
 واقعہ سناؤ جب تم نے رسول اللہ ﷺ کے ساتھ غار ثور سے ہجرت کی تھی تو
 آپ دونوں نے وہ وقت کیسے گزارا تھا؟ اس پر انہوں نے بیان کیا کہ جی
 ہاں رات بھر تو ہم چلتے رہے اور دوسرے دن صبح کو بھی، لیکن جب دو پہر کا
 وقت ہوا اور راستہ بالکل سنان پڑ گیا کہ کوئی بھی آدمی گزرتا ہوا دکھائی نہیں
 دیتا تھا تو ہمیں ایک لمبی چٹان دکھائی دی، اس کے سائے میں دھوپ نہیں
 تھی۔ ہم وہاں اتر گئے اور میں نے خود نبی کریم ﷺ کے لئے ایک جگہ
 اپنے ہاتھ سے ٹھیک کر دی اور ایک چادر وہاں بچھادی، پھر میں نے عرض کیا
 یا رسول اللہ! آپ یہاں آرام فرمائیں میں نگرانی کروں گا۔ آنحضرت ﷺ
 سو گئے اور میں چاروں طرف حالات دیکھنے کے لئے نکلا۔ اتفاق سے مجھے
 ایک چرواہا ملا۔ وہ بھی اپنی بکریوں کے ریوڑ کو اسی چٹان کے سائے میں لانا
 چاہتا تھا جس کے تلے میں نے وہاں پڑاؤ ڈالا، وہی اس کا بھی ارادہ تھا،
 میں نے اس سے پوچھا کہ تو کس قبیلے سے ہے؟ اس نے بتایا کہ مدینہ یا
 (راوی نے کہا کہ) مکہ کے فلاں شخص سے۔ میں نے اس سے پوچھا کہ
 تیری بکریوں سے دودھ مل سکتا ہے؟ اس نے کہا کہ ہاں۔ میں نے پوچھا،
 کیا ہمارے لئے تو دودھ نکال سکتا ہے؟ اس نے کہا کہ ہاں، چنانچہ وہ ایک

کبری پکڑ کے لایا۔ میں نے اس سے کہا کہ پہلے تھن کو مٹی، بال اور دوسری گندگیوں سے صاف کر لے۔ ابواسحاق راوی نے کہا کہ میں نے براء بن عازب رضی اللہ عنہ کو دیکھا کہ انہوں نے اپنے ایک ہاتھ کو دوسرے پر مار کر تھن کو جھاڑنے کی صورت بیان کی۔ اس نے لکڑی کے ایک پیالے میں دودھ نکالا۔ میں نے نبی صلی اللہ علیہ وسلم کے لئے ایک برتن اپنے ساتھ رکھ لیا تھا۔ آپ اس سے پانی پیا کرتے تھے اور وضو بھی کر لیتے۔ پھر میں نبی اکرم صلی اللہ علیہ وسلم کے پاس آیا (آپ سو رہے تھے) میں آپ کو جگانا پسند نہیں کرتا تھا لیکن بعد میں جب میں آیا تو آپ بیدار ہو چکے تھے، میں نے پہلے دودھ کے برتن پر پانی بہایا اس کے نیچے کا حصہ ٹھنڈا ہو گیا تو میں نے عرض کیا اے اللہ کے رسول! دودھ پی لیجئے۔ انہوں نے بیان کیا کہ پھر آنحضرت صلی اللہ علیہ وسلم نے دودھ نوش فرمایا جس سے مجھے خوشی حاصل ہوئی۔ پھر آپ نے فرمایا: ”کیا ابھی کوچ کرنے کا وقت نہیں آیا؟“ میں نے عرض کیا کہ آ گیا ہے۔ انہوں نے کہا کہ جب سورج ڈھل گیا تو ہم نے کوچ کیا۔ بعد میں سراقہ بن مالک ہمارا پیچھا کرتا ہوا ہمیں پہنچا۔ میں نے کہا حضور! اب تو یہ ہمارے قریب ہی پہنچ گیا ہے۔ آپ نے فرمایا: ”غم نہ کرو، اللہ ہمارے ساتھ ہے۔“ آپ نے پھر اس کے لئے بددعا کی اور اس کا گھوڑا اسے لئے ہوئے پیٹ تک زمین میں دھنسن گیا۔ میرا خیال ہے کہ زمین بڑی سخت تھی، یہ شک (راوی: حدیث) زبیر کو تھا۔ سراقہ نے کہا، میں سمجھتا ہوں کہ آپ لوگوں نے میرے لئے بددعا کی ہے، اگر اب آپ لوگ میرے لئے (اس مصیبت سے نجات کی) دعا کر دیں تو اللہ کی قسم میں آپ لوگوں کی تلاش میں آنے والے تمام لوگوں کو واپس لوٹا دوں گا۔ چنانچہ آنحضرت صلی اللہ علیہ وسلم نے پھر دعا کی تو وہ نجات پا گیا۔ پھر تو جو بھی اسے راستے میں ملتا اس سے وہ کہتا تھا کہ میں بہت تلاش کر چکا ہوں، قطعی طور پر وہ ادھر نہیں ہیں۔ اس طرح جو بھی ملتا اسے وہ واپس اپنے ساتھ لیجاتا۔ ابوبکر رضی اللہ عنہ نے کہا کہ اس نے ہمارے ساتھ جو وعدہ کیا تھا اسے پورا کیا۔

التُّرَابِ وَالشَّعْرِ وَالْقُلْدَى. قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى يَنْفُضُ، فَحَلَبَ فِي قَعَبٍ كُنْهَةٍ مِنْ لَبَنٍ، وَمَعِيَ إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ ﷺ يَرْتَوِي مِنْهَا، يَشْرِبُ وَيَتَوَضَّأُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَكَرِهْتُ أَنْ أُوقِظَهُ، فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ، فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ! قَالَ: فَشَرِبَ، حَتَّى رَضِيْتُ ثُمَّ قَالَ: ((أَلَمْ يَأْنِ لِلرَّحِيلِ)). قُلْتُ: بَلَى! قَالَ: فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ، وَاتَّبَعْنَا سَرَاقَةَ بْنَ مَالِكٍ، فَقُلْتُ: أَتَيْنَا يَا رَسُولَ اللَّهِ! فَقَالَ: ((لَا تَحْزَنْ، إِنَّ اللَّهَ مَعَنَا)). فَلَدَعَا عَلِيَّ النَّبِيَّ ﷺ فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا. أَرَى فِي جِلْدٍ مِنَ الْأَرْضِ، شَكَّ زَهْمِيرًا. فَقَالَ: إِنِّي أَرَاكُمْ قَدْ دَعَوْتُمَا عَلِيَّ فَادْعُوا اللَّهَ لِي، وَاللَّهِ لَكُمْ أَنْ أُرَدَّ عَنْكُمَا الطَّلَبَ. فَلَدَعَا لَهُ النَّبِيُّ ﷺ فَتَجَا فَجَعَلَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ: قَدْ كَفَيْتُكُمْ مَا هُنَا. فَلَا يَلْقَى أَحَدًا إِلَّا رَدَّهُ. قَالَ: وَوَفَى لَنَا. [راجع: ۲۴۳۹]

تشریح: واقعہ ہجرت میں نبی کریم صلی اللہ علیہ وسلم سے بہت سے معجزات کا ظہور ہوا جن کی تفصیل مختلف روایتوں میں نقل ہوئی ہیں۔ یہاں بھی آپ کے کچھ معجزات کا ذکر ہے جس سے آپ کی صداقت اور حقانیت پر کافی روشنی پڑتی ہے۔ اہل بصیرت کے لئے آپ کے رسولِ برحق ہونے میں ایک ذرہ برابر بھی شک و شبہ کرنے کی گنجائش نہیں اور دل کے اندھوں کے لئے ایسے ہزار نشانات بھی ناکافی ہیں۔

۳۶۱۶۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُخْتَارٍ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَغْرَابِيٍّ يَعُودُهُ۔ قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ: ((لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ)). فَقَالَ لَهُ: ((لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ)). فَقَالَ: قُلْتُ: طَهُورٌ كَلَّا بَلْ هِيَ حُمَّى تَفُوزُ أَوْ تَثُورُ۔ عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورُ۔ فَقَالَ النَّبِيُّ ﷺ: ((فَنَعِمُ إِذْنُ)).

(۳۶۱۶) ہم سے معلى بن اسد نے بیان کیا، کہا ہم سے عبدالعزیز بن مختار نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے عکرمہ نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ ایک اعرابی کی عیادت کے لئے تشریف لے گئے۔ آپ جب بھی کسی مریض کی عیادت کے لئے تشریف لے جاتے تو فرماتے: ”کوئی حرج نہیں، ان شاء اللہ یہ بخار گنا ہوں کو دھو دے گا۔“ آپ نے اس اعرابی سے بھی یہی فرمایا کہ ”کوئی حرج نہیں ان شاء اللہ گنا ہوں کو دھو دے گا۔“ اس نے اس پر کہا۔ آپ کہتے ہیں گنا ہوں کو دھوئے والا ہے۔ ہرگز نہیں یہ تو نہایت شدید قسم کا بخار ہے یا (راوی نے) تخور کہا (دونوں کا مفہوم ایک ہی ہے) کہ بخار ایک بوڑھے کھوسٹ پر جوش مار رہا ہے۔ جو قبر کی زیارت کرائے بغیر نہیں چھوڑے گا، آنحضرت ﷺ نے فرمایا کہ ”اچھا تو پھر یوں ہی ہوگا۔“

[اطرافہ فی: ۵۶۶۲، ۵۶۷۰، ۷۴۷۰]

تشریح: یعنی تو اس بیماری سے مر جائے گا۔ امام بخاری رحمہ اللہ نے اس حدیث کو لا کر اس کے دوسرے طریق کی طرف اشارہ کیا جس کو طبرانی نے نکالا، اس میں یہ ہے کہ دوسرے روز وہ مر گیا۔ جیسا آپ نے فرمایا تھا ویسا ہی ہوا۔

۳۶۱۷۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: كَانَ رَجُلٌ نَصْرَانِيٌّ فَأَسْلَمَ وَقَرَأَ الْبَقْرَةَ وَالْإِنشُرَ، فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ، فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا، فَأَلْقَوْهُ فَحَفَرُوا لَهُ فَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ، فَأَلْقَوْهُ فَحَفَرُوا لَهُ، وَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا، فَأَصْبَحَ لَفَظَتْهُ

(۳۶۱۷) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے عبدالعزیز نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک شخص پہلے عیسائی تھا، پھر وہ اسلام میں داخل ہو گیا تھا۔ اس نے سورہ بقرہ اور آل عمران پڑھ لی تھی اور وہ نبی کریم ﷺ کا نشی بن گیا لیکن پھر وہ شخص مرتد ہو کر عیسائی ہو گیا اور کہنے لگا کہ محمد (ﷺ) کے لئے جو کچھ میں نے لکھ دیا ہے اس کے سوا اسے اور کچھ بھی معلوم نہیں۔ پھر اللہ تعالیٰ کے حکم سے اس کی موت واقع ہو گئی اور اس کے آدمیوں نے اسے دفن کر دیا جب صبح ہوئی تو انہوں نے دیکھا کہ اس کی لاش قبر سے نکل کر زمین کے اوپر پڑی ہے۔ عیسائی لوگوں نے کہا کہ یہ محمد (ﷺ) اور اس کے ساتھیوں کا کام ہے۔ چونکہ ان کا دین اس نے چھوڑ دیا تھا اس لئے انہوں نے اس کی قبر کھودی ہے اور لاش کو باہر نکال کر پھینک دیا ہے۔ چنانچہ دوسری قبر انہوں نے کھودی جو بہت زیادہ گہری تھی۔ لیکن جب صبح ہوئی تو پھر لاش باہر تھی۔ اس مرتبہ بھی انہوں نے یہی کہا کہ یہ محمد (ﷺ) اور ان کے ساتھیوں کا کام ہے چونکہ ان کا دین اس نے چھوڑ دیا تھا اس لئے اس کی قبر

کھود کر انہوں نے لاش باہر پھینک دی ہے۔ پھر انہوں نے قبر کھودی اور جتنی گہری ان کے بس میں تھی کر کے اسے اس کے اندر ڈال دیا لیکن صبح ہوئی تو پھر لاش باہر تھی۔ اب انہیں یقین آیا کہ یہ کسی انسان کا کام نہیں ہے۔ (بلکہ یہ میت عذاب الہی میں گرفتار ہے) چنانچہ انہوں نے اسے یونہی (زمین پر) ڈال دیا۔

الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَالْقَوْهُ. (مسلم: ۷۰۴۰)

تشریح: یہ اس کے ارتداد کی سزا تھی اور توہین رسالت کی کہ زمین نے اس کے بدترین لاش کو حکم الہی باہر پھینک دیا۔ آج بھی گستاخان رسول کو ایسی ہی سزائیں ملتی رہتی ہیں۔ لو کانوا يعلمون۔

(۳۶۱۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا ان سے یونس نے، ان سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ مجھے سعید بن مسیب نے خبر دی کہ حضرت ابو ہریرہ رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا: ”جب کسری (شاہ ایران) ہلاک ہو جائے گا تو پھر کوئی کسری پیدا نہیں ہوگا اور جب قیصر (شاہ روم) ہلاک ہو جائے گا تو پھر کوئی قیصر پیدا نہیں ہوگا اور اس ذات کی قسم جس کے قبضہ میں محمد (ﷺ) کی جان ہے تم ان کے خزانے اللہ کے راستے میں ضرور خرچ کرو گے۔“

۳۶۱۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَتُنْفَقَنَّ كُوزُهُمَا فِي سَبِيلِ اللَّهِ)). (راجع: ۳۰۲۷)

[مسلم: ۷۲۲۸]

تشریح: نبی کریم ﷺ نے جو فرمایا تھا حرف بہ حرف صحیح ثابت ہوا جیسا کہ تاریخ شاہد ہے۔ روایت میں حضرت ابن شہاب سے مراد مشہور تابعی امام زہری مرواہیں جو زہرہ بن کلاب کی نسل سے ہیں اور اسی لئے ان کو زہری کہا گیا ہے۔ ان کی کنیت ابو بکر اور نام محمد ہے۔ عبد اللہ بن شہاب کے بیٹے ہیں۔ بعض مکرر حدیث متناہی جیسوں نے ان کے زہرہ بن کلاب کی نسل سے ہونے کا انکار کیا ہے جو سراسر غلط ہے، یہ فی الواقع زہری ہیں۔ بڑے محدث اور فقیہ، حلیل القدر تابعی ہیں، علوم شریعت کے امام ہیں، ان کے شاگردوں میں بڑے بڑے ائمہ حدیث داخل ہیں۔ حضرت عمر بن عبد العزیز رضی اللہ عنہ نے کہا کہ میں اپنے دور میں ان سے بڑھ کر کوئی عالم نہیں پاتا ہوں۔ ۱۲۳ھ بمابہ رمضان انتقال فرمایا۔ رحمۃ اللہ علیہ

(۳۶۱۹) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد الملک بن عمیر نے اور ان سے حضرت جابر بن سرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب کسری ہلاک ہو تو اس کے بعد کوئی کسری پیدا نہیں ہوگا اور جب قیصر ہلاک ہو تو کوئی قیصر پھر پیدا نہیں ہوگا۔“ اور راوی نے (پہلی حدیث کی طرح اس حدیث کو بھی بیان کیا اور) کہا کہ آنحضرت ﷺ نے فرمایا: ”تم ان دونوں کے خزانے اللہ کے راستے میں خرچ کرو گے۔“

۳۶۱۹۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سَفْيَانٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرِو، عَنْ جَابِرِ بْنِ سَمُرَةَ، يَرْفَعُهُ قَالَ: ((إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَذَكَرَ وَقَالَ: لَتُنْفَقَنَّ كُوزُهُمَا فِي سَبِيلِ اللَّهِ)). (راجع: ۳۶۲۱)

۳۶۲۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، (۳۶۲۰) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر

دی، انہیں عبداللہ بن ابی حسین نے، ان سے نافع بن جبیر نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے زمانے میں مسیلمہ کذاب مدینہ میں آیا اور یہ کہنے لگا کہ اگر محمد (ﷺ) ”امر“ (یعنی خلافت) کو اپنے بعد مجھے سونپ دیں تو میں ان کی اتباع کے لئے تیار ہوں۔ مسیلمہ اپنے بہت سے مریدوں کو ساتھ لے کر مدینہ آیا تھا۔ رسول اللہ ﷺ اس کے پاس (اسے سمجھانے کے لئے) تشریف لے گئے۔ آپ کے ساتھ ثابت بن قیس بن شماس رضی اللہ عنہ تھے اور آپ کے ہاتھ میں کھجور کی ایک چھڑی تھی۔ آپ وہاں ٹھہر گئے جہاں مسیلمہ اپنے آدمیوں کے ساتھ موجود تھا تو آپ نے اس سے فرمایا: ”اگر تو مجھ سے چھڑی بھی مانگے تو میں تجھے نہیں دے سکتا (خلافت تو بڑی چیز ہے) اور پروردگار کی مرضی کو تو نال نہیں سکتا اگر تو اسلام سے پیٹھ پھیرے گا تو اللہ تجھ کو تباہ کر دے گا۔ اور میں سمجھتا ہوں کہ تو وہی ہے جو مجھے (خواب میں) دکھایا گیا تھا۔“

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ. وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شِمَاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ: ((لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أُعْطِيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَكِنْ أَذُبَرْتُ لِعَقْرَتِكَ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ)). [اطرافه في: ٤٢٧٣،

٤٢٧٨، ٧٠٣٣، ١٧٤٦١ [مسلم: ٥٩٣٥]

ترمذی: ٢٢٩٢

(۳۶۲۱) (ابن عباس رضی اللہ عنہما نے کہا کہ) مجھے ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے فرمایا تھا: ”میں سویا ہوا تھا کہ میں نے (خواب میں) سونے کے دو ٹکڑے اپنے ہاتھوں میں دیکھے۔ مجھے اس خواب سے بہت فکر ہوا، پھر خواب میں ہی وحی کے ذریعے مجھے بتلایا گیا کہ میں ان پر پھونک ماروں۔ چنانچہ جب میں نے پھونک ماری تو وہ دونوں اڑ گئے، میں نے اس سے یہ تعبیر لی کہ میرے بعد دو جھوٹے نبی ہوں گے۔“ پس ان میں سے ایک تو اسود غسی ہے اور دوسرا ایمامہ کا مسیلمہ کذاب تھا۔

٣٦٢١- فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ، فَأَهْمَنِي شَانُهُمَا، فَأَوْحَى إِلَيَّ فِي الْمَنَامِ أَنْ أَنْفُخَهُمَا، فَتَفَقَّخْتُهُمَا فَطَارَا فَأَوْلَتْهُمَا كَذَابَيْنِ يَخْرُجَانِ بَعْدِي)). فَكَانَ أَحَدُهُمَا الْعَنَسِيُّ وَالْآخَرُ مُسَيْلِمَةُ الْكَذَّابُ صَاحِبُ الْيَمَامَةِ. [اطرافه في: ٤٣٧٤، ٤٣٧٥، ٧٠٣٤، ١٧٠٣٧ [راجع:

١٣٦٢٠]

تشریح: اللہ نے دونوں کو ہلاک کر دیا۔ اسی طرح نبی کریم ﷺ نے جو فرمایا تھا وہ حرف بہ حرف صحیح ثابت ہوا یہ بھی آپ کی نبوت کی دلیل ہے۔ یہاں پر بعض صحیح بخاری کا ترجمہ کرنے والوں نے یوں ترجمہ کیا ہے نبی کریم ﷺ کے زمانہ میں مسیلمہ کذاب پیدا ہوا تھا، یہ ترجمہ صحیح نہیں ہے بلکہ اس کا ترجمہ مدینہ میں آنا مراد ہے جیسا کہ آگے صاف مذکور ہے۔

٣٦٢٢- حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا حِمَادُ بْنُ أَسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ بَرْدَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ. وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شِمَاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ: ((لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أُعْطِيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَكِنْ أَذُبَرْتُ لِعَقْرَتِكَ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ)). [اطرافه في: ٤٢٧٣، ٤٢٧٨، ٧٠٣٣، ١٧٤٦١ [مسلم: ٥٩٣٥]

برہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے۔ میں سمجھتا ہوں (یہ امام بخاری رحمہ اللہ کا قول ہے کہ) محمد بن علاء نے یوں کہا کہ نبی اکرم ﷺ نے فرمایا: ”میں نے خواب دیکھا تھا کہ میں مکہ سے ایک ایسی زمین کی طرف ہجرت کر رہا ہوں جہاں کھجور کے باغات ہیں۔ اس پر میرا ذہن ادھر گیا کہ یہ مقام یمامہ یا ہجر ہوگا، لیکن وہ یثرب، مدینہ منورہ ہے اور اسی خواب میں میں نے دیکھا کہ میں نے تلوار ہلائی تو وہ بیچ میں سے ٹوٹ گئی، یہ اس مصیبت کی طرف اشارہ تھا جو احد کی لڑائی میں مسلمانوں کو اٹھانی پڑی تھی۔ پھر میں نے دوسری مرتبہ اسے ہلایا تو وہ پہلے سے بھی اچھی صورت میں ہو گئی۔ یہ اس واقعہ کی طرف اشارہ تھا کہ اللہ تعالیٰ نے مکہ کو فتح دی اور مسلمان سب اکٹھے ہو گئے۔ میں نے اسی خواب میں گائیں دیکھیں اور اللہ تعالیٰ کا جو کام ہے وہ بہتر ہے۔ ان گائیوں سے ان مسلمانوں کی طرف اشارہ تھا جو احد کی لڑائی میں شہید کئے گئے تھے اور خیر و بھلائی وہ تھی جو ہمیں اللہ تعالیٰ سے سچائی کا بدلہ بدر کی لڑائی کے بعد عطا فرمایا تھا۔“

أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - أَرَاهُ - عَنِ النَّبِيِّ ﷺ قَالَ: ((رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهْجَرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَلَذَهَبَ وَهَلَيْ إِلَى أَنَّهُ الْيَمَامَةُ أَوْ الْهَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أَصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ بِأُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقْرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ، وَتَوَابَ الصَّدُوقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ)). [إطرافه في: ٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١] [مسلم: ٥٩٣٤] ابن

ماجہ: ٣٩٢١

(۳۶۲۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، ان سے فراس نے، ان سے عامر نے، ان سے مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت فاطمہ رضی اللہ عنہا آئیں، ان کی چال میں نبی کریم ﷺ کی چال سے بڑی مشابہت تھی۔ آپ نے فرمایا: ”بیٹی آؤ مرجا!“ اس کے بعد آپ نے انہیں اپنی دائیں طرف یا بائیں طرف بٹھا لیا، پھر ان کے کان میں آپ نے چپکے سے کوئی بات کہی تو وہ رونے لگیں۔ میں نے ان سے کہا کہ آپ روتی کیوں ہو؟ پھر دوبارہ آنحضرت ﷺ نے ان کے کان میں کچھ کہا تو وہ ہنس دیں۔ میں نے ان سے کہا کہ آج غم کے فوراً بعد ہی خوشی کی جو کیفیت میں نے آپ کے چہرے پر دیکھی وہ پہلے کبھی نہیں دیکھی تھی۔ پھر میں نے ان سے پوچھا کہ آنحضرت ﷺ نے کیا فرمایا تھا؟ انہوں نے کہا جب تک رسول اللہ ﷺ زندہ ہیں میں آپ کے راز کو کسی پر نہیں کھول سکتی۔ چنانچہ میں نے آپ کی وفات کے بعد پوچھا۔

۳۶۲۳۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ فِرَاسٍ، عَنْ عَامِرِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَقْبَلْتُ فَاطِمَةَ تَمْشِي، كَأَنَّ مَشْيَهَا مَشْيُ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: ((مَرْحَبًا بِابْنَتِي)). ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسْرَأَ إِلَيْهَا حَدِيثًا، فَقُلْتُ: لَهَا لِمَ تَبْكِينَ؟ ثُمَّ أَسْرَأَ إِلَيْهَا حَدِيثًا فَضَحِكْتُ فَقُلْتُ: مَا رَأَيْتُكَ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ، فَقَالَتْ: مَا كُنْتُ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ حَتَّى قَبِضَ النَّبِيُّ ﷺ فَسَأَلْتُهَا عَمَّا قَالَ [إطرافه في: ٣٦٢٥، ٣٧١٥، ٤٤٣٣، ٦٢٨٥] [مسلم: ٦٢٨٥]

۶۳۱۳، ۶۳۱۴، ۶۳۱۶ ابن ماجہ: ۳۶۲۱

(۳۶۲۳) تو انہوں نے بتایا کہ آپ نے میرے کان میں کہا تھا کہ ”حضرت جبریل علیہ السلام ہر سال قرآن مجید کا ایک دور کیا کرتے تھے لیکن اس سال انہوں نے دو مرتبہ دور کیا ہے مجھے یقین ہے کہ اب میری موت قریب ہے اور میرے گھرانے میں سب سے پہلے مجھ سے آٹنے والی تم ہوگی۔“ میں (آپ کی اس خبر پر) رونے لگی تو آپ نے فرمایا: ”تم اس پر راضی نہیں کہ جنت کی عورتوں کی سردار بنو گی یا (آپ نے فرمایا کہ) مومنہ عورتوں کی۔“ تو اس پر میں ہنسی تھی۔

۳۶۲۴۔ فَقَالَتْ: أَسْرَ إِلَيَّ: ((إِنَّ جِبْرِيلَ كَانَ يَمَارُضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجَلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِِي)). فَبَكَيْتُ فَقَالَ: ((أَمَّا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ)). فَصَحَّحْتُ لِدَلِّكَ. [طرافہ فی: ۳۶۲۶، ۳۷۱۶، ۴۴۳۴]

[۶۲۸۶] [راجع: ۳۶۲۳]

تشریح: دوسری روایتوں میں یوں ہے کہ پہلے آپ نے یہ فرمایا کہ میری وفات نزدیک ہے تو حضرت فاطمہ رضی اللہ عنہا رونے لگیں پھر یہ فرمایا کہ تم سب سے پہلے مجھ سے ملو گی تو وہ ہنسنے لگیں۔ اس حدیث سے حضرت فاطمہ الزہراء رضی اللہ عنہا کی بڑی فضیلت ثابت ہوتی ہے۔ فی الواقع آپ نبی کریم ﷺ کی تخت جگر، نور نظر ہیں اس لئے ہر فضیلت کی اولین حقدار ہیں۔

(۳۶۲۵) ہم سے یحییٰ بن قزوعہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے اپنے زمانہ مرض میں اپنی صاحب زادی فاطمہ رضی اللہ عنہا کو بلایا اور چپکے سے کوئی بات ان سے فرمائی تو وہ رونے لگیں، پھر آپ نے انہیں بلایا اور چپکے سے پھر کوئی بات فرمائی تو وہ نہیں۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں نے حضرت فاطمہ رضی اللہ عنہا سے اس کے متعلق پوچھا۔

۳۶۲۵۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهِ الَّذِي قُبِضَ فِيهِ، فَسَارَاهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا، فَسَارَاهَا فَصَحَّحْتُ، قَالَتْ: فَسَأَلْتُهَا عَنْ ذَلِكَ. [راجع: ۳۶۲۳]

[مسلم: ۱۶۳۱۲، ترمذی: ۳۸۹۳]

(۳۶۲۶) تو انہوں نے بتایا کہ پہلی مرتبہ جب آنحضرت ﷺ نے مجھ سے آہستہ سے گفتگو کی تھی تو اس میں آپ نے فرمایا تھا کہ آپ کی اس مرض میں وفات ہو جائے گی جس میں واقعی آپ کی وفات ہوئی، میں اس پر رو پڑی۔ پھر دوبارہ آپ نے آہستہ سے مجھ سے جو بات کہی اس میں آپ نے فرمایا کہ آپ کے اہل بیت میں، میں سب سے پہلے آپ سے جا ملوں گی۔ میں اس پر ہنسی تھی۔

۳۶۲۶۔ فَقَالَتْ: سَارَنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يَقْبُضُ فِي وَجَعِهِ الَّذِي تُوْفِيَ فِيهِ فَبَكَيْتُ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَصَحَّحْتُ. [راجع: ۲۶۲۴]

تشریح: جیسا آپ نے فرمایا تھا دیکھا ہی ہوا۔ وفات نبوی کے چھ ماہ بعد حضرت فاطمہ رضی اللہ عنہا کا وصال ہو گیا اس حدیث سے حضرت فاطمہ رضی اللہ عنہا کی بڑی فضیلت نکلتی ہے۔

(۳۶۲۷) ہم سے محمد بن عمرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے، ان سے عبد اللہ بن

۳۶۲۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشَرَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

عباس رضی اللہ عنہ نے بیان کیا کہ حضرت عمر بن خطاب رضی اللہ عنہ ابن عباس رضی اللہ عنہما کو اپنے پاس بٹھاتے تھے۔ اس پر عبدالرحمن بن عوف رضی اللہ عنہ نے عمر رضی اللہ عنہ سے شکایت کی کہ ان جیسے تو ہمارے لڑکے بھی ہیں لیکن حضرت عمر رضی اللہ عنہ نے جواب دیا کہ یہ محض ان کے علم کی وجہ سے ہے پھر حضرت عمر رضی اللہ عنہ نے عبداللہ بن عباس رضی اللہ عنہما سے آیت ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ کے متعلق پوچھا تو انہوں نے جواب دیا کہ یہ رسول اللہ صلی اللہ علیہ وسلم کی وفات تھی جس کی خبر اللہ تعالیٰ نے آپ کو دی۔ حضرت عمر رضی اللہ عنہ نے فرمایا جو تم نے سمجھا ہے میں بھی وہی سمجھتا ہوں۔

عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يُذْنِبِي ابْنَ عَبَّاسٍ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءَ مِثْلَهُ. فَقَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ بْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾. فَقَالَ: أَجَلَ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ. قَالَ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ. [اطرافہ فی: ۴۲۹۴، ۴۴۳۰، ۴۰۶۹، ۴۹۷۰]

تشریح: ترجمہ باب کی مطابقت ظاہر ہے۔ کیونکہ نبی کریم صلی اللہ علیہ وسلم کو جو بات بتلائی گئی تھی کہ آپ کی وفات قریب ہے وہ پوری ہوئی۔ اللہ جب چاہے کسی بندے کو کچھ آگے کی باتیں بتا دیتا ہے مگر یہ غیب دانی نہیں ہے۔ اللہ تعالیٰ کے سوا کسی کو بھی غیب دان کہنا کفر ہے جیسا کہ علمائے احناف نے صراحت کے ساتھ لکھا ہے۔ غیب داں صرف اللہ ہے۔ انبیاء و اولیاء سب اللہ کے علم کے محتاج ہیں۔ بغیر اللہ کے بتلائے وہ کچھ بھی بول نہیں سکتے۔

(۳۶۲۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبدالرحمن بن سلیمان بن حنظلہ بن غسیل نے بیان کیا، ان سے عکرمہ نے بیان کیا اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ مرض الوفا میں رسول اللہ صلی اللہ علیہ وسلم باہر تشریف لائے، آپ ایک چکنے کپڑے سے سرمہ لگا کر پر پٹی باندھے ہوئے تھے۔ آپ مسجد نبوی میں منبر پر تشریف فرما ہوئے پھر جیسے ہونی چاہئے اللہ تعالیٰ کی حمد و ثناء کی، پھر فرمایا: ”اما بعد (آنے والے دور میں) دوسرے لوگوں کی تعداد بہت بڑھ جائے گی لیکن انصار کم ہوتے جائیں اور ایک زمانہ آئے گا کہ دوسروں کے مقابلے میں ان کی تعداد اتنی کم ہو جائے گی جیسے کھانے میں نمک ہوتا ہے۔ پس اگر تم میں سے کوئی شخص کہیں کا حاکم بنے اور اپنی حکومت کی وجہ سے وہ کسی کو نقصان اور نفع بھی پہنچا سکتا ہو تو اسے چاہئے کہ انصار کے نیکوں (کی نیکوں) کو قبول کرے اور جو برے ہوں ان سے درگزر کر دیا کرے۔“ یہ نبی کریم صلی اللہ علیہ وسلم کی آخری مجلس وعظ تھی۔

۳۶۲۸- حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ حَنْظَلَةَ بْنِ الْغَسِيلِ، حَدَّثَنَا عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ بِمِلْحَفَةٍ وَقَدْ عَصَبَ رَأْسَهُ بِعَصَابِهِ دَسْمَاءَ، حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنَّ النَّاسَ يَكْفُرُونَ وَيَقُولُ الْأَنْصَارُ، حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ الْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ شَيْئًا يَضُرُّ فِيهِ قَوْمًا، وَيَنْفَعُ فِيهِ آخَرِينَ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ)). فَكَانَ آخِرَ مَجْلِسٍ جَلَسَ بِهِ النَّبِيُّ ﷺ. [راجع: ۹۲۷]

تشریح: آپ کو معلوم تھا کہ انصار کو خلافت نہیں ملے گی اس لئے ان کے حق میں نیک سلوک کرنے کی وصیت فرمائی۔ باب سے اس حدیث کی

مطابقت ظاہر ہے۔

(۳۶۲۹) مجھ سے عبداللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن آدم نے بیان کیا، انہوں نے کہا ہم سے حسین جعفی نے بیان کیا،

۳۶۲۹- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ

ابْنِ مُوسَى، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: أَخْرَجَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْحَسَنَ فَصَبَّحَهُ بِهِ عَلَى الْمِنْبَرِ، فَقَالَ: ((إِنِّي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنْ الْمُسْلِمِينَ)). [راجع: ۲۷۰۴]

ان سے ابو موسیٰ نے، ان سے امام حسن بصری نے اور ان سے حضرت ابو بکرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ کو ایک دن ساتھ لے کر باہر تشریف لائے اور منبر پر ان کو لے کر چڑھ گئے۔ پھر فرمایا: ”میرا یہ بیٹا سید ہے اور امید ہے کہ اللہ تعالیٰ اس کے ذریعہ مسلمانوں کی دو جماعتوں میں ملاپ کرادے گا۔“

تشریح: آپ کی یہ پیش گوئی پوری ہوئی۔ حضرت حسن رضی اللہ عنہ نے وہ کام کیا کہ ہزاروں مسلمانوں کی جان بچ گئی، حضرت امیر معاویہ رضی اللہ عنہ سے لڑنا پسند نہ کیا۔ خلافت ان ہی کو دے دی حالانکہ ستر ہزار آدمیوں نے آپ کے ساتھ جان دینے پر بیعت کی تھی، اس طرح سے نبی کریم ﷺ کی یہ پیش گوئی صحیح ثابت ہوئی اور یہاں پر بھی مقصد باب ہے۔

۳۶۳۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ نَعَى جَعْفَرًا وَزَيْدًا قَبْلَ أَنْ يَجِيءَ خَبَرُهُمَا وَعَيْنَاهُ تَذْرِفَانِ. [راجع: ۱۲۴۶]

(۳۶۳۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے حمید بن ہلال نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے جعفر بن ابی طالب اور زید بن حارثہ رضی اللہ عنہ کی شہادت کی خبر پہلے ہی صحابہ کو سنادی تھی اس وقت آپ کی آنکھوں سے آنسو جاری تھے۔

تشریح: آپ ﷺ کا رسول برحق ہونا یا اس طور پر ثابت ہوا کہ آپ نے وحی کے ذریعہ سے ایک دور دراز مقام پر ہونے والا واقعہ اطلاع آنے سے پہلے ہی بیان فرمادیا۔ صدق رسول اللہ ﷺ۔ اگر اہل بدعت کے خیال کے مطابق آپ عالم الغیب ہوتے تو سفر جہاد پر جانے سے پہلے ہی ان کو روک دیتے اور موت سے بچا لیتے مگر آپ غیب دان نہیں تھے۔ آیت مبارکہ: ﴿وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبُ لَا سُبْحَكُوتُ مِنَ الْخَبِيرِ﴾ (الاعراف: ۱۸۸) کا یہی مطلب ہے۔ وحی الہی سے خبر دینا یہ امر دیگر ہے اس کو غیب دانی سے تعبیر کرنا ان لوگوں کا کام ہے جن کو ہم دفرست سے ایک ذرہ بھی نصیب نہیں ہوا ہے۔ کتب فقہ میں صاف لکھا ہوا ہے کہ جو نبی کریم ﷺ کو غیب داں جان کر کسی امر پر گواہ بنائے تو اس کی یہ حرکت اسے کفر تک پہنچا دیتی ہے۔

۳۶۳۱۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّدِ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((هَلْ لَكُمْ مِنْ أُنْمَاطٍ؟)) قُلْتُ: وَأَنْتَى يَكُونُ لَنَا الْأُنْمَاطُ؟ قَالَ: ((أَمَّا إِنَّهُ سَيَكُونُ لَكُمْ الْأُنْمَاطُ)). فَأَنَا أَقُولُ لَهَا: يَغْنِي أَمْرَاتُهُ أُخْرَى عَنِّي أُنْمَاطُكَ. فَتَقُولُ: أَلَمْ يَقُلِ النَّبِيُّ ﷺ: ((إِنَّهَا سَتَكُونُ لَكُمْ الْأُنْمَاطُ)). فَأَدْعُهَا.

(۳۶۳۱) ہم سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبد الرزاق بن مہدی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے محمد بن منکدر نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ (ان کی شادی کے موقع پر) نبی کریم ﷺ نے دریافت فرمایا: ”کیا تمہارے پاس قالین ہیں؟“ میں نے عرض کیا، ہمارے پاس قالین کہاں؟ (ہم غریب لوگ ہیں) اس پر آنحضرت ﷺ نے فرمایا: ”یاد رکھو ایک وقت آئے گا کہ تمہارے پاس عمدہ عمدہ قالین ہوں گے۔“ اب جب میں اس سے (اپنی بیوی سے) کہتا ہوں کہ اپنے قالین ہٹا لے تو وہ کہتی ہے کہ کیا نبی کریم ﷺ نے تم سے نہیں فرمایا تھا کہ ”ایک وقت آئے گا جب تمہارے پاس قالین ہوں گے۔“ چنانچہ میں انہیں وہیں رہنے دیتا ہوں (اور چپ

[طرفہ فی: ۵۱۶۱] [مسلم: ۵۴۵۰، ترمذی: ۲۷۷۴]

ہو جاتا ہوں)۔

تشریح: اس روایت میں نبی کریم ﷺ کی ایک پیش گوئی کا ذکر ہے جو حرف بہ حرف صحیح ثابت ہوئی۔ حضرت جامد بن عبد اللہ رضی اللہ عنہ نے خود اس صداقت کو دیکھا۔ یہ علامات نبوت میں سے ایک اہم علامت ہے۔ یہی حدیث اور باب میں وجہ مطابقت ہے۔

۳۶۳۲۔ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: انْطَلَقْتُ سَعْدَ بْنَ مُعَاذٍ مُعْتَمِرًا۔ قَالَ: فَزَلَّ عَلَى أُمِّيَّةَ بْنِ خَلْفٍ أَبِي صَفْوَانَ، وَكَانَ أُمِّيَّةٌ إِذَا انْطَلَقَ إِلَى الشَّامِ فَمَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمِّيَّةٌ لِسَعْدٍ: انتَظِرْ حَتَّى إِذَا انْتَصَفَ النَّهَارُ، وَغَفَلَ النَّاسُ انْطَلَقْتُ فَطَفْتُ، فَبَيْنَا سَعْدٌ يَطُوفُ إِذَا أَبُو جَهْلٍ فَقَالَ: مَنْ هَذَا الَّذِي يَطُوفُ بِالْكَعْبَةِ؟ فَقَالَ سَعْدٌ: أَنَا سَعْدٌ. فَقَالَ أَبُو جَهْلٍ: تَطُوفُ بِالْكَعْبَةِ آمِنًا، وَقَدْ آوَيْتُمْ مُحَمَّدًا وَأَصْحَابَهُ؟ فَقَالَ نَعَمْ. فَتَلَاخِيَا بَيْنَهُمَا. فَقَالَ أُمِّيَّةٌ لِسَعْدٍ: لَا تَرْفَعْ صَوْتَكَ عَلَى أَبِي الْحَكَمِ، فَإِنَّهُ يَبِيدُ أَهْلَ الْوَادِي. ثُمَّ قَالَ سَعْدٌ: وَاللَّهِ لَئِنْ مَنَعْتَنِي أَنْ أَطُوفَ بِالْبَيْتِ لَا أَقْطَعَنَّ مِنْ جَرَكِ الشَّامِ. قَالَ: فَجَعَلَ أُمِّيَّةٌ يَقُولُ لِسَعْدٍ: لَا تَرْفَعْ صَوْتَكَ. وَجَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ فَقَالَ: دَعْنَا عَنْكَ، فَإِنِّي سَمِعْتُ مُحَمَّدًا عَلَيْهِ السَّلَامُ يَزْعُمُ أَنَّهُ قَاتِلُكَ. قَالَ: يَايَا؟ قَالَ: نَعَمْ. قَالَ: وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ إِذَا حَدَّثَ. فَزَجَعَ إِلَى أَمْرِائِهِ، فَقَالَ: أَمَا تَعْلَمِينَ مَا قَالَ لِي أَخِي الْيَهُودِيُّ؟ قَالَتْ: وَمَا قَالَ؟ قَالَ زَعَمَ أَنَّهُ سَمِعَ مُحَمَّدًا

(۳۶۳۲) ہم سے احمد بن اسحاق نے بیان کیا، کہا ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے ابو اسحاق نے، ان سے عمرو بن میمون نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ حضرت سعد بن معاذ رضی اللہ عنہ عمرہ کی نیت سے (مکہ) آئے اور ابو صفوان امیہ بن خلف کے یہاں اترے۔ امیہ بھی شام جاتے ہوئے (تجارت وغیرہ کے لئے) جب مدینہ سے گزرتا تو حضرت سعد بن معاذ رضی اللہ عنہ کے یہاں قیام کیا کرتا تھا۔ امیہ نے حضرت سعد رضی اللہ عنہ سے کہا، ابھی ٹھہرو، جب دوپہر کا وقت ہو جائے اور لوگ غافل ہو جائیں (تب طواف کرنا کیونکہ مکہ کے مشرک مسلمانوں کے دشمن تھے) سعد رضی اللہ عنہ کہتے ہیں، چنانچہ میں نے جا کر طواف شروع کر دیا، حضرت سعد رضی اللہ عنہ ابھی طواف کر رہی رہے تھے کہ ابو جہل آ گیا اور کہنے لگا، یہ کعبہ کا طواف کون کر رہا ہے؟ حضرت سعد رضی اللہ عنہ بولے کہ میں سعد ہوں۔ ابو جہل بولا، تم کعبہ کا طواف خوب امن سے کر رہے ہو حالانکہ محمد ﷺ اور اس کے ساتھیوں کو پناہ دے رکھی ہے۔ سعد رضی اللہ عنہ نے کہا ہاں ٹھیک ہے۔ اس طرح دونوں میں بات بڑھ گئی۔ پھر امیہ نے سعد رضی اللہ عنہ سے کہا، ابو الحکم (ابو جہل) کے سامنے اونچی آواز سے نہ بولو، وہ اس وادی (مکہ) کا سردار ہے۔ اس پر سعد رضی اللہ عنہ نے کہا: اللہ کی قسم اگر تم نے مجھے بیت اللہ کے طواف سے روکا تو میں بھی تمہاری شام کی تجارت خاک میں ملا دوں گا (کیونکہ شام جانے کا صرف ایک ہی راستہ ہے جو مدینہ سے جاتا ہے) بیان کیا کہ امیہ برابر سعد رضی اللہ عنہ سے یہی کہتا رہا کہ اپنی آواز بلند نہ کرو اور انہیں (مقابلہ سے) روکتا رہا۔ آخر سعد رضی اللہ عنہ کو اس پر غصہ آ گیا اور انہوں نے امیہ سے کہا۔ چل پرے ہٹ میں نے حضرت محمد ﷺ سے تیرے متعلق سنا ہے۔ آپ نے فرمایا تھا کہ تجھ کو ابو جہل ہی قتل کرائے گا۔ امیہ نے پوچھا، مجھے؟ سعد رضی اللہ عنہ نے کہا ہاں تجھ کو۔ تب تو امیہ کہنے لگا۔ اللہ کی قسم محمد ﷺ جب کوئی بات کہتے ہیں تو وہ غلط نہیں ہوتی پھر وہ اپنی

بیوی کے پاس آیا اور اس سے کہا کہ تمہیں معلوم نہیں، میرے بیٹری بھائی نے مجھے کیا بات بتائی ہے؟ اس نے پوچھا، انہوں نے کیا کہا؟ امیہ نے بتایا کہ محمد (ﷺ) کہہ چکے ہیں کہ ابو جہل مجھ کو قتل کرائے گا۔ وہ کہنے لگی، اللہ کی قسم محمد (ﷺ) غلط بات زبان سے نہیں نکالتے۔ پھر ایسا ہوا کہ اہل مکہ بدر کی لڑائی کے لئے روانہ ہونے لگے اور امیہ کو بھی بلانے والا آیا تو امیہ سے اس کی بیوی نے کہا، تمہیں یاد نہیں رہا تمہارا بیٹری بھائی تمہیں کیا خبر دے گیا تھا۔ بیان کیا کہ اس یاد دہانی پر امیہ نے چاہا کہ اس جنگ میں شرکت نہ کرے۔ لیکن ابو جہل نے کہا، تم وادی مکہ کے رئیس ہو۔ اس لئے کم از کم ایک یا دو دن کے لئے ہی تمہیں چلنا پڑے گا۔ اس طرح وہ ان کے ساتھ جنگ میں شرکت کے لئے نکلا اور اللہ تعالیٰ نے اس کو قتل کر دیا۔

تشریح: یہ پیش گوئی پوری ہوئی۔ امیہ جنگ بدر میں جانا نہیں چاہتا تھا مگر ابو جہل زبردستی پکڑ کر لے گیا، آخر مسلمانوں کے ہاتھوں مارا گیا۔ علامات نبوت میں اس پیش گوئی کو بھی اہم مقام حاصل ہے پیش گوئی کی صداقت ظاہر ہو کر رہی حدیث کے لفظ ((اللہ فاعلم)) میں ضمیر کا مرجع ابو جہل ہے کہ وہ تجھ کو قتل کرائے گا۔ بعض مترجم حضرات نے ((اللہ)) کی ضمیر کا مرجع رسول کریم ﷺ کو قرار دیا ہے لیکن روایت کے سیاق و سباق اور مقام و محل کے لحاظ سے ہمارا ترجمہ بھی صحیح ہے۔ واللہ اعلم۔

(۳۶۳۴) ہم سے عبدالرحمن بن ابی شیبہ نے بیان کیا کہ ہم سے عبدالرحمن بن مغیرہ نے بیان کیا، ان سے ان کے والد نے، ان سے موسیٰ بن عقبہ نے، ان سے سالم بن عبداللہ نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”میں نے (خواب میں) دیکھا کہ لوگ ایک میدان میں جمع ہو رہے ہیں۔ ان میں سے ابو بکر رضی اللہ عنہ اٹھے اور ایک کنویں سے انہوں نے ایک دو ڈول پانی بھر کر نکالا، پانی نکالنے میں ان میں کچھ کمزوری معلوم ہوتی تھی اور اللہ ان کو بخشے۔ پھر وہ ڈول عمر رضی اللہ عنہ نے سنبھالا، ان کے ہاتھ میں جاتے ہی وہ ایک بڑا ڈول ہو گیا۔ میں نے لوگوں میں ان جیسا شہ زور پہلوان اور بہادر انسان ان کی طرح کام کرنے والا نہیں دیکھا (انہوں نے اتنے ڈول کھینچے) کہ لوگ اپنے اونٹوں کو بھی پلا پلا کر ان کے ٹھکانوں میں لے گئے۔“ اور ہمام نے بیان کیا، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ کے واسطے سے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہ نے دو ڈول کھینچے۔

۳۶۳۴۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ، أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُغِيرَةِ، عَنْ أَبِيهِ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَنَزَعَ دُولًا أَوْ دُولَيْنِ، وَلَمَّا بَعْضُ نَوْعِهِ ضَعُفَ، وَاللَّهُ يُغْفِرُ لَهُ، ثُمَّ أَحَدَهَا عُمَرُ، فَاسْتَحَالَتْ بِيَدِهِ غَرْبًا، فَلَمَّ أَرَّ عَقْرِيًّا فِي النَّاسِ يَغْرِوِي قَرِيبَةً، حَتَّى ضَرَبَ النَّاسُ بِعَطَنِ)). وَقَالَ هَمَامٌ سَمِعْتُ أَبَا هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ ((فَنَزَعَ أَبُو بَكْرٍ دُولَيْنِ)). [طراثة فی: ۳۶۷۶، ۳۶۸۲، ۷۰۱۹، ۷۰۲۰] [مسلم: ۱۶۱۹۷ ترمذی: ۲۲۸۹]

نوٹ: احادیث کی ترتیب میں نسخہ ہندیہ کو اور ترتیب میں المعجم المفہرس کو مد نظر رکھا گیا ہے۔

تشریح: اس حدیث کی تفسیر خلافت ہے، یعنی پہلے حضرت ابوبکر رضی اللہ عنہ کو خلافت ملے گی۔ وہ حکومت تو کریں مگر عمر رضی اللہ عنہ کی قوت و شوکت ان کو حاصل نہ ہوگی۔ عمر رضی اللہ عنہ کی خلافت میں مسلمانوں کی شوکت و عظمت بہت بڑھ جائے گی، آپ نے جیسا خواب دیکھا تھا وہی ظاہر ہوا۔ یہ بھی علامات نبوت میں سے ایک اہم نشان ہے جن کو دیکھ اور سمجھ کر بھی جو شخص آپ کے رسول برحق ہونے کو نہ مانے اس سے بڑھ کر بد نصیب کوئی نہیں ہے۔ (مسلم)

۳۶۳۳۔ حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ النَّزَّاسِيُّ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو عَثْمَانَ، قَالَ: أَتَيْتُ أَنْ جَبْرِيلَ أَمِّي النَّبِيِّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ، فَقَالَ النَّبِيُّ ﷺ لَأُمِّ سَلَمَةَ: ((مَنْ هَذَا؟)) أَوْ كَمَا قَالَ: قَالَتْ: هَذَا دُحْيَةُ. فَقَالَتْ أُمُّ سَلَمَةَ: أَيْمَ اللَّهِ مَا حَسِبْتَهُ إِلَّا إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ بِخَبَرِ جَبْرِيلَ أَوْ كَمَا قَالَ: قَالَ: فَقُلْتُ لِأَبِي عَثْمَانَ: مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ: مِنْ أَسَامَةَ ابْنِ زَيْدٍ. [طرفه في: ۴۹۸۰] [مسلم: ۶۱۹۷]

(۳۶۳۳) ہم سے عباس بن ولید نرسی نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا، ان سے ابو عثمان نے بیان کیا کہ مجھے یہ بات معلوم کرائی گئی کہ حضرت جبریل علیہ السلام ایک مرتبہ نبی کریم ﷺ کے پاس آئے اور آپ سے باتیں کرتے رہے۔ اس وقت آنحضرت ﷺ کے پاس ام المؤمنین ام سلمہ رضی اللہ عنہا بیٹھی ہوئی تھیں۔ جب حضرت جبریل علیہ السلام چلے گئے تو نبی اکرم ﷺ نے ام سلمہ رضی اللہ عنہا سے فرمایا: ”معلوم ہے یہ کون صاحب تھے؟“ یا ایسے ہی الفاظ ارشاد فرمائے۔ ابو عثمان نے بیان کیا کہ ام سلمہ نے جواب دیا کہ یہ دحیہ کلبی رضی اللہ عنہ تھے۔ ام سلمہ نے بیان کیا اللہ کی قسم میں سمجھے بیٹھی تھی کہ وہ دحیہ کلبی ہیں۔ آخر جب میں نے اللہ کے نبی ﷺ کا خطبہ سنا جس میں آپ حضرت جبریل علیہ السلام (کی آمد) کی خبر دے رہے تھے تو میں سمجھی کہ وہ حضرت جبریل علیہ السلام ہی تھے۔ یا ایسے ہی الفاظ کہے۔ بیان کیا کہ میں نے ابو عثمان سے پوچھا کہ آپ نے یہ حدیث کس سے سنی؟ تو انہوں نے بتایا کہ اسامہ بن زید رضی اللہ عنہ سے سنی ہے۔

تشریح: حضرت جبریل علیہ السلام کا آپ ﷺ کی خدمت میں حضرت دحیہ کلبی رضی اللہ عنہ کی صورت میں آنا مشہور ہے۔ اللہ تعالیٰ نے فرشتوں کو یہ طاقت بخشی ہے کہ وہ جس صورت میں چاہیں آ سکتے ہیں۔ اس حدیث سے نبی کریم ﷺ کا رسول برحق ہونا ثابت ہوا۔

بَابُ قَوْلِ اللَّهِ تَعَالَى: **بَابُ: اللہ تعالیٰ کا سورہ بقرہ میں یہ ارشاد:**

﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

”اہل کتاب اس رسول کو اس طرح پہچان رہے ہیں جیسے اپنے بیٹوں کو پہچانتے ہیں اور بے شک ان میں سے ایک فریق کے لوگ حق کو جانتے ہیں

پھر بھی وہ اسے چھپاتے ہیں۔“ [البقرہ: ۱۴۶]

تشریح: تورات و انجیل میں نبی کریم ﷺ کا ذکر خیر کھلے فطوں میں موجود تھا جسے اہل کتاب پڑھتے اور آپ کو رسول برحق مانتے تھے مگر خداوند تعالیٰ نے ان کو اسلام قبول کرنے سے باز رکھا۔ بہر حال نبی کریم ﷺ کا رسول برحق ثابت کرنا مقصود باب ہے۔

(۳۶۳۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک بن انس نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ یہود، رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور آپ کو بتایا کہ ان کے یہاں ایک مرد اور ایک عورت نے زنا کیا ہے۔ آپ نے ان سے فرمایا: ”رجم کے بارے میں تورات میں کیا حکم ہے؟“ وہ بولے کہ ہم انہیں رسوا کریں اور انہیں کوڑے لگائیں۔ اس پر عبد اللہ بن سلام رضی اللہ عنہ نے کہا کہ تم لوگ جھوٹے ہو۔ تورات میں رجم کا حکم موجود ہے۔ تورات لاؤ۔ پھر یہودی تورات لائے اور اسے کھولا۔ لیکن رجم سے متعلق جو آیت تھی اسے ایک یہودی نے اپنے ہاتھ سے چھپا لیا اور اس سے پہلے اور اس کے بعد کی عبارت پڑھنے لگا۔ حضرت عبد اللہ بن سلام رضی اللہ عنہ نے کہا کہ ذرا اپنا ہاتھ تو اٹھانا جب اس نے ہاتھ اٹھایا تو وہاں آیت رجم موجود تھی۔ اب وہ سب کہنے لگے کہ اے محمد! عبد اللہ بن سلام نے سچ کہا۔ بے شک تورات میں رجم کی آیت موجود ہے۔ چنانچہ آنحضرت ﷺ کے حکم سے ان دونوں کو رجم کیا گیا۔ حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رجم کے وقت دیکھا، یہودی مرد اس عورت پر جھکا پڑتا تھا، اس کو پتھروں کی مار سے بچاتا تھا۔

۳۶۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ الْيَهُودَ، جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنِيًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟)) فَقَالُوا: نَفْضُحُهُمْ وَيُجْلَدُونَ. فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالتَّوْرَةِ فَنَشَرُوهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ارْزُقْ يَدَكَ. فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ. فَقَالُوا صَدَقَ يَا مُحَمَّدُ! فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرُجِمَا. قَالَ عَبْدُ اللَّهِ: فَرَأَيْتَ الرَّجُلَ يَجْنِي عَلَى الْمَرْأَةِ يَقِيْنَهَا الْحِجَارَةَ. [راجع: ۴۴۳۸؛ ابوداؤد: ۴۴۴۶؛ ۱۳۲۹]

ترمذی: ۱۴۳۶]

تشریح: حضرت عبد اللہ بن سلام یہود کے بہت بڑے عالم تھے جن کو یہودی بڑی عزت کی نگاہ سے دیکھتے تھے مگر مسلمان ہو گئے تو یہودی ان کو برا کہنے لگے۔ اسلام میں ان کا بڑا مقام ہے۔

باب: مشرکین کا نبی اکرم ﷺ سے کوئی نشانی چاہنا اور آنحضرت ﷺ کا معجزہ شق القمر دکھانا

بَابُ سُؤَالِ الْمُشْرِكِينَ أَنَّ يُرِيَهُمُ النَّبِيُّ ﷺ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ

تشریح: یہ کتنا بڑا معجزہ ہے کہ کسی پیغمبر کو ایسا معجزہ نہیں دیا گیا۔ جمہور علما کا یہی قول ہے کہ شق القمر نبی کریم ﷺ کا ایک بڑا معجزہ تھا۔ گو اس کا وقوع قیامت کی بھی نشانی تھا۔ جیسے حق تعالیٰ نے قرآن مجید میں فرمایا: ﴿اقْرَبَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (۵۴/ القمر: ۱) جن لوگوں نے انشق کا معنی یہ رکھا ہے یعنی قیامت میں چاند پھٹے گا باب کی احادیث سے ان کی تردید ہوتی ہے۔ حضرت شاہ ولی اللہ رحمہ اللہ نے لکھا ہے کہ کافروں نے اللہ کی قدرت کی ایک نشانی مانگی تھی جو خلاف عادت ہو چونکہ چاند کے پھٹنے کا زمانہ آن پہنچا تھا اس لئے آپ نے بھی یہی نشانی دکھلائی۔ چونکہ آپ پہلے سے اس کی خبر دے چکے ہیں اس لئے اس کو معجزہ کہہ سکتے ہیں۔ ایک روایت میں ہے کہ چاند پھٹ کر دو ٹکڑے ہو گیا باقی بحث ان شاء اللہ کتاب التفسیر میں آئے گی۔

آج کل چاند پر جانے والوں نے مشاہدہ کے بعد بتایا کہ چاند کی سطح پر ایک جگہ بہت طویل و متیق ایک دراڑ ہے، بحرین حق کا کہنا ہے کہ یہ وہی دراڑ ہے جو مجروحہ شق التمر کی شکل میں چاند پر واقع ہوئی ہے۔ واللہ اعلم بالصواب۔

۳۶۳۶۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ النَّبِيِّ ﷺ شِقَّتَيْنِ فَقَالَ النَّبِيُّ ﷺ: ((أَهْلُكُوا)). [اطرافہ فی: ۳۸۶۹، ۳۸۷۱، ۴۸۶۴، ۴۸۶۵] [مسلم: ۷۰۷۱، ۷۰۷۳، ۷۰۷۴، ۳۲۸۵، ۳۲۸۶]

۳۶۳۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَقَالَ لِي خَلِيفَةُ، حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ، حَدَّثَنَا سَلَيْدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمْ انْشِقَاقَ الْقَمَرِ. [اطرافہ فی: ۳۸۶۸، ۴۸۶۷، ۴۸۶۸] [مسلم: ۷۰۷۱]

۳۶۳۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ، حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَقَالَ لِي خَلِيفَةُ، حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ، حَدَّثَنَا سَلَيْدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمْ انْشِقَاقَ الْقَمَرِ. [اطرافہ فی: ۳۸۶۸، ۴۸۶۷، ۴۸۶۸] [مسلم: ۷۰۷۱]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۸۔ حَدَّثَنِي خَلْفُ بْنُ خَالِدٍ الْفَرَسِيُّ، حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَافِ بْنِ مَالِكٍ، عَنْ صَيْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ فِي زَمَانِ النَّبِيِّ ﷺ. [طرفہ فی: ۳۸۷۰، ۴۸۶۶] [مسلم: ۷۰۷۹]

۳۶۳۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذٌ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ رَجُلَيْنِ، مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجًا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ، يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ. [راجع: ۴۶۵]

(۳۶۳۹) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے معاذ نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی مجلس سے دو صحابی (اسید بن خضیر رضی اللہ عنہ اور عباد بن بشر رضی اللہ عنہ) اٹھ کر (اپنے گھر) واپس ہوئے۔ رات اندھیری تھی لیکن دو چراغوں کی طرح کوئی چیز ان کے آگے روشنی کرتی جاتی تھیں۔ پھر جب یہ دونوں (رات میں، اپنے گھر کی طرف جانے کے لئے) جدا ہوئے تو وہ چیز دونوں کے ساتھ الگ الگ ہو گئی اور اس طرح وہ اپنے گھر والوں کے پاس پہنچ گئے۔

تشریح: یہ رسول کریم ﷺ کی دعا تھی کہ اللہ تعالیٰ نے ان کو روشنی مرحمت فرمائی۔ عبدالرزاق کی روایت میں ہے کہ ان کی عصا چراغ کی طرح روشن ہو گئی۔ بعض فضلاء اسلام نے بتلایا کہ ان کی انگلیاں روشن ہو گئی تھیں اختلاف دیکھنے والوں کی روایت کا ہے۔ کسی نے سمجھا کہ عصا چمک رہی ہے۔ کسی نے جانا کہ یہ روشنی ان کی انگلیوں میں سے پھوٹ رہی ہے۔ اس سے اولیائے اللہ کی کرامتوں کا برحق ہونا ثابت ہوا مگر جمہوری کرامتوں کا گھڑنا بدترین جرم ہے۔ جس کا ارتکاب آج کل کے اہل بدعت کرتے رہتے ہیں جو بہت سے فیونیوں اور شریعوں کی کرامتیں بنا کر ان کی قبروں کو درگاہ بنالیتے ہیں، پھر ان کی پوجا پاٹ شروع کر دیتے ہیں۔ مولانا روم رحمہ اللہ نے یہ فرمایا ہے:

کار شیطان می کند نامش ولی اگر ولی ای است لعنت بر ولی

یعنی کتنے لوگ ولی کہلاتے ہیں اور کام شیطانوں کے کرتے ہیں۔ ایسے مکار آدمیوں پر اللہ کی لعنت ہے۔

۳۶۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسُ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ شُعْبَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: ((لَا يَزَالُ النَّاسُ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ)). [طرفاء فی: ۷۳۱۱، ۷۴۵۹] [مسلم: ۴۹۵۱]

(۳۶۴۰) مجھ سے عبد اللہ بن ابوالاسود نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ان سے اسماعیل نے بیان کیا، کہا ہم سے قیس نے بیان کیا کہ میں نے حضرت نعمان بن شعبہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”میری امت کے کچھ لوگ ہمیشہ غالب رہیں گے، یہاں تک کہ قیامت یا موت آئے اس وقت بھی وہ غالب ہی ہوں گے۔“

تشریح: اس حدیث سے الہدیت مراد ہیں۔ امام احمد بن حنبل رحمہ اللہ فرماتے ہیں کہ اگر اس سے اہل حدیث مراد نہ ہوں تو میں نہیں سمجھ سکتا کہ اور کون لوگ مراد ہو سکتے ہیں۔

۳۶۴۱۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا الْوَلِيدُ حَدَّثَنِي ابْنُ جَابِرٍ، حَدَّثَنِي عُمَيْرُ بْنُ هَانِيٍّ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَلَفَهُمْ وَلَا مَنْ خَالَفَهُمْ))

(۳۶۴۱) ہم سے حمیدی نے بیان کیا، کہا ہم سے ولید نے بیان کیا، کہا کہ مجھ سے یزید بن جابر نے بیان کیا، کہا کہ مجھ سے عمیر بن ہانی نے بیان کیا اور انہوں نے معاویہ بن ابی سفیان سے سنا، انہوں نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا تھا، آپ فرما رہے تھے کہ ”میری امت میں ہمیشہ ایک گروہ ایسا موجود رہے گا جو اللہ تعالیٰ کی شریعت پر قائم رہے گا، انہیں

ذلیل کرنے کی کوشش کرنے والے اور اسی طرح ان کی مخالفت کرنے والے انہیں کوئی نقصان نہ پہنچا سکیں گے یہاں تک کہ قیامت آجائے گی اور وہ اسی حالت پر رہیں گے۔“ عمیر بن ہانی نے بیان کیا کہ اس پر مالک بن یخامر نے کہا کہ معاذ بن جبل رضی اللہ عنہ نے کہا تھا کہ ہمارے زمانے میں یہ لوگ شام میں ہیں۔ امیر معاویہ نے کہا کہ دیکھو یہ مالک بن یخامر یہاں موجود ہیں، جو کہہ رہے ہیں کہ انہوں نے معاذ رضی اللہ عنہ سے سنا: ”یہ لوگ شام کے ملک میں ہیں۔“

[راجع: ۷۱] [مسلم: ۴۹۵۵]

تشویح: حضرت معاویہ رضی اللہ عنہ بھی شام میں تھے۔ ان کا مطلب یہ تھا کہ اہل شام اس حدیث سے مراد ہیں مگر یہ کوئی خصوصیت نہیں ہے مطلب نبی کریم ﷺ کا یہ ہے کہ میری امت کے سب لوگ یک دم گمراہ ہو جائیں ایسا نہ ہوگا بلکہ ایک گروہ تب بھی ضرور بالضرور حق پر قائم رہے گا اور یہ اہل حدیث کا گروہ ہے۔ امام احمد بن حنبل رحمہ اللہ نے یہی فرمایا ہے اور بھی بہت سے علما نے صراحت سے لکھا ہے کہ اس پیش گوئی کا مصداق وہ لوگ ہیں جنہوں نے قیل و قال اور آراء الرجال سے ہٹ کر صرف ظاہر نصوص کتاب و سنت کو اپنا دار عمل قرار دیا اور صحابہ رضی اللہ عنہم تابعین اور تبع تابعین و محدثین و ائمہ مجتہدین کے طرز عمل کو اپنایا۔ ظاہر ہے کہ مذکورہ بزرگان اسلام موجودہ تقلید جامد کے شکار نہ تھے نہ ان میں مسالک کے ناموں پر مختلف گروہ تھے جیسا کہ بعد میں پیدا ہوئے کہ کعبہ شریف تک کو چار مصلوبوں میں تقسیم کر دیا گیا۔ شکر ہے اللہ پاک کا کہ جماعت اہل حدیث کی مساعی کے نتیجے میں آج مسلمان پھر کتاب و سنت کی طرف آ رہے ہیں۔

۳۶۴۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا شَيْبُ بْنُ عُرْقَدَةَ، قَالَ: سَمِعْتُ الْحَيَّ، يَتَحَدَّثُونَ عَنْ عُرْوَةَ هُوَ الْبَارِقِيُّ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينَارًا يَشْتَرِي لَهُ بِهِ شَاةً، فَاشْتَرَى لَهُ بِهِ شَاتَيْنِ، فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَجَاءَهُ بِدِينَارٍ وَشَاةٍ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، فَكَانَ لَوْ اشْتَرَى الثَّرَابَ لَرَبِحَ فِيهِ. قَالَ سُفْيَانُ: كَانَ الْحَسَنُ ابْنُ عُمَارَةَ جَاءَنَا بِهَذَا الْحَدِيثِ عَنْهُ، قَالَ: سَمِعَهُ شَيْبُ بْنُ عُرْوَةَ، فَأَتَيْتُهُ فَقَالَ: شَيْبُ: إِنِّي لَمْ أَسْمَعْهُ مِنْ عُرْوَةَ، قَالَ: سَمِعْتُ الْحَيَّ يُخْبِرُونَهُ عَنْهُ. [ابوداود: ۳۳۸۴، ترمذی: ۱۲۵۸]

۳۶۴۳۔ وَلَكِنْ سَمِعْتُهُ يَقُولُ: سَمِعْتُ

(۳۶۴۳) البتہ یہ دوسری حدیث خود میں نے عروہ رضی اللہ عنہ سے سنی ہے وہ قبیلہ کے لوگوں کو ان کے حوالے سے بیان کرتے سنا تھا۔

النَّبِيِّ ﷺ يَقُولُ: ((الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ)). قَالَ: وَقَدْ رَأَيْتُ فِي دَارِهِ سَبْعِينَ فَرَسًا، قَالَ سَفِيَانُ: يَشْتَرِي لَهُ شِبَاةً كَانَتْهَا أَضْحِيَّةً. [راجع: ۲۸۵۰]

بیان کرتے تھے کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”خیر اور بھلائی گھوڑوں کی پیشانی کے ساتھ قیامت تک کے لئے بندھی ہوئی ہے۔“ شیب نے کہا کہ میں نے حضرت عروہ رضی اللہ عنہ کے گھر میں ستر گھوڑے دیکھے۔ سفیان نے کہا کہ عروہ نے حضور اکرم ﷺ کے لئے بکری خریدی تھی شاید وہ قربانی کے لئے ہوگی۔

تشریح: یہاں یہ اعتراض ہوا ہے کہ امام بخاری رحمہ اللہ کو عروہ کی کوئی حدیث مقصود ہے اگر گھوڑوں کی حدیث مقصود ہے تو وہ بے شک موصول ہے مگر اس کو باب سے مناسبت نہیں ہے اور اگر بکری والی حدیث مقصود ہے تو وہ باب کے موافق ہے کیونکہ اس میں نبی کریم ﷺ کا ایک مجزہ یعنی دعا کا قبول ہونا مذکور ہے مگر وہ موصول نہیں ہے، شیب کے قبیلے والے مجہول ہیں۔ جواب یہ ہے کہ قبیلے والے متعدد اشخاص تھے، وہ سب جھوٹ بولیں، یہ نہیں ہو سکتا تو حدیث موصول اور صحیح ہوگی۔ گھوڑوں والی حدیث میں ایک پیش گوئی ہے جو حرف بہ حرف صحیح ثابت ہو رہی ہے، یہ بھی اس طرح باب سے متعلق ہے کہ اس میں آپ ﷺ کی صداقت کی دلیل موجود ہے۔

۳۶۴۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ)). [راجع: ۲۸۴۹]

۳۶۴۴۔ ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، ان سے عبد اللہ نے بیان کیا، انہیں نافع نے خبر دی اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”گھوڑے کی پیشانی کے ساتھ خیر و بھلائی قیامت تک کے لئے باندھ دی گئی ہے۔“ [مسلّم: ۴۸۴۶، نسائی: ۳۵۷۵، ابن

ماجہ: ۲۷۸۷]

تشریح: اس میں بھی پیش گوئی ہے جو حرف بہ حرف صحیح ہے اور یہی ترجمہ باب ہے۔ آج جدید اسلمہ کی فراوانی کے باوجود بھی فوج میں گھوڑے کی اہمیت ہے۔

۳۶۴۵۔ حَدَّثَنَا قَيْسُ بْنُ خَفْصٍ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، عَنْ النَّبِيِّ ﷺ: ((الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ)). [راجع: ۲۸۵۱]

۳۶۴۵۔ ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو التیاح نے بیان کیا اور انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا تھا کہ ”گھوڑے کی پیشانی کے ساتھ برکت باندھ دی گئی ہے۔“

تشریح: مراد مال غنیمت ہے جو گھوڑے پر سوار مجاہدین کو فتح کے نتیجہ میں حاصل ہوا کرتا تھا۔ آج بھی گھوڑا فوجی ضروریات کے لئے بڑی اہمیت رکھتا ہے۔

۳۶۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:

۳۶۴۶۔ ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے زید بن اسلم نے، ان سے ابو صالح السمان نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”گھوڑے تین

آدمیوں کے لئے ہیں۔ ایک کے لئے تو وہ باعثِ ثواب ہیں اور ایک کے لئے وہ معاف یعنی مباح ہیں اور ایک کے لئے وہ وبال ہیں۔ جس کا گھوڑا باعثِ ثواب ہے یہ وہ شخص ہے جو جہاد کے لئے اسے پالے اور چراگاہ یا باغ میں اس کی رسی کو خوب دراز کر دے تو وہ اپنے اس طول و عرض میں جو کچھ بھی چرتا ہے وہ سب اس کے مالک کے لئے نیکیاں بن جاتی ہیں اور اگر کبھی وہ اپنی رسی تزا کر دو چار قدم دوڑ لے تو اس کی لید بھی مالک کے لئے باعثِ ثواب بن جاتی ہے اور کبھی اگر وہ کسی نہر سے گزرتے ہوئے اس میں سے پانی پی لے اگرچہ مالک کے دل میں اسے پہلے سے پانی پلانے کا خیال بھی نہ تھا، پھر بھی گھوڑے کا پانی پینا اس کے لئے ثواب بن جاتا ہے۔ اور ایک وہ آدمی جو گھوڑے کو لوگوں کے سامنے اپنی حاجت پردہ پوشی اور سوال سے بچے رہنے کی غرض سے پالے اور اللہ تعالیٰ کا جو حق اس کی گردن اور اس کی پیٹھ میں ہے اسے بھی وہ فراموش نہ کرے تو یہ گھوڑا اس کے لئے ایک طرح کا پردہ ہوتا ہے اور ایک شخص وہ ہے جو گھوڑے کو فخر اور دکھاوے اور اہل اسلام کی دشمنی میں پالے تو وہ اس کے لئے وبال جان ہے۔ اور نبی کریم ﷺ سے گدھوں کے بارے میں پوچھا گیا تو آپ نے فرمایا: ”اس جامع آیت کے سوا مجھ پر گدھوں کے بارے میں کچھ نازل نہیں ہوا کہ جو شخص ایک ذرہ کے برابر بھی نیکی کرے گا تو اس کا بھی وہ بدلہ پائے گا اور جو شخص ایک ذرہ کے برابر بھی برائی کرے گا تو وہ اس کا بھی بدلہ پائے گا۔“

تشریح: آج کے دور میں گھوڑوں کی جگہ لاریوں اور ٹرکوں نے لی ہے جن کی دنیا کے ہر میدان میں ضرورت پڑتی ہے۔ جنگی مواقع پر حکومتیں کتنی پبلک لاریوں اور ٹرکوں کو حاصل کر لیتی ہیں اور ایسا کرنا حکومتوں کے لئے ضروری ہو جاتا ہے۔ حدیث میں مذکور تین اشخاص کا اطلاق تفصیل بالا کے مطابق آج لاری و ٹرک رکھنے والے مسلمان پر بھی ہو سکتا ہے کہ کتنی گاڑیاں بعض دفعہ بہترین ملی مفاد کے لئے استعمال میں آ جاتی ہیں۔ ان کے مالک مذکورہ اجر و ثواب کے مستحق ہوں گے: ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾ (الحج: ۲۱) گھوڑوں کی تفصیلات آج بھی قائم ہیں۔

(۳۶۴۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ خیبر میں صبح سویرے ہی پہنچ گئے۔ خیبر کے یہودی اس وقت اپنے چھاوڑے لے کر (کھیتوں میں کام کرنے کے لئے) جا رہے تھے کہ انہوں نے آپ کو دیکھا اور یہ کہتے ہوئے کہ محمد ﷺ لشکر لے کر آ گئے، وہ قلعہ کی طرف

قَالَ: ((الْحَيْلُ لِنَلَاقَةِ الرَّجُلِ أَجْرًا، وَلَوْ جُلِيَ سِتْرٌ وَعَلَى رَجُلٍ وَزْرًا، فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَاعَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَ شَرْفًا أَوْ شَرْفَيْنِ، كَانَتْ أَرْوَاهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ، وَلَمْ يَرُدَّ أَنْ يَسْقِيَهَا، كَانَ ذَلِكَ لَهُ حَسَنَاتٍ، وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَسِتْرًا وَتَعَفًُّا، لَمْ يَنْسُقْ حَقَّ اللَّهِ فِي رِقَابِهَا وَظُهُورِهَا، فَبِهِ لَهُ كَذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فُخْرًا وَرِبَاءً، وَلَوَاءَ لِأَهْلِ الْإِسْلَامِ فَبِهِ وَزْرٌ لَهُ)). وَسُئِلَ النَّبِيُّ ﷺ عَنِ الْحُمْرِ فَقَالَ: ((مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)). [الزُّلْفَةُ: ۸، ۷] [راجع: ۲۳۷۱]

۳۶۴۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: صَلَّحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ بُكْرَةً وَقَدْ خَرَجُوا بِالْمَسَاحِي، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَالْحَمِيسُ، وَأَحَالُوا إِلَى الْحِصْنِ يَسْعَوْنَ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ

وَقَالَ: ((اللَّهُ أَكْبَرُ، خَرَبْتُ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)).
 قَالَ أَبُو عَبْدِ اللَّهِ: دَغَ فَرَفَعَ يَدَيْهِ فَإِنِّي أَخْشَى أَنْ لَا تَكُونَ مُحْفُوظًا وَإِنْ كَانَ فِيهِ فَرَفَعَ يَدَيْهِ فَإِنَّهُ غَرِبَ جَدًّا. [راجع: ۳۷۱]
 بھاگے۔ اس کے بعد نبی اکرم ﷺ نے اپنے ہاتھ اٹھا کر فرمایا: ”اللہ اکبر خیر تو برباد ہوا کہ جب ہم کسی قوم کے میدان میں (جنگ کے لئے) اتر جاتے ہیں تو پھر ڈرائے ہوئے لوگوں کی صبح بری ہو جاتی ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ فَرَفَعَ يَدَيْهِ الفاظ ان کو چھوڑیے مجھے ڈر ہے کہ یہ الفاظ محفوظ نہ ہوں اگر اس میں فَرَفَعَ يَدَيْهِ کے الفاظ ہیں تو پھر یہ روایت بہت ہی غریب ہے۔

تشریح: اس حدیث کی مناسبت باب سے یہ ہے کہ آپ نے خیر فتح ہونے سے پہلے ہی فرمادیا تھا کہ خیر خراب ہوا اور پھر یہی ظہور میں آیا۔ یہ جنگ خیر کا واقعہ ہے جس کی تفصیلات اپنے موقع پر بیان ہوں گی۔

۳۶۴۸۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ ابْنِ أَبِي ذَنْبٍ، عَنْ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا فَأَنْسَاهُ. قَالَ: ((ابْسُطْ رِدَائَكَ)). فَبَسَطْتُهُ فَعَرَفَ يَدَيْهِ فِيهِ، ثُمَّ قَالَ: ((ضُمَّهُ)). فَضَمَمْتُهُ فَمَا نَسِيتُ حَدِيثًا بَعْدُ. [راجع: ۱۱۸]
 (۳۶۴۸) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا مجھ سے محمد بن اسماعیل ابن ابی فدیک نے بیان کیا، ان سے محمد بن عبد الرحمن ابن ابی ذنب نے، ان سے سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! میں نے آپ سے بہت سی احادیث اب تک سنی ہیں لیکن میں انہیں بھول جاتا ہوں آنحضرت ﷺ نے فرمایا: ”اپنی چادر پھیلاؤ۔“ میں نے چادر پھیلا دی اور آپ نے اپنے ہاتھ سے اس میں ایک لپ بھر کر ڈال دی اور فرمایا: ”اسے اپنے بدن سے لگا لو۔“ چنانچہ میں نے لگالیا اور اس کے بعد کبھی کوئی حدیث نہیں بھولا۔

تشریح: آپ کی دعا کی برکت سے حضرت ابو ہریرہ رضی اللہ عنہ کا حافظ تیز ہو گیا۔ چادر میں آپ نے دعاؤں کے ساتھ برکت کو گویا لپ بھر کر ڈال دیا۔ اس چادر کو حضرت ابو ہریرہ رضی اللہ عنہ نے اپنے سینے سے لگا کر برکتوں سے اپنے سینے کو معمور کر لیا اور پانچ ہزار سے بھی زائد احادیث کے حافظ قرار پائے۔ تف ہے ان لوگوں پر جو ایسے طویل القدر حافظ الحدیث صحابی رسول اللہ ﷺ کو حدیث فہمی میں ناقص قرار دے کر خود اپنی حماقت کا اظہار کرتے ہیں۔ ایسے علما و فقہا کو اللہ کے عذاب سے ڈرنا چاہیے کہ ایک صحابی رسول کی توہین کی سزا میں گرفتار ہو کر کہیں وہ خرد الندا والاخرۃ کے مصداق نہ بن جائیں۔ حضرت ابو ہریرہ رضی اللہ عنہ کا مقام روایت اور مقام درایت بہت اعلیٰ و ارفع ہے۔ وللتفصیل مقام آخر۔

علامات نبوت کا باب یہاں ختم ہوا، اب امام بخاری رحمہ اللہ اصحاب رسول اللہ ﷺ کے فضائل کا بیان شروع فرما رہے ہیں۔ جس قدر روایات مذکور ہوئی ہیں سب میں کسی نہ کسی طرح سے علامت نبوت کا ثبوت لکھا ہے۔ اور یہی امام بخاری رحمہ اللہ کا نشانہ ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[کتاب فضائل اصحاب النبی ﷺ]

نبی کریم ﷺ کے اصحاب رضی اللہ عنہم کی فضیلت

باب فضائل اصحاب النبی ﷺ باب: نبی کریم ﷺ کے صحابیوں کی فضیلت کا

بیان

وَمَنْ صَحِبَ النَّبِيَّ ﷺ أَوْ رَأَاهُ مِنَ الْمُسْلِمِينَ فَهُوَ مِنْ أَصْحَابِهِ.

(امام بخاری رحمہ اللہ نے کہا کہ) جس مسلمان نے بھی نبی اکرم ﷺ کی صحبت اٹھائی یا آپ ﷺ کا دیدار اسے نصیب ہوا ہو وہ آپ ﷺ کا صحابی ہے۔

تشریح: جمہور علماء کا یہی قول ہے کہ جس نے نبی کریم ﷺ کو ایک بار بھی دیکھا ہو وہ صحابی ہے بشرطیکہ وہ مسلمان ہو۔ بس نبی کریم ﷺ کو ایک بار دیکھ لینا یا شرف ہے کہ ساری عمر کا مجاہدہ اس کے برابر نہیں ہو سکتا۔ بعض نے کہا کہ اولیائے اللہ جن صحابہ رضی اللہ عنہم کے مرتبہ کو نہیں پہنچ سکتے ان سے مراد وہ صحابہ رضی اللہ عنہم ہیں جو آپ کی صحبت میں رہے اور آپ سے استفادہ کیا اور آپ کے ساتھ جہاد کیا، مگر یہ قول مرجوح ہے۔ ہمارے پیرو مرشد محبوب سبحانی حضرت سید جیلانی رحمہ اللہ فرماتے ہیں کہ کوئی ولی اولی صحابی کے مرتبہ کو نہیں پہنچ سکتا۔ (وجیدی)

۳۶۴۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِتْنًا مِنَ النَّاسِ فَيَقَالُ: هَلْ فِيكُمْ مِنْ صَاحِبِ رَسُولِ اللَّهِ ﷺ فَيَقُولُونَ: نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِتْنًا مِنَ النَّاسِ فَيَقَالُ: هَلْ فِيكُمْ مِنْ صَاحِبِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَيَقُولُونَ: نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِتْنًا مِنَ النَّاسِ فَيَقَالُ: هَلْ فِيكُمْ مِنْ صَاحِبِ مَنْ

(۳۶۳۹) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا اور انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ایک زمانہ آئے گا کہ اہل اسلام کی جماعتیں جہاد کریں گی تو ان سے پوچھا جائے گا کہ کیا تمہارے ساتھ رسول اللہ ﷺ کے کوئی صحابی بھی ہیں؟ وہ کہیں گے کہ ہاں ہیں۔ تب ان کی فتح ہوگی۔ پھر ایک ایسا زمانہ آئے گا کہ مسلمانوں کی جماعتیں جہاد کریں گی اور اس موقع پر یہ پوچھا جائے گا کہ کیا یہاں رسول اللہ ﷺ کے صحابی کی صحبت اٹھانے والے (تابعی) بھی موجود ہیں؟ جواب ہوگا کہ ہاں ہیں اور ان کے ذریعہ فتح کی دعا مانگی جائے گی۔ اس کے بعد ایک زمانہ ایسا آئے گا کہ مسلمانوں کی جماعتیں جہاد کریں گی اور

صَحَابَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَيَقُولُونَ: اس وقت سوال اٹھے گا کہ کیا یہاں کوئی بزرگ ایسے ہیں جو رسول اللہ ﷺ کے صحابہ کے شاگردوں میں سے کسی بزرگ کی صحبت میں رہے ہوں؟

جواب ہوگا کہ ہاں ہیں تو ان کے ذریعہ فتح کی دعا مانگی جائے گی پھر ان کی فتح ہوگی۔“

[راجع: ۲۸۹۷]

تشریح: نبی کریم ﷺ نے ان تین زمانے والوں کی فضیلت بیان فرمائی گویا وہ خیر القرون ٹھہرے۔ اسی لئے علما نے بدعت کی تعریف یہ قرار دی ہے کہ دین میں جو کام نیا نکالا جائے جس کا وجود ان تین زمانوں میں نہ ہو۔ ایسی ہر بدعت گمراہی ہے اور جن لوگوں نے بدعت کی تقسیم کی ہے حسد اور سیدہ کی طرف، ان کی مراد بدعت سے بدعت لغوی ہے۔ ہمارے مرشد شیخ احمد مجدد دہری رحمہ اللہ فرماتے ہیں کہ میں تو کسی بدعت میں سوائے ظلمت اور تاریکی کے مطلق نور نہیں پاتا۔ (وحیدی)

(۳۶۵۰) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم سے نصر نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں ابو جمرہ نے کہا میں نے زہد بن مضرب سے سنا، کہا کہ میں نے حضرت عمران بن حصین رضی اللہ عنہ سے سنا، انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”میری امت کا سب سے بہترین زمانہ میرا زمانہ ہے۔ پھر ان لوگوں کا جو اس زمانہ کے بعد آئیں گے، پھر ان لوگوں کا جو اس زمانہ کے بعد آئیں گے۔“ حضرت عمران رضی اللہ عنہ کہتے ہیں کہ مجھے یاد نہیں کہ آنحضرت ﷺ نے اپنے دور کے بعد دو زمانوں کا ذکر کیا یا تین کا۔ پھر آپ نے فرمایا: ”تمہارے بعد ایک ایسی قوم پیدا ہوگی جو بغیر کبے گواہی دینے کے لئے تیار ہو جایا کرے گی اور ان میں خیانت اور چوری اتنی عام ہو جائے گی کہ ان پر کسی قسم کا بھروسہ باقی نہیں رہے گا، اور نذریں مانیں گے لیکن انہیں پورا نہیں کریں گے (حرام مال کھا کھا کر) ان پر مٹایا عام ہو جائے گا۔“

۳۶۵۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوِيَةَ، حَدَّثَنَا النَّضْرُ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ سَمِعْتُ زُهْدَ بْنَ مُضْرَبٍ سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((خَيْرُ أُمَّتِي قُرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ)) قَالَ عِمْرَانُ: فَلَا أَدْرِي أَذْكَرُ بَعْدَ قُرْنِي قَرْنَيْنِ أَوْ ثَلَاثًا ((ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَنْذُرُونَ وَلَا يَقُونَ وَيُظْهَرُ فِيهِمُ السُّمُنُ)). [راجع: ۲۶۵۱]

تشریح: خیر القرون کے بعد پیدا ہونے والے دنیا دار نام نہاد مسلمانوں کے متعلق یہ پیش گوئی ہے جو اخلاق اور اعمال کے اعتبار سے بدترین قسم کے لوگ ہوں گے۔ جیسا کہ ارشاد ہوا ہے کہ جھوٹ اور بددیانتی اور دنیا سازی ان کا رات دن کا مشغلہ ہوگا۔ اللہم لا تجعلنا منهم آمین۔

(۳۶۵۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نے، ان سے عبیدہ بن قیس سلمانی نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بہترین زمانہ میرا زمانہ ہے۔ پھر ان لوگوں کا جو اس زمانہ کے بعد آئیں گے پھر ان لوگوں کا جو اس کے بعد آئیں گے۔ اس کے بعد ایک ایسی قوم پیدا ہوگی کہ گواہی دینے سے پہلے قسم ان کی زبان پر آ جایا کرے گی اور قسم

۳۶۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((خَيْرُ النَّاسِ قُرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةَ أَحَدِهِمْ يَمِينُهُ وَيَمِينُهُ شَهَادَتَهُ)) [راجع: ۲۶۵۲]

قَالَ إِبْرَاهِيمُ: وَكَانُوا يَضْرِبُونَنا عَلَى الشَّهَادَةِ وَالْعَهْدِ وَنَحْنُ صِغَارٌ. کھانے سے پہلے گواہی ان کی زبان پر آ جایا کرے گی۔“ ابراہیم نے بیان کیا کہ جب ہم چھوٹے تھے تو گواہی اور عہد (کے الفاظ زبان پر لانے) کی وجہ سے ہمارے بڑے بزرگ ہم کو مارا کرتے تھے۔

تشریح: مطلب یہ ہے کہ ان کو خود اپنے دماغ پر اور اپنی زبان پر قابو حاصل نہ ہوگا، جھوٹی گواہی دینے اور جھوٹی قسم کھانے میں وہ ایسے بے باک ہوں گے کہ فی الفور ہی یہ چیزیں ان کی زبانوں پر آ جایا کریں گی۔ بغور دیکھا جائے تو آج عام اہل اسلام کا حال یہی ہے۔ (الا ماشاء اللہ)

باب: مہاجرین کے مناقب اور فضائل کا بیان

حضرت ابو بکر صدیق رضی اللہ عنہ یعنی عبداللہ بن ابی قحظہ رضی اللہ عنہ بھی مہاجرین میں شامل ہیں اور اللہ تعالیٰ نے (سورہ حشر) میں ان مہاجرین کا ذکر کیا: ”ان مفلس مہاجروں کا یہ (خاص طور پر) حق ہے جو اپنے گھروں اور اپنے مالوں سے جدا کر دیئے گئے ہیں جو اللہ کا فضل اور رضا مندی چاہتے ہیں اور اللہ اور اس کے رسول کی مدد کرنے کو آئے ہیں، یہی لوگ سچے ہیں۔“ اور اللہ تعالیٰ نے فرمایا: ”اگر تم لوگ ان کی (یعنی رسول کی) مدد نہ کرو گے تو ان کی مدد تو خود اللہ کر چکا ہے، آخر آیت اِنَّ اللّٰهَ مَعَنَا تَحْ۔“

حضرت عائشہ، ابوسعید خدری اور عبداللہ بن عباس رضی اللہ عنہم کہتے ہیں کہ حضرت ابو بکر صدیق رضی اللہ عنہ نبی کریم ﷺ کے ساتھ (ہجرت کے وقت) غار ثور میں رہے تھے۔

تشریح: وہ مسلمان جو کفار مکہ کے ستانے پر اپنا وطن مکہ شریف چھوڑ کر مدینہ جا رہے ہیں مسلمان مہاجرین کہلاتے۔ لفظ ہجرت اسلام کے لئے ترک وطن کرنے کو کہا گیا ہے۔

۳۶۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: اشْتَرَى أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا، فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مَرِ الْبَرَاءَ فَلْيَخْمِلْ إِلَيَّ رَحْلِي فَقَالَ عَازِبٌ: لَا حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ ﷺ جِئْنَا خَرَجْنَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ قَالَ: ارْتَحَلْنَا مِنْ مَكَّةَ فَأَخِينَا أَوْ سَرِينَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمٌ

۳۶۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: اشْتَرَى أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا، فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مَرِ الْبَرَاءَ فَلْيَخْمِلْ إِلَيَّ رَحْلِي فَقَالَ عَازِبٌ: لَا حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ ﷺ جِئْنَا خَرَجْنَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ قَالَ: ارْتَحَلْنَا مِنْ مَكَّةَ فَأَخِينَا أَوْ سَرِينَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمٌ

میں بھی سفر جاری رکھا۔ لیکن جب دوپہر ہوگئی تو میں نے چاروں طرف نظر دوڑائی کہ کہیں کوئی سایہ نظر آجائے تو ہم اس میں کچھ آرام کر سکیں۔ آخر ایک چٹان دکھائی دی اور میں نے اس کے پاس پہنچ کر دیکھا کہ سایہ ہے۔ پھر میں نے نبی کریم ﷺ کے لئے ایک فرش وہاں بچھا دیا اور عرض کیا کہ یا رسول اللہ! آپ اب آرام فرمائیں۔ چنانچہ آپ لیٹ گئے۔ پھر میں چاروں طرف دیکھتا ہوا نکلا کہ کہیں لوگ ہماری تلاش میں نہ آئے ہوں۔ پھر مجھ کو بکریوں کا ایک چرواہا دکھائی دیا جو اپنی بکریاں ہانکتا ہوا اسی چٹان کی طرف آ رہا تھا۔ وہ بھی ہماری طرح سایہ کی تلاش میں تھا۔ میں نے بڑھ کر اس سے پوچھا کہ لڑکے تو کس کا غلام ہے۔ اس نے قریش کے ایک شخص کا نام لیا تو میں نے اسے پہچان لیا۔ پھر میں نے اس سے پوچھا، کیا تمہاری بکریوں میں دودھ ہے۔ اس نے کہا جی ہاں۔ میں نے کہا، کیا تم دودھ دوہ سکتے ہو؟ اس نے کہا کہ ہاں۔ چنانچہ میں نے اس سے کہا اور اس نے اپنے ریوڑ کی ایک بکری باندھ دی۔ پھر میرے کہنے پر اس نے اس کے تھن کے غبار کو جھاڑا۔ اب میں نے کہا کہ اپنا ہاتھ بھی جھاڑ لے۔ اس نے یوں اپنا ایک ہاتھ دوسرے پر مارا اور میرے لئے تھوڑا سا دودھ دوہا۔ رسول اللہ ﷺ کے لئے ایک برتن میں نے پہلے ہی سے ساتھ لے لیا تھا اور اس کے منہ کو کپڑے سے بند کر دیا تھا (اس میں ٹھنڈا پانی تھا) پھر میں نے دودھ پر وہ پانی (ٹھنڈا کرنے کے لئے) ڈالا اتنا کہ وہ نیچے تک ٹھنڈا ہو گیا تو اسے آپ کی خدمت میں لے کر حاضر ہوا آپ بھی بیدار ہو چکے تھے۔ میں نے عرض کیا دودھ پی لیجیے۔ آپ نے اتنا پیا کہ مجھے خوشی حاصل ہوگئی۔ پھر میں نے عرض کیا کہ اب کوچ کا وقت ہو گیا ہے یا رسول اللہ! آپ نے فرمایا ہاں ٹھیک ہے چلو چنانچہ ہم آگے بڑھے اور مکہ والے ہماری تلاش میں تھے لیکن سراقہ بن مالک بن جشم کے سوا ہم کو کسی نے نہیں پایا۔ وہ اپنے گھوڑے پر سوار تھا۔ میں نے اسے دیکھتے ہی کہا کہ یا رسول اللہ! ہمارا پیچھا کرنے والا دشمن ہمارے قریب آ پہنچا ہے۔ آنحضرت ﷺ نے فرمایا: ”فکر نہ کرو، اللہ تعالیٰ ہمارے ساتھ ہے۔“

الظَّهِيرَةِ فَرَمِيتُ بِبَصَرِي هَلْ أَرَى مِنْ ظِلٍّ فَأَوْرِي إِلَيْهِ فَإِذَا صَخْرَةٌ أَتَيْتُهَا فَفَطَرْتُ بِقِيَّةِ ظِلِّ لَهَا فَسَوَّيْتُهُ ثُمَّ فَرَشْتُ لِلنَّبِيِّ ﷺ فِيهِ ثُمَّ قُلْتُ لَهُ: اضْطَجِعْ يَا نَبِيَّ اللَّهِ! فَاَضْطَجَعَ النَّبِيُّ ﷺ ثُمَّ انْطَلَقْتُ أَنْظُرُ مَا حَوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يَا غَلَامُ! قَالَ لِرَجُلٍ مِنْ قُرَيْشٍ سَمَاءُ فَعَرَفْتُهُ فَقُلْتُ: هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ قُلْتُ: فَهَلْ أَنْتَ حَالِبٌ لَنَا؟ قَالَ: نَعَمْ فَأَمَرْتُهُ فَاعْتَقَلَ شَاةً مِنْ غَنَمِهِ ثُمَّ أَمَرْتُهُ أَنْ يَنْفَضَ ضَرْعَهَا مِنَ الْغُبَارِ ثُمَّ أَمَرْتُهُ أَنْ يَنْفَضَ كَفَّيْهِ فَقَالَ هَكَذَا ضَرَبَ إِحْدَى كَفَّيْهِ بِالْأُخْرَى فَحَلَبَ لِي كُثْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ ﷺ إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ فَأَنْطَلَقْتُ بِهِ إِلَى النَّبِيِّ ﷺ فَوَافَقْتُهُ قَدْ اسْتَيْقَظَ فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ! فَشَرِبَ حَتَّى رَضِيتُ ثُمَّ قُلْتُ قَدْ آنَ الرَّجِيلُ يَا رَسُولَ اللَّهِ! قَالَ: بَلَى! فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَنَا فَلَمْ يَذَرُكُنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ عَلَى فَرَسٍ لَهُ فَقُلْتُ: هَذَا الطَّلَبُ قَدْ لَحَقَنَا يَا رَسُولَ اللَّهِ! فَقَالَ: ((لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا)). (راجع: ۲۴۳۹)

تشریح: واقعہ ہجرت حیات نبوی ﷺ کا ایک اہم واقعہ جس میں آپ کے بہت سے معجزات کا ظہور ہوا یہاں بھی چند معجزات کا بیان ہوا ہے

چنانچہ باب مہاجرین کے فضائل سے متعلق ہے، اس لئے اس میں ہجرت کے ابتدائی واقعات کو بیان کیا گیا ہے۔ یہی باب اور حدیث کا تعلق ہے۔

۳۶۵۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنْ أَبِي بَكْرٍ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ وَأَنَا فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَأَبْصَرَنَا فَقَالَ: ((مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِأَنْتَيْنِ اللَّهُ فَالْتَهُمَا)). [طرفافہ فی: ۳۹۲۲، ۴۶۶۳] [مسلم: ۶۱۶۹]

۳۶۵۳۔ ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے ثابت نے، ان سے حضرت انس رضی اللہ عنہ نے اور ان سے حضرت ابو بکر رضی اللہ عنہ نے بیان کیا کہ جب ہم غار ثور میں چھپے تھے تو میں نے رسول اللہ ﷺ سے عرض کیا کہ اگر مشرکین کے کسی آدمی نے اپنے قدموں پر نظر ڈالی تو وہ ضرور ہم کو دیکھ لے گا۔ اس پر آنحضرت ﷺ نے فرمایا: ”اے ابو بکر! ان دو کا کوئی کیا بگاڑ سکتا ہے جن کے ساتھ تیرا اللہ ہے۔“

ترمذی: ۳۰۹۶

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((سَلُّوا الْأَبْوَابَ إِلَّا بَابَ أَبِي بَكْرٍ)) قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

باب: نبی کریم ﷺ کا حکم فرمانا:

”حضرت ابو بکر رضی اللہ عنہ کے دروازے کو چھوڑ کر (مسجد نبوی کی طرف کے) تمام دروازے بند کر دو۔“ یہ حدیث حضرت عبداللہ بن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے روایت کی ہے۔

۳۶۵۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا فُلَيْحٌ، حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ وَقَالَ: ((إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ)) قَالَ: فَبَكَى أَبُو بَكْرٍ فَتَعَجَّجْنَا لِبُكَائِهِ أَنْ يُخْبِرَ رَسُولُ اللَّهِ ﷺ عَنْ عَبْدِ خَيْرٍ فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمَخِيرَ وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنْ مِنْ أَمْنٍ النَّاسَ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ وَلَوْ كُنْتُ مَتَّحِلًا خَلِيلًا غَيْرَ رَبِّي لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا وَلَكِنْ أَخُوهُ الْإِسْلَامَ وَمَوَدَّتُهُ لَا يَبْقَيْنَ فِي الْمَسْجِدِ بَابٌ إِلَّا سَدًّا إِلَّا بَابَ أَبِي بَكْرٍ)). [راجع: ۱۴۶۶]

۳۶۵۴۔ مجھ سے عبداللہ بن محمد نے بیان کیا، کہا ہم سے ابو عامر نے بیان کیا، ان سے فلیح بن سلیمان نے بیان کیا، کہا کہ مجھ سے سالم ابو النضر نے بیان کیا، ان سے بسر بن سعید نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے خطبہ دیا اور فرمایا: ”اللہ تعالیٰ نے اپنے ایک بندے کو دنیا میں اور جو کچھ اللہ کے پاس آخرت میں ہے ان دونوں میں سے کسی ایک کا اختیار دیا تو اس بندے نے اس کو اختیار کر لیا جو اللہ کے پاس تھا۔“ انہوں نے بیان کیا کہ اس پر ابو بکر رونے لگے۔ ابوسعید کہتے ہیں کہ ہم کو ان کے رونے پر حیرت ہوئی کہ رسول اللہ ﷺ تو کسی بندے کے متعلق خبر دے رہے ہیں جسے اختیار دیا گیا تھا۔ لیکن بات یہ تھی کہ خود رسول اللہ ﷺ ہی وہ بندے تھے جنہیں اختیار دیا گیا تھا اور (واقعات) حضرت ابو بکر رضی اللہ عنہ ہم میں سب سے زیادہ جاننے والے تھے۔ رسول اللہ ﷺ نے ایک مرتبہ فرمایا: ”اپنی محبت اور مال کے ذریعہ مجھ پر ابو بکر رضی اللہ عنہ کا سب سے زیادہ احسان ہے اور اگر میں اپنے رب کے سوا کسی کو جانی دوست بنا سکتا تو ابو بکر کو بناتا، لیکن اسلام کا بھائی چارہ اور اسلام کی محبت ان سے کافی ہے، دیکھو مسجد کی طرف تمام دروازے (جو صحابہ کے گھروں کی طرف کھلتے

تھے) سب بند کر دیئے جائیں۔ صرف ابو بکر رضی اللہ عنہ کا دروازہ رہنے دو۔“

تشریح: حدیث اور باب میں مطابقت ظاہر ہے کہ نبی کریم ﷺ نے حضرت ابو بکر رضی اللہ عنہ کو ایک ممتاز مقام عطا فرمایا اور آج تک مسجد نبوی میں یہ تاریخی جگہ محفوظ رکھی گئی ہے۔

بابُ فَضْلِ أَبِي بَكْرٍ بَعْدَ النَّبِيِّ ﷺ

باب: نبی کریم ﷺ کے بعد ابو بکر صدیق رضی اللہ عنہ کی دوسرے صحابہ رضی اللہ عنہم پر فضیلت کا بیان

(۳۶۵۵) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے زمانہ میں جب ہمیں صحابہ رضی اللہ عنہم کے درمیان انتخاب کے لئے کہا جاتا تو سب میں افضل اور بہتر ہم ابو بکر کو قرار دیتے، پھر عمر بن خطاب رضی اللہ عنہ کو، پھر حضرت عثمان بن عفان رضی اللہ عنہ کو۔ [راجع: ۳۶۹۷]

تشریح: امام بخاری رحمہ اللہ نے مذہب جمہوری کی طرف اشارہ فرمایا ہے کہ تمام صحابہ رضی اللہ عنہم میں حضرت ابو بکر صدیق رضی اللہ عنہ کو فضیلت حاصل ہے۔ اکثر سلف کا یہی قول ہے اور خلف میں سے بھی اکثر نے یہی کہا ہے۔ بعض محققین ایسا بھی کہتے ہیں کہ خلفائے اربعہ کو باہم ایک دوسرے پر فضیلت دینے میں کوئی نص قطعی نہیں ہے، لہذا یہ چاروں ہی افضل ہیں بعض کہتے ہیں کہ تمام صحابہ میں یہ چاروں افضل ہیں اور ان کی خلافت جس ترتیب کے ساتھ منعقد ہوئی اسی ترتیب سے وہ حق اور صحیح ہیں اور ان میں باہم فضیلت اسی ترتیب سے کہی جاسکتی ہے۔ بہر حال جمہور کے مذہب کو ترجیح حاصل ہے۔

بابُ قَوْلِ النَّبِيِّ ﷺ: ((لَوْ كُنْتُ مَتَّخِذًا خَلِيلًا))

باب: نبی کریم ﷺ کا یہ فرمانا کہ ”اگر میں کسی کو جانی دوست بناتا تو ابو بکر رضی اللہ عنہ کو بناتا“

قَالَ أَبُو سَعِيدٍ: يَهِيءُ لِي رُؤْيَا مِنْهُ سَمِعْتُ مَرْوِيًّا بِهِ۔

تشریح: اس باب کے ذیل میں بہت سی روایات درج کی گئی ہیں جن سے کسی نہ کسی طرح سے حضرت سیدنا ابو بکر صدیق رضی اللہ عنہ کی فضیلت نکلتی ہے۔ اس نکتہ کو کچھ کرمندرج ذیل روایات کا مطالعہ کرنا نہایت ضروری ہے۔

(۳۶۵۶) ہم سے مسلم بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے وہیب نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے عکرمہ نے بیان کیا اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر میں اپنی امت کے کسی فرد کو اپنا جانی دوست بنا سکتا تو ابو بکر کو بنانا تاہم لیکن وہ میرے دینی بھائی اور میرے دوست ہیں۔“ [راجع: ۴۶۷]

(۳۶۵۷) حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ وَمُؤَسَّى بْنُ

إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ أَيُّوبَ وَقَالَ: ((لَوْ كُنْتُ مَتَّحِذَا خَلِيلًا لَا تَخَذُهُ خَلِيلًا وَلَكِنْ أَخُوهُ الْإِسْلَامَ أَفْضَلُ)).
نے بیان کیا، ان سے ایوب نے (یہی روایت) کہ نبی کریم ﷺ نے فرمایا: ”اگر میں کسی کو جانی دوست بنا سکتا تو ابو بکر کو بناتا۔ لیکن اسلام کا بھائی چارہ کیا کم ہے۔“

[راجع: ۴۶۷]

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ مِثْلَهُ.
ہم سے قتیبہ نے بیان کیا، ان سے عبدالوہاب نے اور ان سے ایوب نے ایسی ہی حدیث بیان کی۔

۳۶۵۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ أَهْلُ الْكُوفَةِ إِلَى ابْنِ الزُّبَيْرِ فِي الْجَدِّ فَقَالَ: أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ كُنْتُ مَتَّحِذَا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَا تَخَذُهُ)) أَنْزَلَهُ أَبَا يَعْنِي أَبَا بَكْرٍ.
۳۶۵۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم کو حماد بن زید نے خبر دی، انہیں ایوب نے، ان سے عبداللہ بن ابی ملیکہ نے بیان کیا کہ کوفہ والوں نے حضرت عبداللہ بن زبیر رضی اللہ عنہ کو دادا (کی میراث کے سلسلے میں) سوال لکھا تو آپ نے انہیں جواب دیا کہ رسول اللہ ﷺ نے فرمایا تھا: ”اگر اس امت میں کسی کو میں اپنا جانی دوست بنا سکتا تو ابو بکر رضی اللہ عنہ کو بناتا۔“ (وہی) ابو بکر رضی اللہ عنہ یہ فرماتے تھے کہ دادا باپ کی طرح ہے (یعنی جب میت کا باپ زندہ نہ ہو تو باپ کا حصہ دادا کی طرف لوٹ جائے گا یعنی باپ کی جگہ دادا وارث ہوگا)۔

باب

بَابُ

۳۶۵۹۔ حَدَّثَنَا الْحُمَيْدِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: أَتَتْ امْرَأَةُ النَّبِيِّ ﷺ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ كَأَنِّي تَقُولُ الْمَوْتَ قَالَ: ((إِنْ لَمْ تَجِدْنِي فَأَتَيْتِ أَبَا بَكْرٍ)). [طرفاه: فی: ۷۲۲۰، ۷۳۶۰]

[مسلم: ۶۱۷۹، ۶۱۸۰، ترمذی: ۳۶۷۶]

تشویج: اس حدیث سے یہ نکلتا ہے کہ آپ کو بذریعہ وحی معلوم ہو چکا تھا کہ آپ کے بعد حضرت ابو بکر رضی اللہ عنہ آپ کے خلیفہ ہوں گے۔ طبرانی نے عصمر بن مالک سے نکالا، ہم نے عرض کیا یا رسول اللہ! آپ کے بعد اپنے مالوں کی زکوٰۃ کس کو دیں؟ آپ نے فرمایا ابو بکر رضی اللہ عنہ کو دینا، اس کی سند ضعیف ہے۔ نجم بن ہل بن ابی خثمہ سے نکالا کہ آپ سے ایک گنوار نے بیعت کی اور پوچھا کہ اگر آپ کی وفات ہو جائے تو میں کس کے پاس آؤں؟ فرمایا ابو بکر رضی اللہ عنہ کے پاس۔ اس نے کہا اگر وہ بھی فوت ہو جائیں تو پھر کس کے پاس؟ فرمایا عمر رضی اللہ عنہ کے پاس۔ ان روایتوں سے شیعوں کا رد ہوتا ہے جو کہتے ہیں کہ نبی کریم ﷺ اپنے بعد علی رضی اللہ عنہ کو خلیفہ مقرر کر گئے تھے۔

۳۶۶۰۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، حَدَّثَنَا بَيَّانُ بْنُ بَشْرٍ عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هَمَامٍ قَالَ: سَمِعْتُ عَمَّارًا يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا مَعَهُ إِلَّا خَمْسَةٌ أَعْبَدُ وَأَمْرَاتَانِ وَأَبُو بَكْرٍ. [طرفہ فی: ۳۸۵۷]

۳۶۶۰) ہم سے احمد بن ابی طیب نے بیان کیا، کہا ہم سے اسماعیل بن ابی مجاہد نے بیان کیا، ان سے بیان بن بشر نے کہا، ان سے وبرة بن عبد الرحمن نے، ان سے ہمام نے بیان کیا کہ میں نے حضرت عمار رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں نے رسول اللہ ﷺ کو اس وقت دیکھا ہے جب آپ کے ساتھ (اسلام لانے والوں میں صرف) پانچ غلام، دو عورتوں اور ابو بکر صدیق رضی اللہ عنہ کے سوا اور کوئی نہ تھا۔

تشریح: غلام یہ تھے بلال، زید بن حارثہ، عامر بن فہرہ، ابولکلیہ اور عبید بن زید حبشی، عورتیں حضرت خدیجہ اور ام ایمن تھیں یا سمیہ غرض آزاد مردوں میں سب سے پہلے حضرت ابو بکر صدیق رضی اللہ عنہ ایمان لائے۔ بچوں میں حضرت علی رضی اللہ عنہ عورتوں میں حضرت خدیجہ رضی اللہ عنہا۔

۳۶۶۱۔ حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ، حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ بُسْرِ ابْنِ عُبَيْدٍ اللَّهِ عَنْ عَائِذِ اللَّهِ أَبِي إِذْرِيسَ عَنْ أَبِي الدَّرْدَاءِ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرَفِ ثَوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتَيْهِ فَقَالَ النَّبِيُّ ﷺ: ((وَأَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ)) فَسَلَّمَ وَقَالَ: إِنِّي كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَيْءٌ فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَقْبَلْتُ إِلَيْكَ فَقَالَ: ((يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرٍ)) ثَلَاثًا ثُمَّ إِنَّ عَمْرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَسَأَلَ أَتَمَّ أَبُو بَكْرٍ؟ قَالُوا: لَا. فَأَتَى النَّبِيَّ ﷺ فَجَعَلَ وَجْهَ النَّبِيِّ ﷺ يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبُو بَكْرٍ فَجَنَّا عَلَى رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ أَنَا كُنْتُ أَظْلَمَ مَرَّتَيْنِ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقَ وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُوا لِي صَاحِبِي؟)) مَرَّتَيْنِ فَمَا أُودِي

۳۶۶۱) مجھ سے ہشام بن عمار نے بیان کیا، کہا ہم سے صدقہ بن خالد نے بیان کیا، ان سے زید بن واقد نے بیان کیا، ان سے بسر بن عبید اللہ نے، ان سے عائذ اللہ ابی اذریس نے، ان سے ابی الدرداء نے بیان کیا کہ میں نے نبی کریم ﷺ کی خدمت میں حاضر تھا کہ حضرت ابو بکر رضی اللہ عنہ اپنے کپڑے کا کنارہ پکڑے ہوئے گھٹنا کھولے ہوئے آئے۔ نبی اکرم ﷺ نے یہ حالت دیکھ کر فرمایا: ”معلوم ہوتا ہے تمہارے دوست کسی سے لڑ کر آئے ہیں۔“ پھر حضرت ابو بکر صدیق رضی اللہ عنہ نے حاضر ہو کر سلام کیا اور عرض کیا یا رسول اللہ! میرے اور عمر بن خطاب رضی اللہ عنہ کے درمیان کچھ تکرار ہو گئی تھی اور اس سلسلے میں نے جلدی میں ان کو سخت لفظ کہہ دیئے لیکن بعد میں مجھے سخت ندامت ہوئی تو میں نے ان سے معافی چاہی، اب وہ مجھے معاف کرنے کے لئے تیار نہیں ہیں، اسی لئے میں آپ کی خدمت میں حاضر ہوا ہوں۔ آپ نے فرمایا: ”اے ابو بکر! تمہیں اللہ معاف کرے۔“ تین مرتبہ آپ نے یہ جملہ ارشاد فرمایا۔ حضرت عمر رضی اللہ عنہ کو بھی ندامت ہوئی اور حضرت ابو بکر رضی اللہ عنہ کے گھر پہنچے اور پوچھا کیا ابو بکر گھر پر موجود ہیں؟ معلوم ہوا کہ نہیں تو آپ بھی نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور سلام کیا۔ آنحضرت ﷺ کا چہرہ مبارک غصہ سے بدل گیا اور ابو بکر رضی اللہ عنہ ڈر گئے اور گھٹنوں کے بل بیٹھ کر عرض کرنے لگے، یا رسول اللہ! اللہ کی قسم زیادتی میری ہی طرف سے تھی۔ دوسرے یہ جملہ کہا۔ اس کے بعد نبی اکرم ﷺ نے فرمایا: ”اللہ نے مجھے تمہاری طرف نبی بنا کر بھیجا تھا۔ اور تم لوگوں نے

بَعْدَهَا. [طرفہ فی: ۴۶۴۰]

مجھ سے کہا تھا کہ تم جھوٹ بولتے ہو لیکن ابو بکر رضی اللہ عنہ نے کہا تھا کہ آپ سچے ہیں اور اپنی جان و مال کے ذریعہ انہوں نے میری مدد کی تھی تو کیا تم لوگ میرے دوست کو ستانا چھوڑتے ہو یا نہیں؟“ آپ نے دودفعہ یہی فرمایا۔ آپ کے یہ فرمانے کے بعد پھر ابو بکر رضی اللہ عنہ کو کسی نے نہیں ستایا۔

تشریح: ابو یعلیٰ کی روایت میں ہے کہ جب عمر رضی اللہ عنہ رسول کریم ﷺ کے پاس آئے تو آپ نے منہ پھیر لیا۔ دوسری طرف سے آئے تو دھر سے بھی منہ پھیر لیا، سامنے بیٹھے تو دھر سے بھی منہ پھیر لیا آخر انہوں نے سبب پوچھا تو آپ نے فرمایا ابو بکر نے تم سے معذرت کی اور تم نے قبول نہ کی۔ حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اس حدیث سے ابو بکر صدیق رضی اللہ عنہ کی فضیلت تمام صحابہ پر نکلی۔ حضرت علی رضی اللہ عنہ نے فرمایا کہ ان کا خطاب صدیق آسان سے اترتا۔ اس حدیث سے شیعہ حضرات کو سبق لینا چاہیے۔ جب آپ حضرت عمر رضی اللہ عنہ پر حضرت ابو بکر صدیق رضی اللہ عنہ کے لئے اتنے غصہ ہوئے حالانکہ پہلے زیادتی ابو بکر رضی اللہ عنہ ہی کی تھی مگر جب انہوں نے معافی چاہی تو حضرت عمر رضی اللہ عنہ کو نوراً معاف کرنا چاہیے تھا۔ پھر شیعہ حضرات کس منہ سے نبی کریم ﷺ کے یار غار کو برا بھلا کہتے ہیں، ان لوگوں کو اللہ سے ڈرنا چاہیے۔ دیکھا گیا ہے کہ حضرت شیخین پر تبرا کرنے والوں کا برا حشر ہوا ہے۔

۳۶۶۲۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا خَالِدُ الْحَذَاءِ، عَنْ أَبِي عَثْمَانَ، حَدَّثَنَا حَدَّثَنِي عَمْرُو بْنُ الْعَاصِ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: ((عَائِشَةُ)) فَقُلْتُ: مَنْ الرِّجَالُ؟ قَالَ: ((أَبُو هَا)) قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ((ثُمَّ عُمَرُ بْنُ الْخَطَّابِ)) فَعَدَّ رَجَالًا. [طرفہ فی: ۴۳۵۸] [مسلم: ۶۱۱۷۷] ترمذی:

(۳۶۶۲) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے عبد العزیز بن مختار نے بیان کیا، کہا ہم سے خالد حذاء نے، کہا ہم سے ابو عثمان نے بیان کیا، کہا ہم سے مجھ سے حضرت عمرو بن عاص رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے انہیں غزوہ ذات السلاسل کے لئے بھیجا (عمرو رضی اللہ عنہ نے بیان کیا کہ) پھر میں آپ کی خدمت میں حاضر ہوا اور پوچھا کہ سب سے زیادہ محبت آپ کو کس سے ہے؟ آپ نے فرمایا: ”عائشہ رضی اللہ عنہا سے۔“ میں نے پوچھا اور مردوں میں؟ فرمایا: ”اس کے باپ (ابو بکر رضی اللہ عنہ) سے۔“ میں نے پوچھا، اس کے بعد؟ فرمایا کہ ”عمر بن خطاب رضی اللہ عنہ سے۔“ اس طرح آپ نے کئی آدمیوں کے نام لئے۔

[۳۸۸۵]

۳۶۶۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَمَا رَاعٍ فِي غَنَمِهِ عَدَا عَلَيْهِ الذَّنْبُ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي فَأَتَتْهُ إِلَيْهِ الذَّنْبُ فَقَالَ: مَنْ لَهَا يَوْمَ السَّيِّمِ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟))

(۳۶۶۳) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہوں نے کہا کہ مجھے ابوسلمہ بن عبد الرحمن نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا: ”ایک چرواہا اپنی بکریاں چرا رہا تھا کہ بھیڑیا آ گیا اور ریوڑ سے ایک بکری اٹھا کر لے جانے لگا، چرواہے نے اس سے بکری چھڑانی چاہی تو بھیڑیا بول پڑا۔ دندنوں والے دن میں اس کی رکھوالی کرنے والا کون ہوگا؟ جس دن میرے سوا اور کوئی

چرواہا نہ ہوگا۔ اسی طرح ایک شخص بیل کو اس پر سوار ہو کر لئے جا رہا تھا۔ بیل اس کی طرف متوجہ ہو کر کہنے لگا کہ میری پیدائش اس کے لئے نہیں ہوئی ہے، میں تو کھیتی باڑی کے کاموں کے لئے پیدا کیا گیا ہوں۔“ وہ شخص بول پڑا سبحان اللہ! (جانور اور انسانوں کی طرح باتیں کرے) نبی ﷺ نے فرمایا: ”میں ان واقعات پر ایمان لاتا ہوں اور ابو بکر اور عمر بن خطاب رضی اللہ عنہما بھی۔“

وَبَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً قَدْ حَمَلَ عَلَيْهَا فَالْتَفَتَتْ إِلَيْهِ فَكَلِمَتُهُ فَقَالَتْ: إِنِّي لَمْ أُحْلَقْ لِهَذَا وَلَكِنِّي خُلِقْتُ لِلْحَرْثِ)) قَالَ النَّاسُ: سُبْحَانَ اللَّهِ! قَالَ النَّبِيُّ ﷺ: ((لَأَنِّي أَوْمِنُ بِذَلِكَ وَأَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ)).

[راجع: ۲۳۲۴]

تشریح: درندوں کے دن سے قیامت کا دن مراد ہے جب کہ خود گذر رہے اپنی بکریوں کی رکھوالی چھوڑ دیں گے سب کو اپنے نفس کی فکر لگ جائے گی۔ یہ حدیث اوپر گزر چکی ہے۔ اس میں اتنا اور زیادہ تھا کہ ابو بکر اور عمر رضی اللہ عنہما ہاں موجود نہ تھے۔ امام بخاری رحمہ اللہ نے اس حدیث سے حضرت ابو بکر رضی اللہ عنہ کی فضیلت نکالی۔ آپ نے اپنے بعد ان کا نام لیا، آپ کو ان پر پورا بھروسہ تھا اور آپ جانتے تھے کہ وہ دونوں اتنے راسخ العقیدہ ہیں کہ میری بات کو وہ کبھی رد نہیں کر سکتے۔

(۳۶۶۳) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے، ان سے زہری نے بیان کیا، کہا مجھ کو ابن المسیب نے خبر دی اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نے رسول کریم ﷺ سے سنا، آپ نے فرمایا: ”میں سو رہا تھا کہ خواب میں میں نے اپنے آپ کو ایک کنویں پر دیکھا جس پر ڈول تھا۔ اللہ تعالیٰ نے جتنا چاہا میں نے اس ڈول سے پانی کھینچا، پھر اسے ابن ابی قحافہ (حضرت ابو بکر رضی اللہ عنہ) نے لے لیا اور انہوں نے ایک یا دو ڈول کھینچے۔ ان کے کھینچنے میں کچھ کمزوری سی معلوم ہوئی۔ اللہ ان کی اس کمزوری کو معاف فرمائے۔ پھر اس ڈول نے ایک بہت بڑے ڈول کی صورت اختیار کر لی اور اسے عمر بن خطاب رضی اللہ عنہ نے اپنے ہاتھ میں لے لیا۔ میں نے ایسا شہ زور پہلوان آدمی نہیں دیکھا جو عمر رضی اللہ عنہ کی طرح ڈول کھینچ سکتا۔ انہوں نے اتنا پانی نکالا کہ لوگوں نے اپنے اونٹوں کو حوض سے سیراب کر لیا۔“

۳۶۶۴- حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ، أَخْبَرَنِي ابْنُ الْمُسَيْبِ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ عَلَيْهَا ذَلْوٌ فَتَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ثُمَّ أَخَذَهَا ابْنُ أَبِي قَحَافَةَ فَتَزَعَهَا بِهَا ذُلُوبًا أَوْ ذُلُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْقِرُ لَهُ ضَعْفَهُ ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ أَرِ عَبْقَرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ حَتَّى ضَرَبَ النَّاسُ بِعَطْفِكِ)). [اطرافہ فی: ۷۰۲۱، ۷۰۲۲، ۷۴۷۵] [مسلم: ۶۱۹۲]

تشریح: یہ خلافت اسلامی کو سنبھالنے پر اشارہ ہے۔ جیسا کہ وفات نبوی ﷺ کے بعد حضرت صدیق اکبر رضی اللہ عنہ نے دواڑ حائے سال سنبھالا بعد میں فاروقی دور شروع ہوا اور آپ نے خلافت کا حق ادا کر دیا کہ فتوحات اسلامی کا سیلاب دوز دور تک پہنچ گیا اور خلافت کے ہر ہر شعبہ میں برقیات کے دروازے کھل گئے۔ نبی کریم ﷺ کو خواب میں یہ سارے حالات دکھائے گئے۔

(۳۶۶۵) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو موسیٰ بن عقبہ نے خبر دی، انہیں سالم بن عبد اللہ نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے

۳۶۶۵- حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عَقِبَةَ عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: ((مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ)) فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شَيْئِي ثَوْبِي يَسْتَرْجِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خِيَلًا)) قَالَ مُوسَى: فَقُلْتُ لِسَالِمٍ: أَذْكَرَ عَبْدُ اللَّهِ: مَنْ جَرَّ إِزَارَهُ قَالَ: لَمْ أَسْمَعْهُ ذَكَرَ إِلَّا ثَوْبَهُ. [اطرافه في: ٥٧٨٤، ٥٧٨٤، ٦٠٦٢] [ابوداود: ٤٠٨٥]

نسائی: ٥٣٥٠

فرمایا: ”جو شخص اپنا کپڑا (پاجامہ یا تہبند وغیرہ) تکبر اور غرور کی وجہ سے زمین پر گھسیتا چلے تو اللہ تعالیٰ قیامت کے دن اس کی طرف نظر رحمت سے دیکھے گا بھی نہیں۔“ اس پر حضرت ابوبکر رضی اللہ عنہ نے عرض کیا کہ میرے کپڑے کا ایک حصہ لٹک جایا کرتا ہے۔ البتہ اگر میں پوری طرح خیال رکھوں تو وہ نہیں لٹک سکے گا۔ رسول اللہ ﷺ نے فرمایا کہ ”آپ تو ایسا تکبر کے خیال سے نہیں کرتے۔“ (اس لئے آپ اس حکم میں داخل نہیں ہیں) موسیٰ نے کہا کہ میں نے سالم سے پوچھا کیا حضرت عبداللہ بن عمر رضی اللہ عنہما نے اس حدیث میں یہ فرمایا تھا جو اپنی ازار کو گھسیتے ہوئے چلے۔ تو انہوں نے کہا کہ میں نے تو ان سے یہی سنا کہ جو کوئی اپنا کپڑا لٹکائے۔

تشریح: معلوم ہوا کہ انما الاعمال بالنیات، اگر کوئی اپنی ازار نچنے سے اونچی بھی رکھے اور مغرور ہو تو اس کی جاہی یقینی ہے۔ اگر بلا قصد اور بلا نیت غرور لٹک جائے تو وہ اس وعید میں داخل نہ ہوگا۔ یہ ہر کپڑے کو شامل ہے۔ ازار ہو یا پاجامہ یا کرتی یا استین بہت بڑی بڑی رکھنا، اگر غرور کی راہ سے ایسا کرے تو سخت گناہ اور حرام ہے۔ آج کے دور میں ازارہ کبر و غرور کوٹ چلون اس طرح پہننے والے اسی وعید میں داخل ہیں۔

۳۶۶۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابِ - يَعْنِي الْجَنَّةِ - يَا عَبْدَ اللَّهِ! هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الصِّيَامِ بَابِ الرِّيَّانِ)) فَقَالَ أَبُو بَكْرٍ: مَا عَلَى هَذَا الَّذِي يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ وَقَالَ: هَلْ يُدْعَى مِنْهَا كُلُّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ فَقَالَ: ((نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ!)) [راجع: ١٨٩٧]

۳۶۶۶) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم سے شعیب نے بیان کیا، ان سے زہری نے بیان کیا، انہوں نے کہا کہ مجھے حمید بن عبدالرحمن بن عوف نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا آپ نے فرمایا: ”جس نے اللہ کے راستے میں کئی چیز کا ایک جوڑا خرچ کیا (مثلاً دو روپے، دو کپڑے، دو گھوڑے اللہ تعالیٰ کے راستے میں دیئے) تو اسے جنت کے دروازوں سے بلایا جائے گا کہ اے اللہ کے بندے! ادھر آ، یہ دروازہ بہتر ہے پس جو شخص نمازی ہوگا اسے نماز کے دروازے سے بلایا جائے گا، جو شخص مجاہد ہوگا اسے جہاد کے دروازے سے بلایا جائے گا، جو شخص اہل صدقہ میں سے ہوگا اسے صدقہ کے دروازہ سے بلایا جائے گا اور جو شخص روزہ دار ہوگا اسے صیام اور ریان (سیرانی) کے دروازے سے بلایا جائے گا۔“ حضرت ابوبکر رضی اللہ عنہ نے عرض کیا جس شخص کو ان تمام ہی دروازوں سے بلایا جائے گا پھر تو اسے کسی قسم کا خوف باقی نہیں رہے گا اور پوچھا گیا کوئی شخص ایسا بھی ہوگا جسے ان تمام دروازوں سے بلایا جائے یا رسول اللہ! آپ ﷺ نے فرمایا: ”ہاں اور مجھے امید ہے کہ تم بھی انہیں میں سے ہو گے اے ابوبکر!“

۳۶۶۷۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ قَالَ إِسْمَاعِيلُ: يَغْنِي بِالْعَالِيَةِ فَقَامَ عُمَرُ يَقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ ﷺ قَالَتْ: وَقَالَ عُمَرُ: وَاللَّهِ! مَا كَانَ يَقَعُ فِي نَفْسِي إِلَّا ذَاكَ وَلَيْسَتْهُنَّ اللَّهُ فَلَيَقَطَّعَنَّ أَيْدِي رِجَالٍ وَأَرْجُلُهُمْ فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَبَّلَهُ قَالَ: بِأَبِي أَنْتَ وَأُمِّي طِبْتَ حَيًّا وَمَيِّتًا وَالَّذِي نَفْسِي بِيَدِهِ لَا يُذْنِبُكَ اللَّهُ الْمَوْتَتَيْنِ أَبَدًا ثُمَّ خَرَجَ فَقَالَ: أَيُّهَا الْحَالِفُ! عَلَى رَسُولِكَ فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ.

[راجع: ۱۲۴۱]

(۳۶۶۷) مجھ سے اسماعیل بن عبد اللہ نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے عروہ بن زبیر نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کی جب وفات ہوئی تو حضرت ابو بکر رضی اللہ عنہ اس وقت مقام سح میں تھے۔ اسماعیل نے کہا یعنی عوالی کے ایک گاؤں میں۔ آپ کی خبر سن کر حضرت عمر رضی اللہ عنہ اٹھ کر یہ کہنے لگے کہ اللہ کی قسم! رسول اللہ ﷺ کی وفات نہیں ہوئی۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ حضرت عمر رضی اللہ عنہ کہا کرتے تھے: اللہ کی قسم! اس وقت میرے دل میں یہی خیال آتا تھا اور میں کہتا تھا کہ اللہ آپ کو ضرور اس بیماری سے اچھا کر کے اٹھائے گا اور آپ ان لوگوں کے ہاتھ اور پاؤں کاٹ دیں گے (جو آپ کی موت کی باتیں کرتے ہیں) اتنے میں حضرت ابو بکر رضی اللہ عنہ تشریف لے آئے اور اندر جا کر آپ کی نعش کے اوپر سے کپڑا اٹھایا اور بوسہ دیا اور کہا، میرے باپ اور ماں آپ پر فدا ہوں، آپ زندگی میں بھی پاکیزہ تھے اور وفات کے بعد بھی اور اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، اللہ تعالیٰ آپ پر دو مرتبہ موت ہرگز طاری نہیں کرے گا۔ اس کے بعد آپ باہر آئے اور عمر رضی اللہ عنہ سے کہنے لگے اے قسم کھانے والے! ذرا تامل کر۔ پھر حضرت ابو بکر رضی اللہ عنہ نے گفتگو شروع کی تو حضرت عمر رضی اللہ عنہ خاموش بیٹھ گئے۔

۳۶۶۸۔ فَحَمِدَ اللَّهُ أَبُو بَكْرٍ وَأَثْنَى عَلَيْهِ وَقَالَ: أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ وَقَالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ [الزمر: ۳۰] وَقَالَ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ [آل عمران: ۱۴۴] قَالَ: فَتَشَجَّ النَّاسُ يَبْكُونَ قَالَ: وَاجْتَمَعَتِ الْأَنْصَارُ

(۳۶۶۸) حضرت ابو بکر رضی اللہ عنہ نے پہلے اللہ کی حمد کی اور ثناء بیان کی۔ پھر فرمایا: ”لوگو! دیکھو اگر کوئی محمد (ﷺ) کو پوجتا تھا (یعنی یہ سمجھتا تھا کہ وہ آدمی نہیں ہیں، وہ کبھی نہیں مریں گے) تو اسے معلوم ہونا چاہیے کہ حضرت محمد ﷺ کی وفات ہو چکی ہے اور جو شخص اللہ کی پوجا کرتا تھا تو اللہ ہمیشہ زندہ ہے اسے موت کبھی نہیں آئے گی (پھر ابو بکر رضی اللہ عنہ نے سورہ زمر کی یہ آیت پڑھی) ”اے پیغمبر! تو بھی مرنے والا اور وہ بھی مریں گے“ اور اللہ تعالیٰ نے فرمایا کہ ”محمد ﷺ صرف ایک رسول ہیں۔ اس سے پہلے بھی بہت سے رسول گزر چکے ہیں۔ پس کیا اگر وہ وفات پا جائیں یا انہیں شہید کر دیا جائے تو تم اسلام سے پھر جاؤ گے اور جو شخص اپنی ایڑیوں کے بل پھر جائے تو وہ اللہ کو کوئی نقصان نہیں پہنچا سکے گا اور اللہ عنقریب شکر گزار بندوں

إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَفِينَةِ بَنِي سَاعِدَةَ فَقَالُوا: مَنَا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَاسْتَكْتَهُ أَبُو بَكْرٍ وَكَانَ عُمَرُ يَقُولُ: وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلَامًا قَدْ أَغْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ: نَحْنُ الْأَمْراءُ وَأَنْتُمْ الْوُزَرَاءُ فَقَالَ حُبَابُ ابْنِ الْمُنْذِرِ: لَا وَاللَّهِ لَا نَفْعُ لَنَا مِنْكُمْ أَمِيرٌ وَمِنْكُمْ أَمِيرٌ فَقَالَ أَبُو بَكْرٍ: لَا وَلَكِنَّا الْأَمْراءُ وَأَنْتُمْ الْوُزَرَاءُ هُمْ أَوْسَطُ الْعَرَبِ دَارًا وَأَعْرَبُهُمْ أَحْسَابًا فَبَايَعُوا عُمَرَ أَوْ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ فَقَالَ عُمَرُ: بَلْ نَبَايَعُكَ أَنْتَ فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخَذَ عُمَرُ بِيَدِهِ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ فَقَالَ قَائِلٌ: قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ قَالَ عُمَرُ: قَتَلَهُ اللَّهُ. [راجع: ۱۲۴۲]

کو بدلہ دینے والا ہے۔“ راوی نے بیان کیا کہ یہ بن کر لوگ پھوٹ پھوٹ کر رونے لگے۔ راوی نے بیان کیا کہ انصار سقیفہ بنی ساعدہ میں سعد بن عبادہ رضی اللہ عنہ کے پاس جمع ہو گئے اور کہنے لگے کہ ایک امیر ہم میں سے ہوگا اور ایک امیر تم (مہاجرین) میں سے ہوگا۔ (دونوں مل کر حکومت کریں) پھر ابو بکر، عمر بن خطاب اور ابو عبیدہ بن جراح رضی اللہ عنہم ان کی مجلس میں پہنچے۔ عمر رضی اللہ عنہ نے گفتگو کرنی چاہی لیکن ابو بکر رضی اللہ عنہ نے ان سے خاموش رہنے کے لئے کہا۔ عمر رضی اللہ عنہ کہا کرتے تھے کہ اللہ کی قسم میں نے ایسا صرف اس وجہ سے کیا تھا کہ میں نے پہلے ہی سے ایک تقریر تیار کر لی تھی جو مجھے بہت پسند آتی تھی، پھر بھی مجھے ڈر تھا کہ ابو بکر رضی اللہ عنہ کی برابری اس سے بھی نہیں ہو سکتی۔ آخر حضرت ابو بکر رضی اللہ عنہ انتہائی بلاغت کے ساتھ بات شروع کی۔ انہوں نے تقریر میں فرمایا کہ ہم (قریش) امراء ہیں اور تم (جماعت انصار) وزراء ہو۔ اس پر حضرت حباب بن منذر رضی اللہ عنہ بولے کہ نہیں اللہ کی قسم ہم ایسا نہیں ہونے دیں گے، ایک امیر ہم میں سے ہوگا اور ایک امیر تم میں سے ہوگا۔ حضرت ابو بکر رضی اللہ عنہ نے فرمایا کہ نہیں ہم امراء ہیں تم وزراء ہو (وجہ یہ ہے کہ) قریش کے لوگ سارے عرب میں شریف خاندان شمار کئے جاتے ہیں اور ان کا ملک (یعنی مکہ) عرب کے بیچ میں ہے تو اب تم کو اختیار ہے یا تو عمر سے بیعت کر لیا یا ابو عبیدہ بن جراح سے۔ حضرت عمر رضی اللہ عنہ نے کہا، نہیں ہم آپ سے ہی بیعت کریں گے، آپ ہمارے سردار ہیں، ہم میں سب سے بہتر ہیں اور رسول کریم ﷺ کے نزدیک آپ ہم سب سے زیادہ محبوب ہیں۔ حضرت عمر رضی اللہ عنہ نے ان کا ہاتھ پکڑ لیا اور ان کے ہاتھ پر بیعت کر لی پھر سب لوگوں نے بیعت کی۔ اتنے میں کسی کی آواز آئی کہ سعد بن عبادہ رضی اللہ عنہ کو تم لوگوں نے مار ڈالا۔ عمر رضی اللہ عنہ نے کہا: انہیں اللہ نے مار ڈالا۔

(۳۶۶۹) اور عبد اللہ بن سالم نے زبیدی سے نقل کیا کہ عبد الرحمن بن قاسم نے بیان کیا، انہیں قاسم نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کی نظر (وفات سے پہلے) اٹھی اور آپ نے فرمایا: ”اے اللہ! مجھے رفیق اعلیٰ میں (داخل کر)۔“ آپ نے یہ جملہ تین مرتبہ فرمایا اور

۳۶۶۹۔ وَقَالَ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنِ الزُّبَيْدِيِّ قَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ أَخْبَرَنِي الْقَاسِمُ أَنَّ عَائِشَةَ قَالَتْ: شَخَّصَ بَصَرُ النَّبِيِّ ﷺ ثُمَّ قَالَ: ((فِي الرَّفِيقِ الْأَعْلَى))

ثَلَاثًا وَقَصَّ الْحَدِيثَ قَالَتْ: فَمَا كَانَتْ مِنْ خُطْبَتَيْهِمَا مِنْ خُطْبَةٍ إِلَّا نَفَعَ اللَّهُ بِهَا لَقَدْ خَوَّفَ عُمَرُ النَّاسَ وَإِنَّ فِيهِمْ لِنِفَاقًا فَرَدَّهُمُ اللَّهُ بِذَلِكَ. [راجع: ۱۲۴۱]

پوری حدیث بیان کی۔ عائشہ رضی اللہ عنہا نے کہا کہ حضرت ابو بکر اور عمر رضی اللہ عنہما دونوں ہی کے خطبوں سے نفع پہنچا۔ حضرت عمر رضی اللہ عنہ نے لوگوں کو دھمکایا کیونکہ ان میں بعض منافقین بھی تھے۔ اس لئے اللہ تعالیٰ نے اس طرح (غلط افواہیں پھیلانے سے) ان کو باز رکھا۔

۳۶۷۰۔ ثُمَّ لَقَدْ بَصَّرَ أَبُو بَكْرٍ النَّاسَ الْهُدَى وَعَرَفَهُمُ الْحَقَّ الَّذِي عَلَيْهِمْ وَخَرَجُوا بِهِ يَتْلُونَ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾ إِلَى ﴿الشَّاكِرِينَ﴾. [راجع: ۱۲۴۲]

(۳۶۷۰) اور بعد میں حضرت ابو بکر رضی اللہ عنہ نے جو حق اور ہدایت کی بات تھی وہ لوگوں کو سمجھا دی اور ان کو بتلادیا جو ان پر لازم تھا (یعنی اسلام پر قائم رہنا) اور وہ یہ آیت تلاوت کرتے ہوئے باہر آئے ”محمد (ﷺ) ایک رسول قبلیہ الرسل“ إلى ”الشاکرین“۔ [راجع: ۱۲۴۲]

تشریح: حضرت ابو بکر صدیق رضی اللہ عنہ اس عظیم خطبہ نے امت کے شیرازے کو منتشر ہونے سے بچالیا۔ انصار نے جو دوا میر مقرر کرنے کی تجویز پیش کی تھی وہ صحیح نہ تھی۔ ایک میان میں دو تلواریں نہیں رکھی جاسکتیں۔ روایت میں حضرت سعد بن عبادہ رضی اللہ عنہ کے لئے حضرت عمر رضی اللہ عنہ کی بددعا مذکور ہے۔ وہی دوا میر مقرر کرنے کی تجویز لے کر آئے تھے۔ خدا خواستہ اس پر عمل ہوتا تو نتیجہ بہت ہی برا ہوتا۔ کہتے کہ حضرت عبادہ رضی اللہ عنہ اس کے بعد شام کے ملک کو چلے گئے اور وہیں آپ کا انتقال ہوا۔ اس حدیث سے نصب خلیفہ کا وجوب ثابت ہوا کیونکہ صحابہ کرام رضی اللہ عنہم نے نبی کریم ﷺ کی تجویز و سفارش پر بھی اس کو مقدم رکھا، سدافسوس کہ امت نے جلد ہی اس فرض کو فراموش کر دیا۔ پہلی خرابی یہ پیدا ہوئی کہ خلافت کی جگہ ملوکیت آگئی، پھر مسلمانوں نے تقار عالم میں قدم رکھا تو مختلف اقوام عالم سے ان کا سابقہ پڑا جن سے متاثر ہو کر وہ اس فریضہ ملت کو بھول گئے اور انتشار کا شکار ہو گئے۔ آج تو دور ہی دوسرا ہے اگرچہ اب بھی مسلمانوں کی کافی حکومتیں دنیا میں قائم ہیں مگر خلافت راشدہ کی جھلک سے اکثر محروم ہیں۔ اللہ پاک اس دور پر فتن میں مسلمانوں کو باہمی اتفاق نصیب کرے کہ وہ متحدہ طور پر جمع ہو کر ملت اسلامیہ کی خدمت کر سکیں۔ آمین

۳۶۷۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ، حَدَّثَنَا أَبُو يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ قَالَ: قُلْتُ لِأَبِي: أَيُّ النَّاسِ خَيْرٌ بَعْدَ النَّبِيِّ ﷺ؟ قَالَ أَبُو بَكْرٍ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ وَخَشِيتُ أَنْ يَقُولَ عُثْمَانُ قُلْتُ: ثُمَّ أَنْتَ قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ. [ابو داود: ۳۴۲۹]

(۳۶۷۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، کہا ہم سے جامع بن ابی راشد نے بیان کیا، کہا ہم سے ابو یعلیٰ نے بیان کیا، ان سے محمد بن حنفیہ نے بیان کیا کہ میں نے اپنے والد (علی رضی اللہ عنہ) سے پوچھا کہ رسول اللہ ﷺ کے بعد سب سے افضل صحابی کون ہیں؟ انہوں نے بتلایا کہ ابو بکر رضی اللہ عنہ۔ میں نے پوچھا پھر کون ہیں؟ انہوں نے بتلایا، اس کے بعد عمر رضی اللہ عنہ ہیں۔ مجھے اس کا اندیشہ ہوا کہ اب (پھر میں نے پوچھا کہ اس کے بعد؟ تو) کہہ دیں گے کہ عثمان رضی اللہ عنہ۔ اس لئے میں نے خود کہا، اس کے بعد آپ ہیں؟ یہ سن کر بو لے کہ میں تو صرف عام مسلمانوں کی جماعت کا ایک شخص ہوں۔

تشریح: حضرت علی رضی اللہ عنہ کے اس قول سے ان لوگوں نے دلیل لی ہے جو حضرت ابو بکر صدیق رضی اللہ عنہ کو نبی کریم ﷺ کے بعد سب سے افضل کہتے ہیں پھر ان کے بعد حضرت عمر رضی اللہ عنہ کو جیسے جمہور اہل سنت کا قول ہے۔ عبدالرزاق محدث فرماتے ہیں کہ حضرت علی رضی اللہ عنہ نے خود شیخین کو اپنے اوپر فضیلت دی ہے لہذا میں بھی فضیلت دیتا ہوں ورنہ کبھی فضیلت نہ دیتا۔ دوسری روایت میں حضرت علی رضی اللہ عنہ سے منقول ہے کہ جو کوئی مجھ کو شیخین کے اوپر

فضیلت دے میں اس کو مفتری کی حد لگاؤں گا۔ اس سے ان سنی حضرات کو سبق لینا چاہیے جو حضرت علی رضی اللہ عنہ کی تفصیل کے قائل ہیں جب کہ خود حضرت علی رضی اللہ عنہ ہی ان کو مفتری قرار دے رہے ہیں۔

۳۶۷۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَنِيحِ انْقَطَعَ عِقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ أَبَا بَكْرٍ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فِخْذِي قَدْ نَامَ فَقَالَ: حَبَسَتْ رَسُولَ اللَّهِ ﷺ وَالنَّاسُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ؟ قَالَتْ: فَعَاتَبَنِي وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنَنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى فِخْذِي فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التِّيْمِمْ فَتِيْمَمُوا فَقَالَ أُسَيْدُ ابْنُ الْحَضَرِيِّ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ! فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ. [راجع: ۳۳۴]

(۳۶۷۲) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے مالک نے، ان سے عبد الرحمن بن قاسم نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک سفر میں ہم رسول اللہ ﷺ کے ساتھ چلے جب ہم مقام بیداء یا مقام ذات الجحیش پر پہنچے تو میرا ایک ہار ٹوٹ کر گر گیا۔ اس لئے حضور اکرم ﷺ اس کی تلاش کے لئے وہاں ٹھہر گئے اور صحابہ بھی آپ کے ساتھ ٹھہرے لیکن نہ اس جگہ پانی تھا اور نہ ان کے ساتھ پانی تھا۔ لوگ حضرت ابو بکر رضی اللہ عنہ کے پاس آ کر کہنے لگے کہ آپ ملاحظہ نہیں فرماتے، عائشہ رضی اللہ عنہا نے کیا کیا، حضور اکرم ﷺ کو یہیں روک لیا ہے۔ اتنے صحابہ آپ کے ساتھ ہیں، نہ تو یہاں پانی اور نہ لوگ اپنے ساتھ (پانی) لئے ہوئے ہیں۔ اس کے بعد حضرت ابو بکر رضی اللہ عنہ اندر آئے۔ رسول اللہ ﷺ اس وقت اپنا سر مبارک میری ران پر رکھے ہوئے سو رہے تھے۔ وہ کہنے لگے، تمہاری وجہ سے رسول اللہ ﷺ کو اور سب لوگوں کو رکنا پڑا۔ اب نہ یہاں کہیں پانی ہے اور نہ لوگوں کے ساتھ پانی ہے۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہ نے مجھ پر غصہ کیا اور جو کچھ اللہ کو منظور تھا انہوں نے کہا اور اپنے ہاتھ سے میری کچھ میں کچھ کے لگانے لگے میں ضرور تڑپ اٹھی مگر رسول اللہ ﷺ کا سر مبارک میری ران پر تھا۔ رسول اللہ ﷺ سوتے رہے۔ جب صبح ہوئی تو پانی نہیں تھا اور اسی موقع پر اللہ تعالیٰ نے تیمم کا حکم نازل فرمایا اور سب نے تیمم کیا۔ اس پر اسید بن حضیر رضی اللہ عنہ نے کہا کہ اے آل ابو بکر! یہ تمہاری کوئی پہلی برکت نہیں ہے۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر ہم نے جب اس اونٹ کو اٹھایا جس پر میں سوار تھی تو ہمارا سی کے نیچے ہمیں ملا۔

تشریح: گم ہونے والا ہار حضرت اسماء رضی اللہ عنہا کا تھا، اس لئے حضرت عائشہ رضی اللہ عنہا کو اور بھی زیادہ فکر ہوا، بعد میں اللہ تعالیٰ نے اسے ملا دیا۔ حضرت اسید بن حضیر رضی اللہ عنہ کے قول کا مطلب یہ ہے کہ حضرت ابو بکر رضی اللہ عنہ کی اولاد کی وجہ سے مسلمانوں کو ہمیشہ فوائد و برکات ملتے رہے ہیں۔ یہ حدیث کتاب التیمم میں بھی مذکور ہو چکی ہے۔ یہاں پر اس کے لانے سے یہ غرض ہے کہ اس حدیث سے حضرت ابو بکر صدیق رضی اللہ عنہ کے خاندان کی فضیلت ثابت ہوئی ہے۔ اسید رضی اللہ عنہ نے کہا۔ ((ماہی باول برکتکم یا آل ابی بکر))۔

۳۶۷۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَتَفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ)). تَابِعَهُ جَرِيرٌ وَعَبْدُ اللَّهِ بْنُ ذَاوُدَ وَأَبُو مُعَاوِيَةَ وَمُحَاضِرٌ عَنْ الْأَعْمَشِ. [مسلم: ۶۴۸۷، ۶۴۸۸، ۴۶۸۹، ۴۶۵۸؛ ترمذی: ۳۸۶۱؛ ابن ماجہ: ۱۶۱]

(۳۶۷۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اعمش نے بیان کیا، کہا میں نے ذکوان سے سنا اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میرے اصحاب کو برا بھلا مت کہو۔ اگر کوئی شخص احد پہاڑ کے برابر بھی سونا (اللہ کی راہ میں) خرچ کر لے تو ان کے ایک مدغلہ کے برابر بھی نہیں ہو سکتا اور نہ ان کے آدھے مد کے برابر۔“ شعبہ کے ساتھ اس حدیث کو جریر، عبداللہ بن داؤد، ابو معاویہ اور محاضر نے بھی اعمش سے روایت کیا ہے۔

تشریح: اس سے عام طور پر صحابہ کرام رضی اللہ عنہم کی فضیلت ثابت ہوتی ہے یہ وہ بزرگان اسلام ہیں جن کو دیر رسالت پناہ ﷺ نصیب ہوا۔ اس لئے ان کی عند اللہ بڑی اہمیت ہے۔ جریر رضی اللہ عنہ کی روایت کو امام مسلم رضی اللہ عنہ نے اور محاضر کی روایت کو ابوالفتح نے اپنے نوآمد میں اور عبداللہ بن داؤد کی روایت کو مسدد نے اور ابو معاویہ کی روایت کو امام احمد رضی اللہ عنہ نے وصل کیا ہے۔ خدمت اسلام میں صحابہ کرام رضی اللہ عنہم کی مالی قربانیوں کو اس لئے فضیلت حاصل ہے کہ انہوں نے ایسے وقت میں خرچ کیا جب سخت ضرورت تھی، کافروں کا غلبہ تھا اور مسلمان محتاج تھے۔ مقصود مہاجرین، اہلین اور انصار کی فضیلت کا بیان کرنا ہے۔ ان میں ابو بکر صدیق رضی اللہ عنہ بھی تھے، لہذا باب کی مطابقت حاصل ہوگئی۔ یہ حدیث آپ نے اس وقت فرمائی جب خالد بن ولید اور عبدالرحمن بن عوف رضی اللہ عنہما میں کچھ تکرار ہوئی۔ خالد رضی اللہ عنہ نے عبدالرحمن رضی اللہ عنہ کو کچھ سخت کہا۔ آپ نے خالد رضی اللہ عنہ کو مخاطب کر کے یہ فرمایا۔ بعض نے کہا کہ یہ خطاب ان لوگوں کی طرف ہے جو صحابہ رضی اللہ عنہم کے بعد پیدا ہوں گے۔ ان کو موجودہ فرض کر کے ان کی طرف خطاب کیا۔ مگر یہ قول صحیح نہیں ہے کیونکہ خالد رضی اللہ عنہ کی طرف خطاب کر کے آپ نے یہ حدیث فرمائی تھی اور خالد رضی اللہ عنہ خود صحابہ رضی اللہ عنہم میں سے ہیں۔

۳۶۷۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ مَسْكِينٍ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ مَسْكِينٍ، حَدَّثَنَا سُلَيْمَانُ عَنْ شَرِيكَ بْنِ أَبِي نَمْرٍ عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ فَقُلْتُ: لَا تَزِمَنَّ رَسُولُ اللَّهِ ﷺ وَلَا تُكُونَنَّ مَعَهُ يَوْمِي هَذَا قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ وَوَجَّهَ هَاهُنَا فَخَرَجْتُ عَلَى إِثَرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بَنُو أَرْنَسٍ فَجَلَسْتُ عِنْدَ الْبَابِ وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ فَقُمْتُ

(۳۶۷۴) ہم سے ابوالحسن محمد بن مسکین نے بیان کیا، کہا ہم سے یحییٰ بن حسان نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، ان سے شریک بن ابی نمر نے خبر دی کہ انہوں نے ایک دن اپنے گھر میں وضو کیا اور اس ارادہ سے نکلے کہ آج دن بھر رسول اللہ ﷺ کا ساتھ نہ چھوڑوں گا۔ انہوں نے بیان کیا کہ پھر وہ مسجد نبوی میں حاضر ہوئے اور آنحضرت ﷺ کے متعلق پوچھا تو وہاں موجود لوگوں نے بتایا کہ حضور تو تشریف لے جا چکے ہیں اور آپ اس طرف تشریف لے گئے۔ چنانچہ میں آپ کے متعلق پوچھتا ہوا آپ کے پیچھے پیچھے نکلا اور آخر میں نے دیکھا کہ آپ (قبا کے قریب) بئر اریس میں داخل ہو رہے ہیں۔ میں دروازے پر بیٹھ گیا اور اس کا دروازہ کھجور کی شاخوں سے بنا ہوا تھا۔ جب آپ قضاے حاجت کر چکے اور وضو

بھی کر لیا تو میں آپ کے پاس گیا۔ میں نے دیکھا کہ آپ بڑا ریس (اس باغ کے کنویں) کی منڈیر پر بیٹھے ہوئے ہیں، اپنی پنڈلیاں آپ نے کھول رکھی ہیں اور کنویں میں پاؤں لٹکائے ہوئے ہیں۔ میں نے آپ کو سلام کیا اور پھر واپس آ کر باغ کے دروازے پر بیٹھ گیا۔ میں نے سوچا کہ آج رسول اللہ ﷺ کا دربان رہوں گا۔ پھر حضرت ابو بکر رضی اللہ عنہ آئے اور دروازہ کھولنا چاہا تو میں نے پوچھا کہ کون صاحب ہیں؟ انہوں نے کہا کہ ابو بکر! میں نے کہا تھوڑی دیر ٹھہر جائیے۔ پھر میں آنحضرت ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! ابو بکر دروازے پر موجود ہیں اور اندر آنے کی اجازت آپ سے چاہتے ہیں۔ آنحضرت ﷺ نے فرمایا: ”انہیں اجازت دے دو اور جنت کی بشارت بھی۔“ میں دروازہ پر آیا اور حضرت ابو بکر رضی اللہ عنہ سے کہا کہ اندر تشریف لے جائیے اور رسول کریم ﷺ نے آپ کو جنت کی بشارت دی ہے۔ حضرت ابو بکر اندر داخل ہوئے اور اسی کنویں کی منڈیر پر آنحضرت ﷺ کی داہنی طرف بیٹھ گئے اور اپنے دونوں پاؤں کنویں میں لٹکائے، جس طرح آنحضرت ﷺ نے لٹکائے ہوئے تھے اور اپنی پنڈلیوں کو بھی کھول لیا تھا۔ پھر میں واپس آ کر اپنی جگہ پر بیٹھ گیا۔ میں آتے وقت اپنے بھائی کو وضو کرتا ہوا چھوڑ آیا تھا۔ وہ میرے ساتھ آنے والے تھے، میں نے اپنے دل میں کہا، کاش اللہ تعالیٰ فلاں کو خبر دے دیتا، ان کی مراد اپنے بھائی سے تھی اور انہیں یہاں پہنچا دیتا۔ اتنے میں کسی صاحب نے دروازہ پر دستک دی میں نے پوچھا کون صاحب ہیں؟ کہا کہ عمر بن خطاب (رضی اللہ عنہ) میں نے کہا کہ تھوڑی دیر کے لئے ٹھہر جائیے۔ چنانچہ میں آپ کی خدمت میں حاضر ہوا اور سلام کے بعد عرض کیا کہ عمر بن خطاب (رضی اللہ عنہ) دروازے پر کھڑے اندر آنے کی اجازت چاہتے ہیں۔ آپ نے فرمایا: ”انہیں اجازت دے دو اور جنت کی بشارت بھی پہنچا دو۔“ میں واپس آیا اور کہا کہ اندر تشریف لے جائے اور آپ کو رسول اللہ ﷺ نے جنت کی بشارت دی ہے۔ وہ بھی داخل ہوئے اور آپ کے ساتھ اسی منڈیر پر بائیں طرف بیٹھ گئے اور اپنے پاؤں کنویں میں لٹکائے۔ میں پھر دروازے پر آ کر بیٹھ گیا اور سوچتا رہا کہ کاش اللہ تعالیٰ

إِلَيْهِ فَإِذَا هُوَ جَالِسٌ عَلَى بَنَرٍ أُونِسٍ وَتَوَسَّطَ قَهَّهَا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَنَرِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ فَقُلْتُ: عَلَى رِسْلِكَ ثُمَّ دَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ فَقَالَ: ((اِنَّكَ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ وَدَلَّى رِجْلَيْهِ فِي الْبَنَرِ كَمَا صَنَعَ النَّبِيُّ ﷺ وَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقْنِي فَقُلْتُ: إِنْ يُرِدِ اللَّهُ يُفْلَانِ خَيْرًا يُرِيدُ أَخَاهُ يَأْتِي بِهِ فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ فَقُلْتُ: عَلَى رِسْلِكَ ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقُلْتُ: هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ: ((اِنَّكَ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَجِئْتُ فَقُلْتُ: ادْخُلْ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ فِي الْبَنَرِ ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ اللَّهُ يُفْلَانِ خَيْرًا يَأْتِي بِهِ فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟

فَقَالَ: عُمَانُ بْنُ عَفَّانٍ فَقُلْتُ: عَلَى رَسُولِكَ
وَجِئْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ فَقَالَ: ((الَّذِينَ
لَهُ وَبَشَّرَهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ)) فَجِئْتُهُ
فَقُلْتُ لَهُ: اذْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ ﷺ
بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ فَدَخَلَ فَوَجَدَ
الْفُفَّ قَدْ مَلَأَ فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِّ
الْآخِرِ. قَالَ شَرِيكَ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ:
فَأَوَّلُتُهَا قُبُورَهُمْ. [اطرافہ فی: ۳۶۹۳،
۳۶۹۵، ۶۲۱۶، ۷۰۹۷] [مسلم: ۶۲۱۴]

فلاں (آپ کے بھائی) کے ساتھ خیر چاہتا اور انہیں یہاں پہنچا دیتا۔ اتنے
میں ایک اور صاحب آئے اور دروازے پر دستک دی، میں نے پوچھا، کون
صاحب ہیں؟ بولے کہ عثمان بن عفان (رضی اللہ عنہ)۔ میں نے کہا تھوڑی دیر
کے لئے رک جائیے، میں آپ ﷺ کے پاس آیا اور آپ کو ان کی اطلاع
دی۔ آپ نے فرمایا: ”انہیں اجازت دے دو اور ایک مصیبت پر جو انہیں
پہنچے گی جنت کی بشارت پہنچا دو۔“ میں دروازے پر آیا اور ان سے کہا کہ
اندر تشریف لے جائیے۔ حضور اکرم ﷺ نے آپ کو جنت کی بشارت دی
ہے ایک مصیبت پر جو آپ کو پہنچے گی۔ وہ جب داخل ہوئے تو دیکھا چہوترا
پر جگہ نہیں اس لئے وہ دوسری طرف آنحضرت ﷺ کے سامنے بیٹھ گئے۔
شریک نے بیان کیا کہ سعید بن مسیب نے کہا میں نے اس سے ان کی
قبروں کی تاویل لی ہے (کہ اس طرح نہیں گی)۔

تشریح: یہ سعید بن مسیب کی کمال دانائی تھی حقیقت میں ایسا ہی ہوا۔ حضرت ابوبکر اور حضرت عمر رضی اللہ عنہما تو نبی کریم ﷺ کے پاس دفن ہوئے اور
حضرت عثمان رضی اللہ عنہ آپ کے سامنے بقیع غرقہ میں۔ سعید کا مطلب یہ نہیں ہے کہ ابوبکر اور عمر رضی اللہ عنہما آپ کے دائیں بائیں دفن ہوں گے کیونکہ ایسا نہیں
ہے۔ حضرت ابوبکر رضی اللہ عنہ کی قبر نبی کریم ﷺ کے بائیں طرف ہے اور حضرت عمر رضی اللہ عنہ کی قبر حضرت ابوبکر رضی اللہ عنہ کے بائیں طرف ہے۔ نبی کریم ﷺ
کی ان مبارک نشانوں کی بنا پر متعلقہ جملہ حضرات صحابہ کرام رضی اللہ عنہم کا جنتی ہونا یقینی امر ہے۔ پھر بھی امت میں ایک ایسا گروہ موجود ہے جو حضرات
شعین کرام رضی اللہ عنہ کی توہین کرتا ہے۔ اس گروہ سے اسلام کو جو نقصان پہنچا ہے وہ تاریخ ماضی کے اوراق پر ملاحظہ کیا جاسکتا ہے۔ حضرت عثمان غنی رضی اللہ عنہ
کی بابت آپ نے ان کی شہادت کی طرف اشارہ فرمایا جو اللہ کے ہاں مقدس تھی اور وہ وقت آیا کہ خود اسلام کے فرزندوں نے حضرت عثمان رضی اللہ عنہ جیسے
جلیل القدر خلیفہ راشد کے خلاف علم بغاوت بلند کیا، آخر ان کو شہید کر کے دم لیا۔ ۱۳۹۰ھ کے حج کے موقع پر بقیع غرقہ مدینہ میں جب حضرت
عثمان رضی اللہ عنہ کی قبر پر حاضر ہوا تو دیر تک ماضی کے تصورات میں کھویا ہوا آپ کی جلالت و شان اور ملت کے بعض لوگوں کی غدار ی پر سوچتا رہا۔ اللہ پاک
ان جملہ بزرگوں کو ہمارا اسلام پہنچائے، اور قیامت کے دن سب سے ملاقات نصیب کرے۔ (رہیں۔ مذکورہ اریس مدینہ کے ایک مشہور باغ کا نام تھا۔
اس باغ کے کنوئیں میں نبی کریم ﷺ کی انگوٹھی جو حضرت عثمان رضی اللہ عنہ کی انگلی میں تھی۔ گر گئی تھی جو تلاش کے باوجود نہ مل سکی۔ آج کل یہ کنوئیں مسجد قبا
کے پاس کھنڈر کی شکل میں خشک موجود ہے۔ اسی جگہ یہ باغ واقع تھا۔

۳۶۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا
يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ
مَالِكٍ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ صَبَدَ أَحَدًا
وَأَبُو بَكْرٍ وَعُمَرُ وَعُمَانُ قَرَجَفَ بِهِمْ
فَقَالَ: ((اُبْتُ أَحَدًا فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ
وَشَهِيدَانِ)). [طرفاه فی: ۳۶۸۶، ۳۶۹۹] - دوشہید ہیں۔

(۳۶۷۵) مجھ سے محمد بن بشار نے بیان کیا، کہا کہ مجھ سے یحییٰ بن سعید
قطان نے بیان کیا، ان سے سعید نے ان سے قتادہ نے اور ان سے حضرت
انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ ابوبکر، عمر اور
عثمان رضی اللہ عنہم کو ساتھ لے کر احد پہاڑ پر چڑھے تو احد کانپ اٹھا۔
آنحضرت ﷺ نے فرمایا، احد! قرار پکڑ کہ تجھ پر ایک نبی ایک صدیق اور

[ابوداؤد: ۴۶۵۱؛ ترمذی: ۳۶۹۷]

تشریح: نبی کریم ﷺ کی یہ معجزانہ پیش گوئی تھی جو اپنے وقت پر پوری ہوئی اور حضرت عمر اور حضرت عثمان رضی اللہ عنہما ہر دو نے جام شہادت نوش فرمایا۔ مقصود اس سے حضرت ابوبکر صدیق رضی اللہ عنہ کی فضیلت بیان کرنا ہے۔ اجد پہاڑ کا کانپ اٹھنا برحق ہے جو رسول کریم ﷺ کے ایک معجزہ کے طور پر ظہور میں آیا۔ اس سے یہ بھی ظاہر ہے کہ قدرت کی ہر ہر مخلوق اپنی حد کے اندر شعور زندگی رکھتی ہے سچ ہے ﴿وَأَنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

(ابن اسیر: ۱/۷۷)

۳۶۷۶۔ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا صَخْرُ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَمَا أَنَا عَلَى بَنِي أَنْزُعَ مِنْهَا جَاءَ نِيَّ أَبُو بَكْرٍ وَعُمَرُ فَأَخَذَ أَبُو بَكْرٍ الدَّلْوُ فَنَزَعَ دَنُوبًا أَوْ دَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْقِرُ لَهُ ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَاسْتَحَالَتْ فِي يَدِهِ غَرَبًا فَلَمْ أَرِ عَبْقَرِيًّا مِنَ النَّاسِ يَغْرِئُ قَرِيئَهُ فَنَزَعَ حَتَّى صَرَبَ النَّاسُ بِعَطَنِ)). قَالَ وَهْبُ: الْعَطْنُ مَبْرَكٌ الْإِبِلُ يَقُولُ: حَتَّى رَوَيْتِ الْإِبِلُ فَأَنَا خَتٌّ. [راجع: ۳۶۷۳]

(۳۶۷۶) مجھ سے ابو عبد اللہ احمد بن سعید نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا ہم سے صخر نے بیان کیا، ان سے نافع نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں ایک کنویں پر (خواب میں) کھڑا اس سے پانی کھینچ رہا تھا کہ میرے پاس ابوبکر اور عمر بھی پہنچ گئے۔ پھر ابوبکر رضی اللہ عنہ نے ڈول لے لیا اور ایک یادو ڈول کھینچے۔ ان کے کھینچنے میں ضعف تھا اور اللہ تعالیٰ ان کی مغفرت کرے گا۔ پھر ابوبکر رضی اللہ عنہ کے ہاتھ سے ڈول عمر رضی اللہ عنہ نے لے لیا اور ان کے ہاتھ میں پہنچتے ہی وہ ایک بہت بڑے ڈول کی شکل میں ہو گیا۔ میں نے کوئی ہمت والا اور بہادر انسان نہیں دیکھا جو اتنی حسن تدبیر اور مضبوط قوت کے ساتھ کام کرنے کا عادی ہو۔ چنانچہ انہوں نے اتنا پانی کھینچا کہ لوگوں نے اونٹوں کو پانی پلانے کی جگہیں بھر لیں۔ وہب نے بیان کیا کہ ”العطن“ اونٹوں کے بیٹھے کی جگہ کو کہتے ہیں۔ عرب لوگ بولتے ہیں۔ اونٹ سیراب ہوئے کہ (وہیں) بیٹھ گئے۔

تشریح: یہ حدیث پہلے بھی گزر چکی ہے اور حضرت صدیق رضی اللہ عنہ کی یہ ناتوانی کوئی عیب نہیں ہے جو ان کے لئے غلطی تھی۔ اس ناتوانی کے باوجود ڈول انہوں نے پہلے سنبالا، اسی سے حضرت عمر رضی اللہ عنہ پر ان کی فوقیت ثابت ہوئی۔

۳۶۷۷۔ حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ حَدَّثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي الْحُسَيْنِ الْمَكِّيُّ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنِّي لَوَاقِفَتُ فِي قَوْمٍ فَدَعَاؤُا اللَّهَ لِعُمَرَ بْنِ الْخَطَّابِ وَقَدْ وَضَعَ عَلَى سَرِيرِهِ إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: يَرْحَمُكَ اللَّهُ إِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ

(۳۶۷۷) ہم سے ولید بن صالح حدیث کیا، کہا ہم سے عیسیٰ بن یونس نے بیان کیا، کہا ہم سے عمر بن سعید بن ابی الحسین مکی نے ان سے ابن ابی ملیکہ نے بیان کیا کہ حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں ان لوگوں کے ساتھ کھڑا تھا جو عمر بن خطاب رضی اللہ عنہ کے لئے دعائیں کر رہے تھے۔ اس وقت ان کا جنازہ چار پائی پر رکھا ہوا تھا، اتنے میں ایک صاحب نے میرے پیچھے سے آ کر میرے شانوں پر اپنی کہنیاں رکھ دیں اور (عمر رضی اللہ عنہ کو مخاطب کر کے) کہتے لگے اللہ آپ پر رحم کرے۔ مجھے تو یہی امید تھی کہ اللہ تعالیٰ آپ کو آپ کے دونوں ساتھیوں (رسول اللہ ﷺ

لَإِنِّي كَثِيرًا مَا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ (اور ابو بکر رضی اللہ عنہ) کے ساتھ فتن کرائے گا میں اکثر رسول اللہ ﷺ کو یوں
 يَقُولُ: ((كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَقَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ
 وَعُمَرُ)) فَإِنْ كُنْتُ لَأَزْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا فَالْتَمْتُ فَإِذَا هُوَ عَلَيَّ بَنُ أَبِي طَالِبٍ.
 آپ کو ان ہی دونوں بزرگوں کے ساتھ رکھے گا۔ میں نے مڑ کر دیکھا تو وہ
 حضرت علی رضی اللہ عنہ تھے۔

[طرفہ فی: ۳۶۸۵] [مسلم: ۶۱۸۷، ۶۱۸۸]

ابن ماجہ: ۹۸]

تشریح: سبحان اللہ! یہ چاروں خلیفہ ایک دل اور ایک جان تھے اور ایک دوسرے کے خیر خواہ اور شاخوایں تھے اور جس نے یہ گمان کیا کہ یہ آپس میں
 ایک دوسرے کے مخالف اور بدخواہ تھے وہ مردود خود بد باطن اور منافق ہے۔ المرء یقیس علی نفسه کما صدق ہے۔ سچ ہے:

چہ نسبت خاک را بہ عالم پاک کجا عیسیٰ کجا دجال ناپاک

حافظ نے کہا کہ حضرت ابو بکر صدیق رضی اللہ عنہ سل کا شکار ہوئے، واقندی نے کہا کہ انہوں نے سر دی میں غسل کیا تھا، پندرہ دن تک بخار ہوا۔ بعض
 نے کہا کہ یہودیوں نے ان کو زہر دے دیا تھا۔ ۱۳ ماہ جمادی الاخریٰ انہوں نے انتقال فرمایا، ان کی خلافت دو برس تین ماہ اور چند دن رہی۔ نبی
 کریم ﷺ کی طرح ان کی عمر بھی انتقال کے وقت تیس ۶۳ سال کی تھی۔ رضی اللہ عنہ وارضاه وحشرنا اللہ فی خدامہ۔

۳۶۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْكُوفِيُّ، حَدَّثَنَا الْوَلِيدُ عَنْ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو عَنْ أَشَدِّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ قَالَ: رَأَيْتُ عُقْبَةَ بْنَ أَبِي مُعَيْطٍ جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَوَضَعَ رِدَاءَهُ فِي عُنُقِهِ فَخَنَقَهُ بِهِ خَنْقًا شَدِيدًا فَجَاءَ أَبُو بَكْرٍ حَتَّى دَفَعَهُ عَنْهُ فَقَالَ: «اتَّقُوا رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَ كُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ». [غافر: ۲۸] [طرفہ فی: ۳۸۵۶، ۴۸۱۵]

(۳۶۷۸) مجھ سے محمد بن یزید کو فی نے بیان کیا، کہا ہم سے ولید نے بیان
 کیا، ان سے اوزاعی نے، ان سے یحییٰ بن ابی کثیر نے، ان سے محمد بن
 ابراہیم نے اور ان سے عروہ بن زبیر نے بیان کیا کہ میں نے عبد اللہ بن
 عمر رضی اللہ عنہ سے مشرکین مکہ کی سب سے بڑی ظالمانہ حرکت کے بارے میں
 پوچھا جو انہوں نے رسول اللہ ﷺ کے ساتھ کی تھی تو انہوں نے بتلایا کہ
 میں نے دیکھا کہ عقبہ بن ابی معیط آنحضرت ﷺ کے پاس آیا۔ آپ
 اس وقت نماز پڑھ رہے تھے، اس بد بخت نے اپنی چادر آپ کی گردن
 مبارک میں ڈال کر کھینچی جس سے آپ کا گلا بڑی سختی کے ساتھ پھنس گیا۔
 اتنے میں حضرت ابو بکر رضی اللہ عنہ آئے اور اس بد بخت کو دفع کیا اور کہا: ”کیا تم
 ایک ایسے شخص کو قتل کرنا چاہتے ہو جو یہ کہتا ہے کہ میرا پروردگار اللہ تعالیٰ ہے
 اور وہ تمہارے پاس اپنے پروردگار کی طرف سے کھلی ہوئی دلیلیں بھی لے کر
 آیا ہے۔“

تشریح: ان جملہ احادیث کے نقل کرنے سے حضرت ابو بکر صدیق رضی اللہ عنہ کے مناقب بیان کرنا مقصود ہے۔

[بَابُ مَنَاقِبِ عُمَرَ بْنِ الْخَطَّابِ] باب: حضرت ابو حفص عمر بن خطاب قرشی عدوی رضی اللہ عنہ

اَبی حَفْصِ الْقُرَشِيِّ الْعَدَوِيِّ کی فضیلت کا بیان

تشریح: حضرت عمر رضی اللہ عنہ کا نسب یہ ہے عمر بن خطاب بن نفیل بن عبد العزی بن رباح بن عبد اللہ بن قریظ بن زراح بن عدی بن کعب بن لؤی بن غالب۔ تو وہ کعب میں نبی کریم ﷺ کے نسب سے مل جاتے ہیں، ان کا لقب فاروق تھا جو نبی کریم ﷺ نے دیا تھا، بعض نے کہا حضرت جبرائیل علیہ السلام یہ لقب لے کر آئے تھے۔ غرض عدالت اور علم، سیاست مدن اور حسن تدبیر اور انتظام ملکی میں اپنا نظیر نہیں رکھتے تھے۔ ان کی میرت طیبہ پر دنیا کی بیشتر زبانوں میں مطول اور مختصر کافی کتابیں لکھی گئی ہیں۔ ان کے مناقب سے متعلق یہاں جو کچھ مذکور ہے وہ شے نبؤنا خردوارے ہے۔

۳۶۷۹۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونِ، حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنِّدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرَّمِضَاءِ امْرَأَةً أَبِي طَلْحَةَ وَسَمِعْتُ خَشْفَةً فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا بَلَالٌ وَرَأَيْتُ قَصْرًا بِفَنَاءِهِ جَارِيَةً فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالَ: لِعُمَرَ بْنِ الْخَطَّابِ. فَأَرَدْتُ أَنْ أَذْخُلَهُ فَأَنْظُرَ إِلَيْهِ فَذَكَرْتُ غَيْرَتَكَ)) فَقَالَ عُمَرُ: يَا أَبَتِي وَأُمِّي يَا رَسُولَ اللَّهِ! أَعَلَيْكَ أَغَارُ؟ [طرفاه فی: ۵۲۶۶، ۷۰۲۴] [مسلم: ۶۳۲۱]

۳۶۸۰۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عَقِيلٌ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ فَقُلْتُ: لِمَنْ هَذَا الْقَصْرِ قَالُوا: لِعُمَرَ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا)) فَبَكَى عُمَرُ وَقَالَ: أَعَلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ؟ [راجع: ۳۲۴۳]

۳۶۷۹) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے عبد العزیز بن ماجشون نے بیان کیا، کہا ہم سے محمد بن منکدر نے بیان کیا اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں (خواب میں) جنت میں داخل ہوا تو وہاں میں نے ابو طلحہ رضی اللہ عنہ کی بیوی رمیضاء کو دیکھا اور میں نے قدموں کی آواز سنی تو میں نے پوچھا، یہ کون صاحب ہیں؟ بتایا گیا کہ یہ بلال رضی اللہ عنہ ہیں اور میں نے ایک محل دیکھا اس کے سامنے ایک عورت تھی، میں نے پوچھا یہ کس کا محل ہے؟ تو بتایا کہ یہ عمر بن خطاب رضی اللہ عنہ کا ہے۔ میرے دل میں آیا کہ اندر داخل ہو کر اسے دیکھوں، لیکن مجھے عمر کی غیرت یاد آئی (اور اس لئے اندر داخل نہیں ہوا)۔“ اس پر حضرت عمر رضی اللہ عنہ نے روتے ہوئے کہا میرے ماں باپ آپ پر فدا ہوں، یا رسول اللہ! کیا میں آپ سے غیرت کروں گا۔

تشریح: مذکورہ خاتون رمیضاء نامی حضرت انس رضی اللہ عنہ کی والدہ ہیں۔ یہ لفظ رمس سے ہے۔ رمس آنکھ سے میل کو کہتے ہیں، ان کی آنکھوں میں میل رہتا تھا، اس لئے وہ اس لقب سے مشہور تھیں۔

۳۶۸۰) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو لیث نے خبر دی، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ مجھے سعید بن مسیب نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کی خدمت میں حاضر تھے۔ حضور ﷺ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے خواب میں جنت دیکھی، میں نے دیکھا کہ ایک عورت ایک محل کے کنارے وضو کر رہی ہے۔ میں نے پوچھا یہ محل کس کا ہے؟ تو فرشتوں نے جواب دیا کہ عمر رضی اللہ عنہ کا۔ پھر مجھے ان کی غیرت و حمیت یاد آئی اور میں وہیں سے لوٹ آیا۔“ اس پر حضرت عمر رضی اللہ عنہ رو دیئے اور عرض کیا یا رسول اللہ! کیا میں آپ پر بھی غیرت کروں گا؟

(۳۶۸۱) مجھ سے ابو جعفر محمد بن صلت کوئی نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن مبارک نے بیان کیا، ان سے یونس نے، ان سے زہری نے بیان کیا، کہا مجھ کو حمزہ نے خبر دی اور انہیں ان کے والد (عبد اللہ بن عمر رضی اللہ عنہما) نے کہ رسول اللہ ﷺ نے فرمایا: ”میں نے خواب میں دودھ پیا، اتنا کہ میں دودھ کی تازگی دیکھنے لگا جو میرے ناخن یا ناخنوں پر بہ رہی ہے۔ پھر میں نے پیالہ عمر رضی اللہ عنہ کو دے دیا۔“ صحابہ رضی اللہ عنہم نے پوچھا یا رسول! اس خواب کی تعبیر کیا ہے آپ ﷺ نے فرمایا: ”اس کی تعبیر علم ہے۔“

(۳۶۸۲) ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، کہا ہم سے محمد بن بشر نے بیان کیا، کہا ہم سے عبید اللہ نے بیان کیا، کہا کہ مجھ سے ابو بکر بن سالم نے بیان کیا، ان سے سالم نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”میں نے خواب میں دیکھا کہ میں ایک کنویں سے ایک ڈول کھینچ رہا ہوں، جس پر چرخ لکڑی کا لگا ہوا ہے۔ پھر حضرت ابو بکر رضی اللہ عنہ آئے اور انہوں نے بھی ایک یا دو ڈول کھینچے مگر کمزوری کے ساتھ اور اللہ ان کی مغفرت کرے۔ پھر حضرت عمر رضی اللہ عنہ آئے اور ان کے ہاتھ میں وہ ڈول ایک بہت بڑے ڈول کی صورت اختیار کر گیا۔ میں نے ان جیسا مضبوط اور با عظمت شخص نہیں دیکھا جو اتنی مضبوطی کے ساتھ کام کر سکتا ہو۔ انہوں نے اتنا کھینچا کہ لوگ سیراب ہو گئے اور اپنے اونٹوں کو پلا کر ان کے ٹھکانوں پر لے گئے۔“ ابن جبیر نے کہا کہ عمقری کا معنی عمدہ زرابی۔ بیچا بن زیاد فری نے کہا، زرابی ان بچھوٹوں کو کہتے ہیں جن کے حاشیے باریک، پھیلے ہوئے بہت کثرت سے ہوتے ہیں۔ اور عمقری سردار کو بھی کہتے ہیں (حدیث میں عمقری) سے یہی مراد ہے۔

۳۶۸۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ الصَّلْتِ أَبُو جَعْفَرٍ الْكُوفِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ، أَخْبَرَنِي حَمْزَةُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ شَرِبْتُ يَغْنِي اللَّبَنَ حَتَّى أَنْظُرَ إِلَى الرَّيِّ يَجْرِي فِي طُفْرِي - أَوْ فِي أَطْقَارِي - ثُمَّ نَأَوْتُ عُمَرَ)) قَالُوا: فَمَا أَوَّلُهُ قَالَ: ((الْعِلْمُ)). [راجع: ۸۲]

۳۶۸۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنِي أَبُو بَكْرِ بْنُ سَالِمٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَرَيْتُ فِي الْمَنَامِ أَنِّي أَنْزَعُ بَذْلُو بَكْرَةَ عَلَى قَلْبٍ فَجَاءَ أَبُو بَكْرٍ فَزَعَّ ذُنُوبًا أَوْ ذُنُوبَيْنِ نَزْعًا ضَعِيفًا وَاللَّهِ يَغْفِرُ لَهُ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَحَالَتْ غَرَبًا فَلَمْ أَرَ عَقْرِيًا يَفْرِي قَرْبَةً حَتَّى رَوَى النَّاسُ وَضَرَبُوا بِعَقْنِي)) قَالَ ابْنُ جُبَيْرٍ: الْعَنْقَرِيُّ: عِتَاقُ الزَّرَابِيِّ وَقَالَ يَحْيَى: الزَّرَابِيُّ: الطَّنَافُسُ لَهَا خَمَلٌ رَقِيقٌ (مَبْثُوثَةٌ) [الغاشية: ۱۶] كَثِيرَةٌ وَهُوَ سَيْدُ الْقَوْمِ أَغْنَى الْعَنْقَرِيُّ.

[راجع: ۳۶۳۴] [مسلم: ۶۱۹۶]

تشریح: یہ ترجمہ اس صورت میں ہے جب حدیث میں لفظ ((بکرة)) فتح با اور کاف ہو یعنی وہ گول لکڑی جس سے ڈول لٹکا دیتے ہیں، اگر ((بکرة)) سکون کاف ہو تو ترجمہ یوں ہوگا، وہ ڈول جس سے جوان اونٹنی کو دودھ پلاتے ہیں۔

(۳۶۸۳) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، (دوسری سند) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے، کہا مجھ کو عبد الحمید

۳۶۸۳۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شَهَابٍ

بن عبد الرحمن بن زید نے خبر دی، انیس محمد بن سعد بن ابی وقاص نے خبر دی اور ان سے ان کے والد (حضرت سعد بن ابی وقاص رضی اللہ عنہ) نے بیان کیا کہ حضرت عمر رضی اللہ عنہ نے رسول اللہ ﷺ سے اندر آنے کی اجازت چاہی۔ اس وقت آپ کے پاس قریش کی چند عورتیں (امہات المؤمنین میں سے) بیٹھی باتیں کر رہی تھیں اور آپ کی آواز سے بھی بلند آواز کے ساتھ آپ سے نان و نفقہ میں زیادتی کی درخواست کر رہی تھیں، جوں ہی حضرت عمر رضی اللہ عنہ نے اجازت چاہی تو وہ تمام کھڑی ہو کر پردے کے پیچھے جلدی سے بھاگ کھڑی ہوئیں۔ آخر رسول اللہ ﷺ نے اجازت دی اور وہ داخل ہوئے تو رسول اللہ ﷺ مسکرا رہے تھے۔ حضرت عمر رضی اللہ عنہ نے عرض کیا یا رسول اللہ! اللہ تعالیٰ آپ کو ہمیشہ خوش رکھے۔ آپ نے فرمایا: ”مجھے ان عورتوں پر ہنسی آ رہی ہے جو ابھی میرے پاس بیٹھی ہوئی تھیں لیکن تمہاری آواز سنتے ہی سب پردے کے پیچھے بھاگ گئیں۔“ حضرت عمر رضی اللہ عنہ نے عرض کیا یا رسول! ڈرنا تو انہیں آپ سے چاہئے تھا۔ پھر انہوں نے (عورتوں سے) کہا اے اپنی جانوں کی دشمنو! تم مجھ سے تو ڈرتی ہو اور رسول اللہ ﷺ سے نہیں ڈرتیں۔ عورتوں نے کہا کہ ہاں، آپ ٹھیک کہتے ہیں۔ حضور اکرم ﷺ کے مقابلے میں آپ کہیں زیادہ سخت ہیں۔ اس پر رسول اللہ ﷺ نے فرمایا: ”اے ابن خطاب! اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، اگر کبھی شیطان تم کو کسی راستے پر چلتا دیکھ لیتا تو اسے چھوڑ کر وہ کسی دوسرے راستے پر چل پڑتا۔“

أَخْبَرَنِي عَبْدُ الْحَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَاصٍ، أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمُهُ وَيَسْتَكْثِرُهُ عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْنُ الْخَطَّابِ قُمْنَ فَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ فَقَالَ عُمَرُ أَضْحَكَكَ اللَّهُ سِنَكَ يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: ((عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاحِظِي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ)) فَقَالَ عُمَرُ: فَأَنْتَ أَحَقُّ أَنْ يَهْبَنَ يَا رَسُولَ اللَّهِ! ثُمَّ قَالَ عُمَرُ: يَا عَدَوَاتِ أَنْفُسِهِنَّ! أَتَهْتَنِّي وَلَا تَهْبَنَ رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: نَعَمْ أَنْتَ أَفْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهُ يَا ابْنَ الْخَطَّابِ وَاللَّهِ نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ سَالِكًا فَجًّا قَطُّ إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ)). [راجع:

[۳۳۹۴]

تشریح: آپ نے دعا فرمائی تھی یا اللہ! اسلام کو عمر یا پھر ابو جہل کے اسلام سے عزت عطا کر۔ اللہ نے حضرت عمر رضی اللہ عنہ کے حق میں آپ کی دعا قبول فرمائی۔ جن کے مسلمان ہونے پر مسلمان کعبہ میں علانیہ نماز پڑھنے لگے اور تبلیغ اسلام کے لئے راستہ کھل گیا، ان کے اسلام لانے کا واقعہ مشہور ہے۔

(۳۶۸۴) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے اسماعیل نے بیان کیا، کہا ہم سے قیس نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ حضرت عمر رضی اللہ عنہ کے اسلام لانے کے بعد پھر ہمیں ہمیشہ عزت حاصل رہی۔

۳۶۸۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: مَا زِلْنَا أَعِزَّةً مُنْذُ اسْلَمَ عُمَرُ. [راجع: ۳۸۶۳]

(۳۶۸۵) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم

۳۶۸۵۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ،

سے عمر بن سعید نے بیان کیا، ان سے ابن ابی ملیک نے اور انہوں نے ابن عباس رضی اللہ عنہما کو کہتے سنا کہ جب عمر رضی اللہ عنہ کو (شہادت کے بعد) ان کے بستر پر رکھا گیا تو تمام لوگوں نے نقش مبارک کو گھیر لیا اور ان کے لئے (رب سے) دعا اور مغفرت طلب کرنے لگے۔ نقش ابھی اٹھائی نہیں گئی تھی، میں بھی وہیں موجود تھا۔ اسی حالت میں اچانک ایک صاحب نے میرا شانہ پکڑ لیا، میں نے دیکھا تو وہ علی رضی اللہ عنہ تھے۔ پھر انہوں نے عمر رضی اللہ عنہ کے لئے دعائے رحمت کی اور (ان کی نقش کو مخاطب کر کے) کہا، آپ نے اپنے بعد کسی بھی شخص کو نہیں چھوڑا کہ جسے دیکھ کر مجھے یہ تمنا ہوتی کہ اس کے عمل جیسا عمل کرتے ہوئے میں اللہ سے جا ملوں اور اللہ کی قسم مجھے تو (پہلے سے) یقین تھا کہ اللہ تعالیٰ آپ کو آپ کے دونوں ساتھیوں کے ساتھ ہی رکھے گا۔ میرا یہ یقین اس وجہ سے تھا کہ میں نے اکثر رسول اللہ ﷺ کی زبان مبارک سے یہ الفاظ سنے تھے کہ ”میں، ابوبکر اور عمر گئے۔ میں، ابوبکر اور عمر داخل ہوئے۔ میں، ابوبکر اور عمر باہر آئے۔“

أَخْبَرَنَا عُمَرُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَضِعَ عُمَرُ عَلَى سَرِيرِهِ فَتَكَفَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ فَلَمْ يَرْغَبِي إِلَّا رَجُلٌ آخِذٌ مِنْكِبِي فَإِذَا عَلَيَّ فَرَحَمٌ عَلَى عُمَرَ وَقَالَ: مَا خَلَفْتُ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَأَيُّمَ اللَّهَ إِنْ كُنْتُ لَا ظُنُّنُ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: ((ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ)). [راجع: ۳۶۷۷]

(۳۶۸۶) ہم سے مسد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے بیان کیا (دوسری سند) امام بخاری رحمہ اللہ فرماتے ہیں اور مجھ سے خلیفہ نے بیان کیا، ان سے محمد بن سواہ اور کہس بن منہال نے بیان کیا، ان سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ احد پہاڑ پر چڑھے تو آپ کے ساتھ ابوبکر، عمر اور عثمان رضی اللہ عنہم بھی تھے۔ پہاڑ لرزنے لگا تو آنحضرت ﷺ نے اپنے پاؤں سے اسے مارا اور فرمایا: ”احد! ٹھہرا رہے تھے پر ایک نبی، ایک صدیق اور دو شہید ہی تو ہیں۔“

۳۶۸۶- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ وَكَهْمَسُ بْنُ الْجَنِّهَالِ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَعِدَ النَّبِيُّ ﷺ أَحَدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَضْرَبَهُ بِرِجْلِهِ فَقَالَ: ((أَبُتُّ أَحَدًا فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ)). [راجع: ۳۶۷۵]

تشریح: خلفا کی فضیلت میں نبی کریم ﷺ نے بطور پیشگی فرمایا۔ شہیدوں سے حضرت عمر اور حضرت عثمان رضی اللہ عنہما مراد ہیں۔

(۳۶۸۷) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھ سے عمر بن محمد نے بیان کیا، ان سے زید بن اسلم نے بیان کیا اور ان سے ان کے والد نے بیان کیا، انہوں نے کہا کہ عبد اللہ بن عمر رضی اللہ عنہ نے مجھ سے اپنے والد حضرت عمر رضی اللہ عنہ کے بعض حالات پوچھے، جو میں نے انہیں بتادیے تو انہوں نے کہا، رسول اللہ ﷺ کے

۳۶۸۷- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنِي عُمَرُ هُوَ ابْنُ مُحَمَّدٍ أَنَّ زَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: سَأَلَنِي ابْنُ عُمَرَ عَنْ بَعْضِ شَأْنِهِ يَغْنِي عُمَرَ فَأَخْبَرْتُهُ فَقَالَ: مَا رَأَيْتُ أَحَدًا قَطُّ بَعْدَ

رَسُولِ اللَّهِ ﷺ مِنْ جِنِّ قُبُضَ كَانَ أَجَدَّ بعد میں نے کسی قبض کو دین میں اتنی زیادہ کوشش کرنے والا اور اتنا زیادہ جی و آجودا حتی انتہی مِنْ عُمَرَ بْنِ الْخَطَّابِ نہیں دیکھا اور یہ خصائل حضرت عمر بن خطاب پر ختم ہو گئے۔

تشریح: مراد یہ ہے کہ اپنے عہد خلافت میں حضرت عمر بن خطاب رضی اللہ عنہ بہت بڑے دلاور، بہت بڑے جی اور اسلام کے عظیم ستون تھے۔ منفیت کا جہاں تک تعلق ہے حضرت ابو بکر رضی اللہ عنہ کا مقام جملہ صحابہ سے اعلیٰ و ارفع ہے۔

۳۶۸۸۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقَالَ: مَتَى السَّاعَةُ؟ قَالَ: ((وَمَاذَا أَعْدَدْتُ لَهَا؟)) قَالَ: لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ ﷺ فَقَالَ: ((أَنْتَ مَعَ مَنْ أُحِبِّتُ؟)) قَالَ أَنَسٌ: فَمَا فَرَحْنَا بِشَيْءٍ فَرَحَنَا بِقَوْلِ النَّبِيِّ ﷺ: ((أَنْتَ مَعَ مَنْ أُحِبِّتُ؟)) قَالَ أَنَسٌ: فَأَنَا أُحِبُّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَآزَجُو أَنْ أَكُونَ مَعَهُمْ يَحْبِبُنِي إِيَّاهُمْ وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ. [اطرافہ فی: ۶۱۶۷، ۶۱۷۱، ۷۱۵۳]

۳۶۸۸ (۳۶۸۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ ایک صاحب (ذوالخوامصرہ یا ابو موسیٰ) نے رسول اللہ ﷺ سے قیامت کے بارے میں پوچھا کہ قیامت کب قائم ہوگی؟ اس پر آپ نے فرمایا: ”تم نے قیامت کے لئے تیاری کیا کی ہے؟“ انہوں نے عرض کیا کچھ بھی نہیں، سو اس کے کہ میں اللہ اور اس کے رسول سے محبت رکھتا ہوں۔ آنحضرت ﷺ نے فرمایا: ”پھر تمہارا حشر بھی انہیں کے ساتھ ہوگا جن سے تمہیں محبت ہے۔“ حضرت انس رضی اللہ عنہ نے بیان کیا کہ ہمیں کبھی اتنی خوشی کسی بات سے بھی نہیں ہوئی جتنی آپ کی یہ حدیث سن کر ہوئی کہ ”تمہارا حشر انہیں کے ساتھ ہوگا جن سے تمہیں محبت ہے۔“ حضرت انس رضی اللہ عنہ نے کہا کہ میں بھی رسول اللہ ﷺ سے اور حضرت ابو بکر و عمر رضی اللہ عنہما سے محبت رکھتا ہوں اور ان سے اپنی اس محبت کی وجہ سے امید رکھتا ہوں کہ میرا حشر انہیں کے ساتھ ہوگا، اگرچہ میں ان جیسے عمل نہ کر سکا۔ [مسلم: ۶۷۱۳]

تشریح: حضرت انس رضی اللہ عنہ کے ساتھ مترجم و ناشر کی بھی یہی دعا ہے۔

۳۶۸۹۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَقَدْ مَنَّ اللَّهُ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ لِيَأْتِيَهُ عَمْرٌ)). [زاجع: ۳۴۶۹]

۳۶۸۹ (۳۶۸۹) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم سے پہلے امتوں میں محدث ہوا کرتے تھے، اور اگر میری امت میں کوئی ایسا شخص ہے تو وہ عمر ہیں۔“ ذکر کیا بن زائدہ نے اپنی روایت میں سعد سے یہ بڑھایا ہے کہ ان سے ابوسلمہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تم سے پہلے بنی اسرائیل کی امتوں میں کچھ لوگ ایسے ہوا کرتے تھے کہ نبی نہیں ہوتے اور اس کے باوجود فرشتے ان سے کلام کیا کرتے تھے اور اگر میری امت میں کوئی ایسا شخص ہو سکتا ہے تو

أَنْبِيَاءَ فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَعَمْرٌ) قَالَ وَهوَ حَضْرَتُ عُمَرُ بْنُ الْكَافَلَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا نَظَرَا فِي أَهْلِ الْبَيْتِ وَنَبِيٍّ وَلَا مُحَدَّثٍ. ابْنُ عَبَّاسٍ: ((مَنْ نَبِيٍّ وَلَا مُحَدَّثٍ)). [راجع: ۳۶۶۹]

[۳۶۶۹]

تشریح: محدث وہ جس پر اللہ کی طرف سے الہام ہوا اور حق اس کی زبان پر جاری ہو جائے یا فرشتے اس سے بات کریں یا وہ جس کی رائے بالکل صحیح ثابت ہو۔ محدث وہ بھی ہو سکتا ہے جو صاحب کشف ہو جیسے حضرت علی رضی اللہ عنہ کی امت میں حضرت یوحنا حواری گزرے ہیں جن کے مکاشفات مشہور ہیں۔ یقیناً حضرت عمر رضی اللہ عنہ بھی ایسے ہی لوگوں میں سے ہیں۔ روایت کے آخر میں مذکور ہے کہ حضرت عبداللہ بن عباس رضی اللہ عنہما سورہ حج کی آیت ہذا کو یوں پڑھتے تھے ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ وَلَا مُحَدَّثٍ﴾۔

۳۶۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا عُقَيْلٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَمَا رَاعٍ فِي غَنَمِهِ عَدَا الذَّنْبُ فَأَخَذَ مِنْهَا شاةً فَطَلَبَهَا حَتَّى اسْتَنْقَذَهَا فَالْتَفَتَ إِلَيْهِ الذَّنْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبْعِ لَيْسَ لَهَا رَاعٍ غَيْرِي)) فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: ((فَإِنِّي أَوْ مِنْ بِيهِ وَأَبُو بَكْرٍ وَعُمَرُ)) وَمَا تَمَّ أَبُو بَكْرٍ وَعُمَرُ.

۳۶۹۰۔ ہم سے عبداللہ بن یوسف حدیث کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، انہوں نے کہا ہم سے عقیل نے بیان کیا، ابن شہاب نے، ان سے سعید بن مسیب اور ابوسلمہ بن عبد الرحمن نے بیان کیا کہ ہم نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ ﷺ نے فرمایا: "ایک چرواہا اپنی بکریاں چرا رہا تھا کہ ایک بھیڑیے نے اس کی ایک بکری پکڑ لی۔ چرواہے نے اس کا پیچھا کیا اور بکری کو اس سے چھڑا لیا۔ پھر بھیڑیا اس کی طرف متوجہ ہو کر بولا۔ درندوں کے دن اس کی حفاظت کرنے والا کون ہوگا، جب میرے سوا اس کا کوئی چرواہا نہ ہوگا۔" صحابہ رضی اللہ عنہم اس پر بول اٹھے سبحان اللہ! نبی اکرم ﷺ نے فرمایا: "میں اس واقعہ پر ایمان لایا اور ابو بکر و عمر رضی اللہ عنہما بھی۔" حالانکہ وہاں ابو بکر و عمر رضی اللہ عنہما موجود نہیں تھے۔

[راجع: ۲۳۲۴] [مسلم: ۶۱۸۴]

تشریح: یہ حدیث اوپر گزر چکی ہے۔ اس میں گائے کا بھی ذکر تھا۔ اس سے بھی حضرات شیخین کی فضیلت ثابت ہوئی۔

۳۶۹۱۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ بْنُ حَنِيفٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرُضُوا عَلَيَّ وَعَلَيْهِمْ قُمْصٌ لَمِنْهَا مَا يَبْلُغُ الْقُدِّي وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَعُرِضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قُمْصٌ اجْتَرَهُ)) قَالُوا: فَمَا أَوْلَتْهُ يَا

۳۶۹۱۔ ہم سے یحییٰ بن بکر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، مجھ کو ابوامامہ بن سہل بن حنیف نے خبر دی اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: "میں نے خواب میں دیکھا کہ کچھ لوگ میرے سامنے پیش کئے گئے جو قمیص پہنے ہوئے تھے۔ ان میں سے بعض کی قمیص صرف سینے تک تھی اور بعض کی اس سے بھی چھوٹی اور میرے سامنے عرض کئے گئے تو وہ اتنی بڑی قمیص پہنے ہوئے تھے کہ چلتے ہوئے گھسکتی تھی۔" صحابہ نے عرض کیا یا رسول اللہ! آپ

رَسُولُ اللَّهِ؟ قَالَ: ((الَّذِينَ)) [راجع: ۲۳] نے اس کی تعبیر کیا لی؟ حضور ﷺ نے فرمایا کہ ”دین مرا ہے۔“

تشریح: معلوم ہوا کہ حضرت عمر رضی اللہ عنہ کا دین و ایمان بہت قوی تھا، اس سے ان کی فضیلت حضرت ابو بکر صدیق رضی اللہ عنہ پر لازم نہیں آتی کیونکہ اس حدیث میں ان کا ذکر نہیں ہے۔

۳۶۹۲۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمَسُورِ بْنِ مَخْرَمَةَ قَالَ: لَمَّا طَعِنَ عُمَرُ جَعَلَ يَأْتُمُّ فَقَالَ لَهُ ابْنُ عَبَّاسٍ وَكَانَهُ يُجَزِّعُهُ يَا أَمِيرَ الْمُؤْمِنِينَ! وَلَئِنْ كَانَ ذَاكَ لَقَدْ صَحِبْتَ رَسُولَ اللَّهِ ﷺ فَأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَهُ وَهُوَ عَنْكَ رَاضٍ ثُمَّ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَهُ وَهُوَ عَنْكَ رَاضٍ ثُمَّ صَحِبْتَ صَحْبَتَهُمْ فَأَحْسَنْتَ صُحْبَتَهُمْ وَلَئِنْ فَارَقْتَهُمْ لَتَفَارِقْتَهُمْ وَهُمْ عَنْكَ رَاضُونَ قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَرِضَاهُ فَإِنَّمَا ذَاكَ مِنْ مِّنَ اللَّهِ مِنْ بِهِ عَلَيَّ وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ فَإِنَّمَا ذَاكَ مِنْ مِّنَ اللَّهِ جَلَّ ذِكْرُهُ مِنْ بِهِ عَلَيَّ وَأَمَّا مَا تَرَى مِنْ جَزَعِي فَهُوَ مِنْ أَجْلِكَ وَأَجَلِ أَصْحَابِكَ وَاللَّهِ! لَوْ أَنَّ لِي بِلِلَّاعِ الْأَرْضِ ذَهَبًا لَا تَقْدَرْتُ بِهِ مِنْ عَذَابِ اللَّهِ قَبْلَ أَنْ أَرَاهُ.

۳۶۹۲۔ ہم سے ملت بن محمد نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے مسور بن مخزمہ نے بیان کیا کہ جب حضرت عمر رضی اللہ عنہ کو زد کیا گیا تو آپ نے بڑی بے چینی کا اظہار کیا۔ اس موقع پر ابن عباس رضی اللہ عنہ نے آپ سے تسلی کے طور پر کہا کہ اے امیر المؤمنین! آپ اس درجہ گھبرا کیوں رہے ہیں۔ آپ رسول اللہ ﷺ کی صحبت میں رہے اور حضور ﷺ کی صحبت کا پورا حق ادا کیا اور پھر جب آپ آنحضرت ﷺ سے جدا ہوئے تو حضور ﷺ آپ سے خوش اور راضی تھے۔ اس کے بعد ابو بکر رضی اللہ عنہ کی صحبت اٹھائی اور ان کی صحبت کا بھی آپ نے پورا حق ادا کیا اور جب جدا ہوئے تو وہ بھی آپ سے راضی اور خوش تھے۔ آخر میں مسلمانوں کی صحبت آپ کو حاصل رہی، ان کی صحبت کا بھی آپ نے پورا حق ادا کیا اور اگر آپ ان سے جدا ہوئے تو اس میں کوئی شبہ نہیں کہ انہیں بھی آپ اپنے سے خوش اور راضی ہی چھوڑیں گے۔ اس پر عمر رضی اللہ عنہ نے فرمایا، ابن عباس! تم نے جو رسول اللہ ﷺ کی صحبت کا اور آنحضرت ﷺ کی رضا و خوشی کا ذکر کیا ہے تو یقیناً یہ صرف اللہ تعالیٰ کا ایک فضل اور احسان ہے جو اس نے مجھ پر کیا ہے۔ اسی طرح جو تم نے ابو بکر رضی اللہ عنہ کی صحبت اور ان کی خوشی کا ذکر کیا ہے تو یہ بھی اللہ تعالیٰ کا مجھ پر فضل و احسان تھا۔ لیکن جو گھبراہٹ اور پریشانی مجھ پر تم طاری دیکھ رہے ہو وہ تمہاری وجہ سے اور تمہارے ساتھیوں کی فکر کی وجہ سے ہے۔ اور اللہ کی قسم! اگر میرے پاس زمین بھر سونا ہوتا تو اللہ تعالیٰ کے عذاب کا سامنا کرنے سے پہلے اس کا فدیہ دے کر اس سے نجات کی کوشش کرتا۔“

حماد بن زید نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے ابن عباس رضی اللہ عنہ نے کہ میں عمر رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ پھر آخر تک یہی حدیث بیان کی۔

تشریح: ابن ابی ملیکہ کے قول کو اسماعیل نے نقل کیا، اس سند کے بیان کرنے سے یہ غرض ہے کہ ابن ابی ملیکہ نے اپنے اور ابن عباس رضی اللہ عنہ کے

درمیان کبھی مسور کا ذکر کیا ہے جیسے اگلی روایت میں ہے کبھی نہیں کیا جیسے اس روایت میں ہے۔ شاید یہ حدیث انہوں نے مسور کے واسطے سے بیان نہیں کی۔ یہاں حضرت عمر رضی اللہ عنہ کی بے قراری کا یہ دوسرا سبب بیان کیا۔ یعنی ایک تو تم لوگوں کی فکر ہے دوسرے اپنی نجات کی فکر۔ سبحان اللہ! حضرت عمر رضی اللہ عنہ کا ایمان اتنی نیکیاں ہونے پر اور نبی کریم ﷺ کی قطعی بشارت رکھنے پر کہ تم بہشتی ہو اللہ کا دران کے دل میں اس قدر تھا۔ کیونکہ خداوند کریم کی ذات ہے پروردگار اور مستغنی ہے۔ جب حضرت عمر رضی اللہ عنہ کے سے عادل اور منصف اور حق پرست اور متبع شرع اور صحابی اور خلیفۃ الرسول کو اللہ کا اتنا اثر ہو تو وائے برا حال ہمارا کہ سر سے پیر تک گناہوں میں گرفتار ہیں تو ہم کو کتنا اثر ہونا چاہیے۔ (وحیدی)

۳۶۹۳۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي عُثْمَانُ بْنُ غِيَاثٍ حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ عَنْ أَبِي مُوسَى قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ ﷺ: ((اِفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ)) فَفَتَحْتُ لَهُ فَإِذَا أَبُو بَكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ فَحَمِدَ اللَّهُ ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ ﷺ: ((اِفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ)) فَفَتَحْتُ لَهُ فَإِذَا هُوَ عُمَرُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ فَحَمِدَ اللَّهُ ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي: ((اِفْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ)) فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ فَحَمِدَ اللَّهُ ثُمَّ قَالَ: اللَّهُ الْمُسْتَعَانُ. [راجع: ۳۶۷۴] [مسلم: ۶۲۱۲، ۶۲۱۳، ترمذی: ۳۷۱۰]

۳۶۹۳۔ ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا کہ مجھ سے عثمان بن غیاث نے بیان کیا، کہا کہ مجھ سے ابو عثمان نہدی نے بیان کیا اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ میں مدینہ کے ایک باغ (بزار میں) میں رسول اللہ ﷺ کے ساتھ تھا کہ ایک صاحب نے آ کر دروازہ کھلوا دیا۔ نبی اکرم ﷺ نے فرمایا: ”ان کے لئے دروازہ کھول دو اور انہیں جنت کی بشارت سنا دو۔“ میں نے دروازہ کھولا تو حضرت ابو بکر رضی اللہ عنہ تھے۔ میں نے انہیں نبی کریم ﷺ کے فرمانے کے مطابق جنت کی خوشخبری سنائی تو انہوں نے اس پر اللہ کی حمد کی۔ پھر ایک اور صاحب آئے اور دروازہ کھلوا دیا۔ حضور ﷺ نے اس موقع پر بھی یہی فرمایا: ”دروازہ ان کے لئے کھول دو اور انہیں جنت کی بشارت سنا دو۔“ میں نے دروازہ کھولا تو حضرت عمر رضی اللہ عنہ تھے۔ انہیں بھی جب حضور ﷺ کے ارشاد کی اطلاع سنائی تو انہوں نے بھی اللہ تعالیٰ کی حمد و ثنا بیان کی۔ پھر ایک تیسرے اور صاحب نے دروازہ کھلوا دیا۔ ان کے لئے حضور اکرم ﷺ نے فرمایا: ”دروازہ کھول دو اور انہیں جنت کی بشارت سنا دو ان مصائب اور آزمائشوں کے بعد جن سے انہیں (دنیا میں) واسطہ پڑے گا۔“ وہ حضرت عثمان رضی اللہ عنہ تھے۔ جب میں نے ان کو حضور ﷺ کے ارشاد کی اطلاع دی تو آپ نے اللہ کی حمد و ثنا کے بعد فرمایا کہ اللہ تعالیٰ ہی مدد کرنے والا ہے۔

۳۶۹۴۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي حَيُّوَةُ، حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِرِدِّ عُمَرَ بْنِ الْخَطَّابِ. [طرفة في: ۶۲۶۴، ۶۶۳۲]

۳۶۹۴۔ ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے حیوہ بن شریح نے خبر دی، کہا کہ مجھ سے ابو عقیل زہرہ بن معبد نے بیان کیا اور انہوں نے اپنے دادا حضرت عبد اللہ بن ہشام رضی اللہ عنہ سے سنا تھا، انہوں نے بیان کیا کہ ہم ایک مرتبہ نبی کریم ﷺ کے ساتھ تھے۔ آپ اس وقت حضرت عمر بن خطاب رضی اللہ عنہ کا ہاتھ اپنے ہاتھ میں لئے ہوئے تھے۔

تشریح: پوری حدیث آگے باب الایمان والنذور میں مذکور ہوگی۔ اس سے آپ کی بہت عنایت اور محبت عمر رضی اللہ عنہ پر معلوم ہوتی ہے۔

[بَابُ مَنَاقِبِ عُثْمَانَ بْنِ عَفَّانَ] باب: حضرت ابو عمر و عثمان بن عفان القرشی

أَبِي عَمْرٍو الْقُرَشِيُّ (اموی) رضی اللہ عنہ کے فضائل کا بیان

وَقَالَ النَّبِيُّ ﷺ: ((مَنْ يَحْفَظْ بَيْتَ رُومَةَ فَلَهُ الْجَنَّةُ)) فَحَفَرَهَا عُثْمَانُ وَقَالَ: ((مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ)) فَجَهَّزَهُ عُثْمَانُ. [راجع: ۲۷۷۸]

اور نبی کریم ﷺ نے فرمایا تھا: ”جو شخص بئر رومہ (ایک کنواں) کو خرید کر سب کے لئے عام کر دے۔ اس کے لئے جنت ہے۔“ تو حضرت عثمان رضی اللہ عنہ نے اسے خرید کر عام کر دیا تھا اور آنحضرت ﷺ نے فرمایا تھا: ”جو شخص جیش عسرہ (غزوہ تبوک کے لشکر) کو سامان سے لیس کرے اس کے لئے جنت ہے۔“ تو حضرت عثمان رضی اللہ عنہ نے ایسا کیا تھا۔

تشریح: حضرت عثمان رضی اللہ عنہ کا نسب نامہ یہ ہے: عثمان بن عفان بن ابی العاص بن امیہ بن عبد شمس بن عبد مناف، عبد مناف میں وہ نبی کریم ﷺ کے نسب سے مل جاتے ہیں۔ بعض نے کہا کہ ان کی کنیت ابو عبد اللہ تھی۔ عبد اللہ ان کے صاحبزادے حضرت رقیہ سے تھے جو چھ برس کی عمر میں فوت ہو گئے تھے۔ حضرت علی رضی اللہ عنہ نے فرمایا عثمان کو آسمان والے ذوالنورین کہتے ہیں۔ سو ان کے کسی کے پاس پیغمبر کی دو بیٹیاں جمع نہیں ہوئیں، نبی کریم ﷺ ان کو بہت چاہتے تھے۔ فرمایا اگر میرے پاس تیسری بیٹی ہوتی تو اس کو بھی میں تجھ سے بیاہ دیتا۔ رضی اللہ عنہ وارضاه۔

جیش عسرہ والی حدیث کو خود امام بخاری رحمہ اللہ نے کتاب المغازی میں وصل کیا ہے۔ حضرت عثمان رضی اللہ عنہ نے جگ تبوک کے لئے ایک ہزار اشرفیاں لا کر نبی کریم ﷺ کی گود میں ڈال دی تھیں۔ آپ ان کو گنتے جاتے اور فرماتے جاتے اب عثمان رضی اللہ عنہ کو کچھ نقصان ہونے والا نہیں وہ کیسے ہی عمل کرے۔ اس جنگ میں انہوں نے ۹۵۰ اونٹ اور پچاس گھوڑے بھی دیئے تھے۔ صدافوس کہ ایسے بزرگ ترین صحابی کی شان میں آج کچھ لوگ تنقید کی مہم چلا رہے ہیں جو خود ان کی اپنی تنقید ہے۔

گر نہ یزد بروز شہر نہ چشم ☆ چشمہ آفتاب را چہ گناہ

۳۶۹۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ أَبِي عُمَرَ عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ بَابِ الْحَائِطِ فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ: ((اِئْذَنْ لَهُ وَبَشِّرُهُ بِالْجَنَّةِ)) فَإِذَا أَبُو بَكْرٍ ثُمَّ جَاءَ آخَرٌ يَسْتَأْذِنُ فَقَالَ: ((اِئْذَنْ لَهُ وَبَشِّرُهُ بِالْجَنَّةِ)) فَإِذَا عُمَرُ ثُمَّ جَاءَ آخَرٌ يَسْتَأْذِنُ فَسَكَتَ هُنَيْهَةً ثُمَّ قَالَ: ((اِئْذَنْ لَهُ وَبَشِّرُهُ بِالْجَنَّةِ عَلَى بَلْوَى سَتُصِيبُهُ)) فَإِذَا عُثْمَانُ بْنُ عَفَّانَ.

(۳۶۹۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے ابو عمر نے اور ان سے حضرت ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک باغ (بئر اریس) کے اندر تشریف لے گئے اور مجھ سے فرمایا کہ دروازہ پر پہرہ دیتا رہوں۔ پھر ایک صاحب آئے اور اجازت چاہی۔ نبی کریم ﷺ نے فرمایا: ”انہیں اجازت دے دو اور جنت کی خوشخبری بھی سنا دو۔“ وہ حضرت ابو بکر رضی اللہ عنہ تھے۔ پھر دوسرے ایک اور صاحب آئے اور اجازت چاہی۔ نبی کریم ﷺ نے فرمایا: ”انہیں بھی اجازت دے دو اور جنت کی خوشخبری سنا دو۔“ وہ حضرت عمر رضی اللہ عنہ تھے۔ پھر تیسرے ایک اور صاحب آئے اور اجازت چاہی۔ حضور تھوڑی دیر کے لئے خاموش ہو گئے پھر فرمایا: ”انہیں بھی اجازت دے دو اور (دنیا میں)

ایک آزمائش سے گزرنے کے بعد جنت کی بشارت بھی سنا دو۔“ وہ عثمان غنی رضی اللہ عنہ تھے۔

حماد بن سلمہ نے بیان کیا، ہم سے عاصم احوں اور علی بن حکم نے بیان کیا، انہوں نے ابو عثمان سے سنا اور وہ ابو موسیٰ سے اسی طرح بیان کرتے تھے۔ لیکن عاصم نے اپنی اس روایت میں یہ زیادہ کیا ہے کہ نبی کریم ﷺ اس وقت ایک ایسی جگہ بیٹھے ہوئے تھے جس کے اندر پانی تھا اور آپ اپنے دونوں گھٹنے یا ایک گھٹنا کھولے ہوئے تھے لیکن جب عثمان رضی اللہ عنہ داخل ہوئے تو آپ نے اپنے گھٹنے کو چھپا لیا تھا۔

قَالَ حَمَّادٌ: وَحَدَّثَنَا عَاصِمُ الْأَخْوَلُ وَعَلِيُّ ابْنُ الْحَكَمِ سَمِعَا أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى بَنِيهِ وَزَادَ فِيهِ عَاصِمٌ أَنَّ النَّبِيَّ ﷺ كَانَ قَاعِدًا فِي مَكَانٍ فِيهِ مَاءٌ قَدْ انْكَشَفَ عَنْ رُكْبَتَيْهِ أَوْ رُكْبَتِهِ فَلَمَّا دَخَلَ عُثْمَانُ غَطَّاهَا. [راجع: ۳۶۷۴]

تشریح: اس روایت کو طبرانی نے نکالا، لیکن حماد بن زید سے نہ کہ حماد بن سلمہ سے۔ البتہ حماد بن سلمہ نے صرف علی بن حکم سے روایت کی ہے۔ اس کو ابن ابی شیبہ نے تاریخ میں نکالا۔ آپ نے حضرت عثمان رضی اللہ عنہ کی شرم و حیا کا خیال کر کے گھٹنا ڈھانک لیا تھا۔ اگر وہ ستر ہوتا تو حضرت ابو بکر و عمر رضی اللہ عنہما کے سامنے بھی کھلا نہ رکھتے۔

(۳۶۹۶) ہم سے احمد بن حشیب بن سعید نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے یونس نے کہ ابن شہاب نے بیان کیا، کہا مجھ کو عروہ نے خبر دی، انہیں عبید اللہ بن عدی بن خیار نے خبر دی کہ مسور بن مخرمہ اور عبدالرحمن بن اسود بن عبد یغوث نے ان سے کہا کہ تم حضرت عثمان رضی اللہ عنہ سے ان کے بھائی ولید کے مقدمہ میں (جسے حضرت عثمان رضی اللہ عنہ نے کوفہ کا گورنر بنایا تھا) کیوں گفتگو نہیں کرتے۔ لوگ اس سے بہت ناراض ہیں۔ چنانچہ میں حضرت عثمان رضی اللہ عنہ کے پاس گیا اور جب وہ نماز کے لئے باہر تشریف لائے تو میں نے عرض کیا کہ مجھے آپ سے ایک ضرورت ہے اور وہ ہے آپ کے ساتھ ایک خیر خواہی! اس پر عثمان رضی اللہ عنہ نے فرمایا، بھلے آدمی تم سے (میں اللہ کی پناہ چاہتا ہوں) امام بخاری رحمہ اللہ نے کہا، میں سمجھتا ہوں کہ معمر نے یوں روایت کیا، میں تجھ سے اللہ کی پناہ چاہتا ہوں۔ میں واپس ان لوگوں کے پاس آ گیا۔ اتنے میں حضرت عثمان رضی اللہ عنہ کا قاصد مجھ کو بلانے کے لئے آیا میں جب اس کے ساتھ حضرت عثمان رضی اللہ عنہ کی خدمت میں حاضر ہوا تو انہوں نے دریافت فرمایا کہ تمہاری خیر خواہی کیا تھی؟ میں نے عرض کیا اللہ سبحانہ و تعالیٰ نے محمد ﷺ کو حق کے ساتھ بھیجا اور ان پر کتاب نازل کی آپ بھی ان لوگوں میں شامل تھے جنہوں نے اللہ

۳۶۹۶. حَدَّثَنَا أَحْمَدُ بْنُ شَيْبَةَ بْنِ سَعِيدٍ، حَدَّثَنَا أَبِي عَنْ يُونُسَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ ابْنَ الْخِيَارِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَغُوثٍ قَالَا: مَا يَمْنَعُكَ أَنْ تُكَلِّمَ عُثْمَانَ لِأَخِيهِ الْوَلِيدِ فَقَدْ أَكْثَرَ النَّاسُ فِيهِ فَقَصَدَتْ لِعُثْمَانَ حَتَّى خَرَجَ إِلَى الصَّلَاةِ قُلْتُ إِنَّ لِي إِلَيْكَ حَاجَةً وَهِيَ نَصِيحَتُهُ لَكَ قَالَ: يَا أَيُّهَا الْمَرْءُ مِنْكَ قَالَ: مَعْمَرٌ أَرَاهُ قَالَ: أَعُوذُ بِاللَّهِ [مِنْكَ] قَالَ أَبُو عَبْدِ اللَّهِ: أَرَاهُ قَالَ: أَعُوذُ بِاللَّهِ مِنْكَ فَانْصَرَفْتُ فَرَجَعْتُ إِلَيْهِمْ إِذْ جَاءَ رَسُولُ عُثْمَانَ فَاتَيْتُهُ فَقَالَ: مَا نَصِيحَتُكَ؟ فَقُلْتُ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكُنْتُ مِمَّنْ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ ﷺ فَهَاجَرْتُ الْهَاجِرَتَيْنِ وَصَحِبْتُ رَسُولَ اللَّهِ ﷺ

وَرَأَيْتَ هَذِيهٗ وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ
الْوَلِيدِ قَالَ: أَذْرَكْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ:
لَا وَلَكِنْ خَلَصَ إِلَيَّ مِنْ عَلَيْهِ مَا يَخْلُصُ إِلَى
الْعُذْرَاءِ فِي سِتْرِهَا قَالَ: أَمَّا بَعْدُ فَإِنَّ اللَّهَ
بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ فَكُنْتُ مِمَّنْ
اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ وَأَمَنْتُ بِمَا بُعِثَ بِهِ
وَهَاجَرْتُ الْهَاجِرَتَيْنِ كَمَا قُلْتُ وَصَحِبْتُ
رَسُولَ اللَّهِ ﷺ وَبَايَعْتُهُ قَوْلَ اللَّهِ مَا عَصَيْتُهُ
وَلَا غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّوَجَلَّ ثُمَّ
أَبُو بَكْرٍ مِثْلُهُ ثُمَّ عُمَرُ مِثْلُهُ ثُمَّ اسْتَخْلَفْتُ
أَفْلَيْسَ لِي مِنَ الْحَقِّ مِثْلُ الَّذِي لَهُمْ قُلْتُ:
بَلَى قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي تَبْلُغُنِي
عَنْكُمْ أَمَّا مَا ذَكَرْتُ مِنْ شَأْنِ الْوَلِيدِ
فَسَنَأْخُذُ فِيهِ بِالْحَقِّ إِنْ شَاءَ اللَّهُ ثُمَّ دَعَا
عَلِيًّا فَأَمَرَهُ أَنْ يَجْلِدَهُ فَجَلَدَهُ ثَمَانِينَ [طرفاء
فی: ۳۸۷۲، ۳۹۲۷]

اور اس کے رسول کی دعوت کو قبول کیا تھا۔ آپ نے دو ہجرتیں کریں، حضور
اکرم ﷺ کی صحبت اٹھائی اور آپ کے طریقے اور سنت کو دیکھا لیکن بات
یہ ہے کہ لوگ ولید کی بہت شکایتیں کر رہے ہیں۔ حضرت عثمان رضی اللہ عنہ نے
اس پر پوچھا، تم نے رسول اللہ ﷺ سے کچھ سنا ہے؟ میں نے عرض کیا کہ
نہیں، لیکن رسول اللہ ﷺ کی احادیث ایک کنواری لڑکی تک کو اس کے
تمام پردوں کے باوجود پہنچ چکی ہیں تو مجھے کیوں نہ معلوم ہوتیں۔ اس پر
حضرت عثمان نے فرمایا، ابابعد! بے شک اللہ تعالیٰ نے محمد ﷺ کو حق کے
ساتھ بھیجا اور میں اللہ اور اس کے رسول کی دعوت کو قبول کرنے والوں میں
ہی تھا۔ حضور اکرم ﷺ جس دعوت کو لے کر بھیجے گئے تھے میں اس پر پوری
طور سے ایمان لایا اور جیسا کہ تم نے کہا دو ہجرتیں بھی کیں، میں حضور
اکرم ﷺ کی صحبت میں بھی رہا ہوں اور آپ سے بیعت بھی کی ہے۔ اللہ
کی قسم میں نے کبھی آپ کے حکم سے سرتابی نہیں کی اور نہ آپ کے ساتھ کبھی
کوئی دھوکا کیا، یہاں تک کہ اللہ تعالیٰ نے آپ کو وفات دی۔ اس کے بعد
ابوبکر رضی اللہ عنہ کے ساتھ بھی میرا یہی معاملہ رہا۔ اور حضرت عمر رضی اللہ عنہ کے ساتھ
بھی یہی معاملہ رہا تو کیا جب کہ مجھے ان کا جانشین بنادیا گیا ہے تو مجھے وہ
حقوق حاصل نہیں ہوں گے جو انہیں تھے؟ میں نے عرض کیا کہ کیوں نہیں،
آپ نے فرمایا کہ پھر ان باتوں کے لئے کیا جواز رہ جاتا ہے جو تم لوگوں کی
طرف سے مجھے پہنچتی رہتی ہیں لیکن تم نے جو ولید کے حالات کا ذکر کیا ہے
ان شاء اللہ ہم اس کی سزا جو واجب ہے اس کو دیں گے۔ پھر حضرت عثمان رضی اللہ عنہ
نے حضرت علی رضی اللہ عنہ کو بلایا اور ان سے فرمایا کہ ولید کو حد لگائیں۔ چنانچہ
انہوں نے ولید کو اسی کوڑے حد کے لگائے۔

تشریح: ولید حضرت عثمان رضی اللہ عنہ کا رضاعی بھائی تھا۔ ہوا یہ تھا کہ سعد بن ابی وقاص جو عشرہ مبشرہ میں تھے حضرت عثمان رضی اللہ عنہ نے کوفہ کا حاکم مقرر کیا
تھا۔ ان میں اور عبداللہ بن مسعود رضی اللہ عنہ میں کچھ ٹکرا ہوئی تو حضرت عثمان رضی اللہ عنہ نے ولید کو وہاں کا حاکم مقرر کر دیا اور سعد رضی اللہ عنہ کو معزول کر دیا۔ ولید نے
بڑی بے اعتدالیاں شروع کیں۔ شراب خوری، ظلم و زیادتی کی۔ لوگ حضرت عثمان رضی اللہ عنہ سے ناراض ہوئے کہ سعد جیسے علیل القدر صحابی کو معزول کر کے
حاکم کس کو کیا ولید کو جس کی کوئی فضیلت نہ تھی اور اس کا باپ عقبہ بن ابی معیط ملعون تھا جس نے نبی کریم ﷺ کا گلا گھونٹا تھا۔ آپ پر نماز میں اوجھڑی
ڈالی تھی۔ خیر اگر ولید کوئی برا کام نہ کرتا تو باپ کے اعمال سے بیٹے کو غرض نہ تھی مگر بوجہ الولد سرلابیہ ولید نے بھی ساتھ پاؤں پیٹ سے
ٹکائے۔ (وحیدی)

۳۶۹۷۔ [حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ (۳۶۹۷) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان

کیا، ان سے سعید نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب احد پہاڑ پر چڑھے اور آپ کے ساتھ ابو بکر، عمر اور عثمان رضی اللہ عنہم بھی تھے تو پہاڑ کا پنے لگا۔ آپ نے اس پر فرمایا: ”احد ٹھہر جا، میرا خیال ہے کہ حضور نے اسے اپنے پاؤں سے مارا بھی تھا کہ تجھ پر ایک نبی، ایک صدیق اور دو شہید ہی تو ہیں۔“

(۳۶۹۸) مجھ سے محمد بن حاتم بن بزیع نے بیان کیا، کہا ہم سے شاذان نے بیان کیا، کہا ہم سے عبدالعزیز بن ابی سلمہ ماحشون نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے عہد میں ہم ابو بکر رضی اللہ عنہ کے برابر کسی کو نہیں قرار دیتے تھے، پھر عمر رضی اللہ عنہ کو، پھر عثمان رضی اللہ عنہ کو۔ اس کے بعد حضور اکرم ﷺ کے صحابہ پر ہم کوئی بحث نہیں کرتے تھے اور کسی کو ایک دوسرے پر فضیلت نہیں دیتے تھے۔ اس حدیث کو عبداللہ بن صالح نے بھی عبدالعزیز سے روایت کیا ہے۔

(۳۶۹۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے، کہا ہم سے عثمان بن مویب نے بیان کیا کہ مصر والوں میں سے ایک نامعلوم آدمی آیا اور حج بیت اللہ کیا، پھر کچھ لوگوں کو بیٹھے ہوئے دیکھا تو اس نے پوچھا کہ یہ کون لوگ ہیں؟ کسی نے کہا یہ قریشی ہیں۔ اس نے پوچھا کہ ان میں بزرگ کون ہیں؟ لوگوں نے بتایا کہ یہ عبداللہ بن عمر ہیں۔ اس نے پوچھا اے ابن عمر! میں آپ سے ایک بات پوچھنا چاہتا ہوں۔ امید ہے کہ آپ مجھے بتائیں گے۔ کیا آپ کو معلوم ہے کہ عثمان رضی اللہ عنہ نے احد کی لڑائی سے راہ فرار اختیار کی تھی؟ ابن عمر رضی اللہ عنہما نے فرمایا کہ ہاں ایسا ہوا تھا۔ پھر انہوں نے پوچھا، کیا آپ کو معلوم ہے کہ وہ بدر کی لڑائی میں شریک نہیں ہوئے تھے؟ جواب دیا کہ ہاں ایسا ہوا تھا۔ اس نے پوچھا کیا آپ کو معلوم ہے کہ وہ بیعت رضوان میں بھی شریک نہیں تھے۔ جواب دیا کہ ہاں یہ بھی صحیح ہے۔ یہ سن کر اس کی زبان سے نکلا اللہ اکبر! تو ابن عمر رضی اللہ عنہما نے کہا کہ قریب آ جاؤ، اب میں تمہیں ان واقعات کی تفصیل سمجھاؤں گا۔ احد کی لڑائی سے فرار کے متعلق گواہی دیتا ہوں کہ اللہ تعالیٰ نے انہیں معاف کر دیا ہے۔

سَعِيدٌ عَنْ قَتَادَةَ: أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: صَعِدَ رَسُولُ اللَّهِ أَحَدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ فَقَالَ: ((اسْكُنْ أَحَدًا أَظَنَّهُ ضَرَبَهُ بِرِجْلِهِ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ)) [راجع: ۳۶۷۵] [مسلم: ۶۲۲۷]

۳۶۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ بَزِيْعٍ حَدَّثَنَا شَاذَانُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاحِشُونُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا فِي زَمَنِ النَّبِيِّ ﷺ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ ثُمَّ تَرَكْنَا أَصْحَابَ النَّبِيِّ ﷺ لَا تَفَاضِلُ بَيْنَهُمْ. تَابَعَهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ الْعَزِيزِ [راجع: ۳۶۵۵] [ابوداؤد: ۶۲۲۷]

۳۶۹۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا عُثْمَانُ هُوَ ابْنُ مَوْهَبٍ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ وَحَجَّ الْبَيْتِ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ: مَنْ هَؤُلَاءِ الْقَوْمُ فَقَالُوا: هَؤُلَاءِ قُرَيْشٌ قَالَ: فَمَنِ الشَّيْخُ فِيهِمْ قَالُوا: عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: يَا ابْنَ عُمَرَ إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدَّثَنِي هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أَحَدٍ قَالَ: نَعَمْ قَالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ قَالَ: نَعَمْ قَالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ: نَعَمْ قَالَ: اللَّهُ أَكْبَرُ قَالَ ابْنُ عُمَرَ: تَعَالَى أَبْنُ لَكَ أَمَّا فِرَارُهُ يَوْمَ أَحَدٍ فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَعَفَرَ لَهُ وَأَمَّا تَغْيِبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولٍ

بدر کی لڑائی میں شریک نہ ہونے کی وجہ یہ ہے کہ ان کے نکاح میں رسول اللہ ﷺ کی صاحبزادی تھیں اور اس وقت وہ بیمار تھیں اور نبی اکرم ﷺ نے فرمایا تھا کہ ”تمہیں (مریضہ کے پاس ٹھہرنے کا) اتنا ہی اجر و ثواب ملے گا جتنا اس شخص کو جو بدر کی لڑائی میں شریک ہوگا اور اسی کے مطابق مال غنیمت سے حصہ بھی ملے گا۔“ اور بیعت رضوان میں شریک نہ ہونے کی وجہ یہ ہے کہ اس موقع پر وادی مکہ میں کوئی شخص (مسلمانوں میں سے) عثمان رضی اللہ عنہ سے زیادہ عزت والا اور با اثر ہوتا تو حضور اکرم ﷺ اس کو ان کی جگہ وہاں بھیجتے۔ یہی وجہ ہوئی تھی کہ رسول اللہ ﷺ نے انہیں (قریش سے باتیں کرنے کے لئے) مکہ بھیج دیا تھا اور جب بیعت رضوان ہو رہی تھی تو عثمان رضی اللہ عنہ مکہ جا چکے تھے، اس موقع پر رسول اللہ ﷺ نے اپنے داہنے ہاتھ کو اٹھا کر فرمایا تھا کہ ”یہ عثمان کا ہاتھ ہے“ اور پھر اسے اپنے دوسرے ہاتھ پر ہاتھ رکھ کر فرمایا تھا کہ ”یہ بیعت عثمان کی طرف سے ہے۔“ اس کے بعد ابن عمر رضی اللہ عنہما نے سوال کرنے والے شخص سے فرمایا کہ جا، ان باتوں کو ہمیشہ یاد رکھنا۔ ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سعید نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب احد پہاڑ پر چڑھے اور آپ کے ساتھ ابو بکر، عمر اور عثمان رضی اللہ عنہم بھی تھے تو پہاڑ کا پچھنے لگا۔ آپ نے اس پر فرمایا: ”احد ٹھہر جا! میرا خیال ہے کہ حضور نے اسے اپنے پاؤں سے مارا بھی تھا کہ تجھ پر ایک نبی، ایک صدیق اور دو شہید ہی تو ہیں۔“

باب: حضرت عثمان رضی اللہ عنہ سے بیعت کا قصہ اور

آپ کی خلافت پر صحابہ رضی اللہ عنہم کا اتفاق کرنا

اس باب میں امیر المؤمنین عمر بن خطاب رضی اللہ عنہ کی شہادت کا بیان (۳۷۰۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے حصین نے، ان سے عمرو بن میمون نے بیان کیا کہ میں نے حضرت عمر بن خطاب رضی اللہ عنہ کو زخمی ہونے سے چند دن پہلے مدینہ میں دیکھا کہ وہ حذیفہ بن یمان اور عثمان بن حنیف رضی اللہ عنہ کے ساتھ کھڑے تھے اور

اللہ ﷻ وَكَانَتْ مَرِيضَةً فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ)) وَأَمَّا تَعْيِبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ فَبِعَثَ رَسُولُ اللَّهِ ﷻ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ فَقَالَ رَسُولُ اللَّهِ ﷻ بِيَدِهِ الْيَمْنَى: ((هَذِهِ يَدُ عُثْمَانَ)) فَضْرَبَ بِهَا عَلَى يَدِهِ فَقَالَ: ((هَذِهِ لِعُثْمَانَ)) فَقَالَ لَهُ ابْنُ عُمَرَ: اذْهَبْ بِهَا الْآنَ مَعَكَ.

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: صَبَعَ النَّبِيُّ ﷺ أَحَدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ فَقَالَ: ((أَسْكُنْ أَحَدًا أَظَنَّهُ ضَرْبَهُ بِرَجْلِهِ. فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصَدِيقٌ وَشَهِيدَانِ)).

بَابُ قِصَّةِ الْبَيْعَةِ وَالْإِتِّفَاقِ

عَلَى عُثْمَانَ بْنِ عَفَّانَ

وَفِيهِ مَقْتُلُ عُمَرَ بْنِ الْخَطَّابِ.

۳۷۰۰- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ قَبْلَ أَنْ يُصَابَ بِأَيَّامٍ بِالْمَدِينَةِ وَقَفَ عَلَى

ان سے یہ فرما رہے تھے کہ (عراق کی اراضی کے لئے، جس کا انتظام خلافت کی جانب سے ان کے سپرد کیا گیا تھا) تم لوگوں نے کیا کیا ہے؟ کیا تم لوگوں کو یہ اندیشہ تو نہیں ہے کہ تم نے زمین کا اتنا محصول لگا دیا ہے جس کی گنجائش نہ ہو۔ ان لوگوں نے جواب دیا کہ ہم نے ان پر خراج کا اتنا ہی بار ڈالا ہے جسے ادا کرنے کی زمین میں طاقت ہے، اس میں کوئی زیادتی نہیں کی گئی ہے۔ عمر رضی اللہ عنہ نے فرمایا کہ دیکھو پھر سمجھ لو کہ تم نے ایسی جمع تو نہیں لگائی ہے جو زمین کی طاقت سے باہر ہو۔ راوی نے بیان کیا کہ ان دونوں نے کہا کہ ایسا نہیں ہونے پائے گا۔ اس کے بعد عمر رضی اللہ عنہ نے فرمایا کہ اگر اللہ تعالیٰ نے مجھے زندہ رکھا تو میں عراق کی بیوہ عورتوں کے لئے اتنا کر دوں گا کہ پھر میرے بعد کسی کی محتاج نہیں رہیں گی۔ راوی عمرو بن میمون نے بیان کیا کہ ابھی اس گفتگو پر چوتھا دن ہی آیا تھا کہ عمر رضی اللہ عنہ زخمی کر دیئے گئے۔ عمرو بن میمون نے بیان کیا کہ جس صبح کو آپ زخمی کئے گئے، میں (فجر کی نماز کے انتظار میں) صف کے اندر کھڑا تھا اور میرے اور ان کے درمیان عبداللہ بن عباس رضی اللہ عنہما کے سوا اور کوئی نہیں تھا حضرت عمر کی عادت تھی کہ جب صف سے گزرتے تو فرماتے جاتے کہ صفیں سیدھی کر لو اور جب دیکھتے کہ صفوں میں کوئی خلل نہیں رہ گیا ہے تب آگے (مصلیٰ پر) بڑھتے اور تکبیر کہتے۔ آپ (فجر کی نماز کی) پہلی رکعت میں عموماً سورہ یوسف یا سورہ نحل یا اتی ہی طویل کوئی سورت پڑھتے یہاں تک کہ لوگ جمع ہو جاتے۔ اس دن ابھی آپ نے تکبیر ہی کہی تھی کہ میں نے سنا، آپ فرما رہے ہیں کہ مجھے قتل کر دیا یا کتے نے کاٹ لیا۔ ابولولو نے آپ کو زخمی کر دیا تھا۔ اس کے بعد وہ بد بخت اپنا دودھاری خنجر لئے دوڑنے لگا اور دائیں اور بائیں جدھر بھی پھرتا تو لوگوں کو زخمی کرتا جاتا۔ اس طرح اس نے تیرہ آدمیوں کو زخمی کر دیا، جن میں سات حضرات نے شہادت پائی۔ مسلمانوں میں سے ایک صاحب (حطان نامی) نے یہ صورت حال دیکھی تو انہوں نے اس پر اپنی چادر ڈال دی۔ اس بد بخت کو جب یقین ہو گیا کہ اب پکڑ لیا جائے گا تو اس نے خود اپنا بھی گلا کاٹ لیا۔ پھر عمر رضی اللہ عنہ نے عبدالرحمن بن عوف رضی اللہ عنہ کا ہاتھ پکڑ کر انہیں آگے بڑھا دیا (عمرو بن میمون نے بیان کیا

حَذِيفَةُ بْنُ الَيَمَانِ وَعُثْمَانُ بْنُ حُنَيْفٍ قَالَ: كَيْفَ فَعَلْتُمَا أَتَخَافَانِ أَنْ تَكُونَا قَدْ حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ قَالَا: حَمَلْنَاهَا أَمْرًا هِيَ لَهُ مُطِيقَةٌ مَا فِيهَا كَثِيرٌ فَضَّلَ قَالَ: انْظُرَا أَنْ تَكُونَا حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ قَالَ: قَالَا: لَا، فَقَالَ عُمَرُ: لَيْنَ سَلَمَنِي اللَّهُ لَا دَعَنَ أَرَامِلَ أَهْلِ الْعِرَاقِ لَا يَخْتَجُنَ إِلَى رَجُلٍ بَعْدِي أَبَدًا قَالَ: فَمَا أَتَتْ عَلَيْهِ إِلَّا رَابِعَةٌ حَتَّى أُصِيبَ قَالَ: إِنِّي لَقَائِمٌ مَا بَيْنِي وَبَيْنَهُ إِلَّا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ غَدَاةً أُصِيبَ وَكَانَ إِذَا مَرَّ بَيْنَ الصَّفَيْنِ قَالَ: اسْتَوُوا حَتَّى إِذَا لَمْ يَرِ فِيهِنَّ خَلَلًا تَقَدَّمَ فَكَبَّرَ وَرَبَّمَا قَرَأَ سُورَةَ يُوسُفَ أَوْ النَّحْلَ أَوْ نَحْوَ ذَلِكَ فِي الرُّكْعَةِ الْأُولَى حَتَّى يَجْتَمِعَ النَّاسُ فَمَا هُوَ إِلَّا أَنْ كَبَّرَ فَسَمِعَتْهُ يَقُولُ: قَتَلَنِي أَوْ أَكَلَنِي الْكَلْبُ جِئْتُ طَعْنَهُ فَطَارَ الْعِلْجُ بِسِكِّينٍ ذَاتِ طَرَفَيْنِ لَا يَمُرُّ عَلَى أَحَدٍ يَمِينًا وَلَا شِمَالًا إِلَّا طَعْنَهُ حَتَّى طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا مَاتَ مِنْهُمْ سَبْعَةٌ فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْنَسًا فَلَمَّا ظَنَّ الْعِلْجُ أَنَّهُ مَأْخُودٌ نَحَرَ نَفْسَهُ وَتَنَاولَ عُمَرُ يَدَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدَّمَهُ فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى وَأَمَّا نَوَاجِي الْمَسْجِدِ فَإِنَّهُمْ لَا يَذَرُونَ غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ: سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ! فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ صَلَاةً خَفِيفَةً فَلَمَّا

انصَرَفُوا قَالَ يَا ابْنَ عَبَّاسٍ! انْظُرْ مَنْ قَتَلَنِي
فَجَالَ سَاعَةً ثُمَّ جَاءَ فَقَالَ: غَلَامٌ مُغِيرَةٌ
قَالَ: الصَّنْعُ قَالَ: نَعَمْ قَالَ: قَاتَلَهُ اللَّهُ لَقَدْ
أَمَرْتُ بِهِ مَعْرُوفًا الْحَمْدُ لِلَّهِ الَّذِي لَمْ
يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ يَدْعِي الْإِسْلَامَ قَدْ
كُنْتُ أَنْتَ وَأَبُوكَ تَحِبَّانِ أَنْ تَكْثُرَ الْعُلُوجُ
بِالْمَدِينَةِ وَكَانَ الْعَبَّاسُ أَكْثَرَهُمْ رَفِيقًا فَقَالَ:
إِنْ شِئْتَ فَعَلْتُ أَيُّ إِنْ شِئْتَ قَتَلْنَا قَالَ:
كَذَبْتَ بَعْدَ مَا تَكَلَّمُوا بِلِسَانِكُمْ وَصَلُّوا
فَبَلَّتْكُمْ وَحَجُّوا حَجَّكُمْ فَاحْتَمِلُوا إِلَى بَيْتِهِ
فَانْطَلَقْنَا مَعَهُ وَكَانَ النَّاسُ لَمْ تُصِبْهُمْ
مُصِيبَةٌ قَبْلَ يَوْمِنِذٍ فَقَابِلَ يَقُولُ: لَا بَأْسَ
وَقَابِلَ يَقُولُ: أَخَافُ عَلَيْهِ فَأَتِي بِبَيْدٍ فَشَرِبَهُ
فَخَرَجَ مِنْ جَوْفِهِ ثُمَّ أَتَى بِلَبَنٍ فَشَرِبَهُ
فَخَرَجَ مِنْ جَوْفِهِ فَعَرَفُوا أَنَّهُ مَيِّتٌ فَدَخَلْنَا
عَلَيْهِ وَجَاءَ النَّاسُ فَجَعَلُوا يَشْنُونَ عَلَيْهِ
وَجَاءَ رَجُلٌ شَابٌّ فَقَالَ: أَبَشِّرْ يَا أَمِيرَ
الْمُؤْمِنِينَ! بِبُشْرَى اللَّهِ لَكَ مِنْ صُحْبَةِ
رَسُولِ اللَّهِ ﷺ وَقَدْ م فِي الْإِسْلَامِ مَا قَدْ
عَلِمْتَ ثُمَّ وَلَّيْتَ فَعَدَلْتَ ثُمَّ شَهَادَةٌ قَالَ:
وَدِدْتُ أَنَّ ذَلِكَ كَفَافًا لَا عَلَيَّ وَلَا لِي فَلَمَّا
أَذْبَرَ إِذَا إِزَارُهُ يَمَسُّ الْأَرْضَ قَالَ: رُدُّوا عَلَيَّ
الْغُلَامَ قَالَ: يَا ابْنَ أَخِي! ارْزُقْ نَفْسَكَ فَإِنَّهُ
أَنْقَى لِنَفْسِكَ وَأَنْقَى لِرَبِّكَ يَا عَبْدَ اللَّهِ بْنَ
عُمَرَ! انْظُرْ مَا عَلَيَّ مِنَ الدِّينِ فَحَسَبُوهُ
فَوَجَدُوهُ سِتَّةَ وَثَمَانِينَ أَلْفًا أَوْ نَحْوَهُ قَالَ: إِنْ
وَفَى لَهُ مَالُ آلِ عُمَرَ فَأَدَّاهُ مِنْ أَمْوَالِهِمْ وَإِلَّا

کہ) جو لوگ عمر رضی اللہ عنہ کے قریب تھے انہوں نے بھی وہ صورت حال دیکھی
جو میں دیکھ رہا تھا لیکن جو لوگ مسجد کے کنارے پر تھے (پچھے کی صفوں میں)
تو انہیں کچھ معلوم نہیں ہو سکا۔ البتہ چونکہ عمر رضی اللہ عنہ کی قرات (نماز میں)
انہوں نے نہیں سنی تو سبحان اللہ! سبحان اللہ! کہتے رہے۔ آخر حضرت
عبدالرحمن بن عوف رضی اللہ عنہ نے لوگوں کو بہت ہلکی نماز پڑھائی۔ پھر جب لوگ
واپس ہونے لگے تو عمر رضی اللہ عنہ نے فرمایا، ابن عباس! دیکھو مجھے کس نے زخمی
کیا ہے؟ ابن عباس رضی اللہ عنہ نے تھوڑی دیر گھوم پھر کر دیکھا اور آ کر فرمایا کہ
مغیرہ رضی اللہ عنہ کے غلام (ابولولو) نے آپ کو زخمی کیا ہے۔ عمر رضی اللہ عنہ نے
دریافت فرمایا، وہی جو کاربگر ہے؟ جواب دیا کہ جی ہاں۔ اس پر عمر رضی اللہ عنہ
نے فرمایا، اللہ اسے برباد کرے میں نے تو اسے اچھی بات کہی تھی (جس کا
اس نے یہ بدلا دیا) اللہ تعالیٰ کا شکر ہے کہ اس نے میری موت کسی ایسے
شخص کے ہاتھوں نہیں مقدر کی جو اسلام کا مدعی ہو۔ تم اور تمہارے والد
(عباس رضی اللہ عنہ) اس کے ہی خواہش مند تھے کہ عجمی غلام مدینہ میں زیادہ سے
زیادہ لائے جائیں۔ یوں بھی ان کے پاس غلام بہت تھے۔ اس پر ابن
عباس رضی اللہ عنہ نے عرض کیا، اگر آپ فرمائیں تو ہم بھی کر گزریں، مقصد یہ تھا
کہ اگر آپ چاہیں تو ہم (مدینہ میں مقیم عجمی غلاموں کو) قتل کر ڈالیں۔
عمر رضی اللہ عنہ نے فرمایا، یہ انتہائی غلط فکر ہے۔ خصوصاً جب کہ تمہاری زبان میں
وہ گفتگو کرتے ہیں، تمہارے قبلہ کی طرف رخ کر کے نماز ادا کرتے ہیں اور
تمہاری طرح حج کرتے ہیں۔ پھر حضرت عمر رضی اللہ عنہ کو ان کے گھراٹھا کر لایا
گیا اور ہم آپ کے ساتھ ساتھ آئے۔ ایسا معلوم ہوتا تھا جیسے لوگوں پر کبھی
اس سے پہلے اتنی بڑی مصیبت آئی ہی نہیں تھی۔ بعض تو یہ کہتے تھے کہ کچھ
نہیں ہوگا (اچھے ہو جائیں گے) اور بعض کہتے تھے کہ آپ کی زندگی خطرہ
میں ہے۔ اس کے بعد کھجور کا پانی لایا گیا اور آپ نے اسے پیا تو وہ آپ
کے پیٹ سے باہر نکل آیا۔ پھر دودھ لایا گیا، اسے بھی جوں ہی آپ نے
پیا، زخم کے راستے وہ بھی باہر نکل آیا۔ اب لوگوں کو یقین ہو گیا کہ آپ کی
شہادت یقینی ہے۔ پھر ہم اندر آ گئے اور لوگ آپ کی تعریف بیان کرنے
لگے۔ اتنے میں ایک نوجوان اندر آیا اور کہنے لگا یا امیر المؤمنین! آپ کو

خوشخبری ہو اللہ تعالیٰ کی طرف سے آپ نے رسول اللہ ﷺ کی صحبت اٹھائی۔ ابتدا میں اسلام لانے کا شرف حاصل کیا جو آپ کو معلوم ہے۔ پھر آپ خلیفہ بنائے گئے اور آپ نے پورے انصاف سے حکومت کی پھر شہادت پائی۔ عمر رضی اللہ عنہ نے فرمایا، میں تو اس پر بھی خوش تھا کہ ان باتوں کی وجہ سے برابر پر میرا معاملہ ختم ہو جاتا، نہ ثواب ہوتا اور نہ عذاب۔ جب وہ نوجوان جانے لگا تو اس کا تہبند (ازار) لٹک رہا تھا۔ عمر رضی اللہ عنہ نے فرمایا اس لڑکے کو میرے پاس واپس بلا لاؤ (جب وہ آئے تو) آپ نے فرمایا، میرے بھتیجے! یہ اپنا کپڑا اوپر اٹھائے رکھو کہ اس سے تمہارا کپڑا بھی زیادہ دنوں چلے گا اور تمہارے رب سے تقویٰ کا بھی باعث ہے۔ اے عبد اللہ بن عمر! دیکھو مجھ پر کتنا قرض ہے؟ جب لوگوں نے آپ پر قرض کا شمار کیا تو تقریباً چھ سیاسی ہزار نکلا۔ عمر رضی اللہ عنہ نے اس پر فرمایا کہ اگر یہ قرض آل عمر کے مال سے ادا ہو سکے تو انہی کے مال سے اس کو ادا کرنا، ورنہ پھر بنی عدی بن کعب سے کہنا، اگر ان کے مال کے بعد بھی ادائیگی نہ ہو سکے تو قریش سے کہنا، ان کے سوا کسی سے امداد نہ طلب کرنا اور میری طرف سے اس قرض کو ادا کر دینا۔ اچھا اب ام المؤمنین حضرت عائشہ رضی اللہ عنہا کے یہاں جاؤ اور ان سے عرض کرو کہ عمر نے آپ کی خدمت میں سلام عرض کیا ہے۔ امیر المؤمنین (میرے نام کے ساتھ) نہ کہنا، کیونکہ اب میں مسلمانوں کا امیر نہیں رہا ہوں۔ تو ان سے عرض کرنا کہ عمر بن خطاب نے آپ سے اپنے دونوں ساتھیوں کے ساتھ دفن ہونے کی اجازت چاہی ہے۔ عبد اللہ بن عمر رضی اللہ عنہما نے (عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہو کر) سلام کیا اور اجازت لے کر اندر داخل ہوئے، دیکھا کہ آپ بیٹھی رو رہی ہیں، پھر کہا کہ عمر بن خطاب رضی اللہ عنہ نے آپ کو سلام کہا ہے اور اپنے دونوں ساتھیوں کے ساتھ دفن ہونے کی اجازت چاہی ہے۔ عائشہ رضی اللہ عنہا نے کہا، میں نے اس جگہ کو اپنے لئے منتخب کر رکھا تھا لیکن آج میں انہیں اپنے پر ترجیح دوں گی۔ پھر جب ابن عمر رضی اللہ عنہما واپس آئے تو لوگوں نے بتایا کہ عبد اللہ آگئے تو عمر رضی اللہ عنہ نے فرمایا کہ مجھے اٹھاؤ ایک صاحب نے سہارا دے کر آپ کو اٹھایا آپ نے دریافت کیا! کیا خبر لائے؟ کہا کہ جو آپ کی تمنائیں اے امیر

فَسَلِّ فِي بَيْتِي عِدِّي بَنِ كَعْبٍ فَإِنْ لَمْ تَفِ
أَمْرًا لَهُمْ فَسَلِّ فِي قَرْيَتِي وَلَا تَعْدُهُمْ إِلَى
غَيْرِهِمْ فَأَدَّ عَنِّي هَذَا الْمَالَ انْطَلِقْ إِلَى
عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَقُلْ: يَفْرَأُ عَلَيْكَ عُمَرُ
السَّلَامَ وَلَا تَقُلْ: أَمِيرُ الْمُؤْمِنِينَ فَإِنِّي لَسْتُ
الْيَوْمَ لِلْمُؤْمِنِينَ أَمِيرًا وَقُلْ: يَسْتَأْذِنُ عُمَرُ
ابْنَ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ فَسَلَّمَ
وَأَسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيْهَا فَوَجَدَهَا قَاعِدَةً
تَبْكِي فَقَالَ: يَفْرَأُ عَلَيْكَ عُمَرُ بْنُ الْخَطَّابِ
السَّلَامَ وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ
فَقَالَتْ: كُنْتُ أَرِيدُهُ لِنَفْسِي وَلَأَوْثَرَنَ بِهِ
الْيَوْمَ عَلَى نَفْسِي فَلَمَّا أَقْبَلَ قِيلَ هَذَا عَبْدُ
اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ قَالَ: أَرْفَعُونِي فَأَسْنَدَهُ
رَجُلٌ إِلَيْهِ فَقَالَ: مَا لَدَيْكَ قَالَ: الَّذِي تُحِبُّ
يَا أَمِيرُ الْمُؤْمِنِينَ! أَذِنْتَ قَالَ: الْحَمْدُ لِلَّهِ مَا
كَانَ مِنْ شَيْءٍ أَهَمُّ إِلَيَّ مِنْ ذَلِكَ فَإِذَا أَنَا
قَبِضْتُ فَأَحْمِلُونِي ثُمَّ سَلَّمَ فَقُلْ: يَسْتَأْذِنُ
عُمَرُ بْنُ الْخَطَّابِ فَإِنْ أَذِنْتَ لِي فَأَدْخِلُونِي
وَلِنْ رَدْتَنِي رُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ
وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ وَالنِّسَاءُ تَسِيرُ
مَعَهَا فَلَمَّا رَأَيْنَهَا قُمْنَا فَوَلَجَتْ عَلَيْهِ فَبَكَتْ
عِنْدَهُ سَاعَةً وَأَسْتَأْذَنَ الرَّجُلُ فَوَلَجَتْ دَاخِلًا
لَهُمْ فَسَمِعْنَا بُكَائَهَا مِنَ الدَّاخلِ فَقَالُوا:
أَوْصِ يَا أَمِيرُ الْمُؤْمِنِينَ! اسْتَخْلِفَ قَالَ: مَا
أَجِدُ أَحَدًا أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّفَرِ
أَوْ الرَّهْطِ الَّذِينَ تُوَفِّي رَسُولُ اللَّهِ ﷺ
وَهُوَ عَنْهُمْ رَاضٍ فَسَمِيَ عَلِيًّا وَعُثْمَانَ

المؤمنین! حضرت عمر رضی اللہ عنہ نے فرمایا الحمد للہ، اس سے اہم چیز اب میرے لئے کوئی نہیں رہ گئی تھی۔ لیکن جب میری وفات ہو چکے اور مجھے اٹھا کر (دفن کے لئے) لے چلو تو پھر میرا سلام ان سے کہنا اور عرض کرنا کہ عمر بن خطاب (رضی اللہ عنہ) نے آپ سے اجازت چاہی ہے۔ اگر وہ میرے لئے اجازت دے دیں تب تو وہاں دفن کرنا اور اگر اجازت نہ دیں تو مسلمانوں کے قبرستان میں دفن کرنا۔ اس کے بعد ام المؤمنین حفصہ رضی اللہا عنہا آئیں ان کے ساتھ کچھ دوسری خواتین بھی تھیں۔ جب ہم نے انہیں دیکھا تو ہم اٹھ گئے۔ آپ عمر رضی اللہ عنہ کے قریب آئیں اور وہاں تھوڑی دیر تک آنسو بہاتی رہیں۔ پھر جب مردوں نے اندر آنے کی اجازت چاہی تو وہ مکان کے اندر دنی حصہ میں چلی گئیں اور ہم نے ان کے رونے کی آواز سنی پھر لوگوں نے عرض کیا امیر المؤمنین! خلافت کے لئے کوئی وصیت کر دیجیے، فرمایا کہ خلافت کا میں ان حضرات سے زیادہ اور کسی کو مستحق نہیں پاتا کہ رسول اللہ ﷺ اپنی وفات تک جن سے راضی اور خوش تھے پھر آپ نے، علی، عثمان، زبیر، طلحہ، سعد اور عبدالرحمن بن عوف کا نام لیا اور یہ بھی فرمایا کہ عبداللہ بن عمر کو بھی صرف مشورہ کی حد تک شریک رکھنا لیکن خلافت سے انہیں کوئی سروکار نہیں رہے گا، جیسے آپ نے ابن عمر رضی اللہ عنہما کی تسکین کے لئے یہ فرمایا ہو۔ پھر اگر خلافت سعد کو مل جائے تو وہ اس کے اہل ہیں اور اگر وہ نہ ہو سکیں تو جو شخص بھی خلیفہ ہو وہ اپنے زمانہ خلافت میں ان کا تعاون حاصل کرتا رہے۔ کیونکہ میں نے ان کو (کوئی گورنری سے) نااہلی یا کسی خیانت کی وجہ سے معزول نہیں کیا ہے اور عمر رضی اللہ عنہ نے فرمایا میں اپنے بعد ہونے والے خلیفہ کو مہاجرین اولین کے بارے میں وصیت کرتا ہوں کہ وہ ان کے حقوق پہچانے اور ان کے احترام کو ملحوظ رکھے اور میں اپنے بعد ہونے والے خلیفہ کو وصیت کرتا ہوں کہ وہ انصار کے ساتھ بہتر معاملہ کرے جو دار الحجرت اور دار الایمان (مدینہ منورہ) میں (رسول اللہ ﷺ کی تشریف آوری سے پہلے سے) مقیم ہیں۔ (خلیفہ کو چاہئے) کہ وہ ان کے نیکیوں کو نوازے اور ان کے بروں کو معاف کر دیا کرے اور میں ہونے والے خلیفہ کو وصیت کرتا ہوں کہ شہری آبادی کے ساتھ بھی اچھا معاملہ رکھے

وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَقَالَ: يَشْهَدُكُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ وَلَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ كَهَيْئَةِ التَّعْزِيَةِ لَهُ فَإِنْ أَصَابَتِ الْإِمْرَةُ سَعْدًا فَهُوَ ذَاكَ وَإِلَّا فَلْيَسْتَعِينَ بِهِ أَيُّكُمْ مَا أُمِرَ فَإِنِّي لَمْ أَغْرُلْهُ مِنْ عَجْزٍ وَلَا خِيَانَةٍ وَقَالَ: أَوْصِي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَيَحْفَظَ لَهُمْ حُرْمَتَهُمْ وَأَوْصِيهِ بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ أَنْ يَقْبَلَ مِنْ مُخْسِنِهِمْ وَأَنْ يَعْفَى عَنْ مُسِيئِهِمْ وَأَوْصِيهِ بِأَهْلِ الْأَنْصَارِ خَيْرًا فَإِنَّهُمْ رِذَاءُ الْإِسْلَامِ وَجِبَاءُ الْمَالِ وَعَيْظُ الْعَدُوِّ وَأَنْ لَا يُؤْخَذَ مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضَاهُمْ وَأَوْصِيهِ بِالْأَعْرَابِ خَيْرًا فَإِنَّهُمْ أَصْلُ الْعَرَبِ وَمَادَّةُ الْإِسْلَامِ أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ وَيُرَدَّ عَلَى فَقَرَانِهِمْ وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُؤْفَى لَهُمْ بِعَهْدِهِمْ وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ وَلَا يَكْلَفُوا إِلَّا طَائِقَتَهُمْ فَلَمَّا قُبِضَ خَرَجْنَا بِهِ فَأَنْطَلَقْنَا نَمْشِي فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ قَالَتْ: أَذْخِلُوهُ فَأَذْخَلَ فَوَضِعَ هُنَالِكَ مَعَ صَاحِبِيهِ فَلَمَّا فَرَّغَ مِنْ ذَنْبِهِ اجْتَمَعَ هَؤُلَاءِ الرَّهْطُ فَقَالَ عَبْدُ الرَّحْمَنِ: اجْعَلُوا أَمْرَكُمْ إِلَى ثَلَاثَةِ مِنْكُمْ فَقَالَ الزُّبَيْرُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ فَقَالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمَانَ وَقَالَ سَعْدٌ: قَدْ جَعَلْتُ أَمْرِي

کہ یہ لوگ اسلام کی مدد، جمع کرنے کا ذریعہ اور (اسلام کے) دشمنوں کے لئے ایک مصیبت ہیں اور یہ کہ ان سے وہی وصول کیا جائے جو ان کے پاس فاضل ہو اور ان کی خوشی سے لیا جائے اور میں ہونے والے خلیفہ کو بدویوں کے ساتھ بھی اچھا معاملہ کرنے کی وصیت کرتا ہوں کہ وہ اصل عرب ہیں اور اسلام کی جڑ ہیں اور یہ کہ ان سے ان کا بچا کچھا مال وصول کیا جائے اور انہیں کے محتاجوں میں تقسیم کر دیا جائے اور میں ہونے والے خلیفہ کو اللہ اور اس کے رسول کے عہد کی نگہداشت کی (جو اسلامی حکومت کے تحت غیر مسلموں سے کیا ہے) وصیت کرتا ہوں کہ ان سے کئے گئے عہد کو پورا کیا جائے، ان کی حفاظت کے لئے جنگ کی جائے اور ان کی حیثیت سے زیادہ ان پر بوجھ نہ ڈالا جائے۔ جب عمر رضی اللہ عنہ کی وفات ہوگئی تو ہم وہاں سے ان کو لے کر (عائشہ رضی اللہ عنہا) کے حجرہ کی طرف آئے۔ عبد اللہ بن عمر رضی اللہ عنہما نے سلام کیا اور عرض کیا کہ عمر بن خطاب رضی اللہ عنہ نے اجازت چاہی ہے۔ ام المؤمنین نے کہا انہیں یہیں دفن کیا جائے۔ چنانچہ وہ وہیں دفن ہوئے۔ پھر جب لوگ دفن سے فارغ ہو چکے تو وہ جماعت (جن کے نام عمر رضی اللہ عنہ نے وفات سے پہلے بتائے تھے) جمع ہوئی عبد الرحمن بن عوف نے کہا، تمہیں اپنا معاملہ اپنے ہی میں سے تین آدمیوں کے سپرد کر دینا چاہیے اس پر زبیر رضی اللہ عنہ نے کہا کہ میں نے اپنا معاملہ علی رضی اللہ عنہ کے سپرد کیا۔ طلحہ رضی اللہ عنہ نے کہا کہ میں اپنا معاملہ عثمان رضی اللہ عنہ کے سپرد کرتا ہوں۔ اور سعد بن ابی وقاص رضی اللہ عنہ نے کہا میں نے اپنا معاملہ عبد الرحمن بن عوف رضی اللہ عنہ کے سپرد کیا۔ اس کے بعد عبد الرحمن بن عوف رضی اللہ عنہ نے (عثمان اور علی رضی اللہ عنہما کو مخاطب کر کے) کہا کہ آپ دونوں حضرات میں سے جو بھی خلافت سے اپنی برات ظاہر کرے، ہم اسی کو خلافت دیں گے اور اللہ اس کا نگران و نگہبان ہوگا اور اسلام کے حقوق کی ذمہ داری اس پر لازم ہوگی، ہر شخص کو غور کرنا چاہئے کہ اس کے خیال میں کون افضل ہے، اس پر یہ دونوں حضرات خاموش ہو گئے تو عبد الرحمن بن عوف نے کہا، کیا آپ حضرات اس انتخاب کی ذمہ داری مجھ پر ڈالتے ہیں۔ خدا کی قسم کہ میں آپ حضرات میں سے اسی کو منتخب کروں گا جو سب میں افضل ہوگا۔ ان دونوں حضرات نے کہا کہ جی ہاں۔ پھر آپ نے ان دونوں میں سے ایک کا

إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَيُّكُمَا تَبَرَّأ مِنْ هَذَا الْأَمْرِ فَتَجْعَلَهُ إِلَيْهِ وَاللَّهُ عَلَيْهِ وَالْإِسْلَامُ لَيَنْظُرَنَّ أَفْضَلَهُمْ فِي نَفْسِهِ فَأَسْكَبَتِ الشَّيْخَانُ فَقَالَ عَبْدُ الرَّحْمَنِ: أَفْتَجْعَلُونَهُ إِلَيَّ وَاللَّهُ عَلَيَّ أُنْ لَا أَلْ عَنْ أَفْضَلِكُمُ قَالَا: نَعَمْ فَأَخَذَ يَبْدُ أَحَدَهُمَا فَقَالَ: لَكَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ ﷺ وَالْقَدَمُ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ قَالَ اللَّهُ عَلَيْكَ لَئِنْ أَمَرْتُكَ لَتَعْدِلَنَّ وَلَئِنْ أَمَرْتُ عُثْمَانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ ثُمَّ خَلَا بِالْآخِرِ فَقَالَ لَهُ مِثْلُ ذَلِكَ فَلَمَّا أَخَذَ الْمِيثَاقَ قَالَ: ارْزُقْ يَدَكَ يَا عُثْمَانُ! فَبَايَعَهُ فَبَايَعَ لَهُ عَلِيٌّ وَوَلَّجَ أَهْلَ الدَّارِ فَبَايَعُوهُ. [راجع: ۱۳۹۲]

ہاتھ پکڑا اور فرمایا کہ آپ کی قرابت رسول اللہ ﷺ سے ہے اور ابتدا میں اسلام لانے کا شرف بھی، جیسا کہ آپ کو خود ہی سُنوم ہے۔ پس اللہ آپ کا نگران ہے کہ اگر میں آپ کو خلیفہ بنا دوں تو کیا آپ عدل و انصاف سے کام لیں گے اور اگر عثمان رضی اللہ عنہ کو خلیفہ بنا دوں تو کیا آپ ان کے احکام کو سنیں گے اور ان کی اطاعت کریں گے؟ اس کے بعد دوسرے صاحب کو تنہائی میں لے گئے اور ان سے بھی یہی کہا اور جب ان سے وعدہ لے لیا تو فرمایا، اے عثمان! اپنا ہاتھ بڑھائیے چنانچہ انہوں نے ان سے بیعت کی اور علی رضی اللہ عنہ نے بھی ان سے بیعت کی۔ پھر اہل مدینہ آئے اور سب نے بیعت کی۔

تشریح: حضرت عمر رضی اللہ عنہ کی شہادت کا واقعہ بہت ہی دل دوز ہے۔ حضرت مغیرہ رضی اللہ عنہ کے عجمی غلام ابولولونامی مردود نے تین ضرب اس خنجر زہر آلود کے لگائے جس کو اس نے تیار کیا تھا۔ حضرت عمر رضی اللہ عنہ نے ہاتھ سے اشارہ کیا اور فرمایا اس کئے کو پکڑ لو اس نے مجھے مار ڈالا۔ ہوا یہ تھا کہ مردود بڑا کارگر تھا لوہا بھی تھا، نقاش بھی اور بڑھی بھی۔ مغیرہ نے اس پر سو درہم ماہانہ جزیہ کے مقرر کئے تھے۔ اس نے حضرت عمر رضی اللہ عنہ سے شکایت کی کہ میرا جزیہ بہت بھاری ہے۔ اس میں کچھ تخفیف کی جائے۔ حضرت عمر رضی اللہ عنہ نے کہا کہ جب تو اتنا ہنر جانتا ہے تو ہر مہینے سو درہم تجھ پر زیادہ نہیں ہیں۔ اس پر اس مردود کو غصہ آیا۔ ایک بار حضرت عمر رضی اللہ عنہ کو راستے میں ملا۔ حضرت عمر رضی اللہ عنہ نے پوچھا، میں نے سنا ہے کہ تو ہوا کی چکی بنا سکتا ہے۔ اس نے کہا میں تمہارے لئے ایک ایسی چکی بناؤں گا جس کا لوگ ہمیشہ ذکر کرتے رہیں گے۔ حضرت عمر رضی اللہ عنہ نے یہ سن کر اپنے ساتھیوں سے کہا کہ اس غلام نے مجھ کو ذرا ریا ہے۔ چند ہی راتوں کے بعد اس مردود نے یہ کیا۔ مسلم نے معدان سے نکالا کہ حضرت عمر رضی اللہ عنہ نے شہادت سے پہلے خطبہ سنایا، فرمایا کہ ایک مرغ نے مجھ کو تین چونچیں ماریں خواب میں اور میں سمجھتا ہوں میری موت آچنی چنانچہ زخمی ہونے کے کئی دنوں بعد آپ کا انتقال ہو گیا اور حضرت صہب رضی اللہ عنہ نے ان پر نماز پڑھائی۔ قبر میں کہتے ہیں ابوبکر رضی اللہ عنہ کا سر نبی کریم ﷺ کے کاندھے کے برابر ہے اور حضرت عمر رضی اللہ عنہ کا سر ابوبکر رضی اللہ عنہ کے کاندھے کے برابر ہے۔ بعض نے کہا کہ ابوبکر رضی اللہ عنہ کی قبر نبی کریم ﷺ کے سر کے مقابل ہے اور حضرت عمر رضی اللہ عنہ کی قبر آپ کے پاؤں کے برابر۔ بہر حال تینوں صاحب حضرت عائشہ رضی اللہ عنہا کے حجرہ میں مدفون ہیں جن کی قبروں کا مقام اب تک ہم طور پر محفوظ ہے اور قیامت تک ان شاء اللہ محفوظ رہے گا۔ باقی صحابہ اور اہل بیت اور ازواج مطہرات بقیع میں مدفون ہیں۔ مگر بقیع میں کئی بار طوفان اور بارش اور واقعات کی وجہ سے قبروں کے نشان مٹ گئے۔ اندازے سے بعض لوگوں نے گنبد وغیرہ بنا دیئے تھے۔ ان کے مقامات یقینی طور سے محفوظ نہیں ہیں۔ اتنا تو یقین ہے کہ یہ سب بزرگ بقیع مبارک میں ہیں۔ رہے نام اللہ کا۔ ان فرضی گنبدوں کو سعودی حکومت نے ختم کر دیا ہے۔ ایدہ اللہ بنصرہ العزیز۔

حضرت عمر رضی اللہ عنہ نے خلافت کا مسئلہ طے کرنے کے لیے جو جماعت نامزد فرمائی اس میں اپنے صاحبزادے عبداللہ رضی اللہ عنہ کو صرف بطور مشاہدہ حاضر رہنے کے لئے کہا۔ یعنی عبداللہ رضی اللہ عنہ کے لئے اتنا بھی جو کہا کہ وہ مشورہ وغیرہ میں تمہارے ساتھ شریک رہے گا، یہ بھی ان کو تسلی دینے کے لئے، وہ اپنے والد کے سخت رنج میں تھے۔ اتنا فرما کر گویا کچھ ان کے آنسو پونچھ دیئے۔ طبری اور ابن سعد وغیرہ نے روایت کیا، ایک شخص نے کہا عبداللہ کو خلیفہ کر دیجئے۔ حضرت عمر رضی اللہ عنہ نے کہا اللہ تجھ کو تباہ کرے۔ میں حق تعالیٰ کو کیا منہ دکھاؤں گا۔ سبحان اللہ! پاک نفسی اور انصاف کی حد ہو گئی۔ ایسے لائق اور فاضل بنے کا وہ بھی مرتے وقت ذرا بھی خیال نہ کیا اور جب تک زندہ رہے عبداللہ کو اسامہ بن زید رضی اللہ عنہ سے بھی کم معاش دیتے رہے۔ صحابہ رضی اللہ عنہم نے سفارش بھی کی کہ عبداللہ اسامہ سے کم نہیں ہیں جن لڑائیوں میں اسامہ نبی کریم ﷺ کے ساتھ شریک ہوئے ہیں عبداللہ بھی شریک ہوئے ہیں۔ فرمایا کہ اسامہ

کے باپ کو نبی کریم ﷺ عبد اللہ کے باپ سے زیادہ چاہتے تھے تو میں نے نبی کریم ﷺ کی محبت کو اپنی محبت پر مقدم رکھا۔ عبد اللہ حضرت عمر رضی اللہ عنہ کی ساری خلافت میں کمی معاش اور کثرت اہل و عیال سے پریشان ہی رہے مگر ایک گاؤں کی تحصیلداری یا حکومت ان کو نہ دی۔ آخر پریشان ہو کر صوبہ یمن کے حاکم کے پاس گئے۔ ان سے اپنی تکلیف کا حال بیان کیا۔ انہوں نے بیان کیا کہ تم جانے ہو جیسے تمہارے والد سخت آدمی ہیں، میں بیت المال سے تو ایک پیسہ بھی تم کو نہیں دے سکتا۔ البتہ کچھ روپیہ مدینہ روانہ کرنا ہے۔ تم ایسا کرو اس کا کپڑا یہاں خریدو اور مدینہ پہنچ کر مال بیچ کر اصل روپیہ اپنے والد کے پاس داخل کرو اور نفع تم لے لو تو عبد اللہ نے اسی کو نعمت سمجھا۔ جب مدینہ آئے حضرت عمر رضی اللہ عنہ کو خبر پہنچی تو فرمایا اصل اور نفع دونوں بیت المال میں داخل کرو۔ یہ مال تمہارا یا تمہارے باپ کا نہ تھا۔ صحابہ نے بہت سفارش کی کہ آخر یہ اتنی دور سے آئے ہیں اور پیسہ اپنی حفاظت میں لائے ہیں، ان کو کچھ اجرت ملنا چاہیے اور ہم سب راضی ہیں کہ ادھانفع دیا جائے۔ اس پر حضرت عمر رضی اللہ عنہ نے کہا کہ خیر تمہاری مرضی، میں تو یونہی انصاف سمجھتا ہوں کہ کل نفع بیت المال میں داخل کر دیا جائے۔ انفس صد انفس جو شیعہ حضرت عمر رضی اللہ عنہ کو برا کہتے ہیں۔ اگر ذرا اپنے گریبان میں منہ ڈالیں تو سمجھ لیں کہ حضرت عمر رضی اللہ عنہ کی ایک بات ایسی ہے جو ان کی فضیلت اور عدالت اور حق شناسی کی کافی اور روشن دلیل ہے۔ ومن لم يجعل الله له نورا فصالحه من نور۔ (خلاصہ وحیدی)

باب: حضرت ابو الحسن علی بن ابی طالب القرشی
الہاشمی رضی اللہ عنہ کے فضائل کا بیان

[بَابُ مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَبِي الْحَسَنِ الْقُرَشِيِّ الْهَاشِمِيِّ]

وَقَالَ النَّبِيُّ ﷺ لِعَلِيِّ: ((أَنْتَ مِنِّي وَأَنَا مِنْكَ)) اور نبی کریم ﷺ نے حضرت علی رضی اللہ عنہ سے فرمایا تھا کہ ”تم مجھ سے ہو اور قَالَ عُمَرُ: تُوَفِّي رَسُولَ اللَّهِ ﷺ وَهُوَ عَنْهُ رَاضٍ. [راجع: ۱۳۹۲]

تشریح: امیر المؤمنین حضرت علی بن ابی طالب رضی اللہ عنہ جو تھے خلیفہ راشد ہیں۔ آپ کی کنیت ابو الحسن اور ابو تراب ہے۔ آٹھ سال کی عمر میں اسلام قبول کیا اور غزوہ تبوک کے سوا تمام غزوات میں شریک ہوئے۔ یہ گندی رنگ والے، بڑی روشن، خوبصورت آنکھوں والے تھے۔ طویل القامت نہ تھے۔ ڈاڑھی بہت بھری ہوئی تھی۔ آخر میں سر اور ڈاڑھی ہردو کے بال سفید ہو گئے تھے۔ حضرت عثمان رضی اللہ عنہ کی شہادت کے دن جمعہ کو ۱۸ ذی الحجہ ۳۵ھ میں تاج خلافت ان کے سر پر رکھا گیا اور ۱۸ رمضان ۴۰ھ میں جمعہ کے دن عبدالرحمن بن ملجم مرادی نے آپ کے سر پر تلوار سے حملہ کیا جس کے تین دن بعد آپ کا انتقال ہو گیا۔ انا لله وانا اليه راجعون۔ آپ کے دونوں صاحبزادوں حضرت حسن اور حضرت حسین اور حضرت عبداللہ بن جعفر رضی اللہ عنہم نے آپ کو غسل دیا۔ حسن رضی اللہ عنہ نے نماز جنازہ پڑھائی۔ صبح کے وقت آپ کو دفن کیا گیا۔ آپ کی عمر ۶۳ سال کی تھی۔ مدت خلافت چار سال، نو ماہ اور کچھ دن ہے۔

عنوان باب میں حضرت علی رضی اللہ عنہ کے متعلق حدیث ((أَنْتَ مِنِّي وَأَنَا مِنْكَ)) مذکور ہے۔ یعنی تم مجھ سے اور میں تم سے ہوں۔ نبی کریم ﷺ جب جنگ تبوک میں جانے لگے تو حضرت علی رضی اللہ عنہ کو مدینہ میں چھوڑ گئے ان کو رنج ہوا، کہنے لگے آپ مجھ کو عورتوں اور بچوں کے ساتھ چھوڑے جاتے ہیں، اس وقت آپ نے یہ حدیث فرمائی۔ یعنی جیسے حضرت موسیٰ علیہ السلام کوہ طور کو جاتے ہوئے حضرت ہارون علیہ السلام کو اپنا جانشین کر گئے تھے، ایسا ہی میں تم کو اپنا قائم مقام کر کے جاتا ہوں۔ اس سے یہ مطلب نہیں ہے کہ میرے بعد متصل تم ہی میرے خلیفہ ہو گے، کیونکہ حضرت ہارون علیہ السلام حضرت موسیٰ علیہ السلام کی حیات میں گزر گئے تھے۔ دوسری روایت میں اتنا اور زیادہ ہے، صرف اتنا فرق ہے کہ میرے بعد کوئی پیغمبر نہ ہوگا۔

۳۷۰۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَ حَدَّثَنَا عَبْدُ (۳۷۰۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبدالعزیز نے بیان

کیا، ان سے ابو حازم نے اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے جنگ خیبر کے موقع پر بیان فرمایا کہ کل میں ایک ایسے شخص کو اسلامی علم دوں گا جس کے ہاتھ پر اللہ تعالیٰ فتح عنایت فرمائے گا۔ راوی نے بیان کیا کہ رات کو لوگ یہ سوچتے رہے کہ دیکھے علم کسے ملتا ہے۔ جب صبح ہوئی تو رسول اللہ ﷺ کی خدمت میں سب حضرات (جو سر کردہ تھے) حاضر ہوئے۔ سب کو امید تھی کہ علم انہیں ہی ملے گا۔ لیکن حضور ﷺ نے دریافت فرمایا: ”علی بن ابی طالب کہاں ہیں؟“ لوگوں نے بتایا کہ ان کی آنکھوں میں درد ہے۔ حضور ﷺ نے فرمایا: ”پھر ان کے یہاں کسی کو بھیج کر بلوالو۔“ جب وہ آئے تو آنحضرت ﷺ نے ان کی آنکھ میں اپنا تھوک ڈالا اور ان کے لئے دعا فرمائی۔ اس سے انہیں ایسی شفا حاصل ہوئی جیسے کوئی مرض پہلے تھا ہی نہیں۔ چنانچہ آپ نے علم انہیں کو عنایت فرمایا۔ حضرت علی رضی اللہ عنہ نے عرض کیا یا رسول اللہ! میں ان سے اتنا لڑوں گا کہ وہ ہمارے جیسے ہو جائیں (یعنی مسلمان بن جائیں) آپ نے فرمایا: ”ابھی یوں ہی چلتے رہو۔ جب ان کے میدان میں اترو تو پہلے انہیں اسلام کی دعوت دو اور انہیں بتاؤ کہ اللہ کے ان پر کیا حقوق واجب ہیں۔ اللہ کی قسم! اگر تمہارے ذریعہ اللہ تعالیٰ ایک شخص کو بھی ہدایت دے دے تو وہ تمہارے لئے سرخ اونٹوں کی (دولت) سے بہتر ہے۔“

الْعَزِيزِ، عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا أُعْطِيَنَّ الرَّأْيَةَ غَدَا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ قَالَ: قَبَاتِ النَّاسُ يَذُكُّونَ لَيْلَتَهُمْ أَنَّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ: ((أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ)) فَقَالُوا: يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ قَالَ: ((فَارْسُلُوا إِلَيْهِ فَأَتُونِي بِهِ)) فَلَمَّا جَاءَ بَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّأْيَةَ فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ! أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ: ((انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ قَوْلُ اللَّهِ لَا أَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ)). [راجع: ۲۹۴۲]

تشریح: نبی کریم ﷺ کا مقصد یہ تھا کہ جہاں تک ممکن ہو لڑائی کی نوبت نہ آئے پائے۔ اسلام لڑائی کرنے کا حامی نہیں ہے۔ اسلام امن چاہتا ہے۔ اس کی جنگ صرف مدافعت ہے۔

(۳۷۰۲) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے حاتم نے بیان کیا، ان سے یزید بن ابی عبید نے بیان کیا، ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ حضرت علی رضی اللہ عنہ غزوہ خیبر کے موقع پر نبی کریم ﷺ کے ساتھ بوجہ آنکھ دکھنے کے نہیں آ سکے تھے پھر انہوں نے سوچا حضور ﷺ کے ساتھ غزوہ میں شریک نہ ہوسکوں! چنانچہ گھر سے نکلے اور آپ کے لشکر سے جا ملے۔ جب اس رات کی شام آئی جس کی صبح کو اللہ تعالیٰ نے فتح عنایت فرمائی تھی تو رسول اللہ ﷺ نے فرمایا: ”کل میں ایک ایسے شخص کو علم دوں گا، یا (آپ نے یوں فرمایا کہ کل) ایک ایسا شخص علم کو لے گا جس سے اللہ

۳۷۰۲۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمٌ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ قَالَ: كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ وَكَانَ بِهِ رَمَدٌ فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَخَرَجَ عَلَيَّ فَلَحِقَ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا أُعْطِيَنَّ الرَّأْيَةَ أَوْ لِيَأْخُذَنَّ الرَّأْيَةَ غَدَا رَجُلًا يُحِبُّهُ اللَّهُ

اور اس کے رسول ﷺ کو محبت ہے یا آپ نے یہ فرمایا کہ جو اللہ اور اس کے رسول سے محبت رکھتا ہے اور اللہ تعالیٰ اس کے ہاتھ پر فتح عنایت فرمائے گا۔ اتفاق سے حضرت علی رضی اللہ عنہ آگئے حالانکہ ان کے آنے کی ہمیں امید نہیں تھی لوگوں نے بتایا کہ یہ ہیں علی رضی اللہ عنہ آنحضرت ﷺ نے انہیں کو علم دے دیا، اور اللہ تعالیٰ نے ان کے ہاتھ پر خیر فتح کرا دیا۔

تشریح: حضرت علی رضی اللہ عنہ سے بیعت خلافت اوائل ماہ ذی الحجہ ۳۵ھ میں ہوئی تھی جسے جمہور مسلمانوں نے تسلیم کیا۔

۳۷۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ أَنَّ رَجُلًا جَاءَ إِلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ: هَذَا فُلَانٌ لِأَمِيرِ الْمَدِينَةِ يَدْعُو عَلِيًّا عِنْدَ الْمَنِيرِ قَالَ: فَيَقُولُ مَاذَا؟ قَالَ: يَقُولُ لَهُ: أَبُو تَرَابٍ فَضَحِكَ قَالَ: وَاللَّهِ مَا سَمَاءُ إِلَّا النَّبِيُّ ﷺ وَمَا كَانَ لَهُ اسْمٌ أَحَبَّ إِلَيْهِ مِنْهُ فَاسْتَطَعَمْتُ الْحَدِيثَ سَهْلًا وَقُلْتُ: يَا أَبَا عَبَّاسٍ! كَيْفَ ذَلِكَ قَالَ: دَخَلَ عَلِيٌّ عَلَى فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَجَعَ فِي الْمَسْجِدِ فَقَالَ النَّبِيُّ ﷺ: أَيْنَ ابْنُ عَمَلٍ قَالَتْ: فِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وَخَلَصَ التُّرَابُ إِلَى ظَهْرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فَيَقُولُ: ((اجْلِسْ يَا أَبَا تَرَابٍ!)) مَرَّتَيْنِ. [راجع: ۴۴۱]

۳۷۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ أَبِي حَصِينٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَسَأَلَهُ عَنْ عُثْمَانَ فَذَكَرَ عَنْ مُحَاسِنٍ عَمَلِهِ قَالَ: لَعَلَّ ذَاكَ يَسُوءُكَ قَالَ: نَعَمْ قَالَ:

(۳۷۰۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے والد نے کہ ایک شخص حضرت سہل بن سعد رضی اللہ عنہ کے یہاں آیا اور کہا کہ یہ فلاں شخص اس کا اشارہ امیر مدینہ (مروان بن حکم) کی طرف تھا، برسر منبر حضرت علی کو برا بھلا کہتا ہے۔ ابو حازم نے بیان کیا کہ حضرت سہل بن سعد رضی اللہ عنہ نے پوچھا کیا کہتا ہے؟ اس نے بتایا کہ انہیں ”ابو تراب“ کہتا ہے۔ اس پر حضرت سہل ہنسنے لگے اور فرمایا کہ خدا کی قسم! یہ نام تو ان کا رسول اللہ ﷺ نے رکھا تھا اور خود حضرت علی رضی اللہ عنہ کو اس نام سے زیادہ اپنے لئے اور کوئی نام پسند نہیں تھا۔ یہ سن کر میں نے اس حدیث کے جاننے کے لئے حضرت سہل سے خواہش ظاہر کی اور عرض کیا اے ابو عباس! یہ واقعہ کس طرح سے ہے؟ انہوں نے بیان کیا کہ ایک مرتبہ حضرت علی رضی اللہ عنہ حضرت فاطمہ رضی اللہ عنہا کے یہاں آئے اور پھر باہر آ کر مسجد میں لیٹ رہے۔ پھر آنحضرت ﷺ نے (فاطمہ رضی اللہ عنہا سے) دریافت فرمایا، تمہارے بچے کہاں ہیں؟ انہوں نے بتایا کہ مسجد میں ہیں۔ آپ مسجد میں تشریف لائے، دیکھا تو ان کی چادر پیٹھ سے نیچے گر گئی ہے اور ان کی کمر پر اچھی طرح سے خاک لگ چکی ہے۔ آپ مٹی ان کی کمر سے صاف فرمانے لگے اور بولے، اٹھو! ابو تراب اٹھو! (دوسرے آپ نے فرمایا)۔

(۳۷۰۴) ہم سے محمد بن رافع نے بیان کیا، کہا ہم سے حسین نے، ان سے زائدہ نے، ان سے ابو حصین نے، ان سے سعد بن عبیدہ نے بیان کیا کہ ایک شخص عبد اللہ بن عمر رضی اللہ عنہما کی خدمت میں آیا اور حضرت عثمان رضی اللہ عنہ کے متعلق پوچھا۔ ابن عمر رضی اللہ عنہما نے ان کے محاسن کا ذکر کیا۔ پھر کہا کہ شاید یہ باتیں تمہیں بری لگی ہوں گی۔ اس نے کہا جی ہاں، حضرت ابن عمر رضی اللہ عنہما نے

فَارْزَعَمَ اللَّهُ بِأَنْفِكَ ثُمَّ سَأَلَهُ عَنْ عَلِيٍّ فَذَكَرَ
مَحَابِسَ عَمَلِهِ قَالَ: هُوَ ذَاكَ بَيْتُهُ أَوْسَطُ
بُيُوتِ النَّبِيِّ ﷺ ثُمَّ قَالَ: لَعَلَّ ذَاكَ يَسْؤُنُكَ
قَالَ: أَجَلُ قَالَ: فَارْزَعَمَ اللَّهُ بِأَنْفِكَ انْطَلِقْ
فَاجْهَدْ عَلِيَّ جَهْدَكَ. [راجع: ۳۱۳۰]

کہا اللہ تیری ناک خاک آلود کرے پھر اس نے حضرت علی رضی اللہ عنہ کے متعلق
پوچھا، انہوں نے ان کے بھی محاسن ذکر کئے اور کہا کہ حضرت علی رضی اللہ عنہ کا
گھر انہی نبی کریم ﷺ کے خاندان کا نہایت عمدہ گھر ہے۔ پھر کہا کہ شاید
یہ باتیں بھی تمہیں بری لگی ہوں گی اس نے کہا کہ جی ہاں۔ حضرت عبداللہ
بن عمر رضی اللہ عنہما بولے اللہ تیری ناک خاک آلود کرے، جا اور میرا جو بگاڑنا
چاہے بگاڑ لینا۔ کچھ کی نہ کرنا۔

تشریح: پوچھے والا نافع بنی خارجی تھا جو حضرت عثمان اور حضرت علی رضی اللہ عنہما ہر دو کو برا سمجھتا تھا۔ عبداللہ بن عمر رضی اللہ عنہما نے حضرت علی رضی اللہ عنہ کی خاندانی
شرافت کا بھی ذکر کیا مگر خارجیوں نے سب کچھ بھلا کر حضرت علی رضی اللہ عنہ کے خلاف خروج کیا اور ضلالت و غیوات کا شکار ہوئے۔

۳۷۰۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا
عُندَرٌ حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ سَمِعْتُ ابْنَ
أَبِي لَيْلَى، حَدَّثَنَا عَلِيٌّ أَنَّ فَاطِمَةَ شَكَتَ مَا
تَلْقَى مِنْ أَثَرِ الرَّحَى فَأَتَى النَّبِيَّ ﷺ سَبِيَّ
فَانْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عَائِشَةَ
فَأَخْبَرَتْهَا فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ
بِمَجِيئِ فَاطِمَةَ فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ
أَخَذْنَا مَضَاجِعَنَا فَذَهَبَتْ لِأَقْوَمٍ فَقَالَ:
«(عَلَى مَكَانِكُمَا)» فَتَقَدَّمَ بَيْنَنَا حَتَّى وَجَدَتْ
بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي وَقَالَ: «(أَلَا أَعْلَمُكُمَا
خَيْرًا مِمَّا سَأَلْتُمَانِي؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا
نُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ وَتُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ
وَتَحْمَدُ ثَلَاثًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ
خَادِمٍ)»۔ [راجع: ۳۱۱۳]

ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عنذر نے بیان کیا، کہا
ہم سے شعبہ نے بیان کیا، ان سے حکم نے، انہوں نے ابن ابی لیلیٰ سے سنا،
کہا ہم سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ حضرت فاطمہ رضی اللہ عنہا نے (نبی
کریم ﷺ سے) چکی پیسنے کی تکلیف کی شکایت کی۔ اس کے بعد
آنحضرت ﷺ کے پاس کچھ قیدی آئے تو حضرت فاطمہ رضی اللہ عنہا آپ کے
پاس آئیں لیکن آپ موجود نہیں تھے، حضرت عائشہ رضی اللہ عنہا سے ان کی
ملاقات ہو سکی تو ان سے اس کے بارے میں انہوں نے بات کی جب حضور
تشریف لائے تو حضرت عائشہ رضی اللہ عنہا نے آپ کو حضرت فاطمہ رضی اللہ عنہا کے
آنے کی اطلاع دی۔ اس پر نبی اکرم ﷺ خود ہمارے گھر تشریف
لائے۔ اس وقت ہم اپنے بستروں پر لیٹ چکے تھے۔ میں نے چاہا کہ کھڑا
ہو جاؤں لیکن آپ نے فرمایا: ”یوں ہی لیٹے رہو۔“ اس کے بعد آپ ہم
دونوں کے درمیان بیٹھ گئے اور میں نے آپ کے قدموں کی ٹھنڈک اپنے
سینے میں محسوس کی۔ پھر آپ نے فرمایا: ”تم لوگوں نے مجھ سے جو طلب کیا
ہے کیا میں تمہیں اس سے اچھی بات نہ بتاؤں۔ جب تم سونے کے لئے
بستر پر لیٹو تو چونتیس مرتبہ اللہ اکبر، تینتیس مرتبہ سبحان اللہ اور تینتیس مرتبہ
الحمد للہ پڑھ لیا کرو۔ یہ عمل تمہارے لئے کسی خادم سے بہتر ہے۔“

تشریح: امام ابن تیمیہ رحمہ اللہ فرماتے ہیں کہ جو شخص سوتے وقت اس حدیث پر عمل کر لیا کرے گا وہ اپنے اندر تحکیم محسوس نہیں کرے گا۔

۳۷۰۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا
عُندَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ قَالَ: سَمِعْتُ
هَمَّ سَعْدٍ نَیَّ، انہوں نے ابراہیم بن سعد

[مسلم: ۶۲۲۱؛ ابن ماجه: ۱۱۵]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

تشریح: حضرت جعفر رضی اللہ عنہ حضرت علی رضی اللہ عنہ سے دس سال بڑے تھے۔ ان کا لقب ذوالجناحین ہے۔ اسلام قبول کرتے ہوئے انہوں نے نبی کریم ﷺ کے بائیں جانب کھڑے ہو کر نماز ادا کی تھی۔ نبی کریم ﷺ نے فرمایا کہ جیسے تم نے میرے ساتھ لکھنا پڑھی ہے اللہ پاک تم کو جنت میں دوبارہ عطا فرمائے گا اور تم جنت میں اڑتے پھرو گے۔ عمر ۳۱ سال جنگ موتہ ۸ھ میں جام شہادت نوش فرمایا۔ ان کی چھاتی میں تلواروں اور نیزوں کے نوے زخم پائے گئے تھے۔ (رضی اللہ عنہ)

۳۷۰۸۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّاسَ كَانُوا يَقُولُونَ: أَكْثَرَ أَبُو هُرَيْرَةَ وَإِنِّي كُنْتُ أَلْزَمَ رَسُولَ اللَّهِ ﷺ بِشَيْعِ بَطْنِي حِينَ لَا أَكُلُ الْخَمِيرَ وَلَا أَلْبَسُ الْحَبِيرَ وَلَا يَخْذُمُنِي فَلَانٌ وَلَا فَلَانَةٌ وَكُنْتُ أَصْقُ بَطْنِي بِالْحَضَبَاءِ مِنَ الْجُوعِ وَإِنْ كُنْتُ لَأَسْتَفْرِئُ الرَّجُلَ الْآيَةَ هِيَ مَعِيَ كَيْ يَنْقَلِبَ بِي فَيُطْعِمَنِي وَكَانَ أَخِيرَ النَّاسِ لِلْمُسْكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَكَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ فَتَشْقُهَا فَتَلْعَقُ مَا فِيهَا. [طرفه في: ۵۴۳۲]

۳۷۰۹۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ أَنَّ ابْنَ عُمَرَ كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ! قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: كُنْ فِي جَنَاحِي كُنْ فِي نَاحِيَّتِي كُلِّ جَانِبَيْنِ جَنَاحَانِ. [طرفه في: ۴۲۶۴]

۳۷۰۸ (۳۷۰۸) ہم سے احمد بن ابی بکر نے بیان کیا، کہا ہم سے محمد بن ابراہیم بن دینار ابو عبد اللہ جہنی نے بیان کیا۔ ان سے ابن ابی ذنب نے، ان سے سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ لوگ کہتے ہیں کہ ابو ہریرہ رضی اللہ عنہ بہت احادیث بیان کرتا ہے۔ حالانکہ پیٹ بھرنے کے بعد میں رسول اللہ ﷺ کے ساتھ ہر وقت رہتا تھا، میں خمیری روٹی نہ کھاتا اور نہ عمدہ لباس پہنتا تھا (یعنی میرا وقت علم کے سوا کسی دوسری چیز کے حاصل کرنے میں نہ جاتا) اور نہ میری خدمت کے لئے کوئی فلاں یا فلائی تھی بلکہ میں بھوک کی شدت کی وجہ سے اپنے پیٹ سے پتھر باندھ لیا کرتا۔ بعض وقت میں کسی کو کوئی آیت اس لئے پڑھ کر اس کا مطلب پوچھتا تھا کہ وہ اپنے گھر لے جا کر مجھے کھانا کھلا دے، حالانکہ مجھے اس آیت کا مطلب معلوم ہوتا تھا۔ مسکینوں کے ساتھ سب سے بہتر سلوک کرنے والے حضرت جعفر بن ابی طالب رضی اللہ عنہ تھے۔ ہمیں اپنے گھر لے جاتے اور جو کچھ بھی گھر میں موجود ہوتا وہ ہم کو کھلاتے۔ بعض اوقات تو ایسا ہوتا کہ صرف شہد یا گھی کی کچی ہی نکال کر لاتے اور اسے ہم پھاڑ کر اس میں جو کچھ ہوتا اسے ہی چاٹ لیتے۔

۳۷۰۹ (۳۷۰۹) ہم سے عمرو بن علی نے بیان کیا، انہوں نے کہا ہم سے یزید بن ہارون نے بیان کیا، انہوں نے کہا ہم کو اسماعیل بن ابی خالد نے بیان کیا، انہیں شعبی نے خبر دی کہ جب حضرت عبد اللہ بن عمر رضی اللہ عنہما حضرت جعفر رضی اللہ عنہ کے صاحبزادے کو سلام کرتے تو یوں کہا کرتے ”السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ۔“ اے دو پروں والے بزرگ کے صاحبزادے تم پر سلام ہو۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا حدیث میں جو جناحین کا لفظ ہے اس سے مراد دو گوشے ہیں (دو کونے)۔

تشریح: ان کے والد حضرت جعفر بن ابی طالب رضی اللہ عنہ جنگ موتہ میں شہید ہوئے۔ نبی کریم ﷺ نے فرمایا میں نے ان کو جنت میں دیکھا ان کے جسم پر دوبارہ لگے ہوئے ہیں۔ وہ فرشتوں کے ساتھ اڑتے پھرتے ہیں۔ اسی لئے ان کو جعفر طیار رضی اللہ عنہ کہا گیا۔

[بَابُ] ذِكْرِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ

باب: حضرت عباس بن عبدالمطلب رضی اللہ عنہ کی فضیلت کا بیان

تشریح: حضرت عباس رضی اللہ عنہ نبی کریم ﷺ سے دو تین برس بڑے تھے اور آپ کے حقیقی چچا تھے۔ کہتے ہیں کہ مدینہ میں ایک بار سخت قحط ہوا۔ کعب بن مالک رضی اللہ عنہ نے حضرت عمر رضی اللہ عنہ سے کہا کہ بنی اسرائیل پر جب قحط پڑا تھا وہ ان کے پیغمبروں کی اولاد کا وسیلہ لیا کرتے، اللہ تعالیٰ پانی برساتا، حضرت عمر رضی اللہ عنہ نے کہا ہمارے یہاں بھی عباس رضی اللہ عنہ موجود ہیں وہ ہمارے پیغمبر کے چچا ہیں۔ چچا باپ کی طرح ہوتا ہے۔ پھر ان کے پاس گئے اور ان کو ساتھ لے کر منبر پر آ کر دعا کی۔ اللہ نے خوب پانی برسایا۔ باوجود اس کے کہ حضرت عباس رضی اللہ عنہ کو اتنی فضیلت حاصل تھی مگر حضرت عمر رضی اللہ عنہ نے اہل شوریٰ یعنی ارکان مجلس میں جن میں مہاجرین اولین شریک تھے ان کو داخل نہیں کیا کیونکہ وہ فتح مکہ تک مسلمان نہیں ہوئے تھے، اس کے بعد مسلمان ہوئے۔

۳۷۱۰۔ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ الْمُثَنَّى عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بَنِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِينَا فَاسْقِنَا، فَيَسْقُونَ. [راجع: ۱۰۱۰]

۳۷۱۰۔ ہم سے حسن بن محمد نے بیان کیا، ان سے محمد بن عبد اللہ انصاری نے بیان کیا، ان سے ابو عبد اللہ بن ثنیٰ نے بیان کیا، ان سے ثمامہ بن عبد اللہ بن انس نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ حضرت عمر بن خطاب رضی اللہ عنہ قحط کے زمانے میں حضرت عباس بن عبدالمطلب رضی اللہ عنہ کو آگے بڑھا کر بارش کی دعا کراتے اور کہتے کہ اے اللہ! پہلے ہم اپنے نبی کریم ﷺ سے بارش کی دعا کراتے تھے اور تو ہمیں سیرابی عطا کرتا تھا اور اب ہم اپنے نبی کے چچا کے ذریعہ بارش کی دعا کرتے ہیں۔ اس لئے ہمیں سیرابی عطا فرما۔ راوی نے بیان کیا کہ اس کے بعد خوب بارش ہوئی۔

تشریح: حضرت عباس رضی اللہ عنہ رسول کریم ﷺ کے محترم چچا ہیں۔ عمر میں آپ سے دو سال بڑے تھے۔ ان کی ماں نمر بنت قاسطہ دو خاتون ہیں جنہوں نے سب سے پہلے خانہ کعبہ کو غلاف سے مزین کیا۔ حضرت عباس رضی اللہ عنہ قریش کے بڑے سرداروں میں سے تھے۔ مجاہد رضی اللہ عنہ کا بیان ہے کہ انہوں نے اپنی موت کے وقت ستر غلام آزاد کئے۔ بروز جمعہ ۱۲ ربیعہ میں ہجر ۸۸ سال وفات پائی۔ (رضی اللہ عنہ وارضاه)۔

[بَابُ] مَنَاقِبِ قَرَابَةِ رَسُولِ اللَّهِ ﷺ

باب: رسول کریم ﷺ کے رشتہ داروں کے فضائل

تشریح: آپ کی والدہ ماجدہ حضرت خدیجہ الکبریٰ رضی اللہ عنہا ہیں۔ رمضان ۲ ہجری میں ان کا نکاح حضرت علی رضی اللہ عنہ سے ہوا۔ ذی الحجہ میں رخصتی عمل میں آئی۔ حضرت حسن و حسین رضی اللہ عنہما آپ ہی کے طعن مبارک سے پیدا ہوئے۔ ۲۸ سال کی عمر میں نبی کریم ﷺ کی وفات کے چھ ماہ بعد آپ نے انتقال فرمایا۔ (رضی اللہ عنہا وارضاه)۔

حافظ رضی اللہ عنہ نے کہا کہ باب کا مطلب اسی فقرہ قرابت سے نکلتا ہے اور یہاں قرابت والوں سے عبدالمطلب کی اولاد مراد ہے۔ مرد ہوں یا عورتیں جنہوں نے نبی کریم ﷺ کو دیکھا یا آپ کی صحبت میں رہے جیسے حضرت علی رضی اللہ عنہ اور ان کی اولاد، حضرت حسن، حضرت حسین، حضرت فاطمہ، ان کی صاحبزادی ام کلثوم جو حضرت عمر رضی اللہ عنہ کی بیوی تھیں۔ حضرت جعفر اور ان کی اولاد عبد اللہ اور عون اور محمد۔ کہتے ہیں ایک بیٹا اور بھی تھا احمد۔ عقیل اور ان کی اولاد مسلم بن عقیل، ام ہانی، حضرت علی کی بہن ان کی اولاد۔ حمزہ بن عبدالمطلب ان کی اولاد۔ یعلیٰ، عمدہ، امامہ۔ عباس بن

عبدالمطلب، ان کے بیٹے فضل، عبد اللہ، سعید، عبد الرحمن، کثیر، عون، تمام ان کی بیٹیاں ام حبیبہ، آمنہ، صفیہ، ابوسفیان بن حارث بن عبدالمطلب، ان کی اولاد جعفر نوفل، ان کے بیٹے مغیرہ، حارث۔ عبدالمطلب کی بیٹیاں ثقیلہ، امیہ، ارویٰ صفیہ، یہ سب لوگ اور ان کی اولاد قیامت تک نبی کریم ﷺ کی قرابت والوں میں داخل ہیں۔ (وحیدی)

(۳۷۱۱) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا ہم سے عروہ بن زبیر نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ فاطمہ رضی اللہ عنہا نے ابو بکر رضی اللہ عنہ کے یہاں اپنا آدمی بھیج کر نبی کریم ﷺ سے ملنے والی میراث کا مطالبہ کیا جو اللہ تعالیٰ نے اپنے رسول ﷺ کو فی صورت میں دی تھی۔ یعنی آپ کا مطالبہ مدینہ کی اس جائیداد کے بارے میں تھا جس کی آمدن سے نبی اکرم ﷺ مصارف خیر میں خرچ کرتے تھے اور اسی طرف فدک کی جائیداد اور خیبر کے خنس کا بھی مطالبہ کیا۔

(۳۷۱۲) حضرت ابو بکر رضی اللہ عنہ نے کہا کہ حضور ﷺ خود فرما گئے ہیں کہ ہماری میراث نہیں ہوتی۔ ہم (انبیاء علیہم السلام) جو کچھ چھوڑ جاتے ہیں وہ صدقہ ہوتا ہے اور یہ کہ آل محمد کے اخراجات اسی مال میں سے پورے کئے جائیں مگر انہیں یہ حق نہیں ہوگا کہ کھانے کے علاوہ اور کچھ تصرف کریں اور میں، خدا کی قسم حضور کے صدقے جو آپ کے زمانے میں ہوا کرتے تھے ان میں کوئی رد و بدل نہیں کروں گا بلکہ وہی نظام جاری رکھوں گا جیسے حضور ﷺ نے قائم فرمایا تھا۔ پھر حضرت علی رضی اللہ عنہ حضرت ابو بکر رضی اللہ عنہ کے پاس آئے اور کہنے لگے، اے ابو بکر رضی اللہ عنہ ہم آپ کی فضیلت و مرتبہ کا اقرار کرتے ہیں۔ اس کے بعد انہوں نے حضور ﷺ سے اپنی قرابت کا اور اپنے حق کا ذکر کیا۔ حضرت ابو بکر رضی اللہ عنہ نے فرمایا، اس ذات کی قسم جس کے ہاتھ میں میری جان ہے رسول اللہ ﷺ کی قرابت والوں سے سلوک کرنا مجھ کو اپنی قرابت والوں کے ساتھ سلوک کرنے سے زیادہ پسند ہے۔

(۳۷۱۳) مجھے عبد اللہ بن عبد الوہاب نے خبر دی، کہا ہم سے خالد نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے واقد نے بیان کیا کہ میں نے اپنے والد سے سنا۔ وہ حضرت ابن عمر رضی اللہ عنہما سے بیان کرتے تھے، وہ ابو بکر رضی اللہ عنہ سے کہ انہوں نے کہا، آنحضرت ﷺ کا خیال آپ کے اہل

۳۷۱۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ تَطْلُبُ صَدَقَةَ النَّبِيِّ ﷺ الَّتِي بِالْمَدِينَةِ وَقَدْ لَكَ وَمَا بَقِيَ مِنْ خُمْسٍ خَيْرٍ. [راجع: ۳۰۹۲] [مسلم: ۴۵۸۰، ۴۵۸۱]

۴۵۸۲، ابوداؤد: ۲۹۶۸، ۲۹۶۹، ۲۹۷۰

۳۷۱۲۔ فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا نُورِثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْبَالِ يَغْنِي مَالُ اللَّهِ لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكُلِ وَإِنِّي وَاللَّهِ لَا أَغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ النَّبِيِّ ﷺ الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ النَّبِيِّ ﷺ وَلَا عَمَلْنَ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ فَتَشْهَدْ عَلَيَّ ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ! فَضِيلَتَكَ وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ ﷺ وَحَقَّهُمْ فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ الْقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [راجع: ۳۰۹۳]

۳۷۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ ابْنِ عُمَرَ عَنْ أَبِي بَكْرٍ قَالَ: ارْقُبُوا مُحَمَّدًا فِي أَهْلِ بَيْتِهِ.

بیت میں رکھو۔

[طرفہ فی: ۳۷۵۱]

تشریح: یعنی ان سے محبت و احترام سے پیش آؤ اور ان کا وھیان رکھو۔

۳۷۱۴۔ حَدَّثَنَا أَبُو الْوَلِيدُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْمُسَوَّرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَعْضَبَهَا أَعْضَبَنِي)). [راجع: ۹۲۶] [مسلم: ۶۳۰۷، ۶۳۰۸؛ ابوداؤد: ۲۰۷۱؛ ترمذی: ۳۸۶۷]

۳۷۱۵۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهِ الَّذِي قُبِضَ فِيهَا فَسَارَهَا بِشَيْءٍ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَهَا فَضَحِكَتْ قَالَتْ: فَسَأَلْتُهَا عَنْ ذَلِكَ. [راجع: ۳۶۲۳]

(۳۷۱۴) ہم سے ابوالولید نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابن ابی ملیکہ نے، ان سے مسور بن مخرمہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”فاطمہ میرے جسم کا ٹکڑا ہے۔ اس لئے جس نے اسے ناحق ناراض کیا، اس نے مجھے ناراض کیا۔“

(۳۷۱۵) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے اپنی صاحبزادی فاطمہ رضی اللہ عنہا کو اپنے اس مرض کے موقع پر بلایا جس میں آپ کی وفات ہوئی، پھر آہستہ سے کوئی بات کہی تو وہ رونے لگیں پھر آنحضرت ﷺ نے انہیں بلایا اور آہستہ سے کوئی بات کہی تو وہ ہنسنے لگیں۔ عائشہ رضی اللہ عنہا بیان کیا کہ پھر میں نے ان سے اس کے متعلق پوچھا۔

۳۷۱۶۔ فَقَالَتْ: سَارَنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجْعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَيتُ ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكْتُ. [راجع: ۳۶۲۴]

(۳۷۱۶) تو انہوں نے بتایا کہ پہلے مجھ سے نبی ﷺ نے آہستہ سے یہ فرمایا تھا کہ حضور ﷺ اپنی اسی بیماری میں وفات پا جائیں گے، میں اس پر رونے لگی۔ پھر مجھ سے حضور ﷺ نے آہستہ سے فرمایا کہ آپ کے اہل بیت میں سب سے پہلے میں آپ سے جا ملوں گی۔ اس پر میں ہنسی تھی۔

تشریح: جیسا نبی کریم ﷺ نے فرمایا تھا ویسا ہی ہوا کہ آپ کی وفات کے تقریباً چھ ماہ بعد حضرت فاطمہ الزہراء رضی اللہ عنہا کا انتقال ہو گیا۔ نبی کریم ﷺ نے یہ خبر وحی الہی کے ذریعہ سے دی تھی کیونکہ آپ عالم الغیب نہیں تھے۔ ہاں اللہ پاک کی طرف سے جو معلوم ہو جاتا وہ فرماتا ہے اور پھر وہ حرف بہ حرف پورا ہو جاتا۔ عالم الغیب اس کو کہتے ہیں جو خود بخود بغیر کسی کے بتلائے غیب کی خبریں پیش کر سکے۔ یہ علم غیب صرف اللہ تعالیٰ کو حاصل ہے اور کوئی نبی و ولی غیب دان نہیں ہیں۔ قرآن پاک میں اللہ تعالیٰ نے اپنے رسول اللہ ﷺ کی زبانی اعلان کر دیا ہے کہ کہہ دو میں غیب جاننے والا نہیں ہوں۔ اگر آپ غیب داں ہوتے تو جنگ احد کا عظیم حادثہ پیش نہ آتا۔

باب: زبیر بن عوام رضی اللہ عنہ کے فضائل کا بیان

حضرت ابن عباس رضی اللہ عنہما نے کہا کہ وہ نبی کریم ﷺ کے حواری تھے اور انہیں (حضرت عیسیٰ علیہ السلام کے حواریین کو) ان کے سفید کپڑوں کی وجہ سے

[بَابُ] مَنَاقِبِ الزُّبَيْرِ بْنِ الْعَوَّامِ

وَقَالَ ابْنُ عَبَّاسٍ: هُوَ حَوَارِي النَّبِيِّ ﷺ وَسَمِّيَ الْحَوَارِيُّونَ لِبَيَاضِ ثِيَابِهِمْ.

کہتے ہیں (بعض لوگوں نے ان کو دھو بی بتلایا ہے)۔

تشریح: آپ کی کنیت ابو عبد اللہ قریشی ہے۔ ان کی والدہ حضرت صفیہ رضی اللہ عنہا عبد المطلب کی بیٹی اور نبی کریم ﷺ کی چھوٹی بیٹی تھیں۔ سولہ سال کی عمر میں اسلام لائے۔ ان کے چچا نے دھوئیں میں ان کا دم گھونٹ دیا تاکہ یہ اسلام چھوڑ دیں۔ مگر یہ ثابت قدم رہے۔ عشرہ مبشرہ میں سے ہیں۔ جملہ غزوات میں شریک رہے۔ لیے قد اور گورے رنگ کے تھے۔ ایک ظالم عمرو بن جرموز نامی نے بصرہ کی سرزمین پر ۲۶ھ میں ہمر چوتھ سال ان کو شہید کر دیا۔ وادی سباع میں دفن ہوئے، پھر ان کو بصرہ میں منتقل کیا گیا۔ (رضی اللہ عنہ)

۳۷۱۷۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَخْبَرَنِي مَرْوَانُ بْنُ الْحَكَمِ قَالَ: أَصَابَ عُمَانُ بْنُ عَفَّانَ رُعَافٌ شَدِيدٌ سَنَةَ الرُّعَافِ حَتَّى حَبَسَهُ عَنِ الْحَجِّ وَأَوْصَى فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ: اسْتَخْلِفْ فَقَالَ: وَقَالُوهُ؟ قَالَ: نَعَمْ قَالَ: وَمَنْ؟ فَسَكَتَ فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرُ أَحْسِبُهُ الْحَارِثَ فَقَالَ: اسْتَخْلِفْ فَقَالَ عُمَانُ: وَقَالُوهُ؟ فَقَالَ: نَعَمْ قَالَ: وَمَنْ هُوَ؟ قَالَ: فَسَكَتَ قَالَ: فَلَعَلَّهُمْ قَالُوا: الزُّبَيْرُ قَالَ: نَعَمْ قَالَ: أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَخَيْرُهُمْ مَا عَلِمْتُ وَإِنْ كَانَ لَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ. [طريقه في: ۳۷۱۸]

(۳۷۱۷) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے علی بن مسہر نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے بیان کیا کہ مجھے مروان بن حکم نے خبر دی کہ جس سال نکسیر پھوٹنے کی بیماری پھوٹ پڑی تھی اس سال عثمان رضی اللہ عنہ کی اتنی سخت نکسیر پھوٹی کہ آپ حج کے لئے بھی نہ جاسکے اور (زندگی سے مایوس ہو کر) وصیت بھی کر دی، پھر ان کی خدمت میں قریش کے ایک صاحب گئے اور کہا کہ آپ کسی کو اپنا خلیفہ بنا دیں۔ عثمان رضی اللہ عنہ نے دریافت فرمایا، کیا یہ سب کی خواہش ہے؟ انہوں نے کہا جی ہاں۔ آپ نے پوچھا کہ کسے بناؤں؟ اس پر وہ خاموش ہو گئے۔ اس کے بعد ایک دوسرے صاحب گئے۔ میرا خیال ہے کہ وہ حارث تھے۔ انہوں نے بھی یہی کہا کہ آپ کسی کو خلیفہ بنا دیں۔ آپ نے ان سے بھی پوچھا کیا یہ سب کی خواہش ہے؟ انہوں نے کہا، جی ہاں۔ آپ نے پوچھا، لوگوں کی رائے کس کے لئے ہے، اس پر وہ بھی خاموش ہو گئے۔ تو آپ نے خود فرمایا، غالباً زیر کی طرف لوگوں کا رجحان ہے؟ انہوں نے کہا جی ہاں۔ پھر آپ نے فرمایا، اس ذات کی قسم جس کے ہاتھ میں میری جان ہے میرے علم کے مطابق بھی وہ ان میں سب سے بہتر ہیں اور بلاشبہ وہ رسول اللہ ﷺ کی نظروں میں بھی ان میں سب سے زیادہ محبوب تھے۔

تشریح: یہ حضرت عثمان رضی اللہ عنہ کی رائے تھی کہ وہ حضرت زبیر کو اپنے بعد خلیفہ نامزد کر دیں مگر علم الہی میں یہ مقام حضرت علی رضی اللہ عنہ کے لئے مخصوص تھا۔ اسی لئے تقدیر کے تحت چوتھے خلیفہ راشد حضرت علی رضی اللہ عنہ قرار پائے۔ اسی ترتیب کے ساتھ یہ چاروں خلفائے راشدین کہلاتے ہیں اور اسی ترتیب سے ان سے ان سب کی خلافت برحق ہے۔

۳۷۱۸۔ حَدَّثَنَا عُيَيْنَةُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ، أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ مَرْوَانَ يَقُولُ: كُنْتُ عِنْدَ عُمَانَ إِتَاهُ رَجُلٌ فَقَالَ: اسْتَخْلِفْ قَالَ: وَقِيلَ ذَاكَ؟

(۳۷۱۸) مجھ سے عیینہ بن اسماعیل نے بیان کیا، کہا ہم سے اسامہ نے بیان کیا، ان سے ہشام نے، انہیں ان کے والد نے خبر دی کہ میں نے مروان سے سنا کہ میں عثمان رضی اللہ عنہ کی خدمت میں موجود تھا کہ اتنے میں ایک صاحب آئے اور کہا کہ کسی کو آپ اپنا خلیفہ بنا دیجئے۔ آپ نے دریافت

فرمایا، کیا اس کی خواہش کی جارہی ہے؟ انہوں نے بتایا کہ جی ہاں! زیر کی طرف لوگوں کا رجحان ہے۔ آپ نے اس پر فرمایا ٹھیک ہے۔ تم کو بھی معلوم ہے کہ وہ تم میں بہتر ہیں۔ آپ نے تین مرتبہ یہ بات دہرائی۔

(۳۷۱۹) ہم سے مالک بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عبدالعزیز نے بیان کیا جو ابوسلمہ کے صاحبزادے تھے، ان سے محمد نے بیان کیا، ان سے محمد بن منکدر نے بیان کیا اور ان سے حضرت جابر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ہر نبی کے حواری ہوتے ہیں اور میرے حواری زیر بن عوام (رضی اللہ عنہ) ہیں۔“

تشریح: حواری قرآن مجید میں حضرت عیسیٰ علیہ السلام کے فدائیوں کو کہا گیا ہے۔ یوں تو جملہ صحابہ کرام رضی اللہ عنہم ہی نبی کریم ﷺ کے فدائی تھے مگر بعض خصوصیات کی بنا پر آپ نے یہ لقب حضرت زیر رضی اللہ عنہ کو عطا فرمایا۔

(۳۷۲۰) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور ان سے حضرت عبداللہ بن زیر رضی اللہ عنہ نے بیان کیا کہ جنگ احزاب کے موقع پر مجھے اور عمرو بن ابی سلمہ رضی اللہ عنہ کو عورتوں میں چھوڑ دیا گیا تھا (کیونکہ یہ دونوں حضرات بچے تھے) میں نے اچانک دیکھا کہ حضرت زیر رضی اللہ عنہ (آپ کے والد) اپنے گھوڑے پر سوار بنی قرظہ (یہودیوں کے ایک قبیلہ کی) طرف آ جا رہے ہیں۔ دو یا تین مرتبہ ایسا ہوا۔ پھر جب وہاں سے واپس آیا تو میں نے عرض کیا، ابا جان! میں نے آپ کو کئی مرتبہ آتے جاتے دیکھا، انہوں نے کہا، بیٹے! کیا واقعی تم نے بھی دیکھا تھا؟ میں نے عرض کیا جی ہاں۔ انہوں نے کہا: رسول اللہ ﷺ نے فرمایا تھا کہ ”کون ہے جو بنو قرظہ کی طرف جا کر ان کی (نقل و حرکت کے متعلق) اطلاع میرے پاس لائے۔“ اس پر میں وہاں گیا اور جب میں (خبر لے کر) واپس آیا تو آنحضرت ﷺ نے (فرط مسرت میں) اپنے والدین کا ایک ساتھ ذکر کر کے فرمایا کہ ”میرے ماں باپ تم پر فدا ہوں۔“

(۳۷۲۱) ہم سے علی بن حفص نے بیان کیا، کہا ہم سے عبداللہ بن مبارک نے بیان کیا، کہا ہم کو ہشام بن عروہ نے خبر دی اور انہیں ان کے والد نے کہ جنگ یرموک کے موقع پر نبی کریم ﷺ کے صحابہ نے حضرت زیر بن

قَالَ: نَعَمْ الزُّبَيْرُ قَالَ: أَمَّا وَاللَّهِ إِنَّا لَنَعْلَمُونَ أَنَّهُ خَيْرُكُمْ ثَلَاثًا. [راجع: ۳۷۱۷]

۳۷۱۹۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ ابْنُ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَ الزُّبَيْرِ)).

[راجع: ۲۸۴۶]

۳۷۲۰۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: كُنْتُ يَوْمَ الْأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي النِّسَاءِ فَنَظَرْتُ فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ رَأَيْتَكَ تَخْتَلِفُ؟ قَالَ: أَوَهْلٍ رَأَيْتَنِي يَا بَنِي؟ قُلْتُ: نَعَمْ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: ((مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِيَنِي بِخَيْرِهِمْ)) فَأَنْظَلْتُ فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ فَقَالَ: ((فَدَاكَ أَبِي وَأُمِّي)). [مسلم: ۶۲۴۵، ۶۲۴۶؛ ترمذی: ۳۷۴۳؛ ابن ماجہ: ۲۱۲۳]

۳۷۲۱۔ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلزُّبَيْرِ يَوْمَ

النِّمُوكُ، أَلَا تَشُدُّ فَتَشُدُّ مَعَكَ فَحَمَلَتْ عَلَيْهِمْ فَضْرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةُ ضَرْبَهَا يَوْمَ بَدْرٍ قَالَ غُرُوءُ: فَكُنْتُ أَذْجُلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. [طرفاه فی: ۳۹۷۳، ۳۹۷۵]

عوام رضی اللہ عنہ سے کہا آپ حملہ کیوں نہیں کرتے تاکہ ہم بھی آپ کے ساتھ حملہ کریں۔ چنانچہ انہوں نے ان (رومیوں) پر حملہ کیا۔ اس موقع پر انہوں نے (رومیوں نے) آپ کے دو کابری زخم شانے پر لگائے۔ درمیان میں وہ زخم تھا جو بدر کے موقع پر آپ کو لگا تھا۔ عروہ نے کہا کہ (یہ زخم اتنے گہرے تھے کہ اچھے ہو جانے کے بعد) میں بچپن میں ان زخموں کے اندر اپنی انگلیاں ڈال کر کھیلا کرتا تھا۔

[بَابُ] ذِكْرِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ

وَقَالَ عُمَرُ: تُوْفِيَ النَّبِيُّ ﷺ وَهُوَ عَنْهُ رَاضٍ. اور حضرت عمر رضی اللہ عنہ نے ان کے متعلق کہا کہ نبی کریم ﷺ اپنی وفات تک ان سے راضی تھے۔

تشریح: ان کی کنیت ابوہریرہؓ ہے۔ عشرہ مبشرہ میں سے ہیں۔ غزوہ احد میں انہوں نے نبی کریم ﷺ کے چہرہ مبارک کی حفاظت کے لئے اپنے ہاتھوں کو بطور ڈھال پیش کر دیا۔ ہاتھوں پر ۷۵ زخم آئے۔ انگلیاں سن ہو گئیں مگر نبی کریم ﷺ کے چہرہ انور کی حفاظت کے لئے ڈٹے رہے۔ حضرت طلحہ رضی اللہ عنہ حسین چہرہ گندم گون بہت بالوں والے تھے۔ جنگ جمل میں عمر ۶۴ سال شہید ہوئے۔ (رضی اللہ عنہ وارضاه)

ان کا نسب یہ تھا طلحہ بن عبید اللہ بن عثمان بن کعب بن مرہ۔ کعب میں نبی کریم ﷺ کے ساتھ مل جاتے ہیں۔ جنگ جمل میں شریک ہوئے۔ حضرت علی رضی اللہ عنہ نے باوجودیکہ طلحہ ان کے مخالف لشکر یعنی حضرت عائشہ رضی اللہ عنہا کے ساتھ شریک تھے، جب ان کی شہادت کی خبر سنی تو اتنا روئے کہ آپ کی ڈاڑھی تر ہو گئی۔ مروان نے ان کو تیرے شہید کیا۔ (وحیدی)

۳۷۲۲، ۳۷۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَبِي عَثْمَانَ قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْإَيَّامِ الَّذِي قَاتَلَ فِيهِمْ رَسُولُ اللَّهِ ﷺ غَيْرُ طَلْحَةَ وَسَعْدٍ عَنْ حَدِيثِهِمَا.

۳۷۲۲، ۳۷۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَبِي عَثْمَانَ قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْإَيَّامِ الَّذِي قَاتَلَ فِيهِمْ رَسُولُ اللَّهِ ﷺ غَيْرُ طَلْحَةَ وَسَعْدٍ عَنْ حَدِيثِهِمَا.

[طرفہ فی: ۴۰۶۰، ۴۰۶۱] [مسلم: ۶۲۴۲]

۳۷۲۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَالِدٌ، حَدَّثَنَا ابْنُ أَبِي حَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ النَّبِيِّ وَقَفَى بِهَا النَّبِيُّ ﷺ قَدْ سَلَّتْ. [طرفہ فی: ۴۰۶۳] [ابن ماجہ: ۱۷۸]

۳۷۲۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا حَالِدٌ، حَدَّثَنَا ابْنُ أَبِي حَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ النَّبِيِّ وَقَفَى بِهَا النَّبِيُّ ﷺ قَدْ سَلَّتْ. [طرفہ فی: ۴۰۶۳] [ابن ماجہ: ۱۷۸]

[بَابُ] مَنَاقِبِ سَعْدِ بْنِ أَبِي

باب: حضرت سعد بن ابی وقاص الزہری رضی اللہ عنہ

کے فضائل کا بیان

وَقَاصِ الزُّهْرِيِّ

وَبَنُو زُهْرَةَ أَخْوَالُ النَّبِيِّ ﷺ وَهُوَ سَعْدُ ابْنُ مَالِكٍ. بنو زهرہ نبی کریم ﷺ کے ماموں ہوتے تھے۔ ان کا اصل نام سعد بن ابی مالک ہے۔

تشریح: یہ عشرہ مبشرہ میں سے ہیں۔ قریشی زہری ہیں۔ سترہ سال کی عمر میں اسلام لائے۔ اللہ تعالیٰ کے راستے میں سب سے پہلے تیر اندازی کرنے والے تھے۔ متحاب الدعوات مشہور تھے۔ حضرت عثمان رضی اللہ عنہ نے ان کو کوفہ کا گورنر بنایا تھا۔ نبی کریم ﷺ نے ”ارم فداک ابی وامی“ تیر اندازی کرو تم پر میرے ماں باپ فدا ہوں، ان کے لئے فرمایا تھا۔ عمر ستر سال ۵۵ھ میں وفات پائی۔ مدینہ میں دفن کئے گئے۔ (رضی اللہ عنہ وارضاه) ان کا نسب نامہ یہ ہے سعد بن ابی وقاص بن وہیب بن عبد مناف بن زہرہ بن کلاب بن مرہ، یہ کلاب پر نبی کریم ﷺ سے مل جاتے ہیں اور وہیب حضرت آمنہ نبی کریم ﷺ کی والدہ ماجدہ کے چچا تھے۔

۳۷۲۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُالْوَهَّابِ قَالَ: سَمِعْتُ يَخْيَى قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبُوهُ يَوْمَ أُحُدٍ. [أطرافه في: ۴۰۵۵، ۴۰۵۶، ۴۰۵۷]

(۳۷۲۵) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا کہ میں نے یحییٰ سے سنا، کہا کہ میں نے سعید بن مسیب سے سنا، کہا کہ میں نے حضرت سعد بن ابی وقاص رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ جنگ احد کے موقع پر میرے لئے نبی کریم ﷺ نے اپنے والدین کو ایک ساتھ جمع کر کے یوں فرمایا کہ ”میرے ماں باپ تم پر فدا ہوں۔“

[مسلم: ۶۲۳۵، ۶۲۳۶؛ ترمذی: ۲۸۳۰]

[۳۷۵۴: ابن ماجہ: ۱۳۰]

۳۷۲۶۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتُنِي وَأَنَا ثُلُثُ الْإِسْلَامِ. [طرفة في: ۳۷۲۷، ۳۸۵۸] [ابن ماجہ: ۱۳۲]

(۳۷۲۶) ہم سے مکی بن ابراہیم نے بیان کیا، کہا ہم سے ہاشم بن ہاشم نے بیان کیا، ان سے عامر بن سعد نے اور ان سے ان کے والد (سعد بن ابی وقاص رضی اللہ عنہ) نے بیان کیا کہ مجھے خوب یاد ہے۔ میں نے ایک زمانے میں مسلمانوں کا تیسرا حصہ اپنے تئیں دیکھا۔ (امام بخاری رحمہ اللہ نے کہا اسلام کے تیسرے حصے سے یہ مراد ہے کہ رسول کریم ﷺ کے ساتھ صرف تین مسلمان تھے جن میں تیسرا مسلمان میں تھا)۔

۳۷۲۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ عُبَيْدِ بْنِ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: مَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ

(۳۷۲۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، ہم کو ابن ابی زائدہ نے خبر دی، کہا ہم سے ہاشم بن ہاشم بن عتبہ بن ابی وقاص نے بیان کیا، کہا کہ میں نے سعید بن مسیب سے سنا، کہا کہ میں نے حضرت سعد بن ابی وقاص سے سنا۔ انہوں نے کہا کہ جس دن میں اسلام لایا، اسی دن دوسرے (سب سے پہلے اسلام میں داخل ہونے والے حضرات صحابہ) بھی اسلام میں داخل ہوئے ہیں اور میں سات دن تک اسی طور پر رہا کہ میں اسلام کا تیسرا فرد

وَأَنِّي لَكُلُّ الْإِسْلَامِ تَابِعُهُ أَبُو أُسَامَةَ قَالَ: تَقَى ابْنُ زَائِدَةَ كَسَاتِهَا اس حدیث کو ابواسامہ نے بھی روایت کیا۔
حَدَّثَنَا هَاشِمٌ. [راجع: ۳۷۲۶] [ابن ماجہ: ۱۳۲۰]

تشریح: اس پر یہ اعتراض ہوا ہے کہ ابوبکر اور حضرت خدیجہ رضی اللہ عنہما اور کئی آدمی سعد سے پہلے اسلام لائے تھے۔ بعض نے کہا کہ سعد نے اپنے علم کی رو سے کہا مگر صحیح نہیں۔ کیونکہ ابن عبد البر رحمہ اللہ نے سعد سے نقل کیا کہ میں انیس برس کی عمر میں اسلام لایا، ابوبکر صدیق کے ہاتھ پر۔ اس وقت میں ساتواں مسلمان تھا۔ بعض نے کہا صحیح اس حدیث کی یوں ہے: ”ما سلم احد في اليوم الذي اسلمت فيه“۔ یعنی جس دن میں مسلمان ہوا اس دن کوئی مسلمان نہیں ہوا۔ حافظ نے کہا ابن مندہ نے کہا معرفت میں اس حدیث کو یوں ہی نقل کیا ہے اس صورت میں کوئی اشکال نہ رہے گا۔ (وچیدی)

۳۷۲۸۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدُ ابْنُ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَكُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَمَا لَنَا طَعَامٌ إِلَّا وَرَقُ الشَّجَرِ حَتَّى إِنْ أَحَدَنَا لِيَضَعُ كَمَا يَضَعُ الْبَعِيرُ أَوْ الشَّاةُ مَا لَهُ خِلَطٌ ثُمَّ أَضْبَحَتْ بَنُو أُسَيْدٍ تُعْزِزُنِي عَلَى الْإِسْلَامِ لَقَدْ خَبْتُ إِذَا وَضَلَّ عَمَلِي. وَكَانُوا وَشَوْا بِهِ إِلَى عُمَرَ قَالُوا: لَا يُحْسِنُ بَصَلِّي. قَالَ أَبُو عَبْدِ اللَّهِ: ثَلُثُ الْإِسْلَامِ يَقُولُ: وَأَنَا ثَالِثُ ثَلَاثَةٍ مَعَ النَّبِيِّ ﷺ [طرفہ فی: ۵۴۱۲، ۶۴۵۳] [مسلم: ۷۴۳۳، ۷۴۳۴، ترمذی: ۲۳۶۵، ۲۳۶۶، ابن ماجہ: ۱۳۱]

باب: نبی کریم ﷺ کے دامادوں کا بیان

ابوالعاص بن ربیع بھی ان ہی میں سے ہیں

(۳۷۲۹) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے علی بن حسین نے بیان کیا اور ان سے مسور بن مخرمہ رضی اللہ عنہ نے بیان کیا کہ علی رضی اللہ عنہ نے ابوجہل کی لڑکی کو (جو مسلمان تھیں) پیغام نکاح دیا۔ اس کی اطلاع جب حضرت فاطمہ رضی اللہ عنہا کو ہوئی تو وہ رسول اللہ ﷺ کے پاس آئیں اور عرض کیا کہ آپ کی قوم کا

بَابُ ذِكْرِ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أَبُو الْعَاصِ بْنُ الرَّبِيعِ

۳۷۲۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ الْمُسَوَّرَ بْنَ مَخْرَمَةَ قَالَ: إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ فَسَمِعَتْ بِذَلِكَ فَاطِمَةُ فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَزْعُمُ قَوْمُكَ

خیال ہے کہ آپ کو اپنی بیٹیوں کی خاطر (جب انہیں کوئی تکلیف دے) کسی پر غصہ نہیں آتا۔ اب دیکھئے یہ علی ابوجہل کی بیٹی سے نکاح کرنا چاہتے ہیں۔ اس پر رسول اللہ ﷺ نے صحابہ کو خطاب فرمایا۔ میں نے آپ کو خطبہ پڑھتے سنا، آپ نے فرمایا: ”اما بعد! میں نے ابو العاص بن ربیع سے (زینب رضی اللہ عنہا کی، آپ کی سب سے بڑی صاحبزادی کی) شادی کی تو انہوں نے جو بات بھی کہی اس میں وہ سچے اترے اور بلاشبہ فاطمہ بھی سیرے (جسم کا) ایک ٹکڑا ہے اور مجھے یہ پسند نہیں کہ کوئی بھی اسے تکلیف دے۔ اللہ کی قسم! رسول اللہ ﷺ کی بیٹی اور اللہ تعالیٰ کے ایک دشمن کی بیٹی ایک شخص کے پاس جمع نہیں ہو سکتیں۔“ چنانچہ علی رضی اللہ عنہ نے اس شادی کا ارادہ ترک کر دیا۔ محمد بن عمرو بن حنبلہ نے ابن شہاب سے یہ اضافہ کیا ہے۔ انہوں نے علی بن حسین سے اور انہوں نے مسور رضی اللہ عنہ سے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا۔ آپ نے بنی عبد شمس کے اپنے ایک داماد کا ذکر کیا اور حقوق دامادی کی ادائیگی کی تعریف فرمائی۔ پھر فرمایا کہ ”انہوں نے مجھ سے جو بات بھی کہی کبھی کبھی اور جو وعدہ بھی کیا پورا کر دکھایا۔“

أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ وَهَذَا عَلَيَّ نَاصِحَةٌ
بِنتِ أَبِي جَهْلٍ فَقَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُهُ
جُنَّ تَشْهَدُ يَقُولُ: ((أَمَّا بَعْدُ أُنْكِحْتُ أَبَا
الْعَاصِ بْنِ الرَّبِيعِ فَحَدَّثَنِي وَصَدَّقَنِي وَإِنَّ
فَاطِمَةَ بَضْعَةً مِنِّي وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا
وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ
عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ)) فَتَرَكَ عَلَيٌّ
الْخِطْبَةَ. [راجع: ۹۲۶] وَزَادَ مُحَمَّدُ بْنُ
عَمْرٍو بْنُ حَلْحَلَةَ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيٍّ
ابْنِ حُسَيْنٍ عَنْ مَسْرُورٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
وَذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَنَّتِي
عَلَيْهِ فِي مَصَاهِرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ:
((حَدَّثَنِي فَصَدَّقَنِي وَوَعَدَنِي فَوَفَّى لِي)).

[راجع: ۹۲۶]

تشوہ: حضرت ابو العاص مقسم بن الربیع ہیں۔ نبی کریم ﷺ کی صاحبزادی حضرت زینب ان کے نکاح میں تھیں۔ بدر کے دن اسلام قبول کر کے مدینہ کی طرف ہجرت کی۔ نبی کریم ﷺ سے سچی محبت رکھتے تھے۔ جنگ یمامہ میں جام شہادت نوش فرمایا۔ ان کی فضیلت کے لئے یہ کافی ہے کہ خود نبی کریم ﷺ نے ان کی وفاداری کی تعریف فرمائی۔ جب حضرت ابو العاص رضی اللہ عنہ کا یہ حال ہے تو پھر علی رضی اللہ عنہ سے تعجب ہے کہ وہ اپنا وعدہ کیوں پورا نہ کریں۔ ہو ایہ تھا کہ ابو العاص رضی اللہ عنہ نے حضرت زینب رضی اللہ عنہا سے نکاح ہوتے وقت یہ شرط کر لی تھی کہ ان کے رہنے تک میں دوسری بیوی نہ کروں گا۔ اس شرط کو ابو العاص نے پورا کیا۔ شاید حضرت علی رضی اللہ عنہ نے بھی یہی شرط کی ہو۔ لیکن جو یہ کہ پیغام دیتے وقت وہ بھول گئے تھے۔ جب نبی کریم ﷺ نے عتاب کا یہ خطبہ پڑھا تو ان کو اپنی شرط یاد آ گئی اور وہ اس ارادے سے باز آئے۔ بعض نے کہا کہ حضرت علی رضی اللہ عنہ سے ایسی کوئی شرط نہیں ہوئی تھی لیکن حضرت فاطمہ رضی اللہ عنہا بڑے رنجوں میں گرفتار تھیں۔ والدہ گزر گئیں، بیٹوں بہنیں گزر گئیں، اکیلی باقی رہ گئی تھیں۔ اب سوکن آنے سے وہ پریشان ہو کر اندیشہ تھا کہ ان کی جان کو نقصان پہنچے۔ اس لئے آپ نے حضرت علی رضی اللہ عنہ پر عتاب فرمایا تھا۔ (وحیدی)

بَابُ مَنَاقِبِ زَيْدِ بْنِ حَارِثَةَ

باب: رسول کریم ﷺ کے غلام حضرت زید بن

حارثہ رضی اللہ عنہ کے فضائل کا بیان

مَوْلَى النَّبِيِّ ﷺ

وَقَالَ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ: ((أَنْتَ أَحْوَنُ أَوْلَادِ بَرَاءٍ عَنِ النَّبِيِّ ﷺ)) اور براء رضی اللہ عنہ نے نبی کریم ﷺ سے نقل کیا کہ حضور ﷺ نے زید بن حارثہ رضی اللہ عنہ سے فرمایا تھا: ”تم ہمارے بھائی اور ہمارے مولا ہو۔“

تشریح: حضرت زید بن حارثہ کی کنیت ابو اسامہ ہے۔ ان کی والدہ سعدی بنت ثعلبہ ہیں جو بنی معن میں سے تھیں آٹھ سال کی عمر میں حضرت

زید رضی اللہ عنہ کو ڈاکوؤں نے اغوا کر کے مکہ میں چار سو درہم میں بیچ ڈالا۔ خریدنے والے حکیم بن حزام بن خویلد رضی اللہ عنہ تھے جنہوں نے ان کو خرید کر اپنی پھوپھی حضرت خدیجہ الکبریٰ کو دے دیا۔ نبی کریم ﷺ سے شادی کے بعد حضرت خدیجہ رضی اللہ عنہا نے ان کو رسول اللہ ﷺ کے لئے ہبہ کر دیا۔ ابتدا میں ان کو رسول اللہ ﷺ نے اپنا منہ بولا بیٹا بنالیا تھا اور ان کا نکاح اپنی آزاد کردہ لونڈی ام ایمن رضی اللہ عنہا سے کر دیا تھا جن سے اسامہ رضی اللہ عنہ پیدا ہوئے۔ اس کے بعد زینب بنت جحش سے ان کا نکاح ہوا۔ آیت قرآن: ﴿فَلَمَّا قُضِيَ زَيْنُهَا وَطَرًا﴾ (۳۳/ الاحزاب: ۳۷)، میں ان ہی کا نام مذکور ہے۔ غزوہ موتہ میں ہجر ۵۵ سال ۸ ہجری میں امیر لشکر کی حیثیت سے شہید کر دیئے گئے۔

۳۷۳۰۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَعَثَ النَّبِيُّ ﷺ بَعُثًا وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ فَقَالَ النَّبِيُّ ﷺ: ((إِنْ تَطَعْنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطَعُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ وَأَيْمُ اللَّهِ إِنْ كَانَ لَخَلِيفًا لِلْإِمَارَةِ وَإِنْ كَانَ لَيَمُنَّ أَحَبَّ النَّاسِ إِلَيَّ وَإِنَّ هَذَا لَيَمُنَّ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ)). [اطرافہ

(۳۷۳۰) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن دینار نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ایک فوج بھیجی اور اس کا امیر اسامہ بن زید کو بنایا۔ ان کو امیر بنائے جانے پر بعض لوگوں نے اعتراض کیا تو نبی اکرم ﷺ نے فرمایا: ”اگر آج تم اس کے امیر بنائے جانے پر اعتراض کر رہے ہو تو اس سے پہلے اس کے باپ کے امیر بنائے جانے پر بھی تم نے اعتراض کیا تھا اور اللہ کی قسم وہ (زید رضی اللہ عنہ) امارت کے مستحق تھے اور مجھے سب سے زیادہ عزیز تھے۔ اور یہ (اسامہ رضی اللہ عنہ) اب ان کے بعد مجھے سب سے زیادہ عزیز ہیں۔“

فی: ۴۲۵۰، ۴۴۶۸، ۴۴۶۹، ۶۶۲۷، ۷۱۸۷

تشریح: یہ لشکر نبی کریم ﷺ نے مرض الموت میں تیار کیا تھا اور حکم فرمایا تھا کہ فوراً ہی روانہ ہو جائے مگر بعد میں جلدی آپ کی وفات ہو گئی۔ لشکر مدینہ کے قریب ہی سے واپس لوٹ آیا۔ پھر حضرت ابو بکر رضی اللہ عنہ نے اپنی خلافت میں اس کو تیار کر کے روانہ کیا۔

۳۷۳۱۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ قَائِفٌ وَالنَّبِيُّ ﷺ شَاهِدٌ وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ ابْنِ حَارِثَةَ مُضْطَجِعَانِ فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ قَالَ: فَسَرَّ بِذَلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ فَأَخْبَرَ بِهِ عَائِشَةَ . [راجع: ۳۵۵۰] [مسلم: ۳۶۱۹]

(۳۷۳۱) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک قیافہ شناس میرے یہاں آیا نبی کریم ﷺ اس وقت وہیں تشریف رکھتے تھے اور اسامہ بن زید اور زید بن حارثہ رضی اللہ عنہما (ایک چادر میں) لیٹے ہوئے تھے (منہ اور جسم کا سارا حصہ قدموں کے سوا چھپا ہوا تھا) اس قیافہ شناس نے کہا کہ یہ پاؤں بعض، بعض سے نکلے ہوئے معلوم ہوتے ہیں (یعنی باپ بیٹے کے ہیں) قیافہ شناس نے پھر بتایا کہ حضور ﷺ اس کے اس اندازہ پر بہت خوش ہوئے اور پھر آپ نے عائشہ رضی اللہ عنہا سے بھی یہ واقعہ بیان فرمایا۔

تشریح: باب کی مطابقت اس طرح سے ہے کہ آپ کو حضرت زید رضی اللہ عنہ سے بہت محبت تھی۔ جب ہی تو قیافہ شناس کی اس بات سے آپ خوش ہوئے۔ منافق یہ طعنہ دیا کرتے تھے کہ اسامہ کا رنگ کالا ہے، وہ زید کے بیٹے نہیں ہیں۔

باب: حضرت اسامہ بن زید رضی اللہ عنہما کا بیان

بَابُ ذِكْرِ أُسَامَةَ بْنِ زَيْدٍ

تشریح: اسامہ بن زید بن حارثہ قضاہی کے بیٹے ہیں۔ باپ اور بیٹے دونوں رسول اللہ ﷺ کے خاص الخاص محبوب تھے۔ ان کی والدہ ام ایمن ہیں۔ جن کی گود میں رسول کریم ﷺ کی پرورش ہوئی۔ یہ نبی کریم ﷺ کے والد ماجد حضرت عبداللہ کی لوٹری تھیں، جن کو بعد میں نبی کریم ﷺ نے آزاد کر دیا تھا۔ وفات نبوی کے وقت حضرت اسامہ رضی اللہ عنہ کی عمر بیس سال کی تھی۔ وادی القریٰ میں بعد شہادت عثمان رضی اللہ عنہ ان کی وفات ہوئی۔ (رضی اللہ عنہ وارضاءہ)

۳۷۳۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ فَقَالُوا: مَنْ يَجْتَرِي عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ جَبَّ رَسُولُ اللَّهِ ﷺ؟ (راجع: ۲۶۴۸)

(۳۷۳۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ قریش مخزومیہ عورت کے معاملے کی وجہ سے بہت رنجیدہ تھے۔ انہوں نے یہ فیصلہ آپس میں کیا کہ اسامہ بن زید رضی اللہ عنہما کے سوا، جو رسول اللہ ﷺ کو انتہائی عزیز ہیں، (اس عورت کی سفارش کے لئے) اور کون جرأت کر سکتا ہے۔

۳۷۳۳۔ حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ قَالَ: ذَهَبَتْ أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ الْمَخْزُومِيَّةِ فَصَاحَ بِي قُلْتُ لِسُفْيَانَ: فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ قَالَ: وَجَدْتُهُ فِي كِتَابٍ كَانَ كَتَبَهُ أَيُّوبُ بْنُ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ فَقَالُوا: مَنْ يَكَلِّمُ فِيهَا النَّبِيَّ ﷺ فَلَمْ يَجْتَرِ أَحَدٌ أَنْ يَكَلِّمَهُ فَكَلَّمَهُ أُسَامَةُ ابْنُ زَيْدٍ فَقَالَ: ((إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ قَطَعُوهُ وَلَوْ كَانَتْ قَاطِمَةُ لَقَطَعْتُ يَدَهَا)). (راجع: ۲۶۴۸)

(۳۷۳۳) (دوسری سند) اور ہم سے علی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا میں نے زہری سے مخزومیہ کی حدیث پوچھی تو وہ مجھ پر بہت غصہ ہو گئے۔ میں نے اس پر سفیان سے کہا تو پھر آپ کسی اور ذریعہ سے اس حدیث کی روایت نہیں کرتے؟ انہوں نے بیان کیا کہ ایوب بن موسیٰ کی لکھی ہوئی ایک کتاب میں، میں نے یہ حدیث دیکھی۔ وہ زہری سے روایت کرتے تھے، وہ عروہ سے، وہ حضرت عائشہ رضی اللہ عنہا سے کہ بنی مخزوم کی ایک عورت نے چوری کر لی تھی۔ قریش نے (اپنی مجلس میں) سوچا کہ نبی کریم ﷺ کی خدمت میں اس عورت کی سفارش کے لئے کون جا سکتا ہے؟ کوئی اس کی جرأت نہیں کر سکتا۔ آخر حضرت اسامہ بن زید رضی اللہ عنہما نے سفارش کی تو آنحضرت ﷺ نے فرمایا: ”بنی اسرائیل میں یہ دستور ہو گیا تھا کہ جب کوئی شریف آدمی چوری کرتا تو اسے چھوڑ دیتے اور اگر کوئی کمزور آدمی چوری کرتا تو اس کا ہاتھ کاٹتے۔ اگر آج فاطمہ (رضی اللہ عنہا) نے چوری کی ہوتی تو میں اس کا بھی ہاتھ کاٹتا۔“

تشریح: حضرت اسامہ رضی اللہ عنہ کی فضیلت کے لئے یہی کافی ہے کہ عام طور پر قریش نے ان کو در باز نبوی میں سفارش کرنے کا اہل پایا۔ (رضی اللہ عنہ)

۳۷۳۴۔ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَبَّادٍ يَحْيَى بْنُ عَبَّادٍ، حَدَّثَنَا الْمَاجِشُونُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: نَظَرَ ابْنُ عُمَرَ

(۳۷۳۴) ہم سے حسن بن محمد نے بیان کیا، انہوں نے کہا ہم سے ابو عبیدہ یحییٰ بن عباد نے، حدیث الماجشون، ابی خبرنا عبد اللہ بن دینار قال: نظر ابن عمر

مسجد میں دیکھا کہ اپنا کپڑا ایک کونے میں پھیلا رہے تھے۔ انہوں نے کہا دیکھو یہ کون صاحب ہیں، کاش! یہ میرے قریب ہوتے۔ ایک شخص نے کہا اے ابو عبد الرحمن! کیا آپ انہیں نہیں پہچانتے؟ یہ محمد بن اسامہ ہیں۔ ابن دینار نے بیان کیا کہ یہ سنتے ہی حضرت عبد اللہ بن عمر رضی اللہ عنہما نے اپنا سر جھکا لیا اور اپنے ہاتھوں سے زمین کریدنے لگے۔ پھر بولے اگر رسول اللہ ﷺ انہیں دیکھتے تو یقیناً آپ ان سے محبت فرماتے۔

(۳۷۳۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے معمر نے بیان کیا، کہا کہ میں نے اپنے باپ سے سنا، کہا ہم سے ابو عثمان نے بیان کیا اور ان سے حضرت اسامہ بن زید رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ انہیں اور حضرت حسن رضی اللہ عنہ کو پکڑ لیتے اور فرماتے: ”اے اللہ! تو انہیں اپنا محبوب بنا کہ میں ان سے محبت کرتا ہوں۔“

(۳۷۳۶) اور نعیم نے ابن المبارک سے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں اسامہ بن زید رضی اللہ عنہما کے ایک مولیٰ (حرمہ) نے خبر دی کہ حجاج بن ایمن بن ام ایمن کو عبد اللہ بن عمر رضی اللہ عنہما نے دیکھا کہ (نماز میں) انہوں نے رکوع اور سجدہ پوری طرح نہیں ادا کیا۔ ایمن ابن ام ایمن، اسامہ رضی اللہ عنہ کے ماں کی طرف سے بھائی تھے۔ (ایمن قبیلہ انصار کے ایک فرد تھے) تو ابن عمر رضی اللہ عنہما نے ان سے کہا کہ (نماز) دوبارہ پڑھ لو۔

(۳۷۳۷) ابو عبد اللہ (امام بخاری رحمہ اللہ) نے بیان کیا اور مجھ سے سلیمان بن عبد الرحمن نے بیان کیا، کہا ہم سے ولید نے بیان کیا، کہا ہم سے عبد اللہ بن نمر نے بیان کیا، ان سے زہری نے، ان سے اسامہ بن زید رضی اللہ عنہما کے مولانا حرمہ نے بیان کیا کہ وہ عبد اللہ بن عمر رضی اللہ عنہما کی خدمت میں حاضر تھے کہ حجاج بن ایمن (مسجد کے) اندر آئے نہ انہوں نے رکوع پوری طرح ادا کیا تھا اور نہ سجدہ۔ ابن عمر رضی اللہ عنہما نے ان سے فرمایا کہ نماز دوبارہ پڑھ لو، پھر جب وہ جانے لگے تو انہوں نے مجھ سے پوچھا کہ یہ کون ہیں؟ میں نے

يَوْمًا وَهُوَ فِي الْمَسْجِدِ إِلَى رَجُلٍ يَسْحَبُ ثِيَابَهُ فِي نَاحِيَةِ مِنَ الْمَسْجِدِ فَقَالَ: انْظُرْ مَنْ هَذَا؟ لَيْتَ هَذَا عِنْدِي فَقَالَ لَهُ إِنْسَانٌ: أَمَا تَعْرِفُ هَذَا يَا أَبَا عَبْدِ الرَّحْمَنِ؟ هَذَا مُحَمَّدُ بْنُ أُسَامَةَ قَالَ: فَقَطَّأَ ابْنُ عُمَرَ رَأْسَهُ وَنَقَرَ بِيَدِهِ فِي الْأَرْضِ ثُمَّ قَالَ: لَوْ رَأَى رَسُولُ اللَّهِ ﷺ لَأَحْبَبَهُ.

۳۷۳۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ حَدَّثَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنَ فَيَقُولُ: ((اللَّهُمَّ أَحِبَّهُمَا فَإِنِّي أَحِبُّهُمَا)). [طرفاء في: ۳۷۴۷، ۶۰۰۳]

۳۷۳۶۔ وَقَالَ نَعِيمٌ عَنْ ابْنِ الْمُبَارَكِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ أَخْبَرَنِي مَوْلَى أُسَامَةَ ابْنِ زَيْدٍ أَنَّ الْحَجَّاجَ بْنَ أَيْمَنَ بْنِ أُمِّ أَيْمَنَ وَكَانَ أَيْمَنُ بْنُ أُمِّ أَيْمَنَ أَخَا أُسَامَةَ لِأُمِّهِ وَهُوَ رَجُلٌ مِنَ الْأَنْصَارِ قَرَأَهُ ابْنُ عُمَرَ لَمْ يَتِمَّ رُكُوعُهُ وَلَا سُجُودَهُ فَقَالَ: أَعِذْ. [طرفه في: ۳۷۳۷]

۳۷۳۷۔ قَالَ أَبُو عَبْدِ اللَّهِ وَحَدَّثَنِي سُلَيْمَانُ ابْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَعْمٍ عَنِ الزُّهْرِيِّ، حَدَّثَنِي حَرَمَلَةُ مَوْلَى أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ بَيْنَمَا هُوَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ إِذْ دَخَلَ الْحَجَّاجُ بْنُ أَيْمَنَ فَلَمْ يَتِمَّ رُكُوعُهُ وَلَا سُجُودَهُ فَقَالَ: أَعِذْ فَلَمَّا وَلَّى قَالَ لِي ابْنُ

عرض کیا حجاج بن ایمن ابن ام ایمن ہیں۔ اس پر آپ نے کہا اگر انہیں رسول اللہ ﷺ دیکھتے تو بہت عزیز رکھتے۔ پھر آپ نے حضور ﷺ کی اسامہ رضی اللہ عنہ اور ام ایمن رضی اللہ عنہما کی تمام اولاد سے محبت کا ذکر کیا۔ امام بخاری رحمہ اللہ نے بیان کیا اور مجھ سے میرے بعض اساتذہ نے بیان کیا اور ان سے سلیمان نے کہ ام ایمن رضی اللہ عنہما نے نبی کریم ﷺ کو گود میں لیا تھا۔

عُمَرَ مَنْ هَذَا؟ قُلْتُ: الْحَجَّاجُ بْنُ أَيْمَنِ بْنِ أَيْمَنِ فَقَالَ ابْنُ عُمَرَ: لَوْ رَأَى هَذَا رَسُولُ اللَّهِ ﷺ لَأَحَبَّهُ فَذَكَرَ حُبَّهُ وَمَا وَلَدَتْهُ أُمُّ أَيْمَنِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَزَادَنِي بَعْضُ أَصْحَابِي عَنْ سُلَيْمَانَ وَكَانَتْ حَاضِنَةً النَّبِيِّ ﷺ. [راجع: ۳۷۳۶]

تشریح: ایمن کے باپ یعنی ام ایمن کے پہلے خاوند کا نام عبید بن جرحش تھا۔ ایمن جنگ حنین میں شہید ہو چکے تھے ان ہی ام ایمن رضی اللہ عنہما کے بیٹے حضرت اسامہ رضی اللہ عنہ ہیں۔

باب: حضرت عبداللہ بن عمر بن خطاب رضی اللہ عنہما کے فضائل کا بیان

بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ

تشریح: علم اور زہد و تقویٰ میں یہ یکتا روزگار تھے۔ اپنی حیات طیبہ میں ایک ہزار سے بھی زائد غلاموں کو آزاد کرایا۔ ۷۳ھ میں عمر ۸۳ یا ۸۶ سال ان کی شہادت ہوئی۔ حجاج نے اپنے اندرونی کینہ کی بنا پر زہر میں بچھہ ہوئے ایک نیزے سے شہید کرادیا۔ (رضی اللہ عنہ وارضاه) ان کی کنیت ابو عبد الرحمن تھی۔

(۳۷۳۸) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، ان سے معمر نے، ان سے زہری نے، ان سے سالم نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ جب موجود تھے تو جب بھی کوئی شخص کوئی خواب دیکھتا، حضور ﷺ سے اسے بیان کرتا، میرے دل میں بھی یہ تمنا پیدا ہو گئی کہ میں بھی کوئی خواب دیکھوں اور حضور اکرم ﷺ سے بیان کروں۔ میں ان دنوں کنوارا تھا اور نو عمر بھی تھا، میں آپ کے زمانے میں مسجد میں سویا کرتا تھا تو میں نے خواب میں دو فرشتوں کو دیکھا کہ مجھے پکڑ کر دوزخ کی طرف لے گئے۔ میں نے دیکھا کہ وہ بل دار کنویں کی طرح پچ در پچ تھی۔ کنویں ہی کی طرح اس کے بھی دو کنارے تھے اور اس کے اندر کچھ ایسے لوگ تھے جنہیں میں پہچانتا تھا، میں اسے دیکھتے ہی کہنے لگا، دوزخ سے میں اللہ کی پناہ مانگتا ہوں، دوزخ سے میں اللہ کی پناہ مانگتا ہوں۔ اس کے بعد مجھ سے ایک دوسرے فرشتے کی ملاقات ہوئی، اس نے مجھ سے کہا کہ خوف نہ کھا۔ میں نے اپنا یہ خواب حضرت حفصہ رضی اللہ عنہا سے بیان کیا۔

۳۷۳۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا فَصَّهَا عَلَى النَّبِيِّ ﷺ فَتَمَنِّيْتُ أَنْ أَرَى رُؤْيَا أَقْصَاهَا عَلَى النَّبِيِّ ﷺ وَكُنْتُ غُلَامًا شَابًا أَغْرَبَ وَكُنْتُ أَنَا فِي الْمَسْجِدِ عَلَى عَهْدِ النَّبِيِّ ﷺ قَرَأْتُ فِي الْمَنَامِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَةٌ كَطَيِّ الْبُخَيْرِ وَإِذَا لَهَا قَرْنَانِ كَقَرْنَيْ الْبُخَيْرِ وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ أَعُوذُ بِاللَّهِ مِنَ النَّارِ فَلَقِيَهُمَا مَلَكٌ آخَرُ فَقَالَ لِي لَنْ تَرَاعَ، [راجع: ۴۴۰۰] فَفَصَّصْتُهَا عَلَى حَفْصَةَ.

۳۷۳۹۔ فَقَصَّصَهَا حَفْصَةُ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((نَعَمْ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ)) قَالَ سَالِمٌ: فَكَأَنَّ عَبْدَ اللَّهِ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا. [راجع: ۱۱۲۲]

۳۷۴۰، ۳۷۴۱۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ عَنْ أُخْتِهِ حَفْصَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: ((إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ)). [راجع: ۴۴۰، ۱۱۲۲]

(۳۷۳۹) حضرت حفصہ نے حضور ﷺ سے میرا خواب بیان کیا تو نبی ﷺ نے فرمایا: ”عبداللہ بہت اچھا لڑکا ہے کاش رات میں وہ تہجد کی نماز پڑھا کرتا۔“ سالم نے بیان کیا کہ حضرت عبداللہ اس کے بعد رات میں بہت کم سویا کرتے تھے۔

(۳۷۴۰، ۳۷۴۱) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا ہم سے عبداللہ بن وہب نے بیان کیا، ان سے یونس نے، ان سے زہری نے، ان سے سالم نے، ان سے عبداللہ بن عمر رضی اللہ عنہما نے اپنی بہن حفصہ رضی اللہ عنہا سے کہ رسول اللہ ﷺ نے ان سے فرمایا تھا: ”عبداللہ نیک آدمی ہے۔“

باب: عمار اور حذیفہ رضی اللہ عنہما کے فضائل کا بیان

بَابُ مَنَاقِبِ عَمَّارٍ وَحَذِيفَةَ

تشریح: حضرت عمار بن یاسر رضی اللہ عنہ ہیں۔ بنو مخزوم کے آزاد کردہ اور حلیف تھے۔ ان کے مفصل حالات پیچھے بیان ہو چکے ہیں۔ جنگ صفین میں حضرت علی رضی اللہ عنہ کے ساتھ تھے۔ ۳۷ء میں عمر ۹۳ سال وہیں شہید ہوئے۔ (رضی اللہ عنہ وارضاه)۔ حضرت حذیفہ بن یمان رضی اللہ عنہ رسول اللہ ﷺ کے خاص رازداروں میں ہیں۔ شہر مدائن میں ان کی وفات ہوئی۔ ان کی وفات کا واقعہ حضرت عثمان رضی اللہ عنہ کی شہادت کے چالیس رات بعد ۳۵ھ میں پیش آیا۔

۳۷۴۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ عَنِ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: قَدِمْتُ الشَّامَ فَصَلَّيْتُ رَكْعَتَيْنِ ثُمَّ قُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَيَّ جَنَيْبِي قُلْتُ: مَنْ هَذَا؟ قَالُوا: أَبُو الدَّرْدَاءِ فَقُلْتُ: إِنِّي دَعَوْتُ اللَّهَ أَنْ يُيسِّرَ لِي جَلِيسًا صَالِحًا فَيَسِّرَكَ لِي قَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ قَالَ: أَوَلَيْسَ عِنْدَكُمْ ابْنُ أُمِّ عَبْدِ صَاحِبِ النَّعْلَيْنِ وَابْنُ سَادَةَ وَالْمِظْهَرَةَ وَفِيكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ يَغْنِي عَلَى لِسَانِ نَبِيِّهِ ﷺ أَوَلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ ﷺ الَّذِي

(۳۷۴۲) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے مغیرہ نے، ان سے ابراہیم نے، ان سے علقمہ نے بیان کیا کہ میں جب شام آیا تو میں نے دو رکعت نماز پڑھ کر یہ دعا کی، کہ اے اللہ! مجھے کوئی نیک ساتھی عطا فرما۔ پھر میں ایک قوم کے پاس آیا اور ان کی مجلس میں بیٹھ گیا، تھوڑی ہی دیر بعد ایک بزرگ آئے اور میرے پاس بیٹھ گئے۔ میں نے پوچھا یہ کون بزرگ ہیں؟ لوگوں نے بتایا کہ یہ حضرت ابودرداء رضی اللہ عنہ ہیں۔ اس پر میں نے عرض کیا کہ میں نے اللہ تعالیٰ سے دعا کی تھی کہ کوئی نیک ساتھی مجھے عطا فرما۔ تو اللہ تعالیٰ نے آپ کو مجھے عنایت فرمایا۔ انہوں نے دریافت کیا، تمہارا وطن کہاں ہے؟ میں نے عرض کیا کوفہ ہے۔ انہوں نے کہا کیا تمہارے یہاں ابن ام عبد، صاحب النعلین، صاحب وسادہ ومظہرہ (یعنی عبداللہ بن مسعود رضی اللہ عنہ) نہیں ہیں؟ کیا تمہارے یہاں وہ نہیں جنہیں اللہ تعالیٰ اپنے نبی کی زبانی شیطان سے پناہ دے چکا ہے کہ وہ انہیں کبھی غلط راستے پر نہیں لے جاسکتا۔ (مراد عمار رضی اللہ عنہ سے) کیا تم میں وہ

نہیں ہیں جو رسول اللہ ﷺ کے بتائے ہوئے بہت سے بھیدوں کے حامل ہیں جنہیں ان کے سوا اور کوئی نہیں جانتا۔ (یعنی حضرت حذیفہ رضی اللہ عنہ) اس کے بعد انہوں نے دریافت فرمایا عبد اللہ رضی اللہ عنہ آیت ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ کی تلاوت کس طرح کرتے ہیں؟ میں نے انہیں پڑھ کر سنائی کہ ﴿وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى﴾ [اللیل: ۱، ۲] قَالَ: وَاللَّهِ لَقَدْ أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ مِنْ فِيهِ إِلَى فِيٍّ. [راجع: ۲۳۸۷]

اسی طرح یاد کر لیا تھا۔

تشریح: مشہور روایت: ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَى﴾ ہی ہے۔ کہتے ہیں کہ پہلے یہ آیت یوں اترتی تھی: ﴿وَالذَّكَرَ وَالْأُنْثَى﴾ پھر ﴿وَمَا خَلَقَ﴾ کا لفظ اس میں زیادہ ہوا لیکن عبد اللہ بن مسعود اور ابو درداء رضی اللہ عنہما کو اس کی خبر نہ ہوئی وہ پہلی قراءت ہی پڑھتے رہے۔

۳۷۴۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ قَالَ: ذَهَبَ عَلَقَمَةُ إِلَى الشَّامِ فَلَمَّا دَخَلَ الْمَسْجِدَ قَالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا فَجَلَسَ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ أَبُو الدَّرْدَاءِ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْكُوفَةِ قَالَ: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ يَغْنِي مِنَ الشَّيْطَانِ يَغْنِي عَمَارًا قُلْتُ: بَلَى! قَالَ: أَوَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السَّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ يَغْنِي خُذِيقَةً قَالَ: قُلْتُ: بَلَى! قَالَ: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السَّوَالِكِ أَوِ السَّوَادِ؟ قَالَ: بَلَى! قَالَ: كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ ﴿وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى﴾ قُلْتُ: ﴿وَالذَّكَرَ وَالْأُنْثَى﴾ قَالَ: مَا زَالَ بِي هَوْلًا حَتَّى كَادُوا يَسْتَنْزِلُونِي عَنْ شَيْءٍ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. [راجع: ۳۲۸۷]

۳۷۴۳) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے مغیرہ نے بیان کیا، ان سے ابراہیم نے بیان کیا کہ علقمہ شام میں تشریف لے گئے اور مسجد میں جا کر یہ دعا کی، اے اللہ! مجھے ایک نیک ساتھی عطا فرما، چنانچہ آپ کو حضرت ابو درداء رضی اللہ عنہ کی صحبت نصیب ہوئی۔ حضرت ابو درداء رضی اللہ عنہ نے دریافت کیا، تمہارا تعلق کہاں سے ہے؟ عرض کیا کہ کوفہ سے۔ پھر انہوں نے کہا کیا تم میں وہ شخص نہیں ہیں جنہیں اللہ تعالیٰ نے اپنے نبی کی زبانی شیطان سے اپنی پناہ دی تھی۔ ان کی مراد عمار رضی اللہ عنہ سے تھی۔ میں نے عرض کیا کہ جی ہاں موجود ہیں۔ پھر انہوں نے کہا، کیا تمہارے یہاں نبی کریم ﷺ کے راز دار نہیں ہیں کہ جنہیں ان کے سوا اور کوئی نہیں جانتا۔ (ان کی مراد حضرت ابو حذیفہ سے تھی) انہوں نے بیان کیا کہ میں نے عرض کیا جی ہاں موجود ہیں۔ پھر انہوں نے کہا کیا تم میں آپ ﷺ کی مساواں اور تکیہ اٹھانے والے نہیں ہیں؟ میں نے عرض کیا موجود ہیں اس کے بعد انہوں نے دریافت کیا کہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ آیت ﴿وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى﴾ کی قراءت کس طرح کرتے تھے؟ میں نے کہا کہ وہ ﴿وَمَا خَلَقَ﴾ کے حذف کے ساتھ ﴿وَالذَّكَرَ وَالْأُنْثَى﴾ پڑھا کرتے تھے۔ اس پر انہوں نے کہا کہ یہ شام والے ہمیشہ اس کوشش میں رہے کہ اس آیت کی تلاوت کو جس طرح میں نے رسول اللہ ﷺ سے سنا تھا، اس سے مجھے ہٹا دیں۔

باب مناقبِ اَبی عُبَیْدَةَ بْنِ الْجَرَّاحِ

باب: حضرت ابو عبیدہ بن جراح رضی اللہ عنہ کے فضائل کا بیان

تشریح: حضرت ابو عبیدہ عامر بن عبد اللہ بن جراح فہری قریشی ہیں۔ عمرہ بمشرہ میں سے ہیں۔ اس امت کے امین ان کا لقب ہے۔ حبشہ کی طرف دو مرتبہ ہجرت کی۔ غزوہ احد میں نبی کریم ﷺ کے چہرہ مبارک میں فولادی ٹوپ کی جود کڑیاں گھس گئی تھیں، جن کی وجہ سے نبی کریم ﷺ کے دودانت بھی شہید ہو گئے، ان کڑیوں کو چہرہ مبارک سے ان ہی بزرگ نے کھینچا تھا۔ قد کے لمبے خوبصورت چہرہ والے، ہلکی ڈاڑھی والے تھے۔ عمواس کے طاعون میں ۱۸ھ میں عمر ۵۸ سال شہید ہوئے۔ نماز جنازہ حضرت معاذ بن جبل رضی اللہ عنہ نے پڑھائی تھی۔

۳۷۴۴۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الْأَعْلَى، حَدَّثَنَا خَالِدٌ عَنْ أَبِي قَلَابَةَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ لِكُلِّ أُمَّةٍ أَمِيْنًا وَإِنَّا أَمِيْنًا أَيْتَهَا الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ))۔ [طرفاء فی: ۴۳۸۲، ۷۲۵۵] [مسلم: ۶۲۵۳]

۳۷۴۵۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِیْزَاهِيْمٍ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ صِلَةَ عَنْ حُذَيْفَةَ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَهْلِ نَجْرَانَ: ((لَا بُعْثَنَّ حَقَّ أَمِيْنٍ)) فَأَشْرَفَ أَصْحَابُهُ فَبَعَثَ أَبَا عُبَيْدَةَ۔ [طرفاء فی: ۴۳۸۰، ۴۳۸۱، ۷۲۵۴]

۳۷۴۵۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو اسحاق نے، ان سے صلہ نے اور ان سے حذیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے اہل نجران سے فرمایا: ”میں تمہارے یہاں ایک امین کو بھیجوں گا جو حقیقی معنوں میں امین ہوگا۔“ یہ سن کر تمام صحابہ کرام رضی اللہ عنہم کو شوق ہوا لیکن آپ نے حضرت ابو عبیدہ رضی اللہ عنہ کو بھیجا۔

[مسلم: ۶۲۵۴، ۶۲۵۵، ترمذی: ۳۷۹۶؛ ابن

ماجہ: ۱۳۵]

باب ذِکْرِ مُصْعَبِ بْنِ عُمَيْرٍ

باب: حضرت مصعب بن عمیر رضی اللہ عنہ کا بیان

تشریح: یہ قریشی عدوی بزرگ صحابہ رضی اللہ عنہم میں سے ہیں۔ اسلام سے پہلے بڑے باکپن سے رہا کرتے تھے۔ عمدہ ترین لباس زیب تن کیا کرتے۔ اسلام لانے کے بعد دنیا سے بے نیاز ہو گئے۔ نبی کریم ﷺ نے ان کو پہلے ہی مبلغ بنا کر مدینہ بھیج دیا تھا۔ جب وہاں اسلام کی اشاعت ہو گئی تو نبی کریم ﷺ کی اجازت سے انہوں نے مدینہ میں جمعہ قائم کر لیا۔ جنگ احد میں عمر ۴۰ سال شہادت پائی۔ امام بخاری رحمہ اللہ کو اپنی شرائط کے مطابق کوئی حدیث اس باب کے تحت لانے کو نہ ملی ہوگی اس لئے خالی باب منعقد کر کے حضرت مصعب بن عمیر رضی اللہ عنہ کے فضائل کی طرف اشارہ کر دیا کہ ان کے بھی فضائل مسلم ہیں جیسا کہ دوسری احادیث موجود ہیں۔

باب مناقبِ الْحُسَيْنِ وَالْحُسَيْنِ

باب: حضرت حسن اور حسین رضی اللہ عنہما کے فضائل کا بیان

وَقَالَ نَافِعُ بْنُ جَبْرِ عَنْ أَبِي هُرَيْرَةَ عَانَقَ اور نافع بن جبیر نے حضرت ابو ہریرہ رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ نے حضرت حسن رضی اللہ عنہ کو گلے سے لگایا۔ [راجع: ۲۱۲۲]

تشریح: حضرت حسن کی کنیت ابو محمد پیدائش ماہ رمضان ۳ھ میں ہوئی۔ اور وفات ۵۰ھ میں ہوئی۔ حضرت حسین رضی اللہ عنہ کی ولادت شعبان ۴ھ میں ہوئی اور شہادت ۶۱ھ میں ہوئی۔ ان کی کنیت ابو عبد اللہ تھی۔

۳۷۴۶۔ حَدَّثَنَا صَدَقَةُ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، هَمُّ سَمِعَ أَبَا حَدَّثَنَا أَبُو مُوسَى عَنِ الْحَسَنِ أَنَّهُ سَمِعَ أَبَا بَكْرَةَ سَمِعْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً وَيَقُولُ: ((ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ)).

(۳۷۴۶) ہم سے صدقہ نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، کہا ہم سے ابو موسیٰ نے بیان کیا، ان سے حسن نے، انہوں نے حضرت ابو بکرہ رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ حبر پر تشریف فرما تھے اور حضرت حسن رضی اللہ عنہ آپ کے پہلو میں تھے۔ آپ کبھی لوگوں کی طرف متوجہ ہوتے اور پھر حسن رضی اللہ عنہ کی طرف اور فرماتے: ”میرا یہ بیٹا سردار ہے اور امید ہے کہ اللہ اس کے ذریعہ مسلمانوں کی دو جماعتوں میں صلح کرائے گا۔“ [راجع: ۲۷۰۴]

تشریح: حضرت حسن رضی اللہ عنہ کے متعلق پیش گوئی حضرت امیر معاویہ رضی اللہ عنہ کے زمانے میں پوری ہوئی جب کہ حضرت حسن رضی اللہ عنہ اور حضرت معاویہ رضی اللہ عنہ کی صلح سے جنگ کا ایک بڑا خطرہ ٹل گیا۔ اللہ والوں کی یہی نشانی ہوتی ہے کہ وہ خود نقصان برداشت کر لیتے ہیں مگر فتنہ فساد نہیں چاہتے۔

۳۷۴۷۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا مُعْتَمِرٌ سَمِعْتُ أَبِي، حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنُ وَيَقُولُ: ((اللَّهُمَّ! إِنِّي أُحِبُّهُمَا فَاجِبْهُمَا)) أَوْ كَمَا قَالَ. [راجع: ۳۷۳۵]

(۳۷۴۷) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے معتمر سے معتمر نے بیان کیا، انہوں نے کہا کہ میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ ہم سے ابو عثمان نے بیان کیا اور ان سے اسامہ بن زید رضی اللہ عنہ نے نبی کریم ﷺ انہیں اور حسن رضی اللہ عنہ کو پکڑ کر یہ دعا کرتے تھے: ”اے اللہ! مجھے ان سے محبت ہے تو بھی ان سے محبت رکھ۔“ او کما قال۔

۳۷۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَيْ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ فِي طَسَبٍ فَجَعَلَ يَنْكُثُ وَقَالَ فِي حُسْنِهِ شَيْئًا فَقَالَ أَنَسٌ: كَانَ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ ﷺ وَكَانَ مَخْضُوبًا بِالْوَسْمَةِ.

(۳۷۴۸) مجھ سے محمد بن حسین بن ابراہیم نے بیان کیا، کہا کہ مجھ سے حسین بن محمد نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے محمد نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ جب حضرت حسین رضی اللہ عنہ کا سر مبارک عبید اللہ بن زیاد کے پاس لایا گیا اور ایک طشت میں رکھ دیا گیا تو وہ بد بخت اس پر لکڑی مارنے لگا اور آپ کے حسن اور خوبصورتی کے بارے میں بھی کچھ کہا (کہ میں نے اس سے زیادہ خوبصورت چہرہ نہیں دیکھا) اس پر حضرت انس رضی اللہ عنہ نے کہا کہ حضرت حسین رضی اللہ عنہ رسول اللہ ﷺ سے سب سے زیادہ مشابہ تھے۔ انہوں نے دسمہ کا خضاب استعمال کر رکھا تھا۔

۳۷۴۹۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، حَدَّثَنَا هَمُّ سَمِعَ أَبَا حَدَّثَنَا أَبُو مُوسَى عَنِ الْحَسَنِ أَنَّهُ سَمِعَ أَبَا بَكْرَةَ سَمِعْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً وَيَقُولُ: ((ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ)).

(۳۷۴۹) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے ابو موسیٰ نے بیان کیا، ان سے حسن نے، انہوں نے حضرت ابو بکرہ رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ حبر پر تشریف فرما تھے اور حضرت حسن رضی اللہ عنہ آپ کے پہلو میں تھے۔ آپ کبھی لوگوں کی طرف متوجہ ہوتے اور پھر حسن رضی اللہ عنہ کی طرف اور فرماتے: ”میرا یہ بیٹا سردار ہے اور امید ہے کہ اللہ اس کے ذریعہ مسلمانوں کی دو جماعتوں میں صلح کرائے گا۔“ [راجع: ۲۷۰۴]

کیا، کہا کہ مجھے عدی نے خبر دی، کہا کہ میں نے براء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ حضرت حسن رضی اللہ عنہ آپ کے کاندھے مبارک پر تھے اور آپ یہ فرما رہے تھے: ”اے اللہ! مجھے اس سے محبت ہے تو مجھی اس سے محبت رکھ۔“

(۳۷۵۰) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا کہ مجھے عمر بن سعید بن ابی حسین نے خبر دی، انہیں ابن ابی ملیک نے، ان سے عقبہ بن حارث نے بیان کیا کہ میں نے حضرت ابو بکر رضی اللہ عنہ کو دیکھا کہ آپ حضرت حسن رضی اللہ عنہ کو اٹھائے ہوئے ہیں اور فرما رہے ہیں، میرے باپ ان پر فدا ہوں۔ یہ نبی کریم ﷺ سے مشابہ ہیں، علی سے نہیں اور حضرت علی رضی اللہ عنہ وہیں مسکرا رہے تھے۔

(۳۷۵۱) مجھ سے یحییٰ بن معین اور صدقہ نے بیان کیا، کہا کہ ہمیں محمد بن جعفر نے خبر دی، انہیں شعبہ نے، انہیں واقد بن محمد نے، انہیں ان کے والد نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ ابو بکر رضی اللہ عنہ نے فرمایا کہ نبی کریم ﷺ (کی خوشنودی) آپ کے اہل بیت کے ساتھ (محبت و خدمت کے) ذریعہ تلاش کرو۔

(۳۷۵۲) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں معمر نے، انہیں زہری نے اور انہیں حضرت انس رضی اللہ عنہ نے بیان کیا کہ حضرت حسن بن علی رضی اللہ عنہما سے زیادہ اور کوئی شخص نبی کریم ﷺ سے زیادہ مشابہ نہیں تھا۔ اور عبد الرزاق نے بیان کیا کہ ہمیں معمر نے خبر دی، انہیں زہری نے اور ان سے حضرت انس رضی اللہ عنہ نے۔

شُعْبَةُ، أَخْبَرَنِي عَدِي سَمِعْتُ الْبَرَاءَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ: ((اللَّهُمَّ إِنِّي أَحِبُّهُ فَاحِبْهُ)).

[مسلم: ۶۲۵۷، ۶۲۵۹؛ ترمذی: ۳۷۸۲، ۳۷۸۳]

۳۷۵۰- حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عُقْبَةَ بْنِ حَارِثٍ قَالَ: رَأَيْتُ أَبَا بَكْرٍ وَحَمَلَ الْحَسَنَ وَهُوَ يَقُولُ: يَا بَنِي شَيْبَةَ يَا نَبِيَّ ﷺ لَيْسَ شَيْبَةَ بَعَلِيٍّ وَعَلَيَّ يَضْحَكُ. [راجع: ۳۵۴۲]

۳۷۵۱- حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَصَدَقَةُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ أَبُو بَكْرٍ: ارْقُبُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ. [راجع: ۳۷۱۳]

۳۷۵۲- حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ أَحَدًا أَشْبَهَ بِالنَّبِيِّ ﷺ مِنْ الْحَسَنِ بْنِ عَلِيٍّ. وَقَالَ عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، أَخْبَرَنِي أَنَسٌ.

[ترمذی: ۳۷۷۶]

تشریح: عبد الرزاق کی روایت کو امام احمد اور عبد بن حمید نے روایت کیا ہے۔ اس سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی یہ غرض ہے کہ زہری رحمہ اللہ کا سماع حضرت انس رضی اللہ عنہ سے ثابت ہو جائے۔

۳۷۵۳- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ سَمِعْتُ ابْنَ أَبِي نَعْمٍ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ عَنِ الْمُحَرَّمِ قَالَ: شُعْبَةُ أَحْسِبُهُ

يَقْتُلُ الذُّبَابَ فَقَالَ: أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذُّبَابِ وَقَدْ قَتَلُوا ابْنَ بَنِي رَسُولِ اللَّهِ ﷺ وَقَالَ النَّبِيُّ ﷺ: ((هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا)). [طرفه في: ٥٩٩٤] [ترمذي: ٣٧٧٠]

پوچھا تھا کہ اگر کوئی شخص (احرام کی حالت میں) مکھی مار دے تو اسے کیا کفارہ دینا پڑے گا؟ اس پر عبداللہ بن عمر رضی اللہ عنہما نے فرمایا، عراق کے لوگ مکھی کے بارے میں سوال کرتے ہیں جب کہ یہی لوگ رسول اللہ ﷺ کے نواسے کو قتل کر چکے ہیں، جن کے بارے میں حضور ﷺ نے فرمایا تھا: ”یہ دونوں (نواسے حسن و حسین رضی اللہ عنہما) دنیا میں میرے دو پھول ہیں۔“

تشریح: گزارر رسالت کے ان ہر دو پھولوں کے مناقب بیان کرنے کے لئے دفاتر کی ضرورت ہے۔ احادیث مذکورہ سے ان کے مناقب کا اندازہ لگایا جاسکتا ہے۔ مسئلہ پوچھنے والا ایک کوئی تھا جنہوں نے حضرت حسین رضی اللہ عنہ کو شہید کیا تھا اسی دن سے یہ مثال ہوگئی الکوفی لا یوفی یعنی کو فدا لے وفادار نہیں ہوتے۔

بَابُ مَنَاقِبِ بِلَالِ بْنِ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ

باب: حضرت ابو بکر رضی اللہ عنہ کے مولیٰ حضرت بلال

بن رباح رضی اللہ عنہ کے فضائل

وَقَالَ النَّبِيُّ ﷺ: ((سَمِعْتُ دَفَّ نَعْلِكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ)). [راجع: ١١٤٩]

اور نبی کریم ﷺ نے فرمایا تھا: ”جنت میں اپنے آگے میں نے تمہارے قدموں کی چاپ سنی تھی۔“

تشریح: رسول کریم ﷺ کے مشہور مؤذن ہیں جن کے حالات بڑی تفصیل چاہتے ہیں۔ اسلام لانے پر اہل مکہ نے ان کو بہت ہی ستایا تھا۔ خود امیہ بن خلف اپنے ہاتھ سے ان کو انہماکی اذیت دیتا تھا۔ اللہ کی شان کہ جنگ بدر میں یہ ملعون حضرت بلال رضی اللہ عنہ ہی کی تلوار سے داخل جہنم ہوا۔ اصلاً یہ حبشی تھے ۲۰ھ میں دمشق میں ان کا انتقال ہوا۔ (رضی اللہ عنہ وارضاه)

۳۷۵۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: كَانَ عُمَرُ يَقُولُ: أَبُو بَكْرٍ سَيِّدُنَا وَاعْتَقَ سَيِّدَنَا يَعْنِي بِلَالًا.

(۳۷۵۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبدالعزیز بن ابی سلمہ نے بیان کیا، ان سے محمد بن منکدر نے، کہا ہم کو جابر بن عبداللہ رضی اللہ عنہ نے خبر دی کہ حضرت عمر رضی اللہ عنہ کہا کرتے تھے کہ ابو بکر رضی اللہ عنہ ہمارے سردار ہیں اور ہمارے سردار کو انہوں نے آزاد کیا ہے۔ ان کی مراد حضرت بلال حبشی رضی اللہ عنہ سے تھی۔

۳۷۵۵۔ حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسِ بْنِ بَلَلَا قَالَ لِأَبِي بَكْرٍ: إِنْ كُنْتُ إِنَّمَا اشْتَرَيْتَنِي لِنَفْسِكَ فَأَمْسِكْنِي وَإِنْ كُنْتُ إِنَّمَا اشْتَرَيْتَنِي لِلَّهِ فَدَعْنِي وَعَمَلِ اللَّهِ.

(۳۷۵۵) ہم سے ابن نمیر نے بیان کیا، ان سے محمد بن عبید نے، اسماعیل نے بیان کیا اور ان سے قیس نے کہ حضرت بلال رضی اللہ عنہ نے حضرت ابو بکر رضی اللہ عنہ سے کہا، اگر آپ نے مجھے اپنے لئے خریدا ہے تو پھر اپنے پاس ہی رکھیے اور اگر اللہ کے لئے خریدا ہے تو پھر مجھے آزاد کر دیجیے اور اللہ کے راستے میں عمل کرنے دیجیے۔

تشریح: ہوا یہ تھا کہ بلال رضی اللہ عنہ نے نبی کریم ﷺ کی وفات کے بعد مرنے ہوسکا، ہر وقت اذان میں آپ کا نام آتا، آپ کی یاد سے قبر شریف کو دیکھ کر زخم تازہ ہوتا۔ اس لئے بلال رضی اللہ عنہ مدینہ منورہ سے چلے گئے۔ چھ مہینے کے بعد آئے تو نبی کریم ﷺ کو خواب میں دیکھا، فرماتے ہیں، بلال! کیا ظلم

جہ تو نے ہم کو چھوڑ دیا۔ بلال نے حضرت فاطمہ رضی اللہ عنہا کا پوچھا، معلوم ہوا کہ انتقال پا گئیں حضرت حسن اور حضرت حسین رضی اللہ عنہما کو بلا کر گلے لگایا، خوب روئے۔ لوگوں نے حسن رضی اللہ عنہ سے کہا آپ کہو تو بلال اذان دیں گے۔ انہوں نے فرمائش کی، بلال رضی اللہ عنہ اذان کے لئے کھڑے ہوئے جب اشہد ان محمداً رسول اللہ پر پہنچے تو روتے روتے بیہوش ہو کر گرے، لوگ بھی رونے لگے۔ نبی اکرم ﷺ کی یاد سے ایک کہرام مچ گیا۔ اللھم صل علیہ وبارک وسلم۔ ہمارے بیرو و مرشد شیخ احمد مجدد رحمۃ اللہ فرماتے ہیں، بلال رضی اللہ عنہ حبشی تھے۔ اذان میں اشہد کے بدل اشہد کہتے شین کو سین کہتے مگر ان کا اشہد ہم لوگوں کے ہزار بار اشہد پر فضیلت رکھتا تھا۔ وہ محبت رسول ﷺ تھے ہم گناہگار نابکار، یا اللہ! بلال رضی اللہ عنہ کے کشف برداروں ہی میں ہم کو رکھ لے آمین یا رب العالمین۔ (حیدری)

بَابُ مَنَاقِبِ ابْنِ عَبَّاسٍ

باب: عبد اللہ بن عباس رضی اللہ عنہما کا ذکر خیر

تشریح: یہ ہجرت سے تین سال پہلے پیدا ہوئے تھے، بڑے عالم، تفسیر قرآن میں ماہر، علوم ظاہری اور باطنی میں بے نظیر تھے۔ ۶۸ھ میں طائف میں انتقال ہوا۔ محمد بن حنفیہ نے ان پر نماز پڑھائی۔

۳۷۵۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمِنِي النَّبِيَّ ﷺ إِلَى صَدْرِهِ وَقَالَ: ((اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ)). [راجع: ۷۵] [ترمذی: ۳۸۲۴]

۳۷۵۶) ہم سے مسدد نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، ان سے خالد نے، ان سے عکرمہ نے کہ ابن عباس رضی اللہ عنہما نے کہا مجھے نبی کریم ﷺ نے سینے سے لگایا اور فرمایا: ”اے اللہ! اسے حکمت کا علم عطا فرما۔“

ابن ماجہ: ۱۶۶]

۳۷۵۷۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ وَقَالَ: ((اللَّهُمَّ عَلِّمَهُ الْكِتَابَ)) حَدَّثَنَا مُوسَى، حَدَّثَنَا وَهْبٌ، عَنْ خَالِدٍ مِثْلَهُ. قَالَ الْبُخَارِيُّ: وَالْحِكْمَةُ: الْإِصَابَةُ فِي غَيْرِ النَّبُوءَةِ. [راجع: ۷۵]

ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا کہ آپ ﷺ نے فرمایا: ”اے اللہ! اس کو کتاب کا علم عطا فرما۔“ ہم سے موسیٰ نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہ خالد سے اس کی مثل مروی ہے۔

تشریح: نبی کریم ﷺ کی دعا کی برکت تھی کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما علوم قرآن میں سب پر فوقیت لے گئے۔

بَابُ مَنَاقِبِ خَالِدِ بْنِ الْوَلِيدِ

باب: خالد بن ولید رضی اللہ عنہ کے فضائل کا بیان

تشریح: یہ بڑے بہادر تھے ان کا نسب نامہ رسول کریم ﷺ کے ساتھ مرہ بن کعب میں مل جاتا ہے۔ چالیس سال سے کچھ زیادہ عمر پا کر ۳۱ھ میں شہر حمص میں انتقال ہوا۔

۳۷۵۷۔ حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هَلَالٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ: ((أَخَذَ الرَّأْيَةَ زَيْدٌ فَأُصِيبَ ثُمَّ أَخَذَ

۳۷۵۷) ہم سے احمد بن واقد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے حمید بن ہلال نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے کسی اطلاع کے پہنچنے سے پہلے زید، جعفر اور ابن رواحہ رضی اللہ عنہم کی شہادت کی خبر صحابہ کو سنادی تھی، آپ نے فرمایا: ”اب اسلامی علم کو زید رضی اللہ عنہ لئے ہوئے ہیں اور وہ شہید کر دیئے

گئے۔ اب جعفر رضی اللہ عنہ نے علم اٹھالیا اور وہ بھی شہید کر دیئے گئے۔ اب ابن رواحہ رضی اللہ عنہ نے علم اٹھالیا اور وہ بھی شہید کر دیئے گئے۔ حضور اکرم ﷺ کی آنکھوں سے آنسو جاری تھے پھر آپ ﷺ نے فرمایا: ”اور آخر اللہ کی تلواروں میں سے ایک تلوار (حضرت خالد بن ولید رضی اللہ عنہ) نے علم اٹھالیا اور اللہ تعالیٰ نے ان کے ہاتھ پر مسلمانوں کو فتح عنایت فرمائی۔“

جَعْفَرٌ فَأَصِيبَ ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبَ وَوَعَيْنَاهُ تَذَرَفَانِ حَتَّى أَخَذَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ)). [راجع: ۱۲۶۶]

باب: حضرت ابو حذیفہ رضی اللہ عنہ کے مولیٰ سالم رضی اللہ عنہ

بَابُ مَنَاقِبِ سَالِمٍ مَوْلَى أَبِي

حَذِيفَةَ

حَذِيفَةَ

(۳۷۵۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے ابراہیم نے اور ان سے مسروق نے کہ عبد اللہ بن عمرو رضی اللہ عنہما کے یہاں عبد اللہ بن مسعود رضی اللہ عنہ کا ذکر ہوا، تو انہوں نے کہا میں ان سے ہمیشہ محبت رکھوں گا کیونکہ میں نے رسول کریم ﷺ کو یہ فرماتے سنا ہے کہ ”چار اشخاص سے قرآن سیکھو، عبد اللہ بن مسعود رضی اللہ عنہ، آنحضرت ﷺ نے ابتدا عبد اللہ بن مسعود سے ہی کی اور ابو حذیفہ کے مولیٰ سالم، ابی بن کعب اور معاذ بن جبل (رضی اللہ عنہم) سے۔“ انہوں نے بیان کیا کہ مجھے پوری طرح یاد نہیں کہ حضور ﷺ نے پہلے ابی بن کعب کا ذکر کیا یا معاذ بن جبل رضی اللہ عنہ کا۔

۳۷۵۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ قَالَ: ذَكَرَ عَبْدُ اللَّهِ عِنْدَ عَبْدِ اللَّهِ ابْنِ عَمْرٍو فَقَالَ: ذَاكَ رَجُلٌ لَا أَرَأَى أَجِبُهُ بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((اسْتَقْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ فَبَدَأَ بِهِ سَالِمٌ مَوْلَى أَبِي حَذِيفَةَ وَأَبِي بَنٍ كَعْبٍ وَمَعَاذُ بْنُ جَبَلٍ)) قَالَ: لَا أَذَرِي بَدَأَ بِأَبِي أَوْ بِمَعَاذِ بْنِ جَبَلٍ. [اطرافہ فی: ۳۷۶۰، ۳۸۰۶، ۳۸۰۸، ۴۹۹۹] [مسلم: ۶۳۳۴، ۶۳۳۹]

تشریح: حضرت سالم رضی اللہ عنہ اصل میں فارسی تھے اور حضرت حذیفہ رضی اللہ عنہ کی بیوی کے غلام تھے، بڑے فاضل اور قاری قرآن تھے۔

باب: عبد اللہ بن مسعود رضی اللہ عنہ کے فضائل کا بیان

بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

تشریح: یہ نبی ہذیل میں سے تھے۔ نبی کریم ﷺ کے خادم خاص، سفر اور حضر میں ہر جگہ آپ کی خدمت کرتے، پستہ قد اور نحیف تھے۔ علم کے لحاظ سے بڑے عالم زاہد اور فقیہ تھے۔ ساٹھ سال سے زائد عمر یا ۲۲ھ میں انتقال کیا۔ (رضی اللہ عنہ وارضاء)

(۳۷۵۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سلیمان نے بیان کیا، کہا میں نے ابو وائل سے سنا، کہا کہ میں نے مسروق سے سنا، انہوں نے بیان کیا کہ عبد اللہ بن عمرو رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ کی زبان مبارک پر کوئی برا کلمہ نہیں آتا تھا اور نہ آپ کی ذات

۳۷۵۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ فَاجِشًا

سے یہ ممکن تھا اور آپ نے فرمایا تھا کہ ”تم میں سب سے زیادہ عزیز مجھے وہ شخص ہے جس کی عادات و اخلاق سب سے عمدہ ہیں۔“

(۳۷۶۰) اور آپ نے فرمایا کہ ”قرآن مجید چار آدمیوں سے سکھو، عبداللہ بن مسعود، ابو حذیفہ کے مولیٰ سالم، ابی بن کعب اور معاذ بن جبل (رضی اللہ عنہم) سے۔“

وَلَا تَتَفَحَّشُوا وَقَالَ ((إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلَاقًا)). [راجع: ۳۵۵۹]

۳۷۶۰ وَقَالَ ((اسْتَقْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَسَالِمٍ مَوْلَى أَبِي حَذِيفَةَ وَأَبِي بِنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ)).

[راجع: ۳۷۵۸]

(۳۷۶۱) ہم سے مولیٰ نے بیان کیا، ان سے ابو عوانہ نے، ان سے مغیرہ نے، ان سے ابراہیم نے، ان سے علقمہ نے کہ میں شام پہنچا تو سب سے پہلے میں نے دو رکعت نماز پڑھی اور یہ دعا کی: اے اللہ! مجھے کسی (نیک) ساتھی کی صحبت سے فیض یابی کی توفیق عطا فرما۔ چنانچہ میں نے دیکھا کہ ایک بزرگ آرہے ہیں۔ جب وہ قریب آگئے تو میں نے سوچا کہ شاید میری دعا قبول ہوگئی ہے۔ انہوں نے دریافت فرمایا، آپ کا وطن کہاں ہے؟ میں نے عرض کیا کہ میں کوفہ کا رہنے والا ہوں، اس پر انہوں نے فرمایا، کیا تمہارے یہاں صاحب وسادہ و مطہرہ (عبداللہ بن مسعود رضی اللہ عنہ) نہیں ہیں؟ کیا تمہارے یہاں وہ صحابی نہیں ہیں جنہیں شیطان سے (اللہ) کی پناہ مل چکی ہے۔ (یعنی عمار بن یاسر رضی اللہ عنہ) کیا تمہارے یہاں سربستہ رازوں کے جاننے والے (حذیفہ رضی اللہ عنہ) نہیں ہیں کہ جنہیں ان کے سوا اور کوئی نہیں جانتا (پھر دریافت فرمایا) ابن ام عبد (عبداللہ بن مسعود رضی اللہ عنہ) آیت ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ کی قرأت کس طرح کرتے ہیں؟ میں نے عرض کیا کہ ﴿وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذِّكْرِ وَالْأُنْثَى﴾ آپ نے فرمایا کہ مجھے بھی رسول اللہ ﷺ نے خود اپنی زبان مبارک سے اسی طرح سکھایا تھا۔ لیکن اب شام والے مجھے اس طرح قرأت کرنے سے ہٹانا چاہتے ہیں۔

۳۷۶۱- حَدَّثَنَا مُوسَى عَنْ أَبِي عَوَانَةَ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ، قَالَ دَخَلْتُ الشَّامَ فَصَلَّيْتُ رَكَعَتَيْنِ فَقُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا فَرَأَيْتُ شَيْخًا مُقْبِلًا فَلَمَّا دَنَا قُلْتُ: أَرْجُو أَنْ يَكُونَ اسْتَجَابَ قَالَ: مِنْ أَيْنَ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ قَالَ: أَفَلَمْ يَكُنْ فِيكُمْ صَاحِبُ النَّعْلَيْنِ وَالْوَسَادَةِ وَالْمِطْهَرَةِ أَوَلَمْ يَكُنْ فِيكُمْ الَّذِي أُجِيرَ مِنَ الشَّيْطَانِ أَوَلَمْ يَكُنْ فِيكُمْ صَاحِبُ السَّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ؟ كَيْفَ قَرَأَ ابْنُ أُمِّ عَبْدِ اللَّهِ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ فَقَرَأْتُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذِّكْرِ وَالْأُنْثَى﴾ [الليل: ۱] فَقَالَ: أَقْرَأَيْهَا النَّبِيُّ ﷺ فَاهُ إِلَى فِيَّ فَمَا زَالَ هَوْلَاءِ حَتَّى كَادُوا يَرُدُّونَنِي. [راجع: ۳۲۸۷]

(۳۷۶۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے، ان سے عبدالرحمن بن زید نے بیان کیا کہ ہم نے حضرت حذیفہ رضی اللہ عنہ سے پوچھا کہ صحابہ میں نبی کریم ﷺ سے عادات و اخلاق اور طور و طریق میں سب سے زیادہ قریب کون سے صحابی تھے؟

۳۷۶۲- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ زَيْدٍ. قَالَ: سَأَلْنَا حَذِيفَةَ عَنْ رَجُلٍ قَرِيبِ السَّمْتِ وَالْهَدْيِ مِنَ النَّبِيِّ ﷺ حَتَّى نَأْخُذَ

عَنْهُ قَالَ: مَا أَعْلَمُ أَحَدًا أَقْرَبَ سَمْنًا وَهَذِيًا وَدَلًا بِالنَّبِيِّ ﷺ مِنْ ابْنِ أُمِّ عَبْدِ. [طرفہ فی: ۶۰۹۷] [مسلم: ۳۸۰۷]

تاکہ ہم ان سے سیکھیں۔ انہوں نے کہا کہ اخلاق، طور و طریق اور سیرت و عادت میں ابن ام عبد سے زیادہ آنحضرت ﷺ سے قریب اور کسی کو میں نہیں سمجھتا۔ (ابن ام عبد سے مراد حضرت عبداللہ بن مسعود رضی اللہ عنہ ہیں۔)

تشریح: ابن ام عبد سے مراد حضرت عبداللہ بن مسعود رضی اللہ عنہ ہیں۔

۳۷۶۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ عَنْ أَبِي إِسْحَاقَ، حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ يَقُولُ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَّنْتَا جِنَا مَا نَرَى إِلَّا أَنَّ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ لَمَّا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ. [طرفہ فی: ۴۳۸۴] [مسلم: ۶۳۲۷، ۶۳۲۶، ترمذی: ۳۸۰۶]

(۳۷۶۳) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابراہیم بن یوسف بن ابی اسحاق نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے ابواسحاق نے، کہا کہ مجھ سے اسود بن یزید نے بیان کیا، کہا کہ میں نے حضرت ابوموسیٰ اشعری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں اور میرے بھائی یمن سے (مدینہ طیبہ) حاضر ہو گئے اور ایک زمانے تک یہاں قیام کیا۔ ہم اس پورے عرصہ میں یہی سمجھتے رہے کہ عبداللہ بن مسعود رضی اللہ عنہ نبی کریم ﷺ کے گھرانے ہی کے ایک فرد ہیں کیونکہ نبی اکرم ﷺ کے گھر میں عبداللہ بن مسعود رضی اللہ عنہ اور ان کی والدہ کا (بکثرت) آنا جانا ہم خود دیکھا کرتے تھے۔

باب: حضرت معاویہ بن ابوسفیان رضی اللہ عنہما کا بیان

[بَابُ] ذِكْرِ مُعَاوِيَةَ

تشریح: بڑوں کی لغزش: حضرت مولانا وحید الزماں رحمہ اللہ کی خدمات سنہری حروف سے لکھنے کے قابل ہیں مگر کوئی انسان بھول چوک سے معصوم نہیں ہے۔ صرف انبیاء علیہم السلام کی ذات ہے جن کی حفاظت اللہ پاک خود کرتا ہے۔ حضرت معاویہ رضی اللہ عنہ کے ذکر کے سلسلے میں مولانا مرحوم کے قلم سے ایک نامناسب بیان نکل گیا ہے۔ الفاظ یہ ہیں:

”مترجم کہتا ہے، صحابیت کا ادب ہم کو اس سے مانع ہے کہ ہم معاویہ کے بارے میں کچھ کہیں۔ لیکن سچی بات یہ ہے کہ ان کے دل میں نبی کریم ﷺ کے اہل بیت کی محبت تھی۔ مختصراً۔“

دلوں کو جاننے والا صرف باری تعالیٰ ہے۔ حضرت معاویہ رضی اللہ عنہ کے حق میں مرحوم کا یہ لکھنا مناسب نہ تھا۔ خود ہی صحابیت کے ادب کا اعتراف بھی ہے اور خود ہی ان کے ضمیر پر حملہ بھی، انا للہ وانا الیہ راجعون۔ اللہ تعالیٰ مرحوم کی اس لغزش کو معاف فرمائے اور حشر کے میدان میں سب کو آیت ﴿وَنَزَعْنَا مَا فِی صُدُورِهِمْ مِنْ غَلِيٍّ﴾ (الاعراف: ۴۳) کا مصداق بنائے۔ (آہیں) حضرت امیر معاویہ رضی اللہ عنہ حضرت ابوسفیان رضی اللہ عنہ کے بیٹے ہیں اور حضرت ابوسفیان رسول کریم ﷺ کے چچا تھے پھر ۸۲ سال ۶۰ھ میں حضرت امیر معاویہ رضی اللہ عنہ نے شہر دمشق میں وفات پائی۔ (رضی اللہ عنہ وارضاه)۔

۳۷۶۴۔ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ، حَدَّثَنَا الْمُعَاوِيُّ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ عَنْ أَبِي مُلَيْكَةَ قَالَ: أَوْتَرْتُ مُعَاوِيَةَ بَعْدَ الْعِشَاءِ

(۳۷۶۴) کہا ہم سے حسن بن بشر نے بیان کیا، ان سے عثمان بن اسود نے اور ان سے ابن ابی ملیکہ نے بیان کیا کہ حضرت معاویہ رضی اللہ عنہ نے عشاء کے بعد وتر کی نماز صرف ایک رکعت پڑھی۔ وہیں حضرت ابن عباس رضی اللہ عنہما

بِرَّكَعَةٍ وَعِنْدَهُ مَوْلَى لِبْنِ عَبَّاسٍ فَأَتَى ابْنَ عَبَّاسٍ فَقَالَ: دَعُهُ فَإِنَّهُ قَدْ صَحِبَ رَسُولَ اللَّهِ ﷺ. [طرفہ فی: ۳۷۶۵]

کے مولیٰ (کریم) بھی موجود تھے۔ جب وہ حضرت ابن عباس رضی اللہ عنہما کی خدمت میں حاضر ہوئے تو (حضرت امیر معاویہ رضی اللہ عنہ کی ایک رکعت وتر کا ذکر کیا) اس پر انہوں نے کہا، کوئی حرج نہیں ہے۔ انہوں نے رسول اللہ ﷺ کی صحبت اٹھائی ہے۔

تشریح: یقیناً ان کے پاس نبی کریم ﷺ کے قول و فعل سے کوئی دلیل ہوگی۔

۳۷۶۵۔ حَدَّثَنَا ابْنُ أَبِي مَرْزُومٍ حَدَّثَنَا نَافِعُ ابْنُ عُمَرَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ قِيلَ لِبْنِ عَبَّاسٍ هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ؟ قَالَ: أَصَابَ إِنَّهُ فَقِيهٌ. [راجع: ۳۷۶۴]

(۳۷۶۵) ہم سے ابن ابی مریم نے بیان کیا، کہا ہم سے نافع بن عمر نے بیان کیا، کہا مجھ سے ابن ابی ملیکہ نے بیان کیا کہ حضرت عبداللہ بن عباس رضی اللہ عنہما سے کہا گیا کہ امیر المؤمنین حضرت معاویہ رضی اللہ عنہ کے متعلق آپ کیا فرماتے ہیں۔ انہوں نے وتر کی نماز صرف ایک رکعت پڑھی ہے؟ انہوں نے کہا کہ وہ خود فقیہ ہیں۔

تشریح: ایک رکعت وتر خود رسول اللہ ﷺ سے ثابت ہے۔ غالباً اسی حدیث پر حضرت معاویہ رضی اللہ عنہ کا عمل تھا۔ جماعت اہل حدیث کا آج بھی اکثر اسی حدیث پر عمل ہے۔ یوں تو ۳-۵ رکعات وتر بھی جائز ہیں مگر وتر آخری ایک رکعت ہی کا نام ہے۔ حضرت عبداللہ بن عباس رضی اللہ عنہما کے جواب سے ظاہر ہوتا ہے کہ وہ حضرت معاویہ رضی اللہ عنہ کو فقیہ جانتے تھے اور ان کے عمل شرعی کو حجت گردانتے تھے۔ اس سے بھی حضرت معاویہ رضی اللہ عنہ کی منہبت ثابت ہوتی ہے اور یہی ترجمہ باب سے مطابقت ہے۔

۳۷۶۶۔ حَدَّثَنَا عُمَرُو بْنُ عَبَّاسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ خُمْرَانَ بْنَ أَبَانَ عَنْ مُعَاوِيَةَ قَالَ: إِنَّكُمْ لَتُصَلُّونَ صَلَاةً لَقَدْ صَحَّبْنَا النَّبِيَّ ﷺ فَمَا رَأَيْنَاهُ يُصَلِّيهِمَا وَلَقَدْ نَهَى عَنْهُمَا يَغْنِي الرُّكَعَتَيْنِ بَعْدَ الْعَصْرِ. [راجع: ۵۸۷]

(۳۷۶۶) مجھ سے عمرو بن عباس نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو التیاح نے بیان کیا، انہوں نے خمران بن ابان سے سنا کہ معاویہ رضی اللہ عنہ نے کہا تم لوگ ایک خاص نماز پڑھتے ہو۔ ہم لوگ نبی کریم ﷺ کی صحبت میں رہے اور ہم نے کبھی آپ کو اس وقت نماز پڑھتے نہیں دیکھا۔ بلکہ آپ نے تو اس سے منع فرمایا تھا۔ حضرت معاویہ رضی اللہ عنہ کی مراد عصر کے بعد دو رکعت نماز سے تھی۔ (جسے اس زمانے میں بعض لوگ پڑھتے تھے)۔

[بَابُ مَنَاقِبِ فَاطِمَةَ]

وَقَالَ النَّبِيُّ ﷺ: ((فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ)).

باب: حضرت فاطمہ رضی اللہ عنہا کے فضائل کا بیان

اور نبی کریم ﷺ کا یہ فرمان کہ ”فاطمہ جنت کی عورتوں کی سردار ہیں۔“

تشریح: نبی کریم ﷺ کی سب سے چھوٹی صاحب زادی اور آپ کو نہایت عزیز تھیں۔ ان کا نکاح حضرت علی رضی اللہ عنہ سے ۲ھ میں ہوا۔ حسن، حسین رضی اللہ عنہما اور محسن تین لڑکے اور تین لڑکیاں زینب، ام کلثوم اور رقیہ رضی اللہ عنہن پیدا ہوئیں۔ نبی کریم ﷺ کی وفات کے چھ مہینے یا آٹھ مہینے بعد ان کا انتقال ہوا۔ چوبیس، یا تیس یا تیس برس کی عمر پائی علی اختلاف الاقوال۔ (رحمہم اللہ)

۳۷۶۷۔ حَدَّثَنَا أَبُو الْوَلِيدُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَعْصَبَهَا فَقَدْ أَغْضَيْتَنِي)). [راجع: ۹۳۶]

(۳۷۶۷) ہم سے ابوالولید نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابن ابی ملیکہ نے اور ان سے مسور بن مخرمہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”فاطمہ رضی اللہ عنہا میرے جسم کا ایک ٹکڑا ہے جس نے اسے ناراض کیا اس نے مجھے ناراض کیا۔“

تشریح: اس حدیث کو امام بخاری رحمہ اللہ نے باب علامات النبوة میں دوسری سند سے وصل کیا ہے۔ حافظ ابن حجر رحمہ اللہ نے لکھا ہے کہ یہ حدیث قوی دلیل ہے اس بات پر کہ حضرت فاطمہ رضی اللہ عنہا اپنے زمانہ والی اور اپنے بعد والی سب عورتوں سے افضل ہیں۔

ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے اپنی صاحبزادی فاطمہ رضی اللہ عنہا کو اپنے اس مرض کے موقع پر بلایا جس میں آپ کی وفات ہوئی، پھر آہستہ سے کوئی بات کہی تو وہ رونے لگیں پھر آنحضرت ﷺ نے انہیں بلایا اور آہستہ سے کوئی بات کہی تو وہ ہنسنے لگیں۔ عائشہ رضی اللہ عنہا بیان کیا کہ پھر میں نے ان سے اس کے متعلق پوچھا تو انہوں نے بتایا کہ پہلے مجھ سے نبی ﷺ نے آہستہ سے یہ فرمایا تھا کہ حضور ﷺ اپنی اسی بیماری میں وفات پا جائیں گے، میں اس پر رونے لگی۔ پھر مجھ سے حضور ﷺ نے آہستہ سے فرمایا کہ آپ کے اہل بیت میں سب سے پہلے میں آپ سے جا ملوں گی۔ اس پر میں ہنسی تھی۔

حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهِ الَّذِي قُبِضَ فِيهَا فَسَارَهَا بِشَيْءٍ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَهَا فَضَحِكَتْ قَالَتْ: فَسَأَلْتُهَا عَنْ ذَلِكَ. فَقَالَتْ: سَارَنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَتْ ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ فَضَحِكَتْ.

باب: حضرت عائشہ رضی اللہ عنہا کی فضیلت کا بیان

[بَابُ فَضْلِ عَائِشَةَ]

تشریح: ان کی کنیت ام عبد اللہ تھی۔ حضرت صدیق اکبر رضی اللہ عنہ کی صاحبزادی ہیں اور رسول کریم ﷺ کی خاص پیاری بیوی ہیں۔ بڑی ہی عالمہ، فاضلہ، مجتہدہ اور فصیح البیان تھیں۔ خلافت معاویہ تک زندہ رہیں۔ ۵۸ ہجری میں وفات پائی۔ رمضان المبارک کی ۲۷ تاریخ کو حضرت ابو ہریرہ رضی اللہ عنہ نے ان پر نماز جنازہ پڑھائی۔ (رضی اللہ عنہا وارضاه)

۳۷۶۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ، قَالَ أَبُو سَلَمَةَ: إِنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا: ((يَا عَائِشَةُ! هَذَا جَبْرِيلُ يُقْرَأُ عَلَيْكَ السَّلَامُ)) فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تَرَى مَا لَا أَرَى تُرِيدُ رَسُولَ

(۳۷۶۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے بیان کیا، ان سے ابوسلمہ نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے ایک دن فرمایا: ”اے عائشہ! یہ جبریل علیہ السلام تشریف رکھتے ہیں اور تمہیں سلام کہتے ہیں۔“ میں نے اس پر جواب دیا وعلیہ السلام ورحمة اللہ وبرکاتہ، آپ وہ چیز ملاحظہ فرماتے ہیں جو مجھ کو نظر نہیں

آئی۔

اللہ ﷻ [راجع: ۳۲۱۷]

تشریح: آپ کی مراد نبی کریم ﷺ سے تھی۔

(۳۷۶۹) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا۔ کہا (امام بخاری رحمہ اللہ نے) اور ہم سے عمرو نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں عمرو بن مرہ نے، انہیں مرہ نے اور انہیں حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مردوں میں تو بہت سے کامل پیدا ہوئے لیکن عورتوں میں مریم بنت عمران، فرعون کی بیوی آسیہ کے سوا اور کوئی کامل پیدا نہیں ہوئی اور عائشہ کی فضیلت عورتوں پر ایسی ہے جیسے شریذ کی فضیلت بقیہ تمام کھانوں پر ہے۔“

۳۷۶۹۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ عَنْ مَرْثَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةِ فِرْعَوْنَ وَقُضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَقُضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ)). [راجع: ۳۴۱۱]

(۳۷۷۰) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ مجھ سے محمد بن جعفر نے بیان کیا، ان سے عبداللہ بن عبدالرحمن نے اور انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول کریم ﷺ سے یہ فرماتے ہوئے سنا ہے: ”عائشہ رضی اللہ عنہا کی فضیلت عورتوں پر ایسی ہے جیسے شریذ کی فضیلت اور تمام کھانوں پر۔“

۳۷۷۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((قُضِلَ عَائِشَةُ عَلَى النِّسَاءِ كَقُضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ)). [طرفاه فی: ۵۴۱۹، ۵۴۲۸]

[مسلم: ۶۲۹۹، ۲۳۰۰؛ ترمذی: ۳۸۸۷؛ ابن

ماجہ: ۳۲۸۱]

(۳۷۷۱) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب بن عبد المجید نے بیان کیا، ہم سے ابن عون نے بیان کیا، ان سے قاسم بن محمد نے کہ حضرت عائشہ رضی اللہ عنہا بیمار پڑیں تو حضرت ابن عباس رضی اللہ عنہما عیادت کے لئے آئے اور عرض کیا، ام المؤمنین! آپ تو سچے جانے والے کے پاس جاری ہیں یعنی رسول اللہ ﷺ اور ابو بکر رضی اللہ عنہ کے پاس۔ (عالم برزخ میں ان سے ملاقات مراد تھی)۔

۳۷۷۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ عَبْدِ الْمَجِيدِ، حَدَّثَنَا ابْنُ عَوْنٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ أَنَّ عَائِشَةَ أَشْكَتَ فَجَاءَ ابْنُ عَبَّاسٍ فَقَالَ: يَا أُمُّ الْمُؤْمِنِينَ! تَقْدَمِينَ عَلَى فَرِطٍ صَدَقَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى أَبِي بَكْرٍ. [طرفاه فی: ۴۷۵۳، ۴۴۵۴]

(۳۷۷۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے حکم نے اور انہوں نے ابو اسد سے سنا، انہوں نے بیان کیا کہ جب علی رضی اللہ عنہ نے عمار اور حسن رضی اللہ عنہما کو کوفہ بھیجا تھا

۳۷۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ سَمِعْتُ أَبَا وَائِلٍ قَالَ: لَمَّا بَعَثَ عَلِيٌّ عَمَارًا وَالْحَسَنَ

إِلَى الْكُوفَةِ لِيَسْتَفْرِهُمْ خَطَبَ عَمَّارٌ فَقَالَ: تَاكُهُ لُوكُوں كُو اُپنی مدد كے لئے تیار كریں تو عمار رضی اللہ عنہ نے ان سے خطاب كرتے ہوئے فرمایا تھا، مجھے بھی خوب معلوم ہے كہ عائشہ رضی اللہ عنہا رسول اللہ ﷺ كی زوِجہ مطہرہ ہیں اس دُنیا میں بھی اور آخرت میں بھی، لیكن اللہ تعالیٰ تمہیں آزمانا چاہتا ہے كہ دیکھے تم علی رضی اللہ عنہ كی پیروی كرتے ہو (جو برحق خلیفہ ہیں) یا عائشہ رضی اللہ عنہا كی۔

فی: ۷۱۰۰، ۷۱۰۱

تشریح: حضرت عائشہ رضی اللہ عنہا لوگوں كے بھڑكانے میں آگئیں اور حضرت علی رضی اللہ عنہ سے اس بات پر لڑنے كو مستعد ہو گئیں كہ وہ حضرت عثمان رضی اللہ عنہ كے قاتلوں سے قصاص نہیں لیتے۔ حضرت علی رضی اللہ عنہ یہ كہتے تھے كہ پہلے سب لوگوں كو اكہ ہو جانے دو، پھر اچھی طرح دریافت كركے جس پر قتل ثابت ہوگا اس سے قصاص لیا جائے گا۔ اللہ كے حكم سے یہ آیت مراد ہے: «وَقَوْلُنِي يُؤَيِّدُكُنَّ» (۳۳/۱۱ احزاب: ۳۳) جو خاص نبی كرم ﷺ كی بیویوں كے لئے اتری ہے۔ یہاں تك ام المؤمنین حضرت ام سلمہ رضی اللہ عنہا فرماتی تھیں میں تو اونٹ پر سوار ہو كر حركت كرنے والی نہیں جب تك نبی كرم ﷺ سے نڈل جاؤں یعنی مرنے تك اپنے گھر میں رہوں گی۔ حافظ نے كہا، حضرت عائشہ اور حضرت طلحہ اور زبیر رضی اللہ عنہم یہ سب حضرات مجتہد تھے۔ ان كا مطلب یہ تھا كہ مسلمانوں میں آپس كے اعدا اتفاق كرا دیا ضروری ہے اور یہ اس وقت تك ممكن نہ تھا جب تك كہ حضرت عثمان رضی اللہ عنہ كے قاتلین سے قصاص نہ لیا جاتا۔ (وحیدی)

۳۷۷۳۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلِبِهَا فَأَذَرَكْتَهُمُ الصَّلَاةَ فَصَلُّوا بِغَيْرِ وُضوءٍ فَلَمَّا اتُّوا النَّبِيُّ ﷺ شَكُّوا ذَلِكَ إِلَيْهِ فَتَزَلَّتْ آيَةُ التَّيْمُمِ قَالَ أَسِيدُ بْنُ حُضَيْرٍ جَزَاكَ اللَّهُ خَيْرًا قَوْلَ اللَّهِ مَا نَزَلَ بِكَ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكَ مِنْهُ مَخْرَجًا وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَهٌ. [راجع: ۳۳۴]

۳۷۷۴۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا كَانَ فِي مَرَضِهِ جَعَلَ يَدُورُ فِي نِسَائِهِ وَيَقُولُ: ((أَيْنَ أَنَا غَدًا أَتَيْنَ أَنَا

[مسلم: ۸۱۷؛ ابن ماجه: ۵۶۸]

۳۷۷۳۔ ہم سے عبید بن اسماعیل نے بیان کیا، كہا ہم سے ابواسامہ نے

بیان کیا، ان سے ہشام نے، ان سے ان كے والد نے اور ان سے عائشہ رضی اللہ عنہا نے كہ (نبی كرم ﷺ كے ساتھ ایک غزوہ میں جانے كے لئے) آپ نے (اپنی بہن) اسماء رضی اللہ عنہا سے ایک ہار عاریٹ لے لیا تھا، اتفاق سے وہ راستے میں کہیں گم ہو گیا۔ حضور ﷺ نے اسے تلاش كرنے كے لئے چند صحابہ رضی اللہ عنہم كو بھیجا۔ اس دوران میں نماز كا وقت ہو گیا تو ان حضرات نے بغیر وضو كے نماز پڑھ لی پھر جب نبی كرم ﷺ كی خدمت میں حاضر ہوئے تو آپ سے صورت حال كے متعلق عرض کیا، اس كے بعد تیمم كی آیت نازل ہوئی۔ اس پر اسید بن حذیر رضی اللہ عنہ نے كہا، تمہیں اللہ تعالیٰ جزائے خیر دے۔ البكی قسم تم پر جب بھی كوئی مرحلہ آیا تو اللہ تعالیٰ نے اس سے نكلنے كی سبیل تمہارے لئے پیدا كر دی اور تمام مسلمانوں كے لئے بھی اس میں بركت پیدا فرمائی۔

۳۷۷۴۔ مجھ سے عبید بن اسماعیل نے بیان کیا، كہا ہم سے ابواسامہ نے

بیان کیا، ان سے ہشام نے، ان سے ان كے والد نے كہ رسول كرم ﷺ اپنے مرض الوفا ت میں بھی ازواج مطہرات رضی اللہ عنہن كی باری كی پابندی فرماتے رہے البتہ یہ دریافت فرماتے رہے كہ ”كل مجھے كس كے یہاں

عَلَا) جَزَا عَلَى بَيْتِ عَائِشَةَ، قَالَتْ عَائِشَةُ: فَلَمَّا كَانَ يَوْمِي سَكَنَ. [راجع: ۸۹۰] عائشہ رضی اللہ عنہا کی باری کے خواہاں تھے۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ جب میرے یہاں قیام کا دن آیا تو آپ کو سکون ہوا۔ [مسلم: ۶۲۹۲]

تشریح: اب آپ نے یہ پوچھنا چھوڑ دیا کہ کل میں کہاں رہوں گا۔ حافظ نے سبکی سے نقل کیا کہ ہمارے نزدیک پہلے حضرت فاطمہ افضل ہیں پھر خدیجہ پھر عائشہ رضی اللہ عنہا۔ امام ابن تیمیہ رحمہ اللہ نے خدیجہ اور عائشہ رضی اللہ عنہما میں توقف کیا ہے۔ امام ابن قیم رحمہ اللہ نے کہا، اگر فضیلت سے مراد کثرت ثواب ہے تب تو اللہ ہی بہتر جانتا ہے۔ اگر علم مراد ہے تو حضرت عائشہ رضی اللہ عنہا افضل ہیں۔ اگر خاندانی شرافت مراد ہے تو حضرت فاطمہ رضی اللہ عنہا افضل ہیں۔

۳۷۷۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَذَا يَوْمَ عَائِشَةَ قَالَتْ عَائِشَةُ: فَاجْتَمَعَ صَوَاحِبِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ: يَا أُمُّ سَلَمَةَ وَاللَّهِ إِنْ النَّاسُ يَتَحَرَّوْنَ بِهَذَا يَوْمَ عَائِشَةَ وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا نُرِيدُهُ عَائِشَةُ فَمُرِّي رَسُولَ اللَّهِ ﷺ أَنْ يَأْمُرَ النَّاسَ أَنْ يَهْدُوا إِلَيْهِ حَيْثُمَا كَانَ أَوْ حَيْثُ مَا دَارَ قَالَتْ: فَذَكَرْتُ ذَلِكَ أُمِّ سَلَمَةَ لِلنَّبِيِّ ﷺ قَالَتْ: فَأَعْرَضَ عَنِّي فَلَمَّا عَادَ إِلَيَّ ذَكَرْتُ لَهُ ذَلِكَ فَأَعْرَضَ عَنِّي فَلَمَّا كَانَ فِي الثَّالِثَةِ ذَكَرْتُ لَهُ فَقَالَ: ((يَا أُمُّ سَلَمَةَ! لَا تُلْزِمْنِي فِي عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوُحْيُ وَأَنَا فِي لِحَافٍ أَمْرًا أَوْ مِنْكُمْ غَيْرَهَا)). [راجع: ۲۵۷۴]

(۳۷۷۵) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد نے، کہا ہم سے ہشام نے، انہوں نے اپنے والد (عروہ) سے، انہوں نے کہا کہ لوگ آنحضرت ﷺ کو تحفے بھیجنے میں حضرت عائشہ رضی اللہ عنہا کی باری کا انتظار کیا کرتے تھے۔ حضرت عائشہ رضی اللہ عنہا کہتی ہیں کہ میری سونکیں سب ام سلمہ رضی اللہ عنہا کے پاس گئیں اور ان سے کہا اللہ کی قسم! لوگ جان بوجھ کر اپنے تحفے اس دن بھیجتے ہیں جس دن حضرت عائشہ رضی اللہ عنہا کی باری ہوتی ہے۔ ہم بھی حضرت عائشہ رضی اللہ عنہا کی طرح اپنے لئے فائدہ چاہتی ہیں۔ اس لئے تم آنحضرت ﷺ سے کہو کہ آپ لوگوں کو فرمادیں کہ میں جس بھی بیوی کے پاس ہوں جس کی بھی باری ہو اسی گھر میں تحفے بھیج دیا کرو۔ ام سلمہ رضی اللہ عنہا نے یہ بات آنحضرت ﷺ کے سامنے بیان کی، آپ نے کچھ بھی جواب نہیں دیا۔ انہوں نے دوبارہ عرض کیا جب بھی جواب نہ دیا۔ پھر تیسری بار عرض کیا تو آنحضرت ﷺ نے فرمایا: ”اے ام سلمہ! عائشہ کے بارے میں مجھ کو نہ سناؤ۔ اللہ کی قسم! تم میں سے کسی بیوی کے لحاف میں (جو میں اوڑھتا ہوں سوتے وقت) مجھ پر وحی نازل نہیں ہوتی ہاں (عائشہ رضی اللہ عنہا کا مقام یہ ہے) ان کے لحاف میں وحی نازل ہوتی ہے۔“

تشریح: حافظ نے کہا اس سے عائشہ رضی اللہ عنہا کی فضیلت حضرت خدیجہ رضی اللہ عنہا پر لازم نہیں آتی بلکہ ان بیویوں پر فضیلت نطقی ہے جو عائشہ رضی اللہ عنہا کے زمانہ میں موجود تھیں اور ان کے کپڑوں میں وحی نازل ہونے کی وجہ یہ ممکن ہے کہ ان کے والد ماجد حضرت ابوبکر رضی اللہ عنہ نبی کریم ﷺ کے خاص ساتھی تھے۔ اللہ تعالیٰ نے ان کی صاحبزادی کو بھی یہ برکت دی۔ یہ وجہ بھی ہو سکتی ہے کہ حضرت عائشہ رضی اللہ عنہا نبی کریم ﷺ کی خاص پیاری بیوی تھیں یا یہ وجہ ہو کہ وہ کپڑوں کو بہت صاف رکھتی ہوں گی۔ الغرض ذالک فضل اللہ یؤتیہ من یشاء۔ دوسری حدیث میں ہے کہ پھر ان بیویوں نے حضرت فاطمہ رضی اللہ عنہا سے سفارش کر لی۔ آپ نے فرمایا کہ بیٹی اگر تجھ کو چاہتی ہے تو عائشہ رضی اللہ عنہا سے محبت کر۔ انہوں نے کہا کہ اب میں اس بارے میں کوئی دخل نہ دوں گی قسطنطینی اور کرمانی نے کہا ہے کہ احادیث کی کتنی کی رو سے اس مقام پر صحیح بخاری کا نصف اول پورا ہو جاتا ہے گو پاروں کے لحاظ سے پندرہویں پارہ پر نصف اول پورا ہوتا ہے۔

باب: انصار رضی اللہ عنہم کی فضیلت کا بیان

بَابُ مَنَاقِبِ الْأَنْصَارِ

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا﴾ [الحشر: 9]

اللہ نے قرآن پاک میں ارشاد فرمایا: ”جو لوگ پہلے ہی ایک گھر میں (یعنی مدینہ میں) جم گئے ایمان کو بھی جمادیا جو مسلمان ان کے پاس ہجرت کر کے جاتے ہیں ان سے محبت کرتے ہیں اور مہاجرین کو (مال غنیمت میں سے) جو ہاتھ آئے اس سے ان کا دل نہیں کڑھتا بلکہ اور خوش ہوتے ہیں۔“

الحمد للہ آج ۶ ذی قعدہ ۱۳۹۱ھ کو مسجد الہدیٰ سورت اور مسجد الہدیٰ دریاؤں میں پارہ نمبر ۱۵ کی تسوید کا کام شروع کر رہا ہوں اللہ پاک قلم کو لغزش سے بچائے اور ہم حدیث کے لئے دل و دماغ میں روشنی عطا فرمائے۔ مسجد اہل حدیث دریاؤں میں فن حدیث و تفسیر سے بیشتر کتب کا بہترین ذخیرہ محفوظ ہے۔ اللہ پاک ان بزرگوں کو ثواب عظیم بخشے جنہوں نے اس پاکیزہ ذخیرہ کو یہاں جمع فرمایا۔ موجودہ اکابر جماعت دریاؤں کو بھی اللہ پاک جزائے خیر دے جو اس ذخیرہ کی حفاظت کا حقہ فرماتے رہتے ہیں۔

تشریح: لفظ انصار ناصر کی جمع ہے جس کے معنی مددگار کے ہیں، قبائل مدینہ اوس اور خزرج جب مسلمان ہوئے اور نصرت اسلام کے لئے نبی کریم ﷺ سے عہد کیا تو اللہ پاک نے اپنے رسول پاک ﷺ کی زبان فیض ترجمان پر لفظ انصار سے ان کو موسوم فرمایا حافظ صاحب فرماتے ہیں:

”هو اسم اسلامي سمي به النبي ﷺ الاوس والخزرج وحلفاء هم كما في حديث انس والاوس ينسبون الى اوس بن حارثة والخزرج ينسبون الى الخزرج بن حارثة وهما ابنا قيلة وهو اسم امهم وابوهم هو حارثة بن عمرو بن عامر الذي يجتمع اليه انساب الازد“ (فتح الباری)

یعنی انصار اسلامی نام ہے رسول اللہ ﷺ نے اوس اور خزرج اور ان کے حلیف قبائل کا یہ نام رکھا جیسا کہ حدیث انس رضی اللہ عنہ میں مذکور ہے اوس قبیلہ اپنے دادا اوس بن حارثہ کی طرف منسوب ہے اور خزرج خزرج بن حارثہ کی طرف جو دونوں بھائی ایک عورت قبیلہ نامی کے بیٹے ہیں ان کے باپ کا نام حارثہ بن عمرو بن عامر ہے جس پر قبیلہ ازد کی جملہ شاخوں کے نسب نامے جا کر مل جاتے ہیں۔

۳۷۷۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ، قَالَ: قُلْتُ لِأَنَسٍ: أَرَأَيْتَ اسْمَ الْأَنْصَارِ كُنْتُمْ تُسَمُّونَ بِهِ؟ أَمْ سَمَّاكُمُ اللَّهُ؟ قَالَ: بَلْ سَمَّانا اللَّهُ، كُنَّا نَدْخُلُ عَلَى أَنَسٍ فَيَحَدِّثُنَا مَنَاقِبَ الْأَنْصَارِ وَمَشَاهِدِهِمْ، وَيَقْبَلُ عَلَيَّ أَوْ عَلَى رَجُلٍ مِنَ الْأَزْدِ فَيَقُولُ: فَعَلَ قَوْمُكَ يَوْمَ كَذَا وَكَذَا وَكَذَا. [طرفہ

۳۷۷۶۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے مہدی بن میمون نے، کہا ہم سے غیلان بن جریر نے بیان کیا، میں نے حضرت انس رضی اللہ عنہ سے پوچھا تیلایے (انصار) اپنا نام آپ لوگوں نے خود رکھا لیا تھا یا آپ لوگوں کا یہ نام اللہ تعالیٰ نے رکھا؟ انہوں نے کہا نہیں بلکہ ہمارا یہ نام اللہ تعالیٰ نے رکھا ہے۔ غیلان کی روایت ہے کہ ہم انس رضی اللہ عنہ کی حدیث میں حاضر ہوتے تو آپ ہم سے انصار کی فضیلتیں اور غزوات میں ان کے مجاہدانہ واقعات بیان کیا کرتے پھر میری طرف یا قبیلہ ازد کے ایک شخص کی طرف متوجہ ہو کر کہتے، تمہاری قوم (انصار) نے فلاں دن فلاں دن، فلاں فلاں کام انجام دیئے۔

فی: ۳۸۴۴

تشریح: تفصیل میں شک راوی کی طرف سے ہے۔ ان دو جملوں میں سے غیلان نے کونسا جملہ کہا تھا خود اپنا نام لیا تھا یا بطور کنایہ، قبیلہ ازد کے ایک شخص کا جملہ استعمال کیا تھا درحقیقت دونوں سے مراد خود ان کی اپنی ذات ہے وہی قبیلہ ازد کے ایک فرد تھے۔

۳۷۷۷۔ حَدَّثَنِي عَبْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ يَوْمٌ بَعَثَ يَوْمًا قَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدْ افْتَرَقَ مَلُؤُهُمْ، وَقَتَلَتْ سَرَوَاتُهُمْ، وَجَرَّجُوا، فَقَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ فِي دُخُولِهِمْ فِي الْإِسْلَامِ. [طرفاء فی: ۲۸۴۶، ۳۹۳۰]

(۳۷۷۷) مجھ سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ بعثت کی جنگ کو (جو اسلام سے پہلے اوس و خزرج میں ہوئی تھی) اللہ تعالیٰ نے اپنے رسول اللہ ﷺ کے مفاد میں پہلے ہی مقدم کر رکھا تھا چنانچہ جب آپ مدینہ میں تشریف لائے تو یہ قبائل آپس کی پھوٹ کا شکار تھے اور ان کے سردار کچھ قتل کئے جا چکے تھے، کچھ زخمی تھے۔ تو اللہ تعالیٰ نے اس جنگ کو آپ سے پہلے اس لئے مقدم کیا تھا تاکہ وہ آپ کے تشریف لاتے ہی مسلمان ہو جائیں۔

تشریح: بعثت یا بعثت مدینہ سے دو میل کے فاصلے پر ایک مقام ہے وہاں انصار کے دو قبیلوں اوس اور خزرج میں بڑی سخت لڑائی ہوئی تھی۔ اوس کے رئیس حمیر تھے، اسید کے والد اور خزرج کے رئیس عمرو بن لہمان بیاضی تھے۔ یہ دونوں اس میں مارے گئے تھے۔ پہلے خزرج کو فتح ہوئی تھی پھر حمیر نے اوس والوں کو مضبوط کیا تو اوس کی فتح ہوئی یہ حادثہ نبی کریم ﷺ کے واقعہ ہجرت کے چار پانچ سال پہلے ہو چکا تھا۔ نبی کریم ﷺ کی تشریف آوری پر یہ قبائل مسلمان ہو گئے اور اخوت اسلامی سے پہلے تمام واقعات کو بھول گئے آیت کریمہ: (فَأَصْبَحْتُمْ بِنِعْمَةِ إِخْوَانِكُمْ) (آل عمران: ۱۰۳) میں اسی طرف اشارہ ہے۔

۳۷۷۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَتِ الْأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ: - وَأَعْطَى قُرَيْشًا - وَاللَّهِ إِنْ هَذَا لَهُوَ الْعَجَبُ، إِنْ سَيُوفُنَا نَقْطُرُ مِنْ دِمَائِهِ قُرَيْشٍ، وَغَنَائِمُنَا تَرُدُّ عَلَيْهِمْ. فَبَلَغَ النَّبِيُّ ﷺ فَدَعَا الْأَنْصَارَ فَقَالَ: ((مَا الَّذِي بَلَغَنِي عَنْكُمْ؟)) وَكَانُوا لَا يَخَذِبُونَ. فَقَالُوا: هُوَ الَّذِي بَلَغَكَ. قَالَ: ((أَوَلَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْغَنَائِمِ إِلَى بُيُوتِهِمْ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا، لَسَلَكَتِ وَادِي الْأَنْصَارِ أَوْ شِعْبَهُمْ)). [راجع: ۳۱۴۶]

(۳۷۷۸) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابوالتیاح نے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ فتح مکہ کے دن جب آنحضرت ﷺ نے قریش کو (غزوہ حنین کی) غنیمت کا سارا مال دے دیا تو بعض نوجوان انصاریوں نے کہا (اللہ کی قسم!) یہ تو عجیب بات ہے ابھی ہماری تلواروں سے قریش کا خون ٹپک رہا ہے اور ہمارا مال حاصل کیا ہوا مال غنیمت صرف انہیں دیا جا رہا ہے۔ اس کی خبر جب نبی ﷺ کو ملی تو آپ نے انصار کو بلایا، انس رضی اللہ عنہ نے کہا کہ آنحضرت ﷺ نے فرمایا: ”جو خبر مجھے ملی ہے کیا وہ صحیح ہے؟“ انصار لوگ جھوٹ نہیں بولتے تھے انہوں نے عرض کر دیا کہ آپ کو صحیح اطلاع ملی ہے۔ اس پر آنحضرت ﷺ نے فرمایا: ”کیا تم اس سے خوش اور راضی نہیں ہو کہ جب سب لوگ غنیمت کا مال لے کر اپنے گھروں کو واپس ہوں گے تو تم لوگ رسول اللہ ﷺ کو ساتھ لئے اپنے گھروں کو جاؤ گے؟ انصار جس نالے یا گھاٹی میں چلیں گے تو میں بھی اسی نالے یا گھاٹی میں چلوں گا۔“ [مسلم: ۲۴۴۰]

تشریح: دوسری روایت میں ہے کہ انصار نے معذرت کی کہ کچھ نوجوان کم عقل لوگوں نے ایسی باتیں کہہ دی ہیں۔ آپ ﷺ کا ارشاد سن کر انصار نے بالاتفاق کہا کہ ہم اس فضیلت پر سب خوش ہیں۔ نالہ یا گھاٹی کا مطلب یہ کہ سفر اور حضر، موت اور زندگی میں ہر حال میں تمہارے ساتھ ہوں۔ کیا یہ

بَابُ قَوْلِ النَّبِيِّ ﷺ:

في: ٤٣٣٠]

[طرفه في: ٧٢٤٤]

بابُ إِخَاءِ النَّبِيِّ ﷺ بَيْنَ
الْمُهَاجِرِينَ وَالْأَنْصَارِ

باب: نبی کریم ﷺ کا انصار اور مہاجرین کے
درمیان بھائی چارہ قائم کرنا

۳۷۸۰۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: لَمَّا قَدِمُوا الْمَدِينَةَ أَحَى رَسُولُ اللَّهِ ﷺ بَيْنَ عَبْدِ الرَّحْمَنِ وَسَعْدٍ (۳۷۸۰) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے ان کے دادا نے کہ جب مہاجر لوگ مدینہ میں آئے تو رسول اللہ ﷺ نے عبد الرحمن بن عوف اور سعد بن ربیع کے درمیان بھائی چارہ کرادیا۔ سعد بن عبد الرحمن بن

عوف رضی اللہ عنہ سے کہا کہ میں انصار میں سب سے زیادہ دولت مند ہوں اس لئے آپ میرا آدھا مال لے لیں اور میری دو بیویاں ہیں، آپ انہیں دیکھ لیں جو آپ کو پسند ہو اس کے متعلق مجھے بتائیں میں اسے طلاق دے دوں گا، عدت گزرنے کے بعد آپ اس سے نکاح کر لیں۔ اس پر عبدالرحمن بن عوف رضی اللہ عنہ نے کہا اللہ تمہارے اہل اور مال میں برکت عطا فرمائے، تمہارا بازار کدھر ہے؟ چنانچہ میں نے بنی قینقاع کا بازار انہیں بتادیا، جب وہاں سے کچھ تجارت کر کے لوٹے تو ان کے ساتھ کچھ پیڑ اور گھی تھا پھر وہ اسی طرح ریوڑانہ صبح سویرے بازار میں چلے جاتے اور تجارت کرتے آخر ایک دن خدمت نبوی میں آئے تو ان کے جسم پر (خوشبو کی) زردی کا نشان تھا نبی اکرم ﷺ نے فرمایا: ”یہ کیا ہے؟“ انہوں نے بتایا کہ میں نے شادی کر لی ہے آنحضرت ﷺ نے فرمایا: ”مہر کتنا ادا کیا ہے؟“ عرض کیا کہ سونے کی ایک گٹھلی یا (یہ کیا کہ) ایک گٹھلی کے پانچ درہم وزن برابر سونا ادا کیا ہے۔ یہ شک ابراہیم راوی کو ہوا۔

(۳۷۸۱) ہم سے قتیبہ نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ جب عبدالرحمن بن عوف رضی اللہ عنہ (مکہ سے ہجرت کر کے مدینہ آئے تو) رسول کریم ﷺ نے ان کے اور سعد بن ربیع رضی اللہ عنہ کے درمیان بھائی چارہ کرادیا، حضرت سعد رضی اللہ عنہ بہت دولت مند تھے انہوں نے عبدالرحمن بن عوف رضی اللہ عنہ سے کہا، انصار کو معلوم ہے کہ میں ان میں سب سے زیادہ مالدار ہوں اس لئے میں اپنا آدھا مال اپنے اور آپ کے درمیان بانٹ دینا چاہتا ہوں اور میرے گھر میں دو بیویاں ہیں جو آپ کو پسند ہو میں اسے طلاق دے دوں گا اس کی عدت گزر جانے پر آپ اس سے نکاح کر لیں۔ عبدالرحمن بن عوف رضی اللہ عنہ نے کہا اللہ تمہارے اہل و مال میں برکت عطا فرمائے۔ (مجھ کو اپنا بازار دکھلا دو) پھر وہ بازار سے اس وقت تک واپس نہیں آئے جب تک کچھ گھی اور پیڑ بطور نفع بچا نہیں لیا۔ تھوڑے ہی دنوں کے بعد جب رسول اللہ ﷺ کی خدمت میں وہ حاضر ہوئے تو جسم پر زردی کا نشان تھا۔ آنحضرت ﷺ نے پوچھا: ”یہ کیا ہے؟“ بولے کہ میں نے ایک انصاری خاتون سے شادی

ابن الربیع، فَقَالَ لِعَبْدِ الرَّحْمَنِ: إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا فَأَقْسِمُ مَالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ، فَأَنْظُرُ أَعْجِبَهُمَا إِلَيْكَ فَسَمَّاهُمَا لِي أُطْلَقَهَا، فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجَهَا. قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيْنَ سُوقُكُمْ؟ فَدَلُّوهُ عَلَى سُوقِ بَنِي قَيْنِقَاعَ، فَمَا انْقَلَبَ إِلَّا وَمَعَهُ فَضْلٌ مِنْ أَقِطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ، ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرُ صُفْرَةٍ فَقَالَ النَّبِيُّ ﷺ: ((مَهْمٌ؟)) قَالَ: تَزَوَّجْتُ قَالَ: ((كَمْ سَقْتِ إِلَيْهَا)). قَالَ: نَوَاءٌ مِنْ ذَهَبٍ. أَوْ وَزَنَ نَوَاءً، شَكَ ابْرَاهِيمُ. [راجع: ۲۰۴۸]

۳۸۸۱۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ أَنَّهُ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَآخَا رَسُولُ اللَّهِ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، وَكَانَ كَثِيرَ الْمَالِ، فَقَالَ سَعْدُ: قَدْ عَلِمْتَ الْأَنْصَارُ أَنِّي مِنْ أَكْثَرِهَا مَالًا، سَأَقْسِمُ مَالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ، وَلِي امْرَأَتَانِ، فَأَنْظُرُ أَعْجِبَهُمَا إِلَيْكَ فَأُطْلَقَهَا، حَتَّى إِذَا حَلَّتْ تَزَوَّجَتْهَا. فَقَالَ عَبْدُ الرَّحْمَنِ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ. فَلَمْ يَرْجِعْ يَوْمَئِذٍ حَتَّى أَفْضَلَ شَيْئًا مِنْ سَمْنٍ وَأَقِطٍ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا، حَتَّى جَاءَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ وَصْرٌ مِنْ صُفْرَةٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((مَهْمٌ؟)) قَالَ: تَزَوَّجْتُ امْرَأَةً مِنْ

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے اس حدیث کو بہت سے مقامات پر نقل فرما کر اس سے بہت سے مسائل کا استخراج فرمایا ہے جو آپ کے مجتہد مطلق ہونے کی بین دلیل ہے۔ جو حضرات ایسے جلیل القدر امام کو محض ناقل کہہ کر آپ کی روایت کا انکار کرتے ہیں ان کو اپنی اس حرکت پر نادم ہونا چاہیے کہ وہ چاند پر تھوکنے کی کوشش کرتے ہیں۔ ہذا ہم اللہ الی صراط مستقیم (آمین) یہاں امام بخاری رحمہ اللہ کا مقصد اس حدیث کے لانے سے واقعہ اخات کو بیان کرنا ہے کہ نبی کریم ﷺ نے حضرت عبدالرحمن بن عوف اور حضرت سعد بن ربیع کو آپس میں بھائی بھائی بنادیا۔ (بخاری)

۳۷۸۲۔ حَدَّثَنَا الصَّلْبِيُّ بْنُ مُحَمَّدٍ أَبُو هَمَّامٍ، قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ الْأَنْصَارُ: أَفَسِمَ بَيْنَنَا وَبَيْنَهُمُ النَّخْلُ. قَالَ: ((لَا)). قَالَ: تَكْفُفُونَا الْمَوْتَةَ وَتَشْرِكُونَا فِي الْأَمْرِ. قَالُوا: سَمِعْنَا وَأَطَعْنَا. [راجع: ۲۳۲۵]

تشریح: یعنی اس میں مضامین باغ تمہارے ہی رہیں ہم ان میں محنت کریں گے اس کی اجرت میں آدھا بھل لے لیں گے۔ نبی کریم ﷺ نے انصار اور مہاجرین میں باغوں کی تقسیم منظور نہیں فرمائی، کیونکہ آپ کو کوئی الٹی سے معلوم ہو گیا تھا کہ آئندہ فتوحات بہت ہوں گی بہت سی جائیدادیں مسلمانوں کے ہاتھ آئیں گی پھر انصار کی موروثی جائیداد کیوں تقسیم کرائی جائے۔ صدق رسول اللہ ﷺ۔

باب: انصار سے محبت رکھنے کا بیان

۳۷۸۳۔ حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أَوْ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُفَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ)).

[مسلم: ۲۳۷؛ ترمذی: ۳۸۹۹؛ ابن ماجہ: ۱۶۳]

۳۷۸۴۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ ابْنِ جَبْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ)). [راجع: ۱۷]

۳۷۸۳۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبد الرحمن بن عبد اللہ بن جبر نے کہا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایمان کی نشانی انصار سے محبت رکھنا ہے اور نفاق کی نشانی انصار سے بغض رکھنا ہے۔“

تشریح: انصار اسلام کے اولین مددگار ہیں اس لحاظ سے ان کا بڑا درجہ ہے پس جو انصار سے محبت رکھے گا اس نے اسلام کی محبت سے نور ایمان حاصل کر لیا اور جس نے ایسے بدگمان الہی سے بغض رکھا اس نے اسلام سے بغض رکھا اس لئے کہ ایسی بری خصلت نفاق کی علامت ہے۔

بابُ قَوْلِ النَّبِيِّ ﷺ لِلْأَنْصَارِ: ((أَنْتُمْ أَحَبُّ النَّاسِ إِلَيَّ))

باب: انصار سے نبی کریم ﷺ کا یہ فرمانا کہ ”تم لوگ مجھے سب لوگوں سے زیادہ محبوب ہو“

۳۷۸۵۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ قَالَ: رَأَى النَّبِيَّ ﷺ النَّسَاءَ وَالصَّبِيَّانَ مُقْبِلِينَ۔ قَالَ: حَسِبْتُ أَنَّهُ قَالَ: مِنْ غُرْسٍ۔ فَقَامَ النَّبِيُّ ﷺ مُمْتَلًا، فَقَالَ: ((اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ)). قَالَهَا ثَلَاثَ مَرَّاتٍ.

۳۷۸۵۔ ہم سے ابو معمر نے بیان کیا، انہوں نے کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے عبد العزیز نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک مرتبہ نبی کریم ﷺ نے (انصار کی) عورتوں اور بچوں کو میرے گمان کے مطابق کسی شادی سے واپس آتے ہوئے دیکھا تو آپ کھڑے ہو گئے اور فرمایا: ”اللہ (گواہ ہے) تم لوگ مجھے سب سے زیادہ عزیز ہو۔“ تین بار آپ نے ایسا ہی فرمایا۔

[طرفہ فی: ۵۱۸۰]

۳۷۸۶۔ حَدَّثَنَا يَعْقُوبُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي هِشَامُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ)). مَرَّتَيْنِ. [طرفاه فی: ۵۲۳۴، ۶۶۴۵] [مسلم]

۳۷۸۶۔ ہم سے یعقوب بن ابراہیم بن کثیر نے بیان کیا، کہا ہم سے ہشام بن زید نے خبر دی، کہا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے کہا کہ انصار کی ایک عورت نبی کریم ﷺ کی خدمت میں حاضر ہوئیں، ان کے ساتھ ایک ان کا بچہ بھی تھا۔ رسول اللہ ﷺ نے ان سے کلام کیا پھر فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، تم لوگ مجھے سب سے زیادہ محبوب ہو۔“ دو مرتبہ آپ نے یہ جملہ فرمایا۔

[۶۴۲۰، ۶۴۱۹]

تشریح: امام نووی رحمہ اللہ فرماتے ہیں: ”هذه المرأة اما محرم له كام سليم واختها واما المراد بالخلوة انها سألته سؤالاً خفياً بحضرة ناس ولم تكن خلوة مطلقة وهي الخلوة المنهى عنها.“ (نووی) یہ آپ سے غلوٰت میں بات کرنے والی عورت ایسی تھی جس

کے لئے آپ محرم تھے جیسے ام سلیم یا اس کی بہن یا غلوت سے مراد یہ ہے کہ اس نے لوگوں کی موجودگی میں آپ سے ایک بات نہایت آہستگی سے کی اور جس غلوت کی ممانعت ہے وہ مراد نہیں ہے۔ مسلم کی روایت میں ((فخلا بها)) کا لفظ ہے جس کی وجہ سے وضاحت کرنا ضروری ہوا۔

باب: انصار کے تابعدار لوگوں کی فضیلت کا بیان

باب: اتِّبَاعُ الْأَنْصَارِ

تشریح: اس سے ان کے حلیف اور لوٹری غلام ہالی موالی مراد ہیں۔

(۳۷۸۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، انہوں نے ابو حمزہ سے سنا اور انہوں نے زید بن ارقم رضی اللہ عنہ سے کہ انصار نے عرض کیا یا رسول اللہ! ہر نبی کے تابعدار لوگ ہوتے ہیں اور ہم نے آپ کی تابعداری کی ہے۔ آپ اللہ سے دعا فرمائیں کہ اللہ ہمارے تابعداروں کو بھی آپ میں شریک کر دے۔ تو آنحضرت ﷺ نے اس کی دعا فرمائی۔ پھر میں نے اس حدیث کا ذکر عبدالرحمن بن ابی لیلیٰ کے سامنے کیا تو انہوں نے کہا کہ حضرت زید بن ارقم رضی اللہ عنہ نے بھی یہ حدیث بیان کی تھی۔

۳۷۸۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، سَمِعْتُ أَبَا حَمْزَةَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَتْ الْأَنْصَارُ: يَا رَسُولَ اللَّهِ! لِكُلِّ نَبِيٍّ أَتْبَاعٌ، وَإِنَّا قَدْ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنْكَ. فَدَعَا بِهِ. فَتَمِثْتُ ذَلِكَ إِلَى ابْنِ أَبِي لَيْلَى. قَالَ: قَدْ رَعِمَ ذَلِكَ زَيْدٌ. [طرفہ فی: ۳۷۸۸]

(۳۷۸۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم سے عمرو بن مرہ نے کہ میں نے انصار کے ایک آدمی ابو حمزہ سے سنا کہ انصار نے عرض کیا ہر قوم کے تابعدار (ہالی موالی) ہوتے ہیں۔ ہم تو آپ کے تابعدار بنے آپ دعا فرمائیں کہ اللہ تعالیٰ ہمارے تابعداروں کو بھی ہم میں شریک کر دے۔ پس نبی کریم ﷺ نے دعا فرمائی: ”اے اللہ! ان تابعداروں کو بھی انہیں میں سے کر دے۔“ عمرو نے بیان کیا کہ پھر میں نے اس حدیث کا ذکر عبدالرحمن بن ابی لیلیٰ سے کیا تو انہوں نے (تعجب کے طور پر) کہا زید نے ایسا کہا؟ شعبہ نے کہا کہ میرا خیال ہے کہ یہ زید۔ زید بن ارقم رضی اللہ عنہ ہیں (نہ اور کوئی زید جیسے زید بن ثابت رضی اللہ عنہ وغیرہ جیسے ابن ابی لیلیٰ نے گمان کیا)۔

۳۷۸۸۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرٍو بْنُ مُرَّةٍ، قَالَ: سَمِعْتُ أَبَا حَمْزَةَ رَجُلًا مِنَ الْأَنْصَارِ. قَالَ: قَالَتْ الْأَنْصَارُ: إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعًا، وَإِنَّا قَدْ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنْكَ. قَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ اجْعَلْ أَتْبَاعَهُمْ مِنْهُمْ)). قَالَ عَمْرٍو: فَذَكَرْتُهُ لِابْنِ أَبِي لَيْلَى. قَالَ: قَدْ رَعِمَ ذَلِكَ زَيْدٌ. قَالَ شُعْبَةُ: أَظَنَّهُ زَيْدُ بْنُ أَرْقَمٍ. [راجع: ۳۷۸۷]

تشریح: حافظ نے کہا شعبہ کا گمان صحیح ہے ابوعبید نے متخرج میں اس کو بنی جعد کے طریق سے زید بن ارقم رضی اللہ عنہ سے یقینی طور پر نکالا ہے۔

باب: انصار کے گھرانوں کی فضیلت کا بیان

بابُ فَضْلِ دُورِ الْأَنْصَارِ

(۳۷۸۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ میں نے قتادہ سے سنا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے حضرت ابواسید رضی اللہ عنہ نے بیان کیا،

۳۷۸۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ

کیا کہ نبی کریم ﷺ نے فرمایا: ”بنو نجار کا گھرانہ انصار میں سے سب سے بہتر گھرانہ ہے، پھر بنو عبد الاشہل کا، پھر بنو حارث بن خزرج کا، پھر بنو ساعدہ بن کعب بن خزرج اکبر کا، جو اس کا بھائی تھا، (خزرج اکبر اور اس دونوں حارث کے بیٹے تھے) اور انصار کا ہر گھرانہ عمدہ ہی ہے۔“ سعد بن عبادہ رضی اللہ عنہ نے کہا کہ میرا خیال ہے کہ نبی کریم ﷺ نے انصار کے کئی قبیلوں کو ہم پر فضیلت دی ہے۔ ان سے کسی نے کہا تجھ کو بھی تو بہت سے قبیلوں پر آنحضرت ﷺ نے فضیلت دی ہے اور عبد الصمد نے کہا کہ ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے بیان کیا میں نے حضرت انس رضی اللہ عنہ سے سنا اور ان سے ابواسید رضی اللہ عنہ نے نبی کریم ﷺ سے یہی حدیث بیان کی، اس روایت میں سعد کے باپ کا نام عبادہ مذکور ہے۔

أَبُو أُسَيْدٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارُ خَيْرٌ)). فَقَالَ سَعْدُ: مَا أَرَى النَّبِيَّ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا قَبِيلًا: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ وَقَالَ عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، سَمِعْتُ أَنَسًا: قَالَ أَبُو أُسَيْدٍ عَنِ النَّبِيِّ ﷺ بِهَذَا، وَقَالَ: سَعْدُ بْنُ عَبَادَةَ. [اطرافہ فی: ۳۷۹۰، ۳۷۰۷، ۶۰۳، ۶۲۱، ترمذی: ۳۹۱۱]

تشریح: جنہوں نے یہ کہا تھا کہ نبی کریم ﷺ نے انہیں اور ان کو ہم پر فضیلت دی۔ جب سعد بن عبادہ رضی اللہ عنہ نے یہ کہا تو ان کے پیچھے ہلنے والے ان سے کہا کہ تم نبی کریم ﷺ پر اعتراض کرتے ہو، آپ ﷺ خوب جانتے ہیں۔ (کہ کون کس سے افضل ہے)۔ بنو نجار قبیلہ خزرج سے ہیں۔ ان کے دادا تیم اللہ بن ثعلبہ بن عمرو خزرجی نے ایک آدمی پر حملہ کر کے اسے کاٹ دیا تھا۔ اس پر ان کا لقب نجار ہو گیا۔ (فتح الباری)

حافظ صاحب فرماتے ہیں: ”بنو النجار هم اخوال جد رسول الله ﷺ لان والدته عبد المطلب منهم وعليهم نزل لما قدم المدينة فلهم منزلة على غيرهم كان انس منهم فله مزيد عناية بحفظ فضائلهم۔“ (فتح الباری جلد ۷ صفحہ ۱۴۶) یعنی بنو نجار نبی کریم ﷺ کے ماموں ہوتے ہیں اس لئے کہ عبد المطلب آپ کے دادا محترم کی والدہ بنو نجار کی بیٹی تھیں اس لئے جناب رسول اللہ ﷺ جب مدینہ تشریف لائے تو پہلے بنو نجار ہی کے مہمان ہوئے، اس لئے ان کے لئے مزید فضیلت ثابت ہوئی۔ حضرت انس رضی اللہ عنہ بھی اسی خاندان سے تھے۔ اسی لئے ان پر عنایات نبوی زیادہ تھیں۔ اس روایت میں یہاں کچھ اجمال ہے جسے مسلم کی روایت نے کھول دیا ہے جو یہ ہے:

”حدثنا يحيى بن يحيى التميمي انا المغيرة بن عبد الرحمن عن ابي الزناد قال شهد ابو سلمة لسمع ابا اسيد الانصاري يشهد ان رسول الله ﷺ قال خير دور الانصار بنو النجار ثم بنو عبد الاشهل ثم بنو الحارث بن خزرج ثم بنو ساعدة وفي كل دور الانصار خير قال ابو سلمة قال ابو اسيد اتهم انا على رسول الله ﷺ لو كنت كاذبا لبدات بقومي بنو ساعدة وبلغ ذلك سعد بن عباد بن عباد فوجد في نفسه وقال خلفنا فكننا اخر الاربع اسرجوا لي حماري اتى رسول الله ﷺ فكلمه ابن اخيه سهل فقال اتذهب لترد علي رسول الله ﷺ ورسول الله ﷺ اعلم اوليس حسبك ان تكون رابع اربع فرجع وقال: الله ورسوله اعلم وامر بحماره فحل عنه۔“ (صحيح مسلم ج ۲ ص ۳۰۵)

خلاصہ یہ کہ جب حضرت سعد بن عبادہ نے یہ سنا کہ رسول کریم ﷺ نے ہمارے قبیلہ کا ذکر چوتھے درجے پر فرمایا ہے تو یہ غصہ ہو کر آپ کی خدمت شریف میں اپنے گدھے پر سوار ہو کر جانے لگے مگر ان کے پیچھے ہلنے والے ان سے کہا کہ آپ رسول کریم ﷺ کے فرمان کی تردید کرنے جا رہے ہیں حالانکہ رسول کریم ﷺ بہت زیادہ جاننے والے ہیں۔ کیا آپ کے شرف کے لئے یہ کافی نہیں کہ رسول کریم ﷺ نے چوتھے درجے پر بطور شرف آپ کے قبیلہ کا نام لے کر ذکر فرمایا۔ جب کہ بہت سے اور قبائل انصار کے لئے آپ نے صرف اجمالاً ذکر خیر فرمایا ہے یہ سن کر حضرت سعد بن عبادہ رضی اللہ عنہ نے اپنے خیال سے رجوع کیا اور کہنے لگے ہاں بے شک اللہ و رسول ﷺ ہی زیادہ جانتے ہیں، فوراً اپنی سواری سے زمین کو اتار کر رکھ دیا۔

۳۷۹۰۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ أَبُو سَلَمَةَ: أَخْبَرَنِي أَبُو أُسَيْدٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((خَيْرُ الْأَنْصَارِ - أَوْ قَالَ: خَيْرُ دُورِ الْأَنْصَارِ - بَنُو النَّجَارِ وَبَنُو عَبْدِ الْأَشْهَلِ وَبَنُو الْحَارِثِ وَبَنُو سَاعِدَةَ)). [راجع: ۳۷۸۹] [مسلم: ۶۴۲۱، ۶۴۲۲، ترمذی: ۳۹۱۰]

۳۷۹۱۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِي حَمِيدٍ، عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ عَبْدُ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورٍ الْأَنْصَارُ خَيْرٌ)). فَلَحَقْنَا سَعْدَ بْنَ عُبَادَةَ فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللَّهِ ﷺ خَيْرُ الْأَنْصَارِ فَجَعَلْنَا أَحْيَا فَأَذْرَكَ سَعْدُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! خَيْرُ دُورِ الْأَنْصَارِ فَجَعَلْنَا آخِرًا. فَقَالَ: ((أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ)). [راجع: ۱۴۸۱]

۳۷۹۰ (۳۷۹۰) ہم سے سعد بن حفص طہ نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے یحییٰ نے کہ ابوسلمہ نے بیان کیا کہ مجھے حضرت ابو اسید رضی اللہ عنہ نے خبر دی اور انہوں نے نبی کریم ﷺ کو یہ فرماتے سنا: ”انصار میں سب سے بہتر یا انصار کے گھروالوں میں سے سب سے بہتر بنو نجار، بنو عبد الاشہل، بنو حارث اور بنو ساعدہ کے گھرانے ہیں۔“

۳۷۹۱ (۳۷۹۱) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، کہا مجھ سے عمرو بن یحییٰ نے بیان کیا، ان سے عباس بن سہل نے اور ان سے ابو حمید ساعدی نے کہ نبی کریم ﷺ نے فرمایا: ”انصار کا سب سے بہترین گھرانہ بنو نجار کا گھرانہ ہے، پھر عبد الاشہل کا، پھر بنی حارث کا، پھر بنی ساعدہ کا اور انصار کے تمام گھرانوں میں خیر ہے۔“ پھر ہماری ملاقات سعد بن عبادہ رضی اللہ عنہ سے ہوئی تو وہ ابو اسید رضی اللہ عنہ سے کہنے لگے، ابواسید تم کو معلوم نہیں آنحضرت ﷺ نے انصار کے بہترین گھرانوں کی تعریف کی اور ہمیں (بنو ساعدہ) کو سب سے اخیر میں رکھا آخر سعد بن عبادہ رضی اللہ عنہ آنحضرت ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا یا رسول اللہ! انصار کے سب سے بہترین خاندانوں کا بیان ہوا اور ہم سب سے اخیر میں کر دیئے گئے۔ آنحضرت ﷺ نے فرمایا: ”کیا تمہارے لئے یہ کافی نہیں کہ تمہارا خاندان بھی بہترین خاندان ہے۔“

تشریح: آخر میں رہے تو کیا اور اول میں رہے تو کیا بہر حال تمہارا خاندان بھی بہترین خاندان ہے اس پر تم کو خوش ہونا چاہیے۔

ایک روایت میں ہے کہ اس بارے میں حضرت سعد بن عبادہ رضی اللہ عنہ نے نبی کریم ﷺ سے عرض کرنا چاہا تھا مگر وہ اپنے بھتیجے کے کہنے پر رک گئے اہد اپنے خیال سے رجوع کر لیا، یہاں نبی کریم ﷺ سے ملنا اور اس خیال کا ظاہر کرنا مذکور ہے ہر دو میں تطبیق یہ ہو سکتی ہے کہ اس وقت وہ اس خیال سے رک گئے ہوں گے۔ بعد میں جب ملاقات ہوئی ہوگی تو آپ سے دریافت کر لیا ہوگا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْأَنْصَارِ: **باب: نبی کریم ﷺ کا انصار سے فرمانا:**

((أَصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ)). قَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

”تم صبر سے کام لینا یہاں تک کہ تم مجھ سے حوض پر ملاقات کرو۔“ یہ قول حضرت عبد اللہ بن زید رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا ہے۔

۳۷۹۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: (۳۷۹۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا

حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فَلَانًا قَالَ: ((سَتَلْقَوْنَ بَعْدِي أُثْرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَرِصِ)) طرفه
ہم سے شعیب نے کہا کہ میں نے قتادہ سے سنا، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے اور انہوں نے حضرت اسید بن حضیر رضی اللہ عنہ سے کہ ایک انصاری صحابی نے عرض کیا یا رسول! فلاں شخص کی طرح مجھے بھی آپ حاکم بنا دیں۔ آنحضرت ﷺ نے فرمایا: ”میرے بعد (دنیاوی معاملات میں) تم پر دوسروں کو ترجیح دی جائے گی اس لئے صبر سے کام لینا، یہاں تک کہ مجھ سے حوض پر آ ملو۔“
فی: ۱۷۰۵۷ | مسلم: ۴۷۸۰، ۴۷۸۱؛ ترمذی:

۲۱۸۹؛ نسائی: ۵۳۹۸

حافظ نے کہا کہ یہ عرض کرنے والے خود اسید بن حضیر رضی اللہ عنہ تھے اور جن کو حکومت ملی تھی وہ عمرو بن عاص رضی اللہ عنہ تھے۔

تشریح: حافظ صاحب فرماتے ہیں:

”وہو من رواية صحابي عن صحابي زاد مسلم وقد رواه يحيى بن سعيد وهشام بن زيد عن انس بدون ذكر اسيد بن حضير لكن باختصار القصة التي ههنا وذكر كل منهما قصة اخرى غير هذه فحديث يحيى بن سعيد تقدم في الجزية وحديث هشام ياتي في المغازي ووقع لهذا الحديث قصة اخرى من وجه اخر فاخرج الشافعي من رواية محمد بن ابراهيم التيمي عن ابي اسيد بن حضير (طلب من النبي ﷺ لاهل بيتين من الانصار فامر لكل بيت بوسق من تمر وشطر من شعير فقال اسيد يا رسول الله جزاك الله عنا خيرا فقال وانتم فجزاكم الله خيرا يا معشر الانصار وانكم لأعفة صبر وانكم ستلقون بعدي اثرة) الحديث“ (فتح الباري جلد ۷ صفحہ ۱۴۸)

یعنی یہ روایت صحابی (حضرت انس رضی اللہ عنہ) کی صحابی (حضرت اسید رضی اللہ عنہ) سے ہے اور مسلم نے زیادہ کیا کہ اس روایت کو یحییٰ بن سعید اور ہشام بن زید نے انس رضی اللہ عنہ سے روایت کیا ہے اس میں اسید رضی اللہ عنہ کا ذکر نہیں ہے لیکن قصہ اختصار سے مذکور ہے اور ان دونوں نے ان کے سوا دوسرا قصہ ذکر کیا ہے۔ یحییٰ بن سعید والی حدیث باب الجزیہ میں مذکور ہو چکی ہے اور ہشام کی حدیث مغازی میں آئے گی اور اس حدیث سے متعلق دوسرے طریق سے ایک اور واقعہ ذکر ہوا ہے جسے امام شافعی رحمہ اللہ نے محمد بن ابراہیم تمیمی کی روایت ابواسید بن حضیر سے نقل کیا ہے کہ ابواسید نے دو گھرانوں کے لئے انصار میں سے نبی کریم ﷺ سے امداد طلب کی۔ نبی کریم ﷺ نے ہر گھرانہ کے لئے ایک وزن کھجور اور کچھ بطور امداد دینے کا حکم فرمایا۔ اس پر اسید رضی اللہ عنہ نے آپ کا شکر یہ ادا کرتے ہوئے جزاک اللہ کہا۔ نبی کریم ﷺ نے جواب میں فرمایا کہ ”اے انصار! اللہ کو بھی جزائے خیر دے۔ میرے بعد تم لوگ تنہاں چکھو گے اور دیکھو گے کہ دوسروں کو ترجیح دی جائے گی۔ پس اس وقت تم صبر سے کام لینا، یہاں تک کہ مجھ سے حوض کوثر پر آ کر ملاقات کرو۔“

۳۷۹۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ النَّبِيُّ ﷺ لِلْأَنْصَارِ: ((إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أُثْرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي، وَمَوْعِدُكُمْ الْحَوْضُ)).
۳۷۹۳۔ مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ہشام نے کہا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے کہا کہ نبی کریم ﷺ نے انصار سے فرمایا: ”میرے بعد تم دیکھو گے کہ تم پر دوسروں کو فوقیت دی جائے گی۔ پس تم صبر کرنا یہاں تک کہ مجھ سے آ ملو اور میری تم سے ملاقات حوض پر ہوگی۔“
[راجع: ۳۱۴۶]

۳۷۹۴۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ جِئْنَا خَرَجَ مَعَهُ إِلَى الْوَلِيدِ قَالَ: دَعَا النَّبِيَّ ﷺ الْأَنْصَارَ إِلَى أَنْ يُقْطَعَ لَهُمُ الْبَحْرَيْنِ. فَقَالُوا: لَا، إِلَّا أَنْ تُقْطَعَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهَا. قَالَ: ((إِنَّمَا لَا، فَأَصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ أَثَرُهُ بَعْدِي)). [راجع: ۲۳۷۶]

(۳۷۹۴) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے یحییٰ بن سعید نے، انہوں نے انس رضی اللہ عنہ سے سنا۔ جب وہ انس رضی اللہ عنہ کے ساتھ خلیفہ ولید بن عبد الملک کے یہاں جانے کے لئے نکلے۔ فرمایا کہ نبی کریم ﷺ نے انصار کو بلایا تاکہ بحرین کا ملک بطور جاگیر انہیں عطا فرمادیں۔ انصار نے کہا جب تک آپ ہمارے بھائی مہاجرین کو بھی اسی جیسی جاگیر نہ عطا فرمائیں ہم اسے قبول نہیں کریں گے۔ آنحضرت ﷺ نے فرمایا: ”دیکھو جب آج تم قبول نہیں کرتے ہو تو پھر میرے بعد بھی صبر کرنا یہاں تک کہ مجھ سے آملو، کیونکہ میرے بعد قریب ہی تمہاری حق تلفی ہونے والی ہے۔“

تشریح: یعنی دوسرے غیر مستحق لوگ عہدوں پر مقرر ہوں گے اور تم کو محروم کر دیا جائے گا، بنی امیہ کے زمانے میں ایسا ہی ہوا اور رسول اللہ ﷺ کی پیش گوئی حرف بہ حرف صحیح ثابت ہوئی، مگر انصار نے فی الواقع صبر سے کام لے کر وصیت نبوی پر پورا عمل کیا۔ (رضی اللہ عنہم ورضوا عنہ) یہ اس وقت کی بات ہے جب حضرت انس رضی اللہ عنہ کو عبد الملک بن مروان نے ستایا تھا اور وہ بصرہ سے دمشق جا کر ولید بن عبد الملک کے ہاں اپنی شکایت لے کر پہنچے تھے۔ آخر ولید بن عبد الملک (حاکم وقت) نے ان کا حق دلایا۔ (فتح الباری)

بَابُ دُعَاءِ النَّبِيِّ ﷺ: ((أَصْلِحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ))

باب: نبی کریم ﷺ کا دعا کرنا کہ ”(اے اللہ!) انصار اور مہاجرین پر اپنا کرم فرما“

۳۷۹۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو إِيسَى، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَأَصْلِحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ)) وَعَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَقَالَ: ((فَاغْفِرْ لِلْأَنْصَارِ)). [راجع: ۲۸۳۴]

(۳۷۹۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے ابو ایاس نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے (خندق کھودتے وقت) فرمایا: ”حقیقی زندگی تو صرف آخرت کی زندگی ہے۔ پس اے اللہ! انصار اور مہاجرین پر اپنا کرم فرما۔“ اور قتادہ سے روایت ہے ان سے حضرت انس رضی اللہ عنہ نے بیان کیا نبی کریم ﷺ سے اسی طرح، اور انہوں نے بیان کیا اس میں یوں ہے ”پس انصار کی مغفرت فرمادے۔“

[مسلم: ۴۶۷۳، ۴۶۷۴؛ ترمذی: ۳۸۵۷]

۳۷۹۶۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ حَمِيدِ الطَّوِيلِ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: كَانَتْ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ: نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

(۳۷۹۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حمید طویل نے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، آپ نے فرمایا کہ انصار غزوہ خندق کے موقع پر (خندق کھودتے ہوئے) یہ شعر پڑھتے تھے: ”ہم وہ ہیں جنہوں نے حضرت محمد (ﷺ)

”سے جہاد پر بیعت کی ہے۔ جب تک ہماری جان میں جان ہے“
آنحضرت ﷺ نے (جب یہ سنا تو) اس کے جواب میں یوں فرمایا:
”اے اللہ! آخرت کی زندگی کے سوا اور کوئی حقیقی زندگی نہیں ہے،
پس انصار اور مہاجرین پر اپنا فضل و کرم فرما۔“

عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا
فَأَجَابَهُمْ:
(اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ
فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ)

[راجع: ۲۸۳۴] [مسلم: ۴۶۷۶]

(۳۷۹۷) ہم سے محمد بن عبید اللہ نے بیان کیا، کہا ہم سے ابن حازم نے
بیان کیا، ان سے ان کے والد نے اور ان سے حضرت اہل بیت علیہم السلام نے بیان
کیا کہ رسول اللہ ﷺ ہمارے پاس تشریف لائے تو ہم خندق کھود رہے
تھے اور اپنے کندھوں پر مٹی اٹھا رہے تھے۔ اس وقت آپ نے یہ دعا فرمائی:
”اے اللہ! آخرت کی زندگی کے سوا اور کوئی حقیقی زندگی نہیں۔ پس
انصار اور مہاجرین کی تو مغفرت فرما۔“

۳۷۹۷- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ:
حَدَّثَنَا [مُحَمَّدٌ] ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ،
عَنْ سَهْلِ، قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ
وَنَحْنُ نَخْفِرُ الْخَنْدَقَ وَنَنْقُلُ التُّرَابَ عَلَى
أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
(اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ)

[طرفہ فی: ۴۰۹۸، ۶۴۱۴] [مسلم: ۴۶۷۲]

تشریح: یہ جنگ احزاب کا واقعہ ہے جس میں مسلمانوں نے کفار عرب کے لشکروں کی جو تعداد میں بہت تھے، اندرون شہر سے مدافعت کی تھی اور شہر کی
حفاظت کے لئے اطراف شہر میں خندق کھودی گئی تھی۔ اسی لئے اسے جنگ خندق بھی کہا گیا ہے۔ تفصیلی بیان آگے آئے گا۔ اس میں انصار اور مہاجرین
کی فضیلت ہے اور یہی ترجمۃ الباب ہے۔

باب: اس آیت کی تفسیر میں:

”اور اپنے نفسوں پر وہ دوسروں کو مقدم رکھتے ہیں، اگرچہ خود وہ فاقہ ہی میں
بتلا ہوں۔“

﴿وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ﴾ [الحشر: ۹]

(۳۷۹۸) ہم سے مسدد نے بیان کیا، کہا ہم سے عبد اللہ بن داؤد نے بیان
کیا، ان سے فضیل بن غزوان نے، ان سے ابو حازم نے اور ان سے حضرت
ابو ہریرہ رضی اللہ عنہ نے کہ ایک صاحب (خود ابو ہریرہ رضی اللہ عنہ ہی مراد ہیں) رسول
اللہ ﷺ کی خدمت میں بھوکے حاضر ہوئے۔ آپ نے انہیں ازواج
مطہرات کے یہاں بھیجا۔ (تاکہ ان کو کھانا کھلا دیں) ازواج نے کہلا بھیجا
کہ ہمارے پاس پانی کے سوا اور کچھ نہیں ہے۔ اس پر رسول اللہ ﷺ نے
فرمایا: ”ان کی کون مہمانی کرے گا؟“ ایک انصاری بولے میں کروں گا۔
چنانچہ وہ ان کو اپنے گھر لے گئے اور اپنی بیوی سے کہا کہ رسول اللہ ﷺ کے

۳۷۹۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ دَاوُدَ، عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي
حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا، أَتَى
النَّبِيَّ ﷺ فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ: مَا مَعَنَا
إِلَّا الْمَاءُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ يَضُمُّ
أَوْ يَضِيفُ هَذَا؟)) فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ:
أَنَا. فَاذْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرَمِي
صَيْفَ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: مَا عِنْدَنَا

مہمان کی خاطر تواضع کو، بیوی نے کہا کہ گھر میں بچوں کے کھانے کے سوا اور کوئی چیز بھی نہیں ہے۔ انہوں نے کہا کہ جو کچھ بھی ہے اسے نکال دو اور چراغ جلا دو اور بچے اگر کھانا مانگتے ہیں تو انہیں سلا دو۔ بیوی نے کھانا نکال دیا اور چراغ جلا دیا اور اپنے بچوں کو (بھوکا) سلا دیا۔ پھر وہ ظاہر تو یہ کر رہی تھیں جیسے چراغ درست کر رہی ہوں لیکن انہوں نے اسے بھجا دیا۔ اس کے بعد دونوں میاں بیوی مہمان پر ظاہر کرنے لگے کہ گویا وہ بھی ان کے ساتھ کھا رہے ہیں۔ لیکن ان دونوں نے (اپنے بچوں سمیت رات) فاقہ سے گزار دی، صبح کے وقت جب وہ صحابی آنحضرت ﷺ کی خدمت میں آئے تو آپ نے فرمایا: ”تم دونوں میاں بیوی کے نیک عمل پر رات کو اللہ تعالیٰ ہنس پڑا، یا (یہ فرمایا کہ اسے) پسند کیا۔“ اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی: ”اور وہ (انصار) ترجیح دیتے ہیں اپنے نفسوں کے اوپر (دوسرے غریب صحابہ کو) اگرچہ وہ خود بھی فاقہ ہی میں ہوں اور جو اپنی طبیعت کے بجل سے محفوظ رکھا گیا، سو ایسے ہی لوگ فلاح پانے والے ہیں۔“

إِلَّا قُوْتُ صَبِيَّانٍ. فَقَالَ: هَيْئِي طَعَامَكَ، وَأَصْبِحِي سِرَاجَكَ، وَنَوْمِي صَبِيَّانَكَ إِذَا أَرَادُوا عَشَاءً. فَهَيَّاتُ طَعَامَهَا وَأَصْبَحْتُ سِرَاجَهَا، وَنَوَمْتُ صَبِيَّانَهَا، ثُمَّ قَامَتْ كَأَنَّهَُا تُضْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلَا يُرِيَانِهِ أَنَّهُمَا يَأْكُلَانِ، فَبَاتَا طَاوِسَيْنِ، فَلَمَّا أَصْبَحَ، عَدَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((ضَحِكَ اللَّهُ اللَّيْلَةَ أَوْ عَجَبَ مِنْ قَعَالِكُمَا)) فَأَنْزَلَ اللَّهُ: ﴿وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَاوْلَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الحشر: ۹] [طرفہ فی: ۴۸۸۹] [مسلم: ۵۳۵۹، ۵۳۶۰، ۵۳۶۱، ۵۳۶۲، ۵۳۶۳، ۵۳۶۴، ۵۳۶۵، ۵۳۶۶، ۵۳۶۷، ۵۳۶۸، ۵۳۶۹، ۵۳۷۰، ۵۳۷۱، ۵۳۷۲، ۵۳۷۳، ۵۳۷۴، ۵۳۷۵، ۵۳۷۶، ۵۳۷۷، ۵۳۷۸، ۵۳۷۹، ۵۳۸۰، ۵۳۸۱، ۵۳۸۲، ۵۳۸۳، ۵۳۸۴، ۵۳۸۵، ۵۳۸۶، ۵۳۸۷، ۵۳۸۸، ۵۳۸۹، ۵۳۹۰، ۵۳۹۱، ۵۳۹۲، ۵۳۹۳، ۵۳۹۴، ۵۳۹۵، ۵۳۹۶، ۵۳۹۷، ۵۳۹۸، ۵۳۹۹، ۵۴۰۰، ۵۴۰۱، ۵۴۰۲، ۵۴۰۳، ۵۴۰۴، ۵۴۰۵، ۵۴۰۶، ۵۴۰۷، ۵۴۰۸، ۵۴۰۹، ۵۴۱۰، ۵۴۱۱، ۵۴۱۲، ۵۴۱۳، ۵۴۱۴، ۵۴۱۵، ۵۴۱۶، ۵۴۱۷، ۵۴۱۸، ۵۴۱۹، ۵۴۲۰، 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نبی اکرم ﷺ باہر تشریف لائے، سر مبارک پر کپڑے کی پٹی بندھی ہوئی تھی۔ راوی نے بیان کیا کہ پھر آپ منبر پر تشریف لائے اور اس کے بعد پھر کبھی منبر پر آپ تشریف نہ لائے۔ آپ نے اللہ کی حمد و ثناء کے بعد فرمایا:

”میں تمہیں انصار کے بارے میں وصیت کرتا ہوں کہ وہ میرے جسم و جان ہیں انہوں نے اپنی تمام ذمہ داریاں پوری کی ہیں لیکن اس کا بدلہ جو انہیں چاہیے تھا، وہ ملنا ابھی باقی ہے۔ اس لئے تم لوگ بھی ان کے نیک لوگوں کی نیکیوں کی قدر کرنا اور ان کے خطا کاروں سے درگزر کرتے رہنا۔“

رَأَيْتُ حَاشِيَةَ بُرْدٍ قَالَ: فَصَعِدَ الْمِنْبَرَ وَلَمْ يَضَعْهُ بَعْدَ ذَلِكَ الْيَوْمَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((أَوْصِيكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ كَرِيشِي وَعَيْيَتِي، وَقَدْ قَضَوُا الَّذِي عَلَيَّهِمْ، وَبَقِيَ الَّذِي لَهُمْ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ)). [طرفة في: ۳۸۰۱]

(۳۸۰۰) ہم سے احمد بن یعقوب نے بیان کیا، انہوں نے کہا ہم سے ابن غسبل نے بیان کیا، انہوں نے کہا میں نے عمرہ سے سنا، کہا کہ میں نے عبداللہ بن عباس رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ باہر تشریف لائے آپ ﷺ اپنے دونوں شانوں پر چادر اوڑھے ہوئے تھے اور (سر مبارک پر) ایک سیاہ پٹی (بندھی ہوئی تھی) آپ منبر پر بیٹھ گئے اور اللہ تعالیٰ کی حمد و ثناء کے بعد فرمایا: ”اما بعد! اے لوگو! دوسروں کی تو بہت کثرت ہو جائے گی لیکن انصار کم ہو جائیں گے اور وہ ایسے ہو جائیں گے جیسے کھانے میں نمک ہوتا ہے۔ پس تم میں سے جو شخص بھی کسی ایسے محکمہ میں حاکم ہو جس کے ذریعہ کسی کو نقصان و نفع پہنچا سکتا ہو تو اسے انصار کے نیکو کاروں کی پذیرائی کرنی چاہیے۔ اور ان کے خطا کاروں سے درگزر کرنا چاہیے۔“

۳۸۰۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا ابْنُ الْغَسِيلِ، قَالَ: سَمِعْتُ عِكْرِمَةَ، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ مِلْحَفَةٌ، مُنْعَطِفًا بِهَا عَلَى مَنْكَبَيْهِ، وَعَلَيْهِ عَصَابَةٌ دَسَمَاءُ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: ((أَمَّا بَعْدُ أَيُّهَا النَّاسُ، فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقِلُّ الْأَنْصَارُ، حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ، فَمَنْ رَأَى مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَتَجَاوَزْ عَنْ مُسِيئِهِمْ)). [راجع: ۹۲۷]

(۳۸۰۱) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ میں نے قتادہ سے سنا اور انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”انصار میرے جسم و جان ہیں۔ ایک دور آئے گا کہ دوسرے لوگ تو بہت ہو جائیں گے، لیکن انصار کم رہ جائیں گے۔ اس لئے ان کے نیکو کاروں کی پذیرائی کرنا، اور خطا کاروں سے درگزر کرنا۔“

۳۸۰۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْأَنْصَارُ كَرِيشِي وَعَيْيَتِي، وَالنَّاسُ سَيَكْثُرُونَ وَيَقْلُونَ، وَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ)). [راجع: ۳۷۹۹]

المسلم: ۶۴۲۰؛ ترمذی: ۱۳۹۰۷

تشریح: یہاں تک امام بخاری رحمہ اللہ نے انصار کے فضائل بیان فرمائے اور آیات و احادیث کی روشنی میں واضح کر کے بتلایا کہ انصار کی محبت جزو ایمان ہے۔ اسلام پر ان لوگوں کے بہت سے احسانات ہیں۔ یہ وہ خوش نصیب مسلمان ہیں جن لوگوں نے رسول کریم ﷺ کی مدینہ میں میزبانی کا

شرف حاصل کیا اور یہ وہ لوگ ہیں کہ انہوں نے نبی کریم ﷺ سے جو عہد وفا باندھا تھا اسے پورا کر دکھایا۔ پس ان کے لئے دعائے خیر کرنا ہر مسلمان کے لئے ضروری ہے۔ جو لوگ انصاری کہلاتے ہیں جو عام طور پر کپڑا بننے کا بہترین کاروبار کرتے ہیں، جہاں تک ان کے نسب ناموں کا تعلق ہے، یہ فی الحقیقت انصاری نبویہ ہی کے خاندانوں سے تعلق رکھتے ہیں، الحمد للہ آج بھی یہ حضرات نصرت اسلام میں بہت آگے آگے نظر آتے ہیں کثر اللہ سواد ہم آمین۔ اب آگے ان کے بعض افراد خصوصی کے مناقب شروع ہوتے ہیں۔

باب مناقب سعد بن معاذ رضی اللہ عنہ کے فضائل کا بیان

تشریح: آپ ابو العثمان بن امرء القیس بن عبد اللہ اشل ہیں اور قبیلہ اوس کے آپ بڑے سردار ہیں جیسے کہ حضرت سعد بن عبادہ رضی اللہ عنہ خزرج کے بڑے ہیں۔

۳۸۰۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أَهْدَيْتُ لِلنَّبِيِّ ﷺ حُلَّةَ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمْسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا قَالَ: ((اتَّعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَّا دَيْلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا أَوْ أَلْيَنُ)). رَوَاهُ قَتَادَةُ وَالزُّهْرِيُّ سَمِعَا أَنَسًا عَنِ النَّبِيِّ ﷺ. [راجع: ۳۲۴۹]

۳۸۰۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُسَاوِرٍ، حَتَّى أَبِي عَوَّانَةَ، قَالَ: حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ)). وَعَنْ الْأَعْمَشِ حَدَّثَنَا أَبُو صَالِحٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. فَقَالَ رَجُلٌ لِحَابِرٍ: فَإِنَّ الْبَرَاءَ يَقُولُ: ((اهْتَزَّ السَّرِيرُ)). فَقَالَ: إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَيْنِ ضِعَاثَيْنِ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ)).

۳۸۰۲) مجھ سے محمد بن بشار نے بیان کیا، کہا مجھ سے شعبہ نے بیان کیا، ان سے ابو اسحاق نے کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ کے پاس ہدیہ میں ایک ریشمی حلہ آیا تو صحابہ اسے چھونے لگے اور اس کی نرمی اور نزاکت پر تعجب کرنے لگے۔ آپ نے اس پر فرمایا: ”تمہیں اس کی نرمی پر تعجب ہے سعد بن معاذ رضی اللہ عنہ کے رومال (جنت میں) اس سے کہیں بہتر ہیں یا (آپ نے فرمایا کہ) اس سے کہیں زیادہ نرم و نازک ہیں۔“ اس حدیث کی روایت قتادہ اور زہری نے بھی کی ہے، انہوں نے انس رضی اللہ عنہ سے سنا، انہوں نے نبی کریم ﷺ سے روایت کیا ہے۔

۳۸۰۳) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے ابو عوانہ کے داماد فضل بن مساور نے بیان کیا، کہا ہم سے اعمش نے، ان سے ابوسفیان نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”سعد بن معاذ رضی اللہ عنہ کی موت پر عرش ہل گیا۔“ اور اعمش سے روایت ہے، ان سے ابوصالح نے بیان کیا اور ان سے جابر رضی اللہ عنہ نے نبی کریم ﷺ سے اسی طرح روایت کیا۔ ایک صاحب نے جابر رضی اللہ عنہ سے کہا کہ براء رضی اللہ عنہ تو اس طرح بیان کرتے ہیں کہ چار پائی جس پر معاذ رضی اللہ عنہ کی نعش رکھی ہوئی تھی، ہل گئی تھی۔ حضرت جابر رضی اللہ عنہ نے کہا ان دونوں قبیلوں (اوس و خزرج) کے درمیان (زمانہ جاہلیت میں) دشمنی تھی۔ میں نے خود نبی کریم ﷺ کو یہ فرماتے سنا ہے: ”سعد بن معاذ رضی اللہ عنہ کی موت پر عرش رحمان ہل گیا تھا۔“

تشریح: روایت میں اس عداوت اور دشمنی کی طرف اشارہ ہے جو انصار کے دو قبیلوں، اوس و خزرج کے درمیان زمانہ جاہلیت میں تھی لیکن اسلام کے بعد اس کے اثرات کچھ بھی باقی نہیں رہ گئے تھے۔ حضرت سعد رضی اللہ عنہ قبیلہ اوس کے سردار تھے اور حضرت ابراہم رضی اللہ عنہ کا تعلق خزرج سے تھا۔ حضرت جابر رضی اللہ عنہ کا مقصد یہ ہے کہ اس پرانی دشمنی کی وجہ سے انہوں نے پوری طرح حدیث نہیں بیان کی۔ بہر حال عرش رحمن اور سریر ہرود کے ہلنے کے بارے میں حدیث آئی ہیں اور دونوں صورتوں کی حدیثیں نے یہ تشریح کی ہے کہ اس میں حضرت سعد بن معاذ رضی اللہ عنہ کی موت کو ایک حادثہ عظیم بتایا گیا ہے آپ کے مرتبہ کو گھٹانا کسی کے بھی سامنے نہیں ہے۔

۳۸۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَنَسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا بَلَغَ قَرْنِيَا مِنَ الْمَسْجِدِ قَالَ النَّبِيُّ ﷺ: ((خَيْرُكُمْ أَوْ سَيِّئُكُمْ)). فَقَالَ: ((يَا سَعْدُ! إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ)). قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تَقْتَلَ مَقَاتِلَتَهُمْ وَتُسَبِّحَ دَرَارِيَهُمْ. قَالَ: ((حَكَمْتُ بِحُكْمِ اللَّهِ، أَوْ بِحُكْمِ الْمَلِكِ)). [راجع: ۳۰۴۳]

(۳۸۰۴) ہم سے محمد بن عزرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے، ان سے ابو امامہ بن سہل بن حنیف نے اور ان سے حضرت ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ ایک قوم (یہود بنی قریظہ) نے سعد بن معاذ رضی اللہ عنہ کو ثالث مان کر ہتھیار ڈال دیئے تو انہیں بلانے کے لئے آدمی بھیجا گیا اور وہ گدھے پر سوار ہو کر آئے۔ جب اس جگہ کے قریب پہنچے جسے (نبی کریم ﷺ نے ایام جنگ میں) نماز پڑھنے کے لئے منتخب کیا ہوا تھا تو نبی کریم ﷺ نے صحابہ سے فرمایا: ”اپنے سب سے بہتر شخص کے لیے یا (آپ نے یہ فرمایا) اپنے سردار کو لینے کے لیے کھڑے ہو جاؤ۔“ پھر آپ نے فرمایا: ”اے سعد! انہوں نے تم کو ثالث مان کر ہتھیار ڈال دیئے ہیں۔“ حضرت سعد رضی اللہ عنہ نے کہا پھر میرا فیصلہ یہ ہے کہ ان کے جو لوگ جنگ کرنے والے ہیں انہیں ختم کر دیا جائے اور ان کی عورتوں، بچوں کو جنگی قیدی بنالیا جائے۔ آنحضرت ﷺ نے فرمایا: ”تم نے اللہ کے فیصلے کے مطابق فیصلہ کیا یا (آپ نے یہ فرمایا کہ) فرشتے کے حکم کے مطابق فیصلہ کیا ہے۔“

تشریح: اس سے حضرت سعد بن معاذ رضی اللہ عنہ کی فضیلت ثابت ہوئی۔ ان کا تعلق انصار سے تھا، بڑے دانشمند تھے، یہود بنو قریظہ نے ان کو ثالث تسلیم کیا مگر یہ اطمینان نہ دلایا کہ وہ اپنی جنگ جو فطرت کو بدل کر امن پسندی اختیار کریں گے اور فساد اور سازش کے قریب نہ جائیں گے اور بغاوت سے باز رہیں گے، مسلمانوں کے ساتھ غداری نہیں کریں گے۔ ان حالات کا جائزہ لے کر حضرت سعد بن معاذ رضی اللہ عنہ نے وہی فیصلہ دیا جو قیام امن کے لئے مناسب حال تھا، نبی کریم ﷺ نے بھی ان کے فیصلے کی تحسین فرمائی۔

بَابُ: مَنْقَبَةُ أُسَيْدِ بْنِ حُضَيْرٍ باب: اسید بن حضیر اور عباد بن بشر رضی اللہ عنہما کی فضیلت
وَعَبَادِ بْنِ بَشِيرٍ کا بیان

تشریح: اسید بن حضیر بن سماک بن حکیم اشہلی خزرجی ہیں جو جنگ احد میں نبی کریم ﷺ کے ساتھ ثابت قدم رہے۔ ۲۰ھ میں ان کا انتقال ہوا۔ ۳۸۰۵۔ حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا (۳۸۰۵) ہم سے علی بن مسلم نے بیان کیا، کہا ہم سے حبان نے بیان کیا،

کہا ہم سے ہام نے بیان کیا، انہیں قنادہ نے خبر دی اور انہیں حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ کی مجلس سے اٹھ کر دو صحابی ایک تاریک رات میں (اپنے گھر کی طرف) جانے لگے تو ایک غیبی نور ان کے آگے چل رہا تھا، پھر جب وہ جدا ہوئے تو ان کے ساتھ ساتھ وہ نور بھی الگ الگ ہو گیا اور معمر نے ثابت سے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے کہ اسید بن حضیر رضی اللہ عنہ اور ایک دوسرے انصاری صحابی (کے ساتھ یہ کرامت پیش آئی تھی) اور حماد نے بیان کیا انہیں ثابت نے خبر دی اور انہیں حضرت انس رضی اللہ عنہ نے کہ اسید بن حضیر اور عباد بن بشر رضی اللہ عنہ یہ دونوں نبی کریم ﷺ کے پاس تھے۔ (پھر یہی حدیث بیان کی)

حَبَّانُ، قَالَ: حَدَّثَنَا هَمَامٌ، قَالَ أَخْبَرَنَا قَنَادَةُ، عَنْ أَنَسٍ أَنَّ رَجُلَيْنِ، خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ، وَإِذَا نُورٌ بَيْنَ أَيْدِيهِمَا حَتَّى تَفَرَّقَا، فَتَفَرَّقَ النُّورُ مَعَهُمَا. وَقَالَ مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ: أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ وَرَجُلًا مِنَ الْأَنْصَارِ. وَقَالَ حَمَادٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كَانَ أُسَيْدُ ابْنِ حُضَيْرٍ وَعَبَادُ بْنُ بَشْرٍ عِنْدَ النَّبِيِّ ﷺ. [راجع: ۴۶۵]

باب: معاذ بن جبل رضی اللہ عنہ کے فضائل کا بیان

بَابُ مَنَاقِبِ مُعَاذِ بْنِ جَبَلٍ

تشریح: بیان ستر بزرگوں میں سے ہیں جو بیعت عقبہ میں شریک ہوئے تھے۔ عہد نبوی ﷺ میں عبداللہ بن مسعود رضی اللہ عنہ سے ان کا بھائی چارہ قائم کیا گیا تھا۔

(۳۸۰۶) مجھ سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو نے، ان سے ابراہیم نے، ان سے مسروق نے اور ان سے حضرت عبداللہ بن عمرو رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا آپ نے فرمایا: ”قرآن چار (حضرات صحابہ) عبداللہ بن مسعود، ابو حذیفہ کے غلام سالم، ابی بن کعب اور معاذ بن جبل رضی اللہ عنہ سے سیکھو۔“

۳۸۰۶- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((اسْتَقْرُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ ابْنِ مَسْعُودٍ وَسَالِمٍ مَوْلَى أَبِي حَذِيفَةَ، وَأَبِي، وَمُعَاذِ بْنِ جَبَلٍ)). [راجع: ۳۷۵۸]

تشریح: نبی کریم ﷺ کے عہد مبارک میں یہ حضرات قرآن مجید کے ماہرین خصوصی شمار کیے جاتے تھے۔ اس لیے نبی کریم ﷺ نے ان کو اساتذہ قرآن مجید کی حیثیت سے نامزد فرمایا یہ جتنا بڑا شرف ہے اسے اہل ایمان ہی جان سکتے ہیں۔

باب: سعد بن عبادہ رضی اللہ عنہ کی فضیلت کا بیان

بَابُ مَنَقِبَةِ سَعْدِ بْنِ عُبَادَةَ

حضرت عائشہ رضی اللہ عنہا نے کہا کہ وہ (واقعہ لک سے) سے پہلے ہی مرد صالح تھے۔

وَقَالَتْ عَائِشَةُ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا.

تشریح: ”ذکرت عائشہ فیہ ما دار بین سعد بن عبادہ واسید بن حضیر من المقالة فاشارت عائشہ الی ان سعدا کان قبل تلك المقالة رجلا صالحا ولا یلزم منه ان یکون خرج من هذه الصفة۔“ (فتح) یعنی حضرت عائشہ رضی اللہ عنہا کا یہ ذکر حضرت سعد بن عبادہ اور اسید بن حضیر رضی اللہ عنہما کے درمیان ایک باہمی مقالہ سے متعلق ہے جس میں حضرت عائشہ رضی اللہ عنہا نے یہ اشارہ فرمایا ہے کہ اس قول یعنی حدیث اک سے پہلے یہ صالح آدمی تھے اس سے یہ لازم نہیں آتا کہ بعد میں وہ اس صفت سے محروم ہو گئے۔

۳۸۰۷۔ حَدَّثَنَا إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا قَتَادَةُ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ أَبُو أُسَيْدٍ: قَالَ رَسُولُ اللَّهِ ﷺ: ((خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ)). فَقَالَ سَعْدُ بْنُ عُبَادَةَ: وَكَانَ ذَا قَدَمٍ فِي الْإِسْلَامِ. أَرَى رَسُولَ اللَّهِ ﷺ قَدْ فَضَّلَ عَلَيْنَا. قَالَ لَهُ: قَدْ فَضَّلَكُمْ عَلَى نَاسٍ كَثِيرٍ. (راجع: ۳۷۸۹)

۳۸۰۷) ہم سے اسحاق نے بیان کیا، انہوں نے کہا ہم سے عبد الصمد نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، کہ ہم سے قتادہ نے بیان کیا، انہوں نے کہا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا کہ حضرت ابواسید رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”انصار کا بہترین گھرانہ بنونجار کا گھرانہ ہے، پھر بنوعبدالاشہل کا، پھر بنوحارث کا، پھر بنوساعدہ کا اور خیر انصار کے تمام گھرانوں میں ہے۔“ حضرت سعد بن عبادہ نے کہا اور وہ اسلام قبول کرنے میں بڑی قدامت رکھتے تھے کہ میرا خیال ہے، آنحضرت ﷺ نے ہم پر دوسروں کو فضیلت دے دی ہے۔ ان سے کہا گیا کہ آنحضرت ﷺ نے تم کو بھی تو بہت سے لوگوں پر فضیلت دی ہے۔ (اعتراض کی کیا بات ہے)۔

تشیع: الثالث ترجمہ: بڑے افسوس کے ساتھ قارئین کرام کی اطلاع کے لئے لکھ رہا ہوں کہ موجودہ تراجم بخاری شریف میں بہت زیادہ بے پروائی سے کام لیا جا رہا ہے جو صحیح بخاری جیسی اہم کتاب کا ترجمہ کرنے والے کے مناسب نہیں ہے، یہاں حدیث کے آخری الفاظ یہ ہیں: ”فقيل له قد فضلكم على ناس كثير“ ان کا ترجمہ کتاب تفہیم البخاری دیوبندی میں یوں کیا گیا ہے: ”آپ سے کہا گیا کہ نبی کریم ﷺ نے آپ پر بہت سے قبائل کو فضیلت دی ہے۔“ خود علمائے کرام ہی غور فرمائیں گے کہ یہ ترجمہ کہاں تک صحیح ہے۔

بَابُ مَنَاقِبِ أَبِي بِنِ كَعْبٍ

باب: ابی بن کعب رضی اللہ عنہ کے فضائل کا بیان

تشیع: یہ انصاری خزرجی ہیں جو بیعت عقبہ میں شریک اور بدر میں بھی تھے، ۳۰ھ میں ان کا وصال ہوا۔ (رضی اللہ عنہ)۔

۳۸۰۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، قَالَ: ذَكَرَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ: ذَاكَ رَجُلٌ لَا أَرَأَى أَنْ أَجِبُهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((خَلُّوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ. فَبَدَأَ بِهِ. وَسَلِّمَ مَوْلَى أَبِي حَذِيفَةَ، وَمُعَاذَ بْنَ جَبَلٍ، وَأَبِي بِنِ كَعْبٍ)).

۳۸۰۸) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے ابراہیم نے، ان سے مسروق نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما کی مجلس میں حضرت عبد اللہ بن مسعود رضی اللہ عنہ کا ذکر آیا تو انہوں نے کہا کہ اس وقت سے ان کی محبت میرے دل میں بہت بیٹھ گئی جب میں نے رسول کریم ﷺ کو یہ فرماتے سنا کہ قرآن چار آدمیوں سے سیکھو: ”عبد اللہ بن مسعود سے، آنحضرت ﷺ نے انہیں کے نام سے ابتدا کی، اور ابو حذیفہ کے غلام سالم سے، معاذ بن جبل سے اور ابی بن کعب رضی اللہ عنہ سے۔“

(راجع: ۳۷۵۸)

۳۸۰۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: (۳۸۰۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا

کہ میں نے شعبہ سے سنا، انہوں نے قتادہ سے سنا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے حضرت ابی بن کعب رضی اللہ عنہ سے فرمایا: ”اللہ تعالیٰ نے مجھے حکم دیا ہے کہ میں تم کو سورۃ (لَمْ یَكُنِ الذِّیْنُ کَفَرُوا) سناؤں۔“ حضرت ابی بن کعب رضی اللہ عنہ بولے کیا اللہ تعالیٰ نے میرا نام لیا ہے؟ آنحضرت ﷺ نے فرمایا کہ ”ہاں!“ اس پر حضرت ابی بن کعب رضی اللہ عنہ فرط مسرت سے رونے لگے۔

حَدَّثَنَا عُثْمَرُ، قَالَ: سَمِعْتُ شُعْبَةَ، سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: ((إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: (لَمْ يَكُنِ الذِّیْنُ کَفَرُوا))) ((البینة: ۱)) قَالَ: وَسَمَانِي؟ قَالَ: ((نَعَمْ)) فَبَكَى. [اطرافہ فی: ۴۹۵۹، ۴۹۶۰، ۴۹۶۱] [مسلم: ۱۸۶۵،

[۱۸۶۶، ۱۶۳۴۳]

باب: زید بن ثابت رضی اللہ عنہ کے فضائل کا بیان

(۳۸۱۰) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے محمد بن بشار نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ کے زمانے میں چار آدمی جن کا تعلق قبیلہ انصار سے تھا قرآن مجید جمع کرنے والے تھے، ابی بن کعب، معاذ بن جبل، ابو زید اور زید بن ثابت رضی اللہ عنہم، میں نے پوچھا، ابو زید کون ہیں؟ انہوں نے فرمایا کہ وہ میرے ایک چچا ہیں۔

بَابُ مَنَاقِبِ زَيْدِ بْنِ ثَابِتٍ
۳۸۱۰- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةً، كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ. قُلْتُ لِأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُوْمَتِي. [اطرافہ فی: ۳۹۹۶، ۵۰۰۳، ۵۰۰۴] [مسلم:

[۶۳۴۰، ترمذی: ۳۷۹۴]

تشریح: حضرت زید بن ثابت رضی اللہ عنہ کا تب وحی سے مشہور ہیں اور بڑا شرف ہے جو آپ کو حاصل ہے۔

باب: حضرت ابو طلحہ رضی اللہ عنہ کے فضائل کا بیان

(۳۸۱۱) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے عبد العزیز بن صہیب نے بیان کیا، اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ احد کی لڑائی کے موقع پر جب صحابہ نبی کریم ﷺ کے قریب سے ادھر ادھر چلنے لگے تو ابو طلحہ رضی اللہ عنہ اس وقت اپنی ایک ڈھال سے آنحضرت ﷺ کی حفاظت کر رہے تھے حضرت ابو طلحہ بڑے تیر انداز تھے اور خوب کھینچ کر تیر چلایا کرتے تھے۔ چنانچہ اس دن دو یا تین کمائیں انہوں نے توڑ دی تھیں۔ اس وقت اگر کوئی مسلمان ترکش لئے ہوئے گزرتا تو

بَابُ مَنَاقِبِ أَبِي طَلْحَةَ
تشریح: حضرت ابو طلحہ زید بن بسل بن اسود رضی اللہ عنہ انصاری خزرجی ہیں ام انس رضی اللہ عنہا کے خاوند ہیں۔ غالباً ۳۱ھ میں ان کا انتقال ہوا۔
۳۸۱۱- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ انْتَهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوَّبٌ عَلَيْهِ بِحِجْفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَأْمِيًا شَدِيدَ الْقَدِّ، يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ

آنحضرت ﷺ فرماتے کہ ”اس کے تیرا بوطلمہ کو دے دو۔“ نبی اکرم ﷺ حالات معلوم کرنے کے لئے اچک کر دیکھنے لگتے تو ابوطلمہ رضی اللہ عنہ عرض کرتے یا نبی اللہ! آپ پر میرے ماں باپ قربان ہوں اچک کر ملاحظہ نہ فرمائیں، کہیں کوئی تیرا آپ کو نہ لگ جائے۔ میرا سیدہ آنحضرت ﷺ کے سیدہ کی ڈھال بنارہا اور میں نے عائشہ بنت ابی بکر اور ام سلیم رضی اللہ عنہما (ابوطلمہ کی بیوی) کو دیکھا کہ اپنا ازار اٹھائے ہوئے (غازیوں کی مدد میں) بڑی تیزی کے ساتھ مشغول تھیں (اس خدمت میں ان کو انہماک و استغراق کی وجہ سے کپڑوں تک کا ہوش نہ تھا یہاں تک کہ) میں ان کی پندلیوں کے زبور دیکھ سکتا تھا۔ انتہائی جلدی کے ساتھ مشکیزے اپنی پیٹھوں پر لئے جاتی تھیں اور مسلمانوں کو پلا کر واپس آتی تھیں اور پھر انہیں بھر کر لے جاتیں اور ان کا پانی مسلمانوں کو پلاتیں۔ اور ابوطلمہ رضی اللہ عنہ کے ہاتھ سے اس دن دو یا تین مرتبہ تلوار چھوٹ کر گر پڑی تھی۔

[راجع: ۲۸۸۰]

تشریح: یہ حضرت ابوطلمہ رضی اللہ عنہ مشہور انصاری مجاہد ہیں جنہوں نے جنگ احد میں اس پامردی کے ساتھ نبی کریم ﷺ کی خدمت کا حق ادا کیا بلکہ قیامت تک کے لئے ان کی یہ خدمت تاریخ اسلام میں فخریہ یاد رکھی جائے گی۔ اس حدیث سے یہ بھی معلوم ہوا کہ جنگ و جہاد کے موقع پر مستورات کی خدمات بڑی اہمیت رکھتی ہیں، رخصیوں کی مرہم پٹی کرنا اور کھانے پانی کے لئے مجاہدین کی خبر لینا یہ خواتین اسلام کے مجاہدانہ کارنامے اور اہل تاریخ پر سنہری حروف سے لکھے جائیں گے مگر خواتین اسلام پورے حجاب شرعی کے ساتھ یہ خدمات انجام دیا کرتی تھیں۔

باب: مناقب عبد اللہ بن سلام رضی اللہ عنہ کے فضائل کا بیان

تشریح: یہ بنو قریظہ میں سے ہیں، آل یوسف علیہ السلام سے ان کا تعلق ہے۔ جاہلیت میں ان کا نام حسین تھا۔ اسلام کے بعد نبی کریم ﷺ نے ان کا نام عبد اللہ بن سلام رضی اللہ عنہ رکھ دیا۔ ۳۳ھ میں ان کا انتقال ہوا۔

۳۸۱۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: سَمِعْتُ مَالِكًا، يُحَدِّثُ عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ ابْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ يَمْنِيهِ عَلَى الْأَرْضِ: إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: وَفِيهِ تَرَكْتُ هَذِهِ الْآيَةَ: ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ﴾. الْآيَةُ [الاحقاف: ۱۰]

(۳۸۱۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا کہ میں نے امام مالک سے سنا، وہ عمر بن عبد اللہ کے مولى ابونضر سے بیان کرتے تھے، وہ عامر بن سعد بن ابی وقاص سے اور ان سے ان کے والد (حضرت سعد بن ابی وقاص رضی اللہ عنہ) نے بیان کیا کہ میں نے نبی کریم ﷺ سے عبد اللہ بن سلام رضی اللہ عنہ کے سوا اور کسی زمینی باشندے کے متعلق یہ نہیں سنا کہ ”وہ اہل جنت میں سے ہیں۔“ بیان کیا کہ آیت ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ﴾ انہیں کے بارے میں نازل ہوئی تھی (راوی حدیث عبد اللہ بن یوسف نے) بیان کیا کہ مجھے نہیں معلوم آیت کے نزول کے متعلق مالک کا

قَالَ: لَا أَدْرِي قَالَ مَالِكٌ: الْآيَةُ أَوْ فِي قَوْلِهِ يَاحْدِيثٌ فِيهِ أَسَى طَرَحَ تَهَا.

[الْحَدِيثُ، [مسلم: ۶۳۸۰]

تشریح: حضرت عبداللہ بن سلام مشہور یہودی عالم تھے جو رسول کریم ﷺ کی مدینہ میں تشریف آوری پر آپ کی علامات نبوت دیکھ کر مسلمان ہو گئے تھے۔ نبی کریم ﷺ نے ان کے لئے جنت کی بشارت پیش فرمائی اور آیت قرآنی: ﴿وَشَهِدَ شَاهِدٌ مِّنْ مِّبْنَىٰ إِسْرَآءِ يَلُوكَ﴾ (الاحقاف: ۱۰) میں اللہ نے ان کا ذکر خیر فرمایا دوسری حدیث میں بھی ان کی منفیت موجود ہے۔

۳۸۱۳۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَزْهَرُ السَّمَاءِ، عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ، فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثَرُ الْخُشُوعِ، فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. فَصَلَّى رَكَعَتَيْنِ تَجَوَّزَ فِيهِمَا ثُمَّ خَرَجَ، وَتَبِعْتُهُ فَقُلْتُ: إِنَّكَ جِئْتَ دَخَلْتَ الْمَسْجِدَ قَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. قَالَ: وَاللَّهِ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: لَا يَعْلَمُ وَسَأُحَدِّثُكَ لِمَ ذَاكَ رَأَيْتُ رُؤْيَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ ذَكَرَ مِنْ سَعَتِهَا وَخَضَرَتِهَا. وَسَطَهَا عُمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةٌ فَقِيلَ لَهُ: ارْقُفْ. قُلْتُ: لَا أَسْتَطِيعُ. فَأَتَانِي مِنْصَفٌ فَرَفَعَ يَدَيْهِ مِنْ خَلْفِي، فَرَفَعْتُ حَتَّى كُنْتُ فِي أَعْلَاهَا، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِي: اسْتَمْسِكْ. فَاسْتَيْقِظْتُ وَإِنَّهَا لَفِي يَدَيَّ، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ قَالَ: ((تِلْكَ الرَّوْضَةُ الْإِسْلَامُ، وَذَلِكَ الْعُمُودُ عُمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى، فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ)). وَذَلِكَ الرَّجُلُ

(۳۸۱۳) مجھ سے عبداللہ بن محمد نے بیان کیا، کہا ہم سے ازہر سان نے بیان کیا، ان سے ابوعوانہ نے، ان سے محمد نے اور ان سے قیس بن عباد نے بیان کیا کہ میں مسجد نبوی میں بیٹھا ہوا تھا کہ ایک بزرگ مسجد میں داخل ہوئے جن کے چہرے پر خشوع و خضوع کے آثار ظاہر تھے لوگوں نے کہا کہ یہ بزرگ جنتی لوگوں میں ہیں؟ پھر انہوں نے دو رکعت نماز مختصر طریقہ پر پڑھی اور باہر نکل گئے۔ میں بھی ان کے پیچھے ہولیا اور عرض کی کہ جب آپ مسجد میں داخل ہوئے تھے تو لوگوں نے کہا کہ یہ بزرگ جنت والوں میں سے ہیں۔ اس پر انہوں نے کہا اللہ کی قسم! کسی کے لئے ایسی بات زبان سے نکالنا مناسب نہیں ہے جسے وہ نہ جانتا ہو اور میں تمہیں بتاؤں گا کہ ایسا کیوں ہے۔ نبی کریم ﷺ کے زمانے میں میں نے ایک خواب دیکھا اور آنحضرت ﷺ سے اسے بیان کیا۔ میں نے خواب یہ دیکھا تھا کہ جیسے میں ایک باغ میں ہوں، پھر انہوں نے اس کی وسعت اور اس کے سبزہ زاروں کا ذکر کیا اس باغ کے درمیان میں ایک لوہے کا کھمبا ہے جس کا مچلا حصہ زمین میں ہے اور اوپر کا آسمان پر اور اس کی چوٹی پر ایک گھنا درخت ہے۔ (العروۃ) مجھ سے کہا گیا کہ اس پر چڑھ جاؤ میں نے کہا کہ مجھ میں تو اتنی طاقت نہیں ہے اتنے میں ایک خادم آیا اور پیچھے سے میرے پکڑے اس نے اٹھائے تو میں چڑھ گیا اور جب میں اس کی چوٹی پر پہنچ گیا تو میں نے اس گھنے درخت کو پکڑ لیا۔ مجھ سے کہا گیا کہ اس درخت کو پوری مضبوطی کے ساتھ پکڑ لے۔ ابھی میں اسے اپنے ہاتھ سے پکڑے ہوئے تھا کہ میری نیند کھل گئی۔ یہ خواب جب میں نے نبی ﷺ سے بیان کیا تو آپ نے فرمایا کہ ”جو باغ تم نے دیکھا ہے، وہ تو اسلام ہے اور اس میں ستون اسلام کا ستون ہے اور عروہ (گھنا درخت) عروۃ الوثقی ہے اس لئے تم سلام پر مرتے دم تک قائم رہو گے۔“ یہ بزرگ عبداللہ بن

سلام رضی اللہ عنہ تھے اور مجھ سے خلیفہ نے بیان کیا، ان سے معاذ نے بیان کیا، ان سے ابن عون نے بیان کیا، ان سے محمد نے، ان سے قیس بن عباد نے بیان کیا عبداللہ بن سلام رضی اللہ عنہ سے انہوں نے منصف (خادم) کے بجائے وصف کا لفظ ذکر کیا۔

عَبْدُ اللَّهِ بْنُ سَلَامٍ.
وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا مُعَاذٌ، حَدَّثَنَا ابْنُ
عَوْنٍ، عَنْ مُحَمَّدٍ، حَدَّثَنَا قَيْسُ بْنُ عُبَادٍ،
عَنْ ابْنِ سَلَامٍ، وَقَالَ: وَصِيفٌ مَكَانَ
مِنْصَفٍ. [طرفہ فی: ۷۰۱۰، ۷۰۱۴] [مسلم:

[۶۳۳۱]

(۳۸۱۴) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے، ان سے سعید بن ابی بردہ نے اور ان سے ان کے والد نے کہ میں مدینہ منورہ حاضر ہوا تو میں نے عبداللہ بن سلام رضی اللہ عنہ سے ملاقات کی، انہوں نے کہا: آؤ تمہیں میں ستوا اور کھجور کھلاؤں گا اور تم ایک (باعظمت) مکان میں داخل ہو گے (کہ رسول اللہ ﷺ بھی اس میں تشریف لے گئے تھے) پھر آپ نے فرمایا تمہارا قیام ایک ایسے ملک میں ہے جہاں سودی معاملات بہت عام ہیں اگر تمہارا کسی شخص پر کوئی حق ہو اور پھر وہ تمہیں ایک تنکے یا جو کے ایک دانے یا ایک گھاس کے برابر بھی ہدیہ دے تو اسے قبول نہ کرنا کیونکہ وہ بھی سود ہے۔ نضر ابو داؤد اور وہب نے (اپنی روایتوں میں) البیت (گھر) کا ذکر نہیں کیا۔

۳۸۱۴- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ:
حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ،
عَنْ أَبِيهِ، أَتَيْتُ الْمَدِينَةَ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ
سَلَامٍ فَقَالَ: أَلَا تَجِيءُ فَاطْعَمَكَ سَوِيْقًا
وَتَمْرًا، وَتَدْخُلُ فِي بَيْتٍ؟ ثُمَّ قَالَ: إِنَّكَ
بِأَرْضِ الرَّبَّاءِ بِهَا فَاشِ، إِذَا كَانَ لَكَ عَلَى
رَجُلٍ حَقٌّ فَأَهْدِ إِلَيْكَ جِمْلَ تَبْنٍ، أَوْ
جِمْلَ شَعِيرٍ أَوْ جِمْلَ قَتٍّ، فَلَا تَأْخُذْهُ،
فَإِنَّهُ رَبَا. وَلَمْ يَذْكُرِ النَّضْرُ وَأَبُو دَاوُدَ وَوَهْبٌ
عَنْ شُعْبَةَ: الْبَيْتَ. [طرفہ فی: ۴۳۴۳]

باب: حضرت خدیجہ رضی اللہ عنہا سے نبی کریم ﷺ کی

بَابُ تَزْوِيجِ النَّبِيِّ ﷺ خَدِيجَةَ،

شادی اور ان کی فضیلت کا بیان

وَفَضْلُهَا

تشریح: حضرت خدیجہ رضی اللہ عنہا بنت خویلد بن اسد بن عبد العزیٰ نبی کریم ﷺ سے نکاح کے وقت ان کی عمر ۴۰ سال کی تھی اور آپ کی عمر ۲۵ سال کی تھی رسول اللہ ﷺ کے لئے ان سے اولاد بھی ہوئی۔ ہجرت سے ۴-۵ سال قبل ان کا انتقال ہوا۔ نبی کریم ﷺ کو آپ کی جدائی سے سخت رنج ہوا تھا۔ (رضی اللہ عنہا)

(۳۸۱۵) مجھ سے محمد نے بیان کیا، کہا ہم کو خبر دی عبیدہ نے، انہیں ہشام بن عروہ نے، ان سے ان کے والد نے بیان کیا کہ میں نے عبداللہ بن جعفر سے سنا، انہوں نے بیان کیا کہ میں نے حضرت علی رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا (دوسری سند) اور مجھ سے صدقہ نے بیان کیا، کہا ہم کو عبیدہ نے خبر دی، انہیں ہشام نے، ان سے ان کے والد نے بیان کیا کہ میں نے عبداللہ بن جعفر سے سنا، انہوں نے

۳۸۱۵- حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدَةُ،
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ:
سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ: سَمِعْتُ
عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
حَدَّثَنِي صَدَقَةٌ، قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ
عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ

نے حضرت علی رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا ”(اپنے زمانے میں) حضرت مریم علیہا السلام سب سے افضل عورت تھیں اور (اس امت میں) حضرت خدیجہ رضی اللہ عنہا سب سے افضل ہیں۔“

عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُ نِسَائِهَا مَرْيَمُ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ)). [راجع: ۳۴۳۲]

(۳۸۱۶) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا کہ ہشام نے میرے پاس اپنے والد (عروہ) سے لکھ کر بھیجا کہ حضرت عائشہ رضی اللہ عنہا نے کہانی نبی کریم ﷺ کی کسی بیوی کے معاملہ میں، میں نے اتنی غیرت محسوس نہیں کی جتنی حضرت خدیجہ رضی اللہ عنہا کے معاملہ میں میں محسوس کرتی تھی، وہ میرے نکاح سے پہلے ہی وفات پا چکی تھیں لیکن آنحضرت ﷺ کی زبان سے میں ان کا ذکر سنتی رہتی تھی، اور اللہ تعالیٰ نے آنحضرت ﷺ کو حکم دیا تھا کہ انہیں (جنت میں) موتی کے محل کی خوش خبری سنا دیں، آنحضرت ﷺ اگر کبھی بکری ذبح کرتے تو ان سے میل محبت رکھنے والی خواتین کو اس میں سے اتنا ہدیہ بھیجتے جو ان کے لئے کافی ہو جاتا۔

۳۸۱۶- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: كَتَبَ إِلَى هِشَامَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَرْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ ﷺ مَا غَرْتُ عَلَى خَدِيجَةَ، هَلَكَتْ قَبْلَ أَنْ يَتَزَوَّجَنِي، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَأَمَرَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ مِنْ قَصَبٍ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَهْدِي فِي خَلَائِلِهَا مِنْهَا مَا يَسْعُهُنَّ. [اطرافہ فی: ۳۸۱۷، ۳۸۱۸، ۵۵۲۹، ۲۰۰۴، ۷۴۸۴]

(۳۸۱۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حمید بن عبد الرحمن نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت خدیجہ رضی اللہ عنہا کے معاملے میں جتنی غیرت میں محسوس کرتی تھی اتنی کسی عورت کے معاملے میں نہیں کی کیونکہ رسول اللہ ﷺ ان کا ذکر اکثر کیا کرتے تھے۔ انہوں نے بیان کیا کہ آنحضرت ﷺ سے میرا نکاح ان کی وفات کے تین سال بعد ہوا تھا اور اللہ تعالیٰ نے انہیں حکم دیا تھا یا جبریل علیہ السلام کے ذریعہ یہ پیغام پہنچایا تھا کہ آنحضرت ﷺ انہیں جنت میں موتیوں کے ایک محل کی بشارت دے دیں۔

۳۸۱۷- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَرْتُ عَلَى امْرَأَةٍ مَا غَرْتُ عَلَى خَدِيجَةَ، مِنْ كَثَرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ إِيَّاهَا. قَالَتْ: وَتَزَوَّجَنِي بَعْدَهَا بِثَلَاثِ سِنِينَ، وَأَمَرَهُ رَبُّهُ أَوْ جِبْرِيلُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ. [راجع: ۳۸۱۶]

(۳۸۱۸) مجھ سے عمر بن محمد بن حسن نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے حفص نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول کریم ﷺ کی تمام بیویوں میں جتنی غیرت مجھے حضرت خدیجہ رضی اللہ عنہا سے آتی تھی اتنی کسی اور سے نہیں آتی تھی، حالانکہ انہیں میں نے دیکھا بھی نہیں تھا۔ لیکن آنحضرت ﷺ ان کا ذکر بکثرت فرمایا کرتے تھے اور اگر کبھی

۳۸۱۸- حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنُ مُحَمَّدٍ بْنِ حَسَنٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا حَفْصُ بْنُ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غَرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا يَذْبَحُ

کوئی بکری ذبح کرتے تو اس کے کٹڑے کر کے حضرت خدیجہ رضی اللہ عنہا کی ملنے والیوں کو بھیجتے تھے میں نے اکثر حضور ﷺ سے کہا جیسے دنیا میں حضرت خدیجہ رضی اللہ عنہا کے سوا کوئی عورت ہے ہی نہیں! اس پر آپ فرماتے کہ ”وہ ایسی تھیں اور ایسی تھیں اور ان سے میری اولاد ہے۔“

الشاة، ثُمَّ يَقْطَعُهَا أَغْصَاءَ، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرَبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلَّا خَدِيجَةُ. فَيَقُولُ: ((إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ)).

[راجع: ۳۸۱۶] [مسلم: ۶۲۷۸، ترمذی: ۲۰۱۷]

تشریح: اس سے معلوم ہوا کہ رسول کریم ﷺ کی نگاہوں میں حضرت ام المؤمنین خدیجہ رضی اللہ عنہا کا درجہ بہت زیادہ تھا، فی الواقع وہ اسلام اور پیغمبر ﷺ کی اولین محسنہ تھیں ان کے احسانات کا بدلہ ان کو اللہ ہی دینے والا ہے۔ (رضی اللہ عنہا وارضاهما) آمین۔

(۳۸۱۹) ہم سے مسد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے اسماعیل نے بیان کیا کہ میں نے حضرت عبداللہ بن ابی اوفی رضی اللہ عنہ سے پوچھا رسول اللہ ﷺ نے حضرت خدیجہ رضی اللہ عنہا کو بشارت دی تھی؟ انہوں نے فرمایا کہ ہاں، جنت میں موتیوں کے ایک محل کی بشارت دی تھی، جہاں نہ کوئی شور و غل ہوگا اور نہ تھکن ہوگی۔

۳۸۱۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى بَشَّرَ النَّبِيُّ ﷺ خَدِيجَةَ؟ قَالَ: نَعَمْ، بَيْتٍ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ. [راجع: ۱۷۹۲]

(۳۸۲۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے عمارہ نے، ان سے ابو زر نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جبریل علیہ السلام رسول اللہ ﷺ کے پاس آئے اور کہا یا رسول اللہ! خدیجہ (رضی اللہ عنہا) آپ کے پاس ایک برتن لئے آ رہی ہیں جس میں سالن یا (فرمایا) کھانا (یا فرمایا) پینے کی چیز ہے۔ جب وہ آپ کے پاس آئیں تو ان کے رب کی جانب سے انہیں سلام پہنچانا اور میری طرف سے بھی! اور انہیں جنت میں موتیوں کے ایک محل کی بشارت دے دیجئے گا۔ جہاں نہ شور و ہنگامہ ہوگا اور نہ تکلیف و تھکن ہوگی۔

۳۸۲۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ عَمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَأَقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنِّْي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ. [طرفہ فی: ۱۷۴۹۷]

[مسلم: ۶۲۷۳]

(۳۸۲۱) اور اسماعیل بن خلیل نے بیان کیا، انہیں علی بن مسہر نے خبر دی، انہیں ہشام نے، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ خدیجہ رضی اللہ عنہا کی بہن ہالہ بنت خویلد رضی اللہ عنہا نے ایک مرتبہ آنحضرت ﷺ سے اندر آنے کی اجازت چاہی تو آپ کو حضرت خدیجہ رضی اللہ عنہا کی اجازت لینے کی ادایا آ گئی، آپ چونکہ اٹھے اور فرمایا: ”اللہ! یہ تو ہالہ ہیں۔“ حضرت عائشہ رضی اللہ عنہا نے کہا کہ مجھے اس پر بڑی غیرت آئی۔ میں نے کہا آپ قریش کی کس بوڑھی کا ذکر کیا کرتے ہیں جس

۳۸۲۱۔ وَقَالَ إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتَ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاعَ لَذَلِكَ، فَقَالَ: ((اللَّهُمَّ هَالَةَ)). قَالَتْ: فَغُرْتُ فَقُلْتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ،

حَمْرَاءِ الشُّدْقَيْنِ، هَلَكْتُ فِي الدَّهْرِ قَدْ، کے مسوڑوں پر بھی دانتوں کے ٹوٹ جانے کی وجہ سے (صرف سرخی باقی رہ گئی تھی) اور جسے مرے ہوئے بھی ایک زمانہ گزر چکا ہے۔ اللہ تعالیٰ نے اَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا۔ [مسلم: ۶۲۸۲]

آپ کو اس سے بہتر بیوی دے دی ہے۔

تشریح: مسند احمد کی ایک روایت میں ہے کہ نبی کریم ﷺ عائشہ رضی اللہ عنہا کی اس بات پر اس قدر رخصا ہو گئے کہ چہرہ مبارک غصہ سے سرخ ہو گیا اور فرمایا، اس سے بہتر کیا چیز مجھے ملی ہے؟ حضرت عائشہ رضی اللہ عنہا کھڑی ہو گئیں اور اللہ کے حضور توبہ کی اور پھر کبھی اس طرح کی گفتگو نبی کریم ﷺ کے سامنے نہیں کی۔ عورتوں کی یہ فطرت ہے کہ وہ اپنی سوکن سے ضرور رقابت رکھتی ہیں حضرت ہاجرہ و حضرت سارہ رضی اللہ عنہما کے حالات بھی اس پر شاہد ہیں پھر ازواج مطہرات بھی بنات حوا تھیں لہذا یہ کل تعجب نہیں ہے۔ اللہ پاک ان کی کمزوریوں کو معاف کرنے والا ہے۔

بَابُ ذِكْرِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ

باب: جریر بن عبد اللہ بجلي رضی اللہ عنہ کا بیان

۳۸۲۲۔ حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ يَبَّانٍ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مِنْذُ أَسْلَمْتُ، وَلَا رَأْيِي إِلَّا صَحْبِكَ. [راجع: ۳۰۳۵]

(۳۸۲۲) ہم سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے بیان نے کہ میں نے قیس سے سنا، انہوں نے بیان کیا کہ حضرت جریر بن عبد اللہ رضی اللہ عنہ نے فرمایا، جب سے میں اسلام لایا ہوں رسول اللہ ﷺ نے مجھے (گھر کے اندر آنے سے) نہیں روکا (جب بھی میں نے اجازت چاہی) اور جب بھی آپ مجھے دیکھتے تو مسکراتے۔

۳۸۲۳۔ وَعَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ: ذُو الْخَلَصَةِ، وَكَانَ يُقَالُ لَهُ: الْكَعْبَةُ الْيَمَانِيَّةُ، أَوِ الْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ لِي: رَسُولُ اللَّهِ ﷺ ((هَلْ أَنْتَ مُرَبِّحِي مِنْ ذِي الْخَلَصَةِ)). قَالَ: فَتَفَرَّزْتُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةً فَارِسٍ مِنْ أَخْمَسَ. قَالَ: فَكَسَرْنَا، وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَخْبَرَنَاهُ، فَأَخْبَرَنَا، فَذَعَلْنَا وَلَا خَمْسَ. [راجع: ۳۰۲۰]

(۳۸۲۳) اور قیس سے روایت ہے کہ حضرت جریر بن عبد اللہ رضی اللہ عنہ نے فرمایا زمانہ جاہلیت میں ”ذو الخلصة“ نامی ایک بت کدہ تھا اسے ”الکعبة الیمانیة“ یا ”الکعبة الشامیة“ بھی کہتے تھے۔ رسول اللہ ﷺ نے مجھ سے فرمایا: ”ذی الخلصة کے وجود سے میں جس اذیت میں مبتلا ہوں۔ کیا تم مجھے اس سے نجات دلا سکتے ہو؟“ انہوں نے بیان کیا کہ پھر قبیلہ احس کے ڈیڑھ سو سواروں کو میں لے کر چلا، انہوں نے بیان کیا اور ہم نے بت کدہ کو ڈھا دیا اور جو اس میں تھے ان کو قتل کر دیا۔ پھر ہم آنحضرت ﷺ کی خدمت میں حاضر ہوئے اور آپ کو خبر دی تو آپ نے ہمارے لئے اور قبیلہ احس کے لئے دعا فرمائی۔

تشریح: حضرت جریر بن عبد اللہ بجلي رضی اللہ عنہ بہت ہی بڑے بہادر انسان تھے دل میں توحید کا جذبہ تھا کہ رسول کریم ﷺ کی مشاپا کر ذی الخلصة نامی بت کدہ کو قبیلہ احس کے ڈیڑھ سو سواروں کے ساتھ مسمار کر دیا۔ نبی کریم ﷺ نے ان مجاہدین کے لئے بہت دعائے خیر و برکت فرمائی۔ یہ بت کدہ معاندین اسلام نے اپنا مرکز بنا رکھا تھا۔ اس لئے آپ کا ختم کرنا ضروری ہوا۔

بَابُ ذِكْرِ حُذَيْفَةَ بْنِ الْيَمَانِ

باب: حذیفہ بن یمان رضی اللہ عنہ کا بیان

العَبَسِيّ

۳۸۲۴۔ حَدَّثَنِي إِسْمَاعِيلُ بْنُ خَلِيلٍ، قَالَ: أَخْبَرَنَا سَلَمَةُ بْنُ رَجَاءٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمُ أَحَدِ هَزِمِ الْمُشْرِكُونَ هَزِيمَةً بَيْنَهُ، فَصَاحَ إِلَيْنَا أَنِي عَبْدَ اللَّهِ أَخْرَأَكُمْ، فَجَعَلَتْ أُولَاهُمْ عَلَى أَخْرَأِهِمْ، فَاجْتَلَدَتْ أَخْرَأَهُمْ، فَانْظَرُ حَذِيفَةَ، فَإِذَا هُوَ بِأَبِيهِ فَنَادَى: أَيْ عَبْدَ اللَّهِ! أَيْ أَبِي. فَقَالَتْ: قَوْلُ اللَّهِ! مَا اخْتَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حَذِيفَةُ: غَفَرَ اللَّهُ لَكُمْ. قَالَ أَبِي: قَوْلُ اللَّهِ! مَا زَالَتْ فِي حَذِيفَةَ مِنْهَا بَقِيَّةٌ خَيْرٌ حَتَّى لَقِيَ اللَّهَ. [راجع: ۳۲۹۰]

(۳۸۲۳) مجھ سے اسماعیل بن خلیل نے بیان کیا، کہا ہم سے سلمہ بن رجاء نے، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ احد کی لڑائی میں جب مشرکین ہار چکے تو ابلیس نے چلا کر کہا اے اللہ کے بندو! پیچھے والوں کو (قتل کرو) چنانچہ آگے کے مسلمان پیچھے والوں پر پل پڑے اور انہیں قتل کرنا شروع کر دیا۔ حذیفہ رضی اللہ عنہ جو دیکھا تو ان کے والد (یمان رضی اللہ عنہ) بھی وہیں موجود تھے انہوں نے پکار کر کہا اے اللہ کے بندو! یہ تو میرے والد ہیں میرے والد! عائشہ رضی اللہ عنہا نے بیان کیا اللہ کی قسم! اس وقت تک لوگ وہاں سے نہیں ہٹے جب تک انہیں قتل نہ کر لیا۔ حذیفہ رضی اللہ عنہ نے صرف اتنا کہا اللہ تمہاری مغفرت کرے۔ (ہشام نے بیان کیا کہ) اللہ کی قسم! حذیفہ رضی اللہ عنہ برابر یہ کلمہ دعائیہ کہتے رہے (کہ) اللہ ان کے والد پر حملہ کرنے والوں کو بخشے جو کہ محض غلط فہمی کی وجہ سے یہ حرکت کر بیٹھے) یہ دعا وہ مرتے دم تک کرتے رہے۔

تشریح: اس سے ان کے صبر و استقلال اور فہم و فراست کا پتہ چلتا ہے۔ غلط فہمی میں انسان کیا سے کیا کر بیٹھتا ہے۔ اس لئے اللہ کا ارشاد ہے کہ ہر سنی سنائی خبر کا یقین نہ کر لیا کرو جب تک اس کی تحقیق نہ کر لو۔

باب: ہند بنت عتبہ بن ربیعہ رضی اللہ عنہا کا بیان

بَابُ ذِكْرِ هِنْدِ بِنْتِ عَتَبَةَ بْنِ رَبِيعَةَ

۳۸۲۵۔ وَقَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدَ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عَائِشَةَ، قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عَتَبَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبُّ إِلَيَّ أَنْ يَذَلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبُّ إِلَيَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ. قَالَ: ((وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ)) قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ

(۳۸۲۵) اور عبدان نے بیان کیا، انہیں عبد اللہ نے خبر دی، انہیں یونس نے خبر دی، انہیں زہری نے، ان سے عروہ نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا، حضرت ہند بنت عتبہ رضی اللہ عنہا رسول اللہ ﷺ کی خدمت میں (اسلام لانے کے بعد) حاضر ہوئیں اور کہنے لگیں یا رسول اللہ! روئے زمین پر کسی گھرانے کی ذلت آپ کے گھرانے کی ذلت سے زیادہ میرے لئے خوشی کا باعث نہیں تھی لیکن آج کسی گھرانے کی عزت روئے زمین پر آپ کے گھرانے کی عزت سے زیادہ میرے لئے خوشی کی وجہ نہیں ہے۔ آنحضرت ﷺ نے فرمایا: ”اس میں ابھی اور ترقی ہوگی اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے“ پھر ہند نے کہا یا رسول اللہ! ابوسفیان

تشریح: حضرت ہند رحمۃ اللہ علیہ ابوسفیان رحمۃ اللہ علیہ کی بیوی اور حضرت معاویہ رضی اللہ عنہ کی والدہ جو فتح مکہ کے بعد اسلام لائی ہیں۔ ابوسفیان رضی اللہ عنہ بھی اسی زمانہ میں اسلام لائے تھے، بہت جری اور پختہ کار عورت تھی ان کے بارے میں بہت سے واقعات کتاب تواریخ میں موجود ہیں جو ان کی شان و عظمت پر دلیل ہیں۔

تشریح: یہ بزرگ صحابی عہد اسلام سے قبل ہی توحید کے علمبردار تھے۔ ان کے واقعہ میں ان قبر پرستوں کے لئے عبرت ہے جو بکرا، مرغابی، مینا بزرگوں کے مزاروں کی بھیئت کرتے ہیں۔ حضرت مدار و سالار کے نام کے بکرے ذبح کرتے ہیں۔ ان کو سوچنا چاہیے کہ ان کا یہ فعل اسلام سے کس قدر بعید ہے۔ ہداهم اللہ الی صراط مستقیم آمین۔

قدر بغير ہے۔ ہداهم اللہ الی صراط مستقیم آمین۔
 ۳۸۲۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا
 حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا
 مُوسَى، قَالَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ
 عَبْدِ اللَّهِ بْنِ عَمْرٍ: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بْنَ
 عَمْرٍو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلَدِجَ، قَبْلَ أَنْ يَنْزَلَ
 عَلَى النَّبِيِّ ﷺ الْوُحْيَ فَقَدَّمَتْ إِلَى
 النَّبِيِّ ﷺ سَفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا ثُمَّ
 قَالَ زَيْدٌ: إِنِّي لَسْتُ أَكُلُ مِمَّا تَذْبَحُونَ عَلَى
 أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ
 عَلَيْهِ. وَأَنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَعِيبُ عَلَى
 قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ: الشَّاءَ خَلَقَهَا
 اللَّهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ الْمَاءَ، وَأَنْبَتَ
 لَهَا مِنَ الْأَرْضِ، ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ
 اسْمِ اللَّهِ؟ إِنْكَارًا لِدَلِيلِكَ وَإِعْظَامًا لَهُ. [طرفہ

۳۸۲۷۔ قَالَ مُوسَىٰ: حَدِّثْنِي سَلِيمٌ بَنُ (۳۸۲۷) موسیٰ نے بیان کیا، ان سے سالم بن عبد اللہ نے بیان کیا اور مجھے

یقین ہے کہ انہوں نے یہ ابن عمر رضی اللہ عنہما سے بیان کیا تھا کہ زید بن عمرو بن نفیل شام گئے۔ دین (خالص) کی تلاش میں نکلے۔ وہاں وہ ایک یہودی عالم سے ملے تو انہوں نے ان کے دین کے بارے میں پوچھا اور کہا ممکن ہے میں تمہارا دین اختیار کر لوں، اس لئے تم مجھے اپنے دین کے متعلق بتاؤ۔ یہودی عالم نے کہا کہ ہمارے دین میں تم اس وقت تک داخل نہیں ہو سکتے جب تک تم اللہ کے غضب کے ایک حصہ کے لئے تیار نہ ہو جاؤ۔ اس پر زید رضی اللہ عنہ نے کہا کہ واہ میں اللہ کے غضب ہی سے بھاگ کر آیا ہوں، پھر خدا کے غضب کو میں اپنے اوپر کبھی نہ لوں گا اور نہ مجھ کو اسے اٹھانے کی طاقت ہے! کیا تم مجھے کسی اور دوسرے دین کا کچھ پتہ بتا سکتے ہو؟ اس عالم نے کہا میں نہیں جانتا (کوئی دین سچا ہو تو دین حنیف ہو) زید رضی اللہ عنہ نے پوچھا دین حنیف کیا ہے؟ اس عالم نے کہا کہ ابراہیم علیہ السلام کا دین جو نہ یہودی تھے اور نہ نصرانی اور وہ اللہ کے سوا کسی کی عبادت نہیں کرتے تھے۔ زید وہاں سے چلے آئے اور ایک نصرانی پادری سے ملے۔ ان سے بھی اپنا خیال بیان کیا اس نے بھی یہی کہا کہ تم ہمارے دین میں آؤ گے تو اللہ تعالیٰ کی لعنت میں سے ایک حصہ لو گے۔ زید رضی اللہ عنہ نے کہا میں اللہ کی لعنت سے ہی بچنے کے لئے تو یہ سب کچھ کر رہا ہوں۔ اللہ کی لعنت اٹھانے کی مجھ میں طاقت نہیں اور نہ میں اس کا یہ غضب کس طرح اٹھا سکتا ہوں؟ کیا تم میرے لئے اس کے سوا کوئی اور دین بتا سکتے ہو۔ پادری نے کہا کہ میری نظر میں ہو تو صرف ایک دین حنیف سچا دین ہے زید نے پوچھا دین حنیف کیا ہے؟ کہا کہ وہ دین ابراہیم علیہ السلام ہے جو نہ یہودی تھے اور نہ نصرانی اور اللہ کے سوا وہ کسی کی پوجا نہیں کرتے تھے۔ زید نے جب دین ابراہیم علیہ السلام کے بارے میں ان کی یہ رائے سنی تو وہاں سے روانہ ہو گئے اور اس سرزمین سے باہر نکل کر اپنے دونوں ہاتھ آسمان کی طرف اٹھائے اور یہ دعا کی، اے اللہ! میں گواہی دیتا ہوں کہ میں دین ابراہیم پر ہوں۔

[راجع: ۳۸۲۶]

عَبْدُ اللَّهِ، وَلَا أَعْلَمُهُ إِلَّا يُحَدِّثُ بِهِ عَنِ ابْنِ عَمْرٍ: أَنَّ زَيْدَ بْنَ عَمْرٍو بْنَ نَفِيلٍ خَرَجَ إِلَى الشَّامِ، يَسْأَلُ عَنِ الدِّينِ وَيَتَّبِعُهُ فَلَقِيَ عَالِمًا مِنَ الْيَهُودِ، فَسَأَلَهُ عَنْ دِينِهِمْ، فَقَالَ: إِنِّي لَعَلِّي أَنْ أُدِينَ دِينَكُمْ، فَأَخْبَرَنِي. فَقَالَ: لَا تَكُونُ عَلَى دِينِنَا حَتَّى تَأْخُذَ بِنَصِيئِكَ مِنْ غَضَبِ اللَّهِ. قَالَ زَيْدٌ: مَا أَفْرُ إِلَّا مِنْ غَضَبِ اللَّهِ، وَلَا أَحْمِلُ مِنْ غَضَبِ اللَّهِ شَيْئًا أَبَدًا، وَأَنَا أَسْتَطِيعُهُ فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ قَالَ: مَا أَعْلَمُهُ إِلَّا أَنْ تَكُونَ حَنِيفًا. قَالَ زَيْدٌ: وَمَا الْحَنِيفُ؟ قَالَ: دِينُ إِبْرَاهِيمَ لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَا يَعْْبُدُ إِلَّا اللَّهَ. فَخَرَجَ زَيْدٌ فَلَقِيَ عَالِمًا مِنَ النَّصَارَى، فَذَكَرَ مِثْلَهُ، فَقَالَ: لَنْ تَكُونَ عَلَى دِينِنَا حَتَّى تَأْخُذَ بِنَصِيئِكَ مِنْ لَعْنَةِ اللَّهِ. قَالَ: مَا أَفْرُ إِلَّا مِنْ لَعْنَةِ اللَّهِ، وَلَا أَحْمِلُ مِنْ لَعْنَةِ اللَّهِ وَلَا مِنْ غَضَبِهِ شَيْئًا أَبَدًا، وَأَنَا أَسْتَطِيعُ فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ؟ قَالَ: مَا أَعْلَمُهُ إِلَّا أَنْ تَكُونَ حَنِيفًا. قَالَ: وَمَا الْحَنِيفُ؟ قَالَ: دِينُ إِبْرَاهِيمَ لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَا يَعْْبُدُ إِلَّا اللَّهَ. فَلَمَّا رَأَى زَيْدٌ قَوْلَهُمْ فِي إِبْرَاهِيمَ خَرَجَ، فَلَمَّا بَرَزَ رَفَعَ يَدَيْهِ فَقَالَ: اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ عَلَى دِينِ إِبْرَاهِيمَ.

۳۸۲۸- وَقَالَ اللَّيْثُ: كَتَبَ إِلَى هِشَامَ عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: رَأَيْتُ زَيْدَ بْنَ عَمْرٍو بْنَ نَفِيلٍ قَائِمًا مُسْنِدًا

(۳۸۲۸) اور لیث بن سعد نے کہا کہ مجھے ہشام نے لکھا، اپنے والد (عروہ بن زبیر) سے اور انہوں نے کہا کہ ہم سے حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ میں نے زید بن عمرو بن نفیل کو کعبہ سے اپنی پیٹھ لگائے

ہوئے کھڑے ہو کر یہ سنا، اے قریش کے لوگو! خدا کی قسم میرے سوا اور کوئی تمہارے یہاں دین ابراہیم پر نہیں ہے اور زید بنیوں کو زندہ نہیں گاڑتے تھے اور ایسے شخص سے جو اپنی بیٹی کو مار ڈالنا چاہتا کہتے اس کی جان نہ لے اس کے تمام اخراجات کا ذمہ میں لیتا ہوں۔ چنانچہ لڑکی کو اپنی پرورش میں رکھ لیتے جب وہ بڑی ہو جاتی تو اس کے باپ سے کہتے اب اگر تم چاہو تو میں تمہاری لڑکی کو تمہارے حوالے کر سکتا ہوں اور اگر تمہاری مرضی ہو تو میں اس کے سب کام پورے کر دوں گا۔

ظَهَرَهُ إِلَى الْكَعْبَةِ يَقُولُ: يَا مَعْاشِرَ قُرَيْشٍ،
وَاللَّهِ مَا مِنْكُمْ عَلَى دِينِ إِبْرَاهِيمَ غَيْرِي،
وَكَانَ يُخْبِي الْمَوْوَدَّةَ، يَقُولُ لِلرَّجُلِ إِذَا
أَرَادَ أَنْ يَقْتُلَ ابْنَتَهُ: لَا تَقْتُلْهَا، أَنَا أَكْفِيَنَّكَهَا
مَوْتَهَا. فَيَأْخُذُهَا فَإِذَا تَرَعَرَعَتْ قَالَ لِأَيُّهَا:
إِنْ شِئْتَ دَفَعْتُهَا إِلَيْكَ، وَإِنْ شِئْتَ كَفَيْتُكَ
مَوْتَهَا.

تشریح: بزار اور طبرانی نے یوں روایت کیا ہے کہ زید اور ورقہ دونوں دین حق کی تلاش میں شام کے ملک کو گئے ورقہ تو وہاں جا کر عیسائی ہو گیا اور زید کو یہ دین پسند نہیں آیا۔ پھر وہ موصل میں آئے وہاں ایک پادری سے ملے جس نے دین نصرانی ان پر پیش کیا لیکن زید نے نہ مانا۔ اسی روایت میں یہ ہے کہ سعید بن زید اور حضرت عمر رضی اللہ عنہما نے نبی کریم ﷺ سے زید کا حال پوچھا آپ نے فرمایا اللہ نے اس کو بخش دیا اور اس پر رحم کیا اور وہ دین ابراہیم علیہ السلام پر فوت ہوا۔ زید کا نسب نامہ یہ ہے زید بن عمرو بن نفیل بن عبد العزی بن رباح بن عبد اللہ الخ یہ بزرگ بعثت نبوی سے پہلے ہی انتقال کر گئے تھے ان کے صاحبزادے سعید نامی نے اسلام قبول کیا جو عشرہ مبشرہ میں سے ہیں۔ روایت میں مشرکین مکہ کا انصاب پر ذبیحہ کا ذکر آیا ہے۔ وہ پھر مراد میں جو کعبہ کے گرد لگے ہوئے تھے اور ان پر مشرکین اپنے بتوں کے نام پر ذبح کرتے تھے۔ نبی کریم ﷺ کے دسترخوان پر حاضری دینے سے زید نے اس لئے انکار کیا کہ انہوں نے نبی کریم ﷺ کو بھی قریش کا ایک فرد سمجھ کر لیا کہ شاید دسترخوان پر تھانوں کا ذبیحہ پکایا گیا ہو اور وہ غیر اللہ کے مذبحہ جانور کا گوشت نہیں کھایا کرتے تھے، جہاں تک حقیقت کا تعلق ہے رسول کریم ﷺ پیداؤں کے دن ہی سے معصوم تھے اور یہ ناممکن تھا کہ آپ نبوت سے پہلے قریش کے افعال شرکیہ میں شریک ہوتے ہوں۔ لہذا زید کا گمان نبی کریم ﷺ کے بارے صحیح نہ تھا۔ فاکہی نے عامر بن ربیعہ سے نکالا، مجھ سے زید نے یہ کہا کہ میں نے اپنی قوم کے برخلاف اسماعیل اور ابراہیم علیہ السلام کے دین کی پیروی کی ہے اور میں اس پیغمبر کا منتظر ہوں جو آل اسماعیل میں پیدا ہوگا لیکن امید نہیں کہ میں اس کا زمانہ پاؤں مگر میں اس پر ایمان لایا اس کی تصدیق کرتا ہوں اس کے برحق پیغمبر ہونے کی گواہی دیتا ہوں اگر تو زندہ رہے اور اس رسول کو پاؤں تو میرا سلام پہنچا دیجیے۔ عامر رضی اللہ عنہ کہتے ہیں کہ جب میں مسلمان ہوا تو میں نے ان کا سلام نبی کریم ﷺ کو پہنچایا آپ نے جواب میں ولعلہ السلام فرمایا اور فرمایا میں نے اس کو بہشت میں کبڑا اٹھیتے ہوئے دیکھا ہے۔ زید رضی اللہ عنہ نے عربوں میں لڑکیوں کی زندہ دگر کر دینے کی رسم کی بھی مخالفت کی جیسا کہ روایت کے آخر میں درج ہے۔

باب: قریش نے جو کعبہ کی مرمت کی تھی اس کا بیان

بَابُ بُيَانِ الْكَعْبَةِ

(۳۸۲۹) مجھ سے محمد بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا کہ مجھے ابن جریج نے خبر دی، کہا کہ مجھے عمرو بن دینار نے خبر دی، انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جب کعبہ کی تعمیر ہو رہی تھی تو نبی کریم ﷺ اور حضرت عباس رضی اللہ عنہما اس کے لئے پتھر ڈھور رہے تھے حضرت عباس رضی اللہ عنہ نے آنحضرت ﷺ سے کہا اپنا تہبند گردن پر رکھ لو اس طرح پتھر کی (خراش لگنے سے) بچ جاؤ گے آپ

۳۸۲۹ - حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: لَمَّا بُنِيَ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَنْقُلَانِ الْحِجَارَةَ، فَقَالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: اجْعَلْ إِذَا رَكَ عَلَى

نے جب ایسا کیا آپ زمین پر گر پڑے اور آپ کی نظر آسمان پر گر گئی جب ہوش ہوا تو آپ نے چچا سے فرمایا: ”میرا تہبند لاؤ۔“ پھر انہوں نے آپ کا تہبند خوب مضبوط باندھ دیا۔

رَقَبَتِكَ يَفِيكَ مِنَ الْجَبَارَةِ، فَخَرَّ إِلَى الْأَرْضِ، وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ ثُمَّ أَفَاقَ فَقَالَ: ((إِذَا رِي إِذَا رِي)). فَشَدَّ عَلَيْهِ إِذَا رَهُ. [راجع: ۳۶۶]

(۳۸۳۰) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار اور عبد اللہ بن ابی زید نے بیان کیا کہ نبی کریم ﷺ کے زمانے میں بیت اللہ کے گرد احاطہ کی دیوار نہ تھی لوگ کعبہ کے گرد نماز پڑھتے تھے پھر جب حضرت عمر رضی اللہ عنہ کا درو آیا تو انہوں نے اس کے گرد دیوار بنوائی۔ عبد اللہ نے بیان کیا کہ یہ دیواریں بھی پست تھیں۔ عبد اللہ بن زبیر رضی اللہ عنہ نے ان کو بلند کیا۔

۳۸۳۰- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، وَعُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، قَالَا: لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ ﷺ حَوْلَ الْبَيْتِ حَائِطٌ، كَانُوا يَصْلُونَ حَوْلَ الْبَيْتِ، حَتَّى كَانَ عَمْرُو بْنُ حَوَلَةَ حَائِطًا. قَالَ: عُبَيْدُ اللَّهِ: جَذَرَهُ قَصِيرٌ، فَبَنَاهُ ابْنُ الزُّبَيْرِ.

تشریح: حافظ نے کہا کعبہ شریف دس مرتبہ تعمیر کیا گیا ہے، پہلے فرشتوں نے بنایا، پھر آدم علیہ السلام نے، پھر ان کی اولاد نے، پھر حضرت ابراہیم علیہ السلام نے، پھر عالقہ نے، پھر جرہم نے، پھر قحس بن کلاب نے، پھر قریش نے، پھر عبد اللہ بن زبیر نے، پھر جاج بن یوسف نے، اب تک حجاج ہی کی بنا پر ہے۔ آج کی سعودی حکومت نے مسجد الحرام کی توسیع و تعمیر میں بیش بہا خدمات انجام دی ہیں۔ اللہ پاک ان کی خدمات کو قبول فرمائے۔ آمین۔

باب: جاہلیت کے زمانے کا بیان

بَابُ أَيَّامِ الْجَاهِلِيَّةِ

تشریح: یعنی وہ زمانہ جو نبی کریم ﷺ کی پیدائش سے پہلے آپ کی نبوت تک گزرا ہے۔ اور عہد جاہلیت اس زمانہ کو بھی کہتے ہیں جو آپ کے نبی ہونے سے پہلے گزرا ہے۔

(۳۸۳۱) ہم سے مسد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا کہ ہشام نے کہا مجھ سے میرے والد نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ عاشورا کا روزہ قریش لوگ زمانہ جاہلیت میں رکھتے تھے اور نبی کریم ﷺ نے بھی اسے باقی رکھا تھا۔ جب آپ مدینہ تشریف لائے تو آپ نے خود بھی اس دن روزہ رکھا اور صحابہ رضی اللہ عنہم کو بھی رکھنے کا حکم دیا لیکن جب رمضان کا روزہ ۲ھ میں فرض ہوا تو اس کے بعد آپ نے حکم دیا کہ جس کا جی چاہے عاشورا کا روزہ رکھے اور جو نہ چاہے نہ رکھے۔

۳۸۳۱- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ هِشَامٌ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: كَانَ عَاشُورَاءَ يَوْمَ يَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانُ كَانَ مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَا يَصُومُهُ. [راجع: ۱۵۹۲]

(۳۸۳۲) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے عبد اللہ بن طاووس نے بیان کیا، ان سے ان کے والد

۳۸۳۲- حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا وَهْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ

نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ زمانہ جاہلیت میں لوگ حج کے مہینوں میں عمرہ کرنا بہت بڑا گناہ خیال کرتے تھے۔ وہ محرم کو صفر کہتے۔ ان کے ہاں یہ مثل تھی کہ اونٹ کی پیٹھ کا خرّم جب اچھا ہونے لگے اور (حاجیوں کے) نشانات قدم منٹ چکیں تو اب عمرہ کرنے والوں کا عمرہ جائز ہوا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر رسول اللہ ﷺ اپنے اصحاب کے ساتھ ذی الحجہ کی چوتھی تاریخ کو حج کا احرام باندھے ہوئے (مکہ) تشریف لائے تو آپ نے صحابہ کو حکم دیا کہ اپنے حج کو عمرہ کر ڈالیں (طواف اور سعی کر کے احرام کھول دیں) صحابہ نے عرض کیا یا رسول اللہ! (اس عمرہ اور حج کے دوران میں) کیا چیزیں حلال ہوں گی؟ آپ نے فرمایا: ”تمام چیزیں! جو احرام کی نہ ہونے کی حالت میں حلال تھیں وہ سب حلال ہو جائیں گی۔“

(۳۸۳۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا کہ عمرو بن دینار بیان کیا کرتے تھے کہ ہم سے سعید بن مسیب نے اپنے والد سے بیان کیا، انہوں نے سعید کے دادا حزن سے بیان کیا کہ زمانہ جاہلیت میں ایک مرتبہ سیلاب آیا کہ (مکہ کی) دونوں پہاڑیوں کے درمیان پانی ہی پانی ہو گیا سفیان نے بیان کیا کہ عمرو بن دینار بیان کرتے تھے کہ اس حدیث کا ایک بہت بڑا قصہ ہے۔

تشریح: حافظ ابن حجر رحمہ اللہ نے کہا، موسیٰ بن عقبہ نے بیان کیا کہ کعبہ میں سیلاب اس پہاڑ کی طرف سے آیا کرتا تھا جو بلند جانب میں واقع ہے ان کو ڈر ہوا کہیں پانی کعبہ کے اندر نہ گھس جائے اس لئے انہوں نے عمارت کو خوب مضبوط کرنا چاہا اور پہلے جس نے کعبہ اونچا کیا اور اس میں سے کچھ گرا دیا وہ لید بن مغیرہ تھا۔ پھر کعبہ کے بننے کا وہ قصہ نقل کیا جو نبی کریم ﷺ کی نبوت سے پہلے ہوا اور امام شافعی رحمہ اللہ نے کتاب الام میں عبد اللہ بن زبیر رضی اللہ عنہ سے نقل کیا جب وہ کعبہ بنا رہے تھے۔ کعب نے ان سے کہا خوب مضبوط بناؤ کیونکہ ہم کتابوں میں یہ پاتے ہیں کہ آخر زمانے میں سیلاب بہت آئیں گے۔ تو قصہ سے مراد یہی ہے کہ وہ اس سیلاب کو دیکھ کر جس کے برابر کبھی نہیں آیا تھا یہ سمجھ گئے کہ آخر زمانے کے سیلابوں میں یہ پہلا سیلاب ہے۔

(۳۸۳۴) ہم سے ابو العثمان نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے بیان ابو بشر نے اور ان سے قیس بن ابی حازم نے بیان کیا کہ ابوبکر رضی اللہ عنہ قبیلہ احس کی ایک عورت سے ملے ان کا نام زینب بنت مہاجر تھا، آپ نے دیکھا کہ وہ بات ہی نہیں کرتیں۔ دریافت فرمایا کیا بات ہے یہ بات کیوں نہیں کرتیں؟ لوگوں نے بتایا کہ مکمل خاموشی کے ساتھ حج کرنے کی منت مانی ہے۔ ابوبکر رضی اللہ عنہ نے ان سے فرمایا کہ بات کرو اس طرح حج کرنا تو جاہلیت کی رسم ہے، چنانچہ اس نے بات کی اور پوچھا آپ کون

قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنَ الْفُجُورِ فِي الْأَرْضِ، وَكَانُوا يُسَمُّونَ الْمُحْرَمَ صَفْرَ وَيَقُولُونَ: إِذَا بَرَأَ الذَّبَرُ، وَعَفَا الْأَثَرُ، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. قَالَ: فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ رَابِعَةَ مِهْلَيْنِ بِالْحَجِّ وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَجْعَلُوهَا عُمْرَةً. قَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْجَلِّ قَالَ: ((الْجَلُّ كُلُّهُ)). [راجع: ۱۰۸۵]

۳۸۳۳- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: كَانَ عَمْرُو يَقُولُ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: جَاءَ سَيْلٌ فِي الْجَاهِلِيَّةِ فَكَسَا مَا بَيْنَ الْجَبَلَيْنِ. قَالَ سُفْيَانُ: وَيَقُولُ إِنَّ هَذَا لَحَدِيثٌ لَهُ شَأْنٌ.

۳۸۳۴- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَّانِ أَبِي بَشْرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا: زَيْنَبُ، فَرَأَاهَا لَا تَكَلِّمُ، فَقَالَ: مَا لَهَا لَا تَكَلِّمُ؟ قَالُوا: حَبَّتْ مُضْمِنَةً. فَقَالَ لَهَا: تَكَلِّمِي، فَإِنَّ هَذَا لَا يَجِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ.

فَتَكَلَّمْتُ، فَقَالَ: مَنْ أَنْتَ؟ قَالَ: أَمْرُؤٌ مِنَ الْمُهَاجِرِينَ. قَالَتْ: أَيُّ الْمُهَاجِرِينَ؟ قَالَ: مِنْ قُرَيْشٍ. قَالَتْ: مِنْ أَيِّ قُرَيْشٍ أَنْتَ؟ قَالَ: إِنَّكَ لَسَوْوَلُ أَنَا أَبُو بَكْرٍ. قَالَتْ: مَا بَقَاؤُنَا عَلَى هَذَا الْأَمْرِ الصَّالِحِ الَّذِي جَاءَ اللَّهُ بِهِ بَعْدَ الْجَاهِلِيَّةِ؟ قَالَ: بَقَاؤُكُمْ عَلَيْهِ مَا اسْتَقَامَتْ بِكُمْ أَيْمَنُكُمْ. قَالَتْ: وَمَا الْأَيْمَةُ؟ قَالَ: أَمَا كَانَ لِقَوْلِكَ رُؤُوسٌ وَأَشْرَافٌ يَأْمُرُونَهُمْ فَيَطِغُونَهُمْ؟ قَالَتْ: بَلَى. قَالَ: فَهُمْ أَوْلَئِكَ عَلَى النَّاسِ.

ہیں؟ حضرت ابو بکر رضی اللہ عنہ نے کہا کہ میں مہاجرین کا ایک آدمی ہوں۔ انہوں نے پوچھا کہ مہاجرین کے کس قبیلے سے ہیں؟ آپ نے فرمایا کہ قریش سے، انہوں نے پوچھا قریش کے کس خاندان سے؟ حضرت ابو بکر رضی اللہ عنہ نے اس پر فرمایا تم بہت پوچھنے والی عورت ہو، میں ابو بکر رضی اللہ عنہ ہوں۔ اس کے بعد انہوں نے پوچھا جاہلیت کے بعد اللہ تعالیٰ نے جو ہمیں یہ دین حق عطا فرمایا ہے اس پر ہم (مسلمان) کب تک قائم رہ سکیں گے؟ آپ نے فرمایا اس پر تمہارا قیام اس وقت تک رہے گا جب تک تمہارے امام حاکم سیدھے رہیں گے۔ اس خاتون نے پوچھا امام سے کیا مراد ہے آپ نے فرمایا کیا تمہاری قوم میں سردار اور اشراف لوگ نہیں ہے جو اگر لوگوں کو کوئی حکم دیں تو وہ اس کی اطاعت کریں؟ اس نے کہا کہ کیوں نہیں ہیں۔ ابو بکر رضی اللہ عنہ نے کہا کہ امام سے یہی مراد ہیں۔

تشیع: اسماعیلی کی روایت میں یوں ہے اس عورت نے کہا ہم میں اور ہماری قوم میں جاہلیت کے زمانے میں کچھ فساد ہوا تھا تو میں نے قسم کھائی تھی کہ اگر اللہ نے مجھ کو اس سے بچا دیا تو میں جب تک حج نہ کر لوں گی کسی سے بات نہیں کروں گی۔ حضرت ابو بکر صدیق رضی اللہ عنہ نے کہا اسلام ان باتوں کو مٹا دیتا ہے تم بات کرو۔ حافظ نے کہا حضرت ابو بکر رضی اللہ عنہ کے اس قول سے یہ نکلا کہ ایسی غلط قسم کا توڑ دینا مستحب ہے۔ حدیث ابوسرائیل بھی ایسی ہے جس نے پیدل چل کر حج کی منت مانگی تھی نبی کریم ﷺ نے اس کو سواری پر چلنے کا حکم فرمایا اور اس منت کو توڑ دیا۔

۳۸۳۵- حَدَّثَنِي قُرَّةُ بْنُ أَبِي الْمَغْرَاءِ: بَجَّهَ سَفْرُوهُ بِنَ ابْنِ الْمَغْرَاءِ فِي بَيَانِ كَيْفَ كَانَتْ بَنُو مُسْمَرٍ خَبَرْدِي، أُنْثَى هِشَامَ، أُنْثَى ابْنِ هِشَامَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَسْلَمْتُ امْرَأَةً سَوْدَاءَ لِبَعْضِ الْعَرَبِ، وَكَانَ لَهَا حِفْشٌ فِي الْمَسْجِدِ قَالَتْ: فَكَانَتْ تَأْتِينَا فَتَحَدِّثُ عِنْدَنَا فَإِذَا فَرَعَتْ مِنْ حَدِيثِهَا قَالَتْ: وَيَوْمَ الْوِشَاحِ مِنْ تَعَايِبِ رَبَّنَا أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَتَجَانِبِي فَلَمَّا أَكْثَرَتْ قَالَتْ لَهَا عَائِشَةُ: وَمَا يَوْمُ الْوِشَاحِ قَالَتْ: خَرَجْتُ جُوزِيَّةً لِبَعْضِ هِلَالِي، وَعَلَيْهَا وَشَاحٌ مِنْ أَدَمٍ فَسَقَطَ مِنْهَا، فَأَنْحَطَّ عَلَيْهِ الْحَدْيَا وَهِيَ تَحْسَبُهُ

(۳۸۳۵) مجھ سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم کو علی بن مسمر نے خبر دی، انہیں ہشام نے، انہیں ابی ہشام نے، انہیں ابی ہشام نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک کالی عورت جو کسی عرب کی باندی تھیں، اسلام لائیں اور مسجد میں ان کے رہنے کے لئے ایک کوٹھڑی تھی۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا وہ ہمارے یہاں آیا کرتی اور باتیں کیا کرتی تھیں، لیکن جب باتوں سے فارغ ہو جاتیں تو وہ یہ شعر پڑھتی ”اور ہاروا لادن بھی ہمارے رب کے عجائب قدرت میں سے ہے، کہ اسی نے (بفضلہ) کفر کے شہر سے مجھے چھڑایا۔“ اس نے جب کئی مرتبہ یہ شعر پڑھا تو عائشہ رضی اللہ عنہا نے اس سے دریافت کیا کہ ہاروا لے دن کا قصہ کیا ہے؟ اس نے بیان کیا کہ میرے مالکوں کے گھرانے کی ایک لڑکی (جو نئی دلہن تھی) لال چڑے کا ایک بار باندھے ہوئے تھی۔ وہ باہر نکلی تو اتفاق سے وہ گر گیا۔ ایک چیل کی اس پر نظر پڑی اور وہ اسے گوشت سمجھ کر اٹھا کر لے گئی۔ لوگوں نے مجھے اس

لَحْمًا، فَأَخَذَتْ فَأَتَتْهُمُونِي بِهِ فَعَدَّ بُونِي بِهِ حَتَّى بَلَغَ مِنْ أَمْرِي أَنَّهُمْ طَلَبُوا فِي قُبُلِي، فَبَيَّنَّا لَهُمْ حَوْلِي وَأَنَا فِي كَرْبِي إِذْ أَقْبَلْتُ الْحُدَيَا حَتَّى وَازَتْ بِرُؤُوسِنَا ثُمَّ أَلْقَتْهُ، فَأَخَذُوهُ فَقُلْتُ لَهُمْ: هَذَا الَّذِي أَتَيْتُمُونِي بِهِ وَأَنَا مِنْهُ بِرَنَّةٍ. (راجع: ۴۳۹)

کے لئے چوری کی تہمت لگائی اور مجھے سزائیں دینی شروع کیں۔ یہاں تک کہ میری شرمگاہ کی بھی تلاشی لی۔ خیر وہ ابھی میرے چاروں طرف جمع ہی تھے اور میں اپنی مصیبت میں مبتلا تھی کہ چیل آئی اور ہمارے سروں کے بالکل اوپر اڑنے لگی۔ پھر اس نے وہی ہار نیچے گرا دیا۔ لوگوں نے اسے اٹھا لیا تو میں نے ان سے کہا اسی کے لئے تم لوگ مجھے تہام لگا رہے تھے حالانکہ میں بے گناہ تھی۔

تشریح: روایت میں لفظ ((حفش)) ح کے کسرہ کے ساتھ ہے جو چھوٹے تنگ گھر بولا جاتا ہے۔ "وجہ دخولها هنا من جهة ما كان عليه اهل الجاهلية من الجفاء فى الفعل والقول۔" (فتح جلد ۷ صفحہ ۱۹۱) یعنی اس حدیث کو یہاں لانے سے زمانہ جاہلیت کے مظالم کا دکھانا ہے، جو اہل جاہلیت اپنی زبانوں اور اپنے کاموں سے غریبوں پر ڈھایا کرتے تھے۔

۳۸۳۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي عُمَرَ عَنِ النَّبِيِّ ﷺ: ((أَلَا مَنْ كَانَ خَالِفًا فَلَا يَخْلِفُ إِلَّا بِاللَّهِ)). فَكَانَتْ فَرِيضَتُهُ تَخْلِفُ بِأَبَائِهَا، فَقَالَ: ((لَا تَخْلِفُوا بِأَبَائِكُمْ)).

(۳۸۳۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: "ہاں! اگر کسی کو قسم کھانی ہی ہو تو اللہ کے سوا اور کسی کی قسم نہ کھائے۔" قریش اپنے باپ دادا کی قسم کھایا کرتے تھے۔ اس لئے آپ ﷺ نے فرمایا: "اپنے باپ دادا کے نام کی قسم نہ کھایا کرو۔"

[راجع: ۲۶۷۹] [مسلم: ۴۲۵۴]

۳۸۳۷۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، حَدَّثَهُ أَنَّ الْقَاسِمَ كَانَ يَمْسِي بَيْنَ يَدَيِ الْجَنَازَةِ وَلَا يَقُومُ لَهَا، وَيُخْبِرُ عَنْ عَائِشَةَ قَالَتْ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَقُومُونَ لَهَا، يَقُولُونَ إِذَا رَأَوْهَا: كُنْتُ فِي أَهْلِكَ مَا أَنْتَ. مَرَّتَيْنِ.

(۳۸۳۷) مجھ سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا کہ مجھے عمرو بن حارث نے خبر دی، ان سے عبد الرحمن بن قاسم نے بیان کیا کہ قاسم بن محمد (ان کے والد) جنازہ کے آگے آگے چلا کرتے تھے اور جنازہ کو دیکھ کر کھڑے نہیں ہوتے تھے، حضرت عائشہ رضی اللہ عنہا کے حوالے سے وہ بیان کرتے تھے کہ زمانہ جاہلیت میں لوگ جنازہ کے لئے کھڑے ہو جایا کرتے تھے اور اسے دیکھ کر کہتے تھے کہ اے مرنے والے جس طرح اپنی زندگی میں تو اپنے گھر والوں کے ساتھ تھا اب ویسا ہی کسی پرندے کے بھیس میں ہے۔

تشریح: یعنی جاہلیت والے جنم کے قائل تھے وہ کہتے تھے آدمی کی روح مرتے ہی کسی پرندے کے بھیس میں چلی جاتی ہے اگر اچھا آدمی تھا تو اچھے پرندے کی شکل لیتی ہے جیسے کبوتر وغیرہ اور اگر آدمی برا تھا تو برے کی مثلاً الو، کوا، وغیرہ۔ بعض نے یوں ترجمہ کیا ہے تو اپنے گھر والوں میں تو اچھا شریف آدمی تھا اب تھلاک جنم میں ہے۔ بعض نے ترجمہ یوں کیا ہے تو اپنے گھر والوں میں تھا لیکن دوبار تو ان میں نہیں رہ سکتا یعنی حشر ہونے والا نہیں۔ جیسے مشرکوں کا اعتقاد تھا کہ ایک ہی زندگی ہے دنیا کی زندگی اور وہ آخرت کے قائل نہ تھے۔ "قوله كنت في اهلك ما انت في الان كنت في الحياة مرتين وما موصولة وبعض الصلة محذوف والتقدير انت في اهلك الذي كنت فيه اي الذي انت فيه الان كنت في الحياة

مثله لانهم كانوا لا يؤمنون بالبعث ولكن كانوا يعتقدون الروح اذا اخرجت تطير طيرا فان كان من اهل الخير كان روحه من صالح الطير والا بالعكس۔" خلاصہ مضمون وہی ہے جو اوپر گزر چکا ہے۔

۳۸۳۸۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: قَالَ عُمَرُ: إِنَّ الْمَشْرِكِينَ كَانُوا لَا يُفَيْضُونَ مِنْ جَمْعٍ حَتَّى تَشْرُقَ الشَّمْسُ عَلَى نَبِيرٍ، فَخَالَفَهُمُ النَّبِيُّ ﷺ فَأَقَاصَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ۱۶۸۴]

(۳۸۳۸) مجھ سے عمرو بن عباس نے بیان کیا، انہوں نے کہا ہم سے عبدالرحمن نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، ان سے ابواسحاق نے بیان کیا، ان سے عمرو بن میمون نے بیان کیا کہ حضرت عمر رضی اللہ عنہ نے کہا جب تک دھوپ نبیر پہاڑی پر نہ جاتی قریش (حج میں) مزدلفہ سے نہیں نکلا کرتے تھے۔ نبی کریم ﷺ نے ان کی مخالفت کی اور سورج نکلنے سے پہلے آپ نے وہاں سے کوچ کیا۔

۳۸۳۹۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ يَحْيَى بْنُ الْمُهَلَّبِ، قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ عِكْرَمَةَ: «وَكُنَّا دِهَاقًا» [البناء: ۳۴] قَالَ: مَلَأَى مُتَابَعَةً.

(۳۸۳۹) مجھ سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ میں نے ابواسامہ سے پوچھا کیا تم لوگوں سے یحییٰ بن مہلب نے یہ حدیث بیان کی تھی کہ ان سے حصین نے بیان کیا، ان سے عکرمہ نے (قرآن مجید کی آیت میں) ﴿وَكُنَّا دِهَاقًا﴾ کے متعلق فرمایا کہ (معنی ہیں) بھرا ہوا پیالہ جس کا مسلسل دور چلے۔

۳۸۴۰۔ قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ أَبِي يَقُولُ فِي الْجَاهِلِيَّةِ: اسْقِنَا كَأْسًا دِهَاقًا.

(۳۸۴۰) عکرمہ نے بیان کیا اور حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے اپنے والد سے یہ سنا، وہ کہتے تھے کہ زمانہ جاہلیت میں (یہ لفظ استعمال کرتے تھے) "اسْقِنَا كَأْسًا دِهَاقًا" یعنی ہم کو بھر پور جام شراب پلاتے رہو۔

۳۸۴۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «(أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ. وَكَأَدَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ).

(۳۸۴۱) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبدالملک نے، ان سے ابوسلمہ نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: "سب سے سچی بات جو کوئی شاعر کہہ سکتا تھا وہ لبید شاعر نے کہی "ہاں اللہ کے سوا ہر چیز باطل ہے" اور امیہ بن ابی صلت (جاہلیت کا ایک شاعر) مسلمان ہونے کے قریب تھا۔"

[طرفاء فی: ۶۱۴۷، ۶۴۸۹] [مسلم: ۵۸۸۸،

۱۵۸۹۲ ترمذی: ۲۸۴۹، ابن ماجہ: ۳۷۵۷]

تشریح: باطل سے یہاں مراد فنا ہونا ہے یا بالفعل معدوم جیسے صوفیا کہتے ہیں کہ خارج میں سوائے خدا کے فی الحقیقت کچھ موجود نہیں ہے اور یہ جو وجود نظر آتا ہے یہ وجود مہوم ہے جو ایک نہ ایک دن فانی ہے۔ صحیح مسلم میں شریہ سے روایت ہے نبی کریم ﷺ نے فرمایا مجھے امیہ بن صلت کے شعر سناؤ میں نے آپ کو سبیتوں کے قریب سنا ہے آپ نے فرمایا یہ تو اپنے شعروں میں مسلمان ہونے کے قریب تھا۔ امیہ جاہلیت کے زمانہ میں عبادت کیا کرتا

تھا، آخرت کا قائل تھا۔ بعض نے کہا بھارتی ہو گیا تھا اس کے شعروں میں اکثر توحید کے مضامین ہیں لبید کا پورا شعر یہ ہے:

الاکل شیء ما خلا الله یاطل ☆ وکل نعیم لا محالة زائل

جس کا اردو ترجمہ شعر میں مولانا وحید الرماں رحمہ اللہ نے یوں کیا ہے۔

جو خدا کے ماسوا ہے وہ فنا ہو جائے گا ☆ ایک دن جو دلش ہے مٹ جائے گا

لبید کا ذکر کر مانی میں ہے: "الشاعر الصحابی من فحول شعراء الجاهلیة فاسلم ولم یقل شعراً بعد" یعنی لبید جاہلیت کا مانا ہوا شاعر تھا جو بعد میں مسلمان ہو گیا پھر اس نے شعر گوئی کو بالکل چھوڑ دیا۔

۳۸۴۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي
أَجْنِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ
لِأَبِي بَكْرٍ غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ، وَكَانَ
أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا
بِشَيْءٍ فَأَكَلَ مِنْهُ أَبُو بَكْرٍ فَقَالَ لَهُ الْغُلَامُ:
أَتَدْرِي مَا هَذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟
قَالَ: كُنْتُ تَكْهَنُ لِلنَّسَانِ فِي الْجَاهِلِيَّةِ وَمَا
أُحْسِنُ الْكِهَانَةَ، إِلَّا أَنِّي خَدَعْتُهُ، فَلَقِيَنِي
فَأَعْطَانِي بِذَلِكَ، فَهَذَا الَّذِي أَكَلْتُ مِنْهُ.
فَادْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ.

(۳۸۴۲) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے میرے بھائی نے بیان کیا، ان سے سلیمان نے، ان سے یحییٰ بن سعید نے، ان سے عبد الرحمن بن القاسم نے ان سے قاسم بن محمد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہ کا ایک غلام تھا جو روزانہ انہیں کچھ کمائی دیا کرتا تھا اور حضرت ابو بکر رضی اللہ عنہ اسے اپنی ضروریات میں استعمال کیا کرتے تھے ایک دن وہ غلام کوئی چیز لایا اور حضرت ابو بکر رضی اللہ عنہ نے بھی اس میں سے کھالیا۔ پھر غلام نے کہا آپ کو معلوم ہے یہ کیسی کمائی سے ہے؟ آپ نے دریافت فرمایا کیسی سے ہے؟ اس نے کہا میں نے زمانہ جاہلیت میں ایک شخص کے لئے کہانت کی تھی حالانکہ مجھے کہانت نہیں آتی تھی، میں نے اسے صرف دھوکہ دیا تھا لیکن اتفاق سے وہ مجھے مل گیا اور اس نے اس کی اجرت میں مجھ کو یہ چیز دی تھی، آپ کھا بھی چکے ہیں۔ حضرت ابو بکر رضی اللہ عنہ نے یہ سنتے ہیں اپنا ہاتھ منہ میں ڈالا اور پیٹ کی تمام چیزیں تے کر کے کال ڈالیں۔

۳۸۴۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَّبِعُونَ لُحُومَ الْجَزُورِ إِلَى حَبْلِ الْحَبْلَةِ، قَالَ: وَحَبْلُ الْحَبْلَةِ أُنْ تَنْتَجِ النَّاقَةُ مَا فِي بَطْنِهَا، ثُمَّ تَحْمِلُ الَّذِي تُنْجِتُ، فَتَهَامُ النَّبِيُّ ﷺ عَنْ ذَلِكَ. [راجع: ۲۱۴۳] [مسلم: ۳۸۱۰]

(۳۸۴۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبد اللہ نے، ان سے ابن عمر نے بیان کیا کہ زمانہ جاہلیت کے لوگ "حبل الحبلة" تک قیمت کی ادائیگی کے وعدہ پر، اونٹ کا گوشت اودھار بیچا کرتے تھے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ حبل الحبلة کا مطلب یہ ہے کہ کوئی حاملہ اونٹ اپنا بچہ جنے پھر وہ نوزائیدہ بچہ (بڑھ کر) حاملہ ہو، نبی کریم ﷺ نے اس طرح کی خرید و فروخت ممنوع قرار دے دی تھی۔

ابوداؤد: ۳۳۸۱

۳۸۴۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا مَهْدِيٌّ، قَالَ: حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ، أَنَّ

(۳۸۴۴) ہم سے ابو النعمان نے بیان کیا، انہوں نے کہا ہم سے مہدی نے بیان کیا انہوں نے کہا کہ غیلان بن جریر نے بیان کیا کہ ہم انس بن

ثَانِيًا أَنَسُ بْنُ مَالِكٍ قَالَ: فَيَحْدُثُنَا عَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فِي خِدْمَتِهِ فِي حَضْرَتِهِمْ تَحْتَهُ - وَهَمْ مِنْهُ سَعْيٌ فِي الْفَصْلِ الْمُتَعَلِّقِ الْأَنْصَارِ، وَكَانَ يَقُولُ لِي: فَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، وَفَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا. [راجع: ٣٧٧٦]

تشریح: ان جملہ روایات میں کسی نہ کسی پہلو سے زمانہ جاہلیت کے حالات پر روشنی پڑتی ہے، مجتہد مطلق امام بخاری رحمہ اللہ چونکہ عہد جاہلیت کا بیان فرما رہے ہیں، اسی لئے ان جملہ احادیث کو یہاں لائے۔ یہ حالات بیشتر معاشی، اقتصادی، سیاسی، اخلاقی، مذہبی کوائف سے متعلق ہیں جن میں بڑے اور اچھے ہر قسم کے حالات کا تذکرہ ہوا ہے اسلام نے عہد جاہلیت کی برائیوں کو مٹایا اور جو خوبیاں تھیں ان کو لیا۔ اس لئے کہ وہ جملہ خوبیاں حضرت ابراہیم و حضرت اسماعیل علیہ السلام کی ہدایات سے ماخوذ تھیں۔ اس لئے اسلام نے ان کو باقی رکھا، باقی امت اسلام کو ان کے لئے رغبت دلائی ایسا ہی ایک قسامت کا معاملہ ہے جو عہد جاہلیت میں مروج تھا اور اسلام نے اسے باقی رکھا وہ آگے مذکور ہو رہا ہے۔

[بَابُ] الْقَسَامَةِ فِي الْجَاهِلِيَّةِ باب: زمانہ جاہلیت کی قسامت کا بیان

تشریح: کسی عہد یا ہستی میں کسی آدمی مقتول ملے مگر کسی بھی ذریعہ سے اس کے قاتل کا پتہ نہ مل سکے تو اس صورت میں محلہ کے پچاس آدمیوں کا انتخاب کر کے ان سے قسم لی جائے گی کہ ان کے محلہ والوں کا اس قتل سے کوئی تعلق نہیں ہے، اسی کو لفظ قسامہ سے تعبیر کیا گیا ہے۔ مکہ شریف میں اسلام سے قبل بھی یہ دستور تھا جسے اسلام نے قائم رکھا مگر دالے یہ قسم کعبہ شریف کے پاس لیا کرتے تھے: "قَالَ فِي اللَّحْمَاتِ الْقَسَامَةُ هِيَ اسْمٌ بِمَعْنَى الْقِسْمِ وَقِيلَ مُصَدَّرٌ يَقَالُ اقْسِمْ بِقِسْمِ قَسَامَةٍ وَقَدْ يُطْلَقُ عَلَى الْجَمَاعَةِ الَّذِينَ يَقْسِمُونَ وَفِي الشَّرْعِ عِبَارَةٌ عَنْ إِيمَانٍ يَقْسِمُ بِهَا أَوْلِيَاءُ الدَّمِ عَلَى اسْتِحْقَاقِ دَمِ مُضَاجِبِهِمْ أَوْ يَقْسِمُ بِهَا أَهْلُ الْمَحَلَّةِ الْمَتَّهِمُونَ عَلَى نَفْيِ الْقَتْلِ عَنْهُمْ الْخِ وَالْقَوْلُ أَوَّلُ الْقَسَامَةِ فِي الْجَاهِلِيَّةِ فَافْرَهَارُ رَسُولِ اللَّهِ ﷺ عَلَى مَا كَانَتْ فِي الْجَاهِلِيَّةِ انْتَهَى۔" مختصرًا۔

٣٨٤٥- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا قُطَيْبُ بْنُ أَبِي الْهَيْثَمِ، قَالَ: حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أَوَّلَ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ لَقَيْنَا بَنِي هَاشِمٍ، كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَهُ رَجُلٌ مِنْ قُرَيْشٍ مِنْ قَبْضٍ أُخْرَى، فَأَنْطَلَقَ مَعَهُ فِي إِبِلِهِ، فَمَرَّ رَجُلٌ بِهِ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ فَقَالَ: أَغْنِنِي بِعِقَالِ أَشْدَّ بِهِ عُرْوَةً جُوالِقِي، لَا تَنْفِرَ الْإِبِلُ. فَأَعْطَاهُ عِقَالًا، فَشَدَّ بِهِ عُرْوَةَ جُوالِقِهِ، فَلَمَّا نَزَلُوا عَقَلَتْ الْإِبِلُ إِلَّا بَعِيرًا وَاحِدًا، فَقَالَ الَّذِي اسْتَأْجَرَهُ: حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا قُطَيْبُ بْنُ أَبِي الْهَيْثَمِ، قَالَ: حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أَوَّلَ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ لَقَيْنَا بَنِي هَاشِمٍ، كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَهُ رَجُلٌ مِنْ قُرَيْشٍ مِنْ قَبْضٍ أُخْرَى، فَأَنْطَلَقَ مَعَهُ فِي إِبِلِهِ، فَمَرَّ رَجُلٌ بِهِ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُرْوَةُ جُوالِقِهِ فَقَالَ: أَغْنِنِي بِعِقَالِ أَشْدَّ بِهِ عُرْوَةً جُوالِقِي، لَا تَنْفِرَ الْإِبِلُ. فَأَعْطَاهُ عِقَالًا، فَشَدَّ بِهِ عُرْوَةَ جُوالِقِهِ، فَلَمَّا نَزَلُوا عَقَلَتْ الْإِبِلُ إِلَّا بَعِيرًا وَاحِدًا، فَقَالَ الَّذِي اسْتَأْجَرَهُ:

تمام اونٹ باندھے گئے لیکن ایک اونٹ کھلا رہا۔ جس صاحب نے ہاشمی کو نوکری پر اپنے ساتھ رکھا تھا اس نے پوچھا سب اونٹ تو باندھے، یہ اونٹ کیوں نہیں باندھا گیا کیا بات ہے؟ نوکر نے کہا اس کی رسی موجود نہیں ہے۔ صاحب نے پوچھا کہاں گئی اس کی رسی؟ اور غصہ میں آ کر ایک کٹڑی اس پر پھینک ماری اس کی موت آن پہنچی۔ (اس کے مرنے سے پہلے) وہاں سے ایک یمنی شخص گزر رہا تھا۔ ہاشمی نوکر نے پوچھا کیا حج کے لئے ہر سال تم مکہ جاتے ہو؟ اس نے کہا ابھی تو ارادہ نہیں ہے لیکن میں کبھی جاتا رہتا ہوں۔ اس نوکر نے کہا جب بھی تم مکہ پہنچو کیا میرا ایک پیغام پہنچا دو گے؟ اس نے کہا ہاں پہنچا دوں گا۔ اس نوکر نے کہا کہ جب بھی تم حج کے لئے جاؤ تو پکارنا اے قریش کے لوگو! جب وہ تمہارے پاس جمع ہو جائیں تو پکارنا اے بنی ہاشم! جب وہ تمہارے پاس آجائیں تو ان سے ابوطالب کا پوچھنا اور انہیں بتلانا کہ فلاں شخص نے مجھے ایک رسی کے لئے قتل کر دیا۔ اس وصیت کے بعد وہ نوکر مر گیا، پھر جب اس کا صاحب مکہ آیا تو ابوطالب کے یہاں بھی گیا۔ جناب ابوطالب نے دریافت کیا ہمارے قبیلہ کے جس شخص کو تم اپنے ساتھ نوکری کے لئے لے گئے تھے اس کا کیا ہوا؟ اس نے کہا کہ وہ بیمار ہو گیا تھا میں نے خدمت کرنے میں کوئی کسر نہیں اٹھا رکھی۔ لیکن وہ مر گیا تو میں نے اسے دفن کر دیا۔ ابوطالب نے کہا کہ اس کے لئے تمہاری طرف سے یہی ہونا چاہیے تھا۔ ایک مدت بعد وہی یمنی شخص جسے ہاشمی نوکر نے پیغام پہنچانے کی وصیت کی تھی، موسم حج میں آیا اور آواز دی اے قریش کے لوگو! لوگوں نے بتا دیا کہ یہاں ہمیں قریش! اس نے آواز دی اے بنی ہاشم لوگوں نے بتا دیا کہ بنی ہاشم یہ ہیں۔ اس نے پوچھا ابوطالب کہاں ہیں؟ لوگوں نے بتا دیا تو اس نے کہا کہ فلاں شخص نے مجھے ایک پیغام پہنچانے کے لئے کہا تھا کہ فلاں شخص نے اسے ایک رسی کی وجہ سے قتل کر دیا ہے۔ اب جناب ابوطالب اس صاحب کے یہاں آئے اور کہا کہ ان تین چیزوں میں سے کوئی چیز پسند کرو اگر تم چاہو تو سواونت دینے میں دے دو کیونکہ تم نے ہمارے قبیلہ کے آدمی کو قتل کیا ہے اور اگر چاہو تمہاری قوم کے پچاس آدمی اس کی قسم کھالیں کہ تم نے اسے قتل نہیں کیا

مَا شَأْنُ هَذَا الْبَعِيرِ لَمْ يُعْقَلْ مِنْ بَيْنِ الْإِبِلِ؟ قَالَ: لَيْسَ لَهُ عِقَالٌ. قَالَ: فَأَيْنَ عِقَالُهُ؟ قَالَ: فَحَذَفَهُ بَعْضًا كَانَ فِيهَا أَجْلُهُ، فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: أَتَشْهَدُ الْمَوْسِمَ؟ قَالَ: مَا أَشْهَدُ، وَرَبَّمَا شَهِدْتُهُ. قَالَ: هَلْ أَنْتَ مُبْلِغٌ عَنِّي رَسُولَهُ مَرَّةً مِنَ الدَّهْرِ؟ قَالَ: نَعَمْ. قَالَ: فَكُنْتُ إِذَا أَنْتَ شَهِدْتَ الْمَوْسِمَ فَنَادِ: يَا آلَ قُرَيْشٍ! فَإِذَا أَجَابُوكَ، فَنَادِ يَا آلَ بَنِي هَاشِمٍ! فَإِنْ أَجَابُوكَ فَسَلْ عَنْ أَبِي طَالِبٍ فَأَخْبِرْهُ أَنَّ فُلَانًا قَتَلَنِي فِي عِقَالٍ، وَمَاتَ الْمُسْتَأْجَرُ، فَلَمَّا قَدِمَ الَّذِي اسْتَأْجَرَهُ أَنَاهُ أَبُو طَالِبٍ فَقَالَ: مَا فَعَلَ صَاحِبُنَا؟ قَالَ: مَرِضَ، فَأَحْسَنْتُ الْقِيَامَ عَلَيْهِ، فَوَلَيْتُ دَفْنَهُ. قَالَ: قَدْ كَانَ أَهْلُ ذَاكَ مِنْكَ. فَمَكَثَ حِينًا، ثُمَّ إِنَّ الرَّجُلَ الَّذِي أَوْصَى إِلَيْهِ أَنْ يُبْلِغَ عَنْهُ وَاقِيَ الْمَوْسِمِ فَقَالَ: يَا آلَ قُرَيْشٍ! قَالُوا: هَذِهِ قُرَيْشٌ. قَالَ: يَا آلَ بَنِي هَاشِمٍ! قَالُوا: هَذِهِ بَنُو هَاشِمٍ، قَالَ: أَبْنِ أَبُو طَالِبٍ قَالُوا: هَذَا أَبُو طَالِبٍ. قَالَ: أَمْرِنِي فُلَانٌ أَنْ أُبْلِعَكَ رَسُولَهُ أَنْ فُلَانًا قَتَلَهُ فِي عِقَالٍ. فَأَنَاهُ أَبُو طَالِبٍ فَقَالَ: اخْتَرْنَا مِنْ أَحَدِي ثَلَاثَ: إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةَ مِنَ الْإِبِلِ، فَإِنَّكَ قَتَلْتَ صَاحِبَنَا، وَإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَبَيْتَ قَتَلْنَاكَ بِهِ فَأَتَى قَوْمَهُ، فَقَالُوا: تَخَلِّفْ. فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ. فَقَالَتْ: يَا أَبَا طَالِبٍ! أَجِبْ أَنْ

اگر تم اس پر تیار نہیں تو ہم تمہیں اس کے بدلے میں قتل کر دیں گے۔ وہ شخص اپنی قوم کے پاس آیا تو وہ اس کے لئے تیار ہو گئے کہ ہم تم کھالیں گے۔ پھر بنو ہاشم کی ایک عورت ابوطالب کے پاس آئی جو اس قبیلہ کے ایک شخص سے بیابانی ہوئی تھی اور اپنے اس شوہر سے اس کے بچہ بھی تھا۔ اس نے کہا اے ابوطالب! آپ مہربانی کریں اور میرے اس لڑکے ان پچاس آدمیوں میں معاف کر دیں اور جہاں قسمیں لی جاتی ہیں (یعنی رکن اور مقام ابراہیم کے درمیان) اس سے وہاں قسم نہ لیں۔ حضرت ابوطالب نے اسے معاف کر دیا۔ اس کے بعد ان میں کا ایک اور شخص آیا اور کہا اے ابوطالب! آپ نے سوادنوٹوں کی جگہ پچاس آدمیوں سے قسم طلب کی ہے، اس طرح ہر شخص پر دو اونٹ پڑتے ہیں۔ یہ اونٹ میری طرف سے آپ قبول کر لیں اور مجھے اس مقام پر قسم کے لئے مجبور نہ کریں جہاں قسم لی جاتی ہے۔ حضرت ابوطالب نے اسے بھی منظور کر لیا۔ اس کے بعد بقیہ اڑتالیس جو آدمی آئے اور انہوں نے قسم کھائی، ابن عباس رضی اللہ عنہما نے کہا اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے ابھی اس واقعہ کو پورا سال بھی نہیں گزرا تھا کہ ان اڑتالیس آدمیوں میں سے ایک بھی ایسا نہیں رہا جو آنکھ ہلاتا (سب مر گئے)۔

تَجِيزَ ابْنِي هَذَا بِرَجُلٍ مِنَ الْخَمْسِينَ وَلَا تَضْبُرْ يَمِينَهُ حَيْثُ تَضْبُرُ الْاِيْمَانَ. فَقَعَلَ فَاتَاهُ رَجُلٌ مِنْهُمْ فَقَالَ: يَا اَبَا طَالِبٍ اَرَدْتَ خَمْسِينَ رَجُلًا اَنْ يَخْلِفُوا مَكَانَ يَمَانَةٍ مِنْ الْاِبِلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانِ، هَذَانِ بَعِيرَانِ فَاَقْبِلْهُمَا عَنِّي وَلَا تَضْبُرْ يَمِينِي حَيْثُ تَضْبُرُ الْاِيْمَانَ فَقَبِلَهُمَا، وَجَاءَ ثَمَانِيَةٌ وَأَرْبَعُونَ فَحَلَفُوا قَالَ ابْنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ مَا حَالَ الْحَوْلُ وَمِنْ الثَّمَانِيَةِ وَأَرْبَعِينَ عَيْنٌ تَطْرَفُ.

[نسائی: ۴۷۲۰]

تسبیح: یعنی کوئی زندہ نہ رہا، سب مر گئے۔ جمہوری قسم کھانے کی یہ سزا ان کو ملی اور وہ بھی کعبہ کے پاس معاذ اللہ۔ دوسری روایت میں ہے کہ ان سب کی زمین جائیداد حضرت طیب کو ملی جس کی ماں کے کہنے سے ابوطالب نے اس کو قسم معاف کر دی تھی، گو ابن عباس رضی اللہ عنہما اس وقت پیدا نہیں ہوئے تھے مگر انہوں نے یہ واقعہ معتبر لوگوں سے سنا جب ہی اس پر قسم کھائی۔ فاکہی نے ابن ابی نجیح کے طریق سے نکالا کچھ لوگوں نے خانہ کعبہ کے پاس ایک قسامت میں جمہوری قسمیں کھائیں پھر ایک پہاڑ کے تلے جا کر ٹھہرے ایک پھر ان پر گرا جس سے دب کر سب مر گئے جمہوری قسمیں کھانا پھر بعض لوگوں کا ان قسموں کے لئے قرآن پاک اور مساجد کو استعمال کرنا بے حد خطرناک ہے، کتنے لوگ آج بھی ایسے دیکھے گئے کہ انہوں نے یہ حرکت کی اور نتیجہ میں وہ تباہ و برباد ہو گئے۔ لہذا کسی بھی مسلمان کو ایسی جمہوری قسم کھانے سے قطعاً پرہیز کرنا لازم ہے۔

۳۸۴۶۔ حَدَّثَنِي عُيَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ يَوْمُ بَعَاثِ يَوْمَ قَدَمَهُ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ ﷺ فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدْ افترقَ مَلَوْهُمْ، وَقَتَلَتْ سَرَوَاتُهُمْ وَجَرَّحُوا، قَدَمَهُ اللَّهُ لِرَسُولِهِ فِي دُخُولِهِمْ فِي الْإِسْلَامِ. [راجع: ۳۷۷۷]

(۳۸۴۶) مجھ سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ بعثت کی لڑائی اللہ تعالیٰ نے (مصلحت کی وجہ سے) رسول اللہ ﷺ سے پہلے برپا کرادی تھی، آنحضرت ﷺ جب مدینہ شریف لائے تو یہاں انصار کی جماعت میں پھوٹ پڑی ہوئی تھی۔ ان کے سردار مارے جا چکے تھے یا زخمی ہو چکے تھے، اللہ تعالیٰ نے اس لڑائی کو اس لئے پہلے برپا کیا تھا کہ انصار اسلام میں داخل ہو جائیں۔

۳۸۴۷۔ وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو، عَنْ بَكْرِ بْنِ الْأَشَجِّ، أَنَّ كُرَيْبًا، مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ قَالَ: لَيْسَ السَّعْيُ بِطَرَفِ الْوَادِي بَيْنَ الصَّفَا وَالْمَوْوَةِ سُنَّةٌ، إِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَسْعَوْنَهَا وَيَقُولُونَ: لَا نُجِيزُ الْبَطْحَاءَ إِلَّا شَدًّا.

(۳۸۴۷) اور عبداللہ بن وہب نے بیان کیا، انہیں عمرو نے خبر دی، انہیں بکیر بن اشج نے اور عبداللہ بن عباس رضی اللہ عنہما کے مولا کریب نے ان سے بیان کیا کہ عبداللہ بن عباس رضی اللہ عنہما نے بتایا صفا اور مروہ کے درمیان نالے کے اندر زور سے دوڑنا سنت نہیں ہے یہاں جاہلیت کے دور میں لوگ تیزی کے ساتھ دوڑا کرتے تھے اور کہتے تھے کہ ہم تو اس پتھر جلی جگہ سے دوڑ ہی کر پار ہوں گے۔

تشریح: ((بعث)) ہا کے پیش کے ساتھ مدینہ کے قریب ایک جگہ کا نام ہے جہاں رسول کریم ﷺ کی ہجرت مدینہ سے پانچ سال پہلے اس اور خزرج قبائل میں سخت لڑائی ہوئی تھی جس میں ان کے بہت سے اشراف مارے گئے: "قال القسطلانی فان قلت السعی رکن من اركان الحج وهو طريقة رسول الله ﷺ وسنته فكيف قال ليس بسنة قلت المراد من السعی ههنا معناه اللغوی۔" یہاں سعی لغوی مراد ہے سعی مسنونہ مراد نہیں ہے۔

۳۸۴۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: أَخْبَرَنَا مَطْرُفٌ، سَمِعْتُ أَبَا السَّفَرِّ، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: يَا أَيُّهَا النَّاسُ! اسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ، وَأَسْمَعُونِي مَا تَقُولُونَ، وَلَا تَذْهَبُوا تَقُولُوا: قَالَ ابْنُ عَبَّاسٍ: مَنْ طَافَ بِالْبَيْتِ فَلْيَطْفِ مِنْ وَرَاءِ الْحَجَرِ، وَلَا تَقُولُوا: الْحَطِيمُ، فَإِنَّ الرَّجُلَ فِي الْجَاهِلِيَّةِ كَانَ يَحْلِفُ فَيَلْقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

(۳۸۴۸) ہم سے عبداللہ بن محمد جعفی نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا ہم کو مطرف نے خبر دی، کہا میں نے ابو السفر سے سنا، وہ بیان کرتے تھے کہ میں نے عبداللہ بن عباس رضی اللہ عنہما سے سنا انہوں نے کہا اے لوگو! میری باتیں سنو کہ میں تم سے بیان کرتا ہوں اور (جو کچھ تم نے سمجھا ہے) وہ مجھے سناؤ۔ ایسا نہ ہو کہ تم لوگ یہاں سے اٹھ کر (بغیر سمجھے) چلے جاؤ اور پھر کہنے لگو کہ ابن عباس رضی اللہ عنہما نے یوں کہا اور ابن عباس رضی اللہ عنہما نے یوں کہا۔ جو شخص بھی بیت اللہ کا طواف کرے تو وہ حطیم کے پیچھے سے طواف کرے اور حجر کو حطیم نہ کہا کرو یہ جاہلیت کا نام ہے اس وقت لوگوں میں جب کوئی کسی بات کی قسم کھاتا تو اپنا کوزا، جوتا یا کمان وہاں پھینک دیتا۔

تشریح: اس لئے اس کو حطیم کہتے یعنی کھا جانے والا ہضم کر جانے والا کیونکہ وہ ان کی اشیاء کو ہضم کر جاتا، وہاں پڑے پڑے وہ چیزیں گل سڑ جاتیں یا کوئی ان کو اٹھا لے جاتا۔ حضرت ابن عباس رضی اللہ عنہما نے حطیم کی اسی مناسبت کے پیش نظر اسے حطیم کہنے سے منع کیا تھا لیکن عام اہل اسلام بغیر کسی تکبر کے اسے اب بھی حطیم ہی کہتے چلے آ رہے ہیں اور یہ کعبہ ہی کی زمین ہے جسے قریش نے سرمایہ کی کمی کی وجہ سے چھوڑ دیا تھا۔

۳۸۴۹۔ حَدَّثَنَا نُعَيْمُ بْنُ حَمَادٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: رَأَيْتُ فِي الْجَاهِلِيَّةِ قِرْدَةً اجْتَمَعَ عَلَيْهَا قِرْدَةٌ قَدْ زَنَتْ، فَرَجَمُوهَا فَرَجَمَتْهَا مَعَهُمْ.

(۳۸۴۹) ہم سے نعیم بن حماد نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، ان سے حصین نے، ان سے عمرو بن میمون نے بیان کیا کہ میں نے زمانہ جاہلیت میں ایک بندریا دیکھی اس کے چاروں طرف بہت سے بندر جمع ہو گئے تھے، اس بندریا نے زنا کر لیا تھا اس لئے سب بندوں نے مل کر اسے رجم کیا اور ان کے ساتھ میں بھی پتھر مارنے میں شریک ہوا۔

تشریح: پوری روایت اسماعیل نے یوں نکالی عمرو بن میمون کہتے ہیں میں یمن میں تھا اپنے لوگوں کی بکریوں میں ایک اونچی جگہ پر میں نے دیکھا کہ ایک بندر بندر یا کو لے کر آیا اور اس کا ہاتھ اپنے سر کے نیچے رکھ کر سو گیا اتنے میں ایک چھوٹا بندر آیا اور بندر یا کو اشارہ کیا اس نے آہستہ سے اپنا ہاتھ بندر کے سر کے نیچے سے کھینچ لیا اور چھوٹے بندر کے ساتھ چلی گئی اس نے اس سے صحبت کی میں دیکھ رہا تھا پھر بندر یا لوٹی اور آہستہ سے پھر اپنا ہاتھ پہلے بندر کے سر کے نیچے ڈالنے لگی کئی دن وہ جاگ اٹھا اور ایک چیخ ماری تو سب بندر جمع ہو گئے۔ یہ اس بندر یا کی طرف اشارہ کرتا اور چیختا جاتا تھا۔ آخر وہ دوسرے بندر ادھر ادھر گئے اور اس چھوٹے بندر کو پکڑ لائے۔ میں اسے پہچانتا تھا پھر انہوں نے ان کے لئے گڑھا کھودا اور دونوں کو گسکار کر ڈالا تو میں نے یہ رجم کا عمل جانوروں میں بھی دیکھا۔

۳۸۵۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُثَيْدِ اللَّهِ، سَمِعَ ابْنَ عَبَّاسٍ قَالَ: خِلَالٌ مِنْ خِلَالِ الْجَاهِلِيَّةِ: الطَّغْنُ فِي الْأَنْسَابِ وَالنِّسَابِ، وَنَيْسَى النَّالِئَةِ، قَالَ سُفْيَانُ: يَقُولُونَ: إِنَّهَا الْإِسْنِقَاءُ بِالْأَنْوَاءِ.

(۳۸۵۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبید اللہ نے اور انہوں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے سنا، انہوں نے کہا کہ جاہلیت کی عادتوں میں سے یہ عادتیں ہیں نسب کے معاملہ میں طعنہ مارنا اور میت پر نوحہ کرنا، تیسری عادت کے متعلق (عبید اللہ راوی) بھول گئے تھے اور سفیان نے بیان کیا کہ لوگ کہتے ہیں کہ وہ تیسری بات ستاروں کو بارش کی علت سمجھتا ہے۔

باب: نبی کریم ﷺ کی بعثت کا بیان

آپ کا نام مبارک ہے محمد بن عبد اللہ بن عبد المطلب بن ہاشم بن عبد مناف بن قصی بن کلاب بن مرة بن کعب بن لوی بن غالب بن فہر بن مالک بن نضر بن کنانہ بن خزیمہ بن مدرکہ بن الیاس بن مضر بن نزار بن معد بن عدنان۔

بَابُ مَبْعَثِ النَّبِيِّ ﷺ

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيٍّ بْنِ غَالِبِ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ ابْنِ مُدْرِكَةَ بْنِ إِبِلَاسِ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

تشریح: یہیں تک آپ نے اپنا نسب بیان فرمایا ہے، عدنان کے بعد روایتوں میں اختلاف ہے امام بخاری رحمہ اللہ نے تاریخ میں آپ ﷺ کا نسب حضرت ابراہیم تک بیان فرمایا ہے۔

(۳۸۵۱) ہم سے احمد بن ابی رجا نے بیان کیا، کہا ہم سے نضر نے بیان کیا، کہا ان سے ہشام نے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ کی چالیس سال کی عمر ہوئی تو آپ پر وحی نازل ہوئی، اس کے بعد آنحضرت ﷺ تیرہ سال مکہ مکرمہ میں رہے پھر آپ کو ہجرت کا حکم ہوا اور آپ مدینہ منورہ ہجرت کر کے چلے گئے، وہاں دس سال رہے پھر آپ نے وفات فرمائی (ﷺ)

۳۸۵۱۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ، فَمَكَتْ ثَلَاثَ عَشْرَةَ سَنَةً، ثُمَّ أُمِرَ بِالْهَجْرَةِ، فَهَاجَرَ إِلَى الْمَدِينَةِ، فَمَكَتْ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّيَ ﷺ.

[اطرافہ فی: ۳۹۰۲، ۳۹۰۳، ۴۴۶۵، ۴۹۷۹] اس حساب سے کل عمر شریف آپ کی تریسٹھ سال ہوتی ہے اور یہی صحیح ہے۔

[ترمذی: ۳۶۲۱]

باب: نبی کریم ﷺ اور صحابہ کرام رضی اللہ عنہم نے مکہ میں مشرکین کے ہاتھوں جن مشکلات کا سامنا کیا

بَابُ ذِكْرِ مَا لَقِيَ النَّبِيُّ ﷺ وَأَصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ

(۳۸۵۲) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے بیان بن بشر اور اسماعیل بن ابوخالد نے بیان کیا، کہا کہ ہم نے قیس بن ابوحازم سے سنا وہ بیان کرتے تھے کہ میں نے خباب بن ارت سے سنا، انہوں نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا تو آپ کعبہ کے سائے تلے چادر مبارک پر ٹیک لگائے بیٹھے تھے۔ ہم لوگ مشرکین سے انتہائی تکلیف اٹھا رہے تھے۔ میں نے عرض کیا یا رسول اللہ! اللہ تعالیٰ سے آپ دعا کیوں نہیں فرماتے؟ اس پر آپ سیدھے بیٹھ گئے۔ چہرہ مبارک غصہ میں سرخ ہو گیا اور فرمایا: ”تم سے پہلے ایسے لوگ گزر چکے ہیں کہ لوہے کی کنگھیوں کو ان کے گوشت اور پٹھوں سے گزار کر ان کی ہڈیوں تک پہنچا دیا گیا اور یہ معاملہ بھی انہیں ان کے دین سے نہ پھیر سکا، کسی کے سر پر آرا رکھ کر اس کے دو کٹڑے کر دیئے گئے اور یہ بھی انہیں ان کے دین سے نہ پھیر سکا، اس دین اسلام کو تو اللہ تعالیٰ خود ہی ایک دن تمام وکمال تک پہنچائے گا کہ ایک سوار صنعاء سے حضر موت تک (تہا) جائے اور (راستے) میں اسے اللہ کے سوا اور کسی کا خوف نہ ہوگا۔“ بیان نے اپنی روایت میں یہ زیادہ کیا کہ ”سوائے بھیڑیے کے کہ اس سے اپنی بکریوں کے معاملہ میں اسے ڈر ہوگا۔“

۳۸۵۲- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا بَشَرُ بْنُ بَشَرٍ، وَاسْمَاعِيلُ، قَالَا: سَمِعْنَا قَيْسًا، يَقُولُ: سَمِعْتُ خَبَّابًا، يَقُولُ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَهُ، وَهُوَ فِي ظِلِّ الْكَعْبَةِ، وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْتُ: أَلَا تَدْعُو اللَّهَ لَنَا؟ فَقَعَدَ وَهُوَ مُخْمَرٌ وَجْهَهُ فَقَالَ: ((لَقَدْ كَانَ مِنْ قَبْلِكُمْ لَيْمُشَطُ بِمِشَاطِ الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ لَحْمٍ أَوْ عَصَبٍ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُوضَعُ الْمِنْشَارُ عَلَى مَفْرَقِ رَأْسِهِ، فَيُشَقُّ بِالنَّيْنِ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَلَيَتَمَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّائِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ)). زَادَ بَيَّانُ وَالذَّنْبُ عَلَى غَنَمِهِ. [راجع: ۳۶۱۲]

تشریح: حضر موت شامی عرب میں ایک ملک ہے اس میں اور صنعاء میں پندرہ دن پیدل چلنے والوں کا راستہ ہے۔ اس سے امن عام مراد ہے جو بدھ میں سارے ممالک عرب میں اسلام کے غلبہ کے بعد ہوا اور آج سعودی عرب کے دور میں یہ امن سارے ملک میں حاصل ہے اللہ پاک اس حکومت کو قائم دائم رکھے۔ آمین

(۳۸۵۳) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے، ان سے اسود نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے سورہ نجم پڑھی اور سجدہ کیا اس وقت آپ کے ساتھ تمام لوگوں نے سجدہ کیا صرف ایک شخص کو میں نے دیکھا کہ

۳۸۵۳- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأَ النَّبِيُّ ﷺ النَّجْمَ، فَسَجَدَ فَمَا بَقِيَ أَحَدٌ إِلَّا سَجَدَ،

إِلَّا رَجُلٌ رَأَيْتُهُ أَخَذَ كَفًّا مِنْ حَصَا فَرَفَعَهُ فَسَجَدَ عَلَيْهِ وَقَالَ: هَذَا يَكْفِينِي. فَلَقَدْ رَأَيْتُهُ بَعْدَ قَتْلِ كَافِرًا بِاللَّهِ. [راجع: ۱۰۶۷]

اپنے ہاتھ میں اس نے نکتریاں اٹھا کر اس پر اپنا سر رکھ دیا اور کہنے لگا کہ میرے لئے بس اتنا ہی کافی ہے۔ میں نے پھر اسے دیکھا کہ کفر کی حالت میں وہ قتل کیا گیا۔

تشریح: یہ شخص امیہ بن خلف تھا۔ اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے، بعض نے کہا جب امیہ بن خلف نے سجدہ تک نہ کیا تو مسلمانوں کو رگڑ گزرا گویا ان کو تکلیف دی یہی ترجمہ باب ہے بعض نے کہا مسلمانوں کو تکلیف یوں ہوئی کہ مشرکین کے بھی خندے میں شریک ہونے سے وہ یہ سمجھے کہ یہ مشرک مسلمان ہو گئے ہیں اور جو مسلمان ان کی تکلیف دینے سے جس کی نیت سے نکل چکے تھے وہ واپس لوٹ آئے۔ بعد میں معلوم ہوا کہ وہ مسلمان نہیں ہوئے ہیں تو دوبارہ وہ مسلمان جس کی ہجرت کے لئے نکل گئے۔

۳۸۵۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ جَاءَ عُقْبَةُ بْنُ أَبِي مَعِيْطٍ بِسَلَا جَزُورٍ، فَقَدَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ فَجَاءَتْ فَاطِمَةُ فَأَخَذَتْهُ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ فَقَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ عَلَيْكَ الْمَلَأُ مِنْ قُرَيْشٍ أَبَا جَهْلٍ بْنُ هِشَامٍ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَسَيْبَةُ بْنُ رَبِيعَةَ، وَأُمَيَّةُ بْنُ خَلْفٍ. أَوْ أَبِي بْنُ خَلْفٍ)). شُعْبَةُ الشَّاكُّ. فَرَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَالْتَفُوا فِي بَنُو غَيْرِ أُمَيَّةٍ أَوْ أَبِي تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يَلْقَ فِي الْبَيْتِ. [راجع: ۲۴۰]

۳۸۵۳) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے، ان سے ابو اسحاق نے، ان سے عمرو بن میمون نے، ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ (نماز پڑھتے ہوئے) سجدہ کی حالت میں تھے، قریش کے کچھ لوگ وہیں ارد گرد موجود تھے۔ اتنے میں عقبہ بن ابی معیط اونٹ کی اونچھڑی بچہ دان لایا اور حضور اکرم ﷺ کی پیٹھ مبارک پر اسے ڈال دیا۔ اس کی وجہ سے آپ نے اپنا سر نہیں اٹھایا پھر فاطمہ رضی اللہ عنہا آئیں اور گندگی کو پیٹھ مبارک سے ہٹایا اور جس نے ایسا کیا تھا اسے بددعا دی۔ حضور ﷺ نے بھی ان کے حق میں بددعا کی کہ ”اے اللہ! قریش! کی اس جماعت کو پکڑ لے۔ ابو جہل بن ہشام، عقبہ بن ربیعہ، شیبہ بن ربیعہ اور امیہ بن خلف یا (امیہ کے بجائے آپ نے بددعا) ابی بن خلف (کے حق میں فرمائی)۔“ شعبہ راوی حدیث کو ان دونوں کے متعلق شک ہے کہ امیہ بن خلف کہا ابی بن خلف کہا۔ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ پھر میں نے دیکھا کہ بدر کی لڑائی میں یہ سب لوگ قتل کر دیئے گئے اور ایک کنویں میں انہیں ڈال دیا گیا تھا سو امیہ یا ابی کے کہ اس کا ہر ایک جوڑ الگ ہو گیا تھا اس لئے کنویں میں نہیں ڈالا جاسکا۔

تشریح: جنگ بدر میں تمام کفار ہلاک ہو گئے اور جو کچھ انہوں نے کیا اس کی سزا پائی۔

۳۸۵۵۔ حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، حَدَّثَنِي سَعِيدُ ابْنِ جَبْرِ، أَوْ قَالَ: حَدَّثَنِي الْحَكَمُ، عَنْ سَعِيدِ بْنِ جَبْرِ، قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ

۳۸۵۵) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، کہا مجھ سے سعید بن جبیر نے بیان کیا یا (منصور نے) اس طرح بیان کیا کہ مجھ سے حکم نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا کہ مجھ سے عبد الرحمن بن ابی رزین رضی اللہ عنہ نے کہا کہ حضرت ابن

عباس رضی اللہ عنہ سے ان دونوں آیتوں کے متعلق پوچھو کہ ان میں مطابقت کس طرح پیدا کی جائے ایک آیت ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ﴾ اور دوسری آیت ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ ہے ابن عباس رضی اللہ عنہما سے میں نے پوچھا تو انہوں نے بتلایا کہ جب سورۃ الفرقان کی آیت نازل ہوئی تو مشرکین مکہ نے کہا ہم نے تو ان جانوں کا بھی خون کیا ہے جن کے قتل کو اللہ تعالیٰ نے حرام قرار دیا تھا ہم اللہ کے سوا دوسرے معبودوں کی عبادت بھی کرتے رہے ہیں اور بدکاریوں کا بھی ہم نے ارتکاب کیا ہے۔ اس پر اللہ تعالیٰ نے آیت نازل فرمائی کہ ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ (وہ لوگ اس حکم سے الگ ہیں جو توبہ کر لیں اور ایمان لائیں) تو یہ آیت ان کے حق میں نہیں ہے لیکن سورۃ النساء کی آیت اس شخص کے باب میں ہے جو اسلام اور شرائع اسلام کے احکام جان کر بھی کسی کو قتل کرے تو اس کی سزا جہنم ہے، میں نے عبد اللہ بن عباس رضی اللہ عنہما کے اس ارشاد کا ذکر مجاہد سے کیا تو انہوں نے کہا کہ وہ لوگ اس حکم سے الگ ہیں جو توبہ کر لیں۔

ابن اُبَی قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ، مَا أَمْرُهُمَا؟ ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ﴾ [الأنعام: ۱۵۱] ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ [النساء: ۹۳] فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: لَمَّا أُنْزِلَتِ الْبَيِّنَةُ فِي الْفُرْقَانِ قَالَ: مُشْرِكُوا أَهْلَ مَكَّةَ: فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَقَدْ أَتَيْنَا الْفَوَاحِشَ. فَأَنْزَلَ اللَّهُ: ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ [الفرقان: ۷۰] الْآيَةَ فَهَذِهِ لِأُولَئِكَ وَأَمَّا الْبَيِّنَةُ فِي النَّسَاءِ الرَّجُلُ إِذَا عَرَفَ الْإِسْلَامَ وَشَرَائِعَهُ، ثُمَّ قَتَلَ ﴿فَجَزَاؤُهُ جَهَنَّمُ﴾ فَذَكَرْتُهُ لِمَجَاهِدٍ فَقَالَ: إِلَّا مَنْ نَدِمَ. [أطرافه في: ۴۵۹۰، ۴۷۶۲، ۴۷۶۳، ۴۷۶۴، ۴۷۶۵، ۴۷۶۶] [مسلم: ۷۵۴۳، ۷۵۴۴]

ابوداود: ۴۲۷۳؛ نسائی: ۴۰۱۳، ۴۸۷۸

تفسیر: سورہ فرقان کی آیت سے یہ نکلتا ہے کہ جو کوئی خون کرے پھر توبہ کرے اور نیک اعمال بجالائے تو اللہ اس کی توبہ قبول کرے گا اور سورہ نساء کی آیت میں یہ ہے کہ جو کوئی عدا کسی مسلمان کو قتل کرے تو اس کو ضرور سزا ملے گی ہمیشہ دوزخ میں رہے گا اللہ کا غضب اور غصہ اس پر نازل ہوگا۔ اس صورت میں دونوں آیتوں کے مضمون میں تخالف ہوا تو عبدالرحمن بن ابی بنی اس نے یہی امر حضرت عبد اللہ بن عباس رضی اللہ عنہما سے معلوم کرایا جو یہاں مذکور ہے، حضرت عبد اللہ بن عباس رضی اللہ عنہما کا مطلب یہ تھا کہ سورہ فرقان کی آیت ان لوگوں کے بارے میں ہے جو کفر کی حالت میں ناحق خون کریں پھر توبہ کریں اور مسلمان ہو جائیں تو اسلام کی وجہ سے کفر کے ناحق خون کا ان سے مواخذہ نہ ہوگا اور سورۃ النساء کی آیت اس شخص کے حق میں ہے جو مسلمان ہو کر دوسرے مسلمان کو عدا ناحق مار ڈالے ایسے شخص کی سزا دوزخ ہے اس کی توبہ قبول نہ ہوگی تو دونوں آیتوں میں کچھ تخالف نہ ہوا اور حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ اس سے یہ نکلتا ہے کہ مشرکوں نے مسلمانوں کو ناحق مارا تھا، ان کو ستایا تھا۔

۳۸۵۶۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: (۳۸۵۶) ہم سے عیاش بن ولید نے بیان کیا کہ ہم کو ولید بن مسلم نے حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنِي الْأَوْزَاعِيُّ، بیان کیا، کہا مجھ سے اوزاعی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے محمد بن ابراہیم تمیمی نے بیان کیا کہ مجھ سے عروہ بن زبیر نے بیان کیا کہ میں نے عبد اللہ بن عمرو بن عاص رضی اللہ عنہ سے پوچھا مجھے مشرکین کے سب سے سخت ظلم کے متعلق بتاؤ جو مشرکین نے نبی کریم ﷺ کے ساتھ کیا تھا۔ انہوں نے کہا کہ نبی کریم ﷺ حطیم میں نماز پڑھ رہے تھے

کہ عقبہ بن ابی معیط آیا اور عالم اپنا کپڑا حضور اکرم ﷺ کی گردن مبارک میں پھنسا کر زور سے آپ کا گلا گھونٹنے لگا۔ اتنے میں حضرت ابو بکر صدیق رضی اللہ عنہ آگے اور انہوں نے اس بد بخت کا کندھا پکڑ کر آنحضرت کے پاس سے ہٹا دیا اور کہا ”کیا تم لوگ ایک شخص کو صرف اس لئے مار ڈالنا چاہتے ہو کہ وہ کہتا ہے کہ میرا رب اللہ ہے۔“ عیاش بن ولید کے ساتھ اس روایت کی متابعت ابن اسحاق نے کی (اور بیان کیا کہ) مجھ سے یحییٰ بن عروہ نے بیان کیا اور ان سے عروہ نے کہ میں نے حضرت عبداللہ بن عمرو رضی اللہ عنہ سے پوچھا اور عبدہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے کہ حضرت عمرو بن عاص رضی اللہ عنہ سے کہا گیا اور محمد بن عمرو نے بیان کیا، ان سے ابوسلمہ نے، اس میں یوں ہے کہ مجھ سے حضرت عمرو بن عاص رضی اللہ عنہ نے بیان کیا۔

المُشْرِكَونَ بِالنَّبِيِّ ﷺ قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عَقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَوَضَعَ قُوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِهِ وَدَفَعَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ» الْآيَةُ [الغافر: ٢٨] تَابَعَهُ ابْنُ إِسْحَاقَ، حَدَّثَنِي يَحْيَى بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو. وَقَالَ عَبْدُهُ عَنْ هِشَامٍ عَنْ أَبِيهِ قَيْلٍ لِعَمْرٍو بْنِ الْعَاصِ. وَقَالَ مُحَمَّدُ ابْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ: حَدَّثَنِي عَمْرُو ابْنُ الْعَاصِ. [راجع: ٣٦٧٨]

تشریح: قول محمد بن عمرو کو امام بخاری رحمہ اللہ نے خلق افعال العباد میں وصل کیا ہے۔ حافظ نے کہا ایک روایت میں یوں ہے کہ مشرکین نے نبی کریم ﷺ کو ایسا مارا کہ آپ بے ہوش ہو گئے تب حضرت ابو بکر رضی اللہ عنہ کھڑے ہوئے اور کہنے لگے کیا تم ایسے شخص کو مارے ڈالتے ہو جو کہتا ہے کہ میرا رب صرف اللہ ہے۔

بابِ إِسْلَامِ أَبِي بَكْرٍ الصِّدِّيقِ

باب: حضرت ابو بکر صدیق رضی اللہ عنہ کے اسلام قبول کرنے کا بیان

تشریح: آپ کا نام عبداللہ رضی اللہ عنہ ہے۔ عثمان ابوقحافہ کے بیٹے ہیں۔ ساتویں پشت پر ان کا نسب نامہ رسول کریم ﷺ سے مل جاتا ہے۔ آپ کو شقیق سے بھی موسوم کیا گیا ہے۔ نبی کریم ﷺ نے فرمایا تھا کہ یہ تار دوزخ سے قطعی طور پر آزاد ہو چکے ہیں۔ نبی کریم ﷺ کے ساتھ ہر غزوہ میں ہر موقع پر شریک رہے۔ آپ رضی اللہ عنہ آخر عمر میں مہندی کا خضاب لگاتے تھے۔

٣٨٥٧- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَمَادٍ الْأُمَلِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، عَنْ بَيَّانٍ، عَنْ وَبَرَةَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، قَالَ: قَالَ عَمَّارُ بْنُ يَاسِرٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا مَعَهُ إِلَّا خَمْسَةٌ أَغْبَدَ وَأَمْرَاتَانِ، وَأَبُو بَكْرٍ. [راجع: ٣٦٦٠]

(٣٨٥٧) مجھ سے عبداللہ بن حماد آملی نے بیان کیا، کہا کہ مجھ سے یحییٰ بن معین نے بیان کیا، کہا ام سے اسماعیل بن مجالد نے بیان کیا، ان سے بیان نے، ان سے وبرہ نے اور ان سے ہمام بن حارث نے بیان کیا کہ عمار بن یاسر رضی اللہ عنہ نے کہا میں نے رسول اللہ ﷺ کو اس حالت میں بھی دیکھا ہے جب آنحضرت ﷺ کے ساتھ پانچ غلام، دو عورتوں اور ابو بکر صدیق رضی اللہ عنہ کے سوا اور کوئی (مسلمان) نہیں تھا۔

تشریح: حضرت ابو بکر صدیق رضی اللہ عنہ واقعہ اصحاب الفیل سے دو سال قبل مکہ میں پیدا ہوئے اور جمادی الاخریٰ ۱۳ھ میں ہجرت ۶۳ سال انتقال فرمایا۔

دست خلافت دو سال چار ماہ ہے۔ پانچ غلام حضرت بلال، حضرت زید حضرت عامر اور ابولکبہ اور عبید تھے اور دو عورتیں حضرت خدیجہ اور حضرت ام ایمن یاسیہ رضی اللہ عنہ۔ حضرت ابوبکر کو صدیق رضی اللہ عنہ اس لئے کہا گیا کہ انہوں نے جاہلیت کے زمانے میں بھی نہ کبھی جھوٹ بولا نہ کبھی بت پرستی کی۔ قاضی ابو احسین نے اپنی سند سے روایت کیا ہے کہ ان کے باپ ابوقازحہ ایک روز ان کو بت خانے میں لے گئے اور کہنے لگے کہ بت کو سجدہ کرلو۔ وہ کہہ کر چلے گئے۔ حضرت ابوبکر رضی اللہ عنہ فرماتے ہیں کہ میں ایک بت کے پاس گیا اور اس سے میں نے کہا کہ میں بھوکا ہوں مجھ کو کھانا دے۔ اس نے کچھ جواب نہ دیا۔ پھر میں نے کہا کہ میں تنگاہوں، مجھ کو کپڑا پہنا دے۔ اس بت نے پھر بھی کچھ جواب نہ دیا۔ آخر میں نے ایک پتھر اٹھایا اور کہا کہ اگر تو خدا ہے تو اپنے آپ کو میرے ہاتھ سے بچا۔ یہ کہہ کر میں نے وہ پتھر اس پر مارا اور میں وہیں سو گیا۔ اتنے میں میرے باپ آ گئے اور کہنے لگے بیٹا یہ کیا کرتے ہو؟ میں نے کہا جو کچھ دیکھ رہے ہو۔ وہ مجھ کو میری والدہ کے پاس لائے اور ان سے سارا حال بیان کیا۔ انہوں نے کہا میرے بیٹے سے کچھ مت بول اللہ تعالیٰ نے اس کی وجہ سے مجھ سے بات کی جب یہ پیٹ میں تھا اور مجھ کو درد ہونے لگا تو میں نے ایک ہاتھ سے سنا کہ اللہ کی بندی خوش ہو جا تجھ کو ایک آزار کا لے گا جس کا نام آسمان میں صدیق ہے وہ حضرت محمد رضی اللہ عنہ کا صاحب اور رفیق ہوگا۔

باب: حضرت سعد بن ابی وقاص رضی اللہ عنہ کے اسلام

بَابُ إِسْلَامِ سَعْدٍ

قبول کرنے کا بیان

تشریح: حضرت سعد بن ابی وقاص رضی اللہ عنہ کی کنیت ابواسحاق ہے۔ والد ابوقاص کا نام ہالم بن وہیب ہے، عشرہ مبشرہ سے ہیں۔ سترہ سال کی عمر میں اسلام قبول کیا۔ تمام غزوات میں نبی کریم ﷺ کے ساتھ رہے۔ بڑے ہی استجاب الدعوات تھے۔ نبی کریم ﷺ نے اس مقصد کے لئے ان کے حق میں خاص دعا فرمائی تھی۔ تیر اندازی میں بڑے ہی ماہر تھے۔ مقام یتیم میں جو مدینہ سے قریب تھا اپنے گھر وفات پائی۔ جنازہ کو لوگ کا ندھوں پر رکھ کر مدینہ طیبہ لائے اور نماز جنازہ مروان بن حکم نے پڑھائی جو ان دنوں مدینہ کے حاکم تھے۔ شیعہ غرقد میں دفن ہوئے، سال وفات ۵۵ھ ہے۔ (رضی اللہ عنہ وارضاه) (آریں)

۳۸۵۸۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هَاشِمٌ، قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: مَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثَلْتُ الْإِسْلَامَ. [راجع: ۳۷۲۶]

(۳۸۵۸) مجھ سے اسحاق بن ابراہیم مروزی نے بیان کیا، انہوں نے کہا ہم کو ابواسامہ نے خبر دی، انہوں نے کہا ہم سے ہاشم بن ہاشم نے بیان کیا، کہا کہ میں نے سعید بن مسیب سے سنا، کہا کہ میں نے ابواسحاق سعد بن ابی وقاص رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جس دن میں اسلام لایا ہوں دوسرے لوگ بھی اسی دن اسلام لائے اور اسلام میں داخل ہونے والے تیسرے آدمی کی حیثیت سے مجھ پر سات دن گزرے۔

تشریح: سعد نے یہ اپنے علم کی رو سے کہا ہر زمانہ پہلے حضرت علی، خدیجہ، ابوبکر اور زید رضی اللہ عنہم اسلام لایا چکے تھے اور شاید یہ لوگ سب ایک ہی دن اسلام لائے ہوں یہ شروع دن میں اور سعد آخر دن میں۔ (رضی اللہ عنہم وارضاه)

باب: جنوں کا بیان

بَابُ ذِكْرِ الْجَنِّ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿قُلْ أُوْحِي إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ﴾ [الجن: ۱]

اور اللہ نے سورہ جن میں فرمایا: ”اے نبی! آپ کہہ دیجئے میری طرف وحی کی گئی ہے کہ جنوں کی ایک جماعت نے قرآن کو کان لگا کر سنا۔“

تشریح: لفظ جن۔ ﴿لَمَّا جَنَّ عَلَيْهِ اللَّيْلُ﴾ سے شق ہے یعنی رات نے جب ان پر اندھیری پھیلائی۔ جن ایک ناری مخلوق ہے جو آدمی آنکھوں

سے پوشیدہ ہے۔ اس میں نیک اور بد قسم کے ہوتے ہیں۔ بنی آدم کو یہ نظر نہیں آتے۔ اسی لئے لفظ جن سے موسوم ہوئے۔ قرآن مجید میں سورہ جن اسی قوم کے نیک جنوں سے متعلق ہے جنہوں نے نبی کریم ﷺ کی زبان مبارک سے قرآن شریف سنا اور اسلام قبول کر لیا تھا۔ جنات انسانی شکل میں بھی ظاہر ہو سکتے ہیں۔

۳۸۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ أَبِي قَالَ: سَأَلْتُ مَسْرُوقًا مِّنْ أَذَنِّ النَّبِيِّ ﷺ بِالْجَنِّ لَيْلَةً اسْتَمَعُوا الْقُرْآنَ. فَقَالَ: حَدَّثَنِي أَبُوكَ. يَعْنِي عَبْدَ اللَّهِ. أَنَّهُ أَذْنَتْ بِهِمْ شَجَرَةً. [مسلم: ۱۰۱۱]

(۳۸۵۹) مجھ سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے مسعر نے بیان کیا، ان سے معن بن عبد الرحمن نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ میں نے مسروق سے پوچھا کہ جس رات میں جنوں نے قرآن مجید سنا تھا اس کی خبر نبی کریم ﷺ کو کس نے دی تھی؟ مسروق نے کہا کہ مجھ سے تمہارے والد حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ آنحضرت ﷺ کو جنوں کی خبر ایک بول کے درخت نے دی تھی۔

۳۸۶۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي جَدِّي، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِدَاوَةَ لَوْضُوءٍ وَحَاجَتِهِ، فَبَيْنَمَا هُوَ يَتَّبِعُهُ بِهَا فَقَالَ: ((مَنْ هَذَا؟)) فَقَالَ: أَنَا أَبُو هُرَيْرَةَ. فَقَالَ: ((ابْيَعْنِي أَحْجَارًا أُسْتَنْفِضُ بِهَا، وَلَا تَأْتِنِي بِعَظْمٍ وَلَا بِرَوْتَةٍ)). فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمَلُهَا فِي طَرَفِ ثَوْبِي حَتَّى وَضَعْتُ إِلَى جَنْبِهِ ثُمَّ انْصَرَفْتُ، حَتَّى إِذَا فَرَغَ مَشْيِي، فَقُلْتُ: مَا بَالُ الْعَظْمِ وَالرَّوْتَةِ؟ قَالَ: ((هُمَا مِنْ طَعَامِ الْجِنِّ، وَإِنَّهُ أَتَانِي وَقَدْ جُنَّ نَصِيبِي وَنَعْمَ الْجِنُّ، فَسَأَلُونِي الزَّادَ، فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا يَمُرُّوا بِعَظْمٍ وَلَا بِرَوْتَةٍ إِلَّا وَجَدُوا عَلَيْهَا طَعَامًا)). [راجع: ۱۰۵۵]

(۳۸۶۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عمرو بن یحییٰ بن سعید نے بیان کیا، انہوں نے کہا کہ مجھے میرے دادا نے خبر دی اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ وہ رسول اللہ ﷺ کے وضو اور قضائے حاجت کے لئے (پانی کا) ایک برتن لئے ہوئے آپ کے پیچھے پیچھے چل رہے تھے کہ حضور ﷺ نے فرمایا: ”یہ کون صاحب ہیں؟“ بتایا کہ ابو ہریرہ رضی اللہ عنہ ہے۔ آنحضرت ﷺ نے فرمایا: ”استنجہ کے لئے چند پتھر تلاش کر لا اور ہاں ہڈی اور لید نہ لانا۔“ پھر میں پتھر لے کر حاضر ہوا۔ میں انہیں اپنے کپڑے میں رکھے ہوئے تھا اور لا کر آپ کے قریب اسے رکھ دیا اور وہاں سے واپس چلا آیا۔ آپ جب قضائے حاجت سے فارغ ہو گئے تو میں پھر آپ کی خدمت میں حاضر ہوا اور عرض کی ہڈی اور گوبر میں کیا بات ہے؟ آپ نے فرمایا: ”اس لئے کہ وہ جنوں کی خوراک ہیں۔ میرے پاس نصیبین کے جنوں کا ایک وفد آیا تھا اور کیا ہی اچھے وہ جن تھے۔ تو انہوں نے مجھ سے توشہ مانگا میں نے ان کے لئے اللہ سے یہ دعا کی کہ جب بھی ہڈی یا گوبر پر ان کی نظر پڑے تو ان کے لئے اس چیز سے کھانا ملے۔“

تشریح: یعنی بہ قدرت الہی ہڈی اور گوبر پر ان کی اور ان کے جانوروں کی خوراک پیدا ہو جائے۔ کہتے ہیں نبی کریم ﷺ کے پاس جنات کی بار حاضر ہوئے۔ ایک بار بطن ٹکڑے میں جہاں آپ قرآن پڑھ رہے تھے۔ یہ سات جن تھے، دوسری بار جنوں میں تیسری بار بیعت میں۔ ان راتوں میں حضرت عبد اللہ بن مسعود رضی اللہ عنہ آپ کے ساتھ تھے۔ آپ نے زمین پر ان کے بیٹھنے کے لئے لکیر کھینچ دی تھی۔ چوتھی بار مدینہ کے باہر اس میں زبیر بن

عوام رضی اللہ عنہم موجود تھے۔ پانچویں بار ایک سفر میں جس میں بلال رضی اللہ عنہ بن حارث آپ کے ساتھ تھے۔ جنوں کا وجود قرآن وحدیث سے ثابت ہے جو لوگ جنات کا انکار کرتے ہیں وہ مسلمان کہلانے کے باوجود قرآن وحدیث کا انکار کرتے ہیں۔ ایسے لوگوں کو اپنے ایمان کی خیر منائی چاہیے۔

باب: ابوذر رضی اللہ عنہ کے اسلام قبول کرنے کا واقعہ

بابُ إِسْلَامِ أَبِي ذَرٍّ

(۳۸۶۱) مجھ سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبدالرحمن بن مہدی نے، کہا ہم سے ثقی نے، ان سے ابو جمرہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب ابوذر غفاری رضی اللہ عنہ کو رسول اللہ ﷺ کی نبوت کے بارے میں معلوم ہوا تو انہوں نے اپنے بھائی انیس سے کہا کہ جانے کے لئے سواری تیار کر اور اس شخص کے متعلق جو نبی ہونے کا مدعی ہے اور کہتا ہے کہ اس کے پاس آسمان سے خبر آتی ہے، میرے لئے خبریں حاصل کر کے لا۔ اس کی باتوں کو خود غور سے سنا اور پھر میرے پاس آنا۔ ان کے بھائی وہاں سے چلے اور مکہ حاضر ہو کر آنحضرت ﷺ کی باتیں خود سنیں پھر واپس ہو کر انہوں نے ابوذر رضی اللہ عنہ کو بتایا کہ میں نے انہیں خود دیکھا ہے، وہ اچھے اخلاق کا لوگوں کو حکم کرتے ہیں اور میں نے ان سے جو کلام سنا وہ شعر نہیں ہے۔ اس پر ابوذر رضی اللہ عنہ نے کہا جس مقصد کے لئے میں نے تمہیں بھیجا تھا مجھے اس پر پوری طرح تشفی نہیں ہوئی، آخرا انہوں نے خود توشہ باندھا، پانی سے بھرا ہوا ایک پرانا مشکیزہ ساتھ لیا اور مکہ آئے مسجد الحرام میں حاضری دی اور یہاں نبی کریم ﷺ کو تلاش کیا۔ ابوذر رضی اللہ عنہ آنحضرت ﷺ کو پہچانتے نہیں تھے اور کسی سے آپ کے متعلق پوچھنا بھی مناسب نہیں سمجھا، کچھ رات گزر گئی کہ وہ لیٹے ہوئے تھے۔ حضرت علی رضی اللہ عنہ نے ان کو اس حالت میں دیکھا اور سمجھ گئے کہ کوئی مسافر ہے۔ ابوذر رضی اللہ عنہ نے ان سے کہا کہ آپ میرے گھر پر چل کر آرام کیجئے۔ ابوذر رضی اللہ عنہ ان کے پیچھے پیچھے چلے گئے لیکن کسی نے ایک دوسرے کے بارے میں بات نہیں کی۔ جب صبح ہوئی تو ابوذر رضی اللہ عنہ نے اپنا مشکیزہ اور توشہ اٹھایا اور مسجد الحرام میں آگئے۔ یہ دن بھی یونہی گزر گیا اور وہ نبی کریم ﷺ کو نہ دیکھ سکے۔ شام ہوئی تو سونے کی تیاری کرنے لگے۔ علی رضی اللہ عنہ پھر وہاں سے گزرے اور سمجھ گئے کہ ابھی اپنے ٹھکانے جانے کا وقت اس شخص پر نہیں آیا، وہ انہیں وہاں سے پھر اپنے ساتھ لے آئے اور آج بھی کسی نے ایک

۳۸۶۱- حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا الْمُثَنَّى، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قَالَ لِأَخِيهِ: ارْكَبْ إِلَى هَذَا الْوَادِي، فَأَعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ، ثُمَّ انْتَبِهِي. فَاذْهَبِي إِلَى أَخِي حَتَّى قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجِعْ إِلَى أَبِي ذَرٍّ، فَقَالَ لَهُ: رَأَيْتَهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ بِالشَّعْرِ. فَقَالَ: مَا شَفِيتَنِي مِمَّا أَرَدْتُ، فَتَزَوَّدْ وَحَمَلْ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ، فَالْتَمَسَ النَّبِيَّ وَلَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ، اضْطَجَعَ فَرَأَاهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَأَاهُ تَبِعَهُ، فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى أَصْبَحَ، ثُمَّ اخْتَمَلَ قُرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ، وَظَلَّ ذَلِكَ الْيَوْمَ وَلَا يَرَاهُ النَّبِيُّ ﷺ حَتَّى أَمْسَى، فَعَادَ إِلَى مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيٌّ فَقَالَ: أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ لَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ، فَعَادَ عَلِيٌّ مِثْلَ ذَلِكَ، فَأَقَامَ مَعَهُ ثُمَّ قَالَ: أَلَا

دوسرے سے بات چیت نہیں کی، تیسرا دن جب ہوا اور علی رضی اللہ عنہ نے ان کے ساتھ یہی کام کیا اور اپنے ساتھ لے گئے تو ان سے پوچھا کیا تم مجھے بتا سکتے ہو کہ یہاں آنے کا باعث کیا ہے؟ ابوذر رضی اللہ عنہ نے کہا کہ اگر تم مجھ سے پختہ وعدہ کر لو کہ میری راہ نمائی کرو گے تو میں تم کو سب کچھ بتا دوں گا۔ علی رضی اللہ عنہ نے وعدہ کر لیا تو انہوں نے انہیں اپنے خیالات کی خبر دی۔ علی رضی اللہ عنہ نے فرمایا کہ بلاشبہ وہ حق پر ہیں اور اللہ کے سچے رسول ﷺ ہیں اچھا صبح کو تم میرے پیچھے پیچھے میرے ساتھ چلنا۔ اگر میں (راستے میں) کوئی ایسی بات دیکھوں جس سے مجھے تمہارے بارے میں کوئی خطرہ ہو تو میں کھڑا ہو جاؤں گا۔ (کسی دیوار کے قریب) گویا مجھے پیشاب کرنا ہے، اس وقت تم میرا انتظار نہ کرنا اور جب میں پھر چلنے لگوں تو میرے پیچھے آ جانا تاکہ کوئی سمجھ نہ سکے کہ یہ دونوں ساتھ ہیں اور اس طرح جس گھر میں، میں داخل ہوں تم بھی داخل ہو جانا۔ انہوں نے ایسا ہی کیا اور پیچھے پیچھے چلے تا آنکہ علی رضی اللہ عنہ کے ساتھ وہ نبی کریم ﷺ کی خدمت میں پہنچ گئے، آپ کی باتیں سنیں اور وہیں اسلام لے آئے۔ پھر نبی اکرم ﷺ نے ان سے فرمایا: ”اب اپنی قوم غفار میں واپس جاؤ اور انہیں میرا حال بتاؤ تا آنکہ جب ہمارے غلبہ کا علم تم کو ہو جائے (تو پھر ہمارے پاس آ جانا)“ ابوذر رضی اللہ عنہ نے عرض کیا: اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے میں ان قریشیوں کے مجمع میں پکار کر کہہ دوں کہ اللہ کا اعلان کروں گا۔ چنانچہ آنحضرت ﷺ کے یہاں سے واپس وہ مسجد حرام میں آئے اور بلند آواز سے کہا کہ ”میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ محمد ﷺ اللہ کے رسول ہیں“ یہ سنتے ہی سارا مجمع ٹوٹ پڑا اور اتنا مارا کہ زمین پر لٹا دیا۔ اتنے میں عباس رضی اللہ عنہ آ گئے اور ابوذر رضی اللہ عنہ کے اوپر اپنے کو ڈال کر قریش سے کہا افسوس! کیا تمہیں معلوم نہیں کہ یہ شخص قبیلہ غفار سے ہے اور شام جانے والے تمہارے تاجروں کا راستہ ادھر ہی سے پڑتا ہے۔ اسی طرح سے ان سے ان کو بچایا۔ پھر ابوذر رضی اللہ عنہ دوسرے دن مسجد الحرام میں آئے اور اپنے اسلام کا اظہار کیا۔ قوم بری طرح ان پر ٹوٹ پڑی اور مارنے لگے۔ اس دن بھی عباس رضی اللہ عنہ ان پر اوندھے پڑ گئے۔

تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ؟ قَالَ: إِنْ أُعْطِيتُنِي عَهْدًا وَمِيثَاقًا لَتَرْشِدَنِي فَعَلْتُ فَعَلْتُ فَأَخْبِرَهُ. قَالَ: فَإِنَّهُ حَقٌّ وَهُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ فَمَنْتُ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِنْ مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَذْخَلِي. فَعَلْتُ، فَاَنْطَلَقَ يَفْقُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((ارْجِعْ إِلَى قَوْمِكَ، فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي)). قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَا أَضْرَحْنَهَا بَيْنَ ظَهْرَانِيهِمْ، فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَتَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَامَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ، وَأَتَى الْعَبَّاسُ فَكَتَبَ عَلَيْهِ قَالَ: وَبَلَّغْتُكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غَفَارٍ وَأَنَّ طَرِيقَ تِجَارَتِكُمْ إِلَى الشَّامِ فَانْقَضَتْ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا، فَضَرَبُوهُ وَثَارُوا إِلَيْهِ، فَكَتَبَ الْعَبَّاسُ عَلَيْهِ.

[راجع: ۳۵۲۲]

تشریح: حضرت ابوذر غفاری رضی اللہ عنہ بلند مرتبہ تارک الدنیا مہاجرین کرام میں سے ہیں ان کا نام جناب تھا مکہ شریف میں شروع اسلام لانے والوں میں ان کا پانچواں نمبر ہے پھر یہ اپنی قوم میں چلے گئے تھے اور مدت تک وہاں رہے غزوہ خندق کے موقع پر خدمت نبوی میں مدینہ طیبہ حاضر ہوئے تھے اور پھر مقام ربڑہ میں قیام کیا اور ۳۲ھ میں خلافت عثمانی میں ان کا ربڑہ ہی میں انتقال ہوا یہ نبی کریم رضی اللہ عنہ کی بعثت سے پہلے ہی مہادت کرتے تھے۔

[بَابُ] إِسْلَامِ سَعِيدِ بْنِ زَيْدٍ باب: سعید بن زید رضی اللہ عنہ کا اسلام قبول کرنا

تشریح: یہ حضرت عمر رضی اللہ عنہ کے چچا زاد بھائی اور بہنوئی تھے، ان کے والد زید جاہلیت کے زمانہ میں دین حنیف کے طالب اور ملت امرا بھی پر تھے، صرف اللہ کو پوجتے تھے شرک نہیں کرتے اور کعبہ کی طرف نماز پڑھتے تھے۔ اسی اعتقاد پر ان کا انتقال ہوا۔ ان کا واقعہ پیچھے گزر چکا ہے۔

۳۸۶۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَنِسٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو بْنِ نَفِيلٍ، فِي مَسْجِدِ الْكُوفَةِ يَقُولُ: وَاللَّهِ لَقَدْ رَأَيْتُنِي وَإِنَّ عَمَرَ لَمَوْفِقِي عَلَى الْإِسْلَامِ قَبْلَ أَنْ يُسْلِمَ عُمَرُ، وَلَوْ أَنَّ أَحَدًا أَرْفَضَ لِلَّذِي صَنَعْتُمْ بِعُثْمَانَ لَكَانَ. [طرفاء فی: ۳۸۶۷، سے سرک جائے تو اسے ایسا کرنا ہی چاہیے۔]

(۳۸۶۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے اسماعیل نے، ان سے قنیس نے بیان کیا کہ میں نے کوفہ کی مسجد میں سعید بن زید بن عمرو بن نفیل رضی اللہ عنہ سے سنا، وہ کہہ رہے تھے کہ ایک وقت تھا جب حضرت عمر رضی اللہ عنہ نے اسلام لانے سے پہلے مجھے اس وجہ سے باندھ رکھا تھا کہ میں نے اسلام کیوں قبول کیا لیکن تم لوگوں نے حضرت عثمان رضی اللہ عنہ کے ساتھ جو کچھ کیا ہے اس کی وجہ سے اگر احد پہاڑ بھی اپنی جگہ سے سرک جائے تو اسے ایسا کرنا ہی چاہیے۔

[۶۹۴۲]

تشریح: سیدنا عثمان غنی رضی اللہ عنہ کی شہادت تاریخ اسلام کا ایک بہت بڑا المیہ ہے، حضرت سعید بن زید رضی اللہ عنہ اس پر اظہارِ تاسف کر رہے ہیں اور فرما رہے ہیں کہ زمانہ کفر میں حضرت عمر رضی اللہ عنہ نے مجھ کو اسلام قبول کرنے کی وجہ سے باندھ رکھا تھا۔ ایک زمانہ آج ہے کہ خود مسلمان ہی حضرت عثمان غنی رضی اللہ عنہ جیسے جلیل القدر بزرگ کے خون ناحق میں اپنے ہاتھ رنگ رہے ہیں، فی الواقع یہ حادثہ ایسا ہی ہے کہ اس پر احد پہاڑ کو اپنی جگہ سے سرک جانا چاہیے۔ حضرت عثمان غنی رضی اللہ عنہ کے خلاف علم بغاوت بلند کرنے والوں میں زیادہ تعداد ایسے لوگوں کی تھی جو نام کے مسلمان اور درپردہ منافق تھے جو مسلمانوں کا شیرازہ منتشر کرنا چاہتے تھے۔ اس غرض سے کچھ بہانوں کا سہارا لے کر ان لوگوں نے علم بغاوت بلند کیا۔ کچھ سیدھے سادے دوسرے مسلمانوں کو بھی بہکا کر اپنے ساتھ ملا لیا۔ آخر ان لوگوں نے حضرت عثمان رضی اللہ عنہ کو شہید کر کے مسلمانوں میں فتنوں کا ایک ایسا دروازہ کھول دیا جو آج تک بند نہیں ہو رہا ہے اور نہ بند ہونے کی سروسر امید ہے۔ تفصیلات کے لئے دفاتر کی ضرورت ہے مگر اتنا ضرور یاد رکھنا چاہیے کہ سیدنا عثمان رضی اللہ عنہ اللہ و رسول ﷺ کے سچے نذرانی مقبول بارگاہ تھے۔ ان کے خون ناحق میں ہاتھ رنگنے والے ہر ذمت کے مستحق ہیں اور قیامت تک ان کو مسلمانوں کی بیشتر تعداد برائی کے ساتھ یاد کرتی رہے گی۔ چونکہ حدیث میں حضرت سعید بن زید رضی اللہ عنہ کا ذکر ہے اسی مناسبت سے اس حدیث کو اس باب کے تحت نقل کیا گیا۔ حضرت سعید بن زیدی کے نکاح میں حضرت عمر رضی اللہ عنہ کی بہن تھیں جن کا نام فاطمہ رضی اللہ عنہا ہے۔ ان ہی کی وجہ سے حضرت عمر رضی اللہ عنہ نے اسلام قبول کیا۔ اس زمانہ میں کچھ لوگ پھر حضرت عثمان غنی رضی اللہ عنہ کے ناقص تلاش کر کے امت کو پریشان کر رہے ہیں حالانکہ یہ حقیقت ہے کہ حضرت عثمان رضی اللہ عنہ معصوم نہیں تھے اگر ان سے خلافت کے زمانہ میں کچھ کمزوریاں سرزد ہو گئیں ہوں تو ان کو اللہ کے حوالہ کرنا چاہیے نہ کہ ان کو اچھا مال کرنے صرف حضرت عثمان رضی اللہ عنہ سے بلکہ جماعت صحابہ سے مسلمانوں کو بدعنوان کرنا یہ کوئی نیک کام نہیں ہے۔

بابُ إِسْلَامِ عُمَرَ بْنِ الْخَطَّابِ باب: عمر بن خطاب رضی اللہ عنہ کے اسلام لانے کا واقعہ

۳۸۶۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مَا زِلْنَا أَعِزَّةً مِنْذُ أَسْلَمَ عُمَرُ. (۳۸۶۳) مجھ سے محمد بن کثیر نے بیان کیا، انہوں نے کہا ہم کو سفیان ثوری نے خبر دی، انہیں اسماعیل بن ابی خالد نے، انہیں قیس بن ابی حازم نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ حضرت عمر رضی اللہ عنہ کے اسلام لانے کے بعد ہم لوگ ہمیشہ عزت سے رہے۔

[راجع: ۳۶۸۴]

۳۸۶۴۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، قَالَ: فَأَخْبَرَنِي جَدِّي، زَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ، قَالَ: بَيْنَمَا هُوَ فِي الدَّارِ خَائِفًا، إِذْ جَاءَهُ الْعَاصِ بْنُ وَائِلٍ السَّهْمِيُّ أَبُو عَمْرٍو، عَلَيْهِ حُلَّةٌ جَبَرَةٌ، وَقَمِيصٌ مَكْهُوفٌ بِحَرِيرٍ، وَهُوَ مِنْ بَنِي سَهْمٍ، وَهُمْ حُلَفَاؤُنَا فِي الْجَاهِلِيَّةِ فَقَالَ لَهُ: مَا بَالُكَ؟ قَالَ: زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونِي إِنْ أَسْلَمْتُ. قَالَ: لَا سَبِيلَ إِلَيْكَ. بَعْدَ أَنْ قَالَهَا أَمِنْتُ، فَمَخَّرَجَ الْعَاصِ، فَلَقِيَ النَّاسَ قَدْ سَالَ بِهِمُ الْوَادِي فَقَالَ: أَيْنَ تُرِيدُونَ؟ فَقَالُوا: نُرِيدُ هَذَا ابْنَ الْخَطَّابِ الَّذِي صَبَا. قَالَ: لَا سَبِيلَ إِلَيْهِ فَكَّرَ النَّاسُ. [طرفہ فی: ۳۸۶۵]

(۳۸۶۴) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھ سے عمر بن محمد نے بیان کیا، کہا مجھ کو میرے دادا زید بن عبد اللہ بن عمرو نے خبر دی، ان سے ان کے والد عبد اللہ بن عمر رضی اللہ عنہ نے بیان کیا کہ حضرت عمر رضی اللہ عنہ (اسلام لانے کے بعد قریش سے) ڈرے ہوئے گھر میں بیٹھے ہوئے تھے کہ ابو عمرو عاص بن وائل سہمی اندر آیا، ایک دھاری دار چادر اور ریشمی کرت پہنے ہوئے تھا وہ قبیلہ بنو سہم سے تھا جو زمانہ جاہلیت میں ہمارے حلیف تھے، عاص نے حضرت عمر رضی اللہ عنہ سے کہا کیا بات ہے؟ عمر رضی اللہ عنہ نے کہا کہ تمہاری قوم بنو سہم والے کہتے ہیں اگر میں مسلمان ہوا تو وہ مجھ کو مار ڈالیں گے۔ عاص نے کہا: تمہیں کوئی نقصان نہیں پہنچا سکتا۔ جب عاص نے یہ کلمہ کہہ دیا تو عمر رضی اللہ عنہ نے کہا کہ پھر میں بھی اپنے کو امان میں سمجھتا ہوں۔ اس کے بعد عاص باہر نکلا تو دیکھا کہ میدان لوگوں سے بھر گیا ہے۔ عاص نے پوچھا: کدھر کارخ ہے؟ لوگوں نے کہا: ہم ابن خطاب کی خبر لینے جاتے ہیں جو بے دین ہو گیا ہے۔ عاص نے کہا: اسے کوئی نقصان نہیں پہنچا سکتا، یہ سنتے ہی لوگ لوٹ گئے۔

تشریح: حضرت عمر بن خطاب رضی اللہ عنہ کی کنیت ابو حفص ہے عدوی اور قریشی ہیں۔ نبوت کے پانچویں سال یا چھ سال اسلام لائے اور ان کے اسلام قبول کرنے کے دن سے اسلام نمایاں ہونا شروع ہوا۔ اسی وجہ سے ان کا لقب فاروق ہو گیا۔ آپ گورنر رنگ کے تھے مرغی غالب تھی، قد کے لمبے تھے۔ تمام غزوات نبوی میں شریک ہوئے۔ حضرت صدیق اکبر رضی اللہ عنہ کے بعد دس سال چھ ماہ خلیفہ رہے۔ مغیرہ بن شعبہ رضی اللہ عنہ کے غلام ابو بلونے مدینہ میں بدھ کے دن نماز فجر میں ۳۶ ذی الحجہ ۲۲ کو بخبر سے آپ پر حملہ کیا۔ آپ یکم محرم الحرام ۲۵ھ کو چاروں پیارہ کروا صل جنت ہوئے۔ ۶۳ سال کی عمر پائی۔ نماز جنازہ حضرت مصیب رومی نے پڑھائی اور حجرہ نبوی میں جگہ ملی رضی اللہ عنہ۔ عمرو بن عاص بن وائل سہمی قریشی ہیں۔ بقول بعض ۸ھ میں حضرت خالد بن ولید رضی اللہ عنہ اور عثمان بن طلحہ رضی اللہ عنہ کے ساتھ مسلمان ہوئے۔ ان کو نبی کریم ﷺ نے عمان کا حاکم بنا دیا تھا۔ وفات نبوی تک یہ عمان کے حاکم رہے۔ حضرت عمر رضی اللہ عنہ کی خلافت میں ان ہی کے ہاتھ پڑھ فرج ہوا۔ مصر ہی میں ۴۳ھ میں عمر نوے سال وفات پائی۔ (رضی اللہ عنہ وارضاه آمین)

۳۸۶۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: (۳۸۶۵) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن

عینہ نے بیان کیا، کہا کہ میں نے عمرو بن دینار سے سنا، انہوں نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما نے کہا جب عمر رضی اللہ عنہ اسلام لائے تو لوگ ان کے گھر کے قریب جمع ہو گئے اور کہنے لگے کہ عمر بے دین ہو گیا ہے، میں ان دنوں بچہ تھا اور اس وقت اپنے گھر کی چھت پر چڑھا ہوا تھا۔ اچانک ایک شخص آیا جو ریشم کی قبا پہنے ہوئے تھا، اس شخص نے لوگوں سے کہا ٹھیک ہے عمر بے دین ہو گیا لیکن یہ جمع کیسا ہے؟ دیکھو میں عمر کو پناہ دے چکا ہوں۔ ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے دیکھا کہ اس کی یہ بات سنتے ہی لوگ الگ الگ ہو گئے۔ میں نے پوچھا یہ کون صاحب تھے؟ عمر رضی اللہ عنہ نے کہا کہ یہ عاص بن وائل ہیں۔

حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو بْنُ دِينَارٍ: سَمِعْتُهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: لَمَّا أَسْلَمَ عُمَرُ اجْتَمَعَ النَّاسُ عِنْدَ دَارِهِ وَقَالُوا: صَبَا عُمَرُ. وَأَنَا غُلَامٌ فَوْقَ ظَهْرِ بَيْتِي، فَجَاءَ رَجُلٌ عَلَيْهِ قَبَاءٌ مِنْ دِيْبَاجٍ فَقَالَ: قَدْ صَبَا عُمَرُ. فَمَا ذَاكَ فَأَنَا لَهُ جَارٌ. قَالَ: فَرَأَيْتُ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْعَاصِ بْنِ وَائِلٍ. [راجع: ۳۸۶۴]

(۳۸۶۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھ سے عمرو بن محمد بن زید نے بیان کیا، ان سے سالم نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ جب بھی حضرت عمر رضی اللہ عنہ نے کسی چیز کے متعلق کہا کہ میرا خیال ہے کہ یہ اس طرح ہے تو وہ اسی طرح ہوئی جیسا وہ اس کے متعلق اپنا خیال ظاہر کرتے تھے۔ ایک دن وہ بیٹھے ہوئے تھے کہ ایک خوبصورت شخص وہاں سے گزرا۔ انہوں نے کہا یا تو میرا گمان غلط ہے یا یہ شخص اپنے جاہلیت کے دین پر اب بھی قائم ہے اور زمانہ جاہلیت میں اپنی قوم کا کاہن رہا ہے۔ اس شخص کو میرے پاس لاؤ۔ وہ شخص بلایا گیا تو حضرت عمر رضی اللہ عنہ نے اس کے سامنے بھی یہی بات دھرائی۔ اس پر اس نے کہا میں نے تو آج کے دن کا سامنا کیا کبھی نہیں دیکھا جو کسی مسلمان کو پیش آیا ہو۔ عمر رضی اللہ عنہ نے کہا لیکن میں تمہارے لئے ضروری قرار دیتا ہوں کہ تم مجھے اس سلسلے میں بتاؤ۔ اس نے اقرار کیا کہ زمانہ جاہلیت میں میں اپنی قوم کا کاہن تھا۔ حضرت عمر رضی اللہ عنہ نے کہا غیب کی جو خبریں جو تمہاری جدیہ تمہارے پاس لاتی تھیں، اس کی سب سے حیرت انگیز کوئی بات سناؤ؟ شخص مذکور نے کہا کہ ایک دن میں بازار میں تھا کہ جدیہ میرے پاس آئی۔ میں نے دیکھا کہ وہ گھبراہٹ ہوئی ہے، پھر اس نے کہا جنوں کے متعلق تمہیں معلوم نہیں۔ جب سے انہیں آسمانی خبروں سے روک دیا گیا ہے وہ کس درجہ ڈرے ہوئے ہیں، مایوس ہو رہے ہیں اور اونٹنیوں

۳۸۶۲- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ، أَنَّ سَالِمًا، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: مَا سَمِعْتُ عُمَرَ، لَشَيْءٍ قَطُّ يَقُولُ: إِنِّي لَأُظَنُّهُ كَذَا. إِلَّا كَانَ كَمَا يَظُنُّ، بَيْنَمَا عُمَرُ جَالِسٌ إِذْ مَرَّ بِهِ رَجُلٌ جَمِيلٌ فَقَالَ: لَقَدْ أَخْطَأْتُنِي، أَوْ إِنَّ هَذَا عَلَى دِينِهِ فِي الْجَاهِلِيَّةِ، أَوْ لَقَدْ كَانَ كَاهِنُهُمْ، عَلَى الرَّجُلِ، قَدِ عَمِيَ لَهُ، فَقَالَ لَهُ ذَلِكَ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ اسْتَقْبَلَ بِهِ رَجُلٌ مُسْلِمٌ، قَالَ: فَإِنِّي أَعِزُّمُ عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي. قَالَ: كُنْتُ كَاهِنُهُمْ فِي الْجَاهِلِيَّةِ. قَالَ: فَمَا أَعْجَبَ مَا جَاءَ نَكَ فِي جَنَّتِكَ؟ قَالَ: بَيْنَمَا أَنَا يَوْمًا فِي السُّوقِ إِذْ جَاءَ نَبِيٌّ أَعْرَفَ فِيهَا الْفَرْعَ، فَقَالَتْ: أَلَمْ تَرَ الْجَنِّ وَابْنِاسَهَا وَيَأْسَهَا مِنْ بَعْدِ إِنْكَاسِهَا وَلُحُوقِهَا بِالْقَلَاصِ وَأَخْلَاسِهَا؟ قَالَ عُمَرُ: صَدَقَ، بَيْنَمَا أَنَا نَائِمٌ عِنْدَ آلِهِتِهِمْ إِذْ جَاءَ رَجُلٌ بِعَجَلٍ فَذَبَحَهُ،

کے پالان کی کملیوں سے مل گئے ہیں۔ حضرت عمر رضی اللہ عنہ نے کہا کہ تم نے حج کہا۔ ایک مرتبہ میں بھی ان دنوں بتوں کے قریب سویا ہوا تھا۔ ایک شخص ایک ٹھہرا لایا اور بت پر اسے ذبح کر دیا اس کے اندر سے اس قدر زور کی آواز نکلی کہ میں نے ایسی شدید چیخ کبھی نہیں سنی تھی۔ اس نے کہا اے دشمن! ایک بات بتلاتا ہوں جس سے مراد مل جائے ایک فصیح خوش بیان شخص یوں کہتا ہے لا الہ الا اللہ یہ سنتے ہی تمام لوگ (جو وہاں موجود تھے) چونک پڑے (چل دیئے) میں نے کہا میں تو نہیں جانے کا، دیکھوں اس کے بعد کیا ہوتا ہے۔ پھر یہی آواز آئی ارے دشمن تجھ کو ایک بات بتلاتا ہوں جس سے مراد برائے ایک فصیح شخص یوں کہہ رہا ہے لا الہ الا اللہ۔ اس وقت میں کھڑا ہوا اور ابھی کچھ دیر نہیں گزری تھی کہ لوگ کہنے لگے یہ (حضرت محمد ﷺ) اللہ کے سچے رسول ہیں۔

فَصَرَخَ بِهِ صَارِخًا، لَمْ أَسْمَعْ صَارِخًا قَطُّ أَشَدَّ صَوْتًا مِنْهُ يَقُولُ: يَا جَلِيلُ، أَمَرَ نَجِيجَ رَجُلٍ فَصَيِّحُ يَقُولُ: لَا إِلَهَ إِلَّا أَنْتَ. فَوَثَبَ الْقَوْمُ قُلْتُ: لَا أَبْرَحُ حَتَّى أَعْلَمَ مَا وَرَاءَ هَذَا ثُمَّ نَادَى: يَا جَلِيلُ، أَمَرَ نَجِيجَ رَجُلٍ فَصَيِّحُ، يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ. فَفُتْتُ فَمَا نَشِينَا أَنْ قِيلَ: هَذَا نَبِيُّ ﷺ.

تشریح: حضرت عمر رضی اللہ عنہ نے اپنے قیادہ اور فراست کی بنا پر اس گزرنے والے سے کہا کہ تو مسلمان ہے، یا کافر، یا کائن ہے۔ ابو عمرو نے کہا یہ شخص جاہلیت کے زمانہ میں کھانت کیا کرتا تھا، حضرت عمر رضی اللہ عنہ نے ایک دن مزاح کے طور پر اس سے فرمایا اے سواد! تیری کھانت اب کہاں لگی؟ اس پر وہ غصے ہوا کہنے لگا عمر! ہم جس حال میں پہلے تھے یعنی جاہلیت و کفر پر وہ کھانت سے بدتر تھا اور تم مجھ کو ایسی بات پر ملامت کرتے ہو جس سے میں توبہ کر چکا ہوں اور مجھ کو امید ہے کہ اللہ نے اس کو بخش دیا ہوگا۔ (حدیث)

اس سے حضرت عمر رضی اللہ عنہ کی کمال دانائی ثابت ہوئی اور یہی اس حدیث کو یہاں لانے کا مقصد ہے۔ پکارنے والا کوئی فرشتہ تھا جو نبی کریم ﷺ کے مبعوث ہونے کی بشارت دے رہا تھا۔

۳۸۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا قَيْسٌ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ، يَقُولُ لِلْقَوْمِ: لَقَدْ رَأَيْتُنِي مُؤَيَّقِي عُمَرَ عَلَى الْإِسْلَامِ أَنَا وَأُخْتُهُ وَمَا أَسْلَمَ، وَلَوْ أَنَّ أَحَدًا انْقَضَ لِمَا صَنَعْتُمْ، بِعُثْمَانَ لَكَانَ مَحْقُوقًا أَنْ يَنْقُضَ. [راجع: ۳۸۶۲]

(۳۸۶۷) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا ہم سے قیس نے، کہا کہ میں نے سعید بن زید رضی اللہ عنہ سے سنا، انہوں نے مسلمانوں کو خطاب کر کے کہا ایک وقت تھا کہ عمر رضی اللہ عنہ جب اسلام میں داخل نہیں ہوئے تھے تو مجھے اور اپنی بہن کو اس لئے باندھ رکھا تھا کہ ہم اسلام کیوں لائے، اور آج تم نے جو کچھ حضرت عثمان رضی اللہ عنہ کے ساتھ برتاؤ کیا ہے، اگر اس پر احد پہاڑ بھی اپنی جگہ سے سرک جائے تو اسے ایسا ہی کرنا چاہیے۔

تشریح: حضرت سعید بن زید رضی اللہ عنہ کی زبانی یہاں بھی حضرت عمر رضی اللہ عنہ کا ذکر ہے، باب اور حدیث میں یہی مطابقت ہے۔ حضرت سعید سیدنا عثمان غنی رضی اللہ عنہ کی شہادت پر اظہار افسوس کر رہے ہیں اور بتلا رہے ہیں کہ یہ حادثہ اپنا زبردست ہے کہ اس کا اثر اگر احد پہاڑ بھی قبول کرے تو بجائے۔ انا للہ وانا الیہ راجعون۔ شہادت حضرت عثمان رضی اللہ عنہ واقعی بہت بڑا حادثہ ہے جس سے اسلام میں رخصت شروع ہوا۔ حضرت عمر رضی اللہ عنہ کے سلام لانے کا واقعہ: سیر کی کتابوں میں طول کے ساتھ مذکور ہے۔ خلاصہ یہ ہے کہ ابو جہل نے یہ کہا کہ جو کوئی محمد ﷺ کا سر

لائے میں اس کو سوانح انعام دوں گا۔ عمر رضی اللہ عنہ تلوار لٹکا کر چلے۔ راستے میں کسی نے کہا عمر رضی اللہ عنہ کو بعد میں مارنا اپنے بہنوئی سعید بن زید رضی اللہ عنہ اور بہن سے تول لو، وہ دونوں مسلمان ہو گئے ہیں۔ حضرت عمر رضی اللہ عنہ نے اپنی بہن کے گھر پہنچ کر بہنوئی اور بہن دونوں کی ٹھکیں کیں، خوب مارا پیٹا اخیر کو نامد ہوئے، اپنی بہن سے کہنے لگے ذرا مجھ کو وہ کلام تو سنا جو تم میاں بیوی میرے آنے کے وقت پڑھ رہے تھے۔ انہوں نے کہا کہ تم بے وضو ہو، وضو کرو۔ حضرت عمر رضی اللہ عنہ نے وضو کیا اور مصحف کھول کر پڑھنے لگے۔ اس کا اثر یہ ہوا کہ زبان سے یہ کلمہ پاک نکل پڑا "اشھد ان لا الہ الا اللہ واشھد ان محمدا رسول اللہ" پھر نبی کریم ﷺ کے پاس آئے۔ آپ نے فرمایا اے عمر! مسلمان ہو جا۔ انہوں نے صدق دل سے کلمہ پڑھا سارے مسلمانوں نے خوشی سے نکمیر کی۔ (وحیدی) حضرت اقبال نے حضرت عمر رضی اللہ عنہ کے اسلام قبول کرنے کو یوں بیان کیا ہے:

نمی دانی کہ سوز قراءت تو دگر گوں کرد تقدیر عمر را

یعنی قرآن پاک کی قراءت کے سوز نے جوان کی بہن فاطمہ رضی اللہ عنہا کے گھر سے ظاہر ہو رہا تھا حضرت عمر رضی اللہ عنہ کی قسمت کو بدل دیا اور وہ اسلام قبول کرنے پر آمادہ ہو گئے۔ افسوس آج وہ قرآن پاک ہے قراءت کرنے والے بکثرت موجود ہیں مگر وہ سوز مفقود ہے۔ حضرت عمر رضی اللہ عنہ کے بہنوئی کا نام سعید بن زید بن عمرو بن نفیل ہے، یہ آپ کے چچا زاد بھائی بھی تھے۔ تفصیل پیچھے گزر چکی ہے۔

بَابُ انْشِقَاقِ الْقَمَرِ باب: چاند کے پھٹ جانے کا بیان

تشریح: شق القمر کا بیان پہلے بھی گزر چکا ہے کہ یہ نبی کریم ﷺ کا ایک بہت بڑا معجزہ تھا کہ حضرت انس رضی اللہ عنہ نے یہ واقعہ خود نہیں دیکھا، دوسرے صحابی سے سنا مگر صحابی کی مرسل بالاتفاق مقبول ہے۔

۳۸۶۸۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا بَشَرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ الْقَمَرَ شِقَّتَيْنِ، حَتَّى رَأَوْا حِرَاءَ بَيْنَهُمَا. [راجع: ۳۶۳۷]

۳۸۶۸۔ حدیثی عبد اللہ بن عبد الوہاب، قال: حدیثنا بشر بن المفصل، قال: حدیثنا سعید بن ابی عروبہ، عن قتادہ، عن انس بن مالک: ان اهل مکہ سألوا رسول اللہ ﷺ ان یریہم آیۃ، فأراہم القمر شقتین، حتی رأوا حراء بینہما۔ [راجع: ۳۶۳۷]

۳۸۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، عَنْ أَبِي حَنْزَلَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ بِمِنَى فَقَالَ: ((أَشْهَدُوْا)). وَذَهَبَتْ فِرْقَةٌ نَحْوَ الْجَبَلِ وَقَالَ أَبُو الضَّحَى عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ: انْشَقَّ بِمَكَّةَ. وَتَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ.

۳۸۶۹۔ ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، ان سے ابو حنزلہ بن میمون نے، ان سے اعمش نے ان سے ابراہیم نخعی نے، ان سے ابو معمر نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جس وقت چاند کے دو ٹکڑے ہوئے تو ہم نبی کریم ﷺ کے ساتھ منی کے میدان میں موجود تھے۔ آپ نے فرمایا تھا: ”لوگو! گواہ رہنا۔“ اور چاند کا ایک ٹکڑا دوسرے سے الگ ہو کر پہاڑ کی طرف چلا گیا تھا اور ابوالضحیٰ نے بیان کیا، ان سے مسروق نے، ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ شق قمر کا معجزہ مکہ میں پیش آیا تھا۔ ابراہیم نخعی کے ساتھ اس کی متابعت محمد بن مسلم نے کی ہے، ان سے ابو نجیح نے بیان کیا، ان سے مجاہد

نے، ان سے ابو عمر نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے۔ [راجع: ۳۶۳۶]

۳۸۷۰۔ حَدَّثَنَا عُثْمَانُ بْنُ صَلَاحٍ، قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، قَالَ: حَدَّثَنِي جَعْفَرُ ابْنُ رِبْعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ الْقَمَرَ، انْشَقَّ عَلَى زَمَانَ رَسُولِ اللَّهِ ﷺ. [راجع: ۳۶۳۸]

۳۸۷۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا إِبرَاهِيمُ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: انْشَقَّ الْقَمَرُ.

۳۸۷۰) ہم سے عثمان بن صالح نے بیان کیا، انہوں نے کہا ہم سے بکر بن مضر نے بیان کیا، انہوں نے کہا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عراق بن مالک نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے زمانے میں بلا شکر و شبہ چاند پھٹ گیا تھا۔

۳۸۷۱) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعش نے بیان کیا، کہا ہم سے ابراہیم نخعی نے بیان کیا، ان سے ابو عمر نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ چاند پھٹ گیا تھا۔ [راجع: ۳۶۳۶]

تشریح: اس سے ان لوگوں کا رد ہوتا ہے جو کہتے ہیں: ﴿افتریت الساعة وانشق القمر﴾ (۵۴/۱: اتر: ۱) میں انشق معنوں میں ینشق کے ہے یعنی چاند پھٹنے کا اب یہ اعتراض کہ اگر چاند پھٹتا ہوتا تو اہل رصد اور بیات اور دنیا کے ہندس اس واقعہ کو نقل کرتے کیونکہ عیب واقعہ تھا، وہی ہے اس لئے کہ یہ پھٹنا ایک لحظہ کے لئے تھا معلوم نہیں کہ اور ملک والوں کو نظر بھی آیا یا نہیں احتمال ہے کہ وہ سوتے ہوں یا اپنے کاموں میں مشغول ہوں اور بڑی دلیل اس واقعہ کی صحت کی یہ ہے کہ اگر چاند نہ پھٹتا تو جب قرآن میں یہ اتر (انشق القمر) تو کافروں مخالفین اسلام سب تکذیب شروع کر دیتے وہ تو حق باتوں میں قرآن کی مخالفت کیا کرتے تھے چہ جائیکہ ایک واقعہ نہ ہوا ہوتا اور قرآن میں اس کا ہونا بیان کیا جاتا تو کس قدر اعتراض اور تکذیب کی بوجھاڑ کر دیتے۔ (وحیدی)

قرآن مجید اور احادیث صحیحہ میں چاند کے پھٹ جانے کا واقعہ صراحت کے ساتھ موجود ہے ایک مؤمن مسلمان کے لئے ان سے زیادہ اور کسی دلیل کی ضرورت نہیں ہے یوں تاریخ میں ایسے بھی مختلف ممالک کے لوگوں کا ذکر موجود ہے۔ جنہوں نے اس کو دیکھا اور وہ تحقیق حق کرنے پر مسلمان ہو گئے۔ دوسرے مقام پر اس کی تفصیل آئے گی۔

بَابُ هَجْرَةِ الْحَبَشَةِ

باب: مسلمانوں کا حبشہ کی طرف ہجرت کرنے کا بیان

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ: ((أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ)) فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ، وَرَجَعَ عَائِمَةٌ مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ. [راجع: ۳۹۰۵] فِيهِ عَنْ أَبِي مُوسَى وَأَسْمَاءَ عَنِ النَّبِيِّ ﷺ.

اور حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مجھے تمہاری ہجرت کی جگہ (خواب میں) دکھائی گئی ہے، وہاں کھجوروں کے باغ بہت ہیں وہ جگہ دو پتھرے میدانوں کے درمیان ہے۔“ چنانچہ جنہوں نے ہجرت کر لی تھی وہ مدینہ ہجرت کر کے چلے گئے بلکہ جو مسلمان حبشہ ہجرت کر گئے تھے وہ بھی مدینہ واپس چلے آئے۔ اس بارے میں ابوموسیٰ اور اسماء بنت عمیس کی روایات نبی کریم ﷺ سے مروی ہیں۔

تشریح: جب مکہ کے کافروں نے مسلمانوں کو بے حد ستانا شروع کیا اور مسلمانوں میں مقابلہ کی طاقت نہ تھی تو نبی کریم ﷺ نے مسلمانوں کو مکہ

جیشہ کی طرف ہجرت کرنے کی اجازت دے دی اور حکم دیا کہ تم اسلام کا غلبہ ہونے تک وہاں رہو یہ ہجرت دوبار ہوئی پہلے حضرت عثمان رضی اللہ عنہ نے اپنی بیوی حضرت رقیہ رضی اللہ عنہا کو لے کر ہجرت کی۔ ان تینوں حدیثوں کو خود امام بخاری رحمہ اللہ نے وصل کیا ہے حضرت عائشہ رضی اللہ عنہا کی حدیث کو باب الهجرة الى المدينة میں اور ابو موسیٰ رضی اللہ عنہ کی حدیث کو اسی باب میں اور اسماء رضی اللہ عنہا کی حدیث کو غزوہ جند میں۔

(۳۸۷۲) ہم سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے کہا کہ ہم سے عروہ بن زبیر نے بیان کیا، انہیں عبید اللہ بن عدی بن خیار نے خبر دی، انہیں مسور بن مخرمہ اور عبد الرحمن بن اسود بن عبد یغوث نے کہ ان دونوں نے عبید اللہ بن عدی بن خیار سے کہا تم اپنے ماموں (امیر المؤمنین) عثمان رضی اللہ عنہ سے ان کے بھائی ولید بن عقبہ بن ابی معیط کے باب میں گفتگو کیوں نہیں کرتے، (ہوایہ تھا کہ لوگوں نے اس پر بہت اعتراض کیا تھا جو حضرت عثمان رضی اللہ عنہ نماز پڑھنے نکلے تو میں ان کے راستے میں کھڑا ہو گیا اور عرض کیا کہ مجھے آپ سے ایک ضرورت ہے، آپ کو ایک خیر خواہانہ مشورہ دینا ہے۔ اس پر انہوں نے کہا بھلے آدمی! تم سے تو میں خدا کی پناہ مانگتا ہوں۔ یہ سن کر میں وہاں سے واپس چلا آیا۔ نماز سے فارغ ہونے کے بعد میں مسور بن مخرمہ اور ابن عبد یغوث کی خدمت میں حاضر ہوا اور عثمان رضی اللہ عنہ سے جو کچھ میں نے کہا تھا اور انہوں نے اس کا جواب مجھے جو دیا تھا، سب میں نے بیان کر دیا۔ ان لوگوں نے کہا تم نے اپنا حق ادا کر دیا۔ ابھی میں اس مجلس میں بیٹھا تھا کہ عثمان رضی اللہ عنہ کا آدمی میرے پاس (بلانے کے لئے) آیا۔ ان لوگوں نے مجھ سے کہا تمہیں اللہ تعالیٰ نے امتحان میں ڈالا ہے۔ آخر میں وہاں سے چلا اور حضرت عثمان رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ آپ نے دریافت کیا تم ابھی جس خیر خواہی کا ذکر کر رہے تھے وہ کیا تھی؟ انہوں نے بیان کیا کہ میں نے کہا اللہ گواہ ہے پھر میں نے کہا: اللہ تعالیٰ نے محمد ﷺ کو مبعوث فرمایا اور ان پر اپنی کتاب نازل فرمائی، آپ ان لوگوں میں سے تھے جنہوں نے رسول اللہ ﷺ کی دعوت پر لبیک کہا تھا۔ آپ حضور ﷺ پر ایمان لائے، جو جنتیں کیں (ایک جیشہ کو اور دوسری مدینہ کو) آپ رسول اللہ ﷺ کی صحبت سے فیض یاب ہیں اور آنحضرت ﷺ

۳۸۷۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ بْنِ الْخِيَارِ، أَخْبَرَهُ أَنَّ الْمُسَوَّرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنَ عَبْدِ يَغُوثٍ قَالَا لَهُ: مَا يَمْنَعُكَ أَنْ تَكَلَّمَ خَالَكَ عُثْمَانَ فِي أَخِيهِ الْوَلِيدِ بْنِ عُقْبَةَ وَكَانَ أَكْثَرَ النَّاسِ فِيمَا فَعَلَ بِهِ. قَالَ عُبَيْدُ اللَّهِ: فَانْتَصَبْتُ لِعُثْمَانَ حِينَ خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً وَهِيَ نَصِيحَةٌ. فَقَالَ: أَيُّهَا الْمَرْءُ، أَعُوذُ بِاللَّهِ مِنْكَ، فَانْصَرَفْتُ، فَلَمَّا قَضَيْتُ الصَّلَاةَ جَلَسْتُ إِلَى الْمُسَوَّرِ وَإِلَى ابْنِ عَبْدِ يَغُوثٍ، فَحَدَّثْتُهُمَا بِالَّذِي قُلْتُ لِعُثْمَانَ، وَقَالَ لِي: فَقَالَا: قَدْ قَضَيْتَ الَّذِي كَانَ عَلَيْكَ. فَبَيْنَمَا أَنَا جَالِسٌ مَعَهُمَا، إِذْ جَاءَ نَبِي رَسُولُ عُثْمَانَ، فَقَالَا لِي: قَدْ ابْتَلَاكَ اللَّهُ. فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ، فَقَالَ: مَا نَصِيحَتُكَ الَّتِي ذَكَرْتَ آتِفًا؟ قَالَ: فَشَهِدْتُ ثُمَّ قُلْتُ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، وَكُنْتُ مِمَّنْ اسْتَجَابَ اللَّهَ وَرَسُولَهُ وَآمَنَتْ بِهِ، وَهَاجَرْتُ الْهَاجِرَتَيْنِ الْأُولَيَيْنِ، وَصَحِبْتُ رَسُولَ اللَّهِ ﷺ وَرَأَيْتُ هَذِيهٗ، وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ الْوَلِيدِ بْنِ عُقْبَةَ، فَحَقُّ عَلَيْكَ أَنْ

کے طریقوں کو دیکھا ہے۔ بات یہ ہے کہ ولید بن عقبہ کے بارے میں لوگوں میں اب بہت چرچا ہونے لگا ہے۔ اس لئے آپ کے لئے ضروری ہے کہ اس پر (شراب نوشی کی) حد قائم کریں۔ عثمان رضی اللہ عنہ نے فرمایا میرے بھتیجے یا میرے بھانجے! کیا تم نے بھی رسول اللہ ﷺ کو دیکھا ہے؟ میں نے عرض کی کہ نہیں۔ لیکن آنحضور ﷺ کے دین کی باتیں اس طرح میں نے حاصل کی تھیں جو ایک کنواری لڑکی کو بھی اپنے پردے میں معلوم ہو چکی ہیں۔ انہوں نے بیان کیا کہ یہ سن کر پھر عثمان رضی اللہ عنہ نے بھی اللہ کو گواہ کر کے فرمایا بلاشبہ اللہ تعالیٰ نے محمد ﷺ کو حق کے ساتھ مبعوث کیا اور آپ پر اپنی کتاب نازل کی تھی اور یہ بھی واقعہ ہے کہ میں ان لوگوں میں تھا جنہوں نے اللہ اور اس کے رسول ﷺ کی دعوت پر (ابتدائی میں) لبیک کہا تھا۔ آنحضرت ﷺ جو شریعت لے کر آئے تھے میں اس پر ایمان لایا اور جیسا کہ تم نے کہا میں نے دو ہجرتیں کیں، میں رسول اللہ ﷺ کی صحبت سے فیض یاب ہوا اور آپ سے بیعت بھی کی۔ اللہ کی قسم! کہ میں نے آپ کی نافرمانی نہیں کی اور نہ کبھی خیانت کی آخر اللہ تعالیٰ نے آپ کو وفات دے دی اور حضرت ابوبکر رضی اللہ عنہ خلیفہ منتخب ہوئے۔ اللہ کی قسم! کہ میں نے ان کی بھی کبھی نافرمانی نہیں کی اور نہ ان کے کسی معاملہ میں کوئی خیانت کی۔ ان کے بعد حضرت عمر رضی اللہ عنہ خلیفہ ہوئے میں نے ان کی بھی کبھی نافرمانی نہیں کی اور نہ کبھی خیانت کی۔ اس کے بعد میں خلیفہ ہوا۔ کیا اب میرا تم لوگوں پر وہی حق نہیں ہے جو ان کا مجھ پر تھا؟ عبید اللہ نے عرض کیا یقیناً آپ کا حق ہے۔ پھر انہوں نے کہا پھر ان باتوں کی کیا حقیقت ہے جو تم لوگوں کی طرف سے پہنچ رہی ہیں؟ جہاں تک تم نے ولید بن عقبہ کے بارے میں ذکر کیا ہے تو ہم ان شاء اللہ اس معاملے میں اس کی گرفت حق کے ساتھ کریں گے۔ راوی نے بیان کیا کہ آخر (گواہی گزرنے کے بعد) ولید بن عقبہ کے چالیس کوڑے لگوائے گئے اور حضرت علی رضی اللہ عنہ کو حکم دیا کہ کوڑے لگائیں، حضرت علی رضی اللہ عنہ ہی نے اس کو کوڑے مارے تھے۔ اس حدیث کو یونس اور زہری کے بھتیجے نے بھی زہری سے روایت کیا اس میں عثمان رضی اللہ عنہ کا قول اس طرح بیان کیا، کیا تم لوگوں پر میرا وہی حق نہیں ہے جو ان لوگوں

تَقِيْمَ عَلَيْهِ الْحَدَّ. فَقَالَ لِي: يَا ابْنَ أُخِي! أَذَرَكْتَ رَسُولَ اللَّهِ ﷺ قَالَ: قُلْتُ: لَا، وَلَكِنْ قَدْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ مَا خَلَصَ إِلَى الْعَدْرَاءِ فِي سِتْرِهَا. فَقَالَ: فَتَشْهَدُ عُثْمَانُ فَقَالَ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، وَكُنْتُ مِمَّنْ اسْتَجَابَ اللَّهُ وَرَسُولُهُ وَأَمَنْتُ بِمَا بَعَثَ بِهِ مُحَمَّدٌ. وَهَاجَرْتُ الْهَجْرَتَيْنِ الْأُولَيَيْنِ كَمَا قُلْتُ، وَصَحِبْتُ رَسُولَ اللَّهِ ﷺ وَبَايَعْتُهُ، وَاللَّهِ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اسْتَخْلَفَ اللَّهُ أَبَا بَكْرٍ فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ، ثُمَّ اسْتَخْلَفَ عُمَرُ، فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اسْتَخْلَفْتُ، أَفَلَيْسَ لِي عَلَيْكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي كَانَ لِي عَلَيْهِمْ قَالَ: بَلَى. قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ فَأَمَّا مَا ذَكَرْتُ مِنْ شَأْنِ الْوَلِيدِ بْنِ عُقْبَةَ، فَسَنَاخُذْ فِيهِ إِنْ شَاءَ اللَّهُ بِالْحَقِّ قَالَ: فَجَلَدَ الْوَلِيدَ أَرْبَعِينَ جَلْدَةً، وَأَمَرَ عَلِيًّا أَنْ يَجْلِدَهُ، وَكَانَ هُوَ يَجْلِدُهُ. وَقَالَ يُونُسُ وَابْنُ أُخِي الزُّهْرِيُّ عَنِ الزُّهْرِيِّ: أَفَلَيْسَ لِي عَلَيْكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي كَانَ لَهُمْ؟ [راجع: ۳۶۹۶]

کا تم پر تھا۔

تشریح: حضرت عثمان غنی رضی اللہ عنہ نے حضرت سعد بن ابی وقاص رضی اللہ عنہ کو کوفی حکومت سے معزول کر کے ولید کو ان کی جگہ مقرر کیا تھا ولید نے وہاں کئی بے اعتدالیاں کیں۔ شراب کے نشہ میں نماز پڑھانے کھڑے ہو گئے۔ حضرت عثمان رضی اللہ عنہ نے اس کو مزادینے میں دیر کی۔ لوگوں کو یہ ناگوار ہوا تو انہوں نے عبید اللہ بن عدی سے جو حضرت عثمان رضی اللہ عنہ کے بھانجے اور آپ کے مقرب تھے اس مقدمہ میں حضرت عثمان رضی اللہ عنہ سے گفتگو کرنے کے لئے کہا۔ حضرت عثمان رضی اللہ عنہ شروع میں یہ سمجھے کہ شاید عبید اللہ کوئی خدمت یار دے گا طلب گار ہو اور مجھ سے وہ نہ دیا جائے تو وہ ناراض ہو اور مفت میں خرابی پھیلے۔ بعد میں جب حضرت عثمان رضی اللہ عنہ نے واقعہ کو سمجھا تو عبید اللہ کو بلا کر گفتگو کی جو روایت میں مذکور ہے۔ عبید اللہ نے حضرت عثمان رضی اللہ عنہ کو بتلایا کہ میں محض آپ کی خیر خواہی میں یہ باتیں کہہ رہا ہوں بعد میں حضرت عثمان رضی اللہ عنہ نے ولید کو حضرت علی رضی اللہ عنہ کے ہاتھوں سے شراب کی حد میں کوڑے لگوائے جیسا کہ ذکر ہو چکا ہے۔ باب کا مطلب ہجرت حبشہ کے ذکر سے نکلتا ہے جو حبشہ کے ملک کی طرف دوبارہ ہجرت ہوئی تھی جیسے امام احمد اور ابن اسحاق وغیرہ نے نکالا ابن مسعود رضی اللہ عنہ سے کہ پہلے نبی کریم ﷺ نے ہم لوگوں کو جو اسی آدمیوں کے قریب تھے نجاشی کے ملک میں بھیج دیا پھر ان کو یہ خبر ملی کہ مشرکوں نے سورہ نجم میں نبی کریم ﷺ کے ساتھ سجدہ کیا اور وہ مسلمان ہو گئے۔ یہ خبر سن کر وہ مکہ لوٹ آئے وہاں پہلے سے بھی زیادہ مشرکوں کے ہاتھ سے تکلیف اٹھانے لگے آخر دوبارہ ہجرت کی اس وقت تراسی مرد اور اٹھارہ عورتیں تھیں مگر حضرت عثمان رضی اللہ عنہ نے دوبارہ یہ ہجرت نہیں کی اس لئے پہلی دو ہجرتوں سے حبشہ اور مدینہ کی ہجرت مراد ہے حالانکہ مدینہ کی ہجرت دوسری ہجرت تھی مگر دونوں کو تعلیلیا اولین کہہ دیا جیسے شمسین، قمرین کہتے ہیں۔ تیسرے القاری کے مؤلف نے غلطی کی جو کہا کہ حضرت عثمان رضی اللہ عنہ نے حبش کی ہجرت نہیں کی تھی حضرت عثمان رضی اللہ عنہ تو سب سے پہلے اپنی بی بی حضرت رقیہ رضی اللہ عنہا کو لے کر حبشہ کی طرف نکلے تھے اور شاید یہ طبع کی غلطی ہو۔ مؤلف کی عبارت یوں ہو کہ حضرت عثمان رضی اللہ عنہ نے دوبارہ ہجرت نہیں کی تھی۔ (وحیدی)

دوسری روایت میں اسی کوڑوں کا ذکر ہے یہ اس کے خلاف نہیں ہے کیونکہ جب اسی کوڑے پڑے تو چالیس بطریق اولیٰ پڑ گئے یا اس کوڑے کے دہرے ہوں گے تو چالیس ماروں کے بس اسی کوڑے ہو گئے۔ ولید کی شراب نوشی کی شہادت دینے والے حمران اور صعب تھے۔ یونس کی روایت کو خود امام بخاری رحمہ اللہ نے مناقب عثمان رضی اللہ عنہ میں وصل کیا ہے اور زہری کے بھیجے کی روایت کو ابن عبد البر نے تنہید میں وصل کیا۔

۳۸۷۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَيْفَةَ رَأَيْنَاهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرٌ، فَذَكَرَتَا لِلنَّبِيِّ ﷺ فَقَالَ: ((إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، أَوْلَئِكَ بِشَرَارِ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ))

۳۸۷۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا (۳۸۷۳) ہم سے حمیدی نے بیان کیا، انہوں نے کہا ہم سے سفیان بن

سعد قطان نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، کہا ہم سے ہمارے والد (عروہ بن زبیر) نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ام حبیبہ اور ام سلمہ رضی اللہ عنہما نے ایک گرجے کا ذکر کیا جسے انہوں نے حبشہ میں دیکھا تھا اس کے اندر تصویریں تھیں۔ انہوں نے اس کا ذکر نبی کریم ﷺ کے سامنے کیا تو آپ نے فرمایا: ”جب ان میں کوئی نیک مرد صالح ہوتا اور اس کی وفات ہو جاتی تو اس کی قبر کو وہ لوگ مسجد بناتے اور پھر اس میں اس کی تصویریں رکھتے۔ یہ لوگ قیامت کے دن اللہ تعالیٰ کی بارگاہ میں بدترین مخلوق ہوں گے۔“

[راجع: ۲۷۴]

تشریح: یہ حدیث باب الجنازہ میں گزر چکی ہے یہاں امام بخاری رحمہ اللہ اس کو اس لئے لائے کہ اس میں حبشہ کی ہجرت کا ذکر ہے۔

۳۸۷۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا (۳۸۷۳) ہم سے حمیدی نے بیان کیا، انہوں نے کہا ہم سے سفیان بن

عیینہ نے بیان کیا، انہوں نے کہا ہم سے اسحاق بن سعید سعیدی نے بیان کیا، ان سے ان کے والد سعید بن عمرو بن سعید بن عاص نے، ان سے ام خالد بنت خالد رضی اللہ عنہا نے بیان کیا کہ میں جب حبشہ سے آئی تو بہت کم عمر تھی۔ مجھے رسول اللہ ﷺ نے ایک دھاری دار چادر عنایت فرمائی اور پھر آپ نے اس کی دھاریوں پر اپنا ہاتھ پھیر کر فرمایا: ”سنا سناہ۔“ حمیدی نے بیان کیا کہ سنا سناہ حبشی زبان کا لفظ ہے یعنی اچھا اچھا۔

سُفْيَانُ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ السَّعِيدِيُّ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدٍ، قَالَتْ: قَدِمْتُ مِنْ أَرْضِ الْحَبَشَةِ وَأَنَا جَوِيرِيَّةٌ، فَكَسَانِي رَسُولُ اللَّهِ ﷺ خَمِيصَةً لَهَا أَعْلَامٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ الْأَعْلَامَ بِيَدِهِ وَيَقُولُ: ((سَنَاهَ، سَنَاهَ)). قَالَ الْحَمِيدِيُّ: يَغْنِي حَسَنٌ حَسَنٌ. [راجع: ۳۰۷۱]

(۳۸۷۵) ہم سے یحییٰ بن حماد نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے سلیمان نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ نے بیان کیا کہ (ابتداءً اسلام میں) نبی کریم ﷺ نماز پڑھتے ہوتے اور ہم آپ کو سلام کرتے تو آپ نماز ہی میں جواب عنایت فرماتے تھے۔ لیکن جب ہم نجاشی کے ملک حبشہ سے واپس (مدینہ) آئے اور ہم نے (نماز پڑھتے میں) آپ کو سلام کیا تو آپ نے جواب نہیں دیا۔ نماز کے بعد ہم نے عرض کیا، یا رسول اللہ! ہم پہلے آپ کو سلام کرتے تھے تو آپ نماز ہی میں جواب عنایت فرمایا کرتے تھے؟ آنحضرت ﷺ نے اس پر فرمایا: ”ہاں نماز میں آدی کو دوسرا شغل ہوتا ہے۔“ سلیمان اعمش نے بیان کیا کہ میں نے ابراہیم نخعی سے پوچھا ایسے موقع پر آپ کیا کرتے ہیں؟ انہوں نے کہا کہ میں دل میں جواب دے دیتا ہوں۔

۳۸۷۵- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرُدُّ عَلَيْنَا قَالَ: ((إِنَّ فِي الصَّلَاةِ شُغْلًا)). فَقُلْتُ لِإِبْرَاهِيمَ: كَيْفَ تَصْنَعُ أَنْتَ قَالَ: أَرُدُّ فِي نَفْسِي. [راجع: ۱۱۹۹]

تشریح: یہ حدیث کتاب الصلوٰۃ میں گزر چکی ہے، اس باب میں اسے امام بخاری رحمہ اللہ اس لئے لائے کہ اس میں حضرت ابن مسعود رضی اللہ عنہ کے حبشہ سے لوٹنے کا بیان ہے۔

(۳۸۷۶) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے برید بن عبد اللہ نے بیان کیا، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ جب ہمیں رسول اللہ ﷺ کی ہجرت مدینہ کی اطلاع ملی تو ہم یمن میں تھے۔ پھر ہم کشتی پر سوار ہوئے لیکن اتفاق سے ہوائے ہماری کشتی کا رخ نجاشی کے ملک حبشہ کی طرف کر دیا۔ ہماری ملاقات وہاں جعفر بن ابی طالب رضی اللہ عنہ سے ہوئی (جو ہجرت کر کے وہاں

۳۸۷۶- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بَرْدَةَ، عَنْ أَبِي مُوسَى بَلْعَنًا مَخْرُجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ فَرَكِبْنَا سَفِينَةً فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقَنَا جَعْفَرُ ابْنِ أَبِي طَالِبٍ، فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا،

فَوَافَقَنَا النَّبِيُّ ﷺ حِينَ افْتَتَحَ خَبِيرٌ، فَقَالَ: (لَكُمْ أَنْتُمْ يَا أَهْلَ السَّيْفِينَةِ) نبی اکرم ﷺ سے اس وقت ملاقات ہوئی جب آپ خبیر فتح کر چکے تھے، (ہجرتان)۔ [راجع: ۱۳۱۶]

تشریح: ایک مکہ سے حبش کو دوسری حبش سے مدینہ کو۔ مسلم کی روایت میں ہے کہ آپ نے خبیر کے مال غنیمت میں سے ان لوگوں کو حصہ نہیں دلایا تھا جو اس لڑائی میں شریک نہ تھے مگر ہماری کشتی والوں کو حضرت جعفر رضی اللہ عنہ بن ابی طالب کے ساتھ حصہ دلادیا۔

بَابُ مَوْتِ النَّجَاشِيِّ باب: حبش کے بادشاہ نجاشی کی وفات کا بیان

۳۸۷۷۔ حَدَّثَنَا أَبُو الرَّبِيعِ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ النَّبِيُّ ﷺ حِينَ مَاتَ النَّجَاشِيُّ: ((مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَقُومُوا فَصَلُّوا عَلَى أَحِبِّكُمْ أَصْحَمَةَ)). [راجع: ۱۳۱۷]

۳۸۷۷۔ ہم سے ابوربیع سلیمان بن داؤد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابن جریر نے، ان سے عطاء بن ابی رباح نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ جس دن نجاشی (حبشہ کے بادشاہ) کی وفات ہوئی تو نبی اکرم ﷺ نے فرمایا: ”آج ایک مرد صالح اس دنیا سے چلا گیا، اٹھو اور اپنے بھائی اصحمہ کی نماز جنازہ پڑھ لو۔“

تشریح: معلوم ہوا کہ نجاشی مسلمان ہو گیا تھا۔ جیسا کہ دوسری روایت میں مذکور ہے مگر امام بخاری رحمہ اللہ اپنی شرط پر نہ ہونے کی وجہ سے اس روایت کو یہاں نہیں لائے اور یہ باب جو قائم کیا اور اس میں جو حدیث بیان کی اس سے بھی اس کا اسلام لانا ثابت ہوا اس حدیث سے جنازہ غائبانہ پڑھنا بھی ثابت ہوا۔ جو لوگ نماز جنازہ غائبانہ کے انکاری ہیں ان کے پاس منہج کی کوئی صریح حدیث موجود نہیں ہے۔ اصحمہ اس کا لقب تھا اصل نام عطیہ تھا۔

۳۸۷۸۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، أَنَّ عَطَاءً، حَدَّثَهُمْ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ فَقَصَفْنَا وَرَاءَهُ فُكُنْتُ فِي الصَّفِّ الثَّانِي أَوْ الثَّالِثِ. [راجع: ۱۳۱۷]

۳۸۷۸۔ ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، انہوں نے کہا ہم سے یزید بن زریع نے بیان کیا، انہوں نے کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، انہوں نے کہا ہم سے قتادہ نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا اور ان سے جابر بن عبداللہ انصاری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے نجاشی کے جنازہ کی نماز پڑھی تھی اور ہم صف باندھ کر آپ کے پیچھے کھڑے ہوئے۔ میں دوسری یا تیسری صف میں تھا۔

۳۸۷۹۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا يَزِيدُ، عَنْ سَلِيمِ بْنِ حَيَّانَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ، فَكَبَّرَ عَلَيْهِ أَرْبَعًا. تَابَعَهُ عَبْدُ الصَّمَدِ. [راجع: ۱۳۱۷]

۳۸۷۹۔ مجھ سے عبداللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے یزید بن ہارون نے بیان کیا، ان سے سلیم بن حیوان نے، کہا ہم سے سعید بن میناء نے بیان کیا، ان سے جابر بن عبداللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اصحمہ نجاشی کی نماز جنازہ پڑھی اور چار مرتبہ آپ نے نماز میں کبیر کہی۔ یزید بن ہارون کے ساتھ اس حدیث کو عبدالصمد بن عبدالوارث نے بھی (سلیم بن حیوان) سے روایت کیا ہے۔

۳۸۸۰۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، قَالَ: (۳۸۸۰) ہم سے زہیر بن حرب نے بیان کیا، کہا ہم سے یعقوب بن

ابراہیم نے بیان کیا، کہا ہم سے ہمارے والد (ابراہیم بن سعد) نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے بیان کیا، ان سے ابوسلمہ بن عبدالرحمن اور سعید بن مسیب نے بیان کیا اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے حبشہ کے بادشاہ نجاشی کی موت کی خبر اسی دن دے دی تھی جس دن ان کا انتقال ہوا تھا اور آپ نے فرمایا تھا: ”اپنے بھائی کی مغفرت کے لیے دعا کرو۔“

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَأَبْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَقَالَ: ((اسْتَغْفِرُوا لِأَخِيكُمْ)). [راجع: ۱۲۴۵]

[۱۲۴۵] [مسلم: ۲۲۰۶، نسائی: ۱۸۷۸، ۲۰۴۱]

(۳۸۸۱) اور صالح سے روایت ہے کہ ابن شہاب نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا اور انہیں ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ نے (نماز جنازہ کے لئے) عید گاہ میں صحابہ رضی اللہ عنہم کو صف بستہ کھڑا کیا اور اس کی نماز جنازہ پڑھی آپ نے چار مرتبہ تکبیر کی تھی۔

۳۸۸۱- وَعَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ فِي الْمَصَلَّى، فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعًا.

[راجع: ۱۲۴۵]

تشریح: ان جملہ احادیث میں کسی نہ کسی طرح ہجرت حبشہ کا ذکر ہے اسی لئے امام بخاری رحمہ اللہ ان احادیث کو یہاں لائے۔ ان جملہ احادیث سے نجاشی کا جنازہ قانہ بنہ پڑھا جانا بھی ثابت ہوتا ہے اگرچہ بعض حضرات نے یہاں مختلف تاویلیں کی ہیں مگر ان میں کوئی وزن نہیں ہے صحیح دی ہے جو ظاہر روایات کے متقولہ الفاظ سے ثابت ہوتا ہے۔ واللہ اعلم بالصواب۔

باب: تَقَاسُمُ الْمُشْرِكِينَ عَلَى

باب: نبی کریم ﷺ کے خلاف مشرکین کا عہد و

بیان کرنا

النَّبِيِّ ﷺ

تشریح: ہوا یہ کہ جب قریش نے دیکھا کہ آپ کے اصحاب اس کی جگہ یعنی مکہ جہنم گئے اور ادھر عمر رضی اللہ عنہ نے اسلام قبول کیا چار طرف اسلام پھیلنے لگا تو عداوت و حسد کے جوش میں انہوں نے ایک اقرار نامہ تیار کیا جس کا مضمون یہ تھا کہ بنی ہاشم اور بنی مطلب سے نکاح شادی خرید و فروخت کوئی معاملہ اس وقت تک نہ کریں جب تک وہ نبی کریم ﷺ کو ہمارے حوالہ نہ کر دیں۔ یہ اقرار نامہ لکھ کر کہنے کے اندر لٹکایا۔ ایک مدت کے بعد نبی کریم ﷺ نے جو بنی ہاشم کے ساتھ ایک علیحدہ گھاتی میں سکونت رکھتے تھے اور جہاں پر بنی ہاشم اور بنی مطلب کو سخت تکلیفیں ہو رہی تھیں ابوطالب اپنے چچا سے فرمایا کہ اس اقرار نامہ کو دیکھ چاہے ایک چٹا گئی صرف اللہ کا نام اس میں باقی ہے۔ ابوطالب نے قریش کے کفاروں سے کہا میرا جتنی چاہتا ہے کہ تم کہنے کے اندر اس اقرار نامہ کو دیکھو اگر اس کا بیان صحیح ہے تو ہم مرے تک کبھی اس کو خواہ نہیں کریں گے اور اگر اس کا بیان جھوٹ نکلو تو ہم اس کو تمہارے حوالہ کر دیں گے۔ تم مارو یا زندہ رکھو جو چاہو کرو۔ کافروں نے کہہ کھولا اور اس اقرار نامہ کو دیکھا تو واقعی سارے حروف کو دیکھ چٹا گئی صرف اللہ کا نام باقی تھا۔ اس وقت کیا کہنے لگے ابوطالب تمہارا جتنی چاہا وہ کرے۔ کہتے ہیں جب نبی کریم ﷺ نے ابوطالب کو یہ قصہ سنایا تو انہوں نے پوچھا تم کو کہاں سے معلوم ہوا۔ کیا تم کو اللہ نے خبر دی؟ آپ نے فرمایا، ہاں۔ (وحیدی)

نبوی ہجری میں یہ حادثہ پیش آیا تھا تین سال ایک یہ ترک موالات قائم رہا، اس کے بعد اللہ نے اپنے رسول کریم ﷺ کو اس سے نجات بخشی جس کی مختصر کیفیت اوپر مذکور ہوئی ہے۔

۳۸۸۲۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْزِلُنَا غَدَاً إِنْ شَاءَ اللَّهُ بِخَيْفٍ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ)). [راجع: ۱۵۸۹] [مسلم: ۳۱۷۴]

۳۸۸۲۔ ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، انہوں نے کہا مجھ سے ابراہیم بن سعد نے بیان کیا، انہوں نے کہا کہ ہم سے ابن شہاب نے بیان کیا، ان سے سلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے جب جنگ حنین کا قصد کیا تو فرمایا: ”ان شاء اللہ کل ہمارا قیام خیف بنی کنانہ میں ہوگا جہاں مشرکین نے کافر بنی رہنے کے لئے عہد و پیمان کیا تھا۔“

تشریح: باب اور حدیث میں مطابقت ظاہر ہے کہ مشرکین نے خیف بنی کنانہ میں کفر پر جنگ کا عہد کیا تھا جسے اللہ نے بعد میں پاش پاش کر دیا اور ان کی نسلیں اسلام میں داخل ہو گئیں۔

باب: ابوطالب کا واقعہ

باب: قِصَّةُ أَبِي طَالِبٍ

تشریح: یہ نبی کریم ﷺ کے حقیقی چچا تھے۔ آپ کے والد ماجد عبد اللہ کے حقیقی بھائی تھے یہ جب تک زندہ رہے آپ کی پوری حمایت اور حفاظت کرتے رہے مگر قوی پاسداری کی وجہ سے اسلام قبول کرنا نصیب نہیں ہوا۔

۳۸۸۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، حَدَّثَنَا الْعَبَّاسُ ابْنُ عَبْدِ الْمُطَّلِبِ قَالَ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ عَنْ عَمَلِكَ فَإِنَّهُ كَانَ يَحْزُنُكَ وَيَغْضَبُ لَكَ. قَالَ: ((هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْ لَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)). [طرفاءہ فی: ۶۲۰۸، ۶۲۰۷، ۵۱۰، ۵۱۱، ۵۱۲]

۳۸۸۳۔ ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے سفیان ثوری نے، کہا ہم سے عبد الملک بن عمیر نے، ان سے عبد اللہ بن حارث نے بیان کیا، ان سے عباس بن عبد المطلب رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے پوچھا آپ اپنے چچا (ابو طالب) کے کیا کام آئے کہ وہ آپ کی حمایت کیا کرتے تھے اور آپ کے لئے غصہ ہوتے تھے؟ آپ نے فرمایا: ”(اسی وجہ سے) وہ صرف ٹخنوں تک جہنم میں ہیں اگر میں ان کی سفارش نہ کرتا تو وہ دوزخ کی تہ میں بالکل نیچے ہوتے۔“

۳۸۸۴۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ أَبَا طَالِبٍ، لَمَّا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ فَقَالَ: ((أَعَمَّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ. كَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ)). فَقَالَ

۳۸۸۴۔ ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں سعید بن مسیب نے اور انہیں ان کے والد (مسیب بن حزن رضی اللہ عنہ) نے کہ جب ابوطالب کی وفات کا وقت قریب ہوا تو نبی کریم ﷺ ان کے پاس تشریف لے گئے۔ اس وقت وہاں ابو جہل بھی بیٹھا ہوا تھا۔ نبی اکرم ﷺ نے فرمایا: ”چچا! کلمہ لا الہ الا اللہ ایک مرتبہ کہہ دو، اللہ کی بارگاہ میں (آپ کی بخشش کے

لئے) ایک یہی دلیل میرے ہاتھ آ جائے گی۔“ اس پر ابو جہل اور عبداللہ بن ابی امیہ نے کہا: اے ابوطالب! کیا عبدالمطلب کے دین سے تم پھر جاؤ گے! یہ دونوں ان ہی پر زور دیتے رہے اور آخری کلمہ جو ان کی زبان سے نکلا، وہ یہ تھا کہ میں عبدالمطلب کے دین پر قائم ہوں۔ پھر نبی اکرم ﷺ نے فرمایا: ”میں ان کے لئے اس وقت تک دعائے مغفرت کرتا رہوں گا جب تک مجھے اس سے منع نہ کر دیا جائے گا۔“ چنانچہ (سورہ توبہ میں) یہ آیت نازل ہوئی: ”نبی کے لئے اور مسلمانوں کے لئے مناسب نہیں ہے کہ مشرکین کے لئے دعائے مغفرت کریں خواہ وہ ان کے ناطے والے ہی کیوں نہ ہوں جب کہ ان کے سامنے یہ بات واضح ہوگئی کہ وہ دوزخی ہیں۔“ اور سورہ قصص میں یہ آیت نازل ہوئی: ”بے شک جسے آپ چاہیں ہدایت نہیں کر سکتے۔“

(۳۸۸۵) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا ہم سے یزید بن عبداللہ بن ہادن نے، ان سے عبداللہ بن خباب نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ انہوں نے نبی کریم ﷺ سے سنا، آپ کی مجلس میں آپ کے چچا کا ذکر ہو رہا تھا تو آپ نے فرمایا: ”شاید قیامت کے دن انہیں میری شفاعت کام آ جائے اور انہیں صرف ٹخنوں تک جہنم میں رکھا جائے جس سے ان کا دماغ کھولے گا۔“ ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے ابن ابی حازم اور دروردی نے بیان کیا یزید سے اسی مذکورہ حدیث کی طرح، البتہ اس روایت میں یہ بھی ہے کہ ”ابوطالب کے دماغ کا بھیجا اس سے کھولے گا۔“

أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمِيَّةٍ: يَا أَبَا طَالِبٍ! تَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ يَكْلِمَانِهِ حَتَّى قَالَ: آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ ﷺ: ((لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ عَنْكَ)). فَتَزَلَّتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التوبة: ۱۱۳] وَتَزَلَّتْ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾ [القصص: ۵۶] [راجع: ۱۳۶۰]

۳۸۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَذَكَرَ عِنْدَهُ عَنْهُ فَقَالَ: ((لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيَجْعَلُ فِي صَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبِيهِ، يَغْلِي مِنْهُ دِمَاغُهُ)). حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَزْدِيُّ عَنْ يَزِيدَ بِهِذَا، وَقَالَ: ((تَغْلِي مِنْهُ أُمُّ دِمَاغِهِ)). [طرفة في: ۶۵۶۴] [مسلم: ۵۱۳]

باب: بیت المقدس تک جانے کا قصہ

اور اللہ تعالیٰ نے سورہ نبی اسرائیل میں فرمایا: ”پاک ذات ہے وہ جو اپنے بندے کو راتوں رات مسجد حرام سے مسجد اقصیٰ تک لے گیا۔“

بَابُ حَدِيثِ الْإِسْرَاءِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى﴾. [الإسراء: ۱]

(۳۸۸۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے، کہ مجھ

۳۸۸۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا

اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحَجَرِ، فَجَلَى اللَّهُ لِي بَيْتَ الْمُقَدَّسِ، فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ)). [طرفہ فی: ۴۷۱۰] کر دیئے۔“

[مسلم: ۴۲۸؛ ترمذی: ۳۱۳۳]

تشریح: معراج کی رات کو آپ ام ہانی کے گھر میں تھے، مسجد حرام سے حرم کی زمین مراد ہے آپ کا معراج مکہ سے بیت المقدس تک تو قطعی ہے۔ جو قرآن پاک سے ثابت ہے اس کا منکر قرآن کا منکر ہے اور قرآن کا منکر کافر ہے اور بیت المقدس سے آسمانوں تک صحیح حدیث سے ثابت ہے اس کا منکر گمراہ اور بدعتی ہے۔ حافظ نے کہا اکثر علمائے سلف اور اہل حدیث کا یہ قول ہے کہ یہ معراج جسم اور روح دونوں کے ساتھ بیداری میں ہوا۔ یہی امر حق ہے۔ بتیہ کی روایت میں یوں ہے کہ آپ نے جب معراج کا قصہ بیان کیا تو کفار قریش نے انکار کیا اور ابوبکر رضی اللہ عنہ کے پاس آئے انہوں نے آپ کی تصدیق کر دی اس دن سے ان کا لقب صدیق ہو گیا۔ بزار نے ابن عباس رضی اللہ عنہما سے روایت کیا کہ بیت المقدس کی مسجد لائی گئی اور عقیل کے گھر کے پاس رکھ دی گئی۔ میں اس کو دیکھتا جاتا اور اس کی صفت بیان کرتا جاتا تھا بعض نے کہا کہ اسراء اور معراج دونوں الگ الگ راتوں میں ہوئے ہیں کیونکہ امام بخاری رحمہ اللہ نے ہر دو کو الگ الگ بابوں میں بیان کیا ہے مگر خود امام بخاری رحمہ اللہ نے کتاب الصلوٰۃ میں یہ باب باندھا ہے کہ لیلۃ الاسراء میں نماز کس طرح فرض ہوئی۔ معلوم ہوا کہ اسراء اور معراج ایک ہی رات میں ہوئے ہیں۔

بَابُ الْمِعْرَاجِ باب: معراج کا بیان

تشریح: معراج عرج بعرج سے ہے جس کے معنی چڑھنے کے ہیں یہاں نبی کریم ﷺ کا آسمانوں کی طرف چڑھنا مراد ہے، یہ معجزہ ۱۲ ربیع الاول نبوی میں پیش آیا جب کہ اللہ پاک نے راتوں رات اپنے بندے کو مسجد حرام سے بیت المقدس اور بیت المقدس سے آسمانوں کی سیر کرائی جیسا کہ تفصیل کے ساتھ یہاں حدیث میں واقعات موجود ہیں۔ صحیح یہی ہے کہ اسراء اور معراج ہر دو حالت بیداری میں جسم اور روح ہر دو کے ساتھ ہوئے اور یہ ایسا اہم اور مستند واقعہ ہے جسے ۲۸ صحابیوں نے روایت کیا ہے اور نبی کریم ﷺ کا یہ وہ معجزہ ہے جو آپ کی سارے انبیاء پر فوقیت ثابت کرتا ہے۔

۳۸۸۷۔ حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ ((بَيْنَمَا أَنَا فِي الْحَطِيمِ، وَرَبَّمَا قَالَ: فِي الْحَجَرِ- مُصْطَجِعًا، إِذَا أَتَانِي آتٍ فَقَدْ قَالَ: وَسَمِعْتُهُ يَقُولُ: فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى

(۳۸۸۷) ہم سے ہدیبہ بن خالد نے بیان کیا، انہوں نے کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے مالک بن صعصعہ رضی اللہ عنہ نے بیان کیا، کہ نبی کریم ﷺ نے ان سے شب معراج کا واقعہ بیان کیا، آپ نے فرمایا: ”میں حطیم میں لیٹا ہوا تھا بعض دفعہ قتادہ نے حطیم کے بجائے حجر بیان کیا کہ میرے پاس ایک صاحب (جبریل علیہ السلام) آئے اور میرا سینہ چاک کیا، قتادہ نے بیان کیا کہ میں نے حضرت انس رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے

کہ یہاں سے یہاں تک۔“ میں نے جارود سے سنا جو میرے قریب ہی بیٹھے تھے پوچھا کہ حضرت انس رضی اللہ عنہ کی اس لفظ سے کیا مراد تھی؟ تو انہوں نے کہا کہ خلق سے ناف تک چاک کیا (قنادہ نے بیان کیا کہ) میں نے حضرت انس سے سنا، انہوں نے بیان کیا کہ ”آنحضرت ﷺ کے سینے کے اوپر سے ناف تک چاک کیا، پھر میرا دل نکالا اور ایک سونے کا طشت لایا گیا جو ایمان سے بھرا ہوا تھا، اس سے میرا دل دھویا گیا اور پہلے کی طرح رکھ دیا گیا۔ اس کے بعد ایک جانور لایا گیا جو گھوڑے سے چھوٹا اور گدھے سے بڑا تھا اور سفید!“ جارود نے حضرت انس رضی اللہ عنہ سے پوچھا ابو حمزہ! کیا وہ براق تھا؟ آپ نے فرمایا کہ ہاں۔“ اس کا ہر قدم اس کے منہ بائے نظر پر پڑتا تھا (آنحضرت ﷺ نے فرمایا کہ) مجھے اس پر سوار کیا گیا اور جبرئیل مجھے لے کر چلے آسمان دنیا پر پہنچے تو دروازہ کھلویا، پوچھا گیا کون صاحب ہیں؟ انہوں نے بتایا کہ جبرئیل (علیہ السلام) پوچھا گیا اور آپ کے ساتھ کون ہے؟ آپ نے بتایا کہ محمد (ﷺ) پوچھا گیا، کیا انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ انہوں نے جواب دیا کہ ہاں۔ اس پر آواز آئی انہیں خوش آمدید! کیا ہی مبارک آنے والے ہیں وہ۔ اور دروازہ کھول دیا۔ جب میں اندر گیا تو میں نے وہاں آدم علیہ السلام کو دیکھا، جبرئیل علیہ السلام نے فرمایا یہ آپ کے جدا امجد آدم ہیں، انہیں سلام کیجئے، میں نے ان کو سلام کیا اور انہوں نے جواب دیا اور فرمایا: خوش آمدید نیک بیٹے اور نیک نبی! جبرئیل علیہ السلام اوپر چڑھے اور دوسرے آسمان پر آئے وہاں بھی دروازہ کھلویا آواز آئی کون صاحب آئے ہیں؟ بتایا کہ جبرئیل (علیہ السلام) پوچھا گیا آپ کے ساتھ اور کوئی صاحب بھی ہیں؟ کہا محمد (ﷺ) پوچھا گیا کیا آپ کو انہیں بلانے کے لئے بھیجا گیا تھا؟ انہوں نے جواب دیا کہ ہاں، پھر آواز آئی، انہیں خوش آمدید۔ کیا ہی اچھے آنے والے ہیں وہ۔ پھر دروازہ کھلا اور میں اندر آ گیا تو وہاں یحییٰ اور عیسیٰ علیہما السلام موجود تھے۔ یہ دونوں خالد زاد بھائی ہیں۔ جبرئیل علیہ السلام نے فرمایا یہ عیسیٰ اور یحییٰ علیہما السلام ہیں، انہیں سلام کیجئے میں نے سلام کیا اور ان حضرات نے میرے سلام کا جواب دیا اور فرمایا خوش آمدید نیک نبی اور نیک بھائی! یہاں سے جبرئیل علیہ السلام مجھے تیسرے آسمان کی

ہِدَہ)) فَقُلْتُ لِلْجَارُودِ وَهُوَ إِلَى جَنْبِي مَا يَعْني بِهِ؟ قَالَ: مِنْ ثَغْرَةِ نَحْرِهِ إِلَى شَعْرَتِهِ، ((وَسَمِعْتُهُ يَقُولُ: مِنْ قَصْبِهِ إِلَى شَعْرَتِهِ. فَاسْتَخْرَجَ قَلْبِي، ثُمَّ آتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغَسِلَ قَلْبِي ثُمَّ حُشِيَ، ثُمَّ أُعِيدَ ثُمَّ آتَيْتُ بِدَابَّةٍ دُونَ الْبُغْلِ وَفَوْقَ الْحِمَارِ أَيْضًا)) فَقَالَ لَهُ الْجَارُودُ: هُوَ الْبَرَاءُ يَا أَبَا حَمْزَةَ؟ قَالَ أَنَسٌ: نَعَمْ. ((يَضَعُ حَظْوَهُ عِنْدَ أَقْصَى طَرَفِهِ فَحُمِلَتْ عَلَيْهِ، فَانْطَلَقَ بِي جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، فَنِعْمَ الْمَجِيءُ جَاءَ لَفْتَحَ، فَلَمَّا خَلَصْتُ، لَإِذَا فِيهَا آدَمُ، فَقَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا يَا ابْنَ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّالِيَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ. لَفْتَحَ، فَلَمَّا خَلَصْتُ، إِذَا بِيَحْيَى وَعِيسَى، وَهُمَا ابْنَا الْعَالَةِ قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا فَسَلَّمْتُ فَرَدَّا، ثُمَّ قَالَ: مَرْحَبًا يَا ابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِيَةِ، فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ

طرف لے کر چڑھے اور دروازہ کھلویا۔ پوچھا گیا کون صاحب آئے ہیں؟
جواب دیا کہ جبرئیل۔ پوچھا گیا اور آپ کے ساتھ کون صاحب آئے ہیں؟
جواب دیا کہ محمد (ﷺ) پوچھا گیا کیا انہیں لانے کے لئے آپ کو بھیجا گیا
تھا؟ جواب دیا کہ ہاں۔ اس پر آواز آئی انہیں خوش آمدید! کیا ہی اچھے
آنے والے ہیں وہ، دروازہ کھلا اور جب میں اندر داخل ہوا تو وہاں
یوسف علیہ السلام موجود تھے۔ جبرئیل نے فرمایا: یہ یوسف ہیں انہیں سلام کیجئے۔
میں نے سلام کیا تو انہوں نے جواب دیا اور فرمایا: خوش آمدید نیک نبی اور
نیک بھائی! پھر جبرئیل علیہ السلام مجھے لے کر اوپر چڑھے اور چوتھے آسمان پر
پہنچے دروازہ کھلویا تو پوچھا گیا کون صاحب ہیں؟ بتایا کہ جبرئیل! پوچھا گیا
اور آپ کے ساتھ کون ہے؟ کہا کہ محمد (ﷺ) پوچھا گیا انہیں بلانے کے
لئے آپ کو بھیجا گیا تھا؟ جواب دیا کہ ہاں کہا کہ انہیں خوش آمدید کیا ہی
اچھے آنے والے ہیں وہ! اب دروازہ کھلا جب میں وہاں ادریس علیہ السلام کی
خدمت میں پہنچا تو جبرئیل علیہ السلام نے فرمایا یہ ادریس علیہ السلام ہیں انہیں سلام
کیجئے، میں نے انہیں سلام کیا اور انہوں نے جواب دیا اور فرمایا: خوش آمدید
پاک بھائی اور نیک نبی۔ پھر مجھے لے کر پانچویں آسمان پر آئے اور دروازہ
کھلویا پوچھا گیا کون صاحب ہیں؟ جواب دیا کہ جبرئیل، پوچھا گیا آپ
کے ساتھ کون صاحب آئے ہیں؟ جواب دیا کہ محمد (ﷺ) پوچھا گیا کہ
انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ جواب دیا کہ ہاں اب آواز آئی
خوش آمدید کیا ہی اچھے آنے والے ہیں وہ، یہاں جب میں ہارون علیہ السلام
کی خدمت میں حاضر ہوا تو جبرئیل علیہ السلام نے بتایا کہ آپ ہارون ہیں انہیں
سلام کیجئے، میں نے انہیں سلام کیا، انہوں نے جواب کے بعد فرمایا: خوش
آمدید نیک نبی اور نیک بھائی! یہاں سے لے کر مجھے آگے بڑھے اور چھٹے
آسمان پر پہنچے اور دروازہ کھلویا۔ پوچھا گیا کون صاحب آئے ہیں؟ بتایا کہ
جبرئیل۔ آپ کے ساتھ کوئی دوسرے صاحب بھی آئے ہیں؟ جواب دیا کہ
محمد (ﷺ) پوچھا گیا کیا انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ جواب
دیا کہ ہاں۔ پھر کہا انہیں خوش آمدید کیا ہی اچھے آنے والے ہیں وہ۔ میں
جب وہاں موسیٰ علیہ السلام کی خدمت میں حاضر ہوا تو جبرئیل علیہ السلام نے فرمایا کہ

إِلَيْهِ؟ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ
جَاءَ. فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ. قَالَ:
هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ
قَرَدًا، ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ
الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ
الرَّابِعَةَ، فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ:
جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ:
أَوَلَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ. قِيلَ: مَرْحَبًا بِهِ،
فَنِعِمَّ الْمَجِيءُ جَاءَ. فَفُتِحَ، فَلَمَّا خَلَصْتُ إِلَى
إِدْرِيسَ قَالَ: هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ.
فَسَلَّمْتُ عَلَيْهِ قَرَدًا ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ
الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى
أَتَى السَّمَاءَ الْخَامِسَةَ، فَاسْتَفْتَحَ، قِيلَ: مَنْ
هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: رَمَنْ مَعَكَ؟ قَالَ:
مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ.
قِيلَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ. فَلَمَّا
خَلَصْتُ فَإِذَا هَارُونُ قَالَ: هَذَا هَارُونُ فَسَلِّمْ
عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ قَرَدًا ثُمَّ قَالَ: مَرْحَبًا
بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي
حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ، فَاسْتَفْتَحَ، قِيلَ:
مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟
قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ:
نَعَمْ. قَالَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ،
فَلَمَّا خَلَصْتُ، فَإِذَا مُوسَى قَالَ: هَذَا مُوسَى
فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ قَرَدًا ثُمَّ قَالَ:
مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا
تَجَاوَزْتُ بَنِي، قِيلَ لَهُ: مَا يُمَكِّيكَ؟ قَالَ:

یہ موسیٰ علیہ السلام ہیں انہیں سلام کیجئے میں نے سلام کیا اور انہوں نے جواب کے بعد فرمایا: خوش آمدید نیک نبی اور نیک بھائی! جب میں آگے بڑھا تو وہ رونے لگے، کسی نے پوچھا آپ رو کیوں رہے ہیں؟ تو انہوں نے فرمایا: میں اس پر رو رہا ہوں کہ یہ لڑکا میرے بعد نبی بنا کر بھیجا گیا لیکن جنت میں اس کی امت کے لوگ میری امت سے زیادہ ہوں گے۔ پھر جبریل علیہ السلام مجھے لے کر ساتویں آسمان کی طرف گئے اور دروازہ کھلوا دیا۔ پوچھا گیا کون صاحب آئے ہیں؟ جواب دیا کہ جبریل۔ پوچھا گیا اور آپ کے ساتھ کون صاحب آئے ہیں؟ جواب دیا کہ محمد (ﷺ) پوچھا گیا کیا انہیں بلانے کے لئے آپ کو بھیجا گیا تھا؟ جواب دیا کہ ہاں۔ کہا کہ انہیں خوش آمدید، کیا ہی اچھے آنے والے ہیں وہ، میں جب اندر گیا تو ابراہیم علیہ السلام تشریف رکھتے تھے۔ جبریل علیہ السلام نے فرمایا کہ یہ آپ کے جدا امجد ہیں، انہیں سلام کیجئے۔ آنحضرت ﷺ نے فرمایا کہ میں نے ان کو سلام کیا تو انہوں نے جواب دیا اور فرمایا: خوش آمدید نیک نبی اور نیک بیٹے! پھر سدرۃ المنتہی کو میرے سامنے کر دیا گیا میں نے دیکھا کہ اس کے پھل مقام حجر کے مکھنوں کی طرح (بڑے بڑے) تھے اور اس کے پتے ہاتھیوں کے کان کی طرح تھے۔ جبریل علیہ السلام نے فرمایا کہ یہ سدرۃ المنتہی ہے۔ وہاں میں نے چار نہریں دیکھیں دو باطنی اور دو ظاہری۔ میں نے پوچھا اے جبریل! یہ کیا ہیں؟ انہوں نے بتایا کہ جو دو باطنی نہریں ہیں وہ جنت سے تعلق رکھتی ہیں اور دو ظاہری نہریں نیل اور فرات ہیں۔ پھر میرے سامنے بیت المعمور کو لایا گیا، وہاں میرے سامنے ایک گلاس میں شراب ایک میں دودھ اور ایک میں شہد لایا گیا۔ میں نے دودھ کا گلاس لے لیا تو جبریل علیہ السلام نے فرمایا یہی فطرت ہے اور آپ اس پر قائم ہیں اور آپ کی امت بھی! پھر مجھ پر روزانہ پچاس نمازیں فرض کی گئیں میں واپس ہوا اور موسیٰ علیہ السلام کے پاس سے گزرا تو انہوں نے پوچھا کس چیز کا آپ کو حکم ہوا؟ میں نے کہا کہ روزانہ پچاس وقت کی نمازوں کا، موسیٰ علیہ السلام نے فرمایا لیکن آپ کی امت میں اتنی طاقت نہیں ہے۔ اس سے پہلے میرا رتا لوگوں نے پڑ چکا ہے اور بنی اسرائیل کا مجھے تلخ تجربہ ہے۔ اس لئے آپ اپنے رب کے حضور میں دوبارہ جاییے

أُنْكِي لِأَنَّ غَلَامًا بَعَثَ بَعْدِي، يَدْخُلُ الْجَنَّةَ مِنْ أُمِّيهِ أَكْثَرُ مَنْ يَدْخُلُهَا مِنْ أُمِّي. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. وَقِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بَعَثَ إِلَيْهِ؟ قَالَ: نَعَمْ. قَالَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ فَلَمَّا خَلَصْتُ، إِذَا إِبْرَاهِيمُ قَالَ: هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ. قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلَامَ قَالَ: مَرْحَبًا بِالْإِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ رَفَعْتُ لِي سِدْرَةَ الْمُنْتَهَى، إِذَا نَيْفُهَا مِثْلُ قَلَالِ هَجَرٍ، وَإِذَا وَرَقُهَا مِثْلُ أَذَانِ الْفِيلَةِ. قَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ، وَنَهْرَانِ ظَاهِرَانِ. فَقُلْتُ: مَا هَذَانِ؟ يَا جِبْرِيلُ! قَالَ: أَمَّا الْبَاطِنَانِ، فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ، فَالنَّيْلُ وَالْفُرَاتُ. ثُمَّ رَفَعَ لِي الْبَيْتَ الْمَعْمُورَ، ثُمَّ أَتَيْتُ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ، فَقَالَ: هِيَ الْفُطْرَةُ أَنْتَ عَلَيْهَا وَأَمْتِكَ. ثُمَّ فَرَضْتُ عَلَيَّ الصَّلَوَاتِ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ. فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ: بِمَا أُمِرْتُ؟ قَالَ: أُمِرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ. قَالَ: إِنَّ أَمْتِكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمَعَالَجَةِ، فَأَرْجِعْ إِلَى رَبِّكَ فَسَلِّهُ التَّخْفِيفَ لِأَمَّتِكَ. فَرَجَعْتُ، فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى

فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأَمَرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: بِمَا أَمَرْتُ؟ قُلْتُ: أَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أَمْتَكَ لَا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَسَلِّهِ التَّخْفِيفَ لِأَمْتِكَ. قَالَ: سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنِّي أَرْضَى وَأُسَلِّمَ. قَالَ: فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ: أَمْضِيَتْ قَرْيَتُنِي وَخَفَّفْتُ عَنْ عِبَادِي)) [راجع: ۳۲۰۷]

اور اپنی امت پر تخفیف کے لئے عرض کیجئے۔ چنانچہ میں اللہ تعالیٰ کے دربار میں حاضر ہوا اور تخفیف کے لئے عرض کی تو دس وقت کی نمازیں کم کر دی گئیں۔ پھر میں جب واپسی میں موسیٰ علیہ السلام کے پاس سے گزرا تو انہوں نے پھر وہی سوال کیا میں دوبارہ بارگاہ رب تعالیٰ میں حاضر ہوا اور اس مرتبہ بھی دس وقت کی نمازیں کم ہوئیں۔ پھر میں موسیٰ علیہ السلام کے پاس سے گزرا تو انہوں نے وہی مطالبہ کیا میں نے اس مرتبہ بھی بارگاہ رب تعالیٰ میں حاضر ہو کر دس وقت کی نمازیں کم کرائیں۔ موسیٰ علیہ السلام کے پاس سے پھر گزرا اور اس مرتبہ بھی انہوں نے اپنی رائے کا اظہار کیا پھر بارگاہ الہی میں حاضر ہوا تو مجھے دس وقت کی نمازوں کا حکم ہوا میں واپس ہونے لگا تو آپ نے پھر وہی کہا اب بارگاہ الہی میں حاضر ہوا تو روزانہ صرف پانچ وقت کی نمازوں کا حکم باقی رہا۔ موسیٰ علیہ السلام کے پاس آیا تو آپ نے دریافت فرمایا اب کیا حکم ہوا؟ میں نے حضرت موسیٰ علیہ السلام کو بتایا کہ روزانہ پانچ وقت کی نمازوں کا حکم ہوا ہے۔ فرمایا کہ آپ کی امت اس کی بھی طاقت نہیں رکھتی میرا بتاؤ آپ سے پہلے لوگوں کا ہو چکا ہے اور بنی اسرائیل کا مجھے تلخ تجربہ ہے اپنے رب کے دربار میں پھر حاضر ہو کر تخفیف کے لئے عرض کیجئے۔ آنحضرت ﷺ نے فرمایا رب تعالیٰ سے میں بہت سوال کر چکا اور اب مجھے شرم آتی ہے۔ اب میں بس اسی پر راضی ہوں۔ آنحضرت ﷺ نے فرمایا کہ پھر جب میں وہاں سے گزرنے لگا تو ندا آئی: میں نے اپنا فریضہ جاری کر دیا اور اپنے بندوں پر تخفیف کر چکا۔“

تشریح: روایت میں لفظ براق ضمہ ہا کے ساتھ ہے اور برق سے شق ہے جو بجلی کے معنوں میں ہے وہ ایک ٹھنڈی گھوڑے کی شکل کا جانور ہے جو نبی کریم ﷺ کی سواری کے لئے لایا گیا تھا جس کی رفتار بجلی سے بھی تیز تھی، اسی لئے اسے براق کہا گیا۔ حضرت جبریل علیہ السلام پہلے آپ کو بیت المقدس میں لے گئے و ربط البراق بالحلقۃ الی یربط بہا الانبیاء بیاب المسجد (توشیح) یعنی وہاں براق کو اس مسجد کے دروازے پر اس حلقہ سے باندھا جس سے پہلے انبیاء اپنی سوار یوں کو باندھا کرتے تھے پھر وہاں دو رکعت نماز ادا کی اس کے بعد آسمانوں کا سفر شروع ہوا۔

روایت میں حضرت موسیٰ علیہ السلام کے رونے کا ذکر ہے، یہ رونامحض اپنی امت کے لئے رحمت کے طور پر تھا۔“ قال العلماء لم یکن بکاء موسیٰ حسداً معاذ اللہ فان الحسد فی ذالک العالم متزوع من احاد المؤمنین فکیف بمن اصطفاه اللہ تعالیٰ۔“ (نوشیح) یعنی علما نے کہا ان کا یہ رونامعاذ اللہ حسد کی بنا پر نہیں تھا عالم آخرت میں حسد کا مادہ تو ہر معمولی مؤمن کے دل سے بھی دور کر دیا جائے گا لہذا یہ کیسے ممکن ہے کہ حضرت موسیٰ علیہ السلام جیسا برگزیدہ نبی حسد کر سکے۔ حضرت موسیٰ علیہ السلام نے نبی کریم ﷺ کو لفظ غلام سے تعبیر کیا جو آپ کی تعظیم کے طور پر تھا۔“ وقد يطلق الغلام ويراد به الطری الشباب۔“ یعنی کبھی لفظ غلام کا اطلاق کا طور شدہ ورنہ جو ان مرد پر بھی کیا جاتا ہے اور یہاں بھی مراد ہے (لمعات)،

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ قَالَ: هِيَ شَجَرَةُ الزُّقُومِ. [طرفاء فی: ۴۷۳۶، ۶۶۱۳]

جس میں آپ کو بیت المقدس تک لے جایا گیا تھا اور قرآن مجید میں جو ”شجرہ ملعونہ“ کا ذکر آیا ہے وہ تھوہر کا درخت ہے۔

تشریح: یہ درخت دوزخ میں پیدا ہوگا اگرچہ دنیاوی تھوہر کے مانند ہوگا مگر زہر اور تلخی میں اس قدر خطرناک ہوگا جو اہل دوزخ کے پینٹ اور آنٹوں کو پھاڑ دے گا، گلے میں پھنس جائے گا۔ اس کے پتے اڑھسے ساپنوں کے پھنوں کی طرح ہوں گے۔ یہی ملعون درخت ہے جس کا ذکر قرآن مجید میں آیا ہے۔

باب: مکہ میں نبی کریم ﷺ کے پاس انصار کے وفود کا آنا اور بیعت عقبہ کا بیان

بَابُ وَفُودِ الْأَنْصَارِ إِلَى النَّبِيِّ ﷺ بِمَكَّةَ وَبَيْعَةِ الْعُقْبَةِ

(۳۸۸۹) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے (دوسری سند) امام بخاری نے کہا اور ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عقبہ بن خالد نے بیان کیا، ہم سے یونس بن یزید نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ مجھے عبدالرحمن بن عبداللہ بن کعب بن مالک نے خبر دی اور انہیں عبداللہ بن کعب نے جب وہ نہایتا ہو گئے تو وہ چلتے پھرتے وقت ان کو پکڑ کر لے چلتے تھے، انہوں نے بیان کیا کہ میں نے کعب بن مالک رضی اللہ عنہ سے سنا کہ وہ غزوہ تبوک میں شریک نہ ہونے کا طویل واقعہ بیان کرتے تھے۔ ابن کثیر نے اپنی روایت میں بیان کیا کہ حضرت کعب نے کہا کہ میں نبی کریم ﷺ کے پاس عقبہ کی رات میں حاضر تھا جب ہم نے اسلام پر قائم رہنے کا پختہ عہد کیا تھا، میرے نزدیک (لیلۃ عقبہ کی بیعت) بدر کی لڑائی میں حاضری سے بھی زیادہ پسندیدہ ہے اگرچہ لوگوں میں بدر کا چرچا اس سے زیادہ ہے۔ [راجع: ۲۷۵۷]

۳۸۸۹- حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَنَسَةُ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ- وَكَانَ قَائِدَ كَعْبٍ جِئْنَ عَمِي- قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ جِئْنَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ. بِطَوْلِهِ، قَالَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ: وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعُقْبَةِ جِئْنَ تَوَافَقْنَا عَلَى الْإِسْلَامِ، وَمَا أَحْبَبُّ أَنْ لِي بِهَا مَشْهَدٌ بَذَرٌ وَإِنْ كَانَتْ بَذَرٌ، أَذْكَرُ فِي النَّاسِ مِنْهَا. [راجع: ۲۷۵۷]

تشریح: جنگ بدر اول جنگ ہے جو مسلمانوں نے کافروں سے کی اس میں کافروں کے بڑے بڑے سردار لوگ قتل ہوئے۔ لیلۃ عقبہ کا ذکر اوپر ہو چکا ہے۔ یہ وہ رات تھی جس میں انصار نے نبی کریم ﷺ کی رفاقت کا قطعی عہد کیا تھا اور آپ نے انصار کے بارہ نقیب مقرر فرمائے تھے۔ یہ ایک تاریخی رات تھی جس میں قوت اسلام کی بنا قائم ہوئی اور نبی کریم ﷺ کو دلی سکون حاصل ہوا اسی نے کعب رضی اللہ عنہ اس میں شریک ہونا جنگ بدر میں شریک ہونے سے بھی بہتر سمجھا۔

حدیث میں عقبہ کا ذکر ہے۔ عقبہ گھائی کو کہتے ہیں یہ گھائی مقام الحرا اور مدنی کے درمیان طول طویل پہاڑوں کے درمیان تھی اسی جگہ مدینہ کے بارہ اشخاص نے ۱۲ نبوت میں رسول کریم ﷺ کی خدمت میں حاضری کا شرف حاصل کیا اور مسلمان ہوئے، یہ بیعت عقبہ اولی کہلاتی ہے۔ ان لوگوں کی تعلیم کے لئے نبی کریم ﷺ نے حضرت مصعب بن عمیر رضی اللہ عنہ کو ان کے ساتھ مدینہ بھیج دیا تھا جو بڑے ہی امیر گھرانے کے لاڈلے بیٹے تھے۔ مگر اسلام قبول کرنے کے بعد انہوں نے دنیاوی عیش و آرام سب بھلا دیا، مدینہ میں انہوں نے بڑی کامیابی حاصل کی۔ یہ وہاں اسعد بن زرارہ کے گھر

ظہرے تھے۔ اگلے سال ۱۳ نبوت میں ۳۷ مرد اور دو عورتیں یثرب سے چل کر مکہ آئے اور اسی گھاٹی میں ان کو دربار رسالت میں شرف باریابی حاصل ہوا۔ رسول اللہ ﷺ نے ان کو اپنے نورانی وعظ سے منور فرمایا اور ان لوگوں نے نبی کریم ﷺ سے مدینہ تشریف لانے کی درخواست کی۔ آپ نے اس درخواست کو قبول فرمایا جسے نبی کریم ﷺ نے سب بے حد خوش ہوئے اور آپ کے دست مبارک پر بیعت کی۔ براء بن معرور رضی اللہ عنہ پہلے بزرگ ہیں جنہوں نے اس رات سب سے پہلے بیعت کی تھی، یہی بیعت عقبہ ثانیہ کہلاتی ہے۔ ان حضرات میں سے نبی کریم ﷺ نے بارہ اشخاص کو نقیب مقرر فرمایا جس طرح حضرت عیسیٰ بن مریم علیہ السلام نے اپنے لئے بارہ نقیب مقرر کئے تھے نبی کریم ﷺ کے بارہ نقیبوں کے اسمائے گرامی یہ ہیں:

(۱) سعد بن زرارہ (۲) رافع بن مالک (۳) عبادہ بن صامت (۴) سعد بن ربیع (۵) منذر بن عمرو (۶) عبد اللہ بن رواحہ (۷) براء بن معرور (۸) عمرو بن حرام (۹) سعد بن عبادہ ان سب کا تعلق قبیلہ خزرج سے تھا (۱۰) اسید بن حضیر (۱۱) سعد بن خثیمہ (۱۲) ابو العثیم بن تیہان یہ تینوں قبیلہ اوس سے تھے۔ (رضی اللہ عنہم)

اللہ قیامت کے دن ان سب بزرگوں کے ساتھ ہم گناہگاروں کا بھی حشر فرما۔ (آمین)

۳۸۹۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: (۳۸۹۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن حَدَّثَنَا سُفْيَانٌ، قَالَ: كَانَ عَمْرُو يَقُولُ: سَمِعْتُ عَمِينَةَ بْنِ عَبْدِ اللَّهِ، يَقُولُ: شَهِدَ بِي خَالَايَ الْعَقْبَةَ. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عُيَيْنَةَ: أَحَدُهُمَا الْبَرَاءُ بْنُ مَعْرُورٍ. [طروفة في: ۳۸۹۱]

عیینہ نے بیان کیا، کہا کہ عمرو بن دینار کہا کرتے تھے کہ میں نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے سنا انہوں نے بیان کیا کہ میرے دو ماموں مجھے بھی بیعت عقبہ میں ساتھ لے گئے تھے۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ ابن عیینہ نے بیان کیا ان میں سے ایک براء بن معرور رضی اللہ عنہ تھے۔

تشریح: جو سب انصار سے پہلے مسلمان ہوئے اور سب سے پہلے آنحضرت ﷺ سے بیعت کی۔

۳۸۹۱۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: (۳۸۹۱) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: أَنَا وَأَبِي، وَخَالِي، مِنْ أَصْحَابِ الْعَقْبَةِ. [راجع: ۳۸۹۰]

نے خبر دی، انہیں ابن جریج نے خبر دی، ان سے عطاء نے بیان کیا کہ حضرت جابر رضی اللہ عنہ نے کہا میں، میرے والد اور میرے دو ماموں تینوں بیعت عقبہ کرنے والوں میں شریک تھے۔

تشریح: قسطلانی نے کہا کہ جابر رضی اللہ عنہ کی ماں کا نام نصیبہ تھا ان کے بھائی ثعلبہ اور عمرو تھے۔ براء جابر رضی اللہ عنہ کے ماموں نہ تھے لیکن ان کی ماں کے عزیزوں میں سے تھے اور عرب کے لوگ ماں کے سب عزیزوں کو لفظ خال (ماموں) سے یاد کرتے ہیں۔

۳۸۹۲۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: (۳۸۹۲) مجھ سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا ہم کو أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ أَجْحَى ابْنِ شَهَابٍ، عَنْ عَمِّهِ، قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِدُ اللَّهِ أَنَّ عِبَادَةَ بْنَ الصَّامِتِ مِنَ الَّذِينَ شَهِدُوا بِذَرَامَعَ رَسُولِ اللَّهِ ﷺ وَمِنْ أَصْحَابِهِ لَيْلَةَ الْعَقْبَةِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ:

یعقوب بن ابراہیم نے خبر دی، انہوں نے کہا ہم سے ہمارے بھتیجے ابن شہاب نے بیان کیا، ان سے ان کے چچا نے بیان کیا اور انہوں نے کہا کہ ہمیں ابو ادریس عائد اللہ بن عبد اللہ نے خبر دی کہ عبادہ بن صامت رضی اللہ عنہ ان صحابہ میں سے تھے جنہوں نے رسول اللہ ﷺ کے ساتھ بدر کی لڑائی میں شرکت کی تھی اور عقبہ کی رات رسول اللہ ﷺ سے عہد کیا تھا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا، اس وقت آپ کے پاس صحابہ کی

ایک جماعت تھی: ”آؤ مجھ سے اس بات کا عہد کرو کہ اللہ کے ساتھ کسی کو شریک نہ ٹھہراؤ گے، چوری نہ کرو گے، زنا نہ کرو گے، اپنی اولاد کو قتل نہ کرو گے، اپنی طرف سے گھر کر کسی پر تہمت نہ لگاؤ گے، اور اچھی باتوں میں میری نافرمانی نہ کرو گے، پس جو شخص اپنے اس عہد پر قائم رہے گا اس کا اجر اللہ کے ذمہ ہے اور جس شخص نے اس میں کمی کی اور اللہ تعالیٰ نے اسے چھپا رہے دیا تو اس کا معاملہ اللہ کے اختیار میں ہے، چاہے تو اس پر سزا دے اور چاہے معاف کر دے۔“ حضرت عبادہ رضی اللہ عنہ نے بیان کیا چنانچہ میں نے آنحضرت ﷺ سے ان امور پر بیعت کی۔

((تَعَالَوْا بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ فَأَمَرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقِبُهُ، وَإِنْ شَاءَ عَقَا عَنْهُ)). قَالَ: فَبَايَعْتُهُ عَلَى ذَلِكَ. [راجع: ۱۸]

تشریح: بیعت سے مراد عہد و اقرار ہے جو نبی کریم ﷺ اسلام قبول کرنے والوں سے لیا کرتے تھے۔ کبھی آپ ﷺ اپنے صحابہ رضی اللہ عنہم سے بھی بطور تجدید عہد بیعت لیتے جیسا کہ یہاں مذکور ہے۔

(۳۸۹۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعید نے، ان سے یزید بن ابی حبیب نے، ان سے ابوالخیر مرثد بن عبداللہ نے، ان سے عبدالرحمن ضامی نے اور ان سے عبادہ بن صامت رضی اللہ عنہ نے بیان کیا، میں ان نقیبوں سے تھا جنہوں نے (عقبہ کی رات میں) رسول اللہ ﷺ سے بیعت کی تھی۔ آپ نے بیان کیا کہ ہم نے رسول اللہ ﷺ سے اس کا عہد کیا تھا کہ ہم اللہ کے ساتھ کسی کو شریک نہیں ٹھہرائیں گے، چوری نہیں کریں گے، زنا نہیں کریں گے، کبھی ایسے شخص کو قتل نہیں کریں گے جس کا قتل اللہ تعالیٰ نے حرام قرار دیا ہے، لوٹ مار نہیں کریں گے اور نہ اللہ کی نافرمانی کریں گے جنت کے بدلے میں، اگر ہم اپنے اس عہد میں پورے اترے۔ لیکن اگر ہم نے اس میں کچھ خلاف کیا تو اس کا فیصلہ اللہ پر ہے۔

۳۸۹۳۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ مَرْثَدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ الضَّامِيِّ، عَنْ عَبَادَةَ بْنِ صَامِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ وَقَالَ: بَايَعْنَاهُ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا تَنْتَهَبُوا، وَلَا نَعْصِي بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ عَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ. [راجع: ۱۸] [مسلم: ۴۴۶۴]

باب: حضرت عائشہ رضی اللہ عنہا سے نبی کریم ﷺ کا نکاح کرنا اور آپ کا مدینہ میں تشریف لانا اور حضرت عائشہ رضی اللہ عنہا کی رخصتی کا بیان

بَابُ تَزْوِيجِ النَّبِيِّ ﷺ عَائِشَةَ وَقُدُومِهَا الْمَدِينَةَ وَبَنَاءِ هَبْهَا

تشریح: حضرت عائشہ صدیقہ رضی اللہ عنہا حضرت ابوبکر صدیق رضی اللہ عنہ کی صاحبزادی ہیں۔ ماں کا نام ام رومان بنت عامر بن عویمر ہے، ہجرت سے تین سال قبل ۱۰ نبوی میں نبی کریم ﷺ سے ان کا عقد ہوا۔ شوال ۲ھ میں مدینہ طیبہ میں رخصتی عمل میں آئی، وفات نبوی کے وقت ان کی عمر ۱۸ سال کی تھی،

بڑی زبردست عالم فاضل تھیں۔ ۵۸ھ یا ۵۷ھ میں ۷ رمضان شب سہ شنبہ میں وفات پائی حضرت ابو ہریرہ رضی اللہ عنہ نے نماز چٹاڑہ پڑھائی اور شب میں بیچ غرقہ میں دفن ہوئیں۔ اسلامی تاریخ میں اس خاتون اعظم کو بڑی اہمیت حاصل ہے۔ (رضی اللہ عنہا وارضاهما)

۳۸۹۴۔ حَدَّثَنِي قُرُوءُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ فَتَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ، فَوَعَكْتُ فَمَرَّقَ شَعْرِي قَوْفًا جَمِيمَةً، فَأَتَنِي أُمِّي أُمُّ رُوْمَانَ وَإِنِّي لَفِي أَرْجُو حَوْءٍ وَمَعِي صَوَاجِبُ لِي، فَصَرَخْتُ بِي فَأَتَيْتَهَا مَا أَذْرِي مَا تُرِيدُ بِي فَأَخَذَتْ يَدِي حَتَّى أَوْفَقْتَنِي عَلَى بَابِ الدَّارِ، وَإِنِّي لَا نَهَجُ، حَتَّى سَكَنَ بَعْضُ نَفْسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي ثُمَّ أَذْخَلَتْنِي الدَّارَ فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فِي السِّبِّ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمْتَنِي إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ يَرْغَبْنِي إِلَّا رَسُولُ اللَّهِ ﷺ ضُحَى، فَأَسْلَمْتَنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ. [أطرافه في: ۳۸۹۶، ۵۱۳۳، ۵۱۳۴، ۵۱۵۸، ۵۱۶۰] [ابن ماجه: ۱۸۷۶]

(۳۸۹۴) مجھ سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ سے میرا نکاح جب ہوا تو میری عمر چھ سال کی تھی پھر ہم مدینہ (ہجرت کر کے) آئے اور بنی حارث بن خزرج کے یہاں قیام کیا۔ یہاں آ کر مجھے بخار چڑھا اور اس کی وجہ سے میرے بال گرنے لگے۔ پھر مونڈھوں تک خوب بال ہو گئے پھر ایک دن میری والدہ ام رومان رضی اللہ عنہا آئیں، اس وقت میں اپنی چند سہیلیوں کے ساتھ جھولا جھول رہی تھی۔ انہوں نے مجھے پکارا تو میں حاضر ہو گئی۔ مجھے کچھ معلوم نہیں تھا کہ میرے ساتھ ان کا کیا ارادہ ہے۔ آخر انہوں نے میرا ہاتھ پکڑ کر گھر کے دروازہ کے پاس کھڑا کر دیا اور میرا سانس پھولا جا رہا تھا۔ تھوڑی دیر میں جب مجھے کچھ سکون ہوا تو انہوں نے تھوڑا سا پانی لے کر میرے منہ اور سر پر پھیرا۔ پھر گھر کے اندر مجھے لے گئیں۔ وہاں انصاری چند عورتیں موجود تھیں، جنہوں نے مجھے دیکھ کر عادی کی خیر و برکت اور اچھا نصیب لے کر آئی ہو، میری ماں نے مجھے انہیں کے حوالہ کر دیا اور انہوں نے میری آرائش کی۔ اس کے بعد دن چڑھے اچانک رسول اللہ ﷺ میرے پاس تشریف لائے اور حضور ﷺ نے خود مجھے سلام کیا میری عمر اس وقت نو سال تھی۔

تشریح: حجاز چونکہ گرم ملک ہے اس لئے وہاں قدرتی طور پر لڑکے اور لڑکیاں بہت کم عمر میں بالغ ہو جاتی ہیں۔ اس لئے حضرت عائشہ رضی اللہ عنہا کی رخصتی کے وقت صرف نو سال کی عمر تعجب خیز نہیں ہے۔ امام احمد رحمہ اللہ کی روایت میں یوں ہے کہ میں گھر کے اندر گئی تو دیکھا کہ نبی کریم ﷺ ایک چار پائی پر بیٹھے ہوئے ہیں آپ کے پاس انصار کے کئی مرد اور عورتیں ہیں ان عورتوں نے مجھ کو نبی کریم ﷺ کی گود میں بٹھلادیا اور کہا یا رسول اللہ! یہ آپ کی بیوی ہیں، اللہ مبارک کرے۔ پھر وہ سب مکان سے چلی گئیں۔ یہ ملاپ شوال ۲ھ میں ہوا۔

۳۸۹۵۔ حَدَّثَنَا مُعَلَّى، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: ((أَرَيْتُكَ فِي الْمَنَامِ)) (۳۸۹۵) ہم سے معلى بن اسید نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے ہشام بن عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”تم مجھے دو مرتبہ خواب میں دکھلائی گئی ہو۔ میں نے

دیکھا کہ تم ایک ریشمی کپڑے میں لپی ہوئی ہو اور کہا جا رہا ہے کہ یہ آپ کی بیوی ہیں، ان کا چہرہ کھول لے۔ میں نے چہرہ کھول کر دیکھا تو تم تھیں، میں نے سوچا کہ اگر یہ خواب اللہ کی جانب سے ہے تو وہ خود اس کو پورا فرمائے گا۔

مَوْتَيْنِ، أَرَى أَنَّكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ وَيَقُولُ: هَذِهِ أَمْرَاتُكَ فَاكْشِفْ عَنْهَا فَإِذَا هِيَ أَنْتِ فَأَقُولُ: إِنَّ يَكْ هَذَا مِنْ عِنْدِ اللَّهِ يُصْهِه)). [اطرافہ

فی: ۵۰۷۸، ۵۱۲۵، ۷۰۱۱، ۷۰۱۲]

(۳۸۹۶) مجھ سے عبید بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد (عروہ بن زبیر) نے بیان کیا کہ خدیجہ رضی اللہ عنہا کی وفات نبی کریم ﷺ کی مدینہ کو ہجرت سے تین سال پہلے ہو گئی تھی۔ آنحضرت ﷺ نے آپ کی وفات کے تقریباً دو سال بعد عائشہ رضی اللہ عنہا سے نکاح کیا اس وقت ان کی عمر چھ سال تھی جب رخصتی ہوئی تو وہ نو سال کی تھیں۔

۳۸۹۶- حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: تُوُفِّيَتْ خَدِيجَةُ قَبْلَ مَخْرَجِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ بِثَلَاثِ سِنِينَ، فَلَبِثَ سَتَتَيْنِ أَوْ قَرِيبًا مِنْ ذَلِكَ، وَنَكَحَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ، ثُمَّ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ. [راجع: ۳۸۹۴] [مسلم: ۳۴۷۹]

باب: نبی کریم ﷺ اور آپ کے اصحاب کرام رضی اللہ عنہم

بَابُ هَجْرَةِ النَّبِيِّ ﷺ وَأَصْحَابِهِ

کامدینہ کی طرف ہجرت کرنا

إِلَى الْمَدِينَةِ

حضرت عبداللہ بن زید اور ابو ہریرہ رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا کہ ”اگر ہجرت کی فضیلت نہ ہوتی تو میں انصار کا ایک آدمی بن کر رہنا پسند کرتا۔“ اور حضرت ابو موسیٰ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا: ”میں نے خواب دیکھا کہ میں مکہ سے ایک ایسی زمین کی طرف ہجرت کر کے جا رہا ہوں کہ جہاں کھجور کے باغات بکثرت ہیں، میرا ذہن اس سے میاں لے رہا ہے۔“

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَأَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((لَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ)). وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: ((رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلَيْ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجْرٌ، فَإِذَا هِيَ الْمَدِينَةُ يَتْرُبُ)).

[راجع: ۳۶۲۲]

(۳۸۹۷) ہم سے (عبداللہ بن زبیر) حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعمش نے بیان کیا، کہا کہ میں نے ابو وائل شقیق بن سلمہ سے سنا، انہوں نے بیان کیا کہ ہم خواب بن ارت رضی اللہ عنہ کی عیادت کے لئے گئے تو انہوں نے کہا کہ نبی کریم ﷺ کے ساتھ ہم نے صرف اللہ کی خوشنودی حاصل کرنے کے لئے ہجرت کی تھی، اللہ تعالیٰ ہمیں اس کا اجر دے گا۔ پھر ہمارے بہت سے ساتھی اس دنیا سے اٹھ گئے اور انہوں نے (دنیا میں) اپنے اعمال کا پھل نہیں دیکھا۔ انہی میں مصعب

۳۸۹۷- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا وَائِلٍ، يَقُولُ: عُدْنَا خَبَابًا فَقَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نُرِيدُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِمَّا مِنْ مَضَى، لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمْرَةً، فَكُنَّا إِذَا غَطَيْنَا

بِهَا رَأْسُهُ بَدَتْ رَجُلَاهُ، وَإِذَا غَطَيْنَا رَجُلَيْهِ
بَدَا رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ
نُغْطِيَ رَأْسَهُ، وَنَجْعَلَ عَلَى رَجُلَيْهِ شَيْئًا
مِنْ إِذْخِرٍ. وَمِمَّا مَنْ أَيْبَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ
يَهْدِيهَا. [راجع: ۱۲۷۶]

بن عمر رضی اللہ عنہ تھے جو احد کی لڑائی میں شہید کئے گئے جبکہ انہوں نے صرف
ایک دھاری دار چادر چھوڑی تھی۔ (کفن دیتے وقت) جب ہم ان کی چادر
سے ان کا سر ڈھانکتے تو پاؤں کھل جاتے اور پاؤں ڈھانکتے تو سر کھل جاتا۔
رسول اللہ ﷺ نے ہمیں حکم دیا کہ ان کا سر ڈھانک دیں اور پاؤں پر ازخیر
گھاس ڈال دیں۔ (تا کہ چھپ جائے) اور ہم میں ایسے بھی ہیں کہ (اس
دنیا میں بھی) ان کے اعمال کا میوہ پک گیا، پس وہ اس کو چن رہے ہیں۔

تشریح: مطلب یہ ہے کہ بعض لوگ تو غنیمت اور دنیا کا مال و اسباب ملنے سے پہلے گزر چکے ہیں اور بعض زندہ رہے، ان کا میوہ خوب پھلا پھولا یعنی
دین کے ساتھ انہوں نے اسلامی ترقی و کشادگی کا دور بھی دیکھا اور وہ آرام و راحت کی زندگی بھی پا گئے۔ سچ ہے ﴿إِنَّ مَعَ الْعُسْرِ
يُسْرًا﴾ (۹۳/الانشراح: ۶) بے شک تنگی کے بعد آسانی ہوتی ہے۔

۳۸۹۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ
-هُوَ ابْنُ زَيْدٍ- عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، سَمِعْتُ
عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْأَعْمَالُ
بِالنِّيَّةِ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصَيِّهَا
أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ
إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ)). [راجع: ۱]

۳۸۹۸) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے حماد بن زید نے
بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے محمد بن ابراہیم نے، ان
سے علقمہ بن ابی وقاص نے بیان کیا کہ میں نے عمر رضی اللہ عنہ سے سنا، انہوں نے
بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے: ”اعمال
نیت پر موقوف ہیں۔ پس جس کا مقصد ہجرت دنیا کمانا ہو وہ اپنے اسی مقصد
کو حاصل کر سکے گا یا مقصد ہجرت سے کسی عورت سے شادی کرنا ہو تو وہ بھی
اپنے اسی مقصد تک پہنچ سکے گا، لیکن جن کی ہجرت کا مقصد اللہ اور اس کے
رسول کی رضامندی ہوگی تو اسی کی ہجرت اللہ اور اس کے رسول کے لئے سمجھی
جائے گی۔“

تشریح: حدیث میں ہجرت کا ذکر ہے اسی لئے یہاں لائی گئیں۔

۳۸۹۹۔ حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدِّمَشْقِيُّ،
قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، قَالَ: حَدَّثَنِي
أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ عَبْدِ بْنِ أَبِي
لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ جَبْرِ الْمَكِّيِّ، أَنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ
الْفَتْحِ. [اطرافه في: ۳۰۹، ۴۳۱۰، ۴۳۱۱]

۳۸۹۹) مجھ سے اسحاق بن یزید دمشقی نے بیان کیا، انہوں نے کہا ہم سے
یحییٰ بن حمزہ نے بیان کیا، انہوں نے کہا کہ مجھ سے ابو عمرو اوزاعی نے بیان
کیا، انہوں نے کہا کہ ہم سے عبدہ بن ابی لبابہ نے بیان کیا، ان سے مجاہد
بن جبر کی نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما کہا کرتے تھے کہ فتح مکہ کے
بعد (مکہ سے مدینہ کی طرف) ہجرت باقی نہیں رہی۔

تشریح: یعنی ہجرت کی وہ فضیلت باقی نہیں رہی جو مکہ فتح ہونے سے قبل تھی، بعض نے کہا اس کا مطلب یہ ہے کہ نبی کریم ﷺ کی طرف ہجرت نہیں
رہی اس کا یہ مطلب نہیں ہے کہ ہجرت کا شروع ہونا جاتا رہا کیونکہ دار الکفر سے دار الاسلام کی طرف ہجرت واجب ہے جب دین میں خلل

بنایا گیا تھا۔ پھر آپ پر مکہ مکرمہ میں تیرہ سال تک وحی آتی رہی اس کے بعد آپ کو ہجرت کا حکم ہوا اور آپ نے ہجرت کی حالت میں دس سال گزارے، (مدینہ میں) جب آپ کی وفات ہوئی تو آپ کی عمر تیرہ سال کی تھی۔

اللَّهُ ﷻ لِأَرْبَعِينَ سَنَةً، فَمَكَتْ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَىٰ إِلَيْهِ، ثُمَّ أُمِرَ بِالْهَجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [مسلم: ۳۶۲۱]

(۳۹۰۳) مجھ سے مطر بن فضل نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، کہا ہم سے زکریا بن اسحاق نے بیان کیا، ان سے عمرو بن دینار نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے نبوت کے بعد مکہ میں تیرہ سال قیام کیا اور جب آپ کی وفات ہوئی تو آپ کی عمر تیرہ سال کی تھی۔

۳۹۰۳۔ حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا زَكْرِيَّا ابْنُ إِسْحَاقَ، حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَكَتْ رَسُولُ اللَّهِ ﷻ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [مسلم: ۶۰۹۶، ترمذی: ۳۶۵۶]

(۳۹۰۴) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے مالک نے بیان کیا، ان سے عمر بن عبید اللہ کے مولیٰ ابو النصر نے، ان سے عبید یعنی ابن حنین نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ منبر پر بیٹھے، پھر فرمایا: ”اپنے ایک نیک بندے کو اللہ تعالیٰ نے اختیار دیا کہ دنیا کی نعمتوں میں سے جو وہ چاہے اسے اپنے لئے پسند کر لے یا جو اللہ تعالیٰ کے یہاں ہے (آخرت میں) اسے پسند کر لے۔ اس بندے نے اللہ تعالیٰ کے ہاں ملنے والی چیز کو پسند کر لیا۔“ اس پر ابو بکر رضی اللہ عنہ رونے لگے اور عرض کیا ہمارے ماں باپ آپ پر فدا ہوں۔ (ابوسعید رضی اللہ عنہ کہتے ہیں) ہمیں ابو بکر رضی اللہ عنہ کے اس رونے پر حیرت ہوئی، بعض لوگوں نے کہا ان بزرگوں کو دیکھئے حضور ﷺ تو ایک بندے کے متعلق خبر دے رہے ہیں جسے اللہ تعالیٰ نے دنیا کی نعمتیں اور جو اللہ کے پاس ہے اس میں سے کسی کے پسند کرنے کا اختیار دیا تھا اور یہ کہہ رہے ہیں کہ ہمارے ماں باپ حضور پر فدا ہوں۔ لیکن رسول اللہ ﷺ ہی ان کو ان دو چیزوں میں سے ایک کا اختیار دیا گیا اور ابو بکر رضی اللہ عنہ ہم میں سب سے زیادہ اس بات سے واقف تھے اور رسول اللہ ﷺ نے فرمایا تھا: ”لوگوں میں سب سے زیادہ اپنی صحبت اور مال کے ذریعہ مجھ پر احسان ابو بکر کے ہیں۔ اگر میں اپنی امت میں سے کسی کو اپنا خلیل بنا سکتا تو ابو بکر رضی اللہ عنہ کو بنانا اہل اسلام کے رشتہ ان

۳۹۰۴۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْدِ بْنِ جُمَيْلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷻ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: ((إِنَّ عَبْدًا خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ)). فَبَكَى أَبُو بَكْرٍ وَقَالَ: فَدَيْنَاكَ بِأَبَائِنَا وَأُمَّهَاتِنَا. فَعَجِبْنَاهُ، وَقَالَ النَّاسُ: انْظُرُوا إِلَى هَذَا الشَّيْخِ، يُخْبِرُ رَسُولَ اللَّهِ ﷻ عَنْ عَبْدِ خَيْرِهِ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ وَهُوَ يَقُولُ: فَدَيْنَاكَ بِأَبَائِنَا وَأُمَّهَاتِنَا. فَكَانَ رَسُولُ اللَّهِ ﷻ هُوَ الْمَخِيرُ، وَكَانَ أَبُو بَكْرٍ هُوَ الْعَلَمَانِي. وَقَالَ رَسُولُ اللَّهِ ﷻ: ((إِنَّ مِنْ أَمْنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ إِلَّا خَلَةً

الإِسْلَامَ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا سَوَاءٌ ابُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَهَلْفَةِ الْوَلَدِ دُرَّازِ عَ كَـ“
[راجع: ۴۶۶]

تشریح: ہوا یہ تھا کہ مسلمانوں نے جو مسجد نبوی کے ارد گرد رہتے تھے اپنے اپنے گھروں میں ایک ایک کڑی مسجد کی طرف کھول لی تھی تاکہ جلدی سے مسجد کی طرف چل جائیں یا جب چاہیں نبی کریم ﷺ کی زیارت اپنے گھر ہی سے کر لیں آپ نے حکم دیا یہ کڑیاں سب بند کر دی جائیں، صرف ابوبکر صدیق رضی اللہ عنہ کی کڑی قائم رہے۔ بعض نے یہ حدیث حضرت ابوبکر صدیق رضی اللہ عنہ کی خلافت اور فضیلت مطلقہ کی دلیل ٹھہرائی ہے۔

(۳۹۰۵) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے کہ ابن شہاب نے بیان کیا، انہیں عروہ بن زبیر نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ جب میں نے ہوش سنبھالا تو میں نے اپنے ماں باپ کو دین اسلام ہی پر پایا اور کوئی دن ایسا نہیں گزرتا تھا جس میں رسول کریم ﷺ ہمارے گھر صبح و شام دونوں وقت تشریف نہ لاتے ہوں، پھر جب (مکہ میں) مسلمانوں کو ستایا جانے لگا تو حضرت ابوبکر رضی اللہ عنہ حبشہ کی ہجرت کا ارادہ کر کے نکلے۔ جب آپ مقام برک الغمام پر پہنچے تو آپ کی ملاقات ابن الدغنے سے ہوئی جو قبیلہ قارہ کا سردار تھا۔ اس نے پوچھا ابوبکر! کہاں کا ارادہ ہے؟ انہوں نے کہا کہ میری قوم نے مجھے نکال دیا ہے اب میں نے ازادہ کر لیا ہے کہ ملک کی سیاحت کروں (اور آزادی کے ساتھ) اپنے رب کی عبادت کروں گا۔ ابن الدغنے نے کہا لیکن ابوبکر! تم جیسے انسان کو اپنے وطن سے نہ خود نکلتا چاہیے اور نہ اسے نکالا جانا چاہیے۔ تم محتاجوں کی مدد کرتے ہو، صلہ رحمی کرتے ہو، بے کسوں کا بوجھ اٹھاتے ہو، مہمان نوازی کرتے ہو اور حق پر قائم رہنے کی وجہ سے کسی پر آنی والی مصیبتوں میں اس کی مدد کرتے ہو، میں تمہیں پناہ دیتا ہوں واپس چلو اور اپنے شہر ہی میں اپنے رب کی عبادت کرو۔ چنانچہ وہ واپس آ گئے اور ابن الدغنے بھی آپ کے ساتھ واپس آیا۔ اس کے بعد ابن الدغنے قریش کے تمام سرداروں کے یہاں شام کے وقت گیا اور سب سے اس نے کہا کہ ابوبکر رضی اللہ عنہ جیسے شخص کو نہ خود نکلتا چاہیے اور نہ اسے نکالا جانا چاہیے کیا تم ایسے شخص کو نکال دو گے جو محتاجوں کی مدد کرتا ہے، صلہ رحمی کرتا ہے، بیگسوں کا بوجھ اٹھاتا ہے، مہمان نوازی کرتا ہے اور حق کی وجہ سے کسی پر آنے والی مصیبتوں میں اس کی مدد کرتا ہے؟ قریش

۳۹۰۵۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَغْفِلْ أَبَوَيَّ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِنُنَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بَكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتَلَى الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى بَلَغَ بَرَكَ الْغَمَامِ لَقِيَهُ ابْنُ الدَّغْنَةِ وَهُوَ سَيِّدُ الْقَارَةِ. فَقَالَ: أَيْنَ تَرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي، فَأَرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغْنَةِ: فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لَا يَخْرُجُ وَلَا يَخْرُجُ، إِنَّكَ تَكْسِبُ الْمُعْدِمَ، وَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكُلَّ، وَتَقْرِي الضَّنِيفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ، أَرْجِعْ وَأَعْبُدْ رَبَّكَ بِبِلَدِكَ. فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغْنَةِ، فَطَافَ ابْنُ الدَّغْنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لَا يَخْرُجُ مِنْهُ وَلَا يَخْرُجُ، أَتَخْرِجُونَ رَجُلًا يَكْسِبُ الْمُعْدِمَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكُلَّ، وَيَقْرِي الضَّنِيفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَلَمْ تَكْذِبْ قُرَيْشُ

نے ابن الدغنی کی پناہ سے انکار نہیں کیا صرف اتنا کہا کہ ابو بکر رضی اللہ عنہ سے کہہ دو کہ اپنے رب کی عبادت اپنے گھر کے اندر ہی کیا کریں وہیں نماز پڑھیں اور جو جی چاہے وہیں پڑھیں، اپنی عبادت سے ہمیں تکلیف نہ پہنچائیں، اس کا اظہار نہ کریں کیونکہ ہمیں اس کا ڈر ہے کہ کہیں ہماری عورتیں اور بچے اس فتنہ میں نہ مبتلا ہو جائیں۔ یہ باتیں ابن الدغنی نے ابو بکر رضی اللہ عنہ سے بھی آ کر کہہ دیں کچھ دنوں تک تو آپ اس پر قائم رہے اور اپنے گھر کے اندر ہی اپنے رب کی عبادت کرتے، نہ نماز برسر عام پڑھتے اور نہ اپنے گھر کے سوا کسی اور جگہ تلاوت قرآن کرتے تھے، لیکن پھر انہوں نے کچھ سوچا اور اپنے گھر کے سامنے نماز پڑھنے کے لئے ایک جگہ بنائی جہاں آپ نے نماز پڑھنی شروع کی اور تلاوت قرآن بھی وہیں کرنے لگے، نتیجہ یہ ہوا کہ وہاں مشرکین کی عورتوں اور بچوں کا مجمع ہونے لگا۔ وہ سب حیرت اور پسندیدگی کے ساتھ دیکھتے رہا کرتے تھے۔ حضرت ابو بکر رضی اللہ عنہ بڑے نرم دل انسان تھے۔ جب قرآن مجید کی تلاوت کرتے تو آنسوؤں کو روک نہ سکتے تھے۔ اس صورت حال سے مشرکین قریش کے سردار گھبرا گئے اور انہوں نے ابن الدغنی کو بلا بھیجا، جب ابن الدغنی گیا تو انہوں نے اس سے کہا کہ ہم نے ابو بکر کے لئے تمہاری پناہ اس شرط کے ساتھ تسلیم کی تھی کہ وہ اپنے رب کی عبادت اپنے گھر کے اندر کیا کریں لیکن انہوں نے شرط کے خلاف کیا ہے اور اپنے گھر کے سامنے نماز پڑھنے کے لئے ایک جگہ بنا کر برسر عام نماز پڑھنے اور تلاوت قرآن کرنے لگے ہیں۔ ہمیں اس کا ڈر ہے کہ کہیں ہماری عورتیں اور بچے اس فتنے میں نہ مبتلا ہو جائیں اس لئے تم انہیں روک دو، اگر انہیں یہ شرط منظور ہو کہ اپنے رب کی عبادت صرف اپنے گھر کے اندر ہی کیا کریں تو وہ ایسا کر سکتے ہیں لیکن اگر وہ اظہار ہی کریں تو ان سے کہو کہ تمہاری پناہ دے دیں، کیونکہ ہمیں یہ پسند نہیں کہ تمہاری دی ہوئی پناہ میں ہم دخل اندازی کریں لیکن ابو بکر کے اس اظہار کو بھی ہم برداشت نہیں کر سکتے۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر ابن الدغنی ابو بکر رضی اللہ عنہ کے یہاں آیا اور کہا کہ جس شرط کے ساتھ میں نے آپ کے ساتھ عہد کیا تھا وہ آپ کو معلوم ہے، اب یا آپ اس شرط پر قائم رہے یا پھر میرے عہد کو واپس کیجئے

بِجَوَارِ ابْنِ الدَّغْنَةِ: وَقَالُوا لِابْنِ الدَّغْنَةِ: مَرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيَصِلْ فِيهَا وَلْيَقْرَأْ مَا شَاءَ، وَلَا يُؤْذِنَا بِذَلِكَ، وَلَا يَسْتَعْلِنَ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَ نَا وَأَبْنَاءَ نَا. فَقَالَ ذَلِكَ ابْنُ الدَّغْنَةِ لِأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلَا يَسْتَعْلِنُ بِصَلَاتِهِ، وَلَا يَقْرَأُ فِي غَيْرِ دَارِهِ، ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفَنَاءِ دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ، فَيَتَقَدَّفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ، وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَّاءً، لَا يَمْلِكُ عَيْنِيهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْرَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغْنَةِ، فَقَدِمَ عَلَيْهِمْ. فَقَالُوا: إِنَّا كُنَّا أَجْرْنَا أَبَا بَكْرٍ بِجَوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفَنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلَاةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَ نَا وَأَبْنَاءَ نَا فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَفْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلْ، وَإِنْ أَبَى إِلَّا أَنْ يُعْلِنَ بِذَلِكَ فَسَلِّهِ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَكِنَّا مُقَرَّرِينَ لِأَبِي بَكْرٍ الْإِسْتِعْلَانِ. قَالَتْ عَائِشَةُ: فَاتَى ابْنُ الدَّغْنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ عَلِمْتُ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِنَّمَا أَنْ تَفْتَصِرَ عَلَى ذَلِكَ، وَإِنَّمَا أَنْ تَرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لَا

کیونکہ یہ مجھے گوارا نہیں کہ عرب کے کانوں تک یہ بات پہنچے کہ میں نے ایک شخص کو پناہ دی تھی۔ لیکن اس میں (قریش کی طرف سے) دخل اندازی کی گئی۔ اس پر حضرت ابو بکر رضی اللہ عنہ نے کہا میں تمہاری پناہ واپس کرتا ہوں اور اپنے رب عزوجل کی پناہ پر راضی اور خوش ہوں۔ حضور اکرم ﷺ ان دنوں مکہ میں تشریف رکھتے تھے۔ آپ نے مسلمانوں سے فرمایا: ”تمہاری ہجرت کی جگہ مجھے خواب میں دکھائی گئی ہے وہاں کھجور کے باغات ہیں اور وہ پھریلے میدانوں کے درمیان واقع ہے۔“ چنانچہ جنہیں ہجرت کرنا تھی انہوں نے مدینہ کی طرف ہجرت کی اور جو لوگ سرزمین حبشہ ہجرت کر کے چلے گئے تھے وہ بھی مدینہ چلے آئے، ابو بکر رضی اللہ عنہ نے بھی مدینہ ہجرت کی تیاری شروع کر دی لیکن حضور ﷺ نے ان سے فرمایا: ”کچھ دنوں کے لئے توقف کرو۔ مجھے توقع ہے کہ ہجرت کی اجازت مجھے بھی مل جائے گی۔“ ابو بکر رضی اللہ عنہ نے عرض کیا کیا واقعی آپ کو بھی اس کی توقع ہے، میرے باپ آپ پر فدا ہوں۔ حضور ﷺ نے فرمایا: ”ہاں۔“ ابو بکر رضی اللہ عنہ نے حضور ﷺ کی رفاقت سفر کے خیال سے اپنا ارادہ ملتوی کر دیا اور دو اونٹنیوں کو جو ان کے پاس تھیں میکہ کے پتے کھلا کر تیار کرنے لگے چار مہینے تک۔ ابن شہاب نے بیان کیا، ان سے عروہ نے کہ عائشہ رضی اللہ عنہا نے کہا: ایک دن ہم ابو بکر رضی اللہ عنہ کے گھر بیٹھے ہوئے تھے بھری دوپہر تھی کہ کسی نے ابو بکر رضی اللہ عنہ سے کہا رسول اللہ ﷺ سر پر رومال ڈالے تشریف لا رہے ہیں، حضور کا معمول ہمارے یہاں اس وقت آنے کا نہیں تھا۔ ابو بکر رضی اللہ عنہ بولے: حضور ﷺ پر میرے ماں باپ فدا ہوں۔ ایسے وقت میں آپ کسی خاص وجہ سے ہی تشریف لائے ہوں گے، انہوں نے بیان کیا کہ پھر حضور ﷺ تشریف لائے اور اندر آنے کی اجازت چاہی، ابو بکر رضی اللہ عنہ نے آپ کو اجازت دی تو آپ اندر داخل ہوئے پھر نبی ﷺ نے ان سے فرمایا: ”اس وقت یہاں سے تھوڑی دیر کے لئے سب کو اٹھا دو۔“ ابو بکر رضی اللہ عنہ نے عرض کیا یہاں اس وقت تو سب گھر کے ہی آدمی ہیں، میرے باپ آپ پر فدا ہوں، یا رسول اللہ! حضور ﷺ نے اس کے بعد فرمایا: ”مجھے ہجرت کی اجازت دے دی گئی ہے۔“ ابو بکر رضی اللہ عنہ نے عرض کی میرے

أَجِبْتُ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أَخْفَرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ: فَإِنِّي أُرِدُّ إِلَيْكَ جَوَارِكَ وَأَرْضِي بِجَوَارِ اللَّهِ عَزَّ وَجَلَّ. وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: ((إِنِّي أُرِيدُ دَارَ هَجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ. وَهُمَا الْحُرَّتَانِ)) فَهَاجَرَ قَبْلَ الْمَدِينَةِ، وَرَجَعَ عَامَةً مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قَبْلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي)). فَقَالَ أَبُو بَكْرٍ وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ؟ قَالَ: ((نَعَمْ)). فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيُضَحِّبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمَرِ وَهُوَ الْخَبِطُ أَرْبَعَةَ أَشْهُرٍ. قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: قَبِينَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَخْرِ الظُّهَيْرَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُتَقَنِّعًا. فِي سَاعَةِ لَمْ يَكُنْ يَأْتِينَا فِيهَا. فَقَالَ أَبُو بَكْرٍ: فِدَاءُ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاسْتَأْذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ: ((أَخْرِجْ مَنْ عِنْدَكَ)). فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ قَالَ: ((إِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ)). فَقَالَ أَبُو بَكْرٍ: الصَّحَابَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ:

باپ آپ پر خدا ہوں یا رسول اللہ! کیا مجھے رفاقت سفر کا شرف حاصل ہو سکے گا؟ حضور ﷺ نے فرمایا کہ ”ہاں!“ انہوں نے عرض کیا یا رسول اللہ! میرے باپ آپ پر خدا ہوں ان دونوں میں سے ایک اونٹنی آپ لے لیجئے! رسول اللہ ﷺ نے فرمایا: ”لیکن قیمت سے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر ہم نے جلدی جلدی ان کے لئے تیاریاں شروع کر دیں اور کچھ توشہ ایک تھیلے میں رکھ دیا۔ اسماء بنت ابی بکر رضی اللہ عنہا نے اپنے بچے کے ٹکڑے کر کے تھیلے کا منہ اس سے باندھ دیا اور اسی وجہ سے ان کا نام ذات النطاق (بچے والی) پڑ گیا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر رسول اللہ ﷺ اور ابو بکر رضی اللہ عنہ نے جبل ثور کے غار میں پڑاؤ کیا اور تین راتیں وہیں گزاریں عبد اللہ بن ابی بکر رضی اللہ عنہ رات وہیں جا کر گزارا کرتے تھے، یہ نوجوان بہت سمجھدار تھے اور ذہین بے حد تھے۔ سحر کے وقت وہاں سے نکل آتے اور صبح سویرے ہی مکہ پہنچ جاتے جیسے وہیں رات گزری ہو۔ پھر جو کچھ یہاں سنتے اور جس کے ذریعہ ان حضرات کے خلاف کارروائی کے لئے کوئی تدبیر کی جاتی تو اسے محفوظ رکھتے اور جب اندھیرا چھا جاتا تو تمام اطلاعات یہاں آ کر پہنچاتے۔ ابو بکر رضی اللہ عنہ کے غلام عامر بن فہیرہ رضی اللہ عنہ آپ ہر دو کے لئے قریب ہی دودھ دینے والی بکری چرایا کرتے تھے اور جب کچھ رات گزر جاتی تو اسے غار میں لاتے تھے۔ آپ اسی پر رات گزارتے اس دودھ کو گرم لوہے کے ذریعہ گرم کر لیا جاتا تھا۔ صبح منہ اندھیرے ہی عامر بن فہیرہ رضی اللہ عنہ غار سے نکل آتے تھے ان تین راتوں میں روزانہ کا ان کا یہی دستور تھا۔ ابو بکر رضی اللہ عنہ نے بنی الدیل جو بنی عبد بن عدی کی شاخ تھی، کے ایک شخص کو راستہ بتانے کے لئے اجرت پر اپنے ساتھ رکھا تھا۔ یہ شخص راتوں کا بڑا ماہر تھا۔ آل عاص بن وائل سہمی کا یہ حلیف بھی تھا اور کفار قریش کے دین پر قائم تھا۔ ان بزرگوں نے اس پر اعتماد کیا اور اپنے دونوں اونٹ اس کے حوالے کر دیئے۔ قرار یہ پایا تھا کہ تین راتیں گزار کر یہ شخص غار ثور میں ان سے ملاقات کرے۔ چنانچہ تیسری رات کی صبح کو وہ دونوں اونٹ لے کر (آ گیا) اب عامر بن فہیرہ رضی اللہ عنہ اور یہ راستہ بتانے والا ان حضرات کو ساتھ لے کر روانہ ہوئے ساحل کے راستے سے ہوتے ہوئے۔

((نعم)). قَالَ أَبُو بَكْرٍ: فَخُذْ بِأَبْنِي أَنْتَ يَا رَسُولَ اللَّهِ! إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ. قَالَ رَسُولُ اللَّهِ ﷺ: ((بِالْثَمَنِ)). قَالَتْ عَائِشَةُ: فَجَهَزْنَا هُمَا أَحْتَّ الْجَهَازَ، وَصَنَعْنَا لَهُمَا سَفْرَةَ فِي جِرَابٍ، فَقَطَعْتَ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَرَبَطْتَ بِهِ عَلَى فَمِ الْجِرَابِ، فَبَذَلْتَ سُمَيْتَ ذَاتِ النَّطَاقِ. قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلٍ ثَوْرٍ فَكَمْنَا فِيهِ ثَلَاثَ لَيَالٍ، بَيْنَتْ عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ وَهُوَ غَلَامٌ شَابٌّ ثَقِفَ لَقْنًا، فَيَذْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ، فَيُضْضِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِبَ، فَلَا يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلَّا وَعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظُّلَامُ، فَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَسْتَانِ فِي رَسُولٍ وَهُوَ لَبَنٌ مِنْحَتُهُمَا وَرَضِيفُهُمَا، حَتَّى يَنْجُو بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلَاثِ، وَاسْتَأْجَرَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّيْلِ، وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيٍّ هَادِيًا خَرِيئًا وَالْخَرِيئُ الْمَاهِرُ بِالْهَدَايَةِ۔ قَدْ غَمَسَ جُلْفَا فِي آلِ الْعَاصِ ابْنِ وَائِلِ السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ فَأَمَانَاهُ، فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَعَدَاهُ غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ بِرَاحِلَتَيْهِمَا

صَبَحَ ثَلَاثَ، وَأَنْطَلَقَ مَعَهُمَا عَامِرُ بْنُ
فُهَيْرَةَ وَالْذَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاجِلِ.

[راجع: ۴۷۶]

(۳۹۰۶) ابن شہاب نے بیان کیا اور مجھے عبدالرحمن بن مالک مدنی نے خبر دی، وہ سراقہ بن مالک بن جعشم کے بھتیجے ہیں کہ ان کے والد نے انہیں خبر دی اور انہوں نے سراقہ بن جعشم رضی اللہ عنہ کو یہ کہتے سنا کہ ہمارے پاس کفار قریش کے قاصد آئے اور یہ پیش کش کی کہ رسول اللہ ﷺ اور ابو بکر رضی اللہ عنہ کو اگر کوئی شخص قتل کر دے یا قید کر لائے تو اسے ہر ایک کے بدلے میں ایک سوانٹ دیئے جائیں گے۔ میں اپنی قوم بنی مدج کی ایک مجلس میں بیٹھا ہوا تھا کہ ان کا ایک آدمی سامنے آیا اور ہمارے قریب کھڑا ہو گیا۔ ہم ابھی بیٹھے ہوئے تھے۔ اس نے کہا سراقہ! ساحل پر میں ابھی چند سائے دیکھ کر آ رہا ہوں میرا خیال ہے کہ وہ محمد اور ان کے ساتھی ہی ہیں (ﷺ)۔ سراقہ رضی اللہ عنہ نے کہا میں سمجھ گیا اس کا خیال صحیح ہے لیکن میں نے اس سے کہا کہ وہ لوگ نہیں ہیں میں نے فلاں فلاں آدمی کو دیکھا ہے ہمارے سامنے سے اسی طرف گئے ہیں۔ اس کے بعد میں مجلس میں تھوڑی دیر اور بیٹھا رہا اور پھر اٹھتے ہی گھر گیا اور اپنی لونڈی سے کہا کہ میرے گھوڑے کو لے کر ٹیلے کے پیچھے چلی جائے اور وہیں میرا انتظار کرے، اس کے بعد میں نے اپنا نیزہ اٹھایا، اور گھر کی پشت کی طرف سے باہر نکل آیا، میں نیزے کی نوک سے زمین پر لکیر کھینچتا ہوا چلا گیا، اور اوپر کے حصے کو چھپائے ہوئے تھا۔ (سراقہ یہ سب کچھ اس لئے کر رہا تھا کہ کسی کو خبر نہ ہو ورنہ وہ بھی میرے انعام میں شریک ہو جائے گا) میں گھوڑے کے پاس آ کر اس پر سوار ہوا اور صبار قناری کے ساتھ اسے لے چلا، جتنی جلدی کے ساتھ بھی میرے لئے ممکن تھا، آخر میں نے ان کو پا ہی لیا۔ اسی وقت گھوڑے نے ٹھوکر کھائی اور مجھے زمین پر گرادیا۔ لیکن میں کھڑا ہو گیا اور اپنا ہاتھ ترش کی طرف بڑھایا اس میں سے تیر نکال کر میں نے قال نکالی کہ آیا میں انہیں نقصان پہنچا سکتا ہوں یا نہیں۔ قال (اب بھی) وہ ٹکلی جیسے میں

۳۹۰۶۔ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكِ الْمَذَلِجِيُّ وَهُوَ ابْنُ أَخِي سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ أَنَّ أَبَاهُ، أَخْبَرَهُ أَنَّهُ، سَمِعَ سُرَاقَةَ بْنَ جُعْشَمٍ، يَقُولُ: جَاءَنَا رَسُولُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ دِيَةً كُلِّ وَاحِدٍ مِنْهُمَا، لِمَنْ قَتَلَهُ أَوْ أَسْرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُذَلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ عَلَيْنَا وَتَخَنَ جُلُوسٌ، فَقَالَ: يَا سُرَاقَةَ إِنِّي قَدْ رَأَيْتُ أَتِفًا أَسْوَدَةً بِالسَّاحِلِ أَرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَاقَةُ: فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فَلَانًا وَفَلَانًا انْطَلَقُوا بِأَعْيُنِنَا. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمَرْتُ جَارِيَتِي أَنْ تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكْمَةِ فَتَحْسِبَهَا عَلَيَّ، وَأَخَذْتُ رُمْحِي، فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْتُ بِرُجْهِ الْأَرْضَ، وَخَفَضْتُ عَلَيْهِ حَتَّى أَتَيْتُ فَرَسِي فَوَكَبْتَهَا، فَوَقَعَتْهَا تَقَرُّبُ بَنِي حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرْتُ بَنِي فَرَسِي، فَخَرَزْتُ عَنْهَا قُمُتُ، فَأَهْوَيْتُ يَدِي إِلَى كِنَانَتِي فَاسْتَخَرَجْتُ مِنْهَا الْأَزْلَامَ، فَاسْتَقْسَمْتُ بِهَا أَضْرَهُمْ أَمْ

پسند نہیں کرتا تھا۔ لیکن میں دوبارہ اپنے گھوڑے پر سوار ہو گیا اور تیروں کے فال کی پروا نہیں کی۔ پھر میرا گھوڑا مجھے تیزی کے ساتھ دوڑائے لیے جا رہا تھا۔ آخر جب میں نے رسول اللہ ﷺ کی قرأت سنی، آنحضرت ﷺ میری طرف کوئی توجہ نہیں کر رہے تھے لیکن ابو بکر رضی اللہ عنہ بار بار مڑ کر دیکھتے تھے، تو میرے گھوڑے کے آگے کے دونوں پاؤں زمین میں جھنس گئے جب وہ ٹخنوں تک جھنس گیا، تو میں اس کے اوپر گر پڑا اور اسے اٹھنے کے لئے ڈانٹا میں نے اسے اٹھانے کی کوشش کی لیکن وہ اپنے پاؤں زمین سے نہیں نکال سکا۔ بڑی مشکل سے جب اس نے پوری طرح کھڑے ہونے کی کوشش کی تو اس کے آگے کے پاؤں سے منتشر سا غبار اٹھ کر دھوئیں کی طرح آسمان کی طرف چڑھنے لگا۔ میں نے تیروں سے فال نکالی لیکن اس مرتبہ بھی وہی فال آئی جسے میں پسند نہیں کرتا تھا۔ اس وقت میں نے آنحضرت ﷺ کو امان کے لئے پکارا۔ میری آواز پر وہ لوگ کھڑے ہو گئے اور میں اپنے گھوڑے پر سوار ہو کر ان کے پاس آیا۔ ان تک برے ارادے کے ساتھ پہنچنے سے جس طرح مجھے روک دیا گیا تھا اسی طرح مجھے یقین ہو گیا تھا کہ رسول اللہ کی دعوت غالب آ کر کر رہے گی اس لئے میں نے حضور ﷺ سے کہا کہ آپ کی قوم نے آپ کے مارنے کے لئے سوا دھنوں کے انعام کا اعلان کیا ہے۔ پھر میں نے آپ کو قریش کے ارادوں کی اطلاع دی۔ میں نے ان حضرات کی خدمت میں کچھ توشہ اور سامان پیش کیا لیکن حضور ﷺ نے اسے قبول نہیں فرمایا مجھ سے کسی اور چیز کا بھی مطالبہ نہیں کیا صرف اتنا کہا کہ ہمارے متعلق رازداری سے کام لینا لیکن میں نے عرض کی کہ آپ میرے لئے ایک امن کی تحریر لکھ دیجئے۔ حضور ﷺ نے عامر بن فہیرہ رضی اللہ عنہ کو حکم دیا اور انہوں نے چڑے کے ایک رقبہ پر تحریر امن لکھ دی۔ اس کے بعد رسول اللہ ﷺ آگے بڑھے۔ ابن شہاب نے بیان کیا اور انہیں عروہ بن زبیر نے خبر دی کہ رسول اللہ ﷺ کی ملاقات زبیر رضی اللہ عنہ سے ہوئی جو مسلمانوں کے ایک تجارتی قافلہ کے ساتھ شام سے واپس آ رہے تھے۔ زبیر رضی اللہ عنہ نے حضور ﷺ اور ابو بکر رضی اللہ عنہ کی خدمت میں

لَا؟ فَخَرَجَ الَّذِي أَكْرَهُ، فَكَبِتَ فَرَسِي، وَعَصَيْتُ الْأَزْلَامَ، تَقَرَّبَ بَنِي حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ وَهُوَ لَا يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الْإِنْفِقَاتِ سَاخَتْ يَدَا فَرَسِي فِي الْأَرْضِ حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَعَزَزْتُ عَنْهَا ثُمَّ رَجَرْتُهَا فَهَضَّتْ، فَلَمْ تَكُذْ تَخْرُجْ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لِأَثَرٍ يَدَيْهَا غَبَارَ سَاطِعٍ فِي السَّمَاءِ مِثْلُ الدُّحَانِ، فَاسْتَقْسَمْتُ بِالْأَزْلَامِ، فَخَرَجَ الَّذِي أَكْرَهُ، فَتَنَادَيْتُهُم بِالْأَمَانِ فَوَقَفُوا، فَكَبِتَ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي نَفْسِي حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الْحَسَنِ عَنْهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللَّهِ ﷺ فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ. وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ، فَلَمْ يَزِرْ أَنِي وَلَمْ يَسْأَلَانِي إِلَّا أَنْ قَالَ: ((أَخْفِ عَنَّا)). فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ، فَكَتَبَ فِي رُقْعَةٍ مِنْ أَدَمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ. قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ الزُّبَيْرَ فِي رَكْبٍ مِنَ الْمُسْلِمِينَ كَانُوا تِجَارًا قَافِلِينَ مِنَ الشَّامِ، فَكَمَّا الزُّبَيْرُ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ بِمَخْرَجِ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ، فَكَانُوا

سفید پوشاک پیش کی۔ ادھر مدینہ میں بھی مسلمانوں کو حضور ﷺ کی مکہ سے ہجرت کی اطلاع ہو چکی تھی اور یہ لوگ روزانہ صبح کو مقام حرہ تک آتے اور انتظار کرتے رہتے لیکن دوپہر کی گرمی کی وجہ سے (دوپہر کو) انہیں واپس جانا پڑتا تھا ایک دن جب بہت طویل انتظار کے بعد سب لوگ واپس آ گئے اور اپنے گھر پہنچ گئے تو ایک یہودی اپنے ایک محل پر کچھ دیکھنے چڑھا۔ اس نے آنحضرت ﷺ اور آپ کے ساتھیوں کو دیکھا سفید سفید چلے آ رہے ہیں۔ (یا تیزی سے جلدی جلدی آ رہے ہیں) جتنا آپ نزدیک ہو رہے تھے اتنی ہی دور سے پانی کی طرح ریت کا چمکانا ہوتا جاتا تھا۔ یہودی بے اختیار چلا اٹھا کہ اے عرب کے لوگو! تمہارے یہ بزرگ سردار آ گئے جن کا تمہیں انتظار تھا۔ مسلمان ہتھیار لے کر دوڑ پڑے اور حضور ﷺ کا مقام حرہ پر استقبال کیا۔ آپ نے ان کے ساتھ داہنی طرف کا راستہ اختیار کیا اور بنی عمرو بن عوف کے محلہ میں قیام کیا۔ یہ ربیع الاول کا مہینہ اور پیر کا دن تھا۔ ابو بکر رضی اللہ عنہ لوگوں سے ملنے کے لئے کھڑے ہو گئے اور رسول اللہ ﷺ خاموش بیٹھے رہے۔ انصار کے جن لوگوں نے رسول اللہ ﷺ کو اس سے پہلے نہیں دیکھا تھا وہ ابو بکر رضی اللہ عنہ ہی کو سلام کر رہے تھے۔ لیکن جب حضور اکرم ﷺ پر دھوپ پڑنے لگی تو حضرت ابو بکر رضی اللہ عنہ نے اپنی چادر سے رسول اللہ ﷺ پر سایہ کیا۔ اس وقت سب لوگوں نے رسول اللہ ﷺ کو پہچان لیا۔ حضور اکرم ﷺ نے بنی عمرو بن عوف میں تقریباً دس راتوں تک قیام کیا اور وہ مسجد (قا) جس کی بنیاد تقویٰ پر قائم ہے وہ اسی دوران میں تعمیر ہوئی اور آپ نے اس میں نماز پڑھی پھر (جمعہ کے دن) آنحضرت ﷺ اپنی اونٹنی پر سوار ہوئے اور صحابہ بھی آپ کے ساتھ پیدل روانہ ہوئے۔ آخر آپ کی سواری مدینہ منورہ میں اس مقام پر آ کر بیٹھ گئی جہاں اب مسجد نبوی ہے۔ اس مقام پر چند مسلمان ان دنوں نماز ادا کیا کرتے تھے۔ یہ جگہ سنیل اور سہل رضی اللہ عنہما دو یتیم بچوں کی تھی اور کھجور کا یہاں کھلیان لگتا تھا۔ یہ دونوں بچے ساعد بن زرارہ رضی اللہ عنہ کی پرورش میں تھے جب آپ کی اونٹنی وہاں بیٹھ گئی تو رسول اللہ ﷺ نے فرمایا: ”ان شاء اللہ یہی ہمارے قیام کی

يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ، حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَاَنْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوْوَا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودٍ عَلَى أَطْمٍ مِنْ أَطَامِهِمْ لِأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصَرَ بِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعْشَرَ الْعَرَبِ! هَذَا جَدُّكُمْ الَّذِي تَنْتَظِرُونَ. فَتَارَ الْمُسْلِمُونَ إِلَى السَّلَاحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الْاِثْنَيْنِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الْأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ ﷺ يُجِئُ أَبَا بَكْرٍ، حَتَّى أَصَابَتْ الشَّمْسُ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ ﷺ عِنْدَ ذَلِكَ، فَلَبَّتِ رَسُولَ اللَّهِ ﷺ فِي بَنِي عَمْرِو بْنِ عَوْفٍ بَضْعَ عَشْرَةَ لَيْلَةً وَأُسِّسَ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَ النَّاسِ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رَجُلَانِ مِنَ الْمُسْلِمِينَ، وَكَانَ مَرَبِّدًا لِلتَّمَرِ لِسَهْلٍ

وَسَهْلٍ غُلَامَيْنِ يَتِيمَيْنِ فِي الْحَبْرِ أَسْعَدَ بَنِي زُرَّارَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ جِبْنٌ بَرَكْتَ بِهِ رَاحِلَتُهُ: ((هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزُولُ)). ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ الْغُلَامَيْنِ، فَسَاوَمَهُمَا بِالْمَرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالَا: لَا بَلَّ نَهْمَهُ لَكَ يَا رَسُولَ اللَّهِ! فَأَبَى رَسُولُ اللَّهِ ﷺ أَنْ يَقْبِلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتِاعَهُ مِنْهُمَا ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللَّهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبَنَ فِي بُتْيَانِهِ، وَيَقُولُ وَهُوَ يَنْقُلُ اللَّبَنَ:

((هَذَا الْحِمْلُ لَا حِمْلَ خَيْرُ هَذَا أَتَرُّ رَبَّنَا وَأَطْهَرُ))

وَيَقُولُ:

((اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ فَأَرْحِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ))

فَتَمَثَّلَ بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ لَمْ يُسَمَّ لِي. قَالَ ابْنُ شِهَابٍ: وَلَمْ يَبْلُغْنَا فِي الْأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ ﷺ تَمَثَّلَ بِشِعْرِ تَامٍ غَيْرِ هَذِهِ الْآيَاتِ.

تفسیر: واقعہ ہجرت اجمال اور تفصیل کے ساتھ موقع بہ موقع کی جگہ بیان میں آیا ہے۔ تاریخ اسلام میں اس کی بڑی اہمیت ہے، ۲۷ صفر ۱۳ نبوت شیخ شنبہ ۱۲ ستمبر ۶۲۱ء کی تاریخ تھی کہ رسول کریم ﷺ حضرت ابو بکر صدیق رضی اللہ عنہ کو ساتھ لے کر شہر مکہ سے نکلے مکہ سے چار۔ پانچ میل کے فاصلہ کوہ ثور ہے جس کی چڑھائی سرتوڑ ہے۔ آپ بعد مشقت پہاڑ کے اوپر جا کر ایک غار میں قیام پذیر ہوئے۔

الحمد للہ ۱۹۷۷ء کے حج مبارک کے موقع پر میں بھی اس غارتک جا کر وہاں تھوڑی دیر تاریخ ہجرت کو یاد کر چکا ہوں۔ نبی اکرم ﷺ کا تین دن وہاں قیام رہا پچھلی شب میں وہاں سے ہر دو بزرگ عازم مدینہ ہوئے۔ عامر بن فہیرہ رضی اللہ عنہ اور عبداللہ بن اریطہ کو بھی معاونین سفر کی حیثیت سے ساتھ لے گئے تھے۔ مدینہ کی جانب کیم ریح الاول روز دو شنبہ ۱۶ ستمبر ۶۲۲ء کو روانگی ہوئی۔ مکہ والوں نے آپ ہر دو کی گرفتاری کے لئے چاروں طرف جاسوس دوڑا دیئے تھے۔ جن میں ایک سراقہ بن جہشم بھی تھا جو اپنی گھوڑی پر سوار مسلح رانچ سے کچھ آگے نبی کریم ﷺ کے قریب پہنچ گیا تھا مگر آپ کی بددعا سے گھوڑی کے ہیز زمین میں دھنس گئے اور سراقہ سمجھ گیا کہ ایک سچے رسول پر حملہ آسان نہیں ہے، جس کے ساتھ اللہ کی مدد ہے۔ آخر وہ اس کا طلب گار ہوا

اور تحریری طور پر اسے امان دے دی جائے۔ غار سے نکل کر پہلے ہی دن آپ کا گزرا م معبد کے خیمہ پر ہوا تھا جو قوم خزاعہ سے تھی اور سربراہ مسافروں کی خدمت کے لئے مشہور تھی۔ الاستیعاب میں ہے کہ جب سراقہ واپس ہونے لگا تو نبی کریم ﷺ نے فرمایا سراقہ اس وقت تیری کیا شان ہوگی جب کسریٰ کے شاہی کنگن تیرے ہاتھوں میں پہنائے جائیں گے، سراقہ رضی اللہ عنہ احد کے بعد مسلمان ہوئے اور خلافت فاروقی میں مدائن فتح ہوا اور کسریٰ کا تاج اور زیورات دربار خلافت میں آئے تو حضرت عمر رضی اللہ عنہ نے سراقہ رضی اللہ عنہ کو بلا کر اس کے ہاتھوں میں کسریٰ کے کنگن پہنایے اور زبان سے فرمایا اللہ اکبر اللہ کی بڑی شان ہے کہ کسریٰ کے کنگن سراقہ رضی اللہ عنہ اعرابی کے ہاتھوں میں پہنایے۔ خیمہ ام معبد پر نبی کریم ﷺ نے آرام فرمایا۔ وہاں سے روانہ ہونے پر راستہ میں بریدہ اہلسبی ملا جو آپ کی تلاش میں نکلا تھا مگر آپ سے ہم کلام ہونے پر اپنے ستر ساقیوں کے ساتھ مسلمان ہو گیا۔ نیز راستہ ہی میں زہیر بن عوام رضی اللہ عنہ بھی ملے جو شام سے آرہے تھے اور مسلمانوں کا تجارت پیشہ گروہ بھی ان کے ساتھ تھا انہوں نے نبی کریم ﷺ اور حضرت ابوبکر رضی اللہ عنہ کے لئے سفید پارچہ جات پیش کئے۔

۸ ربیع الاول سوموار ۱۳ نبوی مطابق ۲۳ ستمبر ۶۲۲ء کو آپ قبا میں پہنچ گئے۔ جمعرات تک یہاں قیام فرمایا اور اس دوران میں مسجد قبا کی بھی بنیاد رکھی، اسی جگہ شیر خدا حضرت علی رضی اللہ عنہ بھی یہاں پہنچ گئے۔ ۱۲ ربیع الاول ۱۷ھ مطابق ۲۷ ستمبر ۶۲۲ء بروز جمعہ آپ قبا سے روانہ ہوئے جمعہ کا وقت بنو سالم کے گھروں میں ہو گیا۔ یہاں آپ نے سوا دمیوں کے ساتھ جمعہ پڑھا جو اسلام میں پہلا جمعہ تھا۔ اس کے بعد آپ یرب کی جنوبی جانب سے شہر میں داخل ہوئے اور آج ہی سے شہر کا نام مدینہ النبی ﷺ ہو گیا۔

عاصر بن فہیرہ رضی اللہ عنہ جو آپ ﷺ کے ساتھ سفر میں تھا، یہ حضرت ابوبکر صدیق رضی اللہ عنہ کا غلام تھا۔ حضرت اسماء رضی اللہ عنہا حضرت ابوبکر رضی اللہ عنہ کی صاحبزادی ہیں انہوں نے نوشہ ایک چمڑے کے تھیلے میں رکھا اور اس کا منہ باندھنے کے لئے اپنے کمر بند کے دو گلوے کر دیئے اور اس سے تھیلے کا منہ باندھا اس روز سے اس خاتون کا لقب ذات الطالقین ہو گیا۔ عبداللہ بن اسحق راستہ کا ماہر تھا اور عاص بن وائل سہمی کے خاندان کا حلیف تھا۔ جس نے عربی قاعدہ کے مطابق ایک پیالہ میں ہاتھ ڈبو کر اس کے ساتھ حلف کی تھی، ایسے پیالے میں کوئی رنگ یا خون بھرا جاتا تھا۔ سراقہ بن مالک رضی اللہ عنہ کہتے ہیں کہ میں نے پانی لئے اور فال کھولی کہ مجھ کو نبی کریم ﷺ کا پیچھا کرنا چاہیے یا نہیں مگر فال میرے خلاف نکلی کہ میں ان کا کچھ نقصان نہ کر سکوں گا۔ عرب تیروں پر فال کھولا کرتے تھے۔ ایک پر کام کرنا لکھتے دوسرے پر نہ کرنا لکھتے، پھر تیر نکالنے میں جو ساقی نکلتا اس کے مطابق عمل کرتے۔ سراقہ رضی اللہ عنہ نے پروانہ امن حاصل کر کے اپنے ترکش میں رکھ لیا تھا۔ روایت میں لفظ ((لفزول بہم السراب)) کے الفاظ ہیں سراب وہ ریتی جو دھوپ میں پانی کی طرح چمکتی ہے۔ حافظ نے کہا بعض نے اس کا مطلب یوں کہا ہے کہ آنکھ میں ان کے آنے کی حرکت معلوم ہو رہی تھی لیکن نزدیک آچکے تھے۔ یہ یہودی کا ذکر ہے جس نے اپنے محل کے اوپر سے سفر میں آئے ہوئے نبی کریم ﷺ کو دیکھ کر اہل مدینہ کو بشارت دی تھی کہ تمہارے بزرگ سردار آ پہنچے۔ شروع میں مدینہ والے رسول کریم ﷺ کو نہ پہچان سکے اس لئے حضرت ابوبکر رضی اللہ عنہ آپ پر کپڑے کا سایہ کر کے کھڑے ہو گئے ابوبکر رضی اللہ عنہ بوڑھے سفید ریش تھے اور نبی کریم ﷺ کی مبارک ڈاڑھی سیاہ تھی۔ لہذا لوگوں نے ابوبکر رضی اللہ عنہ ہی کو پیغمبر سمجھا ابوبکر رضی اللہ عنہ کو جلدی سفیدی آگئی تھی ورنہ عمر میں وہ نبی کریم ﷺ سے دو اڑھائی برس چھوٹے تھے۔ آخر حدیث میں ذکر ہے کہ مسجد نبوی کی تعمیر کے وقت آپ نے ایک رجز پڑھا جس میں خبیر کے بوجھ کا ذکر ہے خبیر سے لوگ کھجور انگو وغیرہ لاد کر لایا کرتے تھے نبی کریم ﷺ نے فرمایا کہ خبیر کا بوجھ اس بوجھ کے مقابلہ پر جو مسلمان تعمیر مسجد نبوی کے لئے پتھر اور گارے کی شکل میں اٹھا رہے تھے کچھ بھی نہیں ہے وہ دنیا میں کھائی ڈالتے ہیں اور یہ بوجھ تو ایسا ہے جس کا ثواب ہمیشہ قائم رہے گا۔ جس مسلمان کا شعر نبی کریم ﷺ نے پڑھا تھا وہ عبداللہ بن رواحہ رضی اللہ عنہ تھا، حدیث ہجرت کے بارے میں یہ چند وضاحتی نوٹ لکھے گئے ہیں ورنہ تفصیلات بہت کچھ ہیں۔

۳۹۰۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَفَاطِمَةَ، عَنْ أَسْمَاءَ: صَنَعْتُ سُفْرَةَ لِلنَّبِيِّ ﷺ وَأَبْنِي بَكْرٍ حِينَ أَرَادَ الْمَدِينَةَ، فَقُلْتُ لِأَبْنِي: مَا أَجِدُ شَيْئًا أَرْبُطُهُ إِلَّا نِطَاقِي. قَالَ: فَشَقِيهِ. فَفَعَلْتُ، فَسُمِّيَتْ ذَاتُ النِّطَاقَيْنِ. [وَقَالَ ابْنُ عَبَّاسٍ: أَسْمَاءُ ذَاتُ النِّطَاقِ] [راجع: ۲۹۷۹]

(۳۹۰۷) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد اور فاطمہ بنت منذر نے اور ان سے اسماء رضی اللہ عنہا نے کہ جب نبی کریم ﷺ ابو بکر رضی اللہ عنہ مدینہ ہجرت کر کے جانے لگے تو میں نے آپ دونوں کے لئے ناشتہ تیار کیا۔ میں نے اپنے والد (ابو بکر رضی اللہ عنہ) سے کہا کہ میرے چلنے کے سوا اور کوئی چیز اس وقت میرے پاس ایسی نہیں جس سے میں اس ناشتہ کو باندھ دوں۔ اس پر انہوں نے کہا کہ پھر اس کے دو ٹکڑے کر لو۔ چنانچہ میں نے ایسا ہی کیا اور اس وقت سے میرا نام ذات النطاقین (دو پٹکوں والی) ہو گیا اور ابن عباس رضی اللہ عنہما نے اسماء کو ذات النطاق کہا۔

تشریح: یہ حضرت ابو بکر صدیق رضی اللہ عنہ کی صاحبزادی ہیں ان کو ذات النطاقین کہا جاتا ہے کیونکہ انہوں نے ہجرت کی رات میں اپنے چلنے کو پھاڑ کر دو حصے کئے تھے ایک حصہ میں توشہ دان باندھا اور دوسرے کو مشکیزہ پر باندھ دیا تھا۔ حضرت عائشہ رضی اللہ عنہا سے دس سال بڑی تھیں ان ہی کے فرزند حضرت عبداللہ بن زبیر رضی اللہ عنہ کو حجاج عالم نے قتل کر دیا تھا، اس حادثہ کے کچھ دن بعد ایک سو سال کی عمر پر حضرت اسماء رضی اللہ عنہا نے ۷۳ھ میں انتقال فرمایا۔ (رضی اللہ عنہا وارضاهما آمین)

۳۹۰۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ تَبِعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ، فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَاحَتْ بِهِ فَرَسُهُ. قَالَ: اذْعُ اللَّهُ لِي وَلَا أَضْرُكَ. فَدَعَا لَهُ. قَالَ: فَعَطِشَ رَسُولُ اللَّهِ ﷺ فَمَرَّ بِرَاعٍ، قَالَ أَبُو بَكْرٍ الصَّدِيقُ: فَأَخَذْتُ قَدْحًا فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيتُ. [راجع: ۲۴۳۹]

(۳۹۰۸) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو اسحاق نے، کہا میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا جب نبی کریم ﷺ مدینہ کے لئے روانہ ہوئے تو سراقہ بن مالک بن جعشم نے آپ کا پیچھا کیا نبی ﷺ نے اس کے لئے بددعا کی تو اس کا گھوڑا زمین میں جھنس گیا، اس نے عرض کی کہ میرے لئے اللہ سے دعا کیجئے (کہ اس مصیبت سے نجات دے) میں آپ کا کوئی نقصان نہیں کروں گا، آپ نے اس کے لئے دعا کی۔ (اس کا گھوڑا زمین سے نکل آیا) رسول اللہ ﷺ کو ایک مرتبہ راستے میں پیاس معلوم ہوئی اتنے میں ایک چرواہا گزرا۔ ابو بکر صدیق رضی اللہ عنہ نے بیان کیا کہ پھر میں نے ایک پیالہ لیا اور اس میں (ریوڑ کی ایک بکری) کا تھوڑا سا دودھ دوا، وہ دودھ میں نے آپ کی خدمت میں لا کر پیش کیا جسے آپ نے نوش فرمایا کہ مجھے خوشی حاصل ہوئی۔

تشریح: حضرت سراقہ بن مالک رضی اللہ عنہ بڑے اونچے درجہ کے شاعر تھے اس موقع پر بھی انہوں نے ایک قصیدہ پیش کیا تھا ۲۳ھ میں ان کی وفات ہوئی۔

۳۹۰۹۔ حَدَّثَنِي زَكْرِيَّا بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَتَزَلْتُ بِقُبَاءٍ، فَوَلَدَتْهُ بِقُبَاءٍ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ فِي حَجَرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، فَمَضَعَهَا، ثُمَّ تَغَلَّ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رَيْقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ. تَابِعُهُ خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْنَرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ أَسْمَاءَ أَنَّهَا هَاجَرَتْ إِلَى النَّبِيِّ ﷺ وَهِيَ حُبْلَى. [طرفة في: ۵۶۱۶، ۵۶۱۷، ۵۶۱۸]

۳۹۰۹) مجھ سے زکریا بن یحییٰ نے بیان کیا، ان سے ابواسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے اسماء رضی اللہ عنہا نے کہ عبداللہ بن زبیر رضی اللہ عنہ ان کے پیٹ میں تھے، انہیں دنوں جب حمل کی مدت بھی پوری ہو چکی تھی، میں مدینہ کے لئے روانہ ہوئی یہاں پہنچ کر میں نے قبا میں پڑاؤ کیا اور یہیں عبداللہ رضی اللہ عنہ پیدا ہوئے۔ پھر میں انہیں لے کر رسول کریم ﷺ کی خدمت میں حاضر ہوئی اور آپ کی گود میں اسے رکھ دیا۔ آنحضرت ﷺ نے ایک کھجور طلب فرمائی اور اسے چبا کر آپ نے عبداللہ رضی اللہ عنہ کے منہ میں اسے رکھ دیا۔ چنانچہ سب سے پہلے چیز جو عبداللہ رضی اللہ عنہ کے پیٹ میں داخل ہوئی وہ حضور اکرم ﷺ کا مبارک لعاب تھا۔ اس کے بعد آپ نے ان کے لئے دعا فرمائی اور اللہ سے ان کے لئے برکت طلب کی۔ عبداللہ رضی اللہ عنہ سب سے پہلے بچے ہیں جن کی پیدائش ہجرت کے بعد ہوئی۔ زکریا کے ساتھ اس روایت کی متابعت خالد بن مخلد نے کی ہے، ان سے علی بن مسہر نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے اسماء رضی اللہ عنہا نے کہ جب نبی کریم ﷺ کی خدمت میں حاضر ہونے کو نکلیں تھیں تو وہ حاملہ تھیں۔

تشریح: حضرت اسماء رضی اللہ عنہا حضرت صدیق اکبر رضی اللہ عنہ کی صاحبزادی ہیں، جن کے بطن سے حضرت عبداللہ بن زبیر رضی اللہ عنہ پیدا ہوئے جن کا تاریخ اسلام میں بہت بڑا مقام ہے۔

۳۹۱۰۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، أَتَوْا بِهِ النَّبِيَّ ﷺ فَأَخَذَ النَّبِيُّ ﷺ تَمْرَةً فَلَاكَهَا ثُمَّ أَدْخَلَهَا فِي فِيهِ، فَأَوَّلَ مَا دَخَلَ بَطْنَهُ رَيْقُ النَّبِيِّ ﷺ.

۳۹۱۰) ہم سے قتیبہ نے بیان کیا، ان سے ابواسامہ نے، ان سے ہشام بن عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ سب سے پہلا بچہ جو اسلام میں (ہجرت کے بعد) پیدا ہوا، عبداللہ بن زبیر رضی اللہ عنہ ہیں، انہیں لوگ نبی کریم ﷺ کی خدمت میں لائے تو آنحضرت ﷺ نے ایک کھجور لے کر اسے چبایا پھر اس کو ان کے منہ میں ڈال دیا۔ اس لئے سب سے پہلی چیز جو ان کے پیٹ میں گئی وہ نبی ﷺ کا لعاب مبارک تھا۔

تشریح: حضرت عبداللہ بن زبیر رضی اللہ عنہ کی فضیلت کے لئے یہی کافی ہے۔ حضرت عبداللہ بن زبیر اس قدر شی ہیں، مدینہ میں مہاجرین میں یہ سب

سے پہلے بچے ہیں جو اہ میں پیدا ہوئے، خود ان کے مانا جان حضرت ابوبکر صدیق رضی اللہ عنہ نے ان کے کان میں اذان پڑھی۔ یہ بالکل صاف چہرہ والے تھے ایک بھی بال منہ پر نہیں تھا نہ ڈاڑھی تھی۔ بڑے روزے رکھنے والے اور بہت نوافل پڑھنے والے تھے، مولے تازے بڑے قوی اور بارعب شخصیت کے مالک تھے۔ حق بات ماننے والے، صلہ رحمی کرنے والے اور بہت سی خوبیوں کے مالک تھے۔ ان کی والدہ حضرت ابوبکر رضی اللہ عنہ کی بیٹی تھیں۔ ان کے مانا حضرت ابوبکر صدیق رضی اللہ عنہ تھے ان کی دادی حضرت صفیہ رضی اللہ عنہا نبی کریم ﷺ کی چھوٹی بیٹی تھیں ان کی خالہ حضرت عائشہ رضی اللہ عنہا تھیں آٹھ سال کی عمر میں ان کو شرف بیعت حاصل ہوا۔ جاج بن یوسف ظالم نے ان کو بڑی بے رحمی کے ساتھ مکہ میں قتل کیا۔ منگل کے دن ۱۷ جمادی الثانیہ ۷۳ھ کو ان کو سولی پر لٹکایا ان کی شہادت کے بعد جاج بن یوسف عذاب خداوندی میں گرفتار ہوا جب بھی نیند آتی فوراً چوک کر کھڑا ہوتا اور کہا خداوند مجھے سے انتقام لینے میرے سر پر کھڑا ہوا ہے۔ اس طرح بلبلہ کرکچھ دنوں بعد یہ ظالم بھی ختم ہو گیا۔ ۶۳ھ میں حضرت عبداللہ بن زبیر رضی اللہ عنہ کے ہاتھ پر اہل حجاز یمن، عراق اور خراسان کے مسلمانوں کی بڑی تعداد نے بیعت خلافت کی تھی۔ حضرت عبداللہ بن زبیر رضی اللہ عنہ نے آٹھ حج بھی کئے تھے۔ آج اس دور کے ظالم و مظلوم لوگوں کی داستانیں باقی رہ گئیں ہیں۔ کاش آج کے ظالمین ان سے عبرت حاصل کریں اور آیت قرآنیہ کے فلسفہ کو سمجھنے پر توجہ دیں: ﴿لَقَطِيعُ ذَاِبِرِ الْقَوْمِ﴾

الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦﴾ (الانعام: ۴۵)

(۳۹۱۱) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبدالصمد نے بیان کیا، کہا مجھ سے میرے باپ عبدالوارث نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ نبی کریم ﷺ جب مدینہ تشریف لائے تو ابوبکر صدیق رضی اللہ عنہ آپ کی سواری پر پیچھے بیٹھے ہوئے تھے۔ ابوبکر رضی اللہ عنہ بوڑھے ہو گئے تھے اور ان کو لوگ پہچانتے بھی تھے لیکن حضور اکرم ﷺ ابھی جوان معلوم ہوتے تھے اور آپ کو لوگ عام طور سے پہچانتے بھی نہ تھے۔ بیان کیا کہ اگر راستے میں کوئی ملتا اور پوچھتا کہ اے ابوبکر! یہ تمہارے ساتھ کون صاحب ہیں؟ تو آپ جواب دیتے کہ یہ میرے ہادی ہیں، مجھے راستہ بتاتے ہیں پوچھنے والا یہ سمجھتا کہ مدینہ کا راستہ بتلانے والا ہے اور ابوبکر رضی اللہ عنہ کا مطلب اس کلام سے یہ تھا کہ آپ دین و ایمان کا راستہ بتلاتے ہیں۔ ایک مرتبہ ابوبکر رضی اللہ عنہ پیچھے مڑے تو ایک سوار نظر آیا جو ان کے قریب آچکا تھا۔ انہوں نے کہا یا رسول اللہ! یہ سوار آگیا اور اب ہمارے قریب ہی پہنچنے والا ہے نبی کریم ﷺ نے بھی اسے مڑ کر دیکھا اور دعا فرمائی کہ ”اے اللہ! اسے گرا دے۔“ چنانچہ گھوڑی نے اسے گرا دیا۔ پھر جب وہ ہنہناتی ہوئی اٹھی تو سوار (سراٹہ) نے کہا اے اللہ کے نبی! آپ جو چاہیں مجھے حکم دیں۔ حضور اکرم ﷺ نے فرمایا: ”اپنی جگہ کھڑا رہ اور دیکھ کسی کو ہماری طرف نہ آنے

۳۹۱۱۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: أَقْبَلَ نَبِيُّ اللَّهِ ﷺ إِلَى الْمَدِينَةِ وَهُوَ مُزْدِفٌ أَبَا بَكْرٍ، وَأَبُو بَكْرٍ شَيْخٌ يُعْرِفُ، وَنَبِيُّ اللَّهِ ﷺ شَابٌّ لَا يُعْرِفُ، قَالَ: فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ فَيَقُولُ: يَا أَبَا بَكْرٍ! مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ؟ فَيَقُولُ: هَذَا الرَّجُلُ يَهْدِيَنِي الطَّرِيقَ. قَالَ: فَيَحْسِبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي بِالطَّرِيقِ، وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ، فَالْتَمَتَ أَبُو بَكْرٍ، فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحَقَهُمْ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا فَارِسٌ قَدْ لَحَقَ بِنَا. فَالْتَمَتَ نَبِيُّ اللَّهِ ﷺ فَقَالَ: ((اللَّهُمَّ اصْرَعْهُ)). فَصَرَعَهُ الْفَرَسُ، ثُمَّ قَامَتْ تُحْنَمُ فَقَالَ: يَا نَبِيَّ اللَّهِ! مُزِنِي بِمِ شَيْئٍ. قَالَ: ((فَقِفْ مَكَانَكَ، لَا تَتْرُكَنَّ أَحَدًا يَلْحَقُ

دینا۔‘‘ راوی نے بیان کیا کہ وہی شخص جو صبح کو نبی ﷺ کے خلاف تھا شام جب ہوئی تو آپ کا وہ ہتھیار تھا دشمن کو آپ سے روکنے لگا۔ اس کے بعد حضور اکرم ﷺ (مدینہ پہنچ کر) حرہ کے قریب اترے اور انصار کو بلا بھیجا۔ اکابر انصار حضور ﷺ کی خدمت میں حاضر ہوئے اور دونوں کو سلام کیا اور عرض کیا آپ سوار ہو جائیں آپ کی حفاظت اور فرمانبرداری کی جائے گی، چنانچہ حضور ﷺ اور ابوبکر رضی اللہ عنہ سوار ہو گئے اور ہتھیار بند انصار نے آپ دونوں کو حلقہ میں لے لیا۔ اتنے میں مدینہ میں بھی سب کو معلوم ہو گیا کہ حضور تشریف لے چکے ہیں سب لوگ آپ کو دیکھنے کے لئے بلندی پر چڑھ گئے اور کہنے لگے کہ اللہ کے نبی آ گئے۔ اللہ کے نبی آ گئے۔ رسول اللہ ﷺ مدینہ کی طرف چلتے رہے اور (مدینہ پہنچ کر) ابویوب رضی اللہ عنہ کے گھر کے پاس سواری سے اتر گئے۔ عبد اللہ بن سلام رضی اللہ عنہ (ایک یہودی عالم نے) اپنے گھر والوں سے حضور ﷺ کا ذکر سنا، وہ اس وقت اپنے ایک کھجور کے باغ میں تھے اور کھجور جمع کر رہے تھے انہوں نے (سنتے ہی) بڑی جلدی کے ساتھ جو کچھ کھجور جمع کر چکے تھے۔ اسے رکھ دینا چاہا لیکن جب آپ کی خدمت میں وہ حاضر ہوئے تو جمع شدہ کھجوریں ان کے ساتھ ہی تھیں انہوں نے نبی کریم ﷺ کی باتیں سنیں اور اپنے گھر واپس چلے آئے۔ حضور ﷺ نے فرمایا کہ ہمارے (نضیالی) اقارب میں کسی کا گھر یہاں سے زیادہ قریب ہے؟ ابویوب نے عرض کیا کہ میرا اے اللہ کے نبی! یہ میرا گھر ہے اور یہ اس کا دروازہ ہے۔ فرمایا: ”(اچھا تو جاؤ) دوپہر کو آرام کرنے کی جگہ ہمارے لئے درست کرو ہم دوپہر کو وہیں آرام کریں گے۔“ ابو یوب رضی اللہ عنہ نے عرض کیا پھر آپ دونوں تشریف لے چلیں، اللہ مبارک کرے۔ نبی ﷺ ابھی ان کے گھر میں داخل ہوئے ہی تھے کہ عبد اللہ بن سلام بھی آ گئے اور کہا: میں گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں اور یہ کہ آپ حق کے ساتھ مبعوث ہوئے ہیں۔ اور یہودی میرے متعلق اچھی طرح جانتے ہیں کہ میں ان کا سردار ہوں اور ان کے سردار کا بیٹا ہوں اور ان میں سب سے زیادہ جاننے والا ہوں اور ان کے سب سے بڑے عالم کا بیٹا ہوں، اس لئے آپ اس سے پہلے کہ میرے اسلام لانے کا خیال انہیں

بنا۔)۔ قَالَ: فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ ﷺ، وَكَانَ آخِرَ النَّهَارِ مَسْلَحَةً لَهُ، فَزَلَّ رَسُولُ اللَّهِ ﷺ جَانِبَ الْحَرَّةِ، ثُمَّ بَعَثَ إِلَى الْأَنْصَارِ، فَجَاؤُوا إِلَى نَبِيِّ اللَّهِ ﷺ فَسَلَّمُوا عَلَيْهِمَا، وَقَالُوا ازْكَبَا آمَنِينَ مُطَاعِينَ. فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَحَفُوا دُونَهُمَا بِالسَّلَاحِ، فَقِيلَ فِي الْمَدِينَةِ: جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ. فَأَشْرَفُوا يَنْظُرُونَ وَيَقُولُونَ جَاءَ نَبِيُّ اللَّهِ، جَاءَ نَبِيُّ اللَّهِ. فَأَقْبَلَ يَسِيرُ حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أَيُّوبَ، فَإِنَّهُ لِيَحْدُثَ أَهْلُهُ، إِذْ سَمِعَ بِهِ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَهُوَ فِي نَخْلٍ لِأَهْلِهِ يَخْتَرِفُ لَهُمْ، فَعَجَلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفُ لَهُمْ فِيهَا، فَجَاءَ وَهِيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ ﷺ ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: ((أَيُّ بَيُوتٍ أَهْلُنَا أَقْرَبُ)). فَقَالَ أَبُو أَيُّوبَ: أَنَا يَا نَبِيَّ اللَّهِ! هَذِهِ دَارِي، وَهَذَا بَابِي. قَالَ: ((فَانْطَلِقْ فَهَيْئَةً لَنَا مَقِيلًا)). قَالَ: قَوْمًا عَلَى بَرَكََةِ اللَّهِ. فَلَمَّا جَاءَ نَبِيُّ اللَّهِ ﷺ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، وَأَنَّكَ جِئْتَ بِحَقٍّ، وَقَدْ عَلِمْتُ يَهُودُ أَنِّي سَيِّدُهُمْ وَأَبْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ وَأَبْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَسَلِّمْهُمْ عَنِّي قَبْلَ أَنْ يَغْلَبُوا أَنِّي قَدْ أَسْلَمْتُ، فَإِنَّهُمْ إِنْ يَغْلَبُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ. فَأَرْسَلَ نَبِيُّ اللَّهِ ﷺ فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ:

معلوم ہو، بلائیے اور ان سے میرے بارے میں دریافت فرمائیے، کیونکہ انہیں اگر معلوم ہو گیا کہ میں اسلام لا چکا ہوں تو میرے متعلق غلط باتیں کہنی شروع کر دیں گے۔ چنانچہ آنحضرت ﷺ نے انہیں بلا بھیجا اور جب وہ آپ کی خدمت میں حاضر ہوئے تو آپ نے ان سے فرمایا: ”اے یہودیو! افسوس تم پر اللہ سے ڈرو، اس ذات کی قسم! جس کے سوا کوئی معبود نہیں، تم لوگ خوب جانتے ہو کہ میں اللہ کا رسول برحق ہوں اور یہ بھی کہ میں تمہارے پاس حق لے کر آیا ہوں، پھر اب اسلام میں داخل ہو جاؤ۔“ انہوں نے کہا کہ ہمیں معلوم نہیں ہے، نبی کریم ﷺ نے ان سے اور انہوں نے آنحضرت ﷺ سے اس طرح تین مرتبہ کہا۔ پھر آپ نے فرمایا: ”اچھا عبد اللہ بن سلام تم میں کون صاحب ہیں؟“ انہوں نے کہا ہمارے سردار اور ہمارے سردار کے بیٹے، ہم میں سب سے زیادہ جاننے والے اور ہمارے سب سے بڑے عالم کے بیٹے۔ آپ نے فرمایا: ”اگر وہ اسلام لے آئیں۔ پھر تمہارا کیا خیال ہوگا۔“ کہنے لگے اللہ ان کی حفاظت کرے، وہ اسلام کیوں لانے لگے۔ آپ نے فرمایا: ”ابن سلام! اب ان کے سامنے آ جاؤ۔“ عبد اللہ بن سلام رضی اللہ عنہ باہر آ گئے اور کہا اے گروہ یہود! خدا سے ڈرو اس اللہ کی قسم! جس کے سوا کوئی معبود نہیں تمہیں خوب معلوم ہے کہ آپ اللہ کے رسول ہیں اور یہ کہ آپ حق کے ساتھ مبعوث ہوئے ہیں۔ یہودیوں نے کہا تم جھوٹے ہو۔ پھر رسول اللہ ﷺ نے ان سے باہر چلے جانے کے لئے فرمایا۔

((يَا مَعْشَرَ الْيَهُودَ، وَلَيْكُمُ اتَّقُوا اللَّهَ، الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّكُمْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقِّ فَاسْلِمُوا)). قَالُوا: مَا نَعْلَمُهُ. قَالُوا لِلنَّبِيِّ ﷺ قَالَهَا ثَلَاثَ مَرَّاتٍ. قَالَ: ((فَإَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنِ سَلَامٍ)). قَالُوا: ذَلِكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا. قَالَ: ((أَفَرَأَيْتُمْ إِنْ أَسْلَمَ)). قَالُوا: حَاشِيَ لِلَّهِ، مَا كَانَ يُسْلِمَ قَالَ: ((أَفَرَأَيْتُمْ إِنْ أَسْلَمَ)). قَالُوا: حَاشِيَ لِلَّهِ، مَا كَانَ يُسْلِمَ. قَالَ: أَفَرَأَيْتُمْ إِنْ أَسْلَمَ قَالُوا: حَاشِيَ لِلَّهِ مَا كَانَ يُسْلِمَ قَالَ: ((يَا ابْنَ سَلَامٍ، أَخْرُجْ عَلَيْهِمْ)). فَخَرَجَ فَقَالَ: يَا مَعْشَرَ الْيَهُودَ، اتَّقُوا اللَّهَ، فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّكُمْ تَعْلَمُونَ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَ بِحَقِّ. فَقَالُوا: كَذَبْتَ. فَأَخْرَجَهُمْ رَسُولُ اللَّهِ ﷺ. [راجع: ۳۳۲۹]

نوٹ: حضور اکرم ﷺ ابو بکر رضی اللہ عنہ سے دو سال اور کچھ مہینے عمر میں بڑے تھے لیکن اس وقت تک آپ کے بال سیاہ تھے، اس لئے معلوم ہوتا تھا کہ آپ نوجوان ہیں، لیکن ابو بکر رضی اللہ عنہ کی ڈاڑھی کے بال کافی سفید ہو چکے تھے۔ راوی نے اسی کی تعبیر بیان کی ہے ابو بکر رضی اللہ عنہ چونکہ تاجر تھے اور اکثر اطراف عرب کا سفر کرتے رہتے تھے اس لئے لوگ آپ کو پہچانتے تھے۔

تفسیر: حدیث مذکور میں واقعہ ہجرت سے متعلق چند امور بیان کئے گئے ہیں نبی کریم ﷺ نے ۲۷ مفر ۱۳ نبوی روز پنج شنبہ مطابق ۱۲ ستمبر ۶۲۲ھ مکہ المکرمہ سے مدینہ منورہ کے لئے سفر شروع فرمایا مکہ سے چند میل فاصلہ پر کوہ ثور ہے ابتدا میں آپ نے اپنے سفر میں قیام کے لئے اسی پہاڑ کے ایک غار کو منتخب فرمایا جہاں تین راتوں تک آپ ﷺ نے قیام فرمایا۔ اس کے بعد یکم ربیع الاول روز دو شنبہ مطابق ۱۶ ستمبر ۶۲۲ھ میں آپ مدینہ منورہ کے لئے روانہ ہوئے راستے میں بہت سے موافق اور ناموافق حالات پیش آئے مگر آپ بفضلہ تعالیٰ ایک ہفتہ کے سفر کے بعد خیریت و عافیت کے ساتھ ۸ ربیع الاول ۱۳ نبوی روز دو شنبہ مطابق ۲۳ ستمبر ۶۲۲ھ مدینہ کے متصل ایک بستی قبائلی میں پہنچ گئے اور پنج شنبہ تک یہاں آرام فرمایا اس دوران میں آپ نے یہاں مسجد قبا کی بنیاد ڈالی ۱۲ ربیع الاول ۱۳ھ جمعہ کے دن آپ قبا سے روانہ ہو کر بنو سالم کے گھر دن تک پہنچے تھے کہ جمعہ کا وقت ہو گیا اور آپ نے یہاں سو

مسلمانوں کے ساتھ جمعہ ادا کیا، جو اسلام میں پہلا جمعہ تھا جسے فارغ ہو کر آپ یرث کے جنوبی جانب سے شہر میں داخل ہوئے اور آج شہر یرث مدینہ النبی ﷺ کے نام سے موسوم ہو گیا۔

نبی کریم ﷺ نے یہود سے جو کچھ فرمایا وہ ان پیش گوئیوں کی بنا پر تھا جو تو رات میں موجود تھیں چنانچہ حقوق نبی کی کتاب باب ۳ درس ۳ میں لکھا ہوا تھا کہ اللہ جنوب سے اور وہ جو قدوس ہے کوہ فاراں سے آیا اس کی شوکت سے آسمان چھپ گیا اور زمین اس کی حمد سے معمور ہوئی، یہاں مدینہ کے داخلہ پر یہ اشارے ہیں۔ کتاب بسویا ۴۲ باب ۱۱ میں ہے کہ سلع کے باشندے ایک گیت گائیں گے یہ گیت نبی کریم ﷺ کی تشریف آوری پر گایا گیا۔ مدینہ کا نام پہلے انبیا کی کتابوں میں سلع ہے۔ جنگ خندق میں مسلمانوں نے جس جگہ خندق کھودی تھی، وہاں ایک پہاڑی کا نام جبل سلع مدینہ والوں کی زبان پر عام مروج تھا۔ ان ہی پیش گوئیوں کی بنا پر عبد اللہ بن سلام رضی اللہ عنہ نے اسلام قبول فرمایا۔ ترمذی کی روایت کے مطابق عبد اللہ بن سلام رضی اللہ عنہ نے رسول کریم ﷺ کا کلام پاک آپ کے لفظوں میں سنا تھا جس کے سنتے ہی وہ اسلام کے شیدائی بن گئے۔ ”یا ایہا الناس افسوا السلام واطعموا الطعام وصلوا الارحام وصلوا باللیل والناس نیام تدخلوا الجنة بسلام۔“ یعنی ”اے لوگو! امن و سلامتی پھیلاؤ اور کھانا کھلاؤ اور صلہ رحمی کرو اور رات میں جب لوگ سوئے ہوں اٹھ کر تہجد کی نماز پڑھو۔ ان عملوں کے نتیجے میں تم جنت میں سلامتی کے ساتھ داخل ہو جاؤ گے۔“ اولین میزبان رسول کریم ﷺ حضرت ابویوب انصاری رضی اللہ عنہ بڑے ہی خوش نصیب ہیں جن کو سب سے پہلے یہ شرف حاصل ہوا۔ عمر میں رسول کریم ﷺ سے حضرت ابوبکر رضی اللہ عنہ دو سال چھوٹے تھے مگر ان پر بڑھاپا غالب آ گیا تھا۔ بال سفید ہو گئے تھے۔ وہ اکثر اطراف عرب میں بہ سلسلہ تجارت سفر بھی کیا کرتے تھے، اس لئے لوگ ان سے زیادہ واقف تھے۔ ابویوب انصاری رضی اللہ عنہ بنجر میں سے تھے۔ نبی کریم ﷺ کے دادا کی ماں اسی خاندان سے تھیں اس لئے یہ قبیلہ آپ کا نہال قرار پایا۔ حضرت ابویوب رضی اللہ عنہ کا نام خالد بن زید بن کلیب انصاری ہے۔ آپ کی وفات ۵ھ میں قسطنطینہ میں ہوئی اور یہ اس وقت یزید بن معاویہ کے ساتھ تھے۔ جب کہ ان کے والد حضرت امیر معاویہ رضی اللہ عنہ قسطنطینہ میں جہاد کر رہے تھے تو ان کے ساتھ نکلے اور بیمار ہو گئے۔ جب بیماری نے زور پکڑا تو اپنے ساتھیوں کو وصیت فرمائی کہ جب میرا انتقال ہو جائے تو میرے جنازے کو اٹھا لینا پھر جب تم دشمن کے سامنے صف بستہ ہو جاؤ تو مجھے اپنے قدموں کے نیچے دفن کر دینا۔ لوگوں نے ایسا ہی کیا۔ آپ کی قبر قسطنطینہ کی چار دیواری کے قریب ہے جو آج تک مشہور ہے۔

۳۹۱۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ فَرَضٌ لِّلْمُهَاجِرِينَ الْأَوَّلِينَ أَرْبَعَةُ آلَافٍ فِي أَرْبَعَةٍ، وَفَرَضٌ لِابْنِ عُمَرَ ثَلَاثَةُ آلَافٍ وَخَمْسِمِائَةٍ فَقِيلَ لَهُ: هُوَ مِنَ الْمُهَاجِرِينَ، فَلَمْ تَقْصُصْهُ مِنْ أَرْبَعَةِ آلَافٍ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ آبَاؤُهُ. يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ.

(۳۹۱۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، ان سے ابن جریر نے بیان کیا، کہا کہ مجھے عبید اللہ بن عمر نے خبر دی، انہیں نافع نے یعنی ابن عمر رضی اللہ عنہما نے اور ان سے عمر بن خطاب رضی اللہ عنہ نے فرمایا آپ نے تمام مہاجرین اولین کا وظیفہ (اپنے عہد خلافت میں) چار چار ہزار چار قسطنطینوں میں مقرر کر دیا تھا، لیکن عبد اللہ بن عمر رضی اللہ عنہما کا وظیفہ چار قسطنطینوں میں ساڑھے تین ہزار تھا۔ اس پر ان سے پوچھا گیا کہ عبد اللہ بن عمر رضی اللہ عنہما بھی مہاجرین میں سے ہیں۔ پھر آپ انہیں چار ہزار سے کم کیوں دیتے ہو؟ تو حضرت عمر رضی اللہ عنہ نے کہا کہ انہیں ان کے والدین ہجرت کر کے یہاں لائے تھے۔ اس لئے وہ ان مہاجرین کے برابر نہیں ہو سکتے جنہوں نے خود ہجرت کی تھی۔

تشریح: مہاجرین اولین وہ صحابہ رضی اللہ عنہم جنہوں نے دونوں قبلوں کی طرف نماز پڑھی ہو، جنگ بدر میں شریک ہوئے۔ اس سے حضرت عمر رضی اللہ عنہ کا انصاف بھی ظاہر ہوتا ہے کہ خاص اپنے بیٹے کا لحاظ کے بغیر انصاف کو مدنظر رکھا۔ ایک روایت میں یوں ہے کہ حضرت عمر رضی اللہ عنہ نے اسامہ بن زید رضی اللہ عنہ

کے لئے چار ہزار مقرر کیا تو صحابہ رضی اللہ عنہم نے پوچھا کہ بھلا آپ نے عبد اللہ رضی اللہ عنہ کو مہاجرین اولین سے تو کم رکھا مگر اسامہ رضی اللہ عنہ سے کیوں کم رکھا؟ اسامہ رضی اللہ عنہ تو عبد اللہ سے بڑھ کر کسی جنگ میں شریک نہیں ہوئے۔ حضرت عمر رضی اللہ عنہ نے کہا ہاں یہ صحیح ہے مگر اسامہ رضی اللہ عنہ کے باپ کو نبی کریم ﷺ عبد اللہ رضی اللہ عنہ کے باپ سے زیادہ چاہتے تھے۔ آخر نبی کریم ﷺ کی محبت کو میری محبت پر کچھ ترجیح ہونی چاہیے۔

۳۹۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: (۳۹۱۳) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خُبَابٍ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ

اللَّهِ ﷺ. [راجع: ۱۲۷۶]

(۳۹۱۴) (دوسری سند) ہم سے مسدود نے بیان کیا، کہا ان سے یحییٰ بن سعید قطان نے بیان کیا، ان سے اعمش نے، انہوں نے شقیق بن سلمہ سے سنا، کہا کہ ہم سے خباب رضی اللہ عنہ نے بیان کیا کہ ہم نے رسول اللہ ﷺ کے ساتھ ہجرت کی تو ہمارا مقصد صرف اللہ کی رضا تھی اور اللہ تعالیٰ ہمیں اس کا اجر بھی ضرور دے گا۔ پس ہم میں سے بعض تو پہلے ہی اس دنیا سے اٹھ گئے۔ اور یہاں اپنا کوئی بدلہ انہوں نے نہیں پایا۔ مصعب بن عمیر رضی اللہ عنہ بھی انہیں میں سے ہیں۔ احد کی لڑائی میں انہوں نے شہادت پائی۔ اور ان کے کفن کیلئے ہمارے پاس ایک کمل کے سوا اور کچھ نہیں تھا۔ اور وہ بھی ایسا کہ اگر اس سے ہم ان کا سر چھپاتے تو ان کے پاؤں کھل جاتے اور اگر پاؤں چھپاتے تو سر کھلا رہ جاتا۔ چنانچہ حضور ﷺ نے حکم دیا کہ ان کا سر چھپا دیا جائے اور پاؤں کو اذخر گھاس سے چھپا دیا جائے۔ اور ہم میں بعض وہ ہیں جنہوں نے اپنے عمل کا پھل اس دنیا میں پختہ کر لیا۔ اور اب وہ اس کو خوب چن رہے ہیں۔

(۳۹۱۵) ہم سے یحییٰ بن بشر نے بیان کیا، کہا ہم سے روح نے عوف نے بیان کیا، ان سے معاویہ بن قرہ نے بیان کیا کہ مجھ سے ابو بردہ بن ابی موسیٰ اشعری نے بیان کیا، انہوں نے بیان کیا کہ مجھ سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا۔ کیا تم کو معلوم ہے، میرے والد (عمر رضی اللہ عنہ) نے تمہارے والد (ابو موسیٰ اشعری رضی اللہ عنہ) کو کیا جواب دیا تھا۔ اے ابو موسیٰ! کیا تم اس پر راضی ہو کہ رسول اللہ ﷺ کے ساتھ ہمارا اسلام، آپ کے ساتھ ہماری ہجرت، آپ کے ساتھ ہمارا جہاد، ہمارے

۳۹۱۴۔ ح: وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُ شَقِيقَ ابْنِ سَلَمَةَ، قَالَ: حَدَّثَنَا خُبَابٌ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبْتَعِي وَجْهَ اللَّهِ، وَوَجِبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نَكْفِنُهُ فِيهِ، إِلَّا نَمْرَةً كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، فَإِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَغْطِيَ رَأْسَهُ بِهَا، وَنَجْعَلَ عَلَى رِجْلَيْهِ إِذْخِرًا، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ نَمْرَتُهُ فَهُوَ يَهْدِيهَا.

[راجع: ۱۲۷۶]

۳۹۱۵۔ حَدَّثَنَا يَحْيَى بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ، قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى الْأَشْعَرِيُّ، قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ هَلْ تَذَرِي مَا قَالَ أَبِي لِأَبْنِكَ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَإِنَّ أَبِي قَالَ لِأَبْنِكَ: يَا أَبَا مُوسَى! هَلْ يَسْرُكَ إِسْلَامُنَا مَعَ رَسُولِ اللَّهِ ﷺ

وَمَخْرَجَتْنَا مَعَهُ، وَجَهَادَنَا مَعَهُ، وَعَمَلْنَا كُلَّهُ مَعَهُ، بَرَدَ لَنَا، وَأَنَّ كُلَّ عَمَلٍ عَمَلِنَاهُ بَعْدَهُ نَجَوْنَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ فَقَالَ أَبِي: لَا وَاللَّهِ! قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ ﷺ وَصَلَيْنَا، وَصُمْنَا، وَعَمَلْنَا خَيْرًا كَثِيرًا، وَأَسْلَمَ عَلَيَّ أَيْدِينَا بِشَرِّ كَثِيرٍ، وَإِنَّا لَنَرُجُو ذَلِكَ. فَقَالَ أَبِي لِكُنِّي أَنَا وَالَّذِي نَفْسُ عَمْرٍ بِيَدِهِ! لَوِ دِدْتُ أَنَّ ذَلِكَ بَرَدَ لَنَا، وَأَنَّ كُلَّ شَيْءٍ عَمَلِنَاهُ بَعْدَ نَجَوْنَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ. فَقُلْتُ: إِنَّ أَبَاكَ وَاللَّهِ! خَيْرٌ مِنْ أَبِي.

تمام عمل جو ہم نے آپ کی زندگی میں کیے ہیں ان کے بدلہ میں ہم اپنے ان اعمال سے نجات پا جائیں جو ہم نے آپ کے بعد کیے ہیں گو وہ نیک بھی ہوں پس برابری پر معاملہ ختم ہو جائے۔ اس پر آپ کے والد نے میرے والد سے کہا اللہ کی قسم! میں اس پر راضی نہیں ہوں ہم نے رسول اللہ ﷺ کے بعد بھی جہاد کیا، نمازیں پڑھیں، روزے رکھے اور بہت سے اعمال خیر کیے اور ہمارے ہاتھ پر ایک مخلوق نے اسلام قبول کیا، ہم تو اس کے ثواب کی بھی امید رکھتے ہیں اس پر میرے والد نے کہا خیر! (ابھی تم یہی سمجھو) لیکن جہاں تک میرا سوال ہے تو اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے میری خواہش ہے کہ حضور اکرم ﷺ کی زندگی میں کیے ہوئے ہمارے اعمال محفوظ رہے ہوں اور جتنے اعمال ہم نے آپ کے بعد کیے ہیں ان سب سے اس کے بدلہ میں ہم نجات پا جائیں اور برابری پر معاملہ ختم ہو جائے۔ ابو بردہ کہتے ہیں اس پر میں نے کہا: اللہ کی قسم! آپ کے والد

(حضرت عمر رضی اللہ عنہ) میرے والد (ابوموسیٰ رضی اللہ عنہ) سے بہتر تھے۔

تشریح: حضرت عمر رضی اللہ عنہ کا یہ قول کہ نہ ان کا ثواب ملے اور نہ ان کی وجہ سے عذاب ہو یہ آپ کی بے انتہا خدا ترسی اور احتیاطی ان کا مطلب یہ تھا کہ نبی کریم ﷺ کی وفات کے بعد جو اعمال خیر ہم نے کئے ہیں ان پر ہم کو پورا بھروسہ نہیں کہ وہ بارگاہ الہی میں قبول ہوئے یا نہیں ہماری نیت ان میں خالص تھی یا نہیں تو ہم اسی کو غنیمت سمجھتے ہیں کہ نبی کریم ﷺ کے ساتھ جو اعمال ہم نے کئے ہیں ان کا ثواب ہم کو مل جائے نجات کے لئے وہی اعمال کافی ہیں اور آپ کے بعد جو اعمال ہیں ان میں ہم کو کوئی مواخذہ نہ ہو ثواب نہ سہی یہ بھی غنیمت ہے کہ عذاب نہ ہو۔ کیونکہ خوف کا مقام رجا کے مقام سے اعلیٰ ہے مطلب یہ ہے کہ حضرت عمر رضی اللہ عنہ اس باب میں ابوموسیٰ رضی اللہ عنہ سے افضل تھے ورنہ حضرت عمر رضی اللہ عنہ کی فضیلت مطلقہ ابوموسیٰ رضی اللہ عنہ پر تو بالاتفاق ثابت ہے۔

حافظ نے کہا کبھی مفصول کو بھی ایک خاص مقدمہ میں فاضل پر افضلیت ہوتی ہے اور اسی سے افضلیت مطلقہ لازم نہیں آتی اور حضرت عمر رضی اللہ عنہ کا یہ فرمانا کہ سرفنس اور تواضع الہی سے متاوردہ ان کا ایک ایک عمل اور ایک ایک عدل اور انصاف ہمارے تمام عمر کے نیک اعمال سے کہیں زیادہ ہے۔ حقیقت تو یہ ہے اگر کوئی منصف آدمی گو وہ کسی مذہب کا ہو حضرت عمر رضی اللہ عنہ کی سوانح عمری پر نظر ڈالے تو اس کو بلاشبہ یہ معلوم ہو جائے گا کہ مادرِ کفایت نے ایسا فرزند بہت ہی کم جنا ہے۔ اور مسلمانوں میں تو نبی کریم ﷺ کی وفات کے بعد آج تک کوئی ایسا مدبر، عاقل، عادل، حق پرست، خدا ترس رعیت پرور حاکم پیدا ہی نہیں ہوا۔ معلوم نہیں رافضیوں کی عقل کہاں تشریف لے گئی ہے کہ وہ ایسے جو ہر نفس کو جس کی ذات سے اسلام اور مسلمانوں کا شرف ہے مطعون کرتے ہیں۔ اس کا خمیازہ مرتے ہی ان کو معلوم ہو جائے گا۔ (وحیدی)

۳۹۱۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ صَبَّاحٍ - أَوْ بَلَّغَنِي - عَنْ عَصِيمٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَصِيمٍ، عَنْ أَبِي عُثْمَانَ، سَمِعْتُ ابْنَ عَمْرٍ إِذَا قِيلَ

(۳۹۱۶) مجھ سے محمد بن صباح نے خود بیان کیا یا ان سے کسی اور نے نقل کر کے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے، ان سے عاصم احوال نے، ان سے ابو عثمان نے بیان کیا اور انہوں نے کہا کہ ابن عمر رضی اللہ عنہما سے میں نے

سنا کہ جب ان سے کہا جاتا کہ تم نے اپنے والد سے پہلے ہجرت کی تو وہ غصہ ہو جایا کرتے تھے۔ انہوں نے بیان کیا کہ میں عمر رضی اللہ عنہ کے ساتھ رسول اللہ ﷺ کی خدمت میں حاضر ہوا، اس وقت آپ آرام فرما رہے تھے اس لئے ہم گھر واپس آ گئے پھر عمر رضی اللہ عنہ نے مجھے آپ کی خدمت میں بھیجا اور فرمایا کہ جا کر دیکھ آؤ حضور ﷺ ابھی بیدار ہوئے یا نہیں چنانچہ میں آیا (آنحضرت ﷺ بیدار ہو چکے تھے) اس لئے اندر چلا گیا اور آپ کے ہاتھ پر بیعت کی پھر میں عمر رضی اللہ عنہ کے پاس آیا اور آپ کو حضور اکرم ﷺ کے بیدار ہونے کی خبر دی۔ اس کے بعد ہم آپ کی خدمت میں دوڑتے ہوئے حاضر ہوئے عمر رضی اللہ عنہ بھی اندر گئے اور آپ سے بیعت کی اور میں نے بھی (دوبارہ) بیعت کی۔

تشریح: گویا عبداللہ بن عمر رضی اللہ عنہما نے لوگوں کی اس غلط گوئی کا سبب بیان کر دیا کہ اصل حقیقت یہ تھی۔ اس پر بعض نے یہ سمجھا کہ میں نے اپنے والد سے پہلے ہجرت کی، یہ بالکل غلط ہے۔

(۳۹۱۷) ہم سے احمد بن عثمان نے بیان کیا، کہا کہ ان سے شرح بن مسلمہ نے بیان کیا، ان سے ابراہیم بن یوسف نے، ان سے ان کے والد یوسف بن اسحاق نے، ان سے ابواسحاق سمیعی نے بیان کیا کہ میں نے براء بن عازب رضی اللہ عنہ سے حدیث سنی، وہ بیان کرتے تھے کہ ابو بکر رضی اللہ عنہ نے عازب رضی اللہ عنہ سے ایک پالان خرید اور میں ان کے ساتھ اٹھا کہ پہنچانے لایا تھا، انہوں نے بیان کیا کہ ابو بکر رضی اللہ عنہ سے عازب رضی اللہ عنہ نے رسول اللہ ﷺ کے سفر ہجرت کا حال پوچھا تو انہوں نے بیان کیا کہ چونکہ ہماری گمرانی ہو رہی تھی (یعنی کفار ہماری تاک میں تھے) اس لئے ہم (گھر سے) رات کے وقت باہر آئے اور پوری رات اور دن بھر بہت تیزی کے ساتھ چلتے رہے، جب دوپہر ہوئی تو ہمیں ایک چٹان دکھائی دی۔ ہم اس کے قریب پہنچے تو اس کی آڑ میں تھوڑا سا سایہ بھی موجود تھا، ابو بکر رضی اللہ عنہ نے بیان کیا کہ میں نے حضور اکرم ﷺ کے لئے ایک چڑا بچھا دیا جو میرے ساتھ تھا آپ اس پر لیٹ گئے، اور میں قرب و جوار کی گرد جھاڑنے لگا اتفاق سے ایک چرواہا نظر پڑا جو اپنی بکریوں کے تھوڑے سے ریوڑ کے ساتھ اسی چٹان کی طرف آ رہا تھا اس کا بھی مقصد اس چٹان سے وہی تھا

لَهُ: هَاجَرَ قَبْلَ أَبِيهِ. يَغْضَبُ، قَالَ: فَقَدِمْتُ أَنَا وَعُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْنَاهُ قَائِلًا فَرَجَعْنَا إِلَى الْمَنْزِلِ، فَأَرْسَلَنِي عُمَرُ وَقَالَ: اذْهَبْ فَانظُرْ هَلْ اسْتَيْقَظَ؟ فَأَتَيْتُهُ، فَدَخَلْتُ عَلَيْهِ فَبَايَعْتُهُ، ثُمَّ انْطَلَقْتُ إِلَى عُمَرَ، فَأَخْبَرْتُهُ أَنَّهُ قَدْ اسْتَيْقَظَ، فَانْطَلَقْنَا إِلَيْهِ يَهْرُولُ هَرَوَلَةً حَتَّى دَخَلَ عَلَيْهِ فَبَايَعَهُ ثُمَّ بَايَعْتُهُ. [طرفاه فی: ۴۱۸۶، ۴۱۸۷]

۳۹۱۷۔ حَدَّثَنَا أَحْمَدُ بْنُ عَثْمَانَ، قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَوْسَفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ قَالَ: ابْنَعُ أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلًا فَحَمَلْتُهُ مَعَهُ قَالَ: فَسَأَلَهُ عَازِبٌ عَنْ مَسِيرِ رَسُولِ اللَّهِ ﷺ قَالَ: أَخَذَ عَلَيْنَا بِالرَّصَدِ، فَخَرَجْنَا لَيْلًا، فَأَحْسِنَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى قَامَ قَائِمُ الظُّهْرِ، ثُمَّ رُفِعَتْ لَنَا صَخْرَةٌ، فَأَتَيْنَاهَا وَلَهَا شَيْءٌ مِنْ ظِلٍّ قَالَ: فَفَرَشْتُ لِرَسُولِ اللَّهِ ﷺ قَرَوَةً مَعِي، ثُمَّ اضْطَجَعَ عَلَيْهَا النَّبِيُّ ﷺ فَانْطَلَقْتُ أَنْفَضُ مَا حَوْلَهُ، فَإِذَا أَنَا بِرَاعٍ قَدْ أَقْبَلَ فِي غَنِيمَةٍ يُرِيدُ مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا فَسَأَلْتُهُ لِمَنْ أَنْتَ يَا غَلَامٌ؟ فَقَالَ: أَنَا لِفُلَانٍ. فَقُلْتُ لَهُ: هَلْ فِي غَنَمِكَ

جس کے لئے ہم یہاں آئے تھے (یعنی سایہ حاصل کرنا) میں نے اس سے پوچھا لڑکے تو کس کا غلام ہے؟ اس نے بتایا کہ فلاں کا ہوں۔ میں نے اس سے پوچھا کیا تم اپنی بکریوں سے کچھ دودھ نکال سکتے ہو، اس نے کہا کہ ہاں پھر وہ اپنے ریوڑ سے ایک بکری لایا تو میں نے اس سے کہا کہ پہلے اس کا تھن چھا لڑو۔ انہوں نے بیان کیا کہ پھر اس نے کچھ دودھ دوا۔ میرے ساتھ پانی کا ایک چھاگل تھا۔ اس کے منہ پر کپڑا بندھا ہوا تھا۔ یہ پانی میں نے حضور اکرم ﷺ کے لئے ساتھ لے رکھا تھا۔ وہ پانی اس دودھ پر اتا ڈالا کہ وہ نیچے تک ٹھنڈا ہو گیا تو میں اسے حضور ﷺ کی خدمت میں لے کر حاضر ہوا اور عرض کیا دودھ نوش فرمائیے یا رسول اللہ! آپ نے اسے نوش فرمایا جس سے مجھے بہت خوشی حاصل ہوئی۔ اس کے بعد ہم نے پھر کوچ شروع کیا اور ڈھونڈنے والے لوگ ہماری تلاش میں تھے۔

(۳۹۱۸) براء نے بیان کیا کہ جب میں ابو بکر رضی اللہ عنہ کے ساتھ ان کے گھر میں داخل ہوا تھا تو آپ کی صاحبزادی عائشہ رضی اللہ عنہا لٹی ہوئی تھیں انہیں بخار آرہا تھا میں نے ان کے والد کو دیکھا کہ انہوں نے ان کے رخسار پر بوسہ دیا اور دریافت کیا: بیٹی! طبیعت کیسی ہے؟

فشریح: حضرت سیدنا ابو بکر صدیق رضی اللہ عنہ کے فضائل و مناقب میں یہ بہت بڑی فضیلت ہے کہ سفر ہجرت میں آپ نے رسول کریم ﷺ کا فدا کارانہ ساتھ دیا اور آپ کی ہر ممکن خدمت انجام دی۔ جس کے صلہ میں قیامت تک کے لئے آپ کو نبی کریم ﷺ کا یار غار کیا گیا ہے، حقیقت یہ کہ آپ ﷺ کو تمام صحابہ رضی اللہ عنہم پر ایسی فوقیت حاصل ہے جیسی چاند کو آسمان کے تمام ستاروں پر حاصل ہے۔ وہ نام نہاد مسلمان بڑے ہی بد بخت ہیں جو ایسے سچے، پختہ مؤمن، مسلمان صحابی رسول کو برا کہتے ہیں اور تمرا بازی سے اپنی زبانوں کو گندی کرتے ہیں۔ جب تک اس دنیا میں اسلام زندہ ہے۔ حضرت صدیق اکبر رضی اللہ عنہ کا نام نامی اسلام کے ساتھ زندہ رہے گا۔ اللہ نے آپ کی خدمات جلیلہ کا یہ صلہ آپ رضی اللہ عنہ کو بخشا گو قیامت تک کے لئے آپ رسول کریم ﷺ کے پہلو میں گنبد خضرا میں آرام فرما رہے ہیں۔ اللہ پاک ہماری طرف سے ان کی پاک روح پر بے شمار سلام اور رحمتیں نازل فرمائے اور قیامت کے دن اپنے حبیب کے ساتھ آپ کے جملہ فدائیوں کی ملاقات نصیب کرے۔ آمین یا رب العالمین۔

(۳۹۱۹) ہم سے سلیمان بن عبد الرحمن نے بیان کیا، کہا ہم سے محمد بن حمیر نے بیان کیا، کہا ہم سے ابراہیم بن ابی عبیدہ نے بیان کیا، ان سے عقبہ بن وساج نے بیان کیا اور ان سے نبی کریم ﷺ کے خادم انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب حضور اکرم ﷺ (مدینہ منورہ) تشریف لائے تو ابو بکر رضی اللہ عنہ کے سوا اور کوئی آپ کے اصحاب میں ایسا نہیں تھا جس کے بال سفید ہو رہے ہوں، اس لئے آپ نے مہندی اور دوسرے کا خضاب استعمال کیا تھا۔

مِنْ لَبَنٍ؟ قَالَ: نَعَمْ. قُلْتُ لَهُ: هَلْ أَنْتَ حَالِبٌ؟ قَالَ: نَعَمْ. فَأَخَذَ شَاةً مِنْ غَنَمِهِ فَقُلْتُ لَهُ: انْفِضِ الضَّرْعَ. قَالَ: فَحَلَبْتُ كَثْبَةً مِنْ لَبَنٍ، وَمَعِيَ إِدَاوَةٌ مِنْ مَاءٍ عَلَيْهَا خِرْقَةٌ قَدْ رَوَّاهَا لِرَسُولِ اللَّهِ ﷺ فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ! فَشَرِبَ رَسُولُ اللَّهِ ﷺ حَتَّى رَضِيتُ، ثُمَّ اَزْتَحَلْنَا وَالطَّلَبُ فِي إِثْرِنَا. [راجع: ۲۴۳۹]

۳۹۱۸۔ قَالَ الْبَرَاءُ: فَدَخَلْتُ مَعَ أَبِي بَكْرٍ عَلَى أَهْلِهِ، فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ، قَدْ أَصَابَتْهَا حُمَّى، فَرَأَيْتُ أَبَاهَا فَقَبَّلَ خَدَّهَا، وَقَالَ: كَيْفَ أَنْتِ يَا بِنْتِي؟

۳۹۱۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ، أَنَّ عُقْبَةَ بْنَ وَسَاجٍ، حَدَّثَهُ عَنْ أَنَسٍ، خَادِمِ النَّبِيِّ ﷺ قَالَ: قَدِمَ النَّبِيُّ ﷺ وَلَيْسَ فِي أَصْحَابِهِ أَشْمَطُ غَيْرَ أَبِي بَكْرٍ، فَغَلَّاهَا بِالْحِنَاءِ وَالْكَتَمِ.

[طرفہ فی: ۳۹۲۰]

۳۹۲۰۔ وَقَالَ دُحَيْمٌ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي أَبُو عُبَيْدٍ، عَنْ عُقْبَةَ بْنِ وَسَّاجٍ، حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، فَكَانَ أَسَنُّ أَصْحَابِهِ أَبُو بَكْرٍ، فَعَلَفَهَا بِالْحِنَاءِ وَالْكَثَمِ حَتَّى قَنَأَ لَوْنُهَا. [راجع: ۳۹۱۹]

(۳۹۲۰) اور دحیم نے بیان کیا، ان سے ولید نے بیان کیا، کہا ہم سے اوزاعی نے بیان کیا، کہا مجھ سے ابو عبید نے بیان کیا، ان سے عقبہ بن وساج نے انہوں نے کہا کہ مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو آپ کے اصحاب میں سب سے زیادہ عمر ابو بکر رضی اللہ عنہ کی تھی اس لئے انہوں نے مہندی اور دسمہ کا خضاب استعمال کیا۔ اس سے آپ کے بالوں کا رنگ خوب سرخ مائل بہ سیاہی ہو گیا تھا۔

تشریح: حدیث میں لفظ ((کثم)) ہے کثم میں اختلاف ہے۔ بعض نے کہا دسمہ کو کہتے ہیں بعض نے کہا وہ آس کی طرح ایک پتہ ہوتا ہے اس کا درخت سخت پتھروں میں اگتا ہے اس کی شاخیں باریک دھاگوں کی طرح لگی ہوتی ہیں۔

۳۹۲۱۔ حَدَّثَنَا أَصْبَغُ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا: أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَقَهَا، فَتَزَوَّجَهَا ابْنُ عَمِّهَا، هَذَا الشَّاعِرُ الَّذِي قَالَ: هَذِهِ الْفَصِيذَةُ، رَأَى كُفَّارَ قُرَيْشٍ:

(۳۹۲۱) ہم سے اصبح بن فرج نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے، ان سے عائشہ رضی اللہ عنہا نے کہ ابو بکر رضی اللہ عنہ نے قبیلہ بنو کلب کی ایک عورت ام بکرنائی سے شادی کر لی تھی۔ پھر جب انہوں نے ہجرت کی تو اسے طلاق دے آئے۔ اس عورت سے پھر اس کے چچا زاد بھائی (ابو بکر شداد بن اسود) نے شادی کر لی تھی، یہ شخص شاعر تھا اور اسی نے یہ مشہور مرثیہ کفار قریش کے بارے میں کہا تھا ”مقام بدر کے کنوؤں کو میں کیا کہوں کہ انہوں نے ہمیں درخت شیزئی کے بڑے بڑے پیالوں سے محروم کر دیا جو کبھی اونٹ کو کوہان کے گوشت سے بھی بہتر ہوا کرتے تھے، میں بدر کے کنوؤں کو کیا کہوں! انہوں نے ہمیں گانے والی لونڈیوں اور اچھے شرابیوں سے محروم کر دیا، ام بکر تو مجھے سلامتی کی دعا دیتی رہی لیکن میری قوم کی بربادی کے بعد میرے لئے سلامتی کہاں ہے، یہ رسول ہمیں دوبارہ زندگی کی خبریں بیان کرتا ہے۔ حالانکہ ہڈیاں اور کھوپڑیاں کیسے زندہ ہوں گی۔

وَمَاذَا بِالْقَلْبِ قَلْبٍ بَذَرِ
مِنَ الشِّيزِيِّ تَزَيْنَ بِالسَّامِ
وَمَاذَا بِالْقَلْبِ، قَلْبٍ بَذَرِ
مِنَ الْقَيْنَاتِ وَالشَّرْبِ الْكَرَامِ
نُحْمِي بِالسَّلَامَةِ أُمُّ بَكْرٍ
وَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامٍ
يُحَدِّثُنَا الرَّسُولُ بِأَنْ سَنَحْيَا
وَكَيْفَ حَيَاةُ أَصْدَاءِ وَهَامٍ؟

جاہلیت میں عرب کے لوگ یہ سمجھتے تھے کہ مردے کی کھوپڑی سے روح نکل کر الود کے قالب میں جنم لیتی ہے اور دوستوں کو آواز دیتی بھرتی ہے۔ تشریح: ابو بکر شداد بن اسود بہ حالت کفر بدر کے مقتولین کفار مکہ کا مرثیہ کہہ رہا ہے، جس کا مطلب یہ کہ وہ لوگ بدر کے کنوؤں میں مرے پڑے ہیں جو لوگوں کے سامنے اونٹ کے کوہان کا گوشت جو عمریوں کے نزدیک نہایت لذیذ ہوتا ہے درخت شیزئی کی لکڑی کے پیالوں میں بھر بھر رکھا کرتے تھے۔

شیرازی ایک درخت جس کی لکڑی کے پیالے بناتے ہیں۔ یہاں مراد وہ لوگ ہیں جو ان پیالوں کا استعمال کرتے ہیں یعنی بڑے امیر، سرمایہ دار لوگ، جو رات دن شراب خوری اور ناز رنگ گانے بجانے والیوں کی صحبت میں رہا کرتے تھے۔ مرثیہ میں مذکور ام بکر، اس کی بیوی ہے جو پہلے حضرت صدیق اکبر رضی اللہ عنہ کے نکاح میں تھی۔ آخری شعر کا مطلب یہ ہے کہ عرب کے لوگ جاہلیت میں سمجھتے تھے کہ مرنے کے بعد انسان کی روح الو کے جسم میں جنم لیتی ہے اور الوؤں کو پکارتی پھرتی ہے شاعر کی مراد یہ ہے کہ مرنے کے بعد دوبارہ انسانی قالب میں زندہ ہونے کے بارے میں پیغمبر کا کہنا غلط ہے، حشر نشر کچھ نہیں ہے اور رو جس الو بن کر دوبارہ آدمی کے قالب میں کیونکر آ سکتی ہیں، کافروں کا یہ قدیمی عقیدہ فاسدہ ہے جس کی تردید سے سارا قرآن مجید بھرا ہوا ہے۔ اس مرثیہ کا منظوم ترجمہ مولانا وحید الزماں رحمہ اللہ کے لفظوں میں یہ ہے:

گڑھے میں بدر کے کیا ہے ارے او سننے والے ☆ پڑے ہیں اونٹ کے کوہان کے عمدہ پیالے
گڑھے میں بدر کے کیا ہے ارے او سننے والے ☆ شرابی ہیں وہاں گانا بجاتا سننے والے
سلامت رہ جو کہتی ہے مجھے یہ ام بکری ☆ کہاں ہے سلامت جب مرے سب قوم والے
یہ پیغمبر ہمیں کہتا ہے تم مرکز جو گے ☆ کہیں الو بھی پھر انسان ہوئے آواز والے

شاعر مذکور کے بارے میں منقول ہے کہ وہ مسلمان ہو گیا تھا بعد میں مرتد ہو گیا۔ لفظ ہامہ تخفیف میم کے ساتھ ہے عرب جاہلیت کا اعتقاد تھا کہ مقتول جنگی کا قصاص نہ لیا جائے تو اس کی روح الو کے جسم میں جنم لے کر اپنی قبر پر روزانہ آ کر یہ کہتی ہے کہ میرے قاتل کا خون مجھ کو پلاؤ جب اس کا قصاص لے لیا تو وہ اڑ جاتی ہے۔ (قطلانی)

۳۹۲۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ فَفَرَقْتُ رَأْسِي، فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! لَوْ أَنَّ بَعْضَهُمْ طَاطَأَ بَصْرَهُ رَأَى أَنَا. قَالَ: ((اسْكُتْ يَا أَبَا بَكْرٍ! إِنَّنِ اللَّهَ تَالِثُهُمَا)). [راجع: ۳۶۵۳]

۳۹۲۲۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمارے بیان کیا، ان سے ثابت ہے، ان سے انس رضی اللہ عنہ نے اور ان سے ابو بکر رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ کے ساتھ غار میں تھا۔ میں نے جو سر اٹھایا تو قوم کے چند لوگوں کے قدم (باہر) نظر آئے۔ میں نے کہا، اے اللہ کے نبی! اگر ان میں سے کسی نے بھی نیچے جھک کر دیکھ لیا تو وہ ہمیں ضرور دیکھ لے گا۔ حضور ﷺ نے فرمایا: ”ابو بکر! خاموش رہو، ہم ایسے دو ہیں کہ جن کا تیسرا اللہ ہے۔“

تشریح: جب اللہ کسی کے ساتھ ہو تو اس کو کیا غم ہے ساری دنیا اس کا کچھ نہیں بگاڑ سکتی۔ اللہ کے ساتھ ہونے سے اس کی نصرت و حفاظت مراد ہے جب کہ وہ اپنی ذات والاصفات سے عرش پر مستوی ہے رسول کریم ﷺ نے جو کچھ فرمایا تھا دنیا نے دیکھ لیا کہ وہ کس طرح حرف بہ حرف صحیح ثابت ہوا اور سارے کفار عرب مل کر بھی اسلام اور پیغمبر اسلام ﷺ پر غالب نہ آ سکے۔ سچ ہے:

پھونکوں سے یہ چراغ بجھایا نہ جائے گا

۳۹۲۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ

۳۹۲۳۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے ولید بن مسلم دمشق نے بیان کیا، کہا ہم سے امام اوزاعی نے بیان کیا، (دوسری سند) اور محمد بن یوسف نے کہا کہ ہم سے امام اوزاعی نے بیان کیا، کہا مجھ سے زہری نے بیان کیا، کہا کہ مجھ سے عطاء بن یزید لیشی نے بیان کیا، کہا کہ مجھ سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہا کہ ایک اعرابی نبی کریم ﷺ کی خدمت

میں حاضر ہوا اور آپ سے ہجرت کا حال پوچھنے لگا۔ آپ نے فرمایا: ”تجھ پر افسوس! ہجرت تو بہت مشکل کام ہے تمہارے پاس کچھ اونٹ بھی ہیں؟ انہوں نے کہا جی ہاں ہیں۔“ فرمایا: ”تم اس کی زکوٰۃ بھی ادا کرتے ہو۔“ انہوں نے عرض کیا جی ہاں ادا کرتا ہوں۔ آپ نے فرمایا: ”اونٹیوں کا دودھ دوسرے (محتاجوں) کو بھی دوہنے کے لئے دے دیا کرتے ہو؟“ انہوں نے عرض کیا کہ ایسا بھی کرتا ہوں۔ آپ نے فرمایا: ”انہیں گھاٹ پر لے جا کر (محتاجوں کے لئے) دوہتے ہو؟“ انہوں نے عرض کیا ایسا بھی کرتا ہوں۔ اس پر حضور ﷺ نے فرمایا: ”پھر چاہے تم سات سمندر پار عمل کرو، اللہ تعالیٰ تمہارے کسی عمل کا بھی ثواب کم نہیں کرے گا۔“

قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ الْهَجْرَةِ فَقَالَ: ((وَيُحَكُّ إِنَّ الْهَجْرَةَ شَانُهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ)). قَالَ: نَعَمْ. قَالَ: ((فَتُعْطِي صَدَقَتَهَا)). قَالَ: نَعَمْ. قَالَ: ((فَهَلْ تَمْنَحُ مِنْهَا؟)). قَالَ: نَعَمْ. قَالَ: ((فَتَحْلُبُهَا يَوْمَ وَرُودِهَا؟)). قَالَ: نَعَمْ. قَالَ: ((فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا)). [راجع: ۱۴۵۲]

تشریح: یہ حدیث کتاب الزکوٰۃ میں گزر چکی ہے اس میں ہجرت کا ذکر ہے یہی حدیث اور باب میں مطابقت ہے۔

بابُ مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ الْمَدِينَةِ باب: نبی کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کا مدینہ میں آنا

تشریح: نبی کریم ﷺ ہجرت کے دن بارہ ربیع الاول یا آٹھویں ربیع الاول کو مدینہ منورہ میں تشریف لائے اور اکثر صحابہ رضی اللہ عنہم آپ سے پہلے مدینہ میں آچکے تھے۔

۳۹۲۴- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَتَيْنَا أَبَا إِسْحَاقَ، سَمِعَ الْبَرَاءَ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ. [اطرافہ فی: ۳۹۲۵، ۴۹۴۱، آئے۔]

۱۴۹۹۵

تشریح: رسول کریم ﷺ نے مصعب بن عمیر رضی اللہ عنہ کو ہجرت کا حکم فرمایا اور مدینہ میں معلم اور مبلغ کا منصب ان کے حوالہ کیا۔

۳۹۲۵- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانُوا يُفَرِّقُونَ النَّاسَ، فَقَدِمَ

۳۹۲۵) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعیبہ نے بیان کیا، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے یوں بیان کیا کہ سب سے پہلے (ہجرت کر کے) ہمارے یہاں مصعب بن عمیر اور ابن ام مکتوم آئے پھر عمار بن یاسر اور بلال رضی اللہ عنہم آئے۔

ہم سے شعیبہ نے بیان کیا، ان سے ابواسحاق نے بیان کیا اور انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ سب سے پہلے ہمارے یہاں مصعب بن عمیر اور ابن ام مکتوم (ناپیدا) آئے۔ یہ دونوں (مدینہ کے) مسلمانوں کو قرآن پڑھانا سکھاتے تھے۔ اس کے بعد بلال، سعد اور

بلالٌ وَسَعْدٌ وَعَمَارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ
عُمَرُ بْنُ الْخَطَّابِ فِي عَشْرِينَ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ، فَمَا رَأَيْتُ
أَهْلَ الْمَدِينَةِ فَرَحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ
اللَّهِ ﷺ، حَتَّى جَعَلَ الْإِمَاءُ يَقُولُونَ: قَدِمَ
رَسُولُ اللَّهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأْتُ:
﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾. [الأعلى: ١] فِي
سُورَةِ الْمَقْصَلِ. [راجع: ٣٩٢٤]

عمار بن یاسر رضی اللہ عنہ آئے۔ پھر عمر بن خطاب رضی اللہ عنہ حضور اکرم ﷺ کے
بیس صحابہ کو ساتھ لے کر آئے اور نبی کریم ﷺ (ابو بکر رضی اللہ عنہ اور عامر بن
فیہرہ کو ساتھ لے کر) تشریف لائے، مدینہ کے لوگوں کو جتنی خوشی اور مسرت
حضور اکرم ﷺ کی تشریف آوری سے ہوئی میں نے کبھی انہیں کسی بات
پر اس قدر خوش نہیں دیکھا۔ لونڈیاں بھی (خوشی میں) کہنے لگیں کہ رسول
اللہ ﷺ آگئے۔ حضور اکرم ﷺ جب تشریف لائے تو اس سے پہلے
میں مفصل کی دوسری کئی سورتوں کے ساتھ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾
بھی سیکھ چکا تھا۔

تشریح: حاکم کی روایت میں انس رضی اللہ عنہ سے یوں ہے جب آپ مدینہ کے قریب پہنچے تو بنی نجار کی لڑکیاں دف گاتی بجاتی نکلیں وہ کہہ رہی تھیں:

نحن جوار من بنی نجار یا حبذا محمد من جار
دوسری روایت میں یوں ہے کہ انصار کی لڑکیاں گاتی بجاتی آپ کی تشریف آوری کی خوشی میں نکلیں۔ وہ کہہ رہی تھیں:

طلع البدر علينا من ثنيات الوداع وجب الشكر علينا ما دعا الله داع

نبی کریم ﷺ نے فرمایا: "ان الله يحبكم" یعنی تم جان لو کہ اللہ تعالیٰ تم سے محبت کرتا ہے۔ قسطلانی نے ان میں صحابہ کے اسمائے گرامی بھی
پیش کئے ہیں جو نبی کریم ﷺ سے پہلے ہجرت کر کے مدینہ پہنچ چکے تھے۔ مفصلات کی سورتیں وہ ہیں جو سورہ ہجرات سے شروع ہوتی ہیں۔

٣٩٢٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَعِكَ أَبُو بَكْرٍ وَبِلَالٌ قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ: يَا أَبُي كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ، كَيْفَ تَجِدُكَ؟ قَالَتْ: فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ أَمْرٍ مُصَبَّحٌ فِي أَهْلِهِ - وَالْمَوْتُ أَذْنِي مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلَالٌ إِذَا أَفْلَحَ عَنْهُ الْحُمَى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ: شِعْرُ

ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم کو مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ مدینہ تشریف لائے تو ابو بکر اور بلال رضی اللہ عنہما کو بخار چڑھ آیا، میں ان کی خدمت میں حاضر ہوئی اور عرض کیا والد صاحب! آپ کی طبیعت کیسی ہے؟ اور اے بلال! آپ کیسے ہو؟ انہوں نے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہ کو جب بخار چڑھا تو یہ شعر پڑھنے لگے۔ "ہر شخص اپنے گھر والوں کے ساتھ صبح کرتا ہے اور موت تو جوتی کے تھے سے بھی زیادہ قریب ہے" اور بلال رضی اللہ عنہ کے بخار میں جو کچھ تخفیف ہوتی تو زور زور سے روتے اور یہ شعر پڑھتے "کاش مجھے معلوم ہو جاتا کہ کبھی میں ایک رات بھی وادی نکمہ میں گرا رسکوں گا جب کہ میرے ارد گرد (خوشبودار گھاس) اذخر اور جلیل ہوں گی، اور کیا ایک دن بھی مجھے ایسا مل سکے گا جب میں مقام جنعہ کے پانی پر جاؤں گا اور کیا شامہ اور طفیل کی پہاڑیاں ایک نظر دیکھ سکوں گا۔" عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں حضور اکرم ﷺ کی خدمت میں حاضر ہوئی اور آپ کو اس کی اطلاع

دی تو آپ نے دعا کی: ”اے اللہ! مدینہ کی محبت ہمارے دل میں اتنی پیدا کر جتنی مکہ کی تھی بلکہ اس سے بھی زیادہ، یہاں کی آب و ہوا کو صحت بخش بنا۔ ہمارے لئے یہاں کے صاع اور مد (انان نانے کے پیانے) میں برکت عنایت فرما اور یہاں کے بخار کو مقام جحفہ میں بھیج دے۔“

وَهَلْ يَبْدُونَ لِي شَامَةً وَطَمِيلًا؟
قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ
فَأَخْبَرْتُهُ فَقَالَ: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ
كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، حُبًّا وَصَحَّحْهَا وَبَارِكْ
لَنَا فِي صَاعِهَا وَمُدِّهَا، وَانْقُلْ حُمَاهَا
فَاجْعَلْهَا بِالْجُحْفَةِ)). [راجع: ۱۸۸۹]

تشریح: جحفہ ابصر والوں کا میقات ہے۔ اس وقت وہاں یہودی رہا کرتے تھے۔ امام قسطلانی نے کہا کہ اس حدیث سے یہ نکلا کہ کافروں کے لئے جو اسلام اور مسلمانوں کے ہر وقت درپے آزار دہتے ہوں ان کی ہلاکت کے لئے بددعا کرنا جائز ہے، امن پسند کافروں کا یہاں ذکر نہیں ہے، مقام جحفہ اپنی خراب آب و ہوا کے لئے اب بھی مشہور ہے جو یقیناً نبی کریم ﷺ کی بددعا کا اثر ہے۔

حضرت مولانا وحید الزماں نے ان شعروں کا منظوم ترجمہ یوں کیا ہے:

خیرت سے اپنے گھر میں صبح کرتا ہے بشر ☆ موت اس کی جوتی کے تسے سے ہے نزدیک تر
کاش میں مکہ کی وادی میں رہوں پھر ایک رات ☆ سب طرف میرے آگے ہوں واں جلیل اذخریات
کاش میں پھر دیکھوں شامہ کاش پھر دیکھوں میں طفیل ☆ اور پیوں پانی جند کے جو ہیں آب حیات
شامہ اور طفیل مکہ کی پہاڑیوں کے نام ہیں۔ رونے میں جو آواز نکلتی ہے اسے عمیرہ کہتے ہیں۔

(۳۹۲۷) مجھ سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، کہا مجھ سے عروہ بن زبیر نے بیان کیا، انہیں عبید اللہ بن عدی نے خبر دی کہ میں عثمان کی خدمت میں حاضر ہوا (دوسری سند) اور بشر بن شعیب نے بیان کیا کہ مجھ سے میرے والد نے بیان کیا، ان سے زہری نے، کہا مجھ سے عروہ بن زبیر نے بیان کیا اور انہیں عبید اللہ بن عدی بن خیبار نے خبر دی کہ میں عثمان رضی اللہ عنہ کی خدمت میں حاضر ہوا تو انہوں نے حمد و شہادت پڑھنے کے بعد فرمایا: اما بعد! کوئی شک و شبہ نہیں کہ اللہ تعالیٰ نے محمد ﷺ کو حق کے ساتھ مبعوث کیا، میں بھی ان لوگوں میں تھا جنہوں نے اللہ اور اس کے رسول کی دعوت پر (ابتدا ہی میں) لبیک کہا اور میں ان تمام چیزوں پر ایمان لایا جنہیں لے کر محمد ﷺ مبعوث ہوئے تھے، پھر میں نے دو ہجرتیں کیں اور حضور اکرم ﷺ کی دامادی کا شرف مجھے حاصل ہوا اور حضور ﷺ سے میں نے بیعت کی، اللہ کی قسم! میں نے آپ کی نہ کبھی نافرمانی کی اور نہ کبھی آپ سے دھوکہ بازی کی، یہاں تک کہ آپ کا انتقال ہو گیا۔ شعیب کے

۳۹۲۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ، أَخْبَرَهُ دَخَلْتُ عَلَى عُثْمَانَ. وَقَالَ بَشَرُ بْنُ شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ بِنِ الْخِيارِ، أَخْبَرَهُ قَالَ: دَخَلْتُ عَلَى عُثْمَانَ فَتَشَهَّدَ ثُمَّ قَالَ: أَمَّا بَعْدُ! فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَكُنْتُ مِمَّنْ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ، وَأَمِنَ بِمَا بَعَثَ بِهِ مُحَمَّدٌ، ثُمَّ هَاجَرْتُ هِجْرَتَيْنِ، وَبَلَغْتُ صَهْرَ رَسُولِ اللَّهِ ﷺ، وَبَايَعْتُهُ، فَوَاللَّهِ! مَا عَصَيْتُهُ وَلَا غَشَشْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ! تَابَعَهُ إِسْحَاقُ الْكَلْبِيُّ، حَدَّثَنِي الزُّهْرِيُّ مِثْلَهُ. [راجع: ۱۳۶۹۶]

ساتھ اس روایت کی متابعت اسحاق کلبی نے بھی کی ہے، ان سے زہری نے اس حدیث کو اس طرح بیان کیا۔

(۳۹۲۸) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا، ان سے امام مالک نے بیان کیا (دوسری سند) اور مجھے یونس نے خبر دی، ان سے ابن شہاب نے بیان کیا، کہا مجھ کو عبید اللہ بن عبد اللہ نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے خبر دی کہ عبد الرحمن بن عوف رضی اللہ عنہ منیٰ میں اپنے خیمہ کی طرف واپس آ رہے تھے، یہ عمر رضی اللہ عنہ کے آخری حج کا واقعہ ہے تو ان کی مجھ سے ملاقات ہو گئی۔ انہوں نے کہا کہ (عمر رضی اللہ عنہ) حاجیوں کو خطاب کرنے والے تھے اس لئے (میں نے عرض کیا کہ اے امیر المؤمنین! موسم حج میں معمولی سوجھ بوجھ رکھنے والے سب طرح کے لوگ جمع ہوتے ہیں اور شور و غل بہت ہوتا ہے اس لئے میرا خیال ہے کہ آپ اپنا ارادہ موقوف کر دیں اور مدینہ پہنچ کر (خطاب فرمائیں) کیونکہ وہ ہجرت اور سنت کا گھر ہے اور وہاں سمجھ دار معزز اور صاحب عقل لوگ رہتے ہیں۔ اس پر عمر رضی اللہ عنہ نے کہا کہ تم ٹھیک کہتے ہیں ہو، مدینہ پہنچتے ہی سب سے پہلی فرصت میں لوگوں کو خطاب کرنے کے لئے ضرور کھڑا ہوں گا۔

[راجع: ۲۴۶۲]

تشریح: اس واقعہ کا پس منظر یہ ہے کہ کسی نادان نے منیٰ میں عین موسم حج میں یہ کہا تھا کہ اگر عمر رضی اللہ عنہ مرجائیں تو میں فلاں شخص سے بیعت کر دوں گا۔ ابو بکر رضی اللہ عنہ سے لوگوں نے بن سوچے کچھ بیعت کر لی تھی۔ یہ بات حضرت عمر رضی اللہ عنہ تک پہنچ گئی جس پر حضرت عمر رضی اللہ عنہ کو غصہ آ گیا اور اس شخص کو بلا کر تنبیہ کا خیال ہوا مگر حضرت عبد الرحمن بن عوف رضی اللہ عنہ نے یہ صلاح دی کہ یہ موسم حج ہے ہر قسم کے دانا نادان لوگ یہاں جمع ہیں، یہاں یہ مناسب نہ ہوگا مدینہ شریف پہنچ کر آپ جو چاہیں کریں۔ حضرت عمر رضی اللہ عنہ نے حضرت عبد الرحمن رضی اللہ عنہ کا یہ مشورہ قبول فرمایا۔

(۳۹۲۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، انہیں ابن شہاب نے خبر دی، انہیں خارجہ بن زید بن ثابت نے کہ (ان کی والدہ) ام علاء رضی اللہ عنہا ایک انصاری خاتون جنہوں نے نبی کریم ﷺ سے بیعت کی تھی، نے انہیں خبر دی کہ جب انصار نے مہاجرین کی میزبانی کے لئے قرعہ ڈالا تو عثمان بن مظعون ان کے گھرانے کے حصے میں آئے تھے۔ ام علاء رضی اللہ عنہا نے بیان کیا کہ پھر عثمان رضی اللہ عنہ ہمارے یہاں بیمار پڑ گئے۔ میں نے ان کی پوری طرح تیمارداری کی لیکن وہ نہ بچ سکے۔ ہم نے انہیں ان کے کپڑوں میں لپیٹ دیا تھا۔ اتنے میں نبی

۳۹۲۸۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنَا مَالِكٌ. وَأَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى أَهْلِهِ وَهُوَ بِمَنَى، فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ، فَوَجَدَنِي، فَقَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ الْمَوْسِمَ يَجْمَعُ رَعَاةَ النَّاسِ، وَإِنِّي أَرَى أَنَّ تُمْهَلَ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، وَتَخْلُصُ لِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ وَذَوِي رَأْيِهِمْ. قَالَ عُمَرُ: لَأَقُومَنَّ فِي أَوَّلِ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ.

۳۹۲۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ خَارِجَةَ بِنْتِ زَيْدِ بْنِ ثَابِتٍ، أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ بَايَعَتْ النَّبِيَّ ﷺ أَخْبَرَتْهُ أَنَّ عُثْمَانَ بْنَ مَظْعُونٍ طَارَ لَهُمْ فِي السُّكْنَى حِينَ قَرَعَتِ الْأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ، قَالَتْ أُمُّ الْعَلَاءِ: فَاشْتَكَى عُثْمَانُ عِنْدَنَا، فَمَرَضَتْهُ حَتَّى

کریم ﷺ بھی تشریف لائے تو میں نے کہا ابوسائب! (عثمان رضی اللہ عنہ کی کنیت) تم پر اللہ کی رحمتیں ہوں، میری تمہارے متعلق گواہی ہے کہ اللہ تعالیٰ نے تمہیں اپنے اکرام سے نوازا ہے۔ یہ سن کر نبی اکرم ﷺ نے فرمایا: ”تمہیں یہ کیسے معلوم ہوا کہ اللہ تعالیٰ نے انہیں اپنے اکرام سے نوازا ہے؟“ میں نے عرض کیا مجھے تو اس سلسلے میں کچھ خبر نہیں ہے، میرے ماں باپ آپ پر فدا ہوں یا رسول اللہ! لیکن اور کسے نوازے گا؟ حضور ﷺ نے فرمایا: ”اس میں تو واقعی کوئی شک و شبہ نہیں کہ ایک یقینی امر (موت) ان کو آچکی ہے، خدا کی قسم کہ میں بھی ان کے لئے اللہ تعالیٰ سے خیر خواہی کی امید رکھتا ہوں لیکن میں حالانکہ اللہ کا رسول ہوں تو خود اپنے متعلق نہیں جان سکتا کہ میرے ساتھ کیا معاملہ ہوگا۔“ ام غلامی رضی اللہ عنہا نے عرض کیا پھر اللہ کی قسم! اس کے بعد میں اب کسی کے بارے میں اس کی پکاکی نہیں کر دوں گی۔ انہوں نے بیان کیا کہ اس واقعہ پر مجھے بڑا رنج ہوا۔ پھر میں سو گئی تو میں نے خواب میں دیکھا کہ عثمان بن مظعون کے لئے ایک بہتا ہوا چشمہ ہے۔ میں آپ کی خدمت میں حاضر ہوئی اور آپ سے اپنا خواب بیان کیا تو آپ نے فرمایا: ”یہ ان کا عمل تھا۔“

تُوْفِي، وَجَعَلْنَاهُ فِيْ اَنْوَابِهِ، فَذَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ اَبَا السَّائِبِ، شَهَادَتِيْ عَلَيْكَ لَقَدْ اَكْرَمَكَ اللهُ. فَقَالَ النَّبِيُّ ﷺ: ((وَمَا يُدْرِيكَ اَنَّ اللهَ اَكْرَمُهُ؟)) قَالَتْ: قُلْتُ: لَا اَدْرِيْ بِاَيِّيْ اَنْتَ وَاُمِّيْ يَا رَسُوْلَ اللهِ اَفَمَنْ؟ قَالَ: ((اَمَّا هُوَ فَقَدْ جَاءَهُ وَاللهُ الْيَقِيْنُ، وَاللهُ اِنِّيْ لَا رَجُوْهُ لُهُ الْخَيْرُ، وَمَا اَدْرِيْ وَاللهِ! وَاَنَا رَسُوْلُ اللهِ مَا يَفْعَلُ بِهِ)). قَالَتْ: فَوَاللهِ لَا اَزْكِيْ اَحَدًا بَعْدَهُ قَالَتْ: فَاحْزَنْتَنِيْ ذَلِكَ بِنْتُ فَارِيْتُ لِعُثْمَانَ بْنِ مَطْعُوْنٍ عَيْنًا تَجْرِيْ، فَجِئْتُ رَسُوْلَ اللهِ ﷺ فَاخْبَرْتُهُ. فَقَالَ: ((ذَلِكَ عَمَلُهُ)). [راجع: ۱۲۴۳]

تشریح: ایک روایت میں یوں ہے میں یہ نہیں جانتا کہ عثمان رضی اللہ عنہ کا حال کیا ہوتا ہے۔ اس روایت پر تو کوئی اشکال نہیں۔ لیکن محفوظ یہی روایت ہے کہ میں نہیں جانتا کہ میرا حال کیا ہوتا ہے۔ جیسے قرآن شریف میں ہے: ((وَمَا اَدْرِيْ مَا يَفْعَلُ بِيْ وَلَا بِكُمْ)) (۳۶/ الاحقاف: ۹) کہتے ہیں یہ آیت اور حدیث اس زمانہ کی ہے جب یہ آیت نہیں اتری تھی: ((لِيَغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)) (۲۸/ الفتح: ۲) اور آپ کو قطعاً یہ نہیں بتلایا گیا تھا کہ آپ سب اگلے پچھلے لوگوں سے افضل ہیں۔ میں کہتا ہوں کہ یہ توجہ عمدہ نہیں۔ اصل یہ ہے کہ حق تعالیٰ کی بارگاہ عجب مستغنی بارگاہ ہے آدمی کیسے ہی درجہ پر پہنچ جائے مگر اس کے استغنا اور کبریائی سے بے ڈر نہیں ہو سکتا۔ وہ ایک ایسا شہنشاہ ہے جو چاہے وہ کڑا بے، رتی برابر اس کو کسی کا اندیشہ نہیں۔ حضرت شیخ شرف الدین یحییٰ میمنی اپنے مکاتیب میں فرماتے ہیں وہ ایسا مستغنی اور بے پروا ہے کہ اگر چاہے تو سب پیغمبروں اور نیک بندوں کو دم بھر میں دوزخی بنادے اور سارے بدکار اور کفار کو بہشت میں لے جائے، کوئی دم نہیں مار سکتا۔ آخر حدیث میں ذکر ہے کہ ان کا نیک عمل چشمہ کی صورت میں ان کے لئے ظاہر ہوا۔ دوسری حدیث سے معلوم ہوتا ہے کہ اعمال صالحہ خوبصورت آدمی کی شکل میں اور برے عمل بدصورت آدمی کی شکل میں ظاہر ہوتے ہیں، ہر دو حدیث برحق ہیں اور ان میں نیکیوں اور بدوں کے مراتب اعمال کے مطابق کیفیات بیان کی گئی ہیں جو مذکور صورتوں میں سامنے آتی ہیں۔ باقی اصل حقیقت آخرت ہی میں ہر انسان پر منکشف ہوگی۔ جو اللہ اور رسول نے بتلادیا اس پر ایمان لانا چاہیے۔

۳۹۳۰۔ حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ، قَالَ: (۳۹۳۰) ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے ابواسامہ نے حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے، ان سے عَنْ عَائِشَةَ قَالَتْ: كَانَ يَوْمَ بُعَاثَ يَوْمًا عائشہ رضی اللہ عنہا نے بیان کیا کہ بعثت کی لڑائی کو (انصار کے قبائل اوس و خزرج

قَدَّمَهُ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَقَدْ افْتَرَقَ مَلَوْهُمْ، وَقَتِلَتْ سَرَاتُهُمْ فِي دُخُولِهِمْ فِي الْإِسْلَامِ. [راجع: ۳۷۷۷]

کے درمیان) اللہ تعالیٰ نے رسول اللہ ﷺ کے مدینہ میں آنے سے پہلے ہی برباد کر دیا تھا چنانچہ جب آپ مدینہ میں تشریف لائے تو انصار میں پھوٹ پڑی ہوئی تھی اور ان کے سردار قتل ہو چکے تھے اس میں اللہ کی یہ حکمت معلوم ہوتی ہے کہ انصار اسلام قبول کر لیں۔

تشریح: کیونکہ غریب لوگ رہ گئے سردار اور امیر مارے جا چکے تھے اگر یہ سب زندہ ہوتے تو شاید غرور کی وجہ سے مسلمان نہ ہوتے اور دوسروں کو بھی اسلام سے روکتے۔ بعثت ایک جگہ کا نام تھا جہاں یہ لڑائی ہوئی۔

۳۹۳۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي عُثْمَرُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ أَبَا بَكْرٍ، دَخَلَ عَلَيْهَا وَالنَّبِيُّ ﷺ عِنْدَهَا يَوْمَ فِطْرٍ أَوْ أَضْحَى، وَعِنْدَهَا قَيْتَانِ تَغْنِيَانِ بِمَا تَعَارَفَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ. فَقَالَ أَبُو بَكْرٍ: مِزْمَارُ الشَّيْطَانِ مَرَّتَيْنِ. فَقَالَ النَّبِيُّ ﷺ: ((دُعُهُمَا يَا أَبَا بَكْرٍ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَإِنَّ عِيدَنَا هَذَا الْيَوْمَ)). [راجع: ۹۴۹]

(۳۹۳۱) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے عنذر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ابو بکر صدیق رضی اللہ عنہ ان کے یہاں آئے تو نبی کریم ﷺ بھی وہیں تشریف رکھتے تھے عید الفطر یا عید الاضحیٰ کا دن تھا، دولڑکیاں یوم بعثت کے بارے میں وہ اشعار پڑھ رہی تھیں جو انصار نبی طور فخر بعثت کے دن پڑھے تھے۔ ابو بکر رضی اللہ عنہ نے کہا یہ شیطانی گانے باجے! (رسول اللہ ﷺ کے گھر میں) دو مرتبہ انہوں نے یہ جملہ دہرایا، لیکن نبی اکرم ﷺ نے فرمایا: ”ابو بکر! انہیں چھوڑ دو۔ ہر قوم کی عید ہوتی ہے اور ہماری عید آج کا یہ دن ہے۔“

تشریح: اس حدیث کی مناسبت باب سے مشکل ہے، اس میں ہجرت کا ذکر نہیں ہے مگر شاید امام بخاری رحمہ اللہ نے اس کو لاگلی حدیث کی مناسبت سے ذکر کیا جس میں جنگ بعثت کا ذکر ہے۔ (وحیدی) قسطلانی میں ہے ”ومطابقة هذا الحديث للترجمة قال العيني رحمه الله من حيث انه مطابق للحديث السابق في ذكر يوم بعثت والمطابق للمطابق قال ولم ارا احدا ذكر له مطابقة كذا قال فليتأمل۔“ خلاصہ وہی ہے جو مذکور ہوا۔

۳۹۳۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بِح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ، يَزِيدُ بْنُ حُمَيْدٍ الضُّبَيْعِيُّ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، نَزَلَ فِي عُلُوِّ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ. قَالَ: فَأَقَامَ فِيهِمْ أَرْبَعَ

(۳۹۳۲) ہم سے مسدد نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا (دوسری سند) اور ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد الصمد نے خبر دی، کہا کہ میں نے اپنے والد عبد الوارث سے سنا، انہوں نے بیان کیا کہ ہم سے ابو التیاح یزید بن حمید ضبعی نے بیان کیا، انہوں نے بیان کیا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو مدینہ کے بلند جانب قبا کے ایک محلہ میں آپ نے (سب سے پہلے) قیام کیا جسے بنی عمرو بنی عوف کا محلہ کہا جاتا تھا۔ راوی نے بیان کیا کہ حضور ﷺ نے وہاں چودہ رات قیام کیا پھر آپ نے قبیلہ بنی النجار کے

لوگوں کو بلا بھیجا۔ انہوں نے بیان کیا کہ انصار بنی النجار آپ کی خدمت میں تلواریں لٹکائے ہوئے حاضر ہوئے۔ راوی نے بیان کیا گویا اس وقت بھی وہ منظر میری نظروں کے سامنے ہے کہ رسول اللہ ﷺ اپنی سواری پر سوار ہیں۔ ابو بکر صدیق رضی اللہ عنہ اسی سواری پر آپ کے پیچھے سوار ہیں اور بنی النجار کے انصار آپ کے چاروں طرف حلقہ بنائے ہوئے مسلحہ پیدل چلے جا رہے ہیں۔ آخر آپ ابو ایوب انصاری کے گھر کے قریب اتر گئے۔ راوی نے بیان کیا کہ ابھی تک جہاں بھی نماز کا وقت ہو جاتا وہیں آپ نماز پڑھ لیتے تھے۔ مکرہوں کے ریوڑ جہاں رات کو باندھے جاتے وہاں بھی نماز پڑھ لی جاتی تھی۔ بیان کیا کہ پھر حضور ﷺ نے مسجد کی تعمیر کا حکم فرمایا۔ آپ نے اس کے لئے قبیلہ بنی النجار کے لوگوں کو بلا بھیجا۔ وہ حاضر ہوئے تو آپ نے فرمایا: ”اے بنو النجار! اپنے اس باغ کی قیمت طے کرلو۔“ انہوں نے عرض کیا نہیں اللہ کی قسم! ہم اس کی قیمت اللہ کے سوا اور کسی سے نہیں لے سکتے۔ راوی نے بیان کیا کہ اس باغ میں وہ چیزیں تھیں جو میں تم سے بیان کروں گا۔ اس میں مشرکین کی قبریں تھیں، کچھ اس میں کھنڈر تھا اور کھجوروں کے چند درخت بھی تھے۔ آنحضرت ﷺ کے حکم سے مشرکین کی قبریں اکھاڑ دی گئیں، جہاں کھنڈر تھا اسے برابر کیا گیا اور کھجوروں کے درخت کاٹ دیئے گئے۔ راوی نے بیان کیا کہ کھجور کے تنے مسجد کے قبلہ کی طرف ایک قطار میں بطور دیوار رکھ دیئے گئے اور دروازہ میں (چوٹ کی جگہ) پتھر رکھ دیئے۔ انس رضی اللہ عنہ نے بیان کیا کہ صحابہ جب پتھر ڈھورے تھے تو شعر پڑھتے جاتے تھے آنحضرت ﷺ بھی ان کے ساتھ خود پتھر ڈھوتے اور صحابہ کے جواب میں یہ شعر پڑھتے: ”اے اللہ! آخرت ہی کی خیر، خیر ہے پس تو انصار اور مہاجرین کی مدد فرما۔“

عَشْرَةَ لَيْلَةٍ، ثُمَّ أَرْسَلَ إِلَى مَلَائِكَةِ النَّجَارِ. قَالَ: فَجَاؤُوا مُتَقَلِّدِينَ سُبُوقَهُمْ، قَالَ: وَكَانَنِي أَنْظُرَ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رَدَفُهُ، وَمَلَائِكَةُ النَّجَارِ حَوْلَهُ حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ: فَكَانَ يُصَلِّي حَيْثُ أَدْرَكْتُهُ الصَّلَاةَ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، قَالَ: ثُمَّ إِنَّهُ أَمَرَ بِنَاءَ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلَائِكَةِ النَّجَارِ، فَجَاؤُوا فَقَالَ: ((لَا بَنِي النَّجَارِ، فَاِمْرُونِي حَاطِطَكُمْ هَذَا)). فَقَالُوا: لَا، وَاللَّهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ. قَالَ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرَبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُشِثَتْ، وَبِالنَّخْلِ فَسُوِّتْ، وَبِالنَّخْلِ فَقُطِعَ، قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ قَالَ: وَجَعَلُوا عِصَادَتِيهِ حِجَابَةً. قَالَ: جَعَلُوا يَنْقُلُونَ ذَاكَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ يَقُولُونَ: اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ.

[راجع: ۴۲۷]

تشریح: اس حدیث کے ترجمہ میں مولانا وحید الزماں رحمہ اللہ نے الفاظ ”و یصلی فی مرائب الغنم“ کا ترجمہ چھوڑ دیا ہے غالباً مرحوم کا یہ سہو ہے۔ اس حدیث میں بھی ہجرت کا ذکر ہے، یہی باب سے وجہ مناسبت ہے۔

بَابُ إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ
باب: حج کی ادائیگی کے بعد مہاجر کا مکہ میں قیام کرنا کیسا ہے
بَعْدَ قَضَاءِ نُسُكِهِ

نسائی: ۱۴۵۳، ۱۴۵۴؛ ابن ماجہ: ۱۰۷۳]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

وَلَا مِنْ وَفَاتِهِ، مَا عَدُّوْا إِلَّا مِنْ مَّقْدَمِهِ الْمَدِيْنَةِ. نبوت کے سال سے ہوا اور نہ آپ کی وفات کے سال سے بلکہ اس کا شمار مدینہ کی ہجرت کے سال سے ہوا۔

تشریح: ابن جوزی نے کہا جب دنیا میں آبادی زیادہ ہوئی تو حضرت آدم علیہ السلام کے وقت سے تاریخ کا شمار ہونے لگا اب آدم سے لے کر طوفان نوح تک ایک تاریخ ہے اور طوفان نوح سے حضرت ابراہیم علیہ السلام کے آگ میں ڈالے جانے تک دوسری اور اس وقت سے حضرت یوسف علیہ السلام تک تیسری۔ وہاں سے حضرت موسیٰ علیہ السلام کی مصر سے روانہ ہونے تک چوتھی۔ وہاں سے حضرت داؤد علیہ السلام تک پانچویں۔ وہاں سے حضرت سلیمان علیہ السلام تک چھٹی اور وہاں سے حضرت عیسیٰ علیہ السلام تک ساتویں ہے اور مسلمانوں کی تاریخ نبی کریم ﷺ کی ہجرت سے شروع ہوتی ہے گو ہجرت ربیع الاول میں ہوئی تھی مگر سال کا آغاز محرم سے رکھا۔ یہودی بیت المقدس کی ویرانی سے اور نصاریٰ حضرت مسیح علیہ السلام کے اٹھ جانے سے تاریخ کا حساب کرتے ہیں۔

۳۹۳۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ النَّبِيُّ ﷺ فَفُرِضَتْ أَرْبَعًا، وَتَرَكْتُ صَلَاةَ السَّفَرِ عَلَى الْأُولَى. تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ. [راجع: ۳۵۰]

(۳۹۳۵) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ (پہلے) نماز صرف دو رکعت فرض ہوئی تھی پھر نبی کریم ﷺ نے ہجرت کی تو وہ فرض رکعات چار رکعات ہو گئیں۔ البتہ سفر کی حالت میں نماز اپنی حالت میں باقی رکھی گئی۔ اس روایت کی متابعت عبدالرزاق نے معمر سے کی ہے۔

تشریح: روایت میں ہجرت کا ذکر ہے باب سے یہی وجہ مناسبت ہے۔

باب: نبی کریم ﷺ کی دعا:

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((اللَّهُمَّ اَمْضِ لِأَصْحَابِيْ هِجْرَتَهُمْ))

”اے اللہ! میرے اصحاب رضی اللہ عنہم کی ہجرت قائم رکھ۔“ اور جو ہاجرہ مکہ میں انتقال کر گئے، ان کے لئے آپ کا اظہار رنج کرنا۔

۳۹۳۶۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ ابْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: عَادَنِي النَّبِيُّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا بَرْتُنِي إِلَّا ابْنَةُ لِي وَاجِدَةٌ، أَفَأَتَصَدَّقُ بِثُلْثِي مَالِي؟ قَالَ: ((لَا)). قَالَ: فَاتَصَدَّقُ بِشَطْرِهِ قَالَ: ((الثُّلُثُ يَا سَعْدُ! وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ ذَرْبَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً

(۳۹۳۶) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے زہری نے، ان سے عامر بن سعد بن مالک نے اور ان سے ان کے والد سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ حجۃ الوداع ۱۰ھ کے موقع پر میری مزاج پرسی کے لئے تشریف لائے۔ اس مرض میں میرے بچنے کی کوئی امید نہیں رہی تھی۔ میں نے عرض کیا یا رسول اللہ! مرض کی شدت آپ خود ملاحظہ فرما رہے ہیں، میرے پاس مال بہت ہے اور صرف میری ایک لڑکی وارث ہے تو کیا میں اپنے دو تہائی مال کا صدقہ کر دوں؟ آنحضرت ﷺ نے فرمایا: ”نہیں۔“ میں نے عرض کیا پھر آدھے کا کر دوں؟ فرمایا: ”سعد! بس ایک تہائی کا کر دو، یہ بھی بہت ہے اگر تو اپنی اولاد کو مال دار چھوڑ کر جائے تو یہ اس سے بہتر ہے کہ انہیں محتاج

چھوڑے اور وہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں۔“ احمد بن یونس نے بیان کیا، ان سے ابراہیم بن سعد نے کہ ”تم اپنی اولاد کو چھوڑ کر جو کچھ بھی خرچ کرو گے اور اس سے اللہ تعالیٰ کی رضا مندی مقصود ہوگی تو اللہ تعالیٰ تمہیں اس کا ثواب دے گا، اللہ تمہیں اس لقمہ پر بھی ثواب دے گا جو تم اپنی بیوی کے منہ میں ڈالو۔“ میں نے پوچھا: یا رسول اللہ! کیا میں اپنے ساتھیوں سے پیچھے مکہ میں رہ جاؤں گا۔ آنحضرت ﷺ نے فرمایا: ”تم پیچھے نہیں رہو گے اور تم جو بھی عمل کرو گے اور اس سے مقصود اللہ تعالیٰ کی رضا مندی ہوگی تو تمہارا مرتبہ اس کی وجہ سے بلند ہوتا رہے گا اور شاید تم ابھی بہت دنوں تک زندہ رہو گے تم سے بہت سے لوگوں (مسلمانوں) کو نفع پہنچے گا اور بہتوں کو (غیر مسلموں کو) نقصان ہوگا۔ اے اللہ! میرے صحابہ کی ہجرت پوری کر دے اور انہیں اگلے پاؤں واپس نہ کر (مکہ وہ ہجرت کو چھوڑ کر اپنے گھروں کو واپس آ جائیں)“ البتہ سعد بن خولہ نقصان میں پڑ گئے۔ رسول اللہ ﷺ اس کا افسوس کرتے تھے کیونکہ وہ (ہجرت کے بعد) پھر مکہ میں ہی انتقال کر گیا تھا۔ اور احمد بن یونس اور موسیٰ بن اسماعیل نے اس حدیث کو ابراہیم بن سعد سے روایت کیا اس میں (اپنی اولاد ”ذریعت“ کو چھوڑ دے بجائے) ”تم اپنے وارثوں کو چھوڑ دے“ یہ الفاظ مروی ہیں۔

يَتَكَفَّفُونَ النَّاسَ)). قَالَ أَحْمَدُ بْنُ يُونُسَ عَنْ إِبْرَاهِيمَ: ((أَنْ تَذَرُ ذُرِّيَّتَكَ، وَلَكِنَّتَ بِنَافِي نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَكَ اللَّهُ بِهَا، حَتَّى اللَّقْمَةَ تَجْعَلَهَا فِي فِي امْرَأَتِكَ)). قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: ((إِنَّكَ لَنْ تَخْلَفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَزْدَدْتُ بِهِ دَرَجَةً وَرَفْعَةً، وَلَعَلَّكَ تَخْلَفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ امْضِ لِأَصْحَابِي هَجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَغْفَابِهِمْ)) لَكِنْ النَّبَاسُ سَعْدُ بْنُ خَوْلَةَ يَرْفِي لَهُ رَسُولَ اللَّهِ ﷺ أَنْ تُؤْفَى بِمَكَّةَ. وَقَالَ: أَحْمَدُ بْنُ يُونُسَ وَمُوسَى عَنْ إِبْرَاهِيمَ: ((أَنْ تَذَرُ وَرَثَتَكَ)).

[راجع: ۵۶]

تشریح: جینہ الوداع میں حضرت سعد بن ابی وقاص رضی اللہ عنہ بیمار ہو گئے اور بیماری شدت پکڑ گئی تو انہوں نے نبی کریم ﷺ سے زندگی سے مایوس ہو کر اپنے ترکہ کے بارے میں مسائل معلوم کیے نبی کریم ﷺ نے ان کو مسائل سمجھائے اور ساتھ ہی تسلی دلائی کہ ابھی تم عرصہ تک زندہ رہو گے اور ایسا ہی ہوا کہ حضرت سعد رضی اللہ عنہ بعد میں چالیس سال زندہ رہے، عراق فتح کیا اور بہت سے لوگ ان کے ہاتھ پر مسلمان ہوئے، ان کے بہت سے لڑکے بھی پیدا ہوئے۔ حدیث پر غور کرنے سے واضح ہوتا ہے کہ اسلام مسلمانوں کو تنگ دست مفلس فلاں بننے کی بجائے زیادہ سے زیادہ حلال طور پر کماتا کر دولت مند بننے کی تعلیم دیتا ہے اور بزور رغبت دلاتا ہے کہ اپنے اہل و عیال کو غربت، تنگ دستی کی حالت میں چھوڑ کر انتقال نہ کریں یعنی پہلے سے ہی محنت و مشقت کر کے افلاس کا مقابلہ کریں۔ ضرور ایسی ترقی کریں کہ مرنے کے بعد ان کی اولاد تنگ دستی، محتاجی، افلاس کی شکار نہ ہو۔ اسی لئے حضرت سعید بن مسیب رضی اللہ عنہ مشہور محدث فرماتے ہیں: ”لا خیر فی من لا یزید جمع المال من حلہ یکف بہ وجہہ عن الناس ویصل بہ رحمہ ویعطی منہ حقہ۔“ ایسے شخص میں کوئی خوبی نہیں ہے جو حلال طریق سے مال جمع نہ کرے جس کے ذریعہ لوگوں سے اپنی آبرو کی حفاظت کرے اور خویش واقارب کی خبر گیری کرے اور اس کا حق ادا کرے۔ امام سہیمی رضی اللہ عنہ کا قول ہے: ”کانوا یرون السعة عوناً علی الدین۔“ بزرگان دین خوش حالی کو دین کے لئے مددگار خیال کرتے تھے۔ امام سفیان ثوری رضی اللہ عنہ فرماتے ہیں ”المال فی زماننا هذا سلاح المؤمنین“ مال ہمارے زمانہ میں مؤمن کا ہتھیار ہے۔ (از منہاج القاصدین ص: ۱۹۹) قرآن مجید میں زکوٰۃ کا بار بار ذکر ہی یہ چاہتا ہے کہ ہر مسلمان مال دار ہو جو سالانہ زیادہ سے زیادہ زکوٰۃ ادا کر سکے۔ ہاں مال اگر حرام طریقہ سے جمع کیا جائے یا انسان کو اسلام اور ایمان سے غافل کر دے تو ایسا مال اللہ کی طرف سے موجب

لغت ہے۔ ولفقنا الله لما يحب ويرضى۔ (کرس)

باب: نبی کریم ﷺ نے اپنے صحابہ کے درمیان کس طرح بھائی چارہ قائم کرایا تھا

بَابُ: كَيْفَ آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ

اور عبدالرحمن بن عوف رضی اللہ عنہ نے فرمایا کہ جب ہم مدینہ ہجرت کر کے آئے تو نبی کریم ﷺ نے میرے اور سعد بن ربیع انصاری رضی اللہ عنہ کے درمیان بھائی چارہ کرایا تھا۔ ابو حنیفہ (وہب بن عبد اللہ رضی اللہ عنہ) نے کہا نبی کریم ﷺ نے سلمان فارسی اور ابوذر داء کے درمیان بھائی چارہ کرایا تھا۔

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: آخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ لَمَّا قَدِمْنَا الْمَدِينَةَ. وَقَالَ أَبُو حَنِيفَةَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ.

تشریح: کہتے ہیں بھائی بھائی بنانا دو بار ہوا تھا ایک بار مکہ میں مہاجرین میں اس وفد ابو بکر، عمر کو، اور حمزہ، زید بن حارثہ کو اور عثمان عبدالرحمن بن عوف کو اور زبیر، ابن مسعود کو اور عبیدہ، بلال کو اور مصعب بن عمیر، سعد بن ابی وقاص اور ابو عبیدہ، سالم مولیٰ ابی حذیفہ کو اور سعید بن زید، طلحہ رضی اللہ عنہم کو آپ نے بھائی بھائی بنادیا تھا۔ حضرت علی رضی اللہ عنہ حکایت کرنے آئے تو آپ نے ان کو اپنا بھائی بنایا دوسری بار مدینہ میں ہوا مہاجرین اور انصار میں۔ (وحیدی)

ابتداء میں مَوَاحَاتِ ترکہ میں میراث تک پہنچ گئی تھی ایسے منہ بولے بھائیوں کو مرنے والے بھائی کے ترکہ میں حصہ دیا جانے لگا تھا مگر واقعہ بدر کے بعد آیہ کریمہ: ﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ﴾ (۳۳/۱۱۱: ۶) نازل ہوئی جس سے ترکہ میں حصہ صرف حقیقی وارثوں کے لئے مخصوص ہو گیا۔ مدینہ میں مَوَاحَاتِ ہجرت کے پانچ ماہ بعد کرائی گئی تھی۔

(۳۹۳۷) ہم سے محمد بن یوسف بیکندی نے بیان کیا، ان سے سفیان بن عیینہ نے بیان کیا، ان سے حمید طویل نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ جب عبدالرحمن بن عوف رضی اللہ عنہ ہجرت کر کے آئے تو آنحضرت ﷺ نے ان کا بھائی چارہ سعد بن ربیع سے کرایا تھا۔ سعد رضی اللہ عنہ نے ان سے کہا کہ ان کے اہل و مال میں سے آدھا وہ قبول کر لیں لیکن عبدالرحمن رضی اللہ عنہ نے کہا کہ اللہ تعالیٰ آپ کے اہل و مال میں ہرکت دے۔ آپ بس مجھے بازار کا راستہ بتادیں۔ چنانچہ انہوں نے تجارت شروع کر دی اور پہلے دن انہیں کچھ پھیر اور گھی میں نفع ملا۔ چند دنوں کے بعد انہیں نبی کریم ﷺ نے دیکھا کہ ان کے کپڑوں پر (خوشبو کی) زردی کا نشان ہے تو آپ نے فرمایا: ”عبدالرحمن یہ کیا ہے؟“ انہوں نے عرض کیا: یا رسول اللہ! میں نے ایک انصاری عورت سے شادی کر لی ہے۔ حضور ﷺ نے فرمایا: ”انہیں مہر میں تم نے کیا دیا؟“ انہوں نے بتایا کہ ایک گٹھلی برابر سونا۔ نبی اکرم ﷺ نے فرمایا: ”اب ولیمہ کر خواہ ایک شی بکری کا ہو۔“

۳۹۳۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الْمَدِينَةَ فَأَخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، فَعَرَضَ عَلَيْهِ أَنْ يَنَاصِفَهُ أَهْلُهُ وَمَالُهُ، فَقَالَ عَبْدُ الرَّحْمَنِ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، ذُلْنِي عَلَى السُّوقِ. فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ، فَرَأَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ، فَقَالَ النَّبِيُّ ﷺ: ((مَهْيِمٌ يَا عَبْدَ الرَّحْمَنِ؟)) قَالَ: يَا رَسُولَ اللَّهِ! تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ. قَالَ: ((لَمَّا سَقَتْ فِيهَا)). قَالَ: وَزَنَ نَوَاقٍ مِنْ ذَهَبٍ. فَقَالَ النَّبِيُّ ﷺ: ((أَوْلَيْمُ وَلَوْ بِشَاةٍ)). [راجع]

تشریح: اس حدیث سے انصار کا ایثار اور مہاجرین کی خودداری و روز روشن کی طرح ظاہر ہے کہ وہ کیسے پختہ کار مسلمان تھے۔ اس حدیث سے تجارت کی بھی ترغیب ظاہر ہے۔ اللہ پاک علما کو خصوصاً توفیق دے کہ وہ اس پر غور کر کے اپنے مستقبل کا فکر کریں۔ (امین۔)

باب

بَابُ

(۳۹۳۸) مجھ سے حامد بن عمر نے بیان کیا، کہا ہم سے بشر بن مفضل نے ان سے حمید طویل نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ جب عبد اللہ بن سلام رضی اللہ عنہ کو رسول اللہ ﷺ کے مدینہ آنے کی خبر ہوئی تو وہ آپ سے چند سوال کرنے کے لئے آئے۔ انہوں نے کہا کہ میں آپ سے تین چیزوں کے متعلق پوچھوں گا جنہیں نبی کے سوا اور کوئی نہیں جانتا۔ قیامت کی سب سے پہلی نشانی کیا ہوگی؟ اہل جنت کی ضیافت سب سے پہلے کس کھانے سے کی جائے گی؟ اور کیا بات ہے کہ بچہ کبھی باپ پر ہو جاتا ہے اور کبھی ماں پر؟ حضور ﷺ نے فرمایا: ”جواب ابھی مجھے جبریل نے آ کر بتایا ہے۔“ عبد اللہ بن سلام نے کہا کہ یہ ملائکہ میں یہودیوں کے دشمن ہیں۔ آپ نے فرمایا: ”قیامت کی پہلی نشانی ایک آگ ہے جو انسانوں کو مشرق سے مغرب کی طرف لے جائے گی۔ جس کھانے سے سب سے پہلے اہل جنت کی ضیافت ہوگی وہ مچھلی کی کلیجی کا بڑھا ہوا ٹکڑا ہوگا (جو نہایت لذیذ اور زود ہضم ہوتا ہے) اور بچہ باپ کی صورت پر اس وقت جاتا ہے جب عورت کے پانی پر مرد کا پانی غالب آ جائے اور جب مرد کے پانی پر عورت کا پانی غالب آ جائے تو بچہ ماں پر جاتا ہے۔“ عبد اللہ بن سلام رضی اللہ عنہ نے کہا: میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی معبود نہیں اور گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں۔ پھر انہوں نے عرض کیا: یا رسول اللہ! یہودی بڑے بہتان لگانے والے لوگ ہیں، اس لئے آپ اس سے پہلے کہ میرے اسلام کے بارے میں انہیں کچھ معلوم ہو، ان سے میرے متعلق دریافت فرمائیں۔ چنانچہ چند یہودی آئے تو آپ نے ان سے فرمایا: ”تمہاری قوم میں عبد اللہ بن سلام کون ہیں؟“ وہ کہنے لگے کہ ہم میں سب سے بہتر اور سب سے بہتر کے بیٹے ہیں، ہم میں سب سے افضل اور سب سے افضل کے بیٹے۔ آپ نے فرمایا: ”تمہارا کیا خیال ہے اگر وہ اسلام

۳۹۳۸۔ حَدَّثَنِي حَامِدُ بْنُ عُمَرَ، عَنْ بَشَرَ بْنِ الْمُضَلِّ، قَالَ: حَدَّثَنَا حُمَيْدٌ، قَالَ: حَدَّثَنَا أَنَسٌ، أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ، بَلَغَهُ مَقْدَمُ النَّبِيِّ ﷺ الْمَدِينَةَ، فَأَتَاهُ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمَا بَالُ الْوَلَدِ يَنْتَعِلُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: ((أَخْبَرَنِي بِهِ جِبْرِيلُ آتِفًا)). قَالَ ابْنُ سَلَامٍ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. قَالَ: ((أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَتَارَ تَحْشُرُهُمْ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ، فَرِيَادَةُ كَبِدِ الْحَوَى، وَأَمَّا الْوَلَدُ فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتْ الْوَلَدَ)). قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ. قَالَ: يَا رَسُولَ اللَّهِ! أَنَّ الْيَهُودَ قَوْمٌ بُهْتُ، فَسَلُّهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا بِإِسْلَامِي، فَجَاءَتِ الْيَهُودُ فَقَالَ النَّبِيُّ ﷺ: ((أَيُّ رَجُلٍ عَبْدُ اللَّهِ بْنُ سَلَامٍ فِيكُمْ)). قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا وَأَفْضَلُنَا وَابْنُ أَفْضَلِنَا. فَقَالَ النَّبِيُّ ﷺ: ((أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ)). قَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ. فَأَعَادَ

عَلَيْهِمْ، فَقَالُوا مِثْلَ ذَلِكَ، فَخَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. قَالُوا: شَرُّنَا وَابْنُ شَرِّنَا. وَتَنْقُصُوهُ. قَالَ: هَذَا كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ! [راجع: ۳۳۲۹]

لے آئیں؟“ وہ کہنے لگے اس سے اللہ تعالیٰ انہیں اپنی پناہ میں رکھے۔ حضور ﷺ نے دوبارہ ان سے یہی سوال کیا اور انہوں نے یہی جواب دیا۔ اس کے بعد عبد اللہ بن سلام رضی اللہ عنہ ہر آئے اور کہا میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور یہ محمد ﷺ (اللہ کے رسول ہیں۔ اب وہ کہنے لگے یہ تو ہم میں سب سے بدتر آدمی ہیں اور سب سے بدتر باپ کا بیٹا ہے۔ فوراً ہی برائی شروع کر دی۔ عبد اللہ بن سلام رضی اللہ عنہ نے عرض کیا یا رسول اللہ! اسی کا مجھے ڈر تھا۔

تشریح: کہ یہودی جب میرے اسلام کا حال سنیں گے تو پہلے ہی سے برا کہیں گے تو آپ نے سن لیا، ان کی بے ایمانی معلوم ہوگئی پہلے تو تعریف کی جب اپنے مطلب کے خلاف ہوا تو برائی کرنے لگے۔ بے ایمانوں کا یہی شیوہ ہے جو شخص ان کے شرب کے خلاف ہودہ کتا بھی عالم فاضل صاحب ہنرا چھا شخص ہو لیکن اس کی برائی کرتے ہیں۔ اب تو ہر جگہ یہ آفت پھیل گئی ہے کہ اگر کوئی عالم فاضل شخص علمائے سوء کا ایک مسئلہ میں اختلاف کرے تو بس اس کے بارے فضائل کو ایک طرف ڈال کر اس کے دشمن بن جاتے ہیں جو ابد و تنزل کی نشانی ہے۔ اکثر فقہی متعصب علما بھی اس مرض میں گرفتار ہیں۔ الا ماشاء اللہ۔

۳۹۳۹، ۳۹۴۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَ أَبَا الْمُنْهَالِ عَبْدِ الرَّحْمَنِ بْنِ مُطْعِمٍ، قَالَ: بَاعَ شَرِيكَ لِي حَرَاهِمَ فِي السُّوقِ نَسِيئَةً فَقُلْتُ: سُبْحَانَ اللَّهِ! أَيْضَلُّهُ هَذَا؟ فَقَالَ: سُبْحَانَ اللَّهِ! وَاللَّهِ لَقَدْ بَعَثَهَا فِي السُّوقِ فَمَا عَابَهُ أَحَدٌ، فَسَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ وَنَحْنُ نَتَّبِعُ هَذَا الْبَيْعَ، فَقَالَ: ((مَا كَانَ يَدَا بَيْدٍ فَلَيْسَ بِهِ بَأْسٌ، وَمَا كَانَ نَسِيئَةً فَلَا يَصْلُحُ)).

۳۹۳۹، ۳۹۴۰) ہم سے علی بن عبد اللہ بن مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے ابو المنہال (عبد الرحمن بن مطعم) سے سنا، عبد الرحمن بن مطعم نے بیان کیا کہ میرے ایک ساتھی نے بازار میں چند درہم ادھار فروخت کیے ہیں، میں نے اس سے کہا سبحان اللہ! کیا یہ جائز ہے؟ انہوں نے کہا سبحان اللہ! البکی قسم کہ میں نے بازار میں اسے بیچا تو کسی نے بھی قابل اعتراض نہیں سمجھا۔ میں نے براء بن عازب رضی اللہ عنہ سے اس کے متعلق پوچھا تو انہوں نے بیان کیا نبی کریم ﷺ جب (ہجرت کر کے مدینہ) تشریف لائے تو ہم اس طرح خرید و فروخت کیا کرتے تھے۔ حضور ﷺ نے فرمایا: ”خرید و فروخت کی اس صورت میں اگر معاملہ دست بدست (نقد) ہو تو کوئی مضائقہ نہیں لیکن اگر ادھار پر معاملہ کیا تو پھر یہ صورت جائز نہیں۔“ اور زید بن ارقم سے بھی مل کر اس کے متعلق پوچھ لو تو انہوں نے بھی یہی کہا کہ سفیان نے ایک مرتبہ یوں بیان کیا کہ نبی کریم ﷺ جب ہمارے یہاں مدینہ تشریف لائے تو ہم (اس طرح کی) خرید و فروخت کیا کرتے تھے اور بیان کیا کہ ادھار موسم تک کے لئے یا (یوں بیان کیا کہ) حج تک کے لئے۔

وَأَنَّ زَيْدَ بْنَ أَرْقَمٍ فَسَلَهُ فَإِنَّهُ كَانَ أَعْظَمَنَا تِجَارَةً، فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمٍ فَقَالَ مِثْلَهُ. [راجع: ۲۰۶۰، ۲۰۶۱] وَقَالَ سُفْيَانُ مَرَّةً: فَقَالَ: قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَتَّبِعُ، وَقَالَ: نَسِيئَةً إِلَى الْمَوْسِمِ أَوْ الْحَجِّ.

تشریح: یہ بیع جائز نہیں ہے کیونکہ بیع صرف میں تقابض اسی مجلس میں ضروری ہے، جیسے کہ کتاب البیوع میں مقرر چکا ہے، آخر حدیث میں راوی کو شک ہے کہ موسم کا لفظ کہا یا حج کا، مطابقت باب اس سے نکالی کہ نبی کریم ﷺ مدینہ تشریف لائے۔

بابُ إِيْتَانِ الْيَهُودِ النَّبِيَّ ﷺ

باب: جب نبی کریم ﷺ مدینہ تشریف لائے تو حِينَ قَدِمَ الْمَدِينَةَ

آپ کے پاس یہودیوں کے آنے کا بیان

﴿هَادُوا﴾ [البقرة: ٦٢] صَارُوا يَهُودًا وَأَمَّا قَوْلُهُ: ﴿هَدُنَا﴾ [الاعراف: ١٥٦] تَبْنَا. هَاتِدٌ تَائِبٌ. سورة بقرہ میں لفظ ﴿هَادُوا﴾ کے معنی ہیں کہ یہودی ہوئے اور سورہ اعراف میں ﴿هَدُنَا﴾ تَبْنَا کے معنی میں ہے (ہم نے توبہ کی) اسی سے ہاتد کے معنی تائب یعنی توبہ کرنے والا۔

٣٩٤١- حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا قُرَّةٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَوْ آمَنَ بِي عَشْرَةٌ مِنَ الْيَهُودِ لَأَمَنَ بِي الْيَهُودُ)). [مسلم: ٧٠٥٨] ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے قرہ بن خالد نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اگر دس یہودی (احبار و علما) مجھ پر ایمان لے آئیں تو تمام یہود مسلمان ہو جاتے۔“

تشریح: مطلب یہ ہے کہ میرے مدینہ میں آنے کے بعد اگر دس یہودی بھی مسلمان ہو جاتے تو دوسرے تمام یہودی بھی ان کی دیکھا دیکھی مسلمان ہو جاتے۔ ہوا یہ کہ جب آپ مدینہ تشریف لائے تو صرف عبداللہ بن سلام رضی اللہ عنہ مسلمان ہوئے باقی دوسرے سردار یہود کے جیسے ابویاسر اور حبیب بن اخطب اور کعب بن اشرف، رافع بن ابی الحقیق، بنی نضیر میں سے اور عبداللہ بن حنیف اور قاص اور رفاعہ، بنی قریظہ میں سے ابویاسر آپ کے پاس آیا اور اپنی قوم کے پاس جا کر ان کو سمجھایا، یہ سچے پیغمبر وہی پیغمبر ہیں جن کا ہم انتظار کرتے تھے۔ ان کا کہنا مان لو لیکن اس کے بھائی نے مخالفت کی اور قوم کے لوگوں نے بھائی کی مخالفت کی وجہ سے ابویاسر کا کہنا نہ سنا اور میمون بن یامین ان یہودیوں میں سے مسلمان ہو گیا۔ اس کا بھی حال عبداللہ بن سلام رضی اللہ عنہ کا سا گزرا۔ پہلے تو یہودیوں نے بڑی تعریف کی جب معلوم ہوا کہ مسلمان ہو گیا تو لگے اس کی برائی کرنے۔ (وحیدی)

٣٩٤٢- حَدَّثَنَا أَحْمَدُ، أَوْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْغَدَّانِيُّ، حَدَّثَنَا حَمَادُ بْنُ أَسَمَةَ، أَخْبَرَنَا أَبُو عَمِيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَدِينَةَ وَإِذَا أَنَسُ مِنَ الْيَهُودِ يُعْظَمُونَ عَاشُورَاءَ وَيَصُومُونَهُ فَقَالَ النَّبِيُّ ﷺ: ((نَحْنُ أَحَقُّ بِصَوْمِهِ)).

٣٩٤٣- مجھ سے احمد یا محمد بن عبید اللہ غدرانی نے بیان کیا، کہا ہم سے حماد بن اسامہ نے بیان کیا کہ انیس ابوعمیس نے خبر دی، انیس قیس بن مسلم نے، انیس طارق بن شہاب نے اور ان سے ابوموسیٰ اشعری رضی اللہ عنہ نے بیان کیا جب نبی کریم ﷺ مدینہ تشریف لائے تو آپ نے دیکھا کہ یہودی عاشوراء کے دن کی تعظیم کرتے ہیں اور اس دن روزہ رکھتے ہیں۔ نبی اکرم ﷺ نے فرمایا: ”ہم اس دن روزہ رکھنے کے زیادہ حق دار ہیں۔“ چنانچہ آپ نے اس دن کے روزے کا حکم دیا۔

فَأَمَرَ بِصَوْمِهِ. [راجع: ٢٠٥٥]

تشریح: اس حدیث میں نبی کریم ﷺ کی مدینہ میں تشریف آوری کا ذکر ہے۔ باب کا مطلب اسی سے نکلا۔ بعد میں رسول کریم ﷺ نے فرمایا جو مسلمان عاشوراء کا روزہ رکھے اسے چاہیے کہ یہودیوں کی مخالفت کے لئے اس میں نویں یا گیارہویں تاریخ کے دن یعنی ایک روزہ اور بھی رکھ لیں۔ اب

یہ روزہ رکھنا سنت ہے۔

(۳۹۴۳) ہم سے زیادہ بن ایوب نے بیان کیا، انہوں نے کہا ہم سے ہشیم نے بیان کیا، انہوں نے کہا ہم سے ابو بشر جعفر نے بیان کیا، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو آپ نے دیکھا کہ یہودی عاشوراء کے دن روزہ رکھتے ہیں۔ اس کے متعلق ان سے پوچھا گیا تو انہوں نے بتایا کہ یہ وہ دن ہے جس میں اللہ تعالیٰ نے موسیٰ علیہ السلام اور بنی اسرائیل کو فرعون پر فتح عنایت فرمائی تھی چنانچہ اس دن کی تعظیم میں روزہ رکھتے ہیں۔ رسول اللہ ﷺ نے فرمایا: ”ہم موسیٰ علیہ السلام سے تمہاری بہ نسبت زیادہ قریب ہیں۔“ اور آپ نے اس دن روزہ رکھنے کا حکم دیا۔

(۳۹۴۴) ہم سے عبدان نے بیان کیا، انہوں نے کہا ہم سے عبد اللہ بن مبارک نے بیان کیا، انہوں نے کہا کہ ہم سے یونس نے، ان سے زہری نے بیان کیا، کہا مجھ کو عبد اللہ بن عبد اللہ بن عتبہ نے ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ سر کے بال کو پیشانی پر لٹکا دیتے تھے اور مشرکین مانگ نکالتے تھے اور اہل کتاب بھی اپنے سروں کے بال پیشانی پر لٹکائے رہنے دیتے تھے۔ جن امور میں نبی کریم ﷺ کو (وحی کے ذریعہ) کوئی حکم نہیں ہوتا تھا آپ ان میں اہل کتاب کی موافقت پسند کرتے تھے۔ پھر بعد میں آنحضرت ﷺ بھی مانگ نکالنے لگے تھے۔

۳۹۴۳- حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ، فَقَالُوا: هَذَا هُوَ الْيَوْمُ الَّذِي أَظْفَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ)). ثُمَّ أَمَرَ بِصَوْمِهِ. [راجع: ۲۰۰۴]

۳۹۴۴- حَدَّثَنَا عَبْدَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ النَّبِيُّ ﷺ رَأْسَهُ. [راجع: ۳۵۵۸]

تشریح: شاید بعد میں آپ کو اس کا حکم آ گیا ہوگا۔ پیشانی پر بال لٹکانا آپ نے چھوڑ دیا اب یہ نصاریٰ کا طریق رہ گیا ہے۔ مسلمانوں کے لئے لازم ہے کہ صرف اپنے رسول کریم ﷺ کا طور طریق چال چلن اختیار کریں اور دوسروں کی غلط رسموں کو ہرگز اختیار نہ کریں۔

(۳۹۴۵) مجھ سے زیادہ بن ایوب نے بیان کیا کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو بشر (جعفر بن ابی وحشیہ) نے خبر دی، انہیں سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہا کہ وہ اہل کتاب ہی تو ہیں جنہوں نے آسمانی کتاب کو ٹکڑے ٹکڑے کر ڈالا، بعض باتوں پر ایمان لائے اور بعض باتوں کا انکار کیا۔

۳۹۴۵- حَدَّثَنِي زِيَادُ بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: هُمْ أَهْلُ الْكِتَابِ، جَزَّوْهُ أَجْزَاءَ، فَأَمْتُوا بَعْضَهُ وَكَفَرُوا بِبَعْضِهِ. [طرفاء فی: ۴۷۰۵، ۴۷۰۶]

تشریح: جیسے انہوں نے نبی کریم ﷺ کی نبوت کا انکار کیا۔ اس حدیث کی مناسبت باب سے مشکل ہے۔ یعنی نے کہا اگلی حدیث میں اہل کتاب کا

ذکر ہے، اس مناسب سے حضرت ابن عباس رضی اللہ عنہما کا اثر بیان کر دیا۔

یہودیوں کی جس بری خصلت کا یہاں ذکر ہوا، یہی سب عام مسلمانوں میں بھی پیدا ہو چکی ہے کہ بعض آجوں پر عمل کرتے ہیں اور عملاً بعض کو جھٹلاتے ہیں بعض سنتوں پر عمل کرتے ہیں بعض کی مخالفت کرتے ہیں عام طور پر مسلمانوں کا یہی حال ہے نبی کریم ﷺ نے پہلے ہی فرما دیا تھا کہ میری امت بھی یہودیوں کے قدم بہ قدم چلے گی، وہی حالت آج ہو رہی ہے۔ رحمہ اللہ علینا۔

بَابُ إِسْلَامِ سَلْمَانَ الْفَارِسِيِّ

۳۹۴۶۔ حَدَّثَنِي الْحَسَنُ بْنُ عَمْرِو بْنِ شَقِيقٍ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ أَبِي ح: وَحَدَّثَنَا أَبُو عُمَرَ، عَنْ سَلْمَانَ الْفَارِسِيِّ، أَنَّهُ تَدَاوَلَهُ بِضْعَةَ عَشَرَ مِنْ رَبِّ إِلَى رَبِّ.

باب: سلمان فارسی رضی اللہ عنہ کے ایمان لانے کا واقعہ

(۳۹۴۶) مجھ سے حسن بن عمر بن شقیق نے بیان کیا، کہا ہم نے معتمر نے بیان کیا کہ میرے والد سلیمان بن طرخان نے بیان کیا (دوسری سند) اور ہم سے ابو عثمان نہدی نے بیان کیا، کہا میں نے سنا سلمان فارسی رضی اللہ عنہ سے کہ ان کو کچھ اوپر دس آدمیوں کے ہاتھوں بیچا اور خرید گیا۔

۳۹۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، الْبَيْهَقِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْفٍ، عَنْ أَبِي عُمَرَ، قَالَ: سَمِعْتُ سَلْمَانَ يَقُولُ: أَنَا مِنْ رَامَ هُرْمَزَ.

(۳۹۴۷) ہم سے محمد بن یوسف بیہقی نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے عوف اعرابی نے، ان سے ابو عثمان نہدی نے بیان کیا، کہا میں نے سلمان فارسی رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں رام ہرمز (فارس میں ایک مقام ہے) کا رہنے والا ہوں۔

۳۹۴۸۔ حَدَّثَنِي الْحَسَنُ بْنُ مُذْرِبٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، قَالَ: أَخْبَرَنَا أَبُو عَوَّانَةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي عُمَرَ، عَنْ سَلْمَانَ، قَالَ: فَتَرَةً بَيْنَ عِيسَى وَمُحَمَّدٍ ﷺ سِتْمَانَةَ سَنَةٍ.

(۳۹۴۸) مجھ سے حسن بن مدرک نے بیان کیا، کہا ہم سے یحییٰ بن حماد نے بیان کیا، کہا ہم کو ابو عوانہ نے خبر دی، انہیں عاصم اخول نے، انہیں ابو عثمان نہدی نے اور ان سے سلمان فارسی رضی اللہ عنہ نے بیان کیا، عیسیٰ علیہ السلام اور محمد ﷺ کے درمیان میں فترت کا زمانہ (یعنی جس میں کوئی پیغمبر نہیں آیا) چھ سو برس کا گزرا ہے۔

تشریح: حضرت سلمان فارسی رضی اللہ عنہ کی کنیت ابو عبد اللہ تھی۔ ان کو خود رسول کریم ﷺ نے آزاد کر لیا تھا۔ فارس کے شہر ہرمز رام کے رہنے والے تھے، دین حق کی طلب میں انہوں نے ترک وطن کیا اور پہلے عیسائی ہوئے۔ ان کی کتابوں کا مطالعہ کیا پھر قوم عرب نے ان کو گرفتار کر کے یہودیوں کے ہاتھوں بیچ ڈالا یہاں تک کہ یہ مدینہ میں پہنچ گئے اور پہلی ہی صحبت میں دولت ایمان سے مالا مال ہو گئے پھر انہوں نے اپنے یہودی مالک سے مکاتبت کر لی جس کی رقم نبی کریم ﷺ نے ادا فرمائی۔ مدینہ آنے تک یہ دس جگہ غلام بنا کر فروخت کئے گئے تھے۔ نبی کریم ﷺ ان سے بہت خوش تھے۔ آپ نے فرمایا کہ سلمان ہمارے اہل بیت سے ہیں، جنت ان کے قدموں کی منتظر ہے۔ اڑھائی سو سال کی عمر طویل پائی۔ اپنے ہاتھ سے روزی کماتے اور صدقہ خیرات بھی کرتے۔ ۳۵ میں شہر مدائن میں ان کا انتقال ہوا۔ (رضی اللہ عنہ وارضاه) (لین)

حضرت سلمان فارسی رضی اللہ عنہ کے مزید حالات:

آپ علاقہ صنفہاں کے ایک دیہات کے ایک دیہاتی کسان کے اکلوتے فرزند تھے۔ باپ ذور محبت میں لڑکیوں کی طرح گھری میں بند رکھتا تھا۔ آتش کدہ کی دیکھ بھال سپرد تھی۔ مجوسیت کے بڑے پختہ کار پجاری سے یکایک پختہ کار عیسائی بن گئے۔ اس طرح کہ ایک روز اتفاقاً کھیت کو گئے، اٹھائے راہ میں عیسائیوں کو نماز پڑھتے دیکھ کر اس طرز عبادت پر والہانہ فریفتہ ہو گئے۔ باب نے مقید کر دیا مگر آپ کسی طرح بھاگ کر عیسائیوں کے

ساتھ شام کے ایک شب کی خدمت میں پہنچ گئے جو بہت بد اخلاق تھا اور صدقہ کا تمام روپیہ لے کر خود رکھ لیتا تھا۔ زندگی میں تو کچھ کہہ نہ سکے جب وہ مرا اور عیسائی اسے شان و شوکت کے ساتھ دفن کرنے پر تیار ہوئے تو آپ نے اس کا سارا پول کھول کر رکھ دیا اور تصدیق کے طور پر سات منکے سونے چاندی سے لبریز دکھا دیئے اور سزا کے طور پر اس کی لاش صلیب پر آویزاں کر دی گئی۔ دوسرا شب بہت متقی و عابد بھی تھا اور آپ سے محبت بھی رکھتا تھا مگر اسے جلد پیام موت آ گیا۔ آپ کے استفسار پر فرمایا کہ اب تو میرے علم میں کوئی سچا عیسائی نہیں۔ جو تھے مر چکے، دین میں بہت کچھ تحریف ہو چکی، البتہ موصل میں ایک شخص ہے، اس کے پاس چلے جاؤ۔ اس کے پاس پہنچ کر کچھ ہی مدت رہنے پائے تھے کہ اس کا بھی وقت آ گیا اور وہ نصیباً میں ایک پادری کا پتہ بتا گیا، یہ سب سے زیادہ عابد و زاہد تھا۔ عموریہ میں ایک شخص کا پتہ دے کر یہ بھی راہی ملک بٹھا ہوا لیکن جب اسقف عموریہ بھی جلد ہی بستر مرگ پر دراز ہوا تو آپ افسردہ ہوئے۔ اسقف نے کہا بیٹا اب تو دنیا میں مجھے کوئی بھی ایسا نظر نہیں آتا کہ میں تجھے جس کے پاس جانے کا مشورہ دوں۔ عنقریب ریگستان عرب سے پیغمبر آخر الزماں پیدا ہونے والے ہیں، جن کے دونوں شانوں کے درمیان مہر نبوت ہوگی اور صدقہ اپنے اوپر حرام سمجھیں گے۔ آخری وصیت یہی ہے کہ ممکن ہو تو ان سے ضرور ملنا، ایک عرصہ تک آپ عموریہ میں ہی رہے، بکریاں چراتے پالتے اور اسی پر اپنا گزارہ کرتے رہے۔ ایک روز عرب تاجروں کے ایک قافلہ کو ادھر سے گزرتا دیکھ کر ان سے کہا کہ اگر تم مجھے عرب پہنچا دو تو میں اس کے صلہ میں اپنی سب بکریاں تمہاری نذر کر دوں گا۔ انہوں نے وادی القرئی پہنچے ہی آپ کو غلام بنا کر فروخت کر دیا لیکن اس غلامی پر جو کسی کے استان نازک تک رسائی کا ذریعہ بن جائے تو ہزاروں آزادیاں قربان کی جاسکتی ہیں۔ الغرض نبی کریم ﷺ کی خدمت مبارکہ میں حاضر ہو کر مشرف باسلام ہوئے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْمَغَازِي

غزوات کا بیان

تشریح: اے اللہ! خاص تیرے ہی پاک نام کی برکت سے میں اس (بخاری شریف کے پارہ ۱۶) کو شروع کرتا ہوں تو نہایت ہی بخشش کرنے والا مہربان ہے۔ پس تو اپنے فضل سے اس پارے کو بھی خیریت کے ساتھ پورا کرنے والا ہے۔ یا اللہ! یہ دعا قبول کر لے۔ آمین

بَابُ غَزْوَةِ الْعُسَيْرَةِ أَوْ الْعُسَيْرَةِ

باب: غزوہ عسیرہ یا عسیرہ کا بیان

وَقَالَ ابْنُ إِسْحَاقَ: أَوَّلُ مَا غَزَا النَّبِيُّ ﷺ الْأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ الْعُسَيْرَةَ. محمد بن اسحاق نے کہا کہ نبی کریم ﷺ کا سب سے پہلا غزوہ مقام ابواء ہوا، پھر جبل بواط، پھر عسیرہ۔

تشریح: غزوہ اس جہاد کو کہتے ہیں جس میں نبی کریم ﷺ اپنی ذات سے خود تشریف لے گئے ہوں اور سر یہ وہ جس میں آپ ﷺ خود تشریف نہیں لے گئے۔ حقیقہ سے مدینہ کی جانب ایک گاؤں ابواء ہے اور بواط بیہود کے قریب ایک پہاڑی مقام کا نام ہے۔ عسیرہ بھی ایک مقام ہے یا ایک قبیلہ کا نام ہے۔ ان تینوں جہادوں میں نبی کریم ﷺ بدر کی جنگ سے پہلے تشریف لے گئے تھے۔ کہتے ہیں ابواء میں مسلمانوں اور کافروں میں جنگ ہوئی۔ سعد بن ابی وقاص رضی اللہ عنہ نے اس پر تیر چلایا۔ یہ پہلا تیر تھا جو اللہ کی راہ میں مارا گیا۔ یہ تینوں جہاد ہجرت سے ایک سال بعد کئے گئے۔ لفظ مغازی یہاں پر غزا یا غزو کا مصدر ہے یا ظرف ہے۔ ”لکن کونہ مصدر متعین ہین“ (قسط لانی) بعض راویوں نے غزوات نبوی کی تعداد ۲۱ بیان کی ہیں جن میں چھوٹے غزوات کو بھی شامل کیا ہے۔

۳۹۴۹۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ، فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: سَبْعَ عَشْرَةَ. قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ. قُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسَيْرُ أَوِ الْعُسَيْرَةُ. فَذَكَرْتُ لِفَتَادَةٍ فَقَالَ: الْعُسَيْرَةُ. [طرفاه فی: ۴۴۰۴،

۳۹۴۹) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے وہب نے بیان کیا، ان سے شعبہ نے، ان سے ابو اسحاق نے کہ میں ایک دفعہ زید بن ارقم رضی اللہ عنہ کے پہلو میں بیٹھا ہوا تھا۔ ان سے پوچھا گیا تھا۔ کہ نبی کریم ﷺ نے کتنے غزوے کیے؟ انہوں نے کہا: انیس۔ میں نے پوچھا: آپ حضور ﷺ کے ساتھ کتنے غزوات میں شریک رہے؟ تو انہوں نے کہا کہ سترہ میں۔ میں نے پوچھا آپ ﷺ کا سب سے پہلا غزوہ کون سا تھا؟ کہا کہ عسیرہ یا عسیرہ۔ پھر میں نے اس کا ذکر قتادہ سے کیا تو انہوں نے کہا کہ (صحیح لفظ) عسیرہ ہے۔ شین معجمہ سے ہی یہ لفظ صحیح ہے۔

[۴۴۷۱] [مسلم: ۳۰۳۵، ۴۶۹۲، ۴۶۹۳]

ترمذی: ۱۶۷۶]

تشریح: نبی کریم ﷺ کفار قریش کے ایک قافلہ کی خبر سن کر تشریف لے گئے تھے مگر قافلہ تو نہیں ملا ہاں جنگ بدر اس کے نتیجہ میں وقوع میں آئی۔

بابُ ذِکْرِ النَّبِيِّ ﷺ مَنْ يُقْتَلُ

باب: مقتولین بدر کے متعلق نبی ﷺ کی پیشین گوئی کا بیان

بِئِدْرِ

تشریح: اس باب میں امام مسلم نے جو روایت کی ہے وہ زیادہ مناسب ہے کہ نبی کریم ﷺ نے جنگ شروع ہونے سے پہلے حضرت عمر رضی اللہ عنہ کو بتلادیا تھا کہ اس جگہ فلاں کافر مارا جائے گا اور اس جگہ فلاں۔ حضرت عمر رضی اللہ عنہ کہتے ہیں کہ آپ نے جو جو مقام ہر ہر کافر کے لیے بتلائے تھے وہ کافران ہی جگہوں پر مارے گئے۔ یہ آپ کا ایک کلام مجزہ تھا اور باب کی حدیث میں جو پیشین گوئی ہے وہ جنگ بدر سے بہت پہلے کی ہے۔

۳۹۵۰۔ حَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ، أَنَّهُ قَالَ: كَانَ صَدِيقًا لِأُمِّيَّةَ بْنِ خَلْفٍ، وَكَانَ أُمِّيَّةٌ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمِّيَّةَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَتَزَلَ عَلَى أُمِّيَّةَ بِمَكَّةَ، فَقَالَ لِأُمِّيَّةَ: انْظُرْ لِي سَاعَةَ خَلْوَةِ لَعَلِّي أُنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِينًا بِنِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ؟ فَقَالَ: هَذَا سَعْدٌ. فَقَالَ لَهُ أَبُو جَهْلٍ: أَلَا أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا، وَقَدْ أَوَيْتُمْ الصَّبَاةَ، وَرَعِمْتُمْ أَنْكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ؟ أَمَا وَاللَّهِ لَوْلَا أَنْكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا. فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ: أَمَا وَاللَّهِ! لَئِنْ مَنَعْتَنِي هَذَا لَأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ طَرِيقَكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمِّيَّةُ: لَا

(۳۹۵۰) مجھ سے احمد بن عثمان نے بیان کیا، کہا ہم سے شرح بن مسلمہ نے بیان کیا، کہا ہم سے ابراہیم بن یوسف نے بیان کیا، ان سے ان کے والد نے، ان سے ابواسحاق نے بیان کیا کہ مجھ سے عمرو بن میمون نے بیان کیا، انہوں نے عبداللہ بن مسعود رضی اللہ عنہ سے سنا، وہ سعد بن معاذ رضی اللہ عنہ سے بیان کرتے تھے، انہوں نے کہا کہ وہ امیہ بن خلف کے (جاہلیت کے زمانہ سے) دوست تھے اور جب بھی امیہ مدینہ سے گزرتا تو ان کے یہاں قیام کرتا تھا۔ اسی طرح سعد رضی اللہ عنہ جب مکہ سے گزرتے تو امیہ کے یہاں قیام کرتے۔ جب نبی کریم ﷺ مدینہ ہجرت کر کے تشریف لائے تو ایک مرتبہ سعد رضی اللہ عنہ مکہ عمرہ کے ارادے سے گئے اور امیہ کے پاس قیام کیا۔ انہوں نے امیہ سے کہا کہ میرے لئے کوئی تنہائی کا وقت بتاؤ تاکہ میں بیت اللہ کا طواف کروں۔ چنانچہ امیہ انہیں دو پہر کے وقت ساتھ لے کر نکلا۔ ان سے ابو جہل کی ملاقات ہوئی۔ اس نے پوچھا: ابو صفوان! یہ تمہارے ساتھ کون ہیں؟ امیہ نے بتایا کہ یہ سعد بن معاذ ہیں۔ ابو جہل نے کہا: میں تمہیں مکہ میں امن کے ساتھ طواف کرتا ہوں نہ دیکھوں۔ تم لوگوں نے بے دینوں کو پناہ دے رکھی ہے اور اس خیال میں ہو کہ تم لوگ ان کی مدد کرو گے۔ اللہ کی قسم! اگر اس وقت تم، ابو صفوان امیہ کے ساتھ نہ ہوتے تو اپنے گھر سلامتی سے نہیں جاسکتے تھے۔ اس پر سعد رضی اللہ عنہ نے کہا، اس وقت ان کی آواز بلند ہو گئی تھی کہ اللہ کی قسم! اگر آج تم نے مجھے طواف سے روکا تو میں بھی مدینہ کی طرف سے تمہارا راستہ بند کر دوں گا اور یہ تمہارے لیے بہت سی مشکلات کا باعث بن جائے گا۔ امیہ کہنے لگا: سعد! ابو الجہل (ابو جہل) کے سامنے بلند آواز سے نہ بولو۔ یہ وادی کا سردار ہے۔ سعد رضی اللہ عنہ نے کہا: امیہ! اس طرح

کی گفتگو نہ کرو۔ اللہ کی قسم کہ میں رسول اللہ ﷺ سے سن چکا ہوں تو ان کے ہاتھوں سے مارا جائے گا۔ امیہ نے پوچھا: کیا مکہ میں مجھے قتل کریں گے؟ انہوں نے کہا کہ اس کا مجھے علم نہیں۔ امیہ یہ سن کر بہت گھبرایا اور جب اپنے گھر لوٹا تو (اپنی بیوی سے) کہا: ام صفوان! دیکھا نہیں، سعد میرے متعلق کیا کہہ رہے ہیں؟ اس نے پوچھا کیا کہہ رہے ہیں؟ امیہ نے کہا کہ وہ یہ بتا رہے تھے کہ محمد ﷺ نے انہیں خبر دی ہے کہ کسی نہ کسی دن وہ مجھے قتل کر دیں گے۔ میں نے پوچھا: کیا مکہ میں مجھے قتل کریں گے؟ تو انہوں نے کہا: اس کی مجھے خبر نہیں۔ امیہ کہنے لگا: اللہ کی قسم! اب مکہ سے باہر نہیں کہیں نہیں جاؤں گا۔ پھر بدر کی لڑائی کے موقع پر جب ابو جہل نے قریش سے لڑائی کی تیاری کے لئے کہا اور کہا کہ اپنے قافلہ کی مدد کو چلو تو امیہ نے لڑائی میں شرکت پسند نہیں کی، لیکن ابو جہل اس کے پاس آیا اور کہنے لگا: ابو صفوان! تم وادی کے سردار ہو۔ جب لوگ دیکھیں گے کہ تم ہی لڑائی میں نہیں نکلتے ہو تو دوسرے لوگ بھی نہیں نکلیں گے۔ ابو جہل یوں ہی برابر اس کو سمجھا تا رہا۔ آخر مجبور ہو کر امیہ نے کہا جب نہیں مانتا تو خدا کی قسم (اس لڑائی کے لئے) میں ایسا تیز رفتار اونٹ خریدوں گا جس کا ثانی مکہ میں نہ ہو۔ پھر امیہ نے (اپنی بیوی سے) کہا: ام صفوان! میرا سامان تیار کر دے۔ اس نے کہا: ابو صفوان! اپنے بیڑی بھائی کی بات بھول گئے؟ امیہ بولا: میں بھولا نہیں ہوں۔ ان کے ساتھ صرف تھوڑی دور تک جاؤں گا۔ جب امیہ نکلا تو راستہ میں جس منزل پر بھی ٹھہرنا ہوتا، یہ اپنا اونٹ (اپنے پاس ہی) باندھے رکھتا۔ وہ برابر ایسے ہی احتیاط کرتا رہا یہاں تک کہ اللہ تعالیٰ نے اسے قتل کر دیا۔

تَرْفَعُ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي. فَقَالَ سَعْدٌ: دَغْنَا عَنْكَ يَا أُمِيَّةُ! فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّهُمْ قَاتِلُوكَ)). قَالَ: بِمَكَّةَ؟ قَالَ: لَا أَذْرِي. فَفَرَعَ لَذَلِكَ أُمِيَّةُ فَرَعًا شَدِيدًا، فَلَمَّا رَجَعَ أُمِيَّةُ إِلَى أَهْلِهِ. قَالَ: يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَيِ مَا قَالَ لِي سَعْدٌ؟ قَالَتْ: وَمَا قَالَ لَكَ؟ قَالَ: زَعَمَ أَنَّ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِي، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قَالَ: لَا أَذْرِي. فَقَالَ: أُمِيَّةُ وَاللَّهِ! لَا أَخْرُجُ مِنْ مَكَّةَ، فَلَمَّا كَانَ يَوْمَ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ قَالَ: أَذْرِكُوا عِزَّكُمْ. فَكُرِّهَ أُمِيَّةُ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ: أَمَّا إِذْ غَلَبْتَنِي، فَوَاللَّهِ! لَأَشْتَرِيَنَّ أَجُودَ بَعِيرٍ بِمَكَّةَ ثُمَّ قَالَ أُمِيَّةُ: يَا أُمَّ صَفْوَانَ! جَهَّزْنِي. فَقَالَتْ لَهُ: يَا أَبَا صَفْوَانَ! وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ الْيَتِيمِيُّ؟ قَالَ: لَا، مَا أُرِيدُ أَنْ أَجُوزَ مَعَهُمْ إِلَّا قَرِيبًا. فَلَمَّا خَرَجَ أُمِيَّةُ أَخَذَ لَا يَنْزِلُ مَنْزِلًا إِلَّا عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ.

[راجع: ۳۶۳۲]

تشریح: ترجمہ باب اس سے لکھا ہے کہ نبی کریم ﷺ نے امیہ کے مارے جانے سے پہلے ہی اس کے قتل کی خبر دے دی تھی۔ کرمانی نے الفاظ ((انہم قاتلوک)) کی تفسیر یہ کی ہے کہ ابو جہل اور اس کے ساتھی تجھ کو قتل کرائیں گے۔ امیہ کو اس وجہ سے تعجب ہوا کہ ابو جہل تو میرا دوست ہے وہ مجھ کو کیونکر قتل کرائے گا۔ اس صورت میں قتل کرانے کا مطلب یہ ہے کہ وہ تیرے قتل کا سبب بنے گا۔ ایسا ہی ہوا۔ امیہ بدر کی لڑائی میں جانے پر راضی نہ تھا۔ لیکن ابو جہل زبردستی اس کو پکڑ کر لے گیا۔ امیہ جانتا تھا کہ حضرت محمد (ﷺ) جو بات کہہ دیں وہ ہو کر رہے گی۔ اگرچہ اس نے واپس بھاگنے کے لئے

تیز رفتار اونٹ ہمراہ لیا مگر وہ اونٹ کچھ کام نہ آیا اور امیہ بھی جنگ بدر میں قتل ہوا۔ خود حضرت بلال رضی اللہ عنہ نے اسے قتل کیا جسے کسی زمانہ میں یہ سخت سے سخت تکلیف دیا کرتا تھا۔ حضرت سعد رضی اللہ عنہ نے ابو جہل کو اس سے ڈرایا کہ مکہ کے لوگ شام کی تجارت کے لئے براستہ مدینہ جایا کرتے تھے اور ان کی تجارت کا دار و مدار شام ہی کی تجارت پر تھا۔ بعض شامیہ نے ((انہم قاتلوک)) سے مسلمان مراد لے لیے اور کرمانی کے قول کو ان کا وہم قرار دیا ہے۔ (قسطانی) بہر حال حضرت سعد رضی اللہ عنہ نے جو کچھ کہا تھا اللہ نے اسے پورا کیا اور امیہ جنگ بدر میں قتل ہوا۔

بَابُ: قِصَّةُ غَزْوَةِ بَدْرٍ

باب: غزوہ بدر کا بیان

تشریح: مدینہ سے کچھ میل کے فاصلے پر بدر نامی ایک گاؤں تھا جو بدر بن خالد بن نضر بن کنانہ کے نام سے آباد تھا یا بدر ایک کنویں کا نام تھا۔ ۲ھ میں رمضان میں مسلمانوں اور کافروں کی یہاں مشہور جنگ بدر ہوئی جس کا کچھ ذکر یہاں ہو رہا ہے۔ ۷ مارچ ۶۲۷ء بروز جمعہ جنگ ہوئی جس میں کفار قریش کے مترکض مارے گئے اور اتنے ہی قید ہوئے۔ اس جنگ نے کفار کی کڑی توبہ اور وعدہ الہی ﴿وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَلْقَدِيرُ﴾ (الحج: ۳۹) صحیح ثابت ہوا۔

اور اللہ تعالیٰ کا فرمانا: ”اور یقیناً اللہ تعالیٰ نے تمہاری مدد کی بدر میں جس وقت کہ تم کمزور تھے۔ تو تم اللہ سے ڈرتے رہو تاکہ تم شکر گزار بن جاؤ۔ اے نبی! وہ وقت یاد کیجئے، جب آپ ایمان والوں سے کہہ رہے تھے، کیا یہ تمہارے لئے کافی نہیں کہ تمہارا پروردگار تمہاری مدد کے لئے تین ہزار فرشتے اتار دے، کیوں نہیں، بشرطیکہ تم صبر کرو اور اللہ سے ڈرتے رہو اور اگر وہ تم پر فوراً آ پڑیں تو تمہارا پروردگار تمہاری مدد پانچ ہزار نشان کیے ہوئے فرشتوں سے کرے گا اور یہ تو اللہ نے اس لیے کیا کہ تم خوش ہو جاؤ اور تمہیں اس سے اطمینان حاصل ہو جائے۔ ورنہ فتح تو بس اللہ غالب اور حکمت والے ہی کی طرف سے ہوئی ہے اور یہ نصرت اس غرض سے تھی تاکہ کافروں کے ایک گروہ کو ہلاک کر دے یا انہیں ایسا مغلوب کر دے کہ وہ ناکام ہو کر واپس لوٹ جائیں۔“

وحشی رضی اللہ عنہ نے کہا حمزہ رضی اللہ عنہ نے طعیہ بن عدی بن خیار کو بدر کی لڑائی میں قتل کیا تھا اور اللہ تعالیٰ کا فرمان (سورہ انفال میں) ”اور وہ وقت یاد کرو کہ جب اللہ تعالیٰ تم سے وعدہ کر رہا تھا، دو جماعتوں میں سے ایک کے لیے کہ وہ تمہارے ہاتھ آ جائے گی“ آخر تک۔

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ۝ إِذْ يَقُولُ الْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَكُمْ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ۝ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ لَيَقْطَعَنَّ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ﴾ . [ال عمران: ۱۲۳، ۱۲۷] وَقَالَ وَحْشِي: قَتَلَ حَمْزَةُ طُعَيْمَةَ بَنِي عَدِيٍّ بَنِي الْخِزَارِ يَوْمَ بَدْرٍ. وَقَوْلُهُ تَعَالَى ﴿وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ﴾ الْآيَةُ .

[الأنفال: ۷]

تشریح: آیات مذکورہ میں جنگ بدر کی کچھ تفصیلات مذکور ہوئی ہیں۔ اسی لئے امام بخاری رحمہ اللہ نے ان کو یہاں نقل کیا ہے۔ اللہ تعالیٰ نے بہت سے حقائق ان آیات میں ذکر کئے ہیں جو اہل اسلام کے لئے ہر زمانہ میں مشعل راہ بنتے رہے ہیں۔ عنوان میں حضرت امیر حمزہ رضی اللہ عنہ کا ذکر خیر ہے جنہوں نے اس جنگ میں صحیح یہ ہے کہ عدی بن نوفل بن عبد مناف کو قتل کیا تھا۔ کہتے ہیں کہ جبیر بن مطعم نے جو طعیہ کا بھتیجا تھا اپنے غلام وحشی سے کہا اگر تو حمزہ رضی اللہ عنہ کو مار ڈالے تو میں تجھ کو آزاد کر دوں گا۔ عنوان میں مذکور ہے کہ حضرت امیر حمزہ رضی اللہ عنہ کے ہاتھ سے طعیہ مارا گیا جس کے بدلے کے لئے وحشی کو مقرر کر دیا گیا۔ یہی وحشی ہے جس نے جنگ احد میں حضرت امیر حمزہ رضی اللہ عنہ کو شہید کیا۔

(۳۹۵۱) مجھ سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، انہوں نے کہا کہ ہم سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبدالرحمن بن عبد اللہ بن کعب نے، ان سے عبد اللہ بن کعب نے بیان کیا، انہوں نے کہا کہ میں نے کعب بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے جتنے غزوے کیے، میں غزوہ تبوک کے سوا اور سب میں حاضر رہا۔ البتہ غزوہ بدر میں شریک نہ ہو سکا تھا لیکن جو لوگ اس غزوے میں شریک نہ ہو سکے تھے، ان میں سے کسی پر اللہ نے عتاب نہیں کیا۔ کیونکہ رسول اللہ ﷺ قریش کے قافلے کو تلاش کرنے کے لئے نکلے تھے۔ (لڑنے کی نیت سے نہیں گئے تھے) مگر اللہ نے ناگہانی مسلمانوں کو ان کے دشمنوں سے بھڑادیا۔

۳۹۵۱۔ حَدَّثَنِي يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يَقُولُ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتَبْ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِزْرَ قُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوَّهُمْ عَلَى عِزْرِ مِيعَادٍ. [راجع: ۲۷۵۷]

تشریح: ہر چند حضرت کعب رضی اللہ عنہ جنگ بدر میں بھی شریک نہیں ہوئے تھے مگر چونکہ بدر میں نبی کریم ﷺ کا قصد جنگ کا نہ تھا اس لئے سب لوگوں پر آپ نے نکلنا واجب نہیں رکھا برخلاف جنگ تبوک کے۔ اس میں سب مسلمانوں کے ساتھ جانے کا حکم تھا جو لوگ نہیں گئے ان پر اس لئے عتاب ہوا۔

باب: اور اللہ تعالیٰ کا فرمان

”اور اس وقت کو یاد کرو جب تم اپنے پروردگار سے فریاد کر رہے تھے، پھر اس نے تمہاری فریاد سن لی۔ اور فرمایا کہ تمہیں لگا تا ایک ہزار فرشتوں سے مدد دوں گا اور اس نے یہ پس اس لیے کیا کہ تمہیں بشارت ہو اور تا کہ تمہارے دلوں کو اس سے اطمینان حاصل ہو جائے۔ ورنہ فتح تو بس اللہ ہی کے پاس سے ہے۔ بے شک اللہ غالب حکمت والا ہے۔ اور وہ وقت بھی یاد کرو جب اللہ نے اپنی طرف سے جین دینے کو تم پر نیند کو بھیج دیا تھا اور آسمان سے تمہارے لئے پانی اتار رہا تھا کہ اس کے ذریعے سے تمہیں پاک کر دے اور تم سے شیطانی وسوسہ کو دفع کر دے اور تا کہ تمہارے دلوں کو مضبوط کر دے اور اس کے باعث تمہارے قدم جمادے، (اور اس وقت کو یاد کرو) جب تیرا پروردگار وحی کر رہا تھا فرشتوں کی طرف کہ میں تمہارے ساتھ ہوں۔ سو ایمان لانے والوں کو جہائے رکھو میں ابھی کافروں کے دلوں میں رعب ڈالے دیتا ہوں، سو تم کافروں کی گردنوں پر مارو اور ان کے جوڑوں پر

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُّمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ۝ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ إِذْ يَغْشِيكُمُ النَّعَاسُ أَمَنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهَّرَكُمْ بِهِ وَيُدْهَبَ عَنْكُمْ رِجْزُ الشَّيْطَانِ وَلِتُرِيطَ عَلَىٰ قُلُوبِكُمْ وَيَتَّبِعَ بِهِ الْأَقْدَامَ ۚ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَالِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ

يُشَاقِقِي اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾
[الأنفال: ٩، ١٣]

ضرب لگاؤ یہ اس لیے کہ انہوں نے اللہ اور اس کے رسول کی مخالفت کی ہے اور جو کوئی اللہ اور اس کے رسول کی مخالفت کرتا ہے، سو اللہ تعالیٰ سخت سزا دینے والا ہے۔

۳۹۵۲۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ: شَهِدْتُ مِنَ الْمُقْدَادِ بْنِ الْأَسْوَدِ مَشْهَدًا، لِأَنِّي أَكُونُ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ فَقَالَ: لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى: ﴿اذهب أنت وربك فقاتلا﴾ [المائدة: ٣٤] وَلَكِنَّا نَقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ. قَرَأْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسَرَّهُ. [انظر: ٤٦٠٩]

(۳۹۵۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے اسرائیل بن پونس نے بیان کیا، ان سے مخریق بن شہاب نے، ان سے طارق بن شہاب نے، انہوں نے ابن مسعود رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نے مقداد بن اسود رضی اللہ عنہ سے ایک ایسی بات سنی کہ اگر وہ بات میری زبان سے ادا ہو جاتی تو میرے لیے کسی بھی چیز کے مقابلے میں زیادہ عزیز ہوتی، وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے، حضور ﷺ اس وقت مشرکین پر بددعا کر رہے تھے، انہوں نے عرض کی، یا رسول اللہ! ہم وہ نہیں کہیں گے جو حضرت موسیٰ کی قوم نے کہا تھا کہ ”جاؤ تم اور تمہارا رب ان سے جنگ کرو۔“ بلکہ ہم آپ کے دائیں بائیں آگے اور پیچھے ہو کر لڑیں گے۔ میں نے دیکھا کہ نبی کریم ﷺ کا چہرہ مبارک چمکنے لگا اور آپ خوش ہو گئے۔

تشریح: ہوا یہ تھا کہ بدر کے دن نبی کریم ﷺ قریش کے ایک قافلہ کی خبر سن کر مدینہ سے نکلے تھے۔ وہاں قافلہ تو نکل گیا فوج سے لڑائی ٹھن گئی، جس میں خود کفار مکہ خارج کی حیثیت سے تیار ہو کر آئے تھے۔ اس نازک مرحلہ پر رسول کریم ﷺ نے جملہ صحابہ سے جنگ کے متعلق نظریہ معلوم فرمایا۔ اس وقت جملہ مہاجرین و انصار نے آپ کو تسلی دی اور اپنی آمادگی کا اظہار کیا۔ انصار نے تو یہاں تک کہہ دیا کہ آپ اگر ہرک انصاف نامی دور دراز جگہ تک ہم کو جنگ کے لئے لے جائیں گے تو بھی ہم آپ کے ساتھ چلے اور جان و مال سے لڑنے کو حاضر ہیں۔ اس پر آپ بے حد مسرور ہوئے۔ (مئی اللہ علیہ)

۳۹۵۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: ((اللَّهُمَّ إِنِّي أُنْشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبِدْ)). فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ. فَخَرَجَ وَهُوَ يَقُولُ: ((سَيَهْزُمُ الْجَمْعُ وَيُؤْلَوْنَ الدُّبُرُ)). [القدر: ٤٥] [راجع: ٢٩١٥]

(۳۹۵۳) مجھ سے محمد بن عبد اللہ بن حوشب نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، ان سے خالد نے، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے بدر کی لڑائی کے موقع پر فرمایا تھا: ”اے اللہ! میں تیرے عہد اور وعدہ کا واسطہ دیتا ہوں، اگر تو چاہے (کہ یہ کافر غالب ہوں تو مسلمانوں کے ختم ہو جانے کے بعد) تیری عبادت نہ ہوگی۔“ اس پر ابو بکر رضی اللہ عنہ نے حضور ﷺ کا ہاتھ تھام لیا اور عرض کیا: بس کیجئے، یا رسول اللہ! اس کے بعد حضور ﷺ اپنے خیمے سے باہر تشریف لائے تو آپ کی زبان مبارک پر یہ آیت تھی: ”جلد ہی کفار کی جماعت کو ہار ہوگی اور یہ پیٹھ پھیر کر بھاگ نکلیں گے۔“

تشریح: اللہ پاک نے جو وعدہ فرمایا تھا وہ حرف بہ حرف صحیح ثابت ہوا۔ بدر کے دن اللہ تعالیٰ نے پہلی بار ایک ہزار فرشتوں سے مدد نازل کی۔ پھر بڑھا کرتین ہزار کر دیئے پھر پانچ ہزار فرشتوں سے مدد فرمائی۔ اسی لئے آیت کریمہ: ﴿اَتَىٰ مُيَمُّذُكُمْ بِالْكَفِّ مِنَ الْمَلٰٓئِكَةِ﴾ (الانفال: ۹) سورہ آل عمران کی آیت کے خلاف نہیں ہے جس میں پانچ ہزار کا ذکر ہے۔

باب

بَابُ

(۳۹۵۴) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے عبدالکریم نے خبر دی، انہوں نے عبداللہ بن حارث کے مولیٰ مقسم سے سنا، وہ ابن عباس رضی اللہ عنہما سے بیان کرتے تھے۔ انہوں نے بیان کیا کہ (سورہ نساء کی اس آیت سے) ”جہاد میں شرکت کرنے والے اور اس میں شریک نہ ہونے والے برابر نہیں ہو سکتے۔“ وہ لوگ مراد ہیں جو بدر کی لڑائی میں شریک ہوئے اور جو اس میں شریک نہیں ہوئے۔

۳۹۵۴۔ حَدَّثَنِي اِبْرَاهِيْمُ بْنُ مُوسَى، قَالَ: اَخْبَرَنَا هِشَامٌ، اَنَّ ابْنَ جُرَيْجٍ، اَخْبَرَهُمْ قَالَ: اَخْبَرَنِي عَبْدُ الْكَرِيْمِ، اَنَّهُ سَمِعَ مِقْسَمًا، مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ، اَنَّهُ سَمِعَهُ يَقُولُ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ [النساء: ۹۵] عَنْ بَدْرٍ، وَالْحَارِثُ بْنُ اِلَى بَدْرٍ. (طرفہ فی: ۴۵۹۵)

باب: جنگ بدر میں شریک ہونے والوں کی تعداد

بَابُ عِدَّةِ اصْحَابِ بَدْرٍ

(۳۹۵۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ (بدر کی لڑائی کے موقع پر) مجھے اور ابن عمر رضی اللہ عنہما کو ”تابالغ“ قرار دے دیا گیا تھا۔

۳۹۵۵۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: اسْتُضْغِرْتُ أَنَا وَابْنُ عُمَرَ. (طرفہ فی: ۳۹۵۶)

(۳۹۵۶) (دوسری سند) امام بخاری فرماتے ہیں اور مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، ان سے شعبہ نے، ان سے ابواسحاق نے اور ان سے براء رضی اللہ عنہ نے بیان کیا کہ بدر کی لڑائی میں مجھے اور عبداللہ بن عمر رضی اللہ عنہما کو تابالغ قرار دے دیا گیا تھا اور اس لڑائی میں مہاجرین کی تعداد ساٹھ سے کچھ زیادہ تھی اور انصار دو سو چالیس سے کچھ زیادہ تھے۔ کل مسلمان تین سو دس اور تین سوانیس کے درمیان تھے۔

۳۹۵۶۔ ح: وَحَدَّثَنِي مَحْمُودٌ، قَالَ: حَدَّثَنَا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: اسْتُضْغِرْتُ أَنَا وَابْنُ عُمَرَ يَوْمَ بَدْرٍ، وَكَانَ الْمُهَاجِرُونَ يَوْمَ بَدْرٍ ثِيْفًا عَلَى سِتْنِينَ، وَالْأَنْصَارُ ثِيْفٌ وَأَرْبَعُونَ وَمِائَتَانِ (راجع: ۳۹۵۵)

تشریح: جنگ میں بھرتی کے لئے صرف بالغ جوان لئے جاتے تھے۔ حضرت براء اور عبداللہ بن عمر رضی اللہ عنہما کم سن کی وجہ سے بھرتی میں نہیں لئے گئے۔ ان کی عمریں ۱۳-۱۴ سالوں کی تھیں۔ جنگ بدر میں کفار کی تعداد ایک ہزار یا سات سو پچاس تھی اور ان کے پاس ہتھیار بھی کافی تھے پھر بھی اللہ نے مسلمانوں کو فتح عطا فرمائی۔ طاوت اسرائیل کا ایک بادشاہ تھا جس کی فوج میں حضرت داؤد علیہ السلام بھی شامل تھے، مقابلہ جالوت نامی کافر سے تھا جس کا لشکر بہت بڑا تھا، مگر اللہ نے طاوت کو فتح عنایت فرمائی۔

۳۹۵۷۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا (۳۹۵۷) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر بن معاویہ

زُهَیْر، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَذْرًا أَنَّهُمْ كَانُوا عِدَّةَ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ، بِضْعَةِ عَشَرَ وَثَلَاثِمِائَةٍ. قَالَ الْبَرَاءُ: لَا وَاللَّهِ مَا جَاوَزَ مَعَهُ النَّهْرَ إِلَّا مُؤْمِنٌ.

نے بیان کیا، کہا ہم سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ حضرت محمد ﷺ کے صحابہ رضی اللہ عنہم نے جو بدر میں شریک تھے مجھ سے بیان کیا کہ بدر کی لڑائی میں ان کی تعداد اتنی ہی تھی جتنی طالوت علیہ السلام کے ان اصحاب کی تھی جنہوں نے ان کے ساتھ نہر فلسطین کو پار کیا تھا۔ تقریباً تین سو دس۔ براء رضی اللہ عنہ نے کہا: نہیں، اللہ کی قسم! طالوت علیہ السلام کے ساتھ نہر فلسطین کو صرف وہی لوگ پار کر سکے تھے جو مؤمن تھے۔

[طرفاء فی: ۳۹۵۸، ۳۹۵۹] تھے۔

تشریح: بے ایمان سب نہر کا پانی بے مبری سے پی لی کر پیٹ بھلا بھلا کر ہمت ہار چکے تھے۔

۳۹۵۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: حَدَّثَنَا إِسْرَاقِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: كُنَّا أَصْحَابَ مُحَمَّدٍ ﷺ نَتَحَدَّثُ أَنَّ عِدَّةَ أَصْحَابِ بَذْرِ عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ، وَلَمْ يُجَاوِزْ مَعَهُ إِلَّا مُؤْمِنٌ، بِضْعَةِ عَشَرَ وَثَلَاثِمِائَةٍ. [راجع: ۳۹۵۷]

(۳۹۵۸) ہم سے عبد اللہ بن رجاء نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے، انہوں نے براء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم اصحاب محمد ﷺ آپس میں یہ گفتگو کرتے تھے کہ اصحاب بدر کی تعداد بھی اتنی ہی تھی جتنی اصحاب طالوت کی، جنہوں نے آپ کے ساتھ نہر فلسطین پار کی تھی اور ان کے ساتھ نہر کو پار کرنے والے صرف مؤمن ہی تھے یعنی تین سو دس سے کچھ اوپر آ دی۔

۳۹۵۹- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ: ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَذْرِ ثَلَاثِمِائَةٍ وَبِضْعَةِ عَشَرَ، بَعْدَ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ، وَمَا جَاوَزَ مَعَهُ إِلَّا مُؤْمِنٌ. [راجع: ۳۹۵۷] [ابن ماجہ: ۲۸۲۸]

(۳۹۵۹) مجھ سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے سفیان ثوری نے، ان سے ابواسحاق نے اور ان سے براء رضی اللہ عنہ نے (دوسری سند) اور ہم سے محمد بن کثیر نے بیان کیا، انہیں سفیان نے خبر دی، انہیں ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ ہم آپس میں یہ گفتگو کیا کرتے تھے کہ جنگ بدر میں اصحاب بدر کی تعداد بھی کچھ اوپر تین سو دس تھی، جتنی ان اصحاب طالوت کی تعداد تھی جنہوں نے ان کے ساتھ نہر فلسطین پار کی تھی اور اسے پار کرنے والے صرف ایمان دار ہی تھے۔

باب: کفار قریش، شیبہ، عتبہ، ولید اور ابو جہل بن

ہشام کے لیے نبی کریم ﷺ کا بددعا کرنا اور ان

کی ہلاکت کا بیان

بَابُ دُعَاءِ النَّبِيِّ ﷺ عَلَى كُفَّارِ

قُرَيْشٍ: شَيْبَةَ وَعُتْبَةَ وَالْوَلِيدَ وَأَبِي

جَهْلٍ بْنِ هِشَامٍ وَهَلَكَ كِهِمْ

تشریح: یہ وہ بد بخت لوگ ہیں جنہوں نے نبی کریم ﷺ کوستانے میں کوئی کسر نہیں چھوڑی تھی۔ ایک دن جب آپ کعبہ میں نماز پڑھ رہے تھے، ان لوگوں نے آپ کی کمر مہارک پر اونٹ کی اوجھڑی لاکر ڈال دی تھی۔ ان حالات سے مجبور ہو کر رسول کریم ﷺ نے ان کے حق میں بددعا فرمائی۔ جس کا نتیجہ بدر کے دن ظاہر ہو گیا۔ جملہ کفار ہلاک ہو گئے۔ اس سے بحالت مجبوری دشمنوں کے لئے بددعا کرنے کا جواز ثابت ہوا۔ مؤمن باللہ کا یہ آخری ہتھیار ہے جسے واقعتاً استعمال کرنے پر اس کا دوا خالی نہیں جاتا۔ اس لئے کہا گیا ہے کہ

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا نگاہ مرد مؤمن سے بدل جاتی ہیں تقدیریں

۳۹۶۰۔ حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، قَالَ: ۳۹۶۰۔ حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: اسْتَقْبَلَ النَّبِيُّ ﷺ الْكَعْبَةَ فَدَعَا عَلَى نَفَرٍ مِنْ قُرَيْشٍ، عَلَى شَيْبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ بْنِ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأَبِي جَهْلٍ بْنِ هِشَامٍ. فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرَخُوا، قَدْ غَيَّرْتُهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا. [راجع: ۲۴۰]

۳۹۶۰۔ مجھ سے عمرو بن خالد حرانی نے بیان کیا، انہوں نے کہا ہم سے زہیر بن معاویہ نے بیان کیا، ہم سے ابواسحاق سہمی نے بیان کیا، ان سے عمرو بن میمون نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کعبہ کی طرف منہ کر کے کفار قریش کے چند لوگوں: شیبہ بن ربیعہ، عتبہ بن ربیعہ، ولید بن عتبہ اور ابو جہل بن ہشام کے حق میں بددعا کی تھی، میں اس کے لیے اللہ کو گواہ بناتا ہوں کہ میں نے (بدر کے میدان میں) ان کی لاشیں پڑی ہوئی پائیں۔ سورج نے ان کی لاشوں کو بدبودار کر دیا تھا۔ اس دن بہت شدید گرمی تھی۔

تشریح: یہی اس دن کا واقعہ ہے جس دن ان ظالموں نے نبی کریم ﷺ کی کمر مہارک پر بحالت نماز اونٹ کی اوجھڑی لاکر ڈال دی تھی اور خوش ہو ہو کر ہنس رہے تھے۔ اللہ تعالیٰ نے جلد ہی ان کے مظالم کا بدلہ ان کو دے دیا۔

باب: (بدر کے دن) ابو جہل کا قتل ہونا

بَابُ قَتْلِ أَبِي جَهْلٍ

۳۹۶۱۔ حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا أُسَامَةُ، حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنَا قَيْسٌ، عَنْ عَبْدِ اللَّهِ أَنَّهُ أَتَى أَبَا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقَالَ أَبُو جَهْلٍ: هَلْ أَعْمَدُ مِنْ رَجُلٍ قَتَلْتُمُوهُ؟

۳۹۶۱۔ ہم سے محمد بن عبداللہ بن نمیر نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ہم سے اسماعیل بن ابی خالد نے بیان کیا، کہا ہم کو قیس بن ابو حازم نے خبر دی اور انہیں عبداللہ بن مسعود رضی اللہ عنہ نے کہ بدر کی لڑائی میں وہ ابو جہل کے قریب سے گزرے، ابھی اس میں تھوڑی سی جان باقی تھی، اس نے ان سے کہا: مجھ سے بڑا کوئی اور شخص ہے جس کو تم نے مارا ہے؟

۳۹۶۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، أَنَّ أَنَسًا، حَدَّثَهُمْ قَالَ النَّبِيُّ ﷺ: وَحَدَّثَنِي عَمْرُو ابْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ

۳۹۶۲۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے سلیمان تیمی نے بیان کیا، ان سے انس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے فرمایا۔ (دوسری سند) امام بخاری رحمہ اللہ نے فرمایا، مجھ سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر بن معاویہ نے بیان کیا، ان سے سلیمان تیمی نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ

نے فرمایا: ”کوئی ہے جو معلوم کرے کہ ابو جہل کا کیا حشر ہوا؟“ ابن مسعود رضی اللہ عنہ حقیقت حال معلوم کرنے آئے تو دیکھا کہ عفراء کے بیٹوں (معاذ اور معوذ رضی اللہ عنہما) نے اسے قتل کر دیا ہے اور اس کا جسم ٹھنڈا پڑا ہے۔ انہوں نے دریافت کیا: کیا تو ہی ابو جہل ہے؟ انس رضی اللہ عنہ نے بیان کیا کہ پھر ابن مسعود رضی اللہ عنہ نے اس کی داڑھی پکڑ لی، ابو جہل نے کہا: کیا اس سے بھی بڑا کوئی آدمی ہے جسے تم نے آج قتل کر ڈالا ہے؟ یا اس نے یہ کہا کہ کیا اس سے بھی بڑا کوئی آدمی ہے جسے اس کی قوم نے قتل کر ڈالا ہے؟ احمد بن یونس نے (اپنی روایت میں) اَنْتَ اَبَا جَهْل کے الفاظ بیان کئے ہیں۔ یعنی انہوں نے یہ پوچھا، کیا تو ہی ابو جہل ہے۔

يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟)) فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ قَالَ: أَنْتَ أَبُو جَهْلٍ؟ قَالَ: فَأَخَذَ بِلَحْيَتِهِ. قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟ قَالَ أَحْمَدُ بْنُ يُونُسَ: أَنْتَ أَبَا جَهْلٍ؟ [طرفاء فی: ۳۹۶۳، ۴۰۲۰]

[مسلم: ۴۶۶۲، ۴۶۶۳]

(۳۹۶۳) مجھ سے محمد بن ثنیٰ نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے سلیمان تمیمی نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے بدر کی لڑائی کے دن فرمایا: ”کون دیکھ کر آئے گا کہ ابو جہل کا کیا ہوا؟“ ابن مسعود رضی اللہ عنہ معلوم کرنے گئے تو دیکھا کہ عفراء کے دونوں لڑکوں نے اسے قتل کر دیا تھا اور اس کا جسم ٹھنڈا پڑا ہے۔ انہوں نے اس کی داڑھی پکڑ کر کہا: تو ہی ابو جہل ہے؟ اس نے کہا: کیا اس سے بھی بڑا کوئی آدمی ہے جسے آج اس کی قوم نے قتل کر ڈالا ہے، یا اس نے یوں کہا کہ تم لوگوں نے اسے قتل کر ڈالا ہے؟

۳۹۶۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ ((مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ)). فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، فَأَخَذَ بِلَحْيَتِهِ قَالَ: أَنْتَ أَبُو جَهْلٍ؟ قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ أَوْ قَالَ: قَتَلْتُمُوهُ؟

تشریح: سلیمان تمیمی کی دوسری روایت میں یوں ہے۔ وہ کہنے لگا، کاش اچھ کو کسانوں نے نہ مارا ہوتا۔ ان سے انصار کو مراد لیا۔ ان کو ذیل سمجھا۔ ایک روایت کے مطابق حضرت عبداللہ بن مسعود رضی اللہ عنہ اس کا سر کاٹ کر لائے تو نبی کریم ﷺ نے اللہ کا شکر ادا کرتے ہوئے فرمایا کہ اس امت کا فروغ مارا گیا۔ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے اس مردود کے ہاتھوں مکہ میں سخت تکلیف اٹھائی تھی۔ ایک روایت کے مطابق جب عبداللہ بن مسعود رضی اللہ عنہ نے اس کی گردن پر پاؤں رکھا تو مردود کہنے لگا۔ ارے ذلیل بکریاں چرا نے والے اتو بڑے سخت مقام پر چڑھ گیا۔ پھر انہوں نے اس کا سر کاٹ لیا۔

مجھ سے ابن ثنیٰ نے بیان کیا، کہا ہم کو معاذ بن معاذ نے خبر دی، کہا ہم سے سلیمان نے بیان کیا اور انہیں انس بن مالک رضی اللہ عنہ نے خبر دی۔ اسی طرح آگے حدیث بیان کی۔

حَدَّثَنِي ابْنُ الْمُثَنَّى، قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ، نَحْوَهُ. [راجع: ۳۹۶۲]

(۳۹۶۳) ہم سے علی بن عبداللہ نے بیان کیا، انہوں نے کہا کہ میں نے یوسف بن ماحون سے یہ حدیث لکھی، انہوں نے صالح بن ابراہیم سے

۳۹۶۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: كَتَبْتُ عَنْ يُونُسَ بْنِ الْمَاجِشُونِ، عَنْ صَالِحِ

بیان کیا، انہوں نے اپنے والد سے، انہوں نے صالح کے دادا (عبدالرحمن بن عوف رضی اللہ عنہ) سے، بدر کے بارے میں عفراء کے دونوں بیٹوں کی حدیث مراد لیتے تھے۔

ابن ابراہیم، عَنْ أَبِيهِ، عَنْ جَدِّهِ، فِي بَدْرٍ. يَعْينِي حَدِيثُ ابْنِي عَفْرَاءَ. [راجع: ۳۱۴۱]

(۳۹۶۵) مجھ سے محمد بن عبداللہ رقاشی نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ ہم سے ابو مجلز نے، ان سے قیس بن عباد نے اور ان سے علی بن ابی طالب رضی اللہ عنہ نے بیان کیا کہ قیامت کے دن میں سب سے پہلا شخص ہوں گا جو اللہ تعالیٰ کے دربار میں جھڑا چکانے کے لیے دوزانو ہو کر بیٹھوں گا۔ قیس بن عباد نے بیان کیا کہ انہی حضرات (حمزہ، علی اور عبیدہ رضی اللہ عنہم) کے بارے میں سورہ حج کی یہ آیت نازل ہوئی تھی کہ ”یہ دو فریق ہیں جنہوں نے اللہ کے بارے میں لڑائی کی“ بیان کیا کہ یہ وہی ہیں جو بدر کی لڑائی میں لڑنے کے لیے (تہا) نکلے تھے، مسلمانوں کی طرف سے حمزہ، علی اور عبیدہ یا ابو عبیدہ بن حارث رضی اللہ عنہ (اور کافروں کی طرف سے) شیبہ بن ربیعہ، عتبہ اور ولید بن عتبہ تھے۔

۳۹۶۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: أَنَا أَوَّلُ مَنْ يَجْتُو بَيْنَ يَدَيِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ. وَقَالَ قَيْسُ بْنُ عُبَادٍ: وَفِيهِمْ أَنْزَلَتْ: ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ [الحج: ۱۹] قَالَ: هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ وَعَلِيٌّ وَعُبَيْدَةُ أَوْ أَبُو عُبَيْدَةَ بْنُ الْحَارِثِ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ وَالْوَلِيدُ ابْنُ عُتْبَةَ. [طرفاه فی: ۳۹۶۷، ۴۷۴۴]

توضیح: ہوا یہ کہ بدر کے دن کافروں کی طرف سے یہ تین شخص میدان میں نکلے تھے اور کہنے لگے اے محمد! ہم سے لڑنے کے لئے لوگوں کو بھیجا دھرے انصار مقابلہ کو گئے تو کہنے لگے ہم تم سے لڑنا نہیں چاہتے۔ ہم تو اپنے برادری والوں سے یعنی قریش والوں سے مقابلہ کرنا چاہتے ہیں۔ اس وقت نبی کریم ﷺ نے فرمایا، اے حمزہ! اٹھو، اے علی! اٹھو اے عبیدہ! اٹھو۔ حضرت حمزہ شیبہ کے مقابلہ پر اور علی ولید کے مقابلہ پر کھڑے ہوئے۔ حمزہ نے شیبہ کو، علی نے ولید کو مار لیا اور عبیدہ اور عتبہ دونوں ایک دوسرے پر وار کر رہے تھے کہ حضرت علی رضی اللہ عنہ نے جا کر عتبہ کو ختم کیا اور عبیدہ کو اٹھالا۔

(۳۹۶۶) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے ابو ہاشم نے، ان سے ابو مجلز نے، ان سے قیس بن عباد نے اور ان سے ابوذر رضی اللہ عنہ نے بیان کیا (سورہ حج کی) آیت کریمہ ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ (یہ دو فریق ہیں جنہوں نے اللہ کے بارے میں مقابلہ کیا) قریش کے چھ شخصوں کے بارے میں نازل ہوئی تھی (تین مسلمانوں کی طرف سے یعنی) علی، حمزہ اور عبیدہ بن حارث رضی اللہ عنہم اور (تین کفار کی طرف سے یعنی) شیبہ بن ربیعہ، عتبہ بن ربیعہ اور ولید بن عتبہ۔

۳۹۶۶۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ ابْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ قَالَ: نَزَلَتْ ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ [الحج: ۱۹] فِي سِتَّةٍ مِنْ قُرَيْشٍ عَلِيٌّ وَحَمْزَةُ وَعُبَيْدَةُ ابْنُ الْحَارِثِ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ بْنُ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ. [اطرافہ فی: ۳۹۶۸، ۳۹۶۹]

۳۹۶۹، ۳۷۴۳ [مسلم: ۷۵۶۲، ۷۵۶۳؛ ابن

تشریح: بدر میں کفار اور مسلمانوں کا یہ مقابلہ ہوا تھا جس میں مسلمان کامیاب رہے، جیسا کہ پہلے گزر چکا ہے۔

۳۹۶۷۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافِ، حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ۔ كَانَ يَنْزِلُ فِي بَنِي ضُبَيْعَةَ وَهُوَ مَوْلَى لَبْنِي سَدُوسٍ۔ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: قَالَ عَلِيٌّ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَيْبِهِمَا﴾ [راجع: ۳۹۶۵]

(۳۹۶۷) ہم سے اسحاق بن ابراہیم صواف نے بیان کیا، ہم سے یوسف بن یعقوب نے بیان کیا، ان کا بنی ضبیعہ کے یہاں آنا جانا تھا اور وہ بنی سدوس کے غلام تھے۔ کہا ہم سے سلیمان تمیمی نے بیان کیا، ان سے ابو مجلز نے اور ان سے قیس بن عباد نے بیان کیا کہ علی رضی اللہ عنہ نے کہا: یہ آیت ہمارے ہی بارے میں نازل ہوئی تھی ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَيْبِهِمَا﴾

تشریح: قنادہ نے کہا کہ اس آیت سے اہل کتاب اور اہل اسلام مراد ہیں۔ جبکہ وہ دونوں اپنے اپنے لئے الوہیت کے مدعی ہوئے۔ عباد نے کہا کہ مؤمن اور کافر مراد ہیں۔ بقول علامہ ابن جریر، آیت سب کو شامل ہے، جو بھی کفر و اسلام کا مقابلہ ہو نتیجہ یہی ہے جو آگے آیت میں مذکور ہے: ﴿فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ رِيَابٌ مِّنْ ثَابِتٍ﴾ (۱۰/۱۹) یعنی کافروں کو دوزخ کے کپڑے پہنانے جائیں گے اور ان کے سروں پر دوزخ کا گرم کھولتا ہوا پانی ڈالا جائے گا۔

۳۹۶۸۔ حَدَّثَنِي يَحْيَى بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، سَمِعْتُ أَبَا ذَرٍّ يَقْسِمُ لَنَزَلِ هَٰؤُلَاءِ الْآيَاتُ فِي هَٰؤُلَاءِ الرَّهْطِ السَّتَةِ يَوْمَ بَدْرٍ نَحْوَهُ۔ [راجع: ۳۹۶۶]

(۳۹۶۸) مجھ سے یحییٰ بن جعفر نے بیان کیا، کہا ہم کو کعب نے خبر دی، انہیں سفیان نے، انہیں ابو ہاشم نے، انہیں ابو مجلز نے، انہیں انس بن عباد نے اور انہوں نے ابو ذر رضی اللہ عنہ سے سنا، وہ قسمیہ بیان کرتے تھے کہ یہ آیت (جو اوپر گزری) انہیں چھ آدمیوں کے بارے میں، بدر کی لڑائی کے موقع پر نازل ہوئی تھی۔ پہلی حدیث کی طرح راوی نے اسے بھی بیان کیا۔

تشریح: ان روایات میں حضرت ابو ذر رضی اللہ عنہ راوی کا نام بار بار آیا ہے۔ یہ مشہور صحابی حضرت ابو ذر غفاری رضی اللہ عنہ ہیں جن کا نام جنت اور لقب مسیح الاسلام ہے۔ قبیلہ غفار سے ہیں۔ یہ عہد جاہلیت ہی میں موحّد تھے۔ اسلام لانے والوں میں ان کا پانچواں نمبر ہے نبی کریم صلی اللہ علیہ وسلم کی خبر لینے کے لئے انہوں نے اپنے بھائی کو بھیجا تھا۔ بعد میں خود گئے اور بڑی مشکلات کے بعد بار رسالت میں باریابی ہوئی۔ تفصیل سے ان کے حالات پیچھے بیان کئے جا چکے ہیں۔ ۳۱ھ میں بمقام ربذہ ان کا انتقال ہوا، جہاں یہ تہار ہا کرتے تھے۔

جب یہ قریب المرگ ہوئے تو ان کی زوجہ محترمہ روئے لگیں اور کہنے لگیں کہ آپ ایک صحرا میں اس حالت میں سفر آخرت کر رہے ہیں کہ آپ کے کفن کے لئے یہاں کوئی کپڑا بھی نہیں ہے۔ فرمایا، رونا موقوف کرو اور سنو! رسول کریم صلی اللہ علیہ وسلم نے ایک مرتبہ فرمایا تھا کہ میں صحرائیں انتقال کروں گا میری موت کے وقت مسلمانوں کی ایک جماعت صحرا میں میرے پاس پہنچ جائے گی۔ لہذا تم راستے پر کھڑی ہو کر اب اس جماعت کا انتظار کرو۔ یہ فیہی اعداد حسب ارشاد نبوی صلی اللہ علیہ وسلم ضرور آ رہی ہوگی۔ چنانچہ ان کی اہلیہ صاحبہ گزر گاہ پر کھڑی ہو گئیں۔ تھوڑے ہی انتظار کے بعد دور سے کچھ سوار آتے ہوئے ان کو دکھائی دیئے۔ انہوں نے اشارہ کیا وہ ظہر گئے اور معلوم ہونے پر یہ سب حضرت ابو ذر رضی اللہ عنہ کی عیادت کو گئے جن کو دیکھ کر حضرت ابو ذر رضی اللہ عنہ کو بہت خوشی ہوئی اور انہوں نے ان کو نبی کریم صلی اللہ علیہ وسلم کی مذکورہ بالا پیش گوئی سنائی۔ پھر وصیت کی کہ اگر میری بیوی کے پاس یا میرے پاس کفن کے لئے کپڑا نکلے تو اسی کپڑے میں مجھ کو کفننا اور قسم دلائی کہ تم میں جو شخص حکومت کا ادنیٰ عہدیدار بھی ہو وہ مجھ کو نہ کفنائے۔ چنانچہ اس جماعت میں صرف ایک انصاری نوجوان ایسا ہی نکلا اور وہ بولا کہ چچا جان! میرے پاس ایک چادر ہے اس کے علاوہ وہ کپڑے اور ہیں جو خاص میری والدہ کے ہاتھ کے بنے

ہوئے ہیں۔ ان ہی میں آپ کو کفنناؤں گا۔ حضرت ابو ذر رضی اللہ عنہ نے خوش ہو کر فرمایا کہ ہاں تم ہی مجھ کو ان ہی کپڑوں میں کفن پہنانا اس وصیت کے بعد ان کی روح پاک عالم بالا کو پرواز کر گئی۔ اس جماعت صحابہ رضی اللہ عنہم نے ان کو کفنایا دفنایا۔ کفن اس انصاری نو جوان نے پہنایا اور جنازہ کی نماز حضرت عبداللہ بن مسعود رضی اللہ عنہ نے پڑھائی۔ پھر سب نے مل کر اس صحرا کے ایک گوشہ میں ان کو سپرد خاک کر دیا۔ (رضی اللہ عنہ) (متدرک حاکم/ص ۳۶: ۳۷)

۳۹۶۹۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ، يَقْسِمُ قَسَمًا: إِنَّ هَذِهِ الْآيَةَ: ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَيْبِهِمَا﴾ [الْحَج: ۱۹] نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةُ وَعَلِيٌّ وَعَبِيدَةُ بْنُ الْحَارِثِ وَعُتْبَةُ وَشَيْبَةُ ابْنِ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ. [راجع: ۳۹۶۶]

(۳۹۶۹) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو ہاشم نے خبر دی، انہیں ابو مجلز نے، انہیں قیس نے، انہوں نے کہا کہ میں نے ابو ذر رضی اللہ عنہ سے سنا، وہ قسمیہ کہتے تھے کہ یہ آیت ﴿هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَيْبِهِمَا﴾ ان کے بارے میں اتری جو بدر کی لڑائی میں مقابلے کے لیے نکلے تھے یعنی حمزہ، علی اور عبیدہ بن حارث رضی اللہ عنہم مسلمانوں کی طرف سے اور عتبہ، شیبہ ربیعہ کے بیٹے اور ولید بن عتبہ کافروں کی طرف سے۔

۳۹۷۰۔ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: سَأَلَ رَجُلٌ الْبَرَاءَ وَأَنَا أَسْمَعُ، أَشْهَدُ عَلَيَّ بَدْرًا؟ قَالَ: بَارَزَ وَظَاهَرَ حَقًّا.

(۳۹۷۰) مجھ سے ابو عبداللہ احمد بن سعید نے بیان کیا، کہا ہم سے اسحاق بن منصور سلولی نے بیان کیا، ہم سے ابراہیم بن یوسف نے بیان کیا، ان سے ان کے باپ یوسف بن اسحاق نے اور ان سے ان کے دادا ابو اسحاق سمعی نے کہ ایک شخص نے براء رضی اللہ عنہ سے پوچھا اور میں سن رہا تھا: کیا علی رضی اللہ عنہ بدر کی جنگ میں شریک تھے؟ انہوں نے کہا کہ ہاں! انہوں نے تو مبارزت کی تھی اور غالب رہے تھے۔ (اوپر تلے وہ دوزر ہیں پہنے ہوئے تھے۔)

تشریح: اس شخص کو حضرت علی رضی اللہ عنہ کی کم سن کی وجہ سے یہ گمان ہوا ہوگا کہ شاید وہ جنگ بدر میں نہ شریک ہوئے ہوں۔ براء رضی اللہ عنہ نے ان کا غلط گمان رفع کر دیا کہ لڑائی میں لکنا کیا مقابلہ کے لئے میدان میں نکلے اور ولید بن عتبہ کو قتل کیا۔ مبارزت یعنی میدان جنگ میں نکل کر کے دشمن کو لکارتا۔ جن لوگوں نے حضرت علی رضی اللہ عنہ پر خروج کیا تھا وہ ان کے قسم قسم کے عیب تلاش کرتے رہتے تھے جن کی کوئی حقیقت نہ تھی۔ براء رضی اللہ عنہ نے جو جواب دیا ہے گویا مخالفین کے منہ پر طمانچہ ہے۔

۳۹۷۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ، قَالَ: كَاتَبْتُ أُمِّيَةَ بِنْتُ خَلْفٍ، فَلَمَّا كَانَ يَوْمُ

(۳۹۷۱) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا کہ مجھ سے یوسف بن یحیٰ بن یحیٰ نے بیان کیا، ان سے صالح بن ابراہیم بن عبدالرحمن بن عوف نے، ان سے ان کے والد ابراہیم نے، ان کے دادا عبدالرحمن بن عوف رضی اللہ عنہ سے، انہوں نے بیان کیا کہ امیہ بن خلف سے (ہجرت کے بعد) میرا عہد نامہ ہو گیا تھا۔ پھر بدر کی لڑائی کے موقع پر انہوں نے اس کے

بَدْرٍ، فَذَكَرَ قَتْلَهُ وَقَتْلَ ابْنِهِ، فَقَالَ بِلَالٌ: لَا تَجُوتُ إِنْ نَجَا أُمِّيَّةٌ. [راجع: ۲۳۰۱]

کہا کہ اگر آج امیہ قتل نکلا تو میں آخرت میں عذاب سے بچ نہیں سکوں گا۔

تشریح: (عہد نامہ یہ تھا) کہ امیہ مکہ میں عبدالرحمن رضی اللہ عنہ کی جائیداد محفوظ رکھے۔ اس کے عوض عبدالرحمن امیہ کی جائیداد کی مدینہ میں حفاظت کریں گے۔ جنگ بدر میں امیہ کو بچانے کے لئے عبدالرحمن ان کے اوپر گر پڑے تھے مگر مسلمانوں نے تلواروں سے اسے چھلنی بنادیا۔

۳۹۷۲۔ حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿وَالنَّجْمِ﴾ فَسَجَدَ بِهَا، وَسَجَدَ مِنْ مَعَهُ، غَيْرَ أَنْ شَيْخًا أَخَذَ كَفًّا مِنْ تَرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ فَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ قِتْلِ كَافِرًا. [راجع: ۱۰۶۷]

(۳۹۷۲) ہم سے عبدان بن عثمان نے بیان کیا، کہا کہ مجھے میرے والد نے خبر دی، انہیں شعبہ نے، انہیں ابواسحاق نے، انہیں اسود نے اور انہیں عبداللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے (ایک مرتبہ مکہ میں) سورہ نجم کی تلاوت کی اور سجدہ تلاوت کیا تو جتنے لوگ وہاں موجود تھے۔ سب سجدہ میں گر گئے۔ سوا ایک بوڑھے کے کہ اس نے تھیلی میں مٹی لے کر اپنی پیشانی پر اسے لگا لیا اور کہنے لگا کہ میرے لیے بس اتنا ہی کافی ہے۔ عبداللہ رضی اللہ عنہ نے کہا کہ پھر میں نے اسے دیکھا کہ کفر کی حالت میں وہ قتل ہوا۔

تشریح: یعنی امیہ بن خلف جسے جنگ بدر میں خود حضرت بلال رضی اللہ عنہ ہی نے اپنے ہاتھوں سے قتل کیا تھا۔

۳۹۷۳۔ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى، حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ، عَنْ عُرْوَةَ، قَالَ: كَانَ فِي الزُّبَيْرِ ثَلَاثُ ضَرَبَاتٍ بِالسَّيْفِ، إِحْدَاهُنَّ فِي عَاتِقِهِ، قَالَ: إِنْ كُنْتُ لَأُدْخِلَ أَصَابِعِي فِيهَا. قَالَ: ضَرِبَ ثِنْتَيْنِ يَوْمَ بَدْرٍ، وَوَاحِدَةً يَوْمَ الْبَرْمُوكِ. قَالَ عُرْوَةُ: وَقَالَ لِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ جِئْتُ قَتْلَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: يَا عُرْوَةُ! هَلْ تَعْرِفُ سَيْفَ الزُّبَيْرِ؟ قُلْتُ: نَعَمْ قَالَ: فَمَا فِيهِ؟ قُلْتُ: فِيهِ قَلْعٌ فَلَهَا يَوْمَ بَدْرٍ. قَالَ: صَدَقْتُ.

(۳۹۷۳) مجھے ابراہیم بن موسیٰ نے خبر دی، کہا ہم سے ہشام بن یوسف نے بیان کیا، ان سے معمر نے، ان سے ہشام نے، ان سے عروہ نے بیان کیا کہ زبیر رضی اللہ عنہ کے جسم پر تلوار کے تین (گہرے) دغوں کے نشانات تھے، ایک ان کے موٹے پر تھا (اور اتنا گہرا تھا کہ) میں بچپن میں اپنی انگلیاں ان میں داخل کر دیا کرتا تھا۔ عروہ نے بیان کیا کہ ان میں سے دو زخم ان کو بدر کی لڑائی میں آئے تھے اور ایک جنگ یرموک میں۔ عروہ نے بیان کیا کہ جب عبداللہ بن زبیر رضی اللہ عنہ کو (حجاج ظالم کے ہاتھوں سے) شہید کر دیا گیا تو مجھ سے عبدالملک بن مروان نے کہا: اے عروہ! کیا زبیر رضی اللہ عنہ کی تلوار تم پہنچاتے ہو؟ میں نے کہا کہ ہاں، پہنچتا ہوں۔ اس نے پوچھا: اس کی کوئی نشانی بتاؤ؟ میں نے کہا کہ بدر کی لڑائی کے موقع پر اس کی دھار کا ایک حصہ ٹوٹ گیا تھا، جو ابھی تک اس میں باقی ہے۔ عبدالملک نے کہا کہ تم نے سچ کہا۔ (پھر اس نے نابذ شاعر کا یہ مصرع پڑھا) ”فوجوں کے ساتھ لڑتے لڑتے ان کی تلواروں کی دھاریں کئی جگہ سے ٹوٹ گئی ہیں“ پھر عبدالملک نے وہ تلوار عروہ کو واپس کر دی۔ ہشام نے بیان کیا کہ ہمارا اندازہ تھا کہ اس تلوار کی قیمت دس ہزار درہم تھی۔ وہ تلوار ہمارے ایک عزیز

بَيْنَ قُلُوبٍ مِنْ قِرَاعِ الْكُتَابِ

ثُمَّ رَدَّ عَلَى عُرْوَةَ. قَالَ هِشَامُ: فَأَقَمْنَاهُ بَيْنَنَا ثَلَاثَةَ أَيَّامٍ، وَأَخَذَهُ بَعْضُنَا، وَلَوْ دِدْتُ أَنِّي كُنْتُ أَخَذْتُهُ. [راجع: ۱۳۷۲]

(عثمان بن عروہ) نے قیمت دے کر لے لی تھی۔ میری بڑی آرزو تھی کہ
کاش! وہ تلوار میرے حصے میں آتی۔

تشریح: یرموک ملک شام میں ایک گاؤں کا نام تھا۔ وہاں حضرت عمر رضی اللہ عنہ کی خلافت میں ۱۵ھ میں مسلمانوں اور عیسائیوں میں جنگ ہوئی تھی۔ مسلمانوں کے سردار ابو عبیدہ بن جراح رضی اللہ عنہ تھے اور عیسائیوں کا سردار ہابان تھا۔ اس جنگ میں ستر ہزار نصرانی مارے گئے چالیس ہزار قید ہوئے۔ مسلمان بھی چار ہزار شہید ہوئے۔ اس جنگ میں ایک سو بدری صحابی رضی اللہ عنہ شریک تھے۔ (فتح الباری)

۳۹۷۴۔ حَدَّثَنَا فَرْوَةُ، عَنْ عَلِيٍّ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، كَانَ سَيْفُ الزُّبَيْرِ مُحَلًى
بِفِضَّةٍ. قَالَ هِشَامٌ: وَكَانَ سَيْفُ عُرْوَةَ
مُحَلًى بِفِضَّةٍ.

(۳۹۷۴) ہم سے فروہ بن ابی المعراء نے بیان کیا، ان سے علی بن مسہر نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد عروہ نے بیان کیا کہ زبیر رضی اللہ عنہ کی تلوار پر چاندی کا کام تھا۔ ہشام نے کہا کہ (میرے والد) عروہ کی تلوار پر چاندی کا کام تھا۔

۳۹۷۵۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ
أَبِيهِ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا
لِلزُّبَيْرِ يَوْمَ الْبَرْمُوكِ: أَلَا تَشُدُّ فَتَشُدُّ مَعَكَ؟
فَقَالَ: إِنِّي إِنْ شَدَدْتُ كَذَبْتُمْ. فَقَالُوا: لَا
تَفْعَلْ، فَحَمَلَ عَلَيْهِمْ حَتَّى شَقَّ صُفُوفَهُمْ،
فَجَاوَزَهُمْ وَمَا مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلًا،
فَأَخَذُوا بِلِجَامِهِ، فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى
عَاقِبِهِ بَيْنَهُمَا ضَرْبَةٌ ضَرَبَهَا يَوْمَ بَدْرٍ. قَالَ
عُرْوَةُ: كُنْتُ أَذْخُلُ أَصَابِعِي فِي تِلْكَ
الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. قَالَ عُرْوَةُ:
وَكَانَ مَعَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يَوْمَ مَيْدٍ وَهُوَ
ابْنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلَى فَرَسٍ وَ
وَكَّلَ بِهِ رَجُلًا. [راجع: ۳۷۲۱]

(۳۹۷۵) ہم سے احمد بن محمد نے بیان کیا، کہا ہم سے عبداللہ بن مبارک نے بیان کیا، انہیں ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے کہ رسول کریم ﷺ کے صحابہ رضی اللہ عنہم نے زبیر رضی اللہ عنہ سے یرموک کی جنگ میں کہا آپ حملہ کرتے تو ہم بھی آپ کے ساتھ حملہ کرتے۔ انہوں نے کہا کہ اگر میں نے ان پر زور کا حملہ کر دیا تو پھر تم لوگ پیچھے رہ جاؤ گے۔ سب بولے کہ ہم ایسا نہیں کریں گے۔ چنانچہ زبیر رضی اللہ عنہ نے دشمن (رومی فوج) پر حملہ کیا اور ان کی صفوں کو چیرتے ہوئے آگے نکل گئے۔ اس وقت ان کے ساتھ کوئی ایک بھی (مسلمان) نہیں رہا۔ پھر (مسلمان فوج کی طرف) آنے لگے تو رومیوں نے ان کے گھوڑے کی لگام پکڑ لی اور موٹا حصے پر دو کاری زخم لگائے، جو زخم بدر کی لڑائی کے موقع پر ان کو لگا تھا وہ ان دونوں زخموں کے درمیان میں پڑ گیا تھا۔ عروہ بن زبیر نے بیان کیا کہ جب میں چھوٹا تھا تو ان زخموں میں اپنی انگلیاں ڈال کر کھیلتا تھا۔ عروہ نے بیان کیا کہ یرموک کی لڑائی کے موقع پر عبداللہ بن زبیر رضی اللہ عنہ بھی ان کے ساتھ گئے، اس وقت ان کی عمر کل دس سال کی تھی۔ اس لیے ان کو ایک گھوڑے پر سوار کر کے ایک صاحب کی حفاظت میں دے دیا تھا۔

۳۹۷۶۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، سَمِعَ
رَوْحَ بْنَ عُبَادَةَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي
عُرْوَةَ، عَنْ قَتَادَةَ، قَالَ: ذَكَرْنَا أَنَسُ بْنُ

(۳۹۷۶) مجھ سے عبداللہ بن محمد نے بیان کیا، کہا انہوں نے روح بن عبادہ سے سنا، کہا ہم سے سعید بن ابی عروہ نے بیان کیا، ان سے قتادہ نے بیان کیا کہ انس بن مالک رضی اللہ عنہ نے کہا ہم سے ابوطالب رضی اللہ عنہ نے بیان کیا کہ بدر

کی لڑائی میں رسول اللہ ﷺ کے حکم سے قریش کے چوبیس مقتول سردار بدر کے ایک بہت ہی اندھیرے اور گندے کنویں میں پھینک دیئے گئے۔ عادت مبارکہ تھی کہ جب دشمن پر غالب ہوتے تو میدان جنگ میں تین دن تک قیام فرماتے۔ جنگ بدر کے خاتمہ کے تیسرے دن آپ کے حکم سے آپ کی سواری پر کجاوہ باندھا گیا اور آپ روانہ ہوئے۔ آپ کے اصحاب بھی آپ کے ساتھ تھے۔ صحابہ رضی اللہ عنہم نے کہا: غالباً آپ کسی ضرورت کے لیے تشریف لے جا رہے ہیں۔ آخر آپ اس کنویں کے کنارے آ کر کھڑے ہو گئے اور کفار قریش کے مقتولین سرداروں کے نام ان کے باپ کے نام کے ساتھ لے کر آپ انہیں آواز دینے لگے: ”اے فلاں بن فلاں! اے فلاں بن فلاں! کیا آج تمہارے لیے یہ بات بہتر نہیں تھی کہ تم نے دنیا میں اللہ اور اس کے رسول کی اطاعت کی ہوئی؟ بے شک ہم سے ہمارے رب نے جو وعدہ کیا تھا وہ ہمیں پوری طرح حاصل ہو گیا۔ تو کیا تمہارے رب کا تمہارے متعلق جو وعدہ (عذاب کا) تھا وہ بھی تمہیں پوری طرح مل گیا؟“ ابو طلحہ رضی اللہ عنہ نے بیان کیا کہ اس پر عمر رضی اللہ عنہ بول پڑے۔ یا رسول اللہ! آپ ان لاشوں سے کیوں خطاب فرما رہے ہیں؟ جن میں کوئی جان نہیں ہے۔ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، جو کچھ میں کہہ رہا ہوں تم لوگ ان سے زیادہ اسے نہیں سن رہے ہو۔“ قبادہ نے بیان کیا کہ اللہ تعالیٰ نے انہیں زندہ کر دیا تھا (اس وقت) تاکہ حضور ﷺ انہیں اپنی بات سنا دیں۔ ان کی توبخ، ذلت، نامرادی اور حسرت و ندامت کے لیے۔

مَا لَكُمْ عَنْ أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعَشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ فَقَذَفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ حَبِيبٌ مُحِبٌّ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْمَرْصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ يَبْدُرُ الْيَوْمَ الثَّالِثُ، أَمَرَ بِرَأْسَيْهِ فُشِدَا عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا: مَا نُرَى يَنْطَلِقُ إِلَّا لِيُبْغِضَ حَاجَتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّكْبِيِّ، فَجَعَلَ يَنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: ((يَا فَلَانُ بْنُ فَلَانٍ، وَيَا فَلَانُ بْنُ فَلَانٍ! أَيْسُرُكُمْ أَنْكُمْ أَطْعَمَ اللَّهُ وَرَسُولُهُ؟ لَنَا لَقَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا)). قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! مَا تُكَلِّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا فَقَالَ النَّبِيُّ ﷺ: ((وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ)). قَالَ قَتَادَةُ: أَحْيَاهُمُ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَضْغِيرًا وَنَقْمَةً وَحَسْرَةً وَنَدَمًا. [راجع: ۳۰۶۵]

تشریح: جو لوگ اس واقعہ سے سماع موتی ثابت کرتے ہیں وہ مراسر غلطی پر ہیں۔ کیونکہ یہ سنا رسول کریم ﷺ کا ایک مجزہ تھا۔ دوسری آیت میں صاف موجود ہے: ﴿وَمَا أَنْتَ بِمُسْمِعٍ مَنَ فِي الْقُبُورِ﴾ (فاطر ۲۲/۳۵) یعنی تم قبر والوں کو سنانے سے قاصر ہو، مرنے کے بعد جملہ تعلقات دنیاوی ٹوٹنے کے ساتھ دنیاوی زندگی کے لوازمات بھی ختم ہو جاتے ہیں۔ سننا بھی اسی میں شامل ہے۔ اگر مردے سنتے ہوں تو ان پر مردگی کا حکم لگانا ہی غلط ٹھہرتا ہے۔ بہر حال عقل و نقل سے وہی صحیح اور حق ہے کہ مرنے کے بعد انسان کے جملہ حواس دنیاوی ختم ہو جاتے ہیں۔ نیک مردوں کو اللہ تعالیٰ عالم برزخ میں کچھ سنا دے یہ بالکل علیحدہ چیز ہے۔ اس سے سماع موتی کا کوئی تعلق نہیں ہے۔

۳۹۷۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، (۳۹۷۷) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے قَالَ: حَدَّثَنَا عُمَرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے عطاء نے اور ان سے

﴿الَّذِينَ بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا﴾ قَالَ: هُمْ وَاللَّهُ أَكْفَارُ قُرَيْشٍ. قَالَ عَمْرُو: هُمْ قُرَيْشٌ وَمُحَمَّدٌ عَلَيْهِ نِعْمَةُ اللَّهِ: ﴿وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبُورِ﴾ [ابراہیم: ۲۸] قَالَ: النَّارَ يَوْمَ بَذِرٍ. [طرفہ فی: ۴۷۰۰]

ابن عباس رضی اللہ عنہما نے، انہوں نے قرآن مجید کی آیت: ﴿الَّذِينَ بَدَلُوا نِعْمَةَ اللَّهِ كُفْرًا﴾ کے بارے میں فرمایا: اللہ کی قسم! یہ کفار قریش تھے۔ عمرو نے کہا کہ اس سے مراد قریش تھے اور رسول اللہ ﷺ اللہ کی نعمت تھے۔ کفار قریش نے اپنی قوم کو جنگ بدر کے دن دار البور یعنی دوزخ میں بذر۔ [طرفہ فی: ۴۷۰۰]

تشریح: نعمت سے مراد اسلام اور رسول کریم ﷺ کی ذات گرامی اقدس ہے۔ قریش نے اس نعمت کی قدر نہ کی جس کا نتیجہ تباہی اور ہلاکت کی شکل میں ہوا۔ مدید والوں نے اللہ کی اس نعمت کی قدر کی۔ دونوں جہان کی عزت و آبرو سے سرفراز ہوئے۔ (رضی اللہ عنہ ورضوا عنہ)

۳۹۷۸۔ حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ ﷺ: ((إِنَّ الْمَيِّتَ يُعَذَّبُ فِي قَبْرِهِ بِبِغَاءِ أَهْلِهِ)). فَقَالَتْ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ، وَإِنْ أَهْلُهُ لَيَكُونُ عَلَيْهِ الْآثَنَ)). [راجع: ۱۲۸۸]

(۳۹۷۸) مجھ سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے بیان کیا کہ عائشہ رضی اللہ عنہا کے سامنے کسی نے اس کا ذکر کیا کہ ابن عمر رضی اللہ عنہما نبی کریم ﷺ کے حوالہ سے بیان کرتے ہیں کہ ”میت کو قبر میں اس کے گھر والوں کے اس پر رونے سے بھی عذاب ہوتا ہے۔“ اس پر عائشہ رضی اللہ عنہا نے کہا کہ حضور ﷺ نے تو یہ فرمایا تھا: ”عذاب میت پر اس کی بد عملیوں اور گناہوں کی وجہ سے ہوتا ہے اور اس کے گھر والے ہیں کہ اب بھی اس کی جدائی میں روتے رہتے ہیں۔“

[مسلم: ۲۱۵۳؛ نسائی: ۱۸۵۴]

۳۹۷۹۔ قَالَتْ: وَذَلِكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلْبِ وَفِيهِ قَتْلَى بَذِرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: ((إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ)). وَإِنَّمَا قَالَ: ((إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا)). ثُمَّ قَرَأَتْ: ﴿إِنَّكَ لَا تَسْمَعُ الْكَلِمَاتِ﴾ [النمل: ۸۰] ﴿وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ﴾ [فاطر: ۲۲] يَقُولُ: جِئْنَا تَبَوَّؤُوا مَقَاعِدَهُمْ مِنَ النَّارِ. [راجع: ۱۳۷۱؛ مسلم: ۲۱۵۵]

(۳۹۷۹) آپ نے کہا کہ اس کی مثال بالکل ایسی ہی ہے جیسے رسول اللہ ﷺ نے بدر کے اس کنویں پر کھڑے ہو کر جس میں مشرکین کی لاشیں ڈال دی گئیں تھیں، ان کے بارے میں فرمایا تھا کہ ”جو کچھ میں کہہ رہا ہوں، یہ اسے سن رہے ہیں۔“ تو آپ کے فرمانے کا مقصد یہ تھا کہ ”اب انہیں معلوم ہو گیا ہوگا کہ ان سے میں جو کچھ کہہ رہا تھا وہ حق تھا۔“ پھر انہوں نے اس آیت کی تلاوت کی: ”آپ مردوں کو نہیں سنا سکتے۔“ اور جو لوگ قبروں میں دفن ہو چکے ہیں انہیں آپ اپنی بات نہیں سنا سکتے۔“ عائشہ رضی اللہ عنہا نے کہا کہ (آپ ان مردوں کو نہیں سنا سکتے) جو اپنا ٹھکانا اب جہنم میں بنا چکے ہیں۔

(۳۹۸۰، ۸۱) مجھ سے عثمان نے بیان کیا، ہم سے عبیدہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے بدر کے کنویں پر کھڑے ہو کر فرمایا: ”کیا جو کچھ

۳۹۸۰، ۳۹۸۱۔ حَدَّثَنِي عُثْمَانُ، حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى قَلْبِ بَذِرٍ فَقَالَ:

((هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟)) ثُمَّ قَالَ: ((إِنَّهُمْ الْآنَ يَسْمَعُونَ مَا أَقُولُ لَهُمْ)). فَذَكَرَ لِعَائِشَةَ فَقَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ: ((إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنَّ الْإِدْيَ كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ)). ثُمَّ قَرَأَتْ: ((إِنَّكَ لَا تَسْمِعُ الْمَوْتَى)) [النمل: ٨٠] حَتَّى قَرَأَتْ الْآيَةَ. [راجع: ١٣٧٠، ١٣٧١]

تہمارے رب نے تمہارے لیے وعدہ کر رکھا تھا، اسے تم نے سچا پایا؟“ پھر آپ نے فرمایا: ”جو کچھ میں کہہ رہا ہوں یہ اب بھی اسے سن رہے ہیں۔“ اس حدیث کا ذکر جب عائشہ رضی اللہ عنہا سے کیا گیا تو انہوں نے کہا کہ نبی ﷺ نے یہ فرمایا تھا: ”انہوں نے اب جان لیا ہو گا کہ جو کچھ میں نے ان سے کہا تھا وہ حق تھا۔“ اس کے بعد انہوں نے آیت: ”بے شک آپ ان مردوں کو نہیں سنا سکتے۔“ پوری پڑھی۔

[۱۳۷۱] [مسلم: ۲۱۵۴، نسائی: ۲۰۷۵]

تشریح: قرآنی آیت صریح دلیل ہے کہ آپ مردوں کو نہیں سنا سکتے۔ یہی حق ہے۔ مقتولین بدر کو سنا تاقتی طور پر خصوصیات رسالت میں سے تھا۔ اس پر دوبارے مردوں کو قیاس نہیں کیا جاسکتا۔ ہاں اللہ تعالیٰ جب چاہے اور جس قدر چاہے مردوں کو سنا سکتا ہے جیسا کہ قبرستان میں ”السلام علیکم اهل الدیار۔“ حدیث کی سنون وعا سے ظاہر ہے۔ باقی اہل بدعت کا یہ خیال کہ وہ جب بھی مدفون باباؤں کی قبریں پوجنے جائیں وہ بابا ان کی فریاد سنتے اور حاجات پوری کرتے ہیں، سراسر باطل اور کافرانہ و شرکانہ خیال ہے جس کی شرعا کوئی اصل نہیں ہے۔ حضرت ابن عباس رضی اللہ عنہما اور حضرت عائشہ رضی اللہ عنہا ہر دو کے خیالات پر مزید تفصیل کے لئے فتح الباری کا مطالعہ کیا جائے۔

باب فَضْلِ مَنْ شَهِدَ بَدْرًا

باب: بدر کی لڑائی میں حاضر ہونے والوں کی

فضیلت کا بیان

۳۹۸۲- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَصِيبَ حَارِثَةَ يَوْمَ بَدْرٍ وَهُوَ غَلَامٌ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! قَدْ عَرَفْتُ مَنْزِلَةَ حَارِثَةَ مِنِّي، فَإِنْ يَكُ فِي النِّجْنَةِ أَضْيَرُ وَأَخْتَسِبُ، وَإِنْ تَكُ الْآخَرَى تَرَى مَا أَضْنَعُ؟ فَقَالَ: ((وَيُحَلِّكَ أَوْ هَلَبْتَ أَوْ جَنَّةً وَاحِدَةً هِيَ؟ إِنَّهَا جَنَّاتٌ كَثِيرَةٌ، وَإِنَّهُ فِي جَنَّةِ الْفِرْدَوْسِ)). [راجع: ۲۸۰۹]

۳۹۸۲) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، ہم سے ابو اسحاق نے بیان کیا، ان سے حمید نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ حارثہ بن سراقہ انصاری رضی اللہ عنہ جو ابھی نو عمر لڑکے تھے، بدر کے دن شہید ہو گئے تھے (پانی پینے کے لیے حوض پر آئے تھے کہ ایک تیر نے شہید کر دیا) پھر ان کی والدہ (ربیع بنت نضر، انس رضی اللہ عنہ کی بیوی تھیں) کی خدمت میں حاضر ہوئیں اور عرض کیا: یا رسول اللہ! آپ کو معلوم ہے کہ مجھے حارثہ سے کتنا پیار تھا، اگر وہ اب جنت میں ہے تو میں اس پر صبر کروں گی اور اللہ تعالیٰ سے ثواب کی امید رکھوں گی اور اگر کہیں دوسری جگہ ہے تو آپ دیکھ رہے ہیں کہ میں کس حال میں ہوں۔ حضور ﷺ نے فرمایا: ”اللہ تم پر رحم کرے، کیا دیوانی ہو رہی ہو، کیا وہاں کوئی ایک جنت ہے؟ بہت سی جنتیں ہیں اور تمہارا بیٹا جنت الفردوس میں ہے۔“

تشریح: حدیث سے بدر میں شریک ہونے والوں کی فضیلت ثابت ہوئی کہ وہ سب جنتی ہیں۔ یہ اللہ کا قطعی فیصلہ ہے۔ یہ حارثہ بن سراقہ بن حارث

بن عدی انصاری بن عدی بن نجار ہیں۔ حارثہ کے باپ سراقہ صحابی رسول ﷺ جنگ حنین میں شہید ہوئے تھے۔ (رحمۃ اللہ علیہ)

(۳۹۸۳) مجھ سے اسحاق بن ابراہیم نے بیان کیا، کہا ہمیں عبداللہ بن ادریس نے خبر دی، کہا کہ میں نے حصین بن عبدالرحمن سے سنا، انہوں نے سعد بن عبیدہ سے، انہوں نے ابو عبدالرحمن سلمیٰ سے کہ علی رضی اللہ عنہ نے کہا: مجھے، ابو مرثدہ اور زبیر رضی اللہ عنہما کو رسول اللہ ﷺ نے ایک مہم پر بھیجا۔ ہم سب شہسوار تھے۔ حضور ﷺ نے فرمایا: ”تم لوگ سیدھے چلے جاؤ۔ جب روضہ خانہ پر پہنچو تو وہاں تمہیں مشرکین کی ایک عورت ملے گی، وہ ایک خط لیے ہوئے ہے جسے حاطب بن ابی بلتعہ رضی اللہ عنہ نے مشرکین کے نام بھیجا ہے۔“ چنانچہ حضور ﷺ نے جس جگہ کا پتہ دیا تھا ہم نے وہیں اس عورت کو ایک اونٹ پر جاتے ہوئے پایا۔ ہم نے اس سے کہا کہ خط لا۔ وہ کہنے لگی کہ میرے پاس تو کوئی خط نہیں ہے۔ ہم نے اس کے اونٹ کو بٹھا کر اس کی تلاشی لی تو واقعی ہمیں بھی کوئی خط نہیں ملا۔ لیکن ہم نے کہا کہ رسول اللہ ﷺ کی بات کبھی غلط نہیں ہو سکتی۔ خط نکال ورنہ ہم تجھے ننگا کر دیں گے۔ جب اس نے ہمارا یہ سخت رویہ دیکھا تو ازار باندھنے کی جگہ کی طرف اپنا ہاتھ لے گئی۔ وہ ایک چادر میں لپیٹی ہوئی تھی اور اس نے خط نکال کر ہم کو دے دیا۔ ہم اسے لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئے۔ عمر رضی اللہ عنہ نے کہا کہ اس نے (یعنی حاطب بن ابی بلتعہ نے) اللہ اور اس کے رسول ﷺ اور مسلمانوں سے دغا کیا ہے۔ حضور ﷺ مجھے اجازت دیں تاکہ میں اس کی گردن مار دوں لیکن نبی ﷺ نے ان سے دریافت فرمایا: ”تم نے یہ کام کیوں کیا؟“ حاطب رضی اللہ عنہ بولے: اللہ کی قسم! یہ وجہ ہرگز نہیں تھی کہ اللہ اور اس کے رسول پر میرا ایمان باقی نہیں رہا تھا۔ میرا مقصد تو صرف اتنا تھا کہ قریش پر اس طرح میرا ایک احسان ہو جائے اور اس کی وجہ سے وہ (مکہ میں باقی رہ جانے والے) میرے اہل و عیال کی حفاظت کریں۔ آپ کے اصحاب میں جتنے بھی حضرات (مہاجرین) ہیں ان سب کا قبیلہ وہاں موجود ہے اور اللہ ان کے ذریعے ان کے اہل و مال کی حفاظت کرتا ہے۔ نبی اکرم ﷺ نے فرمایا: ”انہوں نے سچی بات بتادی ہے اور تم لوگوں کو چاہیے کہ ان کے متعلق اچھی بات ہی کہو۔“ عمر رضی اللہ عنہ نے پھر عرض

۳۹۸۳۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، قَالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدَةَ وَالزُّبَيْرَ وَكُنَّا فَارِسَ قَالَ: ((انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاحٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ، مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ)). فَأَذَرَكُنَا تَسِيرُ عَلَى بَعِيرٍ لَهَا حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: فَقُلْنَا: الْكِتَابُ. فَقَالَتْ: مَا مَعَنَا كِتَابٌ. فَأَنْخَنَاهَا فَالْتَمَسْنَا فَلَمْ نَرِ كِتَابًا، فَقُلْنَا: مَا كَذَبَ رَسُولُ اللَّهِ ﷺ تَخْرُجَنَّ الْكِتَابُ أَوْ لَنَجْرُ دَنْكَ. فَلَمَّا رَأَتْ الْجَدَّ أَهْوَتْ إِلَى حُجْزَتِهَا وَهِيَ مُخْتَبِرَةٌ بِكِسَاءٍ فَأَخْرَجَتْهُ، فَأَنْطَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ، فَذَعْنِي فَلَأَضْرِبَ عُنُقَهُ. فَقَالَ النَّبِيُّ ﷺ: ((مَا حَمَلَكَ عَلَى مَا صَعَفْتَ؟)) قَالَ حَاطِبٌ: وَاللَّهِ! مَا بَنِي أَنْ لَا أَكُونُ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَذْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ مَنْ يَذْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. فَقَالَ النَّبِيُّ ﷺ: ((صَدَقَ، وَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا)). فَقَالَ عُمَرُ: إِنَّهُ قَدْ خَانَ

کیا: اس شخص نے اللہ، اس کے رسول اور مسلمانوں سے دغا کیا ہے۔ آپ مجھے اجازت دیجئے کہ میں اس کی گردن کو بار دوں۔ حضور ﷺ نے ان سے فرمایا: ”کیا یہ بدر والوں میں سے نہیں ہے؟“ آپ نے فرمایا: ”اللہ تعالیٰ اہل بدر کے حالات کو پہلے ہی سے جانتا تھا اور وہ خود فرما چکا ہے کہ تم جو چاہو کرو، تمہیں جنت ضرور ملے گی (یا آپ نے یہ فرمایا کہ) میں نے تمہاری مغفرت کر دی ہے۔“ یہ سن کر عمر رضی اللہ عنہ کی آنکھوں میں آنسو آ گئے اور عرض کیا: اللہ اور اس کے رسول کو زیادہ علم ہے۔

اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ، فَدَعْنِي لِأَضْرِبَ عُنُقَهُ، فَقَالَ: ((أَلَيْسَ مِنْ أَهْلِ بَدْرٍ؟)) فَقَالَ: ((لَعَلَّ اللَّهَ أَطْلَعَ إِلَى أَهْلِ بَدْرٍ؟ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ، أَوْ فَقَدْ غُفِرَتْ لَكُمْ)). فَدَمَعَتْ عَيْنَا عُمَرُ وَقَالَ: اللَّهُ وَرَسُولُهُ أَغْلَمُ. [راجع: ۳۰۰۷] [مسلم: ۶۶۰۳، ابوداؤد: ۲۶۵۱]

تشریح: حضرت عمر رضی اللہ عنہ کی رائے ملکی قانون اور سیاست پر مبنی تھی کہ جو شخص ملک و ملت کے ساتھ بے وفائی کرے جنگی راز دشمن کو پہنچائے وہ قابل موت مجرم ہے مگر حضرت عاصم رضی اللہ عنہ کے متعلق نبی کریم ﷺ نے ان کی صحیح نیت جان کر اور ان کے بدری ہونے کی بنا پر حضرت عمر رضی اللہ عنہ کی ان کے متعلق رائے سے اتفاق نہیں فرمایا بلکہ ان کی اس لغزش کو معاف فرمادیا۔

باب

باب

(۳۹۸۴) مجھ سے عبد اللہ بن محمد چھٹی نے بیان کیا، کہا ہم سے ابو احمد زبیری نے بیان کیا، کہا ہم سے عبد الرحمن بن غنیل نے بیان کیا، ان سے حمزہ بن ابی اسید اور زبیر بن منذر بن ابی اسید نے اور ان سے ابو اسید (مالک بن ربیعہ رضی اللہ عنہ) نے بیان کیا کہ رسول اللہ ﷺ نے جنگ بدر کے موقع پر ہمیں ہدایت فرمائی تھی کہ ”جب کفار تمہارے قریب آ جائیں تو ان پر تیر چلانا اور (جب تک وہ دور ہیں) اپنے تیروں کو بچائے رکھنا۔“

۳۹۸۴- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، وَالزُّبَيْرِ بْنِ الْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: ((إِذَا أَكْبَبْتُمْ فَارْمُوهُمْ وَاسْتَبْقُوا نَبْلَكُمْ)). [راجع: ۲۹۰۰]

تشریح: یعنی جلدی جلدی سب تیر نہ چلا دو کہ لگیں یا نہ لگیں یہ تیروں کا ضائع کرنا ہوگا۔ لائق جزل ایسے ہی ہوتے ہیں جو اپنی فوج کا سامان جنگ بہت محتاط طریقہ پر خرچ کراتے ہیں۔ نبی کریم ﷺ اس بارے میں بھی بہت بڑے قوی کمانڈر اور ماہر فنون حربیہ تھے۔ ((اکببہم)) کا معنی اس حدیث میں راوی نے یہ کیا ہے کہ بہت سے آ جائیں اور جوم کی شکل میں آئیں۔ بعض نے کہا کتب کے معنی لغت میں نزدیک ہونے کے آئے ہیں یعنی جب تک وہ ہمارے نزدیک نہ ہوں اپنے تیروں کو محفوظ رکھنا تا کہ وہ وقت پر کام آئیں، ان کو بیکار ضائع نہ کرنا۔ آج بھی جنگی اصول یہی ہے جو ساری دنیا میں مسلم ہے۔

(۳۹۸۵) مجھ سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے ابو احمد زبیری نے بیان کیا، کہا ہم سے عبد الرحمن بن غنیل نے، ان سے حمزہ بن ابی اسید اور منذر بن ابی اسید نے اور ان سے ابو اسید رضی اللہ عنہ نے بیان کیا کہ جنگ بدر میں رسول اللہ ﷺ نے ہمیں ہدایت کی تھی کہ ”جب تمہارے قریب کفار

۳۹۸۵- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، وَالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ

آجائیں یعنی حملہ و هجوم کریں (اتنے کہ تمہارے نشانے کی زد میں آجائیں) تو پھر ان پر تیر برس آنے شروع کرنا اور (جب تک وہ تم سے قریب نہ ہوں) اپنے تیر کو محفوظ رکھنا۔“

أَبِي أُسَيْدٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: ((إِذَا أَكْبَرْتُمْ - يَعْنِي أَكْثَرْتُمْ - فَأَرْمُوهُمْ، وَاسْتَقْبُوا نَبْلَهُمْ)). (راجع: ۲۹۰۰)

(۳۹۸۶) مجھ سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے ابو اسحاق نے بیان کیا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، وہ بیان کر رہے تھے کہ نبی کریم ﷺ نے احد کی لڑائی میں تیر اندازوں پر عبداللہ بن جبیر رضی اللہ عنہ کو سردار مقرر کیا تھا۔ اس لڑائی میں ہمارے ستر آدمی شہید ہوئے تھے۔ نبی کریم ﷺ اور آپ کے صحابیوں سے بدر کی لڑائی میں ایک سو چالیس مشرکین کو نقصان پہنچا تھا۔ ستر ان میں سے قتل کر دیئے گئے اور ستر قیدی بنا کر لائے گئے۔ اس پر اوسفیان نے کہا کہ آج کا دن بدر کے دن کا بدلہ ہے اور لڑائی کی مثال ڈول کی سی ہے۔

۳۹۸۶ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّمَاةِ يَوْمَ أُحُدٍ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. قَالَ أَبُو سُفْيَانَ: يَوْمَ يَوْمِ بَدْرٍ، وَالْحَرْبُ سَبْجَالٍ. (راجع: ۳۰۳۹)

تشریح: جنگ احد میں نبی کریم ﷺ نے عبداللہ بن جبیر رضی اللہ عنہ کو پچاس تیر اندازوں کے ساتھ احد پہاڑ کے ایک ناکے پر اس شرط کے ساتھ مقرر فرمایا کہ ہم ہماریں یا جیتیں ہمارے حکم کے بغیر یہ ناکہ ہرگز نہ چھوڑنا۔ شروع میں جب مسلمانوں کو فتح ہونے لگی تو عبداللہ بن جبیر رضی اللہ عنہ کے ساتھیوں نے وہ ناکہ چھوڑ دیا جس کا نتیجہ جنگ احد کی شکست کی صورت میں سامنے آیا۔

(۳۹۸۷) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید نے، ان سے ان کے دادا ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے، میں گمان کرتا ہوں کہ انہوں نے نبی کریم ﷺ سے بیان کیا کہ آپ نے فرمایا: ”خیر و بھلائی وہ ہے جو اللہ تعالیٰ نے ہمیں احد کی لڑائی کے بعد عطا فرمائی اور خلوص عمل کا ثواب وہ ہے جو اللہ نے ہمیں بدر کی لڑائی کے بعد عطا فرمایا۔“

۳۹۸۷ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: ((وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَتَوَابُ الصَّدَقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ)). (راجع: ۳۶۲۲)

تشریح: حادثہ احد کے بعد بھی مسلمانوں کے حوصلوں میں فرق نہیں آیا اور وہ دوبارہ خیر و بھلائی کے مالک بن گئے۔ اللہ نے بعد میں ان کو فتوحات سے نوازا اور بدر میں اللہ نے جو فتح عنایت کی وہ ان کے خلوص عمل کا ثمرہ تھا۔ مسلمان بہر حال خیر و برکت کا مالک ہوتا ہے اور غازی و شہید ہر دو خطاب اس کے لئے صد عزتوں کا مقام رکھتے ہیں۔

(۳۹۸۸) مجھ سے یعقوب نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان کے دادا سے کہ عبدالرحمن بن عوف نے کہا، بدر کی لڑائی کے موقع پر میں صف میں کھڑا ہوا تھا۔ میں نے مڑ کر

۳۹۸۸ - حَدَّثَنِي يَعْقُوبُ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي لَفِي

دیکھا تو میری دامنی اور بائیں طرف دونو جوان کھڑے تھے۔ ابھی میں ان کے متعلق کوئی فیصلہ بھی نہ کر پایا تھا کہ ایک نے مجھ سے چپکے سے پوچھا تا کہ اس کا ساتھی سننے نہ پائے: پچھا! مجھے ابو جہل کو دکھا دو۔ میں نے کہا: بھتیجے! تم اسے دیکھ کر کیا کرو گے؟ اس نے کہا: میں نے اللہ تعالیٰ کے سامنے یہ عہد کیا ہے اگر میں نے اسے دیکھ لیا تو یا اسے قتل کر کے رہوں گا یا پھر خود اپنی جان دے دوں گا۔ دوسرے نو جوان نے بھی اپنے ساتھی سے چھپاتے ہوئے مجھ سے یہی بات پوچھی۔ انہوں نے کہا کہ اس وقت ان دونوں نو جوانوں کے درمیان میں کھڑے ہو کر مجھے بہت خوشی ہوئی۔ میں نے اشارے سے انہیں ابو جہل کو دکھا دیا۔ جسے دیکھتے ہی وہ دونوں باز کی طرح اس پر چھپے اور فوراً ہی اسے مار گرایا، یہ دونوں عفراء کے بیٹے تھے۔

عَفْرَاءَ [راجع: ۳۱۴۱]

تشریح: بعض روایتوں میں ہے کہ یہ دونوں معاذ بن عفراء اور معوذ بن عفراء بن جوح رضی اللہ عنہما تھے۔ معاذ اور معوذ کی والدہ کا نام عفراء تھا ان کے باپ کا نام حارث بن رفاع تھا۔ ان لڑکوں نے پہلی ہی یہ عہد کیا تھا کہ ابو جہل ہمارے رسول کریم صلی اللہ علیہ وسلم کو گالیاں دیتا ہے ہم اس کو ختم کر کے ہی رہیں گے۔ اللہ نے ان کا عزم پورا کر دکھایا۔ وہ ابو جہل کو معلوم کر کے اس پر ایسے لپکے جیسے شکرہ پرندہ چڑیا پر لپکتا ہے۔

(۳۹۸۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، انہیں ابن شہاب نے خبر دی، کہا کہ مجھے عمر بن اسید بن جاریہ ثقفی نے خبر دی جو بنی زہرہ کے حلیف تھے اور ابو ہریرہ رضی اللہ عنہ کے شاگردوں میں شامل تھے کہ ابو ہریرہ رضی اللہ عنہ نے کہا نبی کریم صلی اللہ علیہ وسلم نے دس جاسوس بھیجے اور ان کا امیر عاصم بن ثابت انصاری رضی اللہ عنہ کو بنایا جو عاصم بن عمر بن خطاب رضی اللہ عنہ کے نانا ہوتے ہیں۔ جب یہ لوگ عسفان اور مکہ کے درمیان مقام ہدہ پر پہنچے تو بنی ہذیل کے ایک قبیلہ کو ان کے آنے کی اطلاع مل گئی۔ اس قبیلہ کا نام بنی لحيان تھا۔ اس کے سوتیر انداز ان صحابہ رضی اللہ عنہم کی تلاش میں نکلے اور ان کے نشان قدم کے اندازے پر چلنے لگے۔ آخر اس جگہ پہنچ گئے جہاں بیٹھ کر ان صحابہ رضی اللہ عنہم نے کھجور کھائی تھی۔ انہوں نے کہا کہ یہ بیڑ (مدینہ) کی کھجور (کی گٹھلیاں) ہیں۔ اب پھر وہ ان کے نشان قدم کے اندازے پر چلنے لگے۔ جب عاصم بن ثابت رضی اللہ عنہ اور ان کے ساتھیوں نے ان کے آنے کو معلوم کر لیا تو ایک (محفوظ) جگہ پناہ لی۔ قبیلہ والوں نے

الصَّفَّ يَوْمَ بَدْرٍ إِذِ التَّفَّتْ، فَإِذَا عَنِ يَمِينِي وَعَنْ يَسَارِي فَتَيَانِ حَدِيثَا السَّنِّ، فَكَانَنِي لَمْ أَمْنُ بِمَكَانِهِمَا، إِذْ قَالَ لِي أَحَدُهُمَا سِرًّا مِنْ صَاحِبِهِ: يَا عَمَّ أُرْبِي أَبَا جَهْلٍ. فَقُلْتُ: يَا ابْنَ أَخِي! وَمَا تَصْنَعُ بِهِ؟ قَالَ: عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ. فَقَالَ لِي الْآخَرُ سِرًّا مِنْ صَاحِبِهِ مِثْلَهُ قَالَ: فَمَا سَرَرَنِي أَنِّي بَيْنَ رَجُلَيْنِ مَكَانَهُمَا، فَأَسْرْتُ لَهُمَا إِلَيْهِ، فَشَدَّ عَلَيْهِ مِثْلَ الصَّقَرَيْنِ حَتَّى ضَرَبَاهُ، وَهُمَا ابْنَا عَفْرَاءَ. [راجع: ۳۱۴۱]

۳۹۸۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، حَلِيفُ بَنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ، جَدُّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى إِذَا كَانُوا بِالْهَدَةِ بَيْنَ عُسْفَانَ وَمَكَّةَ ذَكُرُوا لِحْيٍ مِنْ هَذِيلٍ يُقَالُ لَهُمْ: بَنُو لَحِيَّانَ، فَتَقَرَّوْا لَهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامَ، فَاقْتَصَوْا آثَارَهُمْ حَتَّى وَجَدُوا مَا كُلُّهُمْ التَّمَرُ فِي مَنْزِلٍ نَزَلُوهُ فَقَالَ: تَمَرٌ يَثْرَبُ. فَاتَّبَعُوا آثَارَهُمْ، فَلَمَّا

انہیں اپنے گھیرے میں لے لیا اور کہا کہ نیچے اتر آؤ اور ہماری پناہ خود قبول کر لو تو تم سے ہم وعدہ کرتے ہیں کہ تمہارے کسی آدمی کو بھی ہم قتل نہیں کریں گے۔ عاصم بن ثابت رضی اللہ عنہ نے کہا مسلمانو! میں کسی کافر کی پناہ میں نہیں اتر سکتا۔ پھر انہوں نے دعا کی: اے اللہ! ہمارے حالات کی خبر اپنے نبی ﷺ کو کر دے۔ آخر قبیلہ والوں نے مسلمانوں پر تیر اندازی کی اور عاصم رضی اللہ عنہ کو شہید کر دیا۔ بعد میں ان کے وعدوں پر تین صحابہ رضی اللہ عنہم اتر آئے۔ یہ حضرات حضرت خبیب، زید بن دشنہ اور ایک تیسرے صحابی رضی اللہ عنہ تھے۔ قبیلہ والوں نے جب ان تینوں صحابیوں رضی اللہ عنہم پر قابو پالیا تو ان کی کمان سے تانت نکال کر اسی سے انہیں باندھ دیا۔ تیسرے صحابی رضی اللہ عنہ نے کہا، یہ تمہاری پہلی دغا بازی ہے، میں تمہارے ساتھ کبھی نہیں جاسکتا۔ میرے لیے تو انہیں کی زندگی نمونہ ہے۔ آپ کا اشارہ ان صحابہ رضی اللہ عنہم کی طرف تھا جو ابھی شہید کئے جا چکے تھے کفار نے انہیں گھسیٹنا شروع کیا اور زبردستی کی لیکن وہ کسی طرح ان کے ساتھ جانے پر تیار نہ ہوئے۔ (تو انہوں نے ان کو بھی شہید کر دیا) اور خبیب رضی اللہ عنہ اور زید بن دشنہ رضی اللہ عنہ کو ساتھ لے گئے اور (کہہ میں لے جا کر) انہیں بچ دیا۔ یہ بدر کی لڑائی کے بعد کا واقعہ ہے۔ حارث بن عامر بن نوفل کے لڑکوں نے خبیب رضی اللہ عنہ کو خرید لیا۔ انہوں ہی نے بدر کی لڑائی میں حارث بن عامر کو قتل کیا تھا۔ کچھ دنوں تک تو وہ ان کے یہاں قید رہے، آخر انہوں نے ان کے قتل کا ارادہ کیا۔ انہی دنوں حارث کی کسی لڑکی سے انہوں نے موئے زیر ناف صاف کرنے کے لیے استرہ مانگا۔ اس نے دے دیا۔ اس وقت اس کا ایک چھوٹا سا بچہ ان کے پاس (کھیلتا ہوا) اس عورت کی بے خبری میں چلا گیا۔ پھر جب وہ ان کی طرف آئی تو دیکھا کہ بچہ ان کی ران پر بیٹھا ہوا ہے اور استرہ ان کے ہاتھ میں ہے۔ انہوں نے بیان کیا کہ یہ دیکھتے ہی وہ اس درجہ گھبرا گئی کہ خبیب رضی اللہ عنہ نے اس کی گھبراہٹ کو دیکھ لیا اور بولے، کیا تمہیں اس کا خوف ہے کہ میں اس بچے کو قتل کر دوں گا؟ یقین رکھو کہ میں ایسا ہرگز نہیں کر سکتا۔ ان خاتون نے بیان کیا: اللہ کی قسم! میں نے کبھی کوئی قیدی خبیب رضی اللہ عنہ سے بہتر نہیں دیکھا۔ اللہ کی قسم! میں نے ایک دن انکو کے ایک

حَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ لَجُؤًا إِلَى مَوْضِعٍ، فَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا لَهُمْ: انْزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا نَقْتُلَ مِنْكُمْ أَحَدًا. فَقَالَ عَاصِمُ بْنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ، أَمَا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ. ثُمَّ قَالَ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوْهُمْ بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا، وَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ نَفَرٌ عَلَى الْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ وَزَيْدُ بْنُ الدَّثَنَةِ، وَرَجُلٌ آخَرٌ، فَلَمَّا اسْتَمَكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قَسِيهِمْ فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ الْعَذْرِ، وَاللَّهِ لَا أَصْحَبُكُمْ، إِنَّ لِي بِهِؤَلَاءِ أَسْوَةً. يُرِيدُ الْقَتْلَى، فَجَرَّوهُ وَعَالَجُوهُ، فَأَبَى أَنْ يَصْحَبَهُمْ، فَانْطَلَقَ بِخُبَيْبٍ وَزَيْدِ بْنِ الدَّثَنَةِ حَتَّى بَاعُوهُمَا بَعْدَ وَقْعَةِ بَدْرٍ، فَأَتَبَاعَ بَنُو الْحَارِثِ بْنِ عَامِرٍ ابْنَ نَوْفَلٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ، فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بَنِي لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فِخْذِهِ وَالْمُوسَى بِيَدِهِ قَالَتْ: فَفَزَعْتُ فَرَعَةً حَرَفَهَا خُبَيْبٌ فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتَلَ؟ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ قَالَتْ: وَاللَّهِ! مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، وَاللَّهِ! لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ،

خوشہ سے انگوڑ کھاتے دیکھا جو ان کے ہاتھ میں تھا حالانکہ وہ لوہے کی زنجیروں میں چکڑے ہوئے تھے اور مکہ میں اس وقت کوئی پھل بھی نہیں تھا۔ وہ بیان کرتی تھیں کہ وہ تو اللہ کی طرف سے بھیجی ہوئی روزی تھی جو اس نے ضعیف و ناتوان کے لیے بھیجی تھی۔ پھر بنو حارثہ انہیں قتل کرنے کے لیے حرم سے باہر لے جانے لگے تو ضعیف و ناتوان نے ان سے کہا کہ مجھے دو رکعت نماز پڑھنے کی اجازت دے دو۔ انہوں نے اس کی اجازت دی تو انہوں نے دو رکعت نماز پڑھی اور فرمایا: اللہ کی قسم! اگر تمہیں یہ خیال نہ ہونے لگتا کہ میں پریشانی کی وجہ سے (دریخت نماز پڑھ رہا ہوں) تو اور زیادہ دیر تک پڑھتا۔ پھر انہوں نے دعا کی: اے اللہ! ان میں سے ہر ایک کو الگ الگ ہلاک کر اور ایک کو بھی باقی نہ چھوڑ اور یہ اشعار پڑھے ”جب میں اسلام پر قتل کیا جا رہا ہوں تو مجھے کوئی پروا نہیں کہ اللہ کی راہ میں مجھے کس پہلو پر پچھاڑا جائے گا اور یہ تو صرف اللہ کی رضا حاصل کرنے کے لیے ہے۔ اگر وہ چاہے گا تو میرے جسم کے ایک ایک جوڑ پر ثواب عطا فرمائے گا۔“ اس کے بعد ابوسرودہ عقبہ بن حارثہ ان کی طرف بڑھا اور انہیں شہید کر دیا۔ ضعیف و ناتوان نے اپنے قتل حسہ سے ہر اس مسلمان کے لیے جسے قید کر کے قتل کیا جائے (قتل سے پہلے دو رکعت) نماز کی سنت قائم کی ہے۔ ادھر جس دن ان صحابہ رضی اللہ عنہم پر مصیبت آئی تھی حضور ﷺ نے اپنے صحابہ رضی اللہ عنہم کو اسی دن اس کی خبر دے دی تھی۔ قریش کے کچھ لوگوں کو جب معلوم ہوا کہ عاصم بن ثابت رضی اللہ عنہ شہید کر دیئے گئے ہیں تو ان کے پاس اپنے آدی بھیجے تاکہ ان کے جسم کا کوئی حصہ لائیں جس سے انہیں پچانا جاسکے۔ کیوں کہ انہوں نے ہی (بدر میں) ان کے ایک سردار (عقبہ بن ابی معیط) کو قتل کیا تھا لیکن اللہ تعالیٰ نے ان کی لاش پر بادل کی طرح بھڑوں کی ایک فوج بھیج دی اور انہوں نے آپ کی لاش کو کفار قریش کے آدمیوں سے بچا لیا اور وہ ان کے جسم کا کوئی حصہ بھی نہ کاٹ سکے اور عقبہ بن مالک رضی اللہ عنہ نے بیان کیا کہ میرے سامنے لوگوں نے مرارہ بن ربیع عمری رضی اللہ عنہ اور بلال بن امیہ واقفی رضی اللہ عنہ کا ذکر کیا۔ (جو غزوہ تبوک میں نہیں جاسکے تھے) کہ وہ صالح صحابیوں میں سے ہیں اور بدر کی لڑائی میں شریک ہوئے تھے۔

وَإِنَّهُ لَمُوْتِقٌ بِالْحَدِيدِ، وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقٌ رَزَقَهُ اللَّهُ خَبِيئًا، فَلَمَّا خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْجِلِّ قَالَ لَهُمْ خَبِيبٌ: دَعُونِي أَصْلِي رَكَعَتَيْنِ. فَتَرَكَوهُ فَزَكَعَ رَكَعَتَيْنِ، فَقَالَ: وَاللَّهِ! لَوْلَا أَنْ تَحْسِبُوا أَنَّ مَا بَيْنِي جَزَعٌ لَزِدْتُ، ثُمَّ قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا، وَافْتَلِهِمْ بَدَدًا، وَلَا تَبْقِ مِنْهُمْ أَحَدًا. ثُمَّ أَنشَأَ يَقُولُ:

فَلَسْتُ أَبَالِي جِنِّ أَقْتُلُ مُسْلِمًا عَلَى أَيِّ جَنْبٍ كَانَ فِي اللَّهِ مَضْرَعِي وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَأُ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعٍ ثُمَّ قَامَ إِلَيْهِ أَبُو سِرْوَةَ عَقْبَةُ بْنُ الْحَارِثِ، فَقَتَلَهُ وَكَانَ خَبِيبٌ هُوَ سَنَ لِكُلِّ مُسْلِمٍ قَتِلَ صَبْرًا الصَّلَاةَ، وَأَخْبَرَ أَصْحَابَهُ يَوْمَ أُصْبِتُوا وَيَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ ابْنِ ثَابِتٍ جِنِّ حُدُثُوا أَنَّهُ قَتِلَ أَنْ يُؤْتُوا بِشَيْءٍ مِنْهُ يُعْرِفُ، وَكَانَ قَتَلَ رَجُلًا عَظِيمًا مِنْ عَظَمَائِهِمْ، فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبَرِ، فَحَمَتَهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَفْطَعُوا مِنْهُ شَيْئًا. وَقَالَ كَعْبُ ابْنِ مَالِكٍ: ذَكَرُوا مُرَارَةَ بْنِ الرَّبِيعِ الْعَمَرِيِّ وَهَلَالَ بْنِ أُمَيَّةِ الْوَاقِفِيِّ، رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا. [راجع: ۳۰۴۵]

تشریح: اس طویل حدیث میں جن دس آدمیوں کا ذکر ہے، ان میں سات کے نام یہ ہیں۔ مرثد غنوی، خالد بن بکیر، ضعیب بن عدی، زید بن دھنہ، عبداللہ بن طارق، معتب بن عبید اللہؓ ان کے امیر عاصم بن ثابتؓ تھے۔ باقی تینوں کے نام مذکور نہیں ہیں۔ راستے میں کفار بنولیمان ان کے پیچھے لگ گئے۔ آخر ان کو پالیا اور ان میں سے سردار سمیت سات مسلمانوں کو ان کافروں نے شہید کر دیا اور تین مسلمانوں کو گرفتار کر لیا، جن کے نام یہ ہیں۔ ضعیب بن عدی، زید بن دھنہ اور عبداللہ بن طارقؓ۔ راستے میں حضرت عبداللہ کو بھی شہید کر دیا اور پچھلے دو کو مکہ میں لے جا کر غلام بنا کر فروخت کر دیا زید بن دھنہؓ کو صفوان بن امیہؓ نے خرید لیا اور حضرت ضعیبؓ کو حارث بن عامر کے بیٹوں نے۔ ضعیبؓ نے بدر کے دن حارثؓ کو قتل کیا تھا۔ اب اس کے بیٹوں نے مفت میں بدلہ لینے کی غرض سے حضرت ضعیبؓ کو خرید لیا اور حرمت کے سبب کو گزار کر ان کو شہید کر ڈالنے کا فیصلہ کر لیا ان ایام میں حضرت ضعیبؓ کی کرامات کو ان لوگوں نے دیکھا کہ بے موسم کے پھل اللہ تعالیٰ غیب سے ان کو کھلا رہا ہے جیسے حضرت مریمؑ کو بے موسم کے پھل ملا کرتے تھے۔ آخری دنوں میں شہادت کی تیاری کے واسطے صفائی ستھرائی حاصل کرنے کے لئے حضرت ضعیبؓ نے ان کی ایک لڑکی سے استرہ مانگا مگر جب کہ ان کا ایک شیر خوار بچہ حضرت ضعیبؓ کے پاس جا کر کھیلنے لگا تو اس عورت کو خطرہ ہوا کہ شاید ضعیب اس استرہ سے اس معصوم بچے کو ذبح نہ کر ڈالیں جس پر حضرت ضعیبؓ نے خود بڑھ کر اس عورت کو اطمینان دلایا کہ ایک سچے مسلمان سے ایسا قتل ناحق ہونا ناممکن ہے۔ آخر میں دو رکعت نماز کے بعد جب ان کو قتل گاہ میں لایا گیا تو انہوں نے یہ اشعار پڑھے جن کا یہاں ذکر موجود ہے۔ حضرت مولانا وحید الزماں رحمہ اللہ نے ان شعروں کا شعروں ہی میں ترجمہ کیا ہے:

جب مسلمان ہو کے دنیا سے چلوں ☆ مجھ کو کیا غم کون سی کرٹ گروں

میرا مرنا ہے خدا کی ذات میں ☆ وہ اگر چاہے نہ ہوں گا میں زبوں

تن جو کھڑے کھڑے اب ہو جائے گا ☆ اس کے جوڑوں پر وہ برکت دے فزوں

بیہقی نے روایت کی ہے کہ ضعیبؓ نے مرتے وقت دعا کی تھی کہ یا اللہ! ہمارے حال کی خبر اپنے حبیب ﷺ کو پہنچا دے۔ اسی وقت حضرت جبرائیلؑ نبی کریم ﷺ کی خدمت میں آئے اور سارے حالات کی خبر دے دی۔ روایت کے آخر میں دو بدری صحابیوںؓ کا ذکر ہے جس سے دیکھا جاسکتا ہے کہ ان ہردو کے پدری ہونے کا انکار کیا ہے۔ اثبات نفی پر مقدم ہے۔ یہ مضمون ایک حدیث کا ٹکڑا ہے جسے امام بخاری رحمہ اللہ نے غزوہ تبوک میں ذکر کیا ہے۔

۳۹۹۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ ذُكِرَ لَهُ أَنَّ سَعِيدَ بْنَ زَيْدٍ بْنَ عَمْرٍو بْنَ نَفِيلٍ وَكَانَ بَذْرِيئًا. مَرِضٌ فِي يَوْمٍ جُمُعَةٍ فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ وَاقْتَرَبَتِ الْجُمُعَةُ، وَتَرَكَ الْجُمُعَةَ. (۳۹۹۰) ہم سے قتیبہ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یحییٰ نے، ان سے نافع نے کہ ابن عمرؓ نے جمعہ کے دن ذکر کیا کہ سعید بن زید بن عمرو بن نفیلؓ جو بدری صحابی تھے، بیمار ہیں۔ دن چڑھ چکا تھا۔ ابن عمرؓ سوار ہو کر ان کے پاس تشریف لے گئے۔ اتنے میں جمعہ کا وقت قریب ہو گیا اور وہ جمعہ کی نماز (مجبوراً) نہ پڑھ سکے۔

تشریح: اس حدیث کو بیان کرنے سے یہاں غرض یہ ہے کہ سعید بن زیدؓ بدروالوں میں تھے۔ گو یہ جنگ میں شریک نہ تھے۔ کیونکہ نبی کریم ﷺ نے ان کو اور طلحہؓ کو حکمہ جاسوسی سپرد کر دیا تھا۔ ان کی واپسی سے پہلے ہی لڑائی شروع ہو گئی۔ جب یہ لوٹ کر آئے تو نبی کریم ﷺ نے مجاہدین کی طرح ان کا بھی حصہ لگایا، اس وجہ سے یہ بھی بدری ہوئے۔ یہ حضرت عمرؓ کے ہم زاد بھائی اور ان کے بہنوئی بھی تھے۔ حضرت عبداللہ بن عمرؓ نے ان کی عیادت ضروری سمجھی، وہ وفات کے قریب ہو رہے تھے، اسی وجہ سے حضرت عبداللہ بن عمرؓ نے جمعہ کی نماز کو بھی مجبوراً ترک کر دیا۔

(۳۹۹۱) اور لیث بن سعد نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے بیان کیا کہ ان کے والد نے عمر بن عبد اللہ بن ارقم زہری کو لکھا کہ تم سبیعہ بنت حارث اسلمیہ رضی اللہ عنہا کے پاس جاؤ اور ان سے ان کے واقعہ کے متعلق پوچھو کہ جب انہوں نے حضور ﷺ سے مسئلہ پوچھا تھا تو آپ نے ان کو کیا جواب دیا تھا؟ چنانچہ انہوں نے میرے والد کو اس کے جواب میں لکھا کہ سبیعہ بنت حارث رضی اللہ عنہا نے انہیں خبر دی ہے کہ وہ سعد بن خولہ رضی اللہ عنہ کے نکاح میں تھیں۔ ان کا تعلق بنی عامر بن لوی سے تھا اور وہ بدر کی جنگ میں شرکت کرنے والوں میں تھے۔ پھر حجۃ الوداع کے موقع پر ان کی وفات ہو گئی تھی اور اس وقت وہ حمل سے تھیں۔ سعد بن خولہ رضی اللہ عنہا کی وفات کے کچھ ہی دن بعد ان کے یہاں بچہ پیدا ہوا نفاس کے دن جب وہ گزار چکیں تو نکاح کا پیغام بھیجنے والوں کے لیے انہوں نے اچھے کپڑے پہنے۔ اس وقت بنو عبد الدار کے ایک صحابی ابوالسائب بن بلک رضی اللہ عنہ ان کے یہاں گئے اور ان سے کہا، میرا خیال ہے کہ تم نے نکاح کا پیغام بھیجنے والوں کے لیے یہ زینت کی ہے۔ کیا نکاح کرنے کا خیال ہے؟ لیکن اللہ کی قسم! جب تک (حضرت سعد رضی اللہ عنہ کی وفات پر) چار مہینے اور دس دن نہ گزر جائیں تم نکاح کے قابل نہیں ہو سکتیں۔ سبیعہ رضی اللہ عنہا نے بیان کیا کہ جب ابوالسائب نے مجھ سے یہ بات کہی تو میں نے شام ہوتے ہی کپڑے پہنے اور آنحضرت ﷺ کی خدمت میں حاضر ہو کر اس کے بارے میں میں نے آپ سے مسئلہ معلوم کیا۔ حضور ﷺ نے مجھ سے فرمایا کہ میں بچہ پیدا ہونے کے بعد عدت سے نکل چکی ہوں اور اگر میں چاہوں تو نکاح کر سکتی ہوں۔ اس روایت کی متابعت اصح نے ابن وہب سے کی ہے۔ یونس کے واسطے سے۔ اور لیث نے کہا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، (انہوں نے بیان کیا کہ) ہم نے ان سے پوچھا تو انہوں نے بیان کیا کہ مجھے بنو عامر بن لوی کے غلام محمد بن عبد الرحمن بن ثواب نے خبر دی کہ محمد بن ایاس بن بکیر نے انہیں خبر دی اور ان کے والد ایاس بدر کی لڑائی میں شریک تھے۔

۳۹۹۱۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَاهُ، كَتَبَ إِلَى عُمَرَ ابْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ، يَأْمُرُهُ أَنْ يَدْخُلَ، عَلَى سَبِيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ، فَيَسْأَلَهَا عَنْ حَدِيثِهَا وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سَبِيْعَةَ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا - فَتَوَفَّى عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْسُبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخَطَابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّائِبِ بْنُ بَعَكَبٍ رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ تَجَمَّلْتِ لِلْخَطَابِ؟ تَرْجِينَ النِّكَاحَ؟ وَإِنَّكَ وَاللَّهِ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ: سَبِيْعَةُ. فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أُمْسِنْتُ، وَاتَّيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَقْتَنَانِي بِأَنِّي قَدْ حَلَلْتُ حَيْضِي وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزْوِجِ إِنْ بَدَأَ لِي. تَابَعَهُ أَصْبَغُ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ وَسَأَلَنَاهُ، فَقَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ قُوتَابٍ، مَوْلَى بَنِي عَامِرِ بْنِ

لَوْيٍّ: أَنَّ مُحَمَّدَ بْنَ إِيَّاسَ بْنِ الْبَكْبَكِيِّ، وَكَانَ
أَبُوهُ شَهِيدَ بَذْرًا أَخْبَرَهُ. [طرفه في: ۵۳۱۹]
[مسلم: ۳۷۲۲؛ ابوداود: ۲۳۰۶؛ نسائي:

۳۵۱۸، ۳۵۱۹، ۳۵۲۰؛ ابن ماجه: ۲۰۲۸]

تشریح: اس حدیث کا باب سے تعلق یہ ہے کہ اس میں سعد بن خولہ رضی اللہ عنہ کا بدری ہونا مذکور ہے۔ لیث بن سعد کے اثر کو امام بخاری رحمہ اللہ نے اپنی تاریخ میں پورے طور پر بیان کیا ہے۔ یہاں اتنی ہی سند پراکتفا کیا، کیونکہ یہاں انتہائی بیان مقصود ہے کہ ایاس رضی اللہ عنہ بدری تھے۔ اس حدیث سے یہ بھی ظاہر ہوا کہ حاملہ عورت وضع حمل کے بعد چاہے تو نکاح کر سکتی ہے۔

باب: جنگ بدر میں فرشتوں کا شریک ہونا

بَابُ شُهُودِ الْمَلَائِكَةِ بَذْرًا

۳۹۹۲۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ، عَنْ أَبِيهِ وَكَانَ أَبُوهُ مِنْ أَهْلِ بَذْرِ قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعْدُونَ أَهْلَ بَذْرِ فَيُكْفَمُ؟ قَالَ: ((مَنْ أَفْضَلُ الْمُسْلِمِينَ))۔ أَوْ كَلِمَةً نَحْوَهَا۔ قَالَ: وَكَذَلِكَ مِنْ شَهِدَ بَذْرًا مِنَ الْمَلَائِكَةِ. [طرفه في: ۳۹۹۴]

(۳۹۹۲) مجھ سے اسحاق بن ابراہیم نے بیان کیا، ہم کو جریر نے خبر دی، انہیں یحییٰ بن سعید انصاری نے، انہیں معاذ بن رفاعہ بن رافع زرقی نے اپنے والد (رفاعہ بن رافع) سے، جو بدر کی لڑائی میں شریک ہونے والوں میں تھے، انہوں نے بیان کیا کہ جبریل نبی کریم ﷺ کی خدمت میں آئے اور آپ سے پوچھا کہ بدر کی لڑائی میں شریک ہونے والوں کا آپ کے یہاں درجہ کیا ہے؟ آپ نے فرمایا: ”مسلمانوں میں سب سے افضل“ یا حضور ﷺ نے اسی طرح کا کوئی کلمہ ارشاد فرمایا۔ جبریل علیہ السلام نے کہا جو فرشتے بدر کی لڑائی میں شریک ہوئے تھے ان کا بھی درجہ یہی ہے۔

تشریح: اگرچہ فرشتے اور جنگوں میں بھی اترے تھے مگر بدر میں فرشتوں نے لڑائی کی۔ یہی روایت کی ہے کہ فرشتوں کی مار پیچانی جاتی تھی۔ گردن پر چوٹ اور پوروں پر آگ کا ساداغ۔ اسحاق کی سند میں ہے جبیر بن مطعم رضی اللہ عنہ سے کہ بدر کے دن میں نے کافروں کی شکست سے پہلے آسمان سے کالی کالی چوٹیاں اترتی دیکھیں۔ یہ فرشتے تھے جن کے اترنے کے بعد کافروں کو شکست ہوئی۔ ایک روایت میں ہے کہ ایک مسلمان بدر کے دن ایک کافر کو مارنے جا رہا تھا اس نے آسمان سے ایک کوڑے کی آواز سنی۔ کوئی کہہ رہا تھا اے جیروم! آگے بڑھ، پھر وہ کافر مر کر گر پڑا۔

۳۹۹۳۔ حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعِ، وَكَانَ رِفَاعَةُ مِنْ أَهْلِ الْعُقْبَةِ، وَكَانَ يَقُولُ لِابْنِهِ: مَا يَسْرُنِي أَنِّي شَهِدْتُ بَذْرًا بِالْعُقْبَةِ قَالَ: سَأَلَ جِبْرِيلُ النَّبِيَّ ﷺ بِهَذَا.

(۳۹۹۳) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے یحییٰ نے، ان سے معاذ بن رفاعہ بن رافع نے رفاعہ رضی اللہ عنہ بدر کی لڑائی میں شریک ہوئے تھے اور (ان کے والد رافع رضی اللہ عنہ بیعت عقبہ میں شریک ہوئے تھے تو آپ اپنے بیٹے (رفاعہ) سے کہا کرتے تھے کہ بیعت عقبہ کے برابر بدر کی شرکت سے مجھے زیادہ خوشی نہیں ہے۔ بیان کیا کہ جبریل علیہ السلام نے نبی کریم ﷺ سے اس باب میں پوچھا تھا۔

۳۹۹۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا (۳۹۹۴) ہم سے اسحاق بن منصور نے بیان کیا، ہم کو یزید بن ہارون نے

یزید، أَخْبَرَنَا يَحْيَى، سَمِعَ مُعَاذَ بْنَ رِفَاعَةَ، أَنَّ مَلَكًا، سَأَلَ النَّبِيَّ ﷺ. وَعَنْ يَحْيَى، أَنَّ يَزِيدَ بْنَ الْهَادِ أَخْبَرَهُ أَنَّهُ كَانَ مَعَهُ يَوْمَ حَدَّثَهُ مُعَاذُ هَذَا الْحَدِيثِ، فَقَالَ يَزِيدُ: قَالَ مُعَاذُ: إِنَّ السَّائِلَ هُوَ جَبْرِئِلُ.

خبر دی، کہا ہم کو یحییٰ بن سعید انصاری نے خبر دی اور انہوں نے معاذ بن رفاعہ سے سنا کہ ایک فرشتے نے نبی کریم ﷺ سے پوچھا۔ اور یحییٰ بن سعید انصاری سے روایت ہے کہ یزید بن ہاد نے انہیں خبر دی کہ جس دن معاذ بن رفاعہ نے ان سے یہ حدیث بیان کی تھی تو وہ بھی ان کے ساتھ تھے۔ یزید نے بیان کیا کہ معاذ نے کہا تھا کہ پوچھنے والے جبرئیل علیہ السلام تھے۔ [راجع: ۳۹۹۲]

تشریح: یعنی بدر والوں کو جیسا کہ اوپر گزرا ہے حضرت رافع رضی اللہ عنہ بیعت عقبہ میں شریک ہونا بدر میں شریک ہونے سے افضل جانتے تھے۔ کیونکہ بیعت عقبہ ہی نبی کریم ﷺ کی کامیابی اور ہجرت کا باعث بنی تو اسلام کی بنیاد یہی ٹھہری۔

۳۹۹۵۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((هَذَا جَبْرِئِلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَذَاهُ الْحَرْبِ)). [طرفه في: ۴۰۴۱]

۳۹۹۵۔ مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے خبر دی، کہا ہم سے خالد حذاء نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے بدر کی لڑائی میں فرمایا تھا: ”یہ ہیں جبرئیل، اپنے گھوڑے کا سر تھامے ہوئے اور ہتھیار لگائے ہوئے۔“ [طرفہ فی: ۴۰۴۱]

جن کو اللہ تعالیٰ نے مسلمانوں کی مدد کے لئے اور بھی بہت سے فرشتوں کے ساتھ میدان جنگ میں بھیجا ہے۔

تشریح: سعید بن مسعود کی روایت میں ہے کہ حضرت جبرئیل، سرخ گھوڑے پر سوار تھے۔ اس کی پیشانی کے بال گندھے ہوئے تھے۔ ابن اسحاق نے ابو قتیبہ سے نکالا کہ میں بدر کے دن ایک کافر کو مارنے چلا مگر پہنچنے سے پہلے ہی اس کا سر خود بخود تن سے جدا ہو کر گر پڑا۔ ابھی میری تلوار اس کے قریب پہنچی تھی۔ تب ہی نے نکالا کہ بدر کے دن ایک سخت آندھی چلی پھر دوسری مرتبہ ایک سخت آندھی چلی۔ پہلی آندھی حضرت جبرئیل کی آمد تھی۔ دوسری حضرت میکائیل کی آمد تھی۔ اگرچہ اللہ کا ایک ہی فرشتہ دنیا کے سارے کافروں کو مارنے کے لئے کافی تھا مگر پروردگار کو یہ منظور ہوا کہ فرشتوں کو بطور سپاہیوں کے بھیجے اور ان سے عادت اور قوت بشری کے موافق کام لے۔

باب

باب

۳۹۹۶۔ حَدَّثَنِي خَلِيفَةُ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: مَاتَ أَبُو زَيْدٍ وَلَمْ يَتْرِكْ عَقِبًا، وَكَانَ بَدْرِيًّا. [راجع: ۳۸۱۰]

۳۹۹۶۔ مجھ سے خلیفہ نے بیان کیا، کہا ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، ان سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ابو زید رضی اللہ عنہ وفات پا گئے اور انہوں نے کوئی اولاد نہیں چھوڑی، وہ بدر کی لڑائی میں شریک ہوئے تھے۔

۳۹۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ خُبَّابٍ،

۳۹۹۷۔ ہم سے عبد اللہ بن یوسف تیمس نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے یحییٰ بن سعید انصاری نے بیان کیا، ان سے قاسم بن محمد نے، ان سے عبد اللہ بن خباب رضی اللہ عنہ نے کہ ابوسعید بن مالک

خدری رضی اللہ عنہ سفر سے واپس آئے تو ان کے گھر والے قربانی کا گوشت ان کے سامنے لائے۔ انہوں نے کہا کہ میں اسے اس وقت تک نہیں کھاؤں گا جب تک اس کا حکم نہ معلوم کر لوں۔ چنانچہ وہ اپنی والدہ کی طرف سے اپنے ایک بھائی کے پاس معلوم کرنے کے لیے گئے۔ وہ بدر کی لڑائی میں شریک ہونے والوں میں سے تھے یعنی قتادہ بن نعمان رضی اللہ عنہ۔ انہوں نے بتایا کہ بعد میں وہ حکم منسوخ کر دیا گیا تھا جس میں تین دن سے زیادہ قربانی کا گوشت کھانے کی ممانعت کی گئی تھی۔

أَنَّ أَبَا سَعِيدٍ بْنَ مَالِكٍ الْخُدْرِيَّ قَدِمَ مِنْ سَفَرٍ، فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْمًا مِنْ لَحُومِ الْأَضَاجِي فَقَالَ: مَا أَنَا بِإِكْلِهِ حَتَّى أَسْأَلَ، فَاذْطَلَقَ إِلَى أَخِيهِ لِأُمِّهِ -وَكَانَ بَدْرِيًّا- قَتَادَةَ ابْنَ النُّعْمَانِ فَسَأَلَهُ، فَقَالَ: إِنَّهُ حَدَّثَ بَعْدَكَ أَمْرٌ تَقْضَى لِمَا كَانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لَحُومِ الْأَضْحَى بَعْدَ ثَلَاثَةِ أَيَّامٍ. [طرفہ فی:

[۵۵۶۸] [نسائی: ۴۴۴۰، ۴۴۳۹]

تشریح: روایت میں حضرت قتادہ رضی اللہ عنہ کا ذکر ہے جو بدری تھے۔ باب اور حدیث میں یہی مناسبت ہے۔

(۳۹۹۸) مجھ سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے بیان کیا اور ان سے زبیر رضی اللہ عنہ نے بیان کیا کہ بدر کی لڑائی میں میری مڈ بھڑ عبیدہ بن سعید بن عاص سے ہو گئی، اس کا سارا جسم لوہے میں غرق تھا اور صرف آنکھ دکھائی دے رہی تھی۔ اس کی کنیت ابو ذات الکرش تھی۔ کہنے لگا کہ میں ابو ذات الکرش ہوں۔ میں نے چھوٹے برچھے سے اس پر حملہ کیا اور اس کی آنکھ ہی کو نشانہ بنایا۔ چنانچہ اس زخم سے وہ مر گیا۔ ہشام نے بیان کیا کہ مجھے خبر دی گئی ہے کہ زبیر رضی اللہ عنہ نے کہا، پھر میں نے اپنا پاؤں اس کے اوپر رکھ کر پورا زور لگایا اور بڑی دشواری سے وہ برچھا اس کی آنکھ سے نکال سکا۔ اس کے دونوں کنارے مڑ گئے تھے۔ عروہ نے بیان کیا کہ پھر رسول اللہ صلی اللہ علیہ وسلم نے زبیر رضی اللہ عنہ کا وہ برچھا طلب فرمایا تو انہوں نے وہ پیش کر دیا۔ جب رسول اللہ صلی اللہ علیہ وسلم کی وفات ہو گئی تو انہوں نے اسے واپس لے لیا۔ پھر ابو بکر رضی اللہ عنہ نے طلب کیا تو انہوں نے انہیں بھی دے دیا۔ ابو بکر رضی اللہ عنہ کی وفات کے بعد عمر رضی اللہ عنہ نے طلب کیا۔ انہوں نے انہیں بھی دے دیا۔ عمر رضی اللہ عنہ کی وفات کے بعد انہوں نے اسے لے لیا۔ پھر عثمان رضی اللہ عنہ نے طلب کیا تو انہوں نے انہیں بھی دے دیا۔ عثمان رضی اللہ عنہ کی شہادت کے بعد وہ برچھا علی رضی اللہ عنہ کے پاس چلا گیا اور ان کے بعد ان کی اولاد کے پاس اور اس کے بعد عبد اللہ بن زبیر رضی اللہ عنہ نے اسے لے لیا اور

۳۹۹۸ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ الزُّبَيْرُ: لَقِيتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مَدْجَجٌ لَا يَرَى مِنْهُ إِلَّا عَيْنَاهُ، وَهُوَ يُكْنَى أَبُو ذَاتِ الْكُرْشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكُرْشِ. فَحَمَلْتُ عَلَيْهِ بِالْعَزَّةِ، فَطَعَنَتْهُ فِي عَيْنِهِ فَمَاتَ. قَالَ هِشَامُ: فَأُخْبِرْتُ أَنَّ الزُّبَيْرَ قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ ثُمَّ تَمَطَّاتُ فَكَانَ الْجُهْدُ أَنْ نَزَعْتُهَا وَقَدْ انْتَنَى طَرَفَاهَا. قَالَ عُرْوَةُ: فَسَأَلَهُ إِيَّاهُ رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ، فَلَمَّا قَبِضَ رَسُولُ اللَّهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا قَبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ فَأَعْطَاهُ إِيَّاهُ، فَلَمَّا قَبِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهُ، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.

ان کے پاس ہی وہ رہا، یہاں تک کہ ان کو شہید کر دیا گیا۔

تشریح: باب کا مطلب اس سے نکلا کہ حضرت زبیر رضی اللہ عنہ نے بدر کے دن کا یہ واقعہ بیان کیا۔ معلوم ہوا وہ بدری تھے۔

۳۹۹۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ، عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عِبَادَةَ بْنَ الصَّامِتِ، وَكَانَ شَهِدَ بَدْرًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَايَعُونِي)). [راجع: ۱۸]

۳۹۹۹) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے کہا کہ مجھے ابودریس عائد اللہ بن عبد اللہ نے خبر دی اور انہیں عبادہ بن صامت رضی اللہ عنہ نے، وہ بدر کی لڑائی میں شریک ہوئے تھے کہ رسول اللہ ﷺ نے فرمایا تھا کہ ”مجھ سے بیعت کرو۔“

تشریح: حدیث میں ایک بدری صحابی حضرت عبادہ رضی اللہ عنہ کا ذکر ہے۔ حدیث اور باب میں یہی مناسبت ہے۔

۴۰۰۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أَبَا حُدَيْفَةَ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ تَبْنَى سَالِمًا، وَأَنَّكَحَهُ بِنْتُ أَخِيهِ هَنْدُ بِنْتُ الْوَلِيدِ بْنِ عُتْبَةَ. وَهُوَ مَوْلَى لَامِرَأَةٍ مِنَ الْأَنْصَارِ. كَمَا تَبْنَى رَسُولُ اللَّهِ ﷺ زَيْدًا، وَكَانَ مِّنْ تَبْنَى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ، وَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى: ﴿أَدْعُوهُمْ لَا يَأْتِهِمْ﴾ فَجَاءَتْ سَهْلَةُ النَّبِيِّ ﷺ، فَذَكَرَ الْحَدِيثَ. [الأحزاب: ۵۰] [طرفه فی: ۵۰۸۸]

۴۰۰۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، انہیں ابن شہاب زہری نے خبر دی، انہیں عروہ بن زبیر نے، انہیں نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے کہ ابو حذیفہ رضی اللہ عنہ جو رسول اللہ ﷺ کے ساتھ بدر کی لڑائی میں شریک ہونے والوں میں تھے، نے سالم رضی اللہ عنہ کو اپنا منہ بولا بیٹا بنایا تھا اور اپنی بیٹی بنت ولید بن عتبہ سے شادی کرادی تھی۔ سالم رضی اللہ عنہ ایک انصاری خاتون کے غلام تھے، جیسے نبی کریم ﷺ نے زید بن حارثہ رضی اللہ عنہ کو اپنا منہ بولا بیٹا بنالیا تھا۔ جاہلیت میں یہ دستور تھا کہ اگر کوئی شخص کسی کو اپنا منہ بولا بیٹا بنالیتا تو لوگ اسی کی طرف اسے منسوب کر کے پکارتے اور منہ بولا بیٹا اس کی میراث کا بھی وارث ہوتا۔ یہاں تک کہ اللہ تعالیٰ نے یہ آیت نازل کی کہ ”انہیں ان کے باپوں کی طرف منسوب کر کے پکارو۔“ تو سہلہ رضی اللہ عنہا، نبی کریم ﷺ کی خدمت میں حاضر ہوئیں۔ پھر تفصیل سے راوی نے حدیث بیان کی۔

تشریح: امام بخاری رحمہ اللہ نے پوری حدیث نقل نہیں کی۔ ابوداؤد میں مزید یوں ہے کہ سہلہ رضی اللہ عنہا نے کہا یا رسول اللہ! ہم تو سالم رضی اللہ عنہ کو بیٹے کی طرح سمجھتے تھے۔ اس سے پردہ نہ تھا۔ اب آپ کیا فرماتے ہیں؟ آپ نے فرمایا، ایسا کہ تو سالم رضی اللہ عنہ کو دودھ پلا دے۔ اس نے پانچ بار دودھ پلایا، پھر سالم رضی اللہ عنہ ان کا رضاعی بیٹا سمجھا گیا۔ حضرت عائشہ رضی اللہ عنہا کا مکمل اس حدیث پر تھا۔ مذکورہ ولید بن عتبہ جنگ بدر میں حضرت علی رضی اللہ عنہ کے ہاتھوں سے مارا گیا تھا۔ ابو حذیفہ صحابی رضی اللہ عنہ اسی کے بھائی تھے۔ جنہوں نے اسلام قبول کر لیا تھا اور یہ مہاجرین اولین میں سے ہیں۔

۴۰۰۱۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا بِشِيرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ،

۴۰۰۱) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، کہا ہم سے خالد بن ذکوان نے، ان سے ربیع بنت معوذہ رضی اللہ عنہا

عَنْ الرَّبِيعِ بْنِ مُعَوَّذٍ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ غَدَاةَ بَنِي عَلِيٍّ، فَجَلَسَ عَلَيَّ فِرَاشِي كَمَا جَلَسْتُ مَنِي، وَجَوْنِيَّاتٍ يَضْرِبْنَ بِالْدُّفِّ، يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِهِنَّ يَوْمَ بَدْرٍ حَتَّى قَالَتْ جَارِيَةٌ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ. فَقَالَ النَّبِيُّ ﷺ: ((لَا تَقُولِي هَكَذَا، وَقُولِي مَا كُنْتِ تَقُولِينَ)). [طرفه فی: ۵۱۴۷] [ابوداؤد: ۴۹۲۲؛ ابن ماجہ: ۱۸۹۷]

نے بیان کیا کہ جس رات میری شادی ہوئی تھی نبی کریم ﷺ اس کی صبح کو میرے یہاں تشریف لائے اور میرے بستر پر بیٹھے، جیسے اب تم یہاں میرے پاس بیٹھے ہوئے ہو۔ چند بچیاں دف بجارہی تھیں اور وہ اشعار پڑھ رہی تھیں جن میں ان کے ان خاندان والوں کا ذکر تھا جو بدر کی لڑائی میں شہید ہو گئے تھے، انہی میں ایک لڑکی نے یہ مصرع بھی پڑھا کہ ”ہم میں نبی کریم ﷺ ہیں جو کل ہونے والی بات کو جانتے ہیں۔“ نبی اکرم ﷺ نے فرمایا: ”یہ نہ پڑھو بلکہ جو پہلے پڑھ رہی تھیں وہی پڑھو۔“

تشریح: اس شعر سے نبی کریم ﷺ کا عالم الغیب ہونا ظاہر ہو رہا تھا حالانکہ عالم الغیب صرف ایک اللہ تعالیٰ ہی ہے اسی لئے نبی کریم ﷺ نے اس شعر کے گانے سے منع فرمادیا جو لوگ نبی کریم ﷺ کو عالم الغیب جانتے ہیں وہ سراسر جھوٹے ہیں۔ یہ محبت نہیں بلکہ آپ ﷺ سے عداوت رکھنا ہے کہ آپ کی حدیث کو جھٹلایا جائے۔ قرآن کو جھٹلایا جائے۔ حدیث میں شہدائے بدر کا ذکر ہے۔ باب اور حدیث میں یہی مناسبت ہے۔ حدیث سے نعتیہ اشعار کا سنا نا بھی جائز ثابت ہوا بشرطیکہ ان میں مبالغہ نہ ہو۔

۴۰۰۲۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ وَحْدَنَّا إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَخْبَرَنِي أَبُو طَلْحَةَ صَاحِبُ رَسُولِ اللَّهِ ﷺ وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: ((لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ)). يَرِيدُ التَّمَاثِيلَ الَّتِي فِيهَا الْأَرْوَاحُ.

۴۰۰۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنْ وَحْدَنَّا أَحْمَدُ بْنُ

ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں معمر بن راشد نے، انہیں زہری نے (دوسری سند) اور ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان بن ابی عتیق نے، ان سے ابن شہاب (زہری) نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ مجھے رسول اللہ ﷺ کے صحابی ابو طلحہ رضی اللہ عنہ نے خبر دی، وہ حضور ﷺ کے ساتھ بدر کی لڑائی میں شریک تھے کہ ”فرشتے اس گھر میں نہیں آتے جس میں تصویر یا کتا ہو۔“ ان کی مراد جاندار کی تصویر سے تھی۔

[راجع: ۳۲۲۵]

تشریح: مراد یہ کہ رحمت کے فرشتے ایسے گھر میں نہیں آتے بلکہ وہ گھر عتاب الہی کا مرکز بن جاتا ہے۔ ابو طلحہ رضی اللہ عنہ صحابی بدری ہیں جو اس حدیث کے راوی ہیں۔ باب اور حدیث میں یہی مناسبت ہے۔

۴۰۰۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنْ وَحْدَنَّا أَحْمَدُ بْنُ

ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس بن یزید نے خبر دی۔ (دوسری سند) امام بخاری رحمہ اللہ نے

کہا ہم کو احمد بن صالح نے خبر دی، ان سے عتبہ بن خالد نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے زہری نے، انہیں علی بن حسین نے خبر دی، انہیں حسین بن علی رضی اللہ عنہما نے خبر دی اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ جنگ بدر کی غنیمت میں سے مجھے ایک اور انٹنی ملی تھی اور اسی جنگ کی غنیمت میں سے اللہ تعالیٰ نے رسول اللہ ﷺ کا ”خمس“ کے طور پر حصہ مقرر کیا تھا۔ اس میں سے بھی حضور ﷺ نے مجھے ایک انٹنی عنایت فرمائی تھی۔ پھر میرا ارادہ ہوا کہ نبی اکرم ﷺ کی صاحبزادی فاطمہ رضی اللہ عنہا کی رخصتی کرا لاؤں۔ اس لیے بنی قینقاع کے ایک سنار سے باٹ چیت کی کہ وہ میرے ساتھ چلے اور ہم اذخر گھاس لائیں۔ میرا ارادہ تھا کہ میں اس گھاس کو سناروں کے ہاتھ بیچ دوں گا اور اس کی قیمت ولیمہ کی دعوت میں لگاؤں گا۔ میں ابھی اپنی انٹنی کے لیے پالان، ٹوکرے اور رسیاں جمع کر رہا تھا۔ اونٹنیاں ایک انصاری صحابی کے حجرہ کے قریب بیٹھی ہوئی تھیں۔ میں جن انتظامات میں تھا جب وہ پورے ہو گئے تو (اونٹیوں کو لینے آیا) وہاں دیکھا کہ ان کے کوہان کسی نے کاٹ دیئے ہیں اور کوکھ چیر کر اندر سے کبچی نکال لی ہے۔ یہ حالت دیکھ کر میں اپنے آنسوؤں کو نہ روک سکا۔ میں نے پوچھا، یہ کس نے کیا ہے؟ لوگوں نے بتایا کہ حمزہ بن عبدالمطلب رضی اللہ عنہ نے اور وہ ابھی اسی حجرہ میں انصار کے ساتھ شراب نوشی کی ایک مجلس میں موجود ہیں۔ ان کے پاس ایک گائے والی ہے اور ان کے دوست احباب ہیں۔ گائے والی نے گائے ہوئے جب یہ مصرع پڑھا ”ہاں، اے حمزہ! یہ عمدہ اور فرہہ اونٹنیاں ہیں۔“ تو حمزہ رضی اللہ عنہ نے کود کر اپنی تلوار تھامی اور ان دونوں اونٹیوں کے کوہان کاٹ ڈالے اور ان کی کوکھ چیر کر اندر سے کبچی نکال لی۔ علی رضی اللہ عنہ نے بیان کیا کہ پھر میں وہاں سے نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ زید بن حارثہ رضی اللہ عنہ بھی حضور ﷺ کی خدمت میں موجود تھے۔ حضور ﷺ نے میرے غم کو پہلے ہی جان لیا اور فرمایا: ”کیا بات پیش آئی؟“ میں بولا: یا رسول اللہ! آج جیسی تکلیف کی بات کبھی پیش نہیں آئی تھی۔ حمزہ رضی اللہ عنہ نے میری دونوں اونٹیوں کو پکڑ کے ان کے کوہان کاٹ ڈالے اور ان کی کوکھ چیر ڈالی ہے وہ ہمیں ایک گھر میں شراب کی مجلس جمائے بیٹھے ہیں۔ نبی ﷺ

صَالِحٌ، قَالَ: حَدَّثَنَا عَبْسَةُ، قَالَ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا عَلِيُّ ابْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيْبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ مِنَ الْخُمْسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْنِي بِفَاطِمَةَ بِنْتِ النَّبِيِّ ﷺ وَاعَدْتُ رَجُلًا صَوَاغًا فِي بَنِي قَيْنَقَاعٍ أَنْ يَرْجُلَ مَعِيَ فَنَأْتِي بِإِذْخِرٍ، فَأَرَدْتُ أَنْ أَبْنِيَهُ مِنَ الصَّوَاغِ فَنَسْتَعِينُ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مِنَ الْأَقْتَابِ وَالْفَرَائِرِ وَالْجِبَالِ، وَشَارِفَايَ مُنَاخَتَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، حَتَّى جَمَعْتُ مَا جَمَعْتُ فَإِذَا أَنَا بِشَارِفِي قَدْ أُجِبْتُ أَسْنِمَتَهُمَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ الْمُنْظَرَ، قُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا اللَّيْلِ، فِي شَرَبٍ مِنَ الْأَنْصَارِ، عِنْدَهُ قَيْنَةٌ وَأَصْحَابُهُ فَقَالُوا فِي غَنَائِهَا:

أَلَا يَا حَمْزَ لِلشَّرَفِ النَّوَى

قَوَّبَ حَمْزَةً إِلَى السَّيْفِ، فَاجْبَأَ أَسْنِمَتَهُمَا، وَبُقِرَ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا. قَالَ عَلِيٌّ: فَاِنْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ ﷺ الَّذِي لَقِيتُ فَقَالَ: ((مَا لَكَ؟))

نے اپنی چادر مبارک منگوائی اور اسے اوڑھ کر آپ تشریف لے چلے، میں اور زید بن حارثہ رضی اللہ عنہ بھی ساتھ ساتھ ہو لیے۔ آپ نے اس گھر پر پہنچ کر جہاں حمزہ رضی اللہ عنہ موجود تھے اجازت چاہی۔ اجازت ملنے پر حمزہ رضی اللہ عنہ نے جو کچھ کیا تھا اس پر انہیں تنبیہ فرمائی۔ حمزہ رضی اللہ عنہ شراب کے نشے میں مست تھے اور ان کی آنکھیں سرخ تھیں۔ انہوں نے نبی ﷺ کی طرف نظر اٹھائی، پھر ذرا اور اوپر اٹھائی اور آپ کے گھٹنوں پر دیکھنے لگے، پھر اور نظر اٹھائی اور آپ کے چہرہ پر دیکھنے لگے۔ پھر کہنے لگے، تم سب میرے باپ کے غلام ہو۔ حضور ﷺ سمجھ گئے کہ وہ اس وقت بے ہوش ہیں، اس لیے آپ فوراً اٹے پاؤں اس گھر سے باہر نکل آئے، ہم بھی آپ کے ساتھ تھے۔

قُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُكَ يَوْمَ، عَدَا حَمْزَةً عَلَى نَاقَتِي، فَأَجَبْتُ أَسْنِمَتَهُمَا، وَبَقَرٌ خَوَاصِرُهُمَا وَهِيَ هُوَذَا فِي بَيْتٍ مَعَهُ شَرِبْتُ، فَدَعَا النَّبِيَّ ﷺ بِرِدَائِهِ، فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةٌ، فَاسْتَأْذَنَ عَلَيْهِ فَأُذِنَ لَهُ، فَطَفِقَ النَّبِيُّ ﷺ يَلْكُومُ حَمْزَةً فَيَمَّا فَعَلَ، فَإِذَا حَمْزَةٌ تَمْلُ مُحَمَّرَةً عَيْنَاهُ، فَنَظَرَ حَمْزَةً إِلَى النَّبِيِّ ﷺ ثُمَّ صَعَدَ النَّظَرَ، فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَدَ النَّظَرَ، فَنَظَرَ إِلَى وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلَّا عِيْدٌ لِأَبِي؟ فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ تَمْلُ، فَتَكَصَّ رَسُولُ اللَّهِ ﷺ عَلَى عَقِيْبِهِ الْفَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ. [راجع:

[۲۰۸۹]

تشریح: اس وقت تک شراب کی حرمت نازل نہیں ہوئی تھی۔ حضرت امیر حمزہ رضی اللہ عنہ نے حالت مدہوشی میں یہ کام کر دیا اور جو کچھ کہا نشے کی حالت میں کہا۔ دوسری روایت میں ہے کہ حمزہ رضی اللہ عنہ کا نشر اترنے کے بعد نبی کریم ﷺ نے اونٹنیوں کی قیمت حضرت علی رضی اللہ عنہ کو دلا دی تھی۔ روایت میں حضرت علی رضی اللہ عنہ کو بدر کا حصہ ملنے کا ذکر ہے۔ باب اور حدیث میں یہی وجہ مناسبت ہے۔

۴۰۰۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا ابْنُ عَيْنَةَ، قَالَ: أَنْفَذَهُ لَنَا ابْنُ الْأَضْبَهَانِيِّ سَمِعَهُ مِنْ ابْنِ مَعْقِلٍ: أَنَّ عَلِيًّا كَبَّرَ عَلَى سَهْلِ بْنِ حَنْفٍ فَقَالَ: إِنَّهُ شَهِدَ بَذْرًا. مجھ سے محمد بن عباد نے بیان کیا، کہا کہ ہم کو سفیان بن عیینہ نے خبر دی، کہا کہ یہ روایت ہمیں عبدالرحمن بن عبداللہ صہبانی نے لکھ کر بھیج دی، انہوں نے عبداللہ بن معقل سے سنا کہ علی رضی اللہ عنہ نے سہل بن حنیف رضی اللہ عنہ کے جنازے پر بکیریں کہیں اور کہا کہ وہ بدر کی لڑائی میں شریک تھے۔

تشریح: بکیریں تو سب ہی کے جنازوں پر رکھی جاتی ہیں، مگر حضرت علی رضی اللہ عنہ نے ان کے جنازے پر زیادہ بکیریں کہیں یعنی پانچ یا چھ جیسا کہ دوسری روایتوں میں ہے۔ گویا حضرت علی رضی اللہ عنہ نے زیادہ بکیریں کہنے کی وجہ بیان کی کہ وہ بدری تھے۔ ان کو خاص درجہ حاصل تھا۔ اگرچہ جنازے پر ۷، ۵، ۶، تک بکیریں رکھی جاتی ہیں مگر نبی کریم ﷺ کا آخری عمل چار بکیروں کا ہے اس لیے اب ان ہی پر اجماع امت ہے۔

۴۰۰۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، (۲۰۰۵) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان عن الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، سے زہری نے بیان کیا، انہیں سالم بن عبداللہ نے خبر دی، انہوں نے

عبداللہ بن عمر رضی اللہ عنہما سے سنا اور انہوں نے عمر بن خطاب رضی اللہ عنہ سے بیان کیا کہ جب حصہ بنت عمر رضی اللہ عنہا کے شوہر حنیس بن حذافہ سہمی رضی اللہ عنہ کی وفات ہو گئی، وہ رسول اللہ صلی اللہ علیہ وسلم کے اصحاب میں تھے اور بدر کی لڑائی میں انہوں نے شرکت کی تھی اور مدینہ میں ان کی وفات ہو گئی تھی۔ عمر رضی اللہ عنہ نے بیان کیا کہ میری ملاقات عثمان بن عفان رضی اللہ عنہ سے ہوئی تو میں نے ان سے حصہ کا ذکر کیا اور کہا کہ اگر آپ چاہیں تو اس کا نکاح میں آپ سے کر دوں۔ انہوں نے کہا کہ میں سوچوں گا۔ اس لیے میں چند دنوں کے لیے ٹھہر گیا، پھر انہوں نے کہا کہ میری رائے یہ ہوئی ہے کہ ابھی میں نکاح نہ کروں۔ عمر رضی اللہ عنہ نے کہا کہ پھر میری ملاقات ابو بکر رضی اللہ عنہ سے ہوئی اور ان سے بھی میں نے یہی کہا کہ اگر آپ چاہیں تو میں آپ کا نکاح حصہ بنت عمر سے کر دوں۔ ابو بکر رضی اللہ عنہ خاموش ہو گئے اور کوئی جواب نہیں دیا۔ ان کا یہ طریقہ عمل عثمان رضی اللہ عنہ سے بھی زیادہ میرے لیے باعث تکلیف ہوا۔ کچھ دنوں میں نے اور توقف کیا تو نبی کریم صلی اللہ علیہ وسلم نے خود حصہ رضی اللہ عنہا کا پیغام بھیجا اور میں نے ان کا نکاح حضور صلی اللہ علیہ وسلم سے کر دیا۔ اس کے بعد ابو بکر رضی اللہ عنہ کی ملاقات مجھ سے ہوئی تو انہوں نے کہا، شاید آپ کو میرے اس طرز عمل سے تکلیف ہوئی ہوگی کہ جب آپ کی مجھ سے ملاقات ہوئی اور آپ نے حصہ رضی اللہ عنہا کے متعلق مجھ سے بات کی تو میں نے کوئی جواب نہیں دیا۔ میں نے کہا کہ ہاں تکلیف ہوئی تھی۔ انہوں نے بتایا کہ آپ کی بات کا میں نے صرف اس لیے کوئی جواب نہیں دیا تھا کہ رسول اللہ صلی اللہ علیہ وسلم نے (مجھ سے) حصہ رضی اللہ عنہا کا ذکر کیا تھا (مجھ سے مشورہ لیا تھا کہ کیا میں اس سے نکاح کر لوں) اور میں رسول اللہ صلی اللہ علیہ وسلم کا راز فاش نہیں کر سکتا تھا۔ اگر حصہ رضی اللہ عنہا سے نکاح کا ارادہ چھوڑ دیتے تو بے شک میں ان سے نکاح کر لیتا۔

(۲۰۰۶) ہم سے مسلم بن ابراہیم قصاب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ایان نے، ان سے عبداللہ بن یزید انصاری نے، انہوں نے ابو سعود بدری (عقبہ بن عمرو انصاری رضی اللہ عنہ) سے سنا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”انسان کا اپنے بال بچوں پر خرچ کرنا بھی باعث ثواب ہے۔“

أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ حُنَيْسِ بْنِ حَذَافَةَ السَّهْمِيِّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - قَدْ شَهِدَ بَدْرًا تُوْفِّي بِالْمَدِينَةِ - قَالَ عُمَرُ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ - فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. قَالَ: سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيْالِي، فَقَالَ: قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيْالِي، ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيتُ أَبَا بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَى حِينَ عَرَضْتُ عَلَى حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتُ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لِأَنْفُسِي سِرَّ رَسُولِ اللَّهِ ﷺ، وَلَوْ تَرَكَهَا لَقَبَلْتُهَا. [اطرافه في: ٥١٢٢، ٥١٢٩،

[٥١٤٥] [نسائي: ٣٢٤٨، ٣٢٥٩]

٤٠٠٦ - حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، سَمِعَ أَبَا مَسْعُودَ الْبَدْرِيَّ، عَنِ النَّبِيِّ ﷺ قَالَ: ((نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ)). [راجع: ٥٥]

تشریح: روایت میں حضرت ابو مسعود بدری رضی اللہ عنہ کا ذکر ہے۔ حدیث اور باب میں یہی مطابقت ہے۔

۴۰۰۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي إِمَارَتِهِ: أَخَرِ الْمُغِيرَةَ بْنَ شُعْبَةَ الْعَصْرِ - وَهُوَ أَمِيرُ الْكُوفَةِ - فَدَخَلَ أَبُو مَسْعُودٍ عَقْبَةَ بَنِ عَمْرِو الْأَنْصَارِيِّ - جَدُّ زَيْدِ بْنِ حَسَنٍ شَهِدَ بَذْرًا - فَقَالَ: لَقَدْ عَلِمْتُ نَزَلَ جَبْرِئِلُ فَصَلَّى فَصَلَّى رَسُولُ اللَّهِ ﷺ خَمْسَ صَلَوَاتٍ ثُمَّ قَالَ: هَكَذَا أُمِرْتُ. كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ. [راجع: ۵۲۱]

(۴۰۰۷) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، انہوں نے عروہ بن زبیر سے سنا کہ امیر المؤمنین عمر بن عبدالعزیز رضی اللہ عنہ سے انہوں نے ان کے عہد خلافت میں یہ حدیث بیان کی کہ مغیرہ بن شعبہ رضی اللہ عنہ جب کوفہ کے امیر تھے، تو انہوں نے ایک دن عصر کی نماز میں دیر کی۔ اس پر زید بن حسن کے نانا ابو مسعود عقبہ بن عمرو انصاری رضی اللہ عنہ ان کے یہاں گئے۔ وہ بدر کی لڑائی میں شریک ہونے والے صحابہ رضی اللہ عنہم میں سے تھے اور کہا آپ کو معلوم ہے کہ جبریل (نماز کا طریقہ بتانے کے لیے) آئے اور آپ نے نماز پڑھی اور رسول اللہ صلی اللہ علیہ وسلم نے ان کے پیچھے نماز پڑھی، پانچوں وقت کی نمازیں۔ پھر فرمایا کہ اسی طرح مجھے حکم ملا ہے۔ بشیر بن ابی مسعود بھی یہ حدیث اپنے والد سے بیان کرتے تھے۔

تشریح: ابو مسعود رضی اللہ عنہ کی بیٹی ام بشر پہلے سعید بن زید بن عمرو بن نفیل کو منسوب تھیں۔ بعد میں حضرت حسن رضی اللہ عنہ نے ان سے نکاح کر لیا، اور ان کے بطن سے حضرت زید بن حسن رضی اللہ عنہ پیدا ہوئے۔ ابو مسعود بدری تھے۔ یہی باب سے وجہ مطابقت ہے۔

۴۰۰۸۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْإِثْنَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ)). قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُهُ فَحَدَّثَنِيهِ.

(۴۰۰۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نخعی نے، ان سے عبدالرحمن بن یزید نخعی نے، ان سے علقمہ بن یسعی نے اور ان سے ابو مسعود بدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”سورہ بقرہ کی دو آیتیں (اسن الرسول سے آخر تک) ایسی ہیں کہ جو شخص رات میں انہیں پڑھ لے وہ اس کے لیے کافی ہو جاتی ہیں۔“ عبدالرحمن نے بیان کیا کہ پھر میں نے خود ابو مسعود رضی اللہ عنہ سے ملاقات کی، وہ اس وقت بیت اللہ کا طواف کر رہے تھے، میں نے ان سے اس حدیث کے متعلق پوچھا تو انہوں نے یہ حدیث مجھ سے بیان کی۔

[اطرافہ فی: ۵۰۰۸، ۵۰۰۹، ۵۰۰۴، ۵۰۰۱]

[مسلم: ۱۸۷۸، ۱۸۸۰؛ ابوداؤد: ۱۳۹۷]

ترمذی: ۲۸۸۱؛ ابن ماجہ: ۱۳۶۸، ۱۳۶۹]

۴۰۰۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، أَنَّ عِتْبَانَ بْنَ مَالِكٍ،

(۴۰۰۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں محمود بن ربیع نے خبر دی کہ عتبان بن مالک رضی اللہ عنہ جو نبی کریم صلی اللہ علیہ وسلم کے صحابی تھے اور وہ بدر

وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ
بَذْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ
میں شریک ہوئے تھے اور انصار میں سے تھے، رسول اللہ ﷺ کی خدمت
میں حاضر ہوئے۔

[راجع: ۱۲۴]

۴۰۱۰- ح: وَحَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا
عَبَسَةُ، حَدَّثَنَا يُونُسُ، قَالَ ابْنُ شِهَابٍ:
ثُمَّ سَأَلْتُ الْحَصِينَ بْنَ مُحَمَّدٍ وَهُوَ أَحَدُ
بَنِي سَالِمٍ وَهُوَ مِنْ سَرَائِهِمْ عَنْ حَدِيثِ
مَحْمُودِ بْنِ الرَّبِيعِ عَنْ عِتْبَانَ بْنِ مَالِكٍ،
فَصَدَّقَهُ. [راجع: ۴۲۴]

(۴۰۱۰) (دوسری سند) ہم سے احمد نے بیان کیا جو صالح کے بیٹے ہیں، کہا
ہم سے عنبہ بن خالد نے بیان کیا، ان سے یونس بن یزید نے بیان کیا اور
ان سے ابن شہاب نے بیان کیا کہ پھر میں نے حصین بن محمد انصاری سے جو
بنی سالم کے شریف لوگوں میں سے تھے، محمد بن ربیع کی حدیث کے متعلق
پوچھا جس کی روایت انہوں نے عتبان بن مالک رضی اللہ عنہ سے کی تھی تو انہوں
نے بھی اس کی تصدیق کی۔

تشریح: پوری حدیث کتاب الصلوٰۃ میں گزر چکی ہے یہاں اس کا ایک ٹکڑا امام بخاری رحمہ اللہ اس لئے لائے کہ عتبان بن مالک رضی اللہ عنہ کا بدری ہونا
ثابت ہو۔

۴۰۱۱- حَدَّثَنَا أَبُو الِیْمَانِ، قَالَ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي
عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ رَبِيعَةَ، وَكَانَ مِنْ أَكْبَرِ
بَنِي عَدِيٍّ وَكَانَ أَبُوهُ شَهِدَ بَذْرًا مَعَ
النَّبِيِّ ﷺ أَنَّ عُمَرَ اسْتَعْمَلَ قَدَامَةَ بْنَ
مَطْعُونٍ عَلَى الْبَحْرَيْنِ، وَكَانَ شَهِدَ بَذْرًا،
وَهُوَ خَالَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ.

(۴۰۱۱) ہم سے ابو الیمان نے بیان کیا، کہا: ہمیں شعیب نے خبر دی، ان
سے زہری نے بیان کیا، کہا کہ مجھے عبد اللہ بن عامر بن ربیعہ نے خبر دی، وہ
قبیلہ بنی عدی کے سب لوگوں میں بڑے تھے اور ان کے والد عامر بن
ربیعہ رضی اللہ عنہ بدر میں نبی کریم ﷺ کے ساتھ شریک تھے۔ (انہوں نے بیان
کیا کہ) عمر رضی اللہ عنہ نے قدامہ بن مطعون رضی اللہ عنہ کو بحرین کا عامل بنایا تھا، اور
قدامہ رضی اللہ عنہ بھی بدر کے معرکے میں شریک تھے اور وہ عبد اللہ بن عمر رضی اللہ عنہ
اور حفصہ رضی اللہ عنہما کے ماموں تھے۔

تشریح: عبد اللہ بن عامر بن ربیعہ گوئی عدی میں سے نہ تھے مگر ان کے حلیف تھے اس لئے ان کو بنی عدی کہہ دیا۔ بعض نسخوں میں بنی عدی کے بدل
بنی عامر بن ربیعہ۔ جو صحابی مشہور ہیں۔ ان کے سب بیٹوں میں عبد اللہ بڑے تھے۔ کہتے ہیں کہ یہ نبی کریم ﷺ کے عہد مبارک میں پیدا ہو چکے تھے۔
محلّی نے ان کو قدامہ کہا ہے۔ حدیث میں بدری بزرگوں کا ذکر ہے یہی باب سے وجہ مناسبت ہے۔

حضرت قدامہ بن مطعون رضی اللہ عنہ جو روایت میں مذکور ہیں عہد فاروقی میں بحرین کے حاکم تھے، مگر بعد میں حضرت عمر رضی اللہ عنہ نے ان کو معزول فرما
کر حضرت عثمان بن ابی العاص رضی اللہ عنہ کو بحرین کا عامل بنایا تھا۔ حضرت قدامہ رضی اللہ عنہ کی یہ شکایت آپ نے سنی تھی کہ وہ نشہ آور چیز استعمال کرتے ہیں۔
یہ جرم ثابت ہونے پر حضرت عمر رضی اللہ عنہ نے ان پر حد قائم کی اور ان کو معزول کر دیا۔ پھر ایسا اتفاق ہوا کہ سفر حج میں حضرت قدامہ عمر رضی اللہ عنہ کے ساتھ
ہو گئے۔ ایک شب یہ سو کر جلّت میں اٹھے اور فرمایا کہ فوراً میرے پاس قدامہ کو حاضر کرو میرے پاس خواب میں ابھی ایک آنے والا آیا اور کہہ گیا کہ میں
قدامہ رضی اللہ عنہ سے صلح کر لوں۔ آپ اور وہ اسلامی بھائی بھائی ہیں۔ چنانچہ حضرت عمر رضی اللہ عنہ نے ان سے صلح صفائی کر لی اور وہ پہلی خلش دل سے نکال
دی۔ (قبطلانی)

۴۰۱۲، ۴۰۱۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ (۴۰۱۲، ۱۳) ہم سے عبد اللہ بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ

ابنِ اَسْمَاءَ، قَالَ: حَدَّثَنَا جُوْنَيْدٌ، عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ، أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ قَالَ: أَخْبَرَ رَافِعُ بْنُ خَدِيجٍ عَبْدَ اللَّهِ بْنَ عُمَرَ: أَنَّ عَمِّيهِ وَكَانَا شَهِدَا بَدْرًا۔ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ. قُلْتُ لِسَالِمٍ: فَتُكْرِهَهَا أَنْتَ؟ قَالَ: نَعَمْ، إِنَّ رَافِعًا أَكْثَرَ عَلَى نَفْسِهِ. [راجع: ۲۳۳۹]

بن اسماء نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے زہری نے انہیں سالم بن عبد اللہ نے خبر دی، بیان کیا کہ رافع بن خدیج رضی اللہ عنہ نے عبد اللہ بن عمر رضی اللہ عنہما کو خبر دی کہ ان کے دو چچاؤں (ظہیر اور مظہر رافع بن عدی بن زید انصاری کے بیٹوں) جنہوں نے بدر کی لڑائی میں شرکت کی تھی، نے انہیں خبر دی کہ رسول اللہ ﷺ نے زمین کو کرایہ پر دینے سے منع کیا تھا۔ میں نے سالم سے کہا لیکن آپ تو کرایہ پر دیتے ہو۔ انہوں نے کہا ہاں رافع نے اپنے اوپر زیادتی کی تھی۔

تشریح: کہ انہوں نے زمین کو مطلق کرایہ پر دینا منع سمجھا۔ حالانکہ نبی کریم ﷺ نے جس سے منع فرمایا تھا، وہ زمین ہی کی پیداوار پر کرایہ کو دینے سے یعنی مخصوص قطعہ کی پٹائی سے منع فرمایا تھا۔ لیکن فقہی مضمحلہ سے آپ نے منع نہیں فرمایا وہ درست ہے۔ اس کی بحث کتاب المزارعہ میں گزر چکی ہے۔ حدیث میں بدری صحابیوں کا ذکر ہے۔ علامہ قسطلانی رحمہ اللہ لکھتے ہیں:

”وكانوا يكرهون الارض بما ينبت فيها على الاربعاء وهو النهر الصغير اوشىء ليستثنيه صاحب الارض من المزارع لاجله فنهى رسول الله ﷺ عن ذلك لما فيه من الجهل۔“ (قسطلانی)

یعنی اہل عرب زمین کو بایں طور کرایہ پر دیتے کہ ٹالیوں کے پاس والی زراعت کا یا خاص خاص قطعات ارضی کو اپنے لئے خاص کر لیتے اس کو رسول کریم ﷺ نے منع فرمایا۔

۴۰۱۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَادٍ بْنَ الْهَادِ اللَّيْثِيَّ، قَالَ: رَأَيْتُ رِفَاعَةَ بْنَ رَافِعِ الْأَنْصَارِيَّ، وَكَانَ شَهِدَ بَدْرًا.

(۴۰۱۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے، انہوں نے عبد اللہ بن شداد بن ہادیشی سے سنا، انہوں نے بیان کیا کہ میں نے رفاعہ بن رافع انصاری رضی اللہ عنہ کو دیکھا ہے۔ وہ بدر کی لڑائی میں شریک ہوئے تھے۔

تشریح: یہ ایک حدیث کا ٹکڑا ہے جس کو اسماعیل نے پورا نکالا ہے۔ اس میں یوں ہے کہ رفاعہ نے نماز شروع کرتے وقت اللہ اکبر کہا دوسرے طریق میں یوں ہے اللہ اکبر کہرا کہا۔ امام بخاری رحمہ اللہ نے پوری حدیث اس لئے بیان نہیں کی کہ وہ اس باب سے غیر متعلق ہے۔ دوسرے موقوف ہے۔

۴۰۱۵۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، وَوَيْسٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، أَنَّهُ أَخْبَرَهُ أَنَّ الْمَسُورَ ابْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرُو بْنَ عَوْفٍ وَهُوَ حَلِيفُ لَبْنِي عَامِرِ بْنِ لُؤْيٍ، وَكَانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ

(۴۰۱۵) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک مروزی نے خبر دی، کہا ہم کو معمر اور یونس دونوں نے خبر دی، انہیں زہری نے، انہیں عروہ بن زبیر نے خبر دی، انہیں مسور بن مخرمہ رضی اللہ عنہ نے خبر دی کہ عمرو بن عوف رضی اللہ عنہ جو بنی عامر بن لؤی کے حلیف تھے اور بدر کی لڑائی میں نبی کریم ﷺ کے ساتھ شریک تھے۔ (نے بیان کیا کہ) رسول اللہ ﷺ نے ابو عبیدہ بن جراح رضی اللہ عنہ کو بحرین وہاں کا جزیہ لانے کے لیے بھیجا۔ حضور ﷺ نے بحرین والوں سے صلح کی تھی اور ان پر علاء بن حضری رضی اللہ عنہ

کو امیر بنایا تھا، پھر ابو عبیدہ رضی اللہ عنہ بحرین سے مال ایک لاکھ درہم لے کر آئے۔ جب انصار کو ابو عبیدہ رضی اللہ عنہ کے آنے کی خبر ہوئی تو انہوں نے فجر کی نماز نبی ﷺ کے ساتھ پڑھی۔ حضور ﷺ جب نماز سے فارغ ہوئے تو تمام انصار آپ کے سامنے آئے۔ رسول اللہ ﷺ انہیں دیکھ کر مسکرائے اور فرمایا: ”میرا خیال ہے کہ تمہیں یہ اطلاع مل گئی ہے کہ ابو عبیدہ رضی اللہ عنہ مال لے کر آئے ہیں۔“ انہوں نے عرض کیا: جی ہاں یا رسول اللہ! حضور ﷺ نے فرمایا: ”پھر تمہیں خوش خبری ہو اور جس سے تمہیں خوشی ہوگی اس کی امید رکھو۔ اللہ کی قسم! مجھے تمہارے متعلق محتاجی سے ڈر نہیں لگتا، مجھے تو اس کا خوف ہے کہ دنیا تم پر بھی اسی طرح کشادہ کر دی جائے گی جس طرح تم سے پہلوں پر کشادہ کی گئی تھی، پھر پہلوں کی طرح اس کے لیے تم آپس میں رشک کرو گے اور جس طرح وہ ہلاک ہو گئے تھے تمہیں بھی یہ چیز ہلاک کر کے رہے گی۔“

يَأْتِي بِحَزِينَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ ابْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ ثُمَّ قَالَ: ((أَطْنُكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟)) قَالُوا: أَجَلُ يَا رَسُولَ اللَّهِ! قَالَ: ((فَابْشُرُوا وَأَمْلُوا مَا يَسُرُّكُمْ، فَإِنَّ اللَّهَ! مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى أَنْ تَبْسُطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكَتَهُمْ)).

[راجع: ۳۱۵۸]

تشریح: یہ حدیث باب الجزية میں گزر چکی ہے۔ یہاں صرف یہ بتانا ہے کہ حضرت عمرو بن عوف رضی اللہ عنہ صحابی بدری تھے۔

(۴۰۱۶) ہم سے ابو نعمان محمد بن فضل نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے نافع نے کہ عبد اللہ بن عمر رضی اللہ عنہما ہر طرح کے سانپ کو مار ڈالا کرتے تھے۔

۴۰۱۶۔ حَدَّثَنَا أَبُو التُّعْمَانِ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَقْتُلُ الْحَيَّاتِ كُلَّهَا. [راجع: ۳۲۹۷]

(۴۰۱۷) لیکن جب ابولبابہ بشیر بن عبد المنذر رضی اللہ عنہ نے جو بدر کی لڑائی میں شریک تھے، ان سے بیان کیا کہ نبی کریم ﷺ نے گھر میں نکلنے والے سانپ کے مارنے سے منع فرمایا تھا تو انہوں نے بھی اسے مارنا چھوڑ دیا تھا۔

۴۰۱۷۔ حَتَّى حَدَّثَهُ أَبُو لُبَابَةَ الْبَذَرِيُّ، أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ جَنَّاتِ الْبُيُوتِ، فَأَمْسَكَ عَنْهَا. [راجع: ۳۲۹۸]

تشریح: گھر کی سانپوں کی بعض قسمیں بے ضرر ہوتی ہیں۔ فرمان نبوی ﷺ سے وہی سانپ مراد ہیں۔ ابولبابہ بدری صحابی رضی اللہ عنہ کا ذکر مقصود ہے۔ (۴۰۱۸) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن فلیح نے بیان کیا، ان سے موسیٰ بن عقبہ نے کہ ہم سے ابن شہاب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ انصار کے چند لوگوں نے رسول اللہ ﷺ سے اجازت چاہی اور عرض کیا کہ آپ ہمیں اجازت عطا فرمائیں تو ہم اپنے بھانجے عباس رضی اللہ عنہ کا فدیہ معاف کر دیں۔ لیکن

۴۰۱۸۔ حَدَّثَنِي إِبرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ ابْنُ شِهَابٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: ائْذُنْ لَنَا فَلَنْتَرُكَ

لَا بَنَ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ. قَالَ: ((وَاللَّهِ لَا حُضُورَ لِي فِي الْحَرْمِ)) فرمایا: ”اللہ کی قسم! ان کے فدیہ سے ایک درہم بھی نہ تَدْرُونَ مِنْهُ دِرْهَمًا)). [راجع: ۲۵۳۷] چھوڑنا۔“

تشیع: حضرت عباس بن عبدالمطلب رضی اللہ عنہ رسول اللہ ﷺ کے محترم چچا قبول اسلام سے پہلے بدر کی لڑائی میں قید ہو کر آئے تھے، وہ انصار کے بھانجے اس رشتہ سے ہوئے کہ ان کی دادی یعنی حضرت عبدالمطلب کی والدہ ماجدہ بنو نجار کے قبیلے سے تھیں۔ اسی رشتہ کی بنا پر انصار نے ان کا فدیہ معاف کرنا چاہا۔ مگر بہت سے مصالحت کی بنا پر نبی کریم ﷺ نے فرمایا کہ نہیں بلکہ ان کا فدیہ پورے طور پر وصول کرو۔ آپ نے ان سے یعنی عباس رضی اللہ عنہ سے یہ بھی فرمایا تھا کہ آپ نہ صرف اپنا بلکہ اپنے دونوں بھتیجوں عقیل اور نوفل اور اپنے حلیف عتبہ بن عمرو کا فدیہ بھی ادا کریں چونکہ آپ بالدار ہیں۔ انہوں نے کہا کہ میں تو مسلمان ہوں مگر کہہ کے مشرک زبردستی مجھ کو پکڑ لائے ہیں۔ آپ نے فرمایا اللہ بہتر جانتا ہے اگر ایسا ہوا ہے تو اللہ تعالیٰ آپ کے اس نقصان کی تلافی کر دے گا۔ ظاہر میں تو آپ ان مکہ والوں کے ساتھ ہو کر مسلمانوں سے لڑنے آئے، کہتے ہیں حضرت عباس رضی اللہ عنہ کو کعب بن عمرو انصاری رضی اللہ عنہ نے پکڑا اور زور سے مشکیں کس دیں۔ وہ اس تکلیف سے ہائے ہائے کرتے رہے۔ ان کی آواز سن کر نبی کریم ﷺ کو رات نیند نہیں آئی آخر صحابہ رضی اللہ عنہم نے ان کی مشکیں ڈھیلی کر دیں۔ تب آپ آرام سے سوئے، صبح کو انصار نے آپ کو مزید خوش کرنے کے لئے ان کا فدیہ بھی معاف کرنا چاہا اور کہا کہ ہم خود اپنے پاس سے ان کا فدیہ ادا کر دیں گے لیکن یہ انصاف کے خلاف تھا اس لئے آپ نے منظور نہیں فرمایا تھا۔ اس حدیث سے باب کی مناسبت یہ ہے کہ اس میں لکی انصاری آدمیوں کا جنگ بدر میں شریک ہونا مذکور ہے۔ ان کے نام مذکور نہیں ہیں۔

۴۰۱۹۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ الْمِقْدَادِ بْنِ الْأَسْوَدِ بِح: وَحَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجَنْدَعِيُّ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ خُبَّارٍ أَخْبَرَهُ: أَنَّ الْمِقْدَادَ بْنَ عَمْرٍو الْكِنْدِيَّ- وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ- أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ لَكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا بَعْدَ أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا))

(۴۰۱۹) ہم سے ابو عاصم نے بیان کیا، کہا ہم سے ابن جریج نے، ان سے زہری نے، ان سے عطاء بن یزید لیشی نے، ان سے عبید اللہ بن عدی نے اور ان سے مقداد بن اسود رضی اللہ عنہ۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم بن سعد نے، ان سے ابن شہاب کے بھتیجے (محمد بن عبد اللہ) نے، اپنے چچا (محمد بن مسلم بن شہاب) سے بیان کیا، انہیں عطاء بن یزید لیشی نے خبر دی، انہیں عبید اللہ بن عدی بن خیاری نے خبر دی اور انہیں مقداد بن عمرو کندی رضی اللہ عنہ نے، وہ بنی زہرہ کے حلیف تھے اور بدر کی لڑائی میں رسول اللہ ﷺ کے ساتھ تھے۔ انہوں نے خبر دی کہ انہوں نے رسول اللہ ﷺ سے عرض کیا اگر کسی موقع پر میری کسی کافر سے ٹکرا جائے اور ہم دونوں ایک دوسرے کو قتل کرنے کی کوشش میں لگ جائیں اور وہ میرے ایک ہاتھ پر تلوار مار کر اسے کاٹ ڈالے، پھر وہ مجھ سے بھاگ کر ایک درخت کی پناہ لے کر کہنے لگے ”میں اللہ پر ایمان لے آیا“ تو کیا یا رسول اللہ! اس کے اس اقرار کے بعد پھر بھی میں اسے قتل کر دوں؟ حضور ﷺ نے فرمایا: ”پھر تم اسے قتل نہ کرنا۔“ انہوں نے عرض کیا یا رسول اللہ! وہ پہلے میرا ایک ہاتھ بھی کاٹ چکا ہے؟ اور یہ اقرار میرے ہاتھ کاٹنے کے بعد کیا ہے؟ آپ نے پھر بھی یہی

تَقْتُلُهُ)). فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَطَعَ
إِحْدَى يَدَيَّ، ثُمَّ قَالَ: ذَلِكَ بَعْدَ مَا قَطَعَهَا.
فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَقْتُلُهُ فَإِنْ قَتَلْتَهُ
فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ
قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ)). [طرفہ فی:

[۶۸۶۵] [مسلم: ۲۷۴، ۲۷۵، ۲۷۶؛ ابوداؤد:

[۲۶۴۴

تشریح: اس کے قتل کرنے سے پہلے تو جیسے مسلمان معصوم مرحوم تھا ایسے ہی اسلام کا کلہ پڑھنے سے وہ مسلمان معصوم مرحوم ہو گیا، پہلے اس کا مار ڈالنا درست تھا ایسے ہی اس کے قصاص میں تیرا مار ڈالنا درست ہو جائے گا۔

۴۰۲۰۔ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عُثَيْمٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، قَالَ: حَدَّثَنَا أَنَسُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: ((مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ)). فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، فَقَالَ: أَنْتَ أَبَا جَهْلٍ قَالَ ابْنُ عُثَيْمٍ: قَالَ سُلَيْمَانُ: هَكَذَا قَالَهَا أَنَسُ. قَالَ: أَنْتَ أَبَا جَهْلٍ قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ قَالَ سُلَيْمَانُ أَوْ قَالَ: قَتَلَهُ قَوْمُهُ. قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ فَلَوْ غَيْرَ أَكَّارٍ قَتَلْتَنِي. [راجع: ۳۹۶۲]

(۴۰۲۰) مجھ سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ابن علیہ نے بیان کیا، کہا ہم سے سلیمان تمیمی نے بیان کیا، کہا ہم سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے بدر کی لڑائی کے دن فرمایا: ”کون دیکھ کر آئے گا کہ ابو جہل کے ساتھ کیا ہوا؟“ عبداللہ بن مسعود رضی اللہ عنہ اس کے لیے روانہ ہوئے اور دیکھا کہ عفراء کے دونوں بیٹوں نے اسے قتل کر دیا ہے اور اس کی لاش ٹھنڈی ہونے والی ہے۔ انہوں نے پوچھا: تم ہی ہو؟ ابن علیہ نے بیان کیا کہ سلیمان نے اسی طرح بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ ابن مسعود رضی اللہ عنہ نے پوچھا تھا کہ تو ہی ابو جہل ہے؟ اس پر اس نے جواب دیا مجھ سے بھی بڑا کوئی ہوگا جسے تم نے آج قتل کر دیا ہے؟ سلیمان نے بیان کیا کہا کہ یا اس نے یوں کہا: جسے اس کی قوم نے قتل کر دیا ہو؟ (کیا اس سے بھی بڑا کوئی ہوگا) کہا کہ ابو مجلز نے بیان کیا کہ ابو جہل نے کہا: کاش! ایک کسان کے سوا کسی اور نے مجھے مارا ہوتا۔

تشریح: اس مردود کو یہ رنج ہوا کہ مدینہ کے کاشٹکاروں کے ہاتھ سے کیوں مارا گیا؟ کاش! کسی رئیس کے ہاتھ سے مارا جاتا۔ یہ قومی اونچ نیچ کا تصور ابو جہل کے دماغ میں آخر وقت تک سایا رہا جو مسلمان آج ایسی قومی اونچ نیچ کے تصورات میں گرفتار ہیں ان کو سوچنا چاہیے کہ وہ ابو جہل کی خونے بد میں گرفتار ہیں۔ اسلام ایسے ہی غلط تصورات کو ختم کرنے آیا مگر صد افسوس کہ خود مسلمان بھی ایسے غلط تصورات میں گرفتار ہو گئے۔ ((اکار)) کا ترجمہ مولانا وحید رامان بڑا اللہ نے لفظ کہنے سے کیا ہے۔ گویا ابو جہل نے کاشٹکاروں کو لفظ کہنے سے یاد کیا۔

۴۰۲۱۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، حَدَّثَنِي ابْنُ

(۴۰۲۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد بن الواحید، قال: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، حَدَّثَنِي ابْنُ

سے کہ جب نبی کریم ﷺ کی وفات ہوگئی تو میں نے ابو بکر رضی اللہ عنہ سے کہا آپ ہمیں ساتھ لے کر ہمارے انصاری بھائیوں کے یہاں چلیں، پھر ہماری ملاقات دو نیک ترین انصاری صحابیوں سے ہوئی جنہوں نے بدر کی لڑائی میں شرکت کی تھی۔ عبید اللہ نے کہا، پھر میں نے اس حدیث کا تذکرہ عروہ بن زبیر سے کیا تو انہوں نے بتایا کہ وہ دونوں صحابی عویم بن ساعدہ اور معن بن عدی رضی اللہ عنہما تھے۔

(۴۰۲۲) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے محمد بن فضیل سے سنا، انہوں نے اسماعیل بن ابی خالد سے، انہوں نے قیس بن ابی حازم سے کہ بدری صحابہ کا (سالانہ) وظیفہ پانچ پانچ ہزار تھا۔ عمر رضی اللہ عنہ نے فرمایا کہ میں انہیں (بدری صحابہ رضی اللہ عنہم کو) ان صحابیوں پر فضیلت دوں گا جو ان کے بعد ایمان لائے۔

تشریح: معلوم ہوا بدری صحابہ غیر بدری سے افضل ہیں۔ حضرت عمر رضی اللہ عنہ نے مہاجرین کے لئے سال میں دس ہزار اور انصار کے لئے سال میں آٹھ ہزار اور ازواج مطہرات کے لئے سال میں ۲۴ ہزار مقرر کئے تھے یہ صحیح اسلامی خلافت راشدہ کی برکت تھی اور ان کے بیت المال کا صحیح ترین مصرف تھا۔ صدانسوس کہ یہ برکات عروج اسلام کے ساتھ خاص ہو کر رہ گئیں۔ آج دور تنزل میں یہ سب خواب و خیال کی باتیں معلوم ہوتی ہیں۔ کچھ اسلامی تنظیمیں بیت المال کا نام لے کر کھڑی ہوتی ہیں۔ یہ تنظیمیں اگر صحیح طور پر قائم ہوں بہر حال اچھی ہیں مگر وہ بات کہاں مولوی مدن کی سی۔

(۴۰۲۳) مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں محمد بن جبیر نے، ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ سے میں نے سنا، آپ مغرب کی نماز میں سورہ والطور کی تلاوت کر رہے تھے، یہ پہلا موقع تھا جب میرے دل میں ایمان نے قرار پکڑا۔

اور اسی سند سے زہری سے مروی ہے، ان سے محمد بن جبیر بن مطعم نے اور ان سے ان کے والد (جبیر بن مطعم رضی اللہ عنہ) نے کہ نبی کریم ﷺ نے بدر کے قیدیوں کے متعلق فرمایا تھا: اگر مطعم بن عدی زندہ ہوتے اور ان پلید قیدیوں کے لیے سفارش کرتے تو میں انہیں ان کے کہنے سے چھوڑ دیتا۔

(۴۰۲۴) اور لیث نے یحییٰ بن سعید انصاری سے بیان کیا، انہوں نے کہا کہ ہم سے سعید بن مسیب نے بیان کیا کہ پہلا فساد جب برپا ہوا یعنی

عَبَّاسٌ، عَنْ عُمَرَ: لَمَّا تُوفِّيَ النَّبِيُّ ﷺ قُلْتُ لِأَبِي بَكْرٍ: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ. فَلَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ شَهِدَا بَدْرًا. فَحَدَّثْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَقَالَ: هُمَا عُوَيْمُ بْنُ سَاعِدَةَ، وَمَعْنُ بْنُ عَدِيٍّ. [راجع: ۳۴۶۲]

۴۰۲۲۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ مُحَمَّدَ بْنَ فَضِيلٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ آلَافٍ خَمْسَةَ آلَافٍ. وَقَالَ عُمَرُ: لَا أَفْضَلُهُمْ عَلَى مَنْ بَعْدَهُمْ.

۴۰۲۳۔ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، وَذَلِكَ أَوَّلَ مَا وَقَرَ الْإِيمَانُ فِي قَلْبِي. [راجع: ۱۷۶۵] وَعَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أُسَارَى بَدْرٍ: ((لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا نَمَّ كَلَمَنِي فِي هَؤُلَاءِ النَّسِيِّ لَتَرَكْتُهُمْ لَه)). [راجع: ۳۹۶۲]

۴۰۲۴۔ وَقَالَ اللَّيْثُ عَنْ يَحْيَى، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ: وَقَعَتِ الْفِتْنَةُ الْأُولَى۔ يَغْنِي

مَقْتَلَ عُمَانَ۔ فَلَمْ تُبْقِ مِنْ أَصْحَابِ بَدْرٍ أَحَدًا، ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَةُ يَغْنِي الْحَرَّةَ۔ فَلَمْ تُبْقِ مِنْ أَصْحَابِ الْحُدَيْبِيَّةِ أَحَدًا ثُمَّ وَقَعَتِ الثَّالِثَةُ فَلَمْ تَرْفَعْ وَلِلنَّاسِ طَبَاحٌ۔

عثمان رضی اللہ عنہ کی شہادت کا تو اس نے اصحاب بدر میں سے کسی کو باقی نہیں چھوڑا، پھر جب دوسرا فساد برپا ہوا یعنی حرہ کا، تو اس نے اصحاب حدیبیہ میں سے کسی کو باقی نہیں چھوڑا، پھر تیسرا فساد برپا ہوا تو وہ اس وقت تک نہیں گیا جب تک لوگوں میں کچھ بھی خوبی یا عقل باقی تھی۔

[راجع: ۳۱۳۹]

تشریح: جب حضرت جبر بن مطعم رضی اللہ عنہ بدری قیدیوں میں قید ہو کر آئے اور مسجد نبوی کے قریب مقید ہوئے تو انہوں نے مغرب کی نماز میں نبی کریم ﷺ سے سورہ والطور کی قراءت سنی اور وہ بعد میں اس سے متاثر ہوتے ہوئے مسلمان ہو گئے اسی سے حدیث کی مناسبت باب سے نکل آئی۔

مطعم بن عدی رضی اللہ عنہ نے نبی کریم ﷺ پر کچھ احسان کیا تھا جب آپ طائف سے لوٹے تو اس کی پناہ میں داخل ہو گئے تھے۔ مطعم رضی اللہ عنہ نے آپ کی حفاظت کے لئے اپنے چار بیٹوں کو مسلح کر کے کعبہ کے چاروں کونوں پر کھڑا کر دیا تھا قریش یہ منظر دیکھ کر ڈر گئے اور کہنے لگے کہ ہم مطعم کی پناہ نہیں توڑ سکتے۔ بعض نے کہا ہے کہ مطعم رضی اللہ عنہ نے وہ عہد نامہ ختم کرایا تھا، جو قریش نے بنو ہاشم اور بنو مطلب کے خلاف کیا تھا۔ حضرت عثمان بن عفان رضی اللہ عنہ کی شہادت کا واقعہ اسلام میں پہلا فساد ہے۔ جو جمعہ کے دن آٹھویں ذی الحجہ کو برپا ہوا۔ جس کے متعلق حضرت سعید بن مسیب کا قول بقول علامہ داؤدی صریح غلط ہے اس فساد کے بعد بھی بہت سے بدری صحابہ زندہ تھے۔ بعض نے کہا پہلے فساد سے ان کی مراد حضرت حسین رضی اللہ عنہ کی شہادت ہے اور دوسرے سے حرہ کا فساد، جس میں یزید کی فوج نے مدینہ پر حملہ کیا تھا۔ تیسرے فساد سے ازرقہ کا فساد ہے۔ جو عراق میں ہوا تھا۔ بعض نے یوں جواب دیا ہے کہ سعید بن مسیب کا مطلب یہ ہے کہ پہلے فساد یعنی قتل عثمان رضی اللہ عنہ سے لے کر دوسرے فساد حرہ تک کوئی بدری صحابی رضی اللہ عنہ باقی نہیں رہا تھا یہ صحیح ہے کیوں کہ بدریوں کے آخر میں سعد بن ابی وقاص رضی اللہ عنہ کا انتقال ہوا ہے، وہ بھی حرہ کے واقعہ سے پہلے ہی گزر چکے تھے تیسرے فساد سے بعض لوگوں نے حضرت عبداللہ بن زبیر رضی اللہ عنہ کی شہادت سے مراد لی ہے۔ آخری عبارت کا مطلب یہ ہے کہ اس فتنے نے تو صحابہ رضی اللہ عنہم کا وجود بالکل ختم کر دیا جس کے بعد کوئی صحابی رضی اللہ عنہ دنیا میں باقی نہیں رہا۔

۴۰۲۵۔ حَدَّثَنَا الْحَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو التَّمِيمِيِّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعُبَيْدَ اللَّهِ ابْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ كُلٌّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ قَالَتْ: فَأَقْبَلْتُ أَنَا وَآمُ مِسْطَحٌ فَعَثَرْتُ أُمَّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ: نَعِسَ مِسْطَحٌ. فَقُلْتُ: بَشَسَ مَا قُلْتُ، تَسْبِيحَ رَجُلًا شَهِدَ بَدْرًا؟ فَذَكَرَ حَدِيثَ الْإِفْكِ. [راجع: ۲۵۹۳]

(۴۰۲۵) ہم سے حجاج بن منہال نے بیان کیا، انہوں نے کہا ہم سے عبداللہ بن عمر تمیمی نے بیان کیا، کہا ہم سے یونس بن یزید نے بیان کیا، کہا کہ میں نے زہری سے سنا، کہا کہ میں نے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبداللہ سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا کی تہمت کے متعلق سنا، ان میں سے ہر ایک نے مجھ سے اس واقعہ کا کوئی حصہ بیان کیا۔ عائشہ رضی اللہ عنہا نے بیان کیا تھا کہ میں اور ام مسطح باہر قضاے حاجت کو جا رہی تھی کہ ام مسطح رضی اللہ عنہا اپنی چادر میں الجھ کر پھسل پڑیں۔ اس پر ان کی زبان سے نکلا، مسطح کا برا ہو۔ میں نے کہا: آپ نے اچھی بات نہیں کہی۔ ایک ایسے شخص کو آپ برا کہتی ہیں جو بدر میں شریک ہو چکا ہے۔ پھر انہوں نے تہمت کا واقعہ بیان کیا۔

تشریح: مسطح بن اثاثہ جنگ بدر میں شریک تھے اس سے ترجمہ باب نکلا حضرت عائشہ رضی اللہ عنہا پر منافقین نے جوتہت لگائی تھی اس کی طرف اشارہ ہے۔

۴۰۲۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ بْنُ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عَقَبَةَ، عَنْ ابْنِ شِهَابٍ، قَالَ: هَذِهِ مَغَازِي رَسُولِ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟» قَالَ مُوسَى: قَالَ نَافِعٌ: قَالَ عَبْدُ اللَّهِ: قَالَ نَاسٌ مِنْ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ! تَنَادِي نَاسًا أَمْوَاتًا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ».. فَجَمِيعٌ مِنْ شَهِدَ بَدْرًا مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وَكَمَانُونَ رَجُلًا، وَكَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يَقُولُ: قَالَ الزُّبَيْرُ: قُسِمَتْ سُهْمَانُهُمْ فَكَانُوا مِائَةً، وَاللَّهُ أَعْلَمُ. [راجع: ۱۳۷۰]

(۴۰۲۶) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن فلیح بن سلیمان نے بیان کیا، ان سے موسیٰ بن عقبہ نے اور ان سے ابن شہاب نے بیان کیا۔ یہ رسول اللہ ﷺ کے غزوات کا بیان تھا۔ پھر انہوں نے بیان کیا کہ جب (بدر کے) کفار مقتولین کنویں میں ڈالے جانے لگے تو رسول کریم ﷺ نے فرمایا: ”کیا تم نے اس چیز کو پایا جس کا تم سے تمہارے رب نے وعدہ کیا تھا؟“ موسیٰ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ اس پر حضور اکرم ﷺ کے چند صحابہ رضی اللہ عنہم نے عرض کیا یا رسول اللہ! آپ ایسے لوگوں کو آواز دے رہے ہیں جو مر چکے ہیں؟ رسول اللہ ﷺ نے فرمایا: ”جو کچھ میں نے ان سے کہا ہے اسے خود تم نے بھی ان سے زیادہ بہتر طریق پر نہیں سنا ہوگا۔“ ابو عبد اللہ (حضرت امام بخاری رحمہ اللہ) نے کہا کہ قریش (صحابہ رضی اللہ عنہم) کے جتنے لوگ بدر میں شریک ہوئے تھے اور جن کا حصہ بھی (اس غنیمت میں) لگا تھا، ان کی تعداد اکیاسی تھی۔ عروہ بن زبیر بیان کرتے تھے کہ زبیر رضی اللہ عنہ نے کہا: میں نے (ان مہاجرین کے حصے) تقسیم کیے تھے اور ان کی تعداد سو تھی اور زیادہ بہتر علم اللہ تعالیٰ کو ہی ہے۔

تشریح: طبرانی اور بزار نے حضرت ابن عباس رضی اللہ عنہما سے روایت کی ہے کہ بدر کے دن مہاجرین کا شمار ۷۷ آدمیوں کا تھا۔

۴۰۲۷۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ، قَالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلْمُهَاجِرِينَ بِمِائَةِ سَهْمٍ.

(۴۰۲۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معمر نے، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے زبیر رضی اللہ عنہ نے بیان کیا کہ بدر کے دن مہاجرین کے سو حصے لگائے گئے تھے۔

باب: ان اصحاب کرام رضی اللہ عنہم کے نام جنہوں نے

جنگ بدر میں شرکت کی تھی

اور جنہیں ابو عبد اللہ (امام بخاری رحمہ اللہ) نے بترتیب حروف تہجی اپنی اس جامع کتاب (صحیح بخاری) میں ذکر کرتے ہوئے ترتیب دیا ہے۔

(۱) النبی محمد بن عبد اللہ ہاشمی رضی اللہ عنہ (۲) ایاس بن بکیر رضی اللہ عنہ (۳) ابو بکر صدیق قرشی رضی اللہ عنہ کے غلام بلال بن رباح رضی اللہ عنہ (۴) حمزہ بن عبد المطلب

بَابُ تَسْمِيَةِ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ

فِي الْجَامِعِ [الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمَخْجَمِ] النَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ ﷺ، إِيَّاسُ بْنُ الْبَكْرِ، بِلَالُ بْنُ رِبَاحٍ مَوْلَى أَبِي بَكْرٍ

ہاشمیؓ (۵) قریش کے حلیف حاطب بن ابی بلتعہؓ (۶) ابو حذیفہ بن عتبہ بن ربیعہ قرشیؓ (۷) حارثہ بن ربیعہ انصاریؓ، انہوں نے بدر کی جنگ میں شہادت پائی تھی۔ ان کو حارثہ بن سراقہ بھی کہتے ہیں۔ یہ جنگ بدر کے میدان میں صرف تماشائی کی حیثیت سے آئے تھے (کم عمری کی وجہ سے، لیکن بدر کے میدان میں ہی ان کو ایک تیر کفار کی طرف سے آکر لگا اور اسی سے انہوں نے شہادت پائی) (۸) خبیب بن عدی انصاریؓ (۹) حنیس بن حذافہ سہمیؓ (۱۰) رفاعہ بن رافع انصاریؓ (۱۱) رفاعہ بن عبدالمذر ابولبابہ انصاریؓ (۱۲) زبیر بن عوام قرشیؓ (۱۳) زید بن سہل ابوطحہ انصاریؓ (۱۴) ابو زید انصاریؓ (۱۵) سعد بن مالک زہریؓ (۱۶) سعد بن خولہ قرشیؓ (۱۷) سعید بن زید بن عمرو بن نفیل قرشیؓ (۱۸) سہل بن حنیف انصاریؓ (۱۹) ظہیر بن رافع انصاریؓ (۲۰) اور ان کے بھائی عبد اللہ بن عثمانؓ (۲۱) ابو بکر صدیق قرشیؓ (۲۲) عبد اللہ بن مسعود ہذلیؓ (۲۳) عتبہ بن مسعود ہذلیؓ (۲۴) عبد الرحمن بن عوف زہریؓ (۲۵) عبیدہ بن حارث قرشیؓ (۲۶) عبادہ بن صامت انصاریؓ (۲۷) عمر بن خطاب عدویؓ (۲۸) عثمان بن عفان قرشیؓ ان کو رسول اللہ ﷺ نے اپنی صاحبزادی (جوان کے گھر میں تھیں) کی تیمارداری کے لیے مدینہ منورہ ہی میں چھوڑا تھا لیکن بدر کی غنیمت میں آپ کا بھی حصہ لگایا تھا (۲۹) علی بن ابی طالب ہاشمیؓ (۳۰) بنی عامر بن لوی کے حلیف عمرو بن عوفؓ (۳۱) عقبہ بن عمرو انصاریؓ (۳۲) عامر بن ربیعہ عزیؓ (۳۳) عاصم بن ثابت انصاریؓ (۳۴) عویم بن ساعدہ انصاریؓ (۳۵) عتبہ بن مالک انصاریؓ (۳۶) قدامہ بن مطعونؓ (۳۷) قتادہ بن نعمان انصاریؓ (۳۸) معاذ بن عمرو بن جموحؓ (۳۹) معوذ بن عفراءؓ (۴۰) اور ان کے بھائی معاذؓ (۴۱) مالک بن ربیعہ ابو اسید انصاریؓ (۴۲) مرارہ بن ربیعہ انصاریؓ (۴۳) معن بن عدی انصاریؓ (۴۴) مسطح بن اثاثہ بن عباد بن مطلب بن عبد

القرشیؓ، حمزہ بن عبدالمطلبؓ، ہاشمیؓ، حاطب بن ابی بلتعہؓ، حلیف لقریشؓ، ابو حذیفہ بن عتبہ بن ربیعہ القرشیؓ، حارثہ ابن الربیعہ الأنصاریؓ۔ قتلَ یومَ بدرِ وَهُوَ حَارِثَةُ بْنُ سُرَاقَةَ كَانَ فِي النَّظَارَةِ۔ حَبِيبُ ابْنِ عَدِيٍّ الْأَنْصَارِيُّ، حُنَيْسُ بْنُ حَذَافَةَ السَّهْمِيِّ، رِفَاعَةُ بْنُ رَافِعِ الْأَنْصَارِيِّ، رِفَاعَةُ بْنُ عَبْدِ الْمُنْذِرِ أَبُو لُبَابَةَ الْأَنْصَارِيُّ، زُبَيْرُ بْنُ الْعَوَامِ الْقُرَشِيُّ، زَيْدُ بْنُ سَهْلٍ أَبُو طَلْحَةَ الْأَنْصَارِيُّ، أَبُو زَيْدِ الْأَنْصَارِيِّ، سَعْدُ بْنُ مَالِكِ الزُّهْرِيُّ، سَعْدُ بْنُ خَوْلَةَ الْقُرَشِيِّ، سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نَفِيلٍ الْقُرَشِيِّ، سَهْلُ بْنُ حَبِيبِ الْأَنْصَارِيِّ، ظَهِيرُ بْنُ رَافِعِ الْأَنْصَارِيِّ وَأَخُوهُ عَبْدُ اللَّهِ ابْنُ عُثْمَانَ، أَبُو بَكْرُ الصِّدِّيقُ الْقُرَشِيُّ، عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْهَذَلِيُّ، [عُتْبَةُ بْنُ مَسْعُودٍ الْهَذَلِيُّ] عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الزُّهْرِيُّ، عُقْبَةُ بْنُ الْحَارِثِ الْقُرَشِيُّ، عَبَادَةُ بْنُ الصَّامِتِ الْأَنْصَارِيِّ، عَمْرُ بْنُ الْخَطَّابِ الْعَدَوِيِّ، عُثْمَانُ بْنُ عَفَّانٍ الْقُرَشِيُّ خَلَفَهُ النَّبِيُّ ﷺ عَلَى ابْنَتِهِ وَضَرَبَ لَهُ بِسَهْمِهِ، عَلِيُّ بْنُ أَبِي طَالِبٍ الْهَاشِمِيُّ، عَمْرُو بْنُ عَوْفٍ حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، عُقْبَةُ بْنُ عَمْرِو الْأَنْصَارِيِّ، عَامِرُ بْنُ رَبِيعَةَ الْعَزْزِيِّ، عَاصِمُ بْنُ ثَابِتٍ الْأَنْصَارِيِّ، عَوْنُ بْنُ سَاعِدَةَ الْأَنْصَارِيِّ، عِثْبَانُ بْنُ مَالِكِ الْأَنْصَارِيِّ، قُدَامَةُ بْنُ مَطْعُونٍ،

قَتَادَةُ بْنُ النُّعْمَانِ الْأَنْصَارِيُّ، مُعَاذُ بْنُ
عَمْرٍو بْنِ الْجُمُوحِ، مُعَوَّذُ بْنُ عَفْرَاءَ وَأَخُوهُ،
مَالِكُ بْنُ رَبِيعَةَ أَبُو أَسِيدٍ الْأَنْصَارِيُّ، مُرَّارَةُ
ابْنُ الرَّبِيعِ الْأَنْصَارِيُّ، مَعْنُ بْنُ عَدِيٍّ
الْأَنْصَارِيُّ، مُسْطَحُ بْنُ أَثَّانَةَ بْنِ عَبَّادِ بْنِ
الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، مِقْدَادُ بْنُ عَمْرٍو
الْكِنْدِيُّ حَلِيفُ بَنِي زُهْرَةَ، هِلَالُ بْنُ أُمَيَّةَ
الْأَنْصَارِيُّ.

تشریح: اس باب کا مطلب یہ ہے کہ اوپر کے باب میں یا اس کتاب میں اور کسی مقام پر جن صحابہ کو بدری کہا گیا ہے ان کے ناموں کی فہرست بہ ترتیب حروف تہجی اس باب میں مذکور ہے کیونکہ بہت سے بدری صحابیوں رضی اللہ عنہم کے نام اس فہرست میں نہیں ہیں نہ یہ غرض ہے کہ اس کتاب میں جن جن بدری صحابہ رضی اللہ عنہم سے روایت ہے ان کی فہرست اس باب میں بیان کی گئی ہے کیونکہ ابو عبیدہ بن جراح رضی اللہ عنہ بالافتاق بدری ہیں اور اس کتاب میں ان سے روایتیں بھی ہیں۔ مگر ان کا نام فہرست میں شامل نہیں ہے۔ کیونکہ ابو عبیدہ رضی اللہ عنہ کی نسبت اس کتاب میں کہیں یہ صراحت نہیں آئی ہے کہ وہ بھی بدری لڑائی میں شریک تھے۔ اب اس فہرست میں نبی کریم ﷺ کا نام مبارک تو سب سے پہلے بلارعاہت حروف تہجی لکھ دیا ہے۔ باقی نام بہ ترتیب حروف تہجی مذکور ہیں۔ بعض نسخوں میں نبی کریم ﷺ کے نام مبارک کے ساتھ خلفائے اربعہ کے نام بھی شروع میں مذکور ہوئے ہیں۔

نبی کریم ﷺ سمیت یہاں سب ۴۶ آدمی مذکور ہیں۔ حافظ ابوالفتح نے تریخ میں سے ۹۴ اور خزرج کے قبیلے کے ۹۵ اور اس قبیلے کے ۴۷ کل ۳۶۳ آدمیوں کے نام لکھے ہیں۔ امام بخاری رحمہ اللہ نے ترتیب حروف معجم سے نبی کریم ﷺ اور خلفائے راشدین کے اسمائے گرامی ان کے شرف مراتب کے لحاظ سے لکھ دیئے ہیں بعد میں حروف ہجاء کی ترتیب شروع فرمائی ہے۔ جزاء اللہ خیرا فی الآخرۃ مبارک ہیں وہ ایمان والے جو اس پاکیزہ کتاب کا بعد ذوق و شوق مطالعہ فرماتے ہیں۔ حضرت عتبہ بن مسعود ہڈی کا نام بدریوں میں نہیں ہے اور صحیح بخاری کے اکثر دوسرے نسخوں میں بھی نہیں ہے لیکن قسطلانی میں ہے جو شاید ہو کا تب ہے۔

باب: بنو نضیر کے یہودیوں کے واقعہ کا بیان

بَابُ حَدِيثِ بَنِي النَّضِيرِ

اور رسول اللہ ﷺ کا دو مسلمانوں کی دیت کے سلسلے میں ان کے پاس جانا اور آنحضرت ﷺ کے ساتھ ان کا دغا بازی کرنا۔ زہری نے عروہ سے بیان کیا کہ غزوہ بنو نضیر، غزوہ بدر کے چھ مہینے بعد اور غزوہ احد سے پہلے ہوا تھا اور اللہ تعالیٰ کا ارشاد: ”اللہ ہی وہ ہے جس نے نکالا ان لوگوں کو جو کافر ہوئے اہل کتاب سے ان کے گھروں سے اور یہ (جزیرہ عرب سے) الوداع کی پہلی جلا وطنی ہے۔“ ابن اسحاق کی تحقیق میں یہ غزوہ، غزوہ بدر معونہ اور غزوہ احد کے بعد ہوا تھا۔

وَمَخْرَجَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فِي ذِيَةِ
الرَّجْلَيْنِ، وَمَا أَرَادُوا مِنَ الْعَذْرِ بِرَسُولِ
اللَّهِ ﷺ. قَالَ الزُّهْرِيُّ عَنْ عُرْوَةَ: كَانَتْ
عَلَى رَأْسِ سِتَّةِ أَشْهُرٍ مِنْ وَقْعَةِ بَدْرٍ قَبْلَ
أَحَدٍ. وَقَوْلُ اللَّهِ تَعَالَى: ﴿هُوَ الَّذِي أَخْرَجَ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوَّلِ الْحَشْرِ﴾ وَجَعَلَهُ ابْنُ إِسْحَاقَ بَعْدَ
بَنِي مَعُونَةَ وَأَحَدٍ.

تشریح: قبیلہ بنو نضیر ان کافروں میں سے تھے جن کا نبی کریم ﷺ سے عہد و پیمان تھا کہ نہ خود آپ سے لڑیں گے نہ آپ کے دشمنوں کی مدد دیں گے۔ ایسا ہوا کہ عامر بن طفیل نے جب قاریوں کو بر محو نہ کے قریب فریب دغا سے شہید کر ڈالا تھا تو عمرو بن امیہ ضمری کو جو مسلمان تھے اپنی ماں کی منت میں آزاد کر دیا۔ راستے میں ان کو بنو عامر کے دو شخص ملے انہوں نے سوتے میں ان کو مار ڈالا اور سمجھے میں نے بنو عامر سے جن میں کا ایک عامر بن طفیل تھا بدلہ لیا تھا۔ نبی کریم ﷺ کو مدینہ میں آ کر خبر کی۔ ان کو یہ خبر نہ تھی کہ نبی کریم ﷺ اور ان کے مردوں سے عہد و پیمان ہے۔ آپ نے عمرو سے فرمایا میں ان دو شخصوں کی دیت دوں گا۔ بنو نضیر بھی بنو عامر کے ساتھ عہد رکھتے تھے۔ آپ بنی نضیر کے پاس اس دیت میں مدد لینے کو تشریف لے گئے۔ ان بد معاشوں نے آپ کو اور آپ کے اصحاب کو بٹھایا اور ظاہر میں امداد کا وعدہ کیا لیکن در پردہ یہ صلاح کی کہ آپ دیوار کے تلے بیٹھے ہیں دیوار پر سے ایک پتھر آپ پر پھینک کر آپ کو شہید کر دیں۔ اللہ نے جبریل علیہ السلام کے ذریعے سے آپ کو آگاہ کر دیا۔ آپ وہاں سے ایک دم اٹھ کر مدینہ روانہ ہو گئے اور دیگر صحابی رضی اللہ عنہ بھی۔ موقع آنے پر آپ نے ان بد معاشوں پر چڑھائی کرنے کا حکم دے دیا۔ اسی واقعہ کی کچھ تفصیلات یہاں مذکور ہیں۔

یہود کا پہلا اخراج عرب سے شام کے ملک میں ہوا، پھر عہد فاروقی میں دوسرا اخراج خیبر سے شام کے ملک کو ہوا۔ بعض نے کہا دوسرے اخراج سے قیامت کا حشر مراد ہے۔ یہ آیت بنی نضیر کے یہودیوں کے بارے میں نازل ہوئی۔

۴۰۲۸۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَارَبَتِ النَّضِيرُ وَفَرِيطَةُ، فَأَجْلَى بَنِي النَّضِيرِ، وَأَقْرَ فَرِيطَةُ وَمَنْ عَلَيْهِمْ، حَتَّى حَارَبَتْ فَرِيطَةُ فَقَتَلَ رَجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ إِلَّا بَعْضَهُمْ لِحَقْوِ الْبِئْسَى عَلَيْهِمْ فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنَقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ. [مسلم: ۴۵۹۲؛ ابوداؤد: ۳۰۰۵]

(۴۰۲۸) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو ابن جریر نے خبر دی، انیس موسیٰ بن عقبہ نے، انیس نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ بنو نضیر اور بنو قریظہ نے نبی کریم ﷺ سے (معادہ توڑ کر) لڑائی مول لی۔ اس لیے آپ نے قبیلہ بنو نضیر کو جلا وطن کر دیا لیکن قبیلہ بنو قریظہ کو جلا وطن نہیں کیا اور اس طرح ان پر احسان فرمایا۔ پھر بنو قریظہ نے بھی جنگ مول لی۔ اس لیے آپ نے ان کے مردوں کو قتل کروا دیا اور ان کی عورتوں، بچوں اور مال کو مسلمانوں میں تقسیم کر دیا۔ صرف بعض بنی قریظہ اس سے الگ قرار دیئے گئے تھے کیونکہ وہ حضور ﷺ کی پناہ میں آ گئے تھے۔ اس لیے آپ نے انہیں پناہ دی اور انہوں نے اسلام قبول کر لیا تھا۔ حضور اکرم ﷺ نے مدینہ کے تمام یہودیوں کو جلا وطن کر دیا تھا۔ بنو قینقاع کو بھی جو عبداللہ بن سلام رضی اللہ عنہ کا قبیلہ تھا، یہودی بنی حارثہ کو اور مدینہ کے تمام یہودیوں کو۔

تشریح: یہودی ایک عداوت پر قائم قوم کا نام ہے جس نے خود اپنے ہی نبیوں اور رسولوں کے ساتھ بیشتر مواقع پر بے وفائی کی ہے۔ آج کے یہودی جو اسرائیلی حکومت قائم کر کے ارض فلسطین پر غاصبانہ قبضہ کئے بیٹھے ہیں اپنی فطری عداوتی دے بے وفائی کی زندہ مثال ہیں۔ اسی مصلحت کے تحت اللہ تعالیٰ نے ارض حجاز کو اس عداوت پر قائم سے خالی کر دیا۔

۴۰۲۹ حَدَّثَنِي الْحَسَنُ بْنُ مُذْرِكٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: جَبِرَ بَنِي نَضِيرٍ فِي الْمَدِينَةِ فِي يَوْمٍ كَانَ فِيهِ رَسُولُ اللَّهِ ﷺ، فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنَقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ. [مسلم: ۴۵۹۲؛ ابوداؤد: ۳۰۰۵]

(۴۰۲۹) مجھ سے حسن بن مدرک نے بیان کیا، کہا ہم سے یحییٰ بن حماد نے بیان کیا، کہا ہم کو ابو عوانہ نے خبر دی، انیس ابو بشار نے، ان سے سعید بن جبیر نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما کے سامنے کہا: ”سورہ حشر“

قُلْتُ لِابْنِ عَبَّاسٍ: سُورَةُ الْحَشْرِ. قَالَ: قُلْتُ: سُورَةُ النَّضِيرِ. تَابَعَهُ هُشَيْنٌ عَنْ أَبِي بَشِيرٍ. [اطرافہ فی: ۴۶۴۵، ۴۸۸۲، ۴۸۸۳]

تو انہوں نے کہا کہ اسے ”سورہ نضیر“ کہو (کیونکہ یہ سورت بنو نضیر کے بارے میں نازل ہوئی ہے) اس روایت کی متابعت ہشیم نے ابو بشر سے کی ہے۔

۴۰۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا مُعَمَّرٌ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ. [راجع: ۲۶۳۰]

۴۰۳۰) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، ان سے معمر نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ انصاری صحابہ نبی کریم ﷺ کے لیے کچھ کھجور کے درخت مخصوص رکھتے تھے (تاکہ اس کا پھل آپ کی خدمت میں بھیج دیا جائے) لیکن جب اللہ تعالیٰ نے بنو قریظہ اور بنو نضیر پر فتح عطا فرمائی تو حضور ﷺ ان کے پھل واپس فرمادیا کرتے تھے۔

۴۰۳۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ فَتَزَلَّتْ: ﴿مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ﴾. [الحشر: ۵] [راجع: ۲۳۲۶] [مسلم: ۴۵۵۲]

۴۰۳۱) ہم سے آدم نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے بنی نضیر کی کھجوروں کے باغات جلوا دیئے تھے اور ان کے درختوں کو کٹوا دیا تھا۔ یہ باغات مقام بؤیرہ میں تھے اس پر یہ آیت نازل ہوئی: ”جو درخت تم نے کاٹ دیئے ہیں یا جنہیں تم نے چھوڑ دیا ہے کہ وہ اپنی جڑوں پر کھڑے رہے تو یہ اللہ کے حکم سے ہوا ہے۔“

ابوداؤد: ۲۶۱۵؛ ترمذی: ۱۵۵۲، ۳۳۰۲؛ ابن

ماجہ: ۲۸۴۴

۴۰۳۲۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَّانُ، قَالَ: أَخْبَرَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ قَالَ: وَلَهَا يَقُولُ حَسَّانُ بْنُ ثَابِتٍ:

۴۰۳۲) ہم سے اسحاق نے بیان کیا، کہا ہم کو حبان نے خبر دی، انہیں جویریہ بن اسماء نے، انہیں نافع نے، انہیں ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے بنو نضیر کے باغات جلوا دیئے تھے۔ انہوں نے کہا کہ حسان بن ثابت رضی اللہ عنہ نے اسی کے متعلق یہ شعر کہا تھا۔

ترجمہ ”بنو لؤی (قریش) کے سرداروں نے بڑی آسانی کے ساتھ برداشت کر لیا۔ مقام بؤیرہ میں اس آگ کو جو پھیل رہی تھی۔“

بیان کیا کہ پھر اس کا جواب ابوسفیان بن حارث نے ان اشعار میں دیا ”خدا کرے کہ مدینہ میں ہمیشہ یوں ہی آگ لگتی رہے اور اس کے اطراف میں یوں ہی شعلے اٹھتے رہیں۔ تمہیں جلد ہی معلوم ہو جائے گا کہ ہم میں

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ
قَالَ: فَأَجَابَهُ أَبُو سُفْيَانَ بْنُ الْحَارِثِ:
أَدَامَ اللَّهُ ذَلِكَ مِنْ صَنِيعٍ
وَحَرَّقَ فِي نَوَاجِيهَا السَّعِيرُ

سَعَلَمُ اَيْنَا مِنْهَا بَنُو
وَتَعَلَمُ اَيَّ اَرْضَيْنَا تَضَيَّرُ
سے کون اس مقام بویہ سے دور ہے گا اور تمہیں معلوم ہو جائے گا کہ کس کی
زمین کو نقصان پہنچتا ہے۔“

[راجعہ: ۲۳۲۶]

تشریح: ((بویہ)) بنی نضیر کے باغ کو کہتے تھے جو مدینہ کے قریب واقع تھا۔ بنی لوی قریش کے لوگوں کو کہتے ہیں۔ ان میں اور بنی نضیر میں عہد و
پیمان تھا حضرت حسان رضی اللہ عنہ کا مطلب قریش کی ہجو کرنا ہے کہ ان کے دوستوں کے باغ چلتے رہے اور وہ قریش ان کی کچھ مدد نہ کر سکے۔ جوابی اشعار میں
ابوسفیان نے مسلمانوں کو بددعا دی۔ یعنی خدا کرے تمہارے شہر میں ہمیشہ چاروں طرف آگ جلتی رہے۔ ابوسفیان کی بددعا مرد ہو گئی اور الحمد للہ
مدینہ منورہ آج بھی جنت کی فضا رکھتا ہے۔ مولانا وحید الزماں نے ان اشعار کا اردو ترجمہ یوں منظوم کیا ہے۔ حضرت حسان رضی اللہ عنہ کے شعر کا ترجمہ:

بنی لوی کے شریفوں پہ ہو گیا آساں
گلی ہو آگ بویہ میں سب طرف پراں

ابوسفیان بن حارث کے اشعار کا ترجمہ:

خدا کرے کہ ہمیشہ رہے وہاں یہ حال
مدینہ کے چاروں طرف رہے آتش سوزاں
یہ جان لو گے تم اب عنقریب کون ہم میں
رہے گا بچا کس کا ملک اٹھائے گا نقصان

یہ ابوسفیان نے مسلمانوں کو اور ان کے شہر مدینہ کو بددعا دی تھی جو مرد ہو گئی۔

۴۰۳۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي
مَالِكُ بْنُ أَوْسِ بْنِ حَدَّثَانَ النَّضِيرِيُّ: أَنَّ
عُمَرَ بْنَ الْخَطَّابِ دَعَاهُ إِذْ جَاءَهُ حَاجِبُهُ
يُرْقَأُ قَالَ: هَلْ لَكَ فِي عُثْمَانَ، وَعَبْدِ
الرَّحْمَنِ، وَالزُّبَيْرِ وَسَعْدِ يَسْتَأْذِنُونَ؟ قَالَ:
نَعَمْ، فَأَدْخِلْهُمْ. فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَ
فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ يَسْتَأْذِنَانِ؟
قَالَ: نَعَمْ. فَلَمَّا دَخَلَا، قَالَ عَبَّاسٌ: يَا أَمِيرَ
الْمُؤْمِنِينَ! أَقْضِ بَيْنِي وَبَيْنَ هَذَا، وَهَذَا
يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى
رَسُولِهِ ﷺ مِنْ بَنِي النَّضِيرِ، فَاسْتَبَّ
عَلِيٌّ وَعَبَّاسٌ، فَقَالَ الرَّهْطُ: يَا أَمِيرَ

(۴۰۳۳) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان
سے زہری نے بیان کیا، انہیں مالک بن اوس بن حدثان نضیری نے خبر دی
کہ عمر بن خطاب رضی اللہ عنہ نے انہیں بلایا تھا۔ (وہ ابھی امیر المؤمنین کی
خدمت میں موجود تھے) کہ امیر المؤمنین کے چوکیدار یرفاء آئے اور عرض
کیا کہ عثمان بن عفان، عبدالرحمن بن عوف، زبیر بن عوام اور سعد بن ابی
وقاص رضی اللہ عنہم اندر آنا چاہتے ہیں۔ کیا آپ کی طرف سے انہیں اجازت
ہے؟ امیر المؤمنین نے فرمایا کہ ہاں، انہیں اندر بلا لو۔ تھوڑی دیر بعد یرفاء
پھر آئے اور عرض کیا عباس اور علی رضی اللہ عنہما بھی اجازت چاہتے ہیں کیا انہیں
آنے کی اجازت ہے؟ آپ نے فرمایا کہ ہاں، جب یہ بھی دونوں بزرگ
اندر تشریف لے آئے تو عباس رضی اللہ عنہ نے کہا: امیر المؤمنین! میرا اور ان
(علی رضی اللہ عنہ) کا فیصلہ کر دیجئے۔ وہ دونوں اس جائیداد کے بارے میں جھگڑ
رہے تھے جو اللہ تعالیٰ نے اپنے رسول ﷺ کو مال بنو نضیر سے فے کے
طور پر دی تھی۔ اس موقع پر علی اور عباس نے ایک دوسرے کو سخت ست کہا

اور ایک دوسرے پر تنقید کی تو حاضرین بولے: امیر المؤمنین! آپ ان دونوں بزرگوں کا فیصلہ کر دیں تاکہ دونوں میں جھگڑا نہ رہے۔ عمر رضی اللہ عنہ نے کہا: جلدی نہ کیجئے۔ میں آپ لوگوں سے اس اللہ کا واسطہ دے کر پوچھتا ہوں جس کے حکم سے آسمان وزمین قائم ہیں، کیا آپ کو معلوم ہے کہ رسول کریم ﷺ نے فرمایا تھا: ”ہم انبیاء کی وراثت تقسیم نہیں ہوتی جو کچھ ہم چھوڑ جائیں وہ صدقہ ہوتا ہے۔“ اور اس سے حضور ﷺ کی مراد خود اپنی ذات سے تھی؟ حاضرین بولے: جی ہاں! حضور ﷺ نے یہ فرمایا تھا۔ پھر عمر، عباس اور علی کی طرف متوجہ ہوئے اور ان سے کہا، میں آپ دونوں سے اللہ کا واسطہ دے کر پوچھتا ہوں۔ کیا آپ کو بھی معلوم ہے کہ آنحضرت ﷺ نے یہ حدیث ارشاد فرمائی تھی؟ ان دونوں بزرگوں نے بھی جواب ہاں میں دیا۔ اس کے بعد عمر رضی اللہ عنہ نے کہا: پھر میں آپ لوگوں سے اس معاملے پر گفتگو کرتا ہوں۔ اللہ سبحانہ و تعالیٰ نے اپنے رسول اللہ ﷺ کو اس مال فے میں سے (جو بنو نضیر سے ملا تھا) آپ کو خاص طور پر عطا فرمایا تھا۔ اللہ تعالیٰ نے اس کے متعلق فرمایا ہے کہ ”بنو نضیر کے مالوں سے جو اللہ نے اپنے رسول کو دیا ہے تو تم نے اس کے لیے گھوڑے اور اونٹ نہیں دوڑائے۔“ (یعنی جنگ نہیں کی) اللہ تعالیٰ کا ارشاد ”قدیر“ تک۔ تو یہ مال خاص رسول اللہ کے لیے تھا لیکن اللہ کی قسم کہ حضور ﷺ نے تمہیں نظر انداز کر کے اپنے لیے اسے مخصوص نہیں فرمایا تھا نہ تم پر اپنی ذات کو ترجیح دی تھی۔ پہلے اس مال میں سے تمہیں دیا اور تم میں اس کی تقسیم کی اور آخر اس نے میں سے یہ جائیداد لی گئی۔ آپ اپنی ازواج مطہرات کا سالانہ خرچ بھی اس میں سے نکالتے تھے اور جو کچھ اس میں سے باقی چلتا اسے آپ اللہ تعالیٰ کے مصارف میں خرچ کیا کرتے تھے۔ حضور ﷺ نے اپنی زندگی میں یہ جائیداد انہی مصارف میں خرچ کی۔ پھر جب آپ کی وفات ہو گئی تو ابو بکر رضی اللہ عنہ نے کہا کہ مجھے آنحضرت ﷺ کا خلیفہ بنا دیا گیا۔ اس لیے انہوں نے اسے اپنے قبضہ میں لے لیا اور انہیں مصارف میں خرچ کرتے رہے جس میں آنحضرت ﷺ خرچ کیا کرتے تھے اور آپ لوگ یہیں موجود تھے۔ اس کے بعد عمر رضی اللہ عنہ علی اور عباس رضی اللہ عنہما کی طرف متوجہ ہوئے

الْمُؤْمِنِينَ! اَفْضَ بَيْنَهُمَا وَارْخَ أَحَدَهُمَا مِنْ الْآخِرِ. فَقَالَ عُمَرُ: اتَّبِدُوا، اَنْشُدْكُمْ بِاللّٰهِ الَّذِي يُّاْذِنُهُ تَقْوَمُ السَّمَاءُ وَالْاَرْضُ، هَلْ تَعْلَمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ: ((لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً)). يُرِيْدُ بِذَلِكَ نَفْسَهُ. قَالُوْا: قَدْ قَالَ ذَلِكَ. فَاَقْبَلَ عُمَرُ عَلٰى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: اَنْشُدْكُمْ بِاللّٰهِ هَلْ تَعْلَمَانِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَدْ قَالَ: ذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَاِنِّيْ اُحَدِّثُكُمْ عَنْ هَذَا الْاَمْرِ، اِنَّ اللّٰهَ كَانَ خَصَّ رَسُوْلَهُ فِيْ هَذَا الْفَيْءِ بِشَيْءٍ لَّمْ يُعْطِهِ اَحَدًا غَيْرُهُ فَقَالَ جَلَّ ذِكْرُهُ: «وَمَا اَقَاءَ اللّٰهُ عَلٰى رَسُوْلِهِ مِنْهُمْ فَمَا اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ» اِلٰى قَوْلِهِ: «قَدِيْسٍ» [الحشر: ٨] فَكَانَتْ هَذِهِ خَالِصَةً لِّرَسُوْلِ اللّٰهِ ﷺ، ثُمَّ وَاللّٰهِ! مَا اخْتَارَهَا دُوْنَكُمْ، وَلَا اسْتَاثَرَهَا عَلَيْكُمْ، لَقَدْ اَعْطَاكُمْوَهَا وَقَسَمَهَا فِيْكُمْ، حَتّٰى بَقِيَ هَذَا الْمَالُ مِنْهَا، فَكَانَ رَسُوْلُ اللّٰهِ ﷺ يَنْفِقُ عَلٰى اَهْلِهِ نَفَقَةً سَتَيْتُهُمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مِجْعَلَ مَالِ اللّٰهِ، فَعَمِلَ ذَلِكَ رَسُوْلُ اللّٰهِ ﷺ حَيَاتِهِ، ثُمَّ تُوْفِيَ النَّبِيُّ ﷺ فَقَالَ اَبُوْ بَكْرٍ: فَاَنَا وَلِيُّ رَسُوْلِ اللّٰهِ ﷺ. فَقَبِضَهُ اَبُوْ بَكْرٍ، فَعَمِلَ فِيْهِ بِمَا عَمِلَ بِهِ رَسُوْلُ اللّٰهِ ﷺ وَاَنْتُمْ جَنِيْتِدْ. وَاَقْبَلَ عَلٰى عَلِيٍّ وَعَبَّاسٍ وَقَالَ: تَذْكُرَانِ اَنَّ اَبَا بَكْرٍ فِيْهِ كَمَا تَقُوْلَانِ، وَاللّٰهُ يَعْلَمُ اِنَّهُ فِيْهِ لَصَادِقٌ

اور فرمایا: آپ لوگوں کو معلوم ہے کہ ابو بکر رضی اللہ عنہ نے بھی وہی طریقہ اختیار کیا، جیسا کہ آپ لوگوں کو بھی اس کا اقرار ہے اور اللہ کی قسم کہ وہ اپنے اس طرز عمل میں سچے، مخلص، صحیح راستے پر اور حق کی پیروی کرنے والے تھے۔ پھر اللہ تعالیٰ نے ابو بکر رضی اللہ عنہ کو بھی اٹھالیا، اس لیے میں نے کہا کہ مجھے رسول کریم ﷺ اور ابو بکر رضی اللہ عنہ کا خلیفہ بنایا گیا ہے۔ چنانچہ میں اس جائیداد پر اپنی خلافت کے دو سالوں سے قابض ہوں اور اسے انہی مصارف میں صرف کرتا ہوں جس میں آنحضرت ﷺ اور ابو بکر رضی اللہ عنہ نے کیا تھا اور اللہ تعالیٰ جانتا ہے کہ میں بھی اپنے طرز عمل میں سچا، مخلص، صحیح راستے پر اور حق کی پیروی کرنے والا ہوں۔ پھر آپ دونوں میرے پاس آئے ہیں۔ آپ دونوں ایک ہی ہیں اور آپ کا معاملہ بھی ایک ہے۔ پھر آپ میرے پاس آئے۔ آپ کی مراد عباس رضی اللہ عنہ سے تھی تو میں نے آپ دونوں کے سامنے یہ بات صاف کہہ دی تھی کہ رسول کریم فرما گئے تھے کہ ”ہمارا ترکہ تقسیم نہیں ہوتا۔ ہم کچھ چھوڑ جائیں وہ صدقہ ہے۔“ پھر جب وہ جائیداد بطور انتظام میں آپ دونوں کو دے دوں تو میں نے آپ سے کہا کہ اگر آپ چاہیں تو میں یہ جائیداد آپ کو دے سکتا ہوں۔ لیکن شرط یہ ہے کہ اللہ تعالیٰ کے سامنے کیے ہوئے عہد کی تمام ذمہ داریوں کو آپ پورا کریں۔ آپ لوگوں کو معلوم ہے کہ آنحضرت ﷺ اور ابو بکر رضی اللہ عنہ نے اور خود میں نے جب سے میں خلیفہ بنا ہوں، اس جائیداد کے معاملہ میں کس طرز عمل کو اختیار کیا ہوا ہے۔ اگر یہ شرط آپ کو منظور نہ ہو تو پھر مجھ سے اس کے بارے میں آپ لوگ بات نہ کریں۔ آپ لوگوں نے اس پر کہا کہ ٹھیک ہے۔ آپ اسی شرط پر وہ جائیداد ہمارے حوالے کر دیں۔ چنانچہ میں نے اسے آپ لوگوں کے حوالے کر دیا۔ کیا آپ حضرات اس کے سوا کوئی اور فیصلہ اس سلسلے میں مجھ سے کروانا چاہتے ہیں؟ اس اللہ کی قسم! جس کے حکم سے آسمان وزمین قائم ہیں، قیامت تک میں اس کے سوا کوئی اور فیصلہ نہیں کر سکتا۔ اگر آپ لوگ (شرط کے مطابق اس کے انتظام سے) عاجز ہیں تو وہ جائیداد مجھے واپس کر دیں۔ میں خود اس کا انتظام کروں گا۔

(۴۰۳۴) زہری نے بیان کیا کہ پھر میں نے اس حدیث کا تذکرہ عروہ بن

بَارَ رَاشِدَ تَابِعٍ لِلْحَقِّ ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضْتُهُ سَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارَ رَاشِدَ تَابِعٍ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي كِلَاكُمَا وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي - يَعْنِي عَبَّاسًا - فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً)). فَلَمَّا بَدَأَ لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنْ عَلَيْكُمَا عَهْدُ اللَّهِ وَمِيثَاقُهُ لِلْعَمَلَانِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَمَا عَمِلْتُ فِيهِ مِنْذُ وَلِئْتُ، وَإِلَّا فَلَا تُكَلِّمَانِي، فَقُلْتُمَا: أَدْفَعُهُ إِلَيْنَا بِذَلِكَ. فَدَفَعْتُهُ إِلَيْكُمَا، أَفْتَلْتُمَا مَنِي قَضَاءً غَيْرَ ذَلِكَ قَوْلَ اللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ! لَا أَقْضِي فِيهِ بِقَضَاءٍ غَيْرَ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ، فَادْفَعَا إِلَيَّ فَأَنَا أَكْفِيكُمَا. [راجع:

[۲۹۰۴]

۴۰۳۴۔ قَالَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ، عُرْوَةُ

زبیر سے کیا تو انہوں نے کہا کہ مالک بن اوس نے یہ روایت تم سے صحیح بیان کی ہے۔ میں نے نبی کریم ﷺ کی پاک بیوی عائشہ رضی اللہ عنہا سے سنا ہے۔ انہوں نے بیان کیا کہ حضور ﷺ کی ازواج مطہرات نے عثمان رضی اللہ عنہ کو ابو بکر صدیق رضی اللہ عنہ کے پاس بھیجا اور ان سے درخواست کی کہ اللہ تعالیٰ نے جو نے اپنے رسول اللہ ﷺ کو دی تھی اس میں سے ان کے حصے دیئے جائیں۔ لیکن میں نے انہیں روکا اور ان سے کہا تم اللہ سے نہیں ڈرتی کیا نبی ﷺ نے خود نہیں فرمایا تھا کہ ”ہمارا ترکہ تقسیم نہیں ہوتا؟ ہم جو کچھ چھوڑ جائیں وہ صدقہ ہوتا ہے۔ حضور ﷺ کا اشارہ اس ارشاد میں خود اپنی ذات کی طرف تھا۔ البتہ آل محمد (ﷺ) کو اس جا سیداد میں سے تازنگی (ان کی ضروریات کے لیے) ملتا رہے گا۔“ جب میں نے ازواج مطہرات رضی اللہ عنہن کو یہ حدیث سنائی تو انہوں نے بھی اپنا خیال بدل دیا۔ عروہ نے کہا کہ یہی وہ صدقہ ہے جس کا انتظام پہلے علی رضی اللہ عنہ کے ہاتھ میں تھا۔ علی رضی اللہ عنہ نے عباس رضی اللہ عنہ کو اس کے احکام میں شریک نہیں کیا تھا بلکہ خود اس کا انتظام کرتے تھے (اور جس طرح آنحضور ﷺ ابو بکر اور عمر رضی اللہ عنہما نے اسے خرچ کیا تھا، اسی طرح انہیں مصارف میں وہ بھی خرچ کرتے تھے) اس کے بعد وہ صدقہ حسن بن علی رضی اللہ عنہما کے انتظام میں آ گیا تھا۔ پھر حسین بن علی رضی اللہ عنہما کے انتظام میں رہا۔ پھر جناب علی بن حسین اور حسن بن حسن کے انتظام میں آ گیا تھا اور یہ حق ہے کہ یہ رسول اللہ ﷺ کا صدقہ تھا۔

تشریح: اس حدیث سے صاف ظاہر ہے کہ حضرت ابو بکر رضی اللہ عنہ پھر حضرت عمر رضی اللہ عنہ نے وراثت نبوی کے بارے میں فرمان نبوی پر پورے طور پر عمل کیا کہ اسے تقسیم نہیں ہونے دیا۔ جن مصارف میں نبی کریم ﷺ نے اسے صرف فرمایا یہ حضرات بھی ان ہی مصارف میں اسے صرف فرماتے رہے۔ حضرت علی رضی اللہ عنہ کو بھی اس بارے میں اختلاف نہ تھا۔ اگر کچھ اختلاف بھی تھا تو صرف اس بارے میں کہ اس صدقہ کی گمرانی کون کرے؟ اس کا متولی کون ہو؟ اس بارے میں حضرت عمر رضی اللہ عنہ نے تفصیل سے ان حضرات کو معاملہ سمجھا کر اس ترکہ کو ان کے حوالے کر دیا۔ (رضی اللہ عنہم ورضوا عنه)

۴۰۳۵۔ حَدَّثَنِي إِبرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا، أَرْضَهُ مِنْ قَدْلُكٍ، وَسَهْمَهُ مِنْ خَيْبَرٍ. [راجع:

(۴۰۳۵) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور انہیں عائشہ رضی اللہ عنہا نے کہ فاطمہ رضی اللہ عنہا اور عباس رضی اللہ عنہ ابو بکر صدیق رضی اللہ عنہ کے پاس آئے اور رسول اللہ ﷺ کی زمین جو فدک میں تھی اور جو خیبر میں آپ کو حصہ ملا تھا، اس میں سے اپنے ورثہ کا مطالبہ کیا۔

ابْنُ الزُّبَيْرِ فَقَالَ: صَدَقَ مَالِكُ بْنُ أَوْسٍ، أَنَا سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ ثَمَنَهُنَّ مِمَّا آفَاءَ اللَّهِ عَلَى رَسُولِهِ ﷺ، فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلَا تَتَّقِينَ اللَّهَ؟ أَلَمْ تَعْلَمْنَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: ((لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ يَرِيدُ بِذَلِكَ نَفْسَهُ. إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ)). فَانْتَهَى أَزْوَاجُ النَّبِيِّ ﷺ إِلَى مَا أَخْبَرْتَهُنَّ. قَالَ: فَكَانَتْ هَذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ، مَنَعَهَا عَلِيُّ عَبَّاسًا فَعَلَبَهَا عَلَيْهَا، ثُمَّ كَانَ بِيَدِ حَسَنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَيْنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيٍّ بْنِ حُسَيْنٍ وَحَسَنِ بْنِ حَسَنِ، كُلِّيهِمَا كَانَا يَتَدَاوَلَانِيهَا، ثُمَّ بِيَدِ زَيْدِ بْنِ حَسَنِ، وَهِيَ صَدَقَةُ رَسُولِ اللَّهِ ﷺ حَقًّا. [انظر: ۶۷۲۷، ۶۷۳۰]

[۳۰۹۲]

۴۰۳۶۔ قَالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ)). وَاللَّهُ لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [راجع: ۳۰۹۳]

(۴۰۳۶) اس پر ابو بکر رضی اللہ عنہ نے کہا کہ میں نے خود نبی ﷺ سے سنا ہے۔ آپ نے فرمایا تھا کہ ”ہمارا ترکہ تقسیم نہیں ہوتا۔ جو کچھ ہم چھوڑ جائیں وہ صدقہ ہے۔ البتہ آل محمد (ﷺ) کو اس جائیداد میں سے خرچ ضرور ملتا رہے گا۔“ اور اللہ کی قسم! رسول کریم ﷺ کے قربت داروں کے ساتھ عمدہ معاملہ کرنا مجھے خود اپنے قربت داروں کے ساتھ حسن معاملت سے زیادہ عزیز ہے۔

تشریح: حضرت صدیق اکبر رضی اللہ عنہ نے ایک طرف فرمان رسول اللہ ﷺ کا احترام باقی رکھا تو دوسری طرف حضرات اہل بیت کے بارے میں صاف فرمادیا کہ ان کا احترام، ان کی خدمت، ان کے ساتھ حسن برتاؤ مجھ کو خود اپنے عزیزوں کے ساتھ حسن برتاؤ سے زیادہ عزیز ہے۔ اس سے صاف ظاہر ہے کہ حضرت فاطمہ رضی اللہ عنہا کی دل جوئی کرنا، ان کا اہم ترین مقصد تھا اور تاحیات آپ نے اس کو عملی جامہ پہنایا اور اس حال میں دنیا سے رخصت ہو گئے۔ اللہ تعالیٰ سب کو قیامت کے دن فردوس بریں میں جمع کرے گا اور سب ﴿وَنُؤْعِنَا فِي مَا يَصُدُّوهُمْ مِنْ عَذَابِ﴾ (الاعراف: ۴۳) کے مصداق ہوں گے۔

بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ باب: کعب بن اشرف یہودی کے قتل کا قصہ

تشریح: اس پر تفصیلی نوٹ مقدمہ البخاری پارہ ۱۲ میں گزر چکا ہے۔ مختصر یہ کہ یہ بڑا سرمایہ دار یہودی تھا۔ نبی کریم ﷺ اور مسلمانوں کی بھوکیا کرتا اور قریش کے کفار کو مسلمانوں کے خلاف ابھارتا۔ اس کی شرارتوں کا خاتمہ کرنے کے لئے مجبوراً ماہ ربیع الاول سنہ ۳ھ میں یہ قدم اٹھایا گیا ﴿فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (۶/ الانعام: ۴۵)

۴۰۳۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ)). فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! أَتَجِبُ أَنْ أَقْتُلَهُ؟ قَالَ: ((نَعَمْ)). قَالَ: فَأَذَّنَ لِي أَنْ أَقُولَ شَيْئًا. قَالَ: ((قُلْ)). فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ. قَالَ: وَأَيْضًا وَاللَّهِ! لَتَمْلَنَّهُ: قَالَ: إِنَّا قَدْ اتَّبَعْنَاهُ فَلَا نُجِبُ

(۴۰۳۷) ہم سے علی بن عبد اللہ مدنی نے کہا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا کہ میں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول کریم ﷺ نے فرمایا: ”کعب بن اشرف کا کام کون تمام کرے گا؟ وہ اللہ اور اس کے رسول کو بہت ستا رہا ہے۔“ اس پر محمد بن مسلمہ انصاری رضی اللہ عنہ کھڑے ہوئے اور عرض کیا: یا رسول اللہ! کیا آپ اجازت دیں گے کہ میں اسے قتل کر آؤں؟ آپ نے فرمایا: ”ہاں مجھ کو یہ پسند ہے۔“ انہوں نے عرض کیا: پھر آپ مجھے اجازت عنایت فرمائیں کہ میں اس سے کچھ باتیں کہوں۔ آپ نے انہیں اجازت دے دی۔ اب محمد بن مسلمہ رضی اللہ عنہ کعب بن اشرف کے پاس آئے اور اس سے کہا، یہ شخص (اشارہ حضور اکرم ﷺ کی طرف تھا) ہم سے صدقہ مانگتا رہتا ہے اور اس نے ہمیں تھکا مارا ہے۔ اس لیے میں تم سے

أَنْ نَدْعَهُ حَتَّى تَنْظُرَ إِلَى أَى شَيْءٍ يَصْنَعُ شَأْنَهُ، وَقَدْ أَرَدْنَا أَنْ نُسَلِفْنَا وَسَقَاءُ أَوْ وَسْقَيْنَ- وَحَدَّثَنَا عَمْرُو غَيْرَ مَرَّةٍ، فَلَمْ يَذْكُرْ وَسِقًا أَوْ وَسْقَيْنَ فَقُلْتُ لَهُ فِيهِ وَسَقًا أَوْ وَسْقَيْنَ؟ فَقَالَ: أَرَى فِيهِ، وَسَقًا أَوْ وَسْقَيْنَ- فَقَالَ: نَعَمْ، اِزْهِنُونِي- قَالُوا: أَى شَيْءٍ تُرِيدُ؟ قَالَ: اِزْهِنُونِي نِسَائِكُمْ- قَالُوا: كَيْفَ نَرَهْنَكَ نِسَائِنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهِنُونِي أَبْنَائِكُمْ- قَالُوا: كَيْفَ نَرَهْنَكَ أَبْنَائِنَا فَيَسْبُ أَحَدُهُمْ، فَقَالَ: رَهْنُ بَوْسَقِي أَوْ وَسْقَيْنَ؟ هَذَا عَارٌ عَلَيْنَا، وَلَكِنَّا نَرَهْنَكَ اللَّامَةَ- قَالَ سُفْيَانُ: يَغْنِي السِّلَاحَ- فَوَاعِدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلًا وَمَعَهُ أَبُو نَائِلَةَ- وَهُوَ أَخُو كَعْبٍ مِنَ الرِّضَاعَةِ، فَدَعَاهُمْ إِلَى الْحِضْنِ، فَتَزَلَّ إِلَيْهِمْ فَقَالَتْ لَهُ أُمُّرَاتُهُ: أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ، وَأَخِي أَبُو نَائِلَةَ- وَقَالَ غَيْرُ عَمْرُو: قَالَتْ: أَسْمِعْ صَوْتًا كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ- قَالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ ابْنُ مَسْلَمَةَ وَرَضِيعِي أَبُو نَائِلَةَ- إِنْ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِكَلْبٍ لِأَجَابَ- قَالَ: وَيَدْخُلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ بَرَجَلَيْنِ- قِيلَ لِسُفْيَانَ: سَمَاهُمْ عَمْرُو؟ قَالَ: سَمَى بَعْضُهُمْ قَالَ عَمْرُو؟ جَاءَ مَعَهُ بَرَجَلَيْنِ فَقَالَ: إِذَا مَا جَاءَ وَقَالَ غَيْرُ عَمْرُو أَبُو عَنَسٍ ابْنُ جَبْرِ، وَالْحَارِثُ بْنُ أَوْسٍ وَعَبَادُ بْنُ بَشِيرٍ- قَالَ عَمْرُو: وَجَاءَ مَعَهُ بَرَجَلَيْنِ- فَقَالَ:

قرض لینے آیا ہوں۔ اس پر کعب نے کہا: ابھی آگے دیکھنا، اللہ کی قسم! بالکل اکتا جاؤ گے۔ محمد بن مسلمہ رضی اللہ عنہ نے کہا، چونکہ ہم نے بھی اب ان کی اتباع کر لی ہے۔ اس لیے جب تک یہ نہ کھل جائے کہ ان کا انجام کیا ہوتا ہے، انہیں چھوڑنا بھی مناسب نہیں۔ میں تم سے ایک وسق یا (راوی نے بیان کیا کہ) دو وسق غلہ قرض لینے آیا ہوں۔ اور ہم سے عمرو بن دینار نے یہ حدیث کئی دفعہ بیان کی لیکن ایک وسق یا دو وسق غلے کا کوئی ذکر نہیں کیا۔ میں نے ان سے کہا کہ حدیث میں ایک وسق یا دو وسق کا بھی ذکر ہے؟ انہوں نے کہا کہ میرا خیال ہے کہ حدیث میں ایک یا دو وسق کا ذکر آیا ہے۔ کعب بن اشرف نے کہا: ہاں میرے پاس کچھ گروی رکھ دو۔ انہوں نے پوچھا: گروی میں تم کیا چاہتے ہو؟ اس نے کہا: اپنی عورتوں کو رکھ دو۔ انہوں نے کہا کہ تم عرب کے بہت خوبصورت مرد ہو۔ ہم تمہارے پاس اپنی عورتیں کس طرح گروی رکھ سکتے ہیں۔ اس نے کہا: پھر اپنے بچوں کو گروی رکھ دو۔ انہوں نے کہا: ہم بچوں کو کس طرح گروی رکھ سکتے ہیں کل انہیں اسی پر گالیاں دی جائیں گی کہ ایک یا دو وسق غلہ پر اسے رہن رکھ دیا گیا تھا، یہ تو بڑی بے غیرتی ہوگی۔ البتہ ہم تمہارے پاس اپنے ”لامہ“ گروی رکھ سکتے ہیں۔ سفیان نے کہا کہ مراد اس سے ہتھیار تھے۔ محمد بن مسلمہ رضی اللہ عنہ نے اس سے دوبارہ ملنے کا وعدہ کیا اور رات کے وقت اس کے یہاں آئے۔ ان کے ساتھ ابونا نکلہ بھی موجود تھے وہ کعب بن اشرف کے رضاعی بھائی تھے۔ پھر اس کے قلعہ کے پاس جا کر انہوں نے آواز دی۔ وہ باہر آنے لگا تو اس کی بیوی نے کہا اس وقت (اتنی رات گئے) کہاں باہر جا رہے ہو؟ اس نے کہا: وہ تو محمد بن مسلمہ اور میرا بھائی ابونا نکلہ ہے۔ عمرو کے سوا (دوسرے راوی) نے بیان کیا کہ اس کی بیوی نے اس سے کہا تھا کہ مجھے تو یہ آواز ایسی لگتی ہے جیسے اس سے خون ٹپک رہا ہو۔ کعب نے جواب دیا کہ میرے بھائی محمد بن مسلمہ اور میرے رضاعی بھائی ابونا نکلہ ہیں۔ شریف کو اگر رات میں بھی نیزہ بازی کے لیے بلایا جائے تو وہ نکل پڑتا ہے۔ راوی نے بیان کیا کہ جب محمد بن مسلمہ اندر گئے تو ان کے ساتھ دو آدمی اور تھے۔ سفیان سے پوچھا گیا کہ کیا عمرو بن دینار نے ان کے نام بھی لیے تھے؟ انہوں نے بتایا کہ بعض کا

نام لیا تھا۔ عمرو نے بیان کیا کہ وہ آئے تو ان کے ساتھ دو آدمی اور تھے اور عمرو بن دینار کے سوا (راوی نے) ابو عیسٰ بن جبر، حارث بن اوس اور عباد بن بشر نام بتائے تھے۔ عمرو نے بیان کیا کہ وہ اپنے ساتھ دو آدمیوں کو لائے تھے اور انہیں یہ ہدایت کی تھی کہ جب کعب آئے تو میں اس کے (سر کے) بال ہاتھ میں لے لوں گا اور اسے سوگھنے لگوں گا۔ جب تمہیں اندازہ ہو جائے کہ میں نے اس کا سر پوری طرح اپنے قبضہ میں لے لیا ہے تو پھر تم تیار ہو جانا اور اسے قتل کر ڈالنا۔ عمرو نے ایک مرتبہ بیان کیا کہ پھر میں اس کا سر سوگھوں گا۔ آخر کعب چادر لپیٹے ہوئے باہر آیا۔ اس کے جسم سے خوشبو پھوٹی پڑتی تھی۔ محمد بن مسلمہ رضی اللہ عنہ نے کہا: آج سے زیادہ عمدہ خوشبو میں نے کبھی نہیں سوگھی تھی۔ عمرو کے سوا (دوسرے راوی) نے بیان کیا کہ کعب اس پر بولا: میرے پاس عرب کی وہ عورت ہے جو ہر وقت عطر میں بسی رہتی ہے اور حسن و جمال میں بھی اس کی کوئی نظیر نہیں۔ عمرو نے بیان کیا کہ محمد بن مسلمہ رضی اللہ عنہ نے اس سے کہا: کیا تمہارے سر کو سوگھنے کی مجھے اجازت ہے؟ اس نے کہا سوگھ سکتے ہو۔ راوی نے بیان کیا کہ محمد بن مسلمہ رضی اللہ عنہ نے اس کا سر سوگھا اور ان کے بعد ان کے ساتھیوں نے بھی سوگھا۔ پھر انہوں نے کہا: کیا دوبارہ سوگھنے کی اجازت ہے؟ اس نے اس مرتبہ بھی اجازت دے دی۔ پھر جب محمد بن مسلمہ رضی اللہ عنہ نے اسے پوری طرح اپنے قابو میں کر لیا تو اپنے ساتھیوں کو اشارہ کیا کہ تیار ہو جاؤ۔ چنانچہ انہوں نے اسے قتل کر دیا اور حضور صلی اللہ علیہ وسلم کی خدمت میں حاضر ہو کر اس کی اطلاع دی۔

إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعْرِهِ فَأَشْمُهُ، فَإِذَا رَأَيْتُمُونِي اسْتَمَكْنْتُ مِنْ رَأْسِهِ فَذُوقْنَكُمْ فَاضْرِبُوهُ. وَقَالَ مَرَّةً: ثُمَّ أَشْمُكُمْ. فَتَوَلَّ إِلَيْهِمْ مُتَوَشِّحًا وَهُوَ يَنْفُخُ مِنْهُ رِيحَ الطَّيِّبِ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحًا. أَيْ أَطْيَبَ. وَقَالَ غَيْرُ عَمْرٍو: قَالَ: عِنْدِي أَغْطَرُ سَيِّدُ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ قَالَ عَمْرٍو: فَقَالَ: أَتَأْذُنُ لِي أَنْ أَشْمَ رَأْسَكَ؟ قَالَ: نَعَمْ، فَشَمَّهُ، ثُمَّ أَشْمَ أَصْحَابَهُ ثُمَّ قَالَ: أَتَأْذُنُ لِي قَالَ: نَعَمْ. فَلَمَّا اسْتَمَكَنَ مِنْهُ قَالَ: ذُوقْنَكُمْ فَقَتَلُوهُ ثُمَّ اتَّوَا النَّبِيَّ صلی اللہ علیہ وسلم فَأَخْبَرُوهُ.

[راجع: ۲۵۱]

تفسیر: کعب بن اشرف کا کام تمام کرنے والے گروہ کے سردار حضرت محمد بن مسلمہ رضی اللہ عنہ تھے۔ انہوں نے نبی کریم صلی اللہ علیہ وسلم سے وعدہ تو کر لیا مگر کئی دن تک متکبر رہے۔ پھر ابونا نکلے کے پاس آئے جو کعب کا رضاعی بھائی تھا اور عباد بن بشر اور حارث بن اوس۔ ابو عیسٰ بن جبر رضی اللہ عنہ کو بھی مشورہ میں شریک کیا اور یہ سب ل کر نبی کریم صلی اللہ علیہ وسلم کے پاس آئے اور عرض کیا کہ ہم جو مناسب سمجھیں کعب سے ویسی باتیں کریں۔ آپ نے ان کو بطور مصلحت اجازت مرحمت فرمائی اور رات کے وقت جب یہ لوگ مدینہ سے چلے تو نبی کریم صلی اللہ علیہ وسلم یقین تک ان کے ساتھ آئے۔ چاندنی رات تھی۔ آپ نے فرمایا، جَاؤَ اللہ تمہاری مدد کرے۔

کعب بن اشرف مدینہ کا بہت بڑا متعصب یہودی تھا اور بڑا مال دار آدمی تھا۔ اسلام سے اسے سخت نفرت اور عداوت تھی۔ قریش کو مسلمانوں کے مقابلہ کے لئے ابھارتا رہتا تھا اور ہمیشہ اس ٹوہ میں لگا رہتا تھا کہ کسی نہ کسی طرح دھوکے سے نبی کریم صلی اللہ علیہ وسلم کو قتل کرادے۔ فتح الباری میں ایک دعوت کا ذکر ہے جس میں اس ظالم نے اس غرض فاسد کے تحت نبی کریم صلی اللہ علیہ وسلم کو مدعو کیا تھا مگر حضرت جبرائیل علیہ السلام نے اس کی نیت بد سے نبی

کریم ﷺ کو آگاہ کر دیا اور آپ بال بال بیچ گئے۔ اس کی ان جملہ حرکات بد کو دیکھ کر نبی کریم ﷺ نے اس کو ختم کرنے کے لئے صحابہ کے سامنے اپنا خیال ظاہر فرمایا جس پر حضرت محمد بن مسلمہ انصاری رضی اللہ عنہ نے آمادگی کا اظہار کیا۔ کعب بن اشرف محمد بن مسلمہ کا ماموں بھی ہوتا تھا۔ مگر اسلام اور پیغمبر علیہ السلام کا رشتہ دنیاوی سب رشتوں سے بلند و بالا تھا۔ بہر حال اللہ تعالیٰ نے اس ظالم کو بائیں طور ختم کرایا جس سے فتنوں کا دروازہ بند ہو کر امن قائم ہو گیا اور بہت سے لوگ جنگ کی صورت پیش آنے اور قتل ہونے سے بچ گئے۔ حافظ صاحب فرماتے ہیں:

”روی ابو داود و الترمذی من طریق الزہری عن عبد الرحمن بن عبد اللہ بن کعب بن مالک عن ابیہ ان کعب بن الاشرف کان شاعرا یمہجو رسول اللہ ﷺ ویحرض علیہ کفار قریش وکان النبی ﷺ قدم المدینۃ واهلها اخلاط فاراد رسول اللہ ﷺ استصلاحہم وکان الیہود والمشرکون یوذون المسلمین اشد الاذی فامر اللہ رسولہ والمسلمین بالصبر فلما ابی کعب ان ینزع عن اذہ امر رسول اللہ ﷺ سعد بن معاذ ان یبعث رھطاً لیقتلوه و ذکرہ ابن سعد ان قتله کان فی ربيع الاول من السنۃ الثالثۃ۔“ (فتح الباری)

خلاصہ یہ کہ کعب بن اشرف شاعر بھی تھا جو شعروں میں رسول اللہ ﷺ کی بھوکرتا اور قریش کو آپ کے اوپر حملہ کرنے کی ترغیب دلاتا۔ نبی کریم ﷺ جب مدینہ منورہ شریف لائے تو وہاں کے باشندے آپس میں خلط ملط تھے۔ نبی کریم ﷺ نے ان کی اصلاح و سدھار کا بیڑا اٹھایا یہودی اور مشرکین نبی کریم ﷺ کو سخت ایذا میں پہنچانے کے درپے رہتے۔ پس اللہ نے اپنے رسول اور مسلمانوں کو صبر کا حکم فرمایا جب کعب بن اشرف کی شرارتیں حد سے زیادہ بڑھنے لگیں اور وہ ایذا رسانی سے باز نہ آیا تب آپ ﷺ نے حضرت سعد بن معاذ رضی اللہ عنہ کو حکم فرمایا کہ ایک جماعت کو بھیجیں جو اس کا خاتمہ کرے ابن سعد نے کہا کہ کعب بن اشرف کا قتل ۳ھ میں ہوا۔

بَابُ قَتْلِ أَبِي رَافِعٍ عَبْدِ اللَّهِ

باب: ابورافع عبد اللہ بن ابی الحقیق یہودی کے قتل کا قصہ

وَيُقَالُ سَلَامٌ بَنُ أَبِي الْحَقِيقِ كَانَ بِحَبِيرَ، وَيُقَالُ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ. وَقَالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بْنِ الْأَشْرَفِ.

٤٠٣٨۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطًا إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْنَهُ لَيْلًا وَهُوَ نَائِمٌ فَقَتَلَهُ. [راجع: ۳۰۲۲]

٤٠٣٩۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا عُيَيْنَةُ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ

کہتے ہیں اس کا نام سلام بن ابی الحقیق تھا۔ یہ خیبر میں رہتا تھا۔ بعضوں نے کہا ایک قلعہ میں جو حجاز کے ملک میں واقع تھا۔ زہری نے کہا: ابورافع، کعب بن اشرف کے بعد قتل ہوا۔ (رمضان ۶ھ میں)

(۴۰۳۸) مجھ سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن آدم نے بیان کیا، ان سے یحییٰ بن ابی زائدہ نے، انہوں نے اپنے والد زکریا بن ابی زائدہ سے، ان سے ابواسحاق سمیعی نے بیان کیا، ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ رسول اللہ ﷺ نے چند آدمیوں کو ابورافع کے پاس بھیجا۔ (مجملہ ان کے) عبد اللہ بن عتیک رات کو اس کے گھر میں گئے، وہ سو رہا تھا چنانچہ اسے قتل کر دیا۔

(۴۰۳۹) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابواسحاق نے اور ان سے براء

أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي رَافِعٍ الْيَهُودِيَّ رَجُلًا مِّنَ الْأَنْصَارِ، وَأَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ عَتِيكٍ، وَكَانَ أَبُو رَافِعٍ يُؤَذِّنُ رَسُولَ اللَّهِ ﷺ وَيُعِينُ عَلَيْهِ، وَكَانَ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ، فَلَمَّا دَنَوْا مِنْهُ، وَقَدْ غَرَبَتِ الشَّمْسُ، وَرَاحَ النَّاسُ بِسَرَحِهِمْ قَالَ: عَبْدُ اللَّهِ لِأَصْحَابِهِ: اجْلِسُوا مَكَانَكُمْ، فَإِنِّي مُنْطَلِقٌ، وَمَتَلَطَّفْتُ لِلْبُؤَابِ، لَعَلِّي أَنْ أَدْخُلَ. فَأَقْبَلَ حَتَّى دَنَا مِنَ الْبَابِ ثُمَّ تَنَعَّ بِتَوْبِهِ كَأَنَّهُ يَقْضِي حَاجَةً، وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ الْبُؤَابُ يَا عَبْدُ اللَّهِ! إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَاذْخُلْ، فَإِنِّي أُرِيدُ أَنْ أُغْلِقَ الْبَابَ. فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أُغْلِقَ الْبَابَ، ثُمَّ عَلَّقَ الْأَعْلَى عَلَى وَدٍّ قَالَ: فَقُمْتُ إِلَى الْأَقْلِيدِ، فَأَخَذْتُهَا فَفَتَحْتُ الْبَابَ، وَكَانَ أَبُو رَافِعٍ يَسْمُرُ عِنْدَهُ، وَكَانَ فِي عَلَانِيَةٍ لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعِدْتُ إِلَيْهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَابًا أُغْلِقْتُ عَلَى مَنْ دَاخِلٍ، قُلْتُ: إِنَّ الْقَوْمَ لَوَنَدَرُوا بِي لَمْ يَخْلُصُوا إِلَيَّ حَتَّى أَقْتُلَهُ. فَانْتَهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِي بَيْتٍ مُظْلِمٍ وَسَطٍ عِيَالِهِ، لَا أَدْرِي أَيْنَ هُوَ مِنَ الْبَيْتِ قُلْتُ: أَبَا رَافِعٍ قَالَ: مَنْ هَذَا؟ فَأَهْوَيْتُ نَحْوَ الْمَصَوْتِ، فَأَضْرَبُهُ ضَرْبَةً بِالسَّيْفِ، وَأَنَا دَهْشٌ فَمَا أَغْنَيْتُ شَيْئًا، وَصَاحَ فَخَرَجْتُ

بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ابورافع یہودی (کے قتل) کے لیے چند انصاری صحابہ رضی اللہ عنہم کو بھیجا اور عبداللہ بن عتیک رضی اللہ عنہ کو ان کا امیر بنایا۔ یہ ابورافع حضور اکرم ﷺ کو ایذا دیا کرتا تھا اور آپ کے دشمنوں کی مدد کرتا تھا۔ حجاز میں اس کا ایک قلعہ تھا اور وہیں وہ رہا کرتا تھا۔ جب اس کے قلعہ کے قریب یہ پہنچے تو سورج غروب ہو چکا تھا اور لوگ اپنے مویشی لے کر (اپنے گھروں کو) واپس ہو چکے تھے۔ عبداللہ بن عتیک رضی اللہ عنہ نے اپنے ساتھیوں سے کہا تم لوگ یہیں ٹھہرے رہو میں (اس قلعہ پر) جا رہا ہوں اور دربان پر کوئی تدبیر کروں گا۔ تاکہ میں اندر جانے میں کامیاب ہو جاؤں۔ چنانچہ وہ (قلعہ کے پاس) آئے اور دروازے کے قریب پہنچ کر انہوں نے خود کو اپنے کپڑوں میں اس طرح چھپا لیا جیسے کوئی قضائے حاجت کر رہا ہو۔ قلعہ کے تمام آدمی اندر داخل ہو چکے تھے۔ دربان نے آواز دی: اے اللہ کے بندے! اگر اندر آنا ہے تو جلد آ جا، میں اب دروازہ بند کر دوں گا۔ (عبداللہ بن عتیک رضی اللہ عنہ نے کہا) چنانچہ میں بھی اندر چلا گیا اور چھپ کر اس کی کارروائی دیکھنے لگا۔ جب سب لوگ اندر آ گئے تو اس نے دروازہ بند کیا اور کنجیوں کا گچھا ایک کھوئی پر لٹکا دیا۔ انہوں نے بیان کیا کہ اب میں ان کنجیوں کی طرف بڑھا اور انہیں لے لیا، پھر میں نے قلعہ کا دروازہ کھول لیا۔ ابورافع کے پاس رات کے وقت داستانیں بیان کی جا رہی تھیں اور وہ اپنے خاص بالا خانے میں تھا۔ جب داستان گواں کے یہاں سے اٹھ کر چلے گئے تو میں اس کمرے کی طرف چڑھنے لگا۔ اس عرصہ میں، میں جتنے دروازے اس تک پہنچنے کے لیے کھولتا تھا انہیں اندر سے بند کرتا جاتا تھا۔ میرا مطلب یہ تھا کہ اگر قلعہ والوں کو میرے متعلق علم بھی ہو جائے تو اس وقت تک یہ لوگ میرے پاس نہ پہنچ سکیں جب تک میں اسے قتل نہ کر لوں۔ آخر میں اس کے قریب پہنچ گیا۔ اس وقت وہ ایک تاریک کمرے میں اپنے بال بچوں کے ساتھ (سو رہا) تھا مجھے کچھ اندازہ نہیں ہو سکا کہ وہ کہاں ہے۔ اس لیے میں نے آواز دی: یا ابورافع؟ وہ بولا کون ہے؟ اب میں نے آواز کی طرف بڑھ کر تلوار کی ایک ضرب لگائی۔ اس وقت میرا دل دھک دھک کر رہا تھا۔ یہی وجہ ہوئی کہ میں اس کا کام تمام

نہیں کر سکا۔ وہ چیخا تو میں کمرے سے باہر نکل آیا اور تھوڑی دیر تک باہر ہی ٹھہرا رہا۔ پھر دوبارہ اندر گیا اور میں نے آواز بدل کر پوچھا، ابورافع! یہ آواز کیسی تھی؟ وہ بولا تری ماں غارت ہو۔ ابھی ابھی مجھ پر کسی نے تلوار سے حملہ کیا ہے۔ انہوں نے بیان کیا کہ پھر (آواز کی طرف بڑھ کر) میں نے تلوار کی ایک ضرب اور لگائی۔ انہوں نے بیان کیا کہ اگرچہ میں اسے زخمی تو بہت کر چکا تھا لیکن وہ ابھی مرانہیں تھا۔ اس لیے میں نے تلوار اس کے پیٹ پر رکھ کر دبائی جو اس کی پیٹھ تک پہنچ گئی۔ مجھے اب یقین ہو گیا کہ میں اسے قتل کر چکا ہوں۔ چنانچہ میں نے دروازے ایک ایک کر کے کھولنے شروع کئے۔ آخر میں ایک زینے پر پہنچا۔ میں یہ سمجھا کہ زمین تک پہنچ چکا ہوں (لیکن ابھی میں پہنچا نہ تھا) اس لیے میں نے اس پر پاؤں رکھ دیا اور نیچے گر پڑا۔ چاندنی رات تھی اس طرح گر پڑنے سے میری ہنڈی ٹوٹ گئی۔ میں نے اسے عمامہ سے باندھ لیا اور آ کر دروازے پر بیٹھ گیا۔ میں نے یہ ارادہ کر لیا تھا کہ یہاں سے اس وقت تک نہیں جاؤں گا جب تک یہ نہ معلوم کر لوں کہ آیا میں اسے قتل کر چکا ہوں یا نہیں؟ جب مرغ نے آواز دی تو اسی وقت قلبہ کی فصیل پر ایک پکارنے والے نے کھڑے ہو کر پکارا کہ اہل حجاز کے تاجر ابورافع کی موت کا اعلان کرتا ہوں۔ میں اپنے ساتھیوں کے پاس آیا اور ان سے کہا کہ چلنے کی جلدی کرو۔ اللہ تعالیٰ نے ابورافع کو قتل کرا دیا۔ چنانچہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ کو اس کی اطلاع دی۔ آنحضرت ﷺ نے فرمایا: ”اپنا پاؤں پھیلا۔“ میں نے پاؤں پھیلا تو آپ نے اس پر اپنا دست مبارک پھیرا اور پاؤں اتنا اچھا ہو گیا جیسے کبھی اس میں مجھ کو کوئی تکلیف ہوئی ہی نہ تھی۔

(۴۰۴۰) ہم سے احمد بن عثمان نے بیان کیا، کہا ہم سے شریح بن مسلمہ نے بیان کیا، ان سے ابراہیم بن یوسف نے بیان کیا، ان سے ان کے والد یوسف بن اسحاق نے، ان سے ابواسحاق نے کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے عبد اللہ بن عتیک اور عبد اللہ بن عتبہ کو چند صحابہ رضی اللہ عنہم کے ساتھ ابورافع (کے قتل) کے لیے بھیجا۔ یہ لوگ روانہ ہوئے۔ جب اس کے قلعے کے نزدیک پہنچے تو عبد اللہ

مِنَ النَّبِیِّ، فَأَمَّكَتُ غَیْرَ بَعِیْدٍ ثُمَّ دَخَلْتُ إِلَیْهِ فَقُلْتُ: مَا هَذَا الصَّوْتُ؟ يَا أَبَا رَافِعٍ فَقَالَ: لِأَمِّكَ الْوَيْلُ، إِنَّ رَجُلًا فِی النَّبِیِّ ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبْهُ ضَرْبَةً أُثَخِّتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ضَنْبِ السَّيْفِ فِی بَطْنِهِ حَتَّى أَخَذَ فِی ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الْأَبْوَابَ بَابًا بَابًا حَتَّى انْتَهَيْتُ إِلَى دَرَجَةِ لَهُ، فَوَضَعْتُ رِجْلِي وَأَنَا أَرَى أَنِّي قَدْ انْتَهَيْتُ إِلَى الْأَرْضِ فَوَقَعْتُ فِی لَبْلَةٍ مُقْمَرَةٍ، فَأَنْكَسَرَتْ سَاقِي، فَعَصَيْتُهَا بِعِمَامَةٍ، ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ فَقُلْتُ: لَا أُخْرِجُ اللَّيْلَةَ حَتَّى أَعْلَمَ أَقْتُلْتُهُ؟ فَلَمَّا صَاحَ الذِّبْكَ قَامَ النَّاجِي عَلَى السُّورِ فَقَالَ: أَنْتَ يَا رَافِعُ تَاجِرُ أَهْلِ الْحِجَازِ. فَأَنْطَلَقْتُ إِلَى أَصْحَابِي فَقُلْتُ: النَّجَاءُ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ. فَأَنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ فَقَالَ: ((ابْسُطْ رِجْلَكَ))، فَبَسَطْتُ رِجْلِي، فَمَسَحَهَا، فَكَأَنَّهَا لَمْ أَشْكُهَا قَطُّ. [راجع: ۳۰۲۲]

۴۰۴۰۔ حَدَّثَنَا أَحْمَدُ بْنُ عَفَّانَ، قَالَ: حَدَّثَنَا شَرِيحٌ - هُوَ ابْنُ مُسْلِمَةَ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَوْسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي رَافِعٍ عَبْدِ اللَّهِ بْنِ عَتِيكٍ وَعَبْدَ اللَّهِ بْنِ عَتَبَةَ فِي نَاسٍ مَعَهُم،

بن عتیک رضی اللہ عنہ نے اپنے ساتھیوں سے کہا کہ تم لوگ یہیں ٹھہر جاؤ پہلے میں چلتا ہوں، دیکھوں صورت حال کیا ہے۔ عبداللہ بن عتیک رضی اللہ عنہ نے بیان کیا کہ (قلعہ کے قریب پہنچ کر) میں اندر جانے کے لیے تدابیر کرنے لگا۔ اتفاق سے قلعہ کا ایک گدھا گم تھا۔ انہوں نے بیان کیا کہ اس گدھے کو تلاش کرنے کے لیے قلعہ والے روشنی لے کر باہر نکلے بیان کیا کہ میں ڈرا کہ کہیں مجھے کوئی پہچان نہ لے۔ اس لیے میں نے اپنا سر ڈھک لیا، جیسے کوئی قضائے حاجت کر رہا ہے۔ اس کے بعد دربان نے آواز دی کہ اس سے پہلے کہ میں دروازہ بند کروں جسے قلعہ کے اندر داخل ہونا ہے وہ جلدی آجائے۔ میں نے (موقع غنیمت سمجھا اور) اندر داخل ہو گیا اور قلعہ کے دروازے کے پاس ہی جہاں گدھے باندھے جاتے تھے وہیں چھپ گیا۔ قلعہ والوں نے ابورافع کے ساتھ کھانا کھایا اور پھر اسے قے سناتے رہے۔ آخر کچھ رات گئے وہ سب قلعہ کے اندر ہی اپنے اپنے گھروں میں واپس آ گئے۔ اب سناٹا چھا چکا تھا اور کہیں کوئی حرکت نہیں ہوتی تھی تو میں اس طویل سے باہر نکلا۔ انہوں نے بیان کیا کہ میں نے پہلے ہی دیکھ لیا تھا کہ دربان نے کنجی ایک طاق میں رکھی ہے۔ میں نے پہلے کنجی اپنے قبضہ میں لے لی اور پھر سب سے پہلے قلعہ کا دروازہ کھولا۔ بیان کیا کہ میں نے یہ سوچا تھا کہ اگر قلعہ والوں کو میرا علم ہو گیا تو میں بڑی آسانی کے ساتھ بھاگ سکوں گا۔ اس کے بعد میں نے ان کے کمرے کے دروازے کھولے شروع کیے اور انہیں اندر سے بند کرتا جاتا تھا۔ اب میں زینوں سے ابورافع کے بالا خانے تک پہنچ چکا تھا۔ اس کے کمرے میں اندھیرا تھا۔ اس کا چراغ گل کر دیا گیا تھا۔ میں یہ نہیں اندازہ کر پایا کہ ابورافع کہاں ہے۔ اس لیے میں نے آواز دی: یا ابا رافع! اس پر وہ بولا کہ کون ہے؟ انہوں نے بیان کیا کہ پھر آواز کی طرف میں بڑھا اور میں نے تلوار سے اس پر حملہ کیا۔ وہ چلانے لگا لیکن یہ وار اوچھا پڑا تھا۔ انہوں نے بیان کیا کہ پھر میں اس کے قریب پہنچا گویا میں اس کی مدد کو آیا ہوں۔ میں نے آواز بدلتے ہوئے کہا: ابورافع کیا بات پیش آئی ہے؟ اس نے کہا تیری ماں غارت ہو، ابھی کوئی شخص میرے کمرے میں آ گیا اور تلوار سے مجھ پر حملہ کیا ہے۔ انہوں نے بیان کیا کہ

فَانْطَلَقُوا حَتَّى دَنَوْا مِنَ الْحِصْنِ، فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ عَتِيكٍ: امْكُثُوا أَنْتُمْ حَتَّى أَنْطَلِقَ أَنَا فَأَنْظُرَ. قَالَ: فَتَلَطَّفْتُ أَنْ أُدْخَلَ الْحِصْنَ، فَقَدَّوْا جَمَارًا لَهُمْ. قَالَ: فَخَرَجُوا بِقَبَسٍ يَطْلُبُونَهُ. قَالَ: خَشِيتُ أَنْ أُغْرَفَ قَالَ: فَغَطَّيْتُ رَأْسِي كَأَنِّي أَقْضِي حَاجَةً، ثُمَّ نَادَى صَاحِبَ الْبَابِ مَنْ أَرَادَ أَنْ يَدْخَلَ فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ اخْتَبَأْتُ فِي مَرْبِطِ جَمَارٍ عِنْدَ بَابِ الْحِصْنِ، فَتَعَسَّوْا عِنْدَ أَبِي رَافِعٍ وَتَحَدَّثُوا حَتَّى ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ، ثُمَّ رَجَعُوا إِلَى بُيُوتِهِمْ، فَلَمَّا هَدَأَتِ الْأَصْوَاتُ وَلَا أَسْمَعُ حَرَكَةً خَرَجْتُ. قَالَ: وَرَأَيْتُ صَاحِبَ الْبَابِ حَيْثُ وَضَعَ مِفْتَاحَ الْحِصْنِ، فِي كُوفَةٍ فَأَخَذْتُهُ فَفَتَحْتُ بِهِ بَابَ الْحِصْنِ. قَالَ: قُلْتُ: إِنْ نَذَرَ بِي الْقَوْمُ انْطَلَقْتُ عَلَى مَهَلٍ، ثُمَّ عَمَدْتُ إِلَى أَبْوَابِ بُيُوتِهِمْ، فَغَلَقْتُهَا عَلَيْهِمْ مِنْ ظَاهِرٍ، ثُمَّ صَعَدْتُ إِلَى أَبِي رَافِعٍ فِي سُلَمٍ، فَإِذَا الْبَيْتُ مُظْلِمٌ قَدْ طَفَى سِرَاجُهُ، فَلَمْ أَذِرْ أَيْنَ الرَّجُلُ، فَقُلْتُ: يَا أَبَا رَافِعٍ. قَالَ: مَنْ هَذَا؟ قَالَ: فَعَمَدْتُ نَحْوَ الصُّوْبِ فَأَضْرَبُهُ، وَصَاحَ فَلَمْ تَغْنِ شَيْئًا. قَالَ: ثُمَّ جِئْتُ كَأَنِّي أُغْنِيهِ فَقُلْتُ: مَا لَكَ يَا أَبَا رَافِعٍ وَغَيْرَتُ صَوْتِي. فَقَالَ: أَلَا أَعَجَبُكَ؟ لَا مَلِكَ الْوَيْلُ، دَخَلَ عَلَيَّ رَجُلٌ فَضَرَبَنِي بِالسَّيْفِ. قَالَ: فَعَمَدْتُ لَهُ أَيْضًا فَأَضْرَبُهُ أُخْرَى فَلَمْ تَغْنِ شَيْئًا، فَصَاحَ وَقَامَ أَهْلُهُ، قَالَ: ثُمَّ جِئْتُ

اس مرتبہ پھر میں نے اس کی آواز کی طرف بڑھ کر دوبارہ حملہ کیا۔ اس حملہ میں بھی وہ قتل نہ ہو سکا۔ پھر وہ چلانے لگا اور اس کی بیوی بھی اٹھ گئی (اور چلانے لگی) انہوں نے بیان کیا کہ پھر میں بظاہر مددگار بن کر پہنچا اور میں نے اپنی آواز بدل لی۔ اس وقت وہ چٹ لیٹا ہوا تھا۔ میں نے اپنی تلوار اس کے پیٹ پر رکھ کر زور سے اسے دبا یا۔ آخر جب میں نے ہڈی ٹوٹنے کی آواز سن لی تو میں وہاں سے نکلا، بہت گھبرایا ہوا۔ اب زینہ پر آچکا تھا۔ میں اترنا چاہتا تھا کہ نیچے گر پڑا۔ جس سے میرا پاؤں ٹوٹ گیا۔ میں نے اس پر پٹی باندھی اور لٹکراتے ہوئے اپنے ساتھیوں کے پاس پہنچا۔ میں نے ان سے کہا کہ تم لوگ جاؤ اور رسول اللہ ﷺ کو خوشخبری سناؤ۔ میں تو یہاں سے اس وقت تک نہیں ہٹوں گا جب تک اس کی موت کا اعلان نہ سن لوں۔ چنانچہ صبح کے وقت موت کا اعلان کرنے والا (قلعہ کی فصیل پر) چڑھا اور اعلان کیا کہ ابورافع کی موت واقع ہو گئی ہے۔ انہوں نے بیان کیا پھر میں چلنے کے لیے اٹھا، مجھے (کامیابی کی خوشی میں) کوئی تکلیف معلوم نہیں ہوتی تھی۔ اس سے پہلے کہ میرے ساتھی حضور اکرم ﷺ کی خدمت میں پہنچیں، میں نے اپنے ساتھیوں کو پالیا۔ آنحضرت ﷺ کو خوشخبری سنائی۔

تشریح: ابورافع یہودی خیر میں رہتا تھا۔ رئیس التجار اور تاجر الحجاز سے مشہور تھا۔ اسلام کا سخت ترین دشمن، ہر وقت رسول اللہ ﷺ کی ہجو کیا کرتا تھا۔ غزوہ خندق کے موقع پر عرب کے مشہور قبائل کو مدینہ پر حملہ کرنے کے لئے اس نے ابھارا تھا۔ آخر چند خزرجی صحابیوں نے اللہ ﷻ کی خواہش پر نبی کریم ﷺ نے عبداللہ بن عتیک انصاری کی قیادت میں پانچ آدمیوں کو اس کے قتل پر مامور فرمایا تھا ساتھ میں تکیہ فرمائی کہ عورتوں اور بچوں کو ہرگز قتل نہ کرنا۔ چنانچہ وہ ہوا جو حدیث بالا میں تفصیل کے ساتھ موجود ہے۔ بعض دفعہ قیام امن کے لئے ایسے مفسدوں کا قتل کرنا دنیا کے ہر قانون میں ضروری ہو جاتا ہے۔ حافظ صاحب فرماتے ہیں: "عن عبد الله بن كعب بن مالك قال كان مما صنع الله لرسوله ان الاوس والخزرج كانا يتصاولان تصاول الفحلين لا تصنع الاوس شيئا الا قالت الخزرج والله لا تذهبون بهذه فضلا علينا وكذلك الاوس فلما اصاب الاوس كعب بن اشرف تذاكرت الخزرج من رجل له من العداوة لرسول الله ﷺ كما كان لكعب فذكروا ابن ابي الحقيق وهو بخيبر۔" (فتح الباری) یعنی اوس اور خزرج کا باہمی حال یہ تھا کہ وہ دونوں قبیلے آپس میں اس طرح رشک کرتے رہتے تھے جیسے دوسرا نڈا آپس میں رشک کرتے ہیں۔ جب قبیلہ اوس کے ہاتھوں کوئی اہم کام انجام پاتا تو خزرج والے کہتے کہ قسم اللہ کی اس کام کو کر کے تم فضیلت میں ہم سے آگے نہیں بڑھ سکتے۔ ہم اس سے بھی بڑا کوئی کام انجام دیں گے۔ اوس کا بھی یہی خیال رہتا تھا۔ جب قبیلہ اوس نے کعب بن اشرف کو ختم کیا تو خزرج نے سوچا کہ ہم کسی اس سے بڑے دشمن کا خاتمہ کریں گے جو رسول کریم ﷺ کی عداوت میں اس سے بڑھ کر ہوگا۔ چنانچہ انہوں نے ابن ابی الحقیق کا انتخاب کیا جو خیبر میں رہتا تھا اور رسول کریم ﷺ کی عداوت میں یہ کعب بن اشرف سے بھی آگے بڑھا ہوا تھا۔ چنانچہ اوس کے جوانوں نے اس ظالم کا خاتمہ کیا۔ جس کی تفصیل یہاں مذکور ہے۔ روایت میں ابورافع کی بیوی کے جاگنے کا ذکر آیا ہے۔ ابن اسحاق کی روایت میں ہے کہ وہ جاگ کر

چلانے لگی۔ عبد اللہ بن حنبلہؓ کہتے ہیں کہ میں نے اس پر تلوار اٹھائی لیکن فوراً مجھ کو فرمان نبویؐ یاد آ گیا اور میں نے اسے نہیں مارا۔ آگے حضرت عبد اللہ بن حنبلہؓ کی ہڈی سرک جانے کا ذکر ہے۔ اگلی روایت میں پنڈلی ٹوٹ جانے کا ذکر ہے۔ اور اس میں جوڑ مکمل جانے کا، دونوں باتوں میں اختلاف نہیں ہے کیونکہ احتمال ہے کہ پنڈلی کی ہڈی ٹوٹ گئی ہو اور جوڑ بھی کسی جگہ سے کھل گیا ہو۔

بَابُ غَزْوَةِ أَحَدٍ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَإِذْ غَدَوْتُ مِنْ أَهْلِكَ بُيُوتَ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [آل عمران: ۱۲۱] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ إِنَّ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِلَّهِ الدِّينُ الْأَمْنُ وَتَتَّخِذُ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلِيُمَحِّصَ اللَّهُ الدِّينَ آمَنُوا وَيَمْحَقِ الْكَافِرِينَ أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَيْسَ يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ [آل عمران: ۱۳۹، ۱۴۰] وَقَوْلُهُ: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ﴾ تَسْتَأْجِلُونَهُمْ قِتْلًا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُتِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَغَضِبْتُ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَسْلُبَكُمْ وَأَنْتُمْ لَا تَحْسِبُونَ﴾ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَالُهُمْ [آل عمران: ۱۴۱]۔

اور سورہ آل عمران میں اللہ تعالیٰ کا فرمان ”اور وہ وقت یاد کیجئے، جب آپ صبح کو اپنے گھروں کے پاس سے نکلے، مسلمانوں کو لڑائی کے لیے مناسب ٹھکانوں پر لے جاتے ہوئے اور اللہ بڑا سننے والا، بڑا جاننے والا ہے۔“ اور اسی سورت میں اللہ عزوجل کا فرمان ”اور ہمت نہ ہارو اور تم نہ کرو، تمہی غالب رہو گے اگر تم مؤمن ہو گے۔ اگر تمہیں کوئی زخم پہنچ جائے تو ان لوگوں کو بھی ایسا ہی زخم پہنچ چکا ہے اور ہم ان دنوں کی ہیر پھیر تو لوگوں کے درمیان کرتے ہی رہتے ہیں، تاکہ اللہ ایمان لانے والوں کو جان لے اور تم میں سے کچھ شہید بنائے اور اللہ تعالیٰ ظالموں کو دوست نہیں رکھتا اور تاکہ اللہ ایمان والوں کو میل کچیل سے صاف کر دے اور کافروں کو مٹا دے۔ کیا تم اس گمان میں ہو کہ جنت میں داخل ہو جاؤ گے، حالانکہ ابھی اللہ نے تم میں سے ان لوگوں کو نہیں جانا جنہوں نے جہاد کیا اور نہ صبر کرنے والوں کو جانا تم تو موت کی تمنا کر رہے تھے اس سے پہلے کہ اس کے سامنے آؤ۔ سو اس کو اب تم نے خوب کھلی آنکھوں سے دیکھ لیا۔“ اور اللہ تعالیٰ کا فرمان ”اور یقیناً تم سے اللہ نے سچ کر دکھایا اپنا وعدہ، جب کہ تم انہیں اس کے حکم سے قتل کر رہے تھے، یہاں تک کہ جب تم خود ہی کمزور پڑ گئے اور آپس میں جھگڑنے لگے، حکم رسول کے بارے میں اور تم نے نافرمانی کی بعد اس کے کہ اللہ نے دکھادیا تھا جو کچھ کہ تم چاہتے تھے۔ بعض تم میں وہ تھے جو دنیا چاہتے تھے اور بعض تم میں ایسے تھے جو آخرت چاہتے تھے۔ پھر اللہ نے تم کو ان میں سے پھیر دیا تاکہ تمہاری پوری آزمائش کرے اور اللہ نے تم سے درگزر کی اور اللہ ایمان لانے والوں کے حق میں بڑا فضل والا ہے۔“ (اور آیت:) ”اور جو لوگ اللہ کی راہ میں مارے گئے ہیں انہیں ہرگز مردہ مت خیال کرو۔“ آخر آیت تک۔

تشریح: آیات مذکورہ میں جنگ احد کے کچھ مختلف واقعات پر اشارات ہیں۔ مورخہ خوال ۳ھ میں احد پہاڑ کے قریب یہ جنگ ہوئی۔ نبی

کریم ﷺ کا لشکر ایک ہزار مردوں پر مشتمل تھا جس میں سے تین سو منافق واپس لوٹ گئے تھے۔ مشرکین کا لشکر تین ہزار تھا۔ رسول اللہ ﷺ نے پچاس سپاہیوں کا ایک دستہ حضرت عبداللہ بن جبریل رضی اللہ عنہ کی ماتحتی میں احد کی ایک گھاٹی کی حفاظت پر مقرر فرمایا تھا اور تاکید کی تھی کہ ہمارا حکم آئے بغیر ہرگز یہ گھاٹی نہ چھوڑیں۔ ہماری جیت ہو یا ہار تم لوگ یہیں جھے رہو۔ جب شروع میں مسلمانوں کو فتح ہونے لگی تو ان لشکریوں میں سے اکثر نے فتح ہو جانے کے خیال سے درہ خالی چھوڑ دیا جس سے مشرکین نے پلٹ کر مسلمانوں کی پشت سے ان پر حملہ کیا اور مسلمانوں کو وہ نقصان عظیم پہنچا جو تاریخ میں مشہور ہے۔ احادیث ذیل میں جنگ احد سے متعلق کوائف بیان کئے گئے ہیں۔ حافظ صاحب فرماتے ہیں:

”وقال العلماء وكان في قصة احد وما اصاب به المسلمون فيها من الفوائد والحكم الربانية اشياء عظيمة منها تعريف المسلمين سوء عاقبة المعصية وشؤم ارتكاب النهي لما وقع من ترك الزمام موقوفهم الذي امرهم الرسول ان لا يبرحوا منه ومنها ان عادة الرسول ان يتلى وتكون لها العاقبة كما تقدم في قصة هرقل امع ابى شنيان والحكمة في ذلك انهم لم ينتصروا دائما دخل في المؤمنين من ليس منهم ولم يتميز الصادق من غيره ولولا انكسروا دائما لم ينحصل المقصود من البعثة فاقضت الحكمة الجمع بين الامرين لتتميز الصادق من الكاذب وذلك ان نفاق المنافقين كان مخفيا عن المسلمين فلما جرت هذه القصة واطهر اهل النفاق ما اظهروه من الفعل والقول عباد التلويح تصريحاً وعرف المسلمون ان لهم عدواً في دورهم فاستعدوا لهم وتحرزوا منهم الخ“ (فتح الباری جلد ۷ صفحہ ۴۴۰)

یعنی علمائے کہاں سے کہاں کے واقعہ میں بہت سے فوائد اور بہت سی حکمتیں ہیں جو اہمیت کے لحاظ سے بڑی عظمت رکھتی ہیں ان میں سے ایک یہ کہ مسلمانوں کو معصیت اور منہیات کے ارتکاب کا نتیجہ بد بتلادیا جائے تاکہ آئندہ وہ ایسا نہ کریں۔ کچھ تیر اندازوں کو رسول اللہ ﷺ نے ایک گھاٹی پر مقرر فرما کر سخت تاکید فرمائی تھی کہ ہماری جیت ہو یا ہار ہمارا حکم آئے بغیر تم اس گھاٹی سے مت ہٹنا مگر انہوں نے نافرمانی کی اور مسلمانوں کی اول مرحلہ پر فتح دیکھ کر وہ اموال غنیمت لوٹنے کے خیال سے گھاٹی کو چھوڑ کر میدان میں آ گئے۔ اس نافرمانی کا جو فائدہ سارے مسلمانوں کو بھگتنا پڑا وہ معلوم ہے اللہ نے بتلادیا کہ نافرمانی اور معصیت کے ارتکاب کا نتیجہ ایسا ہی ہوتا ہے اور ان حکمتوں میں سے ایک حکمت یہ بھی ہے کہ اللہ کی طرف سے مقرر ہے کہ رسولوں کو آزمایا جاتا ہے اور آزمائشیں بھی ان ہی کی فتح ہوتی ہے جیسا کہ ہرقل اور ابوسفیان کے قصہ میں گزر چکا ہے۔ اگر ہمیشہ رسولوں کے لئے مدد ہی ہوتی رہے تو مومنوں میں غیر مومن بھی داخل ہو سکتے ہیں اور صادق اور کاذب لوگوں میں تمیز اٹھ سکتی ہے اور اگر وہ ہمیشہ ہار جیتے ہی رہیں تو بعثت کا مقصود فوت ہو جاتا ہے پس حکمت الہی کا تقاضا فتح و شکست ہر دو کے درمیان ہوتا تاکہ صادق اور کاذب میں فرق ہوتا رہے۔ منافقین کا نفاق پہلے مسلمانوں پر غلطی تھا۔ اس امتحان نے ان کو ظاہر کر دیا اور انہوں نے اپنے قول و فعل سے کھلے طور پر اپنے نفاق کو ظاہر کر دیا۔ تب مسلمانوں پر ظاہر ہو گیا کہ ان کے گھروں ہی میں ان کے دشمن چھپے ہوئے ہیں جن سے پرہیز کرنا لازم ہے۔ آج کل بھی ایسے نام نہاد مسلمان موجود ہیں جو نماز و روزہ کرتے ہیں مگر وقت آنے پر اسلام اور مسلمانوں کے ساتھ غداری کرتے رہتے ہیں۔ ایسے لوگوں سے ہر وقت چوکنار ہونا ضروری ہے۔ نفاق بہت ہی برا مرض ہے جس کی مذمت قرآن مجید میں کئی جگہ بڑے زوردار لفظوں میں ہوئی ہے اور ان کے لئے دوزخ کا سب سے نیچے والا حصہ ”ذیل“ سزا کے لئے تجویز ہونا بتلایا ہے۔ ہر مسلمان کو پانچوں وقت یہ دعا پڑھنی چاہیے ”اللَّهُمَّ اَعُوْذُ بِكَ مِنَ النِّفَاقِ وَالشَّقَاقِ وَسُوءِ الْاَخْلَاقِ“۔ اے اللہ! میں نفاق سے اور آپس کی پھوٹ سے اور برے اخلاق سے تیری پناہ چاہتا ہوں۔ آمین یا رب العالمین۔

۱. ۴. ۱. حَدَّثَنَا اِبْرَاهِيْمُ بْنُ مُوسَى، قَالَ: اَخْبَرَنَا اَبْنُ اَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِيْكَرْمَةَ، عَنْ اَبْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: (هَذَا جَبْرِيلُ اَحْبَدُ بِرَأْسِ قُرَيْشِهِ، هَمَّ سِرَّ اَبْرَاهِيْمَ بْنِ مُوسَى) نے بیان کیا، ہم کو عبد الوہاب نے خبر دی، انہوں نے کہا ہم سے خالد نے بیان کیا، ان سے عکرمہ نے بیان کیا اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے غزوہ احد کے موقع پر فرمایا: ”یہ جبریل علیہ السلام ہیں، ہتھیار بندہ اپنے گھوڑے کی لگام

تھا ہے ہوئے۔“

عَلَيْهِ أَذَاةُ الْحَرْبِ))۔ [راجع: ۳۹۹۵]

(۴۰۴۲) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم کو زکریا بن عدی نے خبر دی، کہا ہم کو عبداللہ بن مبارک نے خبر دی، انہیں حیوہ نے، انہیں یزید بن حبیب نے، انہیں ابوالخیر نے اور ان سے عقبہ بن عامر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے آٹھ سال بعد یعنی آٹھویں برس میں غزوہ احد کے شہداء پر نماز جنازہ ادا کی، جیسے آپ زندوں اور مردوں سب سے رخصت ہو رہے ہوں۔ اس کے بعد آپ منبر پر تشریف لائے اور فرمایا: ”میں تم سے آگے آگے ہوں، میں تم پر گواہ رہوں گا اور مجھ سے (قیامت کے دن) تمہاری ملاقات حوض (کوثر) پر ہوگی۔ اس وقت بھی میں اپنی اس جگہ سے حوض (کوثر) کو دیکھ رہا ہوں۔ تمہارے بارے میں مجھ سے اس کا کوئی خطرہ نہیں ہے کہ تم شرک کر دو گے، ہاں میں تمہارے بارے میں دنیا سے ڈرتا ہوں کہ تم کہیں دنیا کے لیے آپس میں مقابلہ نہ کرنے لگو۔“ عقبہ بن عامر رضی اللہ عنہ نے بیان کیا کہ میرے لیے رسول اللہ ﷺ کا یہ آخری دیدار تھا جو مجھ کو نصیب ہوا۔

۴۰۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ، قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ قَتْلِي أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ، كَالْمَوَدَّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ: ((إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنْ مَوْعِدُكُمْ الْحَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافَسُوهَا)). قَالَ: فَكَانَتْ آخِرَ نَظَرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ. [راجع: ۱۳۴۴]

تشریح: احادی لڑائی ۳۷ھ شوال کے مہینے میں ہوئی اور اہل ماہ ربیع الاول میں آپ کی وفات ہو گئی۔ اس لئے راوی کا یہ کہنا کہ آٹھ برس بعد صحیح نہیں ہو سکتا مطلب یہ ہے کہ آٹھویں برس جیسا کہ ہم نے ترجمہ میں ظاہر کر دیا ہے زندوں کا رخصت کرنا تو ظاہر ہے کیونکہ یہ واقعہ آپ کے حیات طیبہ کے آخری سال کا ہے اور مردوں کا وداع اس کا معنی یوں کر رہے ہیں کہ اب بدن کے ساتھ ان کی زیارت نہ ہو سکے گی۔ جیسے دنیا میں ہوا کرتی تھی حافظ صاحب نے کہا گو نبی کریم ﷺ وفات کے بعد بھی زندہ ہیں لیکن وہ اخروی زندگی ہے جو دنیاوی زندگی سے مشابہت نہیں رکھتی۔ روایت میں حوض کوثر پر شرف دیدار نبوی ﷺ کا ذکر ہے۔ وہاں ہم سب مسلمان آپ سے شرف ملاقات حاصل کریں گے۔ مسلمانو! کوشش کرو کہ قیامت کے دن ہم اپنے پیغمبر ﷺ کے سامنے شرمندہ نہ ہوں جہاں تک ہو سکے آپ کے دین کی مدد کرو۔ قرآن و حدیث پھیلاؤ۔ جو لوگ حدیث شریف اور حدیث والوں سے دشمنی رکھتے ہیں نہ معلوم وہ حوض کوثر پر رسول کریم ﷺ کو کیا منہ دکھلائیں گے۔ اللہ تعالیٰ ہم سب کو حوض کوثر پر ہمارے رسول ﷺ کی ملاقات نصیب فرمائے۔ آمین

(۴۰۴۳) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے بیان کیا، ان سے ابن اسحاق (عمر بن عبید اللہ سمیعی) نے اور ان سے براء رضی اللہ عنہ نے بیان کیا کہ جنگ احد کے موقع پر جب مشرکین سے مقابلہ کے لیے ہم پہنچے تو آنحضرت ﷺ نے تیر اندازوں کا ایک دستہ عبداللہ بن جبیر رضی اللہ عنہ کی ماتحتی میں (پہاڑ پر) مقرر فرمایا تھا اور انہیں یہ حکم دیا تھا کہ ”تم اپنے جگہ سے نہ ہٹنا، اس وقت بھی جب تم لوگ دیکھ لو کہ ہم ان پر غالب آ

۴۰۴۳۔ حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: لَقِينَا الْمُشْرِكِينَ يَوْمَ مَيْدٍ، فَاجْلَسَ النَّبِيُّ ﷺ جَنَاشًا مِنَ الرَّمَاةِ، وَأَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ وَقَالَ: ((لَا تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرَحُوا وَإِنْ رَأَيْتُمُوهُمْ

گئے پھر بھی یہاں سے نہ ہٹا اور اس وقت بھی جب تک دیکھ لو کہ وہ ہم پر غالب آ گئے، تو تم لوگ ہماری مدد کے لیے نہ آنا۔“ پھر جب ہزاری بڑھیں کفار سے ہوئی تو ان میں بھگدڑ مچ گئی۔ میں نے دیکھا کہ ان کی عورتیں پہاڑیوں پر بڑی تیزی کے ساتھ بھاگی جا رہی تھیں، پنڈلیوں سے اوپر کپڑے اٹھائے ہوئے، جس سے ان کے پازیب دکھائی دے رہے تھے۔

عبداللہ بن جبیر رضی اللہ عنہ کے (تیر انداز) ساتھی کہنے لگے کہ غنیمت غنیمت۔ اس پر عبداللہ رضی اللہ عنہ نے ان سے کہا کہ مجھے نبی کریم ﷺ کی تاکید کی تھی کہ اپنی جگہ سے نہ ہٹنا (اس لیے تم لوگ مال غنیمت لوٹنے نہ جاؤ لیکن ان کے ساتھیوں نے ان کا حکم ماننے سے انکار کر دیا۔ ان کی اس حکم عدولی کے نتیجے میں مسلمانوں کو ہار ہوئی اور ستر مسلمان شہید ہو گئے۔ اس کے بعد ابو سفیان نے پہاڑی پر سے آواز دی، کیا تمہارے ساتھ محمد ﷺ موجود ہیں؟ حضور ﷺ نے فرمایا: ”کوئی جواب نہ دے۔“ پھر انہوں نے پوچھا کہ تمہارے ساتھ ابن ابی قحافہ موجود ہیں؟ حضور ﷺ نے اس کے جواب میں بھی ممانعت فرمادی۔ انہوں نے پوچھا، کیا تمہارے ساتھ ابن خطاب موجود ہیں؟ اس کے بعد وہ کہنے لگے کہ یہ سب قتل کر دیے گئے۔ اگر زندہ ہوتے تو جواب دیتے۔ اس پر عمر رضی اللہ عنہ نے قابو ہو گئے اور فرمایا: اللہ کے دشمن تو جھوٹا ہے۔ خدا نے ابھی انہیں تمہیں ذلیل کرنے کے لیے باقی رکھا ہے۔ ابوسفیان نے کہا، ہبل (ایک بت) بلند رہے۔ حضور ﷺ نے فرمایا: ”اس کا جواب دو۔“ صحابہ رضی اللہ عنہ نے عرض کیا کہ ہم کیا جواب دیں؟ آپ نے فرمایا: ”کہو، اللہ سب سے بلند ہے اور بزرگ و برتر ہے۔“ ابوسفیان نے کہا: ہمارے پاس عزئی (بت) ہے اور تمہارے پاس کوئی عزئی نہیں۔ آپ نے فرمایا: ”اس کا جواب دو۔“ صحابہ رضی اللہ عنہ نے عرض کیا: کیا جواب دیں؟ آپ نے فرمایا: ”کہو اللہ ہمارا حامی اور مددگار ہے اور تمہارا کوئی حامی نہیں۔“ ابوسفیان نے کہا، آج کا دن بدر کے دن کا بدلہ ہے اور لڑائی کی مثال ڈول کی ہوتی ہے۔ (کبھی ہمارے ہاتھ میں اور کبھی تمہارے ہاتھ میں) تم اپنے مقتولین میں کچھ لاشوں کا مشلہ کیا ہوا پاؤ گے، میں نے اس کا حکم نہیں دیا تھا لیکن مجھے برا نہیں معلوم ہوا۔

ظَهَرُوا عَلَيْنَا فَلَا تَعِينُونَا)). فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سَوْفِهِنَّ قَدْ بَدَتْ خَلَاخِلُهُنَّ، فَأَخَذُوا يَقُولُونَ: الْغَنِيمَةُ الْغَنِيمَةُ.. فَقَالَ عَبْدُ اللَّهِ: عَهْدٌ إِلَيَّ النَّبِيِّ ﷺ أَنْ لَا تَبْرَحُوا. فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ وَجُوهُهُمْ، فَأَصْنَبَ سَبْعِينَ قِتِيلًا، وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ: أَفِي الْقَوْمِ مُحَمَّدٌ؟ فَقَالَ: ((لَا تُجِيبُوهُ)). فَقَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ قَالَ: ((لَا تُجِيبُوهُ)). فَقَالَ: أَفِي الْقَوْمِ ابْنُ النِّحْطَابِ؟ فَقَالَ: إِنَّ هَؤُلَاءِ قَتَلُوا، فَلَوْ كَانُوا أَحْيَاءَ لَأَجَابُوا فَلَمْ يَمْلِكْ عَمْرُ نَفْسَهُ فَقَالَ: كَذَبْتَ يَا عَدُوَّ اللَّهِ! أَبْقَى اللَّهُ لَكَ مَا يُخْزِيكَ. قَالَ أَبُو سُفْيَانَ: أَعْلَى هَبْلٍ. فَقَالَ النَّبِيُّ ﷺ: ((أَجِيبُوهُ)). قَالُوا: مَا نَقُولُ؟ قَالَ: ((قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ)). قَالَ أَبُو سُفْيَانَ: لَنَا الْعُزَّى وَلَا عُزَى لَكُمْ. فَقَالَ النَّبِيُّ ﷺ: ((أَجِيبُوهُ)). قَالُوا: مَا نَقُولُ؟ قَالَ: ((قُولُوا اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ)). قَالَ أَبُو سُفْيَانَ: يَوْمَ بَيْتِمْ بَذَرٍ، وَالْحَرْبُ سِجَّانٌ، وَتَجِدُونَ مِثْلَهُ لَمْ أَمُرْ وَلَمْ تَسُونِي. [راجع: ۳۰۳۹]

تشریح: بعد میں حضرت ابوسفیان رضی اللہ عنہ بن حارث بن عبدالمطلب مسلمان ہو گئے تھے اور اپنی اس زندگی پر نادم تھے مگر اسلام پہلے کے گناہوں کا کفارہ بن جاتا ہے۔

۴۰۴۴۔ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: (۴۰۴۳) مجھ سے عبد اللہ بن محمد نے خبر دی، کہا ہم سے سفیان نے بیان کیا، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ جَابِرٍ، قَالَ: ان سے عمرو نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ بعض صحابہ رضی اللہ عنہم نے اضْطَبَّحَ الْخَمْرَ يَوْمَ أُحُدٍ نَاسٌ. ثُمَّ قَتِلُوا (جو ابھی حرام نہیں ہوئی تھی) اور پھر شہادت کی شَهِدَاءُ. [راجع: ۲۸۱۵]

تشریح: بعد میں شراب حرام ہو گئی، پھر کسی بھی صحابی نے شراب کو منہ نہیں لگایا بلکہ شراب کے برتنوں کو بھی توڑ ڈالا تھا۔

۴۰۴۵۔ حَدَّثَنَا عَبْدَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، أَتَى بِطَعَامٍ، وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُضْعَبُ بْنُ عَمِيرٍ، وَهُوَ خَيْرٌ مِنِّي، كَفَنَ فِي بُرْدَةٍ، إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رَجُلَاهُ، وَإِنْ غُطِّيَ رَجُلَاهُ بَدَا رَأْسُهُ. وَأَرَاهُ قَالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي، ثُمَّ بَسَطَ لَنَا مِنَ الدُّنْيَا مَا بَسَطَ، أَوْ قَالَ: أَعْطَيْنَا مِنَ الدُّنْيَا مَا أَعْطَيْنَا، وَقَدْ خَشِينَا أَنْ تَكُونَ حَسَنَاتِنَا عَجَلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ. [راجع: ۱۲۷۴]

(۴۰۴۵) ہم سے عبدان نے بیان کیا، کہا ہم سے عبد اللہ نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں سعد بن ابراہیم نے، ان سے ان کے والد ابراہیم نے کہ (ان کے والد) عبد الرحمن بن عوف رضی اللہ عنہ کے پاس کھانا لایا گیا۔ ان کا روزہ تھا۔ انہوں نے کہا: مصعب بن عمیر رضی اللہ عنہ (احد کی جنگ میں) شہید کر دیئے گئے، وہ مجھ سے افضل اور بہتر تھے لیکن انہیں جس چادر کا کفن دیا گیا (وہ اتنی چھوٹی تھی کہ) اگر اس سے ان کا سر چھپایا جاتا تو پاؤں کھل جاتا اور اگر پاؤں چھپایا جاتا تو سر کھل جاتا تھا۔ میرا خیال ہے کہ انہوں نے کہا اور حمزہ رضی اللہ عنہ بھی (اسی جنگ میں) شہید کیے گئے۔ وہ مجھ سے بہتر اور افضل تھے پھر جیسا کہ تم دیکھ رہے ہو، ہمارے لیے دنیا میں کشادگی دی گئی، یا انہوں نے یہ کہا کہ پھر جیسا کہ تم دیکھتے ہو، تمہیں دنیا دی گئی، ہمیں تو اس کا ڈر ہے کہ کہیں یہی ہماری نیکیوں کا بدلہ نہ ہو جو اسی دنیا میں ہمیں دیا جا رہا ہے۔ اس کے بعد آپ اتار دئے کہ کھانا نہ کھائے۔

تشریح: عبد الرحمن بن عوف رضی اللہ عنہ عشرہ مبشرہ میں سے تھے پھر بھی انہوں نے حضرت مصعب بن عمیر رضی اللہ عنہ کو سر قسی کے لئے اپنے سے بہتر بتایا۔ مصعب بن عمیر رضی اللہ عنہ وہ قریشی تھے جو ہجرت سے پہلے ہی مدینہ میں بطور مسلمان کا کام کر رہے تھے۔ جن کی کوششوں سے مدینہ میں اسلام کو فروغ ہوا۔ صدائوں کہ شیر اسلام احمد میں شہید ہو گیا۔ (رضی اللہ عنہ)

۴۰۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: ((لِي الْجَنَّةُ)) فَأَلْقَى تَمْرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ.

(۴۰۴۶) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ایک صحابی نے نبی کریم صلی اللہ علیہ وسلم سے غزوہ احد کے موقع پر پوچھا: یا رسول اللہ! اگر میں قتل کر دیا گیا تو کہاں جاؤں گا؟ حضور اکرم صلی اللہ علیہ وسلم نے فرمایا: ”جنت میں۔“

حَتَّى قُتِلَ. [مسلم: ۴۹۱۳، نسائی: ۳۱۵۴] انہوں نے مجبور پھینک دی جو ان کے ہاتھ میں تھی اور لڑنے لگے یہاں تک کہ شہید ہو گئے۔

۴۰۴۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبَغْنِي وَجَهَ اللَّهِ، فَوَجِبَ أَجْرُنَا عَلَى اللَّهِ، وَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ مُضَعَبٌ ابْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، لَمْ يَتْرِكْ إِلَّا نَمْرَةً، كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غُطِّيَ بِهَا رِجْلَاهُ خَرَجَ رَأْسُهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ ((غَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلِهِ الْإِذْخِرَ)) أَوْ قَالَ: ((الْقُوا عَلَى رِجْلِهِ مِنَ الْإِذْخِرِ)). وَمِنَّا مَنْ قَدْ أَيْتَعَتْ لَهُ نَمْرَتُهُ فَهُوَ يَهْدِيهَا. [راجع: ۱۲۷۶]

۴۰۴۸۔ أَخْبَرَنَا حَسَّانُ بْنُ حَسَّانٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ عَمَّهُ غَابَ عَنْ بَذْرِ فَقَالَ: غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ ﷺ، لَتَيْنِ أَشْهَدُنِي اللَّهَ مَعَ النَّبِيِّ ﷺ لَيَرَيْنَ اللَّهَ مَا أُجِدُّ. فَلَقِيَّ يَوْمَ أُحُدٍ، فَهَزَمَ النَّاسُ فَقَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَبَغْنِي الْمُسْلِمِينَ۔ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بَسْبِغِهِ فَلَقِيَّ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: أَيْنَ يَا سَعْدُ؟ إِنِّي أُجِدُّ رِنَجَ الْجَنَّةِ دُونَ أُحُدٍ. فَمَضَى فَقُتِلَ، فَمَا عُرِفَ

۴۰۴۷۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر بن معاویہ نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے شقیق بن اسلم نے اور ان سے خباب بن ارت رضی اللہ عنہ نے بیان کیا کہ ہم نے رسول اللہ ﷺ کے ہاتھ ہجرت کی تھی، ہمارا مقصد صرف اللہ کی رضا تھی۔ اس کا ثواب اللہ کے ذمے تھا۔ پھر ہم میں سے بعض لوگ تو وہ تھے جو گزر گئے اور کوئی اجر انہوں نے اس دنیا میں نہیں دیکھا، انہیں میں سے مصعب بن عمیر رضی اللہ عنہ بھی تھے۔ احد کی لڑائی میں انہوں نے شہادت پائی تھی۔ ایک دھاری دار چادر کے سوا اور کوئی چیز ان کے پاس نہیں تھی۔ (اور وہی ان کا کفن بنی) جب ہم اس سے ان کا سر چھپاتے تو پاؤں کھل جاتے اور پاؤں چھپاتے تو سر کھل جاتا۔ نبی اکرم ﷺ نے فرمایا: ”سر چادر سے چھپا دو اور پاؤں پر از خرگھاس ڈال دو۔“ یا حضور نے یہ الفاظ فرمائے تھے کہ اَلْقُوا عَلَى رِجْلِهِ مِنَ الْإِذْخِرِ بجائے اَجْعَلُوا عَلَى رِجْلِهِ الْإِذْخِرَ کے۔ اور ہم میں بعض وہ تھے جنہیں ان کے اس عمل کا بدلہ (اسی دنیا میں) مل رہا ہے اور وہ اس سے فائدہ اٹھا رہے ہیں۔

۴۰۴۸۔ ہم سے حسان بن حسان نے بیان کیا، کہا ہم سے محمد بن طلحہ نے بیان کیا، کہا ہم سے حمید طویل نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ ان کے چچا (انس بن نضر) بدر کی لڑائی میں شریک نہ ہو سکے تھے، پھر انہوں نے کہا کہ میں نبی کریم ﷺ کے ساتھ پہلی ہی لڑائی میں غیر حاضر رہا۔ اگر نبی ﷺ کے ساتھ اللہ تعالیٰ نے مجھے کسی اور لڑائی میں شرکت کا موقع دیا تو اللہ دیکھے گا کہ میں کتنی بے جگری سے لڑتا ہوں۔ پھر غزوہ احد کے موقع پر مسلمانوں کی جماعت میں افراتفری پیدا ہو گئی تو انہوں نے کہا: اے اللہ! مسلمانوں نے آج جو کچھ کیا میں تیرے حضور میں اس کے لیے معذرت خواہ ہوں اور مشرکین نے جو کچھ کیا میں تیرے حضور میں اس سے اپنی بیزاری ظاہر کرتا ہوں۔ پھر وہ اپنی تلوار لے کر آگے بڑھے۔ راستے میں سعد بن معاذ رضی اللہ عنہ سے ملاقات ہوئی تو انہوں نے ان سے کہا: سعد!

حَتَّى عَرَفَتْهُ أُخْتُهُ بِسَامَةِ أَوْ بِسَانِهِ، فِيهِ بَضْعٌ وَتَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمِيَّةٍ بِسَهْمٍ. [راجع: ۲۸۰۵]

کہاں جا رہے ہو؟ میں تو احد پہاڑی کے دامن میں جنت کی خوشبو سونگھ رہا ہوں۔ اس کے بعد وہ آگے بڑھے اور شہید کر دیئے گئے۔ ان کی لاش پہچانی نہیں جا رہی تھی۔ آخر ان کی بہن نے ایک تل یا ان کی انگلیوں کے پوروں سے ان کی لاش کو پہچانا۔ ان کو اسی (۸۰) سے زائد زخم بھالے، تلوار اور تیروں کے لگے تھے۔

تشریح: ابن شکوال نے کہا اس شخص کا نام عیمر بن حمام رضی اللہ عنہ تھا۔ مسلم کی روایت میں ہے کہ عیمر بن حمام رضی اللہ عنہ نے جنگ احد کے دن کچھ کھجوریں نکالیں، ان کو کھانے لگا پھر کہنے لگا، ان کھجوروں کے تمام کرنے تک اگر میں جیتا رہا تو یہ بڑی لمبی زندگی ہوگی اور لڑائی شروع کی اور شہید ہو گیا۔ اسد الغابہ میں ہے کہ عیمر بدر کے دن شہید ہو گیا اور یہ سب انصار میں پہلا شخص تھا جو اللہ کی راہ میں جنگ میں شہید کیا گیا۔ ابن اسحاق نے روایت کی ہے کہ عیمر بن حمام رضی اللہ عنہ جب کافروں سے جنگ بدر میں بھڑ گیا تو یہ کہنے لگا کہ اللہ کے پاس جاتا ہوں تو شہ و شہہ کچھ نہیں البتہ اللہ کا ڈرا اور آخرت میں کام آنے والا عمل اور جہاد پر مبر ہے۔ بے شک اللہ کا ذر نہایت مضبوط کرنے والا امر ہے۔ انس بن نصر انصاری رضی اللہ عنہ کو عمر بن خطاب رضی اللہ عنہ ملے جو گھبرائے ہوئے چلے آ رہے تھے۔ انہوں نے کہا بڑا غضب ہو گیا۔ نبی کریم ﷺ شہید ہو گئے۔ انس رضی اللہ عنہ نے کہا پھر اب ہم تم زندہ رہ کر کیا کریں گے۔ نبی کریم ﷺ کا اللہ تو زندہ ہے۔ اس دین پر لڑ کر مرد جس پر تمہارے پیغمبر ﷺ لڑے یہ کہہ کر انس بن نصر رضی اللہ عنہ کافروں کی صف میں گھس گئے اور لڑتے رہے یہاں تک کہ شہید ہو گئے۔ کہتے ہیں احد کی جنگ میں کافروں کا جھنڈا طلحہ بن ابی طلحہ نے سنبالا، اس کو حضرت علی رضی اللہ عنہ نے مارا۔ پھر عثمان بن ابی طلحہ نے، اس کو امیر حمزہ رضی اللہ عنہ نے مارا۔ پھر ابوسعید بن ابی طلحہ نے، اس کو سعد بن ابی وقاص رضی اللہ عنہ نے مارا۔ پھر نافع بن طلحہ بن ابی طلحہ نے، اس کو عاصم بن ثابت انصاری رضی اللہ عنہ نے مارا۔ پھر حارث بن طلحہ بن ابی طلحہ نے، اس کو بھی عاصم نے مارا۔ پھر کلاب بن ابی طلحہ نے، اس کو زبیر رضی اللہ عنہ نے مارا۔ پھر جلاس بن طلحہ نے، پھر اوطاہ بن شرحبیل نے، ان کو حضرت علی رضی اللہ عنہ نے مارا، پھر شریح بن قارظ نے وہ بھی مارا گیا۔ پھر صواب ایک غلام نے اس کو سعد بن ابی وقاص یا حضرت علی رضی اللہ عنہ یا قزمان رضی اللہ عنہ نے مارا اس کے بعد کافر بھاگ نکلے۔ (وحیدی)

اس حدیث کے ذیل حضرت مولانا وحید الزماں رحمہ اللہ کی ایک اور تقریر درج کی جاتی ہے جو توجہ سے پڑھنے کے لائق ہے۔ فرماتے ہیں:

مسلمانو! ہمارے باپ دادا نے ایسی ایسی بہادریاں کر کے خون بہا کر اسلام کو دنیا میں پھیلایا تھا اور اتنا بڑا وسیع ملک حاصل کیا تھا جس کی حد مغرب میں تیونس اور اندلس یعنی ہسپانیہ تک اور مشرق میں چین برہما تک اور شمال میں روس تک اور جنوب میں ولایات روم و ایران و توران و ہندوستان و عرب و شام و مصر و افریقہ ان کے زیر نگین تھیں۔ ہماری عیاشی اور بے دینی نے اب یہ نوبت پہنچائی ہے کہ خاص عرب کے سوا مل اور بلاد بھی کافروں کے قبضے میں آ رہے ہیں اور ملک تو اب چاکے ہیں اب جتنا رہ گیا ہے اس کو بنا لو خواب غفلت سے بیدار ہو تو قرآن و حدیث کو مضبوط تھا مو۔ وما علینا الا البلاغ۔ (وحیدی)

۴۰۴۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، قَالَ: أَخْبَرَنِي حَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَنَّهُ سَمِعَ زَيْدَ بْنَ ثَابِتٍ يَقُولُ: فَقَدْ تُدُ آيَةُ مِنَ الْأَحْزَابِ. حِينَ تَسْخُنَا الْمُصْحَفَ. كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ (۴۰۴۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں خارجہ بن زید بن ثابت نے خبر دی اور انہوں نے زید بن ثابت رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ جب ہم قرآن مجید کو لکھنے لگے تو مجھے سورہ احزاب کی ایک آیت (لکھی ہوئی) نہیں ملی۔ میں نے رسول اللہ ﷺ کو اس کی تلاوت کرتے بار بار سنا تھا۔ پھر جب ہم نے اس کی تلاش کی تو وہ آیت

يَقْرَأُ بِهَا، فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُرَيْمَةَ ابْنِ ثَابِتِ الْأَنْصَارِيِّ: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ﴾ [الاحزاب: ٢٣] قُرْآن مجید میں ملا دیا۔

فَالْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُصْحَفِ.

[راجع: ٢٨٠٧]

تشریح: اس آیت کا ترجمہ یہ ہے مسلمانوں میں بعض مرد تو ایسے ہیں کہ انہوں نے اللہ سے جو قول دیا تھا وہ سچ کر دکھایا۔ اب ان میں بعض تو اپنا کام پورا کر چکے، شہید ہو گئے (جیسے حمزہ اور مصعب رضی اللہ عنہما) اور بعض انتظار کر رہے ہیں (جیسے عثمان اور طلحہ رضی اللہ عنہما وغیرہ) اس روایت کا یہ مطلب نہیں ہے کہ یہ آیت صرف خزیمہ رضی اللہ عنہ کے کہنے پر قرآن میں شریک کر دی گئی بلکہ یہ آیت صحابہ کو یاد دہانی اور نبی کریم ﷺ سے بارہا سن چکے تھے مگر بھولے تھے مصحف میں نہیں لکھی گئی تھی۔ جب خزیمہ رضی اللہ عنہ کے پاس لکھی ہوئی ملی تو اس کو شریک کر دیا۔

٤٠٥٠۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ بْنِ ثَابِتٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدٍ، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِّمَّنْ خَرَجَ مَعَهُ، وَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِرْقَتَيْنِ: فِرْقَةٌ تَقُولُ: نَقَاتِلُهُمْ. وَفِرْقَةٌ تَقُولُ: لَا نَقَاتِلُهُمْ. فَتَرَكْتُ: ﴿لَمَّا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٌ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا﴾ وَقَالَ: ﴿إِنَّهَا طَبِئَةٌ تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ حَبَّتِ الْفِصَّةِ﴾. [راجع: ١٨٨٤]

٣٠٥٠) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے، میں نے عبد اللہ بن زید سے سنا، وہ زید بن ثابت رضی اللہ عنہ سے بیان کرتے تھے کہ انہوں نے بیان کیا، جب نبی کریم ﷺ غزوہ احد کے لیے نکلے تو کچھ لوگ جو آپ کے ساتھ تھے (منافقین، یہاں بنا کر) واپس لوٹ گئے۔ پھر صحابہ رضی اللہ عنہم کی ان واپس ہونے والے منافقین کے بارے میں دو رائیں ہو گئی تھیں۔ ایک جماعت تو کہتی تھی ہمیں پہلے ان سے جنگ کرنی چاہیے اور دوسری جماعت کہتی تھی کہ ان سے ہمیں جنگ نہ کرنی چاہیے اس پر آیت نازل ہوئی ”پس تمہیں کیا ہو گیا ہے کہ منافقین کے بارے میں تمہاری دو جماعتیں ہو گئی ہیں، حالانکہ اللہ تعالیٰ نے ان کے بد اعمال کی وجہ سے انہیں کفر کی طرف لوٹا دیا ہے۔“ اور حضور ﷺ نے فرمایا: ”مدینہ طیبہ ہے، سرکشوں کو یہ اس طرح اپنے سے دور کر دیتا ہے جیسے آگ کی بجھی چاندی کے میل پچھل کو دور کر دیتی ہے۔“

تشریح: آیت مذکورہ عبد اللہ بن ابی اور اس کے ساتھیوں کے بارے میں نازل ہوئی۔ بعض نے کہا یہ آیت اس وقت اتری جب نبی کریم ﷺ نے منبر پر فرمایا تھا کہ یہ بدلہ اس شخص سے کون لیتا ہے جس نے میری بیوی (حضرت عائشہ رضی اللہ عنہا) کو بدنام کر کے مجھے ایذا دی ہے۔

بَابُ: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

باب: ”جب تم میں سے دو جماعتیں ایسا ارادہ کر بیٹھی تھیں کہ ہمت ہار دیں، حالانکہ اللہ دونوں کا مدد گار تھا اور ایمانداروں کو تو اللہ ہی پر بھروسہ رکھنا

چاہیے

[آل عمران: ۱۲۲]

تشریح: یہ دو جماعتیں بنو سلمہ اور بنو جارش تھے جو لوٹنے کا ارادہ کر رہے تھے مگر اللہ نے ان کو ثابت قدم رکھا۔ آیات میں ان کا بیان ہے۔

۴۰۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِينَا: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشِلَا﴾ بَنِي سَلَمَةَ وَبَنِي حَارِثَةَ، وَمَا أَحْبَبُّ أَنْهَالَهُمْ تَبَزُّلًا، وَاللَّهُ يَقُولُ: ﴿وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾ [طبرقی، ۴۵۵۸] [مسلم، ۶۴۱۳] مددگار تھا۔

۴۰۵۱۔ ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے عمرو نے، ان سے جابر رضی اللہ عنہ نے بیان کیا کہ یہ آیت ہمارے بارے میں نازل ہوئی تھی: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشِلَا﴾ یعنی بنی حارثہ اور بنی سلمہ کے بارے میں میری یہ خواہش نہیں ہے کہ یہ آیت نازل نہ ہوئی ہو جب کہ اللہ آگے فرما رہے کہ ”اور اللہ ان دونوں جماعتوں کا ولی ہے۔“ [طبرقی، ۴۵۵۸] [مسلم، ۶۴۱۳]

تشریح: تو اللہ کی ولایت یہ کتاب پر اشرف ہے جو ہم کو حاصل ہوا۔ جنگ احد میں جب عبداللہ بن ابی تمیم سوسا تھیں کولے کر لوٹ آیا تو ان انصاریوں کے دل میں بھی وسوسہ پیدا ہوا مگر اللہ نے ان کو سنبھالا تو انہوں نے نبی کریم ﷺ کا ساتھ نہیں چھوڑا۔

۴۰۵۲۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، (۴۰۵۲) ہم سے قتیبہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، حدَّثَنَا عَمْرُو، عَنْ جَابِرٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((هَلْ نَكُحْتَ يَا جَابِرُ؟)) قُلْتُ: نَعَمْ، قَالَ: ((مَاذَا أَتَكْرَأُ أَمْ قَيْسًا؟)) قُلْتُ: لَا بَلَّ قَيْسًا قَالَ: ((فَهَلَا جَارِيَةٌ تَبْلَعُكَ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ إِنْ أَبِي قَتِلَ يَوْمَ أُحُدٍ وَتَرَكَ تِسْعَ بَنَاتٍ كُنَّ لِي تِسْعَ أَخَوَاتٍ، فَكُفِّرْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ جَارِيَةً خَرَفَاءَ مِثْلَهُنَّ، وَلَكِنْ أَمْرَأَةً تَمْشِيْنَ وَتَقُومُ عَلَيْهِنَّ. قَالَ: ((أَصْبَتْ)) [راجع: ۴۴۳] [مسلم: ۳۶۲۹]

۴۰۵۲۔ حدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، (۴۰۵۲) ہم سے قتیبہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، حدَّثَنَا عَمْرُو، عَنْ جَابِرٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((هَلْ نَكُحْتَ يَا جَابِرُ؟)) نے بیان کیا کہ رسول اللہ ﷺ نے مجھ سے دریافت فرمایا: ”جابر! کیا نکاح کر لیا؟“ میں نے عرض کیا: جی ہاں! آنحضرت ﷺ نے فرمایا: قُلْتُ: نَعَمْ، قَالَ: ((مَاذَا أَتَكْرَأُ أَمْ قَيْسًا؟)) ”کنواری سے یا بیوہ سے؟“ میں نے عرض کیا کہ بیوہ سے۔ حضور ﷺ نے فرمایا: ”کسی کنواری لڑکی سے کیوں نہ کیا؟ جو تمہارے ساتھ کھڑا کرتی۔“ میں نے عرض کیا: یا رسول اللہ! میرے والد احد کی لڑائی میں شہید ہو گئے۔ تو لڑکیاں چھوڑیں۔ پس میری نو بہنیں موجود ہیں۔ اسی لیے میں نے مناسب نہیں خیال کیا کہ انہیں جیسی نا تجربہ کار لڑکی ان کے پاس لا کر بٹھا دوں، بلکہ ایک ایسی عورت لاؤں جو ان کی دیکھ بھال کر سکے اور ان کی صفائی و سہرائی کا خیال رکھے۔ حضور ﷺ نے فرمایا: ”تم نے اچھا کیا۔“ [مسلم: ۳۶۲۹]

تشریح: حضرت جابر رضی اللہ عنہ کی کثرت ابوعبداللہ ہے۔ مشہور انصاری صحابی ہیں جنگ بدر اور جنگ احد کی سب جنگوں میں رسول کریم ﷺ کے ساتھ حاضر ہوئے۔ آخر عمر میں نابینا ہو گئے تھے۔ چورانوے سال کی عمر میں پاکر ۳۷ھ میں وفات پائی، مدینہ میں سب سے آخری صحابی ہیں جو فوت ہوئے۔ ایک بڑی جماعت نے آپ سے احادیث روایت کی ہیں۔

۴۰۵۳۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، قَالَ: (۴۰۵۳) ہم سے احمد بن ابی سرج نے بیان کیا، کہا ہم کو عبد اللہ بن موسیٰ أخبرنا عبيد الله بن موسى، قَالَ: حَدَّثَنَا شَيْبَانُ، نے خبر دی، ان سے شیبان نے بیان کیا، ان سے فراس نے، ان سے شعبی

[illegible]

خدا یہ سمجھے کہ نبی کریم ﷺ کو اس خیال سے لائے تھے کہ آپ کو دیکھ کر قرض خواہ کچھ قرض چھوڑ دیں گے لیکن نتیجہ ان سب قرض خواہ یہ سمجھے کہ نبی کریم ﷺ کی جابر رضوانہ پر نظر عنایت ہے۔ اگر جابر رضوانہ کے والد کا مال کافی نہ ہو گا تو باقی قرضہ نبی کریم ﷺ خود اپنے پاس سے ادا کر دیں گے۔ انہوں نے اور سخت خاصا مشورہ کیا لیکن اللہ نے اپنے رسول کریم ﷺ کی دعا قبول کی اور مال میں کافی حرکت ہو گئی۔ - ۷۰۰

[illegible]

اس سے پہلے کبھی دیکھا تھا اور نہ اس کے بعد کبھی دیکھا۔

[۵۸۲۶] [مسلم: ۶۰۰۴، ۶۰۰۵]

(۴۰۵۵) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے مروان بن معاویہ نے بیان کیا، کہا ہم سے ہاشم بن ہاشم سعدی نے بیان کیا، کہا میں نے سعید بن مسیب سے سنا، انہوں نے بیان کیا کہ میں نے سعد بن ابی وقاص رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ غزوہ احد کے موقع پر رسول کریم ﷺ نے اپنے ترکش کے تیر مجھے نکال کر دیئے اور فرمایا: ”خوب تیر برسائے جا۔ میرے ماں باپ تم پر فدا ہوں۔“

۴۰۵۵۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ، يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ، يَقُولُ: نَثَلَ لِي النَّبِيُّ ﷺ كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ: ((إِذَا فِدَاكَ أَبِي وَأُمِّي)).

[راجع: ۳۷۲۵]

تبشیر: سعد رضی اللہ عنہ بڑے تیر انداز تھے۔ جنگ احد میں کافر چڑھے چلے آ رہے تھے۔ انہوں نے ایسے تیر مارے کہ ایک کافر بھی نبی کریم ﷺ کے پاس نہ آ سکا کہتے ہیں کہ تیر بھی ختم ہو گئے اور ایک کافر بالکل قریب آن پہنچا تو ایک تیر جس میں نری لکڑی تھی رہ گیا تھا۔ آپ ﷺ نے سعد رضی اللہ عنہ سے فرمایا تیر مارو۔ سعد رضی اللہ عنہ نے مارا اور وہ اس کافر کے جسم میں گھس گیا۔ نبی کریم ﷺ نے ان کے لئے یہ دعا فرمائی جو روایت میں مذکور ہے جس میں انتہائی ہمت افزائی ہے۔ (ﷺ)

(۴۰۵۶) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے یحییٰ بن سعید نے بیان کیا، انہوں نے کہا کہ میں نے سعید بن مسیب سے سنا، انہوں نے بیان کیا کہ میں نے سعد بن ابی وقاص رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ غزوہ احد کے موقع پر رسول اللہ ﷺ نے (میری ہمت افزائی کے لیے) اپنے والد اور والدہ دونوں کو جمع فرمایا کہ میرے ماں باپ تم پر فدا ہوں۔

۴۰۵۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ، قَالَ: سَمِعْتُ سَعْدًا، يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [راجع: ۳۷۲۵]

تبشیر: اس شخص کی قسمت کا کیا ٹھکانا ہے جس کے لئے رسول کریم ﷺ ایسے شاندار الفاظ فرمائیں۔ نبی الواقع حضرت سعد رضی اللہ عنہ اس مبارک دعا کے مستحق تھے۔

(۴۰۵۷) ہم سے قتیبہ نے بیان کیا، کہا ہم سے لیف نے بیان کیا، ان سے یحییٰ بن کثیر نے بیان کیا، ان سے عبد اللہ بن مسیب نے، انہوں نے بیان کیا کہ سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا رسول کریم ﷺ نے غزوہ احد کے موقع پر (میری ہمت بڑھانے کے لیے) اپنے والد اور والدہ دونوں کو جمع فرمایا، ان کی مراد آپ کے اس ارشاد سے تھی جو آپ نے اس وقت فرمایا تھا جب وہ جنگ کر رہے تھے کہ ”میرے ماں باپ تم پر قربان ہوں۔“

۴۰۵۷۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى، عَنْ ابْنِ الْمُسَيْبِ، أَنَّهُ قَالَ: قَالَ سَعْدُ بْنُ أَبِي وَقَاصٍ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ أَبَوَيْهِ كُلِّيهِمَا. يُرِيدُ جِنَنَ قَالَ: ((لَدَاكَ أَبِي وَأُمِّي)). وَهُوَ يُقَابِلُ.

[راجع: ۳۷۲۵]

(۴۰۵۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے مسر نے بیان کیا، ان

۴۰۵۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مِسَرٌّ،

سے سعد نے، ان سے ابن شداد نے بیان کیا، انہوں نے علی رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ سعد رضی اللہ عنہ کے سوا میں نے نبی کریم ﷺ سے نہیں سنا کہ آپ ﷺ اس کے لیے دعائیں ماں باپ دونوں کو بایں طور جمع کر رہے ہوں۔

(۴۰۵۹) ہم سے یسرہ بن صفوان نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے ان کے والد نے، ان سے عبد اللہ بن شداد نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ سعد بن مالک کے سوا میں نے اور کسی کے لیے نبی کریم ﷺ کو اپنے والدین کا ایک ساتھ ذکر کرتے نہیں سنا، میں نے خود سنا کہ احد کے دن آپ فرما رہے تھے: ”سعد خوب تیر برساؤ۔ میرے باپ اور ماں تم پر قربان ہوں۔“

(۴۰۶۰، ۶۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے معمر نے، ان سے ان کے والد نے بیان کیا کہ ابو عثمان بیان کرتے تھے کہ ان غزوات میں سے جن میں نبی کریم ﷺ نے کفار سے قتال کیا۔ بعض غزوہ (احد) میں ایک موقع پر آپ کے ساتھ طلحہ اور سعد کے سوا اور کوئی باقی نہیں رہ گیا تھا۔ ابو عثمان نے یہ بات طلحہ اور سعد رضی اللہ عنہما سے روایت کی تھی۔

(۴۰۶۲) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے محمد بن یوسف نے بیان کیا، ان سے سائب بن یزید نے کہ میں عبد الرحمن بن عوف، طلحہ بن عبید اللہ، مقداد بن اسود اور سعد بن ابی وقاص رضی اللہ عنہم کی صحبت میں رہا ہوں لیکن میں نے ان حضرات میں سے کسی کو نبی کریم ﷺ سے کوئی حدیث بیان کرتے نہیں سنا۔ صرف طلحہ رضی اللہ عنہ سے غزوہ احد کے متعلق حدیث سنی تھی۔

عَنْ سَعْدٍ، عَنِ ابْنِ شَدَادٍ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أَبُوهُ لِأَحَدٍ غَيْرِ سَعْدٍ. [راجع: ۲۹۰۵]

۴۰۵۹۔ حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ عَلِيٍّ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أَبُوهُ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: ((يَا سَعْدُ! اِرْمِ، فِذَاكَ أَبِي وَأُمِّي)). [راجع: ۲۹۰۵]

۴۰۶۰، ۴۰۶۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ مُعَمَّرٍ، عَنْ أَبِيهِ، قَالَ: زَعَمَ أَبُو عَثْمَانَ أَنَّهُ لَمْ يَتَقَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي يُقَاتِلُ فِيهَا غَيْرُ طَلْحَةَ وَسَعْدٍ، عَنْ حَدِيثِهِمَا. [راجع: ۳۷۲۲، ۳۷۲۳]

۴۰۶۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، قَالَ: سَمِعْتُ السَّائِبَ ابْنَ يَزِيدَ، قَالَ: صَحِبْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَطَلْحَةَ بْنَ عَبِيدِ اللَّهِ وَالْمِقْدَادَ وَسَعْدًا فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، إِلَّا أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [راجع: ۲۸۲۴]

تشریح: سائب بن یزید کا بیان ان کی اپنی مصاحبت تک ہے ورنہ کتب احادیث میں ان حضرات سے بھی بہت سی احادیث مروی ہیں۔ یہ ضرور ہے کہ جملہ صحابہ کرام رسول اللہ ﷺ سے احادیث بیان کرنے میں کمال احتیاط برتتے تھے۔ اس خوف سے کہ کہیں غلط بیانی کے مرتکب ہو کر زندہ دوزخی نہ بن جائیں کیونکہ نبی کریم ﷺ نے فرمایا تھا، جو شخص میرا نام لے کر ایسی حدیث بیان کرے جو میں نے نہ کہی ہو، وہ زندہ دوزخی ہے۔ پس اس سے

[illegible]

۴- وَرَحَلْنَا عَبْدَ اللَّهِ بْنَ سَعِيدٍ، قَالَ:
جَدُّنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمُ
أَجْدُ هَزِمَ الْمُشْرِكُونَ، فَصَرَخَ إِبْلِيسُ لَعْنَهُ
اللَّهُ عَلَيْهِ، أَيَّ عِبَادَ اللَّهِ أَخْرَأَكُمْ، فَرَجَعْتُ
أُولَاهُمْ فَأَخْبِلْتُ بِهِمْ، وَأَخْرَاهُمُ فَبَصُرَ
حَذِيفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ: أَيَّ عِبَادَ
اللَّهِ أَبَى ابْنِ قَالَ: رَفَعَ اللَّهُ إِلَيَّ مَا اخْتَرُوا
بِحَنٍّ يَقْلُوبُ فَقَالَ حَذِيفَةُ: يَغْفِرُ اللَّهُ لَكُمْ
قَالَ: عُرْوَةُ فَوَاللَّهِ! مَا زِلْتُ فِي حَدِيثَةٍ بَقِيَّةٍ
رَخِيزًا جَيْتِي لِحَقِّ بِاللَّهِ بَصُرْتُ، عَلِمْتُ،
مِنَ الصَّبْرِ فِي الْأَمْرِ، وَأَبْصُرْتُ مِنْ بَصْرِ
الْعَيْنِ وَيُقَالُ: بَصُرْتُ وَأَبْصُرْتُ وَاحِدًا.
[راجع: ۳۲۹] مَاتَ

بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا، کہا جنگ احد میں پہلے مشرکین شکست کھا گئے تھے لیکن ابلیس، اللہ کی اس پر لعنت ہو، دھوکا دینے کے لیے پکارنے لگا: اے عباد اللہ (مسلمانو!) اپنے پیچھے والوں سے خبردار ہو جاؤ۔ اس پر آگے جو مسلمان تھے وہ لوٹ پڑے اور اپنے پیچھے والوں سے بھڑ گئے۔ حذیفہ بن یمان رضی اللہ عنہ نے جو دیکھا تو ان کے والد یمان رضی اللہ عنہ انہی میں ہیں (جنہیں مسلمان اپنا دشمن مشترک سمجھ کر بار رہے تھے) وہ کہنے لگے مسلمانو! یہ تو میرے والد ہیں، میرے والد! عروہ نے بیان کیا کہ عائشہ رضی اللہ عنہا نے کہا: پس اللہ کی قسم انہوں نے ان کو اس وقت تک نہیں چھوڑا جب تک قل نہ کر لیا۔ حذیفہ رضی اللہ عنہ نے صرف اتنا کہا کہ اللہ مسلمانوں کی غلطی معاف کرے۔ عروہ نے بیان کیا کہ اس کے بعد حذیفہ رضی اللہ عنہ برابر مغفرت کی دعا کرتے رہے یہاں تک کہ وہ اللہ سے جاملے۔ بَصُرْتُ یعنی میں دل کی آنکھوں سے کام کو سمجھتا ہوں اور أَبْصُرْتُ آنکھوں سے دیکھنے کے لیے استعمال ہوتا ہے۔ یہ بھی کہا گیا ہے کہ بصرت اور ابصرت کے ایک ہی معنی ہیں بصرت دل کی آنکھوں سے دیکھنا ہے اور ابصرت ظاہر کی آنکھوں سے دیکھنا مراد ہے۔

تفسیر: ان جملہ ذرہ اجادیت میں کسی نہ کسی طرح سے جبکہ اہدیکے حالات بیان کئے گئے ہیں جنگ اہد اسلامی تاریخ کا ایک عظیم حادثہ ہے۔ ان کی تفصیلات کئے لئے دفتر بھی ناکافی ہیں۔ ہر حدیث کا بغور مطالعہ کرتے والوں کو بہت سے اسباق مل سکیں گے۔ اللہ تعالیٰ توفیق مطالعہ عطا کرے۔ دیکھا جا رہا ہے کہ قرآن وحدیث کے تحقیق مطالعہ سے ظاہر ہو رہی جارہی ہیں۔ ایسے فرقہ و الحاد پروردوز میں یہ ترجمہ اور تشریحات لکھنے میں بیٹھا ہوا ہوں کہ قدر توان انگلیوں پر گئے تھاکتے ہیں۔ پھر بھی پوری کتاب اگر اشاعت پذیر ہوگی تو یہ صداقت اسلام کا ایک زندہ معجزہ ہوگا۔ اللہم آمین

ن لث : اللہ انجالی تخریف مشرجم اردو کی تکمیل کرنا تیرا کام ہے مجھ کو خداوندوں کو اس خدمت میں شریک ہونے کی توفیق عطا فرما دے

— بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضٍ مَا كَسَبُوا﴾ —
 — بَابُ قَوْلِ اللَّهِ تَعَالَى : ﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ —

باب قول اللہ تعالیٰ: "إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضٍ مَا كَسَبُوا"
 اے تم میں سے جو لوگ اس دن واپس لوٹ گئے جس دن کہ دونوں جماعتیں آپس میں مقابل ہوئی تھیں تو یہ ہیں اس سبب سے ہوا کہ شیطان نے انہیں اپنے کئے بعض بعض کاموں کی وجہ سے بہکا دیا تھا اور بیشک اللہ انہیں معاف کر چکا ہے۔ یقیناً اللہ بڑا مغفرت والا، بڑا حلم والا ہے۔"

[آل عمران: ۱۵۵]

(۴۰۶۶) ہم سے عبدان نے بیان کیا، کہا ہم کو ابوخرزہ نے خبر دی، ان سے عثمان بن مویہ نے بیان کیا کہ ایک صاحب بیت اللہ کے حج کے لیے آئے تھے۔ دیکھا کہ کچھ لوگ بیٹھے ہوئے ہیں۔ پوچھا کہ یہ بیٹھے ہوئے کون لوگ ہیں؟ تو لوگوں نے بتایا کہ یہ قریش ہیں۔ پوچھا کہ ان میں شیخ کون ہیں؟ بتایا کہ ابن عمر رضی اللہ عنہما۔ وہ صاحب ابن عمر رضی اللہ عنہما کے پاس آئے اور ان سے کہا کہ میں آپ سے ایک بات پوچھتا ہوں۔ آپ مجھ سے واقعات (صحیح) بیان کر دیجئے۔ اس گھر کی حرمت کی قسم دے کر میں آپ سے پوچھتا ہوں۔ کہ آپ کو معلوم ہے کہ عثمان رضی اللہ عنہ نے غزوہ احد کے موقع پر پسائی اختیار کی تھی؟ انہوں نے کہا: ہاں صحیح ہے۔ انہوں نے پوچھا: آپ کو یہ بھی معلوم ہے کہ عثمان رضی اللہ عنہ بدر کی لڑائی میں شریک نہیں تھے؟ کہا کہ ہاں۔ اور آپ کو یہ بھی معلوم ہے کہ وہ بیعت رضوان (صلح حدیبیہ) میں پیچھے رہ گئے تھے اور حاضر نہ ہو سکے؟ انہوں نے کہا: ہاں! یہ بھی صحیح ہے۔ اس پر ان صاحب نے (مارے خوشی کے) اللہ اکبر کہا لیکن ابن عمر رضی اللہ عنہما نے کہا۔ یہاں آؤ میں تمہیں بتاؤں گا اور جو سوالات تم نے کیے ہیں ان کی میں تمہارے سامنے تفصیل بیان کر دوں گا۔ احد کی لڑائی میں فرار سے متعلق جو تم نے کہا تو میں گواہی دیتا ہوں کہ اللہ تعالیٰ نے ان کی غلطی معاف کر دی ہے۔ بدر کی لڑائی میں ان کے نہ ہونے کے متعلق تو اس کی وجہ یہ تھی کہ ان کے نکاح میں رسول اللہ کی صاحبزادی (رقیہ رضی اللہ عنہا) تھیں اور وہ بیمار تھیں۔ آپ نے فرمایا تھا کہ ”تمہیں اس شخص کے برابر ثواب ملے گا جو بدر کی لڑائی میں شریک ہوگا اور اسی کے برابر مال غنیمت سے حصہ بھی ملے گا۔“ بیعت رضوان میں ان کی عدم شرکت کا جہاں تک سوال ہے تو وادی مکہ میں عثمان بن عفان رضی اللہ عنہ سے زیادہ کوئی شخص ہر دل عزیز ہوتا تو حضور ﷺ ان کے بجائے اسی کو بھیجتے۔ اس لیے عثمان رضی اللہ عنہ کو وہاں بھیجا پڑا اور بیعت رضوان اس وقت ہوئی جب وہ مکہ میں تھے (بیعت لیتے ہوئے) نبی ﷺ نے اپنے داہنے ہاتھ کو اٹھا کر فرمایا: ”یہ عثمان کا ہاتھ ہے۔“ اور اسے اپنے (بائیں) ہاتھ پر مار کر فرمایا: ”یہ بیعت عثمان رضی اللہ عنہ کی طرف سے ہے۔“ اب جاسکتے ہو۔ البتہ میری باتوں کو یاد رکھنا۔

۴۰۶۶۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، قَالَ: جَاءَ رَجُلٌ حَجَّ الْبَيْتِ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ: مَنْ هَؤُلَاءِ الْقُعُودُ؟ قَالُوا: هَؤُلَاءِ قُرَيْشٌ. قَالَ: مَنْ الشَّيْخُ؟ قَالُوا: ابْنُ عُمَرَ. فَأَتَاهُ فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ أَفْتَحِدُّنِي؟ قَالَ: أَتَسْأَلُكَ بِحُرْمَةِ هَذَا الْبَيْتِ أَتَعْلَمُ أَنَّ عُثْمَانَ ابْنَ عَفَّانٍ فَرَّ يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ. قَالَ: فَتَعْلَمُهُ تَغْيِبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْهَا؟ قَالَ: نَعَمْ. قَالَ: فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قَالَ: نَعَمْ. قَالَ: فَكَبَّرَ. قَالَ ابْنُ عُمَرَ: تَعَالَى لِأَخْبَرَكَ وَلَا بَيْنَ لَكَ عَمَّا سَأَلْتَنِي عَنْهُ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ، وَأَمَّا رَدْبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ النَّبِيُّ ﷺ: ((إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ)). وَأَمَّا تَغْيِبُهُ عَنْ بَيْعَةِ الرُّضْوَانِ فَإِنَّهُ لَوْ كَانَ أَحَدٌ أَعَزَّ بِطَنْ مَكَّةَ مِنْ عُثْمَانَ بْنِ عَفَّانٍ لَبَعَثَهُ مَكَانَهُ، فَبِعَثَ عُثْمَانُ، وَكَانَ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ فَقَالَ النَّبِيُّ ﷺ بِيَدِهِ الْيُمْنَى: ((هَذِهِ يَدُ عُثْمَانَ)). فَضَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ: ((هَذِهِ لِعُثْمَانَ)). اذْهَبْ بِهِذَا الْآنَ مَعَكَ.

ا طرفه في: ۳۱۳۰ | راجع: ۱۲۶۹۸

تشریح: حضرت سیدنا عثمان رضی اللہ عنہ پر یہ اعتراضات کرنے والا کوئی خارجی تھا جو واقعات کی ظاہری سطح کو بیان کر کے ان کی برائی کرتا چاہتا تھا مگر جسے اللہ عزت عطا کرے اس کی برائی کرنے والا خود برا ہے۔ (رضی اللہ عنہ وارضاه) غزوہ احد کے موقع پر عام مسلمانوں میں کفار کے اچانک حملہ کی وجہ سے گھبراہٹ پھیل گئی تھی۔ نبی اکرم ﷺ اپنی جگہ پر کھڑے ہوئے تھے اور دو ایک صحابہ رضی اللہ عنہم کے ساتھ کفار کے تمام حملوں کا انتہائی پامردی سے مقابلہ کر رہے تھے۔ تھوڑی دیر کے بعد نبی کریم ﷺ نے صحابہ رضی اللہ عنہم کو آواز دی اور پھر تمام صحابہ رضی اللہ عنہم جمع ہو گئے۔ اللہ تعالیٰ نے صحابہ رضی اللہ عنہم کی اس غلطی کو معاف کر دیا اور اپنی معافی کا خود قرآن مجید میں اعلان کیا۔ اکثر صحابہ رضی اللہ عنہم منتشر ہو گئے تھے اور انہیں میں عثمان رضی اللہ عنہ بھی تھے۔ مسلمانوں کو اس غزوہ میں اگرچہ نقصان بہت اٹھانا پڑا لیکن یہ نہیں کہا جاسکتا کہ مسلمانوں نے غزوہ احد میں شکست کھائی۔ کیونکہ نہ مسلمانوں نے ہتھیار ڈالے اور نہ نبی کریم ﷺ نے میدان جنگ چھوڑا تھا۔ فوج یعنی صحابہ رضی اللہ عنہم میں اگرچہ تھوڑی دیر کے لیے انتشار پیدا ہو گیا تھا لیکن پھر یہ سب حضرات بھی جلد ہی میدان میں آ گئے یہ بھی نہیں ہوا کہ صحابہ رضی اللہ عنہم نے میدان چھوڑ دیا ہو بلکہ غیر متوقع صورت حال سے گھبراہٹ اور صفوں میں انتشار پیدا ہو گیا تھا۔ جب اللہ کے نبی ﷺ نے انہیں پکارا تو وہ فوراً سنبھل گئے اور پھر آ کر آپ کے چاروں طرف جمع ہو گئے اور آخر میں کفار کو فرار کا راستہ اختیار کرنا پڑا۔ عظیم نقصانات کے باوجود آخری فتح مسلمانوں کو ہی نصیب ہوئی۔ احادیث بالا میں یہی مضامین بیان میں آ رہے ہیں۔ حضرت عثمان رضی اللہ عنہ کے متعلق سوالات کرنے والا مخالفین میں سے تھا۔ حضرت عبداللہ بن عمر رضی اللہ عنہما نے اس کے سوالات کو تفصیل کے ساتھ حل فرمادیا مگر جن لوگوں کو کسی سے ناحق بغض ہو جاتا ہے وہ کسی بھی طور پر مطمئن نہیں ہو سکتے۔ آج تک ایسے کج فہم لوگ موجود ہیں جو حضرت عثمان رضی اللہ عنہ پر ظن کرنا ہی اپنے لئے دلیل فضیلت بنائے ہوئے ہیں۔ صحابہ کرام رضی اللہ عنہم خصوصاً خلفائے راشدین ہمارے ہر احترام کے مستحق ہیں۔ ان کی بشری لغزشیں سب اللہ کے حوالہ ہیں۔ اللہ تعالیٰ یقیناً ان کو معاف کر چکا ہے۔ (رضی اللہ عنہم ولعن اللہ من عاداہم)

باب: اللہ تعالیٰ کا فرمان:

بَابُ:

”وہ وقت یاد کرو جب تم چڑھے جا رہے تھے اور پیچھے مڑ کر بھی کسی کو نہ دیکھتے تھے اور رسول تم کو پکار رہے تھے تمہارے پیچھے سے۔“ سوال اللہ نے تمہیں غم و دیاغ کی پاداش میں، تاکہ تم رنجیدہ نہ ہو اس چیز پر جو تمہارے ہاتھ سے نکل گئی اور نہ اس مصیبت سے جو تم پر آ پڑی اور اللہ تعالیٰ تمہارے کاموں سے خبردار ہے۔“

﴿إِذْ تُصْعِدُونَ وَلَا تَلَوْنَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَغِمَ لَكُمْ لَكِنَّا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ تَصْعِدُونَ: تَذَهَبُونَ أَصْعَدَ وَصَعَدَ فَوْقَ النَّبِيِّ.

(۴۰۶۷) مجھ سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ غزوہ احد کے موقع پر رسول کریم ﷺ نے (تیر اندازوں کے) پیدل دستہ کا امیر عبداللہ بن جبر رضی اللہ عنہ کو بنایا تھا لیکن وہ لوگ شکست خوردہ ہو کر آئے۔ (آیت وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ ان ہی کے بارے میں نازل ہوئی تھی) اور یہ ہزیمت اس وقت پیش آئی جبکہ

۴۰۶۷۔ حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالَةِ يَوْمَ أُحُدٍ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ، وَأَقْبَلُوا مِنْهُمْ مِائِينَ، فَذَلِكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي أُخْرَاهُمْ. [راجع: ۱۳۰۳۹]

رسول اللہ ﷺ ان کو پیچھے سے پکار رہے تھے۔

تشریح: بعض مواقع تو قوموں کی تاریخ میں ایسے آ جاتے ہیں کہ چند افراد کی غلطی سے پوری قوم تباہ ہو جاتی ہے اور بعض دفعہ چند افراد کی مسامحی سے پوری قوم کامیاب ہو جاتی ہے۔ جنگ احد میں بھی ایسا ہی ہوا کہ چند افراد کی غلطی کا خمیازہ سارے مسلمانوں کو بھگتنا پڑا۔ اہل اسلام کی آزمائش کے لئے

[illegible]

ان سے یوس نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ ثعلبہ بن ابی مالک نے بیان کیا کہ حضرت عمر بن خطاب رضی اللہ عنہ نے مدینہ کی خواتین میں چادریں تقسیم کروائیں۔ ایک عمدہ قسم کی چادر باقی بچ گئی اور ایک صاحب نے جو وہیں موجود تھے، عرض کیا، یا امیر المؤمنین! یہ چادر رسول اللہ ﷺ کی نواسی کو دے دیجئے۔ جو آپ کے نکاح میں ہے۔ ان کا اشارہ حضرت ام کلثوم بنت علی رضی اللہ عنہا کی طرف تھا۔ لیکن حضرت عمر رضی اللہ عنہ بولے کہ حضرت ام سلیط رضی اللہ عنہا ان سے زیادہ مستحق ہیں۔ حضرت ام سلیط رضی اللہ عنہا کا تعلق قبیلہ انصار سے تھا اور انہوں نے رسول اللہ ﷺ سے بیعت کی تھی۔ حضرت عمر رضی اللہ عنہ نے کہا کہ غزوہ احد میں وہ ہمارے لیے پانی کی مشک بھر کر لاتی تھی۔

اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، وَقَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ قَسَمَ مَرُوطًا بَيْنَ نِسَاءِ أَهْلِ الْمَدِينَةِ، فَبَقِيَ مِنْهَا مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَعْطِ هَذَا بِنْتَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ. يُرِيدُونَ أُمَّ كَلْثُومَ بِنْتَ عَلِيٍّ. فَقَالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ بِهِ. وَأُمُّ سَلِيطٍ مِنْ نِسَاءِ الْأَنْصَارِ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ، قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزُفُّ لَنَا الْقِرْبَ يَوْمَ أُحُدٍ.

[راجع: (۲۸۸)]

تشریح: ان کے اسی مبارک عمل کو ان کے لئے بوجہ فضیلت قرار دیا گیا اور چادر ان ہی کو دی گئی۔ حضرت عمر رضی اللہ عنہ نے جس نظر بصیرت کا یہاں ثبوت دیا اس کی جتنی بھی تعریف کی جائے کم ہے۔ (رضی اللہ عنہ وارضاه)

بَابُ قَتْلِ حَمْزَةَ

باب: حمزہ بن عبدالمطلب رضی اللہ عنہ کی شہادت کا بیان

(۴۰۷۲) مجھ سے ابو جعفر محمد بن عبد اللہ نے بیان کیا، کہا ہم سے حنین بن شنی نے بیان کیا، کہا ہم سے عبد العزیز بن عبد اللہ بن ابی سلمہ نے بیان کیا، ان سے عبد اللہ بن فضیل نے، ان سے سلیمان بن یسار نے، ان سے جعفر بن عمرو بن امیہ ضمری رضی اللہ عنہ نے بیان کیا کہ میں عبید اللہ بن عدی بن خیار رضی اللہ عنہ کے ساتھ روانہ ہوا۔ جب حمص پہنچے تو مجھ سے عبید اللہ رضی اللہ عنہ نے کہا، آپ کو وحشی (ابن حرب حبشی جس نے غزوہ احد میں حمزہ رضی اللہ عنہ کو قتل کیا اور ہندہ زوجہ ابوسفیان نے ان کی لاش کا مشکہ کیا تھا) سے تعارف ہے۔ ہم چل کے ان سے حمزہ رضی اللہ عنہ کی شہادت کے بارے میں معلوم کرتے ہیں۔ میں نے کہا کہ ٹھیک ہے ضرور چلو۔ وحشی حمص میں موجود تھا۔ چنانچہ ہم نے لوگوں سے ان کے بارے میں معلوم کیا تو ہمیں بتایا گیا کہ وہ اپنے مکان کے سائے میں بیٹھے ہوئے ہیں، جیسے کوئی پھولی ہوئی مشک ہو۔ انہوں نے بیان کیا کہ پھر ہم ان کے پاس آئے اور تھوڑی دیر ان کے پاس کھڑے رہے، پھر سلام کیا تو انہوں نے سلام کا جواب دیا۔ بیان کیا کہ عبید اللہ نے

٤٠٧٢- حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةِ الضَّمَرِيِّ، قَالَ: خَرَجْتُ مَعَ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ بْنِ الْخِيَارِ، فَلَمَّا قَدِمْنَا حِمَصَ قَالَ لِي عُبَيْدُ اللَّهِ: هَلْ لَكَ فِي وَحْشِي نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ؟ قُلْتُ: نَعَمْ. وَكَانَ وَحْشِي يَسْكُنُ حِمَصَ. فَسَأَلْنَا عَنْهُ فَقِيلَ لَنَا: هُوَ ذَاكَ فِي ظِلِّ قَصْرِهِ، كَأَنَّهُ حَمِيَتْ. قَالَ: فَجِئْنَا حَتَّى وَقَفْنَا عَلَيْهِ بِسَيْرٍ، فَسَلَّمْنَا، فَرَدَّ السَّلَامَ، قَالَ: وَعُبَيْدُ اللَّهِ

اپنے عمامہ کو جسم پر اس طرح لپیٹ رکھا تھا کہ وحشی صرف ان کی آنکھیں اور پاؤں دیکھ سکتے تھے عبید اللہ نے پوچھا، اے وحشی کیا تم نے مجھے پہچانا؟ راوی نے بیان کیا کہ پھر اس نے عبید اللہ کو دیکھا اور کہا کہ نہیں، اللہ کی قسم! البتہ میں اتنا جانتا ہوں کہ عدی بن خیار نے ایک عورت سے نکاح کیا، اسے ام قتال بنت ابی العیسٰی کہا جاتا تھا پھر مکہ میں اس کے یہاں ایک بچہ پیدا ہوا اور میں اس کے لیے کسی اناج کی تلاش کے لیے گیا تھا۔ پھر میں اس بچے کو اس کی رضاعی ماں کے پاس لے گیا اور اس کی والدہ بھی ساتھ تھی۔ غالباً میں نے تمہارے پاؤں دیکھے تھے۔ بیان کیا کہ اس پر عبید اللہ بن عدی نے اپنے چہرے سے کپڑا ہٹا لیا اور کہا: ہمیں تم حمزہ رضی اللہ عنہ کی شہادت کے واقعات بتا سکتے ہو؟ انہوں نے کہا کہ ہاں بات یہ ہوئی کہ بدر کی لڑائی میں حمزہ رضی اللہ عنہ نے طیمہ بن عدی بن خیار کو قتل کیا تھا۔ میرے آقا جبریل بن مطعم نے مجھ سے کہا کہ اگر تم نے حمزہ رضی اللہ عنہ کو میرے چچا (طیمہ) کے بدلے میں قتل کر دیا تو تم آزاد ہو جاؤ گے۔ انہوں نے بتایا کہ پھر جب قریش عینین کی جنگ کے لیے نکلے۔ عینین احد کی ایک پہاڑی ہے اور اس کے اور احد کے درمیان ایک وادی حائل ہے تو میں بھی ان کے ساتھ جنگ کے ارادہ سے ہولیا۔ (جب دونوں فوجیں آمنے سامنے) لڑنے کے لیے صف آرا ہو گئیں تو (قریش کی صف میں سے) سباع بن عبد العزیٰ نکلا اور اس نے آواز دی، ہے کوئی لڑنے والا؟ بیان کیا کہ (اس کی اس دعوت مبارزت پر) حمزہ بن عبد المطلب رضی اللہ عنہ نکل کر آئے اور فرمایا: اے سباع! اے ام انمار کے بیٹے! جو عورتوں کے ختنے کیا کرتی تھی تو اللہ اور اس کے رسول سے لڑنے آیا ہے؟ بیان کیا کہ پھر حمزہ رضی اللہ عنہ نے اس پر حملہ کیا (اور اسے قتل کر دیا) اب وہ واقعہ گزرے ہوئے دن کی طرح ہو چکا تھا۔ وحشی نے بیان کیا کہ ادھر میں ایک چٹان کے نیچے حمزہ رضی اللہ عنہ کی تاک میں تھا اور جوں ہی وہ مجھ سے قریب ہوئے، میں نے ان پر اپنا چھوٹا نیزہ پھینک کر مارا، نیزہ ان کی ناف کے نیچے جا کر لگا اور ان کی سیرین کے پار ہو گیا۔ بیان کیا کہ یہی ان کی شہادت کا سبب بنا، پھر قریش واپس ہوئے تو میں بھی ان کے ساتھ واپس آ گیا اور مکہ میں مقیم رہا۔ لیکن جب مکہ بھی اسلامی سلطنت کے تحت آ گیا تو

مُعْتَجِرٌ بِعِمَامَتِهِ، مَا يَرَى وَحْشِيًّا إِلَّا عَيْنَيْهِ وَرَجْلَيْهِ، فَقَالَ عُبَيْدُ اللَّهِ: يَا وَحْشِي! أَتَعْرِفُنِي؟ قَالَ: فَنَظَرُ إِلَيْهِ ثُمَّ قَالَ: لَا، وَاللَّهِ! إِلَّا أَنِّي أَعْلَمُ أَنَّ عَدِيَّ بْنَ الْخِيَارِ تَزَوَّجَ امْرَأَةً يُقَالُ لَهَا: أُمُّ قَتَالٍ بِنْتُ أَبِي الْعَيْصِ، فَوَلَدَتْ لَهُ غُلَامًا بِمَكَّةَ، فَكُنْتُ أَسْتَرْضِعُ لَهُ، فَحَمَلْتُ ذَلِكَ الْغُلَامَ مَعَ أُمِّهِ، فَأَوَّلَتْهَا إِيَّاهُ، فَلَمَّا كَانِي نَظَرْتُ إِلَى قَدَمَيْكَ. قَالَ: فَكَشَفَ عُبَيْدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قَالَ: أَلَا تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بْنَ عَدِيٍّ بْنِ الْخِيَارِ بَدْرٍ، فَقَالَ لِي مَوْلَايَ جُبَيْرُ بْنُ مُطْعِمٍ: إِنَّ قَتَلَكَ حَمْزَةَ بِعَمِّي فَأَنْتَ حُرٌّ، قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنِينَ- وَعَيْنِينَ جَبَلٍ بِجَبَالِ أَحَدٍ، بَيْنَهُ وَادٍ خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ، فَلَمَّا اصْطَفَوْا لِلْقِتَالِ خَرَجَ سِبَاعٌ فَقَالَ: هَلْ مِنْ مُبَارِزٍ؟ قَالَ: فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ: يَا سِبَاعُ يَا ابْنَ أُمِّ أُنْمَارٍ مَقْطَعَةُ الْبُظُورِ، اتَّحَادُ اللَّهِ وَرَسُولُهُ عَلَيْهِ السَّلَامُ؟ قَالَ: ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَأَمْسِ الذَّاهِبِ قَالَ: وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ فَلَمَّا دَنَا مِنِّي رَمَيْتُهُ بِحَرْبَتِي، فَأَضَعَهَا فِي ثُنْتِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ. قَالَ: فَكَانَ ذَلِكَ الْعَهْدُ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَأَقَمْتُ بِمَكَّةَ، حَتَّى فَنَسْنَا فِيهَا الْإِسْلَامَ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ

اللہ ﷻ رُسُلًا، فَقِيلَ لِي: إِنَّهُ لَا يَبْهِيْجُ - میں طائف چلا گیا۔ طائف والوں نے رسول اللہ ﷺ کی خدمت میں الرُّسُلَ قَالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ - ایک قاصد بھیجا تو مجھ سے وہاں کے لوگوں نے کہا کہ انبیاء ﷺ کسی پر علی رُسُولَ اللہ ﷻ فَلَمَّا رَأَيْتَنِي قَالَ: (اس لیے تم مسلمان ہو جاؤ۔ اسلام قبول کرنے کے (أَنْتَ وَحِشِي؟)) قُلْتُ: نَعَمْ. قَالَ: ((أَنْتَ بعد تمہاری پچھلی تمام غلطیاں معاف ہو جائیں گی)) چنانچہ میں بھی ان کے قَتَلْتُ حُمْرَةَ؟)) قُلْتُ: قَدْ كَانَ مِنَ الْأَمْرِ مَا بَلَغَكَ. قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تُعَيِّبَ وَجْهَكَ عَنِّي)). قَالَ: فَخَرَجْتُ، فَلَمَّا قَبِضَ رُسُولَ اللہ ﷻ فَخَرَجَ مُسَيِّمَةُ الْكَذَّابِ قُلْتُ: لَا أَخْرُجَنَّ إِلَى مُسَيِّمَةَ لَعَلِّي أَقْتُلُهُ فَأَكْفِيءَ بِحُمْرَةَ قَالَ: فَخَرَجْتُ مَعَ النَّاسِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ قَالَ: فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلَمَةِ جَدَارٍ، كَأَنَّهُ يَجْمَلُ أَوْقُفَ الرَّاسِ، قَالَ: فَرَمَيْتُهُ بِحَرْشِي، فَأَضَعَهَا بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ ثَدْيَيْهِ قَالَ: وَوُتِبَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ، فَضَرَبْتُهُ بِالسَّيْفِ عَلَى هَامَتِهِ قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ: بَيَانُ كَيْفَ كُتِبَ (میدان جنگ میں) میں نے دیکھا کہ ایک شخص (ضلیلہ) فَأَخْبَرَنِي سَلِيمَانُ بْنُ يَسَارٍ (اللہ رَسْمُ) - ایک دیوار کی دراڑ سے لگا کھڑا ہے۔ جیسے گدڑی رنگ کا کوئی اونٹ ہو۔ سر عبد اللہ بن عمرو يَقُولُ: فَقَالَتْ: جَارِيَةٌ: عَلَى ظَهْرِ يَتَبِّ وَآمِيزُ الْمُؤْمِنِينَ أَقْتُلَهُ - ایک صحابی رضی اللہ عنہ انصاری چھپے اور کواڑ سے اس کی کھوپڑی پر مارا۔ (عبد العزیز بن عبد اللہ نے) بیان کیا کہ ان سے عبد اللہ بن فضل نے بیان کیا کہ پھر مجھے سلیمان بن یسار نے خبر دی اور انہوں نے عبد اللہ بن عمر رضی اللہ عنہ سے سنا، وہ بیان کر رہے تھے کہ (مسئلہ کے قتل کے بعد) ایک لڑکی نے مسیجہ پر کھڑے ہو کر اعلان کیا کہ اللہ المؤمنین کو ایک کان لے غلام (یعنی وحشی رضی اللہ عنہ) نے قتل کر دیا۔ وہ وحشی مسیجہ پر کھڑا تھا۔

عرب میں مردوں کی طرح عورتوں کا بھی ختنہ ہوتا تھا اور جس طرح مردوں کے ختنہ مزد کیا کرتے تھے، عورتوں کے ختنہ عورتیں کیا کرتی تھیں۔ یہ طریقہ جاہلیت میں بھی رائج تھا اور اسلام نے اسے باقی رکھا کیونکہ ابراہیم علیہ السلام کی جو بیٹیاں ستین عربوں میں باقی رہ گئی تھیں ان میں سے ایک یہ

رَجُلٍ يَكْفُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ)).

[مسلم: ۴۶۴۸]

۴۰۷۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ مَالِكٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ النَّبِيُّ ﷺ فِي سَبِيلِ اللَّهِ، اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ دَمَوْا وَجْهَ نَبِيِّ اللَّهِ ﷺ. [طرفہ فی: ۴۰۷۶]

تعالیٰ کا غضب اس شخص (ابی بن خلف) پر انتہائی سخت ہوا جسے اس کے نبی ﷺ نے اللہ کے راستے میں قتل کیا۔

(۴۰۷۴) مجھ سے ملا بن مالک نے بیان کیا، کہا ہم سے یحییٰ بن سعید اموی نے بیان کیا، کہا ہم سے ابن جریج نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے عکرمہ نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ اللہ تعالیٰ کا اس شخص پر انتہائی غضب نازل ہوا جسے اللہ کے نبی ﷺ نے قتل کیا تھا۔ اللہ تعالیٰ کا انتہائی غضب اس قوم پر نازل ہوا جنہوں نے اللہ کے نبی ﷺ کے چہرہ مبارک کو (غزوہ احد کے موقع) پر خون آلود کر دیا تھا۔

باب

باب

(۴۰۷۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب نے بیان کیا، ان سے ابو حازم نے اور انہوں نے سہل بن سعد رضی اللہ عنہ سے سنا، ان سے نبی کریم ﷺ کے (غزوہ احد کے موقع پر لگنے والے) زخموں کے متعلق پوچھا گیا۔ تو انہوں نے بیان کیا کہ اللہ کی قسم مجھے اچھی طرح یاد ہے کہ رسول اللہ ﷺ کے زخموں کو کس نے دھویا تھا اور کون ان پر پانی ڈال رہا تھا اور کس دوا سے آپ کا علاج کیا گیا۔ انہوں نے بیان کیا کہ فاطمہ رضی اللہ عنہا رسول اللہ ﷺ کی صاحبزادی خون کو دھو رہی تھیں۔ علی رضی اللہ عنہ ڈول سے پانی ڈال رہے تھے۔ جب فاطمہ رضی اللہ عنہا نے دیکھا کہ پانی ڈالنے سے خون اور زیادہ نکل رہا ہے تو انہوں نے چٹائی کا ایک ٹکڑا لے کر جلایا اور پھر اسے زخم پر چپکا دیا جس سے خون آنا بند ہو گیا۔ اسی دن رسول اللہ ﷺ کے آگے کے دندان مبارک شہید ہوئے تھے۔ حضور ﷺ کا چہرہ مبارک بھی زخمی ہو گیا تھا اور خود مبارک پر ٹوٹ گئی تھی۔

۴۰۷۵۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهُوَ يُسْأَلُ عَنْ جُرحِ رَسُولِ اللَّهِ ﷺ فَقَالَ: أَمَّا وَاللَّهِ إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرحَ رَسُولِ اللَّهِ ﷺ وَمَنْ كَانَ يَسْكُبُ الْمَاءَ بِمَا ذُووِي قَالَ: كَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغْسِلُهُ وَعَلِيٌّ يَسْكُبُ الْمَاءَ بِالْيَمِجْنِ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ خَصِيرٍ، فَأَحْرَقَتْهَا وَالصَّقَفَتَهَا فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رِجْلُهُ يَوْمَئِذٍ، وَجُرحَ وَجْهُهُ، وَكُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ. [راجع: ۲۴۳]

(۴۰۷۶) مجھ سے عمرو بن علی نے بیان کیا، کہا ہم سے ابو عاصم نے بیان کیا، کہا ہم سے ابن جریج نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عکرمہ نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ اللہ تعالیٰ کا انتہائی غضب اس شخص پر نازل ہوا جسے اللہ کے نبی نے قتل کیا تھا۔ اللہ تعالیٰ کا انتہائی غضب اس شخص پر نازل ہوا جس نے (یعنی عبداللہ بن قمریہ نے

۴۰۷۶۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ نَبِيُّ، وَاشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ

دَمَى وَجْهَ رَسُولِ اللَّهِ ﷺ. [راجع: ۴۰۷۴] لعنة الله علیہ (رسول اللہ ﷺ کے چہرہ مبارک کو خون آلود کیا تھا۔
تشریح: ان جملہ احادیث میں جنگ احد کا انتہائی خطرناک پہلو دکھایا گیا ہے وہ یہ کہ رسول کریم ﷺ کا چہرہ مبارک زخمی ہوا۔ آپ کے اگلے چار
وانٹ شہید ہوئے جس سے آپ کو انتہائی تکلیف ہوئی۔ یہ حرکت کرنے والا ایک کافر عبد اللہ بن قمرہ تھا جس پر قیامت تک اللہ کی لعنت نازل ہوتی
رہے۔ اس جنگ میں دوسرا حادثہ یہ ہوا کہ خود رسول اکرم ﷺ کے دست مبارک سے ابی بن خلف مکہ کا مشہور کافر مارا گیا۔ حالانکہ آپ اپنے دست
مبارک سے کسی کو مارنا نہیں چاہتے تھے مگر یہ ابی بن خلف کی انتہائی بدبختی کی دلیل ہے کہ وہ خود نبی کریم ﷺ کے ہاتھ سے جہنم رسید ہوا۔

باب: (ارشاد باری تعالیٰ):

بَابُ:

«الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ»۔
”وہ لوگ جنہوں نے اللہ اور اس کے رسول کی آواز کو عملاً قبول کیا“ (یعنی

ارشاد نبوی ﷺ کی تعمیل کے لیے فوراً تیار ہو گئے)

[آل عمران: ۱۷۲]

(۴۰۷۷) ہم سے محمد نے بیان کیا، کہا ہم سے ابو معاویہ نے بیان کیا، ان
سے ہشام نے بیان کیا، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا
نے کہ (آیت) ”وہ لوگ جنہوں نے اللہ اور اس کے رسول کی آواز پر
لبیک کہا اس کے بعد کے انہیں زخم پہنچا۔ ان میں سے جن لوگوں نے نیکی کی
اور متقی بنے ان کے لیے بہت بڑا اجر ہے۔“ انہوں نے عروہ سے اس آیت
کے متعلق کہا: میرے بھانجے! تمہارے والد زبیر رضی اللہ عنہ اور (نانا) ابو
بکر رضی اللہ عنہ بھی انہیں میں سے تھے۔ احد کی لڑائی میں رسول اللہ ﷺ کو
کچھ تکلیف پہنچی تھی جب وہ پہنچی اور مشرکین واپس جانے لگے تو
آنحضرت ﷺ کو اس کا خطرہ ہوا کہیں وہ پھر لوٹ کر حملہ نہ کریں اس
لئے آپ نے فرمایا: ”ان کا پیچھا کرنے کون کون جائیں گے۔“ اسی وقت
ستر صحابہ رضی اللہ عنہم تیار ہو گئے۔ راوی نے بیان کیا کہ ابو بکر رضی اللہ عنہ اور زبیر رضی اللہ عنہ
بھی انہی میں سے تھے۔

۴۰۷۷۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ،
عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «الَّذِينَ
اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ
الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ
عَظِيمٌ» قَالَتْ لِعُرْوَةَ: يَا ابْنَ أُخْتِي كَانَ
أَبُوكَ مِنْهُمْ: الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ
رَسُولَ اللَّهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ،
وَانْصَرَفَ عَنْهُ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا
فَقَالَ: ((مَنْ يَذْهَبُ فِيهِمْ إِيَّاهُمْ)). فَاتَّخَذَ
مِنْهُمْ سَبْعُونَ رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو
بَكْرٍ وَالزُّبَيْرُ.

تشریح: یہ تعاقب جنگ احد کے خاتمہ پر اس لئے کیا گیا کہ مشرکین نہ سمجھیں کہ احد کے نقصان نے مسلمانوں کو کھڑے کر دیا ہے اور اگر ان پر
دوبارہ حملہ کیا گیا تو وہ کامیاب ہو جائیں گے۔ مسلمانوں نے ثابت کر دکھایا کہ وہ احد کے عظیم نقصانات کے بعد بھی کفار کے مقابلہ کے لئے ہمہ تن تیار
ہیں۔ مسلمانوں کی تاریخ کے ہر دور میں یہی شان رہی کہ حوادث سے مایوس ہو کر میدان سے نہیں ہٹے بلکہ حالات کا استغلال سے مقابلہ کیا اور آخر
کامیابی ان ہی کو ملی۔ آج بھی دنیا نے اسلام کا یہی حال ہے مگر مایوسی کفر ہے۔

باب: جن مسلمانوں نے غزوہ احد میں شہادت

بَابُ مَنْ قُتِلَ مِنَ الْمُسْلِمِينَ

پائی ان کا بیان

يَوْمَ أُحُدٍ

ان ہی میں جزہ بن عبد المطلب، ابو حذیفہ الیمان، انس بن نضر اور مصعب
منہم خَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَالْيَمَانُ وَأَنَسُ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

يَنْهَوْنِي وَالنَّبِيُّ ﷺ لَمْ يَنْهَ، وَقَالَ (فاطمہ بنت عمر رضی اللہ عنہا) عبد اللہ کی بہن بھی رونے لگیں) نبی اکرم ﷺ نے النَّبِيُّ ﷺ: ((لَا تَبْكِيهِ أَوْ مَا تَبْكِيهِ مَا ان سے فرمایا: ”روؤ مت۔ (آنحضور ﷺ نے لاتبکیہ فرمایا، یا زَالَتِ الْمَلَائِكَةُ تِظْلَهُ بِأَجْنَحَيْهَا حَتَّى رُفِعَ)). ماتبکیہ راوی کو شک ہو گیا) فرشتے برابر ان کی لاش پر اپنے پروں کا سایہ

[راجع: ۱۲۴۴] کیے ہوئے تھے۔ یہاں تک کہ ان کو اٹھالیا گیا۔“

تشریح: جنگ احد کے شہیدوں کے فضائل و مناقب کا کیا کہنا ہے، یہ اسلام کے وہ نامور فرزند ہیں جنہوں نے اپنے خون سے شجر اسلام کو پروان چڑھایا۔ اسلامی تاریخ قیامت تک ان پر نازاں رہے گی۔ ان میں سے دودھ کو ملا کر ایک ایک قبر میں دفن کیا گیا۔

ع حاجت نہیں ہے تیرے شہیدوں کو غسل کی

ان کو بغیر کفن دفن کیا گیا تاکہ قیامت کے دن یہ محبت الہی کے کشمکشان اسی حالت میں عدالت عالیہ میں حاضر ہوں سچ ہے۔

بنا کر دند خوش رسمے بخاک و خون غلطیدن خدا رحمت کند این عاشقان پاک طینت را
میں انتہائی خوشی محسوس کرتا ہوں کہ مجھ کو عمر عزیز میں تین مرتبہ ان شہداء کے سچ شہیدان پر دعائے مسنونہ پڑھنے کے لئے حاضری کا موقع ملا۔ ہر
حاضری پر واقعات ماضی یاد کر کے دل بھرا آیا اور آج بھی جبکہ یہ سطر لکھ رہا ہوں آنکھوں سے آنسوؤں کا سیلاب رواں ہے۔ اللہ پاک قیامت کے
دن ان قندروں کو گناہوں کی نارود زنج بھانے کے لئے دریاؤں کا درجہ عطا فرمائے۔ وما ذالك على الله بعزيز۔

۴۰۸۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَرَى عَنِ النَّبِيِّ ﷺ قَالَ: ((رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقْرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ)). [راجع: ۳۶۲۲]

(۴۰۸۱) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے یزید بن عبد اللہ بن ابی بردہ نے، ان سے ان کے دادا ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں نے خواب میں دیکھا کہ میں نے تلوار کو ہلایا اور اس سے اس کی دھار ٹوٹ گئی۔ اس کی تعبیر مسلمانوں کی اس نقصان کی شکل میں ظاہر ہوئی جو غزوہ احد میں اٹھانا پڑا تھا۔ پھر میں نے دوبارہ اس تلوار کو ہلایا تو پھر وہ اس سے بھی زیادہ عمدہ ہو گئی جیسی پہلے تھی، اس کی تعبیر اللہ تعالیٰ نے فتح اور مسلمانوں کے پھر از سر نو اجتماع کی صورت میں ظاہر کی۔ میں نے اسی خواب میں ایک گائے دیکھی تھی (جو ذبح ہو رہی تھی) اور اللہ تعالیٰ کے کام خیر و برکت لئے ہوئے ہوتے ہیں۔ اس کی تعبیر وہ مسلمان تھے (جو) احد کی لڑائی میں (شہید ہوئے)۔“

تشریح: بظاہر جنگ احد کا حادثہ بہت گلین تھا مگر بفضل تعالیٰ بعد میں مسلمان جلد ہی سنبھل گئے اور اسلامی طاقت پھر مجتمع ہو گئی۔ اور احد کا حادثہ مسلمانوں کی آئندہ زندگی کے لئے نفع بخش ثابت ہوا۔ احد کے علم برداران حضرت خالد اور حضرت ابوسفیان رضی اللہ عنہ جیسے حضرات داخل اسلام ہو گئے۔ سچ ہے: ﴿وَاللَّهُ مِثْمُ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (۶۳ / الصف: ۸)

۴۰۸۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَابٍ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ

(۴۰۸۲) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے شقیق نے اور ان سے خباب رضی اللہ عنہ نے بیان کیا کہ ہم نے نبی کریم ﷺ کے ساتھ ہجرت کی اور ہمارا مقصد

اس سے صرف اللہ تعالیٰ کی رضا مندی حاصل کرنا تھا۔ ضروری تھا کہ اللہ تعالیٰ ہمیں اس پر ثواب دیتا۔ اب بعض لوگ تو وہ تھے جو اللہ سے جا ملے اور (دنیا میں) انہوں نے اپنا کوئی ثواب نہیں دیکھا۔ مصعب بن عمیر رضی اللہ عنہ بھی انہی میں سے تھے۔ غزوہ احد میں انہوں نے شہادت پائی اور ایک چادر کے سوا اور کوئی چیز انہوں نے نہیں چھوڑی۔ اس چادر سے (کفن دیتے وقت) جب ہم ان کا سر چھپاتے تو پاؤں کھل جاتا اور پاؤں چھپاتے تو سر کھل جاتا تھا۔ نبی ﷺ نے ہم سے فرمایا: ”چادر سے سر چھپا دو اور پاؤں پراذخر گھاس رکھ دو“ یا آپ نے یوں فرمایا: ”ان کے پیروں پراذخر گھاس ڈال دو۔“ (دونوں جملوں کا مطلب ایک ہی ہے) اور ہم میں بعض وہ ہیں جنہیں ان کے اس عمل کا پھل اسی دنیا میں دے دیا گیا اور وہ اس سے خوب فائدہ اٹھا رہے ہیں۔

وَنَحْنُ نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَىٰ أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ مُضْعَبُ ابْنِ عَمِيرٍ قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ يَتْرُكْ إِلَّا ثَمَرَةً كُنَّا إِذَا عَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رَجُلَاهُ، وَإِذَا غَطَيْنَا بِهَا رَجُلَاهُ خَرَجَ رَأْسُهُ، قَالَ لَنَا النَّبِيُّ ﷺ: ((عَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْإِذْخِرِ)). أَوْ قَالَ: ((الْقَوَا عَلَى رِجْلَيْهِ مِنَ الْإِذْخِرِ)). وَمِنَّا مَنْ أَيْتَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْذُبُهَا. [راجع: ۱۲۷۶]

تشریح: فائدہ اٹھانے والے وہ صحابہ کرام رضی اللہ عنہم جو بعد میں اقطار ارض کے دارت ہو کر وہاں کے تاج و تخت کے مالک ہوئے اور اللہ نے ان کو دنیا میں بھی خوب دیا اور آخرت میں بھی اجر عظیم کے حق دار ہوئے اور جو لوگ پہلے ہی شہید ہو گئے۔ ان کا سارا ثواب آخرت کے لئے جمع ہوا۔ دنیا میں انہوں نے اسلامی ترقی کا دور نہیں دیکھا۔ ان ہی میں حضرت مصعب بن عمیر رضی اللہ عنہ جیسے نوجوان اسلام کے سچے فدائی بھی تھے جن کا ذکر یہاں کیا گیا ہے۔ یہ قریبی نوجوان اسلام کے اولین مبلغ تھے جو ہجرت نبوی ﷺ سے پہلے ہی مدینہ آ کر اشاعت اسلام کا اجر عظیم حاصل فرما رہے تھے ان کے تفصیلی حالات بار بار مطالعہ کے قابل ہیں جو کسی دوسری جگہ تفصیل سے لکھے گئے ہیں۔

باب: ارشاد نبوی ﷺ کہ ”احد پہاڑ ہم سے

باب: أَحَدٌ يَحِبُّنَا

محبت رکھتا ہے“

عباس بن سہل نے راوی ابو حمید سے نبی کریم ﷺ کا یہ ارشاد روایت کیا ہے۔

(۴۰۸۳) ہم سے نصر بن علی نے بیان کیا، کہا کہ مجھے میرے والد نے خبر دی، انہیں قرہ بن خالد نے، انہیں قناده نے اور انہوں نے انس رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”احد پہاڑ ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔“

(۴۰۸۴) ہم سے عبد اللہ بن یوسف تیس نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں مطلب کے غلام عمرو بن ابی عمرو نے اور انہیں انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ کو (خیبر سے واپس ہوتے ہوئے)

قَالَ عَبَّاسُ بْنُ سَهْلٍ عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

٤٠٨٣- حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ قَنَادَةَ، قَالَ سَمِعْتُ أَنَسًا أَنَّ النَّبِيَّ ﷺ قَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ)). [راجع: ۳۷۱، مسلم: ۳۳۷۲، ۳۳۷۳]

٤٠٨٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرٍو، مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

وَأَصْحَابِهِ. قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عَاصِمٌ بَيَانُ كَيْفَ كَانَتْ غَزْوَةُ رَجِيعٍ غَزْوَةُ أَحَدٍ كَيْفَ كَانَتْ بَعْدَ عُمَرَ: أَنَّهَا بَعْدَ أَحَدٍ.

تشریح: رَجِيع ایک مقام کا نام ہے۔ بذیل کی بستیوں میں سے یہ غزوہ ۴۲ھ میں جنگ احد کے بعد ہوا تھا۔ ہر معرکہ اور عسکان کے درمیان ایک مقام ہے وہاں قاری صحابہ کو رزل اور ذکوان قبائل نے دھوکہ سے شہید کر دیا تھا۔ عضل اور قارہ بھی عرب کے دو قبائل کے نام ہیں۔ ان کا قصہ غزوہ رَجِيع میں ہوا۔

۴۰۸۶۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ الثَّقَفِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ وَهُوَ جَدُّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ. فَانْطَلَقُوا حَتَّى إِذَا كَانَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذَكُرُوا لِحَيٍّ مِنْ هَذِيلٍ، يُقَالُ لَهُمْ: بَنُو لَحِيَّانَ، فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَامٍ، فَافْتَضُّوا آثَارَهُمْ حَتَّى اتَّوَا مِنْزِلًا نَزَلُوهُ فَوَجَدُوا فِيهِ نَوَى تَمَرٍ تَزَوَّدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا: هَذَا تَمَرٌ يَثْرَبُ. فَتَبِعُوا آثَارَهُمْ حَتَّى لَحِقُواهُمْ، فَلَمَّا انْتَهَى عَاصِمٌ وَأَصْحَابُهُ لَجَوْا إِلَى قَذْفٍ، وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ، فَقَالُوا: لَكُمْ الْعَهْدُ وَالْمِثَاقُ إِنْ نَزَلْتُمْ إِلَيْنَا أَنْ لَا نَقْتُلَ مِنْكُمْ رَجُلًا. فَقَالَ عَاصِمٌ: أَمَا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ فَقَاتِلُوهُمْ حَتَّى قَبِلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ بِالْبَيْتِ، وَبَقِيَ خُبَيْبٌ، وَزَيْدٌ وَرَجُلٌ آخَرٌ، فَأَعْطَوْهُمْ الْعَهْدَ وَالْمِثَاقَ، فَلَمَّا أَعْطَوْهُمْ الْعَهْدَ وَالْمِثَاقَ نَزَلُوا إِلَيْهِمْ، فَلَمَّا اسْتَمَكَّنُوا

(۴۰۸۶) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں معمر بن راشد نے، انہیں زہری نے، انہیں عمرو بن ابی سفیان ثقفی نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے جاسوسی کے لئے ایک جماعت (مکہ، قریش کی خبر لانے کے لئے) بھیجی اور اس کا امیر عاصم بن ثابت رضی اللہ عنہ کو بنایا، جو عاصم بن عمر بن خطاب کے نانا ہیں۔ یہ جماعت روانہ ہوئی اور جب عسکان اور مکہ کے درمیان پہنچی تو قبیلہ ہذیل کے ایک قبیلہ کو جسے بنو لحيان کہا جاتا تھا، ان کا علم ہو گیا اور قبیلہ کے تقریباً سو تیر اندازوں نے ان کا پیچھا کیا اور ان کے نشانات قدم کو تلاش کرتے ہوئے چلے۔ آخر ایک ایسی جگہ پہنچے میں کامیاب ہو گئے جہاں صحابہ کی اس جماعت نے پڑاؤ کیا تھا۔ قبیلہ والوں نے کہا کہ یہ تو ثرب کی کھجور (کی گٹھلی ہے) اب انہوں نے پھر تلاش شروع کی اور صحابہ کو پایا۔ عاصم رضی اللہ عنہ اور ان کے ساتھیوں نے جب یہ صورت حال دیکھی تو صحابہ رضی اللہ عنہم کی اس جماعت نے ایک ٹیلے پر چڑھ کر پناہ لی۔ قبیلہ والوں نے وہاں پہنچ کر ٹیلہ کو اپنے گھیرے میں لے لیا اور صحابہ رضی اللہ عنہم سے کہا کہ ہم تمہیں یقین دلاتے ہیں اور عہد کرتے ہیں کہ اگر تم نے ہتھیار ڈال دیئے تو ہم تم سے کسی کو بھی قتل نہیں کریں۔ اس پر عاصم رضی اللہ عنہ بولے میں تو کسی کافر کی حفاظت و امن میں اپنے کو کسی صورت میں بھی نہیں دے سکتا۔ اے اللہ! ہمارے ساتھ پیش آنے والے حالات کی خبر اپنے نبی کو پہنچا دے۔ چنانچہ ان صحابہ رضی اللہ عنہم نے ان سے قتال کیا اور عاصم اپنے چھ ساتھیوں کے ساتھ ان کے تیروں سے شہید ہو گئے۔ خبیب، زید اور ایک اور صحابی ان کے حملوں سے ابھی محفوظ تھے۔ قبیلہ والوں نے پھر حفاظت و امان کا یقین دلایا۔ یہ حضرات ان کی یقین دہانی پر اتر آئے۔ پھر قبیلہ والوں نے انہیں

پوری طرح اپنے قبضے میں لے لیا تو ان کی کمان کی تانت اتار کر ان صحابہ کو انہی سے باندھ دیا۔ تیسرے صحابی جو خبیب اور زید کے ساتھی تھے، انہوں نے کہا کہ یہ تمہاری پہلی غزادی ہے انہوں نے ان کے ساتھ جانے سے انکار کر دیا۔ پہلے تو قبیلہ والوں نے انہیں گھسیٹا اور اپنے ساتھ لے جانے کے لئے زور لگاتے رہے لیکن جب وہ کسی طرح تیار نہ ہوئے تو انہیں وہیں قتل کر دیا اور خبیب اور زید کو ساتھ لے کر روانہ ہوئے، پھر انہیں مکہ میں لا کر بیچ دیا۔ خبیب رضی اللہ عنہ کو تو حارث بن عامر بن نوفل کے بیٹوں نے خرید لیا کیونکہ خبیب رضی اللہ عنہ نے بدر کی جنگ میں حارث کو قتل کیا تھا، وہ ان کے یہاں کچھ دنوں تک قیدی کی حیثیت سے رہے۔ جس وقت ان سب کا خبیب رضی اللہ عنہ کے قتل پر اتفاق ہو چکا تو اتفاق سے انہی دنوں حارث کی ایک لڑکی (نہیب) سے انہوں نے موئے زیر ناف صاف کرنے کے لیے استرہ مانگا اور انہوں نے ان کو استرہ دے دیا تھا ان کا بیان تھا کہ میرا لڑکا میری غفلت میں خبیب رضی اللہ عنہ کے پاس چلا گیا۔ انہوں نے اسے اپنی ران پر بٹھا لیا میں نے جو اسے اس حالت میں دیکھا تو بہت گھبرائی۔ انہوں نے میری گھبراہٹ کو جان لیا، استرہ ان کے ہاتھ میں تھا۔ انہوں نے مجھ سے کہا: کیا تمہیں اس کا خطرہ ہے کہ میں اس بچے کو قتل کر دوں گا؟ ان شاء اللہ میں ہرگز ایسا نہیں کر سکتا۔ ان کا بیان تھا کہ خبیب رضی اللہ عنہ سے بہتر قیدی میں نے کبھی نہیں دیکھا تھا۔ میں نے انہیں انگور کا خوشہ کھاتے ہوئے دیکھا حالانکہ اس وقت مکہ میں کسی طرح کا پھل موجود نہیں تھا جبکہ وہ زنجیروں میں جکڑے ہوئے بھی تھے، تو وہ اللہ کی بھیجی ہوئی روزی تھی۔ پھر حارث کے بیٹے قتل کرنے کے لیے انہیں لے کر حرم کی حدود سے باہر نکل گئے۔ خبیب رضی اللہ عنہ نے ان سے فرمایا: مجھے دو رکعت نماز پڑھنے کی اجازت دو (انہوں نے اجازت دے دی اور) جب وہ نماز سے فارغ ہوئے تو ان سے فرمایا کہ اگر تم یہ خیال نہ کرنے لگتے کہ میں موت سے گھبرا گیا ہوں تو اور زیادہ نماز پڑھتا۔ خبیب رضی اللہ عنہ ہی پہلے وہ شخص ہیں جن سے قتل سے پہلے دو رکعت نماز کا طریقہ چلا ہے۔ اس کے بعد انہوں نے ان کے لئے بددعا کی، اے اللہ! انہیں ایک ایک کر کے ہلاک کر دے، اور یہ اشعار پڑھے ”جب کہ میں

مِنْهُمْ حَلُّوا أَوْتَارَ قَسِيْهِمْ فَرَبَطُوْهُمْ بِهَا. فَقَالَ الرَّجُلُ الثَّالِثُ الَّذِي مَعَهُمَا: هَذَا أَوَّلُ الْعَذْرِ. فَأَبَى أَنْ يَصْحَبَهُمْ فَجَرَّوْهُ وَعَالَجُوْهُ عَلَى أَنْ يَصْحَبَهُمْ، فَلَمْ يَفْعَلْ، فَتَقَلَّوْهُ، وَانْطَلَقُوا بِخَبِيْبٍ وَزَيْدٍ حَتَّى بَاعُوْهُمَا بِمَكَّةَ، فَاشْتَرَى خُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرٍ بْنِ نَوْفَلٍ، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ، فَكَتَّ عَنْدَهُمْ أُسَيْرًا حَتَّى إِذَا أَجْمَعُوا قَتْلَهُ اسْتَعَارَ مُوسَى مِنْ بَعْضِ بَنَاتِ الْحَارِثِ لِيَسْتَحْدِثَهَا فَأَعَارَتْهُ، قَالَتْ: فَقَعَلْتُ عَنْ صَبِيٍّ لِّيْ قَدَرَجَ إِلَيْهِ حَتَّى أَتَاهُ، فَوَضَعَهُ عَلَى فَخِذِهِ، فَلَمَّا رَأَيْتُهُ فَرَعْتُ فِرْعَةً عَرَفْتُ ذَاكَ مِنِّي، وَفِي يَدِهِ الْمَوْسَى فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ إِنْ شَاءَ اللَّهُ. وَكَانَتْ تَقُولُ: مَا رَأَيْتُ أُسَيْرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ يَأْكُلُ مِنْ قِطْفِ عِنَبٍ، وَمَا بِمَكَّةَ يَوْمَئِذٍ ثَمَرَةٌ، وَإِنَّهُ لَمَوْثِقٌ فِي الْحَدِيدِ، وَمَا كَانَ إِلَّا رِزْقَ رَزَقَهُ اللَّهُ، فَخَرَجُوا بِهِ مِنَ الْحَرَمِ، لِيَقْتُلُوْهُ فَقَالَ: دَعُونِي أَصْلِي رَكَعَتَيْنِ. ثُمَّ انْصَرَفَ إِلَيْهِنَّ فَقَالَ: بَلَوْلَا أَنْ تَرَوْا أَنَّ مَا بَيْنِي جَزَعٌ مِنَ الْمَوْتِ، لَرِذْتُ. فَكَانَ أَوَّلَ مَنْ سَنَّ رَكَعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ، ثُمَّ قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا ثُمَّ قَالَ:

مَا أَبَالِي جِئْتُ أَقْتُلُ مُسْلِمًا عَلَى أَيِّ شَيْءٍ كَانَ لِلَّهِ مَضَرَعِي

مسلمان ہونے کی حالت میں قتل کیا جا رہا ہوں تو مجھے اس کی کوئی پروا نہیں کہ کس پہلو پر اللہ کی راہ میں مجھے قتل کیا جائے گا۔ یہ سب کچھ اللہ کی راہ میں ہے اور اگر وہ چاہے گا تو جسم کے ایک ایک کٹے ہوئے ٹکڑے میں برکت دے گا۔“ پھر عقبہ بن حارث نے کھڑے ہو کر انہیں شہید کر دیا اور قریش نے عاصم رضی اللہ عنہ کی لاش کے لئے آدمی بھیجے تاکہ ان کے جسم کا کوئی بھی حصہ لائیں جس سے انہیں پہچانا جاسکے۔ عاصم رضی اللہ عنہ نے قریش کے ایک بہت بڑے سردار کو بدر کی لڑائی میں قتل کیا تھا لیکن اللہ تعالیٰ نے بھڑوں کی ایک فوج کو بادل کی طرح ان کے اوپر بھیجا اور ان بھڑوں نے ان کی لاش کو قریش کے آدمیوں سے محفوظ رکھا اور قریش کے بھیجے ہوئے یہ لوگ (ان کے پاس نہ پہنچ سکے) کچھ نہ کر سکے۔

(۴۰۸۷) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، انہوں نے جابر سے سنا کہ خضیب رضی اللہ عنہ کو ابو مروہ (عقبہ بن حارث) نے قتل کیا تھا۔

(۴۰۸۸) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث بن سعید نے بیان کیا، کہا ہم سے عبد العزیز بن صہیب نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ستر صحابہ کی ایک جماعت تبلیغ اسلام کے لئے بھیجی تھی۔ انہیں قاری کہا جاتا تھا۔ راستے میں بنو سلیم کے دو قبیلے رعل اور ذکوان نے ایک کنویں کے قریب ان کے ساتھ مزاحمت کی۔ یہ کنواں ”بئر معونہ“ کے نام سے مشہور تھا۔ صحابہ نے ان سے کہا کہ اللہ کی قسم! ہم تمہارے خلاف یہاں لڑنے نہیں آئے ہیں بلکہ ہمیں تو رسول اللہ ﷺ کی طرف سے ایک ضرورت پر مامور کیا گیا ہے لیکن کفار کے ان قبیلوں نے تمام صحابہ کو شہید کر دیا۔ اس واقعہ کے بعد نبی ﷺ صبح کی نماز میں ان کے لئے ایک مہینہ تک بددعا کرتے رہے۔ اسی دن سے دعائے قنوت کی ابتدا ہوئی، ورنہ اس سے پہلے ہم دعائے قنوت نہیں پڑھا کرتے تھے اور عبد العزیز بن صہیب نے بیان کیا کہ ایک صاحب (عاصم احول) نے انس رضی اللہ عنہ سے دعائے قنوت کے بارے میں پوچھا کہ یہ دعائے رکوع کے بعد پڑھی جائے گی یا قرأت قرآن سے فارغ ہونے کے بعد؟ (رکوع سے

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَأْ يُبَارِكْ عَلَى أَوْصَالِ شِلْوِ مُمَزَّعٍ ثُمَّ قَامَ إِلَيْهِ عَقِبَةُ بْنُ الْحَارِثِ فَقَتَلَهُ، وَبَعَثَ قُرَيْشٌ إِلَى عَاصِمٍ لِيُؤْتُوا بِشَيْءٍ مِنْ جَسَدِهِ يَغْرِفُونَهُ، وَكَانَ عَاصِمٌ قَتَلَ عَظِيمًا مِنْ عُظَمَائِهِمْ يَوْمَ بَدْرٍ، فَبَعَثَ اللَّهُ عَلَيْهِ مِثْلَ الظُّلَّةِ مِنَ الدَّبَرِ، فَحَمَتَهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا مِنْهُ عَلَى شَيْءٍ. [راجع: ۳۰۴۵]

۴۰۸۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، أَنَّهُمْ نَظَرُوا جَابِرًا، يَقُولُ: الَّذِي قَتَلَ خُبَيْبًا هُوَ أَبُو سُرُوعَةَ.

۴۰۸۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ سَبْعِينَ رَجُلًا لِحَاجَةٍ يُقَالُ لَهُمْ: الْقُرَاءُ، فَعَرَضَ لَهُمْ حَيَّانٌ مِنْ بَنِي سُلَيْمٍ رِغْلٌ وَذِكْوَانٌ، عِنْدَ بئرٍ يُقَالُ لَهَا: بئرُ مَعُونَةَ، فَقَالَ الْقَوْمُ: وَاللَّهِ! مَا إِيَّاكُمْ أَرَدْنَا، إِنَّمَا نَحْنُ مُجْتَازُونَ فِي حَاجَةٍ لِلنَّبِيِّ ﷺ، فَقَتَلُوهُمْ فَدَعَا النَّبِيُّ ﷺ عَلَيْهِمْ شَهْرًا فِي صَلَاةِ الْغَدَاةِ، وَذَلِكَ بَدَأُ الْقَنْوَتِ وَمَا كُنَّا نَقْنُتُ. قَالَ عَبْدُ الْعَزِيزِ: وَسَأَلَ رَجُلٌ أَنَسًا عَنِ الْقَنْوَتِ أَبْعَدَ الرُّكُوعِ، أَوْ عِنْدَ فَرَاغٍ مِنَ الْقِرَاءَةِ قَالَ: لَا بَلْ عِنْدَ فَرَاغٍ مِنَ الْقِرَاءَةِ. [راجع: ۱۰۰۱]

پہلے) انس رضی اللہ عنہ نے فرمایا کہ نہیں بلکہ قرأت سے فارغ ہونے کے بعد۔
(رکوع سے پہلے)۔

تشریح: نبی کریم ﷺ نے ان ستر قاریوں کو اس لئے بھیجا تھا کہ رعل اور ذکوان اور عصبہ اور بنو لحيان کے لوگوں نے نبی کریم ﷺ کے پاس آ کر کہا تھا کہ ہم مسلمان ہو گئے ہیں، ہماری مدد کے لئے کچھ مسلمان بھیجئے۔ یہ بھی مروی ہے کہ ابو براء عامر بن مالک نامی ایک شخص نبی کریم ﷺ کی خدمت میں آیا اور کہنے لگا یا رسول اللہ! آپ چند مسلمانوں کو نجد کی طرف بھیج دیں تو مجھے امید ہے کہ نجد والے مسلمان ہو جائیں گے۔ آپ نے فرمایا میں ڈرتا ہوں نجد والے ان کو ہلاک نہ کر دیں وہ شخص کہنے لگا میں ان لوگوں کو اپنی پناہ میں رکھوں گا۔ اس وقت آپ نے یہ ستر صحابی روانہ کئے۔ صرف ایک صحابی کعب بن زید رضی اللہ عنہ زخمی ہو کر کچل لکے تھے۔ جنہوں نے مدینہ آ کر خبر دی تھی۔

۴۰۸۹۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ،
قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، قَالَ: قَتَتْ
رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو
عَلَى أَحْيَاءِ مِنَ الْعَرَبِ. [راجع: ۱۰۰۱]
(مسلم: ۱۵۵۴، نسائی: ۱۰۷۶، ۱۰۷۷، ابن

ماجہ: ۱۲۴۳]

تشریح: فقہاء کی اصطلاح میں اس قسم کی قنوت کو قنوت نازلہ کہا گیا ہے اور ایسے مواقع پر قنوت نازلہ آج بھی پڑھنا مسنون ہے مگر صد افسوس کہ مسلمان بہت سی پریشانیوں کے باوجود قنوت نازلہ سے غافل ہیں۔

۴۰۹۰۔ حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ،
قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا
سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ
رِغْلًا، وَذُكْوَانَ وَغُصَيَّةَ وَبَنِي لِحْيَانَ
اسْتَمَدُوا رَسُولَ اللَّهِ ﷺ عَلَى عَدُوٍّ،
فَأَمَدَهُمْ بِسَبْعِينَ مِنَ الْأَنْصَارِ، كُنَّا
نُسَمِّيهِمُ الْفُرَاءَ فِي زَمَانِهِمْ، كَانُوا يَحْتَطِبُونَ
بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، حَتَّى كَانُوا يَبْنِي مَعُونَةً
قَتْلُوهُمْ، وَغَدَرُوا بِهِمْ، فَلَبَّغَ النَّبِيُّ ﷺ،
فَقَتَتْ شَهْرًا يَدْعُو فِي الصُّبْحِ عَلَى أَحْيَاءِ
مِنَ أَحْيَاءِ الْعَرَبِ، عَلَى رِغْلٍ وَذُكْوَانَ
وَغُصَيَّةَ وَبَنِي لِحْيَانَ. قَالَ أَنَسٌ: فَقَرَأْنَا

(۴۰۹۰) مجھ سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رعل، ذکوان، عصبہ اور بنو لحيان نے رسول اللہ ﷺ سے اپنے دشمنوں کے مقابل مدد چاہی آنحضرت ﷺ نے ستر انصاری صحابہ کو ان کی کمک کے لئے روانہ کیا۔ ہم ان حضرات کو قاری کہا کرتے تھے۔ اپنی زندگی میں معاش کے لئے دن میں لکڑیاں جمع کرتے تھے اور رات میں نماز پڑھا کرتے تھے۔ جب یہ حضرت بزمعونہ پر پہنچے تو ان قبیلہ والوں نے انہیں دھوکا دیا اور انہیں شہید کر دیا۔ جب نبی ﷺ کو اس کی خبر ہوئی تو آپ نے صبح کی نماز میں ایک مہینے تک بددعا کی۔ عرب کے انہی چند قبائل رعل، ذکوان، عصبہ اور بنو لحيان کے لیے۔ انس رضی اللہ عنہ نے بیان کیا کہ ان صحابہ رضی اللہ عنہم کے بارے میں قرآن میں (آیت نازل ہوئی اور) ہم اس کی تلاوت کرتے تھے پھر وہ آیت

فَیْنِهِمْ قُرْآنًا ثُمَّ إِنَّ ذَٰلِكَ رُفِعَ بَلَّغُوا عَنَّا قَوْمَنَا، أَنَا لَقَيْنَا رَبَّنَا، فَرَضِي عَنَّا وَأَرْضَانَا. وَعَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَنَتَ شَهْرًا فِي صَلَاةِ الصُّبْحِ يَدْعُو عَلَى أَحْيَاءٍ مِّنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِغْلٍ وَذُكُوانٍ وَعُصْبَةٍ وَبَنِي لِحْيَانَ زَادَ خَلِيفَةُ: حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسٌ، أَنَّ أُولَٰئِكَ السَّبْعِينَ، مِنَ الْأَنْصَارِ قُتِلُوا بِبَنِي مَعُونَةَ. قُرْآنًا: كِتَابًا نَحْوَهُ. [راجع: ۱۰۰۱]

منسوخ ہوگی (آیت کا ترجمہ) ”ہماری طرف سے ہماری قوم (مسلمانوں) کو خبر پہنچا دو کہ ہم اپنے رب کے پاس آگئے ہیں۔ ہمارا رب ہم سے راضی ہیں اور ہمیں بھی (اپنی نعمتوں سے) اس نے خوش رکھا ہے۔“ اور قتادہ سے روایت ہے ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک مہینے تک صبح کی نماز میں، عرب کے چند قبائل یعنی رغل، ذکوان، عصیہ اور بنو لحيان کے لئے بددعا کی تھی۔

خليفة بن خياط (امام بخاری کے شیخ نے) یہ اضافہ کیا کہ ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید بن ابی عمرو نے بیان کیا، ان سے قتادہ نے کہ ہم سے انس رضی اللہ عنہ نے: یہ ستر صحابہ رضی اللہ عنہم قبیلہ انصار سے تھے اور انہیں بنو معونہ کے پاس شہید کر دیا گیا تھا۔

تشریح: اس حدیث میں ”نسخ قرآن“ سے مراد کتاب اللہ ہے، جیسا کہ عبدالاعلیٰ کی روایت میں ہے۔ ان قاریوں کی ایک خاص صفت یہ بیان کی گئی کہ یہ حضرات دن میں رزق حلال کے لئے لکڑیاں فروخت کیا کرتے تھے۔ آج کے قاریوں جیسے نہ تھے جو قرآن کو شکم پروری کا ذریعہ بنائے ہوئے ہیں اور جگہ جگہ قرأت پڑھ کر دست سوال دراز کرتے رہتے ہیں۔ الا ماشاء اللہ۔

۴۰۹۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، قَالَ: حَدَّثَنِي أَنَسٌ، أَنَّ النَّبِيَّ ﷺ بَعَثَ خَالَهٗ أَخَ لَامٌ سَلِيمٌ فِي سَبْعِينَ رَاكِبًا، وَكَانَ رَئِيسُ الْمَشْرِكِينَ عَامِرُ بْنُ الطُّفَيْلِ خَيْرَ بَيْنِ ثَلَاثِ خِصَالٍ فَقَالَ: يَكُونُ لَكَ أَهْلُ السَّهْلِ، وَلِي أَهْلُ الْمَدْرِ، أَوْ أَكُونُ خَلِيفَتَكَ، أَوْ أَغْزُوكَ بِأَهْلِ غُفْطَانَ بِالْأَفْ وَالْأَفْ، فَطَعِنَ عَامِرٌ فِي بَيْتِ أُمِّ فُلَانٍ فَقَالَ: غَدَّةُ كَعْدَةِ الْبَعِيرِ فِي بَيْتِ امْرَأَةٍ مِنْ آلِ فُلَانٍ اثْنَوْنِي بِفَرَسِي. فَمَاتَ عَلَى ظَهْرِ فَرَسِهِ، فَانْطَلَقَ حَرَامٌ أَخُو أُمِّ سَلِيمٍ. وَهُوَ رَجُلٌ أَعْرَجٌ. وَرَجُلٌ مِنْ بَنِي فُلَانٍ قَالَ: كُنَّا قَرِيبًا حَتَّى آتَيْنَهُمْ،

(۴۰۹۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ان کے ماموں، ام سلیم (انس کی والدہ) کے بھائی کو بھی ان ستر سواروں کے ساتھ بھیجا تھا۔ اس کی وجہ یہ ہوئی تھی کہ مشرکوں کے سردار عامر بن طفیل نے حضور اکرم ﷺ کے سامنے (شرارت اور تکبر کی راہ سے) تین صورتیں رکھی تھیں۔ اس نے کہا کہ یا تو یہ کیجئے کہ دیہاتی آبادی پر آپ کی حکومت ہو اور شہری آبادی پر میری ہو یا پھر مجھے آپ کا جانشین مقرر کیا جائے ورنہ پھر میں ہزاروں غطفانیوں کو لے کر آپ پر چڑھائی کروں گا۔ (اس پر حضور ﷺ نے اس کے لیے بدعا کی) اور ام فلاں کے گھر میں وہ مرض طاعون میں گرفتار ہوا۔ کہنے لگا کہ اس فلاں کی عورت کے گھر کے جوان اونٹ کی طرح مجھے بھی غدو لکل آیا۔ میرا گھوڑا لاؤ۔ چنانچہ وہ اپنے گھوڑے کی پشت پر ہی مر گیا بہر حال ام سلیم کے بھائی حرام بن ملحان ایک اور صحابی جو لنگڑے تھے اور تیسرے صحابی جن کا تعلق بنی فلاں سے تھا، آگے بڑھے۔ حرام نے (اپنے دونوں ساتھیوں سے بنو

عامر تک پہنچ کر پہلے) ہی کہہ دیا کہ تم دونوں میرے قریب ہی کہیں رہنا میں۔ ان کے پاس پہلے جاتا ہوں اگر انہوں نے مجھے امن دے دیا تو تم لوگ قریب ہی ہو اور اگر مجھے انہوں نے قتل کر دیا تو آپ حضرات اپنے ساتھیوں کے پاس چلے جائیں۔ چنانچہ قبیلہ میں پہنچ کر انہوں نے ان سے کہا، کیا تم مجھے امان دیتے ہو کہ میں رسول اللہ ﷺ کا پیغام تمہیں پہنچا دوں؟ پھر وہ حضور ﷺ کا پیغام انہیں پہنچانے لگے تو قبیلہ والوں نے ایک شخص کو اشارہ کیا اور اس نے پیچھے سے آکر ان پر تیر کا وار کیا۔ ہام نے بیان کیا، میرا خیال ہے کہ نیزہ آ رہا ہو گیا تھا۔ حرام کی زبان سے اس وقت نکلا ”اللہ اکبر! کعبہ کے رب کی قسم! میری مراد حاصل ہو گئی۔“ اس کے بعد ان میں سے ایک صحابی کو بھی مشرکین نے پکڑ لیا (جو حرام کے ساتھ تھے اور انہیں بھی شہید کر دیا) پھر اس مہم کے تمام صحابہ کو شہید کر دیا۔ صرف لنگڑے صحابی بچ نکلے میں کامیاب ہو گئے وہ پہاڑ کی چوٹی پر چڑھ گئے تھے۔ ان شہدا کی شان میں اللہ تعالیٰ نے آیت نازل فرمائی، بعد میں وہ آیت منسوخ ہو گئی (آیت یہ تھی) ”إِنَّا قَدْ لَقِينَا رَبَّنَا قَرِضِي عَنَّا وَارْضَانَا“ نبی اکرم ﷺ نے ان قبائل رعل، ذکوان، بنو لیحان اور عصبیہ کے لیے جنہوں نے اللہ اور اس کے رسول کی نافرمانی کی تھی تیس دن تک صبح کی نماز میں بددعا کی۔

تشریح: ان قبائل کا جرم اتنا سنگین تھا کہ ان کے لیے بددعا کرنا ضروری تھا۔ اللہ تعالیٰ نے اپنے رسول کی بددعا قبول کی اور یہ قبائل تباہ ہو گئے۔
الامشاء اللہ۔

(۴۰۹۲) مجھ سے حبان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، ان کو معمر نے خبر دی، انہوں نے کہا کہ مجھ سے ثمامہ بن عبد اللہ بن انس نے بیان کیا، اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا وہ بیان کرتے تھے کہ جب حرام بن ملحان کو جو ان کے ماموں تھے بزمعونہ کے موقع پر زخمی کیا گیا تو زخم پر سے خون کو ہاتھ میں لے کر انہوں نے یوں اپنے چہرہ اور سر پر لگا لیا اور کہا: ”کعبہ کے رب کی قسم! میں نے مراد کو پالیا۔“

۴۰۹۲۔ حَدَّثَنِي حَبَّانٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: وَحَدَّثَنِي ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَمَّا طَمِعَ حَرَامُ بْنُ مِلْحَانَ وَكَانَ خَالَاهُ يَوْمَ بَرْ مَعُونَةَ قَالَ بِاللَّدَمِ هَكَذَا، فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ: فُرْتُ وَرَبَّ الْكَعْبَةِ. [راجع: ۱۰۰۱]

تشریح: ایک حقیقی مؤمن باللہ کی دلی مراد یہی ہوتی ہے کہ وہ اللہ کے راستے میں اپنی جان قربان کر سکے۔ یہ جذبہ نہیں تو ایمان کی خیر مثالیاں چاہیے۔

حضرت حرام بن لیحان رضی اللہ عنہ نے شہادت کے وقت اس حقیقت کا اظہار فرمایا۔ ارشاد باری ہے: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ﴾ (۹/التوبة: ۱۱۱) ”بے شک اللہ تعالیٰ ایمان والوں سے ان کی جانوں اور مالوں کے بدلے جنت کا سودا کر چکا ہے۔“

۴۰۹۳۔ حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ النَّبِيُّ ﷺ أَبُو بَكْرٍ فِي الْخُرُوجِ حِينَ اشْتَدَّ عَلَيْهِ الْأَذَى، فَقَالَ لَهُ: ((أَقِمِ)) فَقَالَ: يَا رَسُولَ اللَّهِ! اتَّطَمَعُ أَنْ يُؤْذَنَ لَكَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: ((إِنِّي لَأَرْجُو ذَلِكَ)) قَالَتْ: فانتظَرَهُ أَبُو بَكْرٍ فَاتَّاهُ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ ظَهْرًا فَتَادَاهُ فَقَالَ: ((أَخْرِجْ أَخْرِجْ مِنْ عِنْدِكَ)). فَقَالَ: أَبُو بَكْرٍ: إِنَّمَا هُمَا ابْنَتَايَ. فَقَالَ: ((أَشْعَرْتُ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ؟)) فَقَالَ: يَا رَسُولَ اللَّهِ! الصُّحْبَةُ. فَقَالَ: النَّبِيُّ ﷺ: ((الصُّحْبَةُ)). قَالَ: يَا رَسُولَ اللَّهِ! عِنْدِي نَاقَتَانِ قَدْ كُنْتُ أَغْدِذُهُمَا لِلْخُرُوجِ. فَأَعْطَى النَّبِيُّ ﷺ إِحْدَاهُمَا وَهِيَ الْجَذْعَاءُ، فَرَكِبَا فَانْطَلَقَا حَتَّى أَتَيَا الْغَارَ، وَهُوَ بِثَوْرٍ، فَتَوَارَيَا فِيهِ، فَكَانَ عَامِرُ بْنُ فُهَيْرَةَ غَلَامًا لِعَبْدِ اللَّهِ بْنِ الطُّفَيْلِ بْنِ سَخْبَرَةَ أَخُو عَائِشَةَ لِأُمِّهَا، وَكَانَتْ لِأَبِي بَكْرٍ مَنَحَةً. فَكَانَ يَرُوحُ بِهَا وَيَعْدُو عَلَيْهِمْ، وَيُضِجُ فَيَدْلِجُ إِلَيْهِمَا ثُمَّ يَسْرَحُ، فَلَا يَقْطُنُ بِهِ أَحَدٌ مِنَ الرِّعَاءِ، فَلَمَّا خَرَجَا خَرَجَ مَعَهُمَا يُعَقِّبَانِيهِ حَتَّى قَدِمَا الْمَدِينَةَ، فَقَتِلَ عَامِرُ بْنُ فُهَيْرَةَ يَوْمَ بَثْرِ مَعُونَةَ. وَعَنْ أَبِي أُسَامَةَ قَالَ: قَالَ هِشَامُ بْنُ عُرْوَةَ:

(۴۰۹۳) ہم سے عید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب مکہ میں مشرک لوگ ابو بکر صدیق رضی اللہ عنہ کو سخت تکلیف دینے لگے تو رسول اللہ صلی اللہ علیہ وسلم سے ابو بکر رضی اللہ عنہ نے بھی اجازت چاہی۔ حضور صلی اللہ علیہ وسلم نے فرمایا: ”ابھی یہیں ٹھہرے رہو۔“ انہوں نے عرض کیا: یا رسول اللہ! کیا آپ بھی (اللہ تعالیٰ سے) اپنے لیے ہجرت کی اجازت کے امیدوار ہیں؟ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”ہاں مجھے اس کی امید ہے۔“ عائشہ رضی اللہ عنہا کہتی ہیں کہ پھر ابو بکر رضی اللہ عنہ انتظار کرنے لگے۔ آخر حضور صلی اللہ علیہ وسلم ایک دن ظہر کے وقت (ہمارے گھر) تشریف لائے اور ابو بکر رضی اللہ عنہ کو پکارا اور فرمایا کہ ”تخلیہ کرلو۔“ ابو بکر رضی اللہ عنہ نے کہا کہ صرف میری دونوں لڑکیاں یہاں موجود ہیں۔ حضور صلی اللہ علیہ وسلم نے فرمایا: ”تم کو معلوم ہے مجھے بھی ہجرت کی اجازت دے دی گئی ہے۔“ ابو بکر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! کیا مجھے بھی ساتھ چلنے کی سعادت حاصل ہوگی؟ آپ نے فرمایا کہ ”ہاں تم بھی میرے ساتھ چلو گے۔“ ابو بکر رضی اللہ عنہ نے عرض کیا یا رسول اللہ! میرے پاس دو اونٹنیاں ہیں اور میں نے انہیں ہجرت ہی کی نیت سے تیار کر رکھا ہے۔ چنانچہ انہوں نے ایک اونٹنی جس کا نام الجذعاء تھا حضور صلی اللہ علیہ وسلم کو دے دی۔ دونوں بزرگ سوار ہو کر روانہ ہوئے اور یہ غار ثور پھاڑی کا تھا اس میں جا کر دونوں روپوش ہو گئے۔ عابر بن فہیرہ جو عبد اللہ بن طفیل بن سخرہ بن سخرہ کی والدہ کی طرف سے بھائی، کے غلام تھے۔ ابو بکر رضی اللہ عنہ کی ایک دودھ دینے والی اونٹنی تھی تو عابر بن فہیرہ صبح و شام (عام مویشیوں کے ساتھ) اسے چرانے لے جاتے اور رات کے آخری حصہ میں حضور صلی اللہ علیہ وسلم اور ابو بکر رضی اللہ عنہ کے پاس آتے تھے، (غار ثور میں ان حضرات کی خوراک اسی کا دودھ تھی) اور پھر اسے چرانے کے لئے لے کر روانہ ہو جاتے۔ اس طرح کوئی چرواہا اس پر آگاہ نہ ہو سکا۔ پھر جب حضور صلی اللہ علیہ وسلم اور ابو بکر رضی اللہ عنہ غار سے نکل کر روانہ ہوئے تو پیچھے پیچھے عابر بن

فیہرہ بھی پہنچے تھے۔ آخر دونوں حضرات مدینہ پہنچ گئے بزمعونہ کے حادثہ میں عامر بن فیہرہ بھی شہید ہو گئے تھے۔ ابواسامہ سے روایت ہے، ان سے ہشام بن عروہ نے بیان کیا، انہیں ان کے والد نے خبر دی، انہوں نے بیان کیا کہ جب بزمعونہ کے حادثہ میں قاری صحابہ شہید کئے گئے اور عمرو بن امیہ ضمری رضی اللہ عنہ قید کئے گئے تو عامر بن طفیل نے ان سے پوچھا کہ یہ کون ہے؟ انہوں نے ایک لاش کی طرف اشارہ کیا۔ عمرو بن امیہ رضی اللہ عنہ نے انہیں بتایا کہ یہ عامر بن فیہرہ رضی اللہ عنہ ہیں۔ اس پر عامر بن طفیل رضی اللہ عنہ نے کہا میں نے دیکھا کہ شہید ہو جانے کے بعد ان کی لاش آسمان کی طرف اٹھالی گئی۔ میں نے اوپر نظر اٹھائی تو لاش آسمان وزمین کے درمیان لٹک رہی تھی۔ پھر وہ زمین پر رکھ دی گئی۔ ان شہدا کے متعلق نبی کریم ﷺ کو جبریل علیہ السلام نے باذن اللہ بتا دیا تھا۔ چنانچہ آنحضرت ﷺ نے ان کی شہادت کی خبر صحابہ کو دی اور فرمایا: ”یہ تمہارے ساتھی شہید کر دیے گئے ہیں اور شہادت کے بعد انہوں نے اپنے رب کے حضور میں عرض کی: اے ہمارے رب! ہمارے (مسلمان) بھائیوں کو اس کی اطلاع دے دے کہ ہم تیرے پاس پہنچ کر کس طرح خوش ہیں اور تو بھی ہم سے راضی ہے۔“ چنانچہ اللہ تعالیٰ نے (قرآن مجید کے ذریعہ) مسلمانوں کو اس کی اطلاع دے دی۔ اسی حادثہ میں عروہ بن اسماء بن حلت رضی اللہ عنہ بھی شہید ہوئے تھے۔ (پھر زبیر رضی اللہ عنہ کے جب بیٹا پیدا ہوا) تو ان کا نام عروہ انہی عروہ بن اسماء کے نام پر رکھا گیا۔ منذر بن عمرو رضی اللہ عنہ بھی اس حادثہ میں شہید ہوئے تھے۔ (اور زبیر رضی اللہ عنہ کے دوسرے صاحب زادے کا نام) منذر انہی کے نام پر رکھا گیا تھا۔

تشریح: اس حدیث میں ہجرت نبوی کا بیان ہے۔ شروع میں آپ کا غار ثور میں قیام کرنا مصلحت الہی کے تحت تھا۔ اللہ تعالیٰ نے آپ کی وہاں بھی کامل حفاظت فرمائی اور وہاں رزق بھی پہنچایا۔ اس موقع پر حضرت عامر بن فیہرہ رضی اللہ عنہ نے ہر دو بزرگوں کی اہم خدمات انجام دیں کہ غار میں اونٹنی کے تازہ تازہ دودھ سے ہر دو بزرگوں کو سیراب رکھا۔ حقیقی جائداری اسی کا نام ہے۔ یہی عامر بن فیہرہ رضی اللہ عنہ ہیں۔ جو ستر قاریوں کے قافلہ میں شہید کئے گئے۔ اللہ تعالیٰ نے ان کی لاش کا یہ اکرام کیا کہ وہ آسمان کی طرف اٹھالی گئی پھر زمین پر رکھ دی گئی۔ شہدائے کرام کے یہ مراتب ہیں جو حقیقی شہدا کو ملتے ہیں۔

ج: ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾ (البقرة: ۱۵۴)

۴۰۹۴۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، (۴۰۹۴) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک قَالَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي

اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک مہینے تک رکوع کے بعد دعائے قنوت پڑھی۔ اس دعائے قنوت میں آپ نے رعل اور ذکوان نامی قبائل کے لئے بددعا کی۔ آپ فرماتے تھے: ”قبیلہ عَصِیہ نے اللہ اور اس کے رسول کی نافرمانی کی۔“

(۴۰۹۵) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ان لوگوں کے لئے جنہوں نے آپ کے مغرز اصحاب (قاریوں) کو بر معونہ میں شہید کر دیا تھا، تیس دن تک صبح کی نماز میں بددعا کی تھی۔ آپ قبائل رعل، بنو لیحان اور عَصِیہ کے لئے ان نمازوں میں بددعا کرتے تھے، جنہوں نے اللہ اور اس کے رسول ﷺ کی نافرمانی کی تھی۔ انس رضی اللہ عنہ نے بیان کیا کہ پھر اللہ تعالیٰ نے اپنے نبی ﷺ پر انہی اصحاب کے بارے میں جو بر معونہ میں شہید کر دیئے گئے تھے، قرآن مجید کی آیت نازل کی۔ ہم اس آیت کی تلاوت کیا کرتے تھے لیکن بعد میں وہ آیت منسوخ ہو گئی (اس آیت کا ترجمہ یہ ہے) ”ہماری قوم کو خبر پہنچا دو کہ ہم اپنے رب سے آلے ہیں۔ ہمارا رب ہم سے راضی ہے اور ہم بھی اس سے راضی ہیں۔“

(۴۰۹۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا ہم سے عاصم احول نے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے نماز میں قنوت کے بارے میں پوچھا کہ قنوت رکوع سے پہلے ہے یا رکوع کے بعد؟ انہوں نے کہا کہ رکوع سے پہلے۔ میں نے عرض کی کہ فلاں صاحب نے آپ ہی کا نام لے کر مجھے بتایا کہ قنوت رکوع کے بعد ہے۔ انس رضی اللہ عنہ نے کہا کہ انہوں نے غلط کہا۔ رسول اللہ ﷺ نے رکوع کے بعد صرف ایک مہینے تک قنوت پڑھی۔ آپ نے صحابہ رضی اللہ عنہم کی ایک جماعت کو جو قاریوں کے نام سے مشہور تھی اور جو ستر کی تعداد میں تھے مشرکین کے بعض قبائل کے یہاں بھیجا تھا۔ مشرکین کے ان قبائل نے حضور اکرم ﷺ کو ان صحابہ کے بارے میں پہلے حفظ و امان کا یقین دلایا تھا لیکن بعد میں یہ لوگ صحابہ رضی اللہ عنہم کی اس جماعت پر غالب آ گئے (اور

مَجَلَز، عَنْ أَنَسٍ قَالَ: قَنَتَ النَّبِيُّ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا يَدْعُو عَلَى رِغْلٍ وَذَكْوَانَ وَيَقُولُ: «عُصِيَّةُ عَصِيتِ اللَّهُ وَرَسُولُهُ»). [راجع: ۱۰۰۱]

۴۰۹۵۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: دَعَا النَّبِيُّ ﷺ عَلَى الَّذِينَ قَتَلُوا - يَعْنِي أَصْحَابَهُ - بِبَرِّ مَعُونَةَ ثَلَاثِينَ صَبَاحًا حِينَ يَدْعُو عَلَى رِغْلٍ وَذَكْوَانَ وَلِيْحَانَ وَعُصِيَّةَ عَصِيتِ اللَّهُ وَرَسُولُهُ. قَالَ أَنَسٌ: فَأَنْزَلَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ فِي الَّذِينَ قَتَلُوا أَصْحَابَ بَرِّ مَعُونَةَ. قُرْآنًا قَرَأَاهُ حَتَّى نُسِخَ بَعْدَ بَلَّغُوا قَوْمَنَا فَقَدْ لَقِينَا رَبَّنَا فَرَضِي عَنَّا وَرَضِينَا عَنْهُ. [راجع: ۱۰۰۱] [مسلم: ۱۵۴۵]

۴۰۹۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْقَنُوتِ، فِي الصَّلَاةِ فَقَالَ: نَعَمْ. قُلْتُ: كَانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ قَالَ: قَبْلَهُ. قُلْتُ: فَإِنْ فَلَانَا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ: بَعْدَهُ، قَالَ: كَذَبَ إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا، أَنَّهُ كَانَ بَعَثَ نَاسًا يَقَالُ لَهُمُ: الْفَرَاءُ، وَهُمْ سَبْعُونَ رَجُلًا إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ، وَيَبْتَغِيهِمْ رَسُولُ اللَّهِ ﷺ عَهْدَ قَبْلَهُمْ، فَظَهَرَ هَؤُلَاءِ الَّذِينَ كَانَ

بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ، فَقَنَّتْ غَدَارِي كِي اور انہیں شہید کر دیا) رسول کریم ﷺ نے اسی موقع پر رکوع کے بعد ایک مہینے تک قنوت پڑھی تھی اور اس میں ان مشرکین کے لئے بددعا کی تھی۔ [راجع: ۱۰۰۱]

تشریح: اس حادثہ میں ایک شخص عمار بن طفیل کا بڑا ہاتھ تھا۔ پہلے اس نے بنو عامر قبیلہ کو مسلمانوں کے خلاف بھڑکایا۔ انہوں نے ان مسلمانوں سے لڑنا منظور کیا۔ پھر اس مردود نے رعل اور عصبہ اور ذکوان کو بنو سلیم کے قبیلے میں سے تھے، بہکایا حالانکہ نبی کریم ﷺ سے اور بنو سلیم سے عہد تھا مگر عامر کے کہنے سے ان لوگوں نے عہد شکنی کی اور قاریوں کو ناحق شہید کر ڈالا۔ بعض نے کہا نبی کریم ﷺ اور بنو عامر سے عہد تھا۔ جب عمار بن طفیل نے بنو عامر کو ان مسلمانوں سے لڑنے کے لئے بلایا تو انہوں نے عہد شکنی منظور نہ کی۔ آخر اس نے رعل اور عصبہ اور ذکوان کے قبیلوں کو بھڑکایا جن سے عہد نہ تھا انہوں نے عامر کے بہکانے سے ان کو قتل کیا۔

بَابُ غَزْوَةِ الْخَنْدَقِ وَهِيَ الْأَحْزَابُ

باب: غزوہ خندق کا بیان جس کا دوسرا نام غزوہ احزاب ہے

قَالَ مُوسَى بْنُ عُقْبَةَ: كَانَتْ فِي شَوَّالِ سَنَةِ ۴۰۹ هـ فِي مِثْلِ هَذَا مِثْلِهِ هُوَ اتَّحَدَّ.

تشریح: احزاب حزب کی جمع ہے حزب گردہ کو کہتے ہیں۔ اس جنگ میں ابوسفیان عرب کے بہت سے گردہوں کو بہکا کر مسلمانوں پر چڑھا لایا تھا اس لئے اس کا نام جنگ احزاب ہوا۔ نبی کریم ﷺ نے سلمان فارسی رضی اللہ عنہ کی رائے سے مدینہ کے گرد خندق کھدوائی۔ اس کے کھودنے میں آپ بذات خاص بھی شریک رہے۔ کافروں کا لشکر دس ہزار کا تھا اور مسلمان کل تین ہزار تھے۔ بیس دن تک کافر مسلمانوں کو گھیرے رہے۔ آخر اللہ تعالیٰ نے ان پر آدمی بھیجی، وہ بھاگ کھڑے ہوئے۔ ابوسفیان کو ندامت ہوئی۔ نبی کریم ﷺ نے فرمایا، اب سے کافر ہم پر چڑھائی نہیں کریں گے بلکہ ہم ہی ان پر چڑھائی کریں گے۔ فتح الباری میں ہے کہ جنگ خندق ۵۵ھ میں ہوئی۔ ۴۰۹ھ ایک اور حساب سے ہے جس کی تفصیل فتح الباری میں دیکھی جاسکتی ہے۔

۴۰۹ھ۔ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ فَلَمْ يُجْزِهِ، وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسَةِ عَشْرَةَ فَأَجَازَهُ. [راجع: ۲۶۶۴] [ابوداود: ۲۹۵۷، ۴۴۰۶، نسائی: ۳۴۳۱]

۴۰۹ھ (۴۰۹ھ) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ عمری نے، کہا کہ مجھے نافع نے خبر دی اور انہیں ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ کے سامنے اپنے آپ کو انہوں نے غزوہ احد کے موقع پر پیش کیا (تاکہ لڑنے والوں میں انہیں بھی بھرتی کر لیا جائے) اس وقت وہ چودہ سال کے تھے تو حضور ﷺ نے انہیں اجازت نہیں دی۔ لیکن غزوہ خندق کے موقع پر جب انہوں نے حضور ﷺ کے سامنے اپنے آپ کو پیش کیا تو حضور ﷺ نے ان کو منظور فرما لیا۔ اس وقت وہ پندرہ سال کی عمر میں تھے۔

تشریح: معلوم ہوا کہ پندرہ سال کی عمر میں مرد بالغ تصور کیا جاتا ہے اور اس پر شرعی احکام پورے طور پر لاگو ہو جاتے ہیں۔

۴۰۹ھ۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، (۴۰۹ھ) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد العزیز بن ابی

حازم نے بیان کیا، ان سے ابو حازم نے اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ خندق میں تھے۔ صحابہ رضی اللہ عنہم خندق کھود رہے تھے اور میں ہم اپنے کاندھوں پر اٹھا اٹھا کر ڈال رہے تھے۔ اس وقت حضور ﷺ نے دعا کی: ”اے اللہ! آخرت کی زندگی ہی بس آرام کی زندگی ہے۔ پس تو انصار اور مہاجرین کی مغفرت فرما۔“

عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَنْدَقِ، وَهُمْ يَخْفِرُونَ، وَنَحْنُ نَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ)).

[راجع: ۳۷۹۷]

تشریح: آپ نے انصار اور مہاجرین کی موجودہ تکالیف کو دیکھا تو ان کی تسلی کے لئے فرمایا کہ اصل آرام آخرت کا آرام ہے۔ دنیا کی تکالیف پر مبر کرنا مومن کے لئے ضروری ہے۔ جنگ خندق سخت تکلیف کے زمانے میں سامنے آئی تھی۔

(۴۰۹۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، ان سے ابو اسحاق فزاری نے بیان کیا، ان سے حمید طویل نے، انہوں نے انس رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ ﷺ خندق کی طرف تشریف لے گئے۔ آپ نے فرمایا کہ مہاجرین اور انصار سردی میں صبح سویرے ہی خندق کھود رہے ہیں۔ ان کے پاس غلام نہیں تھے کہ ان کے بجائے وہ اس کام کو انجام دیتے۔ جب حضور ﷺ نے ان کی اس مشقت اور بھوک کو دیکھا تو دعا کی:

٤٠٩٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ، سَمِعْتُ أَنَسًا يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ فِي عِدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَيْنٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ:

”اے اللہ! زندگی تو بس آخرت ہی کی زندگی ہے۔ پس انصار اور مہاجرین کی مغفرت فرما۔“

صحابہ کرام رضی اللہ عنہم نے اس کے جواب میں کہا: ”ہم ہی ہیں جنہوں نے محمد (ﷺ) سے جہاد کرنے کے لیے بیعت کی ہے جب تک ہماری جان میں جان ہے۔“

((اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْمُهَاجِرَةِ وَالْمُهَاجِرَةِ)) فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

[راجع: ۲۸۳۴]

(۴۱۰۰) ہم سے ابو عمر عبد اللہ بن عمر عقدی نے بیان کیا، کہا ہم سے عبد الوارث بن سعید نے بیان کیا، ان سے عبد العزیز بن صہیب نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ مدینہ کے گرد مہاجرین، انصار خندق کھودنے میں مصروف ہو گئے اور میں اپنی پیٹھ پر اٹھانے لگے۔ اس وقت وہ

٤١٠٠- حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ، وَيَنْقُلُونَ التُّرَابَ

عَلَىٰ مُتُونِهِمْ وَهُمْ يَقُولُونَ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا
عَلَىٰ الْإِسْلَامِ مَا بَقِينَا أَبَدًا
قَالَ: يَقُولُ النَّبِيُّ ﷺ وَهُوَ يُجِيبُهُمْ:
«اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ»

یہ شعر پڑھ رہے تھے:

”ہم نے ہی محمد (ﷺ) سے اسلام پر بیعت کی ہے جب تک ہماری جان
میں جان ہے۔“

انہوں نے بیان کیا کہ اس پر نبی کریم ﷺ نے دعا کی:

”اے اللہ! خیر تو صرف آخرت ہی کی خیر ہے، پس انصار اور مہاجرین کو تو
برکت عطا فرما۔“

انس رضی اللہ عنہ نے بیان کیا کہ ایک مٹھی جو آتا اور ان صحابہ کے لئے ایسے روغن
میں جس کا مزہ بھی بگڑ چکا ہوتا ملا کر پکایا جاتا۔ یہی کھانا ان صحابہ کے سامنے
رکھ دیا جاتا۔ صحابہ بھوکے ہوتے۔ یہ ان کے حلق میں چپکتا اور اس میں بدبو
ہوتی۔ گویا اس وقت ان کی خوراک کا بھی یہ حال تھا۔

قَالَ: يُؤْتَوْنَ بِمِلءٍ كَفَىٰ مِنَ الشَّعِيرِ فَيَضَعُ
لَهُمْ بِأَهَالِهِ سِنِحَةً تُوَضَعُ بَيْنَ يَدَيِ الْقَوْمِ،
وَالْقَوْمُ جِيَاعٌ، وَهِيَ بِشِعَّةٌ فِي الْحَلْقِ وَلَهَا
رِيحٌ مُّنتِنٌ. [راجع: ۲۸۳۴]

(۳۱۰۱) ہم سے خلا دین یحییٰ نے بیان کیا، کہا ہم سے عبد الواحد بن ایمن
نے بیان کیا، ان سے ان کے والد ایمن حبشی نے بیان کیا کہ میں جابر رضی اللہ عنہ
کی خدمت میں حاضر ہوا تو انہوں نے بیان کیا کہ ہم غزوہ خندق کے موقع
پر خندق کھود رہے تھے کہ ایک بہت سخت قسم کی چٹان نکلی (جس پر کدال) اور
پھاڑے کا کوئی اثر نہیں ہوتا تھا، اس لئے خندق کی کھدائی میں رکاوٹ پیدا
ہو گئی (صحابہ رضی اللہ عنہم رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور آپ
سے عرض کی کہ خندق میں ایک چٹان ظاہر ہو گئی ہے۔ حضور ﷺ نے فرمایا:
”میں اندر اترتا ہوں۔“ چنانچہ آپ کھڑے ہوئے۔ اس وقت (بھوک کی
شدت کی وجہ سے) آپ کا پیٹ پتھر سے بندھا ہوا تھا تین دن سے ہمیں
ایک دانہ کھانے کے لئے نہیں ملا تھا۔ حضور ﷺ نے کدال اپنے ہاتھ میں
لی اور چٹان پر اس سے مارا۔ چٹان (ایک ہی ضرب میں) بالو کے ڈھیر کی
طرح بہہ گئی۔ میں نے عرض کیا: یا رسول اللہ! مجھے گھر جانے کی اجازت
دیجئے (گھر آ کر) میں نے اپنی بیوی سے کہا کہ آج میں نے حضور ﷺ
کو (فاقوں کی وجہ سے) اس حالت میں دیکھا کہ صبر نہ ہو سکا۔ کیا تمہارے
(پاس کھانے کی) کوئی چیز ہے؟ انہوں نے بتایا کہ ہاں کچھ جو ہیں اور ایک
کبریٰ کا بچہ، میں نے کبریٰ کے بچہ کو ذبح کیا اور میری بیوی نے جو پیسے۔ پھر
گوشت کو ہم نے چولہے پر ہانڈی میں رکھا اور میں رسول اللہ ﷺ کی

۴۱۰۱۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ
جَابِرًا فَقَالَ: إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ
فَعَرَضَتْ كُذْبَةٌ شَدِيدَةٌ، فَجَاءَ وَالنَّبِيُّ ﷺ
فَقَالَ: هَذِهِ كُذْبَةٌ عَرَضَتْ فِي الْخَنْدَقِ،
فَقَالَ: «(أَنَا نَازِلٌ)». ثُمَّ قَامَ وَبَطْنُهُ مَغْضُوبٌ
بِحَجَرٍ، وَلَبِثْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ دَوَاقِفًا،
فَأَخَذَ النَّبِيُّ ﷺ الْمِعْوَلَ فَضْرَبَ، فَعَادَ
كَثِيرًا أَهْبِلَ أَوْ أَهْنِمَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ!
إِنِّدُ لِي إِلَى الْبَيْتِ. فَقُلْتُ لِامْرَأَتِي: رَأَيْتُ
بِالنَّبِيِّ ﷺ شَيْئًا، مَا كَانَ فِي ذَلِكَ صَبْرٌ،
فَعِنْدَكَ شَيْءٌ؟ قَالَتْ: عِنْدِي شَعِيرٌ وَعَنَاقُ
فَذَبَحْتُ الْعَنَاقَ وَطَحَنْتُ الشَّعِيرَ، حَتَّى
جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ، ثُمَّ جِئْتُ
النَّبِيَّ ﷺ وَالْعَجِينَ قَدْ انْكَسَرَ، وَالْبُرْمَةُ
بَيْنَ الْأَثَافِي قَدْ كَادَتْ أَنْ تَنْصَجَ فَقَالَ:
طَعِمْتُ لِي، فَقُمْ أَنْتِ يَا رَسُولَ اللَّهِ! وَرَجُلٌ

خدمت میں حاضر ہوا۔ آٹا گوندھا چکا تھا اور گوشت چولھے پر پکنے کے قریب تھا۔ آنحضرت ﷺ سے میں نے عرض کیا: گھر کھانے کے لیے مختصر کھانا تیار ہے یا رسول اللہ! آپ اپنے ساتھ ایک دو آدمیوں کو لے کر تشریف لے چلیں۔ حضور ﷺ نے دریافت فرمایا کہ ”کتنا ہے؟“ میں نے آپ کو سب کچھ بتا دیا۔ آپ نے فرمایا: ”یہ تو بہت ہے اور نہایت عمدہ طیب ہے۔“ پھر آپ نے فرمایا: ”اپنی بیوی سے کہہ دو کہ چولھے سے ہانڈی نہ اتاریں اور نہ تنور سے روٹی نکالیں، میں ابھی آ رہا ہوں۔“ پھر صحابہ رضی اللہ عنہم سے فرمایا: ”سب لوگ چلیں۔“ چنانچہ تمام انصاری اور مہاجرین تیار ہو گئے۔ جب جابر رضی اللہ عنہ گھر پہنچے تو اپنی بیوی سے انہوں نے کہا، اب کیا ہوگا؟ رسول اللہ ﷺ تو تمام مہاجرین و انصار کو ساتھ لے کر تشریف لا رہے ہیں۔ انہوں نے پوچھا: حضور ﷺ نے آپ سے کچھ پوچھا بھی تھا؟ جابر رضی اللہ عنہ نے کہا کہ ہاں۔ حضور ﷺ نے صحابہ رضی اللہ عنہم سے فرمایا: ”اندر داخل ہو جاؤ، لیکن ازدحام نہ ہونے پائے۔“ اس کے بعد آنحضور ﷺ روٹی کا چورا کرنے لگے اور گوشت اس پر ڈالنے لگے۔ ہانڈی اور تنور دوٹوں ڈھکے ہوئے تھے۔ آنحضور ﷺ نے اسے لیا اور صحابہ رضی اللہ عنہم کے قریب کر دیا۔ پھر آپ نے گوشت اور روٹی نکالی۔ اس طرح آپ برابر روٹی چورا کرتے جاتے اور گوشت اس میں ڈالتے جاتے۔ یہاں تک کہ تمام صحابہ رضی اللہ عنہم شکم سیر ہو گئے اور کھانا بچ بھی گیا۔ آخر میں آپ نے (جابر رضی اللہ عنہ کی بیوی سے) فرمایا: ”اب یہ کھانا تم خود کھاؤ اور لوگوں کے یہاں ہدیہ میں بھیجو، کیونکہ لوگ آج کل فاقہ میں مبتلا ہیں۔“

أَوْ رَجُلَانِ قَالَ: ((كَمْ هُوَ؟)) فَذَكَرْتُ لَهُ، قَالَ: ((كَثِيرٌ طَيِّبٌ)). قَالَ: ((قُلْ لَهَا: لَا تَنْزِعِ الْبُرْمَةَ وَلَا الْخُبْزَ مِنَ التَّنُورِ حَتَّى آتِيَنِي)). فَقَالَ: ((قَوْمُؤ)). فَقَامَ الْمُهَاجِرُونَ، فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ: وَيَحَاكِ جَاءَ النَّبِيُّ ﷺ بِالْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ مَعَهُمْ. قَالَتْ: هَلْ سَأَلْتُكَ؟ قُلْتُ: نَعَمْ. فَقَالَ: ((ادْخُلُوا وَلَا تَصَاغُطُوا)). فَجَعَلَ يَكْسِرُ الْخُبْزَ وَيَجْعَلُ عَلَيْهِ اللَّحْمَ، وَيُخَمِّرُ الْبُرْمَةَ وَالتَّنُورَ إِذَا أَخَذَ مِنْهُ، وَيَقْرُبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ، فَلَمَّ يَزَلْ يَكْسِرُ الْخُبْزَ وَيَغْرِفُ حَتَّى شَبِعُوا وَبَقِيَ بَقِيَّةٌ قَالَ: ((كُلِّي هَذَا وَاهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ)). [راجع: ۳۰۷۰]

تشریح: روایت میں غزوہ خندق میں خندق کھودنے کا ذکر ہے مگر اور بھی بہت سے امور بیان میں آ گئے ہیں نبی کریم ﷺ کے شدت بھوک سے پیٹ پر پتھر باندھنے کا بھی صاف لفظوں میں ذکر ہے۔ بعض لوگوں نے پتھر باندھنے کی تاویل کی ہے۔ کھانے میں برکت کا ہونا رسول اللہ ﷺ کا عجوزہ تھا۔ جن کا آپ سے بار بار ظہور ہوا ہے۔ یہی حضرت جابر رضی اللہ عنہ ہیں جو اپنے والد کی شہادت کے بعد قرض خواہوں کا قرض چکانے کے لئے رسول اللہ ﷺ سے دعاؤں کے طالب ہوئے تھے۔ اس سلسلہ میں جب آپ گھر تشریف لائے اور واپس جانے لگے تو جابر رضی اللہ عنہ کے منع کرنے کے باوجود ان کی بیوی نے درخواست کی تھی کہ یا رسول اللہ! میرے لئے اور میرے خاوند کے لئے دعائے خیر کر جائیے۔ آپ نے دونوں کے لئے دعا کی تھی اور اس عورت نے کہا تھا کہ آپ ہمارے گھر میں تشریف لائیں اور یہ کیونکر ممکن ہے کہ ہم آپ سے دعا کے طالب بھی نہ ہوں۔ (فتح الباری)

۴۱۰۲۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي

سُفْيَانُ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: لَمَّا حَفِرَ الْخَنْدَقُ رَأَيْتُ بِالنَّبِيِّ ﷺ خَمَصًا شَدِيدًا، فَاذْكَمْتُ إِلَى أَمْرَاتِي فَقُلْتُ: هَلْ عِنْدَكَ شَيْءٌ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمَصًا شَدِيدًا. فَأَخْرَجَتْ إِلَيَّ جَرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ فَلَبَّخْتُهَا، وَطَحَنْتِ الشَّعِيرَ فَفَرَعْتُ إِلَى فَرَاعِي، وَقَطَعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَلَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: لَا تَفْضُخْنِي بِرَسُولِ اللَّهِ ﷺ وَبِمَنْ مَعَهُ. فَجِئْتُهُ فَسَارَزْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحَنْتِ صَاعًا مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ. فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: ((يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيَّ هَلَا بِكُمْ)). فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُنْزِلُنَّ بُرْمَتَكُمْ، وَلَا تَخْبِرُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ)). فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ حَتَّى جِئْتُ أَمْرَاتِي، فَقَالَتْ: بِكَ وَبِكَ. فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتَ. فَأَخْرَجَتْ لِي عَجِينًا، فَبَسَقَ فِيهِ وَبَارَكَ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَسَقَ فِيهِ وَبَارَكَ ثُمَّ قَالَ: ((ادْعُ خَازِنَةَ فَلْتَخْبِرْ مَعِيَ وَأَفْذِحِي مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوها))، وَهُمْ أَلْفٌ، فَأَقْسِمُ بِاللَّهِ لَا أَكُلُوا حَتَّى تَرْكُوهُ وَانْحَرِفُوا، وَإِنْ بُرْمَتَنَا لَتَغِطَّ كَمَا هِيَ، وَإِنْ عَجِينَنَا لَيُخْبِرُ كَمَا هُوَ. [راجع: ۳۷۰]

بن میناء نے خبر دی، کہا میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ جب خندق کھودی جا رہی تھی تو میں نے معلوم کیا کہ نبی کریم ﷺ انتہائی بھوک میں مبتلا ہیں۔ میں فوراً اپنی بیوی کے پاس آیا اور کہا: کیا تمہارے پاس کوئی کھانے کی چیز ہے؟ میرا خیال ہے کہ رسول اللہ ﷺ انتہائی بھوکے ہیں۔ میری بیوی ایک تھیلا نکال کر لائیں جس میں ایک صاع جو تھے۔ گھر میں ہمارا ایک بکری کا بچہ بھی بندھا ہوا تھا۔ میں نے بکری کے بچے کو ذبح کیا اور میری بیوی نے جو کو چکی میں پیسا۔ جب میں ذبح سے فارغ ہوا تو وہ بھی جو پیس چکی تھیں۔ میں نے گوشت کی بوٹیاں کر کے ہانڈی میں رکھ دیا اور حضور ﷺ کی خدمت میں حاضر ہوا۔ میری بیوی نے پہلے ہی تنبیہ کر دی تھی کہ رسول اللہ ﷺ اور آپ کے صحابہ رضی اللہ عنہم کے سامنے مجھے شرمندہ نہ کرنا۔ چنانچہ میں نے حضور اکرم ﷺ کی خدمت میں حاضر ہو کر آپ کے کان میں یہ عرض کیا کہ یا رسول اللہ! ہم نے ایک چھوٹا سا بچہ ذبح کر لیا اور ایک صاع جو پیس لیے ہیں جو ہمارے پاس تھے۔ اس لیے آپ دو ایک صحابہ کو لے کر تشریف لے چلیں۔ حضور اکرم ﷺ نے بہت بلند آواز سے فرمایا: ”اے اہل خندق! جابر (رضی اللہ عنہ) نے تمہارے لئے کھانا تیار کروایا ہے۔ بس اب سارا کام چھوڑ دو اور جلدی چلے چلو۔“ اس کے بعد حضور ﷺ نے فرمایا: ”جب تک میں نہ آ جاؤں ہانڈی جو لھے پر سے نہ اتارنا اور نہ آٹے کی روٹی پکانی شروع کرنا۔“ میں اپنے گھر آیا۔ ادھر حضور اکرم ﷺ بھی صحابہ رضی اللہ عنہم کو ساتھ لے کر روانہ ہوئے۔ میں اپنی بیوی کے پاس آیا تو وہ مجھے برا بھلا کہنے لگیں۔ میں نے کہا کہ تم نے جو کچھ مجھ سے کہا تھا میں نے حضور ﷺ کے سامنے عرض کر دیا تھا۔ آخر میری بیوی نے گندھا ہوا آٹا نکالا اور حضور ﷺ نے اس میں اپنے لعاب دہن کی آمیزش کر دی اور برکت کی دعا کی۔ ہانڈی میں بھی آپ نے لعاب کی آمیزش کی اور برکت کی دعا کی۔ اس کے بعد آپ نے فرمایا: ”اب روٹی پکانے والی کو بلاؤ وہ میرے سامنے روٹی پکائے اور گوشت ہانڈی سے نکال لے لیکن چولھے سے ہانڈی نہ اتارنا۔“ صحابہ رضی اللہ عنہم کی تعداد ہزار کے قریب تھی۔ میں اللہ تعالیٰ کی قسم کھاتا ہوں کہ اتنے ہی کھانے کو سب نے شکم

سیر ہو کر کھایا اور کھانا بھی بچ گیا۔ جب تمام لوگ واپس ہو گئے تو ہماری ہانڈی اسی طرح اہل ریل تھی، جس طرح شروع میں تھی اور آٹے کی روٹیاں برابر پکائی جا رہی تھیں۔

۴۱۰۳۔ حَدَّثَنِي عُمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «إِذْ جَاءَ وَكُفُّمُ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ» قَالَتْ: كَانَ ذَاكَ يَوْمَ الْخَنْدَقِ. [مسلم: ۷۵۳۶]

(۴۱۰۳) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے عبدہ بن سلیمان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ (آیت) ”جب مشرکین تمہارے بالائی علاقہ سے اور تمہارے نشیبی علاقہ سے تم پر چڑھ آئے تھے اور جب مارے ڈر کے آنکھیں چکا چوند ہو گئی تھیں اور دل حلق تک آ گئے تھے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ یہ آیت غزوہ خندق کے متعلق نازل ہوئی تھی۔

تشریح: اس جنگ کے موقع پر مسلمانوں کے پاس نہ کافی راشن تھا نہ سامان جنگ اور سخت سردی کا زمانہ بھی تھا۔ خود مدینہ میں یہودی گھات میں گئے ہوئے تھے۔ کفار عرب ایک متحدہ حماک کی شکل میں بڑی تعداد میں چڑھ کر آئے ہوئے تھے مگر اس موقع پر اندرون شہر سے مدافعت کی گئی اور شہر کو خندق کھود کر محفوظ کیا گیا۔ چنانچہ اللہ کا فضل ہوا اور کفار اپنے ناپاک ارادوں میں کامیاب نہ ہو سکے اور ناکام واپس لوٹ گئے اور مستقبل کے لئے ان کے ناپاک عزائم خاک میں مل گئے۔ اس جنگ میں حضرت حدیثہ رضی اللہ عنہ بطور جاسوس کفار کی خبر لینے گئے تھے۔ انہوں نے آ کر بتلایا کہ آدھی نے کفار کے سارے خیمے الٹ دیئے اور ان کی ہانڈیاں بھی اوندھے منہ ڈال دی ہیں اور وہ سب بھاگ گئے ہیں۔

۴۱۰۴۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتَّى أَغْمَرَ بَطْنَهُ أَوْ اغْبَرَّ بَطْنَهُ يَقُولُ:

(۴۱۰۴) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے، ان سے ابواسحاق یثربی نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ غزوہ خندق میں (خندق کی کھدائی کے وقت) رسول اللہ ﷺ مٹی اٹھا اٹھا کر لارہے تھے۔ یہاں تک کہ آپ کا بطن مبارک غبار سے اٹ گیا تھا۔ حضور ﷺ کی زبان پر یہ کلمات جاری تھے:

«وَاللَّهِ لَوْ لَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزَلُنَّ سَكِينَةً عَلَيْنَا وَكَبَّتِ الْأَفْدَامُ إِنْ لَا قِيْنَا إِنَّ الْأَوَّلَى قَدْ بَغَوْنَا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبِينَا»

”اللہ کی قسم! اگر اللہ نہ ہوتا تو ہمیں سیدھا راستہ نہ ملتا۔ نہ ہم صدقہ کر سکتے، نہ نماز پڑھتے، پس تو ہمارے دلوں پر سکینت و طمانیت نازل فرما اور اگر ہماری کفار سے مدد بھیر ہو جائے تو ہمیں ثابت قدمی عنایت فرما جو لوگ ہمارے خلاف چڑھ آئے ہیں۔ جب یہ کوئی فتنہ چاہتے ہیں تو ہم ان کی نہیں مانتے۔“ امینا امینا (ہم ان کی نہیں مانتے۔ ہم ان کی نہیں مانتے) پر آپ کی آواز بلند ہو جاتی۔

وَرَفَعَ بِهَا صَوْتَهُ «أَبِينَا أَبِينَا»۔ [راجع: ۲۸۳۶]

۴۱۰۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ

(۴۱۰۵) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید

سَعِيدٌ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي الْحَكَمُ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ قَالَ: ((نُصِرْتُ بِالصَّبَا وَاهْلِكْتُ عَادًا بِالذُّبُورِ)). [راجع: ۱۰۳۵]

قطان نے بیان کیا، ان سے شعبہ نے بیان کیا، کہا مجھ سے حکم بن عتبہ نے بیان کیا، ان سے مجاہد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”پروا ہوا (مشرق کی طرف سے چلنے والی) کے ذریعے میری مدد کی گئی اور قوم عاد بچھو ہوا (مغرب کی طرف سے چلنے والی) سے ہلاک کر دی گئی تھی۔“

۴۱۰۱۔ حَدَّثَنِي أَحْمَدُ بْنُ عُمَانَ، قَالَ: حَدَّثَنَا شَرِيحُ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُونُسَ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ، يُحَدِّثُ قَالَ: لَمَّا كَانَ يَوْمَ الْأَحْزَابِ، وَخَنَدَقَ رَسُولُ اللَّهِ ﷺ رَأَيْتُهُ يَنْقُلُ مِنْ تَرَابِ الْخَنْدَقِ حَتَّى وَارَى عَنِي الْغُبَارُ جِلْدَةَ بَطْنِهِ، وَكَانَ كَثِيرَ الشَّعْرِ، فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِمَاتِ ابْنِ رَوَاحَةَ، وَهُوَ يَنْقُلُ مِنَ التَّرَابِ وَيَقُولُ:

(۴۱۰۲) مجھ سے احمد بن عثمان نے بیان کیا، کہا ہم سے شریح بن مسلمہ نے بیان کیا، کہا کہ مجھ سے ابراہیم بن یوسف نے بیان کیا، ان سے ابو اسحاق بیہقی نے کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ غزوہ احزاب کے موقع پر رسول اللہ ﷺ کو میں نے دیکھا کہ خندق کھودتے ہوئے اس کے اندر سے آپ بھی مٹی اٹھا اٹھا کر لارہے ہیں۔ آپ کے بطن مبارک کی کھال مٹی سے اٹ گئی تھی آپ کے (سینے سے پیٹ تک) گھنے بالوں (کی ایک لکیر) تھی۔ میں نے خود سنا کہ حضور ﷺ ابن رواحہ رضی اللہ عنہ کے رجز یہ اشعار مٹی اٹھاتے ہوئے پڑھ رہے تھے:

”اے اللہ اگر تو نہ ہوتا تو ہمیں سیدھا راستہ نہ ملتا، نہ ہم صدقہ کرتے نہ نماز پڑھتے، پس ہم پر تو اپنی طرف سے سکینت نازل فرما اور اگر ہمارا (دشمن سے) آنا مسامنا ہو جائے تو ہمیں ثابت قدمی عطا فرما۔ یہ لوگ ہمارے اوپر ظلم سے چڑھ آئے ہیں۔ جب یہ ہم سے کوئی فتنہ چاہتے ہیں تو ہم ان کی نہیں سنتے۔“ راوی نے بیان کیا کہ حضور ﷺ آخری کلمات کو کھینچ کر پڑھتے تھے۔

((اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنزِلْ سَكِينَةً عَلَيْنَا وَكَبِّتِ الْأَقْدَامَ إِنَّ لَأَقِينَا إِنَّ الْأَوَّلَى قَدْ رَغَبُوا عَلَيْنَا وَإِنْ أَرَادُوا فِتْنَةً أَيْنَا))

قَالَ: ثُمَّ يَمْدُ صَوْتَهُ بِأَخْرَجَهَا. [راجع: ۲۸۳۶]

تشریح: حضرت مولانا وحید الزماں رحمہ اللہ نے ان اشعار کا منظوم ترجمہ یوں کیا ہے:

تو ہدایت گر نہ کرتا تو کہاں ملتی نجات
کیسے پڑھتے ہم نمازیں کیسے دیتے ہم زکوٰۃ
اب اتار ہم پر تسلی اے شہ عالی صفات!
پاؤں جموا دے ہمارے دے لڑائی میں ثابت
بے سبب ہم پر یہ دشمن ظلم سے چڑھ آئے ہیں
جب وہ بہکائیں ہمیں سنتے نہیں ہم ان کی بات

۴۱۰۷۔ حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا (۴۱۰۷) مجھ سے عبدہ بن عبد اللہ نے بیان کیا، کہا ہم سے عبد الصمد بن

عبدالوارث نے بیان کیا، ان سے عبدالرحمن بن عبداللہ بن دینار نے، ان سے ان کے والد نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ سب سے پہلا غزوہ جس میں میں نے شرکت کی وہ غزوہ خندق ہے۔

(۳۱۰۸) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معمر بن راشد نے، انہیں زہری نے، انہیں سالم بن عبداللہ نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا اور معمر بن راشد نے بیان کیا کہ مجھے عبداللہ بن طاؤس نے خبر دی، ان سے عکرمہ بن خالد نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں حصہ لیا تھا کہ یہاں گیا تو ان کے سر کے بالوں سے پانی کے قطرات ٹپک رہے تھے۔ میں نے ان سے کہا کہ تم دیکھتی ہو لوگوں نے کیا کیا اور مجھے تو کچھ بھی حکومت نہیں ملی۔ حصہ لیا تھا کہ مسلمانوں کے مجمع میں جاؤ، لوگ تمہارا انتظار کر رہے ہیں۔ کہیں ایسا نہ ہو کہ تمہارا موقع پر نہ پہنچنا مزید پھوٹ کا سبب بن جائے۔ آخر حصہ لیا تھا کہ اصرار پر عبداللہ رضی اللہ عنہ گئے۔ پھر جب لوگ وہاں سے چلے گئے تو معاویہ رضی اللہ عنہ نے خطبہ دیا اور کہا کہ خلافت کے مسئلہ پر جسے گفتگو کرنی ہو وہ ذرا اپنا سر تو اٹھائے۔ یقیناً ہم اس سے (اشارہ ابن عمر کی طرف تھا) زیادہ خلافت کے حقدار ہیں اور اس کے باپ سے بھی زیادہ۔ حبیب بن مسلمہ رضی اللہ عنہ نے ابن عمر رضی اللہ عنہما سے اس پر کہا کہ آپ نے وہیں اس کا جواب کیوں نہیں دیا؟ عبداللہ بن عمر رضی اللہ عنہما نے کہا کہ میں نے اسی وقت اپنی لنگی کھولی (جواب دیئے کو تیار ہوا) اور ارادہ کر چکا تھا کہ ان سے کہوں کہ تم سے زیادہ خلافت کا حقدار وہ ہے جس نے تم سے اور تمہارے باپ سے اسلام کے لئے جنگ کی تھی۔ لیکن پھر میں ڈرا کہ کہیں میری اس بات سے مسلمانوں میں اختلاف بڑھ نہ جائے اور خواریزی نہ ہو جائے اور میری بات کا مطلب میری منشا کے خلاف نہ لیا جانے لگے۔ اس کے بجائے مجھے جنت کی وہ نعمتیں یاد آ گئیں جو اللہ نے (صبر کرنے والوں کے لئے) جنتوں میں تیار کر رکھی ہیں۔ حبیب بن ابی مسلم نے کہا کہ اچھا ہوا آپ محفوظ رہے اور بچائے گئے، آفت میں نہیں پڑے۔ محمود نے عبدالرزاق سے (نسواُتھا کے بجائے لفظ کنوساُتھا بیان کیا۔) جس کے چوٹی کے معنی ہیں جو عورتیں سر

عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ - عَنْ أَبِيهِ، أَنَّ ابْنَ عُمَرَ قَالَ: أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمَ الْخَنْدَقِ.

٤١٠٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ: وَأَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: دَخَلْتُ عَلَى حَفْصَةَ وَنَوَسَاتِهَا تَنْطَفُ، قُلْتُ: قَدْ كَانَ مِنْ أَمْرِ النَّاسِ مَا تَرَيْنَ، فَلَمْ يُجْعَلْ لِي مِنَ الْأَمْرِ شَيْءٌ. فَقَالَتْ: الْحَقُّ فَإِنَّهُمْ يَنْتَظِرُونَكَ، وَأَخْشَى أَنْ يَكُونَ فِي اخْتِبَاسِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدْعُهُ حَتَّى ذَهَبَ فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعَاوِيَةَ قَالَ: مَنْ كَانَ يُرِيدُ أَنْ يَتَكَلَّمَ فِي هَذَا الْأَمْرِ فَلْيُطْلِعْ لَنَا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ وَمِنْ أَبِيهِ. قَالَ حَبِيبُ بْنُ مُسْلِمَةَ: فَهَلَّا أَجَبْتُهُ؟ قَالَ عَبْدُ اللَّهِ: فَحَلَلْتُ خُبُونِي وَهَمَمْتُ أَنْ أَقُولَ: أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ مَنْ قَاتَلَكَ وَأَبَاكَ عَلَى الْإِسْلَامِ. فَخَشِيتُ أَنْ أَقُولَ: كَلِمَةً تَفَرِّقُ بَيْنَ الْجَمْعِ، وَتَسْفِكُ الدَّمَ، وَيُحْمَلُ عَنِّي غَيْرُ ذَلِكَ، فَذَكَرْتُ مَا أَعَدَّ اللَّهُ فِي الْجَنَانِ. قَالَ حَبِيبٌ: حُفِظْتَ وَعُصِمْتَ. قَالَ مَحْمُودٌ، عَنْ عَبْدِ الرَّزَّاقِ: وَنَوَسَاتِهَا.

پر بال گوند تھے وقت نکالتی ہیں)۔

تشریح: حافظ صاحب فرماتے ہیں: ”مراده بذلك ماوقع بين علي ومعاوية من القتال في صفين يوم اجتماع الناس على الحكومة بينهم فيما اختلفوا فيه فراسلوا بقايا الصحابة من الحرمين وغيرهما وتواعدوا على الاجتماع لينظروا في ذلك فشاور ابن عمر اخته في التوجه اليهم او عدمه فاشارت عليه بالالحاق بهم خشية ان ينشأ من غيبته اختلاف الى استمرار الفتنة فلما تفرق الناس اى بعد ان اختلف الحكمان وهو ابو موسى الاشعري وكان من قبل علي وعمر بن عاص وكان من قبل معاوية“ (فتح جلد ۷ صفحہ ۵۱۳)

یعنی مراد وہ حکومت کا جھگڑا ہے جو صفین کے مقام پر حضرت علی رضی اللہ عنہ اور حضرت معاویہ رضی اللہ عنہ کے درمیان واقع ہوا۔ اس کے لئے حریم کے بقیات صحابہ رضی اللہ عنہم نے باہمی مراسلت کر کے اس قضیہ نامرضیہ کو ختم کرنے میں کوشش کرنے کے لئے ایک مجلس شوریٰ کو بلایا جس میں شرکت کے لئے حضرت عبداللہ بن عمر رضی اللہ عنہ نے اپنی بہن سے مشورہ کیا۔ بہن کا مشورہ یہی ہوا کہ تم کو بھی اس مجلس میں ضرور شریک ہونا چاہیے ورنہ خطرہ ہے کہ تمہاری طرف سے لوگوں میں خواہ مخواہ بدگمانیاں پیدا ہو جائیں گی جن کا نتیجہ موجودہ فتنے کے ہمیشہ جاری رہنے کی صورت میں ظاہر ہو تو یہ اچھا نہ ہوگا۔ جب مجلس شوریٰ ختم ہوئی تو معاملہ دونوں طرف سے ایک ایک بیج کے انتخاب پر ختم ہوا۔ چنانچہ حضرت ابوموسیٰ اشعری رضی اللہ عنہ حضرت علی رضی اللہ عنہ کی طرف سے اور حضرت عمرو بن العاص رضی اللہ عنہ حضرت معاویہ رضی اللہ عنہ کی طرف سے بیج قرار پائے۔ بعد میں وہ ہوا جو مشہور و معروف ہے۔

۴۱۰۹۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا هَمُّسٌ سَفِيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الْأَحْزَابِ: ((نَغْزُوهُمْ وَلَا يَغْزُونَنَا)). [طرفہ
ہم سے ابونعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابواسحاق یہی نقلی ہے، ان سے سلیمان بن صرد رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے غزوہ احزاب کے موقع پر (جب کفار کا لشکر ناکام واپس ہو گیا) فرمایا: ”اب ہم ان سے لڑیں گے۔ آئندہ وہ ہم پر چڑھ کر کبھی نہ آسکیں گے۔“ [۴۱۰:۹]

تشریح: بخاری میں سلیمان بن صرد رضی اللہ عنہ سے صرف ایک یہی حدیث مروی ہے۔ یہ ان لوگوں میں سب سے زیادہ بوڑھے تھے جو حضرت حسین رضی اللہ عنہ کے خون کا بدلہ لینے کو نہ سے لکے تھے۔ مگر عین اللوردہ کے مقام پر یہ اپنے ساتھیوں سمیت مارے گئے یہ ۶۵ھ کا واقعہ ہے۔ (فتح)

۴۱۱۰۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، سَمِعْتُ أَبَا إِسْحَاقَ، يَقُولُ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ، يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ حِينَ أَجْلَى الْأَحْزَابِ: ((الآن نَغْزُوهُمْ وَلَا يَغْزُونَنَا، نَحْنُ نَسِيرُ إِلَيْهِمْ)). [راجع: ۴۱۰۹]

ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے بیان کیا، کہا ہم سے اسرائیل بن یونس نے بیان کیا، انہوں نے ابو اسحاق سے سنا، انہوں نے بیان کیا کہ میں نے سلیمان بن صرد رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، جب عرب کے قبائل (جو غزوہ خندق کے موقع پر مدینہ چڑھ کر آئے تھے) ناکام واپس ہو گئے تو حضور ﷺ نے فرمایا: ”اب ہم ان سے جنگ کریں گے، وہ ہم پر چڑھ کر نہ آسکیں گے بلکہ ہم ہی ان پر فوج کشی کیا کریں گے۔“

تشریح: جیسا کہ نبی کریم ﷺ نے فرمایا تھا، ویسا ہی ہوا۔ اس کے دوسرے سال صلح حدیبیہ ہوئی جس میں قریش نے آپ سے معاہدہ کیا پھر خود ہی اسے توڑ ڈالا جس کے نتیجے میں فتح مکہ کا واقعہ جو دو میں آیا۔ (فتح الباری)

(۴۱۱) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، ان سے ہشام بن حسان نے بیان کیا، ان سے محمد بن سیرین نے، ان سے عبیدہ سلمانی نے اور ان سے علی بن ابی النضر نے بیان کیا کہ نبی کریم ﷺ نے غزوہ خندق کے موقع پر فرمایا: ”جس طرح ان کفار نے ہمیں صلوٰۃ وسطیٰ (نماز عصر) نہیں پڑھنے دی اور سورج غروب ہو گیا، اللہ تعالیٰ بھی ان کی قبروں اور گھروں کو آگ سے بھر دے۔“

(۴۱۲) ہم سے مکی بن ابراہیم نے بیان کیا، کہا ہم سے ہشام بن حسان نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے جابر بن ابی النضر نے کہ عمر بن خطاب رضی اللہ عنہ غزوہ خندق کے موقع پر سورج غروب ہونے کے بعد (لڑکے) واپس ہوئے۔ وہ کفار قریش کو برا بھلا کہہ رہے تھے۔ انہوں نے عرض کیا: یا رسول اللہ! سورج غروب ہونے کو پہ اور میں عصر کی نماز اب تک نہیں پڑھ سکا۔ اس پر نبی کریم ﷺ نے فرمایا: ”اللہ کی قسم نماز تو میں بھی نہ پڑھ سکا۔“ آخر ہم رسول اللہ ﷺ کے ساتھ وادی بطنان میں اترے۔ آپ ﷺ نے نماز کے لئے وضو کیا۔ ہم نے بھی وضو کیا، پھر عصر کی نماز سورج غروب ہونے کے بعد پڑھی اور اس کے بعد مغرب کی نماز پڑھی۔

(۴۱۳) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، ان سے محمد بن منکدر نے بیان کیا اور انہوں نے جابر بن ابی النضر سے سنا، وہ بیان کرتے تھے کہ غزوہ احزاب کے موقع پر نبی کریم ﷺ نے فرمایا: ”کفار کے لشکر کی خبریں کون لائے گا؟“ زبیر بن ابی النضر نے عرض کیا کہ میں تیار ہوں۔ پھر حضور ﷺ نے پوچھا: ”کفار کے لشکر کی خبریں کون لائے گا؟“ اس مرتبہ بھی زبیر بن ابی النضر نے کہا کہ میں۔ پھر حضور ﷺ نے تیسری مرتبہ کہا تو انہوں نے اس مرتبہ بھی اپنے آپ کو پیش کیا۔ اس پر حضور ﷺ نے فرمایا: ”ہر نبی کے حواری ہوتے ہیں اور میرے حواری زبیر رضی اللہ عنہ ہیں۔“

(۴۱۴) قتیبہ بن سعید نے بیان کیا کہ ان سے سعید بن ابی سعید نے، ان

۴۱۱۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا رُوْحٌ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ: ((مَلَأَ اللَّهُ عَلَيْهِمُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ)). [راجع: ۲۹۳۱]

۴۱۲۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ قَالَ: يَا رَسُولَ اللَّهِ! مَا كَذْتُ أَنْ أَصْلِيَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ. قَالَ النَّبِيُّ ﷺ: ((وَأَنَا وَاللَّهِ! مَا صَلَّيْتُهَا)) فَزَلْنَا مَعَ النَّبِيِّ ﷺ بَطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّيْ بَعْدَهَا الْمَغْرِبَ. [راجع: ۵۹۶] [ترمذی: ۵۹۶]

۴۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرًا، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: ((مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ)). فَقَالَ الزُّبَيْرُ: أَنَا. ثُمَّ قَالَ: ((مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ)). فَقَالَ الزُّبَيْرُ: أَنَا. ثُمَّ قَالَ: ((مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ)). فَقَالَ الزُّبَيْرُ: أَنَا. قَالَ: ((إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَإِنَّ حَوَارِيَّ الزُّبَيْرِ)). [راجع: ۲۸۴۶]

۴۱۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا

اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزُّ جُنْدُهُ، وَنَصَرُ عَبْدُهُ وَغَلَبَ الْأَحْزَابُ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ)). (مسلم: ۶۹۱۰)

سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ فرمایا کرتے تھے: ”اللہ کے سوا کوئی معبود نہیں، وہ اکیلا ہے جس نے اپنے لشکر کو فتح دی۔ اپنے بندے کی مدد کی (یعنی حضور اکرم ﷺ کی) اور احزاب (یعنی افواج کفار) کو تنہا بھگا دیا۔ پس اس کے بعد کوئی چیز اس کے مد مقابل نہیں ہو سکتی۔“

تشریح: یہ وہ مبارک الفاظ ہیں جو جنگ احزاب کے خاتمہ پر بطور شکر زبان رسالت مآب ﷺ سے ادا ہوئے۔ اس دفعہ کفار عرب متحدہ محاذ بنا کر مدینہ پر حملہ آور ہوئے تھے مگر اللہ تعالیٰ نے ان کے ناپاک عزائم کو خاک میں ملا دیا اور مسلمانوں کو ان سے بال بال بچالیا۔ اب بطور یادگار ان الفاظ کو پڑھنا اور یاد کرنا موجب صمد خیر و برکت ہے۔ خاص طور پر حج کے مقامات پر ان کو زبان سے ادا کرنا ہر حاجی کو بہت اجر و ثواب ہے۔ اللہ تعالیٰ ہر مسلمان کو دنیا میں شر سے محفوظ رکھے۔ آمین

۴۱۱۵۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا الْفَرَارِيُّ، وَعَبْدُهُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَحْزَابِ فَقَالَ: ((اللَّهُمَّ مَنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّ لَهُمْ)).

(۳۱۱۵) ہم سے محمد نے بیان کیا، کہا ہم کو فزاری اور عبیدہ نے خبر دی، ان سے اسماعیل بن ابی خالد نے بیان کیا کہ میں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے احزاب (افواج کفار) کے لئے (غزوہ خندق کے موقع پر) بد دعا کی کہ ”اے اللہ! کتاب کے نازل کرنے والے! جلدی حساب لینے والے! کفار کے لشکر کو شکست دے اے اللہ! انہیں شکست دے، یا اللہ! ان کی طاقت کو متزلزل کر دے۔“

[راجع: ۲۸۱۸]

۴۱۱۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عَقْبَةَ، عَنْ سَالِمٍ، وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنَ الْغَزْوِ، أَوْ الْحَجِّ، أَوْ الْعُمْرَةِ، يَبْدَأُ فَيَكْبُرُ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آمَنُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ)).

(۳۱۱۶) ہم سے محمد بن مقاتل نے بیان کیا، انہوں نے کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں سالم بن عبد اللہ بن عمر اور نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ جب غزوے، حج یا عمرے سے واپس آتے تو سب سے پہلے تین مرتبہ اللہ اکبر کہتے۔ پھر یوں فرماتے: ”اللہ کے سوا کوئی معبود نہیں، بادشاہت اسی کے لئے ہے، حمد اسی کے لئے ہے اور وہ ہر چیز پر قادر ہے۔ (یا اللہ!) ہم واپس ہو رہے ہیں، توبہ کرتے ہوئے، عبادت کرتے ہوئے، اپنے رب کے حضور میں سجدہ کرتے ہوئے اور اپنے رب کی حمد بیان کرتے ہوئے۔ اللہ نے اپنا وعدہ سچ کر دکھایا۔ اپنے بندہ کی مدد کی اور کفار کی فوجوں کو اس اکیلے نے شکست دے دی۔“

[راجع: ۱۷۹۷]

نور خدا ہے کفر کی حرکت پہ خندہ زن پھونکوں سے یہ چراغ بجھایا نہ جائے گا

باب: غزوہ احزاب سے نبی کریم ﷺ کا واپس لوٹنا اور بنو قریظہ پر چڑھائی کرنا اور ان کا محاصرہ کرنا

بَابُ مَرْجِعِ النَّبِيِّ ﷺ مِنَ الْأَحْزَابِ وَمَخْرَجِهِ إِلَى بَنِي قُرَيْظَةَ وَمُحَاصَرَتِهِ إِيَّاهُمْ

(۴۱۱۷) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے عبد اللہ بن نمیر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جوں ہی نبی کریم ﷺ جنگ خندق سے مدینہ واپس ہوئے اور ہتھیار اتار کر غسل کیا تو جبریل علیہ السلام آپ کے پاس آئے اور کہا، آپ نے ابھی ہتھیار اتار دیئے؟ اللہ کی قسم! ہم نے تو ابھی ہتھیار نہیں اتارے ہیں۔ چلے ان پر حملہ کیجئے۔ حضور ﷺ نے دریافت فرمایا کہ ”کن پر؟“ جبریل علیہ السلام نے کہا کہ ان پر اور انہوں (یہودی کے قبیلہ) بنو قریظہ کی طرف اشارہ کیا۔ چنانچہ حضور اکرم ﷺ نے بنو قریظہ پر چڑھائی کی۔

۴۱۱۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَاغْتَسَلَ، أَتَاهُ جِبْرِيلُ فَقَالَ: قَدْ وَضَعْتَ السَّلَاحَ وَاللَّهِ مَا وَضَعْنَاهُ، فَاخْرُجْ إِلَيْهِمْ. قَالَ: ((فَأَلَيْ أَيْنَ؟)) قَالَ: هَاهُنَا، وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ ﷺ إِلَيْهِمْ. [راجع: ۴۶۳]

تشریح: جنگ خندق کے دنوں میں اس قبیلہ نے اندرون شہر بہت بد امنی پھیلائی تھی اور غداری کا ثبوت دیا تھا۔ اس لئے ان پر حملہ کرنا ضروری ہوا۔

(۴۱۱۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے حمید بن بلال نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ جیسے اب بھی وہ گردوغبار میں دیکھ رہا ہوں جو جبریل علیہ السلام کے ساتھ سوار فرشتوں کی وجہ سے قبیلہ بنو غنم کی گلی میں اٹھا تھا جب رسول اللہ ﷺ بنو قریظہ کے خلاف چڑھ کر گئے تھے۔

۴۱۱۸۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا جَرِيرٌ ابْنُ حَازِمٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسٍ قَالَ: كَأَنِّي أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِي رُفَاقِ بَنِي غَنَمٍ مُؤَكَّبٍ جِبْرِيلَ جِئِنَ سَارَ رَسُولُ اللَّهِ ﷺ إِلَى بَنِي قُرَيْظَةَ. [راجع: ۳۲۱۴]

(۴۱۱۹) ہم سے محمد بن عبد اللہ بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ غزوہ احزاب (سے فارغ ہو کر) رسول اللہ ﷺ نے فرمایا: ”تمام مسلمان عصر کی نماز بنو قریظہ تک پہنچنے کے بعد ہی ادا کریں۔“ بعض حضرات کی عصر کی نماز کا وقت راستے ہی میں ہو گیا۔ ان میں سے کچھ صحابہ رضی اللہ عنہم نے تو کہا کہ ہم راستے میں نماز نہیں پڑھیں گے۔ (کیونکہ حضور ﷺ نے بنو قریظہ میں نماز عصر پڑھنے کے لئے فرمایا ہے)

۴۱۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الْأَحْزَابِ: ((لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ)). فَأَذْرَكَ بَعْضُهُمُ الْعَصَرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لَا نُصَلِّي حَتَّى نَأْتِيَهَا. وَقَالَ بَعْضُهُمْ بَلْ نُصَلِّي، لَمْ يَرُذْ

مِنَّا ذَلِكَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ اور بعض نے کہا کہ حضور ﷺ کے ارشاد کا منشا یہ نہیں تھا۔ بعد میں یُعْنَفُ وَاجِدًا مِنْهُمْ۔ [راجع: ۹۴۶]

تشریح: جب رسول کریم ﷺ غزوہ خندق سے کامیابی کے ساتھ واپس ہوئے تو ظہر کے وقت حضرت جبرائیل تشریف لاکر کہنے لگے کہ اللہ تعالیٰ کا حکم آپ کے لئے یہ ہے کہ آپ فوراً بنو قریظہ کی طرف چلیں۔ آپ نے حضرت بلال رضی اللہ عنہ کو پکارنے کے لئے حکم فرمایا کہ ”من کان سامعاً مطيعاً فلا يصلين العصر الا في بني قريظة۔“ یعنی جو بھی سننے والا فرما برادر مسلمان ہے اس کے لئے ضروری ہے کہ وہ عصر کی نماز بنی قریظہ ہی میں پہنچ کر پڑھے:

”وقال ابن القيم في الهدى ما حاصله كل من الفريقين مأجور بقصده الا ان من صلى حاز الفضيلتين امتثال الامر في الاسراع وامتثال الامر في المحافظة على الوقت ولا سيما في هذه الصلاة بعينها من الحث على المحافظة عليها وان من فاتته حنط عمله وانما لم يعنف الذين اخروها لقيام عذرهم في التمسك بظاهر الامر ولاتهم اجتهدوا فاخروا لامثالهم الامر لكنهم لم يصلوا الى ان يكون اجتهداهم اصوب من اجتهد الطائفة الاخرى النخ وقد استدلل به الجمهور على عدم تأييم من اجتهد لانه ﷺ لم يعنف احدا من الطائفتين فلو كان هناك اثم لعنف من اثم۔“ (فتح الباری جلد ۷ صفحہ ۵۲۲)

خلاصہ یہ کہ نبی کریم ﷺ نے اعلان کرایا کہ جو بھی مسلمان سننے والا اور فرمانبرداری کرنے والا ہے اس کا فرض ہے کہ نماز عصر بنو قریظہ ہی میں پہنچ کر ادا کرے۔ علامہ ابن قیم رحمہ اللہ نے زاد الباعاد میں کہا ہے کہ دونوں فریق اجماع واثاب کے حقدار ہوئے۔ مگر جس نے وقت ہونے پر راستہ ہی میں نماز ادا کر لی اس نے دونوں فضیلتوں کو حاصل کر لیا۔ پہلی فضیلت نماز عصر کی، اس کے اول وقت میں ادا کرنے کی کیونکہ اس نماز کو اپنے وقت پر ادا کرنے کی خاص تاکید ہے اور یہاں تک ہے کہ جس کی نماز عصر فوت ہو گئی اس کا عمل ضائع ہو گیا اس طرح اس فریق کو اول وقت نماز پڑھنے اور پھر بنو قریظہ پہنچ جانے کا ثواب حاصل ہوا دوسرا فریق جس نے نماز عصر میں تاخیر کی اور ظاہر فرمان رسول ﷺ پر عمل کیا ان پر کوئی نکتہ چینی نہیں کی گئی کیونکہ انہوں نے اپنے اجتہاد سے فرمان رسالت ﷺ پر عمل کرنے کے لیے نماز کو تاخیر سے بنو قریظہ ہی میں جا کر ادا کیا۔ ان کا اجتہاد پہلی جماعت سے زیادہ صواب کے قریب رہا۔ اسی سے جمہور نے استدلال کیا ہے کہ اجتہاد کرنے والا گناہگار نہیں ہے (اگر وہ اجتہاد میں غلطی بھی کر جائے) اس لئے کہ نبی کریم ﷺ نے دونوں قسم کے لوگوں میں سے کسی پر بھی نکتہ چینی نہیں فرمائی۔ اگر ان میں کوئی گناہگار قرار پاتا تو نبی کریم ﷺ ضرور اس کو تنبیہ فرماتے۔ راقم الحروف کہتا ہے کہ اس بنا پر یہ اصول قرار پایا کہ المجتہد قد یخطئ، ویصیب مجتہد سے خطا اور ثواب دونوں ہو سکتے ہیں اور خطا پر بھی وہ گناہگار قرار نہیں دیا جا سکتا مگر جب اس کو قرآن وحدیث سے اپنی اجتہادی غلطی کی اطلاع ہو جائے تو اس کو اجتہاد کا ترک کرنا اور کتاب وسنت پر عمل کرنا واجب ہو جاتا ہے۔ اسی لئے مجتہدین امت ائمہ اربعہ رحمہم اللہ نے واضح لفظوں میں وصیت کر دی ہے کہ ہمارے اجتہادی فتاویٰ اگر کتاب وسنت سے کسی جگہ ٹکرائیں تو کتاب وسنت کو مقدم رکھو اور ہمارے اجتہادی غلط فتاویٰ کو چھوڑ دو۔ مگر صدافسوس ہے کہ ان کے پیروکاروں نے ان کی اس قیمتی وصیت کو پس پشت ڈال کر ان کی تقلید پر ایسا جمود اختیار کیا کہ آج مذاہب اربعہ ایک الگ الگ دین الگ الگ امت نظر آتے ہیں۔ اس لئے کہا گیا ہے کہ

دين حق را چار مذهب ساختند رخنه در دين نبی انداختند

آج جبکہ یہ چودھویں صدی ختم ہونے جا رہی ہے مسلمانوں کا فرض ہے کہ ان فرضی گروہ بندیوں کو ختم کر کے کلمہ اور قرآن اور قبلہ پر اتحاد امت قائم کریں ورنہ حالات اس قدر نازک ہیں کہ اس افتراق و اشتقاق کے نتیجہ بد میں مسلمان اور بھی زیادہ ہلاک و برباد ہو جائیں گے۔ وما علينا الا البلاغ المبين والحمد لله رب العالمين۔

۴۱۲۰۔ حَدَّثَنَا ابْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا (۴۱۲۰) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے معتمر بن معتمر؛ ح: وَحَدَّثَنِي خَلِيفَةُ، قَالَ: حَدَّثَنَا سليمان نے بیان کیا (دوسری سند امام بخاری رحمہ اللہ فرماتے ہیں) اور مجھ

مُعْتَمِر، قَالَ: سَمِعْتُ أَبِي، عَنْ أَنَسٍ قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النِّخْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ، وَإِنَّ أَهْلِي أَمْرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ الَّذِينَ كَانُوا أَغْطَوْهُ أَوْ بَعْضَهُ. وَكَانَ النَّبِيُّ ﷺ قَدْ أَعْطَاهُ أَمْ أَيْمَنَ، فَجَاءَتْ أَمْ أَيْمَنَ فَجَعَلَتْ الثُّوبَ فِي عُنُقِي يَقُولُ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعْطِيكَهُمْ وَقَدْ أَعْطَانِيهَا، أَوْ كَمَا قَالَتْ، وَالنَّبِيُّ ﷺ يَقُولُ: ((لَكَ كَذًا)). وَتَقُولُ: كَلَّا وَاللَّهِ! حَتَّى أَعْطَاهَا. حَسِبْتُ أَنَّهُ قَالَ: عَشْرَةَ أَمْثَالِهِ. أَوْ كَمَا قَالَ. [راجع: ۲۶۳۰]

خليفة بن خياط نے بیان کیا، کہا ہم سے معمر بن سلیمان نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ بطور ہدیہ صحابہ رضی اللہ عنہم اپنے باغ میں سے نبی کریم ﷺ کے لئے چند کھجور کے درخت مقرر کر دیتے یہاں تک کہ بنو قریظہ اور بنو نضیر کے قبا ئل فتح ہو گئے (تو) آنحضور ﷺ نے ان ہدایا کو واپس کر دیا۔ میرے گھر والوں نے بھی مجھے اس کھجور کو تمام کی تمام یا اس کا کچھ حصہ لینے کے لئے حضور ﷺ کی خدمت میں بھیجا۔ حضور ﷺ نے وہ کھجور ام ایمن کو دے دی تھی۔ اتنے میں وہ بھی آگئیں اور کپڑا امیری گردن میں ڈال کر کہنے لگیں، قطعاً اس ذات کی قسم! جس کے سوا کوئی معبود نہیں یہ پھل تمہیں نہیں ملیں گے۔ یہ حضور ﷺ مجھے عنایت فرما چکے ہیں۔ یا اسی طرح کے الفاظ انہوں نے بیان کئے۔ اس پر حضور ﷺ نے ان سے فرمایا: ”تم مجھ سے اس کے بدلے میں اتنے لے لو۔“ (اور ان کا مال انہیں واپس کر دو) لیکن وہ اب بھی یہی کہے جا رہی تھیں کہ قطعاً نہیں، اللہ کی قسم! یہاں تک کہ حضور نے انہیں، میرا خیال ہے کہ انس نے بیان کیا کہ اس کا دس گنا دینے کا وعدہ فرمایا (پھر انہوں نے مجھے چھوڑ دیا) یا اسی طرح کے الفاظ انس رضی اللہ عنہ نے بیان کئے۔

(۴۱۲۱) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے شندر نے بیان کیا، ان سے شعبہ نے، ان سے سعد بن ابراہیم نے، انہوں نے ابوامامہ سے سنا، انہوں نے کہا کہ میں نے ابوسعید خدری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ بنو قریظہ نے سعد بن معاذ رضی اللہ عنہ کو ثالث مان کر ہتھیار ڈال دیئے تو رسول اللہ ﷺ نے انہیں بلانے کے لئے آدمی بھیجا۔ وہ گدھے پر سوار ہو کر آئے۔ جب اس جگہ کے قریب آئے جسے حضور ﷺ نے نماز پڑھنے کے لئے منتخب کر رکھا تھا تو حضور ﷺ نے انصار سے فرمایا: ”اپنے سردار کے لینے کے لئے کھڑے ہو جاؤ یا (حضور ﷺ نے یوں فرمایا) اپنے سے بہتر لیڈر کے لئے کھڑے ہو جاؤ۔“ اس کے بعد آپ نے ان سے فرمایا: ”بنو قریظہ نے تم کو ثالث مان کر ہتھیار ڈال دیئے ہیں۔“ چنانچہ سعد رضی اللہ عنہ نے یہ فیصلہ کیا کہ جتنے لوگ ان میں جنگ کے قابل ہیں انہیں قتل کر دیا جائے اور ان کے بچوں اور عورتوں کو قیدی بنا لیا جائے۔ حضور ﷺ نے

۴۱۲۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعْدٍ، فَأَتَى عَلَى جِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلْأَنْصَارِ: ((قُومُوا إِلَيَّ سَيِّدُكُمْ أَوْ أَخِيرُكُمْ)). فَقَالَ: ((هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ)). فَقَالَ: تَقْتُلُ مَقَاتِلَهُمْ وَتَسْبِي ذُرَارِيَهُمْ. قَالَ: ((قُضِيََتْ بِحُكْمِ اللَّهِ)). وَرَبَّمَا قَالَ: ((بِحُكْمِ الْمَلِكِ)).

[راجع: ۳۰۴۳]

اس پر فرمایا: ”تم نے اللہ کے فیصلہ کے مطابق فیصلہ کیا۔“ یا یہ فرمایا: ”جیسے بادشاہ (یعنی اللہ) کا حکم تھا۔“

(۴۱۲۲) ہم سے زکریا بن یحییٰ نے بیان کیا، کہا ہم سے عبد اللہ بن نمیر نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ غزوہ خندق کے موقع پر سعد رضی اللہ عنہ زخمی ہو گئے تھے۔ قریش کے ایک کافر شخص حبان بن عرقہ نامی نے ان پر تیر چلایا تھا اور وہ ان کے بازو کی رگ میں آ کے لگا تھا۔ نبی کریم ﷺ نے ان کے لئے مسجد میں ایک ڈیرہ لگا دیا تھا تاکہ قریب سے ان کی عیادت کرتے رہیں۔ پھر جب آپ غزوہ خندق سے واپس ہوئے اور تھیا رکھ کر غسل کیا تو جبریل علیہ السلام آپ کے پاس آئے وہ اپنے سر سے غبار جھاڑ رہے تھے۔ انہوں نے حضور ﷺ سے کہا: آپ نے تھیا رکھ دیئے ہیں۔ اللہ کی قسم! ابھی میں نے تھیا نہیں اتارے ہیں۔ آپ کو ان پر فوج کشی کرنی ہے۔ حضور ﷺ نے دریافت فرمایا: ”کن پر؟“ تو انہوں نے بنو قریظہ کی طرف اشارہ کیا۔ رسول اللہ ﷺ بنو قریظہ تک پہنچے (اور انہوں نے اسلامی لشکر کے پندرہ دن کے سخت محاصرہ کے بعد) سعد بن معاذ رضی اللہ عنہ کو ثالث مان کر تھیا رڈال دیئے۔ آنحضور ﷺ نے سعد رضی اللہ عنہ کو فیصلہ کا اختیار دیا۔ سعد رضی اللہ عنہ نے کہا کہ میں ان کے بارے میں فیصلہ کرتا ہوں کہ جتنے لوگ ان کے جنگ کرنے کے قابل ہیں وہ قتل کر دیئے جائیں، ان کی عورتیں اور بچے قید کر لئے جائیں اور ان کا مال تقسیم کر لیا جائے۔ ہشام نے بیان کیا کہ پھر مجھے میرے والد نے عائشہ رضی اللہ عنہا سے خبر دی کہ سعد رضی اللہ عنہ نے یہ دعا کی تھی: اے اللہ! تو خوب جانتا ہے کہ اس سے زیادہ مجھے کوئی چیز عزیز نہیں کہ میں تیرے راستے میں اس قوم سے جہاد کروں جس نے تیرے رسول ﷺ کو جھٹلایا اور انہیں ان کے وطن سے نکالا لیکن اب ایسا معلوم ہوتا ہے کہ تو نے ہماری اور ان کی لڑائی اب ختم کر دی ہے۔ لیکن اگر قریش سے ہماری لڑائی کا کوئی بھی سلسلہ ابھی باقی ہو تو مجھے اس کے لئے زندہ رکھئے۔ یہاں تک کہ میں تیرے راستے میں ان سے جہاد کروں اور اگر لڑائی کے سلسلے کو تو نے ختم ہی کر دیا ہے تو میرے زخموں کو پھر سے ہرا کر دے اور اسی میں میری

۴۱۲۲۔ حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ. يُقَالُ لَهُ: جَبَّانُ ابْنُ الْعَرِيقَةِ. رَمَاهُ فِي الْأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خِيَمَةً فِي الْمَسْجِدِ لِيَعُوذَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السَّلَاحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ: قَدْ وَضَعْتَ السَّلَاحَ وَاللَّهُ! مَا وَضَعْتَهُ، اخْرُجْ إِلَيْهِمْ. قَالَ: النَّبِيُّ ﷺ: ((فَإِنَّ؟)) فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ ﷺ فَتَرَكُوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقَاتِلَ الْمُقَاتِلَةَ، وَأَنْ تُسَبِّى النِّسَاءَ وَالذَّرِيَّةَ، وَأَنْ تُقَسِّمَ أَمْوَالَهُمْ. قَالَ هِشَامٌ: فَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَهُمْ فَيْكَ مِنْ قَوْمٍ كَذَبُوا رَسُولَكَ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ، فَأَقْبِنِي لَهُمْ حَتَّى أُجَاهِدَهُمْ فَيْكَ، وَإِنْ كُنْتُ وَضَعْتَ الْحَرْبَ فَأَفْجُرْهَا، وَاجْعَلْ مَوَاتِي فِيهَا. فَأَنْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرَعْهُمْ وَفِي

الْمَسْجِدِ خَيْمَةً مِنْ بَنِي غِفَارٍ إِلَّا الدَّمَ يَسِيلُ إِلَيْهِمْ فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ؟ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا. [راجع: ۴۶۳]

موت واقع کر دے۔ اس دعا کے بعد سینے پر ان کا زخم پھر سے تازہ ہو گیا۔ مسجد میں قبیلہ بنو غفار کے کچھ صحابہ کا بھی ایک ڈیرہ تھا۔ خون ان کی طرف بہہ کر آیا تو وہ گھبرائے اور انہوں نے کہا: اے ڈیرہ والو! تمہاری طرف سے یہ خون ہماری طرف کیوں بہہ کر آ رہا ہے؟ دیکھا تو سعد رضی اللہ عنہ کے زخم سے خون بہہ رہا تھا، ان کی وفات اسی میں ہوئی۔

تشریح: ہجرت کے بعد نبی کریم ﷺ نے یہودیوں کے مختلف قبائل اور آس پاس کے دوسرے مشرک عرب قبائل سے صلح کر لی تھی۔ لیکن یہودی برابر اسلام کے خلاف سازشوں میں لگے رہتے تھے۔ درپردہ تو ان کی طرف سے معاہدہ کی خلاف ورزی برابر ہی ہوتی رہتی تھی لیکن غزوہ خندق کے موقع پر جو انتہائی فیصلہ کن غزوہ تھا، اس میں خاص طور سے بنو قریظہ نے بہت کھل کر قریش کا ساتھ دیا اور معاہدہ کی خلاف ورزی کی تھی۔ اس لئے غزوہ خندق کے فوراً بعد اللہ تعالیٰ کا حکم ہوا کہ مدینہ کو ان سے پاک کرنا ہی ضروری ہے۔ چنانچہ ایسا ہی ہوا۔ قرآن پاک کی سورہ حشر اسی واقعہ کے متعلق نازل ہوئی۔ ایک روایت میں ہے کہ سعد بن معاذ رضی اللہ عنہ لئے ہوئے تھے۔ اتفاق سے ایک بکری آئی اور اس نے ان کے سینہ پر اپنا کھر رکھ دیا جس سے ان کا زخم پھر سے تازہ ہو گیا۔ جو ان کی وفات کا سبب ہوا۔ (رضی اللہ عنہ وارضاه)

۴۱۲۳۔ حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيٌّ، أَنَّهُ سَمِعَ الْبَرَاءَ قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَّانَ: ((اهْجِهِمْ أَوْ هَاجِهِمْ وَجَبْرِيلُ مَعَكَ)). [راجع: ۳۲۱۳]

(۴۱۲۳) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، کہا کہ مجھے عدی بن ثابت نے خبر دی، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے حسان بن ثابت رضی اللہ عنہ سے فرمایا: ”مشرکین کی ہجو کر یا (آنحضور ﷺ نے اس کے بجائے) ”ہا جہم“ فرمایا جبریل علیہ السلام تمہارے ساتھ ہیں۔“

۴۱۲۴۔ وَزَادَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ الْبَرَاءِ ابْنِ عَازِبٍ، قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ: ((اهْجِ الْمُشْرِكِينَ، فَإِنَّ جِبْرِيلَ مَعَكَ)). [راجع: ۳۲۱۳]

(۴۱۲۴) اور ابراہیم بن طہمان نے شیبانی سے یہ زیادہ کیا ہے کہ ان سے عدی بن ثابت نے بیان کیا اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے غزوہ بنو قریظہ کے موقع پر حسان بن ثابت رضی اللہ عنہ سے فرمایا تھا: ”مشرکین کی ہجو کرو جبریل علیہ السلام تمہاری مدد پر ہیں۔“

تشریح: جملہ احادیث مذکورہ بالا میں کسی نہ کسی طرح یہودیوں بنو قریظہ سے لڑائی کا ذکر ہے۔ اسی لئے ان کو اس باب کے ذیل لایا گیا۔ یہودی اپنی فطرت کے مطابق ہر وقت مسلمانوں کی بیخ کنی کے لئے سوچتے رہتے تھے۔ اسی لئے مدینہ کو ان سے صاف کرنا ضروری ہوا اور یہ جنگ لڑی گئی جس میں اللہ نے مدینہ کو ان شریر الفطرت یہودیوں سے پاک کر دیا۔

باب: غزوہ ذات الرقاع کا بیان

بَابُ غَزْوَةِ ذَاتِ الرَّقَاعِ

وہی غزوہ مُحَارِبِ خَصَفَةَ مِنْ بَنِي نَعْلَبَةَ مِنْ عَطَفَانَ، فَتَزَلَّ نَحْلًا. وَهِيَ بَعْدَ خَيْبَرَ، یہ جنگ محارب قبیلہ سے ہوئی تھی جو صفحہ کی اولاد تھے اور یہ صفحہ بنو نعلبہ کی اولاد میں سے تھا جو عطفان کی ایک شاخ ہیں۔ نبی کریم ﷺ نے اس

لَآ اَنَّا اَبَا مُوسَى جَاءَ بَعْدَ خَيْبَرَ.

غزوہ میں مقام محل پر پڑاؤ کیا تھا۔ یہ غزوہ خیبر کے بعد واقع ہوا کیونکہ ابو موسیٰ اشعری رضی اللہ عنہ غزوہ خیبر کے بعد حبش سے مدینہ آئے تھے (اور غزوہ ذات الرقاع میں ان کی شرکت روایتوں سے ثابت ہے)۔

(۴۱۲۵) اور عبد اللہ بن رجاہ نے کہا، انہیں عمران قطان نے خبر دی، انہیں یحییٰ بن کثیر نے، انہیں ابوسلمہ نے اور انہیں جابر بن عبد اللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اپنے اصحاب کے ساتھ نماز خوف ساتویں (سال یا ساتویں غزوہ) میں پڑھی تھی۔ یعنی غزوہ ذات الرقاع میں۔ عبد اللہ بن عباس رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے نماز خوف ذکر میں پڑھی تھی۔

۴۱۲۵۔ وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: أَخْبَرَنَا عِمْرَانُ الْقَطَّانُ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فِي غَزْوَةِ السَّابِعَةِ غَزْوَةِ ذَاتِ الرِّقَاعِ. وَقَالَ ابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ الْخَوْفَ بِذِي قَرْدٍ. [اطرافہ فی: ۴۱۲۶، ۴۱۲۷، ۴۱۳۰، ۴۱۳۷]

[۴۱۳۷] [مسلم: ۱۹۴۸، ۱۹۴۹، ۱۹۵۰]

(۴۱۲۶) اور بکر بن سوادہ نے کہا، ان سے زیادہ نافع نے بیان کیا، ان سے ابو موسیٰ نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے غزوہ محارب اور بنی ثعلبہ میں اپنے ساتھیوں کو نماز خوف پڑھائی تھی۔

۴۱۲۶۔ وَقَالَ بَكْرُ بْنُ سَوَادَةَ: حَدَّثَنِي زَيْدُ ابْنِ نَافِعٍ، عَنْ أَبِي مُوسَى، أَنَّ جَابِرًا، حَدَّثَهُمْ صَلَّى النَّبِيُّ ﷺ بِهِمْ يَوْمَ مُحَارِبٍ وَثَعْلَبَةَ. [راجع: ۴۱۲۵]

(۴۱۲۷) اور ابن اسحاق نے کہا کہ میں نے وہب بن کیسان سے سنا، انہوں نے جابر رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ غزوہ ذات الرقاع کے لئے مقام محل سے روانہ ہوئے تھے۔ وہاں آپ کا قبیلہ غطفان کی ایک جماعت سے سامنا ہوا لیکن کوئی جنگ نہیں ہوئی اور چونکہ مسلمانوں پر کفار کے (اچانک حملے کا) خطرہ تھا، اس لئے حضور ﷺ نے دو رکعت نماز خوف پڑھائی۔ اور یزید نے سلمہ بن الاکوع رضی اللہ عنہ سے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ غزوہ ذوالقرنین میں شریک تھا۔

۴۱۲۷۔ وَقَالَ ابْنُ إِسْحَاقَ: سَمِعْتُ وَهْبَ ابْنَ كَيْسَانَ، سَمِعْتُ جَابِرًا: خَرَجَ النَّبِيُّ ﷺ إِلَى ذَاتِ الرِّقَاعِ مِنْ نَحْلِ فَلَقِي جَمْعًا مِنْ غُطَفَانَ، فَلَمْ يَكُنْ قِتَالًا، وَأَخَافَ النَّاسُ بَعْضُهُمْ بَعْضًا فَصَلَّى النَّبِيُّ ﷺ رَكَعَتِي الْخَوْفِ. وَقَالَ يَزِيدُ عَنْ سَلَمَةَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ الْقَرْدِ. [راجع: ۴۱۲۵]

(۴۱۲۸) ہم سے محمد بن عطاء نے بیان کیا، کہا ہم سے ابوامامہ نے بیان کیا، ان سے برید بن عبد اللہ بن ابی بردہ نے، ان سے ابوبردہ نے اور ان سے ابوسویٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک غزوہ کے لئے نکلے۔ ہم چھ ساتھی تھے اور ہم سب کے لیے صرف ایک اونٹ تھا جس پر باری باری ہم سوار ہوتے تھے۔ پیدل طویل اور پر مشقت سفر کی وجہ

۴۱۲۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ وَنَحْنُ سِتَّةٌ نَقْرُ بَيْنَنَا بَعِيرٌ نَعْتَقِيهِ، فَتَقَبَّضْنَا أَفْئَامَنَا

وَنَبَيْتٌ قَدَّمَ مَائِي وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخَرَقَ، فَسُمِّيتْ غَزْوَةً ذَاتَ الرَّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخَرَقِ عَلَى أَرْجُلِنَا، وَحَدَّثَ أَبُو مُوسَى بِهِذَا، ثُمَّ كَرِهَ ذَلِكَ، قَالَ: مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ. كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْءٌ مِنْ عَمَلِهِ

أَفْشَاهُ. [مسلم: ۴۶۹۹]

سے ہمارے پاؤں پھٹ گئے۔ میرے پاؤں بھی پھٹ گئے تھے۔ ناخن بھی جھڑ گئے تھے۔ چنانچہ ہم قدموں پر کپڑے کی پٹی باندھ کر چل رہے تھے۔ اسی لئے اس کا نام غزوہ ذات الرقاع پڑا، کیونکہ ہم نے قدموں کو پٹوں سے باندھا تھا۔ ابو موسیٰ اشعری رضی اللہ عنہ نے یہ حدیث تو بیان کر دی، لیکن پھر ان کو اس کا اظہار اچھا نہیں معلوم ہوا۔ فرمانے لگے کہ مجھے یہ حدیث بیان نہ کرنی چاہیے تھی۔ ان کو اپنا نیک عمل ظاہر کرنا برا معلوم ہوا۔

تشریح: چونکہ اس جنگ میں پیدل چلنے کی تکلیف سے قدموں پر چیتھڑے لپٹنے کی نوبت آ گئی تھی۔ اسی لئے اسے غزوہ ذات الرقاع کے نام سے موسوم کیا گیا۔

۴۱۲۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ صَالِحِ بْنِ خَوَاتٍ، عَمَّنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ ذَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وَجَّاهُ الْعَدُوَّ، فَصَلَّى بِالنَّبِيِّ مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا، فَصَفُّوا وَجَّاهُ الْعَدُوَّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيََتْ مِنْ صَلَاتِهِ، ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ. [طوفه في: ۴۱۳۱] [مسلم: ۱۹۴۷،

۱۹۴۸، ابوداود: ۱۲۳۷، ۱۲۳۸، ۱۲۳۹،

ترمذی: ۵۶۵، نسائی: ۱۵۳۵، ۱۵۳۶، ۱۵۵۲،

ابن ماجہ: ۱۲۵۹]

۴۱۳۰۔ وَقَالَ مُعَاذٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ. فَذَكَرَ صَلَاةَ الْخَوْفِ. قَالَ مَالِكٌ: وَذَلِكَ أَحْسَنُ مَا سَمِعْتُ فِي صَلَاةِ الْخَوْفِ.

(۴۱۲۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے امام مالک نے، ان سے یزید بن رومان نے، ان سے صالح بن خوات نے، ایک ایسے صحابی سے بیان کیا جو نبی کریم ﷺ کے ساتھ غزوہ ذات الرقاع میں شریک تھے کہ نبی کریم ﷺ نے نماز خوف پڑھی تھی۔ اس کی صورت یہ ہوئی تھی کہ پہلے ایک جماعت نے آپ کی اقتدا میں نماز پڑھی۔ اس وقت حضور ﷺ نے اس جماعت کو جو آپ کے پیچھے صف میں کھڑی تھی، ایک رکعت نماز خوف پڑھائی اور اس کے بعد آپ کھڑے رہے۔ اس جماعت نے اس عرصہ میں اپنی نماز پوری کر لی اور واپس آ کر دشمن کے مقابلے میں کھڑے ہو گئے۔ اس کے بعد دوسری جماعت آئی تو حضور ﷺ نے انہیں نماز کی دوسری رکعت پڑھائی جو باقی رہ گئی تھی۔ اور (رکوع و سجدہ کے بعد) آپ قعدہ میں بیٹھ رہے پھر ان لوگوں نے جب اپنی نماز (جو باقی رہ گئی تھی) پوری کر لی تو آپ نے ان کے ساتھ سلام پھیرا۔

(۴۱۳۰) اور معاذ نے بیان کیا، ان سے ہشام نے بیان کیا، ان سے ابو الزبیر نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ مقام نخل میں تھے۔ پھر انہوں نے نماز خوف کا ذکر کیا۔ امام مالک نے بیان کیا کہ نماز خوف کے سلسلے میں جتنی روایات میں نے سنی ہیں یہ روایت ان

تَابَعَهُ الْكَلْبُ عَنْ هِشَامَ عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ صَلَّى النَّبِيُّ ﷺ فِي غَزْوَةِ بَنِي أَنْمَارٍ. [راجع: ٤١٢٥]

سب میں زیادہ بہتر ہے۔ معاذ بن ہشام کے ساتھ اس حدیث کو لیث بن سعد نے بھی ہشام بن سعد مدنی سے، انہوں نے زید بن اسلم سے روایت کیا اور ان سے قاسم بن محمد نے بیان کیا کہ نبی کریم ﷺ نے غزوہ بنی انمار میں (نماز خوف) پڑھی تھی۔

٤١٣١- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّابٍ، عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ، قَالَ: يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ، وَطَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ مِنْ قِبَلِ الْعَدُوِّ، وَجُوهُهُمْ إِلَى الْعَدُوِّ، فَيُصَلِّي بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ يَقُومُونَ، فَيَرَكْعُونَ لِأَنْفُسِهِمْ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُ هَؤُلَاءِ إِلَى مَقَامٍ أَوْلَيْكَ فَيَجِيءُ أَوْلَيْكَ فَيَرَكْعُ بِهِمْ رَكْعَةً، فَلَهُ ثِنْتَانِ، ثُمَّ يَرَكْعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ. [راجع: ٤١٢٩]

(۴۱۳۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے قاسم بن محمد نے، ان سے صالح بن خوات نے، ان سے سہل بن ابی حمزہ نے بیان کیا کہ (نماز خوف میں) امام قبلہ رو ہو کر کھڑا ہوگا اور مسلمانوں کی ایک جماعت اس کے ساتھ نماز میں شریک ہوگی۔ اس عرصہ میں مسلمانوں کی دوسری جماعت دشمن کے مقابلہ پر کھڑی ہوگی۔ انہیں کی طرف منہ کئے ہوئے۔ امام اپنے ساتھ والی جماعت کو پہلے ایک رکعت نماز پڑھائے گا (ایک رکعت پڑھنے کے بعد پھر) یہ جماعت کھڑی ہو جائے گی اور خود (امام کے بغیر) اسی جگہ ایک رکوع اور دو سجدے کر کے دشمن کے مقابلہ پر جا کر کھڑی ہو جائے گی جہاں دوسری جماعت پہلے سے موجود تھی۔ اس کے بعد امام دوسری جماعت کو ایک رکعت نماز پڑھائے اس طرح امام کی دو رکعت پوری ہو جائیں گی اور یہ دوسری جماعت ایک رکوع اور دو سجدے خود کرے گی۔

ہم سے مسدد بن سرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، ان سے شعبہ نے، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد قاسم بن محمد نے، ان سے صالح بن خوات نے اور ان سے سہل بن ابی حمزہ نے انہوں نے نبی کریم ﷺ سے روایت کیا ہے۔

مجموعہ محمد بن عبید اللہ نے بیان کیا، کہا کہ مجھ سے ابن ابی حازم نے بیان کیا، ان سے یحییٰ نے انہوں نے قاسم سے سنا، انہیں صالح بن خوات نے خبر دی، انہوں نے سہل بن ابی حمزہ رضی اللہ عنہ سے ان کا قول بیان کیا۔

٤١٣٢- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمٌ، أَنَّ ابْنَ عَمَرَ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ، فَوَارَيْنَا الْعَدُوَّ فَصَافَقْنَا لَهُمْ.

(۴۱۳۲) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، ان سے زہری نے بیان کیا، کہا کہ مجھے سالم نے خبر دی اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں اطراف نجد میں نبی کریم ﷺ کے ساتھ غزوہ کے لیے گیا تھا۔ وہاں ہم دشمن کے آمنے سامنے ہوئے اور ان کے مقابلے میں

[راجع: ۹۴۲] [مسلم: ۱۹۴۲؛ ابوداؤد: ۲۲۴۳؛

ترمذی: ۵۶۴؛ نسائی: ۱۵۳۸]

(۴۱۳۳) ہم سے مسدود نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے عمر نے بیان کیا، ان سے زہری نے، ان سے سالم بن عبد اللہ بن عمر نے اور ان سے ان کے والد نے کہ نبی کریم ﷺ نے ایک جماعت کے ساتھ نماز (خوف) پڑھی اور دوسری جماعت اس عرصہ میں دشمن کے مقابلے پر کھڑی تھی۔ پھر یہ جماعت جب اپنے دوسرے ساتھیوں کی جگہ (نماز پڑھ کر) چلی گئی تو دوسری جماعت آئی اور حضور ﷺ نے انہیں بھی ایک رکعت نماز پڑھائی۔ اس کے بعد آپ نے اس جماعت کے ساتھ سلام پھیرا۔ آخر اس جماعت نے کھڑے ہو کر اپنی ایک رکعت پوری کی اور پہلی جماعت نے بھی کھڑے ہو کر اپنی ایک رکعت پوری کی۔

(۴۱۳۴) ہم سے ابوالیمان نے بیان کیا، کہا ہم سے شعیب نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سنان اور ابوسلمہ نے بیان کیا اور انہیں جابر رضی اللہ عنہ نے خبر دی کہ وہ نبی کریم ﷺ کے ساتھ اطراف نجد میں لڑائی کے لیے گئے تھے۔

(۴۱۳۵) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے محمد بن ابی شعیب نے، ان سے ابن شہاب نے، ان سے سنان بن ابی سنان دؤلی نے، انہیں جابر بن عبد اللہ رضی اللہ عنہ نے خبر دی کہ وہ نبی کریم ﷺ کے ساتھ اطراف نجد میں غزوہ کے لئے گئے تھے۔ پھر جب رسول اللہ ﷺ واپس ہوئے تو وہ بھی واپس ہوئے۔ قیلولہ کا وقت ایک وادی میں آیا، جہاں ببول کے درخت بہت تھے چنانچہ حضور اکرم ﷺ وہیں اتر گئے اور صحابہ رضی اللہ عنہم درختوں کے سائے کے لئے پوری وادی میں پھیل گئے۔ حضور اکرم ﷺ نے بھی ایک ببول کے درخت کے نیچے قیام فرمایا اور اپنی تلوار اس درخت پر لٹکادی۔ جابر رضی اللہ عنہ نے بیان کیا ابھی تھوڑی ہی دیر میں سوئے ہوئے ہوئی تھی کہ رسول اللہ ﷺ نے ہمیں پکارا۔ ہم جب خدمت میں حاضر ہوئے

۴۱۳۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ، وَالطَّائِفَةُ الْأُخْرَى مُوْاجِهَةٌ الْعَدُوِّ، ثُمَّ انْصَرَفُوا، فَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، أُولَئِكَ فَجَاءَ أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ، وَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ. [راجع: ۹۴۲]

۴۱۳۴۔ حَدَّثَنَا أَبُو الِیْمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَنَانٌ، وَأَبُو سَلَمَةَ أَنَّ جَابِرًا، أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ. [راجع: ۲۹۱۰]

۴۱۳۵۔ ح: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَنَانِ بْنِ أَبِي سَنَانَ الدُّؤْلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّهُ، غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ، فَأَذَرْتَهُمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِصَاهِ، فَتَوَلَّى رَسُولُ اللَّهِ ﷺ، وَتَفَرَّقَ النَّاسُ فِي الْعِصَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ سَمْرَةٍ، فَعَلَّقَ بِهَا سَيْفَهُ، قَالَ جَابِرٌ: فَمِنَّا نَوْمَةٌ، ثُمَّ إِذَا رَسُولُ

تو آپ کے پاس ایک بدوی بیٹھا ہوا تھا۔ رسول اللہ ﷺ نے فرمایا: ”اس شخص نے میری تلوار (مجھی پر) کھینچ لی تھی، میں اس وقت سویا ہوا تھا، میری آنکھ کھلی تو میری نگلی تلوار اس کے ہاتھ میں تھی۔ اس نے مجھ سے کہا: تمہیں میرے ہاتھ سے آج کون بچائے گا؟ میں نے کہا: اللہ! اب دیکھو یہ بیٹھا ہوا ہے۔“ نبی اکرم ﷺ نے اسے پھر کوئی سزا نہیں دی۔

اللہ ﷻ يَذْعُونَا، فَجِئْنَاهُ فَأِذَا عِنْدَهُ أُعْرَابِيٌّ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ هَذَا اخْتَرَطَ سَيْفِي، وَأَنَا نَائِمٌ اسْتَيْقِظْتُ، وَهُوَ فِي يَدِهِ صَلَاتًا، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ. فَهَا هُوَ ذَا جَالِسٌ)). ثُمَّ لَمْ يَعَاقِبْهُ رَسُولُ اللَّهِ ﷺ. (راجع: ۱۲۹۱۰)

(۳۱۳۶) اور اہان نے کہا کہ ہم سے بچی بن ابی کثیر نے بیان کیا، ان سے ابوسلمہ نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ذات الرقاع میں تھے۔ پھر ہم ایک ایسی جگہ آئے جہاں بہت گھنے سایہ کا درخت تھا وہ درخت ہم نے رسول اللہ ﷺ کے لئے مخصوص کر دیا کہ آپ وہاں آرام فرمائیں۔ بعد میں مشرکین میں سے ایک شخص آیا، نبی ﷺ کی تلوار درخت سے لٹک رہی تھی۔ اس نے وہ تلوار حضور ﷺ پر کھینچی اور پوچھا: تم مجھ سے ڈرتے ہو؟ حضور ﷺ نے فرمایا: ”نہیں۔“ اس پر اس نے پوچھا: آج میرے ہاتھ سے تمہیں کون بچائے گا؟ حضور ﷺ نے فرمایا: ”اللہ!“ پھر صحابہ رضی اللہ عنہم نے اسے ڈانڈا ہمکایا اور نماز کی تکبیر کہی گئی۔ تو حضور ﷺ نے پہلے ایک جماعت کو دو رکعت نماز خوف پڑھائی جب وہ جماعت (آنحضور ﷺ کے پیچھے سے) ہٹ گئی تو آپ نے دوسری جماعت کو بھی دو رکعت نماز پڑھائی۔ اس طرح نبی کریم ﷺ کی چار رکعت نماز ہوئی۔ لیکن مقتدیوں کی صرف دو دو رکعت اور مسد نے بیان کیا، ان سے ابو عوانہ نے، ان سے ابوبشر نے کہ اس شخص کا نام (جس نے آپ پر تلوار کھینچی تھی) غورث بن حارث تھا اور آنحضرت ﷺ نے اس غزوہ میں قبیلہ محارب ہفہ سے جنگ کی تھی۔

۴۱۳۶۔ وَقَالَ أَبَانُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذَاتِ الرَّقَاقِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِلنَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ ﷺ مَعْلَقٌ بِالشَّجَرَةِ فَاخْتَرَطَهُ فَقَالَ: تَخَافُنِي قَالَ: ((لَا)). قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: ((اللَّهُ)). فَتَهَدَّدَهُ أَصْحَابُ النَّبِيِّ ﷺ، وَأَقِيمَتِ الصَّلَاةُ فَصَلَّى بِطَائِفَةٍ رَكَعَتَيْنِ، ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكَعَتَيْنِ وَكَانَ لِلنَّبِيِّ ﷺ أَرْبَعٌ وَلِلْقَوْمِ رَكَعَتَيْنِ. وَقَالَ مُسَدَّدٌ، عَنْ أَبِي عَوَانَةَ عَنْ أَبِي بَشِيرٍ: اسْمُ الرَّجُلِ غُورَثُ بْنُ الْحَارِثِ، وَقَاتَلَ فِيهَا مُحَارِبَ خَصَفَةَ. (راجع: ۱۲۹۱۰)

(۳۱۳۷) اور ابوالزبیر نے جابر رضی اللہ عنہ سے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ مقام نخل میں تھے تو آپ نے نماز خوف پڑھائی اور ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ کے ساتھ نماز خوف غزوہ نجد میں پڑھی تھی۔ یہ یاد رہے کہ ابو ہریرہ رضی اللہ عنہ حضور اکرم ﷺ کی خدمت میں (سب سے پہلے) غزوہ خیبر کے موقع پر حاضر ہوئے تھے۔

۴۱۳۷۔ وَقَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ فَصَلَّى الْخَوْفَ. وَقَالَ أَبُو هُرَيْرَةَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ غَزْوَةَ نَجْدٍ صَلَاةَ الْخَوْفِ. (راجع: ۱۴۱۲۵) وَإِنَّمَا جَاءَ أَبُو هُرَيْرَةَ إِلَى النَّبِيِّ ﷺ أَيَّامَ خَيْبَرَ.

[ابوداؤد: ۱۲۴۰]

تشریح: اس حدیث کی شرح میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وکذلك اخرجها ابراهيم الحربي في كتاب غريب الحديث عن جابر قال غزا رسول الله ﷺ محارب خصفة بنخل فراوا من المسلمين غرة فجاء رجل منهم يقال له غورث بن الحارث حتى قام على رسول الله ﷺ بالسيف فذكره وفيه فقال الاعرابي غير اني اعاهدك ان لا اقاتلك ولا اكون مع قوم يقاتلونك فخلى سبيله فجاء الى اصحابه فقال جئتكم من عند خير الناس وقد ذكر الواقدي في نحو هذه القصة انه اسلم ورجع الى قومه فاهتدى به خلق كثير“ (فتح الباری)

خلاصہ یہ کہ رسول کریم ﷺ نے ایک مجھوروں کے علاقہ میں نصف نامی قبیلہ پر جہاد کیا اور واپسی میں مسلمان ایک جگہ دوپہر میں آرام لینے کے لئے متفرق ہو کر جگہ جگہ درختوں کے نیچے سو گئے اس وقت اس قبیلہ کا ایک آدمی غورث بن حارث نامی تنگی تلوار لے کر رسول کریم ﷺ کے سر ہانے کھڑا ہو گیا۔ پس یہ سارا ناچا ہوا اور اس میں یہ بھی ہے کہ بعد میں جب وہ دیہاتی ناکام ہو گیا تو اس نے کہا کہ میں آپ سے ترک جنگ کا معاہدہ کرتا ہوں اور اس بات کا بھی کہ میں آپ سے لڑنے والی قوم کا ساتھ نہیں دوں گا۔ نبی کریم ﷺ نے اس کا راستہ چھوڑ دیا اور وہ اپنے ساتھیوں کے پاس آیا اور ان سے کہا کہ ایسے بزرگ شخص کے پاس سے آیا ہوں کہ جو بہترین قسم کا آدمی ہے۔ واقدی نے ایسے ہی قصہ میں یہ بھی ذکر کیا ہے کہ بعد میں وہ شخص مسلمان ہو گیا اور اپنی قوم میں واپس آیا اور اس کے ذریعہ بہت سی مخلوق نے ہدایت حاصل کی۔

بَابُ غَزْوَةِ بَنِي الْمُصْطَلِقِ مِنْ حِزَاةٍ وَهِيَ غَزْوَةُ الْمُرَيْسِيعِ

باب: غزوہ بنی المصطلق کا بیان جو قبیلہ بنو خزاعہ سے ہوا تھا اس کا دوسرا نام غزوہ مرسیع بھی ہے

ابن اسحاق نے بیان کیا کہ یہ غزوہ ۶ھ میں ہوا تھا اور موسیٰ بن عقبہ نے بیان کیا کہ ۴ھ میں اور نعمان بن راشد نے زہری سے بیان کیا کہ واقعہ الفک غزوہ مرسیع میں پیش آیا تھا۔

قَالَ ابْنُ إِسْحَاقَ: وَذَلِكَ سَنَةَ سِتٍّ. وَقَالَ مُوسَى بْنُ عَقِبَةَ: سَنَةَ أَرْبَعٍ. وَقَالَ: النُّعْمَانُ ابْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ: كَانَ حَدِيثُ الْإِفْكِ فِي غَزْوَةِ الْمُرَيْسِيعِ.

تشریح: اسی لئے اس کے متعلق حدیث الفک کا بیان ہو رہا ہے۔ حافظ کی تحقیق یہ ہے کہ یہ غزوہ ۵ھ میں ہو۔ ”اوقال موسیٰ بن عقبہ سنة اربع کذا ذكره البخاری وکانہ سبق فلما اراد ان یکتب سنة خمس فکتب سنة اربع..... الخ“ (فتح الباری)

۱۳۸ھ۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَدِيٍّ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُجَبَّرٍ، أَنَّهُ قَالَ: دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنِ الْعَزْلِ، قَالَ أَبُو سَعِيدٍ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ، فَأَصْبْنَا سَيْنًا مِنْ سَبْيِ الْعَرَبِ،

(۲۱۳۸ھ) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم کو اسماعیل بن جعفر نے خبر دی، انہیں ربیعہ بن ابی عبد الرحمن نے، انہیں محمد بن یحییٰ بن حبان نے اور ان سے ابو مجریز نے بیان کیا کہ میں مسجد میں داخل ہوا تو ابو سعید خدری رضی اللہ عنہ اندر موجود تھے۔ میں ان کے پاس بیٹھ گیا اور عزل کے متعلق ان سے سوال کیا۔ انہوں نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ غزوہ بنی المصطلق کے لئے نکلے اس غزوہ میں ہمیں کچھ عرب کے قیدی ملے (جن میں عورتیں بھی تھیں) پھر اس سفر میں ہمیں عورتوں کی خواہش ہوئی اور بے عورت رہنا ہم پر مشکل ہو گیا۔ دوسری طرف ہم عزل کرنا چاہتے تھے

فَاشْتَهَيْنَا النِّسَاءَ فَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ، وَأَحْبَبْنَا الْعَزْلَ، فَأَرَدْنَا أَنْ نَعْزَلَ، وَقُلْنَا: نَعْزِلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ؟ فَسَأَلَنَاهُ عَنْ ذَلِكَ فَقَالَ: ((مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَانَتْ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَانِتَةٌ)). [راجع: ۲۲۲۹]

(اس خوف سے کہ بچہ نہ پیدا ہو) ہمارا ارادہ یہی تھا کہ عزل کر لیں لیکن پھر ہم نے سوچا کہ رسول اللہ ﷺ موجود ہیں۔ آپ سے پوچھے بغیر عزل کرنا مناسب نہ ہوگا۔ چنانچہ ہم نے آپ سے اس کے متعلق پوچھا تو آپ نے فرمایا: ”اگر تم عزل نہ کرو پھر بھی کوئی حرج نہیں کیونکہ قیامت تک جو جان پیدا ہونے والی ہے وہ ضرور پیدا ہو کر رہے گی۔“

تشریح: عزل کا مفہوم یہ ہے کہ مرد اپنی بیوی کے ساتھ ہم بستری کرے اور جب انزال کا وقت قریب ہو تو آلت تناسل کو نکال لے تاکہ بچہ پیدا نہ ہو۔ قطع نسل کی یہ بھی ایک صورت تھی جسے نبی کریم ﷺ نے پسند نہیں فرمایا آج طرح طرح سے قطع نسل کی دنیا کے بیشتر ممالک میں کوشش جاری ہے جو اسلام کی رو سے قطعاً ناجائز ہے۔ ”وقد ذكر هذه القصة ابن سعد نحو ما ذكر ابن اسحاق وان الحارث كان جمع جموعا وارسل عينا تانيه بخبر المسلمين فظفروا به فقتلوه فلما بلغه ذلك هلع وتفرق الجمع وانتهى النبي ﷺ الى الماء وهو المربيع فصاف اصحابه للقتال ورموهم بالنبل ثم حملوا عليهم حملة واحدة فما افلت منهم انسان بل قتل منهم عشرة واسر الباقون رجالا ونساء۔“ (فتح الباری) خلاصہ یہ کہ غزوہ بنو مصطلق میں مسلمانوں نے دس آدمیوں کو قتل کیا اور باقی کو قید کر لیا۔

۴۱۳۹۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ نَجْدٍ، فَلَمَّا أَذْرَكْتَهُ الْقَائِلَةَ وَهُوَ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَتَزَلَّ تَحْتَ شَجَرَةٍ وَاسْتَقْبَلَ بِهَا وَعَلَقَ سَيْفَهُ، فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ، وَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللَّهِ ﷺ فَجِئْنَا، فَإِذَا أَعْرَابِي قَاعِدٌ بَيْنَ يَدَيْهِ، فَقَالَ: ((إِنَّ هَذَا أَتَانِي وَأَنَا نَائِمٌ فَأَخْتَرْتُ سَيْفِي فَاسْتَيْقِظْتُ، وَهُوَ قَائِمٌ عَلَى رَأْسِي، مُحْتَرِطٌ صَلَاتًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي قُلْتُ: اللَّهُ. فَسَامَهُ، ثُمَّ قَعَدَ، فَهُوَ هَذَا)). قَالَ: وَلَمْ يَعَايَنَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ۱۲۹۱]

(۴۱۳۹) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ نے اور ان سے جابر بن عبد اللہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ نجد کی طرف غزوہ کے لئے گئے۔ دوپہر کا وقت ہوا تو آپ ایک جنگل میں پہنچے جہاں بھول کے درخت بہت تھے۔ آپ نے گھنے درخت کے نیچے سایہ کے لئے قیام کیا اور درخت سے اپنی تلوار لٹکا دی۔ صحابہ رضی اللہ عنہم بھی درختوں کے نیچے سایہ حاصل کرنے کے لئے پھیل گئے۔ ابھی ہم اسی کیفیت میں تھے کہ حضور ﷺ نے ہمیں پکارا۔ ہم حاضر ہوئے تو ایک بدوی آپ کے سامنے بیٹھا ہوا تھا۔ حضور ﷺ نے فرمایا: ”یہ شخص میرے پاس آیا تو میں سو رہا تھا۔ اتنے میں اس نے میری تلوار کھینچ لی اور میں بھی بیدار ہو گیا۔ یہ میری ننگی تلوار کھینچے ہوئے میرے سر پر کھڑا تھا۔ مجھ سے کہنے لگا آج مجھ سے تمہیں کون بچائے گا؟ میں نے کہا کہ اللہ! (وہ شخص صرف ایک لفظ سے اتنا مرعوب ہوا کہ) تلوار کو بنیام میں رکھ کر بیٹھ گیا اور دیکھ لو۔ یہ بیٹھا ہوا ہے۔“

رسول اللہ ﷺ نے اسے کوئی سزا نہیں دی۔

باب: غزوہ انمار کا بیان

بَابُ غَزْوَةِ انْمَارٍ

[راجع: ٤٠٠]

تشریح: ابن اسحاق نے ذکر کیا ہے کہ یہ غزوہ ماہ صفر میں ہوا اور ابن سعد کا بیان ہے کہ ایک آدمی حلب سے آیا اور اس نے خبر دی کہ بنو انمار اور بنو شلبہ مسلمانوں سے جنگ کے لئے جمع ہو رہے ہیں تو آپ صفر کی ۱۰ تاریخ کو نکلے اور ان کی جگہ میں ذات الرقاع کے موقع پر آئے۔ یہ بھی کہا گیا ہے کہ غزوہ انمار غزوہ بنی مصطلق کے آخر میں ۲۷ صفر میں واقع ہوا۔ اس لئے کہ ابو الزبیر نے جابر رضی اللہ عنہ سے روایت کی ہے کہ آپ غزوہ بنی مصطلق کے لئے جارہے تھے۔ میں حاضر خدمت ہوا اور میں نے دیکھا کہ آپ اونٹ کے اوپر نماز پڑھ رہے تھے۔ لیث کی روایت سے بھی اس کی تائید ہوتی ہے جس میں ذکر ہے کہ رسول اللہ ﷺ نے غزوہ بنی انمار میں صلوات الخوف کو ادا کیا۔ یہ بھی احتمال ہے کہ متعدد واقعات ہوں۔ (فتح الباری)

بَابُ حَدِيثِ الْإِفْكِ باب: واقعہ افک کا بیان

الإفْكُ وَالْأَفْكُ يَمْنَرُ النَجْسَ وَالنَّجْسَ. لفظ افك نجس اور نجس کی طرح ہے۔ بولتے ہیں: افكهم بکسر همزه افكهم بفتح همزه اور افكهم بفتح همزه وفاق بھی ہے۔

تفسیر: سورہ احقاف میں آیا ہے: ﴿وَذَلِكُمْ اِفْكُهُمْ﴾ (۳۶/ الاحقاف: ۲۸) دو بکسر ہمزہ ہے اور یہ بفتح ہمزہ سکون فاء اور فتنہ ہمزہ وفاء بھی ہے دو کاف پڑھا ہے تو ترجمہ یوں ہوگا اس نے ان کو ایمان سے پھیر دیا اور چھوٹا بنایا جیسے سورۃ الذاریات میں ﴿يُؤْفِكُ عَنْهُمُ الْاِفْكُ﴾ (۵۱/ الذاریات: ۹) ہے یعنی قرآن سے وہی منحرف ہوتا ہے جو اللہ کے علم میں منحرف قرار پا چکا ہے۔

اس باب میں اس مجموعے الزام کا تفصیل ذکر ہے جو منافقین نے حضرت ام المومنین عائشہ صدیقہ رضی اللہ عنہا کے اوپر لگایا تھا جس کی براءت کے لئے اللہ تعالیٰ نے سورہ نور میں تفصیل کے ساتھ آیات کا نزول فرمایا۔

۴۱۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَتْ: لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، وَكُلُّهُمْ حَدَّثَنِي طَائِفَةٌ مِنْ حَدِيثِهَا، وَبَعْضُهُمْ كَانَ أَوْعَى

(۴۱۴) ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ مجھ سے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے کہ جب اہل الک یعنی تہمت لگانے والوں نے ان کے متعلق وہ سب کچھ کہا جو انہیں کہنا تھا (ابن شہاب نے بیان کیا کہ) تمام حضرات نے (جن چار حضرات کے نام انہوں نے روایت کے سلسلے میں لئے ہیں) مجھ سے عائشہ رضی اللہ عنہا کی حدیث میں ایک

ایک ٹکڑا بیان کیا۔ یہ بھی تھا کہ ان میں سے بعض کو یہ قصہ زیادہ بہتر طریقہ پر یاد تھا اور عہدگی سے یہ قصہ بیان کرتا تھا اور میں نے ان میں سے ہر ایک کی روایت یاد رکھی جو اس نے عائشہ رضی اللہ عنہا سے یاد رکھی تھی۔ اگرچہ بعض لوگوں کو دوسرے لوگوں کے مقابلے میں روایت زیادہ بہتر طریقہ پر یاد تھی۔ پھر بھی ان میں باہم ایک کی روایت دوسرے کی روایت کی تصدیق کرتی ہے۔ ان لوگوں نے بیان کیا کہ عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ جب سفر کا ارادہ کرتے تو ازواج مطہرات رضی اللہ عنہن کے درمیان قرعہ ڈالاکرتے تھے اور جس کا نام آتا تو حضور ﷺ انہیں اپنے ساتھ سفر میں لے جاتے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک غزوہ کے موقع پر جب آپ نے قرعہ ڈالا تو میرا نام نکلا اور میں رسول اللہ ﷺ کے ساتھ سفر میں روانہ ہوئی۔ یہ واقعہ پردہ کے حکم کے نازل ہونے کے بعد کا ہے۔ چنانچہ مجھے ہودج سمیت اٹھا کر سوار کر دیا جاتا اور اسی کے ساتھ اتارا جاتا۔ اس طرح ہم روانہ ہوئے۔ پھر جب رسول اللہ ﷺ اپنے اس غزوہ سے فارغ ہو گئے تو واپس ہوئے۔ واپسی میں اب ہم مدینہ کے قریب تھے اور ایک مقام پر پڑاؤ تھا جہاں سے حضور ﷺ نے کوچ کا رات میں اعلان کیا۔ کوچ کا اعلان ہو چکا تو میں کھڑی ہوئی اور تھوڑی دور چل کر لشکر کے حدود سے آگے نکل گئی پھر قضائے حاجت سے فارغ ہو کر میں اپنی سواری کے پاس پہنچی۔ وہاں پہنچ کر جو میں نے اپنا سینہ ٹولا تو لظفار (مین کا ایک شہر) کے مہرہ کا بنا ہوا میرا ہار غائب تھا۔ اب میں پھر واپس ہوئی اور اپنا ہار تلاش کرنے لگی اس تلاش میں دیر ہو گئی۔ انہوں نے بیان کیا کہ جو لوگ مجھے سوار کیا کرتے تھے وہ آئے اور میرے ہودج کو اٹھا کر انہوں نے میرے اونٹ پر رکھ دیا۔ جس پر میں سوار ہوا کرتی تھی۔ انہوں نے سمجھا کہ میں ہودج کے اندر ہی موجود ہوں۔ ان دنوں عورتیں بہت ہلکی پھلکی تھیں۔ ان کے جسم میں زیادہ گوشت نہیں ہوتا تھا کیونکہ بہت معمولی خوراک انہیں ملتی تھی۔ اس لئے اٹھانے والوں نے جب اٹھایا تو ہودج کے بلکے پن میں انہیں کوئی فرق معلوم نہیں ہوا۔ یوں بھی اس وقت میں نو عمر لڑکی تھی۔ غرض اونٹ کو اٹھا کر وہ بھی روانہ ہو گئے جب لشکر گزر گیا تو مجھے بھی اپنا ہار مل گیا۔ میں ڈیرے پر آئی تو وہاں

لَحْدَيْنِهَا مِنْ بَعْضٍ وَأُثْبِتَ لَهُ اقْتِصَاصًا، وَقَدْ وَعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمْ الْحَدِيثَ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا، وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ، قَالُوا: قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَفْرَعَ بَيْنَ أَزْوَاجِهِ، وَأُتِيَهُنَّ خَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ، قَالَتْ عَائِشَةُ: فَأَفْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي، فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ مَا أَنْزَلَ الْحِجَابَ، فَكُنْتُ أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ، فَمِسَرْنَا حَتَّى إِذَا فَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ بَلَكَ وَقَفَّلَ، دَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ، آذَنَ لَيْلَةً بِالرَّجِيلِ، فَقُمْتُ جِئْنَا أَذْنُوًا بِالرَّجِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ النِّجِشَ، فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي، فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي، فَحَبَسَنِي ابْتِغَاؤُهُ، قَالَتْ: وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرْحَلُونَ بِي فَاحْتَمَلُوا هَوْدَجِي، فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ. وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ، وَكَانَ النِّسَاءُ إِذْ ذَاكَ خُفَافًا لَمْ يَهْلُنَّ وَلَمْ يَغْشَهُنَّ اللَّحْمُ، إِنَّمَا يَأْكُلْنَ الْعُلُقَةَ مِنَ الطَّعَامِ. فَلَمْ يَسْتَنْبِرِ الْقَوْمُ خِفَةَ الْهُودَجِ جِئْنَا رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ فَسَارَوْا، وَوَجَدْتُ عِقْدِي

کوئی بھی نہ تھا۔ پکارنے والا نہ جواب دینے والا۔ اس لئے میں وہاں آئی جہاں میرا اصل ڈیرہ تھا۔ مجھے یقین تھا کہ جلد ہی میرے نہ ہونے کا انہیں علم ہو جائے اور مجھے لینے کے لئے وہ واپس لوٹ آئیں گے۔ اپنی جگہ پر بیٹھے بیٹھے میری آنکھ لگ گئی اور میں سو گئی۔ صفوان بن مہشلؓ لشکر کے پیچھے پیچھے آ رہے تھے۔ (تاکہ لشکر کی کوئی چیز گم ہو گئی ہو تو وہ اٹھالیں) انہوں نے ایک سوئے انسان کا سایہ دیکھا اور جب (قریب آ کر) مجھے دیکھا تو پہچان گئے۔ پردہ سے پہلے وہ مجھے دیکھ چکے تھے۔ مجھے جب وہ پہچان گئے تو انا اللہ پڑھنا شروع کیا اور ان کی آواز سے میں جاگ اٹھی اور فوراً اپنی چادر سے میں نے اپنا چہرہ چھپا لیا۔ اللہ کی قسم! میں نے ان سے ایک لفظ بھی نہیں کہا اور نہ سوا انا اللہ کے میں نے ان کی زبان سے کوئی لفظ سنا۔ وہ سواری سے اتر گئے اور اسے انہوں نے بٹھا کر اس کی اگلی ٹانگ کو موڑ دیا۔ (تاکہ بغیر کسی مدد کے ام المؤمنین اس پر سوار ہو سکیں) میں اٹھی اور اس پر سوار ہو گئی۔ اب وہ سواری کو آگے سے پکڑے ہوئے لے کر چلے۔ جب ہم لشکر کے قریب پہنچے تو ٹھیک دو پہر کا وقت تھا۔ لشکر پڑاؤ کئے ہوئے تھا۔ ام المؤمنین رضی اللہ عنہا نے بیان کیا کہ پھر جسے ہلاک ہونا تھا وہ ہلاک ہوا۔ اصل میں تہمت کا بیڑا عبداللہ بن ابی ابن سلول (منافق) نے اٹھا رکھا تھا۔ عروہ نے بیان کیا کہ مجھے معلوم ہوا ہے کہ وہ اس تہمت کا چرچا کرتا اور اس کی مجلسوں میں اس کا تذکرہ ہوا کرتا۔ وہ اس کی تصدیق کرتا، خوب غور اور توجہ سے سنتا اور پھیلانے کے لئے خوب کھود کرید کرتا۔ عروہ نے پہلی سند کے حوالے سے یہ بھی کہا کہ حسان بن ثابت، مسطح بن اثاثہ اور حسنہ بنت جحش کے ساتھ تہمت لگانے میں شریک کسی کا بھی نام نہیں لیا کہ مجھے ان کا علم ہوتا۔ اگرچہ اس میں شریک ہونے والے بہت سے تھے۔ جیسا کہ اللہ تعالیٰ نے ارشاد فرمایا (کہ جن لوگوں نے تہمت لگائی ہے وہ بہت سے ہیں) لیکن اس معاملہ میں سب سے بڑھ چڑھ کر حصہ لینے والا عبداللہ بن ابی ابن سلول تھا۔ عروہ نے بیان کیا کہ عائشہؓ اس پر بڑی خفگی کا اظہار کرتی تھیں۔ اگر ان کے سامنے حسان بن ثابتؓ کو برا بھلا کہا جاتا آپ فرماتیں کہ یہ شعر حسان ہی نے کہا ہے کہ ”میرے والد اور میرے والد کے والد اور میری

بَعْدَ مَا اسْتَمَرَ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا مِنْهُمْ دَاعٍ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنَزِلِي الَّذِي كُنْتُ بِهِ، وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنَزِلِي غَلَبَنِي عَيْنِي فَبِمْتُ، وَكَانَ صَفْوَانُ بْنُ الْمُعْطَلِ السُّلَمِيُّ ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنَزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ، فَعَرَفَنِي حِينَ رَأَيْتِي. وَكَانَ رَأَيْتِي قَبْلَ الْحِجَابِ. فَاسْتَيْقَظْتُ بِاسْتِزْجَاعِهِ حِينَ عَرَفَنِي، فَحَمَرْتُ وَجْهِي بِحِلْيَابٍ، وَاللَّهِ! مَا تَكَلَّمْنَا بِكَلِمَةٍ وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِزْجَاعِهِ، وَهُوَ حَتَّى أَنَاخَ رَاجِلَتَهُ، فَوَطِئَ عَلَى يَدِهَا، فَقُمْتُ إِلَيْهَا فَرَكِبْتُهَا، فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ مُوْغِرِينَ فِي نَحْرِ الظَّهْمِيرَةِ، وَهُمْ نَزُؤْلٌ. قَالَتْ: فَهَلْكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى كِبَرَ الْإِفْكِ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ. قَالَ عُرْوَةُ: أَخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ، فَيَقْرَهُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ عُرْوَةُ: أَيْضًا لَمْ يُسَمَّ مِنْ أَهْلِ الْإِفْكِ أَيْضًا إِلَّا حَسَّانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أَثَاثَةَ، وَحَمْنَةُ بِنْتُ جَحْشٍ فِي نَاسِ آخَرِينَ، لَا عِلْمَ لِي بِهِمْ، غَيْرَ أَنَّهُمْ عَصَبَةٌ كَمَا قَالَ اللَّهُ تَعَالَى. وَإِنْ كِبَرَ ذَلِكَ يُقَالُ لَهُ: عَبْدُ اللَّهِ ابْنُ أَبِي ابْنِ سَلُولٍ. قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ،

وَقَوْلُ إِنَّهُ الَّذِي قَالَ:

فَإِنَّ أَبِي وَوَالِدَهُ وَعِزُّنِي

لِعِزِّضٍ مُحَمَّدٍ مِنْكُمْ وَقَاءُ

قَالَتْ عَائِشَةُ: فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكْنَيْتُ

جَيْنَ قَدِمْتُ شَهْرًا، وَالنَّاسُ يُفِيضُونَ فِي

قَوْلِ أَصْحَابِ الْإِفْكِ، لَا أَشْعُرُ بِشَيْءٍ مِنْ

ذَلِكَ، وَهُوَ يَرِيئُنِي فِي وَجْعِي أَنِّي لَا

أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللَّطْفَ الَّذِي

كُنْتُ أَرَى مِنْهُ جِئْتُ أَشْتَكِي، إِنَّمَا يَدْخُلُ

عَلَى رَسُولِ اللَّهِ ﷺ فَيَسْلَمُ ثُمَّ يَقُولُ:

((كَيْفَ تَبُكُّمُ؟)) ثُمَّ يَنْصَرِفُ، فَذَلِكَ

يَرِيئُنِي وَلَا أَشْعُرُ بِالشَّرِّ، حَتَّى خَرَجْتُ

جِئْتُ نَقَهْتُ، فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ قَبْلَ

الْمَنَاصِعِ، وَكَانَ مُتَبَرِّزًا، وَكُنَّا لَا نَخْرُجُ

إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ

الْكُفْ قَرِينًا مِنْ بَيُوتِنَا. وَأَمَرْنَا أُمَّ الْعَرَبِ

الْأُولَى فِي الْبَرِيَّةِ قَبْلَ الْغَائِطِ، وَكُنَّا نَتَأَذَى

بِالْكُفِّ أَنْ نَتَّخِذَهَا عِنْدَ بَيُوتِنَا، قَالَتْ:

فَانْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهِيَ ابْنَةُ أَبِي

رُحْمِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا

بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةُ أَبِي بَكْرٍ

الصَّدِيقِ، وَابْنُهَا مِسْطَحُ بْنُ أَثَاثَةَ بْنِ عَبَادِ

ابْنِ الْمُطَّلِبِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قَبْلَ

بَيْتِي، جِئْتُ فَرَعْنَا مِنْ شَأْنِنَا، فَعَثَرْتُ أُمَّ

مِسْطَحٍ فِي مِرْطَهِهَا فَقَالَتْ: تَعَسَ مِسْطَحُ.

فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتُ، أَتُسَبِّحَنَّ رَجُلًا

شَهِدَ بَذْرًا؟ فَقَالَتْ: أَيُّ هَتَاهُ وَلَكُم تَسْمَعِي

عزت، محمد ﷺ کی عزت کی حفاظت کے لئے تمہارے سامنے دوحال بنی رہیں گی۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر ہم مدینہ پہنچ گئے اور وہاں پہنچتے ہی میں جو بیمار پڑی تو ایک مہینے تک بیمار ہی رہی۔ اس عرصہ میں لوگوں میں تہمت لگانے والوں کی افواہوں کا بڑا چرچا رہا لیکن میں ایک بات بھی نہیں سمجھ رہی تھی البتہ اپنے مرض کے دوران ایک چیز سے مجھے بڑا شبہ ہوتا کہ رسول کریم ﷺ کی وہ محبت و عنایت میں نہیں محسوس کرتی تھی جس کو پہلے جب بھی بیمار ہوتی میں دیکھ چکی تھی۔ آپ میرے پاس تشریف لاتے، سلام کرتے اور دریافت فرماتے: ”کیسی طبیعت ہے؟“ صرف اتنا پوچھ کر واپس تشریف لے جاتے۔ حضور ﷺ کے اس طرز عمل سے مجھے شبہ ہوتا تھا لیکن شر (جو پھیل چکا تھا) اس کا مجھے کوئی احساس نہیں تھا۔ مرض سے جب آقاؐ ہوا تو میں ام مسطح کے ساتھ مناصع کی طرف گئی۔ مناصع (مدینہ کی آبادی سے باہر) ہمارے رفع حاجت کی جگہ تھی۔ ہم یہاں صرف رات کے وقت جاتے تھے۔ یہ اس سے پہلے کی بات ہے، جب بیت الخلا ہمارے گھروں سے قریب بن گئے تھے۔ ام المؤمنین نے بیان کیا کہ ابھی ہم عرب کے قدیم کے طریقے پر عمل کرتے اور میدان میں رفع حاجت کے لیے جایا کرتے تھے اور ہمیں اس سے تکلیف ہوتی تھی کہ بیت الخلا ہمارے گھروں کے قریب بنائے جائیں۔ انہوں نے بیان کیا کہ الغرض میں اور ام مسطح (رفع حاجت کے لئے) گئے۔ ام مسطح ابو رہم بن مطلب بن عبد مناف کی بیٹی ہیں۔ ان کی والدہ صخر بن عامر کی بیٹی ہیں اور وہ ابو بکر صدیق رضی اللہ عنہ کی خالہ ہوتی ہیں۔ انہی کے بیٹے مسطح بن اثاثہ بن عباد بن مطلب رضی اللہ عنہ ہیں۔ پھر میں اور ام مسطح حاجت سے فارغ ہو کر اپنے گھر کی طرف واپس آ رہی تھی کہ ام مسطح اپنی چادر میں الجھ گئیں اور ان کی زبان سے نکلا کہ مسطح ذلیل ہو۔ میں نے کہا آپ نے بری بات زبان سے نکالی، ایک ایسے شخص کو آپ برا کہہ رہی ہیں جو بدر کی لڑائی میں شریک ہو چکا ہے۔ انہوں نے اس پر کہا: کیوں مسطح کی باتیں تم نے نہیں سنیں؟ ام المؤمنین نے بیان کیا کہ میں نے پوچھا کہ انہوں نے کیا کہا ہے؟ بیان کیا، پھر انہوں نے تہمت لگانے والوں کی باتیں سنا لیں۔ بیان کیا کہ ان باتوں کو سن کر میرا

مرض اور بڑھ گیا۔ جب میں اپنے گھر واپس آئی تو حضور اکرم ﷺ میرے پاس تشریف لائے اور سلام کے بعد دریافت فرمایا: ”کیسی طبیعت ہے؟“ میں نے حضور ﷺ سے عرض کیا کہ کیا مجھے اپنے والدین کے گھر جانے کی اجازت مرحمت فرمائیں گے؟ ام المؤمنین نے بیان کیا کہ میرا ارادہ یہ تھا کہ ان سے اس خبر کی تصدیق کروں گی۔ انہوں نے بیان کیا کہ حضور ﷺ نے مجھے اجازت دے دی۔ میں نے اپنی والدہ سے (گھر جا کر) پوچھا کہ آخر لوگوں میں کس طرح کی افواہیں ہیں؟ انہوں نے فرمایا کہ بیٹی! فکر نہ کر، اللہ کی قسم! ایسا شاید ہی کہیں ہوا ہو کہ ایک خوبصورت عورت کسی ایسے شوہر کے ساتھ ہو جو اس سے محبت رکھتا ہو اور اس کی سونکیں بھی ہوں اور پھر اس پر تہمتیں نہ لگائی گئی ہوں۔ اس کی عیب جوئی نہ کی گئی ہو۔ ام المؤمنین نے بیان کیا کہ میں نے اس پر کہا کہ سبحان اللہ (میری سونکوں سے اس کا کیا تعلق) اس کا تو عام لوگوں میں چرچا ہے۔ انہوں نے بیان کیا کہ ادھر پھر جو میں نے رونا شروع کیا تو رات بھر روتی رہی اسی طرح صبح ہوگئی اور میرے آنسو کی طرح نہ تھمتے تھے اور نہ نیند ہی آتی تھی۔ بیان کیا کہ ادھر رسول اللہ ﷺ نے علی بن ابی طالب اور اسامہ بن زید رضی اللہ عنہما کو اپنی بیوی کو علیحدہ کرنے کے متعلق مشورہ کرنے کے لئے بلایا کیونکہ اس سلسلے میں اب تک آپ پر وحی نازل نہیں ہوئی تھی۔ بیان کیا کہ اسامہ نے تو حضور اکرم ﷺ کو اسی کے مطابق مشورہ دیا جو وہ حضور ﷺ کی بیوی (مراد خود اپنی ذات سے ہے) کی پاکیزگی اور حضور ﷺ کی ان سے محبت کے متعلق جانتے تھے۔ چنانچہ انہوں نے کہا کہ آپ کی بیوی میں مجھے خیر و بھلائی کے سوا اور کچھ معلوم نہیں ہے لیکن علی رضی اللہ عنہ نے کہا: یا رسول اللہ! اللہ تعالیٰ نے آپ پر کوئی تنگی نہیں رکھی ہے اور عورتیں بھی ان کے علاوہ بہت ہیں۔ آپ ان کی باندی (بریرہ رضی اللہ عنہا) سے بھی دریافت فرمائیں وہ حقیقت حال بیان کر دے گی۔ بیان کیا کہ پھر حضور ﷺ نے بریرہ رضی اللہ عنہا کو بلایا۔ اور ان سے دریافت فرمایا: ”تم نے کوئی ایسی بات دیکھی ہے جس سے تمہیں عائنہ پر شبہ ہوا ہو۔“ بریرہ رضی اللہ عنہا نے کہا: اس ذات کی قسم! جس نے آپ کو حق کے ساتھ مبعوث کیا۔ میں نے ان کے اندر کوئی ایسی چیز نہیں

مَا قَالَ؟ قَالَتْ: وَقُلْتُ: مَا قَالَ فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ قَالَتْ: فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ قَالَ: ((كَيْفَ بَيْكُم؟)) فَقُلْتُ لَهُ: أَتَأْذُنُ لِي أَنْ أَتِيَ أَبِي؟ قَالَتْ: وَأُرِيدُ أَنْ أَسْتَيْقِنَ الْخَبَرَ مِنْ قِبَلِهِمَا، قَالَتْ: فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ مَاذَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بَنِيَّةُ هَوْنِي عَلَيْكَ، فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً قَطُ وَضِيعَةً عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا كَثُرْنَ عَلَيْهَا. قَالَتْ: فَقُلْتُ: سُبْحَانَ اللَّهِ! أَوْلَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا قَالَتْ: فَكَيْفَ تِلْكَ اللَّيْلَةُ، حَتَّى أَضْبَحْتُ لَا يَرِقَا لِي دَمْعٌ، وَلَا أَكْتَجِلُ بَنُومٌ، ثُمَّ أَضْبَحْتُ أَبْكِي قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ جِئْنَا اسْتَلَبْتَ الْوَحْيَ يَسْأَلُهُمَا وَنَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، قَالَتْ: فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ، فَقَالَ أُسَامَةُ: أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِ الْجَارِيَةَ تَصُدِّقُكَ. قَالَتْ: فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: ((أَيُّ بَرِيرَةَ!)) هَلْ رَأَيْتَ مِنْ شَيْءٍ يُرِيدُكَ؟ قَالَتْ لَهُ بَرِيرَةُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا رَأَيْتُ عَلَيْهَا

دیکھی جو بری ہو۔ اتنی بات ضرور ہے کہ وہ ایک نو عمر لڑکی ہیں، آنا گوندہ کر سوجاتی ہیں اور بکری آکر اسے کھا جاتی ہے۔ انہوں نے بیان کیا کہ اس دن رسول اللہ ﷺ نے صحابہ کو خطاب کیا اور منبر پر کھڑے ہو کر عبد اللہ بن ابی (منافق) کا معاملہ رکھا۔ آپ نے فرمایا: ”اے گروہ مسلمین! اس شخص کے بارے میں میری کون مدد کرے گا جس کی اذیتیں اب میری بیوی کے معاملے تک پہنچ گئی ہیں۔ اللہ کی قسم کہ میں نے اپنی بیوی میں خیر کے سوا اور کوئی چیز نہیں دیکھی اور نام بھی ان لوگوں نے ایک ایسے شخص (صفوان بن معطل رضی اللہ عنہ) جو ام المؤمنین کو اپنے اونٹ پر لائے تھے) کا لیا ہے جس کے بارے میں بھی میں خیر کے سوا اور کچھ نہیں جانتا۔ وہ جب بھی میرے گھر آئے تو میرے ساتھ ہی آئے۔“ ام المؤمنین رضی اللہ عنہا نے بیان کیا کہ اس پر سعد بن معاذ رضی اللہ عنہ قبیلہ بنی اشہل کے بھائی کھڑے ہوئے اور عرض کیا: یا رسول اللہ! میں آپ کی مدد کروں گا۔ اگر وہ شخص اوس کا ہوا تو میں اس کی گردن مار دوں گا اور اگر وہ ہمارے قبیلہ کا ہوا تو آپ کا اس کے متعلق بھی جو حکم ہوگا ہم بجالائیں گے۔ ام المؤمنین نے بیان کیا کہ اس پر قبیلہ خزرج کے ایک آدمی کھڑے ہوئے۔ حسان کی والدہ ان کی چچا زاد بہن تھیں یعنی سعد بن عبادہ رضی اللہ عنہ وہ قبیلہ خزرج کے سردار تھے اور اس سے پہلے بڑے صحابہ اور مخلصین میں تھے لیکن آج قبیلہ کی حسیّت ان پر غالب آگئی۔ انہوں نے سعد رضی اللہ عنہ کو مخاطب کر کے کہا: اللہ کی قسم! تم جھوٹے ہو، تم اسے قتل نہیں کر سکتے اور نہ تمہارے اندر اتنی طاقت ہے۔ اور وہ تمہارے قبیلہ کا ہوتا تو تم اس کے قتل کا نام نہ لیتے۔ اس کے بعد اسید بن حضیر رضی اللہ عنہ جو سعد بن معاذ رضی اللہ عنہ کے چچیرے بھائی کھڑے ہوئے اور سعد بن عبادہ رضی اللہ عنہ کو مخاطب کر کے کہا: اللہ کی قسم! تم جھوٹے ہو، ہم اسے ضرور قتل کریں گے۔ اب اس میں شبہ نہیں رہا کہ تم بھی منافق ہو، تم منافقوں کی طرف سے مدافعت کرتے ہو۔ اتنے میں اوس و خزرج کے دونوں قبیلے بھڑک اٹھے اور ایسا معلوم ہوتا تھا کہ آپس ہی میں لڑ پڑیں گے اس وقت تک رسول اللہ ﷺ منبر پر تشریف رکھتے تھے۔ ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر رسول اللہ ﷺ سب کو خاموش کرنے کرانے لگے۔ سب حضرات

أَمْرًا قَطُّ أَغْمَصُهُ، غَيْرَ أَنَّهَا جَارِيَةٌ حَدِيثُهُ السَّنَنُ تَنَامُ عَنْ عَجِينِ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ ابْنِ أَبِي وَهُوَ عَلَى الْمَنْبَرِ فَقَالَ: ((يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَاهُ فِي أَهْلِي؟ وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي)). قَالَتْ: فَقَامَ سَعْدُ أَخُو بَنِي عَبْدِ الْأَشْهَلِ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ! أَغْذِرُكَ، فَإِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْتُ عُنُقَهُ، وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْنَا فَعَلْنَا أَمْرَكَ. قَالَتْ: فَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ، وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ عَمِّهِ مِنْ قَبِيلِهِ، وَهُوَ سَعْدُ بْنُ عَبَادَةَ، وَهُوَ سَيِّدُ الْخَزْرَجِ، قَالَتْ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا، وَلَكِنْ اخْتَمَلَتْهُ الْحَمِيَّةُ. فَقَالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللَّهِ! لَا تَقْتُلُهُ، وَلَا تَقْدِرُ عَلَى قَتْلِهِ، وَلَوْ كَانَ مِنْ زَهْطِكَ مَا أَخْبَيْتَ أَنْ يُقْتَلَ. فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ - وَهُوَ ابْنُ عَمِّ سَعْدٍ - فَقَالَ لِسَعْدِ بْنِ عَبَادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ! لَا تَقْتُلُهُ، فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ. قَالَتْ: فَتَارَ الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ يَقْتُلُوا، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمَنْبَرِ قَالَتْ: فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَتُوا

وَسَكَتَ قَالَتْ: فَبَكَيْتُ يَوْمَئِذٍ ذَلِكَ كُلُّهُ، لَا يَرْقَأُ لِي دَمْعٌ، وَلَا أَكْتَحِلُ بَنُوْمٌ قَالَتْ: وَأَصْبَحَ أَبُوَايَ عِنْدِي، وَقَدْ بَكَيتُ لَيْلَتَيْنِ وَيَوْمًا، لَا أَكْتَحِلُ بَنُوْمٌ، وَلَا يَرْقَأُ لِي دَمْعٌ، حَتَّى إِنِّي لَأَظُنُّ أَنَّ الْبُكَاءَ قَالَتْ كَبِدِي، فَبَيْنَا أَبُوَايَ جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ، فَأَذْنَتْ لَهَا، فَجَلَسْتُ تَبْكِي مَعِي قَالَتْ: فَبَيْنَا نَحْنُ عَلَى ذَلِكَ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَيْنَا، فَسَلَّمَ ثُمَّ جَلَسَ قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مِنْذُ قَبْلِ مَا قَبِلَ قَبْلَهَا، وَقَدْ لَبِثْتُ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ: فَتَشْهَدُ رَسُولُ اللَّهِ ﷺ جِئْتُ جَلَسْتُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ يَا عَائِشَةُ إِنَّهُ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ بِرِيئَةً، فَسَيَرْتُكَ اللَّهُ، وَإِنْ كُنْتَ أَلَمْتِ بِذَنْبٍ، فَاسْتَغْفِرِي اللَّهَ وَتَوْبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ)). قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ فَلَصَّ دَمْعِي حَتَّى مَا أُحْسِنُ مِنْهُ قَطْرَةً، فَقُلْتُ لِأُيُّي: أَجِبْ رَسُولُ اللَّهِ ﷺ عَنِّي فِيمَا قَالَ. فَقَالَ أَبِي وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ. فَقُلْتُ: لِأُمِّي أَجِئِي رَسُولُ اللَّهِ ﷺ فِيمَا قَالَ. قَالَتْ أُمِّي: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ. فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السَّنِّ لَا أَفْرَأُ مِنَ الْقُرْآنِ كَثِيرًا: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ

چپ ہو گئے اور آنحضور ﷺ بھی فارغ ہو گئے۔ ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ میں اس روز پورا دن روتی رہی۔ نہ میرے آنسو تھمتے تھے اور نہ آنکھ لگتی تھی۔ بیان کیا کہ صبح کے وقت میرے والدین میرے پاس آئے۔ دو راتیں اور ایک دن میرا روتے ہوئے گزر گیا تھا۔ اس پورے عرصہ میں نہ میرے آنسو رکے اور نہ نیند آئی۔ ایسا معلوم ہوتا تھا کہ روتے روتے میرا کلیجہ پھٹ جائے گا۔ ابھی میرے والدین میرے پاس ہی بیٹھے ہوئے تھے اور میں روئے جا رہی تھی کہ قبیلہ انصار کی ایک خاتون نے اندر آنے کی اجازت چاہی۔ میں نے انہیں اجازت دے دی اور وہ بھی میرے ساتھ بیٹھ کر رونے لگیں۔ بیان کیا کہ ہم ابھی اسی حالت میں تھے کہ رسول اللہ ﷺ تشریف لائے۔ آپ نے سلام کیا اور بیٹھ گئے۔ بیان کیا کہ جب سے مجھ پر تہمت لگائی گئی تھی، آنحضور ﷺ میرے پاس نہیں بیٹھے تھے۔ ایک مہینہ گزر گیا تھا اور میرے بارے میں آپ کو وحی کے ذریعہ کوئی اطلاع نہیں دی گئی تھی۔ بیان کیا کہ بیٹھنے کے بعد رسول اللہ ﷺ نے کلمہ شہادت پڑھا پھر فرمایا: ”اما بعد! اے عائشہ! مجھے تمہارے بارے میں اس طرح کی خبر ملی ہیں، اگر تم واقعی اس معاملہ میں پاک و صاف ہو تو اللہ تمہاری پاکی خود بیان کر دے گا لیکن اگر تم نے کسی گناہ کا قصد کیا تھا تو اللہ کی مغفرت چاہو اور اس کے حضور میں توبہ کرو کیونکہ بندہ جب (اپنے گناہوں کا) اعتراف کر لیتا ہے اور پھر اللہ کی بارگاہ میں توبہ کرتا ہے تو اللہ تعالیٰ اس کی توبہ قبول کر لیتا ہے۔“ ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ جب حضور اکرم ﷺ اپنا کلام پورا کر چکے تو میرے آنسو اس طرح خشک ہو گئے کہ ایک قطرہ بھی محسوس نہیں ہوتا تھا۔ میں نے پہلے اپنے والدین سے کہا کہ میری طرف سے رسول اللہ ﷺ کو آپ کے کلام کا جواب دیں۔ والد نے فرمایا: اللہ کی قسم! میں کچھ نہیں جانتا کہ رسول اللہ ﷺ سے مجھے کیا کہنا چاہیے۔ پھر میں نے اپنی والدہ سے کہا کہ حضور اکرم ﷺ نے جو کچھ فرمایا ہے وہ اس کا جواب دیں۔ والدہ نے بھی یہی کہا: اللہ کی قسم! مجھے کچھ نہیں معلوم کہ آنحضور ﷺ سے مجھے کیا کہنا چاہیے۔ اس لئے میں نے خود ہی عرض کیا۔ حالانکہ میں بہت کم عمر لڑکی تھی اور قرآن مجید بھی میں نے زیادہ

نہیں پڑھا تھا کہ اللہ کی قسم! مجھے بھی معلوم ہوا ہے کہ آپ لوگوں نے اس طرح کی افواہوں پر کان دھرا اور بات آپ لوگوں کے دلوں میں اتر گئی اور آپ لوگوں نے اس کی تصدیق کی۔ اب اگر میں یہ کہوں کہ میں اس تہمت سے بری ہوں تو آپ لوگ میری تصدیق نہیں کریں گے اور اگر اس گناہ کا اقرار کر لوں اور اللہ تعالیٰ خوب جانتا ہے کہ میں اس سے بری ہوں تو آپ لوگ اس کی تصدیق کرنے لگ جائیں گے۔ پس اللہ کی قسم! میری اور آپ لوگوں کی مثال یوسف علیہ السلام کے والد جیسی ہے۔ جب انہوں نے کہا تھا ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ (پس صبر جمیل بہتر ہے اور اللہ ہی کی مدد و کار ہے اس بارے میں جو کچھ تم کہہ رہے ہو) پھر میں نے اپنا رخ دوسری طرف کر لیا اور اپنے بستر پر لیٹ گئی۔ اللہ خوب جانتا تھا کہ میں اس معاملہ میں قطعاً بری تھی اور وہ خود میری برأت ظاہر کرے گا۔ کیونکہ میں واقعی بری تھی لیکن اللہ کی قسم! مجھے اس کا کوئی وہم و گمان بھی نہ تھا کہ اللہ تعالیٰ وحی کے ذریعہ قرآن مجید میں میرے معاملے کی صفائی اتارے گا کیونکہ میں اپنے کو اس سے بہت کمتر سمجھتی تھی کہ اللہ تعالیٰ میرے معاملہ میں خود کلام فرمائے، مجھے تو صرف اتنی امید تھی کہ حضور ﷺ کوئی خواب دیکھیں گے جس کے ذریعہ اللہ تعالیٰ میری برأت کر دے گا لیکن اللہ کی قسم! ابھی حضور اکرم ﷺ اس مجلس سے اٹھے بھی نہیں تھے اور نہ اور کوئی گھر کا آدمی وہاں سے اٹھا تھا کہ حضور ﷺ پر وحی نازل ہوئی شروع ہوئی اور آپ پر وہ کیفیت طاری ہوئی جو وحی کی شدت میں طاری ہوتی تھی۔ موتیوں کی طرح پسینے کے قطرے آپ کے چہرے سے گرنے لگے۔ حالانکہ سردی کا موسم تھا۔ یہ اس وحی کی وجہ سے تھا جو آپ پر نازل ہو رہی تھی۔ ام المؤمنین رضی اللہ عنہا نے بیان کیا کہ پھر آپ کی کیفیت ختم ہوئی تو آپ تبسم فرما رہے تھے۔ سب سے پہلا کلمہ جو آپ کی زبان مبارک سے نکلا وہ یہ تھا۔ آپ نے فرمایا: ”اے عائشہ! اللہ نے تمہاری برأت نازل کر دی ہے۔“ انہوں نے بیان کیا کہ اس پر میری والدہ نے کہا کہ حضور ﷺ کے سامنے کھڑی ہو جاؤ میں نے کہا: نہیں، اللہ کی قسم! میں آپ کے سامنے نہیں کھڑی ہوں گی۔ میں اللہ عز و جل کے سوا اور کسی کی حمد و ثناء نہیں کروں گی

سَمِعْتُمْ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَلَيْتَ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ لَا تُصَدِّقُونِي، وَلَيْتَ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهِ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقُنِي، فَوَاللَّهِ لَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ [يوسف: ١٨] ثُمَّ تَحَوَّلْتُ وَاضْطَجَعْتُ عَلَى فِرَاشِي، وَاللَّهِ يَعْلَمُ أَنِّي جَنَيْتُ بَرِيئَةً، وَأَنَّ اللَّهَ مُبَرِّئِي بَرَأَتِي وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَخَيَاتِي، لَشَأْنِي فِي نَفْسِي كَانَ أَحَقُّرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ، وَلَكِنْ كُنْتُ أَزْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهَ بِهَا، فَوَاللَّهِ مَا رَأَى رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أَنْزَلَ عَلَيْهِ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرْحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِنَ الْعَرَقِ مِثْلَ الْجُمَانِ. وَهُوَ فِي يَوْمٍ شَدِيدٍ مِنْ ثِقَلِ الْقَوْلِ الَّذِي أَنْزَلَ عَلَيْهِ. قَالَتْ: فَسُرِّي عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ، فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: ((يَا عَائِشَةُ! مَا اللَّهُ فَقَدْ بَرَّأكَ)). قَالَتْ: فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ. فَقُلْتُ: وَاللَّهِ لَا أَقُومُ إِلَيْهِ، فَإِنِّي لَا أَحْمَدُ إِلَّا اللَّهَ عَزَّ وَجَلَّ قَالَتْ: وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾ [النور: ١١] الْعَشْرَ الْآيَاتِ، ثُمَّ أَنْزَلَ اللَّهُ

(کہ اسی نے میری برأت نازل کی ہے) بیان کیا کہ اللہ تعالیٰ نے نازل فرمایا ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾ (جو لوگ تہمت تراشی میں شریک ہوئے ہیں.....) (دس آیتیں اس سلسلہ میں نازل ہوئیں۔ جب اللہ تعالیٰ نے (سورہ نور میں) یہ آیتیں برأت کے لئے نازل فرمائیں تو ابو بکر صدیق رضی اللہ عنہ (جو مسطح بن اثاثہ کے اخراجات، ان سے قربت اور محتاجی کی وجہ سے خود اٹھاتے تھے) نے کہا: اللہ کی قسم! مسطح نے جب عائشہ رضی اللہ عنہا کے متعلق اس طرح کی تہمت تراشی میں حصہ لیا تو میں اس پر اب کبھی کچھ خرچ نہیں کروں گا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ﴿وَلَا يَأْتِلِ أُولُو الْفَضْلِ مِنْكُمْ﴾ (یعنی اہل فضل اور اہل ہمت قسم نہ کھائیں.....) سے غفور رحیم تک (کیونکہ مسطح یا دوسرے مؤمنین کی اس میں شرکت محض غلط فہمی کی بنا پر تھی) چنانچہ ابو بکر صدیق رضی اللہ عنہ نے کہا: اللہ کی قسم! میری تمنا ہے کہ اللہ تعالیٰ مجھے اس کہنے پر معاف کر دے اور مسطح کو جو کچھ وہ دیا کرتے تھے، اسے پھر دینے لگے اور کہا: اللہ کی قسم! اب اس وظیفہ کو میں کبھی بند نہیں کروں گا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ میرے معاملے میں حضور ﷺ نے ام المؤمنین زینب بنت جحش رضی اللہ عنہا سے بھی مشورہ کیا تھا۔ آپ نے ان سے پوچھا کہ عائشہ رضی اللہ عنہا کے متعلق کیا معلومات ہیں اُس میں تم نے کیا چیز دیکھی ہے؟ انہوں نے عرض کیا: یا رسول اللہ! میں اپنی آنکھوں اور کانوں کو محفوظ رکھتی ہوں (کہ ان کی طرف خلاف واقعہ نسبت کروں) اللہ کی قسم! میں ان کے بارے میں خیر کے سوا اور کچھ نہیں جانتی۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ زینب ہی تمام ازواج مطہرات میں میرے مقابل کی تھیں لیکن اللہ تعالیٰ نے ان کے تقویٰ اور پاکبازی کی وجہ سے انہیں محفوظ رکھا۔ بیان کیا کہ البتہ ان کی بہن حمنہ نے غلط راستہ اختیار کیا اور ہلاک ہونے والوں کے ساتھ وہ بھی ہلاک ہوئی تھیں۔ ابن شہاب نے بیان کیا کہ یہی تھی وہ تفصیل اس حدیث کی جو ان اکابر کی طرف سے پہنچی تھی۔ پھر عروہ نے بیان کیا کہ عائشہ رضی اللہ عنہا نے بیان کیا کہ اللہ کی قسم! جن صحابی کے ساتھ یہ تہمت لگائی گئی تھی وہ (اپنے پر اس تہمت کو سن کر) کہتے: سبحان اللہ، اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے، میں نے آج تک کسی عورت کا پردہ نہیں

هَذَا فِي بَرَاتِي. قَالَ: أَبُو بَكْرٍ الصَّدِيقُ: وَكَانَ يَنْفِقُ عَلَى مُسْطَحِ بْنِ أَثَاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقْرِهِ. وَاللَّهُ لَا أَنْفِقُ عَلَى مُسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ، فَأَنْزَلَ اللَّهُ: ﴿وَلَا يَأْتِلِ أُولُو الْفَضْلِ مِنْكُمْ﴾ إِلَى قَوْلِهِ: ﴿غُفُورٌ رَحِيمٌ﴾ قَالَ: أَبُو بَكْرٍ الصَّدِيقُ بَلَى وَاللَّهِ إِنِّي لَأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مُسْطَحِ النَّفَقَةِ الَّتِي كَانَ يَنْفِقُ عَلَيْهِ وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا. قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ لَزَيْنَبَ: ((مَاذَا عَلِمْتَ أَوْرَأَيْتَ)). فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَحْمِي سَمْعِي وَبَصَرِي، وَاللَّهِ مَا عَلِمْتُ إِلَّا خَيْرًا. قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تَسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ. فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. قَالَتْ: وَطَفِيفَتْ أُخْتُهَا حَمْنَةُ تَحَارِبُ لَهَا، فَهَلَكَتْ فَيَمُنْ هَلَكَ. قَالَ ابْنُ شِهَابٍ: فَهَذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِ هَؤُلَاءِ الرَّهْطِ. ثُمَّ قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللَّهِ إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ مِنْ كَنَفِ أَثْنَى قَطُ. قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ. [راجع: ۲۵۹۳]

کھولا۔ ام المؤمنین رضی اللہ عنہا نے بیان کیا کہ پھر اس واقعہ کے بعد وہ اللہ کے راستے میں شہید ہو گئے تھے۔

(۴۱۴۲) مجھ سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا کہ ہشام بن یوسف نے اپنی یاد سے مجھے حدیث لکھوائی۔ انہوں نے بیان کیا کہ ہمیں عمر نے خبر دی، ان سے زہری نے بیان کیا، کہا کہ مجھ سے خلیفہ ولید بن عبد الملک نے پوچھا، کیا تم کو معلوم ہے کہ علی رضی اللہ عنہ بھی عائشہ رضی اللہ عنہا پر تہمت لگانے والوں میں تھے؟ میں نے کہا نہیں، البتہ تمہاری قوم (قریش) کے دو آدمیوں ابوسلمہ بن عبد الرحمن اور ابوبکر بن عبد الرحمن بن حارث نے مجھے خبر دی کہ عائشہ رضی اللہ عنہا نے ان سے کہا کہ علی رضی اللہ عنہ ان کے معاملے میں خاموش تھے۔

(۴۱۴۳) ابو عبد اللہ محمد بن اسماعیل بن ابراہیم بن مغیرہ بھی (امام بخاری رحمہ اللہ) نے کہا کہ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے ابو وائل شقیق بن سلمہ نے بیان کیا، ان سے مسروق بن اجدع نے بیان کیا، کہا کہ مجھ سے ام رومان رضی اللہ عنہا نے بیان کیا، وہ عائشہ رضی اللہ عنہا کی والدہ ہیں۔ انہوں نے بیان کیا کہ میں اور عائشہ بیٹھی ہوئی تھیں کہ ایک انصاری خاتون آئیں اور کہنے لگیں کہ اللہ فلاں فلاں کو تباہ کرے۔ ام رومان نے پوچھا: کیا بات ہے؟ انہوں نے کہا کہ میرا لڑکا بھی ان لوگوں کے ساتھ شریک ہو گیا ہے، جنہوں نے اس طرح کی بات کی ہے۔ ام رومان رضی اللہ عنہا نے پوچھا: آخر بات کیا ہے؟ اس پر انہوں نے تہمت لگانے والوں کی باتیں نقل کر دیں۔ عائشہ رضی اللہ عنہا نے پوچھا: کیا رسول اللہ ﷺ نے بھی یہ باتیں سنیں ہیں؟ انہوں نے بیان کیا کہ ہاں۔ انہوں نے پوچھا اور ابوبکر رضی اللہ عنہ نے بھی؟ انہوں نے کہا کہ ہاں، انہوں نے بھی۔ یہ سنتے ہی وہ شش کھا کر گر پڑیں اور جب ہوش آیا تو جائزے کے ساتھ بخار چڑھا ہوا تھا۔ میں نے ان پر ان کے کپڑے ڈال دیے اور اچھی طرح ڈھک دیا۔ اس کے بعد رسول اللہ ﷺ تشریف لائے اور دریافت فرمایا: ”انہیں کیا ہوا ہے؟“ میں نے

۴۱۴۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: أَمَلًا عَلَيَّ هِشَامُ بْنُ يُوسُفَ مِنْ حِفْظِهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ: أَبْلَغَكَ أَنَّ عَلِيًّا، كَانَ فِيْمَنْ قَذَفَ عَائِشَةَ؟ قُلْتُ: لَا. وَلَكِنْ قَدْ أَخْبَرَنِي رَجُلَانِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ قَالَتْ لَهُمَا: كَانَ عَلِيٌّ مُسَلِّمًا فِي شَأْنِهَا.

۴۱۴۳۔ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمَغِيرَةِ الْجُعْفِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، قَالَ: حَدَّثَنِي مَسْرُوقُ بْنُ الْأَجْدَعِ، قَالَ: حَدَّثَنِي أُمُّ رُوْمَانَ وَهِيَ أُمُّ عَائِشَةَ قَالَتْ: بَيْنَا أَنَا قَاعِدَةٌ أَنَا وَعَائِشَةُ إِذْ وَلَجَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ فَقَالَتْ: فَعَلَ اللَّهُ بِفُلَانٍ وَفَعَلَ. فَقَالَتْ أُمُّ رُوْمَانَ: وَمَا ذَاكَ؟ قَالَتْ: ابْنِي فِيْمَنْ حَدَّثَ الْحَدِيثَ. قَالَتْ: وَمَا ذَاكَ؟ قَالَتْ: كَذَا وَكَذَا. قَالَتْ عَائِشَةُ: سَمِعَ رَسُولُ اللَّهِ ﷺ قَالَتْ: نَعَمْ. قَالَتْ: وَأَبُو بَكْرٍ قَالَتْ: نَعَمْ. فَخَرَّتْ مَغْشِيًا عَلَيْهَا، فَمَا أَفَاقَتْ إِلَّا وَعَلَيْهَا حُمَى بِنَافِضٍ، فَطَرَحَتْ عَلَيْهَا ثِيَابَهَا فَغَطَّيْتُهَا. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: ((مَا شَأْنُ هَذِهِ؟)) قُلْتُ: يَا

عرض کیا: یا رسول اللہ! جاڑے کے ساتھ بخار چڑھ گیا ہے۔ حضور ﷺ نے فرمایا: ”غالباً اس نے اس طوفان کی بات سن لی ہے۔“ ام رومان رضی اللہ عنہا نے کہا کہ جی ہاں۔ پھر عائشہ رضی اللہ عنہا نے بیٹھ کر کہا: اللہ کی قسم! اگر میں قسم کھاؤں کہ میں بے گناہ ہوں تو آپ لوگ میری تصدیق نہیں کریں گے اور اگر کچھ کہوں تب بھی میرا عذر نہیں سنیں گے۔ میری اور آپ لوگوں کی یعقوب علیہ السلام اور ان کے بیٹوں جیسی کہادت ہے کہ انہوں نے کہا تھا ﴿وَاللّٰهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ یعنی ”اللہ ان باتوں پر جو تم بناتے ہو، مدد کرنے والا ہے۔“ ام رومان رضی اللہ عنہا نے کہا آپ ﷺ عائشہ رضی اللہ عنہا کی یہ تقریر سن کر لوٹ گئے، کچھ جواب نہیں دیا۔ چنانچہ اللہ تعالیٰ نے خود ان کی تلافی نازل کی۔ وہ آنحضرت ﷺ سے کہنے لگی بس میں اللہ ہی کا شکر ادا کرتی ہوں نہ آپ کا نہ کسی اور کا۔

۴۱۴۴۔ حَدَّثَنِي يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ نَافِعِ بْنِ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ كَانَتْ تَقْرَأُ: ﴿إِنَّهُ تَلَفُّوْنَهُ بِالْأَسْبَابِ﴾ وَتَقُولُ: الْوَلَقُ الْكَذِبُ. قَالَ ابْنُ أَبِي مُلَيْكَةَ: وَكَانَتْ أَعْلَمُ مِنْ غَيْرِهَا بِذَلِكَ لِأَنَّهُ نَزَلَ فِيهَا: [طرفہ فی: ۴۷۵۲]

۴۱۴۵۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا الصَّمَدُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: ذَهَبَتْ أَسْبُ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لَا تَسْبُهُ، فَإِنَّهُ كَانَ يَنَافِعُ عَنْ رَسُولِ اللَّهِ ﷺ. وَقَالَتْ عَائِشَةُ: اسْتَأْذَنَ النَّبِيُّ ﷺ فِي هَجَاءِ الْمُشْرِكِينَ قَالَ: ((كَيْفَ بِنَسْبِي)). قَالَ: لَأَسْلَنَكَ مِنْهُمْ كَمَا نَسَلُ الشَّعْرَةَ مِنَ الْعَجِثِينَ.

وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عُثْمَانُ بْنُ فَرْقَدٍ، سَمِعْتُ هِشَامًا، عَنْ أَبِيهِ، قَالَ: سَبَّتُ حَسَّانَ، وَأُورِ مُحَمَّدُ بْنُ حَقْبَةَ (امام بخاری کے شیخ) نے بیان کیا، ہم سے عثمان بن فرقہ نے بیان کیا، کہا میں نے ہشام سے سنا، انہوں نے اپنے والد سے، انہوں نے

وَكَانَ مِمَّنْ كَثُرَ عَلَيْهَا. [راجع: ۳۵۳۱]

بیان کیا کہ میں نے حسان بن ثابت رضی اللہ عنہ کو برا بھلا کہا کیونکہ انہوں نے بھی عائشہ رضی اللہ عنہا پر تہمت لگانے میں بہت حصہ لیا تھا۔

(۴۱۳۶) مجھ سے بشر بن خالد نے بیان کیا، ہم کو محمد بن جعفر نے خبر دی، انہیں شعبہ نے، انہیں سلیمان نے، انہیں ابوالضحیٰ نے۔ اور ان سے مسروق نے بیان کیا کہ ہم عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوئے تو ان کے یہاں حسان بن ثابت موجود تھے اور ام المومنین رضی اللہ عنہا کو اپنے اشعار سنارہے تھے۔ ایک شعر تھا جس کا ترجمہ یہ ہے:

وہ سنجیدہ اور پاک دامن ہیں جس پر کبھی تہمت نہیں لگائی گئی، وہ ہرج بھوک ہو کر نادان بہنوں کا گوشت نہیں کھاتی۔

اس پر عائشہ رضی اللہ عنہا نے کہا لیکن تم تو ایسے نہیں ثابت ہوئے۔ مسروق نے بیان کیا کہ پھر میں نے عائشہ رضی اللہ عنہا سے عرض کیا: آپ انہیں اپنے یہاں آنے کی اجازت کیوں دیتی ہیں۔ جبکہ اللہ تعالیٰ ان کے متعلق فرما چکا ہے کہ ”اور ان میں وہ شخص جو تہمت لگانے میں سب سے زیادہ ذمہ دار ہے اس کے لئے بڑا عذاب ہوگا۔“ اس پر ام المومنین نے فرمایا کہ ناپیتا ہو جانے سے سخت اور کیا عذاب ہوگا (حسان رضی اللہ عنہ کی بصارت آخر عمر میں چلی گئی تھی) عائشہ رضی اللہ عنہا نے ان سے کہا کہ حسان رضی اللہ عنہ رسول اللہ ﷺ کی حمایت کیا کرتے تھے۔

۱۴۶۔ حَدَّثَنِي بَشَرُ بْنُ خَالِدٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يَتَشَدَّهَا شِعْرًا، يُشَبِّبُ بِأَيَّاتٍ لَهُ وَقَالَ: حَصَّانُ رَزَّانُ مَا تَزُنُّ بِرِيَّةٍ وَتُضَيِّعُ غَرْنِي مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ: لَيْكَنَكَ لَسْتُ كَذَلِكَ قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لِمَ تَأْذَنِي لَهُ أَنْ يَدْخُلَ عَلَيْكَ؟ وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ [النور: ۱۱] قَالَتْ: وَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى فَقَالَتْ لَهُ: إِنَّهُ كَانَ يُنَافِحُ- أَوْ يُهَاجِرُ- عَنْ رَسُولِ اللَّهِ ﷺ. [طرفاء فی: ۴۷۵۵،

[۴۷۵۶] [مسلم: ۶۳۹۱، ۶۳۹۲]

تشریح: یہ آیت عبداللہ بن ابی کے بارے میں نازل ہوئی تھی جیسا کہ معلوم ہے۔ حضرت عائشہ رضی اللہ عنہا حسان رضی اللہ عنہ کی شان میں کسی برے کلمہ کو گوارا نہیں کرتی تھیں۔ حسان رضی اللہ عنہ سے تہمت کی غلطی ضرور ہوئی تھی لیکن جن صحابہ رضی اللہ عنہم نے بھی اس میں غلطی سے شرکت کی تھی، وہ سب تائب ہو گئے تھے اور ان کی توبہ قبول ہو گئی تھی۔ اور بہر حال حضرت عائشہ رضی اللہ عنہا کا دل غلطی سے شریک ہونے والے صحابہ رضی اللہ عنہم کی طرف سے صاف ہو گیا تھا لیکن جب اس طرح کا ذکر آ جاتا تو دل کا رنجیدہ ہو جانا ایک قدرتی بات ہے۔ یہاں بھی حضرت عائشہ رضی اللہ عنہا نے دو ایک چبھتے ہوئے جملے غالباً ای اثر میں حضرت حسان رضی اللہ عنہ سے متعلق کہہ دیئے ہیں۔ حافظ صاحب فرماتے ہیں:

”وفی ترجمة الزهري عن حلية ابى نعيم من طريق ابن عيينة عن الزهري كنت عند الوليد بن عبد الملك فتلا هذه الآية: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ فقال نزلت في علي بن ابي طالب قال الزهري اصفح الله الامير ليس الامر كذلك اخبرني عروة عن عائشة قال وكيف اخبرك قلت اخبرني عروة عن عائشة انها نزلت في عبد الله بن ابي ابن سلول وكان بعض من لا خير فيه من الناصبة تقرب الى بني امية بهذه الكذبة فحرفوا قول عائشة الى غير وجهه لعلمهم بالحرافهم عن علي فظنوا صحتها حتى بين الزهري للوليد ان الحق خلاف ذلك فجزاه الله تعالى خيرا وقد جاء عن الزهري ان هشام بن عبد الملك كان يعتقد ذلك ايضا فاخرج يعقوب بن شيبه في مسنده عن الحسن بن علي الحلواني

عن الشافعی قال حدثنا عمی قال دخل سليمان بن يسار على هشام بن عبد الملك فقال له يا سليمان الذي تولي كبره من هو قال عبدالله بن ابي قال كذبت بل هو على قال امير المؤمنين اعلم بما يقول فدخل الزهري فقال يا ابن شهاب من الذي تولي كبره قال ابن ابي قال كذبت هو على فقال انا اكذب لا ابالك والله لو نادى مناد من السماء ان الله احل الكذب ما كذبت قال الكرمانی واعلم ان براءة عائشة قطعية بنص القرآن. ولو شك فيها احد صار كافرا انتهى وزاد في خير الجاری وهو مذهب الشيعة الامامية مع بعضهم بها انتهى۔“ (فتح الباری)

خلاصہ یہ ہے کہ آیت ﴿وَالَّذِي تَوَلَّى كِبْرَهُ﴾ (النور: ۱۱) سے مراد عبداللہ بن ابی ہے حضرت علی رضی اللہ عنہ مراد نہیں ہیں۔

بَابُ غَزْوَةِ الْحُدَيْبِيَّةِ

باب: غزوہ حدیبیہ کا بیان

تشریح: حدیبیہ مکہ کے قریب ایک کنواں تھا۔ نبی کریم ﷺ ۶ھ میں ماہ ذی الحجہ میں وہاں جا کر اترے تھے، وہیں ایک کبک کے درخت کے نیچے بیعت رضوان ہوئی تھی۔ یہ واقعہ حدیبیہ سے مشہور ہے۔

لَقَوْلِ اللَّهِ تَعَالَى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ اور اللہ تعالیٰ کا (سورہ فتح میں) ارشاد کہ ”بے شک اللہ تعالیٰ مومنین سے راضی ہو گیا جب انہوں نے آپ سے درخت کے نیچے بیعت کی۔“

[الفتح: ۱۸]

۴۱۶۷۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ، فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ، فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: ((اتَّذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ: ((قَالَ اللَّهُ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ بِي، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ، فَهُوَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكُوفَةِ. وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَجْمٍ كَذِبٍ، فَهُوَ مُؤْمِنٌ بِالْكُوفَةِ، كَافِرٌ بِي.)) [راجع: ۸۴۶]

۴۱۶۸۔ حَدَّثَنَا هَذْبَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا أَخْبَرَهُ قَالَ: هَمَّامٌ (۴۱۶۸) ہم سے ہدیہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن بکئی نے بیان کیا، ان سے قتادہ نے بیان کیا، انیس انس بن مالک رضی اللہ عنہ نے خبر دی

کہ رسول اللہ ﷺ نے چار عمرے کیے اور سوا اس عمرے کے جو آپ نے حج کے ساتھ کیا، تمام عمرے ذی قعدہ کے مہینے میں کیے۔ حدیبیہ کا عمرہ بھی آپ ذی قعدہ کے مہینے میں کرنے تشریف لے گئے پھر دوسرے سال (اس کی قضا میں) آپ نے ذی قعدہ میں عمرہ کیا اور ایک عمرہ بھرانہ سے آپ نے کیا تھا، جہاں غزوہ حنین کی غنیمت آپ نے تقسیم کی تھی۔ یہ بھی ذی قعدہ میں کیا تھا اور ایک عمرہ حج کے ساتھ کیا (جو ذی الحجہ میں کیا تھا)۔

اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمَرٍ كُلَّهُنَّ فِي ذِي الْقَعْدَةِ، إِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهِ: عُمَرَةً مِنَ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مِنَ الْجِعْفَرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمَرَةً مَعَ حَجَّتِهِ.

[راجع: ۱۷۷۹]

(۴۱۳۹) ہم سے سعید بن ربیع نے بیان کیا، کہا ہم سے علی بن مبارک نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے عبد اللہ بن ابی قتادہ نے اور ان سے ان کے والد نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ صلح حدیبیہ کے سال روانہ ہوئے، تمام صحابہ نے احرام باندھ لیا تھا لیکن میں نے ابھی احرام نہیں باندھا تھا۔

٤١٤٩- حَدَّثَنَا سَعِيدُ بْنُ رَبِيعٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ، حَدَّثَهُ قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَحْرَمَ أَصْحَابُهُ، وَلَمْ أَحْرَمْ. [راجع: ۱۸۲۱]

(۴۱۵۰) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابواسحاق نے کہ ان سے براء بن عازب رضی اللہ عنہ نے کہا: تم لوگ (سورہ فتح میں) فتح سے مراد مکہ کی فتح کہتے ہو۔ فتح مکہ تو بہر حال فتح تھی ہی لیکن ہم غزوہ حدیبیہ کی بیعت رضوان کو حقیقی فتح سمجھتے ہیں۔ اس دن ہم رسول اللہ ﷺ کے ساتھ چودہ سو آدمی تھے۔ حدیبیہ نامی ایک کنواں وہاں پر تھا۔ ہم نے اس میں سے اتنا پانی کھینچا کہ اس کے اندر ایک قطرہ بھی پانی کے نام پر باقی نہ رہا۔ حضور ﷺ کو جب یہ خبر ہوئی (کہ پانی ختم ہو گیا ہے) تو آپ کنویں پر تشریف لائے اور اس کے کنارے پر بیٹھ کر کسی ایک برتن میں پانی طلب فرمایا۔ اس سے آپ نے وضو فرمایا اور مضمضہ (کلی) کی اور دعا فرمائی پھر سارا پانی اس کنویں میں ڈال دیا۔ تھوڑی دیر کے لئے ہم نے کنویں کو یوں ہی رہنے دیا اور اس کے بعد جتنا ہم نے چاہا اس میں سے پانی پیا اور اپنی سواریوں کو پلایا۔

٤١٥٠- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: تَعْدُونَ أَنْتُمْ الْفَتْحَ فَتَحَ مَكَّةَ، وَقَدْ كَانَ فَتَحَ مَكَّةَ فَتَحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ يَوْمَ الْحُدَيْبِيَّةِ. كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَّةُ بَيْتٌ فَتَرَحْنَا، فَلَمْ نَتْرِكْ فِيهَا قَطْرَةً، قَبْلَ ذَلِكَ النَّبِيُّ ﷺ فَأَتَاهَا، فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا، ثُمَّ صَبَّهُ فِيهَا فَتَرَحْنَا، غَيْرَ بَعِيدٍ ثُمَّ إِنَّهَا أَصْدَرَتْ مَا شِئْنَا نَحْنُ وَرَكَابُنَا. [راجع: ۳۵۷۷]

(۴۱۵۱) مجھ سے فضل بن یعقوب نے بیان کیا، کہا ہم سے حسن بن محمد بن اعین ابو علی حرانی نے بیان کیا، کہا ہم سے زہیر بن معاویہ نے بیان کیا، کہا ہم سے ابواسحاق یسعی نے بیان کیا کہ ہمیں براء بن عازب رضی اللہ عنہ نے خبر دی

٤١٥١- حَدَّثَنِي فَضْلُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَعْيَنَ أَبُو عَلِيٍّ الْحَرَّانِيُّ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو

کہ وہ لوگ غزوہ حدیبیہ کے موقع پر رسول اللہ ﷺ کے ساتھ ایک ہزار چار سو کی تعداد میں تھے یا اس سے بھی زیادہ۔ ایک کنویں پر بڑا وہاں لشکر نے اس کا (سارا) پانی کھینچ لیا اور رسول اللہ ﷺ کی خدمت میں حاضر ہوئے۔ حضور ﷺ کنویں کے پاس تشریف لائے اور اس کی منڈیر پر بیٹھ گئے۔ پھر فرمایا: ”ایک ڈول میں اسی کنویں کا پانی لاؤ۔“ پانی لایا گیا تو آپ نے اس میں کلی کی اور دعا فرمائی۔ پھر فرمایا: ”کنویں کو یوں ہی تھوڑی دیر کے لئے رہنے دو۔“ اس کے بعد سارا لشکر خود بھی سیراب ہوتا رہا اور اپنی سواریوں کو بھی خوب پلاتا رہا۔ یہاں تک کہ وہاں سے انہوں نے کوچ کیا۔

(۴۱۵۲) ہم سے یوسف بن عیسیٰ نے بیان کیا، کہا ہم سے محمد بن فضیل نے، کہا ہم سے حصین بن عبد الرحمن نے، ان سے سالم بن ابی الجعد نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ غزوہ حدیبیہ کے موقع پر سارا اسی لشکر پیا سا ہو چکا تھا۔ رسول اللہ ﷺ کے سامنے ایک چھاگل تھا، اس کے پانی سے آپ نے وضو کیا۔ پھر صحابہ آپ کی خدمت میں حاضر ہوئے تو آپ نے دریافت فرمایا: ”کیا بات ہے؟“ صحابہ رضی اللہ عنہم بولے کہ یا رسول اللہ! ہمارے پاس اب پانی نہیں رہا، نہ وضو کرنے کے لئے اور نہ پینے کے لئے۔ سو اس پانی کے جو آپ کے برتن میں موجود ہے۔ بیان کیا کہ پھر حضور اکرم ﷺ نے اپنا ہاتھ اس برتن پر رکھا اور پانی آپ کی انگلیوں کے درمیان سے چشمے کی طرح پھوٹ پھوٹ کر اگلنے لگا۔ راوی نے بیان کیا کہ پھر ہم نے پانی پیا بھی اور وضو بھی کیا۔ (سالم کہتے ہیں کہ) میں نے جابر رضی اللہ عنہ سے پوچھا کہ آپ لوگ کتنی تعداد میں تھے؟ انہوں نے بتلایا کہ اگر ہم ایک لاکھ بھی ہوتے تو بھی وہ پانی کافی ہو جاتا۔ ویسے اس وقت ہماری تعداد پندرہ سو تھی۔

(۴۱۵۳) ہم سے صلت بن محمد نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، ان سے سعید بن ابی عروبہ نے، ان سے قتادہ نے کہ میں نے سعید بن مسیب سے پوچھا، مجھے معلوم ہوا ہے کہ جابر رضی اللہ عنہ کہا کرتے تھے کہ (حدیبیہ کی صلح کے موقع پر) صحابہ کی تعداد چودہ سو تھی۔ اس پر سعید بن مسیب نے بیان کیا کہ مجھ سے جابر رضی اللہ عنہ نے یہ کہا تھا کہ اس موقع پر پندرہ سو صحابہ رضی اللہ عنہم موجود تھے۔ جنہوں نے نبی کریم ﷺ سے حدیبیہ میں

إِسْحَاقَ، قَالَ: أَتَيْنَا الْبَرَاءَ بْنَ عَازِبٍ: أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةً أَوْ أَكْثَرَ، فَتَزَلُّوا عَلَى بَنِي فَزْرَحُوها، فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَأَتَى الْبَنِي، وَقَعَدَ عَلَى شَفِيرِهَا ثُمَّ قَالَ: ((الْعَرَبِي يَبْلُغُ مِنْ مَائِهَا)). فَأَتَى بِهِ فَبَسَقَ فَدَعَا ثُمَّ قَالَ: ((دَعُوها سَاعَةً)). فَأَرَوْا أَنفُسَهُمْ وَرِكَابَهُمْ حَتَّى ارْتَحَلُوا. [راجع: ۳۵۷۷]

۴۱۵۲۔ حَدَّثَنَا يُونُسُ بْنُ عِيْسَى، حَدَّثَنَا ابْنُ فَضِيلٍ، قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرٍ قَالَ: عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَرَسُولُ اللَّهِ ﷺ بَيْنَ يَدَيْهِ رَكْوَةً، فَتَوَضَّأَ مِنْهَا، ثُمَّ أَقْبَلَ النَّاسَ نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا لَكُمْ؟)) قَالُوا: يَا رَسُولَ اللَّهِ! لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ بِهِ، وَلَا نَشْرَبُ إِلَّا مَا فِي رَكْوَتِكَ. قَالَ: فَوَضَّعَ النَّبِيُّ ﷺ يَدَهُ فِي الرِّكْوَةِ، فَجَعَلَ الْمَاءُ يَقُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ، قَالَ: فَشَرَبْنَا وَتَوَضَّأْنَا. فَقُلْتُ لَجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: لَوْ كُنَّا مِائَةً أَلْفٍ لَكُنَّا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً. [راجع: ۳۵۷۶]

۴۱۵۳۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قُلْتُ: لِسَعِيدِ بْنِ الْمُسَيَّبِ بَلَّغَنِي أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ، كَانَ يَقُولُ: كَانُوا أَرْبَعَ عَشْرَةَ مِائَةً. فَقَالَ لِي سَعِيدٌ: حَدَّثَنِي جَابِرٌ: كَانُوا خَمْسَ عَشْرَةَ مِائَةً الَّذِينَ بَايَعُوا

بیعت کی تھی۔ ابوداؤد طیالسی نے بیان کیا، ہم سے قرہ بن خالد نے بیان کیا، ان سے قتادہ نے اور محمد بن بشار نے بھی ابوداؤد طیالسی کے ساتھ اس کو روایت کیا ہے۔

النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ. [راجع: ۳۵۷۶] [مسلم: ۴۸۰۷، ۴۸۰۸] تَابَعَهُ أَبُو دَاوُدَ: حَدَّثَنَا قُرَّةٌ عَنْ قَتَادَةَ وَ تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ.

(۴۱۵۳) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے جابر بن عبداللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ ہم سے رسول اللہ ﷺ نے غزوہ حدیبیہ کے موقع پر فرمایا تھا کہ ”تم لوگ تمام زمین والوں میں سب سے بہتر ہو۔“ ہماری تعداد اس موقع پر چودہ سو تھی۔ اگر آج میری آنکھوں میں پینائی ہوتی تو میں اس درخت کا مقام بتاتا۔ اس روایت کی متابعت اعمش نے کی، ان سے سالم نے سنا اور انہوں نے جابر رضی اللہ عنہ سے سنا کہ چودہ سو صحابہ غزوہ حدیبیہ میں تھے۔

۴۱۵۴۔ حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ: ((أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ)). وَكُنَّا أَلْفًا وَأَرْبَعِمِائَةٍ، لَوْ كُنْتُ أَبْصِرُ الْيَوْمَ لَأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ. تَابَعَهُ الْأَعْمَشُ سَمِعَ سَالِمًا: سَمِعَ جَابِرًا: أَلْفًا وَأَرْبَعِمِائَةٍ. [راجع: ۳۵۷۶] [مسلم: ۳۸۱۱]

(۴۱۵۵) اور عبید اللہ بن معاذ نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے عبداللہ بن ابی اوفی رضی اللہ عنہ نے بیان کیا کہ درخت والوں (بیعت رضوان کرنے والوں) کی تعداد تیرہ سو تھی۔ قبیلہ سلم مہاجرین کا آٹھواں حصہ تھے۔

۴۱۵۵۔ وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو بْنِ مُرَّةٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى: كَانَ أَصْحَابُ الشَّجَرَةِ أَلْفًا وَثَلَاثِمِائَةٍ، وَكَانَتْ أَسْلَمُ ثَمَنُ الْمُهَاجِرِينَ.

(۴۱۵۶) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو عیسیٰ بن یونس نے خبر دی، انہیں اسماعیل بن ابی خالد نے، انہیں قیس بن ابی حازم نے اور انہوں نے مرد اسلمی رضی اللہ عنہ سے سنا، وہ اصحاب شجرہ (غزوہ حدیبیہ میں شریک ہونے والوں) میں سے تھے، وہ بیان کرتے تھے کہ ”پہلے صالحین قبض کئے جائیں گے۔ جو زیادہ صالح ہوگا اس کی روح سب سے پہلے اور جو اس کے بعد کے درجے کا ہوگا اس کی اس کے بعد، پھر رومی اور بے کار کھجور اور جو کی طرح بے کار لوگ باقی رہ جائیں گے جن کی اللہ کے نزدیک کوئی قدر نہیں ہوگی۔“

۴۱۵۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَيْسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، أَنَّهُ سَمِعَ مِرْدَاسَ الْأَسْلَمِيَّ، يَقُولُ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ: ((يَقْبُضُ الصَّالِحُونَ الْأَوَّلُ فَلَا أَوَّلَ، وَتَبْقَى حُقَالَةُ كَحُقَالَةِ التَّمْرِ وَالشَّعِيرِ، لَا يَعْْبَأُ اللَّهُ بِهِمْ شَيْئًا)). [طرفہ فی: ۶۴۳۴]

(۴۱۵۷، ۴۱۵۸) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے، ان سے عروہ نے، ان سے خلیفہ مروان اور

۴۱۵۷، ۴۱۵۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ

مسور بن مخرمہ نے بیان کیا کہ نبی کریم ﷺ صلح حدیبیہ کے موقع پر تقریباً ایک ہزار صحابہ رضی اللہ عنہم کو ساتھ لے کر روانہ ہوئے۔ جب آپ ذوالحلیفہ پہنچے تو آپ نے قربانی کے جانور کو ہار پہنایا اور ان پر نشان لگایا اور عمرہ کا احرام باندھا۔ میں نہیں شاکر کر سکتا کہ میں نے یہ حدیث سفیان بن یسار سے کتنی دفعہ سنی اور ایک مرتبہ یہ بھی سنا کہ وہ بیان کر رہے تھے کہ مجھے زہری سے نشان لگانے اور قلاذہ پہنانے کے متعلق یاد نہیں رہا۔ اس لئے میں نہیں جانتا، اس سے ان کی مراد صرف نشان لگانے اور قلاذہ پہننے سے تھی یا پوری حدیث سے تھی۔

عُرْوَةُ عَنْ مَرْوَانَ، وَالْمُسَوِّرِ بْنِ مَخْرَمَةَ، قَالَا: خَرَجَ النَّبِيُّ ﷺ عَامَ الْحَدِيثِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ، فَلَمَّا كَانَ بِبَيْتِ الْحَلِيفَةِ قَلَدَ الْهَذِي وَأَشْعَرَ وَأَحْرَمَ مِنْهَا. لَا أَحْصِي كَمْ سَمِعْتُهُ مِنْ سَفْيَانَ حَتَّى سَمِعْتُهُ يَقُولُ: لَا أَحْفَظُ مِنَ الزُّهْرِيِّ الْإِشْعَارَ وَالتَّقْلِيدَ، فَلَا أَذْرِي. يَعْنِي: مَوْضِعَ الْإِشْعَارِ وَالتَّقْلِيدِ، أَوْ الْحَدِيثِ كُلَّهُ. [راجع: ۱۶۹۴، ۱۶۹۵]

تشریح: اس حدیث میں صلح حدیبیہ کا ذکر ہے حدیث اور باب میں یہی مطابقت ہے۔

۴۱۵۹۔ حَدَّثَنَا الْحَسَنُ بْنُ خَلْفٍ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ، عَنْ أَبِي بَشِيرٍ، وَزُقَاءَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَاهُ وَقَمَلُهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ: ((أَبُو ذِيكَ هَوَامُكَ؟)) قَالَ: نَعَمْ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَخْلِقَ وَهُوَ بِالْحَدِيثِ، لَمْ يَبَيِّنْ لَهُمْ أَنَّهُمْ يَجْلُونَ بِهَا، وَهُمْ عَلَى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الْفِتْيَةَ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ قَرَفَاتَيْنِ سِتَّةَ مَسَاكِينَ، أَوْ يُهْدِي شَاةً، أَوْ يَصُومَ ثَلَاثَةَ أَيَّامٍ. [راجع: ۱۸۱۴]

۴۱۶۰، ۴۱۶۱۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ إِلَى السُّوقِ، فَلَحِقَتْ عُمَرَ امْرَأَةٌ

۴۱۵۹۔ ہم سے حسن بن خلف نے بیان کیا، کہا کہ مجھ سے اسحاق بن یوسف نے بیان کیا، ان سے ابو بشر و زقاع، ان سے ابن ابی نجیح، ان سے مجاہد، ان سے عبد الرحمن بن ابی لیلیٰ نے بیان کیا اور ان سے کعب بن عجرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے انہیں دیکھا کہ جوئیں ان کے چہرے پر گر رہی ہیں تو آپ نے دریافت فرمایا: ”کیا اس سے تمہیں تکلیف ہوتی ہے؟“ وہ بولے کہ جی ہاں۔ اس پر حضور ﷺ نے انہیں سرمندوانے کا حکم دیا۔ آپ اس وقت حدیبیہ میں تھے (عمرہ کے لئے احرام باندھے ہوئے) اور ان کو یہ معلوم نہیں ہوا تھا کہ وہ عمرہ سے روکے جائیں گے۔ حدیبیہ میں ہی ان کو احرام کھول دینا پڑے گا۔ بلکہ ان کی تو یہ آرزو تھی کہ مکہ میں کسی طرح داخل ہوا جائے۔ پھر اللہ تعالیٰ نے فدیہ کا حکم نازل فرمایا (یعنی احرام کی حالت میں) سرمندوانے وغیرہ پر، اس وقت حضور ﷺ نے کعب کو حکم دیا کہ ایک فرقہ اناج چھ مسکینوں کو کھلا دیں یا ایک بکری قربانی کریں یا تین دن روزے رکھیں۔

کی وفات ہوگئی ہے اور چند چھوٹی چھوٹی بچیاں چھوڑ گئے ہیں۔ اللہ کی قسم کہ اب نہ ان کے پاس بکری کے پائے ہیں کہ ان کو پکالیں، نہ کھیتی ہے، نہ دودھ کے جانور ہیں۔ مجھے ڈر ہے کہ وہ فقر و فاقہ سے ہلاک نہ ہو جائیں۔ میں خفاف بن ابیاء غفاری رضی اللہ عنہ کی بیٹی ہوں۔ میرے والد نبی ﷺ کے ساتھ غزوہ حدیبیہ میں شریک تھے۔ یہ سن کر عمر رضی اللہ عنہ ان کے پاس تھوڑی دیر کے لئے کھڑے ہو گئے، آگے نہیں بڑھے۔ پھر فرمایا: مرحبا، تمہارا خاندانی تعلق تو بہت قریبی ہے۔ پھر آپ ایک بہت قوی اونٹ کی طرف مڑے جو گھر میں بندھا ہوا تھا اور اس پر دو بورے غلے سے بھرے ہوئے رکھ دیئے۔ ان دونوں بوروں کے درمیان روپیہ اور دوسری ضرورت کی چیزیں اور کپڑے رکھ دیئے اور اس کی تکمیل ان کے ہاتھ میں تھا کر فرمایا: اسے لے جا، یہ ختم نہ ہوگا اس سے پہلے ہی اللہ تعالیٰ تمہیں پھر اس سے بہتر دے گا۔ ایک صاحب نے اس پر کہا: یا امیر المؤمنین! آپ نے اسے بہت دے دیا۔ عمر رضی اللہ عنہ نے کہا: تیری ماں تجھ پر روئے، اللہ کی قسم! اس عورت کے والد اور اس کے بھائی جیسے اب بھی میری نظروں کے سامنے ہیں کہ ایک مدت تک ایک قلعہ کے محاصرے میں وہ شریک رہے، آخر اسے فتح کر لیا۔ پھر ہم صبح کو ان دونوں کا حصہ مال غنیمت سے وصول کر رہے تھے۔

(۴۱۶۲) مجھ سے محمد بن رافع نے بیان کیا، کہا ہم سے ابو عمرو و شبابہ بن سوار فزاری نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے سعید بن مسیب نے اور ان سے ان کے والد (مسیب بن حزن) نے بیان کیا کہ میں نے وہ درخت دیکھا تھا لیکن پھر بعد میں جب آیا تو میں اسے نہیں پہچان سکا۔ محمود نے بیان کیا کہ پھر بعد میں وہ درخت مجھے یاد نہیں رہا تھا۔

شَابَةُ فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ! هَلَكَ زَوْجِي وَتَرَكَ صَبِيَّةً صَغَارًا، وَاللَّهِ مَا يَنْضَجُونَ كُرَاعًا، وَلَا لَهُمْ زَرْعٌ وَلَا ضَرْعٌ، وَخَشِيتُ أَنْ تَأْكُلَهُمُ الضُّبُعُ، وَأَنَا بِنْتُ خَفَافِ بْنِ إِيْمَاءِ الْغِفَارِيِّ، وَقَدْ شَهِدَ أَبِي الْحَدِيثِيَّةَ مَعَ النَّبِيِّ ﷺ، فَوَقَفَ مَعَهَا عُمَرُ، وَلَمْ يَمْنُصْ، ثُمَّ قَالَ: مَرْحَبًا بِنَسَبٍ قَرِيبٍ. ثُمَّ انْصَرَفَ إِلَى بَيْعَرِ ظَهْرٍ كَانَ مَرْبُوطًا فِي الدَّارِ، فَحَمَلَ عَلَيْهِ غَرَارَتَيْنِ مَلَأَهُمَا طَعَامًا، وَحَمَلَ نَفَقَةً وَثِيَابًا، ثُمَّ نَاوَلَهَا بِخَطَامِهِ ثُمَّ قَالَ اقْنَادِيهِ فَلَنْ يَفْنَى حَتَّى يَأْتِيَكُمُ اللَّهُ بِخَيْرٍ. فَقَالَ: رَجُلٌ! يَا أَمِيرَ الْمُؤْمِنِينَ! أَكْثَرْتَ لَهَا. قَالَ عُمَرُ: تَكَلُّنَكَ أُمِّكَ، وَاللَّهِ! إِنِّي لَأَرَى أَبَا هَذِهِ وَأَخَاهَا قَدْ حَاصَرَا حِصْنًا زَمَانًا، فَافْتَسَحَاهُ، ثُمَّ أَضْبَحْنَا نَسْتَفِيءُ سُهُمَانَهُمَا فِيهِ.

۴۱۶۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، قَالَ: حَدَّثَنَا شَابَةُ بْنُ سَوَّارٍ أَبُو عَمْرِو الْفَزَارِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدَ فَلَمْ أَعْرِفْهَا. قَالَ مَحْمُودٌ: ثُمَّ أَنْسَيْتُهَا بَعْدَ. [اطرافه في: ۴۱۶۳، ۴۱۶۴،

[۴۱۶۵] [مسلم: ۴۸۱۹، ۴۸۲۰، ۴۸۲۱]

(۴۱۶۳) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبید اللہ بن عبد اللہ نے بیان کیا، ان سے اسرائیل نے، ان سے طارق بن عبد الرحمن نے بیان کیا کہ حج کے ارادہ سے جاتے ہوئے میں کچھ ایسے لوگوں کے پاس سے گزرا جو نماز پڑھ رہے تھے۔ میں نے پوچھا کہ یہ کون سی مسجد ہے؟ انہوں

۴۱۶۳۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: انْطَلَقْتُ حَاجًّا فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ قُلْتُ: مَا هَذَا الْمَسْجِدُ؟ قَالُوا:

نے بتایا کہ یہ وہی درخت ہے جہاں رسول اللہ ﷺ نے بیعت رضوان لی تھی۔ پھر میں سعید بن مسیب کے پاس آیا اور انہیں اس کی خبر دی، انہوں نے کہا مجھ سے میرے والد مسیب بن حزن نے بیان کیا، وہ ان لوگوں میں تھے جنہوں نے آنحضرت ﷺ سے اس درخت کے تلے بیعت کی تھی۔ کہتے تھے جب میں دوسرے سال وہاں گیا تو اس درخت کی جگہ کو بھول گیا۔ سعید نے کہا آنحضرت ﷺ کے اصحاب تو اس درخت کو پہچان نہ سکے۔ تم لوگوں نے کیسے پہچان لیا (اس کے تلے مسجد بنائی) تم ان سے زیادہ علم والے ٹھہرے۔

هَذِهِ الشَّجَرَةُ، حَيْثُ بَايَعَ رَسُولُ اللَّهِ ﷺ بَيْعَةَ الرِّضْوَانِ فَاتَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَأَخْبَرْتُهُ فَقَالَ سَعِيدٌ: حَدَّثَنِي أَبِي أَنَّهُ كَانَ فِيمَنْ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ الشَّجَرَةِ، قَالَ: فَلَمَّا خَرَجْنَا مِنَ الْعَامِ الْمُقْبِلِ تَبَيَّنَّاهَا، فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ سَعِيدٌ: إِنَّ أَصْحَابَ مُحَمَّدٍ ﷺ لَمْ يَعْلَمُوهَا وَعَلِمْتُمُوهَا أَنْتُمْ، فَأَنْتُمْ أَعْلَمُ.

[راجع: ۴۱۶۲]

۴۱۶۴۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا طَارِقٌ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُ كَانَ فِيمَنْ بَايَعَ تَحْتَ الشَّجَرَةِ، فَارْجَعْنَا إِلَيْهَا الْعَامَ الْمُقْبِلَ فَعَمِيتْ عَلَيْنَا. [راجع: ۴۱۶۲]

تشریح: بہر حال بعد میں حضرت عمر رضی اللہ عنہ نے اس درخت کو کٹوا دیا تاکہ وہ پرستش گاہ نہ بن جائے۔

۴۱۶۵۔ حَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقٍ، ذَكَرْتُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ الشَّجَرَةَ فَضَحِكَ فَقَالَ: أَخْبَرَنِي أَبِي وَكَانَ شَهِدَهَا. [راجع: ۴۱۶۲]

۴۱۶۵۔ ہم سے قیسہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے طارق بن عبد الرحمن نے بیان کیا کہ سعید بن مسیب کی مجلس میں الشجرۃ کا ذکر ہوا تو وہ اپنے والد نے مجھے بتایا کہ وہ بھی اس درخت تلے بیعت میں شریک تھے۔

۴۱۶۶۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِبَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عمرو بن مره، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى- وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ- قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَةٍ فَقَالَ: ((اللَّهُمَّ صَلِّ عَلَيْهِمْ)). فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: ((اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى)). [راجع: ۴۱۶۷]

۴۱۶۶۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، انہوں نے کہا کہ میں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سنا، وہ بیعت رضوان میں شریک تھے۔ انہوں نے بیان کیا کہ نبی کریم ﷺ کی خدمت میں جب کوئی صدقہ لے کر حاضر ہوتا تو آپ دعا کرتے: ”اے اللہ! اس پر اپنی رحمت نازل فرما۔“ چنانچہ میرے والد بھی اپنا صدقہ لے کر حاضر ہوئے تو حضور ﷺ نے دعا کی: ”اے اللہ! آل ابی اوفی رضی اللہ عنہ پر اپنی رحمت نازل فرما۔“

۴۱۶۷۔ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَخِيهِ، عَنْ

۴۱۶۷۔ ہم سے اسماعیل بن ابی اوفی نے بیان کیا، ان سے ان کے

سُلَيْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ تَمِيمٍ، قَالَ: لَمَّا كَانَ يَوْمُ الْحَرَّةِ - وَالنَّاسُ يَبَايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ - فَقَالَ ابْنُ زَيْدٍ: عَلَى مَا يَبَايِعُ ابْنُ حَنْظَلَةَ النَّاسُ؟ قِيلَ لَهُ: عَلَى الْمَوْتِ. قَالَ: لَا أَبَايِعُ عَلَى ذَلِكَ أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ. وَكَانَ شَهِدَ مَعَهُ الْحَدِيثِيَّةَ. [راجع: ۲۹۵۹]

بھائی عبد الحمید نے، ان سے سلیمان بن بلال نے، ان سے عمرو بن یحییٰ نے اور ان سے عباد بن تمیم نے بیان کیا کہ ”حرہ“ کی لڑائی میں لوگ عبداللہ بن حنظلہ رضی اللہ عنہ کے ہاتھ پر (یزید کے خلاف) بیعت کر رہے تھے۔ عبداللہ بن زید نے پوچھا کہ ابن حنظلہ سے کس بات پر بیعت کی جا رہی ہے؟ لوگوں نے بتایا کہ موت پر۔ ابن زید نے کہا کہ رسول کریم ﷺ کے بعد اب میں کسی سے بھی موت پر بیعت نہیں کروں گا۔ وہ رسول اللہ ﷺ کے ساتھ غزوہ حدیبیہ میں شریک تھے۔

تشریح: جہاں نبی کریم ﷺ نے صحابہ رضی اللہ عنہم سے موت پر بیعت لی تھی۔

۴۱۶۸۔ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى الْمُحَارِبِيُّ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَنْكُوَعِ، قَالَ: حَدَّثَنِي أَبِي - وَكَانَ، مِنْ أَصْحَابِ الشَّجَرَةِ - قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَتَصَرَّفُ، وَلَيْسَ لِلْجَيْطَانِ ظِلٌّ نَسْتَظِلُّ فِيهِ. [مسلم: ۱۹۹۲، ۱۹۹۳، ابوداؤد: ۱۰۸۵، نسائی: ۱۳۹۰، ابن ماجہ: ۱۱۰۰]

(۴۱۶۸) ہم سے یحییٰ بن یحییٰ محارب نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے ایاس بن سلمہ بن انکوع نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، وہ اصحاب شجرہ میں سے تھے، انہوں نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ جمعہ کی نماز پڑھ کر واپس ہوئے تو دیواروں کا سایہ ابھی اتنا نہیں ہوا تھا کہ ہم اس میں آرام کر سکیں۔

۴۱۶۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَنْكُوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحَدِيثِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ. [راجع: ۲۹۶۰]

(۴۱۶۹) ہم سے قتیبہ بن سعید نے بیان کیا کہ ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے یزید بن ابی عبید نے بیان کیا کہ میں نے سلمہ بن انکوع رضی اللہ عنہ سے پوچھا کہ صلح حدیبیہ کے موقع پر آپ لوگوں نے رسول اللہ ﷺ سے کس چیز پر بیعت کی تھی؟ انہوں نے بتلایا کہ موت پر۔

۴۱۷۰۔ حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ: لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ فَقُلْتُ: طُوبَى لَكَ صَحِبْتَ رَسُولَ اللَّهِ ﷺ وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ. فَقَالَ: يَا ابْنَ أَخِي! إِنَّكَ لَا تَذَرِنِي مَا أَجِدُنَا بَعْدَهُ.

(۴۱۷۰) مجھ سے احمد بن اشکاب نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے علاء بن المسیب نے، ان سے ان کے والد نے بیان کیا کہ میں براء بن عازب رضی اللہ عنہ کی خدمت میں حاضر ہوا اور عرض کیا: مبارک ہو! آپ کو نبی کریم ﷺ کی خدمت نصیب ہوئی اور حضور ﷺ سے آپ نے شجرہ (درخت) کے نیچے بیعت کی۔ انہوں نے کہا: بیٹے! تمہیں معلوم نہیں کہ ہم نے حضور ﷺ کے بعد کیا کیا کام کئے ہیں۔

(۴۱۷۱) ہم سے اسحاق نے بیان کیا، کہا ہم سے یحییٰ بن صالح نے بیان کیا، کہا ہم سے معاویہ نے بیان کیا، وہ سلام کے بیٹے ہیں، ان سے یحییٰ نے، ان سے ابو قلابہ نے اور انہیں ثابت بن ضحاک رضی اللہ عنہ نے خبر دی کہ انہوں نے نبی کریم ﷺ سے درخت کے نیچے بیعت کی تھی۔

۱۷۱- حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا يَحْيَىٰ ابْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ هُوَ ابْنُ سَلَامٍ - عَنْ يَحْيَى، عَنْ أَبِي قَلَابَةَ، أَنَّ ثَابِتَ بْنِ الضَّحَّاكِ - أَخْبَرَهُ أَنَّهُ: بَايَعَ النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ. [راجع: ۱۳۶۳]

[مسلم: ۳۰۲، ۳۰۳؛ ابوداؤد: ۳۲۵۷]

(۴۱۷۲) مجھ سے احمد بن اسحاق نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں قتادہ نے اور انہیں انس بن مالک رضی اللہ عنہ نے کہ (آیت) ”بے شک ہم نے تمہیں کھلی ہوئی فتح دی“ یہ فتح صلح حدیبیہ تھی۔ صحابہ رضی اللہ عنہم نے عرض کیا حضور ﷺ کے لئے تو مرحلہ آسان ہے (کہ آپ کی تمام اگلی اور پچھلی لغزشیں معاف ہو چکی ہیں) لیکن ہمارا کیا ہوگا؟ اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی ”اس لیے کہ مومن مرد اور مومن عورتیں جنت میں داخل کی جائیں گی جس کے نیچے نہریں جاری ہوں گی۔“ پھر میں دوبارہ قتادہ کی خدمت میں حاضر ہوا اور ان کے سامنے اس کا ذکر کیا تو انہوں نے کہا کہ ”بے شک ہم نے تمہیں کھلی فتح دی ہے۔“ کی تفسیر تو انس رضی اللہ عنہ سے روایت ہے۔ لیکن اس کے بعد ”ہیننا مَرینا“ (یعنی حضور ﷺ کے لئے تو ہر مرحلہ آسان ہے) یہ تفسیر عکرمہ سے منقول ہے۔

۱۷۲- حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ قَالَ: الْحَدِيثُ. قَالَ أَصْحَابُهُ: هَيْنَا مَرِيئًا فَمَا لَنَا فَأَنْزَلَ اللَّهُ ﴿لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ﴾ قَالَ شُعْبَةُ: فَقَدِمْتُ الْكُوفَةَ فَحَدَّثْتُ بِهِذَا كُلَّهُ عَنْ قَتَادَةَ ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقَالَ: أَمَا ﴿إِنَّا فَتَحْنَا لَكَ﴾ فَعَنْ أَنَسٍ؟ وَأَمَا هَيْنَا مَرِيئًا فَعَنْ عِكْرِمَةَ. [طرفہ فی: ۴۸۳۴]

(۴۱۷۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ابو عامر عقدی نے بیان کیا، کہا ہم سے اسرائیل بن یونس نے بیان کیا، ان سے مجراہ بن زاہر اسلمی نے اور ان سے ان کے والد زاہر بن اسود رضی اللہ عنہ نے بیان کیا، وہ بیعت رضوان میں شریک تھے۔ انہوں نے بیان کیا کہ ہانڈی میں میں گدھے کا گوشت ابال رہا تھا کہ ایک منادی نے رسول اللہ ﷺ کی طرف سے اعلان کیا کہ رسول اللہ ﷺ تمہیں گدھے کے گوشت کے کھانے سے منع فرماتے ہیں۔

۱۷۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَجْرَاهُ بْنِ زَاهِرٍ الْأَسْلَمِيِّ، عَنْ أَبِيهِ - وَكَانَ مِمَّنْ شَهِدَ الشَّجَرَةَ - قَالَ: إِنِّي لَأَوْقَدُ تَحْتَ الْقَدْرِ بِلُحُومِ الْحُمْرِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمْرِ.

(۴۱۷۴) اور مجراہ نے اپنے ہی قبیلہ کے ایک صحابی کے متعلق جو بیعت رضوان میں شریک تھے اور جن کا نام احسان بن اوس رضی اللہ عنہ تھا، نقل کیا کہ ان

۱۷۴- وَعَنْ مَجْرَاهَةَ، عَنْ رَجُلٍ، مِنْهُمْ مِنْ أَصْحَابِ الشَّجَرَةِ اسْمُهُ أَهْبَانُ بْنُ

تشریح: حضرت زاہر بن اسود رضی اللہ عنہ بیعت رضوان والوں میں سے ہیں۔ کوفہ میں سکونت پذیر ہو گئے تھے۔ اس لئے ان کو کوفیوں میں گنا گیا ہے۔ ان سے بخاری میں یہی ایک حدیث مروی ہے۔

۴۱۷۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ بَزْجِعٍ، قَالَ: حَدَّثَنَا شَاذَانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، قَالَ: سَأَلْتُ عَائِذَا، ابْنَ عَمْرٍو وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ أَصْحَابِ الشَّجَرَةِ هَلْ يُنْقَضُ الْوِثْرُ؟ قَالَ: إِذَا أَوْتَرْتَ مِنْ أَوَّلِهِ، فَلَا تُؤْتِرُ مِنْ آخِرِهِ.

(۳۱۷۶) ہم سے محمد بن حاتم بن بزج نے بیان کیا، کہا ہم سے شاذان (اسود بن عامر) نے، ان سے شعبہ نے، ان سے ابو جرہ نے بیان کیا کہ انہوں نے عائذ بن عمرو رضی اللہ عنہ سے پوچھا، وہ نبی کریم ﷺ کے صحابی رضی اللہ عنہ تھے اور بیعت رضوان میں شریک تھے کہ کیا وتر کی نماز (ایک رکعت اور پڑھ کر) توڑی جاسکتی ہے؟ انہوں نے کہا کہ اگر شروع رات میں تو نے وتر پڑھ لیا، تو آخر رات میں نہ پڑھو۔

حضرت عائذ بن عمرو مدنی رضی اللہ تعالیٰ عنہ رضوان والوں میں سے ہیں۔ آخر میں بصرہ میں سکونت کر لی تھی۔ ان سے روایت کرنے والے زیادہ

بھری ہیں۔

(۴۱۷۷) مجھ سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں زید بن اسلم نے اور انہیں ان کے والد اسلم نے کہ رسول اللہ ﷺ کسی سفر یعنی (سفر حدیبیہ) میں تھے، رات کا وقت تھا اور عمر بن خطاب رضی اللہ عنہ آپ کے ساتھ ساتھ تھے۔ عمر رضی اللہ عنہ نے آپ سے کچھ پوچھا لیکن (اس وقت آپ وحی میں مشغول تھے، عمر رضی اللہ عنہ کو خبر نہ تھی) آپ نے کوئی جواب نہیں دیا۔ انہوں نے پھر پوچھا، آپ نے پھر کوئی جواب نہیں دیا، انہوں نے پھر پوچھا، آپ نے اس مرتبہ بھی کوئی جواب نہیں دیا۔ اس پر عمر رضی اللہ عنہ نے (اپنے دل میں) کہا: عمر! تیری ماں تجھ پر روئے، رسول اللہ ﷺ سے تم نے تین مرتبہ سوال کیا، حضور ﷺ نے تمہیں ایک مرتبہ بھی جواب نہیں دیا۔ عمر رضی اللہ عنہ نے بیان کیا کہ پھر میں نے اپنے اونٹ کو ایڑ لگائی اور مسلمانوں سے آگے نکل گیا۔ مجھے ڈر تھا کہ کہیں میرے بارے میں کوئی وحی نہ نازل ہو جائے۔ ابھی تھوڑی دیر ہوئی تھی کہ میں نے سنا ایک شخص مجھے آواز دے رہا تھا۔ انہوں نے بیان کیا کہ میں نے سوچا کہ میں تو پہلے ہی ڈر رہا تھا کہ میرے بارے میں کہیں کوئی وحی نازل نہ ہو جائے، پھر میں حضور ﷺ کی خدمت میں حاضر ہوا اور آپ کو سلام کیا۔ آپ نے فرمایا: ”رات مجھ پر ایک سورت نازل ہوئی ہے اور وہ مجھے اس تمام کائنات سے زیادہ عزیز ہے جس پر سورج طلوع ہوتا ہے۔“ پھر آپ نے سورۃ (الانشراح) فتحنا لك فتحنا مبینا ﴿بے شک ہم نے آپ کو کھلی ہوئی فتح دی ہے﴾ کی تلاوت فرمائی۔

۱۷۷- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَصْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا. فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ وَقَالَ عُمَرُ ابْنُ الْخَطَّابِ: نِكَالَتِكَ أَمْلُ يَا عُمَرُ! نَزَرَتْ رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ لَا يُجِيبُكَ. قَالَ عُمَرُ: فَحَرَّكَتُ بَعْضِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزَلَ فِيَّ قُرْآنٌ، فَمَا نَشِئْتُ صَارِخًا يَصْرُخُ بِي قَالَ: قُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ قَدْ نَزَلَ فِيَّ قُرْآنٌ. وَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: ((لَقَدْ أُنْزِلَتْ عَلَيَّ الْبَلَكَةُ سُورَةٌ لَهَا أَحَبُّ إِلَيَّ مِمَّا طَلَعْتَ عَلَيْهِ (الشَّمْسُ)) ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ [طرفاء فی: ۴۸۳۳، ۵۰۱۲]

[ترمذی: ۳۲۶۲]

تشریح: نبی کریم ﷺ پر سورۃ الانا فتحنا کا نزول ہو رہا تھا۔ حضرت عمر رضی اللہ عنہ کو یہ معلوم نہ ہوا، اس لئے وہ بار بار پوچھتے رہے مگر نبی کریم ﷺ خاموش رہے جس کو حضرت عمر رضی اللہ عنہ نے نبی کریم ﷺ کی ٹنگی پر محمول کیا۔ بعد میں حقیقت حال کے کھلے پر صحیح کیفیت معلوم ہوئی۔ سورۃ الانا فتحنا کا اس موقع پر نزول اشاعت اسلام کے لئے بڑی بشارت تھی اس لئے نبی کریم ﷺ نے اس سورت کو ساری کائنات سے عزیز ترین بتلایا۔

۱۷۸، ۱۷۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، سَمِعْتُ الزُّهْرِيَّ، جِئْتُ حَدَّثَ هَذَا الْحَدِيثَ، حَفِظْتُ بَعْضَهُ، وَكُتِبَنِي مَعْمَرُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوِّدِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ. قَالَ: خَرَجَ

(۴۱۷۸، ۱۷۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ جب زہری نے یہ حدیث بیان کی (جو آگے مذکور ہوئی ہے) تو اس میں سے کچھ میں نے یاد رکھی اور عمر نے اس کو اچھی طرح یاد دلایا۔ ان سے عروہ بن زبیر نے، ان سے مسور بن مخرمہ اور مردان بن حکم نے بیان کیا، ان میں سے ہر ایک دوسرے سے کچھ بڑھاتا ہے۔ انہوں نے بیان کیا کہ نبی کریم ﷺ صلح حدیبیہ کے موقع پر تقریباً ایک

ہزار صحابہ کو ساتھ لے کر روانہ ہوئے۔ پھر جب ذوالحلیفہ آپ پہنچے تو آپ نے قربانی کے جانور کو قلاوہ پہنایا اور اس پر نشان لگایا اور وہیں سے عمرہ کا احرام باندھا۔ پھر آپ نے قبیلہ خزاعہ کے ایک صحابی کو جاسوسی کے لئے بھیجا اور خود بھی سفر جاری رکھا۔ جب آپ غدیر الاضطاط پر پہنچے تو آپ کے جاسوس بھی خبریں لے کر آ گئے، جنہوں نے بتایا کہ قریش نے آپ کے مقابلے کے لئے بہت بڑا لشکر تیار کر رکھا ہے اور بہت سے قبائل کو بلایا ہے وہ آپ سے جنگ کرنے پر تلے ہوئے ہیں اور آپ کو بیت اللہ سے روکیں گے۔ اس پر آنحضرت ﷺ نے صحابہ سے فرمایا: ”مجھے مشورہ دو کیا تمہارے خیال میں یہ مناسب ہوگا کہ میں ان کفار کی عورتوں اور بچوں پر حملہ کر دوں جو ہمارے بیت اللہ تک پہنچنے میں رکاوٹ بننا چاہتے ہیں؟ اگر انہوں نے ہمارا مقابلہ کیا تو اللہ عزوجل نے مشرکین سے ہمارے جاسوس کو محفوظ رکھا ہے اور اگر وہ ہمارے مقابلے پر نہیں آتے تو ہم انہیں ایک ہاری ہوئی قوم جان کو چھوڑ دیں گے۔“ ابو بکر رضی اللہ عنہ نے کہا: یا رسول اللہ! آپ تو صرف بیت اللہ کے عمرہ کے لئے نکلے ہیں نہ آپ کا ارادہ کسی کو قتل کرنے کا ہے اور نہ کسی سے لڑائی کا۔ اس لئے آپ بیت اللہ تشریف لے چلیں۔ اگر ہمیں پھر بھی کوئی بیت اللہ تک جانے سے روکے گا تو ہم اس سے جنگ کریں گے۔ آپ نے فرمایا: ”پھر اللہ کا نام لے کر سفر جاری رکھو۔“

(۸۱، ۸۲) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو یعقوب بن ابراہیم نے خبر دی، کہا کہ مجھ سے میرے بھتیجے ابن شہاب نے بیان کیا، ان سے ان کے چچا محمد بن مسلم بن شہاب نے کہا کہ مجھ کو عروہ بن زبیر نے خبر دی اور انہوں نے مروان بن حکم اور مسور بن خرمہ سے سنا، دونوں راویوں نے رسول اللہ ﷺ سے عمرہ حدیبیہ کے بارے میں بیان کیا تو عروہ نے مجھے اس میں جو کچھ خبر دی تھی، اس میں یہ بھی تھا کہ جب حضور اکرم ﷺ اور (قریش کا نمائندہ) سمیل بن عمرو حدیبیہ میں ایک مقررہ مدت تک کے صلح کی دستاویز لکھ رہے تھے اور اس میں سمیل نے یہ شرط بھی رکھی تھی کہ ہمارا اگر کوئی آدمی آپ کے یہاں پناہ لے خواہ وہ آپ کے دین پر ہی کیوں نہ ہو جائے تو آپ کو اسے ہمارے حوالے کرنا ہی ہوگا تاکہ ہم اس کے ساتھ

النَّبِيِّ ﷺ عَامَ الْحَدِيثَةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ، فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَالَتْ الْهَذْيُ، وَأَشْعَرُهُ، وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ، وَبَعَثَ عَيْنًا لَهُ مِنْ خَزَاعَةَ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِغَدِيرِ الْأَشْطَاطِ، أَنَاهُ عَيْنُهُ قَالَ: إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا، وَقَدْ جَمَعُوا لَكَ الْأَحَابِيشَ الْأَشْطَاطِ وَهُمْ مُقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ وَمَانِعُوكَ. فَقَالَ: ((أَشِيرُوا أَيُّهَا النَّاسُ أَعَلَى، أَتَرُونَ أَنْ أُرْمَلَ إِلَى عِيَالِهِمْ وَذُرَارِيٍّ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوْنَا عَنِ الْبَيْتِ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ قَدْ قَطَعَ عَيْنًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَعْرُوبِينَ)). قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! خَرَجْتَ عَامِدًا لِهَذَا الْبَيْتِ، لَا تُرِيدُ قَتْلَ أَحَدٍ وَلَا حَرْبَ أَحَدٍ، فَتَوَجَّهَ لَهُ، فَمَنْ صَدَّنَا عَنْهُ قَاتِلْنَاهُ. قَالَ: ((مُضُوا عَلَى اسْمِ اللَّهِ)). (راجع: ۱۶۹۴، ۱۶۹۵)

۴۱۸۰، ۴۱۸۱۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا يَعْقُوبُ، قَالَ: حَدَّثَنِي ابْنُ أَبِي شَهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَمِعَ مَرْوَانَ بْنَ الْحَكَمِ، وَالْمُسَوَّرَ بْنَ مَخْرَمَةَ، يُخْبِرَانِ خَبْرًا مِنْ خَبَرِ رَسُولِ اللَّهِ ﷺ فِي عُمْرَةِ الْحَدِيثَةِ فَكَانَ فِيْمَا أَخْبَرَنِي عُرْوَةُ عَنْهُمَا: أَنَّهُ لَمَّا كَاتَبَ رَسُولُ اللَّهِ ﷺ سُهَيْلَ بْنَ عَمْرٍو، يَوْمَ الْحَدِيثَةِ عَلَى قَضِيَّةِ الْمُدَّةِ، وَكَانَ فِيْمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمْرٍو أَنَّهُ قَالَ: لَا يَأْتِيَنَّكَ مِنَّا أَحَدٌ

جو چاہیں کریں۔ سہیل اس شرط پر اڑ گیا اور کہنے لگا کہ حضور اکرم ﷺ اس شرط کو قبول کر لیں اور مسلمان اس شرط پر کسی طرح راضی نہ تھے، مجبوراً انہوں نے اس پر گفتگو کی (کہا یہ کیونکر ہو سکتا ہے کہ مسلمان کو کافر کے سپرد کر دیں) سہیل نے کہا کہ یہ نہیں ہو سکتا تو صلح بھی نہیں ہو سکتی۔ رسول اللہ ﷺ نے یہ شرط بھی تسلیم کر لی اور ابو جندل بن سہیل رضی اللہ عنہ کو ان کے والد سہیل بن عمرو کے سپرد کر دیا جو اسی وقت مکہ سے فرار ہو کر بیڑی کو گھسیٹتے ہوئے مسلمانوں کے پاس پہنچے تھے (شرط کے مطابق مدت صلح میں مکہ سے فرار ہو کر) جو بھی آتا حضور ﷺ اسے واپس کر دیتے، خواہ وہ مسلمان ہی کیوں نہ ہوتا۔ اس مدت میں بعض مومن عورتیں بھی ہجرت کر کے مکہ سے آئیں، ام کلثوم بنت عقبہ بن معیط بھی ان میں سے ہیں جو اس مدت میں حضور اکرم ﷺ کے پاس آئی تھیں، وہ اس وقت نوجوان تھیں، ان کے گھر والے حضور اکرم ﷺ کی خدمت میں حاضر ہوئے اور مطالبہ کیا کہ انہیں واپس کر دیں۔ اس پر اللہ تعالیٰ نے مومن عورتوں کے بارے میں وہ آیت نازل کی جو شرط کے مناسب تھی۔

وَإِنْ كَانَ عَلَىٰ دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا، وَخَلَيْتَ بَيْنَنَا وَبَيْنَهُ. وَأَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولُ اللَّهِ ﷺ إِلَّا عَلَىٰ ذَلِكَ، فَكَرِهَ الْمُؤْمِنُونَ ذَلِكَ وَامْتَعَصُوا، فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولُ اللَّهِ ﷺ إِلَّا عَلَىٰ ذَلِكَ، كَاتَبَهُ رَسُولُ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ أَبَا جَنْدَلِ ابْنَ سُهَيْلٍ يَوْمَئِذٍ إِلَىٰ أَبِيهِ سُهَيْلِ بْنِ عَمْرٍو، وَلَمْ يَأْتِ رَسُولُ اللَّهِ ﷺ أَحَدٌ مِنَ الرِّجَالِ إِلَّا رَدَّهُ فِي تِلْكَ الْمُدَّةِ، وَإِنْ كَانَ مُسْلِمًا، وَجَاءَتْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ، فَكَانَتْ أُمَّ كَلْفُومُ بِنْتُ عُقْبَةَ بْنِ مَعِيْطٍ مِمَّنْ خَرَجَ إِلَىٰ رَسُولِ اللَّهِ ﷺ وَهِيَ عَاتِقٌ، فَجَاءَتْ أَهْلَهَا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ أَنْ يَرْجِعَهَا إِلَيْهِمْ، حَتَّىٰ أَنْزَلَ اللَّهُ تَعَالَىٰ فِي الْمُؤْمِنَاتِ مَا أَنْزَلَ. [راجع: ۱۶۹۴، ۱۶۹۵]

(۳۱۸۲) ابن شہاب نے بیان کیا کہ مجھے عروہ بن زبیر رضی اللہ عنہ نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ آیت ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ﴾ کے نازل ہونے کے بعد رسول اللہ ﷺ ہجرت کر کے آنے والی عورتوں کو پہلے آزماتے تھے اور ان کے چچا سے روایت ہے کہ ہمیں وہ حدیث بھی معلوم ہے جب آنحضرت ﷺ نے حکم دیا تھا جو مسلمان عورتیں ہجرت کر کے چلی آتی ہیں ان کے شوہروں کو وہ سب کچھ واپس کر دیا جائے جو اپنی ان بیویوں کو وہ دے چکے ہیں اور ہمیں یہ بھی معلوم ہوا ہے کہ ابوبصیر، پھر انہوں نے تفصیل کے ساتھ حدیث بیان کی۔

۴۱۸۲۔ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الْآيَةِ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ﴾. [الممتحنة: ۱۲] وَعَنْ عَمِّهِ قَالَ: بَلَّغْنَا جِئْنَ أَمَرَ اللَّهِ رَسُولَهُ ﷺ أَنْ يَرُدَّ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ، وَبَلَّغْنَا أَنَّ أَبَا بَصِيرٍ. فَذَكَرَهُ بِطَوِيلِهِ. [راجع: ۱۷۱۳]

تشریح: چونکہ معاہدہ کی شرط میں عورتوں کا کوئی ذکر نہ تھا، اس لئے جب عورتوں کا مسئلہ سامنے آیا تو خود قرآن مجید میں حکم نازل ہوا کہ عورتوں کو

مشرکین کے حوالے نہ کیا جائے کہ اس سے معاہدہ کی خلاف ورزی لازم نہیں آتی بشرطیکہ تم کو یقین ہو جائے کہ وہ عورتیں محض ایمان و اسلام کی خاطر پورے ایمان کے ساتھ گھر چھوڑ کر آئی ہیں۔

۴۱۸۳۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ خَرَجَ مُعْتَمِرًا فِي الْفِتَنِ فَقَالَ: إِنْ صُدِّدْتُ عَنِ الْبَيْتِ، صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَأَهْلَ بِعُمَرَةَ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ أَهْلًا بِعُمَرَةَ عَامَ الْحُدَيْبِيَّةِ. [راجع: ۱۶۳۹]

(۳۱۸۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے امام مالک رحمہ اللہ نے بیان کیا، ان سے نافع نے کہ عبداللہ بن عمر رضی اللہ عنہما فتنہ کے زمانہ میں عمرہ کے ارادہ سے نکلے۔ پھر انہوں نے کہا: اگر بیت اللہ سے جانے سے روک دیا گیا تو میں وہی کام کروں گا جو رسول اللہ ﷺ کے ساتھ کیا تھا۔ چنانچہ آپ نے صرف عمرہ کا احرام باندھا کیونکہ رسول اللہ ﷺ نے بھی صلح حدیبیہ کے موقع پر صرف عمرہ ہی کا احرام باندھا تھا۔

۴۱۸۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ أَهْلٌ وَقَالَ: إِنْ جِئِلَ بَيْنِي وَبَيْنَهُ لَفَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ جِئِنَ حَالَتْ كُفَارُ قُرَيْشٍ بَيْنَهُ. وَتَلَا: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الاحزاب: ۲۱] [راجع: ۱۶۳۹] [مسلم: ۲۹۹۰]

(۳۱۸۴) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ بن عبداللہ نے، ان سے نافع نے کہ عبداللہ بن عمر رضی اللہ عنہما نے احرام باندھا اور کہا کہ اگر مجھے بیت اللہ جانے سے روکا گیا تو میں بھی وہی کام کروں گا جو رسول اللہ ﷺ نے کیا تھا۔ جب آپ کو کفار قریش نے بیت اللہ جانے سے روکا۔ اور اس آیت کی تلاوت کی: ”یقیناً تم لوگوں کے لئے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔“

۴۱۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، وَسَالِمَ بْنَ عَبْدِ اللَّهِ، أَخْبَرَاهُ أَنَّهُمَا، كُلَّمَا عَبْدَ اللَّهِ بْنُ عُمَرَ بِح: وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ، قَالَ لَهُ: لَوْ أَقَمْتَ الْعَامَ، فَإِنِّي أَخَافُ أَنْ لَا تَصِلَ إِلَى الْبَيْتِ. قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَحَالَ كُفَارُ قُرَيْشٍ دُونَ الْبَيْتِ، فَتَحَرَّ النَّبِيُّ ﷺ هَدَايَاهُ، وَحَلَقَ وَقَصَّرَ أَصْحَابُهُ، ((أَشْهَدُكُمْ أَنِّي أَوْجِبْتُ عُمْرَةً)). فَإِنْ خُلِيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ

(۳۱۸۵) ہم سے عبداللہ بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، انہیں نافع نے، ان کو عبید اللہ بن عبداللہ اور سالم بن عبداللہ نے خبر دی کہ ان دونوں نے عبداللہ بن عمر رضی اللہ عنہما سے گفتگو کی (دوسری سند) امام بخاری نے کہا اور ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے جویریہ نے بیان کیا اور ان سے نافع نے کہ عبداللہ بن عمر رضی اللہ عنہما کے کسی لڑکے نے ان سے کہا اگر اس سال آپ (عمرہ کرنے) نہ جاتے تو بہتر تھا کیونکہ مجھے ڈر ہے کہ آپ بیت اللہ تک نہیں پہنچ سکیں گے۔ اس پر انہوں نے کہا کہ ہم رسول اللہ ﷺ کے ساتھ نکلے تھے تو کفار قریش نے بیت اللہ پہنچنے سے روک دیا تھا۔ چنانچہ حضور ﷺ نے اپنی قربانی کے جانور وہیں (حدیبیہ میں) ذبح کر دیئے اور سر کے بال منڈوا دیئے۔ صحابہ رضی اللہ عنہم نے بھی بال چھوٹے کر والے، حضور ﷺ نے اس کے بعد فرمایا: ”میں تمہیں گواہ بناتا ہوں کہ میں نے اپنے اوپر ایک عمرہ واجب کر لیا ہے“ (اور اسی

طرح تمام صحابہ رضی اللہ عنہم پر بھی وہ واجب ہو گیا) اس لئے اگر آج مجھے بیت اللہ تک جانے دیا گیا تو میں بھی طواف کروں گا اور اگر مجھے بھی روک دیا گیا تو میں بھی وہی کروں گا جو رسول اللہ ﷺ نے کیا تھا۔ پھر تھوڑی دور چلے اور کہا کہ میں تمہیں گواہ بناتا ہوں کہ میں نے اپنے اوپر عمرہ کے ساتھ حج کو بھی ضروری قرار دے لیا ہے اور کہا میری نظر میں توجہ اور عمرہ دونوں ایک ہی جیسے ہیں، پھر انہوں نے ایک طواف کیا اور ایک سعی کی (جس دن مکہ پہنچے) اور آخر دونوں ہی کو پورا کیا۔

(۴۱۸۶) مجھ سے شجاع بن ولید نے بیان کیا، انہوں نے نصر بن محمد سے سنا، کہا ہم سے صخر بن جویریہ نے بیان کیا اور ان سے نافع نے بیان کیا کہ لوگ کہتے ہیں کہ عبد اللہ رضی اللہ عنہ عمر رضی اللہ عنہ سے پہلے اسلام میں داخل ہوئے تھے، حالانکہ یہ غلط ہے۔ البتہ عمر رضی اللہ عنہ نے عبد اللہ بن عمر کو اپنا گھوڑا لانے کے لئے بھیجا تھا، جو ایک انصاری صحابی کے پاس تھا تا کہ اسی پر سوار ہو کر جنگ میں شریک ہوں۔ اسی دوران رسول اللہ ﷺ درخت کے نیچے بیٹھ کر بیعت لے رہے تھے۔ عمر رضی اللہ عنہ کو ابھی اس کی اطلاع نہیں ہوئی تھی۔ عبد اللہ رضی اللہ عنہ نے پہلے بیعت کی پھر گھوڑا لینے گئے۔ جس وقت وہ اسے لے کر عمر رضی اللہ عنہ کے پاس آئے تو وہ جنگ کے لئے اپنی زرہ پہن رہے تھے۔ انہوں نے اس وقت عمر رضی اللہ عنہ کو بتایا کہ رسول اللہ ﷺ درخت کے نیچے بیعت لے رہے ہیں۔ بیان کیا کہ پھر آپ اپنے لڑکے کو ساتھ لے کر گئے اور بیعت کی۔ اتنی سی بات تھی جس پر لوگ اب کہتے ہیں کہ عمر رضی اللہ عنہ سے پہلے ابن عمر رضی اللہ عنہما اسلام لائے تھے۔

(۴۱۸۷) اور ہشام بن عمار نے بیان کیا، ان سے ولید بن مسلم نے بیان کیا، ان سے عمر بن محمد عمری نے بیان کیا، انہیں نافع نے خبر دی اور انہیں عبد اللہ بن عمر رضی اللہ عنہ نے کہ صلح حدیبیہ کے موقع پر صحابہ رضی اللہ عنہم جو حضور اکرم ﷺ کے ساتھ تھے، مختلف درختوں کے سائے میں پھیل گئے تھے۔ پھر اچانک بہت سے صحابہ آپ کے چاروں طرف جمع ہو گئے۔ عمر رضی اللہ عنہ نے کہا: عبد اللہ! دیکھو تو سہی لوگ رسول اللہ ﷺ کے پاس جمع کیوں ہو گئے

جَبَلِ بَيْنِي وَبَيْنَ النَّبِيِّ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ فَسَارَ سَاعَةً ثُمَّ قَالَ: مَا أَرَى شَأْنَهُمَا إِلَّا وَاحِدًا، أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ حَاجَةً مَعَ عُمَرَاءِ. فَطَافَ طَوَافًا وَاحِدًا وَسَعْيًا وَاحِدًا، حَتَّى حَلَّ مِنْهُمَا جَمِيعًا. [راجع: ۱۶۳۹]

۴۱۸۶- حَدَّثَنِي شُجَاعُ بْنُ الْوَلِيدِ، سَمِعَ النَّضَرَ بْنَ مُحَمَّدٍ، قَالَ: حَدَّثَنَا صَخْرُ بْنُ نَافِعٍ، قَالَ: إِنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابْنَ عُمَرَ، أَسْلَمَ قَبْلَ عُمَرَ، وَلَيْسَ كَذَلِكَ، وَلَكِنْ عُمَرُ يَوْمَ الْحُدَيْبِيَّةِ أَرْسَلَ عَبْدَ اللَّهِ إِلَى فَرَسٍ لَهُ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ يَأْتِي بِهِ لِيُقَاتِلَ عَلَيْهِ، وَرَسُولُ اللَّهِ ﷺ يَبَايِعُ عِنْدَ الشَّجَرَةِ، وَعُمَرُ لَا يَذَرُنِي بِذَلِكَ، فَبَايَعَهُ عَبْدَ اللَّهِ، ثُمَّ ذَهَبَ إِلَى الْفَرَسِ، فَجَاءَ بِهِ إِلَى عُمَرَ، وَعُمَرُ يَسْتَلِمُ لِلْقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ يَبَايِعُ تَحْتَ الشَّجَرَةِ قَالَ: فَاذْهَبْ فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولُ اللَّهِ ﷺ، فِيهِ الْبَيْتُ يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. [راجع: ۳۹۱۶]

۴۱۸۷- وَقَالَ هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ الْعُمَرِيُّ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ أَنَّ النَّاسَ، كَانُوا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ، تَفَرَّقُوا فِي ظِلَالِ الشَّجَرِ، فَإِذَا النَّاسُ مُخْتَدِقُونَ بِالنَّبِيِّ ﷺ فَقَالَ: يَا عَبْدَ اللَّهِ!

انظر مَا شَأْنُ النَّاسِ قَدْ أَخَذُوا بِرَسُولِ اللَّهِ ﷺ فَوَجَدَهُمْ يَبَايِعُونَ، فَبَايَعَ ثُمَّ رَجَعَ إِلَى عُمَرَ فَخَرَجَ فَبَايَعَ. [راجع: ۳۹۱۶]

ہیں؟ انہوں نے دیکھا تو صحابہ بیعت کر رہے تھے۔ چنانچہ پہلے انہوں نے خود بیعت کر لی۔ پھر عمر رضی اللہ عنہ کو آ کر خبر دی پھر وہ بھی گئے اور بیعت کی۔

تشریح: یہاں بیعت کرنے میں حضرت عبداللہ بن عمر رضی اللہ عنہما نے حضرت عمر رضی اللہ عنہ سے پہلے بیعت کی جو خاص وجہ سے تھی۔

۴۱۸۸۔ حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا يَعْلَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى كُنَّا مَعَ النَّبِيِّ ﷺ حِينَ اعْتَمَرَ فَطَافَ فَطَفْنَا مَعَهُ، وَصَلَّى وَصَلْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لَا يُصِيبُهُ أَحَدٌ بِشَيْءٍ. [راجع: ۱۶۰۰]

(۴۱۸۸) ہم سے محمد بن عبداللہ بن نمیر نے بیان کیا، کہا ہم سے یعلیٰ بن عبید نے بیان کیا، کہا ہم سے اسماعیل بن ابی اوفی رضی اللہ عنہما سے سنا، آپ نے بیان کیا کہ جب نبی کریم ﷺ نے عمرہ (تقضا) کیا تو ہم بھی آپ کے ساتھ تھے، نبی ﷺ نے طواف کیا تو ہم نے بھی طواف کیا۔ حضور ﷺ نے نماز پڑھی تو ہم نے بھی نماز پڑھی اور حضور ﷺ نے صفا و مروہ کی سعی بھی کی، ہم آپ کی اہل مکہ سے حفاظت کرتے رہتے تھے تاکہ کوئی تکلیف کی بات نہ پیش آجائے۔

۴۱۸۹۔ حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ: سَمِعْتُ أَبَا حَصِينٍ، قَالَ: قَالَ أَبُو وَائِلٍ: لَمَّا قَدِمَ سَهْلُ بْنُ حَنِيْفٍ مِنْ صَفِينٍ أَتَيْنَاهُ نَسْتَخْبِرُهُ فَقَالَ: أَتَيْتُمَا الرَّأْيَ، فَلَقَدْ رَأَيْتَنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أُرِدَّ عَلَى رَسُولِ اللَّهِ ﷺ أَمْرَهُ لَرَدَدْتُ، وَاللَّهِ وَرَسُولُهُ أَعْلَمُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لِأَمْرٍ يُفْطِنُنَا إِلَّا أَنْسَلْنَا بِنَا إِلَى أَمْرٍ نَعْرِفُهُ قَبْلَ هَذَا الْأَمْرِ، مَا نَسُدُّ مِنْهَا خُصْمًا إِلَّا أَنْفَجَرَ عَلَيْنَا خُصْمٌ مَا نَذَرِي كَيْفَ نَأْتِي لَهُ. [راجع: ۳۱۸۱]

(۴۱۸۹) ہم سے حسن بن اسحاق نے بیان کیا، کہا ہم سے محمد بن سابق نے بیان کیا، کہا ہم سے مالک بن مغول نے بیان کیا، کہا ہم نے ابو حصین سے سنا، ان سے ابو وائل نے بیان کیا کہ سہل بن حنیف جب جنگ صفین (جوعلی رضی اللہ عنہ اور معاویہ رضی اللہ عنہ میں ہوئی تھی) اس سے واپس آئے تو ہم ان کی خدمت میں حالات معلوم کرنے کے لئے حاضر ہوئے۔ انہوں نے کہا کہ اس جنگ کے بارے میں تم لوگ اپنی رائے اور فکر پر نازاں مت ہو، میں یوم ابو جندل (صلح حدیبیہ) میں بھی موجود تھا۔ اگر میرے لئے رسول اللہ ﷺ کے حکم ماننے سے انکار ممکن ہوتا تو میں اس دن ضرور حکم عدولی کرتا۔ اللہ اور اس کا رسول خوب جانتے ہیں کہ جب ہم نے کسی مشکل کام کے لئے اپنی تلواروں کو اپنے کاندھوں پر رکھا تو صورت حال آسان ہو گئی اور ہم نے مشکل حل کر لی۔ لیکن اس جنگ کا کچھ عجیب حال ہے، اس میں ہم (فتنے کے) ایک کوئے کو بند کرتے ہیں تو دوسرا کوئی کھل جاتا ہے۔ ہم نہیں جانتے کہ ہم کو کیا تدبیر کرنی چاہیے۔

تشریح: علامہ ابن حجر رحمہ اللہ حسن بن اسحاق استاذ امام بخاری رحمہ اللہ کے متعلق فرماتے ہیں: "كان من اصحاب ابن المبارك ومات سنة احدى واربعين ومائتين وماله في البخاري سوى هذا الحديث" (فتح الباری جلد ۷ صفحہ ۵۸۱) یعنی یہ حضرت عبداللہ بن مبارک رحمہ اللہ کے شاگردوں میں سے ہیں۔ ان کا انتقال ۲۳۱ھ میں ہوا۔ صحیح بخاری میں ان سے صرف یہی ایک حدیث مروی ہے۔

۴۱۹۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الْحَدِيثِيَّةِ، وَالْقَمَلُ يَتَنَازَرُ عَلَيَّ وَجْهِي فَقَالَ: ((أَيُّ ذِيكَ هَوَامٌ رَأْسُكَ)). قُلْتُ: نَعَمْ. قَالَ: ((فَاخْلُقْ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينٍ، أَوْ ائْتِ نِسِيغَةً)). قَالَ أَيُّوبُ: لَا أَذْهَبُ بِأَيِّ هَذَا أَبَدًا. [راجع: ۱۸۱۴]

۴۱۹۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ هِشَامٍ أَبُو عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشِيمٌ، عَنْ أَبِي بَشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَدِيثِيَّةِ وَنَحْنُ مُخْرَمُونَ، وَقَدْ حَصَرَنَا الْمُشْرِكُونَ قَالَ: وَكَانَتْ لِي وَلَهْرَةٌ فَجَعَلْتُ الْهَوَامَ تَسَاقُطُ عَلَيَّ وَجْهِي، فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ: ((أَيُّ ذِيكَ هَوَامٌ رَأْسُكَ)). قُلْتُ: نَعَمْ. قَالَ: وَأَنْزَلْتَ هَذِهِ الْآيَةَ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ۱۹۶] [راجع: ۱۸۱۴]

تشریح: ان جملہ روایتوں میں کسی نہ کسی طرح سے واقعہ حدیبیہ سے متعلق کچھ نہ کچھ ذکر ہے۔ یہی احادیث اور باب میں وجہ مطابقت ہے۔ حالت احرام میں ایسی بیماری سے سرمند وادینا جائز ہے۔ مگر اس کے فدیہ میں یہ کفارہ ادا کرنا ہوگا۔

بَابُ قِصَّةِ عُكْلٍ وَعَرِينَةَ ۴۱۹۲۔ حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ،

(۴۱۹۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے مجاہد نے ان سے ابن ابی لیلیٰ نے ان سے کعب بن عجرہ رضی اللہ عنہ نے بیان کیا کہ وہ عمرہ حدیبیہ کے موقع پر نبی اکرم ﷺ کی خدمت میں حاضر ہوئے تو جوئیں ان کے چہرے پر گر رہی تھی۔ حضور ﷺ نے دریافت فرمایا: ”یہ جوئیں جو تمہارے سر سے گر رہی ہیں، تکلیف دے رہی ہیں؟“ انہوں نے عرض کیا: جی ہاں! رسول اللہ ﷺ نے فرمایا: ”پھر سرمند والو اور تین دن روزہ رکھ لو یا چھ مسکینوں کو کھانا کھلا دو یا پھر کوئی قربانی کر ڈالو“ (سرمند وائے کافدیہ ہوگا) ایوب سختیانی نے بیان کیا کہ مجھے معلوم نہیں کہ ان تینوں امور میں سے پہلے حضور ﷺ نے کون سی بات ارشاد فرمائی تھی۔

(۴۱۹۱) مجھ سے ابو عبد اللہ محمد بن ہشام نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، ان سے ابو بشر نے، ان سے مجاہد نے، ان سے عبد الرحمن بن ابی لیلیٰ نے اور ان سے کعب بن عجرہ رضی اللہ عنہ نے بیان کیا کہ صلح حدیبیہ کے موقع پر ہم رسول اللہ ﷺ کے ساتھ تھے اور احرام باندھے ہوئے تھے۔ ادھر مشرکین ہمیں بیت اللہ تک جانے نہیں دینا چاہتے تھے۔ انہوں نے بیان کیا کہ میرے سر پر بال بڑے بڑے تھے جن سے جوئیں میرے چہرے پر گر رہی تھیں۔ نبی ﷺ نے مجھے دیکھ کر دریافت فرمایا: ”کیا یہ جوئیں تکلیف دے رہی ہیں؟“ میں نے کہا: جی ہاں۔ انہوں نے بیان کیا کہ پھر یہ آیت نازل ہوئی: ”پس اگر تم کوئی مریض ہو یا اس کے سر میں کوئی تکلیف دینے والی چیز ہو تو اسے (بال مند والینے چائیں) اور تین دن کے روزے یا صدقہ یا قربانی کافدیہ دینا چاہیے۔“

تشریح: ان جملہ روایتوں میں کسی نہ کسی طرح سے واقعہ حدیبیہ سے متعلق کچھ نہ کچھ ذکر ہے۔ یہی احادیث اور باب میں وجہ مطابقت ہے۔ حالت احرام میں ایسی بیماری سے سرمند وادینا جائز ہے۔ مگر اس کے فدیہ میں یہ کفارہ ادا کرنا ہوگا۔

بَابُ قِصَّةِ عُكْلٍ وَعَرِينَةَ ۴۱۹۲۔ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ،

انس بن مالک رضی اللہ عنہ نے بیان کیا کہ قبائل عکل وعرینہ کے کچھ لوگ نبی کریم ﷺ کی خدمت میں مدینہ آئے اور اسلام میں داخل ہو گئے، پھر انہوں نے کہا، اے اللہ کے نبی! ہم لوگ مویشی رکھتے تھے کھیت وغیرہ ہمارے پاس نہیں تھے، (اس لئے ہم صرف دودھ پر بسر اوقات کیا کرتے تھے) اور انہیں مدینہ کی آب و ہوا نا موافق آئی تو رسول اللہ ﷺ نے کچھ اونٹ اور ایک چرواہا ان کے ساتھ کر دیا اور فرمایا کہ انہیں اونٹوں کا دودھ اور پیشاب پیو (تو تمہیں صحت حاصل ہو جائے گی) وہ لوگ (چراگاہ کی طرف) گئے، لیکن مقام حرہ کے کنارے پہنچتے ہی وہ اسلام سے پھر گئے اور نبی اکرم ﷺ کے چرواہے قتل کر دیا اور اونٹوں کو لے کر بھاگنے لگے۔ اس کی خبر جب نبی اکرم ﷺ کو ملی تو آپ نے چند صحابہ کو ان کے پیچھے دوڑایا (وہ کپڑ کر مدینہ لائے گئے) تو حضور ﷺ کے حکم سے ان کی آنکھوں میں گرم سلایاں پھیر دی گئیں (کیونکہ انہوں نے بھی ایسا ہی کیا تھا) اور انہیں حرہ کے کنارے چھوڑ دیا گیا۔ آخر وہ اسی حالت میں مر گئے۔ قتادہ نے بیان کیا کہ ہمیں یہ روایت پہنچی ہے کہ حضور اکرم ﷺ نے اس کے بعد صحابہ کو صدقہ کا حکم دیا اور مشکہ (مقتول کی لاش پکاڑنا یا ایدے کر اسے قتل کرنا) سے منع فرمایا اور شعبہ، ابان اور حماد نے قتادہ سے بیان کیا کہ (یہ لوگ) عرینہ کے قبیلے کے تھے (عکل کا نام نہیں لیا) اور یحییٰ بن ابی کثیر اور ایوب نے بیان کیا، ان سے ابو قلابہ نے اور ان سے انس رضی اللہ عنہ نے کہ قبیلہ عکل کے کچھ لوگ آئے۔

عَنْ قَتَادَةَ، أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ نَاسًا مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا الْمَدِينَةَ عَلَى النَّبِيِّ ﷺ وَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا نَبِيَّ اللَّهِ! إِنَّا كُنَّا أَهْلَ ضَرْعٍ، وَلَمْ نَكُنْ أَهْلَ رِفْعٍ. وَاسْتَوَحَمُوا الْمَدِينَةَ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَرَاعِيٍّ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ، فَيَسْرِبُوا مِنَ الْبَابِهَا وَأَبْوَالِهَا، فَاظْلُقُوا حَتَّى إِذَا كَانُوا نَاجِيَةَ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ، وَقَتَلُوا رَاعِيَّ النَّبِيِّ ﷺ وَاسْتَأَفُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ، وَتَرَكُوا فِي نَاجِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ. قَالَ قَتَادَةُ: بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذَلِكَ كَانَ يَحُثُّ عَلَى الصَّدَقَةِ، وَيَنْهَى عَنِ الْمُثْلَةِ. وَقَالَ شُعْبَةُ وَأَبَانُ وَحَمَّادٌ عَنْ قَتَادَةَ مِنْ عُرَيْنَةَ. وَقَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ وَأَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسٍ: قَدِمَ نَفَرٌ مِنْ عُكْلٍ. [راجع: ۲۳۳]

تشریح: چرواہے کا نام یسار النولہی رضی اللہ عنہ تھا، جب قبیلہ والے مرتد ہو کر اونٹ لے کر بھاگنے لگے تو اس چرواہے نے مزاحمت کی۔ اس پر انہوں نے اس کے ہاتھ پاؤں کاٹ دیئے اور اس کی زبان اور آنکھ میں کانٹے گاڑ دیئے جس سے انہوں نے شہادت پائی۔ (رضی اللہ عنہ) اسی قصاص میں ان ڈاکوؤں کے ساتھ وہ کیا گیا جو روایت میں مذکور ہے۔ یہ ڈاکو ہر دو قبائل عکل اور عرینہ سے تعلق رکھتے تھے۔ حرہ وہ پتھر یا میدان ہے جو مدینہ سے باہر ہے۔ وہ ڈاکو مرض استقاء کے مریض تھے اس لئے نبی کریم ﷺ نے ان کے لئے یہ نسخہ تجویز فرمایا۔

۴۱۹۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الْحَوْضِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا أَيُّوبُ، وَالْحَجَّاجُ الصَّوَّافُ قَالَ: حَدَّثَنِي أَبُو رَجَاءٍ، مَوْلَى أَبِي قِلَابَةَ وَكَانَ

(۳۱۹۳) مجھ سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے ابو عمر حفص بن عمر الحوضی نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، کہا ہم سے ایوب اور حجاج صواف نے بیان کیا، کہا ہم سے ابو قلابہ کے مولیٰ ابو رجاء نے بیان کیا، وہ ابو قلابہ کے ساتھ شام میں تھے کہ خلیفہ عمر بن عبد العزیز نے ایک دن لوگوں سے مشورہ کیا کہ اس ”قسامہ“ کے بارے میں تمہاری کیا رائے ہے؟ لوگوں

نے کہا کہ یہ حق ہے۔ اس کا فیصلہ رسول اللہ ﷺ اور پھر خلفائے راشدین آپ سے پہلے کرتے رہے ہیں۔ ابورجاء نے بیان کیا کہ اس وقت ابوقلابہ، عمر بن عبدالعزیز رضی اللہ عنہ کے تخت کے پیچھے تھے۔ اتنے میں عتبہ بن سعید نے کہا کہ پھر قبیلہ عرینہ کے لوگوں کے بارے میں انس رضی اللہ عنہ کی حدیث کہاں گئی؟ اس پر ابوقلابہ نے کہا کہ انس رضی اللہ عنہ نے خود مجھ سے یہ بیان کیا۔ عبدالعزیز بن صہیب نے (اپنی روایت میں) انس رضی اللہ عنہ کے حوالہ سے صرف عرینہ کا نام لیا اور ابوقلابہ نے اپنی روایت میں انس رضی اللہ عنہ کے حوالے سے صرف عکل کا نام لیا ہے پھر یہی قصہ بیان کیا۔

مَعَهُ بِالشَّامِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، اسْتَشَارَ النَّاسَ يَوْمَ قَالَ: مَا تَقُولُونَ فِي هَذِهِ الْقِسْمَةِ؟ فَقَالُوا: حَقٌّ، قَضَى بِهَا رَسُولُ اللَّهِ ﷺ وَقَضَتْ بِهَا الْخُلَفَاءُ، قَبْلَكَ. قَالَ: وَأَبُو قَلَابَةَ خَلَفَ سَرِيرَهُ، فَقَالَ عُبَيْدُ بْنُ سَعِيدٍ: فَأَيْنَ حَدِيثُ أَنَسٍ فِي الْعُرَيْنِيِّ؟ قَالَ أَبُو قَلَابَةَ: إِنِّي أَيْ حَدِيثُهُ أَنَسُ ابْنُ مَالِكٍ. قَالَ عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ: مِنْ عُرَيْنَةٍ. وَقَالَ أَبُو قَلَابَةَ عَنْ أَنَسٍ: مِنْ عَكْلٍ. ذَكَرَ الْقِصَّةَ. [راجع: ۲۳۳]

تشریح: جب قتل کے گواہ نہ ہوں اور لاش کسی محلہ یا گاؤں میں ملے، ان لوگوں پر قتل کا شبہ ہو تو ان میں سے پچاس آدمی جن کران سے حلف لیا جاتا ہے، اس کو قسامہ کہتے ہیں۔ عتبہ کا خیال یہ تھا کہ آپ نے ان لوگوں کے لئے قسامہ کا حکم نہیں دیا تھا بلکہ ان سے قصاص لیا۔ عتبہ کا یہ اعتراض صحیح نہ تھا کیونکہ عرینہ والوں پر تو خون ثابت ہو چکا تھا اور قسامت وہاں ہوتی ہے جہاں ثبوت نہ ہو، صرف اشتباہ ہو۔ حدیث میں قبیلہ عرینہ کا ذکر ہے باب اور حدیث میں یہی مطابقت ہے۔

روایت میں حضرت عمر بن عبدالعزیز رضی اللہ عنہ کا نام نامی ذکر ہوا ہے جو خلیفہ عادل کے نام سے مشہور ہیں۔ آپ کی امامت واجتہاد معرفت اخادیت و آثار پر امت کا اتفاق ہے بلکہ آپ کو اپنے وقت کا مجدد اسلام تسلیم کیا گیا ہے۔ آپ کے اسلامی کارناموں میں بڑا اہم ترین کارنامہ یہ ہے کہ آپ کو تدوین حدیث اور کتابت حدیث کی منظم کوشش کا احساس ہوا۔ چنانچہ آپ نے اپنے نائب والی مدینہ ابوبکر حزمی کو فرمان بھیجا کہ رسول اکرم ﷺ کی احادیث صحیحہ کو مدون کرو کیونکہ مجھے علم اور اہل علم کے ضائع ہونے کا اندیشہ ہے۔ لہذا احادیث کی مستند کتابیں جمع کر کے مجھ کو بھیجو۔ ابوبکر حزمی نے آپ کے فرمان کی تعمیل میں احادیث کے کئی ذخیرے جمع کرائے مگر وہ ان کو حضرت عمر بن عبدالعزیز رضی اللہ عنہ کی حیات میں ان تک نہ پہنچا سکے۔ ہاں خلیفہ عادل نے حضرت ابن شہاب زہری کو بھی اس خدمت پر مامور فرمایا تھا اور ان کو جمع حدیث کا حکم دیا تھا۔ چنانچہ انہوں نے دفتر کے دفتر جمع کئے اور ان کو خلیفہ وقت تک پہنچایا۔ آپ نے ان کی متعدد نقلیں اپنی قلم رو میں مختلف مقامات پر بھیجوائیں۔ حضرت عمر بن عبدالعزیز رضی اللہ عنہ کو خلافت راشدہ کا خلیفہ خاص قرار دیا گیا ہے۔

باب: ذات فرد کی لڑائی کا بیان

بَابُ غَزْوَةِ ذَاتِ الْقَرْدِ

وَهِيَ الْغَزْوَةُ الَّتِي أَغَارُوا عَلَى لِقَاحِ النَّبِيِّ ﷺ قَبْلَ خَيْبَرِ بَثْلَاثٍ. یہ وہی غزوہ ہے جس میں مشرکین غطفان نبی اکرم ﷺ کی ۲۰ دوھیل اونٹنیوں کو بھگا کر لے جا رہے تھے۔ یہ خبر کی لڑائی سے تین رات پہلے کا واقعہ ہے۔

تشریح: ذات القرد یا ذی قرد ایک چشمہ کا نام ہے جو غطفان قبیلہ کے قریب ہے۔

۱۹۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا (۴۱۹۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم بن اسماعیل خاتم، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: نے بیان کیا، ان سے یزید بن ابی عبید نے بیان کیا، کہا میں نے سلمہ بن

اکوع رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ فجر کی اذان سے پہلے میں (مدینہ سے باہر غابہ کی طرف نکلا) رسول اللہ ﷺ کی دودھ دینے والی اونٹنیاں ذات الفرد میں چرا کرتی تھیں۔ انہوں نے بیان کیا کہ راستے میں مجھے عبدالرحمن بن عوف رضی اللہ عنہ کے غلام ملے اور کہا کہ رسول اللہ ﷺ کی اونٹنیاں پکڑ لی گئیں ہیں۔ میں نے پوچھا کہ کسی نے پکڑا ہے؟ انہوں نے بتایا کہ قبیلہ غطفان والوں نے۔ انہوں نے بیان کیا کہ پھر میں نے تین مرتبہ بڑی زور زور سے پکارا، یا صباحا! انہوں نے بیان کیا کہ میں نے مدینہ کے دونوں کناروں تک آواز پہنچادی اور اس کے بعد میں سیدھا تیزی کے ساتھ دوڑتا ہوا آگے بڑھا اور آرائیں جالیا۔ اس وقت وہ جانوروں کو پانی پلانے کے لیے اترے تھے۔ میں نے ان پر تیر برسانے شروع کر دیئے۔ میں تیر اندازی میں ماہر تھا اور یہ شعر کہتا جاتا تھا ”میں ابن الاکوع ہوں، آج ذیلیوں کی بربادی کا دن ہے“ میں یہی رجز پڑھتا رہا اور آخر اونٹنیاں ان سے چھڑالیں بلکہ تیس چادریں ان کی میرے قبضے میں آ گئیں۔ سلمہ نے بیان کیا کہ اس کے بعد حضور اکرم ﷺ بھی صحابہ رضی اللہ عنہم کو ساتھ لے کر آ گئے۔ میں نے عرض کیا: یا رسول اللہ! میں نے تیر مار مار کر ان کو پانی نہیں پینے دیا اور وہ ابھی پیاسے ہیں۔ آپ فوراً ان کے تعاقب کے لیے فوج بھیج دیجئے۔ حضور ﷺ نے فرمایا: ”اے ابن الاکوع! جب تو نے کسی پر قابو پایا تو پھر زنی اختیار کیا کر۔“ سلمہ رضی اللہ عنہ نے بیان کیا، پھر ہم واپس آ گئے اور رسول اللہ ﷺ مجھے اپنی اونٹنی پر بیچھے بنا کر لائے یہاں تک کہ ہم مدینہ واپس آ گئے۔

سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ، يَقُولُ: خَرَجْتُ قَبْلَ أَنْ يُودَّعَ، بِالْأَوَّلَى، وَكَانَتْ لِقَاحَ رَسُولِ اللَّهِ ﷺ تَزْعَى بِذِي قَرْدٍ. قَالَ: فَلَقِينِي غَلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ: أَخَذَتْ لِقَاحَ رَسُولِ اللَّهِ ﷺ قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غُطَفَانُ. قَالَ: فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ يَا صَبَاحَا! قَالَ: فَاسْمَعْتُ مَا بَيْنَ لَابَتِي الْمَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ أَخَذُوا يَسْتَقْفُونَ مِنَ الْمَاءِ، فَجَعَلْتُ أَرْمِيهِمْ بِنَبْلِي، وَكُنْتُ رَامِيًا، وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ الْيَوْمَ يَوْمُ الرُّضْعِ وَأَرْتَجِزُ حَتَّى اسْتَقْفْتُ اللَّقَاحَ مِنْهُمْ، وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً، قَالَ: وَجَاءَ النَّبِيُّ ﷺ وَالنَّاسُ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عَطَاشٌ، فَأَبْعَثْ إِلَيْهِمُ السَّاعَةَ. فَقَالَ: ((لَا ابْنَ الْأَكْوَعِ! مَلَكْتُ قَاسِجًا)). قَالَ: ثُمَّ رَجَعْنَا وَبَرَدُ فَنِي رَسُولِ اللَّهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ.

[راجع: ۳۰۴۱]

تشریح: مسلمانوں کا یہ ڈاکوؤں سے مقابلہ تھا جو بیس عدد دودھ دینے والی اونٹنیاں اہل اسلام کی پکڑ کر لے جا رہے تھے۔ حضرت سلمہ بن اکوع رضی اللہ عنہ کی بہادری نے اس میں مسلمانوں کو کامیابی بخشی اور جانور ڈاکوؤں سے حاصل کر لئے گئے۔ ایک روایت میں ان کو فزیرہ کے لوگ بتلایا گیا ہے۔ یہ بھی غطفان قبیلے کی شاخ ہے۔ سلمہ رضی اللہ عنہ کا بیان ایک روایت میں یوں ہے کہ میں سلع پہاڑی پر چڑھ گیا اور میں نے ایسے موقع کا لفظ یا صباحا! اس زور سے نکالا کہ پورے شہر مدینہ میں اس کی خبر ہو گئی۔ چار شبہ کا دن تھا، آواز پر نبی کریم ﷺ پانچ سات سو آدمیوں سمیت نکل کر باہر آ گئے۔ اس موقع پر حضرت سلمہ رضی اللہ عنہ نے کہا نبی اکرم ﷺ سو جوان میرے ساتھ کر دیں تو جس قدر بھی ان کے پاس جانور ہیں سب کو جھین کر ان کو گرفتار کر کے لے آتا ہوں۔ نبی کریم ﷺ نے اس موقع پر کیا زور ارشاد فرمایا کہ ”ڈنن قابو میں آ جائے تب اس پر نرمی ہی کرنا مناسب ہے۔“

باب: غزوہ خیبر کا بیان

بَابُ غَزْوَةِ خَيْبَرٍ

تشریح: خیر ایک بستی کا نام ہے، مدینہ سے آٹھ برید پر شام کی طرف۔ یہ لڑائی سنہ ۷ھ میں ہوئی۔ وہاں پر یہود آباد تھے۔ ان کے قلعے بنے ہوئے تھے۔ نبی کریم ﷺ نے ان پر محاصرہ کیا، آخر مسلمانوں کو فتح ہوئی۔

۴۱۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ بَسَّارٍ، أَنَّ سُوَيْدَ بْنَ النُّعْمَانَ، أَخْبَرَهُ أَنَّهُ، خَرَجَ مَعَ النَّبِيِّ ﷺ عَامَ خَيْبَرٍ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ - وَهِيَ مِنْ أَدْنَى خَيْبَرَ - صَلَّى الْعَصْرُ، ثُمَّ دَعَا بِالْأَزْوَادِ فَلَمْ يُوْتِ إِلَّا بِالسَّوْنِقِ، فَأَمَرَ بِهِ فَتُرِيَ، فَأَكَلَ وَآكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۹]

(۴۱۹۵) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے یحییٰ بن سعید نے، ان سے بشیر بن نعمان رضی اللہ عنہ نے خبر دی کہ غزوہ خیبر کے لیے وہ بھی رسول کریم ﷺ کے ساتھ نکلے تھے، (بیان کیا) جب ہم مقام صہبا میں پہنچے جو خیبر کے نشیب میں واقع ہے تو آنحضرت ﷺ نے عصر کی نماز پڑھی پھر آپ نے توشہ سفر منگوایا۔ ستو کے سوا اور کوئی چیز آپ کی خدمت میں نہیں لائی گئی۔ وہ ستو آپ کے حکم سے بھگوا گیا اور وہی آپ نے بھی کھایا اور ہم نے بھی کھایا، اس کے بعد مغرب کی نماز کے لیے آپ کھڑے ہوئے (چونکہ وضو پہلے سے موجود تھا) اس لیے آنحضرت ﷺ نے بھی صرف کلی کی اور ہم نے بھی، پھر نماز پڑھی اور اس نماز کے لیے سرے سے وضو نہیں کیا۔

(۴۱۹۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے زید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ خیبر کی طرف نکلے۔ رات کے وقت ہمارا سفر جاری تھا کہ ایک صاحب (اسید بن خضیر) نے عامر سے کہا: عامر! اپنے کچھ شعر سناؤ، عامر شاعر تھا۔ اس فرمائش پر وہ سواری سے اتر کر حدی غوائی کرنے لگے۔ کہا: ”اے اللہ! اگر تو نہ ہوتا تو ہمیں سیدھا راستہ نہ ملتا، نہ ہم صدقہ کر سکتے اور نہ ہم نماز پڑھ سکتے۔ پس ہماری جلدی مغفرت کر، جب تک ہم زندہ ہیں ہماری جانیں تیرے راستے میں فدا ہیں اور اگر ہماری مدد بھیڑ ہو جائے تو ہمیں ثابت رکھ ہم پر سکینت نازل فرما، ہمیں جب (باطل کی طرف) بلایا جاتا ہے تو ہم انکار کر دیتے ہیں، آج چلا کر وہ ہمارے خلاف میدان میں آئے ہیں۔“ رسول اللہ ﷺ نے فرمایا: ”کون شعر کہہ رہا ہے؟“ لوگوں نے بتایا کہ عامر بن اکوع۔ حضور ﷺ نے فرمایا: ”اللہ اس پر اپنی رحمت نازل فرمائے۔“ صحابہ رضی اللہ عنہم نے عرض کیا یا رسول اللہ! آپ نے تو انہیں شہادت کا سستی قرار دے دیا، کاش! ابھی اور ہمیں ان سے فائدہ اٹھانے دیتے۔ پھر ہم خیبر آئے اور قلعہ کا محاصرہ کیا۔ اس کے دوران ہمیں سخت تکالیف اور فاقوں سے گزرنا پڑا۔ آخر اللہ تعالیٰ نے

۴۱۹۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ فَبَسْرْنَا لَيْلًا، فَقَالَ: رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ: يَا عَامِرُ! أَلَا تَسْمِعُنَا مِنْ هُنَيْيَاتِكَ. وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا فَتَزَلَّ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ فِدَاءَ لَكَ مَا أَبْقَيْنَا
وَوَيْتَ الْأَقْدَامَ إِنْ لَا قَيْنَا
وَأَلْقَيْنَ سَكِينَتَهُ عَلَيْنَا
إِنَّا إِذَا صَبَحَ بَنَّا أَبِينَا
وَبِالصَّبِيحِ عَوَّلُوا عَلَيْنَا
فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ هَذَا السَّائِقُ؟))
قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ. قَالَ: ((بِرَّحْمَتِهِ))

(اللَّهُ)). قَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجِبَتْ يَا نَبِيَّ
 اللَّهُ! لَوْلَا أَمْتَعْتَنَا بِهِ. فَأَتَيْنَا خَبِيرَ، فَحَاصَرْنَا
 هُمْ حَتَّى أَصَابَتْنا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ
 اللَّهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى
 النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فَتَحَتْ عَلَيْهِمْ
 أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ النَّبِيُّ ﷺ: ((مَا
 هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ تَوْفِدُونُ؟))
 قَالُوا: عَلَى لَحْمٍ. قَالَ: ((عَلَى أَيِّ لَحْمٍ؟))
 قَالُوا: لَحْمِ حُمْرِ الْإِنْسِيَّةِ. قَالَ النَّبِيُّ ﷺ:
 ((أَهْرِيقُوهَا وَاكْسِرُوهَا)). فَقَالَ رَجُلٌ: يَا
 رَسُولَ اللَّهِ! أَوْ تَهْرِيقُهَا وَنَعْسِلُهَا، قَالَ: ((أَوْ
 ذَلِكَ)). فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفٌ عَامِرٍ
 قَصِيرًا فَتَنَاولَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ،
 وَيزْجِعَ ذُبَابَ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةٍ
 عَامِرٍ، فَمَاتَ مِنْهُ قَالَ: فَلَمَّا قَفَلُوا، قَالَ
 سَلَمَةُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ آخِذٌ
 بِبَيْدِي، قَالَ: ((مَا لَكَ؟)) قُلْتُ لَهُ: فِذَاكَ
 أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ.
 قَالَ النَّبِيُّ ﷺ: ((كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ
 لَأَجْرَيْنِ- وَجَمَعَ بَيْنَ إِصْبَعَيْهِ. إِنَّهُ لِحَاجِدٍ
 مُجَاهِدٍ قُلٌّ عَرَبِيٍّ مَشَى بِهَا مِثْلَهُ)). حَدَّثَنَا
 قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَاتِمٌ قَالَ: ((نَشَأُ بِهَا)).

[راجع: ٢٤٧٧]

تشریح: حدیث میں جنگِ خیبر کے کچھ مناظر بیان ہوئے ہیں یہی باب سے وجہ مطابقت ہے۔ عامر رضی اللہ عنہ بن کاؤ ذکر ہوا ہے، رئیسِ خیبر مرحب نامی کے مقابلہ کے لیے نکلے تھے۔ ان کی تلوار خود ان ہی کے ہاتھ سے ان کے گھٹنے میں لگی اور وہ شہید ہو گئے۔ بعض لوگوں کو ان کے متعلق خود کشی کا شبہ ہوا، جس کی اصلاح کے لیے رسول کریم صلی اللہ علیہ وسلم کو عامر رضی اللہ عنہ کی فضیلت کا اظہار ضروری ہوا۔

۴۱۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: (۴۱۹۷) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں حمید طویل نے اور انہیں انس رضی اللہ عنہ نے کہ

انس: اَنَّ رَسُولَ اللَّهِ ﷺ اَتَى خَيْبَرَ لَيْلًا، وَكَانَ إِذَا اَتَى قَوْمًا يَلِيلًا لَمْ يَقْرَأْ بِهِمْ حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ خَرَجَتْ الْيَهُودُ بِمَسَاجِينِهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَاللَّهِ! مُحَمَّدٌ وَالْخَمِيسُ، فَقَالَ النَّبِيُّ ﷺ: ((خَرَبْتُ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)).

رسول اللہ ﷺ خیبر رات کے وقت پہنچے۔ آپ کا قاعدہ تھا کہ جب کسی قوم پر حملہ کرنے کے لیے رات کے وقت موقع پر پہنچتے تو فوراً ہی حملہ نہیں کرتے تھے بلکہ صبح ہو جاتی تب کرتے۔ چنانچہ صبح کے وقت یہودی اپنے کلہاڑے اور ٹوکے لے کر باہر نکلے لیکن جب انہوں نے حضور ﷺ کو دیکھا تو شور کرنے لگے کہ محمد، خدا کی قسم! محمد لشکر لے کر آ گیا۔ حضور ﷺ نے فرمایا: ”خیبر برباد ہوا، ہم جب کسی قوم کے میدان میں اتر جاتے ہیں تو ڈرائے ہوئے لوگوں کی صبح بری ہو جاتی ہے۔“

[راجع: ۳۷۱]

تشریح: واقدی نے نقل کیا ہے کہ خیبر والوں کو پہلے ہی مسلمانوں کے حملہ کی اطلاع تھی۔ وہ ہر رات مسلح ہو کر نکلا کرتے تھے مگر اس رات کو ایسے غافل ہوئے کہ ان کا نہ کوئی جانور حرکت میں آیا نہ مرغ نے باگ دی، یہاں تک کہ وہ صبح کے وقت کھیتی کے آلات لیے نکلے اور اچانک اسلامی فوج پر ان کی نظر پڑی جس سے وہ گھبرا گئے۔ اللہ کے رسول ﷺ نے اس سے نیک فالی لیتے ہوئے ((خربت خیبر)) کے الفاظ استعمال فرمائے جو حرف بہ حرف صحیح ثابت ہوئے۔ صدق رسول اللہ ﷺ۔

۴۱۹۸۔ أَخْبَرَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَبَحْنَا خَيْبَرَ بُكْرَةً، فَخَرَجَ أَهْلُهَا بِالْمَسَاجِي، فَلَمَّا بَصُرُوا بِالنَّبِيِّ ﷺ قَالُوا: مُحَمَّدٌ وَاللَّهِ! مُحَمَّدٌ وَالْخَمِيسُ. فَقَالَ النَّبِيُّ ﷺ: ((اللَّهُ أَكْبَرُ خَرَبْتُ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)). فَأَصْبَحْنَا مِنْ لُحُومِ الْحُمْرِ فَنَادَى مُنَادِي النَّبِيِّ ﷺ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمْرِ، فَإِنَّهَا رَجَسٌ. [راجع: ۳۷۱]

(۴۱۹۸) ہمیں صدقہ بن فضل نے خبر دی، کہا ہم کو ابن عیینہ نے خبر دی، کہا ہم سے ایوب نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ہم خیبر صبح کے وقت پہنچے، یہودی اپنے پھاؤڑے وغیرہ لے کر باہر آئے لیکن جب انہوں نے نبی اکرم ﷺ کو دیکھا تو چلانے لگے محمد! اللہ کی قسم محمد (ﷺ) لشکر لے کر آ گئے۔ آپ نے فرمایا: ”اللہ کی ذات سب سے بلند و برتر ہے۔ یقیناً جب ہم کسی قوم کے میدان میں اتر جائیں تو پھر ڈرائے ہوئے لوگوں کی صبح بری ہو جاتی ہے۔“ پھر ہمیں وہاں گدھے کا گوشت ملا لیکن حضور ﷺ کی طرف سے اعلان کرنے والے نے اعلان کیا کہ اللہ اور اس کے رسول تمہیں گدھے کا گوشت کھانے سے منع کرتے ہیں کہ یہ ناپاک ہے۔

تشریح: ابھی اس سے پہلے کی روایت میں ہے کہ رات کے وقت اسلامی لشکر خیبر پہنچا تھا ممکن ہے رات کے وقت ہی لشکر میدان میں آیا ہو اور اس روایت میں صبح کے وقت پہنچنے کا ذکر غالباً اسی وجہ سے ہے۔

۴۱۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ

(۴۱۹۹) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے محمد نے اور ان سے

انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ کی خدمت میں ایک آنے والے نے حاضر ہو کر عرض کیا کہ گدھے کا گوشت کھایا جا رہا ہے۔ اس پر آپ نے خاموشی اختیار کی پھر دوبارہ وہ حاضر ہوئے اور عرض کیا کہ گدھے کا گوشت کھایا جا رہا ہے۔ آنحضرت ﷺ اس مرتبہ بھی خاموش رہے، پھر وہ تیسری مرتبہ آئے اور عرض کیا کہ گدھے کا گوشت ختم ہو گئے۔ اس کے بعد حضور ﷺ نے ایک منادی سے اعلان کرایا کہ اللہ اور اس کے رسول ﷺ تمہیں پالتو گدھوں کے گوشت کے کھانے سے منع کرتے ہیں۔ چنانچہ تمام ہاتھیاں الٹ دی گئیں حالانکہ وہ گوشت کے ساتھ جوش مار رہی تھیں۔

مُحَمَّدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهُ جَاءَ فَقَالَ: أَكَلْتِ الْحُمْرُ. فَسَكَتَتْ، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: أَكَلْتِ الْحُمْرُ. فَسَكَتَتْ، ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: أَفْتَيْتِ الْحُمْرُ. فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِيكُمْ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ. فَاتَّخَفْتِ الْقُدُورَ، وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ. [راجع: ۳۷۱]

[مسلم: ۵۰۲۰، ۵۰۲۱]

(۳۲۰۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے صبح کی نماز خیر کے قریب پہنچ کر ادا کی، ابھی اندھیرا تھا پھر فرمایا: ”اللہ کی ذات سب سے بلند و برتر ہے، خیر برباد ہوا، یقیناً جب ہم کسی قوم کے میدان میں اتر جاتے ہیں تو ڈرائے ہوئے لوگوں کی صبح بری ہو جاتی ہے۔“ پھر یہودی گلیوں میں ڈرتے ہوئے نکلے۔ آخر نبی اکرم ﷺ نے ان کے جنگ کرنے والے لوگوں کو قتل کر دیا اور عورتوں اور بچوں کو قید کر لیا۔ قیدیوں میں ام المومنین صفیہ رضی اللہ عنہا بھی تھیں جو دحبہ کلبی رضی اللہ عنہ کے حصہ میں آئی تھیں۔ پھر وہ حضور اکرم ﷺ کی خدمت میں آ گئیں۔ چنانچہ آپ نے ان سے نکاح کر لیا اور ان کے مہر میں انہیں آزاد کر دیا۔ عبدالعزیز بن صہیب نے ثابت سے پوچھا: ابو محمد! کیا تم نے یہ پوچھا تھا کہ حضور ﷺ نے صفیہ رضی اللہ عنہا کو مہر میں کیا دیا تھا؟ ثابت رضی اللہ عنہ نے اثبات میں سر ہلایا۔

۴۲۰۰۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: صَلَّى النَّبِيُّ ﷺ الصُّبْحَ قَرِيبًا مِنْ خَبِيرٍ بَغْلَسَ ثُمَّ قَالَ: ((اللَّهُ أَكْبَرُ خَرِبْتُ خَبِيرٌ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ الْمُنْدَرِينَ)). فَخَرَجُوا يَسْعَوْنَ فِي السَّكَكِ، فَقَتَلَ النَّبِيُّ ﷺ الْمُقَاتِلَةَ، وَسَبَى الذَّرِيَّةَ، وَكَانَ فِي السَّبْيِ صَفِيَّةٌ، فَصَارَتْ إِلَى دِحْيَةَ الْكَلْبِيِّ، ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ فَجَعَلَ عِتْقَهَا صَدَاقَهَا. فَقَالَ عَبْدِ الْعَزِيزُ بْنُ صُهَيْبٍ لثَابِتٍ: يَا أَبَا مُحَمَّدٍ! أَنْتَ قُلْتَ لِأَنَسٍ: مَا أَصْدَقَهَا؟ فَحَرَّكَ ثَابِتٌ رَأْسَهُ تَصْدِيقًا لَهُ.

(۳۲۰۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا صفیہ رضی اللہ عنہا رسول اللہ ﷺ کے قیدیوں میں تھیں لیکن آپ نے انہیں آزاد کر کے ان سے نکاح کر لیا تھا۔ ثابت رضی اللہ عنہ نے انس رضی اللہ عنہ سے پوچھا حضور ﷺ نے انہیں مہر کیا دیا تھا؟ انہوں نے کہا کہ خود انہیں کو ان کے مہر میں دیا تھا یعنی انہیں آزاد کر دیا تھا۔

۴۲۰۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَبَى النَّبِيُّ ﷺ صَفِيَّةَ، فَأَعْتَقَهَا وَتَزَوَّجَهَا. فَقَالَ ثَابِتٌ لِأَنَسٍ: مَا أَصْدَقَهَا؟ قَالَ: أَصْدَقَهَا نَفْسَهَا فَأَعْتَقَهَا. [راجع: ۳۷۱]

نوٹ: احادیث کی ترتیب میں نسخہ ہندیہ اور ترجمہ میں محمد فواد عبدالباقی کے لگائے نمبروں کو مد نظر رکھا گیا ہے۔ ۴۲۰۲ حدیث صفحہ نمبر ۴۴۲ پر ملاحظہ فرمائیں۔
تشریح: حضرت صفیہ رضی اللہ عنہا خیر کے یہودیوں میں بڑی خاندانی خاتون تھیں۔ انہوں نے جنگ سے پہلے ہی خواب دیکھا تھا کہ ایک چاندان کی گود میں آ گیا ہے۔ جنگ میں صلح کے بعد ان کے خاندانی وقار اور بہت سی خاندانی مصالحوں کے پیش نظر نبی کریم ﷺ نے ان کو آزاد کر کے خود اپنے حرم میں لے لیا۔ اس طرح اس کا خواب پورا ہوا اور ان کا احترام بھی باقی رہا۔ تفصیلی حالات پیچھے بیان ہو چکے ہیں۔

۴۲۰۳۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ التَّقَى هُوَ وَالْمُشْرِكُونَ فَافْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا، يَضْرِبُهَا بِسَيْفِهِ، فَقَالَ: مَا أَجْزَأُ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأُ فَلَانٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ)). فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ. قَالَ: فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ قَالَ: فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتُ، فَوَضَعَ سَيْفَهُ بِالْأَرْضِ وَذُبَابُهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ، فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ قَالَ: ((وَمَا ذَاكَ؟)) قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ إِنَّمَا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتُ، فَوَضَعَ نَصْلَ سَيْفِهِ فِي الْأَرْضِ وَذُبَابُهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ. فَقَالَ

(۴۲۰۲) ہم سے قتیبہ نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے (اپنے لشکر کے ساتھ) مشرکین (یعنی یہودیوں کا مقابلہ کیا، دونوں طرف سے لوگوں نے جنگ کی، پھر جب آپ اپنے خیمے کی طرف واپس ہوئے اور یہودی بھی اپنے خیموں میں واپس چلے گئے تو رسول اللہ ﷺ کے ایک صحابی کے متعلق کسی نے ذکر کیا کہ یہودیوں کا کوئی بھی آدمی اگر انہیں مل جائے تو وہ اس کا پیچھا کر کے اسے قتل کئے بغیر نہیں رہتے۔ کہا گیا کہ آج فلاں شخص ہمارے طرف سے جتنی بہادری اور ہمت سے لڑا ہے شاید اتنی بہادری سے کوئی بھی نہیں لڑا ہوگا لیکن رسول اللہ ﷺ نے ان کے متعلق فرمایا: ”وہ اہل دوزخ میں سے ہے۔“ ایک صحابی رضی اللہ عنہ نے اس پر کہا کہ میں ان کے ساتھ ساتھ رہوں گا۔ بیان کیا کہ پھر وہ ان کے پیچھے ہو لیے جہاں وہ ٹھہر جاتے وہ بھی ٹھہر جاتے اور جہاں وہ دوڑ کر چلتے یہ بھی دوڑنے لگتے۔ بیان کیا کہ پھر وہ صاحب زخمی ہو گئے۔ انتہائی شدید طور پر اور چاہا کہ جلدی موت آجائے۔ اس لیے انہوں نے اپنی تلوار زمین میں گاڑ دی اور اس کی نوک سینہ کے مقابل کر کے اس پر گر پڑے اور اس طرح خودکشی کر لی۔ اب دوسرے صحابی (جوان کی جستجو میں لگے ہوئے تھے) رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: میں گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں۔ پوچھا: ”کیا بات ہے؟“ ان صحابی رضی اللہ عنہ نے عرض کیا کہ جن کے متعلق ابھی آنحضرت ﷺ نے فرمایا تھا کہ وہ اہل دوزخ میں سے ہیں تو لوگوں پر آپ کا یہ فرمانا بڑا شاق گزرا تھا، میں نے ان سے کہا کہ میں تمہاری لیے ان کے پیچھے پیچھے جاتا ہوں۔ چنانچہ میں ان کے ساتھ ساتھ رہا۔ ایک موقع پر جب وہ شدید زخمی ہو گئے تو اس خواہش میں کہ موت جلدی آجائے اپنی

تکوار انہوں نے زمین میں گاڑ دی اور اس کی نوک کو اپنے سینہ کے سامنے کر کے اس پر گر پڑے اور اس طرح انہوں نے خود اپنی جان کو ہلاک کر دیا۔ اسی موقع پر آپ نے فرمایا: ”انسان زندگی بھر بظاہر جنت والوں کے عمل کرتا ہے، حالانکہ وہ اہل دوزخ میں سے ہوتا ہے۔ اسی طرح دوسرا شخص زندگی بھر بظاہر اہل دوزخ کے عمل کرتا ہے، حالانکہ وہ جنتی ہوتا ہے۔“

تشریح: نبی کریم ﷺ کو بذریعہ وحی اس شخص کا انجام معلوم ہو چکا تھا۔ جیسا آپ نے فرمایا ویسا ہی ہوا کہ وہ شخص خود کشی کر کے حرام موت مر گیا اور دوزخ میں داخل ہوا۔ اسی لیے انجام کا فکر ضروری ہے کہ فیصلہ انجام ہی کے مطابق ہوتا ہے۔ اللہ تعالیٰ خاتمہ بالآخر نصیب کرے۔ اس حدیث میں جنگ خیبر کا ذکر ہے، یہی باب سے مطابقت ہے۔

(۴۲۰۴) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں سعید بن مسیب نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم خیبر کی جنگ میں شریک تھے۔ رسول اللہ ﷺ نے ایک صاحب کے متعلق جو آپ کے ساتھ تھے اور خود کو مسلمان کہتے تھے فرمایا: ”یہ شخص اہل دوزخ میں سے ہے۔“ پھر جب لڑائی شروع ہوئی تو وہ صاحب بڑی پامردی سے لڑے اور بہت زیادہ زخمی ہو گئے۔ ممکن تھا کہ کچھ لوگ شبہ میں پڑ جاتے لیکن ان صاحب کے لیے زخموں کی تکلیف ناقابل برداشت تھی۔ چنانچہ انہوں نے اپنے ترکش میں سے تیر نکالا اور اپنے سینہ میں چھبھو دیا۔ یہ منظر دیکھ کر مسلمان دوڑتے ہوئے حضور اکرم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! اللہ تعالیٰ نے آپ کا فرمان سچ کر دکھایا۔ اس شخص نے خود اپنے سینے میں تیر چھو کر خود کشی کر لی ہے۔ اس پر حضور ﷺ نے فرمایا: ”اے فلاں! جا اور اعلان کر دے کہ جنت میں صرف مؤمن ہی داخل ہوں گے۔ یوں اللہ تعالیٰ اپنے دین کی مدد قاجر شخص سے بھی لے لیتا ہے۔“ اس روایت کی متابعت معمر نے زہری سے کی۔

(۴۲۰۵) اور شعیب نے یونس سے بیان کیا، انہوں نے ابن شہاب زہری سے، انہیں سعید بن مسیب اور عبدالرحمن بن عبد اللہ بن کعب نے خبر دی، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ غزوہ خیبر میں موجود تھے اور ابن مبارک نے بیان کیا، ان سے یونس نے، ان

رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: ((إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ)). [راجع: ۲۸۹۸] [مسلم: ۳۰۶]

تشریح: نبی کریم ﷺ کو بذریعہ وحی اس شخص کا انجام معلوم ہو چکا تھا۔ جیسا آپ نے فرمایا ویسا ہی ہوا کہ وہ شخص خود کشی کر کے حرام موت مر گیا اور دوزخ میں داخل ہوا۔ اسی لیے انجام کا فکر ضروری ہے کہ فیصلہ انجام ہی کے مطابق ہوتا ہے۔ اللہ تعالیٰ خاتمہ بالآخر نصیب کرے۔ اس حدیث میں جنگ خیبر کا ذکر ہے، یہی باب سے مطابقت ہے۔

۴۲۰۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيْبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: شَهِدْنَا خَيْبَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ: ((هَذَا مِنْ أَهْلِ النَّارِ)). فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ أَشَدَّ الْقِتَالِ، حَتَّى كَثُرَتْ بِهِ الْجِرَاحَةُ، فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ، فَوَجَدَ الرَّجُلَ أَلَمَ الْجِرَاحَةِ، فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ، فَاسْتَخْرَجَ مِنْهَا أَسْهُمًا، فَتَحَرَّ بِهَا نَفْسَهُ، فَاسْتَدَّ رِجَالًا مِنَ الْمُسْلِمِينَ، فَقَالُوا: يَا رَسُولَ اللَّهِ! صَدَّقَ اللَّهُ حَدِيثَكَ، انْتَحَرَ فَلَانٌ فَقَتَلَ نَفْسَهُ. فَقَالَ: ((قُمْ يَا فَلَانُ! فَإِذَا أَنْ لَا يَدْخُلَ الْجَنَّةَ إِلَّا الْمُؤْمِنُ، إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ)). تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ. [راجع: ۳۰۶۳]

۴۲۰۵۔ وَقَالَ شُعَيْبٌ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيْبِ، وَعَبْدُ الرَّحْمَنِ ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: شَهِدْنَا مَعَ النَّبِيِّ ﷺ خَيْبَرَ وَقَالَ ابْنُ الْمُبَارَكِ

عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي شَيْبَةَ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَالِحِ بْنِ الْهَدْمِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي الزُّهْرِيُّ: أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ كَعْبٍ أَخْبَرَهُ أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: أَخْبَرَنِي مَنْ شَهِدَ مَعَ النَّبِيِّ ﷺ خَيْرٌ. قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَسَعِيدٌ عَنِ النَّبِيِّ ﷺ. [راجع: ۳۰۶۲]

سے زہری نے، ان سے سعید بن سعید بن میتب رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے۔ اس روایت کی متابعت صالح نے زہری سے کی اور زہری نے بیان کیا، انہیں زہری نے خبر دی، انہیں عبدالرحمن بن کعب نے خبر دی اور انہیں عبید اللہ بن کعب نے خبر دی کہ مجھے اس صحابی رضی اللہ عنہ نے خبر دی جو رسول اللہ ﷺ کے ساتھ غزوہ خیبر میں موجود تھے۔ زہری نے بیان کیا اور مجھے عبید اللہ بن عبد اللہ اور سعید بن میتب نے خبر دی رسول اللہ ﷺ سے۔

نوٹ: احادیث کی ترتیب میں نسخہ ہندیہ اور ترقیم میں محمد و ابوعبدالباقی کے لگائے نمبروں کو مد نظر رکھا گیا ہے۔

تشریح: طبرانی کی روایت میں ہے کہ جب آپ نے اس کو دوزخی فرمایا، لوگوں کو بہت گراں گزرا۔ انہوں نے کہا یا رسول اللہ! جب ایسی عنت اور کوشش کرنے والا دوزخی ہے تو پھر ہمارا حال کیا ہوتا ہے۔ آپ ﷺ نے فرمایا کہ یہ شخص دوزخی ہے، اپنا نفاق چھپاتا ہے۔ معلوم ہوا کہ ظاہری اعمال پر حکم نہیں لگایا جاسکتا۔ جب تک اندرونی حالات کی درنگی نہ ہو۔ اللہ سب کو نفاق سے بچائے۔ حضرت ابو ہریرہ رضی اللہ عنہ کا قول جو شیبہ عن یونس سے روایت کیا گیا ہے، اصل یہ ہے کہ حضرت ابو ہریرہ رضی اللہ عنہ نبی کریم ﷺ کے پاس اس وقت آئے تھے جب جنگ خیبر ختم ہو چکی تھی۔ اس لیے شیبہ اور معمر کی روایت میں جو خیبر کا لفظ ہے اس میں شہر ہوتا ہے تو امام بخاری رحمہ اللہ نے شیبہ اور ابن مبارک کی روایتوں سے یہ ثابت کیا کہ ان میں بجائے خیبر کے جنین کا لفظ مذکور ہے۔ صحیح بخاری کے بعض نسخوں میں یہاں خیبر کا لفظ مذکور ہے، بعض نے کہا وہی صحیح ہے۔

۴۲۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي عَثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: لَمَّا غَزَا رَسُولُ اللَّهِ ﷺ خَيْبَرَ، أَوْ قَالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ﷺ أَشْرَفَ النَّاسُ عَلَى وَادٍ، فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((ارْبِعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ)). وَأَنَا خَلَفَ دَابَّةَ رَسُولِ اللَّهِ ﷺ فَسَمِعَنِي وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ لِي: ((يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ!)) قُلْتُ: لَيْكَ رَسُولُ اللَّهِ. قَالَ: ((أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنْزِ الْجَنَّةِ)).

۴۲۰۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد نے بیان کیا، ان سے عاصم نے، ان سے ابو عثمان نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ نے خیبر پر لشکر کشی کی یا یوں بیان کیا کہ جب رسول اللہ ﷺ (خیبر کی طرف) روانہ ہوئے تو (راستے میں) لوگ ایک وادی میں پہنچے اور بلند آواز کے ساتھ تکبیر کہنے لگے: اللہ اکبر اللہ اکبر لا الہ الا اللہ (اللہ سب سے بلند و برتر ہے، اللہ سب سے بلند و برتر ہے، اللہ کے سوا کوئی معبود نہیں)۔ رسول اللہ ﷺ نے فرمایا: ”اپنی جانوں پر رحم کرو، تم کسی بہرے کو یا ایسے شخص کو نہیں پکار رہے ہو، جو تم سے دور ہو، جسے تم پکار رہے ہو وہ سب سے زیادہ سننے والا اور تمہارے بہت نزدیک ہے بلکہ وہ تمہارے ساتھ ہے۔“ میں رسول اللہ ﷺ کی سواری کے پیچھے تھا۔ میں نے جب لاحول و لا قوۃ الا باللہ کہا تو حضور ﷺ نے سن لیا، آپ نے فرمایا: ”عبد اللہ بن قیس!“ میں نے کہا: لیک یا رسول اللہ! آپ نے فرمایا: ”کیا میں تمہیں ایک ایسا کلمہ نہ بتا دوں جو جنت کے خزانوں میں سے ایک خزانہ ہے؟“ میں نے عرض کیا: ضرور

قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فِدَاكَ أَبِي وَأُمِّي. بتائیے، یا رسول اللہ! میرے ماں باپ آپ پر قربان ہوں۔ حضور ﷺ نے فرمایا: ”وہ کلمہ یہی ہے۔ لاحول ولا قوۃ الا باللہ یعنی گناہوں سے بچنا اور نیکی کرنا یہ اسی وقت ممکن ہے، جب اللہ کی مدد شامل حال ہو۔“ [مسلم: ۲۹۹۲]

تشریح: جنگ خیبر کے لیے اسلامی فوج کی روانگی کا ایک منظر اس روایت میں پیش کیا گیا ہے اور باب اور حدیث میں یہی مطابقت ہے۔ یہ بھی ثابت ہوا کہ ذکر الہی کے لیے چیخنے چلانے کی ضرورت نہیں ہے۔ نام نہاد صوفیوں میں ذکر بالجہر کا ایک وظیفہ مروج ہے، زور زور سے کلمہ کی ضرب لگاتے ہیں۔ اس قدر چیخ کر کہ سننے والوں کے کان کھڑے ہو جاتے ہیں۔ اس حدیث سے ان کی بھی مذمت ثابت ہوئی جس جگہ شارع علیہ السلام نے جہر کی اجازت دی ہے، وہاں جہر ہی افضل ہے جیسے اذان بچہ دقتہ جہر ہی کے ساتھ مطلوب ہے یا جہر نمازوں میں سورۃ فاتحہ کے بعد مقتدی اور امام ہر دو کے لیے آمین بالجہر کہنا۔ یہ رسول کریم ﷺ کی سنت ہے غرض ہر جگہ تعلیمات محمدی ﷺ کو مد نظر رکھنا ضروری ہے۔

۴۲۰۶۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: رَأَيْتُ أُنْثَرُ ضَرْبَةً فِي سَاقِ سَلَمَةَ، فَقَالَ: يَا أَبَا مُسْلِمٍ! مَا هَذِهِ الضَّرْبَةُ؟ قَالَ: هَذِهِ ضَرْبَةٌ أَصَابَتْهَا يَوْمَ خَيْبَرَ، فَقَالَ النَّاسُ: أُصِيبَ سَلَمَةُ. فَاتَّيْتُ النَّبِيَّ ﷺ فَفَتَفْتُ فِيهِ ثَلَاثَ نَفَثَاتٍ، فَمَا اسْتَكْنَيْتُهَا حَتَّى السَّاعَةِ. [ابوداؤد: ۳۸۹۴]

۴۲۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ، قَالَ: التَّقَى النَّبِيُّ ﷺ وَالْمُشْرِكُونَ فِي بَعْضِ مَغَازِيهِ فَاقْتَتَلُوا، فَمَالَ كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ، وَفِي الْمُسْلِمِينَ رَجُلٌ لَا يَدْعُ مِنَ الْمُشْرِكِينَ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا فَضَرَبَهَا بِسَيْفِهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! مَا أَجْزَأُ أَحَدَهُمْ مَا أَجْزَأُ فُلَانٍ. فَقَالَ: ((إِنَّهُ مِنْ أَهْلِ النَّارِ)). فَقَالُوا: أَيُّنَا مِنَ الْجَنَّةِ إِنْ كَانَ هَذَا مِنْ أَهْلِ النَّارِ؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَا تَبْعَنَّهُ، فَإِذَا أَسْرَعَ وَابْطَأَ كُنْتُ مَعَهُ. حَتَّى جُرِحَ فَاسْتَبْعَلَ الْمَوْتَ، فَوَضَعَ نَصَابَ سَيْفِهِ بِالْأَرْضِ، وَذُبَابَةٌ بَيْنَ

(۴۲۰۶) ہم سے مکی بن ابراہیم نے بیان کیا، کہا ہم سے یزید بن ابی عبید نے بیان کیا، کہا کہ میں نے سلمہ بن اکوع رضی اللہ عنہ کی پنڈلی میں ایک زخم کا نشان دیکھ کر ان سے پوچھا: اے ابو مسلم! یہ زخم کیا ہے؟ انہوں نے بتایا کہ غزوہ خیبر میں مجھے یہ زخم لگا تھا، لوگ کہنے لگے کہ سلمہ زخمی ہو گیا۔ چنانچہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور آپ نے تین مرتبہ اس پر دم کیا، اس کی برکت سے آج تک مجھے اس زخم سے کوئی تکلیف نہیں ہوئی۔

(۴۲۰۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے ابن ابی حازم نے، ان سے ان کے والد نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ ایک غزوہ (خیبر) میں نبی کریم ﷺ اور مشرکین کا مقابلہ ہوا اور خوب جم کر جنگ ہوئی آخر دونوں لشکر اپنے اپنے خیموں کی طرف واپس ہوئے اور مسلمانوں میں ایک آدمی تھا جنہیں مشرکین کی طرف کا کوئی شخص کہیں مل جاتا تو اس کا پیچھا کر کے قتل کیے بغیر وہ نہ رہتے۔ کہا گیا کہ یا رسول اللہ! جتنی بہادری سے آج فلاں شخص لڑا ہے، اتنی بہادری سے تو کوئی نہ لڑا ہوگا۔ حضور ﷺ نے فرمایا: ”وہ اہل دوزخ میں سے ہے۔“ صحابہ رضی اللہ عنہم نے کہا: اگر یہ بھی دوزخی ہے تو پھر ہم جیسے لوگ کس طرح جنت والے ہو سکتے ہیں؟ اس پر ایک صحابی بولے کہ میں ان کے پیچھے پیچھے رہوں گا۔ چنانچہ جب وہ دوڑتے یا آہستہ چلتے تو میں ان کے ساتھ ساتھ ہوتا۔ آخر وہ زخمی ہوئے اور چاہا کہ موت جلدی آ جائے۔ اس لیے وہ تلوار کا قبضہ زمین میں گاڑ کر اس کی نوک سینے کے مقابل کر کے اس پر گر پڑے۔ اس

طرح سے اس نے خودکشی کر لی۔ اب وہ صحابی رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور کہا کہ میں گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں۔ آپ نے پوچھا: ”کیا بات ہے؟“ انہوں نے تفصیل بتائی تو آپ نے فرمایا: ”ایک شخص بظاہر جنتیوں جیسے عمل کرتا رہتا ہے حالانکہ وہ اہل دوزخ میں سے ہوتا ہے۔ اسی طرح ایک دوسرا شخص بظاہر دوزخیوں کے سے عمل کرتا رہتا ہے حالانکہ وہ جنتی ہوتا ہے۔“

ثَدْيِيهِ، ثُمَّ تَحَامَلَ عَلَيْهِ، فَقَتَلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ فَقَالَ: ((وَمَا ذَٰلِكَ؟)) فَأَخْبَرَهُ. فَقَالَ: ((إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ)). (راجع: ۲۸۹۸)

[مسلم: ۳۰۶، ۳۰۷؛ ابوداؤد: ۳۱۸۲؛ ترمذی:

۲۱۳۷؛ نسائی: ۴۰۲۴]

تشریح: اس لیے تو فرمایا کہ اصل اعتبار خاتمہ کا ہے۔ جنتی لوگوں کا خاتمہ جنت کے اعمال پر اور دوزخیوں کا خاتمہ دوزخ کے اعمال پر ہوتا ہے۔ خودکشی کرنا شریعت میں سخت جرم قرار دیا گیا ہے۔ یہ حرام موت مرنا ہے۔ روایت میں جنگ خیبر کا ذکر ہے۔ یہی روایت اور باب میں مطابقت ہے۔ یہ نوٹ آج شعبان سنہ ۱۳۹۲ھ کو مسجد احمدیٹ ہندوپور میں لکھ رہا ہوں۔ اللہ تعالیٰ اس مسجد کو قائم و دائم رکھے۔ آمین

۴۲۰۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخَزَاعِيُّ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ، عَنْ أَبِي عِمْرَانَ، قَالَ: نَظَرَ أَنَسُ إِلَى النَّاسِ يَوْمَ الْجُمُعَةِ، فَرَأَى طَيِّبَ لِسَةٍ فَقَالَ: كَأَنَّهُمْ السَّاعَةُ يَهُودُ خَيْبَرَ. (۳۲۰۸) ہم سے محمد بن سعید خزاعی نے بیان کیا، کہا ہم سے زیاد بن ربیع نے بیان کیا، ان سے ابو عمران نے بیان کیا کہ انس بن مالک رضی اللہ عنہ نے (بصرہ کی مسجد میں) جمعہ کے دن لوگوں کو دیکھا کہ (ان کے سروں پر) چادریں ہیں جن پر پھول کڑھے ہوئے ہیں۔ انہوں نے کہا کہ یہ لوگ اس وقت خیبر کے یہودیوں کی طرح معلوم ہوتے ہیں۔

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ شاید یہ لوگ اکثر چادریں اوڑھتے ہوں گے۔ اور دوسرے لوگ جن کو حضرت انس رضی اللہ عنہ نے دیکھا تھا وہ اس قدر کثرت سے چادریں نہ اوڑھتے ہوں گے۔ اس لیے ان کو یہودیوں سے مشابہت دی۔ اس سے چادر اوڑھنے کی کراہیت نہیں نکلتی۔ بعض نے کہا انس رضی اللہ عنہ نے دورنگ کی چادروں کے اوڑھنے پر انکار کیا مگر طبرانی نے اس مسئلہ سے نکالا کہ نبی کریم ﷺ اکثر اپنی چادر اور ازار کو زعفران یا درس سے رنگتے۔ بعض نے کہا یہ لوگ چادریں اس طرح اوڑھتے تھے جیسے یہودی اوڑھتے ہیں کہ پیچہ اور کندھوں پر ڈال کر دونوں کنارے لٹکے پڑے ہوتے ہیں، انہیں انس رضی اللہ عنہ نے اس پر انکار کیا۔ ایک دوسری حدیث میں ہے کہ یہودی کی مخالفت کرو۔

۴۲۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا جَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: كَانَ عَلِيٌّ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ رَمِدًا فَقَالَ: أَنَا أَتَخَلَّفُ عَنِ النَّبِيِّ ﷺ فَلَجَحْتُ، فَلَمَّا بَنَتِ اللَّيْلَةَ النَّبِيُّ ﷺ فَتَحَتْ قَالَ: ((لَا عَظِيمَ الرَّأْيَةِ عَدًّا. أَوْ (۳۲۰۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے جاتم نے بیان کیا، ان سے یزید بن ابی عبید نے اور ان سے سلمہ رضی اللہ عنہ نے بیان کیا کہ علی رضی اللہ عنہ غزوہ خیبر میں رسول اللہ ﷺ کے ساتھ نہ جاسکے تھے کیونکہ آشوب چشم میں مبتلا تھے۔ (جب آنحضرت ﷺ جا چکے) تو انہوں نے سوچا: اب میں نبی اکرم ﷺ کے ساتھ غزوہ میں بھی شریک نہ ہوں گا؟ چنانچہ وہ بھی آگئے۔ جس دن خیبر فتح ہونا تھا، جب اس کی رات آئی تو آنحضور ﷺ نے فرمایا:

”کل میں (اسلامی) علم اس شخص کو دوں گا یا فرمایا کہ علم وہ شخص لے گا جسے اللہ اور اس کا رسول عزیز رکھتے ہیں اور جس کے ہاتھ پر فتح حاصل ہوگی۔“ ہم سب ہی اس سعادت کے امیدوار تھے لیکن کہا گیا کہ یہ ہیں علی رضی اللہ عنہ اور حضور ﷺ نے انہی کو جہنم دیا اور انہی کے ہاتھ پر خیر فتح ہوا۔

۴۲۱۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، قَالَ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرٍ: ((لَأُعْطِينَ هَذِهِ الرَّأْيَةَ غَدًا رَجُلًا، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ)). قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ: ((أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ)). فَقَالُوا: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ. قَالَ: ((فَارْسِلُوا إِلَيْهِ)). فَأَتِي بِهِ فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّأْيَةَ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللَّهِ! أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: ((انْفِذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ)). [راجع: ۲۹۴۲، ۳۰۰۹]

۴۲۱۰۔ ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے بیان کیا، انہوں نے کہا کہ مجھے سہل بن سعد رضی اللہ عنہ نے خبر دی کہ غزوہ خیبر میں رسول اللہ ﷺ نے فرمایا تھا: ”کل میں جہنم ایک ایسے شخص کو دوں گا جس کے ہاتھوں پر اللہ تعالیٰ فتح عطا فرمائے گا اور جو اللہ اور اس کے رسول سے محبت رکھتا ہے اور اللہ اور اس کے رسول بھی اسے عزیز رکھتے ہیں۔“ راوی نے بیان کیا کہ وہ رات سب کی اس فکر میں گزر گئی کہ دیکھیں، حضور اکرم ﷺ علم کسے عطا فرماتے ہیں۔ صبح ہوئی تو سب خدمت نبوی ﷺ میں حاضر ہوئے اور اس امید کے ساتھ کہ علم انہیں کو ملے گا لیکن حضور ﷺ نے دریافت فرمایا: ”علی ابن ابی طالب کہاں ہیں؟“ عرض کیا گیا کہ یا رسول اللہ! وہ تو آنکھوں کی تکلیف میں مبتلا ہیں۔ آنحضرت ﷺ نے فرمایا: ”انہیں بلا لاؤ۔“ جب وہ لائے گئے تو حضور ﷺ نے اپنا تھوک ان کی آنکھوں میں لگا دیا اور ان کے لیے دعا کی۔ اس دعا کی برکت سے ان کی آنکھیں اتنی اچھی ہو گئیں جیسے پہلے کوئی بیماری ہی نہیں تھی۔ علی رضی اللہ عنہ نے علم سنبھال کر عرض کیا: یا رسول اللہ! میں ان سے اس وقت تک جنگ کروں گا جب تک وہ ہمارے ہی جیسے نہ ہو جائیں۔ حضور ﷺ نے فرمایا: ”یوں ہی چلے جاؤ، ان کے میدان میں اتر کر پہلے انہیں اسلام کی دعوت دو اور بتاؤ کہ اللہ کا ان پر کیا حق ہے۔ اللہ کی قسم! اگر تمہارے ذریعہ ایک شخص کو بھی ہدایت مل جائے تو یہ تمہارے لیے سرخ اونٹوں سے بہتر ہے۔“

تشریح: معلوم ہوا کہ جنگ اسلام کا مقصد اول نہیں ہے۔ اسلام کا مقصد حقیقی اشاعت اسلام ہے جو اگر تبلیغ اسلام سے ہو جائے تو لڑنے کی ہرگز اجازت نہیں ہے۔ اللہ تعالیٰ نے قرآن مجید میں صاف فرمایا ہے کہ اللہ پاک فساد یوں کو دوست نہیں رکھتا، وہ تو عدل و انصاف اور صلح و امن و امان کا چاہنے والا ہے۔ حضرت علی رضی اللہ عنہ کو فاتح خیبر اس لیے کہا جاتا ہے کہ انہوں نے آخر میں جہنم اسنبھالا اور اللہ نے ان کے ہاتھ پر خیر فتح کرایا۔ سرخ اونٹ عرب کے ملک میں بہت قیمتی ہوتے ہیں۔

۴۲۱۱۔ حَدَّثَنَا عَبْدُ الْعَفَّارِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، ح: وَحَدَّثَنِي أَحْمَدُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، عَنْ عَمْرِو بْنِ مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْخِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُجَيْبِ بْنِ أَخْطَبٍ، وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا النَّبِيُّ ﷺ لِنَفْسِهِ، فَخَرَجَ بِهَا، حَتَّى بَلَغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ، فَبَنَى بِهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ صَنَعَ حِنْسًا فِي نِطْعٍ صَغِيرٍ، ثُمَّ قَالَ لِي: ((إِذْنُ مَنْ حَوْلَكَ)). فَكَانَتْ تِلْكَ وَلِيمَةً عَلَى صَفِيَّةَ، ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ رَأَيْتُ النَّبِيَّ ﷺ يَحُوتِي لَهَا وَرَاءَهُ بِعَبَاءَةٍ، ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ، فَيَضَعُ رُكْبَتَهُ، وَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ. [راجع: ۳۷۱]

۴۲۱۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَجْنِي، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى، عَنْ حُمَيْدِ الطَّوِيلِ، سَمِعَ أَنَسَ بْنَ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حُجَيْبٍ بِطَرِيقِ خَيْبَرَ ثَلَاثَةَ أَيَّامٍ، حَتَّى أَغْرَسَ بِهَا، وَكَانَتْ فِيمَنْ ضَرَبَ عَلَيْهَا الْحِجَابَ. [راجع: ۳۷۱] [نسائي: ۳۳۸۱]

۴۲۱۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ:

(۴۲۱۱) ہم سے عبد الغفار بن داؤد نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا (دوسری سند) اور مجھ سے احمد نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا کہ مجھے یعقوب بن عبد الرحمن زہری نے خبر دی، انہیں مطلب کے مولیٰ عمرو نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ہم خيبر آئے پھر جب اللہ تعالیٰ نے آنحضرت ﷺ کو خيبر کی فتح عنایت فرمائی تو آپ کے سامنے صفیہ بنت حبی بن اخطب رضی اللہ عنہا کی خوبصورتی کا کسی نے ذکر کیا، ان کے شوہر قتل ہو گئے تھے اور ان کی شادی ابھی نئی ہوئی تھی۔ اس لیے نبی ﷺ نے انہیں اپنے لیے لیا اور انہیں ساتھ لے کر حضور ﷺ روانہ ہوئے۔ آخر جب ہم مقام سد الصہباء میں پہنچے تو ام المؤمنین صفیہ رضی اللہ عنہا حیض سے پاک ہوئیں اور رسول اللہ ﷺ نے ان کے ساتھ خلوت فرمائی پھر آپ نے حیس بنایا (جو کھجور کے ساتھ گھی اور پیرو وغیرہ ملا کر بنایا جاتا ہے) اور اسے چھوٹے سے ایک دسترخوان پر رکھ کر مجھ کو حکم فرمایا کہ جو لوگ تمہارے قریب ہیں انہیں بلاؤ۔ ام المؤمنین صفیہ رضی اللہ عنہا کا آنحضرت ﷺ کی طرف سے یہی ولیمہ تھا۔ پھر ہم مدینہ کے لیے روانہ ہوئے تو میں نے دیکھا کہ نبی کریم ﷺ نے صفیہ رضی اللہ عنہا کے لیے عباؤٹ کی کوہان میں باندھ دی تاکہ پیچھے سے وہ اسے پکڑے رہیں اور آپ نے اونٹ کے پاس بیٹھ کر اپنا گھٹنا اس پر رکھا اور صفیہ رضی اللہ عنہا اپنا پاؤں آنحضرت کے گھٹنے پر رکھ کر سوار ہوئیں۔

(۴۲۱۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے یحییٰ بن سعید انصاری نے، ان سے حمید طویل اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے صفیہ بن حبی رضی اللہ عنہا کے لیے خيبر کے راستہ میں تین دن تک قیام فرمایا اور آخردن ان سے خلوت فرمائی اور وہ بھی امہات المؤمنین میں شامل ہو گئیں۔

(۴۲۱۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر بن ابی

کثیر نے خبر دی، کہا کہ مجھے حمید نے خبر دی اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ نبی کریم صلی اللہ علیہ وسلم نے مدینہ اور خیبر کے درمیان (مقام سد الصہاء میں) تین دن تک قیام فرمایا اور وہیں صفیہ رضی اللہ عنہا سے خلوت کی تھی پھر میں نے حضور صلی اللہ علیہ وسلم کی طرف سے مسلمانوں کو ولیمہ کی دعوت دی۔ آپ کے ولیمہ میں نہ روٹی تھی، نہ گوشت تھا صرف اتنا ہوا کہ آپ نے بلال رضی اللہ عنہ کو دسترخوان بچانے کا حکم دیا اور وہ بچا دیا گیا، پھر اس پر مجبور، پیر اور گھی (کا مالیدہ) رکھ دیا۔ مسلمانوں نے کہا: صفیہ رضی اللہ عنہا امہات المؤمنین میں سے ہیں یا باندی ہیں؟ کچھ لوگوں نے کہا کہ اگر آنحضرت صلی اللہ علیہ وسلم نے انہیں پردے میں رکھا تو وہ امہات المؤمنین میں سے ہوں گی لیکن اگر آپ نے انہیں پردے میں نہیں رکھا تو پھر یہ اس کی علامت ہوگی کہ وہ باندی ہیں۔ آخر جب کوچ کا وقت ہوا تو آنحضرت صلی اللہ علیہ وسلم نے ان کے لیے اپنی سواری پر پیچھے بیٹھنے کی جگہ بنائی اور ان کے لیے پردہ کیا۔

(۴۲۱۴) ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا (دوسری سند) اور مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے حمید بن ہلال نے اور ان سے عبد اللہ بن مغفل رضی اللہ عنہ نے بیان کیا کہ ہم خیبر کا محاصرہ کیے ہوئے تھے کہ کسی شخص نے چڑے کی ایک کچی چھینکی جس میں چربی تھی، میں اسے اٹھانے کے لیے دوڑا لیکن میں نے جوڑ کر دیکھا تو نبی صلی اللہ علیہ وسلم موجود تھے، میں شرم میں پانی پانی ہو گیا۔

(۴۲۱۵) مجھ سے عبید بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابو اسامہ نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ نے، ان سے نافع اور سالم نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ غزوہ خیبر کے موقع پر نبی کریم صلی اللہ علیہ وسلم نے لہسن اور پالتو گدھوں کے کھانے سے منع فرمایا تھا۔ لہسن کھانے کی ممانعت کا ذکر صرف نافع سے منقول ہے اور پالتو گدھوں کے کھانے کی ممانعت صرف سالم سے منقول ہے۔

(۴۲۱۶) مجھ سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے امام مالک نے بیان

أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ، قَالَ: أَخْبَرَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: أَقَامَ النَّبِيُّ صلی اللہ علیہ وسلم بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثَةَ لَيَالٍ يُبْنَى عَلَيْهِ بِصَفِيَّةٍ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، وَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِلَالًا بِالْإِنْفَاقِ فَبَسَطْتُ، فَأُلْقَى عَلَيْهَا التَّمْرُ وَالْأَقِطُ وَالسَّمْنُ، فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَهَاتِ الْمُؤْمِنِينَ، أَوْ مَا مَلَكَتْ يَمِينُهُ قَالُوا: إِنْ حَجَبَهَا فَهِيَ إِحْدَى أُمَهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا أَرْتَحَلَ وَطَأَ لَهَا خَلْفَهُ، وَمَدَّ الْحِجَابَ.

[راجع: ۳۷۱]

۴۲۱۴- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ؛ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَغْفَلٍ قَالَ: كُنَّا مُحَاصِرِي خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ، فَتَزَوْتُ لِأَخْذِهِ، فَالْتَمَسْتُ فَإِذَا النَّبِيُّ صلی اللہ علیہ وسلم، فَاسْتَحْيَيْتُ. [راجع: ۳۱۵۳]

۴۲۱۵- حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، وَهَالِيمٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسلم نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثَّوْمِ، وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ، نَهَى عَنْ أَكْلِ الثَّوْمِ هُوَ عَنْ نَافِعٍ وَخَدَةَ. وَلُحُومِ الْحُمْرِ الْأَهْلِيَّةِ

عَنْ سَالِمٍ. [راجع: ۸۵۳] [مسلم: ۵۰۰۸]

۴۲۱۶- حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا

کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبد اللہ اور حسن نے جو دونوں محمد بن علی کے صاحبزادے ہیں، ان سے ان کے والد نے اور ان سے علی بن ابی طالب رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے غزوہ خیبر کے موقع پر عورتوں سے متعہ کی ممانعت کی تھی اور پالتو گدھوں کے کھانے کی بھی۔

مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الْإِنْسِيَّةِ. [اطرافہ فی:

۵۱۱۵، ۵۵۲۳، ۶۹۶۱] [مسلم: ۳۴۳۱،

۳۴۳۴، ترمذی: ۱۱۲۱، ۱۷۹۴، نسائی:

۳۳۶۷، ۴۳۴۵، ۴۳۴۶، ابن ماجہ: ۱۹۶۱]

تشیع: اس سے پہلے متعہ کرنا جائز تھا، مگر آج کے دن سے متعہ قیامت تک کے لیے حرام قرار دے دیا گیا۔ روافض متعہ کے قائل ہیں جو سراسر باطل خیال ہے۔ اسلام جیسے با اصول مذہب میں متعہ جیسے ناجائز فعل کی کوئی گنجائش قطعاً نہیں ہے۔ بعض روایتوں کے مطابق حجۃ الوداع میں متعہ حرام ہوا اور قیامت تک اس کی حرمت قائم رہی۔ حضرت عمر رضی اللہ عنہ نے برسر منبر اس کی حرمت بیان کی اور دوسرے صحابہ رضی اللہ عنہم نے سکوت کیا تو اس کی حرمت پر اجماع ثابت ہو گیا۔

(۳۲۱۷) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، ان سے عبید اللہ بن عمر نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے غزوہ خیبر کے موقع پر پالتو گدھے کا گوشت کھانے کی ممانعت کی تھی۔

۴۲۱۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [راجع: ۸۵۳]

(۳۲۱۸) مجھ سے اسحاق بن نصر نے بیان کیا، انہوں نے کہا ہم سے محمد بن عبید نے بیان کیا، انہوں نے کہا ہم سے عبید اللہ نے بیان کیا، ان سے نافع اور سالم نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پالتو گدھوں کے گوشت کی ممانعت کی تھی۔

۴۲۱۸۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، وَسَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [راجع: ۸۵۳]

(۳۲۱۹) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے، ان سے عمرو نے، ان سے محمد بن علی نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے غزوہ خیبر کے موقع پر گدھے کا گوشت کھانے سے منع کیا تھا اور گھوڑوں کا گوشت کھانے کی اجازت دی تھی۔

۴۲۱۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ، وَرَخَصَ فِي الْخَيْلِ. [طرفہ فی: ۵۵۲۴، ۵۵۲۰]

[مسلم: ۵۰۲۲؛ ابوداؤد: ۳۷۸۸، ۳۷۸۹؛ ترمذی:

[۱۷۹۳، نسائی: ۴۳۳۸]

تشریح: امام شافعی رحمہ اللہ نے بھی اس حدیث کی بنا پر گھوڑے کے گوشت کو حلال قرار دیا ہے۔

(۴۲۲۰) ہم سے سعید بن سلیمان نے بیان کیا، کہا ہم سے عباد نے بیان کیا، ان سے شیبانی نے بیان کیا اور انہوں نے ابن ابی اوفی رضی اللہ عنہ سے سنا کہ غزوہ خیبر میں ایک موقع پر ہم بھوکے تھے، ادھر ہانڈیوں میں ابال آ رہا تھا (گدھے کا گوشت پکایا جا رہا تھا) اور کچھ پک بھی گئیں تھیں کہ نبی کریم صلی اللہ علیہ وسلم کے منادی نے اعلان کیا کہ گدھے کے گوشت کا ایک ذرہ بھی نہ کھاؤ اور اسے پھینک دو۔ ابن ابی اوفی رضی اللہ عنہ نے بیان کیا کہ پھر بعض لوگوں نے کہا کہ آنحضرت صلی اللہ علیہ وسلم نے اس کی ممانعت اس لیے کی ہے کہ ابھی اس میں سے خس نہیں نکالا گیا تھا اور بعض لوگوں کا خیال تھا کہ آپ نے اس کی واقعی ممانعت (ہمیشہ کے لیے) کر دی ہے، کیونکہ یہ گندگی کھاتا ہے۔

(۴۲۲۱، ۴۲۲۲) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھ کو عدی بن ثابت نے خبر دی اور انہیں براء اور عبداللہ بن ابی اوفی رضی اللہ عنہ نے کہ وہ لوگ نبی کریم صلی اللہ علیہ وسلم کے ساتھ تھے، پھر انہیں گدھے ملے تو انہوں نے ان کا گوشت پکایا لیکن نبی صلی اللہ علیہ وسلم کے منادی نے اعلان کیا کہ ہانڈیاں انڈیل دو۔

۴۲۲۰۔ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا عَبَادٌ، عَنْ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى أَصَابَتَنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ، فَإِنَّ الْقُدُورَ لَتَغْلِي. قَالَ: وَبَعْضُهَا نَضِجَتْ. فَجَاءَ مُنَادِي النَّبِيِّ ﷺ: لَا تَأْكُلُوا مِنْ لُحُومِ الْحُمْرِ شَيْئًا وَأَهْرِيقُوهَا. قَالَ ابْنُ أَبِي أَوْفَى: فَتَحَدَّثَنَا أَنَّهُ إِنَّمَا نَهَى عَنْهَا لِأَنَّهُ لَمْ تَحْمَسْ. وَقَالَ بَعْضُهُمْ: نَهَى عَنْهَا لِبَتَّةٍ، لِأَنَّهُمَا كَانَتْ تَأْكُلُ الْعِدْرَةَ. [راجع: ۳۱۵۵]

۴۲۲۱، ۴۲۲۲۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمْرًا فَطَيَحُوهَا، فَادَى مُنَادِي النَّبِيِّ ﷺ: أَكْفُوا الْقُدُورَ. [إطرافه في: ۴۲۲۳، ۴۲۲۴، ۴۲۲۵]

[۵۵۲۵، ۵۵۲۶] [مسلم: ۵۰۱۲]

(۴۲۲۳، ۴۲۲۴) مجھ سے اسحاق نے بیان کیا، کہا ہم سے عبدالصمد نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے بیان کیا، انہوں نے براء بن عازب اور عبداللہ بن ابی اوفی رضی اللہ عنہ سے سنا۔ یہ حضرات نبی کریم صلی اللہ علیہ وسلم سے بیان کرتے تھے کہ حضور صلی اللہ علیہ وسلم نے غزوہ خیبر کے موقع پر فرمایا تھا کہ ”ہانڈیوں کا گوشت پھینک دو۔“ اس وقت ہانڈیاں چولہے پر رکھی جا چکی تھیں۔

۴۲۲۳، ۴۲۲۴۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ، سَمِعْتُ الْبَرَاءَ، وَابْنَ أَبِي أَوْفَى، يُحَدِّثَانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ خَيْبَرَ: وَقَدْ نَصَبُوا الْقُدُورَ: ((اَكْفُوا الْقُدُورَ)). [راجع: ۴۲۲۱، ۴۲۲۲]

(۴۲۲۵) ہم سے مسلم بن ابراہیم نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم صلی اللہ علیہ وسلم کے ساتھ غزوہ میں شریک تھے پھر پہلی حدیث کی

۴۲۲۵۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ۴۲۲۱]

طرح روایت نقل کی۔

۴۲۲۶۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، قَالَ: أَخْبَرَنَا عَاصِمٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَمَرَنَا النَّبِيُّ ﷺ فِي غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الْحُمْرَ الْأَهْلِيَّةَ نَيْتَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ. [راجع: ۴۲۲۱] (مسلم: ۵۰۱۵؛ نسائي: ۴۳۴۹؛ ابن ماجه: ۳۱۹۴)

۴۲۲۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَا أَذْرِي أَنَّهُى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةً النَّاسِ، فَكَّرَهُ أَنْ تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَمَهُ فِي يَوْمِ خَيْبَرَ، لَحْمَ الْحُمْرِ الْأَهْلِيَّةِ. [مسلم: ۵۰۱۷]

۴۲۲۸۔ حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ، وَلِلرَّجُلِ سَهْمًا. قَالَ: فَسَرَهُ نَافِعٌ فَقَالَ: إِذَا كَانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلَاثَةُ أَشْهُمٍ، فَإِنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ. [راجع: ۲۸۶۳]

(۴۲۲۶) مجھ سے محمد بن ابی الحسین نے بیان کیا، کہا ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے، ان سے عاصم نے بیان کیا، ان سے عامر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ مجھے معلوم نہیں، آیا آنحضرت ﷺ نے گدھے کا گوشت کھانے سے اس لیے منع کیا تھا کہ اس سے بوجھ ڈھونے کا کام لیا جاتا ہے اور آپ نے پسند نہیں فرمایا کہ بوجھ ڈھونے والے جانور ختم ہو جائیں، یا آپ نے صرف غزوہ خیبر کے موقع پر پالتو گدھوں کے گوشت کی ممانعت کی تھی۔

(۴۲۲۸) ہم سے حسن بن اسحاق نے بیان کیا، کہا ہم سے محمد بن سابق نے بیان کیا، کہا ہم سے زائدہ نے بیان کیا، ان سے عبید اللہ بن عمر نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے غزوہ خیبر میں (مال غنیمت سے) سواروں کو دو حصے دیئے تھے اور پیادوں کو ایک حصہ، اس کی تفسیر نافع نے اس طرح کی ہے کہ اگر کسی شخص کے ساتھ گھوڑا ہوتا تو اسے تین حصے ملتے تھے اور اگر گھوڑا نہ ہوتا تو صرف ایک حصہ ملتا تھا۔

(۴۲۲۹) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور انہیں جبیر بن مطعم رضی اللہ عنہ نے خبر دی کہ میں اور عثمان بن عفان رضی اللہ عنہما نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ ہم نے عرض

۴۲۲۹۔ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ، أَخْبَرَهُ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَانَ،

کیا کہ حضور ﷺ نے بنو مطلب کو تو خیر کے شخص میں سے عنایت فرمایا ہے اور ہمیں نظر انداز کر دیا ہے حالانکہ آپ سے قرابت میں ہم اور وہ برابر تھے۔ حضور ﷺ نے فرمایا: ”یقیناً بنو ہاشم اور بنو مطلب ایک ہیں۔“ جیز بن مطعم رضی اللہ عنہ نے بیان کیا کہ نبی ﷺ نے بنو عبد شمس اور بنو نوفل کو (شخص میں سے) کچھ نہیں دیا تھا۔

إِلَى النَّبِيِّ ﷺ فَقُلْنَا: أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ، وَتَرَكْتَنَا، وَتَحْنُ بِمَنْزِلَةِ وَاحِدَةٍ مِنْكَ؟ فَقَالَ: ((إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ)). قَالَ جَبْرِ: وَلَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا. [راجع: ۳۱۴۰]

تشریح: کیونکہ عبد مناف کے چار بیٹے تھے، ہاشم، مطلب، عبد شمس اور نوفل۔ ہاشم کی اولاد میں نبی کریم ﷺ تھے اور نوفل کی اولاد میں جیز بن مطعم رضی اللہ عنہ، عبد شمس کی اولاد میں حضرت عثمان غنی رضی اللہ عنہ۔

(۲۳۳۰) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے برید بن عبد اللہ نے بیان کیا، ان سے ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ جب ہمیں نبی کریم ﷺ کی ہجرت کے متعلق خبر ملی تو ہم یمن میں تھے۔ اس لیے ہم بھی رسول اللہ ﷺ کی خدمت میں ہجرت کی نیت سے نکل پڑے۔ میں اور میرے دو بھائی، میں دونوں سے چھوٹا تھا۔ میرے ایک بھائی کا نام ابو بردہ تھا اور دوسرے کا ابو رہم۔ انہوں نے کہا کہ کچھ اوپر پچاس یا انہوں نے یوں بیان کیا کہ تریپن (۵۳) یا باون (۵۲) میری قوم کے لوگ ساتھ تھے۔ ہم کشتی پر سوار ہوئے لیکن ہماری کشتی نے ہمیں نجاشی کے ملک حبشہ میں لا ڈالا۔ وہاں ہماری ملاقات جعفر بن ابی طالب رضی اللہ عنہ سے ہو گئی، جو پہلے ہی مکہ سے ہجرت کر کے وہاں پہنچ چکے تھے۔ ہم نے وہاں انہیں کے ساتھ قیام کیا، پھر ہم سب مدینہ ایک ساتھ روانہ ہوئے۔ یہاں ہم حضور اکرم ﷺ کی خدمت میں اس وقت پہنچے جب آپ خیر فتح کر چکے تھے۔ کچھ لوگ ہم سے یعنی کشتی والوں سے کہنے لگے کہ ہم نے تم سے پہلے ہجرت کی ہے اور اسماء بنت عمیس رضی اللہ عنہا جو ہمارے ساتھ مدینہ آئی تھیں، ام المؤمنین حفصہ رضی اللہ عنہا کی خدمت میں حاضر ہوئیں، ان سے ملاقات کے لیے وہ بھی نجاشی کے ملک میں ہجرت کر کے چلی گئی تھیں۔ عمر رضی اللہ عنہ بھی حفصہ رضی اللہ عنہا کے گھر پہنچے۔ اس وقت اسماء بنت عمیس رضی اللہ عنہا وہیں تھیں۔ جب عمر رضی اللہ عنہ نے انہیں دیکھا تو دریافت فرمایا کہ یہ کون ہیں؟ ام المؤمنین رضی اللہ عنہا نے بتایا کہ اسماء بنت

۴۲۳۰۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: بَلَّغَنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا، وَأَخْوَانِي لِي وَأَنَا أَصْغَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالْآخَرُ أَبُو رَهْمٍ. إِمَّا قَالَ: بَضْعٌ وَإِمَّا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي. فَوَكَّبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقَنَا جَعْفَرُ بْنُ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقَنَا النَّبِيُّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، وَكَانَ أَنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا: يَعْني لَأَهْلِ السَّفِينَةِ: سَبَقْنَاكُمْ بِالْهَجْرَةِ، وَدَخَلْتَ أَسْمَاءُ بِنْتُ عُمَيْسٍ وَهِيَ مِنْ قَدَمِ مَعْنَا. عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ أَسْمَاءُ

عمیس - عمر رضی اللہ عنہ نے اس پر کہا: اچھا وہی جو حبشہ سے بحری سفر کر کے آئی ہیں۔ اسماء رضی اللہ عنہا نے کہا: جی ہاں۔ عمر رضی اللہ عنہ نے ان سے کہا کہ ہم تم لوگوں سے ہجرت میں آگے ہیں۔ اس لیے رسول اللہ ﷺ سے ہم تمہارے مقابلہ میں زیادہ قریب ہیں۔ اسماء رضی اللہ عنہا اس پر بہت غصہ ہو گئیں اور کہا ہرگز نہیں، اللہ کی قسم! تم لوگ رسول اللہ ﷺ کے ساتھ رہے ہو تم میں جو بھوکے ہوتے تھے اسے آنحضرت ﷺ کھانا کھلاتے تھے اور جو نادانف ہوتے اسے آنحضرت ﷺ نصیحت و موعظت کیا کرتے تھے۔ لیکن ہم بہت دور حبشہ میں غیروں اور دشمنوں کے ملک میں رہتے تھے، یہ سب کچھ ہم نے اللہ اور اس کے رسول کے راستے ہی میں تو کیا، اور اللہ کی قسم! میں اس وقت تک نہ کھانا کھاؤں گی نہ پانی پیوں گی جب تک تمہاری بات رسول اللہ ﷺ سے نہ کہہ لوں۔ ہمیں اذیت دی جاتی تھی، دھکے کھایا دیا جاتا تھا، میں نبی ﷺ سے اس کا ذکر کروں گی اور آپ سے اس کے متعلق پوچھوں گی۔ اللہ کی قسم کہ نہ میں جھوٹ بولوں گی، نہ کج روی اختیار کروں گی اور نہ کسی (خلاف واقعہ بات کا) اضافہ کروں گی۔

(۴۲۳۱) چنانچہ جب حضور اکرم ﷺ تشریف لائے تو انہوں نے عرض کیا: یا نبی اللہ! عمر اس طرح کی باتیں کرتے ہیں۔ حضور ﷺ نے دریافت فرمایا: ”تم نے انہیں کیا جواب دیا۔“ انہوں نے عرض کیا کہ میں نے انہیں یہ یہ جواب دیا تھا۔ تو آنحضرت ﷺ نے اس پر فرمایا: ”وہ تم سے زیادہ مجھ سے قریب نہیں ہیں۔ انہیں اور ان کے ساتھیوں کو صرف ایک ہجرت حاصل ہوئی اور تم کشتی والوں نے دو ہجرتوں کا شرف حاصل کیا۔“ انہوں نے بیان کیا کہ اس واقعہ کے بعد ابو موسیٰ رضی اللہ عنہ اور تمام کشتی والے میرے پاس گردہ در گردہ آنے لگے اور مجھ سے اس حدیث کے متعلق پوچھنے لگے۔ ان کے لیے دنیا میں نبی اکرم ﷺ کے ان کے متعلق اس ارشاد سے زیادہ خوش کن اور باعث فخر اور کوئی چیز نہیں تھی۔ ابو بردہ رضی اللہ عنہ نے بیان کیا کہ اسماء رضی اللہ عنہا نے بیان کیا کہ ابو موسیٰ رضی اللہ عنہ مجھ سے اس حدیث کو بار بار سنتے تھے۔

(۴۲۳۲) ابو بردہ رضی اللہ عنہ نے بیان کیا اور ان سے ابو موسیٰ رضی اللہ عنہ نے کہ

بِنْتُ عُمَيْسٍ قَالَتْ عُمَرُ الْحَبَشِيَّةُ هَذِهِ؟
الْحَبَرِيَّةُ هَذِهِ؟ قَالَتْ أَسْمَاءُ نَعَمْ. قَالَ:
سَيَقْنَأُكُمْ بِالْهَجْرَةِ، فَتَخُنُ أَحَقَّ بِرَسُولِ
اللَّهِ ﷺ مِنْكُمْ. فَغَضِبَتْ وَقَالَتْ: كَلَّا وَاللَّهِ!
كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ،
وَيَعْطِي جَاهِلَكُمْ، وَكُنَّا فِي دَارٍ أَوْ فِي-
أَرْضٍ الْبُعْدَاءِ الْبَغْضَاءِ بِالْحَبَشَةِ، وَذَلِكَ
فِي اللَّهِ وَفِي رَسُولِهِ وَإِيَّاهُ لَا أَطْعَمُ
طَعَامًا، وَلَا أَشْرَبُ شَرَابًا حَتَّى أَذْكَرَ مَا
قُلْتُ لِرَسُولِ اللَّهِ ﷺ وَتَخُنُ كُنَّا نُؤْذَى
وَنُخَافُ، وَسَأَذْكَرُ ذَلِكَ لِلنَّبِيِّ ﷺ
وَأَسْأَلُهُ، وَاللَّهِ لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا
أَزِيدُ عَلَيْهِ. [راجع: ۳۱۳۶]

۴۲۳۱- فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ
اللَّهِ! إِنَّ عُمَرَ قَالَ: كَذَا وَكَذَا. قَالَ: ((فَمَا
قُلْتَ لَهُ؟)) قَالَتْ: قُلْتُ لَهُ كَذَا وَكَذَا. قَالَ:
((لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلَا أَصْحَابِهِ
هَجْرَةٌ وَاحِدَةٌ وَلَكُمْ أَنْتُمْ أَهْلُ السَّفِينَةِ
هَجْرَتَانِ)). قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى
وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا،
يَسْأَلُونَنِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا
شَيْءٌ هُمْ بِهِ أَفْرَجَ وَلَا أَعْظَمَ فِي أَنْفُسِهِمْ
مِمَّا قَالَ لَهُمُ النَّبِيُّ ﷺ. [راجع: ۳۱۳۶] قَالَ
أَبُو بَرْدَةَ: قَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا
مُوسَى وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

۴۲۳۲- وَقَالَ أَبُو بَرْدَةَ عَنْ أَبِي مُوسَى،

قَالَ النَّبِيُّ ﷺ: ((إِنِّي لَأَعْرِفُ أَصَوَاتَ رُفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرْ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الْخَيْلَ أَوْ قَالَ: الْعُدُوَّ قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوا هُمْ)). [مسلم: 6407]

نبی ﷺ نے فرمایا: ”جب میرے اشعری احباب رات میں آتے ہیں تو میں ان کی قرآن کی تلاوت کی آواز پہچان جاتا ہوں۔ اگرچہ دن میں، میں نے ان کی اقامت گاہوں کو نہ دیکھا ہو لیکن جب رات میں وہ قرآن پڑھتے ہیں تو ان کی آواز سے میں ان کی اقامت گاہوں کو پہچان لیتا ہوں۔ میرے ان ہی اشعری احباب میں ایک مرد دانا بھی ہے کہ جب کہیں اس کی سواروں سے ٹکھیر ہو جاتی ہے، یا آپ نے فرمایا کہ دشمن سے، تو ان سے کہتا ہے کہ میرے دوستوں نے کہا ہے کہ تم تھوڑی دیر کے لیے ان کا انتظار کرلو۔“

تشریح: روایت کے آخر میں ایک اشعری حکیم کا ذکر ہے، حکیم اس کا نام ہے یا وہ حکمت جاننے والا ہے۔ روایت کے آخر میں اس حکیم کے قول کا مطلب یہ ہے کہ ہمارے ساتھ لڑنے کو تیار ہیں۔ مطلب یہ ہے کہ یہ حکیم بڑا بہادار ہے، دشمنوں کے مقابلہ سے بھاگتا نہیں ہے بلکہ یہ کہتا ہے کہ ذرا صبر کرو ہم تم سے لڑنے کے لیے حاضر ہیں یا یہ مطلب ہے کہ وہ بڑی حکمت اور دانائی والا ہے۔ دشمنوں کو اس طرح ڈرا کر آپے تئیں ان سے بچا لیتا ہے۔ وہ یہ سمجھتے ہیں کہ یہ اکیلا نہیں ہے، اس کے ساتھی اور آ رہے ہیں۔ بعض نے یوں ترجمہ کیا ہے جب وہ مسلمان سواروں سے ملتا ہے تو کہتا ہے ذرا ٹھہر دیجیے ہمارے ساتھیوں کو جو پیدل ہیں آ جانے دو، ہم تم سب کو کافروں سے لڑیں گے۔

۴۲۳۳۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، سَمِعَ حَفْصَ بْنَ غِيَاثٍ، قَالَ: حَدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنْ افْتَتَحَ خَيْبَرَ، فَقَسَمَ لَنَا، وَلَمْ يَفْسِمِ لِأَحَدٍ لَمْ يَشْهَدْ الْفَتْحَ غَيْرَنَا. [راجع: ۳۱۳۶] [ابوداود: ۲۷۲۵، ترمذی: ۱۵۵۹]

۴۲۳۳۔ (۴۲۳۳) مجھ سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم نے حفص بن غیاث سے سنا، ان سے برید بن عبد اللہ نے بیان کیا، ان سے ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ خیبر کی فتح کے بعد ہم نبی کریم ﷺ کی خدمت میں پہنچے لیکن نبی ﷺ نے (مال غنیمت میں) ہمارا بھی حصہ لگایا۔ آپ نے ہمارے سوا کسی بھی ایسے شخص کا حصہ مال غنیمت میں نہیں لگایا جو فتح کے وقت (اسلامی لشکر کے ساتھ) موجود نہ رہا ہو۔

۴۲۳۴۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّيْهِ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ: حَدَّثَنِي ثَوْرٌ، قَالَ: حَدَّثَنِي سَالِمٌ، مَوْلَى ابْنِ مُطِيعٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: افْتَتَحْنَا خَيْبَرَ، فَلَمْ نَعْنَمْ ذَهَبًا وَلَا فِضَّةً، إِنَّمَا عَنِمْنَا الْبَقَرِ وَالْإِبِلَ وَالْمَتَاعَ وَالْحَوَائِطَ، ثُمَّ انْصَرَفْنَا

(۴۲۳۴) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے معاویہ بن عمرو نے بیان کیا، انہوں نے کہا ہم سے ابو اسحاق نے بیان کیا، ان سے امام مالک بن انس نے بیان کیا، ان سے ثور نے بیان کیا، انہوں نے کہا کہ مجھ سے ابن مطیع کے مولیٰ سالم نے بیان کیا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جب خیبر فتح ہوا تو مال غنیمت میں سونا اور چاندی نہیں ملا تھا بلکہ گائے، اونٹ، سامان اور باغات ملے تھے پھر ہم رسول اللہ ﷺ کے ساتھ وادی القریٰ کی طرف لوٹے۔ رسول

اللہ ﷺ کے ساتھ ایک مدغم نامی غلام تھا جو بنی ضباب کے ایک صحابی نے آپ کو ہدیہ میں دیا تھا۔ وہ رسول اللہ ﷺ کا کجاوہ اتار رہا تھا کہ کسی نامعلوم سمت سے ایک تیز آکر ان کے لگا۔ لوگوں نے کہا مبارک ہو، شہادت! لیکن رسول اللہ ﷺ نے فرمایا: ”ہرگز نہیں، اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے جو چادر اس نے خیبر میں تقسیم سے پہلے مال غنیمت میں سے چرائی تھی وہ اس پر آگ کا شعلہ بن کر بھڑک رہی ہے۔“ یہ سن کر ایک دوسرے صحابی ایک یا دو تھے لے کر نبی ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ یہ میں نے اٹھالیے تھے۔ رسول اللہ ﷺ نے فرمایا: ”یہ بھی جہنم کا ایک تمہ یا دو تھے جنتے۔“

مَعَ رَسُولِ اللَّهِ ﷺ إِلَى وَادِي الْفَرَى، وَمَعَهُ عَبْدٌ لَهُ، يُقَالُ لَهُ: مِذْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضُّبَابِ، فَبَيْنَمَا هُوَ يَحْطُ رَجُلٌ رَسُولَ اللَّهِ ﷺ إِذْ جَاءَهُ سَهْمٌ عَائِرٌ حَتَّى أَصَابَ ذَلِكَ الْعَبْدَ، فَقَالَ النَّاسُ: هَيْنَا لَهُ الشَّهَادَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((بَلَى وَالَّذِي نَفْسِي بِيَدِهِ إِنْ الشَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيْبَرٍ مِنَ الْمَغَانِمِ لَمْ تَصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا)). فَجَاءَ رَجُلٌ حِينَ سَمِعَ ذَلِكَ مِنَ النَّبِيِّ ﷺ بِشِرَاكِ أَوْ شِرَاكَيْنِ، فَقَالَ: هَذَا شَيْءٌ كُنْتُ أَصْبَتُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((شِرَاكِ أَوْ شِرَاكَيْنِ مِنْ نَارٍ)). [طرفہ فی: ۶۷۰۷] [مسلم: ۳۱۰]

ترمذی: ۲۷۱۱

تشریح: روایت میں فتح خیبر کا ذکر ہے، اسی لیے اسے یہاں درج کیا گیا، اس سے امانت میں خیانت کی بھی انتہائی مذمت ثابت ہوئی۔

۴۲۳۵۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ أَتْرَكَ آخِرَ النَّاسِ بَيَانًا لَيْسَ لَهُمْ شَيْءٌ، مَا فَتَحَتْ عَلَيَّ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ، وَلَكِنِّي أَتْرَكُهَا خِزَانَةً لَهُمْ يَفْسِمُونَهَا. [راجع: ۲۳۳۴]

(۴۲۳۵) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، کہا کہ مجھے زید نے خبر دی، انہیں ان کے والد نے اور انہوں نے عمر بن خطاب رضی اللہ عنہ سے سنا، انہوں نے کہا: ہاں اس ذات کی قسم جس کے ہاتھ میں میری جان ہے اگر اس کا خطرہ نہ ہوتا کہ بعد کی نسلیں بے جا سید اورہ جائیں گی اور ان کے پاس کچھ نہ ہوگا تو جو بھی بستی میری زمانہ خلافت میں فتح ہوتی، میں اسے اسی طرح تقسیم کر دیتا جس طرح نبی کریم ﷺ نے خیبر کی تقسیم کی تھی۔ میں ان مفتوحہ اراضی کو بعد میں آنے والے مسلمانوں کے لیے محفوظ چھوڑے جا رہا ہوں تاکہ وہ اسے تقسیم کرتے رہیں۔

تشریح: حضرت عمر رضی اللہ عنہ نے جو فرمایا تھا وہی ہوا بعد کے زمانوں میں مسلمان بہت بڑھے اور اطراف عالم میں پھیلے۔ چنانچہ مفتوحہ اراضی کو انہوں نے قواعد شریعہ کے تحت اسی طرح تقسیم کیا اور حضرت عمر رضی اللہ عنہ کا فرمان صحیح ثابت ہوا۔ حدیث میں ((بیان)) کا لفظ آیا ہے دو بائے موحدہ سے دوسری باء مشدد ہے۔ ابو عبیدہ رضی اللہ عنہ کہتے ہیں میں سمجھتا ہوں یہ لفظ عربی کا نہیں ہے۔ زہری کہتے ہیں یہ یمن کی زبان کا ایک لفظ ہے جو عربوں میں مشہور نہیں ہوا۔ بیان کے معنی یکساں طریق اور ایک روش پر اور بعض نے کہا نادار محتاج کے معنی میں ہے۔ (دجیدی)

۴۲۳۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ، قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إِلَّا قَسَمْتُهَا، كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْرًا.

(۴۲۳۶) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے ابن مہدی نے بیان کیا، ان سے مالک بن انس نے، ان سے زید بن اسلم نے، ان سے ابن اسلم، عن ابیہ، عن عمر، قال: لولا آخر المسلمین ما فتحت علیہم قریۃ الا قسمتها، کما قسم النبی ﷺ خیرا۔

جس طرح نبی کریم ﷺ نے خیبر کی تقسیم کر دی تھی۔

[راجع: ۲۳۳۴]

تشریح: حضرت عمر رضی اللہ عنہ کے قول کا مطلب یہ ہے کہ اگر مجھ کو ان لوگوں کا خیال نہ ہوتا جو آئندہ مسلمان ہوں گے اور وہ محض مفلس ہوں گے تو میں جس قدر ملک فتح ہوتا جا تا وہ سب کا سب مسلمانوں کو جاگیروں کے طور پر بانٹ دیتا اور خاص اپنے پاس کچھ نہ رکھتا جس کا روپیہ بیت المال میں جمع ہوتا مگر مجھ کو ان لوگوں کا خیال ہے جو آئندہ مسلمان ہوں گے وہ اگر نادار ہوئے تو ان کی گزراوقات کے لیے کچھ نہ رہے گا۔ اس لیے خزانہ میں ملک کی تحصیل جمع رکھتا ہوں کہ آئندہ ایسے مسلمانوں کے کام آئے۔

۴۲۳۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، وَسَالَهُ، إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ: أَخْبَرَنِي عَنبَسَةُ بْنُ سَعِيدٍ، أَنَّ أَبَا هُرَيْرَةَ أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ، قَالَ لَهُ بَعْضُ بَنِي سَعِيدٍ بَنِي الْعَاصِ: لَا تُعْطِهِ. فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. فَقَالَ: وَاعَجَبًا لَوْ بَرَّ تَدَلَّى مِنْ قَدُومِ الضَّأْنِ. [راجع: ۲۸۲۷]

(۴۲۳۷) مجھ سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ میں نے زہری سے سنا اور ان سے اسماعیل بن امیہ نے سوال کیا تھا تو انہوں نے بیان کیا کہ مجھے عنبہ بن سعید نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے (خیبر کی غنیمت میں سے) حصہ مانگا۔ سعید بن عاص کے ایک لڑکے (ابان بن سعید رضی اللہ عنہ) نے کہا: یا رسول اللہ! انہیں نہ دیجئے۔ اس پر ابو ہریرہ رضی اللہ عنہ نے کہا کہ یہ شخص تو ابن قوقل کا قاتل ہے۔ ابان رضی اللہ عنہ اس پر بولے حیرت ہے اس ویر (جلی) سے چھوٹا ایک جانور (پر جو قدم الضان پہاڑی سے اتر آیا ہے۔

(۴۲۳۸) اور زبیدی سے روایت ہے کہ ان سے زہری نے بیان کیا، انہیں عنبہ بن سعید نے خبر دی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، وہ سعید بن عاص رضی اللہ عنہ کو خبر دے رہے تھے کہ ابان رضی اللہ عنہ کو حضور اکرم ﷺ نے کسی سر پر مدینہ سے نجد کی طرف بھیجا تھا۔ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ پھر ابان اور ان کے ساتھی آنحضرت ﷺ کی خدمت میں حاضر ہوئے، خیبر فتح ہو چکا تھا۔ ان لوگوں کے گھوڑے تنگ چھال ہی کے تھے، (یعنی انہوں نے مہم میں کوئی کامیابی حاصل نہیں کی تھی) ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا یا رسول اللہ! غنیمت میں ان کا حصہ نہ لگائیے۔ اس پر ابان رضی اللہ عنہ بولے اے ویر! تیری حیثیت تو صرف یہ ہے کہ قدم الضان کی

رَأْسُ ضَانٍ؟ فَقَالَ النَّبِيُّ ﷺ: ((يَا أَبَانُ! چوٹی سے اتر آیا ہے۔ نبی کریم ﷺ نے فرمایا: ”ابان! بیٹھ جا!“ (جُلِسْ)) فَلَمْ يَقْسِمْ لَهُمْ. [راجع: ۲۸۲۷]

تشریح: ابن قوقل رضی اللہ عنہ صحابی ہیں ابان بن سعید رضی اللہ عنہ ابھی اسلام نہیں لائے تھے اور اسی حالت میں انہوں نے ابن قوقل رضی اللہ عنہ کو شہید کیا تھا۔ حضرت ابو ہریرہ رضی اللہ عنہ کا اشارہ اس واقعہ کی طرف تھا مگر ابان بن سعید رضی اللہ عنہ کو ان کی یہ بات پسند نہیں آئی اور ان کی ذات پر یہ نکتہ چینی کی۔ (غفر اللہ لہم اجمعین)

وبر: ایک جانور بلی کے برابر ہوتا ہے۔ ضان: اس پہاڑ کا نام ہے جو حضرت ابو ہریرہ رضی اللہ عنہ کے ملک دوس میں تھا۔ بعض نسخوں میں لفظ ((فلم) یقسم لہم)) کے آگے یہ الفاظ اور ہیں ((قال ابو عبد اللہ الضال السدر)) یعنی امام بخاری رحمہ اللہ نے کہا ضال جنگلی پیری کو کہتے ہیں۔ یہ تفسیر اسی نسخہ کی بنا پر ہے، جن میں بجائے راس ضان کے راس ضال ہے۔

۴۲۳۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۴۲۳۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عمرو بن یحییٰ بن سعید نے بیان کیا، کہا کہ مجھے میرے دادا نے خبر دی اور انہیں ابان بن سعید رضی اللہ عنہ نے کہ وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور سلام کیا۔ ابو ہریرہ رضی اللہ عنہ بولے: یا رسول اللہ! یہ تو ابن قوقل کا قاتل ہے اور ابان رضی اللہ عنہ نے ابو ہریرہ رضی اللہ عنہ سے کہا: حیرت ہے اس ویر پر جو قدم الضان سے ابھی اتر رہا ہے اور مجھ پر عیب لگاتا ہے ایک ایسے شخص پر کہ جس کے ہاتھ سے اللہ تعالیٰ نے انہیں (ابن قوقل رضی اللہ عنہ کو) عزت دی اور ایسا نہ ہونے بیدی، وَمَنْعَهُ أَنْ يُهَيِّنَنِي بِيَدِهِ. [راجع: ۲۸۲۷] دیا کہ ان کے ہاتھ سے مجھے ذلیل کرتا۔

تشریح: حضرت ابان بن سعید رضی اللہ عنہ کے کہنے کا مطلب یہ تھا کہ میں نے ابن قوقل رضی اللہ عنہ کو اگر شہید کیا تو وہ میرے کفر کا زمانہ تھا اور شہادت سے اللہ کی بارگاہ میں عزت حاصل ہوتی ہے جو میرے ہاتھوں انہیں حاصل ہوئی۔ دوسری طرف اللہ تعالیٰ کا یہ بھی فضل ہوا کہ کفر کی حالت میں ان کے ہاتھ سے مجھے قتل نہیں کروایا جو میری آخری ذلت کا سبب بنا اور اب میں مسلمان ہوں اور اللہ اور اس کے رسول پر ایمان رکھتا ہوں۔ لہذا اب ایسی باتوں کا ذکر نہ کرنا بہتر ہے۔ نبی کریم ﷺ حضرت ابان رضی اللہ عنہ کے اس بیان کو سن کر خاموش ہو گئے۔

۴۲۴۰، ۴۲۴۱۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ النَّبِيِّ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا آفَاءَ اللَّهِ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا

(۴۲۴۰، ۴۲۴۱) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے، ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ کی صاحبزادی فاطمہ رضی اللہ عنہا نے ابو بکر صدیق رضی اللہ عنہ کے پاس کسی کو بھیجا اور اپنی میراث کا مطالبہ کیا رسول اللہ ﷺ کے اس مال سے جو آپ کو اللہ تعالیٰ نے مدینہ اور فک کے عنائت فرمایا تھا اور خیر کا جو پانچواں حصہ رہ گیا تھا۔ ابو بکر رضی اللہ عنہ نے یہ جواب دیا کہ رسول اللہ ﷺ نے خود ہی ارشاد فرمایا تھا کہ ”ہم پیغمبروں کا کوئی وارث نہیں ہوتا، ہم جو کچھ چھوڑ جائیں وہ سب صدقہ ہوتا ہے، البتہ

آل محمد ﷺ اسی مال سے کھاتی رہے گی۔ اور میں اللہ کی قسم جو صدقہ حضور اکرم ﷺ چھوڑ گئے ہیں میں اس میں کسی قسم کا تغیر نہیں کروں گا۔ جس حال میں وہ آنحضرت ﷺ کے عہد میں تھا اب بھی اسی طرح رہے گا اور اس میں (اس کی تقسیم وغیرہ) میں وہی طرز عمل اختیار کروں گا جو رسول اللہ ﷺ کا اپنی زندگی میں تھا۔ غرض ابو بکر نے فاطمہ رضی اللہ عنہا کو کچھ بھی دینا منظور نہ کیا۔ اس پر فاطمہ، ابو بکر کی طرف سے خفا ہو گئیں اور ان سے ترک تعلق کر لیا اور ان کے بعد وفات تک ان سے کوئی گفتگو نہیں کی۔ فاطمہ رضی اللہ عنہا آنحضرت ﷺ کے بعد چھ مہینے تک زندہ رہیں جب ان کی وفات ہوئی تو ان کے شوہر علی رضی اللہ عنہ نے انہیں رات میں دفن کر دیا اور ابو بکر رضی اللہ عنہ کو اس کی خبر نہیں دی اور خود ان کی نماز جنازہ پڑھائی۔ فاطمہ رضی اللہ عنہا جب تک زندہ رہیں علی رضی اللہ عنہ پر لوگ بہت توجہ رکھتے رہے لیکن ان کی وفات کے بعد انہوں نے دیکھا کہ ان لوگوں کے منہ ان کی طرف سے پھرے ہوئے ہیں۔ اس وقت انہوں نے ابو بکر رضی اللہ عنہ سے صلح کر لینا اور ان سے بیعت کر لینا چاہا۔ اس سے پہلے چھ ماہ تک انہوں نے ابو بکر رضی اللہ عنہ سے بیعت نہیں کی تھی پھر انہوں نے ابو بکر رضی اللہ عنہ کو بلا بھیجا اور کہلا بھیجا کہ آپ صرف تھا آئیں اور کسی کو اپنے ساتھ نہ لائیں ان کو یہ منظور نہ تھا کہ عمر رضی اللہ عنہ ان کے ساتھ آئیں۔ عمر رضی اللہ عنہ نے ابو بکر رضی اللہ عنہ سے کہا کہ اللہ کی قسم! آپ تمہاں کے پاس نہ جانا۔ ابو بکر رضی اللہ عنہ نے کہا کیوں وہ میرے ساتھ کیا کریں گے میں تو اللہ کی قسم ضرور ان کے پاس جاؤں گا۔ آخر آپ علی رضی اللہ عنہ کے یہاں گئے۔ علی رضی اللہ عنہ نے خدا کو گواہ کیا، اس کے بعد فرمایا ہمیں آپ کے فضل و کمال اور جو کچھ اللہ تعالیٰ نے آپ کو بخشا ہے، سب کا ہمیں اقرار ہے جو خیر و امتیاز آپ کو اللہ تعالیٰ نے دیا تھا ہم نے اس میں کوئی ریس بھی نہیں کی لیکن آپ نے ہمارے ساتھ زیادتی کی (کہ خلافت کے معاملہ میں ہم سے کوئی مشورہ نہیں لیا) ہم رسول اللہ ﷺ کے ساتھ اپنی قرابت کی وجہ سے اپنا حق سمجھتے تھے (کہ آپ ہم سے مشورہ کرتے) ابو بکر رضی اللہ عنہ پر ان باتوں سے گریہ طاری ہو گیا اور جب بات کرنے کے قابل ہوئے تو فرمایا: اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے رسول اللہ ﷺ کی

يَا كُلُّ آلِ مُحَمَّدٍ فِي هَذَا الْمَالِ)). وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَا أَعْمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَذْفَعَ إِلَيَّ فَاطِمَةً مِنْهَا شَيْئًا فَوَجَدْتُ فَاطِمَةً عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرْتُهُ، فَلَمْ تُكَلِّمْنِي حَتَّى تُوَفِّيَتْ: وَعَاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوَفِّيَتْ: ذَفَعَهَا زَوْجُهَا عَلِيٌّ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا، وَكَانَ لِعَلِيٍّ مِنَ النَّاسِ وَجْهٌ حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوَفِّيَتْ اسْتَنْكَرَ عَلِيٌّ وَجْهَ النَّاسِ، فَالْتَمَسَ مُصَاحَبَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ يَبَايِعُ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَيَّ أَبِي بَكْرٍ: أَنْ أَتِيَنَّا، وَلَا يَأْتِنَا أَحَدٌ مَعَكَ، كَرَاهِيَةً لِيُخْضَرَ عَمْرٌ. فَقَالَ عَمْرٌ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَحَدَّكَ. فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتَهُمْ أَنْ يَفْعَلُوهُ بِي؟ وَاللَّهِ لَا يَتَّيَهُمْ. فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَشَهِدَ عَلِيٌّ فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ، وَمَا أَعْطَاكَ اللَّهُ وَلَمْ نَنْفُسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَذْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ نَصِيبًا. حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي

قربت کے ساتھ صلہ رحمی مجھے اپنی قربت سے زیادہ عزیز ہے۔ لیکن میرے اور آپ لوگوں کے درمیان ان اموال کے سلسلے میں جو اختلاف ہوا ہے تو میں اس میں حق اور خیر سے نہیں ہٹا ہوں اور اس سلسلہ میں جو راستہ میں نے رسول اللہ ﷺ کا دیکھا خود میں نے بھی اسی کو اختیار کیا۔ علی رضی اللہ عنہ نے اس کے بعد ابو بکر رضی اللہ عنہ سے کہا کہ دوپہر کے بعد میں آپ سے بیعت کروں گا۔ چنانچہ ظہر کی نماز سے فارغ ہو کر ابو بکر رضی اللہ عنہ منبر پر آئے اور خطبہ کے بعد علی رضی اللہ عنہ کے معاملے کا اور ان کے اب تک بیعت نہ کرنے کا ذکر کیا اور وہ عذر بھی بیان کیا جو علی رضی اللہ عنہ نے پیش کیا تھا پھر علی رضی اللہ عنہ نے استغفار اور شہادت کے بعد ابو بکر رضی اللہ عنہ کا حق اور ان کی بزرگی بیان کی اور فرمایا کہ جو کچھ انہوں نے کہا ہے اس کا باعث ابو بکر رضی اللہ عنہ سے حسد نہیں تھا اور نہ ان کے اس فضل و کمال کا انکار مقصود تھا جو اللہ تعالیٰ نے انہیں عنایت فرمایا یہ بات ضرور تھی کہ ہم اس معاملہ خلافت میں اپنا حق سمجھتے تھے (کہ ہم سے مشورہ لیا جاتا) ہمارے ساتھ یہی زیادتی ہوئی تھی جس سے ہمیں رنج پہنچا۔ مسلمان اس واقعہ پر بہت خوش ہوئے اور کہا کہ آپ نے درست فرمایا۔ جب علی رضی اللہ عنہ نے اس معاملہ میں یہ مناسب راستہ اختیار کر لیا تو مسلمان ان سے خوش ہو گئے اور علی رضی اللہ عنہ سے اور زیادہ محبت کرنے لگے جب دیکھا کہ انہوں نے اچھی بات اختیار کر لی ہے۔

شَجَرَيْنِي وَيَبْنِيكُمْ مِنْ هَذِهِ الْأَمْوَالِ، فَإِنِّي لَمْ أَلْ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعِشْيَةَ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَفِيَ عَلَى الْمَنْبَرِ، فَتَشَهَّدَ وَذَكَرَ شَأْنًا عَلِيٍّ، وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ، وَعَذَرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ، ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلِيٌّ فَقَطَّعَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا إِنكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ، وَلَكِنَّا كُنَّا نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيئًا، وَاسْتَبَدَّ عَلَيْنَا، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَرُّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا: أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِينًا، حِينَ رَاجَعَ الْأَمْرَ بِالْمَغْرُوفِ. [راجع: ۳۰۹۲، ۳۰۹۳]

تشریح: مسلم کی روایت میں ہے کہ حضرت علی رضی اللہ عنہ اپنے خطبہ کے بعد اٹھے اور حضرت ابو بکر رضی اللہ عنہ کے ہاتھ پر بیعت کر لی۔ ان کے بیعت کرتے ہی سب بونہاشم نے بیعت کر لی اور حضرت ابو بکر رضی اللہ عنہ کی خلافت پر تمام صحابہ رضی اللہ عنہم کا اجتماع ہو گیا۔ اب جوان کی خلافت کو صحیح نہ سمجھے وہ تمام صحابہ رضی اللہ عنہم کا مخالف ہے اور وہ اس آیت کی وعید شریہ میں داخل ہے: ﴿وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى﴾ (النساء: ۱۱۵) ابن حبان نے ابوسعید سے روایت کیا ہے کہ حضرت علی رضی اللہ عنہ نے حضرت ابو بکر رضی اللہ عنہ کے ہاتھ پر شروع ہی میں بیعت کر لی تھی۔ یہی نے اسی روایت کو صحیح کہا ہے تو اب مکرر بیعت تاکید کے لیے ہوگی۔

۴۲۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا حَرَمِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَمَّارٌ، عَنْ عِكْرِمَةَ، عَنْ عَائِشَةَ قَالَتْ: وَلَمَّا فُتِحَتْ خَيْبَرُ قُلْنَا: الْآنَ تَنْشَعُ مِنَ التَّمْرِ. [مؤرخ: ۴۲۴۲] مجھ سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے حرمی نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ مجھے عمار نے خبر دی، انہیں عمار، عن عکرمہ، عن عائشہ قالت: ولما فتحت خيبر قلنا: الآن تنشع من التمر. [مؤرخ: ۴۲۴۲] مجھ سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے حرمی نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ مجھے عمار نے خبر دی، انہیں عمار، عن عکرمہ، عن عائشہ قالت: ولما فتحت خيبر قلنا: الآن تنشع من التمر.

تشریح: مجھوروں کی پیداوار کے لیے خیر مشہور تھا۔ اسی لیے حضرت عائشہ رضی اللہ عنہا کو خوشی ہوئی کہ فتح خیبر کی وجہ سے مدینہ میں مجھورین بکثرت آئے لیں گی۔

۴۲۴۳۔ حَدَّثَنَا الْحَسَنُ، قَالَ: حَدَّثَنَا قُرَّةُ بْنُ حَبِيبٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، قَالَ: مَا شَبِعْنَا حَتَّى فَتَحْنَا خَيْبَرَ. خیر فتح نہیں ہوا تھا ہم تکگی میں تھے۔ تشریح: فتح خیر کے بعد مسلمانوں کو کشادگی نصیب ہوئی وہاں سے بکثرت کھجوریں آنے لگیں۔ خیر کی زمین کھجور کی پیداوار کے لیے مشہور تھی۔

باب: نبی کریم ﷺ کا خیر والوں پر تحصیل دار مقرر فرمانا

بَابُ اسْتِعْمَالِ النَّبِيِّ ﷺ عَلَى أَهْلِ خَيْبَرَ

۴۲۴۴، ۴۲۴۵۔ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمَرٍ جَنْبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ تَمَرٍ خَيْبَرٍ هَكَذَا)). فَقَالَ: لَا وَاللَّهِ! يَا رَسُولَ اللَّهِ! إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ: ((لَا تَفْعَلْ، بَعْ الْجَمْعَ بِالذَّرَاهِمِ، ثُمَّ اتَّبِعْ بِالذَّرَاهِمِ جَبِيًّا)).

۴۲۴۴، ۴۲۴۵۔ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ، فَجَاءَهُ بِتَمَرٍ جَنْبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ تَمَرٍ خَيْبَرٍ هَكَذَا)). فَقَالَ: لَا وَاللَّهِ! يَا رَسُولَ اللَّهِ! إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ: ((لَا تَفْعَلْ، بَعْ الْجَمْعَ بِالذَّرَاهِمِ، ثُمَّ اتَّبِعْ بِالذَّرَاهِمِ جَبِيًّا)).

[راجع: ۲۲۰۱، ۲۲۰۲]

۴۲۴۶، ۴۲۴۷۔ وَقَالَ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمَجِيدِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ حَدَّثَاهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ مِنَ الْأَنْصَارِ إِلَى خَيْبَرَ فَأَمَرَهُ عَلَيْهَا. وَعَنْ عَبْدِ الْمَجِيدِ عَنْ أَبِي صَالِحِ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

۴۲۴۶، ۴۲۴۷۔ وَقَالَ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمَجِيدِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ حَدَّثَاهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ مِنَ الْأَنْصَارِ إِلَى خَيْبَرَ فَأَمَرَهُ عَلَيْهَا. وَعَنْ عَبْدِ الْمَجِيدِ عَنْ أَبِي صَالِحِ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

مِثْلَهُ [راجع: ۲۲۰۱، ۲۲۰۲]

تشریح: خیر کے پہلے عامل حضرت سواد بن غزیہ نامی انصاری رضی اللہ عنہ مقرر کئے گئے تھے۔ یہی وہاں کی کھجوریں بطور تحفہ لائے تھے جس پر نبی کریم ﷺ نے ان کو مذکور بالا ہدایت فرمائی۔

بَابُ مُعَامَلَةِ النَّبِيِّ ﷺ أَهْلَ

باب: خیر والوں کے ساتھ نبی کریم ﷺ کا

معاملہ طے کرنا

خَیْبَر

۲۴۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَّةٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أُعْطِيَ النَّبِيُّ ﷺ خَيْبَرَ الْيَهُودَ أَنْ يَغْمَلُوهَا وَيَزْرَعُوهَا، وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا. [راجع: ۲۲۸۵]

۲۴۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ نے بیان کیا کہ نبی کریم ﷺ نے خبیر کی زمین و باغات وہاں کے یہودیوں کے پاس ہی رہنے دیئے تھے کہ وہ ان میں کام کریں اور بوئیں جوئیں اور انہیں ان کی پیداوار کا آدھا حصہ ملے گا۔

تشریح: آجوں آدھہ معاملہ کرنا اس حدیث سے درست قرار پایا۔

بَابُ الشَّاةِ الَّتِي سُمِّتُ

باب: ایک بکری کا گوشت جس میں نبی کریم ﷺ

کو خبیر میں زہر دیا گیا تھا

لِلنَّبِيِّ ﷺ بِخَيْبَرٍ

رَوَاهُ عُرْوَةُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. اس کو عروہ نے عائشہ رضی اللہ عنہا سے اور انہوں نے نبی کریم ﷺ سے روایت کیا ہے۔

۲۴۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ، لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ. [راجع: ۳۱۶۹]

۲۴۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے سعید نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ خبیر کی فتح کے بعد نبی کریم ﷺ کو (ایک یہودی عورت کی طرف سے) بکری کے گوشت کا ہدیہ پیش کیا گیا جس میں زہر ملا ہوا تھا۔

تشریح: زہر بھیجے والی زینب بنت حارث، سلام بن معکم یہودی کی عورت تھی۔ اس نے یہ معلوم کر لیا تھا کہ نبی کریم ﷺ کو دست کا گوشت بہت پسند ہے۔ اس نے اسی میں خوب زہر ملا دیا۔ آپ نے ایک نوالہ چکھ کر تھوک دیا۔ بشر بن براء رضی اللہ عنہ کھائے وہ شہید ہو گئے۔ دوسرے صحابہ رضی اللہ عنہم کو آپ نے منع فرمایا اور بتلادیا کہ اس میں زہر ملا ہوا ہے۔ یہ بتائی کی روایت میں ہے کہ آپ نے اس عورت کو بلا کر پوچھا۔ وہ کہنے لگی میں نے یہ اس لیے کیا کہ اگر آپ سچے رسول ہیں تو اللہ آپ کو خبر کر دے گا اگر آپ جھوٹے ہیں تو آپ کا مرنا بہتر ہے۔ ابن سعد کی روایت میں ہے جب بشر بن براء رضی اللہ عنہ زہر کے اثر سے شہید ہو گئے تو آپ نے اس عورت کو بشر رضی اللہ عنہ کے وارثوں کے حوالہ کر دیا اور انہوں نے اس کو قتل کر دیا (اس حدیث سے یہ بھی نکلا کہ) زہر دے کر مار ڈالنا بھی قتل عمد ہے اور اس میں قصاص لازم آتا ہے اور خفیہ کا رد ہوا جو اسے قتل بالسبب کہتے ہیں اور قصاص کو اس میں ساقط کرتے ہیں۔ (جدیدی)

بَابُ غَزْوَةِ زَيْدِ بْنِ حَارِثَةَ

باب: غزوہ زید بن حارثہ رضی اللہ عنہ کا بیان

تشریح: حضرت زید بن حارثہ رضی اللہ عنہ کو آپ نے کئی لڑائیوں میں سردار بنا کر بھیجا۔ سلمہ نے کہا کہ ہم نے سات لڑائیاں ان کے ساتھ کیں۔ پہلے نجد کی طرف، پھر یوسیم کی طرف، پھر قریش کے قافلوں کی طرف جس میں ابو العاص بن ریحہ رضی اللہ عنہ نبی کریم ﷺ کے داماد قید ہو کر آئے تھے۔ پھر بنو غلبہ کی

طرف، پھر حسی کی طرف، پھر وادی القرئی کی طرف، پھر بنی فزارہ کی طرف۔ حافظ نے کہا امام بخاری رحمہ اللہ کی مراد یہاں یہی آخری غزوہ ہے۔ اس میں بڑے بڑے مہاجرین اور انصار شریک تھے۔ جیسے حضرت ابوبکر، حضرت عمر، ابوسعیدہ، سعد، سعید اور قتادہ وغیرہم رضی اللہ عنہم۔

۴۲۵۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَصَمَةَ عَلَى قَوْمٍ، فَطَعَنُوا فِي إِمَارَتِهِ، فَقَالَ: ((إِنْ تَطَعَنُوا فِي إِمَارَتِهِ، لَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَابْنُ اللَّهِ! لَقَدْ كَانَ خَلِيفًا لِلْإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا لَيْمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ)). (راجع: ۳۷۳۰)

۴۲۵۰۔ ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، سَعِيدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَصَمَةَ عَلَى قَوْمٍ، فَطَعَنُوا فِي إِمَارَتِهِ، فَقَالَ: ((إِنْ تَطَعَنُوا فِي إِمَارَتِهِ، لَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَابْنُ اللَّهِ! لَقَدْ كَانَ خَلِيفًا لِلْإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا لَيْمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ)). (راجع: ۳۷۳۰)

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تشریح: ان طعنہ کرنے والوں کا سردار عیاش بن ابی ریحہ تھا وہ کہنے لگا نبی کریم ﷺ نے ایک لڑکے کو مہاجرین کا افسر بنا دیا ہے۔ اس پر دوسرے لوگ بھی گفتگو کرنے لگے۔ پھر حضرت عمر رضی اللہ عنہ کو پہنچی۔ انہوں نے ان لوگوں کا رد کیا اور نبی کریم ﷺ کو اطلاع دی۔ آپ بہت غما ہوئے اور یہ خطبہ مذکورہ سنایا۔ اسی کو جیش اسامہ کہتے ہیں۔ مرض الموت میں آپ نے وصیت فرمائی کہ اسامہ کا لشکر روانہ کر دینا۔ اسامہ رضی اللہ عنہ کے سردار مقرر کرنے میں یہ مصلحت تھی کہ ان کے والد کافروں کے ہاتھوں سے مارے گئے تھے۔ اسامہ کی دل جوئی کے علاوہ یہ بھی خیال تھا کہ وہ اپنے والد کی شہادت یاد کر کے ان کافروں سے دل کھول کر لڑیں گے۔ اس حدیث سے یہ بھی نکلتا ہے کہ افضل کے ہوتے ہوئے مفصول کی سرداری جائز ہے۔ کیونکہ ابوبکر اور عمر رضی اللہ عنہما یقیناً اسامہ رضی اللہ عنہ سے افضل تھے۔

باب: عمرہ قضا کا بیان

اس حدیث کو انس رضی اللہ عنہ نے رسول اللہ ﷺ سے روایت کیا ہے۔

بَابُ عُمْرَةِ الْقَضَاءِ

ذَكَرَهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

تشریح: اس کو عمرہ قضا اس لیے کہتے ہیں کہ یہ عمرہ اس قضا یعنی فیصلے کے مطابق کیا گیا تھا جو آپ نے قریش کے کافروں کے ساتھ کیا تھا۔ اس کا یہ معنی نہیں ہے کہ اگلے عمرے کی قضا کا عمرہ تھا کیونکہ اگلا عمرہ بھی آپ کا پورا ہوا گیا تھا گو کافروں کی مزاحمت کی وجہ سے اس کے ارکان بجا نہیں لاسکے تھے۔ حضرت انس رضی اللہ عنہ والی روایت کو عبد الرزاق اور ابن حبان نے وصل کیا ہے۔ اس عمرہ میں عبداللہ بن رواحہ رضی اللہ عنہ نبی کریم ﷺ کے سامنے شعر پڑھتے جاتے تھے۔ حضرت عمر رضی اللہ عنہ نے کہا عبداللہ تم نبی کریم ﷺ کے سامنے شعر پڑھتے ہو؟ آپ نے فرمایا عمر رضی اللہ عنہ اس کو شعر پڑھنے دو یہ کافروں پر تیروں سے بھی زیادہ سخت ہیں۔ وہ اشعار یہ تھے:

خلوا	بنی	الكفار	عن	سبيله
قد	انزل	الرحمن	في	تنزيله
بان	خير	القتل	في	سبيله
نحن	قتلناكم	على	تأويله	
كما	قتلناكم	على	تنزيله	

و تَذْهَلُ الخلیل من خلیلہ
یا رب انی مؤمن بقیلہ

ترجمہ: اے کافروں کی اولاد! نبی کریم ﷺ کا راستہ چھوڑ دو۔ اللہ نے ان پر اپنا پاک کلام اتارا ہے اور ہم تم کو اس پاک کلام کے موافق قتل کرتے ہیں۔ یہ قتل اللہ کی راہ میں بہت ہی عمدہ قتل ہے۔ اب اس قتل کی وجہ سے ایک دوست اپنے دوست سے جدا ہو جائے گا۔ یا اللہ! میں نبی کریم ﷺ کے فرمودہ پر ایمان لایا ہوں۔

انس نے نبی کریم ﷺ سے اس کا ذکر کیا ہے۔

(۳۲۵۱) مجھ سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے اور ان سے براء رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ذی قعدہ کا عمرہ کا احرام باندھا۔ مکہ والے آپ کے مکہ میں داخل ہونے سے مانع آئے۔ آخر معاہدہ اس پر ہوا کہ (آئندہ سال) مکہ میں تین دن آپ قیام کر سکتے ہیں، معاہدہ یوں لکھا جانے لگا: یہ وہ معاہدہ ہے جو محمد رسول اللہ ﷺ نے کیا، کفار و قریش کہنے لگے کہ ہم یہ تسلیم نہیں کرتے۔ اگر ہم آپ کو اللہ کا رسول مانتے تو روکتے ہی کیوں، آپ تو بس محمد بن عبد اللہ ہیں۔ آپ نے فرمایا: ”میں اللہ کا رسول بھی ہوں اور میں محمد بن عبد اللہ بھی ہوں۔“ پھر علی رضی اللہ عنہ سے فرمایا: ”رسول اللہ کا لفظ منادو“ انہوں نے کہا کہ ہرگز نہیں اللہ کی قسم! میں یہ لفظ کبھی نہیں مناسکتا۔ رسول اللہ ﷺ نے وہ تحریر اپنے ہاتھ میں لے لی۔ آپ لکھنا نہیں جانتے تھے لیکن آپ نے اس کے الفاظ اس طرح کر دیئے: یہ وہ معاہدہ ہے جو محمد بن عبد اللہ نے کیا کہ یہ تھیار لے کر مکہ میں نہیں آئیں گے۔ البتہ ایسی تلوار جو نیام میں ہو ساتھ لاسکتے ہیں اور یہ کہ اگر مکہ والوں میں سے کوئی ان کے ساتھ جانا چاہے گا تو وہ اسے اپنے ساتھ نہیں لے جائیں گے۔ لیکن اگر ان کے ساتھیوں میں سے کوئی مکہ میں رہنا چاہے گا تو وہ اسے نہ روکیں گے۔ پھر جب (آئندہ سال) آپ اس معاہدہ کے مطابق مکہ میں داخل ہوئے (اور تین دن کی) مدت پوری ہوگئی تو مکہ والے علی رضی اللہ عنہ کے پاس آئے اور کہا کہ اپنے ساتھی سے کہو کہ اب یہاں سے چلے جائیں، کیونکہ مدت پوری ہوگئی ہے۔ جب نبی ﷺ مکہ سے نکلے تو آپ کے پیچھے حمزہ رضی اللہ عنہ، کابٹی چچا کہتی ہوئی آئیں۔ علی رضی اللہ عنہ نے انہیں لے لیا اور ہاتھ پکڑ کر

۴۲۵۱۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: لَمَّا اعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْخُلَ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا، هَذَا مَا قَاضَانَا عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالُوا: لَا نُقَرُّ بِهَذَا، لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَعْنَاكَ شَيْئًا، وَلَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ. فَقَالَ: ((أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ)). ثُمَّ قَالَ لِعَلِيٍّ: ((أَمَحْ رَسُولُ اللَّهِ)). قَالَ عَلِيٌّ: لَا وَاللَّهِ لَا أَمَحُوكَ أَبَدًا. فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ لَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هَذَا مَا قَاضَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لَا يَدْخُلُ مَكَّةَ السَّلَاحَ، إِلَّا السَّيْفَ فِي الْفِرَاقِ، وَأَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ، إِنْ أَرَادَ أَنْ يَتَّبِعَهُ، وَأَنْ لَا يَمْنَعُ مِنْ أَصْحَابِهِ أَحَدًا، إِنْ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الْأَجَلَ أَتَوْا عَلِيًّا فَقَالُوا: قُلْ لِصَاحِبِكَ: أَخْرِجْ عَنَا، فَقَدْ مَضَى الْأَجَلَ. فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُ

ابْنَةُ حَمْزَةَ تَنَادِي: يَا عَمَّ يَا عَمَّ! فَتَنَآوَلَهَا عَلِيٌّ، فَأَخَذَ بِيَدِهَا وَقَالَ لِفَاطِمَةَ: دُونِكَ ابْنَةُ عَمِّكَ. حَمَلَتْهَا فَانْتَخَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ. قَالَ عَلِيٌّ: أَنَا أَخَذْتُهَا وَهِيَ بِنْتُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: ابْنَةُ أُخِي. فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا وَقَالَ: ((الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ)). وَقَالَ لِعَلِيٍّ: ((أَنْتَ مِنِّي وَأَنَا مِنْكَ)). وَقَالَ لَجَعْفَرٍ: ((وَأَشْبَهْتَ خَلْقِي وَخُلُقِي)). وَقَالَ لَزَيْدٍ: ((أَنْتَ أَخُونَا وَمَوْلَانَا)). قَالَ عَلِيٌّ: أَلَا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ. قَالَ: ((إِنَّهَا ابْنَةُ أُخِي مِنَ الرِّضَاعَةِ)). [راجع: ۱۷۸۱] [ترمذی: میرے رضاعی بھائی کی لڑکی ہے۔]

۹۳۸، ۱۹۰۴، ۳۷۶۵

تشریح: حمزہ رضی اللہ عنہ نبی کریم ﷺ کے رضاعی بھائی اور حقیقی چچا تھے، اس لیے وہ آپ کے لیے حلال نہ تھی۔ روایت میں عمرہ قضا کا ذکر ہے باب سے یہی وجہ مطابقت ہے۔

امام ابو الزلید باجی نے اس حدیث کا مطلب یہی بیان کیا ہے کہ گو آپ لکھنا نہیں جانتے تھے مگر آپ نے معجزہ کے طور پر اس وقت لکھ دیا۔ قسطلانی نے کہا کہ حدیث کا ترجمہ یوں ہے کہ نبی کریم ﷺ نے ان کے ہاتھ سے کاغذ لے لیا اور آپ اچھی طرح لکھنا نہیں جانتے تھے۔ آپ نے حضرت علی رضی اللہ عنہ سے فرمایا رسول اللہ کا لفظ کہاں ہے، انہوں نے بتلادیا۔ آپ نے اپنے ہاتھ سے اسے مٹا دیا پھر وہ کاغذ حضرت علی رضی اللہ عنہ کو دے دیا، انہوں نے پھر پورا صلح نامہ لکھا اس تقریر پر کوئی اشکال باقی نہ رہے گا۔ حافظ نے کہا اس حدیث سے حضرت جعفر رضی اللہ عنہ کی بڑی فضیلت نکلی۔ خصال اور سیرت میں آپ رسول اللہ ﷺ سے مشابہت نامہ رکھتے تھے۔ یہ لڑکی حضرت جعفر رضی اللہ عنہ کی زندگی تک ان کے پاس رہی، جب وہ شہید ہوئے تو ان کی وصیت کے مطابق حضرت علی رضی اللہ عنہ کے پاس رہی اور ان ہی کے پاس جوان ہوئی۔ اس وقت حضرت علی رضی اللہ عنہ نے نبی کریم ﷺ سے نکاح کے لیے کہا تو آپ نے یہ فرمایا جو روایت میں موجود ہے۔

۲۵۲- حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ رَافِعٍ قَالَ: حَدَّثَنَا سُرَيْجٌ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ [ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ] عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِرًا، فَحَالَ

(۲۵۲) مجھ سے محمد بن رافع نے بیان کیا، کہا ہم سے سرج نے بیان کیا، کہا ہم سے فلیح نے بیان کیا۔ (دوسری سند) اور مجھ سے محمد بن حسین بن ابراہیم نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے فلیح بن سلیمان نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ عمرہ کے ارادے سے نکلے، لیکن کفار قریش نے بیت اللہ پہنچنے سے آپ کو روکا۔ چنانچہ آنحضرت ﷺ نے اپنا قربانی کا

كَفَّارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْيَتِّ، فَتَخَرَّ هَذِيهٗ،
وَحَلَقَ رَأْسَهُ بِالْحَدَنِيَّةِ، وَقَاضَاهُمْ عَلَى
أَنْ يَغْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلَا يَخْمِلَ سِلَاحًا
عَلَيْهِمْ إِلَّا سَيْوَفًا، وَلَا يَقِيمَ بِهَا إِلَّا مَا أَحْيَا،
فَاغْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ، فَدَخَلَهَا كَمَا كَانَ
صَالِحَهُمْ، فَلَمَّا أَنْ أَقَامَ بِهَا ثَلَاثًا أَمْرُوهُ أَنْ
يَخْرُجَ، فَخَرَجَ. [راجع: ۲۷۰۱]

جانور حدیبیہ میں ہی ذبح کر دیا اور وہیں سر بھی منڈوایا اور ان سے معاہدہ کیا کہ آپ آئندہ سال عمرہ کر سکتے ہیں لیکن (نیام میں تلواروں کے سوا اور) کوئی ہتھیار ساتھ نہیں لاسکتے اور جتنے دن مکہ والے چاہیں گے، اس سے زیادہ آپ وہاں ٹھہر نہیں سکیں گے۔ اس لیے آنحضرت ﷺ نے آئندہ سال عمرہ کیا اور معاہدہ کے مطابق مکہ میں داخل ہوئے۔ تین دن وہاں مقیم رہے۔ پھر قریش نے آپ سے جانے کے لیے کہا اور آپ مکہ سے چلے آئے۔

تشریح: ایقاع عہد کا تقاضا بھی یہی تھا جو نبی کریم ﷺ نے پورے طور پر ادا فرمایا اور آپ صرف تین دن قیام فرما کر اپنے پیارے مقدس شہر مکہ کو چھوڑ کر واپس آ گئے۔ کاش! آج بھی مسلمان اپنے وعدوں کی ایسی ہی پابندی کریں تو دنیا میں ان کی قدر و منزلت بہت بڑھ سکتی ہے۔

۴۲۵۳- حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ، فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ ثُمَّ قَالَ: كَيْفَ اغْتَمَرَ النَّبِيُّ ﷺ؟ أَرْبَعًا. [راجع: ۱۷۷۵]

(۳۲۵۳) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، کہا ان سے منصور بن معتمر نے، ان سے مجاہد نے بیان کیا کہ میں اور عروہ بن زبیر دونوں مسجد نبوی میں داخل ہوئے تو ابن عمر رضی اللہ عنہما عائشہ رضی اللہ عنہا کے حجرہ کے نزدیک بیٹھے ہوئے تھے۔ عروہ نے سوال کیا کہ نبی کریم ﷺ نے کل کتنے عمرے کیے تھے؟ ابن عمر رضی اللہ عنہما نے کہا کہ چار (ایک ان میں سے رجب میں کیا تھا)۔

۴۲۵۴- ثُمَّ سَمِعْنَا اسْتِنَانَ عَائِشَةَ قَالَتْ: عُرْوَةُ: يَا أُمُّ الْمُؤْمِنِينَ! أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ إِنَّ النَّبِيَّ ﷺ اغْتَمَرَ أَرْبَعَ عُمَرٍ. فَقَالَتْ: مَا اغْتَمَرَ النَّبِيُّ ﷺ إِلَّا عُمْرَةً إِلَّا وَهُوَ شَاهِدُهُ، وَمَا اغْتَمَرَ فِي رَجَبٍ قَطُّ. [راجع: ۱۷۷۶]

(۳۲۵۴) پھر ہم نے ام المؤمنین عائشہ رضی اللہ عنہا کے (اپنے گھر میں) مسواک کرنے کی آواز سنی تو عروہ نے ان سے پوچھا، اے ایمان والوں کی ماں! آپ نے سنا ہے یا نہیں، ابو عبد الرحمن (عبد اللہ بن عمر رضی اللہ عنہما) کہتے ہیں کہ نبی کریم ﷺ نے چار عمرے کیے تھے؟ ام المؤمنین رضی اللہ عنہا نے کہا کہ نبی اکرم ﷺ نے جب بھی عمرہ کیا تو عبد اللہ بن عمر رضی اللہ عنہما آپ کے ساتھ تھے لیکن آپ نے رجب میں کوئی عمرہ نہیں کیا۔

تشریح: حضرت عائشہ رضی اللہ عنہا کی یہ بات سن کر حضرت ابن عمر رضی اللہ عنہما خاموش ہو گئے۔ اس سے حضرت عائشہ رضی اللہ عنہا کی بات کا صحیح ہونا ثابت ہوا۔ (تطاریخ)

۴۲۵۵- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعَ ابْنَ أَبِي أَوْفَى، يَقُولُ: لَمَّا اغْتَمَرَ رَسُولُ اللَّهِ ﷺ سَتَرْنَا مِنْ غُلَمَانِ الْمُشْرِكِينَ

(۳۲۵۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، انہوں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ جب رسول اللہ ﷺ نے عمرہ کیا تو ہم آپ پر آڑ کئے ہوئے مشرکین کے لڑکوں اور مشرکین سے آپ کی

وَمِنْهُمْ، أَنْ يُؤْذُوا رَسُولَ اللَّهِ ﷺ. حفاظت کرتے رہتے تھے تاکہ وہ آپ کو کوئی ایذا نہ دے سکیں۔

[راجع: ۱۶۰۰]

تشریح: صلح حدیبیہ کے بعد یہ عمرہ دوسرے سال کیا گیا تھا، کفار مکہ کے قلوب اسلام اور پیغمبر اسلام کی طرف سے صاف نہیں تھے۔ مسلمانوں کو خطرات برابر لاقی تھے۔ خاص طور پر نبی کریم ﷺ کی حفاظت مسلمانوں کے لیے ضروری تھی۔ روایت میں اسی طرف اشارہ ہے۔ یہ حدیث غزوہ حدیبیہ میں بھی گزر چکی ہے۔

۴۲۵۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَدِيمِ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ فَقَالَ الْمُسْرِكُونَ: إِنَّهُ يَفْقَدُ عَلَيْنَاكُمْ وَفَدَّ وَهَنَهُمْ حُمَى يَثْرَبَ. وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعُهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِنْبَاءَ عَلَيْهِمْ. وَزَادَ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، لَمَّا قَدِمَ النَّبِيُّ ﷺ لِعَامِهِ الَّذِي اسْتَأْمَنَ قَالَ: ((ارْمُلُوا لِيَوَى الْمُسْرِكُونَ قُوَّتَهُمْ)) وَالْمُسْرِكُونَ مِنْ قَبْلِ قُعَيْقَعَانَ. [راجع: ۱۶۰۲]

(۴۲۵۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے سعید بن جبیر نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہ جب نبی کریم ﷺ صحابہ رضی اللہ عنہم کے ساتھ (عمرہ کے لیے مکہ) تشریف لائے تو مشرکین نے کہا کہ تمہارے یہاں وہ لوگ آرہے ہیں جنہیں یثرب (مدینہ) کے بخار نے کمزور کر دیا ہے۔ اس لیے نبی کریم ﷺ نے حکم دیا کہ طواف کے پہلے تین چکروں میں اکڑ کر چلا جائے اور رکن یمانی اور حجر اسود کے درمیان حسب معمول چلیں۔ تمام چکروں میں اکڑ کر چلے گا حکم آپ نے اس لیے نہیں دیا کہ کہیں یہ (امت پر) دشوار نہ ہو جائے۔ اور حماد بن سلمہ نے ایوب سے اس حدیث کو روایت کر کے یہ اضافہ کیا ہے۔ ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب آنحضرت ﷺ اس سال عمرہ کرنے آئے جس میں مشرکین نے آپ کو امن دیا تھا تو آپ نے فرمایا: ”اکڑ کر چلو تاکہ مشرکین تمہاری قوت کو دیکھیں۔“ مشرکین جبل قعقعان کی طرف کھڑے دیکھ رہے تھے۔

تشریح: ((قعقعان)) ایک پہاڑ ہے وہاں سے شامی دونوں رکن عقبہ کے نظر پڑتے ہیں یمانی رکن نظر نہیں آتے۔

۴۲۵۷۔ حَدَّثَنَا مُحَمَّدٌ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِنَّمَا سَعَى النَّبِيُّ ﷺ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُسْرِكِينَ قُوَّتَهُ. [راجع: ۱۴۴۹]

(۴۲۵۷) مجھ سے محمد بن سلام نے بیان کیا، ان سے سفیان بن عیینہ نے، ان سے عمرو بن دینار نے، ان سے عطاء بن ابی رباح نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے بیت اللہ کے طواف میں رمل اور صفا و مروہ کے درمیان دوڑ، مشرکین کے سامنے اپنی طاقت دکھانے کے لیے کی تھی۔

تشریح: کدھے ہلاتے ہوئے اکڑ کر چلنا اس کو رمل کہتے ہیں جواب بھی منون ہے۔

۴۲۵۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۴۲۵۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے دہیب نے

حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُخْرِمٌ، وَبَنَى بِهَا وَهُوَ حَلَالٌ وَمَاتَتْ بِسَرَفٍ. [راجع: ۱۸۳۷]

بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ نے ام المومنین میمونہ رضی اللہ عنہا سے نکاح کیا تو آپ محرم تھے اور جب ان سے خلوت کی تو آپ احرام کھول چکے تھے۔ میمونہ رضی اللہ عنہا کا انتقال بھی اسی مقام میں ہوا۔

[ابوداؤد: ۱۸۴۴، ۱۸۴۵؛ ترمذی: ۸۴۳]

۴۲۵۹- وَزَادَ ابْنُ إِسْحَاقَ: حَدَّثَنِي ابْنُ أَبِي نَجِيحٍ، وَأَبَاؤُ ابْنِ صَالِحٍ، عَنْ عَطَاءٍ، وَمُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ فِي عُمَرَةِ الْقَضَاءِ. [راجع: ۱۸۳۷]

(امام بخاری رحمہ اللہ نے کہا) اور محمد بن اسحاق نے اپنی روایت میں یہ اضافہ کیا ہے کہ مجھ سے ابن ابی نجیح اور ابان بن صالح نے بیان کیا، ان سے عطاء اور مجاہد نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے میمونہ رضی اللہ عنہا سے عمرہ القضاء میں نکاح کیا تھا۔

تشریح: حضرت میمونہ رضی اللہ عنہا ابن عباس رضی اللہ عنہما کی خالہ تھیں۔ جن کی بہن ام الفضل حضرت عباس رضی اللہ عنہ کی بیوی تھیں۔ حضرت عباس رضی اللہ عنہ نے ہی میمونہ رضی اللہ عنہا کا نکاح نبی کریم ﷺ سے کیا۔ سرف مکہ سے دس میل کے فاصلہ پر ایک موضع ہے۔ سنہ ۵ھ میں حضرت میمونہ رضی اللہ عنہا نے اسی جگہ انتقال فرمایا۔ احادیث مذکورہ بالا میں کسی نہ کسی پہلو سے عمرہ قضا کا ذکر ہوا ہے۔ باب سے یہی وجہ مطابقت ہے۔ رمل وغیرہ وقتی اعمال تھے مگر بعد میں ان کو بطور سنت برقرار رکھا گیا تاکہ اس وقت کے حالات مسلمانوں کے ذہن میں تازہ رہیں اور اسلام کے غالب آنے پر وہ اللہ کا شکر ادا کرتے رہیں۔ عمرہ قضا کا بیان پیچھے مفصل گزر چکا ہے۔

بَابُ غَزْوَةِ مَوْتَةَ مِنْ أَرْضِ الشَّامِ

باب: غزوہ موتہ کا بیان جو سرزمین شام میں سنہ ۸ھ میں ہوا تھا

تشریح: موتہ بیت المقدس سے دو منزل کے فاصلہ پر بلقاء کے قریب ایک جگہ کا نام تھا۔ یہاں شام میں شریصل ابن عمرو غسانی قبصر کے حاکم نے رسول کریم ﷺ کے ایک قاصد حارث بن عمیر رضی اللہ عنہما کو قتل کر دیا تھا۔ یہ سنہ ۸ھ جمادی الاولیٰ کا واقعہ ہے کہ رسول کریم ﷺ نے اس پر چڑھائی کے لیے فوج روانہ کی جو تین ہزار مسلمانوں پر مشتمل تھی۔ (فتح الباری)

۴۲۶۰- حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي هَلَالٍ، قَالَ: وَأَخْبَرَنِي نَافِعٌ، أَنَّ ابْنَ عَمْرٍو، أَخْبَرَهُ: أَنَّهُ، وَقَفَ عَلَى جَعْفَرِ يَوْمَئِذٍ وَهُوَ قَتِيلٌ، فَقَعَدَتْ بِهِ خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبُرِهِ. [طرفہ فی: ۴۲۶۱]

(۴۲۶۰) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، ان سے سعید بن ابی ہلال نے بیان کیا اور کہا کہ مجھ کو نافع نے خبر دی اور انہیں ابن عمر رضی اللہ عنہما نے خبر دی کہ اس دن (غزوہ موتہ میں) جعفر طیار رضی اللہ عنہ کی لاش پر کھڑے ہو کر میں نے شہر کیا تو تیزوؤں اور تلواروں کے پچاس زخم ان کے جسم پر تھے لیکن پیچھے یعنی پیٹ پر ایک زخم بھی نہیں تھا۔

تشریح: حضرت جعفر طیار رضی اللہ عنہ اسلام کے ان بہادروں میں سے ہیں جن پر امت مسلمہ ہمیشہ نازاں رہے گی۔ پشت پر کسی زخم کا نہ ہونا اس کا مطلب یہ کہ جگ میں وہ آخر تک سیز پر رہے، بھاگ کر پیٹھ دکھلانے کا دل میں خیال تک بھی نہیں آیا۔ آپ ابوطالب کے بیٹے ہیں، شہادت کے بعد اللہ نے ان کو جنت میں دوبارہ عطا کئے جن سے یہ جنت میں آزادی کے ساتھ اڑتے پھرتے ہیں۔ اس لیے ان کا لقب طیار ہوا۔ (رضی اللہ

عنه وارضاه۔

(۴۲۶۱) ہمیں احمد بن ابی بکر نے خبر دی، انہوں نے کہا ہم سے مغیرہ بن عبد الرحمن نے بیان کیا، ان سے عبد اللہ بن سعد نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے غزوہ موتہ کے لشکر کا امیر زید بن حارثہ رضی اللہ عنہ کو بنایا تھا۔ رسول اللہ ﷺ نے یہ بھی فرمادیا تھا کہ ”اگر زید رضی اللہ عنہ شہید ہو جائیں تو جعفر رضی اللہ عنہ امیر ہوں اور اگر جعفر رضی اللہ عنہ بھی شہید ہو جائیں تو عبد اللہ بن رواحہ رضی اللہ عنہ امیر ہوں۔“ عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ اس غزوہ میں، میں بھی شریک تھا۔ بعد میں جب ہم نے جعفر کو تلاش کیا تو ان کی لاش ہمیں شہداء میں ملی اور ان کے جسم پر کچھ اوپر نوے زخم نيزوں اور تیروں کے تھے۔

۴۲۶۱۔ أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ مَوْتَةَ زَيْدَ ابْنِ حَارِثَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ ابْنُ رَوَاحَةَ)). قَالَ عَبْدُ اللَّهِ: كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلِ، وَوَجَدْنَا مَا فِي جَسَدِهِ بَضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمِيَةٍ.

[راجع: ۴۲۶۰]

تشریح: اس حدیث سے صاف ظاہر ہوا کہ رسول کریم ﷺ اگر غیب داں ہوتے تو ہرگز یہ نقصان نہ ہونے دیتے اور پہلے ہی شہدائے کرام کو امیر بننے سے روک دیتے مگر غیب داں صرف اللہ ہی ہے۔

(۴۲۶۲) ہم سے احمد بن واقد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے حمید بن ہلال نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے زید، جعفر اور عبد اللہ بن رواحہ رضی اللہ عنہ کی شہادت کی خبر اس وقت صحابہ رضی اللہ عنہم کو دے دی تھی جب ابھی ان کے متعلق کوئی خبر نہیں آئی تھی۔ آپ فرماتے جا رہے تھے کہ ”اب زید رضی اللہ عنہ جھنڈا اٹھائے ہوئے ہیں، اب وہ شہید کر دیئے گئے، اب جعفر رضی اللہ عنہ نے جھنڈا اٹھالیا، وہ بھی شہید کر دیئے گئے۔ اب ابن رواحہ رضی اللہ عنہ نے جھنڈا اٹھالیا، وہ بھی شہید کر دیئے گئے۔“ آنحضرت ﷺ کی آنکھوں سے آنسو جاری تھے۔ آخر اللہ کی تلواروں میں سے ایک تلوار خالد بن ولید رضی اللہ عنہ نے جھنڈا اپنے ہاتھ میں لے لیا اور اللہ نے ان کے ہاتھ پر فتح عنایت فرمائی۔“

۴۲۶۲۔ حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ، قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ: ((أَخَذَ الرَّأْيَةَ زَيْدٌ فَأَصِيبُ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصِيبُ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبُ. وَعَيْنَاهُ تَذْرِفَانِ. حَتَّى أَخَذَ الرَّأْيَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ)). [راجع: ۱۲۴۶]

تشریح: نبی کریم ﷺ اس غزوہ میں شریک نہ تھے۔ آپ یہ سب خبریں مدینہ میں بیٹھ کر صحابہ رضی اللہ عنہم کو دے رہے تھے اور آپ کو بذریعہ وحی یہ سارے حالات معلوم ہو گئے تھے۔ آپ غیب داں نہیں تھے۔ واقعہ کی تفصیل یہ ہے کہ حضرت جعفر رضی اللہ عنہ اس جنگ میں دائیں ہاتھ میں جھنڈا اٹھاے

ہوئے تھے۔ دشمنوں نے وہ کاٹ ڈالا تو انہوں نے بائیں ہاتھ میں جھنڈا لے لیا۔ دشمنوں نے اس کو بھی کاٹ ڈالا، وہ شہید ہو گئے۔ نبی کریم ﷺ نے فرمایا اللہ تعالیٰ نے ان کو جنت میں دو بازو پرندے کی طرح کے بخش دیئے ہیں، وہ ان سے جنت میں جہاں چاہیں اڑتے پھرتے ہیں۔ لفظ طہار کے معنی اڑنے والے کے ہیں۔ اسی سے آپ کو جعفر طیار رضی اللہ عنہ کے نام سے پکارا گیا۔ (رضی اللہ عنہ وارضاه)

حضرت جعفر رضی اللہ عنہ کے دو بیٹے عبداللہ اور محمد نامی تھے۔ نبی کریم ﷺ نے ان پر بڑی شفقت فرمائی۔ موسیٰ بن عقبہ نے مغاری میں ذکر کیا ہے کہ یعلیٰ بن امیہ اہل موتہ کی خبر لے کر خدمت نبوی میں حاضر ہوئے۔ نبی کریم ﷺ نے ان سے فرمایا کہ اگر تم چاہو تو موتہ والوں کا حال مجھ کو سناؤ ورنہ میں خود ہی تم کو ان کا پورا حال سنا دیتا ہوں۔ (جو اللہ نے تمہارے آنے سے پہلے مجھ کو وحی کے ذریعہ بتا دیا ہے) چنانچہ خود آپ نے ان کا پورا حال بیان فرما دیا جسے نبی کریم ﷺ نے اہل موتہ کہنے لگے کہ قسم ہے اس ذات کی جس نے آپ کو نبی بنا کر بھیجا ہے کہ آپ نے اہل موتہ کے حالات سنانے میں ایک حرف کی بھی کمی نہیں چھوڑی ہے۔ آپ کا بیان حرف بہ حرف صحیح ہے۔ (قسطانی)

۴۲۶۳۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَتْنِي عُمَرَةُ، قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعَفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرِفُ فِيهِ الْحُزْنَ. قَالَتْ عَائِشَةُ: وَأَنَا أَطْلُعُ مِنْ صَائِرِ الْبَابِ تَغْنِي مِنْ شَوْقِ الْبَابِ. فَأَتَاهُ رَجُلٌ فَقَالَ: أَيُّ رَسُولِ اللَّهِ! إِنْ نِسَاءَ جَعْفَرٍ. قَالَ: وَذَكَرَ يُكَاثِفُهُنَّ. فَأَمَرَهُ أَنْ يَنْهَاهُنَّ. قَالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ: قَدْ نَهَيْتُهُنَّ. وَذَكَرَ أَنَّهُ لَمْ يُطِيعَهُ. قَالَ: فَأَمَرَ أَيْضًا فَذَهَبَ ثُمَّ أَتَى فَقَالَ: وَاللَّهِ لَقَدْ غَلَبَنَا فَرَعَمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((فَاحْثُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ)) قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرَعَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ، وَمَا تَرَكْتَ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [راجع: ۱۲۹۹]

۴۲۶۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، قَالَ: كَانَ ابْنُ عُمَرَ

(۴۲۶۳) مجھ سے محمد بن ابی بکر نے بیان کیا، کہا ہم سے عمر بن علی نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، ان سے عامر رضی اللہ عنہ نے بیان کیا کہ ابن عمر رضی اللہ عنہما جب جعفر بن ابی طالب رضی اللہ عنہ کے بیٹے کے لیے سلام

إِذَا حَيَّ ابْنُ جَعْفَرٍ قَالَ: السَّلَامُ عَلَيْكَ يَا سَيِّدِي تَوَالِيهِمْ عَلَى ابْنِ ذِي الْجَنَاحَيْنِ كَيْتَبُ - (یعنی اے دوپروں والے ابْنِ ذِي الْجَنَاحَيْنِ! [راجع: ۳۷۰۹] کے بیٹے! تم پر سلام ہو)

اے پروں والے کے بیٹے! تم پر سلام ہو، حضرت جعفر رضی اللہ عنہ کے بیٹے کا نام عبد اللہ تھا۔

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: "المراد بالجنّاحین صفة ملكية وقوة روحانية اعطيها جعفر" - یعنی سہیلی نے کہا کہ جنّاحین سے مراد وہ صفات ملکی و قوت روحانی ہیں جو حضرت جعفر رضی اللہ عنہ کو دی گئی تھی۔ مگر: "وإذا لم يثبت خبر في بيان كيفية فنز من بها من غير بحث عن حقيقتها" - (فتح الباری) یعنی جب اب پروں کی کیفیت کے بارے میں کوئی خبر ثابت نہیں تو ہم ان کی حقیقت کی بحث میں نہیں پڑتے بلکہ جیسا حدیث میں وارد ہوا، اس پر ایمان لاتے ہیں۔

۴۲۶۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ: لَقَدْ انْقَطَعَتْ فِي يَدَيَّ يَوْمَ مَوْتَةِ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدَيَّ إِلَّا صَفِيحَةٌ يَمَانِيَّةٌ. [طرفہ

۴۲۶۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اسماعیل بن ابی حازم نے بیان کیا کہ میں نے خالد بن ولید رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ غزوہ موتہ میں میرے ہاتھ سے نو تلواریں ٹوٹی تھیں۔ صرف ایک یمن کا ہتھیار بچا ہوا چھوٹے پھل کا تیغ باقی رہ گیا تھا۔

فی: ۴۲۶۶

۴۲۶۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسٌ، قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ: لَقَدْ دُقَّ فِي يَدَيَّ يَوْمَ مَوْتَةِ تِسْعَةُ أَسْيَافٍ، وَصَبَرْتُ فِي يَدَيَّ صَفِيحَةً لِي يَمَانِيَّةٌ.

۴۲۶۶) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے اسماعیل بن ابی حازم نے بیان کیا کہ میں نے خالد بن ولید رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ غزوہ موتہ میں میرے ہاتھ سے نو تلواریں ٹوٹی تھیں۔ صرف ایک یمنی تیغ میرے ہاتھ میں باقی رہ گیا تھا۔

[راجع: ۴۲۶۵]

تشریح: یہ حضرت خالد رضی اللہ عنہ کی کمال بہادری، دلیری اور جرات کی دلیل ہے۔

۴۲۶۷۔ حَدَّثَنِي عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنْ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: أَغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، فَجَعَلَتْ أُخْتُهُ عَمْرَةً تَبْكِي وَاجْبَلَاةً وَآكَاةً وَآكَاةً. تُعَدُّ عَلَيْهِ فَقَالَ: جِنَّنٌ أَفَاقَ: مَا قُلْتُ شَيْئًا إِلَّا قِيلَ لِي: أَنْتَ كَذَاكَ؟ [طرفہ فی: ۴۲۶۸]

۴۲۶۷) مجھ سے عمران بن میسرہ نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے عامر شعی نے اور ان سے نعمان بن بشیر رضی اللہ عنہ نے کہ عبد اللہ بن رواحہ رضی اللہ عنہ پر (ایک مرتبہ کسی مرض میں) بے ہوشی طاری ہوئی تو ان کی بہن عمرہ پکار کر رونے لگیں۔ ہائے میرے بھائی ہائے، میرے ایسے اور ایسے۔ ان کے محاسن اس طرح ایک ایک کر کے گنانے لگیں لیکن جب عبد اللہ رضی اللہ عنہ کو ہوش آیا تو انہوں نے کہا کہ تم جب میری کسی خوبی کا بیان کرتی تھیں تو مجھ سے پوچھا جاتا تھا

کہ کیا تم واقعی ایسے ہی تھے۔

تشریح: ایک روایت میں ہے کہ فرشتے لوہے کا گزراٹھاتے اور عبد اللہ ﷺ سے پوچھتے کیا تو ایسا ہی تھا۔ معلوم ہوا کہ بعض پیاروں میں مرنے سے پہلے ہی فرشتے نظر آ جایا کرتے ہیں گواہی نہ مرے۔ چنانچہ عبد اللہ ﷺ اس بیماری سے اچھے ہو گئے تھے یہی عبد اللہ بن رواحہ رضی اللہ عنہ ہیں جو غزوہ موتہ میں شہید ہوئے۔ اس مناسبت سے اس حدیث کو اس باب کے ذیل میں لایا گیا۔ مزید تفصیل حدیث ذیل میں آ رہی ہے۔

۴۲۶۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبَثَرُ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: أَعْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ بِهَذَا، فَلَمَّا مَاتَ لَمْ تَبْكْ عَلَيْهِ. [راجع: ۴۲۶۷]

(۴۲۶۸) ہم سے قتیبہ نے بیان کیا، کہا ہم سے عبثر بن قاسم نے بیان کیا، ان سے حصین نے، ان سے شعبی، ان سے نعمان بن بشیر رضی اللہ عنہ نے بیان کیا کہ عبد اللہ بن رواحہ رضی اللہ عنہ کو بے ہوشی ہو گئی تھی، پھر اوپر کی حدیث کی طرح بیان کیا۔ چنانچہ جب (غزوہ موتہ) میں وہ شہید ہوئے تو ان کی بہن ان پر نہیں روئیں۔

تشریح: ان کو معلوم ہو گیا تھا کہ میت پر نوہ کرنا خود میت کے لیے باعث عذاب ہے۔ اس لیے انہوں نے اس حرکت سے پرہیز اختیار کیا، خالی آنسو اگر جاری ہوں تو یہ منع نہیں ہے، چلا کر دونا اور میت کے اوصاف بیان کرنا منع ہے۔

بابُ بَعَثَ النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ إِلَى الْحُرَقَاتِ مِنْ جُھَيْنَةَ
باب: نبی کریم ﷺ کا اسامہ بن زید رضی اللہ عنہما کو حرقات کے مقابلہ پر بھیجنا

تشریح: لفظ حرقات حرقة کی طرف منسوب ہے۔ اس کا نام جیش بن عامر بن ثعلبہ بن مودعہ بن جبہ تھا، اس نے ایک لڑائی میں ایک قوم کو آگ میں جلادیا تھا۔ اس لیے حرقة نام سے موسوم ہوا۔

۴۲۶۹۔ حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هُشَيْنٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، قَالَ: أَخْبَرَنَا أَبُو ظَبْيَانَ، قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ، فَصَبَّخْنَا الْقَوْمَ فَهَزَمْتَاهُمْ وَلَجِئْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِيَانَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ الْأَنْصَارِي، فَطَعَنَتْهُ بِرُمَحِي حَتَّى قَتَلَتْهُ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيُّ ﷺ فَقَالَ: ((يَا أُسَامَةُ! أَقْتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟)) قُلْتُ: كَانَ مُتَعَوِّذًا. فَمَا زَالَ يُكْرِّرُهَا حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ

(۴۲۶۹) مجھ سے عمر بن محمد بغدادی نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، انہیں حصین نے خبر دی، انہیں ابو ظبیان حصین بن جندب نے، کہا کہ میں نے اسامہ بن زید رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ ہمیں رسول اللہ ﷺ نے قبیلہ حرقة کی طرف بھیجا۔ ہم نے صبح کے وقت ان پر حملہ کیا اور انہیں شکست دے دی، پھر میں اور ایک اور انصاری صحابی اس قبیلہ کے ایک شخص (مرد اس بن عمرو نامی) سے بھڑ گئے۔ جب ہم نے اس پر غلبہ پالیا تو وہ لا الہ الا اللہ کہنے لگا۔ انصاری تو فوراً ہی رک گیا لیکن میں نے اسے اپنے برچھے سے قتل کر دیا۔ جب ہم لوٹے تو نبی ﷺ کو بھی اس کی خبر ہوئی۔ آپ ﷺ نے دریافت فرمایا: ”اسامہ! کیا اس کے لا الہ الا اللہ کے باوجود تم نے اسے قتل کر دیا؟“ میں نے عرض کیا کہ وہ قتل سے بچنا چاہتے تھے (اس نے یہ کلمہ دل سے نہیں پڑھا تھا) آپ بار بار یہی فرماتے رہے (کیا تم نے اس کے لا الہ الا اللہ کہنے پر بھی اسے قتل کر دیا) حتیٰ کہ میرے

الْيَوْمَ . (طرفہ فی: ۶۸۷۲) [مسلم: ۲۷۷] دل میں یہ آرزو پیدا ہوئی کہ کاش! میں آج سے پہلے اسلام نہ لاتا۔

[۲۶۴۳؛ ابوداود: ۲۷۸]

تشریح: کلمہ پڑھنے کے باوجود اسے قتل کرنا حضرت اسامہ رضی اللہ عنہ کا کام تھا جس پر نبی کریم ﷺ کو انتہائی رنج ہوا اور آپ نے بار بار یہ جملہ دہرا کر خفگی کا اظہار فرمایا۔ اسامہ رضی اللہ عنہ کے دل میں تنہید یا ہونی کہ کاش میں آج سے پہلے مسلمان نہ ہوتا اور مجھ سے یہ غلطی سرزد نہ ہوتی اور آج جب اسلام لاتا تو میرے پچھلے سارے گناہ معاف ہو چکے ہوتے۔ کیونکہ اسلام کفر کی زندگی کے تمام گناہوں کو معاف کر دیتا ہے۔ اسی لیے کسی کلمہ گو کی تکفیر گناہ بدترین حرکت ہے جس نے مسلمانوں کی ملی طاقت کو پاش پاش کر کے رکھ دیا ہے۔ مزید افسوس ان علما پر ہے جو راز راہی باتوں پر تیر تکفیر چلاتے رہتے ہیں۔ ایسے علما کو بھی سوچنا چاہیے کہ وہ کلمہ پڑھنے والوں کو کافر بنانا کر اللہ کو کیا منہ دکھلائیں گے۔ ہاں اگر کوئی کلمہ گو انفعال کفر کا ارتکاب کرے اور تو بد نہ کرے تو ان افعال کفریہ میں اس کی طرف لفظ کفر کی نسبت کی جاسکتی ہے۔ جو کفر و دور کفر کے تحت ہے۔ بہر حال افراط و تفریط سے بچنا لازم ہے۔ "لَا تَكْفُرْ أَهْلَ الْقِبْلَةِ" جملہ مسالک اہل سنت کا منفقہ اصول ہے۔

۴۲۷۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَخْوَعِ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَنَعَ غَزَاوَاتٍ، وَخَرَجْتُ فِيهَا يَبْعَثُ مِنَ الْبُعُوثِ سَنَعَ غَزَاوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ. [اطرافہ فی: ۴۲۷۱، ۴۲۷۲، ۴۲۷۳] [مسلم: ۴۶۹۷،

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۴۲۷۱۔ وَقَالَ عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: سَمِعْتُ سَلَمَةَ، يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيهَا يَبْعَثُ مِنَ الْبُعْثِ سَبْعَ غَزَوَاتٍ، عَلَيْنَا مَرَّةً أَبُو بَكْرٍ، وَمَرَّةً أُسَامَةُ. [راجع: ۴۲۷۰]

(۴۲۷۱) اور عمر بن حفص بن غیاث نے (جو امام بخاری رحمہ اللہ کے شیخ ہیں) کہا کہ ہم سے ہمارے والد نے بیان کیا، ان سے یزید بن ابی عبید نے بیان کیا اور انہوں نے سلمہ بن اکوع رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں نبی کریم ﷺ کے ساتھ سات غزوں میں شریک رہا ہوں اور نو ایسی لڑائیوں میں گیا ہوں جن کو خود حضور اکرم ﷺ نے بھیجا تھا۔ کبھی ہمارے امیر ابو بکر رضی اللہ عنہ ہوتے اور کبھی اسامہ رضی اللہ عنہ ہوتے۔

توضیح: راوی کا مقصد یہ ہے کہ جملہ غزوات میں رسول کریم ﷺ نے کبھی امیر لشکر حضرت ابو بکر صدیق رضی اللہ عنہ جیسے اکابر کو بنایا اور کبھی اسامہ رضی اللہ عنہ جیسے نوجوانوں کو، مگر ہم لوگوں نے کبھی اس بارے میں امیر لشکر کے بڑے چھوٹے ہونے کا خیال نہیں کیا بلکہ فرمان رسالت ﷺ کے سامنے سر تسلیم خم کر دیا۔ آپ نے بار بار فرمادیا تھا کہ اگر کوئی حشی غلام بھی تم پر امیر بنادیا جائے تو اس کی اطاعت تمہارا فرض ہے۔

[illegible]

الْأَكْوَعُ، قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَغَزَوْتُ مَعَ ابْنِ حَارِثَةَ اسْتَعْمَلَهُ عَلَيْنَا. [راجع: ۴۲۷۰]

کرم ﷺ کے ہمراہ سات غزؤں میں شریک رہا ہوں اور میں نے ابن حارثہ (یعنی اسامہ رضی اللہ عنہ) کے ساتھ بھی جہاد کیا ہے۔ حضور اکرم ﷺ نے انہیں ہم پر امیر بنایا تھا۔

تشریح: یہ اس روایت کے خلاف نہیں جس میں نبی کریم ﷺ کے ساتھ نو جہاد مذکور ہیں۔ شاید سلسلہ نے وادی القری اور عمرہ قضا کا سفر بھی جہاد سمجھا لیا اس طرح نو ہو گئے۔ قسطلانی نے کہا یہ حدیث امام بخاری رحمہ اللہ کی چند رموز میں ثلاثی حدیث ہے۔ حارثہ حضرت اسامہ رضی اللہ عنہ کے دادا کا نام ہے۔ (ویدی)

۴۲۷۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: (۴۲۷۳) ہم سے محمد بن عبد اللہ نے بیان کیا، کہا ہم سے حماد بن مسعدہ نے بیان کیا، ان سے زید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے کہ میں نے نبی کریم ﷺ کے ساتھ سات غزوات میں شریک رہا ہوں۔ اس سلسلہ میں انہوں نے غزوہ خیبر، غزوہ حدیبیہ، غزوہ خنین اور غزوہ ذات القرد کا ذکر کیا۔ زید نے کہا کہ باقی غزؤں کے نام میں بھول پڑا۔ وَنَسِيتُ بَقِيَّتَهُمْ. [راجع: ۴۲۷۰]

تشریح: ان جملہ غزوات کا بیان اسی پارے میں جگہ جگہ مذکور ہوا ہے۔ ذات القرد کا واقعہ پارے کے شروع میں ملاحظہ کیا جائے۔ یہ ان ڈاکوؤں کے خلاف غزوہ تھا جو نبی کریم ﷺ کی بیس عدد دودھ دینے والی اونٹنیوں کو بھگا کر لے جا رہے تھے۔ جگہ خیبر سے چند روز پیش یہ حادثہ پیش آیا تھا۔ مزید جن غزوات کے نام بھول گئے ان سے مراد غزوہ فتح مکہ، غزوہ طائف اور غزوہ تبوک ہیں۔ (فتح الباری)

بَابُ غَزْوَةِ الْفَتْحِ باب: غزوہ فتح مکہ کا بیان

تشریح: اس کا سبب یہ ہوا کہ صلح حدیبیہ کی ایک شرط یہ تھی کہ فریقین کے حلیف قبائل بھی باہم جنگ نہ کریں گے۔ بنو مکہ قریش کے حلیف تھے اور بنو خزاعہ رسول کریم ﷺ کے مگر بنو مکہ نے اپنا چاک بنو خزاعہ پر حملہ کر دیا اور قریش نے اپنے حلیف بنو مکہ کا ساتھ دیا۔ اس پر بنو خزاعہ نے دار برسات میں جا کر فریاد کی۔ اس کے نتیجہ میں غزوہ فتح مکہ وجود میں آیا۔ "كان سبب ذلك ان قريشا نقضوا العهد الذي وقع بالحديبية ففهم ذلك النبي ﷺ فغزاهم"۔ (فتح)

وَمَا بَعَثَ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ ﷺ.

اور جو خط حاطب بن ابی بلتعہ نے اہل مکہ کو نبی کریم ﷺ کے غزوہ کے ارادے سے آگاہ کرنے کے لیے بھیجا تھا اس کا بیان۔

۴۲۷۴۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي الْحَسَنُ ابْنُ مُحَمَّدٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ، يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ، فَقَالَ: ((انْطَلِقُوا حَتَّى تَلْتَوُوا رَوْضَةَ خَاخٍ، فَإِنَّ رِبَهَا

(۴۲۷۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، انہیں حسن بن محمد بن علی نے خبر دی اور انہوں نے عبید اللہ بن رافع سے سنا، انہوں نے بیان کیا کہ میں نے علی رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ مجھے اور زبیر اور مقداد کو رسول کریم ﷺ نے روانہ کیا اور ہدایت کی کہ (مکہ کے راستے پر) چلے جانا جب تم مقام روضہ خاخ پر پہنچو تو وہاں تمہیں ہودج میں سوار ایک عورت

ملے گی۔ وہ ایک خط لیے ہوئے ہے، تم اس سے وہ لے لیٹا۔ انہوں نے کہا کہ ہم روانہ ہوئے۔ ہمارے گھوڑے ہمیں تیزی کے ساتھ لیے جا رہے تھے۔ جب ہم روضہ خان پر پہنچے تو واقعی وہاں ایک عورت ہودج میں سوار ملی (جس کا نام سارا یا کنور تھا) ہم نے اس سے کہا کہ خط نکال۔ وہ کہنے لگی کہ میرے پاس کوئی خط نہیں ہے لیکن جب ہم نے اس سے یہ کہا کہ اگر تو نے خود سے خط نکال کر ہمیں نہیں دیا تو ہم تیرے کپڑے اتار کر (تلاشی لیں گے) تب اس نے چوٹی میں سے وہ خط نکالا۔ ہم وہ خط لے کر نبی کریم ﷺ کی خدمت میں واپس ہوئے۔ اس میں یہ لکھا کہ عاتب بن ابی بلتعہ رضی اللہ عنہ کی طرف سے چند مشرکین مکہ کے نام (صفوان بن امیہ، سہیل بن عمرو و عکرمہ بن ابوجہل) پھر انہوں نے اس میں مشرکین کو رسول اللہ ﷺ کے بعض بھیدوں کی خبر بھی دی تھی۔ (آپ فوج لے کر آنا چاہتے ہیں) رسول اللہ ﷺ نے دریافت فرمایا: ”اے عاتب! تو نے یہ کیا کیا؟“ انہوں نے عرض کیا: یا رسول اللہ! میرے بارے میں فیصلہ کرنے میں آپ جلدی نہ فرمائیں، میں اس کی وجہ عرض کرتا ہوں۔ بات یہ ہے کہ میں دوسرے مہاجرین کی طرح قریش کے خاندان سے نہیں ہوں، صرف ان کا حلیف بن کر ان سے جڑ گیا ہوں اور دوسرے مہاجرین کے وہاں عزیز و اقربا ہیں جو ان کے گھریاں مال و اسباب کی نگرانی کرتے ہیں۔ میں نے چاہا کہ جب میں خاندان کی رو سے ان کا شریک نہیں ہوں تو کچھ احسان ہی ان پر ایسا کر دوں جس کے خیال سے وہ میرے کنبہ والوں کو نہ ستائیں۔ میں نے یہ کام اپنے دین سے پھر کر نہیں کیا اور نہ اسلام لانے کے بعد میرے دل میں کفر کی حمایت کا جذبہ ہے۔ اس پر رسول اللہ ﷺ نے فرمایا: ”واقعی انہوں نے تمہارے سامنے سچی بات کہہ دی ہے۔“ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! اجازت ہو تو میں اس منافق کی گردن اڑا دوں لیکن آنحضرت ﷺ نے فرمایا: ”یہ غزوہ بدر میں شریک رہے ہیں اور تمہیں کیا معلوم اللہ تعالیٰ جو غزوہ بدر میں شریک ہونے والوں کے کام سے واقف ہے۔“ (سورہ ممتحنہ) میں اس نے ان کے متعلق خود فرما دیا ہے کہ ”جو چاہو کرو میں نے تمہارے گناہ معاف کر دیئے۔“ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”اے وہ لوگو! جو ایمان لا چکے ہو! میرے اور اپنے دشمنوں

طَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوا مِنْهَا)). قَالَ: فَانْطَلَقْنَا تَعَادَى بَنًا خَيْلَنَا حَتَّى آتَيْنَا الرُّوضَةَ، فَإِذَا نَحْنُ بِالطَّعِينَةِ قُلْنَا أَمَّا خُرُوجِي الْكِتَابَ. قَالَتْ: مَا مَعِيَ كِتَابٌ. فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الْكِتَابَ، قَالَ: فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ بِمَكَّةَ مِنَ الْمُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا حَاطِبُ مَا هَذَا؟)) قَالَ: يَا رَسُولَ اللَّهِ أَلَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ- يَقُولُ: كُنْتُ حَلِيفًا وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ- وَكَانَ مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ، يَحْمُونَ أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَخْبَيْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ قَرَابَتِي، وَلَمْ أَفْعَلْهُ ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًى بِالْكَفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا إِنَّهُ قَدْ صَدَقَكُمْ)). فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَغْنِي أَضْرِبْ عَنْقَ هَذَا الْمُنَافِقِ، فَقَالَ: ((إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يَذْرُوكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى مَنْ شَهِدَ بَدْرًا قَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ)). فَأَنْزَلَ اللَّهُ السُّورَةَ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ)) إِلَى قَوْلِهِ: ((فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)). [راجع: ۳۰۰۷]

کو دوست نہ بناؤ کہ ان سے تم اپنی محبت کا اظہار کرتے رہو۔“ آیت ”فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ“ تک۔

تشریح: حضرت حاطب بن ابی اسلمہ رضی اللہ عنہ نے مشرکین مکہ کو لکھا تھا کہ رسول کریم ﷺ مکہ پر فوج لے کر آنا چاہتے ہیں، تم اپنا انتظام کر لو۔ حضرت عمر رضی اللہ عنہ نے جو کچھ کہا وہ ظاہری قانونی سیاست کے مطابق تھا۔ مگر نبی کریم ﷺ کو ان کی چٹائی وحی سے معلوم ہو گئی۔ لہذا آپ نے ان کی غلطی سے درگزر فرما دیا۔ معلوم ہوا کہ بعض امور میں محض ظاہری وجوہ کی بنا پر فتویٰ شلوک دینا درست نہیں ہے۔ مفتی کو لازم ہے کہ ظاہر و باطن کے جملہ امور و حالات پر خوب غور و خوض کر کے فتویٰ لویں کرے۔ روایت میں غزوہ فتح مکہ کے عزم کا ذکر ہے، یہی باب سے وجہ مطابقت ہے۔

فتح الباری میں حضرت حاطب رضی اللہ عنہ کے خط کے یہ الفاظ منقول ہوئے ہیں:

”یا معشر قریش فان رسول الله ﷺ جاءكم بجيش كالليل يسير كالليل فوالله لو جاءكم وحده لنتصره الله وانجز له وعده فانظروا لانفسكم والسلام۔“ واقدی نے یہ لفظ نقل کئے ہیں:

”ان حاطباً كتب الى سهيل بن عمرو وصفوان بن امية وعكرمة ان رسول الله ﷺ اذن في الناس بالغزو ولا اراه يهد غيركم وقد احببت ان يكون لي عندكم يد۔“ (فتح جلد ۷ صفحہ ۶۶۳)

ان کا خلاصہ یہ ہے کہ رسول کریم ﷺ ایک لشکر جبار لے کر تمہارے اوپر چڑھائی کرنے والے ہیں تم لوگ ہوشیار ہو جاؤ۔ میں نے تمہارے ساتھ احسان کرنے کے لیے ایسا لکھا ہے۔

بَابُ غَزْوَةِ الْفَتْحِ فِي رَمَضَانَ باب: غزوہ فتح کا رمضان سنہ ۸ھ میں ہونا

۲۷۵ھ۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا غَزْوَةَ الْفَتْحِ فِي رَمَضَانَ. قَالَ: وَسَمِعْتُ ابْنَ الْمُسَيَّبِ يَقُولُ: مِثْلَ ذَلِكَ. وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ، قَالَ: صَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا بَلَغَ الْكَدِيدَ - الْمَاءَ الَّذِي بَيْنَ قُدَيْدٍ وَعُسْفَانَ - أَفْطَرَ، فَلَمْ يَزَلْ مَافِطِرًا حَتَّى انْسَلَخَ الشَّهْرُ. [راجع: ۱۹۴۴]

(۲۷۵ھ) ہم سے عبد اللہ بن یوسف تیمی نے بیان کیا، کہا ہم سے لیث بن مسعود نے، کہا کہ مجھ سے عقیل بن خالد نے بیان کیا، ان سے ابن شہاب نے، کہا کہ مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ نے غزوہ فتح مکہ رمضان میں کیا تھا۔ زہری نے ابن سعد سے بیان کیا کہ میں نے سعید بن مسیب سے سنا کہ وہ بھی اسی طرح بیان کرتے تھے۔ زہری نے عبید اللہ سے روایت کیا، ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ (غزوہ فتح کے سفر میں جاتے ہوئے) رسول اللہ ﷺ روزے سے تھے لیکن جب آپ مقام کدید پر پہنچے، جو قدید اور عسفان کے درمیان ایک چشمہ ہے تو آپ نے روزہ توڑ دیا۔ اس کے بعد آنحضرت ﷺ نے روزہ نہیں رکھا یہاں تک کہ رمضان کا مہینہ ختم ہو گیا۔

تشریح: روزے سے انسان کزور ہو جاتا ہے۔ جو خاص طور سے جہاد کے لیے نقصان دیتا ہے۔ یہی وجہ تھی کہ نبی کریم ﷺ نے خود بھی روزے نہیں رکھے اور نہ ہی صحابہ رضی اللہ عنہم نے اور عام سفر کے لیے بھی یہی حکم قرار پایا ہے جیسا کہ قرآن مجید میں ہے: ﴿لَقَدْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ لِمَا مِنْ آيَاتِهِ﴾ (البقرہ: ۱۸۳) یعنی ”جو مریض ہو وہ صحت کے بعد اور جو مسافر ہو وہ واپسی کے بعد روزہ رکھ لے۔“

(۳۷۶) مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم کو عبدالرزاق نے خبر دی، کہا ہم کو معمر نے خبر دی، کہا مجھے زہری نے خبر دی، انہیں عبداللہ بن عبداللہ نے اور انہیں عبداللہ بن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ (فتح مکہ کے لیے) مدینہ سے روانہ ہوئے۔ آپ کے ساتھ (دس یا بارہ ہزار کا) لشکر تھا۔ اس وقت آپ کو مدینہ میں تشریف لائے ساڑھے آٹھ سال پورے ہونے والے تھے۔ چنانچہ آنحضرت ﷺ اور آپ کے ساتھ جو مسلمان تھے مکہ کے لیے روانہ ہوئے۔ حضور ﷺ بھی روزے سے تھے اور تمام مسلمان بھی، لیکن جب آپ مقام کدید پر پہنچے جو قدید اور عسفان کے درمیان ایک چشمہ ہے تو آپ نے روزہ توڑ دیا۔ زہری نے کہا کہ رسول اللہ ﷺ کے مسلمانوں نے بھی روزہ توڑ دیا۔ زہری نے کہا کہ رسول اللہ ﷺ کے سب سے آخری عمل پر ہی عمل کیا جائے گا۔

تشریح: قرآن مجید میں بھی مسافر کے لیے خاص اجازت ہے کہ مسافر نہ چاہے تو روزہ سفر میں نہ رکھے یا سفر پورا کر کے چھوڑے ہوئے روزوں کو پورا کر لے۔

(۳۷۷) مجھ سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبدالاعلیٰ نے بیان کیا، ان سے خالد نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ رمضان میں حنین کی طرف تشریف لے گئے۔ مسلمانوں میں بعض حضرات تو روزے سے تھے اور بعض نے روزہ نہیں رکھا تھا لیکن جب حضور ﷺ اپنی سواری پر پوری طرح بیٹھ گئے تو آپ نے برتن میں دودھ یا پانی طلب فرمایا اور اسے اپنی اونٹنی پر یا اپنی ہتھیلی پر رکھا (اور پھر پی لیا) پھر آپ نے لوگوں کو دیکھا جن لوگوں نے پہلے سے روزہ نہیں رکھا تھا، انہوں نے روزہ داروں سے کہا کہ اب روزہ توڑ لو۔

(۳۷۸) اور عبدالرزاق نے کہا ہم کو معمر نے خبر دی، انہیں ایوب نے، انہیں عکرمہ نے اور انہیں ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے نقل کیا۔ اور حماد بن زید نے ایوب سے روایت کیا، انہوں نے عکرمہ سے، انہوں نے عبداللہ بن عباس رضی اللہ عنہما سے اور انہوں نے نبی کریم ﷺ سے نقل کیا۔

۴۷۷۔ حَدَّثَنِي مَحْمُودٌ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ، وَمَعَهُ عَشْرَةُ آلَافٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنُصِفَ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ حَتَّى بَلَغَ الْكَدِيدَ. وَهُوَ مَاءٌ بَيْنَ عُسْفَانَ وَقَدِيدٍ أَفْطَرَ وَأَفْطَرُوا. قَالَ الزُّهْرِيُّ: وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ الْآخِرُ فَالْآخِرُ. [راجع: ۱۹۴۴]

۴۷۷۔ حَدَّثَنِي عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي رَمَضَانَ إِلَى حَنِينٍ، وَالنَّاسُ مُخْتَلِفُونَ فَصَائِمٌ وَمُفْطِرُونَ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ، فَوَضَعَهُ عَلَى رَاحَتِهِ أَوْ عَلَى رَاحِلَتِهِ، ثُمَّ نَظَرَ إِلَى النَّاسِ فَقَالَ: الْمُفْطِرُونَ لِلصَّوْمِ: أَفْطَرُوا. [راجع: ۱۹۴۴]

۴۷۸۔ وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: خَرَجَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ. وَقَالَ حَمَّادُ ابْنِ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۹۴۴]

تشریح: مشہور روایتوں میں ہے کہ نبی کریم ﷺ غزوہ حنین کے لیے شوال میں فتح مکہ کے بعد تشریف لے گئے تھے۔ اس روایت میں ہے کہ نبی کریم ﷺ نے رمضان ہی میں غزوہ حنین کا سفر کیا تھا۔ سو قطبیت یہ ہے کہ سفر مبارک رمضان میں شروع ہوا۔ شوال میں اس کی تکمیل ہوئی۔ غزوہ حنین کا وقوع شوال ہی میں صحیح ہے۔ (قطبانی)

۴۲۷۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَارًا، لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ. قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [راجع: ۱۹۴۴]

۴۲۷۹۔ ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے مجاہد نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے رمضان میں (فتح مکہ کا) سفر شروع کیا۔ آپ روزے سے تھے جب مقام عسفان پر پہنچے تو پانی طلب فرمایا۔ دن کا وقت تھا اور آپ نے وہ پانی پیا تاکہ لوگوں کو دکھلا سکے پھر آپ نے روزہ نہیں رکھا اور مکہ میں داخل ہوئے۔ بیان کیا کہ ابن عباس رضی اللہ عنہما کہا کرتے تھے کہ نبی کریم ﷺ نے سفر میں (بعض اوقات) روزہ بھی رکھا تھا اور بعض اوقات روزہ نہیں رکھا۔ اس لیے (سفر میں) جس کا جی چاہے روزہ رکھے اور جس کا جی چاہے نہ رکھے۔ مسافر کے لیے روزہ نہ رکھنے کی اجازت ہے۔

تشریح: قریش کی بدعہدی پر مجبوراً مسلمانوں کو سنہ ۸ھ میں بہارِ رمضان مکہ شریف پر لشکر کشی کرنی پڑی۔ قریش نے سنہ ۶ھ کے معاہدہ کو توڑ کر بنو خزاعہ پر حملہ کر دیا جو نبی کریم ﷺ کے حلیف تھے اور جن پر حملہ نہ کرنے کا عہد و پیمان تھا مگر قریش نے اس عہد کو اس بری طرح توڑا کہ سارے بنی خزاعہ کا صفایا کر دیا۔ ان بچاروں نے بھاگ کر کعبہ شریف میں پناہ مانگی اور الھک الھک کہہ کر پناہ مانگتے تھے کہ اپنے اللہ کے واسطے ہم قتل نہ کرو۔ مشرکین ان کو جواب دیتے لا الھ الا الھوم آج اللہ کوئی چیز نہیں۔ ان مظلوموں کے بچے ہوئے چالیس آدمیوں نے دربار رسالت میں جا کر اپنی بربادی کی ساری داستان سنائی۔ نبی کریم ﷺ معاہدے کی پابندی، فریقِ مظلوم کی دادرسی، دوستدارِ قبل کی آئندہ حفاظت کی غرض سے دس ہزار کی جمعیت کے ساتھ بجانب مکہ عازم سفر ہوئے۔ دو منزلہ سفر ہوا تھا کہ راستے میں ابوسفیان بن حارث بن عبد المطلب اور عبد اللہ بن امیہ ملاقی ہوئے اور اسلام قبول کیا۔ اس موقع پر ابوسفیان رضی اللہ عنہ نے عجب جوش و نشاط کے ساتھ مندرجہ ذیل اشعار پڑھے:

لعمرك	انی	حین	احمل	رایۃ
لتغلب	خیل	اللوات	خیل	محمد
لکا	المدلیج	الھیران	اظلم	لیلہ
فہذا	اوانی	حین	اھدی	فاھتدی
مدانی	ھاد	غیر	نفسی	ودلنی
علی	اللہ	من	طر دتہ	کل مطرد

ترجمہ: ”قسم ہے کہ میں جن دونوں لڑائی کا بھٹکا اس ناپاک خیال سے اٹھایا کرتا تھا کہ لات بت کے پوجنے والوں کی فوج حضرت محمد (ﷺ) کی فوج پر غالب آجائے۔ ان دونوں میں اس خارِ پشت جیسا تھا جو اندھیری رات میں گریں کھاتا ہو۔ اب وقت آ گیا ہے کہ میں ہدایت پاؤں اور سیدھے راستے (اسلام پر) گامزن ہو جاؤں۔ مجھے سچے ہادیِ برحق نے ہدایت فرمادی ہے (نہ کہ میرے نفس نے) اور اللہ کا راستہ مجھے اس ہادیِ برحق نے دکھلا

دیا ہے جسے میں نے (اپنی غلطی سے) ہمیشہ دھکار رکھا تھا۔“

آخر ۲۰/رمضان سنہ ۸ھ کو آپ مکہ میں فاتحانہ داخل ہوئے، اور جملہ دشمنان اسلام کو عام معافی کا اعلان کرا دیا گیا۔ اس موقع پر آپ نے یہ خطبہ پیش فرمایا:

”یا معشر قریش! ان الله قد اذهب منكم نخوة الجاهلية وتعظمها بالاباء۔ الناس من آدم وادم خلق من تراب ثم تلا رسول الله ﷺ (يا ايها الناس انا خلقنكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقاكم) اذهبوا فانتم الطلقاء لا تنزيب عليكم اليوم۔“ (طبری)

اے خاندان قریش والو! اللہ نے تمہاری جاہلانہ نخوت اور باپ دادوں پر اترانے کا غرور آج ختم کر دیا، ہن لو! سب لوگ آدم کی اولاد ہیں اور آدم مٹی سے پیدا ہوئے پھر آپ نے اس آیت کو پڑھا، اے لوگو! ہم نے تم کو ایک ہی مرد و عورت سے پیدا کیا ہے اور گوت اور قبیلے سب تمہاری آپس کی پہچان کے لیے بنادئے ہیں اور اللہ کے ہاں تو صرف تقویٰ والے کی عزت ہے۔ پھر فرمایا (اے قریشیو!) جاؤ آج تم سب آزاد ہو تم پر آج کوئی مواخذہ نہیں ہے۔ اس جنگ کے جتہ جتہ حالات امام بخاری رحمہ اللہ نے مندرجہ ذیل ابواب میں بیان فرمائے ہیں۔

بَابُ: اَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّائِيَةَ بَابُ: فَتْحُ مَكَّةَ كَيْفَ كَرَّمَ نَبِيُّ ﷺ نَفْسَهُ فِي حِجْزِهَا يَوْمَ الْفَتْحِ؟ کہاں گاڑا تھا؟

۴۲۸۰۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، لَمَّا سَارَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ قَبْلَ ذَلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَحَكِيمُ ابْنِ جِرَامٍ وَبُدَيْلُ بْنُ وَرْقَاءٍ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ ﷺ فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظَّهْرَانَ، فَإِذَا هُمْ بِنِيزَانَ كَانَتْهَا نِيزَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ: مَا هَذِهِ؟ لَكَانَتْهَا نِيزَانُ عَرَفَةَ. فَقَالَ بُدَيْلُ بْنُ وَرْقَاءٍ: نِيزَانُ بَنِي عَمْرٍو. فَقَالَ أَبُو سُفْيَانَ: عَمْرٍو أَقْلٌ مِنْ ذَلِكَ. فَأَرَاهُمْ نَاسًا مِنْ حَرَسِ رَسُولِ اللَّهِ ﷺ فَأَذَرَكُوهُمْ فَأَخَذُواهُمْ، فَأَتَوْا بِهِمْ رَسُولُ اللَّهِ ﷺ فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ: ((أَحْبَسُ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْخَيْلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ)). فَحَبَسَهُ

(۴۲۸۰) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے بیان کیا کہ جب رسول اللہ ﷺ فتح مکہ کے لیے روانہ ہوئے تو قریش کو اس کی خبر مل گئی تھی۔ چنانچہ ابوسفیان بن حرب، حکیم بن حزام اور بدیل بن ورقاء بنی کریم رضی اللہ عنہم کے بارے میں معلومات کے لیے مکہ سے نکلے۔ یہ لوگ چلتے چلتے مقام مر الظہران پر جب پہنچے تو انہیں جگہ جگہ آگ جلتی ہوئی دکھائی دی۔ ایسا معلوم ہوتا تھا کہ مقام عرفات کی آگ ہے۔ ابوسفیان نے کہا کہ یہ آگ کیسی ہے؟ یہ تو عرفات کی آگ کی طرح دکھائی دیتی ہے۔ اس پر بدیل بن ورقاء نے کہا یہ بنی عمرو (یعنی بقاء کے قبیلے) کی آگ ہے۔ ابوسفیان نے کہا کہ بنی عمرو کی تعداد اس سے بہت کم ہے۔ اتنے میں رسول اللہ ﷺ کے محافظ دستے نے انہیں دیکھ لیا اور ان کو پکڑ کر آنحضرت ﷺ کی خدمت میں لائے، پھر ابوسفیان رضی اللہ عنہ نے اسلام قبول کیا۔ اس کے بعد جب آنحضرت ﷺ آگے (مکہ کی طرف) بڑھے تو عباس رضی اللہ عنہ سے فرمایا: ”ابوسفیان رضی اللہ عنہ کو ایسی جگہ پر روکے رکھو جہاں گھوڑوں کو جاتے وقت جھوم ہوتا کہ وہ مسلمانوں کی فوجی قوت کو دیکھ لیں۔“ چنانچہ عباس رضی اللہ عنہ

انہیں ایسے ہی مقام پر روک کر کھڑے ہو گئے۔ حضور ﷺ کے ساتھ قبل کے دستے ایک ایک کر کے ابوسفیان کے سامنے سے گزرنے لگے۔ ایک دستہ گزرا تو انہوں نے پوچھا، عباس! یہ کون ہیں؟ انہوں نے بتایا کہ یہ قبیلہ غفار ہے۔ ابوسفیان رضی اللہ عنہ نے کہا کہ مجھے غفار سے کیا سروکار، پھر قبیلہ جہینہ گزرا تو ان کے متعلق بھی انہوں نے یہی کہا، قبیلہ سلیم گزرا تو ان کے متعلق بھی یہی کہا۔ آخر ایک دستہ سامنے آیا۔ اس جیسا فوجی دستہ نہیں دیکھا گیا ہو گیا۔ ابوسفیان رضی اللہ عنہ نے پوچھا یہ کون لوگ ہیں؟ عباس رضی اللہ عنہ نے کہا کہ یہ انصار کا دستہ ہے۔ سعد بن عبادہ رضی اللہ عنہ اس کے امیر ہیں اور انہیں کے ہاتھ میں انصار کا علم ہے سعد بن عبادہ رضی اللہ عنہ نے کہا: ابوسفیان! آج کا دن قتل عام کا ہے۔ آج کعبہ میں بھی لڑنا درست کر دیا گیا ہے۔ ابوسفیان رضی اللہ عنہ اس پر بولے: اے عباس! (قریش کی) ہلاکت و بربادی کا دن اچھا آ لگا ہے۔ پھر ایک اور دستہ آیا یہ سب سے چھوٹا دستہ تھا۔ اس میں رسول اللہ ﷺ اور آپ کے صحابہ رضی اللہ عنہ تھے۔ نبی ﷺ کا علم زبیر بن عوام رضی اللہ عنہ اٹھائے ہوئے تھے۔ جب رسول اللہ ﷺ ابوسفیان کے قریب سے گزرے تو انہوں نے کہا آپ کو معلوم نہیں، سعد بن عبادہ رضی اللہ عنہ کیا کہہ گئے ہیں؟ حضور ﷺ نے دریافت فرمایا: ”انہوں نے کیا کہا ہے؟“ تو ابوسفیان رضی اللہ عنہ نے بتایا کہ یہ یہ کہہ گئے کہ آپ قریش کا کام تمام کر دیں گے (سب کو قتل کر ڈالیں گے)۔ حضور ﷺ نے فرمایا: ”سعد نے غلط کہا ہے بلکہ آج کا دن وہ ہے جس میں اللہ کعبہ کی عظمت اور زیادہ کر دے گا۔ آج کعبہ کو غلاف پہنایا جائے گا۔“ عروہ نے بیان کیا پھر رسول اللہ ﷺ نے حکم دیا کہ آپ کا علم مقام حجون میں گاڑ دیا جائے۔ عروہ نے بیان کیا کہ مجھے نافع نے خبر دی، کہا کہ میں نے عباس رضی اللہ عنہ سے سنا، انہوں نے زبیر بن عوام رضی اللہ عنہ سے کہا (فتح مکہ کے بعد) کہ حضور ﷺ نے ان کو یہاں ہی جھنڈا گاڑنے کے لیے حکم فرمایا تھا۔ راوی نے بیان کیا کہ اس دن رسول اللہ ﷺ نے خالد بن ولید رضی اللہ عنہ کو حکم دیا تھا کہ مکہ کے بالائی علاقہ کداء کی طرف سے داخل ہوں اور خود نبی اکرم ﷺ کداء کے (نیشی علاقہ) کی طرف سے داخل ہوئے۔ اس دن خالد رضی اللہ عنہ کے دستہ کے دو صحابی، حیش بن اشعر اور

العبّاس، فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ كَتَيْبَةٍ كَتَيْبَةٍ عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتَيْبَةٌ قَالَ: يَا عَبَّاسُ! مَنْ هَذِهِ؟ قَالَ: هَذِهِ غَفَارُ. قَالَ: مَا لِي وَلِغَفَارٍ؟ ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ: مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هَذِيمَ، فَقَالَ: مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَلِيمٌ، فَقَالَ: مِثْلَ ذَلِكَ، حَتَّى أَقْبَلَتْ كَتَيْبَةٌ لَمْ يَرِ مِثْلَهَا، قَالَ: مَنْ هَذِهِ؟ قَالَ: هَؤُلَاءِ الْأَنْصَارُ عَلَيْهِمْ سَعْدُ بْنُ عَبَادَةَ، مَعَهُ الرَّايَةُ. فَقَالَ سَعْدُ بْنُ عَبَادَةَ: يَا أَبَا سُفْيَانَ: الْيَوْمَ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ: يَا عَبَّاسُ! حَبِذَا يَوْمُ الدِّمَارِ. ثُمَّ جَاءَتْ كَتَيْبَةٌ سَوَّاهِ أَقْلُ الْكُتَاتِبِ. فِيهِمْ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، وَرَأَيْتُ النَّبِيَّ ﷺ مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بِأَبِي سُفْيَانَ قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عَبَادَةَ؟ قَالَ: ((مَا قَالَ؟)) قَالَ كَذَا وَكَذَا. فَقَالَ: ((كَذَبَ سَعْدُ، وَلَكِنْ هَذَا يَوْمٌ يُعْظَمُ اللَّهُ فِيهِ الْكُعْبَةُ، وَيَوْمٌ تُكْسَى فِيهِ الْكُعْبَةُ)). قَالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُرَكِّزَ رَأْيَتُهُ بِالْحَجُونِ. قَالَ عُرْوَةُ: وَأَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ بْنُ مُطْعِمٍ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ بْنِ الْعَوَّامِ: يَا أَبَا عَبْدِ اللَّهِ! هَاهُنَا أَمْرُكَ رَسُولُ اللَّهِ ﷺ أَنْ تُرَكِّزَ الرَّايَةَ، قَالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ ﷺ مِنْ كَدَاءٍ، فَقَتَلَ مِنْ خَيْلِ خَالِدِ

ابن الولید یومَیْذَ رَجُلَانِ حُبِیْشُ بْنُ الْأَشْعَرِ کَرْزُ بْنُ جَابِرِ فِہْرِیٍّ لَمَّا شَہِدَ ہُوئے تھے۔
وَكُرْزُ بْنُ جَابِرِ الْفِہْرِیِّ.

تشریح: روایت میں مراد ظہر ان ایک مقام کا نام ہے مکہ سے ایک منزل پر۔ اب اس کو وادی فاطمہ کہتے ہیں۔ عرفات میں حاجیوں کی عادت تھی کہ ہر ایک آگ سلگاتا۔ کہتے ہیں نبی کریم ﷺ نے صحابہ رضی اللہ عنہم کو الگ الگ آگ جلانے کا حکم فرمایا۔ چنانچہ ہزاروں جگہ آگ روشن کی گئی۔ روایت کے آخر میں لفظ ((حبلہ یوم الدمار)) کا ترجمہ بعض نے یوں کیا ہے۔ ”وہ دن اچھا ہے جب تم کو مجھے بچانا چاہیے۔“ کہتے ہیں نبی کریم ﷺ سامنے سے گزرے تو ابوسفیان رضی اللہ عنہ نے آپ کو قسم دے کر پوچھا کیا آپ نے اپنی قوم کے قتل کرنے کا حکم دیا ہے۔ آپ ﷺ نے فرمایا، نہیں۔ ابوسفیان نے سعد بن عبادہ رضی اللہ عنہ کا کہنا بیان کیا آپ ﷺ نے فرمایا نہیں آج تو رحمت اور کرم کا دن ہے۔ آج اللہ قریش کو عزت دے گا اور سعد رضی اللہ عنہ سے جھڑا لے کر ان کی بجائے قیس کو دیا۔ فتح مکہ کے دن علم نبوی مقام حجون میں گاڑا گیا تھا۔ کدآ بالمد اور کدآہ بالقصر دونوں مقاموں کے نام ہیں۔ پہلا مقام مکہ کے بالائی جانب ہے اور دوسرا شبی جانب میں۔ جب خالد بن ولید رضی اللہ عنہ فوج کے ساتھ مکہ میں داخل ہوئے تو معوان بن امیہ اور سہیل بن عمرو نے کچھ آدمیوں کے ساتھ مسلمانوں کا مقابلہ کیا۔ کافر ۱۲-۱۳ مارے گئے اور مسلمان دو شہید ہوئے۔

روایت میں مذکور شدہ حضرت ابوسفیان بن حارث بن عبدالمطلب رضی اللہ عنہ ہیں جو رسول کریم ﷺ کے چچیرے بھائی ہیں۔ یہ شاعر بھی تھے اور ایک دفعہ نبی کریم ﷺ کی جوج میں انہوں نے ایک قصیدہ کہا تھا۔ جس کا جواب حسان رضی اللہ عنہ نے بڑے شاندار شعروں میں دیا تھا۔ فتح کے دن اسلام لانے کا ارادہ کر رہے تھے مگر پچھلے حالات یاد کر کے شرم کے مارے سر نہیں اٹھا رہے تھے۔ آخر حضرت علی رضی اللہ عنہ نے کہا کہ آپ نبی کریم ﷺ کے منہ مبارک کی طرف منہ کر کے وہ الفاظ کہہ دیجئے جو حضرت یوسف کے سامنے ان کے خطا کار بھائیوں نے کہے تھے۔ ﴿تَاللّٰہِ لَیْسَ لَکُم مِّنْ عِندِ اللّٰہِ عِلْمٌ وَّ اِنَّ کُمْ لَخٰطِیِطِیْنَ﴾ (۱۲/یوسف: ۹۱) یعنی اللہ کی قسم! آپ کو اللہ نے ہمارے اوپر بڑی فضیلت بخشی اور ہم بلاشبہ خطا کار ہیں۔ آپ یہ الفاظ کہیں گے تو رسول کریم ﷺ کے الفاظ بھی جواب میں وہی ہوں گے جو حضرت یوسف کے تھے۔ ﴿لَا تَنْتَهِیْ عَلَیْکُمُ الْیَوْمَ یَغْفِرُ اللّٰہُ لَکُمْ وَہُوَ اَزْہَمُ الرَّحِیْمِ﴾ (۱۲/یوسف: ۹۲) اے بھائیو! آج کے دن تم پر کوئی ملامت نہیں ہے۔ اللہ تم کو بخشے وہ بہت بزرگم کرنے والا ہے۔ آخر مسلمان ہوئے اور اچھا پر ظلم اسلام لائے۔ آخر عمر میں حج کر رہے تھے جب حجام نے سرموڑا تو سر میں ایک رسولی تھی اسے بھی کاٹ ڈالا جو کہ موت کا سبب ہوا۔ سنہ ۳۰ھ میں وفات پائی عرفاروق رضی اللہ عنہ نے نماز جنازہ پڑھائی۔

۴۲۸۱۔ حَدَّثَنَا أَبُو الْوَلِیْدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِیَّةَ بْنِ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللّٰہِ ابْنَ مُغَفَّلٍ، یَقُولُ: رَأَيْتُ رَسُولَ اللّٰہِ ﷺ یَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ. وَہُوَ یَقْرَأُ سُورَةَ الْفَتْحِ یَرْجِعُ، وَقَالَ: لَوْلَا اَنْ یَجْتَمِعَ النَّاسُ حَوْلِیْ لَرَجَعْتُ کَمَا رَجَعَ. [اطرافہ فی: ۴۸۳۵، ۵۰۳۴، ۵۰۴۷، ۷۵۴۰] [مسلم: ۱۱۸۵۳ ابوداؤد: ۱۴۲۷]

(۳۲۸۱) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے معاویہ بن قرہ نے بیان کیا، انہوں نے عید اللہ بن مغفل رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے دیکھا کہ رسول اللہ ﷺ فتح مکہ کے موقع پر اپنے اونٹ پر سوار ہیں اور خوش الحانی کے ساتھ سورہ فتح کی تلاوت فرما رہے ہیں۔ معاویہ بن قرہ رضی اللہ عنہ نے کہا کہ اگر اس کا خطرہ نہ ہوتا کہ لوگ مجھے گھبرائیں گے تو میں بھی اسی طرح تلاوت کر کے دکھاتا جیسے عبد اللہ بن مغفل رضی اللہ عنہ نے پڑھ کر سنایا تھا۔

۴۲۸۲۔ حَدَّثَنَا سُلَیْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي بَنُیْجِیُّ نے بیان کیا، کہا ہم سے محمد بن ابی حصہ نے بیان کیا، کہا ان سے

زہری نے ان سے زین العابدین علی بن حسین نے، ان سے عمرو بن عثمان نے اور ان سے اسامہ بن زید رضی اللہ عنہما نے بیان کیا کہ فتح مکہ کے سفر میں انہوں نے رسول اللہ ﷺ سے پوچھا: یا رسول اللہ! کل (مکہ میں) آپ کہاں قیام فرمائیں گے؟ نبی ﷺ نے فرمایا: ”ہمارے لیے عقیل نے کوئی گھر ہی کہاں چھوڑا ہے۔“

مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ قَالَ زَمَنَ الْفَتْحِ: يَا رَسُولَ اللَّهِ! أَيْنَ تَنْزِلُ غَدًا؟ قَالَ النَّبِيُّ ﷺ: ((وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ؟))

[راجع: ۱۵۸۸]

(۳۲۸۳) پھر حضور ﷺ نے فرمایا: ”مومن، کافر کا وارث نہیں ہو سکتا اور نہ کافر مومن کا وارث ہو سکتا ہے۔“ زہری سے پوچھا گیا کہ پھر ابوطالب کی وراثت کسے ملی تھی؟ انہوں نے بتایا کہ ان کے وارث عقیل اور طالب ہوئے تھے۔ عمر نے زہری سے (اسامہ رضی اللہ عنہ) کا سوال یوں نقل کیا ہے کہ (آپ اپنے حج کے دوران کہاں قیام فرمائیں گے؟ اور یونس نے (اپنی روایت میں) نہ حج کا ذکر کیا ہے اور نہ فتح مکہ کا۔

۴۲۸۳- ثُمَّ قَالَ: ((لَا يَرِثُ الْكُافِرُ الْكَافِرَ، وَلَا يَرِثُ الْكُافِرُ الْمُؤْمِنَ)). قِيلَ لِلزُّهْرِيِّ: وَمَنْ وَرِثَ أَبَا طَالِبٍ؟ قَالَ: وَرِثَهُ عَقِيلٌ وَطَالِبٌ. قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَيْنَ تَنْزِلُ غَدًا؟ فَبَيَّنَ حَاجَتَهُ، وَلَمْ يَقُلْ يُونُسُ: حَاجَتَهُ وَلَا زَمَنَ الْفَتْحِ. [راجع: ۱۵۸۸]

تشریح: عقیل اور طالب اس وقت تک مسلمان نہ ہوئے تھے۔ اس لیے ابوطالب کے وہ وارث ہوئے اور علی اور جعفر رضی اللہ عنہما کو کچھ ترکہ نہیں ملا کیونکہ یہ دونوں مسلمان ہو گئے تھے۔

(۳۲۸۴) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم سے شعیب نے بیان کیا: انہوں نے کہا ہم سے ابوالزناد نے بیان کیا، ان سے عبید الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ان شاء اللہ ہماری قیام گاہ اگر اللہ تعالیٰ نے فتح عنایت فرمائی تو خیف بنی کنانہ میں ہوگی۔ جہاں قریش نے کفر کی حمایت کے لیے قسم کھائی تھی۔“

۴۲۸۴- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْزِلُنَا - إِنْ شَاءَ اللَّهُ، إِذَا فَتَحَ اللَّهُ الْخَيْفَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ)).

[راجع: ۱۵۸۹]

تشریح: خیف اس جگہ کو کہتے ہیں جو معمولی زمین سے اونچی پہاڑ سے کچھ اونچی ہو۔ مسجد خیف اسی جگہ واقع ہے۔ کسی وقت کفار مکہ نے اسلام دشمنی پر یہیں قسم کھائی تھی۔ اللہ نے ان کا غرور خاک میں ملایا اور اسلام کو عظمت عطا فرمائی۔ قریش نے قسمیں کھائی تھیں کہ وہ رسول کریم ﷺ کو آپ کے پورے خاندان جو باہم اور جو مطلب کو مکہ سے نکال کر ہی دم لیں گے آخر وہ دن آیا کہ وہ خود ہی نیست و نابود ہو گئے اور اسلام کا جھنڈا مکہ پر لہرایا جہاں: ﴿جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (۱/۱۱) (بنی اسرائیل: ۸۱) مسلمان اگر آج بھی سچے مسلمان بن جائیں تو نصرت خداوندی ان کی مدد کے لیے حاضر ہے۔

۴۲۸۵- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ

۴۲۸۵- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ

شہاب، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جِئْتُ أَرَادَ حَتِينَ: (مَنْزِلُنَا غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفٍ بَيْنِي وَبَيْنَكُمْ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ)). [راجع: ۱۵۸۹]

تشریح: یہاں آپ اس لیے اترے کہ اللہ کا احسان ظاہر ہو کہ ایک دن تو وہ تھا کہ بنو ہاشم قریش کے کافروں سے ایسے مغلوب اور مرعوب تھے یا ایک دن اللہ نے وہ دن دکھلایا کہ سارے قریش کے کافر مغلوب ہو گئے اور اللہ نے اسلام کو غالب کر دیا۔ اس سے اہم ترین تاریخی مقامات کو یاد رکھنا بھی ثابت ہوا۔

۴۲۸۶۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمَغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكُغْبَةِ. فَقَالَ: ((اقْتُلْهُ)) قَالَ مَالِكٌ: وَلَمْ يَكُنِ النَّبِيُّ ﷺ فِيمَا نُرَى- وَاللَّهِ أَغْلَمُ- يَوْمَئِذٍ مُحَرِّمًا. [راجع: ۱۸۴۶]

تشریح: ابن خطل اسلام سے پھر کر مرتد ہو گیا تھا۔ ایک آدمی کا قاتل بھی تھا اور رسول کریم ﷺ کی بھوکے گیت گایا کرتا تھا۔ چنانچہ اس موقع پر وہ کعبہ کے پردوں سے باہر نکالا گیا اور زمزم اور مقام ابراہیم کے درمیان اس کی گردن ماری گئی۔ نبی کریم ﷺ نے آئندہ کے لیے اس طرح کرنے سے منع فرمادیا کہ اب قریش کا آدمی اس طرح بے بس کر کے نہ مارا جائے۔ خود لوہے کا کٹھن پھنسی جگہ میں سر کی حفاظت کے لیے اوڑھ لیا جاتا تھا۔

۴۲۸۷۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُونَ وَثَلَاثُمِائَةً نَصُبٍ، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ: ((جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، جَاءَ الْحَقُّ، وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ)). [راجع: ۲۴۷۸]

تشریح: پہلی آیت سورہ بنی اسرائیل میں اور دوسری آیت سورہ سبأ میں ہے۔ حق سے مراد دین اسلام اور باطل سے بت اور شیطان مراد ہے باطل کا آغاز اور انجام سب خراب ہی خراب ہے۔

(۴۲۸۸) مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم سے عبد الصمد نے بیان کیا، کہا کہ مجھ سے میرے والد عبدالوارث نے بیان کیا، ان سے ایوب سختیانی نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ جب مکہ میں آئے تو آپ بیت اللہ میں اس وقت تک داخل نہیں ہوئے جب تک اس میں بت موجود رہے بلکہ آپ نے حکم دیا اور بتوں کو باہر نکال دیا گیا۔ انہیں میں ایک تصویر ابراہیم اور اسماعیل علیہما السلام کی بھی تھی اور ان کے ہاتھوں میں (پانسے) کے تیر تھے۔ نبی اکرم ﷺ نے فرمایا: ”اللہ ان مشرکین کا ستیاناس کرے، انہیں خوب معلوم تھا کہ ان بزرگوں نے کبھی پانسے نہیں پھینکا۔“ پھر آپ بیت اللہ میں داخل ہوئے اور اندر چاروں طرف نگہ کر کے پھر باہر تشریف لائے، آپ نے اندر نماز نہیں پڑھی تھی۔ عبد الصمد کے ساتھ اس حدیث کو معمر نے بھی ایوب سے روایت کیا اور وہیب بن خالد نے یوں کہا، ہم سے ایوب نے بیان کیا، انہوں نے عکرمہ سے، انہوں نے نبی اکرم ﷺ سے۔

۴۲۸۸۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ، وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا مِنَ الْأَزْلَامِ، فَقَالَ النَّبِيُّ ﷺ: «فَاتْلَهُمُ اللَّهُ لَقَدْ عَلِمُوا مَا اسْتَفْسَمُوا بِهَا قَطُّ»). ثُمَّ دَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ، وَخَرَجَ وَلَمْ يَصِلْ فِيهِ. تَابَعَهُ مَعْمَرٌ عَنْ أَيُّوبَ. وَقَالَ وَهَبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ ﷺ. [راجع: ۳۹۸]

باب: نبی کریم ﷺ کا شہر کی بالائی جانب سے مکہ میں داخل ہونا

بَابُ دُخُولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّةَ

(۴۲۸۹) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، کہا کہ مجھے نافع نے خبر دی اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ اپنی سواری پر فتح مکہ کے دن مکہ کے بالائی علاقہ کی طرف سے شہر میں داخل ہوئے۔ اسامہ بن زید رضی اللہ عنہما آپ کی سواری پر آپ کے پیچھے بیٹھے ہوئے تھے۔ آپ کے ساتھ بلال رضی اللہ عنہ اور کعبہ کے حاجب عثمان بن طلحہ رضی اللہ عنہ بھی تھے۔ آخر اپنے اونٹ کو آپ نے مسجد (کے قریب باہر) بٹھایا اور بیت اللہ کی کچی لانے کا حکم دیا پھر آپ بیت اللہ کے اندر تشریف لے گئے۔ آپ کے ساتھ اسامہ بن زید، زید، بلال اور عثمان بن طلحہ رضی اللہ عنہم بھی تھے۔ آپ اندر کافی دیر تک ٹھہرے، جب باہر تشریف لائے تو لوگ جلدی سے آگے بڑھے۔ عبد اللہ بن عمر رضی اللہ عنہما سب سے پہلے اندر جانے والوں میں تھے۔ انہوں نے بیت اللہ کے دروازے کے پیچھے بلال رضی اللہ عنہ کو کھڑے ہوئے

۴۲۸۹۔ وَقَالَ الْبَيْتُ: حَدَّثَنِي يُونُسُ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ، مِنَ الْحَجَّةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ، فَمَكَثَ فِيهِ نَهَارًا طَوِيلًا ثُمَّ خَرَجَ، فَاسْتَبَقَ النَّاسُ، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلَالًا وَرَاءَ الْبَابِ

فَإِنَّمَا، فَسَأَلَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ دیکھا اور ان سے پوچھا کہ رسول اللہ ﷺ نے کہاں نماز پڑھی تھی؟ انہوں نے وہ جگہ بتلائی جہاں آپ نے نماز پڑھی تھی۔ عبداللہ بن عمر رضی اللہ عنہما نے کہا: عَبْدَ اللَّهِ: فَتَنَسَّيْتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ میں یہ پوچھنا بھول گیا کہ آنحضرت ﷺ نے نماز میں کتنی رکعتیں پڑھی تھیں۔ [راجع: ۳۹۷]

تشریح: ابن عباس رضی اللہ عنہما کی روایت میں ہے کہ آپ ﷺ نے کعبہ کے اندر نماز نہیں پڑھی لیکن بلال رضی اللہ عنہ کی روایت میں نماز پڑھنے کا ذکر ہے اور یہی صحیح ہے کہ ابن عباس رضی اللہ عنہما باہر ہوں ان کو آپ کے نماز پڑھنے کا علم نہ ہوا، آپ نے فراغت کے بعد کعبے کی کنجی پھر عثمان رضی اللہ عنہ کے حوالہ کردی اور فرمایا کہ یہ ہمیشہ تیرے ہی خاندان میں رہے گی۔ یہ میں نے تجھ کو نہیں دی بلکہ اللہ تعالیٰ نے دی ہے۔ اور جو کوئی ظالم ہو گا وہ یہ کنجی تجھے سے چھینے گا۔ آج تک یہ کنجی اسی خاندان شیبی کے اندر محفوظ ہے اور کعبہ شریف جب بھی کھولا جاتا ہے، وہی لوگ آکر کھولتے ہیں۔ صدق رسول اللہ ﷺ۔ ۱۹۵۲ھ کے حج میں میں کعبہ شریف میں داخل ہوا تھا اور دروازہ پر شیبی خاندان کے بزرگ کو میں نے دیکھا تھا جو بہت ہی سفید ریش بزرگ تھے۔ غفر اللہ لہ۔

۴۲۹۰۔ حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ مِنْ كَدَاءِ الْتَّيِّ بِأَعْلَى مَكَّةَ. تَابَعَهُ أَبُو أُسَامَةَ وَوَهَّيْتُ فِي كَدَاءِ. [راجع: ۱۵۷۷]

(۴۲۹۰) ہم سے ہِثَم بن خارجہ نے بیان کیا، کہا ہم سے حفص بن میسرہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ نبی کریم ﷺ فتح مکہ کے دن مکہ کے بالائی علاقہ کداء سے شہر میں داخل ہوئے تھے۔ اس روایت کی متابعت ابواسامہ اور وہیب نے کداء کے ذکر کے ساتھ کی ہے۔

تشریح: کداء بالمد اور کداء بالقصر دونوں مقاموں کے نام ہیں۔ پہلا مقام مکہ کے بالائی جانب میں ہے اور دوسرا شیبی جانب میں اور یہ روایت ان صحیح روایتوں کے خلاف ہے جن میں ہے کہ نبی کریم ﷺ کداء یعنی بالائی جانب سے داخل ہوئے اور خالد رضی اللہ عنہ کو کداء یعنی شیبی جانب سے داخل ہونے کا حکم دیا۔ جب خالد بن ولید رضی اللہ عنہ سپاہ گراں لیے ہوئے مکہ میں داخل ہوئے تو مشرکوں نے ذرا سا مقابلہ کیا۔ کفار کو صفوان بن امیہ اور سمیل بن عمرو نے اکٹھا کیا تھا۔ مسلمانوں میں سے دو شخص شہید ہوئے اور کافر بارہ تیرہ مارے گئے، باقی سب بھاگ نکلے، یہ پہلے بھی مذکور ہو چکا ہے۔

۴۲۹۱۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءِ. [راجع: ۱۵۷۷]

(۴۲۹۱) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے اور ان سے ان کے والد نے کہ نبی کریم ﷺ فتح مکہ کے دن مکہ کے بالائی علاقہ کداء کی طرف سے داخل ہوئے تھے۔

باب: فتح مکہ کے دن قیام نبوی کا بیان

(۴۲۹۲) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو نے، ان سے ابن ابی لیلیٰ نے کہ ام ہانی رضی اللہ عنہا کے سوا ہمیں کسی نے یہ خبر نہیں دی کہ نبی کریم ﷺ نے چاشت کی نماز پڑھی، انہوں نے کہا کہ جب مکہ فتح ہوا تو آنحضرت ﷺ نے ان کے گھر غسل کیا اور آٹھ رکعت

بَابُ مَزَلِ النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ

۴۲۹۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرَنَا أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غَيْرَ أَمِّ هَانِيٍّ، فَإِنَّهَا ذَكَرَتْ أَنَّهُ

یَوْمَ فَتَحَ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا ثُمَّ صَلَّى ثَمَانِ رَكَعَاتٍ، قَالَتْ: لَمْ أَرَهُ صَلَّى صَلَاةً أَخْفَ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ۔
نماز پڑھی۔ انہوں نے کہا کہ آنحضرت ﷺ کو میں نے اتنی ہلکی نماز پڑھتے کبھی نہیں دیکھا تھا۔ پھر بھی اس میں آپ رکوع اور سجدہ پوری طرح کرتے تھے۔

[راجع: ۱۱۱۰۳]

تشریح: ہلکی پڑھنے کا مطلب یہ ہے کہ اس نماز میں آپ نے قراءت بہت مختصر کی تھی حدیث سے مقصد یہاں یہ ثابت کرنا ہے کہ فتح مکہ کے دن نبی کریم ﷺ کا قیام ام ہانی رضی اللہ عنہا کے گھر میں تھا۔

حضرت ام ہانی رضی اللہ عنہا کے ہاں آپ نے جو نماز ادا فرمائی اس بابت حافظ ابن قیم رحمہ اللہ اپنی مشہور کتاب زاد المعاد میں لکھتے ہیں:

”ثم دخل رسول الله ﷺ دار ام هانئ بنت ابي طالب فاغتسل وصلى ثمان ركعات في بيتها وكان ضحي فظنها من ظنها صلوة الضحى وانما هذه صلوة الفتح وكان امراء الاسلام اذا فتحوا حصنا او بلدا صلوا عقيب الفتح هذه الصلوة اقتداء برسول الله ﷺ وفي القصة ما يدل على انها بسبب الفتح شكراً لله عليه فان ام هانئ قالت ما رايتہ صلاحاً قبلها ولا بعدها۔“ (زاد المعاد: الجزء الثاني صفحہ ۱۶۶)

یعنی پھر رسول کریم ﷺ ام ہانی رضی اللہ عنہا کے گھر میں داخل ہوئے اور آپ نے وہاں غسل فرما کر آٹھ رکعات نماز ان کے گھر میں ادا کی اور یہ ضحی کا وقت تھا۔ پس جس نے گمان کیا اس نے کہا کہ یہ ضحی کی نماز تھی حالانکہ یہ فتح کے شکرانہ کی نماز تھی۔ بعد میں امراء اسلام کا بھی یہی قاعدہ رہا کہ سنت نبوی پر عمل کرتے ہوئے جب بھی کوئی شہر یا قلعہ فتح کرتے اس نماز کو ادا کرتے تھے اور قصہ میں ایسی دلیل بھی موجود ہے جو اسے نماز شکرانہ ہی ثابت کرتی ہے۔ وہ حضرت ام ہانی رضی اللہ عنہا کا یہ قول ہے کہ میں نے نہیں دیکھا کہ آپ نے کبھی پہلے یا پچھے اس نماز کو پڑھا ہو۔ اس سے بھی ثابت ہوا یہ فتح کی خوشی میں شکرانہ کی نماز تھی۔

بَابُ

بَابُ

٤٢٩٣۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: ((سُبْحَانَكَ اللَّهُمَّ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي)). [راجع: ۷۹۹۴]

(۳۲۹۳) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے منصور نے، ان سے ابو الضحی نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ اپنے رکوع میں اور سجدے میں یہ دعا پڑھتے تھے: ”سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي۔“

تشریح: یعنی تو پاک ہے اے اللہ! ہمارے مالک تیری تعریف کرتے ہیں کہ یا اللہ مجھ کو بخش دے۔ حدیث سے یہ نکلا کہ رکوع یا سجدے میں دعا کرنا منع نہیں ہے۔ اس حدیث کا تعلق باب سے یوں ہے کہ اس حدیث کے دوسرے طریق میں یوں مذکور ہے کہ جب آپ پر سورہ اذ جاء نصر الله تازل ہوئی یعنی فتح مکہ کے بعد تو آپ ہر نماز میں رکوع اور سجدے میں یوں ہی فرمانے لگے۔ اس سورت میں اللہ نے یہ حکم دیا ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ﴾ (النصر: ۱۱۰/۳) پس ”سبحانک اللہم ربنا وبحمدک اللہم اغفر لی“ اسی کی تعلیم ہے۔ نبی کریم ﷺ کا آخری عمل یہی تھا کہ آپ رکوع اور سجدے میں کثرت اس کو پڑھا کرتے تھے۔ لہذا اور دعاؤں پر اس کو فوقیت حاصل ہے۔ ضمنی طور پر اس میں بھی فتح مکہ کا ذکر ہے اور حدیث اور باب میں یہی مطابقت ہے۔

۴۲۹۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ عُمَرُ يَدْخُلُنِي مَعَ أَشْيَاخَ بَدْرٍ، فَقَالَ بَعْضُهُمْ: لِمَ تَدْخُلُ هَذَا الْفَتَى مَعَنَا، وَلَنَا أَبْنَاءُ مِثْلُهُ؟ فَقَالَ: إِنَّهُ يَمُنُّ قَدْ عَلِمْتُمْ. قَالَ: فَدَعَاهُمْ ذَاتَ يَوْمٍ، وَدَعَانِي مَعَهُمْ قَالَ: وَمَا رَأَيْتُهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مَنِي فَقَالَ: مَا تَقُولُونَ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ حَتَّى خَتَمَ السُّورَةَ، فَقَالَ بَعْضُهُمْ: أُمِرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ، إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا. وَقَالَ بَعْضُهُمْ: لَا تَذَرِي. وَلَمْ يَقُلْ بَعْضُهُمْ شَيْئًا. فَقَالَ لِي: يَا ابْنَ عَبَّاسٍ أَهْ أَكْذَاكَ تَقُولُ؟ قُلْتُ: لَا. قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَغْلَمَهُ اللَّهُ لَهُ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ فَتَنُجْ مَكَّةَ، فَذَاكَ عَلَامَةٌ أَجَلِكَ﴾ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ قَالَ عُمَرُ: مَا أَغْلَمَ مِنْهَا إِلَّا مَا تَعْلَمُ. [راجع: ۳۶۲۷] [ترمذی: ۳۳۶۲]

تشریح: حضرت عمر رضی اللہ عنہ نے دین کی ایک بات پوچھ کر ابن عباس رضی اللہ عنہ کی فضیلت بوزحوں پر ظاہر کر دی جیسے اللہ تعالیٰ نے آدم کو علم دے کر بڑی بڑی عروالے فرشتوں پر ان کی فضیلت ثابت کر دی اور ان فرشتوں سے فرمایا کہ آدم کو مجھہ کر دو۔ حدیث میں وفات نبوی ﷺ پر اشارہ ہے۔ اس کا یہاں اندراج کا یہی مقصد ہے۔ سورہ مبارکہ میں اشارہ تھا کہ ہر کمالے راز والے۔ ہر زوالے راکمالے۔ اس حدیث کے ذیل مولانا وحید الزماں کی تقریر دل پذیریہ ہے کہ عمر رضی اللہ عنہ کا عمل اس پر تھا بزرگی بعقل است نہ بہ سال۔ ابن عباس رضی اللہ عنہ اس وقت کے بڑے عالم تھے اور عالم گوجوان ہو مگر علم کی فضیلت سے وہ بوزحوں کے برابر بلکہ ان سے بھی افضل سمجھا جاتا ہے۔ ہمارے پیشوا خلفائے راشدین اور دوسرے شاہان اسلام نے علم کی ایسی قدر دانی کی ہے جب مسلمان علم حاصل کرنے میں کوشش کرتے تھے مگر افسوس کہ ہمارے زمانہ کے مسلمان بادشاہ ایسے لالچ ہیں جن کے ایک بھی عالم، فاضل یا حکیم فیلسوف نہیں ہوتا نہ ان کو دینی علوم کی قدر ہے نہ دنیاوی علوم کی بلکہ سچ پوچھو تو علم ولایت کے دشمن ہیں۔ ان کے ملک میں کوئی شاذ و نادر دین کا عالم پیدا ہو گیا تو اس کو ستانے، بے عزت کرنے اور نکالنے کے فکر میں رہتے ہیں۔ لا حول ولا قوۃ الا باللہ اگر یہی لیل و نہار رہے تو ایسے

بادشاہوں کی حکومت کو بھی چراغِ محرمی سمجھا جاتا ہے۔ (جدیدی) یہ پرانی باتیں ہیں اب تو گیا دور سرمایہ داری گیا۔ دکھا کر تماشاہمداری گیا۔

۴۲۹۵۔ حَدَّثَنَا سَعِيدُ بْنُ شَرَحْبِيلَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي شَرِيحِ الْعَدَوِيِّ، أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: أَتَذُنُّ لِي أَيُّهَا الْأَمِيرُ أَحَدُتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعْتَهُ أَذْنَايَ وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ، حِينَ تَكَلَّمَ بِهِ: أَنَّهُ حَمَدَ اللَّهَ وَأَنَّى عَلَيْهِ ثُمَّ قَالَ: ((إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، لَا يَحِلُّ لَأَمْرِيءٍ يَوْمُنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْصِدَ بِهَا شَجَرًا، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ، وَلَمْ يَأْذُنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلِكَيْلِغِ الشَّاهِدُ الْغَائِبَ)). فَقِيلَ لِأَبِي شَرِيحٍ: مَاذَا قَالَ لَكَ عَمْرُو؟ قَالَ: قَالَ: أَنَا أَغْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شَرِيحٍ! إِنَّ الْحَرَمَ لَا يُعِيدُ عَاصِيًا، وَلَا فَارًا بِدَمٍ، وَلَا فَارًا بِحَرْبَةٍ.

(راجع: ۱۰۴)

۴۲۹۵۔ ہم سے سعید بن شریحیل نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے مقبری نے کہ ابوشریح عدوی رضی اللہ عنہ نے (مدینہ کے امیر) عمرو بن سعید سے کہا جبکہ عمرو بن سعید (عبداللہ بن زبیر رضی اللہ عنہ کے خلاف) مکہ کی طرف لشکر بھیج رہے تھے کہ اے امیر! مجھے اجازت دیجئے کہ میں آپ سے ایک حدیث بیان کروں جو رسول اللہ ﷺ نے فتح مکہ کے دوسرے دن ارشاد فرمائی تھی اس حدیث کو میرے دونوں کانوں نے سنا، میرے قلب نے اس کو یاد رکھا اور جب حضور اکرم ﷺ ارشاد فرما رہے تھے تو میں اپنی آنکھوں سے آپ کو دیکھ رہا تھا۔ حضور اکرم ﷺ نے پہلے اللہ کی حمد و ثنائیاں کی اور پھر فرمایا: ”بلاشبہ مکہ کو اللہ تعالیٰ نے حرمت والا شہر قرار دیا ہے، کسی انسان نے اسے اپنی طرف سے حرمت والا قرار نہیں دیا۔ اس لیے کسی شخص کے لیے بھی جو اللہ اور آخرت کے دن پر ایمان رکھتا ہو، جائز نہیں کہ اس میں کسی کا خون بہائے اور نہ کوئی اس سرزمین کا کوئی درخت کاٹے اور اگر کوئی شخص رسول اللہ ﷺ کے (فتح مکہ کے موقع پر) جنگ سے اپنے لیے بھی رخصت نکالے تو تم اس سے کہہ دینا کہ اللہ تعالیٰ نے صرف اپنے رسول کو (تھوڑی دیر کے لیے) اس کی اجازت دی تھی۔ تمہارے لیے بالکل اجازت نہیں ہے اور مجھے بھی اس کی اجازت دن کے تھوڑے سے حصے کے لیے ملی تھی اور آج پھر اس کی حرمت اسی طرح لوٹ آئی ہے جس طرح کل یہ شہر حرمت والا تھا۔ پس جو لوگ یہاں موجود ہیں وہ (ان کو میرا کلام) پہنچادیں جو موجود نہیں۔“ ابوشریح سے پوچھا گیا کہ عمرو بن سعید نے آپ کو پھر جواب کیا دیا تھا؟ تو انہوں نے بتایا کہ اس نے کہا کہ میں یہ مسائل تم سے زیادہ جانتا ہوں، حرم کسی گنہگار کو پناہ نہیں دیتا، نہ کسی کا خون کر کے بھاگنے والے کو پناہ دیتا ہے، مفسد کو بھی پناہ نہیں دیتا۔

تشریح: حضرت عبداللہ بن زبیر رضی اللہ عنہ نے یزید کی بیعت نہیں کی تھی۔ اس لیے یزید نے ان کو زیر کرنے کے لیے گورنر مدینہ عمرو بن سعید کو مامور کیا تھا جس پر ابوشریح نے ان کو یہ حدیث سنائی اور مکہ پر حملہ آور ہونے سے روکا مگر عمرو بن سعید طاقت کے نشہ میں چڑھا۔ اس نے حدیث نبوی کو نہیں سنا اور مکہ پر چڑھائی کر دی اور ساتھ ہی یہ بہانے بنائے جو یہاں مذکور ہیں۔ اس طرح تاریخ میں ہمیشہ کے لیے بدنامی کو اختیار کیا اور حضرت عبداللہ بن زبیر رضی اللہ عنہ کے خون ناحق کا جو بھاپی گردن پر رکھا اور حدیث میں فتح مکہ و حرمت مکہ پر اشارہ ہے، یہی مقصود باب ہے۔

حضرت عبداللہ بن زبیر رضی اللہ عنہ اسدی قریشی ہیں، حضرت ابو بکر صدیق رضی اللہ عنہ کے نواسے ہیں۔ مدینہ میں مہاجرین میں یہ پہلے بچے ہیں جو سناہ

میں پیدا ہوئے۔ محترم نانا حضرت ابو بکر صدیق رضی اللہ عنہ نے ان کے کانوں میں اذان کہی، ان کی والدہ حضرت اسماء بنت ابوبکر صدیق رضی اللہ عنہا ہیں۔ مقام قبا میں ان کو جناب نبی کریم ﷺ نے چھوہا رہ چپا کر اپنے لعاب دہن کے ساتھ ان کے منہ میں ڈالا اور برکت کی دعا کی۔ بہت ہی بارعب صاف چہرے والے موٹے تازے قوی بہادر تھے۔ ان کی دادی حضرت صفیہ رضی اللہ عنہا نبی کریم ﷺ کی چھو بھی تھیں۔ ان کی خالہ حضرت عائشہ رضی اللہ عنہا تھیں۔ آٹھ سال کی عمر میں نبی کریم ﷺ سے بیعت کی اور انہوں نے آٹھ حج کئے اور حجاج بن یوسف نے ان کو مکہ میں منگول کے دن ۱۷/ جمادی الثانیہ سنہ ۷ھ کو شہید کر ڈالا۔ ایسی ہی ظالمانہ حرکتوں سے عذاب الہی میں گرفتار ہو کر حجاج بن یوسف بڑی ذلت کی موت مرا۔ اس نے جس بزرگ کو آخر میں ظلم سے قتل کیا، وہ حضرت سعید بن جبیر رضی اللہ عنہ ہیں۔ جب بھی حجاج بن یوسف سوتا حضرت سعید خواب میں آ کر اس کا پاؤں پکڑ کر ہلا دیتے اور اپنے خون ناحق کی یاد دلاتے: ﴿لَإِن لِّيَ ذَلِكَ لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ﴾ (۳/ آل عمران: ۱۳)

۴۲۹۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: ((إِنَّ اللَّهَ وَرَسُولَهُ يَبِيعُ خَرَمَ الْخُمْرِ)). (۲۲۳۶: راجع)

۴۲۹۷۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ح. وَحَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ قَالَ: أَقَمْنَا مَعَ النَّبِيِّ ﷺ عَشْرًا نَقْصُرُ الصَّلَاةَ.

(۴۲۹۶) ہم سے قتیبہ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یزید بن ابی حبیب نے، ان سے عطاء بن ابی رباح نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا، انہوں نے نبی کریم ﷺ سے سنا، آپ نے فتح مکہ کے موقع پر مکہ مکرمہ میں فرمایا تھا: ”اللہ اور اس کے رسول نے شراب کی خرید و فروخت مطلق حرام قرار دے دی ہے۔“

تشریح: یعنی اللہ نے جیسے شراب پینا حرام کیا ہے ویسے ہی شراب کی تجارت بھی حرام کر دی ہے۔ جو لوگ مسلمان کہلانے کے باوجود یہ دھندا کرتے ہیں وہ عند اللہ سخت ترین مجرم ہیں۔

بَابُ مَقَامِ النَّبِيِّ ﷺ بِمَكَّةَ زَمَنَ الْفَتْحِ

باب: فتح مکہ کے زمانہ میں نبی کریم ﷺ کا مکہ میں قیام کرنا

۴۲۹۷۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ح. وَحَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ قَالَ: أَقَمْنَا مَعَ النَّبِيِّ ﷺ عَشْرًا نَقْصُرُ الصَّلَاةَ.

(۴۲۹۷) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے یحییٰ بن ابی اسحاق نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ (مکہ میں) دس دن ٹھہرے تھے اور اس مدت میں ہم نماز قصر کرتے تھے۔

[راجع: ۱۰۸۱]

تشریح: یہاں راوی نے صرف قیام مکہ کے دن شمار کئے ورنہ صحیح یہی ہے کہ آپ نے ۹ دن قیام کیا تھا اور منیٰ و عرفات کے دن چھوڑ دیئے ہیں۔

۴۲۹۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عَاصِمٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكَعَتَيْنِ. [راجع: ۱۰۸۰]

(۴۲۹۸) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو عاصم نے خبر دی، انہیں عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے مکہ میں انیس دن قیام فرمایا تھا اور اس مدت میں صرف نماز دو رکعتیں (قصر) پڑھتے تھے۔

تشریح: روایت میں صاف مذکور ہے کہ نبی کریم ﷺ نے بحالت سفر انیس دن کے قیام میں نماز قصر ادا کی تھی، اجمہدیت کا یہی مسلک ہے۔ فتح مکہ کی تفصیلات لکھتے ہوئے علامہ ابن قیم رحمہ اللہ فرماتے ہیں کہ فتح مکہ کے بعد رسول کریم ﷺ نے اسن عام کا اعلان فرمادیا مگر نو آدمی ایسے تھے جن کے قتل کا حکم صادر فرمایا۔ اگرچہ وہ کعبہ کے پردوں میں چھپے ہوئے پائے جائیں۔ وہ یہ تھے، عبداللہ بن سعد بن ابی سرح، عکرمہ بن ابی جہل، عبدالغزی بن نطل، حارث بن نفیل، مقیس بن صائب، ہمار بن اسود اور ابن نطل کی دولٹیاں جو رسول کریم ﷺ کی ججو میں گیت گایا کرتی تھیں اور سارہ نامی ایک (بعض کے نزدیک) بنی عبدالمطلب کی لونڈی۔ قیام اسن کے لیے ان فساد یوں کا خاتمہ ضروری تھا۔ جب ان لوگوں نے یہ خبر سنی تو عکرمہ بن ابی جہل سنتے ہی فرار ہو گیا مگر اس کی عورت نے اس کے لیے اسن طلب کیا اور آپ نے اسن دے دیا، وہ مسلمان ہو گیا، بعد میں ان کا اسلام بہت بہتر ثابت ہوا۔ جنگ یرموک میں سنہ ۱۳ھ میں ہمر ۶۲ سال شہید ہوئے۔ باقی ان میں صرف ابن نطل، حارث مقیس اور حارث کی وہ دولٹیاں قتل کی گئیں، باقی اسلام قبول کر کے بچ گئے۔ ان ہی ایام فتح مکہ میں حضرت خالد بن ولید رضی اللہ عنہ نے غزنی بت کا خاتمہ کیا تھا جس میں ایک عورت (چڑیل قسم کی) نکلی اور اسے بھی قتل کیا۔ غزنی قریش اور بنو کنانہ کا سب سے بڑا بت تھا۔ حضرت عمرو بن عاص رضی اللہ عنہ نے سواع نامی بت کو ختم کیا اور سعد بن زید اشہلی رضی اللہ عنہ کے ہاتھوں منات بت کو ختم کرایا گیا۔ اس میں سے بھی ایک چڑیل نکلی تھی جو قتل کر دی گئی۔ (مختصر زاد المعاد)

۴۲۹۹۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ عَاصِمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَقْمَنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلَاةَ. وَقَالَ ابْنُ عَبَّاسٍ: وَنَحْنُ نَقْصُرُ مَا بَيْنَا وَبَيْنَ تِسْعَ عَشْرَةَ، فَإِذَا رَدْنَا أَتَمَمْنَا. [راجع: ۱۰۸۰]

۴۲۹۹۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابو شہاب نے بیان کیا، ان سے عاصم نے، ان سے عکرمہ نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ سفر میں (فتح مکہ کے بعد) انیس دن تک مقیم رہے اور عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ ہم (سفر میں) انیس دن تک تو نماز قصر پڑھتے تھے، لیکن جب اس سے زیادہ مدت گزر جاتی تو پھر پوری نماز پڑھتے تھے۔

تشریح: اسی حدیث کی بنا پر سفر میں نماز انیس دن تک قصر کی جاسکتی ہے، یہ آخری مدت ہے۔ اس سے زیادہ قیام کا ارادہ ہو تو پوری نماز پڑھنی چاہیے۔ جماعت اجمہدیت کا عمل یہی ہے۔

باب

باب

۴۳۰۰۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ ابْنِ صُعَيْبٍ، وَكَانَ النَّبِيُّ ﷺ قَدْ مَسَحَ وَجْهَهُ عَامَ الْفَتْحِ. [طرفہ فی: ۶۳۵۶]

۴۳۰۰۔ اور لیث بن سعد نے بیان کیا، کہا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، کہا مجھ کو عبداللہ بن ثعلبہ بن صعیر رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ نے فتح مکہ کے دن ان کے چہرے پر شفقت کے طور پر ہاتھ پھیرا تھا۔

تشریح: امام بخاری رحمہ اللہ نے اختصار کے لیے اصل حدیث بیان نہیں کی۔ صرف اسی جملہ پر اکتفا کیا کہ نبی کریم ﷺ نے فتح مکہ کے سال ان کے منہ پر ہاتھ پھیرا تھا۔

۴۳۰۱۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ حَدَّثَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُنَيْنِ أَبِي جَمِيلَةَ، قَالَ: أَخْبَرَنَا وَنَحْنُ

۴۳۰۱۔ مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں معمر نے اور انہیں زہری نے، انہیں سنین ابو جلیلہ نے، زہری نے بیان کیا کہ جب ہم سے ابو جلیلہ رضی اللہ عنہ نے حدیث بیان کی تو

مَعَ ابْنِ الْمُسَيَّبِ قَالَ: وَرَعَمَ أَبُو جَمِيلَةَ أَنَّهُ أَذْرَكَ النَّبِيَّ ﷺ، وَخَرَجَ مَعَهُ عَامَ الْفَتْحِ. ہم سعید بن مسیب کے ساتھ تھے، بیان کیا کہ ابو جلیلہ نے کہا کہ انہوں نے نبی کریم ﷺ کی صحبت پائی اور وہ آپ کے ساتھ غزوہ فتح مکہ کے لیے نکلے تھے۔

تفسیر: ابن مندہ اور ابویہم اور ابن عبدالبر نے بھی ان ابو جلیلہ رضی اللہ عنہ کو صحابہ رضی اللہ عنہم میں ذکر کیا ہے اور یہ کہا ہے کہ جندہ الوداع میں یہ جناب نبی کریم ﷺ کے ساتھ تھے۔

(۴۳۰۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے اور ان سے ابو قلابہ نے اور ان سے عمرو بن سلمہ رضی اللہ عنہ نے، ایوب نے کہا کہ مجھ سے ابو قلابہ نے کہا، عمرو بن سلمہ رضی اللہ عنہ کی خدمت میں حاضر ہو کر یہ قصہ کیوں نہیں پوچھتے؟ ابو قلابہ نے کہا کہ پھر میں ان کی خدمت میں گیا اور ان سے سوال کیا، انہوں نے کہا جاہلیت میں ہمارا قیام ایک چشمہ پر تھا جہاں عام راستہ تھا۔ سوار ہمارے قریب سے گزرتے تو ہم ان سے پوچھتے، لوگوں کا کیا خیال ہے، اس شخص کا کیا معاملہ ہے؟ (یہ اشارہ نبی کریم ﷺ کی طرف ہوتا تھا) لوگ بتاتے کہ وہ کہتے ہیں کہ اللہ نے انہیں اپنا رسول بنا کر بھیجا ہے اور اللہ ان پر وحی نازل کرتا ہے، یا اللہ نے ان پر وحی نازل کی ہے (وہ قرآن کی کوئی آیت سناتے) میں وہ فوراً یاد کر لیتا، اس کی باتیں میرے دل کو لگتی تھیں۔ ادھر سارے عرب والے فتح مکہ پر اپنے اسلام کو موقوف کئے ہوئے تھے۔ ان کا کہنا یہ تھا کہ اس نبی کو اور اس کی قوم (قریش) کو منٹنے دو، اگر وہ ان پر غالب آگئے تو پھر واقعی وہ سچے نبی ہیں۔ چنانچہ جب مکہ فتح ہو گیا تو ہر قوم نے اسلام لانے میں جاہل کی اور میرے والد نے بھی میری قوم کے اسلام میں جلدی کی۔ پھر جب وہ (مدینہ) سے واپس آئے تو کہا کہ میں اللہ کی قسم ایک سچے نبی کے پاس سے آ رہا ہوں۔ انہوں نے فرمایا کہ فلاں نماز اس طرح فلاں وقت پڑھا کرو اور جب نماز کا وقت ہو جائے تو تم میں سے کوئی ایک شخص اذان دے اور امامت وہ کرائے جسے قرآن سب سے زیادہ یاد ہو۔ لوگوں نے اندازہ کیا کہ کسے قرآن سب سے زیادہ یاد ہے تو کوئی شخص (ان کے قبیلے میں) مجھ سے زیادہ قرآن یاد کرنے والا نہیں ملا۔ کیونکہ میں آنے والے سواروں سے سن کر قرآن مجید یاد کر لیا کرتا تھا۔ اس لیے مجھے

۴۳۰۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ عَمْرِو بْنِ سَلَمَةَ، قَالَ: قَالَ لِي أَبُو قَلَابَةَ: أَلَا تَلْقَاهُ فَنَسْأَلُهُ؟ قَالَ: فَلَقَيْتُهُ فَسَأَلْتُهُ فَقَالَ: كُنَّا بِمَاءٍ مَمَرٍ النَّاسِ، وَكَانَ يَمُرُّ بِنَا الرُّكَبَانُ فَنَسْأَلُهُمْ مَا لِلنَّاسِ؟ مَا لِلنَّاسِ؟ مَا هَذَا الرَّجُلُ؟ فَيَقُولُونَ: يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ أَوْحَى إِلَيْهِ، أَوْ أَوْحَى اللَّهُ كَذَا. فَكُنْتُ أَخْفِظُ ذَلِكَ الْكَلَامَ، وَكَانَمَا يَقْرَأُ فِي صَدْرِي، وَكَانَتِ الْعَرَبُ تَكَلِّمُ بِإِسْلَامِهِمْ الْفَتْحَ، فَيَقُولُونَ: انْزُكُوهُ وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ. فَلَمَّا كَانَتْ وَفَعَةُ أَهْلُ الْفَتْحِ بَادِرَ كُلِّ قَوْمٍ بِإِسْلَامِهِمْ، وَبَدَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ، فَلَمَّا قَدِمَ قَالَ: جِئْتُكُمْ وَاللَّهِ ابْنُ عِنْدِ النَّبِيِّ ﷺ حَقًّا فَقَالَ: ((صَلُّوا صَلَاةَ كَذَا فِي جِئْنِ كَذَا، وَصَلَاةَ كَذَا فِي جِئْنِ كَذَا، فَإِذَا حَضَرَتِ الصَّلَاةُ، فَلْيُودِّنْ أَحَدُكُمْ، وَلْيُؤْمَرْكُمْ أَكْثَرُكُمْ قُرْآنًا)). فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي، لِمَا كُنْتُ أَتَلَّقِي مِنَ الرُّكَبَانِ، فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وَكَانَتْ عَلَيَّ بُرْدَةٌ، كُنْتُ إِذَا سَجَدْتُ

لوگوں نے امام بنایا۔ حالانکہ اس وقت میری عمر چھ یا سات سال تھی۔ اور میرے پاس ایک ہی چادر تھی، جب میں (اسے لپیٹ کر) سجدہ کرتا تو اوپر ہو جاتی (اور پیچھے کی جگہ) کھل جاتی۔ اس قبیلہ کی ایک عورت نے کہا، تم اپنے قاری کا چوترو تو پہلے چھپا دو۔ آخر انہوں نے کپڑا خریدا اور میرے لیے ایک قمیص بنائی، میں جتنا خوش اس قمیص سے ہوا اتنا کسی اور چیز سے نہیں ہوا تھا۔

تَقَلَّصْتُ عَنِّي، فَقَالَتْ امْرَأَةٌ مِّنَ الْحَيِّ: أَلَا تَنْعُطُوا عَنَّا إِنَّمَا قَارِنُكُمْ؟ فَاشْتَرَوْا فَقَطَعُوا لِي قَمِيصًا، لَمَّا فَرَحْتُ بِشَيْءٍ فَرَحَنِي بِذَلِكَ الْقَمِيصِ.

[ابوداؤد: ۵۸۵، ۵۸۷، ۵۸۶]

تشریح: اس سے الحدیث اور شافعیہ کا مذہب ثابت ہوتا ہے کہ نابالغ لڑکے کی امامت درست ہے اور جب وہ تمیز دار ہو فرض اور نواہل سب میں، اور اس میں حنیفہ نے خلاف کیا ہے۔ فرض میں امامت جائز نہیں رکھی (وحدی) روایت میں لفظ ((فکبت احفظ ذلك الكلام وکانما یغری فی صدری)) پس میں اس کلام قرآن کو یاد کر لیتا جیسے کوئی میرے سینے میں اتار دیتا۔ بعض لوگ ترجمہ یوں کرتے ہیں جیسے کوئی میرے سینے میں چپکا دیتا یا کوٹ کر بھر دیتا۔ یعنی ترجمے اس بنا پر ہیں کہ بعض نسخوں میں ((یغری فی صدری)) ہے بعض میں ((یغری فی صدری)) ہے، بعض میں ((یغری فی صدری)) ہے عربوں کی قمیص ساتھ ہی تہ بند کا کام بھی دے دیتی ہے۔ اسی لیے کہ روایت میں صرف قمیص بنانے کا ذکر ہے۔ یعنی وہ ٹٹوں تک لمبی ہوتی ہے جس کے بعد تہ بند نہ ہو تب بھی جسم چھپ جاتا ہے۔

(۴۳۰۳) ہم سے عبد اللہ بن مسلمہ قعنبی نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا، نبی کریم ﷺ سے (دوسری سند) اور لیث بن سعد نے کہا مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، انہیں عروہ بن زبیر نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ عتبہ بن ابی وقاص نے (مرتے وقت زمانہ جاہلیت میں) اپنے بھائی (سعد بن ابی وقاص رضی اللہ عنہ) کو وصیت کی تھی کہ وہ زمعہ بن قیس کی باندی سے پیدا ہونے والے بچے کو اپنے قبضہ میں لے لیں۔ عتبہ نے کہا تھا کہ وہ میرا لڑکا ہوگا۔ چنانچہ جب فتح مکہ کے موقع پر رسول اللہ ﷺ مکہ میں داخل ہوئے تو سعد بن ابی وقاص رضی اللہ عنہ اس بچے کو لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور ان کے ساتھ عبد بن زمعہ بھی آئے۔ سعد بن ابی وقاص رضی اللہ عنہ نے تو یہ کہا یہ میرے بھائی کا لڑکا ہے۔ بھائی نے وصیت کی تھی کہ اسی کا لڑکا ہے۔ لیکن عبد بن زمعہ نے کہا: یا رسول اللہ یہ میرا بھائی (میرے والد) زمعہ کا بیٹا ہے کیونکہ انہی کے بستر پر پیدا ہوا ہے۔ رسول اللہ ﷺ نے زمعہ کی باندی کے لڑکے کو دیکھا تو وہ واقعی (سعد کے بھائی) عتبہ بن ابی وقاص کی شکل پر تھا لیکن حضور ﷺ نے (قانون شریعت کے مطابق) فیصلہ یہ کیا کہ ”اے عبد بن زمعہ! تمہی اس بچے کو رکھو، یہ تمہارا بھائی

۴۳۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ، قَالَتْ: كَانَ عَتَبَةُ بْنُ أَبِي وَقَاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابْنَ وَلِيدَةِ زَمْعَةَ، وَقَالَ عَتَبَةُ: إِنَّهُ ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ فِي الْفَتْحِ أَخَذَ سَعْدُ بْنُ أَبِي وَقَاصٍ ابْنَ وَلِيدَةِ زَمْعَةَ، فَأَقْبَلَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، وَأَقْبَلَ مَعَهُ عَبْدُ بْنُ زَمْعَةَ، قَالَ سَعْدُ بْنُ أَبِي وَقَاصٍ: هَذَا ابْنُ أُخِي، عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ. قَالَ عَبْدُ بْنُ زَمْعَةَ: يَا رَسُولَ اللَّهِ هَذَا أُخِي، هَذَا ابْنُ زَمْعَةَ، وَلَدَ عَلَى فِرَاشِهِ. فَظَرَّ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ، فَإِذَا أَشْبَهَ النَّاسَ بَعْتَبَةَ بْنِ أَبِي وَقَاصٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هُوَ لَكَ،

ہے۔“ کیونکہ یہ تمہارے والد کے فراش پر (اس کی باندی کے بطن سے) پیدا ہوا ہے۔ لیکن دوسری طرف ام المؤمنین سودہ رضی اللہ عنہا سے جو زمعدہ کی بیٹی تھیں فرمایا: ”سودہ! اس لڑکے سے پردہ کیا کرنا۔“ کیونکہ آپ نے اس لڑکے میں عتبہ بن ابی وقاص کی مشابہت پائی تھی۔ ابن شہاب نے کہا: ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا تھا: ”لڑکا اس کا ہوتا ہے جس کی جو رو یا لونڈی کے پیٹ سے پیدا ہوا ہو اور زنا کرنے والے کے حصے میں پتھر ہی ہیں۔“ ابن شہاب نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ اس حدیث کو پکار پکار کر بیان کرتے تھے۔

هُوَ أَخُوكَ يَا عَبْدُ بَنِ زُمَعَةَ)). مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فِرَاشِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَحْتَجِبِي مِنْهُ يَا سَوْدَةُ!)) لِمَا رَأَى مِنْ شَبَهِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ. قَالَ ابْنُ شِهَابٍ: قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ)). وَقَالَ ابْنُ شِهَابٍ: وَكَانَ أَبُو هُرَيْرَةَ يَصْنَعُ بِذَلِكَ. [راجع: ۲۰۵۳]

[نسائی: ۶۳۵، ۷۶۶، ۷۸۸]

تشریح: حدیث میں ایک موقع پر رسول کریم ﷺ کے فتح مکہ میں مکہ میں داخلہ کا ذکر ہے۔ باب سے مطابقت یہی ہے کہ حدیث سے ایک اسلامی قانون کا بھی اثبات ہوا کہ بچہ جس بستر پر پیدا ہو بستر والے کا مانا جائے گا، زانی کے لیے سنگ ساری ہے اور بچہ بستر والے کا ہے۔ اس قانون کی وسعت پر غور کرنے سے معلوم ہوگا کہ اس سے کتنی برائیوں کا سد باب ہو گیا ہے۔ بستر کا مطلب یہ بھی ہے کہ جس کی بیوی یا لونڈی کے بطن سے وہ بچہ پیدا ہوا ہے وہ اس کا مانا جائے گا۔ حضرت سودہ نامی خاتون بنت زعدام المؤمنین رضی اللہ عنہا ہیں۔ یہ اپنے بچے کے بیٹے سکران بن عمر رضی اللہ عنہما کے نکاح میں تھیں۔ ان کے انتقال پر نبی کریم ﷺ کے حرم میں داخل ہوئیں۔ آپ کا نکاح حضرت خدیجہ رضی اللہ عنہا کی وفات کے بعد حضرت عائشہ رضی اللہ عنہا کے نکاح سے پہلے ہوا۔ ماہ شوال سنہ ۵۴ھ میں مدینہ میں ان کا انتقال ہوا۔ (رضی اللہ عنہا)

۴۳۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أُمْرَأَةً، سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ، فَفَزَعَ قَوْمُهَا إِلَى أُسَامَةَ ابْنِ زَيْدٍ يَسْتَشْفِعُونَهُ، قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ فَقَالَ: ((أَتُكَلِّمُنِي فِي جَدِّ مِنْ حُدُودِ اللَّهِ)). قَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ! فَلَمَّا كَانَ الْعِشِيُّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيئًا، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنَّمَا أَهْلَكَ النَّاسَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا

۴۳۰۴) ہم سے محمد بن مقاتل نے بیان کیا، کہا کہ ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے خبر دی، انہیں زہری نے، کہا کہ مجھے عروہ بن زبیر نے خبر دی کہ عروہ فتح (مکہ) کے موقع پر ایک عورت نے نبی کریم ﷺ کے عہد میں چوری کر لی تھی۔ اس عورت کی قوم گھبرائی ہوئی اسامہ بن زید رضی اللہ عنہما کے پاس آئی تاکہ وہ حضور ﷺ سے اس کی سفارش کر دیں (کہ اس کا ہاتھ چوری کے جرم میں نہ کاٹا جائے) عروہ نے بیان کیا کہ جب اسامہ رضی اللہ عنہ نے اس کے بارے میں رسول اللہ ﷺ سے گفتگو کی تو آپ کے چہرہ مبارک کا رنگ بدل گیا اور آپ نے فرمایا: ”تم مجھ سے اللہ کی قائم کی ہوئی ایک حد کے بارے میں سفارش کرنے آئے ہو۔“ اسامہ رضی اللہ عنہ نے عرض کیا: میرے لیے دعائے مغفرت کیجئے، یا رسول اللہ! پھر دوپہر کے بعد رسول اللہ ﷺ نے صحابہ رضی اللہ عنہم کو خطاب کیا، اللہ تعالیٰ کی اس کے شان کے مطابق تعریف کرنے کے بعد فرمایا: ”ابا بعد! تم میں سے پہلے لوگ اس لیے ہلاک ہو گئے کہ اگر ان میں سے کوئی معزز شخص چوری کرتا تو اسے چھوڑ دیتے لیکن اگر کوئی کمزور چوری کر لیتا تو اس پر حد

قائم کرتے اور اس ذات کی قسم جس کے ہاتھ میں محمد کی جان ہے اگر فاطمہ بنت محمد بھی چوری کر لے تو میں اس کا بھی ہاتھ کاٹوں گا۔“ اس کے بعد حضور ﷺ نے اس عورت کے لیے حکم دیا اور ان کا ہاتھ کاٹ دیا گیا۔ پھر اس عورت نے صدق دل سے توبہ کر لی اور شادی بھی کر لی۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ بعد میں وہ میرے یہاں آتی تھیں۔ ان کو اگر کوئی ضرورت ہوتی تو میں رسول اللہ ﷺ کے سامنے پیش کر دیتی۔

[راجع: ۲۶۴۸]

تشریح: امام احمد کی روایت میں ہے کہ اس عورت نے خود نبی کریم ﷺ سے عرض کیا تھا کہ یا رسول اللہ! کیا میری توبہ قبول ہو سکتی ہے؟ آپ نے فرمایا آج تو تو ایسی ہے جیسے اس دن تھی جس دن ماں کے پیٹ سے پیدا ہوئی تھی۔ حدود اسلامی کا پس منظر یہ ہے ان کے قائم ہونے کے بعد مجرم گناہ سے بالکل پاک صاف ہو کر مقبول الہی ہو جاتا ہے اور حدود کے قائم ہونے سے جرائم کا سد باب بھی ہو جاتا ہے۔ جیسا کہ مملکت سعودیہ ایدھا اللہ بنصرہ میں موجود ہے، جہاں حدود شرعی قائم ہوتے ہیں۔ اس لیے جرائم بہت کم پائے جاتے ہیں۔ آیت مبارکہ میں ﴿لَهُ الْفُصَاصِ حِيلَةٌ﴾ یاؤلی الکتاب (۲/البقرہ: ۱۷۹) میں اسی طرف اشارہ ہے۔ روایت میں جس عورت کا مقدمہ مذکور ہے اس کا نام فاطمہ مخزومیہ تھا، بعد میں بنو سلیم کے ایک شخص سے اس نے شادی بھی کر لی تھی۔

۴۳۰۵، ۴۳۰۶۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عَثْمَانَ، قَالَ: حَدَّثَنِي مُجَاشِعٌ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِأَخِي بَعْدَ الْفَتْحِ قُلْتُ: يَا رَسُولَ اللَّهِ! جَنَّكَ بِأَخِي لِتَبَايَعَهُ عَلَى الْهَجْرَةِ. قَالَ: ((ذَهَبَ أَهْلُ الْهَجْرَةِ بِمَا فِيهَا)) قُلْتُ: عَلَى أَيِّ شَيْءٍ تَبَايَعَهُ؟ قَالَ: ((أَبَايَعُهُ عَلَى الْإِسْلَامِ وَالْإِيمَانِ وَالْجِهَادِ)). فَلَقِيتُ أَبَا مَعْبِدٍ بَعْدَ وَكَانَ أَكْبَرَهُمَا فَسَأَلْتُهُ فَقَالَ: صَدَقَ مُجَاشِعٌ. [راجع: ۲۹۶۲، ۲۹۶۳]

۴۳۰۵، ۴۳۰۶۔ ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر بن معاویہ نے بیان کیا، کہا ہم سے عاصم بن سلیمان نے بیان کیا، ان سے ابو عثمان نے بیان کیا اور ان سے مجاشع بن مسعود رضی اللہ عنہ نے بیان کیا کہ فتح مکہ کے بعد میں رسول اللہ ﷺ کی خدمت میں اپنے بھائی (مجالد) کو لے کر حاضر ہوا اور عرض کی کہ یا رسول اللہ! میں اسے اس لیے لے کر حاضر ہوا ہوں تاکہ آپ ہجرت پر اس سے بیعت لے لیں۔ حضور ﷺ نے فرمایا: ”ہجرت کرنے والے اس کی فضیلت و ثواب کو حاصل کر چکے“ (یعنی اب ہجرت کرنے کا زمانہ تو گزر چکا) میں نے عرض کیا: پھر آپ اس سے کس چیز پر بیعت لیں گے؟ حضور ﷺ نے فرمایا: ”ایمان، اسلام اور جہاد پر۔“ ابو عثمان نے بیان کیا کہ پھر میں (مجاشع کے بھائی) ابو سعید مجالد سے ملا وہ دونوں بھائیوں سے بڑے تھے، میں نے ان سے بھی اس حدیث کے متعلق پوچھا تو انہوں نے کہا کہ مجاشع نے حدیث ٹھیک طرح بیان کی ہے۔

تشریح: معلوم ہوا کہ صحابہ و تابعین کے پاک زمانوں میں احادیث نبوی کے مذاکرات مسلمانوں میں جاری رہا کرتے تھے اور وہ اپنے اکابر سے احادیث کی تصدیق کرایا بھی کرتے تھے۔ اس طرح سے احادیث نبوی کا ذخیرہ صحیح حالت میں قیامت تک کے واسطے محفوظ ہو گیا جس طرح قرآن مجید محفوظ ہے اور یہ صداقت محمدی کا ایک بڑا ثبوت ہے۔ جو لوگ احادیث صحیحہ کا انکار کرتے ہیں، درحقیقت اسلام کے نادان و دست چیں اور وہ اس طرح

پیغمبر اسلام ﷺ کے پاکیزہ حالات زندگی کو مٹا دینا چاہتے ہیں مگر ان کی یہ ناپاک کوشش کبھی کامیاب نہ ہوگی۔ اسلام اور قرآن کے ساتھ احادیث محمدی ﷺ کا پاک ذخیرہ بھی ہمیشہ محفوظ رہے گا۔ اسی طرح بخاری شریف کے ساتھ خادم کا یہ عام ترجمہ بھی کتنے پاک نفوس کے لیے ذریعہ ہدایت بن رہا ہے گا۔ ان شاء اللہ العزیز۔

۴۳۰۷، ۴۳۰۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُمَانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ، انْطَلَقْتُ بِأَبِي مَعْبِدٍ إِلَى النَّبِيِّ ﷺ لِيُبَايِعَهُ عَلَى الْهَجْرَةِ، قَالَ: ((مَضَى الْهَجْرَةَ لِأَهْلِهَا، أُبَايِعُهُ عَلَى الْإِسْلَامِ وَالْجِهَادِ)). فَلَقِيتُ أَبَا مَعْبِدٍ فَسَأَلْتُهُ فَقَالَ: صَدَقَ مُجَاشِعٌ. وَقَالَ خَالِدٌ عَنْ أَبِي عُمَانَ عَنْ مُجَاشِعٍ: أَنَّهُ جَاءَ بِأَخِيهِ مُجَالِدٍ. [راجع: ۲۹۶۲، ۲۹۶۳]

(۸، ۴۳۰۷) ہم سے محمد بن ابی بکر نے بیان کیا، کہا ہم سے فضیل بن سلیمان نے بیان کیا، کہا ہم سے عاصم بن سلیمان نے بیان کیا، ان سے ابو عثمان نہدی نے اور ان سے مجاشع بن مسعود رضی اللہ عنہ نے کہ میں اپنے بھائی (ابو معبد رضی اللہ عنہ) کو نبی کریم ﷺ کی خدمت میں آپ سے ہجرت پر بیعت کرانے کے لیے لے گیا۔ حضور ﷺ نے فرمایا: ”ہجرت کا ثواب تو ہجرت کرنے والوں کے ساتھ ختم ہو چکا۔ البتہ میں اس سے اسلام اور جہاد پر بیعت لیتا ہوں۔“ ابو عثمان نے کہا کہ پھر میں نے ابو معبد رضی اللہ عنہ سے مل کر ان سے ان کے متعلق پوچھا تو انہوں نے کہا کہ مجاشع رضی اللہ عنہ نے ٹھیک بیان کیا اور خالد حذاء نے بھی ابو عثمان سے بیان کیا، ان سے مجاشع رضی اللہ عنہ نے کہ وہ اپنے بھائی مجالد رضی اللہ عنہ کو لے کر آئے تھے، (پھر حدیث کو آخر تک بیان کیا۔ اس کو اسماعیل نے وصل کیا ہے)۔

۴۳۰۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشْرٍ، عَنْ مُجَاهِدٍ، قُلْتُ لِابْنِ عُمَرَ: إِنِّي أُرِيدُ أَنْ أَهَاجِرَ إِلَى الشَّامِ. قَالَ: لَا هِجْرَةَ وَلَكِنْ جِهَادٌ، فَانْطَلِقْ فَأَعْرِضْ نَفْسَكَ، فَإِنْ وَجَدْتَ شَيْئًا وَإِلَّا رَجَعْتَ. [راجع: ۳۸۹۹]

(۴۳۰۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو بشر نے کہ میں نے ابن عمر رضی اللہ عنہما سے عرض کیا کہ میرا ارادہ ہے کہ ملک شام کو ہجرت کر جاؤں۔ فرمایا: اب ہجرت باقی نہیں رہی، جہاد ہی باقی رہ گیا ہے۔ اس لیے جاؤ اور خود کو پیش کرو۔ اگر تم نے کچھ پالیا تو بہتر ورنہ واپس آ جانا۔

۴۳۱۰۔ وَقَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا أَبُو بَشْرٍ، قَالَ: سَمِعْتُ مُجَاهِدًا، قُلْتُ لِابْنِ عُمَرَ، فَقَالَ: لَا هِجْرَةَ الْيَوْمَ۔ أَوْ بَعْدَ رَسُولِ اللَّهِ ﷺ. مِثْلُهُ. [راجع: ۳۸۹۹]

(۴۳۱۰) نصر نے کہا کہ ہمیں شعبہ نے خبر دی، انہیں ابو بشر نے خبر دی، انہوں نے مجاہد سے سنا کہ جب میں نے عبد اللہ بن عمر رضی اللہ عنہما سے عرض کیا تو انہوں نے کہا کہ اب ہجرت باقی نہیں رہی یا (فرمایا کہ) رسول اللہ ﷺ کے بعد پھر ہجرت کہاں رہی۔ (اگلی روایت کی طرح بیان کیا)

(۴۳۱۱) مجھ سے اسحاق بن یزید نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن حمزہ نے بیان کیا، انہوں نے کہا کہ مجھ سے ابو عمرو اور اذاعی نے بیان کیا، ان سے عبیدہ بن ابی لبابہ نے، ان سے مجاہد بن جبر کی کہ عبد اللہ بن

[راجع: ۳۸۹۹]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ! فَإِنَّهُ لَا بُدَّ مِنْهُ لِلْقَيْنِ وَالْبُيُوتِ، فَسَكَتَ ثُمَّ قَالَ: ((إِلَّا الْإِذْخِرَ فَإِنَّهُ حَلَالٌ)). وَعَنِ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الْكَرِيمِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ بِمِثْلِ هَذَا أَوْ نَحْوِ هَذَا. رَوَاهُ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ. [راجع: ۱۳۴۹]

اس شخص کے سوا جو اعلان کرنے کا ارادہ رکھتا ہو اور کسی کے لیے اٹھانی جائز نہیں۔“ اس پر عباس بن عبد المطلب رضی اللہ عنہ نے کہا یا رسول اللہ! اذخر (گھاس) کی اجازت دیجئے کیونکہ ساروں کے لیے اور مکانات (کی تعمیر وغیرہ) کیلئے یہ ضروری ہے۔ آپ خاموش ہو گئے پھر فرمایا: ”اذخر اس حکم سے الگ ہے اس کا (کاٹنا) حلال ہے۔“ دوسری روایت ابن جریج سے (اسی سند سے) ایسی ہے۔ انہوں نے عبد الکریم بن مالک سے، انہوں نے ابن عباس سے اور ابو ہریرہ رضی اللہ عنہ نے بھی نبی ﷺ سے ایسی ہی روایت کی ہے۔

تشریح: مجاہد تابعی ہیں تو یہ حدیث مرسل ہوئی مگر امام بخاری رحمہ اللہ نے اس کو کتاب الحدود، کتاب الجہاد میں وصل کیا ہے۔ مجاہد سے، انہوں نے طاؤس سے، انہوں نے ابن عباس رضی اللہ عنہما سے۔ صداقت محمدی ﷺ اس سے ظاہر ہے کہ مکہ المکرمہ آج بھی حرم ہے اور قیامت تک حرمت والا رہے گا۔ آج تک کسی غیر مسلم حکومت کا وہاں قیام نہیں ہوا اور نہ قیامت تک ہو سکے گا۔ حکومت سعودیہ نے بھی اس مقدس شہر کی حرمت و عزت کا بہت کچھ تحفظ کیا ہے۔ اللہ تعالیٰ اس حکومت کو قائم و دائم رکھے۔ (آپس حضرت علامہ ابن قیم رحمہ اللہ نے فتح مکہ کو فتح اعظم سے تعبیر کرتے ہوئے لکھا ہے:

”فصل فی الفتح الاعظم الذی اعز الله به دينه ورسوله وجنده وحذبه الامين واستنقذ به بلده وبيته الذی جعله هدى للعالمين من ایدی الکفار والمشرکين وهو الفتح الذی استبشر به اهل السماء وضربت اطناب عزة على مناکب الجوزاء ودخل الناس به فی دين الله افواجا واشرق به وجه الارض ضياءً وابتهاجاً“ (زاد المعاد الجزء الثاني صفحہ ۱۶۰)

یعنی اللہ تبارک و تعالیٰ نے فتح مکہ سے اپنے دین کو اپنے رسول کو اپنی فوج کو اپنے امن والے شہر کو بہت بہت عزت عطا فرمائی اور شہر مکہ اور خانہ کعبہ کو جو سارے جہانوں کے لیے ذریعہ ہدایت ہے اس کو کفار اور مشرکین کے ہاتھوں سے آزادی نصیب کی۔ یہ وہ فتح ہے جس کی خوشی آسمانی مخلوق نے منائی اور جس کی عزت کے جھنڈے جو راستارے پر لہرائے اور لوگ جوق در جوق جس کی وجہ سے اللہ کے دین میں داخل ہو گئے جیسا کہ برکت سے ساری زمین منور ہو کر روشنی اور مسرت سے بھر پور ہو گئی۔ غزوہ فتح مکہ کا ذکر تفصیل کے ساتھ یوں ہے۔ غزوات نبوی کے سلسلے میں فتح مکہ کا کیا نامہ (کو صحیح معنی میں غزوہ وہ بھی نہیں) کہنا چاہیے کہ سب سے بڑا کارنامہ ہے اور لڑائیاں چھوٹی بڑی جتنی بھی ہوئی سب کا مرکز ہی نقطہ ہی تھا صلح حدیبیہ کا زمانہ فتح مکہ سے کوئی دو سال قبل کا ہے قرآن مجید نے پیش خبری اسی وقت قعین کے ساتھ کر دی تھی ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ (فتح: ۱) ”ہم نے اے پیغمبر! آپ کو ایک فتح دے دی کھلی ہوئی۔“ فتح آیت میں گواشاہہ قریب صلح حدیبیہ کی جانب ہے لیکن سب جانتے ہیں کہ اشارہ بعید فتح مکہ کی جانب ہے۔ عرب اب جوق در جوق ایمان لارہے تھے اور قبیلہ اسلام میں داخل ہوتے جا رہے تھے۔ فتح مکہ بڑی ایسی تھی۔ قرآن مجید نے اس کی اپنی زبان بلغ میں یوں نقش کشی کی ہے: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ (النصر: ۲۱) جب آگئی اللہ کی مدد اور فتح مکہ اور آپ نے لوگوں کو دیکھ لیا کہ فوج کی فوج اللہ کے دین میں داخل ہو رہے ہیں اور خیرہ صورت تو فتح مکہ کے بعد واقع ہوئی خود فتح اس طرح حاصل ہوئی کہ گونہ کریم ﷺ کے ہمراہ دس ہزار صحابیوں کا لشکر تھا اور عرب کے بڑے بڑے پر قوت قبیلے اپنے الگ الگ جمیش بناتے ہوئے اور اپنے اپنے پرچم اڑاتے ہوئے جلو میں تھے لیکن خوزیر یزید دشمن کے اس شہر بلکہ دارالحکومت میں برائے نام ہی ہونے پائی اور شہر پر قبضہ بغیر خون کی ندیاں بہے گویا چپ چپاتے ہو گیا: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّيَدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ (فتح: ۲۴) وہ اللہ ہی ہے جس نے رک دیئے ان کے ہاتھ تم سے اور تمہارے ہاتھ ان سے شہر مکہ میں بعد اس کے کہ تم کو اس نے ان پر فتح مند کر دیا تھا۔ اس آیت

میں اشارہ جہاں بقول شارحین کے حدیبیہ کی طرف ہے وہیں یہ قول بعض دوسرے شارحین کے غیر خوں پر فتح مکہ کا یہ عظیم الشان اور دنیا کی تاریخ کے لیے تدار اور یادگار واقعہ رمضان سنہ ۸ھ مطابق جنوری سنہ ۶۳۰ عیسوی میں پیش آیا۔ (قرآنی سیرت نبوی ﷺ)

بَابُ قَوْلِ اللَّهِ تَعَالَى: (جنگِ حنین کا بیان) اللہ تعالیٰ کا ارشاد:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْيَبْتَكُمْ كَثُرَتْكُمُ فُلُجٌ تَعْنِي عَنْكُمْ شَيْئًا وَصَافَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ۝ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾﴾ [توبہ: ۲۵، ۲۷]

یاد کرو حنین کے دن کو جب تم کو اپنی کثرتِ تعداد پر گھمنڈ ہو گیا تھا پھر وہ کثرت تمہارے کچھ کام نہ آئی اور تم پر زمین باوجود اپنی فراخی کے تنگ ہونے لگی، پھر تم پیٹھ دے کر بھاگ کھڑے ہوئے، اس کے بعد اللہ نے تم پر اپنی طرف سے تسلی نازل کی، غفور رحیم تک۔

توضیح: حنین ایک وادی کا نام ہے جو مکہ اور طائف کے بیچ واقع ہے، وہاں آپ فتح کے بعد چھ شوال کو تشریف لے گئے تھے۔ آپ کو یہ خبر پہنچی تھی کہ مالک بن عوف نے کئی قبیلے کے لوگ مسلمانوں سے لڑنے کے لیے جمع کئے ہیں جیسے ہوازن اور ثقیف وغیرہ۔ اس جنگ میں مسلمانوں کی تعداد بارہ ہزار اور کافروں کی چار ہزار تھی مسلمانوں کو اپنی کثرتِ تعداد پر کچھ غرور ہو گیا تھا۔ اللہ تعالیٰ نے اس غرور کو توڑنے کے لیے پہلے مسلمانوں کے اندر کافروں کا خوف و ہراس پیدا کر دیا بعد میں آخری فتح مسلمانوں کو ہی نصیب ہوئی۔

۴۳۱۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، قَالَ: رَأَيْتُ بَيْدَ عَبْدِ اللَّهِ ابْنَ أَبِي أَوْفَى ضَرْبَةً، قَالَ: ضَرْبَتُهَا مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ. قُلْتُ: شَهِدْتُ حُنَيْنًا؟ قَالَ: قَبْلَ ذَلِكَ.

(۴۳۱۴) ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، کہا ہم سے یزید بن ہارون نے بیان کیا، کہا ہم کو اسماعیل بن ابی ہارون نے خبر دی، انہوں نے بیان کیا کہ میں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ کے ہاتھ میں زخم کا نشان دیکھا پھر انہوں نے بتلایا کہ مجھے یہ زخم اس وقت آیا تھا جب میں رسول اللہ ﷺ کے ساتھ غزوہ حنین میں شریک تھا۔ میں نے کہا: آپ حنین میں شریک تھے؟ انہوں نے کہا کہ اس سے بھی پہلے میں کئی غزوات میں شریک ہو چکا ہوں۔

۴۳۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ وَجَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا عُمَارَةَ! أَتَوَلَّيْتُ يَوْمَ حُنَيْنٍ فَقَالَ: أَمَّا أَنَا فَأَشْهَدُ عَلَى النَّبِيِّ ﷺ أَنَّهُ لَمْ يُولَ، وَلَكِنْ عَجَلَ سَرْعَانَ الْقَوْمِ، فَوَسَقَتْهُمْ هَوَازُنٌ، وَأَبُو سُفْيَانَ بْنِ الْحَارِثِ أَخَذَ بِرَأْسِ بَغْلَتِهِ لِيَنْضَاءَ يَقُولُ:

(۴۳۱۵) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے ابواسحاق نے، کہا کہ میں نے براء رضی اللہ عنہ سے سنا، ان کے یہاں ایک شخص آیا اور ان سے کہنے لگا: اے ابوعمارہ! کیا تم نے حنین کی لڑائی میں پیٹھ پھیر لی تھی؟ انہوں نے کہا: میں اس کی گواہی دیتا ہوں کہ نبی کریم ﷺ اپنی جگہ سے نہیں ہٹے تھے۔ البتہ جو لوگ قوم میں جلد باز تھے، انہوں نے اپنی جلد بازی کا ثبوت دیا تھا، پس قبیلہ ہوازن والوں نے ان پر تیر برسائے۔ ابوسفیان بن حارث رضی اللہ عنہ حضور ﷺ کے سفید فخر کی لگام تھامے ہوئے تھے اور حضور ﷺ فرما رہے تھے: ”میں نبی ہوں اس میں

((أَنَا النَّبِيُّ لَا كَذِبُ بِالْجَوْتِ نَبِيٍّ، مِثْلُ عَبْدِ الْمَطْلَبِ كِي أَوْلَادِهِمْ))
 أَنَا ابْنُ عَبْدِ الْمَطْلَبِ))

[راجع: ۲۸۶۴]

تشریح: حافظ صاحب فرماتے ہیں: ”ابو سفیان بن الحارث ابن عبدالمطلب بن ہاشم وهو بن عم النبی ﷺ وكان اسلامه قبل فتح مكة لانه خرج الى النبی ﷺ فلقبه في الطريق وهو سائر الى فتح مكة فاسلم وحسن اسلامه وخرج الى غزوة حنين فكان فيمن ثبت۔“ (فتح) یعنی حضرت ابوسفیان بن حارث بن عبدالمطلب بن ہاشم رضی اللہ عنہ نبی کریم ﷺ کے چچا کے بیٹے تھے۔ یہ مکہ فتح ہونے سے پہلے ہی سے نکل کر راستے میں نبی کریم ﷺ سے جا کر ملے اور اسلام قبول کر لیا اور یہ غزوہ حنین میں ثابت قدم رہے تھے۔

۴۳۱۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا (۳۳۱۶) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قِيلَ لِلْبَرَاءِ وَأَنَا سَمِعْتُ: أَوْلَيْتُمْ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ: أَمَّا النَّبِيُّ ﷺ فَلَا، كَانُوا رُمَاةً فَقَالَ:

تم لوگوں نے نبی کریم ﷺ کے ساتھ غزوہ حنین میں پیٹھ پھیری تھی؟ انہوں نے کہا جہاں تک حضور اکرم ﷺ کا تعلق ہے، تو آپ نے پیٹھ نہیں پھیری تھی۔ ہوا یہ تھا کہ ہوازن والے بڑے تیر انداز تھے۔ حضور ﷺ نے

((أَنَا النَّبِيُّ لَا كَذِبُ بِالْجَوْتِ نَبِيٍّ، مِثْلُ عَبْدِ الْمَطْلَبِ كِي أَوْلَادِهِمْ))
 أَنَا ابْنُ عَبْدِ الْمَطْلَبِ))

اس موقع پر فرمایا تھا: ”میں نبی ہوں، اس میں جھوٹ نہیں، میں عبدالمطلب کی اولاد ہوں۔“

[راجع: ۲۸۶۴]

تشریح: آپ نے اس نازک موقع پر دعا فرمائی یا اللہ! اپنی مدد اتار۔ مسلم کی روایت میں ہے کہ کافروں نے آپ کو گھیر لیا آپ حجر پر سے اتر پڑے پھر خاک کی ایک مٹھی لی اور کافروں کے منہ پر ماری فرمایا: ((شاهت الوجوه)) کوئی کافر باقی نہ رہا، جس کی آنکھ میں مٹی نہ ٹھکسی ہو۔ آخر شکست پا کر سب بھاگ نکلے۔ شاہت الوجوه کا معنی ان کے منہ پر برے ہوئے۔ قسطلانی نے کہا یہ آپ کا ایک بڑا معجزہ ہے۔ چار ہزار کافروں کی آنکھوں پر ایک مٹھی خاک کا ایسا اثر پڑا بالکل عادت کے خلاف ہے۔ (مولانا وحید الزماں) مترجم نبی کریم ﷺ کی شجاعت اور بہادری کو اس معنی سے دریافت کر لینا چاہیے کہ سارے ساتھی بھاگ نکلے، تیروں کی بوچھاڑ ہو رہی ہے اور آپ حجر پر میدان میں جتے ہوئے ہیں۔ ایسے موقعوں پر بڑے بڑے بہادروں کے پاؤں اکھڑ جاتے ہیں۔ اگر آپ کا ہم کوئی معجزہ نہ دیکھیں صرف آپ کے صفات حسنہ اور اخلاق حمیدہ پر غور کر لیں تب بھی آپ کی پیغمبری میں کوئی شک نہیں رہتا۔ شجاعت ایسی سخاوت ایسی کہ کسی سائل کو محروم نہ کرتے۔ لاکھ روپیہ آیا تو سب کا سب اسی وقت بانٹ دیا۔ ایک روپیہ بھی اپنے لیے نہیں رکھا۔ ایک دفعہ گھر میں ذرا سا سونا رہ گیا تھا تو نماز کا سلام پھیرتے ہی تشریف لے گئے اس کو بانٹ دیا پھر پینتیس پڑھیں۔ قوت اور طاقت ایسی کہ نوجویوں سے ایک ہی رات میں صحبت کر آئے۔ جبراً تو اسے لیا کہ ایک گنوار نے تلوار کھینچ لی مار ڈالنا چاہا مگر آپ نے اسے قابو پا کر اسے معاف کر دیا۔ ایک یہودی عورت نے زہر دے دیا مگر اس کو سزا نہ دی، عفت اور پاک دامن ایسی کہ کسی غیر عورت پر آنکھ تک نہ اٹھائی۔ کیا یہ صفات کسی ایسے شخص میں جمع ہو سکتی ہیں جو سید من اللہ اور پیغمبر اور ولی نہ ہو اور بڑا بے وقوف ہے وہ شخص جو نبی کریم ﷺ کی سیرت طیبہ کو پڑھ کر پھر آپ کی نبوت میں شک کرے۔ معلوم ہوا کہ اس کو عقل سے کوئی واسطہ نہیں ہے۔ ایک جاہل نا تربیت یافتہ قوم میں ایسے جامع کمالات اور مہذب اور صاحب علم و معرفت کا وجود بغیر تائید الہی اور تعلیم خداوندی کے ناممکن ہے پھر کیا وجہ ہے کہ حضرت موسیٰ، حضرت عیسیٰ اور حضرت داؤد علیہم السلام تو پیغمبر ہوں اور حضرت محمد ﷺ پیغمبر نہ ہوں۔ اللہ تعالیٰ اہل کتاب کو انصاف اور سمجھ دے۔ (وحیدی)

۴۳۱۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، سَمِعَ النَّبْرَاءَ- وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ- أَفَرَزْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ: لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرْ، كَانَتْ هَوَازُنُ رَمَاءَ، وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمْ انْكَشَفُوا، فَأَكْبَيْنَا عَلَى الْغَنَائِمِ، فَاسْتَقْبَلْنَا بِالسَّهَامِ، وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ أَخَذَ بِرَمَامِهَا وَهُوَ يَقُولُ: ((أَنَا النَّبِيُّ لَا كَذِبَ)). قَالَ إِسْرَائِيلُ وَزُهَيْرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ. [راجع: ۲۸۶۴]

(۳۳۱۷) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے ابواسحاق نے، انہوں نے براء رضی اللہ عنہ سے سنا اور ان سے قبیلہ قیس کے ایک آدمی نے پوچھا کہ کیا تم لوگ رسول اللہ ﷺ کو غزوہ حنین میں چھوڑ کر بھاگ نکلے تھے؟ انہوں نے کہا: لیکن رسول اللہ ﷺ اپنی جگہ سے نہیں ہٹے تھے۔ قبیلہ ہوازن کے لوگ تیرا انداز تھے، جب ان پر ہم نے حملہ کیا تو وہ پسپا ہو گئے پھر ہم لوگ مال غنیمت میں لگ گئے۔ آخر ہمیں ان کے تیروں کا سامنا کرنا پڑا۔ میں نے خود دیکھا تھا کہ رسول اللہ ﷺ اپنے سفید خچر پر سوار تھے اور ابوسفیان رضی اللہ عنہ اس کی لگام تھامے ہوئے تھے۔ حضور ﷺ فرما رہے تھے: ”میں نبی ہوں، اس میں جھوٹ نہیں۔“ اسرائیل اور زہیر نے بیان کیا کہ بعد میں نبی ﷺ اپنے خچر سے اتر گئے۔

تشریح: میدان جنگ میں نبی کریم ﷺ ثابت قدم رہے اور چار آدمی آپ کے ساتھ جے رہے۔ تین بنو ہاشم کے ایک حضرت عباس رضی اللہ عنہ آپ کے سامنے تھے اور ابوسفیان رضی اللہ عنہ آپ کے خچر کی باگ تھامے ہوئے تھے، عبداللہ بن مسعود رضی اللہ عنہ آپ کے دوسری طرف تھے۔ ترمذی کی روایت میں ہے کہ سوادھی بھی آپ کے ساتھ نہ رہے اور امام احمد اور حاکم کی روایت میں ہے، ابن مسعود رضی اللہ عنہ سے کہ سب لوگ بھاگ نکلے صرف اسی (۸۰) آدمی مہاجرین اور انصار میں سے آپ کے ساتھ رہ گئے۔ مسلم کی روایت میں ہے کہ کافروں نے آپ کو گھیر لیا آپ خچر سے اتر پڑے پھر خاک کی ایک مٹھی لی اور کافروں کے منہ پر ماری، کوئی کافر باقی نہ رہا جس کی آنکھ میں مٹی نہ ٹپکی ہو۔ آخر میں کافر ہار کر سب بھاگ گئے۔ آپ نے فرمایا: ((شاہت الوجوہ)) یعنی ان کے منہ کا لے ہوں۔ یہ بھی نبی کریم ﷺ کے بڑے معجزات میں سے ہے۔

۴۳۱۸، ۴۳۱۹۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيْرٍ قَالَ: حَدَّثَنِي لَيْثٌ، حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ؛ ج: وَحَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ أُخِيْرِ ابْنِ شِهَابٍ، قَالَ مُحَمَّدُ بْنُ شِهَابٍ: وَزَعَمَ عَزْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ، وَالْمُسَوْرَ بْنَ مَخْرَمَةَ، أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ حِينَ جَاءَهُ وَقَدْ هَوَازُنُ مُسْلِمِينَ، فَسَأَلُوهُ أَلْ يُرَدُّ إِلَيْهِمْ أَمْوَالُهُمْ وَسَبِيَّهُمْ، فَقَالَ لَهُمْ

(۳۳۱۸، ۱۹) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے (دوسری سند) اور مجھ سے اسحاق نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ابن شہاب کے بھتیجے (محمد بن عبداللہ بن شہاب) نے بیان کیا کہ محمد بن شہاب نے کہا کہ ان سے عروہ بن زبیر نے بیان کیا کہ انہیں مروان بن حکم اور مسور بن مخرمہ رضی اللہ عنہ نے خبر دی کہ جب قبیلہ ہوازن کا وفد مسلمان ہو کر حاضر ہوا تو رسول اللہ ﷺ رخصت دینے کھڑے ہوئے، انہوں نے آپ سے یہ درخواست کی کہ ان کا مال اور ان کے (قبیلہ کے قیدی) انہیں واپس دے دیئے جائیں۔ رسول اللہ ﷺ

نے فرمایا: ”جیسا کہ تم لوگ دیکھ رہے ہو، میرے ساتھ کتنے اور لوگ بھی ہیں اور دیکھو سچی بات مجھے سب سے زیادہ پسند ہے۔ اس لیے تم لوگ ایک ہی چیز پسند کرو یا تو اپنے قیدی لے لیا مال لے لو۔ میں نے تم ہی لوگوں کے خیال سے (قیدیوں کی تقسیم میں) تاخیر کی تھی۔“ حضور اکرم ﷺ کے طائف سے واپس ہو کر تقریباً دس دن ان کا انتظار کیا تھا۔ آخر جب ان پر واضح ہو گیا کہ رسول اللہ ﷺ انہیں صرف ایک ہی چیز واپس کریں گے تو انہوں نے کہا کہ پھر ہم اپنے (قبیلے کے) قیدیوں کی واپسی چاہتے ہیں۔ چنانچہ آپ ﷺ نے مسلمانوں کو خطاب کیا، اللہ تعالیٰ کی اس کی شان کے مطابق شاکر کرنے کے بعد فرمایا: ”اما بعد! تمہارے بھائی (قبیلہ ہوازن کے لوگ) تو یہ کر کے ہمارے پاس آئے ہیں، مسلمان ہو کر اور میری رائے یہ ہے کہ ان کے قیدی انہیں واپس کر دیے جائیں۔ اس لیے جو شخص (بلا کسی دنیاوی صلہ کے) اپنی خوشی سے واپس کرنا چاہے وہ واپس کر دے یہ بہتر ہے اور جو لوگ اپنا حصہ نہ چھوڑنا چاہتے ہوں، ان کا حق قائم رہے گا۔ وہ یوں کر لیں کہ اس کے بعد جو سب سے پہلے غنیمت اللہ تعالیٰ ہمیں عنایت فرمائے گا اس میں سے ہم انہیں اس کے بدلہ میں دے دیں گے تو وہ ان کے قیدی واپس کر دیں۔“ تمام صحابہ رضی اللہ عنہم نے کہا یا رسول اللہ! ہم خوشی سے (بلا کسی بدلہ کے) واپس کرنا چاہتے ہیں لیکن رسول اللہ ﷺ نے فرمایا: ”اس طرح ہمیں اس کا علم نہیں ہوا کہ کس نے اپنی خوشی سے واپس کیا ہے اور کس نے نہیں، اس لیے سب لوگ جائیں اور تمہارے چودھری لوگ تمہارا فیصلہ ہمارے پاس لائیں۔“ چنانچہ سب واپس آ گئے اور ان کے چودھریوں نے ان سے گفتگو کی پھر وہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ سب نے خوشی اور فرخ دلی کے ساتھ اجازت دے دی ہے۔ ابن عباس رضی اللہ عنہما نے کہا یہی ہے وہ حدیث جو مجھے قبیلہ ہوازن کے قیدیوں کے متعلق پہنچی ہے۔

رَسُولُ اللَّهِ ﷺ: ((مَعِيَ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا أَحَدَى الطَّائِفَتَيْنِ إِمَّا السَّبْيَ، وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُمْ)). وَكَانَ أَنْظَرَهُمْ رَسُولُ اللَّهِ ﷺ بَضْعَ عَشْرَةَ لَيْلَةً، حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا أَحَدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ، فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنْ إِخْوَانُكُمْ قَدْ جَاءُوا وَنَا تَالِيَيْنِ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَقِّهِ، حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا، فَلْيَفْعَلْ)). فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّا لَا نَذَرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذُنْ فَأَرْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْوَكُمُ أَمْرُكُمْ)). فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْوَهُمْ ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذْنُوا. هَذَا الَّذِي بَلَغَنِي عَنْ سَبْيِ هَوَازِنَ. [راجع: ۲۳۰۷، ۲۳۰۸]

تشریح: ہوازن کے وفد میں ۲۳ آدمی آئے تھے جن میں ابو برقان سعدی بھی تھا۔ اس نے کہا یا رسول اللہ! ان قیدیوں میں آپ کے دودھ کے رشتہ سے آپ کی کئی مائیں اور خالہ ہیں اور دودھ کی بہنیں بھی ہیں۔ آپ ہم پر کرم فرمائیں اور ان سب کو آزاد فرمادیں۔ آپ پر اللہ بہت کرم کرے گا۔ آپ نے جو جواب دیا وہ روایت میں یہاں تفصیل سے بیان ہوا ہے آپ نے سارے قیدیوں کو آزاد فرمادیا۔

۴۳۲۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا (۴۳۲۰) ہم سے ابو النعمان محمد بن فضل نے بیان کیا، کہا ہم سے حماد بن

زید نے بیان کیا، ان سے ایوب نے، ان سے نافع نے کہ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! (دوسری سند) اور مجھ سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں عمر نے خبر دی، انہیں ایوب نے، انہیں نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ جب ہم غزوہ حنین سے واپس ہو رہے تھے تو عمر رضی اللہ عنہ نے نبی کریم ﷺ سے اپنی ایک نذر کے متعلق پوچھا جو انہوں نے زمانہ جاہلیت میں اعتکاف کی مانی تھی چنانچہ نبی کریم ﷺ نے انہیں اسے پوری کرنے کا حکم دیا۔ اور بعض (احمد بن عبدہ ضعی) نے حماد سے بیان کیا، ان سے ایوب نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے۔ اور اس روایت کو جریر بن حازم اور حماد بن سلمہ نے ایوب سے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے، نبی کریم ﷺ سے۔

حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ، قَالَ: يَا رَسُولَ اللَّهِ! بِح: وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: لَمَّا قَفَلْنَا مِنْ حُنَيْنٍ سَأَلَ عُمَرَ النَّبِيَّ ﷺ عَنْ نَذْرٍ كَانَ تَذَرُهُ فِي الْجَاهِلِيَّةِ اعْتِكَافٍ، فَأَمَرَهُ النَّبِيُّ ﷺ بِوَفَائِهِ. وَقَالَ بَعْضُهُمْ: حَمَادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَحَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۲۰۳۲]

تشریح: حضرت نافع بن سرجس رضی اللہ عنہ حضرت عبد اللہ بن عمر رضی اللہ عنہما کے آزاد کردہ ہیں۔ حدیث کے فن میں سند اور حجت ہیں۔ امام مالک رحمہ اللہ فرماتے ہیں کہ جب بھی نافع سے ابن عمر رضی اللہ عنہما کی حدیث سن لیتا ہوں تو پھر کسی اور راوی سے سننے کی ضرورت نہیں رہتی۔ سنہ ۱۱ھ میں وفات پائی۔

(۳۳۲۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں یحییٰ بن سعید نے، انہیں عمرو بن کثیر بن فلح نے، انہیں قتادہ کے مولیٰ ابو محمد نے اور ان سے ابوقادہ رضی اللہ عنہ نے بیان کیا کہ غزوہ حنین کے لیے ہم نبی کریم ﷺ کے ساتھ نکلے۔ جب جنگ ہوئی تو مسلمان ذرا ڈگمگائے (یعنی آگے پیچھے ہو گئے) میں نے دیکھا کہ ایک مشرک ایک مسلمان کے اوپر غالب ہو رہا ہے، میں نے پیچھے سے اس کی گردن پر تلوار ماری اور اس کی ذرہ کاٹ ڈالی۔ اب وہ مجھ پر پلٹ پڑا اور مجھے اتنی زور سے بھینچا کہ موت کی تصویر میری آنکھوں میں پھر گئی۔ آخر وہ مر گیا اور مجھے چھوڑ دیا۔ پھر میری ملاقات عمر رضی اللہ عنہ سے ہوئی۔ میں نے پوچھا: لوگوں کو کیا ہو گیا ہے؟ انہوں نے فرمایا: یہی اللہ عز وجل کا حکم ہے پھر مسلمان پلٹے اور (جنگ ختم ہونے کے بعد) حضور ﷺ تشریف فرما ہوئے اور فرمایا: ”جس نے کسی کو قتل کیا ہو اور اس کے لیے کوئی گواہ بھی رکھتا ہو تو اس کا تمام سامان و تھنیا راسے ہی ملے گا۔“ میں نے اپنی دل میں کہا کہ میرے لیے کون گواہی

۴۳۲۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ فُلَحٍ، عَنْ أَبِي مُحَمَّدٍ، عَنْ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ، قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَضْرَبْتُهُ مِنْ وَرَآءِهِ عَلَى حَبْلِ عَاتِقِهِ بِالسَّيْفِ، فَفَطَعْتُ الدَّرْعَ، وَأَقْبَلَ عَلَيَّ فَصَمَمَنِي صَمَةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَذْرَكُهُ الْمَوْتَ فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ فَقُلْتُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمَرَ اللَّهُ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجَلَسَ

دے گا؟ پھر میں بیٹھ گیا۔ بیان کیا کہ پھر آپ نے دوبارہ یہی فرمایا۔ اس مرتبہ پھر میں نے دل میں کہا کہ میرے لیے کون گواہی دے گا؟ اور پھر بیٹھ رہا۔ نبی ﷺ نے پھر اپنا فرمان دہرایا تو میں اس مرتبہ کھڑا ہو گیا۔ حضور نے اس مرتبہ فرمایا: ”کیا بات ہے اے ابوقادہ!“ میں نے آپ کو بتایا تو ایک صاحب (اسود بن خزاعی اہلسلمی) نے کہا کہ یہ سچ کہتے ہیں اور ان کے مقتل کا سامان میرے پاس ہے۔ آپ میرے حق میں انہیں راضی کر دیں (کہ سامان مجھ سے نہ لیں) اس پر ابوبکر رضی اللہ عنہ نے فرمایا: نہیں اللہ کی قسم! اللہ کے شیروں میں سے ایک شیر، جو اللہ اور اس کے رسول ﷺ کی طرف سے لڑتا ہے پھر حضور ﷺ اس کا حق تمہیں ہرگز نہیں دے سکتے۔ نبی اکرم ﷺ نے فرمایا: ”سچ کہا، تم سامان ابوقادہ کو دے دو۔“ انہوں نے سامان مجھے دے دیا میں نے اس سامان سے قبیلہ سلمہ کے محلہ میں ایک باغ خریدا۔ اسلام کے بعد یہ میرا پہلا مال تھا۔ جسے میں نے حاصل کیا تھا۔

(۴۳۲۲) اور لیث بن سعد نے بیان کیا، مجھ سے یحییٰ بن سعید انصاری نے بیان کیا تھا کہ ان سے عمر بن کثیر بن ارح نے، ان سے ابوقادہ رضی اللہ عنہ نے بیان کیا، غزوہ حنین کے دن میں نے ایک مسلمان کو دیکھا کہ ایک مشرک سے لڑ رہا تھا اور دوسرا مشرک پیچھے سے مسلمان کو قتل کرنے کی گھات میں تھا، پہلے تو میں اسی کی طرف بڑھا، اس نے اپنا ہاتھ مجھے مارنے کے لیے اٹھایا تو میں نے اس کے ہاتھ پر وار کر کے کاٹ دیا۔ اس کے بعد وہ مجھ سے چٹ گیا اور اتنی زور سے مجھے بھیجا کہ میں ڈر گیا۔ آخر اس نے مجھے چھوڑ دیا اور ڈھیلا پڑ گیا۔ میں نے اسے دھکا دے کر قتل کر دیا اور مسلمان بھاگ نکلے اور میں بھی ان کے ساتھ بھاگ پڑا۔ لوگوں میں عمر بن خطاب رضی اللہ عنہ نظر آئے تو میں نے ان سے پوچھا: لوگ بھاگ کیوں رہے ہیں؟ انہوں نے فرمایا کہ اللہ تعالیٰ کا یہی حکم ہے، پھر لوگ رسول اللہ ﷺ کے پاس آ کر جمع ہو گئے۔ رسول اللہ ﷺ نے فرمایا: ”جو شخص اس پر گواہ قائم کر دے گا کہ کسی مقتول کو اسی نے قتل کیا ہے تو اس کا سارا سامان اسے ملے گا۔“ میں اپنے مقتولوں پر گواہ کے لیے اٹھا لیکن مجھے کوئی گواہ دکھائی نہیں دیا۔ آخر میں بیٹھ گیا پھر میرے سامنے ایک صورت آئی۔ میں نے اپنے معاملے کی

النَّبِيِّ ﷺ فَقَالَ: ((مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ)). فَقُلْتُ: مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ. قَالَ: قَالَ النَّبِيُّ ﷺ مِثْلَهُ. فَقُمْتُ مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ ثُمَّ قَالَ النَّبِيُّ ﷺ مِثْلَهُ، ثُمَّ قُمْتُ فَقَالَ: ((مَالَكَ يَا أَبَا قَتَادَةَ؟)) فَأَخْبَرْتُهُ. فَقَالَ رَجُلٌ: صَدَقَ وَسَلْبُهُ عِنْدِي، فَأَرْضِهِ مِنِّي. فَقَالَ أَبُو بَكْرٍ: لَا هَا لِلَّهِ! إِذَا لَا يَعْبُدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ فَيُعْطِيكَ سَلْبَهُ. فَقَالَ النَّبِيُّ ﷺ ((صَدَقَ فَأَعْطِيهِ)). فَأَعْطَانِيهِ فَأَبْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلَتْهُ فِي الْإِسْلَامِ. [راجع: ۲۱۰۰]

۴۳۲۲۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ، قَالَ: لَمَّا كَانَ يَوْمَ حَنْينَ نَظَرْتُ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ يُقَاتِلُ رَجُلًا مِنَ الْمُشْرِكِينَ، وَآخَرُ مِنَ الْمُشْرِكِينَ يَخْتَلُهُ مِنْ وَرَاءِهِ لِيَقْتُلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتَلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي، وَأَضْرَبَ يَدَهُ، فَقَطَعْتُهَا، ثُمَّ أَخَذَنِي، فَضَمَّنِي ضَمًّا شَدِيدًا حَتَّى تَخَوَّفْتُ، ثُمَّ تَرَكَ فَتَحَلَّلَ، وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ، وَانْهَزَمَ الْمُسْلِمُونَ، وَانْهَزَمَتْ مَعَهُمْ، فَإِذَا بِعُمَرَ بْنِ الْخَطَّابِ فِي النَّاسِ، فَقُلْتُ لَهُ: مَا شَأْنُ النَّاسِ؟ قَالَ أَمَرَ اللَّهُ، ثُمَّ تَرَجَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَقَامَ بَيِّنَةً عَلَى قَتِيلٍ

فَقُلْتُ فَلَهُ سَلَمٌ)) فَقُمْتُ لِأَلْتَمِسَ بَيْتَهُ عَلَى قَتِيلِي، فَلَمْ أَرِ أَحَدًا يَشْهَدُ لِي فَجَلَسْتُ، ثُمَّ بَدَأَ لِي، فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنْ جُلَسَاءِهِ: سِلَاحُ هَذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي فَأَرْضِهِ مِنْهُ. فَقَالَ أَبُو بَكْرٍ: كَلَّا لَا يُعْطِيهِ أَصْنِيعَ مِنْ قُرَيْشٍ، وَتَدْعُ أَسَدًا مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَدَّاهُ إِلَيَّ، فَاشْتَرَيْتُ مِنْهُ خِرَافًا فَكَانَ أَوَّلَ مَالٍ تَأْتَلُهُ فِي الْإِسْلَامِ. [راجع: ۲۱۰۰]

اطلاع حضور اکرم ﷺ کو دی۔ آپ کے پاس بیٹھے ہوئے ایک صاحب (اسود بن خزاعی الکلی رضی اللہ عنہ) نے کہا کہ ان کے مقتول کا سامان میرے پاس ہے، آپ میرے حق میں انہیں راضی کر دیں۔ اس پر ابو بکر رضی اللہ عنہ نے کہا: ہرگز نہیں، اللہ کے شیروں میں سے ایک شیر کو چھوڑ کر جو اللہ اور اس کے رسول کے لیے جنگ کرتا ہے، اس کا حق قریش کے ایک بزدل کو آنحضرت ﷺ نہیں دے سکتے۔ ابو قتادہ رضی اللہ عنہ نے بیان کیا چنانچہ رسول اللہ ﷺ کھڑے ہوئے اور مجھے وہ سامان عطا فرمایا۔ میں نے اس سے ایک باغ خرید لیا اور یہ سب سے پہلا مال تھا جسے میں نے اسلام لانے کے بعد حاصل کیا تھا۔

تشریح: غزوہ حنین کے بارے میں مزید معلومات درج ذیل ہیں۔ غزوہ بدر کے بعد دوسرا غزوہ جس کا تذکرہ اشارہ نہیں بلکہ نام کی صراحت کے ساتھ قرآن مجید میں آیا ہے وہ غزوہ حنین ہے۔ حنین ایک وادی کا نام ہے جو شہر طائف سے ۳۰-۴۰ میل شمال و مشرق میں جبل اوٹاس میں واقع ہے۔ یہ عرب کے مشہور جنگجو و جنگ باز قبیلہ ہوازن کا مسکن تھا اور اس قبیلہ کے ملکہ تیر اندازی کی شہرت دور دور تھی۔ انہوں نے فتح مکہ کی خبر پر اکر دل میں کہا کہ جب قریش مقابلہ میں نہ ٹھہر سکے تو اب ہماری بھی خیر نہیں اور خود ہی جنگ و قتال کا سامان شروع کر دیا اور چاہا کہ مسلمانوں پر جو ابھی مکہ ہی میں یکجا تھا، ایک بیک آپڑیں اور اسی منصوبہ میں ایک دوسرا پرقوت اور جنگجو قبیلہ بنی ثقیف بھی ان کا شریک ہو گیا اور ہوازن اور ثقیف کے اتحاد نے دشمن کی جنگی قوت کو بہت ہی بڑھا دیا۔ نبی کریم ﷺ کو جب اس کی معتبر خبر مل گئی تو ایک اچھے جزل کی طرح آپ خود ہی پیش قدمی کر کے باہر نکل آئے اور مقام حنین پر غنیم کے سامنے صف آرائی کر لی۔ آپ کے لشکر کی تعداد بارہ ہزار تھی۔ ان میں دس ہزار تو وہی فدائی جو مدینہ سے ہم رکاب آئے تھے وہ ہزار آدمی مکہ کے بھی شامل ہو گئے مگر ان میں سب مسلمان نہ تھے کچھ تو ابھی بدستور مشرک ہی تھے اور کچھ نو مسلم کی بجائے، نیم مسلم تھے۔ بہر حال مجاہدین کی اس جمعیت کثیر پر مسلمانوں کو ناز ہو چلا کہ جب ہم تعداد قلیل میں رہ کر برابر فتح پاتے آئے تو اب ہماری تعداد اتنی بڑی ہے، اب فتح میں کیا شبہ ہو سکتا ہے۔ لیکن جب جنگ شروع ہوئی تو اس کے بعض دور اسلامی لشکر پر بہت ہی سخت گزرے اور مسلمانوں کا اپنی کثرت تعداد پر فخر کرنا ذرا بھی ان کے کام نہ آیا۔ ایک موقع ایسا بھی پیش آیا کہ اسلامی فوج کو ایک تنگ نشیبی وادی میں اترنا پڑا اور دشمن نے کمین گاہ سے ایک بیک ان پر تیروں کی بارش شروع کر دی۔ خیر پھر غیبی امداد کا نزول ہوا اور آخری فتح مسلمانوں ہی کے حصہ میں رہی۔ قرآن مجید نے اس سارے نشیب و فراز کی نقشہ کشی اپنے الفاظ میں کر دی ہے: ﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ﴾ (۴/۲۵) ”اللہ نے یقیناً بہت سے موقعوں پر تمہاری نصرت کی ہے اور حنین کے دن بھی جبکہ تم کو اپنی کثرت تعداد پر غرور ہو گیا تھا تو وہ تمہارے کچھ کام نہ آئی اور تم پر زمین باوجود اپنی فراخی کے تنگی کرنے لگی پھر تم پیٹھ دے کر بھاگ کھڑے ہوئے۔ اس کے بعد اللہ نے اپنی طرف سے اپنے رسول اور مؤمنین پر تسلی نازل فرمائی اور اس نے ایسے لشکر اتارے جنہیں تم دیکھ نہ سکے اور اللہ نے کافروں کو عذاب میں پکڑا۔ یہی بدلہ ہے کافروں کے لیے۔“ غزوہ حنین کا زمانہ شوال سنہ ۸ھ مطابق جنوری سنہ ۶۲۳ء کا ہے (قرآنی سیرت نبوی ﷺ) حدیث ہذا کے ذیل علامہ قسطلانی لکھتے ہیں:

”قال الحافظ ابو عبد الله الحميدى الاندلسى سمعت بعض اهل العلم يقول بعد ذكر هذا الحديث لو لم يكن من

فضیلة الصديق الا هذا فانه بثاقب عمله وشدة ضرامته وقوة انصافه وصحة توفيقه وصدق تحقيقه بادر الى القول الحق فزجروا فتى وحكم وامضى واخبرنى الشريعة عنه عليه السلام بحضرته وبين يديه بما صدقه فيه واجراه على قوته وهذا من خصائصه الكبرى الى ما لا يحصى من فضائله الاخرى۔“ (قسطلانی)

یعنی حافظ ابو عبد اللہ حمید الدی نے کہا کہ میں نے اس حدیث کے ذکر میں بعض اہل علم سے سنا کہ اگر حضرت صدیق اکبر رضی اللہ عنہ کے فضائل میں اور کوئی حدیث نہ ہوتی صرف یہی ایک ہوتی تو بھی ان کے فضائل کے لیے یہی کافی تھی جس سے ان کا علم ان کی پختگی قوت انصاف اور عمدہ توفیق اور تحقیق حق وغیرہ اوصاف حمیدہ ظاہر ہیں انہوں نے حق بات کہنے میں کس قدر دلیری سے کام لیا اور فتویٰ دینے کے ساتھ غلط گو کو ڈانٹا اور سب سے بڑی خوبی یہ کہ نبی کریم صلی اللہ علیہ وسلم کے دربار عالی میں آواز حق کو بلند کیا، جس کی نبی کریم صلی اللہ علیہ وسلم نے بھی تصدیق فرمائی اور ہو اسے جاری فرمادیا۔ یہ امور حضرت ابو بکر رضی اللہ عنہ کے خصائص میں بڑی اہمیت رکھتے ہیں۔ اللہ تعالیٰ حضرت صدیق اکبر رضی اللہ عنہ کی روح پر بے شمار سلام اور رحمت نازل فرمائے۔ (امین، راز)

بَابُ غَزَاةِ أُوطَاسٍ

باب: غزوہ اوطاس کا بیان

تشریح: اوطاس قبیلہ ہوازن کے ملک میں ایک وادی کا نام ہے۔ یہ جنگ حنین کے بعد ہوئی کیونکہ ہوازن کے کچھ لوگ بھاگ کر اوطاس کی طرف چلے گئے کچھ طائف کی طرف تو اوطاس پر آپ نے ابو عامر اشعری رضی اللہ عنہ کو سردار کر کے لشکر بھیجا اور طائف کی طرف بذات خاص تشریف لے گئے۔ اوطاس میں درید بن صمہ سردار اوطاس کو ربیعہ بن رفیع یا زبیر بن عوام رضی اللہ عنہ نے قتل کیا تھا۔

(۴۳۲۳) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ جب رسول اللہ صلی اللہ علیہ وسلم غزوہ حنین سے فارغ ہو گئے تو آپ نے ایک دستے کے ساتھ ابو عامر رضی اللہ عنہ کو وادی اوطاس کی طرف بھیجا۔ اس معرکہ میں درید بن صمہ سے مقابلہ ہوا درید قتل کر دیا گیا اور اللہ تعالیٰ نے اس کے لشکر کو شکست دے دی۔ ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ابو عامر رضی اللہ عنہ کے ساتھ آنحضرت صلی اللہ علیہ وسلم نے مجھے بھی بھیجا تھا۔ ابو عامر رضی اللہ عنہ کے گھٹنے میں تیرا کر لگا۔ بنی جشم کے ایک شخص نے ان پر تیر مارا اور ان کے گھٹنے میں اتار دیا تھا۔ میں ان کے پاس پہنچا اور کہا چچا ایہ تیر آپ پر کس نے پھینکا ہے؟ انہوں نے ابو موسیٰ رضی اللہ عنہ کو اشارے سے بتایا کہ وہ جشمی میرا قاتل ہے جس نے مجھے نشانہ بنایا ہے۔ میں اس کی طرف لپکا اور اس کے قریب پہنچ گیا لیکن جب اس نے مجھے دیکھا تو وہ بھاگ پڑا میں نے اس کا پیچھا کیا اور میں یہ کہتا جاتا تھا، تجھے شرم نہیں آتی، تجھ سے مقابلہ نہیں کیا جاتا۔ آخر وہ رک گیا اور ہم نے ایک دوسرے پر تلوار سے وار کیا میں نے اسے قتل کر دیا اور ابو عامر رضی اللہ عنہ سے جا کر کہا کہ اللہ نے آپ کے قاتل کو

۴۳۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: لَمَّا فَرَغَ النَّبِيُّ صلی اللہ علیہ وسلم مِنْ حَنِينٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أُوطَاسٍ فَلَقِيَ دُرَيْدَ بْنَ الصَّمَةِ، فَقُتِلَ دُرَيْدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ. قَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ جُشَمِيُّ بِسَهْمٍ فَأَثَبَتْهُ فِي رُكْبَتِهِ، فَأَتَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمَّ! مَنْ رَمَاكَ؟ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ: ذَاكَ قَاتِلِي. الَّذِي رَمَانِي. فَقَصَدْتُ لَهُ: فَلَحِقْتُهُ فَلَمَّا رَأَيْتُ وَلِيَّيَ فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ: أَلَا تَسْتَجِي؟ أَلَا تَنْتَبُ؟ فَكَفَّ فَاخْتَلَفْنَا ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ ثُمَّ قُلْتُ لِأَبِي عَامِرٍ: قَتَلَ اللَّهُ صَاحِبَكَ. قَالَ: فَاَنْزِعْ هَذَا

قتل کروادیا۔ انہوں نے فرمایا کہ میرے (گھٹنے میں سے) تیر نکال لے تو اس سے پانی جاری ہو گیا پھر انہوں نے فرمایا بھتیجے! نبی اکرم ﷺ کو میرا سلام پہنچانا اور عرض کرنا کہ میرے لیے مغفرت کی دعا فرمائیں۔ ابو عامر رضی اللہ عنہ نے لوگوں پر مجھے نائب بنا دیا۔ اس کے بعد وہ تھوڑی دیر اور زندہ رہے اور شہادت پائی۔ میں واپس ہوا اور حضور اکرم ﷺ کی خدمت میں پہنچا۔ آپ اپنے گھر میں بانوں کی ایک چار پائی پر تشریف رکھتے تھے۔ اس پر کوئی بستر بچھا ہوا نہیں تھا اور بانوں کے نشانات آپ کی پیٹھ اور پہلو پر پڑ گئے تھے۔ میں نے آپ سے اپنے اور ابو عامر رضی اللہ عنہ کے واقعات بیان کئے اور یہ کہ انہوں نے دعائے مغفرت کے لیے درخواست کی ہے، آپ ﷺ نے پانی طلب فرمایا اور وضو کیا پھر ہاتھ اٹھا کر دعا کی: ”اے اللہ! عبید ابو عامر کی مغفرت فرما۔“ میں نے آپ کی نفل میں سفیدی (جب آپ دعا کر رہے تھے) دیکھی پھر حضور ﷺ نے دعا کی: ”اے اللہ! قیامت کے دن ابو عامر کو اپنی بہت سی مخلوق سے بلند تر درجہ عطا فرما۔“ میں نے عرض کیا اور میرے لیے بھی اللہ سے مغفرت کی دعا فرما دیجئے۔ حضور ﷺ نے دعا کی: ”اے اللہ! عبد اللہ بن قیس کے گناہوں کو بھی معاف فرما اور قیامت کے دن اچھا مقام عطا فرما۔“ اور بردہ نے بیان کیا کہ ایک دعا ابو عامر رضی اللہ عنہ کے لیے تھی اور دوسری ابو موسیٰ رضی اللہ عنہ کے لیے۔

تشریح: حدیث میں ایک جگہ لفظ ((وعلیہ فروش)) آیا ہے۔ یہاں (ما) نافیہ راوی کی بھول سے رہ گیا ہے۔ اسی لیے ترجمہ یہ کیا گیا ہے کہ جس چار پائی پر آپ بیٹھے ہوئے تھے۔ اس پر کوئی بستر بچھا ہوا نہیں تھا۔ اس حدیث میں دعا کرنے کے لیے رسول کریم ﷺ کے ہاتھ اٹھانے کا ذکر ہے جس میں ان لوگوں کے قول کی تردید ہے جو دعائیں ہاتھ اٹھا کر صرف دعائے استسقاء کے ساتھ خاص کرتے ہیں۔ (قططانی)

بَابُ غَزْوَةِ الطَّائِفِ فِي

شَوَّالِ سَنَةِ ثَمَانٍ

یہ موسیٰ بن عقبہ نے بیان کیا ہے۔

تشریح: طائف مکہ سے تیس میل کے فاصلے پر ایک بستی کا نام ہے۔ اس کو طائف اس لیے کہتے ہیں کہ یہ طوفان نوح میں پانی کے اوپر تیرتی رہی تھی یا حضرت جبرائیل نے اسے ملک شام سے لا کر کعبہ کے گرد طواف کرایا۔ بعض نے کہا اس کے گرد ایک دیوار بنائی گئی تھی اس لیے اس کا نام طائف ہوا۔ یہ دیوار قبیلہ صدف کے ایک شخص نے بنوائی تھی جو حضرموت سے خون کر کے یہاں چلا آیا تھا۔ بڑی زرخیز جگہ ہے یہاں کی زمین میں جملہ اقسام کے میوے پھل، غلے پیدا ہوتے ہیں۔ موسم بھی بہت خوشگوار معتدل رہتا ہے گرمیوں میں زوسائے مکہ بیشتر طائف چلے جاتے ہیں۔

(۴۳۲۴) ہم سے عبداللہ بن زبیر جمیدی نے بیان کیا، کہا ہم نے سفیان بن عیینہ سے سنا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے، اسے زینب بن ابی سلمہ نے اور ان سے ان کی والدہ ام المومنین ام سلمہ رضی اللہ عنہا نے کہ نبی کریم ﷺ میرے یہاں تشریف لائے تو میرے پاس ایک منخث بیٹھا ہوا تھا پھر آنحضرت ﷺ نے سنا کہ وہ عبداللہ بن امیہ سے کہہ رہا تھا: اے عبداللہ! دیکھو اگر کل اللہ تعالیٰ نے طائف کی فتح تمہیں عنایت فرمائی تو غیلان بن سلمہ کی بیٹی (بادیہ نامی) کو لے لینا وہ جب سامنے آتی ہے تو پیٹ پر چار بل اور پیٹھ موڑ کر جاتی ہے تو آٹھ بل دکھائی دیتے ہیں (یعنی بہت موٹی تازہ عورت ہے) اس لیے نبی اکرم ﷺ نے فرمایا: ”یہ شخص اب تمہارے گھر میں نہ آیا کرے۔“ ابن عیینہ نے بیان کیا کہ ابن جریج نے کہا، اس منخث کا نام ہیبت تھا۔ ہم سے محمود نے کہا، ان سے ابواسامہ نے بیان کیا، ان سے ہشام نے اسی طرح بیان کیا اور یہ اضافہ کیا کہ حضور ﷺ اس وقت طائف کا محاصرہ کیے ہوئے تھے۔

(۴۳۲۵) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابو العباس نایبناشاعر نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے، انہوں نے بیان کیا کہ جب رسول اللہ ﷺ نے طائف کا محاصرہ کیا تو دشمن کا کچھ بھی نقصان نہیں کیا۔ آخر آپ نے فرمایا: ”اب ان شاء اللہ ہم واپس ہو جائیں گے۔“ مسلمانوں کے لیے ناکام لوٹنا بڑا شاق گزرا۔ انہوں نے کہا کہ واہ بغیر فتح کے ہم واپس چلے جائیں (راوی نے) ایک مرتبہ (نذہب) کے بجائے، نقفل کا لفظ استعمال کیا یعنی ہم لوٹ جائیں اور طائف کو فتح نہ کریں (یہ کیونکر ہو سکتا ہے) اس پر آنحضرت ﷺ نے فرمایا: ”پھر صبح سویرے میدان میں جنگ کے لیے آ جاؤ۔“ صحابہ رضی اللہ عنہم صبح سویرے ہی آ گئے لیکن ان کی بڑی تعداد زخمی ہو گئی۔ اب پھر آنحضرت ﷺ نے فرمایا: ”ان شاء اللہ ہم کل واپس چلیں گے۔“ صحابہ رضی اللہ عنہم نے اسے بہت پسند کیا۔ آنحضرت ﷺ اس پر ہنس پڑے۔ اور سفیان رضی اللہ عنہ نے ایک مرتبہ بیان کیا کہ آنحضرت ﷺ

۴۳۲۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، سَمِعَ سُفْيَانَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُنْخَثٌ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: يَا عَبْدَ اللَّهِ! أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَعَلَيْكَ بِابْنَةِ غِيلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُذْبِرُ بِثَمَانٍ. وَقَالَ النَّبِيُّ ﷺ: ((لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ)). قَالَ ابْنُ عُيَيْنَةَ: وَقَالَ ابْنُ جُرَيْجٍ الْمَخَنَثُ: هَيْتَ. حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ بِهِذَا، وَرَأَدَ: وَهُوَ مُحَاصِرُ الطَّائِفِ يَوْمَئِذٍ. [طرفاه فی: ۵۲۳۵، ۵۸۸۷] [مسلم: ۵۶۹۰، ابوداود:

۴۹۲۹؛ ابن ماجہ: ۲۶۱۴] ۴۳۲۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: لَمَّا حَاصَرَ رَسُولُ اللَّهِ ﷺ الطَّائِفَ فَلَمْ يَنْلُ مِنْهُمْ شَيْئًا قَالَ: ((إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ)). فَتَقَلَّ عَلَيْهِمْ وَقَالُوا: نَذْهَبُ وَلَا نَفْتَحُهُ؟ وَقَالَ مَرَّةً: ((نَقْفُلُ)) فَقَالَ: ((اغْدُوا عَلَيَّ الْقِتَالِ)). فَغَدَوْا فَأَصَابَهُمْ جِرَاحٌ فَقَالَ: ((إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ)) فَأَعَجَبَهُمْ فَضَحِكَ النَّبِيُّ ﷺ، وَقَالَ سُفْيَانٌ مَرَّةً: فَتَبَسَّمَ. قَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ الْخَبَرُ كُلَّهُ. [طرفاه فی: ۶۰۸۶، ۷۴۸۰] [مسلم: ۴۶۲۰]

مسکرا دیئے۔ بیان کیا کہ حمیدی نے کہا کہ ہم سے سفیان نے یہ پوری خبر بیان کی۔

تشریح: اس جنگ میں ان مسلمانوں ہی کا نقصان ہوا کیونکہ طائف والے قلعہ کے اندر تھے اور ایک برس کا ذخیرہ انہوں نے اس کے اندر رکھ لیا تھا۔ نبی کریم ﷺ اٹھارہ دن یا پچیس دن یا اور کم و بیش اسی کا محاصرہ کئے رہے۔ کافر قلعہ کے اندر سے مسلمانوں پر تیر برس اتے رہے، لوہے کے ٹکڑے گرم کر کر پھینکتے جس سے کئی مسلمان شہید ہو گئے۔ آپ نے نوفل بن معاویہ رضی اللہ عنہ سے مشورہ کیا، انہوں نے کہا یہ لوگ لومڑی کی طرح ہیں جو اپنے بل میں گھس گئی ہے۔ اگر آپ یہاں ٹھہرے رہیں گے تو لومڑی پکڑ پائیں گے اگر چھوڑ دیں گے تو لومڑی آپ کا کچھ نقصان نہیں کر سکتی۔ (وحیدی)

۴۳۲۶، ۴۳۲۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، قَالَ: سَمِعْتُ أَبَا عَثْمَانَ، قَالَ: سَمِعْتُ سَعْدًا. وَهُوَ أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ. وَأَبَا بَكْرَةَ. وَكَانَ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي أَنْاسٍ. فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ: ((مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَلَا حِجَّةَ عَلَيْهِ حَرَامٍ)). وَقَالَ هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، أَوْ أَبِي عَثْمَانَ النَّهْدِيِّ، قَالَ: سَمِعْتُ سَعْدًا، وَأَبَا بَكْرَةَ عَنِ النَّبِيِّ ﷺ. قَالَ عَاصِمٌ: قُلْتُ: لَقَدْ شَهِدْتُ عِنْدَكَ رَجُلَانِ حَسْبُكَ بِهِمَا. قَالَ: أَجَلٌ أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْآخَرُ فَتَزَلَّ إِلَى النَّبِيِّ ﷺ ثَلَاثَ ثَلَاثَةِ وَعِشْرِينَ مِنَ الطَّائِفِ. [طرفاء فی: ۶۷۶۶، ۶۷۶۷] [مسلم: ۲۱۹۰، ۲۲۰، ابو داود: ۵۱۱۳، ابن ماجہ: ۲۶۱۰]

۴۳۲۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ،

(۴۳۲۶، ۴۳۲۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر (محمد بن جعفر) نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عاصم بن سلیمان نے بیان کیا، انہوں نے ابو عثمان نہدی سے سنا، کہا میں نے سعد بن ابی وقاص رضی اللہ عنہ سے سنا، جنہوں نے سب سے پہلے اللہ کے راستے میں تیر چلایا تھا اور ابو بکرہ رضی اللہ عنہ سے جو طائف کے قلعہ پر چند مسلمانوں کے ساتھ چڑھے تھے اور اس طرح نبی کریم ﷺ کی خدمت میں حاضر ہوئے تھے۔ ان دونوں صحابیوں نے بیان کیا کہ ہم نے حضور اکرم ﷺ سے سنا، آپ فرما رہے تھے: ”جو شخص جانتے ہوئے اپنے باپ کے سوا کسی دوسرے کی طرف اپنے آپ کو منسوب کرے تو اس پر جنت حرام ہے۔“ اور ہشام نے بیان کیا اور انہیں معمر نے خبر دی، انہیں عاصم نے، انہیں ابو العالیہ یا ابو عثمان نہدی نے، کہا کہ میں نے سعد بن ابی وقاص رضی اللہ عنہ اور ابو بکرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا۔ عاصم نے بیان کیا کہ میں نے (ابو العالیہ یا ابو عثمان نہدی رضی اللہ عنہ) سے کہا آپ سے یہ روایت ایسے دو اصحاب (سعد اور ابو بکرہ رضی اللہ عنہ) نے بیان کی ہے کہ یقین کے لیے ان کے نام کافی ہیں۔ انہوں نے کہا یقیناً ان میں سے ایک سعد بن ابی وقاص رضی اللہ عنہ تو وہ ہیں جنہوں نے اللہ کے راستے میں سب سے پہلے تیر چلایا تھا اور دوسرے (ابو بکرہ رضی اللہ عنہ) وہ ہیں جو تیسویں آدمی تھے ان لوگوں میں جو طائف کے قلعہ سے اتر کر آنحضرت ﷺ کے پاس آئے تھے۔

تشریح: حافظ نے کہا یہ ہشام کی تعلیق مجھے موصولاً نہیں ملی اور اس سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اگلی روایت کی تفصیل ہو جائے، اس میں جملہ یاد رکھنا کہ کئی آدمیوں کے ساتھ قلعہ پر چڑھے تھے، اس میں بیان ہے کہ وہ تیس آدمی تھے۔

۴۳۲۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ،

(۴۳۲۸) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ

اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے قریب ہی تھا جب آپ جہرانہ سے، جو مکہ اور مدینہ کے درمیان میں ایک مقام ہے اتر رہے تھے۔ آپ کے ساتھ بلال رضی اللہ عنہ تھے۔ اسی عرصہ میں نبی ﷺ کے پاس ایک بدوی آیا اور کہنے لگا کہ آپ نے جو مجھ سے وعدہ کیا ہے اسے پورا کیوں نہیں کرتے؟ حضور ﷺ نے فرمایا: ”تمہیں بشارت ہو۔“ اس پر وہ بدوی بولا: بشارت تو آپ مجھے بہت دے چکے پھر حضور ﷺ نے چہرہ مبارک ابو موسیٰ اور بلال کی طرف پھیرا۔ آپ بہت غصے میں معلوم ہو رہے تھے۔ آپ نے فرمایا: ”اس نے بشارت واپس کر دی اب تم دونوں اسے قبول کر لو۔“ ان دونوں حضرات نے عرض کیا ہم نے قبول کیا۔ پھر آپ نے پانی کا ایک پیالہ طلب فرمایا اور اپنے دونوں ہاتھوں اور چہرے کو اس میں دھویا اور اسی میں کلی کی اور (ابو موسیٰ اشعری اور بلال رضی اللہ عنہما ہر دو سے) فرمایا: ”اس کا پانی پی لو اور اپنے چہروں اور سینوں پر اسے ڈال لو اور بشارت حاصل کرو۔“ ان دونوں نے پیالہ لے لیا اور ہدایت کے مطابق عمل کیا۔ پردہ کے پیچھے سے ام سلمہ رضی اللہ عنہا نے بھی کہا کہ اپنی ماں کے لیے بھی کچھ چھوڑ دینا۔ چنانچہ ان ہر دو نے ان کے لیے ایک حصہ چھوڑ دیا۔

تشریح: اس حدیث کی باب سے مناسبت اس فقرے سے نکلتی ہے کہ آپ جہرانہ میں اترے ہوئے تھے کیونکہ جہرانہ میں آپ غزوہ طائف میں ٹھہرے تھے۔

بدوی کو نبی کریم ﷺ نے شاید کچھ روپے پیسے یا مال غنیمت دینے کا وعدہ فرمایا ہو گا جب وہ تقاضا کرنے آیا تو آپ نے فرمایا مال کی کیا حقیقت ہے جنت تھو کو مبارک ہو لیکن بد قسمتی سے وہ بے ادب گنوار اس بشارت پر خوش نہ ہوا۔ آپ نے اس کی طرف سے منہ پھیر لیا اور ابو موسیٰ رضی اللہ عنہ اور بلال رضی اللہ عنہ کو یہ نعمت سرفراز فرمائی جج ہے۔

تہیہ داستان قسمت راجہ سود از رہبر کامل کہ خضر از آب حیوان تشنہ می آرد سکندر را جہرانہ کو مکہ اور مدینہ کے درمیان کہنا راوی کی بھول ہے۔ جہرانہ کہ اور طائف کے درمیان واقع ہے۔ سنہ ۷ھ کے حج میں جہرانہ جانے اور اس تاریخی جگہ کو دیکھنے کا شرف مجھ کو بھی حاصل ہے۔ (راز)

۴۳۲۹۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ، أَخْبَرَهُ أَنَّ يَعْلَى كَانَ يَقُولُ: لَيْتَنِي (۴۳۲۹) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم بن علیہ نے بیان کیا، ان سے ابن جریر نے بیان کیا، کہا مجھ کو عطاء بن ابی رباح نے خبر دی، انہیں صفوان بن یعلیٰ بن امیہ نے خبر دی کہ یعلیٰ نے کہا: کاش! میں رسول اللہ ﷺ کو اس وقت دیکھ سکتا جب آپ پرجوی

نازل ہوتی ہے۔ بیان کیا کہ حضور اکرم ﷺ حیرانہ میں ٹھہرے ہوئے تھے۔ آپ کے لیے ایک کپڑے سے سایہ کر دیا گیا تھا اور اس میں چند صحابہ رضی اللہ عنہم بھی آپ کے ساتھ موجود تھے۔ اتنے میں ایک اعرابی آیا وہ ایک جبہ پہنے ہوئے تھا، خوشبو میں بسا ہوا۔ انہوں نے عرض کیا: یا رسول اللہ! ایک ایسے شخص کے بارے میں آپ کا کیا حکم ہے جو اپنے جبہ میں خوشبو لگانے کے بعد عمرہ کا احرام باندھے؟ فوراً ہی عمر رضی اللہ عنہ نے یعلیٰ رضی اللہ عنہ کو آنے کے لیے ہاتھ سے اشارہ کیا۔ یعلیٰ رضی اللہ عنہ حاضر ہو گئے اور اپنا سر (آنحضرت ﷺ کو دیکھنے کے لیے) اندر کیا (نزول وحی کی کیفیت سے) نبی ﷺ کا چہرہ مبارک سرخ ہو رہا تھا اور زور زور سے سانس چل رہا تھا۔ تھوڑی دیر تک یہی کیفیت رہی پھر ختم ہو گئی تو آپ نے دریافت فرمایا: ”ابھی عمرہ کے متعلق جس نے سوال کیا تھا وہ کہاں ہے؟“ انہیں تلاش کر کے لایا گیا تو آپ نے فرمایا: ”جو خوشبو تم نے لگا رکھی ہے اسے تین مرتبہ دھو لو اور جب تار دو اور پھر عمرہ میں وہی کام کرو جو حج میں کرتے ہو۔“

أَرَى رَسُولَ اللَّهِ ﷺ جَنِينَ يَنْزُلُ عَلَيْهِ. قَالَ: قَبِينَا النَّبِيُّ ﷺ بِالْجَعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أَظْلَمَ بِهِ، مَعَهُ فِيهِ نَاسٌ مِنْ أَصْحَابِهِ، إِذْ جَاءَهُ أَغْرَابِيٌّ عَلَيْهِ جُبَّةٌ مَتَّصِمَةٌ بِطِيبٍ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَخْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَ مَا تَضَمَّنَ بِالطِّيبِ؟ فَأَشَارَ عُمَرُ إِلَى يَعْلَى بِيَدِهِ أَنْ تَعَالَ. فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ، فَإِذَا النَّبِيُّ ﷺ مُحِمَّرُ الْوَجْهِ، يَغِطُّ كَذَلِكَ سَاعَةً، ثُمَّ سُرِّيَ عَنْهُ فَقَالَ: ((أَيُّنَ الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ إِنْفَاءً؟)) فَالْتَمَسَ الرَّجُلُ فَأَتَيْ بِهِ فَقَالَ: ((أَمَّا الطِّيبُ الَّذِي بَكَ فَاغْسِلُهُ ثَلَاثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَانْزِعْهَا، ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجَّتِكَ)). [راجع: ۱۵۳۶]

تشریح: اس حدیث کی بحث کتاب الحج میں گزر چکی ہے۔ قسطلانی نے کہا حجۃ الوداع کی حدیث اس کی ناخ ہے اور یہ حدیث منسوخ ہے۔ حجۃ الوداع کی حدیث میں مذکور ہے کہ حضرت عائشہ رضی اللہ عنہا نے احرام باندھتے وقت نبی کریم ﷺ کے خوشبو لگائی تھی لہذا خوشبو کا استعمال جائز ہے۔

(۴۳۳۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے عمرو بن یحییٰ نے، ان سے عباد بن تمیم نے، ان سے عبد اللہ بن زید بن عاصم رضی اللہ عنہ نے بیان کیا کہ غزوہ حنین کے موقع پر اللہ تعالیٰ نے اپنے رسول کو جو غنیمت دی تھی آپ نے اس کی تقسیم کمزور ایمان کے لوگوں میں (جو فتح مکہ کے بعد ایمان لائے تھے) کر دی اور انصار کو اس میں سے کچھ نہیں دیا۔ گویا کہ انہوں نے غصہ کیا کہ جو مال دوسروں کو ملا ہے ان کو کیوں نہیں ملا یا اس کا انہیں کچھ ملال ہوا کہ وہ مال جو آنحضرت ﷺ نے دوسروں کو دیا انہیں کیوں نہیں دیا۔ آپ نے اس کے بعد انہیں خطاب کیا اور فرمایا: ”اے انصار! کیا میں نے تمہیں گمراہ نہیں پایا تھا پھر تم کو میرے ذریعہ اللہ تعالیٰ نے ہدایت نصیب کی اور تم میں آپس میں دشمنی اور

۴۳۳۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، قَالَ: لَمَّا أَقَامَ اللَّهُ عَلَى رَسُولِهِ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمَوَلَفَةِ قُلُوبُهُمْ، وَلَمْ يُغِطِ الْأَنْصَارَ شَيْئًا، فَكَانَتْهُمْ وَجَدُوا إِذْ لَمْ يُصِيبْهُمْ مَا أَصَابَ النَّاسَ أَوْ كَانَتْهُمْ وَجَدُوا إِذْ لَمْ يُصِيبْهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَذَا كُمُ اللَّهُ بِِي؟ وَكُنْتُمْ

نا اتفاق تھی تو اللہ تعالیٰ نے میرے ذریعہ تم میں باہم الفت پیدا کی اور تم محتاج تھے اللہ تعالیٰ نے میرے ذریعہ غنی کیا۔“ آپ کے ایک ایک جملے پر انصار کہتے جاتے تھے کہ اللہ اور اس کے رسول کے ہم سب سے زیادہ احسان مند ہیں۔ حضور ﷺ نے فرمایا: ”میری باتوں کا جواب دینے سے تمہیں کیا چیز مانع رہی؟“ بیان کیا کہ حضور ﷺ کے ہر اشارے پر انصار عرض کرتے جاتے کہ اللہ اور اس کے رسول کے ہم سب سے زیادہ احسان مند ہیں۔ پھر حضور ﷺ نے فرمایا: ”اگر تم چاہتے تو مجھ سے اس طرح بھی کہہ سکتے تھے (کہ آپ آئے تو لوگ آپ کو جھٹلا رہے تھے، لیکن ہم نے آپ کی تصدیق کی وغیرہ) کیا تم اس پر خوش نہیں ہو کہ جب لوگ اونٹ اور کبیریاں لے جا رہے ہوں گے تو تم اپنے گھروں کی طرف رسول اللہ ﷺ کو ساتھ لیے جا رہے ہو گے؟ اگر ہجرت کی فضیلت نہ ہوتی تو میں بھی انصار کا ایک آدمی بن جاتا۔ لوگ خواہ کسی گھاٹی یا وادی میں چلیں، میں تو انصار کی وادی اور گھاٹی میں چلوں گا۔ انصار اس کپڑے کی طرح ہیں یعنی استرجو ہمیشہ جسم سے لگا رہتا ہے اور دوسرے لوگ اوپر کے کپڑے کی طرح ہیں یعنی ابرہہ۔ تم لوگ (انصار) دیکھو گے کہ میرے بعد تم پر دوسروں کو ترجیح دی جائے گی۔ تم ایسے وقت میں صبر کرنا یہاں تک کہ مجھ سے حوض پر آملو۔“

تشریح: اس حدیث کی سند میں حضرت عبداللہ بن زید بن عاصم زمانی کا ذکر ہے جو مشہور صحابی ہیں۔ کہتے ہیں سیلہ کذاب کانہوں نے ہی مارا تھا۔ یہ واقعہ حرہ سنہ ۶۳ھ میں یزید کی فوج کے ہاتھ سے شہید ہوئے۔ روایت میں نبی کریم ﷺ کے مال تقسیم کرنے کا ذکر ہے۔ آپ نے یہ مال قریش کے ان لوگوں کو دیا تھا جو نو مسلم تھے، ابھی ان کا اسلام مضبوط نہیں ہوا تھا، جیسے ابوسفیان، سمیل، حویطب، حکیم بن حزام، ابوالسائب، مغوان بن امیہ، عبدالرحمن بن یزید وغیرہ (رضی اللہ عنہم) شعار سے مراد یا استر میں سے نیچے کا کپڑا اور دثار سے ابرہہ یعنی اوپر کا کپڑا مراد ہے۔ انصار کے لیے آپ نے یہ شرف عطا فرمایا کہ ان کو ہر وقت اپنے جسم مبارک سے لگا ہوا کپڑا کی مثال قرار دیا۔ فی الواقع قیامت تک کے لیے یہ شرف انصار مدینہ کو حاصل ہے کہ آپ ان کے شہر میں آرام فرما رہے ہیں۔ (ﷺ)

۴۳۳۱۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَاسٌ مِنَ الْأَنْصَارِ جِئْنَا أَفَاءَ اللَّهِ عَلَى رَسُولِهِ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازَنْ، فَطَفِقَ

(۴۳۳۱) مجھ سے عبداللہ بن محمد نے بیان کیا، کہا، ہم سے ہشام بن عروہ نے بیان کیا، انہیں معمر نے خبر دی، ان سے زہری نے بیان کیا اور انہیں انس بن مالک رضی اللہ عنہ نے خبر دی، بیان کیا کہ جب قبیلہ ہواز ان کے مال میں سے اللہ تعالیٰ نے اپنے رسول کو جو دینا تھا وہ دیا تو انصار کے کچھ لوگوں کو رنج ہوا کیونکہ نبی کریم ﷺ نے کچھ لوگوں کو سوسواونٹ دے دیے تھے کچھ لوگوں نے کہا:

اللہ اپنے رسول کی مغفرت کرنے، قریش کو تو آپ عنایت فرما رہے ہیں اور ہم کو چھوڑ دیا ہے حالانکہ ابھی ہماری تلواروں سے ان کا خون ٹپک رہا ہے۔ انس رضی اللہ عنہ نے بیان کیا کہ انصار کی یہ بات رسول اللہ ﷺ تک پہنچی تو آپ نے انہیں بلا بھیجا اور چڑنے کے ایک خیمے میں انہیں جمع کیا، ان کے ساتھ ان کے علاوہ کسی کو بھی آپ نے نہیں بلایا تھا، جب سب لوگ جمع ہو گئے تو آپ ﷺ کھڑے ہوئے اور فرمایا: ”تمہاری جو بات مجھے معلوم ہوئی ہے کیا وہ صحیح ہے؟“ انصار کے جو سمجھدار لوگ تھے، انہوں نے عرض کیا: یا رسول اللہ! جو لوگ ہمارے معزز اور سردار ہیں، انہوں نے ایسی کوئی بات نہیں کہی ہے۔ البتہ ہمارے کچھ لوگ جو ابھی نوجوان ہیں، انہوں نے کہا ہے کہ اللہ رسول اللہ ﷺ کی مغفرت کرنے، قریش کو آپ دے رہے ہیں اور ہمیں چھوڑ دیا ہے حالانکہ ابھی ہماری تلواروں سے ان کا خون ٹپک رہا ہے۔ نبی اکرم ﷺ نے اس پر فرمایا: ”میں ایسے لوگوں کو دیتا ہوں۔ جو ابھی نئے نئے اسلام میں داخل ہوئے ہیں، اس طرح میں ان کی دل جوئی کرتا ہوں۔ کیا تم اس پر راضی نہیں ہو کہ دوسرے لوگ تو مال و دولت ساتھ لے جائیں اور تم نبی ﷺ کو اپنے ساتھ اپنے گھر لے جاؤ۔ اللہ کی قسم کہ جو چیز تم اپنے ساتھ لے جاؤ گے وہ اس سے بہتر ہے جو وہ لے جا رہے ہیں۔“ انصار نے عرض کیا: یا رسول اللہ! ہم اس پر راضی ہیں۔ اس کے بعد نبی اکرم ﷺ نے فرمایا: ”میرے بعد تم دیکھو گے کہ تم پر دوسروں کو ترجیح دی جائے گی۔ اس وقت صبر کرنا، یہاں تک کہ اللہ اور اس کے رسول ﷺ سے آلو۔ میں حوض کوثر پر ملوں گا۔“ انس رضی اللہ عنہ نے کہا: لیکن انصار نے صبر نہیں کیا۔

النَّبِيُّ ﷺ يُعْطِي رَجُلًا أَلَمَاءَةً مِنَ الْإِبِلِ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسَيُؤَفَّنَا تَقَطَّرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ: فَحَدَّثَ رَسُولُ اللَّهِ ﷺ بِمَقَالِهِمْ، فَارْسَلْ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ وَلَمْ يَدْعُ مَعَهُمْ غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا قَامَ النَّبِيُّ ﷺ فَقَالَ: ((مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ)). فَقَالَ فَقَهَاءُ الْأَنْصَارِ: أَمَّا رُسَاؤُنَا يَا رَسُولَ اللَّهِ! فَلَمْ يَقُولُوا: شَيْنًا، وَأَمَّا نَاسٌ مِنَّا حَدِيثُهُ أَتَانَاهُمْ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ يُعْطِي قُرَيْشًا وَيَتْرُكُنَا، وَسَيُؤَفَّنَا تَقَطَّرُ مِنْ دِمَائِهِمْ. فَقَالَ النَّبِيُّ ﷺ: ((فَإِنِّي أُعْطِي رَجُلًا حَدِيثِي عَهْدٍ بِكَفَرٍ، أَتَالَفَهُمْ، أَمَّا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَذْهَبُونَ بِلَيْسِي إِلَى رِحَالِكُمْ، قَوْلَ اللَّهِ! لَمَّا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ)). قَالُوا: يَا رَسُولَ اللَّهِ! قَدْ رَضِينَا. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: ((سَتَجْلُونَ أُرَّةً شَدِيدَةً، فَاصْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ فَإِنِّي عَلَى الْحَوْضِ)). قَالَ أَنَسٌ: فَلَمْ يَصْبِرُوا. [راجع: ۳۱۴۶]

حضرت انس رضی اللہ عنہ کا اشارہ غالباً سردار انصار حضرت عبادہ بن صامت رضی اللہ عنہ کی طرف ہے، جنہوں نے وفات نبوی کے بعد ((منا امیر ومنکم)) امیر کی آواز اٹھائی تھی مگر جمہور انصار نے اس سے موافقت نہیں کی اور خلفائے قریش کو تسلیم کر لیا۔ (رضی اللہ عنہ ورضوا عنه) تشریح: محدث میں حضرت ہشام بن عروہ کا نام آیا ہے۔ یہ مدینہ کے مشہور تابعین میں سے ہیں جن کا شمار اکابر علماء میں ہوتا ہے۔ سنہ ۶۱ھ میں پیدا ہوئے اور سنہ ۱۳۶ھ میں بمقام بغداد انتقال ہوا۔ امام زہری بھی مدینہ کے مشہور و جلیل القدر تابعی ہیں۔ زہری بن کلاب کی طرف منسوب ہیں کنیت ابو بکر نام محمد بن عبد اللہ بن شہاب ہے، وقت کے بہت بڑے عالم باللہ تھے۔ ماہ رمضان سنہ ۱۴۲ھ میں وفات پائی۔

۴۳۳۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: (۴۳۳۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا: ہم سے شعبہ نے حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ، بیان کیا، ان سے ابو التیاح نے اور ان سے انس رضی اللہ عنہ نے بیان

کیا کہ فتح مکہ کے دن رسول اللہ ﷺ نے قریش میں مالی غنیمت کو تقسیم کر دیا۔ انصار رضی اللہ عنہم اس سے رنجیدہ ہوئے۔ آپ نے فرمایا: ”کیا تم اس پر راضی نہیں ہو کہ دوسرے لوگ دنیا اپنے ساتھ لے جائیں اور تم اپنے ساتھ رسول اللہ ﷺ کو لے جاؤ۔“ انصار نے عرض کیا کہ ہم اس پر خوش ہیں۔ حضور ﷺ نے فرمایا: ”لوگ دوسری کسی وادی یا گھاٹی میں چلیں تو میں انصار کی وادی یا گھاٹی میں چلوں گا۔“

قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ بَيْنَ قُرَيْشٍ. فَغَضِبَتِ الْأَنْصَارُ قَالَ النَّبِيُّ ﷺ: ((أَمَّا تَرَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَنْصَارِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ؟)) قَالُوا: بَلَى. قَالَ: ((لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِيَّ الْأَنْصَارِ أَوْ شِعْبَهُمْ)). [راجع: ۳۱۴۶] [مسلم: ۲۴۴۰]

تشریح: حضرت سلیمان بن حرب بصری کہہ کے قاضی ہیں۔ تقریباً دس ہزار احادیث ان سے مروی ہیں۔ بغداد میں ان کی مجلس درس میں شرکائے درس کی تعداد چالیس ہزار ہوتی تھی۔ سنہ ۱۴۰ھ میں پیدا ہوئے اور سنہ ۱۵۸ھ تک طلب حدیث میں سرگرداں رہے۔ انیس سال حماد بن زید نامی استاد کی خدمت میں گزارے۔ سنہ ۲۲۴ھ میں ان کا انتقال ہوا۔ حضرت امام بخاری رحمہ اللہ کے بزرگ ترین اساتذ ہیں۔ (مجتہدین)

(۴۳۳۳) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے ازہر بن سعد سامان نے بیان کیا اور ان سے عبد اللہ بن عون نے، انہیں ہشام بن زید بن انس نے خبر دی اور ان سے انس بن مالک نے بیان کیا کہ غزوہ حنین میں جب قبیلہ ہوازن سے جنگ شروع ہوئی تو نبی کریم ﷺ کے ساتھ دس ہزار فوج تھی۔ قریش کے وہ لوگ بھی ساتھ تھے جنہیں فتح مکہ کے بعد آنحضرت ﷺ نے چھوڑ دیا تھا پھر سب نے پیٹھ پھیر لی۔ حضور ﷺ نے پکارا: ”اے انصار یو!“ انہوں نے جواب دیا کہ ہم حاضر ہیں، یا رسول اللہ! آپ کے حکم کی تعمیل کے لیے ہم حاضر ہیں۔ ہم آپ کے سامنے ہیں۔ پھر نبی ﷺ اپنی سواری سے اتر گئے اور فرمایا: ”میں اللہ کا بندہ اور اس کا رسول ہوں۔“ پھر مشرکین کو ہار ہو گئی۔ جن لوگوں کو حضور ﷺ نے فتح مکہ کے بعد چھوڑ دیا تھا ان کو اور مہاجرین کو آنحضرت ﷺ نے دیا لیکن انصار کو کچھ نہیں دیا۔ اس پر انصار رضی اللہ عنہم نے اپنے غم کا اظہار کیا تو آپ نے انہیں بلایا اور ایک خیمہ میں جمع کیا پھر فرمایا: ”تم اس پر راضی نہیں ہو کہ دوسرے لوگ بکری اور اونٹ اپنے ساتھ لے جائیں اور تم رسول اللہ ﷺ کو اپنے ساتھ لے جاؤ۔“ نبی ﷺ نے فرمایا: ”اگر لوگ کسی وادی یا گھاٹی میں چلیں اور انصار دوسری گھاٹی میں چلیں تو میں انصار کی گھاٹی میں چلنا پسند کروں گا۔“

۴۳۳۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَزْهَرُ، عَنْ ابْنِ عَوْنٍ، قَالَ: أَتَيْنَا هِشَامَ بْنَ زَيْدِ بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنِ التَّقَى هَوَازِنُ وَمَعَ النَّبِيِّ ﷺ عَشْرَةُ آلَافٍ وَالطَّلَقَاءُ فَأَذْبَرُوا قَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ)). قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، لَبَّيْكَ نَحْنُ بَيْنَ يَدَيْكَ، فَتَزَلَّ النَّبِيُّ ﷺ فَقَالَ: ((أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ)). فَأَنهَزَ الْمُشْرِكُونَ، فَأَعْطَى الطَّلَقَاءُ وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَقَالُوا، فَدَعَاهُمْ فَأَدْخَلَهُمْ فِي قَبَةٍ فَقَالَ: ((أَمَّا تَرَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ؟)) فَقَالَ النَّبِيُّ ﷺ: ((لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَأَخْتَرْتُ شِعْبَ الْأَنْصَارِ)).

[راجع: ۳۱۴۶] [مسلم: ۲۴۴۹]

تشریح: روایت میں ((طلاقاً)) سے مراد وہ لوگ ہیں جن کو آپ نے فتح مکہ کے دن چھوڑ دیا (احساناً) ان کے پہلے جہاد پر ان سے کوئی گرفت نہیں کی جیسے ابوسفیان، ان کے بیٹے معاویہ، حکیم بن حزام رضی اللہ عنہ وغیرہ۔ ان لوگوں کو عام معافی دے دی گئی اور ان کو بہت نواز بھی گیا۔ بعد میں یہ حضرات اسلام کے سچے جانثار مددگار ثابت ہوئے اور کانہ ولی حمیم کا نمونہ بن گئے۔ انصار کے لیے آپ نے جو شرف عطا فرمایا دنیا کا مال و دولت اس کے مقابلہ پر ایک ہال برابر بھی وزن نہیں رکھتا تھا۔ چنانچہ انصار نے بھی اس کو سمجھا اور اس شرف کی قدر کی اور اول سے آخر تک آپ کے ساتھ پوری وفا داری سے برتاؤ کیا۔ (رضی اللہ عنہ ورضو اعنہ)۔ اسی کا نتیجہ تھا کہ وفات نبوی کے بعد جملہ انصار نے بخوشی و رغبت خلفائے قریش کی اطاعت کو قبول کیا اور اپنے لیے کوئی منصب نہیں چاہا۔ ﴿صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ (۳۳/ الاحزاب: ۲۳) جنگ حنین میں حضرت ابوسفیان رضی اللہ عنہ نبی کریم ﷺ کی سواری کی لگام تھامے ہوئے تھے۔

۴۳۳۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: جَمَعَ النَّبِيُّ ﷺ نَاسًا مِنَ الْأَنْصَارِ، فَقَالَ: ((إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبِرَهُمْ وَأَتَأَلَّفَهُمْ أَمَّا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالذُّبْيَا، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ إِلَيَّ بَيُوتِكُمْ))، قَالُوا: بَلَى. قَالَ: ((كُوُ سَلَكُ النَّاسُ وَادِيًا وَسَلَكْتَ الْأَنْصَارُ شُعْبًا لَسَلَكْتُ وَادِي الْأَنْصَارِ أَوْ شُعْبُ الْأَنْصَارِ)). [راجع: ۳۱۴۶]

(۴۳۳۴) مجھ سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے غندر نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا کہ میں نے قتادہ سے سنا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے انصار کے کچھ لوگوں کو جمع کیا اور فرمایا: ”قریش کے کفر کا اور ان کی بربادیوں کا زمانہ قریب کا ہے۔ میرا مقصد صرف ان کی دلجوئی اور تالیف قلب تھا کیا تم اس پر راضی اور خوش نہیں ہو کہ لوگ دنیا لے کر اپنے ساتھ جائیں اور تم اللہ کے رسول ﷺ کو اپنے گھر لے جاؤ۔“ سب انصاری بولے، کیوں نہیں (ہم اسی پر راضی ہیں) حضور ﷺ نے فرمایا: ”اگر دوسرے لوگ کسی وادی میں چلیں اور انصار کسی اور گھاٹی میں چلیں تو میں انصار کی وادی یا گھاٹی میں چلوں گا۔“

۴۳۳۵۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسْمَةَ حُنَيْنٍ قَالَ: رَجُلٌ مِنَ الْأَنْصَارِ مَا أَرَادَ بِهَا وَجَهَ اللَّهِ. فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَتَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ: ((رَحِمَهُ اللَّهُ عَلَى مُوسَى، قَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبْرًا)). [راجع: ۳۱۵۰] [مسلم: ۲۴۴۸]

(۴۳۳۵) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ جب رسول اللہ ﷺ حنین کے بال غنیمت کی تقسیم کر رہے تھے تو انصار کے ایک شخص نے (جو منافق تھا) کہا کہ اس تقسیم میں اللہ کی خوشنودی کا کوئی خیال نہیں رکھا گیا ہے۔ میں نے رسول اکرم ﷺ کی خدمت میں حاضر ہو کر آپ کو اس بدگوئی اطلاع دی تو آپ کے چہرہ مبارک کا رنگ بدل گیا پھر آپ نے فرمایا: ”اللہ تعالیٰ موسیٰ علیہ السلام پر رحم فرمائے، انہیں اس سے بھی زیادہ دکھ پہنچایا گیا تھا، پس انہوں نے صبر کیا۔“

تشریح: حضرت موسیٰ علیہ السلام کی حجاز میں شرم اور حیا بہت تھی۔ وہ چھپ کر تنہائی میں نہایا کرتے تھے۔ بنی اسرائیل کو یہ سگھوہ ہاتھ آیا۔ کسی نے کہا کہ ان کے خیمے بڑھ گئے ہیں۔ کسی نے کہا، ان کو برس ہو گیا ہے۔ اس قسم کے بہتان لگانے شروع کئے۔ آخر اللہ تعالیٰ نے ان کی پاکی اور بے عیبی ظاہر کر دی۔ یہ

قصہ قرآن شریف میں مذکور: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْكُمُوا كَمَا الَّذِينَ أَتَوْا مُوسَى﴾ (۱۷۹/۳۳) آخربک۔ روایت میں جس مناق کا ذکر مذکور ہے۔ اس کم بخت نے اتنا غور نہیں کیا کہ دنیا کا مال و دولت اسباب سب پروردگار کی ملک ہیں جس پیغمبر کو اللہ تعالیٰ نے اپنا رسول بنا کر دنیا میں بھیج دیا اس کو پورا اختیار ہے کہ جیسی مصلحت ہو اسی طرح دنیا کا مال تقسیم کرے۔ اللہ کی رضامندی کا خیال جتنا اس کے پیغمبر کو ہوگا، اس کا عشر عشر بھی دوسروں کو نہیں ہو سکتا۔ بد باطن قسم کے لوگوں کا شیعہ ہی یہ رہا ہے کہ خواہ مخواہ دوسروں پر الزام بازی کرتے رہتے ہیں اور اپنے عیوب پر کبھی ان کی نظر نہیں جاتی۔ سند میں حضرت سفیان ثوری کا نام آیا ہے۔ یہ کوئی ہیں اپنے زمانہ میں فقہ اور اجتہاد کے جامع تھے۔ خصوصاً علم حدیث میں مرجع تھے۔ ان کا ثقہ اور زاہد عابد ہونا مسلم ہے۔ ان کو اسلام کا قطب کہا گیا ہے۔ ائمہ مجتہدین میں ان کا شمار ہے۔ سنہ ۹۹ھ میں پیدا ہوئے اور سنہ ۲۱۷ھ میں بصرہ میں وفات پائی۔ حشرنا اللہ معہم ائیں۔

۴۳۳۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَتَرَ النَّبِيُّ ﷺ نَاسًا، أَعْطَى الْأَقْرَعَ مِائَةَ مَنَ الْإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا، فَقَالَ رَجُلٌ: مَا أُرِيدُ بِهَذِهِ الْقِسْمَةِ وَجْهَ اللَّهِ. فَقُلْتُ: لَا خَيْرَ النَّبِيِّ ﷺ قَالَ: ((رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبْرٌ)). [راجع: ۳۱۵۰] [مسلم: ۲۴۴۷]

(۴۳۳۶) ہم سے قتیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ غزوہ حنین کے موقع پر رسول اللہ ﷺ نے چند لوگوں کو بہت بہت جانور دیئے۔ چنانچہ اقرع بن حابس کو جن کا دل بہلانا منظور تھا، سواونٹ دیئے۔ عیینہ بن حصن فزاری کو بھی اتنے ہی دیئے اور اسی طرح دوسرے اشراف عرب کو دیا۔ اس پر ایک شخص نے کہا کہ اس تقسیم میں اللہ کی رضا کا کوئی خیال نہیں کیا گیا۔ (ابن مسعود رضی اللہ عنہ نے بیان کیا کہ) میں نے کہا کہ میں اس کی خبر رسول اللہ ﷺ کو کروں گا۔ جب آنحضرت ﷺ نے یہ کلمہ سنا تو فرمایا: ”اللہ موسیٰ پر رحم فرمائے کہ انہیں اس سے بھی زیادہ دکھ دیا گیا تھا لیکن انہوں نے صبر کیا۔“

تشریح: صبر عجیب نعمت ہے پیغمبروں کی خصلت ہے۔ جس نے صبر کیا وہ کامیاب ہوا، آخر میں اس کا دشمن ذلیل و خوار ہوا۔ اللہ کا لاکھ بار شکر ہے کہ مجھ ناچکر کو بھی اپنی زندگی میں بہت سے خبیث انفس دشمنوں سے پالا پڑا۔ مگر صبر سے کام لیا، آخر وہ دشمن ہی ذلیل و خوار ہوئے۔ خدمت بخاری کے دوران بھی بہت سے حاسدین کی بغوات پر صبر کیا، آخر اللہ کا لاکھوں لاکھ شکر جس نے اس خدمت کے لیے مجھ کو ہمت عطا فرمائی، والحمد لله علی ذالک۔

۴۳۳۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ ابْنِ زَيْدٍ بَنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَقْبَلْتُ هَوَازَنَ وَغَطَفَانَ وَغَيْرَهُمْ بَنِعْمِهِمْ وَذُرَارِيَهُمْ، وَمَعَ النَّبِيِّ ﷺ عَشْرَةُ آلَافٍ وَمِنَ الطَّلَقَاءِ، فَأَذْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ، فَتَادَى يَوْمِيذٍ نِدَاتَيْنِ لَمْ يَخْلُطَ بَيْنَهُمَا، التَّفَّتَ عَنْ يَمِينِهِ، فَقَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ)) قَالُوا: لَبَّيْكَ يَا

(۴۳۳۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے معاذ نے بیان کیا، ان سے ہشام بن زید بن انس نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب حنین کا دن ہوا تو قبیلہ ہوازن اور غطفان اپنے مویشی اور بال بچوں کو ساتھ لے کر جنگ کے لیے نکلے۔ اس وقت نبی ﷺ کے ساتھ دس ہزار کا شکر تھا۔ ان میں کچھ لوگ وہ بھی تھے، جنہیں آنحضور ﷺ نے فتح مکہ کے بعد احسان رکھ کر چھوڑ دیا تھا، پھر ان سب نے پیٹھ پھیر لی اور حضور اکرم ﷺ تنہا رہ گئے۔ اس دن حضور ﷺ نے دو مرتبہ پکارا دونوں پکار ایک دوسرے سے الگ الگ تھیں، آپ نے دائیں طرف متوجہ ہو کر پکارا: ”اے انصار لو!“ انہوں نے

جواب دیا ہم حاضر ہیں یا رسول اللہ! آپ کو بشارت ہو، ہم آپ کے ساتھ ہیں، لڑنے کو تیار ہیں۔ پھر آپ بائیں طرف متوجہ ہوئے اور آواز دی: ”اے انصار یو!“ انہوں نے ادھر سے جواب دیا کہ ہم حاضر ہیں یا رسول اللہ! بشارت ہو، ہم آپ کے ساتھ ہیں۔ حضور ﷺ اس وقت ایک سفید فخر پر سوار تھے پھر آپ اتر گئے اور فرمایا: ”میں اللہ کا بندہ اور اس کا رسول ہوں۔“ انجام کار کافروں کو ہار ہوئی اور اس لڑائی میں بہت زیادہ غنیمت حاصل ہوئی۔ حضور ﷺ نے اسے مہاجرین میں اور قریشیوں میں تقسیم کر دیا (جنہیں فتح مکہ کے موقع پر احسان رکھ کر چھوڑ دیا تھا) انصار کو اس میں سے کچھ نہیں عطا فرمایا۔ انصار (کے بعض نوجوانوں) نے کہا کہ جب سخت وقت آتا ہے تو ہمیں بلایا جاتا ہے اور غنیمت دوسروں کو تقسیم کر دی جاتی ہے۔ یہ بات حضور اکرم ﷺ تک پہنچی تو آپ نے انصار کو ایک خیمہ میں جمع کیا اور فرمایا: ”اے انصار یو! کیا وہ بات صحیح ہے جو تمہارے بارے میں مجھے معلوم ہوئی ہے؟“ اس پر وہ خاموش ہو گئے پھر آنحضور ﷺ نے فرمایا: ”اے انصار یو! کیا تم اس پر خوش نہیں ہو کہ لوگ دنیا اپنے ساتھ لے جائیں گے اور تم رسول اللہ ﷺ کو اپنے گھر لے جاؤ گے۔“ انصاریوں نے عرض کیا ہم اسی پر خوش ہیں۔ اس کے بعد حضور ﷺ نے فرمایا: ”اگر لوگ کسی وادی میں چلیں اور انصار کسی گھاٹی میں چلیں تو میں انصاری کی گھاٹی میں چلنا پسند کروں گا۔“ اس پر ہشام نے پوچھا: اے ابو حمزہ! کیا آپ وہاں موجود تھے؟ انہوں نے کہا کہ میں حضور ﷺ سے غائب ہی کب ہوتا تھا۔

رَسُولَ اللَّهِ، أَبَشِّرْ نَحْنُ مَعَكَ . ثُمَّ انْفَتَحَ عَنْ يَسَارِهِ، فَقَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ)). قَالُوا: لَيْتَكَ يَا رَسُولَ اللَّهِ! أَبَشِّرْ نَحْنُ مَعَكَ. وَهُوَ عَلَى بَغْلَةٍ بَيْضَاءَ، فَتَزَلَّ فَقَالَ: ((أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ))، فَانْهَزَمَ الْمَشْرُكُونَ، فَأَصَابَ يَوْمَئِذٍ غَنَائِمَ كَثِيرَةً، فَقَسَمَ فِي الْمُهَاجِرِينَ وَالْطَّلَقَاءِ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَقَالَتِ الْأَنْصَارُ: إِذَا كَانَتْ شَدِيدَةً فَنَحْنُ نُذْعَى، وَيُعْطَى الْغَنِيمَةُ غَيْرَنَا. فَلَبَّغَهُ ذَلِكَ، فَجَمَعَهُمْ فِي قُبَّةٍ، فَقَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ! مَا حَدِيثُ بَلْغَنِي)). فَسَكَتُوا فَقَالَ: ((يَا مَعْشَرَ الْأَنْصَارِ! أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْذُّنْيَا، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ تَحُوزُونَهُ إِلَى بُيُوتِكُمْ؟)) فَقَالُوا بَلَى. فَقَالَ النَّبِيُّ ﷺ: ((لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ شُعْبًا لَأَخَذْتُ شُعْبَ الْأَنْصَارِ)). قَالَ هِشَامُ: قُلْتُ: يَا أَبَا حَمْزَةَ! وَأَنْتَ شَاهِدُ ذَلِكَ قَالَ: وَأَيْنَ أُغَيِّبُ عَنْهُ؟ [راجع: ۳۸۶۶]

تشریح: مسلم کی روایت میں ہے آپ نے حضرت عباس رضی اللہ عنہ سے فرمایا شجرہ رضوان والوں کو آواز دو۔ ان کی آواز بلند تھی انہوں نے پکارا اے شجرہ رضوان والو! تم کہاں چلے گئے ہو، ان کی پکار سنتے ہی یہ لوگ ایسے لپکے جیسے مائیں شفقت سے اپنے بچوں کی طرف دوڑتی ہیں۔ سب کہنے لگے ہم حاضر ہیں۔

بَابُ السَّرِيَّةِ الَّتِي قَبْلَ نَجْدٍ

باب: نجد کی طرف جو لشکر آنحضرت ﷺ نے

روانہ کیا تھا اس کا بیان

تشریح: امام بخاری رحمہ اللہ نے اس کو جنگ طائف کے بعد ذکر کیا ہے لیکن اہل مغازی نے کہا ہے کہ یہ لشکر فتح مکہ کے جانے سے پہلے آپ نے روانہ کیا تھا۔ ابن سعد نے کہا یہ آٹھویں سنہ ہجری کے ماہ شعبان کا واقعہ ہے۔ بعض نے کہا ماہ رمضان میں یہ لشکر روانہ کیا تھا۔ اس کے سردار ابو قحادہ رضی اللہ عنہ

تھے۔ اس میں صرف بچپن آدمی تھے، جنہوں نے غطفان سے مقابلہ کیا دو سو اونٹ اور دو ہزار بکریاں حاصل کیں۔

۴۳۳۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قَبْلَ نَجْدٍ، فَكَفْتُ فِيهَا، فَبَلَغْتُ سِهَامُنَا اثْنِي عَشَرَ بَعِيرًا، وَنَفَلْنَا بَعِيرًا بَعِيرًا، فَرَجَعْنَا بِثَلَاثَةِ عَشَرَ بَعِيرًا. [راجع: ۳۱۳۴] [مسلم: ۴۵۶۲]

(۴۳۳۸) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے نجد کی طرف ایک لشکر روانہ کیا تھا، میں بھی اس میں شریک تھا۔ اس میں ہمارا حصہ (مال غنیمت میں) بارہ بارہ اونٹ آئے اور ایک ایک اونٹ ہمیں اور فالو دیا گیا۔ اس طرح ہم تیرہ تیرہ اونٹ ساتھ لے کر واپس آئے۔

بَابُ بَعَثِ النَّبِيِّ ﷺ خَالِدَ ابْنِ الْوَلِيدِ إِلَى بَنِي جَدِيْمَةَ

باب: نبی کریم ﷺ کا خالد بن ولید رضی اللہ عنہ کو بنی جذیمہ قبیلہ کی طرف بھیجنا

تشریح: یہ بعد فتح مکہ کے تھا باثفاق مغازی آپ نے خالد بن ولید رضی اللہ عنہ کو تین سو پچاس آدمی ساتھ دے کر اس لیے روانہ کیا تھا کہ بنو جذیمہ کو اسلام کی دعوت دیں۔ لڑائی کے لیے نہیں بھیجا تھا۔

۴۳۳۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ مَخْمُودٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ بِح: وَحَدَّثَنِي نُعَيْمٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَدِيْمَةَ، فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا. فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِّنْهُمْ أَسِيرَةً، حَتَّى إِذَا كَانَ يَوْمُ أَمْرِ خَالِدٍ أَنْ يَقْتُلَ كُلَّ رَجُلٍ مِّنْهُمْ أَسِيرَةً فَقُلْتُ: وَاللَّهِ لَا أَقْتُلُ أَسِيرِي، وَلَا يَقْتُلُ رَجُلٌ مِّنْ أَصْحَابِي أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذَكَرْنَاهُ لَهُ، فَرَفَعَ النَّبِيُّ ﷺ يَدَهُ فَقَالَ: ((اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ)) مَرَّتَيْنِ. [طرفة في: ۷۱۸۹]

(۴۳۳۹) مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، انہیں معمر نے خبر دی۔ (دوسری سند) اور مجھ سے نعیم بن حمر نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں سالم نے اور ان سے ان کے والد عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے خالد بن ولید رضی اللہ عنہ کو بنی جذیمہ کی طرف بھیجا۔ خالد بن ولید نے انہیں اسلام کی دعوت دی لیکن انہیں ”اسلمنا“ (ہم اسلام لائے) کہنا نہیں آتا تھا، اس کے بجائے وہ ”صبا، صبا“ (ہم بے دین ہو گئے، یعنی اپنے آبائی دین سے ہٹ گئے) کہنے لگے۔ خالد رضی اللہ عنہ نے انہیں قتل کرنا اور قید کرنا شروع کر دیا اور پھر ہم میں سے ہر شخص کو اس کا قیدی حفاظت کے لئے دے دیا پھر جب ایک دن خالد رضی اللہ عنہ نے ہم سب کو حکم دیا کہ ہم اپنے قیدیوں کو قتل کر دیں۔ میں نے کہا: اللہ کی قسم میں اپنے قیدی کو قتل نہیں کروں گا اور نہ میرے ساتھیوں میں کوئی اپنے قیدی کو قتل کرے گا۔ آخر جب ہم رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور آپ نے صورت حال بیان کی تو آپ نے ہاتھ اٹھا کر دعا کی: ”اے اللہ! میں اس فعل سے بیزاری کا اعلان کرتا ہوں، جو خالد رضی اللہ عنہ نے کیا۔“ دو مرتبہ آپ نے یہی فرمایا۔

تشریح: خالد بن ولید رضی اللہ عنہ فوج کے سردار تھے مگر عبداللہ بن عمر رضی اللہ عنہما نے اس حکم میں ان کی اطاعت نہیں کی کیونکہ ان کا یہ حکم شرع کے خلاف تھا۔ جب بنی جذیمہ کے لوگوں نے لفظ صبا نا ہے مسلمان ہونا مراد لیا تو حضرت خالد رضی اللہ عنہ کو ان کے قتل کرنے سے رک جانا ضروری تھا اور یہی وجہ کہ نبی کریم ﷺ نے خالد رضی اللہ عنہ کے فعل سے اپنی براءت ظاہر فرمائی۔ ان کی خطا اجتہادی تھی۔ وہ صبا نا کے معنی اسلما نہ سمجھے اور انہوں نے ظاہر حکم پر عمل کیا کہ جب تک وہ اسلام نہ لائیں، ان سے لڑو۔ حضرت خالد رضی اللہ عنہ ولید قریشی کے بیٹے ہیں جو مخزومی ہیں۔ ان کی والدہ لہابہ الصخری نامی ام المؤمنین حضرت یمونہ رضی اللہ عنہا کی بہن ہیں۔ یہ اشرف قریش سے تھے۔ نبی کریم ﷺ نے ان کو سیف اللہ کا خطاب دیا تھا۔ سنہ ۲ھ میں وفات پائی۔ (رضی اللہ عنہ)

اس سر یہ کہ کچھ حالات علامہ ابن قیم رحمہ اللہ کے لفظوں میں یہ ہیں:

”قال ابن سعد ولما رجع خالد بن الوليد من هدم العزى ورسول الله ﷺ بمكة بعثه الى بنى جذيمة داعياً الى الاسلام ولم يبعثه مقاتلاً فخرج في ثلاث مائة وخمسين رجلاً من المهاجرين والانصار وبنى سليم فانتهى اليهم فقال ما انتم قالوا مسلمون قد صلينا وصدقنا بمحمد وبنينا المساجد في ساحتنا واذا فيها قال فما بال السلاح عليكم قالوا ان بيننا وبين قوم من العرب عداوة فحفنا ان تكونوهم وقد قيل انهم قالوا صبا نا صبا نا ولم يحسنوا ان يقولوا اسلمنا قال فضعوا السلاح فوضعوه فقال لهم استاسروا فاستاسروا القوم فامر بعضهم فكتف بعضاً وفر قهم في اصحابه فلما كان في السحر نادى خالد بن الوليد من كان معه اسير فليضرب عنقه فاما بنو سليم فقتلوا من كان في ايديهم واما المهاجرون والانصار فارسلوا اسراهم فبلغ النبي ﷺ ما صنع خالد فقال اللهم انى ابرا اليك مما صنع خالد وبعث عليا يودى لهم قتلاهم وما ذهب منهم“ (زاد المعاد صفحہ ۱۶۸ الجزء الثانى)

یعنی جب حضرت خالد بن ولید رضی اللہ عنہ عربی کو قسم کر کے لوٹے اس وقت رسول کریم ﷺ مکہ ہی میں موجود تھے۔ آپ نے ان کو بنی جذیمہ کی طرف تبلیغ کی غرض سے بھیجا اور لڑائی کے لیے نہیں بھیجا تھا۔ حضرت خالد رضی اللہ عنہ ساڑھے تین سو مہاجر اور انصار صحابیوں کے ساتھ نکلے۔ کچھ بنو سلیم کے لوگ بھی ان کے ساتھ تھے۔ جب وہ بنو جذیمہ کے ہاں پہنچے تو انہوں نے ان سے پوچھا کہ تم کون لوگ ہو؟ وہ بولے ہم مسلمان ہیں، نمازی ہیں، ہم نے نبی کریم ﷺ کا کلمہ پڑھا ہوا ہے اور ہم نے اپنے والوں میں مساجد بھی بنائیں ہیں اور ہم وہاں اذان بھی دیتے ہیں، وہ سب ہتھیار بند تھے۔ حضرت خالد رضی اللہ عنہ نے پوچھا کہ تمہارے جسموں پر یہ ہتھیار کیوں ہیں؟ وہ بولے کہ ایک عرب قوم کے اور ہمارے درمیان عداوت چل رہی ہے۔ ہمارا گمان ہوا کہ شاید تم وہی لوگ ہو۔ یہ بھی منقول ہے کہ ان لوگوں نے بجائے اسلما نہ کے صبا نا صبا نا کہا کہ ہم اپنے پرانے دین سے ہٹ گئے ہیں۔ حضرت خالد رضی اللہ عنہ نے ان کو حکم دیا کہ ہتھیار اتار دو۔ انہوں نے ہتھیار اتار دیے اور خالد رضی اللہ عنہ نے ان کی گرفتاری کا حکم دے دیا۔ پس حضرت خالد رضی اللہ عنہ کے ساتھیوں نے ان سب کو قید کر لیا اور ان کے ہاتھ باندھ دیے۔ حضرت خالد رضی اللہ عنہ نے ان کو اپنے ساتھیوں میں حفاظت کے لیے تقسیم کر دیا۔ صبح کے وقت انہوں نے پکارا کہ جن کے پاس جس قدر بھی قیدی ہوں وہ ان کو قتل کر دیں۔ بنو سلیم نے تو اپنے قیدی قتل کر دیے مگر انصار اور مہاجرین نے حضرت خالد رضی اللہ عنہ کے اس حکم کو نہیں مانا اور ان قیدیوں کو آزاد کر دیا۔ جب اس واقعہ کی خبر رسول کریم ﷺ کو ہوئی تو آپ نے حضرت خالد رضی اللہ عنہ کے اس فعل سے اظہارِ پیرازی فرمایا اور حضرت علی رضی اللہ عنہ کو ہاں بھیجا تاکہ جو لوگ قتل ہوئے ہیں ان کا فدیہ ادا کیا جائے اور ان کے نقصان کی حلائی کی جائے۔

باب: عبداللہ بن حذافہ سہمی رضی اللہ عنہ اور علقمہ بن مجرز

مد لہی رضی اللہ عنہ کی ایک لشکر میں روانگی جسے انصار کا لشکر

کہا جاتا تھا

بَابُ سَرِيَّةِ عَبْدِ اللَّهِ بْنِ حَذَافَةَ

السَّهْمِيِّ وَعَلَقْمَةَ بْنِ مُجَرِّزٍ

الْمُدَلِّجِي وَيُقَالُ: إِنَّهَا سَرِيَّةُ

الْأَنْصَارِ

۴۳۴۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً فَاسْتَعْمَلَ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ قَالَ: أَلَيْسَ أَمْرُكُمُ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي. قَالُوا: بَلَى. قَالَ: فَاجْمَعُوا لِي حَطْبًا. فَجَمَعُوا، فَقَالَ: أَوْقِدُوا نَارًا. فَأَوْقَدُوهَا، فَقَالَ: ادْخُلُوهَا. فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُنْسِكُ بَعْضًا، وَيَقُولُونَ: قَرَرْنَا إِلَى النَّبِيِّ ﷺ مِنَ النَّارِ. فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسَكَنَ غَضَبُهُ، فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: ((لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةُ فِي الْمَعْرُوفِ)). [طرفاء فی: ۷۱۴۵، ۷۲۵۷] [مسلم: ۴۷۶۵، ۴۷۶۶، ۴۷۷۷]

ابوداؤد: ۲۶۲۵؛ نسائی: ۴۲۱۶]

(۳۳۳۰) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا کہ مجھ سے سعد بن عبیدہ نے بیان کیا، ان سے عبدالرحمن اسلمی نے اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک مختصر لشکر روانہ کیا اور اس کا امیر ایک انصاری صحابی (عبداللہ بن حذافہ بھی رضی اللہ عنہ) کو بنایا اور لشکریوں کو حکم دیا کہ سب اپنے امیر کی اطاعت کریں پھر امیر کسی وجہ سے غصہ میں آگئے اور اپنے فوجیوں سے پوچھا کہ کیا تمہیں رسول اللہ ﷺ نے میری اطاعت کرنے کا حکم نہیں فرمایا ہے؟ سب نے کہا کہ ہاں فرمایا ہے۔ انہوں نے کہا پھر تم سب لکڑیاں جمع کرو۔ انہوں نے لکڑیاں جمع کیں تو امیر نے حکم دیا کہ اس میں آگ لگاؤ اور انہوں نے آگ لگا دی۔ اب انہوں نے حکم دیا کہ سب اس میں کود جاؤ۔ فوجی کو دجانا ہی چاہتے تھے کہ انہی میں سے بعض نے بعض کو روکا اور کہا کہ ہم تو اس آگ ہی کے خوف سے رسول اللہ ﷺ کی طرف آئے ہیں! ان باتوں میں وقت گزر گیا اور آگ بھی بجھ گئی۔ اس کے بعد امیر کا غصہ بھی ٹھنڈا ہو گیا۔ جب اس کی خبر رسول اللہ ﷺ کو پہنچی تو آپ نے فرمایا: ”اگر یہ لوگ اس میں کود جاتے تو پھر قیامت تک اس میں سے نہ نکلتے۔ اطاعت کا حکم صرف نیک کاموں کے لیے ہے۔“

تشریح: امام، خلیفہ، پیر، مرشد کی اطاعت صرف قرآن و حدیث کے مطابق احکام کے اندر ہے۔ اگر وہ خلاف بات کہیں تو پھر ان کی اطاعت کرنا جائز نہیں ہے۔ اسی لیے ہمارے امام ابوحنیفہ رحمہ اللہ نے فرمایا کہ ”اذا صح الحدیث فهو مذہبی۔“ جب صحیح حدیث مل جائے تو وہی میرا مذہب ہے۔ ایسے موقع پر میرے فوجی کو چھوڑ کر صحیح حدیث پر عمل کرنا۔ امام بخاری رحمہ اللہ کی وصیت کے باوجود کتنے لوگ ہیں جو قول امام کے آگے صحیح احادیث کو ٹھکرا دیتے ہیں۔ اللہ تعالیٰ ان کو سمجھ عطا کرے۔ بقول حضرت شاہ ولی اللہ رحمہ اللہ ایسے لوگ قیامت کے دن اللہ کی عدالت میں کیا جواب دے سکیں گے۔ مروجہ تقلید فحش کے خلاف یہ حدیث ایک مشعل ہدایت ہے۔ بشرطیکہ آنکھ کھول کر اس سے روشنی حاصل کی جائے۔ ائمہ کرام کا ہرگز یہ نشانہ تھا کہ ان کے ناموں پر الگ الگ مذاہب بنائے جائیں کہ وہ اسلامی وحدت کو پارہ پارہ کر کے رکھ دیں: ”صدق الله ان الذين فرقوا دينهم وكانوا شيعا لست منهم في شيء انما امرهم الى الله۔“

باب: حجة الوداع سے پہلے آنحضرت ﷺ کا ابو موسیٰ اشعری اور معاذ بن جبل رضی اللہ عنہما کو یمن بھیجنا

۴۳۴۱، ۴۳۴۲۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا

نے بیان کیا، کہا ہم سے عبدالملک بن عمر نے بیان کیا، ان سے ابو بردہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ابو موسیٰ اشعری اور معاذ بن جبل رضی اللہ عنہما کو یمن کا حاکم بنا کر بھیجا۔ راوی نے بیان کیا کہ دونوں صحابیوں کو اس کے ایک ایک صوبے میں بھیجا۔ راوی نے بیان کیا کہ یمن کے دو صوبے تھے پھر آنحضرت ﷺ نے ان سے فرمایا: ”دیکھو لوگوں کے لیے آسانیاں پیدا کرنا، دشواریاں نہ پیدا کرنا، انہیں خوش کرنے کی کوشش کرنا، دین سے نفرت نہ دلانا۔“ یہ دونوں بزرگ اپنے اپنے کاموں پر روانہ ہو گئے۔ دونوں میں سے جب کوئی اپنے علاقے کا دورہ کرتے کرتے اپنے ساتھی کے قریب پہنچ جاتا تو ان سے تازی (ملاقات) کے لیے آتا اور سلام کرتا۔ ایک مرتبہ معاذ اپنے علاقہ میں اپنے صاحب ابو موسیٰ کے قریب پہنچ گئے اور اپنے خچر پر ان سے ملاقات کے لیے چلے۔ جب ان کے قریب پہنچے تو دیکھا کہ وہ بیٹھے ہوئے ہیں اور ان کے پاس کچھ لوگ جمع ہیں اور ایک شخص ان کے سامنے ہے جس کی مشکیں کسی ہوئی ہیں۔ معاذ رضی اللہ عنہ نے ان سے پوچھا: اے عبداللہ بن قیس! یہ کیا واقعہ ہے؟ ابو موسیٰ رضی اللہ عنہ نے بتلایا کہ یہ شخص اسلام لانے کے بعد مرتد ہو گیا ہے۔ انہوں نے کہا کہ پھر جب تک اسے قتل نہ کر دیا جائے میں اپنی سواری سے نہیں اتروں گا۔ ابو موسیٰ رضی اللہ عنہ نے کہا کہ قتل کرنے ہی کے لیے اسے یہاں لایا گیا ہے۔ آپ اتر جائیں لیکن انہوں نے اب بھی یہی کہا کہ جب تک اسے قتل نہ کیا جائے گا میں نہ اتروں گا۔ آخر ابو موسیٰ رضی اللہ عنہ نے حکم دیا اور اسے قتل کر دیا گیا۔ تب وہ اپنی سواری سے اترے اور پوچھا، عبداللہ! آپ قرآن کس طرح پڑھتے ہیں؟ انہوں نے کہا میں تو تھوڑا تھوڑا ہر وقت پڑھتا رہتا ہوں پھر انہوں نے معاذ رضی اللہ عنہ سے پوچھا: معاذ! آپ قرآن مجید کس طرح پڑھتے ہیں؟ معاذ رضی اللہ عنہ نے کہا کہ میں تو رات کے شروع میں سوتا ہوں پھر اپنی نیند کا ایک حصہ پورا کر کے میں اٹھ بیٹھتا ہوں اور جو کچھ اللہ تعالیٰ نے میرے لیے مقدر کر رکھا ہے اس میں قرآن مجید پڑھتا ہوں۔ اس طرح بیداری میں جس ثواب کی امید اللہ تعالیٰ سے رکھتا ہوں سونے کی حالت کے ثواب کا بھی اس سے اسی طرح امیدوار رہتا ہوں۔

أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي بَرْدَةَ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، قَالَ: بَعَثَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى مَخْلَافٍ قَالَ: وَالْيَمَنِ مَخْلَافَانِ ثُمَّ قَالَ: ((بَشْرًا وَلَا تُعَسِّرًا، وَبَشْرًا وَلَا تُنْفِرًا)). فَاَنْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ، قَالَ: وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَحَدَتْ بِهِ عَهْدًا، فَسَلَّمَ عَلَيْهِ، فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى، فَجَاءَ يَسِيرُ عَلَى بَغْلَتِهِ حَتَّى انْتَهَى إِلَيْهِ، وَإِذَا هُوَ جَالِسٌ، وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ، وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى غُنْفِهِ فَقَالَ لَهُ مُعَاذٌ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَيُّمَ هَذَا؟ قَالَ: هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ. قَالَ: لَا أَنْزِلُ حَتَّى يُقْتَلَ. قَالَ: إِنَّمَا جِيءَ بِهِ لِدَلِيلِكَ فَانْزِلْ. قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ فَأَمَرَ بِهِ فَقُتِلَ ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: أَتَفَوِّقُهُ تَفَوُّقًا. قَالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذٌ؟ قَالَ: أَنَامُ أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي، فَأَخْتَسِبُ نَوْمِي كَمَا أَخْتَسِبُ قَوْمِي.

[طرفہ فی: ۲۶۶]

تشریح: حضرت معاذ رضی اللہ عنہ کا یہ کمال جوش ایمان تھا کہ مرتد کو دیکھ کر فوراً ان کو وہ حدیث یاد آگئی جس میں نبی کریم ﷺ نے فرمایا ہے کہ جو کوئی اسلام سے پھر جائے اس کو قتل کر دو۔ حضرت معاذ رضی اللہ عنہ نے جب تک شریعت کی حد جاری نہ ہوئی، اس وقت ابو موسیٰ رضی اللہ عنہ کے پاس اترنا اور ٹھہرنا بھی مناسب نہ سمجھا۔ یمن کے بلند حصے پر معاذ رضی اللہ عنہ کو حاکم بنایا گیا تھا اور یمنی علاقہ ابو موسیٰ رضی اللہ عنہ کو دیا گیا تھا۔ رسول کریم ﷺ نے ملک یمن کی بہت تعریف فرمائی۔ جس کی برکت ہے کہ وہاں بڑے بڑے عالم فاضل محدث پیدا ہوئے۔ حضرت علامہ شوکانی رحمہ اللہ یمنی مشہور اہل حدیث عالم یمنی ہیں جن کی حدیث کی شرح کی کتاب نخل الاوطار مشہور ہے۔ یا اللہ! میں ان بزرگوں سے خاص عقیدت محبت رکھتا ہوں، ان کے ساتھ مجھ کو جمع فرما۔ (آمین۔)

یارب العالمین۔ (راز)

(۴۳۴۳) مجھ سے اسحاق نے بیان کیا، کہا ہم سے خالد نے، ان سے شیبانی نے، ان سے سعید بن ابی بردہ نے، ان سے ان کے والد نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے انہیں یمن بھیجا۔ ابو موسیٰ رضی اللہ عنہ نے آنحضرت ﷺ سے ان شریعتوں کا مسئلہ پوچھا جو یمن میں بنائے جاتے تھے۔ آنحضرت ﷺ نے دریافت فرمایا: ”وہ کیا ہیں۔“ ابو موسیٰ رضی اللہ عنہ نے بتایا کہ ”البتع“ اور ”المزر“ (سعید بن ابی بردہ نے کہا کہ) میں نے ابو بردہ (اپنے والد) سے پوچھا تو کیا چیز ہے؟ انہوں نے بتایا کہ شہد سے تیار کی ہوئی شراب اور مرز جو سے تیار کی ہوئی شراب۔ آنحضور ﷺ نے فرمایا: ”ہر نشہ آور چیز حرام ہے۔“ اس کی روایت جریر اور شیبانی سے کی ہے اور انہوں نے ابو بردہ سے کی ہے۔

۴۳۴۴۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنِي خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرَبَةِ تَصْنَعُ بِهَا، فَقَالَ: ((وَمَا هِيَ؟)) قَالَ: الْبَتُّعُ وَالْمِزْرُ. فَقُلْتُ لِأَبِي بُرْدَةَ: مَا الْبَتُّعُ؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالْمِزْرُ: نَبِيذُ الشَّعِيرِ. فَقَالَ: ((كُلُّ مُسْكِرٍ حَرَامٌ)). رَوَاهُ جَرِيرٌ وَعَبْدُ الْوَاحِدِ عَنِ الشَّيْبَانِيِّ أَبِي بُرْدَةَ.

[راجع: ۲۲۶۱] [نسائی: ۵۶۱۱]

تشریح: جو چیزیں کھانے کی ہوں یا پینے کی نشہ آور ہوں ان کا استعمال حرام ہے۔ افیون مک چنڈ و شراب وغیرہ یہ سب اسی میں داخل ہیں۔

(۴۳۴۴، ۴۳۴۵) ہم سے مسلم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے سعید بن ابی بردہ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے ان کے دادا ابو موسیٰ رضی اللہ عنہ اور معاذ بن جبل رضی اللہ عنہ کو یمن کا حاکم بنا کر بھیجا اور فرمایا: ”لوگوں کے لیے آسانی پیدا کرنا، ان کو دشواریوں میں نہ ڈالنا۔ لوگوں کو خوش خبریاں دینا، دین سے نفرت نہ دلانا اور تم دونوں آپس میں موافقت رکھنا۔“ اس پر ابو موسیٰ اشعری رضی اللہ عنہ نے عرض کیا: اے اللہ کے نبی! ہمارے ملک میں جو سے ایک شراب تیار ہوتی ہے۔ جس کا نام ”المزر“ ہے اور شہد سے ایک شراب تیار ہوتی ہے جو ”البتع“ کہلاتی ہے۔ آپ ﷺ نے فرمایا: ”ہر نشہ لانے والی چیز حرام ہے۔“ پھر دونوں بزرگ روانہ ہوئے۔ معاذ رضی اللہ عنہ نے ابو موسیٰ رضی اللہ عنہ سے پوچھا: آپ قرآن کس

۴۳۴۵۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى، وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: ((يَسْرًا وَلَا تَعْسَرًا، وَيَسْرًا وَلَا تَنْفَرًا وَتَطَوَّعًا)). فَقَالَ أَبُو مُوسَى: يَا نَبِيَّ اللَّهِ! إِنْ أَرْضَنَا بِهَا شَرَابٌ مِنَ الشَّعِيرِ الْمِزْرُ، وَشَرَابٌ مِنَ الْعَسَلِ الْبَتُّعُ. فَقَالَ: ((كُلُّ مُسْكِرٍ حَرَامٌ)). فَانْطَلَقَا فَقَالَ مُعَاذٌ لِأَبِي مُوسَى: كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قَائِمًا وَقَاعِدًا وَعَلَى رَاحِلَتِي

طرح پڑھتے ہیں؟ انہوں نے بتایا کہ کھڑے ہو کر بھی بیٹھ کر بھی اور اپنی سواری پر بھی اور میں تھوڑے تھوڑے عرصہ بعد پڑھتا ہی رہتا ہوں۔ معاذ رضی اللہ عنہ نے کہا لیکن میرا معمول یہ ہے کہ شروع رات میں، میں سو جاتا ہوں اور پھر بیدار ہو جاتا ہوں۔ اس طرح میں اپنی نیند کی وجہ سے کامیاب ہوں جس طرح بیدار ہو کر (عبادت کرنے پر) ثواب کی مجھے امید ہے اور انہوں نے ایک خیمہ لگایا اور ایک دوسرے سے ملاقات برابر ہوتی رہتی۔ ایک مرتبہ معاذ رضی اللہ عنہ ابو موسیٰ رضی اللہ عنہ سے ملنے کے لئے آئے، دیکھا ایک شخص بندھا ہوا ہے۔ پوچھا: یہ کیا بات ہے؟ ابو موسیٰ رضی اللہ عنہ نے بتلایا کہ یہ ایک یہودی ہے، پہلے خود اسلام لایا اور اب یہ مرد ہو گیا ہے۔ معاذ رضی اللہ عنہ نے کہا: میں اسے قتل کیے بغیر ہرگز نہ رہوں گا۔ مسلم بن ابراہیم کے ساتھ اس حدیث کو عبد الملک بن عمرو عقدی اور وہب بن جریر نے شعبہ سے روایت کیا ہے۔ اور کج اور نضر اور ابو داؤد نے اس کو شعبہ سے، انہوں نے اپنے باپ بردہ سے، انہوں نے سعید کے دادا ابو موسیٰ رضی اللہ عنہ سے، انہوں نے آنحضرت ﷺ سے روایت کیا اور جریر بن عبد الحمید نے اس کو شیبانی سے روایت کیا، انہوں نے ابو بردہ سے۔

وَأَتَفَقَهُ تَفَقُّهًا. قَالَ: أَمَّا أَنَا فَأَنَا مَ وَأَقَوْمٌ، فَأَخْتَسِبُ نَوْمَتِي كَمَا أَخْتَسِبُ قَوْمَتِي، وَضَرَبَ فُسْطَاطًا، فَجَعَلَ يَتَرَاوَرَانِ، فَرَارَ مُعَاذٌ أَبَا مُوسَىٰ فَإِذَا رَجُلٌ مُوتِقٌ، فَقَالَ: مَا هَذَا؟ فَقَالَ أَبُو مُوسَىٰ: يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ. فَقَالَ مُعَاذٌ: لَأَضْرِبَنَّ عُنُقَهُ. تَابَعَهُ الْعَقْدِيُّ وَوَهَبٌ عَنْ شُعْبَةَ. وَقَالَ وَكِيعٌ وَالنَّضْرُ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ النَّبِيِّ ﷺ. رَوَاهُ جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ الشَّيْبَانِيِّ عَنْ أَبِي بَرْدَةَ. [راجع: ۲۲۶۱، ۴۲۴۲]

تشریح: عقدی کی روایت کو امام بخاری رحمہ اللہ نے احکام میں اور وہب کی روایت کو اسحاق بن راہویہ نے وصل کیا ہے۔ کج کی روایت کو امام بخاری رحمہ اللہ نے جہاد میں اور ابو داؤد طیلسی کی روایت کو امام نسائی نے اور نضر کی روایت کو امام بخاری رحمہ اللہ نے ادب میں وصل کیا ہے۔ مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ کج، نضر اور ابو داؤد نے اس حدیث کو شعبہ سے موصول روایت کیا اور مسلم بن ابراہیم اور عقدی اور وہب بن جریر نے مرسل روایت کیا۔ اس میں مبلغین کے لیے خاص ہدایات ہیں کہ لوگوں کو نفرت نہ دلائیں، دشواریاں ان کے سامنے نہ رکھیں، آپس میں مل جل کر کام کریں۔ اللہ ہی توفیق بخشنے۔ امین یا رب العالمین۔ مگر آج کل ایسے مبلغین بہت کم ہیں۔ الا ماشاء اللہ۔

۴۳۴۶۔ حَدَّثَنِي عَبَّاسُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ أَيُّوبَ بْنِ عَابِدٍ، قَالَ: حَدَّثَنَا قَيْسُ بْنُ مُسْلِمٍ، قَالَ: سَمِعْتُ طَارِقَ بْنَ شِهَابٍ، يَقُولُ: حَدَّثَنِي أَبُو مُوسَىٰ الْأَشْعَرِيُّ، قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَىٰ أَرْضِ قَوْمِي، فَجِئْتُ وَرَسُولُ اللَّهِ ﷺ مُنِيخٌ بِالْأَبْطَحِ فَقَالَ: ((أَحْبَبْتُ يَا عَبْدُ

(۴۳۴۶) مجھ سے عباس بن ولید نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، ان سے ایوب بن عابد نے، ان سے قیس بن مسلم نے بیان کیا، کہا میں نے طارق بن شہاب سے سنا، انہوں نے کہا کہ مجھ سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہا کہ مجھے رسول اللہ ﷺ نے میری قوم کے وطن (یعنی) میں بھیجا۔ پھر میں آیا تو آنحضرت ﷺ (مکہ کی) وادی الطح میں پڑاؤ کئے ہوئے تھے۔ آپ نے دریافت فرمایا: ”عبد اللہ بن قیس! تم نے حج کا احرام باندھ لیا؟“ میں نے عرض کیا: جی ہاں یا رسول اللہ! آپ نے

دریافت فرمایا: ”کلمات احرام کس طرح کہے؟“ بیان کیا کہ میں نے عرض کیا (کہ یوں کلمات ادا کئے) اے اللہ میں حاضر ہوں، اور جس طرح آپ نے احرام باندھا ہے، میں نے بھی اسی طرح باندھا ہے۔ فرمایا: ”تم اپنے ساتھ قربانی کا جانور بھی لائے ہو؟“ میں نے کہا کہ کوئی جانور تو میں اپنے ساتھ نہیں لایا۔ فرمایا: ”تم پھر پہلے بیت اللہ کا طواف اور صفا اور مردہ کی سعی کر لو۔ ان رکعتوں کی ادائیگی کے بعد حلال ہو جانا۔“ میں نے اسی طرح کیا اور بنو قیس کی خاتون نے میرے سر میں لنگھا کیا اور اسی قاعدے پر ہم اس وقت تک چلتے رہے جب تک عمر بنیؓ خلیفہ ہوئے۔ (اسی کوچ تمنع کہتے ہیں اور یہ بھی سنت ہے)۔

(۴۳۴۷) مجھ سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں زکریا بن اسحاق نے، انہیں یحییٰ بن عبد اللہ بن صلی نے، انہیں ابن عباسؓ کے غلام ابو معبدنا فذ نے اور ان سے ابن عباسؓ نے بیان کیا کہ رسول اللہ ﷺ نے معاذ بن جبلؓ کو یمن کا (حاکم بنا کر بھیجے وقت انہیں) ہدایت فرمائی تھی کہ ”تم ایک ایسی قوم کی طرف بھیجے جا رہے ہو جو اہل کتاب یہودی نصرانی وغیرہ میں سے ہیں، اس لیے جب تم وہاں پہنچو تو پہلے انہیں اس کی دعوت دو کہ وہ گواہی دیں کہ اللہ کے سوا کوئی معبود نہیں اور محمد اللہ کے رسول ہیں۔ اگر اس میں وہ تمہاری بات مان لیں تو پھر انہیں بتاؤ کہ اللہ تعالیٰ نے روزانہ ان پر پانچ وقت کی نماز فرض کی ہیں، جب یہ بھی مان لیں تو انہیں بتاؤ کہ اللہ تعالیٰ نے ان پر زکوٰۃ کو بھی فرض کیا ہے، جو ان کے مالدار لوگوں سے لی جائے گی اور انہی کے غریبوں میں تقسیم کر دی جائے گی۔ جب یہ بھی مان جائیں تو (پھر زکوٰۃ وصول کرتے وقت) ان کا سب سے عمدہ مال لینے سے پرہیز کرنا اور مظلوم کی آہ سے ہر وقت ڈرتے رہنا کہ اس کے اور اللہ کے درمیان کوئی رکاوٹ نہیں ہوتی ہے۔“ امام بخاریؒ نے کہا کہ سورہ مائدہ میں جو طوعت کا لفظ آیا ہے اس کا وہی معنی ہے جو طاعت اور اطاعت کا ہے جیسے کہتے ہیں طِغْتُ طِغْتُ اَطَعْتُ سب کا معنی ایک ہی ہے۔

اللَّهُ بْنُ قَيْسٍ؟)) قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: ((كَيْفَ قُلْتُ؟)) قَالَ: قُلْتُ: لَبَّيْكَ إِخْلَالًا كِإِهْلَالِكَ. قَالَ: ((فَهَلْ سَقَتْ مَعَكَ هَدْيًا)). قُلْتُ: لَمْ أُسْقِ. قَالَ: ((فَطَفُفْ بِالْبَيْتِ وَاسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ جَلِّ)). فَفَعَلْتُ حَتَّى مَشَطْتُ لِي امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ، وَمَكْنَتُنَا بِذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ. [راجع: ۱۵۵۹]

۴۳۴۷۔ حَدَّثَنِي حَبَّانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ زَكْرِيَّا بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: ((إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَإِذَا جَنَّتْهُمْ فَأَدْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً، تَوَخَّذْ مِنْ أَعْيَانِهِمْ، فَتَرُدَّ عَلَى فَقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَإِيَّاكَ وَكُرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ)). قَالَ أَبُو عَبْدِ اللَّهِ: طُوعَتْ: طَاعَتْ وَأَطَاعَتْ لَعَنَةً، طِغْتُ وَطِغْتُ وَأَطَعْتُ.

[راجع: ۱۳۹۵]

تشریح: حدیث میں اطاعوا یا طاعوا کا لفظ آیا تھا۔ امام بخاری رحمہ اللہ نے اپنی عادت کے مطابق قرآن کے لفظ طوعت کی تفسیر کر دی کیونکہ دونوں کا مادہ ایک ہی ہے اور غرض یہ ہے کہ اس میں تین لغات ہیں طوع اطاع معنی ایک ہی ہیں یعنی راضی ہوا، مان لیا۔ مظلوم کی بددعا سے بچنا اس کا مطلب یہ کہ کسی کو نہ ستاؤ کہ وہ مظلوم بن کر بددعا کر بیٹھے۔

۴۳۴۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، أَنَّ مُعَاذًا لَمَّا قَدِمَ الْيَمَنَ صَلَّى بِهِمُ الصُّبْحَ فَقَرَأَ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ [النساء: ۱۲۵] فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَقَدْ قَرَأْتَ عَيْنُ أُمِّ إِبْرَاهِيمَ. زَادَ مُعَاذٌ عَنْ شُعْبَةَ عَنْ حَبِيبٍ عَنْ سَعِيدٍ عَنْ عَمْرِو أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَرَأَ مُعَاذٌ فِي صَلَاةِ الصُّبْحِ سُورَةَ النَّسَاءِ فَلَمَّا قَالَ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾. [النساء: ۱۲۵] قَالَ رَجُلٌ خَلْفَهُ: قَرَأْتَ عَيْنُ أُمِّ إِبْرَاهِيمَ.

(۴۳۴۸) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے حبیب بن ابی ثابت، ان سے سعید بن جبیر نے بیان کیا، ان سے عمرو بن میمون اور ان سے معاذ رضی اللہ عنہ نے بیان کیا کہ جب وہ یمن پہنچے تو یمن والوں کو صبح کی نماز پڑھائی اور نماز میں آیت ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ کی قرأت کی تو ان میں سے ایک صاحب (نماز ہی میں) بولے کہ ابراہیم کی والدہ کی آنکھ ٹھنڈی ہو گئی ہو گی۔ معاذ بن معاذ بغوی نے شعبہ سے، انہوں نے حبیب سے، انہوں نے سعید سے، انہوں نے عمرو بن میمون سے اس حدیث میں صرف اتنا بڑھایا ہے کہ نبی کریم ﷺ نے معاذ رضی اللہ عنہ کو یمن بھیجا وہاں انہوں نے صبح کی نماز میں سورہ نساء پڑھی جب اس آیت پر پہنچے: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ تو ایک صاحب جو ان میں کھڑے ہوئے تھے کہا کہ ابراہیم کی والدہ کی آنکھ ٹھنڈی ہو گئی ہو گی۔

تشریح: یعنی ان کو تو بڑی خوشی اور مبارک بادی ہے کہ ان کا بیٹا اللہ کا خلیل ہوا۔ اس شخص نے مسئلہ نہ جان کر نماز میں بات کر لی ایسی نادانی کی حالت میں نماز فاسد نہیں ہوتی۔

باب: حجة الوداع سے پہلے علی بن ابی طالب اور خالد بن ولید رضی اللہ عنہما کو یمن بھیجنا

بَابُ بَعَثِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَخَالِدِ بْنِ الْوَلِيدِ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

۴۳۴۹۔ حَدَّثَنِي أَحْمَدُ بْنُ عَمْرٍاءَ، قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ يُونُسَ عَنْ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ، حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ مَعَ خَالِدِ ابْنِ الْوَلِيدِ إِلَى الْيَمَنِ، قَالَ: ثُمَّ بَعَثَ عَلِيًّا

(۴۳۴۹) مجھ سے احمد بن عثمان بن حکیم نے بیان کیا، کہا ہم سے شریح بن مسلمہ نے بیان کیا، کہا ہم سے ابراہیم بن یوسف بن اسحاق بن ابی اسحاق نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے ابواسحاق نے کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے ہمیں خالد بن ولید کے ساتھ یمن بھیجا، بیان کیا کہ پھر اس کے بعد ان کی جگہ علی رضی اللہ عنہ کو بھیجا اور آپ نے انہیں ہدایت کی کہ خالد رضی اللہ عنہ کے ساتھیوں

بَعْدَ ذَلِكَ مَكَانَهُ فَقَالَ: ((مُرْ أَصْحَابَ خَالِدٍ، مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُجِبْ)). فَكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ قَالَ: فَغَنِمْتُ أَوَاقِي ذَوَاتِ عَدَدٍ. انہوں نے بیان کیا کہ مجھے غنیمت میں کئی اوقیہ چاندی کے ملے تھے۔

تشریح: اسماعیل کی روایت میں ہے کہ جب ہم حضرت علی رضی اللہ عنہ کے ساتھ پھر یمن کو لوٹ گئے تو کافروں کی ایک قوم ہمدان سے مقابلہ ہوا۔ حضرت علی رضی اللہ عنہ نے ان کو نبی کریم ﷺ کا خط سنایا۔ وہ سب مسلمان ہو گئے۔ حضرت علی رضی اللہ عنہ نے یہ حال نبی کریم ﷺ کو لکھا۔ آپ نے سجدہ شکر ادا کیا اور فرمایا ہمدان سلامت رہے۔

٤٣٥٠- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ سُوَيْدٍ ابْنُ مَنجُوفٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إِلَى خَالِدٍ لِيَقْبِضَ الْخُمْسَ وَكُنْتُ أَبْغِضُ عَلِيًّا، وَقَدْ اغْتَسَلَ، فَقُلْتُ لِحَالِدٍ: أَلَا تَرَى إِلَى هَذَا فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: ((يَا بَرِيْدَةُ! أَبْغِضُ عَلِيًّا)). فَقُلْتُ: نَعَمْ. قَالَ: ((لَا تُبْغِضُهُ فَإِنَّ لَهُ فِي الْخُمْسِ أَكْثَرَ مِنْ ذَلِكَ)).

(٣٣٥٠) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، کہا ہم سے علی بن سويد بن منجوف نے بیان کیا، ان سے عبد اللہ بن بریدہ نے اور ان سے ان کے والد (بریدہ بن حصیب) نے بیان کیا کہ نبی کریم ﷺ نے خالد بن ولید رضی اللہ عنہ کی جگہ علی رضی اللہ عنہ کو (یمن) بھیجا تاکہ غنیمت کے خمس (پانچواں حصہ) کو ان سے لے آئیں۔ مجھے علی رضی اللہ عنہ سے بہت بغض تھا اور میں نے انہیں غسل کرتے دیکھا تھا۔ میں نے خالد رضی اللہ عنہ سے کہا تم دیکھتے ہو علی رضی اللہ عنہ نے کیا کیا (اور ایک لوٹدی سے صحبت کی) پھر جب ہم آنحضرت ﷺ کی خدمت میں حاضر ہوئے تو میں نے آپ سے بھی اس کا ذکر کیا۔ آپ نے دریافت فرمایا: ”بریدہ! کیا تمہیں علی کی طرف سے بغض ہے؟“ میں نے عرض کیا کہ جی ہاں، فرمایا: ”علی رضی اللہ عنہ سے دشمنی نہ رکھنا کیونکہ خمس (غنیمت کے پانچویں حصے) میں اس کا اس سے بھی زیادہ حق ہے۔“

تشریح: دوسری روایت میں ہے کہ بریدہ رضی اللہ عنہ نے کہا تو میں حضرت علی رضی اللہ عنہ سے سب سے زیادہ محبت کرنے لگا۔ امام احمد رحمہ اللہ کی روایت میں ہے نبی کریم ﷺ نے فرمایا علی رضی اللہ عنہ سے دشمنی مت رکھو، وہ میرا ہے میں اس کا ہوں اور میرے بعد وہی تمہارا ولی ہے۔ ایک روایت میں ہے کہ جب میں نے شکایت کی تو آپ کا چہرہ سرخ ہو گیا۔ فرمایا میں جس کا ولی ہوں علی بھی اس کا ولی ہے۔ (رضی اللہ عنہ وارضاه) اصل معاملہ یہ تھا کہ حضرت علی رضی اللہ عنہ نے خمس میں سے ایک لوٹدی لے لی جو سب قیدیوں میں عہدہ تھی اور اس سے صحبت کی۔ بریدہ رضی اللہ عنہ کو یہ گمان ہوا کہ حضرت علی رضی اللہ عنہ نے مال غنیمت میں خیانت کی ہے۔ اس وجہ سے ان کو برا سمجھا۔ حالانکہ یہ خیانت تھی کیونکہ خمس اللہ اور رسول کا حصہ تھا اور حضرت علی رضی اللہ عنہ اس کے بڑے حقدار تھے اور شاید نبی کریم ﷺ نے ان کو تقسیم کے لیے اختیار بھی دیا ہوگا۔ اب استبراء سے قبل لوٹدی سے جماع کرنا تو وہ اس وجہ سے ہوگا کہ وہ لوٹدی پا کر ہوگی اور پا کر کے لیے بغض کے نزدیک استبراء لازم نہیں ہے۔ یہ بھی ممکن ہے کہ وہ اس دن حیض سے پاک ہو گئی ہو۔ (وحیدی) بہر حال حضرت علی رضی اللہ عنہ سے بغض رکھنا اہل ایمان کی شان نہیں ہے۔ اللھم انی احب علیا کما امر رسول اللہ ﷺ۔

٤٣٥١- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، (٣٣٥١) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد

نے بیان کیا، ان سے عمارہ بن قعقاع بن شبرمہ نے بیان کیا، ان سے عبدالرحمن بن ابی نعم نے بیان کیا، کہا کہ میں نے ابوسعید خدری رضی اللہ عنہ سے سنا وہ کہتے تھے کہ یمن سے علی بن ابی طالب رضی اللہ عنہ نے رسول اللہ ﷺ کے پاس پیری کے پتوں سے دباغت دیئے چمڑے کے ایک تھیلے میں سونے کے چند ڈلے بھیجے۔ ان سے (کان کی) مٹی بھی ابھی صاف نہیں کی گئی تھی۔ راوی نے بیان کیا کہ پھر آنحضرت ﷺ نے وہ سونا چار آدمیوں میں تقسیم کر دیا، عیینہ بن بدر، اقرع بن حابس، زید خیل اور جو تھے علقمہ یا عامر بن طفیل رضی اللہ عنہ۔ آپ کے اصحاب میں سے ایک صاحب نے اس پر کہا کہ ان لوگوں سے زیادہ ہم اس سونے کے مستحق تھے۔ راوی نے بیان کیا کہ جب آنحضرت ﷺ کو معلوم ہوا تو آپ نے فرمایا: ”تم مجھ پر اعتبار نہیں کرتے حالانکہ اس اللہ نے مجھ پر اعتبار کیا ہے جو آسمان پر ہے اور اس کی وحی میرے پاس صبح و شام آتی ہے۔“ راوی نے بیان کیا کہ پھر ایک شخص جس کی آنکھیں دھنسی ہوئی تھیں، دونوں رخسار پھولے ہوئے تھے، پیشانی بھی ابھری ہوئی تھی، گھنی داڑھی اور سر منڈا ہوا، تہبند اٹھائے ہوئے تھا، کھڑا ہوا اور کہنے لگا: یا رسول اللہ! اللہ سے ڈریئے۔ آپ ﷺ نے فرمایا: ”افسوس تجھ پر کیا میں اس روئے زمین پر اللہ سے ڈرنے کا سب سے زیادہ مستحق نہیں ہوں۔“ راوی نے بیان کیا پھر وہ شخص چلا گیا۔ خالد بن ولید رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! میں کیوں نہ اس شخص کی گردن مار دوں؟ آپ ﷺ نے فرمایا: ”نہیں شاید وہ نماز پڑھتا ہو۔“ اس پر خالد رضی اللہ عنہ نے عرض کیا کہ بہت سے نماز پڑھنے والے ایسے ہیں جو زبان سے اسلام کا دعویٰ کرتے ہیں اور ان کے دل میں وہ نہیں ہوتا۔ آپ ﷺ نے فرمایا: ”مجھے اس کا حکم نہیں ہوا ہے کہ لوگوں کے دلوں کی کھوج لگاؤں اور نہ اس کا حکم ہوا ہے کہ ان کے پیٹ چاک کروں۔“ راوی نے کہا پھر آنحضرت ﷺ نے اس (منافق) کی طرف دیکھا تو وہ پیٹھ پھیر کر جا رہا تھا۔ آپ نے فرمایا: ”اس کی نسل سے ایک ایسی قوم نکلے گی جو کتاب اللہ کی تلاوت بڑی خوش الحانی کے ساتھ کرے گی لیکن وہ ان کے حلق سے نیچے نہیں اترے گا۔ دین سے وہ لوگ اس طرح نکل چکے ہوں گے جیسے تیر جانور کے پار نکل جاتا ہے۔“ اور میرا خیال ہے کہ

عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ بْنِ شَبْرَمَةَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَعْمٍ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تَحْصَلْ مِنْ ثَرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعِ إِمَّا عَلْقَمَةَ وَإِمَّا عَامِرَ بْنَ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ. قَالَ: قَبْلَكَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: ((أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً؟)) قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِزَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ! اتَّقِ اللَّهَ. قَالَ: ((وَيْلَكَ أَوْلَيْتُ أَحَقُّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ؟)) قَالَ: ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ! أَلَا أَضْرِبُ عُنُقَهُ قَالَ: ((لَا، لَعَلَّهُ أَنْ يَكُونُ يُصَلِّيَ)). فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنِّي لَمْ أَوْمَرْ أَنْ أَتَقَبَّ قُلُوبَ النَّاسِ، وَلَا أَشَقَّ بَطُونَهُمْ)). قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقْفًى فَقَالَ: ((إِنَّهُ يَخْرُجُ مِنْ ضَنْطِطِي هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا

يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ)). وَأَظْنَهُ قَالَ: آپ ﷺ نے یہ بھی فرمایا: ”اگر میں ان کے دور میں ہوا تو شہود کی قوم کی (لَئِنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّاهُمْ قَتْلَ ثَمُودَ)). طرح ان کو بالکل قتل کر ڈالوں گا۔“

[راجع: ۳۳۴۴]

تشیع: ایک روایت میں اتنا زیادہ ہے کہ یہ لوگ مسلمانوں کو قتل کریں گے اور بت پرستوں کو چھوڑیں گے۔ یہ پیش گوئی آپ کی پوری ہوئی۔ خارجی جن کے یہی اطوار تھے، حضرت علی رضی اللہ عنہ کی خلافت میں ظاہر ہوئے۔ آپ نے ان کو خوب قتل کیا۔ ہمارے زمانہ میں بھی ان خارجیوں کے پیر موجود ہیں۔ سرمنڈے، ڈاڑھی نیچی، ازار اونچی، ظاہر میں بڑے متقی پرہیزگار غریب مسلمانوں خصوصاً اہلحدیث کو لاندہب اور وہابی قرار دے کر ان پر حملے کرتے ہیں اور یہود و نصاریٰ اور مشرکوں سے برابر میل جول رکھتے ہیں۔ ان سے کچھ مقترض نہیں ہوتے۔ ہائے افسوس! مسلمانوں کو کیا خط ہو گیا ہے اپنے بھائیوں میں حضرت محمد ﷺ کا کلمہ پڑھنے والوں کو تو ایک ایک مسئلہ پر ستائیں اور غیر مسلموں سے دوستی رکھیں۔ ایسے مسلمان قیامت کے دن نبی کریم ﷺ کو منہ کیا دکھلائیں گے۔ حدیث کے آخری لفظوں کا مطلب یہ ہے کہ ان کے دلوں پر قرآن کا ذرہ برابر بھی اثر نہ ہوگا۔ ہمارے زمانے میں یہی حال ہے۔ قرآن پڑھنے کو تو سینکڑوں آدمی پڑھتے ہیں لیکن اس کے معنی اور مطلب میں غور کرنے والے بہت تھوڑے ہیں اور بعض شیاطین کا تو یہ حال ہے کہ وہ قرآن حدیث کا ترجمہ پڑھنے پڑھانے ہی سے منع کرتے ہیں۔ ﴿أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ﴾ (۲۳: ۴۷)

۴۳۵۲۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا أَنْ يُقِيمَ عَلَى إِحْرَامِهِ. زَادَ مُحَمَّدُ بْنُ بَكْرٍ عَنْ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ عَلِيُّ بْنُ أَبِي طَالِبٍ بِسَعَاءَتِهِ، قَالَ لَهُ النَّبِيُّ ﷺ: ((بِمَا أَهْلَكْتَ يَا عَلِيُّ؟)) قَالَ: بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ قَالَ: ((فَأَهْدِ وَأَمُكْ خَيْرًا مِمَّا كُنْتَ)). قَالَ: وَأَهْدَى لَهُ عَلِيٌّ هَذِيًّا. [راجع: ۱۵۵۷]

۴۳۵۲) ہم سے مکی بن ابراہیم نے بیان کیا، ان سے ابن جریج نے کہ عطاء بن ابی رباح نے بیان کیا اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے علی رضی اللہ عنہ سے (جب وہ یمن سے مکہ آئے) فرمایا تھا کہ وہ اپنے احرام پر ماتی رہیں۔ محمد بن بکر نے ابن جریج سے اتنا بڑھایا کہ ان سے عطاء نے بیان کیا کہ جابر رضی اللہ عنہ نے کہا: علی رضی اللہ عنہ اپنی ولایت (یمن) سے آئے تو آپ ﷺ نے ان سے دریافت فرمایا: ”علی! تم نے احرام کس طرح باندھا ہے؟“ عرض کیا کہ جس طرح احرام آپ نے باندھا ہو۔ فرمایا: ”پھر قربانی کا جانور بھیج دو اور جس طرح احرام باندھا ہے، اسی کے مطابق عمل کرو۔“ بیان کیا علی رضی اللہ عنہ آنحضرت ﷺ کے لیے قربانی کے جانور لائے تھے۔

۴۳۵۴، ۴۳۵۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ حُمَيْدِ الطَّوِيلِ، قَالَ: حَدَّثَنَا بَكْرٌ، أَنَّهُ ذَكَرَ لِابْنِ عُمَرَ أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ أَهَلَ بِعُمَرَةَ وَحَجَّةٍ، فَقَالَ: أَهَلَ النَّبِيُّ ﷺ بِالْحَجِّ، وَأَهْلَلْنَا بِهِ مَعَهُ، فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ: ((مَنْ

۴۳۵۳، ۴۳۵۴) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، ان سے حمید الطویل نے، کہا ہم سے بکر بن عبداللہ نے بیان کیا، انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے ذکر کیا تھا کہ انس رضی اللہ عنہ نے ان سے بیان کیا کہ نبی کریم ﷺ نے عمرہ اور حج دونوں کا احرام باندھا تھا اور ہم نے بھی آپ کے ساتھ حج ہی کا احرام باندھا تھا پھر ہم جب مکہ آئے تو آپ نے فرمایا: ”جس کے ساتھ قربانی کا جانور نہ ہو وہ اپنے حج کے احرام کو

لَمْ یَكُنْ مَعَهُ هَذِیْ فَلِیَجْعَلَهَا عُمْرَةً. وَكَانَ مَعَ النَّبِیِّ ﷺ هَذِیْ، فَقَدِمَ عَلَیْنَا عَلِیُّ بْنُ أَبِي طَالِبٍ مِنَ الْیَمَنِ حَاجًّا فَقَالَ النَّبِیُّ ﷺ: ((بِمَا أَهْلَكْتَ فَإِنَّ مَعَنَا أَهْلَكَ؟)) قَالَ: أَهْلَكْتُ بِمَا أَهَلَ بِهِ النَّبِیُّ ﷺ. قَالَ: ((فَأَمْسِكْ، فَإِنَّ مَعَنَا هَذِیْ)). [مسلم: ۲۹۹۴؛ نسائی: ۲۹۳۱]

عمرہ کا کر لے۔“ (اور طواف اور سعی کر کے احرام کھول دے) اور نبی کریم ﷺ کے ساتھ قربانی کا جانور تھا، پھر علی بن ابی طالب رضی اللہ عنہ یمن سے لوٹ کر حج کا احرام باندھ کر آئے۔ آپ نے ان سے دریافت فرمایا: ”کس طرح احرام باندھا ہے؟ ہمارے ساتھ تمہاری زوجہ فاطمہ رضی اللہ عنہا بھی ہیں۔“ انہوں نے عرض کیا کہ میں نے اس طرح کا احرام باندھا ہے جس طرح آپ نے باندھا ہے۔ آپ ﷺ نے فرمایا: ”پھر اپنے احرام پر قائم رہو، کیونکہ ہمارے ساتھ قربانی کا جانور ہے۔“

تشریح: ان جملہ روایات میں کسی نہ کسی پہلو سے حضرت علی رضی اللہ عنہ کا یمن جانا مذکور ہے۔ باب سے یہی وجہ مطابقت ہے اور اسی لیے ان روایات کو یہاں لایا گیا ہے۔ باقی حج کے دیگر مسائل بھی ان سے ثابت ہوتے ہیں جیسا کہ کتاب الحج میں گزر چکا ہے۔

بَابُ غَزْوَةِ ذِي الْخَلَصَةِ باب: غزوہ ذوالخلصہ کا بیان

تشریح: یہ ایک بت خانہ تھا جو یمن میں مشرکوں نے تیار کیا تھا۔ اس کو کعبہ یمانیہ بھی کہتے ہیں اور کعبہ شامیہ بھی کہ اس کا دروازہ ملک شام کے مقابل بنایا گیا تھا۔

۴۳۵۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدٌ، قَالَ: حَدَّثَنَا يَتَانٌ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ: كَانَ بَيْتٌ فِي الْجَاهِلِيَّةِ يُقَالُ لَهُ: ذُو الْخَلَصَةِ وَالْكَعْبَةُ الْيَمَانِيَّةُ وَالْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ لِي النَّبِيُّ ﷺ: ((أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ)). فَفَنَرْتُ فِي مِائَةِ وَخَمْسِينَ رَاكِبًا، فَكَسَرْنَاهُ وَقَتَلْنَا مِنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ، فَقَدَعَا لَنَا وَلَا خَمْسَ. [راجع: ۳۰۲۰]

(۴۳۵۵) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے خالد بن عبد اللہ طحان نے بیان کیا، ان سے بیان بن بشر نے بیان کیا، ان سے قیس نے اور ان سے جریر بن عبد اللہ بن جلی رضی اللہ عنہ نے بیان کیا کہ جاہلیت میں ایک بت خانہ ذوالخلصہ نامی تھا۔ اسے کعبہ یمانیہ اور کعبہ شامیہ بھی کہا جاتا تھا۔ نبی اکرم ﷺ نے مجھ سے فرمایا: ”ذوالخلصہ کی تکلیف سے مجھے کیوں نہیں نجات دلاتے؟“ چنانچہ میں نے ڈیڑھ سو سواروں کے ساتھ سفر کیا، پھر ہم نے اس کو سمار کر دیا اور اس میں ہم نے جس کو بھی پایا قتل کر دیا پھر میں آپ کی خدمت میں حاضر ہوا اور آپ کو اس کی خبر دی تو آپ نے ہمارے قبیلہ جس کے لیے بہت دعا فرمائی۔

تشریح: ایک روایت میں یوں ہے کہ رسول کریم ﷺ نے حضرت جریر بن عبد اللہ رضی اللہ عنہ کے سر پر ہاتھ رکھا اور منہ اور سینے پر زیناف تک پھیر دیا پھر سر پر ہاتھ رکھا اور پیٹ پر سیرین تک پھیر دیا سینے پر خاص طور سے ہاتھ پھیرا۔ ان پاکیزہ دعاؤں کا یہ اثر ہوا کہ حضرت جریر بن عبد اللہ رضی اللہ عنہ ایک بہترین شہسوار بن کر اس مہم پر روانہ ہوئے اور کامیابی سے واپس آئے۔ آپ نے اس بت خانے کے بارے میں جو فرمایا اس کی وجہ یہ تھی کہ وہاں کفار و مشرکین اسلام کے خلاف سازشیں کرتے، رسول کریم ﷺ کی ایذا رسانی کی تدابیر سوچتے اور کعبہ مقدس کی تفتیش کرتے اور ہر طرح سے اسلام دشمنی کا مظاہرہ کرتے، لہذا قیام امن کے لیے اس کا ختم کرنا ضروری ہوا۔ حالت امن میں کسی قوم و مذہب کی عبادت گاہ کو اسلام نے مسمار کرنے کا حکم نہیں دیا ہے۔ حضرت عمر رضی اللہ عنہ نے اپنے عہد خلافت میں ذمی یہود اور نصاریٰ کے گرجاؤں کو محفوظ رکھا اور ہندوستان میں مسلمان بادشاہوں نے اس ملک کی عبادت گاہوں کی حفاظت کی اور ان کے لیے جاگیریں وقف کی ہیں۔ جیسا کہ تاریخ شاہد ہے۔

(۴۳۵۶) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا، کہا ہم سے قیس بن ابی حازم نے بیان کیا، کہا مجھ سے جریر بن عبد اللہ بنی زید نے بیان کیا، کہ رسول اللہ ﷺ نے مجھ سے فرمایا: ”تم مجھے ذوالخلفہ سے کیوں نہیں بے فکر کرتے؟“ یہ قبیلہ خثعم کا ایک بت خانہ تھا۔ اسے کعبہ یثانیہ بھی کہتے تھے۔ چنانچہ میں ڈیڑھ سو قبیلہ احس کے سواروں کو ساتھ لے کر روانہ ہوا۔ یہ سب اچھے سوار تھے۔ مگر میں گھوڑے کی سواری اچھی طرح نہیں کر پاتا تھا۔ آنحضرت ﷺ نے میرے سینے پر ہاتھ مارا یہاں تک کہ میں نے آپ کی انگلیوں کا اثر اپنے سینے میں پایا، پھر آپ نے دعا کی: ”اے اللہ! اسے گھوڑے کا اچھا سوار بنادے اور اسے راستہ بتلانے والا اور خود راستہ پایا ہوا بنادے۔“ پھر وہ اس بت خانے کی طرف روانہ ہوئے اور اسے ڈھا کر اس میں آگ لگادی پھر رسول اللہ ﷺ کی خدمت میں اطلاع بھیجی۔ جریر کے اچھی نے آ کر عرض کیا: اس ذات کی قسم! جس نے آپ کو حق کے ساتھ مبعوث کیا، میں اس وقت تک آپ کی خدمت میں حاضر ہونے کے لیے نہیں چلا جب تک وہ خارش زدہ اونٹ کی طرح جل کر (سیاہ) نہیں ہو گیا۔ بیان کیا کہ پھر آنحضرت ﷺ نے قبیلہ احس کے گھوڑوں اور لوگوں کے لیے پانچ مرتبہ برکت کی دعا فرمائی۔

تشریح: خارش زدہ اونٹ پر ڈاؤر وغیرہ ملتے ہیں تو اس پر کالے کالے دھبے پڑ جاتے ہیں۔ جل بھن کر، بالکل یہی حال ذی الخلفہ کا ہو گیا۔ ذی الخلفہ والے اسلام کے حریف بن کر ہر وقت مخالفانہ سازشیں کرتے رہتے تھے۔

(۴۳۵۷) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم کو خبر دی ابو اسامہ نے، انہیں اسماعیل بن خالد نے، انہیں قیس بن ابی حازم نے اور ان سے جریر بن عبد اللہ بنی زید نے بیان کیا کہ مجھ سے رسول اللہ ﷺ نے فرمایا: ”ذوالخلفہ سے مجھے کیوں نہیں بے فکری دلاتے!“ میں نے عرض کیا: میں حکم کی تعمیل کروں گا۔ چنانچہ قبیلہ احس کے ڈیڑھ سو سواروں کو ساتھ لے کر میں روانہ ہوا۔ یہ سب اچھے سوار تھے، لیکن میں سواری اچھی طرح نہیں کر پاتا تھا۔ میں نے اس کے متعلق آنحضرت ﷺ سے ذکر کیا تو آپ نے اپنا ہاتھ میرے سینے پر مارا جس کا اثر میں نے اپنے سینے میں دیکھا اور آنحضرت ﷺ نے دعا فرمائی: ”اے اللہ! اسے اچھا سوار

۴۳۵۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا جَاءَهُ مِنْ ذِي الْخَلْفَةِ))، وَكَانَ بَيْنَا فِي خَثْعَمَ يُسَمَّى الْكُعْبَةَ الْيَمَانِيَّةَ، فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةً فَارِسٍ مِنْ أَخْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، وَكُنْتُ لَا أَتُبْتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، وَقَالَ: ((اللَّهُمَّ كَيْفَهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا)). فَانْطَلَقْتُ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبٌ. قَالَ: فَبَارَكَ فِي خَيْلِ أَخْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [راجع: ۳۰۲۰]

۴۳۵۷۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ جَرِيرٍ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أَلَا تُرِيدُنِي مِنْ ذِي الْخَلْفَةِ)). فَقُلْتُ: بَلَى. فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةً فَارِسٍ مِنْ أَخْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لَا أَتُبْتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَضَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثَرَ يَدِهِ فِي

بنادے اور اسے ہدایت کرنے والا اور خود ہدایت یافتہ بنادے۔“ راوی نے بیان کیا کہ پھر اس کے بعد میں کبھی کسی گھوڑے سے نہیں گرا۔ راوی نے بیان کیا کہ ذوالخصلہ ایک (بت خانہ) تھا، یمن میں قبیلہ حشم اور نجیلہ کے، اس میں بت تھے جن کی پوجا کی جاتی تھی اور اسے کعبہ بھی کہتے تھے۔ بیان کیا کہ پھر جریر وہاں پہنچے اور اسے آگ لگادی اور منہدم کردیا۔ بیان کیا کہ جب جریر رضی اللہ عنہ یمن پہنچے تو وہاں ایک شخص تھا جو تیروں سے فال نکالا کرتا تھا۔ اسی سے کسی نے کہا کہ رسول اللہ ﷺ کے ایلچی یہاں آگئے ہیں بلکہ گرا آہوں نے تمہیں پالیا تو تمہاری گردن ماریں گے۔ بیان کیا کہ ابھی وہ فال نکال ہی رہے تھے کہ جریر رضی اللہ عنہ وہاں پہنچ گئے۔ آپ نے اس سے فرمایا کہ ابھی یہ فال کے تیر توڑ کر کلمہ لا الہ الا اللہ پڑھ لے ورنہ میں تیری گردن ماریں گا۔ راوی نے بیان کیا کہ اس شخص نے تیر وغیرہ توڑ ڈالے اور کلمہ ایمان کی گواہی دی۔ اس کے بعد جریر نے قبیلہ احس کے ایک صحابی ابو اراطہ رضی اللہ عنہ نامی کو نبی ﷺ کی خدمت میں آپ کو خوشخبری سنانے کے لیے بھیجا۔ جب وہ خدمت نبوی میں حاضر ہوا تو عرض کیا یا رسول اللہ! اس ذات کی قسم جس نے آپ کو حق کے ساتھ مبعوث کیا ہے۔ میں آپ کی خدمت میں حاضر ہونے کے لیے اس وقت تک نہیں چلا جب تک اس بت کدہ کو خارش زدہ اونٹ کی طرح جلا کر سیاہ نہیں کر دیا۔ بیان کیا کہ پھر آنحضرت ﷺ نے قبیلہ احس کے گھوڑوں اور سواروں کے لیے پانچ مرتبہ برکت کی دعا فرمائی۔

صَدْرِي وَقَالَ: ((اللَّهُمَّ تَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا)). قَالَ: فَمَا وَقَعْتُ عَنْ قَرَسِي بَعْدُ. قَالَ: وَكَانَ ذُو الْخَلَصَةِ بَيْنًا بِالْيَمَنِ لِحَنَمٍ وَبَجِيلَةَ، فِيهِ نَصَبٌ تُعْبَدُ، يُقَالُ لَهُ: الْكَعْبَةُ. قَالَ: فَأَتَاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا. قَالَ: وَلَمَّا قَدِمَ جَرِيرٌ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَفْسِمُ بِالْأَزْلَامِ فَقِيلَ لَهُ: إِنَّ رَسُولَ رَسُولِ اللَّهِ ﷺ هَاهُنَا فَإِنْ قَدَرَ عَلَيْكَ ضَرْبَ عُنُقِكَ. قَالَ: فَبَيْنَمَا هُوَ بِضَرْبِ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ فَقَالَ: لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ لَا ضَرْبَيْنِ عُنُقُكَ. قَالَ: فَكَسَرَهَا وَشَهِدَ، ثُمَّ بَعَثَ جَرِيرٌ رَجُلًا مِنْ أَحْمَسَ يُخْبِي أَبَا أَرْطَاةَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ بِذَلِكَ، فَلَمَّا أَتَى النَّبِيَّ قَالَ: يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ أَمَا جِئْتُ حَتَّى تَرَكْتُهَا كَمَا نَهَا جَمَلُ أُجْرَبُ. قَالَ: فَبَرَكَ النَّبِيُّ ﷺ عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [راجع: ۳۰۲۰]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفی الحدیث مشروعۃ ازالة ما یفتن بہ الناس من بناء وغیرہ سواء کان انسانا او حیوانا او جماداً وفيه استمالۃ نفوس القوم بتأثیر من هو منهم والاستمالۃ بالدعاء والثناء والیشارة فی الفتح وفضل رکوب الخیل فی الحرب وقبول خبر الواحد والمبالغة فی نکایة العدو ومناقب لجریر ولقومه وبرکة ید النبی ﷺ ودعائه وانه کان یدعو وتراً وقد یجاوز الثلاث..... الخ.“ (فتح الباری جلد ۸ صفحہ ۹۲) یعنی حدیث ہذا سے ثابت ہوا کہ جو چیزیں لوگوں کی گمراہی کا سبب بنیں وہ مکان ہوں یا کوئی انسان ہو یا حیوان ہو یا کوئی جمادات سے ہو، شرعی طور پر ان کا زائل کر دینا جائز ہے۔ اور یہ بھی ثابت ہوا کہ کسی قوم کی دیکھنے کے لیے امیر قوم خود ان ہی میں سے بنانا بہتر ہے اور فتوحات کے نتیجہ میں دعا کرنا، بشارت دینا اور مجاہدین کی تعریف کرنا بھی جائز ہے اور جنگ میں گھوڑے کی سواری کی فضیلت بھی ثابت ہوئی اور خبر واحد کا قبول کرنا بھی ثابت ہوا اور دشمن کو سزا دینے میں مبالغہ بھی ثابت ہوا اور حضرت جریر رضی اللہ عنہ اور ان کی قومی فضیلت بھی ثابت ہوئی اور رسول کریم ﷺ کے دست مبارک اور آپ کی دعاؤں کی برکت بھی ثابت ہوئی اور یہ بھی کہ آپ دعاؤں میں بھی وتر کا خیال رکھتے اور کبھی تین سے زیادہ بار بھی دعا فرمایا کرتے تھے۔

باب: غزوہ ذات السلاسل کا بیان

بَابُ غَزْوَةِ ذَاتِ السَّلَاسِلِ

وَهِيَ غَزْوَةُ لَحْمٍ وَجَذَامٍ. قَالَ إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ. وَقَالَ ابْنُ إِسْحَاقَ عَنْ يَزِيدَ عَنْ غَزْوَةٍ: هِيَ بِلَادُ بِلْيٍّ وَعُدْرَةَ وَبَنِي الْقَيْنِ. ابْنُ الْقَيْنِ كُوكِبَةٌ هِيَ۔

یہ وہ غزوہ ہے جو قبائل لحم و جذام کے ساتھ پیش آیا تھا۔ ابن اسحاق نے یزید سے بیان کیا اور انہوں نے عروہ سے کہ ذات السلاسل، قبائل بلی، عذرہ اور بنی القین کو کہتے ہیں۔

تشریح: یہ غزوہ سنہ ۸ھ میں بمادہ الاخری بمقام وادی القرئی میں ہوا تھا یہ جگہ مدینہ سے پورے دس دن کی راہ پر ہے۔ اس کو ذات السلاسل اس لیے کہتے ہیں کہ کافروں نے اس میں جم کر لانے کے لیے اپنے جسموں کو زنجیروں سے باندھ لیا تھا۔ بعض نے کہا کہ سلسل وہاں پانی کا ایک چشمہ تھا۔ لحم اور جذام دونوں قبیلوں کے نام ہیں یہ بھی اس جنگ میں شریک تھے۔

۴۳۵۸۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ عُمَرُ بْنَ الْعَاصِ عَلَى جَيْشٍ ذَاتِ السَّلَاسِلِ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: ((عَائِشَةُ)). قُلْتُ: مِنْ الرِّجَالِ قَالَ: ((أَبُوهَا)). قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ((عُمَرُ)). فَقَدْ رَجُلًا فَسَكَتُ مَخَافَةَ أَنْ يَجْعَلَ بِي فِي آخِرِهِمْ. [راجع: ۳۶۶۲]

۴۳۵۸) ہم سے اسحاق بن شہاب نے بیان کیا، کہا، ہم کو خالد بن عبد اللہ نے خبر دی، انہیں خالد حذاء نے، انہیں ابو عثمان نہدی رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے عمرو بن عاص رضی اللہ عنہ کو غزوہ ذات السلاسل کے لیے امیر لشکر بنا کر بھیجا۔ عمرو بن عاص رضی اللہ عنہ نے بیان کیا کہ (غزوہ سے واپس آ کر) میں حضور اکرم ﷺ کی خدمت میں حاضر ہوا اور آپ سے پوچھا: آپ کو سب سے زیادہ عزیز کون شخص ہے؟ فرمایا کہ ”عائشہ رضی اللہ عنہا“ میں نے پوچھا اور مردوں میں؟ فرمایا: ”اسی کے والد“ میں نے پوچھا: اس کے بعد کون؟ فرمایا: ”عمر رضی اللہ عنہ“ اس طرح آپ نے کئی آدمیوں کے نام لیے بس میں خاموش ہو گیا کہ کہیں آپ مجھے سب سے بعد میں نہ کر دیں۔

تشریح: اس لڑائی میں تین سو مہاجرین اور انصار مع تیس گھوڑے آپ نے بھیجے تھے۔ عمرو بن عاص رضی اللہ عنہ کو ان کا سردار بنایا تھا۔ جب عمرو رضی اللہ عنہ کے ملک کے قریب پہنچے تو انہوں نے اور مزید فوج طلب کی۔ آپ نے ابو عبیدہ بن جراح رضی اللہ عنہ کو سردار مقرر کر کے دوسرا آدمی اور بھیجے۔ ان میں حضرت ابو بکر اور عمر رضی اللہ عنہ بھی تھے۔ ابو عبیدہ رضی اللہ عنہ جب عمرو رضی اللہ عنہ سے ملے تو انہوں نے امام بنا چاہا لیکن عمرو بن عاص رضی اللہ عنہ نے کہا نبی کریم ﷺ نے آپ کو میری مدد کے لیے بھیجا ہے، سردار تو میں ہی رہوں گا۔ ابو عبیدہ رضی اللہ عنہ نے اس معقول بات کو مان لیا اور عمرو بن عاص رضی اللہ عنہ امامت کرتے رہے۔ حاکم کی روایت میں ہے کہ عمرو بن عاص رضی اللہ عنہ نے لشکر میں انگار روشن کرنے سے منع کیا۔ حضرت عمر رضی اللہ عنہ نے اس پر انکار فرمایا تو حضرت ابو بکر صدیق رضی اللہ عنہ نے کہا چپ رہو، نبی کریم ﷺ نے جو عمرو رضی اللہ عنہ کو سردار مقرر کیا ہے تو اس وجہ سے کہ وہ لڑائی کے فن سے خوب واقف کار ہے۔ یہی روایت میں ہے کہ عمرو بن عاص رضی اللہ عنہ جب لوٹ کر آئے تو اپنے دل میں یہ سمجھے کہ میں حضرت ابو بکر و حضرت عمر رضی اللہ عنہما سے زیادہ درجہ رکھتا ہوں۔ اسی لیے انہوں نے نبی کریم ﷺ سے سوال کیا، جس کا روایت میں تذکرہ ہے۔ جس کو، سن کر ان کو حقیقت حال کا علم ہو گیا۔ اس حدیث سے یہ بھی نکلا کہ مفضل کی امامت بھی افضل کے لیے جائز ہے کیونکہ حضرات شیخین اور ابو عبیدہ رضی اللہ عنہ حضرت عمرو رضی اللہ عنہ سے افضل تھے۔

باب: جریر بن عبد اللہ بنی النضیر کی طرف جانا

بَابُ ذَهَابِ جَرِيرٍ إِلَى الْيَمَنِ

۴۳۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ الْعَنْبَسِيُّ، (۴۳۵۹) مجھ سے عبد اللہ بن ابی شیبہ عسی نے بیان کیا، کہا، ہم سے عبد اللہ بن

اور یس نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے اور ان سے جریر بن عبد اللہ بن ابی جریج نے بیان کیا کہ (یعنی سے واپسی پر مدینہ آنے کے لیے) میں دریا کے راستے سے سفر کر رہا تھا۔ اس وقت یمن کے دو آدمیوں ذوالکلاع اور ذوعمر سے میری ملاقات ہوئی میں ان سے رسول اللہ ﷺ کی باتیں کرنے لگا اس پر ذوعمر نے کہا: اگر تمہارے صاحب (یعنی حضور اکرم ﷺ) وہی ہیں جن کا ذکر تم کر رہے ہو تو ان کی وفات کو بھی تین دن گزر چکے۔ یہ دونوں میرے ساتھ ہی (مدینہ) کی طرف چل رہے تھے۔ راستے میں ہمیں مدینہ کی طرف سے آتے ہوئے کچھ سوار دکھائی دیے، ہم نے ان سے پوچھا تو انہوں نے اس کی تصدیق کی کہ آنحضرت ﷺ وفات پا گئے ہیں۔ آپ کے خلیفہ ابوبکر رضی اللہ عنہ منتخب ہوئے ہیں اور لوگ اب بھی سب خیریت سے ہیں۔ ان دونوں نے مجھ سے کہا کہ اپنے صاحب (ابوبکر رضی اللہ عنہ) سے کہنا کہ ہم آئے تھے اور ان شاء اللہ پھر مدینہ آئیں گے یہ کہہ کر دونوں یمن کی طرف واپس چلے گئے۔ پھر میں نے ابوبکر رضی اللہ عنہ کو ان کی باتوں کی اطلاع دی تو آپ نے فرمایا کہ پھر انہیں اپنے ساتھ لائے کیوں نہیں؟ بہت دنوں بعد خلافت عمری میں ذوعمر نے ایک مرتبہ مجھ سے کہا کہ جریر! تمہارا بھج پر احسان ہے اور تمہیں ایک بات بتاؤں گا کہ تم اہل عرب اس وقت تک خیر و بھلائی کیساتھ رہو گے جب تک تمہارا طرز عمل یہ ہوگا کہ جب تمہارا کوئی امیر وفات پا جائے گا تو تم اپنا کوئی دوسرا امیر منتخب کر لیا کرو گے۔ لیکن جب (امارت کے لیے) تلوار تک بات پہنچ جائے تو تمہارے امیر بادشاہ بن جائیں گے۔ بادشاہوں کی طرح غصہ ہوا کریں گے اور انہی کی طرح خوش ہوا کریں گے۔

قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ: كُنْتُ بِالْيَمَنِ فَلَقَيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ ذُو عَمْرٍو: لَيْتَن كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَيَّ أَجَلُهُ مِنْذُ ثَلَاثٍ وَأَقْبَلَ مَعِيَ حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ رُفِعَ لَنَا رُكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْتَاهُمْ فَقَالُوا: قُبِضَ رَسُولُ اللَّهِ ﷺ وَاسْتَخْلِفَ أَبُو بَكْرٍ وَالنَّاسُ صَالِحُونَ. فَقَالَ: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَاعْلَنَّا سَنَعُوذُ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ قَالَ: أَفَلَا جِئْتُمْ بِهِمْ؟ فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو: يَا جَرِيرُ! إِنْ بَكَ عَلَى كَرَامَتِهِ، وَإِنِّي مُخْبِرُكَ خَبْرًا، إِنَّكُمْ مَعَشَرَ الْعَرَبِ لَنْ تَرَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأَمَّرْتُمْ فِي آخَرٍ، فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مُلُوكًا يَغْضَبُونَ غَضَبَ الْمُلُوكِ وَيَرْضَوْنَ رِضَا الْمُلُوكِ.

تشریح: حضرت جریر بن عبد اللہ بن ابی جریج کا یہ سفر یمن میں دعوت اسلام کے لیے تھا۔ ذوالکلاع کے ڈھانے کا سفر دوسرا ہے۔ راستہ میں ذوعمر آچکلا اور اس نے وفات نبوی کی خبر سنائی جس پر تین دن گزر چکے تھے۔ ذوعمر کو یہ خبر کسی ذریعہ سے مل چکی ہوگی۔

دیوبندی ترجمہ بخاری میں یہاں وفات نبوی پر تین سال گزرنے کا ذکر لکھا گیا ہے۔ جو عقلاً بھی بالکل غلط ہے۔ اس لیے کہ تین سال تو خلافت صدیقی کی مدت بھی نہیں ہے۔ حضرت مولانا وحید الزماں نے تین دن کا ترجمہ کیا ہے، وہی ہم نے نقل کیا ہے اور یہی صحیح ہے۔

ذوعمر کی آخری نصیحت جو یہاں مذکور ہے وہ بالکل ٹھیک ثابت ہوئی۔ خلفائے راشدین کے زمانے تک خلافت مسلمانوں کے مشورے اور صلاح سے ہوتی رہی۔ اس دور کے بعد کسریٰ اور قیصر کی طرح لوگ طاقت کے بل پر بادشاہ بننے لگے اور مسلمانوں کا شیرازہ منتشر ہو گیا۔ حضرت امیر معاویہ رضی اللہ عنہ نے جب خلافت یزید کا اعلان کیا تو کئی با بصیرت مسلمانوں نے صاف کہہ دیا تھا کہ آپ سنت رسول ﷺ کو چھوڑ کر اب کسریٰ اور قیصر کی

سنت کو زندہ کر رہے ہیں۔ بہر حال اسلامی خلافت کی بنیاد امر ہم شوریٰ بینہم پر ہے جس کو ترقی دے کر آج کی جمہوریت لائی گئی ہے۔ اگرچہ اس میں بہت سی خرابیاں ہیں، تاہم شوریٰ کی ایک ادنی جھلک ہے۔

باب: غزوہ سیف البحر کا بیان

یہ دستہ قریش کے قافلہ تجارت کی گھات میں تھا۔ اس کے سردار ابو عبیدہ بن الجراح رضی اللہ عنہ تھے۔

تشریح: اس میں یہ شبہ ہوتا ہے کہ یہ واقعہ جب سنہ ۸ھ کا ہے۔ مگر ان دنوں قریش سے صلح تھی۔ اس لیے بعض نے کہا کہ یہ غزوہ جہینہ کی قوم سے ہوا تھا جو سمندر کے متصل رہتی تھی۔ یہی صحیح معلوم ہوتا ہے۔

۴۳۶۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا قَبْلَ السَّاحِلِ وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلَاثُمِائَةٍ، فَخَرَجْنَا وَكُنَّا بِنَعْصِ الطَّرِيقِ فَبَيْنَا الزَّادُ فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الْجَيْشِ، فَجُمِعَ فَكَانَ مِزْوَدِي تَمْرًا، فَكَانَ يَقُونَا كُلُّ يَوْمٍ قَلِيلٌ قَلِيلٌ حَتَّى فَبَيْنَا، فَلَمْ يَكُنْ يُصَيِّنَا إِلَّا تَمْرَةً تَمْرَةً فَقُلْتُ: مَا تُغْنِي عَنْكُم تَمْرَةٌ؟ فَقَالَ: وَاللَّهِ! لَقَدْ وَجَدْنَا فَقْدَهَا خَجِينَ فَنَيْتُ. ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ، فَإِذَا حُوتٌ مِثْلُ الظَّرْبِ فَأَكَلْنَا مِنْهَا الْقَوْمَ ثَمَانًا عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنَصَبَا، ثُمَّ أَمَرَ بِرَاجِلَةٍ فَرَجَلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصَبِّهَمَا. [راجع: ۲۴۸۳]

تشریح: اللہ نے اس طرح اپنے پیارے مجاہدین بندوں کے رزق کا سامان مہیا فرمایا۔ حج ہے ﴿وَيُزَوِّدُهُ مِنْ حَبْتٍ لَا يَحْتَسِبُ﴾ (طارق: ۳)

۴۳۶۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ

۴۳۶۱۔ ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم نے عمرو بن دینار سے جو یاد کیا وہ یہ ہے کہ انہوں نے بیان کیا کہ میں نے جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہمیں رسول

اللہ ﷻ نے تین سوسواڑوں کے ساتھ بھیجا اور ہمارا امیر ابو عبیدہ بن جراح رضی اللہ عنہ کو بنایا۔ تاکہ ہم قریش کے قافلہ تجارت کی تلاش میں رہیں۔ ساحل سمندر پر ہم پندرہ دن تک پڑاؤ ڈالے رہے۔ ہمیں (اس سفر میں) بڑی سخت بھوک اور قاتے کا سامنا کرنا پڑا، یہاں تک نوبت پہنچی کہ ہم نے ببول کے پتے کھا کر وقت گزارا۔ اسی لیے اس فوج کا لقب چٹوں کی فوج ہو گیا۔ پھر اتفاق سے سمندر نے ہمارے لیے ایک مچھلی جیسا جانور ساحل پر پھینک دیا، اس کا نام غبر تھا، ہم نے اس کو پندرہ دن تک کھایا اور اس کی چربی کو تیل کے طور پر (اپنے جسموں پر) ملا۔ اس سے ہمارے بدن کی طاقت و قوت پھر لوٹ آئی۔ بعد میں ابو عبیدہ رضی اللہ عنہ نے اس کی ایک پسلی نکال کر کھڑی کروائی اور جو لشکر میں سب سے لمبے آدمی تھے، انہیں اس کے نیچے سے گزارا۔ سفیان بن عیینہ نے ایک مرتبہ اس طرح بیان کیا کہ ایک پسلی نکال کر کھڑی کر دی اور ایک شخص کو اونٹ پر سوار کر لیا وہ اس کے نیچے سے نکل گیا۔ جابر رضی اللہ عنہ نے بیان کیا کہ لشکر گئے ایک آدمی نے پہلے تین اونٹ ذبح کئے، پھر تین اونٹ ذبح کئے اور جب تیسری مرتبہ تین اونٹ ذبح کئے تو ابو عبیدہ رضی اللہ عنہ نے انہیں روک دیا کیونکہ اگر سب اونٹ ذبح کر دیئے جاتے تو سفر کیسے ہوتا اور عمرو بن دینار نے بیان کیا کہ ہم کو ابو صالح ذکوان نے خبر دی کہ قیس بن سعد رضی اللہ عنہ نے (واپس آ کر) اپنے والد (سعد بن عبادہ رضی اللہ عنہ) سے کہا کہ میں بھی لشکر میں تھا جب لوگوں کو بھوک لگی تو ابو عبیدہ رضی اللہ عنہ نے کہا کہ اونٹ ذبح کرو، قیس بن سعد رضی اللہ عنہ نے بیان کیا کہ میں نے ذبح کر دیا کہا کہ پھر بھوکے ہوئے تو انہوں نے کہا کہ اونٹ ذبح کرو، میں نے ذبح کیا، بیان کیا کہ جب پھر بھوکے ہوئے تو کہا کہ اونٹ ذبح کرو، میں نے ذبح کیا، پھر بھوکے ہوئے تو کہا کہ اونٹ ذبح کرو، پھر قیس رضی اللہ عنہ نے بیان کیا کہ اس مرتبہ مجھے امیر لشکر کی طرف سے منع کر دیا گیا۔

تشریح: بعد میں یہ سوچا گیا کہ اگر اونٹ سارے اس طرح ذبح کر دیئے گئے تو پھر سفر کیسے ہوگا۔ لہذا اونٹوں کا ذبح بند کر دیا گیا مگر اللہ نے مچھلی کے ذریعہ لشکر کی خوراک کا انتظام کر دیا۔ ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (الحج: ۲۱)

۴۲۶۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، (۳۳۶۲) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ابن جریج نے بیان کیا، انہیں عمرو بن دینار نے

عَبْدُ اللَّهِ، يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلَاثِمِائَةَ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْضُدُ عَيْرَ قُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبْطَ، فَسَمِّيَ ذَلِكَ الْجَيْشُ جَيْشَ الْخَبْطِ، فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَأَدَهْنَا مِنْ وَدَكِهِ حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا، فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَعْضَائِهِ فَنَصَبَهُ فَعَمَدًا إِلَى أَطْوَلِ رَجُلٍ مَعَهُ. قَالَ سُبْيَانُ مَرَّةً: ضِلْعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ وَأَخَذَ رَجُلًا وَبَعِيرًا. فَمَرَّ تَحْتَهُ قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ الْقَوْمِ نَحَرَ ثَلَاثَ جَزَائِرٍ، ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرٍ، ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرٍ، ثُمَّ إِنَّ أَبَا عُبَيْدَةَ نَهَاةً. وَكَانَ عَمْرُو يَقُولُ: أَخْبَرَنَا أَبُو صَالِحٍ، أَنَّ قَيْسَ بْنَ سَعْدٍ قَالَ لِأَبِيهِ: كُنْتُ فِي الْجَيْشِ فِجَاعُوا. قَالَ: انْحَرْ. قَالَ: نَحَرْتُ. قَالَ: ثُمَّ جَاعُوا قَالَ: انْحَرْ. قَالَ: نَحَرْتُ. ثُمَّ جَاعُوا قَالَ: انْحَرْ. قَالَ: نَحَرْتُ. ثُمَّ جَاعُوا قَالَ: انْحَرْ. قَالَ: نَهَيْتُ. [راجع: ۲۴۸۳]

[مسلم: ۴۹۹۹، ۵۰۰۰؛ نسائی: ۴۳۶۳]

خبر دی اور انہوں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم چوں کی فوج میں شریک تھے۔ ابو عبیدہ رضی اللہ عنہ ہمارے امیر تھے۔ پھر ہمیں شدت سے بھوک لگی، آخر سمندر نے ایک ایسی مردہ مچھلی باہر پھینکی کہ ہم نے ویسی مچھلی پہلے نہیں دیکھی تھی۔ اسے غبر کہتے تھے۔ وہ مچھلی ہم نے چند روز تک کھائی۔ پھر ابو عبیدہ رضی اللہ عنہ نے اس کی ہڈی کھڑی کروادی تو اونٹ کا سوار اس کے نیچے سے گزر گیا۔ (ابن جریج نے بیان کیا کہ) پھر مجھے ابو الزبیر نے خبر دی اور انہوں نے جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ابو عبیدہ رضی اللہ عنہ نے کہا اس مچھلی کو کھاؤ، پھر جب ہم مدینہ لوٹ کر آئے تو ہم نے اس کا ذکر نبی کریم ﷺ سے کیا، آپ نے فرمایا: ”وہ روزی کھاؤ جو اللہ تعالیٰ نے تمہارے لیے بھیجی ہے۔ اگر تمہارے پاس اس میں سے کچھ بچی ہو تو مجھے بھی کھلاؤ۔“ چنانچہ ایک آدمی نے اس کا گوشت لا کر آپ کی خدمت میں پیش کیا اور آپ نے بھی اسے تناول فرمایا۔

تشریح: اس حدیث سے یہ نکلا کہ سمندر کی مردہ مچھلی کا کھانا درست ہے اور حنفیہ نے جو تاویل کی ہے کہ لشکر والے مضطر تھے ان کے لیے درست تھی وہ تاویل اس روایت سے غلط ٹھہرتی ہے چونکہ یہاں اس مچھلی کا گوشت نبی کریم ﷺ کا بھی کھانا مذکور ہے جو یقیناً مضطر نہیں تھے۔

بَابُ حَجِّ أَبِي بَكْرٍ بِالنَّاسِ

باب: ابو بکر رضی اللہ عنہ کا لوگوں کے ساتھ سنہ ۹ھ میں

حج کرنا

فِي سَنَةِ تِسْعٍ

(۳۶۳) مجھ سے سلیمان بن داؤد ابو الریج نے بیان کیا، کہا ہم سے فتح بن سلیمان نے بیان کیا کہ ان سے زہری نے، ان سے حمید بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ابو بکر رضی اللہ عنہ کو حجۃ الوداع سے پہلے جس حج کا امیر بنا کر بھیجا تھا، اس میں ابو بکر رضی اللہ عنہ نے مجھے کئی آدمیوں کے ساتھ قربانی کے دن (منیٰ) میں یہ اعلان کرنے کے لیے بھیجا تھا کہ اس سال کے بعد کوئی مشرک (بیت اللہ) کا حج کرنے نہ آئے اور نہ کوئی شخص بیت اللہ کا طواف ننگے ہو کر کرے۔

۴۳۶۳۔ حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّيْجِ، قَالَ: حَدَّثَنَا فُلَيْحٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَبَا بَكْرٍ الصَّدِيقَ بَعَثَهُ فِي الْحَجَّةِ النَّبِيِّ أَمْرَةً النَّبِيُّ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّخْرِ فِي رَهْطٍ يُؤَدُّنَ فِي النَّاسِ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ. [اطرافہ

فی: ۳۶۹]

تشریح: یہ واقعہ سنہ ۹ھ کا ہے۔ سنہ ۱۰ھ میں توجہ الوداع ہوا۔ حضرت ابو بکر صدیق رضی اللہ عنہ ماہ ذی القعدہ سنہ ۹ھ میں مدینہ سے نکلے تھے۔ ان کے ساتھ تین سو اصحاب تھے اور نبی کریم ﷺ نے بیس اونٹ ان کے ساتھ بھیجے تھے۔ اس حج میں حضرت ابو بکر صدیق رضی اللہ عنہ نے یہ سرکاری اعلان فرمایا جو روایت میں مذکور ہے کہ آئندہ سال سے کعبہ مشرکین سے بالکل پاک ہو گیا اور رنگ دھڑنگ ہو کر حج کرنے کی باطل رسم بھی ختم ہو گئی، جو عمرہ سے جاری تھی۔

[النساء: ١٧٦] [راجع: ٤٦٠٥، ٤٦٥٤، ٦٧٤٤]

باب وفدِ بنی تمیم باب: بنی تمیم کے وفد کا بیان

۴۳۶۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي صَخْرَةَ، عَنْ صَفْوَانَ بْنِ مُحَرَّرٍ الْمَازِنِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: أَتَى نَفَرٌ مِنْ بَنِي تَمِيمٍ النَّبِيَّ ﷺ فَقَالَ: ((اقْبُلُوا الْبَشْرَى يَا بَنِي تَمِيمٍ)). قَالُوا: يَا رَسُولَ اللَّهِ! قَدْ بَشَرْتَنَا فَأَعِظْنَا. فَرِئَاءَ ذَلِكَ فِي وَجْهِهِ فَجَاءَ نَفَرٌ مِنَ الْيَمَنِ فَقَالَ: ((اقْبُلُوا الْبَشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ)). قَالُوا: قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ! (راجع: ۳۱۹۰)

تشریح: نبی کریم ﷺ کی ناراضگی کی وجہ یہ تھی کہ انہوں نے جنت کی دائمی نعمتوں کی بشارت کو قبول نہ کیا اور دنیائے فانی کے طالب ہوئے۔ حالانکہ وہ اگر بشارت نبوی ﷺ کو قبول کر لیتے تو کچھ نہ کچھ دنیا بھی مل ہی جاتی مگر "خسر الدنیا والآخرۃ" کے مصداق ہوتے، یمن کی خوش قسمتی ہے کہ وہاں والوں نے بشارت نبوی ﷺ کو قبول کیا۔ اس سے یمن کی فضیلت بھی ثابت ہوئی، مگر آج کل کی خانہ جنگی نے یمن کو داغدار کر دیا ہے۔ "اللہم الف بین قلوب المسلمین۔" (اے خدا، جو ہم سارے ہی ایسے نہ تھے یہ چند لوگ تھے جن سے یہ غلطی ہوئی باقی جو ہم کے فضائل بھی ہیں جیسا کہ آگے ذکر آ رہا ہے۔

باب

قَالَ ابْنُ إِسْحَاقَ: عَزَّوْهُ عُيَيْنَةُ بْنُ حِصْنِ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ فِي كَهَا كَهَ عَيْنُهُ بْنُ حِصْنِ بْنِ حَذِيفَةَ بْنِ بَدْرٍ كُرَّوْهُ رَسُوْلَ اللهِ ﷺ

حَدَّثَنَا بَنِي الْعَبَّاسِ بْنِ بَنِي تَمِيمٍ بَعَثَهُ النَّبِيُّ ﷺ إِلَيْهِمْ فَأَغَارَ وَأَصَابَ مِنْهُمْ نَاسًا وَسَبَى مِنْهُمْ نِسَاءً.

نے بنی تمیم کی شاخ بنو عذر کی طرف بھیجا تھا، اس نے ان کو لوٹا اور کئی آدمیوں کو قتل کیا اور ان کی کئی عورتوں کو قید کیا۔

تشریح: اس لڑائی کا سبب یہ تھا کہ بنی عذر نے خراہ کی قوم پر زیادتی کی۔ آپ ﷺ نے عینہ کو پچاس آدمیوں کے ساتھ ان پر بھیجا۔ کوئی انصاری یا مہاجر اس لڑائی میں شریک نہ تھا۔ کہتے ہیں عینہ نے اس تھوڑی سی فوج سے بنی عذر کی گیارہ عورتوں کو اور گیارہ مردوں کو اور تیس بچوں کو قیدی بنا لیا۔

٤٣٦٦۔ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَا أَرَأَى أَحَبَّ بَنِي تَمِيمٍ بَعْدَ ثَلَاثِ سَمْعَةٍ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهَا فِيهِ: ((هُمْ أَشَدُّ أُنْتِي عَلَى الدَّجَالِ)). وَكَانَتْ فِيهِمْ سَيِّئَةٌ عِنْدَ عَائِشَةَ فَقَالَ: ((أَعْتَقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ)). وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ: ((هَذِهِ صَدَقَاتُ قَوْمٍ، أَوْ قَوْمِي)). [راجع: ٢٥٤٣]

(٣٣٦٦) مجھ سے زہیر بن حرب نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے عمارہ بن قعقاع نے، ان سے ابو زرعة نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں اس وقت سے ہمیشہ بنو تمیم سے محبت رکھتا ہوں جب سے نبی کریم ﷺ کی زبانی ان کی تین خوبیاں میں نے سنی ہیں۔ رسول اللہ ﷺ نے ان کے متعلق فرمایا تھا کہ ”بنو تمیم دجال کے حق میں میری امت کے سب سے زیادہ سخت لوگ ثابت ہوں گے۔“ اور بنو تمیم کی ایک قیدی خاتون عائشہ رضی اللہ عنہا کے پاس تھیں۔ آنحضرت ﷺ نے فرمایا: ”اسے آزاد کر دو کیونکہ یہ اسماعیل علیہ السلام کی اولاد میں سے ہے۔“ اور ان کے یہاں سے زکوٰۃ وصول ہو کر آئی تو آپ نے فرمایا: ”یہ ایک قوم کی یا (یہ فرمایا کہ) یہ میری قوم کی زکوٰۃ ہے۔“

تشریح: کیونکہ بنو تمیم الیاس بن مضر میں جا کر نبی کریم ﷺ سے مل جاتے ہیں۔

٤٣٦٧۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ عَنْ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ، أَخْبَرَهُمْ أَنَّهُ، قَدِمَ رَجَبُ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْقَعْقَاعِ بْنِ مَعْبِدٍ بْنِ زُرَّارَةَ. قَالَ عُمَرُ: بَلْ أَمْرُ الْأَقْرَعِ بْنِ حَابِسٍ. قَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا خِلَافِي. قَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ. فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَتَزَلَّ فِي ذَلِكَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ حَتَّى

(٣٣٦٧) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا ہم سے ہشام بن یوسف نے بیان کیا، انہیں ابن جریج نے خبر دی، انہیں ابن ابی ملیکہ نے اور انہیں عبد اللہ بن زبیر رضی اللہ عنہ نے خبر دی کہ بنو تمیم کے چند سوار نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کی کہ آپ ہمارا کوئی امیر منتخب کر دیجئے۔ ابو بکر رضی اللہ عنہ نے کہا کہ قعقاع بن معبد بن زرارہ رضی اللہ عنہ کو امیر منتخب کر دیجئے۔ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! بلکہ آپ اقربع بن حابس رضی اللہ عنہ کو ان کا امیر منتخب فرما دیجئے۔ اس پر ابو بکر رضی اللہ عنہ نے عمر رضی اللہ عنہ سے کہا کہ تمہارا مقصد صرف مجھ سے اختلاف کرنا ہے۔ عمر رضی اللہ عنہ نے کہا کہ نہیں میری غرض مخالفت کی نہیں ہے۔ دونوں اتنا جھگڑے کہ آواز بلند ہو گئی۔ اسی پر سورہ حجرات کی یہ آیت نازل ہوئی: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ آخر آیت تک۔

انْقَضَتْ . [اطرافہ فی: ۴۸۴۵ ، ۴۸۴۷ ،

۷۳۰۲] [ترمذی: ۳۲۶۶ ، نسائی: ۵۲۶۶ ، ۵۴۰۱]

تشریح: ایک خطرناک غلطی: حضرت عمر رضی اللہ عنہ نے حضرت ابو بکر رضی اللہ عنہ کے جواب میں کہا ما اودت خلافتک میرا ارادہ آپ کی مخالفت کرنا نہیں ہے صرف بطور مشورہ وصحت یہ میں نے عرض کیا ہے۔ اس کا ترجمہ، صاحب تفہیم البخاری نے یوں کیا ہے عمر رضی اللہ عنہ نے کہا کہ ٹھیک ہے میرا مقصد صرف تمہاری رائے سے اختلاف کرنا ہی ہے۔ یہ ایسا خطرناک ترجمہ ہے کہ حضرات شیخین کی شان اقدس میں اس سے بڑا دھبہ لگتا ہے جبکہ حضرات شیخین میں باہمی طور پر بہت ہی خلوص تھا۔ اگر کبھی کوئی موقع یا بھی اختلافات کا آ بھی گیا تو وہ اس کو فوراً رفع دفع کر لیا کرتے تھے۔ خاص طور پر حضرت عمر رضی اللہ عنہ حضرت صدیق اکبر رضی اللہ عنہ کا بہت زیادہ احترام کرتے تھے اور حضرت صدیق اکبر رضی اللہ عنہ کا بھی یہی حال تھا۔

بَابُ وَفْدِ عَبْدِ الْقَيْسِ

باب: وفد عبد القیس کا بیان

تشریح: عبد القیس ایک مشہور قبیلہ تھا جو بحرین میں رہتا تھا۔ سب سے پہلے مدینہ منورہ کے بعد ایک گاؤں میں وہیں جمعہ کی نماز قائم کی گئی جس گاؤں کا نام جواثی تھا۔ مزید تفصیل آگے ملاحظہ ہو۔

۴۳۶۸۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ: حَدَّثَنَا قُرَّةٌ، عَنْ أَبِي جَمْرَةَ، قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ لِي جَرَّةً تَتَبَدَّلُ لِي نَبِيذًا، فَأَشْرَبُهُ حُلُومًا فِي جَرٍّ إِنْ أَكْثَرْتُ مِنْهُ، فَجَالَسْتُ الْقَوْمَ، فَأَطَلْتُ الْجُلُوسَ خَشِيتُ أَنْ أَفْضَحَ فَقَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((مَرْحَبًا بِالْقَوْمِ غَيْرِ خَزَائِنَا وَلَا نَدَامَى)). فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرٍّ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحَرُمِ، حَدَّثَنَا بِجَمَلٍ مِنَ الْأَمْرِ، إِنْ عَمَلْنَا بِهِ دَخَلْنَا الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَأَيْنَا. قَالَ: ((أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ الْإِيمَانُ بِاللَّهِ، وَهَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تَعْطُوا مِنَ الْمَغَائِمِ الْخُمْسَ، وَأَنْهَاكُمْ عَنْ

(۳۳۶۸) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو ابو عامر عقدی نے خبر دی، کہا ہم سے قرہ بن خالد نے بیان کیا، ان سے ابو جرہ نے کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا کہ میرے پاس ایک گھڑا ہے جس میں میرے لیے نبیذ یعنی کھجور کا شربت بنایا جاتا ہے۔ میں وہ پیٹھے رہنے تک پیا کرتا ہوں۔ بعض وقت بہت پی لیتا ہوں اور لوگوں کے پاس دیر تک بیٹھا رہتا ہوں تو ڈرتا ہوں کہ کہیں رسوائی نہ ہو۔ (لوگ کہنے لگیں کہ یہ نشہ باز ہے) اس پر ابن عباس رضی اللہ عنہما نے کہا کہ قبیلہ عبد القیس کا وفد نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا تو آپ نے فرمایا: ”اچھے آئے نہ ذلیل ہوئے نہ شرمندہ“ (خوشی سے مسلمان ہو گئے نہ ہوتے تو ذلت اور شرمندگی حاصل ہوتی) انہوں نے عرض کیا: یا رسول اللہ! ہمارے اور آپ کے درمیان مشرکین کے قبال پڑتے ہیں۔ اس لیے ہم آپ کی خدمت میں صرف حرمت والے مہینوں میں ہی حاضر ہو سکتے ہیں۔ آپ ہمیں وہ احکام و ہدایات سنا دیں کہ اگر ہم ان پر عمل کرتے رہیں تو جنت میں داخل ہوں اور جو لوگ ہمارے ساتھ نہیں آ سکے ہیں انہیں بھی وہ ہدایات پہنچا دیں۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”میں تمہیں چار چیزوں کا حکم دیتا ہوں اور چار چیزوں سے روکتا ہوں۔ میں تمہیں حکم دیتا ہوں اللہ پر ایمان لانے کا، تمہیں معلوم ہے اللہ پر ایمان لانا کسے کہتے ہیں؟“ اسکی گواہی دیتا کہ اللہ کے سوا کوئی معبود نہیں، نماز قائم کرنے کا، زکوٰۃ دینے کا،

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

کہ ام المومنین سے ہمارا سب کا سلام کہنا اور عصر کے بعد دو رکعتوں کے متعلق ان سے پوچھنا اور یہ کہ ہمیں معلوم ہوا ہے کہ آپ انہیں پڑھتی ہیں اور ہمیں یہ بھی معلوم ہوا ہے کہ رسول اللہ ﷺ نے انہیں پڑھنے سے روکا تھا۔ ابن عباس نے کہا کہ میں نے ان دو رکعتوں کے پڑھنے پر عمر رضی اللہ عنہ کے ساتھ (ان کے خلاف میں) لوگوں کو مارا کرتا تھا۔ کریب نے بیان کیا کہ پھر میں ام المومنین کی خدمت میں حاضر ہوا اور ان کا پیغام پہنچایا۔ عائشہ رضی اللہ عنہا نے فرمایا کہ اس کے متعلق ام سلمہ سے پوچھو، میں نے ان حضرات کو آ کر اس کی اطلاع دی تو انہوں نے مجھ کو ام سلمہ کی خدمت میں بھیجا، وہ باتیں پوچھنے کے لیے جو عائشہ سے انہوں نے پچھوائی تھیں۔ ام سلمہ نے فرمایا کہ میں نے خود بھی رسول اللہ ﷺ سے سنا ہے کہ آپ عصر کے بعد دو رکعتوں سے منع کرتے تھے لیکن ایک مرتبہ آپ نے عصر کی نماز پڑھی، پھر میرے یہاں تشریف لائے، میرے پاس اس وقت قبیلہ بنو حرام کی کچھ عورتیں بیٹھی ہوئی تھیں اور آپ نے دو رکعت نماز پڑھی۔ یہ دیکھ کر میں نے خادمہ کو آپ کی خدمت میں بھیجا اور اسے ہدایت کر دی کہ حضور ﷺ کے پہلو میں کھڑی ہو جانا اور عرض کرنا کہ ام سلمہ نے پوچھا ہے: یا رسول اللہ! میں نے تو آپ سے ہی سنا تھا اور آپ نے عصر کے بعد ان دو رکعتوں کے پڑھنے سے منع کیا تھا لیکن آج میں خود آپ کو دو رکعت پڑھتے دیکھ رہی ہوں۔ اگر آنحضرت ﷺ ہاتھ سے اشارہ کریں تو پھر پیچھے ہٹ جانا۔ خادمہ نے میری ہدایت کے مطابق کیا اور حضور ﷺ نے ہاتھ سے اشارہ کیا تو وہ پیچھے ہٹ گئی۔ پھر جب فارغ ہوئے تو فرمایا: ”اے ابوامیہ کی بیٹی! عصر کے بعد کی دو رکعتوں کے متعلق تم نے سوال کیا ہے، وجہ یہ ہوئی تھی کہ قبیلہ عبد القیس کے کچھ لوگ میرے یہاں اپنی قوم کا اسلام لے کر آئے تھے اور ان کی وجہ سے ظہر کے بعد کی دو رکعتیں میں نہیں پڑھ سکا تھا یہ وہی دو رکعتیں ہیں۔“

وَعَبْدُ الرَّحْمَنِ بْنِ أَزْهَرَ وَالْمَسُورَ بْنَ مَخْرَمَةَ أَرْسَلُوا إِلَى عَائِشَةَ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا، وَسَلِّمْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّا أَخْبَرْنَا أَنَّكَ تُصَلِّيَهُمَا، وَقَدْ بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهَا، قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُمَا. قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا، وَبَلَّغْتُهَا مَا أُرْسَلُونِي، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَأَخْبِرْتُهُمْ، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أُرْسَلُونِي إِلَى عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهُمَا، وَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْخَادِمَ فَقُلْتُ: قُومِي إِلَى جَنْبِ فَقُولِي: يَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ! أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ فَأَرَاكَ تُصَلِّيَهُمَا؟ فَإِنْ أَشَارَ بِيَدِهِ، فَاسْتَأْخِرِي. فَفَعَلْتُ الْجَارِيَةَ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: ((يَا بِنْتُ أَبِي أُمَيَّةَ، سَأَلْتُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أَنَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهَمَّا هَاتَانِ)). (راجع:

۱۲۳۳

تشریح: ترجمہ الباب اس سے نکلتا ہے کہ آخر حدیث میں وفد عبد القیس کے آنے کا ذکر ہے۔ جس دو گانہ کا ذکر ہے یہ عصر کا دو گانہ نہ تھا بلکہ ظہر کا دو گانہ تھا۔ طحاوی رحمہ اللہ کی روایت میں یہی ہے کہ میرے پاس زکوٰۃ کے اکوٹ آئے تھے، میں ان کو دیکھنے میں یہ دو گانہ پڑھنا بھول گیا تھا۔ پھر مجھے یاد آیا تو گھبرا کر ہمارے پاس ان کو پڑھ لیا۔ ابوامیہ ام المومنین ام سلمہ رضی اللہ عنہا کے والد تھے۔

۴۳۷۱۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، (۳۷۱) مجھ سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے ابو عامر

قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ، قَالَ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ
عَبَّاسٍ، قَالَ: أَوَّلُ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةِ
جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي
مَسْجِدِ عَبْدِ الْقَيْسِ بِجَوَائِي مِنَ الْبَحْرَيْنِ.

عبدالملک نے بیان کیا، انہوں نے کہا ہم سے ابراہیم نے بیان کیا (یہ
طہمان کے بیٹے ہیں) ان سے ابو جمرہ نے بیان کیا اور ان سے عبداللہ بن
عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ کی مسجد یعنی مسجد نبوی ﷺ
کے بعد سب سے پہلا جمعہ جوائی کی مسجد عبدالقیس میں قائم ہوا۔ جوائی
بحرین کا ایک گاؤں تھا۔

[راجع: ۸۹۲]

تشریح: امام بخاری رحمہ اللہ اس حدیث کو یہاں صرف وفد عبدالقیس کے تعارف کے سلسلہ میں لائے ہیں اور بتایا ہے کہ یہی وہ لوگ ہیں جنہوں نے
اپنے گاؤں جوائی نامی میں جمعہ قائم کیا تھا۔ یہ دوسرا جمعہ ہے جو مسجد نبوی کے بعد دنیائے اسلام میں قائم کیا گیا۔ اس سے صاف ظاہر ہے کہ گاؤں میں بھی
قیام جماعت کے ساتھ قیام جمعہ جائز ہے۔ مگر مفسدوں کے غالی علمائے احناف نے اقامت جمعہ فی القری کی شدید مخالفت کی ہے۔ میرے سامنے چلی
بابت اپریل سنہ ۱۹۵۷ء کا پرچہ رکھا ہوا ہے جس کے ص ۱۹ پر حضرت مولانا سیف اللہ مبلغ دیوبند کا ذکر خیر لکھا ہے کہ انہوں نے فرمایا کہ دیہات میں جو
جمعہ پڑھتے ہیں مجھے لکھا ہوا دوزخی ہیں۔ یہ حضرت مولانا سیف اللہ صاحب ہی کا خیال نہیں بلکہ بیشتر اکابر دیوبند ایسا ہی کہتے چلے آ رہے ہیں۔ اس
مسئلہ کے متعلق ہم کتاب الجمعہ میں کافی لکھ چکے ہیں۔ مزید ضرورت نہیں ہے۔ ہاں ایک زبردست خفی عالم مترجم و شارح بخاری شریف کی تقریر یہاں
نقل کر دیتے ہیں جس سے معلوم ہوگا کہ احناف کی عائد کردہ شرائط جمعہ کا وزن کیا ہے اور گاؤں میں جمعہ جائز ہے یا ناجائز۔ انصاف کے لیے یہ تقریر دل
پذیر کافی دانی ہے۔

ایک معتبر خفی عالم کی تقریر: جوائی بحرین کے متعلقات سے ایک گاؤں ہے۔ نماز جمعہ مثل اور نمازوں فریضہ کے ہے جو شرط اور نمازوں
کے واسطے مثل طہارت بدن و جامد اور سوائے اس کے مقرر ہیں وہی اس کے واسطے ہیں، سوائے مشروعیت و خطبہ کے اور کوئی دلیل قابل استدلال ایسی
ثابت نہیں ہوئی جس سے اور نمازوں سے اس کی مخالفت پائی جائے۔ پس اس سے معلوم ہوا کہ اس نماز کے واسطے شرط ثابت کرنے کے واسطے مثل امام
اعظم اور مصر جامع اور عدد مخصوص کی سند صحیح پائی نہیں جاتی بلکہ ان سے ثابت بھی نہیں ہوتا اگر دو شخص نماز جمعہ کی بھی پڑھ لیں تو ان کے ذمہ سے ساقط
ہو جائے گی اور اکیلے آدمی کا جمعہ پڑھنا ابوداؤد کی اس روایت کے خلاف ہے: "الجمعة حق واجب علی کل مسلم فی جماعة" اور نہ نبی
کریم ﷺ نے سوائے جماعت کے جمعہ پڑھا ہے اور عدد مخصوص کی بابت شوکانی نے نیل الاوطار میں لکھا ہے جیسا کہ ایک شخص کے اکیلا نماز پڑھنے
کے واسطے کوئی دلیل نہیں پائی ہے۔ ایسا ہی تیس یا بیس یا نو یا سات آدمیوں کے واسطے بھی کوئی دلیل نہیں پائی گئی اور جس نے کم آدمیوں کی شرط قرار دی
ہے دلیل اس کی یہ ہے، اجماع اور حدیث سے وجوب کا عدد ثابت ہے اور عدم ثبوت دلیل کا واسطے اشتراط عدد مخصوص کے اور صحت نماز دو آدمیوں کے
باقی نمازوں میں اور عدم فرق درمیان جمعہ اور جماعت کے شیخ عبدالحق نے فرمایا ہے۔ عدد جمعہ کی بابت کوئی دلیل ثابت نہیں اور ایسا ہی سیوطی نے کہا ہے
اور وہ روایتیں جن سے عدد مخصوص ثابت ہوتا ہے وہ سب کی سب ضعیف قابل استدلال کے ان سے کوئی نہیں اور شرط امام اعظم یعنی سلطان کی جو حفظ امام
ابو حنیفہ رحمہ اللہ سے مروی ہے دلیل ان کی یہ ہے: "اربعة الى السلطان وفي رواية الى الائمة الجمعة والحدود والزكاة والفقراء
اخرجه ابن ابی شیبہ"۔ لیکن یہ روایت نبی کریم ﷺ سے ثابت نہیں بلکہ یہ ہندو تابعیوں کا قول ہے ان میں سے حسن بھری ہیں اور عبداللہ بن محرز
اور عمر بن عبدالعزیز اور عطاء اور مسلم بن یسار، پس اس سے حجت خصم ثابت نہیں ہو سکتی اور یہ روایت جو ہزار نے جابر رضی اللہ عنہ سے، طبرانی نے ابوسعید رضی اللہ عنہ
سے اور بیہقی نے ابو ہریرہ رضی اللہ عنہ سے ان لفظوں سے: "ان الله افترض عليكم الجمعة في شهركم هذا فمن تركها وله امام عادل او
جابر..... الحديث" نکالی ہے انصاف ہے بلکہ موضوع اور ابن ماجہ سے جو روایت میں ولہ امام عادل اور جابر کا لفظ نہیں اور یہی لفظ کل حجت
کے ہے۔ بزار کی روایت میں عبداللہ بن محمد بھی ہے، وکعب نے کہا ہے کہ وہ وضاع ہے اور امام بخاری رحمہ اللہ نے کہا ہے کہ وہ منکر الحدیث ہے اور ابن

حماں نے کہا ہے اس سے حجت پکڑنی درست نہیں اور یہ بھی کی روایت ذکر کیا ہے اس کو صالح اور ابن عدی اور مفتی نے کذب اور وضع سے مہتمم کیا ہے۔ (فضل النہاری ترجمہ صحیح بخاری ترجمہ مولانا فضل احمد شائع کردہ شرف الدین و فخر الدین علی المذہب لاہور دسمبر ۱۸۸۶ عیسوی پارہ نمبر ۳، ص ۳۰۱)

بَابُ وَفْدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أَثَالِ

بیان

تشریح: بنو حنیفہ یمامہ کا ایک مشہور قبیلہ ہے یہ وفد سنہ ۹ھ میں آیا تھا۔ جس میں بروایت واقدی و مترہ آدی تھے اور ان میں سیلہ کذاب بھی تھا۔ ثمامہ بن اثال رضی اللہ عنہ فضلاء صحابہ رضی اللہ عنہم میں سے ہیں، ان کا قصہ بنی حنیفہ کے قاصدوں کے آنے سے پہلے کا ہے۔

۴۳۷۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، سَمِعَ أَبَا هُرَيْرَةَ، قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ، قَرَبَطَوْهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: ((مَا عِنْدَكَ يَا ثُمَامَةُ؟)) فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدًا إِنْ تَقْتُلَنِي تَقْتُلَ دَا دِمَ، وَإِنْ تَنْعِمَ تَنْعِمَ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ فَتَرَكَهُ. حَتَّى كَانَ الْغَدُ ثُمَّ قَالَ لَهُ: ((مَا عِنْدَكَ يَا ثُمَامَةُ؟)) قَالَ: مَا قُلْتُ لَكَ: إِنْ تَنْعِمَ تَنْعِمَ عَلَى شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ: ((مَا عِنْدَكَ يَا ثُمَامَةُ؟)) فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: ((أَطْلِقُوا ثُمَامَةَ)) فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاعْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدًا وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَنْبَغَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ،

(۴۳۷۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے سعید بن ابی سعید نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے نجد کی طرف کچھ سوار بھیجے وہ قبیلہ بنو حنیفہ کے (سرداروں میں سے) ایک شخص ثمامہ بن اثال نامی کو پکڑ کر لائے اور مسجد نبوی کے ایک ستون سے باندھ دیا۔ نبی اکرم ﷺ گھر سے نکل کر اس کی طرف تشریف لائے اور پوچھا: ”تو کیا چاہتا ہے؟“ (میں تیرے ساتھ کیا کروں گا) انہوں نے کہا: محمد! میرے پاس خیر ہے (اس کے باوجود) اگر آپ مجھے قتل کر دیں تو آپ ایک ایسے شخص کو قتل کریں گے جو خونی ہے، اس نے جنگ میں مسلمانوں کو مارا ہے اور اگر آپ مجھ پر احسان کریں گے تو ایک ایسے شخص پر احسان کریں گے جو (احسان کرنے والے کا) شکر ادا کرتا ہے لیکن اگر آپ کو مال مطلوب ہے تو جتنا چاہیں مجھ سے مال طلب کر سکتے ہیں۔ حضور اکرم ﷺ وہاں سے چلے آئے، دوسرے دن آپ نے پھر پوچھا: ”ثمامہ اب تو کیا چاہتا ہے؟“ انہوں نے کہا: وہی جو میں پہلے کہہ چکا ہوں، کہ اگر آپ نے احسان کیا تو ایک ایسے شخص پر احسان کریں گے جو شکر ادا کرتا ہے۔ رسول اللہ ﷺ پھر چلے گئے، تیسرے دن پھر آپ نے ان سے پوچھا: ”اب تو کیا چاہتا ہے ثمامہ؟“ انہوں نے کہا کہ وہی جو میں آپ سے پہلے کہہ چکا ہوں۔ آنحضرت ﷺ نے صحابہ رضی اللہ عنہم سے فرمایا: ”ثمامہ کو چھوڑ دو“ (ری کھول دی گئی) تو وہ مسجد نبوی ﷺ سے قریب ایک باغ میں گئے اور غسل کر کے مسجد نبوی میں حاضر ہوئے اور پڑھا ”اشہدان لا الہ الا اللہ و اشہدان محمد رسول اللہ“ اور کہا اے محمد! اللہ کی قسم روئے زمین پر کوئی چہرہ آپ کے

چہرے سے زیادہ میرے لیے برائیں تھائیں آج آپ کے چہرہ سے زیادہ مجھے کوئی چہرہ محبوب نہیں ہے۔ اللہ کی قسم! کوئی دین آپ کے دین سے زیادہ مجھے برائیں لگتا تھا لیکن آج آپ کا دین مجھے سب سے زیادہ پسندیدہ اور عزیز ہے۔ اللہ کی قسم! کوئی شہر آپ کے شہر سے زیادہ مجھے برائیں لگتا تھا لیکن آج آپ کا شہر میرا سب سے زیادہ محبوب شہر ہے۔ آپ کے سواروں نے مجھے پکڑا تو میں عمرہ کا ارادہ کر چکا تھا۔ اب آپ کا کیا حکم ہے؟ رسول اللہ ﷺ نے انہیں بشارت دی اور عمرہ ادا کرنے کا حکم دیا۔ جب وہ مکہ پہنچے تو کسی نے کہا کہ وہ بے دین ہو گئے ہیں۔ انہوں نے جواب دیا کہ نہیں بلکہ میں محمد ﷺ کے ساتھ ایمان لے آیا ہوں اور اللہ کی قسم! اب تمہارے یہاں یمامہ سے گیارہوں کا ایک دانہ بھی اس وقت تک نہیں آئے گا جب تک نبی کریم ﷺ اجازت نہ دے دیں۔

النَّبِيُّ ﷺ. (راجع: ۴۶۲)

تشریح: مکہ کے کافروں نے ثمامہ سے پوچھا تو نے اپنا دین بدل دیا؟ تو ثمامہ نے یہ جواب دیا، میں نے دین نہیں بدلا بلکہ اللہ کا تابعدار بن گیا ہوں۔ کہتے ہیں ثمامہ نے یمامہ جا کر یہ حکم دیا کہ مکہ کے کافروں کو غلہ نہ بھیجا جائے۔ آخر مکہ والوں نے مجبور ہو کر نبی کریم ﷺ کو لکھ بھیجا کہ آپ اقربا کی پرورش کرتے ہیں، صلہ رحمی کا حکم دیتے ہیں، ثمامہ نے ہمارا غلہ کیوں روک دیا ہے اسی وقت آپ نے ثمامہ کو اجازت دی کہ مکہ غلہ بھیجنا ہو تو ضرور بھیجو۔ ((وان تقتل تقتل ذا دم)) کا بعض نے یوں ترجمہ کیا ہے اگر آپ مجھ کو مار ڈالیں گے تو ایک ایسے شخص کو ماریں جس کا خون بے کار نہ جائے گا یعنی میری قوم والے میرا بدلہ لے لیں گے۔ حافظ صاحب فرماتے ہیں:

”وفى قصة ثمامة من الفوائد ربط الكافر فى المسجد والمن على الاسير الكافر وتعظيم امر العفو عن المسيء لان ثمامة اقسام ان بغضه انقلب حبا فى ساعة واحدة لما اسداه النبي ﷺ اليه من العفو والمن بغير مقابل وفيه الاغتسال عند الاسلام وان الاحسان يزيل البغض ويثبت الحب وان الكافر اذا اراد عمل خير ثم اسلم شرع له ان يستمر فى عمل ذلك الخيل وفيه الملاطفة بمن يرجى على اسلامه العدد الكثير من قومه وفيه بعث السرايا الى بلاد الكفار واسر من وجد منهم والتخيير بعد ذلك فى قتله او الابقاء عليه۔“ (فتح الباری)

یعنی ثمامہ کے قصے میں بہت سے فوائد ہیں اس سے کافر کا مسجد میں قید کرنا بھی ثابت ہوا (تاکہ وہ مسلمانوں کی نماز وغیرہ دیکھ کر اسلام کی رغبت کر سکے) اور کافر قیدی پر احسان کرنا بھی ثابت ہوا اور برائی کرنے والے کے ساتھ بھلائی کرنا ایک بڑی نیکی کے طور پر ثابت ہوا۔ اس لیے کہ ثمامہ نے نبی کریم ﷺ کے احسان و کرم کو دیکھ کر کہا تھا کہ ایک ہی گھڑی میں اس کے دل کا بغض جو نبی کریم ﷺ کی طرف سے اس کے دل میں تھا، وہ محبت سے بدل گیا۔ اس سے یہ بھی ثابت ہوا کہ اسلام قبول کرتے وقت غسل کرنا چاہیے اور یہ بھی کہ احسان و بغض کو زائل کر دیتا اور محبت کو قائم کرتا ہے اور یہ بھی ثابت ہوا کہ کافر اگر کوئی نیک کام کرتا ہو مسلمان ہو جائے تو اسلام قبول کرنے کے بعد بھی اسے وہ نیک عمل جاری رکھنا چاہیے اور اس سے یہ بھی ثابت ہوا کہ جس قیدی سے اسلام لانے کی امید ہو اس کے ساتھ ہر ممکن نرمی برتنا مناسب ہے۔ خاص طور پر ایسا آدمی جس کے اسلام سے اس کی قوم کے بہت سے لوگوں کے مسلمان ہونے کی امید ہو، اس کے ساتھ ہر ممکن نرمی برتنا ضروری ہے۔ جیسا ثمامہ رضی اللہ عنہ کے ساتھ کیا گیا اور اس سے بلاد کفار کی طرف سے بوقت ضرورت لشکر بھیجنا بھی ثابت ہوا اور یہ بھی کہ جوان میں پائے جائیں وہ قید کر لیے جائیں بعد میں حسب مصلحت ان کے ساتھ معاملہ کیا جائے۔

۴۳۷۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، قَالَ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ مِنْ بَعْدِهِ تَبِعْتُهُ. وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شِمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةً جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، فَقَالَ: ((لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَكِنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَكِنْ أَذْبَرْتُ لِعَقْرَتِكَ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرَيْتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتٌ يُجَبِّحُكَ عَنِّي)). ثُمَّ انْصَرَفَ عَنْهُ. [راجع: ۳۶۲۰]

۴۳۷۴۔ قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: ((إِنَّكَ أَرَى الَّذِي أُرَيْتُ فِيهِ مَا أُرَيْتُ)). فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ فَأَهْمَنِي شَأْنُهُمَا، فَأَوَّجِي إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي، أَحَدُهُمَا الْعَنَسِيُّ، وَالْآخَرُ مُسَيْلِمَةُ)).

[راجع: ۳۶۲۱]

(۴۳۷۳) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں عبد اللہ بن ابی حسین نے، کہا ہم کو نافع بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے عہد میں مسیلہ کذاب آیا، اس دعویٰ کے ساتھ کہ اگر محمد مجھے اپنے بعد (اپنا نائب و خلیفہ) بنادیں تو میں ان کی اتباع کر لوں۔ اس کے ساتھ اس کی قوم (بنو حنیفہ) کا بہت بڑا لشکر تھا۔ رسول اللہ ﷺ اس کے طرف تبلیغ کے لیے تشریف لے گئے۔ آپ کے ساتھ ثابت بن قیس بن شماس رضی اللہ عنہ بھی تھے۔ آپ کے ہاتھ میں کھجور کی ایک ٹہنی تھی۔ جہاں مسیلہ اپنی فوج کے ساتھ پڑاؤ کیے ہوئے تھا۔ آپ وہیں جا کر ٹھہر گئے اور آپ نے اس سے فرمایا: ”اگر تو مجھ سے یہ ٹہنی مانگے گا تو میں تجھے یہ بھی نہیں دوں گا اور تو اللہ کے اس فیصلے سے آگے نہیں بڑھ سکتا جو تیرے بارے میں پہلے ہی ہو چکا ہے۔ تو نے اگر میری اطاعت سے روگردانی کی تو اللہ تعالیٰ تجھے ہلاک کر دے گا۔ میرا تو خیال ہے کہ تو وہی ہے جو مجھے خواب میں دکھایا گیا تھا۔ اب تیری باتوں کا جواب میری طرف سے ثابت بن قیس رضی اللہ عنہ دیں گے۔“ پھر آپ واپس تشریف لائے۔

(۴۳۷۴) ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر میں نے رسول اللہ ﷺ کے اس ارشاد کے متعلق پوچھا: ”میرا خیال تو یہ ہے کہ تو وہی ہے جو مجھے خواب میں دکھایا گیا تھا“ تو ابو ہریرہ رضی اللہ عنہ نے مجھے بتایا کہ رسول اللہ ﷺ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے اپنے ہاتھوں میں سونے کے دو ٹکڑے دیکھے، مجھے انہیں دیکھ کر بڑا دکھ ہوا پھر خواب ہی میں مجھ پر وحی کی گئی کہ میں ان میں پھونک مار دوں۔ چنانچہ میں نے ان پر پھونکا تو وہ اڑ گئے۔ میں نے اس کی تعبیر دو جھوٹوں سے کی جو میرے بعد نکلیں گے۔ ایک اسود عسی تھا اور دوسرا مسیلہ کذاب۔“ جن ہر دو کو خدا نے پھونک کی طرح ختم کر دیا۔

تشریح: اسود عسی تو نبی کریم ﷺ کے ہی زمانہ میں مارا گیا اور مسیلہ کذاب حضرت صدیق اکبر رضی اللہ عنہ کی خلافت میں ختم ہوا۔ سچ آخراں ہوتا ہے اور جھوٹ چند روز چلتا ہے پھر مٹ جاتا ہے۔ آج اسود اور مسیلہ کا ایک ماننے والا باقی نہیں اور حضرت محمد ﷺ کے تابعدار قیامت تک باقی رہیں گے۔ عیسائی مشنریاں کس قدر جانفشانی سے کام کر رہی ہیں پھر وہ ناکام ہیں اسلام اپنی برکتوں کے نتیجے میں خود بخود پھیلتا ہی جا رہا ہے۔ سچ ہے:

نور خدا ہے کفر کی حرکت پر خندہ زن پھونکوں سے یہ چراغ بجھایا نہ جائے گا

۴۳۷۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا (۴۳۷۵) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبد الرزاق نے

بیان کیا، ان سے معمر نے، ان سے ہام نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”خواب میں میرے پاس زمین کے خزانے لائے گئے اور میرے ہاتھوں میں سونے کے دو ٹکٹن رکھ دیئے گئے۔ یہ مجھ پر بڑا شاق گزرا۔ اس کے بعد مجھے وحی کی گئی کہ میں ان میں پھونک مار دوں۔ میں نے پھونک ماری تو وہ اڑ گئے۔ میں نے اس کی تعبیر دو جھوٹوں سے کی جن کے درمیان میں، میں ہوں یعنی صاحب صنعا (اسود غسانی) اور صاحب یمامہ (مسئلہ کذاب)۔“

عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِغَزَائِنِ الْأَرْضِ، فَوُضِعَ فِي كَفِّي سَوَارَانِ مِنْ ذَهَبٍ، فَكَبَّرًا عَلَيَّ فَأَوْحَى إِلَيَّ أَنْ أَنْفُخَهُمَا، فَفَنَفَخْتُهُمَا فَذَهَبَا فَأَوَّلُهُمَا الْكَذَّابُ الْلَذِينِ أَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ، وَصَاحِبُ الْيَمَامَةِ)).

[راجع: ۳۶۲۱] [مسلم: ۵۹۳۶]

تشریح: چنانچہ ہر دو پھونک کی طرح اڑ گئے۔

(۴۳۷۶) ہم سے صلت بن محمد نے بیان کیا، انہوں نے کہا کہ میں نے مہدی بن یمون سے سنا، کہا میں نے ابو رجاء عطارودی رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ ہم پہلے پتھر کی پوجا کرتے تھے اور اگر کوئی پتھر ہمیں اس سے اچھا مل جاتا تو اسے پھینک دیتے اور اس دوسرے کی پوجا شروع کر دیتے۔ اگر ہمیں پتھر نہ ملتا تو مٹی کا ایک ٹیلہ بنا لیتے اور بکری لا کر اس پر دوہتے اور اس کے گرد طواف کرتے۔ جب رجب کا مہینہ آ جاتا تو ہم کہتے یہ مہینہ نيزوں کو دور رکھنے کا ہے۔ چنانچہ ہمارے پاس لوہے سے بنے ہوئے جتنے بھی نيزے یا تیر ہوتے ہم رجب کے مہینے میں اپنے سے دور رکھتے اور انہیں کسی طرف پھینک دیتے۔

٤٣٧٦۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ مَهْدِيَّ بْنَ يَمُونٍ، قَالَ: سَمِعْتُ أَبَا رَجَاءَ الطَّعَارِدِيَّ، يَقُولُ: كُنَّا نَعْبُدُ الْحَجَرَ، فَإِذَا وَجَدْنَا حَجَرًا هُوَ خَيْرٌ مِنْهُ الْفَتْنَا وَأَخَذْنَا الْآخَرَ، فَإِذَا لَمْ نَجِدْ حَجَرًا جَمَعْنَا جُثُوَّةً مِنْ تُرَابٍ، ثُمَّ جِئْنَا بِالشَّاةِ فَحَلَبْنَا عَلَيْهِ، ثُمَّ طَفْنَا بِهِ، فَإِذَا دَخَلَ شَهْرُ رَجَبٍ قُلْنَا: مُنْصَلُّ الْأَسْنَةِ. فَلَا نَدْعُ رُمْحًا فِيهِ حَدِيدَةً وَلَا سَهْمًا فِيهِ حَدِيدَةً إِلَّا نَزَعْنَاهُ فَأَلْقَيْنَاهُ شَهْرَ رَجَبٍ.

(۴۳۷۷) اور میں نے ابو رجاء سے سنا، انہوں نے بیان کیا کہ جب نبی کریم ﷺ مبعوث ہوئے تو میں ابھی کم عمر تھا اور اپنے گھر کے اونٹ چرایا کرتا تھا پھر جب ہم نے آپ کی فتح (مکہ) کی خبر سنی تو ہم آپ کو چھوڑ کر دوزخ میں چلے گئے، یعنی مسئلہ کذاب کے تابعدار بن گئے۔

٤٣٧٧۔ قَالَ: وَسَمِعْتُ أَبَا رَجَاءَ، يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ غُلَامًا أَرْعَى الْإِبِلَ عَلَى أَهْلِي، فَلَمَّا سَمِعْنَا بِخُرُوجِهِ قَرَرْنَا إِلَى النَّارِ إِلَى مُسَيِّلَةِ الْكَذَّابِ.

تشریح: حضرت ابو رجاء پہلے مسئلہ کذاب کے تابعدار بن گئے تھے پھر اللہ نے ان کو اسلام کی توفیق دی مگر انہوں نے نبی کریم ﷺ کو نہیں دیکھا۔

باب: اسود غسانی کا قصہ

بَابُ قِصَّةِ الْأَسْوَدِ الْغَسَنِيِّ

(۴۳۷۸) ہم سے سعید بن محمد جری نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا مجھ سے ان کے والد ابراہیم بن سعد نے، ان سے

٤٣٧٨۔ حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ النَّجْرَمِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا

صالح بن کیسان نے، ان سے ابن عبیدہ شیط نے، دوسرے موقع پر (ابن عبیدہ رضی اللہ عنہ) کے نام کی تصریح ہے یعنی عبداللہ اور ان سے عبید اللہ بن عبداللہ بن عتبہ نے بیان کیا کہ ہمیں معلوم ہے کہ جب مسیلمہ کذاب مدینہ آیا تو بنت حارث کے گھر اس نے قیام کیا، کیونکہ بنت حارث بن کر بن اس کی بیوی تھی۔ یہی عبداللہ بن عبداللہ بن عامر کی بھی ماں ہے، پھر رسول اللہ ﷺ اس کے یہاں تشریف لائے (تبلیغ کے لئے) آپ کے ساتھ ثابت بن قیس بن ثمال رضی اللہ عنہ بھی تھے۔ ثابت وہی ہیں جو رسول اللہ ﷺ کے خطیب کے نام سے مشہور تھے حضور اکرم ﷺ کے ہاتھ میں ایک چھڑی تھی۔ حضور ﷺ اس کے پاس آ کر ٹھہر گئے اور اس سے گفتگو کی، اسلام کی دعوت دی۔ مسیلمہ نے کہا کہ میں اس شرط پر مسلمان ہوتا ہوں کہ آپ کے بعد مجھ کو حکومت ملے۔ نبی اکرم ﷺ نے فرمایا: ”اگر تم مجھ سے یہ چھڑی مانگو گے تو میں تمہیں یہ بھی نہیں دے سکتا اور میں تو سمجھتا ہوں کہ تم وہی ہو جو مجھے خواب میں دکھائے گئے تھے۔ یہ ثابت بن قیس رضی اللہ عنہ ہیں اور میری طرف سے تمہاری باتوں کا یہی جواب دیں گے۔“ پھر حضور ﷺ واپس تشریف لائے۔

(۳۷۹) عبید اللہ بن عبداللہ نے کہا کہ میں نے عبداللہ بن عباس رضی اللہ عنہما سے حضور اکرم ﷺ کے اس خواب کے متعلق پوچھا جس کا ذکر آپ نے فرمایا تھا تو انہوں نے بتایا کہ مجھے معلوم ہوا ہے کہ رسول اللہ ﷺ نے فرمایا: ”مجھے خواب میں دکھایا گیا تھا کہ میرے ہاتھوں پر سونے کے دو کنگن رکھ دیئے گئے ہیں۔ میں اس سے بہت گھبرایا اور ان کنگنوں سے مجھے اضطراب سا ہوا، پھر مجھے حکم ہوا اور میں نے انہیں پھونک دیا تو دونوں کنگن اڑ گئے۔ میں نے اس کی تعبیر دو جھوٹوں سے کی جو خردی کرنے والے ہیں۔“ عبید اللہ نے بیان کیا کہ ان میں سے ایک اسود غسی تھا، جسے فیروز نے یمن میں قتل کیا اور دوسرا مسیلمہ کذاب تھا۔

ابن، عن صالح، عن ابن عبیدة بن نسيط، وكان في موضع آخر اسمه عبد الله. أن عبید الله بن عبد الله بن عتبة قال: بلغنا أن مسيلم الكذاب قدِم المدينة، فنزل في دار بنت الحارث، وكانت تحت ابنة الحارث بن كرز، وهي أم عبد الله بن عامر، فاتاه رسول الله ﷺ ومعه ثابت بن قيس بن ثمال، وهو الذي يقال له: خطيب رسول الله ﷺ. وفي يد رسول الله ﷺ قضيب، فوقف عليه فكلّمه فقال له مسيلم: إن شئت خلّيت بيننا وبين الأمر، ثم جعلته لنا بعدك. فقال النبي ﷺ: ((لو سألتني هذا القضيب ما أعطيتك وإني لأراك الذي أريت فيه ما أريت، وهذا ثابت بن قيس وسيجيئك عني)) فانصرف النبي ﷺ. [راجع: ۳۶۲۰] ۴۳۷۹۔ قَالَ عَبِيدَةُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ فَقَالَ ابْنُ عَبَّاسٍ: ذَكَرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ أَرَيْتُ أَنَّهُ وَضَعَ فِي يَدَيَّ سَوَارَيْنِ مِنْ ذَهَبٍ، فَفَطَعْتُهُمَا وَكَرِهْتُهُمَا، فَأَذِنَ لِي فَفَخَّخْتُهُمَا فَطَارَا، فَأَوَلَّتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ)). قَالَ عَبِيدَةُ اللَّهِ: أَحَدُهُمَا الْعَنَسِيُّ الَّذِي قَتَلَهُ قَيْرُوزُ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ.

[راجع: ۳۶۲۱]

تصریح: مسیلمہ کذاب کی جو رو کا نام کہہ بنت حارث بن کر رہا تھا۔ مسیلمہ کے قتل کے بعد عبداللہ بن عامر نے ان سے نکاح کر لیا تھا۔ اس کے پیٹ سے عبداللہ بن عامر پیدا ہوئے۔ راوی نے غلطی سے ایک عبداللہ کا لفظ چھوڑ دیا لیکن ہم نے ترجمہ میں بڑھادیا۔ بعض نسخوں میں یوں ہے کہ وہ عبداللہ

بن عامر کی اولاد کی نالتھی۔ سیلہ کذاب کو وحشی اللہ نے قتل کیا اور اسود عسی کو یمن میں فیروز نے مار ڈالا۔ اسود کے قتل کی خبر وحی سے نبی کریم ﷺ کو وفات سے ایک رات دن پہلے ہوئی تھی جو آپ ﷺ نے اپنے صحابہ رضی اللہ عنہم کو سنا دی تھی۔ بعد میں اس کے آدمیوں کے ذریعہ سے یہ خبر حضرت ابو بکر رضی اللہ عنہ کی خلافت کے زمانے میں آئی۔ یہ اسود صنعاء میں ظاہر ہوا تھا اور نبوت کا دعویٰ کر کے نبی کریم ﷺ کے عامل مہاجر بن امیہ پر غالب آ گیا تھا بعض نے کہا کہ نبی کریم ﷺ کی طرف سے ہاذان وہاں کا عامل تھا تو اسود نے اس کی جو دروزر بانہ سے نکاح کر لیا اور یمن کا حاکم بن بیٹھا۔ آخر فیروز ایک روز رات میں نقب لگا کر اس کے گھر گھس گئے۔ دروازے پر ایک ہزار چوکیداروں کا پہرہ تھا۔ اس لیے نقب لگایا گیا تھا۔ آخر فیروز نے اس کا سر کاٹ لیا اور ہاذان کی عورت کو مال و اسباب سمیت نکال لائے۔ اسی رات کو ہاذان کی عورت نے اس کو خوب شراب پلائی تھی اور وہ نشہ میں مدہوش تھا۔ اللہ نے اس طرح اسود عسی کے فتنے کو ختم کر لیا: ﴿قَطَّعَ ذَابِرُ الْقَوْمِ الَّذِينَ كَلَّمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (۶/ الانعام: ۴۵) یہ ثابت بن قیس انصاری خزرجی رضی اللہ عنہ ہیں۔ غزوہ احداور بعد کے سب غزوات میں شریک ہوئے۔ انصار کے بڑے علما میں سے تھے۔ رسول کریم ﷺ کے خطیب تھے۔ آپ نے ان کو جنت کی بشارت دی۔ سنہ ۱۲ھ میں یمامہ کی جنگ میں شہید ہوئے۔

بَابُ قِصَّةِ أَهْلِ نَجْرَانَ باب: نجران کے نصاریٰ کا قصہ

تشریح: نجران ایک بڑا شہر تھا مکہ سے سات منزل وہاں نصاریٰ بہت آباد تھے۔

۴۳۸۰۔ حَدَّثَنَا عَبَّاسُ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حَدِيثَةٍ، قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَاعِنَا، لَا نَفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَ: إِنَّا نَعْطِيكَ مَا سَأَلْتَنَا، وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا، وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا. فَقَالَ: ((لَا بَعْثُ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ حَقَّ أَمِينٍ)). فَاسْتَشَرَفَ لَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ فَقَالَ: ((قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ)). فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ ﷺ: ((هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ)).

(۲۳۸۰) مجھ سے عباس بن حسین نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے بیان کیا، ان سے اسرائیل نے، ان سے ابو اسحاق نے، ان سے صلیہ بن زفر نے اور ان سے حدیفہ رضی اللہ عنہ نے بیان کیا کہ نجران کے دوسرا عاقب اور سید، رسول اللہ ﷺ سے مباہلہ کرنے کے لیے آئے تھے لیکن ایک نے اپنے دوسرے ساتھی سے کہا کہ ایسا نہ کرو کیونکہ اللہ کی قسم! اگر یہ نبی ہوئے اور پھر بھی ہم نے ان سے مباہلہ کیا تو ہم پنپ نہیں سکتے اور نہ ہمارے بعد ہماری نسلیں رہ سکیں گی، پھر ان دونوں نے آنحضور ﷺ سے کہا کہ جو کچھ آپ مانگیں ہم جزیہ دینے کے لیے تیار ہیں۔ آپ ہمارے ساتھ کوئی امین بھیج دیجئے، جو بھی آدمی ہمارے ساتھ بھیجیں وہ امین ہونا ضروری ہے۔ آنحضرت ﷺ نے فرمایا: ”میں تمہارے ساتھ ایک ایسا آدمی بھیجوں گا جو امانت دار ہو بلکہ پورا پورا امانت دار ہوگا۔“ صحابہ رضی اللہ عنہم آنحضرت ﷺ کے منتظر تھے۔ آپ نے فرمایا: ”ابو عبیدہ بن جراح! اٹھو۔“ جب وہ کھڑے ہوئے تو رسول اللہ ﷺ نے فرمایا: ”یہ اس امت کے امین ہیں۔“

[راجع: ۳۷۴۵]

تشریح: حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”وفی قصۃ اهل نجران من القوائد ان اقرار الکافر بالنبوة فلا بدخله فی الاسلام حتی يلتزم احکام الاسلام وفيها جواز مجادلة اهل الكتاب وقد تجب اذا تعينت مصلحة وفيها مشروعية مباہلة المخالف اذا

اصر بعد ظهور الحجة وقد دعا ابن عباس الى ذلك ثم الازاعي ووقع ذلك لجماعة من العلماء او مما عرف بالتجربة ان من باهل وكان مبطلا لا تمضى عليه سنة من يوم المباهلة ووقع لى ذلك مع شخص كان يتعصب لبعض الملاحدة فلم يقم بعدها غير شهرين وفيها مصالحة اهل الهدنة على ما يراه الامام من اصناف المال وفيها بعث الامام الرجل العالم الامين الى اهل الذمة فى مصلحة الاسلام وفيها منقبة ظاهرة لابي عبيدة بن الجراح وقد ذكر ابن اسحاق ان النبى ﷺ بعث عليا الى اهل نجران لياتيه بصدقاتهم وجزيتهم وهذه القصة غير قصة ابي عبيدة لان ابا عبيدة توجه معهم فقبض مال الصلح ورجع وعلى ارسله النبى ﷺ بعد ذلك يقبض منهم ما استحق عليهم من الجزية ويأخذ بمن اسلم منهم ما وجب عليه من الصدقة والله اعلم۔“ (فتح البارى)

حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اہل نجران کے قصے میں بہت سے فوائد ہیں۔ جن میں یہ کہ کافر اگر نبوت کا اقرار کرے تو اس کو اسلام میں داخل نہیں کرے گا جب تک جملہ احکام اسلام کا التزام نہ کرے اور یہ اہل کتاب سے مذہبی امور میں مناظرہ کرنا جائز ہے بلکہ بعض دفعہ واجب، جب اس میں کوئی مصلحت مد نظر ہو اور یہ کہ مخالف سے مہلہ کرنا بھی مشروع ہے جب وہ دلائل کے ظہور کے بعد بھی مہلہ کا قصد کرے۔ حضرت ابن عباس رضی اللہ عنہما نے بھی اپنے ایک حریف کو مہلہ کی دعوت دی تھی اور امام اوزاعی رحمہ اللہ کو بھی ایک جماعت علما کے ساتھ مہلہ کا موقع پیش آیا تھا اور یہ تجربہ یہ کیا گیا ہے کہ مہلہ کرنے والا باطل فریق ایک سال کے اندر اندر عذاب الہی میں گرفتار ہو جاتا ہے اور میرے (علامہ ابن حجر کے) ساتھ بھی ایک لمحہ نے مہلہ کیا اور وہ دوماہ کے اندر ہی ہلاک ہو گیا اور یہ کہ اس سے امام کے لیے مصلحت اختیار ثابت ہوا، وہ دئی لوگوں کے اوپر مال کی قسموں میں سے حسب مصلحت جزیہ لگائے اور یہ کہ امام ذبیوں کے پاس جس آدمی کو بطور تحصیلدار مقرر کرے وہ عالم اور امانت دار ہو اور اس میں حضرت ابو عبیدہ بن جراح رضی اللہ عنہ کی منقبت بھی ہے اور ابن اسحاق نے ذکر کیا ہے کہ رسول اللہ ﷺ نے نجران والوں کے ہاں تحصیل زکوٰۃ اور اموال جزیہ کے لیے حضرت علی رضی اللہ عنہ کو بھیجا تھا۔ یہ موقع دوسرا ہے۔ حضرت ابو عبیدہ رضی اللہ عنہ کو ان کے ساتھ صرف صلح نامہ کے وقت طے شدہ رقم کی وصولی کے لیے بھیجا تھا۔ بعد میں علی رضی اللہ عنہ کو ان سے مقررہ جزیہ سالانہ وصول کرنے اور جو مسلمان ہو گئے تھے، ان سے اموال زکوٰۃ حاصل کرنے کے لیے بھیجا تھا۔

یہی نجرانی تھے جن کے لیے نبی کریم ﷺ نے مسجد نبوی کا آدھا حصہ ان کی اپنے مذہب کے مطابق عبادت کے لیے خالی فرما دیا تھا۔ رسول کریم ﷺ کی اہل مذاہب کے ساتھ یہ رواداری ہمیشہ سنہری حرفوں سے لکھی جاتی رہی گی۔ (میں ﷺ) صد افسوس کہ آج خود اسلامی فرقوں میں یہ رواداری مفقود ہے ایک سنی شیعہ مسجد میں انجمنی نگاہوں سے دیکھا جاتا ہے۔ ایک وہابی کو دیکھ کر ایک بریلوی کی آنکھیں سرخ ہو جاتی ہیں۔ فلیک علی الاسلام من کان باکیا۔

۴۳۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ صَلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ، قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ابْعَثْ لَنَا رَجُلًا أَمِينًا. فَقَالَ: ((لَا بَعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ)). فَاسْتَشَرَفَ لَهُ النَّاسُ، فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

(۴۳۸۱) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ میں نے ابو اسحاق سے سنا، انہوں نے صلہ بن زفر سے اور ان سے ابو حذیفہ رضی اللہ عنہ نے بیان کیا کہ اہل نجران نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ ہمارے ساتھ کوئی امانت دار آدمی بھیجئے۔ آنحضرت ﷺ نے فرمایا: ”میں تمہارے ساتھ ایسا آدمی بھیجوں گا جو ہر حیثیت سے امانت دار ہوگا۔“ صحابہ رضی اللہ عنہم منتظر تھے۔ آخر حضور ﷺ نے ابو عبیدہ بن جراح رضی اللہ عنہ کو بھیجا۔

تشریح: حضرت ابو عبیدہ عامر بن عبد اللہ بن جراح رضی اللہ عنہ فہری قریشی ہیں۔ عشرہ مبشرہ میں سے ہیں اور اس امت کے امین کہلاتے ہیں۔ حضرت عثمان بن مظعون رضی اللہ عنہ کے ساتھ اسلام لائے۔ حبشہ کی طرف دوسری مرتبہ ہجرت کی۔ تمام عزوات میں حاضر رہے۔ جنگ احد میں انہوں نے خود کی ان دو کڑیوں کو بونہی کریم ﷺ کے چہرہ مبارک میں گھس گئی تھیں کھینچا تھا جن کی وجہ سے آپ کے آگے کے دودانت شہید ہو گئے تھے۔ یہ لمبے قد والے خوبصورت چہرے والے، ہلکی ڈاڑھی والے تھے۔ طاعون عمواس میں ۱۸ھ میں بمقام اردن انتقال ہوا اور بیسان میں دفن ہوئے۔ عمر اٹھادس سال کی تھی ان کا نسب نامہ رسول کریم ﷺ سے فہر بن مالک پرل جاتا ہے۔ (رضی اللہ عنہ وارضاه) ائمیں

۴۳۸۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينٌ هَذِهِ الْأُمَّةِ أَبُو عَبِيدَةَ بْنُ الْجَرَّاحِ)). [راجع: ۶۷۴۴] امین ابو عبیدہ بن جراح رضی اللہ عنہ ہیں۔

تشریح: نبی کریم ﷺ نے ان کو اسلام کی دعوت دی، سنایا پھر انہوں نے مانا آخر آپ نے فرمایا کہ آؤ ہم تم مہلبہ کر لیں یعنی دونوں فریق مل کر اللہ سے دعا کریں کہ یا اللہ! جو ہم میں سے ناحق پر ہوا اس پر اپنا عذاب نازل کر۔ وہ مہلبہ کے لیے بھی تیار نہیں ہوئے بلکہ اس شرط پر صلح کر لی کہ وہ ہزار جوڑے کپڑے رجب میں اور ہزار جوڑے صفر میں دیا کریں گے اور ہر جوڑے کے ساتھ ایک اوقیہ چاندی بھی دیں گے قرآن کی آیت ان ہی کے بارے میں نازل ہوئی تھی۔

بَابُ قِصَّةِ عُمَانَ وَابْنِ بَحْرَيْنَ كَاتِصَ

۴۳۸۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، سَمِعَ ابْنَ الْمُنْكَدِرِ، جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ لَقَدْ أُعْطِيتُكَ هَكَذَا وَهَكَذَا)) ثَلَاثًا. فَلَمْ يَقْدَمْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ فَلَمَّا قَدِمَ عَلَى أَبِي بَكْرٍ أَمَرَ مُنَادِيًا فَنَادَى مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ دِينَ أَوْ عِدَّةٌ فَلْيَأْتِنِي. قَالَ جَابِرٌ: فَجِئْتُ أَبَا بَكْرٍ، فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَوْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطِيتُكَ هَكَذَا وَهَكَذَا)) ثَلَاثًا. قَالَ: فَأَعْطَانِي. قَالَ جَابِرٌ: فَلَقِيتُ أَبَا بَكْرٍ بَعْدَ ذَلِكَ فَسَأَلْتُهُ، فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ

۴۳۸۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا کہ انہوں نے محمد بن منکدر سے سنا، انہوں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ ﷺ نے مجھ سے فرمایا تھا: ”جب میرے پاس بحرین سے روپیہ آئے گا تو میں تمہیں اتنا اتنا تین لپ بھر کر روپیہ دوں گا۔“ لیکن بحرین سے جس وقت روپیہ آیا تو حضور اکرم ﷺ کی وفات ہو چکی تھی۔ اس لیے وہ روپیہ ابو بکر صدیق رضی اللہ عنہ کے پاس آیا اور انہوں نے اعلان کر دیا کہ اگر کسی کا حضور اکرم ﷺ پر قرض یا کسی سے حضور اکرم ﷺ کا کوئی وعدہ ہو تو وہ میرے پاس آئے۔ جابر رضی اللہ عنہ نے بیان کیا کہ میں ان کے پاس آیا اور انہیں بتایا کہ نبی اکرم ﷺ نے مجھ سے فرمایا تھا کہ ”اگر بحرین سے میرے پاس روپیہ آیا تو میں تمہیں اتنا اتنا تین لپ بھر کر دوں گا۔“ پھر ابو بکر رضی اللہ عنہ نے مجھے اتنا روپیہ دیا۔ جابر نے بیان کیا کہ پھر میں نے ان سے ملاقات کی اور ان سے اس کے متعلق کہا لیکن انہوں نے اس مرتبہ مجھے نہیں دیا۔ میں پھر ان کے یہاں

گیا اس مرتبہ بھی انہوں نے نہیں دیا۔ میں تیسری مرتبہ گیا، اس مرتبہ بھی انہوں نے دیا۔ اس لیے میں نے ان سے کہا کہ میں آپ کے یہاں ایک مرتبہ آیا، آپ نے نہیں دیا، پھر آیا اور آپ نے نہیں دیا۔ پھر تیسری مرتبہ آیا ہوں اور آپ اس مرتبہ بھی نہیں دے رہے۔ اگر آپ کو مجھے دینا ہے تو دے دیجیے ورنہ صاف کہہ دیجئے کہ میرا دل دیے کو نہیں چاہتا، میں بخیل ہوں۔ اس پر ابو بکر رضی اللہ عنہ نے فرمایا: تم نے کہا ہے کہ میرے معاملہ میں بخل کرلو، بھلا بخل سے بڑھ کر اور کیا عیب ہو سکتا ہے۔ تین مرتبہ انہوں نے یہ جملہ دہرایا اور کہا میں نے تمہیں جب بھی ٹالا تو میرا ارادہ یہی تھا کہ بہر حال تمہیں دینا ہے۔ اور اسی سند سے عمرو بن دینار سے روایت ہے، ان سے محمد بن علی باقر نے بیان کیا، انہوں نے کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں حاضر ہوا تو ابو بکر رضی اللہ عنہ نے مجھے ایک لپ بھر کر روپیہ دیا اور کہا کہ اسے گن لو۔ میں نے گنا تو پانچ سو تھا فرمایا کہ دو مرتبہ اتنا ہی اور لے لو۔

تشریح: حضرت ابو بکر صدیق رضی اللہ عنہ کے فرمان کا یہ مطلب تھا کہ میں اپنے حصے یعنی جس میں سے دینا چاہتا ہوں۔ جس خاص خلیفہ اسلام کو ملتا ہے اور وہ مختار ہیں جسے چاہیں دیں۔

باب: قبیلہ اشعر اور اہل یمن کی آمد کا بیان

(یہ لوگ بصورت وفد ۷ھ میں خیبر کے فتح ہونے پر حاضر خدمت ہوئے تھے) اور ابو موسیٰ اشعری رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کیا: ”اشعری لوگ مجھ سے ہیں میں ان میں سے ہوں۔“

(۴۳۸۴) مجھ سے عبد اللہ بن محمد اور اسحاق بن نصر نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے بیان کیا، کہا ہم سے یحییٰ بن زکریا بن ابی زائدہ نے بیان کیا، ان سے ان کے والد نے اور ان سے ابو اسحاق عمرو بن عبد اللہ نے، ان سے اسود بن یزید نے اور اسے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ میں اور میرے بھائی ابو رہم یا ابو بردہ یمن سے آئے تو ہم (ابتداء میں) بہت دنوں تک یہ سمجھتے رہے کہ ابن مسعود رضی اللہ عنہ اور ان کی والدہ ام عبد اللہ رضی اللہ عنہا دونوں

الثَّانِيَةَ فَلَمْ يُعْطِنِي ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِنِي، فَقُلْتُ لَهُ: قَدْ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، فَإِنَّمَا أَنْ تُعْطِنِي، وَإِنَّمَا أَنْ تُبْخَلَ عَنِّي. فَقَالَ: أَقُلْتُ: تُبْخَلَ عَنِّي؟ وَأَيُّ دَاءٍ أَذُوًا مِنَ الْبُخْلِ؟ قَالَهَا ثَلَاثًا مَا مَنَعْتُكَ مِنْ مَرَوْ إِلَّا وَأَنَا أُرِيدُ أَنْ أُعْطِيكَ. وَعَنْ عَمْرِو عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: حِجَّتُهُ، فَقَالَ لِي أَبُو بَكْرٍ: عُدْهَا. فَعَدَدْتُهَا فَوَجَدْتُهَا خَمْسِمِائَةٍ، قَالَ: خُذْ مِنْهَا مَرَّتَيْنِ. [راجع: ۲۲۹۶]

بَابُ قُدُومِ الْأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: ((هُمْ مِنِّي وَأَنَا مِنْهُمْ)).

۴۳۸۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، وَإِسْحَاقُ ابْنُ نَصْرِ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى، قَالَ: قَدِمْتُ أَنَا وَأَجِجِي، مِنَ الْيَمَنِ، فَمَكَّنَنَا جِئْنَا مَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا

مِنْ أَهْلِ الْبَيْتِ، مِنْ كَثَرَةِ دُخُولِهِمْ آخَضَرْتُ مَلَأْتُ بَيْتِی سے ہیں کیونکہ یہ آنحضرت ﷺ کے گھر میں رات دن بہت آیا جایا کرتے تھے اور ہر وقت حضور ﷺ کے ساتھ رہا کرتے تھے۔ [راجع: ۳۷۶۳]

تشریح: حضرت ابو موسیٰ اشعری رضی اللہ عنہ دوسرے یمن والوں کے ساتھ پہلے حبش پہنچ گئے تھے۔ وہاں سے جعفر بن ابی طالب رضی اللہ عنہ کے ساتھ ہو کر خدمت نبوی میں تشریف لائے۔

(۴۳۸۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبدالسلام بن حرب نے بیان کیا، اسے ایوب سختیانی نے، ان سے ابو قلابہ نے اور ان سے زہد بن زہد کہ جب ابو موسیٰ رضی اللہ عنہ (کوفہ کے امیر بن کر عثمان رضی اللہ عنہ کے عہد خلافت میں) آئے تو اس قبیلہ جرم کا انہوں نے بہت اعزاز کیا۔ زہد کہتے ہیں کہ ہم آپ کی خدمت میں بیٹھے ہوئے تھے اور وہ مرغ کا ناشتہ کر رہے تھے۔ حاضرین میں سے ایک اور صاحب بھی بیٹھے ہوئے تھے۔ ابو موسیٰ رضی اللہ عنہ نے انہیں بھی کھانے پر بلایا تو اس صاحب نے کہا جب سے میں نے مرغیوں کو کچھ (گندی) چیزیں کھاتے دیکھا ہے، اسی وقت سے مجھے اس کے گوشت سے گھن آنے لگی ہے۔ ابو موسیٰ رضی اللہ عنہ نے کہا آؤ بھی میں نے رسول اللہ ﷺ کو اس کا گوشت کھاتے دیکھا ہے۔ اس صاحب نے کہا لیکن اس کا گوشت نہ کھانے کی قسم کھا رکھی ہے۔ انہوں نے کہا تم آؤ جاؤ میں تمہیں تمہاری قسم کے بارے میں علاج بتاؤں گا۔ ہم قبیلہ اشعر کے چند لوگ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے (غزوہ تبوک کے لیے) جانور مانگے۔ حضور ﷺ نے فرمایا کہ سواری نہیں ہے۔ ہم نے پھر آپ سے مانگا تو آپ نے اس مرتبہ قسم کھائی کہ آپ ہم کو سواری نہیں دیں گے لیکن ابھی کچھ زیادہ دیر نہیں ہوئی تھی کہ غنیمت میں کچھ اونٹ آئے اور آنحضرت ﷺ نے ان میں سے پانچ اونٹ ہم کو دلائے۔ جب ہم نے انہیں لے لیا تو پھر ہم نے کہا کہ یہ تو ہم نے نبی ﷺ کو دھوکا دیا۔ آپ کو غفلت میں رکھا، قسم یا نہیں دلائی۔ ایسی حالت میں ہماری بھلائی کبھی نہیں ہوگی۔ آخر میں آپ کے پاس آیا اور میں نے کہا: یا رسول اللہ! آپ نے تو قسم کھائی تھی کہ آپ ہم کو سواری نہیں دیں گے پھر آپ نے سواری دے دی۔ آنحضرت ﷺ نے فرمایا: ”ٹھیک ہے لیکن جب بھی میں کوئی

۴۳۸۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ زَهْدِ بْنِ زَهْدٍ، قَالَ: لَمَّا قَدِمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَيِّ مِنْ جَرَمٍ، وَإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَغَدَّى دَجَاجًا، وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ، فَدَعَاهُ إِلَى الْغَدَاءِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَّرْتُهُ: قَالَ: هَلَمْ، فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُهُ. قَالَ: إِنِّي حَلَفْتُ لَا أَكُلُهُ. قَالَ: هَلَمْ أُخْبِرَكَ عَنْ يَمِينِكَ إِنَّا أَتَيْنَا النَّبِيَّ ﷺ نَفَرًا مِنَ الْأَشْعَرِيِّينَ، فَاسْتَحْمَلْنَاهُ فَأَبَى أَنْ يَحْمِلَنَا فَاسْتَحْمَلْنَاهُ، فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ لَمَ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أَتَانِي بِنَهَبٍ إِبِلٍ، فَأَمَرَ لَنَا بِخُمْسِ دَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا: تَغْفُلْنَا النَّبِيُّ ﷺ يَمِينَهُ، لَا نُفْلِحُ بَعْدَهَا أَبَدًا فَأَتَيْنَتْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَقَدْ حَمَلْتَنَا. قَالَ: ((أَجَلْ، وَلَكِنْ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا)). [راجع: ۳۱۳۳]

قسم کھاتا ہوں اور پھر اس کے سوا دوسری صورت مجھے اس سے بہتر نظر آتی ہے تو میں وہی کرتا ہوں جو بہتر ہوتا ہے۔“ (اور قسم کا کفارہ دے دیتا ہوں)۔

(۴۳۸۶) مجھ سے عمرو بن علی نے بیان کیا، کہا ہم سے ابو عاصم نبیل نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے ابو صخرہ جامع بن شداد نے بیان کیا، ہم سے صفوان بن حرزازی نے بیان کیا، کہا ہم سے عمران بن حصین رضی اللہ عنہ نے بیان کیا کہ بنو تمیم رسول اللہ ﷺ کی خدمت میں حاضر ہوئے تو آپ نے فرمایا: ”اے بنو تمیم! بشارت قبول کر لو۔“ انہوں نے کہا کہ جب آپ نے ہمیں بشارت دی ہے تو کچھ روپے بھی عنایت فرمائیے۔ اس پر رسول اللہ ﷺ کے چہرے کا رنگ بدل گیا، پھر یمن کے کچھ اشعری لوگ آئے، آپ ﷺ نے فرمایا: ”بنو تمیم نے بشارت قبول نہیں کی۔ یمن والو! تم قبول کر لو۔“ وہ بولے کہ ہم نے قبول کی یا رسول اللہ!

۴۳۸۶۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَبُو صَخْرَةَ، جَامِعُ بْنُ شَدَادٍ، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ مُخْرَبٍ الْفَارِسِيُّ، قَالَ: حَدَّثَنَا عِمْرَانُ ابْنُ حُصَيْنٍ، قَالَ: جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((أَبْشِرُوا يَا بَنِي تَمِيمٍ)). قَالُوا: أَمَّا إِذْ بَشَرْتَنَا فَأَعْطَيْنَا. فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ، فَجَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ النَّبِيُّ ﷺ: ((اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلُهَا بَنُو تَمِيمٍ)). قَالُوا: قَدْ قَبَلْنَا يَا رَسُولَ اللَّهِ! [راجع: ۳۱۹۰]

تشریح: یہ حدیث اوپر گزر چکی ہے۔ حافظ ابن حجر رحمہ اللہ کہتے ہیں کہ اس میں یہ اشکال پیدا ہوتا ہے کہ بنو تمیم کے لوگ تو ۹ھ میں آئے تھے اور اشعری اس سے پہلے ۷ھ میں، اس کا جواب یوں دیا ہے کہ کچھ اشعری لوگ بنو تمیم کے بعد بھی آئے ہوں گے۔

(۴۳۸۷) ہم سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے اور ان سے ابو مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایمان تو ادھر ہے آپ نے اپنے ہاتھ سے یمن کی طرف اشارہ کیا اور بے رحمی اور سخت دلی اونٹ کی دم کے پیچھے پیچھے چلنے والوں میں ہے، جدھر شیطان کے دونوں سینک نکلتے ہیں (یعنی مشرق) قبیلہ ربیعہ اور مضر کے لوگوں میں۔“

۴۳۸۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْإِيمَانُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى الْيَمَنِ وَالْجَفَاءِ وَغَلَطَ الْقُلُوبَ فِي الْقَدَّادِينَ، عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ رَبِيعَةً وَمُضَرَ)).

[راجع: ۳۳۰۲]

تشریح: طلوع شمس کے وقت سورج کی کریمیں دائیں بائیں پھیل جاتی ہیں، مشرکین اس وقت سورج کی پوجا کرتے ہیں جو شیطانی فعل ہے، حدیث میں اشارہ اسی طرف ہے۔

۴۳۸۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا

بیان کیا، ان سے شعبہ نے، ان سے سلیمان نے، ان سے ذکوان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تمہارے یہاں اہل یمن آگئے ہیں، ان کے دل کے پردے باریک، دل نرم ہوتے ہیں، ایمان یمن والوں کا ہے اور حکمت بھی یمن کی اچھی ہے اور فخر و تکبر اونٹ والوں میں ہوتا ہے اور اطمینان اور سہولت بکری والوں میں۔“

ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَفِيدَةً وَالْيَمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ)).

اور غندر نے بیان کیا اس حدیث کو شعبہ سے ان سے سلیمان نے، انہوں نے ذکوان سے سنا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ سے۔

وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. [راجع: ۳۳۰۱] [مسلم: ۱۹۲]

تشریح: غندر کی روایت کو امام احمد رحمہ اللہ نے وصل کیا ہے، اس سند کے بیان کرنے سے غرض یہ ہے کہ اعمش کا سماع ذکوان سے بصراحت معلوم ہو جائے۔ (۳۳۸۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان نے، ان سے ثور بن زید نے، ان سے ابو الغیث (سالم) نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ایمان یمن کا ہے اور فتنہ (دین کی خرابی) ادھر سے ہے اور ادھر ہی سے شیطان کا سینگ نمودار ہوگا۔“

۴۳۸۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((الْإِيمَانُ يَمَانٌ، وَالْفِتْنَةُ هَاهُنَا، هَاهُنَا يَطْلُعُ قَرْنُ الشَّيْطَانِ)). [راجع: ۳۳۰۱]

(۳۳۹۰) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تمہارے یہاں اہل یمن آئے ہیں جو نرم دل رقیق القلب ہیں، دین کی سمجھ یمن والوں میں ہے اور حکمت بھی یمن کی ہے۔“

۴۳۹۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: ((أَتَاكُمْ أَهْلُ الْيَمَنِ، أَوْعَفُ قُلُوبًا وَأَرْقُ أَفِيدَةً، الْفَقْهُ يَمَانٌ، وَالْحِكْمَةُ يَمَانِيَّةٌ)). [راجع: ۳۳۰۱]

تشریح: اس حدیث سے یمن والوں کی بڑی فضیلت ظنی ہے۔ علم حدیث کا جیسا یمن میں رواج ہے ویسا دوسرے ملکوں میں نہیں ہے اور یمن میں تقلید محض کا تعصب نہیں ہے، دل کا پردہ نرم اور باریک ہونے کا مطلب یہ ہے کہ وہ حق بات کو جلد قبول کر لیتے ہیں جو ایمان کی علامت ہے۔

(۳۳۹۱) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ محمد بن میمون نے، ان سے اعمش نے، ان سے ابراہیم ثعلبی نے اور ان سے علقمہ نے بیان کیا کہ ہم عبد اللہ بن مسعود رضی اللہ عنہ کے پاس بیٹھے ہوئے تھے۔ اتنے میں خباب بن ارت رضی اللہ عنہ مشہور صحابی تشریف لائے اور کہا: ابو عبد الرحمن! کیا یہ نوجوان لوگ (جو تمہارے شاگرد ہیں) اسی طرح قرآن پڑھ سکتے ہیں

۴۳۹۱۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: كُنَّا جُلُوسًا مَعَ ابْنِ مَسْعُودٍ، فَجَاءَ خَبَابٌ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَيْسْتَطِيعُ هَؤُلَاءِ الشَّبَابُ أَنْ يَقْرُؤُوا كَمَا تَقْرَأُ؟ قَالَ:

جیسے آپ پڑھتے ہیں؟ ابن مسعود رضی اللہ عنہ نے کہا کہ اگر آپ چاہیں تو میں کسی سے تلاوت کے لیے کہوں؟ انہوں نے فرمایا کہ ضرور۔ اس پر ابن مسعود رضی اللہ عنہ نے کہا، علقمہ! تم پڑھو، زید بن حدیر، زیاد بن حدیر کے بھائی، بولے آپ علقمہ سے تلاوت قرآن کے لیے فرماتے ہیں حالانکہ وہ ہم سب سے اچھے قاری نہیں ہیں۔ ابن مسعود رضی اللہ عنہ نے کہا اگر تم چاہو تو میں تمہیں وہ حدیث سنا دوں جو رسول اللہ ﷺ نے تمہاری قوم کے حق میں فرمائی تھی۔ خیر علقمہ کہتے ہیں کہ میں نے سورہ مریم کی پچاس آیتیں پڑھ کر سنائیں۔ عبد اللہ بن مسعود رضی اللہ عنہ نے خواب رضی اللہ عنہ سے پوچھا: کہو کیسا پڑھتا ہے؟ خواب رضی اللہ عنہ نے کہا بہت خوب پڑھا۔ عبد اللہ رضی اللہ عنہ نے کہا کہ جو آیت بھی میں جس طرح پڑھتا ہوں علقمہ بھی اسی طرح پڑھتا ہے، پھر انہوں نے خواب رضی اللہ عنہ کو دیکھا، ان کے ہاتھ میں سونے کی انگلی تھی، تو کہا کیا ابھی وقت نہیں آیا کہ یہ انگلی پھینک دی جائے۔ خواب نے کہا آج کے بعد آپ یہ انگلی میرے ہاتھ میں نہیں دیکھیں گے۔ چنانچہ انہوں نے انگلی اتار دی۔ اس حدیث کو غندر نے شعبہ سے روایت کیا ہے۔

تشریح: زید بن حدیر بنوا سدد میں سے تھے، نبی کریم ﷺ نے جبینہ کو بنوا سدد اور غطفان سے بتلایا اور علقمہ نضج قبیلے کے تھے۔ امام احمد رحمہ اللہ اور بزار نے ابن مسعود رضی اللہ عنہ سے نکالا کہ نبی کریم ﷺ نضج قبیلے کے لیے دعا فرمایا کرتے تھے، اس کی تعریف کرتے یہاں تک کہ میں نے تمنا کی کہ کاش! میں بھی اس قبیلہ سے ہوتا۔ غندر کی روایت کو ابو نعیم نے مستخرج میں وصل کیا ہے۔ شاید خواب سونا پہننے کو مکروہ ترکیبی سمجھتے ہوں۔ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کی تنبیہ پر کہ سونا پہننا حرام ہے، انہوں نے اس انگلی کو نکال پھینکا۔

بَابُ قِصَّةِ دَوْسٍ وَالطَّفِيلِ بْنِ عَمْرِو الدَّوْسِيِّ

باب: قبیلہ دوس اور طفیل بن عمرو دوسی رضی اللہ عنہ کا بیان

تشریح: دوس بن میں ایک قوم ہے۔ طفیل بن عمرو دوسی قوم سے تھے۔ ان کو ذوالنور بھی کہتے تھے۔ وہ آکر مسلمان ہو گئے تو نبی کریم ﷺ نے ان کو ان کی قوم کی طرف مبلغ بنا کر بھیجا۔ ان کا باپ مسلمان ہو گیا لیکن ماں مسلمان نہیں ہوئی اور قوم والوں نے بھی ان کا کہنا نہ مانا، صرف حضرت ابو ہریرہ رضی اللہ عنہ نے اسلام قبول کیا۔ نبی کریم ﷺ نے طفیل رضی اللہ عنہ کی درخواست پر دوس کی ہدایت کے لیے دعا کی، وہ مسلمان ہو گئے۔ کہتے ہیں طفیل بن عمرو رضی اللہ عنہ نے نبی کریم ﷺ سے کچھ ثنائی چاہی۔ آپ نے دعا کی یا اللہ! طفیل کو نور دے، ان کی دونوں آنکھوں کے بیچ میں سے نور نکلتا جو رات کو روشن ہو جائے۔ ابن کلبی نے کہا حبیب بن عمرو دوس کا حاکم تھا، اس کی عمر تین سو برس کی تھی۔ وہ ۵۷ آدمیوں کے ساتھ نبی کریم ﷺ کے پاس آیا اور مسلمان ہو گیا۔ اس کے ساتھی بھی سب مسلمان ہو گئے۔

۴۳۹۲۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سَفِيَّانٌ، (۴۳۹۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان

کیا، ان سے عبد اللہ بن ذکوان نے بیان کیا، ان سے عبد الرحمن اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ طفیل بن عمرو رضی اللہ عنہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ قبیلہ دوس تو تباہ ہوا۔ نافرمانی اور انکار کیا (اسلام قبول نہیں کیا) آپ اللہ سے ان کے لیے دعا کیجئے۔ آنحضرت ﷺ نے فرمایا: ”اے اللہ! قبیلہ دوس کو ہدایت دے اور انہیں میرے یہاں لے آ۔“

عَنْ ابْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ الطُّفَيْلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ، عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ: ((اللَّهُمَّ اهْدِ دَوْسًا وَأَبِئْ بِهِمْ)).

[راجع: ۲۹۳۷]

(۴۳۹۳) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا، ان سے قیس نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جب میں اپنے وطن سے نبی کریم ﷺ کی خدمت میں حاضر ہونے کے لیے چلا تو راستے میں، میں نے یہ شعر پڑھا: کسی ہے تکلیف کی لمبی یہ رات، خیر اس نے کفر سے دی ہے نجات۔ اور میرا غلام راستے میں بھاگ گیا تھا میں نبی ﷺ کی خدمت میں حاضر ہوا اور آپ سے بیعت کی۔ ابھی آپ کے پاس میں بیٹھا ہی ہوا تھا کہ وہ غلام دکھائی دیا۔ آپ نے مجھ سے فرمایا: ”ابو ہریرہ! یہ ہے تمہارا غلام!“ میں نے کہا: اللہ کے لیے میں نے اس کو اب آزاد کر دیا۔

۴۳۹۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ عِلَاءٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ: فِي الطَّرِيقِ: يَا لَيْلَةَ مِنْ طَوْلِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَتْ وَأَبَقَ غَلَامٌ لِي فِي الطَّرِيقِ، فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قَبَايَعْتُهُ، فَبَيَّنَا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ، فَقَالَ لِي النَّبِيُّ ﷺ: ((يَا أَبَا هُرَيْرَةَ! هَذَا غُلَامُكَ)). فَقُلْتُ: هُوَ لَوَجْهِ

[راجع: ۲۵۳۰]

تشریح: حضرت طفیل بن عمرو رضی اللہ عنہ کی تبلیغ سے حضرت ابو ہریرہ رضی اللہ عنہ مسلمان ہوئے بعد میں اللہ نے ان کو ایسا فدائے رسول ﷺ بنایا کہ یہ ہزاروں احادیث کے حافظ قرار پائے۔ آج کتب احادیث میں جگہ جگہ زیادہ تر انہی کی روایات پائی جاتی ہیں۔ تاحیات ایک دن کے لیے بھی نبی کریم ﷺ کے دارالعلوم سے غیر حاضری نہیں کی۔ بھوکے پیاسے چوبیس گھنٹے خدمت نبوی میں موجود رہے۔ (رضی اللہ عنہ وارضاه)

بَابُ قِصَّةِ وَفْدِ طَيِّ وَحَدِيثِ بَابِ قِصَّةِ طَيِّ وَفْدِ طَيِّ وَحَدِيثِ

باب: قبیلہ طے کے وفد اور عدی بن حاتم رضی اللہ عنہ کا قصہ

عَدِيِّ بْنِ حَاتِمٍ

تشریح: بنی طے ایک قبیلہ ہے اس کا نام طے اس لیے ہوا کہ سب سے پہلے گول کنواں اسی نے بنوایا تھا۔

۴۳۹۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: أَتَيْنَا عُمَرَ فِي وَفْدٍ، فَجَعَلَ

(۴۳۹۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابوعوانہ نے بیان کیا، کہا ہم سے عبد الملک بن عمیر نے بیان کیا، ان سے عمرو بن حریش نے اور ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ ہم عمر رضی اللہ عنہ کی خدمت میں (ان کے دور خلافت میں) ایک وفد کی شکل میں آئے۔ وہ ایک ایک

يَا عَدُوَّ رَجُلًا رَجُلًا وَيَسْمِيَهُمْ فَقُلْتُ: أَمَا تَعْرِفُنِي يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: بَلَى، أَسَلَّمْتُ إِكْفَرُوا، وَأَقْبَلْتُ إِذْ أَدْبَرُوا، وَوَقِفْتُ إِذْ عَدَرُوا، وَعَرَفْتُ إِذْ أَنْكَرُوا. فَقَالَ عَدِي: فَلَا أَبَالِي إِذَا.

فخص کو نام لے لے کر بلاتے جاتے تھے میں نے ان سے کہا: کیا آپ مجھے پہچانتے نہیں؟ یا امیر المؤمنین! فرمایا کہ تمہیں بھی نہیں پہچانوں گا، تم اس وقت اسلام لائے جب یہ سب کفر پر قائم تھے۔ تم نے اس وقت توجہ کی جب یہ سب منہ موڑ رہے تھے۔ تم نے اس وقت وفا کی جب یہ سب بے وفائی کر رہے تھے اور اس وقت پہچانا جب ان سب نے انکار کیا تھا۔ عدی رضی اللہ عنہ نے کہا: بس اب مجھے کوئی پروا نہیں۔

تشیع: عدی بن حاتم رضی اللہ عنہ قبیلے میں سے تھے۔ ان کے باپ وہی حاتم طائی ہیں جن کا نام سخاوت میں مشہور عالم ہے۔ حضرت عمر رضی اللہ عنہ سے عدی رضی اللہ عنہ نے اپنا تعارف کرایا جس کا جواب حضرت عمر رضی اللہ عنہ نے وہ وجہ روایت میں مذکور ہے۔ اس پر عدی رضی اللہ عنہ نے کہا کہ جب آپ میرا حال جانتے ہیں اور میری قدر پہچانتے ہیں تو اب مجھ کو اس کا کوئی رنج نہیں ہے کہ پہلے اور لوگوں کو بلایا مجھ کو نہیں بلایا۔ عدی بن حاتم پہلے نصرانی تھے، ان کی بہن کو نبی کریم ﷺ کے سوار پکڑ لائے۔ آپ نے ان کو خاندانی اعزاز کی بنا پر مفت آزاد کر دیا۔ اس کے بعد بہن کے کہنے پر عدی بن حاتم رضی اللہ عنہ خدمت نبوی ﷺ میں حاضر ہوئے اور مسلمان ہو گئے۔

حضرت حافظ ابن حجر رحمہ اللہ نے عدی بن حاتم کا نسب نامہ سبائک پہنچایا ہے جو کسی زمانہ میں یمن کی ملکہ تھی۔ آگے حافظ صاحب فرماتے ہیں: "اخرج مسلم من وجه آخر عن عدی بن حاتم قال اتيت عمر فقال ان اول صدقة بيضت وجه رسول الله ﷺ ووجه اصحابه صدقة طي جنت بها الى النبي ﷺ وازاد احمد في اوله اتيت عمر في اناس من قومي فجعل يعرض عني فاستقبلته فقلت اتعرفني فذكر نحو ما اورده البخاري ونحو ما اورده مسلم جميعا۔" (فتح) یعنی حضرت عمر رضی اللہ عنہ نے فرمایا کہ سب سے پہلا صدقہ جسے دیکھ کر نبی کریم ﷺ اور صحابہ کرام رضی اللہ عنہم کا چہرہ خوشی سے چمکنے لگ گیا وہ قبیلہ طے کا پیش کردہ صدقہ تھا جسے میں خود لے کر خدمت نبوی میں حاضر ہوا تھا۔ امام احمد رحمہ اللہ نے اس کے اول میں یہ زیادہ کیا ہے کہ میں اپنی قوم میں حضرت عمر رضی اللہ عنہ کے پاس آیا تو آپ نے مجھ سے منہ پھیر لیا پھر میں آپ کے سامنے ہو گیا اور میں نے وہ کہا جو روایت میں مذکور ہے۔ جسے بخاری و مسلم ہردو نے وارد کیا ہے۔ حضرت عمر رضی اللہ عنہ کا منہ پھیرنا صرف اس لیے تھا کہ یہ حضرت تو میرے جانے پہچانے ہیں۔ اس وقت نو واردوں کی طرف توجہ ضروری ہے۔ اس سے حضرت عدی رضی اللہ عنہ کی حضرت عمر رضی اللہ عنہ کی نگاہوں میں بڑی وقت ثابت ہوئی۔ (رحمہم اللہ) حضرت عدی بن حاتم شعبان ۷ھ میں خدمت نبوی میں آئے اور بعد میں کوفہ میں سکونت اختیار کی۔ جنگ جمل میں حضرت علی رضی اللہ عنہ کے ساتھ تھے۔ ۶۷ھ میں کوفہ میں ایک سو بیس سال کی عمر میں انتقال فرمایا۔ ان کے باپ حاتم طائی سخاوت کے لیے مشہور زمانہ گزرا ہے۔ لفظ طائی قبیلہ طے کی نسبت ہے۔

خاتمہ

بعود تعالیٰ پچھلے سال ہجری ۷۲-۸-۲۵ کو اس پارے کی تسوید کے لیے قلم ہاتھ میں لی تھی سال بھر سفر و حضر میں اس خدمت کو انجام دیا گیا اور آج غریب خانہ پر قیام کی حالت میں اس کی تسوید کا کام مکمل کر رہا ہوں۔ بلا مبالغہ ترجمہ و تشریحات کو بڑے غور و فکر کے بعد قید کتابت میں لایا گیا ہے اور بعد میں کبریات و مرآت ان پر نظر ڈالی گئی پھر بھی سہوار لغزش کا امکان ہے۔ جس کے لیے میں علما و ماہرین فن کی طرف سے اصلاح کے لیے بعد شکر یہ منتظر ہوں گا۔ قارئین کرام و ہمدردان عظام سے بعد ادب گزارش ہے کہ وہ بوقت مطالعہ مجھ کا پیڑ کواچی دعاؤں میں یاد رکھیں تاکہ یہ خدمت مکمل ہو سکے جو میری زندگی کا مقصد وحید ہے۔ جسے میں نے اپنا اور ڈھٹا بھجونا بنارکھا ہے۔ جن حضرات کی ہمدردیاں اور دعائیں میرے شامل حال ہیں، ان سب کا بہت بہت مشکور ہوں اور ان سب کے لیے دعا گو ہوں کہ اللہ پاک اپنے حبیب ﷺ کے پاکیزہ کلام کی برکت سے ہم سب کو دونوں جہانوں کی برکتوں سے نوازے۔ خاص طور پر اس دنیا سے جانے کے بعد اس صدقہ جاریہ کو ہم سب کے لیے باعث نجات بنائے اور قیامت کے

دن نبی کریم ﷺ کی شفاعت کبریٰ ہم سب کو نصیب کرے۔

یا اللہ! جس طرح یہاں تک تو نے مجھ کو پہنچایا ہے۔ اسی طرح سے آخر تک تو ہم کو اس خدمت کی تکمیل کی توفیق عطا فرما اور قلم کی لغزش سے بچا کہ سب کچھ تیرے ہی اختیار میں ہے۔

”وما توفیقی الا باللہ العلیٰ العظیم وعلیٰ خیر خلقه محمد وعلیٰ الہ واصحابہ اجمعین برحمتک یا ارحم الراحمین۔“

(خام حدیث نبوی محمد داؤد و داؤد عبد اللہ السننی موضع رہو اہ ڈاک خانہ پنگواں ص ۷۸ گزواؤں (ہریانہ) (۷۳-۱۲-۳۰)

بَابُ حَجَّةِ الْوَدَاعِ باب: حجۃ الوداع کا بیان

تشریح: لفظ وداع کے معنی رخصت کرنے کے ہیں۔ رسول کریم ﷺ نے ۱۰ھ میں حج کیا اور اس موقع پر آپ نے امت سے صاف لفظوں میں فرمایا کہ اب آئندہ سال شاید میری ملاقات تم سے نہ ہو سکے گی۔ میں دنیا سے رخصت ہو جاؤں گا۔ اس لحاظ سے اس حج کو حجۃ الوداع کہا گیا۔ اس میں آپ ﷺ امت سے رخصت ہو گئے۔ اس موقع پر آپ نے امت کو بہت قیمتی نصیحتیں فرمائیں، جن کا ذکر کتب میر میں تفصیل کے ساتھ موجود ہے۔ یہاں امام بخاری رحمہ اللہ نے اس حج کے مختلف واقعات کا ذکر فرمایا ہے، جیسا کہ بغور مد کرنے والوں پر ظاہر ہوگا۔ اس حج کے لئے آپ ۳۶ ذی القعدہ ۱۰ھ میں بعد نماز ظہر مدینہ منورہ سے تقریباً ایک لاکھ ۲۴ ہزار مسلمانوں کے ہمراہ نکلے اور نو روز کا سفر کرنے کے بعد ۴ ذی الحجہ بروز اتوار صبح کے وقت آپ مکہ شریف پہنچ گئے۔ اس حج کے تین ماہ بعد آپ وفات پا گئے۔ (ﷺ) اس سال غرہ ذی الحجہ جمرات کے دن تھا اور وقف عرفہ جمعہ کے دن واقع ہوا تھا۔

۴۳۹۵۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَهْلِلَ مِنْهُمَا جَمِيعًا)). فَقَدِمْتُ مَعَهُ مَكَّةَ وَأَنَا حَائِضٌ، وَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّافَا وَالْمَرْوَةِ فَشَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((انْقِضِي رَأْسِي، وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ)). فَقَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ إِلَى التَّعِيمِ فَأَعْتَمَرْتُ فَقَالَ: ((هَلِهِ مَكَّانَ

(۴۳۹۵) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ حجۃ الوداع کے موقع پر ہم رسول اللہ ﷺ کے ساتھ روانہ ہوئے۔ ہم نے عمرہ کا احرام باندھا تھا، پھر رسول اللہ ﷺ نے فرمایا: ”جس کے ساتھ ہدی ہو وہ عمرہ کے ساتھ حج کا بھی احرام باندھ لے اور جب تک دونوں کے ارکان نہ ادا کر لے احرام نہ کھولے۔“ پھر میں آپ ﷺ کے ساتھ جب مکہ آئی تو مجھ کو حیض آ گیا۔ اس لیے نہ بیت اللہ کا طواف کر سکی اور نہ صفا اور مرہ کی سعی کر سکی۔ میں نے اس کی شکایت آپ سے کی تو آپ ﷺ نے فرمایا: ”سر کھول لے اور نکلتا کر لے۔ اس کے بعد حج کا احرام باندھ لو اور عمرہ چھوڑ دو۔“ میں نے ایسا ہی کیا۔ پھر جب ہم حج ادا کر چکے تو رسول اللہ ﷺ نے مجھے (میرے بھائی) عبد الرحمن بن ابی بکر رضی اللہ عنہما کے ساتھ تعیم سے (عمرہ کی) نیت کرنے کے لیے بھیجا اور میں نے عمرہ کیا۔ رسول اللہ ﷺ نے فرمایا: ”یہ تمہارے اس چھوٹے ہوئے عمرہ کی قضا ہے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ جن لوگوں نے صرف عمرہ کا

عُمَرُ تَلَّكَ)). قَالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ
بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا،
ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ
مِنَى، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ
فَانَّمَا طَافُوا طَوَافًا وَاحِدًا. [راجع: ۲۹۴]

تشریح: کیونکہ عمرہ کے ارکان حج میں شریک ہو گئے۔ علیحدہ ادا کرنے کی ضرورت نہیں رہی۔ اس میں خفیہ کا اختلاف ہے۔ یہ حدیث کتاب الحج میں
گزر چکی ہے لیکن صرف اس لیے لائے کہ اس میں حجۃ الوداع کا ذکر ہے۔

۴۳۹۶۔ حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ:
حَدَّثَنِي عَطَاءٌ، عَنْ ابْنِ عَبَّاسٍ: إِذَا طَافَ
بِالْبَيْتِ فَقَدْ حَلَ. فَقُلْتُ: مِنْ أَيْنَ؟ قَالَ: هَذَا
ابْنُ عَبَّاسٍ، قَالَ: مِنْ قَوْلِ اللَّهِ تَعَالَى: ﴿ثُمَّ
مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾ [الحج: ۳۳] وَمِنْ
أَمْرِ النَّبِيِّ ﷺ أَصْحَابَهُ أَنْ يَحِلُّوا فِي حَجَّةِ
الْوَدَاعِ. قُلْتُ: إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمَعْرَفِ.
قَالَ: كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلَ وَبَعْدَ. [مسلم:
۳۰۲۰]

۴۳۹۷۔ حَدَّثَنَا بَيَّانٌ، قَالَ: حَدَّثَنَا النَّضْرُ،
قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ
طَارِقًا، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ:
قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالْبَطْحَاءِ فَقَالَ:
«أَحْبَبْتُ؟» قُلْتُ: نَعَمْ. قَالَ: «كَيْفَ
أَهْلَكْتَ؟» قُلْتُ: لَبَيْكَ بِأَهْلَالٍ كِبَاهِلٍ
رَسُولَ اللَّهِ ﷺ. قَالَ: «(طُفَّ بِالْبَيْتِ
وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَ)). فَطُفْتُ بِالْبَيْتِ

تشریح: آیت کا ترجمہ یہ ہے کہ پھر ان کا حلال ہونا پرانے گھر یعنی خانہ کعبہ کے پاس ہے۔

۴۳۹۷۔ حَدَّثَنَا بَيَّانٌ، قَالَ: حَدَّثَنَا النَّضْرُ،
قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ
طَارِقًا، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ:
قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالْبَطْحَاءِ فَقَالَ:
«أَحْبَبْتُ؟» قُلْتُ: نَعَمْ. قَالَ: «كَيْفَ
أَهْلَكْتَ؟» قُلْتُ: لَبَيْكَ بِأَهْلَالٍ كِبَاهِلٍ
رَسُولَ اللَّهِ ﷺ. قَالَ: «(طُفَّ بِالْبَيْتِ
وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَ)). فَطُفْتُ بِالْبَيْتِ

۴۳۹۷۔ مجھ سے بیان بن عمرو نے بیان کیا، کہا ہم سے نصر بن سمیل نے
بیان کیا، انہیں شعبہ نے خبر دی، ان سے قیس بن مسلم نے بیان کیا، انہوں
نے طارق بن شہاب سے سنا اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان
کیا کہ میں رسول کریم ﷺ کی خدمت میں حاضر ہوا۔ اس وقت آپ ﷺ
وادئ بطن (سگریزی زمین) میں قیام کیے ہوئے تھے۔ آپ نے پوچھا:
”تم نے حج کا احرام باندھ لیا؟“ میں نے عرض کیا کہ جی ہاں۔ دریافت
فرمایا: ”احرام کس طرح باندھا ہے؟“ عرض کیا (اس طرح) کہ میں بھی اسی
طرح احرام باندھتا ہوں جس طرح رسول اللہ ﷺ نے باندھا ہے۔ آپ

وَبِالْصَّفَا وَالْمَرْوَةِ، وَأَتَيْتُ امْرَأَةً مِنْ قَيْسٍ فَقُلْتُ رَأْسِي. [راجع: ۱۵۵۹]

نے فرمایا: ”پہلے (عمرہ کرنے کے لیے) بیت اللہ کا طواف کر، پھر صفا اور مروہ کی سعی کر، پھر حلال ہو جا۔“ چنانچہ میں بیت اللہ کا طواف اور صفا اور مروہ کی سعی کر کے قبیلہ قیس کی ایک عورت کے گھر آیا اور انہوں نے میرے سر سے جوئیں نکالیں۔

تشریح: اسی قسم کے احرام کو حج تمتع کا احرام کہا جاتا ہے۔ آپ کا احرام حج قرآن کا تھا مگر ان کے لیے آپ نے حج تمتع ہی کو آسان خیال فرمایا۔ اب بھی حج تمتع ہی بہتر ہے کیونکہ اس میں حاجی کو آسانی ہو جاتی ہے۔ بعض لوگوں نے حج بدل والوں کے لیے حج قرآن کی شرط لگائی ہے جس کی دلیل نہیں لی۔ واللہ اعلم بالصواب۔

۴۳۹۸۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: أَخْبَرَنَا أَنَسُ بْنُ عِيَّاضٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ: أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَنْزَاجَهُ أَنْ يَخْلِلْنَ عَامَ حَجَّةِ الْوُدَّاعِ، فَقَالَتْ حَفْصَةُ: فَمَا يَمْنَعُكَ؟ فَقَالَ: ((لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَسْتُ أَحِلُّ حَتَّى أَنْحَرَ هَدْيِي)). [راجع: ۱۵۶۶]

(۴۳۹۸) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا ہم کو انس بن عیاض نے خبر دی، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے، انہیں عبداللہ بن عمر رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ حفصہ رضی اللہ عنہا نے انہیں خبر دی کہ حضور اکرم نے حجۃ الوداع کے موقع پر اپنی بیویوں کو حکم دیا کہ (عمرہ کرنے کے بعد) حلال ہو جائیں (یعنی احرام کھول دیں) حفصہ رضی اللہ عنہا نے عرض کیا (یا رسول اللہ!) پھر آپ کیوں نہیں حلال ہوتے؟ آپ ﷺ نے فرمایا: ”میں نے تو اپنے بالوں کو جمایا ہے اور اپنی قربانی کو ہار پہنا دیا ہے، اس لیے میں جب تک قربانی نہ کر لوں اس وقت تک احرام نہیں کھول سکتا۔“

تشریح: کوئد لگا کر آپ ﷺ نے سر مبارک کے بکھرے ہوئے بالوں کو جمایا تھا، اس کو لفظ تلبد سے تعبیر کیا گیا ہے۔ آپ ﷺ کا احرام حج قرآن کا تھا۔ اس لیے آپ نے احرام نہیں کھولا مگر صحابہ رضی اللہ عنہم کو آپ نے حج تمتع ہی کے احرام کی تاکید فرمائی تھی۔

۴۳۹۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنِي شُعَيْبٌ، عَنْ الزُّهْرِيِّ: وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَّارٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً، مِنْ خَتَمِ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوُدَّاعِ، وَالْفَضْلُ ابْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ قَرِيبَةَ اللَّهِ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ

(۴۳۹۹) ہم سے ابوالیمان نے بیان کیا، کہا کہ مجھ سے شعب نے بیان کیا، ان سے زہری نے، (دوسری سند) (اور امام بخاری رحمہ اللہ نے کہا) مجھ سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے امام اوزاعی نے بیان کیا، کہا کہ مجھے ابن شہاب نے خبر دی، انہیں سلیمان بن یسار نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ قبیلہ خثعم کی ایک عورت نے حجۃ الوداع کے موقع پر رسول کریم ﷺ سے ایک مسئلہ پوچھا، فضل بن عباس رضی اللہ عنہما رسول اللہ ﷺ ہی کی سواری پر آپ کے پیچھے بیٹھے ہوئے تھے۔ انہوں نے پوچھا: یا رسول اللہ! اللہ کا جو فریضہ اس کے بندوں پر ہے (یعنی حج) میرے والد پر بھی فرض ہو چکا ہے لیکن بڑھاپے کی وجہ سے ان کی حالت یہ ہے کہ وہ سواری پر

يَسْتَوِي عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ نَحْجَّ عَنْهُ قَالَ: ((لَعَمْرِي)). [راجع: ۱۵۱۳] فرمایا: ”ہاں! کر سکتی ہو۔“

تشریح: اس حدیث سے حج بدل کرنا ثابت ہوا مگر یہ حج کرنا اسی کے لیے جائز ہے جو پہلے اپنا حج ادا کر چکا ہو۔ جیسا کہ حدیث ثمرہ میں وضاحت موجود ہے۔ روایت میں حجۃ الوداع کا ذکر ہے یہی باب سے مناسبت ہے۔

۴۴۰۰۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: حَدَّثَنَا فُلَيْحٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَقْبَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ وَهُوَ مُزِدٌ أُسَامَةَ عَلَى الْقُضَاوَاءِ. وَمَعَهُ بِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ حَتَّى أَتَا عِنْدَ الْبَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ: ((إِنِّي بَالِغُ الْفَتْحِ)) فَجَاءَهُ بِالْمِفْتَاحِ فَفَتَحَ لَهُ الْبَابَ، فَدَخَلَ النَّبِيُّ ﷺ وَأُسَامَةُ وَبِلَالٌ وَعُثْمَانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ الْبَابَ، فَمَكَثَ نَهَارًا طَوِيلًا ثُمَّ خَرَجَ، وَابْتَدَرَ النَّاسُ الدُّخُولَ، فَسَبَقْتُهُمْ فَوَجَدْتُ بِلَالًا قَائِمًا مِنْ وَرَاءِ الْبَابِ فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: صَلَّى بَيْنَ ذَيْنِكَ الْعُمُودَيْنِ الْمُقَدَّمَيْنِ. وَكَانَ الْبَيْتُ عَلَى سِتَّةِ أَعْمِلَةٍ سَبْطَرَيْنِ، صَلَّى بَيْنَ الْعُمُودَيْنِ مِنَ السَّطْرِ الْمُقَدَّمِ، وَجَعَلَ بَابَ الْبَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذِي يَمُتَقَبِّلُكَ حِينَ تَلُجُ الْبَيْتَ بَيْنَهُ وَبَيْنَ الْجِدَارِ، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى؟ وَعِنْدَ الْمَكَانِ الَّذِي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ. [راجع: ۳۹۷]

(۴۴۰۰) مجھ سے محمد بن رافع نے بیان کیا، کہا ہم سے سرتج بن نعمان نے بیان کیا، ان سے فلیح بن نعمان نے بیان کیا، ان سے نافع نے بیان کیا، ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ فتح مکہ کے دن نبی کریم ﷺ تشریف لائے آپ ﷺ کی قصواء اونٹنی پر بیچھے اسامہ رضی اللہ عنہ بیٹھے ہوئے تھے اور آپ کے ساتھ بلال اور عثمان بن طلحہ رضی اللہ عنہما بھی تھے۔ آپ ﷺ نے کعبہ کے پاس اپنی اونٹنی بٹھادی اور عثمان رضی اللہ عنہ سے فرمایا: ”کعبہ کی کنجی لاؤ“ وہ کنجی لائے اور دروازہ کھولا۔ حضور اندر داخل ہوئے تو آپ ﷺ کے ساتھ اسامہ، بلال اور عثمان رضی اللہ عنہما بھی اندر گئے، پھر دروازہ اندر سے بند کر لیا اور دیر تک اندر (نماز اور دعاؤں میں مشغول) رہے۔ جب آپ ﷺ باہر تشریف لائے تو لوگ اندر جانے کے لیے ایک دوسرے سے آگے بڑھنے لگے اور میں سب سے آگے بڑھ گیا۔ میں نے دیکھا کہ بلال رضی اللہ عنہ دروازے کے پیچھے کھڑے ہوئے ہیں۔ میں نے ان سے پوچھا کہ نبی کریم ﷺ نے نماز کہا پڑھی تھی؟ انہوں نے بتایا کہ خانہ کعبہ میں چھ ستون تھے۔ دو قطاروں میں اور حضور ﷺ نے آگے کی قطار کے دو ستونوں کے درمیان نماز پڑھی تھی۔ کعبہ کا دروازہ آپ ﷺ کی پیٹھ کی طرف تھا اور چہرہ مبارک اس طرف تھا، جدھر دروازہ سے اندر جاتے ہوئے چہرہ کرنا پڑتا ہے۔ آپ کے اور دیوار کے درمیان (تین ہاتھ کا فاصلہ تھا) ابن عمر رضی اللہ عنہما نے بیان کیا کہ یہ پوچھنا میں بھول گیا کہ آنحضرت ﷺ نے کتنی رکعت نماز پڑھی تھی۔ جس جگہ آپ نے نماز پڑھی تھی وہاں سرخ سنگ مرمر بچھا ہوا تھا۔

تشریح: اس حدیث کی مناسبت باب سے معلوم نہیں ہوتی۔ فتح مکہ ۸ھ میں ہوا اور حجۃ الوداع ۱۰ھ میں وقوع میں آیا۔ شاید یہی فرق بتلانا مقصود ہو کہ حجۃ الوداع فتح مکہ کے بعد وقوع میں آیا ہے۔

۴۴۰۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا (۴۴۰۱) ہم سے ابوالیمان عجم بن نافع نے بیان کیا، کہا ہم کو شعیب نے

خبر دی، انہیں زہری نے، کہا مجھ سے عروہ بن زہر اور ابوسلمہ بن عبد الرحمن نے بیان کیا اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے خبر دی کہ حضور ﷺ کی زوجہ صفیہ رضی اللہ عنہا حجۃ الوداع کے موقع پر حائضہ ہو گئی تھیں۔ نبی ﷺ نے دریافت فرمایا: ”ابھی ہمیں ان کی وجہ سے رکنا پڑے گا؟“ میں نے عرض کیا: یا رسول اللہ! یہ تو مکہ لوٹ کر طواف زیارت کر چکی ہیں۔ نبی ﷺ نے فرمایا: ”پھر اسے چلنا چاہیے۔“ (طواف وداع کی ضرورت نہیں)۔

شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُمَا: أَنَّ صَفِيَّةَ بِنْتَ حُصَيْنٍ زَوْجَ النَّبِيِّ ﷺ حَاضَتْ فِي حَجَّةِ الْوَدَاعِ، فَقَالَ النَّبِيُّ ﷺ: ((أَحَابِسْتُنَاهِي؟)) فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللَّهِ! وَطَافَتْ بِالْبَيْتِ. فَقَالَ النَّبِيُّ ﷺ: ((فَلْيَسْفُرْ)). [راجع: ٢٩٤].

(۴۴۰۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھے عبد اللہ بن وہب نے خبر دی، کہا کہ مجھ سے عمر بن محمد نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ہم حجۃ الوداع کہا کرتے تھے، جبکہ حضور اکرم ﷺ موجود تھے اور ہم نہیں سمجھتے تھے کہ حجۃ الوداع کا مفہوم کیا ہے۔ پھر آنحضرت ﷺ نے اللہ کی حمد اور اس کی ثناء بیان کی پھر صبح دجال کا ذکر تفصیل کے ساتھ کیا۔ آپ نے فرمایا: ”جتنے بھی انبیاء اللہ نے بھیجے ہیں، سب نے دجال سے اپنی امت کو ڈرایا ہے۔ نوح علیہ السلام نے اپنی امت کو اس سے ڈرایا اور دوسرے بعد میں آنے والے انبیاء نے بھی اور وہ تم ہی میں سے نکلے گا۔ پس یاد رکھنا کہ تم کو اس کے جھوٹے ہونے کی اور کوئی دلیل نہ معلوم ہو تو یہی دلیل کافی ہے کہ وہ مردود کا نا ہوگا اور تمہارا رب کا نا نہیں ہے۔ اس کی آکھ ایسی معلوم ہوگی جیسے انکور کا دانہ۔“

٤٤٠٢- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نَتَحَدَّثُ بِحُجَّةِ الْوَدَاعِ وَالنَّبِيِّ ﷺ بَيْنَ أَظْهُرِنَا، وَلَا نَذَرِي مَا حُجَّةُ الْوَدَاعِ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ فَأَطْلَبَ فِي ذِكْرِهِ وَقَالَ: ((مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أُنْذِرَ أُمَّتَهُ، أُنْذِرُهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ إِلَيْكُمْ، لَمَّا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَانَ عَيْنَهُ طَافِيَةً)). [راجع:]

٣٠٥٧] [مسلم: ٢٢٣، ٢٢٤؛ نسائي: ١٤١٣٦

ابن ماجه: ۳۹۴۳]

(۴۳۰۳) ”خوب سن لو! اللہ تعالیٰ نے تم پر تمہارے آپس کے خون اور اموال اسی طرح حرام کیے ہیں جیسے اس دن کی حرمت اس شہر اور اس مینے میں ہے۔ ہاں بولو! کیا میں نے پہنچا دیا؟“ صحابہ رضی اللہ عنہم بولے کہ آپ نے پہنچا دیا۔ فرمایا: ”اے اللہ! تو گواہ رہ تین مرتبہ آپ نے یہ جملہ دہرایا۔ انہوں نے (آپ) نے وَيَلِكُمُ نَرَمَا يَا وَيَعَكُم رَاوٰی کو شک

٤٤٠٣- ((أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَائَكُمْ
وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ
هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَغْتُ؟))
قَالُوا: نَعَمْ. قَالَ: ((اللَّهُمَّ اشْهَدْ، فَلَا،
وَيْلَكُمْ أَوْ وَيْحَكُمْ انظُرُوا لَا تَرْجِعُوا بَعْدِي

كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)). (ہے) دیکھو! میرے بعد کافر نہ بن جانا کہ ایک دوسرے (مسلمان) کی گردن مارنے لگ جاؤ۔“ [راجع: ۱۷۴۲]

تشریح: اس طور پر کہ کافروں کو چھوڑ کر آپس ہی میں لڑنے لگو۔ ظاہر حدیث سے یہ نکلتا ہے کہ مسلمان کا بلا وجہ شرعی خون کرنا کفر ہے۔ ابن عباس رضی اللہ عنہما کا یہی قول ہے لیکن دوسرے علما نے تاویل کی ہے۔ مطلب یہ ہے کہ کافروں کا ساقط نہ کرو۔ حضرت عبداللہ بن عمر رضی اللہ عنہما واداع کے بارے میں شک میں رہے کہ نبی کریم ﷺ کا واداع مراد ہے یا مکہ کا واداع مراد ہے۔ مگر بعد میں معلوم ہوا کہ خود آپ ﷺ کا واداع مراد تھا۔ آپ پھر چند دنوں بعد ہی انتقال فرما گئے۔ نبی کریم ﷺ کا یہ خطبہ بھی حجۃ الوداع کا خطبہ ہے۔

۴۴۰۴۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَرْقَمٍ، أَنَّ النَّبِيَّ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَهَا حَجَّةَ الْوَدَاعِ. قَالَ أَبُو إِسْحَاقَ: وَبِمَكَّةَ أُخْرَى. [راجع: ۳۹۴۹]

(۴۴۰۴) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر بن معاویہ نے بیان کیا، کہا ہم سے ابواسحاق سمیعی نے بیان کیا، کہا کہ مجھ سے زید بن ارقم رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے انیس غزوے کیے اور ہجرت کے بعد صرف ایک حج کیا۔ اس حج کے بعد پھر آپ ﷺ نے کوئی حج نہیں کیا۔ یہ حج، حجۃ الوداع تھا۔ ابواسحاق نے بیان کیا کہ دوسرا حج آپ نے (ہجرت سے پہلے) مکہ میں کیا تھا۔

تشریح: یہ ابواسحاق کا خیال ہے۔ صحیح یہ ہے کہ آپ نے مکہ میں رہتے وقت بہت حج کئے تھے۔ آپ ہر سال حج کرتے تھے۔ (جدید)

۴۴۰۵۔ حَدَّثَنَا حَفْصُ بْنُ عَمْرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُذَرِّكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ فِي حَجَّةِ الْوَدَاعِ لَجَرِيرٍ: ((اسْتَصْبِ النَّاسَ)). فَقَالَ: ((لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).

(۴۴۰۵) ہم سے حفص بن عمر نے بیان کیا، انہوں نے کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے علی بن مدرک نے بیان کیا، ان سے ابو زرہ بن عمرو بن جریر نے بیان کیا اور ان سے جریر بن عبداللہ بجلي رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے حجۃ الوداع کے موقع پر جریر رضی اللہ عنہ سے فرمایا تھا: ”لوگوں کو خاموش کر دو۔“ پھر فرمایا: ”میرے بعد کافر نہ بن جانا کہ ایک دوسرے کی گردن مارنے لگو۔“

[راجع: ۱۲۱]

تشریح: مطلب یہ ہے کہ میرے بعد پھر عہد جاہلیت جیسے کام نہ کرنے لگ جانا، آپس کا جھگڑنا فساد و قتل غارت یہ بھی عہد کفر کے کام ہیں۔ اب مسلمان ہونے کے بعد پھر جاہلیت کی تاریخ نہ دہرائے لگ جانا، مگر یہ کس قدر افسوس کی بات ہے کہ عہد نبوت کے بعد مسلمانوں میں خانہ جنگیوں کا ایک خطرناک سلسلہ شروع ہو گیا جو آج تک بھی جاری ہے۔ اہل اسلام نے ہدایت نبوی کو فراموش کر دیا۔ انا للہ وانا الیہ راجعون۔

۴۴۰۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَبُو بَرٍّ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((الزَّيْمَانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ،

(۴۴۰۶) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبدالوہاب ثقفی نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے محمد بن میرین نے، ان سے عبدالرحمن بن ابی بکرہ نے اور ان سے ابوبکرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”زمانہ اپنی اصل حالت پر گھوم کر آ گیا ہے۔ اس دن کی طرح جب اللہ نے زمین و آسمان کو پیدا کیا تھا۔ دیکھو! سال کے بارہ

مہینے ہوتے ہیں۔ چار ان میں سے حرمت والے مہینے ہیں۔ تین لگاتار ہیں، ذی قعدہ، ذی الحجہ اور محرم (اور چوتھا) رجب مضر جو جمادی الاولیٰ اور شعبان کے بیچ میں پڑتا ہے۔ (پھر آپ نے دریافت فرمایا) یہ کون سا مہینہ ہے؟“ ہم نے کہا کہ اللہ اور اس کے رسول ﷺ کو بہتر علم ہے۔ اس پر آپ ﷺ خاموش ہو گئے۔ ہم نے سمجھا شاید آپ مشہور نام کے سوا اور کوئی نام رکھیں گے۔ لیکن آپ نے فرمایا: ”کیا ذی الحجہ نہیں ہے؟“ ہم بولے کہ کیوں نہیں۔ پھر دریافت فرمایا: ”یہ شہر کون سا ہے؟“ ہم بولے اللہ اور اس کے رسول ﷺ کو بہتر علم ہے۔ آپ ﷺ پھر خاموش ہو گئے۔ ہم نے سمجھا شاید اس کا کوئی اور نام آپ رکھیں گے، جو مشہور نام کے علاوہ ہوگا۔ لیکن آپ ﷺ نے فرمایا: ”کیا یہ مکہ نہیں ہے؟“ ہم بولے کہ کیوں نہیں (یہ مکہ ہی ہے) پھر آپ نے دریافت فرمایا: ”اور یہ دن کون سا ہے؟“ ہم بولے کہ اللہ اور اس کے رسول ﷺ کو زیادہ بہتر علم ہے، پھر آپ خاموش ہو گئے اور ہم نے سمجھا شاید اس کا آپ اس کے مشہور نام کے سوا کوئی اور نام رکھیں گے۔ لیکن آپ نے فرمایا: ”کیا یہ یوم النحر (قربانی کا دن) نہیں ہے؟“ ہم بولے کہ کیوں نہیں۔ اس کے بعد آپ نے فرمایا: ”پس تمہارا خون اور تمہارا مال۔ محمد نے بیان کیا کہ میرا خیال ہے کہ ابوبکرہ رضی اللہ عنہ نے یہ بھی کہا، اور تمہاری عزت تم پر اسی طرح حرام ہے جس طرح یہ دن، تمہارے اس شہر اور تمہارے اس مہینے میں اور تم بہت جلد اپنے رب سے ملو گے اور وہ تم سے تمہارے اعمال کے بارے میں سوال کرے گا۔ ہاں! پس میرے بعد تم گمراہ نہ ہو جانا کہ ایک دوسرے کی گردن مارنے لگو۔ ہاں اور جو یہاں موجود ہیں وہ ان لوگوں کو پہنچا دیں جو موجود نہیں ہیں، ہو سکتا کہ جسے وہ پہنچائیں ان میں سے کوئی ایسا بھی ہو جو یہاں بعض سننے والوں سے زیادہ اس (حدیث) کو یاد رکھ سکتا ہو۔“ محمد بن سیرین جب اس حدیث کا ذکر کرتے تو فرماتے کہ محمد ﷺ نے سچ فرمایا۔ پھر آپ ﷺ نے فرمایا: ”تو کیا میں نے پہنچا دیا۔“ آپ ﷺ نے دوسرے یہ جملہ فرمایا۔

السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثُ مُتَوَالِيَاتٍ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرُّ الَّذِي بَيْنَ جُمَادَى وَشُعْبَانَ، أَيْ شَهْرٌ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: ((أَلَيْسَ ذُو الْحِجَّةِ)). قُلْنَا: بَلَى. قَالَ: ((فَأَيُّ بَلَدٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: ((أَلَيْسَ الْبَلَدُ)). قُلْنَا: بَلَى. قَالَ: ((فَأَيُّ يَوْمٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: ((أَلَيْسَ يَوْمُ النَّحْرِ؟)) قُلْنَا: بَلَى. قَالَ: ((فَإِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ: وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا وَتَسْتَلْقُونَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضَلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبْلَغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضٌ مَّنْ يُلْفَهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَّنْ سَمِعَهُ)) فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ ثُمَّ قَالَ: ((أَلَا هَلْ بُلِّغْتُ)). مَرَّتَيْنِ

[راجع: 17]

تشریح: ہوا یہ تھا کہ مشرک کجحت حرام مہینوں کو اپنے مطلب سے پیچھے ڈال دیتے۔ محرم میں لڑنا حرام تھا مگر ان کو اگر اس ماہ میں لڑنا ہوتا تو محرم کو صفر بنا دیتے اور صفر کو محرم قرار دے دیتے۔ اسی طرح بدلتوں سے وہ اپنے اغراض کے تحت مہینوں کو الٹ پھیر کرتے چلے آ رہے تھے۔ اتفاق سے جس سال

آپ نے حجۃ الوداع کیا تو ذی الحجہ کا ٹھیک مہینہ پڑا جو واقعی حساب سے ہونا چاہیے تھا۔ اس وقت آپ نے یہ حدیث فرمائی۔ مطلب آپ کا یہ تھا کہ اب آئندہ غلط حساب نہ ہونا چاہیے اور مہینوں کا شمار بالکل ٹھیک گنتی کے موافق ہونا چاہیے۔ ماہ رجب کو قبیلہ مضر کی طرف اس لیے منسوب کیا کہ قبیلہ مضر والے دوسرے عربوں سے زیادہ ماہ رجب کی تعظیم کرتے، اس میں لڑائی بھڑائی کے لیے ہرگز تیار نہ ہوتے۔ اس حدیث میں نبی کریم ﷺ نے بہت سے اصولی احکام کا اہلاخبر فرمایا اور مسلمانوں کو آپس میں لڑنے جھگڑنے سے خاص طور پر منع فرمایا، مگر صد افسوس! کہ امت میں اختلاف پھر اشتقاق و افتراق کا جو منظر دیکھا جا رہا۔ اس سے اندازہ لگایا جاسکتا ہے کہ مسلمانوں نے اپنے رسول ﷺ کی آخری وصیت پر کہاں تک عمل درآمد کیا ہے۔ صد افسوس:

اس گھر کو آگ لگ گئی گھر کے چراغ سے

روایت میں حجۃ الوداع کا ذکر ہے۔ باب سے یہی وجہ مطابقت ہے۔ حضرت محمد بن سیرین تابعین میں بڑے زبردست عالم، فقیہ، محدث، متقی، اللہ والے بزرگ گزرے ہیں۔ اتنے نیک تھے کہ ان کو دیکھنے سے اللہ یاد آ جاتا تھا۔ موت کو بکثرت یاد فرماتے تھے۔ خواب کی تعبیر میں بھی امام فن تھے۔ ۷۷ سال کی عمر پر ۱۱۰ھ میں انتقال فرمایا۔ (رحمۃ اللہ علیہ)

۴۰۷ھ۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ قَنَسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، أَنَّ أَنَسًا، مِنَ الْيَهُودِ قَالُوا: لَوْ نَزَلَتْ هَذِهِ الْآيَةُ فِينَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. فَقَالَ عُمَرُ: آيَةُ آيَةٍ؟ فَقَالُوا: «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي» (آج میں نے تم پر اپنے دین کو کامل کیا اور اپنی نعمت تم پر پوری کر دی) اس پر عمر رضی اللہ عنہ نے فرمایا: مجھے خوب معلوم ہے کہ یہ آیت کہاں نازل ہوئی تھی۔ جب یہ آیت نازل ہوئی تو رسول اللہ ﷺ میدانِ عرفات میں کھڑے ہوئے تھے (یعنی حجۃ الوداع میں)۔

تفسیر: ترمذی کی روایت میں حضرت ابن عباس رضی اللہ عنہما سے یوں مروی ہے کہ اس دن تو دوہری عید تھی۔ ایک تو جمعہ کا دن تھا جو اسلام کی ہفتہ دار عید ہے۔ دوسرے یومِ عرفات تھا جو عید سے بھی بڑھ کر فضیلت رکھتا ہے۔ حجۃ الوداع کا ذکر ہی باب سے وجہ مناسبت ہے۔

۴۰۸ھ۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ، مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَمِنَّا مَنْ أَهْلٌ بِعُمَرَةَ، وَمِنَّا مَنْ أَهْلٌ بِحَجَّةَ، وَمِنَّا مَنْ أَهْلٌ بِحَجٍّ وَعُمَرَةَ، وَأَهْلٌ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهْلٌ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمَرَةَ فَلَمْ يَحِلُّوا حَتَّى يَوْمَ

۴۰۸ھ۔ ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے ابوالاسود محمد بن عبد الرحمن بن نوفل نے، ان سے عروہ بن زبیر نے بیان کیا اور ان سے ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ ہم جب رسول اللہ ﷺ کے ساتھ (حج کے لیے) نکلے تو کچھ لوگ ہم میں سے عمرہ کا احرام باندھے ہوئے تھے، کچھ حج کا اور کچھ عمرہ اور حج دونوں کا۔ رسول اللہ ﷺ نے بھی حج کا احرام باندھا تھا۔ جو لوگ حج کا احرام باندھے ہوئے تھے یا جنہوں نے حج اور عمرہ دونوں کا احرام باندھا تھا، وہ قربانی کے دن حلال ہوئے تھے۔

النَّحْرِ.

تشریح: سفر حج میں میقات پر پہنچنے کے بعد حاجی کو اختیار ہے کہ وہ تین قسم کی نیت میں سے جس نیت کے ساتھ چاہے احرام باندھے۔ (۱) حج تمتع (۲) حج قرآن (۳) حج افراد۔ حج تمتع سے احرام باندھنا بہتر ہے۔ جس میں حاجی مکہ شریف پہنچ کر فوراً ہی عمرہ کر کے احرام کھول دیتا ہے اور پھر آٹھویں ذی الحجہ کو از سر نو حج کا احرام باندھ کر منیٰ کا سفر شروع کرتا ہے۔ اس احرام میں حاجی کے لیے ہر قسم کی سہولتیں ہیں۔ حج قرآن جس میں عمرہ پھر حج ایک ہی احرام سے کیا جاتا ہے اور خالی حج ہی کی نیت کرتا حج افراد کہلاتا ہے۔

ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، پھر یہی حدیث بیان کی، اس میں یوں ہے کہ رسول اللہ ﷺ کے ساتھ حجۃ الوداع۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ وَقَالَ: مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ. حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ مِثْلَهُ. إِرَاجَع: ۱۲۹۴

۴۴۰۹۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ۔ هُوَ ابْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: عَادَنِي النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ، أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرْتَنِي إِلَّا ابْنَتِي لِي وَاجِدَةٌ أَفَأَتَصَدَّقُ بِثُلَاثِي مَالِي؟ قَالَ: ((لَا)). قُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ: ((لَا)). قُلْتُ: فَالْثُلُثُ: ((وَالْثُلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَّ وَرَثَتَكَ أَغْيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَسْتُ تَنْفِقُ نَفَقَةَ تَبْعِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى اللَّقْمَةُ تَجْعَلَهَا فِي فِي امْرِئِكَ)). قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفْتُ بَعْدَ أَصْحَابِي؟ قَالَ: ((إِنَّكَ لَنْ تُخْلَفَ فَعْمَلْ عَمَلًا تَبْعِي بِهِ وَجْهَ اللَّهِ إِلَّا أَرْدَدْتُ بِهِ دَرَجَةً وَرَفَعَةً، وَلَعَلَّكَ تُخْلَفُ حَتَّى يَنْفَعُ بِكَ أَقْوَامٌ وَيَضُرُّ بِكَ آخَرُونَ،

۴۴۰۹) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے، ان سے عامر بن سعد بن ابی وقاص نے اور ان سے ان کے والد سعد بن شہاب نے بیان کیا کہ حجۃ الوداع کے موقع پر نبی کریم ﷺ میری عیادت کے لیے تشریف لائے۔ بیماری نے مجھے موت کے منہ میں لا ڈالا تھا۔ میں نے عرض کیا: یا رسول اللہ! جیسا کہ آپ نے ملاحظہ فرمایا ہے، میرا مرض اس حد کو پہنچ گیا ہے اور میرے پاس مال ہے، جس کی وارث خالی میری ایک لڑکی ہے، تو کیا میں اپنا دو تہائی مال خیرات کر دوں؟ حضور ﷺ نے فرمایا: ”نہیں۔“ میں نے عرض کیا: آدھا کر دوں۔ فرمایا کہ ”نہیں۔“ میں نے کہا: پھر تہائی کر دوں۔ حضور اکرم ﷺ نے فرمایا: ”تہائی بھی بہت ہے۔ تم اپنے وارثوں کو مال دار چھوڑ کر جاؤ تو یہ اس سے بہتر ہے کہ انہیں محتاج چھوڑو اور وہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں اور تم جو کچھ بھی خرچ کرو گے، اگر اس سے اللہ کی رضا مقصود ہو تو تمہیں اس پر ثواب ملے گا۔ حتیٰ کہ اس لقمہ پر بھی تمہیں ثواب ملے گا جو تم اپنی بیوی کے منہ میں رکھو گے۔“ میں نے عرض کیا: یا رسول اللہ! (بیماری کی وجہ سے) کیا میں اپنے ساتھیوں کے ساتھ (مدینہ) نہیں جا سکوں گا؟ فرمایا: ”اگر تم نہیں جاسکتے تب بھی اگر تم اللہ کی رضا جوئی کے لیے کوئی عمل کرو گے تو تمہارا درجہ اللہ کے یہاں اور بلند ہوگا اور امید ہے کہ تم ابھی زندہ رہو گے اور تم سے کچھ لوگوں (مسلمانوں) کو نفع پہنچے گا اور کچھ لوگوں

اللَّهُمَّ أَمْضِ لِأَصْحَابِيْ هَجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ. لَكِنَّ الْبَائِسَ سَعْدُ بْنُ خَوْلَةَ))
رَبَّنَا لَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُوفِّيَ بِمَكَّةَ.

[راجع: ۵۶]

تشریح: حجۃ الوداع کے ذکر کی وجہ سے حدیث کو یہاں لایا گیا۔

۴۱۰۔ حَدَّثَنِي ابْنُ اِبْرَاهِيمَ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عَمَرَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ خَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ. مجھ سے ابراہیم بن منذر خزاعی نے بیان کیا، انہوں نے کہا ہم سے ابو ضمیرہ انس بن عیاض نے بیان کیا، انہوں نے کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے حجۃ الوداع میں اپنا سر منڈوایا تھا۔

[راجع: ۱۷۲۶] [مسلم: ۳۱۵۱؛ ابوداود: ۱۹۸۰]

۴۴۱۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عَقَبَةَ، عَنْ نَافِعٍ: أَخْبَرَهُ ابْنُ عُمَرَ، أَنَّ النَّبِيَّ ﷺ خَلَقَ فِي حَجَّةِ الْوَدَاعِ وَأَنَاسَ مِنْ أَصْحَابِهِ وَقَصَرَ بَعْضُهُم.

(۴۴۱) ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے محمد بن بکر نے بیان کیا، کہا ہم سے ابن جریج نے بیان کیا، ان سے موسیٰ بن عقبہ نے، انہیں نافع نے اور انہیں ابن عمر رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ آپ ﷺ کے ساتھ بعض اصحاب نے حجۃ الوداع کے موقع پر سر منڈوایا اور بعض دوسرے صحابہ رضی اللہ عنہم نے بالوں کو ترشوا لیا تھا۔

[راجع: ۱۷۲۶]

۴۴۱۲۔ حَدَّثَنَا يَحْيَى بْنُ قُرْعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ؛ ح: وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ، أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ بَيْنِي فِي حَجَّةِ الْوَدَاعِ يَصْلِي بِالنَّاسِ، فَسَارَ الْحِمَارُ بَيْنَ يَدَيَّ بَعْضُ الصَّفِّ، ثُمَّ تَزَلَّ عَنْهُ، فَصَفَّ مَعَ

(۴۴۱۲) ہم سے یحییٰ بن قزعة نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے بیان کیا (دوسری سند) اور لیث بن سعد نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبد اللہ بن عبد اللہ نے بیان کیا اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ وہ ایک گدھے پر سوار ہو کر آئے تو رسول اللہ ﷺ منیٰ میں کھڑے لوگوں کو نماز پڑھا رہے تھے۔ یہ حجۃ الوداع کا موقع تھا۔ ان کا گدھا صف کے کچھ حصے سے گزرا، پھر وہ اتر کر لوگوں کے ساتھ صف میں کھڑے ہو گئے۔

النَّاسِ. [راجع: ٧٦]

۴۴۱۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى،
عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: سَمِعْتُ
(۴۴۱۳) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید
قطان نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا کہ مجھ سے میرے

والد عروہ نے بیان کیا، انہوں نے کہا کہ اسامہ رضی اللہ عنہ سے حجۃ الوداع کے موقع پر نبی کریم صلی اللہ علیہ وسلم کی (سفر میں) رفتار کے متعلق پوچھا گیا تو انہوں نے کہا کہ بیچ کی چال چلتے تھے اور جب کشادہ جگہ ملتی تو اس سے تیز چلتے تھے۔

(۴۴۱۴) ہم سے عبداللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے عدی بن ثابت نے اور ان سے عبداللہ بن یزید حطمی نے اور انہیں ابو ایوب رضی اللہ عنہ نے خبر دی کہ انہوں نے نبی کریم صلی اللہ علیہ وسلم کے ساتھ حجۃ الوداع کے موقع پر مغرب اور عشاء ملا کر ایک ساتھ پڑھیں تھیں۔

أُسَامَةُ وَأَنَا شَاهِدٌ، عَنْ سَيْرِ النَّبِيِّ صلی اللہ علیہ وسلم فِي حَجَّتِهِ. قَالَ: الْعَنْقَى، فَإِذَا وَجَدَ فَجَوْهَةً نَصَّ. [راجع: ۱۶۶۶]

۴۴۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْحَطْمِيِّ، أَنَّ أَبَا أَيُّوبَ، أَخْبَرَهُ: أَنَّهُ، صَلَّى مَعَ رَسُولِ اللَّهِ صلی اللہ علیہ وسلم فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبِ وَالْعِشَاءَ جَمِيعًا. [راجع: ۱۶۷۴]

تشریح: جملہ احادیث مذکورہ میں کسی نہ کسی طرح سے حجۃ الوداع کا ذکر آیا ہے۔ اس لیے امام بخاری رحمۃ اللہ علیہ نے ان احادیث کو یہاں نقل فرمایا جو ان کے کمال اجتہاد کی دلیل ہے۔ ویسے ہر حدیث سے بہت سے مسائل کا اثبات ہوتا ہے۔ اس لیے ان میں اکثر احادیث کئی بابوں کے تحت مذکور ہوئی ہیں جیسا کہ بغور مطالعہ کرنے والے حضرات پر غور و خوض ہو سکے گا۔

بَابُ غَزْوَةِ تَبُوكَ، وَهِيَ غَزْوَةُ الْعُسْرَةِ

باب: غزوہ تبوک کا بیان، اس کا دوسرا نام غزوہ عسرت (تنگی کا غزوہ) بھی ہے

تشریح: عسرت کے معنی تنگی اور تکلیف کے ہیں۔ اس جنگ میں صحابہ کرام رضی اللہ عنہم کے لیے سواری، راشن، کپڑے ہر چیز کی انتہائی تنگی تھی۔ یہ ماہ رجب ۹ھ کا واقعہ ہے۔ اس جنگ کا ذکر سورۃ توبہ میں تفصیل کے ساتھ مذکور ہوا ہے۔ سخت ترین گرمی کا موسم تھا۔ کھجوروں کی فصل بالکل تیار تھی۔ ان حالات میں صحابہ رضی اللہ عنہم کا تیار ہونا بڑے ہی عزم و ایمان کا ثبوت پیش کرنا تھا۔ منافقین نے کھل کر انکار کر دیا اور بہت سے حیلے بہانے پیش کرنے لگے۔ آیات (يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ) (۹۴/۹) میں ان ہی منافقین کا ذکر ہے۔

(۴۴۱۵) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید بن عبداللہ بن ابی بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ مجھے میرے ساتھیوں نے رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں بھیجا کہ میں آپ صلی اللہ علیہ وسلم سے ان کے لیے سواری کے جانوروں کی درخواست کروں۔ وہ لوگ آپ کے ساتھ جیش عسرت (یعنی غزوہ تبوک) میں شریک ہونا چاہتے تھے۔ میں نے عرض کیا: یا رسول اللہ! میرے ساتھیوں نے مجھے آپ کی خدمت میں بھیجا ہے تاکہ آپ ان کے لیے سواری کے جانوروں کا انتظام کرادیں۔ آپ نے فرمایا: ”اللہ کی قسم! میں تم کو سواری کے جانور نہیں دے سکتا۔“ میں جب آپ کی خدمت میں

۴۴۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ صلی اللہ علیہ وسلم أَسْأَلُهُ الْخُمُلَانَ لَهُمْ، إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ وَهِيَ غَزْوَةُ تَبُوكَ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ. فَقَالَ: ((وَاللَّهِ لَا أُحْمِلُكُمْ عَلَى شَيْءٍ)). وَوَأَفْتَتُهُ، وَهُوَ غَضَبَانٌ وَلَا أَشْعُرُ، وَرَجَعْتُ

حاضر ہوا تھا تو آپ غصہ میں تھے اور میں اسے معلوم نہ کر سکا تھا۔ آپ ﷺ کے انکار سے میں بہت غمگین واپس ہوا۔ یہ خوف تھا کہ کہیں آپ سواری مانگنے کی وجہ سے خفا نہ ہو گئے ہوں۔ میں اپنے ساتھیوں کے پاس آیا اور انہیں نبی اکرم ﷺ کے ارشاد کی خبر دی، لیکن ابھی کچھ زیادہ وقت نہیں گزرا تھا کہ میں نے بلال رضی اللہ عنہ کی آواز سنی، وہ پکار رہے تھے: اے عبد اللہ بن قیس! میں نے جواب دیا تو انہوں نے کہا: رسول اللہ ﷺ تمہیں بلا رہے ہیں۔ میں آپ کی خدمت میں حاضر ہوا تو آپ نے فرمایا: ”یہ دو جوڑے اور یہ دو جوڑے اونٹ کے لے جاؤ۔“ آپ نے چھ اونٹ عنایت فرمائے۔ ان اونٹوں کو آپ نے اسی وقت سعد رضی اللہ عنہ سے خرید لیا تھا اور فرمایا کہ ”انہیں اپنے ساتھیوں کو دے دو اور انہیں بتاؤ کہ اللہ تعالیٰ نے یا آپ نے فرمایا کہ رسول اللہ ﷺ نے تمہاری سواری کے لیے انہیں دیا ہے، ان پر سوار ہو جاؤ۔“ میں ان اونٹوں کو لے کر اپنے ساتھیوں کے پاس گیا اور ان سے میں نے کہا کہ آنحضور ﷺ نے تمہاری سواری کے لیے یہ عنایت فرمائے ہیں لیکن اللہ کی قسم! کہ اب تمہیں ان پر صحابہ رضی اللہ عنہم کے پاس چلنا پڑے گا، جنہوں نے حضور اکرم ﷺ کا انکار فرمایا تھا، کہیں تم یہ خیال نہ کر بیٹھو کہ میں نے تم سے رسول اللہ ﷺ کے ارشاد کے متعلق غلط بات کہہ دی تھی۔ انہوں نے کہا کہ تمہاری سچائی میں ہمیں کوئی شبہ نہیں ہے لیکن اگر آپ کا اصرار ہے تو ہم ایسا بھی کر لیں گے۔ ابو موسیٰ رضی اللہ عنہ نے ان میں سے چند لوگوں کو لے کر ان صحابہ رضی اللہ عنہم کے پاس گئے جنہوں نے رسول اللہ ﷺ کا وہ ارشاد سنا تھا کہ آنحضرت ﷺ نے پہلے تو دینے سے انکار کیا تھا لیکن پھر عنایت فرمایا۔ ان صحابہ رضی اللہ عنہم نے بھی اسی طرح حدیث کو بیان کیا کہ جس طرح ابو موسیٰ رضی اللہ عنہ نے ان سے بیان کی تھی۔

[راجع: ۳۱۳۳] [مسلم: ۴۲۶۴]

تشریح: روایت میں حضرت ابو موسیٰ اشعری رضی اللہ عنہ کا رسول کریم ﷺ سے سواریاں مانگنے کا ذکر ہے۔ اتفاق سے اس وقت سواریاں موجود نہ تھیں۔ لہذا نبی کریم ﷺ نے انکار فرمایا۔ تھوڑی دیر بعد سواریاں مہیا ہو گئیں اور رسول پاک ﷺ نے ابو موسیٰ کو واپس بلا کر پانچ چھ اونٹ ان کو دلا دیے۔ اب ابو موسیٰ رضی اللہ عنہ کو یہ ڈر ہوا کہ میرے ساتھی مجھ کو جھوٹا سمجھ بیٹھیں کہ ابھی تو اس نے یہ کہا تھا کہ نبی کریم ﷺ سواری نہیں دے رہے ہیں اور ابھی سواریاں لے کر آ گیا۔ اس لیے حضرت ابو موسیٰ رضی اللہ عنہ نے ان سے یہ کہا کہ میرے ہمراہ چل کر میری بات کی تصدیق نبی کریم ﷺ سے کر لو تا کہ میری بات کا تم کو یقین ہو جائے۔ چنانچہ ابو موسیٰ رضی اللہ عنہ کے اصرار شدید پر چھ آدمی خدمت نبوی میں حاضر ہوئے اور انہوں نے ابو موسیٰ رضی اللہ عنہ کے بیان کی تصدیق کی۔ حضرت ابو موسیٰ عبد اللہ بن قیس اشعری رضی اللہ عنہ مشہور جرح صحابی ہیں۔ جنہوں نے حبش کی طرف بھی ہجرت کی تھی اور یہ اہل سفینہ کے ساتھ

میں آئے تھے جب کہ رسول اللہ ﷺ خیبر میں تھے۔ حضرت فاروق اعظم رضی اللہ عنہ نے ۲۰ھ میں ان کو بصرہ کا حاکم مقرر کیا اور خلافت عثمانی میں ان کو کوفہ کا حاکم مقرر کیا گیا جب ہی یہ کمہ آگئے تھے ۵۲ھ میں مکہ ہی میں ان کا انتقال ہوا۔ (رضی اللہ عنہ وارضاه)

۴۴۱۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى تَبُوكَ، فَاسْتَخْلَفَ عَلِيًّا، قَالَ: أَتَخْلُفُنِي فِي الصَّبِيَّانِ وَالنِّسَاءِ؟ قَالَ: ((أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي)). وَقَالَ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، قَالَ: سَمِعْتُ مُضْعَبًا [راجع: ۳۷۰۶] [مسلم: ۶۲۱۸]

۴۴۱۶۔ ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے شعبہ نے، ان سے حکم بن مضعب بن سعد نے اور ان سے ان کے والد نے کہ رسول اللہ ﷺ غزوہ تبوک کے لیے تشریف لے گئے تو علی رضی اللہ عنہ کو مدینہ میں اپنا نائب بنایا۔ علی رضی اللہ عنہ نے عرض کیا: آپ مجھے بچوں اور عورتوں میں چھوڑے جارہے ہیں؟ آپ ﷺ نے فرمایا: ”تم اس پر خوش نہیں ہو کہ میرے لیے تم ایسے ہو جیسے موسیٰ کے لیے ہارون تھے۔ لیکن فرق یہ ہے کہ میرے بعد کوئی نبی نہیں ہوگا۔“ اور ابوداؤد طیالسی نے اس حدیث کو یوں بیان کیا کہ ہم سے شعبہ نے بیان کیا، ان سے حکم بن عتبہ نے اور انہوں نے کہا میں نے مضعب سے سنا۔

تشریح: غزوہ تبوک کی وجہ یہ ہوئی کہ رسول کریم ﷺ کو یہ خبر پہنچی تھی کہ دم کے نصاریٰ مسلمانوں سے لڑنے کی تیاری کر رہے ہیں اور عرب کے بھی کئی قبائل کلم جدام وغیرہ کو اپنے ساتھ ملارہے ہیں۔ یہ خبر سن کر نبی کریم ﷺ نے خود پیش قدمی کرنے کا فیصلہ فرمایا تاکہ نصاریٰ کو مسلمانوں کی تیاریوں کا علم ہو جائے اور وہ خود لڑائی کا خیال چھوڑ دیں اور جنگ نہ ہونے پائے۔ اس جنگ میں حضرت عثمان غنی رضی اللہ عنہ نے دوسوا سو مع سامان کے مسلمانوں کے لیے پیش فرمائے تھے۔ جس پر نبی کریم ﷺ نے خوش ہو کر فرمایا کہ اب عثمان جیسے بھی عمل کریں ان کے لیے رضائے الہی واجب ہو چکی ہے۔ روایت میں حضرت علی رضی اللہ عنہ کی فضیلت کا بھی ذکر ہے۔ نبی کریم ﷺ نے ان کو اپنے لیے ایسا ہی معاون قرار دیا جیسے ہارون علیہ السلام حضرت موسیٰ علیہ السلام کے معاون تھے۔ اس سے حضرت علی رضی اللہ عنہ کی خلافت بلا فصل پر دلیل پکڑنا غلط ہے۔ کیونکہ حضرت ہارون علیہ السلام کو موسیٰ علیہ السلام خلافت نہیں ملی۔ وہ حضرت موسیٰ علیہ السلام سے پہلے ہی انتقال کر چکے تھے۔ حضرت موسیٰ علیہ السلام نے صرف طور پہاڑ پر جاتے وقت حضرت ہارون علیہ السلام کو اپنا جانشین بنایا تھا۔ ایسا ہی نبی کریم ﷺ نے جنگ تبوک میں جاتے وقت حضرت علی رضی اللہ عنہ کو مدینہ میں اپنا جانشین بنایا۔ بس اس مماثلت کا تعلق صرف اسی حد تک ہے۔ اس ارشاد نبوی کا مفہوم خود حضرت علی رضی اللہ عنہ نے بھی یہ نہیں سمجھا تھا جو شیعہ حضرات نے سمجھا ہے۔ اگر حضرت علی رضی اللہ عنہ ایسا سمجھتے تو خود کو دیگر حضرت ابوبکر رضی اللہ عنہ کے دست حق پرست کے ان کو خلیفہ برحق سمجھتے۔ حدیث ہذا سے یہ بھی ثابت ہوا کہ نبی کریم ﷺ آخری نبی ہیں۔ آپ کے بعد رسالت و نبوت کا سلسلہ قیامت تک کے لیے بند ہو چکا ہے۔ اب جو بھی کسی بھی قسم کا نبوت کا دعویٰ کرے وہ جھوٹا دجال ہے، خواہ وہ کسی ہی اسلام دوستی کی بات کرے، وہ غدار ہے مکار ہے۔ تحت نبوت کا باغی ہے۔ ہر کلمہ گو مسلمان کا فرض ہے کہ ایسے مدعی کا منہ توڑ مقابلہ کر کے ناموس رسالت کے تحفظ کے لیے اپنی پوری پوری جدوجہد کرے۔ اس دور آخر میں فرقہ قادیانیہ ایک ایسا ہی باطل پرست فرقہ ہے جو پنجاب کے قصبہ قادیان کے ایک شخص مسلمی مرزا غلام احمد کے لیے نبوت و رسالت کا مدعی ہے اور جس نے دجل و مکر پھیلانے میں ہو بہو دجال کی نقل کی ہے۔

۴۴۱۷۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: سَمِعْتُ عَطَاءً، يُخْبِرُ قَالَ: أَخْبَرَنِي

۴۴۱۷۔ ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے محمد بن بکر نے بیان کیا، کہا ہم کو ابن جریج نے خبر دی، کہا کہ میں نے عطاء سے سنا، انہوں نے خبر دیتے ہوئے کہا کہ مجھے صفوان بن یعلیٰ بن امیہ نے خبر دی اور ان

سے ان کے والد نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ غزوہ عسرت میں شریک تھا۔ بیان کیا کہ یعلیٰ رضی اللہ عنہ کہا کرتے تھے کہ مجھے اپنے تمام عملوں میں اسی پر سب سے زیادہ بھروسہ ہے۔ عطاء نے بیان کیا، ان سے صفوان نے بیان کیا کہ یعلیٰ رضی اللہ عنہ نے کہا، میں نے ایک مزدور بھی اپنے ساتھ لے لیا تھا۔ وہ ایک شخص سے لڑ پڑا اور ایک نے دوسرے کا ہاتھ دانت سے کاٹا۔ عطاء نے بیان کیا کہ مجھے صفوان نے خبر دی کہ ان دونوں میں سے کس نے اپنے مقابل کا ہاتھ کاٹا تھا، یہ مجھے یاد نہیں ہے۔ بہر حال جس کا ہاتھ کاٹا گیا تھا اس نے اپنا ہاتھ کاٹنے والے کے منہ سے جو کھینچا تو کانٹے والے کے آگے کا ایک دانت بھی ساتھ چلا آیا۔ وہ دونوں نبی اکرم ﷺ کی خدمت میں حاضر ہوئے تو حضور ﷺ نے دانت کے ٹوٹنے پر کوئی قصاص نہیں دلویا۔ عطاء نے بیان کیا میرا خیال ہے کہ انہوں نے یہ بھی بیان کیا کہ نبی اکرم ﷺ نے فرمایا: ”پھر کیا وہ تیرے منہ میں اپنا ہاتھ رہنے دیتا تا کہ تو اسے اونٹ کی طرح چبا جاتا۔“

[راجع: ۱۸۴۸]

تشریح: یہ واقعہ بھی جنگ تبوک میں پیش آیا تھا۔ اس لیے اس حدیث کو یہاں ذکر کیا گیا۔

باب: کعب بن مالک رضی اللہ عنہ کے واقعہ کا بیان

بَابُ حَدِيثِ كَعْبِ بْنِ مَالِكٍ

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَقُوا﴾. [التوبة: ۱۱۸]

تشریح: یعنی اللہ نے ان تین شخصوں کا بھی قصور معاف کر دیا جو اس جرم میں تین شخص کعب بن مالک اور مرارہ بن ربیع اور ہلال بن امیہ رضی اللہ عنہم تھے۔ حدیث ذیل میں بڑی تفصیل کے ساتھ یہ واقعہ خود حضرت کعب رضی اللہ عنہ نے بیان فرمایا، جسے پڑھ کر ہی چاہتا ہے کہ میں آج اس واقعہ پر چودہ سو برس گزرنے کے باوجود حضرت کعب رضی اللہ عنہ کی خدمت میں عالم روحانیت میں مبارکباد پیش کروں۔ کیونکہ جس پامردی اور سچائی کا آپ نے اس نازک موقع پر ثبوت دیا، اس کی مثالیں ملنی مشکل ہیں۔ (والسلام، خادم، محمد داؤد اور از ۳/ ربیع الثانی ۱۳۳۹ھ)

۴۱۸- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِي حَنِينَ عَمِيٍّ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، يُحَدِّثُ

(۴۱۸) ہم سے یحییٰ نے بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عبد اللہ بن کعب بن مالک نے، ان سے عبد اللہ بن کعب بن مالک نے، (جب کعب رضی اللہ عنہ تائینا ہو گئے تو ان کے لڑکوں میں وہی کعب کو راستے میں پکڑ کر چلا کرتے تھے) انہوں نے بیان کیا کہ میں نے کعب رضی اللہ عنہ سے ان کے غزوہ تبوک میں شریک نہ ہو سکنے کا واقعہ سنا۔ انہوں نے بتایا کہ غزوہ

تبوک کے سوا اور کسی غزوہ میں ایسا نہیں ہوا تھا کہ میں رسول اللہ ﷺ کے ساتھ شریک نہ ہوا ہوں۔ البتہ غزوہ بدر میں بھی شریک نہیں ہوا تھا لیکن جو لوگ غزوہ بدر میں شریک نہ ہو سکے تھے، ان کے متعلق آنحضرت ﷺ نے کسی قسم کی خفگی کا اظہار نہیں فرمایا تھا کیونکہ آپ ﷺ اس موقع پر صرف قریش کے قافلے کی تلاش میں نکلے تھے، لیکن اللہ تعالیٰ کے حکم سے کسی پہلی تیاری کے بغیر، آپ کی دشمنوں سے ٹکر ہو گئی اور لیکن میں لیلہ عقبہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا تھا۔ یہ وہی رات ہے جس میں ہم نے (مکہ میں) اسلام کے لیے عہد کیا تھا اور مجھے تو یہ غزوہ بدر سے بھی زیادہ عزیز ہے۔ اگرچہ بدر کا لوگوں کی زبانوں پر چرچا زیادہ ہے۔ تیسرا واقعہ یہ ہے کہ میں اپنی زندگی میں کبھی اتنا قوی، اتنا صاحب مال نہیں ہوا تھا جتنا اس موقع پر تھا۔ جبکہ میں آنحضرت ﷺ کے ساتھ تبوک کے غزوے میں شریک نہ ہوسکا تھا۔ اللہ کی قسم! اس سے پہلے کبھی میرے پاس دواونٹ جمع نہیں ہوئے تھے لیکن اس موقع پر میرے پاس دواونٹ موجود تھے۔ رسول اللہ ﷺ جب کبھی کسی غزوے کے لیے تشریف لے جاتے تو آپ اس کے لیے ذومعنی الفاظ استعمال کیا کرتے تھے لیکن اس غزوہ کا جب موقع آیا تو گرمی بڑی سخت تھی، سفر بھی بہت لمبا تھا، بیابانی راستہ اور دشمن کی فوج کی کثرت تعداد! تمام مشکلات سامنے تھیں۔ اس لیے آنحضرت ﷺ نے مسلمانوں سے اس غزوے کے متعلق بہت تفصیل کے ساتھ بتا دیا تھا تاکہ اس کے مطابق پوری طرح تیاری کر لیں۔ چنانچہ آپ ﷺ نے اس سمت کی بھی نشاندہی کردی جدھر سے آپ کا جانے کا ارادہ تھا۔ مسلمان بھی آپ ﷺ کے ساتھ بہت تھے۔ اتنے کہ کسی رجسٹر میں سب کے ناموں کا لکھنا بھی مشکل تھا۔ کعب بن لؤیؓ نے بیان کیا کہ کوئی بھی شخص اگر اس غزوہ میں شریک نہ ہونا چاہتا تو وہ یہ خیال کر سکتا تھا کہ اس کی غیر حاضری کا کسی کو پتہ نہیں چلے گا۔ سوا اس کے کہ اس کے متعلق وحی نازل ہو۔ رسول اللہ ﷺ جب اس غزوہ کے لیے تشریف لے جا رہے تھے تو پھل پکے کا زمانہ تھا اور سایہ میں بیٹھ کر لوگ آرام کرتے تھے۔ رسول اللہ ﷺ بھی تیاریوں میں مصروف تھے اور آپ کے ساتھ مسلمان بھی۔ لیکن میں روزانہ

حِينَ تَخْلَفَ عَنْ قِصَّةِ تَبُوكَ قَالَ كَعْبٌ: لَمْ أَتَخْلَفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخْلَفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يَمَاتِبْ أَحَدًا تَخْلَفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَيْرَ فُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَافَقْنَا عَلَى الْإِسْلَامِ، وَمَا أَحْبُّ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرُ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ حِينَ تَخْلَفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ، وَاللَّهِ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاجِلَتَانِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزَاةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَقَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أَهْبَةً غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ، وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ. يُرِيدُ الدِّيَّانَ. قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنَّهُ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَخَى اللَّهَ، وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الشَّمَارُ وَالظَّلَالُ، وَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِفْتُ

سوچا کرتا تھا کہ کل سے میں بھی تیاری کروں گا اور اس طرح ہر روز اسے باتا رہا۔ مجھے اس کا یقین تھا کہ تیاری کروں گا۔ مجھے آسانیاں میسر ہیں، یوں ہی وقت گزرتا رہا اور آخر لوگوں نے اپنی تیاریاں مکمل بھی کر لیں اور رسول اللہ ﷺ مسلمانوں کو ساتھ لے کر روانہ بھی ہو گئے۔ اس وقت تک میں نے کوئی تیاری نہیں کی تھی۔ اس موقع پر بھی میں نے اپنے دل کو یہی کہہ کر سمجھالیا کہ کل یا پارسوں تک تیاری کروں گا اور پھر لشکر سے جا ملوں گا۔ کوچ کے بعد دوسرے دن میں نے تیاری کے لیے سوچا لیکن اس دن بھی کوئی تیاری نہیں کی۔ پھر تیسرے دن کے لیے سوچا اور اس دن بھی کوئی تیاری نہیں کی۔ یوں ہی وقت گزر گیا اور اسلامی لشکر بہت آگے بڑھ گیا۔ غزوے میں شرکت میرے لیے بہت دور کی بات ہو گئی اور میں یہی ارادہ کرتا رہا کہ یہاں سے چل کر انہیں پالوں گا۔ کاش! میں نے ایسا کر لیا ہوتا لیکن یہ میرے نصیب میں نہیں تھا۔ آنحضرت ﷺ کے تشریف لے جانے کے بعد جب میں باہر نکلتا تو مجھے بڑا رنج ہوتا کیونکہ یا تو وہ لوگ نظر آتے جن کے چہروں سے نفاق نکلتا تھا یا وہ لوگ جنہیں اللہ تعالیٰ نے معذور اور ضعیف قرار دے دیا تھا۔ رسول اللہ ﷺ نے میرے بارے میں کسی سے کچھ نہیں پوچھا تھا لیکن جب آپ تبوک پہنچ گئے تو وہیں ایک مجلس میں آپ نے دریافت فرمایا: ”کعب نے کیا کیا؟“ بنو سلمہ کے ایک صاحب نے کہا: یا رسول اللہ! اس کے غرور نے اسے آنے نہیں دیا۔ (وہ حسن و جمال یا لباس پر اترا کر رہ گیا) اس پر معاذ بن جبل رضی اللہ عنہ بولے تم نے بری بات کہی۔ یا رسول اللہ! اللہ کی قسم! ہمیں ان کے متعلق خیر کے سوا اور کچھ معلوم نہیں۔ رسول اللہ ﷺ نے کچھ نہیں فرمایا۔ کعب بن مالک رضی اللہ عنہ نے بیان کیا کہ جب مجھے معلوم ہوا کہ حضور ﷺ واپس تشریف لارے ہیں تو اب مجھ پر فکر سوار ہوئی اور میرا ذہن کوئی ایسا جھوٹا بہانہ تلاش کرنے لگا جس سے میں کل آنحضرت ﷺ کی خطگی سے بچ سکوں۔ اپنے گھر کے ہر عینک آدی سے اس کے متعلق میں نے مشورہ لیا لیکن جب مجھے معلوم ہوا کہ رسول اللہ ﷺ مدینہ سے بالکل قریب آ چکے ہیں تو غلط خیالات میرے ذہن سے نکل گئے اور مجھے یقین ہو گیا کہ اس معاملہ میں جھوٹ بول کر میں اپنے

أَعْدُو بَنِي أَتَجَهَّزَ مَعَهُمْ فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ. فَلَمْ يَزَلْ يَتِمَادَى بِي حَتَّى أَشَدَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا، فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ يَوْمَ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَضَلُوا لِأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَجِلَ فَأَذْرِكَهُمْ، وَلَيْتَنِي فَعَلْتُ، فَلَمْ يَقْدِرْ لِي ذَلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ فَطُفْتُ فِيهِمْ، أُحْزِنُنِي أَنِّي لَا أَرَى إِلَّا رَجُلًا مَغْمُوضًا عَلَيْهِ النِّفَاقُ أَوْ رَجُلًا مِمَّنْ عَدَرَ اللَّهُ مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ تَبُوكًا، فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ يَتَبَوَّكُ: ((مَا فَعَلَ كَعْبُ؟)) فَقَالَ رَجُلٌ مِنْ بَنِي سَلَمَةَ: يَا رَسُولَ اللَّهِ! حَبَسَهُ بُرْدَاهُ وَنَظَرُهُ فِي عِطْفِيهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بَشْرَ مَا قُلْتُ، وَاللَّهِ! يَا رَسُولَ اللَّهِ، مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا. فَسَكَتَ رَسُولُ اللَّهِ ﷺ قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَائِلًا حَضَرَنِي هَمِّي، وَطَفِيفْتُ أَنْذَكُرُ الْكَذِبَ وَأَقُولُ: بِمَاذَا أَخْرَجَ مِنْ سَخَطِهِ غَدًا؟ وَاسْتَعْنْتُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ إِنَّ رَسُولَ اللَّهِ ﷺ

کو کسی طرح محفوظ نہیں کر سکتا۔ چنانچہ میں نے سچی بات کہنے کا ارادہ کر لیا۔ صبح کے وقت آنحضرت ﷺ تشریف لائے۔ جب آپ کسی سفر سے واپس تشریف لاتے تو یہ آپ کی عادت مبارک تھی کہ پہلے مسجد میں تشریف لے جاتے اور دو رکعت نماز پڑھتے، پھر لوگوں کے ساتھ مجلس میں بیٹھتے۔ جب آپ اس عمل سے فارغ ہو چکے تو آپ کی خدمت میں لوگ آنے لگے جو غزوہ میں شریک نہیں ہو سکے تھے اور قسم کھا کر اپنے عذر بیان کرنے لگے۔ ایسے لوگوں کی تعداد اسی کے قریب تھی۔ رسول اللہ ﷺ نے ان کے ظاہر کو قبول فرمایا، ان سے عہد لیا۔ ان کے لیے مغفرت کی دعا فرمائی اور ان کے باطن کو اللہ کے سپرد کیا۔ اس کے بعد میں حاضر ہوا۔ میں نے سلام کیا تو آپ مسکرائے۔ آپ کی مسکراہٹ میں خفگی تھی۔ آپ نے فرمایا: ”آؤ!“ میں چند قدم چل کر آپ کے سامنے بیٹھ گیا۔ آپ نے مجھ سے دریافت فرمایا: ”تم غزوہ میں کیوں شریک نہیں ہوئے۔ کیا تم نے کوئی سواری نہیں خریدی تھی؟“ میں نے عرض کیا: میرے پاس سواری موجود تھی، اللہ کی قسم! اگر میں آپ کے سوا کسی دنیا دار شخص کے سامنے آج بیٹھا ہوا ہوتا تو کوئی نہ کوئی عذر گھڑ کر اس کی خفگی سے بچ سکتا تھا، مجھے خوبصورتی کے ساتھ گفتگو کا سلیقہ معلوم ہے۔ لیکن اللہ کی قسم! مجھے یقین ہے کہ اگر آج میں آپ کے سامنے کوئی جھوٹا عذر بیان کر کے آپ کو راضی کر لوں تو بہت جلد اللہ تعالیٰ آپ کو مجھ سے ناراض کر دے گا۔ اس کے بجائے اگر میں آپ سے سچی بات بیان کر دوں تو یقیناً آپ کو میری طرف سے خفگی ہوگی لیکن اللہ سے مجھے معافی کی پوری امید ہے۔ نہیں، اللہ کی قسم! مجھے کوئی عذر نہیں تھا، اللہ کی قسم اس وقت سے پہلے میں اتنا فارغ البال نہیں تھا اور پھر بھی میں آپ کے ساتھ شریک نہیں ہو سکا۔ رسول اللہ ﷺ نے فرمایا: ”انہوں نے سچی بات بتادی، اچھا اب جاؤ، یہاں تک کہ اللہ تعالیٰ تمہارے بارے میں خود کوئی فیصلہ کر دے۔“ میں اٹھ گیا اور میرے پیچھے بنو سلمہ کے کچھ لوگ بھی دوڑے ہوئے آئے اور مجھ سے کہنے لگے کہ اللہ کی قسم! ہمیں تمہارے متعلق یہ معلوم نہیں تھا کہ اس سے پہلے تم نے کوئی گناہ کیا ہے اور تم نے بڑی کوتاہی کی، رسول اللہ ﷺ کے سامنے ویسا ہی کوئی عذر نہیں بیان کیا جیسا دوسرے نہ

قَدْ أَظْلَمَ قَادِمًا زَاخَ عَنِّي الْبَاطِلُ، وَعَرَفْتُ أَنِّي لَنْ أَخْرَجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ اللَّهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَيَرْكَعُ فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخْلَفُونَ، فَطَفِقُوا يَبْتَذِرُونَ إِلَيْهِ، وَيَخْلِفُونَ لَهُ، وَكَانُوا بِضَعَةِ وَثَمَانِينَ رَجُلًا فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عِلَالِيَتَهُمْ، وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَوَكَّلَ سَرَايِرَهُمْ إِلَى اللَّهِ، فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ، ثُمَّ قَالَ: ((تَعَالَى)). فَجِئْتُ أَشْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: ((مَا خَلَفَكَ أَلَمْ تَكُنْ قَدْ ابْتَعْتَ ظَهْرَكَ؟)) فَقُلْتُ: بَلَى، إِنِّي وَاللَّهِ! لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنْ سَأَخْرَجَ مِنْ سَخَطِهِ بَعْدِي، وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلَكِنِّي وَاللَّهِ! لَقَدْ عَلِمْتُ لَنْ حَدَّثَكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لِيُوشِكَنَّ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ، وَلَكِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ، لَا وَاللَّهِ! مَا كَانَ لِي مِنْ غُذْرٍ، وَاللَّهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَبْسَرَ مِنِّي جِنَّ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا هَذَا فَقَدْ صَدَّقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ)). فَقُمْتُ وَسَارَ رِجَالٌ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللَّهِ! مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ

اَنْ لَا تَكُوْنَ اَعْتَذَرْتَ اِلَى رَسُوْلِ اللّٰهِ ﷺ بِمَا اَعْتَذَرَ اِلَيْهِ الْمُتَخَلِّفُوْنَ، قَدْ كَانَ كَمَا فَيْكَ ذَلِكْ اسْتَغْفَارَ رَسُوْلُ اللّٰهِ ﷺ لَكَ، قَوْلَ اللّٰهِ مَا زَالُوا يُؤْتُوْنِي حَتّٰى اُرَدُّ اَنْ اَرْجِعَ فَاُكَذِّبُ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيْ هَذَا مَعِيَ اَحَدٌ قَالُوا: نَعَمْ، رَجُلَانِ قَالَا: مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلَ مَا قِيلَ لَكَ. فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَاةُ بِنِ الرَّبِيعِ الْعَمْرِئِ وَهَلَالُ بِنِ اُمِّةِ الْوَاقِفِي. فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيْهِمَا اَسْوَةٌ، فَمَضَيْتُ حِيْنَ ذَكَرُوْهُمَا لِي، وَنَهَى رَسُوْلُ اللّٰهِ ﷺ الْمُسْلِمِيْنَ عَنِ كَلَامِنَا اِيَّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَاجْتَنَبْنَا النَّاسَ وَتَغَيَّرُوا لَنَا حَتّٰى تَنَكَّرَتْ فِيْ نَفْسِي الْاَرْضُ، فَمَا هِيَ اَلَّتِي اَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِيْنَ لَيْلَةً، فَاَمَّا صَاحِبَايَ فَاَسْتَكَاْنَا وَقَعَدَا فِيْ بُيُوتِهِمَا يَبْكِيَانِ، وَاَمَّا اَنَا فَكُنْتُ اُسْبُ الْقَوْمِ وَاَجْلَدَهُمْ، فَكُنْتُ اُخْرَجُ فَاَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِيْنَ وَاَطُوْفُ فِي الْاَسْوَاقِ، وَلَا يَكْلُمْنِيْ اَحَدٌ، وَاَنِي رَسُوْلُ اللّٰهِ ﷺ فَاَسْلَمَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَاَقُوْلُ فِيْ نَفْسِي هَلْ حَرَكْتُ شَفَتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ اَمْ لَا؟ ثُمَّ اَصْلَيْ قَرِيْبًا مِنْهُ فَاَسَارِقُهُ النَّظَرَ، فَاِذَا اَقْبَلْتُ عَلَى صَلَاتِيْ اَقْبَلَ اِلَيْ، وَاِذَا التَّمْتُ نَحْوَهُ اَعْرَضَ عَنِّي، حَتّٰى اِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ

شریک ہونے والوں نے بیان کر دیا تھا۔ تمہارے گناہ کے لیے رسول اللہ ﷺ کا استغفار ہی کافی ہو جاتا۔ خدا کی قسم! ان لوگوں نے مجھے اس پر اتنی ملامت کی کہ مجھے خیال آیا کہ واپس جا کر آنحضرت ﷺ سے کوئی جھوٹا عذر کراؤں، پھر میں نے ان سے پوچھا: کیا میرے علاوہ کسی اور نے بھی مجھ جیسا عذر بیان کیا ہے؟ انہوں نے بتایا کہ ہاں دو حضرات نے اسی طرح معذرت کی جس طرح تم نے کی ہے اور انہیں جواب بھی وہی ملا ہے جو تمہیں ملا۔ میں نے پوچھا کہ ان کے نام کیا ہیں؟ انہوں نے بتایا کہ مرادہ بن ربیع عمری اور ہلال بن امیہ واقفی رضی اللہ عنہما۔ ان دو ایسے صحابہ کا نام انہوں نے بے دیا تھا جو صالح تھے اور بدر کی جنگ میں شریک ہوئے تھے۔ ان کا طرز عمل میرے لیے نمونہ بن گیا۔ چنانچہ انہوں نے جب ان بزرگوں کا نام لیا تو میں اپنے گھر چلا آیا اور رسول اللہ ﷺ نے لوگوں کو ہم سے بات چیت کرنے کی ممانعت کر دی، بہت سے لوگ جو غزوے میں شریک نہیں تھے، ان میں صرف ہم تین تھے۔ لوگ ہم سے الگ رہنے لگے اور سب لوگ بدل گئے۔ ایسا نظر آتا تھا کہ ہم سے ساری دنیا بدل گئی ہے۔ ہمارا اس سے کوئی واسطہ ہی نہیں ہے۔ پچاس دن تک ہم اسی طرح رہے، میرے دو ساتھیوں نے اپنے گھروں سے نکلتا ہی چھوڑ دیا، بس روتے رہتے تھے لیکن میرے اندر ہمت تھی کہ میں باہر نکلتا تھا، مسلمانوں کے ساتھ نماز میں شریک ہوتا تھا اور بازاروں میں گھومنا کرتا تھا لیکن مجھ سے بولتا کوئی نہ تھا۔ میں رسول اللہ ﷺ کی خدمت میں بھی حاضر ہوتا تھا، آپ کو سلام کرتا، جب آپ نماز کے بعد مجلس میں بیٹھے، میں اس کی جستجو میں لگا رہتا تھا کہ دیکھوں سلام کے جواب میں آنحضرت ﷺ کے مبارک ہونٹ ہلے یا نہیں، آپ کے قریب ہی نماز پڑھنے لگ جاتا اور آپ کو چرائی ہوئی نظروں سے دیکھتا رہتا۔ جب میں اپنی نماز میں مشغول ہو جاتا تو آنحضرت ﷺ میری طرف دیکھتے جوئی میں آپ کی طرف دیکھتا آپ رخ مبارک پھیر لیتے۔ آخر جب اس طرح لوگوں کی بے رخی بڑھتی ہی گئی تو میں (ایک دن) البوقارہ رضی اللہ عنہ کے باغ کی دیوار پر چڑھ گیا، وہ میرے پچازاد بھائی تھے اور مجھے ان سے بہت گہرا تعلق تھا، میں نے انہیں سلام کیا، لیکن اللہ کی قسم!

انہوں نے بھی میرے سلام کا جواب نہیں دیا۔ میں نے کہا: ابوقحادہ! تمہیں اللہ کی قسم! کیا تم نہیں جانتے کہ اللہ اور اس کے رسول ﷺ سے مجھے کتنی محبت ہے۔ انہوں نے کوئی جواب نہیں دیا۔ میں نے دوبارہ ان سے یہی سوال کیا اللہ کی قسم دے کر، لیکن اب پھر وہ خاموش تھے، پھر میں نے اللہ کا واسطہ دے کر ان سے یہی سوال کیا۔ اس مرتبہ انہوں نے صرف اتنا کہا کہ اللہ اور اس کے رسول کو زیادہ علم ہے۔ اس پر میرے آنسو پھوٹ پڑے۔ میں واپس چلا آیا اور دیوار پر چڑھ کر (نیچے باہر اتر آیا) انہوں نے بیان کیا کہ ایک دن میں مدینہ کے بازار میں جا رہا تھا کہ ایک کاشکار جو غلہ بیچنے مدینہ آیا تھا، پوچھ رہا تھا کہ کعب بن مالک کہاں رہتے ہیں؟ لوگوں نے میری طرف اشارہ کیا تو وہ میرے پاس آیا اور ملک غسان (عیسائی بادشاہ) کا ایک خط مجھے دیا، اس خط میں یہ تحریر تھا: ”اما بعد! مجھے معلوم ہوا ہے کہ تمہارے صاحب (یعنی آنحضرت ﷺ) تمہارے ساتھ زیادتی کرنے لگے ہیں۔ اللہ تعالیٰ نے تمہیں کوئی ذلیل نہیں پیدا کیا ہے کہ تمہارا حق ضائع کیا جائے، تم ہمارے پاس آ جاؤ، ہم تمہارے ساتھ بہتر سے بہتر سلوک کریں گے۔“

جب میں نے یہ خط پڑھا تو میں نے کہا کہ یہ ایک اور امتحان آ گیا ہے۔ میں نے اس خط کو توروں میں جلا دیا۔ ان پچاس دنوں میں سے جب چالیس دن گزر چکے تو رسول کریم ﷺ کے اچھی میرے پاس آئے اور کہا کہ رسول اللہ ﷺ نے تمہیں حکم دیا ہے کہ اپنی بیوی کے بھی قریب نہ جاؤ۔ میں نے پوچھا میں اسے طلاق دے دوں یا پھر مجھے کیا کرنا چاہیے؟ انہوں نے بتایا کہ نہیں صرف ان سے جدا رہو، ان کے قریب نہ جاؤ میرے دونوں ساتھیوں کو (جنہوں نے میری طرح معذرت کی تھی) بھی یہی حکم آپ نے بھیجا تھا۔ میں نے اپنی بیوی سے کہا کہ اب اپنے میکے چلی جاؤ اور اس وقت تک وہیں رہو جب تک اللہ تعالیٰ اس معاملہ کا کوئی فیصلہ نہ کر دے۔ کعب بن امیہؓ نے بیان کیا کہ ہلال بن امیہؓ (جن کا مقلعہ ہوا تھا) کی بیوی رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں اور عرض کیا: یا رسول اللہ! ہلال بن امیہؓ بہت ہی بوڑھے اور کمزور ہیں، ان کے پاس کوئی خادم

جَفَوَةُ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ۔ فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ: يَا أَبَا قَتَادَةَ أَنْشُدْكَ بِاللَّهِ هَلْ تَعْلَمُنِي أَحِبُّ اللَّهُ وَرَسُولَهُ فَسَكَتَ، فَعُدْتُ لَهُ فَتَشَدُّهُ فَسَكَتَ، فَعُدْتُ لَهُ فَتَشَدُّهُ۔ فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ۔ فَقَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، قَالَ: قَبِينَا أَنَا أَمَشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبِطِي مِنْ أَنْبَاطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبْنِعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَ نَبِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضِيعَةٍ، فَالْحَقُّ بِنَا نَوَاسِكَ۔ فَقُلْتُ لَمَّا قَرَأْتَهَا: وَهَذَا أَيْضًا مِنَ الْبَلَاءِ۔ فَتَيَمَّمْتُ بِهَا التَّوَرَّ فَسَجَرْتُهُ بِهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزَلَ امْرَأَتَكَ فَقُلْتُ: أَطْلُقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا بَلْ اعْتَزَلْنَهَا وَلَا تَقْرُبْنَهَا وَأَرْسَلَ إِلَيَّ صَاحِبِي مِثْلَ ذَلِكَ، فَقُلْتُ لَا امْرَأَتِي، الْحَقِّي بِأَهْلِكَ فَتَكُونِي عَنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ۔ قَالَ كَعْبُ: فَجَاءَتْ امْرَأَةُ هَلَالِ بْنِ أُمَيَّةَ رَسُولَ

اللہ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ! إِنَّ هَلَالَ
ابْنِ أُمَيَّةَ شَيْخٍ ضَائِعٍ لَيْسَ لَهُ خَادِمٌ فَهَلْ
تَكْرَهُ أَنْ أَخْدُمَهُ قَالَ: ((لَا) وَلَكِنْ لَا
يَقْرُبُكَ)). قَالَتْ: إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَّا
شَيْءٌ، وَاللَّهِ مَا كَانَ إِلَّا يَبْكِي مِنْذُ كَانَ مِنْ
أَمْرِ مَا كَانَ إِلَّا يَوْمِي هَذَا. فَقَالَ لِي بَعْضُ
أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي
أَمْرِكَ كَمَا أَذِنَ لَامْرَأَةٍ هَلَالِ بْنِ أُمَيَّةَ أَنْ
تَخْدُمَهُ فَقُلْتُ: وَاللَّهِ لَا اسْتَأْذَنْ فِيهَا رَسُولُ
اللَّهِ ﷺ وَمَا يَذَرْنِي مَا يَقُولُ رَسُولُ
اللَّهِ ﷺ إِذَا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ
فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ حَتَّى كُمَلْتُ لَنَا
خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللَّهِ ﷺ
عَنْ كَلَامِنَا، فَلَمَّا صَلَّيْتُ صَلَاةَ الْفَجْرِ
صَبَحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ
مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ
الَّتِي ذَكَرَ اللَّهُ، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي،
وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رُحِبْتُ، سَمِعْتُ
صَوْتَ صَارِخٍ أَوْفَى عَلَى جَبَلٍ سَلَعَ بِأَعْلَى
صَوَابِهِ: أَتَيْتُكُمْ بِرَبِّكُمْ مَا لَيْتُ أَنْبَشِرُ. قَالَ:
فَنَجَلْنَا نَفْسَنَا وَنَجَلْنَا نَفْسَ الْوَقْفَةِ الْوَقْفَةِ أَفَلَا جَاءَ
فَرَجٌ، وَوَأَذِنَ رَسُولُ اللَّهِ ﷺ بِتَوْفِيقِ اللَّهِ عَلَيْهِ وَسَلَّمَ
حِينَ صَلَّيْتُ الْفَجْرَ، فَقَالَ هَلَالَ النَّاسِ رُبِّي لَمْ يَلْنِي بِهَازِي بِرَجُلٍ هَكَذَا (آواز دی) اور آواز گھوڑے سے زیادہ تیز تھی۔ جس
بیشمار تاروں کے ذریعے پہلے پہل صلیبی آواز آئی، اب صحابی نے اس صلیب پر چڑھ کر (آواز دی) اور آواز گھوڑے سے زیادہ تیز تھی۔ جس
وہ کہنے لگا: اے اللہ! یہ ساری باتیں سن کر تو اپنے دونوں کپڑے اتار کر اللہ کی بشارت کی خوشی میں،
اسلم، ہاں اُمی! علی! ابی جہل! ان کا نام لے کر اللہ کی قسم کہ اس وقت ان لوگوں کے ہوا
اُن کے لئے لوگوں کے لئے (فَلَمَّا نَجَّاهُمَا) اللہ کی قسم کہ (وہ اپنے اسے بالآخر) اور میرے چاہنے والے تھے کہ

بھی نہیں ہے، کیا اگر میں ان کی خدمت کر دیا کروں تو آپ ناپسند فرمائیں
گے؟ آنحضرت ﷺ نے فرمایا: ”صرف وہ تم سے صحبت نہ کریں۔“
انہوں نے عرض کی: اللہ کی قسم! وہ تو کسی چیز کے لیے حرکت بھی نہیں
کر سکتے۔ جب سے یہ خنک ان پر ہوئی ہے وہ دن ہے اور آج کا دن ہے ان
کے آنسو تھمنے میں نہیں آتے۔ میرے گھر کے لوگوں نے کہا کہ جس طرح
ہلال بن امیہ رضی اللہ عنہ کی بیوی کو ان کی خدمت کرتے رہنے کی اجازت رسول
اللہ ﷺ نے دے دی ہے، آپ بھی اسی طرح کی اجازت حضور ﷺ
سے لے لیجئے۔ میں نے کہا نہیں، اللہ کی قسم! میں اس کے لیے رسول
اللہ ﷺ سے اجازت نہیں لوں گا، میں جوان ہوں، معلوم نہیں جب
اجازت لینے جاؤں تو رسول اللہ ﷺ کیا فرمائیں۔ اس طرح دس دن
اور گزر گئے اور جب سے رسول اللہ ﷺ نے ہم سے بات چیت کرنے کی
ممانعت فرمائی تھی اس کے پچاس دن پورے ہو گئے۔ پچاسویں رات کی
صبح کو جب میں فجر کی نماز پڑھ چکا اور اپنے گھر کی چھت پر بیٹھا ہوا تھا، اس
طرح جیسا کہ اللہ تعالیٰ نے ذکر کیا ہے، میرا دم گھٹا جا رہا تھا اور زمین اپنی
تمام وسعتوں کے باوجود میرے لیے تنگ ہوتی جا رہی تھی کہ میں نے ایک
پکارنے والے کی آواز سنی، جبل سلع پر چڑھ کر کوئی بلند آواز سے کہہ رہا تھا:
اے کعب بن مالک! تمہیں بشارت ہو۔ انہوں نے بیان کیا کہ یہ سنتے ہی
میں سجدے میں گر پڑا اور مجھے یقین ہو گیا کہ اب فرangi ہو جائے گی۔ فجر کی
نماز کے بعد رسول اللہ ﷺ نے اللہ کی بارگاہ میں ہماری توبہ کی قبولیت کا
اعلان کر دیا تھا۔ لوگ میرے یہاں بشارت دینے کے لیے آنے لگے اور
میرے دو ساتھیوں کو بھی جا کر بشارت دی۔ ایک صاحب (زبیر بن
عوف رضی اللہ عنہ) اپنا گھوڑا دوڑائے آ رہے تھے، ادھر قبیلہ اسلم کے ایک صحابی
جس کا نام (ابو جہل) تھا، وہ بھی اس صلیب پر چڑھ کر (آواز دی) اور آواز گھوڑے سے زیادہ تیز تھی۔ جس
بیشمار تاروں کے ذریعے پہلے پہل صلیبی آواز آئی، اب صحابی نے اس صلیب پر چڑھ کر (آواز دی) اور آواز گھوڑے سے زیادہ تیز تھی۔ جس
وہ کہنے لگا: اے اللہ! یہ ساری باتیں سن کر تو اپنے دونوں کپڑے اتار کر اللہ کی بشارت کی خوشی میں،
اسلم، ہاں اُمی! علی! ابی جہل! ان کا نام لے کر اللہ کی قسم کہ اس وقت ان لوگوں کے ہوا
اُن کے لئے لوگوں کے لئے (فَلَمَّا نَجَّاهُمَا) اللہ کی قسم کہ (وہ اپنے اسے بالآخر) اور میرے چاہنے والے تھے کہ

(ابوقادہ رضی اللہ عنہ سے) دو کپڑے مانگ کر پہنے اور رسول اللہ ﷺ کی خدمت میں حاضر ہوا، جوق در جوق لوگ مجھ سے ملاقات کرتے جاتے اور مجھے توبہ کی قبولیت پر بشارت دیتے جاتے تھے، کہتے تھے اللہ کی بارگاہ میں توبہ کی قبولیت مبارک ہو۔ کعب رضی اللہ عنہ نے بیان کیا، آخر میں مسجد میں داخل ہوا رسول اللہ ﷺ تشریف رکھتے تھے۔ چاروں طرف صحابہ کا مجمع تھا۔ طلحہ بن عبید اللہ رضی اللہ عنہ دوڑ کر میری طرف بڑھے اور مجھ سے مصافحہ کیا اور مبارک باد دی۔ اللہ کی قسم! (وہاں موجود) مہاجرین میں سے کوئی بھی ان کے سوا، میرے آنے پر کھڑا نہیں ہوا۔ طلحہ رضی اللہ عنہ کا یہ احسان میں کبھی نہیں بھولوں گا۔ کعب رضی اللہ عنہ نے بیان کیا کہ جب میں نے آنحضرت ﷺ کو سلام کیا تو آپ نے فرمایا، (چہرہ مبارک خوشی اور مسرت سے دکھ اٹھا تھا) ”اس مبارک دن کے لیے تمہیں بشارت ہو جو تمہاری عمر کا سب سے مبارک دن ہے۔“ انہوں نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! یہ بشارت آپ کی طرف سے ہے یا اللہ تعالیٰ کی طرف سے؟ فرمایا: ”نہیں، بلکہ اللہ کی طرف سے ہے۔“ آنحضرت ﷺ جب کسی بات پر خوش ہوتے تو چہرہ مبارک روشن ہو جاتا، ایسا جیسے چاند کا کلڑا ہو۔ آپ کی مسرت ہم چہرہ مبارک سے سمجھ جاتے تھے۔ پھر جب میں آپ کے سامنے بیٹھ گیا تو عرض کیا: یا رسول اللہ! اپنی توبہ کی قبولیت کی خوشی میں، میں اپنا مال اللہ اور اس کے رسول کی راہ میں صدقہ کر دوں؟ آپ نے فرمایا: ”لیکن کچھ مال اپنے پاس بھی رکھ لو، یہ زیادہ بہتر ہے۔“ میں نے عرض کیا پھر میں خیر کا حصہ اپنے پاس رکھ لوں گا۔ پھر میں نے عرض کیا: یا رسول اللہ! اللہ تعالیٰ نے مجھے سچ بولنے کی وجہ سے نجات دی۔ اب میں اپنی توبہ کی قبولیت کی خوشی میں یہ عہد کرتا ہوں کہ جب تک زندہ رہوں گا سچ کی سوا اور کوئی بات زبان پر نہ لاؤں گا۔ پس اللہ کی قسم! جب سے میں نے آنحضرت ﷺ کے سامنے یہ عہد کیا، میں کسی ایسے مسلمان کو نہیں جانتا جسے اللہ تعالیٰ نے سچ بولنے کی وجہ سے اتنا نوازا ہو، جتنی بشارت اس کی مجھ پر سچ بولنے کی وجہ سے ہیں۔ جب سے میں نے رسول اللہ ﷺ کے سامنے یہ عہد کیا، پھر آج تک کبھی جھوٹ کا ارادہ بھی نہیں کیا اور مجھے امید ہے کہ اللہ تعالیٰ باقی زندگی میں مجھے اس

سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ تَوْبَتِي، فَكَسَوْتُهُ إِثَابَهُمَا بِبَشْرَاهُ، وَاللَّهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَزْتُ تَوْبَتَيْنِ فَلَبِسْتُهُمَا، وَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنِّوْنِي بِالتَّوْبَةِ، يَقُولُونَ: لِيَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ. قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهْزِلُ حَتَّى صَافَحَنِي وَهَنَانِي، وَاللَّهِ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، وَلَا أَنْسَاهَا لَطْلَحَةَ، قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يَبْرِقُ وَجْهُهُ مِنَ السُّرُورِ: ((أُبَشِّرُ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مِنْهُ وَلَدْتُكَ أُمُّكَ)). قَالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: ((لَا، بَلْ مِنْ عِنْدِ اللَّهِ)). وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَانَهُ قِطْعَةً قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ إِنْ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: ((أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ)). قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنْ اللَّهُ إِنَّمَا نَجَّانِي بِالْصَّدَقِ، وَإِنْ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيَتْ، فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ

سے محفوظ رکھے گا اور اللہ تعالیٰ نے اپنے رسول پر آیت (ہمارے بارے میں) نازل کی تھی: ”یقیناً اللہ تعالیٰ نے نبی، مہاجرین اور انصار کی توبہ قبول کی“ اس کے ارشاد ”وَكُونُوا مَعَ الصَّادِقِينَ“ تک۔ اللہ کی قسم! اللہ تعالیٰ کی طرف سے اسلام کے لیے ہدایت کے بعد، میری نظر میں آنحضرت ﷺ کے سامنے اس سچ بولنے سے بڑھ کر اللہ کا مجھ پر اور کوئی انعام نہیں ہوا کہ میں نے جھوٹ نہیں بولا اور اس طرح اپنے کو ہلاک نہیں کیا۔ جیسا کہ جھوٹ بولنے والے ہلاک ہو گئے تھے۔ نزول وحی کے زمانہ میں جھوٹ بولنے والوں پر اللہ تعالیٰ نے اتنی شدید وعید فرمائی جتنی شدید کسی دوسرے کے لیے نہیں فرمائی ہوگی۔ فرمایا: ﴿سَيَخْلُقُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ﴾ ارشاد ﴿فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ تک۔ کعب بن لؤیؓ نے بیان کیا: چنانچہ ہم تین، ان لوگوں کے معاملے سے جدا رہے جنہوں نے آنحضرت ﷺ کے سامنے قسم کھائی تھی اور آپ نے ان کی بات مان بھی لی تھی، ان سے بیعت بھی لی تھی اور ان کے لیے طلب مغفرت بھی فرمائی تھی۔ ہمارا معاملہ آنحضرت ﷺ نے چھوڑ دیا تھا اور اللہ تعالیٰ نے خود اس کا فیصلہ فرمایا تھا۔ اللہ تعالیٰ کے ارشاد ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ سے یہی مراد ہے کہ ہمارا مقدمہ ملتوی رکھا گیا اور ہم ڈھیل میں ڈال دیئے گئے۔ یہ نہیں مراد ہے کہ جہاد سے پیچھے رہ گئے بلکہ مطلب یہ ہے کہ ان لوگوں کے پیچھے رہے جنہوں نے قسمیں کھا کر اپنے عذر بیان کئے اور آنحضرت ﷺ نے ان کے عذر قبول کر لیے۔

أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مِنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا أَحْسَنَ مِمَّا أَبْلَانِي، مَا تَعَمَّدْتُ مِنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيتُ وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ﴾ إِلَى قَوْلِهِ: ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التوبة: ١١٩، ١١٧] فَوَاللَّهِ! مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذِبْتُهُ، فَأَهْلَكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا جِئَنِّي أَنْزَلَ الْوَحْيَ شَرًّا مَا قَالَ لِأَحَدٍ، فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿سَيَخْلُقُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ﴾ إِلَى قَوْلِهِ: ﴿فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ [التوبة: ٩٦، ٩٥]. قَالَ كَعْبُ: وَكُنَّا تَخْلَفُنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبْلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ جِئَنِّي خَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ، فَبَذَلَكَ قَالَ اللَّهُ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ [التوبة: ١١٨] وَلَيْسَ لِلَّذِي ذَكَرَ اللَّهُ مِمَّا خَلَفْنَا عَنِ الْغَزْوِ وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ خَلَفَ لَهُ وَاعْتَدَلَ إِلَيْهِ، فَقَبِلَ مِنْهُ. [راجع: ٢٧٥٧]

تشریح: اس طویل حدیث میں اگرچہ مذکورہ تین بزرگوں کا جنگ تبوک سے پیچھے رہ جانے اور ان کی توبہ قبول ہونے کا تفصیلی ذکر ہے مگر اس سے حضرت حافظ ابن حجر رحمہ اللہ نے بہت سے مسائل کا استنباط فرمایا ہے۔ جس کی تفصیل کے لیے اہل علم فتح الباری کا مطالعہ فرمائیں۔ اس واقعہ کے ذیل علامہ حسن بصری رحمہ اللہ کا یہ ارشاد گرامی یاد رکھنے کے قابل ہے: ”یا سبحان اللہ! ما اکل هؤلاء الثلاثة مالا حراماً ولا سفکوا دماً حراماً ولا افسدوا فی الارض اصابہم ما سمعتم وضائق علیہم الارض بما رحبت فکیف بمن یواقع الفواحش والکبائر۔“ (فتح الباری جلد ۸، صفحہ ۱۵۶) یعنی سبحان اللہ! ان تینوں بزرگوں نے نہ کوئی حرام مال کھایا تھا نہ کوئی خون بہایا تھا اور نہ زمین میں فساد برپا کیا تھا، پھر بھی ان کو یہ سزا دی گئی جس کا ذکر تم نے سنا ہے۔ ان کے لیے زمین اپنی فراخی کے باوجود تنگ ہو گئی پس ان لوگوں کا کیا حال ہوگا جو بے حیائی اور ہر بڑے گناہوں میں ملوث ہوتے رہتے ہیں؟ ان پر اللہ اور رسول اللہ ﷺ کا کس قدر عتاب ہونا چاہیے۔ اس سے آپ اندازہ کر سکتے ہیں کہ گناہوں کا ارتکاب کس قدر خطرناک ہے۔ حضرت کعب بن مالک انصاری خزرجی ہیں۔ بیعت عقبہ ثانیہ میں شریک ہوئے۔ ۵۰ھ میں ۷۷ سال کی عمر طویل پا کر انتقال فرمایا۔ (رضی اللہ عنہ وارضاه)

باب: حجر بستی سے نبی اکرم ﷺ کا گزرنا

(۴۴۱۹) ہم سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سالم بن عبد اللہ نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مقام حجر سے گزرے تو آپ نے فرمایا: ”ان لوگوں کی بستیوں سے جنہوں نے اپنی جانوں پر ظلم کیا تھا، جب گزرنا ہو تو روتے ہوئے ہی گزرو، ایسا نہ ہو کہ تم پر بھی وہی عذاب آجائے جو ان پر آیا تھا۔“ پھر آپ نے سر مبارک پر چادر ڈالی اور بڑی تیزی کے ساتھ چلتے گئے، یہاں تک کہ اس وادی سے نکل آئے۔

بَابُ نَزُولِ النَّبِيِّ ﷺ بِالْحَجَرِ

۴۴۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَمَّا مَرَّ النَّبِيُّ ﷺ بِالْحَجَرِ قَالَ: ((لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ، أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ)). ثُمَّ قَنَعَ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ الْوَادِيَ. [راجع: ۴۳۳]

تشریح: روایت میں مذکورہ مقام ”حجر“ حضرت صالح علیہ السلام کی قوم ثمود کی بستی کا نام ہے۔ یہ وہی قوم ہے جس پر اللہ تعالیٰ کا عذاب زلزلہ شدید، دھماکوں اور بجلی کی کڑک کی صورت میں نازل ہوا تھا۔ جب نبی کریم ﷺ غزوہ تبوک کے لیے تشریف لے جا رہے تھے تو یہ مقام راستے میں پڑا تھا۔ حجر، شام اور مدینہ کے درمیان ایک بستی ہے۔

(۴۴۲۰) ہم سے یحییٰ بن نکیع نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا رسول اللہ ﷺ نے اصحاب حجر کے متعلق فرمایا: ”اس معذب قوم کی بستی سے جب تمہیں گزرنا ہی ہے تو تم روتے ہوئے گزرو، کہیں تم پر بھی وہ عذاب نہ آجائے جو ان پر آیا تھا۔“

۴۴۲۰۔ حَدَّثَنَا يَحْيَى بْنُ نَكَيْعٍ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِ الْحَجَرِ: ((لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ)). [راجع: ۴۳۳]

باب

بَابُ

(۴۴۲۱) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے عبدالعزیز بن ابی سلمہ نے، ان سے سعد بن ابراہیم نے، ان سے نافع بن جبیر نے، ان سے عروہ بن مغیرہ نے اور ان سے ان کے والد مغیرہ بن شعبہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم قضائے حاجت کے لیے تشریف لے گئے تھے، پھر (جب آپ صلی اللہ علیہ وسلم فارغ ہو کر واپس آئے تو) آپ صلی اللہ علیہ وسلم کے وضو کے لیے میں پانی لے کر حاضر ہوا، جہاں تک مجھے یقین ہے انہوں نے یہ بیان کیا کہ یہ واقعہ غزوہ تبوک کا ہے، پھر رسول اللہ صلی اللہ علیہ وسلم نے چہرہ مبارک دھویا اور جب کہنوں تک دھونے کا ارادہ کیا تو جبہ کی آستین تک نگلی۔ چنانچہ آپ نے ہاتھ جبے کے نیچے سے نکال لیے اور انہیں دھویا، پھر موزوں پر مسح کیا۔

(۴۴۲۲) ہم سے خالد بن خالد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا کہ مجھ سے عمرو بن یحییٰ نے بیان کیا، ان سے عباس بن سہل بن سعد نے اور ان سے ابو حمید رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم کے ساتھ غزوہ تبوک سے واپس آ رہے تھے۔ جب آپ مدینہ کے قریب پہنچے تو (مدینہ کی طرف اشارہ کر کے) فرمایا: ”یہ طاہر ہے اور یہ احد پہاڑ ہے، یہ ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔“

(۴۴۲۳) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو حمید طویل نے خبر دی اور انہیں انس بن مالک رضی اللہ عنہ نے کہ جب رسول اللہ صلی اللہ علیہ وسلم غزوہ تبوک سے واپس ہوئے اور مدینہ کے قریب پہنچے تو آپ نے فرمایا: ”مدینہ میں بہت سے ایسے لوگ ہیں کہ جہاں بھی تم چلے اور جس وادی کو بھی تم نے قطع کیا وہ (اپنے دل سے) تمہارے ساتھ ساتھ تھے۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! اگرچہ ان کا قیام اس وقت بھی مدینہ میں ہی رہا ہو؟ حضور صلی اللہ علیہ وسلم نے فرمایا: ”ہاں، وہ مدینہ میں رہتے ہوئے بھی (اپنے دل سے تمہارے ساتھ تھے) وہ کسی عذر کی وجہ سے رک گئے تھے۔“

تشریح: ان جملہ روایات میں کسی نہ کسی طرح سے سفر تبوک کا ذکر آیا ہے۔ باب اور احادیث میں یہی وجہ مطابقت ہے۔

۴۴۲۱۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنْ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمَغِيرَةِ، عَنْ أَبِيهِ الْمَغِيرَةَ بْنِ شُعْبَةَ، قَالَ ذَهَبَ النَّبِيُّ ﷺ لِيَبْغُضَ حَاجَتِهِ، فَقُمْتُ أَشْكُبُ عَلَيْهِ الْمَاءَ لَا أَعْلَمُهُ إِلَّا قَالَ فِي غَزْوَةِ تَبُوكَ فَغَسَلَ وَجْهَهُ، وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَصَاقَ عَلَيْهِ كُمَ الْجَبَةِ، فَأَخْرَجَهُمَا مِنْ تَحْتِ جَبَتِهِ فَغَسَلَهُمَا ثُمَّ مَسَحَ عَلَى خَفَيْهِ. [راجع: ۱۸۲]

۴۴۲۲۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ، عَنْ أَبِي حَمِيدٍ، قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: ((هَذِهِ طَاهَةٌ، وَهَذَا أَحَدٌ، جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ)). [راجع: ۱۴۸]

۴۴۲۳۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا حَمِيدُ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ: ((إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سَرُّهُمْ مَسِيرًا وَلَا قَطْعُهُمْ وَاِدْيَا إِلَّا كَانُوا مَعَكُمْ)). قَالُوا: يَا رَسُولَ اللَّهِ! وَهُمْ بِالْمَدِينَةِ؟ قَالَ: ((وَهُمْ بِالْمَدِينَةِ، حَسَبَهُمُ الْعُدْرُ)). [راجع: ۲۸۳۸]

[بَابُ] كِتَابِ النَّبِيِّ ﷺ إِلَى - باب: کسرلی (شاہ ایران) اور قیصر (شاہ روم) کو

رسول اللہ ﷺ کا خطوط لکھنا

کِسْرٰی وَ قِیْصَر

تشریح: امام بخاری رحمہ اللہ کا اشارہ اس بات کی طرف ہے کہ شاہان عالم جو خطوط نبی کریم ﷺ نے لکھوائے، یہ سب غزوہ تبوک ہی کے سال کے واقعات ہیں۔

۴۴۲۴۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ عَبْدِ اللَّهِ بْنِ حَذَافَةَ السَّهْمِيِّ، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَقَهُ فَحَسِبْتُ أَنَّ ابْنَ الْمُسَبِّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ أَنْ يَمْزُقُوا كُلَّ مَمْزُقٍ. [راجع: ۶۴]

(۴۴۲۳) ہم سے اسحاق بن رباح نے بیان کیا، انہوں نے کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، ان سے ان کے والد (ابراہیم بن سعد) نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے بیان کیا، انہیں عبید اللہ بن عبد اللہ نے خبر دی اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے (شاہ فارس) کسریٰ کے پاس اپنا خط عبد اللہ بن حذافہ سہمی رضی اللہ عنہ کو دے کر بھیجا اور انہیں حکم دیا کہ یہ خط بحرین کے گورنر کو دے دیں (جو کسریٰ کا عامل تھا) کسریٰ نے جب آپ کا خط مبارک پڑھا تو اس کے ٹکڑے ٹکڑے کر دیئے، میرا خیال یہ ہے کہ ابن مسیب نے بیان کیا کہ پھر رسول اللہ ﷺ نے ان کے لیے بددعا کی کہ وہ بھی ٹکڑے ٹکڑے ہو جائیں۔

تشریح: کسریٰ نے صرف یہی گستاخی نہیں کی بلکہ اپنے گورنر باذان کو لکھا کہ وہ مدینہ جا کر اس نبی سے ملیں اگر وہ دعویٰ نبوت سے توبہ کرے تو بہتر ہے ورنہ اس کا سر اتار کر میرے پاس حاضر کریں۔ چنانچہ باذان مدینہ آیا اور اس نے کسریٰ کا یہ فرمان سنایا۔ نبی کریم ﷺ نے فرمایا کہ تم کو معلوم ہوتا چاہیے کہ آج رات کو میرے رب تعالیٰ نے اسے اس کے بیٹے شروہ کے ہاتھ سے قتل کر دیا ہے اور اب تمہاری حکومت پارہ پارہ ہونے والی ہے۔ یہ واقعہ ۷ھ میں بماء جمادی الاولیٰ ہوا۔ چھ ماہ تک شروہ فارس کا بادشاہ رہا۔ ایک دن خزانے میں اس کو ایک دوا کی شیشی ملی جس پر قوت پاہ کی دوا لکھا ہوا تھا۔ اس نے اسے کھایا اور ہلاک ہو گیا۔ اس کے بعد کسریٰ کی پوتی پوران نامی قوی حاکم ہوئی جو شروہ کی بیٹی تھی جس کے لیے نبی کریم ﷺ نے فرمایا کہ وہ قوم کیسے فلاح پا سکتی ہے جس پر عورت حاکم ہو۔

۴۴۲۵۔ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، قَالَ: حَدَّثَنَا عَوْفُ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ أَيَّامَ الْجَمَلِ، بَعْدَ مَا كَذَبْتُ أَنَّ الْحَقَّ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوْا عَلَيْهِمْ بَنَتْ كِسْرَى قَالَ: ((لَنْ يُفْلِحَ

(۴۴۲۵) ہم سے عثمان بن ہیثم نے بیان کیا، کہا ہم سے عوف اعرابی نے بیان کیا، ان سے امام حسن بصری نے، ان سے ابو بکرہ رضی اللہ عنہ نے بیان کیا کہ جنگ جمل کے موقع پر وہ جملہ میرے کام آ گیا جو میں نے رسول اللہ ﷺ سے سنا تھا۔ میں ارادہ کر چکا تھا کہ اصحاب جمل، عائشہ رضی اللہ عنہا اور آپ کے لشکر کے ساتھ شریک ہو کر (علی رضی اللہ عنہ کی) فوج سے لڑوں۔ انہوں نے بیان کیا کہ جب رسول اللہ ﷺ کو معلوم ہوا کہ اہل فارس نے کسریٰ کی لڑکی کو وارثتِ تخت و تاج بنایا ہے تو آپ نے فرمایا: ”وہ قوم کبھی فلاح نہیں

پاسکتی جس نے اپنا حکمران کی عورت کو بنایا ہو۔“

قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ)). [طرفہ فی: ۷۰۹۹]

[ترمذی: ۲۲۶۲؛ نسائی: ۵۴۰۳]

(۴۳۲۶) ہم سے علی بن عبداللہ مدینی نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ میں نے زہری سے سنا، انہوں نے سائب بن یزید رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ مجھے یاد ہے جب میں بچوں کے ساتھ ثنیۃ الوداع کی طرف رسول اللہ ﷺ کا استقبال کرنے گیا تھا۔ سفیان نے ایک مرتبہ (مع الغلمان کے بجائے) مع الصبیان بیان کیا۔

۴۴۲۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائِبِ ابْنِ يَزِيدٍ يَقُولُ: أَذْكَرُ أَنِّي خَرَجْتُ مَعَ الْغِلْمَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ تَلْقَى رَسُولَ اللَّهِ ﷺ. وَقَالَ سُفْيَانُ مَرَّةً: مَعَ الصَّبِيَّانِ.

[راجع: ۳۰۸۳]

(۴۳۲۷) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے اور ان سے سائب بن یزید رضی اللہ عنہ نے کہ مجھے یاد ہے، جب میں بچوں کے ساتھ نبی اکرم ﷺ کا استقبال کرنے گیا تھا۔ آپ غزوہ تبوک سے واپس تشریف لارہے تھے۔

۴۴۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيَّ، عَنِ السَّائِبِ: أَذْكَرُ أَنِّي خَرَجْتُ مَعَ الصَّبِيَّانِ تَلْقَى النَّبِيَّ ﷺ إِلَى ثَنِيَّةِ الْوَدَاعِ مَقْدَمَهُ مِنْ غَزْوَةِ تَبُوكَ.

[راجع: ۳۰۸۳]

تشریح: حدیث بالا میں ثنیۃ الوداع تک استقبال کے لیے جانا مذکور ہے۔ یہ غزوہ تبوک ہی کی واپسی پر ہوا ہے۔

باب: نبی کریم ﷺ اور آپ کی وفات کا بیان

اور اللہ تعالیٰ کا فرمان کہ ”آپ کو بھی مرنا ہے اور انہیں بھی مرنا ہے، پھر تم سب قیامت کے دن اپنے رب کے حضور میں جھکنا کرو گے۔“

بَابُ مَرَضِ النَّبِيِّ ﷺ وَوَفَاتِهِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ [الزمر: ۳۰، ۳۱]

(۴۳۲۸) اور یونس نے بیان کیا، ان سے زہری نے، ان سے عروہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ اپنے مرض وفات میں فرماتے تھے: ”عائشہ! خیر میں (زہرا لود) لقمہ جو میں نے اپنے منہ میں رکھ لیا تھا، اس کی تکلیف آج بھی میں محسوس کرتا ہوں۔ ایسا معلوم ہوتا ہے کہ میری شہرگ اس زہری تکلیف سے کٹ جائے گی۔“

۴۴۲۸۔ وَقَالَ يُونُسُ عَنِ الزُّهْرِيَّ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: ((يَا عَائِشَةُ! مَا أَزَالُ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْرٍ، فَهَذَا أَوَانُ وَجَدْتُ انْقِطَاعَ ابْهَرِي مِنْ ذَلِكَ السَّمِّ)).

(۴۳۲۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبید اللہ بن

۴۴۲۹۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ

عبداللہ نے، ان سے عبداللہ بن عباس رضی اللہ عنہما نے اور ان سے ام فضل بن حارث رضی اللہ عنہما نے بیان کیا کہ میں نے سنا: رسول اللہ ﷺ مغرب کی نماز میں ﴿والمُرسَلاتِ عُرُفا﴾ کی قرأت کر رہے تھے، اس کے بعد پھر آپ نے ہمیں کبھی نماز نہیں پڑھائی، یہاں تک کہ اللہ تعالیٰ نے آپ کی روح قبض کر لی۔

(۴۳۳۰) ہم سے محمد بن عرعہ نے بیان کیا، کہا، ہم سے شعبہ نے بیان کیا، ان سے ابو بثر نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ عمر رضی اللہ عنہ آپ کو (مجالس میں) اپنے قریب بٹھاتے تھے۔ اس پر عبدالرحمن بن عوف رضی اللہ عنہ نے اعتراض کیا کہ اس جیسے تو ہمارے بچے ہیں۔ عمر رضی اللہ عنہ نے فرمایا: میں نے یہ طرز عمل جس وجہ سے اختیار کیا، وہ آپ کو معلوم بھی ہے؟ پھر عمر رضی اللہ عنہ نے ابن عباس رضی اللہ عنہما سے اس آیت: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ کے متعلق پوچھا۔ ابن عباس رضی اللہ عنہما نے جواب دیا کہ یہ رسول اللہ ﷺ کی وفات تھی، آپ کو اللہ تعالیٰ نے (آیت میں) اسی کی اطلاع دی ہے۔ عمر رضی اللہ عنہ نے فرمایا کہ جو تم نے بتایا وہی میں بھی اس آیت کے متعلق جانتا ہوں۔

(۴۳۳۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا، ہم سے سفیان بن عیینہ نے بیان کیا، ان سے سلیمان احوں نے، ان سے سعید بن جبیر نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے جمعرات کے دن کا ذکر کیا اور فرمایا معلوم بھی ہے جمعرات کے دن کیا ہوا تھا۔ رسول اللہ ﷺ کے مرض میں تیزی پیدا ہوئی تھی۔ اس وقت آپ ﷺ نے فرمایا: ”لاؤ، میں تمہارے لیے وصیت نامہ لکھ دوں کہ تم اس پر چلو گے تو اس کے بعد پھر تم کبھی صحیح راستے کو نہ چھوڑو گے۔“ لیکن یہ سن کر وہاں اختلاف پیدا ہو گیا، حالانکہ نبی ﷺ کے سامنے نزاع نہ ہونا چاہیے۔ بعض لوگوں نے کہا کہ کیا آپ ﷺ شدت مرض کی وجہ سے بے معنی کلام فرما رہے ہیں؟ (جو آپ کی شان اقدس سے بعید ہے) پھر آپ سے بات سمجھنے کی کوشش کرو۔ پس آپ سے صحابہ پوچھنے لگے۔ آپ نے فرمایا: ”جاؤ (یہاں شور و غل نہ کرو) میں جس کام میں مشغول ہوں، وہ اس سے بہتر ہے جس کے لیے تم کہہ رہے ہو۔“ اس کے

عُبَيْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ، قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ: ﴿بِالْمُرْسَلَاتِ عُرُفًا﴾. ثُمَّ مَا صَلَّى لَنَا بَعْدَهَا حَتَّى قَبِضَهُ اللَّهُ. [راجع: ۷۶۳]

۴۳۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُرْعَرَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يُذْنِي ابْنَ عَبَّاسٍ، فَقَالَ: لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءَ مِثْلِهِ. فَقَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ [النصر: ۱] فَقَالَ: أَجَلَ رَسُولِ اللَّهِ ﷺ أَغْلَمَهُ إِيَّاهُ، فَقَالَ: مَا أَغْلَمَ مِنْهَا إِلَّا مَا تَعْلَمُ. [راجع: ۳۶۲۷]

۴۳۳۱۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمَ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ فَقَالَ: ((اتَّوَيْنِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا)). فَتَنَازَعُوا، وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ، فَقَالُوا: مَا شَأْنُهُ أَهْجَرَ؟ اسْتَفْهَمُوهُ فَذَهَبُوا يَرُدُّونَ عَنْهُ. فَقَالَ: ((دَعُونِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ)). وَأَوْصَاهُمْ بِثَلَاثٍ قَالَ: ((أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُمْ أَجِيزُهُمْ)). وَسَكَتَ عَنِ الثَّالِثَةِ. أَوْ قَالَ:۔

فَنَسِيتُهَا. [راجع: ۱۱۴]

بعد آپ نے صحابہ کو تین چیزوں کی وصیت کی، فرمایا: ”مشرکین کو جزیرہ عرب سے نکال دو۔ ایچی (جو قبائل کے تمہارے پاس آئیں) ان کی اس طرح خاطر کیا کرنا جس طرح میں کرتا آیا ہوں۔“ اور تیسری بات ابن عباس نے یاسعید نے بیان نہیں کی یا سعید بن جبیر نے یا سلیمان نے کہا میں تیسری بات بھول گیا ہوں۔

تشریح: کہتے ہیں تیسری بات یہ تھی کہ میری قبر کو بت نہ بنالینا۔ اسے موطا میں امام مالک نے روایت کیا ہے۔

(۴۴۳۲) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا ہم سے عبد الرزاق بن ہمام نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ کی وفات کا وقت قریب ہوا تو گھر میں بہت سے صحابہ رضی اللہ عنہم موجود تھے۔ نبی اکرم ﷺ نے ارشاد فرمایا: ”لاؤ، میں تمہارے لئے ایک دستاویز لکھ دوں، اگر تم اس پر چلتے رہے تو پھر تم گمراہ نہ ہو سکو گے۔“ اس پر (عمر رضی اللہ عنہ) نے کہا کہ رسول اللہ ﷺ پر بیماری کی سختی ہو رہی ہے، تمہارے پاس قرآن موجود ہے۔ ہمارے لئے تو اللہ کی کتاب بس کافی ہے۔ پھر گھر والوں میں جھگڑا ہونے لگا، بعض نے تو یہ کہا کہ آنحضرت ﷺ کو کوئی چیز لکھنے کی دے دو کہ اس پر آپ ہدایت لکھوادیں اور تم اس کے بعد گمراہ نہ ہو سکو۔ بعض لوگوں نے اس کے خلاف دوسری رائے پر اصرار کیا۔ جب شور و غل اور نزاع زیادہ ہوا تو رسول اللہ ﷺ نے فرمایا: ”یہاں سے جاؤ۔“ عبید اللہ نے بیان کیا کہ ابن عباس رضی اللہ عنہما کہتے تھے کہ مصیبت سب سے بڑی یہ تھی کہ لوگوں نے اختلاف اور شور کر کے رسول اللہ ﷺ کو وہ ہدایت نہیں لکھنے دی۔

۴۴۳۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ ﷺ وَفِي اللَّيْلِ رَجُلًا، فَقَالَ النَّبِيُّ ﷺ: ((هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ)). قَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ عَلَبَهُ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ فَانْتَخَصُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرَّبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْإِخْتِلَافَ، قَالَ رَسُولُ اللَّهِ ﷺ: ((فُؤُومًا)). قَالَ عُبَيْدُ اللَّهِ: فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ لِإِخْتِلَافِهِمْ وَلَغَطِهِمْ.

[راجع: ۱۱۴]

تشریح: یہ رحلت سے چار دن پہلے کی بات ہے۔ جب مرض نے شدت اختیار کی تو آپ ﷺ نے فرمایا، لاؤ تمہیں کچھ لکھ دوں تاکہ تم میرے بعد گمراہ نہ ہو۔“ بعض نے کہا کہ آپ پر شدت درد غالب ہے، قرآن ہمارے پاس موجود ہے اور ہم کو کافی ہے۔ اس پر آپس میں اختلاف ہوا۔ کوئی کہتا تھا سامان کتابت لے آؤ کہ ایسا نوشتہ لکھا جائے، کوئی کچھ اور کہتا تھا یہ شور و شغب برخاستہ نبی کریم ﷺ نے فرمایا کہ تم سب اٹھ جاؤ۔ یہ معمرات کا واقعہ ہے۔ اسی روز آپ نے تین وصیتیں فرمائیں۔ یہود کو عرب سے نکال دیا جائے۔ فدوی کی عزت ہمیشہ اسی طرح کی جائے جیسا میں کرتا رہا ہوں۔ قرآن مجید کو ہر کام میں معمول بنایا جائے۔ بعض روایات کے مطابق کتاب اللہ اور سنت پر تمسک کا حکم فرمایا۔ آج مغرب تک کی جملہ نمازیں نبی کریم ﷺ نے خود

پڑھائی تھیں مگر عشاء میں نہ جا سکے اور حضرت ابو بکر صدیق رضی اللہ عنہ کو فرمایا کہ وہ نماز پڑھا لیں۔ جس کے تحت حضرت صدیق رضی اللہ عنہ نے حیات نبوی ﷺ میں سترہ نمازوں کی امامت فرمائی۔ رضی اللہ وارضاه آمین۔

۴۴۳۴، ۴۴۳۳۔ حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ ابْنِ جَمِيلٍ اللَّخْمِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ فِي شَكْوَاهِ الَّذِي قُبِضَ فِيهِ، فَسَارَهَا بِشَيْءٍ، فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَهَا بِشَيْءٍ فَضَحِكَتْ فَسَأَلْنَا عَنْ ذَلِكَ. فَقَالَتْ: سَارَنِي النَّبِيُّ ﷺ أَنَّهُ يُقْبِضُ فِي وَجْعِهِ الَّذِي تُوْفِّي فِيهِ فَبَكَتْ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتَّبِعُهُ فَضَحِكْتُ. [راجع: ۳۶۲۳، ۳۶۲۴]

(۴۴۳۳، ۴۴۳۴) ہم سے سیرہ بن صفوان بن جمیل نخعی نے بیان کیا، کہا، ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے عروہ نے اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ مرض الموت میں رسول اللہ ﷺ نے فاطمہ رضی اللہ عنہا کو بلایا اور آہستہ سے کوئی بات ان سے کہی جس پر وہ رونے لگیں، پھر دوبارہ آہستہ سے کوئی بات کہی جس پر وہ ہنسنے لگیں۔ پھر ہم نے ان سے اس کے متعلق پوچھا۔ فاطمہ رضی اللہ عنہا فرماتی ہیں کہ آنحضرت ﷺ نے مجھ سے فرمایا تھا کہ آپ کی وفات اسی مرض میں ہو جائے گی، میں یہ سن کر رونے لگی۔ دوسری مرتبہ آپ ﷺ نے مجھ سے جب سرگوشی کی تو یہ فرمایا کہ آپ کے گھر کے آدمیوں میں سب سے پہلے میں آپ سے جا ملوں گی تو میں ہنسی تھی۔

۴۴۳۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يَخِيرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: وَأَخَذَتْهُ بُحَّةٌ يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ [الأنعام: ۶۹] فَطَنَنْتُ أَنَّهُ خَيْرٌ. [أطرافه في: ۴۴۳۶، ۴۴۳۷]

(۴۴۳۵) ہم سے محمد بن بشار نے بیان کیا، کہا، ہم سے غندر نے اور ان سے شعبة نے بیان کیا، ان سے سعد نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں سنتی آئی تھی کہ ہر نبی کو وفات سے پہلے دنیا اور آخرت کے رہنے میں اختیار دیا جاتا ہے، پھر میں نے رسول اللہ ﷺ سے بھی سنا، آپ اپنے مرض الموت میں فرما رہے تھے، آپ کی آواز بھاری ہو چکی تھی۔ آپ آیت ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ کی تلاوت فرما رہے تھے (یعنی ان لوگوں کے ساتھ جن پر اللہ نے انعام کیا ہے) مجھے یقین ہو گیا کہ آپ کو بھی اختیار دے دیا گیا ہے۔

۴۴۶۳، ۴۵۸۶، ۶۳۴۸، ۶۵۰۹ [مسلم:

۶۲۹۵، ۶۲۹۶؛ ابن ماجہ: ۱۶۲۰]

تشریح: یعنی آپ نے آخرت کو اختیار کیا۔ واقعہ یہ کہ نبی کریم ﷺ نے دنیا میں آنے پر سب سے پہلے جو کلمہ زبان سے نکالا وہ اللہ اکبر تھا اور آخری کلمہ جو وفات کے وقت فرمایا، وہ الرفیق الاعلیٰ تھا۔ (وحیدی)

۴۴۳۶۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا مَرَضَ النَّبِيُّ ﷺ الْمَرَضَ الَّذِي مَاتَ فِيهِ جَعَلَ

(۴۴۳۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا، ہم سے شعبة نے، ان سے سعد بن ابراہیم نے، ان سے عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ اپنے مرض الموت میں بار بار فرماتے

تھے: ”فی الرفیق الاعلیٰ“ اے اللہ! مجھے میرے رفقا (انبیاء اور صدیقین) میں پہنچا دے (جو اعلیٰ علیین میں رہتے ہیں)۔

یَقُولُ: ((فِي الرَّفِيقِ الْأَعْلَى)). [راجع: ۴۴۳۵]

(۴۳۳۷) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے کہ عروہ بن زبیر نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا تندرستی کے زمانے میں رسول اللہ ﷺ فرمایا کرتے تھے کہ ”جب بھی کسی نبی کی روح قبض کی گئی تو پہلے جنت میں اس کی قیام گاہ اسے ضرور دکھا دی گئی، پھر اسے اختیار دیا گیا“ (راوی کو شک تھا کہ لفظ یحییٰ ہے یا یخیر، دونوں کا مفہوم ایک ہی ہے) پھر جب آنحضرت ﷺ بیمار پڑے اور وقت آ گیا تو سر مبارک عائشہ رضی اللہ عنہا کی ران پر تھا اور آپ پر غشی طاری ہو گئی تھی، جب کچھ آفاقہ ہوا تو آپ کی آنکھیں گھر کی چھت کی طرف اٹھ گئیں اور آپ نے فرمایا: ”اللہم فی الرفیق الاعلیٰ“ میں سمجھ گئی کہ اب حضور اکرم ﷺ ہمیں (یعنی دنیاوی زندگی کو) پسند نہیں فرمائیں گی۔ مجھے وہ حدیث یاد آ گئی جو آپ نے تندرستی کے زمانے میں فرمائی تھی۔

۴۴۳۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ: إِنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَحِيحٌ يَقُولُ: ((إِنَّهُ لَمْ يَقْبِضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يَحْيَىٰ أَوْ يُخَيَّرُ)). فَلَمَّا اشْتَكَى وَحَصَرَهُ الْقَبْضُ وَرَأْسُهُ عَلَىٰ فَحْذِ عَائِشَةَ غُشِيَ عَلَيْهِ، فَلَمَّا أَفَاقَ شَخَصَ بَصَرَهُ نَحْوَ سَفْهِ الْبَيْتِ ثُمَّ قَالَ: ((اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى)). فَقُلْتُ: إِذَا هَلَا يُجَاوِرُنَا. فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ. [راجع: ۴۴۳۵]

(۴۳۳۸) ہم سے محمد بن یحییٰ ذہلی نے بیان کیا، کہا ہم سے عفان بن مسلم نے بیان کیا، ان سے صحر بن جوریہ نے، ان سے عبدالرحمن بن قاسم نے، ان سے ان کے والد (قاسم بن محمد) نے اور ان سے عائشہ رضی اللہ عنہا نے کہ (ان کے بھائی) عبدالرحمن بن ابی بکر رضی اللہ عنہما نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ حضور اکرم ﷺ میرے سینے سے ٹیک لگائے ہوئے تھے۔ عبدالرحمن کے ہاتھ میں ایک تازہ مسواک استعمال کے لیے تھی۔ آپ ﷺ اس مسواک کی طرف دیکھتے رہے۔ چنانچہ میں نے ان سے مسواک لے لی اور اسے اپنے دانتوں سے چبا کر اچھی طرح جھاڑنے اور صاف کرنے کے بعد نبی ﷺ کو دے دی۔ آپ نے وہ مسواک استعمال کی جتنے عمدہ طریقہ سے رسول اللہ ﷺ اس وقت مسواک کر رہے تھے، میں نے آپ کو اتنی اچھی طرح مسواک کرتے کبھی نہیں دیکھا۔ مسواک سے فارغ ہونے کے بعد آپ نے اپنا ہاتھ یا اپنی انگلی اٹھائی اور فرمایا: ”فی الرفیق الاعلیٰ“ تین مرتبہ، اور آپ کا انتقال ہو گیا۔ عائشہ رضی اللہ عنہا کہا کرتی تھی کہ حضور اکرم ﷺ کی وفات ہوئی تو سر مبارک میری ہنسی اور ٹھوڑی

۴۴۳۸۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَفَّانٌ، عَنْ صَحْرَ بْنِ جُورِيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ ﷺ وَأَنَا مُسْنِدَتُهُ إِلَىٰ صَدْرِي، وَمَعَ عَبْدِ الرَّحْمَنِ سِوَاكَ رَطْبٌ يَسْتَنُّ بِهِ، فَأَبْلَهُ رَسُولُ اللَّهِ ﷺ بَصَرَهُ، فَأَخَذْتُ السِّوَاكَ فَفَضَّمْتُهُ وَنَفَضْتُهُ وَطَبَيْتُهُ، ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ ﷺ فَاسْتَنَّ بِهِ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَنَّ اسْتِنَانًا قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أَنْ فَرَعَ رَسُولُ اللَّهِ ﷺ رَفَعَ يَدَهُ أَوْ إِضْبَعَهُ ثُمَّ قَالَ: ((فِي الرَّفِيقِ الْأَعْلَى)). ثَلَاثًا ثُمَّ قَضَىٰ، وَكَانَتْ تَقُولُ: مَاتَ بَيْنَ حَاقِبَتِي وَدَاقِبَتِي. [راجع: ۸۹۰]

کے درمیان میں تھا۔

تشریح: اس میں یہ اشارہ تھا کہ حضرت عائشہ رضی اللہ عنہا اور نبی کریم ﷺ دنیا اور آخرت دونوں میں ایک جگہ رہیں گے۔ حضرت علی رضی اللہ عنہ فرماتے ہیں اللہ جانتا ہے کہ حضرت عائشہ رضی اللہ عنہا دنیا اور آخرت میں آپ کی بیوی ہیں۔ حضرت مجدد الف ثانی رحمہ اللہ فرماتے ہیں کہ میں کھانا تیار کر کے ایصالِ ثواب کے وقت نبی کریم ﷺ اور حضرت فاطمہ اور حسین رضی اللہ عنہم کے ثواب کی نیت کیا کرتا تھا۔ ایک شب خواب میں نبی کریم ﷺ کو میں نے دیکھا کہ آپ عتاب کی نظر سے مجھ کو دیکھ رہے ہیں۔ میں نے سبب پوچھا ارشاد ہوا یہ امر سب کو معلوم ہے کہ میں حضرت عائشہ رضی اللہ عنہا کے گھر میں کھانا کھایا کرتا ہوں۔ (لہذا تم کو بھی ایصالِ ثواب میں حضرت عائشہ رضی اللہ عنہا کو بھی شامل کرنا چاہیے) حضرت مجدد کہتے ہیں میں نے اس روز سے آپ کی ازواجِ مطہرات خصوصاً حضرت عائشہ رضی اللہ عنہا کو بھی ایصالِ ثواب میں شریک کرنا شروع کر دیا۔ کھانا کھلانے کے لیے مطلقاً ایسا ایصالِ ثواب جو کسی قیدیارم کے بغیر ہوا اور خالص اللہ کی رضا کے لیے کسی غریب مسکین یتیم کو کھلایا جائے اور اس کا ثواب بزرگوں کو بخشا جائے، اس کے جواز میں کسی کا اختلاف نہیں ہے۔

۴۴۳۹۔ حَدَّثَنِي جَبَّانٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ وَمَسَحَ عَنْهُ يَدَيْهِ فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوَفِّي فِيهِ طَفِيفُ أَنْفُثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، الَّذِي كَانَ يَنْفُثُ، وَأَمْسَحَ بِيَدِ النَّبِيِّ ﷺ عَنْهُ. [اطرافه في: ۵۷۱۶]

(۴۴۳۹) مجھ سے حبان بن موسیٰ مروزی نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انیس یونس نے خبر دی، انیس ابن شہاب نے کہا کہ مجھے عروہ بن زبیر نے خبر دی اور انیس عائشہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ ﷺ جب بیمار پڑتے تو اپنے اوپر معوذتین (سورہ قلقل اور سورہ الناس) پڑھ کر دم کر لیا کرتے تھے اور اپنے جسم پر ہاتھ پھیر لیا کرتے تھے، پھر جب وہ مرض آپ کو لاحق ہوا جس میں آپ کی وفات ہوئی تو میں معوذتین پڑھ کر آپ پر دم کیا کرتی تھی اور ہاتھ پر دم کر کے نبی اکرم ﷺ کے جسم پر پھیرا کرتی تھی۔

۴۴۴۰۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عِبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنَدٌ إِلَيَّ ظَهْرُهُ يَقُولُ: ((اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَالْحَقْنِي بِالرَّحْمَةِ)). [طرفه في: ۵۶۷۴] [مسلم: ۵۷۱۶، ۵۷۳۵، ۵۷۵۱]

(۴۴۴۰) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے عبد العزیز بن مختار نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے عباد بن عبد اللہ بن زبیر نے اور انیس عائشہ رضی اللہ عنہا نے خبر دی کہ آپ نے نبی کریم ﷺ سے سنا، وفات سے کچھ پہلے آنحضرت ﷺ پشت سے ان کا سہارا لیے ہوئے تھے۔ آپ نے کان لگا کر سنا حضور اکرم ﷺ دعا کر رہے ہیں: ”اے اللہ! میری مغفرت فرما، مجھ پر رحم کر اور میرے رفیقوں سے مجھے ملا۔“

۴۴۴۱۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالِ الْوَزَّانِ، عَنْ

(۴۴۴۱) ہم سے صلت بن محمد نے بیان کیا، کہا ہم سے ابو عوانہ وضاح یضگری نے بیان کیا، ان سے ہلال بن ابی حیدر زان نے، ان سے عروہ بن

عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: ((لَعَنَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)). قَالَتْ عَائِشَةُ: لَوْلَا ذَلِكَ لَأَبْرَزَ قَبْرُهُ. حَسْبِي أَنْ يَتَّخَذَ مَسْجِدًا. [راجع: ۴۳۵]

زیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے اپنے مرض الموت میں فرمایا: ”اللہ تعالیٰ نے یہودیوں کو اپنی رحمت سے دور کر دیا کہ انہوں نے اپنے انبیاء کی قبروں کو سجدہ گاہ بنالیا تھا۔“ عائشہ رضی اللہ عنہا نے کہا کہ اگر یہ بات نہ ہوتی تو آپ کی قبر بھی کھلی رکھی جاتی لیکن آپ کو یہ خطرہ تھا کہ کہیں آپ کی قبر کو بھی سجدہ نہ کیا جائے لگے۔

تشریح: غالب آپ کی اس مبارک دعا کی برکت تھی کہ قبر مبارک کو اب بالکل مستف کر کے بند کر دیا گیا ہے۔ یہ کتاب مزید ہے کہ آج ساری دنیا میں صرف ایک ہی سچے آخری رسول ﷺ کی قبر محفوظ ہے اور وہ بھی اسی حالت میں کہ وہاں کوئی کسی بھی قسم کی پوجا پاٹ نہیں۔ (ﷺ)

۴۴۴۲- حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يَمْرُضَ فِي بَيْتِي، فَأَذِنَ لَهُ، فَخَرَجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَحْطُرُ رِجْلَاهُ فِي الْأَرْضِ، بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ عَائِشَةُ، فَقَالَ لِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: هَلْ تَذَرِينِي مِنَ الرَّجُلِ الْآخَرِ الَّذِي لَمْ تَسْمَعْ عَائِشَةَ؟ قَالَ: قُلْتُ: لَا. قَالَ ابْنُ عَبَّاسٍ: هُوَ عَلِيٌّ. فَكَانَتْ عَائِشَةُ زَوْجَ النَّبِيِّ ﷺ تَحْدُثُ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخَلَ بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ قَالَ: ((هَرِيقُوا عَلَيَّ مِنْ سَعِيقٍ قَرِيبٍ لَمْ تَحُلْ أَوْكِتْهُنَّ لَعَلِّي أَعْهَدُ إِلَى النَّاسِ)). فَأَجْلَسَنَاهُ فِي مَخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ، ثُمَّ طَفِقْنَا نَضُبُّ عَلَيْهِ مِنْ تِلْكَ الْقَرِيبِ، حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ فَعَلْتَنَ قَالَتْ: ثُمَّ

(۴۴۴۲) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے کہا کہ مجھے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے خبر دی اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ کے لیے اٹھنا بیٹھنا دشوار ہو گیا اور آپ کے مرض نے شدت اختیار کر لی تو تمام ازواج مطہرات رضی اللہ عنہن سے آپ نے میرے گھر میں ایام مرض گزرنے کے لیے اجازت مانگی۔ سب نے جب اجازت دے دی تو آپ میمونہ رضی اللہ عنہا کے گھر سے نکلے، آپ دو آدمیوں کا سہارا لیے ہوئے تھے اور آپ کے پاؤں زمین سے گھسٹ رہے تھے۔ جن دو صحابہ کا آپ ﷺ سہارا لیے ہوئے تھے، ان میں ایک عباس بن عبد المطلب رضی اللہ عنہ تھے اور ایک اور صاحب۔ عبید اللہ نے بیان کیا کہ پھر میں نے عائشہ رضی اللہ عنہا کی اس روایت کی خبر عبد اللہ بن عباس رضی اللہ عنہما کو دی تو انہوں نے بتلایا، معلوم ہے دوسرے صاحب کا نام عائشہ رضی اللہ عنہا نے نہیں لیا، کون ہیں؟ بیان کیا کہ میں نے عرض کیا مجھے تو نہیں معلوم ہے۔ انہوں نے بتلایا کہ وہ علی رضی اللہ عنہ تھے اور نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا بیان کرتی تھیں کہ رسول اللہ ﷺ جب میرے گھر میں آ گئے اور تکلیف بہت بڑھ گئی، تو آپ نے فرمایا: ”سات منکیزے پانی کے بھر کر لاؤ اور مجھ پر ڈال دو، ممکن ہے اس طرح میں لوگوں کو کچھ نصیحت کرنے کے قابل ہو جاؤں۔“ چنانچہ ہم نے آپ کو آپ کی زوجہ مطہرہ حفصہ رضی اللہ عنہا کے ایک لگن میں بٹھایا اور انہی منکیزوں سے آپ پر پانی بہانے لگے۔ آخر حضور ﷺ نے اپنے ہاتھ کے اشارہ سے روکا کہ بس

ہو چکا، بیان کیا کہ پھر آپ لوگوں کے مجمع میں گئے اور نماز پڑھائی اور لوگوں کو خطاب کیا۔

خَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ. [راجع: ۱۹۸]

(۴۴۴۳، ۴۴۴۴) اور مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور ان سے عائشہ رضی اللہ عنہا اور عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ شدت مرض کے دنوں میں حضور اکرم ﷺ اپنی چادر کھینچ کر بار بار اپنے چہرے پر ڈالتے تھے، پھر جب دم گھٹنے لگتا تو چہرے سے ہٹا دیتے۔ آپ اسی شدت کے عالم میں فرماتے تھے: ”یہود و نصاریٰ اللہ کی رحمت سے دور ہوئے کیونکہ انہوں نے اپنے انبیاء کی قبروں کو سجدہ گاہ بنالیا تھا۔“ اسی طرح آپ (اپنی امت کو) ان کا عمل اختیار کرنے سے بچتے رہنے کی تاکید فرما رہے تھے۔

۴۴۴۳، ۴۴۴۴۔ وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: لَمَّا نَزَلَ رَسُولُ اللَّهِ ﷺ طَفِقَ يَطْرَحُ حِمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ: وَهُوَ كَذَلِكَ. يَقُولُ: ((لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)). يُحَذِّرُ مَا صَنَعُوا. [راجع: ۴۳۵، ۴۳۶]

(۴۴۴۵) مجھے عبید اللہ نے خبر دی کہ عائشہ رضی اللہ عنہا نے کہا، میں نے اس معاملہ (یعنی ایام مرض میں ابوبکر رضی اللہ عنہ کو امام بنانے) کے سلسلے میں رسول اللہ ﷺ سے بار بار پوچھا، میں بار بار آپ سے صرف اس لیے پوچھ رہی تھی کہ مجھے یقین تھا کہ جو شخص (حضور اکرم ﷺ کی زندگی میں) آپ کی جگہ پر کھڑا ہوگا، لوگ اس سے کبھی محبت نہیں رکھ سکتے بلکہ میرا خیال تھا کہ لوگ اس سے بدفالی لیں گے، اس لیے میں چاہتی تھی کہ رسول اللہ ﷺ ابوبکر رضی اللہ عنہ کو اس کا حکم نہ دیں۔ ابوبکر رضی اللہ عنہ (امام بخاری رحمہ اللہ) کہتے ہیں کہ اس کی روایت ابن عمر، ابوموسیٰ اور ابن عباس رضی اللہ عنہم نے نبی کریم ﷺ سے کی ہے۔

۴۴۴۵۔ أَخْبَرَنِي عُبَيْدُ اللَّهِ: أَنَّ عَائِشَةَ، قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنْ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا، إِلَّا كُنْتُ أُرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقَامَهُ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَغْدِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي بَكْرٍ. قَالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ ابْنُ عُمَرَ وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع:

[۱۹۸] [مسلم: ۹۳۹]

(۴۴۴۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے یزید بن الہاد نے بیان کیا، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد قاسم بن محمد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کی وفات ہوئی تو آپ میری ہنسی اور ٹھوڑی کے درمیان (سر رکھے ہوئے) تھے۔ نبی اکرم ﷺ (کی شدت سکرات) دیکھنے کے بعد اب میں کسی کے لیے بھی نزع کی شدت کو برا نہیں سمجھتی۔

۴۴۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَاتَ النَّبِيُّ ﷺ وَإِنَّهُ لَكَيْنِ حَاقَتَنِي وَدَاقَتَنِي، فَلَا أَكْرَهَ شِدَّةَ الْمَوْتِ لِأَحَدٍ أَبَدًا بَعْدَ النَّبِيِّ ﷺ. [راجع: ۸۹۰] [نسائی: ۱۸۲۹]

(۴۴۴۷) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو بشر بن شعیب

۴۴۴۷۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا بِشَرُّ بْنُ

بن ابی حمزہ نے خبر دی، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے زہری نے بیان کیا، انہیں عبداللہ بن کعب بن مالک انصاری نے خبر دی اور کعب بن مالک رضی اللہ عنہ ان تین صحابہ میں سے ایک تھے جن کی (غزوہ تبوک میں شرکت نہ کرنے کی) توبہ قبول ہوئی تھی۔ انہیں عبداللہ بن عباس رضی اللہ عنہما نے خبر دی کہ علی بن ابی طالب رضی اللہ عنہ رسول اللہ ﷺ کے پاس سے باہر آئے۔ یہ اس مرض کا واقعہ ہے جس میں آپ ﷺ نے وفات پائی تھی۔ صحابہ رضی اللہ عنہم نے آپ سے پوچھا: ابوالحسن! رسول اللہ ﷺ کا آج صبح مزاج کیا ہے؟ انہوں نے بتایا کہ الحمد للہ اب آپ کو افاتہ ہے۔ پھر عباس بن عبدالمطلب رضی اللہ عنہ نے علی رضی اللہ عنہ کا ہاتھ پکڑ کے کہا: اللہ کی قسم تین دن کے بعد غلامی کی زندگی گزارنے پر تم مجبور ہو جاؤ گے۔ اللہ کی قسم! مجھے تو ایسے آثار نظر آ رہے ہیں کہ نبی اکرم ﷺ اس مرض سے صحت نہیں پاسکیں گے۔ موت کے وقت بنو عبدالمطلب کے چہروں کی مجھے خوب شناخت ہے۔ اب ہمیں آپ کے پاس سے چلنا چاہیے اور آپ سے پوچھنا چاہیے کہ ہمارے بعد خلافت کسے ملے گی۔ اگر ہم اس کے مستحق ہیں تو ہمیں معلوم ہو جائے گا اور اگر کوئی دوسرا مستحق ہوگا تو وہ بھی معلوم ہو جائے گا اور حضور ﷺ ہمارے متعلق اپنے خلیفہ کو ممکن ہے کچھ وصیتیں کر دیں لیکن علی رضی اللہ عنہ نے کہا: اللہ کی قسم! اگر ہم نے اس وقت آپ سے اس کے متعلق کچھ پوچھا اور آپ نے انکار کر دیا تو پھر لوگ ہمیں ہمیشہ کے لیے اس سے محروم کر دیں گے۔ میں تو ہرگز رسول اللہ ﷺ سے اس کے متعلق کچھ نہیں پوچھوں گا۔

شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ: حَدَّثَنِي أَبِي، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ الْأَنْصَارِيُّ، وَكَانَ كَعْبُ بْنُ مَالِكٍ أَحَدَ الثَّلَاثَةِ الَّذِينَ تَنَبَّ عَلَيْهِمْ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوَفِّي فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا حَسَنَ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ: أَنْتَ وَاللَّهِ بَعْدَ ثَلَاثِ عَدِّ الْعَصَا، وَإِنِّي وَاللَّهِ لَأُرَى رَسُولَ اللَّهِ ﷺ سَوْفَ يَتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنِّي لَأَعْرِفُ وَجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، أَذْهَبَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلَنَسْأَلُهُ فِيمَنْ هَذَا الْأَمْرُ؟ إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللَّهِ لَنَسْأَلُنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنْعَتَاهَا لَا يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لَأَسْأَلُهَا رَسُولَ اللَّهِ ﷺ. [انظر: ٦٢٦٦]

تشریح: حضرت علی رضی اللہ عنہ کی کمال دانائی تھی جو انہوں نے یہ خیال ظاہر فرمایا جس سے کئی فتنوں کا دروازہ بند ہو گیا۔ (رضی اللہ عنہ)

(۴۴۳۸) ہم سے سعید بن عفیر نے بیان کیا، انہوں نے کہا کہ مجھ سے لیث نے بیان کیا، انہوں نے کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ پیر کے دن مسلمان فجر کی نماز پڑھ رہے تھے اور ابوبکر رضی اللہ عنہ نماز پڑھا رہے تھے کہ اچانک رسول اکرم ﷺ نظر آئے۔ آپ ام المومنین عائشہ صدیقہ رضی اللہ عنہا کے حجرہ کا پردہ اٹھا کر صحابہ رضی اللہ عنہم کو دیکھ رہے تھے،

٤٤٤٨- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ الْمُسْلِمِينَ، بَيْنَا هُمْ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْإِثْنَيْنِ وَأَبُو بَكْرٍ يُصَلِّي لَهُمْ لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللَّهِ ﷺ قَدْ شَفَّ سِتْرَ حَجْرَةِ عَائِشَةَ،

صحابہ رضی اللہ عنہم نماز میں صف باندھے کھڑے ہوئے تھے۔ حضور اکرم ﷺ دیکھ کر ہنس پڑے۔ ابو بکر رضی اللہ عنہ پیچھے ہٹنے لگے تاکہ صف میں آجائیں۔ آپ نے سمجھا کہ رسول اللہ ﷺ نماز کے لیے تشریف لانا چاہتے ہیں۔ انس رضی اللہ عنہ نے بیان کیا، قریب تھا کہ مسلمان اس خوشی کی وجہ سے جو رسول اللہ ﷺ کو دیکھ کر انہیں ہوئی تھی کہ وہ اپنی نماز توڑنے ہی کو تھے لیکن حضور ﷺ نے اپنے ہاتھ سے اشارہ کیا کہ نماز پوری کرلو، پھر آپ حجرہ کے اندر تشریف لے گئے اور پردہ ڈال لیا۔

فَنظَرَ إِلَيْهِمْ وَهُمْ فِي صُفُوفِ الصَّلَاةِ. ثُمَّ تَبَسَّمَ يَضْحَكُ، فَتَخَصَّ أَبُو بَكْرٍ عَلَى عَقِبَيْهِ لِيَصِلَ الصَّفَّ، وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ فَقَالَ أَنَسُ: وَهُمْ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحًا بِرَسُولِ اللَّهِ ﷺ فَأَشَارَ إِلَيْهِمْ بِيَدِهِ رَسُولُ اللَّهِ ﷺ أَنْ آتَمُوا صَلَاتَكُمْ، ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السُّتْرَ. [راجع: ٦٨٠]

تشریح: یہ حیات مبارکہ کے آخری دن دوشنبہ کی فجر کی نماز تھی، تھوڑی دیر تک آپ اس نماز باجماعت کے پاک مظاہرہ کو ملاحظہ فرماتے رہے، جس سے رخ انور پر بشارتیں اور ہونٹوں پر مسکراہٹ تھی۔ اس وقت وجہ مبارک ورق قرآن معلوم ہو رہا تھا۔ اس کے بعد نبی کریم ﷺ پر دنیا میں کسی دوسری نماز کا وقت نہیں آیا۔ اس موقع پر آپ نے حاضرین کو بار بار تاکید فرمائی تھی! "الصلوة الصلوة وما ملكت إيمانكم۔" یہی آپ کی آخری وصیت تھی جسے آپ نے کئی بار دہرایا، پھر نزع کا عالم طاری ہو گیا۔ (ﷺ)

(۴۴۴۹) مجھ سے محمد بن عبید نے بیان کیا، کہا، ہم سے عیسیٰ بن یونس نے بیان کیا، ان سے عمر بن سعید نے، انہیں ابن ابی ملیکہ نے خبر دی اور انہیں عائشہ رضی اللہ عنہا کے غلام ابو عمرو ذکوان نے کہ عائشہ رضی اللہ عنہا فرمایا کرتی تھیں، اللہ کی بہت سی نعمتوں میں ایک نعمت مجھ پر یہ بھی ہے کہ رسول اللہ ﷺ کی وفات میرے گھر میں اور میری باری کے دن ہوئی۔ آپ اس وقت میرے سینے سے ٹیک لگائے ہوئے تھے اور یہ کہ اللہ تعالیٰ نے حضور ﷺ کی وفات کے وقت میرے اور آپ کے تھوک کو ایک ساتھ جمع کیا تھا کہ عبدالرحمن رضی اللہ عنہ گھر میں آئے تو ان کے ہاتھ میں ایک مسواک تھی۔ حضور ﷺ مجھ پر ٹیک لگائے ہوئے تھے، میں نے دیکھا کہ رسول اللہ ﷺ اس مسواک کو دیکھ رہے ہیں۔ میں سمجھ گئی کہ آپ مسواک کرنا چاہتے ہیں، اس لیے میں نے آپ سے پوچھا، یہ مسواک آپ کے لیے لے لوں؟ آپ نے سر کے اشارہ سے اثبات میں جواب دیا، میں نے وہ مسواک ان سے لے لی۔ حضور ﷺ اسے چبانہ سکے، میں نے پوچھا: آپ کے لیے میں اسے نرم کر دوں؟ آپ نے سر کے اشارہ سے اثبات میں جواب دیا۔ میں نے مسواک نرم کر دی۔ آپ کے سامنے ایک بڑا پیالہ تھا، چمڑے کا یا لکڑی

٤٤٤٩۔ حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ أَبَا عَمْرٍو، ذَكْوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ كَانَتْ تَقُولُ: إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَفَّى فِي بَيْتِي وَفِي يَوْمِي، وَبَيْنَ سَخْرِي وَنَخْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرَيْقِهِ عِنْدَ مَوْتِهِ، دَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ وَبِيَدِهِ السَّوَاكُ وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ ﷺ فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السَّوَاكَ فَقُلْتُ: أَخْذُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَتَنَاوَلْتُهُ فَاشْتَدَّ عَلَيْهِ وَقُلْتُ: أَلَيْتَهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَلَيْتَهُ، فَأَمَرَهُ وَبَيْنَ يَدَيْهِ رَكُوعًا أَوْ عُلْبَةً، يَشْكُ عَمْرُوفُ فِيهَا مَاءً، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي

کا (راوی حدیث) عمر کو اس سلسلے میں شک تھا، اس کے اندر پانی تھا، آنحضرت ﷺ بار بار اپنے ہاتھ اس کے اندر داخل کرتے اور پھر انہیں اپنے چہرے پر پھیرتے اور فرماتے: ”لا اله الا اللہ۔ موت کے وقت شدت ہوتی ہے۔“ پھر آپ اپنا ہاتھ اٹھا کر کہنے لگے ”فی الرفیق الاعلیٰ“ یہاں تک کہ آپ رحلت فرما گئے اور آپ کا ہاتھ جھک گیا۔

(۴۴۵۰) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے سلیمان بن بلال نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، انہیں ان کے والد نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے کہ مرض الموت میں رسول اللہ ﷺ پوچھتے رہتے تھے کہ کل میرا قیام کہاں ہوگا، کل میرا قیام کہاں ہوگا؟ آپ عائشہ رضی اللہ عنہا کی باری کے منتظر تھے، پھر ازواج مطہرات رضی اللہ عنہا نے عائشہ رضی اللہ عنہا کے گھر قیام کی اجازت دے دی اور آپ کی وفات انہی کے گھر میں ہوئی۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ آپ کی وفات اسی دن ہوئی جس دن قاعدہ کے مطابق میرے یہاں آپ کے قیام کی باری تھی۔ رحلت کے وقت سر مبارک میرے سینے پر تھا اور میرا تھوک آپ کے تھوک کے ساتھ ملا تھا۔ انہوں نے بیان کیا کہ عبدالرحمن بن ابی بکر رضی اللہ عنہما داخل ہوئے اور ان کے ہاتھ میں استمال کے قابل مسواک تھی۔ رسول اللہ ﷺ نے اس کی طرف دیکھا تو میں نے کہا کہ عبدالرحمن! یہ مسواک مجھے دے دو۔ انہوں نے مسواک مجھے دے دی۔ میں اسے اچھی طرح چھایا اور جھاڑ کر رسول اللہ ﷺ کو دی، پھر آپ نے وہ مسواک کی، اس وقت میرے سینے سے ٹیک لگائے ہوئے تھے۔

الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكْرَاتٍ)). ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ)). حَتَّى قُبِضَ وَمَا لَتْ يَدُهُ. [راجع: ۸۹۰]

۴۴۵۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ يَقُولُ: ((أَيْنَ أَنَا عَدَاءُ، أَيْنَ أَنَا عَدَاءُ؟)) يُرِيدُ يَوْمَ عَائِشَةَ، فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا، قَالَتْ عَائِشَةُ: فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ يَذُورُ عَلَيَّ فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ وَإِنْ رَأْسُهُ لَبَيْنَ تَحْرِيٍّ وَسَحْرِيٍّ، وَخَالَطَ رِيقَهُ رِيقِي۔ ثُمَّ قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعَهُ سِوَاكٌ يَسْتَنُّ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ الرَّحْمَنِ! فَأَعْطَانِيهِ فَقَبَضْتُهُ، ثُمَّ مَضَعْتُهُ فَأَعْطَيْتُهُ رَسُولَ اللَّهِ ﷺ فَاسْتَنَّ بِهِ وَهُوَ مُسْتَنِدٌ إِلَى

صَدْرِي. [راجع: ۸۹۰]

(۴۴۵۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے ابن ابی ملیکہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کی وفات میرے گھر میں، میری باری کے دن ہوئی۔ آپ اس وقت میرے سینے سے ٹیک لگائے ہوئے تھے۔ جب آپ پیار پڑے تو ہم آپ کی محنت کے لیے دعائیں کیا

۴۴۵۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مَلِيكَةَ، عَنْ عَائِشَةَ، قَالَتْ: تَوَفَّى النَّبِيُّ ﷺ فِي بَيْتِي وَفِي يَوْمِي، وَبَيْنَ سَحْرِيٍّ وَتَحْرِيٍّ، وَكَانَ أَحَدُنَا يُعَوِّدُهُ بِدُعَاءٍ إِذَا مَرِضَ،

کرتے تھے۔ اس بیماری میں بھی میں آپ کے لیے دعا کرنے لگی لیکن آپ فرما رہے تھے اور آپ ﷺ کا سر آسمان کی طرف اٹھا ہوا تھا: ”فی الرِّفِیقِ الْأَعْلٰی، فی الرِّفِیقِ الْأَعْلٰی“ اور عبدالرحمن بن ابی بکر رضی اللہ عنہما آئے تو ان کے ہاتھ میں ایک تازہ ٹہنی تھی۔ نبی ﷺ نے اس کی طرف دیکھا تو میں سمجھ گئی کہ آپ مسواک کرنا چاہتے ہیں۔ چنانچہ وہ ٹہنی میں نے ان سے لے لی۔ پہلے میں نے اسے چبایا۔ پھر صاف کر کے آپ کو دے دی۔ حضور ﷺ نے اس سے مسواک کی، جس طرح پہلے آپ مسواک کیا کرتے تھے اس سے بھی اچھی طرح سے، پھر حضور ﷺ نے وہ مسواک مجھے عنایت فرمائی اور آپ کا ہاتھ جھک گیا، یا (راوی نے یہ بیان کیا کہ) مسواک آپ کے ہاتھ سے چھوٹ گئی۔ اس طرح اللہ تعالیٰ نے میرے اور حضور ﷺ کے تھوک کو اس دن جمع کر دیا جو آپ کی دنیا کی زندگی کا سب سے آخری اور آخرت کی زندگی کا سب سے پہلا دن تھا۔

(۴۴۵۲، ۵۳) ہم سے یحییٰ بن کثیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں سلمہ نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ ابوبکر رضی اللہ عنہ اپنی قیام گاہ، رخ سے گھوڑے پر آئے اور آ کر اترے، پھر مسجد کے اندر گئے۔ کسی سے آپ نے کوئی بات نہیں کی۔ اس کے بعد آپ عائشہ رضی اللہ عنہا کے حجرہ میں آئے اور رسول اللہ ﷺ کی طرف گئے، نقش مبارک ایک یمنی چادر سے ڈھکی ہوئی تھی۔ آپ نے چہرہ کھولا اور جھک کر چہرہ مبارک کو بوسہ دیا اور رونے لگے۔ پھر کہا: میرے ماں باپ آپ پر قربان ہوں، اللہ کی قسم! اللہ تعالیٰ آپ پر درود تہ موت طاری نہیں کرے گا۔ جو ایک موت آپ کے مقدر میں تھی، وہ آپ پر طاری ہو چکی ہے۔

(۴۴۵۴) زہری نے بیان کیا اور ان سے ابوسلمہ نے بیان کیا، ان سے عبداللہ بن عباس رضی اللہ عنہما نے کہ ابوبکر رضی اللہ عنہ آئے اور عمر رضی اللہ عنہ لوگوں سے کچھ کہہ رہے تھے۔ ابوبکر رضی اللہ عنہ نے کہا: عمر! بیٹھ جاؤ، لیکن عمر رضی اللہ عنہ نے بیٹھنے سے انکار کیا۔ اتنے میں لوگ عمر رضی اللہ عنہ کو چھوڑ کر ابوبکر رضی اللہ عنہ کے پاس آ گئے

فَذَهَبَتْ أَعْوَدُهُ، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ: ((فِي الرِّفِیقِ الْأَعْلٰی فِي الرِّفِیقِ الْأَعْلٰی)). وَمَرَّ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَفِي يَدِهِ جَرِيدَةٌ رَطْبَةٌ، فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَظَنَنْتُ أَنَّ لَهُ بِهَا حَاجَةً فَأَخَذْتُهَا، فَمَضَعْتُ رَأْسَهَا وَنَفَضْتُهَا فَدَفَعْتُهَا إِلَيْهِ، فَاسْتَنْبَهَا كَأَحْسَنَ مَا كَانَ مُسْتَنًّا ثُمَّ نَاولَنيهَا فَسَقَطَتْ يَدُهُ أَوْ سَقَطَتْ مِنْ يَدِهِ. فَجَمَعَ اللَّهُ بَيْنَ رِيفِي وَرِيفِهِ فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ. [راجع: ۸۹۰]

۴۴۵۲، ۴۴۵۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ: أَنَّ أَبَا بَكْرٍ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ، فَنِيَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مَغْشِي بِثَوْبٍ جَبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكَى. ثُمَّ قَالَ: يَا أَبَتِي أَنْتَ وَأُمِّي، وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ، أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مَتَتْهَا. [راجع: ۱۲۴۱، ۱۲۴۲]

۴۴۵۴۔ قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي أَبُو سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ، خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ: اجْلِسْ يَا عُمَرُ فَأَبَى عُمَرُ، أَنْ يَجْلِسَ. فَأَقْبَلَ النَّاسُ إِلَيْهِ

وَتَرَكُوا عُمَرَ فَقَالَ أَبُو بَكْرٍ: أَمَا بَعْدُ مِنْ كَانَ مِنْكُمْ يَبْعُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَبْعُدُ اللَّهَ فَإِنَّ اللَّهَ حَتَّى لَا يَمُوتَ، قَالَ اللَّهُ تَعَالَى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾ إِلَى ﴿الشَّاكِرِينَ﴾ [آل عمران: ١٤٤] وَقَالَ: وَاللَّهِ لَكَانَ النَّاسُ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ، فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ فَمَا أَسْمَعَ بَشَرًا مِنَ النَّاسِ إِلَّا يَتْلَوْهَا. فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ عُمَرَ، قَالَ: وَاللَّهِ مَا هُوَ إِلَّا أَن سَمِعْتُ أَبَا بَكْرٍ تَلَاهَا فَعَقِرْتُ حَتَّى مَا تَقْلُبُنِي رِجْلَايَ، وَحَتَّى أَهْوَيْتُ إِلَى الْأَرْضِ خِينِ سَمِعْتُهُ تَلَاهَا أَنَّ النَّبِيَّ ﷺ قَدْ مَاتَ.

[زاجع: ۱۲۴۲]

حضرت ابو بکر رضی اللہ عنہ نے یہ کہہ کر کہ اللہ آپ پر دوسوت طاری نہیں کرے گا، ان صحابہ رضی اللہ عنہم کا رد کیا جو یہ سمجھتے تھے کہ نبی کریم ﷺ پھر زندہ ہوں گے اور منافقوں کے ہاتھ پاؤں کاٹیں گے کیونکہ اگر ایسا ہو تو پھر وفات ہوگی کو یاد بار موت ہو جائے گی۔ بعض نے کہا دو بار موت نہ ہونے سے یہ مطلب ہے کہ پھر قبر میں آپ کو موت نہ ہوگی بلکہ آپ زندہ رہیں گے۔ امام احمد رحمہ اللہ کی روایت میں یوں ہے کہ حضرت عائشہ رضی اللہ عنہا کہتی ہیں جب نبی کریم ﷺ کی وفات ہوگئی، میں نے آپ کو ایک کپڑے سے ڈھاک دیا۔ اس کے بعد عمر رضی اللہ عنہ اور مغیرہ رضی اللہ عنہ آئے۔ دونوں نے اندر آنے کی اجازت مانگی۔ میں نے اجازت دے دی۔ حضرت عمر رضی اللہ عنہ نے غصہ کو دیکھ کر کہا کہ آپ بے ہوش ہو گئے ہیں۔ مغیرہ رضی اللہ عنہ نے کہا کہ آپ انتقال فرما چکے ہیں۔ اس پر حضرت عمر رضی اللہ عنہ نے مغیرہ رضی اللہ عنہ کو ڈانٹتے ہوئے کہا کہ نبی کریم ﷺ اس وقت تک مرنے والے نہیں ہیں جب تک سارے منافقین کا قلع قمع نہ کر دیں۔ ایک روایت میں یوں ہے، حضرت عمر رضی اللہ عنہ یوں کہہ رہے تھے خبردار! جو کوئی یہ کہے گا کہ نبی کریم ﷺ فوت ہو گئے ہیں، میں تلوار سے اس کا سر اڑا دوں گا۔ حضرت عمر رضی اللہ عنہ کو واقعی یہ یقین تھا کہ نبی کریم ﷺ فوت نہیں ہوئے ہیں یا ان کا یہ فرمانا بڑی مصلحت اور سیاست پر مبنی ہوگا۔ انہوں نے یہ چاہا کہ پہلے خلافت کا انتظام ہو جائے بعد میں آپ کی وفات کو ظاہر کیا جائے، ایسا نہ ہو آپ کی وفات کا حال سن کر دین میں کوئی خرابی پیدا ہو جائے۔

۴۴۵۵، ۴۴۵۶، ۴۴۵۷۔ حَدَّثَنِي عَبْدُ اللَّهِ
ابْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ،
(۴۴۵۵، ۴۴۵۶، ۴۴۵۷) مجھ سے عبد اللہ بن ابی شیبہ نے بیان کیا، ہم سے
یحییٰ بن سعید نے بیان کیا، ان سے سفیان بن عیینہ نے، ان سے موسیٰ بن

ابی عائشہ نے، ان سے عبد اللہ بن عبد اللہ بن عتبہ نے اور ان سے عائشہ رضی اللہ عنہا اور ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ کی وفات کے بعد ابو بکر رضی اللہ عنہ نے آپ کو بوسہ دیا تھا۔

عَنْ سُهَيْلَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ. [طرفة في: ٥٧٠٩] [راجع: ١٢٤١،

١٢٤٢] [نسائي: ١٨٣٩، ابن ماجه: ١٤٥٧]

(۳۳۵۸) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا عبد اللہ بن ابی شیبہ کی حدیث کی طرح، لیکن انہوں نے اپنی اس روایت میں یہ اضافہ کیا کہ عائشہ رضی اللہ عنہا نے کہا آنحضرت ﷺ کے مرض میں ہم آپ کے منہ میں دوا دینے لگے تو آپ نے اشارہ سے دوا دینے سے منع کیا۔ ہم نے سمجھا کہ مریض کو دوا پینے سے (بعض اوقات) ناگواری ہوتی ہے یہ بھی اسی کا نتیجہ ہے (اس لیے ہم نے اصرار کیا) پھر جب افاتہ ہوا تو آپ ﷺ نے فرمایا: ”کیا میں تمہیں دوا دینے سے منع نہیں کرتا رہا۔“ کہا: ہم نے خیال کیا کہ مریض کو دوا سے کراہت کی وجہ سے آپ انکار کر رہے ہیں۔ تو آپ نے فرمایا: ”گھر میں جتنے آدمی ہیں سب کے منہ میں میرے سامنے دوا ڈالی جائے۔ صرف عباس اس سے الگ ہیں کہ وہ تمہارے ساتھ اس کام میں شریک نہیں تھے۔“ اس کی روایت ابن الزناد نے بھی کی، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے نبی کریم ﷺ کے حوالہ سے۔

٤٤٥٨- حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا يَحْيَى، وَزَادَ، قَالَتْ عَائِشَةُ: لَدَذْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ. فَلَمَّا أَفَاقَ قَالَ: ((أَلَمْ أَتُكِّمُ أَنْ تَلْدُونِي)). قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ. فَقَالَ: ((لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ، وَأَنَا أَنْظُرُ. إِلَّا الْعَبَّاسَ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ)). رَوَاهُ ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامِ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. [اطرافه في: ٥٧١٢، ٦٨٨٦، ٦٨٩٧] [مسلم: ٥٧٦١]

(۳۳۵۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم کو ازہر بن سعد سان نے خبر دی، کہا ہم کو عبد اللہ بن عون نے خبر دی، انہیں ابراہیم نخعی نے اور ان سے اسود بن یزید نے بیان کیا کہ عائشہ رضی اللہ عنہا کے سامنے اس کا ذکر آیا کہ نبی کریم ﷺ نے علی رضی اللہ عنہ کو کوئی (خاص) وصیت کی تھی؟ تو انہوں نے بتلایا یہ کون کہتا ہے، میں خود نبی کریم ﷺ کی خدمت میں حاضر تھی، آپ میرے سینے سے ٹیک لگائے ہوئے تھے، آپ نے طشت منگوا یا، پھر آپ ایک طرف جھک گئے اور آپ کی وفات ہو گئی۔ اس وقت مجھے بھی کچھ معلوم نہیں ہوا، پھر علی رضی اللہ عنہ کو آپ نے کب وصی بنادیا۔

٤٤٥٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا أَزْهَرُ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ، فَقَالَتْ: مَنْ قَالَ؟ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ وَإِنِّي لَمُسْنِدُهُ إِلَى صَدْرِي، فَدَعَا بِالطَّسْتِ فَأَنَحَنَتْ وَمَاتَ، فَمَا شَعَرْتُ، فَكَيْفَ أَوْصَى إِلَى عَلِيٍّ. [راجع: ٢٧٤١]

(۳۳۶۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے مالک بن مغول نے بیان

٤٤٦٠- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مَالِكُ

کیا، ان بے طلحہ بن مصرف نے بیان کیا کہ میں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے پوچھا، کیا رسول اللہ ﷺ نے کسی کو وصی بنایا تھا۔ انہوں نے کہا کہ نہیں۔ میں نے پوچھا کہ لوگوں پر وصیت کرنا کیسے فرض ہے یا وصیت کرنے کا کیسے حکم ہے؟ انہوں نے بتایا کہ آپ نے کتاب اللہ کے مطابق عمل کرتے رہنے کی وصیت کی تھی۔

(۴۳۶۱) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے ابوالاحوص (سلام بن حکیم) نے بیان کیا، ان سے ابواسحاق نے، ان سے عمرو بن حارث رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے نہ درہم چھوڑے تھے، نہ دینار، نہ کوئی غلام نہ باندی، سوا اپنے سفید فخر کے جس پر آپ سوار ہوا کرتے تھے اور آپ کا ہتھیار اور کچھ وہ زمین جو آپ ﷺ نے اپنی زندگی میں مجاہدوں اور مسافروں کے لیے وقف کر رکھی تھی۔

(۴۳۶۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت بنانی نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ شدت مرض کے زمانے میں نبی کریم ﷺ کی بے چینی بہت بڑھ گئی تھی۔ فاطمہ الزہراء رضی اللہ عنہا نے کہا: آہ! ابا جان کو کتنی بے چینی ہے۔ حضور ﷺ نے اس پر فرمایا: ”آج کے بعد تمہارے ابا جان کی یہ بے چینی نہیں رہے گی۔“ پھر جب آنحضرت ﷺ کی وفات ہو گئی تو فاطمہ رضی اللہ عنہا کہتی تھیں: ہائے ابا جان! آپ اپنے رب کے بلاوے پر چلے گئے، ہائے ابا جان! آپ جنت الفردوس میں اپنے مقام پر چلے گئے۔ ہم جبریل علیہ السلام کو آپ کی وفات کی خبر سنا تے ہیں۔ پھر جب آنحضرت ﷺ دفن کر دیے گئے تو فاطمہ رضی اللہ عنہا نے انس رضی اللہ عنہ سے کہا: انس! تمہارے دل رسول اللہ ﷺ کی نعش پر مٹی ڈالنے کے لیے کس طرح آمادہ ہو گئے تھے۔

باب: نبی کریم ﷺ کا آخری کلمہ جو زبان مبارک سے نکلا

(۴۳۶۳) ہم سے بشر بن محمد نے بیان کیا، کہا ہم سے عبد اللہ بن مبارک نے بیان کیا، ان سے یونس نے بیان کیا، ان سے زہری نے بیان کیا، انہیں

ابن مغول، عَنْ طَلْحَةَ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى أَوْصَى النَّبِيِّ ﷺ؟ فَقَالَ: لَا. فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أَمُرُوا بِهَا؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ. [راجع: ۲۷۴۰]

۴۴۶۱- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً، إِلَّا بَغَلَتْهُ الْبَيْضَاءُ الَّتِي كَانَ يَرْكَبُهَا، وَسِلَاحَهُ، وَأَرْضًا جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةً. [راجع: ۲۷۳۹]

۴۴۶۲- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا نَقَلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ: وَاکْرَبَ أَبَاهُ فَقَالَ لَهَا: ((لَيْسَ عَلَيَّ أَيْلُكُ كَرُبٍ بَعْدَ الْيَوْمِ)). فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ، أَجَابَ رَبًّا دَعَا، يَا أَبَتَاهُ مِنْ جَنَّةِ الْفِرْدَوْسِ مَاوَاهُ، يَا أَبَتَاهُ إِلَى جَبْرِيلَ نَنْعَاهُ! فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ: يَا أَنَسُ! أَطَابَتْ أَنْفُسُكُمْ أَنْ تَخْتُوا عَلَى رَسُولِ اللَّهِ ﷺ التُّرَابَ؟ [ابن ماجہ: ۱۶۳۰]

بَابُ آخِرِ مَا تَكَلَّمَ النَّبِيُّ ﷺ

۴۴۶۳- حَدَّثَنَا بَشَرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ يُونُسُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي

سعید بن مسیب نے کئی اہل علم کی موجودگی میں خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ حالت صحت میں فرمایا کرتے تھے کہ ”ہر نبی کی روح قبض کرنے سے پہلے انہیں جنت میں ان کی قیام گاہ دکھائی گئی، پھر اختیار دیا گیا۔“ پھر جب آپ ﷺ بیمار ہوئے اور آپ کا سر مبارک میری ران پر تھا۔ اس وقت آپ پر غشی طاری ہو گئی۔ جب ہوش میں آئے تو آپ نے اپنی نظر گھر کی چھت کی طرف اٹھائی اور فرمایا: ”اللهم الرفیق الاعلیٰ“ (اے اللہ! مجھے اپنی بارگاہ میں انہیا اور مدد یقین سے ملا دے) میں اسی وقت سمجھ گئی کہ اب آپ ہمیں پسند نہیں کر سکتے اور مجھے وہ حدیث یاد آ گئی جو آپ حالت صحت میں ہم سے بیان کیا کرتے تھے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ آخری کلمہ جو زبان مبارک سے نکلا وہ یہی تھا کہ ”اللهم الرفیق الاعلیٰ“

سَعِيدُ بْنُ الْمُسَيَّبِ، فِي رَجَالِ بْنِ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَاحِبُ: ((إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُغَيَّرُ)). فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فُجْدِي غُشِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَفْهِ الْبَيْتِ ثُمَّ قَالَ: ((اللَّهُمَّ الرَّفِيقُ الْأَعْلَى)) قُلْتُ: إِذَا لَا يَخْتَارُنَا. وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَاحِبُ قَالَتْ: فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا: ((اللَّهُمَّ الرَّفِيقُ الْأَعْلَى)). [راجع: ۴۴۳۵] [مسلم: ۶۲۹۷]

تشریح: نزوح کی حالت میں حضرت عائشہ رضی اللہ عنہا آپ ﷺ کو سہارا دیئے ہوئے پس پشت بیٹھی ہوئی تھیں۔ پانی کا پیالہ نبی کریم ﷺ کے سر ہانے رکھا ہوا تھا۔ آپ پیالہ میں ہاتھ ڈالنے اور چہرہ پر پھیر لیتے تھے۔ چہرہ مبارک کبھی سرخ ہوتا کبھی زرد پڑ جاتا، زبان مبارک سے فرما رہے تھے: ”لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ“ اسے میں عبدالرحمن بن ابی بکر رضی اللہ عنہ ہاتھ میں تازہ مسواک لئے ہوئے آ گئے۔ آپ ﷺ نے مسواک پر نظر ڈالی تو حضرت صدیقہ رضی اللہ عنہا نے مسواک کو اپنے دانتوں سے نرم کر کے پیش کر دیا۔ نبی کریم ﷺ نے مسواک کی پھر ہاتھ کو بلند فرمایا اور زبان اقدس سے فرمایا: ”اللهم الرفیق الاعلیٰ“ اس وقت ہاتھ ٹک گیا اور پتل اوپر کواٹھ گئی۔ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ۔

باب: نبی کریم ﷺ کی وفات کا بیان

(۴۴۶۶، ۴۴۶۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے شیبان بن عبدالرحمن نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ بن عبدالرحمن نے اور ان سے عائشہ اور ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے (بعثت کے بعد) مکہ میں دس سال تک قیام کیا۔ جس میں آپ ﷺ پر وحی نازل ہوتی رہی اور مدینہ میں بھی دس سال تک آپ کا قیام رہا۔

بَابُ وَفَاةِ النَّبِيِّ ﷺ

۴۴۶۶، ۴۴۶۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشَرَ سِنِينَ يَنْزِلُ عَلَيْهِ الْفُرْقَانُ، وَبِالْمَدِينَةِ عَشْرًا. [طرفه في: ۴۹۷۸] [راجع:

[۳۸۵۱]

(۴۴۶۶، ۴۴۶۵) ہم سے عبداللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ کی وفات ہوئی تو آپ کی عمر تیسھ سال تھی۔ ابن شہاب نے

۴۴۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ کہا کہ مجھے سعید بن مسیب نے بھی اسی طرح خبر دی تھی۔
مِثْلُهُ. [راجع: ۳۵۳۶]

تشریح: ۱۳ ربيع الاول ۱۱۹۹ بروز سوموار وقت چاشت تھا کہ جسم اطہر سے روح انور نے پرواز کیا، اس وقت عمر مبارک ۶۳ سال قمری پر چارون تھی۔ انا للہ وانا الیہ راجعون۔ (علیہ السلام)

بَابُ

باب

۴۶۱- حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ،
عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ، قَالَتْ: تَوَفَّى النَّبِيُّ ﷺ وَدَرَعُهُ
مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا. [راجع:

(۴۴۶۷) ہم سے قبیصہ بن عتبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے
بیان کیا، ان سے اعمش نے، ان سے ابراہیم خثعمی نے، ان سے اسود بن یزید
نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب نبی کریم ﷺ کی وفات
ہوئی تو آپ کی زرہ ایک یہودی کے یہاں تیس صاع جو کے بدلے میں
گروی رکھی ہوئی تھی۔

[۲۰۶۸]

قصہ سچ: حضرت ابو بکر صدیق رضی اللہ عنہ نے اس یہودی کا قرض ادا کر کے آپ کی زرہ چھڑالی۔ ان حالات میں اگر ذرا سی بھی عقل والا آدمی غور کرے گا تو صاف سمجھ لے گا کہ آپ سچے پیغمبر تھے۔ دنیا میں بادشاہوں کی طرح ایک بادشاہ نہ تھے۔ اگر آپ دنیا کے بادشاہوں کی طرح ہوتے تو لاکھوں کروڑوں روپے کی جائیداد اپنے بچوں اور بیویوں کے لیے چھوڑ دیتے۔

بَابُ بَعَثِ النَّبِيِّ ﷺ أُسَامَةَ بْنَ

باب: نبی کریم ﷺ کا اسامہ بن زید رضی اللہ عنہما کو

زَيْدٌ فِي مَرَضِهِ الَّذِي تُوَفِّي فِيهِ

مرض الموت میں ایک مہم پر روانہ کرنا

۴۴۶۸۔ حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْفَضْلِ بْنِ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقَبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: اسْتَعْمَلَ النَّبِيُّ ﷺ أَسْمَاءَ فَقَالُوا فِيهِ: فَقَالَ النَّبِيُّ ﷺ: ((لَقَدْ بَلَغَنِي أَنْكُمْ قُلْتُمْ لِي أَسْمَاءَ، وَإِنَّهُ أَحَبُّ النَّاسِ إِلَيَّ)). (راجع: ۳۷۳۰)

۴۶۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَغْضًا وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَقَطَعَنَّ النَّاسُ فِيهِ (۳۳۶۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے ایک لشکر روانہ فرمایا اور اس کا امیر اسامہ بن زید رضی اللہ عنہما کو بنایا۔ بعض لوگوں نے ان کی امارت پر اعتراض کیا۔ اس پر نبی

إِمَارَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: (إِنْ تَطَعْتُمْ فِي إِمَارَتِهِ لَقَدْ كُنْتُمْ تَطْعُمُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَأَنْتُمْ اللَّهُ إِنْ كَانَ لَعَلِيًّا لِلْإِمَارَةِ، وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسُ إِلَيَّ، وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسُ إِلَيَّ بَعْدَهُ)).

کریم ﷺ نے صحابہ رضی اللہ عنہم کو خطاب کیا اور فرمایا: ”اگر آج تم اس کی امارت پر اعتراض کرتے ہو تو تم اس سے پہلے اس کے والد کی امارت پر اسی طرح اعتراض کر چکے ہو اور اللہ کی قسم! اس کے والد (زید رضی اللہ عنہ) امارت کے بہت لائق تھے اور مجھے سب سے زیادہ عزیز تھے اور یہ (یعنی اسامہ رضی اللہ عنہ) بھی ان کے بعد مجھے سب سے زیادہ عزیز ہے۔“

[راجع: ۳۷۳۰] [ترمذی: ۳۸۱۶]

تشریح: باوجودیکہ اس لشکر میں بڑے بڑے مہاجرین جیسے ابوبکر اور عمر رضی اللہ عنہما شریک تھے مگر آپ نے اسامہ رضی اللہ عنہ کو سردار لشکر بنایا۔ اس سے یہ فرض تھی کہ ان کی دلجوئی ہو اور وہ اپنے والد زید بن حارثہ رضی اللہ عنہ کے قاتلوں سے خوب دل کھول کر لڑیں۔ اس لشکر کی تیاری کا نبی کریم ﷺ کو بڑا خیال تھا۔ مرض موت میں بھی کئی بار فرمایا کہ اسامہ کا لشکر روانہ کرو مگر اسامہ رضی اللہ عنہ شہر سے باہر نکلے ہی تھے کہ آپ کی وفات ہو گئی اور اسامہ رضی اللہ عنہ مع لشکر واپس آ گئے۔ بعد میں حضرت ابوبکر صدیق رضی اللہ عنہ نے اپنی خلافت میں اس لشکر کو روانہ کیا اور اسامہ رضی اللہ عنہ گئے۔ انہوں نے اپنے باپ کے قاتل کو قتل کیا۔

بَاب

بَاب

(۴۴۷۰) ہم سے اصح بن فرج نے بیان کیا، کہا کہ مجھے عبد اللہ بن وہب نے خبر دی، کہا کہ مجھے عمرو بن حارث نے خبر دی، انہیں عمرو بن ابی حسیب نے، ان سے ابوالخیر نے عبد الرحمن بن عسیلہ منابھی سے، ابوالخیر نے ان سے پوچھا تھا کہ تم نے کب ہجرت کی تھی؟ انہوں نے بیان کیا کہ ہم ہجرت کے ارادے سے یمن سے چلے، ابھی ہم مقام جھہ میں پہنچے تھے کہ ایک سوار سے ہماری ملاقات ہوئی۔ ہم نے ان سے مدینہ کی خبر پوچھی تو انہوں نے بتایا کہ نبی کریم ﷺ کی وفات کو پانچ دن ہو چکے ہیں۔ میں نے پوچھا تم نے لیلۃ القدر کے بارے میں کوئی حدیث سنی ہے؟ انہوں نے فرمایا کہ ہاں، حضور اکرم ﷺ کے مؤذن بلال رضی اللہ عنہ نے مجھے خبر دی ہے کہ لیلۃ القدر رمضان کے آخری عشرہ کے سات دنوں میں (ایک طاق رات) ہوتی

۴۴۷۰۔ حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ ابْنِ أَبِي حَسِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصَّنَابِجِيِّ، أَنَّهُ قَالَ لَهُ: مَتَى هَاجَرْتَ؟ قَالَ: خَرَجْنَا مِنَ الْيَمَنِ مَهَاجِرِينَ، فَقَدِمْنَا الْجُحَفَةَ، فَأَقْبَلَ رَاكِبٌ فَقُلْتُ لَهُ: الْخَبَرُ الْخَبَرُ؟ فَقَالَ: دَفَنَّا النَّبِيَّ ﷺ مُنْذُ خَمْسٍ. قُلْتُ: هَلْ سَمِعْتَ فِي لَيْلَةِ الْقَدْرِ شَيْئًا؟ قَالَ: نَعَمْ، أَخْبَرَنِي بِلَالٌ مُؤَذِّنُ النَّبِيِّ ﷺ أَنَّهُ فِي السَّبْعِ فِي الْعَشْرِ الْأَوَاخِرِ.

ہے۔

تشریح: یعنی اکیس تاریخ سے ستائیسویں تک کی طاق راتوں میں سے وہ ایک رات ہے یا یہ کہ وہ غالباً ستائیسویں رات ہوتی ہے۔

بَابُ كَمْ غَزَا النَّبِيُّ ﷺ

(۴۴۷۱) ہم سے عبد اللہ بن رجاء نے بیان کیا، انہوں نے کہا ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے بیان کیا کہ میں نے زید بن

۴۴۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلْتُ

زَيْدُ بْنُ أَرْقَمٍ: كُنْتُ غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ مِنْ بَنِي كُرَيْمٍ كَرِيمٍ ﷺ كَيْفَ نَزَلُوا فِي غَزَاةٍ كُنْتُ فِيهَا مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: سَبْعَ عَشْرَةَ. قُلْتُ: كُنْتُ غَزَاةً كُنْتُ فِيهَا مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: سَبْعَ عَشْرَةَ. [راجع: ۳۹۴۹] غزوے کیسے تھے؟ فرمایا کہ انہیں۔

تشریح: یعنی ان جہادوں میں نبی کریم ﷺ پہلے نہیں تشریف لے گئے۔ جگہ ہو یا نہ ہو۔ ابو بکر کی روایت میں اکیس جہاد ایسے منقول ہیں جن میں نبی کریم ﷺ تشریف لے گئے ہیں۔ بعض نے کہا کہ آپ سنا کہیں جہادوں میں خود تشریف لے گئے ہیں اور ۴۷۲ الفکر ایسے روانہ کئے ہیں جن میں خود شریک نہیں ہوئے۔ جن جہادوں میں جگہ ہوئی وہ تو ہیں۔ بدر، احد، مرہ، خیبر، فتح مکہ، حنین اور طائف۔

۴۷۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنَا الْبَرَاءُ، قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةَ. [۴۷۲] ہم سے عبد اللہ بن رجاء نے بیان کیا، کہا ہم سے اسرائیل نے کہ بیان کیا، ان سے ابو اسحاق نے، کہا ہم سے براء بن عازب رضی اللہ عنہ نے کہ میں رسول اللہ ﷺ کے ساتھ پندرہ غزوؤں میں شریک رہا ہوں۔

۴۷۳۔ حَدَّثَنَا أَحْمَدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ بْنِ هِلَالٍ، قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنْ ابْنِ بَرِيْدَةَ، عَنْ أَبِيهِ، قَالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً. [۴۷۳] مجھ سے احمد بن حسن نے بیان کیا، کہا ہم سے احمد بن محمد بن حنبل نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، ان سے کہمیس نے، ان سے عبد اللہ بن بریدہ نے اور ان سے ان کے والد (بریدہ بن حبیب رضی اللہ عنہ) نے بیان کیا کہ وہ رسول اللہ ﷺ کے ساتھ سولہ غزوؤں میں شریک تھے۔

[مسلم: ۴۶۹۶]



ABU UMAMAH OWAIS



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للإمام أبي عبد الله محمد بن إسماعيل البخاري الجعفي رحمه الله

١٩٤ هـ ————— ٢٥٢ هـ

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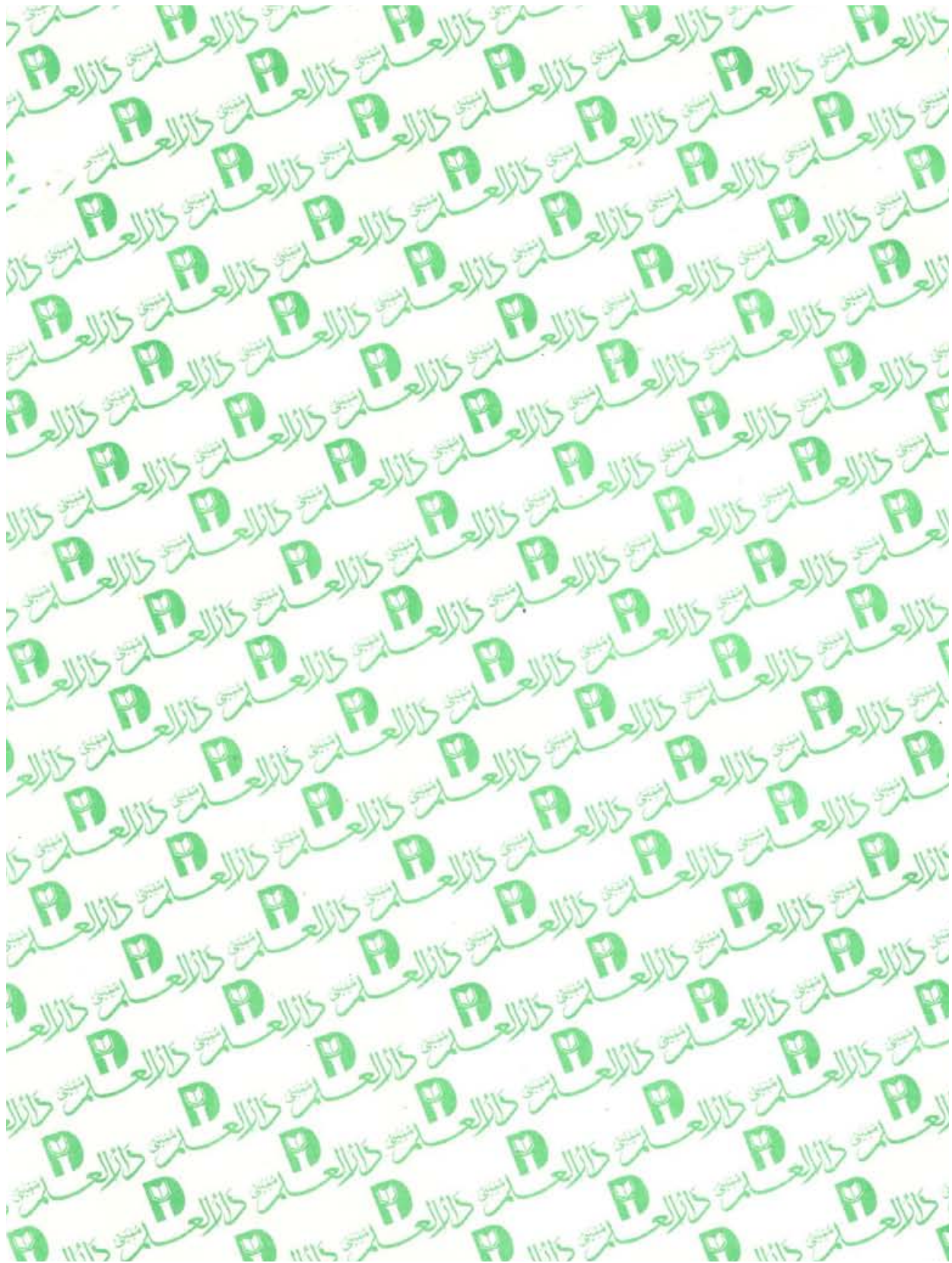
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111	آیت وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا... کی تفسیر	88	آیت إِنَّ فِي خَلْقِ السَّمَوَاتِ... کی تفسیر
111	آیت إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ... کی تفسیر	88	آیت الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا... کی تفسیر
112	آیت إِنَّا أَوْحَيْنَا إِلَيْكَ... کی تفسیر	89	آیت وَبَنَّا بَيْنَكَ مِنْ تَحْتِ النَّارِ... کی تفسیر
113	آیت يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ... کی تفسیر	90	آیت وَبَنَّا إِنَّمَا سَمِعْنَا مُنَادِيًا... کی تفسیر
114	سورۃ نساء کی تفسیر	91	سورۃ نساء کی تفسیر
114	آیت الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ... کی تفسیر	91	آیت وَإِنْ خِفْتُمْ أَنْ لَا تَقْضُوا... کی تفسیر
115	آیت فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا... کی تفسیر	93	آیت وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ... کی تفسیر
117	آیت فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَتَاتَا... کی تفسیر	93	آیت وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا... کی تفسیر
117	آیت إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ... کی تفسیر	94	آیت يُوَصِّيْكُمْ اللَّهُ فِي أَوْلَادِكُمْ... کی تفسیر

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143	آیت يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا..... کی تفسیر	120	آیت يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ..... کی تفسیر
144	آیت وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا..... کی تفسیر	120	آیت لَا يُوَاحِدُكُمْ اللَّهُ بِاللُّغَوِي..... کی تفسیر
145	آیت وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ..... کی تفسیر	121	آیت يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرُّمُوا..... کی تفسیر
146	آیت وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ..... کی تفسیر	122	آیت إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ..... کی تفسیر
147	آیت يَا أَيُّهَا النَّبِيُّ خُذْ حِزْبَ الْمُؤْمِنِينَ..... کی تفسیر	123	آیت لَيْسَ عَلَى الَّذِينَ آمَنُوا..... کی تفسیر
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151	آیت بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ..... کی تفسیر	127	آیت وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا..... کی تفسیر
152	آیت فَمِيقُهَا فِي الْأَرْضِ أَرْبَعَةً..... کی تفسیر	128	آیت إِنْ تُعَذِّبُهُمْ فَلَا تَهْمُ عِبَادُكَ..... کی تفسیر
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154	آیت فَقَاتِلُوا أَلِئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا..... کی تفسیر	130	آیت قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يُبْعَثَ..... کی تفسیر
155	آیت وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ..... کی تفسیر	130	آیت وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ..... کی تفسیر
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156	آیت إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ..... کی تفسیر	132	آیت أُولَئِكَ الَّذِينَ هَدَى اللَّهُ..... کی تفسیر
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160	آیت وَالْمَوْلَى فَلَوْلَهُمْ كَيْ تَفْهَمَ..... کی تفسیر	133	آیت وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا..... کی تفسیر
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161	آیت اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ..... کی تفسیر	134	آیت لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا..... کی تفسیر
163	آیت وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ..... کی تفسیر	135	سورہ اعراف کی تفسیر
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165	آیت يَخْلِفُونَ لَكُمْ لِرِصَوا عَنْهُمْ..... کی تفسیر	137	آیت وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا..... کی تفسیر
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170	آیت يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ..... کی تفسیر	140	آیت خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ..... کی تفسیر
170	آیت لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ..... کی تفسیر	142	سورہ انفال کی تفسیر
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207	آیت قُلْ اذْعُوا الَّذِینَ رَعِمْتُمْ..... کی تفسیر	178	آیت وَكَذَٰلِكَ أَخِذْ رَبُّكَ إِذَا..... کی تفسیر
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209	آیت عَسَىٰ أَنْ یُفْعَلَ لَكَ مَقَامٌ مَّحْمُودًا..... کی تفسیر	182	آیت لَقَدْ كَانَ فِیْ یُوسُفَ..... کی تفسیر
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299	آیت إِنَّ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ..... کی تفسیر	271	آیت فَسَوْفَ يَكُونُ لِزَامًا کی تفسیر

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325	سورہ جاثیہ کی تفسیر	300	سورہ مائکہ (فاطر) کی تفسیر
326	آیت وَمَا يَهْدِيكُمَا إِلَّا اللَّهُ هُوَ کی تفسیر	300	سورہ یسین کی تفسیر
326	سورہ اخاف کی تفسیر	301	آیت وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا..... کی تفسیر
327	آیت وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا..... کی تفسیر	302	سورہ الصافات کی تفسیر
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328	سورہ محمد کی تفسیر	304	سورہ ص کی تفسیر
329	آیت وَتَقَطَّعُوا أَرْحَامَكُمْ کی تفسیر	305	آیت هَبْ لِي مَلَكًا لَا يُنْجِبُنِي..... کی تفسیر
330	سورہ فتح کی تفسیر	305	آیت وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ کی تفسیر
330	آیت إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا کی تفسیر	307	سورہ زمر کی تفسیر
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340	آیت وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ..... کی تفسیر	318	آیت إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى کی تفسیر
341	سورہ الذاریات کی تفسیر	318	سورہ زخرف کی تفسیر
342	سورہ الطور کی تفسیر	320	آیت وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا..... کی تفسیر
343	سورہ النجم کی تفسیر	321	سورہ دخان کی تفسیر
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346	آیت فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى کی تفسیر	322	آیت يَغْشَى النَّاسَ هَذَا عَذَابٌ..... کی تفسیر
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349	آیت فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا کی تفسیر	325	آیت إِنَّا كَاشَفُوا الْعَذَابَ قَلِيلًا..... کی تفسیر

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373	آیت وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ کی تفسیر	350	آیت وَالشَّقَّ الْقَمَرُ وَإِنْ يَرَوْا کی تفسیر
374	آیت وَإِذَا رَأَوْا تِجَارَةً کی تفسیر	352	آیت تَجْرِي بِأَعْيُنِنَا جَزَاءُ لِمَنْ كَانَ کی تفسیر
375	سورہ منافقون کی تفسیر	352	آیت وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ کی تفسیر
375	آیت قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ کی تفسیر	353	آیت أَعْجَازُ نَخْلٍ مُنْقَعٍ لَكَيْفَ کی تفسیر
376	آیت اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً کی تفسیر	353	آیت فَكَانُوا أَكْهَشِيمٍ مُنْحَطِرٍ کی تفسیر
377	آیت ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا کی تفسیر	353	آیت وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ کی تفسیر
378	آیت وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ کی تفسیر	354	آیت وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ کی تفسیر
379	آیت وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ کی تفسیر	354	آیت سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ کی تفسیر
379	آیت سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ کی تفسیر	355	آیت بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ کی تفسیر
380	آیت هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا کی تفسیر	356	سورہ رَحْن کی تفسیر
381	آیت يَقُولُونَ لَنْ رَجَعْنَا إِلَى کی تفسیر	358	آیت وَمِنْ دُونِهِمَا جَنَّتَانِ کی تفسیر
383	سورہ تائبین کی تفسیر	359	آیت حُورٌ مَقْصُورَاتٌ فِي الْبُحَايِمِ کی تفسیر
384	سورہ طلاق کی تفسیر	359	سورہ واقعی کی تفسیر
385	آیت وَأُولَآئِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ کی تفسیر	361	آیت وَظِلٌّ مُمْدُودٌ کی تفسیر
386	سورہ تحریم کی تفسیر	361	سورہ حدید کی تفسیر
386	آیت يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا کی تفسیر	362	سورہ مجادلہ کی تفسیر
388	آیت تَسْتَفِي مَرْصَادَ أَزْوَاجِكَ کی تفسیر	362	سورہ حشر کی تفسیر
392	آیت وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضٍ کی تفسیر	363	آیت مَا فَطَعْتُمْ مِنْ بَيْنِ يَدَيْهِ کی تفسیر
392	آیت إِنْ تَوَلَّوْا إِلَى اللَّهِ فَقَدْ کی تفسیر	363	آیت مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ کی تفسیر
393	آیت عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ کی تفسیر	364	آیت وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ کی تفسیر
394	سورہ ملک کی تفسیر	365	آیت وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ کی تفسیر
394	سورہ ان واقلم کی تفسیر	365	آیت وَيُؤْمِرُونَ عَلَى أَنْفُسِهِمْ کی تفسیر
395	آیت عَتَلْتُ بَعْدَ ذَلِكَ رَيْبِي کی تفسیر	366	سورہ امتحان کی تفسیر
395	آیت يَوْمَ يَكْشَفُ عَنْ سَاقٍ کی تفسیر	367	آیت لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ کی تفسیر
396	سورہ الحادہ کی تفسیر	369	آیت إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ کی تفسیر
396	سورہ سَالِ سَائِلُ (معارض) کی تفسیر	370	آیت إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعْنَكَ کی تفسیر
397	سورہ نوح کی تفسیر	372	سورہ صف کی تفسیر
397	وداد سوان اور یحیٰی اور یحیٰی اور نسر کی تفسیر	373	آیت مِنْ بَعْدِي اسْمُهُ أَحْمَدُ کی تفسیر

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416	سورہ فجر کی تفسیر	398	سورہ جن کی تفسیر
417	سورہ لا اقسام کی تفسیر	399	سورہ مزل کی تفسیر
418	سورہ والشمس وضحاہ کی تفسیر	400	سورہ مدثر کی تفسیر
419	سورہ واللیل کی تفسیر	401	آیت فَمَّا نَذَرَ لِّئَلَّا
419	آیت وَالنَّهَارِ إِذَا تَجَلَّى	401	آیت وَرَبُّكَ فَكَبِّرْ
420	آیت وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى	402	آیت وَرَبِّكَ فَكَبِّرْ
420	آیت فَأَمَّا مَنْ أَعْطَى وَاتَّقَى	402	آیت وَالرُّجُزَ فَاهْبُجْ
421	آیت وَصَدَّقَ بِالْحُسْنَى	403	سورہ قیامت کی تفسیر
421	آیت فَسَيُسَرُّهُ لِّلسُّرَى	403	آیت لَا تَحْرُوكَ بِهٖ لِسَانَكَ لِتَفْجَلَ
422	آیت وَأَمَّا مَنْ يُجَلِّ وَاسْتَفْتَى	404	آیت إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ
422	آیت وَكَذَّبَ بِالْحُسْنَى	404	آیت لَّأَيُّهَا قُرْآنَهُ فَاتَّبِعْ قُرْآنَهُ
423	آیت فَسَيُسَرُّهُ لِّلْعُسْرَى	405	سورہ دھر کی تفسیر
424	سورہ الضحیٰ کی تفسیر	406	سورہ والمرسلات کی تفسیر
424	آیت مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى	407	آیت إِنَّهَا تَرْمِي بِشَرِّ كَالْقَصْرِ
425	سورہ المشرح کی تفسیر	408	آیت كَأَنَّهُ جِمَالَاتٌ صُفْرٌ
425	سورہ التین کی تفسیر	408	آیت هَذَا يَوْمٌ لَا يَنْطِقُونَ
426	سورہ اقرأ کی تفسیر	409	سورہ عمّ يتساءلون کی تفسیر
430	آیت خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ	409	آیت يَوْمَ يَنْفُخُ فِي الصُّورِ
430	آیت اقْرَأْ وَرَبُّكَ الْأَكْرَمُ	409	سورہ والنازعات کی تفسیر
430	آیت الَّذِي عَلَّمَ بِالْقَلَمِ	410	سورہ محس کی تفسیر
431	آیت كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعَنَ	411	سورہ وإذا الشمس كورت کی تفسیر
431	سورہ قدر کی تفسیر	412	سورہ وإذا السماء انفطرت کی تفسیر
432	سورہ بینہ کی تفسیر	412	سورہ وبیل للْمُطَفِّفِينَ کی تفسیر
433	سورہ "إذا زلزلت" کی تفسیر	413	سورہ وإذا السماء انشقت کی تفسیر
433	آیت فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ	414	آیت لَنَرَنَّهٗ أَصْحَابًا
435	آیت وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ	414	سورہ بردج کی تفسیر
435	سورہ والعاہرات کی تفسیر	414	سورہ طارق کی تفسیر
435	سورہ القارعہ کی تفسیر	415	سورہ اعلیٰ کی تفسیر
435	سورہ الکاشف کی تفسیر	416	سورہ غاشیہ کی تفسیر

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
464	سورۃ فاتحہ کی فضیلت کا بیان	436	سورۃ العصر
469	سورۃ بقرہ کی فضیلت کا بیان	436	سورۃ ہمزہ کی تفسیر
471	سورۃ کہف کی فضیلت کا بیان	436	سورۃ قیل کی تفسیر
471	سورۃ فتح کی فضیلت کا بیان	436	سورۃ قمر کی تفسیر
472	سورۃ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ کی فضیلت کا بیان	437	سورۃ باعون کی تفسیر
474	معوذات کی فضیلت کا بیان	437	سورۃ کوثر کی تفسیر
475	قرآن کی تلاوت کے وقت سکینت اور فرشتوں کا اترنا	438	سورۃ کافرون کی تفسیر
476	جس نے کہا کہ نبی کریم ﷺ نے کچھ نہیں چھوڑا مگر جو دو	439	سورۃ نصر کی تفسیر
476	لوحوں کے درمیان محفوظ ہے، اس کا یہ کہنا صحیح ہے	439	آیت وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِيْهِ كِتَابِ
476	قرآن مجید کی دوسرے تمام کاموں پر کس قدر فضیلت ہے؟	440	آیت فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ..... کی تفسیر
478	کتاب اللہ پر عمل کرنے کی وصیت کا بیان	441	سورۃ لہب کی تفسیر
478	جو شخص قرآن مجید کو خوش آوازی سے نہ پڑھے	442	آیت وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ..... کی تفسیر
480	قرآن مجید پڑھنے والے پر رشک کرنا جائز ہے	442	آیت سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ کی تفسیر
480	تم میں سب سے بہتر وہ ہے جو قرآن مجید پڑھے اور دوسروں	443	آیت وَأَمْرًا أَنَّهُ حُمَلَاءُ الْحَطَبِ کی تفسیر
480	کو پڑھائے	443	سورۃ قل ہو اللہ احد کی تفسیر
482	زبانی قرآن مجید کی تلاوت کرنا	444	آیت اللہ الصمد کی تفسیر
483	قرآن مجید کو ہمیشہ پڑھتے اور یاد کرتے رہنا	444	سورۃ الفلق کی تفسیر
484	سواری پر تلاوت کرنا	445	سورۃ الناس کی تفسیر
484	بچوں کو قرآن مجید کی تعلیم دینا	447	کِتَابُ فَصَائِلِ الْقُرْآنِ
485	قرآن مجید کو بھلا دینا	447	وحی کیونکر اتری اور سب سے پہلے کون سی آیت نازل ہوئی تھی؟
486	جن کے نزدیک سورۃ بقرہ یا فلاں فلاں سورت (نام کے ساتھ)	449	قرآن مجید قریش اور عرب کے محاورہ میں نازل ہوا
488	کہنے میں کوئی حرج نہیں	451	قرآن مجید کو جمع کرنے کا بیان
489	قرآن مجید پڑھنے میں مدد کرنا.....	454	نبی کریم ﷺ کے کاتب کا بیان
490	قرآن مجید پڑھتے وقت حلق میں آواز کو گھماتا اور خوش	455	قرآن مجید سات قراءتوں میں نازل ہوا ہے
490	آوازی سے قرآن مجید پڑھنا	456	قرآن مجید یا آیتوں کی ترتیب کا بیان
490	خوش الحالی کے ساتھ تلاوت کرنا مستحب ہے	458	جبریل علیہ السلام نبی کریم ﷺ سے قرآن مجید کا دور کیا کرتے تھے
491	جس نے قرآن مجید کو دوسرے سے سنا پسند کیا	459	نبی اکرم ﷺ کے صحابہ جنی اللہ میں قرآن کے قاری (حافظ)
491	قرآن مجید سننے والے کا پڑھنے والے نے کہا کہ بس کر	459	کون کون تھے؟

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
517	عورت سے نکاح کرنا	492	گنتی مدت میں قرآن مجید ختم کرنا چاہیے؟ اور اللہ تعالیٰ کا فرمان: ”پس پڑھو جو کچھ بھی اس میں.....“
518	عورت کی محبت سے بچنے کا بیان	494	قرآن مجید کی تلاوت کرتے وقت (خوف الہی سے) رونا اس شخص کی مذمت میں جس نے دکھاوے یا شکم پروری یا فخر کے لیے قرآن مجید کو پڑھا
519	آزاد عورت کا غلام مرد کے نکاح میں ہونا جائز ہے	495	قرآن مجید اس وقت تک پڑھو جب تک دل لگا رہے
520	آدھی چاندیوں سے زیادہ (بیک وقت) نہیں رکھ سکتا	497	کِتَابُ النِّكَاحِ
521	رضاعت کا بیان	499	نکاح کی فضیلت کا بیان
522	اس شخص کی دلیل جس نے کہا کہ دو سال کے بعد پھر رضاعت سے حرمت نہ ہوگی	499	نبی کریم ﷺ کا فرمان: ”تم میں سے جو شخص جماع کرنے کی طاقت رکھتا ہو اسے شادی کر لینی چاہیے.....“
523	جس مرد کا دودھ ہو وہ بھی دودھ پینے والے پر حرام ہو جاتا ہے (کیونکہ شیر خوار کا باپ بن جاتا ہے)	500	جو نکاح کرنے کی طاقت نہ رکھتا ہو وہ روزہ رکھے
524	اگر صرف دودھ پلانے والی عورت رضاعت کی گواہی دے	501	بیک وقت کئی بیویاں رکھنے کا بیان
525	کون سی عورتیں حلال ہیں اور کون سی حرام ہیں؟	502	جس نے کسی عورت سے شادی کی نیت سے ہجرت کی ہو یا کسی اور نیک کام کی نیت کی ہو تو اسے اس کی نیت.....
527	آیت وَرَبَّائِكُمْ اللَّائِي فِيہَا تَفْسِير	503	ایسے تنگ دست کی شادی کرنا جس کے پاس صرف قرآن مجید اور اسلام ہے
528	آیت وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ..... کی تفسیر	504	کسی شخص کا اپنے بھائی سے یہ کہنا کہ تم میری جس بیوی کو بھی پسند کر لو میں اسے تمہارے لیے طلاق دے دوں گا
529	اس بیان میں کہ اگر بچہ بھی یا خالہ نکاح میں ہو تو اس کی بیٹی یا بھانجی کو نکاح میں نہیں لایا جاسکتا	505	عورتوں سے الگ رہنے اور خفی ہوئے کی ممانعت کا بیان
530	نکاح شغار کا بیان	507	کنوار یوں سے نکاح کرنے کا بیان
531	کیا کوئی عورت کسی سے نکاح کے لیے اپنے آپ کو بیہ کر سکتی ہے؟	508	بیوہ عورتوں کا بیان
531	احرام والا شخص صرف نکاح (عقد) کر سکتا ہے حالت احرام میں بیوی سے جماع کرنا جائز نہیں ہے	509	کم عمر عورت سے زیادہ عمر والے مرد کی شادی کا ہونا
532	آخر میں رسول اللہ ﷺ نے نکاح متہ سے منع کر دیا تھا (اس لیے اب متہ حرام ہے)	510	کس طرح کی عورت سے نکاح کیا جائے
534	عورت کا اپنے آپ کو کسی صالح مرد کے نکاح کے لیے پیش کرنا کسی انسان کا اپنی بیٹی یا بہن کو اہل خیر سے نکاح کے لیے پیش کرنا	510	لوٹریوں کا رکھنا کیسا ہے اور اس شخص کا ثواب جس نے اپنی لوٹری کو آزاد کیا اور پھر اس سے شادی کر لی
535	آیت وَلَا جُنَاحَ عَلَيْكُمْ فِيہَا..... کی تفسیر	512	جس نے لوٹری کی آزادی کو اس کا مہر قرار دیا
537	نکاح سے پہلے عورت کو دیکھنا	513	مقلس کا نکاح کرنا درست ہے
537	بغیر ولی کے نکاح صحیح نہیں ہوتا	514	کفایت میں زینداری کا لحاظ ہوتا
539	اگر عورت کا ولی خود اس سے نکاح کرنا چاہے		کفایت میں بالدار کی کا لحاظ ہوتا اور غریب مرد کا بالدار
543			

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
563	دلہن کے پہننے کے لیے کپڑے اور زیور وغیرہ عاریتاً لینا	544	آدمی اپنی نابالغ لڑکی کا نکاح کر سکتا ہے
564	جب شوہر اپنی بیوی کے پاس آئے تو کون سی دعا پڑھے	545	باپ کا اپنی بیٹی کا نکاح مسلمانوں کے امام یا بادشاہ سے کرنا
564	دلیر کی دعوت رد لہا کو کرنا لازم ہے	545	سلطان بھی دلی ہے
565	دلیر میں ایک بکری بھی کافی ہے	546	باپ یا کوئی دوسرا دلی کنواری یا بیوہ عورت کا نکاح اس کی رضا
566	کسی بیوی کے دلیرہ میں کھانا زیادہ تیار کرنا کسی کے دلیرہ میں	546	منہدی کے بغیر نہ کرے
567	کم، درست ہے	547	اگر کسی نے اپنی بیٹی کا نکاح جبراً کر دیا تو یہ نکاح باطل ہوگا
567	ایک بکری سے کم کا دلیرہ کرنا	548	جیم لڑکی کا نکاح کر دینا
567	دلیرہ کی دعوت اور ہر ایک کی دعوت قبول کرنا حق ہے اور جس	549	اگر کسی مرد نے لڑکی کے دلی سے کہا:
567	نے سات دن تک دعوت دلیرہ کو جاری رکھا	550	کوئی بھی مسلمان اپنے بھائی کی منگنی پر منگنی نہ کرے
567	جس کسی نے دعوت قبول کرنے سے انکار کیا اس نے اللہ اور	551	پیغام چھوڑ دینے کی وجہ بیان کرنا
569	اس کے رسول کی نافرمانی کی	552	(عقد سے پہلے) نکاح کا خطبہ پڑھنا
570	جس نے بکری کے گھر کی دعوت کی تو اسے بھی قبول کرنا چاہیے	552	نکاح اور دلیرہ کی دعوت میں وقفہ بچانا
570	ہر ایک دعوت قبول کرنا شادی کی ہو یا کسی اور بات کی	553	آیت وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً کی تفسیر
571	دعوت شادی میں عورتوں اور بچوں کا بھی جانا جائز ہے	553	قرآن کی تعلیم مہر ہو سکتی ہے اس طرح اگر مہر کا ذکر ہی نہ
571	اگر دعوت میں جا کر وہاں کوئی کام خلاف شرع دیکھے	554	کرے تب بھی نکاح صحیح ہو جائے گا
573	شادی میں عورت مردوں کا کام کاج خود اپنی مرضی سے کرے	555	کوئی جنس یا لونہ کی انگوٹھی مہر ہو سکتی ہے گو نقد روپیہ نہ ہو
573	تو کیسا ہے؟	555	نکاح میں جو شرطیں طے کی جائیں ان کا بیان
573	مکھور کا شربت یا اور کوئی شربت جس میں نشہ نہ ہو شادی میں	556	دو شرطیں جو نکاح میں جائز نہیں
573	پلانا	556	شادی کرنے والے کے لیے زور و رنگ کا جواز
574	عورتوں کے ساتھ خوش خلقی سے پیش آنا	557	دولہا کو کس طرح دعا دی جائے؟
574	عورتوں سے اچھا سلوک کرنے کے بارے میں وصیت	557	جو غورتیں دلہن کو بناؤ سنگھار کر کے دولہا کے گھر لائیں ان کو
574	اللہ کا سورہ تحریم میں یہ فرمانا کہ ”لوگو! خود کو اور اپنے بیوی بچوں	558	اور دلہن کو کیونکر دعائیں
575	کو دوڑنے سے بچاؤ“	558	جہاد میں جانے سے پہلے نئی دلہن سے صحبت کر لینا بہتر ہے
576	اپنے گھر والوں سے اچھا سلوک کرنا	559	جس نے نوسال کی عمر کی بیوی کے ساتھ خلوت کی
576	آدمی اپنی بیٹی کو اس کے خاوند کے مقدمہ میں نصیحت کرے تو	559	سفر میں نئی دلہن کے ساتھ خلوت کرنا
579	کیسا ہے؟	560	دولہا کا دلہن کے پاس یا دلہن کا دولہا کے پاس دن کو آنا
584	شوہر کی اجازت سے عورت کو نفلی روزہ رکھنا جائز ہے؟	560	عورتوں کے لیے تحلل کے بچھونے وغیرہ بچھانا جائز ہے
584	جو عورت ناراض ہو کر اپنے شوہر کے بستر سے الگ ہو جائے	561	دو عورتیں جو دلہن کو بناؤ سنگھار کر کے شوہر کے پاس لے جائیں
584	عورت اپنے شوہر کے گھر میں آنے کی کسی غیر مرد کو اس کی	561	دلہن کو تحائف بھیجنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
598	غیرت کا بیان	585	اجازت کے بغیر اجازت نہ دے
602	عورتوں کی غیرت اور ان کے غصے کا بیان	586	خاوند کی ناشکری کا بیان
	آدی اپنی بیٹی کو غیرت اور غصہ نہ آنے کے لیے اور اس کے	587	تہارہ بیوی کا بھی تم پر حق ہے
603	حق میں انصاف کرنے کے لیے کوشش کر سکتا ہے	588	بیوی اپنے شوہر کے گھر کی حاکم ہے
604	عورتوں کا زیادہ ہو جانا اور مردوں میں کی آ جانا	589	آیت اَلرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ..... کی تفسیر
	محرم کے سوا کوئی غیر مرد کسی غیر عورت کے ساتھ تہائی نہ		نبی اکرم ﷺ کا عورتوں کو اس طرح چھوڑنا کہ ان کے
604	اختیار کرے اور ایسی عورت کے پاس نہ جائے.....	589	گھروں ہی میں نہیں گئے
	اگر لوگوں کی موجودگی میں ایک مرد دوسری (غیر محرم) عورت	590	عورتوں کو مارنا مکروہ ہے
605	سے تہائی میں کچھ بات کرے تو جائز ہے	591	عورت گناہ کے حکم میں اپنے شوہر کا کہنا نہ مانے
606	زنانے اور بچے عورتوں کے پاس نہ آئیں		اللہ کا فرمان: ”اور اگر کسی عورت کو اپنے شوہر کی طرف سے
	عورت حبشیوں یا اسی طرح دوسرے مردوں کو دیکھ سکتی ہے	591	نفرت اور مزہ موڑنے کا خوف ہو“
606	اگر کسی فتنے کا ذرہ ہو	592	عزل کا بیان
607	عورتوں کا کام کاج کے لیے باہر نکلنا درست ہے	593	سفر کے ارادہ کے وقت اپنی بیویوں میں انتخاب کرنا
	مسجد وغیرہ میں جانے کے لیے عورت کا اپنے شوہر سے		عورت اپنے شوہر کی باری اپنی سوکن کو دے سکتی ہے اور اس
608	اجازت لینا	594	کی تقسیم کی طرح کی جائے؟
608	دودھ کے رشتے سے بھی عورت محرم ہو جاتی ہے	594	بیویوں کے درمیان انصاف کرنا واجب ہے
	ایک عورت دوسری عورت سے (بے ستر ہو کر) نہ چپے، اس		اگر کسی کے پاس ایک بیوہ عورت اس کے نکاح میں ہو پھر
609	لے کر اس کا حال اپنے خاوند سے بیان کرے	594	ایک کنواری بھی کرے تو جائز ہے
	کسی مرد کا یہ کہنا کہ آج رات میں اپنی بیویوں کے پاس		کنواری بیوی کے ہوتے ہوئے جب کسی نے بیوہ عورت
610	جاؤں گا	595	سے شادی کی تو کوئی گناہ نہیں ہے
611	آدی سفر سے رات کے وقت اپنے گھر نہ آئے		مرد اپنی سب بیویوں سے صحبت کر کے آخر میں ایک غسل کر
612	جماع سے بچنے کی خواہش رکھنے کا بیان	595	سکتا ہے
	جب خاوند سفر سے آئے تو عورت استرہ لے اور بالوں میں	596	مرد کا اپنی بیویوں کے پاس دن میں جانا بھی جائز ہے
614	کٹھنھی کرے		اگر مرد اپنی بیماری کے دن کسی ایک بیوی کے گھر گزارنے
615	آیت وَلَا يُلْبِذِينَ زِينَتَهُنَّ إِلَّا..... کی تفسیر		کے لیے اپنی دوسری بیویوں سے اجازت لے تو اسے اس کی
615	آیت وَالَّذِينَ لَمْ يَلْبَعُوا الْحُلُمَ کی تفسیر	596	اجازت دی جائے
	ایک مرد کا دوسرے سے یہ پوچھنا کہ کیا تم نے رات اپنی	597	اگر مرد کو اپنی ایک بیوی سے زیادہ محبت ہو تو.....
	عورت سے صحبت کی ہے؟ اور کسی شخص کا اپنی بیٹی کے کوکھ		چھوٹ موٹھ جو چیز نہیں ملی اس کو بیان کرنا مکمل گئی اس طرح
616	میں ٹھہر کر دوسرے سے مارنا	597	اپنی سوکن پر فخر کرنا عورت کے واسطے منع ہے

تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
79	علمائے یہودی کی ایک بددیانتی کا بیان	22	جہری نمازوں میں آمین بالجبر سنت نبوی ہے
79	امت محمدیہ کا سترواں (۷۰) نمبر ہے	25	حضرت سعد بن معاذ کی غیرت ایمان کا بیان
83	کلمہ حسبنا اللہ ونعم الوکیل کے فضائل	26	توحید و شرک پر ایک تفصیلی بیان
84	ایک زہریلے سانپ کا بیان جو کچھ لوگوں کی گردنوں.....	30	تردید تقلید جامد
95	پادریوں کے کچھ اعتراضات فاسدہ کی تردید	31	اقوام شرکین کے غلط تصورات
96	منہ بولے بھائیوں کے لئے وصیت کی جاسکتی	33	صراط مستقیم کی دو حریفی وضاحت
98	الحدیث صفات باری کی تاویل نہیں کرتے	34	عبادت کو ایمان سے تعبیر کیا گیا ہے قدر
100	مقلدین جامدین کے لئے ایک دعائے خیر	38	تحویل قبلہ پر ایک فاضل عصر کا تبصرہ
100	تقلید شخصی کی جڑ کٹ گئی	41	اسلام کا ایک اہم قانون ”تقصام“
101	مومن کی ایک خاص نشانی	42	اللہ والوں کا عزم مجسم وہ کام کر جاتا ہے.....
101	ایک سچے محب رسول کا بیان	46	حضرت عدی بن حاتم کی ایک غلط فہمی اور اس کا ازالہ
103	حضرت زید بن ثابت رضی اللہ عنہ کا ذکر خیر	50	ایک آیت قرآنی کی تشریح
104	خون ناحق بہت بڑا گناہ ہے	51	مقلدین کو سبق لینا چاہیے
110	صنف نازک کا کسی قسم کا نقصان شریعت میں سخت ناپسند ہے	53	اہم ترین وعاد بنا اتنا فی الدنیا آخرتک
111	دوزخ کے سات طبقات کا بیان	56	ایک گندہ فعل جو موجب لعنت ہے
113	کمالہ کی تفصیلات	56	از خود حلالہ کرنے والے ملعون ہیں
114	دین کامل کی تصویر	57	منسوخ ہونے پر ایک دوحرفی جامع نوٹ
115	پانچ عیدوں کا تاریخی اجتماع	59	ایک فتویٰ کی وضاحت
116	تیمم کا رائج طریقہ مسنونہ	60	صلوۃ وسطی سے مراد نماز عصر ہے
118	کچھ مرتدین کا بیان	62	صلوۃ خوف کا بیان
121	اسلامی قانون کی چٹنگی پر اشارہ	65	سود خور آخرت میں بحالت جنون اٹھے گا
125	ایک خطبہ نبوی پر اشارہ	66	قرض خواہوں کے لئے ایک بہترین نمونہ
137	اہل حدیث صفات الہیہ میں تاویل نہیں کرتے	68	دل میں کسی برے کام کا محض خیال آ جانا گناہ نہیں ہے
141	مسلمانوں کی قوت میں کیوں فرق آ گیا	70	آیات متشابہات کے بارے میں
144	سبع مثانی سے مراد سورہ فاتحہ ہے	76	حدیث ہرقل سے متعلق کچھ تشریح

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
247	لعان مجرد طلاق ہے۔	147	عبداللہ بن عمر رضی اللہ عنہما کے طرز عمل پر ایک اشارہ
257	ایک حدیث پر اعتراض اور اس کا جواب	151	سورہ توبہ کے آغاز میں بسم اللہ نہ ہونے کی وجہ
260	حضرت حسان بن ثابت رضی اللہ عنہ کی براءت	154	حج اکبر سے مراد
260	ایک عجیب حکایت	155	احمد الکفر سے مراد
266	پردہ کا بیان	155	ابو ذر رضی اللہ عنہ کا ذکر خیر
271	قیامت سے پہلے پانچ نشانیوں کا بیان	156	سالم کی وضاحت
272	حضرت ابراہیم علیہ السلام کے والد کا ذکر	162	اخلاق نبوی کا بیان
278	توحید کے متعلق ایک مثال	168	آیت و علی الثلاثة الذین کی تشریح
282	احسان کی تشریح	173	آیت الذین احسنوا الحسنیٰ و زیادہ کی وضاحت
284	لے پالک حقیقی باپ کی طرف منسوب ہوگا	182	یوسف علیہ السلام کے بھائیوں کے نام
287	عورتوں کے لئے گھروں میں دیٹی تعلیم	187	لفظ کذبوا کی تفسیر
288	زید بن حارثہ رضی اللہ عنہ کا اپنی بیوی کو طلاق دینا	191	قبر میں ثابت قدمی
289	عورتوں کا خود کو رسول اللہ صلی اللہ علیہ وسلم کو بہہ کرنا	194	اللہ تعالیٰ جب چاہتا ہے کلام کرتا ہے
294	رضاعت کے مسائل	197	قرآنی لفظ یقین کی تشریح اور قول باطل کی تردید
297	حضرت موسیٰ علیہ السلام کا ایک واقعہ	197	سالم مولیٰ ابو حذیفہ رضی اللہ عنہما
301	فضائل سورہ یسین	199	نکمی عمر کی تفصیل
302	سورج اور عرش کے بارے میں کچھ تفصیلات	202	بنی اسرائیل کی وضاحت
304	سورہ ص کا شان نزول	202	جابر بن عبداللہ رضی اللہ عنہ کا ذکر خیر
309	مشکمین کی ایک تردید	206	حضرت نوح بطور آدم ثانی
315	سورہ حم سجدہ کا شان نزول	210	مقام محمود کی وضاحت
321	دخان سے متعلق کچھ تفصیلات	211	روح سے کیا مراد ہے؟
326	سورہ جاثیہ میں مسائل خلاصہ کے مباحث	213	فضائل سورہ کہف
335	فرد خوارج کے بارے میں کچھ بیان	226	خوارج کا ذکر
339	صفات باری تعالیٰ پر ایمان لا نا ضروری ہے	233	حضرت موسیٰ علیہ السلام کی دعا کی تشریح
342	ایک اصطلاح امر پر تفصیل	235	حضرت آدم اور موسیٰ علیہ السلام میں مناظرہ
344	سورہ نجم پر کچھ تفصیلات	237	روافض کی تردید
345	حضرت عائشہ رضی اللہ عنہا کی ایک فیصلہ کن حدیث اور اس کی تفصیل	244	لعان کا بیان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
416	عرس میلاد وغیرہ بدعات کی تردید	347	رفرف کی وضاحت
420	حالات حضرت ابودرداء رضی اللہ عنہ	347	لات پر کچھ تفصیل اور مسلمان کا شرکوں کا ذکر
423	نقدیر الہی پر ایک اشارہ نبوی	349	منات نامی بت پر ایک تفصیل
425	نماز میں سلام پھیرنے کے بعد دعا کرنے میں محنت کرنا	351	شق القمر کے بارے میں
426	سورۃ والتین سے متعلق تاریخی اشارے	362	سورۃ مجادلہ کے بارے میں
427	بسم اللہ الخ سے متعلق ایک ضروری تشریح	365	حدیث کے منکر قرآن کے منکر ہیں
429	ورقہ بن نوفل سے متعلق	370	بیعت نبوی کا ایک ذکر
430	تحصیل علم کی تاکید	370	نوح کرنا حرام ہے
431	ابو جہل کے بارے میں ایک عبرت ناک واقعہ	372	سورۃ صف پر ایک اشارہ
431	سجدے کی دعاؤں کے بارے میں	374	محمد ثین کرام پر ایک بشارت
432	لیلیۃ القدر اور اس کی دعا کا بیان	376	عبداللہ بن ابی منافق کا بیان
434	برقی سوار یوں کے بارے میں	376	اکثریت کے دعاوی باطلہ کا بیان
438	کوثر کی تفصیلات	381	میدان حرہ کا بیان
439	رکوع و سجدہ کی دعائے مسنون	382	کچھ اجلہ صحابہ رضی اللہ عنہم کا ذکر خیر
441	حضرت عمر رضی اللہ عنہ کی ایک امتحانی مجلس	384	طلاق شرعی کا بیان
442	صفا پہاڑی پر ایک وعظ نبوی	388	دو معزز خواتین اسلام کا ذکر خیر
443	ابولہب کی بیوی کا انجام	391	جلال فاروقی کا بیان
445	معوذتین کا شان نزول	391	مولانا وحید الزمان کا ایک ایمان افروز نوٹ
445	معوذتین کے متعلق ایک مفید تشریح	391	وہ دو عورتیں کون تھیں
447	لفظ تمیم کی تشریح	394	سورۃ القلم میں ایک باغ والوں کا قصہ
452	جمع قرآن کی تاریخ	395	ولید بن مغیرہ کے بارے میں
458	سورتوں اور آیتوں کی ترتیب سے متعلق	396	لفظ ساق کی تشریح
460	عہد نبوی کے حافظ و قراء	398	بت پرستی کی ابتداء کیونکر ہوئی
462	ایک علمی مقالہ بعنوان قرآن عزیز کا سرکاری نسخہ	406	حضرت مجاہد بن جبر کے حالات
464	سورۃ فاتحہ کے فضائل کا بیان	411	سورۃ بحس کا شان نزول
465	سورۃ فاتحہ پڑھے بغیر نماز نہیں ہوتی	414	ایجادات حاضرہ پر ایک اشارہ
466	سورۃ فاتحہ سے جھاڑ پھونک کرنا	415	ہر انسان پر ایک غیبی طاقت مسلط ہے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
509	مولانا اسماعیل شہید کا ایک ذکر خیر	466	فضائل آئین
511	حضرت ہاجرہ علیہا السلام کا ذکر خیر	467	جہری نمازوں میں آئین بالجہرست ہے
512	ایک مقام جہاں مسلک الحمدیث ہی صحیح ہے	468	خصوصیات سورۃ فاتحہ از حافظ ابن حجر
514	اصل کفایت دینداری ہے	470	سورۃ بقرہ کی وجہ تسمیہ مع دیگر تفصیلات
519	عورت وغیرہ کی نحوست کے بارے میں	471	اصحاب کہف پر ایک بیان
521	رضاعت کی تفصیلات	472	فضائل سورۃ فتح کا بیان
523	حولین کا ملین کی روشنی میں	473	سورۃ اخلاص کی فضیلت خاص کا بیان
523	لبین اللعل کی تشریح	476	بعض رافضیوں کی غلط بیانی کی تردید
530	مسلم پرسٹ لاء پر ایک اعلان	478	ایک وصیت مبارکہ کا بیان
532	نکاح بحالت احرام	478	قیل وقال اور آرائے رجال کے پیچھے لگنے والوں کی تردید
533	حرمت متعد پر ایک تشریح	480	حقیقی تلاوت قرآن کی علامت
539	نکاح کے لئے ولی کا ہونا ضروری ہے	480	رہنک توبس دوسری آدمیوں پر ہو سکتا ہے
543	حضرت معقل اور ان کی بہن کا قصہ	481	اللہ نے کسی جاہل کو اپنا ولی نہیں بنایا
543	ولی کے بارے میں مزید تفصیلات	483	فقہائے زمانہ پر صد افسوس
546	نابالغہ لڑکی کے نکاح کے بارے میں	483	حفاظ کے لئے تاکید نبوی
547	جبراً نکاح نہیں ہوتا	489	قرآن شریف جلدی جلدی پڑھنا مکروہ ہے
550	مرزا حیرت مرحوم کی حیرت انگیز جہارت	491	معجزہ داؤدی کا بیان
551	اخلاق فاضلہ پر ایک حدیث نبوی فداہ اروقی	492	آیت ما قیسر منہ کی تفسیر
552	نکاح کا خطبہ مسنونہ	496	خارجیوں کا ذکر
553	نکاح پر گانا بجانا جائز نہیں	497	آداب تلاوت کا بیان
554	مہر میں کمی و بیشی کی کوئی حد نہیں	500	اسلام میں نکاح کی اہمیت کا بیان
554	مہر النسل کا بیان	501	مرد کے لئے خصی ہونا ناجائز ہے
556	نکاح میں جائز و ناجائز شرطوں کا بیان	502	نوجوانوں کو ایک خاص نصیحت
558	دولہا کو کن لفظوں میں دعا دی جائے	503	اسمائے گرامی اہمات المؤمنین علیہم السلام
561	تردید اہل بدعت قبر پرست وغیرہ	503	ایک وقت میں چار بیویاں رکھنے کی اجازت
561	شادی میں مبارک بادی کے اشعار جائز ہیں	505	شادی بیاہ میں بدی رسوم کی مذمت
564	ہم بستری کی دعائے مسنونہ	507	حضرت ابو ہریرہ رضی اللہ عنہ کو ایک نصیحت نبوی

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
606	عنث سے بھی پردہ ضروری ہے	565	دعوتِ ولیمہ کی آٹھ قسموں کا بیان
608	عورتیں باجائزت خاوند مساجد میں جاسکتی ہیں	566	ولیمہ کے متعلق آج گرانی کے دور میں
610	نام نہاد پیروں مرشدوں کی مذمت	572	ذکر خیر حضرت ابوالیوب انصاری رضی اللہ عنہ
611	حضرت سلیمان علیہ السلام کا ایک تاریخی واقعہ	572	عورت نیز مہی پبلی سے پیدا ہوئی
612	آج کے دور میں بھی حدیث پر عمل واجب ہے	575	گیارہ عورتوں کا ایک عظیم اجتماع
614	شادی کا اولین مقصد افزائش نسل ہے	578	حیات نبوی کا ایک اہم واقعہ
614	باقیات الصالحات میں اولاد کو اولین درجہ حاصل ہے	590	مردوں کے لئے ایک اخلاقی تعلیم
615	ایک نہایت ہی افسوس ناک واقعہ مع تفصیلات	598	ایک خاتون کا مسئلہ دریافت کرنا اور جواب نبوی
616	عید گاہ میں مستورات میں چندے کی اپیل	598	حضرت سعد بن عبادہ رضی اللہ عنہ کی غیرت کا بیان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ التَّفْسِيرِ

تفسیر کا بیان

﴿الرَّحْمَنِ الرَّحِيمِ﴾: اسْمَانِ مِنَ الرَّحْمَةِ، الفاظ ”الرحمن الرحيم“ (اللہ تعالیٰ کی) یہ دو صفتیں ہیں جو لفظ الرَّحِيمُ وَالرَّاحِمُ بِمَعْنَى وَاحِدٍ كَالْعَلِيمِ ”الرحمة“ سے نکلے ہیں۔ الرحمن اور الرحيم دونوں کے ایک ہی معنی ہیں، جیسے العليم اور العالم جاننے والا دونوں کا ایک ہی معنی ہے۔

تشریح: بعض نے کہا ہے رحمن میں مبالغہ ہے اور اسی لیے کہتے ہیں رحمن الدنیا ورحيم الاخرة کیونکہ دنیا میں اس کی رحمت سب پر عام ہے اور آخرت میں خاص مؤمنوں پر ہوگی مگر صحیح روایت میں ہے۔ رحمن الدنیا والاخرة ورحيمهما بعض نے کہا رحم میں مبالغہ ہے۔ حافظ نے کہا دونوں میں ایک ایک وجہ سے مبالغہ ہے۔ حضرت عبداللہ بن مبارک رضی اللہ عنہ نے کہا رحمن وہ ہے جو مانگنے پر دے، رحيم وہ ہے جس سے نہ مانگیں تو وہ ناخوش ہو۔ یہ اللہ کی بڑی بھاری مہربانی ہے کہ وہ مانگنے سے خوش ہوتا ہے اور نہ مانگنے سے ناراض۔ آیت مبارکہ: ﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ ذَٰلِخِينَ﴾ (۶۰/۴۰) کا یہی مطلب ہے۔ اللہ تعالیٰ ہماری دعائیں قبول کرے اور ہمیں توفیق دے کہ ہم ہر وقت اس کے سامنے اپنے ہاتھ پھیلاتے ہی رہا کریں۔

باب: سورہ فاتحہ کا بیان

ام، ماں کو کہتے ہیں۔ ام الکتاب اس سورت کا نام اس لیے رکھا گیا ہے کہ قرآن مجید میں اسی سے کتابت کی ابتدا ہوتی ہے۔ (اسی لیے اسے فاتحہ الکتاب بھی کہا گیا ہے) اور نماز میں بھی قرأت اسی سے شروع کی جاتی ہے اور ”الدين“ بدلہ کے معنی میں ہے۔ خواہ اچھائی میں ہو یا برائی میں جیسا کہ (بولتے ہیں) ”کما تدین تدان“ (جیسا کرو گے ویسا بھرو گے) مجاہد نے کہا کہ ”الدين“ حساب کے معنی میں ہے۔ جبکہ ”مدینین“ بمعنی محاسبین ہے۔ یعنی حساب کئے گئے۔

(۴۴/۴۳) ہم سے مسدود بن سرمد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے شعبہ نے بیان کیا کہ مجھ سے ضمیم بن عبد الرحمن نے بیان کیا، ان سے حفص بن عاصم نے اور ان سے ابوسعید بن معلی رضی اللہ عنہ نے بیان کیا کہ میں مسجد میں نماز پڑھ رہا تھا، رسول اللہ صلی اللہ علیہ وسلم

بَابُ مَا جَاءَ فِي فَاتِحَةِ الْكِتَابِ

وَسُمِّيَتْ أُمُّ الْكِتَابِ: لِأَنَّهُ يُبْدَأُ بِكِتَابَتِهَا فِي الْمَصَاحِفِ، وَيُبْدَأُ بِقِرَائَتِهَا فِي الصَّلَاةِ. وَ﴿الَّذِينَ﴾ الْجَزَاءُ فِي الْخَيْرِ وَالشَّرِّ، كَمَا تَدِينُ تَدَانُ. وَقَالَ مُجَاهِدٌ: ﴿بِالَّذِينَ﴾ [الماعون: ۱] بِالْحِسَابِ ﴿مَدِينِينَ﴾ [الواقعة: ۸۶] مُحَاسِبِينَ.

۴۴۷۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ بْنِ الْمَعْلَى قَالَ: كُنْتُ أَصَلِّي فِي

نے مجھے اسی حالت میں بلایا، میں نے کوئی جواب نہیں دیا (پھر بعد میں، میں نے حاضر ہو کر) عرض کیا کہ یا رسول اللہ! میں نماز پڑھ رہا تھا۔ اس پر حضور ﷺ نے فرمایا: ”کیا اللہ تعالیٰ نے تم سے نہیں فرمایا ہے: ﴿اسْتَجِیْبُوا لِلّٰهِ وَلِلرَّسُولِ اِذَا دَعَاكُمْ﴾ (اللہ اور اس کے رسول جب تمہیں بلائیں تو وہاں میں جواب دو)“ پھر حضور ﷺ نے مجھ سے فرمایا: ”آج میں تمہیں مسجد سے نکلنے سے پہلے ایک ایسی سورت کی تعلیم دوں گا جو قرآن کی سب سے بڑی سورت ہے۔“ پھر آپ نے میرا ہاتھ اپنے ہاتھ میں لے لیا اور جب آپ باہر نکلنے لگے تو میں نے یاد دلایا کہ حضور ﷺ نے مجھے قرآن کی سب سے بڑی سورت بتانے کا وعدہ کیا تھا۔ آپ نے فرمایا: ”الحمد لله رب العالمین“ یہ وہ سب سے بڑی سورت ہے جو مجھے عطا کیا گیا ہے۔“

الْمَسْجِدَ فَذَعَانِي رَسُولُ اللَّهِ ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَصَلِّي. فَقَالَ: ((أَلَمْ يَقُلِ اللَّهُ: ﴿اسْتَجِیْبُوا لِلّٰهِ وَلِلرَّسُولِ اِذَا دَعَاكُمْ﴾؟)) [الانفال: ۲۴] ثُمَّ قَالَ لِي: ((لَا عَلَمَنَّكَ سُورَةٌ هِيَ أَعْظَمُ السُّورِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ)). ثُمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ: ((لَا عَلَمَنَّكَ سُورَةٌ هِيَ أَعْظَمُ سُورَةٍ مِنَ الْقُرْآنِ)). قَالَ: ((الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ)) هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُورِثْتَهُ)). [اطرافہ فی: ۴۶۷، ۴۷۰، ۴۷۱]

[۵۰۰۶] [ابوداؤد: ۱۶۵۸؛ نسائی: ۹۱۲؛ ابن

ماجہ: ۳۷۸۵]

تشریح: سب سے بڑی سورت آیات جو بار بار پڑھی جاتی ہیں۔ جن کو نماز کی ہر رکعت میں امام اور مقتدی سب کے لیے پڑھنا ضروری ہے جس کے پڑھنے بغیر کسی نماز نہیں ہوتی۔ یہی قرآن عظیم ہے۔ صدق اللہ تبارک وتعالیٰ۔

باب: آیت ”غیر المغضوب علیہم“ کی تفسیر

(۴۷۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو ابام مالک نے خبر دی، انہیں کسی نے، انہیں ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب امام ”غیر المغضوب علیہم“ وَلَا الصَّالِحِينَ“ کہے تو تم آمین کہو کیونکہ جس کا یہ کہنا ملائکہ کے کہنے کے ساتھ موافق ہو جائے اس کی تمام پچھلی خطائیں معاف ہو جاتی ہیں۔“

باب ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾

۴۷۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَى، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الصَّالِحِينَ﴾ فَقُولُوا: آمِينَ. فَمَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)).

[راجع: ۷۸۰]

تشریح: ظاہر ہے کہ مقتدی کو جب ہی علم ہو سکے گا جب امام لفظ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الصَّالِحِينَ﴾ پھر لفظ آمین کو با واز بلند ادا کرے گا اور مقتدی بھی بالجہر کسی آمین کی آواز کے ساتھ آمین کی آواز ملائیں گے۔ جب ہی وہ آمین کہنا ملائکہ کے ساتھ ہوگا۔ اس سے آمین بالجہر کا اثبات ہوتا ہے۔ جو لوگ آمین بالجہر کے انکاری ہیں وہ سراسر غلطی پر ہیں۔ آمین بالجہر بلا حک و شہنت نبوی ہے۔ محبت رسول ﷺ کے دعویداروں کا فرض ہے کہ وہ اسی حقیقت پر ٹھنڈے دل سے غور کریں۔

سورہ بقرہ کی تفسیر

(۲) سُورَةُ الْبَقَرَةِ

باب: اللہ تعالیٰ کا ارشاد: ”اللہ نے آدم کو سب

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَعَلَّمَ

چیزوں کے نام سکھلا دیے“

آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

تشریح: یعنی اللہ تعالیٰ نے آدم کو تمام چیزوں کے نام سکھلا دیے۔ چنانچہ یہی فرزند آدم ہے جو دنیا کی ہزاروں زبانوں کو جانتا اور ان میں کلام کرتا ہے۔ مطلب یہ ہے کہ حضرت آدم میں اللہ تعالیٰ نے ایسی قوت پیدا کر دی ہے کہ وہ دنیا کے سارے علوم و فنون کو حاصل کر لینے کی طاقت رکھتا ہے۔

۴۴۷۶۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: قَالَ: قَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ وَاسْجَدَ لَكَ مَلَائِكَتُهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ذَنْبَهُ فَيَسْتَحْيِي، ائْتُوا نُوحًا فَإِنَّ أَوَّلَ رَسُولٍ بَعَثَ اللَّهُ إِلَى أَهْلِ الْأَرْضِ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ فَيَسْتَحْيِي، فَيَقُولُ: ائْتُوا خَلِيلَ الرَّحْمَنِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ

(۴۴۷۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے نبی کریم ﷺ سے (دوسری سند) اور مجھ سے خلیفہ بن خیاط نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مؤمنین قیامت کے دن پریشان ہو کر جمع ہوں گے اور (اپس میں) کہیں گے۔ بہتر یہ تھا کہ اپنے رب کے حضور میں آج کسی کو ہم اپنا سفارش بناتے۔ چنانچہ سب لوگ آدم علیہ السلام کی خدمت میں حاضر ہوں گے اور عرض کریں گے کہ آپ انسانوں کے باپ ہیں۔ اللہ تعالیٰ نے آپ کو اپنے ہاتھ سے بنایا۔ آپ کے لیے فرشتوں کو سجدہ کا حکم دیا اور آپ کو ہر چیز کے نام سکھائے۔ آپ ہمارے لیے اپنے رب کے حضور میں سفارش کر دیں تاکہ آج کی اس مصیبت سے ہمیں نجات ملے۔ آدم علیہ السلام کہیں گے، میں اس کے لائق نہیں ہوں، وہ اپنی لغزش کو یاد کریں گے اور ان کو پروردگار کے حضور میں جانے سے شرم آئے گی۔ کہیں گے کہ تم لوگ نوح علیہ السلام کے پاس جاؤ۔ وہ سب سے پہلے نبی ہیں جنہیں اللہ تعالیٰ نے (میرے بعد) زمین والوں کی طرف مبعوث کیا تھا۔ سب لوگ نوح علیہ السلام کی خدمت میں حاضر ہوں گے۔ وہ بھی کہیں گے کہ میں اس قابل نہیں اور وہ اپنے رب سے اپنے سوال کو یاد کریں گے جس کے متعلق انہیں کوئی علم نہیں تھا۔ ان کو بھی شرم آئے گی اور کہیں گے کہ اللہ کے خلیل علیہ السلام کے پاس جاؤ۔ لوگ ان کی خدمت میں حاضر ہوں گے لیکن وہ بھی یہی کہیں گے کہ میں اس قابل نہیں، موسیٰ علیہ السلام کے پاس جاؤ، ان سے اللہ تعالیٰ نے کلام فرمایا تھا اور تورات دی

تھی۔ لوگ ان کے پاس آئیں گے لیکن وہ بھی عذر کر دیں گے کہ مجھ میں اس کی جرأت نہیں۔ ان کو بغیر کسی حق کے ایک شخص کو قتل کرنا یاد آ جائے گا اور اپنے رب کے حضور میں جاتے ہوئے شرم دامن گیر ہوگی۔ کہیں گے تم عیسیٰ علیہ السلام کے پاس جاؤ، وہ اللہ کے بندے اور اس کے رسول، اس کا کلمہ اور اس کی روح ہیں لیکن عیسیٰ علیہ السلام بھی یہی کہیں گے کہ مجھ میں اس کی ہمت نہیں، تم محمد ﷺ کے پاس جاؤ، وہ اللہ کے مقبول بندے ہیں اور اللہ نے ان کے تمام اگلے اور پچھلے گناہ معاف کر دیئے ہیں۔ چنانچہ لوگ میرے پاس آئیں گے، میں ان کے ساتھ جاؤں گا اور اپنے رب سے اجازت چاہوں گا۔ مجھے اجازت مل جائے گی، پھر میں اپنے رب کو دیکھتے ہی سجدہ میں گر پڑوں گا اور جب تک اللہ چاہے گا میں سجدہ میں رہوں گا، پھر مجھ سے کہا جائے گا اپنا سراٹھاؤ اور جو چاہو مانگو، تمہیں دیا جائے گا، جو چاہو کہو تمہاری بات سنی جائے گی۔ شفاعت کرو، تمہاری شفاعت قبول کی جائے گی۔ میں اپنا سراٹھاؤں گا اور اللہ کی وہ حمد بیان کروں گا جو مجھے اس کی طرف سے سکھائی گئی ہوگی۔ اس کے بعد شفاعت کروں گا اور میرے لیے ایک حد مقرر کر دی جائے گی۔ میں انہیں جنت میں داخل کراؤں گا اور پھر جب واپس آؤں گا تو اپنے رب کو پہلے کی طرح دیکھوں گا اور شفاعت کروں گا، اس مرتبہ پھر میرے لیے حد مقرر کر دی جائے گی۔ جنہیں میں جنت میں داخل کراؤں گا۔ چوتھی مرتبہ جب میں واپس آؤں گا تو عرض کروں گا کہ جہنم میں ان لوگوں کے سوا اور کوئی اب باقی نہیں رہا جنہیں قرآن نے ہمیشہ کے لیے جہنم میں رہنا ضروری قرار دے دیا ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ قرآن کی رو سے دوزخ میں قید رہنے سے مراد وہ لوگ ہیں جن کے لیے ”خَالِدِينَ فِيهَا“ کہا گیا ہے کہ وہ ہمیشہ دوزخ میں رہیں گے۔

ذَنبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ لِي إِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ ثُمَّ يَقَالُ: ارْقَعْ رَأْسَكَ، وَسَلْ تَعَطُّهُ، وَقُلْ تَسْمَعُ، وَاشْفَعْ تُشْفَعُ. فَارْقَعْ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدٍ يَعْلَمُنِيهِ، ثُمَّ أَشْفَعُ، فَيَحْدُّ لِي حَدًّا، فَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُوذُ إِلَيْهِ، فَإِذَا رَأَيْتُ رَبِّي- مِثْلَهُ- ثُمَّ أَشْفَعُ، فَيَحْدُّ لِي حَدًّا، فَأَدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّبَارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ)) قَالَ أَبُو عَبْدِ اللَّهِ: إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ يَغْنِي قَوْلَ اللَّهِ عَزَّ وَجَلَّ: ﴿خَالِدِينَ فِيهَا﴾.

[البقرة: ۱۶۲] [راجع: ۴۴] [مسلم: ۴۷۶؛ ابن

ماجہ: ۴۳۱۲]

تشریح: باب کی حدیث میں مؤمنین کا آدم علیہ السلام سے یہ کہنا مذکور ہے: ”وَعَلِمَكَ اسْمَاءُ كُلِّ شَيْءٍ“۔ اسی مناسبت سے امام بخاری رحمہ اللہ نے اس حدیث کو یہاں ذکر فرمایا۔ آدم علیہ السلام کو سب چیزوں کے نام سکھائے اور ان کی اولاد کے اندر ایسی قوت پیدا کر دی کہ وہ دنیا میں ہر زبان کو یکہ سکیں اور سارے اسما کو جان سکیں۔

بَابُ:

باب:

مجاہد نے کہا: شیاطین سے ان کے دوست منافق اور مشرک مراد ہیں۔
 ”مُحِيطٌ بِالْكَافِرِينَ“ کے معنی اللہ کافروں کو اکٹھا کرنے والا ہے ”عَلَى
 الْخَاشِعِينَ“ میں خاشعین سے مراد کچے ایماندار ہیں ”بِقُوَّةٍ“ یعنی
 اس پر عمل کر کے قوت سے یہی مراد ہے۔ ابو العالیہ نے کہا ”مَرَضٌ“ سے
 شک مراد ہے ”صِبْغَةً“ سے دین مراد ہے ”وَمَا خَلَفَهَا“ یعنی پچھلے
 لوگوں کے لیے عبرت جو باقی رہی ”لَا شَيْئَ فِيهَا“ کا معنی اس میں سفیدی
 نہیں اور ابو العالیہ کے سوانے کہا ”يَسْؤُمُونَكُمْ“ کا معنی تم پر اٹھاتے تھے
 یا تم کو ہمیشہ تکلیف پہنچاتے تھے۔ اور (سورہ کہف میں جو) ”أُولَآئِكَ“ لفتح
 واو ہے جس کے معنی ربوبیت یعنی خدائی کے ہیں اور ولایہ بکسر واو اس
 کے معنی سرداری کے ہیں۔ بعض لوگوں نے کہا جن جن اناجوں کو لوگ
 کھاتے ہیں ان کو نوم کہتے ہیں۔ عبد اللہ بن مسعود رضی اللہ عنہ نے اس کو نوم پڑھا
 ہے یعنی بسن کے معنی میں لیا ہے۔ ”فَادَارَأْتُمْ“ کا معنی تم نے آپس میں
 جھگڑا کیا۔ قتادہ نے کہا ”قَبَاءٌ“ یعنی لوٹ گئے اور قتادہ کے سوا دوسرے
 شخص (ابو عبیدہ) نے کہا ”يَسْتَفْتِحُونَ“ کا معنی مدد مانگتے تھے ”شَرَوْا“
 کے معنی بچا لفظ ”رَاعِنًا“ عونہ سے نکالا ہے۔ عرب لوگ جب کسی کو احق
 بناتے تو اس کو لفظ رَاعِنًا سے پکارتے لَاتُجْزَى کچھ کام نہ آئے گی
 ”إِنْتَلَى“ کے معنی آزمایا جانچا ”خُطُوبَاتٍ“ لفظ خُطُوة بمعنی قدم کی جمع

ہے۔

تشریح: امام بخاری رحمہ اللہ نے سورہ بقرہ کی تفسیر کے سلسلے میں یہ چند لفظ ذکر فرما کر ان کے مطالب کی وضاحت فرمائی ہے۔ جملہ الفاظ آیات سورہ
 بقرہ میں اپنے اپنے مقامات پر ملاحظہ کئے جاسکتے ہیں۔ لفظ راعن احق کو کہتے ہیں اور جمہور نے لفظ راعنا بغیر تنوین کے پڑھا ہے۔ یہ مراعات سے امر کا
 میغ ہے۔ ابو نعیم نے ابن عباس رضی اللہ عنہما سے نکالا کہ لفظ راعنا یہودی زبان میں ایک گالی ہے۔ حضرت سعد بن معاذ رضی اللہ عنہ مشہور انصاری صحابی نے نبی
 یہودیوں کو نبی کریم صلی اللہ علیہ وسلم کی نسبت یہ لفظ کہتے سنا تو کہنے لگے کہ اگر تم میں سے پھر کوئی یہ لفظ رسول کریم صلی اللہ علیہ وسلم کی شان اقدس میں زبان سے نکالے گا تو
 میں اس کی گردن مار دوں گا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ تَعَالَى:

”فَلَا تَجْعَلُوا لِلّٰهِ اُنْدَادًا وَاَنْتُمْ تَعْلَمُونَ“

”اے لوگو! تم اللہ کے ساتھ شریک نہ ٹھہراؤ حالانکہ تم جانتے ہو کہ اللہ کے

ساتھ مخلوق کو شریک ٹھہرانا بہت ہی بڑا گناہ ہے۔“

٤٤٧٧- حَدَّثَنِي عُمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: (٢٢٤٤) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا کہ ہم سے جریر نے

بیان کیا، ان سے منصور نے، ان سے ابوداؤد نے، ان سے عمرو بن شریحیل نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے پوچھا: اللہ کے نزدیک کون سا گناہ سب سے بڑا ہے؟ فرمایا: ”یہ کہ تم اللہ کے ساتھ کسی کو برابر ٹھہراؤ حالانکہ اللہ ہی نے تم کو پیدا کیا ہے۔“ میں نے عرض کیا: یہ تو واقعی سب سے بڑا گناہ ہے، پھر اس کے بعد کون سا گناہ سب سے بڑا ہے؟ فرمایا: ”یہ کہ تم اپنی اولاد کو اس خوف سے مار ڈالو کہ وہ تمہارے ساتھ کھائیں گے۔“ میں نے پوچھا: اور اس کے بعد؟ فرمایا: ”یہ کہ تم اپنے بڑی کی عورت سے زنا کرو۔“

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِيْلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ بَدَلًا وَهُوَ خَلَقَكَ». قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَيِّيَ حَبْلَةً جَارِكَ». [إطرافه في: ٤٧٦١، ٦٨١١، ٦٨١١، ٧٥٢٠، ٧٥٣٢، ٣١٨٣]

[مسلم: ٢٥٧؛ ترمذی: ٣١٨٣]

تشریح: ند کہتے ہیں نظیر یعنی جوڑ اور برابر والے کو انداد اس کی جمع ہے۔ ند سے صرف یہی مراد نہیں ہے کہ اللہ کے سوا دوسرا کوئی اور خدا سمجھے کیونکہ عرب کے اکثر مشرک اور دوسرے ملکوں کے مشرکین بھی خدا کو ایک ہی سمجھتے تھے جیسا کہ فرمایا: ﴿وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ (النحل: ٢٥) یعنی اگر تم ان مشرکوں سے پوچھو کہ زمین و آسمان کا پیدا کرنے والا کون ہے؟ تو فوراً کہہ دیں گے کہ صرف اللہ پاک ہی خالق ہے۔ اس کہنے کے باوجود بھی اللہ نے ان کو مشرک قرار دیا۔ بات یہ ہے کہ اللہ کی جو صفات خاص ہیں جیسے محیط، سمیع، علیم، قدرت کاملہ، تصرف کامل ان صفات کو کوئی شخص کسی دوسرے کے لیے ثابت کرے، اس نے بھی اللہ کا ند یعنی برابر والا اس دوسرے کو ٹھہرایا مثلاً کوئی یوں سمجھے کہ فلاں پیر یا پیغمبر درود یا زندیک ہر چیز کو دیکھ لیتے ہیں یا ہر بات ان کو معلوم ہو جاتی ہے یا وہ جو چاہیں سو کر سکتے ہیں تو وہ مشرک ہو گیا۔ اسی طرح جو کوئی اللہ کے سوا اور کسی کی پوجا پاٹ کرے، اس کے نام کا روزہ رکھے، اس کی منت مانے، اس کے نام پر جانور کاٹے، اس کی قبر پر نذر و نیاز پڑھائے، اس کا نام اٹھتے بیٹھتے یاد کرے، اس کے نام کا وظیفہ پڑھے وہ بھی مشرک ہو جاتا ہے۔ توحید یہ ہے کہ اللہ کے سوا نہ کسی اور کو پکارے نہ اس کی پوجا کرے بلکہ سب کو صرف اسی ایک اللہ کا محتاج سمجھے اور یہ اعتقاد رکھے کہ نفع و نقصان صرف ایک اللہ رب العالمین ہی کے ہاتھ میں ہے۔ اولاد کا دینا، بارش برسانا، روزی میں فرامی عطا کرنا، مارنا، جملانا سب کچھ صرف اللہ ہی کے اختیار میں ہے۔ اگر کوئی یہ چیزیں اللہ کے سوا اور کسی پیر، پیغمبر سے مانگے تو وہ بھی بت پرستوں ہی کی طرح مشرک ہو جاتا ہے۔ الغرض توحید کی دو قسمیں یاد رکھنے کے قابل ہیں۔ ایک توحید ربوبیت ہے یعنی رب، خالق، مالک کے طور پر اللہ کو ایک جاننا جیسا کہ مشرکین مکہ کا قول نقل ہوا ہے۔ یہ توحید نجات کے لیے کافی نہیں ہے۔ دوسری قسم توحید الوہیت ہے یعنی بطور الہ، معبود، معبود، صرف ایک اللہ رب العالمین کو ماننا۔ عبادت بندگی کی جس قدر قسمیں ہیں ان سب کو صرف ایک اللہ رب العالمین ہی کے لیے بجالانا اسی کو توحید الوہیت کہتے ہیں۔ یہی کلمہ طیبہ لا الہ الا اللہ کا مطلب ہے اور تمام انبیائے کرام کی اولین دعوت یہی توحید الوہیت رہی ہے۔ وبالله التوفیق۔

بَابُ قَوْلِهِ تَعَالَى:

﴿وَعَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوٰى كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾

”اور تم پر ہم نے بادل کا سایہ کیا، اور تم پر ہم نے من و سلوی اتارا اور کہا کہ کھاؤ ان پاکیزہ چیزوں کو جو ہم نے تمہیں عطا کی ہیں، ہم نے ان پر ظلم نہیں کیا تھا بلکہ انہوں نے خود ہی اپنے نفسوں پر ظلم کیا۔“ آیت مذکورہ کی تفسیر

[بَاب] قَوْلُهُ: ﴿مَنْ كَانَ عَدُوًّا لِّجَبْرِئِلَ﴾
باب: اللہ تعالیٰ کا ارشاد: ”کہہ دیں کہ جو کوئی جبریل سے عداوت رکھتا ہو.....“

تشریح: مردود یہودی حضرت جبریل علیہ السلام کو اپنا دشمن سمجھتے کیونکہ انہوں نے کئی بار الزام پر عذاب اتارا۔ بعض نے کہا اس وجہ سے کہ انہوں نے نبوت بنی اسرائیل میں سے نکال کر عرب لوگوں کو دے دی۔ بعض نے کہا کہ یہ یہودیوں کے راز و خفیہوں کو بتلا دیتے۔ غرض یہودی عجب بے وقوف لوگ تھے۔ بھلا حضرت جبریل علیہ السلام کو کیا مجال کہ وہ جو چاہیں از خود کر دکھلائیں۔ وہ تو اللہ کے فرمانبردار فرشتے ہیں۔ وہ اللہ کے حکم کے تابع ہیں۔ ان سے دشمنی رکھنا خود اللہ تعالیٰ ہی سے دشمنی رکھنے کے معنی میں ہے۔

وَقَالَ عِكرَمَةُ: جَبْرٌ، وَمِيكَ، وَسَرَّافٍ: عِكْرَمَةُ نے کہا کہ الفاظ جَبْر، مِيكَ اور سَرَّافِ تینوں کے معنی بندہ کے ہیں اور لفظ ایل عبرانی زبان میں اللہ کے معنی میں ہے۔

(۴۳۸۰) ہم سے عبد اللہ بن مسیر نے بیان کیا، انہوں نے عبد اللہ بن بکر سے سنا، اس نے کہا کہ مجھ سے حمید نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ جب عبد اللہ بن سلام رضی اللہ عنہ (جو یہود کے بڑے عالم تھے) نے رسول اللہ صلی اللہ علیہ وسلم کی (مدینہ) تشریف لانے کی خبر سنی تو وہ اپنے باغ میں پھل توڑ رہے تھے۔ وہ اسی وقت نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے اور عرض کیا کہ میں آپ سے ایسی تین چیزوں کے متعلق پوچھتا ہوں، جنہیں نبی کے سوا اور کوئی نہیں جانتا۔ بتلائیے! قیامت کی نشانیوں میں سب سے پہلی نشانی کیا ہے؟ اہل جنت کی ضیافت کے لیے سب سے پہلے کیا چیز پیش کی جائے گی؟ بچہ کب اپنے باپ کی صورت میں ہوگا اور کب اپنی ماں کی صورت پر؟ حضور اکرم صلی اللہ علیہ وسلم نے فرمایا: ”مجھے ابھی جبریل نے آ کر ان کے متعلق بتایا ہے۔“ عبد اللہ بن سلام بولے: جبریل علیہ السلام نے! فرمایا: ”ہاں!“ عبد اللہ بن سلام نے کہا کہ وہ تو یہودیوں کے دشمن ہیں۔ اس پر حضور صلی اللہ علیہ وسلم نے یہ آیت تلاوت کی: ﴿مَنْ كَانَ عَدُوًّا لِّجَبْرِئِلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾ اور ان کے سوالات کے جواب میں فرمایا: ”قیامت کی سب سے پہلی نشانی ایک آگ ہوگی جو انسانوں کو مشرق سے مشرق کی طرف جمع کر لائے گی۔ اہل جنت کی دعوت میں جو کھانا سب سے پہلے پیش کیا جائے گا وہ مچھلی کے جگر کا بڑھا ہوا حصہ ہوگا اور جب مرد کا پانی عورت کے پانی پر غلبہ کر جاتا ہے تو بچہ باپ کی شکل پر ہوتا ہے اور جب عورت کا پانی مرد کے پانی پر غلبہ کر جاتا ہے تو بچہ ماں کی شکل پر ہوتا ہے۔“

۴۴۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ، قَالَ: حَدَّثَنَا حَمِيدٌ، عَنْ أَنَسٍ، قَالَ: سَمِعَ عَبْدَ اللَّهِ بْنَ سَلَامٍ، يَقْدُمُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي أَرْضٍ يَخْتَرِفُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ فَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامِ أَهْلِ الْجَنَّةِ؟ وَمَا يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: ((أَخْبَرَنِي بِهِنَّ جِبْرِئِلُ أَنْفًا)). قَالَ: جِبْرِئِلُ؟ قَالَ: ((نَعَمْ)). قَالَ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. فَقَرَأَ هَذِهِ الْآيَةَ: ﴿مَنْ كَانَ عَدُوًّا لِّجَبْرِئِلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾ أَمَا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيَادَةُ كَبِدِ حُوتٍ، وَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ نَزَعَتْ)). قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. يَا رَسُولَ اللَّهِ! إِنَّ الْيَهُودَ قَوْمٌ بُهْتُ، وَإِنَّهُمْ إِنْ يَعْلَمُوا

عبداللہ بن سلام رضی اللہ عنہ بول اٹھے ”میں گواہی دیتا ہوں کہ اللہ کے سوا کوئی معبود نہیں اور گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں۔“ (پھر عرض کیا) یا رسول اللہ! یہودی بڑی بہتان باز قوم ہے، اگر اس سے پہلے کہ آپ میرے متعلق ان سے کچھ پوچھیں، انہیں میرے اسلام کا پتہ چل گیا تو مجھ پر بہتان تراشیاں شروع کر دیں گے۔ بعد میں جب یہودی آئے تو نبی اکرم ﷺ نے ان سے دریافت فرمایا: ”عبداللہ تمہارے یہاں کیسے آدمی سمجھے جاتے ہیں؟“ وہ کہنے لگے، ہم میں سب سے بہتر اور ہم میں سب سے بہتر کے بیٹے! ہمارے سردار اور ہمارے سردار کے بیٹے ہیں۔ آپ نے فرمایا: ”اگر وہ اسلام لے آئیں پھر تمہارا کیا خیال ہوگا؟“ کہنے لگے، اللہ تعالیٰ اس سے انہیں پناہ میں رکھے۔ اتنے میں عبداللہ بن سلام رضی اللہ عنہ نے ظاہر ہو کر کہا کہ ”میں گواہی دیتا ہوں کہ اللہ کے سوا اور کوئی معبود نہیں اور گواہی دیتا ہوں کہ محمد اللہ کے چچے رسول ہیں“ اب وہی یہودی ان کے بارے میں کہنے لگے کہ یہ ہم میں سب سے بدتر ہے اور سب سے بدتر شخص کا بیٹا ہے اور ان کی توہین شروع کر دی۔ عبداللہ رضی اللہ عنہ نے کہا: یا رسول اللہ! یہی وہ چیز تھی جس سے میں ڈرتا تھا۔

يَا سَلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ يَهُودِي. فَجَاءَتْ
الْيَهُودُ فَقَالَ النَّبِيُّ ﷺ: ((أَيُّ رَجُلٍ عَبْدُ اللَّهِ
فِيكُمْ)) قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَسَيِّدُنَا
وَابْنُ سَيِّدِنَا. قَالَ: ((أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ
اللَّهِ بْنُ سَلَامٍ؟)) فَقَالُوا: أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ.
فَخَرَجَ عَبْدُ اللَّهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَقَالُوا:
شَرُّنَا وَابْنُ شَرِّنَا. وَانْتَقَطُوا. قَالَ: فَهَذَا
الَّذِي كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ!

[راجع: ۳۳۲۹]

تشریح: واقعہ میں حضرت جبریل علیہ السلام کا ذکر آیا ہے۔ یہی حدیث اور باب میں مطابقت ہے۔ یہودیوں کی حماقت تھی کہ وہ جبریل علیہ السلام فرشتے کو اپنا دشمن کہتے تھے۔ حالانکہ فرشتے اللہ کے حکم کے تابع ہیں اور جو حکم الہی ہوتا ہے وہ بجالاتے ہیں۔

باب: اللہ تعالیٰ کے ارشاد: ”ہم اپنی جس آیت کو

[بَابُ قَوْلِهِ]: ﴿مَا نَنْسَخُ مِنْ

منسوخ کر دیتے یا بھلا دیتے ہیں“

آيَةٍ أَوْ نُنسِهَا﴾

تشریح: یعنی ”ہم جب بھی کسی آیت کو منسوخ کر دیتے یا اسے بھلا دیتے ہیں تو اس سے بہتر آیات لاتے ہیں۔“

(۴۳۸۱) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے حبیب نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ عمر رضی اللہ عنہ نے فرمایا: ہم میں سب سے بہتر قاری قرآن ابی بن کعب رضی اللہ عنہ ہیں اور ہم میں سب سے زیادہ علی رضی اللہ عنہ میں قضا یعنی فیصلے کرنے کی صلاحیت ہے۔ اس کے باوجود ہم ابی رضی اللہ عنہ کی اس بات کو تسلیم نہیں کر سکتے جو ابی رضی اللہ عنہ کہتے ہیں کہ میں نے

٤٤٨١۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا
يَحْيَى، قَالَ: حَدَّثَنَا سَفْيَانٌ، عَنْ حَبِيبٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ
عُمَرُ أَفَرُّونَا أَيْبَى، وَأَفْضَاؤُنَا عَلِيٌّ، وَإِنَّا
لَنَدْعُ مِنْ قَوْلِ أَبِي، وَذَلِكَ أَنَّ أَبَا يَمُوتُ: لَا
أَدْعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ وَقَدْ

قَالَ اللَّهُ: ﴿مَا نُنْسخُ مِنْ آيَةٍ أَوْ نُنْسِهَا﴾ رسول اللہ ﷺ سے جن آیات کی بھی تلاوت سنی ہے، میں انہیں نہیں چھوڑ سکتا۔ حالانکہ اللہ تعالیٰ نے خود فرمایا ہے کہ ﴿مَا نُنْسخُ مِنْ آيَةٍ أَوْ نُنْسِهَا﴾ الخ ”ہم نے جو آیت منسوخ کی یا اسے بھلایا تو پھر اس سے اچھی آیت لائے۔“

تشریح: حضرت عمر رضی اللہ عنہ کے قول کا مطلب یہ ہے کہ گواہی بن کعب رضی اللہ عنہ ہم سب سے زیادہ قرآن مجید کے قاری ہیں مگر بعض آیتیں وہ ایسی بھی پڑھتے ہیں جن کی تلاوت منسوخ ہو گئی ہے کیونکہ ان کو نسخ کی خبر نہیں پہنچی۔ حضرت عمر رضی اللہ عنہ کے اس قول سے صاف ثابت ہوتا ہے کہ کوئی کیسا ہی بڑا عالم ہو مگر اس کی سب باتیں ماننے کے قابل نہیں ہوتیں۔ خطا اور لغزش ہر ایک عالم سے ممکن ہے۔ بڑا ہوا یا چھوٹا، معصوم عن الخطا صرف اللہ کے نبی و رسول ﷺ ہیں جو براہ راست اللہ سے ہمکناری کا شرف پاتے ہیں، باقی کوئی نہیں ہے۔ مقلدین ائمہ اربعہ کو اس سے سبق لینا چاہیے۔ جن کی تقلید پر جمود نے مذاہب اربعہ کو ایک مستقل چار دینوں کی حیثیت دے رکھی ہے۔ خبری، شافعی کو نظر حرات دیکھتا ہے اور ہر شافعی، حنفی کو دیکھ کر چراغ پا ہو جاتا ہے۔ الا ماشاء اللہ۔ یہ کس قدر افسوسناک بات ہے۔ امام ابو حنیفہ اور امام شافعی رحمہما علیہما ہرگز ایسا تصور نہیں رکھتے تھے کہ ان کے ناموں پر فقہی مسلک کو ایک مستقل دین کی حیثیت دے کرامت ٹکڑے ٹکڑے ہو جائے۔ کہنے والے نے سچ کہا ہے:

دين حق را چار مذهب ساختند رخنه در دين نبی انداختند

ہر امام بزرگ کا بھی آخری قول ہے کہ اصل دین قرآن وحدیث ہیں جو ان کی بات قرآن وحدیث کے موافق ہو، سر آنکھوں سے قبول کی جائے، جو بات ان کی قرآن وحدیث کے خلاف ہو اسے چھوڑ دیا جائے اور یہی عقیدہ رکھا جائے کہ غلطی کا امکان ہر کسی سے ہے صرف انبیاء و رسل ہی معصوم عن الخطا ہوتے ہیں۔

بَابُ قَوْلِهِ: ﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ﴾ باب: اللہ تعالیٰ کے ارشاد: ”اور انہوں نے کہا اللہ نے کوئی اولاد بنا رکھی ہے، وہ پاک ہے“

تشریح: اور ان ”عیسائیوں“ نے کہا کہ اللہ نے (حضرت عیسیٰ علیہ السلام کو اپنا) بیٹا بنایا ہے۔ یہ عیسائیوں کا کہنا بہت ہی غلط ہے اور اللہ پاک اس سے بالکل پاک ہے کہ وہ کسی کو اپنا بیٹا بنائے۔

٤٤٨٢- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحُسَيْنِ، قَالَ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبِي إِيَّايَ فَرَعَمَ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمِي إِيَّايَ فَقَوْلُهُ: لِي وَلَدٌ، فَسُبْحَانِي أَنْ اتَّخَذَ صَاحِبَةً أَوْ وَلَدًا)).

ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں عبد اللہ بن ابی حسین نے، ان سے نافع بن جبیر نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ ارشاد فرماتا ہے: ابن آدم نے مجھے جھٹلایا حالانکہ اس کے لیے یہ مناسب نہیں تھا۔ اس نے مجھے گالی دی، حالانکہ اس کے لیے یہ مناسب نہ تھا۔ اس کا مجھے جھٹلانا تو یہ ہے کہ وہ کہتا ہے کہ میں اسے دوبارہ زندہ کرنے پر قادر نہیں ہوں اور اس کا مجھے گالی دینا یہ ہے کہ میرے لیے اولاد بتاتا ہے، میری ذات اس سے پاک ہے کہ میں اپنے لیے بیوی یا اولاد بناؤں۔“

تشریح: نجران کے نصاریٰ حضرت عیسیٰ علیہ السلام کو اللہ کا بیٹا اور مکہ کے مشرک فرشتوں کو اللہ کی بیٹیاں بتلایا کرتے تھے۔ ان کی تردید میں اللہ تعالیٰ نے یہ

آیت نازل فرمائی بہت سی شرک قوموں میں ایسے غلط تصورات مختلف شکلوں میں آج بھی موجود ہیں۔ مگر یہ سب تصورات باطلہ ہیں۔ اللہ کی ذات کے بارے میں صحیح ترین تصور وہی ہے جو اسلام نے پیش کیا ہے جس کا ذکر سورۃ اخلاص میں ہے۔

[بَابُ قَوْلِهِ]: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

باب: اللہ تعالیٰ کے ارشاد: ”اور تم ابراہیم کی جائے

قیام کو نماز کی جگہ بناؤ“

مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿مَثَابَةً﴾: یُنَوِّبُونَ بِرَجْعُونَ۔

تشریح: یعنی حضرت ابراہیم علیہ السلام کے کھڑے ہونے کی جگہ کو تم بھی اپنے لیے جائے نماز بنا لو اور اس سورہ میں مَثَابَةُ کا جو لفظ ہے اس کے معنی مربع یعنی لوٹنے کی جگہ کے ہیں۔ اسی سے لفظ یثیوبن ہے جس کے معنی بھی لوٹنے کے ہیں۔

(۴۴۸۳) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید

نے، ان سے حمید طویل نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان

کیا کہ عمر رضی اللہ عنہ نے فرمایا: تین مواقع پر اللہ تعالیٰ کے نازل ہونے والے حکم

سے میری رائے نے پہلے ہی موافقت کی یا میرے رب نے تین مواقع پر

میری رائے کے موافق حکم نازل فرمایا۔ میں نے عرض کیا تھا کہ یا رسول

اللہ! کیا ہی اچھا ہوتا کہ آپ مقام ابراہیم کو طواف کے بعد نماز پڑھنے کی

جگہ بناتے تو اللہ تعالیٰ نے ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

آیت نازل فرمائی۔ اور میں نے عرض کیا تھا کہ یا رسول اللہ! آپ کے گھر

میں اچھے اور برے ہر طرح کے لوگ آتے ہیں۔ کیا اچھا ہوتا کہ آپ

امہات المؤمنین کو پردہ کا حکم دیتے۔ اس پر اللہ تعالیٰ نے آیت حجاب (پردہ

کی آیت) نازل فرمائی اور انہوں نے بیان کیا کہ مجھے بعض ازواج

مطہرات رضی اللہ عنہا سے نبی کریم ﷺ کی خفگی کی خبر ملی۔ میں ان کے یہاں گیا

اور ان سے کہا کہ تم باز آ جاؤ، ورنہ اللہ تعالیٰ تم سے بہتر بیویاں حضور ﷺ

کے لیے بدل دے گا۔ بعد میں ازواج مطہرات میں سے ایک کے یہاں

گیا وہ مجھ سے کہنے لگیں کہ عمر! رسول اللہ ﷺ نے تو اپنی ازواج کو اتنی

نصیحتیں نہیں کرتے جتنی تم نہیں کرتے رہتے ہو۔ آخر اللہ تعالیٰ نے یہ آیت

نازل کی: ”کوئی تعجب نہ ہونا چاہیے اگر اس نبی کا رب تمہیں طلاق دلا دے

اور دوسری مسلمان بیویاں تم سے بہتر بدل دے“ آخر آیت تک۔

اور ابن مریم نے بیان کیا، انیس یحییٰ بن ایوب نے خبر دی، ان سے حمید نے

بیان کیا اور انہوں نے انس رضی اللہ عنہ سے سنا، انہوں نے عمر رضی اللہ عنہ سے نقل کیا۔

۴۴۸۳۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ،

عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: قَالَ عُمَرُ:

وَأَقِفْتُ اللَّهَ فِي ثَلَاثٍ أَوْ وَأَقِفْنِي رَبِّي فِي

ثَلَاثٍ. قُلْتُ: يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْتُ

مَقَامَ إِبْرَاهِيمَ مُصَلًّى فَأَنْزَلَ اللَّهُ: ﴿وَاتَّخِذُوا

مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ وَقُلْتُ: يَا رَسُولَ

اللَّهِ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ

أَمَرْتُ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ فَأَنْزَلَ

اللَّهُ آيَةَ الْحِجَابِ قَالَ: وَبَلَّغْنِي مُعَاتَبَةَ

النَّبِيِّ ﷺ بَعْضُ نِسَاءٍ ه، فَدَخَلْتُ عَلَيْهِنَ

قُلْتُ: إِنْ انْتَهَيْتُنَّ أَوْ لَيْدَلْنَ اللَّهَ رَسُولَهُ

خَيْرًا مِنْكُمْ. حَتَّى أَتَيْتُ إِجْدَى نِسَاءً ه،

قَالَتْ: يَا عُمَرُ! أَمَا فِي رَسُولِ اللَّهِ ﷺ مَا

يَعِظُ نِسَاءَهُ حَتَّى تَعْظُهُنَّ أَنْتَ؟ فَأَنْزَلَ اللَّهُ:

﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا

خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ﴾ الْآيَةَ. [التحریم: ۵]

[راجع: ۴۰۲]

وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ،

قَالَ: حَدَّثَنِي حُمَيْدٌ، سَمِعْتُ أَنَسًا، عَنْ عُمَرَ.

تشریح: کعبہ میں صرف ایک ہی مصلیٰ مقام ابراہیم تھا، مگر صد افسوس! کہ امت نے کعبہ کو تقسیم کر کے اس میں چار حصے قائم کر دیئے اور امت کو چار حصوں میں تقسیم کر کے رکھ دیا۔ اللہ تعالیٰ حکومت سعودیہ عربیہ کو ہمیشہ قائم رکھے جس نے پھر اسلام اور کعبہ کی وحدت کو قائم کرنے کے لیے امت کو ایک ہی اصل مقام پر جمع کر کے فاتحوں کو ختم کیا۔ خلدھا اللہ تعالیٰ۔ آمین

بَابُ قَوْلِهِ تَعَالَى:

”اور جب ابراہیم علیہ السلام اور اسماعیل علیہ السلام بیت اللہ کی بنیادیں اٹھا رہے تھے (اور یہ دعا کرتے جاتے تھے کہ) اے ہمارے رب! ہماری اس خدمت کو قبول فرما کہ تو خوب سننے والا اور بڑا جاننے والا ہے۔“

قواعد کے معنی بنیادیں اس کا واحد قاعدہ آتا ہے اور عورتوں کے بارے میں جب لفظ قواعد بولتے ہیں تو اس کا واحد قاعدہ آتا ہے۔

(۴۴۸۴) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ نے، ان سے عبد اللہ بن محمد بن ابی بکر نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے فرمایا: ”دیکھتی نہیں کہ جب تمہاری قوم (قریش) نے کعبہ کی تعمیر کی تو ابراہیم علیہ السلام کی بنیادوں سے اسے کم کر دیا۔“ میں نے عرض کیا: یا رسول اللہ! پھر آپ ابراہیم علیہ السلام کی بنیادوں کے مطابق پھر سے کعبہ کی تعمیر کیوں نہیں کروا دیتے؟ آپ نے فرمایا: ”اگر تمہاری قوم ابھی نئی نئی کفر سے نکلی نہ ہوتی (تو میں ایسا ہی کرتا)“ عبد اللہ بن عمر رضی اللہ عنہما نے کہا: جب عائشہ رضی اللہ عنہا نے کہا کہ میں نے یہ حدیث رسول اللہ ﷺ سے سنی ہے تو میں سمجھتا ہوں کہ حضور ﷺ نے ان دور کنوں کا جو حطیم کے قریب ہیں (طواف کے وقت) چھونا اس لیے چھوڑا تھا کہ بیت اللہ کی تعمیر ابراہیم علیہ السلام کی بنیاد کے مطابق مکمل نہیں تھی۔

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

الْقَوَاعِدُ: أَسَاسُهُ، وَاجِدَتْهَا قَاعِدَةٌ، ﴿وَالْقَوَاعِدُ مِنَ النَّسَاءِ﴾ وَاجِدَهَا قَاعِدٌ.

۴۴۸۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ أَبِي بَكْرٍ، أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَلَمْ تَرَوْا أَنَّ قَوْمَكَ بَنَوْا الْكُعْبَةَ وَاقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟)) فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ؟ قَالَ: ((لَوْلَا جِدَّتَانِ قَوْمِكَ بِالْكُفْرِ)). فَقَالَ عَبْدُ اللَّهِ ابْنُ عُمَرَ: لَيْنَ كَانَتْ عَائِشَةُ سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَرَى رَسُولَ اللَّهِ ﷺ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ اللَّذَيْنِ يَلْبَانِ الْحَجَرِ، إِلَّا أَنَّ الْبَيْتَ لَمْ يَتِمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

[راجع: ۱۲۶]

تشریح: حدیث اور باب میں وجہ مطابقت یہ کہ اس میں ابراہیمی بنیادوں کا ذکر ہوا ہے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾

بَابُ: اللہ تعالیٰ کا ارشاد: ”کہہ دو، ہم اللہ پر ایمان لائے اور اس پر جو ہماری طرف نازل ہوا“

تشریح: یعنی ”اور کہتم کہ ہم اللہ پر ایمان لائے اور اس چیز پر جو ہماری طرف نازل کی گئی یعنی قرآن مجید۔“

۴۴۸۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُصَلِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكَلِّبُوهُمْ، وَقُولُوا: «آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ»))

(۴۴۸۵) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے عثمان بن عمر نے بیان کیا، انہیں علی بن مبارک نے خبر دی، انہیں یحییٰ بن ابی کثیر نے، انہیں ابوسلمہ نے کہ ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اہل کتاب (یہودی) تورات کو خود عبرانی زبان میں پڑھتے ہیں لیکن مسلمانوں کے لیے اس کی تفسیر عربی میں کرتے ہیں۔ اس پر رسول اللہ ﷺ نے فرمایا: ”تم اہل کتاب کی نہ تصدیق کرو اور نہ تکذیب بلکہ یہ کہا کرو: ”آمنا باللہ وما انزل الینا“ یعنی ہم ایمان لائے اللہ پر اور اس چیز پر جو ہماری طرف نازل کی گئی ہے۔“

الآیۃ: [البقرة: ۱۳۶] [طرفاء فی: ۷۳۶۲]

[۷۵۴۲]

تشریح: ترجمہ اور گزر چکا ہے۔ وما انزل سے مراد قرآن مجید ہے جو پہلی ساری کتابوں کی تصدیق کرتا ہے۔ اہل کتاب کی جن باتوں کا قرآن میں رد موجود ہے وہ ضرور قابل تکذیب ہیں اور جن کے متعلق خاموشی ہے، ان کے بارے میں یہ اصول ہے جو بیان ہوا۔ آج کل کے اہل کتاب بہت زیادہ گمراہی میں گرفتار ہیں۔ لہذا وہ اس حدیث کے صدق بہت ہیں۔

باب: فرمان الہی:

بَابُ قَوْلِهِ:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَنْ قَوْلِهِمُ اللَّيِّ كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الآیۃ]

”بہت جلد بے وقوف لوگ کہنے لگیں گے کہ مسلمانوں کو ان کے پہلے قبلہ سے کس چیز نے پھیر دیا۔ آپ کہہ دیں کہ اللہ ہی کے لیے سب مشرق و مغرب ہے اور اللہ جسے چاہتا ہے سیدھی راہ کی طرف ہدایت کر دیتا ہے۔“

تشریح: صراط مستقیم عقیدہ توحید و اعمال صالحہ و اخلاق فاضلہ پر مشتمل وہ راستہ جو انبیاء صدیقین، شہداء، صالحین کا راستہ ہے۔ یہاں اشارہ خانہ کعبہ کی طرف ہے جس کو قبلہ تسلیم کرنا بھی معنی طور پر صراط مستقیم ہے۔ تحویل قبلہ سے اسلامی دنیا کو جو روحانی و ملی یکجہتی حاصل ہوئی ہے وہ اقوام عالم میں ایک بے نظیر حقیقت ہے۔ تفصیل کے لیے تشریح کچھ احادیث کے بعد آنے والی حدیث میں ملاحظہ ہو۔

۴۴۸۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، سَمِعَ زُهَيْرًا، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجَبُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَإِنَّهُ صَلَّى - أَوْ صَلَّاهَا -

(۴۴۸۶) ہم سے ابو نعیم نے بیان کیا، کہا میں نے زہیر سے سنا، انہوں نے ابو اسحاق سے اور انہوں نے براء بن عازب رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے بیت المقدس کی طرف رخ کر کے سولہ یا سترہ مہینے تک نماز پڑھی لیکن آپ چاہتے تھے کہ آپ کا قبلہ بیت اللہ (کعبہ) ہو جائے (آخر ایک دن اللہ کے حکم سے) آپ نے عصر کی نماز (بیت اللہ کی طرف رخ کر کے)

پڑھی اور آپ کے ساتھ بہت سے صحابہ رضی اللہ عنہم نے بھی پڑھی۔ جن صحابہ نے یہ نماز آپ کے ساتھ پڑھی تھی، ان میں ایک صحابی مدینہ کی ایک مسجد کے قریب سے گزرے۔ اس مسجد میں لوگ رکوع میں تھے، انہوں نے اس پر کہا کہ میں اللہ کا نام لے کر گواہی دیتا ہوں کہ میں نے رسول اللہ ﷺ کے ساتھ مکہ کی طرف منہ کر کے نماز پڑھی ہے، تمام نمازی اسی حالت میں بیت اللہ کی طرف پھر گئے۔ اس کے بعد لوگوں نے کہا کہ جو لوگ کعبہ کے قبلہ ہونے سے پہلے انتقال کر گئے۔ ان کے متعلق ہم کیا کہیں۔ (ان کی نمازیں قبول ہوئیں یا نہیں؟) اس پر یہ آیت نازل ہوئی: ”اللہ ایسا نہیں کہ تمہاری عبادت کو ضائع کرے، بے شک اللہ اپنے بندوں پر بہت بڑا مہربان اور بڑا رحیم ہے۔“

صَلَاةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كَانَ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ قَالَ: أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ قَبْلَ مَكَّةَ، فَذَارُوا كَمَا هُمْ قَبْلَ الْبَيْتِ، وَكَانَ الَّذِي مَاتَ عَلَى الْقَبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قَبْلَ الْبَيْتِ رِجَالٌ قُبِلُوا لَمْ نَذَرِ مَا نَقُولُ فِيهِمْ، فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ﴾ [راجع: ۴۰]

تشریح: یہ حدیث کتاب الصلوٰۃ میں گزر چکی ہے یعنی اللہ ایسا نہیں کرے گا کہ تمہاری نمازوں کو جو بیت المقدس کی طرف منہ کر کے پڑھی گئی ہیں ضائع کر دے، ان کا ثواب نہ دے۔ ہوا یہ کہ جب قبلہ بدلا تو مشرکین مکہ کہنے لگے کہ اب محمد ﷺ رفتہ رفتہ ہمارے طریقہ پر آچلے ہیں۔ چند روز میں یہ پھر اپنا آباء دین اختیار کر لیں گے۔ منافق کہنے لگے کہ اگر پہلا قبلہ حق تھا تو یہ دوسرا قبلہ باطل ہے؟ اہل کتاب کہنے لگے اگر یہ سچے پیغمبر ہوتے تو اگلے پیغمبروں کی طرح اپنا قبلہ بیت المقدس ہی کو بناتے۔ اسی قسم کی بے ہودہ باتیں بنانے لگے۔ اس وقت اللہ تعالیٰ نے آیات: ﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ﴾ (۲/البقرہ: ۱۳۲) کو نازل فرمایا۔ آیت میں لفظ عبادت کو ایمان کہا گیا ہے جس سے اعمال صالحہ اور ایمان میں یکسانیت ثابت ہوتی ہے۔

باب: اللہ تعالیٰ کا ارشاد:

يَا بُّ قَوْلِهِ:

”اور اسی طرح ہم نے تم کو ”امت وسط“ یعنی (امت عادل) بنایا، تاکہ تم لوگوں پر گواہ رہو اور رسول تم پر گواہ رہیں۔“

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

(۴۳۸) ہم سے یوسف بن راشد نے بیان کیا، کہا ہم سے جریر اور ابواسامہ نے بیان کیا۔ (حدیث کے الفاظ جریر کی روایت کے مطابق ہیں) ان سے اعمش نے، ان سے ابوصالح نے اور ابواسامہ نے بیان کیا (یعنی اعمش کے واسطے سے کہ) ہم سے ابوصالح نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت کے دن نوح علیہ السلام کو بلایا جائے گا۔ وہ عرض کریں گے: لہیک وسعدیک، یارب! اللہ رب العزت فرمائے گا، کیا تم نے میرا پیغام پہنچا دیا تھا؟ نوح علیہ السلام عرض کریں گے کہ میں نے پہنچا دیا تھا، پھر ان کی امت سے پوچھا جائے گا، کیا

۴۸۷- حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، وَأَبُو أُسَامَةَ. وَاللَّفْظُ لَجَرِيرٍ. عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ. وَقَالَ أَبُو أُسَامَةَ: حَدَّثَنَا أَبُو صَالِحٍ. عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ: لَيْسَكَ وَسَعْدُكَ يَا رَبِّ. فَيَقُولُ: هَلْ بَلَغْتُ؟ فَيَقُولُ: نَعَمْ. فَيَقَالَ لِأُمَّتِهِ: هَلْ بَلَغْتُكُمْ؟

فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ. فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ. فَتَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا. فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (راجع: ۳۳۳۹)

انہوں نے میرا پیغام پہنچا دیا تھا؟ وہ لوگ کہیں گے کہ ہمارے یہاں کوئی ڈرانے والا نہیں آیا۔ اللہ تعالیٰ فرمائے گا (نوح علیہ السلام سے) کہ آپ کے حق میں کوئی گواہی بھی دے سکتا ہے؟ وہ کہیں گے کہ محمد (ﷺ) اور ان کی امت میری گواہ ہے چنانچہ حضور ﷺ کی امت ان کے حق میں گواہی دے گی کہ انہوں نے پیغام دیا تھا اور رسول (یعنی حضور ﷺ) اپنی امت کے حق میں گواہی دیں گے (کہ انہوں نے سچی گواہی دی ہے) یہی مراد ہے اللہ کے اس ارشاد سے کہ ”اور اسی طرح ہم نے تم کو امت وسط بنایا تاکہ تم لوگوں کے لیے گواہی دو اور رسول تمہارے لیے گواہی دیں۔“ (آیت میں) لفظ وسط کے معنی عادل منصف، بہتر کے ہیں۔

تشریح: یہ جملہ حدیث میں داخل ہے راوی کا کلام نہیں ہے۔ وسط کے معنی بہتر کے ہیں۔ عرب لوگ کہتے ہیں۔ فلان وسط فی قومہ یعنی فلاں اپنی قوم میں سب سے بہتر آدمی ہے۔ ابو معادیہ کی روایت میں اتنا زیادہ ہے کہ پروردگار پوچھے گا تم کو کیسے معلوم ہوا؟ وہ عرض کریں گے ہمارے رسول کریم ﷺ نے ہم کو خبر دی تھی کہ اگلے پیغمبروں نے اپنی اپنی امتوں کو اللہ کے حکم پہنچا دیئے اور ان کی خبر سچی ہے۔ اس حدیث سے یہ قانون نکلا کہ اگر کسی ہوئی بات کا یقین ہو جائے تو اس کی گواہی دینا درست ہے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ﴾

”اور جس قبلہ پر آپ اب تک تھے، اسے تو ہم نے اسی لیے رکھا تھا کہ ہم جان لیں رسول کی اتباع کرنے والے کو، اگلے پاؤں واپس چلے جانے والوں میں سے۔ یہ حکم بہت بھاری ہے مگر ان لوگوں پر نہیں جنہیں اللہ نے راہ دکھادی ہے اور اللہ ایسا نہیں کہ ضائع ہو جانے دے، تمہارے ایمان (یعنی پہلی نمازوں) کو اور اللہ تو لوگوں پر بڑا ہی مہربان ہے۔“

۴۴۸۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: بَيْنَا النَّاسُ يُصَلُّونَ الصُّبْحَ فِي مَسْجِدِ قُبَاءَ إِذْ جَاءَ جَاءَ فَقَالَ: أَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ قُرْآنًا أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا. فَتَوَجَّهُوا إِلَى الْكَعْبَةِ. [راجع: ۴۰۳]

ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے عبد اللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ لوگ مسجد قبا میں صبح کی نماز پڑھ رہے تھے کہ ایک صاحب آئے اور انہوں نے کہا کہ اللہ تعالیٰ نے نبی کریم ﷺ پر ”قرآن“ نازل کیا ہے کہ آپ نماز میں کعبہ کی طرف منہ کریں، لہذا آپ لوگ بھی کعبہ کی طرف رخ کر لیں۔ سب نمازی اسی وقت کعبہ کی طرف پھر گئے۔

باب: فرمان الہی:

بَابُ قَوْلِهِ:

﴿لَقَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ اِلٰی ﴿عَمَّا تَعْمَلُونَ﴾
 ”بے شک ہم نے دیکھ لیا آپ کے منہ کا بار بار آسمان کی طرف اٹھنا۔ سو ہم آپ کو ضرور پھیر دیں گے اس قبلہ کی طرف جسے آپ چاہتے ہیں۔“ آخر آیت ”عَمَّا تَعْمَلُونَ“ تک۔

۴۴۸۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَنَسٍ، قَالَ: لَمْ يَبْقَ مِمَّنْ صَلَّى الْقِبْلَتَيْنِ غَيْرِي۔
 (۴۴۸۹) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، ان سے انس کے والد نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ میرے سوا، ان صحابہ رضی اللہ عنہم میں سے جنہوں نے دونوں قبلوں کی طرف نماز پڑھی تھی اور کوئی اب زندہ نہیں رہا۔

تشریح: اس سے معلوم ہوا کہ حضرت انس بن مالک رضی اللہ عنہ کا انتقال جلد صحابہ کرام رضی اللہ عنہم کے آخر میں ہوا ہے۔ ابن عبد البر نے کہا کہ حضرت انس رضی اللہ عنہ کے بعد کوئی صحابی دنیا میں زندہ نہیں رہا تھا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَلَكِنَّ آيَاتِ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ﴾ اِلٰی قَوْلِهِ: ﴿إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ﴾ الْآيَةِ۔
 ”اور اگر آپ ان لوگوں کے سامنے جنہیں کتاب مل چکی ہے، ساری دلیلیں لے آئیں جب بھی یہ آپ کے قبلہ کی طرف منہ نہ کریں گے۔“ آخر آیت ”إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ“ تک۔

۴۴۹۰۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُبَيْمَانُ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ: بَيْنَمَا النَّاسُ فِي الصُّبْحِ بِقُبَاءَ جَاءَهُمْ رَجُلٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةُ قُرْآنٌ، وَأَمْرٌ أَنْ يَسْتَقْبَلَ الْكَعْبَةَ أَلَا فَاسْتَقْبِلُوهَا. وَكَانَ وَجْهُ النَّاسِ إِلَيَّ الشَّامُ فَاسْتَدَارُوا بِوُجُوهِهِمْ إِلَيَّ الْكَعْبَةِ۔
 (۴۴۹۰) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سبیمان نے بیان کیا، کہا مجھ سے عبد اللہ بن دینار نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ لوگ مسجد قبا میں صبح کی نماز پڑھ رہے تھے کہ ایک صاحب وہاں آئے اور کہا کہ رات رسول اللہ ﷺ پر قرآن نازل ہوا ہے کہ (نماز میں) کعبہ کی طرف منہ کریں، پس آپ لوگ بھی اب کعبہ کی طرف رخ کر لیں۔ راوی نے بیان کیا کہ لوگوں کا منہ اس وقت شام (بیت المقدس) کی طرف تھا، اسی وقت لوگ کعبہ کی طرف پھر گئے۔

[راجع: ۴۰۳]

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَانَهُمْ وَإِنْ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ﴾ اِلٰی قَوْلِهِ: ﴿مِنَ الْمُؤْمِنِينَ﴾۔
 ”جن لوگوں کو ہم کتاب دے چکے ہیں، وہ آپ کو پہنچانتے ہیں جیسے وہ اپنے بیٹوں کو پہنچانتے ہیں اور بیشک ان میں سے کچھ لوگ البتہ چھپاتے ہیں حق کو۔“ آخر آیت ”مِنَ الْمُؤْمِنِينَ“ تک۔

تشریح: کتب سابقہ کی بنا پر اہل کتاب کو خوب معلوم تھا کہ حضرت محمد ﷺ وہی سچے رسول ہیں جن کی پیش گوئی ان کی کتابوں میں موجود ہے۔ وہ اپنے بیٹوں کی طرح صداقت محمدی ﷺ کو جانتے تھے مگر حسد اور بغض و عناد نے ان کو اسلام قبول کرنے سے دور رکھا۔ آیت میں یہی مضمون بیان ہو رہا ہے۔

۴۴۹۱۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ النَّبِيَّ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةُ فَرَأَى، وَقَدْ أَمَرَ أَنْ يَسْتَقْبَلَ الْكُعْبَةَ فَاسْتَقْبَلُوهَا. وَكَانَتْ وَجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكُعْبَةِ. [راجع: ۴۰۳]

۴۴۹۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ - أَوْ سَبْعَةَ عَشَرَ - شَهْرًا، ثُمَّ صَرَفَهُ نَحْوَ الْقِبْلَةِ. [راجع: ۴۰]

۴۴۹۱۔ ہم سے یحییٰ بن قزعة نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ لوگ مسجد قبائیں صبح کی نماز پڑھ رہے تھے کہ ایک صاحب (مدینہ سے) آئے اور کہا کہ رات رسول اللہ ﷺ پر قرآن نازل ہوا ہے اور آپ کو حکم ہوا ہے کہ کعبہ کی طرف منہ کر لیں، اس لیے آپ لوگ بھی کعبہ کی طرف پھر جائیں۔ اس وقت ان کا منہ شام کی طرف تھا۔ چنانچہ سب نمازی کعبہ کی طرف پھر گئے۔

باب: اللہ تعالیٰ کا ارشاد:

”اور ہر ایک کے لیے کوئی رخ ہوتا ہے، جدھر وہ متوجہ رہتا ہے، سو تم نیکیوں کی طرف بدھو، تم جہاں کہیں بھی ہو گے اللہ تم سب کو پا لے گا، بے شک اللہ ہر چیز پر قادر ہے۔“

۴۴۹۲۔ ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم نے نبی کریم ﷺ کے ساتھ سولہ یا سترہ مہینے تک بیت المقدس کی طرف منہ کر کے نماز پڑھی۔ پھر اللہ نے ہمیں کعبہ کی طرف منہ کرنے کا حکم دیا۔

۴۴۹۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ - أَوْ سَبْعَةَ عَشَرَ - شَهْرًا، ثُمَّ صَرَفَهُ نَحْوَ الْقِبْلَةِ. [راجع: ۴۰]

۴۴۹۲۔ ہم سے محمد بن ثنی نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم نے نبی کریم ﷺ کے ساتھ سولہ یا سترہ مہینے تک بیت المقدس کی طرف منہ کر کے نماز پڑھی۔ پھر اللہ نے ہمیں کعبہ کی طرف منہ کرنے کا حکم دیا۔

[راجع: ۴۰] [مسلم: ۱۱۷۷، نسائی: ۴۸۷]

باب: اللہ تعالیٰ کا فرمان:

”اور آپ جس جگہ سے بھی باہر نکلیں نماز میں اپنا منہ مسجد حرام کی طرف موڑ لیا کریں اور یہ حکم آپ کے پروردگار کی طرف سے بالکل حق ہے اور اللہ اس سے بے خبر نہیں، جو تم کر رہے ہو۔“

لفظ ”شطرہ“ کے معنی قبلہ کی طرف کے ہیں۔

۴۴۹۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: بَيْنَا النَّاسُ فِي الصُّبْحِ بِقُبَاءٍ إِذْ

۴۴۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ - أَوْ سَبْعَةَ عَشَرَ - شَهْرًا، ثُمَّ صَرَفَهُ نَحْوَ الْقِبْلَةِ. [راجع: ۴۰]

جَاءَهُمْ رَجُلٌ فَقَالَ: أَنْزَلَ اللَّيْلَةَ قُرْآنٌ، فَأَمْرٌ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ، فَاسْتَقْبَلُوهَا. وَاسْتَدَارُوا كَهَيْئَتِهِمْ، فَتَوَجَّهُوا إِلَى الْكَعْبَةِ وَكَانَ وَجْهَ النَّاسِ إِلَى الشَّامِ. [راجع: ۴۰۳]

ہے اور کعبہ کی طرف منہ کر لینے کا حکم ہوا ہے۔ اس لیے آپ لوگ بھی کعبہ کی طرف منہ کر لیں اور جس حالت میں ہیں، اسی طرح اس کی طرف متوجہ ہو جائیں (یہ سنتے ہی) تمام صحابہ رضی اللہ عنہم کعبہ کی طرف متوجہ ہو گئے۔ اس وقت لوگوں کا منہ شام کی طرف تھا۔

باب: رب کریم کا فرمان:

﴿وَمِنْ حَيْثُ خَرَجْتَ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ إِلَى قَوْلِهِ: ﴿وَلَعَلَّكُمْ تَهْتَدُونَ﴾﴾

”اور آپ جس جگہ سے بھی باہر نکلیں، اپنا منہ بوقت نماز مسجد حرام کی طرف موڑ لیا کریں اور تمام لوگ بھی جہاں کہیں ہوں اپنا منہ اس کی طرف موڑ لیا کریں“ آخر آیت ”لَعَلَّكُمْ تَهْتَدُونَ“ تک۔

۴۹۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: سَمِعْنَا النَّاسَ فِي صَلَاةِ الصُّبْحِ بَقَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ، وَقَدْ أَمَرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ، فَاسْتَقْبَلُوهَا. وَكَانَتْ وَجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْقِبْلَةِ. [راجع: ۴۰۳]

(۴۹۴) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے امام مالک نے، ان سے عبد اللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ ابھی لوگ مسجد قبلہ صبح کی نماز پڑھ رہے تھے کہ ایک آنے والے صاحب آئے اور کہا کہ رات کو رسول اللہ ﷺ پر قرآن نازل ہوا ہے اور آپ کو کعبہ کی طرف منہ کرنے کا حکم ہوا ہے۔ اس لیے آپ لوگ بھی اسی طرف منہ کر لیں۔ وہ لوگ شام کی طرف منہ کر کے نماز پڑھ رہے تھے لیکن اسی وقت کعبہ کی طرف پھر گئے۔

تشریح: تحویل قبلہ پر ایک تبصرہ: نبی کریم ﷺ کی عادت مبارک تھی کہ جس بارے میں کوئی حکم الہی موجود نہ ہوتا، اس میں آپ اہل کتاب سے موافقت فرمایا کرتے تھے۔ نماز آغاز نبوت ہی سے فرض ہو چکی تھی۔ مگر قبلہ کے متعلق کوئی حکم نازل نہ ہوا تھا۔ اس لیے مکہ کی تیرہ سالہ اقامت کے عرصہ میں نبی ﷺ نے بیت المقدس ہی کو قبلہ بنائے رکھا۔ مدینہ میں پہنچ کر بھی یہی عمل رہا، مگر ہجرت کے دوسرے سال یا ۱۱ ماہ کے بعد اللہ نے اس بارے میں حکم نازل فرمایا۔ یہ حکم نبی ﷺ کی دلی منشا کے موافق تھا کیونکہ آپ دل سے چاہتے تھے کہ مسلمانوں کا قبلہ وہ مسجد بنائی جائے جس کے بانی حضرت ابراہیم علیہ السلام تھے۔ جسے کعبہ شکل کی عمارت ہونے کی وجہ سے کعبہ اور صرف عبادت الہی کے لیے بنائے جانے کی وجہ سے بیت اللہ اور عظمت اور حرمت کی وجہ سے مسجد الحرام کہا جاتا تھا۔ اس حکم میں جو اللہ تعالیٰ نے قرآن مجید میں نازل فرمایا ہے۔

① یہ بھی بتایا گیا کہ اللہ تعالیٰ کو جملہ جہات سے یکساں نسبت ہے۔ ﴿فَإِنَّمَا تَوَكَّلُوا عَلَى اللَّهِ﴾ (البقرة: ۱۱۵) اور ﴿وَلِكُلِّ وَجْهٌ مَوْجُودٌ مَوْلًىهَا فَاسْتَغْنُوا الْغَيْرَاتِ مَا تَكُونُوا يَا أَيُّهَا بَيْتُكُمْ اللَّهُ جَمِيعًا﴾ (البقرة: ۱۲۸)

② اور یہ بھی بتایا گیا ہے کہ عبادت کے لیے کسی نہ کسی طرف کا مقرر کر لینا طبقات دوم میں شائع رہا ہے: ﴿وَلِكُلِّ وَجْهٌ مَوْجُودٌ مَوْلًىهَا﴾ (البقرة: ۱۲۸)

③ اور یہ بھی بتایا گیا ہے کہ کسی طرف منہ کر لینا اصل عبادت سے کچھ تعلق نہیں رکھتا: ﴿لَيْسَ الْبِرُّ أَنْ تَوَكَّلُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾ (البقرة: ۱۷۷)

④ اور یہ بھی بتایا گیا ہے کہ تعیین قبلہ کا بڑا مقصد یہ بھی ہے کہ متبعین رسول ﷺ کے لیے ایک میسر عادت قرار دی جائے: ﴿لَعَلَّكُمْ مِنْ بَيْنِ يَدَيْهِ الرَّسُولِ مَعْنً يَتَّقُوا عَلَى عَقِبِهِ﴾ (البقرة: ۱۲۸) یہی وجہ تھی کہ جب تک نبی ﷺ مکہ میں رہے، اس وقت تک بیت المقدس مسلمانوں کا قبلہ رہا کیونکہ

مشرکین مکہ بیت المقدس کے احترام کے قائل نہ تھے اور کعبہ کو تو انہوں نے خود ہی اپنا بڑا معبد بنا رکھا تھا۔ اس لیے شرک چھوڑ دینے اور اسلام قبول کرنے کی بین علامت مکہ میں یہی رہی کہ مسلمان ہونے والا بیت المقدس کی طرف منہ کر کے نماز پڑھا کرے۔ جب نبی کریم ﷺ مدینہ پہنچے وہاں زیادہ تر یہودی یا عیسائی ہی آباد تھے وہ مکہ کی مسجد الحرام کی عظمت کے قائل نہ تھے اور بیت المقدس کو تو وہ بیت ایل یا میکیل تسلیم کرتے ہی تھے۔ اس لیے مدینہ میں اسلام قبول کرنے اور آبائی مذہب چھوڑ کر مسلمان بننے کی علامت یہ قرار پائی کہ مکہ کی مسجد الحرام کی طرف منہ کر کے نماز پڑھی جایا کرے۔ حکم الہی کے مطابق یہی مسجد ہمیشہ کے لیے مسلمانوں کا قبلہ قرار پائی۔ اس مسجد کو قبلہ قرار دینے کی وجہ اللہ تعالیٰ نے خود ہی بیان فرمادی ہے: ﴿لَئِنْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ﴾ (۳/ آل عمران: ۹۶) یہ مسجد دنیا کی سب سے پہلی عمارت ہے جو خالص عبادت الہی کی غرض سے بنائی گئی ہے۔ چونکہ اسے قدیم زمانی اور عظمت تاریخی حاصل ہے۔ اس لیے اس کو قبلہ بنایا جانا مناسب ہے: ﴿وَإِذْ يُرَفُّ أَبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ﴾ (۲/ البقرة: ۱۲۵) دوم یہ کہ اس مسجد کے بانی حضرت ابراہیم علیہ السلام ہیں اور حضرت ابراہیم ہی یہودیوں، عیسائیوں، اور مسلمانوں کے جدِ اعلیٰ ہیں۔ اس لیے ان شاندار قوموں کے پدر بزرگوار کی مسجد کو قبلہ قرار دینا گویا تو ام مثالیہ کو اتحاد نبی و جسمانی کی یاد دلانا اور اتحاد روحانی کے لیے دعوت دینا اور متحد بن جانے کا پیغام ﴿ادْخُلُوا فِي السِّلْمِ كَافَّةً﴾ (۲/ البقرة: ۲۰۸) بنادینا تھا۔ (از افادات حضرت قاضی سید سلیمان صاحب منصور پوری رحمہ اللہ)

باب: فرمانِ الہی:

بَابُ قَوْلِهِ:

”صفا اور مروہ بے شک اللہ کی یادگار چیزوں میں سے ہیں۔ پس جو کوئی بیت اللہ کا حج کرے یا عمرہ کرے اس پر کوئی گناہ نہیں کہ ان دونوں کے درمیان سعی کرے اور جو کوئی خوشی سے اور کوئی تنگی زیادہ کرے سوا اللہ تو بڑا قدر دان، بڑا ہی علم رکھنے والا ہے۔“

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

شعائر کے معنی علامات کے ہیں۔ اس کا واحد شعرہ ہے۔ عبد اللہ بن عباس رضی اللہ عنہما نے کہا کہ صفوان ایسے پتھر کہتے ہیں جس پر کوئی چیز نہ اگتی ہو۔ واحد صفوانہ ہے، صفوانی کے معنی میں اور صفوان جمع کے لیے آتا ہے۔

﴿شَعَائِرُ﴾: عَلَامَاتٌ، وَاحِدُهَا شَعْرَةٌ. وَقَالَ ابْنُ عَبَّاسٍ: الصَّفَوَانُ: الْحَجَرُ. وَيُقَالُ: الْحِجَارَةُ الْمُلْسُ الْتَنِي لَا تُنْبِتُ شَيْئًا، وَالْوَاحِدَةُ صَفْوَانَةٌ بِمَعْنَى الصَّفَا، وَالصَّفَا لِلْجَمِيعِ.

(۴۳۹۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، ان سے ان کے والد نے بیان کیا کہ میں نے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا سے پوچھا (ان دنوں میں نو عمر تھا) کہ اللہ تبارک و تعالیٰ کے اس ارشاد کے بارے میں آپ کا کیا خیال ہے: ”صفا اور مروہ بے شک اللہ کی یادگار چیزوں میں سے ہیں۔ پس جو کوئی بیت اللہ کا حج کرے یا عمرہ کرے تو اس پر کوئی گناہ نہیں کہ ان دونوں کے درمیان آمد و رفت (یعنی سعی) کرے۔“ میرا خیال ہے کہ اگر کوئی ان کی سعی نہ کرے تو اس پر بھی کوئی گناہ نہیں ہونا چاہیے۔ عائشہ رضی اللہ عنہا نے کہا کہ

۴۴۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيْتَ قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ فَمَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَّوَّفَ بِهِمَا. فَقَالَتْ عَائِشَةُ:

ہرگز نہیں، جیسا کہ تمہارا خیال ہے، اگر مسئلہ یہی ہوتا تو پھر واقعی ان کے سعی نہ کرنے میں کوئی گناہ نہ تھا۔ لیکن یہ آیت انصار کے بارے میں نازل ہوئی تھی (اسلام سے پہلے) انصار منات بت کے نام سے احرام باندھتے تھے، یہ بت مقام قدید میں رکھا ہوا تھا اور انصار صفا اور مروہ کی سعی کو اچھا نہیں سمجھتے تھے۔ جب اسلام آیا تو انہوں نے سعی کے متعلق رسول اللہ ﷺ سے پوچھا، اس پر اللہ تعالیٰ نے یہ آیت نازل کی: ”صفا اور مروہ بے شک اللہ کی یادگار چیزوں میں سے ہیں، سو جو کوئی بیت اللہ کا حج کرے یا عمرہ کرے تو اس پر کوئی بھی گناہ نہیں کہ ان دونوں کے درمیان سعی کرے۔“

كَلَّا لَوْ كَانَتْ كَمَا تَقُولُ، كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا، إِنَّمَا أَنْزَلْتُ هَذِهِ الْآيَةَ فِي الْأَنْصَارِ، كَانُوا يَهْلُونَ لِمَنَاةَ، وَكَانَتْ مَنَاةَ حَدَوَ قَدِيدَ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَلَمَّا جَاءَ الْإِسْلَامَ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا﴾. [راجع: ۱۶۴۳]

(۴۴۹۶) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عاصم بن سلیمان نے بیان کیا اور انہوں نے انس بن مالک رضی اللہ عنہ سے صفا اور مروہ کے متعلق پوچھا۔ انہوں نے بتایا کہ اسے ہم جاہلیت کے کاموں میں سے سمجھتے تھے۔ جب اسلام آیا تو ہم ان کی سعی سے رک گئے، اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”إِنَّ الصَّفَا وَالْمَرْوَةَ“ ارشاد ”أَنْ يَطُوفَ بِهِمَا“ تک۔ یعنی ”بے شک صفا اور مروہ اللہ کی نشانیوں میں سے ہیں۔ پس ان کی سعی کرنے میں حج اور عمرہ کے دوران کوئی گناہ نہیں ہے۔“

۴۴۹۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنْ الصَّفَا وَالْمَرْوَةِ. فَقَالَ: كُنَّا نَرَى أَنَّهُمَا مِنْ أَمْرِ الْجَاهِلِيَّةِ، فَلَمَّا كَانَ الْإِسْلَامَ أَسْكَنَّا عَنْهُمَا، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ﴾ إِلَى قَوْلِهِ: ﴿أَنْ يَطُوفَ بِهِمَا﴾ [راجع: ۱۶۴۸]

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور کچھ لوگ ایسے بھی ہیں جو اللہ کے سوا دوسروں کو بھی اس کا شریک بنائے ہوئے ہیں۔“ لفظ ”أَنْدَادًا“ بمعنی ”أَضْدَادًا“ جس کا واحد ندہ۔

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا﴾ أَضْدَادًا، وَاحِدَهَا نَدٌ.

(۴۴۹۷) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعش نے، ان سے شقیق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک کلمہ ارشاد فرمایا اور میں نے ایک اور بات کہی۔ نبی اکرم ﷺ نے فرمایا: ”جو شخص اس حالت میں مر جائے کہ وہ اللہ کے سوا اوروں کو بھی اس کا شریک ٹھہراتا رہا ہو تو وہ جہنم میں جائے گا۔“ اور میں نے یوں کہا کہ جو شخص اس حالت میں مرے کہ اللہ کا کسی کو شریک نہ ٹھہراتا رہا ہو تو وہ جنت میں جائے گا۔

۴۴۹۷۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ كَلِمَةً وَقُلْتُ أُخْرَى قَالَ النَّبِيُّ ﷺ: ((مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُونِ اللَّهِ يَدًا دَخَلَ النَّارَ)). وَقُلْتُ أَنَا: مَنْ مَاتَ وَهُوَ لَا يَدْعُو لِلَّهِ يَدًا دَخَلَ الْجَنَّةَ.

[راجع: ۱۲۳۸] [مسلم: ۲۶۸]

تشریح: مطلب ہر دو باتوں کا یہی ہے کہ توحید پر مرنے والے ضرور جنت میں داخل ہوں گے اور شرک پر مرنے والے ہمیشہ دوزخ میں رہیں گے۔ شرک سے مراد قبروں، مزاروں، تعویذوں کو پوجنا جس طرح کافروں کو پوجتے ہیں ہر قسم کے لوگ اللہ کے ہاں مشرک ہیں۔ شرک کا ایک شاخہ بھی عند اللہ بہت بڑا گناہ ہے۔ پس شرک سے بہت دور رہنے کی کوشش کرنا ہر مسلمان کے لئے ضروری ہے۔

باب: (ارشادِ بانی):

باب:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ أَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ﴾ إِلَى قَوْلِهِ ﴿عَذَابُ أَلِيمٍ﴾ (عُفْيَ) تَرَكَ.

۴۹۸- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ مُجَاهِدًا، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ فِي بَنِي إِسْرَائِيلَ الْقِصَاصُ، وَلَمْ تَكُنْ فِيهِمُ الدِّيَّةُ فَقَالَ اللَّهُ تَعَالَى لِهَذِهِ الْأُمَّةِ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ أَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأَنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾ فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَّةَ فِي الْعَمْدِ ﴿فَاتَّبَعَ بِالْمَعْرُوفِ وَأَذَاءَ إِلَيْهِ بِإِحْسَانٍ﴾ يَتَّبِعُ بِالْمَعْرُوفِ وَيُؤَدِّي بِإِحْسَانٍ، ﴿ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ﴾ مِمَّا كُتِبَ عَلَى مَنْ كَانَ قَبْلَكُمْ. ﴿فَمَنْ اعْتَدَى بِعَدْوٍ ذَلِكَ فَلَهُ عَذَابُ أَلِيمٍ﴾ قَتَلَ بَعْدَ قَبُولِ الدِّيَّةِ. [طرفہ فی: ۶۸۸۱] کردیا۔

[نسائی: ۴۷۹۵]

تشریح: قصاص سے بدلہ لینا مراد ہے جو اسلامی قوانین میں بہت بڑی اہمیت رکھتا ہے۔ لیکن وہ قانون ہے جس کی وجہ سے دنیا میں امن رہ سکتا ہے۔ اگر یہ قانون نہ ہوتا تو کسی ظالم انسان کے لئے کسی غریب کا خون کرنا ایک کھیل بن کر رہ جاتا۔ مقتول وارثوں کی طرف سے معافی کا ملنا بھی اس وقت تک ہے، جب تک مقدمہ عدالت میں نہ پہنچے۔ عدالت میں جانے کے بعد پھر قانون لاگو ہونا ضروری ہو جاتا ہے۔

۴۹۹- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا حُمَيْدٌ: أَنَّ أَنَسًا، حَدَّثَهُمْ عَنْ

النَّبِيِّ ﷺ قَالَ: ((كِتَابُ اللَّهِ الْقِصَاصُ)). فرمایا: ”کتاب اللہ کا حکم قصاص کا ہے۔“

[راجع: ۲۷۰۳]

۴۵۰۰۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرِ السَّهْمِيَّ، قَالَ حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ: أَنَّ الرَّبِيعَ، عَمَّتَهُ كَسَرَتْ ثِيْبَةً جَارِيَةٍ، فَطَلَبُوا إِلَيْهَا الْعَقْوُ فَأَبَوْا، فَعَرَضُوا الْأَرْضَ فَأَبَوْا، فَأَتَوْا رَسُولَ اللَّهِ ﷺ وَأَبَوْا إِلَّا الْقِصَاصَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسُ بْنُ النَّضْرِ: يَا رَسُولَ اللَّهِ! أَتُكْسَرُ ثِيْبَةُ الرَّبِيعِ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ ثِيْبَتُهَا. قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا أَنَسُ! كِتَابُ اللَّهِ الْقِصَاصُ)). فَرَضِيَ الْقَوْمُ فَعَقَوْا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَبْرُهُ)). [راجع: ۲۷۰۳]

(۳۵۰۰) مجھ سے عبد اللہ بن منیر نے بیان کیا، کہا کہ میں نے عبد اللہ بن بکر سہمی سے سنا، ان سے حمید نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ میری پھوپھی ربیع نے ایک لڑکی کے دانت توڑ دیئے، پھر اس لڑکی سے لوگوں نے معافی کی درخواست کی لیکن اس لڑکی کے قبیلے والے معافی دینے کو تیار نہیں ہوئے اور رسول کریم ﷺ کی خدمت میں حاضر ہوئے اور قصاص کے سوا اور کسی چیز پر راضی نہیں تھے۔ چنانچہ آپ نے قصاص کا حکم دے دیا۔ اس پر انس بن نصر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! کیا ربیع رضی اللہ عنہ کے دانت توڑ دیئے جائیں گے، نہیں، اس ذات کی قسم جس نے آپ کو حق کے ساتھ مبعوث کیا ہے، ان کے دانت نہ توڑے جائیں گے۔ اس پر رسول اللہ ﷺ نے فرمایا: ”انس! کتاب اللہ کا حکم قصاص کا ہی ہے۔“ پھر لڑکی والے راضی ہو گئے اور انہوں نے معاف کر دیا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”کچھ اللہ کے بندے ایسے ہیں کہ اگر وہ اللہ کا نام لے کر قسم کھالیں تو اللہ ان کی قسم پوری کر ہی دیتا ہے۔“

تشریح: جیسے انس بن نصر رضی اللہ عنہ نے قسم کھالی تھی کہ ربیع کا دانت کبھی نہیں توڑا جائے گا۔ بظاہر اس کی امید تھی لیکن اللہ تعالیٰ کی قدرت دیکھنے لڑکی کے وارثوں کا دل اس نے ایک دم پھیر دیا۔ انہوں نے قصاص معاف کر دیا۔ اللہ والے ایسے ہی ہوتے ہیں، ان کا عزم مصمم اور توکل علی اللہ وہ کام کر جاتا ہے کہ دنیا دیکھ کر حیران رہ جاتی ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ تَعَالٰی کا ارشاد:

”اے ایمان والو! تم پر روزے فرض کئے گئے ہیں جیسا کہ ان لوگوں پر فرض کئے گئے تھے جو تم سے پہلے ہو گزرے ہیں تاکہ تم متقی بن جاؤ۔“

(۳۵۰۱) ہم سے مسد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، انہیں نافع نے خبر دی اور ان سے عبد اللہ بن عمر رضی اللہ عنہ نے بیان کیا کہ عاشوراء کے دن جاہلیت میں ہم روزہ رکھتے تھے لیکن جب رمضان کے روزے نازل ہو گئے تو حضور ﷺ نے فرمایا: ”جس کا جی چاہے عاشوراء کا روزہ رکھے اور جس کا جی چاہے نہ رکھے۔“

((يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ))

۴۵۰۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ عَاشُورَاءَ يَصُومُهُ أَهْلُ الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ قَالَ: ((مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ)). [راجع:

[۱۸۹۲] [مسلم: ۲۶۳۸؛ ابوداؤد: ۲۴۴۳]

(۴۵۰۲) ہم سے عبداللہ بن محمد نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ عاشورا کا روزہ رمضان کے روزوں کے حکم سے پہلے رکھا جاتا تھا۔ پھر جب رمضان کے روزوں کا حکم نازل ہوا تو آپ (ﷺ) نے فرمایا: ”جس کا جی چاہے عاشورا کا روزہ رکھے اور جس کا جی چاہے نہ رکھے۔“

۴۵۰۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ عَاشُورَاءَ يُصَامُ قَبْلَ رَمَضَانَ، فَلَمَّا نَزَلَ رَمَضَانَ قَالَ: ((مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ)). [راجع: ۱۵۹۲]

[مسلم: ۲۶۳۹]

(۴۵۰۳) مجھ سے محمود نے بیان کیا، کہا ہم کو عبید اللہ نے خبر دی، انہیں اسرائیل نے، انہیں منصور نے، انہیں ابراہیم نے، انہیں علقمہ نے اور ان سے عبداللہ رضی اللہ عنہ نے بیان کیا کہ اشعث ان کے یہاں آئے، وہ اس وقت کھانا کھا رہے تھے۔ اشعث نے کہا آج تو عاشورا کا دن ہے۔ ابن مسعود رضی اللہ عنہ نے کہا کہ ان دنوں میں عاشورا کا روزہ رمضان کے روزوں کے نازل ہونے سے پہلے رکھا جاتا تھا لیکن جب رمضان کے روزے کا حکم نازل ہوا تو یہ روزہ چھوڑ دیا گیا۔ آؤ تم بھی کھانے میں شریک ہو جاؤ۔

۴۵۰۳۔ حَدَّثَنِي مَحْمُودٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: دَخَلَ عَلَيْهِ الْأَشْعَثُ وَهُوَ يَطْعَمُ فَقَالَ: الْيَوْمَ عَاشُورَاءُ. فَقَالَ: كَانَ يُصَامُ قَبْلَ أَنْ يَنْزِلَ رَمَضَانَ، فَلَمَّا نَزَلَ رَمَضَانَ تَرَكَ، فَأَذِنَ فَكُلَ. [راجع: ۲۶۵۱]

تشریح: ان جملہ احادیث میں رمضان کے روزوں کی فرضیت کا ذکر ہے۔ باب میں اور ان میں یہی مطابقت ہے۔

(۴۵۰۴) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا کہ مجھے میرے والد نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ عاشورا کے دن قریش زمانہ جاہلیت میں روزہ رکھتے تھے اور نبی کریم ﷺ اس دن روزہ رکھتے تھے۔ جب آپ مدینہ تشریف لائے تو یہاں بھی آپ نے اس دن روزہ رکھا اور صحابہ رضی اللہ عنہم کو بھی اس کے رکھنے کا حکم دیا، لیکن جب رمضان کے روزوں کا حکم نازل ہوا تو رمضان کے روزے فرض ہو گئے اور عاشورا کے روزے (کی فرضیت) باقی نہیں رہی۔ اب جس کا جی چاہے اس دن بھی روزہ رکھے اور جس کا جی چاہے نہ رکھے۔

۴۵۰۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: كَانَ يَوْمَ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا نَزَلَ رَمَضَانَ كَانَ رَمَضَانَ الْفَرِيضَةَ، وَتَرَكَ عَاشُورَاءَ، فَكَانَ مَنْ شَاءَ صَامَهُ، وَمَنْ شَاءَ لَمْ يَصُمْهُ. [راجع: ۱۵۹۲]

تشریح: یوم عاشورا کے روزہ کی فضیلت اور انتخاب اب بھی باقی ہے۔ پہلے اس کا وجوب تھا جو رمضان کے روزوں کی فرضیت سے منسوخ ہو گیا۔

باب: ارشادِ باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿يَا أَيُّهَا مَعْدُودَاتِ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُبْنَ عَلَيْهِ السَّيْرُ أَنْ يَتَزَكَّوْا مِنْهَا يُفَضِّلَ بَيْنَهُمَا مَنْ يَرِئُهَا اللَّهُ﴾

”یہ روزے گنتی کے چند دنوں میں رکھنے ہیں، پھر تم میں سے جو شخص بیمار ہو یا سفر میں ہو اس پر دوسرے دنوں کا گن رکھنا ہے اور جو لوگ اسے مشکل سے

بُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿۱۸۵﴾

برداشت کر سکیں ان کے ذمہ فدیہ ہے جو ایک مسکین کا کھانا ہے اور جو کوئی خوشی خوشی نیکی کرے اس کے حق میں بہتر ہے اور اگر تم علم رکھتے ہو تو بہتر تمہارے حق میں یہی ہے کہ تم روزے رکھو۔“

وَقَالَ عَطَاءٌ: يُفْطِرُ مِنَ الْمَرَضِ كُلِّهِ كَمَا قَالَ اللَّهُ تَعَالَى. وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ فِي الْمَرْضِعِ وَالْحَامِلِ: إِذَا خَافْنَا عَلَى أَنْفُسِهِمَا أَوْ وَلَدِهِمَا نَفْطِرَانِ ثُمَّ نَقْضِيَانِ. وَأَمَّا الشَّيْخُ الْكَبِيرُ إِذَا لَمْ يُطْعِ الصِّيَامَ، فَقَدْ أَطْعَمَ أَنْسَ بَعْدَ مَا كَبَرَ عَامًا أَوْ عَامَيْنِ كُلَّ يَوْمٍ مِسْكِينًا خُبْرًا وَلَحْمًا وَأَفْطَرَ. قِرَاءَةُ الْعَامَةِ: ﴿بُطِيقُونَهُ﴾ وَهُوَ أَكْثَرُ.

عطاء بن ابی رباح نے کہا کہ ہر بیماری میں روزہ نہ رکھنا درست ہے۔ جیسا کہ عام طور پر اللہ تعالیٰ نے خود ارشاد فرمایا ہے۔ حسن بصری اور ابراہیم نخعی نے کہا کہ دودھ پلانے والی یا حاملہ کو اگر اپنی یا اپنے بیٹے کی جان کا خوف ہو تو وہ افطار کر لیں اور پھر اس کی قضا کر لیں لیکن بوڑھا ضعیف شخص جب روزہ نہ رکھ سکے تو وہ فدیہ دے۔ انس بن مالک رضی اللہ عنہ بھی جب بوڑھے ہو گئے تھے تو وہ ایک سال یا دو سال میں رمضان میں روزانہ ایک مسکین کو روٹی اور گوشت دیا کرتے تھے اور روزہ چھوڑ دیتے تھے۔ اکثر لوگوں نے اس آیت میں ”بطیقونہ“ پڑھا ہے (جو اطاق بطیق سے ہے)

تشریح: جس کے معنی یہ ہیں جو لوگ روزے کی طاقت نہیں رکھتے جیسے بوڑھا ضعیف بعض نے کہا کہ لفظ لا یہاں مقدر ہے۔ عطاء کے اثر کو عبدالرزاق نے مل کیا ہے۔ کہتے ہیں حضرت انس بن مالک رضی اللہ عنہ نے ایک سو تین یا ایک سو دس برس کی عمر پائی تھی۔

۴۵۰۵۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا رَوْحٌ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءٍ: سَمِعَ ابْنَ عَبَّاسٍ، يَقْرَأُ: ﴿وَعَلَى الَّذِينَ يُطَوَّقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾. قَالَ ابْنُ عَبَّاسٍ: لَيْسَتْ بِمَنْسُوجَةٍ، هُوَ الشَّيْخُ الْكَبِيرُ وَالْمَرْأَةُ الْكَبِيرَةُ لَا يَسْتَطِيعَانِ أَنْ يَصُومَا، فَلْيُطْعِمَا مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا.

(۴۵۰۵) مجھ سے اسحاق نے بیان کیا، انہوں نے کہا ہم کو روح نے خبر دی، انہوں نے کہا ہم سے زکریا بن اسحاق نے بیان کیا، انہوں نے کہا ہم سے عمرو بن دینار نے بیان کیا، ان سے عطاء نے اور انہوں نے عبداللہ بن عباس رضی اللہ عنہما سے سنا، وہ یوں قراءت کر رہے تھے: ”وَعَلَى الَّذِينَ يُطَوَّقُونَهُ (تفعل سے) فِدْيَةٌ طَعَامُ مِسْكِينٍ۔“ ابن عباس رضی اللہ عنہما نے کہا کہ یہ آیت منسوخ نہیں ہے۔ اس سے مراد بہت بوڑھا مرد یا بہت بوڑھی عورت ہے۔ جو روزے کی طاقت نہیں رکھتی ہو، انہیں چاہیے کہ ہر روزہ کے بدلے ایک مسکین کو کھانا کھلا دیں۔

تشریح: یہ ابن عباس رضی اللہ عنہما کا قول ہے اور اکثر علماء کہتے ہیں کہ یہ آیت منسوخ ہے اور ابتدائے اسلام میں یہی حکم ہوا تھا کہ جس کا جی چاہے روزہ رکھے جس کا جی چاہے فدیہ دے۔ پھر بعد میں آیت: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ (البقرہ: ۱۸۵) نازل ہوئی اور اس سے وہ بچھلی آیت منسوخ ہو گئی۔ البتہ جو شخص اتنا بوڑھا ہو جائے کہ روزہ نہ رکھ سکے اس کے لیے افطار کرنا اور فدیہ دینا جائز ہے۔

بَابُ قَوْلِهِ: **بَابُ: اللَّهُ تَعَالَى كَا فَرَمَانَ:**

”تم میں سے جو کوئی اس مہینے کو پائے اسے چاہئے کہ وہ مہینے بھر روزے رکھے۔“

بَابُ قَوْلِهِ: **﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾**

۴۵۰۶۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ قَرَأَ: ﴿فَذِيَّةٌ طَعَامُ مَسَاكِينَ﴾ قَالَ: هِيَ مَنْسُوخَةٌ. [راجع: ۱۹۴۹]

(۴۵۰۶) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبدالاعلیٰ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ انہوں نے یوں قرأت کی: ”ذیۃ (بغیر عوین) طعام مساکین“ بتلایا کہ یہ آیت منسوخ ہے۔

تشریح: یہی قول راجح ہے کیونکہ اگر ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ﴾ (۲/البقرہ: ۱۸۳) سے وہ لوگ مراد ہوتے جن کو روزے کی طاقت نہیں تو آگے یہ ارشاد کیوں ہوتا: ﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾ (۲/البقرہ: ۱۸۳) (وحدی)

۴۵۰۷۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ ابْنِ عَبْدِ اللَّهِ، عَنْ يَزِيدَ، مَوْلَى سَلَمَةَ بْنِ الْأَكْحَوَعِ عَنْ سَلَمَةَ، قَالَ: لَمَّا نَزَلَتْ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِذْيَةُ طَعَامٍ مَسْكِينٍ﴾ كَانَ مَنْ أَرَادَ أَنْ يَفْطِرَ وَيَفْتَدِيَ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَتَنَسَخَتْهَا. قَالَ أَبُو عَبْدِ اللَّهِ: مَاتَ بُكَيْرٌ قَبْلَ يَزِيدَ. [مسلم: ۲۶۸۵، ۲۶۸۸، ترمذی: ۷۹۸، نسائی: ۲۳۱۵]

(۴۵۰۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے بکر بن مضر نے بیان کیا، ان سے عمرو بن حارث نے، ان سے بکیر بن ابی عبد اللہ نے، ان سے سلمہ بن اکوع کے مولیٰ یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ جب یہ آیت نازل ہوئی: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِذْيَةُ طَعَامٍ مَسْكِينٍ﴾ تو جس کا جی چاہتا تھا روزہ چھوڑ دیتا تھا اور اس کے بدلے میں فدیہ دے دیتا تھا۔ یہاں تک کہ اس کے بعد والی آیت نازل ہوئی اور اس نے پہلی آیت کو منسوخ کر دیا۔ ابو عبد اللہ (امام بخاری) نے کہا کہ بکیر کا انتقال یزید سے پہلے ہو گیا تھا۔ بکیر جو یزید کے شاگرد تھے یزید سے پہلے ۱۲۰ھ میں وفات پا گئے تھے۔

تشریح: اور یزید بن ابی عبید زمرہ رہے ۱۲۶ھ یا ۱۲۷ھ میں ان کا انتقال ہوا اور یہی سبب تھا کہ کن بن ابراہیم امام بخاری رحمہ اللہ کے شیخ نے یزید بن ابی عبید کو پایا۔ امام بخاری رحمہ اللہ کی اکثر مثالیں احادیث اسی طریق سے مروی ہیں۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

”جائز کر دیا گیا ہے تمہارے لیے روزوں کی رات میں اپنی بیویوں سے مشغول ہونا۔ وہ تمہارے لیے لباس ہیں اور تم ان کے لیے لباس ہو، اللہ کو خبر ہو گئی کہ تم اپنے کو خیانت میں مبتلا کرتے رہتے تھے۔ پس اس نے تم پر رحمت سے توجہ فرمائی اور تم سے معاف کر دیا، سو اب تم ان سے ملو ملاؤ اور اسے تلاش کرو، جو اللہ نے تمہارے لیے لکھ دیا ہے۔“

تشریح: اس سے اولاد مراد ہے جو جماع کا اولین مقصد ہے نہ کہ صرف لذت نفسانی۔

۴۵۰۸۔ حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ: ح. وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَانَ، قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ

(۴۵۰۸) ہم سے عبید اللہ نے بیان کیا، انہوں نے کہا ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے اور ان سے براء رضی اللہ عنہ نے (دوسری سند) اور ہم سے احمد بن عثمان نے بیان کیا، ان سے شریح بن مسلمہ نے بیان کیا،

مَسْلَمَةَ قَالَ: حَدَّثَنِي إِبرَاهِيمُ بْنُ يُوْسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، قَالَ: لَمَّا نَزَلَ صَوْمُ رَمَضَانَ كَانُوا لَا يَقْرَبُونَ النِّسَاءَ رَمَضَانَ كُلَّهُ، وَكَانَ رِجَالٌ يَخُونُونَ أَنْفُسَهُمْ، فَأَنْزَلَ اللَّهُ: ﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ﴾ (الآية: [راجع: ۱۹۱۵])

کہا کہ مجھ سے ابراہیم بن یوسف نے بیان کیا، ان سے ان کے والد نے، ان سے ابواسحاق نے بیان کیا، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا کہ جب رمضان کے روزے کا حکم نازل ہوا تو مسلمان پورے رمضان اپنی بیویوں کے قریب نہیں جاتے تھے اور کچھ لوگوں نے اپنے کو خیانت میں مبتلا کر لیا تھا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی: ”اللہ تعالیٰ نے جان لیا کہ تم اپنے کو خیانت میں مبتلا کرتے رہتے تھے۔ پس اس نے تم پر رحمت سے توجہ فرمائی اور تم سے معاف کر دیا۔“

تشریح: خیانت سے مراد رات میں بیویوں سے ملاپ کر لینا ہے۔ بعد میں اس کی کھلے عام رات کو اجازت دے دی گئی۔

بَابُ قَوْلِهِ: بَابُ: اللّٰهُ تَعَالٰی کا فرمان:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾ إِلَى قَوْلِهِ: ﴿يَتَقُونَ﴾ الْعَاكِفُ: الْمُقِيمُ.

”کھاؤ اور پیو جب تک کہ تم پر صبح کی سفید دھاری رات کی سیاہ دھاری سے ممتاز نہ ہو جائے، پھر روزے کو رات (ہونے) تک پورا کرو اور بیویوں سے اس حال میں صحبت نہ کرو جب تم اعتکاف کیے ہو مسجدوں میں۔“ آخر آیت ”یتقون“ تک۔ عاکف بمعنی مقیم۔

۴۵۰۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ، قَالَ: أَخَذَ عَدِيَّ عَقْلًا أَيْضًا وَعَقْلًا أَسْوَدَ حَتَّى كَانَ بَعْضُ اللَّيْلِ نَظَرَ فَلَمْ يَسْتَبِيحْ، قَلَمًا أَصْبَحَ قَالَ: يَا رَسُولَ اللَّهِ اجْعَلْ تَحْتَ وَسَادَتِي. قَالَ: ((إِنَّ وَسَادَكَ إِذَا لَعَرِيضُ أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وَسَادَتِكَ)) [راجع: ۱۹۱۶]

۴۵۰۹ (۲۵۰۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے عامر شعبی نے عدی بن حاتم رضی اللہ عنہ سے، انہوں نے بیان کیا کہ انہوں نے ایک سفید دھاگا اور ایک سیاہ دھاگا لیا (اور سوتے وقت اپنے ساتھ رکھ لیا) جب رات کا کچھ حصہ گزر گیا تو انہوں نے اسے دیکھا، وہ دونوں میں تمیز نہیں ہوئی۔ جب صبح ہوئی تو عرض کیا: یا رسول اللہ! میں نے اپنے تنکے کے نیچے (سفید و سیاہ دھاگے رکھے ہوئے تھے اور کچھ نہیں ہوا) تو حضور ﷺ نے اس پر بطور مذاح کے فرمایا: ”پھر تو تمہارا تنکیہ بہت لمبا چوڑا ہو گا کہ صبح کا سفید خط اور سیاہ خط اس کے نیچے آ گیا تھا۔“

تشریح: عدی بن حاتم رضی اللہ عنہ آیت کا مطلب یہ سمجھ کر خطِ ابیض اور خطِ اسود سے حقیقت میں کالے اور سفید ڈورے مراد ہیں حالانکہ آیت میں کالی اور سفید دھاری سے رات کی تاریکی اور صبح کی روشنی مقصود ہے۔ سفید دھاری جب کھڑی ہوئی نظر آئے تو صبح کا ڈب ہے اور عرض میں جب یہ پچھل جاتے تو یہ صادق ہے۔

۴۵۱۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا (۲۵۱۰) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے جریر نے

بیان کیا، ان سے مطرف نے بیان کیا، ان سے شعبی نے بیان کیا اور ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! (آیت میں) **الْخَيْطُ الْأَبْيَضُ** اور **الْخَيْطُ الْأَسْوَدُ** سے کیا مراد ہے۔ کیا ان سے مراد دو دھاگے ہیں؟ حضور اکرم صلی اللہ علیہ وسلم نے فرمایا: ”تمہاری کھوپڑی پھر تو بڑی لمبی چوڑی ہوگی، اگر تم نے رات کو دو دھاگے دیکھے ہیں۔“ پھر فرمایا: ”ان سے مراد رات کی سیاہی اور صبح کی سفیدی ہے۔“

جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ؟ أَهَمَّا الْخَيْطَانِ؟ قَالَ: ((إِنَّكَ لَعَرِيضُ الْقَفَا إِنْ أَبْصَرْتَ الْخَيْطَيْنِ)). ثُمَّ قَالَ: ((لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ)). [راجع: ۱۹۱۶]

[نسائی: ۴۱۰، ۲۱۶۸]

تشریح: لفظی ترجمہ یوں ہے تیسرا پیچھے کی طرف سے بہت چڑا ہے یعنی گدی چوڑی ہے اکثر ایسا آدمی بے وقوف ہوتا ہے۔

(۴۵۱۱) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم سے ابو عسان محمد بن مطرف نے بیان کیا، انہوں نے کہا مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا، ان سے کہل بن سعد رضی اللہ عنہ نے بیان کیا کہ جب یہ آیت نازل ہوئی کہ **«كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ»** اور ”من الفجر“ کے الفاظ ابھی نازل نہیں ہوئے تھے تو کئی لوگ جب روزہ رکھنے کا ارادہ کرتے تو اپنے دونوں پاؤں میں سفید اور سیاہ دھاگا باندھ لیتے اور پھر جب تک وہ دونوں دھاگے صاف دکھائی دینے نہ لگ جاتے برابر کھاتے پیتے رہتے، پھر اللہ تعالیٰ نے ”من الفجر“ کے الفاظ اتارے تب ان کو معلوم ہوا کہ کالے دھاگے سے رات اور سفید دھاگے سے دن مراد ہے۔

٤٥١١- حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَانَ، مُحَمَّدُ بْنُ مُطَرِّفٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: وَأَنْزَلَتْ **«وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ»** وَلَمْ تَنْزِلْ **«مِنَ الْفَجْرِ»** وَكَانَ رِجَالٌ إِذَا أَرَادُوا الصَّوْمَ رَبَطَ أَحَدُهُمْ فِي رِجْلَيْهِ الْخَيْطَ الْأَبْيَضَ وَالْخَيْطَ الْأَسْوَدَ، وَلَا يَزَالُ يَأْكُلُ حَتَّى يَتَبَيَّنَ لَهُ رُؤْيَاهُمَا، فَأَنْزَلَ اللَّهُ بَعْدَهُ **«مِنَ الْفَجْرِ»** فَعَلِمُوا أَنَّمَا يَعْنِي اللَّيْلُ مِنَ النَّهَارِ. [راجع: ۱۹۱۷]

باب: ارشاد باری تعالیٰ:

”اور یہ تو کوئی بھی نیکی نہیں کہ تم گھروں میں ان کی پچھلی دیوار کی طرف سے آؤ۔ البتہ نیکی یہ ہے کہ کوئی شخص تقویٰ اختیار کرے اور گھروں میں ان کے دروازوں سے آؤ اور اللہ سے ڈرتے رہو تاکہ تم فلاح پا جاؤ۔“

(۴۵۱۲) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ان سے اسرائیل نے، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ جب لوگ جاہلیت میں احرام باندھ لیتے تو گھروں میں پیچھے کی طرف سے چھت پر چڑھ کر داخل ہوتے۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی کہ

«وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ»

٤٥١٢- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: كَانُوا إِذَا أَحْرَمُوا فِي الْجَاهِلِيَّةِ أَتَوْا الْبَيْتَ مِنْ ظُهُورِهِ، فَأَنْزَلَ اللَّهُ: **«وَلَيْسَ الْبِرُّ**

بَانَ تَاتُوا الْيُؤُتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ
اتَّقَى وَاتُوا الْيُؤُتَ مِنْ أَوْبَانِهَا [راجع: ۱۸۰۳] البتہ نیکی یہ ہے کہ کوئی شخص تقویٰ اختیار کرے اور گھروں میں ان کے
دروازے سے آؤ۔“

تشریح: عہد جاہلیت میں اہرام کے بعد اگر وہ کسی کی ضرورت ہوتی تو لوگ دروازوں سے داخل ہوتے، بلکہ پیچھے دیوار کی طرف سے آتے، اس پر
یہ آیت نازل ہوئی۔

بَابُ قَوْلِهِ: - باب: اللہ تعالیٰ کا فرمان:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ
الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ﴾

”اور ان کافروں سے لڑو، یہاں تک کہ فتنہ (شرک) باقی نہ رہ جائے اور
دین اللہ ہی کے لیے رہ جائے، سو اگر وہ باز آ جائیں تو سختی کسی پر بھی نہیں، بجز
(اپنے حق میں) ظلم کرنے والوں کے۔“

۴۵۱۳: حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا
عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ رَجُلَانِ فِي فِتْنَةٍ
ابْنُ الزُّبَيْرِ فَقَالَ: إِنَّ النَّاسَ ضَيَعُوا، وَأَنْتَ
ابْنُ عُمَرَ وَصَاحِبُ النَّبِيِّ ﷺ فَمَا يَمْنَعُكَ
أَنْ تَخْرُجَ؟ فَقَالَ: يَمْنَعُنِي أَنَّ اللَّهَ حَرَّمَ دَمَ
أَخِي. قَالَ: أَلَمْ يَقُلِ اللَّهُ: ﴿وَقَاتِلُوهُمْ حَتَّى
لَا تَكُونَ فِتْنَةً﴾ فَقَالَ: قَاتَلْنَا حَتَّى لَمْ نَكُنْ
فِتْنَةً وَكَانَ الدِّينُ لِلَّهِ، فَأَنْتُمْ تَرِيدُونَ أَنْ
تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً، وَيَكُونَ الدِّينُ
لِغَيْرِ اللَّهِ. [راجع: ۳۱۳۰]

(۳۵۱۳) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان
کیا، کہا ہم سے عبد اللہ عمری نے بیان کیا، ان سے نافع نے ابن عمر رضی اللہ عنہما سے
کہ ان کے پاس ابن عمر رضی اللہ عنہما کے فتنے کے زمانہ میں (جب ان پر حجاج
ظالم نے حملہ کیا اور مکہ کا محاصرہ کیا) دو آدمی (علاء بن عرار اور حبان سلمی)
آئے اور کہا کہ لوگ آپس میں لڑ کر تباہ ہو رہے ہیں۔ آپ عمر رضی اللہ عنہ کے
صاحبزادے اور رسول اللہ ﷺ کے صحابی ہیں پھر آپ کیوں خاموش ہیں؟
اس فساد کو رفع کیوں نہیں کرتے؟ ابن عمر رضی اللہ عنہما نے کہا کہ میری خاموشی کی وجہ
صرف یہ ہے کہ اللہ تعالیٰ نے میرے کسی بھی بھائی مسلمان کا خون مجھ پر حرام
قرار دیا ہے۔ اس پر انہوں نے کہا، کیا اللہ تعالیٰ نے یہ ارشاد نہیں فرمایا ہے کہ
”اور ان سے لڑو یہاں تک کہ فساد باقی نہ رہے۔“ ابن عمر رضی اللہ عنہما نے فرمایا: ہم
(قرآن کے حکم کے مطابق) لڑے ہیں، یہاں تک کہ فتنہ یعنی شرک و کفر
باقی نہیں رہا اور دین خالص اللہ کے لیے ہو گیا، لیکن تم لوگ چاہتے ہو کہ تم
اس لئے لڑو کہ فتنہ اور فساد پیدا ہو اور دین اسلام ضعیف ہو، کافروں کو جیت ہو
اور خدا کے برخلاف دوسروں کا حکم سنا جائے۔

۴۵۱۴: حَدَّثَنَا عُمَانُ بْنُ صَالِحٍ، قَالَ: عَنْ
ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي فَلَانٌ، وَحَنِيَّةُ
ابْنُ شَرِيحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو الْمَعَاذِيِّ:
أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ، حَدَّثَهُ عَنْ نَافِعٍ: أَنَّ

(۳۵۱۴) اور عثمان بن صالح نے زیادہ بیان کیا کہ ان سے عبد اللہ بن
وہب نے بیان کیا، انہیں فلاں شخص عبد اللہ بن ربیعہ اور حنیہ بن شریح نے
خبر دی، انہیں بکر بن عمرو معاذی نے، ان سے بکر بن عبد اللہ نے بیان کیا،
ان سے نافع نے کہ ایک شخص (حکیم) ابن عمر رضی اللہ عنہما کی خدمت میں حاضر

ہوا اور کہا: اے ابوعبدالرحمن! تم کو کیا ہو گیا ہے کہ تم ایک سال حج کرتے ہو اور ایک سال عمرہ اور اللہ عزوجل کے راستے میں جہاد میں شریک نہیں ہوتے۔ آپ کو خود معلوم ہے کہ اللہ تعالیٰ نے جہاد کی طرف کتنی رغبت دلائی ہے۔ ابن عمر رضی اللہ عنہما نے فرمایا: میرے بھتیجے! اسلام کی بنیاد پانچ چیزوں پر ہے۔ اللہ اور اس کے رسول پر ایمان لانا، پانچ وقت نماز پڑھنا، رمضان کے روزے رکھنا، زکوٰۃ دینا اور حج کرنا۔ انہوں نے کہا: اے ابوعبدالرحمن! کتاب اللہ میں جو اللہ تعالیٰ نے ارشاد فرمایا کیا آپ کو وہ معلوم نہیں ہے کہ ”مسلمان کی دو جماعتیں اگر آپس میں جنگ کریں تو ان میں صلح کراؤ۔“ اللہ تعالیٰ کے ارشاد ”إِلَىٰ أَمْرِ اللَّهِ“ تک۔ (اور اللہ تعالیٰ کا ارشاد کہ) ”ان سے جنگ کرو یہاں تک کہ فساد باقی نہ رہے۔“ ابن عمر رضی اللہ عنہما بولے کہ رسول اللہ ﷺ کے عہد میں ہم یہ فرض انجام دے چکے ہیں، اس وقت مسلمان بہت تھوڑے تھے، کافروں کا ہجوم تھا تو کافر لوگ مسلمانوں کا دین خراب کرتے تھے، کہیں مسلمانوں کو مار ڈالتے، کہیں تکلیف دیتے یہاں تک کہ مسلمان بہت ہو گئے، فتنہ جاتا رہا۔

رَجُلًا، أَمَىٰ ابْنُ عُمَرَ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ مَا حَمَلَكَ عَلَىٰ أَنْ تَحْجَّ عَامًا وَتَعْتَمِرَ عَامًا، وَتَتْرَكَ الْجِهَادَ فِي سَبِيلِ اللَّهِ، قَدْ عَلِمْتَ مَا رَغَبَ اللَّهُ فِيهِ؟ قَالَ: يَا ابْنَ أَخِي! بَنِي الْإِسْلَامَ عَلَىٰ خَمْسٍ: إِيْمَانٍ بِاللَّهِ وَرَسُولِهِ، وَالصَّلَاةِ الْخَمْسِ، وَصِيَامِ رَمَضَانَ، وَأَذَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ. قَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَا تَسْمَعُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا﴾ [الحجرات: ٩] ﴿إِلَىٰ أَمْرِ اللَّهِ﴾. ﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ﴾ قَالَ: فَعَلْنَا عَلَىٰ عَهْدِ رَسُولِ اللَّهِ ﷺ وَكَانَ الْإِسْلَامُ قَلِيلًا، فَكَانَ الرَّجُلُ يُفْتَنُ فِي دِينِهِ: إِمَّا قَتَلُوهُ، وَإِمَّا يُعَذِّبُوهُ، حَتَّىٰ كَثُرَ الْإِسْلَامُ فَلَمْ تَكُنْ فِتْنَةٌ.

[راجع: ۳۱۳۰]

(۴۵۱۵) پھر اس شخص نے پوچھا: اچھا یہ تو کہو کہ عثمان اور علی رضی اللہ عنہما کے باب میں تمہارا کیا اعتقاد ہے۔ انہوں نے کہا عثمان رضی اللہ عنہ کا قصور اللہ نے معاف کر دیا لیکن تم اس معافی کو اچھا نہیں سمجھتے ہو۔ اب رہے علی رضی اللہ عنہ تو وہ رسول اللہ ﷺ کے چچا زاد بھائی اور آپ کے داماد تھے اور ہاتھ کے اشارے سے بتلایا کہ یہ دیکھو ان کا گھر آنحضرت ﷺ کے گھر سے ملا ہوا ہے۔

٤٥١٥۔ قَالَ: فَمَا قَوْلُكَ فِي عَلِيٍّ وَعُثْمَانَ؟ قَالَ: أَمَّا عُثْمَانُ فَكَأَنَّ اللَّهَ عَفَا عَنْهُ، وَأَمَّا أَنْتُمْ فَكُفَرْتُمْ أَنْ يُعْفُوَ عَنْهُ، وَأَمَّا عَلِيٌّ فَأَبْنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَخَتَنُهُ. وَأَشَارَ بِبَيْدِهِ فَقَالَ: هَذَا بَيْتُهُ حَيْثُ تَرَوْنَهُ. [راجع: ۳۱۲۰]

[۳۷۰۴]

تشریح: خارجی مرد و حضرت عثمان رضی اللہ عنہ پر بہت طعن کرتے کہ وہ جنگ احد سے بھاگ نکلے تھے۔ حضرت علی رضی اللہ عنہ کو بھی اس وجہ سے برا جانے کہ وہ مسلمانوں سے لڑے۔ حضرت عبداللہ بن عمر رضی اللہ عنہما نے احسن طریق پر ان کا روکیا۔ اعتراض کرنے والا خارجی مرد و تھا اور آیات قرآنی کو بے گل پیش کرتا تھا۔ ایسے لوگ بہت ہیں جو بے گل آیات کا استعمال کر کے لوگوں کے لیے گمراہی کا سبب بنے ہیں۔ سچ ہے: ﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾ (البقرة: ۲۶)

باب: رب جلیل کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ﴾

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ہلاکت میں نہ ڈالو اور اچھے کام کرتے رہو۔ اللہ اچھے کام کرنے والوں کو پسند کرتا ہے۔ تہلکہ اور ہلاک کے ایک ہی معنی ہیں۔

۴۵۱۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا النَّضْرُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ، عَنْ حَظِيْفَةَ، ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ قَالَ: نَزَلَتْ فِي النَّفَقَةِ.

۴۵۱۶) ہم سے اسحاق نے بیان کیا، کہا ہم کو نضر نے خبر دی، ان سے شعبہ نے بیان کیا، ان سے سلیمان نے بیان کیا، انہوں نے ابواصل سے سنا اور ان سے حذیفہ رضی اللہ عنہ نے بیان کیا کہ ”اللہ تعالیٰ کی راہ میں خرچ کرتے رہو اور اپنے کو اپنے ہاتھوں سے ہلاکت میں نہ ڈالو۔“ اللہ کے راستے میں خرچ کرنے کے بارے میں نازل ہوئی تھی۔

تشریح: مطلب یہ ہے کہ بجلی کر کے اپنے آپ کو ہلاکت میں مت ڈالو۔ امام مسلم وغیرہ نے ابویوب انصاری رضی اللہ عنہ سے روایت کیا ہے کہ ایک مسلمان روم کے کافروں کی صف میں گھس گیا، لوگوں نے کہا اس نے اپنے آپ کو ہلاکت میں ڈالا۔ ابویوب رضی اللہ عنہ نے کہا آیت: ﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ (البقرہ: ۱۹۵) کا یہ مطلب نہیں ہے۔ یہ آیت ہم انصاریوں کے بارے میں اتاری جب مسلمان بہت ہو گئے تو ہم نے کہا اب ہم گھروں میں رہ کر اپنے مال اسباب درست کریں گے۔ اس وقت اللہ نے یہ آیت اتاری تو تہلکہ سے مراد گھروں میں رہنا اور جہاد چھوڑ دینا ہے۔ تفسیر ابن جریر میں ہے کہ ایک شخص لڑائی میں کافروں پر اکیلا حملہ آور ہو گیا اور مارا گیا، لوگ کہنے لگے اس نے اپنی جان ہلاکت میں ڈالی۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ﴾

”لیکن اگر تم میں سے کوئی بیمار ہو یا اس کے سر میں کوئی تکلیف ہو، اس پر ایک مسکین کا کھانا بطور فدیہ ضروری ہے۔“

۴۵۱۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قَالَ: قَعَدْتُ إِلَى كَعْبِ ابْنِ عُجْرَةَ فِي هَذَا الْمَسْجِدِ۔ يَغْنِي مَسْجِدَ الْكُوفَةِ۔ فَسَأَلْتُهُ عَنْ فِذْيَةٍ مِنْ صِيَامٍ فَقَالَ: حُمِلْتُ إِلَى النَّبِيِّ ﷺ وَالْقَمَلُ يَتَنَاوَرُ عَلَى وَجْهِهِ فَقَالَ: ((مَا كُنْتُ أَرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ شَاةً؟)) قُلْتُ: لَا. قَالَ: ((صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسْكِينٍ، لِكُلِّ مَسْكِينٍ نِصْفَ صَاعٍ مِنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ)). فَتَزَكَّتْ فِي خَاصَّةٍ وَهِيَ لَكُمْ

۴۵۱۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، ان سے عبد الرحمن بن اصہبانی نے، کہا میں نے عبد اللہ بن معقل سے سنا، انہوں نے بیان کیا کہ میں کعب بن عجرہ رضی اللہ عنہ کی خدمت میں اس مسجد میں حاضر ہوا، ان کی مراد کوفہ کی مسجد سے تھی اور ان سے روزے کے فدیہ کے متعلق پوچھا۔ انہوں نے بیان کیا کہ مجھے احرام میں رسول اللہ ﷺ کی خدمت میں لوگ لے گئے اور جوئیں (سر سے) میرے چہرے پر گر رہی تھیں، آپ نے فرمایا: ”میرا خیال یہ نہیں تھا کہ تم اس حد تک تکلیف میں مبتلا ہو گئے ہو تم کوئی بکری نہیں مہیا کر سکتے؟“ میں نے عرض کیا کہ نہیں۔ فرمایا: ”پھر تین دن کے روزے رکھ لو یا چھ مسکینوں کو کھانا کھلا دو، ہر مسکین کو آدھا صاع کھانا کھانا اور اپنا سر منڈوا لو۔“ کعب رضی اللہ عنہ نے کہا تو یہ آیت خاص میرے بارے میں نازل ہوئی تھی اور اس کا حکم تم سب کے لیے عام ہے۔

عامة. [راجع: ۱۸۱۴]

بَابُ قَوْلِهِ: حَقُّ تَعَالَى كَارِشَادُ:

﴿لَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ﴾ - ”تو پھر جو شخص عمرہ کوچ کے ساتھ ملا کر فائدہ اٹھائے۔“
 ۴۵۱۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، (۲۵۱۸) ہم سے مسدد نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے بیان کیا، ان سے ابو بکر عمران نے ان سے البور جاء نے بیان کیا اور ان سے عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: أَتَزَلْتُ آيَةَ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ لَمْ يَنْزِلْ فِي كِتَابِ اللَّهِ فَفَعَلْنَا مَا مَعَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، وَلَمْ يَنْزِلْ قُرْآنُ يُحَرِّمُهُ، وَلَكِنْ يَنْهَى عَنْهَا حَتَّى مَاتَ. قَالَ رَجُلٌ بَرَأِيَهُ مَا شَاءَ. [راجع: ۱۵۷۱] [مسلم: ۲۹۸۰] صاحب نے اپنے رائے سے جو چاہا کہہ دیا ہے۔

تشریح: ایک صاحب سے مراد حضرت عمر رضی اللہ عنہ ہیں، جن کی رائے تمتع کے خلاف تھی۔ حضرت عمران بن حصین رضی اللہ عنہ نے حضرت عمر رضی اللہ عنہ کے اس خیال کو ان کی رائے قرار دیا اور قرآن وحدیث کے خلاف اسے تسلیم نہیں کیا۔ اس سے مقلدین کو سبق لینا چاہیے۔ جب حضرت عمر رضی اللہ عنہ کی رائے جو خلفائے راشدین میں سے ہیں قرآن وحدیث کے خلاف تسلیم کے لائق نہ تھی تو دوسرے مجتہدین کس گنتی و شمار میں ہیں۔ ان کی رائے جو حدیث کے خلاف ہو تسلیم کے قابل نہیں ہے۔ خود ان ہی نے ایسی وصیت فرمائی ہے۔ لفظ تمتع سے حج تمتع مراد ہے۔

بَابُ قَوْلِهِ: اللَّهُ تَعَالَى كَا فَرْمَانُ:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾ - ”تمہیں اس بارے میں کوئی حرج نہیں کہ تم اپنے پروردگار کے فضل یعنی معاش کی تلاش کرو۔“

۴۵۱۹۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنِي أَبُو عِيْنَةَ، عَنْ عَمْرٍو، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ عُكَاظٌ وَمَجَنَّةٌ وَذُو الْمَجَازِ أَسْوَاقُ الْجَاهِلِيَّةِ فَتَأْتُمُوا أَنْ يَتَجَرَّوْا فِي الْمَوَاسِمِ فَتَزَلْتُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾ فِي مَوَاسِمِ الْحَجِّ. (۲۵۱۹) مجھ سے محمد نے بیان کیا، کہا کہ مجھے ابن عیینہ نے خبر دی، انہیں عمرو نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ عکاظ، مجنہ اور ذوالحجاز زمانہ جاہلیت کے بازار (میلے) تھے، اس لیے (اسلام کے بعد) موسم حج میں صحابہ رضی اللہ عنہم نے وہاں کاروبار کو براسمجھا تو آیت نازل ہوئی کہ ”تمہیں اس بارے میں کوئی حرج نہیں کہ تم اپنے پروردگار کے یہاں سے تلاش معاش کرو۔“ یعنی موسم حج میں تجارت کے لیے مذکورہ منڈیوں میں جاؤ۔

[راجع: ۱۷۷۰]

تشریح: تجارت کو بطور شغل اختیار کرنا لغت ہے۔ وہ تجارت مراد ہے جس میں بندہ اللہ سے غافل ہو جائے اور رزق حلال کو فضل اللہ قرار دیا گیا ہے، حتیٰ کہ موسم حج میں بھی اس کے لیے حکم دیا گیا ہے۔ جس سے تجارت کی اہمیت بہت زیادہ ثابت ہوتی ہے۔

بَابُ قَوْلِهِ: فَرْمَانُ اللَّهِ:

﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ - ”پھر تم بھی وہاں جا کر لوٹ آؤ جہاں سے لوگ لوٹ آتے ہیں۔“

۴۵۲۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَارِثٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يَسْمُونَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَاتٍ، فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ، ثُمَّ يَقِفُ بِهَا، ثُمَّ يُفِيضُ مِنْهَا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [راجع: ۱۶۶۵] [مسلم: ۲۹۵۴؛ ابوداؤد: ۱۹۱۰؛ نسائی: ۳۰۱۲]

(۳۵۲۰) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے محمد بن حازم نے بیان کیا، ان سے ہشام نے بیان کیا، ان سے ان کے والد نے اور ان سے ام المومنین عائشہ صدیقہ رضی اللہ عنہا نے کہ قریش اور ان کے طریقے کی پیروی کرنے والے عرب (حج کے لیے) مزدلفہ میں ہی وقوف کیا کرتے تھے، اس کا نام انہوں نے ”الحمس“ رکھا تھا اور باقی عرب عرفات کے میدان میں وقوف کرتے تھے۔ پھر جب اسلام آیا تو اللہ تعالیٰ نے اپنے نبی کریم ﷺ کو حکم دیا کہ آپ عرفات میں آئیں اور وہیں وقوف کریں اور پھر وہاں سے مزدلفہ آئیں۔ آیت: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ سے یہی مراد ہے۔

تشریح: قریش کو بھی عرفات میں وقوف کا حکم دیا گیا۔ الحمس کے معنی دین میں بکے اور سخت کے ہیں۔ ان لوگوں کا خیال یہ تھا کہ ہم قریش حرم کے خادم ہیں۔ حرم کی سرحد سے ہم باہر نہیں جاتے۔ عرفات محل میں ہے یعنی حرم کی سرحد سے باہر ہے۔ قریش کے اس غلط خیال کی اصلاح کی گئی اور سب کے لیے عرفات ہی کا وقوف واجب قرار پایا۔

۴۵۲۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: يَطُوفُ الرَّجُلُ بِالْبَيْتِ مَا كَانَ حَلَالًا حَتَّى يَهْلَ بِالْحَجِّ، فَإِذَا رَكِبَ إِلَى عَرَفَةَ فَمَنْ تَسَرَّ لَهُ هَذِيهٌ مِنَ الْإِبِلِ أَوْ الْبَقَرِ أَوْ الْغَنَمِ، مَا تَسَرَّ لَهُ مِنْ ذَلِكَ أَيْ ذَلِكَ شَاءَ، غَيْرَ إِنْ لَمْ يَتَسَرَّ لَهُ فَعَلَيْهِ ثَلَاثَةُ أَيَّامٍ فِي الْحَجِّ، وَذَلِكَ قَبْلَ يَوْمِ عَرَفَةَ، فَإِنْ كَانَ آخِرَ يَوْمٍ مِنَ الْأَيَّامِ الثَّلَاثَةِ يَوْمَ عَرَفَةَ فَلَا جُنَاحَ عَلَيْهِ، ثُمَّ لِيَنْطَلِقَ حَتَّى يَقِفَ بِعَرَفَاتٍ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ يَكُونَ الظَّلَامُ، ثُمَّ لِيَذْفَعُوا مِنْ عَرَفَاتٍ إِذَا أَفَاضُوا مِنْهَا حَتَّى يَلْعُغُوا جَمْعًا الَّذِي يَتَبَرَّرُ

(۳۵۲۱) مجھ سے محمد بن ابی بکر نے بیان کیا، انہوں نے کہا ہم سے فضیل بن سلیمان نے بیان کیا، انہوں نے کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، انہوں نے کہا مجھ کو کریب نے خبر دی اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ (جو کوئی تمتع کرے عمرہ کر کے احرام کھول ڈالے وہ) جب تک حج کا احرام نہ باندھے بیت اللہ کا نفل طواف کرتا رہے۔ جب حج کا احرام باندھے اور عرفات جانے کو سوار ہو تو حج کے بعد جو قربانی ہو سکے وہ کرے، اونٹ ہو یا گائے یا بکری، ان تینوں میں سے جو ہو سکے اگر قربانی میسر نہ تو تین روزے حج کے دنوں میں رکھے۔ عرفہ کے دن سے پہلے اگر آخری روزہ عرفہ کے دن آجائے تب بھی کوئی قباحت نہیں شہر مکہ سے چل کر عرفات کو جائے وہاں عصر کی نماز سے رات کی تاریکی ہونے تک ٹھہرے، پھر عرفات سے اس وقت لوٹے جب دوسرے لوگ لوٹیں اور سب لوگوں کے ساتھ رات مزدلفہ میں گزارے اور اللہ کی یاد اور تکبیر اور تہلیل بہت کرتا رہے صبح ہونے تک۔ صبح کو لوگوں کے ساتھ مزدلفہ سے منیٰ لوٹے جیسے اللہ نے فرمایا: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ یعنی ننگریاں مارنے

تک اسی طرح اللہ کو یاد و تکبیر و تہلیل کرتے رہو۔

يٰۤاَيُّهَا النَّاسُ اذْكُرُوا اللّٰهَ كَثِيْرًاؕ اَوْ اٰخِرُوْا
التَّكْوِيْنَ وَالْهَلِيْلَ قَبْلَ اَنْ تُصْبِحُوْا ثُمَّ
اٰفِيْضُوْاؕ فَاِنَّ النَّاسَ كَانُوْا يُفِيْضُوْنَؕ وَقَالَ
اللّٰهُ: ﴿ثُمَّ اٰفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ
وَاسْتَغْفِرُوْا اللّٰهَ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ﴾ حَتّٰى
تَرْمُوْا الْجَمْرَةَ.

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور کچھ ان میں ایسے ہیں جو کہتے ہیں کہ اے ہمارے پروردگار! ہم کو دنیا میں بہتری دے اور آخرت میں بھی بہتری دے اور ہم کو دوزخ کے عذاب سے بچانا۔“

﴿وَمِنْهُمْ مَنْ يَقُوْلُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

(۴۵۲۲) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، ان سے عبد العزیز نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ دعا کرتے تھے: ”اے ہمارے رب! ہم کو دنیا میں بھی بہتری دے اور آخرت میں بھی بہتری دے اور ہم کو دوزخ کے عذاب سے بچا۔“

۴۵۲۲۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ
النَّوَّارِثِ، عَنْ عَبْدِ الْعَزِيْزِ، عَنْ اَنَسِ بْنِ
كَانَ النَّبِيُّ ﷺ يَقُوْلُ: ((اللّٰهُمَّ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ)). (طرفة: [۶۳۸۹] [ابوداؤد: ۱۵۱۹])

تشریح: یہ دعا بڑی اہمیت رکھتی ہے۔ جسے بکثرت پڑھنا دین اور دنیا میں بہت سی برکتوں کا ذریعہ ہے۔ قرآن مجید میں اس سے پہلے کچھ ایسے لوگوں کا ذکر ہے جو جہنم میں خالی دنیاوی مفاد کی دعائیں کرتے اور آخرت کو بالکل بھول جاتے تھے۔ مسلمانوں کو یہ دعا سکھانی گئی کہ وہ دنیا کے ساتھ آخرت کی بھی بھلائی مانگیں۔ آیت کا شان نزول یہی ہے۔ عرفات میں بھی زیادہ تر اس دعا کی فضیلت ہے۔

باب: رب تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”حالانکہ وہ بہت ہی سخت قسم کا جھگڑا لو ہے۔“ عطاء نے کہا کہ اللہ تعالیٰ کے ارشاد ”وَيَهْلِكُ النَّحْرُ وَالنَّسْلُ“ میں نسل سے مراد جانور ہے۔

﴿وَهُوَ اَللّٰهُ الْخَصَمُ﴾ وَقَالَ عَطَاءٌ: ﴿النَّسْلُ﴾
الْحَيَوَانُ.

(۴۵۲۳) ہم سے قبیصہ بن عتبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ان سے ابن جریج نے، ان سے ابن ابی ملیکہ نے اور ان سے عائشہ رضی اللہ عنہا نے نبی کریم ﷺ سے کہ ”اللہ تعالیٰ کے نزدیک سب سے زیادہ ناپسندیدہ شخص وہ ہے جو سخت جھگڑا ہو۔“ اور عبد اللہ (بن ولید عدنی) نے بیان کیا کہ ہم سے سفیان ثوری نے بیان کیا، مجھ سے ابن جریج نے بیان کیا، ان سے ابن ابی ملیکہ نے، ان سے عائشہ رضی اللہ عنہا نے اور ان سے

۴۵۲۳۔ حَدَّثَنَا قَبِيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ،
عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ
عَائِشَةَ، تَرْفَعُهُ قَالَ: ((اَبْغَضُ الرِّجَالِ اِلَى
اللّٰهِ الْاَلَكُ الْخَصِمُ)). وَقَالَ عَبْدُ اللّٰهِ: حَدَّثَنَا
سُفْيَانٌ حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ ابْنِ أَبِي
مُلَيْكَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

[راجعہ: ۲۴۵۷] نبی کریم ﷺ نے فرمایا (وہی حدیث جو اوپر گزری)۔

تشریح: امام بخاری رحمہ اللہ نے عبداللہ بن ولید کی سند اس لیے بیان کی کہ اس میں حدیث کے مرفوع ہونے کی صراحت ہے۔ یہ سفیان ثوری رحمہ اللہ کی جامع میں موصول ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا ارشاد:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ النَّسَاءِ وَالصَّرَاءِ﴾ إِلَى «قَرِيبٍ»

”کیا تم یہ گمان رکھتے ہو کہ جنت میں داخل ہو جاؤ گے۔ حالانکہ ابھی تم کو ان لوگوں جیسے حالات پیش نہیں آئے جو تم سے پہلے گزر چکے ہیں، انہیں تنگی اور سختی پیش آئی، آخر آیت تک۔“

۴۵۲۴۔ حَدَّثَنَا إِسْرَاهِيلُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: «حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا» خَفِيفَةً، ذَهَبَ بِهَا هُنَاكَ، وَتَلَا: «حَتَّى يَقُولَ الرُّسُلُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ» فَلَقِيتُ عُرْوَةَ ابْنَ الزُّبَيْرِ فَذَكَرْتُ لَهُ ذَلِكَ.

(۳۵۲۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، ان سے ابن جریر نے بیان کیا، کہا کہ میں نے ابن ابی ملیکہ سے سنا، بیان کیا کہ ابن عباس رضی اللہ عنہما سورہ یوسف کی آیت «حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا» (میں کذبوا کو ذال کی) تخفیف کے ساتھ قرأت کیا کرتے تھے، آیت کا جو مفہوم وہ مراد لے سکتے تھے لیا، اس کے بعد یوں تلاوت کرتے: «حَتَّى يَقُولَ الرُّسُلُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ» پھر میری ملاقات عروہ بن زبیر سے ہوئی تو میں نے ان سے ابن عباس رضی اللہ عنہما کی تفسیر کا ذکر کیا۔

۴۵۲۵۔ فَقَالَتْ: عَائِشَةُ: مَعَاذَ اللَّهِ، وَاللَّهِ مَا وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَيْءٍ قَطُّ إِلَّا عَلِمَ أَنَّهُ كَائِنٌ قَبْلَ أَنْ يَمُوتَ، وَلَكِنْ لَمْ تَزَلِ الْبَلَاءُ بِالرُّسُلِ حَتَّى خَافُوا أَنْ يَكُونُوا مِنْ مَعَهُمْ يَكْذِبُونَ، فَكَانَتْ تَقْرَأُ: «وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ النَّسَاءِ وَالصَّرَاءِ» إِلَى «قَرِيبٍ» مَنقَلَةً. [راجعہ: ۳۳۸۹]

(۳۵۲۵) انہوں نے بیان کیا کہ عائشہ رضی اللہ عنہا تو کہتی تھیں: اللہ کی پناہ! اللہ کی قسم! اللہ اور اس کے رسول نے کبھی بھی کسی چیز کا وعدہ نہیں کیا مگر اس کو جانتے ہیں کہ مرنے سے پہلے ضرور پورا ہوگا۔ بات یہ ہے کہ پیغمبروں کی آزمائش برابر ہوتی رہی ہے۔ (مدد آنے میں اتنی دیر ہوئی) کہ پیغمبر ڈر گئے۔ ایسا نہ ہو ان کی امت کے لوگ ان کو جھوٹا سمجھ لیں تو عائشہ رضی اللہ عنہا اس آیت کو یوں پڑھتی تھیں: «وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمُ النَّسَاءِ وَالصَّرَاءِ» (ذال کو تشدید کے ساتھ)۔

تشریح: تو مطلب یہ ہوگا کہ نبیوں کو یہ ڈر ہوا کہ ان کی امت کے لوگ ان کو جھوٹا کہیں گے۔ مشہور قراءت تخفیف کے ساتھ ہے۔ اس صورت میں بعض نے یوں معنی کیے ہیں کہ ان کی قوم کے لوگ یہ سمجھ کر پیغمبروں سے جو وعدہ کیا تھا وہ غلط تھا حالانکہ پیغمبروں کو اللہ کے وعدہ میں شک و شبہ نہیں ہوا کرتا وہ بہت بخت ایمان اور یقین والے ہوتے ہیں۔

بَابُ قَوْلِهِ تَعَالَى:

بَابُ: اللہ تعالیٰ کا ارشاد:

﴿وَنَسَاؤُكُمْ خِرَافٌ لَكُمْ فَأْتُوا حَرْثَكُمْ﴾ إِلَى

”تمہاری بیویاں تمہاری بھیت ہیں، سو تم اپنے کھیت میں آؤ جس طرح ہے

سِتْمٌ وَقَدْ مَوَّا لَأَنفُسِكُمْ﴾ الْآیَةُ.

۴۵۲۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ إِذَا قَرَأَ الْقُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَفْرُغَ مِنْهُ، فَأَخَذْتُ عَلَيْهِ يَوْمًا، فَقَرَأَ سُورَةَ الْبَقَرَةِ حَتَّى انْتَهَى إِلَى مَكَانٍ قَالَ: تَذَرِي فِيْمَا أَنْزَلْتُ؟ قُلْتُ: لَا. قَالَ: نَزَلْتُ فِي كَذَا وَكَذَا. ثُمَّ مَضَى. [طرفہ فی: ۴۵۲۷]

چاہو اور اپنے حق میں آخرت کے لیے کچھ نیکیاں کرتے رہو۔“ (۳۵۲۶) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو نضر بن شمیل نے خبر دی، کہا ہم کو عبد اللہ بن عون نے خبر دی، ان سے نافع نے بیان کیا کہ جب ابن عمر رضی اللہ عنہما قرآن پڑھتے تو اور کوئی لفظ زبان پر نہیں لاتے یہاں تک کہ تلاوت سے فارغ ہو جاتے۔ ایک دن میں (قرآن مجید کے) ان کے سامنے بیٹھ گیا اور انہوں نے سورہ بقرہ کی تلاوت شروع کی، جب اس آیت ﴿نَسَاؤُكُمْ حَرْثٌ لَّكُمْ﴾ پر پہنچے تو فرمایا: معلوم ہے یہ آیت کس کے بارے میں نازل ہوئی تھی؟ میں نے عرض کیا کہ نہیں، فرمایا کہ فلاں فلاں چیز (یعنی عورت سے پیچھے کی طرف سے جماع کرنے کے بارے میں) نازل ہوئی تھی اور پھر تلاوت کرنے لگے۔

۴۵۲۷۔ وَعَنْ عَبْدِ الصَّمَدِ، حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، ﴿فَاتُوا حَرْثَكُمْ أَنِّي سِتْمٌ﴾ قَالَ: يَأْتِيهَا فِي رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِيهِ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ. [راجع: ۴۵۲۶]

(۳۵۲۷) اور عبد الصمد بن عبد الوارث سے روایت ہے، ان سے ان کے والد نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ آیت ”سو تم اپنی بھتیجی میں آؤ جس طرح چاہو۔“ کے بارے میں فرمایا کہ (پیچھے سے بھی) آ سکتا ہے۔ اور اس حدیث کو محمد بن یحییٰ بن سعید قطان نے بھی اپنے والد سے، انہوں نے عبید اللہ سے، انہوں نے نافع سے اور انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے روایت کیا ہے۔

تشریح: آیت مذکورہ میں ﴿أَنِّي سِتْمٌ﴾ سے مراد یہ ہے کہ جس طرح چاہو لانا کر، بٹھا کر کھڑا کر کے اپنی عورت سے جماع کر سکتے ہو۔ لفظ حَرْثٌ (بھتیجی) بتا رہا ہے کہ اس سے وطنی الدبر مراد نہیں ہے کیونکہ دبر بھتیجی نہیں ہے۔ یہ آیت یہودیوں کی تردید میں نازل ہوئی جو کہا کرتے تھے کہ عورت سے اگر شرمگاہ میں پیچھے سے جماع کیا جائے تو لڑکا بھینکا پیدا ہوتا ہے جن لوگوں نے اس آیت سے وطنی الدبر کا جواز نکالا ہے ان کا یہ استدلال صحیح نہیں۔ دبر میں جماع کرنے والوں پر اللہ کی لعنت ہوتی ہے۔ ترمذی نے ابن عباس رضی اللہ عنہما سے نکالا ہے کہ اللہ اس شخص کی طرف نظر رحمت نہیں کرے گا جو کسی مرد یا عورت سے دبر میں جماع کرے۔ یہ فعل بہت کندہ اور خلاف انسانیت بھی ہے۔ اللہ پاک ہر مسلمان کو ایسے برے کام سے بچائے۔ آمین

۴۵۲۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرًا قَالَ: كَانَتْ الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَحْوَلَ. فَتَزَلَّتْ: ﴿نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنِّي سِتْمٌ﴾.

(۳۵۲۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے محمد بن منکدر نے اور انہوں نے جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ یہودی کہتے تھے کہ اگر عورت سے ہم بستی کے لیے کوئی پیچھے سے آئے گا تو بچہ بھینکا پیدا ہوگا۔ اس پر یہ آیت نازل ہوئی کہ ”تمہاری بیویاں تمہاری بھتیجی ہیں، سو اپنے کھیت میں آؤ جدھر سے چاہو۔“

[مسلم: ۳۵۲۶، ابوداؤد: ۲۱۶۳]

تشریح: مراد یہ ہے کہ لیٹے، بیٹھے، کھڑے جس طرح چاہو اپنی بیویوں سے جماع کر سکتے ہو۔ دیر میں جماع کرنا شرعاً قطعاً حرام ہے اور خلاف انسانیت۔ یہ ایسا فعل ہے کہ جس کی مذمت میں بہت سی احادیث وارد ہیں۔ قوم لوط کا یہ فعل تھا کہ وہ لڑکوں سے بھلی کرتے تھے۔ اللہ تعالیٰ نے ان پر ایسا عذاب نازل کیا کہ ان کی بستیوں کو تہ دہلا کر دیا اور ایسے بدکاروں کے لیے ان کو عبرت بنا دیا۔ آج بھی بہت سے لوگ ایسی خبیث عادت میں مبتلا ہو کر لعنت خداوندی کے مستحق ہو رہے ہیں۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنُ أَجْلِهِنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾
 تشریح: اس آیت کا شان نزول حدیث ذیل میں مذکور ہے۔
 ”اور جب تم عورتوں کو طلاق دے دو اور پھر وہ اپنی مدت کو پہنچ جائیں تو تم انہیں اس سے مت روکو کہ وہ اپنے پہلے شوہر سے پھر نکاح کر لیں۔“

(۴۵۲۹) ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے ابو عامر عقدی نے بیان کیا، کہا ہم سے عباد بن راشد نے بیان کیا، کہا ہم سے حسن نے بیان کیا، کہا کہ مجھ سے معقل بن یسار رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ میری ایک بہن تھیں۔ ان کو ان کے اگلے خاوند نے نکاح کا پیغام دیا (دوسری سند) اور ابراہیم بن طہمان نے بیان کیا، ان سے یونس نے، ان سے امام حسن بصری نے اور ان سے معقل بن یسار رضی اللہ عنہ نے بیان کیا (تیسری سند) اور امام بخاری نے کہا کہ ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے یونس نے بیان کیا اور ان سے امام حسن بصری نے کہ معقل بن یسار رضی اللہ عنہ کی بہن کو ان کے شوہر نے طلاق دے دی تھی لیکن جب عدت گزر گئی اور طلاق بائن ہو گئی تو انہوں نے پھر ان کے لیے پیغام نکاح بھیجا۔ معقل رضی اللہ عنہ نے اس پر انکار کیا (مگر عورت چاہتی تھی) تو یہ آیت نازل ہوئی کہ ”تم انہیں اس سے مت روکو کہ وہ اپنے پہلے شوہر سے دوبارہ نکاح کریں۔“

۴۵۲۹۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، قَالَ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ، قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ، قَالَ: كَانَتْ لِي أُخْتُ تُحْطَبُ إِلَيَّ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ إِبْرَاهِيمُ عَنْ يُونُسَ، عَنْ الْحَسَنِ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ، عَنْ الْحَسَنِ، أَنَّ أُخْتَ مَعْقِلِ بْنِ يَسَارٍ طَلَّقَهَا زَوْجَهَا، فَتَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهُ، فَحَطَبَهَا فَأَبَى مَعْقِلٌ، فَتَرَكَتْ: ﴿فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾ [اطرافہ فی: ۵۱۳۰، ۵۳۳۰، ۵۳۳۱] [ابوداؤد: ۲۰۸۷؛ ترمذی: ۲۹۸۱]

تشریح: یعنی عورتیں اگر اپنے اگلے خاوندوں سے نکاح کرنا چاہیں تو ان کو مت روکو۔ آیت میں مخاطب عورتوں کے دلیا ہیں۔ ابراہیم بن طہمان کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب النکاح میں دخل کیا ہے۔ وہیں معقل رضی اللہ عنہ کی بہن اور اس کے خاوند کا نام بھی مذکور ہے۔ حکم مذکورہ طلاق رجعی کے لیے ہے اور طلاق بائن کے لیے بھی جبکہ شرعی حلالہ کے بعد عورت پہلے خاوند سے نکاح کرنا چاہے تو اسے روکنا نہ چاہیے، از خود حلالہ کرنے کے کرانے والوں پر اللہ کی لعنت ہوئی ہے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾
 ”اور تم میں سے جو لوگ وفات پا جائیں اور بیویاں چھوڑ جائیں تو وہ بیویاں

يَتَرَبَّصْنَ بَأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ﴿٤٥٣٠﴾ إِلَى: ﴿بِمَا تَعْمَلُونَ خَيْرٌ﴾ يَعْقُونَ يَهْبَنُ. اپنے آپ کو چار مہینے اور دس دن تک روکے رکھیں۔ آخر آیت ”بِمَا تَعْمَلُونَ خَيْرٌ“ تک۔ یعقون بمعنی بھین (یعنی بہہ کر دیں بخش دیں)۔

تشریح: پہلے شروع اسلام میں یہ حکم ہوا کہ لوگ مرتے وقت اپنی بیویوں کے لیے ایک سال گھر میں رکھنے اور ان کو نان و نفقہ دینے کی وصیت کر جائیں، پھر اس کے بعد دوسری آیت چار مہینے دس دن عدت کی اتاری اور پہلا حکم منسوخ ہو گیا۔

٤٥٣٠۔ حَدَّثَنِي أُمِّيَّةٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، قَالَ ابْنُ الزُّبَيْرِ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ: ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: قَدْ نَسَخْتُهَا الْآيَةَ الْأُخْرَى فَلِمَ تَكْتُبُهَا أَوْ تَدْعُهَا؟ قَالَ: يَا ابْنَ أَخِي! لَا أُغَيِّرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ. [طرفہ فی: ٤٥٣٦]

(۴۵۳۰) ہم سے امیہ بن بصرہ نے بیان کیا، کہا ہم سے یزید بن زریع نے، ان سے حبیب نے، ان سے ابن ابی ملیکہ نے، ابن الزبیر نے، ان سے ابن ابی ملیکہ نے اور ان سے عبد اللہ بن زبیر رضی اللہ عنہما نے بیان کیا کہ میں نے آیت ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ﴾ یعنی ”اور تم میں سے جو لوگ وفات پا جاتے ہیں اور بیویاں چھوڑ جاتے ہیں“ کے متعلق عثمان رضی اللہ عنہ سے عرض کیا کہ اس آیت کو دوسری آیت نے منسوخ کر دیا ہے۔ اس لیے آپ اسے (صحف میں) نہ لکھیں یا (یہ کہا کہ) نہ رہتے دیں۔ اس پر عثمان رضی اللہ عنہ نے کہا: بیٹے! میں (قرآن کا) کوئی حرف اس کی جگہ سے نہیں ہٹا سکتا۔

تشریح: منسوخ ہونے کی تفصیل یہ ہے کہ بعض آیات حکم اور تلاوت دونوں طرح سے منسوخ ہو گئی ہیں۔ ان کو قرآن شریف میں درج نہیں کیا گیا اور کچھ آیات ایسی ہیں کہ ان کا حکم باقی ہے اور تلاوت منسوخ ہے، بعض ایسی ہیں جن کا حکم منسوخ ہے اور تلاوت باقی ہے۔ حضرت عثمان رضی اللہ عنہ کی مراد ان ہی آیات سے تھی جن کو تلاوت کے لیے باقی رکھا گیا اور حکم کے لحاظ سے وہ منسوخ ہو چکی ہیں۔

٤٥٣١۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا شَيْبَلٌ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُّ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فَأَنْزَلَ اللَّهُ: ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ﴾ قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً، إِنْ شَاءَتْ سَكَنَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ.

(۴۵۳۱) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، کہا ہم سے شبیل بن عبادہ نے بیان کیا، ان سے ابن ابی نجیح نے اور ان سے مجاہد نے آیت ”اور تم میں سے جو لوگ وفات پا جاتے ہیں اور بیویاں چھوڑ جاتے ہیں“ کے بارے میں (زمانہ جاہلیت کی طرح) کہا کہ عدت (یعنی چار مہینے دس دن کی) تھی جو شوہر کے گھر عورت کو گزارنی ضروری تھی۔ پھر اللہ تعالیٰ نے یہ آیت نازل کی ”اور جو لوگ تم میں سے وفات پا جائیں اور بیویاں چھوڑ جائیں ان کو چاہیے کہ اپنی بیویوں کے حق میں نفع اٹھانے کی وصیت (کر جائیں) کہ وہ ایک سال تک گھر سے نہ نکالی جائیں، لیکن اگر وہ (خود) نکل جائیں تو کوئی گناہ تم پر نہیں۔ اگر وہ دستور کے موافق اپنے لیے کوئی کام کریں۔“ فرمایا کہ اللہ تعالیٰ نے عورت کے لیے سات مہینے اور بیس دن وصیت کے قرار دیئے کہ اگر وہ اس مدت میں

چاہے تو اپنے لیے وصیت کے مطابق (شوہر کے گھر میں ہی) ٹھہرے اور اگر چاہے تو کہیں اور چلی جائے کہ اگر ایسی عورت کہیں اور چلی جائے تو تمہارے حق میں کوئی گناہ نہیں۔ پس عدت کے ایام تو وہی ہیں جنہیں گزارش کرنا اس پر ضروری ہے (یعنی چار مہینے دس دن) شبل نے کہا: ابن ابی نجیح نے مجاہد سے ایسا ہی نقل کیا ہے اور عطاء بن ابی رباح نے کہا کہ ابن عباس رضی اللہ عنہما نے کہا: اس آیت نے اس رحم کو منسوخ کر دیا کہ عورت اپنے خاوند کے گھر کے پاس عدت گزارے۔ اس آیت کی رو سے عورت کو اختیار ملا جہاں چاہے وہاں عدت گزارے اور اللہ پاک کے قول ”غیر اخرج“ کا یہی مطلب ہے۔ عطاء نے کہا: عورت اگر چاہے تو اپنے خاوند کے گھر والوں میں عدت گزارے اور خاوند کی وصیت کے موافق اسی کے گھر میں رہے اور اگر چاہے تو وہاں سے نکل جائے کیونکہ اللہ تعالیٰ نے فرمایا: ”اگر وہ نکل جائیں تو دستور کے موافق اپنے حق میں جو بات کریں اس میں کوئی گناہ تم پر نہ ہوگا۔“ عطاء نے کہا کہ پھر میراث کا حکم نازل ہوا جو سورہ نساء میں ہے اور اس نے (عورت کے لیے) گھر میں رکھنے کے حکم کو منسوخ قرار دیا۔ اب عورت جہاں چاہے عدت گزار سکتی ہے۔ اسے مکان کا خرچہ دینا ضروری نہیں اور محمد بن یوسف نے روایت کیا، ان سے ورقاء بن عمرو نے بیان کیا، ان سے ابن ابی نجیح نے اور ان سے مجاہد نے، یہی قول بیان کیا اور ورقاء نے ابن ابی نجیح سے نقل کیا، ان سے عطاء بن ابی رباح نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ اس آیت نے صرف شوہر کے گھر میں عدت کے حکم کو منسوخ قرار دیا ہے۔ اب وہ جہاں چاہے عدت گزار سکتی ہے۔ جیسا کہ اللہ تعالیٰ کے ارشاد ”غیر اخرج“ وغیرہ سے ثابت ہے۔

(۴۵۳۲) ہم سے حبان بن موسیٰ مروزی نے بیان کیا، کہ ہم سے عبد اللہ بن مبارک نے، کہا ہم کو عبد اللہ بن حبان نے خبر دی، ان سے محمد بن سیرین نے بیان کیا کہ میں انصاری ایک مجلس میں حاضر ہوا۔ بڑے بڑے انصاری وہاں موجود تھے اور عبد الرحمن بن ابی لیلیٰ بھی موجود تھے۔ میں نے وہاں سبیحہ بنت حارث کے باب سے متعلق عبد اللہ بن عتبہ کی حدیث کا ذکر کیا۔ عبد الرحمن نے کہا لیکن عبد اللہ بن عتبہ کے چچا (عبد اللہ بن مسعود رضی اللہ عنہ) ایسا

وَقَوْلُ اللَّهِ تَعَالَى: ﴿غَيْرِ إِخْرَاجٍ لِّأَنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فَالْعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا. زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءُ: قَالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا، فَتَعَدُّ حَيْثُ شَاءَتْ، لِقَوْلِ اللَّهِ تَعَالَى: ﴿غَيْرِ إِخْرَاجٍ﴾. وَقَالَ عَطَاءُ إِنْ شَاءَتْ اِغْتَدَّتْ عِنْدَ أَهْلِهَا وَسَكَتَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللَّهِ: ﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾. قَالَ عَطَاءُ: ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى فَتَعَدُّ حَيْثُ شَاءَتْ وَلَا سَكْنَى لَهَا. وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ، قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ بِهَذَا. وَعَنْ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا فِي أَهْلِهَا، فَتَعَدُّ حَيْثُ شَاءَتْ لِقَوْلِ اللَّهِ: ﴿غَيْرِ إِخْرَاجٍ﴾ نَحْوَهُ. [طرفہ فی: ۵۳۴۴] [ابوداؤد: ۱۲۳۰۱] نسائی: ۳۵۳۱

۴۵۳۲۔ حَدَّثَنِي حَبَّانٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ حَبَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عَظَمٌ مِنَ الْأَنْصَارِ وَفِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، فَذَكَرْتُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ فِي شَبَابِ سُبَيْحَةَ بِنْتِ الْحَارِثِ، فَقَالَ

عَبْدُ الرَّحْمَنِ: وَلَكِنْ عَمَّهُ كَانَ لَا يَقُولُ. نہیں کرتے تھے۔ (محمد بن سیرین نے کہا) کہ میں نے کہا کہ پھر تو میں نے
 ذَلِكَ. فَقُلْتُ: إِنِّي لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى. ایک ایسے بزرگ عبداللہ بن عقبہ کے متعلق جھوٹ بولنے میں دلیری کی ہے
 رَجُلٍ فِي جَانِبِ الْكُوفَةِ. وَرَفَعَ صَوْتَهُ. کہ جو کوفہ میں ابھی زندہ موجود ہیں۔ میری آواز بلند ہوگئی تھی۔ ابن سیرین
 قَالَ: ثُمَّ خَرَجْتُ فَلَقَيْتُ مَالِكَ بْنَ عَامِرٍ. اُنہوں نے کہا کہ پھر جب میں باہر نکلا تو راستے میں مالک بن عامر یا مالک بن
 مَالِكِ بْنِ عَوْبٍ قُلْتُ: كَيْفَ كَانَ قَوْلُ ابْنِ. عوف سے میری ملاقات ہوگئی۔ (راوی کو شک ہے یہ ابن مسعود رضی اللہ عنہ کے
 مَسْعُودٍ فِي الْمَتَوَفَّى عَنْهَا زَوْجُهَا وَهِيَ. رفیقوں میں سے تھے) میں نے ان سے پوچھا کہ جس عورت کے شوہر کا
 حَامِلٌ فَقَالَ: قَالَ ابْنُ مَسْعُودٍ: أَتَجْعَلُونَ. انتقال ہو جائے اور وہ حمل سے ہو تو ابن مسعود رضی اللہ عنہ اس کی عدت کے متعلق
 عَلَيْهَا التَّغْلِيظُ، وَلَا تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ کیا فتویٰ دیتے تھے؟ انہوں نے کہا کہ ابن مسعود رضی اللہ عنہ کہتے تھے کہ تم لوگ
 لَنَزَلَتْ سُورَةُ النَّسَاءِ الْقُصْرَى بَعْدَ الطُّوَلَى. اس حاملہ برحق کے متعلق کیوں سوچتے ہو اس پر آسانی نہیں کرتے (اس کو
 وَقَالَ أَيُّوبُ عَنْ مُحَمَّدٍ: لَقَيْتُ أَبَا عَظِيَّةٍ. لمبی) عدت کا حکم دیتے ہو۔ سورہ نساء چھوٹی (سورہ طلاق) لمبی سورہ نساء
 مَالِكِ بْنِ عَامِرٍ. [طرفہ فی: ۴۹۱۰] کے بعد نازل ہوئی ہے۔ اور ایوب سختیانی نے بیان کیا، ان سے محمد بن
 سیرین نے کہ میں ابو عظیمہ مالک بن عامر سے ملا۔

تشریح: سورہ طلاق کو چھوٹی سورہ نساء کہا گیا ہے اور سورہ نساء کو بڑی سورہ نساء قرار دیا گیا ہے۔ سورہ طلاق میں اللہ نے یہ فرمایا ہے: ﴿وَأُولَٰئِكَ
 الْأَحْمَالُ أَجْلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ (۶۵/طلاق) تو حاملہ عورتیں سورہ نساء کی آیت سے خاص کر لی گئیں۔ اس سے یہ نکلا کہ حضرت عبداللہ
 بن مسعود رضی اللہ عنہ کا مذہب بھی حاملہ عورت کی عدت میں یہی تھا کہ وضع حمل سے اس کی عدت پوری ہو جاتی ہے اور عبدالرحمن بن ابی لیلیٰ کا قول غلط نکلا۔
 ایوب سختیانی کی روایت میں شک نہیں ہے۔ جیسے عبداللہ بن عون کی روایت میں ہے کہ مالک بن عامر یا مالک بن عوف سے ملا۔ اس روایت کو خود امام
 بخاری رحمہ اللہ نے تفسیر سورہ طلاق میں وصل کیا ہے۔ روایت میں مذکور سیدہ کا قصہ فیہ ہے کہ سیدہ کا خاندان سعد بن خولہ مکہ میں سر گیا اس وقت سیدہ حاملہ
 تھی۔ خاندان کے انتقال کے چند روز بعد وہ بچہ جنی اور ابوالسائل نے ان سے نکاح کرنا چاہا۔ اس نے نبی کریم ﷺ سے مسئلہ پوچھا۔ آپ نے اس کو
 نکاح کی اجازت دے دی۔ معلوم ہوا کہ حاملہ کی عدت وضع حمل سے گزر جاتی ہے۔ حضرت عبداللہ بن مسعود رضی اللہ عنہ کا قول یہ تھا کہ حاملہ بھی عدت پوری
 کرے گی اگر وضع حمل میں چار مہینے دس دن باقی ہوں تو اس حد تک اگر زیادہ عرصہ باقی ہو تو وضع حمل تک انتظار کرے۔

بَابُ قَوْلِهِ: بَابُ: اللَّهُ تَعَالَى كَالرَّشَادِ:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ ”سب نبی نمازوں کی حفاظت رکھو اور درمیانی نماز کی پابندی خاص طور پر
 لازم پکڑو۔“

۴۵۳۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا: ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے یزید بن
 یزید، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، ہازون سے بیان کیا، ان سے ہشام بن حسان نے بیان کیا، ان سے محمد بن
 عَنْ عَيْنَةَ، عَنْ عَلِيٍّ قَالَ النَّبِيُّ ﷺ: أَخ: سیرین نے، نے ان سے عینہ سے، اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ نبی
 وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا يَحْيَى: کریم ﷺ نے فرمایا۔ (دوسری سند) امام بخاری نے کہا کہ مجھ سے
 ابْنُ سَعِيدٍ، قَالَ هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عبدالرحمن بن بشر بن حکم نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے

عَنْ عَيْنِدَةٍ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: ((حَسْبُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ مَلَأَ اللَّهُ قُبُورَهُمْ وَيَوْمَهُمْ أَوْ أَجْوَأَهُمْ شَكَّ يَحْيَى- نَارًا)).

بیان کیا، ان سے ہشام بن حسان نے، کہا کہ مجھ سے محمد بن سیرین نے بیان کیا، ان سے عبیدہ بن عمرو نے اور ان سے علی رضی اللہ عنہ نے کہ نبی کریم ﷺ نے غزوہ خندق کے موقع پر فرمایا تھا: ”ان کفار نے ہمیں درمیانی نماز نہیں پڑھنے دی، یہاں تک کہ سورج غروب ہو گیا، اللہ ان کی قبروں اور گھروں کو یا ان کے پیٹوں کو آگ سے بھر دے۔“ قبروں اور گھروں یا پیٹوں کے لفظوں میں شک یحییٰ بن سعید راوی کی طرف سے ہے۔

[راجع: ۲۹۳۱]

تشریح: اس حدیث سے ثابت ہوا کہ صلوٰۃ الوسطیٰ سے عصر کی نماز مراد ہے۔ کچھ لوگوں نے بعض دوسری نمازوں کو بھی مراد لیا ہے۔ مگر قول راجح یہی ہے۔ اس بارے میں شارح نے ایک رسالہ لکھا ہے۔ جس کا نام کشف الخطأ عن صلوٰۃ الوسطیٰ ہے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ مُطِيعِينَ.

”اور اللہ کے سامنے فرماں برداروں کی طرح کھڑے ہوا کرو۔“

تشریح: یعنی ”اور اللہ کے سامنے فرمانبرداروں کی طرح خاموش کھڑے ہوا کرو۔“ خاموشی سے دنیا کی بات نہ کرنا مراد ہے۔

۴۵۳۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الْحَارِثِ بْنِ شَبِيلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ يُكَلِّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَأَمَرْنَا بِالسُّكُوتِ.

۳۵۳۳۔ ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے حارث بن شبیل نے، ان سے ابو عمرو شیبانی نے اور ان سے زید بن ارقم رضی اللہ عنہ نے بیان کیا کہ پہلے ہم نماز پڑھتے ہوئے بات بھی کر لیا کرتے تھے، کوئی بھی شخص اپنے دوسرے بھائی سے اپنی کسی ضرورت کے لیے بات کر لیتا تھا۔ یہاں تک کہ یہ آیت نازل ہوئی: ”سب ہی نمازوں کی پابندی رکھو اور خاص طور پر بیچ والی نماز کی اور اللہ کے سامنے فرماں برداروں کی طرح کھڑے ہوا کرو۔“

[راجع: ۱۲۰۰]

تشریح: لفظ قانتین سے خاموش رہنے والے فرمانبردار مراد ہیں۔ مجاہد نے کہا قوت یہ ہے کہ خشوع و خضوع طول قیام کے ساتھ ادب سے نماز پڑھے۔ نگاہ نیچی رکھے، نماز دربار الہی میں عاجز اور باطن کو جھکا دینے کا نام ہے۔ آیت میں قوت سے نماز میں خاموش رہنا مراد ہے۔ (فتح الباری) حضرت زید بن ارقم رضی اللہ عنہ کی کنیت ابو عمرو ہے۔ یہ انصاری خزرجی ہیں۔ کوفہ میں سکونت اختیار کی تھی۔ ۶۶ھ میں وفات پائی۔ (رحمہم اللہ)

باب: اللہ عز وجل کا بیان:

بَابُ قَوْلِهِ عَزَّ وَجَلَّ:

﴿إِن يَخَفْتُمْ فِرَاجًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ لَادْكُورُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

”اگر تمہیں ڈر ہو تو تم نماز پیدل ہی (پڑھ لیا کرو) یا سواری پر پڑھ لو۔ پھر جب تم امن میں آ جاؤ تو اللہ کو یاد کرو جس طرح اس نے تمہیں سکھایا ہے جس کو تم نہیں جانتے تھے۔“

تشریح: حالت جنگ میں جب ہر طرف سے خوف طاری ہو تو نماز پیدل یا سواری جس صورت میں بھی ادا کی جائے۔ اس کے بارے میں یہ آیت

نازل ہوئی۔ حالت جنگ کی یہ کیفیت اتفاقاً امر ہے ورنہ سفر میں قصر بہر صورت جائز ہے۔

وَقَالَ ابْنُ جُبَيْرٍ: «كُرْسِيَّةٌ» عِلْمُهُ يَقَالُ: «بَسْطَةٌ» زِيَادَةٌ وَقَضْلًا «أَفْرِغْ» أَنْزَلَ «يَنْوُدُهُ» يُفْقِلُهُ. آذَنِي: أَثْقَلَنِي. وَالْأَذَى وَالْأَيْدُ: الْقُوَّةُ. «فَبُهِتَ» ذَهَبَتْ حُجَّتُهُ «خَاوِيَةً» لَا أُنِيسَ فِيهَا. «عُرُوْشَهَا» أَبْنَتْهَا. السَّنَةُ النَّعَاسُ «نَنْشِزُهَا» نَخْرَجُهَا «إِعْصَارٌ» رِيحٌ عَاصِفَتْ تَهْبُ مِنَ الْأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ. وَقَالَ ابْنُ عَبَّاسٍ: «صَلْدًا» لَيْسَ عَلَيْهِ شَيْءٌ. وَقَالَ عِكْرِمَةُ: «وَإِبِلٌ» مَطَرٌ شَدِيدٌ. الطَّلُ: النَّدَى، وَهَذَا مَثَلُ عَمَلِ الْمُؤْمِنِ «يَتَسَنَّهُ». يَتَغَيَّرُ

سعید بن جبیر نے کہا وَسِعَ كُرْسِيَّہ میں کرسی سے مراد پروردگار کا علم ہے۔ (یہ تاویلی مفہوم ہے احتیاط اسی میں ہے کہ ظاہر معنوں میں تسلیم کر کے حقیقت کو علم الہی کے حوالہ کر دیا جائے) بَسْطَةُ سے مراد زیادتی اور فضیلت ہے۔ اَفْرِغْ کا مطلب انزل ہے یعنی ہم پر صبر نازل فرما لفظ وَلَا يَنْوُدُهُ کا مطلب یہ کہ اس پر بار نہیں ہے۔ اسی سے لفظ آذنی ہے یعنی مجھ کو اس نے جو جھل بنادیا اور لفظ؟ آذ اور ایدوت کو کہتے ہیں لفظ السنۃ اونگھ کے معنی میں ہے۔ لَمْ يَتَسَنَّهُ کا معنی نہیں بگڑا لفظ فَبُهِتَ کا معنی (کمرود) سے دلیل نہ بن سکی لفظ خاویہ یعنی خالی جہاں کوئی رفیق نہ ہو۔ لفظ عُرُوْشَهَا سے مراد اس کی عمارتیں ہیں، نَنْشِزُهَا کے معنی ہم نکالتے ہیں۔ لفظ اِعْصَارَ کے معنی تند ہوا جو زمین سے اٹھ کر آسمان کی طرف ایک ستون کی طرح ہو جاتی ہے۔ اس میں آگ ہوتی ہے۔ ابن عباس رضی اللہ عنہما نے کہا لفظ صَلْدًا یعنی چمکا صاف جس پر کچھ بھی نہ رہے اور عکرمہ نے کہا لفظ وَابِلٌ زور کے مینہ پر بولا جاتا ہے اور لفظ طل کے معنی شبنم اوس کے ہیں۔ یہ مؤمن کے نیک عمل کی مثال ہے کہ وہ ضائع نہیں جاتا۔ يَتَسَنَّهُ کے معنی بدل جائے، بگڑ جائے۔

تشریح: امام بخاری رحمہ اللہ نے اپنی روش کے مطابق سورۃ بقرہ کے یہ مختلف مشکل الفاظ منتخب فرما کر ان کے حل کرنے کی کوشش کی ہے۔ پورے معانی و مطالب ان ہی مقامات سے متعلق ہیں جہاں جہاں یہ لفظ وارد ہوئے ہیں۔

٤٥٣٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو: كَانَ إِذَا سَبَّلَ عَنْ صَلَاةِ الْخَوْفِ قَالَ: يَتَقَدَّمُ الْإِمَامُ وَطَائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهُمْ الْإِمَامُ رَكْعَةً، وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا، فَإِذَا صَلَّى الَّذِينَ مَعَهُ رَكْعَةً اسْتَأْخَرُوا مَكَانَ الَّذِينَ لَمْ يُصَلُّوا وَلَا يَسْلُمُونَ، وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رَكْعَةً، ثُمَّ يَنْصَرِفُ

(۴۵۳۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے نافع نے کہ جب عبد اللہ بن عمر رضی اللہ عنہما سے نماز خوف کے متعلق پوچھا جاتا تو وہ فرماتے کہ امام مسلمانوں کی ایک جماعت کو لے کر خود آگے بڑھے اور انہیں ایک رکعت نماز پڑھائے۔ اس دوران میں مسلمانوں کی دوسری جماعت ان کے اور دشمن کے درمیان رہے۔ یہ لوگ نماز میں ابھی شریک نہ ہوں، پھر جب امام ان لوگوں کو ایک رکعت پڑھا چکے جو پہلے اس کے ساتھ تھے تو اب یہ لوگ پیچھے ہٹ جائیں اور ان کی جگہ لے لیں، جنہوں نے اب تک نماز نہیں پڑھی ہے، لیکن یہ لوگ سلام نہ پھیریں۔ اب وہ لوگ آگے پڑھیں جنہوں نے نماز نہیں پڑھی ہے اور امام

الإمام وَقَدْ صَلَّى رَكَعَتَيْنِ، فَيَقُومُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ رَكَعَةً بَعْدَ أَنْ يَنْصَرِفَ الْإِمَامُ، وَفِيَكُونُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّى رَكَعَتَيْنِ، فَإِنْ كَانَ خَوْفٌ هُوَ أَشَدُّ مِنْ ذَلِكَ صَلُّوا رَجُلًا عَلَى أَقْدَامِهِمْ، أَوْ رُكْنًا مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرَ مُسْتَقْبِلِيهَا. قَالَ يَا لَكَ قَالَ نَافِعٌ لَا أَرَى عَبْدَ اللَّهِ بْنِ عُمَرَ ذَكَرَ ذَلِكَ إِلَّا عَنِ رَسُولِ اللَّهِ ﷺ. (راجع ۱۹۴۲)

انہیں بھی ایک رکعت نماز پڑھائے۔ اب امام دو رکعت پڑھ چکے کے بعد کے بعد نماز سے فارغ ہو چکا۔ پھر دونوں جماعتیں (جنہوں نے الگ الگ امام کے ساتھ ایک ایک رکعت نماز پڑھی تھی) اپنی باقی ایک ایک رکعت ادا کر لیں۔ جبکہ امام اپنی نماز سے فارغ ہو چکا ہے۔ اس طرح دونوں جماعتوں کی دو دو رکعت پوری ہو جائیں گے۔ لیکن اگر خوف اس سے بھی زیادہ ہے تو ہر شخص تنہا نماز پڑھ لے، پیدل ہو یا سوار، قبلہ کی طرف رخ ہو یا القبلة اَوْ غَيْرَ مُسْتَقْبِلِيهَا۔ قَالَ يَا لَكَ قَالَ نَافِعٌ لَا أَرَى عَبْدَ اللَّهِ بْنِ عُمَرَ ذَكَرَ ذَلِكَ إِلَّا عَنِ رَسُولِ اللَّهِ ﷺ۔ (راجع ۱۹۴۲)

تشریح: نماز خوف ایک مستقل نماز ہے جو جنگ کی حالت میں پڑھی جاتی ہے اور یہ ایک رکعت تک بھی جائز ہے۔ بہتر تو یہی صورت ہے جو مذکور ہوئی۔ خوف زیادہ ہو تو ہر ایک رکعت جس طرح بھی ادا ہو سکے درست ہے۔ مگر قرائنی جگہ پر ہے جو حالت اس خوف ہر جگہ بہتر و افضل ہے۔

بَابُ قَوْلِهِ: بَابُ: اللَّهُ تَعَالَى كَا إِرْشَادِهِ:

﴿وَالَّذِينَ يَقُولُونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاهَا﴾ "جو لوگ تم میں سے وفات پا جائیں اور بیویاں چھوڑ جائیں۔" تشریح: تو خاندانوں کو چاہیے کہ وہ اپنی بیویوں کے لیے مکان کا اور خرچ کی ایک سال تک کے لیے وصیت کر جائیں۔ پھر وہ عورتیں اس مدت تک نکال نہ جائیں۔ یہ حکم بعد میں منسوخ ہو گیا۔

۴۵۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ، وَزَيْدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنْ ابْنِ أَبِي مَلِيكَةَ، قَالَ: قَالَ ابْنُ الزُّبَيْرِ: قُلْتُ لِعُمَرَ بْنِ الْإِسْلَامِ هَذِهِ آيَةُ النَّبِيِّ فِي الْبَقَرَةِ: ﴿وَالَّذِينَ يَقُولُونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاهَا﴾ إِلَى قَوْلِهِ: ﴿غَيْرِ إِرْجَاءٍ﴾ قَدْ نَسَخَهَا الْآخِرَى، فَلَمْ تَكُتَبْهَا قَالَ: نَدَعُهَا يَا ابْنَ أَخِي لَا أَغَيِّرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ قَالَ حُمَيْدٌ: أَوْ نَحْوَ هَذَا. (راجع ۴۵۳۰)

(۴۵۳۶) مجھ سے عبداللہ بن ابی اسود نے بیان کیا، کہا ہم سے حمید بن اسود اور یزید بن زریع نے بیان کیا، کہا کہ ہم سے حبیب بن شہید نے بیان کیا، ان سے ابن ابی ملیکہ نے بیان کیا کہ عبداللہ بن زبیر رضی اللہ عنہما نے عثمان بن عفان رضی اللہ عنہ سے کہا کہ سورہ بقرہ کی آیت یعنی "جو لوگ تم میں سے وفات پا جائیں اور بیویاں چھوڑ جائیں" اللہ تعالیٰ کے فرمان "غیر ارجاء" تک کو دوسری آیت نے منسوخ کر دیا ہے۔ اس کو آپ نے صحف میں کیوں لکھوایا، چھوڑ کیوں نہیں دیا؟ انہوں نے کہا: میرے جتنے! میں کسی آیت کو اس کے ٹھکانے سے بدلنے والا نہیں۔ یہ حمید نے کہا یا کچھ ایسا ہی جواب دیا۔

بَابُ: إِرْشَادِ بَارِي تَعَالَى:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُنْجِي﴾ "اس وقت کو یاد کرو، جب ابراہیم علیہ السلام نے عرض کیا کہ اے میرے رب!"

مجھے دکھا دے کہ تو مردوں کو کس طرح زندہ کرے گا۔“

الموتیٰ ﴿۴۵۳۷﴾

(۴۵۳۷) ہم سے احمد بن صالح نے بیان کیا، ان سے ابن وہب نے بیان کیا، انہیں یونس نے خبر دی، انہیں ابن شہاب نے، انہیں ابوسلمہ اور سعید نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”شک کرنے کا ہمیں ابراہیم علیہ السلام سے زیادہ حق ہے، جب انہوں نے عرض کیا تھا کہ اے میرے رب! مجھے دکھا دے کہ تو مردوں کو کس طرح زندہ کرے گا، اللہ کی طرف سے ارشاد ہوا کہ تجھ کو یقین نہیں ہوا؟ عرض کیا یقین ضرور ہے، لیکن میں نے یہ درخواست اس لیے کی ہے کہ میرے دل کو اور اطمینان حاصل ہو جائے۔“

۴۵۳۷۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَسَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: «رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي»)). [راجع: ۳۳۷۲] (قَصْرُهُنَّ) قَطْعُهُنَّ.

تشریح: اللہ نے پھر ان سے فرمایا کہ تم چار پرندوں کو پکڑو اور ان کا گوشت غلط ملط کر کے چار پہاڑوں پر رکھ دو، پھر ان کو بلاؤ۔ اللہ کے حکم سے زندہ ہو کر دوڑے چلے آئیں گے۔ چنانچہ ایسا ہی ہوا جیسا کہ اپنی جگہ پر یہ واقعہ تفصیل سے موجود ہے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

”کیا تم میں سے کوئی یہ پسند کرتا ہے کہ اس کا ایک باغ ہو“ آخر آیت ”تتفکرون“ تک۔

﴿أَيُّوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ﴾ إِلَى قَوْلِهِ ﴿تَتَفَكَّرُونَ﴾.

(۴۵۳۸) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں ابن جریج نے، انہوں نے عبد اللہ بن ملیکہ سے سنا، وہ عبد اللہ بن عباس رضی اللہ عنہما سے بیان کرتے تھے (دوسری سند) ابن جریج نے کہا اور میں نے ابن ابی ملیکہ کے بھائی ابو بکر بن ابی ملیکہ سے بھی سنا، وہ عبید بن عمیر سے روایت کرتے تھے کہ ایک دن عمر رضی اللہ عنہ نے نبی کریم ﷺ کے اصحاب سے دریافت کیا کہ آپ لوگ جانتے ہو یہ آیت کس سلسلے میں نازل ہوئی ہے۔ ”کیا تم میں سے کوئی یہ پسند کرتا ہے کہ اس کا ایک باغ ہو۔“ سب نے کہا کہ اللہ زیادہ جاننے والا ہے۔ یہ سن کر عمر رضی اللہ عنہ بہت خفا ہو گئے اور کہا: صاف جواب دیں کہ آپ لوگوں کو اس سلسلے میں کچھ معلوم ہے یا نہیں۔ ابن عباس رضی اللہ عنہما نے عرض کیا: امیر المؤمنین! میرے دل میں ایک بات آتی ہے۔ عمر رضی اللہ عنہ نے فرمایا: بیٹے! تمہی کہو اور اپنے کو حقیر نہ سمجھو۔ ابن عباس رضی اللہ عنہما نے عرض کیا کہ اس میں عمل کی مثال بیان کی گئی ہے۔ عمر رضی اللہ عنہ

۴۵۳۸۔ حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي مُلَيْكَةَ، يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ. قَالَ وَسَمِعْتُ أَخَاهُ أَبَا بَكْرٍ بْنَ أَبِي مُلَيْكَةَ، يُحَدِّثُ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَ عُمَرُ يَوْمًا لِأَصْحَابِ النَّبِيِّ ﷺ فِيمَ تَرَوْنَ هَذِهِ الْآيَةَ نَزَلَتْ: ﴿أَيُّوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ﴾ قَالُوا: اللَّهُ أَعْلَمُ. فَغَضِبَ عُمَرُ فَقَالَ: قُولُوا نَعْلَمُ أَوْ لَا نَعْلَمُ فَقَالَ ابْنُ عَبَّاسٍ: فِي نَفْسِي مِنْهَا شَيْءٌ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ عُمَرُ: يَا ابْنَ أَخِي أَقُلْ وَلَا تَحْقِرْ نَفْسَكَ. قَالَ ابْنُ عَبَّاسٍ: ضَرِبْتُ مَثَلًا لِعَمَلٍ. قَالَ

عُمَرُ: أَيُّ عَمَلٍ؟ قَالَ ابْنُ عَبَّاسٍ: لِعَمَلٍ. قَالَ عُمَرُ لِرَجُلٍ غَنِيٍّ يَعْمَلُ بِطَاعَةِ اللَّهِ عَزَّوَجَلَّ، ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَغْرَقَ أَعْمَالَهُ.

نے پوچھا، کیسے عمل کی؟ ابن عباس رضی اللہ عنہما نے عرض کیا کہ عمل کی۔ عمر رضی اللہ عنہ نے کہا کہ یہ ایک مالدار شخص کی مثال ہے جو اللہ کی اطاعت میں نیک عمل کرتا رہتا ہے۔ پھر اللہ شیطان کو اس پر غالب کر دیتا ہے، وہ گناہوں میں مصروف ہو جاتا ہے اور اس کے اگلے نیک اعمال سب غارت ہو جاتے ہیں۔

تشریح: دوسری روایت میں یوں ہے کہ ساری عمر تو نیک عمل کرتا رہتا ہے جب آخر عمر ہوتی ہے اور نیک عملوں کی ضرورت زیادہ ہوتی ہے، اس وقت برے کام کرنے لگتا ہے اور اس کی ساری اگلی نیکیاں برباد ہو جاتی ہیں۔ (فتح الباری)

بَابُ قَوْلِ اللَّهِ: بَابُ: حَقُّ تَعَالَى كَالرَّشَادِ:

﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾

يُقَالُ: أَلْحَفَ عَلَيَّ وَأَلَحَّ عَلَيَّ، وَأَخْفَانِي بِالْمَسْأَلَةِ، ﴿فِيحِفُّكُمْ﴾ يُجْهِدُكُمْ.

”وہ لوگوں سے چٹ کر نہیں مانگتے۔“

عرب لوگ الحف اور الح اور احفا بالمسئلة تب کہتے ہیں کہ کوئی گزرگزا کر پیچھے لگ کر سوال کرے۔ فیحفکم کے معنی تمہیں مشقت میں ڈال دے، تھکا دے۔

تشریح: یہ اصحاب صفہ کا ذکر ہے جو حاجت مند ہونے کے باوجود کسی سے سوال نہیں کرتے تھے۔ جاہل لوگ ان کو غنی جانتے حالانکہ اصلی حقدار وہی لوگ تھے۔

٤٥٣٩- حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي شَرِيكُ بْنُ أَبِي نَعْمٍ، أَنَّ عَطَاءَ بْنَ يَسَّارٍ، وَعَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ الْمُسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَلَا اللَّقْمَةُ وَلَا اللَّقْمَتَانِ. إِنَّمَا الْمُسْكِينُ الَّذِي يَتَعَفَّفُ وَافْرُوًا إِنْ شِئْتُمْ)) يَغْنِي قَوْلُهُ: ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾. [راجع: ١٤٧٦] [مسلم: ٢٣٩٤،

٢٣٩٥؛ نسائی: ٢٥٧٠]

ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم سے محمد بن جعفر نے بیان کیا، انہوں نے کہا کہ مجھ سے شریک بن ابی نمر نے بیان کیا، ان سے عطاء بن یسار اور عبد الرحمن بن ابی عمرہ انصاری نے بیان کیا اور انہوں نے کہا ہم نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مسکین وہ نہیں ہے جسے ایک یادو کھجور، ایک یادو لقمے در بدر لیے پھریں، بلکہ مسکین وہ ہے جو مانگنے سے بچتا رہے اور اگر تم دلیل چاہو تو (قرآن سے) اس آیت کو پڑھ لو کہ ”وہ لوگوں سے چٹ کر نہیں مانگتے۔“

تشریح: اللہ کی مخلوق سے سوال نہ کرے۔ خالق سے مانگے، یہی مراد اس حدیث میں ہے اللھم احینہ مسکینا بعض نے کہا سوال کرنا مسکین ہونے کے خلاف نہیں ہے لیکن سوال میں الحاج نہ کرے یعنی پیچھے نہ پڑ جائے۔ ایک بار اپنی حاجت بیان کر دے اگر کوئی دے تو لے لے ورنہ چلا جائے، مجرم صرف اللہ پر رکھے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ الْمَسُّ: ”اور اللہ نے بیع کو حلال کیا اور سود کو حرام کیا۔“ الْمَسُّ یعنی جنون۔ الْجُنُونُ۔

تشریح: یعنی حالانکہ اللہ نے تجارت کو حلال کیا اور سود کو حرام کیا ہے۔ لفظ المس کے معنی جنون کے ہیں جسے دیوانگی بھی کہتے ہیں فرما نے یہی تفسیر کی ہے۔ مس کا معنی جنون کا چھونا، حضرت ابن عباس رضی اللہ عنہما کہتے ہیں سود خور آخرت میں مجنون اٹھے گا۔

۴۵۴۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا قَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ، ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ۔

(۲۵۳۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، انہوں نے کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے مسلم نے بیان کیا، ان سے مسروق نے اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ جب سود کے سلسلے میں سورہ بقرہ کی آخری آیتیں نازل ہوئی تو رسول اللہ ﷺ نے انہیں پڑھ کر لوگوں کو سنایا اور اس کے بعد شراب کی تجارت بھی حرام قرار پائی۔

[راجع: ۴۵۹]

تشریح: یہ آیت ان لوگوں کی تردید میں نازل ہوئی جنہوں نے کہا کہ سود بھی ایک طرح کی تجارت ہے پھر یہ حرام کیوں قرار دیا گیا۔ اس پر اللہ نے یہ آیت نازل فرمائی اور بتلایا کہ تجارتی نفع حلال ہے اور سودی نفع حرام ہے۔ سود خوروں کا حال یہ ہوگا کہ وہ محشر میں دیوانوں کی طرح سے کھڑے ہوں گے اور خون کی نہر میں ان کو غوطے دیئے جائیں گے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿يُمَحِّقُ اللَّهُ الرِّبَا﴾ قَالَ أَبُو عَبْدِ اللَّهِ: يَذْهَبُ۔ ”اللہ سود کو مٹاتا ہے۔“ يُمَحِّقُ یعنی دور کر دیتا ہے، مٹا دیتا ہے۔

تشریح: یعنی ”اللہ سود کو مٹاتا ہے اور صدقات کو بڑھاتا ہے۔“ لفظ يُمَحِّقُ بمعنی يَذْهَبُ کے ہے یعنی مٹا دیتا ہے اور دور کر دیتا ہے۔

۴۵۴۱۔ حَدَّثَنَا يَشْرُ بْنُ خَالِدٍ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا الضَّحَى، يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: لَمَّا أُنْزِلَتِ الْآيَاتُ الْآخِرُ مِنْ سُورَةِ الْبَقَرَةِ خَرَجَ رَسُولُ اللَّهِ ﷺ فَتَلَاهُنَّ فِي الْمَسْجِدِ، فَحَرَّمَ التَّجَارَةَ فِي الْخَمْرِ۔

(۲۵۳۱) ہم سے بشر بن خالد نے بیان کیا، انہوں نے کہا ہم کو محمد بن جعفر نے خبر دی، انہیں شعبہ نے، انہیں سلیمان اعمش نے، انہوں نے کہا کہ میں نے ابو الضحیٰ سے سنا، وہ مسروق سے روایت کرتے تھے کہ ان سے عائشہ رضی اللہ عنہا نے بیان کیا، جب سورہ بقرہ کی آخری آیتیں نازل ہوئیں تو رسول اللہ ﷺ باہر تشریف لائے اور مسجد میں پڑھ کر سنائیں اس کے بعد شراب کی تجارت حرام ہو گئی۔

[راجع: ۴۵۹]

تشریح: سودی مال بظاہر بڑھتا نظر آتا ہے مگر انجام کے لحاظ سے وہ ایک دن تلف ہو جاتا ہے۔ ہاں صدقہ و خیرات ثواب کے لحاظ سے بڑھنے والی چیزیں ہیں۔ سود خوروں کو بظاہر عروج ملتا ہے مگر انجام سے ان کی سلیس ترقی نہیں کرتی ہیں۔ سود، بیاج اسلام میں بدترین جرم قرار دیا گیا ہے۔ اس

کے مقابلہ پر قرض حسہ ہے، جس کے بہت سے فضائل ہیں۔

بَابُ قَوْلِهِ:

بَابُ: رَبِّ تَعَالَى کا فرمان:

﴿فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ﴾ ”اگر تم نے ایسا نہ کیا تو اللہ اور اس کے رسول سے بڑی جنگ کا اعلان سن و رسوٰی“ ﴿فَاعْلَمُوا﴾ یعنی فاعلموا ہے۔ یعنی جان لو، آگاہ ہو جاؤ۔

تشریح: یعنی ”اگر یہ سن رکھی سو سے باز نہیں آئے تو خبردار! اللہ اور اس کے رسول کے ساتھ جنگ کے لیے تیار ہو جاؤ۔“

یہ اس وقت ہے جب لفظ فاذنوا کی ڈال پر فتح پڑھا جائے۔ بعض نے ڈال کا سرہ بھی پڑھا۔ اس وقت یہ معنی ہوں گے کہ لوگوں کو آگاہ کر دو۔

۴۵۴۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا نَزَلَتْ الْآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ عَلَيْهِمْ فِي الْمَسْجِدِ، وَحَرَّمَ التَّجَارَةَ فِي الْخَمْرِ.

(۲۵۴۲) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے منصور نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب سورہ بقرہ کی آخری آیتیں نازل ہوئیں تو رسول اللہ ﷺ نے انہیں مسجد میں پڑھ کر سنایا اور شراب کی تجارت حرام قرار دی گئی۔

[راجع: ۴۵۹]

تشریح: سو خوروں کو تنبیہ کی گئی کہ یا تو وہ اس سے باز آ جائیں ورنہ اللہ اور رسول ﷺ کے ساتھ لڑائی کے لئے تیار ہو جائیں۔ گویا سو خوری سے باز نہ آنے والے مسلمان اللہ اور اس کے رسول ﷺ سے برسرِ جنگ ہیں۔ ان کو اپنے انجام سے ڈرنا چاہیے۔

بَابُ قَوْلِهِ:

بَابُ: ارشادِ باری تعالیٰ:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ ”اگر مقروض تنگ دست ہے تو اس کے لیے آسانی مہیا ہونے تک مہلت دینا بہتر ہے اور اگر تم اس کا قرض معاف ہی کر دو تو تمہارے حق میں یہ اور بہتر ہے۔ اگر تم علم رکھتے ہو۔“

تشریح: قرض خواہوں کو ہدایت کی گئی کہ وہ مقروض کے حال کے مطابق معاملہ کریں تو یہ ان کے لیے بہتر ہے۔ پہلے زمانہ میں ایک شخص محض اس نیکی کی وجہ سے بخشا گیا کہ وہ اپنے مقروض کو لوگوں پر سختی نہیں کرتا تھا بلکہ معاف بھی کر دیا کرتا تھا۔ اللہ تعالیٰ نے اس کو بھی معاف کر دیا۔ مگر آج کے مادی دور میں ایسی مثالیں محال ہیں جبکہ اکثریت نے دولت ہی کو اپنا خدا سمجھ لیا ہے۔ آج اکثر دولت مندوں کا یہ حال ہے کہ وہ کسی غریب کے ساتھ ایک پیسے کی رعایت کے لیے تیار نہیں ہوتے۔ الا ماشاء اللہ۔

۴۵۴۳۔ وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، وَالْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ،

(۲۵۴۳) اور ہم سے محمد بن یوسف فریابی نے بیان کیا، ان سے سفیان ثوری نے، ان سے منصور اور اعمش نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب سورہ بقرہ کی

قَالَتْ: لَمَّا أُنزِلَتِ الْآيَاتُ مِنْ آخِرِ سُورَةِ
الْبَقَرَةِ قَامَ رَسُولُ اللَّهِ ﷺ فَقَرَأَ مِنْ عَلَيْنَا،
ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ. [راجع: ۴۵۹]

آخری آیات نازل ہوئیں تو رسول اللہ ﷺ کھڑے ہوئے اور ہمیں
پڑھ کر سنایا پھر شراب کی تجارت حرام قرار دے دی۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾

”اور اس دن سے ڈرتے رہو جس دن تم سب کو اللہ کی طرف واپس جانا ہے۔“
(۳۵۳۴) ہم سے قیسہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے،
بیان کیا، ان سے عاصم بن سلیمان نے، ان سے شعبی نے اور ان سے ابن
عباس رضی اللہ عنہما نے بیان کیا کہ آخری آیت جو نبی کریم ﷺ پر نازل ہوئی وہ
سود کی آیت تھی۔

۴۵۴۴۔ حَدَّثَنَا قَيْصَةُ بْنُ عَقَبَةَ، قَالَ: حَدَّثَنَا
سُفْيَانُ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ
آيَةُ الرِّبَا.

تشریح: دوسری روایت میں ابن عباس رضی اللہ عنہما سے اس کی صراحت ہے کہ آخری آیت جو نازل ہوئی وہ آیت: ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ (البقرہ: ۲۸۱) تھی۔ امام بخاری رحمہ اللہ نے یہ روایت لا کر اس طرف اشارہ کیا کہ حضرت ابن عباس رضی اللہ عنہما کی مراد آیت ربائے یہی آیت ہے۔
اس طرح باب کی مطابقت بھی حاصل ہوگئی۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ
يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ
مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾.

”اور جو خیال تمہارے دلوں کے اندر چھپا ہوا ہے اگر تم اس کو ظاہر کر دو یا
اسے چھپائے رکھو ہر حال میں اللہ اس کا حساب تم سے لے گا، پھر جسے
چاہے بخش دے گا اور جسے چاہے عذاب کرے گا اور اللہ ہر چیز پر قدرت
رکھنے والا ہے۔“

۴۵۴۵۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا الثَّقَلِيُّ،
قَالَ: حَدَّثَنَا مَسْكِينٌ، عَنْ شُعْبَةَ، عَنْ خَالِدِ
الْحَدَّاءِ، عَنْ مَرْوَانَ الْأَصْفَرِ، عَنْ رَجُلٍ،
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ ابْنُ عَمْرِو أَنَّهَا
قَدْ نُسِخَتْ: ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ
تُخْفَوْهُ﴾ (الآیۃ). [طرفہ فی: ۴۵۴۶]

(۳۵۳۵) ہم سے محمد بن یحییٰ نے بیان کیا، کہا ہم سے عبد اللہ بن محمد نفیلی
نے بیان کیا، کہا ہم کو مسکین بن کبیر حران نے بیان کیا، ان سے شعبہ نے،
ابن سے خالد حداء نے، ان سے مروان اصفر نے اور ان سے نبی کریم ﷺ
کے ایک صحابی یعنی ابن عمر رضی اللہ عنہما نے کہ آیت ”اور جو کچھ تمہارے نفسوں کے
اندر ہے اگر تم ان کو ظاہر کر دیا چھپائے رکھو“ آخر تک، منسوخ ہوگئی تھی۔

تشریح: امام احمد رحمہ اللہ نے مجاہد سے نکالا کہ ابن عباس رضی اللہ عنہما کے پاس گیا۔ حضرت ابن عمر رضی اللہ عنہما نے یہ آیت: ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ﴾ (البقرہ: ۲۸۳) پڑھی اور رونے لگے۔ ابن عباس رضی اللہ عنہما نے کہا کہ جب یہ آیت اتری تو صحابہ کرام رضی اللہ عنہم کو بہت رنج ہوا اور کہنے لگے
یا رسول اللہ! ہم تو تباہ ہو گئے کیونکہ دل ہمارے ہاتھ میں نہیں ہیں اور دلوں میں طرح طرح کے خیال آتے ہی رہتے ہیں۔ آپ نے فرمایا کہو (سَمِعْنَا وَأَطَعْنَا) پھر آیت: ﴿لَا يَكْلَفُ اللَّهُ﴾ (البقرہ: ۲۸۶) نے اس کو منسوخ کر دیا۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا فرمان:

﴿أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾ وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِصْرًا﴾ عَهْدًا. وَيُقَالُ: ﴿غَفَرْنَاكَ﴾ مَغْفِرَتَكَ، فَأَغْفِرْ لَنَا. "پیغمبر ایمان لائے اس پر جو ان پر اللہ کی طرف سے نازل ہوا۔" ابن عباس رضی اللہ عنہما نے کہا کہ "إِصْرًا" عہد و وعدہ کے معنی میں ہے اور بولتے ہیں "غفرناک" یعنی ہم تیری مغفرت مانگتے ہیں، تو ہمیں معاف کر دے۔

تشریح: یہاں رسول اللہ ﷺ اور صحابہ رضی اللہ عنہم کی ایمانی کیفیت کا وہ بیان ہے کہ وہ حکم ﴿وَأَنْ تَبْذُرُوا مَا فِي أَنْفُسِكُمْ﴾ (البقرة: ۲۸۳) الخ پر ایمان لے آئے اور "سَمِعْنَا وَأَطَعْنَا" کہنے لگے۔ بعد میں اللہ نے ان کے حال پر رحم فرما کر آیت: ﴿لَا يَكْلِفُ اللَّهُ﴾ سے اس حکم کو منسوخ قرار دے دیا۔

۴۵۴۶۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا رَوْحُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ مَرْوَانَ الْأَصْفَرِ، عَنْ رَجُلٍ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: أَحْسِبُهُ ابْنَ عُمَرَ: ﴿وَأَنْ تَبْذُرُوا مَا فِي أَنْفُسِكُمْ أَوْ تَخْشَوْهُ﴾ قَالَ: نَسَخْتَهَا الْآيَةُ الَّتِي بَعْدَهَا. [طرفہ فی: ۴۵۴۵]

(۴۵۴۶) مجھ سے اسحاق بن منصور نے بیان کیا، انہیں روح بن عبادہ نے خبر دی، انہیں شعبہ نے خبر دی، انہیں خالد حذاء نے، انہیں مروان اصفر نے اور انہیں نبی کریم ﷺ کے ایک صحابی نے، کہا کہ وہ ابن عمر رضی اللہ عنہما ہیں۔ انہوں نے آیت: ﴿وَأَنْ تَبْذُرُوا مَا فِي أَنْفُسِكُمْ أَوْ تَخْشَوْهُ﴾ کے متعلق بتلایا کہ اس آیت کو اس کے بعد کی آیت ﴿لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا﴾ نے منسوخ کر دیا ہے۔

تشریح: پہلی آیت کا مفہوم یہ تھا کہ تمہارے نفسوں کے وساوس پر بھی مواخذہ ہوگا۔ یہ معاملہ صحابہ کرام رضی اللہ عنہم پر بہت شاق گزرا اور واقعی شاق بھی تھا کہ وساوس نفسانی دلوں میں پیدا ہوتے رہتے ہیں۔ آیت: ﴿لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا﴾ (البقرة: ۲۸۶) نے اس آیت کو منسوخ کر دیا اور محض وساوس نفسانی پر گرفت نہ ہونے کا اعلان کیا گیا جب تک ان کے مطابق عمل نہ ہو۔

(۳) سُورَةُ آلِ عِمْرَانَ

سورة آل عمران کی تفسیر

﴿تَقَاةً﴾ وَتَقِيَّةً وَاحِدَةً ﴿صِرًا﴾ بَرْدٌ ﴿شَفَا حُفْرَةٍ﴾ مِثْلُ شَفَا الرِّكْبَةِ، وَهُوَ حَرْفُهَا ﴿تَبَوًى﴾ تَتَّخِذُ مَعَسَكَرًا، وَالْمُسُومُ الَّذِي لَهُ سِيْمَاءٌ بَعْلَامَةٌ أَوْ بِصُوفَةٍ أَوْ مَا كَانَ ﴿رَبِّيُّونَ﴾ الْجَمِيعُ، وَالْوَاحِدُ رَبِّيُّ ﴿تَحْسُونَهُمْ﴾ تَسْتَأْصِلُونَهُمْ قِتْلًا. ﴿غَرًّا﴾ وَاحِدُهَا غَارٌ ﴿سَنَحْفَظُ﴾ نِزْلًا ﴿تَوَابًا﴾ وَيَجُوزُ وَمَنْزَلٌ عِنْدَ اللَّهِ كَقَوْلِكَ: أَنْزَلْتُهُ. وَقَالَ مُجَاهِدٌ: ﴿وَالْخَيْلُ الْمُسَوَّمَةُ﴾ الْمَطْهَمَةُ الْجِسَانُ. وَقَالَ ابْنُ جُبَيْرٍ: ﴿حَضُورًا﴾ لَا

الفاظ تقاة وَتَقِيَّةً دونوں کا معنی ایک ہے، یعنی بچاؤ کرنا۔ صِرًا کا معنی برد یعنی سرد دھند کا شفا حُفْرَةٍ کا معنی گڑھے کا کنارہ جیسے کچے کنویں کا کنارہ ہوتا ہے۔ تَبَوًى یعنی تو لشکر کے مقامات پڑاؤ تجویز کرتا تھا۔ مورچے بنانا مراد ہیں۔ مسومین مسوم اس کو کہتے ہیں جس پر کوئی نشانی ہو مثلاً چشم یا اور کوئی نشانی۔ ربیون جمع ہے اس کا واحد ربی ہے یعنی اللہ والا۔ تحسونہم ان کو قتل کر کے جڑ پیڑ سے اکھاڑتے ہو غز الفظ غازی کی جمع ہے یعنی جہاد کرنے والا۔ سنکتب کا معنی ہم کو یاد رہے گا۔ نزلا کا معنی ثواب کے ہیں اور یہ بھی ہو سکتا ہے کہ لفظ نزلا اسم مفعول کے معنوں میں ہو یعنی اللہ کی طرف سے اتارا گیا جیسے کہتے ہیں انزلتہ میں نے اس کو اتارا۔ مجاہد نے کہا والخیل المسومة کا معنی موٹے موٹے اچھے اچھے گھوڑے اور سعید

بن جبر نے کہا حضور اُس شخص کو کہتے ہیں جو عورتوں کی طرف مطلق مائل نہ ہو۔ عکرمہ نے کہا کہ مِنْ فَوْرِهِمْ کا معنی بدر کے دن غصے اور جوش سے۔ مجاہد نے کہا یُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ یعنی نطفہ بے جان ہوتا ہے اس سے جاندار پیدا ہوتا ہے۔ ابکار صبح سویرے۔ عشی کے معنی سورج ڈھلنے سے ڈوبنے تک جو وقت ہوتا ہے اسے عشی کہتے ہیں۔

يَأْتِي النِّسَاءَ. وَقَالَ عِكْرِمَةُ: «مِنْ فَوْرِهِمْ» مِنْ غَضَبِهِمْ يَوْمَ بَدْرٍ. وَقَالَ مُجَاهِدٌ: «يُخْرِجُ الْحَيَّ»: النُّطْفَةُ تَخْرُجُ مَيِّتَةً وَيُخْرِجُ مِنْهَا الْحَيَّ. الْإِبْكَارُ: أَوَّلُ الْفَجْرِ، وَالْعَشِيِّ: مَبْلُ الشَّمْسِ. إِلَى أَنْ أُرَاهُ تَغْرُبَ.

تشریح: یہ الفاظ سورہ آل عمران کے مختلف مقامات سے تعلق رکھتے ہیں۔ یہاں ان کو لفظی طور پر حل کیا گیا ہے۔ پورے معانی کے لیے وہ مقامات دیکھنے ضروری ہیں جہاں یہ الفاظ وارد ہوئے ہیں۔

باب: (اللہ عزوجل کا فرمان)

”بعض اس میں محکم آیتیں ہیں اور بعض متشابہ ہیں۔“

مجاہد نے کہا: حکمت سے حلال و حرام کی آیتیں مراد ہیں۔ ”وَأُخَرُ مُتَشَابِهَاتٌ“ کا مطلب یہ ہے کہ دوسری آیتیں جو ایک دوسری سے ملتی جلتی ہیں۔ ایک کی ایک تصدیق کرتی ہے۔ جیسے یہ آیات ہیں: ”وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ“ اور ”وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ“ اور ”وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى“ ان تینوں آیتوں میں کسی حلال و حرام کا بیان نہیں ہے تو متشابہ ٹھہریں۔ ”زَيْغٌ“ کا معنی شک ”ابتغاء الفتنة“ میں فتنہ سے مراد متشابہات کی پیروی کرنا، ان کے مطلب کا کھوج کرنا ہے۔ ”وَالرَّاسِخُونَ“ یعنی جو لوگ پختہ علم والے ہیں وہ کہتے ہیں کہ ہم اس پر ایمان لے آئے۔ یہ سب ہمارے رب کی طرف سے ہیں۔

(۴۵۴۷) ہم سے عبد اللہ بن مسلمہ تعضی نے بیان کیا، کہا ہم سے یزید بن ابراہیم تسری نے بیان کیا، ان سے ابن ابی ملیک نے، ان سے قاسم بن محمد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے اس آیت کی تلاوت کی ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ﴾ یعنی ”وہی خدا ہے جس نے تجھ پر کتاب اتاری ہے، اس میں محکم آیتیں ہیں اور وہی کتاب کا اصل دار و مدار ہیں اور دوسری آیتیں متشابہ ہیں۔ سو وہ لوگ جن کے دلوں میں چڑپن ہے۔ وہ اس کے اسی حصے کے پیچھے لگ جاتے ہیں جو متشابہ ہیں،

باب: ﴿مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾

وَقَالَ مُجَاهِدٌ: الْحَلَالُ وَالْحَرَامُ ﴿وَأُخَرُ مُتَشَابِهَاتٌ﴾ يَصْدُقُ بَعْضُهُ بَعْضًا، كَقَوْلِهِ تَعَالَى: ﴿وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾ وَكَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ﴾ وَكَقَوْلِهِ: ﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾ ﴿زَيْغٌ﴾: شَكٌّ ﴿اِبْتِغَاءُ الْفِتْنَةِ﴾ الْمُشْتَبِهَاتِ ﴿وَالرَّاسِخُونَ﴾ يَعْلَمُونَ ﴿يَقُولُونَ آمَنَّا بِهِ﴾.

۴۵۴۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التَّسْرِيُّ، عَنْ ابْنِ أَبِي مَلِيكَةَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ

فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ إِلَى قَوْلِهِ: ﴿أَوَلَوْ الْأَنْبَاءُ﴾: قَالَتْ: الْأَنْبَاءُ "تک۔ عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے فرمایا: قَالَ رَسُولُ اللَّهِ ﷺ: ((فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحْذَرُوهُمْ)). [مسلم: ۶۷۷۵؛ ابو داود: ۴۵۹۸؛ ترمذی: ۲۹۹۳، ۲۹۹۴]

فتنے کی تلاش میں اور اس کی غلط تاویل کی تلاش میں۔ "آخر آیت" "أَوَلَوْ" تاویل (تفسیر) کے لیے قَوْلِهِ: ﴿أَوَلَوْ الْأَنْبَاءُ﴾: قَالَتْ: الْأَنْبَاءُ "تک۔ عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے فرمایا: قَالَ رَسُولُ اللَّهِ ﷺ: ((فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحْذَرُوهُمْ)). [مسلم: ۶۷۷۵؛ ابو داود: ۴۵۹۸؛ ترمذی: ۲۹۹۳، ۲۹۹۴]

تشریح: پہلے یہودی لوگ متشابہ آیتوں کے پیچھے پڑے، انہوں نے اور کل سورتوں کے حروف سے اس آیت کی مدت نکالی پھر خارجی لوگ پیدا ہوئے۔ ابن عباس رضی اللہ عنہما نے ان لوگوں سے خارجیوں کو مراد لیا اور کہا کہ پہلی بدعت جو اسلام میں پیدا ہوئی وہ فتنہ خوارج ہے۔ صفات باری سے متعلق بھی جس قدر آیات ہیں ان کو ان کے ظاہری معانی پر محمول کرنا اور تاویل نہ کرنا ان کی حقیقت اللہ کے حوالہ کر دینا یہی سلف صالحین کا طریقہ ہے اور ان کی تاویلات کے پیچھے پڑنا اہل زلف کا طریقہ ہے۔ اللہ تعالیٰ سلف صالحین کے راستے پر چلائے۔ (ابن بعض سورتوں کے شروع میں جو الفاظ مقطعات ہیں ان کو بھی تشابہات میں شمار کیا گیا ہے۔)

﴿وَإِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾
مریم علیہا السلام کی ماں نے کہا: "اے رب! میں اس (مریم علیہا السلام) کو اور اس کی اولاد کو شیطان مردود سے تیری پناہ میں دیتی ہوں۔"

۴۵۴۸۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَالشَّيْطَانُ يَمْسُهُ حِينَ يُولَدُ، فَيَسْتَهْلُ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ، إِلَّا مَرِيْمَ وَابْنَتَهَا)). ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَأَفَرُّوْا إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [راجع: ۳۲۸۶] [مسلم: ۶۷۷۵؛ ابو داود: ۴۵۹۸؛ ترمذی: ۲۹۹۳، ۲۹۹۴]

۴۵۴۸۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: ((مَا مِنْ مَوْلُودٍ يُولَدُ إِلَّا وَالشَّيْطَانُ يَمْسُهُ حِينَ يُولَدُ، فَيَسْتَهْلُ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ، إِلَّا مَرِيْمَ وَابْنَتَهَا)). ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَأَفَرُّوْا إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [راجع: ۳۲۸۶] [مسلم: ۶۷۷۵؛ ابو داود: ۴۵۹۸؛ ترمذی: ۲۹۹۳، ۲۹۹۴]

۶۱۳۳

باب: ارشاد باری تعالیٰ:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ﴾ لَا خَيْرَ ﴿إِلَيْهِمْ﴾ مُؤَلِّمٌ مُزَجَّعٌ مِنَ الْأَلَمِ، وَهُوَ فِي عَذَابٍ مُلِيمٍ

"بیشک جو لوگ اللہ کے عہد اور اپنی قسموں کو تھوڑی قیمت پر بیچ ڈالتے ہیں، یہ وہی لوگ ہیں جن کے لیے آخرت میں کوئی بھلائی نہیں ہے اور ان کو دکھ کا عذاب ہوگا۔" اَلِیْم کے معنی دکھ دینے والا جیسے مولم ہے اَلِیْم بروزن فعیل بمعنی

مفعول ہے (جو کلام عرب میں کم آیا ہے)

مَوْضِعُ مَفْعُولٍ.

٤٥٥٠، ٤٥٤٩- حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ يَمِينُ صَبْرٍ لِيَقْطَعَ بِهَا مَالَ امْرَأٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ)). فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ﴾ إِلَى آخِرِ الْآيَةِ. قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ وَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قُلْنَا: كَذَا وَكَذَا. قَالَ: فِيهِ أَنْزَلْتَ كَأَنَّ لِي بَنَرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي قَالَ النَّبِيُّ ﷺ: ((بَيْتُكَ أَوْ يَمِينُهُ)) قُلْتُ: إِذَا يَخْلِفُ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ يَقْطَعُ بِهَا مَالَ امْرَأٍ مُسْلِمٍ وَهُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ)). [راجع: ٢٣٥٦، ٢٣٥٧]

(٢٥٣٩، ٥٠) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص نے اس لیے قسم کھائی کہ کسی مسلمان کا مال (جھوٹ بول کر وہ) مارے لے تو جب وہ اللہ سے ملے گا، اللہ تعالیٰ اس پر نہایت ہی غصے ہوگا۔“ پھر اللہ تعالیٰ نے آپ کے اس فرمان کی تصدیق میں یہ آیت نازل کی: ”بیشک جو لوگ اللہ کے عہد اور اپنی قسموں کو تھوڑی قیمت پر بیچتے ہیں، یہ وہی لوگ ہیں جن کے لیے آخرت میں کوئی بھلائی نہیں ہے۔“ آخر آیت تک۔ ابو وائل نے بیان کیا کہ اشعث بن قیس کنذی رضی اللہ عنہ تشریف لائے اور پوچھا: ابو عبد الرحمن (عبد اللہ بن مسعود رضی اللہ عنہ) نے آپ لوگوں سے کوئی حدیث بیان کی ہے؟ ہم نے بتایا کہ ہاں، اس طرح سے حدیث بیان کی ہے۔ اشعث رضی اللہ عنہ نے اس پر کہا کہ یہ آیت تو میرے ہی بارے میں نازل ہوئی تھی۔ میرے ایک چچا کے بیٹے کی زمین میں میرا ایک کنواں تھا (ہم دونوں کا اس کے بارے میں جھگڑا ہوا اور مقدمہ نبی اکرم ﷺ کی خدمت میں پیش ہوا تو) آپ نے مجھ سے فرمایا: ”تو گواہ پیش کر یا پھر اس کی قسم پر فیصلہ ہوگا۔“ میں نے کہا پھر تو یا رسول اللہ! وہ (جھوٹی) قسم کھالے گا۔ آپ ﷺ نے فرمایا: ”جو شخص جھوٹی قسم اس لیے کھائے کہ اس کے ذریعہ کسی مسلمان کا مال لے اور اس کے نیت بری ہو تو وہ اللہ تعالیٰ سے اس حالت میں ملے گا کہ اس پر نہایت ہی غضبناک ہوگا۔“

تشریح: ایک روایت میں یوں ہے کہ اشعث رضی اللہ عنہ اور ایک یہودی میں زمین کی ٹکڑی تھی۔ عبد اللہ بن ابی اونی رضی اللہ عنہ نے کہا یہ آیت اس شخص کے بارے میں اتری، جس نے بازار میں ایک مال رکھ کر جھوٹی قسم کھا کر یہ بیان کیا کہ اس مال کا اس کو اتنا دام ملتا تھا لیکن اس نے نہیں دیا۔ آیت عام ہے، اب بھی اس کا حکم باقی ہے۔ کتنے لوگ جھوٹی قسمیں کھا کر ناجائز پیسہ حاصل کرتے ہیں۔ کتنے لوگ جھوٹے مقدمات میں کامیابی حاصل کر لیتے ہیں۔ یہ سب اس آیت کے مصداق ہیں۔

(٢٥٥١) ہم سے علی بن ابی ہاشم نے بیان کیا، انہوں نے ہشیم سے سنا، انہوں نے کہا ہم کو عوام بن حوشب نے خبر دی، انہیں ابراہیم بن عبد الرحمن نے اور انہیں عبد اللہ بن ابی اونی رضی اللہ عنہ نے کہ ایک شخص نے بازار میں سامان بیچتے ہوئے قسم کھائی کہ فلاں شخص اس سامان کا اتنا روپیہ دے رہا تھا، حالانکہ

٤٥٥١- حَدَّثَنَا عَلِيُّ بْنُ أَبِي هَاشِمٍ، سَمِعَ هُشَيْمًا، قَالَ: أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَنَّ رَجُلًا، أَقَامَ سِلْعَةً فِي

السُّوقِ فَحَلَفَ فِيهَا لَقَدْ أُعْطِيَ بِهَا مَا لَمْ يُعْطَهُ. لِيُوقِعَ فِيهَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَتَرَكْتُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ.

کسی نے اتنی قیمت نہیں لگائی تھی، بلکہ اس کا مقصد یہ تھا کہ اس طرح کسی مسلمان کو وہ دھوکا دے کر اسے ٹھگ لے تو اس پر یہ آیت نازل ہوئی کہ ”بیٹک جو لوگ اللہ کے عہد اور اپنی قسموں کو تھوڑی قیمت پر بیچتے ہیں“ آخر آیت تک۔

[راجع: ۲۰۸۸]

تشریح: آیت میں بتلایا گیا ہے کہ معاملہ داری میں جھوٹی قسمیں کھانا اور اس طرح کسی کو نقصان پہنچانا کسی مردِ مؤمن کا کام نہیں ہے۔ مسلمانوں کو اس عادت سے بچنا چاہیے۔

۴۵۵۲۔ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ بْنِ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ امْرَأَتَيْنِ كَانَتَا تَخْرِزَانِ فِي النَّيْتِ أَوْ فِي الْحُجْرَةِ. فَخَرَجَتْ إِحْدَاهُمَا وَقَدْ أَتَقَدَّ بِإِشْفَا فِي كَفِّهَا، فَادَّعَتْ عَلَى الْأُخْرَى، فَرَفَعَ إِلَيَّ ابْنُ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ)). ذَكَرُوهَا بِاللَّهِ وَاقْرَءُوا عَلَيْهَا: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾. فَذَكَرُوهَا فَاعْتَرَفَتْ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: ((الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ)). [راجع: ۲۵۱۴]

۴۵۵۲) ہم سے نصر بن علی بن نصر نے بیان کیا، کہا ہم سے عبد اللہ بن داؤد نے بیان کیا، ان سے ابن جریج نے، ان سے ابن ابی ملیکہ نے کہ دو عورتیں کسی گھریا حجرہ میں بیٹھ کر موزے بنایا کرتی تھیں۔ ان میں سے ایک عورت باہر نکلی اس کے ہاتھ میں موزے سینے کا سوا چھو دیا گیا تھا۔ اس نے دوسری عورت پر دعویٰ کیا۔ یہ مقدمہ ابن عباس رضی اللہ عنہما کے پاس آیا تو انہوں نے کہا کہ رسول اللہ ﷺ نے فرمایا تھا کہ اگر صرف دعویٰ کی وجہ سے لوگوں کا مطالبہ مان لیا جانے لگے تو بہت سوں کا خون اور مال برباد ہو جائے گا۔ جب گواہ نہیں تو دوسری عورت کو جس پر یہ الزام ہے، اللہ سے ڈراؤ اور اس کے سامنے یہ آیت پڑھو: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ چنانچہ جب لوگوں نے اسے اللہ سے ڈرایا تو اس نے اقرار کر لیا۔ ابن عباس رضی اللہ عنہما نے کہا کہ حضور اکرم ﷺ نے فرمایا ہے: ”قسم مدعی علیہ پر ہے۔“ (اگر وہ جھوٹی قسم کھا کر کسی کا مال ہڑپ کرے گا تو اس کو اس وعید کا مصداق قرار دیا جائے گا جو آیت میں بیان کی گئی ہے)۔

تشریح: اگر وہ جھوٹی قسم کھا کر کسی کا مال ہڑپ کرے گا تو اس کو اس وعید کا مصداق قرار دیا جائے گا جو آیت میں بیان کی گئی ہے۔

باب: (اللہ تعالیٰ کا فرمان:)

بَابُ:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ﴾ سَوَاءٌ قَضَا.

”آپ کہہ دیں کہ اے کتاب والو! ایسے قول کی طرف آ جاؤ جو ہم میں تم میں برابر ہے۔ وہ یہ کہ ہم اللہ کے سوا اور کسی کی عبادت نہ کریں۔“ سوا کے معنی ایسی بات ہے جسے ہم اور تم دونوں تسلیم کرتے ہیں جو ہمارے اور تمہارے درمیان مشترک ہے۔

۴۵۵۳۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، عَنْ

۴۵۵۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم سے ہشام نے،

ان سے عمر نے (دوسری سند) امام بخاری نے کہا کہ مجھ سے عبداللہ بن محمد مسدی نے بیان کیا، کہا ہم کو عبدالرزاق نے خبر دی، کہا ہم کو عمر نے خبر دی، ان سے امام زہری نے بیان کیا، انہیں عبید اللہ بن عتبہ نے خبر دی، کہا کہ مجھ سے ابن عباس رضی اللہ عنہما نے بیان کیا، کہا کہ مجھ سے ابوسفیان رضی اللہ عنہ نے منہ درمنہ بیان کیا، انہوں نے بتایا کہ جس مدت میں میرے اور رسول کریم ﷺ کے درمیان صلح (حدیبیہ کے معاہدہ کے مطابق) تھی، میں (سفر تجارت) پر شام گیا ہوا تھا کہ آنحضور ﷺ کا خط ہرقل کے پاس پہنچا۔ انہوں نے بیان کیا کہ وجیہ کلبی رضی اللہ عنہ وہ خط لائے تھے اور عظیم بصری کے حوالے کر دیا تھا اور ہرقل کے پاس اسی سے پہنچا تھا۔ ابوسفیان رضی اللہ عنہ نے بیان کیا کہ ہرقل نے پوچھا کیا ہماری حدود سلطنت میں اس شخص کی قوم کے بھی کچھ لوگ ہیں جو نبی ہونے کا دعویٰ دے رہے؟ درباریوں نے بتایا کہ جی ہاں موجود ہیں۔ ابوسفیان رضی اللہ عنہ نے بیان کیا کہ پھر مجھے قریش کے چند دوسرے آدمیوں کے ساتھ بلایا گیا۔ ہم ہرقل کے دربار میں داخل ہوئے اور اس کے سامنے ہمیں بٹھادیا گیا۔ اس نے پوچھا تم لوگوں میں سے اس شخص سے زیادہ قریبی کون ہے جو نبی ہونے کا دعویٰ کرتا ہے؟ ابوسفیان رضی اللہ عنہ نے بیان کیا کہ میں نے کہا کہ میں زیادہ قریب ہوں۔ اب درباریوں نے مجھے بادشاہ کے بالکل قریب بٹھادیا اور میرے دوسرے ساتھیوں کو میرے پیچھے بٹھادیا۔ اس کے بعد ترجمان کو بلایا اور اس سے ہرقل نے کہا کہ انہیں بتاؤ کہ میں اس شخص کے بارے میں تم سے کچھ سوالات کروں گا جو نبی ہونے کا دعویٰ دے رہے، اگر یہ (یعنی ابوسفیان رضی اللہ عنہ) جھوٹ بولے تو تم اس کا جھوٹ ظاہر کر دینا۔ ابوسفیان رضی اللہ عنہ کا بیان تھا کہ اللہ کی قسم! اگر مجھے اس کا خوف نہ ہوتا کہ میرے ساتھی کہیں میرے متعلق جھوٹ بولنا نقل نہ کر دیں تو میں (آنحضرت ﷺ کے بارے میں) ضرور جھوٹ بولتا۔ پھر ہرقل نے اپنے ترجمان سے کہا کہ اس سے پوچھو کہ جس نے نبی ہونے کا دعویٰ کیا ہے وہ اپنے نسب میں کیسے ہیں؟ ابوسفیان رضی اللہ عنہ نے بتایا کہ ان کا نسب ہم میں بہت ہی عزت والا ہے۔ اس نے پوچھا کیا ان کے باپ دادا میں کوئی بادشاہ بھی ہوا ہے؟ بیان کیا کہ میں نے کہا:

هَشَام، عَنْ مَعْمَرٍ، وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَتَبَةَ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي أَبُو سُوَيْبَةَ، مِنْ فِيهِ إِلَى فِي قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ قَالَ: فَبَيْنَا أَنَا بِالشَّامِ إِذْ جِيءَ بِكِتَابٍ مِنَ النَّبِيِّ ﷺ إِلَى هِرَقْلَ قَالَ: وَكَانَ دِخِيَّةُ الْكَلْبِيِّ جَاءَ بِهِ فَدَفَعَهُ إِلَى عَظِيمٍ بَصْرِي، فَدَفَعَهُ عَظِيمٌ بَصْرِي إِلَى هِرَقْلَ قَالَ: فَقَالَ هِرَقْلُ: هَلْ هَاهُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا: نَعَمْ. قَالَ: فَدُعِيتُ فِي نَفَرٍ مِنْ قُرَيْشٍ فَدَخَلْنَا عَلَى هِرَقْلَ، فَأَجْلَسْنَا بَيْنَ يَدَيْهِ فَقَالَ: أَيُّكُمْ أَقْرَبُ نِسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي، ثُمَّ دَعَا بَنِي تَرْجُمَانِهِ فَقَالَ: قُلْ لَهُمْ: إِنِّي سَأِلْتُ هَذَا عَنِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَإِنْ كَذَبَنِي فَكَذَّبُوهُ. قَالَ أَبُو سُفْيَانَ: وَأَيْمَنَ اللَّهُ، لَوْ لَا أَنِّي يُؤَيِّرُوا عَلَيَّ الْكَذِبَ لَكَذَبْتُ. ثُمَّ قَالَ لِبَنِي تَرْجُمَانِهِ: سَلُّهُ كَيْفَ حَسَبُهُ فِيمَكُم؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو حَسَبٍ. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مُلِكٌ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا. قَالَ: أَتَبِعُهُ أَشْرَافُ النَّاسِ

نہیں۔ اس نے پوچھا: تم نے دعویٰ نبوت سے پہلے کبھی ان پر جھوٹ کی تہمت لگائی تھی؟ میں نے کہا: نہیں۔ پوچھا: ان کی بیروی معزز لوگ زیادہ کرتے ہیں یا کمزور؟ میں نے کہا کہ قوم کے کمزور لوگ زیادہ ہیں۔ اس نے پوچھا: ان کے ماننے والوں میں زیادتی ہوتی رہتی ہے یا کمی؟ میں نے کہا کہ نہیں بلکہ زیادتی ہوتی رہتی ہے۔ پوچھا کبھی ایسا بھی کوئی واقعہ پیش آیا ہے کہ کوئی شخص ان کے دین کو قبول کرنے کے بعد پھر ان سے بدگمان ہو کر ان سے پھر گیا ہو؟ میں نے کہا: ایسا بھی کبھی نہیں ہوا۔ اس نے پوچھا: تم نے کبھی ان سے جنگ بھی کی ہے؟ میں نے کہا کہ ہاں۔ اس نے پوچھا: تمہاری ان کے ساتھ جنگ کا کیا نتیجہ رہا؟ میں نے کہا کہ ہماری جنگ کی مثال ایک ڈول کی ہے کہ کبھی ان کے ہاتھ میں اور کبھی ہمارے ہاتھ میں۔ اس نے پوچھا: کبھی انہوں نے تمہارے ساتھ کوئی دھوکا بھی کیا؟ میں نے کہا کہ اب تک تو نہیں کیا، لیکن آج کل بھی ہمارا ان سے ایک معاہدہ چل رہا ہے، نہیں کہا جاسکتا کہ اس میں ان کا طرز عمل کیا رہے گا۔ ابوسفیان نے بیان کیا کہ اللہ کی قسم! اس جملہ کے سوا اور کوئی بات میں اس پوری گفتگو میں اپنی طرف سے نہیں ملا سکا، پھر اس نے پوچھا: اس سے پہلے بھی یہ دعویٰ تمہارے یہاں کسی نے کیا تھا؟ میں نے کہا کہ نہیں۔ اس کے بعد ہر قل نے اپنے ترجمان سے کہا: اس سے کہو کہ میں نے تم سے نبی کے نسب کے بارے میں پوچھا تو تم نے بتایا کہ وہ تم لوگوں میں باعزت اور اونچے نسب کے سمجھے جاتے ہیں، انبیاء کا بھی یہی حال ہے۔ ان کی بعثت ہمیشہ قوم کے صاحب حسب و نسب خاندان میں ہوتی ہے اور میں نے تم سے پوچھا تھا کہ کیا کوئی ان کے باپ دادوں میں بادشاہ گزرا ہے، تو تم نے اس کا انکار کیا۔ میں اس سے اس فیصلہ پر پہنچا کہ اگر ان کے باپ دادوں میں کوئی بادشاہ گزرا ہوتا تو ممکن تھا کہ وہ اپنی خاندانی سلطنت کو اس طرح واپس لینا چاہتے ہوں اور میں نے تم سے ان کی اتباع کرنے والوں کے متعلق پوچھا کہ آیا وہ قوم کے کمزور لوگ ہیں یا اشراف، تو تم نے بتایا کہ کمزور لوگ ان کی بیروی کرنے والوں میں (زیادہ) ہیں۔ یہی طبقہ ہمیشہ سے انبیاء کی اتباع کرتا رہا ہے اور میں نے تم سے پوچھا تھا کہ کیا تم نے دعویٰ نبوت سے پہلے

أَمْ ضَعَفَاوَهُمْ؟ قَالَ: قُلْتُ: بَلْ ضَعَفَاوَهُمْ. قَالَ: يَزِيدُونَ أَوْ يَنْقُصُونَ. قَالَ: قُلْتُ: لَا، بَلْ يَزِيدُونَ. قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ، سَخَطَةٌ لَهُ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قَالَ: قُلْتُ: يَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سَجَالًا، يُضَيَّبُ مِنَّا وَنُضَيَّبُ مِنْهُ. قَالَ: فَهَلْ يَغْدِرُ قَالَ: قُلْتُ: لَا وَنَحْنُ مِنْهُ فِي هَذِهِ الْمُدَّةِ لَا نَذَرِي مَا هُوَ صَانِعٌ فِيهَا. قَالَ: وَاللَّهِ مَا أَمَكَّنِي مِنْ كَلِمَةٍ أَدْخَلَ فِيهَا شَيْئًا غَيْرَ هَذِهِ. قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قُلْتُ: لَا. ثُمَّ قَالَ لِبُرْجُمَانِهِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَيَكُنْ، فَرَعَمْتَ أَنَّهُ فِيكُمْ دُونُ حَسَبٍ، وَكَذَلِكَ الرُّسُلُ تَبْعَتْ فِي أَحْسَابٍ قَوْمِيهَا، وَسَأَلْتُكَ هَلْ كَانَ فِي آبَائِهِ مَلِكٌ فَرَعَمْتَ أَنْ لَا فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ: رَجُلٌ يَطْلُبُ مَلِكًا آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ أَضَعَفَاوَهُمْ أَمْ أَشْرَفَاهُمْ فَقُلْتُ: بَلْ ضَعَفَاوَهُمْ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ هَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ فَرَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبُ عَلَى اللَّهِ، وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخَطَةٌ لَهُ فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَ بَشَاشَةً

ان پر جھوٹ کا بھی شبہ کیا تھا، تو تم نے اس کا بھی انکار کیا۔ میں نے اس سے یہ سمجھا کہ جس شخص نے لوگوں کے معاملہ میں کبھی جھوٹ نہ بولا ہو، وہ اللہ کے معاملے میں کس طرح جھوٹ بول دے گا اور میں نے تم سے پوچھا تھا کہ ان کے دین کو قبول کرنے کے بعد پھر ان سے بدگمان ہو کر کوئی شخص ان کے دین سے کبھی پھر ابھی ہے، تو تم نے اس کا بھی انکار کیا۔ ایمان کا یہی اثر ہوتا ہے جب وہ دل کی گہرائیوں میں اتر جائے۔ میں نے تم سے پوچھا تھا کہ ان کے ماننے والوں کی تعداد بڑھتی رہتی ہے یا کم ہوتی ہے، تو تم نے بتایا کہ ان میں اضافہ ہی ہوتا ہے، ایمان کا یہی معاملہ ہے، یہاں تک کہ وہ کمال کو پہنچ جائے۔ میں نے تم سے پوچھا کہ کیا تم نے کبھی ان سے جنگ بھی کی ہے؟ تو تم نے بتایا کہ جنگ کی ہے اور تمہارے درمیان لڑائی کا نتیجہ ایسا رہا ہے کہ کبھی تمہارے حق میں اور کبھی ان کے حق میں۔ انبیاء کا بھی یہی معاملہ ہے، انہیں آزمائش میں ڈالا جاتا ہے اور آخر انجام انہی کے حق میں ہوتا ہے اور میں نے تم سے پوچھا تھا کہ اس نے تمہارے ساتھ کبھی خلاف عہد بھی معاملہ کیا ہے تو تم نے اس سے بھی انکار کیا۔ انبیاء کبھی عہد کے خلاف نہیں کرتے اور میں نے تم سے پوچھا تھا کہ کیا تمہارے یہاں اس طرح کا دعویٰ پہلے بھی کسی نے کیا تھا۔ تو تم نے کہا کہ پہلے کسی نے اس طرح کا دعویٰ نہیں کیا، میں اس سے اس فیصلے پر پہنچا کہ اگر کسی نے تمہارے یہاں اس سے پہلے اس طرح کا دعویٰ کیا ہوتا یہ کہا جاسکتا تھا کہ یہ بھی اس کی نقل کر رہے ہیں۔ بیان کیا کہ پھر ہر قل نے پوچھا وہ تمہیں کن چیزوں کا حکم دیتے ہیں؟ میں نے کہا: نماز، زکوٰۃ، صلہ رحمی اور پاکدامنی کا۔ آخر اس نے کہا کہ جو کچھ تم نے بتایا ہے اگر وہ صحیح ہے تو یقیناً وہ نبی ہیں اس کا علم تو مجھے بھی تھا کہ ان کی نبوت کا زمانہ قریب ہے لیکن یہ خیال نہ تھا کہ وہ تمہاری قوم میں ہوں گے۔ اگر مجھے ان تک پہنچ سکنے کا یقین ہوتا تو میں ضرور ان سے ملاقات کرتا ہے اور اگر میں ان کی خدمت میں ہوتا تو ان کے قدموں کو دھوتا اور ان کی حکومت میرے ان دو قدموں تک پہنچ کر رہے گی۔ ابوسفیان رضی اللہ عنہ نے بیان کیا کہ پھر اس نے رسول اللہ صلی اللہ علیہ وسلم کا خط منگوایا اور اسے پڑھا، اس میں یہ لکھا ہوا تھا: ”اللہ، رحمن و رحیم کے نام سے شروع کرتا ہوں۔ اللہ کے

الْقُلُوبِ، وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ فَرَعَمْتُ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ، وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ فَرَعَمْتُ أَنَّكُمْ قَاتَلْتُمُوهُ فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ سَجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى، ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ، وَسَأَلْتُكَ هَلْ يَغْدِرُ فَرَعَمْتُ أَنَّهُ لَا يَغْدِرُ، وَكَذَلِكَ الرُّمْلُ لَا تَغْدِرُ، وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا الْقَوْلَ قَبْلَهُ فَرَعَمْتُ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ: رَجُلٌ أَتَمَّ بِقَوْلٍ قِيلَ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ قَالَ: قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ وَالْعَفَافِ. قَالَ: إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَمْ أَكُ أَظُنُّهُ مِنْكُمْ، وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ لَأَخْبَيْتُ لِقَائَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ قَدَمَيْهِ، وَلِيَلْغَنَ مُلْكُهُ مَا تَحْتَ قَدَمَيْ. قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ، فَإِذَا فِيهِ: ((بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمَ تَسْلِمًا، وَأَسْلِمَ يَوْمَكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتُ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّنَ، وَإِنَّمَا أَهْلُ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَوْ لَا نَعْبُدُ إِلَّا اللَّهَ)) إِلَى قَوْلِهِ

رسول (ﷺ) کی طرف سے عظیم روم ہرقل کی طرف، سلامتی ہو اس پر جو ہدایت کی اتباع کرے۔ اما بعد! میں تمہیں اسلام کی طرف بلاتا ہوں، اسلام لاؤ تو سلامتی پاؤ گے اور اسلام لاؤ تو اللہ تمہیں دوہرا اجر دے گا۔ لیکن تم نے اگر منہ موڑا تو تمہاری رعایا (کے کفر کا بار بھی) تم پر ہوگا اور ”اے کتاب والو! ایک ایسی بات کی طرف آ جاؤ جو ہم میں اور تم میں برابر ہے، وہ یہ کہ ہم سوائے اللہ کے اور کسی کی عبادت نہ کریں“ اللہ تعالیٰ کے فرمان ﴿اشہدوا باننا مسلمون﴾ تک۔ جب ہرقل خط پڑھ چکا تو دربار میں بڑا شور برپا ہو گیا اور پھر میں دربار سے باہر کر دیا گیا۔ باہر آ کر میں نے اپنے ساتھیوں سے کہا کہ ابن ابی کبشہ کا معاملہ تو اب اس حد تک پہنچ چکا ہے کہ ملک بنی الاصر (ہرقل) بھی ان سے ڈرنے لگا۔ اس واقعہ کے بعد مجھے یقین ہو گیا کہ آنحضور ﷺ غالب آ کر رہیں گے اور آخر اللہ تعالیٰ نے اسلام کی روشنی میرے دل میں بھی ڈال ہی دی۔ زہری نے کہا کہ پھر ہرقل نے روم کے سرداروں کو بلا کر ایک خاص کمرے میں جمع کیا، پھر ان سے کہا: اے رومیو! کیا تم ہمیشہ فلاح اور بھلائی چاہتے ہو اور یہ تمہارا ملک تمہارے ہی ہاتھ میں رہے (اگر تم ایسا چاہتے ہو تو اسلام قبول کر لو) راوی نے بیان کیا کہ یہ سنتے ہی وہ سب وحشی جانوروں کی طرح دروازے کی طرف بھاگے، دیکھا تو دروازہ بند تھا، پھر ہرقل نے سب کو اپنے پاس بلایا کہ انہیں میرے پاس لاؤ اور ان سے کہا کہ میں نے تو تمہیں آزمایا تھا کہ تم اپنے دین میں کتنے پختہ ہو، اب میں نے اس چیز کا مشاہدہ کر لیا جو مجھے پسند تھی چنانچہ سب درباریوں نے اسے سجدہ کیا اور اس سے راضی ہو گئے۔

تشریح: یہ طویل حدیث یہاں صرف اس لیے لائی گئی ہے کہ اس میں آپ ﷺ کے نام مبارک کا ذکر ہے جس میں آپ ﷺ نے اہل کتاب کو آیت: ﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ﴾ (آل عمران: ۶۳) کے ذریعہ دعوت اسلام پیش کی تھی۔ مگر انفس کہ ہرقل حقیقت جان کر بھی اسلام نہ لاسا اور قوی عار پر اس نے ناروغز کو اختیار کیا۔ بیشتر دنیا داروں کا یہی حال رہا ہے کہ وہ دنیاوی عار کی وجہ سے حق سے دور رہے ہیں یا باوجودیکہ دل سے حق کو حق جانتے ہیں۔ اس طویل حدیث سے بہت سے مسائل کا استخراج ہوتا ہے، جس کے لیے فقہ الباری کا مطالعہ ضروری ہے۔ ابوبکھہ آپ ﷺ کی انا حلیرہ دانی کے شوہر کا نام تھا۔ اس لیے قریش آپ ﷺ کو ابوبکھہ سے نسبت دینے لگے تھے کہ وہ آپ ﷺ کا رضاعی باپ تھا۔ اس سے یہ ثابت ہوا کہ ہرقل مسلمان نہیں ہوا تھا۔ گودل سے تصدیق کرتا تھا کہ نبی کریم ﷺ نے خود فرمایا کہ وہ نصرانی ہے، اسلام قبول کرنے کے لیے ظاہر و باطن ہر دو طرح سے مسلمان ہونا ضروری ہے۔ کلمہ سواۃ کے بارے میں حضرت حافظ صاحب فرماتے ہیں:

”ان المراد بالكلمة لا اله الا الله وعلى ذلك يدل سياق الآية الذي تضمنه قوله: ﴿لَا تَعْبُدُ الا الله ولا تشرك به

شیئا ولا يتخذ بعضنا بعضا اربابا من دون الله ﴿﴾ فان جميع ذلك داخل تحت كلمة الحق وهي لا اله الا الله والكلمة على هذا بمعنى الكلام وذلك سائق في اللغة، فتطلق الكلمة على الكلمات لان بعضها ارتبط ببعض فصارت في قوة الكلمة الواحدة، بخلاف اصطلاح النحاة في تفريقهم بين الكلمة والكلام۔“ (فتح الباری جلد ۸ صفحہ ۲۷۲) خلاصہ یہی ہے کہ کلمہ سواہ سے مراد لا اله الا اللہ ہے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

”اے مسلمانو! جب تک اللہ کی راہ میں تم اپنی محبوب چیزوں کو خرچ نہ کرو گے، نیکی کو نہ پہنچ سکو گے۔“ آخر آیت ”علیم“ تک۔

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ إِلَى ﴿بِهِ عَلِيمٌ﴾.

(۴۵۵۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا مدینہ میں ابو طلحہ رضی اللہ عنہ کے پاس انصار میں سب سے زیادہ کھجوروں کے درخت تھے اور ”بیرحاء“ کا باغ اپنی تمام جائیداد میں انہیں سب سے زیادہ عزیز تھا۔ یہ باغ مسجد نبوی کے سامنے ہی تھا اور رسول اللہ ﷺ بھی اس میں تشریف لے جاتے اور اس کے ٹھٹھے اور عمدہ پانی کو پیتے، پھر جب آیت ”جب تک تم اپنی عزیز ترین چیزوں کو نہ خرچ کرو گے نیکی کے مرتبہ کو نہ پہنچ سکو گے۔“ نازل ہوئی تو ابو طلحہ رضی اللہ عنہ اٹھے اور عرض کیا: یا رسول اللہ! اللہ تعالیٰ فرماتا ہے کہ ”جب تک تم اپنی عزیز چیزوں کو خرچ نہ کرو گے نیکی کے مرتبہ کو نہ پہنچ سکو گے“ اور میرا سب سے زیادہ عزیز مال ”بیرحاء“ ہے اور یہ اللہ کی راہ میں صدقہ ہے۔ اللہ ہی سے میں اس کے ثواب و اجر کی توقع رکھتا ہوں، پس یا رسول اللہ، جہاں آپ مناسب سمجھیں اسے استعمال کریں۔ رسول اللہ ﷺ نے فرمایا: ”خوب! یہ فانی ہی دولت تھی، یہ فانی ہی دولت تھی۔ جو کچھ تم نے کہا ہے وہ میں نے سن لیا اور میرا خیال ہے کہ تم اپنے عزیز و اقربا کو اسے دے دو۔“ ابو طلحہ رضی اللہ عنہ نے کہا کہ میں ایسا ہی کروں گا، یا رسول اللہ! چنانچہ انہوں نے وہ باغ اپنے عزیزوں اور اپنے ناطہ والوں میں بانٹ دیا۔ عبد اللہ بن یوسف اور روح بن عبادہ نے ”ذَالِکَ مَالٌ رَّابِعٌ“ (رہ سے) بیان کیا ہے۔ یعنی یہ مال بہت نفع دینے والا ہے۔

مجھ سے یحییٰ بن یحییٰ نے بیان کیا، کہا کہ میں نے امام مالک کے سامنے

۴۵۵۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ نَخْلًا، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرِحاءٌ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٌ، فَلَمَّا أُنْزِلَتْ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ قَامَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بَيْرِحاءٌ وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بِرَّهَا وَدُخْرَهَا عِنْدَ اللَّهِ، فَضَعَهَا يَا رَسُولَ اللَّهِ! حَيْثُ أَرَاكَ اللَّهُ. قَالَ رَسُولُ اللَّهِ ﷺ: ((بِخْ، ذَلِكَ مَالٌ رَائِحٌ، ذَلِكَ مَالٌ رَائِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ)). قَالَ أَبُو طَلْحَةَ: أَفْعَلْ يَا رَسُولَ اللَّهِ! فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَفِي بَنِي عَمِّهِ. قَالَ عَبْدُ اللَّهِ بْنُ يَوْسُفَ وَرَوْحُ بْنُ عُبَادَةَ: ((ذَلِكَ مَالٌ رَابِعٌ)) حَدَّثَنِي يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ: ((مَالٌ رَاحٍ)) (روح سے) پڑھا تھا۔
[راجع: ۱۶۶]

تشریح: تو نے اچھا کیا جو خیرات کر کے اس کو قائم کر دیا، عبد اللہ بن یوسف کی روایت کو خود امام بخاری رحمہ اللہ نے روایت کیا ہے۔ بعض صحابہ رضی اللہ عنہم ناقص کجور اصحاب صفہ کو دیتے، اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی۔ اچھا مال موجود ہوتے ہوئے اللہ کی راہ میں ناقص مال دینا اچھا نہیں ہے جیسا مال ہو دیا ہی دینا چاہیے۔

۴۵۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ قَالَ: فَجَعَلَهَا لِحَسَنَ وَأَبِي، وَأَنَا أَقْرَبُ إِلَيْهِ، وَلَكِنْ يَجْعَلُ لِي مِنْهَا شَيْئًا. [راجع: ۱۶۶]

۴۵۵۵۔ ہم سے محمد بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے ثمامہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ پھر ابو طلحہ رضی اللہ عنہ نے وہ باغ حسان اور ابی ہریرہؓ کو دے دیا تھا۔ ان دونوں سے میں ان کا زیادہ قریبی تھا لیکن مجھے نہیں دیا۔

تشریح: اس کی وجہ یہ تھی کہ انس رضی اللہ عنہ کی ماں ابو طلحہ رضی اللہ عنہ کے نکاح میں تھیں، ابو طلحہ رضی اللہ عنہ انس رضی اللہ عنہ کو اپنے بیٹے کی طرح رکھتے تھے اور غیر نہیں سمجھتے تھے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”وَأَنْتُمْ كَذِبْتُمْ“

﴿قُلْ فَاتُوا بِالْتَّوْرَةِ فَاتْلَوْهَا إِنَّ كُنتُمْ صَادِقِينَ﴾

۴۵۵۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ الْيَهُودَ، جَاءُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ قَدْ زَنِيَا، فَقَالَ لَهُمْ: ((كَيْفَ تَفْعَلُونَ بِمَنْ زَنَى مِنْكُمْ)). قَالُوا: نُحَمِّمُهَا وَنَقْرُبُهَا. فَقَالَ: ((لَا تَجِدُونَ فِي التَّوْرَةِ الرَّجْمَ)). قَالُوا: لَا نَجِدُ فِيهَا شَيْئًا. فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ ﴿فَاتُوا بِالْتَّوْرَةِ فَاتْلَوْهَا إِنَّ كُنتُمْ صَادِقِينَ﴾ فَوَضَعَ يَدْرَاسُهَا الَّذِي يَدْرُسُهَا مِنْهُمْ كَفَّهُ عَلَى آيَةِ الرَّجْمِ، فَطَفِقَ يَقْرَأُ مَا دُونَ يَدِهِ وَمَا وَرَاءَهَا، وَلَا يَقْرَأُ آيَةَ الرَّجْمِ، فَتَرَاعَ يَدَهُ عَنْ آيَةِ الرَّجْمِ فَقَالَ: مَا هَذِهِ؟ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا:

”تو آپ کہہ دیں کہ تورات لاؤ اور اسے پڑھو اگر تم سچے ہو۔“

۴۵۵۶۔ مجھ سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے ابو ضمیرہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہ نے کہ کچھ یہودی نبی کریم ﷺ کے پاس اپنے قبیلہ کے ایک مرد اور ایک عورت کو لے کر آئے جنہوں نے زنا کیا تھا۔ آپ ﷺ نے ان سے پوچھا: ”اگر تم میں سے کوئی زنا کرے تو تم اس کو کیا سزا دیتے ہو؟“ انہوں نے کہا کہ ہم اس کا منہ کالا کر کے اسے مارتے پیٹتے ہیں۔ آپ نے فرمایا: ”کیا تورات میں رجم کا حکم نہیں ہے؟“ انہوں نے کہا ہم نے تورات میں رجم کا حکم نہیں دیکھا۔ عبد اللہ بن سلام رضی اللہ عنہ بولے کہ تم جھوٹ بول رہے ہو، تورات لاؤ اور اسے پڑھو، اگر تم سچے ہو۔ (جب تورات لائی گئی) تو ان کے ایک بہت بڑے مدرس نے جو انہیں تورات کا درس دیا کرتا تھا، آیت رجم پر اپنی ہتھیلی رکھ لی اور اس سے پہلے اور اس کے بعد کی عبارت پڑھنے لگا اور آیت رجم نہیں پڑھتا تھا۔ عبد اللہ بن سلام رضی اللہ عنہ نے اس کے ہاتھ کو آیت رجم سے ہٹا دیا اور اس سے پوچھا کہ یہ کیا ہے؟ جب یہودیوں نے دیکھا تو کہنے لگے کہ یہ آیت رجم ہے، پھر

ہَبِ آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا قُرُوجًا قَرِيبَ آخِضَتْ عَلَيْهِ السَّلَامُ نے حکم دیا اور ان دونوں کو مسجد نبوی کے قریب ہی جہاں
مِنْ حَيْثُ مَوْضِعُ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ جنازے لاکر رکھے جاتے تھے، رجم کر دیا گیا۔ میں نے دیکھا اس عورت کا
فَرَأَيْتُ صَاحِبَهَا يَجْنِي عَلَيْهَا يَفِيهَا الْحِجَارَةَ۔ ساتھی عورت کو پتھر سے بچانے کے لیے اس پر جھک جھک پڑتا تھا۔

[راجع: ۱۳۲۹]

تشریح: علمائے یہود کی بددیانتی تھی کہ وہ من مانی کارروائی کرتے اور تورات کے احکام میں ردو بدل کر دیا کرتے تھے۔ جس کی ایک مثال مذکورہ
روایت میں ہے۔ فقہائے اسلام میں سے بھی بعض کا رویہ ایسا رہا ہے کہ انہوں نے شرعی احکام کی ردو بدل کے لیے کتاب الحبل تعنیف کر ڈالی، جس میں
اس قسم کے بہت سے حیلے سکھائے گئے ہیں۔ خاص طور پر اہل بدعت نے غفلت حیلوں حوالوں سے تمام ہی منہیات کو جائز رکھا ہے۔ ناچنا، گانا، بجانا، غیر
اللہ کو پکارنا، ان کے ناموں کا وظیفہ پڑھنا کون سا ایسا برا کام ہے جو اہل بدعت نے جائز نہ کر رکھا ہو۔ یہی لوگ ہیں جن کو عیسائیوں اور یہودیوں کا چرہ بہ
کہنا مناسب ہے۔ رجم کا معنی پتھروں سے پھل پھل کر مار دینا۔ حکومت سعودیہ عربیہ خلدھا اللہ میں آج بھی قرآنی قوانین جاری ہیں۔ ایدھا اللہ۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ ”تم لوگ بہترین امت ہو جو لوگوں کے لیے پیدا کی گئی ہو تم نیک کاموں کا
حکم کرتے ہو، برے کاموں سے روکتے ہو۔“

۴۵۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، عَنْ سُفْيَانَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ قَالَ: خَيْرُ النَّاسِ لِلنَّاسِ، تَأْتُونَ بِهِمْ فِي السَّلَاسِلِ فِي أَغْنَاقِهِمْ حَتَّى يَدْخُلُوا فِي الْإِسْلَامِ. [راجع: ۳۰۱۰]

۴۵۵۷۔ ہم سے محمد بن یوسف نے بیان کیا، کہا ان سے سفیان نے، ان سے ميسرة نے، ان سے ابو حازم نے اور ان سے ابو هريرة رضی اللہ عنہ نے آیت ”تم لوگوں کے لیے سب لوگوں سے بہتر ہو“ اور کہا ان کو گردنوں میں زنجیر ڈال کر (لڑائی میں گرفتار کر کے) لاتے ہو پھر وہ اسلام میں داخل ہو جاتے ہیں۔

تشریح: یہ گرفتاری ان کے حق میں نعمت عظمیٰ ہو جاتی ہے۔ وہ مسلمان ہو کر ثواب ابدی اور سعادت سرمدی حاصل کرتے ہیں۔ نبی کریم ﷺ نے فرمایا تم لوگ امتوں کا سزاواں عدد پورا کرنے والے ہو، تم سے پہلے ۱۶۹ امتیں گزر چکی ہیں۔ ان سب امتوں میں اللہ کے خود پیکر تم بہترین امت ہو، ان امتوں میں تاریخ انسانی کی ساری قومیں داخل ہیں، وہ ہندی، وہ یاسندھی یا عربی یا انگریزی سب ہی اس میں داخل ہیں۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾ ”جب تم میں سے دو جماعتیں اس کا خیال کر بیٹھی تھیں کہ وہ بزدل ہو کر ہمت ہار بیٹھیں۔“

۴۵۵۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾

۴۵۵۸۔ ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا عمرو بن دینار نے کہا، انہوں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہمارے ہی بارے میں یہ

طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا ۖ قَالَ: نَحْنُ الطَّائِفَتَانِ بَنُو حَارِثَةَ وَبَنُو سَلَمَةَ، وَبَنُو نَجْبٍ. وَقَالَ: سَفِيَانُ مَرَّةً. وَمَا يَسُرُّنِي. أَنَّهُمَا لَمْ تَنْزِلْ لِقَوْلِ اللَّهِ: ﴿وَاللَّهُ وَلِيُّهُمَا﴾. [راجع: ۴۰۵۱]

آیت نازل ہوئی تھی: ”جب ہم سے دو جماعتیں اس کا خیال کر بیٹھی تھیں کہ ہمت ہار دیں۔ درآں حالیکہ اللہ دونوں کا مددگار تھا۔“ سفیان نے بیان کیا کہ ہم دو جماعتیں بنو حارثہ اور بنو سلمہ تھے۔ حالانکہ اس آیت میں ہماری بودے پن کا ذکر ہے، مگر ہم کو یہ پسند نہیں کہ یہ آیت نہ اترتی کیونکہ اس میں یہ مذکور ہے کہ ”اللہ ان دونوں کو مددگار (سرپرست) ہے۔“

تشریح: اس سے بڑھ کر اور فضیلت کیا ہوگی کہ ولایت الہی ہم کو حاصل ہوگی۔ ہمارے بودے پن کا جو ذکر ہے وہ صحیح ہے۔ اس فضیلت کے سامنے ہم کو اس عیب کے قاش ہونے کا بالکل ملال نہیں۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

”آپ کو اس معاملے میں کچھ اختیار نہیں۔“

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾.

تشریح: یعنی ”آپ کو اس امر میں کوئی دخل نہیں کہ یہ ہدایت کیوں نہیں قبول کرتے اللہ جسے چاہے اسے ہدایت ملتی ہے۔“

۴۵۵۹۔ حَدَّثَنَا حَبِيبُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فِي الرُّكْعَةِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ: ((اللَّهُمَّ الْعَنُ فُلَانًا وَفُلَانًا وَفُلَانًا)) بَعْدَ مَا يَقُولُ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ)). فَانْزَلَ اللَّهُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ إِلَى قَوْلِهِ: ﴿فَإِنَّهُمْ ظَالِمُونَ﴾. رَوَاهُ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ. [راجع: ۴۰۶۹]

۴۵۵۹) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے سالم نے بیان کیا، ان سے ان کے والد عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا اور انہوں نے رسول اللہ ﷺ سے سنا، آپ نے فجر کی دوسری رکعت کے رکوع سے سراٹھا کر یہ بدعا کی: ”اے اللہ افلاں فلاں اور فلاں کافر پر لعنت کر۔“ یہ بدعا آپ نے ”سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ“ کے بعد کی تھی۔ اس پر اللہ تعالیٰ نے یہ آیت اتاری: ”آپ کو اس معاملہ میں کوئی دخل نہیں۔“ آخر آیت ”فَإِنَّهُمْ ظَالِمُونَ“ تک۔ اس روایت کو اسحاق بن راشد نے زہری سے نقل کیا ہے۔

تشریح: اسحاق بن راشد کی روایت کو طبرانی نے معجم کبیر میں وصل کیا ہے۔ آپ نے چار شخصوں کا نام لے کر بدعا کی تھی۔ صفوان بن امیہ، سہیل بن عیمر، حارث بن ہشام اور عمرو بن عامر اور بعد میں یہ چاروں مسلمان ہو گئے (رضوان اللہ علیہم)۔ اللہ کو ان کا مستقبل معلوم تھا، اسی لیے اللہ نے ان پر لعنت کرنے سے منع فرمایا۔

۴۵۶۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ بَيَانَ كَمَا كَرِهَ رَسُولُ اللَّهِ ﷺ جَبَّ كَسَى بِرَدْعَا كَرْنَا چاہتے تو رکوع کے بعد

۴۵۶۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے سعید بن مسیب اور ابوسلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ جب کسی پر بدعا کرنا چاہتے تو رکوع کے بعد

کرتے۔ ”سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ“ کے بعد بعض اوقات آپ نے یہ دعا بھی کی: ”اے اللہ! ولید بن ولید، سلمہ بن ہشام اور عیاش بن ابی ربیعہ کو نجات دے۔ اے اللہ! مضر والوں کو سختی کے ساتھ پکڑ لے اور ان میں ایسی قحط سالی لا، جیسی یوسف علیہ السلام کے زمانے میں ہوئی تھی۔“ آپ ﷺ بلند آواز سے یہ دعا کرتے اور بعض اوقات آپ نماز فجر میں یہ دعا کرتے: ”اے اللہ! فلاں اور فلاں کو اپنی رحمت سے دور کر دے۔“ عرب کے چند خاص قبائل کے حق میں آپ (یہ بددعا کرتے تھے) یہاں تک کہ اللہ تعالیٰ نے یہ آیت نازل کی: ”آپ کو اس امر میں کوئی دخل نہیں۔“

رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَدْعُوَ عَلَى أَحَدٍ أَوْ يَدْعُوَ لِأَحَدٍ قَنَّتْ بَعْدَ الرُّكُوعِ، فَرَبَّمَا قَالَ إِذْ قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا سِينِينَ كَسِينِي يُونُسَ)). يَجْهَرُ بِذَلِكَ وَكَانَ يَقُولُ فِي بَعْضِ صَلَاتِهِ فِي صَلَاةِ الْفَجْرِ: ((اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا)). لِأَخْيَاءِ الْعَرَبِ، حَتَّى أَنْزَلَ اللَّهُ: ((لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)) الْآيَةَ. [راجع:

[۸۰۴، ۷۹۷]

تشریح: بعد میں وہ قبائل مسلمان ہو گئے۔ اس لیے اللہ تعالیٰ نے ان پر بددعا کرنے سے آپ ﷺ کو منع فرمایا تھا۔ بڑوں کے اشارے بھی بڑی گہرائیاں رکھتے ہیں۔

باب: ارشادِ باری تعالیٰ:

بَابُ قَوْلِهِ:

”اور رسول تم کو پکار رہے تھے تمہارے پیچھے سے۔“

﴿وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ﴾

”اُخْرَاكُمْ“ آخر کم کی تائید ہے۔ ابن عباس رضی اللہ عنہما نے کہا: ”دو سعادتوں“ میں سے ایک سعادت فتح اور دوسری شہادت ہے۔

وَهُوَ تَأْنِيثُ أُخْرَاكُمْ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِحْدَى الْحُسْنَيْنِ﴾ فَتَحَا أَوْ شَهَادَةً.

(۳۵۶۱) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے ابواسحاق نے بیان کیا، کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ احد کی لڑائی میں رسول اللہ ﷺ نے (تیر اندازوں کے) پیدل دستے پر عبد اللہ بن جبیر رضی اللہ عنہ کو افسر مقرر کیا تھا، پھر بہت سے مسلمانوں نے پیٹھ پھیر لی، آیت ”اور رسول تم کو پکار رہے تھے تمہارے پیچھے سے“ میں اسی کی طرف اشارہ ہے، اس وقت رسول کریم ﷺ کے ساتھ بارہ صحابیوں کے سوا اور کوئی موجود نہ تھا۔

۴۵۶۱۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرِّجَالِ يَوْمَ أُحُدٍ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ، وَأَقْبَلُوا مِنْهُمْ مِائِينَ، فَذَلِكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي أُخْرَاهُمْ، وَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا. [راجع: ۳۰۳۹]

تشریح: یہ جنگ احد کا واقعہ ہے۔ ان تیر اندازوں کی نافرمانی کی پاداش میں سارے مسلمانوں کو نقصان عظیم اٹھانا پڑا کہ ستر صحابہ رضی اللہ عنہم شہید ہوئے۔ ان تیر اندازوں نے نص کے مقابلہ پر رائے قیاس سے کام لیا تھا، اس لیے قرآن وحدیث کے ہوتے ہوئے رائے قیاس پر چلنا اللہ ورسول

اللہ ﷻ کے ساتھ غدراری کرنا ہے۔

بَابُ قَوْلِهِ: ﴿أَمَنَةً نُّعَاسًا﴾ باب: فرمانِ الہی: ﴿أَمَنَةً نُّعَاسًا﴾ کی تفسیر

تشریح: یعنی تمہارے اوپر غنودگی کی شکل میں راحت نازل کی۔

۴۵۶۲۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ أَبُو يَعْقُوبَ بَغْدَادِي نَبِيَّانِ كَمَا كُتِبَ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا طَلْحَةَ، قَالَ: حَدَّثَنَا النُّعَاسُ وَنَحْنُ فِي مَصَافِنَا يَوْمَ أُحُدٍ قَالَ: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَأَخَذَهُ، وَيَسْقُطُ وَأَخَذَهُ. [راجع: ۴۰۶۸]

(۳۵۶۲) ہم سے اسحاق بن ابراہیم بن عبد الرحمن ابو یعقوب بغدادی نے بیان کیا، کہا ہم سے حسین بن محمد نے بیان کیا، ان سے شیبان نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک نے بیان کیا کہ ابو طلحہ رضی اللہ عنہ نے کہا: احد کی لڑائی میں جب ہم صف باندھے کھڑے تھے تو ہم پر غنودگی طاری ہو گئی تھی۔ ابو طلحہ رضی اللہ عنہ نے بیان کیا کہ کیفیت یہ ہو گئی تھی کہ نیند سے میری تلوار ہاتھ سے بار بار گرتی اور میں اسے اٹھاتا۔

تشریح: غنودگی سے کسل دور ہو کر جسم میں تازگی آ جاتی ہے۔ جنگ احد میں یہی ہوا جس کا ذکر روایت ہذا میں کیا گیا ہے۔

بَابُ قَوْلِهِ: ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ ﴿الْقَرْحُ﴾: الْجِرَاحُ: ﴿اسْتَجَابُوا﴾ أَجَابُوا. ﴿يَسْتَجِيبُ﴾ يُجِيبُ

”جن لوگوں نے اللہ اور اس کے رسول کی دعوت کو قبول کر لیا بعد اس کے انہیں زخم پہنچ چکا تھا، ان میں سے جو نیک اور متقی ہیں ان کے لیے بہت بڑا ثواب ہے۔“ ﴿الْقَرْحُ﴾ یعنی الجرح (زخم) ”اسْتَجَابُوا“ یعنی آجَابُوا انہوں نے قبول کیا۔ ”يَسْتَجِيبُ“ ای یجیب وہ قبول کرتے ہیں۔

باب: آیت ”إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ“ کی تفسیر

بَابُ: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾ الْآيَةِ

تشریح: یعنی مسلمانوں سے کہا گیا ہے جنگ لوگوں نے تمہارے خلاف بہت سامان جمع کیا ہے۔ پس ان سے ڈرو تو مسلمانوں نے جواب میں ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ (آل عمران: ۱۷۳) کہا۔

۴۵۶۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، أَرَاهُ قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الصُّحَي، عَنِ ابْنِ عَبَّاسٍ: ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ قَالَهَا إِبْرَاهِيمُ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ

(۳۵۶۳) ہم سے احمد بن یونس نے بیان کیا، میں سمجھتا ہوں کہ انہوں نے یہ کہا کہ ہم سے ابو بکر شعبہ بن عیاش نے بیان کیا، ان سے ابو حصین عثمان بن عاصم نے اور ان سے ابو الصحی نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ کلمہ ”حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ“ ابراہیم علیہ السلام نے کہا تھا، اس وقت جب ان کو آگ میں ڈالا گیا تھا اور یہی کلمہ حضرت محمد ﷺ نے اس وقت کہا تھا جب لوگوں نے مسلمانوں کو ڈرانے کے لیے کہا تھا کہ ”لوگوں (یعنی

ایْمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾۔ قریش نے تمہارے خلاف بڑا سامان جنگ اکٹھا کر رکھا ہے، ان سے ڈرو لیکن اس بات نے ان مسلمانوں کا (جوش) ایمان اور بڑھا دیا اور انہوں نے کہا: ہمارے لیے اللہ کافی ہے اور وہی بہترین کام بنانے والا ہے۔“

۴۵۶۴۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي الصُّحَى، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ آخِرَ قَوْلِ إِبْرَاهِيمَ جِئْنَا إِلَافِي فِي النَّارِ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. [راجع: ۴۵۶۳]

۴۵۶۴۔ ہم سے مالک بن اسماعیل نے بیان کیا، کہا کہ ہم سے اسرائیل نے بیان کیا، ان سے ابو حصین نے، ان سے ابو الصُّحی نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب ابراہیم علیہ السلام کو آگ میں ڈالا گیا تو آخری کلمہ جو آپ کی زبان مبارک سے نکلا ”حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ“ تھا یعنی ”میری مدد کے لیے اللہ ہی کافی ہے اور وہی بہترین کام بنانے والا ہے۔“

تشریح: اس مبارک کلمہ میں توحید و توکل کا بھرپور اظہار ہے۔ اسی لیے یہ ایک بہترین کلمہ ہے۔ جس سے مصائب کے وقت عزم و حوصلہ میں استحکام پیدا ہو سکتا ہے۔ بطور وظیفہ اسے بلا ناغہ پڑھنے سے نصرت الہی حاصل ہوتی ہے اور اس کی برکت سے ہر مشکل آسان ہو جاتی ہے۔ قرآن مجید میں اللہ تعالیٰ نے اسے اپنے رسول کو خود تلقین فرمایا ہے جیسا کہ آیت: ﴿فَإِنْ قَوْلُوا أَفْقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ﴾ (۹/التوبہ: ۱۲۹) میں مذکور ہے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ (۱۱۰/البقرہ: ۲۱۷)۔ ”اور جو لوگ اس میں بخل کرتے ہیں جو اللہ نے انہیں اپنے فضل سے دے رکھا ہے، ہرگز یہ گمان نہ کریں کہ وہ ان کے حق میں بہتر ہے۔۔۔۔۔“

اس آیت میں جو ”سَيُطَوَّقُونَ“ کا لفظ ہے وہ طوقہ بطوق سے ہے یعنی طوق پہنائے جائیں گے۔

تشریح: یعنی ”اور جو لوگ کہ اس مال میں بخل کرتے رہتے ہیں جو اللہ نے انہیں اپنے فضل سے دے رکھا ہے، وہ ہرگز یہ نہ سمجھیں کہ یہ مال ان کے حق میں اچھا ہے۔ نہیں بلکہ ان کے حق میں بہت برا ہے۔ یقیناً قیامت کے دن انہیں اس کا مال طوق بنا کر پہنایا جائے گا۔ جس میں انہوں نے بخل کیا تھا اور آسمانوں اور زمین کا اللہ ہی مالک ہے اور جو تم کرتے ہو اللہ اس سے خبردار ہے۔“

۴۵۶۵۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ - عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُوَدِّ زَكَاتَهُ، مَثَلُ لَهْ مَالُهُ شُجَاعًا أَقْرَعَ، لَهُ زَبَيَّتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزِمَتَيْهِ)) يَعْنِي

۴۵۶۵) مجھ سے عبد اللہ بن منیر نے بیان کیا، انہوں نے ابو النضر ہاشم بن قاسم سے سنا، کہا ہم سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، ان سے ان کے والد نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جسے اللہ تعالیٰ نے مال دیا اور پھر اس نے اس کی زکوٰۃ نہیں ادا کی تو (آخرت میں) اس کا مال نہایت زہریلے سانپ کی صورت میں جس کی آنکھوں کے اوپر دو نقطے ہوں گے۔ اس کی گردن میں طوق کی طرح پہنا دیا جائے گا پھر وہ سانپ اس کے

بِشِدْقِهِ (يَقُولُ اَنَا مَالِكٌ اَنَا كَنْزُكَ)) ثُمَّ تَلَا هَذِهِ الْآيَةَ ﴿وَلَا تَحْسَبَنَّ الَّذِينَ يَبْغُلُونَ بِمَا اَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ إِلَى آخِرِ الْآيَةِ۔
 دونوں جہڑوں کو پکڑ کر کہے گا کہ میں ہی تیرا مال ہوں، میں ہی تیرا خزانہ ہوں، پھر آپ نے اس آیت کی تلاوت کی ”اور جو لوگ کہ اس مال میں بخل کرتے ہیں جو اللہ نے انہیں اپنے فضل سے دے رکھا ہے، وہ یہ نہ سمجھیں کہ یہ مال ان کے حق میں بہتر ہے۔۔۔۔۔“ آخر تک۔ [راجع: ۱۴۰۳]

تشریح: آیت میں ان مالداروں کا بیان ہے جو زکوٰۃ نہیں ادا کرتے بلکہ سونے چاندی کو بطور خزانہ جمع کر کے رکھتے ہیں۔ ان کا حال قیامت کے دن یہ ہوگا کہ ان کا وہ خزانہ زہر جیسا ساپ بن کر ان کی گردنوں کا بار بنے گا اور ان کے جہڑوں کو چیرے گا یہ وہ دولت کے بھاری لوگ ہوں گے جنہوں نے دنیا میں خزانہ گاڑ کر رکھا اور اس کی زکوٰۃ تک ادا نہیں کی۔

بَابُ قَوْلِهِ: بَابُ ارشادِ باری تعالیٰ:

﴿وَلَتَسْمَعَنَّ مِنَ الَّذِينَ اُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ اُشْرَكُوا اَذَىٰ كَثِيرًا﴾۔
 اور یقیناً تم لوگ بہت سی دل دکھانے والی باتیں ان سے سنو گے جنہیں تم سے پہلے کتاب مل چکی ہے اور ان سے بھی سنو گے جو مشرک ہیں۔“
 تشریح: یعنی یہود و نصاریٰ و بت پرست تو ہیں ہمیشہ درپے آزار رہیں گی مگر تم کو صبر و استقامت کے ساتھ یہ سارے مصائب برداشت کرنے ہوں گے۔

۴۵۶۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أَسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ عَلَى قُطَيْفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أَسَامَةَ بْنَ زَيْدٍ وَرَأَاهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزَرَجِ قَبْلَ وَقْعَةِ بَدْرٍ قَالَ: حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ، وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ بْنُ أَبِي إِدَا فِي الْمَجْلِسِ أَخْلَاطَ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ وَعَبْدَةُ الْأَوْثَانِ وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةٌ الدَّابَّةِ خَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَةَ بِرِدَائِهِ، ثُمَّ قَالَ: لَا تُغْبِرُوا عَلَيْنَا. فَسَلَّمَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ فَتَزَلَّ فَدَعَاهُمْ

(۴۵۶۶) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں عروہ بن زبیر نے خبر دی اور انہیں اسامہ بن زید رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ ایک گدھے کی پشت پر فدا کی بنی ہوئی ایک موٹی چادر رکھنے کے بعد سوار ہوئے اور اسامہ بن زید رضی اللہ عنہما کو اپنے پیچھے بٹھایا۔ آپ ﷺ بنو حارث بن خزرج میں سعد بن عبادہ رضی اللہ عنہ کی مزاج پرسی کے لیے تشریف لے جا رہے تھے۔ یہ جنگ بدر سے پہلے کا واقعہ ہے۔ راستہ میں ایک مجلس سے آپ گزرے جس میں عبد اللہ بن ابی ابن سلول (مناقب) بھی موجود تھا، یہ عبد اللہ بن ابی کے ظاہری اسلام لانے سے بھی پہلے کا قصہ ہے۔ مجلس میں مسلمان مشرکین یعنی بت پرست اور یہودی سب ہی طرح کے لوگ تھے، انہی میں عبد اللہ بن رواحہ رضی اللہ عنہ بھی تھے۔ سواری کی (ٹاپوں سے گرداؤی اور) مجلس والوں پر پڑی تو عبد اللہ بن ابی نے چادر سے اپنی ناک بند کر لی اور بطور تحقیر کہنے لگا کہ ہم پر گرد نہ اڑاؤ، اتنے میں رسول اللہ ﷺ بھی قریب پہنچ گئے اور انہیں سلام کیا، پھر آپ سواری سے اتر گئے اور مجلس والوں کو اللہ کی طرف بلایا اور قرآن کی آیتیں پڑھ کر سنائیں۔ اس پر عبد اللہ بن ابی ابن سلول کہنے لگا، جو کلام

آپ نے پڑھ کر سنایا ہے، اس سے عمدہ کوئی کلام نہیں ہو سکتا اگرچہ یہ کلام بہت اچھا ہے، پھر بھی ہماری مجلسوں میں آ کر آپ ہمیں تکلیف نہ دیا کریں، اپنے گھر بیٹھیں، اگر کوئی آپ کے پاس جائے تو اسے اپنی باتیں سنایا کریں۔ (یہ سن کر) عبد اللہ بن رواحہ رضی اللہ عنہ نے کہا: ضرور یا رسول اللہ! آپ ہماری مجلسوں میں تشریف لایا کریں، ہم اسی کو پسند کرتے ہیں۔ اس کے بعد مسلمان، مشرکین اور یہودی آپس میں ایک دوسرے کو برا بھلا کہنے لگے اور قریب تھا کہ فساد اور لڑائی تک نوبت پہنچ جاتی لیکن آپ نے انہیں خاموش اور ٹھنڈا کر دیا اور آخر سب لوگ خاموش ہو گئے، پھر آپ ﷺ اپنی سواری پر سوار ہو کر وہاں سے چلے آئے اور سعد بن عبادہ رضی اللہ عنہ کے یہاں تشریف لے گئے۔ حضور ﷺ نے سعد بن عبادہ رضی اللہ عنہ سے بھی اس کا ذکر کیا کہ ”سعد! تم نے نہیں سنا، الإحباب، آپ کی مراد عبد اللہ بن ابی سے تھی، کیا کہہ رہا تھا؟ اس نے اس طرح کی باتیں کی ہیں۔“ سعد بن عبادہ رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! آپ اسے معاف فرمادیں اور اس سے درگزر کر دیں۔ اس ذات کی قسم! جس نے آپ پر کتاب نازل کی ہے اللہ نے آپ ﷺ کے ذریعہ وہ حق بھیجا ہے جو اس نے آپ پر نازل کیا ہے، اس شہر (مدینہ) کے لوگ (پہلے) اس پر متفق ہو چکے تھے کہ اس (عبد اللہ بن ابی) کو تاج پہنادیں اور (شاہی) عمامہ اس کے سر پر باندھ دیں لیکن جب اللہ تعالیٰ نے اس حق کے ذریعہ جو آپ کو اس نے عطا کیا ہے، اس باطل کو روک دیا تو اب وہ چڑ گیا ہے اور اس وجہ سے وہ معاملہ اس نے آپ کے ساتھ کیا جو آپ نے ملاحظہ فرمایا ہے۔ رسول اللہ ﷺ نے اسے معاف کر دیا۔ نبی اکرم ﷺ اور صحابہ رضی اللہ عنہم مشرکین اور اہل کتاب سے درگزر کیا کرتے اور ان کی اذیتوں پر صبر کیا کرتے تھے۔ اسی کے بارے میں یہ آیت نازل ہوئی: ”اور یقیناً تم بہت سی دل آزاری کی باتیں ان سے بھی سنو گے، جنہیں تم سے پہلے کتاب مل چکی ہے اور ان سے بھی جو مشرک ہیں اور اگر تم صبر کرو اور تقویٰ اختیار کرو تو یہ بڑے عزم و حوصلہ کی بات ہے“ اور اللہ تعالیٰ نے فرمایا: ”بہت سے اہل کتاب تو دل ہی سے

إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، وَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي بِنُ سَلُولٍ: أَيُّهَا الْمَرْءُ، إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ، إِنْ كَانَ حَقًّا، فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا، ازْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ! فَاغْشِنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَنَازَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: ((يَا سَعْدُ! أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ - يُرِيدُ عَبْدَ اللَّهِ بْنُ أَبِي - قَالَ: كَذَا وَكَذَا)). قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ اللَّهِ! اغْفُ عَنَّهُ وَاصْفَحْ عَنَّهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ! لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي نَزَلَ عَلَيْكَ، لَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبَحِيرَةِ عَلَى أَنْ يَتَوَجَّوهُ فَيَعْصِبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أُعْطَاكَ اللَّهُ شَرِّقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ اللَّهِ ﷺ وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلَ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلَى الْأَذَى قَالَ اللَّهُ: ﴿وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى

چاہتے ہیں کہ تمہیں ایمان (لے آئے) کے بعد پھر سے کافر بنالیں، حسد کی راہ سے جو ان کے دلوں میں ہے.....“ آخر آیت تک۔ جیسا کہ اللہ تعالیٰ کا حکم تھا نبی اکرم ﷺ ہمیشہ کفار کو معاف کر دیا کرتے تھے۔ آخر اللہ تعالیٰ نے آپ کو ان کے ساتھ جنگ کی اجازت دے دی اور جب آپ نے غزوہ بدر کیا تو اللہ تعالیٰ کی منشا کے مطابق قریش کے کافر سردار اس میں مارے گئے تو عبداللہ بن ابی ابن سلول اور اس کے دوسرے مشرک اور بت پرست ساتھیوں نے آپس میں مشورہ کر کے ان سب نے بھی رسول اللہ ﷺ سے اسلام پر بیعت کر لی اور ظاہر اسلام میں داخل ہو گئے۔

كَثِيرًا ۝ الْآيَةُ، وَقَالَ اللَّهُ: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفْرًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ﴾ إِلَى آخِرِ الْآيَةِ، وَكَانَ النَّبِيُّ ﷺ يَتَأَوَّلُ الْعَفْوَ مَا أَمَرَهُ اللَّهُ بِهِ، حَتَّى أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ ﷺ بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفْرٍ قُرَشٍ قَالَ ابْنُ أَبِي بَرْزَةَ سَلَوْتُ، وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ، وَعَبْدَةَ الْأَوْتَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا الرَّسُولَ ﷺ عَلَى الْإِسْلَامِ فَأَسْلَمُوا.

[راجع: ۲۹۸۷]

تشریح: آیت میں مسلمانوں کو آگاہ کیا گیا ہے کہ اہل کتاب اور مشرکین سے تم کو ہوشیار رہنا ہو گا وہ ہمیشہ تم کو سستے ہی رہیں گے اور کبھی باز نہیں آئیں گے، ہاتھ سے زبان سے ایذا نہیں دیتے رہیں گے۔ تمہارے لیے ضروری ہے کہ ان سے ہوشیار رہو ان کی چغنی چیزیں باتوں سے دھوکا نہ کھاؤ بلکہ مبرا و استقلال کے ساتھ حالات کا مقابلہ کرتے رہو، آخر میں کامیابی تمہارے ہی لیے مقدر ہے۔

بَابُ قَوْلِهِ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا﴾
باب: ارشاد باری تعالیٰ: ”تم ان لوگوں کو عذاب سے محفوظ نہ سمجھو جو اپنے کیے پر خوش ہیں.....“

تشریح: یعنی ”جو لوگ اپنے کرتوتوں پر خوش ہوتے اور چاہتے ہیں کہ جو نیک کام انہوں نے نہیں کئے خواہ خواہ ان پر بھی ان کی تعریف کی جائے، سو ایسے لوگوں کے لیے ہرگز خیال نہ کرو کہ وہ عذاب سے بچ سکیں گے۔“

(۴۵۶۷) ہم سے سعید بن ابی مریم نے بیان کیا، انہوں نے کہا ہم کو محمد بن جعفر نے خبر دی، انہوں نے کہا کہ مجھ سے زید بن اسلم نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے زمانہ میں چند منافقین ایسے تھے کہ جب رسول اللہ ﷺ جہاد کے لیے تشریف لے جاتے تو یہ مدینہ میں پیچھے رہ جاتے اور پیچھے رہ جانے پر بہت خوش ہوا کرتے تھے۔ لیکن جب رسول اللہ ﷺ واپس آتے تو آپ کے پاس عذر بیان کرتے اور قسمیں کھا لیتے اور پسند کرتے کہ ایسے کام پر ان کی تعریف کی جائے جس کو انہوں نے کیا نہیں۔ اللہ تعالیٰ

٤٥٦٧- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا مِنَ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرَحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ فَإِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا،

وَأَحِبُّوا أَنْ يُحَمَّدُوا بِمَا لَمْ يَفْعَلُوا، فَتَرَكْتُ: نے اسی پر یہ آیت: ﴿لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ﴾ آخر آیت تک اتاری۔

[مسلم: ۷۰۳۳]

تشریح: یہ چند منافقین تھے جو جہاد سے جی چراتے، ان کے مکر و فریب کا جال بکھیر دیا۔ ایسے کتنے لوگ آج بھی موجود ہیں کتنے بے نمازی ہیں جو اپنی حرکت پر شرمندہ ہونے کی بجائے اللہ نمازیوں سے اپنے کو بہتر ثابت کرنا چاہتے ہیں۔ کتنے بدعتی مشرک ہیں جو اہل توحید پر اپنی برتری کے دعویدار ہیں۔ یہ سب لوگ اس آیت کے مصداق ہیں۔

۴۵۶۸۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ عَلْقَمَةَ بْنَ وَقَّاصٍ، أَخْبَرَهُ أَنَّ مَرْوَانَ قَالَ لِبَوَّابِهِ: اذْهَبْ يَا رَافِعُ إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَيْتَنِي كَانَتْ كُلُّ أَمْرِيءٍ فَرِحَ بِمَا أُوتِيَتْ، وَأَحَبُّ أَنْ يُحَمَّدَ بِمَا لَمْ يَفْعَلْ، مُعَذِّبًا، لِيَعَذِّبُنِي أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهَذِهِ إِنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودًا فَسَأَلَهُمْ عَنْ شَيْءٍ، فَكَتَمَهُ إِيَّاهُ، وَأَخْبَرُوهُ بِغَيْرِهِ، فَأَرَوْهُ أَنَّ قَدْ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ، وَفَرَحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ، ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ كَذَلِكَ حَتَّى قَوْلِهِ: ﴿يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحَمَّدُوا بِمَا لَمْ يَفْعَلُوا﴾. تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ ابْنِ جُرَيْجٍ.

(۴۵۶۸) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں ابن جریج نے خبر دی، انہیں ابن ابی ملیکہ نے اور انہیں علقمہ بن وقاص نے خبر دی کہ مروان بن حکم نے (جب وہ مدینہ کے امیر تھے) اپنے دربان سے کہا کہ رافع! ابن عباس رضی اللہ عنہما کے یہاں جاؤ اور ان سے پوچھو کہ آیت ﴿وَلَا تَحْسِبَنَّ الَّذِينَ﴾ کی رو سے تو ہم سب کو عذاب ہونا چاہیے کیونکہ ہر ایک آدمی ان نعمتوں پر جو اس کو ملی ہیں، خوش ہے اور یہ چاہتا ہے کہ جو کام اس نے کیا نہیں اس پر بھی اس کی تعریف ہو۔ ابو رافع نے ابن عباس رضی اللہ عنہما سے جا کر پوچھا، تو ابن عباس رضی اللہ عنہما نے کہا: تم مسلمانوں سے اس آیت کا کیا تعلق! یہ تو رسول اللہ ﷺ نے یہودیوں کو بلایا تھا اور ان سے ایک دن کی بات پوچھی تھی۔ (جو ان کی آسانی کی کتاب میں موجود تھی) انہوں نے اصل بات کو تو چھپایا اور دوسری غلط بات بیان کر دی، پھر بھی اس بات کے خواہشمند رہے کہ حضور ﷺ کے سوال کے جواب میں جو کچھ انہوں نے بتایا ہے اس پر ان کی تعریف کی جائے اور ادھر اصل حقیقت کو چھپا کر بھی بڑے خوش تھے۔ پھر ابن عباس رضی اللہ عنہما نے اس آیت کی تلاوت کی: ”اور وہ وقت یاد کرو جب اللہ نے اہل کتاب سے عہد لیا تھا کہ کتاب کو پوری طرح ظاہر کر دینا لوگوں پر“ آیت ”جو لوگ اپنے کرتوتوں پر خوش ہوتے ہیں اور چاہتے ہیں کہ جو کام نہیں کیے ہیں، ان پر ان کی تعریف کی جائے“ تک۔ ہشام بن یوسف کے ساتھ اس حدیث کو عبد الرزاق نے بھی ابن جریج سے روایت کیا۔

حَدَّثَنَا ابْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا الْحَجَّاجُ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ،

ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو حجاج بن محمد نے خبر دی، انہوں نے ابن جریج سے کہا، مجھ کو ابن ابی ملیکہ نے خبر دی، ان کو حمید بن عبد

ترمذي: ٣٠١٤]

بَابُ قَوْلِهِ:

باب: حق تعالیٰ کا فرمان:

﴿إِن فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ الآية۔ ”بیشک آسمانوں اور زمین کے پیدا کرنے اور رات دن کے بدلنے میں عقلمندوں کے لیے بہت سی نشانیاں ہیں۔“

تشریح: اختلاف سے رات و دن کا گھٹنا بڑھنا مراد ہے، جو موسمی اثرات سے ہوتا رہتا ہے، یہ سب قدرت الہی کے نمونے ہیں۔

(۳۵۶۹) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، کہا کہ مجھ سے شریک بن عبد اللہ بن ابی نمر نے خبر دی، انہیں کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں ایک رات اپنی خالہ (ام المؤمنین) میمونہ رضی اللہ عنہا کے گھر رہ گیا۔ پہلے رسول اللہ صلی اللہ علیہ وسلم نے اپنی بیوی (میمونہ رضی اللہ عنہا) کے ساتھ تھوڑی دیر تک بات چیت کی، پھر سو گئے، جب رات کا تیسرا حصہ باقی رہا تو آپ اٹھ کر بیٹھ گئے اور آسان کی طرف نظر اٹھائی اور یہ آیت تلاوت کی: ”یشک آسانوں اور زمین کی پیدائش اور دن رات کے مختلف ہونے میں عقلمندوں کے لیے (بڑی) نشانیاں ہیں۔“ اس کے بعد آپ صلی اللہ علیہ وسلم کھڑے ہوئے اور وضو کیا اور مسواک کی، پھر گیارہ رکعتیں (تہجد اور وتر کی) پڑھیں۔ جب بلال رضی اللہ عنہ نے (فجر کی) اذان دی تو آپ نے دو رکعت (فجر کی سنت) پڑھی اور باہر مسجد میں تشریف لائے اور فجر کی نماز پڑھائی۔

٤٥٦٩- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نِمْرٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ عِنْدَ خَالَتِي مَيِّمُونَةٌ، فَتَحَدَّثَ رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرُ قَعَدَ فَظَنَرُ إِلَى السَّمَاءِ فَقَالَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنْنَ، فَصَلَّى إِحْدَى عَشْرَةَ رَكْعَةً، ثُمَّ أَذَّنَ بِإِلَالٍ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

[راجع: ۱۱۷] [مسلم: ۱۸۰۰]

تشریح: یہی گیارہ رکعتیں رمضان میں لفظ تراویح کے ساتھ موسوم ہوئیں۔ پس تراویح کی یہی گیارہ رکعات سنت نبوی ہیں۔

بَابُ قَوْلِهِ:

باب: اللہ سبحانہ و تعالیٰ کا فرمان:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

(۳۵۷۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے بیان کیا، ان سے امام مالک بن انس نے، ان سے مخرمہ بن سلیمان نے، ان سے کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان

٤٥٧٠- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ
أَنَسٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ،

عَنْ ابْنِ عَبَّاسٍ قَالَ: بَتُّ عِنْدَ خَالَتِي
مَمْنُونَةً فَقُلْتُ: لَا نَظَرَنَّ إِلَى صَلَاةِ رَسُولِ
اللَّهِ ﷺ فَطَرَحْتُ لِرَسُولِ اللَّهِ ﷺ وَسَادَةً،
فَنَامَ رَسُولُ اللَّهِ ﷺ فِي طُولِهَا، فَجَعَلَ
يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الْآيَاتِ
الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ،
ثُمَّ أَتَى شَنَا مَعْلَقًا، فَأَخَذَهُ فَتَوَضَّأَ، ثُمَّ قَامَ
يُصَلِّي، فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ
جِئْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ عَلَى
رَأْسِي، ثُمَّ أَخَذَ بِأُذُنِي، فَجَعَلَ يَقْتُلُهَا،
ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ
صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ
صَلَّى رَكَعَتَيْنِ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ

باب: ارشادِ باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

٤٥٧١- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ عَبْدِ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّهُ، بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى اتَّصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بَقَلِيلًا، ثُمَّ اسْتَيْقَظَ رَسُولُ

”اے ہمارے رب! تو نے جسے دوزخ میں داخل کر دیا، اسے تو نے واقعی ذلیل و رسوا کر دیا اور ظالموں کا کوئی بھی مددگار نہیں ہے۔“

(۲۵۷۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے کہا ہم سے معن بن عیسیٰ نے بیان کیا، انہوں نے کہا ہم سے امام مالک نے بیان کیا، ان سے خرمہ بن سلیمان نے، ان سے عبد اللہ بن عباس رضی اللہ عنہما کے غلام کریب نے اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ ایک رات وہ نبی کریم ﷺ کی زوجہ مطہرہ میمونہ رضی اللہ عنہا کے گھر میں ٹھہر گئے جو ان کی خالہ تھیں۔ انہوں نے کہا کہ میں بستر کے عرض میں لیٹا اور رسول اللہ ﷺ اور آپ کی بیوی طول میں لیٹے، پھر آپ سو گئے اور اُدھی رات میں یا اس سے تھوڑی دیر پہلے یا بعد میں آپ بیدار ہوئے اور چہرے پر ہاتھ پھیر کر نیند کو دور کیا، پھر سورہ آل عمران کی آخری دس آیتوں کی تلاوت کی۔ اس کے بعد آپ اٹھ کر مشکیزے کے قریب گئے جو لٹکا ہوا تھا۔ اس کے پانی سے آپ

اللَّهُ ﷻ فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ
بِيَدَيْهِ، ثُمَّ قرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ
سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ
فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وَضُوءَهُ، ثُمَّ قَامَ
يُصَلِّي، فَصَنَعَتْ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبَتْ
فَقَعَّتْ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ
يَدَهُ الِئْمَنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الِئْمَنَى
يَقِيلُهَا، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ
رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ
رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ
الْمَوَدُّ، فَقَامَ فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ،
ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ١١٧]

بَابُ قَوْلِهِ:

باب: ارشادِ باری تعالیٰ:

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ﴾ ”اے ہمارے رب! ہم نے ایک پکارنے والے کی پکار کو سنا جو ایمان کے لیے پکار رہا تھا۔ پس ہم اس پر ایمان لائے۔“ آخر آیت تک۔

تشریح: پکارنے والے سے حضرت رسول کریم ﷺ مراد ہیں۔

۴۵۷۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ، بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ قَالَ: فَأَضْطَجَعْتُ فِي عَرْضِ الْوَسَادَةِ، وَأَضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَتَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ مِنْ

آداب کے ساتھ آپ نے وضو کیا، پھر نماز کے لیے کھڑے ہوئے۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں بھی اٹھا اور میں نے بھی آپ ﷺ کی طرح وضو وغیرہ کیا اور جا کر آپ ﷺ کے بازو میں کھڑا ہو گیا، تو رسول اللہ ﷺ نے اپنا داہنا ہاتھ میرے سر پر رکھا اور (شفقت سے) میرے داسے کان کو پکڑ کر ملنے لگے، پھر آپ نے دو رکعت نماز پڑھی، پھر دو رکعت پڑھی، پھر دو رکعت پڑھی، پھر دو رکعت پڑھی، اور آخر میں انہیں دتر بنایا۔ پھر آپ لیٹ گئے اور جب مؤذن آپ کے پاس آیا تو آپ اٹھے اور دو ہلکی رکعتیں پڑھ کر باہر مسجد میں تشریف لے گئے اور صبح کی نماز پڑھائی۔

مَنَامِهِ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وَضُوئَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيَمْنَى عَلَى رَأْسِي، وَأَخَذَ بِأُذُنِي الْيَمْنَى يَفْتُلُهَا، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَدُّ، فَقَامَ فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [راجع: ۱۱۷]

تشریح: آیات مذکورہ کو آپ تہجد کے وقت اٹھنے کے بعد اکثر پڑھا کرتے۔ یہاں بیان کرنے کا یہی مقصد ہے۔ ان دعائیہ آیات کے رموز و نکات وہی حضرات جان سکتے ہیں جن کو سحر کے وقت اٹھنا اور مناجات میں مشغول ہونے کی لذت سے شناسائی ہو۔ وذلك فضل الله يؤتيه من يشاء۔

سورہ نساء کی تفسیر

(۴) سُورَةُ النَّسَاءِ

ابن عباس رضی اللہ عنہما نے کہا: يَسْتَكْبِرُ، يَسْتَكْبِرُ کے معنی میں ہے۔ قَوَامًا (قیام) یعنی جس پر تمہارے گزران کی بنیاد قائم ہے۔ ”لہن سبیلا“ یعنی شادی شدہ کے لیے رجم اور کنوارے کے لیے کوڑے کی سزا ہے (جب وہ زنا کریں) اور دوسرے لوگوں نے کہا (آیت میں) ”مننی وثلاث ورباع“ سے مراد دو دو تین تین اور چار چار ہیں۔ اہل عرب رباع سے آگے اس وزن سے تجاوز نہیں کرتے۔

قَالَ ابْنُ عَبَّاسٍ: (يَسْتَكْبِرُ) قَوَامًا: قَوَامُكُمْ مِنْ مَعَايِشِكُمْ. «لَهُنَّ سَبِيلًا» يَغْنِي: الرَّجْمُ لِلثَّيْبِ وَالْجَلْدُ لِلْبَكْرِ، وَقَالَ غَيْرُهُ: «مَنْعَى وَثَلَاثُ وَرُبَاعٌ» يَغْنِي: اثْنَتَيْنِ وَثَلَاثَ وَأَرْبَعَ وَلَا تَجَاوِزُ الْعَرَبُ رُبَاعَ.

باب: (ارشاد باری تعالیٰ)

بَابُ:

«وَأِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَمَانِي فَإِنْ كُنْتُمْ مَاطَابَ لَكُمْ مِنَ النَّسَاءِ»

پسند ہوں ان سے نکاح کرلو۔“

تشریح: یعنی ”اور اگر تمہیں اندیشہ ہو کہ تم قیاموں کے بارے میں انصاف نہ کر سکو گے۔“

۴۵۷۳۔ حَدَّثَنَا إِدْرِيسُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا (۳۵۷۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف

نے خبر دی، ان سے ابن جریج نے کہا، کہا مجھ کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک آدمی کی پرورش میں ایک یتیم لڑکی تھی پھر اس نے اس سے نکاح کر لیا، اس یتیم لڑکی کی ملکیت میں کھجور کا ایک باغ تھا۔ اسی باغ کی وجہ سے یہ شخص اس کی پرورش کرتا رہا حالانکہ دل میں اس سے کوئی خاص لگاؤ نہ تھا۔ اس سلسلے میں یہ آیت اتری کہ ”اگر تمہیں اندیشہ ہو کہ تم یتیموں کے حق میں انصاف نہ کر سکو گے۔“ ہشام بن یوسف نے کہا میں سمجھتا ہوں، ابن جریج نے یوں کہا یہ لڑکی اس درخت اور دوسرے مال اسباب میں اس مرد کی حصہ داری تھی۔

(۳۵۷۴) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، انہوں نے کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کيسان نے، ان سے ابن شہاب نے، انہوں نے کہا مجھ کو عروہ بن زبیر نے خبر دی، انہوں نے عائشہ رضی اللہ عنہا سے آیت: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَى﴾ کا مطلب پوچھا۔ انہوں نے کہا میرے بھائے اس کا مطلب یہ ہے ایک یتیم لڑکی اپنے ولی کی پرورش میں ہو اور اس کی جائیداد کی حصہ دار ہو (ترکے کی رو سے اس کا حصہ ہو) اب اس ولی کو اس کی مالدار کی خوبصورتی پسند آئے۔ اس سے نکاح کرنا چاہے پر انصاف کے ساتھ پورا مہر (جتنا مہر اس کو دوسرے لوگ دیں) نہ دینا چاہے، تو اللہ تعالیٰ نے اس آیت میں لوگوں کو ایسی یتیم لڑکیوں کے ساتھ جب تک ان کا پورا مہر انصاف کے ساتھ نہ دیں، نکاح کرنے سے منع فرمایا اور ان کو یہ حکم دیا کہ تم دوسری عورتوں سے جو تم کو بھلی لگیں نکاح کر لو۔ (یتیم لڑکی کا نقصان نہ کرو) عروہ نے کہا، عائشہ رضی اللہ عنہا کہتی تھیں: اس آیت کے اترنے کے بعد لوگوں نے پھر رسول اللہ ﷺ سے اس بارے میں مسئلہ پوچھا، اس وقت اللہ نے یہ آیت: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ اتاری۔ عائشہ رضی اللہ عنہا نے کہا دوسری آیت میں یہ جو فرمایا: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ یعنی وہ یتیم لڑکیاں جن کا مال و جمال کم ہو اور تم ان کے ساتھ نکاح کرنے سے نفرت کرو۔ اس کا مطلب یہ ہے کہ جب تم ان یتیم لڑکیوں سے جن کا مال و جمال کم ہو نکاح کرنا نہیں چاہتے تو مال اور جمال والی یتیم لڑکیوں سے بھی جن سے تم کو

ہشام، عن ابن جریج، قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَجُلًا، كَانَتْ لَهُ يَتِيمَةٌ فَتَكَحَّهَا، وَكَانَ لَهَا عَذْقٌ، وَكَانَ يُمَسِّكُهَا عَلَيْهِ، وَلَمْ يَكُنْ لَهَا مِنْ نَفْسِهِ شَيْءٌ فَتَزَلَّتْ فِيهِ: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَى﴾ أَحْسِبُهُ قَالَ: كَانَتْ شَرِيكَتَهُ فِي ذَلِكَ الْعَذْقِ وَفِي مَالِهِ.

[راجع: ۲۴۹۴]

۴۵۷۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا ابْنُ أَبِي هَانِئٍ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَى﴾. فَقَالَتْ: يَا ابْنَ أُخْتِي! هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجَرٍ وَلَيْهَا، تَشْرِكُهُ فِي مَالِهِ وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلَيْهَا أَنْ يَتَزَوَّجَهَا، بِغَيْرِ أَنْ يَقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَتَهْوَا عَنْ أَنْ يَنْكِحُوهُنَّ، إِلَّا أَنْ يَقْسِطُوا لَهُنَّ، وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِيْنِ فِي الصَّدَاقِ، فَأَمُرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَإِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فَأَنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي آيَةِ أُخْرَى: ﴿وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ رَغْبَةً أَحَدِكُمْ عَنْ يَتِيمَتِهِ جِئَنَ

نکاح کرنے کی رغبت ہے نکاح نہ کرو، مگر جب انصاف کے ساتھ ان کا مہر پورا ادا کرو۔

تَكُونُ قَلِيلَةً الْمَالِ وَالْجَمَالَ قَالَتْ: فَتُهْوَأُ أَنْ يَنْكَحُوا عَنْ مَنْ رَغِبُوا فِي مَالِهِ وَجَمَالِهِ فِي يَتَامَى النِّسَاءِ، إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغَبَتِهِمْ عَنْهُمْ إِذَا كُنَّ قَلِيلَاتِ الْمَالِ وَالْجَمَالَ. [راجع: ۲۴۹۴]

باب: ارشادِ باری تعالیٰ:

”اور جو شخص نادار ہو وہ مناسب مقدار میں کھالے اور جب امانت ان یتیم بچوں کے حوالے کرنے لگو تو ان پر گواہ بھی کر لیا کرو“ آخر آیت تک۔ ”بِدَارًا“ بمعنی مبادرۃ جلدی کرنا ”أَعْتَدْنَا“ بمعنی أَعَدَدْنَا، عَتَاد سے افعلنا کے وزن پر جس کے معنی ہم نے تیار کیا۔

(۴۵۷۵) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو عبد اللہ بن نمیر نے خبر دی، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے اللہ تعالیٰ کے ارشاد: ”بلکہ جو شخص خوشحال ہو وہ اپنے کو بالکل روک رکھے۔ البتہ جو شخص نادار ہو وہ واجبی طور پر کھا سکتا ہے“ کے بارے میں فرمایا کہ یہ آیت یتیم کے بارے میں اتنی ہے کہ اگر دول نادار ہو تو یتیم کی پرورش اور دیکھ بھال کی اجرت میں وہ واجبی طور پر (یتیم کے مال میں سے کچھ) کھا سکتا ہے (شرطیکہ نیت میں فساد نہ ہو)۔

﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ﴾
الآیة: ﴿وَبِدَارًا﴾ مَبَادَرَةً ﴿أَعْتَدْنَا﴾ أَعَدَدْنَا، أَفْعَلْنَا مِنَ الْعَتَادِ.

۴۵۷۵۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ تَعَالَى: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ أَنَّهَا نَزَلَتْ فِي مَالِ الْيَتِيمِ إِذَا كَانَ فَقِيرًا، أَنَّهُ يَأْكُلُ مِنْهُ مَكَانَ قِيَامِهِ عَلَيْهِ بِمَعْرُوفٍ. [راجع: ۲۲۱۲]

باب: فرمانِ الہی:

”اور جب تقسیم ورثہ کے وقت کچھ عزیز قربت دار اور بچے اور یتیم اور مسکین لوگ موجود ہوں تو ان کو بھی کچھ دے دیا کرو“ آخر آیت تک۔

(۴۵۷۶) ہم سے احمد بن حمید نے بیان کیا، ہم کو عبد اللہ الشجعی نے خبر دی، انہیں سفیان ثوری نے، انہیں ابواسحاق شیبانی نے، انہیں عکرمہ نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے آیت ”اور جب تقسیم کے وقت عزیزو اقارب اور یتیم اور مسکین موجود ہوں“ کے متعلق فرمایا کہ یہ محکم ہے، منسوخ نہیں ہے۔ عکرمہ کے ساتھ اس حدیث کو سعید بن جبیر نے بھی عبد اللہ بن عباس رضی اللہ عنہما سے روایت کیا ہے۔

﴿وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ﴾ الْآیة.

۴۵۷۶۔ حَدَّثَنَا أَحْمَدُ بْنُ حَمِيدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ الشَّيْبَانِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: ﴿وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ﴾ قَالَ: هِيَ مُحْكَمَةٌ وَلَيْسَتْ بِمَنْسُوخَةٍ. تَابَعَهُ سَعِيدٌ عَنْ ابْنِ عَبَّاسٍ.

[راجع: ۲۷۵۹]

بَابُ قَوْلِهِ:

﴿يُؤْصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾

”اللہ تمہیں تمہاری اولاد کے بارے میں حکم دیتا ہے۔“

تشریح: یعنی ”اللہ تمہیں تمہاری اولاد (کی میراث) کے بارے میں وصیت کرتا ہے۔“

(۴۵۷۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا کہ انیس ابن جریج نے خبر دی، بیان کیا کہ مجھے انیس منکر نے خبر دی اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ اور ابوبکر صدیق رضی اللہ عنہ قبیلہ بنو سلمہ تک پیدل چل کر میری عیادت کے لیے تشریف لائے۔ آپ نے ملاحظہ فرمایا کہ مجھ پر بے ہوشی طاری ہے، اس لیے آپ نے پانی منگوایا اور وضو کر کے اس کا پانی مجھ پر چھڑکا، میں ہوش میں آ گیا، پھر میں نے عرض کیا: یا رسول اللہ! آپ کا کیا حکم ہے، میں اپنے مال کا کیا کروں؟ اس پر یہ آیت نازل ہوئی کہ ”اللہ تمہیں تمہاری اولاد (کی میراث) کے بارے میں حکم دیتا ہے۔“

۴۵۷۷۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي ابْنُ مُنْكَدِرٍ، عَنْ جَابِرٍ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ مَا شِئْنَا فَوَجَدَنِي النَّبِيُّ ﷺ لَا أَغْقِلُ، فَذَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ، ثُمَّ رَشَّ عَلَيَّ، فَاقْفَيْتُ فَقُلْتُ: مَا تَأْمُرُنِي أَنْ أَضَعَّ فِي مَالِي يَا رَسُولَ اللَّهِ؟ فَتَرَلْتُ: ﴿يُؤْصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾.

[راجع: ۱۹۴] [مسلم: ۴۱۴۶]

بَابُ قَوْلِهِ:

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ﴾

”اور تمہارے لیے اس کا نصف ہے جو تمہاری بیویاں چھوڑ جائیں۔“

تشریح: یعنی ”اور تمہارے لیے اس مال کا آدھا حصہ ہے جو تمہاری بیویاں چھوڑ جائیں جبکہ ان کے اولاد نہ ہو۔“

(۴۵۷۸) ہم سے محمد بن یوسف نے بیان کیا، ان سے ورقاء بن عمر یثربی نے، ان سے ابن ابی شیح نے، ان سے عطاء نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ابتدائے اسلام میں میت کا سارا مال اولاد کو ملتا تھا، البتہ والدین گودہ ملتا جو میت ان کے لیے وصیت کر جائے، پھر اللہ تعالیٰ نے جیسا مناسب سمجھا اس میں نسخ کر دیا۔ چنانچہ اب مرد کا حصہ دو عورتوں کے حصہ کے برابر ہے اور میت کے والدین یعنی ان دونوں میں ہر ایک کے لیے اس مال کا چھٹا حصہ ہے۔ بشرطیکہ میت کے کوئی اولاد نہ ہو، لیکن اگر اس کے کوئی اولاد نہ ہو، بلکہ اس کے والدین ہی اس کے وارث ہوں تو اس کی ماں کا ایک تہائی حصہ ہوگا اور بیوی کا آٹھواں حصہ ہوگا۔ جبکہ اولاد نہ ہو۔ اگر اولاد نہ ہو تو چوتھائی ہوگا اور شوہر کا آدھا حصہ ہوگا اگر اولاد نہ ہو اگر اولاد ہو تو پھر چوتھائی ہوگا۔

۴۵۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، عَنْ وَرْقَاءَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمَالُ لِلْوَلَدِ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالدَيْنِ، فَتَنَسَخَ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ، وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَالثُلُثَ، وَجَعَلَ لِلْمَرْأَةِ الثُّمْنَ وَالرُّبْعَ، وَلِلزَّوْجِ الشُّطْرَ وَالرُّبْعَ.

[راجع: ۲۷۴۷]

تشریح: بشرطیکہ میت کے کوئی اولاد ہو، لیکن اگر اس کے کوئی اولاد نہ ہو، بلکہ اس کے والدین ہی اس کے وارث ہوں تو اس کی ماں کا ایک تہائی حصہ ہوگا اور بیوی کا آٹھواں حصہ ہوگا، جبکہ اولاد ہو، لیکن اگر اولاد نہ ہو تو چوتھائی ہوگا اور شوہر کا آدھا حصہ ہوگا، جبکہ اولاد نہ ہو لیکن اگر اولاد نہ ہو تو چوتھائی ہوگا۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

”تمہارے لیے جائز نہیں کہ تم بیوہ عورتوں کے زبردستی مالک بن جاؤ“ آخر آیت تک ابن عباس رضی اللہ عنہما سے روایت ہے کہ (آیت میں) ”لَا تَعْضَلُوهُنَّ“ کے معنی یہ ہیں کہ ان پر جبر و قہر نہ کرو، ”حُوبًا“ یعنی گناہ ”تَعُولُوا“ یعنی تَعْمَلُوا جھکومت لفظ ”نَحْلَةً“ مہر کے لیے آیا ہے۔

﴿لَا يَحِلُّ لَكُمْ أَنْ تَرْبُوا النِّسَاءَ كَرْهًا﴾
الْآيَةُ وَيَذَكَّرُ عَنْ ابْنِ عَبَّاسٍ: ﴿لَا تَعْضَلُوهُنَّ﴾ لَا تَقْهَرُوهُنَّ (حُوبًا) إِنَّمَا. ﴿تَعُولُوا﴾ تَعْمَلُوا. فَالنَّحْلَةُ الْمَهْرُ
٤٥٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ. قَالَ الشَّيْبَانِيُّ: وَذَكَرَهُ أَبُو الْحَسَنِ السُّوَائِيُّ وَلَا أَظُنُّهُ ذَكَرَهُ إِلَّا عَنْ ابْنِ عَبَّاسٍ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْبُوا النِّسَاءَ كَرْهًا وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ﴾
قَالَ: كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَاؤُهُ أَحَقُّ بِأَمْوَالِهِ، إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا، وَإِنْ شَاؤُوا زَوَّجُوهَا، وَإِنْ شَاؤُوا لَمْ يُزَوَّجُوهَا، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَتَرَكْتُ هَذِهِ الْآيَةَ فِي ذَلِكَ. [طرفہ فی:]

(۳۵۷۹) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم سے اسباط بن محمد نے بیان کیا، کہا ہم سے ابواسحاق شیبانی نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے اور شیبانی نے کہا کہ یہ حدیث ابوالحسن عطاء سوائی نے بھی بیان کی ہے اور جہاں تک مجھے یقین ہے ابن عباس رضی اللہ عنہما ہی سے بیان کیا ہے کہ آیت ”اے ایمان والو! تمہارے لیے جائز نہیں کہ تم عورتوں کے زبردستی مالک ہو جاؤ اور نہ انہیں اس غرض سے قید رکھو کہ تم نے انہیں جو کچھ دے رکھا ہے، اس کا کچھ حصہ وصول کر لو۔“ انہوں نے بیان کیا کہ جاہلیت میں کسی عورت کا شوہر مر جاتا تو شوہر کے رشتہ دار اس عورت کے زیادہ مستحق سمجھے جاتے۔ اگر انہیں میں سے کوئی چاہتا تو اس سے شادی کر لیتا، یا پھر وہ جس سے چاہتے اسی سے اس کی شادی کرتے اور چاہتے تو نہ بھی کرتے، اس طرح عورت کے گھر والوں کے مقابلہ میں بھی شوہر کے رشتہ دار اس کے زیادہ مستحق سمجھے جاتے، اسی پر یہ آیت: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ﴾ نازل ہوئی۔

[۶۹۴۸] [ابوداؤد: ۲۰۸۹]

تشریح: اب کہاں ہیں وہ پادری لوگ جو اسلام پر طعنہ مارتے ہیں کہ اسلام نے عورتوں کو لوٹری بنادیا۔ اسلام کی برکت سے تو عورتیں آدمی ہوئیں۔ ورنہ عرب کے لوگوں نے تو گائے بیل کی طرح ان کو مال اسباب سمجھ لیا تھا۔ عورت کو ترک نہ ملتا، اسلام نے ترکہ دلایا۔ عورت کو حتمی چاہتے بگتنی طلاق دیے جاتے، عدت نہ گزارنے پاتی کہ ایک اور طلاق دے دیتے، اس کی جان غضب میں رہتی۔ اسلام نے تین طلاقیں کی حد باندھ دی۔ خاوند کے مرنے کے بعد عورت اس کے وارثوں کے ہاتھ میں کھ پتلی کی طرح رہتی۔ اسلام نے عورت کو پورا اختیار دیا چاہے نکاح ٹاپی پڑھالے۔ (وحیدی)

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾ الْآيَةُ. ﴿مَوَالِيَ﴾ أَوْلِيَاءَ وَرَثَةً. ”اور جو مال والدین اور قرابت دار چھوڑ جائیں اس کے لیے ہم نے وارث ٹھہرا دیئے ہیں۔“ معمر نے کہا کہ ”موالی“ سے مراد اس کے والی وارث

﴿عَاقِلَاتٌ﴾ هُوَ مَوْلَى الْيَمِينِ، وَهُوَ الْحَلِيفُ، وَالْمَوْلَى أَيْضًا ابْنُ الْعَمِّ وَالْمَوْلَى الْمُنْعَمُ الْمُعْتَقُ. وَالْمَوْلَى الْمُعْتَقُ. وَالْمَوْلَى الْمَلِكُ. وَالْمَوْلَى مَوْلَى فِي الدِّينِ.

٤٥٨٠- حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِدْرِيسَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: «وَلِكُلِّ جَعَلْنَا مَوَالِيَّ» قَالَ: وَرِثَةٌ. «وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ» كَانَ الْمُهَاجِرُونَ لَمَّا قَدِمُوا الْمَدِينَةَ يَرِثُ الْمُهَاجِرُ الْأَنْصَارِيَّ دُونَ ذَوِي رَجْمِهِ لِلْأَخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ فَلَمَّا نَزَلَتْ: «وَلِكُلِّ جَعَلْنَا مَوَالِيَّ» نُسَخَتْ، ثُمَّ قَالَ: «وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ» مِنَ النَّصْرِ، وَالرَّفَادَةِ وَالنَّصِيحَةِ، وَقَدْ ذَهَبَ الْبَيْرَاتُ وَيُوضِي لَهُ. سَمِعَ أَبُو أُسَامَةَ إِدْرِيسَ، وَسَمِعَ إِدْرِيسَ طَلْحَةَ. [راجع: ٢٢٩٢]

قصرِ شمع: مہاجرین جب مدینہ آئے تو انصار نے ان کو منہ بولا بھائی بنالیا تھا۔ یہاں تک کہ ان کو اپنے ترکہ میں حصہ دار بنالیا، بعد میں بتلایا گیا کہ ترکہ کے وارث صرف اولاد اور متعلقین ہی ہو سکتے ہیں۔ ہاں تہائی مال کی وصیت کرنے کا حق دیا گیا۔ اگر مرنے والا چاہے تو یہ وصیت اپنے منہ بولے بھائیوں کے لیے بھی کر سکتا ہے۔

باب: ارشادِ باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ يَعْنِي زَنَةً ”بے شک اللہ ایک ذرہ برابر بھی کسی پر ظلم نہیں کرتا۔“ مِثْقَالَ ذَرَّةٍ سے ذرہ برابر مراد ہے۔

تشریح: یعنی ”بیشک اللہ ایک ذرہ برابر بھی کسی پر ظالم نہیں کرے گا۔“

۴۵۸۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا أَبُو عُمَرَ، حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، (۳۵۸۱) مجھ سے محمد بن عبد العزیز نے بیان کیا، کہا ہم سے ابو حفص بن میسرہ نے بیان کیا، ان سے زید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ کچھ صحابہ رضی اللہ عنہم نے رسول

کریم ﷺ کے زمانہ میں آپ ﷺ سے پوچھا: یا رسول اللہ! کیا قیامت کے دن ہم اپنے رب کو دیکھ سکیں گے؟ آپ نے فرمایا: ”ہاں، کیا سورج کو دوپہر کے وقت دیکھنے میں تمہیں کوئی دشواری ہوتی ہے، جبکہ اس پر بادل بھی نہ ہو؟“ صحابہ رضی اللہ عنہم نے عرض کیا کہ نہیں۔ پھر آپ نے فرمایا: ”کیا چودھویں رات کو چاند کو دیکھنے میں تمہیں کچھ دشواری پیش آتی ہے، جبکہ اس پر بادل نہ ہو؟“ صحابہ رضی اللہ عنہم نے عرض کیا کہ نہیں۔ پھر آپ نے فرمایا: ”بس اسی طرح تم بلا کسی وقت اور رکاوٹ کے اللہ تعالیٰ کو دیکھو گے۔ قیامت کے دن ایک منادی ندا کرے گا کہ ہر امت اپنے جھوٹے معبودوں کے ساتھ حاضر ہو جائے۔ اس وقت اللہ کے سوا جتنے بھی بتوں اور پتھروں کی پوجا ہوتی تھی، سب کو جہنم میں جھونک دیا جائے گا۔ پھر جب وہی لوگ باقی رہ جائیں گے جو صرف اللہ کی بندگی کیا کرتے تھے، خواہ نیک ہوں یا گنہگار اور اہل کتاب کے کچھ لوگ، تو پہلے یہود کو بلایا جائے گا اور پوچھا جائے گا کہ تم (اللہ کے سوا) کس کی پوجا کرتے تھے؟ وہ عرض کریں گے کہ عزیر ابن اللہ کی، اللہ تعالیٰ ان سے فرمائے گا لیکن تم جھوٹے تھے، اللہ نے نہ کسی کو اپنی بیوی بنایا اور نہ بیٹا، اب تم کیا چاہتے ہو؟ وہ کہیں گے، ہمارے رب! ہم پیاسے ہیں، ہمیں پانی پلا دے۔ انہیں اشارہ کیا جائے گا کہ کیا ادھر نہیں چلتے۔ چنانچہ سب کو جہنم کی طرف لے جایا جائے گا۔ وہاں جھکتی ریت پانی کی طرح نظر آئے گی بعض بعض کے کٹڑے کیے دے رہی ہوگی۔ پھر سب کو آگ میں ڈال دیا جائے گا۔ پھر نصاریٰ کو بلایا جائے گا اور ان سے پوچھا جائے گا کہ تم کس کی عبادت کیا کرتے تھے؟ وہ کہیں گے کہ ہم مسیح ابن اللہ کی عبادت کرتے تھے۔ ان سے بھی کہا جائے گا کہ تم جھوٹے تھے۔ اللہ نے کسی کو بیوی اور بیٹا نہیں بنایا، پھر ان سے پوچھا جائے گا کہ کیا چاہتے ہو؟ اور ان کے ساتھ یہودیوں کی طرح برتاؤ کیا جائے گا۔ یہاں تک کہ جب ان لوگوں کے سوا اور کوئی باقی نہ رہے گا جو صرف اللہ کی عبادت کرتے تھے، خواہ وہ نیک ہوں یا گنہگار، تو ان کے پاس ان کا رب ایک صورت میں جلوہ گر ہوگا، جو پہلی صورت سے جس کو وہ دیکھ چکے ہوں گے، ملتی جلتی ہوگی (یہ وہ صورت نہ ہوگی) اب ان سے کہا جائے گا۔ اب تمہیں کس کا انتظار ہے؟

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَنَسًا فِي زَمَنِ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ النَّبِيُّ ﷺ: ((نَعَمْ، هَلْ تَصَارُونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهِيرَةِ، ضَوْءٍ لَيْسَ فِيهَا سَحَابٌ)). قَالُوا: لَا. قَالَ: ((فَهَلْ تَصَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ضَوْءٍ لَيْسَ فِيهَا سَحَابٌ)). قَالُوا: لَا. قَالَ النَّبِيُّ ﷺ: ((مَا تَصَارُونَ فِي رُؤْيَةِ اللَّهِ يَوْمَ الْقِيَامَةِ، إِلَّا كَمَا تَصَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا، إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذْنٌ مُودَّنٌ يَتَّبِعُ كُلَّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. فَلَا يَبْقَى مِنْ سَكَّانٍ يَعْبُدُ غَيْرَ اللَّهِ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقُطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ، بَرٌّ أَوْ فَاجِرٌ وَغَيْرَاتُ أَهْلِ الْكِتَابِ، فَتَدْعَى الْيَهُودُ فَيَقَالُ لَهُمْ: مَنْ كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ. فَيَقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَمَاذَا تَبْغُونَ؟ قَالُوا: عَطِشْنَا رَبَّنَا فَاسْقِنَا. فَيُشَارُ أَلَّا تَرَدُونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَانُهَا سَرَابٌ، يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقُطُونَ فِي النَّارِ، ثُمَّ تَدْعَى النَّصَارَى، فَيَقَالُ لَهُمْ: مَنْ كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ. فَيَقَالُ لَهُمْ: مَا تَبْغُونَ؟ فَكَذَلِكَ مِثْلَ الْأَوَّلِ، حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، أَنَاهُمْ رَبُّ الْعَالَمِينَ فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا،

ہر امت اپنے معبودوں کو ساتھ لے کر جا چکی، وہ جواب دیں گے ہم دنیا میں جب لوگوں سے (جنہوں نے کفر کیا تھا) جدا ہوئے تو ہم ان میں سب سے زیادہ محتاج تھے، پھر بھی ہم نے ان کا ساتھ نہیں دیا اور اب ہمیں اپنے سچے رب کا انتظار ہے جس کی ہم دنیا میں عبادت کرتے رہے۔ اللہ تعالیٰ فرمائے گا کہ تمہارا رب میں ہی ہوں۔ اس پر تمام مسلمان بول اٹھیں گے کہ ہم اپنے رب کے ساتھ کسی کو شریک نہیں ٹھہراتے۔“ دو یا تین مرتبہ یوں کہیں گے ہم اللہ کے ساتھ کسی کو شریک کرنے والے نہیں ہیں۔

فَيَقَالُ: مَاذَا تَنْتَظِرُونَ تَبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. قَالُوا: فَارْقَنَا النَّاسَ فِي الدُّنْيَا عَلَى أَفْقَرِ مَا كُنَّا إِلَيْهِمْ، وَلَمْ نَصَاحِبِهِمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنَا الَّذِي كُنَّا نَعْبُدُ. فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ لَا نُشْرِكُ بِاللَّهِ شَيْئًا. مَرَّتَيْنِ أَوْ ثَلَاثًا. [راجع: ۲۲] (مسلم: ۴۵۴، ۴۵۵)

تشریح: اس حدیث سے پروردگار کے لیے صورت ثابت ہوئی۔ اگر صورت نہ ہو پھر اس کا دیدار کیوں کر ہوگا۔ صورت کی حقیقت خود اللہ ہی کو معلوم ہے۔ اہل حدیث صفات باری کی تادیل نہیں کرتے۔ سلف صالحین کا یہی طریقہ رہا ہے۔ مسلم کی روایت میں یوں ہے۔ مسلمان پہلے اپنے پروردگار کو نہ پہچان سکیں گے، کیونکہ وہ دوسری صورت میں جلوہ گر ہوگا جب وہ فرمائے گا کہ میں تمہارا پروردگار ہوں تو مسلمان کہیں گے ہم تجھ سے اللہ کی پناہ چاہتے ہیں پھر پروردگار اپنی پہلی صورت میں ظاہر ہوگا جس صورت میں مسلمان اس کو دیکھ چکے ہوں گے۔ اس وقت سب مسلمان سجدے میں گر پڑیں گے اور کہیں گے تو بیشک ہمارا پروردگار ہے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”سو اس وقت کیا حال ہوگا جب ہم ہر امت سے ایک ایک گواہ حاضر کریں گے اور ان لوگوں پر تجھ کو بطور گواہ پیش کریں گے۔“ اَلْمُخْتَالُ اور خَتَالُ کا معنی ایک ہے یعنی غرور کرنے اور اکڑنے والا۔ ”نَطْمَسَ وَجُوهًا“ کا مطلب یہ ہے کہ ہم ان کے چہروں کو مٹا کر گدھے کی طرف سپاٹ کر دیں گے۔ یہ طَمَسَ الْكِتَابَ سے نکلا ہے یعنی لکھا ہوا مٹا دیا۔ لفظ ”سعیرا“ بمعنی ایندھن کے ہے۔

﴿كَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ الْآيَةُ. الْمُخْتَالُ وَالْخَتَالُ وَاجِدٌ، ﴿نَطْمَسَ﴾ نَسَوَهَا حَتَّى تَعُوذَ كَأَقْفَانِهِمْ طَمَسَ الْكِتَابَ مَحَاهُ ﴿سَعِيرًا﴾. وَقُوذًا.

(۴۵۸۲) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو یحییٰ بن سعید قطان نے خبر دی، انہیں سفیان ثوری نے، انہیں سلیمان نے، انہیں ابراہیم نے، انہیں عبیدہ نے اور انہیں عبد اللہ بن مسعود رضی اللہ عنہ نے، یحییٰ نے بیان کیا کہ حدیث کا کچھ حصہ عمرو بن مرہ سے ہے (بواسطہ ابراہیم) کہ عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ مجھ سے نبی کریم ﷺ نے فرمایا: ”مجھے قرآن پڑھ کر سناؤ۔“ میں نے عرض کیا: حضور ﷺ کو میں پڑھ کر سناؤ؟ وہ تو آپ ﷺ پر ہی نازل کیا گیا ہے۔ آپ ﷺ نے فرمایا: ”میں دوسرے سے سنا چاہتا ہوں۔“ چنانچہ میں نے آپ کو سورہ نساء سنائی شروع کی،

۴۵۸۲۔ حَدَّثَنَا صَدَقَةُ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سَلِمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ يَحْيَى: بَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةٍ، قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «(اقْرَأْ عَلَيَّ)» قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ: «(فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي)». فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ ﴿كَكَيْفَ إِذَا جِئْنَا مِنْ

کُلُّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ پر پہنچا تو آپ نے فرمایا: ”ٹھہر جاؤ“ میں نے دیکھا تو آپ ﷺ کی آنکھوں سے آنسو بہہ رہے تھے۔

[اطرافہ فی: ۵۰۴۹، ۵۰۵۰، ۵۰۵۵]

[۵۰۵۶] [مسلم: ۱۸۶۷، ۱۸۶۹] [ابوداؤد: ۳۰۲۵، ۳۰۲۶]

[ترمذی: ۳۰۲۵، ۳۰۲۶]

تشریح: آپ اس وجہ سے رو دیے کہ امت نے جو کچھ کیا ہے اس پر گواہی دینی ہوگی۔ بعض نے کہا آپ کا یہ رونا خوشی کا رونا تھا چونکہ آپ تمام پیغمبروں کے گواہ بنیں گے۔ آیت کا ترجمہ اوپر گزر چکا ہے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”اور اگر تم بیمار ہو یا سفر میں ہو یا تم میں سے کوئی قضائے حاجت سے آیا ہو اور پانی نہ ہو تو پاک مٹی پر تیمم کرے۔“ صَعِيدًا زمین کی ظاہری سطح کو کہتے ہیں۔ جابر نے کہا کہ ”طَاغُوت“ بڑے ظالم مشرک قسم کے سردار لوگ جن کے یہاں جاہلیت میں لوگ مقدمات لے جاتے تھے۔ ایک ایسا سردار قبیلہ حمینہ میں تھا، ایک قبیلہ اسلم میں تھا اور ہر قبیلہ میں ایک ایسا طاغوت ہوتا تھا۔ یہ وہی کاہن تھے جن کے پاس شیطان (غیب کی خبریں لے کر) آیا کرتے تھے۔ عمر بن خطاب رضی اللہ عنہ نے کہا کہ ”الْجِنُّ“ سے مراد جادو ہے اور ”الطَّاغُوت“ سے مراد شیطان ہے اور عمر نے کہا کہ ”الْجِنُّ“ جہشی زبان میں شیطان کو کہتے ہیں اور ”الطَّاغُوت“ بمعنی کاہن کے آتا ہے۔

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ﴾. ﴿صَعِيدًا﴾ وَجْه الْأَرْضِ. وَقَالَ جَابِرٌ: كَانَتْ الطَّوَاغِيتُ الَّتِي يَتَحَاكَمُونَ إِلَيْهَا فِي جُهَيْنَةَ وَاحِدًا، وَفِي أَسْلَمَ وَاحِدًا، وَفِي كُلِّ حَيٍّ وَاحِدًا، كُنْهَانُ يَنْزِلُ عَلَيْهِمُ الشَّيْطَانُ. وَقَالَ عُمَرُ: الْجِنُّ السُّحْرُ. وَالطَّاغُوتُ: الشَّيْطَانُ. وَقَالَ عِكْرَمَةُ: الْجِنُّ بِلِسَانِ الْحَبَشَةِ الشَّيْطَانُ، وَالطَّاغُوتُ الْكَاهِنُ.

(۳۵۸۳) ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا ہم کو عبدہ بن سلیمان نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ (مجھ سے) اسماء رضی اللہ عنہا کا ایک ہارگم ہو گیا تو رسول اللہ ﷺ نے چند صحابہ رضی اللہ عنہم کو اسے تلاش کرنے کے لیے بھیجا۔ ادھر نماز کا وقت ہو گیا، نہ لوگ وضو سے تھے اور نہ پانی موجود تھا۔ اس لیے وضو کے بغیر نماز پڑھی گئی۔ اس پر اللہ تعالیٰ نے تیمم کی آیت نازل کی۔

٤٥٨٣- حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: هَلَكْتُ قِلَادَةً لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ ﷺ فِي طَلَبِهَا، رَجُلًا فَحَضَرَتِ الصَّلَاةَ وَلَيْسُوا عَلَىٰ وُضْوءٍ. وَلَمْ يَجِدُوا مَاءً، فَصَلُّوا وَهُمْ عَلَىٰ غَيْرِ وُضْوءٍ، فَأَنْزَلَ اللَّهُ التَّيْمُمَ.

[راجع: ۳۳۴] [ابوداؤد: ۳۱۷]

تشریح: تیمم کا معنی قصد کرنا، اصطلاح میں پانی نہ ہونے پر پائی حاصل کرنے کے لیے پاک مٹی کا قصد کرنا جس کی تفصیلات مذکور ہو چکی ہیں۔

باب: آیت ﴿وَأُولَى الْأَمْرِ مِنْكُمْ﴾ کی تفسیر

بَابُ قَوْلِهِ: ﴿أُولَى الْأَمْرِ مِنْكُمْ﴾

اولوالامر سے باختیار حاکم لوگ مراد ہیں

ذَوِی الْأَمْرِ

تشریح: یعنی ”اے ایمان والو! اللہ کی اطاعت کرو اور رسول کی اور اپنے میں سے اولوالامر کی“ آگے آیت یوں ہے: ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (النساء: ۵۹) یعنی اگر تم میں آپس میں کوئی اختلاف پیدا ہو تو اس مسئلہ کو اللہ اور اس کے رسول کی طرف لوٹا دو، اگر اللہ اور پچھلے دن پر تم ایمان رکھتے ہو، انہی میں خیر ہے اور فیصلے کے لحاظ سے بھی طریقہ بہتر ہے۔ اس آیت سے مقلدین نے تقلید شخصی کا وجوب ثابت کیا ہے لیکن درحقیقت اس میں تقلید شخصی کی تردید ہے جبکہ اختلاف کے وقت اللہ و رسول کی طرف رجوع کرنے کا حکم دیا گیا ہے۔ اللہ کی طرف سے مراد قرآن مجید ہے اور رسول کی طرف سے مراد حدیث شریف ہے۔ کسی بھی اختلاف کے وقت قرآن و حدیث سے فیصلہ ہوگا جس کے آگے نہ کسی حاکم کی بات چلے گی نہ کسی امام کی۔ صرف قرآن و حدیث کو حاکم مطلق مانا جائے گا۔ ائمہ مجتہدین کی بھی یہی ہدایت ہے اللہ تعالیٰ جابد مقلدوں کو نیک سمجھ عطا کرے۔ آمین

۴۵۸۴۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾. قَالَ: نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسٍ بْنِ عَدِيٍّ، إِذْ بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ. [مسلم: ۴۷۴۶]

ترمذی: ۱۶۷۲

تشریح: راستے میں ان کو کسی بات پر غصہ آیا، انہوں نے اپنے لوگوں سے کہا آگ سلاؤ، جب آگ روشن ہوئی تو کہا اس میں گھس جاؤ۔ بعض نے کہا ان کی اطاعت کرنی چاہیے، بعض نے کہا کہ ان کا یہ حکم شریعت کے خلاف ہے۔ اس کا ماننا ضروری نہیں۔ آخر یہ آیت: ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ﴾ (النساء: ۵۹) نازل ہوئی۔ حافظ نے کہا مطلب یہ ہے کہ جب کسی مسئلہ میں اختلاف ہو تو کتاب اللہ و حدیث رسول ﷺ کی طرف رجوع کرو اس سے تقلید شخصی کی جرأت مٹے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

”تیرے رب کی قسم! یہ لوگ ہرگز ایمان دار نہ ہوں گے جب تک یہ لوگ اس جھگڑے میں جو ان کے آپس میں ہوں، تجھ کو اپنا حکم نہ بنالیں اور آپ کے فیصلے کو کھلے دل کے ساتھ برضا و رغبت تسلیم نہ کر لیں۔“

۴۵۸۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، قَالَ: خَاصَمَ الزُّبَيْرُ

(۲۵۸۵) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے اور ان سے عروہ بن زبیر نے بیان کیا کہ زبیر رضی اللہ عنہ کا ایک انصاری (غالب بن قیس رضی اللہ عنہ) سے

مقام حرہ کی ایک نالی کے بارے میں جھگڑا ہو گیا (کہ اس سے کون اپنے باغ کو پہلے سینچے کا حق رکھتا ہے) نبی کریم ﷺ نے فرمایا: ”زیر! پہلے تم اپنا باغ سینچ لو پھر اپنے پڑوسی کو جلدی پانی دے دینا۔“ اس پر اس انصاری صحابی نے کہا: یا رسول اللہ! اس لیے کہ یہ آپ کے پھوپھی زاد بھائی ہیں؟ یہ سن کر آنحضور ﷺ کے چہرہ کا رنگ بدل گیا اور آپ ﷺ نے فرمایا: ”زیر! اپنے باغ کو سینچو اور پانی اس وقت تک روکے رکھو کہ منڈری تک بھر جائے، پھر اپنے پڑوس کے لیے چھوڑ دو۔“ (پہلے نبی اکرم ﷺ نے انصاری کے ساتھ اپنے فیصلے میں رعایت رکھی تھی) لیکن اس مرتبہ آپ ﷺ نے زیر ﷺ کو صاف طور پر ان کا پورا حق دے دیا کیونکہ انصاری نے ایسی بات کہی تھی جس سے آپ کا خفا ہونا قدرتی تھا۔ آپ ﷺ نے اپنے پہلے فیصلہ میں دونوں کے لیے رعایت رکھی تھی۔ زیر ﷺ نے بیان کیا کہ میرا خیال ہے، یہ آیات اسی سلسلے میں نازل ہوئی تھیں: ”پس نہیں! تیرے رب کی قسم ہے! یہ لوگ ایماندار نہ ہوں گے جب تک یہ اس جھگڑے میں جو ان کے آپس میں ہوں آپ کو حکم نہ بنالیں۔“

رَجُلًا مِنَ الْأَنْصَارِ فِي شَرِيحٍ مِنَ الْحَرَّةِ، فَقَالَ النَّبِيُّ ﷺ: ((اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ)). فَقَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ! أُنْ كَانَ ابْنُ عَمَّتِكَ قَتَلُونَ وَجْهَهُ ثُمَّ قَالَ: ((اسْقِ يَا زُبَيْرُ! ثُمَّ أَحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ)). وَاسْتَوْعَى النَّبِيُّ ﷺ لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ حِينَ أَحْفَظَهُ الْأَنْصَارِيُّ، كَانَ أَشَارَ عَلَيْهِمَا بِأَمْرٍ لَهُمَا فِيهِ سَعَةٌ. قَالَ الزُّبَيْرُ: فَمَا أَحْسِبُ هَذِهِ الْآيَاتِ إِلَّا نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾. [راجع: ۲۳۶۰]

تشریح: اس آیت میں اللہ تعالیٰ اپنی ذات کی قسم کھا کر ارشاد فرماتا ہے کہ ان لوگوں کا ایمان کبھی پورا ہونے والا نہیں جب تک یہ اپنے آپس کے جھگڑوں میں تجھ کو حکم نہ بنالیں پھر تیرے فیصلے کو سن کر خوشی خوشی تسلیم نہ کر لیں۔ مومن کی یہی نشانی ہے کہ جس مسئلہ میں اگر صحیح حدیث مل جائے بس خوشی اس پر عمل شروع کر دے۔ اگر تمام جہان کے مولوی مجتہد مل کر اس کے خلاف بیان کریں تو کرتے رہیں، ذرا بھی دل میں یہ خیال نہ لائے کہ ان مجتہدوں کا مذہب جو ہم چھوڑتے ہیں اچھی بات نہیں ہے، بلکہ دل میں بہت خوشی اور سرور پیدا ہو کہ حق تعالیٰ نے حدیث شریف کی پیروی کی توفیق دی اور کیدانی اور بتانی کے پھندے سے نجات دلوائی۔ (وحیدی)

بَابُ قَوْلِهِ: بَابُ: اللَّهُ تَعَالَى كَا ارشاد:

﴿فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ﴾

”تو یہ ان لوگوں کے ساتھ ہوں گے جن پر اللہ نے انعام کیا، نبیوں، صدیقیوں، شہداء اور صالحین میں سے۔“

تشریح: یعنی ”تو ایسے لوگ جن پر اللہ تعالیٰ نے (اپنا خاص) انعام کیا ہے۔ جیسے ”نبیوں اور صدیقین اور شہداء و صالحین، ان کیساتھ ان کا شریک ہوگا۔“ یہ آیت اس وقت اتری جب ایک شخص نے نبی کریم ﷺ سے عرض کیا یا رسول اللہ! مجھ کو آپ سے بے حد محبت ہے۔ گھر میں رہوں تو چین نہیں آتا۔ جب آپ ﷺ کی صورت آن کر دیکھ لیتا ہوں تو تسلی ہوتی ہے۔ اب مجھ کو یہ لگ رہا ہے کہ آخرت میں آپ تو اعلیٰ درجے پر ہوں گے میں اللہ جانے کہاں ہوں گا، آپ کا جمال مبارک وہاں کیسے دیکھ سکوں گا؟ اس کی تسلی کے لیے یہ آیت نازل ہوئی۔ حکم عام ہے اور ہر محبت رسول ﷺ مسلمان اس بشارت کا مصداق ہے۔ جعلنا الله منهم۔

۴۵۸۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَا مِنْ نَبِيٍّ يَمْرُضُ إِلَّا خَيْرٌ بَيْنَ الدُّنْيَا وَالْآخِرَةِ)) وَكَانَ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ أَخَذَتْهُ بَحَّةٌ شَدِيدَةٌ فَسَمِعْتُهُ يَقُولُ: ((مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ)) فَلَعَلَّمْتُ أَنَّهُ خَيْرٌ. [راجع: ۴۴۳۵]

(۳۵۸۶) ہم سے محمد بن عبد اللہ بن حوشب نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا تھا، آپ ﷺ نے فرمایا: ”جو نبی مرض الموت میں بیمار ہوتا ہے تو اسے دنیا اور آخرت کا اختیار دیا جاتا ہے۔“ چنانچہ آنحضرت ﷺ کی مرض الموت میں جب آواز گلے میں چھپنے لگی تو میں سنا کہ آپ فرما رہے تھے: ”ان لوگوں کے ساتھ جن پر اللہ نے انعام کیا ہے، انبیاء، صدیقین، شہداء اور صالحین کے ساتھ“ اس لیے میں سمجھ گئی کہ آپ کو بھی اختیار دیا گیا ہے (اور آپ ﷺ نے اللہم بارئ فی الا علی کہہ کر آخرت کو پسند فرمایا)۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿وَمَا لَكُمْ لَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ﴾ إِلَى ﴿الظَّالِمِ أَهْلُهَا﴾

”اور تمہیں کیا ہو گیا ہے کہ تم اللہ کی راہ میں جہاد نہیں کرتے اور ان لوگوں کی مدد کے لیے نہیں لڑتے جو کمزور ہیں، مردوں میں اور عورتوں اور لڑکوں میں سے، جو کہتے ہیں کہ اے ہمارے رب! نکال ہم کو اس بستی سے جس کے رہنے والے ظالم ہیں۔“

تشریح: کہ میں جو کمزور لوگ مقید رہ گئے تھے ان کو آزاد کرانے کی ترغیب میں یہ آیت نازل ہوئی۔

۴۵۸۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُيَيْدِ اللَّهِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ: كُنْتُ أَنَا وَأُمِّي مِنَ الْمُسْتَضْعَفِينَ. [راجع: ۱۳۵۷]

(۳۵۸۷) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبید اللہ نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے کہا کہ میں اور میری والدہ ”مُسْتَضْعَفِينَ“ (کمزوروں) میں سے تھے۔

تشریح: ان کی والدہ کا نام لبا بنت حارث رضی اللہ عنہا تھا جو حضرت یونس رضی اللہ عنہ کی بہن تھیں۔ یہ دونوں دل سے مسلمان ہو گئے تھے مگر کہ میں کافروں کے ہاتھوں میں پھنسے ہوئے تھے، ہجرت نہیں کر سکتے تھے، ان کے بارے میں آیت نازل ہوئی۔

۴۵۸۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ ابْنَ عَبَّاسٍ، تَلَا: ﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ﴾ قَالَ: كُنْتُ أَنَا وَأُمِّي مِمَّنْ عَذَرَ اللَّهُ. [راجع: ۱۳۵۷]

(۳۵۸۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے ابن ابی ملیکہ نے کہ عبد اللہ بن عباس رضی اللہ عنہما نے آیت: ﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ﴾ کی تلاوت کی اور فرمایا کہ میں اور میری والدہ بھی ان لوگوں میں سے تھیں، جنہیں اللہ تعالیٰ نے معذور رکھا تھا۔ اور ابن عباس رضی اللہ عنہما سے روایت ہے کہ حَصْرَتْ معنی میں ضاقت کے ہے ”تَلَوْا“ یعنی تمہاری

﴿تَلَوُا﴾ اَلَيْسَتْكُمْ بِالشَّهَادَةِ . وَقَالَ غَيْرُهُ: الْمُرَاعِمُ: الْمُهَاجِرُ . رَاغَمْتُ: هَاجَرْتُ قَوْمِي. ﴿مَوْفُونَا﴾ مَوْفَا وَقَتَهُ عَلَيْهِمْ

زبانوں سے گواہی ادا ہوگی۔ اور ابن عباس رضی اللہ عنہما کے سوا دوسرے شخص (ابوعبیدہ رضی اللہ عنہ) نے کہا مَرَاغِمَ کا معنی ہجرت کا مقام۔ عرب لوگ کہتے ہیں رَاغَمْتُ قَوْمِي یعنی میں نے اپنی قوم والوں کو جمع کر دیا۔ ”مَوْفُونَا“ کے معنی ایک وقت مقررہ پر یعنی جو وقت ان کے لیے مقرر ہو۔

بَابُ قَوْلِهِ: اللَّهُ تَعَالَىٰ كَارِشَادُ:

”پھر تمہیں کیا ہو گیا ہے کہ تم منافقین کے بارے میں دو گروہ ہو گئے ہو حالانکہ اللہ نے ان کے کرتوتوں کے باعث انہیں الٹا پھیر دیا۔“ ابن عباس رضی اللہ عنہما نے فرمایا کہ اَرَكْسَهُمْ بمعنی بَدَّدَهُمْ ہے فتنہ یعنی جماعت۔

(۴۵۸۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر اور عبد الرحمن نے بیان کیا، کہا کہ ہم سے شعبہ نے بیان کیا، ان سے عدی نے، ان سے عبد اللہ بن یزید نے اور ابن سے زید بن ثابت رضی اللہ عنہ نے آیت: ”اور تمہیں کیا ہو گیا ہے کہ تم منافقین کے بارے میں دو فریق ہو گئے ہو۔“ کے بارے میں فرمایا کہ کچھ لوگ منافقین جو (اوپر سے) نبی کریم ﷺ کے ساتھ تھے، جنگ احد میں (آپ کو چھوڑ کر) واپس آئے تو ان کے بارے میں مسلمانوں کی دو جماعتیں ہو گئیں۔ ایک جماعت تو یہ کہتی تھی کہ (یا رسول اللہ!) ان (منافقین) سے قتال کیجئے اور ایک جماعت یہ کہتی تھی کہ ان سے قتال نہ کیجئے۔ اس پر یہ آیت اتری کہ ”تمہیں کیا ہو گیا ہے کہ تم منافقین کے بارے میں دو گروہ ہو گئے ہو۔“ اور نبی کریم ﷺ نے فرمایا: ”یہ مدینہ طیبہ ہے۔ یہ خباثت کو اس طرح دور کر دیتا ہے جیسے آگ چاندی کی میل کچیل کو دور کر دیتی ہے۔“

بَابُ قَوْلِهِ:

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهِ أَرَكْسَهُمْ﴾ قَالَ ابْنُ عَبَّاسٍ: بَدَّدَهُمْ، فِتْنَةً جَمَاعَةً.

۴۵۸۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غَنْدَرٌ، وَعَبْدُ الرَّحْمَنِ، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدِ ابْنِ ثَابِتٍ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ أُحُدٍ، وَكَانَ النَّاسُ فِيهِمْ فِرْقَتَيْنِ فَرِيقٌ يَقُولُ: أَفْتَلَهُمْ. وَفَرِيقٌ يَقُولُ: لَا فِتْرَتٌ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ وَقَالَ: ﴿إِنَّهَا طَيْبَةٌ تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ﴾. (راجع: ۱۸۸۴)

تشریح: جنگ احد کا معاملہ بھی ایسا ہی ہوا کہ اس نے سچے مسلمانوں اور جھوٹے مسلمانوں کو الگ الگ ظاہر کر دیا۔ منافقین کھل کر سامنے آ گئے، جیسا کہ بعد کے واقعات نے بتلایا۔ حضرت زید بن ثابت رضی اللہ عنہ نبی کریم ﷺ کے کاتب ہیں ان کا شمار طویل القدر صحابہ میں ہوتا ہے۔ تدوین قرآن میں ان کا بہت بڑا حصہ ہے۔ خلافت مدنی میں انہوں نے قرآن کریم کی کتابت بھی کی ہے اور قرآن پاک کو مصحف سے حضرت عثمان رضی اللہ عنہ کے زمانہ میں انہوں نے نقل کیا ہے۔ مدینہ طیبہ میں ۳۵ھ میں وفات پائی، کل ۵۶ برس کی عمر ہوئی۔ (رضی اللہ عنہ وارضاه)

بَابُ قَوْلِهِ: اللَّهُ عَزَّ وَجَلَّ كَارِشَادُ:

بَابُ قَوْلِهِ:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ﴾ ”اور انہیں جب کوئی بات امن یا خوف کی پہنچتی ہے تو یہ اسے پھیلا دیتے ہیں۔“ اَذَاعُوا کا معنی مشہور کر دیتے ہیں۔ يَسْتَبْطُونَهُ کا معنی نکال لیتے۔

﴿حَسْبِيَ﴾ کَافِيًا ﴿إِلَّا إِنَّا﴾ الْمَوَاتِ حَجَرًا أَوْ مَدْرًا وَمَا أَشْبَهُهُ ﴿مَرِيدًا﴾ مُتَمَرِّدًا۔ ﴿فَلْيَسْتَكُنَّ﴾ بَنُوكَ قَطْعُهُ۔ ﴿فَيَلَا﴾ وَقَوْلًا كَوَاكِبِ ذَالُو۔ فَيَلَا اور قَوْلًا دونوں کے ایک ہی معنی ہیں۔ طبع کا معنی مہر کر دی۔

بَابُ قَوْلِهِ: بَابُ: ارشاد باری تعالیٰ:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَبِجَزَائِهِ جَهَنَّمُ﴾۔ ۴۵۹۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ النُّعْمَانِ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، قَالَ: اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ، فَرَحَلْتُ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَيَسْأَلُهُ عَنْهَا فَقَالَ: نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَبِجَزَائِهِ جَهَنَّمُ﴾ هِيَ آخِرُ مَا نَزَلَ وَمَا نَسَخَهَا شَيْءٌ۔ [راجع: ۳۸۵۵] [مسلم: ۷۵۴۱، ۷۵۴۲]

”اور جو کوئی کسی مسلمان کو جان بوجھ کر قتل کر دے تو اس کی سزا جہنم ہے۔“ (۳۵۹۰) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے مغیرہ بن نعمان نے بیان کیا، کہا میں نے سعید بن جبیر سے سنا، انہوں نے بیان کیا کہ علمائے کوفہ کا اس آیت کے بارے میں اختلاف ہو گیا تھا۔ چنانچہ میں ابن عباس رضی اللہ عنہما کی خدمت میں اس کے لیے سفر کر کے گیا اور ان سے اس کے متعلق پوچھا۔ انہوں نے فرمایا کہ یہ آیت ”اور جو کوئی مسلمان کو جان بوجھ کر قتل کرے اس کی سزا دوزخ ہے۔“ نازل ہوئی اور اس باب کی یہ سب سے آخری آیت ہے اسے کسی دوسری آیت نے منسوخ نہیں کیا ہے۔

ابوداؤد: ۴۲۷۵؛ نسائی: ۴۰۱۱، ۴۸۷۹

تشریح: بلاشبہ ہر انسان کا خون ناحق بہت بڑا گناہ ہے۔ قرآن مجید نے ایسے خونی انسانوں کو پوری نوع انسانی کا قاتل قرار دیا ہے اور اسے بہت بڑا نساوی جرم بتلایا ہے پھر اگر یہ خون ناحق کسی مومن مسلمان کا ہے تو اس قاتل کو قرآن مجید نے ابدی دوزخ قرار دیا ہے جو قرآنی اصطلاح میں ایک سنگین ترین اور آخری سزا ہے۔ اس آیت کے مطابق حضرت ابن عباس رضی اللہ عنہما قاتل مومن کی توبہ قبول نہ ہونے کے قائل تھے۔ مگر سورہ فرقان میں ﴿لَا مَنْ قَاتَبَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ (۲۵/ الفرقان: ۷۰) کے تحت جمہور اس کی توبہ کے قائل ہیں۔ واللہ اعلم بالصواب، روایت میں مذکور بزرگ ترین تابعی سعید بن جبیر رضی اللہ عنہ کے حالات زندگی یہ ہیں:

یہ سعید بن جبیر اسدی کوئی ہیں، جلیل القدر تابعین میں سے ایک یہ بھی ہیں۔ انہوں نے ابو مسعود، ابن عباس، ابن عمر، ابن زبیر اور انس رضی اللہ عنہم سے علم حاصل کیا اور ان سے بہت لوگوں نے۔ ماہ شعبان ۹۵ھ میں جبکہ ان کی عمر انچاس سال کی تھی حجاج بن یوسف نے ان کو قتل کرایا اور خود حجاج رمضان میں مرا اور بعض کے نزدیک اسی سال شوال میں اور یوں بھی کہتے ہیں کہ ان کی شہادت کے چھ ماہ بعد مرا۔ ان کے بعد حجاج کسی کے قتل پر قادر نہیں ہوا کیونکہ سعید نے اس کے لیے بددعا کی تھی۔ جبکہ حجاج ان سے مخاطب ہو کر بولا کہ تم کو کس طرح قتل کیا جائے، میں تم کو اسی طرح قتل کروں گا۔ سعید بولے کہ اسے حجاج! تو اپنا قتل ہوتا جس طرح چاہے وہ بتلا اس لیے کہ اللہ کی قسم! جس طرح تو مجھ کو قتل کرے گا اسی طرح آخرت میں میں تجھ کو قتل کروں گا۔ حجاج بولا کہ کیا تم چاہتے ہو کہ میں تم کو معاف کر دوں؟ بولے کہ اگر غنودا وقع ہوا تو وہ اللہ کی طرف سے ہوگا اور ہوا تو اس میں تیرے لیے کوئی براءت و عذر نہیں۔ حجاج یہ سن کر بولا کہ ان کو لے جاؤ اور قتل کر ڈالو۔ پس جب ان کو دروازہ سے باہر نکالا تو انس پڑے۔ اس کی اطلاع حجاج کو پہنچائی گئی تو حکم دیا کہ ان کو واپس لاؤ، لہذا واپس لایا گیا تو اس نے پوچھا کہ اب ہٹنے کا کیا سبب؟ بولے کہ مجھ کو اللہ کے مقابلے میں تیری پیہا کی اور اللہ تعالیٰ کی

تیرے مقابلے میں علم و بردباری پر تعجب ہوتا ہے۔ حجاج نے یہ سن کر حکم دیا کہ کھال بچائی جائے تو بچھائی گئی پھر حکم دیا کہ ان کو قتل کر دیا جائے۔ اس کے بعد سعید بن جبیر نے فرمایا کہ ﴿وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا آتَا مِنَ الْمُسْرِ كَيْنَ﴾ (۶/الانعام: ۷۹) یعنی ”میں نے اپنا رخ سب سے موڑ کر اس اللہ کی طرف کر لیا ہے کہ جو خالق آسمان و زمین ہے اور میں شرک کرنے والوں میں سے نہیں۔“ حجاج نے یہ سن کر حکم دیا کہ ان کو قبل کی مخالف سمت کر کے مضبوط باندھ دیا جائے۔ سعید نے فرمایا: ﴿فَلَا يَنْصَبُوا قَتْمًا وَجْهَ اللَّهِ﴾ (۲/البقرة: ۱۱۵) جس طرف کو بھی تم رخ کرو گے اسی طرف اللہ ہے۔ اب حجاج نے حکم دیا کہ سر کے بل اوندھا کر دیا جائے۔ سعید نے فرمایا: ﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾ (۲۰/طہ: ۵۵) حجاج نے یہ سن کر حکم دیا اس کو زنج کر دو۔ سعید نے فرمایا کہ میں شہادت دیتا ہوں اور حجت پیش کرتا ہوں اس بات کی کہ اللہ کے سوا اور کوئی معبود برحق نہیں، وہ ایک ہے اس کا کوئی شریک نہیں اور اس بات کی کہ محمد ﷺ اس کے بندے اور رسول ہیں۔ یہ (حجت ایمانی) میری طرف سے سنبھال یہاں تک کہ تو مجھ سے قیامت کے دن ملے۔ پھر سعید نے دعا کی کہ اے اللہ! حجاج کو میرے بعد کسی کے قتل پر قادر نہ کر۔ اس کے بعد کھال پر ان کو زنج کر دیا گیا۔ کہتے ہیں کہ حجاج ان کے قتل کے بعد پندرہ راتیں اور جیاس کے بعد حجاج کے پیٹ میں کیڑوں کی بیماری پیدا ہو گئی۔ حجاج نے حکیم کو بلوایا تاکہ معائنہ کرے۔ حکیم نے گوشت کا ایک سڑا ہوا ٹکڑا منگوایا اور اس کو دھاگے میں پرو کر اس کے گلے میں اتارا اور کچھ دیر تک چھوڑ رکھا۔ اس کے بعد حکیم نے اس کو نکالا تو دیکھا کہ خون سے بھرا ہوا ہے۔ حکیم کچھ گیا کہ اب یہ بچنے والا نہیں ہے۔ حجاج اپنی بقیہ زندگی میں چیخا رہتا تھا کہ مجھے اور سعید کو کیا ہو گیا کہ جب میں موتا ہوں تو میرا پاؤں پکڑ کر ہلا دیتا ہے۔ سعید بن جبیر عراق کی کھلی آبادی میں دفن کئے گئے۔ (بخاری)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور جو تمہیں سلام کرے اسے یہ نہ کہہ دیا کرو کہ تو تو مؤمن ہی نہیں۔“
السَّلَامُ اور السَّلَامُ اور السَّلَامُ سب کا ایک ہی معنی ہے۔

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾. السَّلَامُ وَالسَّلَامُ وَاجِدًا.

(۳۵۹۱) مجھ سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عطاء نے اور ان سے ابن عباس رضی اللہ عنہما نے آیت ”اور جو تمہیں سلام کرتا ہو اسے یہ مت کہا کرو کہ تو تو مؤمن ہی نہیں ہے“ کے بارے میں فرمایا کہ ایک صاحب (مرد اس نامی) اپنی بکریاں چرا رہے تھے، ایک مہم پر جاتے ہوئے کچھ مسلمان انہیں ملے تو انہوں نے کہا ”السلام علیکم“ لیکن مسلمانوں نے بہانہ خور جان کر انہیں قتل کر دیا اور ان کی بکریوں پر قبضہ کر لیا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی تھی آخر آیت ”عرض الحیاة الدنيا“ اس سے اشارہ انہی بکریوں کی طرف تھا۔ بیان کیا کہ ابن عباس رضی اللہ عنہما نے ”السلام“ قرأت کی ہے۔ مشہور قرأت بھی یہی ہے۔

۴۵۹۱۔ حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: ﴿وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا﴾. قَالَ: قَالَ ابْنُ عَبَّاسٍ: كَانَ فِي غَنِيمَةٍ لَهُ فَلَحِقَهُ الْمُسْلِمُونَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَفَتَلَوْهُ وَأَخَذُوا غَنِيمَتَهُ، فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَيَّ قَوْلِهِ: ﴿عَرَضَ الْحَيَاةِ الدُّنْيَا﴾ تِلْكَ الْغَنِيمَةُ. قَالَ: قَرَأَ ابْنُ عَبَّاسٍ السَّلَامَ. [مسلم: ۷۵۴۸، ابوداؤد: ۳۹۷۴]

تشریح: روایت میں مذکور سفیان ثوری رضی اللہ عنہ حدیث کے بہت بڑے عالم اور زاہد و عابد و ثقہ تھے۔ ائمہ حدیث اور مرجع العلوم تھے، ان کا شمار بھی ائمہ مجتہدین میں ہے۔ قطب اسلام ان کو کہا گیا ہے۔ ۹۹ھ میں پیدا ہوئے اور ۱۶۱ھ میں بصرہ میں وفات پائی۔

باب: (اللہ سبحانہ و تعالیٰ کا فرمان)

بَابُ:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ﴾ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ ﴿۱﴾
 ”ایمان والوں میں سے (بلاعذر گھروں میں) بیٹھ رہنے والے اور اللہ کی راہ میں (اپنے مالوں اور جانوں کے ساتھ) جہاد کرنے والے برابر نہیں ہو سکتے۔“

تشریح: یعنی ”ایمان والوں میں سے (بلاعذر گھروں میں) بیٹھ رہنے والے اور اللہ کی راہ میں اپنا مال اور اپنی جان سے جہاد کرنے والے برابر نہیں ہو سکتے۔“

ہر دو میں بہت بڑا فرق ہے، جتنا فرق آسمان اور زمین میں ہے۔

۴۵۹۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ، أَنَّهُ رَأَى مَرْوَانَ ابْنَ الْحَكَمِ فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنِي أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَلَى عَلَيْهِ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ فَجَاءَهُ ابْنُ أُمِّ مَكْنُومٍ وَهُوَ يُمْلِئُهَا عَلَيْهِ قَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ لَوْ أَسْتَطِيعَ الْجِهَادَ لَجَاهَدْتُ - وَكَانَ أَعْمَى - فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَفَجَدَّهُ عَلَى فَخِذِي، فَتَقَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فَخِذِي، ثُمَّ سُرِّي عَنْهُ، فَأَنْزَلَ اللَّهُ: ﴿غَيْرُ أُولَى الضَّرَرِ﴾. [راجع: ۲۸۳۲]

۴۵۹۳۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللَّهِ ﷺ زَيْدًا فَكَتَبَهَا،

(۴۵۹۲) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کيسان نے بیان کیا، ان سے ابن شہاب نے اور ان سے سہل بن سعد ساعدی نے بیان کیا، انہوں نے مروان بن حکم بن عاص کو مسجد میں دیکھا (بیان کیا کہ) پھر میں ان کے پاس آیا اور ان کے پہلو میں بیٹھ گیا، انہوں نے مجھے خبر دی اور انہیں زید بن ثابت رضی اللہ عنہ نے خبر دی تھی کہ رسول اللہ ﷺ نے ان سے یہ آیت لکھوائی: ”مسلمانوں میں سے (گھر) بیٹھ رہنے والے اور اللہ کی راہ میں جہاد کرنے والے برابر نہیں ہو سکتے۔“ ابھی آپ یہ آیت لکھوا رہے تھے کہ عبد اللہ بن ام مکنوم رضی اللہ عنہ آگئے اور عرض کیا: اللہ کی قسم! یا رسول اللہ! اگر میں جہاد میں شرکت کر سکتا تو یقیناً جہاد کرتا۔ وہ اندھے تھے۔ اس کے بعد اللہ نے اپنے رسول پر وحی اتاری۔ آپ کی ران میری ران پر تھی (شدت وحی کی وجہ سے) اس کا مجھ پر اتنا بوجھ پڑا کہ مجھے اپنے ران پھٹ جانے کا اندیشہ ہو گیا یہ کیفیت ختم ہوئی اور اللہ تعالیٰ نے ”غیر اُولی الضَّرَرِ“ کے الفاظ نازل کیے۔

تشریح: یعنی جو لوگ معذور ہیں وہ اس حکم سے مستثنیٰ ہیں۔ ان لفظوں کے اترنے سے عبد اللہ بن ام مکنوم رضی اللہ عنہ کو اور دوسرے معذور لوگوں کو تسلی ہو گئی کہ ان کا مرتبہ مجاہدین سے کم نہیں ہے۔ البتہ جو لوگ قدرت رکھ کر جہاد نہ کریں وہ مجاہدین کا درجہ نہیں پاسکتے۔

(۴۵۹۳) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے کہا کہ جب آیت: ”لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ“ نازل ہوئی تو رسول اللہ ﷺ نے زید بن ثابت رضی اللہ عنہ کو کتابت کے لیے بلایا اور انہوں نے وہ

فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ فَشَكَاهُ ضَرَّ رَأْسِهِ، فَأَنْزَلَ اللَّهُ ﴿غَيْرُ أُولَى الضَّرَرِ﴾ [راجع: ۲۸۳۱] آیت لکھ دی۔ پھر عبداللہ بن ام مکتوم رضی اللہ عنہ حاضر ہوئے اور اپنے نایباً ہونے کا عذر پیش کیا، تو اللہ تعالیٰ نے ﴿غَيْرُ أُولَى الضَّرَرِ﴾ کے الفاظ اور نازل کئے۔

تشریح: جس سے معذورین کا اشتہا ہو گیا۔ آیت میں مجاہدین اور پیغمبر رہنے والوں کا ذکر تھا کہ وہ برابر نہیں ہو سکتے مگر جو لوگ معذور ہیں وہ قابل معافی ہیں۔

۴۵۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ قَالَ النَّبِيُّ ﷺ: «(ادْعُوا فَلَانًا)» فَجَاءَهُ وَمَعَهُ الدَّوَاةُ وَاللُّوْحُ وَالْكَتِفُ فَقَالَ: «(اُكْتُبْ) لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ» وَخَلَفَ النَّبِيُّ ﷺ ابْنَ أُمِّ مَكْتُومٍ فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَا ضَرِيرٌ فَتَرَكْتُ مَكَانَهَا: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

(۴۵۹۳) ہم سے محمد بن یوسف نے بیان کیا، ان سے اسرائیل نے بیان کیا، ان سے ابو اسحاق نے بیان کیا اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ جب آیت ”لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ“ نازل ہوئی تو نبی اکرم ﷺ نے فرمایا کہ ”فَلَان (یعنی زید بن ثابت رضی اللہ عنہ) کو بلاؤ۔“ وہ اپنے ساتھ دوات اور تختی یا شانہ کی ہڈی لے کر حاضر ہوئے تو آپ ﷺ نے فرمایا: ”لَکْهُو لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ“ ابن ام مکتوم رضی اللہ عنہ نے جو نبی اکرم ﷺ کے پیچھے موجود تھے، عرض کیا: یا رسول اللہ! میں نایباً ہوں۔ چنانچہ وہیں اس طرح آیت نازل ہوئی: ”لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ“۔

[راجع: ۲۸۳۱]

تشریح: آیت کا ترجمہ یہی ہے کہ سوائے معذور لوگوں کے جہاد سے پیغمبر رہنے والے اور جہاد میں شرکت کرنے والے مؤمنین برابر نہیں ہو سکتے۔ مجاہدین فی سبیل اللہ کا درجہ بہت بلند ہے۔

۴۵۹۵۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ بِح: قَالَ: وَحَدَّثَنِي إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، أَنَّ مِقْسَمًا، مَوْلَى عَبْدِ اللَّهِ ابْنِ الْحَارِثِ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ عَنْ بَذْرِ وَالْخَارِجُونَ مِنْ بَذْرِ. [راجع: ۳۹۵۴]

(۴۵۹۵) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں ابن جریج نے خبر دی (دوسری سند) امام بخاری نے کہا اور مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، کہا ہم کو عبد الکریم نے خبر دی، انہیں عبداللہ بن حارث کے غلام مقسم نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے خبر دی کہ ”لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ“ سے اشارہ ہے ان لوگوں کی طرف جو بدر میں شریک تھے اور جنہوں نے بلا کسی عذر کے بدر کی لڑائی میں شرکت نہیں کی تھی، وہ دونوں برابر نہیں ہو سکتے۔

تشریح: یہ شان نزول کے اعتبار سے ہے ورنہ حکم عام ہے جو ہمیشہ کے لیے ہے۔

بَابُ قَوْلِهِ:

بَابُ: ارشادِ باری تعالیٰ:

﴿إِنَّ الَّذِينَ تَوَلَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلَوْا فِيهِمْ كُنتُمْ قَالُوا كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا﴾ الآية۔

”پیشک ان لوگوں کی جانیں جنہوں نے اپنے اوپر ظلم کر رکھا ہے۔ (جب) فرشتے قبض کرتے ہیں تو ان سے کہتے ہیں کہ تم کس کام میں تھے؟ وہ بولیں گے ہم اس ملک میں بے بس کمزور تھے۔ فرشتے کہیں گے کہ کیا اللہ کی سرزمین فرار نہ تھی کہ تم اس میں ہجرت کر جاتے۔“

تشریح: باوجود طاقت کے جن لوگوں نے مکہ سے ہجرت نہ کی، ان کے بارے میں یہ آیت نازل ہوئی، آگے کمزوروں کو اس سے مستثنیٰ کر دیا گیا۔

۴۵۹۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقَرِّيُّ، قَالَ: حَدَّثَنَا حَيْوَةُ، وَغَيْرُهُ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْأَسْوَدِ، قَالَ: قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعَثَ فَأَكْتَبْتُ فِيهِ، فَلَقِيتُ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَأَخْبَرْتُهُ، فَتَنَانِي عَنْ ذَلِكَ أَشَدَّ النَّهْيِ، ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكْتَرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ يَأْتِي السَّهْمَ فَيَرْمِي بِهِ، فَيَصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يُضْرَبُ فَيَقْتُلُ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ تَوَلَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾ الآية۔ رَوَاهُ اللَّيْثُ عَنْ أَبِي الْأَسْوَدِ. [طرفہ فی: ۷۰۸۵]

(۴۵۹۶) ہم سے عبد اللہ بن یزید مقری نے بیان کیا، کہا ہم سے حیوہ بن شرح وغیرہ (ابن لہیعہ) نے بیان کیا، کہا کہ ہم سے محمد بن عبد الرحمن ابوالاسود نے بیان کیا، کہا کہ اہل مدینہ کو (جب مکہ میں عبد اللہ بن زبیر رضی اللہ عنہ کی خلافت کا دور تھا) شام والوں کے خلاف ایک فوج نکالنے کا حکم دیا گیا۔ اس فوج میں میرا نام بھی لکھا گیا تو ابن عباس رضی اللہ عنہ کے غلام عکرمہ سے میں ملا اور انہیں اس صورت حال کی اطلاع کی۔ انہوں نے بڑی سختی کے ساتھ اس سے منع کیا اور فرمایا کہ مجھے ابن عباس رضی اللہ عنہ نے خبر دی تھی کہ کچھ مسلمان مشرکین کے ساتھ رہتے تھے اور اس طرح رسول اللہ کے خلاف ان کی زیادتی کا سبب بنتے، پھر تیرا تا اور وہ سامنے پڑ جاتے تو انہیں لگ جاتا اور اس طرح ان کی جان جاتی یا تلوار سے (غلطی میں) انہیں قتل کر دیا جاتا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل فرمائی ”پیشک ان لوگوں کی جان جنہوں نے اپنے اوپر ظلم کر رکھا ہے (جب) فرشتے قبض کرتے ہیں“ آخر آیت تک۔ اس روایت کو لیث بن سعد نے بھی ابوالاسود سے نقل کیا ہے۔

تشریح: اس سے معلوم ہوا کہ اسلام اور مسلمانوں کے خلاف کسی مسلمان کے لیے دشمنوں کی فوج میں بھرتی ہونا جائز نہیں ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا ارشاد:

﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

”سوائے ان انتہائی کمزور مردوں اور عورتوں اور بچوں کے جو نہ کوئی تدبیر ہی کر سکتے ہیں اور نہ کوئی راہ پاتے ہیں کہ ہجرت کر سکیں۔“

۴۵۹۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ: «إِلَّا الْمُسْتَضْعَفِينَ» قَالَ: كَانَتْ أُمِّي مِمَّنْ عَذَّرَ اللَّهُ. [راجع: ۱۳۵۷]

(۳۵۹۷) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے عبد اللہ بن ابی ملیکہ نے اور ان سے ابن عباس رضی اللہ عنہما نے ”إِلَّا الْمُسْتَضْعَفِينَ“ کے متعلق فرمایا کہ میری ماں بھی ان ہی لوگوں میں تھیں جنہیں اللہ نے معذور رکھا تھا۔

تشریح: شروع اسلام میں مکہ سے ہجرت کر کے مدینہ پہنچنا ضروری قرار دیا گیا تھا۔ کچھ کمزور لوگ ہجرت نہ کر سکے اور مکہ ہی میں مصیبتوں کی زندگی گزارتے رہے، ان ہی کے بارے میں یہ آیت نازل ہوئی۔

باب: رب کریم کا ارشاد:

”تو یہ لوگ ایسے ہیں کہ اللہ انہیں معاف کر دے گا اور اللہ تو بڑا ہی معاف کرنے والا اور بخشنے والا ہے۔“

بَابُ قَوْلِهِ:

﴿فَأَرْسَلْنَاكَ عَسَىٰ اللَّهُ أَن يَغْفِرَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا غَفُورًا﴾.

تشریح: آیت کا تعلق پیچھے والے مضمون ہی سے ہے۔

(۳۵۹۸) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا ہم سے شیبان نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ابوسلمہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے عشاء کی نماز میں (رکوع سے اٹھتے ہوئے) سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ کہا پھر سجدہ میں جانے سے پہلے یہ دعا کی: ”اے اللہ! عیاش بن ابی بیعہ کو نجات دے۔ اے اللہ! سلمہ بن ہشام کو نجات دے۔ اے اللہ! ولید بن ولید کو نجات دے۔ اے اللہ! کمزور مومنوں کو نجات دے۔ اے اللہ! کفار مضر کو سخت سزا دے۔ اے اللہ! انہیں ایسی قحط سالی میں مبتلا کر جیسی یوسف علیہ السلام کے زمانے میں قحط سالی آئی تھی۔“

۴۵۹۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانٌ، عَنْ يَحْيَى، عَنْ ابْنِ أَبِي سَلَمَةَ، عَنْ ابْنِ هُرَيْرَةَ قَالَ: بَيَّنَّا النَّبِيَّ ﷺ يُصَلِّيُ الْعِشَاءَ إِذْ قَالَ: «(سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)». ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ: «(اللَّهُمَّ نَجِّ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سَيْنِينَ كَسَيْنِي يَوْسُفَ)».

[راجع: ۷۹۷] [مسلم: ۱۵۴۳]

تشریح: نبی کریم ﷺ کی دعا کمزور مسلمانوں کے لیے تھی جو مکہ میں پھنسے رہ گئے تھے۔ مضر قبیلہ کے لیے بددعا اس واسطے کی کہ انہوں نے مسلمانوں کو خاص طور پر سخت نقصان پہنچایا تھا۔ اس سے معلوم ہوا کہ جو کافر مسلمانوں کو ستائیں ان پر قحط اور بیماری کی بددعا کرنا درست ہے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ تَعَالَى:

”اور تمہارے لیے اس میں کوئی حرج نہیں کہ اگر تمہیں بارش سے تکلیف ہو رہی ہو یا تم بیمار ہو تو اپنے ہتھیار اتار کر رکھ دو۔“

(۳۵۹۹) ہم سے ابوالحسن محمد بن مقاتل نے بیان کیا، انہوں نے کہا ہم کو

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَاحَكُمْ﴾.

۴۵۹۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ،

قَالَ: أَخْبَرَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: حُجَّاجُ بْنُ مُحَمَّدٍ عَوْرَةَ خَبَرَدِي، اِنْ سَمِعَ ابْنَ جُرَيْجٍ، قَالَ: أَخْبَرَنِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: «إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى» قَالَ: عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ كَانَ جَرِيحًا.

حجاج بن محمد عور نے خبر دی، ان سے ابن جریر نے بیان کیا، انہیں یعلیٰ بن مسلم نے خبر دی، انہیں سعید بن جبیر نے اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے آیت: "إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى" کے سلسلے میں بتلایا کہ عبدالرحمن بن عوف رضی اللہ عنہ زخمی ہو گئے تھے، ان کے متعلق یہ آیت نازل ہوئی۔

تشریح: آیت میں عابدین کو تاکید کی گئی ہے کہ وہ کسی وقت بھی غفلت زدہ نہ ہوں۔ ہر وقت ہتھیار بند ہو کر رہیں ہاں کسی وقت کوئی تکلیف لاحق ہو جائے تو اس حالت میں ہتھیار کو اتار کر رکھ دینا جائز ہے۔ یہ صرف قرآنی ہدایت ہی نہیں بلکہ اقوام عالم کی فوجوں کا ایک بے حد ضروری ضابطہ ہے۔

باب: اللہ عز وجل کا ارشاد:

بَابُ قَوْلِهِ:

«وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ».

”لوگ آپ سے عورتوں کے بارے میں مسئلہ معلوم کرتے ہیں، آپ کہہ دیں کہ اللہ تمہیں عورتوں کی بابت حکم دیتا ہے اور وہ حکم وہی ہے جو تم کو قرآن میں ان یتیم لڑکیوں کے حق میں سنایا جاتا ہے جن کو تم پورا حق نہیں دیتے۔“

۶۰۰۔ حَدَّثَنَا عَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ» إِلَى قَوْلِهِ: «وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ» قَالَتْ: هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ الْيَتِيمَةُ، هُوَ وَلِيهَا وَوَارِثُهَا، فَأَشْرَكَتْهُ فِي مَالِهِ حَتَّى فِي الْبُعْذِ، فَيَرْغَبُ أَنْ يَنْكِحَهَا، وَيَكْرَهُ أَنْ يُزَوِّجَهَا رَجُلًا، فَيَشْرِكُهُ فِي مَالِهِ بِمَا شَرِكْتُهُ فَيَعْضُلُهَا فَتَزَلَّتْ هَذِهِ الْآيَةُ. [راجع: ۲۴۹۴]

(۳۶۰۰) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ حماد بن اسامہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے آیت ”لوگ آپ سے عورتوں کے بارے میں فتویٰ مانگتے ہیں۔ آپ کہہ دیں کہ اللہ تمہیں ان کے بارے میں (وہی) فتویٰ دیتا ہے۔“ آیت ”وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ“ تک۔ انہوں نے بیان کیا کہ یہ آیت ایسے شخص کے بارے میں نازل ہوئی کہ اگر اس کی پرورش میں کوئی یتیم لڑکی ہو اور اس کا ولی اور وارث بھی ہو لڑکی اس کے مال میں بھی حصہ دار ہو۔ یہاں تک کہ کھجور کے درخت میں بھی۔ اب وہ شخص خود اس لڑکی سے نکاح کرنا چاہے، کیونکہ اسے یہ پسند نہیں کہ کسی دوسرے سے اس کا نکاح کر دے کہ وہ اس کے مال میں حصہ دار بن جائے، جس میں لڑکی حصہ دار تھی، اس وجہ سے اس لڑکی کا کسی دوسرے شخص سے وہ نکاح نہ ہونے دے تو ایسے شخص کے بارے میں یہ آیت نازل ہوئی تھی۔

[مسلم: ۷۵۳۲]

تشریح: وہ شخص خود بھی واجبی مہر پر اس لڑکی سے نکاح نہ کرے بلکہ مہر کم کر دینا چاہے تو ایسے نکاح سے اللہ نے منع فرمایا اور یہ حکم دیا کہ اگر تم پورے پورے مہر پر اس سے نکاح کرنا نہ چاہو تو دوسرے شخص سے اسے نکاح کرنے سے منع نہ کرو۔ کہتے ہیں کہ حضرت جابر رضی اللہ عنہ کی ایک چچری بہن تھی، بد صورت۔ حضرت جابر رضی اللہ عنہ اس سے نکاح کرنا نہیں چاہتے تھے، اور مال اسباب کے خیال سے یہ بھی نہیں چاہتے تھے کہ کوئی دوسرا شخص اس سے نکاح

بَابُ قَوْلِهِ:

﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا﴾ وَقَالَ ابْنُ عَبَّاسٍ: ﴿شِقَاقٌ﴾: تَفَاسَدُ ﴿وَأُحْضِرَتِ الْأَنفُسَ الشُّحَّ﴾ هَوَاهُ فِي الشَّيْءِ يَحْرِصُ ﴿كَالْمُعَلَّقَةِ﴾ لَا هِيَ أَيْمٌ وَلَا ذَاتُ رَوْحٍ ﴿نُشُوزًا﴾: الْبَغْضُ.

٤٦٠١- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا
عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ: ﴿وَرَأَى امْرَأَةً خَافَتْ مِنْ
بُعْلِهَا نَشُورًا أَوْ إِعْرَاضًا﴾. قَالَتْ الرَّجُلُ
تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْبِرٍ مِنْهَا
يُرِيدُ أَنْ يَفَارِقَهَا فَتَقُولُ: أَجْعَلْكَ مِنْ شَأْنِي
فِي جِلٍّ. فَتَزَلَّتْ هَذِهِ الْآيَةُ فِي ذَلِكَ.

تشریح: میاں چوہی اگر صلح کر کے کوئی بات ظہر الیں تو اس میں کوئی قباحت نہیں ہے۔ مثلاً بیوی اپنی باری معاف کر دے یا اور کوئی بات پڑ جائے۔

بَابُ قَوْلِهِ:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾
وَقَالَ ابْنُ عَبَّاسٍ: أَسْفَلَ النَّارِ، ﴿نَفَقًا﴾
[الانعام: ٣٥] سِرِّيًّا.

کے صندوقوں میں ہوں گے جو ان پر دھکتے ہوں گے۔ (ابن جریر)

۶۰۲ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا
أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي
(۴۶۰۲) ہم سے عمر بن حفص نے بیان کیا، کہا ان سے ان کے باپ نے
بیان کیا، ان سے اعمش نے بیان کیا، کہا کہ مجھ سے ابراہیم نے بیان کیا۔

ان سے اسود نے بیان کیا کہ ہم عبد اللہ بن مسعود رضی اللہ عنہ کے حلقہ درس میں بیٹھے ہوئے تھے کہ حذیفہ رضی اللہ عنہ تشریف لائے اور ہمارے پاس کھڑے ہو کر سلام کیا۔ پھر کہا نفاق میں وہ جماعت مبتلا ہوگئی جو تم میں سے بہتر تھی۔ اس پر اسود بولے: سبحان اللہ! اللہ تعالیٰ تو فرماتا ہے کہ ”منافق دوزخ کے سب سے نچلے درجے میں ہوں گے۔“ عبد اللہ بن مسعود رضی اللہ عنہ مسکرانے لگے اور حذیفہ رضی اللہ عنہ مسجد کے کونے میں جا کر بیٹھ گئے۔ اس کے بعد عبد اللہ بن مسعود رضی اللہ عنہ اٹھ گئے اور آپ کے شاگرد بھی ادھر ادھر چلے گئے، پھر حذیفہ رضی اللہ عنہ نے مجھ پر کنکری پھینکی (یعنی مجھ کو بلایا) میں حاضر ہو گیا تو کہا کہ مجھے عبد اللہ بن مسعود رضی اللہ عنہ کی ہنسی پر حیرت ہوئی حالانکہ جو کچھ میں نے کہا تھا اسے وہ خوب سمجھتے تھے۔ یقیناً نفاق میں ایک جماعت کو مبتلا کیا گیا تھا جو تم سے بہتر تھی، اس لیے کہ پھر انہوں نے توبہ کر لی اور اللہ نے بھی ان کی توبہ قبول کر لی۔

إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، قَالَ: كُنَّا فِي حَلَقَةٍ عَبْدَ اللَّهِ فَجَاءَ حَذِيفَةُ حَتَّى قَامَ عَلَيْنَا، فَسَلَّمَ ثُمَّ قَالَ: لَقَدْ أُنْزِلَ النِّفَاقُ عَلَى قَوْمٍ خَيْرٍ مِنْكُمْ. قَالَ الْأَسْوَدُ: سُبْحَانَ اللَّهِ! إِنَّ اللَّهَ يَقُولُ: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾ فَتَبَسَّمَ عَبْدُ اللَّهِ، وَجَلَسَ حَذِيفَةُ فِي نَاحِيَةِ الْمَسْجِدِ، فَقَامَ عَبْدُ اللَّهِ فَتَفَرَّقَ أَصْحَابُهُ، فَرَمَانِي بِالْحَصَا، فَأَتَيْتُهُ فَقَالَ حَذِيفَةُ: عَجِبْتُ مِنْ ضَحِكِهِ، وَقَدْ عَرَفَ مَا قُلْتُ، لَقَدْ أُنْزِلَ النِّفَاقُ عَلَى قَوْمٍ كَانُوا خَيْرًا مِنْكُمْ، ثُمَّ تَابُوا فَتَابَ اللَّهُ عَلَيْهِمْ.

تشریح: اسود کو یہ تعجب ہوا کہ بھلا منافق لوگ ہم مسلمانوں سے کیونکر بہتر ہو سکتے ہیں۔ حذیفہ رضی اللہ عنہ کا مطلب یہ تھا کہ وہ لوگ تم سے بہتر تھے۔ یعنی صحابہ رضی اللہ عنہم کے قرن میں تھے۔ تم تابعین کے قرن میں ہو۔ وہ نفاق کی بجائے خراب ہو گئے۔ دین سے پھر گئے، مگر وہ لوگ جنہوں نے توبہ کی وہ عند اللہ مقبول ہو گئے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”یقیناً ہم نے آپ کی طرف وحی بھیجی ایسی ہی وحی جیسی ہم نے نوح اور ان کے بعد والے نبیوں کی طرف بھیجی تھی اور ہم نے ابراہیم اور اسماعیل اور اسحاق اور یعقوب اور اس کی اولاد اور عیسیٰ اور ایوب اور یونس اور ہارون اور سلیمان پر وحی کی“ آخر آیت تک۔

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ﴾ إِلَى قَوْلِهِ: ﴿وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ﴾.

(۴۶۰۳) ہم سے مسدود بن مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان ثوری نے بیان کیا، کہا ہم سے اعشٰ نے بیان کیا، ان سے ابو واہل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کسی کے لیے مناسب نہیں مجھے یونس بن متی سے بہتر کہے۔“

٤٦٠٣- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ ابْنِ مَتَّى)). [راجع: ١٢: ٣٤١]

تشریح: آیت کے مطابق حدیث میں بھی حضرت یونس علیہ السلام کا ذکر ہے یہی وجہ مطابقت ہے۔

٤٦٠٤- حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا (٣٦٠٣) ہم سے محمد بن سنان نے بیان کیا، انہوں نے کہا ہم سے فیح نے

فَلْيَحْ، قَالَ: حَدَّثَنَا هَلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ)). [راجع: ۲۴۱۵]

بیان کیا، ان سے ہلال نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص یہ کہتا ہے کہ میں یونس بن متی سے بہتر ہوں اس نے جھوٹ کہا۔“

تشریح: یہ آپ کی کمال تواضع اور کسر نفسی اور اخلاق فاضلہ کی بات ہے ورنہ اللہ نے آپ کو سب انبیاء پر فوقیت عطا فرمائی ہے۔ لاشک فیہ۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ امْرُؤًا هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِيهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ﴾. وَالْكَلَالَةُ مَنْ لَمْ يَرِثْهُ أَبٌ أَوْ ابْنٌ وَهُوَ مُضْطَرٌّ مِنْ تَكَلُّلِهِ النَّسَبُ.

”لوگ آپ سے کلالہ کے بارے میں فتویٰ پوچھتے ہیں، آپ کہہ دیں کہ اللہ تمہیں خود کلالہ کے بارے میں حکم دیتا ہے کہ اگر کوئی ایسا شخص مر جائے کہ اس کے کوئی اولاد نہ ہو اور اس کی ایک بہن ہو تو اس سے بہن کو اس کے ترکہ کا آدھا ملے گا اور وہ مرد وارث ہوگا اس (بہن کے کل ترکہ) کا اگر اس بہن کے اولاد نہ ہو۔“ کلالہ اسے کہتے ہیں جس کا باپ اور بیٹا نہ ہو۔ یہ لفظ تکللہ النسب سے نکلا ہے یعنی نسب نے اس کے دونوں کنارے خراب کر دیئے۔

تشریح: پھر اگر دو بہنیں ہوں تو ان کو دو ٹکٹ ترکہ سے ملیں گے اور اگر اس کلالہ کے کئی بہن بھائی مرد عورت وارث ہوں تو مرد کو عورت سے دو گنا حصہ ملے گا اور ”کلالہ“ اسے کہتے ہیں کہ جس کے وارثوں میں نہ باپ ہو نہ بیٹا۔ یہ لفظ مصدر ہے اور ”تکللہ النسب“ سے نکلا ہے۔ یعنی نسب نے اسے کلالہ (لا وارث) بنا دیا۔

۴۶۰۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: أَخْرَجَ سُورَةُ نَزَلَتْ بَرَاءَةً، وَأَخْرَجَ آيَةُ نَزَلَتْ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾. [راجع: ۴۳۶۴]

(۴۶۰۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے اور انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ سب سے آخر میں جو سورت نازل ہوئی وہ سورہ نزلت ہے اور (احکام میراث کے سلسلہ میں) سب سے آخر میں جو آیت نازل ہوئی وہ ”يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ“ ہے۔

[مسلم: ۴۱۵۳؛ ابوداؤد: ۲۸۸۸]

تشریح: مطلب یہ ہے کہ مسائل میراث سے متعلق یہ آخری آیت ہے۔ حضرت جابر رضی اللہ عنہ کہتے ہیں کہ میں بیمار تھا۔ رسول کریم ﷺ میرے پاس تشریف لائے، مجھے بیہوش پایا۔ آپ نے وضو کیا اور وضو کا پانی مجھ پر ڈالا تو میں ہوش میں آ گیا۔ میں نے عرض کیا یا رسول اللہ ﷺ! میں کلالہ ہوں (جس کے نہ باپ ہوں نہ بیٹا بیٹی) میرا ترکہ کیونکر تقسیم ہوگا۔ اس وقت یہ آیت اتری (کلالہ کے معنی ہاراضیع) یہاں فرمایا اس کو جس کے وارثوں میں باپ اور بیٹا نہیں کہ اصل وارث وہی تھے تو اس وقت سب بھائی بہن کو بیٹائی کا حکم ہے۔ سب سے پہلے تو یہی حکم سوتیلوں کا ہے۔ نری ایک بہن کو آدھا اور دو کو دو تہائی اور بھائی بہن ملے ہوں تو مرد کو دو دہرا حصہ ملے گا عورت کو اکہرا، جو بڑے بھائی ہوں تو ان کو فرمایا کہ وہ بہن کے وارث ہوں گے یعنی حصہ معین نہیں وہ حصہ ہیں۔

سورہ مائدہ کی تفسیر

(۵) سُورَةُ الْمَائِدَةِ

”حُرْمٌ“ حَرَام کی جمع ہے (یعنی احرام باندھے ہوئے ہو) ”فِيمَا نَقُضُهُمْ مِثْقَاتُهُمْ“ سے یہ مراد ہے کہ اللہ نے جو حکم ان کو دیا تھا کہ بیت المقدس میں داخل ہو جاؤ وہ نہیں بجالائے۔ ”تَبَوَّءَ بِلَائِمِي“ یعنی تو میرا گناہ اٹھالے گا۔ ”ذَائِرَةٌ“ کے معنی زمانہ کی گردش اور دوسرے لوگوں نے کہا اِغْرَاء کا معنی مسلط کرنا، ڈال دینا۔ ”أُجُورُهُنَّ“ یعنی ان کے مہر۔ ”مَخْمَصَةٌ“ یعنی بھوک۔ سفیان ثوری نے کہا سارے قرآن میں اس سے زیادہ کوئی آیت مجھ پر سخت نہیں ہے وہ آیت یہ ہے ”لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ“ (مَنْ أَحْيَاهَا) یعنی جب تک کوئی اللہ کی کتاب کے موافق سب حکموں پر مضبوطی سے عمل نہ کرے، اس وقت تک اس کا دین و ایمان لائق اعتبار نہیں ہے) ”مَنْ أَحْيَاهَا“ یعنی جس نے ناحق آدمی کا خون کرنا حرام سمجھا گویا سب آدمی اس کی وجہ سے زندہ رہے۔ ”بِشِرْعَةٍ وَمِنْهَا جَا“ سے راستہ اور طریقہ مراد ہے۔ ”الْمُهَيِّمِينَ“ کا معنی امانتدار (نگہبان) قرآن گویا اگلی آسمانی کتابوں کا محافظ ہے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”آج میں نے تمہارے لیے دین کو کامل کر دیا۔“

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

تشریح: اس آیت نے دین کامل کی جو تعریف پیش کی ہے اور جس وقت کی ہے اس وقت مسلمانوں میں فرقہ بندی نہیں تھی، نہ یہ تقلیدی مذاہب تھے۔ نہ چار مصلوب اور چار اماموں پر امت کی تقسیم ہوئی تھی۔ یہ دین کامل تھا مگر بعد میں تقلید جامد کی بیماری نے مسلمانوں کو کھلے کھلے کر کے دین کامل کو نسخ کر کے رکھ دیا اور آج جو حال ہے وہ ظاہر ہے کہ اماموں اور مجتہدوں کے ناموں پر امت کی تقسیم کس خطرناک حد تک پہنچ چکی ہے۔ ضرورت ہے کہ بیدار مغز مسلمان کھڑے ہوں اور تقلیدی دیواروں کو توڑ کر امت کی شیرازہ بندی کریں۔ فلاح دارین کا صرف یہی ایک راستہ ہے، سچ کہا ہے:

فأهرب عن التقليد فإنه ضلالة ان المقلد في سبيل الهالك

(۴۶۰۶) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے قیس بن اسلم نے اور ان سے طارق بن شہاب نے کہ یہودیوں نے عمر رضی اللہ عنہ سے کہا کہ آپ لوگ ایک ایسی آیت کی تلاوت کرتے ہیں کہ اگر ہمارے یہاں وہ نازل ہوئی ہوتی تو ہم (جس دن وہ نازل ہوئی تھی) اس دن عید منایا کرتے۔

٤٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ طَارِقٍ بْنِ شِهَابٍ قَالَتْ الْيَهُودُ لِعُمَرَ: إِنَّكُمْ تَقْرَوْنَ آيَةً لَوْ نَزَلَتْ فِينَا لَاتَّخَذْنَاهَا عِيدًا فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ حَيْثُ أَنْزَلْتَ وَأَيْنَ

أُنزِلَتْ وَأَيْنَ رَسُولِ اللَّهِ ﷺ جِئْنَا أَنْزِلَتْ يَوْمَ عَرَفَةَ وَإِنَّا وَاللَّهِ بِعَرَفَةَ قَالَ سُفْيَانُ: أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ کہا: میں خوب اچھی طرح جانتا ہوں کہ یہ آیت ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ کہاں اور کب نازل ہوئی تھی اور جب عرفات کے دن نازل ہوئی تو حضور ﷺ کہاں تشریف رکھتے تھے۔ اللہ کی قسم! ہم اس وقت میدان عرفات میں تھے۔ سفیان ثوری نے کہا کہ مجھے شک ہے کہ وہ جعہ کا دن تھا یا اور کوئی دوسرا دن۔

تشریح: قیس بن مسلم کی دوسری روایت میں بائیں مذکور ہے کہ وہ جعہ ہی کا دن تھا۔ یہ آیت حجۃ الوداع کے موقع پر نازل ہوئی تھی جو پیغمبر ﷺ کا آخری حج تھا جس کے تین ماہ بعد آپ ﷺ دنیا سے تشریف لے گئے۔ حضرت عمر رضی اللہ عنہ فرماتے ہیں کہ یہ آیت عرفہ کی شام کو جعہ کے روز اتری تھی۔ اس کے بعد حلال حرام کا کوئی حکم نہیں اترتا۔ آپ ﷺ کی وفات سے نو (۹) رات پہلے آخری آیت: ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ (۲/ البقرہ: ۲۸۱) نازل ہوئی جس دن یہ آیت اتری اس دن پانچ عیدیں جمع تھیں، جعہ کا دن، عرفہ کا دن، یہود کی عید، نصاریٰ کی عید، مجوس کی عید، اس آیت سے ان لوگوں کو سبق لینا چاہیے جو رائے اور قیاس پر چلتے ہیں اور نص کو چھوڑ دیتے ہیں گویا ان کے نزدیک دین کا ٹکڑا نہیں ہوا۔ نمود باللہ۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

”پھر اگر تم کو پانی نہ ملے تو پاک مٹی سے تیمم کر لیا کرو۔“ تَيَمَّمُوا يَئِنِّي تَيَمَّمُوا تَعَمَّدُوا ﴿أَمِينَ﴾ عَامِدِينَ، أَمَنْتُ وَتَيَمَّمْتُ وَاحِدٌ وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَتَبْسُمُ﴾ وَ﴿تَمْسُوهُنَّ﴾ وَ﴿الْأَيْ دَخَلْتُمْ بِهِنَّ﴾ وَالْإِفْضَاءُ: النِّكَاحُ۔

﴿قَلَمُ تَجِدُوا مَاءً فَيَتَمَّمُوا صَعِيدًا طَيِّبًا﴾ تَيَمَّمُوا تَعَمَّدُوا ﴿أَمِينَ﴾ عَامِدِينَ، أَمَنْتُ وَتَيَمَّمْتُ وَاحِدٌ وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَتَبْسُمُ﴾ وَ﴿تَمْسُوهُنَّ﴾ وَ﴿الْأَيْ دَخَلْتُمْ بِهِنَّ﴾ وَالْإِفْضَاءُ: النِّكَاحُ۔

۴۶۰۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَنِينِ انْقَطَعَ عَقْدُ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَايَةِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ وَلَيَسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ وَلَيَسُوا عَلَى مَاءٍ وَلَيَسَ مَعَهُمْ مَاءٌ؟ فَجَاءَ أَبُو بَكْرٍ

۴۶۰۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَنِينِ انْقَطَعَ عَقْدُ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَايَةِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ وَلَيَسَ مَعَهُمْ مَاءٌ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ وَلَيَسُوا عَلَى مَاءٍ وَلَيَسَ مَعَهُمْ مَاءٌ؟ فَجَاءَ أَبُو بَكْرٍ

یہاں) آئے۔ حضور ﷺ سر مبارک میری ران پر رکھ کر سو گئے تھے اور کہنے لگے تم نے آنحضرت ﷺ کو اور سب کو روک لیا، حالانکہ یہاں کہیں پانی نہیں ہے اور نہ کسی کے ساتھ پانی ہے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ ابو بکر صدیق رضی اللہ عنہ مجھ پر بہت خفا ہوئے اور جو اللہ کو منظور تھا مجھے کہا سنا اور ہاتھ سے میری کاکھ میں کچھ کے لگائے۔ میں نے صرف اس خیال سے کوئی حرکت نہیں کی کہ رسول اللہ ﷺ میری ران پر اپنا سر رکھے ہوئے تھے، پھر حضور ﷺ اٹھے اور صبح تک کہیں پانی کا نام و نشان نہیں تھا، پھر اللہ تعالیٰ نے تیمم کی آیت اتاری تو اسید بن حضیر رضی اللہ عنہ نے کہا کہ آل ابو بکر! یہ تمہاری کوئی پہلی برکت نہیں ہے۔ بیان کیا کہ پھر ہم نے وہ اونٹ اٹھایا جس پر میں سواری تھی تو ہمارا اس کے نیچے سے مل گیا۔

وَرَسُولُ اللَّهِ ﷺ وَاضِعَ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ وَقَالَ حَبَسَتْ رَسُولُ اللَّهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعَمُنِي بِيَدِهِ فِي خَاصِرَتِي وَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التِّيمُمِ فَتَيَمَّمُوا فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَإِذَا الْعِقْدُ تَحْتَهُ. [راجع: ۳۳۴]

تشریح: حضرت اسید بن حضیر رضی اللہ عنہ کا مطلب یہ تھا کہ تمہاری جگہ سے بہت سی آیات و احکام کا نزول ہوا ہے جیسا کہ یہ آیت تیمم موجود ہے جو تمہاری موجودہ پریشانی کی برکت میں نازل ہوئی، اس سے حضرت عائشہ رضی اللہ عنہا کی بڑی فضیلت ثابت ہوتی ہے۔ تیمم کا رائج طریقہ یہی ہے کہ پاک مٹی پر دونوں ہاتھوں کو مار کر ان کو چروں اور پھیلویں پھر لیا جائے۔ اس کے لیے ایک ہی دفعہ ہاتھ مار لینا کافی ہے۔ صحیح بخاری میں ایسا ہی ہے۔

(۴۶۰۸) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے عمرو بن حارث نے خبر دی، ان سے عبد الرحمن بن قاسم نے بیان کیا، ان سے ان کے والد قاسم نے اور ان سے عائشہ رضی اللہ عنہا نے کہ میرا ہمارا مقام بیداء میں گم ہو گیا تھا۔ ہم مدینہ واپس آ رہے تھے، نبی کریم ﷺ نے وہیں اپنی سواری روک دی اور اتر گئے، پھر حضور ﷺ سر مبارک میری گود میں رکھ کر سو رہے تھے کہ ابو بکر رضی اللہ عنہ اندر آ گئے اور میرے سینے پر زور سے ہاتھ مار کر فرمایا کہ ایک بار کے لیے تم نے حضور ﷺ کو روک لیا، لیکن رسول اللہ ﷺ کے آرام کے خیال سے میں بے حس و حرکت بیٹھی رہی حالانکہ مجھے تکلیف ہوئی تھی، پھر حضور ﷺ بیدار ہوئے اور صبح کا وقت ہوا اور پانی کی تلاش ہوئی لیکن کہیں پانی کا نام و نشان نہ تھا۔ اسی وقت یہ آیت اتری: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾ الخ۔ اسید بن حضیر رضی اللہ عنہ نے کہا: اے آل ابی بکر! تمہیں اللہ تعالیٰ نے لوگوں

۴۶۰۸۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عُمَرُو بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَقَطَتْ قِلَادَةُ لِي بِالْبَيْدَاءِ وَنَحْنُ دَاخِلُونَ الْمَدِينَةَ فَأَنَاحَ النَّبِيُّ ﷺ وَنَزَلَ فَتَنَى رَأْسَهُ فِي حَجْرِي رَاقِدًا أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْرَةً شَدِيدَةً وَقَالَ: حَبَسَتْ النَّاسَ فِي قِلَادَةٍ فِي الْمَوْتِ لِمَكَانَ رَسُولِ اللَّهِ ﷺ وَقَدْ أَوْجَعَنِي ثُمَّ إِنَّ النَّبِيَّ ﷺ اسْتَقْبَطَ وَحَضَرَتِ الصُّبْحُ فَالْتَمَسَ الْمَاءَ فَلَمْ يَوْجَدْ فَتَرَكْتُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا

وَجُوهُكُمْ﴾ الْآيَةَ. فَقَالَ أَسِيدُ بْنُ حَضِرٍ: لَقَدْ بَارَكَ اللَّهُ لِلنَّاسِ فِيكُمْ يَا آلَ أَبِي بَكْرٍ! مَا أَنْتُمْ إِلَّا بِرَكَّةٍ لَكُمْ. [راجع: ۳۳۴]

کے لیے باعث برکت بنایا ہے۔ یقیناً تم لوگوں کے لیے باعث برکت ہو۔ تمہارا ہارگم ہوا اللہ نے اس کی وجہ سے خیم کی آیت نازل فرمادی جو قیامت تک مسلمانوں کے لیے آسانی اور برکت ہے۔ علی ہذا القیاس۔

باب: ارشاد باری تعالیٰ:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

”سو آپ خود اور آپ کا رب جہاد کرنے چلے جاؤ اور آپ دونوں ہی لڑو بھڑو، ہم تو اس جگہ بیٹھے رہیں گے۔“

تشریح: یہ یہودیوں نے حضرت موسیٰ علیہ السلام سے اس وقت کہا تھا، جب حضرت موسیٰ علیہ السلام نے ان کو ارض موعود میں دشمنوں سے لڑنے کا حکم فرمایا۔ انہوں نے جواب میں یہ کہا جو آیات میں مذکور ہے۔ تو رات میں ہے کہ بنی اسرائیل جنگ کی دہشت سے اس قدر بے طاقت ہو گئے تھے کہ وہ دروکر کہنے لگے یا اللہ! تو نے ہم کو مصر کی سرزمین سے کیوں نکالا تھا۔ اس پر حکم ہوا کہ یہ لوگ چالیس سال تک جزیرہ نما سینائی کے صحرا میں پڑے رہیں گے۔

۴۶۰۹۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقِ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ، قَالَ: شَهِدْتُ مِنَ الْمَقْدَادِ: وَحَدَّثَنِي حَمْدَانُ ابْنُ عُمَرَ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا الْأَشْجَعِيُّ، عَنْ سُفْيَانَ، عَنْ مُخَارِقِ، عَنْ طَارِقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ الْمَقْدَادُ يَوْمَ بَدْرٍ: يَا رَسُولَ اللَّهِ! إِنَّا لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى: ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ وَلَكِنْ امْنِصْ وَنَحْنُ مَعَكَ فَكَانَتْ سُرِّيَّ عَنْ رَسُولِ اللَّهِ ﷺ وَرَوَاهُ وَكَيْعٌ عَنْ سُفْيَانَ عَنْ مُخَارِقِ عَنْ طَارِقِ أَنَّ الْمَقْدَادَ قَالَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ. [راجع: ۳۹۵۲]

(۴۶۰۹) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے بخاری نے، ان سے طارق بن شہاب نے، ان سے طارق بن شہاب نے اور انہوں نے کہا کہ میں نے عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں مقداد بن اسود رضی اللہ عنہ کے قریب موجود تھا (دوسری سند) اور مجھ سے حمدان بن عمر نے بیان کیا، کہا ہم سے ابو النضر (ہاشم بن قاسم) نے بیان کیا، انہوں نے کہا کہ ہم سے عبید اللہ بن عبد الرحمن النجفی نے بیان کیا، ان سے سفیان ثوری نے، ان سے بخاری نے، ان سے طارق بن شہاب نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جنگ بدر کے موقع پر مقداد بن اسود رضی اللہ عنہ نے کہا تھا: یا رسول اللہ! ہم آپ سے وہ بات نہیں کہیں گے جو بنی اسرائیل نے موسیٰ علیہ السلام سے کہی تھی کہ ”سو تم اور تمہارا رب چلے جاؤ اور آپ دونوں لڑو بھڑو۔ ہم تو یہاں سے ٹلنے کے نہیں۔“ نہیں آپ چلے! ہم آپ کے ساتھ جان دینے کو حاضر ہیں۔ رسول اللہ ﷺ کو ان کی اس بات سے خوشی ہوئی۔ اس حدیث کو کعب نے بھی سفیان ثوری سے، انہوں نے بخاری سے، انہوں نے طارق سے روایت کیا ہے کہ مقداد رضی اللہ عنہ نے رسول اللہ ﷺ سے یہ عرض کیا (جو اوپر بیان ہوا)۔

باب: اللہ تعالیٰ کا فرمان:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾

”جو لوگ اللہ اور اس کے رسول سے لڑائی کرتے ہیں اور ملک میں فساد

وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا أَنْ يَقْتُلُوا أَوْ يَصْلُبُوا إِلَى قَوْلِهِ ﴿أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ الْمُحَارَبَةُ لِلَّهِ: الْكُفْرُ بِهِ.

پھیلانے میں لگے رہتے ہیں ان کی سزا بس یہی ہے کہ وہ قتل کر دیے جائیں یا سولی دیئے جائیں یا ان کے ہاتھ پاؤں بری طرح مخالف سمتوں سے کاٹ دیئے جائیں یا وہ جلاوطن کر دیئے جائیں۔ ”يَحَارِبُونَ اللَّهَ وَرَسُولَهُ“ سے کفر کرنا مراد ہے۔

تشریح: یہ آیت کریمہ ان ذاکوں کے بارے میں اتری تھی جو فریب سے مسلمان ہو گئے تھے، اور جلد کے مریض تھے۔ نبی کریم ﷺ نے ان کو علاج کے لیے صدمے کے اونٹوں میں بھیج دیا تاکہ وہاں کشادگی سے اونٹوں کا دودھ وغیرہ پیئیں۔ چنانچہ وہ تندرست ہو گئے اور غدار کی کر کے اسلامی چڑھ کر کوچاؤ کر قتل کر دیا۔ اس کی آنکھوں میں بھول کے کانٹے گاڑ دیئے آخر گرفتار ہوئے اور ان سے قصاص کے بارے میں یہ احکام نازل ہوئے۔

٦١٠- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ، قَالَ: حَدَّثَنِي سَلْمَانُ أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ عَنْ أَبِي قِلَابَةَ أَنَّهُ كَانَ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَذَكَرُوا وَذَكَرُوا فَقَالُوا وَقَالُوا: قَدْ أَقَادَتْ بِهَا الْخُلَفَاءُ فَالْتَمَتْ إِلَى أَبِي قِلَابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقَالَ: مَا تَقُولُ يَا عَبْدَ اللَّهِ بْنِ زَيْدٍ أَوْ قَالَ: مَا تَقُولُ يَا أَبَا قِلَابَةَ؟ قُلْتُ: مَا عَلِمْتُ نَفْسًا حَلَّ قَتْلَهَا فِي الْإِسْلَامِ إِلَّا رَجُلٌ زَنَى بَعْدَ إِخْصَانٍ أَوْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ حَارَبَ اللَّهَ وَرَسُولَهُ ﷺ فَقَالَ عُبَيْسَةُ: حَدَّثَنَا أَنَسٌ بِكَذَا وَكَذَا قُلْتُ: إِبَائِي حَدَّثَ أَنَسٌ قَالَ: قَدِمَ قَوْمٌ عَلَى النَّبِيِّ ﷺ فَكَلَّمُوهُ فَقَالُوا: قَدِ اسْتَوْحَمْنَا هَذِهِ الْأَرْضَ فَقَالَ: ((هَذِهِ نَعَمْ لَنَا تَخْرُجُ فَأَخْرَجُوا فِيهَا فَأَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا)) فَخَرَجُوا فِيهَا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا وَاسْتَصَحُّوا وَمَالُوا عَلَى الرَّاعِي فَفَقَلُّوهُ وَاطْرَدُوا النَّعَمَ فَمَا يَسْتَبْطِئُ مِنْ هَؤُلَاءِ قَتَلُوا النَّفْسَ وَحَارَبُوا اللَّهَ

(٣٦١٠) ہم سے علی بن عبد اللہ بدینی نے بیان کیا، کہا ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا ہم سے عبد اللہ بن عون نے بیان کیا، کہا کہ مجھ سے سلمان ابور جاء، ابو قلابہ کے غلام نے بیان کیا اور ان سے ابو قلابہ نے کہ وہ عمر بن عبد العزیز رضی اللہ عنہ کے پیچھے بیٹھے ہوئے تھے (مجلس میں قسامت کا ذکر آ گیا) لوگوں نے کہا کہ قسامت میں قصاص لازم ہوگا۔ آپ سے پہلے خلفائے راشدین نے بھی اس میں قصاص لیا ہے۔ پھر عمر بن عبد العزیز رضی اللہ عنہ ابو قلابہ کی طرف متوجہ ہوئے وہ پیچھے بیٹھے ہوئے تھے اور پوچھا: عبد اللہ بن زید تمہاری کیا رائے ہے، یا یوں کہا کہ ابو قلابہ! آپ کی کیا رائے ہے؟ میں نے کہا کہ مجھے تو کوئی ایسی صورت معلوم نہیں ہے کہ اسلام میں کسی شخص کا قتل جائز ہو، سو اس کے کہ کسی نے شادی شدہ ہونے کے باوجود زنا کیا ہو، یا ناحق کسی کو قتل کیا ہو، یا اللہ اور اس کے رسول سے لڑا ہو۔ (مرتب ہو گیا ہو) اس پر عنبسہ نے کہا کہ ہم سے انس رضی اللہ عنہ نے اس طرح حدیث بیان کی تھی۔ ابو قلابہ بولے کہ مجھ سے بھی انہوں نے یہ حدیث بیان کی تھی۔ بیان کیا کہ کچھ لوگ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور اسلام پر بیعت کرنے کے بعد آنحضرت ﷺ سے کہا کہ ہمیں اس شہر مدینہ کی آب و ہوا موافق نہیں آئی۔ آنحضرت ﷺ نے ان سے فرمایا: ”ہمارے اونٹ چرنے جارہے ہیں تم بھی ان کے ساتھ چلے جاؤ اور ان کا دودھ اور پیشاب پیو۔“ (کیونکہ ان کے مرض کا یہی علاج تھا) چنانچہ وہ لوگ ان اونٹوں کے ساتھ چلے گئے اور ان کا دودھ اور پیشاب پیا۔ جس سے انہیں صحت حاصل ہو گئی۔ اس کے بعد انہوں نے (حضور ﷺ کے

وَرَسُولُهُ وَخَوْفُوا رَسُولَ اللَّهِ ﷺ فَقَالَ: سُبْحَانَ اللَّهِ! فَقُلْتُ: تَتَهَمُنِي قَالَ: حَدَّثَنَا بِهِذَا أَنَسٌ قَالَ: وَقَالَ يَا أَهْلَ كَذَا! إِنَّكُمْ لَن تَزَالُوا بِخَيْرٍ مَا أَبْقَى هَذَا فِيكُمْ أَوْ مِثْلُ هَذَا. [راجع: ۲۳۳]

چرواہے) کو پکڑ کے قتل کر دیا اور اونٹ لے کر بھاگے۔ اب ایسے لوگوں سے بدلہ لینے میں کیا تاثر ہو سکتا تھا۔ انہوں نے ایک شخص کو قتل کیا اور اللہ اور اس کے رسول سے لڑے اور حضور ﷺ کو خوفزدہ کرنا چاہا۔ عنبسہ نے اس پر کہا، سبحان اللہ! میں نے کہا، کیا تم مجھے جھٹلانا چاہتے ہو؟ انہوں نے کہا کہ (نہیں) یہی حدیث انس رضی اللہ عنہ نے مجھ سے بھی بیان کی تھی۔ میں نے اس پر تعجب کیا کہ تم کو حدیث خوب یاد رہتی ہے۔ ابو قلابہ نے بیان کیا کہ عنبسہ نے کہا: اے شام والو! جب تک تمہارے یہاں ابو قلابہ یا ان جیسے عالم موجود رہیں گے، تم ہمیشہ اچھے رہو گے۔

تشریح: دوسری روایت میں یوں ہے کہ ابو قلابہ نے کہا امیر المؤمنین! آپ کے پاس اتنی بوی فوج کے سردار اور عرب کے اشراف لوگ ہیں۔ بھلا اگر ان میں سے پچاس آدمی ایک ایسے شادی شدہ مرد پر گواہی دیں جو دشمن کے قلعہ میں ہو کہ اس نے زنا کیا ہے مگر ان لوگوں نے آنکھ سے نہ دیکھا ہو تو کیا آپ اس کو سنگبار کریں گے؟ انہوں نے کہا نہیں میں نے کہا اگر ان میں سے پچاس آدمی ایک شخص پر جو قص میں ہو، انہوں نے اس کو نہ دیکھا ہو یہ گواہی دیں کہ اس نے چوری کی ہے تو کیا آپ اس کا ہاتھ کٹوا دیں گے؟ انہوں نے کہا نہیں۔ مطلب ابو قلابہ کا یہ تھا کہ قسامت میں قصاص نہیں لیا جائے گا بلکہ دیت دلائی جائے گی، کسی نامعلوم قتل پر اس محلہ کے پچاس آدمی حلف اٹھائیں کہ وہ اس سے بری ہیں اسے قسامت کہتے ہیں۔

باب: ارشاد باری تعالیٰ:

”اور تمام زخموں میں برابر کا بدلہ ہے۔“

بَابُ قَوْلِهِ:

﴿وَالْجُرُوحُ قِصَاصٌ﴾

تشریح: ”یعنی اور زخموں میں قصاص ہے۔“

۴۶۱۱- حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا الْفَزَارِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: كَسَرَتْ الرُّبَيْعُ وَهِيَ عَمَةُ أَنَسِ بْنِ مَالِكٍ ثِيَّةً جَارِيَةً مِنَ الْأَنْصَارِ فَطَلَبَ الْقَوْمُ الْقِصَاصَ فَأَتُوا النَّبِيَّ ﷺ فَأَمَرَ النَّبِيُّ ﷺ بِالْقِصَاصِ فَقَالَ أَنَسُ بْنُ النَّضْرِ عَمُ أَنَسِ بْنِ مَالِكٍ: لَا وَاللَّهِ! لَا تُكْسَرُ ثِيَّتُهَا يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا أَنَسُ! كِتَابُ اللَّهِ الْقِصَاصُ)) فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْضَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ

(۴۶۱۱) مجھ سے محمد بن سلام نے بیان کیا، انہوں نے کہا ہم کو مروان بن معاویہ فزاری نے خبر دی، انہیں حمید طویل نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ربیع نے جو انس رضی اللہ عنہ کی پھوپھی تھیں، انصاری کی ایک لڑکی کے آگے کے دانت توڑ دیئے۔ لڑکی والوں نے قصاص چاہا اور نبی کریم ﷺ کی خدمت میں حاضر ہوئے۔ نبی ﷺ نے بھی قصاص کا حکم دیا۔ انس بن مالک رضی اللہ عنہ کے چچا انس بن نصر رضی اللہ عنہ نے کہا: نہیں اللہ کی قسم! ان کا دانت نہ توڑا جائے گا۔ رسول اللہ ﷺ نے فرمایا: ”انس! لیکن کتاب اللہ کا حکم قصاص ہی کا ہے۔“ پھر لڑکی والے معافی پر راضی ہو گئے اور دیت لینا منظور کر لیا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”اللہ کے بہت سے بندے ایسے ہیں کہ اگر وہ اللہ کا نام لے کر قسم کھالیں تو اللہ ان

کی قسم سچی کر دیتا ہے۔“

عَلَى اللَّهِ لِأَمْرِهِ. (طبرہ فی: ۲۷۰۳)

تشریح: یہی لوگ ہیں جن کو قرآن مجید نے لفظ اولیاء اللہ سے تعبیر کیا ہے۔ جن کو لا خوف کی بشارت دی گئی ہے۔ جعلنا اللہ منهم۔ حدیث قدسی ”انا عند ظن عبدی بی۔“ سے بھی اس حدیث کی تائید ہوتی ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ جل شانہ کا فرمان:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾
”اے رسول! جو کچھ تجھ پر تیرے رب کی طرف سے نازل ہوا ہے وہ
آپ (لوگوں تک) پہنچادیں۔“

تشریح: جاناں صاحب رحمہ اللہ رات کو آپ کے مکان پر پہرہ دیا کرتے تھے۔ جب یہ آیت اتری تو آپ نے پہرہ اٹھا دیا۔ حضرت عائشہ صدیقہ فخریہؓ نے حدیث ذیل میں مزید تعبیر کر دی ہے۔ اللہ نے جو کچھ اپنے حبیب ﷺ کی حفاظت فرمائی وہ تاریخ اسلام کی سطر سطر سے ظاہر ہے۔

۴۶۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا
سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكَ أَنَّ
مُحَمَّدًا ﷺ كَتَمَ شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ فَقَدْ
كَذَبَ وَاللَّهِ يَقُولُ: ﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ الْآيَةَ. [راجع: ۳۲۳۴]

۴۳۹، ترمذی: ۳۰۶۸]

آپ (لوگوں تک) پہنچادیں۔“

تشریح: چنانچہ آپ نے حجۃ الوداع کے موقع پر مسلمانوں سے اس بارے میں تصدیق چاہی تھی اور مسلمانوں نے بالاقفاق کہا تھا کہ بیشک آپ نے اپنے تبلیغی فرض کو پورے طور پر ادا فرما دیا۔ (ﷺ)

بَابُ قَوْلِهِ:

بَابُ: ارشاد باری تعالیٰ:

”اللہ تم سے تمہاری فضول قسموں پر پکڑ نہیں کرتا۔“

﴿لَا يَأْخُذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

۴۶۱۳۔ حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا
مَالِكُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كُنَتْ هَذِهِ الْآيَةَ: ﴿لَا يَأْخُذُكُمُ
اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾ فِي قَوْلِ الرَّجُلِ:
لَا وَاللَّهِ! وَبَلَى وَاللَّهِ. [طبرہ فی: ۶۶۶۳]

۴۶۱۳) ہم سے علی بن سلمہ نے بیان کیا، کہا ہم سے مالک بن سعید نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ آیت ”اللہ تم سے تمہاری فضول قسموں پر مواخذہ نہیں کرتا۔“ کسی کے اس طرح قسم کھانے کے بارے میں نازل ہوئی تھی کہ نہیں، اللہ کی قسم، ہاں اللہ کی قسم!

تشریح: جو قسم بلا کسی ارادہ کے زبان پر آ جاتی ہے۔ امام شافعی رحمہ اللہ اور احمدیہ کا یہی قول ہے۔ امام ابوحنیفہ رحمہ اللہ نے کہا ایک بات کا گمان غالب ہو اور پھر اس پر کوئی قسم کھا لے تو یہ قسم لغو ہے۔ بعض نے کہا لغو وہ ہے جو قسمے میں یا بھول کر کھا لیا جائے۔ بعض نے کہا کھانے پینے لباس وغیرہ

کے ترک پر جو قسم کھائی جائے وہ مراد ہے۔

(۴۶۱۳) ہم سے احمد بن ابی رجاہ نے بیان کیا، کہا ہم سے نصر بن سمیل نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، کہا مجھ کو میرے والد نے خبر دی، اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ان کے والد ابو بکر صدیق رضی اللہ عنہ اپنی قسم کے خلاف کبھی نہیں کیا کرتے تھے۔ لیکن جب اللہ تعالیٰ نے قسم کے کفارہ کا حکم نازل کر دیا تو ابو بکر رضی اللہ عنہ نے کہا کہ اب اگر اس کے (یعنی جس کے لیے قسم کھا رکھی تھی) سوا دوسری چیز مجھ سے اس سے بہتر معلوم ہوتی ہے میں اللہ تعالیٰ کی دی ہوئی رخصت پر عمل کرتا ہوں اور وہی کام کرتا ہوں جو بہتر ہوتا ہے۔

۴۶۱۴۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا النَّضْرُ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ أَبَاهَا كَانَ لَا يَحْنُثُ فِي يَمِينٍ حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ قَالَ أَبُو بَكْرٍ: لَا أَرَى يَمِينًا أَرَى غَيْرَهَا سَخِيرًا مِنْهَا إِلَّا قَبِلْتُ رُخْصَةَ اللَّهِ وَفَعَلْتُ الَّذِي هُوَ خَيْرٌ: [طرفہ فی: ۶۶۲۱]

تشریح: شبلی نے کہا کہ آیت: ﴿لَا يَأْخُذُكُمْ اللَّهُ﴾ (۵/ المائدہ: ۸۹) حضرت ابو بکر رضی اللہ عنہ کے حق میں نازل ہوئی۔ جب انہوں نے حصہ ہو کر یہ قسم کھائی تھی کہ اب بے سطح بن عائشہ رضی اللہ عنہا کے ساتھ میں کوئی سلوک نہیں کروں گا۔ یہ سطح رضی اللہ عنہا حضرت عائشہ رضی اللہ عنہا پر تہمت لگانے میں شریک ہو گئے تھے۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرُمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ﴾

”اے ایمان والو! اپنے اوپر ان پاک چیزوں کو جو اللہ نے تمہارے لیے حلال کی ہیں از خود حرام نہ کرلو۔“

تشریح: یہ ایک اصول ہے جو آیت میں بیان کیا گیا ہے۔ یہ اصول اسلام میں قانونی حیثیت رکھتا ہے۔ مگر جو حلال چیز شریعت ہی نے بعد میں حرام کر دی ہے اس سے مستثنیٰ ہے۔ حدیث بھی اس میں داخل ہے، جو بعد میں قیامت تک کے لیے حرام مطلق قرار دے دیا گیا۔

(۴۶۱۵) ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے خالد بن عبد اللہ طحان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ ہم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ مل کر جہاد کیا کرتے تھے اور ہمارے ساتھ ہماری بیویاں نہیں ہوتی تھیں۔ اس پر ہم نے عرض کیا کہ ہم اپنے کو خسی کیوں نہ کر لیں۔ لیکن آنحضرت صلی اللہ علیہ وسلم نے ہمیں اس سے روک دیا اور اس کے بعد ہمیں اس کی اجازت دی کہ ہم کسی عورت سے کپڑے (یا کسی بھی چیز) کے بدلے میں نکاح کر سکتے ہیں، پھر عبد اللہ رضی اللہ عنہ نے یہ آیت پڑھی ”اے ایمان والو! اپنے اوپر ان پاکیزہ چیزوں کو حرام نہ کرو جو اللہ نے تمہارے لیے جائز کی ہیں۔“

۴۶۱۵۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَلَيْسَ مَعَنَا نِسَاءٌ فَقُلْنَا: أَلَا نَخْتَصِمِي؟ فَفَهَانَا عَنْ ذَلِكَ فَرَخَّصَ لَنَا بَعْدَ ذَلِكَ أَنْ تَنْزَوِجَ الْمَرْأَةُ بِالنَّوْبِ ثُمَّ قَرَأَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرُمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ﴾. [طرفہ

فی: ۵۰۷۱، ۵۰۷۵] [مسلم: ۳۴۱۰]

تشریح: شروع اسلام میں حہ جائز تھا اس کے بارے میں یہ آیت اتری۔ بعد میں حہ قیامت تک کے لیے حرام ہو گیا۔ حہ اس عارضی نکاح کو کہتے تھے جو وقت مقرر تک کے لیے کسی مقرر چیز کے بدلے کیا جاتا تھا۔ اب حہ قیامت تک بالکل حرام ہے، جس کی حرمت پر اہل سنت کا پورا اتفاق ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا ارشاد:

”شراب اور جو اور بت اور پانے یہ سب گندی چیزیں ہیں بلکہ یہ سب شیطانی کام ہیں۔“

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾

ابن عباس رضی اللہ عنہما نے کہا کہ ”الْأَزْلَامُ“ سے مراد وہ تیر ہیں جن سے وہ اپنے کاموں میں قال نکالتے تھے۔ کافران سے اپنے قسمت کا حال دریافت کیا کرتے تھے۔ ”نصب“ (بیت اللہ کے چاروں طرف بت ۳۶۰ کی تعداد میں کھڑے کئے ہوئے تھے) جن پر وہ قربانی کیا کرتے تھے دوسرے لوگوں نے کہا ہے کہ لفظ ”زلم“ وہ تیر جن کے پر نہیں ہوا کرتے، ازلام کا واحد ہے۔ ”اِسْتِقْسَامُ“ یعنی پانسا پھینکنا کہ اس میں نہیں آجائے تو رک جائیں اور اگر حکم آجائے تو حکم کے مطابق عمل کریں۔ تیروں پر انہوں نے مختلف قسم کے نشانات بنا رکھے تھے اور ان سے قسمت کا حال نکالا کرتے تھے۔ استقسام سے (لازم) فَعَلْتُ کے وزن پر قَسَمْتُ ہے اور قُسُوم مصدر ہے۔

وَقَالَ ابْنُ عَبَّاسٍ: الْأَزْلَامُ: الْفِدَاحُ يَفْتَسِمُونَ بِهَا فِي الْأُمُورِ وَالنُّصُبُ: أَنْصَابٌ يَذْبَحُونَ عَلَيْهَا وَقَالَ غَيْرُهُ: الزَّلْمُ: الْفِدْحُ لَا رِيشَ لَهُ وَهُوَ وَاحِدُ الْأَزْلَامِ وَالْاِسْتِقْسَامُ: أَنْ يُجِيلَ الْفِدَاحُ فَإِنْ نَهَتْهُ انْتَهَى وَإِنْ أَمَرَتْهُ فَعَلَ مَا تَأْمُرُهُ وَقَدْ أَعْلَمُوا الْفِدَاحَ أَغْلَامًا بِضُرُوبٍ يَسْتَقْسِمُونَ بِهَا وَفَعَلْتُ مِنْهُ قَسَمْتُ وَالْقُسُومُ: الْمِضْدَرُّ.

(۴۶۱۶) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو محمد بن بشر نے خبر دی، ان سے عبدالعزیز بن عمر بن عبدالعزیز نے بیان کیا، کہا کہ مجھ سے نافع نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ جب شراب کی حرمت نازل ہوئی تو مدینہ میں اس وقت پانچ قسم کی شراب استعمال ہوتی تھی۔ لیکن انگری شراب کا استعمال نہیں ہوتا تھا۔ (بہر حال وہ بھی حرام قرار پائی)۔

۴۶۱۶۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: نَزَلَ تَحْرِيمُ الْخَمْرِ وَإِنَّ فِي الْمَدِينَةِ يَوْمَئِذٍ لِّخَمْسَةِ أَشْرِبَةٍ مَا فِيهَا شَرَابُ الْعِنَبِ. [طرفہ فی: ۵۵۷۹]

(۴۶۱۷) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ابن علیہ نے بیان کیا، کہا ہم سے عبدالعزیز بن صہیب نے بیان کیا، کہا کہ مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا، ہم لوگ ”فضیخ“ (کھجور سے بنائی ہوئی شراب) کے سوا اور کوئی شراب استعمال نہیں کرتے تھے، یہی جس کا نام تم

۴۶۱۷۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ أَنَسُ بْنُ مَالِكٍ مَا كَانَ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي تَسْمُونَهُ الْفَضِيخَ

تشریح: صحابہ کرام رضی اللہ عنہم کی یہ اطاعت شعاری اور خدا ترسی تھی کہ حکم الہی سننے ہی ہمیشہ کے لیے تاب ہو گئے۔ یہی حکومت الہی ہے جس کا اثر دلوں پر ہوتا ہے۔

۴۶۱۸۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُسَيْنَةَ عَنْ عَمْرٍو عَنْ جَابِرٍ قَالَ: صَبَحَ أَنَسُ عِدَّةَ أَحَدِ الْخَمْرِ فَقَتَلُوا مِنْ يَوْمِهِمْ جَمِيعًا شُهَدَاءَ وَذَلِكَ قَبْلَ تَحْرِيمِهَا. (۴۶۱۸) ہم سے صدقہ بن الفضل نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، انہیں عمرو نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ غزوہ احد میں بہت سے صحابہ رضی اللہ عنہم نے صبح شراب پی تھی اور اسی دن وہ سب شہید کر دیئے گئے تھے۔ اس وقت شراب حرام نہیں ہوئی تھی۔ (اس لیے وہ گنہگار نہیں ٹھہرے)

[راجعہ: ۲۸۱۵]

۴۶۱۹- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، الْحَنْظَلِيُّ، حَدَّثَنَا عِيْسَى وَابْنُ إِدْرِيسَ عَنْ أَبِي حَيَّانَ عَنِ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ عَلَى مَنبَرِ النَّبِيِّ ﷺ يَقُولُ: أَمَّا بَعْدُ أَيُّهَا النَّاسُ إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ مِنَ الْعَيْبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْخَمْرُ: مَا خَامَرَ الْعَقْلَ. اطرافہ

(۴۶۱۹) ہم سے اسحاق بن ابراہیم حنظلی نے بیان کیا، انہوں نے کہا، ہم کو عیسیٰ اور ابن ادریس نے خبر دی، انہیں ابو حیان نے، انہیں شعبی نے اور ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے عمر رضی اللہ عنہ سے سنا، وہ نبی کریم ﷺ کے منبر پر کھڑے فرما رہے تھے: اما بعد اے لوگو! جب شراب کی حرمت نازل ہوئی تو وہ پانچ چیزوں سے تیار کی جاتی تھی۔ انگور، کھجور، شہد، گیہوں اور جو سے اور شراب ہر وہ پینے کی چیز ہے جو عقل کو زائل کر دے۔

في: ٥٥٨١، ٥٥٨٨، ٥٥٨٩، ٧٣٣٧]

[مسلم: ۷۵۵۹، ۷۵۶۰؛ نسائی: ۵۵۹۴، ۵۵۹۵]

تشریح: آخری فرمان عموم کے ساتھ ہے کہ جو بھی مشروب عقل کو زائل کرنے والا ہو، وہ کسی بھی چیز سے تیار کیا گیا ہے بہر حال وہ غمر ہے اور غمر کا پینا حرام قرار دے دیا گیا ہے۔ کھانے کی چیزیں جو شہ آد ہیں، وہ سب چیزیں اس حکم میں داخل ہیں۔ جیسے افیون چٹلہ وغیرہ۔

بَابُ قَوْلِهِ: **بَابُ: حق تعالیٰ کا ارشاد:**

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ ”جو لوگ ایمان رکھتے ہیں اور نیک کام کرتے رہتے ہیں ان پر اس چیز میں

تشریح: یعنی شراب کی حرمت نازل ہونے سے پہلے پہلے جن لوگوں نے شراب پی ہے اور اب وہ تائب ہو گئے، ان پر کوئی گناہ نہیں ہے۔

فِيمَا طَعَمُوا. [راجع: ٢٤٦٤]

تشریح: اس سے وہ لوگ مراد ہیں جنہوں نے حرمت کا حکم نازل ہونے سے پہلے شراب پی تھی بعد میں تابو ہو گئے، جیسا کہ گزرا ہے۔

بَابُ قَوْلِهِ:

باب: ارشادِ باری تعالیٰ:

﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ﴾ ”اے لوگو! ایسی باتیں نبی سے مت پوچھو کہ اگر تم پر ظاہر کر دی جائیں تو تمہیں وہ باتیں ناگوار گزریں۔“

۴۶۲۱۔ حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ - (۴۶۲۱) ہم سے منذر بن ولید بن عبد الرحمن جارودی نے بیان کیا، کہا ہم
الْجَارُودِيُّ، قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا سے ہمارے والد نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے موسیٰ
شُعْبَةُ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسٍ قَالَ: بن انس نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ ایک مرتبہ رسول اللہ ﷺ
خَطَبَ رَسُولُ اللَّهِ ﷺ خُطْبَةً مَا سَمِعْتُ نے ایسا خطبہ دیا کہ میں نے ویسا خطبہ کبھی نہیں سنا تھا۔ آپ ﷺ نے

مِثْلَهَا قَطُ قَالَ: ((لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَكَيْتُمْ كَثِيرًا)) قَالَ فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ وَجُوهَهُمْ لَهُمْ حَنِينٌ فَقَالَ رَجُلٌ: مَنْ أَبِي قَالَ: ((فَلَانٌ)) فَزَلْتُ هَذِهِ الْآيَةَ: ((لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ بُدِّئَ لَكُمْ تَسْأَلُكُمْ)) رَوَاهُ النَّضَرُ وَرَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ. [راجع: ۹۳] [مسلم: ۲۱۱۹]

فرمایا: ”جو کچھ میں جانتا ہوں اگر تمہیں بھی معلوم ہوتا تو تم ہتے کم اور روتے زیادہ۔“ بیان کیا کہ پھر رسول اللہ ﷺ کے صحابہ رضی اللہ عنہم نے اپنے چہرے چھپائے، باوجود ضبط کے ان کے رونے کی آواز سنائی دے رہی تھی۔ ایک صحابی نے اس موقع پر پوچھا، میرے والد کون ہیں؟ حضور ﷺ نے فرمایا کہ ”فلاں۔“ اس پر یہ آیت نازل ہوئی کہ ”ایسی باتیں مت پوچھو کہ اگر تم پر ظاہر کر دی جائیں تو تمہیں ناگوار گزریں۔“ اس کی روایت نصر اور روح بن عبادہ نے شعبہ سے کی ہے۔

تشریح: نبی کریم ﷺ کا یہ عظمیٰ اور آخرت سے متعلق تھا۔ صحابہ کرام رضی اللہ عنہم پر اس کا ایسا اثر ہوا کہ بے تحاشا رونے لگے کیونکہ ان کو کامل یقین حاصل تھا۔ بے جا سوال کرنے والوں کو اس آیت میں روکا گیا کہ اگر جواب میں اس کی حقیقت کھلی جس کو وہ ناگوار محسوس کریں تو پھر اچھا نہیں ہوگا لہذا بے جا سوالات کرنے ہی مناسب نہیں ہیں۔ فقہائے کرام نے ایسے بے جا مفروضات گھڑ گھڑ کر اپنی فتاہت کے ایسے نمونے پیش کئے ہیں، جن کو دیکھ کر حیرت ہوتی ہے۔ تفصیلات کے لیے کتاب ھقیقۃ الفقہ کا مطالعہ کیا جائے:

فقیہان طریق جدل ساختند لم لا نسلم دراند اختند

۴۶۲۲۔ حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ قَالَ: حَدَّثَنَا أَبُو الْخُوَيْرِيَّةُ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً فَيَقُولُ الرَّجُلُ: مَنْ أَبِي وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتَهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ بُدِّئَ لَكُمْ تَسْأَلُكُمْ)) حَتَّى قَرَعَ مِنَ الْآيَةِ كُلُّهَا.

۴۶۲۲۔ ہم سے فضل بن سہل نے بیان کیا، کہا ہم سے ابو النضر نے بیان کیا، کہا ہم سے ابو خثیمہ نے بیان کیا، ان سے ابو خویرہ نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ بعض لوگ رسول اللہ ﷺ سے ازراہ مذاق سوالات کیا کرتے تھے۔ کوئی شخص یوں پوچھتا کہ میرا باپ کون ہے؟ کسی کی اگر اونٹنی گم ہو جاتی تو وہ یہ پوچھتے کہ میری اونٹنی کہاں ہوگی؟ ایسے ہی لوگوں کے لیے اللہ تعالیٰ نے یہ آیت نازل کی: ”اے ایمان والو! ایسی باتیں مت پوچھو کہ اگر تم پر ظاہر کر دی جائیں تو تمہیں ناگوار گزریں۔“ یہاں تک کہ پوری آیت پڑھ کر سنائی۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

((مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِيَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ)) ((وَإِذْ قَالَ اللَّهُ)) يَقُولُ: قَالَ اللَّهُ وَإِذْ هَامُنَا صِلَةُ الْمَائِدَةِ أَصْلُهَا مَفْعُولَةٌ كَعَيْشَةٍ رَاضِيَةٍ وَتَطْلِيْقَةُ بَائِنَةٍ وَالْمَعْنَى مَبْدَأُهَا صَاحِبُهَا مِنْ خَيْرٍ يُقَالُ: مَاذَنِي يَمْبِذْنِي وَقَالَ ابْنُ عَبَّاسٍ: ((مُتَوَفِّكَ))

”اللہ نے نہ بحیرہ کو مقرر کیا ہے، نہ سائبہ کو اور نہ وصیلہ کو اور نہ حام کو۔“ ”وَإِذْ قَالَ اللَّهُ“ (میں قَالَ) معنی میں يَقُولُ کے ہے اور ”اذ“ یہاں زائد ہے۔ المائدہ اصل میں مفعولہ (میمودۃ) کے معنی میں ہے۔ گو صیغہ فاعل کا ہے، جیسے عیشۃ راضیۃ اور تطلیقۃ بائینۃ میں ہے۔ تو مائدہ کا معنی (میدہ) یعنی خیر اور بھلائی جو کسی کو دی گئی ہے۔ اسی سے ماذنی یَمْبِذْنِي ہے۔ ابن عباس رضی اللہ عنہما نے کہا: ”مُتَوَفِّكَ“ کے معنی میں تجھ کو

مُؤْمِنَتِكَ.

موت دینے والا ہوں۔ عیسیٰ علیہ السلام کو آخر زمانہ میں اپنے وقت مقررہ پر جو موت آئے گی وہ مراد ہو سکتی ہے۔

(۴۶۲۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے اور ان سے سعید بن مسیب نے بیان کیا کہ ”بحیرہ“ اس اونٹنی کو کہتے تھے جس کا دودھ بتوں کے لیے بروک دیا جاتا اور کوئی شخص اس کے دودھ کو دہنے کا مجاز نہ سمجھا جاتا اور ”سائبہ“ اس اونٹنی کو کہتے تھے جس کو وہ اپنے دیوتاؤں کے نام پر آزاد چھوڑ دیتے اور اس سے بار برداری و سواری وغیرہ کا کام نہ لیتے۔ سعید راوی نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں نے عمرو بن عامر خزاعی کو دیکھا کہ وہ اپنی آنتوں کو جہنم میں گھسیٹ رہا تھا، اس نے سب سے پہلے ساڈ چھوڑنے کی رسم نکالی تھی۔“ اور ”وصیلۃ“ اس جوان اونٹنی کو کہتے ہیں جو پہلی مرتبہ مادہ پچہ جنتی اور پھر دوسری مرتبہ بھی مادہ ہی جنتی، اسے بھی وہ بتوں کے نام پر چھوڑ دیتے تھے کہ لیکن اس صورت میں جبکہ وہ برابر دوسری مرتبہ مادہ پچہ جنتی اور اس درمیان کوئی نہ بچہ نہ ہوتا۔ اور ”حام“ وہ نراونٹ جو مادہ پر شمار سے کئی دفعہ چڑھتا (اس سے نطفہ سے دس بچے پیدا ہو جاتے) جب وہ اتنی صحبتیں کر چکتا تو اس کو بھی بتوں کے نام پر چھوڑ دیتے اور بوجھ لا دینے سے معاف کر دیتے (نہ سواری کرتے) اس کا نام حام رکھتے۔ اور ابو الیمان (حکم بن نافع) نے کہا ہم کو شعیب نے خبر دی انہوں نے زہری سے سنا، کہا میں نے سعید بن مسیب سے یہی حدیث سنی جو اوپر گزری۔ سعید نے کہا: ابو ہریرہ رضی اللہ عنہ نے کہا میں نے نبی اکرم ﷺ سے سنا (وہی عمرو بن عامر خزاعی کا قصہ جو اوپر گزرا) اور یزید بن عبد اللہ بن ہاد نے بھی اس حدیث کو ابن شہاب سے روایت کیا، انہوں نے سعید بن مسیب سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، کہا میں نے نبی اکرم ﷺ سے سنا۔

(۴۶۲۴) مجھ سے محمد بن ابی یعقوب ابو عبد اللہ کرمانی نے بیان کیا، کہا ہم سے خسان بن ابراہیم نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے

۴۶۲۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: الْبَحِيرَةُ الَّتِي يُنْمَعُ دَرُهَا لِلطَّوَاغِيتِ فَلَا يَخْلُبُهَا أَحَدٌ مِنَ النَّاسِ وَالسَّائِيَةِ قَالَ: كَانُوا يُسَيِّوْنَهَا لِأَلْبَتِهِمْ لَا يُحْمَلُ عَلَيْهَا شَيْءٌ. [مسلم: ۷۱۹۳] قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((رَأَيْتُ عَمْرُوَ بْنَ عَامِرٍ الْخُزَاعِيَّ يَجْرُ قَصْبَهُ فِي النَّارِ كَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ)) وَالْوَصِيلَةُ: النَّاقَةُ الْبَكْرُ تَبْكُرُ فِي أَوَّلِ نِتَاجِ الْإِبِلِ ثُمَّ تَنْتَنِي بَعْدَ بَأْتَنِي وَكَانُوا يُسَيِّوْنَهَا لِطَوَاغِيهِمْ إِنْ وَصَلَتْ إِحْدَاهُمَا بِالْأُخْرَى لَيْسَ بَيْنَهُمَا ذَكَرٌ وَالْحَامُ فَحْلُ الْإِبِلِ يَضْرِبُ الضَّرَابَ الْمَعْدُودَ فَإِذَا قَضَى ضِرَابَهُ وَدَعُوهُ لِلطَّوَاغِيتِ وَأَعْفُوهُ مِنَ الْحَمْلِ فَلَمْ يُحْمَلْ عَلَيْهِ شَيْءٌ وَسَمَوُةُ الْحَامِ. وَقَالَ لِي أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: سَمِعْتُ سَعِيدًا قَالَ: يُخْبِرُهُ بِهَذَا قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ وَرَوَاهُ ابْنُ الْهَادِ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ. [راجع: ۳۵۲۱]

۴۶۲۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ أَبُو عَبْدِ اللَّهِ الْكَرْمَانِيُّ، قَالَ: حَدَّثَنَا حَسَّانُ بْنُ

زہری نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں جہنم کو دیکھا اس کہ بعض حصے بعض دوسرے حصوں کو کھائے جا رہے ہیں اور میں نے عمرو بن عامر خزاعی کو دیکھا کہ وہ اپنی آنتیں اس میں گھسیتا پھر رہا تھا۔ یہی وہ شخص ہے جس نے سب سے پہلے ساند چھوڑنے کی رسم ایجاد کی تھی۔“

إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يُونُسُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا وَرَأَيْتُ عَمْرًا يَجْرُ قُصْبُهُ وَهُوَ أَوَّلُ مَنْ سَبَّ السَّوَابِ)). (راجع: ۱۰۴۴)

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور میں ان پر گواہ رہا جب تک میں ان کے درمیان موجود رہا پھر جب تو نے مجھے اٹھالیا (جب سے) تو ہی ان پر نگران ہے اور تو ہر چیز پر گواہ ہے۔“

((وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ))

تشریح: قیامت کے دن حضرت عیسیٰ علیہ السلام ان انگوٹھوں میں اپنی صفائی پیش کریں گے۔

۴۶۲۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةَ عَرَاةٍ غُرُلًا)) ثُمَّ قَالَ: ((كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ)) إِلَى آخِرِ الْآيَةِ ثُمَّ قَالَ: ((أَلَا وَإِنَّ أَوَّلَ الْخَلْقِ يَكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبِّ! أَصْبَحَ بِي فَيَقَالُ: إِنَّكَ لَا تَذَرِي مَا أَحَدُثُوا بَعْدَكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ((وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)) فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ فَارَقْتَهُمْ)).

۴۶۲۵۔ ہم سے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، کہا ہم کو مغیرہ بن نعمان نے خبر دی، انہوں نے کہا کہ میں نے سعید بن جبیر سے سنا اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے خطبہ دیا اور فرمایا: ”اے لوگو! تم اللہ کے پاس جمع کیے جاؤ گے، ننگے پاؤں، ننگے جسم اور بغیر ختنہ کے۔“ پھر آپ نے یہ آیت: ”جس طرح ہم نے اول بار پیدا کرنے کے وقت ابتدا کی تھی، اسی طرح اسے دوبارہ زندہ کر دیں گے، ہمارے ذمے وعدہ ہے، ہم ضرور اسے کر کے ہی رہیں گے۔“ آخر آیت تک۔ پھر فرمایا: ”قیامت کے دن تمام مخلوق میں سب سے پہلے ابراہیم علیہ السلام کو کپڑا پہنایا جائے گا۔ ہاں اور میری امت کے کچھ لوگوں کو لایا جائے گا اور انہیں جہنم کی بائیں طرف لے جایا جائے گا۔ میں عرض کروں گا، میرے رب! یہ تو میرے امتی ہیں؟ مجھ سے کہا جائے گا، آپ کو نہیں معلوم ہے کہ انہوں نے آپ کے بعد نبی نبی باتیں شریعت میں نکالی تھیں۔ اس وقت بھی وہی کہوں گا جو عبد صالح عیسیٰ علیہ السلام نے کہا ہو گا کہ ”میں ان کا حال دیکھتا رہا جب تک میں ان کے درمیان رہا، پھر جب تو نے مجھے اٹھالیا (جب سے) تو ہی ان پر نگران ہے“ مجھے بتایا جائے گا کہ آپ کی جدائی کے بعد وہ لوگ دین سے پھر گئے تھے۔“

[راجع: ۳۳۴۹]

تشریح: قسطلانی نے کہا، مراد وہ کنوارے لوگ ہیں جو خالی دنیا کی رغبت سے مسلمان ہوئے تھے اور نبی کریم ﷺ کی وفات کے بعد وہ اسلام سے بھر گئے تھے اور وہ حملہ اہل بدعت مراد ہیں جن کا اوڑھنا کچھونا بدعت بنی ہوئی ہیں۔

بَابُ قَوْلِهِ: **بَابُ: ارشادِ باری تعالیٰ:**

﴿إِنْ تَعْلَمُهُمْ فَلَا تَعْلَمُهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾
”تو اگر انہیں عذاب دے تو بے شک وہ تیرے بندے ہیں اور اگر تو انہیں بخش دے تو بے شک تو ہی زبردست حکمت والا ہے۔“

تشریح: مغفرت کا معاملہ مشیت الہی کے حوالہ ہے۔ اس میں کسی کو چون دہرا کی گنجائش نہیں۔ ہاں جن کے لیے غلو واجب کر دی گئی ہے وہ بہر حال مغفرت سے محروم ہی رہیں گے۔

۴۶۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّكُمْ مَحْشُورُونَ وَإِنَّ نَاسًا يُوْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبُ عَلَيْهِمْ» إِلَى قَوْلِهِ «الْعَزِيزُ الْحَكِيمُ»)).
(۳۶۲۶) ہم سے محمد بن کثیر نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا ہم سے مغیرہ بن نعمان نے بیان کیا، کہا کہ مجھ سے سعید بن جبیر نے بیان کیا، ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”تمہیں قیامت کے دن جمع کیا جائے گا اور کچھ لوگوں کو جہنم کی طرف لے جایا جائے گا۔ اس وقت میں بھی وہی کہوں گا جو نیک بندے نے کہا ہوگا: ”میں ان کا حال دیکھتا رہا جب تک میں ان کے درمیان رہا، پھر جب تو نے مجھے اٹھالیا تو تو ہی ان پر نگران تھا“ آخر آیت ”الْعَزِيزُ الْحَكِيمُ“ تک۔

[راجع: ۳۳۴۹]

سورة الانعام کی تفسیر

ابن عباس رضی اللہ عنہما نے کہا ”لَمْ تَكُنْ فِتْنَتَهُمْ“ کا معنی پھر ان کا اور کوئی عذر نہ ہوگا۔ ”مَعْرُوشَاتٍ“ کا معنی ٹہنیوں پر چڑھائے ہوئے جیسے انگوڑ وغیرہ (جن کی بیل ہوتی ہے) ”لَا تَذَرُكُمْ بِهِ“ کا معنی مکہ والے ”حَمُولَةً“ کا معنی بوجھ لادنے کے جانور ”وَلَلْبَسْنَا“ کا معنی ہم شہ ڈال دیں گے۔ ”يَنَازُونَ“ کا معنی دور ہو جاتے ہیں۔ ”تَبَسَّلَ“ کا معنی رسوا کیا جائے۔ ”أَبْسَلُوا“ رسوا کیے گئے۔ ”بَانِبِطُوا أَيْدِيَهُمْ“ میں بسط کے معنی مارنا۔ ”اسْتَكْبَرْتُمْ“ یعنی تم نے بہتوں کو گمراہ کیا ”مِمَّا ذَرَأَ مِنَ الْحَرْثِ“ یعنی انہوں نے اپنے پھلوں اور مالوں میں اللہ کا ایک حصہ اور شیطان اور بتوں کا

(۶) سُورَةُ الْأَنْعَامِ

قَالَ ابْنُ عَبَّاسٍ: ((فِتْنَتَهُمْ) مَعْدِرَتُهُمْ) ((مَعْرُوشَاتٍ) مَا يُعْرَشُ مِنَ الْكُرْمِ وَغَيْرِ ذَلِكَ) ((لَا تَذَرُكُمْ) يَعْزِي أَهْلَ مَكَّةَ) ((حَمُولَةً) مَا يُحْمَلُ عَلَيْهَا) ((وَلَلْبَسْنَا) لَشَبَهْنَا) ((يَنَازُونَ) يَتَبَاعَدُونَ) ((تَبَسَّلَ) تَفَضَّحَ) ((أَبْسَلُوا) فَضَحُوا) ((بَانِبِطُوا أَيْدِيَهُمْ) الْبَسَطُ: الضَّرْبُ وَقَوْلُهُ: «اسْتَكْبَرْتُمْ» أَضَلَلْتُمْ كَثِيرًا: «مِمَّا ذَرَأَ مِنَ الْحَرْثِ»

جَعَلُوا لِلَّهِ مِنْ ثَمَرَاتِهِمْ وَمَالِهِمْ نَصِيبًا
وَلِلشَّيْطَانِ وَالْأَوْتَانِ نَصِيبًا ﴿أَمَّا
اِسْتَمَلْتُ﴾ يَعْنِي هَلْ تَشْتَمِلُ إِلَّا عَلَى ذَكَرٍ
أَوْ أَنْثَى فَلَيْمَ تَحْرُمُونَ بَعْضًا وَتَحِلُّونَ
بَعْضًا؟ ﴿مُسْفُوْحًا﴾ مُهْرَاقًا ﴿صَدَفٌ﴾
أَعْرَضَ أَتَبَسُّوا أَوْ يَسُوءُوا وَ ﴿أَبْسَلُوا﴾
أَسْلِمُوا ﴿سَرْمَدًا﴾ دَائِمًا ﴿اسْتَهْوَتْهُ﴾
أَضَلَّتْهُ ﴿تَمْتَرُونَ﴾ تَشْكُرُونَ ﴿وَقَرٌ﴾ صَمَمَ
وَأَمَّا الْوَقْرُ فَإِنَّهُ الْجِمْلُ ﴿أَسَاطِيرُ﴾ وَاجِدُهَا
أُسْطُورَةٌ وَإِسْطَارَةٌ وَهِيَ التَّرْمَاتُ
﴿الْبَاسَاءُ﴾ مِنَ الْبَاسِ وَيَكُونُ مِنَ الْبُؤْسِ
﴿جَهْرَةً﴾ مُعَايَنَةً ﴿الصُّورُ﴾ جَمَاعَةُ صُورَةٍ
كَقَوْلِهِ: سُورَةٌ وَسُورٌ مَلَكُوتٌ: مَلِكٌ مِثْلُ
رَهْبُوتٌ خَيْرٌ مِنْ رَحْمُوتٍ وَنَقُولُ: تُرْهَبُ
خَيْرٌ مِنْ أَنْ تُرْحَمَ ﴿جَنٌّ﴾ أَظْلَمَ يُقَالُ:
عَلَى اللَّهِ حُسْبَانُهُ أَيُّ حِسَابِهِ وَيُقَالُ:
﴿حُسْبَانًا﴾ مَرَامِي وَ ﴿رُجُومًا لِلشَّيَاطِينِ﴾
﴿مُسْتَقَرٌّ﴾ فِي الصُّلْبِ ﴿وَمُسْتَوْدَعٌ﴾ فِي
الرَّجْمِ الْقِنُوتُ: الْعِذْقُ وَالْإِثْنَانِ قِنُوتَانِ
وَالْجَمَاعَةُ أَيْضًا قِنُوتَانِ مِثْلُ صِنُوْ وَ صِنَوَانِ.

بَابُ قَوْلِهِ:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ ”اور اسی کے پاس ہیں غیب کے خزانے، انہیں اس کے سوا کوئی نہیں جانتا۔“
تشریح: یعنی ”اور اس ہی کے پاس ہیں غیب کے خزانے، انہیں اس کے سوا کوئی نہیں جانتا۔“

۴۶۲۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مِفْتَاحُ الْغَيْبِ خَمْسٌ: ۱) إِنْ

اللَّهُ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ» (راجع: ۱۰۳۹)

وہی جانتا ہے کہ رحموں میں کیا ہے اور کوئی بھی نہیں جان سکتا کہ وہ کل کیا عمل کرے گا اور نہ کوئی یہ جان سکتا ہے کہ وہ کس زمین پر مرے گا بیشک اللہ ہی علم والا ہے، خبر رکھنے والا ہے۔

تشریح: ان پانچ چیزوں کی خبر اللہ کے سوا کسی کو نہیں ہے۔ حتیٰ کہ کوئی نبی، رسول، بزرگ انہیں نہیں جانتا نہ آج کل کے سائنس دان، کوئی حتمی خبر ان کے متعلق دے سکتے ہیں جو لوگ ایسا دعویٰ کریں وہ جھوٹے ہیں۔

بَابُ قَوْلِهِ: رَبِّ رَحْمَانٍ كَا فَرْمَانِ:

”آپ کہہ دیں کہ اللہ اس پر قادر ہے کہ تمہارے اوپر سے یا تمہارے پاؤں کے نیچے سے کوئی عذاب بھیج دے۔“ آخر آیت تک۔ ”يَلْبِسَكُمْ“ کا معنی ملا دے خلط ملط کر دے۔ یہ التباس سے نکلا ہے۔ ”شَيْعًا“ فِرْقًا گروہ گروہ، فرقے فرقے۔

۶۲۸- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْفِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ (الْآيَةُ) ﴿يَلْبِسَكُمْ﴾ يَخْلِطُكُمْ مِنَ الْإِنْيَاسِ (يَلْبِسُوا) يَخْلِطُوا (شَيْعًا) فِرْقًا.

۶۲۸- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْفِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ (الْآيَةُ) ﴿يَلْبِسَكُمْ﴾ يَخْلِطُكُمْ مِنَ الْإِنْيَاسِ (يَلْبِسُوا) يَخْلِطُوا (شَيْعًا) فِرْقًا.

۶۲۸- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْفِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ (الْآيَةُ) ﴿يَلْبِسَكُمْ﴾ يَخْلِطُكُمْ مِنَ الْإِنْيَاسِ (يَلْبِسُوا) يَخْلِطُوا (شَيْعًا) فِرْقًا.

۶۲۸- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْفِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ (الْآيَةُ) ﴿يَلْبِسَكُمْ﴾ يَخْلِطُكُمْ مِنَ الْإِنْيَاسِ (يَلْبِسُوا) يَخْلِطُوا (شَيْعًا) فِرْقًا.

فی: ۷۳۱۳، ۷۴۰۶

تشریح: کیونکہ پہلے عذاب تو عام عذاب تھے۔ جس سے کوئی نہ بچتا۔ اس میں تو کچھ بچ رہتے ہیں، کچھ مارے جاتے ہیں۔ دوسری روایت میں ہے کہ اللہ نے میری امت پر سے رجم یعنی آسمان سے پتھر برسنے کا عذاب اور خف یعنی زمین میں دھسنے کا عذاب موقوف رکھا پر یہ عذاب یعنی آپس کی پھوٹ اور اتفاق کا عذاب باقی رکھا۔ بعض نے کہا موقوف رکھنے کا مطلب یہ ہے کہ صحابہ رضی اللہ عنہم کے زمانہ میں یہ عذاب موقوف رکھا۔ آئندہ اس امت میں خف اور تذف اور سخ ہوگا، جیسے دوسری حدیث میں ہے۔

بَابُ قَوْلِهِ: رَبِّ رَحْمَانٍ كَا فَرْمَانِ:

”جو لوگ ایمان لائے اور انہوں نے اپنے ایمان کو ظلم سے خلط ملط نہیں کیا۔“

﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

تشریح: یعنی ”جو لوگ ایمان لائے اور انہوں نے اپنے ایمان کو ظلم سے خلط ملط نہیں کیا۔“ یہاں ظلم سے شرک مراد ہے۔

۴۶۲۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ قَالَ أَصْحَابُهُ: وَأَيْنَا لَمْ يَظْلِمُوا فَتَزَلَّتْ: ﴿إِنَّ الشُّرَكَاءَ لَظُلْمٌ عَظِيمٌ﴾ [راجع: ۳۲]

۴۶۲۹) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن عدی نے بیان کیا، ان سے شعبہ نے، ان سے سلیمان نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب آیت ﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ نازل ہوئی تو صحابہ رضی اللہ عنہم نے کہا: ہم میں کون ہوگا جس کا دامن ظلم سے پاک ہو۔ اس پر یہ آیت اتری ”بیشک شرک ظلم عظیم ہے۔“

تشریح: صحابہ کرام رضی اللہ عنہم نے پہلے لفظ ظلم کو عام معانی میں سمجھا جس پر اللہ نے بتایا کہ یہاں ظلم سے شرک مراد ہے۔ اگر شرک ذرہ برابر بھی ایمان کے ساتھ خلط ملط ہوا تو وہ سارا ہی ایمان غارت ہو جاتا ہے۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”اور یونس اور لوط علیہ السلام کو اور ان میں سے سب کو ہم نے جہان والوں پر فضیلت دی تھی۔“

﴿يُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ﴾

۴۶۳۰) ہم سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے ابن مہدی نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے ابو العالیہ نے بیان کیا کہ مجھ سے تمہارے نبی کے چچا زاد بھائی یعنی ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”کسی کے لیے مناسب نہیں کہ مجھے یونس بن متی علیہ السلام سے بہتر بتائے۔“

۴۶۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمٍّ نَبِيَّكُمْ ﷺ يَغْنِي ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى)). [راجع: ۳۳۹۵]

۴۶۳۱) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم کو سعد بن ابراہیم نے خبر دی، انہوں نے کہا کہ میں نے حمید بن عبد الرحمن بن عوف رضی اللہ عنہ سے سنا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”کسی شخص کے لیے جائز نہیں کہ مجھے یونس بن متی علیہ السلام سے بہتر بتائے۔“

۴۶۳۱۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى)). [راجع: ۳۴۱۵]

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ تَعَالٰی کا ارشاد:

﴿أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهَدَاهُمْ اٰفْتَدِهٖ﴾. ”یہی وہ لوگ ہیں جن کو اللہ تعالیٰ نے ہدایت کی تھی، سو آپ بھی ان کی ہدایت کی پیروی کریں۔“

(۴۶۳۲) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے سلیمان احوں نے خبر دی، انہیں مجاہد نے خبر دی کہ انہوں نے ابن عباس رضی اللہ عنہما سے پوچھا کہ سورہ ”ص“ میں سجدہ ہے؟ ابن عباس رضی اللہ عنہما نے بتلایا، ہاں۔ پھر آپ نے آیت ”وَوَهَبْنَا“ سے ”فَبِهَدَاهُمْ اٰفْتَدِهٖ“ تک پڑھی اور کہا کہ داؤد علیہ السلام بھی ان انبیاء میں شامل ہیں۔ (جن کا ذکر آیت میں ہوا ہے) یزید بن ہارون، محمد بن عبید، اور سہل بن یوسف نے عوام بن حوشب سے، ان سے مجاہد نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا، تو انہوں نے کہا تمہارے نبی بھی ان میں سے ہیں جنہیں اگلے انبیاء کی اقتدا کا حکم دیا گیا ہے۔

۴۶۳۲۔ حَدَّثَنَا اِبْرَاهِيْمُ بْنُ مُوسَى، قَالَ: اَخْبَرَنَا هِشَامُ اَنَّ ابْنَ جُرَيْجٍ اَخْبَرَهُمْ قَالَ: اَخْبَرَنِي سُلَيْمَانُ الْاَحْوَلُ: اَنَّ مُجَاهِدًا اَخْبَرَهُ: اَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ اَفِي صَّ سَجْدَةٍ فَقَالَ: نَعَمْ ثُمَّ تَلَا: ﴿وَوَهَبْنَا لَهُ اِسْحَاقَ وَيَعْقُوبَ﴾ اِلَى قَوْلِهِ: ﴿فَبِهَدَاهُمْ اٰفْتَدِهٖ﴾ ثُمَّ قَالَ: هُوَ مِنْهُمْ زَادَ يَزِيْدُ بْنُ هَارُوْنَ وَمُحَمَّدُ بْنُ عُبَيْدٍ وَسَهْلُ بْنُ يُوْسُفَ عَنِ الْعَوَّامِ عَنْ مُجَاهِدٍ قُلْتُ لِابْنِ عَبَّاسٍ فَقَالَ: نَبِيُّكُمْ مِمَّنْ اَمَرَ اَنْ يَفْتَدِيَ بِهِمْ. [راجع: ۳۴۲۱]

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ کا فرمان:

”اور جو لوگ کہ یہودی ہوئے ان پر ناخن والے کل جانور ہم نے حرام کر دیئے تھے اور گائے اور بکری میں سے ہم نے ان پر ان دونوں کی چربیوں حرام کی تھیں“ آخر آیت تک۔ ابن عباس رضی اللہ عنہما نے کہا کہ ”كُلُّ ذِي ظُفْرٍ“ سے مراد اونٹ اور شتر مرغ ہیں۔ لفظ ”الْحَوَايَا“ بمعنی اوجھڑی کے ہے اور ان کے سوا ایک اور نے کہا کہ ”هَادُوا“ کے معنی ہیں کہ وہ یہودی ہو گئے۔ لیکن سورہ اعراف میں لفظ ”هٰذِنَا“ کا معنی یہ ہے کہ تم نے توبہ کی اسی سے لفظ هَانِد کہتے ہیں توبہ کرنے والے کو۔

﴿وَعَلَى الَّذِينَ هَادُوا حَرَمًا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَمًا عَلَيْهِمْ شُحُوْمُهُمَا﴾ الْاَيَةُ. وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ ذِي ظُفْرٍ الْبَعِيْرُ وَالنَّعَامَةُ ﴿الْحَوَايَا﴾ الْمَبْعَرُ وَقَالَ غَيْرُهُ: ﴿هَادُوا﴾ صَارُوا يَهُودًا وَاَمَّا قَوْلُهُ تَعَالٰی: ﴿هٰذِنَا﴾ بَنَّا هَانِدًا: ثَابِتٌ.

(۴۶۳۳) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یزید بن ابی حبیب نے کہ عطاء نے بیان کیا کہ انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”اللہ یہودیوں کو عارت کرے، جب اللہ تعالیٰ نے ان پر مردہ

۴۶۳۳۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيْدَ بْنِ اَبِي حَبِيْبٍ قَالَ عَطَاءٌ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: ﴿قَاتَلَ اللّٰهُ الْيَهُودَ لَمَّا حَرَّمَ

اللَّهُ عَلَيْهِمْ شَحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوهَا)) وَقَالَ أَبُو عَاصِمٍ: حَدَّثَنَا عَبْدُ الْحَمِيدُ، قَالَ: حَدَّثَنَا يَزِيدُ: كَتَبَ إِلَيَّ عَطَاءُ سَمِعْتُ جَابِرًا عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: انہوں نے نبی کریم ﷺ سے۔

[۲۲۳۶] (مسلم: ۴۰۴۸، ترمذی: ۳۵۳۰)

تشریح: معلوم ہوتا ہے کہ فقہائے یہود میں مختلف حیلوں سے حرام کو حلال بنا لینے کا عام دستور تھا، جس کی ایک مثال یہاں مذکور ہے۔ فقہائے اسلام کے لیے بھی یہ خوف کا مقام ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ“ (اور بے حیائیوں کے نزدیک بھی نہ جاؤ (خواہ) وہ ظاہر ہوں اور (خواہ) پوشیدہ ہوں۔“ ہر قسم کی بے حیائی سے بچو۔

۴۶۳۴۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: ((لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ وَلِلَّهِ حَرَمُ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا شَيْءٌ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِلَّهِ مَدْحُ نَفْسِهِ)) قُلْتُ: سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ قُلْتُ: وَرَفَعَهُ؟ قَالَ: نَعَمْ. [اطرافہ فی: ۶۹۹۳، ۵۲۲۰، ۷۴۰۳] (مسلم: ۶۹۹۳، ترمذی: ۳۵۳۰)

۴۶۳۳ (۴۶۳۳) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو نے، ان سے ابو وائل نے اور ان سے عبد اللہ رضی اللہ عنہ نے کہا کہ ”اللہ سے زیادہ اور کوئی غیرت مند نہیں، یہی وجہ ہے کہ اس نے بے حیائیوں کو حرام قرار دیا ہے۔ خواہ وہ ظاہر ہوں خواہ پوشیدہ اور اللہ کو اپنی تعریف سے زیادہ اور کوئی چیز پسند نہیں، یہی وجہ سے کہ اس نے اپنی مدح خود کی ہے۔“ (عمرو بن مرہ نے بیان کیا کہ) میں نے پوچھا آپ نے یہ حدیث خود عبد اللہ بن مسعود رضی اللہ عنہ سے سنی تھی؟ انہوں نے بیان کیا کہ ہاں، میں نے پوچھا اور انہوں نے رسول اللہ ﷺ کے حوالہ سے حدیث بیان کی تھی؟ کہا کہ ہاں۔

باب:

[بَابُ]

قَالَ أَبُو عَبْدِ اللَّهِ: «وَكَيْلٌ» حَفِيفٌ وَمُجِيفٌ بِهِ «قَبْلًا» جَمْعُ قَبِيلٍ وَالْمَعْنَى أَنَّهُ ضُرُوبٌ لِلْعَذَابِ كُلُّ ضَرْبٍ مِنْهَا قَبِيلٌ «زُخْرُفُ الْقَوْلِ» كُلُّ شَيْءٍ حَسَنَةٍ وَوَشِيئَةٍ وَهُوَ بَاطِلٌ فَهُوَ زُخْرُفٌ «وَحَرْثٌ حِجْرٌ» حَرَامٌ وَكُلٌّ مَمْنُوعٌ فَهُوَ حِجْرٌ مَخْجُوزٌ

ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ ”وکیل“ کے معنی تمکھ بان گھیر لینے والا۔ ”قبلاً“ قبیل کی جمع ہے یعنی عذاب کی قسمیں مراد ہیں اور ان سے ہر قسم قبیل ہے ”زُخْرُفُ الْقَوْلِ“ چکنی چڑی باتیں، زخرف لغو اور بیکار چیز (یا بات) جس کو ظاہر میں آراستہ پیراستہ کریں، حَرْثٌ حِجْرٌ یعنی روکی گئی، حِجْرٌ کہتے ہیں حرام اور ممنوع کو اسی سے ہے۔ حِجْرٌ مَخْجُوزٌ اور حِجْرٌ عمارت کو بھی کہتے ہیں اور مادہ گھوڑیوں کو بھی اور عقل کو بھی جر اور

جی کہتے ہیں اور اصحاب الحجر میں ثمود کی ہستی والے مراد ہیں اور جس زمین کو توروک دے اس میں کوئی آنے اور جانور چرانے نہ پائے اس کو بھی حجر کہتے ہیں۔ اسی سے خانہ کعبہ کے حطیم کو حجر کہتے ہیں۔ حطیم مخطوم کے معنوں میں ہے جیسے قتیل مقتول کے معنی میں اب رہا یمامہ کا حجر تو وہ ایک مقام کا نام ہے۔

وَالْحِجْرُ: كُلُّ بِنَاءٍ بَنِيَتْ وَيُقَالُ لِلْأُتَى مِنَ الْخَيْلِ حِجْرٌ وَيُقَالُ لِلْعَقْلِ: حِجْرٌ وَحِجْبِي وَأَمَّا الْحِجْرُ فَمَوْضِعٌ ثَمُودَ وَمَا حَجَّرَتْ عَلَيْهِ مِنَ الْأَرْضِ فَهُوَ حِجْرٌ وَمِنْهُ سُمِّيَ حَطِيمٌ الْبَيْتِ حِجْرًا كَأَنَّهُ مُشْتَقٌّ مِنْ مَخْطُومٍ مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ وَأَمَّا حِجْرُ الْيَمَامَةِ فَهُوَ مَنْزِلٌ.

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”آپ کہیے کہ اپنے گواہوں کو لاؤ۔“ هَلَمْ اهل حجاز کی بولی میں واحد مشنیہ اور جمع سب کے لیے بولا جاتا ہے۔

﴿هَلَمْ شُهَدَاكُمْ﴾ لُغَةً اَهْلُ الْحِجَازِ هَلَمْ لِلْوَاحِدِ وَالْاِثْنَيْنِ وَالْجَمْعِ.

باب: اللہ عز و جل کا فرمان:

بَابُ:

”جب کسی ایسے شخص کو اس کا ایمان کوئی نفع نہ دے گا۔“

﴿لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا﴾.

(۴۶۳۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عبد الواحد نے بیان کیا، انہوں نے کہا ہم سے عمارہ نے بیان کیا، انہوں نے کہا ہم سے ابو زرعة نے بیان کیا، کہا ہم سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اس وقت تک قیامت قائم نہ ہوگی، جب تک سورج مغرب سے طلوع نہ ہو جائے۔ جب لوگ اسے دیکھیں گے تو ایمان لائیں گے لیکن یہ وہ وقت ہوگا جب کسی ایسے شخص کو اس کا ایمان کوئی نفع نہ دے گا جو پہلے سے ایمان نہ رکھتا ہو۔“

٤٦٣٥- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عُمَارَةُ، قَالَ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ».

[[[راجع: ۸۵]]] [مسلم: ۳۹۷]

تشریح: یہ قیامت قائم ہونے کی آخری علامت ہے جو اپنے وقت پر ضرور ظاہر ہو کر رہے گی مگر اس کا وقت اللہ ہی کو معلوم ہے۔

(۴۶۳۶) مجھ سے اسحاق نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی، جب تک سورج مغرب سے نہ طلوع ہو جائے۔ جب مغرب سے سورج طلوع ہوگا اور لوگ دیکھ لیں گے تو سب ایمان لائیں گے لیکن یہ وقت ہوگا

٤٦٣٦- حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ

وَذَلِكَ حِينَ لَا يَفْعُ نَفْسًا إِيْمَانَهَا)) ثُمَّ قَرَأَ
الْآيَةَ. [راجع: ۸۵] [مسلم: ۳۹۷]
جب کسی کو اس کا ایمان نفع نہ دے گا۔“ پھر آپ ﷺ نے اس آیت کی تلاوت کی۔

سورۃ اعراف کی تفسیر

(۷) سُورَةُ الْأَعْرَافِ

ابن عباس رضی اللہ عنہما نے کہا ”سَوَاتِكُمْ وَرَيْشًا“ میں ریشا سے مال اسباب مراد ہے کہ ”لَا يُجِبُّ اِلَهٌ تَبْدِیْنِ“ میں معتدین سے دعائیں حد سے بڑھ جائے، والے مراد ہیں۔ ”عَفْوًا“ کا معنی بہت ہو گئے ان کے مال زیادہ ہو گئے۔ ”فَتَحَّ“ کہتے ہیں فیصلہ کرنے والے کو افتح بینتاً ہمارا فیصلہ کر، ”نَتَقْنَا“ اٹھایا، اِنْبَجَسَتْ پھوٹ نکلے، ”مُتَبِّرٌ“ ہنسی نقصان، ”اسنی“ غم کھاؤں ”فَلَا تَأْسَ“ غم نہ کھا۔ اوروں نے کہا ”أَنْ لَا تَسْجُدَ“ میں لازماً ہے۔ یعنی تجھے سجدہ کرنے سے کس بات نے روکا ”يَخْصِفَانِ مِنْ وَرَقِ النَّجَّةِ“ انہوں نے بہشت کے پتوں کا دونا بنالیا یعنی بہشت کے پتے اپنے اوپر جوڑ لئے (تاکہ ستر نظر نہ آئے) ”سَوَاتِيْهَمَا“ سے شرمگاہ مراد ہے۔ ”مَتَاعٌ اِلَى جَنِّیْنِ“ میں جین سے قیامت مراد ہے۔ عرب کے محاورے میں جین ایک ساعت سے لے کے بے انتہامت کو کہہ سکتے ہیں۔ ریش اور ریش کے معنی ایک ہیں یعنی ظاہری لباس، ”قَبِيلُهُ“ اس کی ذات والے شیطان جن میں سے وہ خود بھی ہے۔ ”اِدَارُكُوْا“ اکٹھے ہو جائیں گے آدمی اور جانور سب کے سوراخ (یا مساموں) کو مسوم کہتے ہیں اس کا مفرد سَمٌ ہے یعنی آنکھ کے سوراخ، نتھے، منہ، کان، پاخانہ کا مقام، پیشاب کا مقام غواش غلاف جس سے ڈھانپے جائیں گے ”نُشْرًا“ متفرق ”نَكِدًا“ تھوڑا ”يَغْنُوْا“ جیے یا بے، ”حَقِیْقٌ“ حق واجب ”اِسْتَرْهَبُوْهُمْ“ رہبت سے نکلا ہے یعنی ڈرایا ”تَلَقَّفْ“ لقمہ کرنے لگا (نکلنے لگا) ”طَائِرُهُمْ“ ان کا نصیبہ حصہ طوفان سیلاب، کبھی موت کی کثرت کو بھی طوفان کہتے ہیں۔ قمل چڑیاں چھوٹی جوڑوں کی طرح عروش اور عریش عمارت، ”سَقِطٌ“ جب کوئی شرمندہ ہوتا ہے تو کہتے ہیں سَقِطٌ فِیْ یَدِهِ۔ اسباب بنی اسرائیل کے خاندان قیلے ”يَعْدُوْنَ فِی السَّبْتِ“ ہفتہ کے دن حد سے

قَالَ ابْنُ عَبَّاسٍ: وَرَيْشًا: الْمَالُ ﴿إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ فِي الدَّعَاءِ وَفِي غَيْرِهِ ﴿عَفْوًا﴾ كَثَرُوا وَكَثُرَتْ أُمُورُهُمْ ﴿الْفَتَاحُ﴾ الْقَاضِي ﴿الْفَتْحُ بَيْنَنَا﴾ أَفْضَلَ بَيْنَنَا ﴿نَتَقْنَا الْجَبَلَ﴾ رَفَعْنَا، اِنْبَجَسَتْ: اِنْفَجَرَتْ ﴿مُتَبِّرٌ﴾ خُسْرَانٌ ﴿أَسَى﴾ أَحْزَنُ ﴿تَأْسٌ﴾ تَحْزَنُ وَقَالَ غَيْرُهُ ﴿أَنْ لَا تَسْجُدَ﴾ أَنْ تَسْجُدَ ﴿يَخْصِفَانِ﴾ أَخَذَا الْخِصَافَ مِنْ وَرَقِ النَّجَّةِ يُؤَلِّفَانِ الْوَرَقَ يَخْصِفَانِ الْوَرَقَ بَعْضُهُ إِلَى بَعْضٍ ﴿سَوَاتِيْهَمَا﴾ كِبَايَةً عَنْ فَرْجَيْهِمَا ﴿وَمَتَاعٌ إِلَى جَنِّیْنِ﴾ هَاهُنَا إِلَى يَوْمِ الْقِيَامَةِ وَالْجَنِّیْنِ عِنْدَ الْعَرَبِ مِنْ سَاعَةٍ إِلَى مَالٍ لَا يَخْصِي عَدَدُهُ الرِّيشُ وَالرِّيشُ وَاحِدٌ وَهُوَ مَا ظَهَرَ مِنَ اللَّبَاسِ ﴿قَبِيلُهُ﴾ جِيلُهُ الَّذِي هُوَ مِنْهُمْ ﴿اِدَارُكُوْا﴾ اجْتَمَعُوا وَمَشَاقُ الْإِنْسَانِ وَالذَّابَّةِ كُلُّهُمْ تُسَمَّى سُمُومًا وَاجِدَهَا سَمٌ وَهِيَ عَيْنَاهُ وَمَنْجَرَاهُ وَفَمُهُ وَأَذَنَاهُ وَذُبْرُهُ وَإِخْلِيلُهُ ﴿غَوَاشٍ﴾ مَا غَشَوْا بِهِ ﴿نُشْرًا﴾ مُتَفَرِّقَةً ﴿نَكِدًا﴾ قَلِيلًا ﴿يَغْنُوْا﴾ يَعِيشُوا ﴿حَقِیْقٌ﴾ حَقٌّ ﴿اِسْتَرْهَبُوْهُمْ﴾ مِنَ الرَّهْبَةِ ﴿تَلَقَّفْ﴾ تَلَقَّمَ ﴿طَائِرُهُمْ﴾ حَظْلُهُمْ طُوفَانٌ مِنَ السَّيْلِ وَيَقَالُ لِلْمَوْتِ الْكَثِيرِ: الطُّوفَانُ الْقَمْلُ الْحُمَانُ يُشْبِهُ

بڑھ جاتے تھے اسی سے ہے ”تَعْدُو“ یعنی حد سے بڑھ جائے، ”شُرْعًا“ پانی کے اوپر تیرتے ہوئے ”یَنْبِس“ سخت ”أَخْلَدَ“ بیٹھ رہا، پیچھے ہٹ گیا۔ ”سَنَسْتَدْرِجُهُمْ“ یعنی جہاں سے ان کو ڈرنہ ہوگا ادھر سے ہم آئیں گے جیسے اس آیت میں ہے ”فَاتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا“ یعنی اللہ کا عذاب ادھر سے آپہنچا جدھر سے گمان نہ تھا ”مِنْ جَنَّةٍ“ یعنی جنوں دیوانگی ”فَمَرَّتْ بِهِ“ پیٹ برابر رہا، اس نے پیٹ کی مدت پوری کی ”يَنْزَعَنَّكَ“ گدگدائے پھسلانے ”طَيْفٌ“ اور طائف شیطان کی طرف سے جو اترے یعنی دوسرا آئے۔ دونوں کا معنی ایک ہے ”يُمْدِدُونَهُمْ“ ان کو اچھا کر دکھلاتے ہیں ”خَيْفَةً“ کا معنی خوف ڈر ”خُفْيَةً“ آخفاء سے ہے یعنی چپکے چپکے اصال اصل کی جمع ہے وہ وقت جو عصر سے مغرب تک ہوتا ہے جیسے اس آیت میں ہے ”بُكْرَةً وَأَصِيلًا“

صَغَارَ الْحَلَمِ عُرُوشَ وَعَرِيشَ بِنَاءٍ ﴿سُقِطَ﴾ كُلُّ مَنْ نَدِمَ فَقَدْ سَقِطَ فِي يَدِهِ الْأَسْبَاطُ قَبَائِلَ بَنِي إِسْرَائِيلَ ﴿يَعْدُونَ﴾ يَتَعَدُونَ يَجَاوِزُونَ ﴿تَعْدُو﴾ تَجَاوَزَ ﴿شُرْعًا﴾ شَوَارِعَ ﴿يُنْبِسُ﴾ شَدِيدٌ ﴿أَخْلَدَ إِلَى الْأَرْضِ﴾ قَعَدَ وَقَاعَسَ ﴿سَنَسْتَدْرِجُهُمْ﴾ نَأْتِيهِمْ مِنْ مَأْمِنِهِ كَقَوْلِهِ تَعَالَى: ﴿فَاتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾ ﴿مِنْ جَنَّةٍ﴾ مِنْ جُنُونَ ﴿فَمَرَّتْ بِهِ﴾ اسْتَمَرَّ بِهَا الْحَمْلُ فَاتَمَّتْهُ ﴿يَنْزَعَنَّكَ﴾ يَسْتَخَفِّنَكَ ﴿طَيْفٌ﴾ مُلِمٌّ بِهِ لَمَمٌ وَيَقَالُ ﴿طَائِفٌ﴾ وَهُوَ وَاحِدٌ ﴿يُمْدِدُونَهُمْ﴾ يَزِيدُونَ ﴿وَخَيْفَةً﴾ خَوْفًا ﴿وَخُفْيَةً﴾ مِنَ الْإِخْفَاءِ وَالْأَصَالِ وَاجِدَهَا أَصِيلٌ وَهُوَ مَا بَيْنَ الْعَصْرِ إِلَى الْمَغْرِبِ كَقَوْلِهِ: ﴿بُكْرَةً وَأَصِيلًا﴾

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

”آپ کہہ دیں کہ میرے پروردگار نے بے حیائی کے کاموں کو حرام کیا ہے۔ ان میں سے جو ظاہر ہوں (ان کو بھی) اور جو چھپے ہوئے ہوں (ان کو بھی)۔“

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

(۴۶۳۷) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے (عمرو نے بیان کیا کہ) میں نے (ابو وائل سے) پوچھا، کیا تم نے یہ حدیث عبد اللہ رضی اللہ عنہ سے خود سنی ہے؟ انہوں نے کہا کہ ہاں اور انہوں نے رسول اللہ ﷺ سے بیان کیا، آپ ﷺ نے فرمایا: ”اللہ سے زیادہ اور کوئی غیرت مند نہیں ہے۔ اس لیے اس نے بے حیائیوں کو حرام کیا خواہ ظاہر میں ہوں یا پوشیدہ اور اللہ سے زیادہ اپنی مدح کو پسند کرنے والا

۴۶۳۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَةَ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ وَرَفَعَهُ قَالَ: ((لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمِدْحَةَ مِنَ اللَّهِ فَلِذَلِكَ مَدَحَ نَفْسَهُ)).

[راجع: ۴۶۳۴] اور کوئی نہیں، اس لیے اس نے اپنے نفس کی خود تعریف کی ہے۔“

تشریح: اہل حدیث نے صفات الہیہ جیسے غضب، جھگ، تعجب، فرح کی طرح غیرت کی بھی تاویل نہیں کی ہے اور ان کو ان کے ظاہری معانی پر رکھا ہے۔ جو پروردگار کی شان کے لائق ہے اور سلف صالحین کا یہی طریقہ ہے۔ ونحن علی ذلک من الشاہدین۔

باب: رب ذوالجلال کا فرمان:

بَابُ قَوْلِهِ:

”اور جب موسیٰ ہمارے مقرر کردہ وقت پر (کوہ طور) پر آگئے اور ان سے ان کے رب نے کلام کیا۔ موسیٰ بولے: اے میرے رب! مجھے تو اپنا دیدار کرا دے (کہ) میں تجھ کو ایک نظر دیکھ لوں (اللہ تعالیٰ نے فرمایا) تم مجھے ہرگز نہیں دیکھ سکتے، البتہ تم (اس) پہاڑ کی طرف دیکھو، سو اگر یہ اپنی جگہ پر قائم رہا تو تم (مجھ کو بھی دیکھ سکو گے) پھر جب ان کے رب نے پہاڑ پر اپنی تجلی ڈالی تو (تجلی نے) پہاڑ کو ٹکڑے ٹکڑے کر دیا اور موسیٰ بے ہوش ہو کر گر پڑے، پھر جب انہیں ہوش آیا تو بولے اے رب! تو پاک ہے، میں تجھ سے معافی طلب کرتا ہوں اور میں سب سے پہلا ایمان لانے والا ہوں۔ ابن عباس رضی اللہ عنہما نے کہا: ”اَرِنِي“ آعِطِنِي کے معنی میں ہے کہ دے تو مجھ کو یعنی اپنا دیدار عطا کر۔

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ بُنْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾ قَالَ ابْنُ عَبَّاسٍ: أَرِنِي: أَعْطِنِي.

(۴۶۳۸) ہم سے محمد بن یوسف نے بیان کیا، انہوں نے کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عمرو بن یحییٰ مازنی نے، ان سے ان کے والد یحییٰ مازنی نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ایک یہودی رسول اللہ ﷺ کی خدمت میں حاضر ہوا، اس کے منہ پر کسی نے طمانچہ مارا تھا۔ اس نے کہا: اے محمد! آپ کے انصاری صحابی میں سے ایک شخص نے مجھے طمانچہ مارا ہے۔ آپ ﷺ نے فرمایا: ”انہیں بلاؤ۔“ لوگوں نے انہیں بلایا، پھر آپ ﷺ نے ان سے پوچھا: ”تم نے اسے طمانچہ کیوں مارا ہے؟“ اس نے عرض کیا: یا رسول اللہ! میں یہودیوں کی طرف سے گزرا تو میں نے سنا کہ یہ کہہ رہا تھا، اس ذات کی قسم! جس نے موسیٰ علیہ السلام کو تمام انسانوں پر فضیلت دی، میں نے کہا اور محمد ﷺ پر بھی! مجھے اس کی بات پر غصہ آ گیا اور میں نے اسے طمانچہ مار دیا۔ آنحضرت ﷺ نے اس پر فرمایا: ”مجھے انبیاء پر فضیلت نہ دیا کرو۔ قیامت کے دن تمام لوگ بے ہوش

۴۶۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ ﷺ قَدْ لَطَمَ وَجْهَهُ وَقَالَ: يَا مُحَمَّدُ! إِنَّ رَجُلًا مِنْ أَصْحَابِكَ مِنَ الْأَنْصَارِ لَطَمَ فِي وَجْهِِي قَالَ: ((ادْعُوهُ)) فَدَعَوْهُ قَالَ: ((لَمْ لَطَمْتُ وَجْهَهُ)) قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَزْتُ بِالْيَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اضْطَلَمَنِي مُوسَى عَلَى الْبَشَرِ فَقُلْتُ: وَعَلَى مُحَمَّدٍ فَأَخَذَنِي غَضَبُهُ فَلَطَمْتُهُ، قَالَ: ((لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ

مَنْ يُقِيْقُ قَالَ: فَإِذَا آتَا بِمُوسَى أَخِيْلَ بِقَائِمَةٍ
مِنْ قَوَائِمِ الْعَرْشِ فَلَا أُخْرِجُ أَفَاقَ قَلْبِي أَمْ
جُزِي بِصَفَةِ الطُّورِ؟ (راجع: ۲۴۱۲)

کر گر جائیں گے۔ سب سے پہلے میں ہوش میں آؤں گا لیکن میں
موسیٰ علیہ السلام کو دیکھوں گا کہ وہ عرش کا ایک پایہ پکڑے کھڑے ہوں گے۔
اب مجھے نہیں معلوم کہ وہ مجھ سے پہلے ہوش میں آگئے یا طور کی بے ہوشی کا
انہیں بدلہ دیا گیا۔“

تشریح: آیت میں طور پہاڑ پر حضرت موسیٰ علیہ السلام اور اللہ تعالیٰ کی ہم کھائی کا بیان ہے جس میں حضرت موسیٰ علیہ السلام کا قلبی کے اثر سے بیہوش ہونا بھی
مذکور ہے۔ آیت اور حدیث میں یہی مطابقت ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ عز وجل کا فرمان:

”مَنْ وَسُلُوِي (ان پر اتارا)“

﴿الْمَنْ وَالسُّلُوِي﴾

تشریح: یعنی ”ہم نے تمہارے کھانے کے لیے من اور سلوئی“ اتارا۔

۴۶۳۹۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ
عَبْدِ الْمَلِكِ عَنْ عَمْرِو بْنِ حُرَيْثٍ عَنْ سَعِيدِ
ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْكُمَاةُ مِنَ
الْمَنْ وَمَاوَاهَا شِفَاءُ الْعَيْنِ)). (راجع: ۴۴۷۸)

(۴۶۳۹) ہم سے مسلم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے
عبد الملک نے، ان سے عمرو بن حرث نے اور ان سے سعید بن زید رضی اللہ
نے کہ نبی کریم ﷺ نے فرمایا: ”کھنسی ”من“ میں سے ہے اور اس کا پانی
آنکھوں کے لیے شفا ہے۔“

بَابُ قَوْلِهِ:

بَابُ: اللہ جل جلالہ کا فرمان:

”(اے نبی!) آپ کہہ دیں کہ اے انسانو! بے شک میں اللہ کا سچا رسول
ہوں، تم سب کی طرف اسی اللہ کا جس کی حکومت آسمانوں اور زمین میں
ہے۔ اس کے سوا کوئی معبود نہیں، وہی جلاتا ہے اور وہی مارتا ہے، سو ایمان
لاؤ اللہ اور اس کے امی رسول و نبی پر جو خود ایمان رکھتا ہے اللہ اور اس کی
باتوں پر اور اس کی پیروی کرتے رہو تا کہ تم ہدایت پا جاؤ۔“

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا
إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ قَامِنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ
لَعَلَّكُمْ تَهْتَدُونَ﴾

۴۶۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ
ابْنُ عَبْدِ الرَّحْمَنِ وَمُوسَى بْنُ هَارُونَ، قَالَا:
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ الْعَلَاءِ بْنِ زَيْدٍ قَالَ: حَدَّثَنِي يَسْرُ بْنُ
عَبِيدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبُو إِفْرَيْسَ الْخَوْلَانِيُّ
قَالَ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: كَانَتْ بَيْنَ

(۴۶۴۰) ہم سے عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سلیمان بن
عبد الرحمن اور موسیٰ بن ہارون نے بیان کیا، انہوں نے کہا کہ ہم سے ولید
بن مسلم نے بیان کیا، کہا ہم سے عبد اللہ بن علاء بن زید نے بیان کیا، کہا کہ
مجھ سے بسر بن عبید اللہ نے بیان کیا، کہا کہ مجھ سے ابو الدرداء نے بیان کیا، کہا کہ
ابو عبد اللہ نے بیان کیا، کہا کہ میں نے ابو الدرداء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ابو بکر
اور عمر رضی اللہ عنہما کے درمیان کچھ بحث سی ہو گئی تھی۔ ابو بکر رضی اللہ عنہ عمر رضی اللہ عنہ پر غصہ

۴۶۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ
ابْنُ عَبْدِ الرَّحْمَنِ وَمُوسَى بْنُ هَارُونَ، قَالَا:
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ الْعَلَاءِ بْنِ زَيْدٍ قَالَ: حَدَّثَنِي يَسْرُ بْنُ
عَبِيدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبُو إِفْرَيْسَ الْخَوْلَانِيُّ
قَالَ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: كَانَتْ بَيْنَ

ہو گئے، عمر رضی اللہ عنہ ان کے پاس سے چل دیئے۔ ابو بکر رضی اللہ عنہ بھی ان کے پیچھے پیچھے ہو گئے، معافی مانگتے ہوئے لیکن عمر نے انہیں محاف نہیں کیا اور (گھر پہنچ کر) اندر سے دروازہ بند کر لیا۔ اب ابو بکر رضی اللہ عنہ، رسول اللہ ﷺ کی خدمت میں حاضر ہوئے۔ ابودرداء رضی اللہ عنہ نے بیان کیا کہ ہم لوگ اس وقت حضور ﷺ کی خدمت میں حاضر تھے۔ رسول اللہ ﷺ نے فرمایا: ”تمہارے یہ صاحب (یعنی ابو بکر رضی اللہ عنہ) لڑ کر آئے ہیں۔“ راوی نے بیان کیا کہ عمر رضی اللہ عنہ بھی اپنے طرز عمل پر نادم ہوئے اور حضور ﷺ کی طرف چلے اور سلام کر کے نبی ﷺ کے پاس بیٹھ گئے۔ پھر رسول اللہ ﷺ سے سارا واقعہ بیان کیا۔ ابودرداء رضی اللہ عنہ نے بیان کیا کہ آپ بہت ناراض ہوئے۔ ادھر ابو بکر رضی اللہ عنہ بار بار یہ عرض کرتے کہ یا رسول اللہ! واقعی میری ہی زیادتی تھی۔ پھر رسول اللہ ﷺ نے فرمایا: ”کیا تم لوگ مجھے میرے ساتھی سے جدا کرنا چاہتے ہو، کیا تم لوگ میرے ساتھی کو مجھ سے جدا کرنا چاہتے ہو، جب میں نے کہا تھا کہ اے انسانو! بیشک میں اللہ کا رسول ہوں، تم سب کی طرف، تو تم لوگوں نے کہا کہ تم جھوٹ بولتے ہو، اس وقت ابو بکر نے کہا تھا کہ آپ سچے ہیں۔“ ابو عبد اللہ نے کہا ”غامر“ کے معنی حدیث میں یہ ہیں کہ ابو بکر رضی اللہ عنہ نے بھلائی میں سبقت کی ہے۔

أَبِي بَكْرٍ وَعُمَرُ مُحَاوَرَةً فَأَغْضَبَ أَبُو بَكْرٍ عُمَرَ فَأَنْصَرَفَ عُمَرُ عَنْهُ مُغْضَبًا فَاتَّبَعَهُ أَبُو بَكْرٍ يَسْأَلُهُ أَنْ يَسْتَغْفِرَ لَهُ فَلَمْ يَفْعَلْ حَتَّى أَغْلَقَ بَابَهُ فِي وَجْهِهِ فَأَقْبَلَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو الدَّرْدَاءِ: وَنَحْنُ عِنْدَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ)) قَالَ: وَنَدِمَ عُمَرُ عَلَى مَا كَانَ مِنْهُ فَأَقْبَلَ حَتَّى سَلَّمَ وَجَلَسَ إِلَى النَّبِيِّ ﷺ وَقَصَّ عَلَى رَسُولِ اللَّهِ ﷺ الْخَبَرَ قَالَ أَبُو الدَّرْدَاءِ: وَغَضِبَ رَسُولُ اللَّهِ ﷺ وَجَعَلَ أَبُو بَكْرٍ يَقُولُ: وَاللَّهِ يَا رَسُولَ اللَّهِ! لَأَنَا كُنْتُ أَظْلَمَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي إِنِّي قُلْتُ: ﴿يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ فَقُلْتُمْ كَذِبْتُ وَقَالَ أَبُو بَكْرٍ صَدَقْتُ)). [راجع: ۳۶۶۱] قَالَ أَبُو عَبْدِ اللَّهِ:

غَامَرَ: سَبَقَ بِالْخَيْرِ.

تشریح: مطلب یہ ہے کہ ابو بکر رضی اللہ عنہ سب سے پہلے ایمان لائے تو ان کی قدامت اسلام اور میری رفاقت کا خیال رکھو، ان کو رنجیدہ نہ کرو۔ اس حدیث سے حضرت ابو بکر صدیق رضی اللہ عنہ کی بڑی فضیلت نکلی۔ فی الواقع اسلام میں ان کا بہت ہی بڑا مقام ہے۔ (رضی اللہ عنہ وارضاه)

باب: اللہ جل مجدہ کا فرمان:

بَابُ قَوْلِهِ:

”اور کہو بخش دے۔“ حِطَّةً (یعنی گناہوں سے ہماری توبہ ہے)

حِطَّةً ﴿وَقُولُوا حِطَّةً﴾

تشریح: یعنی ”اور کہتے جاؤ کہ یا اللہ! گناہوں سے ہماری توبہ ہے۔“

(۳۶۴۱) ہم سے اسحاق نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، کہا ہمیں معمر نے خبر دی، انہیں ہمام بن منبہ نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”بنی اسرائیل

۴۶۴۱۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

﴿يٰۤاَيُّهَا اِسْرَآئِيْلُ: ﴿اَدْخُلُوا الْبَابَ سُجَّدًا وَّقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ﴾ فَبَدَلُوا فَلَدَخَلُوا يَزْحَفُوْنَ عَلٰى اَسْتَاهِهِمْ وَقَالُوا: حَبَّةٌ فِى شَعْرَةٍ﴾. [راجع: ۳۴۰۳]

سے کہا گیا تھا کہ دروازے میں (عاجزی سے) جھکتے ہوئے داخل ہو اور کہتے جاؤ کہ توبہ ہے تو ہم تمہاری خطائیں معاف کر دیں گے، لیکن انہوں نے حکم بدل ڈالا۔ چوڑوں کے بل گھٹستے ہوئے داخل ہوئے اور یہ کہا کہ ”حبة فی شعرة“، یعنی ہم کو بالیوں میں دانہ چاہیے۔“

تشریح: بنی اسرائیل کی ایک حرکت کا بیان ہے کہ کس طرح انہوں نے اللہ کے حکم کو بدل ڈالا اور اللہ کی لعنت میں گرفتار ہوئے۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ کا ارشاد:

﴿اُخِذَ الْعَفْوَ وَاُمِرُ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ﴾ العرف: معروف کے معنی میں ہے جس کے معنی نیک کاموں کے ہیں۔

۴۶۴۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَدِمَ عَيْنَةُ بْنُ حِصْنٍ بِنُ حُدَيْفَةَ فَتَزَلَّ عَلَى ابْنِ أَخِيهِ الْحُرِّ بْنِ قَيْسٍ وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُذَنِّبُهُمْ عُمَرُ وَكَانَ الْفَرَاءُ أَصْحَابَ مَجَالِسِ عُمَرَ وَمُشَاوَرَتِهِ كُهُولًا كَانُوا أَوْ شُبَّانًا فَقَالَ عَيْنَةُ لِابْنِ أَخِيهِ: يَا ابْنَ أَخِي! هَلْ لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيْهِ قَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذَنَ الْحُرُّ لِعَيْنَةَ فَأَذِنَ لَهُ عُمَرُ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: هِيَ يَا ابْنَ الْخَطَّابِ فَوَاللَّهِ مَا تُعْطِينَا الْجَزَلَ وَلَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ فَغَضِبَ عُمَرُ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ فَقَالَ لَهُ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ ﴿اُخِذَ الْعَفْوَ وَاُمِرُ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ﴾ وَإِنَّ

(۳۶۴۲) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ عیینہ بن حصن بن حذیفہ نے اپنے بھتیجے حرب بن قیس کے یہاں آکر قیام کیا۔ حر، ان چند خاص لوگوں سے تھے جنہیں عمر رضی اللہ عنہ اپنے بہت قریب رکھتے تھے جو لوگ قرآن مجید کے زیادہ عالم اور قاری ہوتے۔ عمر رضی اللہ عنہ کی مجلس میں انہی کو زیادہ نزدیکی حاصل ہوتی تھی اور ایسے لوگ آپ کے مشیر ہوتے۔ اس کی کوئی قید نہیں تھی کہ وہ عمر رسیدہ ہوں یا نوجوان۔ عیینہ نے اپنے بھتیجے سے کہا کہ تمہیں اس امیر کی مجلس میں بہت نزدیکی حاصل ہے۔ میرے لیے بھی مجلس میں حاضری کی اجازت لے دو۔ حرب بن قیس نے کہا کہ میں آپ کے لیے بھی اجازت مانگوں گا۔ ابن عباس رضی اللہ عنہما نے بیان کیا۔ چنانچہ انہوں نے عیینہ کے لیے بھی اجازت مانگی اور عمر رضی اللہ عنہ نے انہیں مجلس میں آنے کی اجازت دے دی۔ مجلس میں جب پہنچے تو کہا: اے خطاب کے بیٹے! اللہ کی قسم! نہ تو تم ہمیں مال ہی دیتے ہو اور نہ عدل و انصاف کے ساتھ فیصلہ کرتے ہو۔ عمر رضی اللہ عنہ کو ان کی بات پر بڑا غصہ آیا اور آگے بڑھ ہی رہے تھے کہ حرب بن قیس نے عرض کیا: یا امیر المؤمنین! اللہ تعالیٰ نے اپنے نبی سے خطاب کر کے فرمایا ہے ”معافی اختیار کر اور نیک کام کا حکم دے اور جاہلوں سے کنارہ کش ہو جایا کیجئے“ اور نہ بھی

هَذَا مِنَ الْجَاهِلِينَ وَاللَّهُ مَا جَاوَزَهَا عُمَرُ جَئِنَ تَلَاهَا عَلَيْهِ وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ. [طرفہ فی: ۷۲۸۶]

جابلوں میں سے ہیں۔ اللہ کی قسم! کہ جب قرآن مجید کی تلاوت کی تو عمر رضی اللہ عنہ بالکل ٹھنڈے پڑ گئے اور کتاب اللہ کے سامنے آپ کی یہی حالت ہوتی تھی۔

تشریح: ابن عباس رضی اللہ عنہما بالکل نوجوان تھے لیکن حضرت عمر رضی اللہ عنہ کے پاس بیٹھے۔ دوسرے بوڑھے بوڑھے لوگوں پر ان کا مرتبہ زیادہ رہتا۔ حضرت عمر رضی اللہ عنہ علم اور علما کے قدردان تھے اور ہر ایک بادشاہ اسلام کو ایسا ہی کرتا چاہیے۔ ہمیشہ عالموں کی قدر و منزلت اور تعظیم اور حکم لازم ہے ورنہ پھر کوئی ان کے ملک میں علم نہ پڑھے گا اور ملک کیا ہوگا جابلوں کا ڈربہ۔ ایسا ملک بہت جلد تباہ اور برباد ہوگا۔ افسوس! ہمارے زمانہ میں علم اور علما کی قدر و منزلت تو کیا عالموں کو جابلوں کے برابر بھی نہیں رکھا جاتا بلکہ جابلوں کو جو عہدے اور منصب عطا کئے جاتے ہیں عالم ان کے مستحق اور نمر اور نہیں سمجھے جاتے۔ خود مجھ پر یہ واقعہ گزر چکا ہے۔ چند روز میں قضا کی آفت میں گرفتار کیا گیا تھا مگر اللہ کا بڑا فضل ہوا۔ علم و فضل کی ناقدر دانی نے مجھ کو جلد سبکدوش کر دیا ورنہ معلوم نہیں کب تک اس آفت میں گرفتار رہتا۔ میں دل سے قضا کو کمرہ جانتا تھا خیر میں تو ہٹا دیا گیا اور دوسرے لوگ جو علم و فضل سے عاری اور ان کی قابلیت ایسی تھی کہ برسوں میں ان کو تعلیم دے سکتا تھا وہ اپنی خدمات پر بدستور قائم رہے۔ گو میں اس انقلاب سے جہاں تک میری ذات سے متعلق تھا خوش ہوا اور سجدہ شکر بجالایا مگر ملک اور قوم پر رونا آیا۔ یا اللہ! ہمارے بادشاہوں کو سمجھ دے۔ آمین یا رب العالمین۔

اللہ اعینہ کی بے ادبی اور گستاخی اور حضرت عمر رضی اللہ عنہ کا صبر اور تحمل، اگر اور کوئی دنیا دار بادشاہ ہوتا تو ایسی زبان درازی اور بے ادبی پر کیسی سزا دیتا۔ عینہ حضرت عمر رضی اللہ عنہ کو بھی دنیا دار بادشاہوں کی طرح سمجھے کہ جاہل مصاحبوں اور دوائی رفیقوں پر بادشاہی خزانہ جو رعایا کا مال ہے لٹاتے رہیں۔ حضرت عمر رضی اللہ عنہ اپنے بیٹے عبداللہ رضی اللہ عنہ کو تو ایک ادنیٰ سپاہی کی طرح تنخواہ دیا کرتے وہ بھلا ان جیسے واپی لوگوں کو کب دینے والے تھے۔ حضرت عمر رضی اللہ عنہ کا ایمان اور اخلاص سمجھنے کے لیے انصاف والے آدمی کے لیے یہی قصہ کافی ہے۔ قرآن مجید کی آیت پڑھتے ہی غصہ جاتا رہا صبر اور تحمل پر عمل کیا سبحان اللہ۔ (رضی اللہ عنہ) (جدید)

٤٦٤٣۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ) قَالَ: مَا أُنْزِلَ اللَّهُ إِلَّا فِي أَخْلَاقِ النَّاسِ. [طرفہ فی: ٤٦٤٤]

(۴۶۴۳) ہم سے یحییٰ نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عبداللہ بن الزبیر رضی اللہ عنہ نے بیان کیا کہ آیت ”مَعَانِي اخْتَارَ كَيْفَهِ اور نیک کام کا حکم دیتے رہیے۔“ لوگوں کے اخلاق کی اصلاح کے لیے ہی نازل ہوئی ہے۔

٤٦٤٤۔ وَقَالَ عَبْدُ اللَّهِ بْنُ بَرَّادٍ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: هِشَامٌ أَخْبَرَنِي عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: أَمَرَ اللَّهُ نَبِيَّهِ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلَاقِ النَّاسِ أَوْ كَمَا قَالَ. [راجع: ٤٦٤٣]

(۴۶۴۴) اور عبداللہ بن براد نے بیان کیا، ان سے ابواسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عبداللہ بن الزبیر رضی اللہ عنہ نے کہ اللہ تعالیٰ نے اپنے نبی کریم ﷺ کو حکم دیا ہے کہ لوگوں کے اخلاق ٹھیک کرنے کے لیے درگزر اختیار کریں یا کچھ ایسا ہی کہا۔

تشریح: غرض امام بخاری رحمہ اللہ کی یہ ہے کہ عفو اس آیت میں قصور کی معافی کرنا، خطا سے درگزر کرنا مراد ہے اور یہ آیت حسن اخلاق سے متعلق ہے۔ امام جعفر صادق رحمہ اللہ سے منقول ہے کہ قرآن پاک میں کوئی آیت اس طرح جامع اخلاق نہیں ہے لیکن بعض نے اس آیت کی یوں تفسیر کی ہے کہ خذ العفو سے مراد ہے کہ جو کچھ مال ان کے ضروری اخراجات سے بچ رہے وہ لے لے اور یہ حکم زکوٰۃ کی فرضیت سے پہلے کا ہے۔ طبری

اور ابن مردویہ نے حضرت جابر رضی اللہ عنہ سے اور ابن جریر اور ابن ابی حاتم نے اسی سے نکالا۔ جب یہ آیت اتری تو نبی کریم ﷺ نے حضرت جبریل علیہ السلام سے اس کا مطلب پوچھا، انہوں نے کہا میں جا کر پروردگار سے پوچھتا ہوں، پھر لوٹ کر آئے کہنے لگے تمہارا پروردگار تم کو یہ حکم دیتا ہے کہ جو کوئی تم سے ناطہ کاٹے تم اس سے جوڑو اور جو کوئی تم کو محروم کرے تم اس کو دو اور جو کوئی تم پر ظلم کرے تم اس کو معاف کر دو۔ (حیدی)

سورۃ انفال کی تفسیر

(۸) سُورَةُ الْاِنْفَالِ

باب: اللہ عزوجل کا فرمان:

[بَابٌ] قَوْلُهُ:

”یہ لوگ آپ سے غیموں کے بارے میں سوال کرتے ہیں۔ آپ کہہ دیں کہ غیبتیں اللہ کی ملک ہیں پھر رسول کی۔ پس اللہ سے ڈرتے رہو اور آپس کے معاملات درست رکھو۔“ ابن عباس رضی اللہ عنہما نے کہا کہ ”الانفال“ کے معنی غیبتیں ہیں۔ قتادہ نے کہا کہ لفظ ”رَبِّحُكُمْ“ سے لڑائی مراد ہے۔ (یعنی اگر تم آپس میں نزاع کرو گے تو لڑائی میں تمہاری ہوا کھڑے جائے گی) لفظ ”نَافِلَةٌ“ عطیہ کے معنی میں بولا جاتا ہے۔

﴿يَسْأَلُونَكَ عَنِ الْاِنْفَالِ قُلِ الْاِنْفَالُ لِلّٰهِ وَالرَّسُولِ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوا ذَاتَ بَيْنِكُمْ﴾ قَالَ ابْنُ عَبَّاسٍ: الْاِنْفَالُ: الْمَغَانِمُ. وَقَالَ قَتَادَةُ: ﴿رَبِّحُكُمْ﴾ الْحَرْبُ يُقَالُ: نَافِلَةٌ عَطِيَّةٌ.

تشریح: حضرت عبادہ بن صامت رضی اللہ عنہ کہتے ہیں کہ ہم لوگ بدر میں شامل تھے جب کافر شکست کھا کر بھاگے تو لشکر اسلام سے بعض لوگ تو بھاگے والوں کے تعاقب میں دوڑے، بعض نے مال غنیمت کو جمع کرنا شروع کر دیا۔ بعض لوگ صرف نبی کریم ﷺ کی حفاظت میں رہے۔ جب رات کو جمع ہوئے تو غنیمت جمع کرنے والوں نے کہا کہ یہ مال صرف ہمارا ہے، ہم نے جمع کیا ہے۔ دوسرے لوگوں نے اپنے حقوق جتلا کے جب اختلاف برپا ہوا تو سورۃ انفال کا نزول ہوا۔

(۴۶۳۵) مجھ سے محمد بن عبدالرحیم نے بیان کیا، انہوں نے کہا ہم سے سعید بن سلیمان نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو بشر نے خبر دی، ان سے سعید بن جبیر نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے سورۃ انفال کے متعلق پوچھا۔ انہوں نے بتلایا کہ غزوہ بدر میں نازل ہوئی تھی۔

٤٦٤٥- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ ، قَالَ: حَدَّثَنَا هُشَيْمٌ ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قُلْتُ لِابْنِ عَبَّاسٍ سُورَةُ الْاِنْفَالِ: قَالَ: نَزَلَتْ فِي بَدْرٍ. [راجع: ٤٠٢٩] [مسلم: ٧٥٥٨]

الشوكة کا معنی دھار (نوک) ”مُرْدِفَيْنِ“ کے معنی فوج در فوج، کہتے ہیں رَدَفْنِي وَأَرَدَفْنِي یعنی میرے بعد آیا ”ذالکم فذوقوه“ ذوقوه کا معنی یہ ہے کہ یہ عذاب اٹھاؤ، اس کا تجربہ کرو، منہ سے چکھنا مراد نہیں ہے۔ ”فَبَرِّحُكُمْ“ کا معنی اس کو جمع کرے شَرِّدَ کا معنی جدا کر دے (یا سخت سزا دے) ”جَنَحُوا“ کا معنی طلب کریں اَلسَّلَامُ وَالسَّلَامُ وَالسَّلَامُ سب کے ایک ہی معنی ہیں (یعنی صلح) ”يُنْجِنُ“ کا معنی غالب

الشُّوْكَةُ: الْحَدُّ ﴿مُرْدِفَيْنِ﴾ فَوْجًا بَعْدَ فَوْجٍ رَدَفْنِي وَأَرَدَفْنِي جَاءَ بَعْدِي ﴿ذُوقُوا﴾ بِأَشْرَوْا وَجَرَّبُوا وَلَيْسَ هَذَا مِنْ ذُوقِ الْقَمِّ ﴿فَبَرِّحُكُمْ﴾ يَجْمَعُهُ شَرَّدَ: فَرَّقَ ﴿وَأِنْ جَنَحُوا﴾: طَلَبُوا. السَّلَامُ وَالسَّلَامُ وَالسَّلَامُ وَاجِدٌ ﴿يُنْجِنُ﴾ يَغْلِبُ وَقَالَ مُجَاهِدٌ:

﴿مُكَاءٌ﴾ إِذْ خَالَ أَصَابِعُهُمْ فِي أَفْوَاهِهِمْ ﴿وَتَصْدِيكَةٌ﴾ الصَّفِيرُ ﴿لِيُثْبِتُوكَ﴾ لِيُحْبِسُوكَ. ہوا اور مجاہد نے کہا ”مُكَاءٌ“ کا معنی انگلیاں منہ میں دے کر آواز نکالنا ”تَصْدِيكَةٌ“ تالیاں بجاتا ”لِيُثْبِتُوكَ“ تاکہ تجھ کو قید کر لیں۔

باب: (ارشاد باری تعالیٰ)

بَابُ:

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُّ الْبُكْمُ﴾ الَّذِينَ لَا يَعْقِلُونَ. ”بدترین حیوانات اللہ کے نزدیک وہ بہرے گوشتے لوگ ہیں جو ذرا بھی عقل نہیں رکھتے۔“

۴۶۴۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ: ﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾ قَالَ: هُمْ نَفَرٌ مِنْ بَنِي عَبْدِ الدَّارِ. ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے ورقاء بن عمر نے بیان کیا، ان سے ابن ابی نجیح نے، ان سے مجاہد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ آیت ”بدترین حیوانات اللہ کے نزدیک وہ بہرے گوشتے ہیں جو عقل سے ذرا کام نہیں لیتے“ بنو عبد الدار کے کچھ لوگوں کے بارے میں اتری تھی۔

تشریح: قریش کے کافروں میں سے بنو عبد الدار قبیلہ کے کچھ لوگ جنگ احد میں کفر کا جھنڈا اٹھائے ہوئے تھے۔ اللہ تعالیٰ نے ان کو بہرے گوشتے حیوانات قرار دیا کہ یہ انجام سے غافل ہیں۔ چنانچہ بعد کے حالات نے تصدیق کی کہ فی الواقع ایسے لوگ جانوروں سے بھی بدتر تھے۔ کیونکہ اپنے انجام کا انہوں نے فکر نہیں کیا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ تَحْشَرُونَ﴾ اسْتَجِيبُوا: أَجِبُوا لِمَا يُحْيِيكُمْ: يَصْلِحْكُمْ. ”اے ایمان والو! اللہ اور رسول کی آواز پر لبیک کہو جبکہ وہ (رسول) تم کو تمہاری زندگی بخشنے والی چیز کی طرف بلائیں اور جان لو کہ اللہ حائل ہو جاتا ہے انسان اور اس کے دل کے درمیان اور یہ کہ تم سب کو اسی کے پاس اکٹھا ہوتا ہے۔“ اسْتَجِيبُوا ای أَجِبُوا یعنی قبول کرو، جواب دو لِمَا يُحْيِيكُمْ اِنِّی لِمَا يَصْلِحْكُمْ اس چیز کے لیے جو تمہاری اصلاح کرتی ہے تم کو درست کرتی ہے۔ جس کے ذریعہ تم کو دائمی زندگی ملے گی۔

۴۶۴۷۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا رُوْحٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: كُنْتُ أَصْلِي فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَيْتُ ثُمَّ أَتَيْتُهُ فَقَالَ: ((مَا مَنَعَكَ أَنْ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا رُوْحٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: كُنْتُ أَصْلِي فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَيْتُ ثُمَّ أَتَيْتُهُ فَقَالَ: ((مَا مَنَعَكَ أَنْ

میں دیر کیوں ہوئی؟ کیا اللہ تعالیٰ نے تمہیں حکم نہیں دیا ہے کہ ”اے ایمان والو! اللہ اور اس کے رسول کی آواز پر لپک کہو، جبکہ وہ (یعنی رسول) تم کو بلائیں“ پھر آپ نے فرمایا: ”مسجد سے نکلنے سے پہلے میں تمہیں قرآن کی عظیم ترین سورت سکھاؤں گا۔“ تھوڑی دیر بعد آپ باہر تشریف لے جانے لگے تو میں نے آپ کو یاد دلایا۔

تَالْتِي أَلَمْ يَقُلِ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ: ﴿لَأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ﴾ فَذَهَبَ رَسُولُ اللَّهِ ﷺ لِيُخْرِجَ فَذَكَرْتُ لَهُ.

اور معاذ بن معاذ غزیری نے اس حدیث کو یوں روایت کیا کہ ہم سے شعبہ نے بیان کیا، ان سے غیب نے، انہوں نے حفص سے سنا اور انہوں نے ابوسعید بن معاذ رضی اللہ عنہ سے جو نبی کریم ﷺ کے صحابی تھے، سنا اور انہوں نے بیان کیا وہ سورت: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ہے جس میں سات آیتیں ہیں جو ہر نماز میں کرکر پڑھی جاتی ہیں۔

وَقَالَ مَعَاذُ: حَدَّثَنَا شُعْبَةُ عَنْ خُثَيْبٍ سَمِعَ حَفْصًا: سَمِعَ أَبَا سَعِيدٍ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِهَذَا وَقَالَ: هِيَ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ السُّنَنِ الْمَنَانِي. [راجع: ۴۴۷۴]

تشریح: قرآن مجید کی پوری آیت یوں ہے: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمُنَافِي وَالْقُرْآنَ الْعَظِيمَ﴾ (الحج: ۸۷) اے نبی! ہم نے آپ کو قرآن مجید میں سات آیات ایسی دی ہیں جو بار بار پڑھی جاتی رہتی ہیں اور جو قرآن مجید کی بہت ہی بڑی عظمت والی آیات ہیں گویا آیات قرآن عظیم کہلانے کی مستحق ہیں۔ مفسرین کا اتفاق ہے کہ اس آیت میں جن آیتوں کا ذکر ہوا ہے، اس سے سورۃ فاتحہ مراد ہے۔ حدیث میں جسے ام الکتاب یعنی قرآن مجید کی جز، بنیاد کہا گیا ہے، یہی وہ سورت ہے جسے ہر نمازی اپنی نماز میں بار بار پڑھتا ہے۔ نماز نفل ہو یا سنت یا فرض ہر رکعت میں یہ سورت پڑھی جاتی ہے۔ سارے قرآن میں اور کوئی سورۃ مبارکہ ایسی نہیں ہے جو اس کا بدل ہو سکے۔ اس سورت کے بہت سے نام ہیں، اس کو صلوة سے بھی تعبیر کیا گیا ہے جیسا کہ حدیث ابو ہریرہ رضی اللہ عنہ میں حدیث قدسی میں نقل ہوا ہے۔ کہ اللہ تعالیٰ نے فرمایا: ﴿قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ﴾ میں نے ”صلوة“ کو اپنے اور اپنے بندے کے درمیان آدھوں آدھ تقسیم کر دیا ہے۔ چنانچہ سورۃ فاتحہ کا آدھا حصہ تعریف و تحمید و تقدیس الہی پر مشتمل ہے آگے دعاؤں اور ان کے آداب و قوانین کا بیان ہے۔ اس لیے حدیث میں صاف وارد ہوا ہے کہ ﴿لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ﴾ یعنی جس نے نماز میں سورۃ فاتحہ نہ پڑھی ہو اس کی نماز کچھ نہیں ہے۔ اس لیے اکثر صحابہ کرام و تابعین و ائمہ مجتہدین ہر نماز میں سورۃ فاتحہ کی فرضیت کے قائل ہیں اور اسی کو راجع اور قوی مذہب قرار دیا ہے۔ امام ابو حنیفہ رضی اللہ عنہ اور آپ کے اکثر اصحاب رضی اللہ عنہم بھی سری نمازوں میں سورۃ فاتحہ کے استحباب کے قائل ہیں۔ بہر حال سورۃ فاتحہ بڑی شان و عظمت والی سورہ ہے۔ اس کی ہر ہر آیت معرفت و توحید الہی کا ایک عظیم مقرر ہے۔ عقائد و اعمال کا خزانہ ہے۔ ہر انصاف پسند نمازی کا فرض ہے وہ امام ہو یا مقتدی گرامس سورۃ مبارکہ کو ضرور پڑھے تاکہ نماز میں کوئی نقص باقی نہ رہے۔ ہر نماز میں سورۃ فاتحہ کی فرضیت کے دلائل بہت ہیں جو پیچھے کتاب الصلوٰۃ میں مفصل بیان ہو چکے ہیں وہاں ان کا مطالعہ ضروری ہے۔

بَابُ وَقَوْلُهُ: بَابُ: حَقِّ تَعَالَى كَالرَّشَادِ:

”اے نبی! ان کو وہ وقت بھی یاد دلاؤ جب ان کافروں نے کہا تھا کہ اے اللہ! اگر یہ (کلام) تیری طرف سے واقعی برحق ہے تو ہم پر آسمان سے پتھر برسا دے یا پھر (کوئی اور ہی) عذاب دردناک لے آ!“ ابن عیینہ نے کہا کہ اللہ تعالیٰ نے لفظ ”مَطَرٌ“ (بارش) کا استعمال قرآن میں عذاب ہی

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ﴾ قَالَ ابْنُ عُيَيْنَةَ: مَا سَمَى اللَّهُ مَطَرًا فِي الْقُرْآنِ إِلَّا عَذَابًا وَتُسَمِّيهِ الْعَرَبُ

الْغَيْثُ وَهُوَ قَوْلُهُ: ﴿يَنْزِلُ الْغَيْثُ مِنْ بَعْدِ مَا قَطَطُوا﴾۔ جیسا کہ اللہ تعالیٰ کے فرمان: ”وَيَنْزِلُ الْغَيْثُ مِنْ بَعْدِ مَا قَطَطُوا“ میں ہے۔

تشریح: قرآن مجید نے باران رحمت کے لیے لفظ غیث استعمال کیا ہے۔ مطر کا لفظ آسمان سے عذاب نازل کرنے کے موقع پر بولا گیا ہے۔ اس قسم کی آیات قرآن مجید میں موجود ہیں۔

۶۶۴۸۔ حَدَّثَنِي أَحْمَدُ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ هُوَ ابْنُ كُرْدَيْدٍ صَاحِبُ الزِّيَادِيِّ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ أَبُو جَهْلٍ: «اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنًا بِعَذَابٍ أَلِيمٍ» فَتَرَكْتُ: «وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ» الْآيَةَ.

(۳۶۳۸) مجھ سے احمد بن نصر نے بیان کیا، کہا ہم سے عبید اللہ بن معاذ نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے صاحب زیادی عبد الحمید نے جو کردید کے صاحبزادے تھے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ ابو جہل نے کہا تھا کہ ”اے اللہ! اگر یہ کلام تیری طرف سے واقعی حق ہے تو ہم پر آسمانوں سے پتھر برسا دے یا پھر کوئی اور ہی عذاب دردناک لے آ!“ تو اس پر آیت ”حالانکہ اللہ ایسا نہیں کرے گا کہ انہیں عذاب دے، اس حال میں کہ آپ ان میں موجود ہوں اور نہ اللہ ان پر عذاب لائے گا اس حال میں کہ وہ استغفار کر رہے ہوں۔ ان لوگوں کے لیے کیا وجہ ہے کہ اللہ ان پر عذاب (ہی سرے سے) نہ لائے درآں حالیکہ وہ مسجد حرام سے روکتے ہیں۔“ آخر آیت تک۔

[طرفہ فی: ۴۶۴۹] [مسلم: ۷۰۶۴]

تشریح: ابو جہل کی دعا قبول ہوئی اور بدر میں وہ زلت کی موت مرا۔ آیت اور حدیث میں یہی مذکور ہوا ہے اگر وہ لوگ توبہ و استغفار کرتے تو اللہ تعالیٰ بھی ضرور ان پر رحم کرتا مگر ان کی قسمت میں اسلام نہ تھا۔ ﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾ (۵۷/۲۱) اس سے استغفار کی بھی بڑی فضیلت ثابت ہوئی۔

باب: اللہ سبحانہ و تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ تَعَالَى:

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

”اور اللہ ایسا نہیں کرے گا کہ انہیں عذاب کرے اس حال میں کہ اے نبی! آپ ان میں موجود ہوں اور نہ اللہ ان پر عذاب لائے گا اس حالت میں کہ وہ استغفار کر رہے ہوں۔“

۶۶۴۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ أَبُو جَهْلٍ: «اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنًا بِعَذَابٍ أَلِيمٍ» فَتَرَكْتُ: «وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ» الْآيَةَ.

(۳۶۳۹) ہم سے محمد بن نصر نے بیان کیا، کہا ہم سے عبید اللہ بن معاذ نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے صاحب زیادی عبد الحمید نے اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ابو جہل نے کہا تھا کہ ”اے اللہ! اگر یہ کلام تیری طرف سے واقعی حق ہے تو ہم پر آسمان سے پتھر برسا دے یا پھر کوئی

اور ہی عذاب لے آئے۔“ اس پر یہ آیت نازل ہوئی ”حالانکہ اللہ ایسا نہیں کرے گا کہ انہیں عذاب دے اس حال میں کہ آپ ان میں موجود ہوں اور نہ اللہ ان پر عذاب لائے گا۔ اس حال میں وہ استغفار کر رہے ہوں۔ ان لوگوں کو اللہ کیوں نہ عذاب کرے جن کا حال یہ ہے کہ وہ مسجد حرام سے روکتے ہیں۔“ آخر آیت تک۔

عَنْكَ فَأَمْطِرْ عَلَيْنَا حِجَابَةً مِنَ السَّمَاءِ أَوْ
 إِنَّا بِعَذَابِ أَلِيمٍ ﴿فَنَزَلَتْ: ﴿وَمَا كَانَ اللَّهُ
 لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
 وَهُمْ يَسْتَغْفِرُونَ وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ
 وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ﴾ الْآيَةَ.

[راجع: ٤٦٤٨]

بَابُ قَوْلِهِ

باب: اللہ عزوجل کا فرمان:

”اور ان سے لڑو، یہاں تک کہ فتنہ باقی نہ رہ جائے اور سارے کا سارا دین اللہ ہی کا ہو جائے۔“

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الَّذِينَ كَفَرُوا لَكُم بَأْسًا﴾

تشریح: یعنی ”اور ان سے لڑو، یہاں تک کہ فتنہ باقی نہ رہ جائے۔“

(۴۶۵۰) ہم سے حسن بن عبدالعزیز نے بیان کیا، کہا ہم سے عبداللہ بن یحٰییٰ نے، کہا ہم سے حیوہ بن شرح نے، انہوں نے بکر بن عمرو سے، انہوں نے بکر سے، انہوں نے نافع سے، انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے کہہ کر ایک شخص (حبان یا علاء بن عرار نامی) نے پوچھا ابو عبد الرحمن! آپ نے قرآن کی یہ آیت نہیں سنی کہ ”جب مسلمانوں کی دو جماعتیں لڑنے لگیں۔“ الخ، اس آیت کے بموجب تم (علی اور معاویہ رضی اللہ عنہما دونوں سے) کیوں نہیں لڑتے جیسے اللہ نے فرمایا ﴿فَقَاتِلُوا آلَ بَنِي نَدِیٍّ﴾ انہوں نے کہا میرے بھتیجے! اگر میں اس آیت کی تاویل کر کے مسلمانوں سے نہ لڑوں تو یہ مجھ کو اچھا معلوم ہوتا ہے یہ نسبت اس کے کہ میں اس آیت ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ کی تاویل کروں، وہ شخص کہنے لگا اچھا اس آیت کو کیا کرو گے جس میں مذکور ہے کہ ”ان سے لڑو تا کہ قتلہ باقی نہ رہے اور سارا دین اللہ ہی کا ہو جائے۔“ عبداللہ بن عمر رضی اللہ عنہما نے کہا (واہ! واہ) یہ لڑائی تو ہم رسول اللہ ﷺ کے عہد میں کر چکے، اس وقت مسلمان بہت تھوڑے تھے اور مسلمان کو اسلام اختیار کرنے پر تکلیف دی جاتی تھی، قتل کرتے، قید کرتے، یہاں تک کہ اسلام پھیل گیا۔ مسلمان بہت ہو گئے اب فتنہ جو اس آیت میں مذکور ہے وہ کہاں رہا، جب اس شخص نے دیکھا کہ عبداللہ بن عمر رضی اللہ عنہما کسی طرح لڑائی بر اس کے موافق نہیں ہوتے تو کہنے لگا اچھا بتلاؤ علی اور

٤٦٥٠- حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى، قَالَ: أَخْبَرَنَا حَيَّوَةُ عَنْ بَكْرِ بْنِ عَمْرٍو عَنْ بَكَيْرٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا جَاءَهُ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَلَا تَسْمَعُ مَا ذَكَرَ اللَّهُ فِي كِتَابِهِ؟ ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾ [الحجرات: ٤٩] إِلَى آخِرِ الْآيَةِ فَمَا يَمْنَعُكَ أَنْ لَا تُقَاتِلَ كَمَا ذَكَرَهُ اللَّهُ فِي كِتَابِهِ؟ فَقَالَ: يَا ابْنَ أُخِي! أُغْتَرُ بِهَذِهِ الْآيَةِ وَلَا أُقَاتِلُ أَحَبَّ إِلَيَّ مِنْ أَنْ أُغْتَرُ بِهَذِهِ الْآيَةِ الَّتِي يَقُولُ اللَّهُ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ إِلَى آخِرِهَا قَالَ: فَإِنَّ اللَّهَ يَقُولُ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾ قَالَ ابْنُ عُمَرَ: قَدْ فَعَلْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذْ كَانَ الْإِسْلَامُ قَلِيلًا فَكَانَ الرَّجُلُ يَقْتُلُ فِي دِينِهِ إِمَّا يَقْتُلُوهُ وَإِمَّا يُؤْتِقُوهُ حَتَّى كَثُرَ الْإِسْلَامُ. فَلَمْ تَكُنْ فِتْنَةً فَلَمَّا رَأَى أَنَّهُ لَا يُوَافِقُهُ فِيمَا يُرِيدُ قَالَ:

عثمان رضی اللہ عنہما کے بارے میں تمہارا کیا اعتقاد ہے؟ انہوں نے کہا ہاں یہ کہو تو سنو، علی اور عثمان رضی اللہ عنہما کے بارے میں اپنا اعتقاد بیان کرتا ہوں۔ عثمان رضی اللہ عنہما کا جو تصور تم بیان کرتے ہو (کہ وہ جنگ احد میں بھاگ نکلے) تو اللہ نے ان کا یہ تصور معاف کر دیا مگر تم کو یہ معافی پسند نہیں (جب تو اب تک ان پر تصور لگاتے جاتے ہو) اور علی رضی اللہ عنہما تو (سبحان اللہ) رسول اللہ ﷺ کے چچا زاد بھائی اور آپ کے داماد تھے اور ہاتھ سے اشارہ کرتے تھے۔ [راجع: ۳۱۳۰]

کے بتلایا یہ ان کا گھر ہے جہاں تم دیکھ رہے ہو۔

تشریح: یعنی حضرت علی رضی اللہ عنہ کا تقرب اور علم مرتبہ تو ان کے گھر کو دیکھنے سے معلوم ہوتا ہے۔ نبی کریم ﷺ کے گھر سے ان کا گھر ملا ہوا ہے اور قربت قریب یہ کہ وہ نبی کریم ﷺ کے چچا زاد بھائی اور آپ کے داماد بھی تھے۔ ایسے صاحب فضیلت کی نسبت بد اعتقادی کرنا تکبر کی نشانی ہے۔ شاید یہ شخص خوارج میں سے ہوگا جو حضرت علی اور حضرت عثمان رضی اللہ عنہما دونوں کی تکفیر کرتے ہیں۔ (ویدی)

حضرت عبداللہ بن عمر رضی اللہ عنہما کا مطلب یہ تھا کہ موجودہ جنگ خاگی ہے۔ رسول کریم ﷺ کے زمانے میں کافروں سے ہماری جنگ دنیا کی حکومت یا سرداری کے لیے نہیں بلکہ خالص دین کے لیے تھی تاکہ کافروں کا غرور ٹوٹ جائے اور مسلمان ان کی ایذا سے محفوظ رہیں تو دنیا کی سلطنت و حکومت اور خلافت حاصل کرنے کے لیے لڑ رہے ہو اور دلیل اس آیت سے لیتے ہو جس کا مطلب دوسرا ہے۔ قرآن مجید کی آیات کو بے محل استعمال کرنے والوں نے اسی طرح امت میں فتنے اور فساد پیدا کئے اور ملت کے شیرازے کو منتشر کر دیا ہے۔ آج کل بھی بہت سے نام نہاد عالم بے محل آیات و احادیث کو استعمال کرنے والے بکثرت موجود ہیں جو ہر وقت مسلمانوں کو لڑاتے رہتے ہیں۔ ہداهم اللہ الی صراط مستقیم۔ حضرت عبداللہ بن عمر رضی اللہ عنہما کے اس طرز عمل میں بہت سے اسباق پوشیدہ ہیں، کاش! ہم غور کر سکیں۔

۶۵۱۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا يَتَّى: أَنَّ وَبَرََةَ حَدَّثَهُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: خَرَجَ عَلَيْنَا أُوَيْلَيْنَا ابْنُ عُمَرَ فَقَالَ رَجُلٌ: كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ؟ فَقَالَ: وَهَلْ تَذَرِي مَا الْفِتْنَةُ كَانَ مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمُلْكِ. [راجع: ۳۱۳۰]

(۳۶۵۱) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے بیان کیا، ان سے وبرہ نے بیان کیا، کہا کہ مجھ سے سعید بن جبیر نے بیان کیا، کہا کہ ابن عمر رضی اللہ عنہما ہمارے پاس تشریف لائے، تو ایک صاحب نے ان سے پوچھا کہ (مسلمانوں کے باہمی) فتنہ اور جنگ کے بارے میں آپ کی کیا رائے ہیں؟ ابن عمر رضی اللہ عنہما نے ان سے پوچھا تمہیں معلوم بھی ہے ”فتنہ“ کیا چیز ہے۔ محمد ﷺ مشرکین سے جنگ کرتے تھے اور ان میں ٹھہر جانا ہی فتنہ تھا۔ آنحضرت ﷺ کی جنگ تمہاری ملک و سلطنت کی خاطر جنگ کی طرح نہیں تھی۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ:

﴿يَا أَيُّهَا النَّبِيُّ خَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا﴾

”اے نبی! مومنوں کو قتال پر آمادہ کیجئے۔ اگر تم میں سے بیس آدمی بھی صبر کرنے والے ہوں گے تو وہ دوسو پر غالب آجائیں گے اور اگر تم میں سے

مَائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٤٦٥٢﴾
سو ہوں گے تو ایک ہزار کافروں پر غالب آ جائیں گے اس لیے کہ یہ ایسے
لوگ ہیں جو کچھ نہیں سمجھتے۔

٤٦٥٢۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
سُفْيَانُ، عَنْ عَمْرِو، عَنْ ابْنِ عَبَّاسٍ لَمَّا
نَزَلَتْ: ﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ
يَغْلِبُوا مِائَتَيْنِ﴾ فَكَتَبَ عَلَيْهِمْ أَنْ لَا يَفِرَّ
وَاحِدٌ مِنْ عَشْرَةٍ فَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ: أَنْ
لَا يَفِرَّ عَشْرُونَ مِنْ مِائَتَيْنِ ثُمَّ نَزَلَتْ: ﴿الْآنَ
خَفَّفَ اللَّهُ عَنْكُمْ﴾ الْآيَةَ فَكَتَبَ أَنْ لَا يَفِرَّ
مِائَةٌ مِنْ مِائَتَيْنِ وَزَادَ سُفْيَانُ مَرَّةً نَزَلَتْ:
﴿حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ
مِنْكُمْ عَشْرُونَ صَابِرُونَ﴾ قَالَ سُفْيَانُ:
وَقَالَ ابْنُ شُبْرَمَةَ: وَارَى الْأَمْرَ بِالْمَعْرُوفِ
وَالنَّهْيِ عَنِ الْمُنْكَرِ مِثْلَ هَذَا.

(۴۶۵۲) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان
ثوری نے بیان کیا، ان سے عمرو بن دینار نے اور ان سے ابن عباس رضی اللہ عنہما
نے بیان کیا کہ جب یہ آیت نازل ہوئی کہ ”اگر تم میں سے بیس آدمی بھی
صبر کرنے والے ہوں تو وہ دوسو پر غالب آ جائیں گے“ تو مسلمان کے لیے
فرض قرار دے دیا گیا کہ ایک مسلمان دس کافروں کے مقابلے سے نہ
بھاگے اور کئی مرتبہ سفیان ثوری نے یہ بھی کہا کہ بیس دوسو کے مقابلے سے نہ
بھاگیں۔ سفیان ثوری نے ایک مرتبہ اس زیادتی کے ساتھ روایت بیان کی
کہ آیت نازل ہوئی: ”اے نبی! مومنوں کو قتال پر آمادہ کرو۔ اگر تم میں
سے بیس آدمی صبر کرنے والے ہوں گے“ سفیان ثوری نے بیان کیا اور ان
سے عبد اللہ بن ابی شبرمہ (کوفہ کے قاضی) نے بیان کیا کہ میرا خیال ہے
امر بالمعروف اور نہی عن المنکر میں بھی یہی حکم ہے۔

[طرفہ فی: ٤٦٥٣]

تشریح: یعنی اگر جانفین کی جماعت برابر یا دگنی ہو جب بھی کلمہ حق کہنے میں درخیز نہ کرے ورنہ گناہگار ہوگا۔ اچھی بات کا حکم کرے۔ بری بات سے
مع کر دے۔ اگر جانفین دگنے سے بھی زیادہ ہوں اور جان جانے کا ڈر ہو اس وقت سکوت کرنا جائز ہے لیکن دل سے ان کو برا سمجھے ان کی جماعت سے
الگ رہے۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾
إِلَى قَوْلِهِ: ﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾.

”اب اللہ نے تم پر تخفیف کردی اور معلوم کر لیا کہ تم میں کمزوری آ گئی ہے“
اللہ تعالیٰ کے ارشاد ”وَاللَّهُ مَعَ الصَّابِرِينَ“ تک۔

٤٦٥٣۔ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ،
قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَارِثٍ، قَالَ: أَخْبَرَنِي
الزُّبَيْرُ بْنُ جَرِيْبٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ
قَالَ: لَمَّا نَزَلَتْ: ﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ

(۴۶۵۳) ہم سے یحییٰ بن عبد اللہ سلمی نے بیان کیا، انہوں نے کہا ہم کو
عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہم کو جریر بن حازم نے
خبر دی، انہوں نے کہا کہ مجھے زبیر بن خریث نے خبر دی، انہیں عکرمہ نے
اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب یہ آیت اتری ”اگر تم
میں سے بیس آدمی بھی صبر کرنے والے ہوں گے تو وہ دوسو پر غالب

آجائیں گے، تو مسلمانوں پر سخت گزرا کیونکہ اس آیت میں ان پر یہ فرض قرار دیا گیا تھا کہ ایک مسلمان دس کافروں سے نہ بھاگے۔ اس لیے اس کے بعد تخفیف کی گئی۔ اور اللہ تعالیٰ نے فرمایا: ”اب اللہ نے تم سے تخفیف کردی اور معلوم کر لیا کہ تم میں جوش کی کمی ہے۔ اب اگر تم میں سو صبر کرنے والے ہوں گے تو وہ دوسو پر غالب آجائیں گے۔“ ابن عباس رضی اللہ عنہما نے کہا کہ تعداد کی اس کمی سے اتنی ہی مسلمانوں کے صبر میں کمی ہوگئی۔

صَابِرُونَ يَغْلِبُوا مَاتَيْنِ ﴿ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فُرِضَ عَلَيْهِمْ أَنْ لَا يَفِرَّ وَاحِدٌ مِنْ عَشْرَةٍ فَجَاءَ التَّخْفِيفُ فَقَالَ: ﴿الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ﴾ قَالَ: فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ الْعِدَّةِ نَقَصَ مِنَ الصَّبْرِ بِقَدَرِ مَا خَفَّفَ عَنْهُمْ. [راجع: ۴۶۵۲] [ابو داود: ۲۶۴۶]

تشریح: ایمان اور عزم و حوصلہ کی بات ہے کہ جب مسلمانوں میں یہ چیزیں خوب ترقی پر تھیں، ان کا ایک ایک فرد، دس دس پر غالب آتا تھا۔ اور جب ان میں کمی ہوگئی تو مسلمانوں کی قوت میں بھی فرق آگیا۔

خاتمہ

اللہ تعالیٰ کا بہت بڑا فضل و کرم ہے کہ آج پارہ نمبر ۱۸ کی تسوید سے فراغت حاصل کر رہا ہوں۔ اس سال خصوصیت سے بہت سے افکار و ہوم کا شکار رہا۔ صحت نے بہت کافی حد تک مایوسی کے درجہ پر پہنچا دیا۔ مالی و جانی نقصانات نے کمرہت کو توڑ کر رکھ دیا، پھر بھی دل میں یہی لگن رہی کہ حالات کچھ بھی ہوں۔ بہر حال دہر صورت خدمت بخاری شریف کو انجام دینا ہے۔ کاتب بخاری مولانا محمد حسن لدائفی رحمہ اللہ کی وفات حسرت آیات سے بہت کم امید تھی کہ یہ نیک سلسلہ حسبِ مشاغل چل سکے گا۔ مگر اللہ پاک نے مخلصین کی دعاؤں کو قبول کیا اور مرحوم مولانا لدائفی کی جگہ میرے پرانے دوست بھائی مولانا عبدالخالق صاحبِ خلقِ مستوی کاتبِ دل و جان سے اس خدمت کے لیے تیار ہو گئے۔ الحمد للہ یہ پارہ حضرت مولانا موصوف، ہی کی قلم کا لکھا ہوا ہے۔ سیری دعا ہے کہ اللہ پاک مجھ کو اور میرے سارے کاتب حضرات کو تندرستی کے ساتھ یہ خدمت مکمل کرنے کی سعادت عطا کرے۔ یہ پارہ زیادہ تر کتاب التفسیر پر مشتمل ہے۔ امام الحدیث امام بخاری رحمہ اللہ نے اس میں مختلف الفاظ اور آیات کا انتخاب فرما کر ان کے معانی و مطالب اور شان نزول وغیرہ سلفی طرز پر بیان فرمائے۔ جن سے ہم جیسے قرآن مقدس کے طالب علموں کو بہت سی قیمتی معلومات حاصل ہو سکتی ہیں۔ خادم نے ترجمہ و تشریحات میں اختصار کو ملحوظِ نظر رکھا ہے۔ پھر بھی اس پارے کی ضخامت کافی ہوگئی ہے۔ اس ہوش ربا گرانی کے زمانے میں مسلسل اس خدمت کو انجام دینا کوئی آسان کام نہیں ہے۔ دماغی و ذہنی کد کا دوش مطالعہ کتب تراجم و شروح بھر کاتبوں اور مطالع کے چکر کاٹنے اور موجودہ گرانی کا مقابلہ کرنا یہ سارے حالات بہت ہی ہمت شکن ہیں۔ مگر مخلصین کی دعاؤں کا سہارا ہے کہ اللہ تعالیٰ نے اپنے کرم خاص سے یہاں تک پہنچا دیا۔ سہواً کچھ نہ کچھ اغلاط ضرور ملیں گی۔ اس لیے میں اپنے قدر دانوں سے معافی مانگنے کے ساتھ معزز علمائے کرام سے باادب درخواست کروں گا کہ اصلاح فرما کر مجھ کو تیز دل سے شکر ادا کرنے کا موقع دیں اور مجھ کا تاجز کو دعاؤں میں یاد رکھیں کہ میں بھایا خدمت باحسن طریق انجام دے سکوں جس کے لیے ابھی کافی وقت اور سرمایہ کی ضرورت ہے۔

یا اللہ! محض تیری رضا حاصل کرنے کے لیے تیرے حبیب رسول کریم ﷺ کے فرامینِ عالیہ کی یہ قلمی خدمت انجام دے رہا ہوں تو اس حقیر خدمت کو قبول فرما کر میرے لیے اور میرے جملہ ہمدردانِ کرام کے لیے ذریعہ سعادت دارین بنانا اور میرے بعد بھی اس تبلیغی سلسلہ کو جاری رکھو اگر اس صدقہ جاریہ کو دوام بخش دیجیے۔ آمین

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَصَلَّى اللَّهُ عَلٰی رَسُوْلِهِ الْكَرِيْمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ۔

سورہ برأت کی تفسیر

(۹) سُورَةُ بَرَاءَةِ

تشریح: یہ سورت مدنی ہے۔ اس میں ۱۲۹ آیات اور ۱۶ رکوع ہیں۔

اے اللہ! تیرے پاک نام کی برکت سے یہ پارہ ۱۹ شروع کر رہا ہوں۔ اس کو پورا کرنا تیرا کام ہے۔ بیشک تو بہت بخشش کرنے والا مہربان ہے۔

﴿وَلْيَجْزِ﴾ كُلُّ شَيْءٍ أَذْخَلْتَهُ فِي شَيْءٍ ﴿الشَّقَّةُ﴾ السَّفَرُ. الْخَبَالُ: الْفَسَادُ وَالْخَبَالُ: الْمَوْتُ ﴿وَلَا تَفْتِنِّي﴾ لَا تَوْبُخْنِي ﴿كُرْهًا﴾ وَ ﴿كُرْهًا﴾ وَاحِدٌ ﴿مُذْخَلًا﴾ يَدْخُلُونَ فِيهِ ﴿يَجْمَحُونَ﴾ يَسْرِعُونَ ﴿وَالْمُؤْتَفِكَاتُ﴾ اتَّفَكَتْ انْقَلَبَتْ بِهَا الْأَرْضُ ﴿أَهْوَى﴾ أَلْقَاهُ فِي هَوَاةٍ ﴿عَدْنٍ﴾ خُلِدَ عَدْنْتُ بِأَرْضٍ أَيْ أَقَمْتُ وَمِنْهُ مَعْدِنٌ وَيُقَالُ: فِي مَعْدِنٍ صِدْقٍ: فِي مَنَبِتٍ صِدْقٍ ﴿الْخَوَالِفُ﴾ الْخَالِفُ الَّذِي خَلَفَنِي فَقَعَدَ بَعْدِي وَمِنْهُ: يُخْلِفُهُ فِي الْغَابِرِينَ وَيَجُوزُ أَنْ يَكُونَ النِّسَاءُ مِنَ الْخَالِفَةِ وَإِنْ كَانَ جَمْعُ الذُّكُورِ فَإِنَّهُ لَمْ يُوْجَدْ عَلَى تَقْدِيرٍ جَمْعِهِ إِلَّا حَرْفَانِ فَارِسٌ وَفَوَارِسٌ وَهَالِكٌ وَهَوَالِكٌ ﴿الْخَيْرَاتُ﴾ وَاحِدُهَا خَيْرَةٌ وَهِيَ الْفَوَاضِلُ ﴿مُرْجُونَ﴾ مُؤَخَّرُونَ الشَّقَا شَفِيرٌ وَهُوَ حَدُّهُ وَالْجَرْفُ مَا تَجَرَّفَ مِنَ السُّيُولِ وَالْأَوْدِيَةِ ﴿هَارٍ﴾ هَائِرٌ يُقَالُ تَهَوَّرَ الْبَيْتُ إِذَا انْهَدَمَتْ وَأَنْهَارَتْ مِثْلُهُ ﴿لَأَوَّاهٌ﴾ شَفَقًا وَفَرَقًا وَقَالَ الشَّاعِرُ:

إِذَا قُمْتُ أَرْحَلَهَا بَلِيلٌ
تَأَوَّاهٌ آهَةً الرَّجُلُ الْحَزِينُ

”وَلْيَجْزِ“ ہر وہ چیز جو کسی دوسری چیز کے اندر داخل کی جائے (یہاں مراد بھیدی ہے) ”الشَّقَّةُ“ سفر یا دور دراز راستہ خبال کے معنی فساد اور خبال موت کو بھی کہتے ہیں۔ ”وَلَا تَفْتِنِّي“ یعنی مجھ کو مت جھڑک، مجھ پر خفا مت ہو۔ کُرْہَا اور کُرْہَا دونوں کا معنی ایک ہے یعنی زبردستی ناخوشی سے مُذْخَلًا گھس بیٹھنے کا مقام (مثلاً سرنگ وغیرہ) ”يَجْمَحُونَ“ دوڑتے جائیں۔ ”مُؤْتَفِكَاتُ“ یہ اِتَّفَكَتْ بِہِ الْأَرْضُ سے نکلا ہے یعنی اس کی زمین الٹ دی گئی۔ ”أَهْوَى“ یعنی اس کو ایک گڑھے میں دھکیل دیا ”جَنَّاتٍ عَدْنٍ“ کا معنی بیشکی کے ہیں عرب لوگ بولتے ہیں عَدْنْتُ بِأَرْضٍ یعنی میں اس سرزمین میں رہ گیا اس سے مَعْدِنٍ کا لفظ نکلا ہے (جس کا معنی سونے یا چاندی یا کسی اور دھات کی کان کے ہیں) مَعْدِنٍ صِدْقٍ یعنی اس سرزمین میں جہاں سچائی آگئی ہے۔ ”الْخَوَالِفُ“ خَالِفُ کی جمع ہے۔ خَالِفٌ وہ جو مجھ کو چھوڑ کر پیچھے بیٹھ رہا۔ اسی سے یہ حدیث وَأَخْلَفَهُ فِي عَقِبَةٍ فِي الْغَابِرِينَ یعنی جو لوگ میت کے بعد باقی رہ گئے تو ان میں اس کا قائم مقام بن (یعنی ان کا محافظ اور نگہبان ہو) اور ”خَوَالِفُ“ سے عورتیں مراد ہیں اس صورت میں یہ خالفتہ کی جمع ہوگی (جیسے فاعلہ کی جمع فَوَاعِلُ آتی ہے) اگر خالف مذکر کی جمع ہو تو یہ شاذ ہوگی ایسے مذکر کی زبان عرب میں دو ہی جمعیں آتی ہیں جیسے فَارِس اور فَوَارِس اور هَالِك اور هَوَالِك۔ ”الْخَيْرَاتُ“ خیرہ کی جمع ہے۔ یعنی نیکیاں بھلائیاں۔ ”مُرْجُونَ“ دھیل میں دیئے گئے (زیر دریافت ہے) الشَّقَا کہتے ہیں شَفِير کو یعنی کنارہ الحرف زمین جو ندی نالوں کے بہاؤ سے کھد جاتی ہے۔ ”هَارٍ“ گرنے والی اسی سے ہے۔ تہوورت البشر یعنی کنواں گر گیا۔ ”أَوَّاهُ“ یعنی رب کے خوف سے اور ڈر سے آہ وزاری کرنے والا جیسے شاعر (مشبہ عبدی) کہتا ہے: رات کو اٹھ کر جب میں اونٹنی کو کستا ہوں تو وہ غمزہ آدی کی مثل آہ بھرتی ہے۔

تشریح: سورۃ براءت بھی کا دوسرا نام سورۃ توبہ ہے اس میں یہ مختلف الفاظ مختلف مقامات پر وارد ہوئے ہیں۔ تفصیلی مطالب کے لئے ان کو ان ہی مقامات پر مطالعہ کرنا ضروری ہے۔ یہاں امام بخاری رحمہ اللہ نے لغوی اور اصطلاحی معانی پر اشارات فرمائے ہیں۔ الفاظ و اخلفہ فی عقبہ فی الغابین کے بارے میں امام مسلم رحمہ اللہ نے ام سلمہ رضی اللہ عنہا سے نکالا کہ جب ابوسلمہ رضی اللہ عنہما مر گئے تو نبی کریم ﷺ نے یہ دعا فرمائی: ”اللہم اغفر لابی سلمۃ وارفع درجۃ فی المہدیین واخلفہ فی عقبہ فی الغابین۔“ ہالک کی جمع ہوا لک یہ ابوعبیدہ کا قول ہے۔ لیکن ابن مالک نے کہا کہ ان کے سوا اور بھی شخصیں مذکور کی آتی ہیں۔ اسی وزن پر جیسے شامق سے شواہق اور ناکس سے نواکس اور داجن سے دواجن۔ اس شعر کو لا کر امام بخاری رحمہ اللہ نے یہ ثابت کیا ہے کہ اوہ بروزن فعال مبالغہ کا صیغہ ہے جو تادہ سے نکلا ہے۔ سورۃ براءت کے شروع میں بسملہ کیوں نہیں ہے اس کے جواب میں حافظ صاحب لکھتے ہیں کہ جب صحابہ رضی اللہ عنہم نے قرآن شریف کو جمع کیا تو سوال آیا کہ سورۃ انفال اور سورۃ توبہ الگ الگ ہیں یا ایک ہی ہیں اس کے جواب میں ہر دو سورتوں میں صرف ایک سطر کا فاصلہ چھوڑ دیا گیا۔ جس میں کچھ لکھا نہ تھا۔ یہاں بسم اللہ بھی نہیں لکھی گئی۔ یہ حضرت عبداللہ بن عباس رضی اللہ عنہما سے مروی ہے اور یہی قول مستند ہے۔ (فتح الباری) اس کے شروع میں رسول اللہ ﷺ سے بسم اللہ نہیں لکھی گئی اس لئے لکھی بھی نہیں گئی۔

بَابُ قَوْلِهِ: اللَّهُ تَعَالَى كَافِرٌ مَّا نَ:

”اِعْلَانِ بِيْزَارِیْ ہِے اللہ اور اس کے رسول کی طرف سے ان مشرکین سے جن سے تم نے عہد کر رکھا ہے (اور اب عہد کو انہوں نے توڑ دیا ہے)“ ابن عباس رضی اللہ عنہما نے کہا کہ اُذُنْ اس شخص کو کہتے ہیں جو ہر بات سن لے اس پر یقین کر لے ”تَطَهَّرْهُمْ“ اور ”تَزَكِّيْهِمْ بِهَا“ کے ایک معنی ہیں۔ قرآن مجید میں ایسے مترادف الفاظ بہت ہیں۔ ”الزکاة“ کے معنی فرمانبرداری اور اخلاص کے ہیں۔ ”لَا یُؤْتُوْنَ الزَّکَاةَ“ کے معنی یہ کہ کلمہ لا الہ الا اللہ کی گواہی نہیں دیتے۔ ”یُضَاهِئُوْنَ“ آئی۔ یَشْبَهُوْنَ۔ یعنی اگلے کافروں کی سی بات کرتے ہیں۔

تشریح: حضرت ابن عباس رضی اللہ عنہما سے آیت: ﴿وَوَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ (آ/م سجدہ: ۷۶، ۷۷) کی تفسیر میں مروی ہے کہ وہ مشرک کلمہ طیبہ لا الہ الا اللہ ہی پڑھنے سے انکار کرتے ہیں حالانکہ وہ یہ پڑھ لیتے تو عند اللہ شرک و کفر سے پاک ہو جاتے۔ جن لوگوں نے اس آیت سے زکوٰۃ مالی مراد لے کر مشرکین کو بھی احکام شرع کا مکلف قرار دیا ہے امام بخاری رحمہ اللہ کو ان کی تردید کرنا مقصود ہے۔ (فتح الباری)

۶۵۴۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا (۳۶۵۳) ہم سے شعبہ نے بیان کیا، ان سے ابو اسحاق نے کہ میں نے شعبۃ عن ابی اسحاق قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: اٰخِرُ آيَةِ نَزَلَتْ: ﴿يَسْتَفْتُونَكَ قُلِ اللّٰهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ اور سب سے آخر میں سورۃ براءت نازل ہوئی۔

سُورَةُ نَزَلَتْ بِرَاءَةٍ. [راجع: ۴۳۶۴]

تشریح: کفار کہنے صلح حدیبیہ میں جو عہد کئے تھے تھوڑے ہی دنوں بعد وہ عہد انہوں نے توڑ ڈالا اور مسلمانوں کے حلیف قبیلہ بنو خزاعہ کو انہوں نے بری طرح قتل کیا۔ ان کی فریاد پر رسول اللہ ﷺ کو بھی قدم اٹھانا پڑا اور اسی موقع پر سورۃ براءت کی یہ ابتدائی آیات نازل ہوئیں۔ آخری سورۃ کا

مطلب یہ کہ اکثر آیات اس کی آخر میں اتری ہیں۔ آخری آیت: ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ (البقرة: ۲۸۱) ہے جس کے چندوں بعد آپ کا انتقال ہو گیا۔ (ﷺ)

بَابُ قَوْلِهِ:

بَابُ: اللَّهُ عَزَّ وَجَلَّ كَافِرًا:

﴿فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ﴾ سَبِّحُوا سَبِّحُوا۔
یعنی چلو پھرو۔

تشریح: یہ بدعہد مشرکین مکہ کے لئے الٹی میٹم تھا جو حالات کے پیش نظر بہت ضروری تھا۔

۶۵۵۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ: وَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَذِّنِينَ بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمَنَى أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عَرَبِيًّا قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ أَرَدَفَ رَسُولُ اللَّهِ ﷺ بِعَلِيِّ بْنِ أَبِي طَالِبٍ وَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءَةٍ قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيُّ يَوْمَ النَّحْرِ فِي أَهْلِ مَنَى بِبَرَاءَةٍ وَأَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عَرَبِيًّا. قَالَ أَبُو عَبْدِ اللَّهِ: أَذَّنَهُمْ: أَعْلَمَهُمْ. [راجع: ۳۶۹]

(۲۶۵۵) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے (کہا) اور مجھے حمید بن عبد الرحمن بن عوف نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے کہا، ابوبکر صدیق رضی اللہ عنہ نے اس حج کے موقع پر (جس کا نبی اکرم ﷺ نے انہیں امیر بنایا تھا) مجھے بھی ان اعلان کرنے والوں میں رکھا تھا، جنہیں یوم نحر میں اس لئے بھیجا تھا کہ اعلان کروں کہ آئندہ سال سے کوئی مشرک حج کرنے نہ آئے اور کوئی شخص بیت اللہ کا طواف ننگے ہو کر نہ کرے۔ حمید بن عبد الرحمن نے کہا پھر اس کے بعد رسول اللہ ﷺ نے علی رضی اللہ عنہ کو پیچھے سے بھیجا اور انہیں سورۃ برأت کے احکام کے اعلان کا حکم دیا۔ ابو ہریرہ رضی اللہ عنہ نے کہا، چنانچہ ہمارے ساتھ علی رضی اللہ عنہ نے بھی یوم نحر ہی میں سورۃ برأت کا اعلان کیا اور اس کا آئندہ سال سے کوئی مشرک حج نہ کرے اور نہ کوئی ننگے ہو کر طواف کرے۔ ابو عبد اللہ (امام بخاری) نے کہا اذَّنَهُمْ بمعنی اَعْلَمَهُمْ یعنی اعلان کرنے سے مراد یہ ہے کہ ان کو بتادیا۔

تشریح: اس سرکاری اہم اعلان کے لئے پہلے حضرت ابوبکر رضی اللہ عنہ کو مامور کیا گیا ہے۔ بعد میں آپ کو بذریعہ ودی بلایا گیا کہ آئین عرب کے مطابق ایسے اہم اعلان کے لئے خود نبی کریم ﷺ کا ہونا ضروری ہے ورنہ آپ ﷺ کے اہل بیت سے کسی کو ہونا چاہیے اس لئے بعد میں حضرت علی رضی اللہ عنہ کو روانہ کیا گیا۔ حضرت صدیق اکبر رضی اللہ عنہ نے حضرت ابو ہریرہ رضی اللہ عنہ کو حضرت علی رضی اللہ عنہ کے ساتھ بطور منادی کے مقرر کر دیا تھا۔ (فتح الباری)

حضرت علی رضی اللہ عنہ نے جن امور کا اعلان کیا وہ یہ تھے:

”لا يدخل الجنة الا نفس مؤمنة ولا يطوف بالبيت عريان ولا يجتمع مسلم مع مشرك في الحج بعد عامهم هذا،

ومن كان له عهد فعهدہ الي مدته، ومن لم يكن له عهد فاربعة اشهر۔“ (فتح الباری جلد ۸ صفحہ ۴۰۶)

یعنی جنت میں صرف ایمان والے ہی داخل ہوں گے اور اب سے کوئی آدمی ننگا ہو کر بیت اللہ کا طواف نہ کر سکے گا ورنہ آئندہ سے حج کے لئے

کوئی مشرک مسلمانوں کے ساتھ جمع ہو سکے گا اور جس کے لئے اسلام کی طرف سے کوئی عہد ہے اور جس مدت کے لئے ہے وہ برقرار رہے گا اور جس کے لئے کوئی عہد نامہ نہیں ہے اس کی مدت صرف چار ماہ مقرر کی جا رہی ہے۔ اس عرصہ میں وہ مسلمانوں کے خلاف اپنی سازشوں کو ختم کر کے ذی بن جائیں ورنہ بعد میں ان کے خلاف اعلان جنگ ہوگا۔

حکومت اسلامی کے قیام کے بعد اصلاحات کے سلسلہ میں یہ کلیدی اعلانات تھے جو ہر خاص و عام تک پہنچائے گئے۔

باب: اللہ عز وجل کا ارشاد:

بَابُ قَوْلِهِ:

”اور اعلان (کیا جاتا ہے) اللہ اور اس کے رسول کی طرف سے لوگوں کے سامنے بڑے حج کے دن کہ اللہ اور اس کے رسول مشرکوں سے بیزار ہیں، پھر بھی اگر تم توبہ کر لو تو تمہارے حق میں بہتر ہے اور اگر تم منہ پھیرتے ہی رہے تو جان لو کہ تم اللہ کو عاجز کرنے والے نہیں ہو اور کافروں کو دردناک عذاب کی خوشخبری سنا دیجئے۔ اَذْنَهُمْ: اَعْلَمَهُمْ یعنی ان کو آگاہ کیا۔

﴿وَاَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُمْ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ اَذْنَهُمْ: اَعْلَمَهُمْ.

(۴۶۵۶) ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہا مجھ کو حمید بن عبد الرحمن نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے کہا، ابو بکر صدیق رضی اللہ عنہ نے حج کے موقع پر (جس کا رسول اللہ ﷺ نے انہیں امیر بنایا تھا) مجھ کو ان اعلان کرنے والوں میں رکھا تھا جنہیں آپ نے یوم نحر میں بھیجا تھا مثنیٰ میں یہ اعلان کرنے کے لئے کہ اس سال کے بعد کوئی مشرک حج کرنے نہ آئے اور نہ کوئی شخص بیت اللہ کا طواف ننگا ہو کر کرے۔ حمید نے کہا کہ پھر پیچھے سے نبی کریم ﷺ نے علی رضی اللہ عنہ کو بھیجا اور انہیں حکم دیا کہ سورہ برأت کا اعلان کر دیں۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ پھر علی رضی اللہ عنہ نے ہمارے ساتھ مثنیٰ کے میدان میں دسویں تاریخ میں سورہ برأت کا اعلان کیا اور یہ کہ کوئی مشرک آئندہ سال سے حج کرنے نہ آئے اور نہ کوئی بیت اللہ کا طواف ننگا ہو کر کرے۔

۶۵۶- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَاجَّةِ فِي الْمُؤَذِّنِينَ بَعَثَهُمْ يَوْمَ النَّحْرِ يُؤَذِّنُونَ بِمَنَى أَنْ لَا يَحْجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ غُرَبَاءُ قَالَ حُمَيْدٌ: ثُمَّ أَرَدَفَ النَّبِيُّ ﷺ بِعَلِيِّ بْنِ أَبِي طَالِبٍ فَأَمَرَهُ أَنْ يُؤَذِّنَ بِبَرَاءٍ وَ قَالَ أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مَنْى يَوْمَ النَّحْرِ بِبَرَاءٍ وَ وَأَنْ لَا يَحْجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ غُرَبَاءُ. [راجع: ۳۶۹]

تشریح: مشرکین عرب میں ایک تصویر یہ بھی تھا کہ ان کے کپڑے بہر حال گندے ہیں۔ لہذا وہ حج اور طواف کے لئے یا تو قریش مکہ کا لباس عاریتاً حاصل کریں اگر یہ نڈل سکے تو پھر طواف بالکل ننگے ہو کر کیا جائے۔ اسی رسم بد کے خلاف یہ اعلان کیا گیا۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”مگر ہاں وہ مشرکین اس سے الگ ہیں جن سے تم نے عہد لیا“ (اور وہ عہد پر قائم ہیں جن کو ذی کہا گیا ہے)۔

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾

۴۶۵۷۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ ابْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ شِهَابٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ أَبَا بَكْرٍ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ رَسُولُ اللَّهِ ﷺ عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَدُّ فِي النَّاسِ أَنْ لَا يَحْجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَ بِالْبَيْتِ عَرِيَانٌ فَكَانَ حُمَيْدٌ يَقُولُ: يَوْمَ النُّحْرِ يَوْمَ الْحَجِّ الْأَكْبَرِ مِنْ أَجْلِ حَدِيثِ أَبِي هُرَيْرَةَ. [راجع: ۳۶۹]

۴۶۵۷۔ ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے صالح بن ابیہم نے بیان کیا، ان سے ابن شہاب نے، ان سے ابن شہاب نے، انہیں حمید بن عبد الرحمن نے خبر دی اور انہیں ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ ابو بکر رضی اللہ عنہ نے اس حج کے موقع پر جس کا انہیں رسول اللہ ﷺ نے امیر بنایا تھا۔ حجۃ الوداع سے (ایک سال) پہلے ۹ھ میں انہیں بھی ان اعلان کرنے والوں میں رکھا تھا جنہیں لوگوں میں آپ نے یہ اعلان کرنے کے لیے بھیجا تھا کہ آئندہ سال سے کوئی مشرک حج کرنے نہ آئے اور نہ کوئی بیت اللہ کا طواف نہ کرے۔ حمید نے کہا کہ ابو ہریرہ رضی اللہ عنہ کی اس حدیث سے معلوم ہوتا ہے کہ یوم نحر بڑے حج کا دن ہے۔

تشریح: لوگوں میں مشہور ہے کہ جمعہ کے دن حج ہو تو وہ حج اکبر ہے یہ صحیح نہیں ہے۔ اس حدیث کی رو سے یوم النحر ہی کا دن حج اکبر کا دن ہے۔ یوم الترویہ میں حضرت صدیق اکبر رضی اللہ عنہ نے خطبہ دیا اور حضرت علی رضی اللہ عنہ نے سورہ براءت کو پڑھ کر سنایا تھا۔ یہ اعلان ۹ھ میں کیا گیا تھا۔ (فتح)

باب: اللہ عز وجل کا فرمان:

”کفر کے سرداروں سے جہاد کرو (عہد توڑ دینے کی صورت میں) اب ان کی قسمیں باطل ہو چکی ہیں۔“

﴿فَقَاتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ﴾

۴۶۵۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا زَيْدُ ابْنِ وَهْبٍ قَالَ: كُنَّا عِنْدَ حَذِيفَةَ فَقَالَ: مَا بَقِيَ مِنْ أَصْحَابِ هَذِهِ الْآيَةِ إِلَّا ثَلَاثَةٌ وَلَا مِنَ الْمُنَافِقِينَ إِلَّا أَرْبَعَةٌ فَقَالَ أَعْرَابِيٌّ: إِنَّكُمْ أَصْحَابُ مُحَمَّدٍ ﷺ تُخْبِرُونَنَا لَا نَذَرِي فَمَا بَالُ هَؤُلَاءِ الَّذِينَ يَفْرُونَ بَيُّوتَنَا وَيَسْرِقُونَ أَعْلَاقَنَا قَالَ: أُولَئِكَ الْفَسَاقُ أَجَلُ لَمْ يَبْقَ مِنْهُمْ إِلَّا أَرْبَعَةٌ أَحَدُهُمْ شَيْخٌ كَبِيرٌ لَوْ شَرِبَ الْمَاءَ الْبَارِدَ لَمَّا وَجَدَ بَرْدَهُ.

۴۶۵۸۔ ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا، کہا ہم سے زید بن وہب نے بیان کیا کہ ہم حذیفہ بن یمان کی خدمت میں حاضر تھے۔ انہوں نے کہا یہ آیت جن لوگوں کے بارے میں اتری ان میں سے اب صرف تین شخص باقی ہیں، اسی طرح منافقوں میں سے بھی اب چار شخص باقی ہیں۔ اتنے میں ایک دیہاتی کہنے لگا آپ تو محمد کریم ﷺ کے صحابی ہیں، ہمیں ان لوگوں کے متعلق بتائیے کہ ان کا کیا حشر ہوگا جو ہمارے گھروں میں چھید کر کے اچھی چیز چرا کر لے جاتے ہیں؟ انہوں نے کہا کہ یہ لوگ فاسق بدکار ہیں۔ ہاں ان منافقوں میں چار کے سوا اور کوئی باقی نہیں رہا ہے اور ایک تو اتنا بوڑھا ہو چکا ہے کہ اگر ٹھنڈا پانی پیتا ہے تو اس کی ٹھنڈکا بھی اسے پتہ نہیں چلتا۔

تشریح: آیت میں ائمة الکفر سے ابوسفیان اور ابو جہل اور عتبہ اور سہیل بن عمرو وغیرہ مراد ہیں۔ حذیفہ رضی اللہ عنہ کا مطلب یہ ہے کہ یہ سب لوگ مارے گئے یا مر گئے صرف تین اشخاص ان میں سے زعمہ ہیں۔ یعنی ابوسفیان اور سہیل اور ایک اور کوئی شخص۔ گو اس وقت ابوسفیان اور سہیل مسلمان ہو گئے تھے۔ مگر آیت کے اترتے وقت یہ لوگ ائمة الکفر تھے جس سے افواج کفار کے سرکردہ مراد ہیں۔ حذیفہ رضی اللہ عنہ نبی کریم ﷺ کے محرم راز تھے۔ ان کو معلوم ہوگا۔ حافظ صاحب فرماتے ہیں کہ مذکورہ چار منافقین کے نام مجھ کو معلوم نہیں ہوئے۔ (فتح الباری)

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”(اے نبی!) اور جو لوگ کہ سونا اور چاندی زمین میں گاڑ کر رکھتے ہیں اور اس کو اللہ کے راستے میں خرچ نہیں کرتے! آپ انہیں ایک دردناک عذاب کی خبر سنا دیں۔“

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

(۴۶۵۹) ہم سے حکم بن نافع نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی، ان سے ابو الزناد نے بیان کیا، ان سے عبد الرحمن اعرجی نے بیان کیا اور انہوں نے کہا کہ مجھ سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا اور انہوں نے رسول اللہ ﷺ سے سنا، آپ فرما رہے تھے: ”تمہارا خزانہ جس میں سے زکوٰۃ نہ دی گئی ہو قیامت کے دن مجھے ناگ کی شکل اختیار کرے گا۔“

۴۶۵۹۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَكُونُ كَنْزٌ أَخَذَكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعًا)).

[راجع: ۱۴۰۳]

(۴۶۶۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے حصین نے، ان سے زید بن وہب نے بیان کیا کہ میں مقام ربذہ میں ابوذر غفاری رضی اللہ عنہ کی خدمت میں حاضر ہوا اور عرض کیا کہ اس جنگل میں آپ نے کیوں قیام کو پسند کیا؟ فرمایا کہ ہم شام میں تھے (مجھ میں اور وہاں کے حاکم معاویہ رضی اللہ عنہ میں اختلاف ہو گیا) میں نے یہ آیت پڑھی: ”اور جو لوگ سونا اور چاندی جمع کر کے رکھتے ہیں اور اس کو خرچ نہیں کرتے اللہ کی راہ میں، آپ انہیں ایک دردناک عذاب کی خبر سنا دیں“ تو معاویہ رضی اللہ عنہ کہنے لگے کہ یہ آیت ہم مسلمانوں کے بارے میں نہیں ہے (جب وہ زکوٰۃ دیتے رہیں) بلکہ اہل کتاب کے بارے میں ہے، فرمایا کہ میں نے اس پر کہا کہ یہ ہمارے بارے میں بھی اور اہل کتاب کے بارے میں بھی ہے۔

۴۶۶۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنٍ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: مَرَرْتُ عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَقُلْتُ: مَا أَنْزَلَكَ بِهَذِهِ الْأَرْضِ قَالَ: كُنَّا بِالشَّامِ فَقَرَأْتُ: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ قَالَ مُعَاوِيَةُ: مَا هَذِهِ فِينَا مَا هَذِهِ إِلَّا فِي أَهْلِ الْكِتَابِ قَالَ: قُلْتُ: إِنَّهَا لَفِينَا وَفِيهِمْ. [راجع: ۱۴۰۶]

تشریح: بس اس مسئلہ پر مجھ سے امیر معاویہ رضی اللہ عنہ کی تکرار ہو گئی۔ معاویہ رضی اللہ عنہ نے میری شکایت حضرت عثمان رضی اللہ عنہ کو لکھی۔ انہوں نے مجھ کو شام سے یہاں بلا لیا۔ میں مدینہ آ گیا وہاں بھی بہت لوگ میرے پاس اکٹھے ہو گئے۔ میں نے حضرت عثمان رضی اللہ عنہ سے اس کا ذکر کیا انہوں نے کہا کہ تم چاہو تو

ہیں الگ جا کر ہوا اس وجہ سے میں یہاں جنگل میں آ کر رہ گیا ہوں۔ حضرت ابوذر غفاری رضی اللہ عنہ بہت بڑے زاہد تارک الدنیا بزرگ تھے۔ اس لئے ان کی دوسرے لوگوں سے کم نئی تھی۔ آخر وہ خلوت پسند ہو گئے اور اسی خلوت میں ان کی وفات ہو گئی۔

بَابُ قَوْلِهِ عَزَّ وَجَلَّ:

باب: اللہ عزوجل کا فرمان:

”اس دن کو یاد کرو جس دن (سونے چاندی) کو دوزخ کی آگ میں تپایا جائے گا۔ پھر اس سے (جنہوں نے اس خزانے کی زکوٰۃ نہیں ادا کی) ان کی پیشانیوں کو اور ان کے پہلوؤں کو اور ان کی پشتوں کو داغا جائے گا (اور ان سے کہا جائے گا) یہی ہے وہ مال جسے تم نے اپنے واسطے جمع کر رکھا تھا سو اب اپنے جمع کرنے کا جزہ چکھو۔“

﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتْكُوىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كُنْتُمْ لِأَنفُسِكُمْ تَقْدِفُونَ﴾

(۳۶۶۱) احمد بن حشیب بن سعید نے کہا کہ ہم سے میرے والد (حشیب بن سعید) نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے اور ان سے خالد بن اسلم نے کہ ہم عبد اللہ بن عمر رضی اللہ عنہما کے ساتھ نکلے تو انہوں نے کہا کہ یہ (مذکورہ بالا آیت) زکوٰۃ کے حکم سے پہلے نازل ہوئی تھی۔ پھر جب زکوٰۃ کا حکم ہو گیا تو اللہ تعالیٰ نے زکوٰۃ سے مالوں کو پاک کر دیا۔

۴۶۶۱۔ وَقَالَ أَحْمَدُ بْنُ حَشِيبٍ بْنُ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ عَنْ خَالِدِ بْنِ أَسْلَمَ قَالَ: خَرَجْنَا مَعَ عَبْدِ اللَّهِ ابْنِ عُمَرَ فَقَالَ: هَٰذَا قَبْلُ أَنْ تَنْزَلَ الزَّكَاةُ فَلَمَّا أَنْزَلَتْ جَعَلَهَا اللَّهُ طَهْرًا لِلْأَمْوَالِ.

[راجع: ۱۴۰۴]

تشریح: دوسرا یہ وارد دولت کے بیماریاں جو دن رات تجویزوں کو بھرنے میں رہتے ہیں اور وہ فی سبیل اللہ کام بھی نہیں جانتے قیامت کے دن ان کی دولت کا نتیجہ یہ ہوگا جو آیت اور حدیث میں ذکر ہو رہا ہے۔

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

”بے شک مہینوں کا شمار اللہ کے نزدیک کتاب الہی میں بارہ ہی مہینے ہیں۔ جس روز سے کہ اس نے آسمان اور زمین کو پیدا کیا اور ان میں سے چار مہینے حرمت والے ہیں یہی سیدھا دین ہے۔“ ”قیم“ بمعنی الْقَائِمُ جس کے معنی درست اور سیدھے کے ہیں۔

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّذِينَ الْقِيَمُ﴾ هُوَ الْقَائِمُ.

تشریح: حافظ صاحب فرماتے ہیں: ”ای ان الله سبحانه وتعالى لما ابتداء خلق السموات والارض جعل السنة اثنا عشر شهرا۔“ (فتح جلد ۸ صفحہ ۴۱۳) یعنی اللہ نے جب زمین و آسمان کو پیدا کیا اسی وقت بارہ مہینے کا سال مقرر فرمایا۔ پس کفار عرب کا ۱۳-۱۴ ماہ تک کا اپنی منشا کے مطابق سال بنالیا غلط قرار دیا گیا۔ سنہ عربی ہلالی صرف بارہ مہینوں پر مشتمل ہوتا ہے۔ حافظ صاحب فرماتے ہیں کہ جس وقت نبی کریم صلی اللہ علیہ وسلم نے یہ خطبہ دیا سورج برج حمل میں تھا جبکہ رات اور دن دونوں برابر ہو جاتے ہیں۔ (فتح)

۴۶۶۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَدَدٍ، (۳۶۶۲) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد بن

زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے، ان سے عبدالرحمن بن ابی بکرہ نے (ان سے ان کے والد ابوبکرہ نفع بن حارث رضی اللہ عنہ نے) کہ رسول اللہ ﷺ نے (حجۃ الوداع کے خطبے میں) فرمایا: ”دیکھو زمانہ پھر اپنی پہلی اسی ہیئت پر آ گیا ہے جس پر اللہ تعالیٰ نے آسمان و زمین کو پیدا کیا تھا۔ سال بارہ مہینے کا ہوتا ہے، ان میں سے چار حرمت والے مہینے ہیں۔ تین تو لگاتار یعنی ذی قعدہ، ذوالحجہ اور محرم اور چوتھا رجب مضر جو جمادی الاخریٰ اور شعبان کے درمیان میں پڑتا ہے۔“

قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ ابْنِ أَبِي بَكْرَةَ [عَنْ أَبِي بَكْرَةَ] عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثُ مُتَوَالِيَاتٍ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحْرَمِ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشُعْبَانَ)).

[راجع: ۶۷]

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

”جب کہ دو میں سے ایک وہ تھے دونوں غار میں (موجود) تھے۔ جب وہ (رسول ﷺ) اپنے ساتھی سے کہہ رہا تھا کہ فکر نہ کر اللہ ہمارے ساتھ ہے۔“
”مَعَنَا“ یعنی ہمارا محافظ اور مددگار ہے۔ سَكِينَةً فَعِيْلَةً کے وزن پر سکون سے نکلا ہے۔

﴿ثَانِيَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [۴۰]
نَاصِرُنَا. السَّكِينَةُ فَعِيْلَةً مِنَ السُّكُونِ.

تشریح: امام بخاری رحمہ اللہ اور جملہ اہل حدیث نے اللہ پاک کی معیت سے یہی مراد لی ہے کہ اس کا علم سب کے ساتھ ہے اور اس کی مدد و معاونوں کے ساتھ ہے۔ (بہتر یہ تھا کہ اللہ تعالیٰ کی کسی بھی صفت کی کسی طرح کی بھی تاویل نہ کی جائے۔ اس کو اس کی حالت پر چھوڑ دیا جائے۔ معیت بھی اللہ کی صفت ہے جیسی اس کی شان کے لائق ہے ویسی ہم بھی مانیں گے)۔ (حمود الحسن اسد)

(۴۶۶۳) ہم سے عبداللہ بن محمد جعفی نے بیان کیا، کہا ہم سے حبان بن ہلال باہلی نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، کہا ہم سے ثابت نے بیان کیا، کہا ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا، کہا کہ مجھ سے ابوبکر صدیق رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ میں غار ثور میں نبی کریم ﷺ کے ساتھ تھا۔ میں نے کافروں کے پاؤں دیکھے (جو ہمارے سر پر کھڑے ہوئے تھے) صدیق رضی اللہ عنہ گھبرائے اور بولے کہ یا رسول اللہ! اگر ان میں سے کسی نے ذرا بھی قدم اٹھائے تو وہ ہم کو دیکھ لے گا۔ آپ نے فرمایا: ”تو کیا سمجھتا ہے ان دو آدمیوں کو (کوئی نقصان پہنچا سکے گا) جن کے ساتھ تیرا اللہ تعالیٰ ہو۔“

۴۶۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا حَبَانٌ، قَالَ: حَدَّثَنَا هَمَامٌ، قَالَ: حَدَّثَنَا ثَابِتٌ، قَالَ: حَدَّثَنَا أَنَسٌ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ فَرَأَيْتُ أَثَارَ الْمُشْرِكِينَ قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَنَّ أَحَدَهُمْ رَفَعَ قَدَمَهُ رَأَانَا قَالَ: ((مَا ظَنُّكَ يَا نَبِيَّ اللَّهِ تَالِلهُمَا)). [راجع: ۳۶۵۳]

(۴۶۶۳) ہم سے عبداللہ بن محمد جعفی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابن جریج نے، ان سے ابن ابی ملیک نے اور

۴۶۶۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي

ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب میرا عبداللہ بن زبیر رضی اللہ عنہ سے اختلاف ہو گیا تھا تو میں نے کہا کہ ان کے والد زبیر بن عوام رضی اللہ عنہ تھے، ان کی والدہ اسماء بنت ابوبکر رضی اللہ عنہا تھیں، ان کی خالہ عائشہ رضی اللہ عنہا تھیں۔ ان کے نانا ابوبکر رضی اللہ عنہ تھے ان کی دادی (حضور اکرم ﷺ کی پھوپھی) صفیہ رضی اللہ عنہا تھیں (عبداللہ بن محمد نے بیان کیا کہ) میں نے سفیان (ابن عیینہ) سے پوچھا کہ اس روایت کی سند کیا ہے؟ تو انہوں نے کہنا شروع کیا حدیثا (ہم سے حدیث بیان کی) لیکن ابھی اتنا ہی کہنے پائے تھے کہ انہیں ایک دوسرے شخص نے دوسری باتوں میں لگا دیا اور (راوی کا نام) ابن جریج وہ نہ بیان کر سکے۔

مَلِكَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: حِينَ وَقَعَ بَيْنَهُ وَبَيْنَ ابْنِ الزُّبَيْرِ قُلْتُ: أَبُوهُ الزُّبَيْرُ وَأُمُّهُ أَسْمَاءُ وَخَالَاتُهُ عَائِشَةُ وَجَدُّهُ أَبُو بَكْرٍ وَجَدَّتُهُ صَفِيَّةُ فَقُلْتُ لِسُفْيَانَ: إِسْنَادُهُ فَقَالَ: حَدَّثَنَا فَشَعَلَهُ إِنْسَانٌ وَلَمْ يَقُلْ ابْنُ جُرَيْجٍ. [طرفہ فی: ۶۶۵، ۶۶۶]

تشریح: اس صورت میں یہ احتمال رہ گیا تھا کہ شاید سفیان نے یہ حدیث خود ابن جریج سے بلا واسطہ نہ سنی ہو۔ اس لئے امام بخاری رحمہ اللہ نے اس حدیث کو دوسرے طریق سے بھی ابن جریج سے نکالا۔

(۴۶۶۵) مجھ سے عبداللہ بن محمد جعفی نے بیان کیا، کہا کہ مجھ سے یحییٰ بن معین نے بیان کیا، کہا ہم سے حجاج بن محمد نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے ابن ابی ملیکہ نے بیان کیا کہ ابن عباس اور ابن زبیر رضی اللہ عنہما کے درمیان بیعت کا جھگڑا پیدا ہو گیا تھا، میں صبح کو ابن عباس رضی اللہ عنہما کی خدمت میں حاضر ہوا اور عرض کیا آپ عبداللہ بن زبیر رضی اللہ عنہما سے جنگ کرنا چاہتے ہیں، اس کے باوجود کہ اللہ کے حرم کی بے حرمتی ہوگی؟ ابن عباس رضی اللہ عنہما نے فرمایا: معاذ اللہ! یہ تو اللہ تعالیٰ نے ابن زبیر رضی اللہ عنہ اور بنو امیہ ہی کے مقدر میں لکھ دیا ہے کہ وہ حرم کی بے حرمتی کریں۔ اللہ کی قسم! میں کسی صورت بھی اس بے حرمتی کے لیے تیار نہیں ہوں۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ لوگوں نے مجھ سے کہا تھا کہ ابن زبیر سے بیعت کر لو۔ میں نے ان سے کہا کہ مجھے ان کی خلافت کو تسلیم کرنے میں کیا تامل ہو سکتا ہے، ان کے والد نبی ﷺ کے حواری تھے، آپ کی مراد زبیر بن عوام رضی اللہ عنہ سے تھی، ان کے نانا صاحب غار تھے، اشارہ ابوبکر صدیق رضی اللہ عنہ کی طرف تھا۔ ان کی والدہ ذات النطاق (کربند والی) یعنی اسماء رضی اللہ عنہا۔ ان کی خالہ ام المؤمنین تھیں، مراد عائشہ رضی اللہ عنہا سے

۴۶۶۵۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ أَبِي مَلِكَةَ: وَكَانَ بَيْنَهُمَا شَيْءٌ فَغَدَوْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ: أَتُرِيدُ أَنْ تَقَاتِلَ ابْنَ الزُّبَيْرِ فَتُجِلَّ حَرَمَ اللَّهِ؟ فَقَالَ: مَعَاذَ اللَّهِ إِنَّ اللَّهَ كَتَبَ ابْنَ الزُّبَيْرِ وَبَنِي أُمَيَّةٍ مُجَلِّينَ وَإِنِّي وَاللَّهِ لَا أُجِلُّهُ أَبَدًا قَالَ: قَالَ النَّاسُ: بَايَعَ ابْنُ الزُّبَيْرِ فَقُلْتُ: وَأَيْنَ بِهَذَا الْأَمْرِ عَنْهُ؟ أَمَا أَبُوهُ فَحَوَارِيُّ النَّبِيِّ ﷺ يُرِيدُ الزُّبَيْرَ وَأَمَّا جَدُّهُ فَصَاحِبُ الْغَارِ يُرِيدُ أَبَا بَكْرٍ وَأُمُّهُ فَذَاتُ النَّطَاقِ يُرِيدُ أَسْمَاءَ وَأَمَّا خَالَاتُهُ فَأُمُّ الْمُؤْمِنِينَ يُرِيدُ عَائِشَةَ وَأَمَّا عَمَّتُهُ فَزَوْجُ النَّبِيِّ ﷺ يُرِيدُ خَدِيجَةَ وَأَمَّا عَمَّةُ النَّبِيِّ ﷺ فَجَدَّتُهُ يُرِيدُ صَفِيَّةً ثُمَّ عَفِيفٌ

فِي الْإِسْلَامِ قَارِءٌ لِّلْقُرْآنِ وَاللَّهِ إِنِّ
وَصَلَوْنِي وَصَلَوْنِي مِنْ قَرِيبٍ وَإِنِّ رُبُونِي
رَبِّي أَكْفَاءٌ كِرَامٌ فَاتَرِ التَّوْنَاتِ وَالْأَسَامَاتِ
وَالْحَمِيدَاتِ يُرِيدُ أَبْطَانًا مِنْ بَنِي أَسَدِ بَنِي
تَوَيْتٍ وَبَنِي أَسَامَةَ وَبَنِي أَسَدٍ إِنِّ ابْنُ أَبِي
الْعَاصِ بَرَزَ يَمْشِي الْقَدَمِيَّةَ يَغْنِي عَبْدُ
الْمَلِكِ بَنَ مَرَوَانَ وَإِنَّهُ لَوَى ذَنْبَهُ يَغْنِي ابْنُ
الزُّبَيْرِ. [راجع: ٤٦٦٤]

تھی۔ ان کی پھوپھی نبی کریم ﷺ کی زوجہ مطہرہ تھیں، مراد خدیجہ رضی اللہ عنہا
سے تھی۔ (ابن عباس رضی اللہ عنہما کی مراد ان باتوں سے یہ تھی کہ وہ بہت سی
خوبیوں کے مالک ہیں) اور نبی اکرم ﷺ کی پھوپھی ان کی دادی ہیں،
اشارہ صفیہ رضی اللہ عنہا کی طرف تھا۔ اس کے علاوہ وہ خود اسلام میں ہمیشہ صاف
کردار اور پاک دامن رہے اور قرآن کے عالم ہیں اور اللہ کی قسم! اگر وہ مجھ
سے اچھا برتاؤ کریں تو ان کو کرنا چاہئے وہ میرے بہت قریبی رشتہ دار ہیں
اور اگر وہ مجھ پر حکومت کریں تو خیر حکومت کریں وہ ہمارے برابر کے عزت
والے ہیں۔ لیکن عبداللہ بن زبیر رضی اللہ عنہ نے تویت، اسامہ اور حمید کے لوگوں
کو ہم پر ترجیح دی ہے۔ ان کی مراد مختلف قبائل یعنی بنو اسد، بنو تویت، بنو
اسامہ اور بنو اسد سے تھی۔ ادھر ابن ابی العاص بڑی عمدگی سے چل رہا ہے
یعنی عبدالملک بن مردان مسلسل پیش قدمی کر رہا ہے اور عبداللہ بن
زبیر رضی اللہ عنہ نے تو اس کے سامنے دم دبا لی ہے۔

تشریح: عبدالملک نے خلیفہ ہوتے ہی عرض کا ملک ابن زبیر رضی اللہ عنہ سے چھین لیا ان کے بھائی مصعب کو مار ڈالا پھر مکہ بھی فتح کر لیا۔ عبداللہ بن
زبیر رضی اللہ عنہ شہید ہو گئے جیسے ابن عباس رضی اللہ عنہما نے کہا تھا ویسا ہی ہوا۔ قبیلہ تویت کی نسبت تویت بن اسد کی طرف ہے اور اسامات کی نسبت بنی اسامہ بن
اسد بن عبد العزیٰ کی طرف ہے اور حمید بن زبیر بن حارث کی طرف ہے۔ یہ سارے خاندان ابن زبیر رضی اللہ عنہ کے دادا خویلد بن اسد
پر جمع ہو جاتے ہیں۔ (فتح الباری)

٤٦٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مَيْمُونٍ،
قَالَ: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنْ عَمْرِو بْنِ
سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ قَالَ:
دَخَلْنَا عَلَى ابْنِ عَبَّاسٍ فَقَالَ: أَلَا تَعْجَبُونَ
لِابْنِ الزُّبَيْرِ قَامَ فِي أَمْرِهِ هَذَا فَقُلْتُ:
لَأَحْسِبَنَّ نَفْسِي لَهُ مَا حَاسِبْتَهَا لِأَبِي بَكْرٍ
وَلَا لِعُمَرَ وَلَهُمَا كَانَا أَوْلَى بِكُلِّ خَيْرٍ مِنْهُ
وَقُلْتُ: ابْنُ عَمَّةِ النَّبِيِّ ﷺ وَابْنُ الزُّبَيْرِ وَابْنُ
أَبِي بَكْرٍ وَابْنُ أُخِي خَدِيجَةَ وَابْنُ أُخْتِ
عَائِشَةَ فَإِذَا هُوَ يَتَعَلَّى عَنِّي وَلَا يُرِيدُ ذَلِكَ

(٣٦٦٦) ہم سے محمد بن عبید بن میمون نے بیان کیا، کہا ہم سے عیسیٰ بن
یونس نے ان سے عمر بن سعید نے، انہیں ابن ابی ملیکہ نے خبر دی کہ ہم
ابن عباس رضی اللہ عنہما کی خدمت میں حاضر ہوئے تو انہوں نے کہا کہ ابن زبیر پر
تمہیں حیرت نہیں ہوتی۔ وہ اب خلافت کے لئے کھڑے ہو گئے ہیں تو میں
نے ارادہ کر لیا کہ ان کے لئے محنت مشقت کروں گا کہ ایسی محنت اور
مشقت میں نے ابوبکر اور عمر رضی اللہ عنہما کے لئے بھی نہیں کی۔ حالانکہ وہ دونوں
ان سے ہر حیثیت سے بہتر تھے۔ میں نے لوگوں سے کہا کہ وہ رسول
اللہ ﷺ کی پھوپھی کی اولاد میں سے ہیں۔ زبیر کے بیٹے ابوبکر کے
نواسے، خدیجہ کے بھائی کے بیٹے، عائشہ رضی اللہ عنہا کی بہن کے بیٹے۔ لیکن
عبداللہ بن زبیر نے کیا کیا وہ مجھ سے غرور کرنے لگے۔ انہوں نے نہیں چاہا

قُلْتُ: مَا كُنْتُ أَظُنُّ أَنِّي أَعْرِضُ هَذَا مِنْ نَفْسِي فَيَدَعُهُ وَمَا أَرَاهُ يُرِيدُ خَيْرًا وَإِنْ كَانَ لَا بُدَّ لَأَنْ يَرِيَنِي بَنُو عَمِّي أَحَبُّ إِلَيَّ مِنْ أَنْ يَرِيَنِي غَيْرُهُمْ. [راجع: ۳۶۶۴]

کہ میں ان کے خاص مصاحبوں میں رہوں (اپنے دل میں کہا) مجھ کو ہرگز یہ لگان نہ تھا کہ میں تو ان سے ایسی عاجزی کروں گا اور وہ اس پر بھی مجھ سے راضی نہ ہوں گے۔ خراب مجھے امید نہیں کہ وہ میرے ساتھ بھلائی کریں گے جو ہونا تھا وہ ہوا اب بنی امیہ جو میرے چچا زاد بھائی ہیں اگر مجھ پر حکومت کریں تو یہ مجھ کو اوروں کے حکومت کرنے سے زیادہ پسند ہے۔

تشریح: ان جملہ روایات میں کسی نہ کسی طرح سے حضرت صدیق اکبر رضی اللہ عنہ کا ذکر خیر ہوا ہے۔ اس آیت کے تحت ان احادیث کو لانے کا یہی مقصد ہے۔ صحابہ کرام رضی اللہ عنہم کے ایسے باہمی مذاکرات جو نقل ہوئے ہیں وہ اس بنا پر قابل معافی ہیں کہ وہ بھی سب انسان ہی تھے۔ معصوم عن الخطا نہیں تھے۔ ہم کو ان سب کے لئے دعائے خیر کا حکم دیا گیا ہے۔ ﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ (۵۹/۱۰) (آئینہ)

بَابُ قَوْلِهِ:

﴿وَالْمُؤَلَّفَةِ قُلُوبُهُمْ﴾

وَقَالَ مُجَاهِدٌ: يَتَأَلَّفُهُمْ بِالْعَطِيَّةِ.

باب: اللہ عز وجل کا فرمان:

”نیز ان (نومسلموں کا بھی حق ہے) جن کی دلجوئی منظور ہے۔“

مجاہد نے کہا کہ آنحضرت صلی اللہ علیہ وسلم نے ان نومسلم لوگوں کو کچھ دے دلا کر ان کی دلجوئی فرمایا کرتے تھے۔

(۳۶۶۷) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں ان کے والد سعید بن مسروق نے، انہیں ابن ابی نعیم نے اور ان سے ابوسعید خدری نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم کے پاس کچھ مال آیا تو آپ نے چار آدمیوں میں اسے تقسیم کر دیا۔ (جو نومسلم تھے) اور فرمایا: ”میں یہ مال دے کر ان کی دلجوئی کرنا چاہتا ہوں۔“ اس پر (بنو مسلم کا) ایک شخص بولا کہ آپ نے انصاف نہیں کیا۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ ”اس شخص کی نسل سے ایسے لوگ پیدا ہوں گے جو دین سے باہر ہو جائیں گے۔“

تشریح: وہ چار آدمی زرہ، عیینہ، زید اور علقمہ تھے۔ یہ مال حضرت علی رضی اللہ عنہ نے سونے کے ڈلے کی شکل میں بھیجا تھا۔

بَابُ قَوْلِهِ:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ﴾

﴿يَلْمِزُونَ﴾ يَعْنُونَ جَهْدَهُمْ

وَجَهْدَهُمْ طَاعَتَهُمْ.

”وہ لوگ جو خوشدلی سے خیرات میں نفل صدقہ دینے والے مسلمانوں پر عیب لگاتے ہیں۔“ ”یلمزون“ کا معنی عیب لگاتے، طعنہ مارتے ہیں۔ جہدہم (جیم کے ضمہ) اور جہدہم جیم کے نصب کے ساتھ دونوں قرائتیں ہیں۔ یعنی محنت مزدوری کر کے مقدور کے موافق دیتے ہیں۔

تشریح: یعنی یہ ایسے بزرگان ہیں جو صدقات کے بارے میں نفل صدقہ دینے والے مسلمانوں پر طعن کرتے ہیں۔

۴۶۶۸۔ حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ أَبُو مُحَمَّدٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَسْعُودٍ قَالَ: لَمَّا أُمِرْنَا بِالصَّدَقَةِ كُنَّا نَتَحَامَلُ فَجَاءَ أَبُو عَقِيلٍ بِنُصْفِ صَاعٍ وَجَاءَ إِنْسَانٌ بِأَكْثَرٍ مِنْهُ فَقَالَ الْمُنَافِقُونَ إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَدَقَةِ هَذَا وَمَا فَعَلَ هَذَا الْآخَرُ إِلَّا رِبَاءً فَنَزَلَتْ: ﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ الآية. [راجع: ۱۴۱۵]

(۴۶۶۸) مجھ سے ابو محمد بشر بن خالد نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، انہیں شعبہ نے، انہیں سلیمان نے، انہیں ابو وائل نے اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا کہ جب ہمیں خیرات کرنے کا حکم ہوا تو ہم مزدوری پر بوجھ اٹھاتے (اور اس کی مزدوری صدقہ میں دے دیتے) چنانچہ ابو عقیل رضی اللہ عنہ اسی مزدوری سے آدھا صاع خیرات بے کر آئے اور ایک دوسرے صحابی عبدالرحمن بن عوف رضی اللہ عنہ اس سے زیادہ لائے۔ اس پر منافقوں نے کہا کہ اللہ کو اس (یعنی عقیل رضی اللہ عنہ) کے صدقہ کی کوئی ضرورت نہیں تھی اور اس دوسرے (عبدالرحمن بن عوف) نے تو محض دکھاوے کے لئے اتنا بہت سادہ دیا ہے۔ چنانچہ یہ آیت نازل ہوئی کہ ”ایسے لوگ ہیں جو صدقات کے بارے میں نفل صدقہ دینے والے مسلمانوں پر طعن کرتے ہیں اور خصوصاً ان لوگوں پر جنہیں بجز ان کی محنت مزدوری کے کچھ نہیں ملتا“ آخر آیت تک۔

۴۶۶۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَخَذْتُمْ زَائِدَةً عَنْ سُلَيْمَانَ عَنْ شَقِيقٍ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ فَيَحْتَالُ أَحَدُنَا حَتَّى يَجِيءَ بِالْمُدِّ وَإِنْ لَأَحَدِهِمُ الْيَوْمَ مِائَةُ أَلْفٍ كَأَنَّهُ يَعْزُضُ بِنَفْسِهِ. [راجع: ۱۴۱۵]

(۴۶۶۹) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ میں نے ابو اسامہ (حماد بن اسامہ) سے پوچھا، ان سے زائدہ بن قدامہ نے بیان کیا کہ ان سے سلیمان نے، ان سے شقیق نے اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ صدقہ کی ترغیب دیتے تھے تو آپ کے بعض صحابہ مزدوری کر کے لاتے اور (بڑی مشکل سے) ایک مد کا صدقہ کر سکتے لیکن آج انہی میں بعض ایسے ہیں جن کے پاس لاکھوں درہم ہیں۔ غالباً ان کا اشارہ خود اپنی طرف تھا۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

”اے نبی! آپ ان کے لئے استغفار کریں یا نہ کریں۔ اگر آپ ان کے لئے ستر مرتبہ بھی استغفار کریں گے جب بھی اللہ انہیں نہیں بخشے گا۔“

تشریح: ان منافقین کے بارے میں یہ آیت نازل ہوئی جو عہد رسالت میں اوپر سے اسلام کا دم بھرتے اور دل سے ہر وقت مسلمانوں کی گھات میں لگے رہتے۔ جن کا سردار عبداللہ بن ابی ابن سلول تھا۔ یہاں پر مذکور آیات کا تعلق ان ہی منافقین سے ہے۔

۴۶۷۰۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي

(۴۶۷۰) ہم سے عبید بن اسماعیل نے بیان کیا، ان سے ابو اسامہ نے،

ان سے عبید اللہ عمری نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ جب عبد اللہ بن ابی (منافق) کا انتقال ہوا تو اس کے لڑکے عبد اللہ بن عبد اللہ (جو پختہ مسلمان تھے) رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ آپ اپنی قیص ان کے والد کے کفن کے لئے عنایت فرمادیں۔ آنحضرت ﷺ نے قیص عنایت فرمائی۔ پھر انہوں نے عرض کی کہ آپ نماز جنازہ بھی پڑھادیں۔ رسول اللہ ﷺ نماز جنازہ پڑھانے کے لئے بھی آگے بڑھ گئے۔ اتنے میں عمر رضی اللہ عنہ نے آپ ﷺ کا دامن پکڑ لیا اور عرض کیا: یا رسول اللہ! اس کی نماز جنازہ پڑھانے جارہے ہیں، جبکہ اللہ تعالیٰ نے آپ ﷺ کو اس سے منع بھی فرما دیا ہے۔ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ نے مجھے اختیار دیا ہے فرمایا کہ ”آپ ان کے لئے استغفار کریں خواہ نہ کریں۔ اگر آپ ان کے لئے ستر بار بھی استغفار کریں گے“ (جب بھی اللہ انہیں نہیں بخشے گا) اس لئے میں ستر مرتبہ سے بھی زیادہ استغفار کروں گا۔“ (ممکن ہے کہ اللہ تعالیٰ زیادہ استغفار کرنے سے معاف کر دے) عمر رضی اللہ عنہ بولے: لیکن یہ شخص تو منافق ہے۔ ابن عمر رضی اللہ عنہما نے بیان کیا کہ آخر رسول اللہ ﷺ نے اس کی نماز جنازہ پڑھائی۔ اس کے بعد اللہ تعالیٰ نے یہ حکم نازل فرمایا: ”اور ان سے جو کوئی مر جائے اس پر کبھی بھی جنازہ نہ پڑھنا اور نہ اس کی قبر پر کھڑے ہونا۔“

تشریح: دوسری روایت میں ہے کہ نبی کریم ﷺ نے فرمایا میرا کرتہ اس کے کچھ کام آنے والا نہیں ہے لیکن مجھے امید ہے کہ میرے اس عمل سے اس کی قوم کے ہزار آدمی مسلمان ہو جائیں گے۔ ایسا ہی ہوا عبد اللہ بن ابی کی قوم کے بہت سے لوگ مسلمان ہو گئے۔ آپ کے اخلاق کا ان پر بہت بڑا اثر ہوا۔ ایک روایت میں ہے کہ عبد اللہ بن ابی ابھی زندہ تھا کہ اس نے نبی کریم ﷺ کو بلوایا اور آپ سے کرتہ مانگا اور دعا کی درخواست کی۔ حافظ صاحب نقل کرتے ہیں:

”لما مرض عبد اللہ بن ابی جاءہ النبی ﷺ فکلمہ فقال قد فہمت ما تقول، فامنن علی فکفنی فی قمیصک وصل علی ففعل وكان عبد اللہ بن ابی اراد بذلك دفع العار عن ولده عشیرتہ بعد موته فاظہر الرغبۃ فی صلاۃ النبی ﷺ علیہ ووقعت اجابۃ الی سوالہ بحسب ما ظہر من حالہ آلی ان کشف اللہ الیطاء عن ذالک کما سیاتی وهذا من احسن الاجوبۃ فیما یعلق بہذہ القصۃ۔“ (فتح الباری جلد ۸ صفحہ ۴۲۶)

عبد اللہ بن ابی نے نبی کریم ﷺ سے جنازہ اور کرتہ کے لیے خود درخواست کی تھی تاکہ بعد میں اس کی اولاد اور خاندان پر عار نہ ہو۔ رسول اللہ ﷺ پر اس کی مصیحتوں کا کشف ہو گیا تھا، اس لیے آپ ﷺ نے اس کی درخواست کو قبول فرمایا، اس عبارت کا یہی خلاصہ ہے۔ مصیحتوں کا ذکر ابھی پیچھے ہو چکا ہے۔

(۴۶۷۱) ہم سے یحییٰ بن مکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے۔ اور ان کے علاوہ (ابوصالح عبداللہ بن صالح) نے بیان کیا کہ مجھ سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں عبید اللہ بن عبداللہ نے خبر دی اور ان سے ابن عباس رضی اللہ عنہما نے، ان سے عمر رضی اللہ عنہ نے کہ جب عبداللہ بن ابی ابن سلول کی موت ہوئی تو رسول کریم ﷺ کو اس کی نماز جنازہ کے لئے دعوت دی گئی۔ جب آپ نماز پڑھانے کے لئے کھڑے ہوئے تو میں جلدی سے خدمت نبوی میں پہنچا اور عرض کیا: یا رسول اللہ! آپ ابن ابی (منافق) کی نماز جنازہ پڑھانے لگے حالانکہ اس نے فلاں فلاں دن اس طرح کی باتیں (اسلام کے خلاف) کی تھیں؟ عمر رضی اللہ عنہ نے بیان کیا کہ میں اس کی کبھی ہوئی باتیں ایک ایک کر کے پیش کرنے لگا۔ لیکن رسول اللہ ﷺ نے تبسم کر کے فرمایا: ”عمر! میرے پاس سے ہٹ جاؤ۔“ (اور صف میں جا کے کھڑے ہو جاؤ) میں نے اصرار کیا تو آپ نے فرمایا: ”مجھے اختیار دیا گیا ہے۔ اس لیے میں نے (اس کے لیے استغفار کرنے اور ان کی نماز جنازہ پڑھانے ہی کو) پسند کیا، اگر مجھے یہ معلوم ہو جائے کہ ستر مرتبہ سے زیادہ استغفار کرنے سے اس کی مغفرت ہو جائے گی تو میں ستر مرتبہ سے زیادہ استغفار کروں گا۔“ بیان کیا کہ پھر رسول اللہ ﷺ نے نماز پڑھائی اور واپس تشریف لائے تھوڑی دیر انہی ہوئی تھی کہ سورہ برأت کی دو آیتیں نازل ہوئیں کہ ”ان میں سے جو کوئی مرجائے اس پر کبھی بھی نماز نہ پڑھے“ آخر آیت ”وَهُمْ فَاسِقُونَ“ تک۔ عمر رضی اللہ عنہ نے بیان کیا کہ بعد میں مجھے رسول اللہ ﷺ کے سامنے اپنی اس درجہ جرأت پر خود بھی حیرت ہوئی اور اللہ اور اس کے رسول بہتر جاننے والے ہیں۔

تشریح: اللہ نے حضرت عمر رضی اللہ عنہ کی رائے کے موافق حکم دیا۔ حضرت عمر رضی اللہ عنہ عجیب صائب الرائے تھے۔ انعامی اور اداریہ سیاست دانی میں اپنا نظیر نہیں رکھتے تھے۔ نبی کریم ﷺ کے پیش نظر ایک مصلحت تھی جس کا بیان پیچھے ہو چکا ہے۔ بعد میں صریح ممانعت نازل ہونے کے بعد آپ نے کسی منافق کا جنازہ نہیں پڑھایا۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ (اے نبی!) اگر ان میں سے کوئی مر جائے تو اس پر کبھی بھی جنازہ نہ پڑھنا اور نہ اس کی (دعاے مغفرت کے لئے) قبر پر کھڑے ہونا۔

۶۷۲- حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: لَمَّا تُوُفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَعْطَاهُ قَمِيصَهُ وَأَمَرَهُ أَنْ يَكْفَنَهُ فِيهِ ثُمَّ قَامَ يَصَلِّي عَلَيْهِ فَأَخَذَ عُمَرُ ابْنُ الْخَطَّابِ بَثْوِيهِ فَقَالَ: تَصَلِّي عَلَيْهِ وَهُوَ مُنَافِقٌ وَقَدْ نَهَاكَ اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ؟ قَالَ: ((إِنَّمَا خَيْرَنِي اللَّهُ - أَوْ أَخْبَرَنِي اللَّهُ - فَقَالَ: «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» فَقَالَ: سَأَزِيدُهُ عَلَى سَبْعِينَ)) قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَلَيْنَا مَعَهُ ثُمَّ أُنْزِلَ عَلَيْهِ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾. [راجع: ۱۲۶۹]

۶۷۳- حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ

۴۶۷۲) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا کہ ہم سے انس بن عیاض نے، ان سے عبید اللہ نے اور ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ جب عبد اللہ بن ابی کا انتقال ہوا تو اس کے بیٹے عبد اللہ بن عبد اللہ بن ابی رسول اللہ ﷺ کی خدمت میں آئے۔ آنحضرت ﷺ نے انہیں اپنا کرتہ عنایت فرمایا اور فرمایا کہ اس کرتے سے اسے کفن دیا جائے پھر آپ اس پر نماز پڑھانے کے لئے کھڑے ہوئے تو عمر رضی اللہ عنہ نے آپ کا دامن پکڑ لیا اور عرض کیا آپ اس پر نماز پڑھانے کے لئے تیار ہو گئے حالانکہ یہ منافق ہے، اللہ تعالیٰ بھی آپ کو ان کے لئے استغفار سے منع کر چکا ہے۔ آپ ﷺ نے فرمایا: ”اللہ تعالیٰ نے مجھے اختیار دیا ہے۔“ یا راوی نے خیر نبی کی جگہ لفظاً أَخْبَرَنِي نقل کیا ہے۔ اللہ کا ارشاد ہے کہ ”آپ ان کے لئے استغفار کریں خواہ نہ کریں۔ اگر آپ ان کے لئے ستر بار بھی استغفار کریں گے جب بھی اللہ انہیں نہیں بخشے گا۔“ آپ ﷺ نے فرمایا: ”میں ستر مرتبہ سے بھی زیادہ استغفار کروں گا۔“ عمر رضی اللہ عنہ نے بیان کیا کہ پھر آپ نے اس پر نماز پڑھی اور ہم نے بھی اس کے ساتھ پڑھی۔ اسکے بعد اللہ تعالیٰ نے یہ آیت اتاری: ”اور ان میں سے جو کوئی مر جائے، آپ اس پر کبھی بھی جنازہ نہ پڑھیں اور نہ اس کی قبر پر کھڑے ہوں۔ بے شک انہوں نے اللہ اور اس کے رسول کے ساتھ کفر کیا ہے اور وہ اس حال میں مرے کہ وہ نافرمان تھے۔“

بَابُ قَوْلِهِ: **بَاب: اللہ عز وجل کا فرمان:**

”عقرب یہ لوگ تمہارے سامنے جب تم ان کے پاس واپس لوٹو گے اللہ کی قسم کھائیں گے تاکہ تم ان کو ان کی حالت پر چھوڑے رہو، سو تم ان کو ان کی حالت پر چھوڑے رہو بے شک یہ گندے ہیں اور ان کا ٹھکانا دوزخ ہے، بلکہ میں ان افعال کے جوہر کرتے رہے ہیں۔“

۴۶۷۳) ہم سے یحییٰ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے

بیان کیا، ان سے عقل نے، ان سے ابن شہاب نے، ان سے عبدالرحمن بن عبداللہ نے اور ان سے عبداللہ بن کعب بن مالک نے بیان کیا کہ انہوں نے کعب بن مالک رضی اللہ عنہ سے ان کے غزوہ تبوک میں شریک نہ ہو سکنے کا واقعہ سنا۔ انہوں نے بتلایا: اللہ کی قسم ہدایت کے بعد اللہ نے مجھ پر اتنا بڑا اور کوئی انعام نہیں کیا جتنا رسول اللہ ﷺ کے سامنے سچ بولنے کے بعد ظاہر ہوا تھا کہ اس نے مجھے جھوٹ بولنے سے بچایا، ورنہ میں بھی اسی طرح ہلاک ہو جاتا جس طرح دوسرے لوگ جھوٹی معذرتیں بیان کرنے والے ہلاک ہوئے تھے اور اللہ تعالیٰ نے ان کے بارے میں وحی نازل کی تھی کہ ”عنقریب یہ لوگ تمہارے سامنے، جب تم ان کے پاس واپس جاؤ گے۔ اللہ کی قسم کھائیں گے۔“ آخر آیت ”الفاسقین“ تک۔

عَقِيلٌ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنَ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ جِئْتُ تَخَلَّفَ عَنْ تَبُوكَ وَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ بَعْدَ إِذْ هَدَانِي اللَّهُ أَعْظَمَ مِنْ صِدْقِي رَسُولَ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا جِئْتُ أَنْزَلَ الْوَحْيُ ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ﴾ إِلَى ﴿الْفَاسِقِينَ﴾. [راجع: ۲۷۵۷]

تشریح: پہلے کعب رضی اللہ عنہ کے دل میں طرح طرح کے خیال شیطان نے ڈالے تھے کہ کوئی جھوٹا بہانہ کر دینا۔ لیکن اللہ نے ان کو بچالیا انہوں نے سچ اپنے قصور کا اقرار کر لیا اور یہی اللہ کا فضل تھا جس کا وہ مدد العرش ثناء لفظوں میں ذکر فرماتے رہے۔ اللہ پاک ہر مسلمان کو سچ ہی بولنے کی سعادت بخشے۔ آمین

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”تمہارے سامنے یہ اس لیے تمہیں کھاتے ہیں تاکہ تم ان سے راضی ہو جاؤ اگر تم ان سے راضی ہو بھی گئے تو (یاد رکھو کہ) اللہ تو نافرمان قوم سے ہرگز راضی نہیں ہوگا۔“ اور فرمایا ”اور کچھ اور لوگ ہیں جنہوں نے اپنے گناہوں کا اقرار کر لیا، انہوں نے ملے جلے عمل کئے، کچھ بھلے اور کچھ برے، قریب ہے کہ اللہ ان پر نظر رحمت فرمائے، بے شک اللہ بے حد بخشنے والا اور نہایت مہربان ہے۔“

﴿يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ وَقَوْلُهُ: ﴿وَأَخْرَوْنَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

(۴۶۷۴) ہم سے مؤمل بن ہشام نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے بیان کیا، کہا ہم سے عوف نے بیان کیا، کہا ہم سے ابورجاء نے بیان کیا، کہا ہم سے سرہ بن جندب نے بیان کیا کہ رسول اللہ ﷺ نے ہم سے فرمایا: ”رات (خواب میں) میرے پاس دو فرشتے آئے اور مجھے اٹھا کر ایک شہر میں لے گئے جو سونے اور چاندی کی اینٹوں سے بنایا گیا تھا۔ وہاں ہمیں ایسے لوگ ملے جن کا آدھا بدن نہایت خوبصورت، اتنا کہ کسی

۴۶۷۴۔ حَدَّثَنَا مُؤَمِّلٌ۔ هُوَ ابْنُ هِشَامٍ۔ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا عَوْفٌ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَنَا: ((أَتَانِي اللَّيْلَةُ آتِيَانِ لَابَتَعَانِي فَانْتَهَيْتَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَيْنٍ ذَهَبٍ وَلَكِنَّ فِضَّةً فَتَلَقَانَا

دیکھنے والے نے ایسا حسن نہ دیکھا ہوگا اور بدن کا دوسرا آدھا حصہ نہایت بد صورت تھا، اتنا کہ کسی نے بھی ایسی بد صورتی نہیں دیکھی ہوگی، دونوں فرشتوں نے ان لوگوں سے کہا جاؤ اور اس نہر میں غوطہ لگاؤ۔ وہ گئے اور نہر میں غوطہ لگا آئے۔ جب وہ ہمارے پاس آئے تو ان کی بد صورتی جاتی رہی اور اب وہ نہایت خوب صورت نظر آتے تھے پھر فرشتوں نے مجھ سے کہا کہ یہ ”جنت عدن“ ہے اور آپ کا مکان یہیں ہے۔ جن لوگوں کو ابھی آپ نے دیکھا کہ جسم کا آدھا حصہ خوب صورت تھا اور آدھا بد صورت، تو وہ یہ لوگ تھے جنہوں نے دنیا میں اچھے اور برے سب کام کئے تھے اور اللہ تعالیٰ نے انہیں معاف کر دیا تھا۔“ [راجعہ: ۸۴۵]

تشریح: حکم کے لحاظ سے آیت مبارکہ قیامت تک ہر اس مسلمان کو شامل ہے جس کے اعمال نیک و بد ایسے ہیں۔ ایسے لوگوں کو اللہ پاک اپنے فضل سے بخش دے گا۔ اس کے بعد ان رحمتی سبقت علی غضبی کا تقاضا ہے۔

بَابُ قَوْلِهِ: **بَابُ: اللہ تعالیٰ کا فرمان:**

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾
”نبی اور جو لوگ ایمان لائے، ان کے لئے اجازت نہیں کہ وہ مشرکوں کے لئے بخشش کی دعا کریں۔“

۶۷۵ھ۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةَ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ فَقَالَ النَّبِيُّ ﷺ: ((أَيُّ عَمٍّ أَقْلٌ لَا إِلَهَ إِلَّا اللَّهُ أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ)) فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أترغب عن ملة عبد المطلب؟ فَقَالَ النَّبِيُّ ﷺ: ((لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُكِّ عَنْكَ)) فَتَرَلَتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا

(۶۷۵ھ) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سعید بن مسیب نے اور ان سے ان کے والد مسیب بن حزن نے کہ ابوطالب کے انتقال کا وقت ہوا تو نبی کریم ﷺ ان کے پاس تشریف لے گئے، اس وقت وہاں ابو جہل اور عبداللہ بن ابی امیہ بیٹھے ہوئے تھے۔ نبی اکرم ﷺ نے ان سے فرمایا: ”میرے چچا! (آپ ایک بار زبان سے کلمہ) لا الہ الا اللہ کہہ دیجئے میں اسی کو (آپ کی نجات کے لئے وسیلہ بنا کر) اللہ کی بارگاہ میں پیش کر لوں گا۔“ اس پر ابو جہل اور عبداللہ بن ابی امیہ کہنے لگے: ابوطالب! کیا آپ عبدالمطلب کے دین سے پھر جاؤ گے؟ نبی کریم ﷺ نے کہا: ”اب میں آپ کے لئے برابر مغفرت کی دعا مانگتا رہوں گا جب تک مجھے اس سے روک نہ دیا جائے۔“ تو یہ آیت نازل ہوئی ”نبی اور ایمان والوں کے لئے جائز نہیں کہ وہ مشرکوں کے لئے بخشش کی دعا کریں۔“

أُولَى قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَكْرَهَهُ (مشرکین) رشتہ دار ہی کیوں نہ ہوں۔ جب ان پر یہ ظاہر ہو چکے کہ أَصْحَابُ الْجَحِيمِ ﴿۱۳۶﴾ [راجع: ۱۳۶] تشریح: آیت کا شان نزول بتلایا گیا ہے۔ یہ حکم قیامت تک کے لئے عام ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”بے شک اللہ نے نبی پر اور مہاجرین و انصار پر رحمت فرمائی، وہ لوگ جنہوں نے نبی کا ساتھ لگنے کے وقت (جنگ تبوک) میں دیا، بعد اس کے کہ ان میں سے ایک گروہ کے دلوں میں کچھ تزلزل پیدا ہو گیا تھا۔ پھر (اللہ نے) ان لوگوں پر رحمت کے ساتھ توجہ فرمادی، بے شک وہ ان کے حق میں بڑا ہی شفیق بڑا ہی رحم کرنے والا ہے۔“

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ تَزِيغُ قُلُوبُ قَوْمٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ﴾

(۴۶۷۶) ہم سے احمد بن صالح نے بیان کیا، کہا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے یونس نے خبر دی (دوسری سند) احمد بن صالح نے بیان کیا کہ ہم سے عتبہ بن خالد نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہا مجھ کو عبد الرحمن بن کعب نے خبر دی، کہا کہ مجھے عبد اللہ بن کعب نے خبر دی کہ (ان کے والد) کعب بن مالک رضی اللہ عنہ ٹاینا ہو گئے تو ان کے بیٹوں میں یہی ان کو راستے میں ساتھ لے کر چلتے تھے۔ انہوں نے بیان کیا کہ میں نے کعب بن مالک رضی اللہ عنہ سے ان کے اس واقعہ کے سلسلے میں سنا جس کے بارے میں آیت ”وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا“ نازل ہوئی تھی۔ آپ نے آخر میں (رسول اللہ ﷺ سے) عرض کیا تھا کہ اپنی توبہ کے قبول ہونے کی خوشی میں اپنا تمام مال اللہ اور اس کے رسول کے راستے میں خیرات کرتا ہوں لیکن نبی ﷺ نے فرمایا: ”نہیں اپنا کچھ تھوڑا مال اپنے پاس ہی رہنے دو۔ یہ تمہارے حق میں بھی بہتر ہے۔“

٤٦٧٦- حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ أَحْمَدَ وَحَدَّثَنَا عَتَبَةُ، قَالَ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِي جِنٍّ عَمِّي قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ قَالَ فِي آخِرِ حَدِيثِهِ: إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَقَالَ النَّبِيُّ ﷺ: ((أَمْسِكْ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ)).

[راجع: ۲۷۵۷]

تشریح: معلوم ہوا کہ خیرات بھی وہی بہتر ہے جو طاعت کے موافق کی جائے۔ اگر کوئی محض خیرات کے نتیجہ میں خوب بھوکا نگارہ جائے تو وہ خیرات عند اللہ بہتر نہیں ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا﴾

صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَافَتْ عَلَيْهِمُ أَنْفُسُهُمْ وَظَنُوا أَنَّ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ۔
 تھا۔ یہاں تک کہ جب زمین ان پر باد جو داپنی فراخی کے تنگ ہونے لگی اور وہ خود اپنی جانوں سے تنگ آ گئے اور انہوں نے سمجھ لیا کہ اللہ سے کہیں پناہ نہیں مل سکتی بجز اسی کی طرف کے، پھر اس نے ان پر رحمت سے توجہ فرمائی تاکہ وہ بھی توبہ کر کے رجوع کریں۔ بے شک اللہ توبہ قبول کرنے والا بڑا ہی مہربان ہے۔“

تشریح: آیت: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا﴾ (۱۱۸/۹) کا یہ معنی نہیں ہے کہ ان تینوں پر جو جہاد سے پیچھے رہ گئے تھے بلکہ مطلب یہ ہے کہ جن کا مقدمہ زیر تجویز رکھا گیا تھا اور جن کے بارے میں کوئی حکم نہیں دیا گیا تھا۔ اس واقعہ میں ان اہل بدعت کا بھی رد ہے جو نبی کریم ﷺ کو غیب داں کہتے ہیں۔ اگر آپ غیب داں ہوتے تو ان تینوں بزرگوں کا حقیقی حال خود معلوم فرما لیتے مگر وحی الہی کے لئے آپ کو ان کے بارے میں کافی انتظار کرنا پڑا۔ پس اہل بدعت اس خیال باطل میں بالکل جھوٹے ہیں، غیب داں صرف ذات باری ہے۔ سبحانہ تعالیٰ۔

۴۶۷۷۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَحْمَدُ ابْنُ أَبِي شُعَيْبٍ، قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاشِدٍ: أَنَّ الزُّهْرِيَّ حَدَّثَهُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنُ مَالِكٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ يَنْبَغُ عَلَيْهِمْ أَنَّهُ لَمْ يَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا قَطُّ غَيْرَ غَزَوَتَيْنِ غَزْوَةَ الْعُسْرَةِ وَغَزْوَةَ بَذْرٍ قَالَ: فَأَجْمَعْتُ صِدْقَ رَسُولِ اللَّهِ ﷺ ضَحَى وَكَانَ قَلَّ مَا يَقْدُمُ مِنْ سَفَرٍ سَافَرَهُ إِلَّا ضَحَى وَكَانَ يَتَذَكَّرُ بِالْمَسْجِدِ فَيَرْكَعُ رَكَعَتَيْنِ وَنَهَى النَّبِيُّ ﷺ عَنْ كَلَامِي وَكَلَامِ صَاحِبِي وَلَمْ يَنْهَ عَنْ كَلَامِ أَحَدٍ مِنَ الْمُتَخَلِّفِينَ غَيْرَنَا فَاجْتَنَبَ النَّاسُ كَلَامَنَا فَلَبِثْتُ كَذَلِكَ حَتَّى طَالَ عَلَيَّ الْأَمْرُ وَمَا مِنْ شَيْءٍ أَهَمُّ إِلَيَّ مِنْ أَنْ

(۴۶۷۷) مجھ سے محمد بن نصر نیشاپوری نے بیان کیا، کہا ہم سے احمد بن ابی شعیب نے بیان کیا، کہا ہم سے موسیٰ بن اعین نے بیان کیا، کہا ہم سے اسحاق بن راشد نے بیان کیا، ان سے زہری نے بیان کیا، کہا کہ مجھے عبدالرحمن بن عبداللہ بن کعب بن مالک نے خبر دی، ان سے ان کے والد عبداللہ نے بیان کیا کہ میں نے اپنے والد کعب بن مالک رضی اللہ عنہما سے سنا، وہ ان تین صحابہ میں سے تھے جن کی توبہ قبول کی گئی تھی۔ انہوں نے بیان کیا کہ دو غزوؤں، غزوہ عسرت (یعنی غزوہ تبوک) اور غزوہ بدر کے سوا میں اور کسی غزوے میں کبھی بھی رسول اللہ ﷺ کے ساتھ جانے سے نہیں رکا تھا۔ انہوں نے بیان کیا چاشت کے وقت جب رسول اللہ ﷺ (غزوے سے واپس تشریف لائے) تو میں نے سچ بولنے کا پختہ ارادہ کر لیا اور آپ کا سفر سے واپس آنے میں معمول یہ تھا کہ چاشت کے وقت ہی آپ (مدینہ) پہنچتے تھے اور سب سے پہلے مسجد میں تشریف لے جاتے اور دو رکعت نماز پڑھتے (بہر حال) آپ ﷺ نے مجھ سے اور میری طرح عذر بیان کرنے والے دو اور صحابہ سے دوسرے صحابہ کو بات چیت کرنے سے منع کر دیا۔ ہمارے علاوہ اور بھی بہت سے لوگ (جو ظاہر میں مسلمان تھے) اس غزوے میں شریک نہیں ہوئے لیکن آپ نے ان میں سے کسی سے بھی بات چیت کی ممانعت نہیں کی تھی۔ چنانچہ لوگوں نے ہم سے بات چیت کرنا

چھوڑ دیا۔ میں اسی حالت میں ٹھہرا رہا۔ معاملہ بہت طول پکڑتا جا رہا تھا۔ ادھر میری نظر میں سب سے اہم معاملہ یہ تھا کہ اگر کہیں (اس عرصہ میں) میں مر گیا تو نبی ﷺ مجھ پر نماز نہیں پڑھائیں گے یا رسول اللہ ﷺ کی وفات ہو جائے تو افسوس لوگوں کا یہی طرز عمل میرے ساتھ پھر ہمیشہ کے لئے باقی رہ جائے گا، نہ مجھ سے کوئی گفتگو کرے گا اور نہ مجھ پر نماز جنازہ پڑھے گا۔ آخر اللہ تعالیٰ نے ہماری توبہ کی بشارت نبی ﷺ پر اس وقت نازل کی جب رات کا آخری تہائی حصہ باقی رہ گیا تھا۔ رسول اللہ ﷺ اس وقت ام سلمہ رضی اللہ عنہا کے گھر میں تشریف رکھتے تھے۔ ام سلمہ رضی اللہ عنہا کا مجھ پر بڑا احسان و کرم تھا اور وہ میری مدد کیا کرتی تھیں۔ رسول اللہ ﷺ نے فرمایا: ”ام سلمہ! کعب کی توبہ قبول ہوگئی۔“ انہوں نے عرض کیا: پھر میں ان کے یہاں کسی کو بھیج کر یہ خوشخبری نہ پہنچا دوں؟ آپ ﷺ نے فرمایا: ”یہ خبر سنتے ہی لوگ جمع ہو جائیں گے اور ساری رات تمہیں سونے نہیں دیں گے۔“ چنانچہ رسول اللہ ﷺ نے فجر کی نماز پڑھنے کے بعد بتایا کہ اللہ نے ہماری توبہ قبول کر لی ہے۔ آنحضرت ﷺ نے جب یہ خوشخبری سنائی تو آپ کا چہرہ مبارک منور ہو گیا جیسے چاند کا کلزا ہوا اور (غزوے میں نہ شریک ہونے والے دوسرے لوگوں سے) جنہوں نے معذرت کی تھی اور ان کی معذرت قبول بھی ہوگئی تھی، ہم تین صحابہ کا معاملہ بالکل مختلف تھا کہ اللہ تعالیٰ نے ہماری توبہ قبول ہونے کے متعلق وحی نازل کی، لیکن جب ان دوسرے غزوہ میں شریک نہ ہونے والے لوگوں کا ذکر کیا، جنہوں نے رسول اللہ ﷺ کے سامنے جھوٹ بولا تھا اور جھوٹی معذرت کی تھی تو اس درجہ برائی کے ساتھ کیا کہ کسی کا بھی اتنی برائی کے ساتھ ذکر نہ کیا ہوگا۔ اللہ تعالیٰ نے فرمایا: ”یہ لوگ تمہارے سامنے عذر پیش کریں گے، جب تم ان کے پاس واپس جاؤ گے تو آپ کہہ دیں کہ یہاں نہ بناؤ ہم ہرگز تمہاری بات نہ مانیں گے! بے شک ہم کو اللہ تمہاری خبر دے چکا ہے اور عنقریب اللہ اور اس کا رسول تمہارا عمل دیکھ لیں گے۔“ آخر آیت تک۔

أَمُوتَ فَلَا يُصَلِّي عَلَيَّ النَّبِيُّ ﷺ أَوْ يَمُوتَ رَسُولُ اللَّهِ ﷺ فَأَكُونُ مِنَ النَّاسِ بِتِلْكَ الْمَنْزِلَةِ فَلَا يُكَلِّمُنِي أَحَدٌ مِنْهُمْ وَلَا يُصَلِّي عَلَيَّ فَأَنْزَلَ اللَّهُ تَوْبَتَنَا عَلَيَّ نَبِيِّهِ ﷺ حِينَ بَقِيَ الثَّلَاثُ الْأَجْرُ مِنَ اللَّيْلِ وَرَسُولُ اللَّهِ ﷺ عِنْدَ أُمِّ سَلَمَةَ وَكَانَتْ أُمُّ سَلَمَةَ مُحْسِنَةً فِي شَأْنِي مُغْنِيَةً فِي أَمْرِي فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا أُمَّ سَلَمَةَ! يَبِّ عَلَى كَعْبٍ)) قَالَتْ: أَفَلَا أُرْسِلُ إِلَيْهِ فَأُبَشِّرُهُ؟ قَالَ: ((إِذَا يَحْطِمَكُمُ النَّاسُ فَيَمْنَعُونَكُمْ النَّوْمَ سَائِرَ اللَّيْلِ)) حَتَّى إِذَا صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْفَجْرِ آذَنَ بِتَوْبَةِ اللَّهِ عَلَيْنَا وَكَانَ إِذَا اسْتَبَشَرَ اسْتَنَارَ وَجْهُهُ حَتَّى كَانَهُ قِطْعَةً مِنَ الْقَمَرِ وَكُنَّا أَهْلُ الثَّلَاثَةِ الَّذِينَ خَلَفُوا خَلْفَنَا عَنْ الْأَمْرِ الَّذِي قَبِلَ مِنْ هَؤُلَاءِ الَّذِينَ اعْتَدَرُوا حِينَ أَنْزَلَ اللَّهُ لَنَا التَّوْبَةَ فَلَمَّا ذُكِرَ الَّذِينَ كَذَبُوا رَسُولَ اللَّهِ ﷺ مِنَ الْمُتَخَلِّفِينَ وَاعْتَدَرُوا بِالْبَاطِلِ ذُكِرُوا بِشَرِّ مَا ذُكِرَ بِهِ أَحَدٌ قَالَ اللَّهُ سُبْحَانَهُ: ﴿يَعْتَدِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَدِرُوا لَنَا نَوْمٌ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ﴾ الْآيَةُ. [راجع ۲۷۵۷]

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا ارشاد:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾
 ”اے ایمان والو! اللہ سے ڈرتے رہو اور سچے لوگوں کے ساتھ رہا کرو۔“

۴۶۷۸۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ ابْنَ كَعْبٍ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ جِئْنَا تَخْلَفَ عَنْ قِصَّةِ تَبُوكَ فَوَاللَّهِ! مَا أَعْلَمُ أَحَدًا أَتْلَاهُ اللَّهُ فِي صَدَقِ الْحَدِيثِ أَحْسَنَ مِمَّا أَتْلَانِي مَا تَعَمَّدْتُ مِنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا وَأَنْزَلَ اللَّهُ عَزَّوَجَلَّ عَلَى رَسُولِهِ ﷺ (لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ) إِلَى قَوْلِهِ ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ [راجع: ۲۷۵۷]

(۴۶۷۸) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عبد اللہ بن کعب بن مالک نے اور ان سے عبد اللہ بن کعب بن مالک نے، وہ کعب بن مالک رضی اللہ عنہ کو ساتھ لے کر چلتے تھے۔ (جب وہ ٹاپنا ہو گئے تھے) عبد اللہ نے بیان کیا کہ میں نے کعب بن مالک رضی اللہ عنہ سے سنا، وہ غزوہ تبوک میں اپنی غیر حاضری کا قصہ بیان کر رہے تھے، کہا کہ اللہ کی قسم جو بچ لے گا جتنا عمدہ پھل اللہ تعالیٰ نے مجھے دیا، کسی کو نہ دیا ہوگا۔ جب سے رسول اللہ ﷺ کے سامنے میں نے اس بارے میں سچی بات کہی تھی، اس وقت سے آج تک کبھی جھوٹ کا ارادہ بھی نہیں کیا اور اللہ نے اپنے رسول ﷺ پر یہ آیت نازل کی تھی کہ ”بیشک اللہ نے نبی پر اور مہاجرین و انصار پر رحمت کے ساتھ توجہ فرمائی۔“ آخر آیت ”مَعَ الصَّادِقِينَ“ تک۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا فرمان:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾
 ”بیشک تمہارے پاس ایک رسول آئے ہیں جو تم ہی میں سے ہیں، جو چیز تمہیں نقصان پہنچاتی ہے وہ انہیں بہت گراں گزرتی ہے، وہ تمہاری (بھلائی) کے انتہائی حریص ہیں اور ایمان والوں کے حق میں بڑے ہی شفیق اور مہربان ہیں۔“ رُؤْفَ رَأْفَةٍ سے نکلا ہے۔

۴۶۷۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاحِ أَنَّ زَيْدَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ وَكَانَ مِمَّنْ يَكْتُبُ الْوَحْيَ قَالَ: أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ مُقْتَلٌ أَهْلُ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ

(۴۶۷۹) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے عبید اللہ بن سباق سے خبر دی اور ان سے زید بن ثابت انصاری رضی اللہ عنہ نے جو کاتب وحی تھے، بیان کیا کہ جب (۱۱ھ) میں یمامہ کی لڑائی میں (جو مسلمانہ کذاب سے ہوئی تھی) بہت سے صحابہ شہید ہو گئے تو ابو بکر صدیق رضی اللہ عنہ نے مجھے بلایا، ان کے پاس عمر رضی اللہ عنہ بھی موجود تھے، انہوں نے مجھ سے کہا، عمر رضی اللہ عنہ میرے پاس آئے اور کہا کہ جنگ

پیامہ میں بہت زیادہ مسلمان شہید ہو گئے ہیں اور مجھے خطرہ ہے کہ (کفار کے ساتھ) لڑائیوں میں یونہی قرآن کے علما اور قاری شہید ہوں گے تو اس طرح بہت سا قرآن ضائع ہو جائے گا، اب تو ایک ہی صورت ہے کہ آپ قرآن کو ایک جگہ جمع کرادیں اور میری رائے تو یہ ہے کہ آپ ضرور قرآن کو جمع کرادیں۔ ابو بکر رضی اللہ عنہ نے کہا کہ اس پر میں نے عمر رضی اللہ عنہ سے کہا، ایسا کام میں کس طرح کر سکتا ہوں جو خود رسول اللہ ﷺ نے نہیں کیا تھا۔ عمر رضی اللہ عنہ نے کہا: اللہ کی قسم! یہ تو محض ایک نیک کام ہے۔ اس کے بعد عمر رضی اللہ عنہ مجھ سے اس معاملہ پر بات کرتے رہے اور آخر میں اللہ تعالیٰ نے اس خدمت کے لئے میرا بھی سینہ کھول دیا اور میری بھی رائے وہی ہو گئی جو عمر رضی اللہ عنہ کی تھی۔ زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ عمر رضی اللہ عنہ وہیں خاموش بیٹھے ہوئے تھے۔ پھر ابو بکر رضی اللہ عنہ نے کہا، تم جوان اور مجید رہو، ہمیں تم پر کسی قسم کا شبہ بھی نہیں اور تم رسول اللہ ﷺ کی وحی لکھا بھی کرتے تھے۔ اس لئے تم ہی قرآن مجید کو جا بجا سے تلاش کر کے اسے جمع کر دو۔ اللہ کی قسم کہ اگر ابو بکر رضی اللہ عنہ مجھ کوئی پہاڑ اٹھا کے لے جانے کے لئے کہتے تو یہ میرے لئے اتنا بھاری نہ تھا جتنا قرآن کی ترتیب کا حکم۔ میں نے عرض کیا آپ لوگ ایک ایسے کام کرنے پر کس طرح آمادہ ہو گئے، جسے رسول اللہ ﷺ نے نہیں کیا تھا۔ تو ابو بکر رضی اللہ عنہ نے کہا کہ اللہ کی قسم! یہ ایک نیک کام ہے۔ پھر میں ان سے اس مسئلہ پر گفتگو کرتا رہا، یہاں تک کہ اللہ تعالیٰ نے اس خدمت کے لئے میرا بھی سینہ کھول دیا۔ جس طرح ابو بکر رضی اللہ عنہ کا سینہ کھولا تھا۔ چنانچہ میں اٹھا اور میں نے کھال، ہڈی اور کھجور کی شاخوں سے (جن پر قرآن مجید لکھا ہوا تھا، اس دور کے رواج کے مطابق) قرآن مجید کو جمع کرنا شروع کر دیا اور لوگوں کے (جو قرآن کے حافظ تھے) حافظہ سے بھی مدد لی اور سورہ توبہ کی دو آیتیں خزیمہ انصاری کے پاس مجھے ملیں۔ ان کے علاوہ کسی کے پاس مجھے نہیں ملی تھیں۔ (وہ آیتیں یہ تھیں) ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ آخر تک۔ پھر مصحف جس میں قرآن مجید جمع کیا گیا تھا، ابو بکر رضی اللہ عنہ کے پاس

بِالنَّاسِ وَإِنِّي أَخْشَى أَنْ يَسْتَحْجَرَ الْقَتْلُ بِالْقُرْآنِ فِي الْمَوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِّنَ الْقُرْآنِ إِلَّا أَنْ تَجْمَعُوهُ وَإِنِّي لَأَرَى أَنْ تَجْمَعَ الْقُرْآنَ قَالَ أَبُو بَكْرٍ: قُلْتُ لِعُمَرَ كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِيهِ حَتَّى شَرَحَ اللَّهُ لِي ذَلِكَ صَدْرِي وَرَأَيْتُ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدُ ابْنِ ثَابِتٍ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ فَقَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ وَلَا نَهْمَكَ كُنْتُ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَسْبِغُ الْقُرْآنَ فَاجْمَعُهُ فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِّنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ النَّبِيُّ ﷺ فَقَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ أَزَلْ أُرَاجِعُهُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرُ فَقُمْتُ فَتَسْبِغْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرَّقَاعِ وَالْأَكْتَافِ وَالْعُسْبِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ مِنْ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجْذِهُمَا مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾ إِلَى آخِرِهَا وَكَانَتْ الصُّحُفُ الَّتِي جُمِعَ فِيهَا الْقُرْآنُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَتَّى

رہا، آپ کی وفات کے بعد عمرؓ کے پاس محفوظ رہا، پھر آپ کی وفات کے بعد آپ کی صاحبزادی (ام المؤمنین حفصہؓ) کے پاس محفوظ رہا۔ شعیب کے ساتھ اس حدیث کو عثمان بن عمر اور لیث بن سعد نے بھی یونس سے، انہوں نے ابن شہاب سے روایت کیا، اور لیث نے کہا کہ مجھ سے عبدالرحمن بن خالد نے بیان کیا، انہوں نے ابن شہاب سے روایت کیا، اس میں خزیمہ کے بدلے ابو خزیمہ انصاری ہے اور موسیٰ نے ابراہیم سے روایت کی، کہا ہم سے ابن شہاب نے بیان کیا، اس روایت میں بھی ابو خزیمہ ہے۔ موسیٰ بن اسماعیل کے ساتھ اس حدیث کو یعقوب بن ابراہیم نے بھی اپنے والد ابراہیم بن سعد سے روایت کیا۔ اور ابو ثابت محمد بن عبید اللہ مدنی نے کہا ہم سے ابراہیم نے بیان کیا۔ اس روایت میں شک کے ساتھ خزیمہ یا ابو خزیمہ مذکور ہے۔ اللہ عز وجل فرماتے ہیں ”پھر اسے پیغمبر اگر یہ روگردانی کریں تو آپ کہ دیجئے کہ مجھ کو اللہ کافی ہے اس کے سوا کوئی معبود نہیں میں اسی پر بھروسہ رکھتا ہوں اور وہ ہی عرش عظیم کا مالک ہے۔“

سورہ یونس کی تفسیر

(۱۰) سُورَةُ يُونُسَ

تشریح: یہ سورت کہیں میں نازل ہوئی اس میں ۱۰۹ آیات اور ا رکوع ہیں۔

اور ابن عباسؓ نے کہا کہ ”فَاخْتَلَطَ“ کا معنی یہ ہے کہ پانی برسنے کی وجہ سے زمین سے ہر قسم کا سبزہ اگا۔ ”قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ“ یعنی عیسائی کہتے ہیں کہ اللہ نے ایک بیٹا بنا رکھا ہے۔ سبحان اللہ، وہ بے نیاز ہے۔ اور زید بن اسلم نے کہا کہ ”أَنَّ لَهُمْ قَدَمَ صِدْقٍ“ سے محمد ﷺ مراد ہیں۔ اور مجاہد نے بیان کیا کہ اس سے بھلائی مراد ہے۔ ”بَلِّغْ آيَاتِ“ میں تلك جو حاضر کے لئے ہے مراد اس سے غائب ہے۔ یعنی یہ قرآن کی نشانیاں ہیں، اس طرح اس آیت ”حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِحَمِّمٍ“ میں ہم سے بکم مراد ہے یعنی غائب سے حاضر مراد ہے ”دَعَاؤُهُم“ یعنی ان کی دعا ”أُحْيِطْ بِهِمْ“ یعنی ہلاکت و بربادی کے قریب آگئے، جیسے ”أَحَاطَتْ بِهِ خَطِيبَتُهُ“ یعنی گناہوں

وَقَالَ ابْنُ عَبَّاسٍ: ﴿فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ﴾ فَنَبَتْ بِالْمَاءِ مِنْ كُلِّ لَوْنٍ وَ. ﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ﴾ وَقَالَ زَيْدُ بْنُ أَسْلَمٍ: ﴿أَنَّ لَهُمْ قَدَمَ صِدْقٍ﴾ مُحَمَّدٌ ﷺ وَقَالَ مُجَاهِدٌ: خَيْرٌ يُقَالُ: ﴿بَلِّغْ آيَاتِ﴾ يَغْنِي مَدِّهِ أَغْلَامُ الْقُرْآنِ وَيَمَثِّلُهُ ﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِمُ﴾ الْمَعْنَى: بِكُمْ يُقَالُ: ﴿دَعَاؤُهُمْ﴾ دَعَاؤُهُمْ ﴿أُحْيِطْ بِهِمْ﴾ دَنَوْنَا مِنَ الْهَلَكَةِ ﴿أَحَاطَتْ بِهِ خَطِيبَتُهُ﴾ فَاتَّبَعَهُمْ وَاتَّبَعَهُمْ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

غُنْتَرُوْا، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ
 ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ
 الْمَدِيْنَةَ وَالْيَهُودُ تَصُومُ عَاشُورَاءَ فَقَالُوا:
 هَذَا يَوْمٌ ظَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ فَقَالَ
 النَّبِيُّ ﷺ لِأَصْحَابِهِ: ((أَنْتُمْ أَحَقُّ بِمُوسَى
 مِنْهُمْ فَصُومُوا)) . [راجع: ۲۰۰۴] [مسلم:

بیان کیا، ان سے شعبہ نے بیان کیا، ان سے ابوبشر نے، ان سے سعید بن
 جبیر نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی
 کریم ﷺ مدینہ تشریف لائے تو یہود عاشورا کا روزہ رکھتے تھے۔ انہوں
 نے بتایا کہ اسی دن موسیٰ علیہ السلام کو فرعون پر فتح ملی تھی۔ اس پر نبی ﷺ نے
 صحابہ سے فرمایا کہ ”موسیٰ علیہ السلام کے ہم ان سے بھی زیادہ مستحق ہیں، اس لیے
 تم بھی روزہ رکھو۔“

[۲۶۵۶، ۲۶۵۷؛ ابوداؤد: ۲۴۴۴]

تشریح: بعد میں یہودی مشابہت سے بچنے کیلئے اسکے ساتھ ایک روزہ اور رکھنے کا حکم فرمایا یعنی نویں یا گیارہویں تاریخ کا روزہ اور طایا جائے۔

(۱۱) سُورَةُ هُودٍ سورہ ہود کی تفسیر

وَقَالَ أَبُو مِيسَرَةَ: الْأَوَاهُ الرَّجِيمُ بِالْحَبَشِيَّةِ
وَقَالَ ابْنُ عَبَّاسٍ: «بَادِي الرَّأْيِ» مَا ظَهَرَ
لَنَا وَقَالَ مُجَاهِدٌ: الْجُودِيُّ جَبَلٌ بِالْجَزِيرَةِ
وَقَالَ الْحَسَنُ: «إِنَّكَ لَأَنْتَ الْحَلِيمُ»
يَسْتَهْزِءُ وَنَبِهَ وَقَالَ ابْنُ عَبَّاسٍ: «أَقْلَعِي»
أَمْسِكِي «عَصِيبٌ» شَدِيدٌ «لَا جَرَمَ» بَلَى
«وَقَارَ التَّنُورُ» نَبَعَ الْمَاءُ وَقَالَ عِكْرِمَةُ:
وَجَهَ الْأَرْضُ.

تفسیر: یعنی زمین سے پانی پھوٹ کر اوپر آ گیا۔ اکثر مفسرین کا یہ قول ہے کہ یہ تور حضرت آدم علیہ السلام کا تھا ملک شام میں، پھر اولاد دور اولاد حضرت نوح علیہ السلام تک پہنچا اور اس میں پانی اپنے کو طوفان کا پیش خیمہ قرار دیا گیا۔

باب: (ارشادِ باری تعالیٰ)

”لو، وہ لوگ جو اپنے سینوں کو دہرا کیے دیتے ہیں، تاکہ اپنی باتیں اللہ سے چھپا سکیں وہ غلطی پر ہیں، اللہ سینے کے ہیدوں سے واقف ہے۔ خبردار رہو! وہ لوگ جس وقت چھپنے کے لئے اپنے کپڑے لپیٹتے ہیں (اس وقت بھی) وہ جانتا ہے جو کچھ وہ چھپاتے ہیں اور جو کچھ وہ ظاہر کرتے ہیں، بیشک وہ (ان کے) دلوں کے اندر (کی باتوں) سے خوب خبردار ہے۔“ عکرمہ کے سوا اور لوگوں نے کہا ”حق“ کا معنی اتر پڑا اسی سے ہے ”بحق“

وَأَمِيرَاءُ فِي الْحَقِّ ﴿لِيَسْتَخْفُوا مِنْهُ﴾ مِّنَ اللّٰهِ إِنِ اسْتَطَاعُوا۔ یعنی اترنا ہے ”انہ لیثوس کفور“ میں یثوس کا معنی ناامید ہونا۔ جو بروزن فعل ہے۔ یہ یثست سے نکلا ہے اور مجاہد نے کہا ”لَا تَبْتَنِسُ“ کا معنی غم نہ کھا ”يَتَنَوْنَ صُدُورُهُمْ“ کا مطلب یہ ہے کہ حق بات میں شک و شبہ کرتے ہیں۔ ”لِيَسْتَخْفُوا مِنْهُ“ یعنی اگر ہو سکے تو اللہ سے چھپالیں۔

تشریح: سورہ ہود کہ میں نازل ہوئی اس میں ۱۲۳ آیات اور ۱۰ رکوع ہیں۔ آیت: ﴿اَلَا اِنَّهُمْ يَتَنَوْنَ صُدُورُهُمْ﴾ (۵: ۱۱/۱۱) یعنی ”یہ لوگ قرآن سننے سے اپنے سینے پھرتے ہیں اور چاہتے ہیں کہ اللہ سے چھپ جائیں۔“ اس آیت کا شان نزول بعض نے اس طرح بیان کیا ہے کہ کافر لوگ گمروں میں بیٹھ کر مخالفت کی باتیں کرتے۔ جب قرآن مجید ان کے متعلق نازل ہوتا تو سمجھتے کہ کوئی دیوار کے پیچھے چھپ کر ہماری باتیں سن جاتا ہے اور حضرت محمد (ﷺ) سے کہہ دیتا ہے۔ پھر وہ کپڑے اوڑھ کر اور چھپ چھپ کر مخالفانہ باتیں کرنے لگے۔ آیت میں ان ہی کا ذکر ہے۔

۶۸۱۔ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ صَبَاحٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ: قَالَ ابْنُ جُرَيْجٍ، أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ بْنِ جَعْفَرٍ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقْرَأُ: ﴿اَلَا اِنَّهُمْ تَتَنَوْنَ صُدُورُهُمْ﴾ قَالَ: سَأَلْتُهُ عَنْهَا فَقَالَ: اُنَّاسٌ كَانُوا يَسْتَحْيُونَ اَنْ يَتَخَلَّوْا فَيَقْضُوا اِلَى السَّمَاءِ وَاَنْ يُجَامِعُوْا نِسَاءَهُمْ فَيَقْضُوا اِلَى السَّمَاءِ فَتَزَلَّ ذٰلِكَ فِيْهِمْ. [طرفاء: ۶۸۲، ۶۸۳]

۴۸۱) ہم سے حسن بن محمد بن صباح نے بیان کیا، کہا ہم سے حجاج بن محمد اور نے بیان کیا، کہا کہ ہم سے ابن جریج نے بیان کیا، کہا کہ مجھ کو محمد بن عباد بن جعفر نے خبر دی اور انہوں نے ابن عباس رضی اللہ عنہما سے سنا کہ آپ آیت کی قرأت اس طرح کرتے تھے: ”اَلَا اِنَّهُمْ تَتَنَوْنَ صُدُورُهُمْ“ میں نے ان سے آیت کے متعلق پوچھا۔ انہوں نے کہا کہ کچھ لوگ اس میں حیا کرتے تھے کہ کھلی جگہ میں حاجت کے لئے بیٹھنے میں، آسمان کی طرف سر کھولنے میں، اس طرح صحبت کرتے وقت آسمان کی طرف سر کھولنے میں پروردگار سے شرماتے۔

تشریح: شرم کے بارے مجھے جانتے تھے، دہرے ہوئے جاتے تھے اسی باب میں یہ آیت نازل ہوئی۔

۶۸۲۔ حَدَّثَنِيْ اِبْرَاهِيْمُ بْنُ مُوْسَى، قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ ابْنِ جُرَيْجٍ وَأَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ بْنِ جَعْفَرٍ أَنَّ ابْنَ عَبَّاسٍ قَرَأَ: ﴿اَلَا اِنَّهُمْ تَتَنَوْنَ صُدُورُهُمْ﴾ قُلْتُ: يَا أَبَا الْعَبَّاسِ مَا تَتَنَوْنَ صُدُورُهُمْ؟ قَالَ: كَانَ الرَّجُلُ يُجَامِعُ امْرَأَتَهُ فَيَسْتَحْيِيْ أَوْ يَتَخَلَّى فَيَسْتَحْيِيْ فَتَزَلُّ: ﴿اَلَا اِنَّهُمْ تَتَنَوْنَ صُدُورُهُمْ﴾. [راجع: ۶۸۱]

۴۸۲) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں ابن جریج نے، انہیں محمد بن عباد بن جعفر نے خبر دی کہ ابن عباس رضی اللہ عنہما اس طرح قرأت کرتے تھے: ”اَلَا اِنَّهُمْ تَتَنَوْنَ صُدُورُهُمْ“ محمد بن عباد نے پوچھا، اے ابو عباس! تننونی صدورہم کا کیا مطلب ہے؟ بتلایا کہ کچھ لوگ اپنی بیوی سے ہم بستری کرنے میں حیا کرتے اور خلا کے لیے بیٹھتے ہوئے بھی حیا کرتے تھے۔ انہی کے بارے میں یہ آیت نازل ہوئی کہ ”اَلَا اِنَّهُمْ تَتَنَوْنَ صُدُورُهُمْ“ آخر آیت تک۔

تشریح: تننونی ابن عباس رضی اللہ عنہما کی قراءت ہے جو اننونی تننونی ہے بروزن افعلوی ہے۔ مشہور قراءت یوں ہے: ﴿اَلَا اِنَّهُمْ يَتَنَوْنَ صُدُورُهُمْ﴾ (۵: ۱۱/۱۱) یعنی وہ اپنے سینے دہرے کرتے ہیں اللہ سے چھپنا چاہتے ہیں۔ وہ تو کپڑوں کے اندر بھی سب دیکھتا اور جانتا ہے، اس سے کچھ بھی چھپا ہوا نہیں ہے۔

۴۶۸۳) ہم سے عبداللہ بن زبیر جمہدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا کہ ابن عباس رضی اللہ عنہما نے آیت کی قرأت اس طرح کی تھی ”أَلَا إِنَّهُمْ يَشْتُونَ صُدُورَهُمْ عَلَى الْآجِنِ يَسْتَغْشُونَ ثِيَابَهُمْ“ اور عمرو بن دینار کے علاوہ اوروں نے بیان کیا ابن عباس رضی اللہ عنہما سے کہ ”يَسْتَغْشُونَ“ یعنی اپنے سر چھپا لیتے ہیں ”سِيءَ بِهِمْ“ یعنی اپنی قوم سے وہ بدگمان ہوا۔ ”وَصَاقَ بِهِمْ“ یعنی اپنے مہمانوں کو دیکھ کر وہ بدگمان ہوا کہ ان کی قوم انہیں بھی پریشان کرے گی ”يَقْطَعُ مِنَ اللَّيْلِ“ یعنی رات کی سیاہی میں اور مجاہد نے کہا ”أَنِيبُ“ کے معنی میں رجوع کرتا ہوں (متوجہ ہوتا ہوں)۔

باب: اللہ تعالیٰ کا ارشاد:

”اللہ کا عرش پانی پر تھا۔“

۴۶۸۴) ہم سے ابوالیمان نے بیان کیا، انہوں نے کہا ہم کو شعب نے خبر دی، کہا ہم سے ابوالثراد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ بندو! (میری راہ میں) خرچ کرو تو میں بھی تم پر خرچ کروں گا اور فرمایا، اللہ کا ہاتھ بھرا ہوا ہے۔ رات اور دن کے مسلسل خرچ سے بھی اس میں کم نہیں ہوتا اور فرمایا تم نے دیکھا نہیں جب سے اللہ نے آسمان و زمین کو پیدا کیا ہے، مسلسل خرچ کئے جا رہا ہے لیکن اس کے ہاتھ میں کوئی کمی نہیں ہوئی، اس کا عرش پانی پر تھا اور اس کے ہاتھ میں میزان عدل ہے جسے وہ جھکا تا اور اٹھاتا رہتا ہے۔“ اِعْتَرَاكَ بَابُ اِفْتِخَالٍ سے ہے عروتہ سے یعنی میں اسے پکڑ پایا اسی سے ہے يَغْرُوهُ مَضَارِعُ كَصَيْغِهِ اور اِعْتَرَانِي ”اِخِذْ بِنَاصِيَتِيهَا“ یعنی اس کی حکومت اور قبضہ قدرت میں ہیں عَيْنِدُ اور عَنُودُ اور عَانِدُ سب کے معنی ایک ہی ہیں یعنی سرکش مخالف اور یہ جبار کی تاکید ہے۔ ”اِسْتَعْمَرَكُمْ“ تم کو بسایا آباد کیا۔ عرب لوگ کہتے ہیں۔ اَعْمَرْتُهُ الدَّارَ فَهِيَ عُمَرَى۔ یعنی یہ گھر میں نے اس کو عمر بھر کے لیے دے ڈالا۔

۴۶۸۳- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو قَالَ: قَرَأَ ابْنُ عَبَّاسٍ: ﴿أَلَا إِنَّهُمْ يَشْتُونَ صُدُورَهُمْ عَلَى الْآجِنِ يَسْتَغْشُونَ ثِيَابَهُمْ﴾ [راجع: ۴۶۸۱] وَقَالَ غَيْرُهُ عَنْ ابْنِ عَبَّاسٍ: ﴿يَسْتَغْشُونَ﴾ يُغْطُونَ رُؤُوسَهُمْ ﴿سِيءَ بِهِمْ﴾ سَاءَ ظَنُّهُ بِقَوْمِهِ ﴿وَصَاقَ بِهِمْ ذُرْعًا﴾ بِأَضْيَافِهِ ﴿يَقْطَعُ مِنَ اللَّيْلِ﴾ بِسَوَادٍ وَقَالَ مُجَاهِدٌ: ﴿أَنِيبُ﴾ أَرْجِعُ.

بَابُ قَوْلِهِ:

﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

تشریح: یعنی اللہ کا عرش پانی پر تھا۔

۴۶۸۴- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿قَالَ اللَّهُ أَنُفِقُ أَنُفِقُ عَلَيْكَ وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةً سَحَاءَ اللَّيْلِ وَالنَّهَارِ﴾ وَقَالَ: ﴿أَرَأَيْتُمْ مَا أَنُفِقُ مِنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ﴾ [اطرافہ فی: ۵۳۵۲، ۷۴۱۱، ۷۴۱۹، ۷۴۹۶] ﴿اِعْتَرَاكَ﴾ اِفْتَعَلَتْ مِنْ عَرْوَتِهِ أَيْ أَصْبَتَهُ وَمِنْهُ يَغْرُوهُ وَاعْتَرَانِي ﴿اِخِذْ بِنَاصِيَتِيهَا﴾ أَيْ فِي مِلْكِهِ وَسُلْطَانِهِ عَيْنِدُ وَعَنُودُ وَعَانِدُ وَاجِدُ وَهُوَ تَأْكِيْدُ التَّجْبِيْرُ ﴿اِسْتَعْمَرَكُمْ﴾ جَعَلَكُمْ عُمَارًا أَعْمَرْتُهُ الدَّارَ فَهِيَ عُمَرَى جَعَلْتُهَا لَهُ

”نَكَرَهُمْ“ اور اُنْكَرَهُمْ اور اِسْتَنْكَرَهُمْ سب کے ایک ہی معنی ہیں۔ یعنی ان کو پر دہی سمجھا۔ حَمِيدٌ فَعِلٌ کے وزن پر ہے بہ معنی مَحْمُودٌ میں سراہا گیا اور ”مجید“ مَاجِدٌ کے معنی میں ہے۔ (یعنی کرم کرنے والا) سَبَّحِلٌ اور سَبَّحِينَ دونوں کے معنی سخت اور بڑے کے ہیں۔ لام اور نون نہیں ہیں (ایک دوسرے سے بدلی جاتی ہیں) تمیم بن مقبل شاعر کہتا ہے: بعض پیدل دن دھاڑھے خود پر ضرب لگاتے ہیں ایسی ضرب جس کی سختی کے لئے بڑے بڑے پہلوان اپنے شاگردوں کو وصیت کیا کرتے ہیں۔

”وَالِیْ مَدَیْنٍ“ یعنی مدین والوں کی طرح کیونکہ مدین ایک شہر کا نام ہے جیسے دوسری جگہ فرمایا وَ سَنَلُ الْقَرْیَةَ یعنی گاؤں والوں سے پوچھ سَلُ الْعِیْرِ یعنی قافلہ والوں سے پوچھ ”وَرَاءَ کُمْ ظَهْرِیًّا“ یعنی پس پشت ڈال دیا اس کی طرف التفات نہ کیا۔ جب کوئی کسی کا مقصد نہ پورا کرے تو عرب لوگ کہتے ہیں ظَهَرْتُ بِحَاجَتِی اور جَعَلْتَنِی ظَهْرِیًّا اس جگہ ظہری کا معنی وہ جانور یا برتن ہے جس کو تو اپنے کام کے لئے ساتھ رکھے۔ ”أَرَادِلُنَا“ ہمارے میں سے کہیں لوگ ”إِجْرَامِی“ أَجْرَمْتُ کا مصدر ہے یا جَرَمْتُ ثلاثی مجرد ”فُلُک“ جمع اور مفرد دونوں کے لئے آتا ہے۔ ایک کشتی اور کئی کشتیوں کو بھی کہتے ہیں۔ ”مَجْرَاهَا“ کشتی کا چلنا یہ أَجْرَبْتُ کا مصدر ہے۔ اسی طرح مَرَسَاہَا أَرَسْتُ کا مصدر ہے یعنی میں نے کشتی تھالی (لنگر کر دیا) بعضوں نے مَرَسَاہَا فِتْحٌ میم پڑھا ہے، رَسْتُ سے۔ اسی طرح مَجْرَاهَا بھی جَرْتُ سے ہے۔ بعضوں نے ”مَجْرِنِہَا مَرَسِیْہَا“ یعنی اللہ اس کو چلانے والا ہے اور وہی اس کا تھمانے والا ہے یہ معنوں میں مفعول کے ہیں۔ الرِّاسِیَّاتُ کے معنی جمی ہوئی کے ہیں۔

باب: اللہ تعالیٰ کا ارشاد:

”اور گواہ کہیں گے کہ یہی لوگ ہیں جنہوں نے اپنے پروردگار پر جھوٹ باندھا تھا، خبردار رہو کہ اللہ کی لعنت ہے ظالموں پر“۔ اَشْہَادُ شَہِدُ کی جمع ہے۔ جیسے صاحب کی جمع اصحاب ہے۔

﴿نَكَرَهُمْ﴾ وَأَنْكَرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ ﴿حَمِيدٌ مُّجِيدٌ﴾ كَأَنَّهُ فَعِلٌ مِنْ مَّاجِدٍ مَّحْمُودٌ مِنْ حَمْدٍ ﴿سَبَّحِلٌ﴾ الشَّدِيدُ الْكَبِيرُ سَبَّحِلٌ وَسَبَّحِينَ وَاللَّامُ وَالنُّونُ أُخْتَانِ وَقَالَ تَمِيمُ بْنُ مَقْبِلٍ:

وَرَجَلَةٌ يَضْرِبُونَ الْبَيْضَ ضَاحِيَةً ضَرْبًا

تَوَاصَى بِهِ الْأَبْطَالُ سَبَّحِينَا

﴿وَالِیْ مَدَیْنٍ أَخَاهُمْ شُعْبِيًّا﴾ أَيِ إِلَى أَهْلِ مَدَیْنٍ لِأَنَّ مَدَیْنٍ بَلَدٌ وَمِثْلُهُ ﴿وَسَنَلُ الْقَرْیَةَ﴾ سَلُ الْعِیْرِ یَعْنِیْ أَهْلَ الْقَرْیَةِ وَالْعِیْرِ ﴿وَرَاءَ کُمْ ظَهْرِیًّا﴾ یَقُولُ: لَمْ تَلْتَفِتُوا إِلَیْهِ وَیَقَالُ: إِذَا لَمْ یَقْضِ الرَّجُلُ حَاجَتَهُ ظَهَرَتْ بِحَاجَتِی وَجَعَلْتَنِی ظَهْرِیًّا وَالظَّهْرُیُّ هَاهُنَا أَنْ تَأْخُذَ مَعَكَ دَابَّةً أَوْ وِعَاءً تَسْتَظْهِرُ بِهِ ﴿أَرَادِلُنَا﴾ سَقَاطُنَا ﴿إِجْرَامِی﴾ هُوَ مَصْدَرٌ مِنْ أَجْرَمْتُ وَتَغْضُهُمْ یَقُولُ: جَرَمْتُ ﴿الْفُلُکُ﴾ وَالْفُلُکُ وَاحِدٌ وَجَمْعٌ وَهِيَ السَّفِیْنَةُ وَالسَّفْنُ ﴿مَجْرَاهَا﴾ مَوْقِفُهَا وَهُوَ مَصْدَرٌ أَجْرَبْتُ وَأَرَسْتُ حَبَسْتُ وَیُقْرَأُ مَرَسَاہَا مِنْ رَسْتُ هِيَ وَمَجْرَاهَا مِنْ جَرْتُ هِيَ ﴿وَمَجْرِیْہَا وَمَرَسِیْہَا﴾ مِنْ فَعِلَ بِهَا الرِّاسِیَّاتُ: الثَّابِتَاتُ.

بَابُ قَوْلِهِ:

﴿وَيَقُولُ الْأَشْہَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ وَاحِدٌ الْأَشْہَادُ شَہِدٌ مِثْلُ صَاحِبٍ وَأَصْحَابٍ.

(۳۶۸۵) ہم سے مسد نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے سعید بن ابی عرب اور ہشام بن ابی عبداللہ دستوائی نے بیان کیا، کہا کہ ہم سے قتادہ نے بیان کیا اور ان سے صفوان بن محرز نے کہا ابن عمر رضی اللہ عنہما طواف کر رہے تھے کہ ایک شخص آپ کے سامنے آیا اور پوچھا: اے ابو عبدالرحمن! یا یہ کہا کہ اے ابن عمر! کیا آپ نے رسول اللہ ﷺ سے سرگوشی کے متعلق کچھ سنا ہے (جو اللہ تعالیٰ مومنین سے قیامت کے دن کرے گا۔) انہوں نے بیان کیا کہ میں نے نبی اکرم ﷺ سے سنا، آپ فرما رہے تھے کہ ”مومن اپنے رب کے قریب لایا جائے گا۔“ اور ہشام نے یذنو المؤمن (بجائے یذنی المؤمن) کہا مطلب ایک ہی ہے۔ ”یہاں تک کہ اللہ تعالیٰ اپنا ایک حصہ اس پر رکھے گا اور اس کے گناہوں کا اقرار کرے گا کہ فلاں گناہ تجھے یاد ہے؟ بندہ عرض کرے گا، یاد ہے، میرے رب! مجھے یاد ہے، دومرتبہ اقرار کرے گا۔ پھر اللہ تعالیٰ فرمائے گا کہ میں نے دنیا میں تمہارے گناہوں کو چھپائے رکھا اور آج بھی تمہاری مغفرت کروں گا۔ پھر اس کی نیکیوں کا دفتر پلیٹ دیا جائے گا۔ لیکن دوسرے لوگ یا (یہ کہا کہ) کفار تو ان کے متعلق محشر میں اعلان کیا جائے گا کہ یہی وہ لوگ ہیں جنہوں نے اللہ پر جھوٹ باندھا تھا۔“ اور شبیان نے بیان کیا، ان سے قتادہ نے کہا ہم سے صفوان نے بیان کیا۔

باب: اللہ تعالیٰ کا ارشاد:

”اور تیرے پروردگار کی پکڑ اسی طرح ہے جب وہ ہستی والوں کو پکڑتا ہے جو (اپنے اوپر) ظلم کرتے رہتے ہیں۔ بیشک اس کی پکڑ بڑی دکھ دینے والی اور بڑی ہی سخت ہے۔“ ”الرَّفْدُ الْمَرْفُودُ“ مدد جو دی جائے (انعام جو مرحمت ہو) عرب لوگ کہتے ہیں رَفَدْتُهُ یعنی میں نے اس کی مدد کی، ”تَرَكَنَا“ کا معنی جھکو مائل ہو۔ ”فَلَوْلَا كَانَ“ یعنی کیوں نہ ہوئے۔ ”اتْرَفُوا“ ہلاک کیے گئے۔ ابن عباس رضی اللہ عنہما نے کہا ”زَفِيرٌ“ زور کی آواز کو اور ”شَهيقٌ“ پست آواز کو کہتے ہیں۔

(۳۶۸۶) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو ابو معاویہ نے

۴۶۸۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ وَهْشَامٌ قَالَا: حَدَّثَنَا قَتَادَةُ عَنْ صَفْوَانَ بْنِ مُحْزَرٍ قَالَ: بَيْنَا ابْنُ عَمَرَ يَطُوفُ إِذْ عَرَضَ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ أَوْ قَالَ: يَا ابْنَ عَمَرَ سَمِعْتُ النَّبِيَّ ﷺ فِي النَّجْوَى فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَذْنِي الْمُؤْمِنُ مِنْ رَبِّهِ)) وَقَالَ هِشَامٌ: ((يَذْنُو الْمُؤْمِنُ حَتَّى يَضَعَ عَلَيْهِ كَفَّهُ فَيَقْرُرُهُ بِذُنُوبِهِ تَعْرِفُ ذَنْبَ كَذَا يَقُولُ: رَبِّ! أَعْرِفْ يَقُولُ: أَعْرِفْ مَرَّتَيْنِ فَيَقُولُ: سَتَرْتُهَا فِي الدُّنْيَا وَأَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ تَطْوِي صَحِيفَةً حَسَنَاتِهِ وَأَمَّا الْأَخْرُونَ أَوْ الْكُفَّارُ فَيَنَادِي عَلَى رُؤُوسِ الْأَشْهَادِ: «هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ» وَقَالَ شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا صَفْوَانُ. [راجع: ۲۴۴۱]

بَابُ قَوْلِهِ:

﴿وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾ ﴿الرَّفْدُ الْمَرْفُودُ﴾ الْعَوْنُ الْمَعِينُ، رَفَدْتُهُ: أَعْتَهُ ﴿تَرَكَنَا﴾ تَمِيلُوا ﴿فَلَوْلَا كَانَ﴾ فَهَلَا كَانَ ﴿اتْرَفُوا﴾ أَهْلَكُوا وَقَالَ ابْنُ عَبَّاسٍ: ﴿زَفِيرٌ وَشَهيقٌ﴾ شَدِيدٌ وَصَوْتُ ضَعِيفٌ.

۴۶۸۶۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ:

خبر دی، ان سے برید بن ابی بردہ نے بیان کیا، ان سے ابو بردہ نے اور ان سے ابو موسیٰ بنی اللہؓ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ ظالم کو چند روز دنیا میں مہلت دیتا رہتا ہے لیکن جب پکڑتا ہے تو پھر نہیں چھوڑتا۔“ راوی نے بیان کیا کہ پھر آپ نے اس آیت کی تلاوت کی: ”اور تیرے پروردگار کی پکڑ اسی طرح ہے، جب وہ ہستی والوں کو پکڑتا ہے۔ جو (اپنے اوپر) ظلم کرتے رہتے ہیں، بیشک اس کی پکڑ بڑی تکلیف دینے والی اور بڑی ہی سخت ہے۔“

أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ اللَّهَ لَيُمْلِيُ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَقْلِبْهُ)) قَالَ ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾. [مسلم: ۶۵۸۱، ترمذی: ۳۱۱۰، ابن ماجہ: ۴۰۱۸]

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور نماز قائم کرو، دن کے دونوں کناروں میں اور رات کے کچھ حصوں میں، بیشک نیکیاں مٹا دیتی ہیں بدیوں کو، یہ ایک نصیحت ہے نصیحت ماننے والوں کے لئے۔“ ”زُلْفَا“ یعنی گھڑی گھڑی اسی سے مراد لفظ ہے۔ کیونکہ لوگ وہاں وقفہ وقفہ سے آتے رہتے ہیں اور زُلْف منزلوں کو بھی کہتے ہیں۔ ”زُلْفَى“ کا لفظ جو سورہ ص میں ہے جیسے قربیٰ یعنی نزدیکی اِزْدَلْفُوا کا معنی جمع ہو گئے۔ ”اَزْلَفْنَا“ متعدی ہے یعنی ہم نے جمع کیا۔ تشریح: ایک شخص کسی غیر عورت کے ہاتھ چھونے یا صرف بوسہ دے دینے کا مرتکب ہو گیا تھا اس کے بارے میں یہ آیت نازل ہوئی:

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَىٰ لِلَّذِينَ آمَنُوا﴾ وَزُلْفًا سَاعَاتٍ بَعْدَ سَاعَاتٍ وَمِنْهُ سُمِّيَتْ الْمُرْدَلَفَةُ: الزُّلْفُ مَنَزَلَةٌ بَعْدَ مَنَزَلَةٍ وَأَمَّا ﴿زُلْفَى﴾ فَمَصْدَرٌ مِنَ الْقُرْبَى، اِزْدَلْفُوا: اجْتَمَعُوا ﴿اَزْلَفْنَا﴾ اِجْمَعْنَا.

”حمل الجمهور هذا المطلق على المقيد في الحديث الصحيح ان الصلوة التي الصلاة كفارة لما بينهما ما اجتنبت الكبائر فقال طائفة ان اجتنبت الكبائر كانت الحسنات كفارة لما عدا الكبائر من الذنوب وان لم تجتنب الكبائر لم تحط الحسنات شيئا۔“ (فتح الباری جلد ۸ صفحہ ۴۵۵) (فتدبروا یا اولی الالباب) (راز)

(۴۶۸۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سلیمان بنی نے بیان کیا، ان سے ابو عثمان نے اور ان سے ابن مسعودؓ نے کہ ایک شخص نے کسی غیر عورت کو بوسہ دے دیا اور پھر وہ رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور آپ سے اپنا گناہ بیان کیا۔ اس پر یہ آیت نازل ہوئی ”اور تم نماز کی پابندی کرو دن کے دونوں سروں پر اور رات کے کچھ حصوں میں بیشک نیکیاں مٹا دیتی ہیں بدیوں کو، یہ ایک نصیحت ہے نصیحت ماننے والوں کے لئے۔“ ان صاحب نے عرض کیا یہ آیت صرف میرے ہی لئے ہے (کہ نیکیاں بدیوں کو مٹا دیتی ہیں)؟ نبی ﷺ نے فرمایا: ”میری امت کے ہر انسان کے لئے ہے جو اس پر عمل کرے۔“

۴۶۸۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بُرَيْدُ بْنُ ابْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ عَنْ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَصَابَ مِنْ أَمْرَأَةٍ قُبْلَةً فَأَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ لَهُ ذَلِكَ فَأَنْزَلَتْ عَلَيْهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَىٰ لِلَّذِينَ آمَنُوا﴾ قَالَ الرَّجُلُ: أَلَيْ هَذِهِ؟ قَالَ: ((لَمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي)). [راجع: ۵۲۶]

تشریح: یعنی گناہ کر کے نادم ہو۔ سچے دل سے توبہ کرے اور نماز پڑھے تو اللہ اس کے گناہ بخش دے گا۔ دونوں سروں سے فجر اور مغرب کی نمازیں اور رات سے عشاء کی نماز مراد ہے۔ ظہر اور عصر کی نمازوں کا ذکر دوسری آیتوں میں موجود ہے جو مگرین حدیث صرف تین نمازوں کے قائل ہیں وہ قرآن پاک سے بھی واقف نہیں ہیں۔ اللہ ان کو نیک سمجھ عطا کرے۔ آمین

(۱۲) سُورَةُ يُوسُفَ

سورة یوسف کی تفسیر

تشریح: یہ سورت مکہ میں نازل ہوئی اس میں ۱۱ آیات اور ۱۲ رکوع ہیں۔ یہود نے آپ ﷺ سے حضرت یوسف علیہ السلام کا قصہ پوچھا تھا اس پر یہ سورت نازل ہوئی۔ حضرت یعقوب علیہ السلام کے بیٹے حضرت یوسف علیہ السلام ان کی بیوی راحل کے بطن سے تھے۔ حضرت یعقوب ان سے محبت کرتے تھے۔ یہی محبت بھائیوں کے حد کا سبب بنی۔

وَقَالَ فَضِّلْ عَنْ حُصَيْنٍ عَنْ مُجَاهِدٍ: ﴿مُتَّكَأً﴾ الْأَثَرُجُجُ. قَالَ فَضِّلٌ: الْأَثَرُجُجُ بِالْحَبَشِيَّةِ مُتَّكَأً وَقَالَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ عَنْ مُجَاهِدٍ: مُتَّكَأٌ كُلُّ شَيْءٍ قُطِعَ بِالسَّكِينِ وَقَالَ قَتَادَةُ: ﴿لَدُوْهُ عَلِمَ لِمَا عَلَّمْنَاهُ﴾ عَامِلٌ بِمَا عَلَّمَهُ وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: ﴿صَوَاعَ الْمَلِكِ﴾ مَكْرُوكُ الْفَارِسِيِّ الَّذِي يَلْتَقِي طَرَفَاهُ كَانَتْ تَشْرَبُ بِهِ الْأَعَاجِمُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿تُفَنِّدُونَ﴾ تَجْهَلُونَ وَقَالَ غَيْرُهُ: غِيَابَةٌ: كُلُّ شَيْءٍ عَيَّبَ عَنْكَ شَيْئًا فَهُوَ غِيَابَةٌ وَالْجُبُّ الرِّكْبَةُ الَّتِي لَمْ تَطَوْ ﴿بِمُؤْمِنٍ لَنَا﴾ [۱۷] بِمُصَدِّقٍ لَنَا ﴿أَشَدُّهُ﴾ قَبْلَ أَنْ يَأْخُذَ فِي النِّقْصَانِ يُقَالُ بَلَغَ أَشَدُّهُ وَبَلَغُوا أَشَدَّهُمْ وَقَالَ بَعْضُهُمْ: وَاجِدَهَا شَدًّا وَالْمُتَّكَأُ مَا اتَّكَأَتْ عَلَيْهِ لِغُرَابٍ أَوْ لِحَدِيثٍ أَوْ لَطَعَامٍ وَأَبْطَلَ الَّذِي قَالَ: الْأَثَرُجُجُ وَلَيْسَ فِي كَلَامِ الْعَرَبِ الْأَثَرُجُجُ فَلَمَّا اخْتَجَّ عَلَيْهِمْ بَآئِهِ الْمُتَّكَأُ مِنْ نَمَارِقَ فَرَوْا إِلَى شَرِّ مِنْهُ فَقَالُوا: إِنَّمَا هُوَ الْمُتَّكَأُ سَاكِئَةُ النَّاءِ وَإِنَّمَا الْمُتَّكَأُ

اور فضیل بن عیاض (مشہور زاہد) نے حصین بن عبد الرحمن سے روایت کیا، انہوں نے مجاہد سے انہوں نے کہا ”متکا“ کا معنی ترنج اور خود فضیل نے بھی کہا کہ متکا حبشی زبان میں ترنج کو کہتے ہیں اور سفیان بن عیینہ نے ایک شخص (نام نامعلوم) سے روایت کی اس نے مجاہد سے انہوں نے کہا۔ متکا وہ چیز جو چھری سے کاٹی جائے (میوہ ہو یا تارکاری) اور قتادہ نے کہا ”ذو علم“ کا معنی اپنے علم پر عمل کرنے والا اور سعید بن جبیر نے کہا ”صواع“ ایک ماپ ہے جس کو مکوک فارسی بھی کہتے ہیں یہ ایک گلاس کی طرح کا ہوتا ہے جس کے دونوں کنارے مل جاتے ہیں۔ عجم کے لوگ اس میں پانی پیا کرتے ہیں اور ابن عباس نے کہا: ”لَوْ لَا أَنْ تَفَنِّدُونَ“ اگر تم مجھ کو جاہل نہ کہو۔ دوسرے لوگوں نے کہا غیابہ وہ چیز جو دوسری چیز کو چھپا دے غائب کر دے اور جب کچا کنواں جس کی بندش نہ ہوئی ہو۔ ”وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا“ یعنی تو ہماری بات سچ ماننے والا نہیں۔ ”أَشَدُّهُ“ وہ عمر جو زمانہ انحطاط سے پہلے ہو (تمیں سے چالیس برس تک) عرب بولا کرتے ہیں۔ بَلَغَ أَشَدُّهُ اور بَلَغُوا أَشَدَّهُمْ یعنی اپنی جوانی کی عمر کو پہنچایا پہنچے۔ بعضوں نے کہا أَشَدُّ شَدًّا کی جمع ہے متکا مسند تکیہ جس پر تو کھانے پینے یا باتیں کرنے کے لئے ٹیک لگائے اور جس نے یہ کہا کہ متکا ترنج کو کہتے ہیں اس نے غلط کہا۔ عربی زبان میں متکا کے معنی ترنج کے بالکل نہیں آئے ہیں جب اس شخص سے جو متکا کے معنی کہتا ہے اصل بیان کی گئی کہ متکا مسند یا تکیہ کو کہتے ہیں تو وہ اس سے بھی بدتر ایک بات

کہنے لگا کہ یہ لفظ متک بہ سکون تا ہے۔ حالانکہ متک عربی زبان میں عورت کی شرمگاہ کو کہتے ہیں۔ جہاں عورت کا ختنہ کرتے ہیں اور یہی وجہ ہے کہ عورت کو عربی زبان میں متکا (متک والی) کہتے ہیں اور ادنیٰ کو متکا کا بیٹا کہتے ہیں۔ اگر بالفرض زلیخانے ترج بھی منگوا کر عورتوں کو دیا ہوگا تو مسند تکیہ کے بعد دیا ہوگا۔ ”شَغَفَهَا“ یعنی اس کے دل کے شغاف (غلاف) میں اس کی محبت ساگئی ہے۔ بعض نے شغفہا عین مہملہ سے پڑھا ہے وہ مشعوف سے نکلا ہے۔ ”أَضْبُ“ کا معنی مائل ہو جاؤں گا جھک پڑوں گا۔ ”أَضْغَاثُ أَحْلَامٍ“ پریشان خواب جس کی کچھ تعبیر نہ دی جا سکے اصل میں أَضْغَاثُ صِغْتٍ کی جمع ہے یعنی ایک مٹھی بھر گھاس تکے وغیرہ اس سے ہے (سورہ ص میں) ”خُذْ بِيْدِكَ صِغْتًا“ یعنی اپنے ہاتھ میں سیکوں کا ایک مٹھا لے اور ”أَضْغَاثُ أَحْلَامٍ“ میں صغف کے یہ معنی مراد نہیں ہیں۔ بلکہ پریشان خواب مراد ہے۔ ”نَمِيرَ“ مِیرَ سے نکلا ہے اس کے معنی کھانے کے ہیں۔ ”وَنَزَادُ كَيْلَ بَعِيرٍ“ یعنی ایک اونٹ کا بوجھ اور زیادہ لائیں گے ”أَوَى إِلَيْهِ“ اپنے سے ملا لیا۔ اپنے پاس بیٹھالیا۔ سِقَايَةَ ایک ماپ تھا (جس سے غلہ ماپتے تھے) ”نَفْتًا“ ہمیشہ رہو گے۔ ”حَرَضًا“ یعنی رنج و غم تجھ کو لگا ڈالے گا۔ ”فَتَحَسَّسُوا“ یعنی خبر لو، لو لگاؤ، تلاش کرو۔ ”مُزَجَّاةٌ“ تھوڑی پونجی۔ ”غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ“ اللہ کا عام عذاب جو سب کو گھیر لے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور اپنا انعام تمہارے اوپر اور اولاد یعقوب پر پورا کرے گا جیسا کہ وہ اسے اس سے پہلے پورا کر چکا ہے۔ تمہارے باپ دادا ابراہیم اور اسحاق پر۔“ (۴۶۸۸) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے عبد الصمد نے بیان کیا، ان سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، ان سے ان کے والد نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کریم بن کریم بن کریم بن کریم یوسف بن یعقوب بن اسحاق بن ابراہیم تھے۔“ علیہم الصلوٰۃ والسلام۔

﴿وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ﴾
۶۸۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ ابْنُ الْكَرِيمِ يُوْسُفُ بْنُ يَعْقُوبَ

ابْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ))، [راجع: ۳۳۸۲]

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّوَجَلَّ كَافِرْمَان:

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلْمُتَنَبِّئِينَ﴾۔
بہت سی نشانیاں ہیں۔“

تشریح: ابن جریج وغیرہ نے حضرت یوسف علیہ السلام کے بھائیوں کے نام اس طرح نقل کئے ہیں (۱) روتیل، (۲) شمعون (۳) لاوی (۴) یہودا (۵) ریاون (۶) شجر (۷) دان (۸) نیال (۹) جاد (۱۰) اشرد (۱۱) بنیامین (۱۲) ان میں سب سے بڑا روتیل تھا۔ (فتح الباری)

۴۶۸۹۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَيْ النَّاسِ أَكْرَمُ؟ قَالَ: ((أَكْرَمُهُمْ عِنْدَ اللَّهِ اتَّقَاهُمْ)) قَالُوا: لَيْسَ عَنْ هَذَا نَسَأَلُكَ قَالَ: ((فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ)) قَالُوا: لَيْسَ عَنْ هَذَا نَسَأَلُكَ قَالَ: ((فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي)) قَالُوا: نَعَمْ قَالَ: ((فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا)) تَابَعَهُ أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ. [راجع: ۳۳۵۳]

(۴۶۸۹) مجھ سے محمد نے بیان کیا، کہا ہم کو عہدہ نے خبر دی، انہیں عبید اللہ نے، انہیں سعید بن ابی سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ سے کسی نے سوال کیا کہ انسانوں میں کون سب سے زیادہ شریف ہے؟ آپ نے فرمایا: ”سب سے زیادہ عزت دار وہ ہے جو سب سے زیادہ متقی ہو۔“ صحابہ نے عرض کیا کہ ہمارے سوال کا مقصد یہ نہیں۔ آنحضرت ﷺ نے فرمایا: ”پھر سب سے زیادہ شرف والے یوسف علیہ السلام ہیں نبی اللہ بن نبی اللہ بن نبی اللہ بن خلیل اللہ۔“ صحابہ نے عرض کیا کہ ہمارے سوال کا یہ بھی مقصد نہیں۔ آپ ﷺ نے فرمایا: ”اچھا، عرب کے خاندانوں کے متعلق تم معلوم کرنا چاہتے ہو؟“ صحابہ رضی اللہ عنہم نے عرض کیا: جی ہاں۔ آپ نے فرمایا: ”جاہلیت میں جو لوگ شریف سمجھے جاتے تھے، اسلام لانے کے بعد بھی وہ شریف ہیں، جبکہ دین کی سمجھ بھی انہیں حاصل ہو جائے۔“ اس روایت کی متابعت ابو اسامہ نے عبید اللہ سے کی ہے۔

تشریح: حدیث ہذا کی رو سے شرافت کی بنیاد دین داری اور دین کی سمجھ ہے، اس کے بغیر شرافت کا دعویٰ غلط ہے خواہ کوئی سید ہی کیوں نہ ہو۔ دینی فقاہت شرافت کی اولین بنیاد ہے۔ محض علم کوئی چیز نہیں جب تک اس کو صحیح طور پر سمجھا نہ جائے اسی کا نام فقاہت ہے۔ نام نہاد فقاہر انہیں ہیں۔ جنہوں نے بلا وجہ زمین و آسمان کے قلابے ملائے ہیں۔ جیسا کہ کتب فقہ سے ظاہر ہے۔ الا ماشاء اللہ۔
تفصیل کے لئے کتاب ”حقیقۃ الفقہ“ ملاحظہ ہو۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ تَعَالٰی کا ارشاد:

﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ﴾ ﴿سَوَّلَتْ﴾ زَيَّنَتْ۔
”اس (یعقوب علیہ السلام) نے کہا بلکہ تم نے اپنے دل سے خود ایک جھوٹی بات گھڑ لی سو صبر ہی عمدہ ہے۔“ سولت کا معنی تمہارے دلوں نے ایک من گھڑت بات کو اپنے لئے اچھا سمجھ لیا ہے۔

۴۶۹۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ. قَالَ: وَحَدَّثَنَا الْحَجَّاجُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو التَّمِيمِيِّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ، قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعَبِيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ. جِئْنَا قَال لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَبَرَأَهَا اللَّهُ. كُلُّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ قَالِ النَّبِيُّ ﷺ: «إِنْ كُنْتُ بَرِيئَةً فَسَبِّحْ لَكَ اللَّهُ وَإِنْ كُنْتُ أَلَمْتُ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهُ وَتَوْبِي إِلَيْهِ» قُلْتُ: إِنِّي وَاللَّهِ لَا أَجِدُ مَثَلًا إِلَّا أَبَا يُوسُفَ «فَصَبْرٌ جَمِيلٌ وَاللَّهِ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ» وَأَنْزَلَ اللَّهُ «إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ» [النور: ۱۱] العشر الآيات. [راجع: ۲۵۹۳]

(۴۶۹۰) ہم سے عبد العزیز بن عبد اللہ اویس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے (دوسری سند) امام بخاری نے کہا کہ ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے عبد اللہ بن عمر تمیمی نے بیان کیا، ان سے یونس بن یزید ایلی نے بیان کیا، کہا کہ میں نے زہری سے سنا، انہوں نے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا کے اس واقعہ کے متعلق سنا، جس میں تہمت لگانے والوں نے ان پر تہمت لگائی تھی اور پھر اللہ تعالیٰ نے ان کی پاکی نازل کی۔ ان تمام لوگوں نے مجھ سے اس قصہ کا کچھ کچھ کرا بیان کیا۔ نبی کریم ﷺ نے (عائشہ رضی اللہ عنہا سے) فرمایا: ”اگر تم پاک صاف ہو تو عنقریب اللہ تعالیٰ تمہاری پاکی نازل کر دے گا لیکن اگر تو آلودہ ہو گئی ہے تو اللہ سے مغفرت طلب کرو اور اس کے حضور میں توبہ کر“ (عائشہ رضی اللہ عنہا نے بیان کیا کہ) میں نے اس پر کہا: اللہ کی قسم! میری اور تمہاری مثال یوسف علیہ السلام کے والد جیسی ہے (اور انہی کی کہی ہوئی بات میں بھی دہرائی ہوں کہ) ”سو صبر کرنا (ہی) اچھا ہے اور تم جو کچھ بیان کرتے ہو اس پر اللہ ہی مدد کرے گا۔“ اس کے بعد اللہ تعالیٰ نے عائشہ رضی اللہ عنہا کی پاکی میں سورہ نور کی ”إِنَّ الَّذِينَ جَاءُوا بِأَبَاكَ لِإِفْكِ“ سے آخر تک دس آیات اتاریں۔

تشریح: اس حدیث کو امام بخاری رحمہ اللہ اس باب میں اس لئے لائے کہ اس میں حضرت یوسف علیہ السلام کے والد کا قصہ مذکور ہے۔ حضرت عائشہ رضی اللہ عنہا کو رنج اور مدے میں حضرت یعقوب علیہ السلام کا نام یاد نہ رہا تو انہوں نے یوں کہہ دیا کہ حضرت یوسف علیہ السلام کے والد۔ حدیث اور باب میں یہی مطابقت ہے۔

۴۶۹۱۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ عَنْ أَبِي وَائِلٍ قَالَ: حَدَّثَنِي مَسْرُوقُ ابْنِ الْأَجْدَعِ قَالَ: حَدَّثَنِي أُمُّ رُوْمَانَ وَهَبِي أُمُّ عَائِشَةَ قَالَتْ: بَيْنَا أَنَا وَعَائِشَةُ أَخَذَتْهَا الْحُمَى فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّ فِي حَدِيثِ نَحْنُ» قَالَتْ: نَعَمْ وَقَعَدْتُ عَائِشَةَ قَالَتْ: مَثَلِي وَمَثَلُكُمْ كَيْعْقُوبَ وَبَيْنَهُ «بَلْ سَوَّلَتْ

(۴۶۹۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے ابو وائل شقیق بن سلمہ نے، کہا کہ مجھ سے مسروق بن اجدع نے بیان کیا، کہا کہ مجھ سے ام رومان رضی اللہ عنہا نے بیان کیا، وہ عائشہ رضی اللہ عنہا کی والدہ ہیں، انہوں نے بیان کیا کہ میں اور عائشہ بیٹھی ہوئی تھیں کہ عائشہ رضی اللہ عنہا کو بخار چڑھ گیا۔ نبی اکرم ﷺ نے فرمایا: ”غالباً یہ ان باتوں کی وجہ سے ہوا ہو گا جن کا چرچا ہو رہا ہے۔“ ام رومان رضی اللہ عنہا نے عرض کیا کہ جی ہاں۔ اس کے بعد عائشہ رضی اللہ عنہا

لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ
عَلَى مَا تَصِفُونَ﴾. [راجع: ۳۳۸۸]

بیٹھ گئیں اور کہا کہ میری اور آپ لوگوں کی مثال یعقوب علیہ السلام اور ان کے بیٹوں جیسی ہے ”بلکہ تمہارے دلوں نے تمہارے لیے ایک جھوٹی بات گھڑ لی ہے سو صبر بہتر ہے اور تم لوگ جو کچھ بیان کرتے ہو اس پر اللہ ہی مدد کرے۔“

تشریح: ام رومان رضی اللہ عنہا نبی کریم ﷺ کی وفات کے بعد بہت دنوں تک زندہ رہیں۔ جب ہی سروق نے ان سے سنا جو تابعی ہیں اور یہ روایت صحیح نہیں کہ ام رومان رضی اللہ عنہا نبی کریم ﷺ کی حیات میں مر گئی تھیں اور آپ ان کی قبر میں اترے تھے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ﴾ قَالَ
عِكْرِمَةُ: ﴿هَيْت لَكَ﴾ بِالْحَوْرَانِيَّةِ: هَلَمْ
وَقَالَ ابْنُ جُبَيْرٍ: تَعَالَى.

”اور جس عورت کے گھر میں وہ تھے وہ اپنا مطلب نکالنے کو انہیں پھسلانے لگی اور دروازے بند کر لئے اور بولی کہ بس آ جا۔“ اور عکرمہ نے کہا ”ہیت لک“ حورانی زبان کا لفظ ہے جس کا معنی ہے جلدی آ۔ سعید بن جبیر نے بھی یہی کہا ہے۔

تشریح: حورانی حوران کی طرف منسوب ہے جو ملک شام میں ایک شہر یا ایک پہاڑ تھا۔

٤٦٩٢۔ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا
بِشْرُ بْنُ عَمْرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ
سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ: ﴿قَالَتْ هَيْت لَكَ﴾ قَالَ: وَإِنَّمَا
نَفَرُوها كَمَا عَلَّمَنَاها ﴿مُتَوَاهٍ﴾ مَقَامُهُ
﴿وَالْفَيَا﴾ وَجَدَا ﴿الْفَوَا أَبَانَهُمْ﴾ ﴿الْفَيَا﴾
وَعَنْ ابْنِ مَسْعُودٍ ﴿بَلْ عَجِبْتُ وَيَسْخَرُونَ﴾.

(۴۶۹۲) ہم سے احمد بن سعید نے بیان کیا، کہا ہم سے بشر بن عمر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے سلیمان نے، ان سے ابو وائل نے کہ عبد اللہ بن مسعود رضی اللہ عنہ نے ”ہیت لک“ پڑھا اور کہا کہ جس طرح ہمیں یہ لفظ سکھایا گیا ہے۔ اسی طرح ہم پڑھتے ہیں۔ ”متواہ“ یعنی اس کا ٹھکانا دوجہ۔ ”الفا“ پایا، اسی سے ہے۔ ”الفوا آباء ہم“ اور ”الفا“ (دوسری آیتوں میں) اور ابن مسعود سے (سورۃ الصافات) میں ”بل عجبت ويسخرون“ منقول ہے۔

تشریح: مشہور قراءت بل عجبت یہ صیغہ خطاب ہے۔ اس قراءت کے یہاں ذکر کرنے کی غرض یہ ہے کہ ابن مسعود رضی اللہ عنہ نے جیسے عجبت بالفتح کوہیت بالضم پڑھا ہے۔ اسی طرح ہیت بالفتح کوہیت بالضم بھی پڑھا ہے۔ جیسے ابن مردودہ نے سلیمان تمہی کے طریق سے ابن مسعود رضی اللہ عنہ سے نقل کیا۔ (ترجیح قراءت مروجہ ہی کو ہے)

٤٦٩٣۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ
عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ
عَبْدِ اللَّهِ أَنَّ قُرَيْشًا لَمَّا أَبْطَلُوا عَنْ النَّبِيِّ ﷺ
بِالْإِسْلَامِ قَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِسَبْعِ كَسْبِ
يُوسُفَ فَأَصَابَتْهُمْ سَنَةٌ حَصَّتْ كُلُّ شَيْءٍ
حَتَّى أَكَلُوا الْعِظَامَ حَتَّى جَعَلَ الرَّجُلُ يَنْظُرُ

(۴۶۹۳) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعش نے، ان سے مسلم نے، ان سے مسروق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ قریش نے جب رسول اللہ ﷺ پر ایمان لانے میں تاخیر کی تو آپ نے ان کے حق میں بددعا کی کہ اے اللہ! ان پر یوسف علیہ السلام کے زمانہ کا سا قحط نازل فرما۔ چنانچہ ایسا قحط پڑا کہ کوئی چیز نہیں ملتی تھی اور وہ ہڈیوں کے کھانے پر مجبور ہو گئے

تھے۔ لوگوں کی اس وقت یہ کیفیت تھی کہ آسمان کی طرف نظر اٹھا کے دیکھتے تھے تو بھوک و پیاس کی شدت سے دھواں سا نظر آتا۔ اللہ تعالیٰ نے فرمایا: ”تو آپ انتظار کیجئے اس روز کا جب آسمان کی طرف ایک نظر آنے والا دھواں پیدا ہو“ اور فرمایا ”بیشک ہم اس عذاب کو ہٹالیں گے اور تم بھی (اپنی پہلی حالت پر) لوٹ آؤ گے۔“ ابن مسعود رضی اللہ عنہ نے کہا کہ عذاب سے یہی قحط کا عذاب مراد ہے کیونکہ آخرت کا عذاب کافروں سے ٹلنے والا نہیں ہے۔

إِلَى السَّمَاءِ فَبَرَىٰ بَيْنَهُمَا مِثْلَ الدُّخَانِ قَالَ اللَّهُ: ﴿فَارْتَبُبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ قَالَ اللَّهُ: ﴿إِنَّا نَكْاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾ أَفَيَكْشِفُ عَنْهُمْ الْعَذَابَ يَوْمَ الْقِيَامَةِ؟ وَقَدْ مَضَى الدُّخَانُ وَمَضَى الْبَطْشَةُ. [راجع: ۱۰۰۷]

حاصل یہ کہ دھواں اور بطشہ جن کا ذکر سورہ دھان میں ہے گزر چکا ہے۔

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یوں ہے کہ اس میں حضرت یوسف علیہ السلام کا ذکر ہے قسطلانی نے کہا اس حدیث کی دوسری روایت میں یوں ہے کہ جب قریش پر قحط کی سختی ہوئی تو ابوسفیان نبی کریم ﷺ کے پاس آیا کہنے لگا آپ کنبہ پر دوری کا حکم دیتے ہیں اور آپ کی قوم کے لوگ بھوکے مر رہے ہیں ان کے لئے دعا فرمائیے۔ آپ نے دعا کی اور قریش کا قصور معاف کر دیا جیسے حضرت یوسف علیہ السلام نے بھائیوں کا قصور معاف کر دیا تھا۔ (وحیدی)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”پھر جب قاصدان کے پاس پہنچا تو (یوسف علیہ السلام نے) کہا کہ اپنے آقا کے پاس واپس جا اور اس سے پوچھ کہ ان عورتوں کا کیا حال ہے جنہوں نے اپنے ہاتھ (چھری سے) زخمی کر لئے تھے۔ بے شک میرا رب ان عورتوں کے فریب سے خوب واقف ہے۔ (بادشاہ نے) کہا (اے عورتو!) تمہارا کیا واقعہ ہے جب تم نے یوسف (علیہ السلام) سے اپنا مطلب نکالنے کی خواہش کی تھی۔ وہ پولیس حاشا اللہ! ہم نے یوسف (علیہ السلام) میں کوئی عیب نہیں دیکھا۔“ حاشا، حاشا! (الف کے ساتھ) اس کا معنی پاکی بیان کرنا اور استنشا کرنا، ”حَصْحَصَ“ کا معنی کھل گیا۔

﴿فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاَسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ﴾ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ! وَحَاشَ وَحَاشَا! تَزْنِيَةً وَاسْتِئْثَاءً ﴿حَصْحَصَ﴾ وَضَحَّ.

(۴۶۹۳) ہم سے سعید بن تلید نے بیان کیا، انہوں نے کہا ہم سے عبدالرحمن بن قاسم نے بیان کیا، ان سے بکر بن مضر نے، ان سے عمرو بن حارث نے، ان سے یونس بن یزید نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب اور ابوسلمہ بن عبدالرحمن نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ لوٹ پر اپنی رحمت نازل فرمائے کہ انہوں نے ایک زبردست سہارے کی پناہ لینے کے لئے کہا تھا اور اگر میں قید خانے میں اتنے دنوں تک رہ چکا ہوتا جتنے دن

۴۶۹۴۔ حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ بَكْرِ بْنِ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿يَرْجِعُ اللَّهُ لَوْ طَا لَقَدْ كَانَ يَأْوِي إِلَىٰ رُكْنِي شَدِيدٍ وَلَوْ

یوسف علیہ السلام ہے تھے تو بلانے والے کی بات رد نہ کرتا اور ہم کو تو ابراہیم علیہ السلام کی بہ نسبت شک ہونا زیادہ سزاوار ہے، جب اللہ تعالیٰ نے ان سے فرمایا: کیا تجھ کو یقین نہیں؟ انہوں نے کہا کیوں نہیں یقین تو ہے پر میں چاہتا ہوں کہ اور اطمینان ہو جائے۔“

لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ لَا حَبِثُ الدَّاعِي وَنَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ لَهُ: ﴿أَوَلَمْ نَلُزِمْ قَالَ بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قُلُوبِي﴾

[البقرة: ۲۶] [راجع: ۳۲۷۲]

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ﴾

”یہاں تک کہ جب رسول (بظاہر) ناامید ہو گئے۔“

تشریح: یعنی ”یہاں تک کہ جب پیغمبر ایس ہو گئے کہ انہوں نے ہمت کو گھوٹا دیا ہو تو انہوں نے ہمت کو گھوٹا دیا ہو“ آفریقہ

۴۶۹۵۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ لَهُ وَهُوَ يَسْأَلُهَا عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ﴾ قَالَ: قُلْتُ: أَكُذِّبُوا أَمْ كُذِّبُوا قَالَتْ عَائِشَةُ كُذِّبُوا؟ قُلْتُ: فَقَدْ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كُذِّبُوهُمْ فَمَا هُوَ بِالظَّنِّ قَالَتْ أَجَلَ لَعَمْرِي لَقَدْ اسْتَيْقَنُوا بِذَلِكَ فَقُلْتُ لَهَا: ﴿وَعَلَّوْا أَنَّهُمْ قَدْ كُذِّبُوا﴾ قَالَتْ: مَعَاذَ اللَّهِ لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذَلِكَ بِرَبِّهَا قُلْتُ: فَمَا هَذِهِ الْآيَةُ؟ قَالَتْ: هُمْ أَتْبَاعُ الرُّسُلِ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ فَطَالَ عَلَيْهِمُ الْبَلَاءُ وَاسْتَأْخَرَهُمْ النَّصْرُ حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ وَظَنَّتِ الرُّسُلُ أَنَّ أَتْبَاعَهُمْ قَدْ كَذَّبُوهُمْ جَاءَ هُمْ نَصْرُ اللَّهِ عِنْدَ ذَلِكَ. [راجع: ۳۳۸۹]

۴۶۹۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا

ہم سے ابو الیمان حکم بن نافع نے بیان کیا، کہا ہم کو شعیب بن ابی

شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ حَمْزَةُ زُهْرِي، أَنَّ سَهْرِيَّ بْنَ بِيَانٍ كَتَبَ إِلَيْهِ كُتُوبًا مِنْ زَيْدِ بْنِ زَيْدٍ خُبْرِي فَقُلْتُ: لَعَلَّهَا كُذِّبُوا مُخَفَّفَةً قَالَتْ: مَعَاذَ اللَّهِ نَحْوَهُ. [راجع: ۳۳۸۹]

تشریح: کذبوا تخفیف ذال کے ساتھ پڑھنے سے غالباً مطلب یہ ہوگا کہ پیغمبروں کو یہ گمان ہوا کہ اللہ نے ان سے جو وعدے کئے تھے وہ سب جھوٹ تھے۔ حالانکہ مشہور قراءت تخفیف کے ساتھ ہے۔ لیکن اس کا مطلب یہ ہے کہ کافروں کو یہ گمان ہوا کہ پیغمبروں سے جو وعدے کئے تھے وہ سب جھوٹ تھے۔ وہ سب جھوٹ تھے یا کافروں کو یہ گمان ہوا کہ پیغمبروں نے جو ان سے وعدے کئے تھے وہ سب جھوٹے تھے۔ "وقد اختار الطبري قراءة التخفيف وقال انما اخترت هذا لان الآية وقعت عقب قوله (فينظروا كيف كان عاقبة الذين من قبلهم) فكان في ذلك اشارة الى ان يأس الرسل كان من ايمان قولهم الذي كذبوهم فلهكوا۔" (فتح الباری جلد ۸ صفحہ ۴۷۱) خلاصہ اس عبارت کا وہی ہے جو اوپر مذکور ہے۔ وتدبروا فيها یا اولی الالباب لعلکم تعقلون۔

سُورَةُ الرَّعْدِ تفسیر

(۱۳) سُورَةُ الرَّعْدِ

تشریح: یہ سورت مکی ہے اس میں ۲۳ آیات اور ۶ رکوع ہیں۔ آیت: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾ (۱۳/الرعد: ۳) سے آسمان کا وجود ثابت ہوتا ہے جو لوگ آسمان کو محض بلندی کہتے ہیں ان کا قول باطل ہے۔

وَقَالَ ابْنُ عَبَّاسٍ: ﴿كَبَّاسِطٌ كَفَّيْهِ﴾ مَثَلُ الْمُشْرِكِ الَّذِي عَبَدَ مَعَ اللَّهِ إِلَهًا غَيْرَهُ كَمَثَلِ الْعَطَشَانِ الَّذِي يَنْظُرُ إِلَى خِيَالِهِ فِي الْمَاءِ مِنْ بَعِيدٍ وَهُوَ يُرِيدُ أَنْ يَتَنَاوَلَ وَلَا يَقْدِرُ وَقَالَ غَيْرُهُ سَخَّرَ ذَلَّلَ ﴿مُتَجَاوِرَاتٍ﴾ مُتَدَانِيَاتٍ ﴿الْمَثَلَاتِ﴾ وَاجِدَهَا مَثَلَةً وَهِيَ الْأَشْبَاهُ وَالْأَمْثَالُ وَقَالَ: ﴿إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا﴾ مِثْلًا مِثْلًا ﴿بِقُدْرٍ﴾ بِقُدْرٍ ﴿مُعَقَّبَاتٍ﴾ مَلَائِكَةُ حَفَظَةٍ تَعَقَّبُ الْأَوَّلَى مِنْهَا الْأُخْرَى وَمِنْهُ قِيلَ: الْعَقِيبُ أَيُّ عَقَبْتُ فِي إِثَرِهِ ﴿الْمُحَالِ﴾ الْعُقُوبَةُ ﴿كَبَّاسِطٌ كَفَّيْهِ﴾ إِلَى الْمَاءِ ﴿يَقْبِضُ عَلَى الْمَاءِ﴾ ﴿رَابِئًا﴾ مِنْ رَبَا يَرَبُّو ﴿أَوْ مَتَاعٍ رَبِّدٍ﴾ الْمَتَاعُ مَا تَمَتَّعَتْ بِهِ ﴿جَفَاءً﴾ أَجْفَاتٍ الْقَدْرُ: إِذَا غَلَّتْ فَعَلَّاهَا الرِّبْدُ ثُمَّ تَسَكَّنَ فَيَذْهَبُ الرِّبْدُ بِلَا مَنَفَعَةٍ

ابن عباس رضی اللہ عنہما نے کہا "کَبَّاسِطٌ كَفَّيْهِ" یہ مشرک کی مثال ہے جو اللہ کے سوا دوسروں کی پوجا کرتا ہے جیسے پیاسا آدمی پانی کا تصور کر کے دور سے پانی کی طرف ہاتھ بڑھائے اور اس کو نہ لے سکے۔ دوسرے لوگوں نے کہا "سَخَّرَ" کے معنی تابعدار کیا مسخر کیا۔ "متجاورات" ایک دوسرے سے ملے ہوئے قریب قریب "الْمَثَلَاتِ" مَثَلَةٌ کی جمع ہے یعنی جوڑا اور مشابہ اور دوسری آیت میں ہے "إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا" مگر مشابہ دنوں ان لوگوں کے جو پہلے گزر گئے "بمقدار" یعنی اندازے سے جوڑے۔ "مُعَقَّبَات" ہمگیان فرشتے جو ایک دوسرے کے بعد باری باری آتے رہتے ہیں۔ اس سے عقیب کا لفظ نکلا ہے۔ عرب لوگ کہتے ہیں عَقَبْتُ فِي إِثَرِهِ یعنی اس کے نشان قدم پر پیچھے گیا۔ "المحال" عذاب "كَبَّاسِطٌ كَفَّيْهِ إِلَى الْمَاءِ" جو دونوں ہاتھ بڑھا کر پانی لینا چاہے "رَابِئًا" رَبَا يَرَبُّو اسے نکلا ہے یعنی بڑھنے والا یا اوپر تیرنے والا۔ الْمَتَاعُ جس چیز سے تو فائدہ اٹھائے اس کو کام میں لائے۔ "جَفَاءً" أَجْفَاتٍ الْقَدْرُ سے نکلا ہے۔ یعنی ہانڈی نے جوش مارا جھاگ اوپر آ گیا پھر جب ہانڈی ٹھنڈی ہوتی ہے تو پھولا ہوا جھاگ بیکار سوکھ کر فنا ہو جاتا

ہے، حق باطل سے اسی طرح جدا ہو جاتا ہے ”الْمِهَاد“ بھونا ”يَذَرُهُ وَنَ“ دھکیلتے ہیں دفع کرتے یہ ذرّانہ سے لکھا ہے یعنی میں نے اس کو دور کیا دفع کر دیا۔ ”سَلَامٌ عَلَيْكُمْ“ یعنی فرشتے مسلمانوں کو کہتے جائیں گے تم سلامت رہو۔ ”وَالَيْهِ مَتَابُ“ میں اسی کی درگاہ میں توبہ کرتا ہوں۔ ”أَقْلَمُ يَنَاسُ“ کیا انہوں نے نہیں جانا۔ ”قَارِعَةً“ آفت مصیبت۔ ”فَأَمَلَيْتُ“ میں نے ڈھیلا چھوڑا مہلت دی یہ لفظ ملی اور ملاوے سے لکھا ہے۔ اسی سے لکھا ہے جو جبریل کی حدیث میں ہے۔ ”فلبث مليا“ (یا قرآن میں ہے وہ ہجرتی ملیا) اور کشادہ لمبی زمین کو ملا کہتے ہیں۔ ”أَشَقُّ“ افضل التفصیل کا صیغہ ہے مشقت سے یعنی بہت سخت۔ ”مُعَقَّبٌ لَا مُعَقَّبَ لِحُمُكِهِ“ میں یعنی نہیں بدلنے والا اور مجاہد نے کہا: ”متجاورات“ کا معنی یہ ہے کہ بعض قطع عمدہ قابل زراعت ہیں بعض خراب شور کھارے ہیں۔ ”صنوان“ وہ کھجور کے درخت جن کی جڑ ملی ہوئی ہو (ایک ہی جڑ پر کھڑے ہوں) ”غیر صنوان“ الگ الگ جڑ پر سب ایک ہی پانی سے اگتے ہیں (ایک ہی ہوا سے ایک ہی زمین میں) آدمیوں کی بھی یہی مثال ہے کوئی اچھا کوئی برا حالانکہ سب ایک باپ آدم کی اولاد ہیں۔ ”السَّحَابُ الثَّقَالُ“ وہ بادل جن میں پانی بھرا ہوا اور وہ پانی کے بوجھ سے بھاری بھر کم ہوں۔ ”كَبَاسِطٌ كَفَّيْهِ“ یعنی اس شخص کی طرح جو دور سے ہاتھ پھیلا کر پانی کو زبان سے بلائے ہاتھ سے اس کی طرف اشارہ کریں اس صورت میں پانی کبھی اس کی طرف نہیں آئے گا۔ ”سَالَتْ أَوْدِيَةٌ بِقَدَرِهَا“ یعنی نالے اپنے انداز سے بہتے ہیں۔ یعنی پانی بھر کر ”زَبْدًا رَابِيًا“ سے مراد بہتے پانی کا پھولا ہوا جھاگ ”زَبْدٌ مِثْلُهُ“ سے لوہے، زیورات وغیرہ کا پھولا ہوا جھاگ مراد ہے۔

فَكَذَلِكَ يَمِيزُ الْحَقُّ مِنَ الْبَاطِلِ ﴿الْمِهَادُ﴾ الْفِرَاشُ ﴿يَذَرُهُونَ﴾ يَذْفَعُونَ ذَرَّاتَهُ دَفْعَتُهُ ﴿سَلَامٌ عَلَيْكُمْ﴾ أَي يَقُولُونَ: سَلَامٌ عَلَيْكُمْ ﴿وَالَيْهِ مَتَابُ﴾ تَوْبَتِي ﴿أَقْلَمُ يَا قَيْسُ﴾ لَمْ يَتَّيْنِ ﴿قَارِعَةً﴾ دَاهِيَةً ﴿فَأَمَلَيْتُ﴾ أَطْلُتُ مِنَ الْمَلِكِي وَالْمَلَاوَةِ وَمِنْهُ ﴿مَلِيًّا﴾ وَيَقَالُ لِلْوَاسِعِ الطَّوِيلِ مِنَ الْأَرْضِ مَلَا مِنَ الْأَرْضِ: ﴿أَشَقُّ﴾ أَشَدُّ مِنَ الْمَشَقَّةِ ﴿مُعَقَّبٌ﴾ مُغَيَّرٌ وَقَالَ مُجَاهِدٌ: ﴿مُتَجَاوِرَاتٌ﴾ طَيِّهَا وَخَيْثُهَا السَّبَاخُ ﴿صِنَوَانٌ﴾ النَّخْلَتَانِ أَوْ أَكْثَرُ فِي أَصْلٍ وَاحِدٍ ﴿وَعُغَيْرُ صِنَوَانٍ﴾ وَحَدَّثَنَا بِمَاءٍ وَاحِدٍ كَصَالِحِ بَنِي آدَمَ وَخَيْثُهُمْ أَبُوهُمْ وَاحِدٌ ﴿السَّحَابُ الثَّقَالُ﴾ الَّذِي فِيهِ الْمَاءُ ﴿كَبَاسِطٌ كَفَّيْهِ إِلَى الْمَاءِ﴾ يَذْعُو الْمَاءَ بِلِسَانِهِ وَيُشِيرُ إِلَيْهِ بِيَدِهِ فَلَا يَأْتِيهِ أَبَدًا ﴿سَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾ تَمَلًّا بَطْنٍ وَادٍ ﴿زَبْدًا رَابِيًا﴾ زَبْدُ السَّيْلِ خَبَثُ الْحَدِيدِ وَالْجَلِيَّةِ.

تشریح: جیسے دوسری حدیث میں ہے کہ رات دن کے فرشتے عصر اور صبح کی نماز میں جمع ہو جاتے ہیں طبری نے نکالا کہ حضرت عثمان رضی اللہ عنہ نے نبی کریم ﷺ سے پوچھا اوی پر کتنے فرشتے مقرر ہیں؟ آپ ﷺ نے فرمایا کہ ہر اوی پر دس فرشتے صبح کو اور دس رات کو مقرر رہتے ہیں۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ﴾ ”اللہ کو علم ہے اس کا جو کچھ کبھی مادہ کے حمل میں ہوتا ہے اور جو کچھ ان کے رحم

الْأَرْحَامُ) (غِيْضَ) نَقْصَ.

٤٦٩٧- حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا
مَعْنٌ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
(«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ لَا
يَعْلَمُ مَا فِي عَدِي إِلَّا اللَّهُ وَلَا يَعْلَمُ مَا تَغِيضُ
الْأَرْحَامُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ
أَحَدٌ إِلَّا اللَّهُ وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا
اللَّهُ»)). [راجع: ١٠٣٩]

تشریح: اس آیت سے ثابت ہوا کہ علم غیب خاص اللہ کے لئے ہے جو کسی غیر کے لئے علم غیب کا عقیدہ رکھے وہ جھوٹا ہے۔ پیغمبروں کو بھی علم غیب حاصل نہیں ان کو جو کچھ اللہ چاہتا ہے وحی کے ذریعہ معلوم کر دیتا ہے۔ اے غیب دانی نہیں کہا جاسکتا۔ حمل کی کمی بیشی کا مطلب یہ ہے کہ پیٹ میں ایک بچہ ہے یا دو بچے یا تین یا چار۔

سورۃ ابراہیم کی تفسیر

(۱۴) سُورَةُ إِبْرَاهِيمَ

تشریح: سورۃ ابراہیم کی ہے جس میں ۵۲ آیات ۷ رکوع اور ۸۳ کلمات اور ۳۴۳ حروف ہیں۔ حضرت ابراہیم علیہ السلام دنیا کے عظیم ترین تاریخی انسان ہیں جن سے دو بڑے خاندان ظہور پذیر ہوئے جن کو بنی اسرائیل اور بنی اسماعیل سے یاد کیا جاتا ہے۔ حضرت ابراہیم علیہ السلام کو آدم ثالث بھی کہا گیا ہے۔ یہود اور نصاریٰ اور مسلمان تینوں ان کو اپنا جد تصور کرتے ہیں۔

ابن عباس رضی اللہ عنہما نے کہا ”ہَادٍ“ کا معنی بلانے والا، ہدایت کرنے والا (نبی و رسول مراد ہیں) اور مجاہد نے کہا ”صَدِيدٌ“ کا معنی پیپ اور لہو اور سفیان بن عیینہ نے کہا ”أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ“ کا معنی یہ ہے کہ اللہ کی جو نعمتیں تمہارے پاس ہیں ان کو یاد کرو اور جو اگلے واقعات اس کی قدرت کے ہوئے ہیں اور مجاہد نے کہا ”مِنْ كُلِّ مَا سَأَلْتُمُوهُ“ کا معنی یہ ہے کہ جن جن چیزوں کی تم نے رغبت کی ”يَبْتَغُونَهَا عَوْجًا“ اس میں کمی پیدا کرنے کی تلاش کرتے رہتے ہیں ”وَإِذْ تَأَذَّنَ رَبُّكُمْ“ جب تمہارے مالک نے تم کو خبردار کر دیا جلدایا ”رُدُّوْا أَيْدِيَهُمْ فِىْ أَقْوَاهِمُ“ یہ عرب کی زبان میں ایک مثل ہے۔ اگر کا مطلب یہ ہے کہ اللہ کا جو حکم وہ تھا اس سے باز رہے بجانے لائے۔ ”مَقَامِی“ وہ جگہ جہاں اللہ پاک اس کو

مِثْلُ غَيْبٍ وَغَائِبٍ ﴿بِمُضَرِّحُكُمْ﴾ اپنے سامنے کھڑا کرے گا۔ ”مِنْ وَرَآئِهِ“ سامنے سے ”لَكُمْ تَبَعًا“ تَبَعِ تَابِعِ کی جمع ہے جیسے غَيْبِ غَائِبِ کی۔ ”بِمُضَرِّحُكُمْ“ عرب لوگ کہتے ہیں اِسْتَضْرَحْنِي یعنی اس نے میری فریاد سن لی ”يَسْتَضْرِحُ“ اس کی فریاد سنتا ہے دونوں صراخ سے نکلے ہیں ”صُرَاخُ“ کا معنی فریاد ”وَلَا خِلَالَ“ خَالَلتُهُ خِلَالًا کا مصدر ہے اور خُلَّةُ کی جمع بھی ہو سکتا ہے (یعنی اس دن دوستی نہ ہوگی یادوستیاں نہ ہوں گی) ”اِجْتَنَّتْ“ جڑ سے اکھاڑ لیا گیا۔

تشریح: شروع میں لفظ ہادیہ سورہ رد کی اس آیت میں ہے: ﴿اِنَّمَا اَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾ (۱۳/الرعد: ۷) اس لئے اس تفسیر کو سورہ رد کی تفسیر میں ذکر کرتا شاید ناخین کی غلطی ہے کہ اس عبارت کو اس صورت کے ذیل میں لکھ دیا گیا، ہوں لیکن ہر انسان سے ممکن ہے۔ غفر الله لهم اجمعين۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”کیا آپ نے نہیں دیکھا کہ اللہ تعالیٰ نے کیسی اچھی مثال کلمہ طیبہ کی بیان (فرمائی کہ) وہ ایک پاکیزہ درخت کے مشابہ ہے جس کی جڑ (خوب) مضبوط ہے اور اس کی شاخیں (خوب) اونچائی میں جاری ہیں۔ وہ اپنا پھل ہر فصل میں (اپنے پروردگار کے حکم سے) دیتا رہتا ہے۔“

﴿كَشَجَرَةٍ طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي اُكْلَهَا كُلَّ حِينٍ﴾

۴۶۹۸۔ حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: ((أَخْبِرُونِي بِشَجَرَةٍ تُشْبِهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاكَّ وَرَقُهَا وَلَا وَلَا يَزُولُ ثَوْبُهَا أَوْ كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاكَّ وَرَقُهَا وَلَا وَلَا يَزُولُ ثَوْبُهَا)) قَالَ ابْنُ عُمَرَ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ لَا يَتَكَلَّمَانِ فِكْرَهُنَّ أَنْ أَتَكَلَّمَنَّ فَلَمَّا لَمْ يَقُولُوا شَيْئًا قَالَ رَسُولُ اللَّهِ ﷺ: ((هِيَ النَّخْلَةُ)) فَلَمَّا قُمْنَا قُلْتُ لِعُمَرَ: يَا أَبَتَاهُ وَاللَّهِ لَقَدْ كَانَ وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَقَالَ: مَا مَنَعَكَ أَنْ تَكَلَّمَ؟ قَالَ: لَمْ أَرُكُمْ تَكَلَّمُونَ

۴۶۹۸۔ مجھ سے عبید اللہ بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ ہم رسول اللہ ﷺ کی خدمت میں حاضر تھے، آپ نے دریافت فرمایا: ”اچھا کھجور کو تولا تو وہ کونسا درخت ہے جو مسلمان کی مانند ہے جس کے پتے نہیں گرتے (ولا ولا ولا، یہ تینوں درخت کی صفات بیان کی ہیں) ہر وقت میوہ دے جاتا ہے۔“ ابن عمر رضی اللہ عنہما کہتے ہیں میرے دل میں آیا وہ کھجور کا درخت ہے مگر میں نے دیکھا کہ ابو بکر اور عمر رضی اللہ عنہما بیٹھے ہوئے ہیں انہوں نے جواب نہیں دیا تو مجھ کو ان بزرگوں کے سامنے کلام کرنا اچھا معلوم نہیں ہوا۔ جب ان لوگوں نے کچھ جواب نہیں دیا تو رسول اللہ ﷺ نے خود ہی فرمایا: ”وہ کھجور کا درخت ہے۔“ جب ہم اس مجلس سے کھڑے ہوئے تو میں نے اپنے والد عمر رضی اللہ عنہ سے عرض کیا: باوا! اللہ کی قسم میرے دل میں آیا تھا کہ میں کہہ دوں وہ کھجور کا درخت ہے۔ انہوں نے کہا: پھر تو نے

فَكَرِهْتُ أَنْ أَتَكَلَّمَ أَوْ أَقُولَ شَيْئًا قَالَ عُمَرُ: كَهْ كَيْونَ نَدِيَا- میں نے کہا: آپ لوگوں نے کوئی بات نہیں کی میں نے
لَا أَنْ تَكُونَ فَلْتَهَا أَحَبُّ إِلَيَّ مِنْ كَذَا وَكَذَا. آگے بڑھ کر بات کرنا مناسب نہ جانا۔ انہوں نے کہا واہ! اگر تو اس وقت
کہہ دیتا تو مجھ کو اتنے اتنے (لال لال اونٹ کا) مال ملنے سے بھی زیادہ خوشی
[راجع: ۶۱] [مسلم: ۷۱۰۲] ہوتی۔

تشریح: نبی کریم ﷺ نے اس درخت کی تین مفتیں اشاروں میں بیان فرمائیں جو یہ تھیں کہ اس کا میوہ کبھی ختم نہیں ہوتا، اس کا سایہ کبھی نہیں ختم،
اس کا فائدہ کسی بھی حالت میں معدوم نہیں ہوتا۔ اس حدیث کے اس باب میں لانے سے امام بخاری رحمہ اللہ کی یہ فرض ہے کہ اس آیت میں شجرہ طیبہ
سے کھجور کا درخت مراد ہے۔ ناپاک درخت سے اندر ان کا درخت مراد ہے۔ ناپاک کا مطلب یہ ہے کہ وہ کڑوا سیلا ہے۔ ناپاک کے معنی یہاں گندہ
نخس نہیں ہے۔ ویسے اندر ان کا پھل بہت سے امراض کے لئے اکسیر ہے (هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا) (البقرہ: ۲۹۶)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿يَبْتَئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾
تشریح: آخرت سے مراد قبر ہے جو آخرت کی پہلی منزل ہے۔
”اللہ ایمان والوں کو پختہ بات کے ساتھ خوب مضبوط رکھتا ہے۔“

۶۹۹- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ: سَمِعْتُ
سَعْدَ بْنَ عُبَيْدَةَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: ((الْمُسْلِمُ إِذَا سُنِلَ
فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ فَذَلِكَ قَوْلُهُ: ﴿يَبْتَئُ اللَّهُ الَّذِينَ
آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ﴾)). [راجع: ۱۳۶۹]

(۳۶۹۹) ہم سے ابوالولید نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے
بیان کیا، انہوں نے کہا کہ مجھے علقمہ بن مرثد نے خبر دی، انہوں نے کہا کہ
میں نے سعد بن عبیدہ سے سنا اور انہوں نے براء بن عازب رضی اللہ عنہما سے کہ
رسول اللہ ﷺ نے فرمایا: ”مسلمان سے جب قبر میں سوال ہوگا تو وہ
گو ای دے گا کہ اللہ کے سوا کوئی معبود نہیں اور یہ کہ محمد اللہ کے رسول ہیں۔
اللہ تعالیٰ کے ارشاد: اللہ ایمان والوں کو اس کی بات (کی برکت) سے
مضبوط رکھتا ہے، دنیوی زندگی میں (بھی) اور آخرت میں (بھی) کا بھی
مطلب ہے۔“

تشریح: یعنی اللہ ایمانداروں کو کچی بات یعنی توحید اور رسالت کی شہادت پر دنیا اور آخرت دونوں جگہ مضبوط رکھے گا تو یہ آیت قبر کے سوال اور جواب
کے متعلق نازل ہوئی ہے۔ یا اللہ! تو مجھ کو اور میرے تمام ہمدردان کرام کو قبر کے سوالات میں ثابت قدمی عطا فرما۔ امید ہے کہ اس جگہ کا مطالعہ
کرنے والے ضرور مجھ گناہگار کی نجات اخروی و قبر کی ثابت قدمی کے لئے دعا کریں گے۔ سند میں مذکور حضرت براء بن عازب رضی اللہ عنہما انصاری
حارثی ہیں۔ بعد میں کوفہ میں آئے تھے ۲۴ھ میں انہوں نے رے نامی مقام کو فتح کیا۔ جنگ جمل وغیرہ میں حضرت علی رضی اللہ عنہ کے ساتھ رہے۔ حضرت
مصعب بن زبیر کے زمانہ میں کوفہ میں انتقال فرمایا۔ (بخاری)

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾
”کیا آپ نے ان لوگوں کو نہیں دیکھا جنہوں نے اللہ کی نعمت کے بدلے

اَلَمْ تَعْلَمْ كَقَوْلِهِ: ﴿اَلَمْ تَرَ كَيْفَ﴾ ﴿اَلَمْ تَرَ﴾ کفر کیا۔ اَلَمْ تَرَ کا معنی اَلَمْ تَعْلَمْ یعنی کیا تو نے نہیں جانا۔ جیسے ”اَلَمْ اِلٰی الَّذِيْنَ خَرَجُوْا“ الْبَوَارِ: الْهَلَاكُ بَارِئُور۔ ”اَلَمْ تَرَ اِلٰی الَّذِيْنَ خَرَجُوْا“ میں ہے۔ الْبَوَارِ، اَنّٰی الْهَلَاكُ۔ بَوَارِ کا معنی ہلاکت ہے جو بَارِئُور کا مصدر ہے۔ ”قَوْمًا بُوْرًا“ ﴿قَوْمًا بُوْرًا﴾ هَالِكِيْنَ۔

بُوْرًا کے معنی ہلاک ہونے والی قوم کے ہیں۔

۴۷۰۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عَطَاءِ سَمِعَ ابْنَ عَبَّاسٍ: ﴿اَلَمْ تَرَ اِلٰی الَّذِيْنَ بَدَّلُوْا نِعْمَةَ اللَّهِ كُفْرًا﴾ قَالَ: هُمْ كُفَّارُ أَهْلِ مَكَّةَ. [راجع: ۳۹۷۷]

(۴۷۰۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عطاء بن ابی رباح نے اور انہوں نے ابن عباس رضی اللہ عنہما سے سنا کہ آیت ”اَلَمْ تَرَ اِلٰی الَّذِيْنَ بَدَّلُوْا نِعْمَةَ اللَّهِ كُفْرًا“ میں کفار سے اہل مکہ مراد ہیں۔

تشریح: جنہوں نے اللہ کی نعمت اسلام کی قدر نہ کی اور دولت ایمان سے محروم رہ گئے اور اپنی قوم کو ہلاکت میں ڈال دیا۔ بدر میں تباہ ہوئے۔ اگر اسلام قبول کر لیتے تو یہ نوبت نہ آتی سند میں مذکور حضرت علی بن عبد اللہ، عبد اللہ بن جعفر کے بیٹے ابن الدیناری کے نام سے مشہور ہیں۔ حافظہ حدیث ہیں۔ ان کے استاد ابن الہدی نے فرمایا کہ ابن الدیناری احادیث نبوی کو سب سے زیادہ جاننے اور پہچاننے ہیں۔ امام نسائی رحمہ اللہ نے فرمایا کہ ان کی پیدائش ہی اس خدمت کے لئے ہوئی تھی۔ ذی قعدہ ۲۳ھ میں ۷۳ سال انتقال فرمایا۔ (رحمہ اللہ) مزید تفصیل آئندہ صفحات پر ملاحظہ ہو۔

(۱۵) سُورَةُ الْحَجَرِ سورۃ حجر کی تفسیر

وَقَالَ مُجَاهِدٌ: ﴿صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ مجاہد نے کہا ”صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ“ کا معنی سچا راستہ جو اللہ تک پہنچتا ہے۔ اللہ کی طرف جاتا ہے اور ابن عباس رضی اللہ عنہما نے کہا ”لَعَمْرُكَ“ کا معنی یعنی تیری زندگی کی قسم۔ ”قَوْمٌ مُّنْكَرُونَ“ لوط نے ان کو اجنبی پر دیکھی سمجھا۔ دوسرے لوگوں نے کہا ”كِتَابٌ مَّعْلُومٌ“ کا معنی معین معیار۔ ”لَوْ مَا تَأْتَيْنَا“ کیوں ہمارے پاس نہیں لاتا۔ شیخ متین اور کبھی دوستوں کو بھی شیخ کہتے ہیں اور ابن عباس نے کہا ”يَهْرَعُونَ“ کا معنی دوڑتے جلدی کرتے۔ ”لِلْمُتَوَسِّمِينَ“ دیکھنے والوں کے لئے۔ ”سُكْرَتٌ“ ڈھانگی گئیں۔ ”يُرْوَجَا“ برج یعنی سورج چاند کی منزلیں۔ ”لَوَاقِحُ“ ملا قح کے معنی میں ہے جو مَلَقَحَةٌ کی جمع ہے یعنی حاملہ کرنے والی۔ ”حَمًا“ حَمَاقَةٍ کی جمع ہے بدبودار کچڑ۔ مَسْنُونٌ قالب میں ڈھالی گئی۔ ”لَا تَوَجَّلْ“ مت ڈر۔ ”ذَابِرٌ“ آخر (دم) ”لِيَامَامٍ“ مبین ”امام وہ شخص جس کی تو پیروی کرے اس سے راہ پائے۔ ”الصَّيْحَةُ“ ہلاکت کے معنی میں ہے۔

وَقَالَ مُجَاهِدٌ: ﴿صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ﴾ الْحَقُّ يَرْجِعُ إِلَى اللَّهِ وَعَلَيْهِ طَرِيقُهُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَعَمْرُكَ﴾ لَعَشْنُكَ ﴿قَوْمٌ مُّنْكَرُونَ﴾ أَنْكَرَهُمْ لَوُطٌ وَقَالَ غَيْرُهُ: ﴿كِتَابٌ مَّعْلُومٌ﴾ أَجَلٌ ﴿لَوْ مَا تَأْتَيْنَا﴾ هَلَا تَأْتَيْنَا شَيْعٌ: أُمَّتٌ وَالْأَوْلِيَاءُ أَيْضًا شَيْعٌ وَقَالَ ابْنُ عَبَّاسٍ: ﴿يَهْرَعُونَ﴾ مُسْرِعِينَ ﴿لِلْمُتَوَسِّمِينَ﴾ لِلنَّاطِرِينَ ﴿سُكْرَتٌ﴾ غَشِيَتْ ﴿يُرْوَجَا﴾ مَنَازِلَ لِلشَّمْسِ وَالْقَمَرِ ﴿لَوَاقِحُ﴾ مَلَاقِحُ مَلَقَحَةٌ ﴿حَمًا﴾ جَمَاعَةٌ حَمَاقَةٌ وَهِيَ الطِّينُ الْمُتَغَيَّرُ وَالْمَسْنُونُ الْمَضْبُوبُ ﴿تَوَجَّلْ﴾ تَخَفَ ﴿ذَابِرٌ﴾ آخِرُ ﴿لِيَامَامٍ مُّبِينٍ﴾ الْإِمَامُ كُلُّ مَا اتَّخَذْتَ وَاهْتَدَيْتَ بِهِ

﴿الصَّبْحَةُ﴾ الْهَلَكَةُ.

تشریح: لفظ بھرون سورہ حجر میں نہیں ہے بلکہ یہ لفظ سورہ ہود میں ہے: ﴿وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ﴾ (ہود: ۷۸) اس کو ابن ابی حاتم نے وصل کیا ہے۔ یہاں غالباً ناخین کے سہو سے درج کر دیا گیا ہے۔

سورہ حجر بالاتفاق مکی ہے جس میں ۹۹ آیات اور ۱۶ رکوع ہیں۔ حجر نام کی ایک بستی مدینہ منورہ اور شام کے درمیان واقع تھی۔ اس سورت میں اس بستی کا ذکر ہے اس لئے یہ اس نام سے موسوم ہوئی۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”ہاں مگر کوئی بات چوری چھپے سن بھاگے تو اس کے پیچھے ایک جلتا ہوا انگارہ لگ جاتا ہے۔“

﴿إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ﴾

(۳۷۰۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عکرمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”جب اللہ تعالیٰ آسمان میں کوئی فیصلہ فرماتا ہے تو ملائکہ عاجزی سے اپنے پر مارنے لگتے ہیں۔ جیسا کہ اللہ تعالیٰ کے ارشاد میں ہے کہ جیسے کسی صاف چکنے پتھر پر زنجیر کے (مارنے سے آواز پیدا ہوتی ہے)“ اور علی بن عبد اللہ مدینی نے بیان کیا کہ سفیان بن عیینہ کے سوا اور راویوں نے صفوان کے بعد یتنذہم ذلک۔ (فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ) قَالُوا لِلَّذِي قَالَ: ﴿الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ فَتَسْمَعُهَا مُسْتَرَفُو السَّمْعِ وَمُسْتَرَفُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ وَوَصَفَ سَفِيَّانَ بِيَدِهِ وَفَرَجَ بَيْنَ أَصَابِعِ يَدَيْهِ الْيَمْنَى نَصَبَهَا بَعْضُهَا فَوْقَ بَعْضٍ - فَرَبَّمَا أَدْرَكَ الشَّهَابُ الْمُسْتَمِيعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَتَحْرِقُهُ وَرَبَّمَا لَمْ تَدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ إِلَى الَّذِي هُوَ أَسْفَلَ مِنْهُ حَتَّى يُلْقَوْهَا إِلَى الْأَرْضِ وَرَبَّمَا قَالَ سَفِيَّانُ: حَتَّى يَنْتَهِيَ إِلَى الْأَرْضِ فَتُلْقَى عَلَى فَمِ السَّاحِرِ فَيَكْذِبُ مَعَهَا مِائَةً كَذِبًا

۴۷۰۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَفِيَّانُ عَنْ عَمْرِو بْنِ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ يُبَلِّغُ بِهِ النَّبِيُّ ﷺ قَالَ: ((إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَالسَّلْسِلَةِ عَلَى صَفْوَانٍ - قَالَ عَلِيُّ: وَقَالَ غَيْرُهُ: صَفْوَانٌ يَنْفَذُهُمْ ذَلِكَ - (فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ) قَالُوا لِلَّذِي قَالَ: ﴿الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ فَتَسْمَعُهَا مُسْتَرَفُو السَّمْعِ وَمُسْتَرَفُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ وَوَصَفَ سَفِيَّانَ بِيَدِهِ وَفَرَجَ بَيْنَ أَصَابِعِ يَدَيْهِ الْيَمْنَى نَصَبَهَا بَعْضُهَا فَوْقَ بَعْضٍ - فَرَبَّمَا أَدْرَكَ الشَّهَابُ الْمُسْتَمِيعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَتَحْرِقُهُ وَرَبَّمَا لَمْ تَدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ إِلَى الَّذِي هُوَ أَسْفَلَ مِنْهُ حَتَّى يُلْقَوْهَا إِلَى الْأَرْضِ وَرَبَّمَا قَالَ سَفِيَّانُ: حَتَّى يَنْتَهِيَ إِلَى الْأَرْضِ فَتُلْقَى عَلَى فَمِ السَّاحِرِ فَيَكْذِبُ مَعَهَا مِائَةً كَذِبًا

فَيَصْدَقُ فَيَقُولُونَ أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا وَكَذَلِكَ يَكُونُ كَذَا وَكَذَا فَوَجَدْنَاهُ حَقًّا لِلْكَلِمَةِ الَّتِي سَمِعْتُمْ مِنَ السَّمَاءِ)).

والے شیطان کو وہ بات پہنچا دیتا ہے، وہ اس سے نیچے والے کو اس طرح وہ بات زمین تک پہنچا دیتے ہیں۔ یہاں تک کہ زمین تک آپہنچتی ہے (کبھی سفیان نے یوں کہا) پھر وہ بات نبوی کے منہ پر ڈال جاتی ہے۔ وہ ایک بات میں سو باتیں جھوٹ اپنی طرف سے ملا کر لوگوں سے بیان کرتا ہے۔ کوئی کوئی بات اس کی سچ نکلتی ہے تو لوگ کہنے لگتے ہیں دیکھو اس نبوی نے فلاں دن ہم کو یہ خبر دی تھی کہ آئندہ ایسا ایسا ہوگا اور ایسا ہی ہوا۔ اس کی بات سچ نکلی۔ یہ وہ بات ہوتی ہے جو آسمان سے چرائی گئی تھی۔“

تشریح: فرشتوں کے پر مارنے کا مطلب یہ ہے کہ اپنی اطاعت اور تابعداری ظاہر کرتے ہیں اور جاتے ہیں۔ زنجیر جیسی آواز کے متعلق ابن مردودیک روایت میں حضرت انس رضی اللہ عنہ سے اس کی صراحت ہے کہ جب اللہ پاک وحی بھیجے کے لئے کلام کرتا ہے تو آسمان والے فرشتے ایسی آواز سنتے ہیں جیسے زنجیر پتھر پر پڑے۔ جب فرشتوں کے دلوں سے خوف ہٹ جاتا ہے تو آپس میں اس ارشاد کا تذکرہ کرتے ہیں۔ طبرانی کی روایت میں یوں ہے جب اللہ وحی بھیجے کے لئے کلام کرتا ہے تو آسمان لرز جاتا ہے اور آسمان والے اس کا کلام سنتے ہی بے ہوش ہو جاتے ہیں اور بعد میں گر پڑتے ہیں۔ سب سے پہلے جبرائیل سر اٹھاتے ہیں۔ پروردگار جو چاہتا ہے وہ ان سے ارشاد فرماتا ہے۔ وہ حق تعالیٰ کا کلام سن کر اپنے مقام پر چلتے ہیں۔ جہاں جاتے ہیں فرشتے ان سے پوچھتے ہیں حق تعالیٰ نے کیا فرمایا وہ کہتے ہیں کہ ﴿الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ (۳۴/۲۳) ان حدیثوں سے پچھلے متکلمین کے قدام خیالات باطلہ رد ہو جاتے ہیں کہ اللہ کا کلام قدیم ہے اور وہ نفس ہے اور اس کے کلام میں آواز نہیں ہے۔ معلوم نہیں ڈھونڈ ان لوگوں نے کہاں سے نکالا ہے۔ شریعت سے تو صاف ثابت ہے کہ اللہ پاک جب چاہتا ہے کلام کرتا ہے اس کی آواز آسمان والے فرشتے سنتے ہیں اور اس کی عظمت سے لرز کر بعد میں گر جاتے ہیں۔ سند میں حضرت علی بن عبد اللہ بن جعفر حافظ الحدیث ہیں۔ ان کے استاد ابن المہدی نے فرمایا کہ ابن المدینی رسول کریم ﷺ کی حدیث کو سب سے زیادہ جانتے ہیں۔ امام نسائی نے فرمایا کہ ابن المدینی کی پیدائش ہی اس خدمت کے لئے ہوئی تھی۔ ماہ ذی قعدہ ۲۳۲ھ ۳۲ سال کی عمر میں انتقال فرمایا۔ اسی طرح دوسرے بزرگ حضرت سفیان بن عیینہ مجتبیٰ الحدیث، زاہد، متورع تھے۔ ۷۰ھ میں کوفہ میں ان کی ولادت ہوئی ۱۹۸ھ میں مکہ میں ان کا انتقال ہوا۔ رحمہم اللہ اجمعین۔

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، هَمَّ سَعْدُ بْنُ عَبْدِ اللَّهِ مَدِينِيٌّ فِي بَيَانِ كَيْفَ كَلَّمَ اللَّهُ سَفْيَانَ، هَمَّ سَعْدُ بْنُ دِينَارٍ، أَنَّهُمْ نَعَى عَمْرُوَ عَنْ أَبِي هُرَيْرَةَ: ((إِذَا قَضَى اللَّهُ الْأَمْرَ)) وَزَادَ: ((وَالْكَاهِنَ)) وَحَدَّثَنَا سُفْيَانُ فَقَالَ: قَالَ عَمْرُو: سَمِعْتُ عَمْرُمَةَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: ((إِذَا قَضَى اللَّهُ الْأَمْرَ)) وَقَالَ: ((عَلَى فَمِ السَّاحِرِ)) قُلْتُ لِسُفْيَانَ: قَالَ: سَمِعْتُ عَمْرُمَةَ سَمِعْتُ أَبَا هُرَيْرَةَ؟ قَالَ: نَعَمْ قُلْتُ لِسُفْيَانَ: إِنَّ إِنْسَانًا رَوَى عَنْكَ عَنْ عَمْرُو

ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے عمرو بن دینار نے، انہوں نے عکرمہ سے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے یہی حدیث بیان کی۔ اس میں یوں ہے: ”جب اللہ پاک کوئی حکم دیتا ہے“ اور ساحر کے بعد اس روایت میں ”کاہن“ کا لفظ زیادہ کیا۔ علی نے کہا ہم سے سفیان نے بیان کیا کہ عمرو نے کہا میں نے عکرمہ سے سنا، انہوں نے کہا ہم سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ حضور ﷺ نے فرمایا: ”جب اللہ پاک کوئی حکم دیتا ہے“ اور اس روایت میں علی فَمِ السَّاحِرِ کا لفظ ہے۔ علی بن عبد اللہ نے کہا میں نے سفیان بن عیینہ سے پوچھا کہ تم نے عمرو بن دینار سے خود سنا، وہ کہتے ہیں میں نے

عَنْ عِكْرَمَةَ عَنْ أَبِي هُرَيْرَةَ وَزَعَمَهُ أَنَّهُ قَرَأَ: ﴿فَرَعَ﴾ قَالَ سُفْيَانُ: هَكَذَا قَرَأَ عَمْرُو فَلَا أَذْرِي سَمِعَهُ هَكَذَا أَمْ لَا. قَالَ سُفْيَانُ: وَهِيَ قِرَاءَةٌ تَنَاءُ [طرفاء فی: ۴۸۰، ۷۴۸۱] [ابوداود: ۳۹۸۹، ترمذی: ۳۲۲۳، ابن ماجہ: ۱۹۴]

عکرمہ سے سنا، وہ کہتے تھے میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے کہا ہاں۔ علی بن عبد اللہ نے کہا میں نے سفیان بن عیینہ سے کہا۔ ایک آدمی (نام نامعلوم) نے تو تم سے یوں روایت کی تم نے عمرو سے، انہوں نے عکرمہ سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے اس حدیث کو مرفوع کیا اور کہا کہ آنحضرت ﷺ نے فروع پڑھا۔ سفیان نے کہا میں نے عمرو کو اس طرح پڑھتے سنا اب میں نہیں جانتا انہوں نے عکرمہ سے سنایا نہیں سنا۔ سفیان نے کہا ہماری بھی قرأت یہی ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور بالیقین حجر والوں نے بھی رسولوں کو جھٹلایا۔“

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ﴾.

(۴۷۰۲) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے معن نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے اصحاب حجر کے متعلق فرمایا تھا کہ ”اس قوم کی بستی سے جب گزرنا ہی پڑ گیا ہے تو روتے ہوئے گزرو اور اگر روتے ہوئے نہیں گزر سکتے تو پھر اس میں نہ جاؤ۔ کہیں تم پر بھی وہی عذاب نہ آئے جو ان پر آیا تھا۔“

۴۷۰۲۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِ الْحِجْرِ: ((لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ)). [راجع: ۴۳۳]

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”اور تحقیق ہم نے آپ کو (وہ) سات (آیتیں) دی ہیں (جو) بار بار (پڑھی جاتی ہیں) اور وہ قرآن عظیم ہے۔“

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾.

(۴۷۰۳) مجھ سے محمد بن بشار نے بیان کیا، انہوں نے کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ضبی بن عبد الرحمن نے، ان سے حفص بن عاصم نے اور ان سے ابوسعید بن معلی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ میرے پاس سے گزرے میں اس وقت نماز پڑھ رہا تھا۔ آپ ﷺ نے مجھے بلایا۔ میں نماز سے فارغ ہونے کے بعد خدمت میں حاضر ہوا۔ آپ نے دریافت فرمایا: ”فوراً ہی کیوں نہ چلے آئے؟“ عرض کیا کہ نماز پڑھ رہا تھا۔ اس پر آپ ﷺ نے فرمایا: ”کیا اللہ نے تم

۴۷۰۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا أَصَلِّي فَدَعَانِي فَلَمْ آتِهِ حَتَّى صَلَّيْتُ ثُمَّ أَتَيْتُ فَقَالَ: ((مَا مَنَعَكَ أَنْ تَأْتِيَنِي)) فَقُلْتُ: كُنْتُ أَصَلِّي فَقَالَ: ((الَمْ يَقُلِ اللَّهُ:

لوگوں کو حکم نہیں دیا ہے کہ اے ایمان والو! جب اللہ اور اس کے رسول تمہیں بلائیں تو لبیک کہو۔“ پھر آپ نے فرمایا: ”کیوں نہ آج میں تمہیں مسجد سے نکلنے سے پہلے قرآن کی سب سے عظیم سورت بتاؤں۔“ پھر آپ (بتانے سے پہلے) مسجد سے باہر تشریف لے جانے کے لئے اٹھے تو میں نے بات یاد دلائی۔ آپ نے فرمایا: ”سورت ”الحمد لله رب العالمین“ یہی سب سے بڑی اور یہی قرآن عظیم ہے جو مجھے دیا گیا ہے۔“

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ ((۱)) ثُمَّ قَالَ: ((أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أُخْرَجَ مِنَ الْمَسْجِدِ)) فَذَهَبَ النَّبِيُّ ﷺ لِيُخْرَجَ مِنَ الْمَسْجِدِ فَذَكَرْتُهُ فَقَالَ: ((الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)) هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتَهُ)). [راجع: ۴۴۷۴]

تشریح: حضرت ابوسعید بن مطلقؓ یہ ابو سعید حارث بن مطلقؓ انصاریؓ ہیں۔ ۶۳ھ میں ۶۲ سال کی عمر میں وفات پائی۔

۴۷۰۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ)). (سورۃ فاتحہ) یہی سب سے بڑی اور قرآن عظیم ہے۔

۴۷۰۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ)).

[ابوداؤد: ۱۴۵۷، ترمذی: ۳۱۲۴]

تشریح: سورۃ فاتحہ کی سات آیات ہر فرض نماز میں بار بار پڑھی جاتی ہیں۔ جن کا پڑھنا ہر امام اور مقتدی کے لئے ضروری ہے جس کے پڑھے بغیر نماز نہیں ہوتی۔ اس لئے اس سورت کو سب سے بڑی اور قرآن عظیم کہا گیا ہے۔ جو لوگ امام کے پیچھے سورۃ فاتحہ پڑھنا ناجائز کہتے ہیں ان کا قول غلط ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”جنہوں نے قرآن کے ٹکڑے ٹکڑے کر رکھے ہیں۔“ ”المقتسمین“ سے وہ کافر مراد ہیں جنہوں نے رات کو جا کر قسم کھائی تھی کہ صالح پیغمبر کی اونٹنی کو مار ڈالیں گے۔ اس سے ”لَا أَقْسِمُ“ نکلا ہے کہ میں قسم کھاتا ہوں۔ بعض نے اسے لَا قِسْمُ پڑھا ہے (لام تاکید سے) اسی سے ہے ”وَقَاسَمَهُمَا“ یعنی ابلیس نے آدم و حوا علیہما السلام کے سامنے قسم کھائی لیکن آدم و حوا نے قسم نہیں کھائی تھی۔ مجاہد نے کہا کہ ”تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ“ میں تقاسموا کا معنی یہ ہے کہ صالح پیغمبر کو رات کو جا کر مار ڈالنے کی انہوں نے قسم کھائی تھی۔

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾ (المُتَقَسِّمِينَ) الَّذِينَ حَلَفُوا وَمِنْهُ ﴿لَا أَقْسِمُ﴾ أَنِّي أُفْسِمُ وَيُقْرَأُ لَا أَقْسِمُ (وَقَاسَمَهُمَا) حَلَفَ لَهُمَا وَلَمْ يَخْلِفَا لَهُ وَقَالَ مُجَاهِدٌ: ﴿تَقَاسَمُوا﴾ تَحَالَفُوا.

۴۷۰۵۔ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: (۴۷۰۵) مجھ سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے

تشریح: جو تورات کے موافق تھا اسے مانا اور جو خلاف تھا اسے نہ مانا۔

[راجع: ۳۹۴۵]

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

سَالِمٌ: الْمَوْتُ.

تفسیر صحیح: اس کو اسحاق بن ابراہیم ہمسئی اور فریابی اور عبد بن حمید نے وصل کیا ہے۔ مرفوع حدیث سے بھی اس کا تائید ہوتی ہے۔ نیا کریم ﷺ نے عثمان بن مظعون رضی اللہ عنہ کی موت پر فرمایا تھا: ((أَمَّا هُوَ لَقَدْ جَاءَهُ الْيَقِينُ)) اب جن صوفیوں نے اس آیت کے یہ معنی کئے ہیں کہ پروردگار کی عبادت یعنی نماز روزہ عبادہ وغیرہ اس وقت تک ضروری ہے جب تک یقین یعنی فانی اللہ کا مرتبہ پیدا نہ ہو جائے اس کے بعد عبادت کی حاجت نہیں رہتی، ان کا یہ قول غلط ہے۔ شیخ الشیوخ حضرت شہاب الدین سہروردی عوارف میں لکھتے ہیں کہ جو کوئی ایسا سمجھتا ہے وہ لحد ہے۔ عبادت اور دینی فرائض کسی کے ذمہ سے مرتے دم تک ساقط نہیں ہوتے بشرطیکہ عقل و ہوش باقی ہو اور ان صوفیوں سے بھی تعجب ہے کہ پیغمبر اسلام اور صحابہ کرام رضی اللہ عنہم تو ادم و قات عبادت اور عبادہ میں معروف رہے ان کو یہ مرتبہ حاصل نہ ہوا اور تم ان کے ادنیٰ غلام تم کو یہ مرتبہ مل گیا۔ لا حول ولا قوۃ الا باللہ۔ یہ محض دوسرے شیطانی ہے جس سے توبہ اور استغفار لازم ہے۔ سالم مذکور حضرت سالم بن مہشل ہیں حضرت ابوہریرہ بن عتبہ بن ربیعہ نے ان کو آزاد کیا تھا۔ فارس امصرغ کے رہنے والوں میں سے تھے۔ آزاد کردہ لوگوں میں بڑے فاضل اور افضل و اکرم صحابہ میں سے تھے۔ ان کا شمار خاص قاریوں میں کیا جاتا تھا۔ نیا کریم ﷺ نے فرمایا کہ قرآن مجید چار آدمیوں سے سیکھو۔ ابن ام عہد سے، ابی بن کعب سے اور سالم بن مہشل اور معاذ بن جبل سے۔ یہ بدر میں شریک تھے۔ (رضی اللہ عنہ وارضاه)

سورہ نحل کی تفسیر

(۱۶) سُوْرَةُ النَّحْلِ

﴿رُوحُ الْقُدُسِ﴾ جنبریل ﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ ﴿فِي صُفْحٍ﴾ يُقَالُ: أَمَرَ صَفِيحٌ وَصَفِيحٌ مِثْلُ: هَمِينَ وَهَمِينَ وَلَبَنٌ وَلَبَنٌ وَمَيْبٌ وَمَيْبٌ وَقَالَ ابْنُ عَبَّاسٍ: ﴿فِي تَقْلِيهِمْ﴾ اخْتِلَافِهِمْ وَقَالَ مُجَاهِدٌ: تَمِيذٌ تَكْفًا ﴿مُفْرَطُونَ﴾ مَنِيْسُونَ وَقَالَ غَيْرُهُ: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ هَذَا مُقَدَّمٌ وَمُؤَخَّرٌ وَذَلِكَ أَنَّ الْإِسْتِعَاذَةَ قَبْلَ الْقِرَاءَةِ وَمَعْنَاهَا الْإِعْتَصَامُ بِاللَّهِ ﴿شَاكِلَتِهِ﴾ نَاجِيَتِهِ ﴿قَصْدُ السَّبِيلِ﴾ الْبَيَانُ. الدَّفْعُ مَا اسْتَدْفَأْتَ ﴿تُرِيحُونَ﴾ بِالْعَمِيٍّ وَ ﴿تَسْرَحُونَ﴾ بِالْعَدَاةِ ﴿بِشَقٍّ﴾ يَغْنِي الْمَشَقَّةَ ﴿عَلَى تَخَوُّفٍ﴾ تَنْقُصُ ﴿الْأَنْعَامَ لِعِبْرَةٍ﴾ وَهِيَ تَوْنٌ وَتَذَكُّرٌ وَكَذَلِكَ النَّعْمُ الْأَنْعَامُ جَمَاعَةُ النَّعْمِ ﴿سَرَايِلَ﴾ فَمَضَ ﴿تَقِيَكُمْ الْحَرَ﴾ وَأَمَّا ﴿سَرَايِلَ تَقِيَكُمْ بِأَسْكُمْ﴾ فَإِنَّهَا الدَّرُوعُ ﴿دَخَلَا بَيْنَكُمْ﴾ كُلُّ شَيْءٍ لَمْ يَصِحَّ فَهُوَ دَخَلَ قَالَ ابْنُ عَبَّاسٍ: ﴿حَفْدَةً﴾ مَنْ وَلَدَ الرَّجُلُ السَّكْرَ مَا حَرَّمَ مِنْ ثَمَرَتِهَا وَالرَّزْقُ الْحَسَنُ مَا أَحَلَّ اللَّهُ وَقَالَ ابْنُ عَبَّاسٍ عَنْ صَدَقَةَ ﴿أُنْكَأْتُ﴾ هِيَ خَرْقَاءُ كَانَتْ إِذَا أَبْرَمَتْ غَزَلَهَا تَقَضَّتْهُ وَقَالَ ابْنُ مَسْعُودٍ: الْأُمَّةُ مُعَلِّمُ الْخَيْرِ وَالْقَانِتُ: الْمُطِيعُ.

”رُوحُ الْقُدُس“ سے جبریل مراد ہیں جیسے ”نَزَلَ بِهِ الرُّوحُ الْأَمِينُ“ میں روح الامین سے بھی جبریل مراد ہیں۔ ”فِي صُفْحٍ“ عرب لوگ کہتے ہیں اَمَرَ صَفِيحٌ اور صَفِيحٌ جیسے هَمِينَ اور هَمِينَ اور لَبَنٌ اور لَبَنٌ اور مَيْبٌ اور مَيْبٌ۔ ابن عباس رضی اللہ عنہما نے کہا ”فِي تَقْلِيهِمْ“ کا معنی ان کے اختلاف میں اور مجاہد نے کہا تَمِيذٌ کا معنی جھک جائے۔ الٹ جائے۔ ”مُفْرَطُونَ“ کا معنی بھلائے گئے۔ دوسرے لوگوں نے کہا ”فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ“ اس آیت میں عبارت آگے پیچھے ہوگئی ہے۔ کیونکہ اعوذ باللہ قرأت سے پہلے پڑھنے چاہئے۔ استعاذے کے معنی اللہ سے پناہ مانگنا۔ ”شَاكِلَتِهِ“ اپنے اپنے طریق پر ”قَصْدُ السَّبِيلِ“ سچے راستے کا بیان کرنا۔ ”الدَّفْعُ“ ہر وہ چیز جس سے گرمی حاصل کی جائے، سردی دفع ہو۔ ”تُرِيحُونَ“ شام کو لاتے ہو، ”تَسْرَحُونَ“ صبح کو چرانے لے جاتے ہو۔ بِشَقٍّ تکلیف اٹھا کر محنت مشقت سے۔ ”عَلَى تَخَوُّفٍ“ نقصان کر کے۔ ”وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً“ میں اَنْعَامِ نَعَم کی جمع ہے مذکر مؤنث دونوں کو اناعام اور نعم کہتے ہیں۔ سَرَايِلَ تَقِيَكُمْ الْحَرَ میں سرائیل سے قیصیں اور سَرَايِلَ تَقِيَكُمْ بِأَسْكُمْ میں سرائیل سے زر ہیں مراد ہیں۔ ”دَخَلَا بَيْنَكُمْ“ جو ناجائز بات ہو اس کو دخل کہتے ہیں جیسے (دخل یعنی خیانت) ابن عباس رضی اللہ عنہما نے کہا ”حَفْدَةً“ آدمی کی اولاد۔ السَّكْرُ نشہ آور مشروب جو حرام ہے۔ رِزْقًا حَسَنًا جس کو اللہ نے حلال کیا اور سفيان بن عيينہ نے صدقہ ابوہذیل سے نقل کیا۔ ”أُنْكَأْتُ“ ٹکڑے ٹکڑے یہ ایک عورت کا ذکر ہے اس کا نام خرقاء تھا (جو مکہ میں رہتی تھی) وہ دن بھر سوت کا تکی پھرتی توڑ توڑ کر پھینک دیتی۔ ابن مسعود نے کہا اُمَّة کا معنی لوگوں کو اچھی باتیں سکھانے والا اور قانت کے معنی مطیع اور فرمانبردار کے ہیں۔

تشریح: سورہ نحل کی ہے اس میں ۱۲۸ آیات اور ۱۶ رکوع ہیں اس سورہ مبارکہ میں شہد کی کہی کا ذکر ہے اس لیے اس نام سے موسوم کیا گیا ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور تم میں سے بعض کو نکمی عمر کی طرف لوٹا دیا جاتا ہے۔“

﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ﴾

(۴۷۰۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے ہارون بن موسیٰ ابو عبد اللہ اور نے بیان کیا، ان سے شعیب نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم دعا کیا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں نخل سے، سستی سے، ارذل عمر سے (نکی اور خراب عمر) عذاب قبر سے، دجال کے فتنے سے اور زندگی اور موت کے فتنے سے۔“

۴۷۰۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَارُونُ بْنُ مُوسَى أَبُو عَبْدِ اللَّهِ الْأَعْمُرُ عَنْ شُعَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: ((أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَأَرْدَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ)). [راجع ۳۸۲۳]

[مسلم: ۶۸۷۶]

تشریح: نکمی عمر ۷۵ یا ۹۰ سال کے بعد ہوتی ہے۔ جس میں آدمی بوڑھا ہو کر بالکل بے عقل ہو جاتا ہے، ہر آدمی کی قوت اور طاقت پر منحصر ہے۔ کوئی خاص میعاد مقرر نہیں کی جاسکتی۔ زندگی کا فتنہ یہ ہے کہ دنیا میں ایسا مشغول ہو جائے کہ اللہ کی یاد بھول جائے فرائض اور احکام شریعت کو ادا نہ کرے، موت کا فتنہ سکرات کے وقت شروع ہوتا ہے۔ اس وقت شیطان آدمی کا ایمان بگاڑنا چاہتا ہے۔ دوسری حدیث میں دعا آئی ہے: ((أَعُوذُ بِكَ مِنْ أَنْ يُخَيِّطَنِيَ الشَّيْطَانُ عِنْدَ الْمَوْتِ)) یعنی اے اللہ! تیری پناہ مانگتا ہوں اس سے کہ موت کے وقت مجھ کو شیطان گمراہ کر دے۔

سورہ بنی اسرائیل کی تفسیر

(۱۷) سُورَةُ بَنِي إِسْرَائِيلَ

تشریح: یہ سورہ نکمی ہے۔ اس میں ۱۱۱ آیات اور ۱۲ رکوع ہیں۔

(۴۷۰۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، ان سے ابو اسحاق عمرو بن عبید اللہ سمیعی نے بیان کیا، کہا کہ میں نے عبد الرحمن بن یزید سے سنا، کہا کہ میں نے عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، انہوں نے سورہ بنی اسرائیل، سورہ کہف اور سورہ مریم کے متعلق کہا کہ یہ اول درجہ کی عمدہ نہایت فصیح و بلیغ سورتیں ہیں اور میری پرانی یاد کی ہوئی (آیت) ”فَسَيَنْغْضُونَ إِلَيْكَ رُءُوسَهُمْ“ کے متعلق ابن عباس رضی اللہ عنہما نے کہا کہ اپنے سر ہلائیں گے اور دوسرے لوگوں نے کہا کہ یہ نغضت سنک سے نکلا ہے یعنی تیرا دانت بل گیا۔

۴۷۰۸۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ قَالَ: فِي بَنِي إِسْرَائِيلَ وَالْكَهْفِ وَمَرْيَمَ: إِنَّهُنَّ مِنَ الْعِتَاقِ الْأَوَّلِ وَهُنَّ مِنْ تِلَادِي وَقَالَ ابْنُ عَبَّاسٍ: ﴿فَسَيَنْغْضُونَ إِلَيْكَ رُءُوسَهُمْ﴾ يَهْزُونَ وَقَالَ غَيْرُهُ: نَغَضَتْ سِنُّكَ أَي: تَحَرَّكَتْ. [طرفاء فی: ۴۷۳۹، ۴۹۹۴]

”وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ“ یعنی ہم نے بنی اسرائیل کو مطلع کر دیا تھا کہ آئندہ وہ فساد کریں گے اور قضا کے کئی معافی آئے ہیں۔ جیسے آیت

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ﴾ أَخْبَرْنَا هُمْ أَنَّهُمْ سَيُفْسِدُونَ وَالْقَضَاءُ عَلَىٰ وَجْهِ:

﴿وَقَضَىٰ رَبُّكَ أَمْرَ رَبِّكَ وَمِنَهُ الْحُكْمُ﴾ (إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ) وَمِنَهُ الْخَلْقُ ﴿فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ﴾ (تَفِيرًا) مَنْ يَتَفَرَّ مَعَهُ ﴿وَلِيَتَفَرَّوْا﴾ يَذْمُرُوا ﴿مَا عَلَوْا﴾ ﴿حَصِيرًا﴾ مَحْبَسًا مَحْضَرًا ﴿فَحَقَّ﴾ وَجَبَ ﴿مِيسُورًا﴾ لَنَا ﴿خَطَا﴾ إِنَّمَا وَهُوَ اسْمٌ مِنْ خَطَطٍ وَالْخَطُّ مَفْتُوحٌ مُصَدَّرٌ مِنَ الْإِثْمِ خَطِئْتُ بِمَعْنَى أَخْطَأْتُ ﴿لَنْ تَخْرُقَ﴾ لَنْ تَقْطَعَ ﴿وَإِذْ هُمْ نَجْوَى﴾ مُصَدَّرٌ مِنْ نَاجَيْتُ فَوَصَفَهُمْ بِهَا وَالْمَعْنَى يَتَنَاجَوْنَ ﴿رُفَاتًا﴾ حُطَامًا ﴿وَاسْتَفْزَزَ﴾ اسْتَحْضَفَ ﴿بِخَيْلِكَ﴾ الْفَرَسَانَ وَالرَّجُلَ وَالرَّجَالَ وَاجْذَعَهَا رَاجِلٌ مِثْلُ صَاحِبٍ وَصَحْبٍ وَتَاجِرٍ وَتَجَرَّ ﴿حَاصِبًا﴾ الرِّيحُ الْعَاصِيفُ وَالْحَاصِبُ أَيْضًا مَا تَرْمِي بِهِ الرِّيحُ وَمِنَهُ ﴿حَصَبٌ جَهَنَّمَ﴾ يُرْمَى بِهِ فِي جَهَنَّمَ وَهُوَ حَصْبُهَا وَيُقَالُ: حَصَبٌ فِي الْأَرْضِ ذَهَبٌ وَالْحَصَبُ مُشْتَقٌّ مِنَ الْحَصْبَاءِ وَالْحِجَارَةِ ﴿تَارَةً﴾ مَرَّةً وَجَمَاعَتُهُ تَبَرَّ وَتَارَاتٍ ﴿لَاخْتِنَكُنَّ﴾ لَأَسْتَأْصِلَنَّهُمْ يُقَالُ اخْتَنَكَ فَلَانٌ مَا عِنْدَ فَلَانٍ مِنْ عِلْمِ اسْتَفْصَاهُ ﴿طَالِيَةً﴾ حَظَّةٌ قَالَ ابْنُ عَبَّاسٍ: كُلُّ سُلْطَانٍ فِي الْقُرْآنِ فَهُوَ حُجَّةٌ ﴿وَلِيٍّ مِنَ الدَّلِيلِ﴾ لَمْ يُحَالِفْ أَحَدًا.

﴿وَقَضَىٰ رَبُّكَ أَمْرَ رَبِّكَ لَا تَعْبُدُوا﴾ میں یہ معنی ہے کہ اللہ نے حکم دیا اور فیصلہ کرنے کے بھی معنی ہیں۔ جیسے آیت ”إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ“ میں ہے اور پیدا کرنے کے بھی معنی ہیں جیسے ”فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ“ میں ہے۔ ”تَفِيرًا“ وہ لوگ جو آدمی کے ساتھ لڑنے کو نکلیں ”وَلِيَتَفَرَّوْا مَا عَلَوْا“ یعنی جن شہروں پر غالب ہوں ان کو تباہ کریں ”حَصِيرًا“ قید خانہ جیل ”حَقَّ“ واجب ہوا۔ ”مِيسُورًا“ نرم طام ”خَطَا“ گناہ یہ اسم ہے خَطِئْتُ سے اور خَطَا بالفتح مصدر ہے یعنی گناہ کرنا۔ خَطِئْتُ بکسر طاء اور أَخْطَأْتُ دونوں کا ایک ہی معنی ہے۔ یعنی میں نے قصور کیا غلطی کی۔ ”لَنْ تَخْرُقَ“ تو زمین کو پھاڑ نہیں سکے گا۔ (کیونکہ زمین بہت بڑی ہے) ”نَجْوَى“ مصدر ہے نَاجَيْتُ سے یہ ان لوگوں کی صفت بیان کی ہے۔ یعنی آپس میں مشورہ کرتے ہیں۔ ”رُفَاتًا“ ٹوٹے ہوئے ریزہ ریزہ۔ ”وَاسْتَفْزَزَ“ دیوانہ کر دے گمراہ کر دے۔ ”بِخَيْلِكَ“ اپنے سواروں سے رَجُلٌ پیادے اس کا مفرد رَاجِلٌ ہے جیسے صَاحِبٌ کی جمع صُحْبٌ اور تَاجِرٌ کی جمع تَجَرٌ ہے۔ ”حَاصِبًا“ آندھی حَاصِبٌ اس کو بھی کہتے ہیں جو آندھی اڑا کر لائے (ریت نکلر وغیرہ) اسی سے ہے ”حَصَبٌ جَهَنَّمَ“ یعنی جو جہنم میں ڈالا جائے گا وہی جہنم کا حَصَب ہے۔ عرب لوگ کہتے ہیں ”حَصَبٌ فِي الْأَرْضِ“ زمین میں گھس گیا یہ حَصَبٌ حَصْبَاءُ سے نکلا ہے۔ حَصْبَاءُ پتھروں نگریزوں کو کہتے ہیں۔ ”تَارَةً“ لٹک بار اس کی جمع تَبَرَّ اور تَارَاتٍ آتی ہے۔ ”لَاخْتِنَكُنَّ“ ان کو تباہ کر دوں گا۔ جڑ سے کھود دوں گا۔ عرب لوگ کہتے ہیں اخْتَنَكَ فَلَانٌ مَا عِنْدَ فَلَانٍ یعنی اس کو جتنی باتیں معلوم تھیں وہ سب اس نے معلوم کر لیں کوئی بات باقی نہ رہی۔ ”طَالِيَةً“ اس کا نصیب، ابن عباس رضی اللہ عنہما نے کہا قرآن میں جہاں جہاں سلطان کا لفظ آیا ہے اس کا معنی دلیل اور حجت ہے۔ ”وَلِيٍّ مِنَ الدَّلِيلِ“ یعنی اس نے کسی سے اس لئے دوستی نہیں کی ہے کہ وہ اس کو دولت سے بچائے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”جو لے گیارات کے ایک حصے میں اپنے بندے کو مسجد حرام سے۔“
 (۴۷۰۹) ہم سے عبدان نے بیان کیا، کہا ہم سے عبد اللہ بن مبارک نے
 بیان کیا، کہا ہم کو یونس بن یزید نے خبر دی (دوسری سند) امام بخاری نے کہا
 اور ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عنبہ بن خالد نے بیان
 کیا، کہا ہم سے یونس بن یزید نے بیان کیا، ان سے ابن شہاب نے کہ ابن
 مسیب نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ معراج کی
 رات میں نبی کریم صلی اللہ علیہ وسلم کے سامنے بیت المقدس میں دو پیالے پیش کئے
 گئے ایک شراب کا اور دوسرا دودھ کا۔ آپ صلی اللہ علیہ وسلم نے دونوں کو دیکھا پھر
 دودھ کا پیالہ اٹھالیا۔ اس پر جبریل علیہ السلام نے کہا کہ تمام حمد اس اللہ کے لئے
 ہے جس نے آپ کو فطرت (اسلام) کی ہدایت کی۔ اگر آپ شراب کا
 پیالہ اٹھالیتے تو آپ کی امت گمراہ ہو جاتی۔

﴿أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ﴾
 ۴۷۰۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ،
 قَالَ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، وَحَدَّثَنَا عَنبَسَةُ،
 قَالَ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ ابْنُ
 الْمُسَيْبِ: قَالَ أَبُو هُرَيْرَةَ: أَتَى رَسُولَ اللَّهِ ﷺ
 لَيْلَةَ أُسْرِي بِهِ بِإِثْنَيْ عَشَرَ بِقَدَحَيْنِ مِنْ خَمْرٍ
 وَلَبَنٍ فَفَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ قَالَ جَبْرِئِيلُ:
 الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ
 الْخَمْرَ غَوَتْ أُمَّتُكَ. [راجع: ۳۳۹۴] [مسلم: ۵۲۴۰؛ نسائی: ۵۶۷۳]

تشریح: دودھ اللہ کی بڑی زبردست نعمت ہے فوائد کے لحاظ سے۔ ایسے ہی فوائد سے بھر پور دین اسلام ہے۔ لہذا دودھ سے دین فطرت کی تعبیر کی گئی۔

(۴۷۱۰) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب
 نے بیان کیا، کہا کہ مجھے یونس بن یزید نے خبر دی، انہیں ابن شہاب نے،
 ان سے ابوسلمہ نے بیان کیا اور انہوں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ
 سے سنا، کہا کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ نے فرمایا: ”جب
 قریش نے مجھ کو واقعہ معراج کے سلسلہ میں جھٹلایا تو میں (کعبہ کے) مقام
 حجر میں کھڑا ہوا تھا اور میرے سامنے پورا بیت المقدس کر دیا گیا تھا۔ میں
 اسے دیکھ دیکھ کر اس کی ایک ایک علامت بیان کرنے لگا۔“ یعقوب بن
 ابراہیم نے اپنی روایت میں یہ زیادہ کیا کہ ہم سے ابن شہاب کے بیٹے نے
 اپنے چچا ابن شہاب سے بیان کیا کہ (رسول اللہ صلی اللہ علیہ وسلم نے فرمایا) ”جب
 مجھے قریش نے بیت المقدس کے معراج کے سلسلہ میں جھٹلایا۔“ پھر پہلی
 حدیث کی طرح بیان کیا۔ ”قاصفا“ وہ آندھی جو ہر چیز کو تباہ کر دے۔

۴۷۱۰۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ
 وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ
 قَالَ أَبُو سَلَمَةَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
 قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَمَّا
 كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحَجَرِ فَجَلَّى اللَّهُ
 لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ
 وَأَنَا أَنْظُرُ إِلَيْهِ)) زَادَ يَعْقُوبُ بْنُ إِبْرَاهِيمَ،
 قَالَ: حَدَّثَنَا ابْنُ أَبِي شِهَابٍ عَنْ عَمِّهِ:
 ((لَمَّا كَذَّبَنِي قُرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ
 الْمَقْدِسِ)) نَحْوَهُ ((قَاصِفًا)) رِيعَ تَقْصِيفِ
 كُلِّ شَيْءٍ. [راجع: ۳۸۸۶]

باب: اللہ تعالیٰ کا ارشاد:

”اور بلاشبہ ہم نے آدم کی اولاد کو عزت سے نوازا۔“

کر مناد اور اگر منادوں کے ایک معنی ہیں۔ ”ضعف الحیاة“ عمر کی

بَابُ قَوْلِهِ:
 ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

كَرَّمْنَا وَأَكْرَمْنَا وَاحِدٌ ﴿ضِعْفُ الْحَيَاةِ﴾

عَذَابَ الْحَيَاةِ وَعَذَابَ الْمَمَاتِ ﴿خَلَا لَكَ﴾ عَذَابُ "وَضَعُفَ الْمَمَاتِ" موت کا عَذَابُ "خَلَا لَكَ" اور
 وَخَلَفَكَ سَوَاءٌ ﴿وَتَنَا﴾ تَبَاعَدُ ﴿شَاكِتِيهِ﴾ خَلَفَكَ (دونوں قرأتیں ہیں) دونوں کے ایک معنی ہیں یعنی تمہارے
 نَاجِيَتِهِ وَهِيَ مِنْ شَكْلَتِهِ ﴿صَرَفْنَا﴾ وَجَّهْنَا بعد۔ "نا" کے معنی دور ہوا۔ "شَاكِتِيهِ" اپنے راستے پر (یا اپنی زینت پر)
 ﴿قَبِيلًا﴾ مُعَايِنَةً وَمُقَابَلَةً وَقِيلَ: الْقَابِلَةُ لِأَنَّهَا یہ شکل سے نکلا ہے یعنی جوڑا اور شبیہ۔ "صَرَفْنَا" سامنے لائے بیان کئے۔
 مُقَابِلَتُهَا وَتَقَبَّلَ وَلَدَهَا ﴿خَشِيَةَ الْإِنْفَاقِ﴾ "قَبِيلًا" آنکھوں کے سامنے رو برو بعضوں نے کہا یہ قَابِلَةُ سے نکلا ہے
 أَنْفَقَ الرَّجُلُ أَمْلَقَ وَنَفَقَ الشَّيْءُ ذَهَبَ جس کے معنی دالّی، جانے والی کے ہیں۔ کیونکہ وہ بھی جانتے وقت عورت
 ﴿قَتُورًا﴾ مُقْتَرًا ﴿لِلْأَذْقَانِ﴾ مُجْتَمِعَ کے مقابل ہوتی ہے اس کا بچہ قبول کرتی ہے یعنی سنبھالتی ہے۔
 اللَّحْيَيْنِ وَالْوَاحِدَ ذَقَنَ وَقَالَ مُجَاهِدٌ: "إِنْفَاقُ" کے معنی مفلس ہو جانا۔ کہتے ہیں أَنْفَقَ الرَّجُلُ حُبَّ وَهُ مَفْلَسُ
 ﴿مَوْفُورًا﴾ وَافِرًا ﴿تَبِينًا﴾ ثَابِرًا وَقَالَ ابْنُ ہو جائے اور نَفَقَ الشَّيْءُ جب کوئی چیز تمام ہو جائے۔ "قَتُورًا" کے معنی
 عَبَّاسٍ: نَصِيرًا ﴿حَبْتٌ﴾ طَفِئَتْ وَقَالَ ابْنُ بخیل "أَذْقَان" ذَقَنَ کی جمع ہے جہاں دونوں چیزے ملتے ہیں یعنی ٹھوڑی۔
 عَبَّاسٍ: ﴿لَا تَبْدُرُ﴾ لَا تَنْفَقُ فِي الْبَاطِلِ مجاہد نے کہا "مَوْفُورًا" وَافِرًا کے معنی میں ہے (یعنی پورا) "تَبِينًا"
 ﴿إِنْتِغَاءَ رَحْمَةٍ﴾ رَزَقَ ﴿مَثْبُورًا﴾ مَلْعُونًا بدلہ لینے والا۔ اور ابن عباس رضی اللہ عنہما نے کہا اس کے معنی مددگار کے ہیں
 ﴿لَا تَقْفُ﴾ لَا تَقْلُ ﴿فَجَاسُوا﴾ تَيَمَّمُوا "حَبْتٌ" بمعنی طَفِئَتْ بجھنے لگی "لَا تَبْدُرُ" کا معنی یہ ہے کہ ناجائز کاموں
 يُزْجِي الْفُلْكَ: يُجْرِي الْفُلْكَ ﴿يَخْرُونَ﴾ لِّلْأَذْقَانِ لِلْوُجُوهِ میں اپنا پیسہ مت خرچ کر "إِنْتِغَاءَ رَحْمَةٍ" روزی کی تلاش میں "مَثْبُورًا"
 کے معنی ملعون کے ہیں۔ "لَا تَقْفُ" مت کہہ "فَجَاسُوا" قصد کیا۔
 يُزْجِي الْفُلْكَ کے معنی کشتیوں کو چلاتا ہے۔ "يَخْرُونَ لِّلْأَذْقَانِ"
 کے معنی منہ کے بل گر پڑتے ہیں (سجدہ کرتے ہیں)۔

تشریح: بنی اسرائیل کے لفظی معنی اولاد یعقوب کے ہیں۔ اس سورت میں اس خاندان کے عروج و زوال سے متعلق بہت سی باتیں بیان کی گئی ہیں۔
 حضرت موسیٰ علیہ السلام کو احکام دیئے گئے تھے ان کی بھی تفصیل موجود ہے۔ ان ہی وجوہ کی بنا پر اسے سورہ بنی اسرائیل سے موسوم کیا گیا۔ اس سورت کا
 آغاز نبی کریم ﷺ کے سفر معراج سے کیا گیا ہے۔ جو بیت اللہ شریف سے مسجد اقصیٰ تک پھر وہاں سے آسمانوں بلکہ عرش تک ہوا ہے اور یہ سارے
 کوائف جسم سمیت ہوئے ہیں۔ اس میں یہ بھی اشارہ ہے کہ اب زمانہ بدل گیا ہے اور آج بنی اسرائیل کی جگہ بنی اسماعیل کو مل چکی ہے جو نہ صرف روئے
 زمین بلکہ آسمانوں تک کی خبر لیں گے۔ والحمد للہ اولاً و آخراً۔

سند میں مذکور حضرت جابر بن عبد اللہ انصاری رضی اللہ عنہما کنیت ابو عبد اللہ، قبیلہ سلم سے متعلق مشہور صحابہ میں سے ہیں۔ بدر اور تمام غزوات میں
 شریک رہے۔ شام اور مصر میں تشریف لائے۔ آخر عمر میں تائینا ہو گئے تھے۔ ۹۴ سال کی عمر میں ۷۷ھ میں مدینہ میں وفات پائی۔ صحابہ میں سب سے
 آخر میں وفات پانے والے آپ ہی ہیں۔ آپ کی وفات عبد الملک بن مروان کی خلافت میں ہوئی۔ (رضی اللہ عنہ وارضاه آمین)

بَابُ: اللہ عز و جل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا﴾ "اور جب ہم ارادہ کر لیتے ہیں کہ کسی بستی کو برباد کریں تو اس (بستی) کے

الآیۃ۔ سرمایہ دازلوں کو حکم دیتے ہیں، وہ اس میں ظلم و جور اور بد معاشیاں کرتے ہیں، پھر ہمارے قانون کے تحت ہم ان پر سخت عذاب نازل کر کے ان کو برباد کر دیتے ہیں۔“

۴۷۱۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، أَخْبَرَنَا مَنْصُورٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا نَقُولُ لِلْحَيِّ إِذَا كَثُرُوا فِي الْجَاهِلِيَّةِ أَمْرَ بَنُو فَلَانٍ. حَدَّثَنَا الْحَمِيدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ وَقَالَ: أَمَرَ. (۴۷۱۱) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم کو منصور نے خبر دی، انہیں ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب کسی قبیلہ کے لوگ بڑھ جاتے تو زمانہ جاہلیت میں ہم ان کے متعلق کہا کرتے تھے کہ اَمْرَ بَنُو فَلَانٍ (فلاں کا خاندان بہت بڑھ گیا) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا اور اس روایت میں انہوں نے بھی لفظ امر کا ذکر کیا۔

تشریح: امام بخاری رحمہ اللہ کا مطلب اس روایت کے لائن سے یہ ہے کہ قرآن شریف میں جو آتا ہے امرنا مترفہا یہ بکسریم ہے۔ ابن عباس رضی اللہ عنہما کی یہی قراءت ہے اور مشہور فتح میم ہے۔ ابن عباس رضی اللہ عنہما کی قراءت پر معنی یہ ہوگا ”جب ہم کسی ہستی کو تباہ کرنا چاہتے ہیں۔ تو وہاں بدکاروں کی تعداد بڑھا دیتے ہیں۔“

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿ذُرِّيَّةً مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ ”ان لوگوں کی نسل والو! جنہیں ہم نے نوح کے ساتھ کشتی میں سوار کیا تھا، وہ (نوح علیہ السلام) بیشک بڑا ہی شکر گزار بندہ تھا۔“

۴۷۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُنِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ فَرَفَعَ إِلَيْهِ الدَّرَاعَ وَكَانَتْ تُعْجِبُهُ فَتَهَشَّ مِنْهَا نَهَشَةً ثُمَّ قَالَ: ((أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَهَلْ تَدْرُونَ مِمَّا ذَلِكَ يَجْمَعُ اللَّهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ يُسَمِعُهُمُ الدَّاعِيَ وَيَفْقَهُهُمْ الْبَصَرُ وَتَدْنُو الشَّمْسُ فَيُلْغُ النَّاسُ مِنَ الْقَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا

(۴۷۱۲) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو ابو حیان (یحییٰ بن سعید) تمیمی نے خبر دی۔ انہیں ابو زرہ (ہرم) بن عمرو بن جریر نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کی خدمت میں گوشت لایا گیا اور دہی کا حصّہ آپ کو پیش کیا گیا۔ تو آپ نے اپنے دانتوں سے اسے ایک بار نوچا اور آپ ﷺ کو دہی کا گوشت بہت پسند تھا۔ پھر آپ نے فرمایا: ”قیامت کے دن میں سب لوگوں کا سردار ہوں گا۔ تمہیں معلوم بھی ہے یہ کونسا دن ہوگا۔ اس دن دنیا کے شروع سے قیامت کے دن تک کی ساری خلقت ایک چیل میدان میں جمع ہوگی کہ ایک پکارنے والے کی آواز سب کے کانوں تک پہنچ سکے گی اور ایک نظر سب کو دیکھ سکے گی۔ سورج بالکل قریب ہو جائے گا اور لوگوں کی

پریشانی اور بے قراری کی کوئی حد نہ رہے گی جو برداشت سے باہر ہو جائے گی۔ لوگ آپس میں کہیں گے، دیکھتے نہیں کہ ہماری کیا حالت ہو گئی ہے۔ کیا ایسا کوئی مقبول بندہ نہیں ہے جو اللہ پاک کی بارگاہ میں تمہاری شفاعت کرے؟ بعض لوگ بعض سے کہیں گے کہ آدم علیہ السلام کے پاس چلنا چاہئے۔ چنانچہ سب لوگ آدم علیہ السلام کی خدمت میں حاضر ہوں گے اور عرض کریں گے آپ انسانوں کے باپ ہیں، اللہ تعالیٰ نے آپ کو اپنے ہاتھ سے پیدا کیا اور اپنی طرف سے خصوصیت کے ساتھ آپ میں روح پھونکی۔ فرشتوں کو حکم دیا اور انہوں نے آپ کو سجدہ کیا اس لیے آپ رب کے حضور میں ہماری شفاعت کر دیں، آپ دیکھ رہے ہیں کہ ہم کس حال کو پہنچ چکے ہیں۔ آدم علیہ السلام کہیں گے کہ میرا رب آج انتہائی غضبناک ہے۔ اس سے پہلے اتنا غضبناک وہ کبھی نہیں ہوا تھا اور نہ آج کے بعد کبھی اتنا غضبناک ہوگا اور رب العزت نے مجھے بھی درخت سے روکا تھا لیکن میں نے اس کی نافرمانی کی، پس نفسی، نفسی، نفسی مجھ کو اپنی فکر ہے تم کسی اور کے پاس جاؤ۔ ہاں نوح علیہ السلام کے پاس جاؤ۔ چنانچہ سب لوگ نوح علیہ السلام کی خدمت میں حاضر ہوں گے اور ان سے عرض کریں گے، اے نوح! آپ سب سے پہلے پیغمبر ہیں جو اہل زمین کی طرف بھیجے گئے تھے اور آپ کو اللہ نے ”شکر گزار بندہ“ (عبدشکور) کا خطاب دیا۔ آپ ہی ہمارے لئے اپنے رب کے حضور میں شفاعت کر دیں، آپ دیکھ رہے ہیں کہ ہم کس حالت کو پہنچ گئے ہیں۔ نوح علیہ السلام بھی کہیں گے کہ میرا رب آج اتنا غضبناک ہے کہ اس سے پہلے کبھی اتنا غضبناک نہیں تھا اور نہ آج کے بعد کبھی اتنا غضبناک ہوگا اور مجھے ایک دعا کی قبولیت کا یقین دلایا گیا تھا جو میں نے اپنے قوم کے خلاف کر لی تھی۔ نفسی، نفسی، نفسی آج مجھ کو اپنے ہی نفس کی فکر ہے تم میرے سوا کسی اور کے پاس جاؤ، ہاں ابراہیم کے پاس جاؤ۔ سب لوگ ابراہیم علیہ السلام کی خدمت میں حاضر ہوں گے اور عرض کریں گے: اے ابراہیم! آپ اللہ کے نبی اور اللہ کے خلیل ہیں، روئے زمین میں منتخب، آپ ہماری شفاعت کیجئے، آپ ملاحظہ فرما رہے ہیں کہ ہم کس حالت کو پہنچ چکے ہیں۔ ابراہیم علیہ السلام بھی کہیں

يَحْتَمِلُونَ يَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ يَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بَادِمٌ فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَفَفَّحَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا يَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى نُوحٍ فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ! إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ يَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنَّ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ! أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ يَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي لَكُنْتُ كَذَّابٌ ثَلَاثَ كَذَبَاتٍ لَكُنْتُ أَبُو حَيَّانَ فِي الْحَدِيثِ۔ نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا

إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ مُوسَىٰ فَيَأْتُونَهُ مُوسَىٰ
فَيَقُولُونَ يَا مُوسَىٰ أَنْتَ رَسُولُ اللَّهِ فَطَلَّكَ
اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ اشْفَعْ لَنَا
إِلَىٰ رَبِّكَ أَلَا تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ
رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ
مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ
نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي
اذْهَبُوا إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ عِيسَىٰ فَيَأْتُونَهُ
عِيسَىٰ فَيَقُولُونَ يَا عِيسَىٰ أَنْتَ رَسُولُ اللَّهِ
وَكَلِمَتُهُ لَقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ وَكَكَلِمَتِ
النَّاسِ فِي الْمَهْدِ صَبِيًّا اشْفَعْ لَنَا أَلَا تَرَىٰ إِلَىٰ
مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَىٰ: إِنَّ رَبِّي قَدْ
غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ
يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي
نَفْسِي نَفْسِي اذْهَبُوا إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ
مُحَمَّدٍ، فَيَأْتُونَهُ مُحَمَّدًا، فَيَقُولُونَ: يَا مُحَمَّدُ!
أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ وَقَدْ غَفَرَ
اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ
لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ؟ فَانْطَلِقْ
فَاتِي تَحْتَ الْعَرْشِ فَاقْعُ سَاجِدًا لِرَبِّي ثُمَّ
يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ
عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ:
يَا مُحَمَّدُ ارْقُ رَأْسَكَ، سَلْ تُعْطَهُ وَاشْفَعْ
تُشَفَّعْ، فَارْقُ رَأْسِي فَأَقُولُ أُمِّتِي يَا رَبِّ! أُمِّتِي
يَا رَبِّ! أُمِّتِي يَا رَبِّ! فَيُقَالُ: يَا مُحَمَّدُ! اذْخُلْ
مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ

الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ سُكَاءُ النَّاسِ فِيَمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ)) ثُمَّ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمَصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمَيْرَ أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى)). [راجع: ۳۳۴۰]

جہدہ میں گر پڑوں گا، پھر اللہ تعالیٰ مجھ پر اپنی حمد اور حسن ثنا کا دروازہ کھول دے گا کہ مجھ سے پہلے کسی کو وہ طریقہ اور وہ محامد نہیں بتائے تھے۔ پھر کہا جائے گا: اے محمد! اپنا سراٹھائیے، مانگئے آپ کو دیا جائے گا۔ شفاعت کیجئے، آپ کی شفاعت قبول ہو جائے گی۔ اب میں اپنا سراٹھاؤں گا اور عرض کروں گا: اے میرے رب! میری امت، اے میرے رب! میری امت پر کرم کر، کہا جائے گا: اے محمد! اپنی امت کے ان لوگوں کے جن پر کوئی حساب نہیں ہے، جنت کے داہنے دروازے سے داخل کیجئے ویسے انہیں اختیار ہے، جس دروازے سے چاہیں دوسرے لوگوں کے ساتھ داخل ہو سکتے ہیں۔“ پھر آنحضرت ﷺ نے فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے۔ جنت کے دروازے کے دونوں کناروں میں اتنا فاصلہ ہے جتنا مکہ اور حیمیر میں ہے یا جتنا مکہ اور بصریٰ میں ہے۔“

تشیع: ایک روایت میں یوں ہے کہ عیسیٰ علیہ السلام فرمائیں گے عیسائی لوگوں نے مجھ کو دنیا میں اللہ کا بیٹا بنا کر کھا تھا میں ڈرتا ہوں پروردگار مجھ سے کہیں پوچھ نہ لے کہ تو اللہ یا اللہ کا بیٹا تھا؟ مجھے آج یہی قیمت معلوم ہوتا ہے کہ میری مغفرت ہو جائے۔ حیمیر سے صنعاء خیمبرین کا پایہ تخت مراد ہے بصریٰ شام کے ملک میں ہے۔ حدیث میں حضرت نوح علیہ السلام کا ذکر ہے۔ یہی باب سے مطابقت ہے۔

اس حدیث میں شفاعت کبریٰ کا ذکر ہے جس کا شرف سیدنا مولانا حضرت محمد رسول اللہ ﷺ کو حاصل ہوگا۔ باب اور آیت میں مطابقت حضرت نوح علیہ السلام کے ذکر سے ہے جہاں یا نوح انک اول الرسل الی اهل الارض الفاظ مذکور ہیں۔ حضرت آدم علیہ السلام کے بعد عام رسالت کا مقام حضرت نوح علیہ السلام کو حاصل ہوا۔ آپ کو آدم ثانی بھی کہا گیا ہے۔ کیونکہ طوفان نوح کے بعد انسانی نسل کے مورث اعلیٰ صرف آپ ہی ہیں۔ آپ کے چار بیٹے ہوئے جن میں سام کی نسل سے عرب، فارس، ہند، سندھ وغیرہ ہیں اور یافث کی نسل ہے روس، ترک، چین، جاپان وغیرہ ہیں اور حام کی نسل سے حبش اور اکثر افریقہ والے اور نوح کی نسل سے رڑز، فرانس، جرمن، آسٹریلیا، اٹالیا اور مصر، یونان وغیرہ ہیں۔ اسی حقیقت کے پیش نظر آپ کو اول الرسل کہا گیا ہے۔ ورنہ آپ سے پہلے اور بھی کئی نبی ہو چکے ہیں مگر وہ عام رسول نہیں تھے۔ روایت میں حضرت ابراہیم علیہ السلام سے منسوب تین جھوٹ ہیں۔ پہلا جبکہ بت پرستوں کے تہوار میں عدم شرکت کے لئے لفظ (اَنْتَ سَقِیْمٌ) (۳۷/الصافات: ۸۹) استعمال کئے اور بت شکنی کا معاملہ بڑے بت پر ڈالتے ہوئے الفاظ (بَلْ فَعَلَهُ كَبِیْرُهُمْ هَذَا) (۲۱/الانبیاء: ۶۳) استعمال کئے اور اثنائے سفر بادشاہ کے قتل سے بچنے کیلئے ہم دین ہونے کی بنا پر توریہ کرتے ہوئے سارہ کو اپنی بہن کہا اگرچہ یہ ظاہر اجموت نظر آتے ہیں مگر حقیقت کے لحاظ سے یہ جھوٹ نہ تھے پھر یہ ذات باری غنی اور صمد سے ہے وہ معمولی سے معمولی کام پر گرفت کر سکتا ہے۔ اسی لئے حضرت ابراہیم علیہ السلام نے اس موقع پر اظہار معذرت فرمایا۔

انہی سقیم میں بیمار ہوں اس لئے میں تمہارے ساتھ تمہاری تقریب میں چلنے سے معذور ہوں۔ آپ بظاہر تندرست تھے۔ مگر آپ کے دل میں ان کی نازیبا حرکتوں کا سخت صدمہ تھا اور مسلسل صدمات سے انسان کی طبیعت نامساز ہونا بعید نہیں ہے۔ لہذا حضرت ابراہیم علیہ السلام کا ایسا کہنا جھوٹ نہ تھا۔ بت شکنی کا معاملہ بڑے بت پر بطور استہزا و الاٹھاتا کہ مشرکین خود اپنی حماقت کا احساس کر سکیں۔ قرآن مجید کے بیان کا سیاق و سباق بتا رہا ہے کہ حضرت ابراہیم علیہ السلام کا یہ کہنا صرف اس لئے تھا کہ مشرکین خود اپنی زبان سے اپنے معبودان باطل کی کمزوری کا اعتراف کر لیں چنانچہ انہوں نے کیا۔

جس پر حضرت ابراہیم علیہ السلام نے ان سے کہا کہ ﴿اَقِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾ (۱۷۰/ الانبیاء: ۶۷) صدافسوس تم پر تمہارے معبودان باطل پر جن کو تم کمرزد کہتے ہو، معبود بنائے بیٹھے ہو۔ بیوی کو بہن کہنا دینی لحاظ سے تھا اور اس میں کوئی شک نہیں کہ دنیا میں وہی ایک عورت ذات تھی جو ایسے نازک وقت میں حضرت ابراہیم علیہ السلام کے ہم مذہب تھیں۔ بہر حال یہ تینوں امور بظاہر جھوٹ نظر آتے ہیں مگر حقیقت کے لحاظ سے جھوٹ بالکل نہیں ہیں اور انبیاء کرام کی ذات اس سے بالکل بری ہوتی ہے کہ ان سے جھوٹ صادر ہو۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”اور ہم نے داؤد کو زبور دی۔“

﴿وَاتَيْنَا دَاوُدَ زَبُورًا﴾

تشریح: یعنی ”اور ہم نے داؤد کو زبور دی۔“ زبور عاؤں کا ایک پاکیزہ مجموعہ تھا جو بطور الہام حضرت داؤد علیہ السلام کو دیا گیا۔

۴۷۱۳۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خُفِّفَ عَلَى دَاوُدَ الْقِرَاءَةُ فَكَانَ يَأْمُرُ بِدَائِيهِ لِتُسْرَجَ فَكَانَ يَقْرَأُ قَبْلَ أَنْ يَقْرُعَ)) يَعْنِي الْقُرْآنَ. [راجع:

۴۷۱۳) مجھ سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا اور ان سے معمر نے، ان سے ہمام بن منبہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”داؤد علیہ السلام پر زبور کی تلاوت آسان کر دی گئی تھی۔ آپ گھوڑے پر زین کسے کا حکم دیتے اس سے پہلے کہ زین کسی جاچکے۔ تلاوت سے فارغ ہو جاتے تھے۔“

[۲۰۷۳]

تشریح: حضرت داؤد علیہ السلام کا یہ پڑھنا بطور مجرہ کے تھا۔ قرآن مجید کا تین دن سے کم میں ختم کرنا جائز نہیں۔ بطور کرامت کے معاملہ الگ ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا﴾.

۴۷۱۴۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ حَدَّثَنِي سَلِيمَانُ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ ﴿إِلَىٰ رَبِّهِمُ الْوَسِيلَةُ﴾ قَالَ: كَانَ نَاسٌ مِنَ الْإِنْسِ يَعْبُدُونَ نَاسًا مِنَ الْجِنِّ فَأَسْلَمَ الْجِنُّ وَتَمَسَّكَ هَؤُلَاءِ بِدِينِهِمْ زَادَ الْأَشْجَعِيُّ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ ﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ﴾. [طرفہ فی: ۴۷۱۵]

”آپ کہیے تم جن کو اللہ کے سوا معبود قرار دے رہے ہو مزار ان کو پکارو تو سہی، سونہ وہ تمہاری تکلیف ہی دور کر سکتے ہیں اور نہ وہ (اسے) بدل سکتے ہیں۔“

۴۷۱۴) مجھ سے عمرو بن علی بن فلاس نے بیان کیا، کہا ہم سے یحییٰ بن سعید قحطان نے، کہا ہم سے سفیان نے، کہا مجھ سے سلیمان اعمش نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے عبداللہ بن معمر نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے (آیت) ”إِلَىٰ رَبِّهِمُ الْوَسِيلَةُ“ کا شان نزول یہ ہے کہ کچھ لوگ جنوں کی عبادت کرتے تھے، لیکن وہ جن بعد میں مسلمان ہو گئے اور یہ مشرک (کم بخت) ان ہی کی پرستش کرتے ہوئے جاہلی شریعت پر قائم رہے۔ عبید اللہ اشجعی نے اس حدیث کو سفیان سے روایت کیا اور ان سے اعمش نے بیان کیا، اس میں یوں ہے کہ اس آیت ”قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ“ کا شان نزول یہ ہے..... آخر تک۔

[مسلم: ۷۵۵۳]

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ كَافِرًا:

﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ الْآيَةَ. "یہ لوگ جن کو یہ (شرکین) پکار رہے ہیں وہ (خود ہی) اپنے پروردگار کا تقرب تلاش کر رہے ہیں۔"

۴۷۱۵۔ حَدَّثَنَا بَشْرُ بْنُ خَالِدٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ فِي هَذِهِ الْآيَةِ: ﴿الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾ قَالَ: كَانَ نَاسٌ مِنَ الْجَنِّ كَانُوا يُعْبَدُونَ فَأَسْلَمُوا. [راجع: ۴۷۱۴]

(۴۷۱۵) ہم سے بشر بن خالد نے بیان کیا، انہوں نے کہا ہم کو محمد بن جعفر نے خبر دی، انہیں شعبہ نے، انہیں سلیمان نے، انہیں ابراہیم ثقفی نے، انہیں ابو معمر نے اور انہیں عبد اللہ بن مسعود رضی اللہ عنہ نے آیت "الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ" کی تفسیر میں کہا کہ کچھ جن ایسے تھے جن کی آدمی پرستش کیا کرتے تھے پھر وہ جن مسلمان ہو گئے۔

تشریح: آیت بالا میں وہی مراد ہیں۔ وہ بزرگان اسلام بھی اس ذیل میں ہیں جو موجد، خدا پرست، متبع سنت، دیندار، پرہیزگار تھے مگر اب عوام نے ان کی قبروں کو تلبہ حاجات بنا رکھا ہے۔ وہاں نذر و نیاز چڑھاتے اور ان سے مرادیں مانگتے ہیں۔ ایسے نام نہاد مسلمانوں نے اسلام کو بدنام کر کے رکھ دیا ہے۔ اللہ ان کو نیک ہدایت نصیب کرے۔ (آمین)

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ كَافِرًا:

﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ " (معراج کی رات) ہم نے جو جو مناظر دکھائے تھے۔ ان کو ہم نے ان لوگوں کی آزمائش کا سبب بنا دیا۔"

تشریح: کتنے تصدیق کر کے مومن بن گئے اور کتنے تکذیب کر کے کافر ہو گئے۔

۴۷۱۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنِ أَرَبَهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ﴾ شَجَرَةُ الزَّقُومِ. [راجع: ۳۸۸۸]

(۴۷۱۶) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عکرمہ نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ آیت "وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ" میں رؤیا سے آنکھ کا دیکھنا مراد ہے (بیداری میں نہ کہ خواب میں) یعنی وہ جو رسول اللہ ﷺ کو شب معراج دکھایا گیا اور "شجر ملعونہ" سے تھوہر کا درخت مراد ہے۔

تشریح: اہل سنت کا متفقہ عقیدہ ہے کہ معراج نبوی حالت بیداری میں ہوا۔ مکہ سے بیت المقدس تک معراج قرآن شریف سے ثابت ہے اور وہاں سے آسمانوں تک صحیح حدیث سے۔ اہلحدیث کا ہر دو پر ایمان ہے: ﴿رَبَّنَا آمِنًا فَاكُنْ بِمَعَ الشَّاهِدِينَ﴾ (۵/ المائدہ: ۸۳) یہ تھوہر کا درخت دوزخ میں اگے گا۔ شرکوں کو اس پر تعجب آتا تھا کہ آگ میں درخت کیونکر اگے گا۔ انہوں نے حق تعالیٰ کی قدرت پر غور نہیں کیا۔ "مسند" میں ایک کبڑا ہے جو آگ میں اس طرح پیش کرتا ہے جیسے آدمی ہوا میں یا مچھلی پانی میں۔ شتر مرغ آگ کے انکارے، گرم لوہے کے ٹکڑے ٹکل جاتا ہے، اس کو مطلق تکلیف نہیں ہوتی۔ (ودیدی)

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّوَجَلَّ كَافِرًا:

﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ قَالَ مُجَاهِدٌ: صَلَاةُ الْفَجْرِ.

”بیشک صبح کی نماز (فرشتوں کی) حاضری کا وقت ہے۔“ مجاہد نے کہا کہ (قرآن فجر سے مراد) فجر کی نماز ہے۔

٤٧١٧- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ وَأَبْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعَشْرُونَ دَرَجَةً وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الصُّبْحِ)) يَقُولُ أَبُو هُرَيْرَةَ: أَفَرُّوْا إِنْ شِئْتُمْ ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾. [راجع: ١٧٦] [مسلم: ١٤٧٣]

٢٤١٤- مجھ سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبد الرزاق بن ہمام نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ بن عبد الرحمن بن عوف اور سعید بن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تہا نماز پڑھنے کے مقابلے میں جماعت سے نماز پڑھنے کی فضیلت پچیس گنا زیادہ ہے اور صبح کی نماز میں رات کے اور دن کے فرشتے اکٹھے ہو جاتے ہیں۔“ ابو ہریرہ رضی اللہ عنہ نے کہا کہ اگر تمہارا جی چاہے تو یہ آیت پڑھو ”وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا“ یعنی فجر میں قرأت قرآن زیادہ کیا کرو کیونکہ یہ نماز فرشتوں کی حاضری کا وقت ہے۔

تشریح: اس میں رات اور دن کے دونوں فرشتے حاضر ہوتے اور پھر اپنی اپنی ذیولی بدلتے ہیں۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ تَعَالٰی کا ارشاد:

﴿عَسَىٰ أَنْ يَمُنَّكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾.

٤٧١٨- حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ آدَمَ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُنًى كُلُّ أُمَّةٍ تَتَّبِعُ نَبِيَّهَا يَقُولُونَ: يَا فُلَانُ! اشْفَعْ يَا فُلَانُ! اشْفَعْ حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ ﷺ فَذَلِكَ يَوْمٌ يَبْعَثُهُ اللَّهُ الْمَقَامَ الْمَحْمُودَ. [راجع: ١٤٧٥]

٢٤١٨- مجھ سے اسماعیل بن ابان نے بیان کیا، کہا ہم سے ابوالاحوص (سلام بن سلیم) نے بیان کیا، ان سے آدم بن علی نے بیان کیا اور انہوں نے ابن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ قیامت کے دن امتیں گروہ درگروہ چلیں گی۔ ہر امت اپنے نبی کے پیچھے ہوگی اور (انبیاء علیہم السلام سے) کہے گی کہ اے فلاں! ہماری شفاعت کرو (مگر وہ سب ہی انکار کر دیں گے) آخر شفاعت کے لئے نبی کریم ﷺ کی خدمت میں حاضر ہوں گے تو یہی وہ دن ہے جب اللہ تعالیٰ نبی کریم ﷺ کو مقام محمود عطا فرمائے گا۔

٢٤١٩- ہم سے علی بن عیاش نے بیان کیا، انہوں نے کہا ہم سے شعیب بن ابی حمزہ نے بیان کیا، ان سے محمد بن منکدر نے بیان کیا اور ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس

اللَّهُ عَلَيْهِ السَّلَامُ قَالَ: ((مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ)) رَوَاهُ حَمْزَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. [راجع: ۶۱۴]

نے اذان سن کر یہ دعا پڑھی: اے اللہ! اس کامل پکار کے رب اور کھڑی ہونے والی نماز کے رب! محمد (ﷺ) کو قرب اور فضیلت عطا فرما اور انہیں مقام محمود پر فائز فرما۔ جس کا تو نے ان سے وعدہ کیا ہے۔ تو اس کے لئے قیامت کے دن میری شفاعت ضروری ہوگی۔“ اس حدیث کو حمزہ بن عبد اللہ نے بھی اپنے والد (عبد اللہ بن عمر رضی اللہ عنہما) سے روایت کیا ہے اور انہوں نے نبی کریم ﷺ سے۔

تشریح: اس کو اسماعیل نے وصل کیا۔ ایک روایت میں یوں ہے کہ مقام محمود سے یہ مراد ہے کہ اللہ تعالیٰ نبی کریم ﷺ کو اپنے پاس عرش پر بٹھائے گا۔ ایسی حدیثوں سے جہیوں کی جان نکلے گی اور الٰہی حدیث کی روح تازہ ہوتی ہے (وحیدی) مقام محمود سے شفاعت کا منصب اور مقام بھی مراد لیا گیا ہے اور فردوس بریں میں آپ کا وہ محل بھی مراد ہے جو سب سے اعلیٰ و ارفع خاص طور پر آپ کے لئے تیار کیا گیا ہے۔ الغرض مقام محمود ایک جامع لفظ ہے۔ عالم ظاہر و باطن میں اللہ نے اپنے حبیب ﷺ کو بہت سے درجات عالیہ عطا فرمائے ہیں۔ آنچہ خوبیاں ہمہ دار نہ تو تنہا داری۔ یا اللہ! موت کے بعد اپنے حبیب ﷺ سے ملاقات نصیب فرما اور قیامت کے دن آپ کی شفاعت سے نہ صرف مجھ کو بلکہ صحیح بخاری پڑھنے والے سب مسلمان مردوں و عورتوں کو سرفراز فرما۔ (امین)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور آپ کہہ دیں کہ حق (اب تو غالب) آہی گیا اور باطل مٹ ہی گیا، بیشک باطل تو مٹنے والا ہی تھا۔“ يَزْهَقُ کے معنی ہلاک ہوا۔ (۴۷۲۰) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبد اللہ بن ابی نجیح نے، ان سے مجاہد نے، ان سے ابو عمر نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب مکہ میں (فتح کے بعد) داخل ہوئے تو کعبہ کے چاروں طرف تین سو ساٹھ بت تھیں۔ آپ ﷺ اپنے ہاتھ کی لکڑی سے ہر ایک کو ضرب لگاتے جاتے اور پڑھتے جاتے: ”جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا“ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ۔“ حق آیا اور جھوٹ نابود ہوا بے شک جھوٹ نابود ہونے والا ہی تھا۔

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ يَزْهَقُ: يَهْلِكُ.

٤٧٢٠- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ وَحَوْلَ الْبَيْتِ سِتُونَ وَثَلَاثَ مِائَةٍ نُصُبٍ فَجَعَلَ يَطْعُمُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ: ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ ﴿جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩] [راجع: ٢٤٧٨]

باب: اللہ عز و جل کا فرمان:

بَابُ قَوْلِهِ:

”اور آپ سے یہ لوگ روح کی بابت پوچھتے ہیں۔“

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ﴾

تشریح: یعنی ”اور آپ سے یہ لوگ روح کی بابت پوچھتے ہیں۔“

۴۷۲۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ فِي حَرْبٍ وَهُوَ مُتَكَبِّرٌ عَلَى عَصِيبٍ إِذْ مَرَّ الْيَهُودُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُّوهُ عَنِ الرُّوحِ فَقَالَ: مَا رَأَيْكُمْ إِلَيْهِ وَقَالَ بَعْضُهُمْ: لَا يَسْتَقْبِلُكُمْ بِشَيْءٍ تَكْرَهُونَهُ فَقَالُوا: سَلُّوهُ فَسَلُّوهُ عَنِ الرُّوحِ فَأَمْسَكَ النَّبِيُّ ﷺ فَلَمْ يَرِدْ عَلَيْهِ شَيْئًا فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ فَقُمْتُ مَقَامِي فَلَمَّا نَزَلَ الْوَحْيُ قَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [راجع: ۱۲۵]

(۴۷۲۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے، کہا ہم سے اعمش نے، کہا کہ مجھ سے ابراہیم نخعی نے بیان کیا، ان سے علقمہ نے، ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کے ساتھ ایک کھیت میں حاضر تھا۔ آپ ﷺ اس وقت کھجور کے ایک تنے پر ٹیک لگائے ہوئے تھے کہ کچھ یہودی اس طرف سے گزرے۔ کسی یہودی نے اپنے دوسرے ساتھی سے کہا کہ ان سے روح کے بارے میں پوچھو۔ ان میں سے کسی نے اس پر کہا کہ ایسا کیوں کرتے ہو؟ دوسرا یہودی بولا۔ کہیں وہ کوئی ایسی بات نہ کہہ دیں، جو تم کو ناپسند ہو رائے اس پر بٹھری کہ روح کے بارے میں پوچھنا ہی چاہئے۔ چنانچہ انہوں نے آپ سے اس کے بارے میں سوال کیا۔ نبی ﷺ تھوڑی دیر کے لئے خاموش ہو گئے اور ان کی بات کا کوئی جواب نہیں دیا۔ میں سمجھ گیا کہ اس وقت آپ ﷺ پر وحی اتر رہی ہے۔ اس لئے میں وہیں کھڑا رہا۔ جب وحی ختم ہوئی تو آپ نے اس آیت کی تلاوت کی: ”اور آپ سے روح کے بارے میں سوال کرتے ہیں۔ آپ کہہ دیں کہ روح میرے پروردگار کے حکم ہی سے ہے اور تمہیں علم تو تھوڑا ہی دیا گیا ہے۔“

تشریح: روح کو امر رب یعنی پروردگار کا حکم فرمایا اور اس کی حقیقت بیان نہیں کی۔ کیونکہ اگلے پیغمبروں نے بھی اس کی حقیقت بیان نہیں کی اور یہودیوں نے باہم یہی کہا کہ اگر روح کی حقیقت بیان نہ کریں تو یہ بے شک پیغمبر ہیں اگر بیان کریں تو ہم سمجھ لیں گے کہ حکیم ہیں پیغمبر نہیں ہیں۔ ابن کثیر نے کہا روح ایک مادہ ہے لطیف ہوا کی طرح اور بدن کے ہر جزو میں اس طرح حلول کئے ہوئے ہے جیسے پانی ہری بھری شاخوں میں۔ یہ روح حیوانی کی حقیقت ہے اور روح انسانی یعنی نفس ناطقہ وہ بدن سے متعلق ہے حکم الہی سے جب موت آتی ہے تو یہ تعلق ٹوٹ جاتا ہے۔ تفصیل کے لئے حضرت امام ابن قیم رحمہ اللہ کی کتاب الروح کا مطالعہ کیا جائے۔ سند میں مذکور علقمہ حضرت عائشہ صدیقہ رضی اللہ عنہا کے آزاد کردہ ہیں۔ انس بن مالک اپنی والدہ سے روایت کرتے ہیں۔ ان سے مالک بن انس اور سلیمان بن بلال نے روایت کی ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا﴾۔ ”اور آپ نماز میں نہ تو بہت پکار کر پڑھیں اور نہ (بالکل) چپکے ہی چپکے۔“

۴۷۲۲۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هُشَيْنٌ، قَالَ: حَدَّثَنَا أَبُو بَشَرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا﴾۔ ”اور آپ نماز میں نہ تو بہت

تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا ۖ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفًى بِمَكَّةَ كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ فَإِذَا سَمِعَهُ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أُنْزِلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّ ﷺ ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ أَيْ بِقِرَائَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ ﴿وَلَا تُخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تَسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ [اطرافه فی: ۷۵۲۵، ۷۵۲۶، ۷۵۴۷] [ترمذی: ۳۱۴۵، ۳۱۴۶، نسائی: ۱۰۱۰، ۱۰۱۱]

پکار کر پڑھیے اور نہ (بالکل) چپکے ہی چپکے کے متعلق فرمایا کہ یہ آیت اس وقت نازل ہوئی تھی جب رسول اللہ ﷺ مکہ میں (کافروں کے ڈر سے) چھپے رہتے تو اس زمانہ میں جب آپ اپنے صحابہ کے ساتھ نماز پڑھتے تو قرآن مجید کی تلاوت بلند آواز سے کرتے، مشرکین سنتے تو قرآن کو بھی گالی دیتے اور اس کے نازل کرنے والے اور اس کے لانے والے کو بھی۔ اس لئے اللہ تعالیٰ نے اپنے نبی ﷺ سے کہا کہ ”آپ نماز نہ تو بہت پکار کر پڑھیں“ (یعنی قرأت خوب جہر کے ساتھ نہ کریں) مشرکین سن کر گالیاں دیں ”اور نہ بالکل چپکے ہی چپکے“ کہ آپ کے صحابہ بھی نہ سن سکیں، بلکہ ”درمیانی آواز میں پڑھا کریں۔“

۴۷۲۳۔ حَدَّثَنِي طَلْحُ بْنُ عَنَامٍ، قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ قَالَتْ: أُنْزِلَ ذَلِكَ فِي الدُّعَاءِ. [اطرافه فی: ۶۳۲۷، ۷۵۲۶]

۴۷۲۳۔ مجھ سے طلق بن غنام نے بیان کیا، کہا ہم سے زائدہ بن قدامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ آیت: ”وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا“ یہ دعا کے سلسلے میں نازل ہوئی ہے۔

تشریح: طبری کی روایت میں ہے کہ تشہد میں جو دعا کی جاتی ہے آیت کا نزول اس باب میں ہوا ہے ممکن ہے کہ یہ آیت دوبارہ تری ہو۔ ایک بار قراءت کے بارے میں۔ دوبارہ دعا کے بارے میں۔ اس طرح دونوں روایتوں میں تطبیق بھی ہو جاتی ہے۔ آیت میں نمازیوں کو اعتدال کی ہدایت کی گئی ہے۔ جو جہری نمازوں سے متعلق ہے۔ شان نزول پچھلی حدیث میں مذکور ہو چکا ہے۔ سند میں مذکور بزرگ ہشام ہیں عروہ، ابن زبیر کے بیٹے کنیت ابو منذر قریشی اور مدنی مشہور تابعی اکابر علماء درجیل القدر تابعین میں سے ہیں۔ ۶۱ھ میں پیدا ہوئے۔ خلیفہ منصور کے یہاں بغداد میں آئے۔ ۱۳۶ھ میں بغداد ہی میں انتقال فرمایا۔ (رحمۃ اللہ علیہ)

سورہ کہف کی تفسیر

(۱۸) سُورَةُ الْكَهْفِ

وَقَالَ مُجَاهِدٌ: ﴿تَقْرِضُهُمْ﴾ تَتَرَكُهُمْ ﴿وَكَانَ لَهُ ثَمَرٌ﴾ ذَهَبٌ وَفِضَّةٌ وَقَالَ غَيْرُهُ: جَمَاعَةُ الثَّمَرِ ﴿بَاخِعٌ﴾ مُهْلِكٌ ﴿أَسْفَا﴾ نَدَمًا الْكَهْفُ الْفَتْحُ فِي الْجَبَلِ وَالرَّقِيمُ: مجاہد نے کہا ”تَقْرِضُهُمْ“ کا معنی ان کو چھوڑ دیتا تھا (کترا جاتا تھا) ”وَكَانَ لَهُ ثَمَرٌ“ سے مراد سونا اور چاندی ہے۔ دوسروں نے کہا ثمر یعنی پھل کی جمع ہے۔ ”بَاخِعٌ“ کا معنی ہلاک کرنے والا۔ ”أَسْفَا“ ندامت اور رنج سے۔ کہف پہاڑ کا کھوہ یا غار۔ الرَّقِيمِ کے معنی لکھا ہوا بمعنی

مَرْقُومٌ۔ یہ اسم مفعول کا صیغہ ہے رقم سے۔ ”رَبَطْنَا عَلَى قُلُوبِهِمْ“ ہم نے ان کے دلوں میں مبر ڈالا، جیسے سورہ قصص میں ہے: ”لَوْلَا اَنْ رَبَطْنَا عَلَى قَلْبِهَا“ (وہاں بھی مبر کے معنی ہیں) ”شَطَطًا“ حد سے بڑھ جانا۔ وَصِيدٌ آگن، صحن اس کی جمع وَصَائِدٌ اور وَصْدٌ ہے۔ بعضوں نے کہا وصيد کے معنی دروازہ ”مَوْصِدَةٌ“ کے معنی بند کی ہوئی، عرب لوگ کہتے ہیں اَصَدَ الْبَابِ وَأَوْصَدَ یعنی اس نے دروازہ بند کر دیا۔ ”بَعَثْنَاهُمْ“ ہم نے ان کو زندہ کیا کھڑا کر دیا۔ ”أَزْجَى“ یعنی جو بستی کی اکثر خوراک ہے یا جو کھانا خوب حلال کا ہو یا خوب پک کر بڑھ گیا ہو۔ ابن عباس نے کہا اَكْلُهَا اس کا میوہ وَكَمْ تَغْطِلُم اس کا میوہ کم نہیں ہوا۔ اور سعید بن جبیر نے ابن عباس رضی اللہ عنہما سے نقل کیا۔ رقیم وہ ایک تختی ہے سیسے کی اس پر اس وقت کے حاکم نے اصحاب کُھف کے نام لکھ کر اپنے خزانے میں ڈال دی تھی۔ ”فَضْرَبَ اللّٰهُ عَلٰی اِذَانِهِمْ“ اللہ نے ان کے کان بند کر دیئے۔ (ان پر پردہ ڈال دیا) وہ سو گئے۔ ابن عباس کے سوا اور لوگوں نے کہا۔ ”مَوْنِلًا“ وال ینل سے نکلا ہے۔ یعنی نجات پائے اور مجاہد نے کہا کہ موئل محفوظ مقام کو کہتے ہیں۔ ”لَا يَسْتَطِيعُونَ سَمْعًا“ کے معنی وہ عقل نہیں رکھتے۔

الْكِتَابُ «مَرْقُومٌ» مَكْتُوبٌ مِنَ الرَّقْمِ «رَبَطْنَا عَلَى قُلُوبِهِمْ» أَثَقَمْنَاهُمْ صَبْرًا «لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا» «شَطَطًا» إِفْرَاطًا
الْوَصِيدُ: الْفِتَاءُ جَمْعُهُ وَصَائِدٌ وَوَصِدٌ وَيُقَالُ
الْوَصِيدُ الْبَابُ «مَوْصَدَةٌ» [البلد: ٢٠] مُطَبَقَةٌ
أَصَدَ الْبَابُ وَأَوَّصَدَ «بَعَثْنَاهُمْ» أَحْيَيْنَاهُمْ
«أَزَكَّى» أَكْثَرَ وَيُقَالُ أَحَلَّ وَيُقَالُ أَكْثَرَ رَيْعًا
قَالَ ابْنُ عَبَّاسٍ: أَكَلَهَا «وَلَمْ تَظْلِمِ» لَمْ
تَنْقُصْ وَقَالَ سَعِيدٌ عَنِ ابْنِ عَبَّاسٍ: الرَّقِيمُ:
الْلُوحُ مِنْ رِصَاصٍ كَتَبَ عَلَيْهِمْ أَسْمَاءَهُمْ
ثُمَّ طَرَحَهُ فِي خِزَانَتِهِ «فَضْرَبَ اللَّهُ عَلَى
أَذَانِهِمْ» فَنَامُوا وَقَالَ غَيْرُهُ: وَأَلَتْ تَبِلُ
تَنْجُو وَقَالَ مُجَاهِدٌ: «مَوْثِلًا» مَحْرِزًا «لَا
يَسْتَطِيعُونَ سَمْعًا» لَا يَفْقَهُونَ.

تفسیر: سورہ کہف قرآن مجید کی اہم ترین سورہ مبارکہ ہے جو مکہ میں نازل ہوئی اور جس میں ۱۱۰ آیات اور ۱۲ کورع ہیں۔ اس کے فضائل میں بہت سی احادیث مروی ہیں خاص طور پر جمعہ کے دن اس کی تلاوت کرنا بڑے ثواب کا موجب ہے۔ امام بخاری رحمہ اللہ نے اپنے طرز کے مطابق یہاں اس سورہ مبارکہ کے مختلف مشکل الفاظ کے معانی بیان فرمائے ہیں۔ کہف کے لفظی معنی غار کے ہیں جس میں پناہ لی جاسکے۔ اصحاب کہف وہ چند نوجوان جنہوں نے اپنے دین و ایمان کی حفاظت کے لیے پہاڑ کے ایک غار میں چھپ کر پناہ پکڑی تھی۔ آخر وہ قیامت تک کے لئے اسی میں سو گئے۔ ان کو اصحاب الرقیم بھی کہا گیا ہے۔ حضرت ابن عباس رضی اللہ عنہما نے کہا، رقیم اس وادی کا نام تھا جہاں اصحاب کہف رہتے تھے۔ سعید نے کہا رقیم وہ تختہ ہے جس پر اصحاب کہف کے نام لکھے ہوئے ہیں۔ یہ تختہ غار کے پاس لگایا گیا تھا۔ لفظ موصدہ اس سورت میں نہیں بلکہ سورہ ہمزہ میں ہے۔ مگر لفظ وصدی کی مناسبت سے اس کو یہاں بیان کر دیا۔ آیت: ﴿لَا يَسْتَبِيحُونَ سَمْعًا﴾ (۱۸/ الکہف: ۱۰۱) کے معنی لا یعقلون یعنی وہ عقل نہیں رکھتے یہ تفسیر بالالزام ہے۔ کیونکہ عقل کے بیکہ دو آلے ہیں سمع اور بصر جب آنکھوں پر پردہ ہو، کان بہرے ہوں تو عقل کیا کام کر سکتی ہے۔ بعض نے کہا اعرین سے عقل کی آنکھیں مراد ہیں۔ سند میں مذکور حضرت مجاہد بن جبر، بنو مخزوم سے حضرت عبداللہ بن سائب کے آزاد کردہ ہیں۔ مکہ کے اہل شہرت فقہائیں سے ہیں قرأت اور تفسیر کے امام۔ ۱۰۰ھ میں انتقال فرمایا۔ (رحمہ اللہ)

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾.

”اور انسان ہر چیز سے بڑھ کر جھگڑا لہے۔“

تشریح: یعنی ”اور انسان سب چیز سے بڑھ کر جھگڑا لہو ہے۔“

(۴۷۲۳) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم بن سعد نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے، کہا مجھے علی بن حسین نے خبر دی، انہیں حسین بن علی رضی اللہ عنہما نے خبر دی اور انہیں علی رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم رات کے وقت ان کے اور فاطمہ رضی اللہ عنہما کے گھر آئے اور فرمایا: ”تم لوگ تہجد کی نماز نہیں پڑھتے۔“ (آخر حدیث تک) ”رَجَمًا بِالْغَيْبِ“ یعنی سنی سنائی اور ان کو خود کچھ علم نہیں ”فَرُطًا“ ندامت شرمندگی ”سُرَادِقُهَا“ یعنی تاتوتوں کی طرح سب طرف سے ان کو آگ گھیر لے گی جیسے کوٹھڑی کو سب طرف سے خیمے گھیر لیتے ہیں۔ ”یحاورہ“ محاورہ سے نکلا ہے (یعنی گفتگو کرنا تکرار کرنا) ”لَكِنَّا هُوَ اللَّهُ رَبِّي“ اصل میں لَكِن اَنَا هُوَ اللَّهُ رَبِّي تھا۔ انا کا مہرہ حذف کر کے نون کو نون میں ادغام کر دیا لکنا ہو گیا۔ ”زَلَقًا“ پکنا صاف جس پر پاؤں پھسلے (جسے نہیں) ”هَذَا لَكَ الْوَلَايَةُ“ ولایت ولی کا مصدر ہے۔ ”عُقْبًا“ عاقبت اسی طرح عُقْبَى اور عُقْبَةُ سب کا ایک ہی معنی ہے۔ یعنی آخرت ”قَبْلًا“ اور قَبْلًا اور قَبْلًا (تینوں طرح پڑھا ہے) یعنی سامنے آنا۔ ”لِيَذْخُصُوا“ مَحْض سے نکلا ہے (یعنی پھسلانا) (مطلب یہ ہے کہ حق بات کو ناحق کریں)۔

٤٧٢٤- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا أَبِي
عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي
عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ
عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ
وَفَاطِمَةَ قَالَ أَلَا تُصَلِّيَانِ. [راجع: ١١٢٧]
﴿رَجَمًا بِالْغَيْبِ﴾ لَمْ يَسْتَبِينَ ﴿فُرْطًا﴾ يُقَالُ
نَدَمًا ﴿سُرَادِقُهَا﴾ مِثْلُ السَّرَادِقِ وَالْحُجْرَةِ
الَّتِي تُطَيَّفُ بِالْفَسَاطِيطِ ﴿مُحَاوَرَةً﴾ مِنَ
الْمُحَاوَرَةِ ﴿لَكِنَّا هُوَ اللَّهُ رَبِّي﴾ أَيُّ لَكِنَ أَنَا
﴿هُوَ اللَّهُ رَبِّي﴾ ثُمَّ حَذَفَ الْآلِفَ وَأَذْغَمَ
إِحْدَى التَّوَيْنِ فِي الْأُخْرَى ﴿رَزَقًا﴾ لَا
يَبْتَ بَيْنَهُ قَدَمٌ ﴿هَذَاكَ الْوَلَايَةِ﴾ مَصْدَرُ
الْوَلِيِّ ﴿عَقَبًا﴾ عَاقِبَةٌ وَعَقَبِي وَعَقِبَةٌ وَاحِدٌ
وَهِيَ الْآخِرَةُ ﴿فَيْلًا﴾ وَقَبْلًا وَقَبْلًا اسْتِثْنَاءًا
﴿لِيَذْهَبُوا﴾ لِيَزِيلُوا الدَّحْضَ: الرِّقُّ.

تشریح: مذکور حدیث باب التہجد میں گزر چکی ہے۔ امام بخاری رحمہ اللہ نے اتنا کڑا بیان کر کے پوری حدیث کی طرف اشارہ کر دیا اور اس کا نتیجہ یہ ہے کہ حضرت علی رضی اللہ عنہ نے کہا، یا رسول اللہ! ہماری جانیں اللہ کے اختیار میں ہیں وہ جب ہم کو چمکا چاہے گا چمکادے گا یہ سن کر آپ لوٹ گئے کچھ نہیں فرمایا بلکہ ران پر ہاتھ مار کر یہ آیت پڑھتے جاتے تھے: ﴿وَكَانَ الْإِنْسَانُ أَكْفَرًا لِّنَفْسِهِ﴾ (۱/۸۸/۵۴)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور جب موسیٰ نے اپنے خادم سے کہا کہ میں برابر چلتا رہوں گا یہاں کہ میں دو دریاؤں کے سنگم پر پہنچ جاؤں، یا (یونہی) ساہا سال تک چلتا رہوں۔“ لفظ حَقْبًا کے معنی زمانہ، اس کی جمع أَخْقَاب آتی ہے (بعض نے کہا کہ تھب ستر یا اسی سال کا ہوتا ہے)۔

﴿رَاٰدَ قَالَ مُوسٰى لِفَتَاہٖ لَا اُبْرِحْ حَتّٰی اُبْلَغَ
مَجْمَعَ الْبُحْرَیْنِ اَوْ اَمْضِیْ حَقْبًا﴾ زَمَانًا
وَجَمْعُهُ اَحْقَابٌ.

(۴۲۵) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا مجھے سعید بن جبیر نے خبر دی، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے کہا نوف بکالی کہتا ہے (جو کعب احبار کا ربیب تھا) کہ جن موسیٰ علیہ السلام کی خضر علیہ السلام کے ساتھ ملاقات ہوئی تھی وہ بنی اسرائیل کے (رسول) موسیٰ علیہ السلام کے علاوہ دوسرے ہیں۔ (یعنی موسیٰ بن میثا بن افراتیم بن یوسف بن یعقوب) ابن عباس رضی اللہ عنہما نے کہا دشمن خدا نے غلط کہا۔ مجھ سے ابی بن کعب رضی اللہ عنہ نے بیان کیا کہ انہوں نے رسول اللہ صلی اللہ علیہ وسلم سے سنا، آپ فرما رہے تھے کہ ”موسیٰ علیہ السلام بنی اسرائیل کو وعظ سنانے کے لئے کھڑے ہوئے تو ان سے پوچھا گیا کہ انسانوں میں سب سے زیادہ علم کسے ہے؟ انہوں نے فرمایا کہ مجھے۔ اس پر اللہ تعالیٰ نے ان پر غصہ کیا کیونکہ انہوں نے علم کو اللہ تعالیٰ کی طرف منسوب نہیں کیا تھا، اللہ تعالیٰ نے انہیں وحی کے ذریعہ بتایا کہ دو دریاؤں (فارس اور روم) کے سنگم پر میرا ایک بندہ ہے جو تم سے زیادہ علم رکھتا ہے۔ موسیٰ علیہ السلام نے عرض کیا: اے رب! میں ان تک کیسے پہنچ پاؤں گا؟ اللہ تعالیٰ نے بتایا کہ اپنے ساتھ ایک مچھلی لے لو اور اسے ایک زنبیل میں رکھ لو، وہ جہاں گم ہو جائے (زندہ ہو کر دریا میں کود جائے) بس میرا وہ بندہ وہیں ملے گا چنانچہ آپ نے مچھلی لی اور زنبیل میں رکھ کر روانہ ہوئے۔ آپ کے ساتھ آپ کا خادم یوشع بن نون بھی تھا۔ جب یہ دونوں چٹان کے پاس آئے تو سر رکھ کر سو گئے، ادھر مچھلی زنبیل میں تڑپی اور اس سے نکل گئی اور اس نے دریا میں اپنا راستہ پالیا۔ مچھلی جہاں گری تھی اللہ تعالیٰ نے وہاں پانی کی روانی کو روک دیا اور پانی ایک طاق کی طرح اس پر بہن گیا (یہ حال یوشع اپنی آنکھوں سے دیکھ رہے تھے) پھر جب موسیٰ بیدار ہوئے تو یوشع ان کو مچھلی کے متعلق بتانا بھول گئے۔ اس لیے دن اور رات کا جو حصہ باقی تھا اس میں چلتے رہے، دوسرے دن موسیٰ علیہ السلام نے اپنے خادم سے فرمایا کہ اب کھانا لاؤ، ہم کو سفر نے بہت تھکا دیا ہے۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ حضرت موسیٰ اس وقت تک نہیں تھکے جب تک وہ اس مقام سے نہ گزر چکے جس کا اللہ تعالیٰ نے

۴۲۵۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ الْخَضِرِ لَيْسَ هُوَ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ فَقَالَ ابْنُ عَبَّاسٍ: كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنِي أَبِي بْنُ كَعْبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ مُوسَى قَامَ خَطِيئًا فِي بَنِي إِسْرَائِيلَ فُسِّلَ أَيْ النَّاسَ أَعْلَمُ فَقَالَ: أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبُحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ مُوسَى: يَا رَبِّ أَفَكَيْفَ لِي بِهِ قَالَ: تَأْخُذُ مَعَكَ حُوتًا فَتَجْعَلُهُ فِي مِكْتَلٍ فَحَيْثُ مَا فَقَدْتَ الْحُوتَ فَهُوَ ثُمَّ تَأْخُذُ حُوتًا فَتَجْعَلُهُ فِي مِكْتَلٍ ثُمَّ انْطَلِقْ وَانْطَلِقْ مَعَهُ يَفْتَاهُ يَوْشَعَ بْنِ نُونٍ حَتَّى إِذَا أَتَى الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا قَنَمًا وَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا) وَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةَ الْمَاءِ فَصَارَ عَلَيْهِ مِثْلُ الطَّاقِ فَلَمَّا اسْتَيْقِظَ نَسِيَ صَاحِبَهُ أَنْ يُخْبِرَهُ بِالْحُوتِ فَانْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا حَتَّى إِذَا كَانَ مِنَ الْعَدِ قَالَ مُوسَى: (لَفَتَاهُ إِنَّا عَدَانَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا) قَالَ: وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَا الْمَكَانَ الَّذِي أَمَرَ اللَّهُ بِهِ فَقَالَ لَهُ لَفَتَاهُ:

انہیں حکم دیا تھا۔ اب ان کے خادم نے کہا آپ نے نہیں دیکھا جب ہم چٹان کے پاس تھے تو میں مچھلی کے متعلق بتانا بھول گیا تھا اور صرف شیطانوں نے یاد رہنے نہیں دیا۔ اس نے تو عجیب طریقہ سے اپنا راستہ بنالیا تھا۔ آپ ﷺ نے فرمایا: مچھلی نے تو دریا میں اپنا راستہ لیا اور موسیٰ اور ان کے خادم کو (مچھلی کا جوشن پانی میں اب تک موجود تھا) دیکھ کر تعجب ہوا۔ موسیٰ علیہ السلام نے فرمایا کہ وہی جگہ تھی جس کی تلاش میں ہم تھے، چنانچہ دونوں حضرات پیچھے اسی راستہ سے لوٹے۔ بیان کیا کہ دونوں حضرات پیچھے اپنے نقش قدم پر چلتے چلتے آخر اس چٹان تک پہنچ گئے۔ وہاں انہوں نے دیکھا کہ ایک صاحب (خضر علیہ السلام) کپڑے میں لپیٹے ہوئے وہاں بیٹھے ہیں۔ موسیٰ علیہ السلام نے انہیں سلام کیا۔ خضر علیہ السلام نے کہا، (تم کون ہو) تمہارے ملک میں "سلام" کہاں سے آگیا۔ موسیٰ نے فرمایا کہ میں موسیٰ ہوں۔ پوچھا بنی اسرائیل کے موسیٰ؟ فرمایا کہ جی ہاں۔ آپ کے پاس اس غرض سے حاضر ہوا ہوں تاکہ جو ہدایت کا علم آپ کو حاصل ہے وہ مجھے بھی سکھا دیں۔ خضر علیہ السلام نے فرمایا: موسیٰ! آپ میرے ساتھ صبر نہیں کر سکتے مجھے اللہ تعالیٰ کی طرف سے ایک خاص علم ملا ہے جسے آپ نہیں جانتے، اسی طرح آپ کو اللہ تعالیٰ کی طرف سے جو علم ملا ہے وہ میں نہیں جانتا۔ موسیٰ علیہ السلام نے فرمایا: ان شاء اللہ آپ مجھے صابر پائیں گے اور کسی معاملے میں آپ کے خلاف نہیں کروں گا۔ خضر علیہ السلام نے فرمایا: اچھا اگر آپ میرے ساتھ چلیں تو کسی چیز کے متعلق سوال نہ کریں یہاں تک کہ میں خود آپ کو اس کے متعلق بتا دوں گا۔ اب یہ دونوں سمندر کے کنارے کنارے روانہ ہوئے اتنے میں ایک کشتی گزری، انہوں نے کشتی والوں سے بات کی کہ انہیں بھی اس پر سوار کر لیں۔ کشتی والوں نے خضر علیہ السلام کو پہچان لیا اور کسی کرایہ کے بغیر انہیں سوار کر لیا۔ جب یہ دونوں کشتی پر بیٹھ گئے تو خضر نے کھاڑے سے کشتی کا ایک تختہ نکال ڈالا۔ اس پر موسیٰ نے دیکھا تو خضر سے کہا کہ ان لوگوں نے ہمیں بغیر کسی کرایہ کے اپنی کشتی میں سوار کر لیا تھا اور آپ نے انہیں کی کشتی کو چیر ڈالا تاکہ ہمارے مسافر ڈوب جائیں۔ بلاشبہ آپ نے یہ بڑا ناگوار کام

﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ نَسِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ: فَكَانَ لِلْحُوتِ سَرَبًا وَكَلَّمُوا مُوسَى وَلَفَّتَاهُ عَجَبًا فَقَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغِي﴾ فَأَرْتَدَّا عَلَى أَوَارِهِمَا قَصَصًا قَالَ: رَجَعَا يَفْضَانِ أَثَرَهُمَا حَتَّىٰ انْتَهَيَا إِلَى الصَّخْرَةِ فَإِذَا رَجُلٌ مُّسَجًى ثَوْبًا فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ الْخَضِرُ: وَأَنْتَى بِأَرْضِكَ السَّلَامَ قَالَ: أَنَا مُوسَى قَالَ: مُوسَى بَنِي إِسْرَائِيلَ قَالَ: نَعَمْ أَتَيْتَكَ لِتُعَلِّمَنِي مِمَّا عَلَّمْتُكَ رَشَدًا قَالَ: ﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ يَا مُوسَى إِنِّي عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمْنِيهِ لَا تَعْلَمُهُ أَنْتَ وَأَنْتَ عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمْتَكَ اللَّهُ لَا أَعْلَمُهُ فَقَالَ مُوسَى: ﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا﴾ فَقَالَ لَهُ الْخَضِرُ: ﴿فَإِنْ أَبْعَثْنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ فَانْطَلَقَا يَمْشِيَانِ عَلَىٰ سَاحِلِ الْبَحْرِ فَمَرَّتْ سَفِينَةٌ فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمْ بِغَيْرِ نَوْلٍ ﴿فَلَمَّا رَكِبَا فِي السَّفِينَةِ﴾ لَمْ يَقْضَا إِلَّا وَالْخَضِرُ قَدْ قَلَعَ لَوْحًا مِنَ الْأَوَاحِ السَّفِينَةَ بِالْقُدُومِ فَقَالَ لَهُ مُوسَى: قَوْمٌ قَدْ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدَتْ إِلَىٰ سَفِينَتِهِمْ فَنَحَرَقَتْهَا ﴿لَتَفْرِقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ

کیا ہے۔ خضر علیہ السلام نے فرمایا: کیا میں نے آپ سے پہلے ہی نہ کہا تھا کہ آپ میرے ساتھ صبر نہیں کر سکتے۔ موسیٰ نے فرمایا: جو بات میں بھول گیا تھا اس پر آپ مجھے معاف کر دیں اور میرے معاملہ میں تنگی نہ کریں۔ بیان کیا کہ رسول اللہ ﷺ نے فرمایا، یہ پہلی مرتبہ موسیٰ علیہ السلام نے بھول کر انہیں ٹوکا تھا۔ راوی نے بیان کیا کہ اتنے میں ایک چڑیا آئی اور اس نے کشتی کے کنارے بیٹھ کر سمندر میں ایک مرتبہ اپنی چونچ ماری تو خضر علیہ السلام نے موسیٰ علیہ السلام سے کہا کہ میرے اور آپ کے علم کی حیثیت اللہ کے علم مقابلے میں اس سے زیادہ نہیں ہے جتنا اس نے اس سمندر کے پانی سے کم کیا ہے۔ پھر یہ دونوں کشتی سے اتر گئے، ابھی وہ سمندر کے کنارے چل رہے تھے کہ خضر نے ایک بچہ کو دیکھا جو دوسرے بچوں کے ساتھ کھیل رہا تھا۔ اس نے اس بچے کا سراپے ہاتھ میں دبایا اور اُسے (گردن سے) اکھاڑ دیا اور اس کی جان لے لی۔ موسیٰ علیہ السلام اس پر بولے: آپ نے ایک بے گناہ کی جان بغیر کسی جان کے بدلے کے لے لی۔ یہ آپ نے بڑا ناپسندیدہ کام کیا۔ خضر علیہ السلام نے فرمایا کہ میں تو پہلے ہی کہہ چکا تھا کہ آپ میرے ساتھ صبر نہیں کر سکتے۔ سفیان بن عیینہ (راوی حدیث) نے کہا اور یہ کام تو پہلے سے بھی زیادہ سخت تھا۔ موسیٰ علیہ السلام نے آخر اس مرتبہ بھی معذرت کی کہ اگر میں نے اس کے بعد پھر آپ سے کوئی سوال کیا تو آپ مجھے ساتھ نہ رکھیے گا۔ آپ میرا بار عذر سن چکے ہیں (اس کے بعد میرے لئے بھی عذر کا کوئی موقع نہ رہے گا) پھر دونوں روانہ ہوئے، یہاں تک کہ ایک بستی میں پہنچے اور بستی والوں سے کہا کہ ہمیں اپنا مہمان بنا لو، لیکن انہوں نے میرا بانی سے انکار کیا، پھر انہیں بستی میں ایک دیوار دکھائی دی جو بس گرنے ہی والی تھی۔ بیان کیا کہ دیوار جھک رہی تھی۔ خضر علیہ السلام کھڑے ہو گئے اور دیوار اپنے ہاتھ سے سیدھی کر دی۔ موسیٰ علیہ السلام نے فرمایا کہ ان لوگوں کے یہاں ہم آئے اور ان سے کھانے کے لئے کہا، لیکن انہوں نے ہماری میرا بانی سے انکار کیا، اگر آپ چاہتے تو دیوار کے اس سیدھا کرنے کے کام پر اجرت لے سکتے تھے۔ خضر علیہ السلام نے فرمایا کہ بس اب میرے اور آپ کے

لَا تَوَاخِذُنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا)) قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَكَاثِبُ الْأَوَّلَى مِنْ مُوسَى نَسْيَانًا قَالَ: وَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ فَنَقَرَ فِي الْبَحْرِ نَقْرَةً فَقَالَ لَهُ الْخَضِرُ: مَا عَلِمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلُ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنْ هَذَا الْبَحْرِ ثُمَّ خَرَجَا مِنَ السَّفِينَةِ فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ إِذَا بِصِغْرِ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الْغُلَمَانِ فَأَخَذَ الْخَضِرُ رَأْسَهُ بِيَدِهِ فَأَقْبَلَهُ بِيَدِهِ فَقَتَلَهُ فَقَالَ لَهُ مُوسَى: «أَقْتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُ شَيْئًا نَكْرًا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا» قَالَ: وَهَذِهِ أَشَدُّ مِنَ الْأَوَّلَى «قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا» فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَتَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ قَالَ: مَا لَئِلْ فَنَقَمَ الْخَضِرُ فَأَقَامَهُ بِيَدِهِ فَقَالَ مُوسَى: قَوْمُ أَتَيْنَاهُمْ فَلِمَ يُطْعَمُونَ وَلِمَ يُضَيَّقُونَ «لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا قَالَ هَذَا فِرَاقُ بَنِي وَبَنِيكَ» إِلَى قَوْلِهِ: «ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا» فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَوَدِدْنَا أَنَّ مُوسَى كَانَ صَبْرًا حَتَّى يَقْصُ اللَّهُ عَلَيْنَا مِنْ خَيْرِهِمَا)). قَالَ سَعِيدُ بْنُ جُبَيْرٍ فَكَانَ ابْنُ عَبَّاسٍ يَقْرَأُ: «وَوَكَانَ أَمَانَهُمْ مِلْكٌ

يَاخُذُ كُلَّ سَفِينَةٍ صَالِحٍ عَصَاً ﴿وَكَانَ﴾ در میان جدائی ہے۔ ”اللہ تعالیٰ کے ارشاد ”ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ يَقْرَأَ: ﴿وَأَمَّا الْعَلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ عَلَيْهِ صَبْرًا﴾ تک۔ رسول اللہ ﷺ نے فرمایا: ”ہم تو چاہتے تھے کہ موسیٰ علیہ السلام نے صبر کیا ہوتا تا کہ اللہ تعالیٰ ان کے اور واقعات ہم سے بیان کرتا۔“ سعید بن جبیر نے بیان کیا کہ عبد اللہ بن عباس رضی اللہ عنہما اس آیت کی تلاوت کرتے تھے (جس میں خضر علیہ السلام نے اپنے کاموں کی وجہ بیان کی ہے کہ) ”کشتی والوں کے آگے ایک بادشاہ تھا جو ہر اچھی کشتی کو چھین لیا کرتا تھا۔“ اور اس کی بھی آپ تلاوت کرتے تھے کہ ”اور وہ غلام (جس کی گردن خضر علیہ السلام نے توڑ دی تھی) تو وہ (اللہ کے علم میں) کافر تھا اور اس کے والدین مؤمن تھے۔“

تشریح: اس طویل حدیث میں حضرت موسیٰ اور حضرت خضر علیہ السلام سے متعلق بہت سی باتیں کی گئی ہیں جن کی تفصیل کے لئے کتب تفسیر کا مطالعہ ضروری ہے۔ نوٹ بالائی جس کا ذکر شروع میں ہے وہ مسلمان تھا مگر حدیث کے خلاف کہنے پر حضرت ابن عباس رضی اللہ عنہما نے اسے اللہ کا دشمن قرار دیا۔ بعض نے کہا کہ تغلیطا کہا اور حقیقی معنی مراد نہیں ہے۔ غرض حدیث کے خلاف چلنے والوں کو اللہ کا دشمن کہہ سکتے ہیں۔ علم کی قدر یہ ہے کہ حضرت موسیٰ علیہ السلام نے حضرت خضر علیہ السلام کے علم کا ذکر سنتے ہی شوق ملاقات کا اظہار فرمایا اور ان سے ملنے کی آرزو ظاہر کی اور ہر طرح کی تکلیف سفر وغیرہ گوارا کی۔ علم ایسی ہی چیز ہے جس کے لئے آدمی مشرق سے مغرب تک سفر کرے تو بھی بہت نہیں ہے۔ علم ہی سے دنیا کی تمام قومیں دوسری قوموں کی جو بے علم تھیں سرتاج بن گئیں۔ افسوس ہے کہ ہمارے زمانہ میں جیسی بے قدری علم اور عالموں کی مسلمانوں میں ہے ویسی کسی قوم میں نہیں ہے۔ علم حاصل کرنے کے لئے سفر کرنا تو کجا اگر ان میں کوئی عالم کسی ملک سے آجاتا ہے تو یہاں لے اس کے دشمن ہو جاتے ہیں اس کے نکالے اور معزول کرانے کی فکر میں رہتے ہیں الا ماشاء اللہ۔ حضرت خضر علیہ السلام نے حضرت موسیٰ علیہ السلام سے جو کچھ کہا اس کا مطلب یہ تھا کہ تمہارا طریق اور ہے میرا طریق اور ہے اور میں اللہ کی طرف سے خاص باتوں پر مامور ہوں۔ تم ہدایت عام کے لئے بھیجے گئے ہو میں کہاں تم کو سمجھا تا رہوں گا۔ بعض کم فہم صوفیوں نے اس حدیث کی شرح میں یوں کہا ہے کہ حضرت موسیٰ علیہ السلام کو صرف شریعت کا علم تھا اور حضرت خضر علیہ السلام کو حقیقت کا اور ہمارے رسول ﷺ کو دونوں علم ملے تھے۔ یہ تقریر صحیح نہیں ہے۔ حضرت موسیٰ علیہ السلام انبیائے الاولوالعزم میں سے تھے اور ان کو تو حقیقت کا علم نہ ہو اور ادنیٰ ادنیٰ نام بہاد داو لیا نے اللہ کو ہو جائے یہ کیونکر ہو سکتا ہے۔ اس طرح حضرت خضر علیہ السلام کو شریعت کا علم بالکل نہ ہو تو حقیقت کا علم کیونکر ہوگا۔ حقیقت بغیر شریعت کے زندقہ اور الحاد ہے۔ شریعت محمدی میں کوئی بھی امرا یا نہیں ہے جو ظاہری خوبیوں کے ساتھ اپنے اندر بہت سی باطنی خوبیاں بھی نہ رکھتا ہو۔ اس طرح شریعت اسلامی ظاہر و باطن کا بہترین مجموعہ ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا ارشاد:

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿مَذْهَبًا يَسْرُبُ﴾ يَسْلُكُ وَمِنْهُ ﴿وَسَارِبٌ بِالنَّهَارِ﴾﴾ ”اور جب وہ دونوں دودریاؤں کے ملاپ کی جگہ پر پہنچے تو دونوں اپنی مچھلی بھول گئے، مچھلی نے دریا میں اپنا راستہ بنا لیا۔“ ”سَرَبًا“ راستہ سَرَب (بفتح حنین) یعنی مذہب طریق، اسی سے ہے ”سَارِبٌ بِالنَّهَارِ“ (دن میں راستہ چلنے والا)۔

(۴۷۲۶) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے یعلیٰ بن مسلم اور عمرو بن دینار نے خبر دی سعید بن جبیر سے، دونوں میں سے ایک اپنے ساتھی اور دیگر راوی کے مقابلہ میں بعض الفاظ زیادہ کہتا ہے اور ان کے علاوہ ایک اور صاحب نے بھی سعید بن جبیر سے سن کر بیان کیا کہ انہوں نے کہا ہم ابن عباس رضی اللہ عنہما کی خدمت میں ان کے گھر حاضر تھے۔ انہوں نے فرمایا کہ دین کی باتیں مجھ سے کچھ پوچھو۔ میں نے عرض کیا اے ابوعباس! اللہ آپ پر مجھے قربان کرے کوفہ میں ایک واعظ شخص نوف نامی ہے اور وہ کہتا ہے کہ موسیٰ خضر سے ملنے والے وہ نہیں تھے جو بنی اسرائیل کے پیغمبر موسیٰ علیہ السلام ہوئے ہیں (ابن جریج نے بیان کیا کہ) عمرو بن دینار نے تو روایت اس طرح بیان کی کہ ابن عباس رضی اللہ عنہما نے کہا دشمن خدا جھوٹی بات کہتا ہے اور یعلیٰ بن مسلم نے اپنی روایت میں اس طرح مجھ سے بیان کیا کہ ابن عباس رضی اللہ عنہما نے کہا کہ مجھ سے ابی بن کعب رضی اللہ عنہ نے بیان کیا، کہا کہ رسول اللہ ﷺ نے فرمایا: ”موسیٰ اللہ کے رسول تھے ایک دن آپ نے لوگوں (بنی اسرائیل) کو ایسا وعظ فرمایا کہ لوگوں کی آنکھوں سے آنسو نکل پڑے اور دل پہنچ گئے تو آپ واپس جانے کے لئے مڑے۔ اس وقت ایک شخص نے ان سے پوچھا: اے اللہ کے رسول! کیا دنیا میں آپ سے بڑا کوئی عالم ہے؟ انہوں نے کہا کہ نہیں، اس پر اللہ نے موسیٰ علیہ السلام پر عتاب نازل کیا، کیونکہ انہوں نے علم کی نسبت اللہ تعالیٰ کی طرف نہیں کی تھی۔ (ان کو یوں کہنا چاہئے تھا کہ اللہ ہی جانتا ہے) ان سے کہا گیا کہ ہاں تم سے بھی بڑا عالم ہے۔ موسیٰ نے عرض کیا: اے پروردگار! وہ کہاں۔ اللہ نے فرمایا: جہاں (فارس اور روم کے) دو دریا ملے ہیں۔ موسیٰ نے عرض کیا: اے رب! میرے لئے ان کی نشانی ایسی بتلا دے کہ میں ان تک پہنچ جاؤں۔“ اب عمرو بن دینار نے مجھ سے اپنی روایت کو اس طرح بیان کیا کہ اللہ تعالیٰ نے فرمایا: ”جہاں تم سے مچھلی تمہاری زمیبل سے چل دے (وہیں وہ ملیں گے)۔“ اور یعلیٰ نے حدیث اس طرح بیان کی کہ ”ایک مرد مچھلی ساتھ لے لو، جہاں اس مچھلی میں جان پڑ جائے (وہیں ملیں گے) موسیٰ علیہ السلام نے مچھلی ساتھ

۴۷۲۶۔ حَدَّثَنَا اِبْرَاهِيْمُ بْنُ مُوسَى، قَالَ: اَخْبَرَنَا هِشَامُ بْنُ يُوْسُفَ: اَنَّ ابْنَ جُرَيْجٍ اَخْبَرَهُمْ قَالَ: اَخْبَرَنِي يَعْلىٰ بْنُ مُسْلِمٍ وَعَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ وَغَيْرُهُمَا قَدْ سَمِعْتُهُ يُحَدِّثُهُ عَنْ سَعِيدٍ قَالَ: إِنَّا لَعِنْدَ ابْنِ عَبَّاسٍ فِي بَيْتِهِ إِذْ قَالَ: سَلُونِي قُلْتُ: أَيُّ أَبَا عَبَّاسٍ جَعَلَنِي اللَّهُ فِدَاكَ بِالْكَوْفَةِ رَجُلٌ قَاصٌّ يُقَالُ لَهُ: نَوْفٌ يَزْعُمُ أَنَّهُ لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ أَمَّا عَمْرُو فَقَالَ لِي: قَالَ: قَدْ كَذَبَ عَدُوُّ اللَّهِ وَأَمَّا يَعْلىٰ فَقَالَ لِي: قَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مُوسَى رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: ذَكَرَ النَّاسُ يَوْمًا حَتَّى إِذَا قَاصَّتِ الْعُيُونُ وَرَقَّتِ الْقُلُوبُ وَلَّى فَأَذْرَكُهُ رَجُلٌ فَقَالَ: أَيُّ رَسُولِ اللَّهِ أَهْلٌ فِي الْأَرْضِ أَحَدٌ أَعْلَمُ مِنْكَ قَالَ: لَا فَتَعَبْتُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَى اللَّهِ قِيلَ: بَلَى قَالَ: أَيُّ رَبِّ وَآيُنْ؟ قَالَ: بِمَجْمَعِ الْبُحْرَيْنِ قَالَ: أَيُّ رَبِّ اجْعَلْ لِي عِلْمًا أَعْلَمُ ذَلِكَ مِنْهُ)) فَقَالَ لِي عَمْرُو قَالَ: ((حَيْثُ يَقَارِفُكَ الْحَوْتُ)) وَقَالَ لِي يَعْلىٰ قَالَ: ((خُذْ نَوْثًا مَيْتًا حَيْثُ يُنْفَخُ فِيهِ الرُّوحُ فَاتَّخِذْ حَوْتًا فَجْعَلْهُ فِي مِخْلٍ فَقَالَ لِفَتَاةٍ لَا أَكَلْفُكَ إِلَّا أَنْ تُخْبِرَنِي بِحَيْثُ يَقَارِفُكَ الْحَوْتُ قَالَ: مَا كَلَفْتُ كَثِيرًا فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ ((وَإِذْ قَالَ مُوسَى لِفَتَاةٍ)) يَوْشَعَ ابْنِ نُونٍ - لَيْسَتْ عَنْ سَعِيدٍ قَالَ: - فَبَيْنَمَا هُوَ

لے لی اور اسے ایک زنبیل میں رکھ لیا۔ آپ نے اپنے ساتھ یوشع سے فرمایا کہ میں بس تمہیں اتنی تکلیف دیتا ہوں کہ جب یہ پھلی زنبیل سے نکل کر چل دے مجھے بتانا۔ انہوں نے عرض کیا کہ یہ کون سی بڑی تکلیف ہے، اسی کی طرف اشارہ ہے اللہ تعالیٰ کے ارشاد ”وَإِذْ قَالَ مُوسَى لِفَتَاهُ“ میں وہ فقی (رفیق سفر) یوشع بن نون تھے۔“ سعید بن جبیر رضی اللہ عنہ (راوی حدیث) نے اپنی روایت میں یوشع کا نام نہیں لیا۔ بیان کیا کہ ”پھر موسیٰ علیہ السلام ایک چٹان کے سایہ میں ٹھہر گئے جہاں نمی اور ٹھنڈی تھی۔ اس وقت پھلی ترپنی اور دریا میں کود گئی۔ موسیٰ علیہ السلام سو رہے تھے اس لئے یوشع نے سوچا کہ آپ کو جگانا نہ چاہئے۔ لیکن جب موسیٰ بیدار ہوئے تو وہ پھلی کا حال کہنا بھول گئے۔ اسی عرصہ میں پھلی ترپ کر پانی میں چلی گئی۔ اللہ تعالیٰ نے پھلی کی جگہ پانی کے بہاؤ کو روک دیا اور پھلی کا نشان پتھر پر جس پر سے گئی تھی بن گیا۔“ عمرو بن دینار نے مجھ (ابن جریج) سے بیان کیا کہ اس کا نشان پتھر پہ بن گیا اور دونوں انگلیوں اور کلمہ کی انگلیوں کو ملا کر ایک حلقہ کی طرح اس کو بتایا۔“ بیدار ہونے کے بعد حضرت موسیٰ باقی دن اور باقی رات چلتے رہے۔ آخر کہنے لگے: ہمیں اب اس سفر میں تھکن ہو رہی ہے۔ ان کے خادم نے عرض کیا۔ اللہ نے آپ کی تھکن کو دور کر دیا ہے (اور پھلی زندہ ہو گئی ہے)“ ابن جریج نے بیان کیا کہ یہ ٹکڑا سعید بن جبیر کی روایت میں نہیں ہے۔“ پھر موسیٰ اور یوشع دونوں واپس لوٹے اور خضر علیہ السلام سے ملاقات ہوئی“ (ابن جریج نے کہا) مجھ سے عثمان بن ابی سلیمان نے بیان کیا کہ ”خضر علیہ السلام دریا کے بیچ میں ایک چھوٹے سے سبز زین پوش پر تشریف رکھتے تھے۔“ اور سعید بن جبیر نے یوں بیان کیا کہ ”وہ اپنے کپڑے سے تمام جسم لپیٹے ہوئے تھے۔ کپڑے کا ایک کنارہ ان کے پاؤں کے نیچے تھا اور دوسرا سر کے تلے تھا۔ موسیٰ نے پہنچ کر سلام کیا تو خضر نے اپنا چہرہ کھولا اور کہا: میری اس زمین میں سلام کا رواج کہاں سے آ گیا۔ آپ کون ہیں؟ موسیٰ علیہ السلام نے فرمایا کہ میں موسیٰ ہوں۔ پوچھا: بنی اسرائیل کا موسیٰ؟ فرمایا کہ ہاں! پوچھا: آپ کیوں آئے ہیں؟ فرمایا کہ میرے آنے کا مقصد یہ ہے کہ جو ہدایت کا علم آپ کو اللہ نے دیا ہے وہ مجھے بھی سکھا دیں۔ اس پر خضر نے فرمایا: موسیٰ کیا

فِي ظِلِّ صَخْرَةٍ فِي مَكَانٍ قُرْبَانٍ إِذْ تَضَرَّبَ النُّحُوتُ وَمُوسَى نَأَيْمٌ فَقَالَ فِتَاهُهُ لَا أَوْفَظُهُ حَتَّى إِذَا اسْتَبَقْتُ نَيْسِي أَنْ يُخْبِرَهُ وَتَضَرَّبَ النُّحُوتُ حَتَّى دَخَلَ الْبَحْرَ فَأَمْسَكَ اللَّهُ عَنْهُ جَرِيئَةَ الْبَحْرِ حَتَّى كَانَ أَثَرُهُ فِي حَجَرٍ قَالَ لِي عَمَرُو هَكَذَا كَانَ أَثَرُهُ فِي حَجَرٍ وَحَلَقَ بَيْنَ إِبْهَامَيْهِ وَاللِّتَيْنِ تَلِيَايَهُمَا۔ (لَقَدْ أَقَيْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا) قَالَ: قَدْ قَطَعَ اللَّهُ عَنْكَ النَّصَبَ لَيْسَتْ هَذِهِ عَنْ سَعِيدٍ أَخْبَرَهُ۔ فَرَجَعَا فَوَجَدَا خَضِرًا قَالَ لِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ: عَلَى طَيْفَسَةٍ خَضِرَاءَ عَلَى كَبِدِ الْبَحْرِ۔ قَالَ سَعِيدُ بْنُ جُبَيْرٍ: مُسَجَّى بِثَوْبِهِ قَدْ جَعَلَ طَرَفُهُ تَحْتَ رِجْلَيْهِ وَطَرَفُهُ تَحْتَ رَأْسِهِ فَسَلَّمَ عَلَيْهِ مُوسَى فَكَشَفَ عَنْ وَجْهِهِ وَقَالَ: هَلْ يَرْضِي مِنْ سَلَامٍ مِنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى قَالَ: مُوسَى ابْنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ قَالَ: لِمَا شَأْنُكَ قَالَ: جِئْتُ لَتَعْلَمَنِي مِمَّا عَلِمْتُ رَشْدًا قَالَ: أَنَا يَكْفِيكَ أَنَّ التَّوْرَةَ يَبْدُوكَ وَأَنَّ الْوَحْيَ يَأْتِيكَ يَا مُوسَى إِنْ لِي عِلْمًا لَا يَنْبَغِي لَكَ أَنْ تَعْلَمَهُ وَإِنَّ لَكَ عِلْمًا لَا يَنْبَغِي لِي أَنْ أَعْلَمَهُ فَأَخَذَ طَائِرٌ بِمِنْقَارِهِ مِنَ الْبَحْرِ وَقَالَ: وَاللَّهِ مَا عَلِمِي وَعِلْمُكَ فِي جَنْبِ عِلْمِ اللَّهِ إِلَّا كَمَا أَخَذَ هَذَا الطَّائِرُ بِمِنْقَارِهِ مِنَ الْبَحْرِ حَتَّى إِذَا رَكِبْنَا فِي السَّفِينَةِ وَجَدْنَا مَعَابِرَ صِفَارًا تَحْمِلُ أَهْلَ هَذَا السَّاحِلِ إِلَى أَهْلِ هَذَا السَّاحِلِ الْآخَرِ عَرَفُوهُ فَقَالُوا: عَبْدُ اللَّهِ الصَّالِحُ قَالَ:۔ فَلَنَّا لِسَعِيدٍ:

آپ کے لئے یہ کافی نہیں ہے اس کا پورا سیکھنا آپ کے لئے مناسب نہیں ہے۔ اسی طرح آپ کو جو علم حاصل ہے اس کا پورا سیکھنا میرے لئے مناسب نہیں۔ اس عرصہ میں ایک چڑیا نے اپنی چوچ سے دریا کا پانی لیا تو حضرت نے فرمایا: اللہ کی قسم! میرا اور آپ کا علم اللہ کے علم کے مقابلے میں اس سے زیادہ نہیں ہے۔ جتنا اس چڑیا نے دریا کا پانی اپنی چوچ میں لیا ہے۔ کشتی پر چڑھنے کے وقت انہوں نے چھوٹی چھوٹی کشتیاں دیکھیں جو ایک کنارے والوں کو دوسرے کنارے پر لے جا کر چھوڑ آتی تھیں۔ کشتی والوں نے حضرت علیؑ کو پہچان لیا اور کہا کہ یہ اللہ کے صالح بندے ہیں ہم ان سے کراہت نہیں لیں گے۔ لیکن حضرت علیؑ نے کشتی میں شگاف کر دیئے اور اس میں (تختوں کی جگہ) کیلیں گاڑ دیں۔ موسیٰ علیہ السلام نے کہا آپ نے اس لئے اسے پھاڑ ڈالا کہ اس کے مسافروں کو ڈوب دیں۔ بلاشبہ آپ نے ایک بڑا ناگوار کام کیا ہے۔“ مجاہد نے آیت میں ”امرا“ کا ترجمہ ”منکرا“ کیا ہے۔ ”حضرت علیؑ نے فرمایا کہ میں نے پہلے ہی نہ کہا تھا کہ آپ میرے ساتھ مبر نہیں کر سکتے۔ موسیٰ علیہ السلام کا پہلا سوال تو بھولنے کی وجہ سے تھا لیکن دوسرا بطور شرط تھا اور تیسرا قصداً انہوں نے کیا تھا۔ موسیٰ علیہ السلام نے اس پہلے سوال پر کہا کہ جو میں بھول گیا اس پر مجھ سے مواخذہ نہ کیجئے اور میرے معاملہ میں تنگی نہ کیجئے۔ پھر انہیں ایک بچہ ملا تو حضرت علیؑ نے اسے قتل کر دیا۔“ یعلیٰ نے بیان کیا کہ سعید بن جبیر رضی اللہ عنہ نے کہا کہ ”حضرت علیؑ کو چند بچے ملے جو کھیل رہے تھے آپ نے ان میں سے ایک بچے کو پکڑا جو کافر اور چالاک تھا اور اسے لٹا کر چھری سے ذبح کر دیا۔ موسیٰ علیہ السلام نے فرمایا، آپ نے بلا کسی خون کے ایک بے گناہ جان کو جس نے کہ برا کام نہیں کیا تھا، قتل کر ڈالا۔“ ابن عباس رضی اللہ عنہما آیت میں ”زکیہ“ کی جگہ ”زاکیہ“ پڑھا کرتے تھے۔ بمعنی مسلمہ، جیسے ”غلاماً زکیّاً“ میں ہے۔ ”پھر وہ دونوں بزرگ آگے بڑھے تو ایک دیوار پر نظر پڑی جو بس گرنے ہی والی تھی۔ حضرت علیؑ نے اسے ٹھیک کر دیا۔“ سعید بن جبیر نے اپنے ہاتھ سے اشارہ کر کے بتایا کہ اس طرح۔ یعلیٰ بن مسلم نے بیان کیا کہ میرا خیال ہے کہ سعید بن جبیر نے بیان کیا کہ ”حضرت علیؑ نے دیوار پر ہاتھ پھیر کر اسے

خَصِرٌ قَالَ لَعَمْ لَا نَحْمِلُهُ بِأَجْرِ فَخَرَقَهَا وَوَرَدَ فِيهَا وَتَدَا قَالَ مُوسَى: «أَخَرَقْتُهَا لِتَغْرِقَ أَهْلَهَا لَقَدْ جَنَّتْ شَيْئاً إِمْرًا» قَالَ:-- مُجَاهِدٌ: مُنْكَرًا. قَالَ: «أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا» كَانَتْ الْأَوَّلَى نِسْيَانًا وَالْوُسْطَى شَرَطًا وَالثَّالِثَةُ عَمْدًا «قَالَ لَا تَوَاجِدْنِي بِمَا نَسِيتُ وَلَا تَهْرِهْقْنِي مِنْ أَمْرِي عُسْرًا» لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ يَعْلى: قَالَ سَعِيدٌ: وَجَدَ غِلْمَانًا يَلْعَبُونَ فَأَخَذَ غُلَامًا كَافِرًا ظَرْيفًا فَأَضْجَعَهُ ثُمَّ ذَبَحَهُ بِالسَّكِينِ قَالَ: «أَقْتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ» لَمْ تَعْمَلْ بِالْجَنِّتِ. وَكَانَ ابْنُ عَبَّاسٍ قَرَأَهَا زَكِيَّةً «زَاكِيَّةً» مُسْلِمَةً كَقَوْلِكَ غُلَامًا زَكِيًّا. فَأَنْطَلَقَا فَوَجَدَا جِدَارًا يَرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ. قَالَ سَعِيدٌ بِيَدِهِ هَكَذَا وَرَفَعَ يَدَهُ فَاسْتَقَامَ قَالَ يَعْلى حَسِبْتُ أَنَّ سَعِيدًا قَالَ: فَمَسَحَهُ بِيَدِهِ فَاسْتَقَامَ «لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ أَجْرًا» قَالَ سَعِيدٌ: أَجْرًا نَأْكُلُهُ «وَكَانَ وَرَاءَهُمْ» وَكَانَ أَمَامَهُمْ قَرَأَهَا ابْنُ عَبَّاسٍ أَمَامَهُمْ مَلِكٌ يَزْعُمُونَ عَنْ غَيْرِ سَعِيدٍ أَنَّهُ هَذَذَ بَنُ بَدَدَ الْغُلَامِ الْمَقْتُولِ اسْمُهُ يَزْعُمُونَ جَيْسُورٌ «مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا» فَأَرَدْتُ إِذَا هِيَ مَرَّتْ بِهِ أَنْ يَدْعَهَا لِعَيْبِهَا فَإِذَا جَاوَزُوا أَصْلَحُوهَا فَانْتَفَعُوا بِهَا وَمِنْهُمْ مَنْ يَقُولُ سَدَّوْهَا بِقَارُورَةٍ وَمِنْهُمْ مَنْ يَقُولُ بِالْقَارِ «كَانَ أَبَوَاهُ مُؤْمِنِينَ» وَكَانَ كَافِرًا «فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا» أَنْ

يَجْمِلُهُمَا حُبَّهُ عَلَى أَنْ يُتَابِعَهُ عَلَى دِينِهِ
 ﴿فَارَدْنَا أَنْ يَبْدُلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً﴾
 ﴿وَأَقْرَبَ رَحْمًا﴾ هُمَا بِهِ أَرْحَمُ مِنْهُمَا بِالْأَوَّلِ
 الَّذِي قُتِلَ خَصِرٌ. وَزَعَمَ غَيْرُ سَعِيدٍ أَنََّّهُمَا
 أَبْدَلَا جَارِيَةً وَأَمَّا دَاوُدُ بْنُ أَبِي عَاصِمٍ فَقَالَ:
 عَنْ غَيْرٍ وَاحِدٍ إِنَّهَا جَارِيَةٌ. [راجع: ۷۴،

[۱۲۲]

ٹھیک کر دیا۔ موسیٰ علیہ السلام نے فرمایا کہ اگر آپ چاہتے تو اس پر اجرت لے سکتے تھے۔“ سعید بن جبیر نے اس کی تشریح کی کہ اجرت جسے ہم کھا سکتے۔ آیت ”وَكَانَ وَرَاءَهُمْ“ کی ابن عباس رضی اللہ عنہما نے قرأت ”وَكَانَ أَمَامَهُمْ مَلِكٌ“ کی یعنی کشتی جہاں جا رہی تھی اس ملک میں ایک بادشاہ تھا، سعید کے سوا دوسرے راوی سے اس بادشاہ کا نام ہُدَد بن بُدَد نقل کرتے ہیں اور جس بچے کو خضر علیہ السلام نے قتل کیا تھا اس کا نام لوگ جیسور بیان کرتے ہیں۔ ”وہ بادشاہ ہر (نئی) کشتی کو زبردستی چھین لیا کرتا تھا۔ اس لئے میں نے چاہا کہ جب یہ کشتی اس کے سامنے سے گزرے تو اس کے اس عیب کی وجہ سے اسے نہ چھینے۔ جب کشتی والے اس بادشاہ کی سلطنت سے گزر جائیں گے تو وہ خود اسے ٹھیک کر لیں گے اور اسے کام میں لاتے رہیں گے۔“ بعض لوگوں کا تو یہ خیال ہے کہ انہوں نے کشتی کو پھر سیسہ لگا کر جوڑا تھا اور بعض کہتے ہیں کہ تار کول سے جوڑا تھا (اور جس بچے کو قتل کر دیا تھا) ”تو اس کے والدین مومن تھے اور وہ بچہ (اللہ کی تقدیر میں) کافر تھا۔ اس لئے ہمیں ڈر تھا کہ کہیں (بڑا ہو کر) وہ انہیں بھی کفر میں مبتلا نہ کر دے کہ اپنے لڑکے سے انتہائی محبت انہیں اس کے دین کی اتباع پر مجبور کر دے۔ اس لئے ہم نے چاہا کہ اللہ اس کے بدلے میں انہیں کوئی نیک اور اس سے بہتر اولاد دے۔“ ”وَاقْرَبَ رَحْمًا“ یعنی اس کے والدین اس بچے پر جواب اللہ تعالیٰ انہیں دے گا پہلے سے زیادہ مہربان ہوں جسے خضر علیہ السلام نے قتل کر دیا ہے۔“ سعید بن جبیر رضی اللہ عنہ نے کہا کہ ان والدین کو اس کے بچے کے بدلے میں ایک لڑکی دی گئی تھی۔ داؤد بن ابی عاصم رضی اللہ عنہ کئی راویوں سے نقل کرتے ہیں کہ وہ لڑکی ہی تھی۔

تشریح: اس طویل حدیث موسیٰ و خضر علیہ السلام کو امام بخاری رحمہ اللہ یہاں صرف اس لئے لائے ہیں کہ اس میں دو دریاؤں کے حکم پر حضرت موسیٰ و حضرت خضر علیہ السلام کے لئے کا ذکر ہے۔ جیسا کہ آیت مذکورہ میں بیان ہوا ہے۔

باب: اللہ عز و جل کا فرمان:

بَابُ قَوْلِهِ:

﴿فَلَمَّا تَخَاوَرَا قَالَا لِفَتَاهُ آتِنَا غَدَانَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحَوْتَ﴾ إِلَى قَوْلِهِ

”پس جب وہ دونوں اس جگہ سے آگے بڑھ گئے تو موسیٰ نے اپنے ساتھی سے فرمایا کہ ہمارا کھانا لاؤ سفر سے ہمیں اب تو تھکن ہونے لگی ہے۔“ لفظ ”عَجَبًا“ تک۔ لفظ ”صُنْعًا“ عمل کے معنی میں ہے۔ ”جَوْلًا“ بمعنی پھر

جانا۔ موسیٰ علیہ السلام نے فرمایا: ”یہی تو وہ چیز تھی جو ہم چاہتے تھے۔ چنانچہ وہ دونوں اگلے پاؤں واپس لوٹے“ ”اَمْرًا“ کا معنی عجیب بات، ”نُكْرًا“ کا بھی یہی معنی ہے ”يَنْقُضُ“ اور يَنْقَاضُ دونوں کا ایک ہی معنی ہے جیسے کہتے ہیں تَنْقَاضُ السُّنَنِ یعنی دانت گر رہا ہے لَتَّخَذَتْ اور وَاتَّخَذَتْ (دونوں قرأتیں ہیں) دونوں کے معنی ایک ہیں۔ ”رُحْمًا“ رحم سے نکلا ہے جس کے معنی بہت رحمت تو یہ مبالغہ ہے رحمت کا اور اہم سمجھتے ہیں (یا لوگ سمجھتے ہیں) کہ یہ رحم سے نکلا ہے۔ اس لئے کہ کو اُمُّ الرُّحِمِ کہتے ہیں کیونکہ وہاں پر درودگار کی رحمت اترتی ہے۔

(۴۷۲۷) مجھ سے قتیبہ بن سعید نے بیان کیا، کہا کہ مجھ سے سفیان بن عیینہ نے بیان کیا، کہا ان سے عمرو بن دینار نے اور ان سے سعید بن جبیر نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے عرض کیا: نوف ہکالی کہتے ہیں کہ موسیٰ جوالہ کے نبی تھے وہ نہیں ہیں جنہوں نے خضر علیہ السلام سے ملاقات کی تھی۔ ابن عباس رضی اللہ عنہما نے کہا: دشمن خدا نے غلط بات کہی ہے۔ ہم سے ابی بن کعب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”موسیٰ علیہ السلام بنی اسرائیل کو وعظ کرنے کے لئے کھڑے ہوئے تو ان سے پوچھا گیا کہ سب سے بڑا عالم کون شخص ہے۔ موسیٰ علیہ السلام نے فرمایا کہ میں ہوں۔ اللہ تعالیٰ نے اس پر غصہ کیا، کیونکہ انہوں نے عالم کی نسبت اللہ کی طرف نہیں کی تھی اور ان کے پاس وحی سمجھی کہ ہاں، میرے بندوں میں سے ایک بندہ دو دریاؤں کے ملنے کی جگہ پر ہے اور وہ تم سے بڑا عالم ہے۔ موسیٰ نے عرض کیا: اے پروردگار! ان تک پہنچنے کا طریقہ کیا ہوگا؟ اللہ تعالیٰ نے فرمایا کہ ایک مچھلی زنبیل میں ساتھ لے لو۔ پھر جہاں وہ مچھلی گم ہو جائے وہیں انہیں تلاش کرو۔ بیان کیا کہ موسیٰ علیہ السلام نکل پڑے اور آپ کے ساتھ آپ کے رفیق سفر یوشع بن نون بھی تھے۔ مچھلی ساتھ تھی۔ جب چٹان تک پہنچے تو وہاں ٹھہر گئے۔ موسیٰ علیہ السلام اپنا سر رکھ کر دیں سو گئے۔“ ”عمر کی روایت کے سوا دوسری روایت کے حوالہ سے سفیان نے بیان کیا کہ ”اس چٹان کی جڑ میں ایک چشمہ تھا، جسے ”حیات“ کہا جاتا تھا۔ جس چیز پر بھی اس کا پانی پڑ جاتا وہ

﴿عَجَبًا﴾ ﴿صُنْعًا﴾ عَمَلًا ﴿حَوْلًا﴾ تَحْوَلًا ﴿قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا﴾ ﴿اَمْرًا﴾ وَ ﴿نُكْرًا﴾ دَاهِيَةً ﴿يَنْقُضُ﴾ يَنْقَاضُ كَمَا تَنْقَاضُ السُّنَنِ لَتَّخَذَتْ وَاتَّخَذَتْ وَاحِدٌ ﴿رُحْمًا﴾ مِنَ الرُّحْمِ وَهِيَ اَشَدُّ مِبَالِغَةً مِنَ الرَّحْمَةِ وَنَظَرُ اَنَّهُ مِنَ الرَّحِيمِ وَتَدْعَى مَكَّةَ اُمَّ الرُّحْمِ اُنِي: الرَّحْمَةُ تَنْزِلُ بِهَا.

۴۷۲۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنِي سَفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفَ الْبَكَالِيِّ يَزْعُمُ: أَنَّ مُوسَى بْنَ إِسْرَائِيلَ لَيْسَ بِمُوسَى الْخَضِرِ فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ حَدَّثَنَا أَبِي بْنُ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ فَقِيلَ لَهُ: أَيُّ النَّاسِ أَعْلَمُ قَالَ: أَنَا فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ وَأَوْحَى إِلَيْهِ بَلَى عَبْدٌ مِنْ عِبَادِي بِمَجْمَعِ الْبُحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ: أَيُّ رَبِّ كَيْفَ السَّبِيلُ إِلَيْهِ قَالَ: تَأْخُذُ حُوتًا فِي مِكْتَلٍ فَحَيْثُ مَا فَقَدْتَ الْحُوتَ فَاتَّبِعْهُ قَالَ: فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوْشَعَ بْنِ نُونٍ وَمَعَهُمَا الْحُوتُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ فَنَزَلَا عَنْهَا قَالَ: فَوَضَعَ مُوسَى رَأْسَهُ فَتَامَ قَالَ سَفْيَانُ: وَفِي حَدِيثٍ غَيْرِ عَمْرٍو قَالَ: وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يَقَالُ لَهَا: الْحَيَاةُ لَا يُصِيبُ مِنْ مَائِهَا

زندہ ہو جاتی تھی۔ اس مچھلی پر بھی اس کا پانی پڑا تو اس کے اندر حرکت پیدا ہو گئی اور وہ اپنی زنبیل سے نکل کر دریا میں چلی گئی۔ موسیٰ علیہ السلام جب بیدار ہوئے تو انہوں نے اپنے ساتھی سے فرمایا کہ ہمارا ناشہ لاؤ..... بیان کیا کہ میں سفر میں موسیٰ علیہ السلام کو اس وقت تک کوئی تھکن نہیں ہوئی جب تک وہ مقررہ جگہ سے آگے نہیں بڑھ گئے۔ رفیق سفر یوشع بن نون نے اس پر کہا: آپ نے دیکھا جب ہم چٹان کے نیچے بیٹھے ہوئے تھے تو میں مچھلی کے متعلق کہنا بھول گیا۔ بیان کیا کہ پھر وہ دونوں اگلے پاؤں واپس لوٹے۔ دیکھا کہ جہاں مچھلی پانی میں گری تھی وہاں اس کے گزرنے کی جگہ طاق کی سی صورت بنی ہوئی ہے۔ مچھلی تو پانی میں چلی گئی تھی لیکن یوشع بن نون کو اس طرح پانی کے رک جانے پر تعجب تھا۔ جب چٹان پر پہنچے تو دیکھا کہ ایک بزرگ کپڑے میں لپٹے ہوئے وہاں موجود ہیں۔ موسیٰ نے انہیں سلام کیا تو انہوں نے فرمایا کہ تمہاری زمین میں سلام کہاں ہے آگیا؟ آپ نے فرمایا کہ میں موسیٰ ہوں۔ پوچھا بنی اسرائیل کے موسیٰ؟ فرمایا کہ جی ہاں! موسیٰ علیہ السلام نے ان سے کہا: کیا آپ کے ساتھ رہ سکتا ہوں تاکہ جو ہدایت کا علم اللہ تعالیٰ نے آپ کو دیا ہے وہ آپ مجھے بھی سکھادیں۔ خضر علیہ السلام نے جواب دیا کہ آپ کو اللہ کی طرف سے ایسا علم حاصل ہے جو میں نہیں جانتا اور اسی طرح مجھے اللہ کی طرف سے ایسا علم حاصل ہے جو آپ نہیں جانتے۔ موسیٰ علیہ السلام نے فرمایا: لیکن میں آپ کے ساتھ رہوں گا۔ خضر علیہ السلام نے اس پر کہا کہ اگر آپ کو میرے ساتھ رہنا ہی ہے تو پھر مجھ سے کسی چیز کے متعلق نہ پوچھئے گا، میں خود آپ کو بتاؤں گا۔ چنانچہ دونوں حضرات دریا کے کنارے روانہ ہوئے، ان کے قریب سے ایک کشتی گزری تو خضر علیہ السلام کو کشتی والوں نے پہچان لیا اور اپنی کشتی میں ان کو بغیر کرایہ کے چڑھا لیا دونوں کشتی میں سوار ہو گئے۔ بیان کیا کہ اسی عرصہ میں ایک چڑیا کشتی کے کنارے آ کے بیٹھی اور اس نے اپنی چونچ کو دریا میں ڈالا تو خضر علیہ السلام نے موسیٰ علیہ السلام سے فرمایا کہ میرا آپ کا اور تمام مخلوقات کا علم اللہ کے علم کے مقابلہ میں اس سے زیادہ نہیں ہے جتنا اس نے اپنی چونچ میں دریا کا پانی لیا

شَيْءٌ إِلَّا حَبِيَّ فَأَصَابَ الْهُوْتُ مِنْ مَّاءٍ تِلْكَ الْعَيْنِ قَالَ فَتَحَرَّكَ وَانْسَلَّ مِنَ الْمِكْتَلِ فِدَخَلَ الْبُحْرَ فَلَمَّا اسْتَيْقَظَ مُوسَى قَالَ: ﴿لَفْتَاهُ إِنَّا غَدَانَا﴾ الْآيَةُ قَالَ: وَلَمْ يَجِدِ النَّصَبَ حَتَّى جَاوَزَ مَا أَمَرَ بِهِ قَالَ لَهُ فَتَاهُ يَوْشَعَ بْنِ نُونٍ: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْهُوْتُ﴾ الْآيَةُ قَالَ: فَرَجَعَا يَفْضَانِ فِي آثَارِهِمَا فَوَجَدَا فِي الْبُحْرِ كَالطَّاقِ مَمَرٌ الْهُوْتُ فَكَانَ لِلْفَتَى عَجَبًا وَلِلْهُوْتِ سَرَبًا قَالَ: فَلَمَّا انْتَهَيَا إِلَى الصَّخْرَةِ إِذْ هُمَا بِرَجُلٍ مُسْتَجِي بَثْوَبٍ فَسَلَّمَ عَلَيْهِ مُوسَى قَالَ: وَأَنْتَى بِأَرْضِكَ السَّلَامُ فَقَالَ: أَنَا مُوسَى قَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ قَالَ: ﴿هَلْ أَتَبِعُكَ عَلَى أَنْ تَعْلَمَنِي مِمَّا عَلَّمْتُ رُشْدًا﴾ قَالَ لَهُ الْخَضِرُ: يَا مُوسَى! إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكَهُ اللَّهُ لَا أَعْلَمُهُ وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ اللَّهُ لَا تَعْلَمُهُ قَالَ: بَلَى أَتَبِعُكَ قَالَ: ﴿إِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ فَاِنْطَلَقَا يَمْشِيَانِ عَلَى السَّاحِلِ فَمَرَّتْ بِهِمَا سَفِينَةٌ فَعَرَفَ الْخَضِرُ فَحَمَلُوهُمْ فِي سَفِينَتِهِمْ بِغَيْرِ نَوْلٍ يَقُولُ بِغَيْرِ أَجْرٍ فَرَكِبَا السَّفِينَةَ قَالَ: وَوَقَعَ عَصْفُورٌ عَلَى حَرَفِ السَّفِينَةِ فَغَمَسَ مِنْقَارُهُ الْبُحْرَ فَقَالَ الْخَضِرُ لِمُوسَى: مَا عَلَّمُكَ وَعِلْمِي وَعِلْمُ الْخَلَائِقِ فِي عِلْمِ اللَّهِ إِلَّا مِقْدَارٌ مَا غَمَسَ

ہے۔ بیان کیا کہ پھر یکدم جب خضر علیہ السلام نے بسولا اٹھایا اور کشتی کو پھاڑ ڈالا تو موسیٰ علیہ السلام اس طرف متوجہ ہوئے اور فرمایا: ان لوگوں نے ہمیں بغیر کسی کرایہ کے اپنی کشتی میں سوار کر لیا تھا اور آپ نے اس کا بدلہ یہ دیا ہے کہ ان کی کشتی ہی چیر ڈالی تاکہ اس کے مسافر ڈوب مریں۔ بلاشبہ آپ نے بڑا نامناسب کام کیا ہے۔ پھر وہ دونوں آگے بڑھے تو دیکھا کہ ایک بچہ جو بہت سے دوسرے بچوں کے ساتھ کھیل رہا تھا، خضر علیہ السلام نے اس کا سر پکڑا اور کاٹ ڈالا۔ اس پر موسیٰ علیہ السلام بول پڑے کہ آپ نے بلا کسی خون و بدلہ کے ایک معصوم بچے کی جان لے لی، یہ تو بڑی بری بات ہے۔ خضر علیہ السلام نے فرمایا: میں نے آپ سے پہلے ہی نہیں کہہ دیا تھا کہ آپ میرے ساتھ صبر نہیں کر سکتے، اللہ تعالیٰ کے ارشاد: پس اس بستی و انوں نے ان کی میزبانی سے انکار کیا، پھر اس بستی میں انہیں ایک دیوار دکھائی دی جو بس گرنے ہی والی تھی۔ خضر علیہ السلام نے اپنا ہاتھ یوں اس پر پھیرا اور اسے سیدھا کر دیا۔ موسیٰ علیہ السلام نے فرمایا ہم اس بستی میں آئے تو انہوں نے ہماری میزبانی سے انکار کیا اور ہمیں کھانا بھی نہیں دیا اگر آپ چاہتے تو اس پر اجرت لے سکتے تھے۔ خضر علیہ السلام نے فرمایا بس یہاں سے اب میرے اور آپ کے درمیان جدائی ہے اور میں آپ کو ان کی وجہ بناؤں گا جن پر آپ صبر نہیں کر سکتے تھے۔ اس کے بعد رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”کاش! موسیٰ نے صبر کیا ہوتا اللہ تعالیٰ ان کے سلسلے میں اور واقعات ہم سے بیان کرتا۔“ بیان کیا کہ ابن عباس رضی اللہ عنہما (وَكَانَ وَرَاءَهُمْ مَلِكٌ كِي بَجَائِهِ) ”وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا“ قرأت کرتے تھے اور وہ بچہ (جسے قتل کیا تھا) اس کے والدین مؤمن تھے اور یہ بچہ (مشیت الہی میں) کافر تھا۔

باب: اللہ تعالیٰ کا ارشاد:

”کیا ہم تم کو خبر دیں ان بد بختوں کے متعلق جو اپنے اعمال کے اعتبار سے سراسر گھائے میں ہیں۔“

(۴۷۲۸) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان

هَذَا الْعِصْفُورُ مِنْقَارُهُ قَالَ: فَلَمْ يَفْجَأْ مُوسَى إِذْ عَمَدَ الْخَضِرُ إِلَى قُدُومِ فَخَرَقَ السَّفِينَةَ فَقَالَ لَهُ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدَتْ إِلَى سَفِينَتِهِمْ فَخَرَقَتْهَا (لَتُغْرِقَ أَهْلَهَا لَقَدْ جَنَّتْ) الْآيَةُ فَانْطَلَقَا إِذَا هُمَا بِغُلَامٍ يَلْعَبُ مَعَ الْغُلَمَانِ فَآخَذَ الْخَضِرُ بِرَأْسِهِ فَقَطَعَهُ قَالَ لَهُ مُوسَى: (أَقْتَلْتَ نَفْسًا رَزِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جَنَّتْ شَيْئًا نَكْرًا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا) إِلَى قَوْلِهِ: (فَأَبْأَى أَنْ يُضَيِّقُوهُمَا فَوْجَدًا فِيهَا جَدَارًا يُرِيدُ أَنْ يُنْقِضَ) فَقَالَ بِيَدِهِ هَكَذَا فَأَقَامَهُ فَقَالَ لَهُ مُوسَى: إِنَّا دَخَلْنَا هَذِهِ الْقَرْيَةَ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا (لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا) قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُبْنِكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا)) فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَدِدْنَا أَنْ مُوسَى صَبَرَ حَتَّى يَفْقَصَ عَلَيْنَا مِنْ أَمْرِ هُمَا)) قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقْرَأُ وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَضَبًا وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا. [راجع: ۷۴، ۱۲۲]

بَابُ قَوْلِهِ:

”قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا“

۴۷۲۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا

کیا، کہا، ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے مصعب بن سعد بن ابی وقاص نے بیان کیا کہ میں نے اپنے والد (سعد بن ابی وقاص رضی اللہ عنہ) سے آیت ”قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا“ کے متعلق سوال کیا کہ ان سے کون لوگ مراد ہیں۔ کیا ان سے خوارج مراد ہیں؟ انہوں نے کہا کہ نہیں، اس سے مراد یہود و نصاریٰ ہیں۔ یہود نے محمد ﷺ کی تکذیب کی اور نصاریٰ نے جنت کا انکار کیا اور کہا کہ اس میں کھانے پینے کی کوئی چیز نہیں ملے گی اور خوارج وہ ہیں ”جنہوں نے اللہ کے عہد و میثاق کو توڑا۔“ سعد رضی اللہ عنہ انہیں فاسق کہا کرتے تھے۔

مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو، عَنْ مَصْعَبٍ قَالَ: سَأَلْتُ أَبِي ﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا﴾ هُمْ الْحَرُورِيُّ؟ قَالَ: لَا هُمْ الْيَهُودُ وَالنَّصَارَى أَمَّا الْيَهُودُ فَكَذَّبُوا مُحَمَّدًا وَأَمَّا النَّصَارَى فَكَفَرُوا بِالْجَنَّةِ وَقَالُوا: لَا طَعَامَ فِيهَا وَلَا شَرَابَ وَالْحَرُورِيُّ ﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ﴾ وَكَانَ سَعْدٌ يُسَمِّيهِمُ الْفَاسِقِينَ.

تشریح: حروریہ فرقہ خوارج ہی کا نام ہے جنہوں نے حضرت علی رضی اللہ عنہ سے مقابلہ کیا تھا یہ لوگ حرور نام کے ایک گاؤں میں جمع ہوئے تھے جو کوفہ کے قریب تھا۔ عبدالرزاق نے نکالا کہ ابن کواجران خارجیوں کا رئیس تھا حضرت علی رضی اللہ عنہ سے پوچھنے لگا کہ بالاخسرین اعمالا کون لوگ ہیں؟ انہوں نے کہا کہ کم بخت یہ حروراء والے ان ہی میں داخل ہیں۔ عیسائی کہتے تھے کہ جنت صرف روحانی لذتوں کی جگہ ہے حالانکہ ان کا یہ قول بالکل باطل ہے۔ قرآن مجید میں دوزخ اور جنت کے حالات کو اس عقیدہ کے ساتھ پیش کیا گیا ہے کہ وہاں کے عیش و آرام اور عذاب دکھ تکلیف سب دنیادی عیش و آرام، دکھ تکلیف کی طرح جسمانی طور پر ہوں گے اور ان کا انکار کرنے والا قرآن کا منکر ہے۔

باب: (ارشاد باری تعالیٰ)

بَابُ:

”یہ وہ لوگ ہیں جنہوں نے اپنے پروردگار کی نشانیوں کو اور اس کی ملاقات کو جھٹلایا۔ پس ان کے تمام نیک اعمال برباد ہو گئے۔“ (۳۷۲۹) ہم سے محمد بن عبداللہ ذہلی نے بیان کیا، کہا، ہم سے سعید بن ابی مریم نے بیان کیا، کہا، ہم کو میسر بن عبدالرحمن نے خبر دی، کہا کہ مجھ سے ابوالزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”بلاشبہ قیامت کے دن ایک بہت بھاری بھر کم مونا تازہ شخص آئے گا لیکن وہ اللہ کے نزدیک مجھ کے پر کے برابر بھی کوئی قدر نہیں رکھے گا اور فرمایا کہ پڑھو: ﴿فَلَا نَقِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾ (قیامت کے دن ہم ان کا کوئی وزن نہ کریں گے)“ اس حدیث کو محمد بن عبداللہ نے یحییٰ بن کثیر سے، انہوں نے میسر بن عبدالرحمن سے، انہوں نے ابوالزناد سے اسی طرح روایت کیا ہے۔

﴿أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ﴾ الْآيَةُ. ٤٧٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا الْمُغِيرَةُ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَالَ أَفَرُّوْا ﴿فَلَا نَقِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾)) وَعَنْ يَحْيَى بْنِ كَثِيرٍ عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ مِثْلَهُ. [مسلم: ۷۰۴۵]

سورہ کہینعص (سورہ مریم) کی تفسیر

(۱۹) سُورَةُ كَهِيْعَصَ

تشریح: یہ سورت کی ہے، اس میں ۹۸ آیات اور چھ رکوع ہیں۔

قَالَ ابْنُ عَبَّاسٍ: «أَسْمِعْ بِهِمْ وَأَبْصِرْ» اللَّهُ يَقُولُهُ وَهُمْ الْيَوْمَ لَا يَسْمَعُونَ وَلَا يَبْصُرُونَ «فِي ضَلَالٍ مُّبِينٍ» يَغْنِي قَوْلُهُ: «أَسْمِعْ بِهِمْ وَأَبْصِرْ» الْكَفَّارَ يَوْمَئِذٍ أَسْمِعْ شَيْءَ وَأَبْصِرُهُ «لَا رَجُومَكَ» لَا شَيْئَكَ «وَرَوْءَا» مَنظَرًا وَقَالَ ابْنُ عَبَّاسٍ: «تَوَزَّوْهُمْ أَزًّا» تَزَعَجَهُمْ إِلَى الْمَعَاصِي إِزْعَاجًا وَقَالَ مُجَاهِدٌ: «إِذَا» عَوَجًا قَالَ ابْنُ عَبَّاسٍ: «وَرَدًّا» عِطَاشًا «أَنَّا» مَالًا «إِذَا» قَوْلًا عَظِيمًا «رَكْزًا» صَوْنًا، عِتْيَا «بُكْيًا» جَمَاعَةً بَاكٍ «صَلِيًّا» صَلِيًّا يَصْلَى «نَدِيًّا» وَالنَّادِي: مَجْلِسًا. وَقَالَ مُجَاهِدٌ: «فَلْيَمْدُدْ» فَلْيَدْعُهُ.

ابن عباس رضی اللہ عنہما نے کہا "أَسْمِعْ بِهِمْ وَأَبْصِرْ" یہ اللہ فرماتا ہے آج کے دن (یعنی دنیا میں) نہ تو کافر سنتے ہیں نہ دیکھتے ہیں بلکہ کھلی ہوئی گمراہی میں ہیں۔ مطلب یہ ہے کہ أَسْمِعْ بِهِمْ وَأَبْصِرْ یعنی کافر قیامت کے دن خوب سنتے اور خوب دیکھتے ہوں گے (مگر اس وقت کا سنا دیکھنا کچھ فائدہ نہ دے گا) "لَا رَجُومَكَ" "میں تجھ پر گالیوں کا پتھر اڑا کروں گا۔ لفظ "رَاءَ يَا" کے معنی منظر (دکھاؤ) اور سفیان بن عیینہ نے کہا "تَوَزَّوْهُمْ أَزًّا" کا معنی یہ ہے کہ شیطان کافروں کو گمراہیوں کی طرف گھسیٹتے ہیں۔ مجاہد نے کہا "إِذَا" کے معنی کج اور ٹیڑھی غلط بات (یا کج اور ٹیڑھی باتیں) ابن عباس رضی اللہ عنہما نے کہا "وَرَدًّا" کے معنی پیاسے کے ہیں اور "أَنَّا" کے معنی مال اسباب۔ "إِذَا" بڑی بات۔ "رَكْزًا" ہلکی پست آواز عتیا "بُكْيًا" بالک کی جمع ہے یعنی رونے والے۔ صلیا مصدر ہے۔ صلی یصلی باب سَمِعَ يَسْمَعُ سے یعنی جلنا "نَدِيًّا" اور النَّادِي دونوں کے معنی مجلس کے ہیں۔ اور مجاہد نے کہا کہ "فَلْيَمْدُدْ" فَلْيَدْعُهُ کے معنی میں ہے کہ اس کو چھوڑ دے ڈھیل دے دے۔

تشریح: کہیں حروف مقطعات سے ہیں ان کے حقیقی معنی صرف اللہ ہی جانتا ہے اور یہاں کیا مراد ہے اس کا علم بھی صرف اللہ ہی کو ہے۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

"اے رسول! ان کافروں کو حسرت ناک دن سے ڈرائیے۔"

﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ﴾

تشریح: یعنی اے رسول! ان کافروں کو حسرت ناک دن سے ڈرائیے۔

۴۷۳۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «(يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ فَيَنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ! فَيُشْرَبُونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الَّذِي كُنَّا نَعْبُدُكَ بِهِ يَا مُحَمَّدُ)»

(۴۷۳۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے، ہم سے اعش نے، ہم سے ابوصالح نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی اکرم صلی اللہ علیہ وسلم نے فرمایا: "قیامت کے دن موت ایک چتکبرے مینڈھے کی شکل میں لائی جائے گی۔ ایک آواز دینے والا فرشتہ آواز دے گا کہ اے جنت والو! تمام جنتی گردن اٹھا اٹھا کر دیکھیں گے، آواز دینے والا فرشتہ پوچھے گا: تم اس مینڈھے کو بھی پہچانتے

ہو؟ وہ بولیں گے کہ ہاں، یہ موت ہے اور ان سے ہر شخص اس کا ذائقہ چکھ چکا ہوگا۔ پھر پکارنے والے فرشتہ پکارے گا کہ اے جہنم والو! تمام دوزخی گردن اٹھا اٹھا کر دیکھیں گے۔ فرشتہ پوچھے گا تم اس مینڈھے کو پہچانتے ہو؟ وہ کہیں گے کہ ہاں، یہ موت ہے اور ہر شخص کا اس سے واسطہ پڑ چکا ہو گا۔ پھر اسے ذبح کر دیا جائے گا اور آواز دینے والا جنتیوں سے کہے گا کہ اب تمہارے لئے بیشک ہے، موت تم پر کبھی نہ آئے گی اور اے جہنم والو! تمہیں بھی ہمیشہ اسی طرح رہنا ہے، تم پر بھی موت کبھی نہیں آئے گی۔ پھر آپ نے یہ آیت تلاوت کی: ”وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ“ الخ ”اور انہیں حسرت کے دن سے ڈرا دو۔ جبکہ اخیر فیصلہ کر دیا جائے گا اور یہ لوگ غفلت میں پڑے ہوئے ہیں (دنیا دار لوگ) اور ایمان نہیں لاتے۔“

نَعَمْ هَذَا الْمَوْتُ وَكُلُّهُمْ قَدْ رَأَاهُ ثُمَّ يَنَادِي يَا أَهْلَ النَّارِ! فَيَسْرِعُونَ وَيَنْظُرُونَ فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ وَكُلُّهُمْ قَدْ رَأَاهُ فَيَذْبَحُ ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ فَلَا مَوْتَ وَيَا أَهْلَ النَّارِ! خُلُودٌ فَلَا مَوْتَ ثُمَّ قَرَأَ: ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ﴾ وَهَؤُلَاءِ فِي غَفْلَةٍ أَهْلُ الدُّنْيَا ﴿وَهُمْ لَا يُدْرِكُونَ﴾۔ [مسلم: ۷۱۸۱، ۷۱۸۲؛ ترمذی: ۳۱۵۶]

تشریح: حضرت ابوسعید خدری سعد بن مالک رضی اللہ عنہما انصاری ہیں حافظ حدیث تھے ۷۴ھ میں ۸۳ سال کی عمر میں انتقال کیا اور جنت البقیع میں دفن ہوئے۔ (رضی اللہ عنہ وارضاه)

باب: اللہ تعالیٰ کا ارشاد:

”ہم فرشتے نہیں اترتے مگر تیرے رب کے حکم سے۔“

بَابُ قَوْلِهِ:

﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ﴾۔

تشریح: یعنی ہم فرشتے نہیں اترتے مگر تیرے رب کے حکم سے۔

(۴۷۳۱) ہم سے ابونعیم فضل بن دکین نے بیان کیا، کہا ہم سے عمر بن زور نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے جبریل علیہ السلام سے فرمایا: ”جیسا کہ اب آپ ہماری ملاقات کو آیا کرتے ہیں، اس سے زیادہ آپ ہم سے ملنے کے لئے کیوں نہیں آیا کرتے؟ اس پر آیت نازل ہوئی ”وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ“ الخ یعنی ہم فرشتے نازل نہیں ہوتے بجز آپ کے پروردگار کے حکم کے، اسی کی ملک ہے جو کچھ ہمارے آگے ہے اور جو کچھ ہمارے پیچھے ہے۔“

۴۷۳۱۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ قَالَ: سَمِعْتُ أَبِي عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ ((مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا فَتَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا))۔ [راجع: ۳۲۱۸]

تشریح: یعنی ہم فرشتے پروردگار کے حکم کے تابع ہیں جب حکم ہوتا ہے اس وقت اترتے ہیں ہم خود مختار نہیں ہیں۔

باب: اللہ عزوجل کا فرمان:

”اَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ“

ہے مجھے مال اور اولاد مل کر رہیں گے۔“

مَا لَا وَوَلَدًا

۴۷۳۲۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ خَبَابًا قَالَ: جِئْتُ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ اتِّقَاضَهُ حَقًّا لِي عِنْدَهُ قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ فَقُلْتُ: لَا حَتَّى تَمُوتَ ثُمَّ تَبْعَتْ قَالَ وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ قُلْتُ نَعَمْ قَالَ: إِنَّ لِي هُنَاكَ مَا لَا وَوَلَدًا فَأَقْضِيكَهُ فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ وَحَفْصٌ وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنْ الْأَعْمَشِ. [راجع: ۲۰۹۱]

۴۷۳۲) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعمش نے، ان سے ابوالضحیٰ (مسلم بن صبیح) نے، ان سے مسروق بن اجدع نے بیان کیا کہ میں نے خباب بن ارت رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں عاص بن وائل سہمی کے پاس اپنا حق مانگنے گیا تو وہ کہنے لگا کہ جب تک تم محمد ﷺ سے کفر نہیں کرو گے میں تمہیں مزدوری نہیں دوں گا۔ میں نے اس پر کہا: یہ کبھی نہیں ہو سکتا۔ یہاں تک کہ تم مرنے کے بعد پھر زندہ کئے جاؤ۔ اس پر وہ بولا، کیا مرنے کے بعد پھر مجھے زندہ کیا جائے گا؟ میں نے کہا ہاں، ضرور! کہنے لگا کہ پھر وہاں بھی میرے پاس مال اولاد ہوگی اور میں وہیں تمہاری مزدوری بھی دے دوں گا۔ اس پر یہ آیت نازل ہوئی کہ ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾ (بھلا آپ نے اس شخص کو کبھی دیکھا ہے جو ہماری نشانوں سے کفر کرتا ہے اور کہتا ہے کہ مجھے مال اور اولاد مل کر رہیں گے) اس حدیث کو سفیان ثوری اور شعبہ اور حفص اور ابو معاویہ اور وکیع نے بھی اعمش سے روایت کیا ہے۔

تشریح: خباب رضی اللہ عنہ لوہاری کا کام کیا کرتے تھے اور عاص بن وائل کافر نے ان سے ایک تلوار بنوائی تھی اسکی مزدوری باقی تھی وہی مانگتے گئے تھے۔ عمرو بن عاص رضی اللہ عنہ مشہور صحابی اس کافر کے لڑکے ہیں۔ یہ واقعہ مکہ کا ہے۔ ایسے کفارنا بنجار آج بھی بکثرت موجود ہیں۔

بَابُ قَوْلِهِ: اللَّهُ تَعَالَى كَارِشَاد:

بَابُ قَوْلِهِ:

”کیا غیب کو جھانک کر دیکھ آیا ہے یا اس نے رحمان سے کوئی عہد لے رکھا ہے۔“ عَهْدًا كَامَعْنَى مَضْبُوطِ اقْرَار۔

﴿أَطْلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ قَالَ: مَوْثِقًا.

۴۷۳۳) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں اعمش نے، انہیں ابوالضحیٰ نے، انہیں مسروق نے اور ان سے خباب بن ارت رضی اللہ عنہ نے بیان کیا کہ میں مکہ میں لوہار تھا اور عاص بن وائل سہمی کے لئے میں نے ایک تلوار بنائی تھی۔ میری مزدوری باقی تھی اس لیے ایک دن میں اس کو مانگنے آیا تو کہنے لگے کہ اس وقت تک نہیں دوں گا جب تک محمد ﷺ سے پھر نہیں جاؤ گے۔ میں نے کہا کہ میں محمد ﷺ سے ہرگز

۴۷۳۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ خَبَابٍ قَالَ: كُنْتُ قَيْنًا بِمَكَّةَ فَعَمِلْتُ لِلْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ سِنْفًا فَجِئْتُ اتِّقَاضَهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ قُلْتُ: لَا أَكْفُرُ بِمُحَمَّدٍ حَتَّى

نہیں پھر توں گا یہاں تک کہ اللہ تجھے مار دے اور پھر زندہ کر دے۔ وہ کہنے لگا کہ جب اللہ مجھے مار کر دوبارہ زندہ کر دے گا تو میرے پاس اس وقت بھی مال اولاد ہوگی (اس وقت تم اپنی مزدوری مجھ سے لے لینا) اس پر اللہ تعالیٰ نے یہ آیت نازل کی: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ (بھلا تو نے اس شخص کو بھی دیکھا جو ہماری آیتوں کا انکار کرتا ہے اور کہتا ہے کہ مجھے تو مال اولاد مل کر رہیں گے، تو کیا یہ غیب پر مطلع ہو گیا ہے یا اس نے خدائے رحمن سے کوئی وعدہ لے لیا ہے) عہد کا معنی مضبوط اقرار۔ عہد اللہ اشجعی نے بھی اس حدیث کو سفیان ثوری سے روایت کیا ہے لیکن اس میں تلوار بنانے کا ذکر نہیں ہے نہ عہد کی تفسیر مذکور ہے۔

باب: اللہ عز وجل کا فرمان:

”ہرگز نہیں ہم اس کا کہا ہوا اس کے اعمال نامے میں لکھ لیتے ہیں اور ہم اس کو عذاب میں بڑھاتے ہی چلے جائیں گے۔“ (۴۷۳۳) ہم سے بشر بن خالد نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، ان سے شعبہ نے، ان سے سلیمان اعش نے، انہوں نے ابو الصلی سے سنا، ان سے مسروق نے بیان کیا کہ خباب بن ارت رضی اللہ عنہ نے بیان کیا کہ میں زمانہ جاہلیت میں لوہاری کا کام کرتا تھا اور عاص بن وائل پر کچھ قرض تھا۔ بیان کیا کہ میں اس کے پاس اپنا قرض مانگنے گیا تو وہ کہنے لگا کہ جب تک تم محمد (ﷺ) کا انکار نہیں کرتے، تمہاری مزدوری نہیں مل سکتی۔ میں نے اس پر جواب دیا کہ اللہ کی قسم! میں ہرگز آپ ﷺ کا انکار نہیں کر سکتا، یہاں تک کہ اللہ تعالیٰ تجھے مار دے اور پھر تجھے دوبارہ زندہ کر دے۔ عاص کہنے لگے کہ پھر مرنے تک مجھ سے قرض نہ مانگو۔ مرنے کے بعد جب میں زندہ ہوں گا تو مجھے مال و اولاد بھی ملیں گے اور اس وقت تمہارا قرض ادا کر دوں گا۔ اس پر یہ آیت نازل ہوئی: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا۔“

باب: اللہ تعالیٰ کا ارشاد:

يُمِيتُكَ اللَّهُ ثُمَّ يُحْيِيكَ قَالَ: إِذَا أَمَاتَنِي اللَّهُ ثُمَّ بَعَثَنِي وَلِيَّ مَالٍ وَوَلَدٍ فَأَنْزَلَ اللَّهُ ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ قَالَ: مَوْثِقًا لَمْ يَقُلْ الْأَشْجَعِيُّ عَنْ سُفْيَانَ: سَيِّفًا وَلَا مَوْثِقًا. [راجع: ۲۰۹۱]

بَابُ قَوْلِهِ:

﴿كَلَّا سَنَكُتِبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا﴾

۴۷۳۴۔ حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ سَمِعْتُ أَبَا الصُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ خَبَّابٍ قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي دَيْنٌ عَلَى الْعَاصِ بْنِ وَائِلٍ فَأَتَاهُ يَتَقَاضَاهُ فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ فَقَالَ: وَاللَّهِ لَا أَكْفُرُ حَتَّى يُمِيتَكَ اللَّهُ ثُمَّ يَبْعَثَكَ قَالَ: فَلَزَنِي حَتَّى أَمُوتَ ثُمَّ أُبْعِثَ فَسَوَّفَ أُوتِي مَالًا وَوَلَدًا فَأَفْضَيْكَ فَتَزَلَّتْ هَذِهِ الْآيَةُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا﴾. [راجع: ۲۰۹۱]

بَابُ قَوْلِهِ:

”اور اس کی کہی ہوئی باتوں کے ہم ہی وارث ہیں اور وہ ہمارے پاس تنہا آئے گا۔“ ابن عباس رضی اللہ عنہما نے کہا کہ آیت میں لفظ ”الْجِبَالُ هَذَا“ کا مطلب یہ ہے کہ پہاڑ ریزہ ریزہ ہو کر گر جائیں گے۔

(۴۷۳۵) ہم سے یحییٰ بن موسیٰ الجلی نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے اعش نے، ان سے ابوالضحیٰ نے، ان سے مسروق نے اور ان سے خباب بن ارت رضی اللہ عنہ نے بیان کیا کہ میں پہلے لو ہار تھا اور عاص بن وائل پر میرا قرض تھا۔ اس کے پاس تقاضا کرنے گیا تو کہنے لگا کہ جب تک تم محمد ﷺ سے نہ پھر جاؤ گے تمہارا قرض نہیں دوں گا۔ میں نے کہا کہ میں آنحضرت ﷺ کے دین سے ہرگز نہیں پھروں گا۔ یہاں تک اللہ تجھے مار دے اور پھر زندہ کر دے۔ اس نے کہا کیا موت کے بعد میں دوبارہ زندہ کیا جاؤں گا پھر تو مجھے مال و اولاد بھی مل جائیں گے اور اس وقت تمہارا قرض بھی ادا کر دوں گا۔ راوی نے بیان کیا کہ اس کے متعلق آیت نازل ہوئی: ”بھلا تم نے اس شخص کو بھی دیکھا جو ہماری آیتوں کا انکار کرتا ہے اور کہتا ہے کہ مجھے تو مال اور اولاد مل کر رہیں گے، تو کیا یہ غیب پر آگاہ ہو گیا ہے۔ یا اس نے خدائے رحمان سے کوئی عہد کر لیا ہے؟ ہرگز نہیں، البتہ ہم اس کا کہا ہوا بھی لکھ لیتے ہیں اور اس کے لیے عذاب بڑھاتے ہی چلے جائیں گے اور اس کی کہی ہوئی بات کے ہم ہی مالک ہوں گے اور وہ ہمارے پاس اکیلا آئے گا۔“

﴿وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴾ وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْجِبَالُ هَذَا﴾ هَذَا.

۴۷۳۵۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ خَبَّابٍ قَالَ: كُنْتُ رَجُلًا قَيْنًا وَكَانَ لِي عَلَى الْعَاصِ بْنِ وَائِلٍ دَيْنٌ فَأَتَيْتُهُ أَتْقِاضَهُ فَقَالَ لِي: لَا أَقْضِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ قَالَ: قُلْتُ: لَنْ أَكْفُرَ بِهِ حَتَّى تَمُوتَ ثُمَّ تَبْعَثَ قَالَ: وَإِنِّي لَمَبْعُوثٌ مِنْ بَعْدِ الْمَوْتِ فَسَوْفَ أَقْضِيكَ إِذَا رَجَعْتُ إِلَى مَالٍ وَوَلَدٍ قَالَ فَتَرَلْتُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا تَكَلًّا سَنَكُتُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا وَنَرِيهِ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴾ [راجع: ۲۰۹۱]

تشریح: ترجمہ آیت: اے پیغمبر بھلا تم نے اس شخص کو بھی دیکھا ہے جس نے ہماری آیتوں کو نہ مانا اور لگا کہنے اگر قیامت ہوگی تو وہاں بھی مجھ کو مال ملے گا اور اولاد ملے گی کیا اس کو غیب کی خبر لگ گئی ہے یا اس نے اللہ پاک سے کوئی مضبوط قول و قرار لے لیا ہے؟ ہرگز نہیں جو باتیں یہ بکتا ہے ہم ان کو لکھ لیں گے اور اس کا عذاب بڑھاتے جائیں گے اور دنیا کا مال، اسباب، اولاد یہ سب کچھ یہاں ہی چھوڑ جائے گا۔ ہم ہی اس کے وارث ہوں گے اور قیامت کے دن ہمارے سامنے اکیلا ایک بنی دو گوش لے کر حاضر کیا جائے گا۔ عاص بن وائل کافر نے ٹھٹھے کی راہ سے خباب بن ارت رضی اللہ عنہ سے یہ گفتگو کی تھی چنانچہ اسی عاص بن وائل کے پیروکار بعض لحد اس زمانے میں موجود ہیں کہتے ہیں ایک لحد کسی کا بکرا چرا کر کاٹ کر رکھا گیا اور ایک شخص نے اس کو نصیحت کی کہ قیامت کے دن یہ بکرا تجھے دینا پڑے گا وہ کہنے لگا میں مگر جاؤں گا اس نے کہا مگرے گا کیسے؟ وہ بکرا خود گواہی دے گا۔ لحد نے کہا پھر ٹھٹھا اسی کیار ہے گا میں کان پکڑ کر اس کے مالک کے حوالے کر دوں گا کہ لے اپنا بکرا پکڑا اور میرا پیچھا چھوڑ۔ یہ ایک لحد کی مثال ہے ورنہ کتنے لحد آج کے دور میں ایسی بکواس کرنے والے ملتے رہتے ہیں۔ ہذا ہم اللہ الی صراط مستقیم۔

سورہ طہ کی تفسیر

(۲۰) سُورَةُ طه

تشریح: یہ سورت مکی ہے، اس میں ۱۳۵ آیات اور ۸ رکوع ہیں۔

سعید بن جبیر نے کہا حبشی زبان میں لفظ ”ط“ کے معنی اے مرد کے ہیں۔ کہتے ہیں کہ جس کی زبان سے کوئی حرف نہ نکل سکے یا رک کر نکلے تو اس کی زبان میں عقدہ (گرہ) ہے۔ (موسیٰ علیہ السلام) کی دعا ”وَاحْضِلْ عَقْدَةً مِنْ لِسَانِي“ میں یہی اشارہ ہے (آزری کے معنی میری پیٹھ۔ فَيَسْجُتْكُمْ کے معنی تم کو ہلاک کر دے لفظ ”الْمُثْلِي“ اشل کا مؤنث ہے یعنی تمہارا دین۔ عرب لوگ کہتے ہیں مثلی اچھی بات کرے۔ خُذِ الْاَمْثَلُ یعنی بہتر بات کو لے۔ ”ثُمَّ اَنْتَوْا صَفًّا“ عرب لوگ کہتے ہیں کیا آج تو صف میں گیا تھا؟ یعنی نماز کے مقام میں جہاں جمع ہو کر نماز پڑھتے ہیں (جیسے عید گاہ وغیرہ) ”فَاَوْجَسَ“ دل میں سہم گیا۔ ”خِيفَةُ“ اصل میں خوفہ تھا واو یہ سب کسرہ ماقبل کے یا ہو گیا۔ ”فِي جُدُوعِ النَّخْلِ“ کھجور کی شاخوں پر فی علی کے معنی میں ہے۔ ”خَطْبُكَ“ یعنی تیرا کیا حال ہے، تو نے یہ کام کیوں کیا۔ ”مَسَاسَ“ مصدر ہے۔ مَاسَهُ مَسَاسًا سے یعنی چھونا۔ ”لَتَنْسِفَنَّهُ“ کھیر ڈالیں گے (جلا کر راکھ کو دریا میں بہا دیں گے) ”قَاعًا“ وہ زمین جس کے اوپر پانی چڑھ آئے (یعنی صاف ہموار میدان) صَفْصَفًا ہموار زمین اور مجاہد نے کہا ”زِينَةُ الْقَوْمِ“ سے وہ زیور مراد ہے جو بنی اسرائیل نے فرعون کی قوم سے مانگ کر لیا تھا۔ فَقَذَفْنَاهَا میں نے اس کو ڈال دیا۔ ”اَلْقَى السَّامِرِي“ یعنی سامری نے بھی اور بنی اسرائیل کی طرح اپنا زیور ڈالا۔ فَنَسِيَ مُوسَى یعنی سامری اور اس کے تابعدار لوگ کہنے لگے موسیٰ چوک گیا کہ اپنے پروردگار بچھڑے کو یہاں چھوڑ کر کوہ طور پر چلا گیا۔ لَا يَرْجِعْ اِلَيْهِمْ قَوْلًا یعنی یہ نہیں دیکھتے کہ پھر ان کی بات کا جواب تک نہیں دے سکتا۔ ”هَمْسًا“ پاؤں کی آہٹ ”حَشَرْتَنِي اَعْمَى“ مجھے اندھا کر کے کیوں اٹھایا یعنی مجھ کو میرے دلائل وبراہین سے اندھا کر کے کیوں اٹھایا حالانکہ میں تو بصیرت والا تھا یعنی دنیا میں آنکھوں والا تھا۔ سفیان بن عیینہ نے (اپنی تفسیر میں) کہا ”اَمْثَلُهُمْ“ یعنی ان کا افضل اور سمجھدار آدمی اور ابن عباس رضی اللہ عنہما نے کہا ”هَضْمًا“ یعنی اس پر ظلم نہ ہوگا اور اس کی نیکیوں کا

قَالَ ابْنُ جُبَيْرٍ بِالنَّبِطِيَّةِ: طَهْ يَا رَجُلُ يُقَالُ كُلُّ مَا لَمْ يَنْطِقْ بِحَرْفٍ اَوْ فِيهِ تَمْتَمَةٌ اَوْ قَائِمَةٌ فِيهِ عَقْدَةٌ (أَزْرِي) ظَهَرِي (فَيَسْجُتْكُمْ) يَهْلِكُكُمْ (الْمُثْلِي) تَأْنِيثُ الْاَمْثَلِ يَقُولُ: بِدِينِكُمْ يُقَالُ خُذِ الْمُثْلِي خُذِ الْاَمْثَلِ (ثُمَّ اَنْتَوْا صَفًّا) يُقَالُ: هَلْ اَتَيْتَ الصَّفَّ الْيَوْمَ؟ يَعْنِي الْمُصَلَّى الَّذِي يُصَلَّى فِيهِ (فَاَوْجَسَ) فِي نَفْسِهِ أَضْمَرَ خَوْفًا فَذَهَبَ الْاَوَا مِنْ (خِيفَةٍ) لِكُسْرَةِ الْخَاءِ (فِي جُدُوعِ) عَلَى جُدُوعِ (خَطْبُكَ) بِأَنَّكَ (مَسَاسَ) مُصَدَّرٌ مَاسَهُ مَسَاسًا (لَتَنْسِفَنَّهُ) لَتَذَرِيْنَهُ (قَاعًا) يَغْلَوُهُ الْمَاءُ وَالصَّفْصَفُ الْمُسْتَوِي مِنَ الْأَرْضِ وَقَالَ مُجَاهِدٌ: (مِنْ زِينَةِ الْقَوْمِ) الْحُلِيِّ الَّتِي اسْتَعَارَوْا مِنْ آلِ فِرْعَوْنَ فَقَذَفْنَاهَا فَالْقَيْتُهَا (اَلْقَى) صَنَعَ (فَنَسِيَ) مُوسَى هُمْ يَقُولُونَهُ اُخْطَأَ الرَّبُّ لَا يَرْجِعْ اِلَيْهِمْ قَوْلًا الْعَجَلُ (هَمْسًا) حَسُّ الْأَقْدَامِ (حَشَرْتَنِي اَعْمَى) عَنْ حُجَّتِي (وَقَدْ كُنْتُ بَصِيرًا) فِي الدُّنْيَا وَقَالَ ابْنُ عَبَّاسٍ: (اَمْثَلُهُمْ) اَعَذَّلَهُمْ وَقَالَ ابْنُ عَبَّاسٍ: (هَضْمًا) لَا يُظْلَمُ فِيْهِمْ مِنْ حَسَنَاتِهِ (عَوَجًا) رَاوِيًا (وَلَا اَمَنًا) رَايَةً (سِيرَتَهَا) حَالَتَهَا (الْأَوَّلَى) (الْبَهِي) التَّقَى (ضَنْكًا) الشَّقَاءُ (هُوَ) شَقِي الْمَقْدَسُ الْمُبَارَكُ (طَوَى) اسْمُ الْوَادِي (بِمَلِكِنَا) بِأَمْرِنَا (مَكَانًا سَوَى) مَنْصَفَ بَيْنَهُمْ (يَسَا) يَابَسَا

﴿عَلَى قَدَرٍ﴾ مَوْعِدٌ ﴿لَا تَنِيَا﴾ تَضَعُفًا۔ ثواب کم نہ کیا جائے گا۔ ”عَوَجًا“ نالا کھڑا۔ ”أَمْنًا“ ٹیلہ بلندی۔ ”سَبَرَتَهَا الْأَوَّلَى“ یعنی اگلی حالت پر۔ ”الْأُنْهَى“ پرہیزگاری یا عقل۔ ”صَنَعْنَا“ بدبختی ”هَوَى“ بدبخت ہوا۔ الْمُقَدَّسُ برکت والی طوئی اس وادی کا نام تھا۔ ”بِمِلْكِنَا“ (بہ کسرۃ میم مشہور قرأت بہ ضمہ میم ہے بعضوں نے بہ ضم میم پڑھا ہے) یعنی اپنے اختیار اپنے حکم سے۔ سوئی یعنی ہم میں اور تم میں برابر کے فاصلہ پر۔ ”يَسَا“ خشک ”عَلَى قَدَرٍ“ اپنے معین وقت پر جو اللہ پاک نے لکھ دیا تھا۔ ”لَا تَنِيَا“ ضعیف مت بنو (یاستی نہ کرو)۔

تشریح: لفظ عقدہ حضرت موسیٰ علیہ السلام کی دعا میں ہے۔ حضرت موسیٰ علیہ السلام نے بچپن میں اٹکارے اٹھا کر زبان پر رکھ لئے تھے اور ان سے آپ کی زبان میں لکنت پیدا ہو گئی تھی اس کے لئے آپ نے دعا کی: ﴿وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي﴾ (۲۵: ط/۲۰) اے اللہ! میری زبان کی گرہ کھول دے لفظ ازری آپ ہی کی دعا کا لفظ ہے۔ ﴿اَشْدُدْ يَهْ اَزْرِي﴾ (۳۱: ط/۲۰) یعنی حضرت ہارون کو میرے ساتھ بھیج کر میری پیٹھ کو ان کے ذریعہ سے مضبوط کر دے۔ فی الواقع ایک اچھے شریف بھائی سے بھائی کو بڑی قوت ملتی ہے۔ اس لئے بھائی کو قوت بازو کہا گیا ہے۔ اللہ پاک سب بھائیوں کو ایسا ہی بنائے کہ آپس میں ایک دوسرے کے لئے قوت بازو بن کر رہیں۔ اللہم تقبل منا انک انت السميع العليم۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”(اے موسیٰ!) میں نے تجھے اپنے لیے منتخب کر لیا۔“

﴿وَاصْطَنَعْتُكَ لِنَفْسِي﴾۔

تشریح: یعنی اے موسیٰ! میں نے تجھ کو اپنے لئے منتخب کر لیا۔

۴۷۳۶۔ حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مَهْدِي بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنِ سِينَرٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((الْقَى آدَمُ وَمُوسَى قَالَ مُوسَى لَا دَمَ: أَنْتَ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ قَالَ آدَمُ: أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَاصْطَفَاكَ لِنَفْسِهِ وَأَنْزَلَ عَلَيْكَ التَّوْرَةَ قَالَ: نَعَمْ قَالَ: فَوَجَدْتَهَا كُتِبَ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي قَالَ: نَعَمْ فَحَجَّ آدَمُ مُوسَى)). التِّمُّ: الْبَحْرُ: رَاجِعٌ: ۳۴۰۹

(۴۷۳۶) ہم سے صلت بن محمد نے بیان کیا، کہا ہم سے مہدی بن میمون نے، ان سے محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا ”(عالم ارواح میں) آدم اور موسیٰ کی ملاقات ہوئی تو موسیٰ علیہ السلام نے آدم علیہ السلام سے کہا کہ آپ ہی نے لوگوں کو پریشانی میں ڈالا اور انہیں جنت سے نکالا۔ آدم علیہ السلام نے جواب دیا کہ آپ وہی ہیں جنہیں اللہ تعالیٰ نے اپنی رسالت کے لئے پسند کیا اور خود اپنے لئے پسند کیا اور آپ پر توریت نازل کی۔ موسیٰ علیہ السلام نے کہا کہ جی ہاں۔ اس پر آدم علیہ السلام نے فرمایا کہ پھر آپ نے تو دیکھا ہی ہوگا کہ میری پیدائش سے پہلے ہی یہ سب کچھ میرے لئے لکھ دیا گیا تھا۔ موسیٰ علیہ السلام نے فرمایا: جی ہاں! معلوم ہے۔ چنانچہ آدم موسیٰ پر غالب آگئے۔ ”آلِیمُ“ کے معنی دریا کے ہیں۔

بَابُ قَوْلِهِ:

باب: اللہ عزوجل کا فرمان:

”اور ہم نے موسیٰ علیہ السلام کے پاس وحی بھیجی کہ میرے بندوں کو راتوں رات سے یہاں سے نکال کر لے جا۔ پھر ان کے لئے سمندر میں (لاٹھی مار کر) خشک راستہ بنالینا تم کو نہ پکڑے جانے کا خوف ہوگا اور نہ تم کو (اور کوئی) ڈر ہوگا۔ پھر فرعون نے بھی اپنے لشکر سمیت ان کا پیچھا کیا تو دریا جب ان پر آٹنے کو تھا آٹا اور فرعون نے تو اپنی قوم کو گمراہ ہی کیا تھا اور سیدھی راہ پر نہ لایا۔“

(۴۷۳۷) مجھ سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے ابوبشر نے بیان کیا، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ مدینہ تشریف لائے تو یہودی عاشورا کا روزہ رکھتے تھے۔ آپ ﷺ نے ان سے اس کے متعلق پوچھا تو انہوں نے بتایا کہ اس دن موسیٰ علیہ السلام نے فرعون پر غلبہ پایا تھا۔ آپ نے اس پر فرمایا: ”پھر ہم ان کے مقابلے میں موسیٰ علیہ السلام کے زیادہ حقدار ہیں۔ مسلمانو! تم لوگ بھی اس دن روزہ رکھو۔“ (پھر آپ ﷺ نے یہودی کی مشابہت سے بچنے کے لئے اس کے ساتھ ایک روزہ اور ملانے کا حکم صادر فرمایا جواب بھی منوں ہے)۔

﴿وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ فَاتَّبَعَهُمْ فِرْعَوْنُ وَبِجُونِهِ فَغَمَّسَهُمْ مِنَ اللَّيْلِ مَا عَاشَهُمْ وَاصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ﴾

۴۷۳۷۔ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَالْيَهُودُ تَصُومُ يَوْمَ عَاشُورَاءَ فَسَأَلَهُمْ فَقَالُوا: هَذَا الْيَوْمَ الَّذِي ظَهَرَ فِيهِ مُوسَىٰ عَلَىٰ فِرْعَوْنَ فَقَالَ النَّبِيُّ ﷺ: ((نَحْنُ أَوْلَىٰ بِمُوسَىٰ مِنْهُمْ فَصُومُوهُ)). [راجع: ۲۰۰۴]

تشریح: مگر اس کے ساتھ نویں یا گیارہویں کا ایک روزہ ملانا مناسب ہے۔

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

”وہ شیطان (تم دونوں کو جنت سے نہ نکال دے پس تم کم نصیب ہو جاؤ۔“ (۴۷۳۸) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے ایوب بن نجار نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”موسیٰ علیہ السلام نے آدم علیہ السلام سے بحث کی اور ان سے کہا کہ آپ ہی نے اپنی غلطی کے نتیجے میں انسانوں کو جنت سے نکالا اور مشقت میں ڈالا۔ آدم علیہ السلام بولے: اے موسیٰ! آپ کو اللہ نے اپنی رسالت کے لئے پسند فرمایا اور ہم کلامی کا شرف بخشا۔ کیا آپ ایک ایسی بات پر مجھے ملامت کرتے ہیں جسے اللہ تعالیٰ نے میری پیدائش سے بھی پہلے میرے لئے مقرر

﴿فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى﴾

۴۷۳۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي النَّجَّارِ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((حَاجَّ مُوسَىٰ آدَمَ فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشَقَّيْتَهُمْ؟ قَالَ: قَالَ آدَمُ يَا مُوسَىٰ! أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ أَتَلُومُنِي عَلَىٰ أَمْرِ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ

يَخْلُقْنِي أَوْ قَدَرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي)) قَالَ كَرِّدِيَا تَهَا“ رسول اللہ ﷺ نے فرمایا: ”چنانچہ آدم علیہ السلام موسیٰ علیہ السلام رَسُوْلُ اللّٰهِ ﷺ ((فَحَجَّ آدَمُ مُوسَى))۔ پر بحث میں غالب آگئے۔“

[راجع: ۳۴۰۹] [مسلم: ۶۷۴۶]

تشریح: حضرت آدم علیہ السلام تمام آدمیوں کے پدر بزرگوار ہیں۔ ان سے سوائے حضرت موسیٰ علیہ السلام کے جو اللہ پاک کے خاص برگزیدہ نبی تھے اور کون ایسی گفتگو کر سکتا تھا۔ حضرت آدم علیہ السلام گورجہ میں حضرت موسیٰ علیہ السلام سے کم تھے مگر آخر بزرگ تھے انہوں نے ایسا جواب دیا کہ حضرت موسیٰ علیہ السلام خاموش ہو گئے۔ اس سے ثابت ہوا کہ تقدیر برحق ہے اور جو قسمت میں لکھ دیا گیا وہ ہو کر رہتا ہے۔ تقدیر الہی کا انکار کرنے والے ایمان سے محروم ہیں۔ ہداهم اللہ۔

سورۃ انبیاء کی تفسیر

سُورَةُ الْأَنْبِيَاءِ

تشریح: یہ سورت کی ہے، اس میں ۱۱۲ آیات اور ۷ رکوع ہیں۔

۴۷۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: بَنِي إِسْرَائِيلَ وَالْكَهْفُ وَمَرْيَمُ وَظَلَمَ الْأَنْبِيَاءُ هُنَّ مِنَ الْعِتَاقِ الْأُولِ وَهَنَّ مِنْ تِلَادِي. [راجع: ۴۷۰۷]

قادر نے کہا ”جُذَاذًا“ کا معنی ٹکڑے ٹکڑے اور حسن بصری نے کہا ”كُلٌّ فِي فَلَكٍ“ یعنی ہر ایک تارہ ایک ایک آسمان میں گول گومتا ہے۔ جیسے سوت کا تنے کا چرخہ۔ ”يُسْبَحُونَ“ یعنی گول گھومتے ہیں۔ ابن عباس رضی اللہ عنہما نے کہا ”نَفْسَتْ“ کے معنی چرگیں۔ ”يُصْبَحُونَ“ کے معنی روکے جائیں گے۔ بجائے جائیں گے۔ ”أَمْتُكُمْ أُمَّةٌ وَاحِدَةٌ“ یعنی تمہارا دین اور مذہب ایک ہی دین اور مذہب ہے اور عکرمہ نے کہا ”حَصْبٌ“ حبشی زبان میں جلانے کی لکڑیوں، ایندھن کو کہتے ہیں اور لوگوں نے کہا لفظ ”أَحْسُوا“ کے معنی توقع پائی یہ أَحَسَسْتُ سے نکلا ہے یعنی آہٹ پائی۔ ”خَامِدِينَ“ کے معنی بجھے ہوئے (یعنی مرے ہوئے) حَصِيدٌ کے معنی جڑ سے اکھاڑا گیا۔ واحد اور شنیہ اور جمع سب پر یہی لفظ بولا جاتا ہے۔ ”لَا يَسْتَحْسِرُونَ“ کے معنی نہیں تھکے اسی سے ہے لفظ ”حَسِيرٌ“

﴿صَنَعَةُ لَبُوسٍ﴾ الذَّرُوعُ ﴿تَقَطَّعُوا أَمْرَهُمْ﴾
 اخْتَلَفُوا الْحَبِيسُ وَالْجَرَسُ وَالْهَمْسُ
 وَاجِدٌ وَهُوَ مِنَ الصَّوْتِ الْخَفِيِّ ﴿أَذْنَاكَ﴾
 أَعْلَمْنَاكَ ﴿أَذْنُكُمْ﴾ إِذَا أَعْلَمْتَهُ فَأَنْتَ وَهُوَ
 ﴿عَلَى سَوَاءٍ﴾ لَمْ تَغْدِرْ وَقَالَ مُجَاهِدٌ:
 ﴿لَعَلَّكُمْ تُسْأَلُونَ﴾ فَتَهْمُونَ ﴿ارْتَضَى﴾
 رَضِيَ ﴿الْتِمَانِيلُ﴾ الْأَضْنَامُ ﴿السَّجِلُ﴾
 الصَّحِيفَةُ.

تھا ہوا اور حَسْرَتِ بَعیری کے معنی میں نے اپنے اونٹ کو تھکا دیا۔
 عَمِيقُ کے معنی دور دراز۔ نَكَسُوا یہ کفر کی طرف پھیرے گئے۔ ”صَنَعَةُ
 لَبُوسِ“ زرہیں بنانا۔ ”تَقَطَّعُوا أَمْرَهُمْ“ یعنی اختلاف کیا جدا جدا
 طریقہ اختیار کیا۔ لَا يَسْمَعُونَ حَسِينَهَا کے معنی اور لفظ حَسِينِ
 اور جَسُ اور جَرَسُ اور هَمْسُ کے معنی ایک ہی ہیں یعنی پست آواز۔
 ”أَذْنَاكَ“ ہم نے تجھ کو آگاہ کیا عرب لوگ کہتے ہیں: ”أَذْنُكُمْ“ یعنی
 میں نے تم کو خبر دی تم ہم برابر ہو گئے میں نے کوئی دعا نہیں کیا جب آپ
 مخاطب کو کسی بات کی خبر دے چکے تو آپ اور وہ دونوں برابر ہو گئے اور آپ
 نے اس سے کوئی دعا نہیں کیا اور مجاہد نے کہا ”لَعَلَّكُمْ تُسْأَلُونَ“ کے
 معنی یہ ہیں کہ شاید تم سمجھو۔ ”ارْتَضَى“ کے معنی پسند کیا راضی ہوا۔
 ”الْتِمَانِيلُ“ کے معنی مورتیں بت۔ ”السَّجِلُ“ کے معنی کتابچہ کتاب
 کاغذات کا مجموعہ دفتر۔

تشریح: عمیق سورج کی آیت: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ﴾ (الحج: ۲۷) کا لفظ ہے۔ شاید کاتب نے غلطی سے اسے سورۃ انبیاء کے ذیل
 میں لکھ دیا۔ کوئی مناسب معنوی بھی معلوم نہیں ہوتی کسی اہل علم کو نظر آئے تو مطلع فرمائیں۔ خادم شکر گزار ہوگا۔ (راز)

باب: ارشاد باری تعالیٰ:

”ہم نے انسان کو شروع میں جیسے پیدا کیا تھا۔“

بابُ قَوْلِهِ:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ﴾

تشریح: یعنی ہم نے انسان کو شروع میں جیسا پیدا کیا تھا اسی طرح اس کو ہم دوبارہ پھر لوٹائیں گے۔

۴۷۴۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا
 شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ شَيْخٍ مِنْ
 النَّخَعِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ:
 خَطَبَ النَّبِيُّ ﷺ فَقَالَ: ﴿إِنَّكُمْ مَحْشُورُونَ إِلَى
 اللَّهِ حُفَاةَ عَرَاةٍ غُرُلًا﴾ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ
 بُعِيدُهُ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ ثُمَّ إِنَّ
 أَوَّلَ مَنْ يَكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ أَلَا إِنَّهُ
 يَجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتِ
 الشَّمَالِ فَاَقُولُ: يَا رَبِّ أَصْحَابِي قُبُلًا لَا

(۴۷۴۰) ہم سے سلیمان بن حرب نے بیان کیا، انہوں نے کہا ہم سے
 شعبہ نے بیان کیا، ان سے مغیرہ بن نعمان نے جو مخفی قبیلہ کا ایک بوڑھا تھا،
 ان سے سعید بن جبیر نے بیان کیا اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے
 بیان کیا کہ نبی کریم ﷺ نے ایک دن خطبہ دیا۔ فرمایا: ”تم قیامت کے
 دن اللہ کے سامنے ننگے پاؤں ننگے بدن بے ختنہ حشر کیے جاؤ گے جیسا کہ
 ارشاد باری ہے: ”کَمَا بَدَأْنَا أَوَّلَ خَلْقٍ بُعِيدُهُ“ الخ (جس طرح ہم
 نے شروع میں اسے پیدا کیا تھا اسی طرح ہم اسے پھر لوٹائیں گے یہ
 ہمارے ذمے وعدہ ہے۔ یقیناً ہم ایسا ضرور کرنے والے ہیں) پھر سب
 سے پہلے قیامت کے دن ابراہیم علیہ السلام کو کپڑے پہنائے جائیں گے۔ سن

تَدْرِي مَا أَخَذْتُمَا بَعْدَكَ فَأَقُولُ: كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ» إِلَى قَوْلِهِ: «شَهِيدًا» فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ قَارَقْتَهُمْ)). [راجع: ۳۳۴۹]

لو! میری امت کے کچھ لوگ لائے جائیں گے فرشتے ان کو پکڑ کر بائیں طرف والے دوزخیوں میں لے جائیں گے۔ میں عرض کروں گا پروردگار یہ تو میرے ساتھ والے ہیں۔ ارشاد ہو گا تم نہیں جانتے انہوں نے تمہاری وفات کے بعد کیا کیا کر توت کئے ہیں۔ اس وقت میں وہی کہوں گا جو اللہ کے نیک بندے عیسیٰ علیہ السلام نے کہا کہ میں جب کہ ان لوگوں میں رہا ان کا حال دیکھتا رہا آخر آیت تک۔ ارشاد ہو گا یہ لوگ اپنی ایڑیوں کے بل اسلام سے پھر گئے جب تو ان سے جدا ہوا۔“

تشریح: رافضی کم بخت اس حدیث کا یہ مطلب نکالتے ہیں کہ نبی کریم ﷺ کے کل اصحاب معاذ اللہ آپ کی وفات کے بعد اسلام سے پھر گئے مگر چند صحابہ جیسے جابر بن عبد اللہ انصاری، ابوذر غفاری، مقداد بن اسود، سلمان فارسی رضی اللہ عنہم اسلام پر قائم اور اہل بیت کی محبت پر مضبوط رہے۔ ہم کہتے ہیں کہ صحابہ سب کے سب اسلام پر قائم رہے خصوصاً عشرہ مبشرہ جن کے لئے آپ ﷺ نے بہشت کی بشارت دی اور پیغمبر کا وعدہ جھوٹ نہیں ہو سکتا۔ قرآن شریف ان بزرگوں کے فضائل سے بھر ا ہوا ہے اور متعدد حدیثیں ان کے مناقب میں وارد ہیں اگر معاذ اللہ رافضیوں کا کہنا صحیح ہو تو نبی کریم ﷺ کی محبت کی برکات ایک درویش کی محبت سے کم قرار پاتی ہیں اور پیغمبر کی بڑی توہین اور تحقیر ہوتی ہے۔ اب بعض صحابہ سے جو ایسی باتیں منقول ہیں جن میں یہ شبہ ہوتا ہے کہ وہ اللہ و رسول کی مرضی کے خلاف تھیں تو اول تو یہ روایتیں صحیح نہیں ہیں۔ دوسرے اگر صحیح بھی ہوں تو صحابہ معصوم نہ تھے۔ خطا اجتہادی ان سے ممکن ہے جس پر وہ معذور سمجھے جانے کے لائق ہیں اور حدیث سے ثابت ہے کہ مجتہد اگر خطا بھی کرے تو اس کو ایک اجر ملے گا۔ علاوہ اس کے اجلہ صحابہ جیسے حضرت ابوبکر صدیق اور عمر فاروق اور عثمان غنی رضی اللہ عنہم وغیرہ ہیں ان سے تو کوئی ایسی بات منقول نہیں ہے جو شرع کے خلاف ہو۔ (وحیدی)

(۲۲) سُورَةُ الْحَجِّ

سورہ حج کی تفسیر

تشریح: یہ سورت مدنی ہے اس میں ۷۸ آیات اور ۸ رکوع ہیں۔

وَقَالَ ابْنُ عُيَيْنَةَ: «الْمُحْتَبِينَ» الْمُطْمَئِنِّينَ وَقَالَ ابْنُ عَبَّاسٍ: «إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ» إِذَا حَدَّثَ أَلْقَى الشَّيْطَانُ فِي حَدِيثِهِ فَيَبْطِلُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ وَيُحْكِمُ آيَاتِهِ وَيَقَالُ: أُمْنِيَّتُهُ: قِرَاءَتُهُ. «إِلَّا أَمَانِيَّ» يَفْرُوْنَ وَلَا يَكْتُبُونَ وَقَالَ مُجَاهِدٌ: مَشِيدٌ بِالْقَصَةِ وَقَالَ غَيْرُهُ: «يَسْطُونَ» يَفْرُطُونَ مِنَ السَّطْوَةِ وَيَقَالُ «يَسْطُونَ» يَبْطِشُونَ «وَهْدُوا إِلَى الطَّيِّبِ» أَلْهَمُوا وَقَالَ ابْنُ عَبَّاسٍ: «يَسْبِبُ» يَحْبِلُ إِلَى

سفيان بن عيينہ نے کہا ”الْمُحْتَبِينَ“ کا معنی اللہ پر بھروسہ کرنے والے (یا اللہ کی بارگاہ میں عاجزی کرنے والے) اور ابن عباس رضی اللہ عنہما نے آیت ”إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ“ کی تفسیر میں کہا جب پیغمبر کلام کرتا ہے (اللہ کے حکم سناتا ہے) تو شیطان اس کی بات میں اپنی طرف سے (پیغمبر کی آواز بنا کر) کچھ ملا دیتا ہے۔ پھر اللہ پاک شیطان کا ملایا ہوا مٹا دیتا ہے اور اپنی سچی آیتوں کو قائم رکھتا ہے۔ بعضوں نے کہا ”أُمْنِيَّتِهِ“ سے پیغمبر کی قرأت مراد ہے ”إِلَّا أَمَانِيَّ“ جو سورہ بقرہ میں ہے اس کا مطلب یہ ہے مگر آرزو میں..... اور مجاہد نے کہا (طبری نے اس کو وصل کیا) مَشِيدٌ کے معنی چونہ گچ کیے گئے اوروں نے کہا ”يَسْطُونَ“ کا معنی یہ ہے زیادتی کرتے ہیں یہ لفظ سطوت سے نکلا ہے۔ بعض نے کہا يَسْطُونَ کا

معنی سخت پکڑتے ہیں۔ ”وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ“ یعنی اچھی بات کا ان کو الہام کیا گیا۔ ابن عباس رضی اللہ عنہما نے کہا ”بَسَبَ“ کا معنی رسی جو چھت تک لگی ہو۔ ”تَذْهَلُ“ کا معنی غافل ہو جائے۔

سَقَفَ النَّبِیِّ (تَذْهَلُ) تُشْغَلُ۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور لوگ تجھے نشہ میں دکھائی دیں گے۔“

(وَتَرَى النَّاسَ سُكَارَى)

تشریح: یعنی اور لوگ تجھے نشہ میں دکھائی دیں گے۔ حالانکہ وہ نشہ میں نہ ہوں گے بلکہ اللہ کا عذاب سخت ہے۔

(۴۷۴۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے ابوصالح نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ قیامت کے دن آدم علیہ السلام سے فرمائے گا: اے آدم! وہ عرض کریں گے، میں حاضر ہوں اے رب! تیری فرمانبرداری کے لئے۔ پروردگار آواز سے پکارے گا (یا فرشتہ پروردگار کی طرف سے آواز دے گا) اللہ حکم دیتا ہے کہ اپنی اولاد میں سے دوزخ کا جتنا نکالو۔ وہ عرض کریں گے اے رب! دوزخ کا جتنا کتنا نکالوں۔ حکم ہوگا (راوی نے کہا میں سمجھتا ہوں) ہزار آدمیوں میں سے نو سو نکالوںے (گویا ہزار میں ایک جتنی ہوگا) یہ ایسا سخت وقت ہوگا کہ پیٹ والی کا حمل گر جائے گا اور بچہ (فکر کے مارے) بوڑھا ہو جائے گا (یعنی جو بچپن میں مرا ہو) اور تو قیامت کے دن لوگوں کو ایسا دیکھے گا جیسے وہ نشہ میں متوالے ہو رہے ہیں حالانکہ ان کو نشہ نہ ہوگا بلکہ اللہ کا عذاب ایسا سخت ہوگا“ تو یہ حدیث بیان کرتے وقت جو صحابہ حاضر تھے ان پر سخت گزری۔ ان کے چہرے (مارے ڈر کے) بدل گئے۔ اس وقت نبی اکرم ﷺ نے ان کی تسلی کے لئے فرمایا ”تم اتنا کیوں ڈرتے ہو (اگر پاجوج ماجوج کی (جو کافر ہیں) نسل تم سے ملائی جائے تو ان میں سے نو سو نکالوںے کے مقابل تم میں سے ایک آدمی پڑے گا۔ غرض تم لوگ حشر کے دن دوسرے لوگوں کی نسبت (جو دوزخی ہوں گے) ایسے ہو گے جیسے سفید تیل کے جسم پر ایک بال کالا ہوتا ہے یا جیسے کالے تیل کے جسم پر

۴۷۴۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ يَا آدَمُ يَقُولُ: لَيْسَكَ رَبَّنَا وَسَعْدُكَ فَيَنَادِي بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرِجَ مِنْ ذُرِّيَّتِكَ بَعَثْنَا إِلَى النَّارِ قَالَ: يَا رَبِّ! وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ أَرَاهُ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ فَيَحْبِسُهُ تَصْعُ الْحَامِلُ حَمْلَهَا وَيَتَشِيبُ الْوَلِيدُ)) (وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)) فَشَقَّ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغَيَّرَتْ وَجُوهُهُمْ فَقَالَ النَّبِيُّ ﷺ: ((مَنْ يَأْجُوجُ وَمَأْجُوجُ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ وَمِنْكُمْ وَاحِدٌ ثُمَّ أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ وَإِنِّي لَأَرَجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ)) فَكَبَّرْنَا ثُمَّ قَالَ: ((ثَلَاثُ أَهْلِ الْجَنَّةِ)) فَكَبَّرْنَا ثُمَّ قَالَ: ((شَطْرَ أَهْلِ

﴿الْجَنَّةِ﴾ فَكَبَّرْنَا قَالَ أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ: «تَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى» قَالَ: مِنْ كُلِّ أَلْفٍ تَسَعُ مِائَةٌ وَتَسَعَةُ وَتِسْعِينَ وَقَالَ جَرِيرٌ وَعِيسَى بْنُ يُونُسَ وَأَبُو مُعَاوِيَةَ: سَكَرَى وَمَا هُمْ بِسَكَرَى. [راجع: ۳۲۴۸]

ایک دو بال سفید ہوتا ہے اور مجھ کو امید ہے تم لوگ سارے جنتیوں کا چوتھا حصہ ہو گے۔ (باقی تین حصوں میں اور سب اٹھیں ہوں گی) یہ سن کر ہم نے اللہ اکبر کہا۔ پھر آپ نے فرمایا: ”نہیں بلکہ تم تہائی ہو گے“ ہم نے پھر نعرہ بکیر بلند کیا پھر فرمایا: ”نہیں بلکہ آدھا حصہ ہو گے“ (آدھے حصہ میں اور اٹھیں ہوں گی) ہم نے پھر نعرہ بکیر بلند کیا اور ابواسامہ نے اعمش سے یوں روایت کیا ”تَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى“ جیسے مشہور قرأت ہے اور کہا کہ ہر ہزار میں سے نو سو ننانوے نکالو (تو ان کی روایت حفص بن غیاث کے موافق ہے) اور جریر بن عبد الحمید اور عیسیٰ بن یونس اور ابو معاویہ نے یوں نقل کیا ”وَتَرَى النَّاسَ سَكَرَى وَمَا هُمْ بِسَكَرَى“ (حزہ اور کسائی کی بھی یہی قرأت ہے)۔

تشریح: طبرانی کی روایت میں اور زیادہ ہے کہ تم دو تہائی ہو گے۔ ترمذی میں ہے کہ بہشتیوں کی ایک سو بیس صفیں ہوں گی۔ ان میں اسی (۸۰) صفیں تمہاری ہوں گی تو دو ٹکٹ مسلمان ہوئے ایک ٹکٹ میں دوسری سب اٹھیں ہوں گی۔ مالک تیرا شکر ہم کہاں تک ادا کریں تو نے دنیا کی نعمتیں سب ہم پر ختم کر دیں۔ مال دیا اولاد دی علم دیا شرافت دی۔ جمال دیا کرامت دی۔ اب ان نعمتوں پر کیا تو آخرت میں ہم کو ذلیل کرے گا نہیں ہم کو تیرے فضل و کرم سے یہی امید ہے کہ تو ہماری آخرت بھی درست کر دے گا اور جیسے دنیا میں تو نے باعزت و حرمت رکھا ویسے دوسرے بندوں کے سامنے آخرت میں بھی ہم کو ذلیل نہیں کرے گا۔ ہم کو تیرا ہی آسرا ہے اور تیرے ہی فضل و کرم کے بھروسے پر ہم زندگی گزار رہے ہیں۔ یا اللہ! دنیا میں ہم کو حاسدوں اور دشمنوں نے بہت تنگ کرنا چاہا۔ مگر تو نے حدیث شریف کی برکت سے ہم کو ان کے شر سے محفوظ رکھا اور ان سب سے ہم کو دولت اور نعمت زیادہ عطایت کی۔ ایسے ہی مرتے وقت بھی ہم کو شیطان کے شر سے محفوظ رکھنا اور ہم کو ایمان کے ساتھ دنیا سے اٹھا۔ آمین یا رب العالمین۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ شَكٌّ ﴿لَّئِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ﴾ إِلَى قَوْلِهِ: ﴿ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾ ﴿أَتَرَفْنَاهُمْ﴾ وَسَعْنَاهُمْ.

”اور انسانوں میں سے کوئی وہ ہے جو اللہ کی عبادت کنارے پر (کھڑے ہو کر یعنی شک اور تردد کے ساتھ) کرتا ہے۔ پھر اگر اسے کوئی نفع پہنچ گیا تو وہ اس پر ہمارا اور اگر کہیں اس پر کوئی آزمائش آ پڑی تو وہ منہ اٹھا کر واپس چل دیا۔ (یعنی مرتد ہو کر) دنیا و آخرت دونوں کو کھو بیٹھا۔“ اللہ تعالیٰ کے ارشاد ”یہی تو ہے انتہائی گمراہی“ تک۔ اَتَرَفْنَاهُمْ کے معنی ہم نے ان پر روزی کشادہ کر دی۔

۴۷۴۲۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ

۴۷۴۲۔ مجھ سے ابراہیم بن حارث نے بیان کیا، کہا ہم سے یحییٰ بن ابی بکیر نے کہا ہم سے اسرائیل نے بیان کیا، ان سے ابو حصین نے، ان سے

سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے آیت ”اور انسانوں میں کوئی ایسا بھی ہوتا ہے جو اللہ کی عبادت ایک کنارے پر کرتا ہے“ کے متعلق فرمایا کہ بعض لوگ مدینہ آتے (اور اپنے اسلام کا اظہار کرتے) اسکے بعد اگر اسکی بیوی کے یہاں لڑکا پیدا ہوتا اور گھڑی بھی بچہ دیتی تو وہ کہتے کہ یہ دین (اسلام) بڑا اچھا دین ہے، لیکن اگر انکے یہاں لڑکا نہ پیدا ہوتا اور گھڑی بھی کوئی بچہ نہ دیتی تو کہتے کہ یہ تو برا دین ہے۔ اس پر یہ آیت نازل ہوئی۔

باب: اللہ جل جلالہ کا ارشاد:

”یہ دو فریق ہیں جنہوں نے اپنے رب کے بارے میں جھگڑا کیا۔“

(۴۷۴۳) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو ہاشم نے خبر دی، انہیں ابو جحزہ نے، انہیں قیس بن عباد نے اور انہیں ابوذر رضی اللہ عنہ نے وہ قسم کھا کر بیان کرتے تھے کہ یہ آیت ”یہ دو فریق ہیں، جنہوں نے اپنے پروردگار کے بارے میں جھگڑا کیا“ حنزہ اور آپ کے دونوں ساتھیوں (علی بن ابی طالب اور عبیدہ بن حارث مسلمانوں کی طرف سے) اور (مشرکین کی طرف سے) عقبہ اور اس کے دونوں ساتھیوں (شعبہ اور ولید بن عقبہ) کے بارے میں نازل ہوئی تھی، جب انہوں نے بدر کی لڑائی میں میدان میں آ کر مقابلہ کی دعوت دی تھی۔ اس روایت کو سفیان نے ابو ہاشم سے اور عثمان نے جریر سے، انہوں نے منصور سے، انہوں نے ابو ہاشم سے اور انہوں نے ابو جحزہ سے اسی طرح نقل کیا ہے۔

(۴۷۴۴) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے معمر بن سلیمان نے بیان کیا، کہا کہ میں نے اپنے والد سلیمان سے سنا، انہوں نے ابو جحزہ سے سن کر کہا کہ یہ خود ان (ابو جحزہ) کا قول ہے، ان سے قیس بن عباد نے اور ان سے علی بن ابی طالب رضی اللہ عنہ نے بیان کیا کہ میں پہلا شخص ہوں گا۔ جو رحمن کے حضور میں قیامت کے دن اپنا دعویٰ پیش کرنے کے لیے دوزانو بیٹھوں گا۔ قیس نے کہا کہ آپ ہی لوگوں کے بارے میں یہ آیت نازل ہوئی تھی کہ ”یہ دو فریق ہیں جنہوں نے اپنے پروردگار کے بارے میں جھگڑا کیا“ بیان کیا کہ یہی وہ لوگ ہیں جنہوں نے بدر کی لڑائی میں دعوت مقابلہ

عَنْ أَبِي حَصِينٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ﴾ كَانَ الرَّجُلُ يَقْدَمُ الْمَدِينَةَ فَإِنْ وَلَدَتْ امْرَأَتُهُ غُلَامًا وَنَجَحَتْ حَيْلُهُ قَالَ: هَذَا دِينٌ صَالِحٌ وَإِنْ لَمْ تَلِدْ امْرَأَتَهُ وَلَمْ تُنْجَحْ حَيْلُهُ قَالَ: هَذَا دِينٌ سَوَاءٌ.

باب قَوْلُهُ:

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾

٤٧٤٣- حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو هَاشِمٍ عَنْ أَبِي مَجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادٍ عَنْ أَبِي ذَرٍّ أَنَّهُ كَانَ يُقْسِمُ قَسَمًا إِنَّ هَذِهِ الْآيَةَ: ﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ نَزَلَتْ فِي حَمْزَةَ وَصَاحِبِيهِ وَعُتْبَةَ وَصَاحِبِيهِ يَوْمَ بَرَزُوا فِي يَوْمِ بَدْرٍ. رَوَاهُ سُفْيَانُ عَنْ أَبِي هَاشِمٍ وَقَالَ عُثْمَانُ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي هَاشِمٍ عَنْ أَبِي مَجْلَزٍ قَوْلُهُ. [راجع: ٣٩٦٦]

٤٧٤٤- حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو مَجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: أَنَا أَوَّلُ مَنْ يَجْتُمِعُ بَيْنَ يَدَيِ الرَّحْمَنِ لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ قَالَ قَيْسٌ: وَفِيهِمْ نَزَلَتْ ﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ﴾ قَالَ: هُمُ الَّذِينَ بَارَزُوا يَوْمَ بَدْرٍ: عَلِيُّ وَحَمْزَةُ وَعُتْبَةُ بْنُ رَبِيعَةَ وَعُتْبَةُ بْنُ

دی تھی۔ یعنی علی، حمزہ اور عبیدہ رضی اللہ عنہم نے (مسلمانوں کی طرف سے) اور شیبہ بن ربیعہ، عتبہ بن ربیعہ اور ولید بن عتبہ نے (کفار کی طرف سے)۔

رَبِيعَةَ وَالْوَلِيدُ بْنُ عُتْبَةَ. [راجع: ۳۹۶۵]

سورہ مومنون کی تفسیر

(۲۳) سُورَةُ الْمُؤْمِنِينَ

تشریح: یہ سورت مکی ہے اس میں ۱۱۸ آیات اور ۶ رکوع ہیں۔

سفیان بن عیینہ نے کہا ”سَبَّحَ طَرَائِقُ“ سے ساتوں آسمان مراد ہیں۔ ”لَهَا سَابِقُونَ“ یعنی ان کی قسمت میں (روزِ ازل سے) سعادت اور نیک بختی لکھ دی گئی۔ ”وَجَلَّةٌ“ ڈرنے والے۔ ابن عباس رضی اللہ عنہما نے کہا ”هِيَ هَاتِ هَيْهَاتَ“ کا معنی دور ہے دور ہے۔ فَسْتَلِ الْعَادِينَ یعنی گننے والے فرشتوں سے (جو اعمال کا حساب کرتے ہیں) پوچھ لو۔ ”لَنَّا كِبُؤُنْ“ سیدھی راہ سے مڑ جانے والے۔ ”كَالِ حُونَ“ تڑش رو، بد شکل، منہ بنانے والے۔ اور دن نے کہا ”سُلَالَةٌ“ سے مراد بچہ اور نطفہ ہے۔ جَنَّةٌ اور جنوں دونوں کا ایک ہی معنی ہے یعنی دیوانگی باؤلا پن۔ غُثَاءٌ اور ایسی چیز جو پانی پر تیر آئے اور کام نہ آئے (بلکہ پھینک دیا جائے) ”يَجَارُونَ“ آواز بلند کریں گے جیسے گائے تکلیف کے وقت آواز نکالتی ہے۔ ”عَلَى أَعْقَابِكُمْ“ عرب نوک بولتے ہیں رَجَعَ عَلَى عَقِبَيْهِ یعنی پیٹھ پھیر کر چل دیا۔ ”سَامِرًا“ سَمَرَ سے نکلا ہے۔ اس کی جمع سُمَار ہے۔ یہاں سَامِر جمع کے معنوں میں ہے (یعنی رات کو گپ شب کرنے والے) ”تُسَحَّرُونَ“ جادو سے اندھے ہو رہے ہیں۔

وَقَالَ ابْنُ عُيَيْنَةَ: ﴿سَبَّحَ طَرَائِقُ﴾ سَبَّحَ سَمَوَاتٍ ﴿لَهَا سَابِقُونَ﴾ سَبَقَتْ لَهُمْ السَّعَادَةُ ﴿قُلُوبُهُمْ وَجَلَّةٌ﴾ خَائِفِينَ قَالَ ابْنُ عَبَّاسٍ: ﴿هِيَ هَاتِ هَيْهَاتَ﴾ بَعِيدٌ بَعِيدٌ ﴿فَسْتَلِ الْعَادِينَ﴾ الْمَلَائِكَةُ ﴿لَنَّا كِبُؤُنْ﴾ لَعَادِلُونَ ﴿كَالِ حُونَ﴾ عَابِسُونَ ﴿مِنْ سُلَالَةٍ﴾ الْوَلَدُ وَالنُّطْفَةُ: السُّلَالَةُ وَالْجَنَّةُ وَالْجَنُونَ وَاحِدٌ وَالْغُثَاءُ الزَّبَدُ وَمَا ارْتَفَعَ عَنِ الْمَاءِ وَمَا لَا يَنْتَفِعُ بِهِ. [يَجَارُونَ] يَرْفَعُونَ أَصْوَاتَهُمْ كَمَا تَجَارُ الْبَقَرَةُ ﴿عَلَى أَعْقَابِكُمْ﴾ رَجَعَ عَلَى عَقِبَيْهِ ﴿سَامِرًا﴾ مِنَ السَّمَرِ وَالْجَمِيعُ السُّمَارُ وَالسَّامِرُ هَاهُنَا فِي مَوْضِعِ الْجَمْعِ ﴿تُسَحَّرُونَ﴾ تَعْمُونَ مِنَ السُّحْرِ.

سورہ نور کی تفسیر

(۲۴) سُورَةُ النُّورِ

تشریح: یہ سورت مدنی ہے اس میں ۶۴ آیات اور ۹ رکوع ہیں۔

”مِنْ خِلَالِهِ“ کا معنی بادل کے پردوں کے بیچ میں سے۔ ”سَنَابِرَہُ“ اس کی بجلی کی روشنی۔ ”مُذْعِنِينَ“ مُذْعِن کی جمع ہے یعنی عاجزی کرنے والا۔ ”أَشْتَاتًا“ اور شَتَّى اور شَتَات اور شَتَّ سب کے ایک ہی معنی ہیں (یعنی الگ الگ) اور سعد بن عیاض ثمالی نے کہا کہ ”المشکوة“

﴿مِنْ خِلَالِهِ﴾ مِنْ بَيْنِ أَضْعَافِ السَّحَابِ ﴿سَنَابِرَہُ﴾ الضَّيَاءُ ﴿مُذْعِنِينَ﴾ يُقَالُ لِلْمُسْتَحْذِي: مُذْعِنٌ ﴿أَشْتَاتًا﴾ وَشَتَّى وَشَتَاتٌ وَشَتْ وَاحِدٌ وَقَالَ سَعْدُ بْنُ

طاق کو کہتے ہیں جو حبشی زبان کا لفظ ہے۔ اور ابن عباس رضی اللہ عنہما نے کہا ”سُورَةُ اَنْزَلْنَاهَا“ کا معنی ہم نے اس کو کھول کر بیان کیا کہ سورتوں کے مجموعہ کی وجہ سے قرآن کا نام پڑا اور سورت کو سورت اس وجہ سے کہتے ہیں کہ وہ دوسری سورت سے علیحدہ ہوتی ہے پھر جب ایک سورت دوسری کے قریب کر دی گئی تو مجموعہ کو قرآن کہنے لگے، (تو یہ قرآن سے نکلا ہے) اور یہ جو سورہ قیامت میں فرمایا ”ہم پر اس کا جمع کرنا اور پڑھوا دینا ہے“ تو قرآن سے اس کا جوڑنا اور ایک ٹکڑے سے دوسرا ٹکڑا ملانا مراد ہے۔ پھر فرمایا ”فَاِذَا قَرَأْتَہَا“ یعنی جب ہم اس کو پڑھو ایں آپ اس پڑھے ہوئے کی پیروی کریں یعنی اس میں جس بات کا حکم ہے اس کو بجالا اور جس کی اللہ نے ممانعت کی ہے اس سے باز رہ اور عرب لوگ کہتے ہیں اس کے شعروں کا قرآن نہیں ہے۔ یعنی کوئی مجموعہ نہیں ہے اور قرآن کو فرقان بھی کہتے ہیں کیونکہ وہ حق اور باطل کو جدا کرتا ہے اور عورت کے حق میں کہتے ہیں مَا قَرَأْتَ سَلًا قَطُّ یعنی اس نے اپنے پیٹ میں بچہ کبھی نہیں رکھا اور ”قَرَضْنَاهَا“ کے متعلق کہا کہ انزلنا فیہا فرائض مختلفہ ہم نے اس میں مختلف اور طرح طرح کے فرائض نازل کیے ہیں اور جس نے ”قَرَضْنَاهَا“ تخفیف سے پڑھا ہے۔ تو معنی یہ ہوگا ہم نے تم پر اور جو لوگ قیامت تک تمہارے بعد آئیں گے ان پر فرض کیا اور مجاہد نے کہا: ”اَوِ الْطِفْلِ الَّذِیْنَ لَمْ یَظْهَرُوْا“ سے وہ کم سن بچے مراد ہیں جو کم سن کی وجہ سے عورتوں کی شرمگاہ یا جماع سے واقف نہیں ہیں اور شعبی نے کہا ”اولی الاربعہ“ سے وہ مرد مراد ہیں جن کو عورتوں کی احتیاج نہ ہو۔ اور طاووس نے کہا (اس کو عبد الرزاق نے وصل کیا) وہ احق مراد ہے جس کو عورتوں کا خیال نہ ہو اور مجاہد نے کہا (اس کو طبری نے وصل کیا) جن کو اپنے پیٹ کی دھن لگی ہو ان سے یہ ڈرنے ہو کہ عورتوں کو ہاتھ لگائیں۔

باب: اللہ عز وجل کا فرمان:

”اور جو لوگ اپنی بیویوں کو تہمت لگائیں اور ان کے پاس سوائے اپنے (اور) کوئی گواہ نہ ہو تو ان کی شہادت یہ ہے کہ وہ (مرد) چار بار اللہ کی قسم کھا کر کہے کہ میں سچا ہوں۔“

عِبَاصُ الثُّمَالِی: الْمَشْكَاةُ: الْكِبْرَةُ بِلِسَانِ الْحَبَشَةِ وَقَالَ ابْنُ عَبَّاسٍ: ﴿سُورَةُ اَنْزَلْنَاهَا﴾ بَيْنَاهَا وَقَالَ غَيْرُهُ: سُمِّيَ الْقُرْآنُ لِحِجَامَةِ السُّورِ وَسُمِّيَتِ السُّورَةُ لِاَنَّهَا مَقْطُوعَةٌ مِنَ الْاُخْرَى فَلَمَّا قُرِنَ بَعْضُهَا اِلَى بَعْضٍ سُمِّيَ قُرْآنًا وَقَوْلُهُ تَعَالَى: ﴿اِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ [القيامة: ١٧] تَأْلِيْفٌ بَعْضِهِ اِلَى بَعْضٍ ﴿فَاِذَا قَرَأْتَہَا فَاتَّبِعْ قُرْآنَہَا﴾ فَاِذَا جَمَعْتَهَا وَاتَّفَعْتَهَا فَاتَّبِعْ قُرْآنَہَا اَيَّ مَا جُمِعَ فِيْہِ فَاعْمَلْ بِمَا اَمَرَكَ وَاتَّبِعْ عَمَّا نَهَاكَ اللّٰهُ وَيُقَالُ: لَيْسَ لِشَعْرِہِ قُرْآنٌ اَيَّ تَأْلِيْفٌ وَسُمِّيَ الْفُرْقَانُ لِاَنَّہُ یُفَرِّقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَيُقَالُ لِلْمَرْأَةِ مَا قَرَأْتَ سَلًا قَطُّ اَيَّ لَمْ تَجْمَعْ فِي بَطْنِہَا وَلَئِذَا يُقَالُ فِي: ﴿قَرَضْنَاهَا﴾ اَنْزَلْنَا فِيْہَا فَرَاِضَ مُخْتَلِفَةً وَمَنْ قَرَأَ: ﴿قَرَضْنَاهَا﴾ یَقُوْلُ: قَرَضْنَا عَلَیْکُمْ وَعَلٰی مَنْ بَعْدَکُمْ وَقَالَ مُجَاهِدٌ: ﴿اَوِ الْطِفْلِ الَّذِیْنَ لَمْ یَظْهَرُوْا﴾ لَمْ یَذَرُوْا لِمَا بِهِمْ مِنَ الصَّغَرِ [وَقَالَ الشَّعْبِيُّ: ﴿اَوَّلِی الْاَرْبِیَّةِ﴾ مَنْ لَیْسَ لَہٗ اَرْبٌ وَقَالَ طَاوُوسٌ: هُوَ الْاَحْمَقُ الَّذِی لَا حَاجَۃَ لَہٗ فِی النِّسَاءِ وَقَالَ مُجَاهِدٌ: لَا یُہِمُّہٗ اِلَّا بَطْنُہٗ وَلَا یَخَافُ عَلٰی النِّسَاءِ].

بَابُ قَوْلِهِ:

﴿وَالَّذِیْنَ یَرْمُوْنَ اَزْوَاجَہُمْ وَلَمْ یَكُنْ لَہُمْ شَہْدَآءٌ اِلَّا اَنْفُسُہُمْ فَشَہَادَةُ اَحَدِہُمْ اَرْبَعُ شَہَادَاتٍ بِاللّٰہِ اِنَّہٗ لَمِنَ الصّٰدِقِیْنَ﴾

(۴۷۴۵) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے امام اوزاعی نے بیان کیا، کہا کہ مجھ سے زہری نے بیان کیا، ان سے کہل بن سعد رضی اللہ عنہ نے بیان کیا کہ عویمیر بن حارث بن زید رضی اللہ عنہ عاصم بن عدی رضی اللہ عنہ کے پاس آئے۔ عاصم بنی عجلان کے سردار تھے۔ انہوں نے آپ سے کہا کہ آپ لوگوں کا ایک ایسے شخص کے بارے میں کیا خیال ہے جو اپنی بیوی کے ساتھ کسی غیر مرد کو پالیتا ہے کیا وہ اسے قتل کر دے؟ لیکن تم پھر اسے قصاص میں قتل کر دو گے! آخر ایسی صورت میں انسان کیا طریقہ اختیار کرے؟ رسول اللہ صلی اللہ علیہ وسلم سے اس کے متعلق پوچھ کے مجھے بتائیے۔ چنانچہ عاصم رضی اللہ عنہ، نبی صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! (صورت مذکورہ میں خاوند کیا کرے) رسول اللہ صلی اللہ علیہ وسلم نے ان مسائل (میں سوال و جواب) کو ناپسند فرمایا۔ جو عویمیر رضی اللہ عنہ نے ان سے پوچھا: انہوں نے بتادیا کہ رسول اللہ صلی اللہ علیہ وسلم نے ان مسائل کو ناپسند فرمایا ہے۔ عویمیر رضی اللہ عنہ نے ان سے کہا کہ واللہ میں خود رسول اللہ صلی اللہ علیہ وسلم سے اسے پوچھوں گا۔ چنانچہ آپ صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! ایک شخص اپنی بیوی کے ساتھ ایک غیر مرد کو دیکھتا ہے کیا وہ اس کو قتل کر دے؟ لیکن پھر آپ قصاص میں اس کو قتل کریں گے۔ ایسی صورت میں اس کو کیا کرنا چاہئے؟ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”اللہ تعالیٰ نے تمہارے اور تمہاری بیوی کے بارے میں قرآن کی آیت اتاری ہے۔“ پھر آپ نے انہیں قرآن کے بتائے ہوئے طریقہ کے مطابق لعان کا حکم دیا۔ اور عویمیر رضی اللہ عنہ نے اپنی بیوی کے ساتھ لعان کیا، پھر انہوں نے کہا: یا رسول اللہ! اگر میں اپنی بیوی کو روکے رکھوں تو میں ظالم ہوں گا۔ اس لئے عویمیر رضی اللہ عنہ نے اسے طلاق دے دی۔ اس کے لعان کے بعد میاں بیوی میں جدائی کا طریقہ جاری ہو گیا۔ رسول اللہ صلی اللہ علیہ وسلم نے پھر فرمایا: ”دیکھتے رہو اگر اس عورت کے کالا، بہت کالی پٹیوں (آنکھوں) والا، بھاری سرین اور بھری ہوئی پنڈلیوں والا بچہ پیدا ہو تو میرا خیال ہے کہ عویمیر نے الزام غلط نہیں لگایا ہے۔ لیکن اگر سرخ سرخ

۴۷۴۵۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ يُونُسَ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ عُوَيْمِرًا لَمَّى عَاصِمَ بْنَ عَدِيٍّ وَكَانَ سَيِّدَ بَنِي عَجْلَانَ فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَضْنَعُ؟ سَلَ لِي رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَتَى عَاصِمَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! فَكَّرَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَرِهَ الْمَسَائِلَ وَعَابَهَا قَالَ عُوَيْمِرٌ: وَاللَّهِ لَا أَتَنْهِي حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللَّهِ! رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَضْنَعُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَتِكَ)) فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ بِالْمَلَاعِنَةِ بِمَا سَمَى اللَّهُ فِي كِتَابِهِ فَلَا عَنْهَا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! إِنْ حَبَسْتُهَا فَقَدْ ظَلَمْتُهَا فَطَلَقَهَا فَكَانَتْ سُنَّةَ لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتَلَاعِنِينَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((انْظُرُوا فَإِنْ جَاءَتْ بِهِ أُسْحَمٌ أَدْعَجَ الْعَيْنَيْنِ عَظِيمَ الْأَلْتَيْنِ حَدَجَ السَّاقَيْنِ فَلَا أَحْسَبُ عُوَيْمِرًا إِلَّا قَدْ صَدَقَ عَلَيْهَا وَإِنْ جَاءَتْ بِهِ أَحْيَمَرٌ كَانَ وَحَرَةً فَلَا أَحْسَبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا)) فَجَاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتْ بِهِ رَسُولُ اللَّهِ ﷺ

مِنْ تَصْدِيقِ عَوْنِهِمْ فَكَأَنَّهُ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ. [راجع: ۴۲۳]

گر گزٹ جیسا پیدا ہو تو میرا خیال ہے کہ عویر نے غلط الزام لگایا ہے۔ اس کے بعد اس عورت کے جو بچہ پیدا ہوا وہ انہیں صفات کے مطابق تھا جو رسول

اللہ تعالیٰ نے بیان کی تھیں اور جس سے عویم رضوانہ کی تصدیق ہوتی تھی۔
چنانچہ اس لڑکے کا نسب اس کی ماں کی طرف رکھا گیا۔

تشریح: اگر میاں اپنی بیوی کو کسی کے ساتھ زنا کی حالت میں دیکھ لے تو ناممکن ہے کہ وہ دوسروں کو اسے دکھانا پسند کرے۔ ادھر شریعت میں زنا کے احکام جتنے سخت ہیں، اس کی سزا بھی اتنی ہی سخت ہے جتنا ثبوت پہنچانا سخت ہے۔ زنا کی شرعی سزا اس وقت دی جاسکتی ہے جب چار عادل گواہ عین حالت زنا میں مرد و عورت کو اپنی آنکھوں سے دیکھنے کی صاف لفظوں میں گواہی دیں۔ اگر کسی نے کسی پر زنا کا الزام لگایا اور اسلامی قانون کے مطابق وہ گواہی نہ دے سکا اور اس کی بھی سزا بہت سخت ہے۔ اب اگر ایک غیرت مند میاں اپنی بیوی کو اس بے حیائی میں گرفتار دیکھتا ہے تو اس کے لیے دوسری مصیبت ہے۔ نہ اسے اتنی مہلت مل سکتی ہے کہ چار گواہوں کو لا کے دکھائے اور نہ وہ خود اسے گواہی کر سکتا ہے۔ ایسی صورت میں اگر وہ اپنی بیوی پر زنا کا الزام لگاتا ہے تو الزام زنا کی حد کا وہ مستحق ٹھہرتا ہے اور اگر خاموش رہتا ہے تو یہ بھی اس کے لیے بے حیائی ہے اور اگر قانون اپنے ہاتھ میں لیتا ہے اور خود کوئی حرکت کر بیٹھتا ہے تو اسے پھر قانون عینی کی سزا بھگتنی پڑتی ہے۔ ایسی ہی ایک صورت نبی کریم ﷺ کے وقت میں بھی پیش آگئی تھی۔ قرآن مجید نے اس کا حل یہ بتایا کہ میاں کو اسلامی عدالت میں اپنی بیوی کے ساتھ لعان کرنا چاہیے۔ لعان یہ ہے کہ میاں عدالت میں کھڑا ہو کر یہ کہے کہ ”میں اللہ کی قسم کھاتا ہوں کہ میں نے اپنی بیوی پر جو زنا کا الزام لگایا ہے اس میں میں سچا ہوں۔“ یہ الفاظ چار مرتبہ کہے اور پانچویں مرتبہ کہے کہ ”مجھ پر اللہ کی لعنت ہو اگر میں اپنے اس الزام میں جھوٹا ہوں۔“ اب اگر عورت اپنے میاں کے اس الزام کا انکار کرتی ہے اس سے بھی کہا جائے گا کہ چار مرتبہ اللہ کی قسم کھا کر کہے کہ ”بلاشبہ اس کا شوہر زنا کی اس الزام دہی میں جھوٹا ہے۔“ اور پانچویں مرتبہ کہے کہ ”مجھ پر اللہ کا غضب ہو اگر مرد سچا ہے۔“ اگر اس نے میاں کے الزام کی اس طرح تردید کر دی تو اس پر زنا کی حد نہیں لگائی جائے گی۔ یہی وہ طریقہ ہے جو قرآن مجید نے بتایا ہے۔ لعان کے بعد میاں بیوی میں جدا ہو جائے گی۔

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

﴿وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾

۴۷۶۔ حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، قَالَ: حَدَّثَنَا فُلَيْحٌ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ؟ أَمْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللَّهُ فِيهِمَا مَا ذَكَرَ فِي الْقُرْآنِ مِنَ التَّلَاعُ عَنْ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

(۴۷۶) مجھ سے ابوالربیع سلیمان بن داؤد نے بیان کیا، کہا ہم سے فلیح نے، ان سے زہری نے، ان سے سہل بن سعد نے کہ ایک صاحب (عمیرہ رضی اللہ عنہ) رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا یا رسول اللہ! ایسے شخص کے متعلق آپ کا کیا ارشاد ہے جس نے اپنی بیوی کے ساتھ ایک غیر مرد کو دیکھا ہو کیا وہ اسے قتل کر دے؟ لیکن پھر آپ قصاص میں قاتل کو قتل کر دیں گے۔ پھر اسے کیا کرنا چاہئے؟ انہی کے متعلق اللہ تعالیٰ نے دو آیات نازل کیں جن میں ”لعان“ کا ذکر ہے۔ چنانچہ

﴿قَدْ قُضِيَ فِيكَ وَفِي امْرَأَتِكَ﴾ قَالَ: فَتَلَا عَنَّا
وَأَنَا شَاهِدٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَفَارَقَهَا
فَكَانَتْ سُنَّةٌ أَنْ يُفَرَّقَ بَيْنَ الْمُتَلَاعِنِينَ
وَكَانَتْ حَامِلًا فَأَنْكَرَ حَمْلَهَا وَكَانَ ابْنُهَا يُدْعَى
إِلَيْهَا ثُمَّ جَرَبَتِ السُّنَّةَ فِي النِّمِرَاتِ أَنْ يَرْتَفَهَا
وَتَرَبَتْ مِنْهُ مَا فَرَضَ اللَّهُ لَهَا. [راجع: ۴۲۳]

رسول اللہ ﷺ نے ان سے فرمایا کہ ”تمہارے اور تمہاری بیوی کے
بارے میں فیصلہ کیا جا چکا ہے۔“ راوی نے بیان کیا کہ پھر دونوں میاں بیوی
نے لعان کیا اور میں اس وقت رسول اللہ ﷺ کی خدمت میں حاضر تھا۔
پھر آپ نے دونوں میں جدائی کرا دی اور دولعان کرنے والوں میں اس
کے بعد یہی طریقہ قائم ہو گیا کہ ان میں جدائی کرا دی جائے۔ ان کی بیوی
حاملہ تھیں، لیکن انہوں نے اس کا بھی انکار کر دیا۔ چنانچہ جب بچہ پیدا ہوا تو
اسے ماں ہی کے نام سے پکارا جانے لگا۔ میراث کا یہ طریقہ ہوا کہ بیٹا ماں
کا وارث ہوتا ہے اور ماں اللہ کے مقرر کیے ہوئے حصہ کے مطابق بیٹے کی
وارث ہوتی ہے۔

تشریح: لعان کا بچہ اپنے باپ کا تو وارث نہ ہوگا کیونکہ باپ نے اپنا بیٹا ہونے سے انکار کیا ہے ماں کا وارث ضرور ہوگا۔ اس لیے کہ ماں نے اس کا
دلدار بنا ہوتا تسلیم نہیں کیا۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَيَذَرُهَا عَنِ الْعَذَابِ أَنْ تَشْهَدَ أَرْبَعَ
شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَافِرِينَ﴾

”اور عورت سزا سے اس طرح بچ سکتی ہے کہ وہ چار دفعہ اللہ کی قسم کھا کر کہے
کہ بیشک وہ مرد جھوٹا ہے۔ پانچویں دفعہ کہے کہ اگر وہ مرد سچا ہو تو مجھ پر اللہ کا
غضب نازل ہو۔“

۴۷۴۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانٍ، قَالَ: حَدَّثَنَا
عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمَيَّةَ
قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ
سَحْمَاءَ فَقَالَ النَّبِيُّ ﷺ: ((الْبَيِّنَةُ أَوْ حَدٌّ
فِي ظَهْرِكَ)) فَقَالَ: يَا رَسُولَ اللَّهِ! إِذَا رَأَى
أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ
الْبَيِّنَةَ فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: ((الْبَيِّنَةُ وَالْأَلَا
حَدٌّ فِي ظَهْرِكَ)) فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ
بِالْحَقِّ إِنِّي لَصَادِقٌ فَلْيَنْزِلْنِ اللَّهُ مَا يَبْرِي

(۴۷۴۷) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے
بیان کیا، ان سے ہشام بن حسان نے، ان سے عکرمہ نے بیان کیا اور ان
سے ابن عباس رضی اللہ عنہما نے کہ ہلال بن امیہ رضی اللہ عنہ نے نبی کریم ﷺ کے
سامنے اپنے بیوی پر شریک بن سحما کے ساتھ تہمت لگائی۔ نبی اکرم ﷺ
نے فرمایا: ”اس کے گواہ لاؤ ورنہ تمہاری پیٹھ پر حد لگائی جائے گی۔“ انہوں
نے عرض کیا: یا رسول اللہ! ایک شخص اپنی بیوی کے ساتھ ایک غیر کو مبتلا دیکھتا
ہے تو کیا وہ ایسی حالت میں گواہ تلاش کرنے جائے گا؟ لیکن آپ ﷺ
یہی فرماتے رہے کہ ”گواہ لاؤ، ورنہ تمہاری پیٹھ پر حد جاری کی جائے گا۔“
اس پر ہلال رضی اللہ عنہ نے عرض کیا: اس ذات کی قسم جس نے آپ کو حق کے
ساتھ نبی بنا کر بھیجا ہے میں سچا ہوں اور اللہ تعالیٰ خود ہی کوئی ایسی آیت

نازل فرمائے گا۔ جس کے ذریعہ میرے اوپر سے حد دور ہو جائے گی۔ اتنے میں جبریل تشریف لائے اور یہ آیت نازل ہوئی: ”وَالَّذِينَ يَزْمُونَ آذَ وَاٰجِهْمُ“ سے لے کر ”اِنْ كَانَ مِنَ الصّٰدِقِيْنَ“ (جس میں ایسی صورت میں لعان کا حکم ہے) جب نزول وحی کا سلسلہ ختم ہوا تو آپ نے ہلال اللہ کو آدمی بھیج کر بلوایا وہ آئے اور آیت کے مطابق چار مرتبہ قسم کھائی۔ نبی اکرم ﷺ نے اس موقع پر فرمایا: ”اللہ خوب جانتا ہے کہ تم میں سے ایک ضرور جھوٹا ہے تو کیا وہ توبہ کرنے پر تیار نہیں ہے۔“ اس کے بعد ان کی بیوی کھڑی ہوئیں اور انہوں نے بھی قسم کھائی، جب وہ پانچویں پہنچیں (اور چار مرتبہ برأت کی قسم کھانے کے بعد، کہنے لگیں کہ اگر میں جھوٹی ہوں تو مجھ پر اللہ کا غضب ہو) تو لوگوں نے انہیں روکنے کی کوشش کی اور کہا کہ (اگر تم جھوٹی ہو تو) اس سے تم پر اللہ کا عذاب ضرور نازل ہوگا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ اس پر وہ ہچکچائیں ہم نے سمجھا کہ اب وہ اپنا بیان واپس لے لیں گے۔ لیکن اس نے یہ کہتے ہوئے کہ زندگی بھر کے لیے میں اپنی قوم کو رسوا نہیں کروں گی۔ پانچویں بار قسم کھائی۔ پھر نبی اکرم ﷺ نے فرمایا: ”دیکھنا اگر بچہ خوب سیاہ آنکھوں والا، بھاری سرین اور بھری بھری پنڈلیوں والا پیدا ہو تو پھر وہ شریک بن سماء ہی کا ہوگا۔“ چنانچہ جب پیدا ہوا تو وہ اسی شکل و صورت کا تھا۔ نبی ﷺ نے فرمایا: ”اگر کتاب اللہ کا حکم نہ آچکا ہوتا تو میں اسے رجمی سزا دیتا۔“

ظَهَرَنِي مِنَ الْحَدِّ فَتَزَلَّ جَبْرِيلُ وَأَنْزَلَ عَلَيْهِ
«وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ» فَقَرَأَ حَتَّى بَلَغَ
«إِنْ كَانَ مِنَ الصَّادِقِينَ» فَأَنْصَرَفَ النَّبِيُّ ﷺ
فَأَرْسَلَ إِلَيْهَا فَجَاءَ هَلَالٌ فَشَهِدَ وَالنَّبِيُّ ﷺ
يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ
مِنْكُمَا تَائِبٌ» ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا
كَانَتْ عِنْدَ الْخَامِسَةِ وَقَفُوهَا وَقَالُوا: إِنَّهَا
مُوجِبَةٌ قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَأَتْ وَنَكَصَتْ
حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ ثُمَّ قَالَتْ: لَا أَفْضَحُ
قَوْمِي سَائِرَ الْيَوْمِ فَمَضَتْ فَقَالَ النَّبِيُّ ﷺ:
«(أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلُ الْعَيْنَيْنِ
سَابِغِ الْأَلْيَتَيْنِ خَذِلْجِ السَّاقَيْنِ فَهُوَ لِشَرِيكِ
ابْنِ سَحْمَاءَ)» فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ
النَّبِيُّ ﷺ: «(لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ
لَكَانَ لِي وَلَهَا شَانٌ)» . (راجع: ٢٦٧١)

تفسیر: یعنی رحم کرنا مگر رحم بغیر چار آدمیوں کی گواہی کے یا اقرار کے نہیں ہو سکتا۔ نبی کریم ﷺ کی بات اور تمہی۔ ممکن ہے آپ کو وحی سے یہ معلوم ہو گیا ہو کہ اس عورت نے زنا کیا ہے۔ اکثر مفسرین نے لعان کی آیت کا شان نزول ہلال بن امیہ کے بارے میں بتلایا ہے۔

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ﴾ ”اور پانچویں مرتبہ یہ کہے کہ مجھ پر اللہ کا غضب نازل ہوا اگر وہ مرد سچا ہے۔“
مِنَ الصَّادِقِينَ﴾

۴۷۴۸۔ حَدَّثَنَا مُقَلَّمُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى، قَالَ: (۲۷۲۸) ہم سے مقدم بن محمد بن یحییٰ نے بیان کیا، کہا مجھ سے میرے چچا قاسم بن یحییٰ نے بیان کیا، ان سے عبید اللہ نے، قاسم نے عبید اللہ سے سنا

اللَّهِ وَقَدْ سَمِعَ مِنْهُ عَنِ نَافِعٍ عَنِ ابْنِ عُمَرَ: تھادور عید اللہ نے نافع سے اور انہوں نے ابن عمر رضی اللہ عنہما سے کہ ایک صاحب
 أَنَّ رَجُلًا رَمَى امْرَأَتَهُ فَانْتَفَى مِنْ وَلَدِهَا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَنَلَا عَنَّا كَمَا قَالَ اللَّهُ ثُمَّ قَضَى بِالْوَلَدِ لِلْمَرْأَةِ وَفَرَّقَ بَيْنَ الْمُتَلَاعِنِينَ. [اطرافہ فی:
 نے اپنی بیوی پر رسول اللہ ﷺ کے زمانہ میں ایک غیر مرد کے ساتھ تہمت لگائی اور کہا کہ عورت کا حمل میرا نہیں ہے۔ چنانچہ رسول اللہ ﷺ کے حکم سے دونوں میاں بیوی نے اللہ کے فرمان کے مطابق لعان کیا۔ اس کے بعد رسول اللہ ﷺ نے بچہ کے بارے میں فیصلہ کیا کہ وہ عورت ہی کا ہوگا اور لعان کرنے والے دونوں میاں بیوی میں جدائی کرادی۔ [۶۷۴۸، ۵۳۱۵، ۵۳۱۴، ۵۳۱۳، ۵۳۰۶]

تشریح: لعان کے بعد میاں بیوی میں تفریق کرادی جاتی ہے یعنی بچہ داس کے کہ لعان سے فارغ ہو، عورت پر طلاق پڑ جاتی ہے۔ امام شافعی اور امام احمد رحمہما اور اکثر ائمہ حدیث کا یہی قول ہے اور عمر رضی اللہ عنہ نے جو طلاق دی اس کی ضرورت نہ تھی۔ وہ یہ سمجھے کہ لعان طلاق نہیں ہے۔ عثمان غنی رضی اللہ عنہ کا یہ قول ہے کہ لعان کے بعد مرد جب تک طلاق نہ دے طلاق نہیں پڑتی۔ بعض نے کہا لعان سے نکاح نسخ ہو جاتا ہے اور خود بخود دونوں میں جدائی ہو جاتی ہے۔ (وحیدی)

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ عَزَّ وَجَلَّ:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ أَفَأَنْتَ كَذَّابٌ.
 ”بیشک جن لوگوں نے (عائشہ صدیقہ رضی اللہ عنہا پر) تہمت لگائی ہے وہ تم میں سے ایک چھوٹا سا گروہ ہے تم اسے اپنے حق میں برائہ سمجھو۔ بلکہ یہ تمہارے حق میں بہتر ہی ہے، ان میں سے ہر شخص کو جس نے جتنا جو کچھ کیا تھا گناہ ہوا اور جس نے ان میں سے سب سے بڑھ کر حصہ لیا تھا اس کے لئے سزا بھی سب سے بڑھ کر سخت ہے۔“ أَفَأَنْتَ کے معنی بہت جھوٹا ہے۔

تشریح: یہ شروع ہے ان آیتوں کا جو حضرت عائشہ صدیقہ رضی اللہ عنہا کی تہمت کے باب میں اتری ہیں ”باب وقولہ لولا اذ سمعتموہ“ نسخہ مطبوعہ مصر میں ترجمہ باب یوں ہی مذکور ہے لیکن اس میں یہ اشکال ہوتا ہے کہ یہ نظم قرآنی کے موافق نہیں ہے۔ یہ آیت ”لولا جاء و اعليه بازبعة شهداء ولولا اذ سمعتموہ قلتم“ سے پہلے ہے۔ متن قسطلانی اور دوسرے نسخوں میں ترجمہ باب یوں مذکور ہے۔ باب ﴿لولا اذ سمعتموہ ظن المؤمنون والمؤمنات بانفسهم خيرا﴾ آخر آیت ”هم الكاذبون“ تک یہی نسخ صحیح معلوم ہوتا ہے۔ (وحیدی)

٤٧٤٩- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ﴾ (اور جس نے ان میں سے سب سے بڑھ کر حصہ لیا تھا) کے متعلق فرمایا کہ مراد عبداللہ بن ابی (منافق) ہے۔
 اُبی۔ [راجع: ۳۵۹۳]

تشریح: اس جھوٹ کا بنانے والا اور اسے شہر کرنے والا یہی منافق عبداللہ بن ابی تھا اس حرکت کے سبب وہ ملعون ٹھہرا۔

باب: (اللہ عز وجل کا فرمان)

[بَابُ قَوْلِهِ]

”جب تم لوگوں نے یہ بری خبر سنی تھی تو کیوں نہ کہہ دیا کہ ہمیں زیب نہیں دیتا کہ ایسی بری بات زبان سے نکالیں، سبحان اللہ! یہ تو بہت بڑا بہتان ہے۔“ یہ بہتان باز اپنے قول پر چار گواہ کیوں نہ لائے۔ سو جب یہ لوگ گواہ نہیں لائے تو بس یہ لوگ اللہ کے نزدیک سرسرجھوٹے ہی ہیں۔“ (۴۷۵۰) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس بن زید نے، ان سے ابن شہاب نے بیان کیا، انہیں عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا پر تہمت لگانے کا واقعہ بیان کیا۔ یعنی جس میں تہمت لگانے والوں نے ان کے تعلق افواہ اڑائی تھی اور پھر اللہ تعالیٰ نے ان کو اس سے بری قرار دیا تھا۔ ان تمام راویوں نے پوری حدیث کا ایک کڑا بیان کیا اور ان راویوں میں سے بعض کا بیان بعض دوسرے کے بیان کی تصدیق کرتا ہے، یہ الگ بات ہے کہ ان میں سے بعض راوی کو بعض دوسرے کے مقابلہ میں حدیث زیادہ بہتر طریقہ پر محفوظ یاد تھی مجھ سے یہ حدیث عروہ رضی اللہ عنہ نے عائشہ رضی اللہ عنہا سے اس طرح بیان کی کہ نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے کہا کہ جب رسول اللہ ﷺ سفر کا ارادہ کرتے تو اپنی بیویوں میں سے کسی کو اپنے ساتھ لیجانے کے لئے قرعہ ڈالتے جن کا نام نکل آتا انہیں اپنے ساتھ لے جاتے۔ انہوں نے بیان کیا کہ ایک غزوہ کے موقع پر اسی طرح آپ نے قرعہ ڈالا اور میرا نام نکلا۔ میں آپ کے ساتھ روانہ ہوئی۔ یہ واقعہ پردہ کا حکم نازل ہونے کے بعد کا ہے۔ مجھے ہودج سمیت اونٹ پر چڑھا دیا جاتا اور اسی طرح اتار لیا جاتا تھا۔ یوں ہمارا سفر جاری رہا۔ پھر جب آپ اس غزوہ سے فارغ ہو کر واپس لوٹے اور ہم مدینہ کے قریب پہنچ گئے تو ایک رات جب کوچ کا حکم ہوا۔ میں (قضائے حاجت کے لئے) پڑاؤ سے کچھ دور گئی اور قضائے حاجت کے بعد اپنے کباؤے کے پاس واپس آ گئی۔ اس وقت مجھے خیال ہوا کہ میرا ظفار کے گنیموں کا بنا ہوا ہار کہیں راستہ میں گر گیا ہے۔ میں اسے ڈھونڈنے لگی اور اس میں اتنا محو ہو گئی کہ کوچ کا خیال ہی نہ

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾
﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَلَوْلِكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ﴾
۴۷۵۰۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْمُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقَاصٍ وَعَبِيدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَبَرَّاهَا اللَّهُ مِمَّا قَالُوا وَكُلَّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ وَبَعْضُ حَدِيثِهِمْ يُصَدِّقُ بَعْضًا وَإِنْ كَانَ بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ، الَّذِي حَدَّثَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَفْرَعَ بَيْنَ أَزْوَاجِهِ فَأَتَيْنَهُنَّ خَرَجَ سَهْمُهُا خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ مَعَهُ قَالَتْ عَائِشَةُ: فَأَفْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا فَخَرَجَ سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَ مَا نَزَلَ الْحِجَابُ فَأَنَا أُحْمَلُ فِي هَوْدَجِي وَأَنْزَلَ فِيهِ فَمَرَرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلْ وَدَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ أَدْنَى لَيْلَةٍ بِالرَّجِيلِ فَقُمْتُ حِينَ أَدْنَاوَا بِالرَّجِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَبِشَ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ

رہا۔ اتنے میں جو لوگ میرے ہودج کو سوار کیا کرتے تھے آئے اور میرے ہودج کو اٹھا کر اس اونٹ پر رکھ دیا جو میری سواری کے لئے تھا۔ انہوں نے یہی سمجھا کہ میں اس میں بیٹھی ہوئی ہوں۔ ان دنوں عورتیں بہت ہلکی پھلکی ہوتی تھیں گوشت سے ان کا جسم بھاری نہیں ہوتا تھا کیونکہ کھانے پینے کو بہت کم ملتا تھا۔ یہی وجہ تھی کہ جب لوگوں نے ہودج کو اٹھایا تو اس کے ہلکے پن میں انہیں کوئی اجنبیت نہیں محسوس ہوئی۔ میں یوں بھی اس وقت کم عمر لڑکی تھی۔ چنانچہ ان لوگوں نے اس اونٹ کو اٹھایا اور چل پڑے۔ مجھے ہار اس وقت ملا جب لشکر گزر چکا تھا۔ میں جب پڑاؤ پر پہنچی تو وہاں نہ کوئی پکارنے والا تھا اور نہ کوئی جواب دینے والا۔ میں وہاں جا کر بیٹھ گئی جہاں پہلے بیٹھی ہوئی تھی۔ مجھے یقین تھا کہ جلد ہی انہیں میرے نہ ہونے کا علم ہو جائے گا اور پھر وہ مجھے تلاش کرنے کے لئے یہاں آئیں گے۔ میں اپنی اسی جگہ پر بیٹھی ہوئی تھی کہ میری آنکھ لگ گئی اور میں سو گئی۔ صفوان بن معطل سلمی لشکر کے پیچھے پیچھے آ رہے تھے (تا کہ اگر لشکر والوں سے کوئی چیز چھوٹ جائے تو اسے اٹھالیں سفر میں دستور تھا) رات کا آخری حصہ تھا، جب میرے مقام پر پہنچے تو صبح ہو چکی تھی۔ انہوں نے (دور سے) ایک انسانی سایہ دیکھا کہ پڑا ہوا ہے وہ میرے قریب آئے اور مجھے دیکھتے ہی پہچان گئے۔ پردہ کے حکم سے پہلے انہوں نے مجھے دیکھا تھا۔ جب وہ مجھے پہچان گئے تو انا اللہ پڑھنے لگے۔ میں ان کی آواز پر جاگ گئی اور چہرہ چادر سے چھپا لیا۔ اللہ کی قسم! اس کے بعد انہوں نے مجھ سے ایک لفظ بھی نہیں کہا اور نہ میں نے انا اللہ وانا الیہ راجعون کے سوا ان کی زبان سے کوئی کلمہ سنا۔ اس کے بعد انہوں نے اپنا اونٹ بٹھا دیا اور میں اس پر سوار ہو گئی وہ (خود پیدل) اونٹ کو آگے سے کھینچتے ہوئے لے چلے۔ ہم لشکر سے اس وقت ملے جب وہ بھری دوپہر میں (دھوپ سے بچنے کے لئے) پڑاؤ کئے ہوئے تھے، اس کے بعد جسے ہلاک ہونا تھا وہ ہلاک ہوا۔ اس تہمت میں پیش پیش عبد اللہ بن ابی ابن سلول منافق تھا۔ مدینہ پہنچ کر میں بیمار پڑ گئی اور ایک مہینہ تک بیمار رہی۔ اس عرصہ میں لوگوں میں تہمت لگانے والوں کی باتوں

إِلَى رَحْلِي فَإِذَا عَقْدَ لِي مِنْ جَنْعِ ظَفَارٍ قَدْ انْقَطَعَ فَالْتَمَسْتُ عَقْدِي وَحَسْبَنِي ابْتِغَاؤُهُ وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يَرْحَلُونَ لِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَغِيرِي الَّذِي كُنْتُ رَكِبْتُ وَهُمْ يَخْسِبُونَ أَنِّي فِيهِ وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يُثْقِلْهُنَّ اللَّحْمُ إِنَّمَا تَأْكُلُ الْعُلُقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ خِفَةَ الْهُودَجِ حِينَ رَفَعُوهُ وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ فَبَعَثُوا الْجَمَلَ وَسَارُوا فَوَجَدْتُ عَقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا دَاعٍ وَلَا مُجِيبٌ فَأَمَمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ وَظَنَنْتُ أَنَّهُمْ سَيَفْقِدُونَنِي فَيَرْجِعُونَ إِلَيَّ فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنْزِلِي غَلَبَتْنِي عَيْنِي فَمِئْتُ وَكَانَ صَفْوَانُ بْنُ الْمُعْطَلِ السَّلْمِيِّ ثُمَّ الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ فَأَذْلَجَ فَأَصْبَحَ عِنْدَ مَنْزِلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَأَتَانِي فَعَرَفَنِي حِينَ رَأَيْتِي وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ فَاسْتَيْقَظْتُ بِاسْتِزْجَاعِهِ حِينَ عَرَفَنِي فَخَمَرْتُ وَجْهِي بِجِلْبَابِي وَاللَّهُ مَا يُكَلِّمُنِي كَلِمَةً وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِزْجَاعِهِ حَتَّى أَنَاخَ رَاحِلَتَهُ فَوَطِئَ عَلَى يَدَيْهَا فَارْكَبْتُهَا فَأَنْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ بَعْدَمَا نَزَلُوا مُوْغِرِينَ فِي نَحْرِ الظُّهَيْرَةِ فَهَلَكَ مَنْ هَلَكَ وَكَانَ الَّذِي تَوَلَّى الْإِفْكَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ

کا برابر چرچا رہا لیکن مجھے ان باتوں کا کوئی احساس بھی نہیں تھا۔ صرف ایک معاملہ سے مجھے شبہ سا ہوتا تھا کہ میں اپنی پیاری میں رسول کریم ﷺ کی طرف سے لطف و محبت کا اظہار نہیں دیکھتی تھی جو پہلی بیاریوں کے دنوں میں دیکھ چکی تھی۔ رسول اللہ ﷺ اندر تشریف لاتے اور سلام کر کے صرف اتنا پوچھ لیتے کہ ”کیا حال ہے؟“ اور پھر واپس چلے جاتے۔ آپ کے اس طرز عمل سے مجھے شبہ ہوتا تھا لیکن صورت حال کا مجھے کوئی احساس نہیں تھا۔ ایک دن جب (بیاری سے کچھ افاقہ تھا) کمزوری باقی تھی تو میں باہر نکلی میرے ساتھ ام مسطحؓ بھی تھیں، ہم ”مناصع“ کی طرف نکلیں۔ قضائے حاجت کے لئے ہم وہیں جایا کرتی تھیں اور قضائے حاجت کے لئے ہم صرف رات ہی کو جایا کرتی تھیں۔ یہ اس سے پہلے کی بات ہے جب ہمارے گھروں کے قریب پاخانے نہیں بنے تھے۔ اس وقت تک ہم قدیم عرب کے دستور کے مطابق قضائے حاجت آبادی سے دور جا کر کیا کرتے تھے۔ اس سے ہمیں بدبو سے تکلیف ہوتی تھی کہ بیت الخلاء ہمارے گھر کے قریب بنادیئے جائیں۔ خیر میں اور ام مسطحؓ قضائے حاجت کے لئے روانہ ہوئیں۔ وہ ابورہم بن عبد مناف کی بیٹی تھیں اور ان کی والدہ (رانظہ نامی) صحر بن عامر کی بیٹی تھیں۔ اس طرح وہ ابو بکرؓ کی خالہ ہوتی ہیں۔ ان کے لڑکے مسطح بن اثاثہ ہیں۔ قضائے حاجت کے بعد جب ہم گھر واپس آنے لگیں تو مسطح کی ماں کا پاؤں انہی کی چادر میں الجھ کر پھسل گیا۔ اس پر ان کی زبان سے لکھا مسطح برباد ہو، میں نے کہا تم نے بری بات کہی، تم ایک ایسے شخص کو برا کہتی ہو جو غزوہ بدر میں شریک رہا ہے۔ انہوں نے کہا: واہ! اس کی باتیں تو نے نہیں سنی؟ میں نے پوچھا کیا کہا ہے؟ پھر انہوں نے مجھے تہمت لگانے والوں کی باتیں بتائیں پہلے سے بیمار تھی ہی، ان باتوں کو سن کر میرا مرض اور بڑھ گیا اور پھر جب میں گھر پہنچی اور رسول اللہ ﷺ اندر تشریف لائے تو آپ نے سلام کیا اور دریافت فرمایا: ”کیسی طبیعت ہے؟“ میں نے عرض کیا کہ کیا آپ مجھے اپنے ماں باپ کے گھر جانے کی اجازت دیں گے؟ میرا مقصد ماں باپ کے یہاں جانے سے صرف یہ تھا کہ اس خبر

فَقَدِمْنَا الْمَدِينَةَ فَاسْتَكْنَيْتُ حِينَ قَدِمْتُ شَهْرًا وَالنَّاسُ يُفَضُّونَ فِي قَوْلِ أَصْحَابِ الْإِفْكِ لَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ وَهُوَ يَرِيئُنِي فِي وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ اسْتَكْنَيْتُ إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَيَسْلَمُ ثُمَّ يَقُولُ: ((كَيْفَ تَبُكُّمُ)) ثُمَّ يَنْصَرِفُ فَذَلِكَ الَّذِي يَرِيئُنِي وَلَا أَشْعُرُ بِالشَّرِّ حَتَّى خَرَجْتُ بَعْدَ مَا تَقَهَّتْ فَخَرَجْتُ مَعِي أُمُّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ وَهُوَ مُتَبَرِّزًا وَكُنَّا لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ وَذَلِكَ قَبْلَ أَنْ نَتَّخِذَ الْكُنْفَ قَرِينًا مِنْ بَيُوتِنَا وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي التَّبَرُّزِ قَبْلَ الْغَائِطِ فَكُنَّا نَتَّأَذَى بِالْكُنْفِ أَنْ نَتَّخِذَهَا عِنْدَ بَيُوتِنَا فَأَنْطَلَقْتُ أَنَا وَأُمُّ مِسْطَحٍ وَهِيَ ابْنَةُ أَبِي رُحَيْمٍ بَنِ عَبْدِ مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَةَ أَبِي بَكْرٍ الصِّدِّيقِ وَابْنَتُهَا مِسْطَحُ ابْنُ أَثَاثَةَ فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ قَبْلَ بَيْتِي وَقَدْ فَرَّغْنَا مِنْ شَأْنِنَا فَعَثَرَتْ أُمُّ مِسْطَحٍ فِي مِرْطَهِهَا فَقَالَتْ: تَعَسَ مِسْطَحٌ فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتَ اتَّسَبِينَ رَجُلًا شَهِدَ بَذْرًا قَالَتْ: أَيْ هُنَا أَوْلَمْ تَسْمَعِي مَا قَالَ؟ قُلْتُ: وَمَا قَالَ؟ قَالَتْ كَذَا وَكَذَا فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي فَلَمَّا رَجَعْتُ إِلَى بَيْتِي وَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: ((كَيْفَ تَبُكُّمُ)) فَقُلْتُ:

کی حقیقت ان سے پوری طرح معلوم ہو جائے گی۔ رسول اللہ ﷺ نے مجھے جانے کی اجازت دے دی اور میں اپنے والدین کے گھر آ گئی۔ میں نے والدہ سے پوچھا کہ یہ لوگ کس طرح کی باتیں کر رہے ہیں؟ انہوں نے فرمایا: بیٹی! صبر کرو، کم ہی کوئی ایسی حسین و جمیل عورت کسی ایسے مرد کے نکاح میں ہوگی جو اس سے محبت رکھتا ہو اس کی سونکیں بھی ہوں اور پھر بھی وہ اس طرح اسے نچا دکھانے کی کوشش نہ کریں۔ بیان کیا کہ اس پر میں نے کہا: سبحان اللہ! کیا اس طرح کا چرچا لوگوں نے بھی کر دیا۔ انہوں نے بیان کیا کہ اس کے بعد میں رونے لگی اور رات بھر روتی رہی۔ صبح ہو گئی لیکن میرے آنسو نہیں تھتے تھے اور نہ نیند کا نام و نشان تھا۔ صبح ہو گئی اور میں روئے جاری تھی اسی عرصہ میں رسول اللہ ﷺ نے علی بن ابی طالب اور اسامہ بن زید رضی اللہ عنہما کو بلایا کیونکہ اس معاملہ میں آپ پر کوئی وحی نازل نہیں ہوئی تھی۔ آپ ان سے میرے چھوڑ دینے کے لئے مشورہ لینا چاہتے تھے۔ کیونکہ وحی اترنے میں دیر ہو گئی تھی۔ عائشہ رضی اللہ عنہا کہتی ہیں کہ اسامہ بن زید رضی اللہ عنہما نے رسول اللہ ﷺ کو اسی کے مطابق مشورہ دیا جس کا انہیں علم تھا کہ آپ کی اہلیہ (یعنی خود عائشہ صدیقہ رضی اللہ عنہا) اس تہمت سے بری ہیں۔ اس کے علاوہ وہ یہ بھی جانتے تھے کہ آپ ﷺ کو ان سے کتنا تعلق خاطر ہے۔ انہوں نے عرض کیا: یا رسول اللہ! آپ کی بیوی کے بارے میں خیر و بھلائی کے سوا اور ہمیں کسی چیز کا علم نہیں اور علی رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! اللہ تعالیٰ نے آپ پر کوئی تنگی نہیں کی ہے، عورتیں ان کے سوا اور بھی بہت ہیں۔ ان کی باندی (بریرہ رضی اللہ عنہا) سے بھی آپ اس معاملہ میں دریافت فرمائیں۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر رسول اللہ ﷺ نے بریرہ کو بلایا اور دریافت فرمایا: ”بریرہ! کیا تم نے کوئی ایسی چیز دیکھی ہے جس سے تجھ کو شبہ گزرا ہو؟“ انہوں نے عرض کیا: نہیں حضور! اس ذات کی قسم جس نے آپ کو حق کے ساتھ بھیجا ہے، میں نے ان میں کوئی ایسی بات نہیں پائی جس پر عیب لگا سکوں، ایک بات ضرور ہے کہ وہ کم عمر لڑکی ہیں، آتا گوندھنے میں بھی سوجاتی ہیں اور اتنے میں کوئی بکری یا پرندہ وغیرہ وہاں

أَتَادُنْ لِي أَنْ آتِيَ أَبَوَيَّ قَالَتْ: وَأَنَا حِينِيذٍ أُرِيدُ أَنْ أَسْتَفِيقَ الْخَبَرَ مِنْ قِبَلِهِمَا قَالَتْ: فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَجِئْتُ أَبَوَيَّ فَقُلْتُ لِأُمِّي يَا أُمَّتَاهَا مَا يَتَحَدَّثُ النَّاسُ قَالَتْ: يَا بَنِيَّةُ! هَوْنِي عَلَيْكَ قَوْلَ اللَّهِ لَقُلْ مَا كَانَتْ امْرَأَةٌ قَطُّ وَضِئَةً عِنْدَ رَجُلٍ يُحِبُّهَا وَلَهَا ضَرَارٌ إِلَّا كَثُرْنَ عَلَيْهَا قَالَتْ: فَقُلْتُ: سُبْحَانَ اللَّهِ! أَوْلَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا قَالَتْ: فَكَيْفَ تِلْكَ اللَّيْلَةُ حَتَّى أَصْبَحْتُ لَا يَرَقَا لِي دَمْعٌ وَلَا أَكْتَجِلُ بَنُوْمٍ حَتَّى أَصْبَحْتُ أَبْكِي قَدَعَا رَسُولُ اللَّهِ ﷺ عَلَيَّ ابْنُ أَبِي طَالِبٍ وَأَسَامَةُ بْنُ زَيْدٍ حِينَ اسْتَلَبْتُ الْوَحْيَ يَسْتَأْمِرُهُمَا فِي فِرَاقِ أَهْلِهِ قَالَتْ: فَأَمَّا أَسَامَةُ بْنُ زَيْدٍ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ مِنَ الْوُدِّ فَقَالَ: يَا رَسُولَ اللَّهِ أَهْلَكَ وَلَا تَعْلَمُ إِلَّا خَيْرًا وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ لَمْ يَضِيقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ وَإِنْ تَسْأَلِ الْجَارِيَةَ تَصُدِّقُكَ قَالَتْ: قَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: ((أَيُّ بَرِيرَةَ هَلْ رَأَيْتَ مِنْ شَيْءٍ يَرِيْبُكَ؟)) قَالَتْ: بَرِيرَةُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنْ رَأَيْتُ عَلَيْهَا أَمْرًا أَغْمِضُهُ عَلَيْهَا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السَّنِّ تَنَامُ عَنْ عَجِيزٍ أَهْلِهَا فَتَأْتِي الدَّاجِنَ فَتَأْكُلُهُ فَقَامَ رَسُولُ اللَّهِ ﷺ

پہنچ جاتا ہے اور ان کا گندھا ہوا آٹا کھا جاتا ہے۔ اس کے بعد رسول اللہ ﷺ کھڑے ہوئے اور اس دن آپ نے عبد اللہ بن ابی کی شکایت کی۔ بیان کیا کہ رسول اللہ ﷺ نے منبر پر کھڑے ہو کر فرمایا: ”اے مسلمانو! ایک ایسے شخص کے بارے میں کون میری مدد کرتا ہے جس کی اذیت رسانی اب میرے گھر تک پہنچ گئی ہے۔ اللہ کی قسم کہ میں اپنی بیوی کو نیک پاک دامن ہونے کے سوا کچھ نہیں جانتا اور یہ لوگ جس مرد کا نام لے رہے ہیں ان کے بارے میں بھی خبر کے سوا میں اور کچھ نہیں جانتا۔ وہ جب بھی میرے گھر میں گئے تو میرے ساتھ ہی گئے ہیں۔“ اس پر سعد بن معاذ انصاری رضی اللہ عنہ اٹھے اور کہا: یا رسول اللہ! میں آپ کی مدد کروں گا اور اگر وہ شخص قبیلہ اوس سے تعلق رکھتا ہے تو میں اس کی گردن اڑا دوں اور اگر وہ ہمارے بھائیوں یعنی خزرج میں کا کوئی آدمی ہے تو آپ ہمیں حکم دیں، قبیل میں کوتاہی نہیں ہوگی۔ راوی نے بیان کیا کہ اس کے بعد سعد بن عبادہ رضی اللہ عنہ کھڑے ہوئے، وہ قبیلہ خزرج کے سردار تھے، اس سے پہلے وہ مرد صالح تھے لیکن آج ان پر قومی حیثیت غالب آ گئی تھی (عبد اللہ بن ابی منافق) ان ہی کے قبیلہ سے تعلق رکھتا تھا انہوں نے اٹھ کر سعد بن معاذ رضی اللہ عنہ سے کہا: اللہ کی قسم! تم نے جھوٹ کہا ہے تم اسے قتل نہیں کر سکتے، تم میں اس کے قتل کی طاقت نہیں ہے۔ پھر اسید بن حنظلہ رضی اللہ عنہ کھڑے ہوئے وہ سعد بن معاذ رضی اللہ عنہ کے چچیرے بھائی تھے انہوں نے سعد بن عبادہ رضی اللہ عنہ سے کہا: اللہ کی قسم! تم جھوٹ بولتے ہو، ہم اسے ضرور قتل کریں گے، کیا تم منافق ہو گئے ہو کہ منافقوں کی طرفداری میں لڑتے ہو؟ اتنے میں دونوں قبیلے اوس و خزرج اٹھ کھڑے ہوئے اور نوبت آپس ہی میں لڑنے تک پہنچ گئی۔ رسول اللہ ﷺ منبر پر کھڑے تھے۔ آپ لوگوں کو خاموش کرنے لگے۔ آخر سب لوگ چپ ہو گئے اور آپ ﷺ بھی خاموش ہو گئے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ اس دن بھی میں برابر روتی رہی نہ آنسو تھمتا تھا اور نہ نیند آتی تھی۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ جب (دوسری) صبح ہوئی تو میرے والدین میرے پاس ہی موجود تھے، دو راتیں اور ایک دن مجھے

فَاسْتَعْذَرَ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلُولٍ قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ ((يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْلَمُ رُبِّي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي قُلُودًا مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا وَلَقَدْ ذَكَّرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِيَ)) فَقَامَ سَعْدُ ابْنُ مُعَاذٍ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَا أَعِذُّكَ مِنْهُ إِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْتُ عَنْقَهُ وَإِنْ كَانَ مِنْ إِخْوَانِنَا مِنَ الْخَزْرَجِ أَمَرْتَنَا فَعَلْنَا أَمْرَكَ قَالَتْ: فَقَامَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْخَزْرَجِ وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلَكِنْ اخْتَمَلَتْهُ الْحَمِيَّةُ فَقَالَ لِسَعْدٍ: كَذَبْتَ لَعَمْرُ اللَّهِ لَا تَقْتُلْهُ وَلَا تَقْدِرْ عَلَى قَتْلِهِ فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدٍ فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ اللَّهِ! لَتَقْتُلْنَهُ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ الْمُنَافِقِينَ فَتَتَوَارَى الْحَيَّانِ الْأَوْسُ وَالْخَزْرَجُ حَتَّى هُمَا أَنْ يَقْتِيلُوا وَرَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا وَسَكَتَ قَالَتْ: فَمَكْنْتُ يَوْمَئِذٍ ذَلِكَ لَا يَرَقَا لِي دَمْعٌ وَلَا أَكْتَجِلُ بَنُوهُمْ قَالَتْ: فَأَصْبَحَ أَبُو آيٍ عِنْدِي وَقَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا لَا أَكْتَجِلُ بَنُوهُمْ وَلَا يَرَقَا لِي دَمْعٌ يَطْنَانِ أَنَّ الْبُكَاءَ قَالِقُ كِبْدِي قَالَتْ: فَبَيْنَمَا هُمَا جَالِسَانِ عِنْدِي

مسئلہ روتے ہوئے گزر گیا تھا۔ اس عرصہ میں نہ مجھے نیند آئی تھی اور نہ آنسو تھمتے تھے۔ والدین سوچنے لگے کہ کہیں روتے روتے میرا دل نہ پھٹ جائے۔ انہوں نے بیان کیا کہ ابھی وہ اسی طرح میرے پاس بیٹھے ہوئے تھے اور میں روئے جا رہی تھی کہ قبیلہ انصار کی ایک خاتون نے اندر آنے کی اجازت چاہی، میں نے انہیں اندر آنے کی اجازت دے دی، وہ بھی میرے ساتھ بیٹھ کر رونے لگیں۔ ہم اسی حال میں تھے کہ رسول کریم ﷺ اندر تشریف لائے اور بیٹھ گئے۔ انہوں نے کہا کہ جب سے مجھ پر تہمت لگائی گئی تھی اس وقت سے اب تک آپ میرے پاس نہیں بیٹھے تھے، آپ نے ایک مہینہ تک اس معاملہ میں انتظار کیا اور آپ پر اس سلسلہ میں کوئی وحی نازل نہیں ہوئی۔ انہوں نے بیان کیا کہ بیٹھے کے بعد رسول اللہ ﷺ نے خطبہ پڑھا پھر فرمایا: ”اما بعد! اے عائشہ! تمہارے بارے میں مجھے اس طرح کی خبریں پہنچی ہیں اگر تم بری ہو تو اللہ تعالیٰ تمہاری برأت خود کر دے گا۔ لیکن اگر تم سے غلطی سے کوئی گناہ ہو گیا ہے تو اللہ سے دعائے مغفرت کرو اور اس کی بارگاہ میں توبہ کرو، کیونکہ بندہ جب اپنے گناہ کا اقرار کر لیتا ہے اور پھر اللہ سے توبہ کرتا ہے تو اللہ تعالیٰ بھی اس کی توبہ قبول کر لیتا ہے۔“ عائشہ رضی اللہ عنہا نے کہا کہ جب رسول اللہ ﷺ اپنی گفتگو ختم کر چکے تو یکبارگی میرے آنسو اس طرح خشک ہو گئے جیسے ایک قطرہ بھی باقی نہ رہا ہو۔ میں نے اپنے والد (ابوبکر رضی اللہ عنہ) سے کہا کہ آپ میری طرف سے رسول اللہ ﷺ کو جواب دیجئے۔ انہوں نے فرمایا: اللہ کی قسم! میں نہیں سمجھتا کہ مجھے رسول اللہ ﷺ سے اس سلسلہ میں کیا کہنا ہے۔ پھر میں نے اپنی والدہ سے کہا کہ رسول اللہ ﷺ کی باتوں کا میری طرف سے آپ جواب دیں۔ انہوں نے بھی یہی کہا کہ اللہ کی قسم! مجھے نہیں معلوم کہ میں آپ سے کیا عرض کروں۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں خود ہی بولی میں اس وقت نوعمر لڑکی تھی، میں نے بہت زیادہ قرآن بھی نہیں پڑھا تھا (میں نے کہا کہ) اللہ کی قسم! میں تو یہ جانتی ہوں کہ ان افواہوں کے متعلق جو کچھ آپ لوگوں نے سنا ہے وہ آپ لوگوں کے دل میں جم گیا ہے اور آپ لوگ

وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَى امْرَأَةٍ مِنَ الْأَنْصَارِ فَأَذِنَتْ لَهَا فَجَلَسْتُ تَبَكِّي مَعِي قَالَتْ: قَبِينَا نَحْنُ عَلَى ذَلِكَ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ جَلَسَ قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي مِنْذُ قَبْلِ مَا قَبِلَ قَبْلَهَا وَقَدْ لَبِثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي قَالَتْ: فَشَهِدَ رَسُولُ اللَّهِ ﷺ حِينَ جَلَسَ ثُمَّ قَالَ: ((أَمَّا بَعْدُ يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكَ كَذَا وَكَذَا فَإِنْ كُنْتَ بَرِيئَةً فَسَيِّرْ نِكَاحَ اللَّهِ وَإِنْ كُنْتَ أَلْتَمِمْتِ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ وَتَوُوبِي إِلَيْهِ فَإِنَّ الْعُبدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ إِلَى اللَّهِ تَابَ اللَّهُ عَلَيْهِ)) قَالَتْ فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحْسُ مِنْهُ قَطْرَةً فَقُلْتُ لِأَبِي: أَجِبْ رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ. قَالَ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ فَقُلْتُ لِأُمِّي أَجِيبِي رَسُولَ اللَّهِ ﷺ قَالَتْ: مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ قَالَتْ: فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُمْ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ فَلَمَّا قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ وَاللَّهِ يَعْلَمُ أَنِّي بَرِيئَةٌ لَا تُصَدِّقُونَنِي بِذَلِكَ وَلَكِنْ اعْتَرَفْتُ لَكُمْ بِأَمْرِ وَاللَّهِ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتُصَدِّقَنِي وَاللَّهِ! مَا أَجِدُ لَكُمْ مَثَلًا إِلَّا قَوْلَ أَبِي يُوسُفَ قَالَ: ﴿فَصَبِّرْ وَصَبِيرٌ﴾

اسے صحیح سمجھنے لگے ہیں، اب اگر میں یہ کہتی ہوں کہ میں ان تہمتوں سے بری ہوں اور اللہ خوب جانتا ہے کہ میں واقعی بری ہوں، تو آپ لوگ میری بات کا یقین نہیں کریں گے، لیکن اگر میں تہمت کا اقرار کر لوں، حالانکہ اللہ کے علم میں ہے کہ میں اس سے قطعاً بری ہوں، تو آپ لوگ میری تصدیق کرنے لگیں گے۔ اللہ کی قسم! میرے پاس آپ لوگوں کے لئے مثال نہیں ہے سوا یوسف علیہ السلام کے والد کے اس ارشاد کے کہ انہوں نے فرمایا تھا "پس صبر ہی اچھا ہے اور تم جو کچھ بیان کرتے ہو اس پر اللہ ہی مدد کرے گا" بیان کیا کہ پھر میں نے اپنا رخ دوسری طرف کر لیا اور اپنے بستر پر لیٹ گئی۔ کہا کہ پورا یقین تھا کہ میں بری ہوں اور اللہ تعالیٰ میری برأت ضرور کرے گا لیکن اللہ کی قسم! مجھے اس کا وہم و گمان بھی نہیں تھا کہ اللہ تعالیٰ میرے بارے میں ایسی وحی نازل فرمائے گا جس کی تلاوت کی جائے گی۔ میں اپنی حیثیت اس سے بہت کم تر سمجھتی تھی کہ اللہ تعالیٰ میرے بارے میں (قرآن مجید کی آیت) نازل فرمائے۔ البتہ مجھے اس کی توقع ضرور تھی کہ حضور اکرم ﷺ میرے متعلق کوئی خواب دیکھیں گے اور اللہ تعالیٰ اس کے ذریعہ میری برأت کر دے گا۔ بیان کیا کہ اللہ کی قسم رسول اللہ ﷺ ابھی اپنی اسی مجلس میں تشریف رکھتے تھے گھر والوں میں سے کوئی باہر نہ گیا تھا کہ آپ پر وحی کا نزول شروع ہوا اور وہی کیفیت آپ ﷺ پر طاری ہوئی تھی جو وحی کے نازل ہوتے ہوئے طاری ہوتی تھی یعنی آپ ﷺ اپنے سینے پر ہاتھ رکھتے اور پسینہ موتیوں کی طرح آپ کے جسم اطہر سے ڈھلنے لگا حالانکہ سردی کے دن تھے۔ یہ کیفیت آپ پر اس وحی کی شدت کی وجہ سے طاری ہوتی تھی جو آپ پر نازل ہوتی تھی۔ بیان کیا کہ پھر جب رسول اللہ ﷺ کی کیفیت ختم ہوئی تو آپ تسم فرما رہے تھے اور سب سے پہلا کلمہ جو آپ کی زبان مبارک سے نکلا، یہ تھا: "عاشا! اللہ نے تمہیں بری قرار دیا ہے۔" میری والدہ نے نے کہا کہ نبی ﷺ کے سامنے (آپ کا شکر ادا کرنے کے لئے) کھڑی ہو جاؤ۔ بیان کیا کہ میں نے کہا، اللہ کی قسم میں ہرگز آپ کے سامنے کھڑی نہیں ہوں گی اور اللہ پاک کے سوا اور کسی کی تعریف نہیں کروں

وَاللّٰهُ الْمُسْتَعَانُ عَلٰی مَا تَصِفُوْنَ ﴿۱﴾ قَالَتْ: ثُمَّ تَحَوَّلْتُ فَأَضْطَجَعْتُ عَلٰی فِرَاشِيْ قَالَتْ: وَاَنَا حَبِيْبٌ اَعْلَمُ اَنِّيْ بِرَبِّئِہٖ وَاَنَّ اللّٰهَ مُبَرِّئِيْ بِرَاتِبِيْ وَلٰكِنْ وَاللّٰہِ مَا كُنْتُ اَظُنُّ اَنَّ اللّٰهَ يَنْزِلُ فِیْ شَأْنِيْ وَخَبْرًا يَنْتَلٰی وَلَشَأْنِيْ فِیْ نَفْسِيْ كَانَ اُخْبِرَ مِنْ اَنْ يَنْكَلِمَ اللّٰهَ فِیْ بِأَمْرِ يَنْتَلٰی وَلٰكِنْ كُنْتُ اَرْجُو اَنْ یَّرٰی رَسُوْلُ اللّٰہِ ﷺ فِی النَّوْمِ رُؤْیَا یُبَرِّئُنِی اللّٰہُ بِہَا قَالَتْ: قَوْلَ اللّٰہِ مَا قَامَ رَسُوْلُ اللّٰہِ ﷺ وَلَا خَرَجَ اَحَدٌ مِنْ اَهْلِ الْبَيْتِ حَتّٰی اُنْزَلَ عَلَیْہِ فَاَخَذَہٗ مَا كَانَ یَاْخُذُہٗ مِنَ الْبَرَخَاءِ حَتّٰی اِنَّہٗ لَیَتَحَدَّرُ مِنْہٗ مِثْلُ الْجَمَانِ مِنَ الْعَرَقِ وَهُوَ فِیْ یَوْمٍ شَابَ مِنْ ثِقَلِ الْقَوْلِ الَّذِیْ یُنْزَلُ عَلَیْہِ قَالَتْ: فَلَمَّا سُرِّیْ عَنْ رَسُوْلِ اللّٰہِ ﷺ سُرِّیْ عَنْہُ وَهُوَ یَضْحَكُ فَكَانَتْ اَوَّلَ کَلِمَۃٍ تَنَکَلَمَ بِہَا: ((يَا عَائِشَةُ! اَمَّا اللّٰہُ فَقَدْ بَرَّاکَ)) فَقَالَتْ اُمِّی: قُومِيْ اِلَیْہِ قَالَتْ: فَقُلْتُ: وَاللّٰہِ لَا اَقُوْمُ اِلَیْہِ وَلَا اَحْبَدُ اِلَّا اللّٰہُ وَانْزَلَ اللّٰہُ ((اِنَّ الَّذِیْنَ جَاۤءُوْا بِالْاِفْکِ عُصْبَةُ مِنْکُمْ)) الْعَشْرَ الْاٰیَاتِ کُلَّہَا فَلَمَّا اُنْزَلَ اللّٰہُ هٰذَا فِیْ بَرَاءَتِیْ قَالَ اَبُو بَكْرٍ الصِّدِّیْقُ وَكَانَ یَنْفِقُ عَلٰی مِسْطَحَ بْنِ اٰثَاثَةَ لِقَرَابَتِہٖ مِنْہٗ وَفَقَرُہٗ وَاللّٰہُ اَلَا اُنْفِقُ عَلٰی مِسْطَحَ شَیْئًا اَبَدًا بَعْدَ الَّذِیْ قَالَ لِعَائِشَۃٍ مَا قَالَ فَاَنْزَلَ اللّٰہُ: ﴿وَلَا یَاۤتِلُ اَوَّلُو الْفَضْلِ مِنْکُمْ وَالسَّعَۃُ اَنْ یُّؤْتُوْا اَوْلِی الْقُرْبٰی وَالْمَسٰکِیْنِ وَالْمُهَاجِرِیْنَ

گی۔ اللہ تعالیٰ نے جو آیت نازل کی تھی وہ یہ تھی کہ ”بے شک جن لوگوں نے تہمت لگائی ہے وہ تم میں سے ایک چھوٹا سا گروہ ہے“ مکمل دس آیتوں تک۔ جب اللہ تعالیٰ نے یہ آیتیں میری برأت میں نازل کر دیں تو ابو بکر صدیق رضی اللہ عنہ جو مسطح بن اثاثہ رضی اللہ عنہ کے اخراجات ان سے قربت اور ان کی محتاجی کی وجہ سے خود اٹھایا کرتے تھے انہوں نے ان کے متعلق کہا کہ اللہ کی قسم اب میں مسطح پر کبھی کچھ بھی خرچ نہیں کروں گا۔ اس نے عائشہ رضی اللہ عنہا پر کیسی کیسی تہمتیں لگادی ہیں۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”اور جو لوگ تم میں بزرگی اور وسعت والے ہیں، وہ قربت والوں کو اور مسکینوں کو اور اللہ کے راستے میں ہجرت کرنے والوں کی مدد کرنے سے قسم نہ کھا بیٹھیں بلکہ چاہئے کہ ان کی لغزشوں کو معاف کرتے رہیں اور درگزر کرتے رہیں، کیا تم یہ نہیں چاہتے کہ اللہ تمہارے قصور معاف کرتا رہے، بیشک اللہ بڑا مغفرت والا، بڑا رحمت والا ہے۔“ ابو بکر رضی اللہ عنہ بولے: ہاں اللہ کی قسم! میری تو یہی خواہش ہے کہ اللہ تعالیٰ میری مغفرت فرمادے۔ چنانچہ مسطح رضی اللہ عنہ کو وہ پھر تمام اخراجات دینے لگے جو پہلے دیا کرتے تھے اور فرمایا کہ اللہ کی قسم اب کبھی ان کا خرچہ بند نہیں کروں گا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے ام المؤمنین زینب بنت جحش رضی اللہ عنہا سے بھی میرے معاملہ میں پوچھا تھا۔ آپ نے دریافت فرمایا: ”زینب! تم نے بھی کوئی چیز کبھی دیکھی ہے؟“ انہوں نے عرض کیا: یا رسول اللہ! میرے کان اور میری آنکھ کو رب سلامت رکھے، میں نے ان کے اندر خیر کے سوا اور کوئی چیز نہیں دیکھی۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ ازواج مطہرات رضی اللہ عنہن میں وہی ایک تھیں جو مجھ سے بھی اوپر رہنا چاہتی تھیں لیکن اللہ تعالیٰ نے ان کی پرہیزگاری کی وجہ سے انہیں تہمت لگانے سے محفوظ رکھا۔ لیکن ان کی بہن حسان کے لئے لڑی اور تہمت لگانے والوں کے ساتھ وہ بھی ہلاک ہو گئی۔

فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قَالَ أَبُو بَكْرٍ: بَلَىٰ وَاللَّهِ إِنِّي أُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي فَرَجَعَ إِلَىٰ مَسْطَحِ النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ زَيْنَبَ ابْنَةَ جَحْشٍ عَنْ أَمْرِي فَقَالَ: ((يَا زَيْنَبُ! مَاذَا عَلِمْتَ أَوْ دَأَيْتُ؟)) فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَحْبَبِي سَمْعِي وَبَصَرِي مَا عَلِمْتُ إِلَّا خَيْرًا قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَامِنُنِي مِنْ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ وَطَفِئَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا فَهَلَكَتْ فَيَمُنْ هَلَكَ مِنْ أَصْحَابِ الْإِفْكِ. [راجع: ۲۵۹۳]

تشریح: یہ طویل حدیث واقعہ افک سے متعلق ہے۔ منافقین کے بہکانے میں آنے پر حضرت حسان رضی اللہ عنہ بھی شروع میں الزام بازوں میں شریک ہو گئے تھے۔ بعد میں انہوں نے توبہ کی اور حضرت عائشہ رضی اللہ عنہا کی پاکیزگی کی شہادت دی جیسا کہ شعر مذکور حسان رزان میں مذکور ہے۔ ان کی والدہ فریہ بنت خالد بن حبیس بن لوذان بن عبیدو بن ثعلبہ بن خزرج تھیں۔ ام رومان حضرت عائشہ رضی اللہ عنہا کی والدہ ہیں انہوں نے جب یہ واقعہ حضرت

عائشہ رضی اللہ عنہا کی زبان سے سنا تو ان کو اتنا رنج ہوا جتنا کہ حضرت عائشہ رضی اللہ عنہا کو ہو رہا تھا اس لیے کہ وہ مجیدہ خاتون ایسی ہفوات سے متاثر ہونے والی نہیں تھی۔ ہاں حضرت ابو بکر صدیق رضی اللہ عنہ ضرور اپنی پیاری بیٹی کا یہ دکھ سن کر رونے لگ گئے، ان کو فخر خاندان بیٹی کا رنج دیکھ کر صبر نہ ہو سکا۔ آیات براءت نازل ہونے پر حضرت عائشہ رضی اللہ عنہا نے اللہ پاک کا شکر یہ ادا کیا اور جوش ایمانی سے وہ باتیں کہہ ڈالیں جو روایت کے آخر میں مذکور ہیں کہ میں خالص اللہ ہی کا شکر ادا کروں گی جس نے مجھ کو منہ دکھانے کے قابل بنادیا ورنہ لوگ تو عام و خاص سب میری طرف سے اس خبر میں گرفتار ہو چکے تھے۔ حضرت عائشہ رضی اللہ عنہا کی کمال توحید اور صدق و اخلاق اور توکل کا کیا کہنا، سچ ہے: ﴿وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ﴾ (النور: ۲۴) قیامت تک کے لیے ان کی پاک دائمی ہر مومن کی زبان اور دل اور صفات کتاب اللہ پر نقش ہو گئی: ”وذلك فضل الله يؤتيه من يشاء۔ رضى الله عنهم اجمعين وخذل الله الكافرين والمنافقين الى يوم الدين۔“ (آئیں)

حضرت عائشہ صدیقہ رضی اللہ عنہا پر تہمت کا واقعہ عبداللہ بن ابی جیسے منافق کا گھڑا ہوا تھا جو ہر وقت اسلام کی بیخ کنی کے لیے دل میں ناپاک باتیں سوچتا رہتا تھا۔ اس منافق کی اس بکواس کا کچھ اور لوگوں نے بھی اثر لے لیا مگر بعد میں وہ تاب ہوئے جیسے حضرت حسان اور مسطح رضی اللہ عنہما وغیرہ اللہ پاک نے اس بارے میں سورہ نور میں مسلسل دس آیات کو نازل فرمایا اور قیامت تک کے لیے حضرت عائشہ رضی اللہ عنہا کی پاک دائمی کی آیات کو قرآن مجید میں تلاوت کیا جاتا رہے گا۔ اسی سے حضرت صدیقہ رضی اللہ عنہا کی بہت بڑی فضیلت ثابت ہوئی۔ اس واقعہ کا سب سے اہم پہلو یہ ہے کہ رسول اکرم ﷺ غیب داں نہیں تھے ورنہ سائے دنوں تک آپ کیوں فکر اور تردد میں رہتے جو لوگ آپ ﷺ کے لیے غیب دانی کا عقیدہ رکھتے ہیں وہ بڑی غلطی پر ہیں۔ فقہائے احناف نے صاف کہہ دیا ہے کہ انبیاء اور اولیاء کے لیے غیب جاننے کا عقیدہ رکھنا کفر ہے۔ رہا یہ معاملہ کہ ان کو بہت سے غائب امور معلوم ہو جاتے ہیں، سو یہ اللہ پاک کی وحی والہام پر موقوف ہے۔ اللہ پاک اپنے نیک بندوں کو بطور معجزہ یا کرامت جب چاہتا ہے کچھ امور معلوم کر دیتا ہے اس کو غیب نہیں کہا جاسکتا۔ یہ اللہ کا عطیہ ہے۔ غیب دانی یہ ہے کہ بغیر کسی کے معلوم کرائے کسی کو کچھ خود بخود معلوم ہو جائے ایسا غیب بندوں میں سے کسی کو حاصل نہیں ہے۔ قرآن مجید میں زبان رسالت سے صاف اعلان کر دیا گیا: ﴿وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبُ لَاسْتَكُنْتُ مِنْ الْغَيْبِ وَمَا مَسْنِي السُّوءُ﴾ (الاعراف: ۱۸۸) اگر میں غیب داں ہوتا تو میں بہت سی بھلائیاں جمع کر لیتا اور مجھ کو کوئی تکلیف نہیں ہو سکتی۔ ان تفصیلات کے باوجود جو مولوی ملا عام مسلمانوں کو ایسے مباحث میں الجھا کر فتنہ و فساد برپا کرتے ہیں وہ اپنے پیٹ کی آگ بجھانے کے لیے اپنے مریدوں کو الو بتاتے ہیں۔ یہی وہ علمائے سوء ہیں جن کی وجہ سے اہل اسلام کو بیشتر زمانوں میں بڑے بڑے نقصانات سے دوچار ہونا پڑا ہے۔ ایسے علمائے کبابینکات کرنا ان کی زبانوں کو لگام لگانا وقت کا بہت بڑا جہاد ہے جو آج کے تعلیم یافتہ روشن خیال صاحبان فہم و فراست نو جوانوں کو انجام دینا ہے۔ اللہ پاک امت مرحومہ پر رحمت کرے کہ وہ اسلام کے نام نہاد نام لیواؤں کو پہچان کر ان کے فتنوں سے نجات پاسکے۔ (آئیں)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِيمَا أَقْضَيْتُمْ فِيهِ عَذَابٌ عَظِيمٌ﴾ وَقَالَ مُجَاهِدٌ: ﴿تَلَقَّوْنَهُ﴾ يَزْوِيهِ بَعْضُكُمْ عَنْ بَعْضٍ ﴿تَقْفُضُونَ﴾ تَقْفُضُونَ۔
 ”اگر تم پر اللہ کا فضل اور اس کی رحمت نہ ہوتی دنیا میں بھی اور آخرت میں بھی، تو جس شغل (تہمت) میں تم پڑے تھے اس میں تم پر سخت عذاب نازل ہوتا۔“ مجاہد نے کہا کہ ”إِذْ تَلَقَّوْنَهُ“ کا مطلب یہ ہے کہ تم ایک دوسرے سے منہ درمنہ اس بات کو نقل کرنے لگے۔ لفظ ”تَقْفُضُونَ“ (جو سورہ یونس میں ہے) بمعنی تَقْفُضُونَ کے ہے۔ اس کا معنی تم کہتے تھے۔

۷۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُلَيْمَانُ عَنْ حُصَيْنٍ عَنْ أَبِي وَائِلٍ عَنْ

مَسْرُوقٍ عَنْ أُمِّ رُوْمَانَ أُمِّ عَائِشَةَ أَنَّهَا قَالَتْ: نے اور ان سے ام المؤمنین عائشہ کی والدہ ام رومان رضی اللہ عنہا نے بیان کیا کہ جب عائشہ رضی اللہ عنہا نے تہمت کی خبر سنی تو وہ بے ہوش ہو کر گر پڑی تھی۔

[راجع: ۳۳۸۸]

تشیع: خطیب نے اس روایت پر اعتراض کیا ہے کہ یہ سند منقطع ہے کیونکہ ام رومان رضی اللہ عنہا نبی کریم ﷺ کی زندگی میں گزر چکی تھیں۔ مسروق کی عمر اس وقت چھ سال کی تھی اس کا جواب یہ ہے کہ قول علی بن زید، زید بن حدیجان نے نقل کیا ہے وہ خود ضعیف ہے۔ صحیح یہ ہے کہ مسروق نے ام رومان رضی اللہ عنہا سے سنا ہے حضرت عمر رضی اللہ عنہ کی خلافت میں۔ ابراہیم حربی اور ابوسعید خدری نے ایسا ہی کہا ہے کہ ام رومان رضی اللہ عنہا نبی کریم ﷺ کی وفات کے بعد ایک مدت تک زندہ رہیں۔ (وحیدی)

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ﴾

”اللہ کا بڑا بھاری عذاب تو تم کو اس وقت پکڑتا جب تم اپنی زبانوں سے تہمت کو منہ در منہ بیان کر رہے تھے اور اپنی زبانوں سے وہ کچھ کہہ رہے تھے جس کی تمہیں کوئی تحقیق نہ تھی اور تم اسے ہلکا سمجھ رہے تھے، حالانکہ وہ اللہ کے نزدیک بہت بڑی بات تھی۔“

۴۷۵۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ: قَالَ ابْنُ أَبِي مُلَيْكَةَ: سَمِعْتُ عَائِشَةَ تَقْرَأُ: ﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ﴾ (راجع: ۴۱۴۴)

۴۷۵۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، انہیں ابن جریر نے خبر دی کہ انہیں ابن ابی ملیکہ نے کہا کہ میں نے ام المؤمنین عائشہ رضی اللہ عنہا سے سنا، وہ مذکور بالا آیت ”إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ“ (جب تم اپنی زبانوں سے اسے منہ در منہ نقل کر رہے تھے) پڑھ رہی تھیں۔“

تشیع: یعنی وہ بکسر لام اور تخفیف قاف تلفونہ پڑھ رہی تھیں جو ولق یلق ہے ولق کے معنی جھوٹ بولنا۔ مشہور قراءات تلفونہ بہ تشدید قاف اور فتح لام ہے تلقی سے مندرجہ لینا۔ (وحیدی)

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾

”اور تم نے جب اسے سنا تھا تو کیوں نہ کہہ دیا کہ ہم کیسے ایسی نازیبا بات منہ سے نکالیں، پاک ہے تو (یا اللہ!) یہ تو سخت بہتان ہے۔“

۴۷۵۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْثَى، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُمَرَ بْنِ سَعِيدٍ ابْنِ أَبِي حُسَيْنٍ، قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ قَالَ: اسْتَأْذَنَ ابْنُ عَبَّاسٍ قَبِيلَ مَوْتِهَا عَلَى عَائِشَةَ

۴۷۵۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، ان سے عمر بن سعید بن ابی حسین نے، ان سے ابن ابی ملیکہ نے، کہا کہ عائشہ رضی اللہ عنہا کی وفات سے تھوڑی دیر پہلے، جبکہ وہ نزع کی حالت میں تھیں، ابن عباس رضی اللہ عنہما نے ان کے پاس آنے کی اجازت چاہی،

عائشہ رضی اللہ عنہا نے کہا کہ مجھے ڈر ہے کہ کہیں وہ میری تعریف نہ کرنے لگیں۔ کسی نے عرض کیا کہ رسول اللہ ﷺ کے چچا زاد بھائی ہیں اور خود بھی عزت دار ہیں (اس لئے آپ کو اجازت دے دینی چاہئے) اس پر انہوں نے کہا کہ پھر انہیں اندر بلا لو۔ ابن عباس رضی اللہ عنہما نے ان سے پوچھا کہ آپ کس حال میں ہیں؟ اس پر انہوں نے فرمایا کہ اگر میں اللہ کے نزدیک اچھی ہوں تو سب اچھا ہی اچھا ہے۔ اس پر ابن عباس رضی اللہ عنہما نے کہا کہ ان شاء اللہ آپ اچھی ہی رہیں گی۔ آپ رسول اللہ ﷺ کی زوجہ مطہرہ ہیں اور آپ کے سوا آنحضرت ﷺ نے کسی کنواری عورت سے نکاح نہیں کیا اور آپ کی برأت (قرآن مجید میں) آسمان سے نازل ہوئی۔ ابن عباس رضی اللہ عنہما کے تشریف لے جانے کے بعد آپ کی خدمت میں ابن زبیر رضی اللہ عنہما حاضر ہوئے۔ محترمہ نے ان سے فرمایا کہ ابھی ابن عباس آئے تھے اور میری تعریف کی، میں تو چاہتی ہوں کہ کاش میں ایک بھولی بھری گناہم ہوتی۔

تشریح: یعنی کوئی میرا ذکر ہی نہ کرتا۔ اولیائے اللہ اور بزرگوں کا ہمیشہ یہی طریق رہا ہے۔ انہوں نے شہرت اور ناموری کو کبھی پسند نہیں فرمایا۔

۷۵۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْقَاسِمِ أَنَّ ابْنَ عَبَّاسٍ اسْتَأْذَنَ عَلَى عَائِشَةَ نَحْوَهُ وَلَمْ يَذْكُرْ نَسِيًا مَنَسِيًا. [راجع: ۳۱۷۱]

۷۵۴) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبد الوہاب بن عبد المجید نے بیان کیا، ان سے عبد اللہ بن عون نے بیان کیا، ان سے قاسم بن محمد نے کہ ابن عباس رضی اللہ عنہما نے عائشہ رضی اللہ عنہا کے پاس آنے کی اجازت چاہی۔ پھر راوی نے مذکورہ بالا حدیث کی طرح بیان کیا لیکن اس حدیث میں راوی نے لفظ ”نَسِيًا مَنَسِيًا“ کا ذکر نہیں کیا۔

باب: ارشاد باری تعالیٰ:

”اللہ تمہیں نصیحت کرتا ہے کہ خبردار پھر اس قسم کی حرکت کبھی نہ کرنا۔“

۷۵۵) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے کہ عائشہ رضی اللہ عنہا سے ملاقات کرنے کی حسان بن ثابت رضی اللہ عنہا نے اجازت چاہی۔ میں نے عرض کیا کہ آپ انہیں بھی اجازت دیتی ہیں (حالانکہ انہوں نے بھی آپ پر تہمت لگنے والوں کا ساتھ دیا تھا) اس پر عائشہ رضی اللہ عنہا نے کہا: کیا انہیں اس کی ایک بڑی سزا نہیں ملی ہے۔ سفیان نے

وَهِيَ مَغْلُوبَةٌ قَالَتْ: أَخْشَى أَنْ يَنْبِيَّ عَلَيَّ فَقِيلَ ابْنُ عَمِّ رَسُولِ اللَّهِ ﷺ وَمِنْ وَجْهِهِ الْمُسْلِمِينَ؟ قَالَتْ: ائْتَدُّنَا لَهُ فَقَالَ: كَيْفَ تَجِدِينَ؟ قَالَتْ: بِخَيْرٍ إِنْ اتَّقَيْتُ قَالَ: فَأَنْتِ بِخَيْرٍ إِنْ شَاءَ اللَّهُ زَوْجَةُ رَسُولِ اللَّهِ ﷺ وَلَمْ يَنْكِحْ بِكَرًا غَيْرَكَ وَنَزَلَ عُذْرُكَ مِنَ السَّمَاءِ وَدَخَلَ ابْنُ الزُّبَيْرِ خِلَافَهُ فَقَالَتْ: دَخَلَ ابْنُ عَبَّاسٍ فَأَتَانِي عَلَيَّ وَوَدِدْتُ أَنِّي كُنْتُ نَسِيًا مَنَسِيًا. [راجع: ۳۷۷۱]

بَابُ قَوْلِهِ:

﴿يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا﴾

۷۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: جَاءَ حَسَّانُ بْنُ ثَابِتٍ يَسْتَأْذِنُ عَلَيْهَا قُلْتُ: أَتَأْذِنِينَ لَهُذَا؟ قَالَتْ: أَوْلَيْسَ قَدْ أَصَابَهُ عَذَابٌ عَظِيمٌ؟ قَالَ سُفْيَانُ: تَغْنِي ذَهَابَ بَصَرِهِ فَقَالَ:

کہا کہ ان کا اشارہ ان کے نایبنا ہو جانے کی طرف تھا۔ پھر حسان رضی اللہ عنہ نے یہ شعر پڑھا: ”عقیفہ اور بڑی عقلمند ہیں کہ ان کے متعلق کسی کو کوئی شبہ بھی نہیں گزر سکتا۔ وہ غافل اور پاکدامن عورتوں کا گوشت کھانے (غیبت) سے کامل پرہیز کرتی ہیں۔“ عائشہ رضی اللہ عنہا نے فرمایا، لیکن تو نے ایسا نہیں کیا۔

حَصَانٌ رَزَانٌ مَا تَزُنُّ بِرَبِیَّةٍ
وَتَضِیغُ غَرْنِی مِنْ لُحُومِ الْغَوَافِلِ
قَالَتْ: لَکِنْ أَنْتَ. [راجع: ۴۱۴۶]

تشریح: اے حسان! تو نے طوفان کے وقت میری غیبت کی اور مجھ پر جھوٹی تہمت لگائی۔ شعر مذکور کا شعر میں ترجمہ حضرت مولانا وحید الزماں نے یوں کیا ہے:

عاقبہ ہے پاک دامن ہے ہر عیب سے وہ نیک بخت
مج کرتی ہے وہ بھوکی، بے گنہ کا گوشت وہ کھاتی نہیں

حضرت عائشہ رضی اللہ عنہا نے بڑے عذاب کا لفظ اس لیے کہا کہ حضرت حسان بن ثابت انصاری رضی اللہ عنہ آخر میں نایبنا ہو گئے تھے۔ شعر مذکور میں قرآن مجید کی اس آیت کی طرف اشارہ ہے جس میں غیبت کو اپنے مردہ بھائی کا گوشت کھانے سے تعبیر کیا گیا ہے۔ یعنی جو عورتیں غافل اور بے پروا ہوتی ہیں، ان کی اس عادت کی وجہ سے آپ دوسروں کے سامنے ان کی کسی طرح کی برائی نہیں کرتیں کہ یہ غیبت ہے اور غیبت اپنے مردہ بھائی کا گوشت کھانے کے برابر ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور اللہ تم سے صاف صاف احکام بیان کرتا ہے اور اللہ بڑے علم والا بڑی حکمت والا ہے۔“

﴿وَيَسِّرُ اللَّهُ لَكُمْ الْأَيَّاتِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ﴾

(۴۷۵۶) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، کہا کہ ہم کو شعبہ نے خبر دی، انہیں اعش نے، انہی ابو اسحق نے اور ان سے مسروق نے بیان کیا کہ حسان بن ثابت رضی اللہ عنہ عائشہ رضی اللہ عنہا کے پاس آئے اور یہ شعر پڑھا: ”عقیفہ اور بڑی عقلمند ہیں، ان کے متعلق کسی کو شبہ بھی نہیں گزر سکتا۔ آپ غافل پاک دامن عورتوں کا گوشت کھانے سے کامل پرہیز کرتی ہیں“ اس پر عائشہ رضی اللہ عنہا نے فرمایا لیکن اے حسان! تو ایسا نہیں ہے۔ بعد میں میں نے عرض کیا آپ ایسے شخص کو اپنے پاس آنے دیتی ہیں؟ اللہ تعالیٰ تو یہ آیت بھی نازل کر چکا ہے کہ ”اور جس نے ان میں سے سب سے بڑا حصہ لیا۔“ الخ۔ عائشہ رضی اللہ عنہا نے کہا کہ نایبنا ہو جانے سے بڑھ کر اور کیا عذاب ہوگا، پھر انہوں نے کہا کہ حسان رضی اللہ عنہ رسول اللہ صلی اللہ علیہ وسلم کی طرف سے کفار کی جھوٹا جواب دیا کرتے تھے (کیا یہ شرف ان کے لیے کم ہے)۔

۴۷۵۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: دَخَلَ حَسَانُ بْنُ ثَابِتٍ عَلَى عَائِشَةَ فَشَبَّ وَقَالَ:

حَصَانٌ رَزَانٌ مَا تَزُنُّ بِرَبِیَّةٍ
وَتَضِیغُ غَرْنِی مِنْ لُحُومِ الْغَوَافِلِ
قَالَتْ: لَسْتُ كَذَاكَ قُلْتُ: تَدْعِينِ مِثْلَ هَذَا
يَدْخُلُ عَلَيْكَ وَقَدْ أَنْزَلَ اللَّهُ: ﴿وَالَّذِي تَوَلَّى
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ﴾ فَقَالَتْ: وَأَيُّ
عَذَابٍ أَشَدُّ مِنَ الْعَمَى وَقَالَتْ: وَقَدْ كَانَ
يُرَدُّ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۴۱۴۶]

تشریح: حضرت عائشہ رضی اللہ عنہا کا مطلب یہ تھا کہ حسان رضی اللہ عنہ نے اگر ایک غلطی کی تو دوسرا ہنر بھی کیا۔ اس ہنر کے مقابل ان کا عیب درگزر کرنے کے لائق ہے۔ دوسری حدیث میں ہے کہ نبی کریم ﷺ نے حسان رضی اللہ عنہ سے فرمایا ”روح القدس تیری مدد پر ہے جب تک تو اللہ و رسول کی طرف سے کافروں کا رد کرے۔“ کافر نبی کریم ﷺ کی اسلام اور مسلمانوں کی شعر میں بھی جو کیا کرتے تھے ان کے جواب کے لیے اللہ نے حضرت حسان رضی اللہ عنہ کو کھڑا کر دیا وہ کافروں کی ایسی جھوکتے کہ ان کے دلوں پر چوٹ لگتی۔ حضرت عائشہ رضی اللہ عنہا کے اس ارشاد کا مطلب یہ تھا کہ ایک طرف اگر حسان رضی اللہ عنہ سے یہ غلطی ہوگئی کہ وہ تہمت تراشنے والوں کے ساتھ ہو گئے تو دوسری طرف یہ ہنر بھی اللہ نے ان کو دیا کہ وہ کفار کی نظم و نثر ہر طرح سے جو کرتے تھے۔ اس عظیم ہنر کے ہوتے ہوئے ان کا ایک عیب درگزر کرنے کے قابل ہے۔ دوسری حدیث میں ہے کہ نبی کریم ﷺ نے حسان رضی اللہ عنہ سے فرمایا کہ روح القدس تیری مدد پر ہے جب تک تو اللہ و رسول کی حمایت اور کافروں کی مذمت جوابی طور پر کرتا رہے گا۔ معلوم ہوا کہ دشمنان اسلام کا تحریری و تقریری نظم و نثر میں جواب دینا بہت بڑی نیکی ہے۔ آج کل کتنے غیر مسلم فرتے اسلام میں بے ہودہ اعتراض اُڑاتے رہتے ہیں۔ خود مسلمانوں میں بھی ایسے نام نہاد بہت ہیں جو فرائض و سنن اسلامی پر زبان درازی کرتے رہتے ہیں ایسے لوگوں کا رد کرنا، ان کے رد میں کتابیں لکھنا، قرآن و حدیث کو علامہ المسلمین کے مفاد کے لیے شائع کرنا بہت بڑی عبادت بلکہ افضل ترین عبادت ہے۔ خاص طور پر صحیح بخاری جیسی اہم کتاب کے مطالعہ میں رہنا گویا اللہ و رسول اور صحابہ و تابعین و محدثین کرام رضی اللہ عنہم کی مجالس برپا کرنا اور اس سے اجر عظیم حاصل کرنا ہے۔ معلوم ہوا کہ کافروں کا مقابلہ کرنا، ان کی تحریروں اور تقریروں کا جواب دینا بہت بڑی نیکی ہے۔

الحمد للہ کہ یہ ”بخاری شریف مترجم اردو“ بھی خالص لوجہ اللہ دین اسلام کی خدمت کے طور پر شائع کی جارہی ہے جو لوگ اس خدمت کے ہمدرد و معاون ہیں وہ یقیناً اللہ کے ہاں سے اجر عظیم کے مستحق ہیں۔ آج جبکہ عوام مسلمان قرآن و حدیث کے مطالعہ سے دن بدن غفلت برت رہے ہیں بلکہ نامانوس ہوتے جا رہے ہیں صحیح بخاری کی یہ خدمت افضل ترین عبادت کا درجہ رکھتی ہے۔ اللہ پاک ہمارے ہمدردان کرام و معاونین عظام کو بہترین جزائیں عطا کرے اور دین و دنیا میں ان سب کو برکتوں سے نوازے جو اس خدمت میں دامن دے سنے میرے شریک ہیں۔ جزاہم اللہ احسن الجزاء فی الدارين۔ (آمین)

ایک عجیب حکایت! حضرت عبداللہ بن مبارک ایک بلند پایہ عالم اور اہل اللہ بزرگ گزرے ہیں آپ نماز باجماعت ادا کرتے ہی فوراً گوشہ خلوت میں تشریف لے جایا کرتے تھے۔ ایک دن کسی نے کہا کہ آپ نماز کے بعد فوراً کہاں چلے جایا کرتے ہیں۔ آپ نے جرحہ فرمایا کہ صحابہ کرام رضی اللہ عنہم اور تابعین عظام رضی اللہ عنہم کی پاکیزہ مجالس میں پہنچ جاتا ہوں۔ وہ شخص تعجب سے بولا کہ آج وہ پاکیزہ مجالس کہاں ہیں؟ آپ نے جواب دیا کہ وہ مجالس دفاتر کتب احادیث کی شکلوں میں موجود ہیں۔ جن کے مطالعہ سے صحابہ کرام رضی اللہ عنہم اور تابعین عظام و محدثین رضی اللہ عنہم کی مجالس کا لطف حاصل ہو جاتا ہے اور عوام کی مجالس میں جو غیبت وغیرہ کا بازار گرم ہوتا ہے ان سے بھی دور رہنے کا موقع مل جاتا ہے۔ فی الواقع کتب احادیث کا لکھنا پڑھنا دربار رسالت و مجالس صحابہ و تابعین، محدثین میں حاضری دینا ہے۔ میرا تجربہ ہے کہ خلوت میں جب بھی بخاری شریف لکھنے پڑھنے بیٹھ جاتا ہوں دل کو سکون حاصل ہوتا ہے اور مجالس محدثین کا لطف مل جاتا ہے۔ اللہم تقبل منا انک انت السميع العليم۔

آج ۱۶ رجب ۱۴۹۳ھ کو یہ نوٹ جامع الہدیٰ کھنڈیا راجستھان میں بروز جمعہ حوالہ رقم کر رہا ہوں اور جماعت کی ترقی کے لیے دست بدعا ہوں۔ اللہم انصر من نصر دین محمد ﷺ۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”إِنَّ الَّذِينَ يَجُودُونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي
الْدِّينِ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
”یقیناً جو لوگ چاہتے ہوں کہ مؤمنین کے درمیان بے حیائی کا چرچا رہے
ان کے لیے دنیا میں بھی اور آخرت میں بھی دردناک سزا ہے۔ اللہ علم رکھتا

ہے اور تم علم نہیں رکھتے اور اگر اللہ کا فضل نہ ہوتا اور یہ بات نہ ہوتی کہ اللہ بڑا شفیق بڑا رحیم ہے (تو تم بھی نہ بچتے)۔ “تَشِيعُ” بمعنی تَظْهَرُ ہے یعنی ظاہر ہو۔

”اور جو لوگ تم میں بزرگی والے اور فراخ دست ہیں وہ قربابت والوں کو اور مسکینوں کو اور اللہ کے راستہ میں ہجرت کرنے والوں کو امداد دینے سے قسم نہ کھا بیٹھیں، بلکہ ان کو چاہئے کہ وہ ان کی انگریزیاں معاف کرتے رہیں اور درگزر کرتے رہیں کیا تم یہ نہیں چاہتے کہ اللہ تمہارے قصور معاف کرتا رہے۔ بیشک اللہ بڑا مغفرت کرنے والا بڑا ہی رحمت والا ہے۔“

تشریح: یہ آیت حضرت ابوبکر صدیق رضی اللہ عنہ کے حق میں نازل ہوئی، جنہوں نے واقعہ الک سے متاثر ہو کر حضرت مسیح علیہ السلام کو امداد دینے سے انکار کر دیا تھا مگر اللہ کو یہ بات ناپسند آئی، اس آیت کی سن کو حضرت ابوبکر صدیق رضی اللہ عنہ کا دل فوراً نرم ہو گیا اور کہا کہ اے پروردگار! بے شک میں تیری بخشش چاہتا ہوں اور اسی مقصد کے تحت اب مسیح کی امداد فوراً جاری کر دوں گا۔ حضرت عبداللہ بن مبارک کہتے ہیں کہ یہ آیت کتاب اللہ میں بہت ہی امید دلانے والی آیت ہے۔ گویا حضرت صدیق اکبر رضی اللہ عنہ کو ایک گناہگار مسیح علیہ السلام کی امداد بند کرنے کے خیال پر ڈانٹا گیا۔ واہ سبحان اللہ! عجب شان رحمانیت ہے۔ بح: الرحمن الرحیم۔ اللهم ارحم علينا يا ارحم الراحمین۔ (کین)

(۷۵۷) اور ابواسامہ نے ہشام بن عروہ سے بیان کیا کہ انہوں نے کہا کہ مجھے میرے والد عروہ بن زبیر نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب میرے متعلق ایسی باتیں کہی گئیں جن کا مجھے گمان بھی نہیں تھا تو رسول اللہ صلی اللہ علیہ وسلم میرے معاملہ میں لوگوں کا خطبہ دینے کے لئے کھڑے ہوئے۔ آپ نے شہادت کے بعد اللہ کی حمد و ثنا اس کی شان کے مطابق بیان کی، پھر فرمایا: ”اما بعد! تم لوگ مجھے ایسے لوگوں کے بارے میں مشورہ دو جنہوں نے میری بیوی کو بدنام کیا ہے اور اللہ کی قسم کہ میں نے اپنی بیوی میں کوئی برائی نہیں دیکھی اور تہمت بھی ایسے شخص (صفوان بن معطل) کے ساتھ لگائی ہے کہ اللہ کی قسم، ان میں بھی میں نے کبھی کوئی برائی نہیں دیکھی۔ وہ میرے گھر میں جب بھی داخل ہوا تو میری موجودگی ہی میں داخل ہوا اور اگر میں کبھی سفر کی وجہ سے مدینہ نہیں ہوتا تو وہ بھی نہیں ہوتا اور وہ میرے ساتھ ہی رہتے ہیں۔“ اس کے بعد سعد بن معاذ رضی اللہ عنہ کھڑے ہوئے اور عرض کیا: یا رسول اللہ! ہمیں حکم فرمائیے کہ ہم ایسے مردوں کی گردنیں اڑا دیں۔ اس کے بعد قبیلہ خزرج کے ایک صاحب (سعد بن

وَالْآخِرَةُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ) تَشِيعُ: تَظْهَرُ.
(وَلَا يَأْتِلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ).

۷۵۷۔ وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ ﷺ فِي حَظِيئَتِي فَتَشَهَّدَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! أَشِيرُوا عَلَيَّ فِي أَنْاسٍ أَبْنَوْا أَهْلِيَّ وَأَيْمُ اللَّهِ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ وَأَبْنَوْهُمْ بِمَنْ وَاللَّهِ! مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلَا يَدْخُلُ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ وَلَا غَيْبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِيَ)) فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: انْذَنْ لِي يَا رَسُولَ اللَّهِ! أَنْ تَضْرِبَ أَعْنَاقَهُمْ وَقَامَ رَجُلٌ مِنْ بَنِي الْخَزْرَجِ وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: كَذَبْتَ أُمَّا وَاللَّهِ!

عبادہ) کھڑے ہوئے، حسان بن ثابت کی والدہ اس قبیلہ خزرج سے تھیں، انہوں نے کھڑے ہو کر کہا کہ تم جھوٹے ہو، اگر وہ لوگ (تہمت لگانے والے) قبیلہ اوس کے ہوتے تو تم بھی قتل کرنا پسند نہ کرتے۔ نوبت یہاں تک پہنچی مسجد ہی میں اوس و خزرج کے قبائل میں باہم فساد کا خطرہ ہو گیا، اس فساد کی مجھ کو کچھ خبر نہ تھی، اسی دن کی رات میں قضائے حاجت کے لئے باہر نکلی، میرے ساتھ ام مسطحؓ بھی تھیں۔ وہ (راستے میں) پھسل گئیں اور ان کی زبان سے نکلا کہ مسطح کو خدا غارت کرے۔ میں نے کہا: آپ اپنے بیٹے کو کوستی ہیں، اس پر وہ خاموش ہو گئیں، پھر دوبارہ وہ پھسلیں اور ان کی زبان سے وہی الفاظ نکلے کہ مسطح کو خدا غارت کرے۔ میں نے پھر کہا کہ اپنے بیٹے کو کوستی ہو، پھر وہ تیسری مرتبہ پھسلیں تو میں نے پھر انہیں ٹوکا۔ انہوں نے بتایا کہ اللہ کی قسم! میں تو تیری ہی وجہ سے اسے کوستی ہوں۔ میں نے کہا کہ میرے کس معاملہ میں انہیں آپ کو کس رہی ہیں؟ بیان کیا کہ اب انہوں نے طوفان کا سارا قصہ بیان کیا میں نے پوچھا، کیا واقعی یہ سب کچھ کہا گیا ہے؟ انہوں نے کہا کہ ہاں، اللہ کی قسم! پھر میں اپنے گھر آ گئی۔ لیکن (ان واقعات کوں کفر غم کا یہ حال تھا کہ) مجھے کچھ خبر نہیں کہ کس کام کے لئے میں باہر گئی تھی اور کہاں سے آئی ہوں ذرہ برابر بھی مجھے اس کا احساس نہیں رہا۔ اس کے بعد مجھے بخار چڑھ گیا اور میں نے رسول اللہ ﷺ سے کہا کہ آپ مجھے ذرا میرے والد کے گھر پہنچوا دیجئے۔ آپ ﷺ نے میرے ساتھ ایک بچہ کو کر دیا۔ میں گھر پہنچی تو میں نے دیکھا کہ ام رومانؓ نیچے کے حصہ میں ہیں اور ابو بکرؓ بالا خانے میں قرآن پڑھ رہے ہیں۔ والدہ نے پوچھا اس وقت کیسے آ گئیں۔ میں نے وجہ بتائی اور واقعہ کی تفصیلات سنائیں تو ان باتوں سے جتنا غم مجھ کو تھا ایسا معلوم ہوا کہ ان کو اتنا غم نہیں ہے۔ انہوں نے فرمایا: بیٹی! اتنا فکر کیوں کرتی ہو کم ہی ایسی کوئی خوب صورت عورت کسی ایسے مرد کے نکاح میں ہوگی جو اس سے محبت رکھتا ہو اس کی سونکھیں بھی ہوں اور وہ اس سے حسد نہ کریں اور اس میں سو عیب نہ نکالیں۔ اس تہمت سے وہ اس درجہ بالکل بھی متاثر نہیں معلوم ہوتی

إِنْ لَوْ كَانُوا مِنَ الْأَوْسِ مَا أُخْبِتَ أَنْ تُضْرَبَ أَعْنَاقُهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الْأَوْسِ وَالْخَزْرَجِ شَرٌّ فِي الْمَسْجِدِ وَمَا عَلِمْتُ فَلَمَّا كَانَ مَسَاءَ ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ أُمُّ مِسْطَحٍ فَعَثَرَتْ وَقَالَتْ: تَعَسَّ مِسْطَحٌ فَقُلْتُ: أَيُّ أُمِّ تَسْبِيْنِ ابْنِكَ وَسَكَنْتُ ثُمَّ عَثَرْتُ الثَّانِيَةَ فَقَالَتْ: تَعَسَّ مِسْطَحٌ فَقُلْتُ لَهَا: أَيُّ أُمِّ تَسْبِيْنِ ابْنِكَ فَسَكَنْتُ ثُمَّ عَثَرْتُ الثَّالِثَةَ فَقَالَتْ: تَعَسَّ مِسْطَحٌ فَانْتَهَرْتُهَا فَقَالَتْ: وَاللَّهِ مَا أَسْبُهُ إِلَّا فِيكَ فَقُلْتُ: فِي أَيِّ شَأْنِي؟ قَالَتْ: فَفَقَرْتُ لِي الْحَدِيثَ فَقُلْتُ: وَقَدْ كَانَ هَذَا؟ قَالَتْ: نَعَمْ وَاللَّهِ! فَرَجَعْتُ إِلَى بَيْتِي كَادَ الَّذِي خَرَجْتُ لَهُ لَا أَجِدُ مِنْهُ قَلِيلًا وَلَا كَثِيرًا وَوُعِلْتُ فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ أَرْسِلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِيَ الْغَلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُوْمَانَ فِي السُّفْلِ وَأَبَا بَكْرٍ فَوْقَ الْبَيْتِ يَفْرَأُ فَقَالَتْ: أُمِّي مَا جَاءَ بِكَ يَا بَنِيَّةُ؟ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مِثْلَ مَا بَلَغَ مِنِّي فَقَالَتْ: يَا بَنِيَّةُ اخْفَيْي عَلَيْكَ الشَّأْنَ فَإِنَّهُ وَاللَّهِ لَقَلَّ مَا كَانَتْ امْرَأَةٌ حَسَنَاءَ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا حَسَدْنَهَا وَقِيلَ فِيهَا وَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي قُلْتُ: وَقَدْ عَلِمَ بِهِ أَبِي؟ قَالَتْ: نَعَمْ قُلْتُ: وَرَسُولُ اللَّهِ ﷺ قَالَتْ: نَعَمْ وَرَسُولُ اللَّهِ ﷺ

تھی جتنا میں متاثر تھی۔ میں نے پوچھا والد کے علم میں بھی یہ باتیں آگئیں ہیں؟ انہوں نے کہا کہ ہاں، میں نے پوچھا اور رسول اللہ ﷺ کے؟ انہوں نے بتایا کہ رسول اللہ ﷺ کے بھی علم میں سب کچھ ہے۔ میں یہ سن کر رونے لگی تو ابوبکر رضی اللہ عنہ نے بھی میری آواز سن لی، وہ گھر کے بالائی حصہ میں قرآن پڑھ رہے تھے، اتر کر نیچے آئے اور والدہ سے پوچھا کہ اسے کیا ہو گیا ہے؟ انہوں نے کہا کہ وہ تمام باتیں اسے بھی معلوم ہو گئی ہیں جو اس کے متعلق کہی جا رہی ہیں۔ ان کی بھی آنکھیں بھرا آئیں اور فرمایا: بیٹی! تمہیں قسم دیتا ہوں، اپنے گھر واپس چلی جاؤ چنانچہ میں واپس چلی آئی۔ (جب میں اپنے والدین کے گھر آ گئی تھی تو) رسول اللہ ﷺ میرے حجرہ میں تھے اور میری خادمہ (بریرہ) سے میرے متعلق پوچھا تھا۔ اس نے کہا تھا کہ نہیں، اللہ کی قسم! میں ان کے اندر کوئی عیب نہیں جانتی، البتہ ایسا ہو جایا کرتا تھا (کم عمری غفلت کی وجہ سے) کہ (آٹا گوندھتے ہوئے) سو جایا کرتیں اور بکری آکر ان کا گندھا ہوا آٹا کھا جاتی۔ رسول اللہ ﷺ کے بعض صحابہ نے ڈانٹ کر ان سے کہا کہ رسول اللہ ﷺ کو بات صحیح صحیح کیوں نہیں بتا دیتی۔ پھر انہوں نے کھول کر صاف لفظوں میں ان سے واقعہ کی تصدیق چاہی۔ اس پر وہ بولیں کہ سبحان اللہ! میں تو عائشہ کو اس طرح جانتی ہوں جس طرح سنا کر رکھ رہے ہوں کو جانتا ہے۔ اس تہمت کی خبر جب ان صاحب کو معلوم ہوئی جن کے ساتھ تہمت لگائی گئی تھی تو انہوں نے کہا کہ سبحان اللہ، اللہ کی قسم! کہ میں نے آج تک کسی (غیر) عورت کا کپڑا نہیں کھولا۔ عائشہ رضی اللہ عنہا نے کہا کہ پھر انہوں نے اللہ کے راستے میں شہادت پائی۔ بیان کیا کہ صبح کے وقت میرے والدین میرے پاس آ گئے اور میرے پاس ہی رہے۔ آخر عصر کی نماز سے فارغ ہو کر رسول اللہ ﷺ بھی تشریف لائے۔ میرے والدین مجھے دائیں بائیں طرف سے پکڑے ہوئے تھے، آپ نے اللہ کی حمد و ثنا کی اور فرمایا: ”اما بعد، اے عائشہ! اگر تم نے واقعی کوئی برا کام کیا ہے اور اپنے اوپر ظلم کیا ہے تو پھر اللہ سے توبہ کرو، کیونکہ اللہ اپنے بندوں کی توبہ قبول کرتا ہے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک انصاری

وَاسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْنِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَزَلَ فَقَالَ لِأُمِّي: مَا شَأْنُهَا قَالَتْ: بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا فَقَاضَتْ عَيْنَاهُ قَالَ: أَقْسَمْتُ عَلَيْكَ أَيُّ بَنِيَّةٍ إِلَّا رَجَعْتَ إِلَى بَيْتِكَ فَرَجَعْتُ وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بَيْنِي فَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لَا وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا عَيْبًا إِلَّا أَنَّهَا كَانَتْ تَرَفُّدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَهَا أَوْ عَجِينَهَا وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اضْطَبِّي رَسُولُ اللَّهِ ﷺ حَتَّى أَسْقَطُوا لَهَا بِهِ فَقَالَتْ: سُبْحَانَ اللَّهِ وَاللَّهُ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِغُ عَلَى تَبْرِ الذَّهَبِ الْأَحْمَرِ وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي قِيلَ لَهُ فَقَالَ: سُبْحَانَ اللَّهِ وَاللَّهُ مَا كَشَفْتُ كَنَفَ أُتْنَى قَطُّ قَالَتْ عَائِشَةُ: فَقِيلَ شَهِيدًا فِي سَبِيلِ اللَّهِ قَالَتْ: وَأَصْبَحَ أَبُو آيٍ عِنْدِي فَلَمْ يَزَالَا حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَقَدْ اخْتَفَفْنِي أَبُو آيٍ عَنْ يَمِينِي وَعَنْ شِمَالِي فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((أَمَّا بَعْدُ يَا عَائِشَةُ إِنَّ كُنْتُ قَارَفْتُ سُوءًا أَوْ ظَلَمْتُ فُتُوبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ مِنْ عِبَادِهِ)) قَالَتْ: وَقَدْ جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ فِيهَا جَالِسَةٌ بِالْبَابِ فَقُلْتُ: أَلَا تَسْتَحْيِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكُرَ شَيْنًا فَوْعَظَ رَسُولُ اللَّهِ ﷺ فَالْتَفَتُ

خاتون بھی آگئیں تھیں اور دروازے پر بیٹھی ہوئی تھیں، میں نے عرض کی، آپ ان خاتون کا لحاظ نہیں فرماتے کہیں یہ (اپنی سمجھ کے مطابق کوئی الٹی سیدی) بات باہر کہہ دیں۔ پھر رسول اللہ ﷺ نے نصیحت فرمائی، اس کے بعد میں اپنے والد کی طرف متوجہ ہوئی اور ان سے عرض کیا کہ آپ ہی جواب دیجئے، انہوں نے کہا کہ میں کیا کہوں، پھر میں اپنی والدہ کی طرف متوجہ ہوئی اور کہا کہ آپ ہی کچھ جواب دیجئے، انہوں نے بھی یہی کہا کہ میں کیا کہوں جب کسی نے میری طرف سے کچھ نہیں کہا تو میں نے شہادت کے بعد اللہ کی شان کے مطابق اس کی حمد و ثنا کی اور کہا اما بعد اللہ کی قسم، اگر میں آپ لوگوں سے یہ کہوں کہ میں نے اس طرح کی کوئی بات نہیں کی اور اللہ عز وجل گواہ ہے کہ میں اپنے اس دعوے میں سچی ہوں، تو آپ لوگوں کے خیال کو بدلنے میں میری یہ بات مجھے کوئی نفع نہیں پہنچائے گی، کیونکہ یہ بات آپ لوگوں کے دل میں رچ بس گئی ہے اور اگر میں یہ کہ دوں کہ میں نے واقعتاً یہ کام کیا ہے حالانکہ اللہ خوب جانتا ہے کہ میں نے ایسا نہیں کیا ہے، تو آپ لوگ کہیں گے کہ اس نے تو جرم کا خود اقرار کر لیا ہے۔ اللہ کی قسم! میری اور آپ لوگوں کی مثال یوسف علیہ السلام کے والد کی سی ہے کہ انہوں نے فرمایا تھا ”پس صبر ہی اچھا ہے اور تم لوگ جو کچھ بیان کرتے ہو اس پر اللہ ہی مدد کرے۔“ میں نے ذہن پر بہت زور دیا کہ یعقوب علیہ السلام کا نام یاد آجائے لیکن نہیں یاد آیا۔ اسی وقت رسول اللہ ﷺ پر وحی کا نزول شروع ہو گیا اور ہم سب خاموش ہو گئے۔ پھر آپ سے یہ کیفیت ختم ہوئی تو میں نے دیکھا کہ خوشی آپ ﷺ کے چہرہ مبارک سے ظاہر ہو رہی تھی۔ آپ ﷺ نے اپنی پیشانی (سے پسینہ) صاف کرتے ہوئے فرمایا: ”عائشہ! تمہیں بشارت ہو اللہ تعالیٰ نے تمہاری پاکی نازل کر دی ہے۔“ بیان کیا کہ اس وقت مجھے براغصہ آ رہا تھا۔ میرے والدین نے کہا کہ رسول اللہ ﷺ کے سامنے کھڑی ہو جاؤ، میں نے کہا: اللہ کی قسم! میں آپ کے سامنے کھڑی نہیں ہوں گی نہ شکریہ ادا کروں گی اور نہ آپ لوگوں کا شکرا ادا کروں گی، میں تو صرف اللہ کا شکرا ادا کروں گی جس نے میری برأت نازل

إِلَى أَبِي فَقُلْتُ لَهُ: أَجِبْهُ قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَفَتُ إِلَى أُمِّي فَقُلْتُ: أَجِيبْنِي فَقَالَتْ: أَقُولُ مَاذَا؟ فَلَمَّا لَمْ يُجِيبْنَاهُ تَشَهَّدْتُ فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قُلْتُ: أَمَّا بَعْدُ فَوَاللَّهِ لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أَفْعَلْ وَاللَّهُ يَشْهَدُ إِنِّي لَصَادِقَةٌ مَا ذَاكَ بِنَافِعِي عِنْدَكُمْ لَقَدْ تَكَلَّمْتُمْ بِهِ وَأُشْرِبْتُمْ قُلُوبُكُمْ وَإِنْ قُلْتُ: إِنِّي فَعَلْتُ وَاللَّهُ يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولَنَّ قَذَبًا ثِ اعْتَرَفْتُ بِهِ عَلَى نَفْسِيهَا وَإِنِّي وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا وَالتَّمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْبِرْ عَلَيْهِ إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبِرْ جَمِيلًا وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ وَأَنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ سَاعِيهِ فَسَكَنَّا فَرَفَعَ عَنْهُ وَإِنِّي لَأَتَّبِينُ السُّرُورَ فِي وَجْهِهِ وَهُوَ يَمَسُّحُ جَبِينَهُ وَيَقُولُ: ﴿أَبَشِيرِي يَا عَائِشَةُ! فَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتَكَ﴾ قَالَتْ: وَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا فَقَالَ لِي أَبُو آي: قَوْمِي إِلَيْهِ فَقُلْتُ: لَا وَاللَّهِ لَا أَقُومُ إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمْ وَلَكِنْ أَحْمَدُ اللَّهَ الَّذِي أَنْزَلَ بَرَاءَتِي لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ وَكَانَتْ عَائِشَةُ تَقُولُ: أَمَّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ تَقُلْ إِلَّا خَيْرًا وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكَتْ فَيَمُنْ هَلَكَ وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وَحَسَانُ بْنُ ثَابِتٍ وَالْمَنَافِقُ

کی ہے۔ آپ لوگوں نے تو یہ افواہ سنی اور اس کا انکار بھی نہ کر سکے۔ اس کے ختم کرنے کی بھی کوشش نہیں کی۔ عائشہ رضی اللہ عنہا فرماتی تھیں کہ نہ نبی بنت جحش رضی اللہ عنہا کو اللہ تعالیٰ نے ان کی دینداری کی وجہ سے اس جہت میں پڑنے سے بچالیا۔ میری بابت انہوں نے خیر کے سوا اور کوئی بات نہیں کہی۔ البتہ ان کی بہن حسہ ہلاک ہونے والوں کے ساتھ ہلاک ہوئیں۔ اس طوفان کو پھیلانے میں مسطح اور حسان اور منافق عبداللہ بن ابی نے حصہ لیا تھا۔ عبداللہ بن ابی منافق ہی تو کھود کھود کر اس کو پوچھتا اور اس پر حاشیہ چڑھاتا، وہی اس طوفان کا بانی مہانی تھا۔ ”وَالَّذِي تَوَلَّى كِبْرَهُ“ سے وہ اور حسہ مراد ہیں۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر ابو بکر رضی اللہ عنہ نے قسم کھائی کہ مسطح کو کوئی فائدہ آئندہ کبھی وہ نہیں پہنچائیں گے۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”اور جو لوگ تم میں بزرگی والے اور فراخ دست ہیں“ الخ، اس سے مراد ابو بکر رضی اللہ عنہ ہیں۔ ”وہ قربت والوں اور مسکینوں کو“ اس سے مراد مسطح ہیں۔ (دینے سے قسم نہ کھا بیٹھیں) اللہ تعالیٰ کے ارشاد، ”کیا تم یہ نہیں چاہتے کہ اللہ تمہارے قصور معاف کرتا رہے، بیشک اللہ بہت مغفرت کرنے والا بڑا ہی مہربان ہے“ تک۔ چنانچہ ابو بکر رضی اللہ عنہ نے کہا: ہاں، اللہ کی قسم! اے ہمارے رب! ہم تو اسی کے خواہش مند ہیں کہ تو ہماری مغفرت فرما۔ پھر وہ پہلے کی طرح مسطح کو جو دیا کرتے تھے وہ جاری کر دیا۔

تشریح: اس حدیث سے روز روشن کی طرح واضح ہے کہ رسول کریم ﷺ غیب داں نہیں تھے جو لوگ آپ کو غیب داں کہتے ہیں وہ آپ پر اتہام لگاتے ہیں۔ اگر آپ غیب جانتے تو روز اول ہی اس جھوٹ کو واضح فرما کر دشمنوں کی زبان بند کر دیتے مگر اس سلسلہ میں آپ ﷺ کو کافی دنوں دلی الہی کا انتظار کرنا پڑا۔ آخر سورہ نور نازل ہوئی اور اللہ نے عائشہ رضی اللہ عنہا کی پاکدامنی کو قیامت تک کے لیے قرآن مجید میں محفوظ کر دیا۔ اس سے حضرت صدیقہ رضی اللہ عنہا کی بہت بڑی فضیلت بھی ثابت ہوئی۔ رضی اللہ عنہا وارضاهما آمین۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور چاہیے کہ اپنی اوڑھنیاں اپنے سینوں پر ڈالے رہا کریں۔“
(۴۷۵۸) اور احمد بن حنبل نے کہا کہ ہم سے ہمارے والد شہیب بن سعید نے بیان کیا، ان سے یونس بن یزید نے، ان سے ابن شہاب نے بیان کیا، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہا کہ اللہ ان عورتوں پر رحم فرما۔
(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)
۴۷۵۸۔ وَقَالَ أَحْمَدُ بْنُ شَيْبٍ: حَدَّثَنَا أَبِي عَنْ يُونُسَ، قَالَ ابْنُ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: يَرْحَمُ اللَّهُ نِسَاءَ

الْمُهَاجِرَاتِ الْأُولَى لَمَّا أَنْزَلَ اللَّهُ ﴿وَلْيُضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ شَقَقْنَ مُرُوطَهُنَّ فَاخْتَمَرْنَ بِهِ. [طرفہ فی: ۴۷۵۹]

کرے جنہوں نے پہلی ہجرت کی تھی۔ جب اللہ تعالیٰ نے آیت ”اور اپنے بھڑکے سینوں پر ڈالے رہا کریں“ (تا کہ سینہ اور گلا وغیرہ نظر نہ آئے) نازل کی، تو انہوں نے اپنی چادروں کو پھاڑ کر ان کے ڈوپٹے بنالے۔

تشریح: حضرت احمد بن حنبلہ امام بخاری رحمہ اللہ کے شیوخ میں سے ہیں۔ شاید یہ روایت امام بخاری رحمہ اللہ نے ان سے نہیں سنی اسی لیے لفظ جَدَّثَا نہیں کہا ابن منذر نے اسے وصل کیا ہے۔

۴۷۵۹۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلْيُضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾ أَخَذَنَ أَزْرَهُنَّ فَشَقَقْنَهَا مِنْ قَبْلِ الْحَوَاشِي فَاخْتَمَرْنَ بِهَا. [راجع: ۴۷۵۸]

(۴۷۵۹) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ابراہیم بن نافع نے بیان کیا، ان سے حسن بن مسلم نے، ان سے صفیہ بنت شیبہ نے اور ان سے عائشہ رضی اللہ عنہا بیان کرتی تھی کہ جب یہ آیت نازل ہوئی کہ ”اور اپنے ڈوپٹے اپنے سینوں پر ڈالے رہا کریں“ تو (انصار کی عورتوں نے) اپنے تہبندوں کو دونوں کناروں سے پھاڑ کر ان کی اوڑھنیاں بنالیں۔

تشریح: عرب کی عورتیں کرتا پہنتی تھیں جس کا گریبان سامنے سے کھلا رہتا اس سے سینہ اور چھاتیوں پر نظر پڑتی، اس لیے ان کو اوڑھنی سے گریبان ڈھانکنے کا حکم دیا گیا۔ سینے اور گریبان کا ڈھانکنا بھی عورتوں کے لیے ضروری ہے۔ اس مقصد کے لیے ڈوپٹہ استعمال کرنا، اس پر برقعہ اوڑھنا اگر میسر ہو تو بہتر ہے، برقعہ نہ ہو تو مہر حال ڈوپٹے یا اوڑھنی سے عورت کا سارا جسم چھپانا پردہ کے واجبات سے ہے۔

(۲۵) [سُورَةُ الْفُرْقَانِ] سورہ فرقان کی تفسیر

وَقَالَ ابْنُ عَبَّاسٍ: ﴿هَبَاءٌ مَنثورًا﴾ مَا تَسْفِي بِهِ الرِّيحُ ﴿مَدَّ الظِّلَّ﴾ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ ﴿سَاجِنًا﴾ دَائِمًا ﴿عَلَيْهِ دَلِيلًا﴾ طُلُوعُ الشَّمْسِ ﴿خِلْفَةً﴾ مَنْ قَاتَهُ فِي اللَّيْلِ عَمَلٌ أَذْرَكَهُ بِالنَّهَارِ أَوْ قَاتَهُ بِالنَّهَارِ أَذْرَكَهُ بِاللَّيْلِ وَقَالَ الْحَسَنُ ﴿هَبْ لَنَا مِنْ أَرْوَاجِنَا﴾ فِي طَاعَةِ اللَّهِ وَمَا شَيْءٌ أَقْرَبَ لِعَيْنِ الْمُؤْمِنِينَ مِنْ أَنْ يَرَى حَبِيبَهُ فِي طَاعَةِ اللَّهِ وَقَالَ ابْنُ عَبَّاسٍ: ﴿ثُبُورًا﴾ وَنَلَا وَقَالَ غَيْرُهُ: السَّعِيرُ مُذَكَّرٌ وَالتَّسْعَرُ وَالْإِضْطِرَامُّ: التَّوَقُّدُ الشَّدِيدُ ﴿تَمْلَى عَلَيْهِ﴾ تَقْرَأُ عَلَيْهِ

عبداللہ بن عباس رضی اللہ عنہما نے کہا ”هَبَاءٌ مَنثورًا“ کے معنی جو چیز ہوا اڑا کر لائے (گرد وغبار وغیرہ) ”مَدَّ الظِّلَّ“ سے وہ وقت مراد ہے جو طلوع صبح سے سورج نکلنے تک ہوتا ہے ”سَاجِنًا“ کا معنی ہمیشہ ”عَلَيْهِ دَلِيلًا“ میں دلیل سے سورج کا نکلنا مراد ہے۔ ”خِلْفَةً“ سے یہ مطلب ہے کہ رات کا جو کام نہ ہو سکے وہ دن کو پورا کر سکتا ہے۔ دن کا جو کام نہ ہو سکے وہ رات کو پورا کر سکتا ہے اور امام حسن بصری نے کہا ”قُرَّةَ أَعْيُنٍ“ کا مطلب یہ ہے کہ ہماری بیویوں کو اور اولاد کو خدا پرست، اپنا تابعدار بنادے۔ مؤمن کی آنکھ کی ٹھنڈک اس سے زیادہ کسی بات میں نہیں ہوتی کہ اس کا محبوب اللہ کی عبادت میں مصروف ہو اور عبداللہ بن عباس رضی اللہ عنہما نے کہا ”ثُبُورًا“ کے معنی ہلاکت خرابی۔ اور ان کے کہنا ”سَعِيرٌ“ کا لفظ مذکر ہے یہ تَسْعَرُ سے نکلا ہے تَسْعَرُ اور اِضْطِرَامُّ آگ کے خوب سلگنے کو کہتے ہیں۔ ”تَمْلَى“

مِنْ أَمَلَيْتُ وَأَمَلَكْتُ. الرَّسُّ: الْمَعْدِنُ جَمْعُهُ رَسَاسٌ ﴿مَا يَغْبَأُ﴾ يُقَالُ مَا عَبَأْتُ بِهِ شَيْئًا لَا يُغْتَدُّ بِهِ ﴿غَرَامًا﴾ هَلَاكًا وَقَالَ مُجَاهِدٌ ﴿وَعَتُوا﴾ طَفَعُوا وَقَالَ ابْنُ عَبَّيْنَةَ ﴿عَاتِيَةً﴾ عَثَّتْ عَلَى الْخُزَانِ.

عَلَيْهِ "اس کو پڑھ کر سنائی جاتی ہیں یہ اَمَلَيْتُ اور اَمَلَكْتُ سے نکلا ہے۔ "الرَّسُّ" مَعْدِنُ کان کو کہتے ہیں اس کی جمع رَسَاسُ آتی ہے۔ "مَا يَغْبَأُ" عرب لوگ کہتے ہیں مَا عَبَأْتُ بِهِ شَيْئًا یعنی میں نے اس کی کچھ پروا نہیں کی۔ "غَرَامًا" کے معنی ہلاکت اور مجاہد نے کہا "عَتُوا" کا معنی شرارت کے ہیں اور سفیان بن عیینہ نے کہا "عَاتِيَةً" کا معنی یہ ہے کہ اس نے خزانہ دار فرشتوں کا کہنا نہ سنا۔

تشریح: سورہ فرقان کی ہے جس میں ۷۷ آیات اور چھ رکوع ہیں۔ ثنائی ترجمہ والے قرآن شریف میں یہ ۴۳ سے شروع ہوتی ہے۔ الفاظ مختلفہ جن کے کچھ معانی امام بخاری رحمہ اللہ نے بیان فرمائے ہیں تفصیلی مطالب ان آیات کے ملاحظہ ہی سے معلوم ہوں گے جہاں جہاں سورہ فرقان میں یہ الفاظ آئے ہیں۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

﴿الَّذِينَ يُخْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا﴾

"یہ وہ لوگ ہیں جو اپنے چہروں کے بل جہنم کی طرف چلائے جائیں گے۔ یہ لوگ دوزخ میں ٹھکانے کے لحاظ سے بدترین ہوں گے اور یہ راہ چلنے میں بہت ہی پھٹکے ہوئے ہیں۔"

۴۷۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ يُخْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: ((أَلَيْسَ الَّذِي أَمْسَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَىٰ أَنْ يُمَشِّئَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ)) قَالَ قَتَادَةُ: بَلَىٰ أَوْ عِزَّةَ رَبَّنَا. [طرفہ فی: ۶۵۲۳]

(۴۷۶۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یونس بن محمد بغدادی نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے قتادہ نے، کہا ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک صاحب نے پوچھا: اے اللہ کے نبی! کافر کو قیامت کے دن اس کے چہرہ کے بل کس طرح چلایا جائے گا؟ نبی ﷺ نے فرمایا: "اللہ جس نے اسے اس دنیا میں دوپاؤں پر چلایا ہے اس پر قادر ہے کہ قیامت کے دن اس کو اس کے چہرہ کے بل چلا دے۔" قتادہ نے کہا یقیناً، ہمارے رب کی عزت کی قسم! یونہی ہوگا۔

[مسلم: ۷۰۸۷]

تشریح: قیامت کے دن ایک نظریہ بھی ہوگا کہ کفار و مشرکین منہ کے بل چلائے جائیں گے جس سے ان کی انتہائی ذلت و خواری ہوگی۔ اللہم لا تجعلنا منہم۔ آمین۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا

جان کو اللہ نے حرام قرار دیا ہے اسے وہ قتل نہیں کرتے، ہاں مگر حق پر اور نہ زنا کرتے ہیں اور جو کوئی ایسا کرے گا اسے سزا بھگتنی ہی پڑے گی۔ ”انا ما کا معنی عقوبت و سزا ہے۔

يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا الْعُقُوبَةُ.

(۴۷۶۱) ہم سے مسدود بن سرحد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان ثوری نے بیان کیا کہ مجھ سے منصور اور سلیمان نے بیان کیا، ان سے ابوالاؤل نے، ان سے ابو میسرہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے (سفیان ثوری نے کہا کہ) اور مجھ سے واصل نے بیان کیا اور ان سے ابوالاؤل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے پوچھا، یا (آپ نے یہ فرمایا کہ) رسول اللہ ﷺ سے پوچھا گیا کہ کونسا گناہ اللہ کے نزدیک سب سے بڑا ہے؟ آپ نے فرمایا: ”یہ کہ تم اللہ کا کسی کو شریک ٹھہراؤ حالانکہ اسی نے تمہیں پیدا کیا ہے۔“ میں نے پوچھا: اس کے بعد کون سا؟ فرمایا کہ ”اس کے بعد سب سے بڑا گناہ یہ ہے کہ تم اپنی اولاد کو اس خوف سے مار ڈالو کہ وہ تمہاری روزی میں شریک ہوگی۔“ میں نے پوچھا: اس کے بعد کونسا؟ فرمایا، اس کے بعد یہ کہ ”تم اپنے پڑوسی کی بیوی سے زنا کرو۔“ راوی نے بیان کیا کہ یہ آیت رسول اللہ ﷺ کے فرمان کی تصدیق کے لئے نازل ہوئی کہ ”اور جو اللہ کے ساتھ کسی اور معبود کو نہیں پکارتے اور جس (انسان) کی جان کو اللہ نے حرام قرار دیا ہے اسے قتل نہیں کرتے مگر ہاں حق پر اور نہ وہ زنا کرتے ہیں۔“

۴۷۶۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَفْيَانَ، قَالَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَيْسَرَةَ عَنْ عَبْدِ اللَّهِ قَالَ: وَحَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَوْ سُبُلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ؟ قَالَ: ((أَنْ تَجْعَلَ لِلَّهِ بَدَلًا وَهُوَ خَلَقَكَ)) قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشِيَةً أَنْ يَطْعَمَ مَعَكَ)) قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((أَنْ تُزَانِيَ بِحَلِيلَةٍ جَارِكَ)) قَالَ: وَتَزَلَّتْ هَذِهِ الْآيَةُ تَصْدِيقًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ». [راجع: ۴۴۷۷]

تشریح: کبیرہ گناہوں میں سب سے بڑا گناہ شرک ہے یعنی اللہ کی عبادت میں کسی بھی غیر کو شریک کرنا یہ وہ گناہ ہے کہ اس کے کرنے والے کی اگر وہ بغیر توبہ مر جائے اللہ کے ہاں کوئی بخشش نہیں ہے۔ شرکین ہمیشہ ہمیشہ دوزخ میں رہیں گے۔ جنت ان کے لئے قطعاً حرام ہے۔ اسی طرح ناحق قتل بھی بڑا گناہ ہے اور زنا کاری بھی گناہ کبیرہ ہے۔ اللہ ہر مسلمان کو ان سے بچائے۔ (رہیں)

(۴۷۶۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے قاسم بن ابی بزہ نے خبر دی، انہوں نے سعید بن جبیر سے پوچھا کہ اگر کوئی شخص کسی مسلمان کو جان بوجھ کر قتل کر دے تو کیا اس کی اس گناہ سے توبہ قبول ہو سکتی ہے؟ انہوں نے کہا کہ نہیں۔ (ابن ابی بزہ نے بیان کیا کہ) میں نے اس پر یہ آیت پڑھی: ”اور جس جان کو اللہ نے حرام قرار دیا ہے اسے قتل نہیں کرتے،

۴۷۶۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ أَنْ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ فَقَرَأْتُ عَلَيْهِ: وَالَّذِينَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ فَقَالَ

مگر ہاں حق کے ساتھ۔“ سعید بن جبیر نے کہا کہ میں نے بھی یہ آیت ابن عباس رضی اللہ عنہما کے سامنے پڑھی تھی تو انہوں نے کہا تھا کہ کی آیت ہے اور مدنی آیت جو اس سلسلہ میں سورۃ نساء میں ہے اس سے اس کا حکم منسوخ ہو گیا ہے۔

سَعِيدٌ: قَرَأْتُهَا عَلَى ابْنِ عَبَّاسٍ كَمَا قَرَأْتُهَا عَلَيَّ فَقَالَ: هَذِهِ مَكِّيَّةٌ أَرَاهُ نَسَخَتْهَا آيَةٌ مَدِينِيَّةٌ الَّتِي فِي سُورَةِ النَّسَاءِ. [راجع: ۳۸۵۵]

[مسلم: ۷۵۴۵؛ نسائی: ۴۰۱۲، ۴۸۸۰]

(۴۷۶۳) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے، ان سے مغیرہ بن نعمان نے، ان سے سعید بن جبیر نے بیان کیا کہ اہل کوفہ کا مومن کے قتل کے مسئلے میں اختلاف ہوا (کہ اس کے قاتل کی توبہ قبول ہو سکتی ہے یا نہیں) تو میں سفر کر کے ابن عباس رضی اللہ عنہما کی خدمت میں پہنچا تو انہوں نے کہا کہ (سورۃ نساء کی آیت جس میں یہ ذکر ہے کہ جس نے کسی مسلمان کو جان بوجھ کر قتل کیا اس کی سزا جہنم ہے) اس سلسلہ میں سب سے آخر میں نازل ہوئی ہے اور کسی دوسری چیز سے منسوخ نہیں ہوئی۔

۴۷۶۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي قَتْلِ الْمُؤْمِنِ فَرَحَلْتُ فِيهِ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: نَزَلَتْ فِي آخِرِ مَا نَزَلَ وَلَمْ يَنْسَخْهَا شَيْءٌ. [راجع: ۳۸۵۵]

(۴۷۶۴) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے منصور نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے ”فَجَزَاءُ هُ جَهَنَّمُ“ کے متعلق سوال کیا تو انہوں نے فرمایا کہ اس کی توبہ قبول نہیں ہوگی اور اللہ تعالیٰ کے ارشاد ”لَا يَذْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ“ کے متعلق پوچھا تو آپ نے فرمایا کہ یہ ان لوگوں کے متعلق ہے جنہوں نے زمانہ جاہلیت میں قتل کیا ہو۔

۴۷۶۴۔ حَدَّثَنَا آدَمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى: ﴿فَجَزَاءُ هُ جَهَنَّمُ﴾ قَالَ: لَا تَوْبَةَ لَهُ وَعَنْ قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَا يَذْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ قَالَ: كَانَتْ هَذِهِ فِي الْجَاهِلِيَّةِ. [راجع: ۳۸۵۵]

تفسیر: یعنی جن لوگوں نے زمانہ جاہلیت میں قتل کیا ہو اور پھر اسلام لائے ہوں تو ان کا حکم اس آیت میں بتایا گیا ہے لیکن اگر کوئی مسلمان اپنے مسلمان بھائی کو ناحق قتل کر دے تو حضرت ابن عباس رضی اللہ عنہما کے نزدیک اس کی سزا جہنم ہے۔ اس گناہ سے اس کی توبہ قبول نہیں ہے۔ حضرت ابن عباس رضی اللہ عنہما کا یہی فتویٰ ہے کہ ہر کسی مسلمان کا ناحق قاتل ابدی دوزخی ہے۔ مگر جمہور امت کا فتویٰ ہے کہ ایسا گناہ گار اس مقتول کے وارثوں کو خون بہادے کر توبہ کرے تو وہ قاتل معافی ہو جاتا ہے۔ شاید حضرت ابن عباس رضی اللہ عنہما کا فتویٰ زبردستی کے طور پر ہو۔ بہر حال جمہور کا فتویٰ رحمت الہی کے زیادہ قریب ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”قیامت کے دن اس کا عذاب کئی گنا بڑھتا ہی جائے گا اور وہ اس میں ہمیشہ کے لئے ذلیل ہو کر پڑا رہے گا۔“

﴿يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا﴾

۴۷۶۵۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ أَبِي زَبْيٍّ: سَمِعْتُ ابْنَ عَبَّاسٍ عَنْ قَوْلِهِ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ وَقَوْلِهِ: ﴿وَالَّذِينَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ حَتَّىٰ بَلَغَ ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ فَسَأَلْتُهُ فَقَالَ: لَمَّا نَزَلَتْ قَالَ أَهْلُ مَكَّةَ: فَقَدْ عَدَلْنَا بِاللَّهِ وَوَقَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَآتَيْنَا الْفَوَاحِشَ فَأَنْزَلَ اللَّهُ: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ إِلَى قَوْلِهِ: ﴿غَفُورًا رَحِيمًا﴾. [راجع: ۳۸۵۵]

۴۷۶۵۔ ہم سے سعید بن حفص نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے منصور نے، ان سے سعید بن جبیر نے بیان کیا کہ ان سے عبدالرحمن بن ابزی نے بیان کیا کہ ابن عباس رضی اللہ عنہما سے آیت ”اور جو کوئی کسی مؤمن کو جان کر قتل کرے اس کی سزا جہنم ہے“ اور سورہ فرقان کی آیت ”اور جس انسان کی جان مارنے کو اللہ نے حرام قرار دیا ہے اسے قتل نہیں کرتے مگر ہاں حق کے ساتھ“ إِلَّا مَنْ تَابَ وَآمَنَ تک، میں نے اس آیت کے متعلق پوچھا تو انہوں نے کہا کہ جب یہ آیت نازل ہوئی تو اہل مکہ نے کہا کہ پھر تو ہم نے اللہ کے ساتھ شریک بھی ٹھہرایا ہے اور ناحق ایسے قتل بھی کئے ہیں جنہیں اللہ نے حرام قرار دیا تھا اور ہم نے بدکاریوں کا بھی ارتکاب کیا ہے۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”مگر ہاں جو توبہ کرے اور ایمان لائے اور نیک کام کرتا رہے، ایسے لوگوں کی برائیوں کو اللہ بھلائیوں سے بدل دے گا، اللہ بہت بخشنے والا بڑا ہی مہربان ہے۔“

باب: اللہ تعالیٰ کا ارشاد:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

”مگر ہاں جو توبہ کرے اور ایمان لائے اور نیک کام کرتا رہے، سو ان کی بدیوں کو اللہ نیکوں سے بدل دے گا اور اللہ توبہ ہے ہی بڑا بخشنے کرنے والا بڑا ہی مہربان ہے۔“

۴۷۶۶۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبِي عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي زَبْيٍّ أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا﴾ فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ وَعَنْ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ قَالَ: نَزَلَتْ فِي أَهْلِ الشُّرْكِ. [راجع: ۳۸۵۵]

۴۷۶۶۔ ہم سے عبدان نے بیان کیا، کہا مجھ کو میرے والد نے خبر دی، انہیں شعبہ نے، انہیں منصور نے، ان سے سعید بن جبیر نے بیان کیا کہ مجھے عبدالرحمن بن ابزی نے حکم دیا کہ میں ابن عباس رضی اللہ عنہما سے دو آیتوں کے بارے میں پوچھوں ”اور جس نے کسی مؤمن کو جان بوجھ کر قتل کیا“ ان میں سے ان سے پوچھا تو انہوں نے فرمایا کہ یہ آیت کسی چیز سے بھی منسوخ نہیں ہوئی ہے۔ (اور دوسری آیت) یہ بھی ”اور جو لوگ کسی معبود کو اللہ کے ساتھ نہیں پکارتے“ آپ نے اس کے متعلق فرمایا یہ مشرکین کے بارے میں نازل ہوئی تھی۔

تشریح: حضرت ابن عباس رضی اللہ عنہما کا خیال یہ تھا کہ ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ الایۃ (۲۵/ الفرقان: ۷۰) کا تعلق ان مثلثاتوں سے نہیں ہے جو کسی مسلمان کا عمدان حق خون کریں یہ آیت صرف کافروں و شرکوں کے ایمان لانے سے متعلق ہے۔

یہ حضرت ابن عباس رضی اللہ عنہما کا خیال تھا مگر جمہور امت نے ایسے قاتل کے بارے میں توبہ و استغفار کی گنجائش بتائی ہے۔

باب: اللہ جل شانہ کا ارشاد:

بَابُ قَوْلِهِ:

”پس عنقریب یہ (جھٹلانا ان کے لئے) باعث وبال بن کر رہے گا۔“
لِزَامًا یعنی ہلاکت۔

﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ ہلاکت۔

(۴۷۶۷) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے امش نے بیان کیا، کہا ہم سے مسلم نے بیان کیا، ان سے مسروق نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا (قیامت کی) پانچ نشانیاں گزر چکی ہیں، دھواں (اس کا ذکر آیت یَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ میں ہے) چاند کا پھٹنا (اس کا ذکر آیت اِقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ میں ہے) روم کا مغلوب ہونا (اس کا ذکر سورہ روم میں ہے) بَطْشَةُ یعنی اللہ کی پکڑ جو بدر میں ہوئی (اس کا ذکر یَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى میں ہے) اور وبال (جو قریش پر بدر کے دن آیا اس کا ذکر آیت) ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ میں ہے۔

۴۷۶۷۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا مُسْلِمٌ عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: خَمْسٌ قَدْ مَضَيْنَ: الدُّخَانُ وَالْقَمَرُ وَالرُّومُ وَالْبَطْشَةُ وَاللِّزَامُ ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ هَلَاكًا. [راجع: ۱۰۰۷] [مسلم: ۷۰۶۸، ۷۰۶۹]

تشریح: یہ پانچ نشانیاں علامت قیامت سے متعلق ہیں۔ دھواں تو وہی ہے جس کا ذکر ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ (۴۳/الدخان: ۱۰) میں آیا ہے۔ چاند کا پھٹنا وہی ہے جس کا ذکر سورہ اقتربت الساعة میں ہے۔ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کے اس قول سے صاف نکلتا ہے کہ چاند کا پھٹنا قیامت کی نشانی تھا لیکن چونکہ نبی کریم ﷺ نے پہلے اس کی خبر دے دی تھی اس لحاظ سے معجزہ بھی ہوا۔ شاہ ولی اللہ صاحب رحمہ اللہ نے تفہیمات میں آیا ہی لکھا ہے۔ تیسرے رومیوں کا جن کو اپنی طاقت پر بڑا گھمنڈ تھا ایرانیوں کے ہاتھوں مغلوب ہونا۔ بَطْشَةُ یعنی پکڑ کا ذکر آیت ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾ (۴۳/الدخان: ۱۶) میں ہے۔ آیت ﴿فَسَوْفَ يَكُونُ لِزَامًا﴾ (۷۵/الفرقان: ۷۵) میں لازم ہونا، اس سے اس ہلاکت کا ضرور ہونا مراد ہے۔ جو بدر کے دن کافروں کی ہوئی۔ بَطْشَةُ سے بھی یہی قتل کفار مراد ہے جو بدر کے دن ہوا۔ بعض نے کہا لزام سے قیامت کا دن مراد ہے۔ بعض نے کہا قلم مراد ہے جو قریش مکہ پر بطور عذاب آیا تھا۔

سورہ شعراء کی تفسیر

(۲۶) سُورَةُ الشُّعَرَاءِ

مجاہد نے کہا لفظ ”تَعْبَثُونَ“ کا معنی بناتے ہو۔ ”هَضِيمٌ“ وہ چیز جو چھوٹنے سے ریزہ ریزہ ہو جائے۔ مُسْحَرِّينَ کا معنی جادو کئے گئے۔ لَيْكَةِ اور اَيْكَةِ جمع ہے ایکہ کی اور لفظ ایکہ جمع ہے شجر یعنی درخت کی۔ ”يَوْمَ الظُّلَّةِ“ یعنی وہ دن جس میں عذاب نے ان پر سایہ کیا تھا۔ ”مَوْزُونٌ“ کا معنی معلوم۔ ”كَالطُّودِ“ یعنی پہاڑ کی طرح ”كَثِيرٌ زَمَةٌ“ یعنی چھوٹا گروہ۔ ”فِي السَّاجِدِينَ“ یعنی نمازیوں میں۔ ابن عباس رضی اللہ عنہما نے کہا ”لَعَلَّكُمْ

وَقَالَ مُجَاهِدٌ: ﴿تَعْبَثُونَ﴾ تَبْنُونَ ﴿هَضِيمٌ﴾ يَفْتَتُ إِذَا مَسَّ ﴿مُسْحَرِّينَ﴾ الْمَسْحُورِينَ اللَّيْكََةُ وَالْأَيْكَةُ جَمْعُ أَيْكَةٍ وَهِيَ جَمِيعُ شَجَرٍ ﴿يَوْمَ الظُّلَّةِ﴾ إِظْلَالُ الْعَذَابِ إِيَّاهُمْ ﴿مَوْزُونٌ﴾ مَعْلُومٌ ﴿كَالطُّودِ﴾ كَالْجَبَلِ ﴿كَثِيرٌ زَمَةٌ﴾ طَائِفَةٌ قَلِيلَةٌ ﴿فِي السَّاجِدِينَ﴾

المُصَلِّينَ قَالَ ابْنُ عَبَّاسٍ: ﴿لَعَلَّكُمْ تَخْلُدُونَ﴾ كَأَنَّكُمْ الرِّيعَ الْيَفَاعَ مِنَ الْأَرْضِ وَجَمَعَهُ رَيْعَةً وَأَرْيَاعَ وَاحِدَهُ الرِّيْعَةَ ﴿مَصَانِعَ﴾ كُلُّ بِنَاءٍ فَهُوَ مَصْنَعَةٌ فَرِهَيْنَ مَرَجَيْنَ ﴿فَارِهَيْنَ﴾ بِمَعْنَاهُ وَيُقَالُ: فَارِهَيْنَ: حَاذِقَيْنِ ﴿تَعْتَوَا﴾ هُوَ أَشَدُّ الْفَسَادِ وَعَاتٌ يَعْنِي عَيْنًا ﴿الْجِبِلَّةَ﴾ الْخَلْقُ جُبَلٌ خُلِقَ وَمِنْهُ جُبْلًا وَجِبِلًا وَجِبِلًا يَعْنِي الْخَلْقَ قَالَهُ ابْنُ عَبَّاسٍ.

تفسیر: سورہ شعراء کے یہ مختلف مقامات کے الفاظ مبارکہ ہیں جن کو امام بخاری رحمہ اللہ نے یہاں اپنی روش کے مطابق واضح فرمایا ہے پوری تفصیلات کے لیے ان آیات کا مطالعہ ضروری ہے۔ جن میں یہ الفاظ وارد ہوئے ہیں۔ اور لفظ تعتوا: عشی یعنی سو سے نکلا ہے جو ناقص ہے۔ بلکہ مطلب یہ ہے کہ دونوں کا معنی ایک ہی ہے۔ یہ سورت کی ہے۔ اس میں ۲۲۷ آیات اور ۱۱ رکوع ہیں اور یہ ثنائی ترجمہ والے قرآن مجید ص: ۴۳۹ پر ملاحظہ کی جاسکتی ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”تَوَجَّهْ إِلَى دُنْيَاكَ لَا تَتَوَلَّى الْآخِرَةَ“

﴿وَلَا تُخْزِنِي يَوْمَ يُنْعَتُونَ﴾

تفسیر: ”یعنی حضرت ابراہیم علیہ السلام نے یہ بھی دعا کی تھی کہ یا اللہ! مجھے رسوائی نہ کرنا اس دن جب حساب کے لیے سب جمع کئے جائیں گے۔“

۴۷۶۸۔ وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي مُرَيْزَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبْرَةُ وَالْقَتَرَةُ)). [راجع: ۳۳۵۰]

(۴۷۶۸) اور ابراہیم بن طہمان نے کہا کہ ان سے ابن ابی ذنب نے بیان کیا، ان سے سعید بن ابی سعید مقبری نے، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا کہ ”ابراہیم علیہ السلام اپنے والد (آذر) کو قیامت کے دن گرد آلود کالاکوٹا دیکھیں گے۔“ (امام بخاری نے کہا: غبرۃ اور قترۃ ہم معنی ہیں)۔

تفسیر: اس حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ اس حدیث میں مذکور ہے کہ حضرت ابراہیم علیہ السلام پروردگار سے عرض کریں گے۔ میں نے تجھ سے دنیا میں دعا کی تھی کہ حشر کے دن مجھ کو رسوائی نہ پہنچے اور تو نے وعدہ فرمایا تھا۔ اب باپ کی ذلت سے بڑھ کر کون سی رسوائی ہوگی۔ دوسری روایت میں اتنا زیادہ ہے کہ پھر اللہ پاک ان کے باپ کو ایک گندی نجاست میں اتھڑے ہوئے بجوکے شکل میں کر دے گا، فرشتے اس کے پاؤں پکڑ کر اسے دوزخ میں ڈال دیں گے۔ حضرت ابراہیم علیہ السلام یہ سچ صورت دیکھ کر اس سے بیزار ہو جائیں گے۔ اس حدیث سے ان حکایتوں کا غلط ہونا ثابت ہوا کہ فلاں بزرگ یا فلاں ولی کا دعویٰ یا غلام جو کافر تھا ان کا نام لینے سے بخش دیا گیا۔ ابراہیم علیہ السلام اللہ سے زیادہ ان اولیائے اللہ کا مرتبہ نہیں ہو سکتا ہے۔ جب حضرت ابراہیم علیہ السلام کے والد کفر کی وجہ سے نہیں بخشے گئے تو اور بزرگوں یا ولیوں کے غلام اور خادم کس شمار میں ہیں۔ دوسری حدیث میں ہے

ایک شخص نے نبی کریم ﷺ سے پوچھا، یا رسول اللہ! میرا باپ کہاں ہے؟ آپ نے فرمایا دوزخ میں وہ رہتا ہوا چلا آپ نے فرمایا میرا باپ اور میرا باپ دونوں دوزخ میں ہیں۔ تیسری حدیث میں ہے کہ ابوطالب کو قیامت کے دن آگ کے دو جوتے پہنائے جائیں گے یا وہ تختے برابر آگ میں رہیں گے ان کا دماغ گرمی سے جوش مارتا رہے گا۔ پناہ بخدا۔ (وحیدی)

۴۷۶۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا أَبِي عَنْ ابْنِ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: ((يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ يَقُولُ: يَا رَبِّ! إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِنِي يَوْمَ يُعْتَوْنَ يَقُولُ اللَّهُ: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ)). [راجع: ۳۳۵۰]

۴۷۶۹۔ ہم سے اسماعیل نے بیان کیا، کہا ہم سے میرے بھائی (عبدالحمید) نے بیان کیا، ان سے ابن ابی ذنب نے، ان سے سعید مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ابراہیم علیہ السلام اپنے والد سے (قیامت کے دن) جب ملیں گے تو اللہ تعالیٰ سے عرض کریں گے کہ اے رب! تو نے وعدہ کیا تھا کہ تو مجھے اس دن رسوا نہیں کرے گا جب سب اٹھائے جائیں گے لیکن اللہ تعالیٰ جواب دے گا کہ میں نے جنت کو کافروں پر حرام قرار دیا ہے۔“

تشریح: آذر کو جنت نہل سکے گی مگر اللہ پاک حضرت ابراہیم علیہ السلام کو رسوائی سے بچانے کے لیے آذر کی شکل بدل کر اسے دوزخ میں ڈال دے گا تاکہ عام طور پر محشر میں اس کی پہچان ہو کر حضرت ابراہیم علیہ السلام کے لیے شرمندگی کا سبب نہ ہو۔ اس سے یہ بھی معلوم ہوا کہ قیامت کے دن انبیاء کرام کی شفاعت صرف ان ہی کے حق میں مفید ہوگی جن کے لیے اللہ کی رحمت شامل حال ہوگی۔ آیت: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ﴾ (الانبیاء: ۲۸) کا یہی مفہوم ہے۔ ”اللھم ارزقنا شفاعۃ حبیبک محمد ﷺ یوم القیامۃ۔“ (ترمذی)

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝ وَخُفْصٌ جَنَاحَكَ﴾: اَلنَّ جَانِبَكَ.

”یعنی اور آپ اپنے خاندانی قرابت داروں کو ڈراتے رہو (اور جو آپ کی راہ پر چلے) تو ان کے ساتھ شفقت سے پیش آؤ۔“

۴۷۷۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي عُمَرُو بْنُ مَرْثَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ صَعِدَ النَّبِيُّ ﷺ عَلَى الصَّخَاةِ فَجَعَلَ يُنَادِي: ((يَا بَنِي فِهْرٍ يَا بَنِي عَدِيٍّ)) لِيُطَوِّنَ قُرَيْشَ حَتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ فَبَجَاءَ أَبُو لَهُبٍ وَقُرَيْشٌ فَقَالَ: ((أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا

۴۷۷۰۔ ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے، کہا کہ مجھ سے عمرو بن مرہ نے بیان کیا، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب آیت ”اور آپ اپنے خاندانی قرابت داروں کو ڈراتے رہیے“ نازل ہوئی تو نبی کریم ﷺ صفا پہاڑی پر چڑھ گئے اور پکارنے لگے: ”اے بنی فہر! اور اے بنی عدی!“ اور قریش کے دوسرے خاندان والو! اس آواز پر سب جمع ہو گئے اگر کوئی کسی وجہ سے نہ آ سکا تو اس نے اپنا کوئی چودھری بھیج دیا، تاکہ معلوم ہو کہ کیا بات ہے۔ ابولہب قریش کے دوسرے لوگوں کے ساتھ جمع میں تھا۔ آپ نے انہیں خطاب کر کے فرمایا: ”تمہارا کیا خیال ہے، اگر میں تم سے کہوں کہ وادی میں (پہاڑی کے پیچھے) ایک لشکر ہے اور

بِالْوَدَّيْ تَرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ أَكْتُمُ مُصَدِّقِي) قَالَوَا: نَعَمْ مَا جَرَيْنَا عَلَيْكَ إِلَّا صِدْقًا قَالَ: ((فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ)) فَقَالَ أَبُو لَهَبٍ: تَبَا لَكَ سَائِرَ الْيَوْمِ الْهَذَا جَمَعْتَنَّا فَنَزَلَتْ: «تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝» [راجع: ۱۳۹۴]

وہ تم پر حملہ کرنا چاہتا ہے تو کیا تم میری بات سچ مانو گے؟“ سب نے کہا کہ ہاں! ہم آپ کی تصدیق کریں گے، ہم نے ہمیشہ آپ کو سچا ہی پایا ہے۔ آپ ﷺ نے فرمایا: ”پھر سنو، میں تمہیں اس سخت عذاب سے ڈراتا ہوں جو بالکل سامنے ہے۔“ اس پر ابولہب بولا، تجھ پر سارے دن تباہی نازل ہو، کیا تو نے ہمیں اس لئے اکٹھا کیا تھا۔ اسی واقعہ پر یہ آیت نازل ہوئی: ”ابولہب کے دونوں ہاتھ ٹوٹ گئے اور وہ برباد ہو گیا، نہ اس کا مال اس کے کام آیا اور نہ اس کی کمائی ہی اس کے آڑے آئی۔“

تشریح: یہی ابولہب ہے جو بعد میں عذاب الہی میں گرفتار ہوا اور صرف ایک زہریلی چھنی نکلے سے اس کا سارا جسم زہر آلود ہو گیا۔ آخر جب سارا جسم گل مر گیا تب جاکر موت نے خاتمہ کیا۔ مرنے کے بعد کئی دنوں تک لاش سڑتی رہی۔ آخر متعلقین نے لکڑیوں سے نقش کو دھکیل کر ایک گڑھے میں ڈالا۔ اس طرح عذاب الہی کا وعدہ پورا ہوا۔

۴۷۷۱- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ جِئْنَا أَنْزَلَ اللَّهُ: «وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» قَالَ: ((يَا مَعْشَرَ قُرَيْشٍ! أَوْ كَلِمَةً نَحْوَهَا! اشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا بَنِي عَبْدِ مَنَافٍ! لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ! لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا وَيَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ! سَلِّبُنِي مَا شِئْتَ مِنْ مَالِي لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا)) تَابَعَهُ أَصْبَغُ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ. [راجع: ۲۷۵۳]

۴۷۷۱- ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ کو سعید بن مسیب اور ابوسلمہ بن عبد الرحمن نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا، جب آیت ”اور اپنے خاندان کے قرابت داروں کو ڈرا“ نازل ہوئی تو رسول اللہ ﷺ نے (صفا پہاڑی پر کھڑے ہو کر) آواز دی کہ ”اے جماعت قریش! یا اسی طرح کا اور کوئی کلمہ آپ نے فرمایا، اللہ کی اطاعت کے ذریعہ اپنے جانوں کو اس کے عذاب سے بچاؤ (اگر تم شرک و کفر سے باز نہ آئے تو) اللہ کے ہاں میں تمہارے کسی کام نہیں آؤں گا۔ اے بنی عبد مناف! اللہ کے ہاں میں تمہارے لئے بالکل کچھ نہیں کر سکوں گا۔ اے عباس بن عبدالمطلب! اللہ کی بارگاہ میں میں تمہارے کچھ کام نہیں آسکوں گا۔ اے صفیہ، رسول اللہ کی پھوپھی! میں اللہ کے یہاں تمہیں کچھ فائدہ نہ پہنچا سکوں گا۔ اے فاطمہ! محمد ﷺ کی بیٹی! میرے مال میں سے جو چاہو مجھ سے لے لو لیکن اللہ کی بارگاہ میں تمہیں کوئی فائدہ نہ پہنچا سکوں گا۔“ اس روایت کی متابعت اصبح نے ابن وہب سے، انہوں نے یونس سے اور انہوں نے ابن شہاب سے کی ہے۔

تشریح: اس سے ان نام نہاد مسلمانوں کو سبق حاصل کرنا چاہیے جو زندہ مردہ بیرون فقیروں کا دامن اس لیے پکڑے ہوئے ہیں کہ وہ قیامت کے دن ان کو بخشا لیں گے۔ کتنے کم عقل نذرو نیاز کے اسی چکر میں گرفتار ہیں اور روزانہ ان کے گھروں میں نئی نیازیں ہوتی رہتی ہیں۔ ستر ہویں کا بکرا اور گیارہویں کا مرغ یا ایسے ہی دھوکے ہیں۔ اللہ پاک مسلمانوں کو ان سے نجات بخشے۔ آمین۔

سورہ نمل کی تفسیر

(۲۷) [سُورَةُ النَّملِ]

تشریح: اس سورت میں ۹۳ آیات اور ۷ رکوع ہیں اور یہ مکئی ہے۔

الْخَبَا مَا خَبَاتَ ﴿لَا قِيلَ لَهُمْ﴾ لَا طَاقَةَ
 ﴿الصَّرْحُ﴾ كُلُّ مَلَاطٍ اتَّخَذَ مِنَ الْقَوَارِيرِ
 ﴿وَالصَّرْحُ﴾ الْقَصْرُ وَجَمَاعَتُهُ صُرُوحٌ
 وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَلَهَا عَرْشٌ عَظِيمٌ﴾
 سَرِيرٌ كَرِيمٌ حُسْنُ الصَّنْعَةِ وَغَلَاءُ الثَّمَنِ
 ﴿يَا تُؤْنِي مُسْلِمِينَ﴾ طَائِعِينَ ﴿رَدَفَ﴾
 اقْتَرَبَ ﴿جَامِدَةً﴾ قَائِمَةٌ ﴿أَوْزَعْنِي﴾ اجْعَلْنِي
 وَقَالَ مُجَاهِدٌ: ﴿تَكْرُوا﴾ غَيَّرُوا ﴿وَأَوْتَيْنَا
 الْعِلْمَ﴾ يَقُولُهُ سُلَيْمَانُ ﴿الصَّرْحُ﴾ بَرَكَةُ
 مَاءٍ ضَرَبَ عَلَيْهَا سُلَيْمَانُ ﴿قَوَارِيرُ﴾
 أَلْبَسَهَا إِيَّاهُ.

الْخَبَا پوشیدہ چھپی چیز۔ ”لَا قِيلَ“ طاقت نہیں۔ ”الصَّرْحُ“ کے معنی
 کاٹنے کا گارا اور صرح محل کو بھی کہتے ہیں اس کی جمع صُرُوح ہے۔
 عبد اللہ بن عباس رضی اللہ عنہما نے کہا ”وَلَهَا عَرْشٌ عَظِيمٌ“ کا یہ معنی ہے کہ
 اس کا تخت نہایت عمدہ اچھی کاریگری کا ہے جو بیش قیمت ہے۔ ”مُسْلِمِينَ“
 یعنی تابعدار ہو کر۔ ”رَدَفَ“ نزدیک آ بیچا۔ ”جَامِدَةً“ اپنی جگہ پر قائم۔
 ”أَوْزَعْنِي“ مجھ کو کر دے۔ اور مجاہد نے کہا ”تَكْرُوا“ کا معنی اس کا
 روپ بدل ڈالو۔ ”وَأَوْتَيْنَا الْعِلْمَ“ یہ سلیمان علیہ السلام کا متولہ ہے۔ صرح
 پانی کا ایک حوض تھا سلیمان علیہ السلام نے اسے شیشوں سے ڈھانک دیا تھا۔
 دیکھنے سے ایسا معلوم ہوتا تھا جیسے پانی بھرا ہوا ہے۔

سورہ قصص کی تفسیر

(۲۸) [سُورَةُ الْقَصَصِ]

تشریح: یہ سورت مکئی ہے۔ اس میں ۸۸ آیات اور ۹ رکوع ہیں اور یہ قرآن پاک ترجمہ ثانی میں ص: ۳۶۱ پر ملاحظہ فرمائی جاسکتی ہے۔

بعض نے کہا: ”إِلَّا وَجْهَهُ“ سے مراد ہے کہ ”بجز اس کی سلطنت کے“
 بعض لوگوں نے اس سے مراد وہ اعمال لیے ہیں جو اللہ کی رضا حاصل کرنے
 کے لیے کیے گئے ہوں۔ (ثواب کے لحاظ سے وہ بھی فنانہ ہوں گے) مجاہد
 نے کہا کہ ”الْأَنْبَاءُ“ سے دلیلیں مراد ہیں۔

يُقَالُ: ﴿إِلَّا وَجْهَهُ﴾ إِلَّا مُلْكَهُ وَيُقَالُ: إِلَّا مَا
 أُرِيدَ بِهِ وَجْهَ اللَّهِ وَقَالَ مُجَاهِدٌ: ﴿فَعَمِيَتْ
 عَلَيْهِمُ الْأَنْبَاءُ﴾ الْحَجَجُ.

تشریح: لفظ وجہہ ایسا لفظ ہے جس کی کوئی تاویل نہیں کی جاسکتی بلا تاویل اس پر ایمان لانا ضروری ہے۔ اس کی سلطنت سے جو تاویل کی گئی ہے یہ
 مفہوم کے لحاظ سے ہے ورنہ لفظ وجہ سے ذات باری کا چہرہ ہی مراد ہے کہ وہ فنا ہونے والا نہیں ہے۔ اب وہ چہرہ جیسا بھی ہے اس پر ہمارا ایمان و یقین
 ہے۔ امانا باللہ کما ہو باسمائہ وصفائہ۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”جس کو تم چاہو ہدایت نہیں کر سکتے، البتہ اللہ ہدایت دیتا ہے اسے جس کے
 لئے وہ ہدایت چاہتا ہے۔“

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ
 يَهْدِي مَنْ يَشَاءُ﴾

۴۷۷۲۔ حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ (۴۷۷۲) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان

سے زہری نے بیان کیا، انہیں سعید بن مسیب نے خبر دی اور ان سے ان کے والد (مسیب بن حزن رضی اللہ عنہ) نے بیان کیا کہ جب ابوطالب کی وفات کا وقت قریب ہوا تو رسول اللہ ﷺ ان کے پاس آئے، ابو جہل اور عبد اللہ بن ابی امیہ بن مغیرہ وہاں پہلے سے ہی موجود تھے۔ آپ نے فرمایا: ”چچا! آپ صرف کلمہ لا الہ الا اللہ پڑھ لیں تاکہ اس کلمہ کے ذریعہ اللہ کی بارگاہ میں آپ کی شفاعت کروں۔“ اس پر ابو جہل اور عبد اللہ بن ابی امیہ بولے: کیا تم عبد المطلب کے مذہب سے پھر جاؤ گے؟ رسول اللہ ﷺ بار بار ان سے یہی کہتے رہے (کہ آپ صرف یہی ایک کلمہ پڑھ لیں) اور یہ دونوں بھی اپنی بات ان کے سامنے بار بار دہراتے رہے (کہ کیا تم عبد المطلب کے مذہب سے پھر جاؤ گے؟) آخر ابوطالب کی زبان سے جو آخری کلمہ نکلا وہ یہی تھا کہ وہ عبد المطلب کے مذہب پر ہی قائم ہیں۔ انہوں نے ”لا الہ الا اللہ“ پڑھنے سے انکار کر دیا۔ راوی نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کی قسم! میں آپ کے لئے طلب مغفرت کرتا رہوں گا تا آنکہ مجھے اس سے روک نہ دیا جائے۔“ پھر اللہ تعالیٰ نے یہ آیت نازل کی ”نبی اور ایمان والوں کے لئے یہ مناسب نہیں کہ وہ مشرکین کے لئے دعائے مغفرت کریں۔“ اور خاص ابوطالب کے بارے میں یہ آیت نازل ہوئی رسول اللہ ﷺ سے کہا گیا کہ ”جس کو تم چاہو ہدایت نہیں کر سکتے، البتہ اللہ ہدایت دیتا ہے اسے جس کے لئے وہ ہدایت چاہتا ہے۔“ ابن عباس رضی اللہ عنہما نے کہا: ”أُولَى الْقُوَّة“ سے یہ مراد ہے کہ کئی زوردار آدمی مل کر بھی اس کی کنجیاں نہیں اٹھا سکتے تھے۔ ”لَتَنْوَأَ“ کا مطلب ڈھونڈ جاتی تھیں۔ ”فَارِغَا“ کا معنی یہ ہے کہ موسیٰ کی ماں کے دل میں موسیٰ علیہ السلام کے سوا اور کوئی خاص نہیں رہا تھا۔ ”الْفَرَحِینَ“ کا معنی خوشی سے اتراتے ہوئے ”قُصْبِیْہ“ یعنی اس کے پیچھے چلی جا۔ قَصَّ کے معنی بیان کرنے کے ہوتے ہیں جیسے سورہ یوسف میں فرمایا ”نَحْنُ نَقْصُّ عَلَيْكَ“ ”عَنْ جُنُبٍ“ یعنی دور سے عَنْ جَنَابِہ کا بھی یہی معنی ہے اور عَنْ اجْتِنَاب کا بھی یہی ہے۔ نَبْطِشْ بکسر طاء اور نَبْطِشْ بضم

عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَوَجَدَهُ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنُ أَبِي أُمَيَّةَ بْنِ الْمُغَيَّرَةِ فَقَالَ: ((أَيُّ عَمَّا قُلْ: لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَحْجَاجُ لَكَ بِهَا عِنْدَ اللَّهِ)) فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: أَتَرَعَبَ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَغْرُضُهَا عَلَيْهِ وَيُعِيدُهَا بِتِلْكَ الْمَقَالَةِ حَتَّى قَالَ أَبُو طَالِبٍ آخِرًا مَا كَلَّمَهُمْ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((وَاللَّهِ لَا أَسْتَغْفِرُونَ لَكَ مَا لَمْ أَنُحِ عَنْكَ)) فَانْزَلَ اللَّهُ: ((مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ)) وَأَنْزَلَ اللَّهُ فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ ﷺ: ((إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)) وَقَالَ ابْنُ عَبَّاسٍ: ((أُولَى الْقُوَّة)) لَا يَرْفَعُهَا الْعُصْبَةُ مِنَ الرِّجَالِ ((لَتَنْوَأَ)) لَتَنْقُلَ ((فَارِغَا)) إِلَّا مِنْ ذِكْرِ مُوسَى ((الْفَرَحِينَ)) الْمَرْحِينَ ((قُصْبِیْہ)) أَتَبْعِي أَثَرَهُ وَقَدْ يَكُونُ أَنْ يَقْصُ الْكَلَامَ ((نَحْنُ نَقْصُّ عَلَيْكَ)) ((عَنْ جُنُبٍ)) عَنْ بُعْدٍ وَعَنْ جَنَابِہ وَاحِدٌ وَعَنْ اجْتِنَابٍ أَيْضًا نَبْطِشُ وَنَبْطِشُ ((يَتَمَرُّونَ)) يَتَشَاوَرُونَ. الْعَذْوَانِ وَالْعَدَاءُ وَالتَّعَدِّي وَاحِدٌ ((أَبْصَرَ)) الْجَذْوَةُ قِطْعَةٌ غَلِيظَةٌ مِنَ الْخَشَبِ لَيْسَ

طام دونوں قراتیں ہیں۔ ”يَا تَمِرُونُ“ مشورہ کر رہے ہیں۔ عَذْوَانُ اور عَذَاءُ اور تَعَدَّى سب کا ایک ہی مفہوم ہے یعنی حد سے بڑھ جانا ظلم کرنا۔ ”اَنَسَ“ کا معنی دیکھا۔ جَذْوَةُ لُكْزِي کا مونا لکڑی جس کے سرے پر آگ لگی ہو مگر اس میں شعلہ نہ ہو اور شہاب (جو آیت آوَاتِيكُمْ بِشِهَابٍ قَبَسٍ مِّنْهُ) اس سے مراد ایسی جلتی ہوئی لکڑی جس میں شعلہ ہو۔ حَبَاتُ یعنی سانپوں کی مختلف قسمیں جان، انبی، اسود وغیرہ ”رِذَا“ یعنی مددگار پشت پناہ۔ ابن عباس رضی اللہ عنہما نے ”يَصْدُقُنِي“ بہ ضمہ قاف پڑھا ہے۔ اوروں نے کہا ”سَنَشُدُّ“ کا معنی یہ ہے کہ ہم تیری مدد کریں گے، عرب لوگوں کا محاورہ ہے جب کسی کو قوت دیتے ہیں تو کہتے ہیں جَعَلْنَا لَهُ عَضْدًا، مَقْبُوحِينَ کا معنی ہلاک کئے گئے ”وَصَلْنَا“ ہم نے اس کو اور پورا کیا ”يُجْبِي“ کھچے آتے ہیں۔ ”بَطَرَتْ“ شرارت کی۔ ”فِي أُمِّهَا رَسُولًا“ ام القریٰ مکہ اور اس کے اطراف کو کہتے ہیں۔ ”نُكِنْتُ“ کا معنی چھپاتی ہیں۔ عرب لوگ کہتے ہیں اُكْنْتُ یعنی میں نے اس کو چھپالیا۔ کُنْتُہ میں نے اس کو چھپالیا اور میں نے اس کو ظاہر کر دیا۔ ”وَيَكَاَنَّ اللَّهَ“ کا معنی اَلَمْ تَرَ اَنَّ اللَّهَ ہے یعنی کیا تو نے نہیں دیکھا کہ بے شک اللہ تعالیٰ: ”يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ“ یعنی اللہ جس کو چاہتا ہے فراغت سے روزی دیتا ہے اور جسے چاہتا ہے تنگی سے دیتا ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ تَعَالَى:

”جس خدا نے آپ پر قرآن کو فرض (نازل) کیا ہے۔“ (۴۷۷۳) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو یعلیٰ بن عبید نے خبر دی، کہا ہم سے سفیان بن دینار عصفری نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ (آیت مذکورہ بالا میں) ”لَرَأَدُكَ اِلَى مَعَادٍ“ سے مراد ہے کہ اللہ پھر آپ کو مکہ پہنچا کر رہے گا۔

﴿اِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ﴾
۴۷۷۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا يَعْلَى، قَالَ: حَدَّثَنَا سُفْيَانُ الْعُسْفَرِيُّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: ﴿لَرَأَدُكَ اِلَى مَعَادٍ﴾ قَالَ: اِلَى مَكَّةَ.

تشریح: اللہ نے جو وعدہ فرمایا تھا وہ حرف بہ حرف صحیح ہو گیا اور فتح مکہ کے دن صداقت محمدی کا سارے عرب میں پرچم اُہر گیا۔ (رحمۃ اللہ علیہ)

سورۃ العنکبوت کی تفسیر

(۲۹) [سُورَةُ الْعَنْكَبُوتِ]

تشریح: یہ سورت بھی مکی ہے اس میں ۶۹ آیات اور ۷ رکوع ہیں یہ قرآن پاک ثانی ترجمہ ص ۴۷۴ پر ملاحظہ ہوں۔

قَالَ مُجَاهِدٌ: «وَكَانُوا مُسْتَبْصِرِينَ» ضَلَّهٖ [وَقَالَ غَيْرُهُ «الْحَيَوَانُ» وَالْحَيَّ وَاحِدًا] «فَلْيَعْلَمَنَّ اللَّهُ» عَلِمَ اللَّهُ ذَلِكَ إِنَّمَا هِيَ بِمَنْزِلَةِ فَلْيُمَيِّزَ اللَّهُ كَقَوْلِهِ: «لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ» «أَثَقَالًا مَعَ أَثْقَالِهِمْ» أَوْزَارًا مَعَ أَوْزَارِهِمْ.

تشریح: جن کو انہوں نے گمراہ کیا تھا ان دونوں کو برابر کا بوجھ اٹھانا پڑے گا۔

سورہ روم کی تفسیر

(۳۰) اَلَمْ غُلِبَتِ الرُّومُ

«فَلَا يَرْبُؤُا عِنْدَ اللَّهِ» مَنْ أَعْطَى عَظِيَّةً يَتَّبِعِي أَفْضَلَ مِنْهُ فَلَا أَجْرَ لَهُ فِيهَا قَالَ مُجَاهِدٌ: «يَحْبِرُونَ» يَتَعَمَّوْنَ «فَلَا نَفْسِيهِمْ يَمْهَلُونَ» يَسُووْنَ الْمَضَاجِعَ الْوَدْقِ الْمَطَرُ قَالَ ابْنُ عَبَّاسٍ: «هَلْ لَكُمْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ» فِي الْإِلَهِ وَفِيهِ «تَخَافُونَهُمْ» أَنْ يَرْبُؤَكُمْ كَمَا يَرِثُ بَعْضُكُمْ بَعْضًا «يَصْدَعُونَ» يَتَفَرَّقُونَ «فَاصْذَعُ» وَقَالَ غَيْرُهُ: ضَعْفٌ وَضَعْفٌ لُغَتَانِ وَقَالَ مُجَاهِدٌ: «السُّرَى» [۱۰] الْإِسَافَةُ جَزَاءُ الْمُسِينِينَ.

”السَّوَاىِ“ کا معنی برائی یعنی برائی کرنے والوں کا بدلہ برا ملے گا۔

تشریح: آیت: «هَلْ لَكُمْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ» (۳۰/الروم: ۲۸) کا مطلب یہ ہے کہ اللہ کی مثال تو ایسی ہے جیسے کوئی کسی مال کا مالک ہوتا ہے بھلا تم اور تمہارے بیٹے پوتے وغیرہ اور دوسرے اوتار دیوتا بت وغیرہ جن کو مشرکوں نے خدا ٹھہرایا ہے وہ لونڈی غلاموں کی طرح ہیں کیا لونڈی غلام تمہارے مال میں سما جی ہو سکتے ہیں۔ یا تم کو ان کا کچھ خوف ہوتا ہے؟ یہ تینوں باتیں نہیں ہوتیں پس اس طرح یہ دیوتا بت وغیرہ نہ اللہ کے سما جی ہو سکتے ہیں نہ برابر والے نہ اللہ کو کچھ ان کا ڈر ہے بلکہ لونڈی غلام تو پھر بہتر ہیں ہماری طرح کے آدمی ہیں۔ یہ اوتار بت دیوتا وغیرہ تو اللہ سے کچھ بھی نسبت نہیں رکھتے۔ وہ خالق ہے یہ اس کی ادنیٰ مخلوق ہے۔ باقی الفاظ کو آیات متعلقہ میں ملاحظہ کرنے سے ان کے تفصیلی معانی آسانی سے سمجھ میں آ سکتے ہیں۔ امام بخاری رحمہ اللہ کا یہ بھی ارشاد ہے کہ ان الفاظ مذکورہ کو آیات متعلقہ میں تلاش کر کے قرآن مجید کے کھنکے کے لیے غور و خوض کی عادت ڈالنا ہر مسلمان کے لیے ضروری ہے۔ اللہ پاک ہر مسلمان کو قرآن پاک کے کھنکے کی توفیق عطا کرے۔ (امین) اس سورت میں ۶۰ آیات اور ۶ رکوع ہیں۔

۴۷۷۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، بِحَدَّثَنَا (۴۷۷۴) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم سے سفیان ثوری نے

بیان کیا، کہا ہم سے منصور اور عیش نے بیان کیا، ان سے ابو النخعی نے، ان سے سروق نے بیان کیا کہ ایک شخص نے قبیلہ کندہ میں وعظ کرتے ہوئے کہا کہ قیامت کے دن ایک دھواں اٹھے گا جس سے منافقوں کے آنکھ کان بالکل بیکار ہو جائیں گے لیکن مؤمن پر اس کا اثر صرف زکام جیسا ہوگا۔ ہم اس کی بات سے بہت گھبرا گئے۔ پھر میں ابن مسعود رضی اللہ عنہ کی خدمت میں حاضر ہوا (اور انہیں ان صاحب کی یہ بات سنائی) وہ اس وقت ٹیک لگائے بیٹھے تھے، اسے سن کر بہت غصہ ہوئے اور سیدھے بیٹھ گئے۔ پھر فرمایا کہ اگر کسی کو کسی بات کا واقعی علم ہے تو پھر اسے بیان کرنا چاہئے لیکن اگر علم نہیں ہے تو کہہ دینا چاہئے کہ اللہ زیادہ جاننے والا ہے۔ یہ بھی علم ہی ہے کہ اُدی اپنی لاعلمی کا اقرار کر لے اور صاف کہہ دے کہ میں نہیں جانتا۔ اللہ تعالیٰ نے اپنے نبی ﷺ سے فرمایا تھا: ”قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ“ (آپ کہہ دیجئے کہ میں اپنی تبلیغ و دعوت پر تم سے کوئی اجر نہیں چاہتا اور نہ میں بناوٹ کرتا ہوں) اصل میں واقعہ یہ ہے کہ قریش کسی طرح اسلام نہیں لاتے تھے۔ اس لئے نبی ﷺ نے ان کے حق میں بددعا کی کہ ”اے اللہ! ان پر یوسف علیہ السلام کے زمانے جیسا قحط بھیج کر میری مدد کر۔“ پھر ایسا قحط پڑا کہ لوگ تباہ ہو گئے اور مردار اور ہڈیاں کھانے لگے کوئی اگر فضا میں دیکھتا (تو فاقہ کی وجہ سے) اسے دھویں جیسا نظر آتا۔ پھر ابوسفیان آئے اور کہا کہ اے محمد! آپ ہمیں صلہ رحمی کا حکم دیتے ہیں لیکن آپ کی قوم تباہ ہو رہی ہے، اللہ سے دعا کیجئے (کہ ان کی مصیبت دور ہو) اس پر آپ نے یہ آیت پڑھی: ”فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ“ الی قولہ ”عَائِدُونَ“ ابن مسعود رضی اللہ عنہ نے بیان کیا کہ قحط کا یہ عذاب تو آپ کی دعا کے نتیجے میں ختم ہو گیا تھا لیکن کیا آخرت کا عذاب بھی ان سے ٹل جائے گا؟ چنانچہ قحط ختم ہونے کے بعد پھر وہ کفر سے باز نہ آئے، اس کی طرف اشارہ ”يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى“ میں ہے، یہ بطش کفار پر غزوہ بدر کے موقع پر نازل ہوئی تھی (کہ ان کے بڑے بڑے سردار قتل کر دیئے گئے) اور ”لِزَامًا“ (قید) سے اشارہ بھی

سُفْيَانُ، قَالَ: حَدَّثَنَا مَنْصُورٌ وَالْأَعْمَشُ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: بَيْنَمَا رَجُلٌ يُحَدِّثُ فِي كِنْدَةَ فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ يَأْخُذُ الْمُؤْمِنُ كَهَيْئَةِ الزُّكَّامِ فَفَزِعْنَا فَأَتَيْتُ ابْنَ مَسْعُودٍ وَكَانَ مُتَكِنًا فَغَضِبَ فَجَلَسَ فَقَالَ: مَنْ عَلِمَ فَلْيَقُلْ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ: لِمَا لَا يَعْلَمُ لَا أَعْلَمُ فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ وَإِنَّ قُرَيْشًا أَنْبَطُوا عَنْ الْإِسْلَامِ فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: ((اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَجْعٍ كَسَجْعِ يُونُسَ)) فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَأَكَلُوا الْعِمْتَةَ وَالْعِظَامَ وَبَرَى الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ كَهَيْئَةِ الدُّخَانِ فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ جَنَّتْ تَأْمُرُنَا بِصَلَاةِ الرَّجِمِ وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إِلَى قَوْلِهِ: ﴿عَائِدُونَ﴾ أَفِيكْشَفُ عَنْهُمْ عَذَابَ الْآخِرَةِ إِذَا جَاءَ ثُمَّ عَادُوا إِلَى كُفْرِهِمْ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾ يَوْمَ بَدْرٍ وَ ﴿لِزَامًا﴾ يَوْمَ بَدْرٍ ﴿الْمَ غَلَبَتِ الرُّومُ﴾ إِلَى ﴿سَيَغْلِبُونَ﴾ وَالرُّومُ قَدْ مَضَى. [راجع: ۱۰۰۷]

معمر کہ بدر ہی کی طرف ہے ”الم غُلِبَتِ الرُّومُ“ سے ”سَيَغْلِبُونَ“ تک کا واقعہ گزر چکا ہے (کہ روم والوں نے فارس والوں پر فتح پائی تھی)۔

تشریح: رومی اہل کتاب تھے اور اہل فارس آتش پرست تھے جن کی رومیوں پر فتح ہونے سے مشرکین نے خوشی کا اظہار کرتے ہوئے کہا تھا کہ ایک دن اس طرح سے ہم بھی مسلمانوں پر غلبہ پائیں گے اور رومیوں کی طرح مسلمان بھی مغلوب ہو جائیں گے۔ اس پر اللہ پاک نے پیش گوئی فرمائی کہ ایک دن ایسا ضرور آئے گا کہ رومی اہل فارس پر فتح پائیں گے چنانچہ یہ پیش گوئی حرف بحرف صحیح ثابت ہوئی۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اللہ کی بنائی ہوئی فطرت (خلق اللہ) میں کوئی تبدیلی ممکن نہیں“ خلق اللہ سے اللہ کا دین مراد ہے۔ آیت ”إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ“ میں خلق سے دین مراد ہے اور فطرت سے اسلام مراد ہے۔

﴿لَا تَبْدِيلَ لَخُلُقِي اللَّهِ﴾ لِيَذِينَ اللَّهُ ﴿خُلُقِ الْأَوَّلِينَ﴾ دِينَ [الْأَوَّلِينَ] وَالْفِطْرَةَ الْإِسْلَامَ.

(۴۷۷۵) ہم سے عبدان نے بیان کیا، کہا ہمیں عبد اللہ بن مبارک نے خبر دی، انہیں یونس بن یزید نے خبر دی، ان سے زہری نے بیان کیا، انہیں ابوسعلمہ بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ہر پیدا ہونے والا بچہ دین فطرت پر پیدا ہوتا ہے لیکن اس کے ماں باپ اسے یہودی، نصرانی یا مجوسی بنالیتے ہیں۔ اس کی مثال ایسی ہے جیسے جانور کا بچہ صحیح سالم پیدا ہوتا ہے کیا تم نے ان میں ناک کاں کٹا ہوا کوئی بچہ دیکھا ہے؟ اس کے بعد آپ نے اس آیت کی تلاوت کی ”اللہ کی اس فطرت کی اتباع کرو جس پر اس نے انسان کو پیدا کیا ہے، اللہ کی بنائی ہوئی فطرت میں کوئی تبدیلی ممکن نہیں۔ یہی سیدھا دین ہے۔“

۴۷۷۵- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يُمَجَّسَانِهِ كَمَا تُنتَجُ الْبَهِيمَةُ بِهَيْمَةٍ جَمْعَاءَ هَلْ تَحْسُونُ فِيهَا مِنْ جَدْعَاءِ؟)) ثُمَّ يَقُولُ: ﴿فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لَخُلُقِي اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ﴾.

[راجع: ۱۳۵۸]

سورہ لقمان کی تفسیر

(۳۱) [سُورَةُ لُقْمَانَ]

تشریح: یہ سورت کی ہے۔ اس میں تیس آیات اور تین رکوع ہیں۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اللہ کا شریک نہ ٹھہرا، بے شک شرک کرنا بہت بڑا ظلم ہے۔“ (۴۷۷۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے

﴿لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾. حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ

عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب آیت ”جو لوگ ایمان لائے اور اپنے ایمان کے ساتھ ظلم کی آمیزش نہیں کی“ نازل ہوئی تو اصحاب رسول ﷺ بہت گھبرائے اور کہنے لگے کہ ہم میں کون ایسا ہوگا جس نے اپنے ایمان کے ساتھ ظلم کی ملاوٹ نہیں کی ہوگی؟ آپ ﷺ نے فرمایا: ”آیت میں ظلم سے یہ مراد نہیں ہے۔ تم نے لقمان علیہ السلام کی وہ نصیحت نہیں سنی جو انہوں نے اپنے بیٹے کو کی تھی کہ بیشک شرک کرنا بڑا بھاری ظلم ہے۔“

لَقَلَّمَهُ عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَالُوا: إِنَّا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهُ لَيْسَ بِذَلِكَ إِلَّا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ لابْنِهِ: «إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ»)). [راجع: ۳۲]

باب: اللہ عز وجل کا فرمان:

”قیامت (کے واقع ہونے کی تاریخ) کی خبر صرف اللہ پاک کو ہے۔“

باب قولہ:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

(۴۷۷۷) مجھ سے اسحاق نے بیان کیا، ان سے جریر نے، ان سے ابو حیان نے، ان سے ابو زرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ ایک دن لوگوں کے ساتھ تشریف رکھتے تھے کہ ایک اجنبی شخص خدمت میں حاضر ہوا اور پوچھا: یا رسول اللہ! ایمان کیا ہے؟ آپ ﷺ نے فرمایا کہ ”ایمان یہ ہے کہ تم اللہ اور اس کے فرشتوں، رسولوں اور اس کی ملاقات پر ایمان لاؤ اور قیامت کے دن پر ایمان لاؤ۔“ انہوں نے پوچھا: یا رسول اللہ! اسلام کیا ہے؟ آپ ﷺ نے فرمایا: ”اسلام یہ ہے کہ تم اللہ کی عبادت کرو اور کسی کو اس کا شریک نہ ٹھہراؤ، نماز قائم کرو اور فرض زکوٰۃ ادا کرو اور رمضان کے روزے رکھو۔“ انہوں نے پوچھا: یا رسول! احسان کیا ہے؟ آپ ﷺ نے فرمایا: ”احسان یہ ہے کہ تم اللہ کی اس طرح عبادت کرو گویا کہ تم اسے دیکھ رہے ہو ورنہ یہ عقیدہ لازماً کھوکھلا ہے اگر تم اسے نہیں دیکھتے تو وہ تمہیں ضرور دیکھ رہا ہے۔“ انہوں نے پوچھا: یا رسول اللہ! قیامت کب قائم ہوگی؟ آپ ﷺ نے فرمایا: ”جس سے پوچھا جا رہا ہے خود وہ سائل سے زیادہ اس کے واقع کے ہونے کے متعلق نہیں جانتا۔ البتہ میں تمہیں اس کی چند نشانیاں بتاتا ہوں۔ جب عورت ایسی اولاد جنے جو اس کی آقا بن جائے تو یہ قیامت کی نشانی ہے، جب بنگے پاؤں، بنگے جسم والے لوگ لوگوں پر حاکم ہو جائیں تو یہ قیامت کی نشانی ہے، قیامت بھی

۴۷۷۷۔ حَدَّثَنِي إِسْحَاقُ عَنْ جَرِيرٍ عَنْ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَوْمًا بَارِزًا لِلنَّاسِ إِذْ أَتَاهُ رَجُلٌ يَمْنِي فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِيمَانُ قَالَ: ((الْإِيمَانُ: أَنْ تُوْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَرِقَائِهِ وَتُؤْمِنَ بِالْبُعْثِ الْآخِرِ)) قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِسْلَامُ؟ قَالَ: ((الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ)) قَالَ: يَا رَسُولَ اللَّهِ! مَا الْإِحْسَانُ؟ قَالَ: ((الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) قَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: ((مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَخْبُثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْمَرْأَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ فَذَاكَ

مِنْ أَشْرَاطِهَا فِيْ خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: ﴿١٧٧﴾ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ﴿١٧٨﴾ ثُمَّ أَنْصَرَفَ الرَّجُلُ فَقَالَ: ﴿رُدُّوْا عَلَيَّ﴾ فَأَخَذُوا لِيَرُدُّوْا فَلَمْ يَرَوْا شَيْئًا فَقَالَ: ﴿هَذَا جَبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِيْنَهُمْ﴾. [راجع: ۵۰]

ان پانچ چیزوں میں سے ہے جسے اللہ کے سوا اور کوئی نہیں جانتا: بیچک اللہ ہی کے پاس قیامت کا علم ہے۔ وہی مینہ برساتا ہے اور وہی جانتا ہے کہ ماں کے رحم میں کیا ہے (لڑکا یا لڑکی)۔ پھر وہ صاحب اٹھ کر چلے گئے تو آپ ﷺ نے فرمایا: ”انہیں میرے پاس واپس بلا لاؤ۔“ لوگوں نے انہیں تلاش کیا تاکہ آپ ﷺ کی خدمت میں دوبارہ لائیں لیکن ان کا کہیں پتہ نہیں تھا۔ پھر آپ ﷺ نے فرمایا: ”یہ صاحب جبریل تھے (انسانی صورت میں) لوگوں کو دین کی باتیں سکھانے آئے تھے۔“

تشریح: ایمان اور اسلام تو سب مؤمنین کو شامل ہے اور احسان و ولایت کا درجہ ہے پھر احسان کا اعلیٰ درجہ یہ ہے کہ آدمی دنیا کے تمام خیالات کو دور کر کے اللہ کی یاد میں ایسا غرق ہو جائے جیسے اللہ کا شاہدہ کر رہا ہے اور ادنیٰ درجہ یہ ہے کہ اللہ ہم کو دیکھ رہا ہے۔ ہر وقت یہ سمجھ کر گناہ اور بری باتوں سے بچا رہے۔ جب یہ حاصل ہو جائے تو وہ آدمی یقیناً نبی اللہ ہے۔ اب یہ ضروری نہیں کہ اسے کشف و کرامت حاصل ہو کشف و کرامت کا ذکر کرنا نادانی ہے۔ ((ان تلد الامۃ ربہا)) کا مطلب یہ کہ لوہڑیوں کی اولاد بہت پیدا ہوتی تو ہاں لوہڑی اور بیٹا گویا اسکا مالک ہوا۔ آخر حدیث میں زمانہ حاضرہ پر اشارہ ہے کہ جنگوں کے رہنے والے بکریاں اونٹ چرانے والے لوگ شہروں کا رخ کریں گے اور بڑے بڑے عہدے پا کر بڑے بڑے مکانات بنائیں گے اور وہ آج کل ہو رہا ہے جیسا کہ شاہدہ ہے۔

٤٧٧٨۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنُ زَيْدٍ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ﴿مِفْتَاحُ الْغَيْبِ خَمْسٌ﴾ ثُمَّ قَرَأَ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾. [راجع: ۱۰۳۹]

۴۷۷۸۔ ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے ابن وہب نے بیان کیا، کہا کہ مجھ سے عمر بن محمد بن عبد اللہ بن عمر نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”غیب کی کتبیاں پانچ ہیں۔“ اس کے بعد آپ ﷺ نے اس آیت کی تلاوت کی ”بیچک اللہ ہی کو قیامت کا علم ہے اور وہی بارش نازل کرتا ہے اور وہی جانتا ہے کہ مادہ کے رحم میں کیا ہے (نریا مادہ) اور کوئی نفس نہیں جانتا کہ وہ کل کیا کرے گا اور کوئی نہیں جانتا کہ وہ کہاں مرے گا۔“

تشریح: ان پانچ باتوں کو خزانہ غیب کی کتبیاں کہا گیا ہے جس کا علم خاص اللہ پاک ہی کو حاصل ہے جو کوئی ان میں سے کسی کے جاننے کا دعویٰ کرے وہ جھوٹا ہے اور جو کسی غیر اللہ کے لیے ایسا عقیدہ رکھے وہ اشراک فی العلم کے شرک کا مرتکب ہے۔

(۳۲) تَنْزِيلُ السَّجْدَةِ

سورۃ تنزیل السجدہ کی تفسیر

تشریح: یہ سورت بھی مکی ہے۔ اس میں ۳۰ آیات اور ۳ رکوع ہیں۔

وَقَالَ مُجَاهِدٌ: ﴿مَهِينٌ﴾ ضَعِيفٌ نُّظْفَةٌ الرَّجُلُ ﴿ضَلَلْنَا﴾ هَلَكْنَا وَقَالَ ابْنُ عَبَّاسٍ: هِيَ - ”ضَلَلْنَا“ کے معنی ہم تباہ ہوئے۔ ابن عباس رضی اللہ عنہما نے کہا جُرُؤُ وہ مجاہد نے کہا کہ ”مہین“ کا معنی ناتواں کمزور (یا حقیر) مراد مرد کا نظفہ ہے۔

الْجُرُزُ الَّتِي لَا تُمْطَرُ إِلَّا مَطَرًا لَا يُغْنِي عَنْهَا شَيْئًا ﴿يَهْدِي﴾ بَيِّنٌ.
زمین جہاں بالکل کم بارش ہوتی ہے جس سے کچھ فائدہ نہیں ہوتا (یا سخت اور خشک زمین) ”یہد“ کے معنی ہم بیان کرتے ہیں۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾
”کسی مومن کو علم نہیں جو جو سامان (جنت میں) ان کیلئے پوشیدہ کر کے رکھے گئے ہیں جو ان کی آنکھوں کی ٹھنڈک بنیں گے۔“

۴۷۷۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ)) قَالَ أَبُو هُرَيْرَةَ: افْرَوْا إِنَّ شَيْئًا: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾ [راجع: ۳۲۴۴] [مسلم: ۱۷۱۳۴] ابن ماجہ: ۴۳۲۸

۴۷۸۰۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْأَعْمَشِ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ: ((يَقُولُ اللَّهُ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ

کہا کہ اور ہم سے سفیان نے بیان کیا، ان سے ابو الزناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ اللہ تعالیٰ نے فرمایا ہے، پہلی حدیث کی طرح۔ سفیان سے پوچھا گیا کہ یہ آپ نبی کریم ﷺ کی حدیث روایت کر رہے ہیں یا اپنے اجتہاد سے فرما رہے ہیں؟ انہوں نے فرمایا کہ (اگر یہ رسول اللہ ﷺ کی حدیث نہیں ہے) تو پھر اور کیا ہے؟ ابو معاویہ نے بیان کیا، ان سے اعمش نے اور ان سے صالح نے کہ ابو ہریرہ رضی اللہ عنہ نے (آیت مذکورہ میں) ”قُرَّات“ (صیغہ جمع کے ساتھ) پڑھا ہے۔

۴۷۸۰۔ ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے اعمش نے، کہا ہم سے ابو صالح نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ ارشاد فرماتا ہے کہ میں نے اپنے نیکو کار بندوں کے لئے وہ چیز تیار کر رکھی ہیں جنہیں کسی آنکھ نے دیکھا اور نہ کسی کان نے سنا اور نہ کسی انسان کے دل میں ان کا کبھی

بَشِّرْ ذُرِّيًّا بَلَدَهُ مَا أُطِيعْتُمْ عَلَيْهِ)) ثُمَّ قَرَأَ:
((فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)). [راجع: ۳۲۴۴]

گمان و خیال پیدا ہوا۔ اللہ کی ان نعمتوں سے واقفیت اور آگاہی تو الگ رہی
(ان کا کسی کو گمان و خیال بھی پیدا نہیں ہوا)۔ پھر آپ ﷺ نے اس آیت
کی تلاوت کی کہ ”سو کسی نفسِ مومن کو معلوم نہیں جو جو سامان آنکھوں کی
ٹھنڈک کا (جنت میں) ان کے لئے چھپا کر رکھا گیا ہے، یہ بدلہ ہے ان
کے نیک عملوں کا جو وہ دنیا میں کرتے رہے۔“

سورہ احزاب کی تفسیر

(۳۳) [سُورَةُ الْأَحْزَابِ]

تشریح: یہ سورت مدنی ہے۔ اس میں ۷۳ آیات اور ۹ رکوع ہیں۔

وَقَالَ مُجَاهِدٌ: «صَيَّا صِيْهِمْ» قُصُورِهِمْ.
مجاہد رحمہ اللہ نے کہا کہ ”صَيَّا صِيْهِمْ“ بمعنی قُصُورِہِمْ ہے، جس سے
ان کے قلعے محل گڑھیاں مراد ہیں۔

۴۷۸۱۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنَا أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوَّلَى النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ أَقْرَبُ وَإِنْ شِئْتُمْ)) «النَّبِيُّ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ» فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَا لَا فَلَئِنَّهُ عَصَبَتُهُ مَنْ كَانُوا فَإِنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ)). [راجع: ۲۲۹۸]

۴۷۸۱۔ ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن فلح نے، کہا مجھ سے میرے والد نے، ان سے ہلال بن علی نے اور ان سے عبد الرحمن بن ابی عمرہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی مومن ایسا نہیں کہ میں خود اس کے نفس سے بھی زیادہ اس سے دنیا اور آخرت میں تعلق نہ رکھتا ہوں، اگر تمہارا جی چاہے تو یہ آیت پڑھ لو کہ ”نبی مومنین کے ساتھ خود ان کے نفس سے بھی زیادہ تعلق رکھتا ہے“ پس جو مومن بھی (مرنے کے بعد) ترک مال و اسباب چھوڑے اور کوئی ان کا ولی وارث نہیں ہے اس کے عزیز و اقارب جو بھی ہوں، اس کے مال کے وارث ہوں گے، لیکن اگر کسی مومن نے کوئی قرض چھوڑا ہے یا اولاد چھوڑی ہے تو وہ میرے پاس آ جائیں ان کا ذمہ دار میں ہوں۔“

تشریح: ان کا قرض ادا کرنا میرے ذمہ ہوگا اور ان کی اولاد کی پرورش میں کروں گا۔ سبحان اللہ! اس شفقت اور مہربانی کا کیا کہنا۔ (ﷺ)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

«ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ».

یعنی ”ان (آزاد شدہ غلاموں کو) ان کے حقیقی باپوں کی طرف منسوب کیا کرو۔“

تشریح: زید بن حارثہ رضی اللہ عنہ رسول کریم ﷺ کے لے پا لک بیٹے تھے، لوگ ان کو زید بن محمد رضی اللہ عنہ کہنے لگے۔ اس پر یہ آیت نازل ہوئی اور حکم دیا گیا کہ لے پا لک لڑکے اپنے حقیقی باپ ہی کی اولاد ہیں وہ منہ سے بیٹا بنانے والوں کی طرف منسوب نہیں کئے جاسکتے نہ ان کے وارث ہو سکتے ہیں۔ ایسے لڑکوں کو ان کے لیے اسلام کا شرعی قانون یہی ہے اس میں رد و بدل ممکن نہیں ہے۔

۴۷۸۲۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقِبَةَ قَالَ: حَدَّثَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ زَيْدَ بْنَ حَارِثَةَ مَوْلَى رَسُولِ اللَّهِ ﷺ مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ بْنِ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾. [مسلم: ۶۲۶۲، ترمذی: ۳۲۰۹، ۳۸۱۳] بات ہے۔

(۴۷۸۲) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے عبد اللہ بن مختار نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا کہ مجھ سے سالم نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ کے آزاد کیے ہوئے غلام زید بن حارثہ رضی اللہ عنہ کو ہم ہمیشہ وہید بن محمد کہہ کر پکارا کرتے تھے، یہاں تک کہ قرآن کریم میں آیت نازل ہوئی کہ ”انہیں القرآن: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾۔ [مسلم: ۶۲۶۲، ترمذی: ۳۲۰۹، ۳۸۱۳] بات ہے۔“

تشریح: اسلام کے قانون میں لے پالک لاکے لڑکی کا کوئی وزن نہیں ہے اس کو دلا حقیقی جیسے حقوق نہیں ملیں گے۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿لَمَنَّهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ نَحْبُهُ: عَهْدُهُ ﴿أَفْطَارِهَا﴾ جَوَانِبُهَا الْفِتْنَةُ لَا تَوَهَا: لَا عَطْوَهَا.

”سوان میں کچھ ایسے لوگ بھی ہیں جو اپنی نذر پوری کر چکے اور کچھ ان میں سے وقت آنے کا انتظار کر رہے ہیں اور انہوں نے اپنے عہد میں ذرا فرق نہیں آنے دیا۔“ نَحْبُهُ کے معنی اپنا عہد اور اقرار ”أَفْطَارِهَا“ کے معنی کناروں سے۔ لَا تَوَهَا کے معنی قبول کر لیں شریک ہو جائیں۔

۴۷۸۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَرَىٰ هَذِهِ الْآيَةَ نَزَلَتْ فِي أَنَسِ بْنِ النَّضْرِ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾. [راجع: ۲۸۰۵]

(۴۷۸۳) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے ثمامہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ہمارے خیال میں یہ آیت انس بن نصر رضی اللہ عنہ کے بارے میں نازل ہوئی تھی کہ ”اہل ایمان میں کچھ لوگ ایسے بھی ہیں کہ انہوں نے اللہ سے جو عہد کیا تھا اس میں وہ سچے اترے۔“

تسبیح: جو کہا تھا وہ کر کے دکھادیا کہ میدان جہاد میں بعد شوق درجہ شہادت حاصل کیا۔ حضرت انس بن نصر رضی اللہ عنہ اور کتنے ہی عباد اسی شان والے گزرے ہیں۔ (رحمۃ اللہ علیہ)

۴۷۸۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ ابْنِ ثَابِتٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: لَمَّا نَسَخْنَا الصُّحُفَ فِي الْمَصَاحِفِ فَقَدْثُ آيَةٍ مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ كَثِيرًا أَسْمَعُ رَسُولَ

(۴۷۸۴) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ کو خارجہ بن زید بن ثابت نے خبر دی اور ان سے زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ جب ہم قرآن مجید کو مصحف کی صورت میں جمع کر رہے تھے تو مجھے سورہ احزاب کی ایک آیت (کہیں نکھی ہوئی) نہیں مل رہی تھی۔ میں وہ آیت رسول اللہ ﷺ سے سن چکا تھا۔ آخر

وہ مجھے خزیمہ انصاری رضی اللہ عنہ کے پاس ملی جن کی شہادت کو رسول اللہ ﷺ نے دو مومن مردوں کی شہادت کے برابر قرار دیا تھا۔ وہ آیت یہ تھی: ”اہل ایمان میں کچھ لوگ ایسے بھی ہیں کہ انہوں نے اللہ سے جو عہد کیا تھا اس میں وہ سچ اترے۔“

اللَّهُ ﷻ يَقْرُوهَا لَمْ أَجْذَمَا مَعَ أَحَدٍ إِلَّا مَعَ خَزِيمَةَ الْأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللَّهِ ﷻ شَهَادَتَهُ شَهَادَةً رَجُلَيْنِ: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ [راجع: ۲۸۰۷]

باب: اللہ تعالیٰ کا ارشاد:

”اے نبی! آپ اپنی بیویوں سے فرمادیجئے کہ اگر تم دنیوی زندگی اور اس کی زیب و زینت کا ارادہ رکھتی ہو تو آؤ میں تمہیں کچھ دنیوی اسباب دے دلا کر خوبی کے ساتھ رخصت کر دوں۔“ عمر نے کہا کہ ”ہجر“ یہ ہے کہ عورت اپنے حسن کا مرد کے سامنے اظہار کرے۔ ”سُنَّةُ اللَّهِ“ سے مراد وہ طریقہ ہے جو اللہ نے اپنے لئے مقرر کر رکھا ہے۔

(۴۷۸۵) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا کہ مجھے ابوسلمہ بن عبد الرحمن نے خبر دی اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے خبر دی کہ جب اللہ تعالیٰ نے رسول اللہ ﷺ کو حکم دیا کہ آپ ﷺ اپنی ازواج کو (آپ کے سامنے رہنے یا آپ سے علیحدگی کا) اختیار دیں تو رسول اللہ ﷺ عائشہ رضی اللہ عنہا کے پاس بھی تشریف لے گئے اور فرمایا: ”میں تم سے ایک معاملہ کے متعلق کہنے آیا ہوں ضروری نہیں کہ تم اس میں جلد بازی سے کام لو، اپنے والدین سے بھی مشورہ کر سکتی ہو۔“ آپ ﷺ تو جانتے ہی تھے کہ میرے والد کبھی آپ سے جدائی کا مشورہ نہیں دے سکتے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر آپ ﷺ نے فرمایا: ”اللہ کا فرمان ہے کہ اے نبی! اپنی بیویوں سے فرمادیجئے“ آخر آیت تک۔ میں نے عرض کیا، لیکن کس چیز کے لئے مجھے اپنے والدین سے مشورہ کی ضرورت ہے، کھلی ہوئی بات ہے کہ میں اللہ، اس کے رسول اور عالم آخرت کو چاہتی ہوں۔

بَابُ قَوْلِهِ:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرَحُكُنَّ سَرَاحًا جَمِيلًا﴾ التَّبْرُجُ أَنَّ تُخْرَجَ مَحَابِسُهَا ﴿سُنَّةُ اللَّهِ﴾ اسْتَنْهَا: جَعَلَهَا.

۴۷۸۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهَا جِئْنَ أَمْرَهُ اللَّهُ أَنْ يُخَيَّرَ أَزْوَاجَهُ قَبْدًا بَيْنَ رَسُولِ اللَّهِ ﷺ فَقَالَ: ((إِنِّي ذَاكِرٌ لِكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ)) وَقَدْ عَلِمَ أَنَّ أَبِي لَمْ يَكُونَا بِأَمْرَانِي بِفِرَاقِهِ قَالَتْ: ثُمَّ قَالَ: ((إِنَّ اللَّهَ قَالَ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ﴾)) إِلَى تَمَامِ الْآيَتَيْنِ فَقُلْتُ لَهُ: فَبَيْنَ أَيِّ هَذَا أَسْتَأْمِرُ أَبِي؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْدَّارَ الْآخِرَةَ. [طرفة في: ۴۷۸۶] [مسلم: ۳۶۸۱]

ترمذی: ۳۲۰۴؛ نسائی: ۳۲۰۱، ۳۴۳۹

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا﴾ وَقَالَ قَتَادَةُ: ﴿وَأَذْكُرَنَّ مَا يُنَالِي فِي بَيْوتِكُنَّ مِنْ آيَاتِ اللَّهِ﴾ الْفَرَّانُ وَ السُّنَّةُ الْحَكْمَةُ.

”اے نبی کی بیویو! اگر تم اللہ کو اور اس کے رسول کو اور عالم آخرت کو چاہتی ہو تو اللہ نے تم میں سے نیک عمل کرنے والیوں کے لئے بہت بڑا ثواب تیار کر رکھا ہے۔“ قنادہ نے کہا کہ آیت ”اور تم آیات اللہ اور اس کو یاد رکھو جو تمہارے گھروں میں پڑھ کر سنائے جاتے رہتے ہیں۔“ (آیات اللہ سے مراد) قرآن مجید اور حکمت سے مراد سنت نبوی ہے۔

تشریح: اللہ نے ازواج مطہرات کو حکم فرمایا کہ قرآن وحدیث کا مطالعہ گھروں میں ضرور جاری رکھیں اور نبی کریم ﷺ سے علم دین حاصل کرنا اپنے لیے ضروری سمجھیں۔ معلوم ہوا کہ عورتوں کے لیے بھی گھروں میں دینی تعلیم کا چرچا رکھنا ضروری ہے۔ اگر ہر مسلم گھرانہ میں یہ سلسلہ جاری رہے تو امت کی سدھار کے لیے اس سے بہت دور رس نتائج پیدا ہو سکتے ہیں۔ دینی، اسلامی تعلیم آج کے حالات میں امت کے لیے بہت بڑی اہمیت رکھتی ہے۔

(۴۷۸۶) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہا مجھے ابوسلمہ بن عبد الرحمن نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ کو حکم ہوا کہ اپنی ازواج کو اختیار دیں تو آپ میرے پاس تشریف لائے اور فرمایا: ”میں تم سے ایک معاملہ کے متعلق کہنے آیا ہوں، ضروری نہیں کہ تم جلدی کرو، اپنے والدین سے بھی مشورہ لے سکتی ہو۔“ انہوں نے بیان کیا کہ آپ ﷺ کو تو معلوم ہی تھا کہ میرے والدین آپ سے جدائی کا کبھی مشورہ نہیں دے سکتے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر آپ ﷺ نے (وہ آیت جس میں یہ حکم تھا) پڑھی کہ اللہ پاک کا ارشاد ہے: ”اے نبی! اپنی بیویوں سے فرما دیجئے کہ اگر تم دنیوی زندگی اور اس کی زینت کو چاہتی ہو“ سے آجرا عظیمًا تک۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: لیکن اپنے والدین سے مشورہ کی کس بات کے لئے ضرورت ہے، ظاہر ہے کہ میں اللہ اور اس کے رسول اور عالم آخرت کو چاہتی ہوں۔ بیان کیا کہ پھر دوسری ازواج مطہرات رضی اللہ عنہن نے بھی وہی کہا جو میں کہہ چکی تھی۔ اس کی متابعت مویٰ بن امین نے معمر سے کی ہے کہ ان سے زہری نے بیان کیا کہ انہیں ابوسلمہ نے خبر دی اور عبد الرزاق اور ابوسفیان معمری نے معمر سے بیان کیا، ان سے زہری نے، ان سے عروہ نے اور ان سے

٤٧٨٦- وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: ((إِنِّي ذَاكِرُكَ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبُوبَكَ)) قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبُوبِي لَمْ يَكُنْ يَأْمُرَانِي بِفِرَاقِهِ قَالَتْ: ثُمَّ قَالَ: إِنَّ اللَّهَ قَالَ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا﴾ إِلَى ﴿أَجْرًا عَظِيمًا﴾ قَالَتْ: فَقُلْتُ: فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبُوبِي؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ. تَابَعَهُ مُوسَى بْنُ أَغْيَنَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ وَقَالَ عَبْدُ الرَّزَّاقِ وَأَبُو سَفْيَانَ الْمَعْمَرِيُّ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ. [راجع: ٤٧٨٥] [مسلم:

۱۳۴۶ھ ابن ماجہ: ۲۰۵۲

عائشہ رضی اللہ عنہا نے۔

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

”اے نبی! آپ اپنے دل میں وہ بات چھپاتے رہے جس کو اللہ ظاہر کرنے والا ہی تھا اور آپ لوگوں سے ڈر رہے تھے، حالانکہ اللہ ہی اس کا زیادہ مستحق ہے کہ اس سے ڈرا جائے۔“

﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

(۴۷۸۷) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم سے معلى بن منصور نے بیان کیا، اسے حماد بن زید نے کہا، ہم سے ثابت نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ آیت: ”اور آپ اپنے دل میں وہ چھپاتے رہے جسے اللہ ظاہر کرنے والا تھا۔“ زینب بنت جحش رضی اللہ عنہا اور زید بن حارثہ رضی اللہ عنہ کے معاملہ میں نازل ہوئی تھی۔

۷۸۷- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ عَنْ حَمَادِ بْنِ زَيْدٍ، قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ هَذِهِ الْآيَةَ: ﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ﴾ نَزَلَتْ فِي شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ وَزَيْدِ بْنِ حَارِثَةَ. [طرفة في: ۷۴۲۰] [مسلم: ۳۲۱۲]

تشریح: اس کا قصہ تفسیروں میں پورا مذکور ہے۔ کہتے ہیں نبی کریم ﷺ نے اس شرط کے ساتھ کہ اگر زید رضی اللہ عنہ اپنی خوشی سے زینب رضی اللہ عنہا کو طلاق دے اور زینب کی بھی خوشی ہو تو آپ ان کو اپنے حرم میں داخل کر لیں گے، مگر رواج کے خلاف ہونے کی وجہ سے آپ اس بات کو دل میں چھپاتے رہے۔ آیت میں اسی طرف اشارہ ہے۔ حضرت عائشہ رضی اللہ عنہا کا یہ بیان بالکل بجا ہے کہ اگر نبی کریم ﷺ قرآن مجید کی کسی آیت کو چھپانا چاہتے تو اس آیت کو چھپالیتے مگر جو نبی آپ پر نازل ہوئی آپ نے پورے طور پر امت پر پہنچا دیا۔ بعد میں آپ نے زینب رضی اللہ عنہا سے نکاح کر کے عہد جاہلیت کی ایک غلط رسم کو توڑ دیا۔ عہد جاہلیت میں منہ بولے بیٹے کو حقیقی بیٹا تصور کرتے، اس کی عورت سے نکاح ناجائز تھا۔ آپ نے دونوں رسوں کو منادیا۔

بَابُ قَوْلِهِ:

باب: اللہ عز وجل کا فرمان:

”اے نبی! ان (ازواج مطہرات) میں سے آپ جس کو چاہیں اپنے سے دور رکھیں اور جس کو چاہیں اپنے نزدیک رکھیں اور جن کو آپ نے الگ کر رکھا ہو ان میں سے کسی کو پھر طلب کر لیں جب بھی آپ پر کوئی گناہ نہیں۔“

ابن عباس رضی اللہ عنہما نے کہا ”نُرْجِی“ کا معنی پیچھے ڈال دے۔ اسی سے سورہ اعراف کا یہ لفظ ہے ”أَرْجِهْ“ یعنی اس کو ڈھیل میں رکھو۔

﴿تُرْجَىٰ مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَىٰ إِلَيْكَ مَنْ تَشَاءُ وَمِنْ ابْتِغَاءٍ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾

قَالَ ابْنُ عَبَّاسٍ: ﴿تُرْجَىٰ﴾ تُؤَخَّرُ. أَرْجِهْ. أَخْرَجَهُ.

(۴۷۸۸) ہم سے زکریا بن یحییٰ نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے ہشام نے اپنے والد سے سن کر بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جو عورتیں اپنے نفس کو رسول اللہ ﷺ کے لئے بہہ کرنے آتی تھیں مجھے ان پر بڑی غیرت آتی تھی۔ میں کہتی کہ کیا عورت

۷۸۸- حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ هِشَامُ: حَدَّثَنَا عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّائِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ وَأَقُولُ: أَتْهَبُ

خود اپنے کو کسی مرد کے لئے پیش کر سکتی ہے؟ پھر جب اللہ تعالیٰ نے یہ آیت نازل کی کہ ”ان میں سے جس کو چاہیں اپنے سے دور رکھیں اور جس کو چاہیں اپنے نزدیک رکھیں اور جن کو آپ نے الگ کر رکھا تھا اس میں سے کسی کو پھر طلب کر لیں جب بھی آپ پر کوئی گناہ نہیں ہے۔“ تو میں نے کہا کہ میں تو سمجھتی ہوں کہ آپ کا رب آپ کی مراد بلاتا خیر پوری کر دینا چاہتا ہے۔

(۴۷۸۹) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو عاصم احول نے خبر دی، انہیں معاذ نے اور انہیں عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ اس آیت کے نازل ہونے کے بعد بھی کہ ”ان میں سے آپ جس کو چاہیں اپنے سے دور رکھیں اور جن کو آپ نے الگ کر رکھا تھا ان میں سے کسی کو پھر طلب کر لیں جب بھی آپ پر کوئی گناہ نہیں۔“ اگر (ازواج مطہرات رضی اللہ عنہن) میں سے کسی کی باری میں کسی دوسری بیوی کے پاس جانا چاہتے تو جن کی باری ہوتی ان سے اجازت لیتے تھے (معاذ نے بیان کیا کہ) میں نے اس پر عائشہ رضی اللہ عنہا سے پوچھا کہ ایسی صورت میں آپ! آنحضرت ﷺ سے کیا کہتی تھیں؟ انہوں نے فرمایا کہ میں تو یہ عرض کر دیتی تھی کہ یا رسول اللہ! اگر یہ اجازت آپ مجھ سے لے رہے ہیں تو میں تو اپنی باری کا کسی دوسرے پر اثر نہیں کر سکتی۔ اس روایت کی متابعت عباد بن عباد نے کی، انہوں نے عاصم سے سنا۔

تشریح: ابن عباس رضی اللہ عنہما کہتے ہیں کہ جن عورتوں نے اپنے آپ کو رسول اللہ ﷺ کے لیے بہرہ کر دیا تھا ان میں سے کسی کو بھی آپ نے اپنے ساتھ نہیں رکھا اگرچہ اللہ تعالیٰ نے آپ کے لیے اسے مباح قرار دیا تھا لیکن بہر حال یہ آپ کی منشا پر موقوف تھا۔ نبی کریم ﷺ کو یہ مخصوص اجازت تھی۔ قسطلانی نے کہا کہ اللہ پاک نے اس آیت میں آپ کو اجازت دی تھی کہ آپ پر باری کی پابندی بھی ضروری نہیں ہے لیکن آپ نے باری کو قائم رکھا اور کسی بیوی کی باری میں آپ دوسری بیوی کے گھر نہیں رہے۔ عباد بن عباد کی روایت کو ابن مردویہ نے وصل کیا ہے۔ ابن عباس رضی اللہ عنہما کی روایت کو طبری نے نقل کیا ہے۔

باب: اللہ جل جلالہ کا فرمان:

بَابُ قَوْلِهِ:

”اے ایمان والو! نبی کے گھروں میں مت جایا کرو۔ سوائے اس وقت کے جب تمہیں کھانے کے لئے (آنے کی) اجازت دی جائے، ایسے طور پر کہ اس کی تیاری کے منتظر نہ بیٹھے رہو، البتہ جب تم کو بلایا جائے تب جایا کرو۔ پھر جب کھانا کھا چکو تو اٹھ کر چلے جایا کرو اور وہاں باتوں میں جی لگا کر مت

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي

بیٹھے رہا کرو۔ اس بات سے نبی کو تکلیف ہوتی ہے سو وہ تمہارا لحاظ کرتے ہیں اور اللہ صاف بات کہنے سے (کسی کا) لحاظ نہیں کرتا اور جب تم ان (رسول کی ازواج) سے کوئی چیز مانگو تو ان سے پردے کے باہر سے مانگا کرو، یہ تمہارے اور ان کے دلوں کے پاک رہنے کا عمدہ ذریعہ ہے اور تمہیں جائز نہیں کہ تم رسول اللہ کو (کسی طرح بھی) تکلیف پہنچاؤ اور نہ یہ کہ آپ کے بعد آپ کی بیویوں سے کبھی بھی نکاح کرو۔ بیشک یہ اللہ کے نزدیک بہت بڑی بات ہے۔ ”إِنَاهُ كَامَعْنَى كَاهَانًا تَيَّارًا هُوَ يَكْنَاهُ أَنَا يَا نَبِيَّ أَنَاهُ“ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا“ قیاس تو یہ تھا کہ قریبہ کہتے مگر قریب کا لفظ جب مؤنث کی صفت ہو تو اسے قریبہ کہتے ہیں اور جب وہ ظرف یا اسم ہوتا ہے اور صفت مراد نہیں ہوتی تو ہائے تانیث نکال ڈالتے ہیں، قریب کہتے ہیں۔ ایسی حالت میں واحد، مشبیہ، جمع، مذکر اور مؤنث سب برابر ہے۔

النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُزْذَرُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا“۔ يُقَالُ: إِنَاهُ: إِذْرَاكُهُ أَنِّي يَا نَبِيَّ أَنَاهُ «لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا» إِذَا وَصَفْتَ صِفَةً الْمَوْثَبَ قُلْتَ: قَرِيبَةٌ وَإِذَا جَعَلْتَهُ ظَرْفًا وَبَدَلًا وَلَمْ تُرِدِ الصِّفَةَ نَزَعْتَ الْهَاءَ مِنَ الْمَوْثَبِ وَكَذَلِكَ لَفْظُهَا فِي الْوَاحِدِ وَالْإِثْنَيْنِ وَالْجَمْعِ لِلذَّكَرِ وَالْأُنْثَى.

تشریح: یہ ابوسعیدہ کا قول ہے جسے امام بخاری رحمہ اللہ نے اختیار کیا ہے۔ بعض نے کہا قریب ایک محذوف موصوف کی صفت ہے یعنی شیناً قریباً بعض نے کہا عبارت کی تقریروں ہے۔ لعل قیام الساعة تکون قریباً تو تکون کی تانیث میں مضاف الیه کی مؤنث ہونے کی اور قریباً کی تذکیر میں مضاف کے مذکر ہونے کی رعایت کی گئی ہے۔ واللہ اعلم۔

۴۷۹۰۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ قُلْتُ: يَا رَسُولَ اللَّهِ! يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ قُلْتُ: أَمَرْتُ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ. [راجع: ۴۰۲]

۴۷۹۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ، قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مِجْلَزٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ دَعَا الْقَوْمَ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ وَإِذَا هُوَ كَأَنَّهُ يَنْهَى لِلْقِيَامِ فَلَمْ يَقُومُوا فَلَمَّا رَأَى ذَلِكَ قَامَ فَلَمَّا قَامَ قَامَ مَنْ

۴۷۹۰) ہم سے مسدد نے بیان کیا، ان سے یحییٰ بن سعید قطان نے، ان سے حمید طویل نے اور ان سے انس بن مالک رحمہ اللہ نے بیان کیا کہ عمر رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! آپ کے پاس اچھے برے ہر طرح کے لوگ آتے ہیں، کاش! آپ ازواج مطہرات رضی اللہ عنہن کو پردہ کا حکم دے دیں۔ اس کے بعد اللہ نے پردے کا حکم اتارا۔

۴۷۹۱) ہم سے محمد بن عبداللہ رقاشی نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ ہم سے ابو مجلز نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ نے زینب بنت جحش رضی اللہ عنہا سے نکاح کیا تو قوم کو آپ نے دعوت ولیمہ دی، کھانا کھانے کے بعد لوگ (گھر کے اندر ہی) بیٹھے (دیر تک) باتیں کرتے رہے۔ آپ ﷺ نے ایسا کیا گویا آپ اٹھنا چاہتے ہیں (تاکہ لوگ سمجھ جائیں اور اٹھ جائیں) لیکن کوئی بھی

نہیں اٹھا، جب آپ نے دیکھا کہ کوئی نہیں اٹھا تو آپ کھڑے ہو گئے۔ جب آپ کھڑے ہوئے تو دوسرے لوگ بھی کھڑے ہو گئے، لیکن تین آدمی اب بھی بیٹے رہ گئے۔ آپ ﷺ جب باہر سے واپس اندر تشریف لائے تو دیکھا کہ کچھ لوگ اب بھی بیٹھے ہوئے ہیں۔ اس کے بعد وہ لوگ بھی اٹھ گئے تو میں نے آپ کی خدمت میں حاضر ہو کر خبر دی کہ وہ لوگ بھی چلے گئے ہیں تو آپ اندر تشریف لائے۔ میں نے بھی چاہا کہ اندر جاؤں، لیکن آپ ﷺ نے اپنے اور میرے بیچ میں دروازے کا پردہ گرالیا۔ اس کے بعد آیت (مذکورہ بالا) نازل ہوئی کہ ”اے ایمان والو! نبی کے گھروں میں مت جایا کرو۔“ آخر آیت تک۔

قَامَ وَقَعَدَ ثَلَاثَةَ نَفَرٍ فَجَاءَ النَّبِيُّ ﷺ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقَتْ فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدْ انْطَلَقُوا فَجَاءَ حَتَّى دَخَلَ فَذَهَبَتْ أَذْخُلُ فَأَلْفَى الْحِجَابَ بَيْنِي وَبَيْنَهُ فَأَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ الآية. [اطرافہ فی: ۴۷۹۲، ۴۷۹۳، ۴۷۹۴، ۵۱۵۴، ۵۱۶۳، ۵۱۶۶، ۵۱۶۸، ۵۱۷۰، ۵۱۷۱، ۵۴۶۶، ۶۲۳۸، ۶۲۳۹، ۶۲۷۱، ۷۴۲۱]

[مسلم: ۳۵۰۵]

(۴۷۹۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے ابوقلابہ نے کہ انس بن مالک رضی اللہ عنہ نے کہا کہ اس آیت یعنی آیت پردہ (کے شان نزول) کے متعلق میں سب سے زیادہ جانتا ہوں، جب زینب رضی اللہ عنہا سے رسول اللہ ﷺ نے نکاح کیا اور وہ آپ کے ساتھ آپ کے گھر ہی میں تھیں تو آپ نے کھانا تیار کروایا اور قوم کو بلایا (کھانے سے فارغ ہونے کے بعد) لوگ بیٹھے باتیں کرتے رہے۔ آپ ﷺ باہر جاتے اور پھر اندر آتے (تاکہ لوگ اٹھ جائیں) لیکن لوگ بیٹھے باتیں کرتے رہے۔ اس پر یہ آیت نازل ہوئی کہ ”اے ایمان والو! نبی کے گھروں میں مت جایا کرو۔“ سوائے اس وقت کے جب تمہیں (کھانے کے لئے) آنے کی اجازت دی جائے۔ ایسے طور پر کہ اس کی تیاری کے منتظر نہ ہو“ اللہ تعالیٰ کے ارشاد ”ومن وراء حجاب“ تک اس کے بعد پردہ ڈال دیا گیا اور لوگ کھڑے ہو گئے۔

۴۷۹۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ، قَالَ أَنَسُ بْنُ مَالِكٍ: أَنَا أَعْلَمُ النَّاسِ بِهَذِهِ الْآيَةِ آيَةِ الْحِجَابِ لَمَّا أُهْدِيَتْ زَيْنَبُ إِلَى النَّبِيِّ ﷺ كَانَتْ مَعَهُ فِي الْبَيْتِ صَنَعَ طَعَامًا وَدَعَا الْقَوْمَ فَقَعَدُوا يَتَحَدَّثُونَ فَجَعَلَ النَّبِيُّ ﷺ يَخْرُجُ ثُمَّ يَرْجِعُ وَهُمْ قُعُودٌ يَتَحَدَّثُونَ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ﴾ إِلَى قَوْلِهِ: ﴿مِنْ وَرَاءِ حِجَابٍ﴾ فَضَرَبَ الْحِجَابَ وَقَامَ الْقَوْمُ. [راجع: ۴۷۹۱]

(۴۷۹۳) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے عبدالعزیز بن صہیب نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ رسول کریم ﷺ نے زینب بنت جحش رضی اللہ عنہا سے نکاح کے بعد (بطور ولیمہ) گوشت اور روٹی تیار کروائی اور مجھے کھانے پر لوگوں کو بلانے کے

۴۷۹۳۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: بُنِيَ عَلَى النَّبِيِّ ﷺ بِزَيْنَبَ بِنْتِ جَحْشٍ بِخَبَرٍ وَلَحْمٍ فَأُرْسِلَتْ عَلَى

لئے بھیجا، پھر کچھ لوگ آئے اور کھا کر واپس چلے گئے۔ پھر دوسرے لوگ آئے اور کھا کر واپس چلے گئے۔ میں بلاتا رہا۔ آخر جب کوئی باقی نہ رہا تو میں نے عرض کیا: اے اللہ کے نبی! اب تو کوئی باقی نہیں رہا جس کو میں دعوت دوں تو آپ نے فرمایا: ”اب دسترخوان اٹھاؤ“ لیکن تین اشخاص گھر میں باتیں کرتے رہے۔ نبی اکرم ﷺ باہر نکلے اور عائشہ رضی اللہ عنہا کے حجرہ کے سامنے جا کر فرمایا ”السلام علیکم اهل البيت ورحمة الله“ انہوں نے کہا: وعلیک السلام ورحمة اللہ اپنی اہل کو آپ نے کیا پایا؟ اللہ برکت عطا فرمائے۔ آپ ﷺ اسی طرح تمام ازواج مطہرات رضی اللہ عنہن کے حجرہ کے سامنے گئے اور جس طرح عائشہ رضی اللہ عنہا سے فرمایا تھا اس طرح سب سے فرمایا اور انہوں نے بھی عائشہ رضی اللہ عنہا کی طرح جواب دیا۔ اس کے بعد نبی اکرم ﷺ واپس تشریف لائے تو تین آدمی اب بھی گھر میں بیٹھے باتیں کر رہے تھے۔ نبی اکرم ﷺ بہت زیادہ حیا دار تھے، آپ ﷺ (یہ دیکھ کر کہ لوگ اب بھی بیٹھے ہوئے ہیں) عائشہ رضی اللہ عنہا کے حجرہ کی طرف پھر چلے گئے، مجھے یاد نہیں کہ اس کے بعد میں نے کیا کیا اور آپ کو جا کر خبر کی کہ اب وہ تینوں آدمی روانہ ہو گئے ہیں۔ پھر آنحضرت واپس تشریف لائے اور پاؤں چوکھٹ پر رکھا۔ ابھی آپ کا ایک پاؤں اندر تھا اور ایک پاؤں باہر کہ آپ نے پردہ گر لیا اور پردہ کی آیت نازل ہوئی۔

الطَّعَامُ دَاعِيًا فَيَجِيءُ قَوْمٌ فَيَأْكُلُونَ - لَمْ يَبْقَ أَحَدٌ مِّنْهُمْ وَبَخَّرَ جُؤُنَ ثُمَّ يَجِيءُ قَوْمٌ فَيَأْكُلُونَ وَبَخَّرَ جُؤُنَ فَدَعَوْتُ حَتَّى مَا أَجِدُ أَحَدًا أَذْعُو فَقُلْتُ: يَا نَبِيَّ اللَّهِ! مَا أَجِدُ أَحَدًا أَذْعُوهُ قَالَ: ((ارْقِعُوا طَعَامَكُمْ)) وَبَقِيَ ثَلَاثَةٌ رَهْطٌ يَتَحَدَّثُونَ فِي الْبَيْتِ فَخَرَجَ النَّبِيُّ ﷺ فَأَنْطَلَقَ إِلَى حُجْرَةِ عَائِشَةَ فَقَالَ: ((السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ)) فَقَالَتْ: وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ كَيْفَ وَجَدْتَ أَهْلَكَ؟ بَارَكَ اللَّهُ لَكَ فَتَقَرَّرَى حُجْرَ نِسَائِهِ كُلَّهُنَّ يَقُولُ لَهُنَّ كَمَا يَقُولُ لِعَائِشَةَ وَيَقُلْنَ لَهُ كَمَا قَالَتْ عَائِشَةُ ثُمَّ رَجَعَ النَّبِيُّ ﷺ فَإِذَا ثَلَاثَةٌ رَهْطٌ فِي الْبَيْتِ يَتَحَدَّثُونَ وَكَانَ النَّبِيُّ ﷺ شَدِيدَ الْحَيَاءِ فَخَرَجَ مُنْطَلِقًا نَحْوَ حُجْرَةِ عَائِشَةَ فَمَا أَذْرِي أَخْبَرْتُهُ أَوْ أَخْبَرَ أَنَّ الْقَوْمَ خَرَجُوا فَرَجَعَ حَتَّى إِذَا وَضَعَ رِجْلَهُ فِي أَسْكَفَةِ الْبَابِ دَاخِلَةً وَأُخْرَى خَارِجَةً أَرَاخَى السُّتْرَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَتْ

آيَةُ الْحُجَابِ. [راجع: ٤٧٩١]

(۴۷۹۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد اللہ بن بکر سہمی نے خبر دی، کہا ہم سے حید طویل نے بیان کیا کہ انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے زینب بنت جحش رضی اللہ عنہا سے نکاح پر دعوت دلیمہ کی اور گوشت اور روٹی لوگوں کو کھلائی۔ پھر آپ امہات المؤمنین کے حجرہ کی طرف گئے، جیسا کہ آپ کا معمول تھا کہ نکاح کی صبح کو آپ جایا کرتے تھے، آپ انہیں سلام کرتے اور ان کے حق میں دعا کرتے اور امہات المؤمنین رضی اللہ عنہن بھی آپ کو سلام کرتیں اور آپ کے لئے دعا

٤٧٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ، قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: أَوْلَمَ رَسُولُ اللَّهِ ﷺ حِينَ بَنَى بَرِئَةَ بَنَاتِ جَحْشٍ فَأَشْنَعَ النَّاسَ خُبْرًا وَلَحْمًا ثُمَّ خَرَجَ إِلَى حُجْرِ امَّهَاتِ الْمُؤْمِنِينَ كَمَا كَانَ يَصْنَعُ صَبِيحَةَ بَنَاتِهِ فَيَسْلِمُ عَلَيْهِنَّ وَيَدْعُو لَهُنَّ

کرتیں۔ امہات المؤمنین کے حجروں سے جب آپ اپنے حجرہ میں واپس تشریف لائے تو آپ نے دیکھا کہ دو آدمی آپس میں گفتگو کر رہے ہیں۔ جب آپ نے انہیں بیٹھے ہوئے دیکھا تو پھر آپ حجرہ سے نکل گئے۔ ان دونوں نے جب دیکھا کہ اللہ کے نبی اپنے حجرہ سے واپس چلے گئے ہیں تو بڑی جلدی جلدی وہ اٹھ کر باہر نکل گئے۔ مجھے یاد نہیں کہ میں نے آپ ﷺ کو ان کے چلے جانے کی اطلاع دی یا کسی اور نے پھر آپ واپس آئے اور گھر میں آتے ہی دروازے کا پردہ گرالیا اور آیت حجاب نازل ہوئی۔ اور سعید بن ابی مریم نے بیان کیا کہ ہم کو یحییٰ بن کثیر نے خبر دی، کہا مجھ سے حید طویل نے بیان کیا اور انہوں نے انس رضی اللہ عنہ سے سنا، انہوں نے نبی کریم ﷺ سے نقل کیا۔

وَوَسَلْمَنْ عَلَيْهِ وَيَدْعُونَ لَهُ فَلَمَّا رَجَعَ إِلَى بَيْتِهِ رَأَى رَجُلَيْنِ جَرَى بَيْنَهُمَا الْحَدِيثَ فَلَمَّا رَأَاهُمَا رَجَعَ عَنْ بَيْتِهِ فَلَمَّا رَأَى الرَّجُلَانِ بَنِي اللَّهِ ﷺ رَجَعَ عَنْ بَيْتِهِ وَتَبَا مُسْرِعِينَ فَمَا أَذْرِي أَنَا أَخْبَرْتُهُ بِخُرُوجِهِمَا أَمْ أَخْبِرَ فَرَجَعَ حَتَّى دَخَلَ الْبَيْتِ وَأَرْخَى السُّتْرَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَتْ آيَةُ الْحِجَابِ. وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى، حَدَّثَنِي حُمَيْدٌ سَمِعَ أَنَسًا عَنِ النَّبِيِّ ﷺ. [راجع: ۴۷۹۱]

تشریح: اس سند کے بیان کرنے سے یہ فرض ہے کہ حید کا سامع اس سے معلوم ہو جائے۔

(۴۷۹۵) ہم سے زکریا بن یحییٰ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ام المؤمنین سودہ رضی اللہ عنہا پردہ کا حکم نازل ہونے کے بعد قضائے حاجت کے لئے نکلیں وہ بہت بھاری بھر کم تھیں جو انہیں جانتا تھا اس سے وہ پوشیدہ نہیں رہ سکتی تھیں۔ راستے میں عمر بن خطاب رضی اللہ عنہ نے انہیں دیکھ لیا اور کہا کہ اے سودہ! ہاں اللہ کی قسم! آپ ہم سے اپنے آپ کو نہیں چھپا سکتیں دیکھئے تو آپ کس طرح باہر نکلی ہیں۔ بیان کیا کہ سودہ رضی اللہ عنہا اگلے پاؤں وہاں سے واپس آ گئیں، رسول اللہ ﷺ اس وقت میرے حجرے میں تشریف رکھتے تھے اور رات کا کھانا کھا رہے تھے، آپ کے ہاتھ میں اس وقت گوشت کی ایک ہڈی تھی۔ سودہ رضی اللہ عنہا نے داخل ہوتے ہی کہا، یا رسول اللہ! میں قضائے حاجت کے لئے نکلی تھی تو عمر (رضی اللہ عنہ) نے مجھ سے ہاتھ کیں۔ بیان کیا کہ آپ پر وحی کا نزول شروع ہو گیا اور تھوڑی دیر بعد یہ کیفیت ختم ہوئی، ہڈی اب بھی آپ کے ہاتھ میں تھی۔ آپ نے اسے رکھا نہیں۔ پھر آنحضرت ﷺ نے فرمایا: ”تمہیں (اللہ کی طرف سے) قضائے حاجت کے لئے باہر جانے کی اجازت دے دی گئی ہے۔“

۴۷۹۵۔ حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْتُ سُودَةً بَعْدَمَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا وَكَانَتْ امْرَأَةً جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا سُودَةُ! أَمَا وَاللَّهِ! مَا تَخْفَيْنَ عَلَيْنَا فَاَنْظُرِي كَيْفَ تَخْرُجِينَ؟ قَالَتْ: فَاَنْكِفَاتٍ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرَقٌ فَدَخَلْتُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي فَقَالَ لِي عُمَرُ: كَذَا وَكَذَا قَالَتْ: فَأَوْحَى اللَّهُ إِلَيْهِ ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَضَعَهُ فَقَالَ: ((إِنَّهُ قَدْ أَذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ)). [راجع: ۴۷۹۶]

تشریح: معلوم ہوا کہ ازواج مطہرات رضی اللہ عنہن کے لیے جو پردے کا حکم دیا گیا تھا اس کا مطلب یہ نہیں تھا کہ گھر کے باہر نہ نکلیں بلکہ مقصود یہ تھا کہ جو اعضا چھپائیں ان کو چھپائیں۔ (تطواری)

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ کا فرمان:

”اے مسلمانو! اگر تم کسی چیز کو ظاہر کر دو گے یا اسے (دل میں) پوشیدہ رکھو گے تو ہر چیز کو اللہ خوب جانتا ہے، ان (رسول کی بیویوں) پر کوئی گناہ نہیں، سامنے آنے میں اپنے باپوں کے اور اپنے بیٹوں کے اور اپنے بھائیوں کے اور نہ اپنی باندیوں کے اور اللہ سے ڈرتی رہو، بیشک اللہ ہر چیز پر (اپنی صفت کے لحاظ سے) موجود اور دیکھنے والا ہے۔“

(۴۷۹۶) ہم سے ابو الیمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، ان سے عروہ بن زبیر نے بیان کیا، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ پردہ کا حکم نازل ہونے کے بعد ابو قیس کے بھائی ارجل رضی اللہ عنہ نے مجھ سے ملنے کی اجازت چاہی، لیکن میں نے کہلوادیا کہ جب تک اس سلسلے میں رسول کریم ﷺ سے اجازت حاصل نہ کر لوں، ان سے نہیں مل سکتی۔ میں نے سوچا کہ ان کے بھائی ابو قیس نے مجھے تھوڑا ہی دودھ پلایا تھا، مجھے دودھ پلانے والی تو ابو قیس کی بیوی تھی۔ پھر نبی ﷺ تشریف لائے تو میں نے آپ سے عرض سے کیا کہ یا رسول اللہ! ابو قیس کے بھائی ارجل نے مجھ سے ملنے کی اجازت چاہی، لیکن میں نے یہ کہلوادیا کہ جب تک آپ ﷺ سے اجازت نہ لے لوں ان سے ملاقات نہیں کر سکتی۔ اس پر نبی اکرم ﷺ نے فرمایا: ”اپنے چچا سے ملنے سے تم نے کیوں انکار کر دیا۔“ میں نے عرض کیا: یا رسول اللہ! ابو قیس نے مجھے تھوڑا ہی دودھ پلایا تھا، دودھ پلانے والی تو ان کی بیوی تھیں۔ آنحضرت ﷺ نے فرمایا: ”انہیں اندر آنے کی اجازت دے دودھ تمہارے چچا ہیں۔“ عروہ نے بیان کیا کہ اسی وجہ سے عائشہ رضی اللہ عنہا فرماتی تھیں کہ رضاعت سے بھی وہ چیزیں (مثلاً نکاح وغیرہ) حرام ہو جاتی ہیں جو نسب کی وجہ سے حرام ہوتی ہیں۔

﴿إِنْ تُبْدُوا شَيْئًا أَوْ تَخْفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ وَلَا أَسْرَائِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَاتَّقِ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾.

۴۷۹۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ بَعْدَ مَا أُنْزِلَ الْحِجَابُ فَقُلْتُ: لَا أَذْنُ لَهُ حَتَّى اسْتَأْذِنَ فِيهِ النَّبِيُّ ﷺ فَإِنَّ أَخَاهُ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةُ أَبِي الْقُعَيْسِ فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ إِنْ أَفْلَحُ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ فَأَبَيْتُ أَنْ أَذْنَ حَتَّى اسْتَأْذِنَكَ فَقَالَ النَّبِيُّ ﷺ: ((وَمَا يَمْنَعُكَ أَنْ تَأْذِينَ عَمَلِكِ)) قُلْتُ: يَا رَسُولَ اللَّهِ إِنْ الرَّجُلُ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةُ أَبِي الْقُعَيْسِ فَقَالَ: ((الَّذِي لَهُ فَإِنَّهُ عَمَلُكَ تَرَبَّتْ يَمِينُكَ)) قَالَ عُرْوَةُ: فَلِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرِّمُوا مِنَ الرِّضَاعَةِ مَا تَحَرَّمُونَ مِنَ النَّسَبِ. [راجع: ۲۶۴۴]

تشریح: کسی بچے یا بچی کو ماں کے علاوہ کوئی اور عورت دودھ پلا دے تو وہ شرعاً دودھ کی ماں بن جاتی ہے اور اس کے احکام حقیقی ماں کی طرح ہو جاتے ہیں، اس کا خاوند باپ کے درجہ میں اور اس کے لڑکے بھائی کے درجہ میں آ جاتے ہیں۔ حضرت عائشہ رضی اللہ عنہا کے قول کا مطلب یہی ہے کہ رضاعی چچا،

رضاعی چھو بھی، رضاعی ماموں، رضاعی خالہ سب محرم ہیں۔ اس حدیث کی مطابقت ترجمہ باب سے کئی وجوہ سے ہے۔ ایک یہ کہ اس حدیث سے رضاعی باپ یا رضاعی چچا کے سامنے لکنا ثابت ہوتا ہے اور آیت میں جو ﴿اباء هن﴾ کا لفظ تھا اس کی تفسیر حدیث سے ہوگئی کہ رضاعی باپ اور چچا بھی ﴿اباء هن﴾ میں داخل ہیں کیونکہ دوسری حدیث میں ہے: ”عم الرجل صنو ابیه۔“ دوسرے یہ کہ آیت میں ازواج مطہرات ﷺ کے پاس جن لوگوں کا آثار تھا ان کا ذکر ہے اور حدیث میں بھی ان ہی کا تذکرہ ہے کہ ایک شخص حضرت عائشہ رضی اللہ عنہا کے پاس آیا۔ تیسرے یہ کہ حدیث میں حضرت عائشہ رضی اللہ عنہا کا یہ قول مذکور ہے کہ جتنے رشتے خون کی وجہ سے حرام ہوتے ہیں وہی دودھ کی وجہ سے حرام ہو جاتے ہیں تو اس سے آیت کی تفسیر ہوگئی یعنی دوسرے محارم کا بھی ازواج مطہرات ﷺ کے پاس آثار ہے گواہ آیت میں ان کا ذکر نہیں ہے جیسے دادا، نانا، ماموں، چچا وغیرہ اور تعجب ہے اس شخص پر جس نے امام بخاری رحمہ اللہ پر یہ اعتراض کیا کہ حدیث ترجمہ باب کے موافق نہیں ہے۔ قسطلانی نے کہا امام بخاری رحمہ اللہ نے یہ حدیث لا کر عمرہ اور شععی کا رد کیا ہے جو چچا یا ماموں کے سامنے عورت کو دودھ پینا تارک آنا کر دیا جاتے ہیں۔

بَابُ قَوْلِهِ: بَابُ: اللَّهُ عَزَّ وَجَلَّ كَا فَرَمَانَ:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ قَالَ أَبُو الْعَالِيَةِ: صَلَاةُ اللَّهِ: ثَنَاءُهُ عَلَيْهِ عِنْدَ الْمَلَائِكَةِ وَصَلَاةُ الْمَلَائِكَةِ: الدُّعَاءُ قَالَ ابْنُ عَبَّاسٍ: ﴿يُصَلُّونَ﴾ يُبْرِكُونَ ﴿لَتُغْنِيَنَّكَ﴾ لَتُسَلِّطَنَّكَ. ”بیشک اللہ اور اس کے فرشتے نبی پر درود بھیجتے ہیں، اے ایمان والو! تم بھی آپ پر درود بھیجا کرو اور خوب سلام بھیجا کرو۔“ ابو العالیہ نے کہا لفظ ”صلوۃ“ کی نسبت اگر اللہ کی طرف ہو تو اس کا مطلب یہ ہوتا ہے کہ وہ نبی کی فرشتوں کے سامنے ثنا و تعریف کرتا ہے اور اگر ملائکہ کی طرف ہو تو دعائے رحمت اس سے مراد لی جاتی ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ (آیت میں) ”يُصَلُّونَ“ بمعنی برکت کی دعا کرنے کے ہے ”لَتُغْنِيَنَّكَ“ ای لَتُسَلِّطَنَّكَ۔ یعنی ہم تجھ کو ضرور ان پر مسلط کر دیں گے۔

٤٧٩٧۔ حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا مِسْعَرٌ عَنِ الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ قِيلَ: يَا رَسُولَ اللَّهِ! أَمَا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْتَاهُ فَكَيْفَ الصَّلَاةُ قَالَ: ((قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ)). [راجع: ٣٣٧٠]

٤٧٩٨۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا (٢٤٩٨) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے

لیث بن سعد نے بیان کیا، انہوں نے کہا کہ مجھ سے ابن الہاد نے بیان کیا، ان سے عبد اللہ بن خباب نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم نے عرض کیا: یا رسول اللہ! آپ پر سلام بھیجے کا طریقہ تو ہمیں معلوم ہو گیا ہے۔ لیکن ”صلوٰۃ“ (درو) بھیجے کا کیا طریقہ ہے؟ آپ صلی اللہ علیہ وسلم نے فرمایا کہ ”یوں کہا کرو: اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ کَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَبَارِكْ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ“ ابوصالح نے بیان کیا کہ اور ان سے لیث بن سعد نے (ان الفاظ کے ساتھ) ”عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ“ کے الفاظ روایت کئے ہیں۔ ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے ابن ابی حازم اور دروردی نے بیان کیا اور ان سے یزید نے اور انہوں نے اس طرح بیان کیا کہ ”کَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَبَارَكْتَ عَلٰی مُحَمَّدٍ وَآلِ مُحَمَّدٍ کَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ“ (اس روایت میں ذرا لفظوں میں کمی بیشی ہے اور ان الفاظ میں بھی یہ درود پڑھنا جائز ہے معنی میں کوئی فرق نہیں پڑتا)۔

اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ ابْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ: ((قُولُوا: اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ کَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَبَارِكْ عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ)) وَقَالَ أَبُو صَالِحٍ: عَنْ اللَّيْثِ: ((عَلٰی مُحَمَّدٍ وَعَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ)). حَدَّثَنَا اِبْرَاهِيْمُ بْنُ حَمَزَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَزْدِيُّ عَنْ يَزِيدٍ وَقَالَ: ((کَمَا صَلَّيْتَ عَلٰی اِبْرَاهِيْمَ وَبَارَكْتَ عَلٰی مُحَمَّدٍ وَآلِ مُحَمَّدٍ کَمَا بَارَكْتَ عَلٰی اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ)). [طرفہ فی: ۶۳۵۸] [مسلم: ۱۲۹۲] ابن ماجہ: ۹۰۳

باب: ارشاد باری تعالیٰ:

[بَابُ قَوْلِهِ:]

”اے مسلمانو! تم ان لوگوں کی طرح نہ ہو جانا جنہوں نے موسیٰ علیہ السلام کو تکلیف پہنچائی تھی۔“

﴿لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى﴾

(۴۷۹۹) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے کہا ہم کو روح بن عبادہ نے خبر دی، انہوں نے کہا ہم سے عوف نے بیان کیا، ان سے حسن بصری اور محمد بن سیرین اور خلاص نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”موسیٰ علیہ السلام بڑے باحیا تھے، اسی کے متعلق اللہ کا یہ ارشاد ہے کہ ”اے ایمان والو! ان لوگوں کی طرح نہ ہو جانا جنہوں نے موسیٰ علیہ السلام کو ایذا پہنچائی تھی، سو اللہ نے انہیں بری ثابت کر دیا اور اللہ کے نزدیک وہ بڑے عزت والے تھے۔“

٤٧٩٩- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخَلَّاسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مُوسَى كَانَ رَجُلًا حَيًّا وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾)). [راجع: ۲۷۸]

تشریح: بعض کم عقلوں نے یہ مشہور کر رکھا تھا کہ موسیٰ علیہ السلام جو اس قدر حیا کرتے ہیں اور ستر چھپاتے ہیں اس کی وجہ یہ ہے کہ ان کے جسم میں عیب ہے۔ اللہ پاک نے ایک دن جبکہ آپ ایک پتھر پر کپڑوں کو رکھ کر غسل فرما رہے تھے اس پتھر کو حکم دیا وہ آپ کے کپڑے لے کر بھاگا اور موسیٰ علیہ السلام اس کے پیچھے اپنے کپڑوں کے لیے بھاگے یہاں تک کہ ان لوگوں نے حضرت موسیٰ علیہ السلام کا اندرونی جسم دیکھا اور ان کو آپ کے بے عیب ہونے کا یقین ہو گیا۔ اسی طرف آیت میں اشارہ ہے۔ واللہ اعلم بالصواب۔

سورہ سبا کی تفسیر

(۳۴) [سُورَةُ سَبَا]

تشریح: یہ سورت کی ہے اس میں ۵۴ آیتیں اور ۶ رکوع ہیں۔

يَقَالُ: ﴿مُعَاجِرِينَ﴾ مُسَابِقِينَ ﴿بِمُعْجِرِينَ﴾
بِفَاتِنِينَ مُعَاجِرِينَ مُغَالِبِينَ ﴿سَبَقُوا﴾ فَاتُوا
﴿لَا يُعْجِرُونَ﴾ لَا يَقُونُونَ ﴿يَسْبِقُونَا﴾
يُعْجِرُونَا وَقَوْلُهُ: ﴿بِمُعْجِرِينَ﴾ بِفَاتِنِينَ
وَمَعْنَى ﴿مُعَاجِرِينَ﴾ مُغَالِبِينَ يُرِيدُ كُلُّ
وَاحِدٍ مِنْهُمَا أَنْ يَظْهَرَ عَجَزَ صَاحِبِهِ مَغْشَارًا:
عَشَرَ الْأَكْلِ: الثَّمَرِ ﴿بَاعِدًا﴾ وَبَعْدَ وَاحِدٍ
وَقَالَ مُجَاهِدٌ: ﴿لَا يَعْزُبُ﴾ لَا يَنْقُصُ
﴿سَيْلُ الْعَرِمِ﴾ السُّدُّ مَاءٌ أَخْمَرُ أَرْسَلَهُ
[اللَّهُ] فِي السُّدِّ فَسَقَهُ وَهَدَمَهُ وَحَقَّرَ
الْوَادِي فَازْتَفَعْنَا عَنِ الْجَنَبَتَيْنِ وَغَابَ
عَنْهُمَا الْمَاءُ فَيَسْتَا وَلَمْ يَكُنِ الْمَاءُ الْأَخْمَرُ
مِنَ السُّدِّ وَلَكِنْ كَانَ عَذَابًا أَرْسَلَهُ اللَّهُ
عَلَيْهِمْ مِنْ حَيْثُ شَاءَ وَقَالَ عَمْرُو بْنُ
شَرْحَبِيلٍ: الْعَرِمُ الْمُسْنَاءُ بِلَحْنِ أَهْلِ الْيَمَنِ
وَقَالَ غَيْرُهُ: الْعَرِمُ الْوَادِي ﴿السَّابِغَاتُ﴾
الدَّرُوعُ وَقَالَ مُجَاهِدٌ: نُجَازَى نَعَاقِبُ
﴿أَعْظَمُكُمْ بِوَاحِدَةٍ﴾ بِطَاعَةِ اللَّهِ ﴿مَشَى
وَفَرَادَى﴾ وَاحِدٌ وَاثْنَيْنِ ﴿التَّائُوشُ﴾ الرُّدُّ
مِنَ الْآخِرَةِ إِلَى الدُّنْيَا ﴿وَيَنْ مَا يَشْتَهُونُ﴾

”مُعَاجِرِينَ“ کے معنی آگے بڑھنے والے ”بِمُعْجِرِينَ“ ہمارے ہاتھ سے نکل جانے والے۔ ”سَبَقُوا“ کے معنی ہمارے ہاتھ سے نکل گئے۔
”لَا يُعْجِرُونَ“ ہمارے ہاتھ سے نہیں نکل سکتے۔ ”يَسْبِقُونَا“ ہم کو عاجز کر سکیں گے۔ ”بِمُعْجِرِينَ“ عاجز کرنے والے (جیسے مشہور قرأت ہے) اور ”مُعَاجِرِينَ“ (جو دوسری قرأت ہے) اس کا معنی ایک دوسرے پر غلبہ ڈھونڈنے والے، ایک دوسرے کا محظوظ ظاہر کرنے والے۔
مِغْشَارٌ کا معنی دسواں حصہ۔ اَكْلٌ پھل۔ ”بَاعِدًا“ (جیسے مشہور قرأت ہے) اور بَعْدَ جو ابن کثیر کی قرأت ہے دونوں کا معنی ایک ہے اور مجاہد سے کہا ”لَا يَعْزُبُ“ کا معنی اس سے غائب نہیں ہوتا۔ اَلْعَرِمُ وہ بندیا ایک لال پانی تھا جس کو اللہ نے بند پر بھیجا وہ پھٹ کر گر گیا اور میدان میں گڑھا پڑ گیا۔ باغ دونوں طرف ہے اونچے ہو گئے پھر پانی غائب ہو گیا۔ دونوں باغ سوکھ گئے اور یہ لال پانی بند میں سے بہہ کر نہیں آیا تھا بلکہ اللہ کا عذاب تھا جہاں سے چاہا وہاں سے بھیجا اور عمرو بن شرحبیل نے کہا عَرِمُ کہتے ہیں بند کو یمن والوں کی زبان میں۔ دوسروں نے کہا عَرِمُ کے معنی نالے کے ہیں۔ ”السَّابِغَاتُ“ کے معنی زر ہیں۔ مجاہد نے کہا: نُجَازَى کے معنی عذاب دیئے جاتے ہیں۔ ”أَعْظَمُكُمْ بِوَاحِدَةٍ“ یعنی میں تم کو اللہ کی اطاعت کرنے کی نصیحت کرتا ہوں۔ ”مَشَى“ دو دو کو۔ ”فَرَادَى“ ایک ایک کو کہتے ہیں۔ ”التَّائُوشُ“ آخرت سے پھر دنیا میں آنا (جو ممکن نہیں ہے) ”مَا يَشْتَهُونَ“ ان کی خواہشات مال و اولاد دنیا کی زیب و زینت۔ ”بِأَشْيَاعِهِمْ“ ان کے جوڑ والے دوسرے کافر حضرت ابن عباس رضی اللہ عنہما

مِنْ مَالٍ أَوْ وَلَدٍ أَوْ زَمْرَةٍ ﴿بِأَشْيَاعِهِمْ﴾
بِأَمْثَالِهِمْ وَقَالَ ابْنُ عَبَّاسٍ: ﴿كَالْجَوَابِ﴾
كَالْجَوْبَةِ مِنَ الْأَرْضِ وَالْخَمَطُ: الْأَرَاكُ
وَالْأَثَلُ: الطَّرْفَاءُ الْعَرِمُ: الشَّدِيدُ.
نخت زور کی (بارش)۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”یہاں تک کہ جب ان فرشتوں کے دلوں سے گھبراہٹ دور ہو جاتی ہے تو وہ آپس میں پوچھنے لگتے ہیں کہ تمہارے پروردگار نے کیا فرمایا ہے وہ کہتے ہیں کہ حق اور (واقعی) بات کا حکم فرمایا ہے اور وہ عالیشان ہے سب سے بڑا ہے۔“

﴿حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

(۲۸۰۰) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے عمرو بن دینار نے، کہا کہ میں نے عکرمہ سے سنا، وہ بیان کرتے تھے کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”جب اللہ تعالیٰ آسمان پر کسی بات کا فیصلہ کرتا ہے تو فرشتے اللہ تعالیٰ کے فیصلہ سن کر جھکتے ہوئے عاجزی کرتے ہوئے اپنے بازو پھڑپھڑاتے ہیں، اللہ کا فرمان انہیں اس طرح سنائی دیتا ہے جیسے صاف چکنے پتھر پر زنجیر چلانے سے آواز پیدا ہوتی ہے۔ پھر جب ان کے دلوں سے گھبراہٹ دور ہو جاتی ہے تو وہ آپس میں پوچھتے ہیں کہ تمہارے رب نے کیا فرمایا؟ وہ کہتے ہیں کہ حق بات کا حکم اور وہ بہت اونچا، سب سے بڑا ہے۔ پھر ان کی یہی گفتگو چوری چھپے سننے والے شیطان سن بھاگتے ہیں، شیطان آسمان کے نیچے یوں نیچے اوپر ہوتے ہیں، سفیان نے اس موقع پر تھیلی کو موڑ کر انگلیاں الگ کر کے شیاطین کے جمع ہونے کی کیفیت بتائی کہ اس طرح شیطان ایک کے اوپر ایک رہتے ہیں۔ پھر وہ شیاطین کوئی ایک کلمہ سن لیتے ہیں اور اپنے نیچے والے کو بتاتے ہیں۔ اس طرح وہ کلمہ سارا یا کاہن تک پہنچتا ہے۔ کبھی تو ایسا ہوتا ہے کہ اس سے پہلے کہ وہ یہ کلمہ اپنے سے نیچے والے کو بتائیں آگ کا گولا انہیں آدبوچتا ہے اور کبھی ایسا ہوتا ہے کہ جب وہ بتا لیتے ہیں تو آگ کا انگارا ان پر پڑتا ہے، اس کے بعد

۴۸۰۰۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو قَالَ: سَمِعْتُ عِكْرَمَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ صلی اللہ علیہ وسلم قَالَ: ((إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ؟ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا)) لِلَّذِي قَالَ: ((الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ)) فَيَسْمَعُهَا مُسْتَرَفِقُ السَّمْعِ وَمُسْتَرَفِقُ السَّمْعِ هَكَذَا بَعْضُهُ لَوْقُ بَعْضٍ۔ وَوَصَفَ سُفْيَانُ بِكُفِّهِ فَحَرَّهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ فَرُبَّمَا أَدْرَكَ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا وَرُبَّمَا آتَاهَا قَبْلَ أَنْ يَذَرُكَهُ فَيَكْذِبُ مَعَهَا مِائَةً كَذِبَةٍ فَيَقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا؟ فَيُصَدِّقُ

يَتْلُكَ الْكَلِمَةَ الَّتِي سَمِعَ مِنَ السَّمَاءِ)).
[راجع: ۴۷۰۱]

کاہن اس میں سو جھوٹ ملا کر لوگوں سے بیان کرتا ہے (ایک بات جب اس کاہن کی صحیح ہو جاتی ہے تو ان کے ماننے والوں کی طرف سے) کہا جاتا ہے کہ کیا اسی طرح ہم سے فلاں دن کاہن نے نہیں کہا تھا، اسی ایک کلمہ کی وجہ سے جو آسمان پر شیاطین نے سنا تھا کاہنوں اور ساحروں کی بات کو لوگ سچا جاننے لگتے ہیں۔“

تشریح: آج کے سائنسی دور میں بھی ایسے کمزور اعتقاد والے بکثرت موجود ہیں جو ”جوئی“ کی باتوں میں آ کر اپنا سب کچھ برباد کر ڈالتے ہیں۔ مسلمانوں میں بھی ایسے کمزور خیال کے عوام موجود ہیں حالانکہ یہ اسلامی تعلیم کے سخت خلاف ہے۔

بَابُ قَوْلِهِ: **بَابُ: اللہ عز وجل کا فرمان:**

﴿إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾
”یہ رسول تو تم کو بس ایک سخت عذاب (دوزخ) کے آنے سے پہلے ڈرانے والے ہیں۔“

۴۸۰۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَزَامٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذَاتَ يَوْمٍ فَقَالَ: ((يَا صَبَا حَاهُ)) فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ قَالُوا: مَا لَكَ قَالَ: ((أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعُدُوَّ يَصْبَحُكُمْ أَوْ يَمْسِكُكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي)) قَالُوا: بَلَى قَالَ: ((فَأَنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)) فَقَالَ أَبُو لَهَبٍ: تَبَا لَكَ الْهَذَا جَمَعْتَنَا فَأَنْزَلَ اللَّهُ ﴿كُنْتُ يَدَا أَبِي لَهَبٍ﴾ [راجع: ۱۳۹۴]

(۴۸۰۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے محمد بن حازم نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ایک دن رسول اللہ ﷺ صفا پہاڑی پر چڑھے اور پکارا ”یا صبا حاہ“ (لوگو دوڑو) اس آواز پر قریش جمع ہو گئے اور پوچھا کیا بات ہے؟ آپ ﷺ نے فرمایا: ”تمہاری کیا رائے ہے اگر میں تمہیں بتاؤں کہ دشمن صبح کے وقت یا شام کے وقت تک تم پر حملہ کرنے والا ہے تو کیا تم میری بات کی تصدیق نہیں کرو گے؟“ انہوں نے کہا کہ ہم آپ کی تصدیق کریں گے۔ آپ ﷺ نے فرمایا: ”پھر میں تم کو سخت ترین عذاب (دوزخ) سے پہلے ڈرانے والا ہوں۔“ ابولہب (مردود) بولا تو ہلاک ہو جا، کیا تو نے اسی لئے ہمیں بلایا تھا۔ اس پر اللہ پاک نے آیت: ﴿كُنْتُ يَدَا أَبِي لَهَبٍ وَتَبَ﴾ نازل فرمائی۔

تشریح: ابولہب کی بددعا الٹی اسی کے اوپر پڑی۔ اللہ نے اسے بڑی ذلت کی موت مارا۔ اس کا مال، اس کا خاندان کوئی چیز اس کے کام نہیں آئی۔ اللہ والوں کے ستانے والوں کا آخری انجام ایسا ہی ہوتا ہے جیسا کہ تاریخ کا مطالعہ کرنے والوں پر بخفی نہیں ہے۔

خاتمہ

الحمد للہ! اللہ کی مدد اور شائقین کرام کی پر خلوص دعاؤں سے یہ پارہ ۱۹ ختم ہوا اپنی ہر امکانی کوشش اسے بہتر سے بہتر بنانے اور ترجمہ اور تشریحات لکھنے میں صرف کی گئی ہے اور سفر و حضر شب و روز میں اس کے متن و ترجمہ و تشریحات کو بار بار مطالعہ کیا گیا ہے پھر بھی انسان سے خطا و غلطیاں کا ہر وقت امکان ہے۔ اللہ پاک ہر لغزش کو معاف فرمائے اور مخلصین ماہرین علم حدیث بھی چشم غمو سے کام لیتے ہوئے امکانی لغزشوں پر مطلع فرما کر معذور کریں تاکہ طبع

کا تیس اصلاح کر دی جائے۔ دعا ہے کہ اللہ پاک اجادیت نبوی کے اس پاکیزہ ذخیرہ سے مطالعہ فرمانے والے مسلمان بھائیوں، بہنوں کو رشد و ہدایت سے نالا مال فرمائے اور اس کے بعد والے پازوں کو بھی تکمیل تک پہنچانے میں مجھ ناچیز خادم کی مدد کرے۔ (خادم حدیث نبوی محمد داؤد راز ولد عبد اللہ السنن البوی مقیم مسجد اہل حدیث ۱۱۳۲۱ھ جمادی الثانی ۱۴۱۵ھ ۱۹۹۵ء)

(۳۵) [سُورَةُ الْمَلَائِكَةِ] سُورَةُ الْمَلَائِكَةِ کی تفسیر

وَقَالَ مُجَاهِدٌ: الْقَطْمِيرُ: لِفَاقَةُ النَّوَاةِ (مُثْقَلَةٌ) مُثْقَلَةٌ وَقَالَ غَيْرُهُ: (الْحُرُورُ) بِالنَّهَارِ مَعَ الشَّمْسِ وَقَالَ ابْنُ عَبَّاسٍ: الْحُرُورُ بِاللَّيْلِ وَالسُّمُومُ بِالنَّهَارِ (وَعَرَايِبُ) أَشَدُّ سَوَادَ الْغَرِيْبِ: الشَّدِيدُ السَّوَادِ.

مجاہد رضی اللہ عنہ نے کہا قَطْمِيرٌ کھجور کی گتھلی کا چھلکہ "مُثْقَلَةٌ" بوجھ لدی ہوئی اور دوسروں نے کہا حُرُور دن کی گرمی جب سورج نکلا ہو اور عبد اللہ بن عباس رضی اللہ عنہ نے کہا حُرُور رات کی گرمی اور سوم دن کی گرمی۔ "عَرَايِبُ" غریب کی جمع ہے بہت کالے کالے بالکل سیاہ۔

توضیح: یہ سورت فاطر کے نام سے مشہور ہے جو مکہ میں نازل ہوئی جس میں ۳۵ آیات اور ۵ رکوع ہیں۔ جن سورتوں کو ﴿الحمد لله الذي﴾ سے شروع فرمایا گیا ہے ان میں یہ آخری سورت ہے۔ اس کو سورۃ ملائکہ کا بھی نام دیا گیا ہے کیونکہ اس کی پہلی آیت میں ملائکہ اور ان کے بازوؤں کا ذکر ہے۔

(۳۶) سُورَةُ يٰسٍ کی تفسیر

وَقَالَ مُجَاهِدٌ: (فَعَزَّزْنَا) شَدَدْنَا (يَا حَسْرَةً عَلَى الْعِبَادِ) كَانَ حَسْرَةً عَلَيْهِمْ اسْتِهْزَاؤُهُمْ بِالرَّسْلِ (أَنْ تُذْرِكَ الْقَمَرُ) لَا يَسْتَرْضَوْنَ أَحَدَهُمَا ضَوْءُ الْآخِرِ وَلَا يَنْبَغِي لَهُمَا ذَلِكَ (سَابِقُ النَّهَارِ) يَتَطَلَّبَانِ حَيْثُ يَنْسَلَخُ نَخْرُجُ أَحَدَهُمَا مِنَ الْآخِرِ وَيَجْرِي كُلُّ وَاحِدٍ مِنْهُمَا (مِنْ مِثْلِهِ) مِنَ الْأَنْعَامِ (فَيَكُونُ) مُعْجَبُونَ (جُنْدٌ مُخَضَّرُونَ) عِنْدَ الْحِسَابِ وَيَذْكُرُ عَنْ عِكْرَمَةَ (الْمَشْحُونِ) الْمَوْفَرُ وَقَالَ ابْنُ عَبَّاسٍ: (طَائِرُكُمْ) مَصَائِكُكُمْ (يَنْسَلُونَ) يَخْرُجُونَ (مَرَقَدُنَا) مَخْرَجِنَا (أَحْصَيْنَا) حَفِظْنَاهُ (مَكَانَهُمْ) وَمَكَانَهُمْ وَاحِدٌ.

اور مجاہد نے کہا کہ "فَعَزَّزْنَا" شَدَدْنَا یعنی ہم نے زور دیا۔ "يَا حَسْرَةً عَلَى الْعِبَادِ" یعنی قیامت کے دن کافروں پر افسوس کریں گے (یا فرشتے افسوس کریں گے) کہ انہوں نے دنیا میں پیغمبروں پر ٹھٹھا مارا (مذاق اڑایا)۔ "أَنْ تُذْرِكَ الْقَمَرُ" کا یہ مطلب ہے کہ سورج چاند کی روشنی نہیں چھپاتا اور نہ چاند سورج کی اور نہ ہی ان دونوں کے یہ لائق ہے۔ "سَابِقُ النَّهَارِ" کا مطلب یہ ہے کہ ایک دوسرے کے پیچھے رواں دواں ہیں۔ "نَسْلَخُ" ہم رات میں سے دن اور دن میں سے رات نکال لیتے ہیں اور دونوں چل رہے ہیں۔ "وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ" میں مثلاً سے مراد چوپائے ہیں۔ "فَيَكُونُ" خوش و خرم (یا دل لگی کر رہے ہوں گے) "جُنْدٌ مُخَضَّرُونَ" یعنی حساب کے وقت حاضر کئے جائیں گے اور عکرمہ رضی اللہ عنہ سے منقول ہے "مَشْحُون" کا معنی بوجھل (لدی ہوئی) ابن عباس رضی اللہ عنہ نے کہا "طَائِرُكُمْ" یعنی تمہاری مصیبتیں (یا تمہارا نصیب) "يَنْسَلُونَ" کا معنی نکل پڑیں گے۔ "مَرَقَدُنَا" نکلنے کی جگہ سے (خواب گاہ

یعنی قبر سے) ”أَخْصَيْنَاهُ“ ہم نے اس کو محفوظ کر لیا ہے۔ ”مَكَانُهُمْ“ اور مَكَانُهُمْ دونوں کا معنی ایک ہی ہے یعنی اپنے ٹھکانوں میں (گھروں میں)۔

تشریح: سورہ یٰسین مکہ میں نازل ہوئی جس میں ۸۳ آیات اور ۵ رکوع ہیں۔ نبی کریم ﷺ نے فرمایا کہ ہر چیز کا دل ہوتا ہے قرآن مجید کا دل سورہ یٰسین ہے۔ نبی کریم ﷺ نے یہ بھی فرمایا کہ میری خواہش ہے کہ میری امت کے ہر فرد کو یہ سورت یاد ہو، اس سورت کی تلاوت کرنے والے کو پورے قرآن مجید کی تلاوت کا ثواب ملتا ہے اور اس کے گناہ معاف ہو جاتے ہیں۔ جب مرنے والے کے سامنے اس کی تلاوت ہوتی ہے تو اس پر اللہ کی رحمت اور برکت نازل ہوتی ہے۔ (یہ تین روایات جو مولانا راز صاحب نے ذکر فرمائی ہیں سندوں کے اعتبار سے ضعیف اور ناقابل حجت ہیں بلکہ نوٹ فرمائیں کہ الگ الگ سورتوں کی فضیلت میں اکثر روایات ضعیف ہیں، اعتماد کے قابل احادیث بہت کم ہیں۔ عبدالرشید تونسوی)

اس سورہ مبارکہ میں سات سو انیس کلمات اور تین ہزار حروف ہیں۔ قرآن مجید کی کل آیتوں کی تعداد ۶۶۶۶ ہے۔ کل الفاظ کی میزان ۹۳۳۷ ہے۔ اور کل حرف کا شمار ۳۲۳۷۶۰ ہے (موابہ الرحمن) حضرت ابن عباس رضی اللہ عنہما نے کہا یٰسین کے معنی اے آدمی! امراد نبی کریم ﷺ ہیں۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾. [یسین: ۳۸]

”اور سورج اپنے ٹھکانے کی طرف چلتا رہتا ہے۔ یہ زبردست علم والے کا ٹھہرایا ہوا اندازہ ہے۔“

۴۸۰۲۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ النَّبِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ: ((يَا أَبَا ذَرٍّ! أَلَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾)). [راجع: ۳۱۹۹]

۴۸۰۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ النَّبِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ قَالَ: ((مُسْتَقَرُّهَا تَحْتَ

۴۸۰۳) ہم سے حمیدی نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے ابراہیم تمیمی نے، ان سے ان کے والد نے اور ان سے ابوذر رضی اللہ عنہ نے بیان کیا کہ غروب آفتاب کے وقت میں مسجد میں نبی کریم ﷺ کے ساتھ موجود تھا۔ آنحضرت ﷺ نے فرمایا: ”ابوذر! تمہیں معلوم ہے یہ آفتاب کہاں غروب ہوتا ہے؟“ میں نے عرض کیا: اللہ اور اس کے رسول کو زیادہ علم ہے۔ آپ ﷺ نے فرمایا کہ ”چلتا رہتا ہے یہاں تک کہ عرش کے نیچے سجدہ کرتا ہے جیسا کہ ارشاد باری ہے کہ اور آفتاب اپنے ٹھکانے کی طرف چلتا رہتا ہے۔ یہ زبردست علم والے کا ٹھہرایا ہوا اندازہ ہے۔“

۴۸۰۳) ہم سے حمیدی نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے ابراہیم تمیمی نے، ان سے ان کے والد نے اور ان سے حضرت ابوذر رضی اللہ عنہ نے کہ میں نے رسول اللہ ﷺ سے اللہ تعالیٰ کے فرمان ”اور سورج اپنے ٹھکانے کی طرف چلتا رہتا ہے“ کے متعلق سوال کیا تو آپ ﷺ نے فرمایا: ”اس کا ٹھکانا عرش کے نیچے ہے۔“

العرش))۔ [راجع: ۳۱۹۹]

تشریح: ابن کثیر اور قسطلانی نے کہا کہ عرشِ کروی نہیں ہے جیسے اہل یہاں سمجھتے ہیں بلکہ وہ ایک قبر ہے۔ اس میں پائے ہیں جس کو فرشتے تھامے ہوئے ہیں۔ تو عرشِ آدمیوں کے سر کی جانب اوپر کی طرف ہے۔ پھر وہ دن کو سورج عرش کے بہت قریب ہوتا ہے اور آدھی رات کے وقت چوتھے آسمان پر اپنے مقام میں عرش سے دور ہوتا ہے، اسی وقت سجدہ کرتا ہے اور اس کو مشرق کی طرف جانے کی اور وہاں سے نکلنے کی اجازت ملتی ہے۔ سجدے سے اس کی عاجزی اور انقیاد مراد ہے۔ میں کہتا ہوں یہ اس زمانے کی تقریریں ہیں جب زمین کا کروی ہونا اور زمین کی طرف آبادی ہونا اس کا علم اچھی طرح لوگوں کو نہ تھا۔ اب یہ بات تجربہ اور مشاہدہ سے ثابت ہوگئی ہے کہ زمین کروی ہے لیکن اس میں حکیموں کا اختلاف ہے کہ زمین آفتاب کے گرد گھوم رہی ہے یا آفتاب زمین کے گرد گھوم رہا ہے۔ حال کے حکیموں نے پہلا قول اختیار کیا ہے۔ اور حدیث سے دوسرے قول کی تائید ہوتی ہے۔ اب جب عرش سب جانب سے زمین کے اوپر ہو تو اس کا بھی کروی ہونا ضروری ہے اور باعتبار اختلاف آفاق کے ہر آن میں کہیں نہ کہیں طلوع ہو رہا ہے کہیں نہ کہیں غروب۔ اس صورت میں حدیث میں اشکال پیدا ہوگا اور اس کا جواب یہ ہے کہ سجدے سے انقیاد اور خضوع مراد ہے تو وہ ہر وقت عرش کے تلے گویا سجدے میں ہے اور پروردگار سے آگے بڑھنے کی اجازت مانگ رہا ہے۔ قیامت کے قریب یہ اجازت اس کو نہ ملے گی اور حکم ہوگا کہ جدھر سے آیا ہے ادر لوٹ جا تو وہ پھر مغرب سے نمودار ہوگا۔ ”واللہ اعلم امنا باللہ وکما قال رسول اللہ ﷺ“ (حیدری)

”والشمس تجری لمستقر لها قال صاحب اللغات قد ذکر له فی التفاسیر وجوه غیر ما فی هذا الحدیث ولا شک ان ما وقع فی الحدیث المتفق علیہ هو المعتمد والمعتمد والعجب من البیاضی انہ ذکر وجوها فی تفسیرہ ولم یذكر هذا الوجه ولعله وقع فی ذلك تفلسفہ نعوذ باللہ من ذلك وفی کلام الطیبی ایضا ما یشرع لضیق الصدر نسال اللہ العافیۃ انتھی۔“ (حاشیہ بخاری، ص: ۷۰۹)

صاحب لغات نے کہا اللہ تعالیٰ کے اس فرمان ﴿وَالشَّمْسُ تَجْرِي﴾ (الایۃ: ۳۶/۳۸) (اور سورج اپنے ٹھکانے کی طرف چلتا رہتا ہے۔) کے بارے میں تفسیروں میں دوسری باتیں بیان کی گئی ہیں اور اس حدیث کے مضمون کو چھوڑ دیا گیا ہے۔ اس میں شک نہیں کہ مذکورہ بخاری و مسلم کی حدیث میں سورج کے بارے میں جو بیان کیا گیا ہے وہی قابل اعتماد و اعتبار ہے۔ امام بیضاوی پر تعجب ہوتا ہے کہ انہوں نے اپنی تفسیر میں سورج کی حالت پر بہت سی وجوہات بیان کی ہیں اور وہ وجوہ اور بیان چھوڑ دیا ہے جو اس حدیث میں ہے، یہ شاید ان پر یونانی فلسفہ کا اثر ہے۔ پناہ بخدا اور اس موقع پر علامہ طبریؒ نے جو کہا ہے اس سے بھی سینے میں تنگی اور بھنچاؤ پیدا ہوتا ہے۔ (جسے شرح صدر کے ساتھ قبول نہیں کیا جاسکتا)

باب: سورۃ الصافات کی تفسیر

(۳۷) سُورَةُ الصَّافَّاتِ

مجاہد رحمہ اللہ نے کہا (سورۃ سبا میں جو ہے) ”وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ“ اس کا مطلب یہ ہے کہ دور ہی غیب کے گولے پھینکتے رہتے ہیں اور ”يَقْدِفُونَ مِنْ كُلِّ جَانِبٍ“ کا مطلب یہ ہے کہ شیطانوں پر ہر طرف سے مار پڑتی ہے۔ ”وَلَهُمْ عَذَابٌ وَاصِبٌ“ یعنی ہمیشہ کا عذاب (یا سخت عذاب) ”تَأْتُونَنَا عَنِ الْيَمِينِ“ کا مطلب یہ ہے کہ کافر شیطانوں سے کہیں گے تم حق بات کی طرف سے ہمارے پاس آتے تھے۔ ”عَوْلٌ“ کا معنی پیٹ کا درد (یا سر کا درد) ”يَنْزِفُونَ“ اور نہ ان کی

وَقَالَ مُجَاهِدٌ: ﴿وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ﴾ مِنْ كُلِّ مَّكَانٍ ﴿وَيَقْدِفُونَ مِنْ كُلِّ جَانِبٍ﴾ يَرْمُونَ ﴿وَاصِبٌ﴾ دَائِمٌ لَا زَبْتٌ: لَا زَبْمٌ ﴿تَأْتُونَنَا عَنِ الْيَمِينِ﴾ يَغْنِي الْحَقُّ الْكُفْمَارُ تَقُولُهُ لِلشَّيْطَانِ ﴿عَوْلٌ﴾ وَجَعُ بَطْنٍ ﴿يَنْزِفُونَ﴾ لَا تَذْهَبُ عُقُولُهُمْ ﴿فَرِينٌ﴾ شَيْطَانٌ ﴿يَهْرَعُونَ﴾ كَهَيَاةِ الْهَرَوَلَةِ

عقل میں فتور آئے گا۔ ”قرین“ شیطان۔ ”یہرعون“ دوڑائے جاتے ہیں۔ ”یزفون“ نزدیک نزدیک پاؤں رکھ کر دوڑ رہے ہیں۔ ”وبین الجنة نسبا“ قریش کے کافر فرشتوں کو اللہ کی بیٹیاں اور ان کی مائیں سردار جنوں کی بیٹیوں (پر یوں) کو قرار دیتے تھے ”ولقد علمت الجنة انهم لمحضرون“ یعنی جنوں کو معلوم ہے کہ ان کو قیامت کے دن حساب کے لئے حاضر ہونا پڑے گا اور ابن عباس رضی اللہ عنہما نے کہا: ”اننا لنحن الصافون“ یہ فرشتوں کا قول ہے۔ صراط الجحیم، سواء الجحیم دونوں کے معنی وسط الجحیم کے ہیں یعنی جہنم کے پتھوں۔ ”لشوبا من حیم“ یعنی ان کے کھانے میں گرم کھولتے ہوئے پانی کی ملوٹی کی جائے گی۔ مذحورا دھکا رہا ہوا۔ ”یتض مکنون“ بندھے ہوئے موتی۔ ”وترکنا علیہ فی الاخرین“ اس کا ذکر خیر پچھلے لوگوں میں باقی رکھا۔ ”یتسخرون“ ٹھٹھا کرتے ہیں۔ ”بغلا“ کے معنی رب، معبود۔

تشریح: سورہ صافات کی ہے۔ ۱۸۲ آیات اور ۵ رکوع ہیں۔ آیت (۱۸۲/۳۷) الصافات: ۱ میں صغیر ہاند بننے والے فرشتوں اور مجاہدین کی قسم ہے پھر حالت جنگ میں دشمنوں پر احکام الہی میں مناسب موقع پر سخت زجر کرنے والوں کی قسم ہے، پھر اسی حالت میں قرآن شریف پڑھنے والوں کی۔ ان قسموں کا جواب یہ ہے کہ تمہارا معبود بے شک صرف ایک ہے متعدد نہیں۔

باب: اللہ عزوجل کا فرمان:

”بلاشبہ یونس علیہ السلام رسولوں میں سے تھے۔“

(۲۸۰۳) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے ابوالفضل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول کریم صلی اللہ علیہ وسلم نے فرمایا: ”کسی کے لئے مناسب نہیں کہ وہ یونس بن متی علیہ السلام سے بہتر ہونے کا دعویٰ کرے۔“

(۲۸۰۵) مجھ سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا ہم سے محمد بن فضال نے بیان کیا، انہوں نے کہا مجھ سے میرے والد نے بیان کیا، ان سے بنی عامر بن لوی کے ہلال بن علی نے، ان سے عطاء بن یسار نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جو شخص

باب قولہ:

﴿وَإِنْ يُونُسَ لِمِنَ الْمُرْسَلِينَ﴾

۴۸۰۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا يَنْبَغِي لِأَحَدٍ أَنْ يَكُونَ خَيْرًا مِنْ أَبِي مَتَّى)). [راجع: ۳۴۱۲]

۴۸۰۵۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ مِنْ بَنِي عَامِرٍ عَنْ لُؤْيٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ: ((مَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى يَدْعُو كَرِهَ كَرِهَ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ)) "یہ دعویٰ کرے کہ میں یونس بن متی سے بہتر ہوں وہ جھوٹا ہے۔"

لَقَدْ كَذَبَ)). [راجع: ۳۴۱۰]

سورۃ ص کی تفسیر

(۳۸) سُورَةُ صَ

تشریح: یہ سورت مکی ہے جس میں ۸۸ آیات اور ۵ رکوع ہیں۔ جب ابوطالب بیمار ہوئے تو کفار قریش جن میں ابو جہل بھی تھا نبی کریم ﷺ کی شکایت کرنے آئے کہ وہ ہمارے معبودوں کی جو بیان کرتے ہیں۔ ابوطالب نے ان کے سامنے آپ ﷺ کو بلا کر پوچھا، آپ ﷺ نے فرمایا کہ میں ایک ہی بات کہتا ہوں اگر یہ لوگ مان لیں تو سارا ملک عرب ان کا مطیع ہو جائے اور عجم جزیرے گا۔ لوگوں نے کہا ایک بات کیا اگر ایسی دس باتیں بھی ہوں تو ہم ماننے کے لیے تیار ہیں۔ آپ ﷺ نے فرمایا وہ ایک بات لا الہ الا اللہ کہنا ہے۔ یہ سنتے ہی کفار قریش خفا ہو کر کھڑے ہو گئے اور کہنے لگے کہ ارے عجیب بات ہے اس نے سب معبودوں کا ایک ہی معبود کر دیا۔ اس پر سورۃ ص نازل ہوئی۔

۴۸۰۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْعَوَّامِ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ السَّجْدَةِ فِي صَ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ فَقَالَ: ﴿أَوَلَيْكَ الَّذِينَ هَدَى اللَّهُ فَيَهْدَاهُمْ أَقْبَدَهُ﴾ [الانعام: ۹] وَكَانَ ابْنُ عَبَّاسٍ يَسْجُدُ فِيهَا. [راجع: ۳۴۲۱]

(۳۸۰۶) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عوام بن حوشب نے کہا کہ میں نے مجاہد سے سورۃ ص میں سجدہ کے متعلق پوچھا تو انہوں نے کہا کہ یہ سوال ابن عباس رضی اللہ عنہما سے بھی کیا گیا تھا تو انہوں نے اس آیت کی تلاوت کی "یہ وہ لوگ ہیں جنہیں اللہ نے ہدایت دی تھی پس آپ بھی انہی کی ہدایت کی اتباع کریں۔" اور ابن عباس رضی اللہ عنہما اس میں سجدہ کیا کرتے تھے۔

۴۸۰۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِيسِيُّ عَنْ الْعَوَّامِ قَالَ: سَأَلْتُ مُجَاهِدًا عَنِ سَجْدَةِ صَ فَقَالَ: ابْنُ عَبَّاسٍ مِنْ أَيْنَ سَجَدَتْ؟ فَقَالَ: أَوْ مَا تَقْرَأُ: ﴿وَمَنْ ذُرِّيَّتَهُ دَاوُدَ وَسُلَيْمَانَ﴾ ﴿أَوَلَيْكَ الَّذِينَ هَدَى اللَّهُ فَيَهْدَاهُمْ أَقْبَدَهُ﴾ فَكَانَ دَاوُدُ وَمِنْ أَمْرِ نَبِيِّكُمْ ﷺ أَنْ يَقْتَدِيَ بِهِ فَسَجَدَ هَارِ سُلُوكَ اللَّهِ ﷻ. [راجع: ۳۴۲۱]

(۳۸۰۷) مجھ سے محمد بن عبد اللہ ذہلی نے بیان کیا، کہا ہم سے محمد بن عبید طنافسی نے، ان سے عوام بن حوشب نے بیان کیا کہ میں نے مجاہد سے سورۃ ص میں سجدہ کے متعلق پوچھا تو انہوں نے کہا کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا تھا کہ اس سورت میں آیت سجدہ کے لئے دلیل کیا ہے؟ انہوں نے کہا: کیا تم (سورۃ النعام) میں یہ نہیں پڑھتے کہ "اور ان کی نسل سے داؤد اور سلیمان ہیں، یہی وہ لوگ ہیں جنہیں اللہ تعالیٰ نے یہ ہدایت دی تھی، سو آپ بھی ان کی ہدایت کی اتباع کریں۔" داؤد علیہ السلام بھی ان میں سے تھے جن کی اتباع کا نبی ﷺ کو حکم تھا (چونکہ داؤد علیہ السلام کے سجدہ کا اس میں ذکر ہے) اس لئے رسول اللہ ﷺ نے بھی اس موقع پر سجدہ کیا۔ "عجائب" کا معنی عجیب القبط قط کہتے ہیں کاغذ کے ٹکڑے (پرچے) کو یہاں نیکوں کا پرچہ مراد ہے (یا حساب کا پرچہ) اور مجاہد رضی اللہ عنہ نے کہا "فی عِزَّةٍ" کا معنی یہ ہے کہ وہ شرارت و سرکشی کرنے والے ہیں۔ "المِلَّةُ الْآخِرَةُ" سے

مراد قریش کا دین ہے۔ اختلاق سے مراد جھوٹ۔ اَلْأَسْبَابُ آسمان کے راستے دروازے مراد ہیں۔ ”جُنْدٌ مَّا هُنَالِكَ“ الایہ سے قریش کے لوگ مراد ہیں۔ ”أُولَئِكَ الْأَحْزَابُ“ سے اگلی امتیں مراد ہیں جن پر اللہ کا عذاب اترے۔ ”فَوَاقٍ“ کا معنی پھرنا، لوٹنا۔ عَجَل لَنَا قِطْنًا میں قط سے عذاب مراد ہے۔ ”إِنَّا أَخَذْنَا هُمْ بِسُخْرِيًّا“ ہم نے ان کو سٹھسے میں گھیر لیا تھا۔ اَتْرَابٌ جوڑ والے اور ابن عباس رضی اللہ عنہما نے کہا اَلْأَيْدِ کا معنی عبادت کی قوت۔ اَلْأَبْصَارُ اللہ کے کاموں کو غور سے دیکھنے والے۔ ”حُبُّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي“ میں عن من کے معنی میں ہے۔ طَفِقَ مَسْحًا گھوڑوں کے پاؤں اور ایال پر محبت سے ہاتھ پھیرنا شروع کیا۔ یا بقول بعض تلوار سے ان کو کاٹنے لگے ”الاصفاد“ کے معنی زنجیریں۔

باب: اللہ تعالیٰ کا ارشاد:

”اور مجھ کو ایسی سلطنت دے کہ میرے بعد کسی کو میسر نہ ہو، بے شک تو بہت بڑا دینے والا ہے۔“

(۴۸۰۸) ہم سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے روح بن عبادہ اور محمد بن جعفر نے بیان کیا، ان سے شعبہ نے، ان سے محمد بن زیاد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”گزشتہ رات ایک سرکش جن اچانک میرے پاس آیا یا اسی طرح کا کلمہ آپ ﷺ نے فرمایا، تاکہ میری نماز خراب کرے۔ لیکن اللہ تعالیٰ نے مجھے اس پر قدرت دے دی اور میں نے سوچا کہ اسے مسجد کے ستون سے باندھ دوں تاکہ صبح کے وقت تم سب لوگ بھی اسے دیکھ سکو۔ پھر مجھے اپنے بھائی سلیمان رضی اللہ عنہ کی دعا یاد آگئی کہ ”اے میرے رب! مجھے ایسی سلطنت دے کہ میرے بعد کسی کو میسر نہ ہو۔“ روح نے کہا کہ نبی ﷺ نے اس جن کو ذلت کے ساتھ بھگا دیا۔

باب: اللہ تعالیٰ کا ارشاد:

”اور نہ ہوں میں تکلف کرنے والوں سے۔“

السَّمَاءِ فِي أَبْوَابِهَا قَوْلُهُ: ﴿جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ﴾ يَعْنِي قُرَيْشٌ ﴿أُولَئِكَ الْأَحْزَابُ﴾ الْقُرُونُ الْمَاضِيَةُ ﴿فَوَاقٍ﴾ رُجُوعٌ ﴿قِطْنًا﴾ عَذَابُنَا ﴿إِنَّا أَخَذْنَا هُمْ بِسُخْرِيًّا﴾ أَحَطْنَا بِهِمْ ﴿أَتْرَابٍ﴾ أَمْثَالٌ وَقَالَ ابْنُ عَبَّاسٍ: الْأَيْدِ الْقُوَّةُ فِي الْعِبَادَةِ الْأَبْصَارُ: الْبَصَرُ فِي أَمْرِ اللَّهِ ﴿حُبُّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي﴾ مِنْ ذِكْرِ طَفِقَ مَسْحًا يَمْسَحُ أَغْرَافَ الْخَيْلِ وَعَرَافَتَيْهَا ﴿الْأَصْفَادُ﴾ الْوَتَائِقُ [راجع: ۳۴۲۱]

بَابُ قَوْلِهِ:

﴿هَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ﴾.

۴۸۰۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا رَوْحٌ وَمُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّ عِفْرِيئًا مِنَ الْجِنِّ تَفَلَّتْ عَلَى الْبَارِحَةِ أَوْ كَلِمَةً نَحْوَهَا لَيَقْطَعَ عَلَى الصَّلَاةِ فَأَمَكَّنِي اللَّهُ مِنْهُ وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبَحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: ﴿رَبِّ هَبْ لِي مَلَكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾)) قَالَ رَوْحٌ: قَرَدَهُ خَاسِئًا.

[راجع: ۴۶۱]

بَابُ قَوْلِهِ:

﴿وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾.

(۴۸۰۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے ابوالضحیٰ نے، ان سے مسروق نے کہ ہم عبد اللہ بن مسعود رضی اللہ عنہ کی خدمت میں حاضر ہوئے۔ انہوں نے کہا: اے لوگو! جس شخص کو کسی چیز کا علم ہو تو وہ اسے بیان کرے اگر علم نہ ہو تو کہے کہ اللہ ہی کو زیادہ علم ہے کیونکہ یہ بھی علم ہی ہے کہ جو چیز نہ جانتا ہو اس کے متعلق کہہ دے کہ اللہ ہی زیادہ جاننے والا ہے۔ اللہ تعالیٰ نے اپنے نبی ﷺ سے بھی کہہ دیا تھا کہ ”آپ کہہ دیجئے کہ میں تم سے قرآن یا تبلیغ دینی پر کوئی اجرت نہیں چاہتا ہوں اور نہ میں بناؤں کرنے والا ہوں“ اور میں ”دخان“ (دھوئیں) کے بارے میں بتاؤں گا (جس کا ذکر قرآن میں آیا ہے) رسول اللہ ﷺ نے قریش کو اسلام کی دعوت دی تو انہوں نے تاخیر کی، رسول اللہ ﷺ نے ان کے حق میں بددعا کی: ”اے اللہ! ان پر یوسف علیہ السلام کے زمانہ کی سی قحط سالی کے ذریعہ میری مدد کر۔“ چنانچہ قحط پڑا اور اتنا زبردست کہ ہر چیز ختم ہو گئی اور لوگ مردار اور چمڑے کھانے پر مجبور ہو گئے۔ بھوک کی شدت کی وجہ سے یہ حال تھا کہ آسمان کی طرف دھواں ہی دھواں نظر آتا۔ اس کے بارے میں اللہ تعالیٰ نے فرمایا کہ ”پس انتظار کرو اس دن کا جب آسمان کھلا ہوا دھواں لائے جو لوگوں پر چھا جائے گا۔ یہ دردناک عذاب ہے۔“ بیان کیا کہ پھر قریش دعا کرنے لگے کہ ”اے ہمارے رب! اس عذاب کو ہم سے ہٹالے تو ہم ایمان لائیں گے لیکن وہ نصیحت سننے والے کہاں! ان کے پاس تو رسول صاف معجزات و دلائل کے ساتھ آچکا اور وہ اس سے منہ موڑ چکے ہیں اور کہہ چکے ہیں کہ اسے تو سکھایا جا رہا ہے، یہ مجنون ہے، بے شک ہم تمہارے دلوں کے لئے ان سے عذاب ہٹالیں گے یقیناً تم پھر کفر ہی کی طرف لوٹ جاؤ گے کیا قیامت میں بھی عذاب ہٹایا جائے گا۔“ ابن مسعود رضی اللہ عنہ نے بیان کیا کہ پھر یہ عذاب تو ان سے دور کر دیا گیا لیکن جب وہ دوبارہ کفر میں مبتلا ہو گئے تو جنگ بدر میں اللہ نے انہیں پکڑا۔ اللہ تعالیٰ کے اس ارشاد میں اسی طرف اشارہ ہے کہ ”جس دن ہم سخت پکڑ کریں گے، بلاشبہ ہم بدلہ لینے والے ہیں۔“

۴۸۰۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: يَا أَيُّهَا النَّاسُ! مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ قَالَ اللَّهُ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ وَسَأَحْذَرُكُمْ عَنِ الدُّخَانِ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا قُرَيْشًا إِلَى الْإِسْلَامِ فَأَبْطَرُوا عَلَيْهِ فَقَالَ: ((اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبِ يَوْسُفَ)) فَأَخَذَتْهُمْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْمَيْتَةَ وَالْجُلُودَ حَتَّى جَعَلَ الرَّجُلُ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ دُخَانًا مِنَ الْجُوعِ قَالَ اللَّهُ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ قَالَ: فَدَعَا ﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾ فَيَكْشِفُ الْعَذَابَ يَوْمَ الْقِيَامَةِ؟ قَالَ: فَكَشِفَ ثُمَّ عَادُوا فِي كُفْرِهِمْ فَأَخَذَهُمُ اللَّهُ يَوْمَ بَدْرٍ قَالَ اللَّهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ﴾

[راجع: ۱۰۰۷]

تشریح: یہ آخری جملہ حضرت ابن مسعود رضی اللہ عنہ کا قول ہے جس کا مطلب یہ ہے کہ آج دنیا کا عذاب جو قسط کی صورت میں ان پر نازل ہوا ہے ان سے دور کر دیا جائے تو کیا قیامت میں بھی ایسا ممکن ہے؟ نہیں وہاں تو ان کی بڑی سخت پکڑ ہوگی اور کوئی چیز اللہ کے عذاب سے انہیں نہ بچا سکے گی۔

سورہ زمر کی تفسیر

(۳۹) [سُورَةُ الزُّمَرِ]

مجاہد نے کہا ”يَتَقَىٰ بَوَّجِهَهُ“ سے یہ مراد ہے کہ منہ کے بل دوزخ میں گھسیٹا جائے گا جیسے اس آیت میں فرمایا: ”أَقْمَنَ يُلْقَىٰ فِي النَّارِ خَبِيرٌ“ الایہ۔ ”ذی عوج“ کے معنی شہر والا۔ ”وَرَجُلًا سَلَمًا لِّرَجُلٍ“ یہ ایک مثال ہے مشرکین کے معبود الٰہ باطلہ کی اور معبود برحق کی۔ ”وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ“ میں من دونہ سے مراد بت ہیں (یعنی مشرکین اپنے جھوٹے معبودوں سے تجھ کو ڈراتے ہیں) خَوَّلْنَا کے معنی ہم نے دیا ”وَالَّذِي جَاءَ بِالصَّدَقِ“ سے قرآن مراد ہے اور ”وَصَدَقَ بِهِ“ سے مسلمان مراد ہے جو قیامت کے دن پروردگار کے سامنے آکر عرض کرے گا یہی قرآن ہے جو تو نے دنیا میں مجھ کو عنایت فرمایا تھا میں نے اس پر عمل کیا۔ ”مُتَشَابِهًا“ شمس سے نکلا ہے شمس بد مزاج تکراری آدمی کو کہتے ہیں جو انصاف کی بات پسند نہ کرے۔ سَلَمًا اور سَالِمًا اچھے پورے آدمی کو کہتے ہیں ”إِشْمَازَتْ“ کے معنی نفرت کرتے ہیں، چڑتے۔ ”بِمَقَازَتِهِمْ“ فوز سے نکلا ہے مراد کامیابی ہے۔ ”حَاقْنِ“ کے معنی گردا گرد اس کے چاروں طرف۔ ”مُتَشَابِهًا“ اشتباہ سے نہیں بلکہ تشابہ سے نکلا ہے یعنی اس کی ایک آیت دوسری آیت کی تائید و تصدیق کرتی ہے۔

وَقَالَ مُجَاهِدٌ: ﴿أَقْمَنَ يَتَقَىٰ بَوَّجِهَهُ﴾ يُجْرُ عَلَىٰ وَجْهِهِ فِي النَّارِ وَهُوَ قَوْلُهُ تَعَالَى ﴿أَقْمَنَ يُلْقَىٰ فِي النَّارِ خَبِيرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ﴾ [فصلت: ۴۰] ﴿غَيْرِ ذِي عَوْجٍ﴾ لَيْسَ ﴿وَرَجُلًا سَلَمًا لِّرَجُلٍ﴾ مِثْلَ لِإِلَهَتِهِمُ الْبَاطِلِ وَالْإِلَهِ الْحَقُّ ﴿وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾ بِالْأَوْتَانِ خَوَّلْنَا: أَعْطَيْنَا ﴿وَالَّذِي جَاءَ بِالصَّدَقِ﴾ الْقُرْآنَ ﴿وَصَدَقَ بِهِ﴾ الْمُؤْمِنُ يَنْجِيهِ يَوْمَ الْقِيَامَةِ يَقُولُ: هَذَا الَّذِي أَعْطَيْتَنِي عَمِلْتُ بِمَا فِيهِ ﴿مُتَشَابِهًا﴾ الشَّكْسُ الْعَسْرُ لَا يَرْضَىٰ بِالْإِنْصَافِ وَرَجُلًا سَلَمًا وَيُقَالُ: ﴿سَالِمًا﴾ صَالِحًا: ﴿إِشْمَازَتْ﴾ نَفَرَتْ ﴿بِمَقَازَتِهِمْ﴾ مِنَ الْفَوَازِ ﴿حَاقْنِ﴾ أَطَافُوا بِهِ مُطِيفِينَ بِحِفَاقِهِ: بِجَوَانِبِهِ ﴿مُتَشَابِهًا﴾ لَيْسَ مِنَ الْإِشْتِبَاهِ وَلَكِنْ يُشَبِّهُ بَعْضُهُ بَعْضًا فِي التَّصْدِيقِ.

تشریح: سورہ زمر کی ہے اس میں ۷۵ آیات اور ۸ رکوع ہیں۔ توحید خالص کے بیان سے سورت کا آغاز ہوا ہے۔ اللہ تعالیٰ اسے سمجھنے کی مسلمان کو توفیق بخشے (رہیں) لفظ زمر زمرہ کی جمع ہے۔ زمرہ مردہ کو کہتے ہیں۔ زمر سے بہت سے مردہ مراد ہیں۔ خاتمہ سورت پر کافروں اور مومنوں کا بہت سے گروہوں کی شکل میں قیامت کے دن حاضر ہونے کا بیان ہے۔ اسی لیے اس لفظ سے موسوم کیا گیا۔

باب: اللہ عز و جل کا فرمان:

بَابُ قَوْلِهِ:

”آپ کہہ دو کہ اے میرے بندو! جو اپنے نفسوں پر زیادتیاں کر چکے ہو، اللہ کی رحمت سے ناامید مت ہو۔ بے شک اللہ سارے گناہ بخش دے گا۔ بے شک وہ بہت ہی بخشنے والا اور بڑا مہربان ہے۔“

﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾.

۴۸۱۰۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا (۲۸۱۰) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف

نے خبر دی، انہیں ابن جریج نے خبر دی، ان سے یعلیٰ بن مسلم نے بیان کیا، انہیں سعید بن جبیر نے خبر دی اور انہیں ابن عباس رضی اللہ عنہما نے کہا مشرکین میں بعض نے قتل کا گناہ کیا تھا اور کثرت سے کیا تھا۔ اسی طرح زنا کاری بھی کثرت سے کرتے رہے تھے۔ پھر وہ محمد ﷺ کی خدمت میں آئے اور عرض کیا کہ آپ جو کچھ کہتے ہیں اور جس کی طرف دعوت دیتے ہیں (یعنی اسلام) یقیناً اچھی چیز ہے، لیکن ہمیں یہ بتائیے کہ اب تک ہم نے جو گناہ کیے ہیں وہ اسلام لانے سے معاف ہوں گے یا نہیں؟ اس پر یہ آیت نازل ہوئی: ”اور وہ لوگ جو اللہ کے سوا اور کسی دوسرے معبود کو نہیں پکارتے اور کسی بھی جان کو قتل نہیں کرتے جس کا قتل کرنا اللہ نے حرام کیا ہے، ہاں مگر حق کے ساتھ“ اور یہ آیت نازل ہوئی ”آپ کہہ دیں کہ اے میرے بندو! جو اپنے نفسوں پر زیادتیاں کر چکے ہو، اللہ کی رحمت سے ناامید مت ہو۔ بے شک اللہ سارے گناہوں کو معاف کر دے گا۔ بے شک وہ بڑا ہی بخشنے والا نہایت ہی مہربان ہے۔“

باب: اللہ تعالیٰ کا ارشاد:

”اور ان لوگوں نے اللہ کی قدر و عظمت نہ پہچانی جیسی کہ اس کی قدر و منزلت پہچانی چاہیے تھی۔“

تشریح: ”اور ان لوگوں نے اللہ کی قدر و عظمت نہ پہچانی جیسی کہ اس کی قدر و عظمت پہچانی چاہیے تھی۔“

۴۸۱۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ جَبْرِ مِنَ الْأَخْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ وَالشَّجَرَ عَلَى إِصْبَعٍ وَالْمَاءَ وَالنَّارَ عَلَى إِصْبَعٍ وَسَائِرَ الْخَلَائِقِ عَلَى إِصْبَعٍ فَيَقُولُ: أَنَا الْمَلِكُ فَضَجَّكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَضْدِيقًا لِقَوْلِ الْجَبْرِ

۴۸۱۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ جَبْرِ مِنَ الْأَخْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ وَالشَّجَرَ عَلَى إِصْبَعٍ وَالْمَاءَ وَالنَّارَ عَلَى إِصْبَعٍ وَسَائِرَ الْخَلَائِقِ عَلَى إِصْبَعٍ فَيَقُولُ: أَنَا الْمَلِكُ فَضَجَّكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَضْدِيقًا لِقَوْلِ الْجَبْرِ

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾. [اطرافہ فی: ۷۴۱۴، کے شرک سے بالکل پاک اور بلند تر ہے۔“

[۷۴۱۵، ۷۴۵۱، ۷۵۱۳] [مسلم: ۷۰۴۶،

۷۰۴۷، ۷۰۴۸، ۷۰۴۹]

تشریح: اس حدیث سے پروردگار کے لیے انگلیاں ثابت ہوتی ہیں کیونکہ نبی کریم ﷺ نے اس یہودی کی تصدیق کی اور یہ امر محال ہے کہ نبی کریم ﷺ باطل کی تصدیق کریں۔ اب بعض لوگوں کا یہ کہنا کہ تصدیقاً لہ راوی کا یہ گمان ہے جو اس نے اپنے گمان سے کہہ دیا۔ حالانکہ نبی کریم ﷺ تصدیق کی راہ سے نہیں بنے تھے بلکہ اس یہودی کی بات کو غلط جان کر، کیونکہ یہود مشرک اور مجسمہ تھے۔ وہ اللہ کے لیے انگلیاں وغیرہ ثابت کرتے تھے، صحیح نہیں ہے کس لیے کہ فضیل بن عیاض نے منصور سے روایت کی اور اس میں یہ بھی ہے تعجباً مما قالہ الحبر وتصدیقاً لہ ترمذی نے کہا یہ حدیث حسن صحیح ہے۔ دوسری حدیث میں ہے: ”ما من قلب الا وهو بين اصبعين من اصابع الرحمن۔“ اور ابن عباس رضی اللہ عنہما کی صحیح حدیث میں ہے: ”اتاني الليلة ربي في احسن صورة فوضع يده بين كتفي حتى وجدت برد انامله بين ثديي۔“ اٹل انگلیوں کی پوریں۔ غرض انگلیوں کا اثبات پروردگار کے لیے ایسا ہی ہے جیسے جد اور یدین اور قدم اور رجل اور جب وغیرہ کا اور الحمد للہ کا عقیدہ ان کی نسبت یہ ہے کہ یہ سب اپنے معنی ظاہری پر محمول ہے لیکن ان کی حقیقت اللہ ہی جانتا ہے اور مشککین ان چیزوں کی تاویل کرتے ہیں قدرت وغیرہ۔ میں کہتا ہوں محمد بن صلت راوی نے اس حدیث کے روایت کرتے وقت اپنی چنگلیاں کی طرف اشارہ کیا پھر پاس والی انگلی کی طرف، پھر اس کے پاس والی انگلی کی طرف، یہاں تک کہ انگوٹھے تک پہنچے اور اس سے ال تاویل کا مذہب رد ہوتا ہے۔ (وحیدی)

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

”اور قیامت کے دن تمام زمین اس کی مٹھی میں ہوگی اور آسمان اس کے داہنے ہاتھ میں لپٹے ہوئے ہوں گے اور وہ ان لوگوں کے شرک سے پاک اور بالاتر ہے۔“

۴۸۱۲۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ ابْنِ مُسَافِرٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَقْبُضُ اللَّهُ الْأَرْضَ وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ مَلُوكُ الْأَرْضِ)).

(۸۱۲) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عبد الرحمن بن خالد بن مسافر نے بیان کیا، ان سے ابن شہاب نے اور ان سے ابو سلمہ نے کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا آپ فرما رہے تھے کہ ”قیامت کے دن اللہ ساری زمین کو اپنی مٹھی میں لے لے گا اور آسمان کو اپنے ہاتھ میں لپیٹ لے گا۔ پھر فرمائے گا: آج حکومت صرف میری ہے۔ دنیا کے بادشاہ آج کہاں ہیں؟“

[اطرافہ فی: ۷۴۱۳، ۷۳۸۲، ۶۵۱۹]

باب: اللہ سبحانہ و تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور صور پھونکا جائے گا تو سب بے ہوش ہو جائیں گے جو آسمانوں اور زمین میں ہیں سوا اس کے جس کو اللہ چاہے، پھر دوبارہ صور پھونکا جائے گا تو پھر اچانک سب کے سب دیکھتے ہوئے اٹھ کھڑے ہوں گے۔“

(۴۸۱۳) مجھ سے حسن نے بیان کیا، کہا ہم سے اسماعیل بن خلیل نے بیان کیا، کہا ہم کو عبد الرحیم نے خبر دی، انہیں زکریا بن ابی زائدہ نے، انہیں عامر نے اور ان سے ابو ہریرہ رضی اللہ عنہ کہ نبی کریم ﷺ نے فرمایا: ”آخری مرتبہ صور پھونکے جانے کے بعد سب سے پہلے اپنا سر اٹھانے والا میں ہوں گا لیکن اس وقت میں موسیٰ علیہ السلام کو دیکھوں گا کہ عرش کے ساتھ لیٹے ہوئے ہیں، اب مجھے نہیں معلوم کہ وہ پہلے ہی سے اسی طرح تھے یا دوسرے صور کے بعد (مجھ سے پہلے اٹھ کر عرش الہی کو تھام لیں گے)۔“

(۴۸۱۴) ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے امش نے بیان کیا، انہوں نے ابوصالح سے سنا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا، دونوں صوروں کے پھونکے جانے کا درمیانی عرصہ چالیس ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ کے شاگردوں نے پوچھا، کیا چالیس دن مراد ہیں؟ انہوں نے کہا کہ مجھے معلوم نہیں پھر انہوں نے پوچھا چالیس سال؟ اس پر بھی انہوں نے انکار کیا۔ پھر میں نے پوچھا چالیس مہینے؟ اس کے متعلق بھی انہوں نے کہا کہ مجھ کو خبر نہیں اور ہر چیز فنا ہو جائے گی، سوائے ریڑھ کی ہڈی کے کہ اسی سے ساری مخلوق دوبارہ بنائی جائے گی۔

تشریح: اس روایت میں یوں ہے، لیکن ابن مردودہ کی روایت میں چالیس برس مذکور ہیں۔ ابن عباس رضی اللہ عنہما سے بھی ایسا ہی منقول ہے طبری نے کہا اکثر روایتیں اس پر متفق ہیں کہ دونوں ٹخوں میں چالیس برس کا فاصلہ ہوگا۔

سورۃ مؤمن

(۴۰) [سُورَةُ الْمُؤْمِنِينَ]

مجاہد نے کہا ”حم“ کا معنی اللہ کو معلوم ہے جیسے دوسری سورتوں میں جو حروف مقطعات شروع میں آئے ہیں ان کے متعلق حقیقی معنی صرف اللہ ہی کو معلوم ہیں۔ بعضوں نے کہا تم قرآن یا سورت کا نام ہے جیسے شریح بن

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾.

۴۸۱۳۔ حَدَّثَنِي الْحَسَنُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحِيمِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ عَامِرٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنِّي أَوَّلُ مَنْ يَرْفَعُ رَأْسَهُ بَعْدَ النَّفْخَةِ الْآخِرَةِ فَإِذَا أَنَا بِمُوسَى مُتَعَلِّقٌ بِالْعَرْشِ فَلَا أَذْرِي أَكْذَلِكَ كَانَ أَمْ بَعْدَ النَّفْخَةِ؟)) [راجع: ۲۴۱۱]

۴۸۱۴۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ)) قَالُوا: يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا؟ قَالَ: أَيْتُ قَالَ: أَرْبَعُونَ سَنَةً قَالَ: أَيْتُ قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَيْتُ ((وَيَلِكِي كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ فِيهِ يَرْكَبُ الْخُلُقُ)). [طرفه فی: ۴۹۳۵]

قَالَ مُجَاهِدٌ: ﴿حَم﴾ مَجَازُهَا مَجَازُ أَوَائِلِ السُّورِ وَيُقَالُ: بَلْ هُوَ اسْمٌ لِقَوْلِ شُرَيْحِ بْنِ أَبِي أَوْفَى الْعَبْسِيِّ:

ابی اوفیٰ عسی اس شعر میں کہتا ہے: جبکہ نیزہ جنگ میں چلنے لگا، پڑھتا ہے ہم پہلے پڑھنا تھا۔ ”الطَّلُوطُ“ کے معنی احسان اور فضل کرنا۔ ”ذَاخِرِينَ“ کے معنی ذلیل و خوار ہو کر۔ مجاہد رحمۃ اللہ علیہ نے کہا: ”أَدْعُوَكُمْ إِلَى النَّجَاةِ“ سے ایمان مراد ہے۔ ”لَيْسَ لَهُ دَعْوَةٌ“ یعنی بت کسی کی دعا قبول نہیں کر سکتا۔ ”يَسْجُرُونَ“ کے معنی وہ دوزخ کا ایندھن بنیں گے۔ ”تَمْرَحُونَ“ کے معنی تم اتراتے تھے۔ اور علاء بن زیاد (مشہور تابعی و مشہور زاہد) لوگوں کو دوزخ سے ڈرا رہے تھے، ایک شخص کہنے لگے لوگوں کو اللہ کی رحمت سے مایوس کیوں کرتے ہو؟ انہوں نے کہا میں لوگوں کو اللہ کی رحمت سے ناامید کیسے کر سکتا ہوں میری کیا طاقت ہے۔ اللہ پاک تو فرماتا ہے اے میرے وہ بندو! جنہوں نے اپنی جانوں پر ظلم کیا (گناہ کیے) اللہ کی رحمت سے ناامید نہ ہو، اس کے ساتھ اللہ یوں بھی فرماتا ہے کہ ”کنہہ گار دوزخی ہیں۔“ مگر میں سمجھ گیا تمہارا مطلب یہ ہے کہ برے کام کرتے رہو اور جنت کی خوشخبری تم کو ملتی جائے۔ اللہ نے تو حضرت محمد صلی اللہ علیہ وسلم کو نیکیوں پر خوشخبری دینے والا اور نافرمانوں کے لئے دوزخ سے ڈرانے والا بنا کر بھیجا ہے۔

يَذْكُرُنِي حَمَ وَالرُّمَحُ شَاجِرٌ
فَهَلَّا تَلَا حَمَ قَبْلَ التَّقْدُمِ
﴿الطَّلُوطِ﴾ التَّفْضُلُ ﴿ذَاخِرِينَ﴾ خَاضِعِينَ
وَقَالَ مُجَاهِدٌ: ﴿إِلَى النَّجَاةِ﴾ الْإِيمَانُ
﴿لَيْسَ لَهُ دَعْوَةٌ﴾ يَغْنِي الْوَثْنُ ﴿يَسْجُرُونَ﴾
تُوَفِّدُ بِهِمُ النَّارُ ﴿تَمْرَحُونَ﴾ تَبْطَرُونَ وَكَانَ
الْعَلَاءُ بَنُ زِيَادٍ يَذْكُرُ النَّارَ فَقَالَ رَجُلٌ: لِمَ
تَقْنَطُ النَّاسُ؟ قَالَ: وَأَنَا أَقْدِرُ أَنْ أَقْنَطُ
النَّاسَ وَاللَّهُ يَقُولُ: ﴿يَا عِبَادِيَ الَّذِينَ
أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ
اللَّهِ﴾ وَيَقُولُ: ﴿وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ
النَّارِ﴾ وَلَكِنَّكُمْ تَجْبُونَ أَنْ تُبَشِّرُوا بِالْجَنَّةِ
عَلَى مَسَاوِي أَعْمَالِكُمْ وَإِنَّمَا بَعَثَ اللَّهُ
مُحَمَّدًا صلی اللہ علیہ وسلم مُبَشِّرًا بِالْجَنَّةِ لِمَنْ أَطَاعَهُ
وَمُنْذِرًا بِالنَّارِ مَنْ عَصَاهُ.

تفسیر: سورہ مؤمن کی ہے اور اس میں ۸۵ آیات اور ۹ رکوع ہیں۔ اس میں ایک مرد مؤمن کا ذکر ہے جو دربارِ فرعون میں اپنا ایمان پوشیدہ رکھے ہوئے تھا جو فرعون کی اس بات: ﴿ذُرُونِي أَقْتُلْ مُوسَى﴾ (۲۶/۱۷۰) ”تم لوگ مجھ کو مشورہ دو کہ میں موسیٰ کو قتل کر دوں۔“ کے جواب میں بول اٹھا ﴿اتَّقُوا اللَّهَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ﴾ (۲۸/۱۷۰) ”کیا تم ایسے آدمی کو قتل کر رہے ہو جو یہ کہتا ہے کہ میرا رب اللہ ہے۔“ اس مرد مؤمن کے نام سے سورہ مؤمن اس سورہ مبارکہ کا نام ہوا۔

شعر یذکرنی حم والرمح شاجر کے تحت مولانا وحید الزماں فرماتے ہیں: یعنی لڑائی شروع ہونے سے پہلے پڑھتا تو فائدہ ہوتا اس کی جان بچ جاتی۔ ہوا یہ کہ شرع جنگ جمل میں حضرت علی رضی اللہ عنہ کی طرف تھے اور محمد بن طلحہ بن عبید اللہ حضرت عائشہ رضی اللہ عنہا کے ساتھ لشکر میں تھے ایک سیاہ عمامہ باندھے ہوئے۔ حضرت علی رضی اللہ عنہ نے اپنے لشکر والوں سے فرمایا اس کا لے عمامہ والے کو مت مارنا، یہ اپنے باپ کی طرف سے ان کے ساتھ چلا آیا ہے۔ خیر اسی گفتگو میں شرع اور محمد بن طلحہ کا مقابلہ ہو گیا۔ جب بھالا دونوں طرف سے چلنے لگا تو محمد نے حم عسق پڑھی یا حم عسق میں جو آیا ہے: ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾ (۲۳/۱۷۲) پڑھی۔ بعض نے کہا سورہ مؤمن کی یہ آیت پڑھی: ﴿اتَّقُوا اللَّهَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ﴾ (۲۸/۱۷۰) حم سے یہی مراد ہے۔ لیکن شرع نے محمد بن طلحہ کو مار ڈالا اور یہ شعر پڑھا یعنی جنگ ہو جانے کے بعد پھر حم پڑھنے سے کیا فائدہ۔ جنگ میں آنے سے پیشتر یہ پڑھتا تو البتہ مفید ہوتا۔

۴۸۱۵- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا (۲۸۱۵) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے ولید بن مسلم الولید بن مسلم، حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: نے بیان کیا، کہا ہم سے اوزاعی نے بیان کیا، کہا کہ مجھ سے یحییٰ بن ابی کثیر

نے بیان کیا، کہا کہ مجھ سے محمد بن ابراہیم تمہی نے بیان کیا، کہا کہ مجھ سے عروہ بن زبیر نے بیان کیا، آپ نے بیان کیا کہ میں نے عبد اللہ بن عمرو بن عاص رضی اللہ عنہما سے پوچھا کہ رسول اللہ ﷺ کے ساتھ سب سے زیادہ سخت معاملہ مشرکین نے کیا کیا تھا؟ عبد اللہ نے بیان کیا کہ رسول اللہ ﷺ کعبہ کے صحن میں نماز پڑھ رہے تھے کہ عقبہ بن ابی معیط آیا اس نے آپ کا شانہ مبارک پکڑ کر آپ کی گردن میں اپنا کپڑا لپیٹ دیا اور اس کپڑے سے آپ کا گلا بڑی سختی کے ساتھ گھونٹنے لگا۔ اتنے میں ابو بکر صدیق رضی اللہ عنہ بھی آگئے اور انہوں نے اس بد بخت کا مونڈھا پکڑ کر اسے رسول اللہ ﷺ سے جدا کیا اور کہا کہ ”کیا تم ایک ایسے شخص کو قتل کر دینا چاہتے ہو جو کہتا ہے کہ میرا رب اللہ ہے اور وہ تمہارے رب کے پاس سے اپنی سچائی کے لیے روشن دلائل بھی ساتھ لایا ہے۔“

حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: قُلْتُ: لِعَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَخْبَرَنِي بِأَشَدِّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِفَنَاءِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَأَخَذَ بِمَنْكَبِ رَسُولِ اللَّهِ ﷺ وَلَوَى ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ بِهِ خَنَقًا شَدِيدًا فَأَقْبَلَ أَبُو بَكْرٍ فَأَخَذَ بِمَنْكَبِهِ وَدَفَعَ عَنْ رَسُولِ اللَّهِ ﷺ وَقَالَ: «اتَّقِلُونْ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ». [راجع: ۳۶۷۸]

سورہ حم سجدہ کی تفسیر

طاؤس نے عبد اللہ بن عباس رضی اللہ عنہما سے نقل کیا ”اِنْتِنَا طَوْعًا أَوْ كَرْهًا“ کا معنی کہ تم دونوں خوشی سے دو (اطاعت قبول کرو) یا ناخوشی سے۔ ”اِنْتِنَا طَائِعِينَ“ ہم نے خوشی خوشی اطاعت قبول کی۔ اور منہال بن عمرو اسدی نے سعید بن جبیر سے روایت کیا کہ ایک شخص عبد اللہ بن عباس رضی اللہ عنہما سے کہنے لگا: میں تو قرآن میں ایک کے ایک خلاف چند باتیں پاتا ہوں (ابن عباس رضی اللہ عنہما نے کہا) بیان کر۔ وہ کہنے لگا ایک آیت میں تو یوں ہے ”فَلَا أَنْسَابَ بَيْنَهُمْ“ (قیامت کے دن ان کے درمیان کوئی رشتہ ناٹھ باقی نہیں رہے گا اور نہ وہ باہم ایک دوسرے سے کچھ پوچھیں گے) دوسری آیت میں یوں ہے: ”وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ“ اور قیامت کے دن ان میں بعض بعض کی طرف متوجہ ہو کر ایک دوسرے سے پوچھیں گے (اس طرح دونوں آیتوں کے بیان مختلف ہیں) ایک آیت میں یوں ہے ”وَلَا يَخْتُمُونَ اللَّهُ حَدِيثَنَا“ (وہ اللہ سے کوئی بات نہیں چھپا سکیں گے) دوسری آیت میں ہے قیامت کے دن مشرکین کہیں گے ”وَاللَّهُ رَبَّنَا مَا

(۴۱) [سُورَةُ] حَمِ السَّجْدَةِ وَقَالَ طَاوُسٌ عَنْ ابْنِ عَبَّاسٍ: «اِنْتِنَا طَوْعًا أَوْ كَرْهًا» أَغْطِيَا «قَالَتَا اَتَيْنَا طَائِعِينَ» أَغْطَيْنَا وَقَالَ الْمِنْهَالُ عَنْ سَعِيدٍ قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: إِنِّي أَجِدُ فِي الْقُرْآنِ أَشْيَاءَ تَخْتَلِفُ عَلَيَّ قَالَ: «فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ» وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ «وَلَا يَخْتُمُونَ اللَّهُ حَدِيثًا» وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ فَقَدْ كَتَمُوا فِي هَذِهِ الْآيَةِ وَقَالَ: «أَمِ السَّمَاءُ بَنَاهَا» إِلَى قَوْلِهِ: «دَحَاهَا» فَذَكَرَ خَلْقَ السَّمَاءِ قَبْلَ خَلْقِ الْأَرْضِ ثُمَّ قَالَ: «إِنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ» إِلَى قَوْلِهِ: «طَائِعِينَ» فَذَكَرَ فِي هَذِهِ خَلْقَ

كُنَّا مُشْرِكِينَ“ ہم اپنے رب اللہ کی قسم کھا کر کہتے ہیں کہ ہم مشرک نہیں تھے۔ اس آیت سے ظاہر ہوتا ہے کہ وہ اپنا مشرک ہونا چھپائیں گے (اس طرح ان دونوں آیتوں کے بیان مختلف ہیں) ایک جگہ فرمایا ”عَآئْتُمْ أَشَدُّ خَلْقًا أَمَ السَّمَاءَ بَنَاهَا“ آخر تک۔ اس آیت سے ظاہر ہے کہ آسمان زمین سے پہلے پیدا ہوا۔ پھر سورہ حم سجدہ میں فرمایا ”إِنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ“ اس سے نکلتا ہے کہ زمین آسمان سے پہلے پیدا ہوئی ہے (اس طرح دونوں میں اختلاف ہے) اور فرمایا ”وَكَانَ اللَّهُ غَفُورًا رَحِيمًا“ (اللہ بخشنے والا مہربان تھا) ”عَزِيزًا حَكِيمًا“ ”سَمِيعًا بَصِيرًا“ ان کے معانی سے نکلتا ہے کہ اللہ ان صفات سے زمانہ ماضی میں موصوف تھا، اب نہیں ہے۔ ابن عباس رضی اللہ عنہما نے جواب میں کہا کہ یہ جو فرمایا ”فَلَا أَنسَابَ بَيْنَهُمْ“ (اس دن کوئی ناظرہ رشتہ باقی نہ رہے گا) یہ اس وقت کا ذکر ہے جب پہلا صور پھونکا جائے گا اور آسمان زمین والے سب بے ہوش ہو جائیں گے اس وقت رشتہ ناظرہ کچھ باقی نہ رہے گا نہ ایک دوسرے کو پوچھیں گے (دہشت کے مارے سب نفسی نفسی پکاریں گے) پھر یہ جو دوسری آیت میں ہے ”وَأَقْبَلَ بَعْضُهُمْ“ (ایک دوسرے کے سامنے آ کر سوال و جواب کریں گے) یہ دوسری دفعہ صور پھونکنے جانے کے بعد کا حال ہے (جب میدان محشر میں سب دوبارہ زندہ ہوں گے اور کسی قدر ہوش ٹھکانے آئے گا) اور یہ جو مشرکین کا قول نقل کیا ہے ”وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ“ (ہمارے رب کی قسم! ہم مشرک نہ تھے) دوسری جگہ فرمایا ”وَلَا يَخْتُمُونَ اللَّهُ حَدِيثًا“ اللہ سے وہ کوئی بات نہ چھپا سکیں گے۔ تو بات یہ ہے کہ اللہ پاک قیامت کے دن خالص توحید والوں کے گناہ بخش دے گا اور مشرکین آپس میں صلاح و مشورہ کریں گے کہ چلو ہم بھی چل کر دربار الہی میں کہیں کہ ہم مشرک نہ تھے۔ پھر اللہ پاک ان کے منہ پر مہر لگا دے گا اور ان کے ہاتھ پاؤں بولنا شروع کر دیں گے۔ اس وقت ان کو معلوم ہو جائے گا کہ اللہ سے کوئی بات چھپ نہیں سکتی اور اس وقت کافر یہ آرزو کریں گے کہ کاش وہ دنیا

الْأَرْضِ قَبْلَ السَّمَاءِ وَقَالَ: ﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ ﴿عَزِيزًا حَكِيمًا﴾ ﴿سَمِيعًا بَصِيرًا﴾ فَكَانَ هَٰذَا ثُمَّ مَضَىٰ فَقَالَ: ﴿فَلَا أَنسَابَ بَيْنَهُمْ﴾ فِي النَّفْخَةِ الْأُولَىٰ ثُمَّ يَنْفُخُ فِي الصُّورِ ﴿فَصَیْقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ فَلَا أَنسَابَ عِنْدَ ذَٰلِكَ وَلَا يَتَسَاءَلُونَ ثُمَّ فِي النَّفْخَةِ الْآخِرَةِ ﴿أَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ﴾ وَأَمَّا قَوْلُهُ: ﴿مَا كُنَّا مُشْرِكِينَ﴾ ﴿وَلَا يَخْتُمُونَ اللَّهُ حَدِيثًا﴾ فَإِنَّ اللَّهَ يَغْفِرُ لِأَهْلِ الْإِخْلَاصِ ذُنُوبَهُمْ وَقَالَ الْمُشْرِكُونَ: تَعَالَوْا نَقُولْ: لَمْ نَكُنْ مُشْرِكِينَ فَخْتِمَ عَلَىٰ أَفْوَاهِهِمْ فَتَنْطِقُ أَيْدِيهِمْ فَعِنْدَ ذَٰلِكَ عُرِفَ أَنَّ اللَّهَ لَا يَخْتُمُ حَدِيثًا وَعِنْدَهُ ﴿يَوْمُ الَّذِينَ كَفَرُوا﴾ الْآيَةُ ﴿وَوَخَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾ ثُمَّ خَلَقَ السَّمَاءَ ﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ﴾ فِي يَوْمَيْنِ آخَرَيْنِ ثُمَّ دَحَا الْأَرْضَ وَدَخِيهَا أَنْ أُخْرِجَ مِنْهَا الْمَاءَ وَالْمَرْعَىٰ وَخَلَقَ الْجِبَالَ وَالْجَمَالَ وَالْأَكَامَ وَمَا بَيْنَهُمَا فِي يَوْمَيْنِ آخَرَيْنِ فَذَٰلِكَ قَوْلُهُ: ﴿دَحَاَهَا﴾ وَقَوْلُهُ: ﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾ فَجُعِلَتْ الْأَرْضُ وَمَا فِيهَا مِنْ شَيْءٍ فِي أَرْبَعَةِ أَيَّامٍ وَخُلِقَتِ السَّمَوَاتُ فِي يَوْمَيْنِ ﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ سَمَّىٰ نَفْسَهُ ذَٰلِكَ وَذَٰلِكَ قَوْلُهُ: أَيُّ لَمْ يَزَلْ كَذَٰلِكَ فَإِنَّ اللَّهَ لَمْ يَرُدْ شَيْئًا إِلَّا أَصَابَ بِهِ الَّذِي أَرَادَ فَلَا يَخْتَلِفُ

میں مسلمان ہوتے (اس طرح یہ دونوں آیتیں مختلف نہیں ہیں) اور یہ جو فرمایا کہ زمین کو دودن میں پیدا کیا اس کا مطلب یہ ہے کہ اسے پھیلا یا نہیں (صرف اس کا مادہ پیدا کیا) پھر آسمان کو پیدا کیا اور دودن میں اس کو برابر کیا (اس کے طبقات مرتب کئے) اس کے بعد زمین کو پھیلا یا اور اس کا پھیلا نا یہ ہے کہ اس میں سے پانی نکالا گھاس چارا پیدا کیا۔ پہاڑ، جانور، اونٹ وغیرہ ٹیلے جو جوان کے بیج میں ہیں وہ سب پیدا کئے۔ یہ سب دودن میں کیا۔ ”ذَٰحَاہَا“ کا مطلب یہ ہے کہ زمین دودن میں پیدا ہوئی جیسے فرمایا ”خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ“ تو زمین مع اپنی سب چیزوں کے چار دن میں بنی اور آسمان دودن میں بنے (اس طرح یہ اعتراض رفع ہوا) اب رہا یہ فرمان کہ ”كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا“ میں كَانَ کا مطلب ہے کہ اللہ پاک میں یہ صفات ازل سے ہیں اور یہ اس کے نام ہیں (غفور، رحیم، عزیز، حکیم، سمیع، بصیر وغیرہ) کیونکہ اللہ تعالیٰ جو چاہتا ہے وہ حاصل کر لیتا ہے (حاصل یہ ہے کہ صفات سب قدیم ہیں گو ان کے تعلقات حادث ہوں جیسے سمع اللہ کا قدیم سے تھا مگر تعلق سمع کا اس وقت سے ہوا جب سے آوازیں پیدا ہوئیں۔ اس طرح اور صفات بھی کہیں گے) اب تو قرآن میں کوئی اختلاف نہیں رہا۔ اختلاف کیسے ہوگا۔ قرآن مجید اللہ کی طرف سے نازل ہوا ہے۔ اس کے کلام میں اختلاف نہیں ہو سکتا۔ مجاہد نے کہا ”ممنون“ کا معنی حساب ہے۔ ”اَقْوَاتُهَا“ یعنی بارش کا اندازہ مقرر کیا کہ ہر ملک میں کتنی بارش مناسب ہے۔ ”فِيْ كُلِّ سَمَاءٍ اَمْرُهَا“ یعنی جو حکم (اور انتظام کرنا تھا) وہ ہر آسمان سے متعلق (فرشتوں کو) بتلادیا۔ نَجَسَاتِ مخصوص، نامبارک ”وَقَيَضْنَا لَهُمْ قُرْءًا“ تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ یعنی موت کے وقت ان پر فرشتے اترتے ہیں۔ ”اِهْتَرَتْ“ یعنی سبزے سے لہلہانے لگتی ہے۔ ”وَرَبَتْ“ پھول جاتی ہے، الجھڑ آتی ہے۔ مجاہد کے سوا اوروں نے کہا ”مِنْ اَكْمَامِهَا“ یعنی جب پھل گاموں سے نکلنے ہیں۔ ”لَيَقُوْلَنَّ هٰذَا لِيْ“ یعنی یہ میرا حق ہے میرے نیک کاموں کا بدلہ ہے۔ ”سَوَاءٌ لِلْسَّائِلِيْنَ“ سب مانگنے والوں کے لئے اس کو یکساں

عَلَيْكَ الْقُرْآنَ فَاِنَّ كُلًّا مِّنْ عِنْدِ اللّٰهِ وَقَالَ مُجَاهِدٌ: ﴿لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ﴾ مَحْسُوْب ﴿اَقْوَاتُهَا﴾ اَزْرَاقُهَا ﴿فِيْ كُلِّ سَمَاءٍ اَمْرُهَا﴾ مِمَّا اَمَرَ بِهٖ ﴿نَجَسَاتٍ﴾ مَسَانِيْمٌ ﴿وَقَيَضْنَا لَهُمْ قُرْءًا﴾ ﴿تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ﴾ عِنْدَ الْمَوْتِ ﴿اِهْتَرَتْ﴾ بِالنَّبَاتِ ﴿وَرَبَتْ﴾ اَزْتَفَعَتْ وَقَالَ غَيْرُهُ: ﴿مِنْ اَكْمَامِهَا﴾ جَبْنَ تَطْلُعُ ﴿لَيَقُوْلَنَّ هٰذَا لِيْ﴾ اَنِّيْ بَعْمَلِيْ اَنَا مَحْفُوْقٌ بِهٰذَا ﴿سَوَاءٌ لِلْسَّائِلِيْنَ﴾ قَدَّرَهَا سَوَاءٌ ﴿فَهَدَيْنَاهُمْ﴾ ذَلَّلْنَاهُمْ عَلَى الْخَيْرِ وَالشَّرُّ كَقَوْلِهِ: ﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾ وَكَقَوْلِهِ: ﴿هَدَيْنَاهُ السَّبِيْلَ﴾ وَالْهَدْيُ الَّذِيْ هُوَ الْاِرْشَادُ بِمَنْزِلَةِ اَضْعَدْنَاهُ وَمِنْ ذٰلِكَ قَوْلُهُ: ﴿اَوَّلِيْكَ الْاٰتِيْنَ هٰذَا اللّٰهُ فَبِهٰذَاهُمْ اَقْدَهُ﴾ ﴿يُرْزَعُوْنَ﴾ يَكْفُوْنَ ﴿مِنْ اَكْمَامِهَا﴾ قَشْرُ الْكُفْرَى هِيَ الْكُمُ ﴿وَلِيْ حِمِيْمٌ﴾ الْقَرِيْبُ ﴿مِنْ مَّحِيصٍ﴾ حَاصٌّ عَنْهُ حَادٌ ﴿مُرِيَّةٌ﴾ وَمُرِيَّةٌ وَاَحَدٌ اَنَّى اَمْتِرَاءُ وَقَالَ مُجَاهِدٌ: ﴿اَعْمَلُوا مَا شِئْتُمْ﴾ الْوَعِيْدُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿ادْفَعْ بِالْاَيْمِيْ هِيَ اَحْسَنُ﴾ الصَّبْرُ عِنْدَ الْغَضَبِ وَالْعَفْوُ عِنْدَ الْاِسَاءَةِ فَاِذَا فَعَلُوْهُ عَصَمَهُمُ اللّٰهُ وَخَضَعَ لَهُمْ عَدُوَّهُمْ ﴿كَانَتْ وَلِيْ حِمِيْمٌ﴾

رکھا۔ ”فَهَدَيْنَاهُمْ“ سے یہ مراد ہے کہ ہم نے ان کو اچھا برا دکھا دیا، بتا دیا جیسے دوسری جگہ فرمایا ”وَهَدَيْنَاهُ النَّجْدَيْنِ“ (سورہ بلد میں اور سورہ دہر میں فرمایا) ”إِنَّا هَدَيْنَاهُ السَّبِيلَ“ لیکن ہدایت کا وہ معنی سیدھے اور سچے راستے پر لگا دینا، وہ تو اضعاد (یا اسعاد) کے معنی میں ہے (سورہ النعام) ”أُولَئِكَ الَّذِينَ هَدَى اللَّهُ“ میں یہی معنی مراد ہیں۔ ”يُوزَعُونَ“ روکے جائیں گے۔ ”مِنْ أَعْمَامِهِمْ“ میں اکم کہتے ہیں گاہک کے چھلکے کو ”وَلِيَّ حَمِيمٍ“ قریبی دوست۔ ”مِنْ مَّجْنُصٍ“ خاص سے نکلا ہے خاص کے معنی نکل بھاگا الگ ہو گیا۔ ”مُرِيَّةٍ“ بکسر میم اور مَرِيَّةٍ بضم میم (دونوں قراتیں ہیں) دونوں کا ایک ہی معنی شک و شبہ کے ہیں اور مجاہد نے کہا ”إِعْمَلُوا مَا شِئْتُمْ“ میں وعید ہے اور ابن عباس رضی اللہ عنہما نے کہا ”إِذْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ“ سے یہ مراد ہے کہ غصے کے وقت صبر کر لو اور برائی کو معاف کر دے جب لوگ ایسے اخلاق اختیار کریں گے تو اللہ ان کو ہر آفت سے بچائے رکھے گا اور ان کے دشمن بھی ان کے سامنے عاجز ہو جائیں گے گویا کہ وہ ان کے دلی دوست ہیں۔

تشریح: سورہ حم سجدہ کی ہے۔ اس میں ۵۴ آیات اور ۶ رکوع ہیں۔ کہتے ہیں کہ ایک دن کفار قریش اکٹھے ہوئے اور آپس میں یہ تجویز کیا کہ ہم میں سے کوئی شخص جا کر محمد (ﷺ) کو سمجھائے، اس نے ہماری جماعت میں پھوٹ ڈال دی ہے۔ آخر عتبہ بن ربیعہ گیا کریم ﷺ سے کہا کہ تم اچھے یا تمہارے باپ دادا اچھے تھے۔ تم کو کیا ہو گیا ہے تم نے ساری قوم کو خراب کر دیا اور ہمارے دین کو رسوا کر دیا۔ اب اگر تم کو مال کی ضرورت ہے تو ہم سب مال جمع کر کے تم کو میرنا لیتے ہیں اور اگر عورت کی خواہش ہے تو دس عورتیں تم کو بیاہ دیتے ہیں۔ ان کے جواب میں آپ نے یہ سورہ مبارکہ پر وحی شروع کی۔ جب آپ اس آیت پر پہنچے: ﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ طَبِيعَةَ﴾ (۴۱/م/سجدة: ۱۳) تو عتبہ نے کہا بس چپ رہو، تمہارے پاس یہی ہے اور کچھ نہیں۔ وہ اپنی قوم کے پاس آیا اور کہا کہ میں نے ایسا کلام سنا ہے کہ دوسیرے کانوں نے کبھی نہیں سنا۔ لفظ حم حرف مقطعات میں سے ہے جن کے حقیقی معانی صرف اللہ ہی کو معلوم ہیں۔

جملہ ﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾ (۴۱/م/سجدة: ۹) سے یہ شہ نہ رہا کہ ایک جگہ تو آسمان کی پیدائش زمین سے پہلے بیان فرمائی دوسری جگہ زمین کی پیدائش پہلے بیان کی مگر اب بھی یہ اعتراض باقی رہے گا کہ سورہ حم سجدہ میں یوں ہے: ﴿وَجَعَلْ فِيهَا رَوَاسِي مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَلَّ فِيهَا أَقْوَاتُهَا فِي أَرْبَعَةِ أَيَّامٍ طَسَوَاءَ لِّلْسَاتِلِينَ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾ (۴۱/م/سجدة: ۱۰، ۱۱) اس کا ظاہری مطلب تو یہ لکھا ہے کہ آسمانوں کی ترتیب اور ان کے سات طبقے بنانا یہ زمین کے دھوئیں پھیلانے کے بعد ہے اور سورہ والنازعات سے یہ لکھا ہے کہ زمین کا دھواں اس کے بعد ہے۔ چنانچہ اس سورت میں یوں: ﴿إِنَّكُمْ أَنْتُمْ أَشَدُّ خُلُقًا أَم السَّمَاءُ بَنَاهَا رَفَعَ سَمَكُهَا فَسَوَّاهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا﴾ (۹۹/النازعات: ۲۷-۳۰) اس لیے بعض مفسرین نے یوں کہا کہ یہ سورہ والنازعات میں بعد ذلک کا یہ مطلب ہے کہ اس کے علاوہ یہ کیا کہ زمین کو پھیلا یا، بعد ذلک سے بعد زمینی مراد ہے۔ جامع البیان میں ہے کہ یہ مقام شکل ہے اور اللہ تعالیٰ خوب جانتا ہے۔ (وحدیدی)

بَابُ قَوْلِهِ:

باب: ارشاد باری تعالیٰ:

”اور تم اس بات سے اپنے کو چھپا ہی نہیں سکتے تھے کہ تمہارے خلاف تمہارے کان، تمہاری آنکھیں اور تمہاری جلدیں گواہی دیں گی، بلکہ تمہیں تو یہ خیال تھا کہ اللہ کو بہت سی ان چیزوں کی خبر ہی نہیں ہے جنہیں تم کرتے رہے۔“

(۲۸۱۶) ہم سے صلت بن محمد نے بیان کیا، انہوں نے کہا ہم سے یزید بن زریج نے بیان کیا، ان سے روح بن قاسم نے، ان سے مجاہد نے، ان سے ابو معمر نے اور ان سے حضرت ابن مسعود رضی اللہ عنہ نے، آیت ”اور تم اس بات سے اپنے کو چھپا نہیں سکتے تھے کہ تمہارے کان گواہی دیں گے“ اٹخ کے متعلق کہا کہ قریش کے دو آدمی اور بیوی کی طرف سے ان کے قبیلہ ثقیف کا کوئی رشتہ دار یا ثقیف کے دو افراد تھے اور بیوی کی طرف قریش کا کوئی رشتہ دار، یہ خانہ کعبہ کے پاس بیٹھے ہوئے تھے ان میں سے بعض نے کہا کہ کیا تمہارا خیال ہے کہ اللہ تعالیٰ ہماری باتیں سنتا ہوگا؟ ایک نے کہا کہ بعض باتیں سنتا ہے۔ دوسرے نے کہا کہ اگر بعض باتیں سن سکتا ہے تو سب سنتا ہوگا۔ اس پر یہ آیت نازل ہوئی ”اور تم اس بات سے اپنے کو چھپا ہی نہیں سکتے کہ تمہارے خلاف تمہارے کان اور تمہاری آنکھیں گواہی دیں گی“ آخر آیت تک

﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ كُنْتُمْ أَنْ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ﴾

۴۸۱۶۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ عَنْ رُوحِ بْنِ الْقَاسِمِ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ: ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ﴾ الْآيَةُ قَالَ: كَانَ رَجُلَانِ مِنْ قُرَيْشٍ وَخَتَنَ لَهُمَا مِنْ ثَقِيفٍ أَوْ رَجُلَانِ مِنْ ثَقِيفٍ وَخَتَنَ لَهُمَا مِنْ قُرَيْشٍ فِي بَيْتٍ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ حَدِيثَنَا قَالَ بَعْضُهُمْ: يَسْمَعُ بَعْضُهُ وَقَالَ بَعْضُهُمْ: لَيْنَ كَانَ يَسْمَعُ بَعْضُهُ لَقَدْ يَسْمَعُ كُلُّهُ فَأَنْزِلَتْ: ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ﴾ الْآيَةُ. [طرفاء فی: ۴۸۱۷، ۷۵۲۱]

[مسلم: ۱۶۷۲۹، ترمذی: ۳۲۴۸]

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

”اور یہ تمہارا گمان ہے“..... آخر آیت تک۔

﴿ذَلِكُمْ ظَنُّكُمُ﴾ الْآيَةُ.

(۲۸۱۷) ہم سے حمید بن محمد نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، انہوں نے کہا کہ ہم سے منصور نے بیان کیا، انہوں نے کہا کہ ہم سے مجاہد نے بیان کیا، ان سے ابو معمر نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ خانہ کعبہ کے پاس دو قریشی اور ایک ثقیفی یا ایک قریشی اور دو

۴۸۱۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ قُرَشِيَّانِ وَثَقَفِيَّانِ وَقُرَشِيٌّ كَثِيرَةٌ

ثقی مرد بیٹھے ہوئے تھے۔ ان کے پیٹ بہت موٹے تھے لیکن عقل سے کورے۔ ایک نے ان میں سے کہا: تمہارا کیا خیال ہے کیا اللہ ہماری باتوں کو سن رہا ہے؟ دوسرے نے کہا: اگر ہم زور سے بولیں تو سنتا ہے لیکن آہستہ بولیں تو نہیں سنتا۔ تیسرے نے کہا: اگر اللہ زور سے بولنے پر سن سکتا ہے تو آہستہ بولنے پہ بھی ضرور سنتا ہوگا۔ اس پر یہ آیت نازل ہوئی کہ ”اور تم اس بات سے اپنے کو چھپا ہی نہیں سکتے کہ تمہارے کان اور تمہاری آنکھیں اور تمہارے چمڑے گواہی دیں گے“ آخر آیت تک۔ سفیان ہم سے یہ حدیث بیان کرتے تھے اور کہا کہ ہم سے منصور نے یا ابن مسعود نے یا حمید نے ان میں سے کسی ایک نے یا ان میں سے دو نے یہ حدیث بیان کی، پھر آپ منصور ہی کا ذکر کرتے تھے اور دوسروں کا ذکر ایک سے زیادہ مرتبہ نہیں کیا۔

شَحْمٌ بُطُونِهِمْ قَلِيلَةٌ فَفَهُ قُلُوبُهُمْ فَقَالَ: أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ قَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا فَأَنْزَلَ اللَّهُ: ﴿وَمَا كُنْتُمْ تَسْتَوِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ الْآيَةُ. [راجع: ٤٨١٦] وَكَانَ سُفْيَانُ يُحَدِّثُنَا بِهَذَا فَيَقُولُ: حَدَّثَنَا مَنْصُورٌ أَوْ ابْنُ أَبِي نَجِيحٍ أَوْ حَمِيدٌ أَحَدُهُمْ أَوْ اثْنَانِ مِنْهُمْ ثُمَّ ثَبَتَ عَلَى مَنْصُورٍ وَتَرَكَ ذَلِكَ مَرَارًا غَيْرَ مَرَّةٍ وَاحِدَةٍ.

باب: اللہ عزوجل کا فرمان:

”پس یہ لوگ اگر صبر ہی کریں تب بھی دورخ ہی ان کا ٹھکانا ہے اور اگر رجوع کا موقع چاہیں گے تو کوئی موقع انہیں نہ دیا جائے گا۔“ ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا کہ مجھ سے منصور نے بیان کیا، ان سے مجاہد نے، ان سے ابو معمر نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے پہلی حدیث کی طرح بیان کیا۔

سورہ حم عسق (شوری) کی تفسیر

ابن عباس رضی اللہ عنہما سے ”عَقِيمًا“ کے معنی بانجھ منقول ہیں ”رَوْحًا مِنْ أَمْرِنَا“ میں روح سے قرآن مجید مراد ہے۔ اور مجاہد نے کہا ”يَذَرُوكُمْ فِيهِ“ کا مطلب یہ ہے کہ ایک نسل کے بعد دوسری نسل پھیلاتا رہے گا ”لَا حُجَّةَ بَيْنَنَا“ یعنی اب ہم میں اور تم میں کوئی جھگڑا نہیں رہا ”مِنْ طَرَفٍ خَفِيٍّ“ چھپی نگاہوں سے دیکھتے ہوں گے۔ اور ان کے کہنا ”فَيُظْلِلُنَّ“

بَابُ قَوْلِهِ:

﴿إِنْ يَصْبِرُوا قَالَتَارُ مَتَوَى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ﴾ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ بْنِ نَخُوهِ. [راجع: ٤٨١٦]

(٤٢) [سُورَةُ حَمَّ عَسَقَ]

وَيَذَرُكَ عَنْ ابْنِ عَبَّاسٍ: ﴿عَقِيمًا﴾ لَا تَلِدُ (رَوْحًا مِنْ أَمْرِنَا) الْقُرْآنُ وَقَالَ مُجَاهِدٌ: ﴿يَذَرُوكُمْ فِيهِ﴾ نَسْلٌ بَعْدَ نَسْلٍ (لَا حُجَّةَ بَيْنَنَا) لَا خُصُومَةَ (مِنْ طَرَفٍ خَفِيٍّ) دَلِيلٌ وَقَالَ غَيْرُهُ: ﴿فَيُظْلِلُنَّ رَوَاكِدَ عَلَى

﴿يَتَحَرَّجْنَ وَلَا يَجْرَيْنَ فِي الْبَحْرِ رَوَاكِدَ﴾ کا مطلب یہ ہے کہ اپنے مقام پر (موجوں کے تھپڑوں سے) بٹتی رہیں نہ آگے بڑھیں نہ پیچھے ہٹیں ”شَرَعُوا“ نیا دین نکالا۔

تشریح: اس سورہ کو لفظ شورئی سے بھی موسوم کیا گیا ہے، اس میں مسلمانوں کے ملی اجتماعی امور کو باہمی مشوروں سے حل کرنے کی تاکید ہے، اسی لیے اسے لفظ شورئی سے موسوم کیا گیا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”قربابت داری کی محبت کے سوا میں تم سے اور کچھ نہیں چاہتا۔“

﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

تشریح: یعنی ”قربابت داری کی محبت کے سوا میں تم سے اور کچھ نہیں چاہتا۔“

۴۸۱۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ سَمِعْتُ طَاوُسًا عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾ فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ ﷺ فَقَالَ ابْنُ عَبَّاسٍ: عَجَلْتُ إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنًا مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ: ((إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ)). (راجع: ۳۴۹۷)

۴۸۱۸) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے، ان سے عبد الملک بن میسرہ نے بیان کیا کہ میں نے طاووس سے سنا کہ ابن عباس رضی اللہ عنہما سے ارشاد ”سوارشتہ داری کی محبت کے“ متعلق پوچھا گیا تو سعید بن جبیر نے فرمایا کہ آل محمد ﷺ کی قربات داری مراد ہے۔ ابن عباس رضی اللہ عنہما نے اس پر کہا کہ تم نے جلد بازی کی۔ قریش کی کوئی شاخ ایسی نہیں جس میں آنحضرت ﷺ کی قربات داری نہ ہو۔ نبی ﷺ نے ان سے فرمایا: ”تم سے صرف یہ چاہتا ہوں کہ تم اس قربات داری کی وجہ سے صلہ رحمی کا معاملہ کرو جو میرے اور تمہارے درمیان موجود ہے۔“

تشریح: ”وحاصل کلام ابن عباس ان جمیع قریش اقارب رسول اللہ و لیس المراد من الایۃ بنو ہاشم و نحوہم کما یتبادر الی الذہن من قول سعید بن جبیر۔“ یعنی ابن عباس رضی اللہ عنہما کے قول کا مطلب یہ ہے کہ آیت میں اقارب نبوی سے مراد سارے قریش ہیں، خاص بنو ہاشم مراد لینا صحیح نہیں۔

سورہ زخرف کی تفسیر

(۴۳) [سُورَةُ حَمِ الزُّخْرِفِ]

مجاہد نے کہا کہ ”علی اُمۃ“ کے معنی ایک دین پر پایا ”وَقِيلَ يَا رَبِّ“ کا معنی ہے کیا کافر لوگ یہ سمجھتے ہیں کہ ہم ان کی آہستہ باتیں اور ان کی کانا پھوٹی اور ان کی گفتگو نہیں سنتے (یہ تفسیر اس قرأت پر ہے جب وَقِيلَ بہ نصب لام پڑھا جائے۔ اس حالت میں وَسِرُّهُمْ وَنَجَّوَاهُمْ پر عطف ہوگا اور مشہور قرأت وَقِيلَ بہ کسر لام ہے۔ اس صورت میں یہ الساعۃ پر عطف ہوگا یعنی خدا تعالیٰ ان کی گفتگو بھی جانتا ہے اور سنتا ہے) اور ابن

وَقَالَ مُجَاهِدٌ: ﴿عَلَى أُمَّةٍ﴾ إِمَامٌ ﴿وَقِيلَ يَا رَبِّ﴾ تَفْسِيرُهُ أَيْحَسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ وَلَا نَسْمَعُ قِيلَهُمْ وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً﴾ لَوْلَا أَنْ جَعَلَ النَّاسَ كُلَّهُمْ كُفَّارًا لَجَعَلْتُ لَيُّوَتِ الْكُفَّارِ ﴿سَقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ﴾ مِنْ فِضَّةٍ

وہی دَرَجَ وَسُرَرٍ فَضَّةٌ ﴿مُقَرَّنِينَ﴾ مُطَبِّقِينَ ﴿أَسْفُونَا﴾ أَسْخَطُونَا ﴿يَعْشُ﴾ يَغْمَى وَقَالَ مُجَاهِدٌ: ﴿أَفَنْضِرُ عَنْكُمْ الذَّكْرَ﴾ أَيْ تَكْذِبُونَ بِالْقُرْآنِ ثُمَّ لَا تَعَاقِبُونَ عَلَيْهِ ﴿وَمَضَى مَثَلُ الْأَوَّلِينَ﴾ سُنَّةُ الْأَوَّلِينَ ﴿وَمَا كُنَّا لَهُ مُقَرَّنِينَ﴾ يَغْنِي الْإِبِلَ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ ﴿يَنْشَوُا فِي الْحَلِيَّةِ﴾ الْجَوَازِي جَعَلْتُمُوهُنَّ لِلرَّحْمَنِ وَلَذَا فَكَيْفَ تَحْكُمُونَ ﴿لَوْ شَاءَ الرَّحْمَنُ مَا عَبْدْنَاهُمْ﴾ يَغْنَوْنَ الْأَوْتَانَ لِقَوْلِ اللَّهِ تَعَالَى: ﴿مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ﴾ أَيْ الْأَوْتَانِ إِنَّهُمْ لَا يَعْلَمُونَ ﴿فِي عَقِبِهِ﴾ وَلَدِهِ ﴿مُقْتَرَّنِينَ﴾ يَمْشُونَ مَعًا ﴿سَلَفًا﴾ قَوْمُ فِرْعَوْنَ سَلَفًا لِكِفَارِ أُمِّهِ مُحَمَّدٍ ﷺ ﴿وَمَثَلًا﴾ عِبْرَةٌ ﴿يَصِدُّونَ﴾ يَضِجُونَ ﴿مُبْرَمُونَ﴾ مُجْمِعُونَ ﴿أَوَّلُ الْعَابِدِينَ﴾ أَوَّلُ الْمُؤْمِنِينَ ﴿إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ﴾ الْعَرَبُ تَقُولُ: نَحْنُ مِنْكَ الْبَرَاءُ وَالْخَلَاءُ وَالْوَاحِدُ وَالْإِثْنَانِ وَالْجَمِيعُ مِنَ الْمَذْكَرِ وَالْمُؤَنَّثِ يَقَالُ فِيهِ: بَرَاءٌ لِأَنَّهُ مُصَدَّرٌ وَلَوْ قَالَ: بَرِيءٌ لَقِيلَ فِي الْإِثْنَيْنِ: بَرِيثَانٍ وَفِي الْجَمِيعِ: بَرِيثُونَ وَقَرَأَ عَبْدُ اللَّهِ: إِنِّي بَرِيءٌ بِالنِّبَاءِ وَالزُّخْرُفِ: الذَّهَبُ مَلَانِكَةٌ يَخْلُقُونَ يَخْلُفُ بَعْضُهُمْ بَعْضًا.

عباس رضی اللہ عنہ نے کہا ”وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً“ کا مطلب یہ ہے، اگر یہ بات نہ ہوتی کہ سب لوگوں کو کافر ہی بنا ڈالتا تو میں کافروں کے گھروں میں چاندی کی چھتیں اور چاندی کی میڑھیاں کر دیتا ”مَعَارِج“ کے معنی سیڑھیاں تخت وغیرہ۔ ”مُقَرَّنِينَ“ زور والے۔ ”أَسْفُونَا“ ہم کو غصہ دلایا۔ ”يَعْشُ“ اندھا بن جائے۔ مجاہد نے کہا: ”أَفَنْضِرُ عَنْكُمْ الذَّكْرَ“ کا مطلب یہ ہے کہ کیا تم یہ سمجھتے ہو کہ تم قرآن کو جھٹلاتے رہو گے اور ہم تم پر عذاب نہیں اتاریں گے (تم کو ضرور عذاب ہوگا) ”وَمَضَى مَثَلُ الْأَوَّلِينَ“ اگلوں کے قصے کہانیاں چل پڑیں۔ ”وَمَا كُنَّا لَهُ مُقَرَّنِينَ“ یعنی اونٹ، گھوڑے، خیر اور گدھوں پر ہمارا زور اور قابو نہ چل سکتا تھا۔ ”يَنْشَوُا فِي الْحَلِيَّةِ“ سے بیٹیاں مراد ہیں، یعنی تم نے بیٹی ذات کو اللہ کی اولاد ٹھہرایا، واہ واہ کیا اچھا حکم لگاتے ہو۔ ”لَوْ شَاءَ الرَّحْمَنُ مَا عَبْدْنَاهُمْ“ میں ہم کی ضمیر بتوں کی طرف پھرتی ہے کیونکہ آگے فرمایا، ”مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ“ یعنی بتوں کو جن کو یہ پوجتے ہیں کچھ بھی علم نہیں ہے وہ تو بالکل بے جان ہیں ”عقبہ“ اس کی اولاد میں۔ ”مُقَرَّنِينَ“ ساتھ ساتھ چلتے ہوئے۔ ”سَلَفًا“ سے مراد فرعون کی قوم ہے۔ وہ لوگ حضرت محمد ﷺ کی امت ہیں جو کافر ہیں ان کے پیشوا یعنی اگلے لوگ تھے۔ ”وَمَثَلًا لِلْآخِرِينَ“ یعنی پچھلوں کی عبرت اور مثال۔ ”يَصِدُّونَ“ چلانے لگے، شور وغل کرنے لگے۔ ”مُبْرَمُونَ“ ٹھاننے والے، قرار دینے والے۔ ”أَوَّلُ الْعَابِدِينَ“ سب سے پہلے ایمان لانے والا ”إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ“ عرب لوگ کہتے ہیں ہم تم سے بری ہیں، ہم تم سے غلا ہیں۔ (یعنی بیزار ہیں۔ الگ ہیں، کچھ غرض واسطہ تم سے نہیں رکھتے) واحد ثنیہ، جمع، مذکر مؤنث سب میں براء کا لفظ بولا جاتا ہے کیونکہ براء مصدر ہے۔ اور اگر بریء پڑھا جائے جیسے ابن مسعود کی قرأت ہے تب تو ثنیہ میں بریثان اور جمع میں بریثون کہنا چاہئے۔ الزُّخْرُفُ کے معنی سونا۔ مَلَانِكَةٌ يَخْلُقُونَ یعنی فرشتے جو ایک کے پیچھے ایک آتے رہتے ہیں۔

تفسیر: سورہ زخرف کی ہے جس میں ۸۹ آیات اور ۷ رکوع ہیں۔ لفظ زخرف کے معنی سونے کے ہیں۔ اللہ نے اس سورت میں بتلایا ہے کہ نظام ربانی ہمارے حکم کے تحت چل رہا ہے ورنہ ہم چاہتے تو سونے چاندی سے ان کے گھر بھر دیتے مگر یہ سب کچھ دنیا کی چند روزہ زندگی کا سامان ہوتا ہے اللہ کے ہاں تو صرف عالم آخرت کی قدر و منزلت ہے جو متقین کے لیے بہتر سے بہتر محل میں نمایا کیا ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”جہنمی کہیں گے اے داروغہ جہنم! تمہارا رب ہمیں موت دے دے۔ وہ کہے گا تم اسی حال میں پڑے رہو۔“

﴿وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا مُؤْمِنُونَ﴾ الْآيَةُ.

(۴۸۱۹) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو نے، ان سے عطاء نے، ان سے صفوان بن یعلیٰ نے اور ان سے ان کے والد نے کہ میں نے رسول کریم ﷺ کو منبر پر یہ آیت پڑھتے سنا ”اور یہ لوگ پکاریں گے کہ اے مالک! تمہارا پروردگار ہمارا کام ہی تمام کر دے۔“ اور قنادہ نے کہا ”مَثَلًا لِلْآخِرِينَ“ یعنی پچھلوں کے لئے نصیحت۔ دوسروں نے کہا ”مُفْرِنِينَ“ کا معنی قبا پر رکھنے والے۔ عرب لوگ کہتے ہیں فلانا فلانے کا مترن ہے یعنی اس پر اختیار رکھتا ہے (اس کو قبا میں لایا ہے) انکواب وہ کوڑے جن میں ٹوٹی نہ ہو (بلکہ منہ کھلا ہوا ہو جہاں سے آدی چاہے پے) ”إِنْ كَانَ لِلرَّجْمِمْ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ“ کا معنی یہ ہے کہ اس کی کوئی اولاد نہیں ہے۔ (اس صورت میں ان نافیہ ہے) عَابِدِينَ ہے آئین مراد ہے۔ یعنی سب سے پہلے میں اس سے عار کرتا ہوں۔ اس میں دو لغتیں ہیں ”عَابِدٌ وَعَبْدٌ“ اور عبد اللہ بن مسعود رضی اللہ عنہ نے اس کو ”وَقَالَ الرَّسُولُ يَا رَبِّ“ پڑھا ہے۔ اور بعض کہتے ہیں ”أَوَّلُ الْعَابِدِينَ“ کے معنی سب سے پہلا انکار کرنے والا یعنی اگر خدا کی اولاد ثابت کرتے ہو تو میں اس کا سب سے پہلا انکاری ہوں۔ اس صورت میں عابدين باب عَبْدٌ يَعْبُدُ سے آئے گا اور قنادہ نے کہا ”فِي أَمِ الْكِتَابِ“ کا معنی یہ ہے کہ مجموعی کتاب اور اصل کتاب (یعنی لوح محفوظ میں)۔ ”أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ مُسْرِفِينَ“ مرافین سے مراد مشرکین ہیں۔ واللہ اگر یہ قرآن اٹھالیا جاتا جب کہ ابتدا میں قریش نے اسے رو کر دیا تو سب ہلاک ہو جاتے۔

۴۸۱۹۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: ﴿وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾ (طرفاء فی: ۳۲۳۰) وَقَالَ قَتَادَةُ: ﴿مَثَلًا لِلْآخِرِينَ﴾ عِظَةٌ وَقَالَ غَيْرُهُ: ﴿مُفْرِنِينَ﴾ ضَابِطِينَ يُقَالُ: فَلَانٌ مُفْرِنٌ يَفْلَانُ ضَابِطًا لَهُ وَالْأَنْوَابُ: الْأَبَارِيقُ الَّتِي لَا خَرَاطِيمَ لَهَا ﴿أَوَّلُ الْعَابِدِينَ﴾ أَيُّ مَا كَانَ فَأَنَا أَوَّلُ الْآيِفِينَ وَهَمَّا لَفَتَانِ رَجُلٌ عَابِدٌ وَعَبْدٌ وَقَرَأَ عَبْدُ اللَّهِ: ﴿وَقَالَ الرَّسُولُ يَا رَبِّ﴾ وَيُقَالُ: ﴿أَوَّلُ الْعَابِدِينَ﴾ الْجَا حِدِينَ مِنْ عَبْدٍ يَعْبُدُ وَقَالَ قَتَادَةُ: ﴿فِي أَمِ الْكِتَابِ﴾ جُمْلَةُ الْكِتَابِ: أَضَلَّ الْكِتَابِ. ﴿أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ مُسْرِفِينَ﴾ مُسْرِفِينَ وَاللَّهُ لَوْ أَنَّ هَذَا الْقُرْآنَ رُفِعَ حَيْثُ رَدَّهَ أَوَائِلُ هَذِهِ الْأُمَّةِ لَهَلَكُوا ﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ﴾ عَقُوبَةُ الْأَوَّلِينَ ﴿جُزْءًا﴾ عَذْلًا.

”فَاَهْلَكْنَا اَشَدَّ مِنْهُمْ بَطْشًا وَّمَضَىٰ مَثَلُ الْاَوَّلَيْنِ“ میں مثل سے عذاب مراد ہے ”جزءاً“ بمعنی عذلاً یعنی شریک۔

سورہ دُخان کی تفسیر

(۴۴) [سُورَةُ حَمَّ الدُّخَانِ]

مجاہد نے کہا ”رَهِوَا“ کا معنی سوکھا راستہ۔ ”عَلَى الْعَالَمِينَ“ سے مراد ان کے زمانے کے لوگ ہیں۔ ”فَاعْتَلَوْهُ“ کے معنی ان کو دھکیل دو۔ ”وَرَزَوْنَاَهُمْ بِحُورٍ عَيْنٍ“ کا مطلب ہم نے بڑی بڑی آنکھوں والی حوروں سے ان کا جوڑا ملا دیا جن کا جمال دیکھنے سے آنکھوں کو حیرت ہوتی ہے۔ تَرْجُمُونَ مجھ کو قتل کرو۔ ”رَهِوَا“ تمہا ہوا۔ ابن عباس رضی اللہ عنہما نے کہا ”كَالْمُهْلِ“ یعنی کالا تلچھٹ کی طرح۔ اوروں نے کہا ”تَبَعٌ“ سے یمن کے بادشاہ مراد ہیں۔ ان کو تبع اس لئے کہا جاتا تھا کہ اس کے بعد ایک بادشاہ ہوتا اور سایہ کو بھی تبع کہتے ہیں کیونکہ وہ سورج کے ساتھ رہتا ہے۔

وَقَالَ مُجَاهِدٌ: «رَهِوَا» طَرِيقًا يَابِسًا «عَلَى الْعَالَمِينَ» عَلَى مَنْ بَيْنَ ظَهْرَيْهِ «فَاعْتَلَوْهُ» اَذْفَعُوهُ «وَرَزَوْنَاَهُمْ بِحُورٍ» اُنْكَحْنَاهُمْ جُورًا عَيْنًا يُحَارُ فِيهَا الطَّرْفُ تَرْجُمُونَ: الْقَتْلُ. وَرَهِوَا: سَاكِنًا وَقَالَ ابْنُ عَبَّاسٍ: «كَالْمُهْلِ» اَسْوَدَ كَمُهْلِ الزَّيْتِ وَقَالَ غَيْرُهُ: «تَبَعٌ» مُلْكُ الْيَمَنِ كُلُّ وَاحِدٍ مِنْهُمْ يُسَمَّى تَبَعًا لِأَنَّهُ يَتَّبِعُ صَاحِبَهُ، وَالظُّلُّ يُسَمَّى تَبَعًا لِأَنَّهُ يَتَّبِعُ الشَّمْسَ.

تشریح: دخان کے معنی دھوئیں کے ہیں۔ دھوئیں سے کیا مراد ہے؟ اس میں سلف کے دوقول ہیں۔ ابن عباس رضی اللہ عنہما وغیرہ کہتے ہیں کہ قیامت کے قریب ایک دھواں اٹھے گا جو تمام ہی لوگوں کو گھیر لے گا۔ نیک آدمی کو اس کا خفیف اثر پہنچے گا جس سے نکام ہو جائے گا اور کافر اور منافق کے دماغ میں گھس کر اسے بے ہوش کر دے گا۔ وہی دھواں یہاں مراد ہے۔ شاید یہ دھواں وہی مساوات کا مادہ ہو جس کا ذکر ﴿قَدْ كُنْتُمْ تَسْتَوُونَ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾ (۴۴/۱) میں ہوا ہے۔ گویا آسمان تحلیل ہو کر اپنی پہلی حالت کی طرف عود کرنے لگیں گے اور یہ اس کی ابتدا ہوگی۔ واللہ تعالیٰ اعلم۔ اور ابن مسعود رضی اللہ عنہ زور و شور کے ساتھ دھوئی کرتے ہیں کہ اس آیت سے مراد وہ دھواں نہیں جو علامات قیامت میں سے ہے بلکہ قریش کے ظلم و طغیان سے نکل آ کر نبی کریم ﷺ نے بددعا فرمائی تھی کہ ان پر بھی سات سال کا قحط مسلط فرما دے جیسے یوسف علیہ السلام کے زمانے میں مصریوں پر مسلط ہوا تھا۔ چنانچہ قحط پڑا جس میں مکہ والوں کو مردار اور چمڑے ہڈیاں تک کھانے کی نوبت آ گئی۔ غالباً اسی دورانِ ایامہ کے رئیس ثمامہ بن اثال رضی اللہ عنہ مشرف بالاسلام ہوئے اور وہاں سے غلہ کی بھرتی مکہ کو آئی تھی بند کر دی۔ غرض اہل مکہ بھوکوں مرنے لگے اور قاعدہ ہے کہ شدت بھوک اور مسلسل خشک سالی کے زمانے میں زمین و آسمان کے درمیان دھواں سا آنکھوں کے سامنے نظر آیا کرتا ہے اور وہ بھی مدت دراز تک بارش بند رہنے سے گرد و غبار وغیرہ آسمان پر دھواں سا معلوم ہونے لگتا ہے اس کو یہاں دخان سے تعبیر فرمایا ہے۔ اسی فقرہ پر ﴿يَغْشَى النَّاسَ﴾ (۴۴/۲) میں لوگوں سے مراد مکہ والے ہوں گے۔ گویا یہ ایک پیشین گوئی تھی کما یدل علیہ قولہ فار تقب جو پوری ہوئی۔ یہ سورت کی ہے۔ اس میں ۵۹ آیات اور ۳ رکوع ہیں۔

باب: (ارشادِ باری تعالیٰ)

بَابُ:

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ و ”پس آپ انتظار کریں اس دن کا جب آسمان کی طرف ایک نظر آنے والا دھواں پیدا ہو۔“ قاعدہ نے فرمایا کہ فَاَرْتَقِبْ اَنْی فَاَنْتَظِرْ یعنی انتظار کیجئے۔ ۴۸۲۰۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ

تھے، ان سے مسلم نے، ان سے مسروق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ (قیامت کی) پانچ علامتیں گزر چکی ہیں: الدخان (دھواں) الروم (غلبہ روم) القمر (چاند کا ٹکڑے ہونا) البطشہ (پکڑ) اور اللزام (ہلاکت اور قید)

باب: اللہ تعالیٰ کا ارشاد:

”ان سب لوگوں پر چھا جائے گا، یہ ایک دردناک عذاب ہوگا۔“

(۸۲۱) ہم سے یحییٰ نے بیان کیا، کہا ہم سے ابو معاویہ نے بیان کیا، ان سے اعمش نے، ان سے مسلم نے، ان سے مسروق نے بیان کیا اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ یہ (قطب) اس لئے پڑا تھا کہ قریش جب رسول اللہ ﷺ کی دعوت قبول کرنے کی بجائے شرک پر جمے رہے تو آپ نے ان کے لئے ایسے قحط کی بدعا کی جیسا یوسف علیہ السلام کے زمانہ میں پڑا تھا۔ چنانچہ قحط کی نوبت یہاں تک پہنچی کہ لوگ ہڈیاں تک کھانے لگے۔ لوگ آسمان کی طرف نظر اٹھاتے لیکن بھوک اور فاقہ کی شدت کی وجہ سے دھوئیں کے سوا اور کچھ نظر نہ آتا۔ اسی کے متعلق اللہ تعالیٰ نے یہ آیت نازل فرمائی کہ ”آپ انتظار کریں اس روز کا کہ آسمان کی طرف سے نظر آنے والا دھواں پیدا ہو جو لوگوں پر چھا جائے۔ یہ ایک دردناک عذاب ہوگا۔“ بیان کیا کہ پھر ایک صاحب رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کی: یا رسول اللہ! قبیلہ مضر کے لئے بارش کی دعا کیجئے کہ وہ برباد ہو چکے ہیں۔ آپ ﷺ نے فرمایا: ”مضر کے حق میں دعا کے لئے کہتے ہو، تم بڑے جری ہو۔“ آخر آپ ﷺ نے ان کے لئے دعا فرمائی اور بارش ہوئی۔ اس پر آیت ”انکم عائدون“ نازل ہوئی (یعنی اگرچہ تم نے ایمان کا وعدہ کیا ہے لیکن تم کفر کی طرف پھر لوٹ جاؤ گے) چنانچہ جب پھر ان میں خوشحالی ہوئی تو شرک کی طرف لوٹ گئے (اور اپنے ایمان کے وعدے کو بھلا دیا) اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”جس روز ہم بڑی سخت پکڑ پکڑیں گے (اس روز) ہم پورا بدلہ لے لیں گے۔“ بیان کیا اس آیت سے مراد بدر کی لڑائی ہے۔

الأعمش، عن مسلم، عن مسروق، عن عبد الله قال: مضى خمس: الدخان والرؤم والقمر والبطشة واللزام. [۱۰۰۷]

بابُ قَوْلِهِ:

﴿يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [۱۱]

۴۸۲۱۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ قَالَ عَبْدُ اللَّهِ: إِنَّمَا كَانَ هَذَا لِأَن قُرَيْشًا لَمَّا اسْتَعَصَوْا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ بِسِتْنِينَ كَسْبَنِي يُوسُفُ فَأَصَابَهُمْ قَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيَاةِ الدُّخَانِ مِنَ الْجَهْدِ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ قَالَ: فَأَتَنِي رَسُولُ اللَّهِ ﷺ فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! اسْتَسْقَى اللَّهُ لِمُضَرَ فَإِنَّهَا قَدْ هَلَكَتْ قَالَ: ((لِمُضَرَ؟ إِنَّكَ لَجَرِيءٌ)) فَاسْتَسْقَى فَسُقُوا فَتَرَكْتُ: ﴿إِنكُمْ عَائِدُونَ﴾ فَلَمَّا أَصَابَتْهُمْ الرَّفَاهِيَةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمْ الرَّفَاهِيَةُ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَوْمَ يُطْشُ الْبَطْشَةُ الْكُبْرَى إِنَّا مُنْقِمُونَ﴾ قَالَ: يَعْنِي يَوْمَ بَدْرٍ. (راجع: ۱۰۰۷)

تشریح: ”قال للمضر ای قال عليه السلام عجا انا امرنی ان استسقی لمضر مع ما هم عليه من معصية الله والاشراك به

انک لجرى ای ذو جراتہ حيث تشرك بالله وتطلب رحمة فاستسقى عليه السلام..... الخ۔“ (قسطلابی) یعنی آپ ﷺ نے منصر قبیلہ کے لیے تعجب سے فرمایا کہ وہ اللہ تعالیٰ کے نافرمان اور مشرک ہیں۔ تم بڑے جرات مند ہو جو ایسے مشرکین کے لیے اللہ سے دعا کراتے ہو پھر آپ ﷺ نے ان کے لیے بارش کی دعا فرمائی۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ كَا فَرَمَانَ:

﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾

”اے ہمارے رب! ہم سے اس عذاب کو دور کر دے، ہم ضرور ایمان لے آئیں گے۔“

(۴۸۲۲) ہم سے یحییٰ نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے اعش نے، ان سے ابو الضحیٰ نے، ان سے سروق نے بیان کیا کہ میں عبد اللہ بن مسعود رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ انہوں نے کہا کہ یہ بھی علم ہی ہے کہ تمہیں اگر کوئی بات معلوم نہیں ہے تو اس کے متعلق یوں کہہ دو کہ اللہ ہی زیادہ جاننے والا ہے۔ اللہ تعالیٰ نے اپنے نبی ﷺ سے فرمایا کہ ”آپ اپنی قوم سے کہہ دیں کہ میں تم سے کسی اجرت کا طالب نہیں ہوں اور نہ میں بناوٹی باتیں کرتا ہوں۔“ جب قریش حضور اکرم ﷺ کو تکلیف پہنچانے اور آپ کے ساتھ معاندانہ روش میں برابر بڑھتے ہی رہے تو آپ نے ان کے لئے بدعا کی کہ ”اے اللہ! ان کے خلاف میری مدد ایسے قحط کے ذریعے کر جیسا کہ یوسف علیہ السلام کے زمانہ میں پڑا تھا۔“ چنانچہ قحط پڑا اور بھوک کی شدت کا یہ حال ہوا کہ لوگ ہڈیاں اور مردار کھانے لگ گئے۔ لوگ آسمان کی طرف دیکھتے تھے لیکن فاقہ کی وجہ سے دھوئیں کے سوا اور کوئی نظر نہ آتا۔ آخر انہوں نے کہا کہ ”اے ہمارے رب! ہم سے اس عذاب کو دور کر، ہم ضرور ایمان لے آئیں گے“ لیکن اللہ تعالیٰ نے ان سے کہہ دیا تھا کہ اگر ہم نے یہ عذاب دور کر دیا تو پھر بھی تم اپنی پہلی حالت پر لوٹ آؤ گے۔ آپ ﷺ نے ان کے حق میں دعا کی اور یہ عذاب ان سے ہٹ گیا لیکن وہ پھر بھی کفر و شرک پر ہی جتے رہے، اس کا بدلہ اللہ تعالیٰ نے بدر کی لڑائی میں لیا۔ یہی واقعہ آیت: ”يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ“ آخر تک میں بیان ہوا ہے۔

۴۸۲۲۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ فَقَالَ: إِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ إِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ إِنَّ قُرَيْشًا لَّمَّا غَلَبُوا النَّبِيَّ ﷺ وَاسْتَعْصَمُوا عَلَيْهِ قَالَ: ((اللَّهُمَّ أَعْنِي عَلَيْهِمْ بِسَبْعٍ كَسْبِعِ يُوسُفَ)) فَأَخَذَتْهُمْ سَنَةٌ أَكَلُوا فِيهَا الْعِظَامَ وَالْمَيْتَةَ مِنَ الْجَهْدِ حَتَّى جَعَلَ أَحَدُهُمْ يَرَى مَا بَيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيَاةِ الدُّخَانِ مِنَ الْجُوعِ قَالُوا: ﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ فَقِيلَ لَهُ: إِنْ كَشَفْنَا عَنْهُمْ غَادُوا فَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ فَعَادُوا فَانْتَقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَذَرَ قَوْلَهُ تَعَالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ إِلَى قَوْلِهِ جَلَّ ذِكْرُهُ: ﴿إِنَّا مُنْقِمُونَ﴾ [راجع: ۱۰۰۷]

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ تَعَالٰی کا ارشاد:

﴿إِنِّي لَهُمُ الذَّكَرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ﴾ الذَّكَرُ وَالذَّكَرَى وَاجِدٌ۔ ”ان کو کب اس سے نصیحت ہوتی ہے حالانکہ ان کے پاس پیغمبر کھلے ہوئے دلائل کے ساتھ آچکا ہے“ الذکر، الذکر کی دونوں کے ایک ہی معنی ہیں۔

(۴۸۲۳) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے اعمش نے، ان سے ابوالضحیٰ نے اور ان سے مسروق نے بیان کیا کہ میں عبد اللہ بن مسعود رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ انہوں نے فرمایا کہ جب نبی کریم ﷺ نے قریش کو اسلام کی دعوت دی تو انہوں نے آپ کو جھٹلایا اور آپ کے ساتھ سرکشی کی۔ آپ ﷺ نے ان کے لئے بددعا کی کہ ”اے اللہ! میری ان کے خلاف یوسف علیہ السلام جیسے قحط کے ذریعے مدد فرما۔“ چنانچہ قحط پڑا اور ہر چیز ختم ہو گئی۔ لوگ مردار کھانے لگے۔ کوئی شخص کھڑا ہو کر آسمان کی طرف دیکھتا تو جھوک اور فاقہ کی وجہ سے آسمان اور اس کے درمیان دھواں ہی دھواں نظر آتا۔ پھر آپ نے اس آیت کی تلاوت شروع کی ”تو آپ انتظار کریں اس روز کا جب آسمان کی طرف سے نظر آنے والا ایک دھواں پیدا ہو جو لوگوں پر چھا جائے، یہ ایک دردناک عذاب ہوگا، بے شک ہم چند دن کے لیے اس عذاب کو ہٹالیں گے اور تم بھی اپنی پہلی حالت پر لوٹ آؤ گے۔“ عبد اللہ بن مسعود رضی اللہ عنہ نے فرمایا، کیا قیامت کے عذاب سے وہ بھی بچ سکیں گے۔ فرمایا کہ ” سخت پکڑ۔“ بدر کی لڑائی میں ہوئی تھی۔

الکُبْرَى يَوْمَ بَدْرٍ [راجع ۱۰۰۷]

باب: اللہ جل شانہ کا ارشاد:

”پھر بھی یہ لوگ سرتابی کرتے رہے اور یہی کہتے رہے کہ یہ سکھایا ہوا دیوانہ ہے۔“

(۴۸۲۴) ہم سے بشر بن خالد نے بیان کیا، کہا ہم کو محمد نے خبر دی، انہیں شعبہ نے، انہیں سلیمان اور منصور نے، انہیں ابوالضحیٰ نے اور ان سے مسروق نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ اللہ تعالیٰ نے محمد ﷺ کو مبعوث کیا اور آپ سے فرمایا: ”کہہ دو کہ میں تم سے کسی اجر کا طالب نہیں ہوں اور نہ میں بناوٹی باتیں کرنے والوں میں سے ہوں۔“ پھر جب آپ نے دیکھا کہ قریش عناد سے باز نہیں آتے تو آپ ﷺ نے

﴿إِنِّي لَهُمُ الذَّكَرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ﴾ الذَّكَرُ وَالذَّكَرَى وَاجِدٌ۔

۴۸۲۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَعَا قُرَيْشًا كَذَّبُوهُ وَاسْتَعْصَمُوا عَلَيْهِ فَقَالَ: ((اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَيْحٍ كَسَيْحِ يُونُسَ)) فَأَصَابَتْهُمْ سَنَةٌ حَصَّتْ يَعْنِي كُلُّ شَيْءٍ حَتَّى كَانُوا يَأْكُلُونَ النَّمِيَّةَ فَكَانَ يَقُومُ أَحَدُهُمْ فَكَانَ يَرَى بَيْنَهُ وَبَيْنَ السَّمَاءِ مِثْلَ الدُّخَانِ مِنَ الْجَهْدِ وَالْجُوعِ ثُمَّ قَرَأَ: ﴿فَارْقُبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ حَتَّى بَلَغَ إِنَّا كَاثِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾ قَالَ عَبْدُ اللَّهِ: أَفِيكُفُّ عَنْهُمْ الْعَذَابُ يَوْمَ الْقِيَامَةِ؟ قَالَ: وَالْبَطْشَةُ الْكُبْرَى يَوْمَ بَدْرٍ [راجع ۱۰۰۷]

بَابُ قَوْلِهِ:

﴿ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ مَجْنُونٌ﴾

۴۸۲۴۔ حَدَّثَنَا بَشَرُ بْنُ خَالِدٍ، قَالَ: أَخْبَرَنَا مُحَمَّدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ وَمَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ وَقَالَ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَأَى

ان کے لئے دعا کی کہ ”اے اللہ! ان کے خلاف میری مدد ایسے قحط سے کر جیسا کہ یوسف علیہ السلام کے زمانہ میں پڑا تھا“، قحط پڑا اور ہر چیز ختم ہو گئی۔ لوگ ہڈیاں اور چمڑے کھانے پر مجبور ہو گئے (سلیمان اور منصور) راویان حدیث میں سے ایک نے بیان کیا کہ وہ چمڑے اور مردار کھانے پر مجبور ہو گئے اور زمین سے دھواں سانسنے لگا۔ آخر ابوسفیان آئے اور کہا کہ اے محمد! آپ کی قوم ہلاک ہو چکی، اللہ سے دعا کیجئے کہ ان سے قحط کو دور کر دے۔ آنحضرت ﷺ نے دعا فرمائی اور قحط ختم ہو گیا۔ لیکن اس کے بعد وہ پھر کفر کی طرف لوٹ گئے۔ منصور کی روایت میں ہے کہ پھر آپ نے یہ آیت پڑھی ”تو آپ اس روز کا انتظار کریں جب آسمان کی طرف ایک نظر آنے والا دھواں پیدا ہو“۔ عائدون تک، کیا آخرت کا عذاب بھی ان سے دور ہو سکے گا؟ ”دھواں“ اور ”سخت پکڑ“ اور ”ہلاکت“ گزر چکے بعض نے ”چاند“ اور بعض نے ”غلبہ روم“ کا بھی ذکر کیا ہے کہ یہ بھی گزر چکا ہے۔

فَرَيْنَا اسْتَعَصَوْا عَلَيْهِ فَقَالَ: ((اللَّهُمَّ اَعْنِي عَلَيْهِمْ بِسَبْعِ كَسْبِ يَوْسُفَ)) فَأَخَذَتْهُمْ السَّنَةُ حَتَّى حَصَّتْ كُلُّ شَيْءٍ حَتَّى أَكَلُوا الْعِظَامَ وَالْجُلُودَ فَقَالَ أَحَدُهُمْ: حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ كَهَيْئَةِ الدُّخَانِ فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: أَيُّ مُحَمَّدًا إِنَّ قَوْمَكَ قَدْ هَلَكَوا فَادْعُ اللَّهَ أَنْ يَكْشِفَ عَنْهُمْ فِدَاعًا ثُمَّ قَالَ: ((تَعَوَّذُونَ بَعْدَ هَذَا)) فِي حَدِيثٍ مَنْصُورٍ ثُمَّ قَرَأَ: ﴿لَا رَيْبَ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إِلَى ﴿عَائِدُونَ﴾ أَيْ كَشِفَ عَذَابُ الْآخِرَةِ فَقَدْ مَضَى الدُّخَانُ وَالْبَطْشَةُ وَاللَّزَامُ وَقَالَ أَحَدُهُمْ: الْقَمَرُ وَقَالَ الْآخَرُ: الرُّومُ. [راجع: ۱۱۰۷]

تشریح: یہ اگلی روایتوں کے خلاف نہیں ہے جن میں یہ مذکور ہے کہ دیکھنے والے کو زمین و آسمان کے بیچ میں ایک دھواں سامعوم ہوتا کیونکہ احتمال ہے کہ یہ دھواں زمین سے آسمان تک پھیلا ہو یا دونوں باتیں ہوئی ہوں، اکثر ایسا ہوتا ہے جب بارش بالکل نہیں ہوتی تو زمین گرم ہو کر اس میں سے ایک مادہ دھواں کی طرح نکلتا ہے۔ اٹالیا کی طرف تو ایسے پہاڑ موجود ہیں جن میں سے رات دن آگ نکلتی ہے وہاں دھواں رہتا ہے اور کبھی کبھی زمین سے یہ گرم مادہ نکل کر دور دور تک بہتا چلا گیا ہے اور جو چیز سانسے آئی درخت، آدمی، جانور وغیرہ ان کو جاکر خاک سیاہ کر دیا ہے۔ (دعیدی)

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”ہم چند دنوں کے لیے عذاب کو ہٹا دیں گے لیکن تم پھر وہ ہی کچھ کرو گے۔ جس روز ہم بڑی سخت پکڑ پکڑیں گے اس دن ہم پورا بدلہ لے لیں گے۔“ (۴۸۲۵) ہم سے یہی نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے اعمش نے، ان سے مسلم نے، ان سے مسروق نے اور ان سے عبد اللہ بن مسعود نے بیان کیا کہ پانچ (قرآن مجید کی پیشین گوئیاں) گزر چکی ہیں: لزَام (بدر کی لڑائی کی ہلاکت) الروم (غلبہ روم) البطشۃ (سخت پکڑ) القمر (چاند کے ٹکڑے ہونا) اور الدخان (دھواں، شدت فاقہ کی وجہ سے)۔

﴿إِنَّا نَكْشِفُو الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾ إِلَى قَوْلِهِ: ﴿إِنَّا مُنْقِمُونَ﴾ ۴۸۲۵۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ قَالَ: خَمْسٌ قَدْ مَضَيْنَ: اللَّزَامُ وَالرُّومُ وَالْبَطْشَةُ وَالْقَمَرُ وَالْدُّخَانُ. [راجع: ۱۱۰۷]

سورہ جاثیہ کی تفسیر

(۴۵) [سُورَةُ الْجَاثِيَةِ]

﴿جَاثِيَةِ﴾ مُسْتَوْفِزِينَ عَلَى الرُّكْبِ وَقَالَ ”جاثیہ“ یعنی خوف کی وجہ سے اہل محشر دوزخوں میں ہوں گے۔ مجاہد نے کہا

مُجَاهِدٌ: «نَسْتَسْبِخُ» نَكْتُبُ «نَسَاكُمُ» کہ "نَسْتَسْبِخُ" بمعنی نَكْتُبُ ہے یعنی ہم لکھ لیتے ہیں۔ "نَسَاكُمُ" اسی نَتَرُكُكُمْ۔

تشریح: سورہ شاعیہ کی ہے۔ اس میں ۳۷ آیات اور ۴ رکوع ہیں۔ یہ سورت بھی بالاتفاق مکہ میں نازل ہوئی ہے۔ اس میں انہیں تین مسائل سے بحث ہے نبوت، توحید، معاد۔ اس سے پہلے سورہ دخان میں اول مسئلہ نبوت میں کلام تھا۔ یہاں بھی افتتاح سورہ میں اس مسئلہ میں ایک عجیب لطف کے ساتھ کلام کیا ہے، وہ یہ کہ حم میں کسی خاص بات کی طرف اشارہ کر کے یا اپنی ذات وصفات حمیدہ کی قسم کھا کر یہ بتانا مقصود ہے کہ یہ کتاب اللہ عز و جل کی طرف سے نازل ہوئی ہے جو بڑا حکیم ہے اور یہ بھی اس کی حکمت کا مقتضی تھا کہ بندوں کو وہ بحر ضلالت سے نجات دے۔ اس کے بعد توحید و اثبات باری میں کلام کرتا ہے۔ فرمایا آسمانوں اور زمین میں اس کے وجود و حید کے لیے بڑی بڑی نشانیاں ہیں، ان کی مقدار اور حرکات اور اوزان وغیرہ کی کمی زیادتی ہر ایک بات ایک نشانی ہے اس لیے کہ یہ اجسام حوادث سے خالی نہیں ہیں۔ پس یہ تمام اجسام حادث ہیں ہر حادث کے لیے ایک محدث ضرور ہے۔ دوم یہ اجسام اجزاء سے مرکب ہیں اور یہ اجزاء ہم متماثل ہیں پھر ایک ایک جز کو ایک جگہ میں اور ایک خاص ہیئت میں پیدا کرنے والا وہی اللہ ہے جو آدمیوں کو پیدا کرتا ہے۔ زمین پر مختلف قسم کے جانوروں کو وجود دیتا ہے۔ رات دن کو بدلتا رہتا ہے۔ آسمان سے پانی برساتا ہے پھر اس سے مختلف نباتات پیدا کرتا ہے۔ یہ سب نشانیاں ہیں، اندھوں کے لیے نہیں بلکہ آنکھوں والوں کے لیے جن کو اہل ایمان و اہل یقین کہتے ہیں۔

بَابُ: «وَمَا يَهْدِيكُنَا إِلَّا الدَّهْرُ» باب: آیت "وَمَا يَهْدِيكُنَا إِلَّا الدَّهْرُ" کی تفسیر

تشریح: یعنی "اور ہم کو تو صرف زمانہ ہی ہلاک کرتا ہے۔"

۴۸۲۶۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((قَالَ اللَّهُ يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أَقْلِبُ اللَّيْلَ وَالنَّهَارَ)). [طرفاء
فی: ۶۱۸۱، ۷۴۹۱] [مسلم: ۵۸۶۷، ابوداؤد: ۵۸۶۷] ہوں۔

۱۵۲۷۴

تشریح: انسان مجھے ایذا دیتا ہے، اس کا مطلب یہ ہے کہ ایسا معاملہ کرتا ہے جو اگر تمہارے ساتھ کرے تو تمہارے لیے ایذا کا موجب ہو، ورنہ اللہ اس بات سے پاک ہے کہ کوئی اس کو ایذا پہنچا سکے۔ میں زبان ہوں یعنی زمانہ تو میرے قابو میں ہے اس کو الٹ پلٹ میں ہی کرتا ہوں۔ وقال الکرمانی: "انی انا باق ابدًا وهو المراد من الدهر۔" واللہ اعلم۔

(۴۶) [سُورَةُ الْأَحْقَافِ] سورہ احقاف کی تفسیر

وَقَالَ مُجَاهِدٌ: «تَفِيضُونَ» تَقُولُونَ: وَقَالَ بَعْضُهُمْ: أَثَرَةٌ وَأَثَرَةٌ: بَقِيَّةٌ عِلْمٍ وَقَالَ ابْنُ عَبَّاسٍ: «بِدْعًا مِنَ الرُّسُلِ» لَسْتُ

مجاہد نے کہا "تَفِيضُونَ" کا معنی جو تم زبان سے نکالتے ہو، کہتے ہو۔ بعض نے کہا اَثَرَةٌ اور اَثَرَةٌ (بضم ہمزہ) اور اَثَرَةٌ (تینوں قرأتیں ہیں) ان کا معنی باقی ماندہ علم۔ (حدیث پر اسی سے اثر کا لفظ بولا گیا ہے کہ وہ

نبی ﷺ کا باقی ماندہ علم ہے) اور ابن عباس رضی اللہ عنہما نے کہا ”بِذَعَا مِّنَ الرُّسُلِ“ کا یہ معنی ہے کہ میں ہی کچھ پہلا پیغمبر دنیا میں نہیں آیا۔ اوروں نے کہا ”أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ“ میں ہمزہ زجر و توجہ کے لئے ہے۔ یعنی اگر تمہارا دعویٰ صحیح ہو تو یہ چیزیں جن کو تم اللہ کے سوا پوجتے ہو پوجا کے لائق نہیں ہیں اور اللہ کے فرمان ”أَرَأَيْتُمْ“ میں رویت سے آنکھ کا دیکھنا مراد نہیں بلکہ مطلب یہ ہے کہ کیا تم جانتے ہو، کیا تمہیں یہ خبر پہنچی ہے کہ جن چیزوں کو تم اللہ کے سوا پکارتے ہو، بتاؤ انہوں نے کچھ پیدا کیا ہے۔

باب: اللہ عزوجل کا فرمان:

”اور جس شخص نے اپنے ماں باپ سے کہا کہ افسوس ہے تم پر، کیا تم مجھے یہ خبر دیتے ہو کہ میں قبر سے پھر دوبارہ نکالا جاؤں گا۔ مجھ سے پہلے بہت سی امتیں گزر چکی ہیں اور وہ دونوں والدین اللہ سے فریاد کر رہے ہیں (اور اس اولاد سے کہہ رہے ہیں) ارے تیری کم سختی تو ایمان لائیں شک اللہ کا وعدہ سچا ہے۔ تو اس پر وہ کہتا کیا ہے کہ یہ بس اگلوں کے ڈھکوسلے ہیں۔“

(۴۸۲۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابوشمر نے، ان سے یوسف بن ماہک نے بیان کیا کہ مروان کو معاویہ رضی اللہ عنہ نے حجاز کا امیر (گورنر) بنایا تھا اس نے ایک موقع پر خطبہ دیا اور خطبہ میں یزید بن معاویہ کا بار بار ذکر کیا، تاکہ اس کے والد (معاویہ رضی اللہ عنہ) کے بعد اس سے لوگ بیعت کریں۔ اس پر عبدالرحمن بن ابی بکر رضی اللہ عنہما نے اعتراضاً کچھ فرمایا۔ مروان نے کہا اسے پکڑ لو۔ عبدالرحمن اپنی بہن عائشہ رضی اللہ عنہا کے گھر میں چلے گئے تو وہ لوگ پکڑ نہیں سکے۔ اس پر مروان بولا کہ اسی شخص کے بارے میں قرآن کی یہ آیت نازل ہوئی تھی کہ ”اور جس شخص نے اپنے ماں باپ سے کہا کہ نف ہے تم پر کیا تم مجھے خبر دیتے ہو۔“ اس پر عائشہ رضی اللہ عنہا نے کہا کہ ہمارے (آل ابی بکر کے) بارے میں اللہ تعالیٰ نے کوئی آیت نازل نہیں کی بلکہ تہمت سے میری برأت ضرور نازل کی تھی۔

بِأَوَّلِ الرُّسُلِ وَقَالَ غَيْرُهُ: ﴿أَرَأَيْتُمْ﴾ هَذِهِ الْأَلْفُ إِنَّمَا هِيَ تَوْعَدٌ: إِنْ صَحَّ مَا تَدْعُونَ لَا يَسْتَحِقُّ أَنْ يُعْبَدَ وَلَيْسَ قَوْلُهُ: ﴿أَرَأَيْتُمْ﴾ بِرُؤْيَةِ الْعَيْنِ إِنَّمَا هُوَ اتَّعَلَمُونَ أَبْلَغَكُمْ أَنَّ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ خَلَقُوا شَيْئًا؟

بَابُ قَوْلِهِ:

﴿وَالَّذِي قَالَ لَوْلَاذِيهِ أَفْ لَكُمْ مَا تَعْبُدُونَ أَنِّي أَخْرَجَ وَقَدْ خَلَيْتِ الْقُرُونُ مِنْ قَلْبِي وَهُمْ يَسْتَعْجِلَانِ اللَّهَ وَيْلَكَ آمِينَ إِنَّ وَعْدَ اللَّهِ حَقٌّ يَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ﴾

۴۸۲۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ يُونُسَ بْنِ مَاهَكَ قَالَ: كَانَ مَرْوَانُ عَلَى الْحِجَازِ اسْتَعْمَلَهُ مُعَاوِيَةَ فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ ابْنَ مُعَاوِيَةَ لِكَيْ يَبَايَعَ لَهُ بَعْدَ أَبِيهِ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ شَيْئًا فَقَالَ: خُذُوهُ فَدَخَلَ بَيْتَ عَائِشَةَ فَلَمْ يَقْدِرُوا فَقَالَ مَرْوَانُ: إِنَّ هَذَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ: ﴿وَالَّذِي قَالَ لَوْلَاذِيهِ أَفْ لَكُمْ مَا تَعْبُدُونَ أَنِّي أَخْرَجَ وَقَدْ خَلَيْتِ الْقُرُونُ مِنْ قَلْبِي وَهُمْ يَسْتَعْجِلَانِ اللَّهَ وَيْلَكَ آمِينَ إِنَّ وَعْدَ اللَّهِ حَقٌّ يَقُولُ مَا هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ﴾ فَقَالَتْ عَائِشَةُ: مِنْ وَرَاءِ الْحِجَابِ مَا أَنْزَلَ اللَّهُ فِينَا شَيْئًا مِنَ الْقُرْآنِ إِلَّا أَنَّ اللَّهَ أَنْزَلَ عُذْرِي.

باب: فرمان الہی:

بَابُ قَوْلِهِ:

”پھر جب ان لوگوں نے بادل کو اپنی وادیوں کے اوپر آتے دیکھا تو بولے کہ واہ یہ تو وہ بادل ہے جو ہم پر برسے گا۔ نہیں بلکہ یہ تو وہ ہے جس کی تم جلدی مچایا کرتے تھے۔ ایک آنحضرتؐ جس میں دردناک عذاب ہے۔“ ابن عباس رضی اللہ عنہما نے کہا ”عارض“ بمعنی بادل ہے۔

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا: هَذَا عَارِضٌ مُّمْطَرٌ نَّأْمَلُ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيْهَا عَذَابٌ أَلِيمٌ﴾ قَالَ ابْنُ عَبَّاسٍ: ﴿عَارِضٌ﴾ السَّحَابُ.

(۳۸۲۸) ہم سے احمد بن حنبلؒ نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، انیس عمرو نے خبر دی، ان سے ابو نصر نے بیان کیا، ان سے سلیمان بن یسار نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے نبی کریم ﷺ کو کبھی اس طرح ہنستے نہیں دیکھا کہ آپ کے حلق کا کونا نظر آ جائے بلکہ آپ تبسم فرمایا کرتے تھے، بیان کیا کہ جب بھی آپ بادل یا ہوا دیکھتے تو (گھبراہٹ اور اللہ کا خوف) آپ کے چہرہ مبارک سے پہچان لیا جاتا۔

۴۸۲۸۔ حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ أَبِي النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَّارٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ. [طرفہ فی: ۶۰۹۲] [مسلم: ۲۰۸۶]

ابوداؤد: ۵۰۹۸

(۳۸۲۹) ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے نبی ﷺ سے عرض کیا کہ یا رسول اللہ! جب لوگ بادل دیکھتے ہیں تو خوش ہوتے ہیں کہ اس سے بارش برے گی لیکن اس کے برخلاف آپ کو میں دیکھتی ہوں کہ جب آپ بادل دیکھتے ہیں تو ناگواری کا اثر آپ کے چہرے پر نمایاں ہو جاتا ہے۔ آپ ﷺ نے فرمایا: ”اے عائشہ! کیا ضمانت ہے کہ اس میں عذاب نہ ہو۔ ایک قوم (عاد) پر ہوا کا عذاب آیا تھا۔ انہوں نے جب عذاب دیکھا تو بولے کہ یہ تو بادل ہے جو ہم پر برسے گا۔“

۴۸۲۹۔ قَالَتْ: وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي وَجْهِهِ قَالَتْ: يَا رَسُولَ اللَّهِ! النَّاسُ إِذَا رَأَوْا الْغَيْمَ فَرَحُوا رَجَاءَ أَنْ يَكُونَ فِيهِ الْمَطَرُ وَأَرَأَيْكَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَةُ فَقَالَ: ((يَا عَائِشَةُ! مَا يُؤْمِنِي أَنْ يَكُونَ فِيهِ عَذَابٌ عَذَبَ قَوْمَ الْرَّيْحِ وَقَدْ رَأَى قَوْمُ الْعَذَابِ فَقَالُوا: ﴿هَذَا عَارِضٌ مُّمْطَرٌ﴾)). [راجع: ۳۲۰۶]

سورہ محمد کی تفسیر

(۴۷) ﴿الَّذِينَ كَفَرُوا﴾

”أَوْزَارَهَا“ اپنے گناہ دھردیے یہاں تک کہ مسلمان کے سوا کوئی باقی نہ رہے (اکثر لوگوں نے أَوْزَارَهَا کے معنی تھیرار کے لئے ہیں) ”عَرَفَهَا“ اس کو بیان کر دے گا، بتلا دے گا۔ (ہر ایک بہشتی اپنا گھر پہچان لے گا) مجاہد نے کہا ”مَوَالِیَ الَّذِينَ آمَنُوا“ اس موالی سے دلی یعنی کارساز مراد ہے۔ ”عَزَمَ الْأَمْرُ“ جب لڑائی کا ارادہ پکا ہو جائے۔ ”فَلَا تَهْنُوا“ سستی نہ

﴿أَوْزَارَهَا﴾ أَنَامَهَا حَتَّى لَا يَبْقَى إِلَّا مُسْلِمٌ ﴿عَرَفَهَا﴾ بَيْنَهَا وَقَالَ مُجَاهِدٌ: ﴿مَوَالِیَ الَّذِينَ آمَنُوا﴾ وَلِيَهُمْ ﴿عَزَمَ الْأَمْرُ﴾ جَدَّ الْأَمْرُ ﴿فَلَا تَهْنُوا﴾ لَا تَضَعُفُوا وَقَالَ ابْنُ عَبَّاسٍ: ﴿أَضْغَانُهُمْ﴾ أَحْسَدُهُمْ ﴿أَمْسِنَ﴾ مُتَغَيَّرَ.

کرو اور ابن عباس رضی اللہ عنہما نے کہا ”أَضَعَانَهُمْ“ کے معنی ان کا حسد کینہ۔
 ”آئین“ مڑا ہوا پانی جس کا رنگ یا بویا مزہ بدل جائے۔

تشریح: سورہ محمد (ﷺ) مدنی ہے۔ اس میں ۳۸ آیات اور ۳ رکوع ہیں۔ نبی کریم ﷺ کے نام نامی پر یہ سورت موسوم ہے۔ اس میں آپ کا نام مذکور ہے۔

باب: اللہ عزوجل کا فرمان:

”تم ناظر رشتہ توڑ ڈالو گے۔“

بَابُ قَوْلِهِ:

﴿وَتَقْطَعُوا أَرْحَامَكُمْ﴾

تشریح: یعنی ”تم ناظر رشتہ توڑ ڈالو گے۔“

۴۸۳۰۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَلَقَ اللَّهُ الْخُلُقَ فَلَمَّا فَرَعَ مِنْهُ قَامَتِ الرَّجْمُ فَأَخَذَتْ بِحَقْوِ الرَّجْمِ فَقَالَ لَهُ: مَهْ قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ وَأَقْطَعَ مَنْ قَطَعَكَ قَالَتْ: بَلَى يَا رَبِّ قَالَ: فَذَاكَ)) قَالَ أَبُو هُرَيْرَةَ: أَفَرُّوْا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ﴾. اطرافہ فی: ۴۸۳۱،

۴۸۳۰۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَلَقَ اللَّهُ الْخُلُقَ فَلَمَّا فَرَعَ مِنْهُ قَامَتِ الرَّجْمُ فَأَخَذَتْ بِحَقْوِ الرَّجْمِ فَقَالَ لَهُ: مَهْ قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ وَأَقْطَعَ مَنْ قَطَعَكَ قَالَتْ: بَلَى يَا رَبِّ قَالَ: فَذَاكَ)) قَالَ أَبُو هُرَيْرَةَ: أَفَرُّوْا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ﴾. اطرافہ فی: ۴۸۳۱،

۴۸۳۲، ۵۹۸۷، ۷۵۰۲ [مسلم: ۶۵۱۸]

۴۸۳۱۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ مُعَاوِيَةَ قَالَ: حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ بِهِذَا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَفَرُّوْا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ﴾)) [راجع: ۴۸۳۰]

۴۸۳۱۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ مُعَاوِيَةَ قَالَ: حَدَّثَنِي عَمِّي أَبُو الْحُبَابِ سَعِيدُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ بِهِذَا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَفَرُّوْا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ﴾)) [راجع: ۴۸۳۰]

۴۸۳۲۔ حَدَّثَنِي بَشَرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي الْمُرَرِّدِ

۴۸۳۲۔ حَدَّثَنِي بَشَرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي الْمُرَرِّدِ

بِهَذَا قَالَ رَسُولُ اللَّهِ ﷺ: ((وَأَقْرَبُوا إِن شِئْتُمْ (فَهَلْ عَسَيْتُمْ)۔ [راجع: ۴۸۳۰]

ابو ہریرہ رضی اللہ عنہ نے بیان کیا) رسول اللہ ﷺ نے فرمایا: ”اگر تمہارا جی چاہے تو آیت ”اگر تم کنارہ کش رہو“ پڑھ لو۔“

سورہ فتح کی تفسیر

(۴۸) سُورَةُ الْفَتْحِ

مجاہد نے کہا کہ ”سَيَمَاهُمْ فِي وَجُوهِهِمْ“ کا مطلب یہ ہے کہ ان کے منہ پر سجدوں کی نرمی اور خوشنمائی ہوتی ہے اور منصور نے مجاہد سے نقل کیا سَيَمَاهُ سے مراد تواضع اور عاجزی ہے۔ ”أَخْرَجَ شَطَاهُ“ اس نے اپنا خوشہ نکالا۔ ”فَاسْتَعْلَطَ“ پس وہ موٹا ہو گیا۔ ”سُوقُ“ درخت کی ٹلی جس پر درخت کھڑا رہتا ہے اس کی جڑ۔ ”دَائِرَةُ السَّوْءِ“ جیسے کہتے ہیں رجل السوء، دائرۃ السوء سے مراد عذاب ہے۔ ”تُعَزَّرُوهُ“ اس کی مدد کریں۔ ”شَطَاهُ“ سے بال کا پٹھا مراد ہے۔ ایک دانہ دس یا آٹھ یا سات بالیں لگاتا ہے اور ایک کو دوسرے سے سہارا ملتا ہے۔ ”فَازَرَهُ“ سے یہی مراد ہے، یعنی اس کو زور دیا۔ اگر ایک ہی بالی ہوتی تو وہ ایک ٹلی پر کھڑی نہ رہ سکتی۔ یہ ایک مثال اللہ نے نبی کریم ﷺ کی بیان فرمائی ہے۔ جب آپ کو رسالت ملی آپ بالکل تنہا بے یار و مددگار تھے۔ پھر اللہ پاک نے آپ کے اصحاب رضی اللہ عنہم سے آپ کو طاقت دی جیسے دانے کو بالیوں سے طاقت ملتی ہے۔

وَقَالَ مُجَاهِدٌ: «سَيَمَاهُمْ فِي وَجُوهِهِمْ» السَّخْنَةُ وَقَالَ مَنْصُورٌ عَنْ مُجَاهِدٍ: التَّوَاضُّعُ «شَطَاهُ» فِرَاحُهُ «فَاسْتَعْلَطَ» غَلِظَ «سُوقُهُ» السَّاقُ حَامِلَةُ الشَّجَرَةِ وَيُقَالُ: «دَائِرَةُ السَّوْءِ» كَقَوْلِكَ رَجُلُ السَّوْءِ وَدَائِرَةُ السَّوْءِ: الْعَذَابُ «تُعَزَّرُوهُ» تَنْصُرُوهُ «شَطَاهُ» شَطُو السَّنْبِلِ تَنْبُتُ الْحَبَّةُ عَشْرًا وَثَمَانِيًا وَسَبْعًا فَيَقْوَى بَعْضُهُ بِبَعْضٍ فَذَاكَ قَوْلُهُ تَعَالَى: «فَازَرَهُ» قَوَاهُ وَلَوْ كَانَتْ وَاحِدَةً لَمْ تَقُمْ عَلَى سَاقٍ وَهُوَ مِثْلُ ضَرْبِهِ اللَّهُ لِلنَّبِيِّ ﷺ إِذْ خَرَجَ وَخَدَهُ ثُمَّ قَوَاهُ بِأَصْحَابِهِ كَمَا قَوَّى الْحَبَّةُ بِمَا يَنْبُتُ مِنْهَا.

تشریح: یہ سورت مدنی ہے، اس میں ۲۹ آیات اور ۴۴ رکوع ہیں۔ صلح حدیبیہ کے موقع پر یہ سورت نازل ہوئی۔

باب: (اللہ عزوجل کا فرمان):

”بے شک ہم نے تجھے کھلی ہوئی فتح دی ہے۔“

باب:

«إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا»

تشریح: یعنی ”بیک ہم نے تجھ کو کھلی ہوئی فتح دی ہے۔“

(۴۸۳۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے زید بن اسلم نے، ان سے ان کے والد نے کہ رسول اللہ ﷺ ایک سفر میں جا رہے تھے۔ حضرت عمر رضی اللہ عنہ بھی آپ کے ساتھ تھے۔ رات کا وقت تھا عمر بن خطاب رضی اللہ عنہ نے سوال کیا لیکن رسول اللہ ﷺ نے کوئی جواب نہیں دیا۔ پھر انہوں نے سوال کیا اور اس مرتبہ بھی آپ ﷺ نے جواب نہیں دیا۔ تیسری مرتبہ بھی انہوں نے سوال کیا لیکن آپ ﷺ نے

۴۸۳۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ

جواب نہیں دیا۔ اس پر عمر رضی اللہ عنہ نے کہا: عمر کی ماں اسے روئے۔ رسول اللہ ﷺ سے تم نے تین مرتبہ سوال میں اصرار کیا، لیکن آنحضرت ﷺ نے تمہیں کسی مرتبہ جواب نہیں دیا۔ عمر رضی اللہ عنہ نے بیان کیا کہ پھر میں نے اپنے اونٹ کو حرکت دی اور لوگوں سے آگے بڑھ گیا۔ مجھے خوف تھا کہ کہیں میرے بارے میں قرآن مجید کی آیت نہ نازل ہو۔ ابھی تھوڑی ہی دیر ہوئی تھی کہ ایک پکارنے والے کی آواز میں نے سنی جو مجھے ہی پکار رہا تھا۔ میں نے کہا کہ مجھے تو خوف تھا ہی کہ میرے بارے میں کوئی آیت نہ نازل ہو جائے۔ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور سلام کیا، آپ ﷺ نے فرمایا: ”مجھ پر آج رات ایک سورت نازل ہوئی ہے جو مجھے اس ساری کائنات سے زیادہ عزیز ہے جس پر سورج طلوع ہوتا ہے۔“ پھر آپ نے ”إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا“ کی تلاوت فرمائی۔

۴۸۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ عَنْ أَنَسٍ: «إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا» قَالَ: الْحَدِيثُ.

[راجع: ۴۱۷۲]

۴۸۳۵۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ عَبْدِ اللَّهِ ابْنِ مَغْفَلٍ قَالَ: قَرَأَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ سُورَةَ الْفَتْحِ فَرَجَعَ فِيهَا قَالَ مُعَاوِيَةُ: لَوْ شِئْتُ أَنْ أُخْبِيَ لَكُمْ قِرَاءَةَ النَّبِيِّ ﷺ لَفَعَلْتُ.

[راجع: ۴۲۸۱]

باب: اللہ تعالیٰ کا ارشاد:

”تا کہ اللہ آپ کی سب اگلی جھپلی خطائیں معاف کر دے اور آپ پر احسانات کی تکمیل کر دے اور آپ کو سیدھے راستہ پر لے چلے۔“

۴۸۳۶۔ ہم سے صدقہ بن فضل نے بیان کیا، انہیں ابن عیینہ نے خبر دی، ان سے زیادہ نے بیان کیا، اور انہوں نے مغیرہ بن شعبہ رضی اللہ عنہ سے سنا کہ

بابُ قَوْلِهِ:

«لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَبِمَنْعَتِهِ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا»

۴۸۳۶۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ قَالَ أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا زَيْدٌ أَنَّهُ سَمِعَ

المُنِيرَةُ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمْتَ قَدَمَاهُ فَقِيلَ لَهُ: غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: ((أَفَلَا أَكُونُ عَبْدًا شَكُورًا))، [راجع: ۱۱۳۰]

رسول اللہ ﷺ نماز میں رات بھر کھڑے رہے یہاں تک کہ آپ کے دونوں پاؤں سوچ گئے۔ آپ سے عرض کیا گیا کہ اللہ تعالیٰ نے تو آپ کی اگلی پچھلی تمام خطائیں معاف کر دی ہیں۔ نبی ﷺ نے فرمایا: ”کیا میں شکر گزار بندہ نہ ہوں؟“

۴۸۳۷۔ حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا حَبِيبُ عَنْ أَبِي الْأَسْوَدِ سَمِعَ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَقْطُرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: ((أَفَلَا أُحِبُّ أَنْ أَكُونُ عَبْدًا شَكُورًا)) فَلَمَّا كَثُرَ لَحْمُهُ صَلَّى جَالِسًا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَقَرَأَ ثُمَّ رَكَعَ. [راجع: ۱۱۱۸]

ہم سے حسن بن عبدالعزیز نے بیان کیا، کہا ہم سے عبداللہ بن یحیی نے بیان کیا، انہیں حبیب نے خبر دی، انہیں ابوالاسود نے، انہوں نے عروہ سے سنا اور انہوں نے حضرت عائشہ رضی اللہ عنہا سے کہ نبی کریم ﷺ رات کی نماز میں اتنا طویل قیامت کرتے کہ آپ کے قدم پھٹ جاتے۔ عائشہ رضی اللہ عنہا نے ایک مرتبہ عرض کیا کہ یا رسول اللہ! آپ اتنی زیادہ مشقت کیوں اٹھاتے ہیں۔ اللہ تعالیٰ نے تو آپ کی اگلی پچھلی خطائیں معاف کر دی ہیں۔ آپ نے فرمایا: ”کیا پھر میں شکر گزار بندہ بننا پسند نہ کروں۔“ عمر کے آخری حصہ میں (جب طویل قیام دشوار ہو گیا تو) آپ بیٹھ کر رات کی نماز پڑھتے اور جب رکوع کا وقت آتا تو کھڑے ہو جاتے (اور تقریباً تیس یا چالیس آیتیں اور پڑھتے) پھر رکوع کرتے۔

بَابُ قَوْلِهِ:

بَابُ: اللَّهُ عَزَّ وَجَلَّ كَا فَرَمَانَ:

﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

”اے نبی! ہم نے تجھے گواہی دینے والا، خوشخبری دینے والا اور خبردار کر دینے والا بنا کر بھیجا ہے۔“

۴۸۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ عَنْ هِلَالِ بْنِ أَبِي هِلَالٍ عَنْ عَطَاءٍ بْنِ يَسَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ: أَنَّ هَذِهِ الْآيَةَ النَّبِيُّ فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ قَالَ فِي التَّوْرَةِ: يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَلَا مُؤْمِنِينَ أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكِّلَ لَيْسَ بِفَطٍ وَلَا غَلِيظٍ وَلَا سَخَابٍ

ہم سے عبداللہ بن مسلمہ بیان کیا، کہا ہم سے عبدالعزیز بن ابی سلمہ نے بیان کیا، ان سے ہلال بن ابی ہلال نے، ان سے عطاء بن یسار نے اور ان سے عبداللہ بن عمرو بن عاص نے کہ یہ آیت جو قرآن میں ہے ”اے نبی! بے شک ہم نے آپ کو گواہی دینے والا، خوشخبری دینے والا اور ڈرانے والا بنا کر بھیجا ہے۔“ تو آپ ﷺ کے متعلق یہی اللہ تعالیٰ نے توریت میں بھی فرمایا ہے: اے نبی! بے شک ہم نے آپ کو گواہی دینے والا اور بشارت دینے والا اور ان پڑھوں (عربوں) کی حفاظت کرنے والا بنا کر بھیجا ہے۔ آپ میرے بندے ہیں اور میرے رسول ہیں۔ میں نے آپ کا نام متوکل رکھا، آپ نہ بدخو ہیں اور نہ سخت دل اور نہ بازاروں میں

شور کرنے والے اور نہ وہ برائی کا بدلہ برائی سے دیں گے بلکہ معافی اور درگزر سے کام لیں گے اور اللہ ان کی روح اس وقت تک قبض نہیں کرے گا جب تک کہ وہ کج قوم (عربی) کو سیدھا نہ کر لیں یعنی جب تک وہ ان سے لالہ الا اللہ کا اقرار نہ کر لیں پس اس کلمہ توحید کے ذریعہ وہ آندھی آنکھوں کو اور بہرے کانوں کو اور پردہ پڑے ہوئے دلوں کو کھول دیں گے۔“

غُلْفًا. [راجع: ۲۱۲۵]

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ جَلَّ جَلَالُهُ كَا فَرَمَانَ:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ﴾ ”وہ اللہ وہی تو ہے جس نے اہل ایمان کے دلوں میں سکینیت (تحل) پیدا کیا۔“
تشریح: یعنی ”وہ اللہ وہی تو ہے جس نے اہل ایمان کے دلوں میں سکون (تحل) پیدا کیا۔“

۴۸۳۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: بَيْنَمَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَفْرَأُ وَفَرَسٌ لَهُ مَرْبُوطٌ فِي الدَّارِ فَجَعَلَ يَنْفِرُ فَخَرَجَ الرَّجُلُ فَنَظَرَ فَلَمْ يَرْ شَيْئًا وَجَعَلَ يَنْفِرُ فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((تِلْكَ السَّكِينَةُ تَنْزَلَتْ بِالْقُرْآنِ)). [راجع: ۳۶۱۴]

۴۸۳۹) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابواسحاق نے اور ان سے حضرت براء رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے ایک صحابی (اسید بن خضیر رضی اللہ عنہ رات میں سورہ کہف) پڑھ رہے تھے۔ ان کا گھوڑا جو گھر میں بندھا ہوا تھا بدکنے لگا تو وہ صحابی نکلے انہوں نے کوئی خاص چیز نہیں دیکھی وہ گھوڑا پھر بھی بدکنے لگا تو وہ صحابی نکلے وقت وہ صحابی نبی ﷺ کی خدمت میں حاضر ہوئے اور رات کا واقعہ بیان کیا۔ آپ نے فرمایا: ”وہ چیز (جس سے گھوڑا بدکا تھا) سکینیت تھی جو قرآن کی وجہ سے نازل ہوئی۔“

تشریح: دوسری روایت میں سکینیت کی جگہ فرشتوں کا ذکر ہے۔ اس لیے یہاں بھی سکینیت سے مراد فرشتے ہی ہیں۔ (راز)

بَابُ قَوْلِهِ:

بَابُ: رَبِّ جَلِيلٍ كَا ارْشَادًا:

﴿إِذْ يَأْبِغُونَكَ تَحْتَ الشَّجَرَةِ﴾ الْآيَةِ. ”جب وہ درخت کے نیچے آپ کے ہاتھ پر بیعت کر رہے تھے۔“

تشریح: یعنی ”وہ وقت یاد کرو جب کہ وہ درخت کے نیچے آپ کے ہاتھ پر بیعت کر رہے تھے۔“

۴۸۴۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفَ وَارْبَعٍ مِائَةٍ. [راجع: ۳۵۷۶]

۴۸۴۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عمرو نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ صلح حدیبیہ کے موقع پر لشکر میں ہم (مسلمان) ایک ہزار چار سو تھے۔

۴۸۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهَيْبَانَ عَنْ عَبْدِ اللَّهِ بْنِ

۴۸۴۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے شبابہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے بیان کیا، انہوں نے عقبہ بن صہبان سے سنا اور انہوں نے عبد اللہ بن مغفل رضی اللہ عنہ سے، انہوں

نے کہا کہ میں درخت کے نیچے بیعت میں موجود تھا، رسول اللہ ﷺ نے دو انگلیوں کے درمیان کنکری لیکر پھینکنے سے منع فرمایا۔

مُغْفَلُ الْمُزْنِيِّ، قَالَ: إِنِّي مِمَّنْ شَهِدَ الشَّجَرَةَ نَهَى النَّبِيُّ ﷺ عَنِ الْحَذْفِ. [طرفاء فی: ۵۴۷۹، ۶۲۲۰؛ مسلم: ۵۰۵۲؛ ابوداؤد: ۵۲۷۰]

ابن ماجہ: ۳۲۲۷۔

(۳۸۳۲) اور عقبہ بن صہبان نے بیان کیا کہ میں نے عبد اللہ بن مغفل مرنی رضی اللہ عنہ سے غسل خانہ میں پیشاب کرنے کے متعلق سنا۔ یعنی یہ کہ آپ نے اس سے منع فرمایا۔

۴۸۴۲۔ وَعَنْ عُقْبَةَ بْنِ صُهَيْبَانَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُغْفَلٍ الْمُزْنِيَّ فِي الْبَوْلِ فِي الْمَغْتَسَلِ. [راجع: (۴۸۴۱)]

(۳۸۳۳) مجھ سے محمد بن ولید نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے خالد نے، ان سے ابو طلحہ نے اور ان سے ثابت بن ضحاک رضی اللہ عنہ نے اور وہ (صلح حدیبیہ کے دن) درخت کے نیچے بیعت کرنے والوں میں شامل تھے۔

۴۸۴۳۔ حَدَّثَنِي، مُحَمَّدُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ عَنْ أَبِي قَلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ: وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ. [راجع: ۱۳۶۳، ۴۱۷۱]

(۳۸۳۴) ہم سے احمد بن اسحاق سلمی نے بیان کیا، کہا ہم سے یحییٰ نے، کہا ہم سے عبد العزیز بن سیاہ نے، ان سے حبیب بن ابی ثابت نے، کہ میں ابوہریرہ رضی اللہ عنہ کی خدمت میں ایک مسئلہ (خوارج کے متعلق) پوچھنے کے لئے گیا، انہوں نے فرمایا کہ ہم مقام صفین میں بڑاؤ ڈالے ہوئے تھے (جہاں علی اور معاویہ رضی اللہ عنہما کی جنگ ہوئی تھی) ایک شخص نے کہا کہ آپ کا کیا خیال ہے اگر کوئی شخص کتاب اللہ کی طرف صلح کے لئے بلائے؟ علی رضی اللہ عنہ نے فرمایا ٹھیک ہے۔ لیکن خوارج نے جو معاویہ رضی اللہ عنہ کے خلاف علی رضی اللہ عنہ کے ساتھ تھے اس کے خلاف آواز اٹھائی۔ اس پر سہل بن حنفیہ رضی اللہ عنہ نے فرمایا تم پہلے اپنا جائزہ لو۔ ہم لوگ حدیبیہ کے موقع پر موجود تھے آپ کی مراد اس صلح سے تھی جو مقام حدیبیہ میں نبی کریم ﷺ اور مشرکین کے درمیان ہوئی تھی اور جنگ کا موقع آتا تو ہم اس سے پیچھے ہٹنے والے نہیں تھے۔ (لیکن صلح کی بات چلی تو ہم نے اس میں بھی صبر و ثبات کا دامن ہاتھ سے نہیں چھوڑا) اتنے میں عمر رضی اللہ عنہ آپ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: کیا ہم حق پر نہیں ہیں؟ اور کیا کفار باطل پر نہیں ہیں؟ کیا ہمارے مقتولین جنت میں نہیں جائیں گے اور کیا ان کے مقتولین

۴۸۴۴۔ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السُّلَمِيُّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سَيَّاهٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: أَتَيْتُ أَبَا وَائِلٍ أَسْأَلُهُ فَقَالَ: كُنَّا بِصَفِينٍ فَقَالَ رَجُلٌ: أَلَمْ تَرَ إِلَى الَّذِينَ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ؟ فَقَالَ عَلِيٌّ: نَعَمْ فَقَالَ سَهْلُ بْنُ حَنْفِيَةَ: أَتَيْتُهِمْ أَنفُسَكُمْ فَلَقَدْ رَأَيْنَا يَوْمَ الْحُدَيْبِيَّةِ يَعْنِي الصُّلْحَ الَّذِي كَانَ بَيْنَ النَّبِيِّ ﷺ وَالْمُشْرِكِينَ وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا فَجَاءَ عُمَرُ فَقَالَ: أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ أَلَيْسَ قِتَالُنَا فِي الْجَنَّةِ وَقِتَالُهُمْ فِي النَّارِ قَالَ: ((بَلَى)) قَالَ: فَهَيْمَنَّا نُعْطِي الدِّيْنَةَ فِي دِينِنَا وَتَرْجِعَ وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا؟ فَقَالَ: ((يَا ابْنَ الْخُطَّابِ! إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا)) فَارْجَعَ

مَغِيظًا فَلَمْ يَضْبِرْ حَتَّىٰ جَاءَ أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ قَالَ: يَا ابْنَ الْخَطَابِ! إِنَّهُ رَسُولُ اللَّهِ ﷺ وَلَنْ يَضِيعَهُ اللَّهُ أَبَدًا فَتَرَكْتُ سُورَةَ الْفَتْحِ. [راجع: ۳۱۸۱]

دوزخ میں نہیں جائیں گے؟ آنحضرت ﷺ نے فرمایا: ”کیوں نہیں!“ عمر رضی اللہ عنہ نے کہا: پھر ہم اپنے دین کے بارے میں ذلت کا مظاہرہ کیوں کریں (یعنی دُب کر صلح کیوں کریں) اور کیوں واپس جائیں، جبکہ اللہ تعالیٰ نے ہمیں اس کا حکم فرمایا ہے۔ حضور اکرم ﷺ نے فرمایا: ”اے ابن خطاب! میں اللہ کا رسول ہوں اور اللہ تعالیٰ مجھے بھی ضائع نہیں کرے گا۔“

عمر رضی اللہ عنہ آپ ﷺ کے پاس سے واپس آ گئے ان کو غصہ آ رہا تھا صبر نہیں آیا اور ابوبکر رضی اللہ عنہ کے پاس آئے اور کہا: اے ابوبکر! کیا ہم حق پر اور وہ باطل پر نہیں ہیں؟ ابوبکر رضی اللہ عنہ نے بھی وہی جواب دیا کہ اے ابن خطاب! حضور اکرم ﷺ اللہ کے رسول ہیں اور اللہ انہیں ہرگز ضائع نہیں کرے گا۔ پھر سورہ فتح نازل ہوئی۔

تشریح: ہوا یہ کہ جب جنگ صفین میں حضرت علی رضی اللہ عنہ کے لوگ حضرت معاویہ رضی اللہ عنہ کے لوگوں پر غالب ہونے لگے تو حضرت عمر دین عامس رضی اللہ عنہ نے حضرت معاویہ رضی اللہ عنہ کو یہ مشورہ دیا کہ تم قرآن شریف حضرت علی رضی اللہ عنہ کے پاس بھجواؤ اور کہو ہم تم دونوں اس پر عمل کریں۔ حضرت علی رضی اللہ عنہ قرآن شریف پر ضرور راضی ہوں گے۔ جب قرآن شریف آیا تو حضرت علی رضی اللہ عنہ نے کہا میں تو تم سے بڑھ کر اس پر عمل کرنے والا ہوں۔ اتنے میں خارجی لوگ آئے جن کو قرآن کہتے تھے انہوں نے کہا کہ یا امیر المؤمنین! ہم تو انتظار نہیں کریں گے ہم ان سے لڑنے جاتے ہیں، ہم تو ان سے لڑیں گے۔ خارجی کہتے تھے کہ ہم پشچات یعنی تحکیم قبول نہیں کریں گے کیونکہ اللہ کے سوا اور کوئی حاکم نہیں ہو سکتا۔ لڑائی ہو اور دونوں میں کوئی غالب ہو۔ سہل بن حنیف رضی اللہ عنہ کی تقریر خوارج کے خلاف تھی جیسا کہ روایت میں مذکور ہے شارحین لکھتے ہیں:

”قوله سهل بن حنيف انهم اذ لم يوافقوا علي بن ابي طالب في يوم الحديبية فاني رايت نفسي يومئذ بحيث لو قدرت مخالفة رسول الله ﷺ لقاتلت قتالا عظيما لكن اليوم لا نرى المصلحة في القتال بل التوقف اولى لمصلحة المسلمين واما الانكار على التحكيم اذ ليس ذلك في كتاب الله فقال علي لكن المنكرين هم الذين عدلوا عن كتاب الله لان المجتهد لما ادى ظنه الى جواز التحكيم فهو حكم الله وقال سهل اتهمتم انفسكم في الانكار لانا ايضا كنا كارهين لترك القتال يوم الحديبية وقهرنا النبي ﷺ على الصلح وقد اعقب خيرا عظيما“

(حکمرانی جلد ۱۸ صفحہ ۱۰۰)

(۴۹) سُورَةُ الْحُجُرَاتِ

سورہ حجرات کی تفسیر

تشریح: یہ سورت مدنی ہے جس میں ۱۸ آیات اور ۲۲ رکوع ہیں۔ اس میں منہاجرات نبوی کا ذکر ہے اس لیے یہ اس نام سے موسوم ہوئی۔

وَقَالَ مُجَاهِدٌ: «لَا تَقْدُمُوا» لَا تَفْتَانُوا عَلَى رَسُولِ اللَّهِ ﷺ حَتَّىٰ يَقْضِيَ اللَّهُ عَلَى لِسَانِهِ «امْتَحَنَ» اخْلَصَ. «تَنَابَرُوا» بَدَعَاءَ بِالْكَفْرِ بَعْدَ الْإِسْلَامِ «يَلْتَكُمُ» يَنْقُضُكُمْ

مجاہد نے کہا ”لَا تَقْدُمُوا“ کا مطلب یہ ہے کہ رسول اللہ ﷺ کے سامنے بڑھ کر باتیں نہ کرو۔ (بلکہ ادب سے قَالَ اللَّهُ وَقَالَ الرَّسُولُ سَا كِرُو) یہاں تک کہ جو حکم اللہ کو دینا ہے وہ اپنے رسول کی زبان سے تم کو پہنچائے۔ ”امْتَحَنَ“ کا معنی صاف کیا۔ پرکھ لیا۔ ”تَنَابَرُوا بِالْأَلْقَابِ“

الَّتَا: نَقَضْنَا.

کا معنی یہ ہے کہ مسلمان ہونے کے بعد پھر اس کو کافر، یہودی یا عیسائی کہہ کر نہ پکارو۔ ”لَا يَلْتَكُمُ“ تمہارا ثواب کچھ کم نہیں کرے گا۔ سورہ طور میں ”وَمَا الَّتَا“ اس لئے ہے کہ ہم نے ان کے عمل کا ثواب کچھ کم نہیں کیا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اے ایمان والو! نبی کی آواز سے اپنی آوازوں کو اونچا نہ کیا کرو۔“
”تَشْعُرُونَ“ کا معنی جانتے ہو اس سے لفظ شاعر نکلا ہے یعنی جاننے والا۔
(۴۸۳۵) ہم سے سیرہ بن صفوان بن جمیل نے بیان کیا، کہا ہم سے نافع بن عمر نے، ان سے ابن ابی ملیکہ نے بیان کیا کہ قریب تھا کہ وہ سب سے بہتر افراد تباہ ہو جائیں یعنی ابو بکر اور عمر رضی اللہ عنہما ان دونوں حضرات نے نبی کریم ﷺ کے سامنے اپنی آواز بلند کر دی تھی۔ یہ اس وقت کا واقعہ ہے جب بنی تمیم کے سوار آئے تھے (اور نبی ﷺ سے انہوں نے درخواست کی کہ ہمارا کوئی امیر بنادیں) ان میں سے ایک (عمر رضی اللہ عنہ) نے بنی مجاشع کے اقرع بن حابس رضی اللہ عنہ کے انتخاب کے لئے کہا تھا اور دوسرے (ابو بکر رضی اللہ عنہ) نے ایک دوسرے کا نام پیش کیا تھا۔ نافع نے کہا کہ ان کا نام مجھے یاد نہیں۔ اس پر ابو بکر رضی اللہ عنہ نے عمر رضی اللہ عنہ سے کہا آپ کا ارادہ مجھ سے اختلاف کرنا ہی ہے۔ عمر رضی اللہ عنہ نے کہا کہ میرا ارادہ آپ سے اختلاف کرنا نہیں ہے۔ اس پر ان دونوں کی آواز بلند ہو گئی۔ پھر اللہ تعالیٰ نے یہ آیت اتاری: ”اے ایمان والو! اپنی آواز کو نبی کی آواز سے بلند نہ کیا کرو“ الخ۔ عبد اللہ بن زبیر رضی اللہ عنہ نے بیان کیا کہ اس آیت کے نازل ہونے کے بعد عمر رضی اللہ عنہ نبی کریم ﷺ کے سامنے اتنی آہستہ آہستہ بات کرتے کہ آپ صاف سن بھی نہ سکتے تھے اور دوبارہ پوچھنا پڑتا تھا۔ انہوں نے اپنے نانا یعنی ابو بکر رضی اللہ عنہ کے متعلق اس سلسلے میں کوئی چیز بیان نہیں کی۔

﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾
الْآيَةِ. ﴿تَشْعُرُونَ﴾ تَعْلَمُونَ وَمِنَ الشَّاعِرِ.
۴۸۴۵۔ حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ
اللَّخْمِيُّ، قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ
أَبِي مَلِيكَةَ قَالَ: كَادَ الْخَيْرَانِ أَنْ يَهْلِكَ أَبُو
بَكْرٍ وَعُمَرُ رَفَعَا أَصْوَاتَهُمَا عِنْدَ النَّبِيِّ ﷺ
جِئْنِ قَدِمَ عَلَيْهِ رَكْبٌ بَنِي تَمِيمٍ فَأَشَارَ
أَحَدُهُمَا بِالْأَقْرَعِ بْنِ حَابِسٍ أَخِي بَنِي
مُجَاشِيعٍ وَأَشَارَ الْآخَرُ بِرَجُلٍ آخَرَ قَالَ نَافِعُ:
لَا أَحْفَظُ اسْمَهُ فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا
أَرَدْتَ إِلَّا خِلَافِي قَالَ: مَا أَرَدْتُ فَارْتَفَعَتْ
أَصْوَاتُهُمَا فِي ذَلِكَ فَأَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ﴾ الْآيَةَ قَالَ
ابْنُ الزُّبَيْرِ: فَمَا كَانَ عُمَرُ يُسْمِعُ رَسُولَ
اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ حَتَّى يَسْتَفْهِمَهُ
وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ يَغْنِي أَبَا بَكْرٍ.

[راجع: ۴۳۶۷]

(۴۸۳۶) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے ازہر بن سعد نے بیان کیا، کہا ہم کو ابن عون نے خبر دی، کہا کہ مجھے موسیٰ بن انس نے خبر دی اور انہیں انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ثابت بن قیس رضی اللہ عنہ کو نہیں پایا۔ ایک صحابی نے عرض کیا: یا رسول اللہ! میں آپ کے

۴۸۴۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
أَزْهَرُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ:
أَتَانِي مُوسَى بْنُ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ:
أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ فَقَالَ

لئے ان کی خبر لاتا ہوں۔ پھر وہ ثابت بن قیس رضی اللہ عنہ کے یہاں آئے۔ دیکھا کہ وہ گھر میں سر جھکائے بیٹھے ہیں پوچھا: کیا حال ہے؟ کہا کہ برا حال ہے کہ نبی کریم ﷺ کی آواز کے مقابلہ میں بلند آواز سے بولا کرتا تھا اب سارے نیک عمل اکارت ہوئے اور اہل دوزخ میں قرار دے دیا گیا ہوں۔ وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور انہوں نے جو کچھ کہا تھا اس کی اطلاع آپ کو دی۔ موسیٰ بن انس نے بیان کیا کہ اب وہ شخص ان کے لئے ایک عظیم بشارت لے کر ان کے پاس آئے۔ نبی ﷺ نے فرمایا تھا: ”ان کے پاس جاؤ اور کہو کہ تم اہل دوزخ میں سے نہیں ہو بلکہ تم اہل جنت میں سے ہو۔“

تشریح: حضرت ثابت بن قیس رضی اللہ عنہ انصار کے خطیب ہیں آپ کی آواز بہت بلند تھی۔ جب مذکورہ بالا آیت نازل ہوئی اور مسلمانوں کو نبی کریم ﷺ کے سامنے بلند آواز سے بولنے سے منع کیا گیا تو اسے غم زدہ ہوئے کہ گھر سے باہر نہیں نکلتے تھے۔ نبی کریم ﷺ نے جب انہیں نہیں دیکھا تو ان کے متعلق پوچھا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”بے شک جو لوگ آپ کو حجروں کے باہر پکارا کرتے ہیں ان میں سے اکثر عقل سے کام نہیں لیتے۔“

﴿إِنَّ الَّذِينَ يَنَادُونَكَ مِنَ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

(۲۸۴۷) ہم سے حسن بن محمد نے بیان کیا، انہوں نے کہا ہم سے حجاج نے بیان کیا، ان سے ابن جریج نے بیان کیا، انہیں ابن ابی ملیکہ نے خبر دی اور انہیں عبد اللہ بن زبیر رضی اللہ عنہما نے خبر دی کہ قبیلہ بنی تمیم کے سواروں کا وفد نبی کریم ﷺ کی خدمت میں آیا۔ ابو بکر رضی اللہ عنہ نے کہا کہ ان کا امیر آپ تعقاع بن معبد کو بنادیں اور عمر رضی اللہ عنہ نے کہا بلکہ اقرع بن حابس کو امیر بنائیں۔ ابو بکر رضی اللہ عنہ نے اس پر کہا کہ مقصد تو صرف میری مخالفت ہی کرنا ہے۔ عمر رضی اللہ عنہ نے کہا: میں نے آپ کے خلاف کرنے کی غرض سے یہ نہیں کہا ہے۔ اس پر دونوں میں بحث چل گئی اور آواز بھی بلند ہو گئی۔ اس کے متعلق یہ آیت نازل ہوئی کہ ”اے ایمان والو! تم اللہ اور اس کے رسول سے پہلے کسی کام میں جلدی مت کیا کرو۔“ آخر آیت تک۔

۴۸۴۷۔ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، أَخْبَرَهُمْ أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْقَعْقَاعِ بْنِ مَعْبُدٍ وَقَالَ عُمَرُ: بَلْ أَمْرُ الْأَقْرَعِ بْنِ حَابِسٍ فَقَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا خِلَافِي فَقَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ فَنَمَارًا حَتَّى ازْتَفَعَتْ أَصْوَاتُهُمَا فَتَزَلَّ فِي ذَلِكَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ حَتَّى انْقَضَتِ الْآيَةُ. [راجع: ۴۳۶۷]

بَابُ قَوْلِهِ: **باب: اللہ عزوجل کا فرمان:**

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ﴾
”اگر وہ صبر کرتے یہاں تک کہ آپ ان کی طرف خود نکل کر جاتے تو یہ صبر کرنا ان کے لئے بہتر ہوتا۔“

تشریح: اس باب میں امام بخاری رحمہ اللہ کوئی حدیث نہیں لائے شاید کوئی حدیث رکھنا چاہتے ہوں مگر لیکن آپ کی شرط پر نہ ہونے کی وجہ سے نہ لکھ سکے۔ (وحیدی)

سورۃ ق کی تفسیر

(۵۰) سُوْرَةُ ق

”رَجَعَ بَعِيدٌ“ یعنی دنیا کی طرف پھر جانا اور ازیں قیاس ہے۔ ”فُرُوجُ“ کے معنی سوراخ روزن، فُرُج کی جمع ہے۔ ”وَرِيدٌ“ حلق کی رگ۔ اور حَبْلُ مونث ہے کی رگ۔ مجاہد نے کہا ”مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ“ سے ان کی ہڈیاں مراد ہیں جن کو زمین کھا جاتی ہے۔ ”تَبْصِرَةٌ“ کے معنی راہ دکھانا۔ ”حَبَّ الْحَصِيدِ“ گیہوں کے دانے۔ ”بَاسِقَاتُ“ لمبی لمبی۔ ”أَفْعَيْنَا“ کیا ہم اس سے عاجز ہو گئے ہیں۔ ”قَالَ قَرِينُهُ“ قرین سے شیطان (ہمزاد) مراد ہے جو ہر آدمی کے ساتھ لگا ہوا ہے ”فَتَنَقَّبُوا فِي الْبِلَادِ“ یعنی شہروں میں پھرے دورہ کیا۔ ”أَوَّلَقَى السَّمْعُ“ کا یہ مطلب ہے کہ دل میں دوسرا کچھ خیال نہ کرے کان لگا کر سنے، جب تم کو پہلی بار پیدا کیا یعنی دوبارہ بھی اللہ تبارک و تعالیٰ پیدا کرنے پر قادر ہے اس سے وہ عاجز نہیں ہے؟ سائق اور شہید دو فرشتے ہیں ایک لکھنے والا دوسرا گواہ۔ شہید سے مراد یہ ہے کہ دل لگا کر سنے۔ ”لُغُوبٌ“ تھکن۔ مجاہد کے سوا اوروں نے کہا ”نَضِيدٌ“ وہ گا بھا ہے، جب تک وہ بچوں کے غلاف میں چھپا رہے۔ نَضِيدُ اس کو اس لیے کہتے ہیں کہ وہ تہ بہ تہ ہوتا ہے جب وہ درخت کا گا بھا غلاف سے نکل آئے تو پھر اس کو نضید نہیں کہیں گے۔ ”إِذْ بَارَ النَّجْمُومُ“ (جو سورۃ طور میں ہے) اور ”إِذْ بَارَ السُّجُودُ“ جو اس سورت میں ہے۔ تو عاصم سورۃ ق میں (ادبار کو) برفتح الف اور سورۃ طور میں بہ کسرۃ الف پڑھتے ہیں۔ بعضوں نے دونوں جگہ بہ کسرۃ الف پڑھا ہے بعضوں نے دونوں جگہ برفتح الف پڑھا ہے۔ ابن عباس رضی اللہ عنہما نے کہا ”یَوْمُ الْخُرُوجِ“ سے وہ دن مراد ہے جس دن

﴿رَجَعَ بَعِيدٌ﴾ رَدُّ ﴿فُرُوجٍ﴾ فُتُوحٍ وَاجِدَهَا فُرُجٌ ﴿وَرِيدٌ﴾ فِي حَلْقِهِ وَالْحَبْلُ حَبْلُ الْعَاتِقِ وَقَالَ مُجَاهِدٌ: ﴿مَا تَنْقُصُ الْأَرْضُ مِنْ عِظَامِهِمْ﴾ ﴿تَبْصِرَةٌ﴾ بَصِيرَةٌ ﴿حَبَّ الْحَصِيدِ﴾ الْحِنْطَةُ ﴿بَاسِقَاتُ﴾ الطَّوَالُ ﴿أَفْعَيْنَا﴾ أَفَاعِيَا عَلَيْنَا ﴿وَقَالَ قَرِينُهُ﴾ الشَّيْطَانُ الَّذِي قُضِيَ لَهُ ﴿فَنَقَّبُوا﴾ ضَرَبُوا ﴿أَوَّلَقَى السَّمْعُ﴾ لَا يُحَدِّثُ نَفْسَهُ بَعْدَهُ جِبْنٌ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ ﴿رَقِيبٌ عَتِيدٌ﴾ رَصَدٌ ﴿سَائِقٌ وَشَهِيدٌ﴾ الْمَلَائِكَةُ كَاتِبٌ ﴿وَشَهِيدٌ﴾ شَهِيدٌ شَاهِدٌ بِالْقَلْبِ ﴿لُغُوبٌ﴾ النَّصَبُ وَقَالَ غَيْرُهُ: ﴿نَضِيدٌ﴾ الْكُفْرَى مَا دَامَ فِي أَكْمَامِهِ وَمَعْنَاهُ مَنْصُودٌ بَعْضُهُ عَلَى بَعْضٍ فَإِذَا خَرَجَ مِنْ أَكْمَامِهِ فَلَيْسَ بِنَضِيدٍ وَفِي إِذْ بَارَ النَّجْمُومِ وَإِذْ بَارَ السُّجُودِ كَانَ عَاصِمٌ يَفْتَحُ النَّبِيَّ فِي قِ وَيَكْسِرُ النَّبِيَّ فِي الطُّورِ وَتُكْسَرُ أَنْ جَمِيعًا وَتَنْصَبَانِ وَقَالَ ابْنُ عَبَّاسٍ: يَوْمَ الْخُرُوجِ يَخْرُجُونَ مِنَ الْقُبُورِ.

قبروں سے نکلیں گے۔

تشریح: سورہ ق کی ہے جس میں ۳۵ آیات اور ۳ رکوع ہیں جن سورتوں کو منسلک کی سورت کہا جاتا ہے۔ ان میں سے پہلی سورت یہی ہے نبی کریم ﷺ نماز عیدین کی پہلی رکعت میں زیادہ تر سورہ ق اور دوسری رکعت میں سورہ اقصیٰ پڑھا کرتے تھے۔ جمعہ کے خطبہ میں زیادہ تر آپ کا عنوان یہی مبارک سورت ہوا کرتی تھی۔ مشرکین مکہ کو قیامت اور حشر اجساد میں سخت انکار تھا ان کے جواب میں یہ سورہ مبارکہ نازل ہوئی۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”اور وہ جہنم کہے گی کچھ اور بھی ہے۔“

﴿وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾

تشریح: یعنی اللہ کا ارشاد ”اور وہ جہنم کہے گی کہ کچھ اور بھی ہے؟“

۴۸۴۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا حَرَمِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ فَيَقُولُ: قَطُ قَطُ)). (طرفاه فی: ۶۶۶۱، ۷۳۸۴)

(۳۸۴۸) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے حری نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جہنم میں دو زخیوں کو ڈالا جائے گا اور وہ کہے گی کہ کچھ اور بھی ہے؟ یہاں تک کہ اللہ رب العزت اپنا قدم اس پر رکھے گا اور وہ کہے گی کہ بس بس۔“

۴۸۴۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ، قَالَ: حَدَّثَنَا أَبُو سُفْيَانَ الْجُمَيْلِيُّ سَعِيدُ بْنُ يَحْيَى بْنِ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ وَأَكْثَرُ مَا كَانَ يُوقِفُهُ أَبُو سُفْيَانَ: ((يُقَالُ لِجَهَنَّمَ: هَلْ امْتَلَأَتْ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَيَقُولُ: قَطُ قَطُ)).

(۳۸۴۹) ہم سے محمد بن موسیٰ قطان نے بیان کیا، کہا ہم سے ابوسفیان حمیری سعید بن یحییٰ بن مہدی نے بیان کیا، ان سے عوف نے، ان سے محمد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ کے حوالے سے، ابوسفیان حمیری اکثر اس حدیث کو آپ ﷺ سے موقوف ذکر کرتے تھے کہ ”جہنم سے پوچھا جائے گا کیا تو بھر گئی ہے؟ وہ کہے گی کہ کچھ اور بھی ہے؟ پھر اللہ تبارک و تعالیٰ اپنا قدم اس پر رکھے گا اور وہ کہے گی کہ بس بس۔“

[طرفاه فی: ۴۸۵۰، ۷۴۴۹]

تشریح: قطانی نے اس مقام پر پچھلے متکلمین کی پیروی سے تاویل کی ہے اور کہا ہے قدم رکھنے سے اس کا ذلیل کرنا مراد ہے یا کسی مخلوق کا قدم مراد ہے۔ احمدیث اس قسم کی تاویلیں نہیں کرتے بلکہ قدم اور رجل کو اسی طرح تسلیم کیا کرتے ہیں جیسے سمع، بصر، عین اور وجہ وغیرہ کو۔ ابن فورک نے لاعلمی سے رجل کا انکار کیا اور کہا رجل کا لفظ ثابت نہیں ہے حالانکہ صحیحین کی روایت میں رجل کا لفظ بھی موجود ہے۔ ان حدیثوں سے جمیوں کی جان نکلتی ہے اور احمدیث کو حیات تازہ حاصل ہوتی ہے۔ (وحیدی)

”وقال محی السنة القدم والرجل فی هذا الحديث من صفات الله تعالى فالایمان بها فرض والامتناع عن الخوض فيها واجب فالمہندی من سلك فيها طريق التسليم والخائض فيها زائع والمنكر معطل والمكيف مشبه ليس كمثلہ شیء۔“ (حاشیہ بخاری صفحہ ۷۱۹)

(۲۸۵۰) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے عبد الرزاق نے بیان کیا، انہوں نے کہا ہم کو عمر نے خبر دی، انہیں حمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جنت اور دوزخ نے بحث کی، دوزخ نے کہا میں متکبروں اور ظالموں کے لئے خاص کی گئی ہوں۔ جنت نے کہا مجھے کیا ہوا کہ میرے اندر صرف کمزور اور کم رتبہ والے لوگ داخل ہوں گے۔ اللہ تعالیٰ نے اس پر جنت سے کہا کہ تو میری رحمت ہے، تیرے ذریعہ میں اپنے بندوں میں جس پر چاہوں رحم کروں اور دوزخ سے کہا کہ تو عذاب ہے تیرے ذریعہ میں اپنے بندوں میں سے جسے چاہوں عذاب دوں۔ جنت اور دوزخ دونوں بھریں گی۔ دوزخ تو اس وقت تک نہیں بھرے گی۔ جب تک اللہ رب العزت اپنا قدم مبارک اس پر نہیں رکھ دے گا۔ اس وقت وہ بولے گی کہ بس بس! اور اس وقت بھر جائے گی اور اس کا بعض حصہ بعض دوسرے حصے پر چڑھ جائے گا اور اللہ تعالیٰ اپنے بندوں میں کسی پر بھی ظلم نہیں کرے گا اور جنت کے لئے اللہ تعالیٰ ایک مخلوق پیدا کرے گا۔“

باب: اللہ عز وجل کا فرمان:

”اور اپنے رب کی تعریف کے ساتھ تسبیح بیان کرو سورج کے طلوع ہونے سے پہلے اور غروب ہونے سے پہلے۔“

(۲۸۵۱) ہم سے اسحاق بن ابراہیم نے بیان کیا، ان سے جریر نے، ان سے اسماعیل نے، ان سے قیس بن ابی حازم نے اور ان سے جریر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ہم ایک رات نبی کریم صلی اللہ علیہ وسلم کے ساتھ بیٹھے ہوئے تھے چودھویں رات تھی۔ آپ صلی اللہ علیہ وسلم نے چاند کی طرف دیکھا اور پھر فرمایا: ”یقیناً تم اپنے رب کو اسی طرح دیکھو گے جس طرح اس چاند کو دیکھ رہے ہو، اس کی روایت میں تم دو حکم پیل نہیں کرو گے (بلکہ بڑے اطمینان سے ایک دوسرے کو دکھا دیئے بغیر دیکھو گے) اس لئے اگر تمہارے لئے ممکن ہو تو سورج نکلنے اور ڈوبنے سے پہلے نماز نہ چھوڑو۔“ پھر آپ نے یہ آیت ”اور اپنے رب کی حمد و تسبیح کرتے رہیے آفتاب نکلنے سے پہلے اور چھپنے سے

۴۸۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((تَحَابَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُرِفْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبَّرِينَ وَقَالَتِ الْجَنَّةُ مَا لِي لَا يَدْخُلُونِي إِلَّا ضِعَفَاءُ النَّاسِ وَسَقَطُهُمْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتِ رَحِمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي: أَعَذَّبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا فَاثِمًا النَّارُ فَلَا تَمْتَلِيءُ حَتَّى يَضَعَ رِجْلَهُ فَيَقُولُ: قَطُّ قَطُّ فَهَذَا لَكَ تَمْتَلِيءُ وَيُرَوَّى بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يَنْشِئُ لَهَا خَلْقًا)). [راجع: ۴۸۴۹] [مسلم: ۷۱۷۵]

بابُ قَوْلِهِ:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

۴۸۵۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا لَيْلَةً مَعَ النَّبِيِّ ﷺ فَظَنَرَ إِلَى الْقَمَرِ لَيْلَةً أَرْبَعَ عَشْرَةَ فَقَالَ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لَا تُضَامُونَ فِي رُؤْيِيهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا)) ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ

پہلے کی تلاوت کی۔

الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾. [راجع: ۵۵۴]

(۳۸۵۲) ہم سے آدمؑ نے بیان کیا، کہا ہم سے ورقہؑ نے بیان کیا، ان سے ابن ابی نجیحؑ نے، ان سے مجاہدؑ نے بیان کیا کہ ابن عباسؓ نے انہیں تمام نمازوں کے بعد تسبیح پڑھنے کا حکم دیا تھا۔ آپ کا مقصد اللہ تعالیٰ کے ارشاد ”وَأَذْبَارَ السُّجُودِ“ کی تشریح کرنا تھا۔

۴۸۵۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ قَالَ ابْنُ عَبَّاسٍ: أَمَرَهُ أَنْ يُسَبِّحَ فِي أَذْبَارِ الصَّلَوَاتِ كُلِّهَا يَغْنِي قَوْلَهُ: ﴿وَأَذْبَارَ السُّجُودِ﴾

سورۃ الذاریات کی تفسیر

(۵۱) [سُورَةُ] وَالذَّارِيَاتِ

علیؑ نے کہا کہ ”الذَّارِيَاتِ“ سے مراد ہوائیں ہیں۔ ان کے غیر نے کہا کہ ”تَذَرُوهُ“ کا معنی یہ ہے کہ اس کو کھیر دے (یہ لفظ سورۃ کہف میں ہے) الریاح کی مناسبت سے یہاں لایا گیا۔ ”وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ“ یعنی خود تمہاری ذات میں نشانیاں ہیں کیا تم نہیں دیکھتے کہ کھانا پینا ایک راستے منہ سے ہوتا ہے لیکن وہ فضلہ بن کر دوسرے راستوں سے نکلتا ہے۔ ”قَرَأَ“ لوٹ آیا (یا چپکے سے چلا آیا) فَصَّحَّتْ یعنی مٹھی باندھ کر اپنے ماتھے پر ہاتھ کو مارا۔ الرِّمِيمُ زمین کی گھاس جب خشک ہو جائے اور روند دی جائے۔ ”لَمُوسِعُونَ“ کے معنی ہم نے اس کو کشادہ اور وسیع کیا ہے۔ (اور سورۃ بقرہ میں جو ہے) ”عَلَى الْمُوسِيعِ قَدَرُهُ“ یہاں مُوسِيعِ کے معنی زور طاقت والا ہے۔ ”زَوْجَيْنِ“ یعنی نر و مادہ یا الگ الگ رنگ یا الگ الگ مزے کی جیسے مٹھی کھٹی یہ دو قسمیں ہیں۔ ”فَقِفُّوا إِلَى اللَّهِ“ یعنی اللہ کی معصیت سے اللہ سے اس کی اطاعت کی طرف بھاگ کر آؤ۔ ”إِلَّا لِيَعْبُدُونَ“ یعنی جن و انس میں جتنی بھی نیک رو ہیں انہیں میں نے صرف اپنی توحید کے لئے پیدا کیا۔ بعضوں نے کہا جنوں اور آدمیوں کو اللہ تعالیٰ نے پیدا تو اسی مقصد سے کیا کہ وہ اللہ کی توحید کو مانیں لیکن کچھ نے مانا اور کچھ نے نہیں مانا۔ معتزلہ کے لئے اس آیت میں کوئی دلیل نہیں ہے۔ الذُّنُوبُ کے معنی بڑے ذل کے ہیں۔ مجاہد نے کہا کہ ”صَرَّةٌ“ کے معنی چیخا۔ ”ذُنُوبًا“ کے معنی راستہ اور طریق کے ہیں ”الْعَقِيمُ“ کے معنی جس کو بچہ نہ پیدا ہو بانجھ۔ حضرت ابن عباسؓ نے کہا کہ اَلْحَبْكُ سے آسمان کا خوبصورت برابر ہونا مراد

وَقَالَ عَلِيُّ الرَّيَّاحِ وَقَالَ غَيْرُهُ: ﴿تَذَرُوهُ﴾ تَذَرُهُ ﴿وَفِي أَنْفُسِكُمْ﴾ تَأْكُلُ وَتَشْرَبُ فِي مَذْخَلٍ وَاجِدٍ وَيَخْرُجُ مِنْ مَوْضِعَيْنِ ﴿قَرَأَ﴾ فَرَجَعَ ﴿فَصَحَّتْ﴾ فَجَمَعَتْ أَصَابِعَهَا فَصَرَبَتْ بِهَ جِهَتَهَا وَالرِّمِيمُ نَبَاتُ الْأَرْضِ إِذَا يَبَسَ وَدَبَسَ ﴿لَمُوسِعُونَ﴾ أَي لَذُو سَعَةٍ وَكَذَلِكَ ﴿عَلَى الْمُوسِيعِ قَدَرُهُ﴾ يَغْنِي الْقَوِيُّ ﴿زَوْجَيْنِ﴾ الذَّكَرَ وَالْأُنثَى وَاجْتِلَافُ الْأَلْوَانِ: حُلُوٌ وَحَامِضٌ فَهَمَّا زَوْجَانِ ﴿فَقِفُّوا إِلَى اللَّهِ﴾ مَعْنَاهُ مِنَ اللَّهِ إِلَيْهِ: ﴿إِلَّا لِيَعْبُدُونَ﴾ مَا خَلَقْتُ أَهْلَ السَّعَادَةِ مِنْ أَهْلِ الْفَرِيقَيْنِ إِلَّا لِيُوحِدُونَ وَقَالَ بَعْضُهُمْ: خَلَقَهُمْ لِيَفْعَلُوا فَفَعَلَ بَعْضٌ وَتَرَكَ بَعْضٌ وَلَيْسَ فِيهِ حُجَّةٌ لِأَهْلِ الْقَدَرِ وَالذُّنُوبِ: الدَّلُو الْعَظِيمُ وَقَالَ مُجَاهِدٌ: ﴿صَرَّةٌ﴾ صَنِحَةٌ ﴿ذُنُوبًا﴾ سَبِيلَا الْعَقِيمِ الَّتِي لَا تَلِدُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَالْحَبْكُ﴾ اسْتَوَاؤُهَا وَحُسْنُهَا ﴿فِي عَمْرَةٍ﴾ فِي ضَلَالَتِهِمْ يَتِمَادُونَ وَقَالَ غَيْرُهُ: تَوَاصَوْا تَوَاطَوْا وَقَالَ: ﴿مُسَوِّمَةً﴾ مُعَلِّمَةً مِنَ السَّيِّمَةِ.

ہے۔ ”فی عَمْرَہ“ یعنی اپنی گزراہی میں پڑے اوقات گزارتے ہیں۔ اور ان کے کہنا تو اَصَوُا کا معنی یہ ہے کہ یہ بھی ان کے موافق کہنے لگے۔ ”مُسَوِّمَہ“ نشان لگائے گئے۔ یہ سیمما سے نکلا ہے جس کے معنی نشانی کے ہیں۔

تشریح: اہل بیت کے اسماء کے بعد اور حضرت علی کے نام کے بعد عَلَیْہِ السَّلَام کا پڑھنے کی نسبت حضرت مولانا وحید الزماں صاحب نے وضاحت یہ کی ہے کہ اس کو فریابی نے وصل کیا ہے صحیح بخاری کے اکثر نسخوں میں یوں ہے وقال علی علیہ السلام قسطنطینی نے کہا اس کا معنی تو صحیح ہے مگر صحابہ میں مساواة کرنا چاہیے کیونکہ یہ تعظیم کا کلمہ ہے تو شیخین اور حضرت عثمان رضی اللہ عنہ اور زیادہ اس کے مستحق ہیں اور جو نبی ﷺ نے کہا کہ سلام مثل صلوة کے ہے اور بالافراد سوا شیخینوں کے اور کسی کے لیے اس کا استعمال نہ کیا جائے۔

مترجم کہتا ہے جو نبی کے اس کلام پر دلیل کیا ہے اور یہ صرف اصلاح باندھی ہوئی بات ہے کہ پیغمبروں کو ﷺ اور صحابہ کو رضی اللہ عنہم کہتے ہیں تو امام بخاری رضی اللہ عنہ نے حضرت علی کو عَلَیْہِ السَّلَام کہہ کر رد کیا۔ اب قسطنطینی کا یہ کہنا ہے شیخین یا حضرت عثمان رضی اللہ عنہ اس کلمے کے زیادہ مستحق ہیں اور صحابہ میں مساوات لازم ہے۔ اس پر یہ اعتراض ہوتا ہے کہ شیخین یا حضرت عثمان رضی اللہ عنہ کے لیے عَلَیْہِ السَّلَام کہنے سے امام بخاری رضی اللہ عنہ نے کہاں منع کیا پھر یہ اعتراض میں بہ نسبت دوسرے صحابہ کے ایک اور خصوصیت ہے وہ یہ ہے کہ آپ نبی کریم ﷺ کے چچا زاد بھائی اور آپ کے پرورش یافتہ اور قدیم الاسلام اور خاص کرداماد تھے اور آپ کا شمار اہل بیت میں ہے اور اہل بیت بہت سے کام میں خاص کئے گئے ہیں اسی طرح یہ بھی ہے کہ اہل بیت کے اسماء کے بعد عَلَیْہِ السَّلَام کہا جاتا ہے جیسے کہتے ہیں حضرت حسین رضی اللہ عنہ یا حضرت جعفر صادق علیہ علی آباء السلام اور اس میں کوئی شرعی قباحت نہیں ہے۔ (وحیدی) بعض لوگ صحابہ شمول اہل بیت کے لیے لفظ رضی اللہ عنہم کو زیادہ پسند کرتے ہیں بہر حال کل علی خیر۔ (راز)

سورۃ الطور کی تفسیر

(۵۲) [سُورَةُ الطُّورِ]

وَقَالَ قَتَادَةُ: «مَسْطُورٍ» مَكْتُوبٌ وَقَالَ مُجَاهِدٌ: الطُّورُ: الْجَبَلُ بِالسُّرْيَانِيَّةِ «رَقٌّ» مَسْشُورٌ صَحِيفَةٌ «وَالسَّقْفُ الْمَرْفُوعُ» سَمَاءُ «الْمَسْجُورِ» الْمُوقَدِ وَقَالَ الْحَسَنُ: تُسَجَّرُ حَتَّى يَذْهَبَ مَاؤُهَا فَلَا يَبْقَى فِيهَا قَطْرَةٌ وَقَالَ مُجَاهِدٌ: «التَّهَامُ» نَقَضْنَا وَقَالَ غَيْرُهُ: «تَمُورٌ» تَدُورُ «أَحْلَامُهُمْ» الْعُقُولُ وَقَالَ ابْنُ عَبَّاسٍ: «الْبُرُّ» اللَّطِيفُ «كِسْفًا» قَطْعًا الْمُنُونُ: الْمَوْتُ وَقَالَ غَيْرُهُ: «يَتَنَازَعُونَ» يَتَعَاطُونَ.

قنادہ نے کہا ”مَسْطُور“ بمعنی مکتوب یعنی لکھی ہوئی ہے۔ مجاہد نے کہا الطور سربانی زبان میں پہاڑ کو کہتے ہیں ”رَقٌّ مَسْشُور“ یعنی صحیفہ کھلا ہوا ورق۔ ”السَّقْفُ الْمَرْفُوعُ“ یعنی آسمان۔ ”الْمَسْجُورِ“ یعنی گرم کیا گیا۔ حسن بصری نے کہا مَسْجُور سے مراد یہ ہے کہ سمندر میں ایک دن طغیانی آ کر اس کا سارا پانی سوکھ جائے گا اور اس میں ایک قطرہ بھی باقی نہ رہے گا۔ مجاہد نے کہا کہ التَّهَامُ کے معنی گھٹایا کم کیا۔ مجاہد کے علاوہ دوسروں نے کہا کہ ”تَمُور“ گھوے گا ”أَحْلَامُهُمْ“ کے معنی ان کی عقلیں۔ عبداللہ بن عباس رضی اللہ عنہ نے کہا التَّبَرُّ کے معنی مہربان۔ کسفا کے معنی نکلے۔ اَلْمُنُون کے معنی موت۔ اور ان کے کہنا ”يَتَنَازَعُونَ“ کا معنی ایک دوسرے سے جھپٹ لیں گے۔

تشریح: سورہ طور کی ہے جس میں ۴۹ آیات اور ۲ رکوع ہیں۔ اس میں اللہ نے کوہ طور کی قسم کھائی ہے یہی وجہ تسمیہ ہے۔

۴۸۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ عَنْ عُرْوَةَ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي فَقَالَ: ((طَوْفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ)) فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ يَصَلِّيَ إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابَ مَسْطُورٍ. (راجع: ۴۶۴)

۴۸۵۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثُونِي عَنْ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ: «أَمْ خَلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ» كَادَ قَلْبِي أَنْ يَطِيرَ قَالَ سُفْيَانُ: فَأَمَّا أَنَا فَإِنَّمَا سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ وَلَمْ أَسْمَعُهُ زَادَ الَّذِي قَالُوا لِي. (راجع: ۷۶۵)

(۲۸۵۳) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ مجھ سے میرے اصحاب نے زہری کے واسطے سے بیان کیا، ان سے محمد بن جبیر بن مطعم نے اور ان سے ان کے والد جبیر بن مطعم رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا۔ آپ مغرب کی نماز میں سورہ الطور پڑھ رہے تھے۔ جب آپ اس آیت پر پہنچے ”کیا یہ لوگ بغیر کسی کے پیدا کئے پیدا ہو گئے یا خود (اپنے) خالق ہیں؟ یا انہوں نے آسمان اور زمین کو پیدا کر لیا ہے۔ اصل یہ ہے کہ ان میں یقین ہی نہیں۔ کیا ان لوگوں کے پاس آپ کے، نگار کے خزانے ہیں یا یہ لوگ حاکم ہیں۔“ تو میرا دل اڑنے لگا۔ سفیان نے بیان کیا لیکن میں نے زہری سے سنا ہے وہ محمد بن جبیر بن مطعم سے روایت کرتے تھے، ان سے ان کے والد (جبیر بن مطعم رضی اللہ عنہ) نے بیان کیا کہ میں نے نبی کریم ﷺ کو مغرب میں سورہ الطور پڑھتے سنا (سفیان نے کہا کہ) میرے ساتھیوں نے اس کے بعد جو اضافہ کیا ہے وہ میں نے زہری سے نہیں سنا۔

سورہ النجم کی تفسیر

مجاہد نے کہا کہ ”ذُو مِرَّة“ کے معنی زوردار زبردست (یعنی جبریل علیہ السلام) ”قَابَ قَوْسَيْنِ“ یعنی کمان کے دونوں کنارے جہاں پر چلہ لگا رہتا ہے۔ ضیضی کے معنی ٹیڑھی غلط تقسیم۔ وَاَكْذٰى اور دینا موقوف کر دیا۔ الشَّعْرٰى وہ ستارہ ہے جسے مرزم الجوزاء بھی کہتے ہیں۔ ”الَّذِي وَفَى“

(۵۳) [سُورَةُ] وَالنَّجْمِ

وَقَالَ مُجَاهِدٌ: «ذُو مِرَّةٍ» ذُو قُوَّةٍ «قَابَ قَوْسَيْنِ» حَيْثُ الْوَتَرُ مِنَ الْقَوْسِ «ضِيزَى» عَوَجَاءٌ «وَاكْذٰى» قَطَعَ عَطَاؤُهُ «رَبُّ الشَّعْرٰى» هُوَ مَرْزَمُ الْجَوْزَاءِ «الَّذِي وَفَى»

یعنی اللہ نے جو ان پر فرض کیا تھا وہ بجالائے۔ ”اَزَقَّتِ الْاَزَقَّةَ“ قیامت آگئی۔ ”سَامِدُونَ“ کے معنی کھیل کرتے ہو۔ برطرہ ایک کھیل کا نام ہے۔ عکرمہ نے کہا حیرتی زبان میں گانے کے معنی میں ہے اور ابراہیم نخعی رضی اللہ عنہ نے کہا کہ ”اَفْتَمَارُونَه“ کا معنی کیا تم اس سے جھگڑتے ہو۔ بعضوں نے یوں پڑھا ہے اَفْتَمَرُونَه یعنی کیا تم اس کام کا انکار کرتے ہو۔ ”مَا زَاغَ الْبَصَرُ“ سے محمد صلی اللہ علیہ وسلم کی چشم مبارک مراد ہے۔ ”وَمَا طَغَى“ یعنی جتنا حکم تھا اتنا ہی دیکھا (اس سے زیادہ نہیں بڑھے) ”فَتَمَارَوْا“ سورہ قمر میں ہے یعنی جھٹلایا۔ (حسن بصری رضی اللہ عنہ نے) کہا ”اِذَا هَوَى“ یعنی غائب ہوا اور ڈوب گیا اور حضرت ابن عباس رضی اللہ عنہما نے کہا ”اَغْنَى“ وَاَقْنَى“ کا معنی یہ ہے کہ دیو اور راضی کیا۔

تفسیر: سورہ نجم کی ہے اس میں ۶۲ آیات اور ۳ رکوع ہیں اس سورہ میں اللہ پاک نے نبی کریم ﷺ کے مرتبہ معراج کا ذکر ایک ستارے کی قسم کھا کر بیان کرنا شروع کیا ہے، اس لیے اس کو لفظ نجم سے موسوم کیا گیا۔ نجم ستارہ کو کہتے ہیں۔ جو لوگ اس بات کے قائل ہیں کہ نبی کریم ﷺ نے شب معراج میں اللہ کو دیکھا تھا ان میں کوئی کہتا ہے کہ دل کی آنکھ سے دیکھا تھا کوئی کہتا ہے ظاہری آنکھ سے دیکھا تھا وہ یہ کہتے ہیں کہ پہلی آیت میں ادراک سے احاطہ مراد ہے حضرت ابن عباس رضی اللہ عنہما نے کہا اس آیت کا مطلب ہے کہ جب وہ اپنے اصلی نور کے ساتھ تجلی کرے تو آنکھیں اس کو نہیں دیکھ سکتیں جیسے دوسری حدیث میں ہے کہ اللہ تعالیٰ نے اپنے اوپر متر ہزار حجاب رکھے ہیں اگر ان حجابوں کو اٹھا دے تو اس کے چہرے کی شعاعوں سے جہاں تک اس کی نگاہ جاتی ہے سب چیزیں جل کر رہ جائیں۔ دوسری آیت سے روایت کی نفی نہیں نکلتی بلکہ کلام کا طریقہ اس میں بیان ہوا ہے بیشک کلام کرتے وقت اس کی رویت بلا حجاب نہیں ہو سکتی وہ بھی دنیا میں نہ کہ آخرت میں۔ حضرت ابن عباس رضی اللہ عنہما سے منقول ہے کہ اللہ تعالیٰ نے کلام سے حضرت موسیٰ علیہ السلام کو فرما کر اذکار اور رویت سے تمہارے پیغمبر ﷺ کو۔ (وحیدی) راجح خیال یہی ہے کہ باری تعالیٰ کو آپ نے شب معراج میں ان آنکھوں سے نہیں دیکھا۔ نبی کریم ﷺ کا معراج جسمانی حق ہے اور قیامت میں دیدار باری حق ہے معراج میں رویت کے متعلق اکثر لوگوں نے سکوت بھی کیا ہے۔ واللہ اعلم بالصواب۔

”اختلف قديما وحديثا في رؤيته عليه السلام ليلة الاسراء فذهب عائشة وابن مسعود الى نفيها وابن عباس وبعض آخرون الي اثباتها ومن ذهب الى انه رأى بقلبه لا بعينه واخرج مسلم عن ابن عباس انه رأى ربه بفؤاده مرتين وعلى هذا يمكن الجمع بين اثبات ابن عباس ونفى عائشة بان يحمل نفيها على رؤية البصر واثباتها على رؤية القلب لكن المشهور من ابن عباس انه قال برؤية البصر ومنهم من توقف في هذه المسئلة ورجح القرطبي هذا القول وعزاه لجماعة من المحققين وقواه بانه ليس في الباب دليل قاطع وليس مما يكتفى فيه بمجرد الظن كذا في اللغات۔“ (حاشية بخارى ٧٢٠) ”يعني اس مسئلة ميترجج سكوت كوحاصل ہے۔“

۴۸۵۵۔ حَدَّثَنِي يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ (۴۸۵۵) ہم سے یحییٰ بن موسیٰ نے بیان کیا، ان سے وکیع نے، ان سے إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَامِرٍ عَنْ اسماعیل بن ابی خالد نے، ان سے عامر نے اور ان سے عمرو نے بیان

کیا کہ میں نے عائشہ رضی اللہ عنہا سے پوچھا: اے ایمان والوں کی ماں! کیا محمد ﷺ نے معراج کی رات میں اپنے رب کو دیکھا تھا؟ حضرت عائشہ رضی اللہ عنہا نے کہا تم نے ایسی بات کہی کہ میرے روٹنے کھڑے ہو گئے کیا تم ان تین باتوں سے بھی ناواقف ہو؟ جو شخص بھی تم میں سے یہ تین باتیں بیان کرے وہ جھوٹا ہے جو شخص یہ کہتا ہو کہ محمد ﷺ نے شب معراج میں اپنے رب کو دیکھا تھا وہ جھوٹا ہے۔ پھر انہوں نے آیت ”لَا تُذِرُكَ الْبَصَرُ“ سے لے کر ”مِنْ وَرَاءِ حِجَابٍ“ تک کی تلاوت کی اور کہا کہ کسی انسان کے لئے ممکن نہیں کہ اللہ سے بات کرے سوا اس کے کہ وحی کے ذریعہ ہو یا پھر پردے کے پیچھے ہو اور جو شخص تم سے کہے کہ آپ ﷺ آنے والے لکل کی بات جانتے تھے وہ بھی جھوٹا ہے۔ اس کے لئے انہوں نے آیت ”وَمَا تُذِرُنِي نَفْسٌ مَّاذَا تُكْسِبُ غَدًا“ (اور کوئی شخص نہیں جانتا کہ کل کیا کرے گا) کی تلاوت فرمائی۔ اور جو شخص تم میں سے کہے کہ آپ ﷺ نے تبلیغ دین میں کوئی بات چھپائی تھی وہ بھی جھوٹا ہے۔ پھر انہوں نے یہ آیت تلاوت کی ”يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ“ (اے رسول! پہنچادے وہ سب کچھ جو آپ کے رب کی طرف سے آپ پر اتارا گیا ہے) ہاں آپ ﷺ نے جبرئیل علیہ السلام کو ان کی اصل صورت میں دوسرے دیکھا تھا۔

مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ يَا أُمَّتَاهَا هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ فَقَالَتْ: لَقَدْ قَفَّ شَعْرِي مِمَّا قُلْتَ أَيْنَ أَنْتَ مِنْ ثَلَاثٍ مَنْ حَدَّثَكُهُنَّ فَقَدْ كَذَبَ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ كَذَبَ ثُمَّ قَرَأْتَ ﴿لَا تُذِرُكَ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الانعام: ۱۰۳] ﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ﴾ وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ كَذَبَ ثُمَّ قَرَأْتَ: ﴿وَمَا تُذِرُنِي نَفْسٌ مَّاذَا تُكْسِبُ غَدًا﴾ وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ ثُمَّ قَرَأْتَ: ﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ الْآيَةَ وَلَكِنَّهُ رَأَى جِبْرِيلَ فِي صُورَتِهِ مَرَّتَيْنِ. [راجع: ۳۲۳۴]

تشریح: اس تفصیل سے اسی کو ترجیح حاصل ہوئی کہ آپ ﷺ نے شب معراج میں ان آنکھوں سے اللہ کو نہیں دیکھا۔ واللہ اعلم حضرت عائشہ رضی اللہ عنہا کا نفی کرنا حیات دنیوی سے متعلق ہے آخرت میں مومنوں کو دیدار الہی ضرور ہوگا اس کا انکار مراد نہیں ہے۔ آیت میں عام طور پر ہر شخص مراد ہے کہ وہ نہیں جانتا کہ کل کیا ہونے والا ہے اس سے نبی کریم ﷺ کے لئے بھی غیب دانی کی نفی ثابت ہوتی ہے دوسری آیت میں تصریح مذکور ہے: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ (۲۷/۱۷۷) اب غور طلب چیز یہ ہے کہ جب کل کی خبر نبی کریم ﷺ کو بھی حاصل نہیں ہے تو دوسرے ولی بزرگ یا غیر فقیر و شہید کس کتنی اور شمار میں ہیں۔ یہ بات الگ ہے کہ اللہ پاک اپنے کسی بندے کو وحی یا الہام کے ذریعہ سے کل کی کسی بات پر آگاہ فرمادے اس سے اس بندے کا عالم الغیب ہونا ثابت نہیں ہو سکتا جو اہل بدعت خود ساختہ فرشتوں کو غیب داں جانتے ہیں ان کے مشرک ہونے میں کوئی شک نہیں ہے وہ اشراک فی العلم کے مرتکب ہیں اور اللہ کے ہاں ان کا نام مشرکوں کے دفتر میں لکھا گیا خواہ وہ دنیا میں کتنے ہی اسلام کا دعویٰ کریں اور اپنے آپ کو مسلمان و مومن سمجھیں قرآن پاک کی ایک آیت میں ایسے ہی لوگوں کا ذکر ہے: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ (۱۲/۱۰۶) یعنی کتنے ایمان کے دعویدار اللہ کے نزدیک مشرک ہیں خود فقہائے احناف نے صراحت کی ہے کہ غیر اللہ کو غیب داں جانا کفر ہے۔ اسی طرح جو کوئی اللہ کے ساتھ اس کے رسول کو بھی غیب داں جان کر گواہ بنا دے وہ بھی مشرک ہو جاتا ہے بہر حال ایسے مشرک کا ہر عہد سے ہر موعود مسلمان کو بالکل دور رہنا چاہیے۔ وبالله التوفیق۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ حَيْثُ الْوَتَرُ مِنْ الْقَوْسِ۔
 ”یہاں تک کہ دو کمانوں کا یا اس سے بھی کم فاصلہ رہ گیا۔“ یعنی جتنا فاصلہ کمان سے چلہ میں ہوتا ہے۔

۴۸۵۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَمِعْتُ زُرَّاءَ عَنْ عَبْدِ اللَّهِ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَاَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ قَالَ: حَدَّثَنَا ابْنُ مَسْعُودٍ: أَنَّهُ رَأَىٰ جِبْرِيلَ لَهُ سِتُّ مِائَةِ جَنَاحٍ. [راجع: ۳۲۳۲]

(۳۸۵۶) ہم سے ابو نعمان نے بیان کیا، ان سے عبدالواحد بن زیاد نے بیان کیا، کہا ہم سے سلیمان شیبانی نے بیان کیا، کہا کہ میں نے زر بن حبیش سے سنا اور انہوں نے عبداللہ بن مسعود رضی اللہ عنہ سے آیت ”فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى“ یعنی ”صرف دو کمانوں کا فاصلہ رہ گیا تھا بلکہ اور بھی کم۔“ پھر اللہ نے اپنے بندہ پر وحی نازل کی جو کچھ بھی نازل کیا، ”کے متعلق بیان کیا کہ ہم سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے جبریل کو ان کی اصل صورت میں دیکھا تھا ان کے چھ سو پر تھے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اللہ تعالیٰ نے اپنے بندے کی طرف وحی کی جو بھی وحی کی۔“

﴿فَاَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾

۴۸۵۷۔ حَدَّثَنَا طَلْقُ بْنُ عَنَّامٍ، قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ زُرَّاءَ عَنْ قَوْلِهِ تَعَالَى: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَاَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ مُحَمَّدًا ﷺ رَأَىٰ جِبْرِيلَ لَهُ سِتُّ مِائَةِ جَنَاحٍ. [راجع: ۳۲۳۲]

(۳۸۵۷) ہم سے طلق بن عنان نے بیان کیا، ان سے زائدہ بن قدامہ کوئی نے بیان کیا، ان سے سلیمان شیبانی نے بیان کیا کہ میں نے زر بن حبیش سے اس آیت کے بارے میں پوچھا ”فَكَانَ قَابَ قَوْسَيْنِ“ الخ یعنی ”سودو کمانوں کا فاصلہ رہ گیا بلکہ اور بھی کم۔“ پھر اللہ نے اپنے بندے پر وحی نازل کی جو کچھ بھی نازل کیا، ”تو انہوں نے بیان کیا کہ ہمیں عبداللہ بن مسعود رضی اللہ عنہ نے خبر دی کہ حضرت محمد صلی اللہ علیہ وسلم نے جبریل علیہ السلام کو دیکھا تھا جن کے چھ سو پر تھے۔

تشریح: تو ﴿فَاَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ (۵۳/النجم: ۱۰) میں عبدہ کی ضمیر اللہ کی طرف پھرے گی اور فاوحی کی ضمیر حضرت جبریل علیہ السلام کی طرف قرینہ کلام بھی اسی کو متفق ہے کیونکہ شدید القویٰ اور ذومرۃ یہ حضرت جبریل علیہ السلام کی صفات ہیں بعض نے کہا خود پروردگار مراد ہے اس صورت میں اوحی اور عبدہ دونوں کی ضمیر لفظ اللہ کی طرف لوٹے گی۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”تحقیق اس نے اپنے رب کی بڑی بڑی نشانیوں کو دیکھا۔“

﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾

۴۸۵۸۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ

(۳۸۵۸) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور

عَبْدُ اللَّهِ: ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے آیت ”لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى“ کے متعلق فرمایا کہ حضور اکرم ﷺ نے زفر (سبز فرش) کو دیکھا جس نے آسمان کے کناروں کو ڈھانپ لیا تھا۔

تشریح: آیت مبارکہ: ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾ (۵۳/النجم: ۱۸) میں لفظ آیات جمع ہے جس سے معلوم ہوتا ہے کہ شب معراج میں نبی کریم ﷺ نے بہت سے عجائبات قدرت کا مشاہدہ فرمایا جن کی تفصیلات کلی طور پر اللہ ہی بہتر جانتا ہے یہاں روایت میں ایک آیت یعنی زفر کا ذکر ہے بعض لوگوں نے کہا کہ زفر سے پردہ مراد ہے بعض نے کہا کہ کپڑے کا جوڑا مراد ہے یعنی حضرت جبریل علیہ السلام سبز رنگ کا لباس پہنے ہوئے تھے۔ حضرت ابن عباس رضی اللہ عنہما سے منقول ہے کہ شب معراج میں زفر لٹک آیا آپ اس پر بیٹھ گئے پھر وہ زفر رہ گیا اور آپ پر دروگر کے نزدیک ہو گئے ﴿ثُمَّ دَنَا فَتَدَلَّى﴾ (۵۳/النجم: ۸) سے یہی مراد ہے نبی کریم ﷺ فرماتے ہیں اس مقام پر حضرت جبریل علیہ السلام مجھ سے الگ ہو گئے اور آوازیں سب موقوف ہو گئیں اور میں نے اپنے پروردگار کا کلام سنا۔ یہ قرطبی نے نقل کیا ہے۔ (وحیدی)

سدرۃ المنتہیٰ اور مناظر نوری و داری جو بھی آپ نے شب معراج میں ملاحظہ فرمائے سب اس آیت کی تفسیر میں داخل ہیں۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”بھلا تم نے لات اور عزیٰ کو بھی دیکھا ہے۔“

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

تشریح: عربوں کے مشہور بتوں کے نام ہیں۔ آیت میں بطور تعریف ارشاد ہے کہ ان بتوں کو بھی دیکھا جن کو لوگوں نے معبود بنا رکھا ہے حالانکہ وہ بالکل عاجز، محتاج، لاچار، بے بس اور مٹی کے بنے ہوئے ہیں۔

۴۸۵۹۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا أَبُو الْأَشْهَبِ جَعْفَرُ بْنُ حَيَّانَ فِي بَيَانِ كَيْفَ كُنَّا نَعْبُدُ الْأَلْهَاتِ وَالْعُزَّىٰ كَانَ اللَّاتُ رَجُلًا يَلْتُمُ سَوْنِقَ الْحَاجِّ. اور ان سے حضرت ابن عباس رضی اللہ عنہما نے ”لات اور عزیٰ“ کے حال میں کہا کہ ”لات“ ایک شخص کو کہتے تھے جو حاجیوں کے لئے ستو گھولتا تھا۔

تشریح: اسی لیے بعض نے لات کو پتھریا پتھر بنا دیا اور جنہوں نے تخفیف کے ساتھ پڑھا ہے ان کی قرأت پر یہ توجیہ ہو سکتی ہے کہ کثرت استعمال سے تخفیف ہو گئی۔ کہتے ہیں اس شخص کا نام عمرو بن لُحی یا حمزہ بن غنم تھا۔ یہ لُحی اور ستو ملا کر ایک پتھر کے پاس حاجیوں کو کھلایا کرتا جب مر گیا تو لوگ اس پتھر کو پوجنے لگے جہاں پہ کھلایا کرتا تھا اور اس پتھر کا نام لات رکھ دیا تاکہ اس شخص کی یادگار رہے۔ ابن ابی حاتم نے حضرت ابن عباس رضی اللہ عنہما سے نکالا جو کوئی اس کا ستو کھاتا وہ مونا ہو جاتا اس لیے اس کی پرستش کرنے لگے خداوند قدس کی مار ہو ان بے وقوفوں پر۔ (وحیدی)

اب بھی بہت سے کم فہم عوام کا یہی حال ہے کہ اپنی خود ساختہ عقیدت کی بنا پر کہتے ہی بزرگان کو ان کی وفات کے بعد قاضی الہی جات سمجھ کر ان کی پوجا پرستش شروع کر دیتے ہیں۔

آج نانا نگر جشید پور ہمارے برماکان جناب محمد اسحاق صاحب گارڈین ٹکھ رہا ہوں یہاں بتلایا گیا کہ بالکل اسی طرح سے ایک صاحب یہاں چونا بٹھی میں کام کیا کرتے تھے اتفاق سے وہ دیوانے ہو گئے اور لوگوں نے ان کو خدا رسیدہ سمجھ کر ”بابا“ بنالیا۔ اب ان کے انتقال کے بعد ان کی قبر کو مزار کی شکل میں آراستہ پیراستہ کر کے ”چونا بابا“ کے نام سے مشہور کر دیا گیا ہے اور وہاں سالانہ عرس اور توالیاں ہوتی ہیں بہت سے لوگ ان کو قاضی

الحاجات کچھ کر ان کی قبر پر ہاتھ باندھ کر اپنی عرضیاں پیش کرتے رہتے ہیں۔ اللہ جانے مسلمانوں کی عقل کہاں ماری گئی ہے کہ وہ ایسے توہمات میں مبتلا ہو کر پرچم توحید کی اپنے ہاتھوں سے جھجیاں نکھیر رہے ہیں۔ انا للہ اللہم اهد قومی فانہم لا یعلمون۔ (زمین)

۴۸۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: (۲۸۶۰) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، انہوں نے کہا ہم کو حَسَنًا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرُ ہشام بن یوسف نے خبر دی، انہوں نے کہا ہم کو معمر نے خبر دی، انہوں نے عَنْ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ کہا ہمیں زہری نے، انہیں حمید بن عبد الرحمن نے اور ان سے حضرت عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص قسم کھائے (مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّىٰ قَلِيلٌ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ فَلْيَتَصَدَّقْ))۔ [اطرافہ فی: ۶۱۰۷، صدقہ دینا چاہئے۔“

[۶۶۵۰، ۶۳۰۱] [مسلم: ۴۲۶۰، ۴۲۶۱] ابوداؤد:

۳۲۴۷؛ ترمذی: ۱۵۴۵؛ نسائی: ۳۷۸۴؛ ابن

ماجہ: ۲۰۹۶]

تشریح: یہ صدقہ اس لیے کہ ایک خیالی گناہ کا یہ کفارہ بن جائے۔ کلمہ توحید پڑھنے کا حکم اس شخص کے لیے دیا گیا جو عربوں میں سے نیا نیا اسلام میں داخل ہوتا تھا۔ چونکہ پہلے سے زبان پر یہ کلمات چڑھے ہوئے تھے، اس لیے فرمایا کہ اگر غلطی سے زبان پر اس طرح کے کلمات آجائیں تو فوراً اس کی تلائی کر لینی چاہیے۔ اور کلمہ طیبہ پڑھ کر ایمان اور عقیدہ توحید کو تازہ کرنا چاہیے۔ ایسا حکم ان لوگوں کے لیے ہے جو اپنے بیرون مرشدوں غوث شاہ بزرگان یا زعمہ انسانوں کی قسم کھاتے رہتے ہیں۔ حدیث میں ہے کہ جس نے غیر اللہ کی قسم کھائی اس نے شرک کا ارتکاب کیا۔ بہر حال قسم تو اللہ ہی کے نام کی کھائی چاہیے اور وہی سچی قسم ہو ورنہ اللہ کے نام کی جھوٹی قسم کھانا بھی کبیرہ گناہ ہے۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ جَلَّالَهُ كَا اِرْشَاد:

”اور تیسرے بت منات کے (حالات بھی سنو)۔“

﴿وَمَنَاةَ النَّائِلَةِ الْاُخْرٰى﴾

۴۸۶۱۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ: سَمِعْتُ عُزْرَةَ قُلْتُ لِمَانِئَةَ فَقَالَتْ: إِنَّمَا كَانَ مِنْ أَهْلِ بَمَنَاةَ الطَّاعِيَةِ النَّبِيِّ بِالْمُشَلَّلِ لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: ۱۵۸] فَطَافَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ قَالَ سُفْيَانُ: مَنَاةٌ بِالْمُشَلَّلِ مِنْ قُدَيْدٍ وَقَالَ (۲۸۶۱) ہم سے عبد اللہ بن زبیر جمہدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا کہ میں نے عروہ سے سنا، انہوں نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے پوچھا تو انہوں نے کہا کہ کچھ لوگ منات بت کے نام پر احرام باندھتے جو مقام مشلل میں تھا، وہ صفا اور مروہ کے درمیان (رج و عمرہ میں) سعی نہیں کرتے تھے اس پر اللہ تعالیٰ نے آیت نازل کی ”بیشک صفا اور مروہ اللہ کی نشانیوں میں سے ہیں۔“ چنانچہ رسول کریم ﷺ نے ان کے درمیان طواف کیا اور مسلمانوں نے بھی طواف کیا۔ سفیان نے کہا کہ ”مَنَاةٌ“ مقام قدید پر مشلل میں تھا اور عبد الرحمن بن خالد نے بیان

کیا کہ ان سے ابن شہاب نے، ان سے عروہ نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہا کہ یہ آیت انصار کے بارے میں نازل ہوئی تھی۔ اسلام سے پہلے انصار اور قبیلہ غسان کے لوگ منات کے نام پر احرام باندھتے تھے، پہلی حدیث کی طرح۔ اور معمر نے زہری سے بیان کیا، ان سے عروہ نے، ان سے عائشہ رضی اللہ عنہا نے کہ قبیلہ انصار کے کچھ لوگ منات کے نام کا احرام باندھتے تھے۔ منات ایک بت تھا جو مکہ اور مدینہ کے درمیان رکھا ہوا تھا (اسلام لانے کے بعد) ان لوگوں نے کہا کہ یا رسول اللہ! ہم منات کی تعظیم کے لئے صفا اور مردہ کے درمیان سعی نہیں کیا کرتے تھے۔

عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: نَزَلَتْ فِي الْأَنْصَارِ كَانُوا هُمْ وَعَسَاءُ قَبْلَ أَنْ يُسْلِمُوا يَهْلُونَ بِمَنَاةٍ مِثْلَهُ وَقَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ كَانَتْ رِجَالٌ مِنَ الْأَنْصَارِ مِمَّنْ كَانَ يَهْلُ لِمَنَاةٍ وَمَنَاةٌ صَنَمٌ بَيْنَ مَكَّةَ وَالْمَدِينَةِ قَالُوا: يَا نَبِيَّ اللَّهِ! كُنَّا لَا نَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَعْظِيمًا لِمَنَاةٍ نَحْوَهُ.

[راجع: ۱۶۴۳] [مسلم: ۳۰۸۱] [ترمذی: ۲۹۶۵] تھے۔

نسائی: ۲۹۶۷

تشریح: مثل تہد میں ایک مقام کا نام تھا منات کا بت خانہ وہیں تھا۔ اساف اور نائل نامی دو بت صفا اور مردہ پر تھے۔ الحمد للہ اسلام نے ان سب کو اجازت کر چم تو حیدر عرب کے چپے چپے پر لہرایا۔ الحمد للہ الذی صدق وعده ونصر عبده۔

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”پس خاص اللہ کے لئے سجدہ کرو اور خاص اسی کی عبادت کرو۔“

(فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا)

(۲۸۶۲) ہم سے ابو معمر عبد اللہ بن عمرو نے بیان کیا، ان سے عبدالوارث بن سعید نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے سورہ ”النجم“ میں سجدہ کیا اور آپ کے ساتھ مسلمانوں نے اور تمام مشرکوں، جنوں اور انسانوں نے بھی سجدہ کیا۔ عبدالوارث کے ساتھ اس حدیث کو ابراہیم بن طہمان نے بھی ایوب سے روایت کیا اور اسماعیل بن علیہ نے اپنی روایت میں ابن عباس رضی اللہ عنہما کا ذکر نہیں کیا۔

۴۸۶۲۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَجَدَ النَّبِيُّ ﷺ بِالنَّجْمِ وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ تَابِعَهُ ابْنُ طَهْمَانَ عَنْ أَيُّوبَ وَلَمْ يَذْكُرْ ابْنُ عَلِيٍّ ابْنَ عَبَّاسٍ. [راجع: ۱۰۷۱]

(۲۸۶۳) ہم سے نصر بن علی نے بیان کیا، کہا ہم کو ابو احمد زبیری نے خبر دی، کہا ہم کو اسراہیل نے خبر دی، ان سے ابواسحاق نے، ان سے اسود بن زید نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ سب سے پہلے نازل ہونے والی سجدہ والی سورت ”سورہ نجم“ ہے۔ بیان کیا کہ پھر رسول اللہ ﷺ نے (اس کی تلاوت کے بعد) سجدہ کیا اور جتنے لوگ آپ

۴۸۶۳۔ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنِي أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: أَوَّلُ سُورَةٍ أُنْزِلَتْ فِيهَا سَجْدَةٌ وَالنَّجْمِ قَالَ: فَسَجَدَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ مَنْ خَلَفَهُ

إِلَّا رَجُلًا رَأَيْتَهُ أَخَذَ كَفًّا مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ فَرَأَيْتَهُ بَعْدَ ذَلِكَ قَبِيلَ كَافِرًا وَهُوَ أُمِيَّةُ ابْنِ خَلْفٍ. [راجع: ۱۰۶۷]

کے پیچھے تھے سب ہی نے آپ کے ساتھ سجدہ کیا، سوا ایک شخص کے، میں نے دیکھا کہ اس نے اپنی ہتھیلی میں مٹی اٹھائی اور اس پر سجدہ کر لیا۔ (بعد بدر کی لڑائی میں) میں نے اسے دیکھا کہ کفر کی حالت میں وہ قتل کیا ہوا پڑا ہے۔ وہ شخص امیہ بن خلف تھا۔

(۵۴) [سُورَةُ اقْتَرَبَتِ السَّاعَةُ] سورة اقْتَرَبَتِ السَّاعَةُ (سورة قمر) کی تفسیر

تشریح: اس کا نام سورہ قمر بھی ہے۔ اس میں ۵۵ آیات اور ۳ رکوع ہیں اس میں اللہ پاک نے قیامت کے نزدیک ہونے کا ذکر کرتے ہوئے مجرہ شن اتر کا ذکر فرمایا ہے۔ چاند پٹ جانے کا مجرہ حق ہے۔ اس میں کسی تاویل کی قطعاً گنجائش نہیں ہے۔

قَالَ مُجَاهِدٌ: «مُسْتَمِرٌّ» ذَاهِبٌ «مُزْدَجِرٌّ» مَتَاهِي «وَأَزْدَجِرٌّ» فَاسْتَطَبَرَ جُنُونا «دُسٌّ» أَضْلَاعُ السَّفِينَةِ «لَمَنْ كَانَ كُفْرًا» يَقُولُ: كُفْرَ لَهُ جَزَاءٌ مِنَ اللَّهِ «مُحْتَضَرٌّ» يَخْضُرُونَ الْمَاءَ وَقَالَ ابْنُ جُبَيْرٍ: «مُهْطِعِينَ» النَّسْلَانِ الْخَبَبُ السَّرَاعُ وَقَالَ غَيْرُهُ: «فَتَعَاطَى» فَعَاطَهَا يَبْدِهِ فَعَقَرَهَا «الْمُحْتَظِرُّ» كَحِطَارٍ مِنَ الشَّجَرِ مُحْتَظَرٍ «أَزْدَجِرٌّ» اِفْتِئَلَ مِنْ زَجَرَتْ «كُفْرًا» فَعَلْنَا بِهِ وَبِهِمْ مَا فَعَلْنَا جَزَاءً لِمَا صُنِعَ بِنُوحَ وَأَصْحَابِهِ «مُسْتَقِرٌّ» عَذَابٌ حَقٌّ يُقَالُ الْأَشْرُ: الْمَرَحُ وَالتَّجَبُّرُ.

مجاہد نے کہا "مُسْتَمِرٌّ" کا معنی جانے والا، باطل ہونے والا۔ "مُزْدَجِرٌّ" بے انتہا جھڑکنے والے تنبیہ کرنے والے۔ "وَأَزْدَجِرٌّ" دیوانہ بنایا گیا (یا جھڑکا گیا) "دُسٌّ" کشتی کے تختے یا کھلیں یا رسیاں۔ "جَزَاءٌ لَمَنْ كَانَ كُفْرًا" یعنی یہ عذاب اللہ کی طرف سے بدلہ تھا اس شخص کا جس کی انہوں نے نافرمانی کی تھی یعنی نوح علیہ السلام کی "كُلُّ شَيْءٍ مُخْتَصَرٌّ" یعنی ہر فرق اپنی باری پر پانی پینے کو آئے "مُهْطِعِينَ إِلَى الدَّاعِ" سعید بن جبیر رحمہ اللہ نے کہا یعنی ڈرتے ہوئے عربی زبان میں دوڑنے کو نَسْلَانِ، خَبَبُ، سِرَاعُ کہتے ہیں۔ اوروں نے کہا "فَتَعَاطَى" یعنی ہاتھ چلایا اس کو زخمی کیا "كَهَشِيمِ الْمُحْتَظِرِّ" کا معنی جیسے ٹوٹی چلی ہوئی باز۔ "أَزْدَجِرٌّ" ماضی مجہول کا صیغہ ہے باب اِفْتِعَال سے اس کا مجرد زَجَرَتْ ہے۔ "جَزَاءٌ لَمَنْ كَانَ كُفْرًا" یعنی ہم نے نوح اور ان کی قوم والوں کے ساتھ جو سلوک کیا یہ اس کا بدلہ تھا جو نوح اور ان کے ایماندار ساتھ والوں کے ساتھ کافروں کی طرف سے کیا گیا تھا۔ "مُسْتَقِرٌّ" جما رہنے والا عذاب۔ اَشْرُ کا معنی ہے اترنا، غرور کرنا۔

تشریح: امام بخاری رحمہ اللہ نے یہاں سورہ اقتربت الساعۃ کے چند جملوں اور لفظوں کی وضاحت فرمائی ہے تاکہ اس کی تفسیر کا مطالعہ کرنے والے کے لیے یہاں سے روشنی مل سکے۔ امام بخاری رحمہ اللہ نے پوری کتاب التفسیر میں بھی طریقہ رکھا ہے جیسا کہ ناظرین کرام پر مخفی نہیں ہے۔

بَابُ قَوْلِهِ: بَابُ: اللَّهُ تَعَالَى كَا ارشاد:

«وَأَنشَقَّ الْقَمَرُ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا»
 ۴۸۶۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ
 "اور چاند پھٹ گیا اور اگر وہ کوئی نشانی دیکھتے ہیں تو منہ موڑ جاتے ہیں۔"
 (۳۸۶۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے

شعبہ اور سفیان نے اور ان سے اعش نے، ان سے ابراہیم نے، ان سے ابو معمر نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے زمانے میں چاند دو ٹکڑے ہو گیا تھا ایک ٹکڑا پہاڑ کے اوپر اور دوسرا اس کے پیچھے چلا گیا تھا۔ رسول اللہ ﷺ نے اس موقع پر ہم سے فرمایا تھا کہ ”گواہ رہنا۔“

شُعْبَةُ وَسُفْيَانُ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِرْقَتَيْنِ: فِرْقَةٌ فَوْقَ الْجَبَلِ وَفِرْقَةٌ دُونَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اشْهَدُوا)). [راجع: ۳۶۳۶]

(۳۸۶۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم کو ابن ابی کحج نے خبر دی، انہیں مجاہد نے، انہیں ابو معمر نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ چاند پھٹ گیا تھا اور اس وقت ہم بھی نبی کریم ﷺ کے ساتھ تھے۔ چنانچہ اس کے دو ٹکڑے ہو گئے۔ آپ ﷺ نے ہم سے فرمایا: ”لوگو! گواہ رہنا، گواہ رہنا۔“

۴۸۶۵- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ قَالَ: انشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَصَارَ فِرْقَتَيْنِ فَقَالَ لَنَا: ((اشْهَدُوا اشْهَدُوا)). [راجع: ۳۶۳۶]

(۳۸۶۶) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا مجھ سے بکر نے بیان کیا، ان سے جعفر نے، ان سے عراق بن مالک نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے زمانہ میں چاند پھٹ گیا تھا۔

۴۸۶۶- حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنِي بَكْرٌ عَنْ جَعْفَرٍ عَنْ عِرَاكِ بْنِ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ بْنِ مَسْعُودٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: انشَقَّ الْقَمَرُ فِي زَمَانِ النَّبِيِّ ﷺ. [راجع: ۳۶۳۸]

(۳۸۶۷) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یونس بن محمد نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے قتادہ بنے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ مکہ والوں نے نبی کریم ﷺ سے معجزہ دکھانے کو کہا تو آپ ﷺ نے انہیں چاند کے پھٹ جانے کا معجزہ دکھایا۔

۴۸۶۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: سَأَلَ أَهْلَ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انشِقَاقَ الْقَمَرِ. [راجع: ۳۶۳۷]

(۳۸۶۸) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ چاند دو ٹکڑوں میں پھٹ گیا تھا۔

۴۸۶۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: انشَقَّ الْقَمَرُ فِرْقَتَيْنِ. [راجع: ۲۶۲۷] [مسلم: ۷۰۷۸]

تشریح: قسطنطین نے کہا یہ پانچ حدیثیں ہیں جو شق القمر کے باب میں وارد ہیں۔ تین شخص ان کے راوی ہیں حضرت ابن مسعود اور حضرت عبد اللہ بن عباس اور حضرت علی رضی اللہ عنہما۔ حضرت عبد اللہ بن مسعود رضی اللہ عنہ صرف روایت کے گواہ ہیں باقی حضرت انس رضی اللہ عنہ تو اس وقت مدینہ میں تھے ان کی عمر پانچ برس کی ہوگی اور حضرت ابن عباس رضی اللہ عنہما تو اس وقت تک پیدا بھی نہیں ہوئے تھے لیکن ان کے سوا اور ایک جماعت صحابہ نے بھی شق القمر کا واقعہ نقل کیا ہے۔ مخرج کہتا ہے اگر شق القمر نہ ہوا ہوتا اور قرآن میں یہ آیت نہ آتی کہ چاند پھٹ گیا تو سب کے سب قرآن کو غلط سمجھتے، اسلام سے پھر جاتے۔ بس یہی ایک دلیل اس واقعہ کے ثبوت کے لیے کافی ہے اور اس تاویل کی کوئی ضرورت نہیں کہ ماضی معنی مستقبل ہے جیسے: ﴿وَنُفِخَ فِي الصُّورِ﴾ (۱۸/الکاف: ۹۹)

﴿وَجَاءَ رَيْثُكَ وَالْمَلَكُ صَاحِبًا﴾ (الفجر: ۲۲) میں اس لیے کہ جو کام آئندہ ممکن الوقوع ہے اس کا زمانہ ماضی میں بھی واقع ہونا ممکن ہے جب سچے شخص اس کے وقوع کی گواہی دیں۔ اب یہ کہنا کہ اجرام علویہ قابلِ خرق والتیام نہیں ہیں ایک خود رائے شخص اسطوکی عقیدہ ہے جس نے اس پر کوئی دلیل قائم نہیں کی۔ اگر اسطو کو یہ معلوم ہوتا کہ مرکز عالم آفتاب ہے اور زمین بھی ایک سیارہ اور اجرام علویہ میں داخل ہے چاند زمین کا تابع ہے اسی پر بڑے بڑے فاعر موجود ہیں تو ایسی بے وقوفی کی بات نہ کہتا۔ زمین قابلِ خرق والتیام نہیں یہ کیا معنی خود سورج قابلِ خرق والتیام ہے بہت سے حکیم کہتے ہیں کہ زمین سورج ہی کا ایک گولہ ہے جو الگ ہو کر آ رہا ہے اور اپنے ثقل کی وجہ سے سورج سے اتنے فاصلہ پر چھٹا ہوا ہے رہا یہ امر کہ تم نے اپنی عمر میں اجرام علویہ کا خرق والتیام نہیں دیکھا تو تم کیا تمہاری عمر کیا۔ پشہ کے داند کہ خانہ از کیت۔ (وحیدی)

رسول کریم ﷺ کی حیات طیبہ میں آپ کی دعاؤں سے چاند کا پھٹ جانا بالکل حق البتین ہے۔ معجزہ اسی چیز کو کہا جاتا ہے جو انسانی عقل کو عاجز کرنے والا ہو۔ انبیائے کرام کے معجزات برحق ہیں معجزات کا انکار کرنا یا ان میں بے جا تاویلات سے کام لینا یہ سچے مومن مسلمان کی شان نہیں ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”وہ (کشتی) ہماری نگرانی میں چلتی تھی، یہ سب حمایت میں اس شخص (نوح علیہ السلام) کے تھا جس کا انکار کیا گیا تھا اور ہم نے اس کشتی کو نشان (عبرت) کے طور پر باقی رہنے دیا سو ہے کوئی نصیحت حاصل کرنے والا۔“
قائد نے کہا: اللہ تعالیٰ نے نوح علیہ السلام کی کشتی کو باقی رکھا اور اس امت کے بعض پہلے بزرگوں نے اُسے جودی پہاڑ پر دیکھ لیا۔

﴿تَجْرِي بِأَعْيُنِنَا جَزَاءُ لِمَنْ كَانَ كُفِرًا وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مَّدَكِرٍ﴾ قَالَ قَتَادَةُ: أَبْقَى اللَّهُ سَفِينَةَ نُوحٍ حَتَّى أَذْرَكَهَا أَوَائِلَ هَذِهِ الْأُمَّةِ.

۴۸۶۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ ﴿فَهَلْ مِنْ مَّدَكِرٍ﴾ [راجع: ۳۳۴۱]

۴۸۶۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ ﴿فَهَلْ مِنْ مَّدَكِرٍ﴾ [راجع: ۳۳۴۱]

باب: (ارشاد باری تعالیٰ)

”اور ہم نے آسان کر دیا ہے قرآن کو نصیحت حاصل کرنے کے لئے، سو ہے کوئی نصیحت حاصل کرنے والا؟“ مجاہد نے کہا کہ ”يَسْرُنَا“ کے معنی یہ کہ ہم نے اس کی قرأت (اور اس کی فہم) آسان کر دی۔

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مَّدَكِرٍ﴾ قَالَ مُجَاهِدٌ: هَوَّنَا قِرَاءَتَهُ.

تشریح: اس کو فریابی نے وصل کیا ہے قطوفی نے کہا یعنی اس کے الفاظ ہم نے آسان رکھے اور اس کا مطلب آسان کر دیا۔

۴۸۷۰۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ: عَنْ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ ﴿فَهَلْ مِنْ مَّدَكِرٍ﴾. [راجع: ۳۳۴۱]

۴۸۷۰۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ: عَنْ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ ﴿فَهَلْ مِنْ مَّدَكِرٍ﴾. [راجع: ۳۳۴۱]

تشریح: معلوم ہوا کہ نصیحت حاصل کرنے والے کے لیے قرآن جیسی آسان اور سہل کوئی اور نصیحت کی چیز نہیں ہے۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿أَعْمَازُ نَخْلٍ مُنْقَعٍ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرٌ﴾ (وہ ہلاک شدہ کافر) گویا اکھڑی ہوئی کھجوروں کے تنے تھے سودیکھو میرا عذاب اور میرا ڈرانا کیسا رہا۔“

۴۸۷۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ أَنَّهُ سَمِعَ رَجُلًا سَأَلَ الْأَسْوَدَ: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ أَوْ مُدْكِرٍ؟ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقْرُؤَهَا: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ قَالَ وَسَمِعْتُ النَّبِيَّ ﷺ يَقْرُؤَهَا: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ دَالًا. [راجع: ۳۳۴۱]

۴۸۷۱) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے ابواسحاق نے، انہوں نے ایک شخص کو اسود سے پوچھتے سنا کہ سورہ قمر میں آیت ”فَهَلْ مِنْ مُدْكِرٍ“ ہے یا مُدْكِرٍ؟ انہوں نے کہا کہ میں نے ابن مسعود رضی اللہ عنہ سے سنا وہ ”فَهَلْ مِنْ مُدْكِرٍ“ پڑھتے تھے۔ انہوں نے کہا کہ میں نے نبی کریم ﷺ کو بھی ”فَهَلْ مِنْ مُدْكِرٍ“ پڑھتے سنا ہے (دال مہملہ سے)۔

تشریح: یہ اللہ عزوجل کا فضل و کرم ہے کہ قرآن و حدیث کے مطالب اس نے سہل و آسان رکھے ہیں تاکہ عام و خاص سب ان کا مطلب سمجھ سکیں اور ان پر عمل کریں اور آج کل تو بفضل قرآن و حدیث کے تراجم دوسری زبانوں میں شائع ہو رہے ہیں۔ جن سے غیر عربی بھی قرآن و حدیث کو سمجھ کر ہدایت حاصل کر رہے ہیں۔ الحمد للہ ثنائی ترجمہ اور منتخب حواشی والا قرآن مجید اس کا روشن ثبوت ہے اور بخاری شریف مترجم اردو بھی روشن دلیل ہے۔

باب: حق تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ﴾ (سودہ) (شمود) ایسے ہو گئے جیسے کانٹوں کی پاڑ جو چکنا چور ہو گئی ہو اور ہم نے قرآن کو آسان کر دیا ہے۔ کیا کوئی ہے قرآن مجید سے نصیحت حاصل کرنے والا؟ جو قرآن مجید سے نصیحت حاصل کرے۔“

۴۸۷۲۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ الْآيَةَ. [راجع: ۳۳۴۱]

۴۸۷۲) ہم سے عبدان نے بیان کیا، کہا ہم کو ہمارے والد عثمان نے خبر دی، انہیں شعبہ نے، انہیں ابواسحاق نے، انہیں اسود نے اور انہیں عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ”فَهَلْ مِنْ مُدْكِرٍ“ پڑھا، الآیۃ (دال مہملہ سے)۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

﴿وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ فَذُوقُوا عَذَابِي وَنَذِيرٌ﴾ (اور صبح سویرے ہی ان پر عذاب دائمی آپہنچا اور ان سے کہا گیا کہ پس میرے عذاب اور ڈرانا کا مزہ چکھو۔“

۴۸۷۳۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ فَذُوقُوا عَذَابِي وَنَذِيرٌ﴾ الْآيَةَ. [راجع: ۳۳۴۱]

۴۸۷۳) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے، ان سے اسود نے اور

الْأَسْوَدُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾. [راجع: ۱۳۴۱]

ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ”فہل من مُدکِّر“ (دال مہملہ سے) پڑھا تھا۔

بَابُ قَوْلِهِ: ﴿وَلَقَدْ أَهْلَكْنَا أَشْيَاءَكُمْ فَهَلْ مِنْ مُدَكِّرٍ﴾.

باب: اللہ عز وجل کا فرمان:

”اور ہم تمہارے جیسے لوگوں کو ہلاک کر چکے ہیں سو ہے کوئی نصیحت حاصل کرنے والا؟“

۴۸۷۴۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ فَهَلْ مِنْ مُدَكِّرٍ فَقَالَ النَّبِيُّ ﷺ: ﴿فَهَلْ مِنْ مُدَكِّرٍ﴾. [راجع: ۱۳۴۱]

۴۸۷۴۔ ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، اسرائیل نے، ان سے ابواسحاق نے، ان سے اسود بن یزید نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ میں نے نبی کریم ﷺ کے سامنے فہل من مُدکِّر پڑھا تو آپ نے فرمایا کہ ”فہل من مُدکِّر“ (یعنی دال مہملہ سے پڑھو)

بَابُ قَوْلِهِ: ﴿سَيَهْزِمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ﴾.

باب: اللہ تعالیٰ کا ارشاد:

”کافروں کی غمخیز ساری جماعت شکست کھائے گی اور یہ سب پیٹھ پھیر کر بھاگیں گے۔“

۴۸۷۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: «حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ عَنْ وَهْبٍ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: وَهُوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ عَهْدَكَ وَوَعْدَكَ اللَّهُمَّ إِن تَشَأْ لَا تُعَبِّدْ بَعْدَ الْيَوْمِ» فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ! أَلْحَحْتَ عَلَى رَبِّكَ وَهُوَ يَتَّبِعُ فِي الدَّرْعِ فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيَهْزِمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ﴾. [راجع:

۴۸۷۵) ہم سے محمد بن عبداللہ بن حوشب نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے خالد ہذاء نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے (دوسری سند) اور مجھ سے محمد بن یحییٰ زہبی نے بیان کیا، کہا ہم سے عفان بن مسلم نے بیان کیا، ان سے وہیب نے، کہا ہم سے خالد ہذاء نے ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ جبکہ آپ بدر کی لڑائی کے دن ایک خیمے میں تھے اور یہ دعا کر رہے تھے کہ ”اے اللہ! میں تجھے تیرا عہد اور وعدہ نصرت یاد دلاتا ہوں۔ اے اللہ! تیری مرضی ہے اگر تو چاہے (ان تھوڑے سے مسلمانوں کو بھی ہلاک کر دے) پھر آج کے بعد تیری عبادت باقی نہیں رہے گی۔“ پھر ابو بکر رضی اللہ عنہ نے نبی ﷺ کا ہاتھ پکڑ لیا اور عرض کیا: بس یا رسول اللہ! آپ نے اپنے رب سے بہت ہی الحاح و زاری سے دعا کر لی ہے۔ اس وقت آپ ﷺ زہ پہنے ہوئے چل پھر رہے تھے اور آپ خیمہ سے نکلے تو زبان مبارک پر یہ آیت تھی: ”سو غمخیز (کافروں کی) جماعت

تکست کھائے گی اور یہ سب پیٹھ پھیر کر بھاگیں گے بلکہ قیامت ہی ان کا وعدہ ہے اور قیامت بڑی سخت اور تلخ ترین چیز ہے۔“

باب: اللہ عز وجل کا فرمان:

”بلکہ ان کا اصل وعدہ تو قیامت کے دن کا ہے اور قیامت بڑی سخت اور تلخ ترین چیز ہے۔“ ”امر“ مرارۃ سے ہے۔ جس کے معنی تلخی کے ہیں یعنی قیامت کا دن بہت ہی تلخ ہوگا۔

بَابُ قَوْلِهِ:

﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ﴾
يَعْنِي مِنَ الْمَرَارَةِ.

(۲۸۷۶) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، انہیں ابن جریج نے خبر دی، کہا کہ مجھے یوسف بن ماکہ نے خبر دی، انہوں نے بیان کیا کہ میں ام المؤمنین عائشہ رضی اللہ عنہا کی خدمت میں حاضر تھا۔ آپ نے فرمایا کہ جس وقت آیت ”لیکن ان کا اصل وعدہ تو قیامت کے دن کا ہے اور قیامت بڑی سخت اور تلخ چیز ہے۔“ محمد ﷺ پر مکہ میں نازل ہوئی تو میں بچی تھی اور کھیل کرتی تھی۔

۴۸۷۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي يُسُفُ بْنُ مَاهِلِكٍ قَالَ: إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ بِمَكَّةَ وَإِنِّي لَجَارِيَةُ أَلْعَبُ: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ﴾.

(۲۸۷۷) مجھ سے اسحاق بن شاہین واسطی نے بیان کیا، کہا ہم سے خالد بن عبد اللہ طحان نے، کہا ان سے خالد بن مہران حذائے نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ جبکہ آپ بدر کی لڑائی کے موقع پر میدان میں ایک خیمے میں یہ دعا کر رہے تھے کہ ”اے اللہ! میں تجھے تیرا عہد اور وعدہ نصرت یاد دلاتا ہوں۔ اے اللہ! اگر تو چاہے کہ (مسلمانوں کو فٹا کر دے) تو آج کے بعد پھر کبھی تیری عبادت نہیں کی جائے گی۔“ اس پر ابو بکر رضی اللہ عنہ نے آنحضرت ﷺ کا ہاتھ پکڑ کر عرض کیا پس یا رسول اللہ! آپ اپنے رب سے خوب الحاح و زاری کے ساتھ دعا کر چکے ہیں۔ آپ ﷺ اس وقت زہہ پہنے ہوئے تھے۔ آپ باہر تشریف لائے تو آپ کی زبان مبارک پر یہ آیت تھی: ”سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ“ یعنی ”عنقریب کافروں کی یہ جماعت ہار جائے گی اور یہ سب پیٹھ پھیر کر بھاگیں گے۔ لیکن ان کا اصل وعدہ تو قیامت کے دن کا ہے اور قیامت بڑی سخت اور بہت ہی کڑوی چیز ہے۔“

۴۸۷۷۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدِ بْنِ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: وَهُوَ فِي قُبَّةٍ لَهُ يَوْمَ بَدْرٍ: ((أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ اللَّهُمَّ إِنْ شِئْتَ لَمْ تَعْبُدْ بَعْدَ الْيَوْمِ أَبَدًا)) فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ وَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ! فَقَدْ أَلْحَحْتُ عَلَى رَبِّكَ وَهُوَ فِي الدَّرْعِ فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ.

[راجع: ۲۹۱۵]

تشریح: قیامت کی جنتوں اور دوزخ کے عذابوں پر اشارہ ہے۔

(۵۵) سُورَةُ الرَّحْمَنِ سوره رحمن کی تفسیر

تشریح: سورہ رحمن کی ہے اس میں ۷۸ آیات اور ۱۳ رکوع ہیں۔ حضرت جابر رضی اللہ عنہ کہتے ہیں کہ ایک دن نبی کریم ﷺ صحابہ کرام رضی اللہ عنہم کی جماعت میں تشریف لائے اور آپ نے اس ساری سورت کو سنایا صحابہ کرام رضی اللہ عنہم خاموش تھے رہے۔ آخر میں آپ ﷺ نے فرمایا کہ تم سے تو جنت ہی اچھے رہے جب میں نے ابن کو یہ سورت سنا تو وہ آیت: ﴿لَقَائِيَ الْآءِ رَبِّكُمْ كُنْزًا﴾ کے جواب میں یوں کہتے رہے: ”لا بئس من نعمك ربنا نكذب فلك الحمد۔“ (ترمذی) اس سے ثابت ہوا کہ قرآن مجید پڑھنے والے کے سوا سننے والوں کو ایسے مقامات پر آیات قرآنی کا جواب دینا چاہیے۔

﴿وَأَقِيمُوا الزُّنْنَ﴾ يُرِيدُ لِسَانَ الْمَبِيزَانِ وَالْعَصْفُ: بَقْلُ الزَّرْعِ إِذَا قُطِعَ مِنْهُ شَيْءٌ قَبْلَ أَنْ يُدْرِكَ فَذَلِكَ الْعَصْفُ ﴿وَالرَّيْحَانُ﴾ وَرَقُهُ ﴿وَالْحَبُّ﴾ الَّذِي يُؤْكَلُ مِنْهُ وَالرَّيْحَانُ فِي كَلَامِ الْعَرَبِ الرِّزْقُ وَقَالَ بَعْضُهُمْ: وَالْعَصْفُ: يُرِيدُ الْمَأْكُولَ مِنَ الْحَبِّ وَالرَّيْحَانُ: النَّضِيجُ الَّذِي لَمْ يُؤْكَلْ وَقَالَ غَيْرُهُ: الْعَصْفُ وَرَقُ الْجَنْطَةِ وَالضَّحَّاكُ: الْعَصْفُ: التَّبَنُّ وَقَالَ أَبُو مَالِكٍ: الْعَصْفُ: أَوَّلُ مَا يَنْبُتُ تَسْمِيَهُ النَّبَطُ مَبْرُورًا وَقَالَ مُجَاهِدٌ: الْعَصْفُ وَرَقُ الْجَنْطَةِ وَالرَّيْحَانُ: الرِّزْقُ وَالْمَارِجُ: اللَّهْبُ الْأَصْفَرُ وَالْأَخْضَرُ الَّذِي يَغْلُو النَّارَ إِذَا أَوْقَدَتْ وَقَالَ بَعْضُهُمْ عَنْ مُجَاهِدٍ: ﴿رَبُّ الْمَشْرِقَيْنِ﴾ لِلشَّمْسِ فِي الشَّتَاءِ مَشْرِقٌ وَمَشْرِقٌ فِي الصَّيْفِ ﴿وَرَبُّ الْمَغْرِبَيْنِ﴾ مَغْرِبُهَا فِي الشَّتَاءِ وَالصَّيْفِ ﴿لَا يَبْغِيَانِ﴾ لَا يَخْتَلِطَانِ ﴿الْمُنْشَاتُ﴾ مَا رُفِعَ قَلْعُهُ مِنَ السُّفْنِ فَأَمَّا مَا لَمْ يَرْفَعْ قَلْعُهُ فَلَيْسَ بِمُنْشَأَةٍ وَقَالَ مُجَاهِدٌ: ﴿وَأَقِيمُوا الزُّنْنَ﴾ كَمَا مَعْنَى يَهْ كَمَا تَرَاوَدُّ زَبَانُ سِيدِي رَكَو (یعنی برابر تولو) عَصْفُ کہتے ہیں کھیتی کی اس پیداوار (سبزے) کو جس کو پکنے سے پہلے کاٹ لیں یہ تو عَصْفُ کے معنی ہوئے اور یہاں ”رَيْحَانُ“ سے کھیتی کے پتے اور دانے جن کو کھاتے ہیں مراد ہیں۔ اور رَيْحَانُ عربوں کی زبان میں روزی کو کہتے ہیں، بعضوں نے کہا خوشبودار سبزے کو، بعضوں نے کہا عَصْفُ وہ دانے جن کو کھاتے ہیں اور رَيْحَانُ وہ پکا غلہ جس کو کچا نہیں کھاتے۔ اوروں نے کہا عَصْفُ گیہوں کے پتے ہیں۔ ضحاک نے کہا عَصْفُ بھوسا جو جانور کھاتے ہیں۔ ابو مالک غفاری (تابعی) نے کہا عَصْفُ کھیتی کا وہ سبزہ جو پہلے پہل اگتا ہے گسان لوگ اس کو ہبور کہتے ہیں۔ مجاہد نے کہا عَصْفُ گیہوں کا پتا اور ریحان روزی کا۔ مارِج آگ کی لپٹ (کو) زرد یا سبز جو آگ روشن کرنے پر اوپر چڑھتی ہے بعضوں نے مجاہد سے روایت کیا ہے کہ ”رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ“ میں مشرقین سے جائزے اور گرمی کی مشرق اور مغربین سے جائزے اور گرمی کی مغرب مراد ہے۔ ”لَا يَبْغِيَانِ“ مل نہیں جاتے۔ ”الْمُنْشَاتُ“ وہ کشتیاں جن کا بادبان اوپر اٹھایا گیا ہو (وہی دور سے پہاڑ کی طرح معلوم ہوتی ہیں) اور جن کشتیوں کا بادبان نہ چڑھایا جائے ان کو ”مُنْشَاتِ“ نہیں کہیں گے۔ مجاہد نے کہا کہ ”وَنَحَاسٌ“ جھیل جو پگھلا کر دوزخیوں کے سر پر ڈالا جائے گا ان کو اسی سے عذاب دیا جائے گا۔ ”خَافَ مَقَامَ رَبِّهِ“ کا یہ مطلب ہے کہ کوئی آدمی گناہ کرنے کا قصد

کرے پھر اپنے پروردگار کو یاد کر کے اس سے باز آ جائے۔ ”مُذْهَبَانِ“ بہت شادابی کی وجہ سے کالے یا سبز ہو رہے ہوں گے۔ ”صَلْصَالٍ“ وہ گاڑا کچڑ جس میں ریت ملائی جائے وہ ٹھیکری کی طرح ٹھکنے لگے۔ بعضوں نے کہا صَلْصَالٌ بدبودار کچڑ جیسے کہتے ہیں ہیں صَلَّ اللّٰحْمُ یعنی گوشت بدبودار ہو گیا سرگیا جیسے صَرَ الباب دروازے بند کرتے وقت آواز دی اور صَرَ صَرَ الباب اور کَبَبْتُهُ کو کَبَبْتُهُ کہتے ہیں۔ ”فَاكِهَةٌ“ وَنَخْلٌ وَرُمَّانٌ یعنی وہاں میوہ ہوگا اور کھجور اور انار۔ اس آیت سے بعضوں نے (امام ابو حنیفہ رحمہ اللہ نے) یہ نکالا ہے کہ کھجور اور انار میوہ نہیں ہیں۔ عرب لوگ تو ان دونوں کو میوؤں میں شمار کرتے ہیں اب رہا نخل اور رمان کا عطف فَاكِهَةٌ پر تو وہ ایسا ہے جیسے دوسری آیت میں فرمایا ”حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى“ تو پہلے سب نمازوں کی محافظت کا حکم دیا اور صلوٰۃ وسطیٰ بھی ان میں آگئی پھر صلوٰۃ وسطیٰ کو عطف کر کے دوبارہ بیان کر دینا اس سے غرض یہ ہے کہ اس کا اور زیادہ خیال رکھ، ایسے ہی یہاں بھی نخل اور رمان فاکہہ میں آ گئے تھے مگر ان کی عمدگی کی وجہ سے دوبارہ ان کا ذکر کیا جیسے اس آیت میں فرمایا: ”أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ“ پھر اس کے بعد فرمایا وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ حالانکہ یہ دونوں ”مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ“ میں آ گئے تھے۔ اور اس کے (مجاہد یا ابو حنیفہ رحمہ اللہ کے سوا) کہا اَفْنَانٍ کا معنی شاخیں ڈالیاں ہیں۔ ”وَجَنَّ الْجَنَّتَيْنِ ذَانِ“ یعنی دونوں باغوں کا میوہ قریب ہوگا اور حسن بصری نے کہا ”قَبَائِلُ الْآءِ“ یعنی اس کی کون کون سی نعمتوں کو اور قتادہ نے کہا ”رَبُّكُمَا“ میں جن اور انسان کی طرف خطاب ہے اور ابو درداء نے کہا ”كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ“ کا یہ مطلب ہے کسی کا گناہ بخشتا ہے، کسی کی تکلیف دور کرتا ہے، کسی قوم کو بڑھاتا ہے، کسی قوم کو گھٹاتا ہے اور حضرت ابن عباس رضی اللہ عنہما نے کہا ”بَرْزَخُ“ سے آڑ مراد ہے اَنَام سے مخلوق مراد ہے ”نَضَاحَتَانِ“ خیر اور برکت سے یہاں رہتے ہیں۔ ”ذَوَا الْجَلَالِ“

﴿وَنَحَاسٌ﴾ الصُّفْرُ يُصَبُّ عَلَى رُؤُوسِهِمْ فَيَعْدُونَ بِهِ ﴿خَافَ مَقَامَ رَبِّهِ﴾ يَهُمُّ بِالْمَغْصَبَةِ فَيَذْكُرُ اللَّهَ فَيَتَرَكُهَا الشَّوْاطِ: لَهَبٌ مِنْ نَّارٍ ﴿مُذْهَبَانِ﴾ سَوَادَاوَانِ مِنَ الرَّبِيِّ ﴿صَلْصَالٍ﴾ خَلِيطٌ بِرَمَلٍ فَصَلْصَلَ كَمَا يُصَلْصَلُ الْفَخَّارُ وَيُقَالُ: مُتَيْنِ يُرِيدُونَ بِهِ صَلَّ يَقَالُ: صَلْصَالٌ كَمَا يَقَالُ: صَرَ الْبَابُ عِنْدَ الْإِغْلَاقِ وَصَرَ صَرَ مِثْلُ كَبَبْتُهُ يَغْنِي كَبَبْتُهُ ﴿فَاكِهَةٌ﴾ وَنَخْلٌ وَرُمَّانٌ ﴿وَقَالَ بَعْضُهُمْ: لَيْسَ الرُّمَّانُ وَالنَّخْلُ بِالْفَاكِهَةِ وَأَمَّا الْعَرَبُ فَإِنَّهَا تَعُدُّهَا فَاكِهَةٌ كَقَوْلِهِ تَعَالَى: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ فَأَمَرَهُمْ بِالْمَحَافَظَةِ عَلَى كُلِّ الصَّلَوَاتِ ثُمَّ أَعَادَ الْعَصْرَ تَشْدِيدًا لَهَا كَمَا أُعِيدَ النَّخْلُ وَالرُّمَّانُ وَمِثْلُهَا: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ﴾ ثُمَّ قَالَ: ﴿وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ﴾ وَقَدْ ذَكَرَهُمْ فِي أَوَّلِ قَوْلِهِ: ﴿مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ﴾ وَقَالَ غَيْرُهُ: ﴿أَفْنَانٍ﴾ أَغْصَانٍ ﴿وَجَنَّ الْجَنَّتَيْنِ ذَانِ﴾ مَا يَجْتَنِي قَرِيبٌ وَقَالَ الْحَسَنُ: ﴿قَبَائِلُ الْآءِ﴾ نَعِيمِهِ وَقَالَ قَتَادَةُ: ﴿رَبُّكُمَا تَكْدَبَانِ﴾ يَغْنِي الْجَنِّ وَالْإِنْسَ وَقَالَ أَبُو الذَّرْدَاءِ: ﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ يَغْفِرُ ذُنُوبًا وَيَكْشِفُ كَرْبًا وَيَرْفَعُ قَوْمًا وَيَضَعُ آخَرِينَ وَقَالَ ابْنُ عَبَّاسٍ: ﴿بَرْزَخُ﴾ حَاجِزُ الْأَنَامِ الْخَلْقِ ﴿نَضَاحَتَانِ﴾ قِيَاضَتَانِ ﴿ذَوَا الْجَلَالِ﴾ ذُو

بزرگی والا اوروں نے کہا۔ مارج خالص انگارا (جس میں دھواں نہ ہو) عرب لوگ کہتے ہیں مارج الایمز رعیتہ یعنی حاکم نے اپنی رعیت کا خیال چھوڑ دیا ایک کو دوسرا ستا رہا ہے۔ لفظ ”مریج“ جو سورۃ ق میں ہے۔ اس کا معنی گڈمڈ، ملا ہوا۔ ”مرج البحرین“ یعنی دونوں دریائوں گئے ہیں یہ مرجت دابتک سے لگا ہے یعنی تو نے اپنا جانور چھوڑ دیا اس طرح رہ کر ہم عنقریب تمہارا خاتمہ کریں گے، یہاں فراغت کا معنی نہیں کیونکہ اللہ پاک کو کوئی چیز دوسری چیز کی طرف خیال کرنے سے باز نہیں رکھ سکتی ہیں۔ یہ ایک محاورہ ہے جو سب لوگوں میں مشہور ہے کوئی شخص بیکار ہوتا ہے اس کو فرصت ہوتی ہے لیکن ڈرانے کے لئے دوسرے سے کہتا ہے، اچھا میں تیرے لئے فراغت کروں گا یعنی وہ خوف جب ٹل جائے گا تو تجھ کو سزا دوں گا۔

تشریح: بہر حال اللہ تعالیٰ نے جنوں اور انسانوں کو اپنی ناراضگی سے ڈرایا ہے کہ مجھ کو ناراض کر کے اس کا نتیجہ تم کو بھگتنا پڑے گا اللہ پاک سارے پڑھنے والوں کو غضب اور غصہ سے بچائے۔ آمین یا رب العالمین۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ﴾

۴۸۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ النُّعْمِيُّ، قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((جَنَّتَانِ مِنْ فَضِيَّةِ آيَتُهُمَا وَمَا فِيهِمَا وَجَنَّتَانِ مِنْ ذَهَبِ آيَتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِداءُ الْكِبَرِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ)). [طرفاء فی: ۴۸۸۰، ۷۴۴۴] [مسلم: ۴۴۸، ترمذی: ۲۵۲۸، ابن ماجہ: ۱۸۶]

”اور ان دو باغوں کے علاوہ دو باغ اور بھی ہیں۔“

(۴۸۷۸) ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے عبد العزیز بن عبد الصمد النعمی نے بیان کیا، کہا ہم سے ابو عمران الجونی نے بیان کیا، ان سے ابو بکر بن عبد اللہ بن قیس نے اور ان سے ان کے والد (عبد اللہ بن قیس ابو موسیٰ اشعری رضی اللہ عنہ) نے کہ رسول اللہ ﷺ نے فرمایا ” (جنت میں) دو باغ ہوں گے جن کے برتن اور تمام دوسری چیزیں چاندی کی ہوں گی اور دو دوسرے باغ ہوں گے جن کے برتن اور تمام دوسری چیزیں سونے کے ہوں گے اور جنت عدن سے جنتوں کے اپنے رب کے دیدار میں کوئی چیز سوائے کبریا کی چادر کے جو اس کے منہ پر ہوگی، حائل نہ ہوگی۔“

تشریح: یا اللہ اقامت کے دن ہم سب کو اپنے دیدار پر انوار سے مشرف فرما۔ آمین

باب:

باب: (ارشاد باری تعالیٰ)

”گوری، سیاہ آنکھوں والی عورتیں، جو خیموں میں محفوظ ہوں گی۔“

حضرت ابن عباس رضی اللہ عنہما نے کہا نور کے معنی کالی آنکھوں والی اور مجاہد نے کہا ”مَقْصُورَات“ کے معنی ان کی نگاہ اور جان اپنے شوہروں پر رکی ہوئی ہوگی (وہ اپنے خاوندوں کے سوا اور کسی پر آنکھ نہیں ڈالیں گی) قاصرات کے معنی اپنے خاوند کے سوا اور کسی کی خواہشمند نہ ہوں گی۔

(۴۸۷۹) ہم سے محمد بن ثنیٰ نے بیان کیا، انہوں نے کہا کہ مجھ سے عبد العزیز بن عبد الصمد نے بیان کیا، کہا ہم سے ابو عمران جونی نے بیان کیا، ان سے ابو بکر بن عبد اللہ بن قیس نے اور ان سے ان کے والد نے کہ رسول اللہ ﷺ نے فرمایا: ”جنت میں کھوکھلے موتی کا خیمہ ہوگا، اس کی چوڑائی ساٹھ میل ہوگی اور اس کے ہر کنارے پر مسلمان کی ایک بیوی ہوگی ایک کنارے والی دوسرے کنارے والی کو نہ دیکھ سکے گی۔“

﴿حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ﴾ وَقَالَ ابْنُ عَبَّاسٍ: الْحُورَاءُ: سَوْدَاءُ الْخَدَّيْنِ وَقَالَ مُجَاهِدٌ: ﴿مَّقْصُورَاتٌ﴾ مَحْبُوسَاتٌ قُصِرَ طَرْفُهُنَّ وَأَنْفُسُهُنَّ عَلَى أَزْوَاجِهِنَّ قَاصِرَاتٌ لَا يَبْغِينَ غَيْرَ أَزْوَاجِهِنَّ.

۴۸۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزُ بْنُ عَبْدِ الصَّمَدِ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍاءُ الْجَوْنِيُّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ ابْنِ قَيْسٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُحَوَّفَةٍ عَرْضُهَا سِتُونَ مِيلًا فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ)).

[راجع: ۳۲۴۳]

(۴۸۸۰) ”اور مومن ان کے پاس باری باری جائیں گے اور دوباغ ہوں گے جن کے برتن اور تمام دوسری چیزیں چاندی کی ہوں گی اور ایسے بھی دوباغ ہوں گے جن کے برتن اور تمام دوسری چیزیں سونے کی ہوں گی۔ جنت عدن والوں کو اللہ کے دیدار میں صرف ایک جلال کی چادر حائل ہوگی جو اس کے (مبارک) منہ پر پڑی ہوگی۔“

۴۸۸۰۔ ((وَجَنَّاتٍ مِنْ فِصَّةٍ آيَتُهُمَا وَمَا فِيهِمَا وَجَنَّاتٍ مِنْ كَثَا آيَتُهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقُومِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكِبَرِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ)).

[راجع: ۴۸۷۸]

سورہ واقعہ کی تفسیر

(۵۶) [سُورَةُ الرَّافِعَةِ]

تشریح: اس سورہ میں ۹۶ آیات اور ۳ رکوع ہیں اور یہ مکہ میں نازل ہوئی یہ عجیب الٹا سورت ہے جو کوئی اس کو ہر روز ایک بار پڑھتا ہے وہ کبھی محتاج نہ ہوگا دولت اور توکری چاہئے والو! ادھر آدھ سورہ واقعہ کو اپنا اور دینا لاو امیر بن جاؤ گے اور قبر کے عذاب سے بچنے کے لیے سورہ ملک یعنی تبارک الذی ہر شب کو پڑھ لیا کرو۔ دین اور دنیا دونوں کی بھلائی ان دوسروں سے حاصل کرو۔ (حیدی)

وَقَالَ مُجَاهِدٌ ﴿رُجَّتْ﴾ زُلْزِلَتْ ﴿بُسَّتْ﴾ فُتَّتْ لُتَّتْ كَمَا يُلْتُ السَّوْنِيُّ الْمَخْضُودُ: الْمُؤَقَّرُ حَمَلًا وَيُقَالُ أَيْضًا لَا شَوْكَ لَهُ

مجاہد نے کہا ”رُجَّتْ“ کا معنی ہلائی جائے۔ ”بُسَّتْ“ چور چور کئے جائیں گے اور ستو کی طرح لت پت کر دیئے جائیں گے۔ الْمَخْضُودُ بوجھ لئے ہوئے یا جن میں کاٹنا نہ ہو۔ ”مَنْضُودُ“ موز (کیلا) غُرب اپنے خاوند

کی پیاری بیویاں۔ ”ثَلَّة“ امت گروہ۔ ”يَحْمُوم“ کالا دھواں۔ ”يَصْرُونَ“ ہٹ دھری کرتے ہمیشہ کرتے تھے۔ اَلْهَيْمِ پیاسے اونٹ۔ لَمْعَرْمُونَ الزام دیے گئے ملامت کئے گئے۔ رَوْح بہشت آرام راحت۔ ”رَيْحَان“ رزق روزی ”وَنَنْشِئُكُمْ فِي مَا لَا تَعْلَمُونَ“ یعنی جس صورت میں ہم چاہیں تم کو پیدا کریں۔ مجاہد کے سوا اوروں نے کہا ”تَفَكَّهُونَ“ کا معنی تَعَجُّبُونَ تعجب کرتے جائیں۔ ”عُرْبًا“ مُثَقَّلَةً (یعنی ضحہ کے ساتھ) عَرُوب کی جمع جیسے صَبُور کی جمع صَبْرُ آتی ہے (عروب خوبصورت پیاری عورت) مکہ والے ایسی عورت کو عربیہ کہتے ہیں اور مدینہ والے غَنَجِيَّة اور عراق والے شَكِلَة کہتے ہیں۔ ”خَافِضَةٌ“ ایک قوم کو نیچا دکھانے والی یعنی دوزخ میں لے جانے والی۔ ”رَافِعَةٌ“ ایک قوم کو بلند کرنے والے یعنی بہشت میں لے جانے والی۔ ”مَوْضُونَةٌ“ سونے سے بنے ہوئے اسی سے نکلا ہے وَضِئُ النَّاقَةِ یعنی اونٹنی کا زیر بند (تنگ) كُوبُ آبِجورہ جس میں ٹوٹی اور کٹا نہ ہو (اَكْوَابُ جمع ہے) ابرق وہ کوزہ جس میں ٹوٹی کٹا نہ ہو۔ اَبَارِيقُ اس کی جمع ہے۔ ”مَسْكُوب“ بہتا ہوا (جاری) ”وَفَرُشٌ مَرْفُوعَةٌ“ اونچے اونچے بچھونے یعنی ایک کے اوپر ایک، تلے اوپر بچھائے گئے۔ ”مُتَرَفِّينَ“ کا معنی آسودہ آرام پروردہ تھے۔ ”مَا تَمْنُونَ“ نطفہ جو عورتوں کے رحموں میں ڈالتے ہو۔ ”مَتَاعًا لِلْمُقَوِّينَ“ مسافروں کے فائدے کے لئے یہ قی سے نکلا ہے قی کہتے ہیں بے آب و گیاہ میدان کو۔ ”بِمَوَاقِعِ النُّجُومِ“ سے قرآن کی محکم آیتیں مراد ہیں بعضوں نے کہا تارے ڈوبنے کے مقامات، مواقع جمع ہے، اس کا واحد موقع دونوں کا (جب مضاف ہوں) ایک ہی معنی ہے۔ ”مَذْهَنُونَ“ جھلانے والے جیسے اس آیت میں ہے ”لَوْ تَذَهَّنْ فَيَذْهَنُونَ“ ”فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ“ کا یہ معنی ہے مُسْلِمٌ لَّكَ إِنَّكَ مِنْ أَصْحَابِ الْيَمِينِ یعنی یہ بات مان لی گئی ہے چاہے کہ تو داہنے ہاتھ والوں میں سے ہے تو ان کا لفظ گرا دیا گیا مگر اس کا معنی قائم رکھا گیا اس کی مثال یہ ہے کہ مثلاً کوئی کہے میں اب تھوڑی دیر

﴿مَنْصُودٍ﴾ الْمَوَزُ وَالْعُرْبُ الْمُحَبَّبَاتُ إِلَى أَزْوَاجِهِنَّ ﴿ثَلَّةٌ﴾ أُمَّةٌ ﴿يَحْمُومٌ﴾ دُخَانٌ أَسْوَدُ ﴿يَصْرُونَ﴾ يَذْنُمُونَ الْهَيْمِ الْإِبِلُ الظَّمَاءُ ﴿لَمْعَرْمُونَ﴾ لَمَلَزَمُونَ رَوْحَ جَنَّةٍ وَرَخَاءُ ﴿وَالرَّيْحَانُ﴾ الرَّزْقُ ﴿وَنَنْشِئُكُمْ﴾ فِي أَيِّ خَلْقٍ نَشَاءُ وَقَالَ غَيْرُهُ: ﴿تَفَكَّهُونَ﴾ تَعَجُّبُونَ ﴿عُرْبًا﴾ مُثَقَّلَةً وَاحِدَهَا عَرُوبٌ مِثْلُ صَبُورٍ وَصَبْرٌ يَسْبِيهَا أَهْلُ مَكَّةَ الْعَرَبِيَّةِ وَأَهْلُ الْمَدِينَةِ الْغَنَجِيَّةُ وَأَهْلُ الْعِرَاقِ الشُّكِلَةُ وَقَالَ فِي ﴿خَافِضَةٌ﴾ لِقَوْمٍ إِلَى النَّارِ وَ ﴿رَافِعَةٌ﴾ إِلَى الْجَنَّةِ ﴿مَوْضُونَةٌ﴾ مَسْجُوجَةٌ وَمِنْهُ وَضِئُ النَّاقَةِ وَالْكُوبُ لَا آذَانُ لَهُ وَلَا عُرْوَةٌ وَالْأَبَارِيقُ: ذَوَاتُ الْأَذَانِ وَالْعَرَى ﴿مَسْكُوبٌ﴾ جَارٍ ﴿وَفَرُشٌ مَرْفُوعَةٌ﴾ بَعْضُهَا فَوْقَ بَعْضٍ ﴿مُتَرَفِّينَ﴾ مُتَمَتِّعِينَ ﴿مَا تَمْنُونَ﴾ هِيَ النُّطْفَةُ فِي أَرْحَامِ النِّسَاءِ ﴿لِلْمُقَوِّينَ﴾ لِلْمُسَافِرِينَ وَالْقِيُّ الْقَفَرُ بِمَوْقِعِ النُّجُومِ: بِمُحْكَمِ الْقُرْآنِ وَيُقَالُ: بِمَسْقِطِ النُّجُومِ إِذَا سَقَطْنَ وَمَوَاقِعُ وَمَوَاقِعُ وَاحِدٌ ﴿مَذْهَنُونَ﴾ مُكَذَّبُونَ مِثْلُ ﴿لَوْ تَذَهَّنْ فَيَذْهَنُونَ﴾ ﴿فَسَلَامٌ لَّكَ﴾ أَيُّ مُسْلِمٌ لَّكَ إِنَّكَ ﴿مِنْ أَصْحَابِ الْيَمِينِ﴾ وَالْقَيْثُ إِنَّهُ وَهُوَ مَعْنَاهَا كَمَا تَقُولُ: أَنْتَ مُصَدِّقُ مُسَافِرٍ عَنْ قَلِيلٍ إِذَا كَانَ قَدْ قَالَ إِنِّي مُسَافِرٌ عَنْ قَلِيلٍ وَقَدْ يَكُونُ كَالدَّعَاءِ لَهُ كَقَوْلِكَ فَسَفِيًّا مِنَ الرِّجَالِ إِنْ رَفَعْتَ السَّلَامَ فَهُوَ مِنْ

الدَّعَاءِ ﴿تُورُونَ﴾ تَسْتَخْرِجُونَ أَوْزَيْتُ
 أَوْقَذْتُ ﴿لَعُؤَا﴾ بَاطِلًا ﴿تَأْنِيْمًا﴾ كَذِبًا۔
 میں سفر کرنے والا ہوں اور تو اس سے کہے انت مصدق مسافر عن قلیل
 یہاں بھی ان محذوف ہے یعنی انت مصدق انک مسافر عن قلیل کبھی
 سلام کا لفظ بطور دعا کے مستعمل ہوتا ہے اگر مرفوع ہو جیسے فَسْقِيَا نَصَب
 کے ساتھ دعا کے معنوں میں آتا ہے یعنی اللہ تجھ کو یہ آب کرے۔
 ”تُورُونَ“ سلگاتے ہو آگ نکالتے ہو أَوْزَيْتُ سے یعنی میں نے
 سلگایا۔ ”لَعُؤَا“ باطل، جھوٹ۔ ”تَأْنِيْمًا“ جھوٹ غلط۔

باب: اللہ عزوجل کا فرمان:

”اور جنت کے درختوں کا بہت ہی لمبا سایہ ہوگا۔“

بَابُ قَوْلِهِ:

﴿وِظْلٌ مَّمْدُودٌ﴾

(۴۸۸۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ
 نے بیان کیا، ان سے ابوالثرثاد نے، ان سے اعرج نے اور ان سے حضرت
 ابو ہریرہ رضی اللہ عنہ نے بیان کیا، وہ کہتے تھے کہ انہوں نے رسول اللہ ﷺ سے
 سنا تھا کہ آپ ﷺ نے فرمایا: ”جنت میں ایک درخت طویل ہوگا (اتنا بڑا
 کہ) سوار اس کے سایہ میں سو سال تک چلے گا اور پھر بھی اس کا سایہ ختم نہ
 ہوگا اگر تمہارا جی چاہے تو آیت ”وِظْلٌ مَّمْدُودٌ“ کی قرأت کر لو۔“

۴۸۸۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ ، قَالَ: حَدَّثَنَا
 سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي
 هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ((إِنَّ فِي
 الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّائِكُ فِي ظِلِّهَا مِائَةَ
 عَامٍ لَا يَقْطَعُهَا وَاقْرُؤُوا إِنَّ شَيْئًا ﴿وِظْلٌ
 مَّمْدُودٌ﴾)). [راجع: ۳۲۵۲]

تشریح: یہ سایہ سورج کا نہ ہوگا بلکہ خدا کے نور کا سایہ ہوگا بعض نے کہا خدا کے عرش کا سایہ ہوگا کیونکہ جنت میں سورج نہ ہوگا۔

سورہ حدید کی تفسیر

(۵۷) [سُورَةُ الْحَدِيدِ

تشریح: سورہ حدید مدنی ہے اس میں ۲۹ آیات اور ۴ رکوع ہیں۔ اللہ پاک نے اس میں لوہے کی افادیت کو بیان فرمایا ہے، اسی لیے یہ سورت حدید
 بمعنی لوہا سے موسوم ہوئی۔

مجاہد نے کہا ”جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ“ یعنی جس نے زمین میں تم کو
 بسایا (جانشین کیا، آباد کیا) ”مِنَ الظُّلُمَاتِ إِلَى النُّورِ“ یعنی گمراہی
 سے ہدایت کی طرف ”وَمَنَافِعِ لِلنَّاسِ“ یعنی تم لوہے سے ڈھال اور
 ہتھیار وغیرہ بناتے ہو۔ ”مَوْلَاكُمْ“ یعنی آگ تمہارے لئے زیادہ
 سزاوار ہے۔ ”لَيْلًا يَعْلَمُ“ تاکہ اہل کتاب جان لیں۔ (الا زائد ہے)
 ”الظَّاهِرُ“ علم کی رو سے۔ ”الْبَاطِنُ“ علم کی رو سے ”أَنْتَظِرُونَا“
 (نتیجہ ہمزہ کسرہ ظاء ایک قرأت ہے) یعنی ہمارا انتظار کرو۔

وَقَالَ مُجَاهِدٌ ﴿جَعَلَكُمْ مُسْتَخْلَفِينَ﴾ مُعَمَّرِينَ
 فِيهِ: ﴿مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ مِنَ الضَّلَالَةِ
 إِلَى الْهُدَى ﴿وَمَنَافِعِ لِلنَّاسِ﴾ جَنَّةٌ وَبِلَاغٍ
 ﴿مَوْلَاكُمْ﴾ أَوَّلَى بِكُمْ ﴿لَيْلًا يَعْلَمُ أَهْلُ
 الْكِتَابِ﴾ لِيَعْلَمَ أَهْلُ الْكِتَابِ يَقَالُ: ﴿الظَّاهِرُ﴾
 عَلَى كُلِّ شَيْءٍ عَلِمًا ﴿وَالْبَاطِنُ﴾ عَلَى كُلِّ
 شَيْءٍ عَلِمًا ﴿أَنْتَظِرُونَا﴾ أَنْتَظِرُونَا۔

سورۃ مجادلہ کی تفسیر

(۵۸) [سُورَةُ الْمُجَادَلَةِ]

وَقَالَ مُجَاهِدٌ: ﴿يُحَادِّثُونَ﴾ يُشَاقِقُونَ ﴿كُتِبُوا﴾ مجاہد نے کہا ”يُحَادِّثُونَ اللّٰهَ“ کا معنی اللہ کی مخالفت کرتے ہیں۔ ”كُتِبُوا“ أَخْزَوْا مِنْ الْخِزْيِ ”اِسْتَحْزَوْا“ غَلَبَ۔ ذلیل کئے گئے۔ ”اِسْتَحْزَوْا“ غاب ہو گیا۔

تشریح: سورۃ مجادلہ مدنی ہے، اس میں ۲۲ آیات اور ۳ رکوع ہیں۔ اس سورت میں ایک ایسی عورت کا ذکر ہے جس نے اپنے خاوند کے بارے میں رسول اللہ ﷺ سے جھگڑا کیا تھا اس عورت کا نام خولہ بنت ثعلبہ رضی اللہ عنہا تھا۔ اللہ نے اس عورت کے متعلق اسی سورت کی ابتدائی آیات کا نزول فرمایا اس کے خاوند نے اس سے ٹھہرا کر کہا تھا اللہ نے ٹھہرا کر کاغذہ بیان فرمایا جو آگے آیات میں مذکور ہے۔ ایک دفعہ حضرت عمر رضی اللہ عنہ اپنی خلافت کے زمانے میں سواری پر جا رہے تھے حضرت خولہ رضی اللہ عنہا نے ان کی سواری روک لی لوگوں نے کہا آپ ایک بڑھیا کے لیے رک گئے۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ تم کیا جانو یہ بڑھیا کون ہے۔ یہ خولہ بنت ثعلبہ رضی اللہ عنہا ہیں جس کی فریاد اللہ تعالیٰ نے سات آسمانوں پر سنی، بھلا عمر رضی اللہ عنہ کی کیا مجال ہے کہ اس کی بات نہ سنے۔

سورۃ حشر کی تفسیر

(۵۹) [سُورَةُ الْحَشْرِ]

تشریح: یہ سورت مدنی ہے اس میں ۲۴ آیات اور ۳ رکوع ہیں یہودیوں نے مسلمانوں کے ساتھ صلح کی تھی جسے انہوں نے بعد میں توڑ دیا۔ نبی کریم ﷺ نے ان کی مدینہ سے جلا وطنی کا حکم صادر فرمایا اس جلا وطنی کو جاز الفظ حشر سے تعبیر کیا گیا ہے فی الواقع ان کی جلا وطنی کے دن حشر کا نظارہ اس لیے تھا کہ بڑی ذلت و رسوائی کا سامنا کرنا پڑا۔

﴿الْجَلَاءُ﴾ الْإِخْرَاجُ مِنْ أَرْضٍ إِلَى أَرْضٍ۔ ”الْجَلَاءُ“ کے معنی ایک زمین سے دوسری زمین کی طرف نکال دینا جسے جلا وطنی کہتے ہیں۔

۴۸۸۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سَلِيمَانَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشَرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ هِيَ الْفَاضِحَةُ مَا زَالَتْ تَنْزَلُ وَمِنْهُمْ وَمِنْهُمْ حَتَّى ظَنَنَّا أَنَّهُمْ لَنْ تَبْقِيَ أَحَدًا مِنْهُمْ إِلَّا ذُكِرَ فِيهَا قَالَ: قُلْتُ: سُورَةُ الْأَنْفَالِ؟ قَالَ: نَزَلَتْ فِي بَدْرٍ قَالَ: قُلْتُ: سُورَةُ الْحَشْرِ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ. [راجع: ۴۸۲۹]

(۴۸۸۲) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے سعید بن سلیمان نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو بشر جعفر نے خبر دی، ان سے سعید بن جبیر نے بیان کیا کہ میں نے عبد اللہ بن عباس رضی اللہ عنہما سے سورۃ توبہ کے متعلق پوچھا تو انہوں نے کہا یہ سورت توبہ کی ہے یا فضیحت کرنے والی ہے۔ اس سورت میں برابر یہی اترتا رہا بعض لوگ ایسے ہیں اور بعض لوگ ایسے ہیں یہاں تک کہ لوگوں کا گمان ہوا یہ سورت کسی کا کچھ بھی نہیں چھوڑے گی بلکہ سب کے بھید کھول دے گی۔ بیان کیا کہ میں نے سورۃ انفال کے متعلق پوچھا تو فرمایا کہ یہ جنگ بدر کے بارے میں نازل ہوئی تھی۔ بیان کیا کہ میں نے سورۃ حشر کے متعلق پوچھا تو فرمایا: بنو نضیر کے یہودیوں کے بارے میں نازل ہوئی تھی۔

۴۸۸۳۔ حَدَّثَنَا الْحَسَنُ بْنُ مُرَّةٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، قَالَ: أَخْبَرَنَا أَبُو عَوَّانَةَ، عَنْ

(۴۸۸۳) ہم سے حسن بن مدرک نے بیان کیا، کہا ہم سے یحییٰ بن حماد نے بیان کیا، کہا ہم کو ابو عوانہ نے خبر دی، انہیں ابو بشر (جعفر بن ابی وحشیہ)

[راجع: ٤٠٢٩]

باب: اللہ تعالیٰ کا ارشاد:

۴۸۸۴۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيْخِزِي الْفَاسِقِينَ﴾ (راجع: ۲۳۵۶)

(۲۸۸۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے بنو نضیر کے کھجوروں کے درخت جلا دیئے تھے اور انہیں کاٹ ڈالا تھا۔ یہ درخت مقام ”بؤیرہ“ میں تھے پھر اس کے متعلق اللہ تعالیٰ نے آیت نازل کی کہ ”جو کھجوروں کے درخت تم نے کاٹے یا انہیں ان کی جڑوں پر قائم رہنے دیا سو یہ دونوں اللہ ہی کے حکم کے موافق ہیں اور تاکہ نافرمانوں کو ذلیل کرے۔“

تشریح: یہودیہ کی حد سے زیادہ شرارتوں اور غداروں کی بنا پر ان کے خلاف ایسا سخت قدم اٹھایا گیا اور نہ عام طور پر مواقع جنگ میں ایسا کرنا مناسب نہیں ہے ہاں اگر امام ایسی ضرورت محسوس کرے تو اسلام میں اس کی بھی اجازت ہے۔

باب: اللہ عز وجل کا فرمان:

﴿مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ﴾
 ۴۸۸۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
 سُفْيَانُ غَيْرَ مَرَّةٍ عَنْ عَمْرِو بْنِ الزُّهْرِيِّ
 عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ عَنْ عُمَرَ
 قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهُ
 عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِبِ الْمُسْلِمُونَ
 عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ فَكَانَتْ لِرَسُولِ
 اللَّهِ ﷺ خَاصَّةً يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفَقَةً
 سَتِيهِ ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السَّلَاحِ وَالنُّكْرَاعِ
 عُدَّةً فِي سَبِيلِ اللَّهِ. [راجع: ۲۹۰۴]

”اور جو کچھ اللہ نے اپنے رسول کو ان سے بطور فے دلویا۔“
 (۴۸۸۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ
 نے کئی مرتبہ عمرو بن دینار سے بیان کیا، ان سے زہری نے، ان سے مالک
 بن اوس بن حدثنان نے اور ان سے عمر بنی النضیر نے بیان کیا کہ بنی نضیر کے
 اموال کو اللہ تعالیٰ نے رسول اللہ ﷺ کو بغیر لڑائی کے دیا تھا۔ مسلمانوں
 نے اس کے لئے گھوڑے اور اونٹ نہیں دوڑائے۔ ان اموال کا خرچ کرنا
 خاص طور سے رسول اللہ ﷺ کے ہاتھ میں تھا۔ چنانچہ آپ اس میں سے
 ازواج مطہرات ﷺ کا سالانہ خرچ دیتے تھے اور جو باقی بچتا تھا اس سے
 سامان جنگ اور گھوڑوں کے لئے خرچ کرتے تھے تاکہ اللہ رب العزت
 کے راستہ میں جہاد کے موقع پر کام آئیں۔

تشریح: اسلام کی اصطلاح میں ”نے“ وہ مال ہے جو دارالحرب سے بلا جنگ حاصل ہو جائے۔

بَابُ قَوْلِهِ:

بَابُ: اللہ تعالیٰ کا ارشاد:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾

”اور رسول تمہیں جو کچھ دیں اسے لے لیا کرو اور جس سے روک دیں اس سے رک جایا کرو۔“

تشریح: یعنی ”اے مسلمانو! اور رسول تمہیں جو کچھ دیں اسے لے لیا کرو اور جس سے آپ ﷺ روکیں اس سے رک جایا کرو۔“

(۴۸۸۶) ہم سے محمد بن یوسف بیکندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے منصور بن معتمر نے، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ اللہ تعالیٰ نے گودوانے والیوں اور گودنے والیوں پر لعنت بھیجی ہے چہرے کے بال اکھاڑنے والیوں اور حسن کے لئے آگے کے دانتوں میں کشادگی کرنے والیوں پر لعنت بھیجی ہے کہ یہ اللہ کی پیدا ہوئی صورت میں تبدیلی کرتی ہیں۔ عبد اللہ بن مسعود رضی اللہ عنہ کا یہ کلام قبیلہ بنی اسد کی ایک عورت کو معلوم ہوا جو ام یعقوب کے نام سے معروف تھی وہ آئی اور کہا کہ مجھے معلوم ہوا ہے کہ آپ نے اس طرح کی عورتوں پر لعنت بھیجی ہے؟ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا آخر کیوں نہ میں انہیں لعنت کروں جنہیں رسول اللہ ﷺ نے لعنت کی ہے اور جو کتاب اللہ کے حکم کے مطابق ملعون ہے۔ اس عورت نے کہا کہ قرآن مجید تو میں نے بھی پڑھا ہے لیکن آپ جو کچھ کہتے ہیں میں نے تو اس میں کہیں یہ بات نہیں دیکھی۔ انہوں نے کہا کہ اگر تم نے بغور پڑھا ہوتا تو تمہیں ضرور مل جاتا کیا تم نے یہ آیت نہیں پڑھی کہ ”رسول (ﷺ) تمہیں جو کچھ دیں، لے لیا کرو اور جس سے تمہیں روک دیں، رک جایا کرو۔“ اس نے کہا کہ پڑھی ہے عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ پھر آپ ﷺ نے ان چیزوں سے روکا ہے۔ اس پر عورت نے کہا کہ میرا خیال ہے کہ آپ کی بیوی بھی ایسا کرتی ہیں۔ انہوں نے کہا کہ اچھا جاؤ اور دیکھ لو۔ وہ عورت گئی اور اس نے دیکھا لیکن اس طرح کی ان کے یہاں کوئی معیوب چیز اسے نہ ملی۔ پھر عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ اگر میری بیوی اسی طرح کرتی تو بھلا وہ میرے ساتھ رہ سکتی تھی؟ ہرگز نہیں۔

۴۸۸۶- حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَائِمَاتِ وَالْمُوتِشِمَاتِ وَالْمُتَمَصَّاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغْيِرَاتِ خَلَقَ اللَّهُ قَبْلَ ذَلِكَ امْرَأَةً مِنْ بَنِي إِسْدٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ فَبَاءَتْ فَقَالَتْ: إِنَّهُ بَلَغَنِي أَنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَمَنْ هُوَ فِي كِتَابِ اللَّهِ فَقَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ قَالَ: لَيْتَ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ أَمَا قَرَأْتَ: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ قَالَتْ: بَلَى قَالَ: فَإِنَّهُ قَدْ نَهَى عَنْهُ قَالَتْ: فَإِنِّي أَرَى أَهْلَكَ يَفْعَلُونَهُ قَالَ: فَأَذِيبِي فَأَنْظِرُنِي فَذَهَبَتْ فَتَنْظَرَتْ فَلَمْ تَرَ مِنْ حَاجَتِهَا شَيْئًا فَقَالَتْ: لَوْ كَانَتْ كَذَلِكَ مَا جِئْتُهُنَّ. [اطرافہ فی: ۴۸۸۷،

۵۹۳۹، ۵۹۴۳، ۵۹۴۴] [مسلم:

۵۵۷۴، ۵۵۷۳، ابوداؤد: ۴۱۶۹، ترمذی:

۲۷۸۲، نسائی: ۵۰۱۱۴، ۵۰۲۶۷، ابن ماجہ:

تشریح: حضرت عبداللہ بن مسعود رضی اللہ عنہ کے اس قول ہے ان لوگوں کا رد ہوا جو صرف قرآن کو واجب العمل جانتے ہیں اور حدیث شریف کو واجب العمل نہیں جانتے ایسے لوگ دائرۃ اسلام سے خارج اور ﴿وَيُؤْذُونَ أَنْ يُقَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ﴾ (۳/ النساء: ۱۵۰) میں داخل ہیں۔ حدیث شریف قرآن مجید سے جدا نہیں ہے قرآن شریف میں خود حدیث شریف کی عیرودی کا حکم ہے اس لیے حدیث کے مگر خود قرآن کے بھی انکار ہی ہیں۔

۴۸۸۷۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ قَالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ حَدِيثَ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ رَسُولُ اللَّهِ الْوَاضِلَةَ فَقَالَ: سَمِعْتُهُ مِنْ أَمْرَأَةٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ مِثْلَ حَدِيثِ مَنْصُورٍ. [راجع: ۴۸۸۶]

۴۸۸۷۔ ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے بیان کیا، ان سے سفیان ثوری نے بیان کیا کہ میں نے عبد الرحمن بن عابس سے منصور بن معتمر کی حدیث کا ذکر کیا جو وہ ابراہیم سے بیان کرتے تھے کہ ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے سر کے قدرتی بالوں کے ساتھ مصنوعی بال لگانے والیوں پر لعنت بھیجی تھی۔ عبد الرحمن بن عابس نے کہا کہ میں نے بھی ام یعقوب نامی ایک عورت سے سنا تھا وہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ سے منصور کی حدیث کے مثل بیان کرتی تھی۔

تشریح: قدرتی بالوں میں مصنوعی بال لگا کر خوبصورتی پیدا کرنے کا رجحان آج کل بہت بڑھ رہا ہے اللہ مسلمان عورتوں کو ہدایت بخشنے۔ آمین

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”اور ان لوگوں کا (بھی حق ہے) جو دار السلام اور ایمان میں ان سے پہلے ہی ٹھکانا پکڑے ہوئے ہیں۔“ آیت میں انصار مراد ہیں۔

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ﴾

۴۸۸۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَنْ حُصَيْنٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: قَالَ عُمَرُ: أَوْصِي الْخَلِيفَةَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَأَوْصِي الْخَلِيفَةَ بِالْأَنْصَارِ الَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِي أَنْ يُهَاجَرَ النَّبِيُّ ﷺ. [راجع: ۱۳۹۲]

۴۸۸۸۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابو بکر نے بیان کیا، ان سے حصین نے، ان سے عمرو بن ميمون نے بیان کیا کہ حضرت عمر بن خطاب رضی اللہ عنہ نے (نہجی ہونے کے بعد انتقال سے پہلے) فرمایا تھا میں اپنے بعد ہونے والے خلیفہ کو مہاجرین اولین کے بارے میں وصیت کرتا ہوں کہ وہ ان کا حق پہچانے اور میں اپنے بعد میں ہونے والے خلیفہ کو انصار کے بارے میں وصیت کرتا ہوں جو دار السلام اور ایمان میں نبی کریم ﷺ کی ہجرت سے پہلے ہی سے قرار پکڑے ہوئے ہیں یہ کہ ان میں جو نیکو کار ہیں ان کی عزت کرے اور ان کے غلط کاروں سے درگزر کرے۔

باب: اللہ جل جلالہ کا ارشاد:

بَابُ قَوْلِهِ:

”اور اپنے سے مقدم رکھتے ہیں“ آخر آیت تک۔ الْخَصَاصَةِ کے معنی فاقہ کے ہیں۔ ”الْمُفْلِحُونَ“ ہمیشہ کامیاب رہنے والے۔ الْفَلَاحِ باقی رہنا۔ حتیٰ علی الْفَلَاحِ۔ ہاکی طرف جلد آؤ یعنی اس کام کی طرف

﴿وَيُؤْذُونَ عَلَى أَنْفُسِهِمْ﴾ الْآيَةِ الْخَصَاصَةِ، الْفَاقَةُ «الْمُفْلِحُونَ» الْفَائِزُونَ بِالْخُلُودِ وَالْفَلَاحُ: الْبَقَاءُ حَتَّى عَلَى الْفَلَاحِ: عَجَلْ

وَقَالَ الْحَسَنُ: ﴿حَاجَةٌ﴾ حَسَدًا.

جس سے حیات ابدی حاصل ہو اور امام حسن بصری نے کہا ”لَا يَجْدُونَ فِي صُدُورِهِمْ حَاجَةً“ میں حاجت سے حسد مراد ہے۔

(۲۸۸۹) مجھ سے یعقوب بن ابراہیم بن کثیر نے بیان کیا، کہا کہ ہم سے اسامہ نے بیان کیا، کہا ہم سے فضیل بن غزوہ نے بیان کیا، ان سے ابو حازم اشجعی نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کی خدمت میں ایک صاحب خود (ابو ہریرہ رضی اللہ عنہ) حاضر ہوئے اور عرض کیا: یا رسول اللہ! میں فاقہ سے ہوں۔ آپ ﷺ نے انہیں ازواج مطہرات رضی اللہ عنہن کے پاس بھیجا (کہ وہ آپ کی دعوت کریں) لیکن ان کے پاس کوئی چیز کھانے کی نہیں تھی۔ آپ نے فرمایا: ”کیا کوئی شخص ایسا نہیں جو آج رات اس مہمان کی میزبانی کرے؟ اللہ اس پر رحم کرے گا۔“ اس پر ایک انصاری صحابی (ابو طلحہ رضی اللہ عنہ) کھڑے ہوئے اور عرض کیا: یا رسول اللہ! یہ آج میرے مہمان ہیں پھر وہ انہیں اپنے ساتھ گھر لے گئے اور اپنی بیوی سے کہا کہ یہ رسول اللہ ﷺ کے مہمان ہیں، کوئی چیز ان سے بچا کے نہ رکھنا۔ بیوی نے کہا کہ اللہ کی قسم میرے پاس اس وقت بچوں کے کھانے کے سوا اور کوئی چیز نہیں ہے۔ انصاری صحابی نے کہا: اگر بچے کھانا مانگیں تو انہیں سلا دو اور آؤ یہ چراغ بھی بجھا دو، آج رات ہم بھوکے ہی رہ لیں گے۔ بیوی نے ایسا ہی کیا۔ پھر وہ انصاری صحابی صبح کے وقت رسول اللہ ﷺ کی خدمت میں حاضر ہوئے تو آنحضرت ﷺ نے فرمایا: ”اللہ تعالیٰ نے فلاں (انصاری صحابی) اور ان کی بیوی (کے عمل) کو پسند فرمایا۔ یا (آپ نے یہ فرمایا کہ) اللہ تعالیٰ مسکرایا۔“ پھر اللہ تعالیٰ نے یہ آیت نازل کی ”وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ“ یعنی اور اپنے سے مقدم رکھتے ہیں اگرچہ خود فاقہ میں ہی ہوں۔

۴۸۸۹۔ حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ غَزْوَانَ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ الْأَشْجَعِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَابَنِي الْجَهْدُ فَأَرْسَلْ إِلَى نِسَائِهِ فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئًا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَلَا رَجُلٌ يُضَيِّفُ هَذَا اللَّيْلَةَ بِرَحْمَةِ اللَّهِ)) فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ! فَذَهَبَ إِلَى أَهْلِهِ فَقَالَ لِامْرَأَتِهِ: ضَيِّفِ رَسُولَ اللَّهِ ﷺ لَا تَدْخِرِيهِ شَيْئًا فَقَالَتْ: وَاللَّهِ! مَا عِنْدِي إِلَّا قُوتُ الصَّبِيَةِ قَالَ: فَإِذَا أَرَادَ الصَّبِيَةُ الْعِشَاءَ فَتَوَمِّئْهُمْ وَتَعَالَى فَأُطْفِئِي السَّرَاجَ وَنَطْوَِي بَطُونَنَا اللَّيْلَةَ فَفَعَلْتُ ثُمَّ غَدَا الرَّجُلُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((لَقَدْ عَجِبَ اللَّهُ أَوْ صَحِيحَكَ مِنْ فُلَانٍ وَفُلَانَةٍ)) فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ((وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)) [راجع: ۳۷۹۸]

تشریح: اس حدیث میں تعجب اور حُک و دستور کا اللہ کے لیے ذکر ہے جو برحق ہے ان کی کیفیت میں بحث کرنا بدعت ہے اور ظاہر پر ایمان لانا واجب ہے۔ صفات الہیہ کو بغیر تاویل کے تسلیم کرنا ضروری ہے۔ سلف صالحین کا یہی طریقہ ہے۔ ایمان کی سلامتی اسی میں ہے کہ صرف مسلک سلف کا اتباع کیا جائے اور بس۔

(۶۰) [سُورَةُ الْمُمتَحِنَةِ] . سورة الممتحنة کی تفسیر

تشریح: یہ سورت مدینہ میں اتاری اس میں ۱۳ آیات اور ۲ رکوع ہیں آیت: (إِذَا جَاءَكَ الْمُؤْمِنَةُ) (۶۰/الممتحنة: ۱۳) میں حضرت ام کلثوم رضی اللہ عنہا کا

ذکر ہے جو عقبہ بن ابی معیط کی بیٹی اور حضرت عبدالرحمن بن عوف رضی اللہ عنہ کی بیوی تھی اس سورت میں مہاجر عورتوں کے ایمانی امتحان کا ذکر ہے اس لیے اسے لفظ متحدہ سے تعبیر کیا گیا۔

وَقَالَ مُجَاهِدٌ: ﴿لَا تَجْعَلْنَا فِتْنَةً﴾ لَا تَعَذِّبْنَا بِأَيِّدِيهِمْ فَيَقُولُوا لَوْ كُنَّا هَؤُلَاءِ عَلَى الْحَقِّ مَا أَصَابَهُمْ هَذَا ﴿بِعَصَمِ الْكُوفَرِ﴾ أَمْرُ أَصْحَابِ النَّبِيِّ ﷺ بِفِرَاقِ نِسَائِهِمْ كُنْ كُوفَرًا بِمَكَّةَ.

مجاہد نے کہا ”لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا“ کا معنی یہ ہے کہ کافروں کے ہاتھوں سے ہم کو تکلیف نہ پہنچا، وہ یوں کہنے لگیں اگر ان مسلمانوں کا دین سچا ہوتا تو یہ ہمارے ہاتھ سے مغلوب کیوں ہوتے ایسی تکلیفیں کیوں اٹھاتے۔ ”بِعَصَمِ الْكُوفَرِ“ سے یہ مراد ہے کہ نبی ﷺ کے اصحاب کو یہ حکم ہوا کہ ان کافر عورتوں کو چھوڑ دیں جو مکہ میں بحالت کفر رہ گئیں ہیں۔

تشریح: کیونکہ وہ مشرکہ تھیں اور مسلمان کافروں سے نکاح نہیں ہو سکتا۔ یا اللہ! یا مالک الملک! بدعتی لوگوں کے ہاتھ سے اہل حدیث کو بھی فتنہ سے محفوظ فرما۔ اہل بدعت کو ان پر غالب مت کر۔ اہل حدیث پر اپنا جرم و کرم کر، میں نے بہت سے بے دینوں کو یہ کہتے ہوئے سنا کہ اہلحدیث سوائے ایک اللہ واحد کے نہ اور کسی کو پکارتے ہیں اور نہ کسی سے مدد چاہتے ہیں نہ بزرگوں کی قبروں پر جا کر ان سے عرض و معروض کرتے ہیں نہ اللہ کے سوا بزرگوں کی کچھ نذر و نیاز، منت، فاتحہ وغیرہ کرتے ہیں۔ دیکھیں اللہ تعالیٰ ان کی دعا کیونکر قبول کرتا ہے۔ یا اللہ! ان بے دینوں کو جھوٹا کر دے اور ہماری دعا قبول فرما، ہم خاص تجھ ہی کو پکارنے والے ہیں اور تجھ ہی سے مدد چاہنے والے ہیں، ان بے دینوں کو ہم پر ہنسنے کا موقع نہ دے یا اللہ! یا ارحم الراحمین! اسمع واستجب یا اللہ! ہماری یہ دعا سن لے اور قبول فرما۔ (وحیدی)

فی الواقع قبر پرست بدعتی لوگوں کا یہی حال ہے کہ وہ اہل توحید پر ایسے ہی آوازیں کتے ہیں جس طرح مشرکین مکہ مسلمانوں کے خلاف آوازیں کسا کرتے تھے بلکہ یہ لوگ مشرکین مکہ سے بہت سے افعال شرک میں آگے ہیں جو مصائب کے وقت پیروں، مرشدوں، ولیوں کو پکارتے ہیں ان کی دہائی دیتے ہیں اور ایسے وقت میں بھی اللہ کو یاد نہیں کرتے۔ اللہ پاک ہمارے مرحوم مولانا وحید الزماں کی دعائے مذکورہ بالا قبول فرما کر اہل توحید کو اہل بدعت کے کمر و فریب اور ان کے ناپاک خیالات سے محفوظ رکھے۔ آمین

باب: (فرمان باری تعالیٰ)

باب:

”تم میرے اور اپنے دشمنوں کو دوست مت بناؤ۔“

﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

۴۸۹۰۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ كَاتِبَ عَلِيٍّ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُبَيْرُ وَالْمِقْدَادُ فَقَالَ: ((انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاجٍ فَإِنَّ بِهَا

(۳۸۹۰) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا کہ مجھ سے حسن بن محمد بن علی نے بیان کیا، انہوں نے علی رضی اللہ عنہ کے کاتب عبید اللہ بن ابی رافع سے سنا، وہ بیان کرتے تھے کہ میں نے علی رضی اللہ عنہ سے سنا انہوں نے کہا کہ رسول اللہ ﷺ نے مجھے، زبیر اور مقداد کو روانہ کیا اور فرمایا کہ چلے جاؤ اور جب مقام خاج کے باغ پر پہنچ جاؤ گے (جو مکہ اور مدینہ کے درمیان تھا) تو وہاں تمہیں ہودج میں ایک عورت ملے گی، اس کے ساتھ ایک خط

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ہوگا۔ وہ خط تم اس سے لے لینا۔ چنانچہ ہم روانہ ہوئے ہمارے گھوڑے ہمیں تیز رفتاری کے ساتھ لے جا رہے تھے۔ آخر جب ہم اس باغ پر پہنچے تو واقعی وہاں ہم نے ہودج میں اس عورت کو پایا ہم نے اس سے کہا کہ خط نکال۔ اس نے کہا میرے پاس کوئی خط نہیں ہے ہم نے اس سے کہا کہ خط نکال دے ورنہ ہم تیرے سارے کپڑے اتار کر تلاشی لیں گے۔ آخر اس نے اپنی چوٹی سے خط نکالا ہم لوگ وہ خط لے کر نبی ﷺ کی خدمت حاضر ہوئے۔ اس خط میں لکھا ہوا تھا کہ حاطب بن ابی بلتعہ کی طرف سے مشرکین کے چند آدمیوں کی طرف جو مکہ میں تھے اس خط میں انہوں نے نبی ﷺ کی تیری کا ذکر لکھا تھا (کہ آپ ﷺ ایک بڑی فوج لے کر آتے ہیں تم اپنا بچاؤ کرلو) نبی اکرم ﷺ نے دریافت فرمایا: ”حاطب! یہ کیا ہے؟“ انہوں نے عرض کیا: یا رسول اللہ! میرے معاملہ میں جلدی نہ فرمائیں میں قریش کے ساتھ بطور حلیف (زمانہ قیام مکہ میں) رہا کرتا تھا لیکن ان کے قبیلہ و خاندان سے میرا کوئی تعلق نہیں تھا۔ اس کے برخلاف آپ کے ساتھ جو دوسرے مہاجرین ہیں ان کی قریش میں رشتہ داریاں ہیں اور ان کی رعایت سے قریش مکہ میں رہ جانے والے ہیں ان کے اہل و عیال اور مال کی حفاظت کرتے ہیں۔ میں نے چاہا کہ جبکہ ان سے میرا کوئی نسب تعلق نہیں ہے تو اس موقع پر ان سے احسان کر دوں اور اس کی وجہ سے وہ میرے رشتہ داروں کی حفاظت کریں۔ یا رسول اللہ! میں نے یہ عمل کفر یا اپنے دین سے پھر جانے کی وجہ سے نہیں کیا ہے۔ نبی اکرم ﷺ نے فرمایا: ”یقیناً انہوں نے تم سے سچی بات کہہ دی ہے۔“ عمر رضی اللہ عنہ بولے: یا رسول اللہ! مجھے اجازت دیں میں اس کی گردن مار دوں۔ آپ ﷺ نے فرمایا: ”یہ بدر کی جنگ میں ہمارے ساتھ موجود تھے۔ تمہیں کیا معلوم، اللہ تعالیٰ بدر والوں کے تمام حالات سے واقف تھا اور ان کے باوجود ان کے متعلق فرمادیا کہ جو جی چاہے کرو کہ میں نے تمہیں معاف کر دیا۔“ عمرو بن دینار نے کہا حاطب بن ابی بلتعہ رضی اللہ عنہ کے بارے میں یہ آیت نازل ہوئی تھی کہ ”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ“ اے ایمان والو! تم

طَبَعَتْ مَعَهَا كِتَابٌ فُخِلُوهُ مِنْهَا)) فَذَهَبْنَا تَعَادَى بَنَا خَيْلَنَا حَتَّى أَتَيْنَا الرَّوَصَةَ فَإِذَا نَحْنُ بِالطَّيْنَةِ فَقُلْنَا: أَخْرِجِي الْكِتَابَ قَالَتْ: مَا مَعِيَ مِنْ كِتَابٍ فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثَّيَابَ فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا فَأَتَيْنَا بِهِ النَّبِيَّ ﷺ فَإِذَا فِيهِ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاثٍ مِنَ الْمُشْرِكِينَ مِمَّنْ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: ((مَا هَذَا يَا حَاطِبُ؟)) قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَمْرًا مِنْ قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهِمْ وَكَانَ مِنْ مَعْلِكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي مِنَ النَّسَبِ فِيهِمْ أَنْ أَصْطَنِعَ إِلَيْهِمْ يَذًا يَحْمُونَ قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي فَقَالَ النَّبِيُّ ﷺ: ((إِنَّهُ لَقَدْ صَدَقَكُمْ)) فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ! فَأَضْرِبْ عَنْقَهُ فَقَالَ: ((إِنَّهُ شَهِدَ بَدْرًا وَمَا يَذُرُّكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ لَقَالَ أَعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ)) قَالَ عُمَرُ: وَنَزَلَتْ فِيهِ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ)) قَالَ: لَا أَذْرِي الْآيَةَ فِي الْحَدِيثِ أَوْ قَوْلَ عُمَرُ.

میرے دشمن اور اپنے دشمن کو دوست نہ بنالینا۔ سفیان بن عیینہ نے کہا کہ مجھے اس کا علم نہیں کہ اس آیت کا ذکر حدیث میں داخل ہے یا یہ عمر بن دینار کا قول ہے۔

ہم سے علی بن عبد اللہ مدینی نے بیان کیا کہ سفیان بن عیینہ سے حاطب بن ابی بلتعہ رضی اللہ عنہ کے بارے میں پوچھا گیا کہ کیا آیت ”لَا تَتَّخِذُوا عَدُوِّي“ انہیں کے بارے میں نازل ہوئی تھی؟ سفیان نے کہا کہ لوگوں کی روایت میں تو یونہی ہے لیکن میں نے عمرو سے جو حدیث یاد کی اس میں سے ایک حرف بھی میں نے نہیں چھوڑا اور میں نہیں سمجھتا کہ میرے سوا اور کسی نے اس حدیث کو عمرو سے خوب یاد رکھا ہو۔

باب: اللہ تعالیٰ کا ارشاد:

”جب تمہارے پاس ایمان والی عورتیں ہجرت کر کے آئیں۔“

(۴۸۹۱) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ابن شہاب کے بھتیجے نے اپنے چچا محمد بن مسلم سے، انہیں عروہ نے خبر دی اور انہیں نبی کریم صلی اللہ علیہ وسلم کی زبہ مطہرہ عائشہ رضی اللہ عنہا نے خبر دی کہ رسول اللہ صلی اللہ علیہ وسلم اس آیت کے نازل ہونے کے بعد ان مومن عورتوں کا امتحان لیا کرتے تھے جو ہجرت کر کے مدینہ آتی تھیں۔ اللہ تعالیٰ نے ارشاد فرمایا تھا کہ ”يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ“ الخ (اے نبی! جب آپ سے مسلمان عورتیں بیعت کرنے کے لئے آئیں) ارشاد ”غُفُورٌ رَّحِيمٌ“ تک۔ عروہ رضی اللہ عنہ نے بیان کیا کہ عائشہ رضی اللہ عنہا نے کہا: چنانچہ جو عورت اس شرط (آیت میں مذکور یعنی ایمان وغیرہ) کا اقرار کر لیتی تو رسول اللہ صلی اللہ علیہ وسلم اس سے زبانی طور پر فرماتے کہ ”میں نے تمہاری بیعت قبول کر لی“ اور ہرگز نہیں۔ اللہ کی قسم! آپ صلی اللہ علیہ وسلم کے ہاتھ نے کسی عورت کا ہاتھ بیعت لیتے وقت کبھی نہیں چھوا صرف آپ ان سے زبانی بیعت لیتے تھے کہ آیت میں مذکور باتوں پر قائم رہنا۔ اس روایت کی متابعت یونس، معمر اور عبد الرحمن بن اسحاق نے زہری سے کی اور اسحاق بن راشد نے زہری سے بیان کیا کہ ان سے عروہ اور عمرہ

حَدَّثَنَا عَلِيُّ بْنُ قَيْلٍ لِسُفْيَانَ فِي هَذَا فَتَزَلَّتْ: ﴿لَا تَتَّخِذُوا عَدُوِّي﴾ قَالَ سُفْيَانُ: هَذَا فِي حَدِيثِ النَّاسِ حَفِظْتُهُ مِنْ عَمْرٍو مَا تَرَكْتُ مِنْهُ حَرْفًا وَمَا أَرَى أَحَدًا حَفِظَهُ غَيْرِي.

[راجع: ۳۰۰۷]

بَابُ قَوْلِهِ:

﴿إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ﴾

۴۸۹۱۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي شِهَابٍ عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ إِلَيْهِ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الْآيَةِ بِقَوْلِ اللَّهِ: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ﴾ إِلَى قَوْلِهِ: ﴿غُفُورٌ رَّحِيمٌ﴾ قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((قَدْ بَايَعُكَ)) كَلَامًا وَلَا وَاللَّهِ! مَا مَسَّتْ يَدُهُ أَمْرًا قُطَّ فِي الْمُبَايَعَةِ مَا يَبَايِعُهُنَّ إِلَّا بِقَوْلِهِ: ((قَدْ بَايَعُكَ عَلَى ذَلِكَ)) تَابِعَهُ يُونُسُ وَمَعْمَرٌ وَعَبْدُ الرَّحْمَنِ ابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ وَقَالَ إِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ وَعُمَرَةَ.

بنت عبد الرحمن نے کہا۔

[راجع: ۲۷۱۳]

تشریح: اب ام عطیہ رضی اللہ عنہا کی حدیث میں جو ہے آپ نے مگر کے باہر سے اپنا ہاتھ دراز کیا اور ہم نے مگر کے اندر سے اس سے بھی مصافحہ نہیں نکلتا۔ اسی طرح ایک روایت میں ہے ایک عورت نے اپنا ہاتھ کھینچ لیا اس سے بھی مصافحہ ثابت نہیں ہوتا اور ابوداؤد نے مراسل میں شمسی سے نکالا کہ آپ نے ایک چادر ہاتھ پر رکھ لی اور فرمایا میں عورتوں سے مصافحہ نہیں کرتا ان حدیثوں کو دیکھ کر بھی جو مرد عورتوں کو سر ید کرتے وقت ان سے ہاتھ ملائے وہ بدعتی اور مخالف رسول ﷺ ہے اسی طرح جو مرد غیر محرم عورتوں کو سر ید نہیں کرتے وہ۔ مثلاً سر اور سینہ کچھ لے ہوئے تو وہ مرد نہیں ہے بلکہ مفضل یعنی گمراہ کرنے والا شیطان کا بھائی ہے (حیدی) جو لوگ پیشہ و پیر مرد سے ہوئے ہیں ان کی اکثریت کا یہی حال ہے وہ سر ید ہونے والی مستورات کے معاملہ میں احکام شرعیہ پر وہ حجاب وغیرہ سے اپنے آپ کو مستثنیٰ سمجھتے ہیں اور ان کو بغیر حجاب کے غلط ملطہ رکھنے میں کوئی عیب نہیں سمجھتے ایسے بیروں مردوں ہی کے متعلق مولانا روم نے فرمایا ہے:

کار شیطان میں کندہ ناقش ولی

گو ولی این است لعنت بر ولی

”یعنی کتنے لوگ شیطانی کام کرنے والے ولی کہلاتے ہیں اگر ایسے ہی لوگ ولی ہیں تو ایسے ولیوں پر اللہ کی ہولناکت نازل ہوں۔“ (زبیر)

باب: اللہ عز و جل کا فرمان:

بَابُ قَوْلِهِ:

”(اے رسول!) جب ایمان والی عورتیں آپ کے پاس آئیں تاکہ وہ

﴿إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ﴾

آپ سے بیعت کریں۔“

(۵۸۹۲) ہم سے ابو مسر نے بیان کیا، کہا ہم سے عبد الوارث نے، کہا ہم سے ایوب نے، ان سے حصہ بنت بھرین نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہا کہ ہم نے رسول اللہ ﷺ سے بیعت کی تو آپ نے ہمارے سامنے اس آیت کی تلاوت کی: ”أَنْ لَا يُبَشِّرَنَّ بِاللَّهِ“ اللہ کے ساتھ کسی کو شریک نہ کریں گے اور ہمیں نوحہ (میت پر زور زور سے رونا پینا) کرنے سے منع فرمایا۔ آپ ﷺ کی اس مصافحت پر عورت (خود ام عطیہ رضی اللہ عنہا) نے اپنا ہاتھ کھینچ لیا اور عرض کیا کہ فلاں عورت نے نوحہ میں میری مدد کی تھی، میں چاہتی ہوں کہ اس کا بدلہ چکا آؤں نبی اکرم ﷺ نے اس کا کوئی جواب نہیں دیا، چنانچہ وہ گئیں اور پھر دوبارہ آ کر آپ ﷺ سے بیعت کی۔

۴۸۹۲۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ حَفْصَةَ بِنْتِ سَبْرِينَ عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: بَايَعَنَا رَسُولُ اللَّهِ ﷺ فَقَرَأَ عَلَيْنَا: ﴿أَنْ لَا يُبَشِّرَنَّ بِاللَّهِ شَيْئًا﴾ وَنَهَانَا عَنِ النَّيَاحَةِ فَقَبَضَتْ إِفْرَاقَةَ يَدِهَا فَقَالَتْ: أَشْعَدْتُ نَبِيَّ فَلَا نَةَ أُرِيدُ أَنْ أَجْزِيَهَا أَفَمَّا قَالَ لَهَا النَّبِيُّ ﷺ شَيْئًا فَاظْلَمْتُ وَرَجَعْتُ فَبَايَعَنَاهَا! [راجع: ۱۳۰۶]

تشریح: دوسری روایت میں ہے کہ آپ نے اس کو اجازت دی۔ یہ ایک خاص حکم تھا جو حضرت ام عطیہ رضی اللہ عنہا کو دیا گیا اور نہ نوحہ عموماً حرام ہے اس کی حرمت میں اخادیت صحیحہ وارد ہیں اور بعض مالکیہ کا قول ہے کہ نوحہ حرام نہیں ہے بلکہ شاذ اور مردود ہے۔ قسطلانی نے کہا پہلے نوحہ صحابہ کرام پر مکروہ تہذیبی ہوا پھر حرام ہوا اور ممکن ہے کہ حضرت ام عطیہ رضی اللہ عنہا کے بیعت کرتے وقت مکروہ تہذیبی ہوا اس لیے آپ نے اجازت دی ہو اس کے بعد حرام ہو گیا ہو۔ حافظ نے کہا نوحہ کا مطلقاً حرام ہے اور یہی تمام علما کا مذہب ہے تو ﴿وَلَا يُبَغِّضَنَّكَ فِيْ مَعْرُوفٍ﴾ (۶۰/۱۳) سے یہ مراد ہو گا کہ نوحہ نہ کریں یا

غیر مرد سے خلوت نہ کریں یا شوہروں کی نافرمانی نہ کریں اگر یہ معنی ہو کہ اچھی بات میں تیری نافرمانی نہ کریں تب تو عورتوں مردوں سب کے لیے یہ حکم عام ہو گا جیسے آگے کی حدیث سے معلوم ہوتا ہے کہ آپ نے لیلۃ العقبہ میں انصار سے انہیں شرطوں پر بیعت لی تھی اور انصار کے ہر مرد و عورت نے بخوشی ان شرطوں پر بیعت کر کے اپنے عمل سے یہ ثابت کر دیا کہ ہم شرطوں سے پھرنے والے اور بیعت سے منہ موڑنے والے نہیں ہیں، اللہ پاک انصار کو ان کی وفاداری کی بہترین جزائیں بخشے۔ کہیں

۴۸۹۳۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: سَمِعْتُ الزُّبَيْرَ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾ قَالَ: إِنَّمَا هُوَ شَرْطٌ شَرَطَهُ اللَّهُ لِلنِّسَاءِ. (۲۸۹۳) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا کہ ہم سے میرے والد نے بیان کیا، انہوں نے بیان کیا کہ میں نے زبیر سے سنا، انہوں نے عکرمہ سے اور انہوں نے حضرت ابن عباس رضی اللہ عنہما سے اللہ تعالیٰ کے ارشاد ”لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ“ یعنی ”اور بھلی باتوں (اور اچھے کاموں میں) آپ کی نافرمانی نہ کریں گی۔“ کے بارے میں انہوں نے کہا کہ یہ بھی ایک شرط تھی جسے اللہ تعالیٰ نے (رسول اللہ ﷺ سے بیعت کے وقت) عورتوں کے لیے ضروری قرار دیا تھا۔

تشریح: اس حدیث میں معلوم ہوا کہ عورتیں بھی اچھائی کے کاموں اور نیک عملوں کے کرنے پر بیعت کر سکتی ہیں۔

۴۸۹۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ: حَدَّثَنَا قَالَ: حَدَّثَنِي أَبُو ذَرِيْسٍ: سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: ((أَتَبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَزْنُوا وَلَا تَسْرِقُوا)) وَقَرَأَ آيَةَ النَّسَاءِ وَأَكْثَرَ لَفْظِ سُفْيَانَ قَرَأَ الْآيَةَ ((فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْهَا شَيْئًا فَنَسَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذَابُهُ وَإِنْ شَاءَ غُفِرَ لَهُ)) تَابَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ فِي الْآيَةِ: (۲۸۹۴) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ ہم سے زہری نے بیان کیا، کہا کہ مجھ سے ابو ذر یس نے بیان کیا اور انہوں نے عبادہ بن صامت رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کی خدمت میں حاضر تھے۔ آپ ﷺ نے فرمایا: ”تم مجھ سے اس بات پر بیعت کرو گے کہ اللہ تعالیٰ کے ساتھ شریک نہ ٹھہراؤ گے اور نہ زنا کرو گے اور نہ چوری کرو گے۔“ آپ نے سورہ ”النساء“ کی آیتیں پڑھیں۔ سفیان نے اس حدیث میں اکثر یوں کہا کہ آپ نے یہ آیت پڑھی ”پھر تم میں سے جو شخص اس شرط کو پورا کرے گا تو اس کا اجر اللہ پر ہے اور جو کوئی ان میں سے کسی شرط کی خلاف ورزی کر بیٹھا اور اس پر اسے سزا بھی مل گئی تو اس کی سزا اس کے لئے کفارہ بن جائے گی لیکن کسی نے اپنے کسی عہد کے خلاف کیا اور اللہ نے اسے چھپایا تو وہ اللہ کے حوالے ہے اللہ چاہے تو اسے اس پر عذاب دے اور اگر چاہے معاف کر دے۔“ سفیان کے ساتھ اس حدیث کو عبد الرزاق نے بھی محرم سے روایت کیا، انہوں نے زہری سے اور یوں ہی کہا کہ آیت پڑھی۔

[راجع: ۴۸۸]

تشریح: یہ نہیں کہا عورتوں کی آیت۔

(۴۸۹۵) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم سے ہارون بن معروف نے بیان کیا، کہا ہم سے عبداللہ بن وہب نے بیان کیا کہ مجھے ابن جریج نے خبر دی، انہیں حسن بن مسلم نے خبر دی، انہیں طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ اور ابو بکر اور عمر اور عثمان رضی اللہ عنہم کے ساتھ عید الفطر کی نماز پڑھی ہے۔ ان تمام بزرگوں نے نماز خطبہ سے پہلے پڑھی تھی اور خطبہ بعد میں دیا تھا (ایک مرتبہ خطبہ سے فارغ ہونے کے بعد) نبی کریم ﷺ اترے گویا اب بھی میں آپ ﷺ کو دیکھ رہا ہوں، جب آپ لوگوں کو اپنے ہاتھ کے اشارے سے بٹھا رہے تھے پھر آپ صف چیرتے ہوئے آگے بڑھے اور عورتوں کے پاس تشریف لائے۔ بلال رضی اللہ عنہ آپ کے ساتھ تھے پھر آپ نے یہ آیت تلاوت کی ”يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ“ الخ یعنی ”اے نبی! جب مومن عورتیں آپ کے پاس آئیں کہ آپ سے ان باتوں پر بیعت کریں کہ اللہ کے ساتھ نہ کسی کو شریک کریں گے اور نہ چوری کریں گی اور نہ بدکاری کریں گی اور نہ اپنے بچوں کو قتل کریں گی اور نہ بہتان لگائیں گی جسے اپنے ہاتھ اور پاؤں کے درمیان گھڑ لیں“ آپ نے پوری آیت آخر تک پڑھی جب آپ آیت پڑھ چکے تو فرمایا: ”تم ان شرائط پر قائم رہنے کا وعدہ کرتی ہو؟“ ان میں سے ایک عورت نے جواب دیا: ہاں یا رسول اللہ! ان کے سوا اور کسی عورت نے (شرم کی وجہ سے) کوئی بات نہیں کہی۔ حسن کو اس عورت کا نام معلوم نہیں تھا بیان کیا کہ پھر عورتوں نے صدقہ دینا شروع کیا اور بلال رضی اللہ عنہ نے اپنا کپڑا اچھلا لیا۔ عورتیں بلال رضی اللہ عنہ کے کپڑے میں چھلے اور انگوٹھیاں ڈالنے لگیں۔

سورہ صف کی تفسیر

مجاہد نے کہا ”مَنْ أَنْصَارِي إِلَى اللَّهِ“ کا معنی یہ ہے کہ میرے ساتھ ہو کر کون اللہ کی طرف جاتا ہے اور ابن عباس رضی اللہ عنہما نے کہا ”مَرُصُوصٌ“ خوب مضبوطی سے ملا ہوا، جڑا ہوا، اوروں نے کہا سیسہ ملا کر جڑا ہوا۔

تشریح: سورہ صف مدنی ہے اس میں ۱۴ آیات اور ۲۵ کوع ہیں۔ اس سورت میں لطیف اشارات ہیں کہ یہود، نصاریٰ، اور مشرکین ہمیشہ مسلمانوں کے حد سے زیادہ ایذا رساں ہیں لیکن اہل اسلام اگر سیسہ پلائی ہوئی دیوار بن کر اپنے دشمنوں کا مقابلہ کرتے رہیں گے اور ہر زمانہ کے حالات کے

(۶۱) [سُورَةُ الصَّفِّ]

وَقَالَ مُجَاهِدٌ: «مَنْ أَنْصَارِي إِلَى اللَّهِ» مَنْ تَبِعَنِي إِلَى اللَّهِ وَقَالَ ابْنُ عَبَّاسٍ: «مَرُصُوصٌ» مُلَصَّقٌ بَعْضُهُ بِبَعْضٍ وَقَالَ يَحْيَى: بِالرَّصَاصِ.

مطابق پوری تیاری رکھیں گے تو وہ ضرور غالب رہیں گے اور اللہ ان کی مدد کرتا رہے گا۔

نور خدا ہے کفر کی حرکت پر خندہ زن پھونکوں سے یہ چراغ بجھایا نہ جائے گا

باب: (ارشاد باری تعالیٰ)

بَاب:

”(عیسیٰ علیہ السلام نے فرمایا) میرے بعد ایک رسول آئے گا جس کا نام احمد ہوگا۔“

﴿مَنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾.

(۸۹۶) ہم سے ابوالیمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی اور ان سے زہری نے بیان کیا، کہا ہم کو محمد بن جبیر بن مطعم نے خبر دی اور ان سے ان کے والد جبیر بن مطعم رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ فرما رہے تھے کہ ”میرے کئی نام ہیں، میں محمد ہوں، میں احمد ہوں، میں ماحی ہوں کہ جس کے ذریعہ اللہ تعالیٰ کفر کو مٹا دے گا، میں حاشر ہوں کہ اللہ تعالیٰ سب کو حشر میں میرے بعد جمع کرے گا اور میں عاقب ہوں۔“

۴۸۹۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مَطْعَمٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ)). [راجع: ۳۵۳۲]

تشریح: یعنی سب پیغمبروں کے بعد دنیا میں آنے والا ہوں۔

سورۃ جمعہ کی تفسیر

(۶۲) [سُورَةُ الْجُمُعَةِ]

تشریح: یہ سورت مدنی ہے۔ اس میں آیات اور رکوع ہیں اس میں نماز جمعہ کا ذکر ہے اس لئے اس کو اس نام سے موسوم کیا گیا۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”اور ان میں سے دوسروں کے لئے بھی (آپ کو رسول بنا کر بھیجا) جو ابھی ان سے ملے نہیں ہیں۔“ حضرت عمر رضی اللہ عنہ نے ”فَامْضُوا إِلَى ذِكْرِ اللَّهِ“ پڑھا ہے یعنی اللہ تعالیٰ کی یاد کی طرف چلو۔

﴿وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ وَقَرَأَ عُمَرُ: فَامْضُوا إِلَى ذِكْرِ اللَّهِ.

(۸۹۷) مجھ سے عبدالعزیز بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے سلیمان بن ہلال نے بیان کیا، ان سے ثور نے، ان سے ابوالغیث سالم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے پاس بیٹھے ہوئے تھے کہ ”سورۃ الجمعہ“ کی یہ آیتیں نازل ہوئیں: ”وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ“ ”الایہ“ اور ان میں سے دوسروں کے لئے بھی (آپ کو ہادی اور معلم بنا کر بھیجا) جو ابھی ان سے ملے نہیں ہیں۔“ بیان کیا میں نے

۴۸۹۷۔ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ ثَوْرٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَأَنْزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ: ﴿وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قَالَ: قُلْتُ: مَنْ هُمْ؟ يَا رَسُولَ اللَّهِ! قُلْتُ:

یُرَاجَعُهُ حَتَّى سَأَلَ ثَلَاثًا وَفِينَا سَلَمَانَ الْفَارِسِيَّ
وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلَمَانَ ثُمَّ
قَالَ: ((لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَتَأَلَّهَ رِجَالٌ
أَوْ رَجُلٌ مِنْ هَؤُلَاءِ))۔ (طرفہ فی: ۴۸۹۸) [مسلم: ۶۴۹۸، ۳۳۱۰، ۳۹۳۳]

عرض کیا: یا رسول اللہ! یہ دوسرے کون لوگ ہیں؟ رسول اللہ ﷺ نے کوئی جواب نہیں دیا۔ آخر یہی سوال تین مرتبہ کیا۔ مجلس میں سلمان فارسی رضی اللہ عنہ بھی موجود تھے۔ رسول اللہ ﷺ نے ان پر ہاتھ رکھ کر فرمایا: ”اگر ایمان ثریا پر بھی ہوگا تب بھی ان لوگوں (یعنی فارس والوں) میں سے اس تک پہنچ جائیں گے یا یوں فرمایا کہ ایک آدمی ان لوگوں میں سے اس تک پہنچ جائے گا۔“

تشریح: دوسری روایت کئی آدمیوں سے بغیر شک کے مذکور ہے۔ قرطبی نے کہا نبی کریم ﷺ نے جیسا فرمایا تھا ویسا ہی ہوا۔ بہت سے حدیث کے حافظ اور امام ملک فارس میں پیدا ہوئے۔ میں کہتا ہوں ان لوگوں سے صرف امام بخاری، امام مسلم اور امام ترمذی رضی اللہ عنہم وغیرہ مراد ہیں۔ یہ سب حدیث کے امام ملک فارس کے تھے اور ((رجل من هؤلاء)) کی اگر روایت صحیح ہو تو اس سے امام بخاری رضی اللہ عنہ مراد ہیں علم حدیث باسناد صحیح متصل اسی مرد کی بہت مردانہ سے اب تک باقی ہے اور حنفیوں نے جو امام ابوحنیفہ رضی اللہ عنہ کو اس سے لیا ہے تو ہم کو امام ابوحنیفہ رضی اللہ عنہ کی فضیلت اور بزرگی میں اختلاف نہیں ہے مگر ان کی اصل ملک فارس سے تھی بلکہ کابل سے تھی اور کابل بلاد فارس میں داخل نہیں، اس لئے وہ اس حدیث کے مصداق نہیں ہو سکتے۔ علاوہ اس کے امام ابوحنیفہ رضی اللہ عنہ مدت العرفہ اور اجتہاد میں مصروف رہے اور علم حدیث کی طرف ان کی توجہ بالکل کم رہی، اس لئے وہ حدیث کے امام نہیں مگنے جاتے اور ذرا نہ حدیث جیسے امام بخاری و امام مسلم رضی اللہ عنہما وغیرہ نے اپنی کتابوں میں ان سے روایت کی ہے بلکہ محمد بن نصر مروزی محدث کہتے ہیں امام ابوحنیفہ رضی اللہ عنہ کی بساعت حدیث میں بہت قحوظی تھی اور خطیب نے کہا کہ امام ابوحنیفہ رضی اللہ عنہ نے صرف پچاس مرفوع حدیثیں روایت کی ہیں، البتہ مجتہد امام مالک اور امام احمد بن حنبل اور اسحاق بن راہویہ اور اوزاعی اور سفیان ثوری اور حضرت عبداللہ بن مبارک رضی اللہ عنہ ایسے کامل گزرے ہیں کہ فقہ اور حدیث میں بیک وقت امام تھے اللہ تعالیٰ ان سب سے راضی ہو اور ان کو درجات عالی عطا فرمائے۔ (رحمی)

۴۸۹۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ،
قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، أَخْبَرَنِي قُورٌ عَنْ
أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ:
((لَتَأَلَّهَ رِجَالٌ مِنْ هَؤُلَاءِ))۔ (راجع: ۴۸۹۷) [۳۸۹۸]

ہم سے عبداللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے عبدالعزیز نے بیان کیا، انہیں ثور نے خبر دی اور ان سے ابوالغیث نے، انہیں حضرت ابی الغیث عن ابی ہریرہ رضی اللہ عنہ نے اور انہیں نبی کریم ﷺ نے کہ ”ان کی قوم کے کچھ لوگ (لتأله رجال من هؤلاء))۔ (راجع: ۴۸۹۷) [۳۸۹۸]

تشریح: نبی کریم ﷺ کا اشارہ آل فارس کی طرف تھا۔ چنانچہ اللہ پاک نے محدثین کرام کو پدافر فرمایا جن میں بیشتر فارسی نسل ہیں، اس طرح نبی کریم ﷺ کی پیشین گوئی حرف بحرف ثابت ہوئی اور آیت: ﴿وَالْآخِرِينَ مِنْهُمْ لَنَأْتِلَحَقُوا بِهِمْ﴾ (الحجہ: ۳) کا مصداق محدثین کرام قرار پائے۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”اور جب کبھی انہوں نے اموال تجارت دیکھا۔“

﴿وَإِذَا رَأَوْا تِجَارَةً﴾

۴۸۹۹۔ حَدَّثَنِي حَفْصُ بْنُ عَمَرَ، قَالَ: حَدَّثَنَا
تَحَالِدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ
سَالِمِ بْنِ أَبِي الْجَعْدِ وَعَنْ أَبِي سَفْيَانَ عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَقْبَلْتُ عِوَرَ يَوْمَ

(۳۸۹۹) مجھ سے حفص بن عمر نے بیان کیا، کہا ہم سے خالد بن عبداللہ نے بیان کیا، ان سے حصین نے بیان کیا، ان سے سالم بن ابی الجعد نے اور ابوسفیان نے جابر بن عبداللہ رضی اللہ عنہ سے، انہوں نے بیان کیا کہ جمعہ کے دن سامان تجارت لئے ہوئے اونٹ آئے ہم اس وقت نبی کریم ﷺ کے

ساتھ تھے انہیں دیکھ کر سوائے بارہ آدمیوں کے سب لوگ ادھر ہی دوڑ پڑے۔ اس پر اللہ تبارک و تعالیٰ نے یہ آیت نازل کی ”وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا“ یعنی اور بعض لوگوں نے جب کبھی ایک سودے یا تماشے کی چیز کو دیکھا تو اس کی طرف دوڑتے ہوئے پھیل گئے۔

الْجُمُعَةِ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَتَارَ النَّاسُ إِلَّا اثْنَا عَشَرَ رَجُلًا فَانْزَلَ اللَّهُ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا﴾. [راجع: ۹۳۶]

سورہ منافقون کی تفسیر

(۶۳) إِذَا جَاءَكَ الْمُنَافِقُونَ

تشریح: یہ سورت مدنی ہے جس میں گیارہ آیات اور دو رکوع ہیں اس میں منافقین کا ذکر ہے جو مطالعہ سے تعلق رکھتا ہے۔

باب: اللہ تعالیٰ کا ارشاد:

[بَابُ قَوْلِهِ:]

”جب منافق آپ کے پاس آتے تو کہتے ہیں کہ بے شک ہم گواہی دیتے ہیں کہ آپ اللہ کے رسول ہیں۔“ لَكَاذِبُونَ تک۔

﴿قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾ إِلَى: ﴿لَكَاذِبُونَ﴾

(۴۹۰۰) ہم سے عبد اللہ بن رجا نے بیان کیا، کہا ہم سے اسرائیل بن یونس نے بیان کیا، ان سے ابواسحاق نے اور ان سے زید بن ارقم رضی اللہ عنہ نے بیان کیا کہ میں ایک غزوہ (تبوک) میں تھا اور میں نے (منافقوں کے سردار) عبد اللہ بن ابی کو یہ کہتے سنا کہ جو لوگ (مہاجرین) رسول کے پاس جمع ہیں ان پر خرچ نہ کرو تا کہ وہ خود ہی رسول اللہ ﷺ سے جدا ہو جائیں۔ اس نے یہ بھی کہا اب اگر ہم مدینہ لوٹ کر جائیں گے تو عزت والا وہاں سے ذلت والوں کو نکال باہر کرے گا۔ میں نے اس کا ذکر اپنے چچا (سعد بن عبادہ انصاری) سے کیا یا عمر رضی اللہ عنہ سے اس کا ذکر کیا۔ (راوی کو شک تھا) انہوں نے اس کا ذکر نبی کریم ﷺ سے کیا۔ آپ ﷺ نے مجھے بلایا میں نے تمام باتیں آپ کو سنادیں۔ رسول اللہ ﷺ نے عبد اللہ بن ابی اور اس کے ساتھیوں کو بلا بھیجا۔ انہوں نے قسم کھالی کہا کہ انہوں نے اس طرح کی کوئی بات نہیں کہی تھی۔ اس پر رسول اللہ ﷺ نے مجھ کو جھوٹا سمجھا اور عبد اللہ کو سچا سمجھا۔ مجھے اس کا اتنا صدمہ ہوا کہ ایسا کبھی نہ ہوا تھا۔ پھر میں گھر میں بیٹھ رہا۔ میرے چچا نے کہا کہ میرا خیال نہیں تھا کہ رسول اللہ ﷺ تمہاری تکذیب کریں گے اور تم پر ناراض ہوں گے۔ پھر اللہ تعالیٰ نے یہ سورت نازل کی: ”جب منافق آپ کے پاس آتے ہیں۔“ اس کے بعد نبی ﷺ نے مجھے بلوایا اور اس سورت کی تلاوت کی اور فرمایا: ”اے زید!

۴۹۰۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنْتُ فِي غَزَاةٍ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي يَقُولُ: لَا تَنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ وَلَكِنْ رَجَعْنَا مِنْ عِنْدِهِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعَمْرٍ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَدَعَانِي فَحَدَّثَنِي فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَّقَهُ فَأَصَابَنِي هَمٌّ لَمْ يُصِيبْنِي مِثْلُهُ قَطُّ فَجَلَسْتُ فِي الْبَيْتِ فَقَالَ لِي عَمِّي: مَا أَرَدْتَ إِلَيَّ أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقَّتَكَ؟ فَانْزَلَ اللَّهُ تَعَالَى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَبَعَثَ إِلَيَّ النَّبِيُّ ﷺ فَقَرَأَ فَقَالَ: ((إِنَّ اللَّهَ قَدْ صَدَّقَكَ يَا زَيْدُ!)) [اطرافہ فی: ۴۹۰۱، ۴۹۰۲،

۴۹۰۳، ۴۹۰۴] [مسلم: ۷۰۲۴، ترمذی: ۳۳۱۲]

اللہ تعالیٰ نے تم کو سچا کر دیا ہے۔“

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”ان لوگوں نے اپنی قسموں کو ڈھال بنا رکھا ہے۔“ یعنی جس سے وہ اپنے نفاق کی پردہ پوشی کرتے ہیں۔

﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً﴾ يَجْتَنُونَ بِهَا.

(۴۹۰۱) ہم سے آدم بن ابی ایاس نے بیان کیا، انہوں نے کہا ہم سے اسرائیل بن یونس نے بیان کیا، انہوں نے کہا ان سے ابو اسحاق سمیعی نے بیان کیا اور ان سے زید بن ارقم رضی اللہ عنہ نے بیان کیا کہ میں اپنے چچا (سعد بن عبادہ یا عبد اللہ بن رواحہ رضی اللہ عنہما) کے ساتھ تھا میں نے عبد اللہ بن ابی ابن سلول کو کہتے سنا کہ جو لوگ رسول اللہ ﷺ کے پاس ہیں ان پر خرچ مت کرو تا کہ وہ ان کے پاس سے بھاگ جائیں۔ یہ بھی کہا کہ اگر اب ہم مدینہ لوٹ کر جائیں گے تو عزت والا وہاں سے ذلیلوں کو نکال کر باہر کر دے گا۔ میں نے اس کی یہ بات چچا سے آ کر کہی اور انہوں نے رسول اللہ ﷺ سے اس کا ذکر کیا۔ رسول اللہ ﷺ نے عبد اللہ بن ابی اور اس کے ساتھیوں کو بلوایا۔ انہوں نے قسم کھالی کہ ایسی کوئی بات انہوں نے نہیں کہی تھی رسول اللہ ﷺ نے بھی ان کو سچا جانا اور مجھ کو جھوٹا سمجھا۔ مجھے اس کا اتنا صدمہ پہنچا کہ ایسا کبھی نہیں پہنچا ہوگا پھر میں گھر کے اندر بیٹھ گیا۔ پھر اللہ تعالیٰ نے یہ سورت نازل کی ”إِذَا جَاءَكَ الْمُنَافِقُونَ“ سے اس آیت تک ”لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ“ چنانچہ رسول اللہ ﷺ نے مجھے بلوایا اور میرے سامنے اس سورت کی تلاوت کی پھر فرمایا: ”اللہ نے تمہارے بیان کو سچا کر دیا ہے۔“

۴۹۰۱۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَنِ سَلُولٍ يَقُولُ: لَا تَنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَقَالَ آيُضًا: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ عَمِّي لِرَسُولِ اللَّهِ ﷺ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ فَحَلَفُوا مَا قَالُوا فَصَدَّقَهُمْ رَسُولُ اللَّهِ ﷺ وَكَذَّبَنِي فَأَصَابَنِي هَمٌّ لَمْ يَصْبِرْنِي مِثْلَهُ قَطُّ فَجَلَسْتُ فِي بَيْتِي فَأَنْزَلَ اللَّهُ: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ إِلَى قَوْلِهِ: ﴿هُمُ الَّذِينَ يَقُولُونَ لَا تَنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾ إِلَى قَوْلِهِ: ﴿لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ فَأَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَرَأَهَا عَلَيَّ ثُمَّ قَالَ: ((إِنَّ اللَّهَ قَدْ صَدَّقَكَ)). [راجع: ۴۹۰۰]

تشریح: آیات مذکورہ کا شان نزول یہ ہے کہ ایک سفر میں دو شخص لڑ پڑے ایک مہاجرین سے اور ایک انصار کا۔ دونوں نے اپنی حمایت کے لئے اپنی جماعت کو پکارا جس پر خاصہ ہنگامہ ہو گیا۔ یہ خبر رئیس منافقین عبد اللہ بن ابی کو پہنچی۔ کہنے لگا اگر ہم ان مہاجرین کو اپنے شہر میں جگہ نہ دیتے تو ہم سے مقابلہ کیوں کرتے، ہم ہی خبر گیری کرتے ہو تو یہ لوگ رسول اللہ ﷺ کے ساتھ جمع رہتے ہیں خبر گیری چھوڑ دو ابھی خرچ سے تنگ آ کر متحرق ہو جائیں گے اور سب مجمع پھرجائے گا یہ بھی کہا کہ اس سفر سے واپس ہو کر ہم مدینہ پہنچیں تو جس کا اس شہر میں زور و اقتدار ہے چاہے کہ ذلیل بے قدروں کو نکال دے (یعنی ہم جو معزز لوگ ہیں ذلیل مسلمانوں کو نکال دیں گے) ایک صحابی حضرت زید بن ارقم رضی اللہ عنہ نے یہ باتیں سن کر حضرت کے پاس نقل کر دیں۔ آپ نے عبد اللہ بن ابی وغیرہ سے تحقیق کی تو قسمیں کھانے لگے کہ زید بن ارقم (رضی اللہ عنہ) نے ہماری دشمنی سے جھوٹ بولا ہے۔ لوگ زید پر آوازیں کسنے

گئے وہ پچارے سخت نام تھے اس وقت یہ آیات نازل ہوئیں، رسول اکرم ﷺ نے زید رضی اللہ عنہ کو فرمایا اللہ تعالیٰ نے تجھے سچا کر دیا۔ روایات میں ہے کہ عبداللہ بن ابی کے وہ الفاظ کہ عزت والا ذلیل کو ذلت کے ساتھ نکال دے گا جب اس کے بیٹے حضرت عبداللہ رضی اللہ عنہ کو پہنچے، جو مجلس مسلمان تھے تو باپ کے سامنے گوار لے کر کھڑے ہو گئے اور بولے جب تک اقرار نہ کرے گا کہ رسول اللہ ﷺ عزت والے ہیں اور تو ذلیل ہے زندہ نہ چھوڑوں گا اور نہ رہنے میں گھسنے دوں گا آخر اقرار کر کر چھوڑا۔

عبداللہ بن ابی نے مسلمانوں کو ذلیل اور اپنے آپ کو اور دیگر منافقین کو عزت دار سمجھا حالانکہ یہ کم بخت عزت اور عزت داری کا اصول بھی نہیں سمجھتے، اصل عزت وہ ہے جو زوال پذیر نہ ہو۔ مال، سرکاری نوکری، تجارت وغیرہ یہ سب زوال پذیر ہیں آج کوئی شخص المادار ہے تو کل نہیں، آج کوئی سرکاری عہدہ پر ہے تو کل معزول ہے اس لئے ان لوگوں کی عزت اصل نہیں۔ اصل عزت اللہ کی ہے اور رسول کی ہے اور صالحین کی ہے جو محض ایمان کی وجہ سے معزز ہیں چاہے امیر ہوں یا غریب اس میں کچھ فرق نہیں، ان کے علما، فقرا، عزت کے مستحق ہیں، وہ سب مؤمنین میں داخل ہیں مگر منافق لوگ جانتے نہیں ہیں کہ عزت کیا چیز ہے مسلمانو! تم جانتے ہو کہ ان منافقوں کا یہ گھمنڈ وہ وجہ سے ہے ایک قوت بازو سے یعنی یہ جانتے ہیں کہ ہم المادار ہیں۔ دوم یہ ہے کہ ہم اولاد والے بھی ہیں ہم جہاں کھڑے ہو جائیں ہماری قوت ہمارے ساتھ ہے یہ باتیں غرور کی ہیں پس تم مال اور اولاد کا گھمنڈ نہ کرنا کیونکہ یہ چیزیں آنے اور جانے والی ہیں، ان پر گھمنڈ کرنا اور اترانا نہ چاہیے بلکہ شکر کرنا چاہیے پس تم مسلمان ایسے افعال مکروہہ سے بچتے رہا کرو اور منافقوں کی طرح بخل نہ کیا کرو۔ (ثانی)

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”یہ اس سبب سے ہے کہ یہ لوگ ظاہر میں ایمان لے آئے پھر دلوں میں کافر ہوئے سوان کے دلوں میں مہر لگا دی گئی پس اب یہ نہیں سمجھتے۔“

(۴۹۰۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حکم نے بیان کیا، انہوں نے کہا کہ میں نے محمد بن کعب قرظی سے سنا، کہا کہ میں نے زید بن ارقم رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جب عبداللہ بن ابی ابن سلول نے کہا کہ ”جو لوگ رسول اللہ ﷺ کے پاس ہیں ان پر خرچ نہ کرو“ یہ بھی کہا کہ ”اب اگر ہم مدینہ واپس گئے تو ہم میں سے عزت والا ذلیلوں کو نکال باہر کرے گا“ تو میں نے یہ خبر نبی کریم ﷺ تک پہنچائی۔ اس پر انصار نے مجھے ملامت کی اور عبداللہ بن ابی نے قسم کھالی کہ اس نے یہ بات نہیں کہی تھی پھر میں گھر واپس آ گیا اور سو گیا۔ اس کے بعد مجھے رسول اللہ ﷺ نے طلب فرمایا اور میں حاضر ہوا تو آپ نے فرمایا: ”اللہ تعالیٰ نے تمہاری تصدیق (میں آیت نازل) کر دی ہے۔“ اور یہ آیت اتری: ”هُم الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا“ آخر تک اور ابن ابی زائدہ نے اعش سے بیان کیا، ان سے عمرو نے، ان

﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾

۴۹۰۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمٍ قَالَ: لَمَّا قَالَ عَبْدُ اللَّهِ بْنُ أَبِي ﴿لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ﴾ وَقَالَ أَيْضًا: ﴿لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ﴾ أَخْبَرْتُ بِهِ النَّبِيَّ ﷺ فَلَا مَنِي الْأَنْصَارَ وَحَلَفَ عَبْدُ اللَّهِ بْنُ أَبِي مَا قَالَ ذَلِكَ فَرَجَعْتُ إِلَى الْمَنْزِلِ فَبَيَّضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ فَأَتَيْتُهُ فَقَالَ: ﴿إِنَّ اللَّهَ قَدْ صَدَّقَكَ﴾ وَنَزَلَ ﴿هُم الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا﴾ الْآيَةَ وَقَالَ ابْنُ أَبِي زَائِدَةَ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ أَبِي لَيْلَى عَنْ

زید عن النبی ﷺ. [راجع: ۴۹۰۰] [مسلم: ۱۳۱۴]
 سے ابن ابی لیلیٰ نے اور ان سے زید بن ارقم رضی اللہ عنہ نے نبی کریم ﷺ سے
 اسی طرح نقل کیا۔

بَابُ قَوْلِهِ:

بَابُ: اللّٰهُ عَزَّ وَجَلَّ كَافِرٌ مَّا:

”(اے نبی!) تو ان کو دیکھتا ہے تو تجھے ان کے جسم حیران کرتے ہیں، جب
 وہ باتیں کرتے ہیں تو تو ان کی بات سنتا ہے گویا وہ بہت بڑی لکڑی کے کھجے
 ہیں جن کے ساتھ لوگ تکیہ لگاتے ہیں، ہر ایک زور دار آواز کو اپنے ہی
 برخلاف جانتے ہیں پس تم (اے نبی!) ان دشمنوں سے بچتے رہو۔ ان پر
 اللہ کی مار ہو کہاں کو بیکے جاتے ہیں۔“

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُّسْتَنْدٌ يَّحْسَبُونَ كُلَّ صِحْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْهُمْ اللَّهُ أَلَيْ يَؤُفُكُونُ﴾

(۴۹۰۳) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر بن معاویہ
 نے بیان کیا، کہا ہم سے ابواسحاق نے بیان کیا، کہا کہ میں نے زید بن
 ارقم رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ ایک
 سفر (غزوہ تبوک یا بنی المصطلق) میں تھے جس میں لوگوں پر بڑے تنگ
 اوقات آئے تھے۔ عبد اللہ بن ابی نے اپنے ساتھیوں سے کہا کہ جو لوگ
 رسول اللہ ﷺ کے پاس جمع ہیں ان پر کچھ خرچ مت کرو تا کہ وہ ان کے
 پاس سے منتشر ہو جائیں۔ اس نے یہ بھی کہا کہ اگر ہم اب مدینہ لوٹ کر
 جائیں گے تو عزت والا وہاں سے ذیلوں کو نکال باہر کرے گا۔ میں نے نبی
 اکرم ﷺ کی خدمت میں حاضر ہو کر ان کی گفتگو کی اطلاع دی تو آپ
 نے عبد اللہ بن ابی کو بلا کر پوچھا۔ اس نے بڑی قسمیں کھا کر کہا کہ میں نے
 ایسی کوئی بات نہیں کہی۔ لوگوں نے کہا: زید رضی اللہ عنہ نے رسول اللہ ﷺ کے
 سامنے جھوٹ بولا ہے۔ لوگوں کی اس طرح کی باتوں سے میں بڑا رنجیدہ
 ہوا یہاں تک کہ اللہ تعالیٰ نے میری تصدیق فرمائی اور یہ آیت نازل ہوئی:
 ”إِذَا جَاءَكَ الْمُنَافِقُونَ“ (جب آپ کے پاس منافق آئے) پھر
 نبی ﷺ نے انہیں بلایا تا کہ ان کے لئے مغفرت کی دعا کریں لیکن انہوں
 نے اپنے سر پھیر لئے۔ اور اللہ تعالیٰ کے ارشاد: ”خَشَبٌ مُّسْتَنْدٌ“ گویا
 وہ بہت بڑے لکڑی کے کھجے ہیں۔ (ان کے متعلق اس لئے کہا گیا کہ) وہ
 بڑے خوبصورت (ذیل ذول مقول گردل میں منافق تھے)

۴۹۰۳۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي لَاضِحِيهِ: لَا تَنْفَقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا مِنْ حَوْلِهِ وَقَالَ: لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَأَرْسَلَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي فَسَأَلَهُ فَاجْتَهَدَ يَمِينَهُ مَا فَعَلَ قَالُوا كَذَبَ زَيْدَ رَسُولَ اللَّهِ ﷺ فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوا شِدَّةٌ حَتَّى أَنْزَلَ اللَّهُ تَصْدِيقِي فِي: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَدَعَاهُمْ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوْوا رُؤُوسَهُمْ. وَقَوْلُهُ: ﴿خَشَبٌ مُّسْتَنْدٌ﴾ قَالَ: كَانُوا رِجَالًا أَجْمَلَ شَيْءٍ.

[راجع: ۴۹۰۰]

بَابُ قَوْلِهِ:

بَابُ: ارشادِ باری تعالیٰ:

”اور جب ان سے کہا جاتا ہے کہ آؤ اللہ کے رسول (ﷺ) تمہارے لئے استغفار فرمادیں تو وہ اپنا سر پھیر لیتے ہیں اور آپ انہیں دیکھیں گے کہ تکبیر کرتے ہوئے وہ کس قدر بے رخی برت رہے ہیں۔“ لَوْوَا کا معنی یہ ہے کہ اپنے سر ہنسی ٹھٹھے کی راہ سے ہلانے لگے۔ بعض نے لَوْوَا کو تخفیف واو لویت سے پڑھا ہے یعنی سر پھیر لیا۔

(۴۹۰۴) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے اور ان سے زید بن ارقم رضی اللہ عنہما نے بیان کیا کہ میں اپنے چچا کے ساتھ تھا میں نے عبد اللہ بن ابی ابن سلول کو کہتے سنا کہ جو لوگ رسول اللہ (ﷺ) کے پاس ہیں ان پر کچھ خرچ نہ کرو تا کہ وہ منتشر ہو جائیں اور اگر ہم مدینہ واپس لوٹیں گے تو ہم میں سے جو عزت والے ہیں ان ذلیلوں کو باہر کر دیں گے۔ میں نے اس کا ذکر اپنے چچا سے کیا اور انہوں نے رسول اللہ (ﷺ) سے کہا تو آپ ﷺ نے مجھے بلایا میں نے آپ کو بیان کیا تو آپ نے عبد اللہ بن ابی اور اس کے ساتھیوں کی طرف آدی بھیجا تو انہوں نے آکر اپنی بات پر قسم کھائی نبی ﷺ نے مجھے جھوٹا سمجھا اور ان کی تصدیق کر دی تو مجھے اس کا اتنا افسوس ہوا کہ پہلے کبھی کسی بات پر اتنا افسوس نہ ہوا ہوگا، میں غم سے اپنے گھر میں بیٹھ گیا۔ میرے چچا نے کہا کہ تمہارا کیا ایسا خیال تھا کہ نبی ﷺ نے تمہیں جھٹلایا اور تم پر خفا ہوئے ہیں؟ پھر اللہ تعالیٰ نے یہ آیت نازل کی ”إِذَا جَاءَكَ الْمُنَافِقُونَ“ الایہ ”جب منافق آپ کے پاس آتے ہیں تو کہتے کہ آپ بیشک اللہ کے رسول ہیں۔“ نبی اکرم ﷺ نے مجھے بلوا کر اس آیت کی تلاوت فرمائی اور فرمایا: ”اللہ تعالیٰ نے تمہاری تصدیق نازل کر دی ہے۔“

تشریح: نبی کریم ﷺ غیب وال نہیں تھے، دلوں کا حال صرف اللہ تعالیٰ جانتا ہے۔ عبد اللہ بن ابی نے قسمیں کھا کھا کر اپنی براءت ظاہر کی۔ نبی کریم ﷺ نے اس کی باتوں کا یقین کر لیا بعد میں وحی الہی نے عبد اللہ بن ابی کا جھوٹ ظاہر فرمایا اور حضرت زید بن ارقم رضی اللہ عنہ کے بیان کی تصدیق فرمائی جس سے حضرت زید بن ارقم رضی اللہ عنہ کا دل مطمئن ہو گیا اور منافقین کا سورۃ منافقین میں سارا پول کھول دیا گیا۔

بَابُ قَوْلِهِ:

بَابُ: اللہ عز و جل کا فرمان:

”سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ“ ”ان کے لیے برابر ہے خواہ آپ ان کے لیے استغفار کریں یا نہ کریں اللہ

تعالیٰ انہیں کسی حال میں نہیں بخشے گا۔ بیشک اللہ تعالیٰ ایسے نافرمان لوگوں کو ہدایت نہیں دیتا۔“

لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٤٩٠٥﴾

٤٩٠٥۔ حَدَّثَنَا عَلِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ مَرَّةً: فِي جَيْشٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ: يَا آلَ الْأَنْصَارِ وَالْمُهَاجِرِيُّ: يَا آلَ الْمُهَاجِرِينَ! فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟)) قَالُوا: يَا رَسُولَ اللَّهِ كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ: ((دَعْوَاهَا فَإِنَّهَا مُنْتَهَى)) فَسَمِعَ بِذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي قَتَالَةَ فَقَالَ: فَعَلَوْهَا؟ أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ قَبْلَ النَّبِيِّ ﷺ فَقَامَ عَمْرُو فَقَالَ: يَا رَسُولَ اللَّهِ! دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ فَقَالَ النَّبِيُّ ﷺ: ((دَعُهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ)) وَكَانَتِ الْأَنْصَارُ أَكْثَرَ مِنَ الْمُهَاجِرِينَ حِينَ قَدِمُوا الْمَدِينَةَ ثُمَّ إِنَّ الْمُهَاجِرِينَ كَثُرُوا بَعْدُ قَالَ سُفْيَانُ: فَحَفِظْتُهُ مِنْ عَمْرُو قَالَ عَمْرُو: سَمِعْتُ جَابِرًا: كُنَّا مَعَ النَّبِيِّ ﷺ. [راجع: ٣٥١٨]

[مسلم: ٦٥٨٣، ترمذی: ٣٣٢٥]

بَابُ قَوْلِهِ:

﴿هُمْ الَّذِينَ يَقُولُونَ لَا نَبِّئُكُمْ عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَئِنَّ خِزَانِ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾

باب: اللہ تعالیٰ کا ارشاد:

”یہی لوگ تو کہتے ہیں کہ جو لوگ رسول اللہ ﷺ کے پاس جمع ہو رہے ہیں، ان پر خرچ مت کرو۔ یہاں تک کہ (بھوکے رہ کر) وہ آپ ہی خود ترتر ہو جائیں حالانکہ اللہ ہی کے قبضے میں آسمان اور زمین کے خزانے ہیں

لیکن منافقین یہ نہیں سمجھتے۔“

تشریح: عبداللہ بن ابی منافق کا قول دوسری روایت میں یوں ہے کہ ہم ہی نے تو ان کو یہاں بلایا اور اپنے ملک میں ان کو جگہ دی اب وہ ہم پر ہی حکومت کرنا چاہتے ہیں۔ ایک روایت میں ہے کہ اس نے یوں کہا کہ ہماری اور ان قریش کے لوگوں کی یہ مثال ہے جیسے کسی شخص نے کہا کہ تو کھلاؤ پلاؤ مونا کر وہ اخیر میں تجھ ہی کو کھا جائے گا۔ پھر اپنے لوگوں کے پاس آیا کہنے لگا دیکھو تم نے ان لوگوں کو اپنے ملک میں اتارا، اپنے مال اور جائیداد میں ان کو شریک کر لیا یہ اسی کا بدلہ ہے ”خود کردہ راجہ علاج“ اگر تم ان لوگوں سے اچھا سلوک نہ کرتے، ان کو اپنے گھروں میں نہ اتارتے تو یہ اور کہیں چلے جاتے تم بچے رہتے۔ (دعویٰ)

گویا منافقین مدینہ مہاجرین کو غیر ملکی تصور کر کے ان کو ملک بدر کرنا چاہتے تھے۔ آج کل بھی یہی حال ہے کہ کفار و مشرکین بہت سے مقامات پر مسلمانوں کو غیر ملکی ہونے کا طعنہ دیتے اور ان کو نکل جانے کے لئے کہتے رہتے ہیں مگر جس طرح منافقین مدینہ اپنے ارادوں میں کامیاب نہ ہو سکے اس طرح آج کل کے دشمنان اسلام بھی اپنے ناپاک ارادوں میں ناکام ہی رہیں گے مسلمانوں کا عقیدہ تو یہ ہے کہ

ہر ملک ملک ما است کہ ملک خدانے ما است

۴۹۰۶۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: (۳۹۰۶) ہم سے اسماعیل بن عبداللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے اسماعیل بن ابراہیم بن عقبہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا کہ مجھ سے عبداللہ بن فضل نے بیان کیا اور انہوں نے انس بن مالک رضی اللہ عنہ سے ان کا بیان نقل کیا کہ مقام حرہ میں جو لوگ شہید کر دیئے گئے تھے ان پر مجھے بزار حج ہوا۔ زید بن ارقم رضی اللہ عنہ کو میرے غم کی اطلاع پہنچی تو انہوں نے مجھے لکھا کہ انہوں نے رسول اللہ ﷺ سے سنا ہے، آپ ﷺ فرما رہے تھے: ”اے اللہ! انصار کی مغفرت فرما ان کے بیٹوں کی مغفرت فرما۔“ عبداللہ بن فضل کو اس میں شک تھا کہ آپ نے انصار کے بیٹوں کے بیٹوں کا بھی ذکر کیا تھا یا نہیں۔ حضرت انس رضی اللہ عنہ سے ان کی مجلس کے حاضرین میں سے کسی نے سوال کیا تو انہوں نے کہا کہ زید بن ارقم رضی اللہ عنہ ہی وہ ہیں جن کے سننے کی اللہ تعالیٰ نے تصدیق کی تھی۔

۴۹۰۶۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: (۳۹۰۶) ہم سے اسماعیل بن عبداللہ نے بیان کیا، انہوں نے کہا کہ مجھ سے اسماعیل بن ابراہیم بن عقبہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا کہ مجھ سے عبداللہ بن فضل نے بیان کیا اور انہوں نے انس بن مالک رضی اللہ عنہ سے ان کا بیان نقل کیا کہ مقام حرہ میں جو لوگ شہید کر دیئے گئے تھے ان پر مجھے بزار حج ہوا۔ زید بن ارقم رضی اللہ عنہ کو میرے غم کی اطلاع پہنچی تو انہوں نے مجھے لکھا کہ انہوں نے رسول اللہ ﷺ سے سنا ہے، آپ ﷺ فرما رہے تھے: ”اے اللہ! انصار کی مغفرت فرما ان کے بیٹوں کی مغفرت فرما۔“ عبداللہ بن فضل کو اس میں شک تھا کہ آپ نے انصار کے بیٹوں کے بیٹوں کا بھی ذکر کیا تھا یا نہیں۔ حضرت انس رضی اللہ عنہ سے ان کی مجلس کے حاضرین میں سے کسی نے سوال کیا تو انہوں نے کہا کہ زید بن ارقم رضی اللہ عنہ ہی وہ ہیں جن کے سننے کی اللہ تعالیٰ نے تصدیق کی تھی۔

[مسلم: ۶۴۱۴]

تشریح: حرہ مدینہ کا ایک میدان ہے، ۶۳ھ میں جہاں پر یزید یوں نے پڑاؤ کیا جب کہ مدینہ منورہ کے لوگوں نے یزید کی بیعت سے انکار کر دیا تھا۔ اس نے ایک فوج بھیجی جس نے مدینہ منورہ پہنچ کر وہاں قتل عام کیا۔ انصار کی ایک بہت بڑی تعداد اس حادثہ میں شہید ہو گئی تھی۔ حضرت انس رضی اللہ عنہ ان دنوں بصرہ میں تھے جب ان کو اس کی خبر ملی تو بہت رنجیدہ ہوئے۔ حضرت زید بن ارقم رضی اللہ عنہ کی تصدیق سے مراد یہی کہ اللہ پاک نے منافقوں کے خلاف بیان دینے میں ان کی تصدیق کے لئے سورہ منافقون نازل فرمائی۔

باب: اللہ جل جلالہ کا فرمان:

بَابُ قَوْلِهِ:

﴿يَقُولُونَ لَيْنَا رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا﴾ ”(منافقوں نے کہا) اگر ہم اب مدینہ لوٹ کر جائیں گے تو عزت والا

الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَهَاسَ ذَلِيلُونَ كَوْنَالٍ بَاهِر كَرْدَے گا۔ حالانکہ عزت تو بس اللہ ہی کے لئے وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ اور اس کے رسول (ﷺ) کے لئے اور ایمان والوں کے لئے ہے البتہ منافقین علم نہیں رکھتے۔“

تشریح: حضرت انس بن مالک رضی اللہ عنہ کی کنیت ابوہزہ ہے، قبیلہ خزرج سے ہیں، ان کو رسول اللہ ﷺ کا خادم خاص ہونے کا شرف حاصل ہے ان کی ماں کا نام ام سلیم بنت ملحان ہے۔ جب رسول کریم ﷺ مکہ سے ہجرت کر کے مدینہ تشریف لائے، اس وقت ان کی عمر دس سال تھی ان کو نبی کریم ﷺ کی خدمت کرنے کا شرف متواتر دس سال تک حاصل ہوا۔ حضرت عمر فاروق رضی اللہ عنہ نے اپنے دور خلافت میں ان کو بصرہ میں مبلغ کے طور پر مقرر فرمایا تھا۔ بصرہ ہی میں ان کا انتقال ۹۱ھ میں ہوا اور بصرہ میں یہ آخری صحابی تھے ایک سو تین سال کی عمر پائی۔ انتقال کے وقت ان کے اٹھتر (۷۸) بیٹے اور دو بیٹیاں تھیں۔ حدیث نبوی کے خاص روایت کرنے والوں میں سے ہیں اور ان کے شاگردوں کی تعداد بھی کثیر ہے۔

وفات نبوی کے وقت پورے قرآن کے حافظ سب اختلافات قراءت کے ساتھ حضرت ابودرداء رضی اللہ عنہ تھے جن کا نام عویم بن عامر انصاری خزرجی مشہور ہے، درود ان کی بیٹی کا نام ہے۔ تھوڑی تاخیر سے اسلام لائے مگر مسلمان ہونے کے بعد بڑے خلوص کا ثبوت دیا اور اسلام کے بڑے فقیہ، عالم اور حکیم ثابت ہوئے۔ شام میں سکونت کی اور دمشق میں ۳۲ھ میں فوت ہوئے۔ بہت لوگوں نے آپ سے روایت کی ہے۔

نمبر دوم پر حافظ قرآن معاذ رضی اللہ عنہ ہیں جو انصاری خزرجی ہیں، کنیت ابو عبد اللہ ہے، یہ ان ستر صحابیوں میں شامل تھے جنہوں نے عقبہ ثانیہ (دوسری گھاٹی) میں رسول کریم ﷺ سے اسلام پر بیعت کی تھی۔ جنگ بدر اور بدر کی سب لڑائیوں میں شریک رہے۔ نبی کریم ﷺ نے ان کو بہت سی وصیتوں کے ساتھ یمن کی طرف قاضی اور مبلغ بنا کر بھیجا۔ حضرت ابو عبیدہ بن جراح رضی اللہ عنہ کی وفات کے بعد حضرت عمر رضی اللہ عنہ نے ان کو شام کا حاکم مقرر فرمایا تھا۔ اڑیس سال کی عمر میں عمواس کے طاعون میں ۱۸ھ میں انتقال ہوا۔ (رضی اللہ عنہ)

تیسرے حافظ قرآن حضرت زید بن ثابت رضی اللہ عنہ تھے، یہ بھی انصاری ہیں جب رسول اللہ ﷺ مدینہ تشریف لائے تو ان کی عمر گیارہ سال کی تھی۔ لکھنا پڑھنا جانتے تھے لہذا نبی کریم ﷺ نے ان کو کتاب قرآن مقرر فرمایا۔ حضرت ابو بکر صدیق رضی اللہ عنہ کے زمانے میں قرآن شریف جمع کرنے کی خدمت ان کو سونپی گئی، جسے انہوں نے بحسن و خوبی انجام دیا اور حضرت عثمان غنی رضی اللہ عنہ کے زمانے میں بھی مصحف عثمانی کی ترتیب میں ان کا بڑا حصہ تھا جو حضرت ابو بکر صدیق رضی اللہ عنہ ہی کے عہد کے جمع کردہ نسخہ کی نقل تھی۔ چھپن (۵۶) سال کی عمر یا کم دینے ہی میں ۴۵ھ میں وفات پائی۔ (رضی اللہ عنہ)

چوتھے صحابی حافظ قرآن ابوزید رضی اللہ عنہ ہیں ان کو بھی یہ سعادت حاصل ہے کہ انہوں نے عہد نبوی میں سارے قرآن پاک کو حفظ کیا تھا، یہ بھی انصاری ہیں۔ حضرت انس بن مالک رضی اللہ عنہ ان کے پیچھے تھے وہی ان کے وارث ہوئے کیونکہ ان کو کوئی اولاد نہ تھی۔ جمع قرآن ابوبکر صدیق کی سعادت ان ہی چار بزرگوں پر منحصر نہیں ہے بلکہ حضرت عبداللہ بن مسعود اور حضرت سالم مولیٰ ابی حذیفہ اور حضرت ابو بکر صدیق اور حضرت ابی بن کعب وغیرہم رضی اللہ عنہم بھی قرآن پاک کے بڑے عالم فاضل بزرگ ترین صحابہ ہیں۔ ایسے ہی حضرت عمر، حضرت عثمان اور حضرت علی رضی اللہ عنہم کو بھی قرآن پاک کی خدمت میں مقام خاص حاصل ہے۔ ان حضرات کے بعد علمائے اسلام نے قرآن پاک کی جو خدمات انجام دی ہیں وہ اس قدر بے نظیر ہیں جن کی مثالیں مذاہب عالم میں ملنی محال ہیں۔ ان ہی خدمات کا نتیجہ ہے کہ قرآن مجید پورے چودہ سو سال گزر جانے کے باوجود آج بھی حرف بحرف محفوظ ہے اور قیامت تک محفوظ رہے گا۔

روز قیامت ہر کسے حاضر شود با نامہ من نیز حاضر می شود تفسیر قرآن در بغل (راز)
یہ روایت حضرت جابر بن عبد اللہ رضی اللہ عنہ سے مروی ہے، یہ بھی انصاری صحابی ہیں، یہ اپنے والد کے ساتھ عقبہ ثانیہ میں اسلام لائے تھے۔ حضرت جابر رضی اللہ عنہ کو نبی کریم ﷺ سے بے انتہا محبت تھی۔ غزوہ خندق کے موقع پر تمام لشکر ہی بے آب و دانہ خندق کے کھودنے میں مشغول تھا۔ حضرت جابر رضی اللہ عنہ بھی خندق کھود رہے تھے۔ اسی اثنا میں سردار اسلام ﷺ ہاتھ میں کدال لئے ہوئے ایک بخت پتھر کے توتڑے میں جو ہیں۔ حکم مبارک سے

چادر مٹی ہوئی تھی تو دیکھا کہ آپ کے مبارک حکم پر تین پتھر بندھے ہوئے تھے۔ یہ دیکھ کر نبی کریم ﷺ سے اجازت لے کر گھسپٹے اور بیوی سے کہا کہ آج ایسی بات دیکھیں جس پر صبر نہیں ہو سکتا۔ کچھ دیر کاؤ اور خود ایک بکری کا بچہ ذبح کر کے نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کی کہ میرے یہاں چل کے جو کچھ موجود ہے تناول فرمائیے۔ نبی کریم ﷺ کا تین روز سے فاقہ تھا دعوت قبول فرمائی اور عام منادی کرا دی کہ جابر رضی اللہ عنہ نے سب لوگوں کی دعوت کی ہے حضرت جابر رضی اللہ عنہ نے انتقام آپ کے اور دو تین آدمیوں کے لئے کیا تھا اس لئے نہایت تنگ دل ہوئے مگر ادب سے خاموش رہے۔ نبی کریم ﷺ تمام جمع کو لے کر ان کے مکان پر تشریف لے گئے۔ خود بھی کھانا نوش فرمایا اور لوگوں نے بھی کھایا پھر بھی قنق رہا۔ آپ ﷺ نے ان کی بیوی سے فرمایا کہ یہ تم کھاؤ اور لوگوں کے یہاں بھیجو کیونکہ لوگ بھوک میں مبتلا ہیں۔ حضرت جابر رضی اللہ عنہ نہایت سادہ مزاج تھے صحابہ کرام رضی اللہ عنہم کا ایک گروہ مکان پر ملے آیا۔ اندر سے روٹی اور سرکہ لائے اور کہا کہ بسم اللہ اس کو نوش فرمائیے کیونکہ سرکہ کی بڑی فضیلت نبی کریم ﷺ نے بیان فرمائی ہے۔

(۴۹۰۷) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے کہا کہ ہم نے یہ حدیث عمرو بن دینار سے یاد کی، انہوں نے بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ ہم ایک غزوے میں تھے، اچانک مہاجرین کے آدمی نے انصاری کے ایک آدمی کو مارا۔ انصاری نے کہا: اے انصاریو! دوڑو اور مہاجرین نے کہا: اے مہاجرین! دوڑو۔ اللہ تعالیٰ نے یہ اپنے رسول اللہ ﷺ کو بھی سنایا۔ آپ ﷺ نے دریافت فرمایا: ”کیا بات ہے؟“ لوگوں نے بتایا کہ ایک مہاجر نے ایک انصاری کو مارا ہے۔ اس پر انصاری نے کہا کہ اے انصاریو! دوڑو اور مہاجر نے کہا: اے مہاجرین! دوڑو۔ نبی اکرم ﷺ نے فرمایا: ”اس طرح پکارنا چھوڑ دو کہ یہ نہایت ناپاک باتیں ہیں۔“ جابر رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ مدینہ تشریف لائے تو شروع میں انصاری کی تعداد زیادہ تھی لیکن بعد میں مہاجرین زیادہ ہو گئے تھے۔ عبد اللہ بن ابی نے کہا: اچھا اب نوبت یہاں تک پہنچ گئی ہے، اللہ کی قسم! مدینہ واپس ہو کر عزت والے ذیلیوں کو باہر نکال دیں گے۔ حضرت عمر بن خطاب رضی اللہ عنہ نے کہا: یا رسول اللہ! اجازت ہو تو اس منافق کی گردن اڑا دوں۔ تو نبی اکرم ﷺ نے فرمایا: ”نہیں ورنہ لوگ یوں کہیں گے محمد (ﷺ) اپنے ہی ساتھیوں کو قتل کرانے لگے ہیں۔“

۴۹۰۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَسَمِعَهَا اللَّهُ رَسُولُهُ ﷺ قَالَ: ((مَا هَذَا؟)) فَقَالُوا: كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَقَالَ النَّبِيُّ ﷺ: ((دَعُوهَا فَإِنَّهَا مُنْثَنَةٌ)) قَالَ جَابِرٌ: وَكَانَتِ الْأَنْصَارُ حِينَ قَدِمَ النَّبِيُّ ﷺ أَكْثَرَ ثُمَّ كَثُرَ الْمُهَاجِرُونَ بَعْدُ فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَدٍ: فَعَلُوا وَاللَّهِ! لَبَنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعْنِي يَا رَسُولَ اللَّهِ! أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ قَالَ النَّبِيُّ ﷺ: ((دَعْنِي لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ)). [راجع: ۳۵۱۸]

سورۃ تغابن کی تفسیر

(۶۴) سُورَةُ التَّغَابُنِ

وَقَالَ عَلَقَمَةُ عَنْ عَبْدِ اللَّهِ: ((وَمَنْ يُؤْمِنُ عَلَقَمَةُ نے عبد اللہ سے یہ نقل کیا کہ آیت ”وَمَنْ يُؤْمِنُ بِاللَّهِ“ سادہ جو کوئی

بِاللَّهِ يَهْدِي قَلْبَهُ ۖ هُوَ الَّذِي إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالُوا كُنَّا مُصِيبَةً ۚ رَضِيَ وَعَرَفَ أَنَّهَا مِنَ اللَّهِ .
 اللہ پر ایمان لاتا ہے اللہ اس کے دل کو نور ہدایت سے روشن کر دیتا ہے۔
 اس سے مراد وہ شخص ہے کہ اگر اس پر کوئی مصیبت آپڑے تو اس پر بھی وہ
 راضی رہتا ہے بلکہ سمجھتا ہے کہ یہ اللہ ہی کی طرف سے ہے۔

تشریح: یہ سورت مدنی ہے اس میں ۱۸ آیات اور دو رکوع ہیں۔

سورۃ طلاق کی تفسیر

(۶۵) سُورَةُ الطَّلَاقِ

وَقَالَ مُجَاهِدٌ: «وَبَالَ أَمْرَهَا» جَزَاءُ أَمْرَهَا .
 مجاہد نے کہا کہ ”وَبَالَ أَمْرَهَا“ اُنْی جَزَاءُ أَمْرَهَا یعنی اس کے گناہ کا
 وبال جو سزا کی شکل میں ہے اسے بھگتنا ہوگا، وہ مراد ہے۔

تشریح: یہ سورت مدنی ہے اس میں ۱۲ آیات اور دو رکوع ہیں۔

۴۹۰۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا
 اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ
 قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ
 أَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ
 عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَغَيَّطَ فِيهِ رَسُولُ
 اللَّهِ ﷺ ثُمَّ قَالَ: ((لِيُرْاجِعَهَا ثُمَّ يُمْسِكُهَا
 حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ فَنُطْفَرُ فَإِنْ بَدَأَ لَهُ أَنْ
 يُطْلِقَهَا فَلْيُطْلِقْهَا طَاهِرًا قَبْلَ أَنْ يَمْسُهَا فَلْيَلِمْ
 الْعِدَّةَ كَمَا أَمَرَ اللَّهُ)). (إطرافه في: ۵۲۵۱، ۵۲۵۲، ۵۲۵۳، ۵۲۵۸، ۵۲۶۴، ۵۳۳۲، ۷۱۶۰، ۵۳۳۳)
 ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے
 بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا،
 کہا مجھ کو سالم نے خبر دی اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ انہوں
 نے اپنی بیوی (آمنہ بنت غفار) کو جبکہ وہ حائضہ تھیں طلاق دے دی۔
 حضرت عمر رضی اللہ عنہ نے رسول اللہ ﷺ سے اس کا ذکر کیا۔ آپ ﷺ اس
 پر بہت غصہ ہوئے اور فرمایا: ”وہ ان سے (اپنی بیوی سے) رجوع کر لیں
 اور اپنے نکاح میں رکھیں یہاں تک کہ وہ ماہواری سے پاک ہو جائے پھر
 ماہواری آئے اور پھر وہ اس سے پاک ہو، اب اگر وہ طلاق دینا مناسب
 سمجھیں تو اس کی پاکی (طہر) کے زمانہ میں اس کے ساتھ ہم بستری سے
 پہلے طلاق دے سکتے ہیں پس یہی وہ عدت ہے جس میں اللہ تعالیٰ نے
 (مردوں کو) حکم دیا ہے۔“ یعنی حالت طہر میں طلاق دیں۔

تشریح: فقہی اصطلاح میں طلاق شرعی وہ ہے کہ تین طہر تک یعنی حالت طہر میں جبکہ عورت حیض سے نہ ہو طلاق دی جائے اس طرح اگر حوا تر تین ماہ
 تک تین طلاقیں کوئی بھی اپنی عورت کو دے دے تو پھر وہ عورت اس کے نکاح سے بالکل باہر ہو جاتی ہے اور ﴿حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾
 (البقرہ: ۲۸۰) آیت کے تحت وہ عورت اس کے نکاح میں دوبارہ نہیں آ سکتی یہ تین طلاق جو مرد چر طریقے کے مطابق مرد تین دفعہ ایک ہی مجلس میں
 اپنی عورت کو طلاق دے دے پھر فتویٰ طلب کرے انرا اجماعیہ کے نزدیک ایک ہی طلاق کے حکم میں ہیں اور وہ عدت میں دوبارہ اس خاوند کے نکاح
 میں آ سکتی ہے مگر اکثر فقہائے احناف ان کو تین طلاق قرار دے کر اس عورت کو مرد سے جدا کر دیتے ہیں اور اس کو حلالہ کا حکم دیتے ہیں حالانکہ ایسا حلالہ
 کرانے والوں پر شریعت میں لعنت آئی ہے۔ فقہائے احناف کا یہ فتویٰ انرا اجماعیہ کے نزدیک بالکل غلط ہے۔ حضرت عمر رضی اللہ عنہ نے اپنی خلافت کے
 دور میں سیاسی مصلحت کے تحت ایسا آؤ جاری کر دیا تھا جو محض وقتی تھا جو علمائے اس طرح مطلقہ عورتوں کو جدا کر دیتے ہیں ان کو غور کرنا چاہیے کہ وہ اس
 طرح کتنی عورتوں پر ظلم کر رہے ہیں اللہ ان کو نیک سمجھ عطا کرے۔ (زمین)

آج آخری ذی قعدہ ۱۳۹۳ھ میں یہ نوٹ بہ سلسلہ قیام سورت شہر حوالہ قلم کیا گیا الحمد للہ دسمبر ۱۹۷۳ء پر چورالایمان میں کچھ علمائے احناف والحمدیث کا متفقہ فتویٰ شائع کیا گیا ہے جو احمد آباد کے سیمینار منعقدہ میں لکھا گیا تھا جس میں اس کا متفقہ نکلایا گیا ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”سومل والیوں کی عدت ان کے بچے کا پیدا ہو جانا ہے اور جو کوئی اللہ سے ڈرے گا اللہ اس کے کام میں آسانی پیدا کر دے گا۔“ اور ”أُولَاتُ الْأَحْمَالِ“ سے مراد ذَاتُ الْحَمْلِ ہے جس کے معنی حمل والی عورت ہے۔ (۳۹۰۹) ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے یحییٰ نے بیان کیا، کہا مجھے ابوسلمہ بن عبدالرحمن نے خبر دی، انہوں نے بیان کیا کہ ایک شخص ابن عباس رضی اللہ عنہما کے پاس آیا ابو ہریرہ رضی اللہ عنہ بھی ان کے پاس بیٹھے ہوئے تھے۔ آنے والے نے پوچھا کہ آپ مجھے اس عورت کے متعلق مسئلہ بتائیے جس نے اپنے شوہر کی وفات کے چار مہینے بعد بچہ جنا؟ ابن عباس رضی اللہ عنہما نے کہا کہ جس کا خاندن فوت ہو وہ عدت کی دو مدتوں میں جو مدت لمبی ہو اس کی رعایت کرے (ابوسلمہ نے بیان کیا کہ) میں نے عرض کیا کہ (قرآن مجید میں ان کی عدت کا یہ حکم ہے) ”حمل والیوں کی عدت ان کے حمل کا پیدا ہو جانا ہے۔“ ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں بھی اس مسئلہ میں اپنے جتھے کے ساتھ ہی ہوں۔ ان کی مراد ابوسلمہ بن عبدالرحمن سے تھی آخر ابن عباس رضی اللہ عنہما نے اپنے غلام کریم کو ام المؤمنین ام سلمہ رضی اللہ عنہا کی خدمت میں بھیجا یہی مسئلہ پوچھنے کے لئے۔ ام المؤمنین رضی اللہ عنہا نے بتایا کہ سیدہ اسمیہ کے شوہر (سعد بن خولہ رضی اللہ عنہ) شہید کر دیئے گئے تھے وہ اس وقت حاملہ تھیں شوہر کی موت کے چالیس دن بعد ان کے یہاں بچہ پیدا ہو پھر ان کے پاس نکاح کا پیغام پہنچا اور رسول اللہ ﷺ نے ان کا نکاح کر دیا۔ ابوالسائل بھی ان کے پاس پیغام نکاح بھیجنے والوں میں سے تھے۔

﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾. وَأُولَاتُ الْأَحْمَالِ وَاجِدَهَا ذَاتُ حَمْلٍ. ۴۹۰۹- حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ وَأَبُو هُرَيْرَةَ جَالِسٌ عِنْدَهُ فَقَالَ: أَفْتَيْتَنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ زَوْجِهَا بِأَرْبَعِينَ لَيْلَةً فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلَيْنِ قُلْتُ أَنَا: ﴿وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ قَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي يَغْنِي أَبُو سَلَمَةَ فَأَرْسَلَ ابْنُ عَبَّاسٍ غُلَامَهُ كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا فَقَالَتْ: قُتِلَ زَوْجُ سُبَيْعَةَ الْأَسْلَمِيَّةِ وَهِيَ حُبْلَى فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَرْبَعِينَ لَيْلَةً فَخُطِبَتْ فَأَنْكَحَهَا رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو السَّائِلِ فَيَمَنْ خُطِبَهَا. [طرفہ فی: ۵۳۱۸]

[مسلم: ۳۷۲۳، ۳۷۲۴؛ ترمذی: ۱۱۹۴؛

نسائی: ۳۵۱۱، ۳۵۱۲]

تشریح: اس بارے میں صحیح مسئلہ وہی ہے جو آیت میں مذکور ہے یعنی حمل دالی عورتیں مطلقہ ہوں تو ان کی عدت وضع حمل ہے۔ بچہ پیدا ہونے پر وہ چاہیں تو نکاح ثانی کر سکتی ہیں خواہ بچہ کم سے کم مدت میں پیدا ہو جائے یا دیر میں بہر حال فتویٰ صحیح یہی ہے۔

۴۹۱۰- وَقَالَ سُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ (۳۹۱۰) اور سلیمان بن حرب اور ابوالنعمان نے بیان کیا، کہ ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے اور ان سے محمد بن سیرین نے بیان

کیا کہ میں ایک مجلس میں جس میں عبدالرحمن بن ابی لیلیٰ بھی تھے موجود تھا۔ ان کے شاگردان کی بہت عزت کیا کرتے تھے۔ میں نے وہاں سبیعہ بنت حارث کا عبداللہ بن عتبہ بن مسعود سے بیان کیا کہ اس پر ان کے شاگرد نے زبان اور آنکھوں کے اشارے سے ہونٹ کاٹ کر مجھے تنبیہ کی۔ محمد بن سیرین نے بیان کیا کہ میں سمجھ گیا اور کہا کہ عبداللہ بن عتبہ کو فہم میں ابھی زندہ موجود ہیں۔ اگر میں ان کی طرف بھی جھوٹ منسوب کرتا ہوں تو بڑی جرات کی بات ہوگی۔ مجھے تنبیہ کرنے والے صاحب اس پر شرمندہ ہو گئے اور عبدالرحمن بن ابی لیلیٰ نے کہا لیکن ان کے چچا تو یہ بات نہیں کرتے تھے (ابن سیرین نے بیان کیا کہ) پھر میں ابو عطیہ مالک بن عامر سے ملا اور ان سے یہ مسئلہ پوچھا وہ بھی سبیعہ والی حدیث بیان کرنے لگے لیکن میں نے ان سے کہا آپ نے عبداللہ بن مسعود رضی اللہ عنہ سے بھی اس سلسلہ میں کچھ سنا ہے؟ انہوں نے بیان کیا کہ ہم عبداللہ بن مسعود رضی اللہ عنہ کی خدمت میں حاضر تھے تو انہوں نے کہا کیا تم اس پر (جس کے شوہر کا انتقال ہو گیا اور وہ حاملہ ہو، عدت کی مدت کو طول دے کر) سختی کرنا چاہتے ہو اور رخصت و ہولت دینے کے لئے تیار نہیں، بات یہ ہے کہ چھوٹی سورۃ نساء (سورۃ طلاق) بڑی سورۃ النساء کے بعد نازل ہوئی ہے اور کہا ”وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ“ اور حمل والیوں کی عدت ان کے حمل کا پیدا ہو جانا ہے۔

عَنْ مُحَمَّدٍ قَالَ: كُنْتُ فِي حَلَقَةٍ فِيهَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى وَكَانَ أَصْحَابُهُ يُعْظَمُونَهُ فَذَكَرُوا لَهُ فَذَكَرَ آخِرَ الْأَجَلَيْنِ فَحَدَّثْتُ بِحَدِيثِ سُبَيْعَةَ بِنْتِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: فَضَمَّنَ لِي بَعْضُ أَصْحَابِهِ قَالَ مُحَمَّدٌ: فَفَطِنْتُ لَهُ فَقُلْتُ: إِنِّي إِذَا لَجَرِيءٍ إِنْ كَذَبْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ فَاسْتَحْيَا وَقَالَ: لَكِنْ عَمَّهُ لَمْ يَقُلْ ذَلِكَ فَلَقِيتُ أَبَا عَطِيَّةَ مَالِكِ بْنِ عَامِرٍ فَسَأَلْتُهُ فَذَهَبَ يُحَدِّثُنِي حَدِيثَ سُبَيْعَةَ فَقُلْتُ: هَلْ سَمِعْتَ عَنْ عَبْدِ اللَّهِ فِيهَا شَيْئًا؟ فَقَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ فَقَالَ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ عَلَيْهَا الرُّخْصَةَ؟ لَزَلْتُ سُورَةَ النَّسَاءِ الْقُصْرَى بَعْدَ الطُّوْلِ «وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ» [راجع: ۴۵۳۲]

تشریح: لمبی مدت سے جس کا خاندان فوت ہو گیا ہو چار ماہ اور دس دن مراد ہیں۔ حاملہ عورت جس کا شوہر وفات پا گیا ہو ان کی عدت سے متعلق جمہور کا یہی مسلک ہے کہ بچہ کا پیدا ہو جانا ہی اس کی عدت ہے اور اس کے بعد وہ دوسرا نکاح کر سکتی ہے غواہ مدت طویل ہو یا مختصر۔ حضرت ابن مسعود رضی اللہ عنہ کا بھی یہی مسلک تھا پس ان کے بارے میں حضرت عبدالرحمن بن ابی لیلیٰ کا خیال صحیح نہیں تھا جیسا کہ مالک بن عامر کی روایت سے ظاہر ہوتا ہے حضرت ابن عباس رضی اللہ عنہما نے کہا کہ حضرت ابن مسعود رضی اللہ عنہ مدت طویل کے قائل تھے مگر یہ خیال ان کا صحیح نہ تھا۔ حضرت ابو ہریرہ رضی اللہ عنہ نے حضرت ابوسلمہ رضی اللہ عنہ کو عام عربی محاورہ کے مطابق اپنا نتیجہ کہہ دیا جبکہ ان میں کوئی ظاہری قرابت نہ تھی۔

سورۃ تحریم کی تفسیر

سُورَةُ التَّحْرِيمِ

بَاب: (ارشاد باری تعالیٰ)

بَاب:

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّغِيْ﴾ اے نبی! جس چیز کو اللہ نے آپ کے لئے حلال کیا ہے اسے آپ اپنے

مَرْضَاةً أَرْوَا جَكَ وَاللَّهُ عَفُورٌ رَحِيمٌ﴾ لئے کیوں حرام قرار دے رہے ہیں۔ محض اپنی بیویوں کی خوشی حاصل کرنے کے لیے حالانکہ یہ آپ کے لئے زیبا نہیں ہے اور اللہ بڑا بخشنے والا بڑی ہی رحمت کرنے والا ہے۔“

تشریح: یہ سورت مدنی ہے اس میں ۱۲ آیات اور ۲ رکوع ہیں۔

۴۹۱۱۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ ابْنِ حَكِيمٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: فِي الْحَرَامِ يُكْفَرُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [طرفہ فی: ۵۲۶۶]

۴۹۱۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيَمْكُثُ عِنْدَهَا فَوَاطِفْتُ أَنَا وَحَفْصَةَ عَنْ أَيْتِنَا دَخَلَ عَلَيْهَا فَلْتَقِلَ لَهُ: أَكَلْتُ مَغَافِرَ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِرٍ قَالَ: ((لَا وَلَكِنِّي كُنْتُ أَشْرَبُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ فَلَنْ أَعُوذَ لَهُ وَقَدْ حَلَفْتُ لَا تُخْبِرِي بِذَلِكَ أَحَدًا)). [اطرافہ فی: ۵۲۱۶، ۵۲۶۷، ۵۲۶۸، ۵۴۳۱، ۵۵۹۹، ۵۶۱۴، ۵۶۸۲، ۶۶۹۱، ۶۹۷۲] [مسلم: ۳۶۷۸؛ ابوداؤد: ۳۷۱۴، ۳۸۰۴، ۳۴۲۱]

۴۹۱۱) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے یحییٰ بن سعید قطان نے، ان سے ابن حکیم نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہا کہ اگر کسی نے اپنے اوپر کوئی حلال چیز حرام کر لی تو اس کا کفارہ دینا ہوگا۔ ابن عباس رضی اللہ عنہما نے کہا ”لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ“ یعنی ”پیشک تمہارے لئے تمہارے رسول کی زندگی میں بہترین نمونہ ہے۔“

۴۹۱۲) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے، انہیں عطاء نے، انہیں عبید بن عیسر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ زینب بنت جحش کے گھر میں شہد پیتے اور وہاں ٹھہرتے تھے پھر میں نے اور حفصہ رضی اللہ عنہا نے ایسے کیا کہ ہم میں سے جس کے پاس بھی آپ ﷺ (زینب کے یہاں سے شہد پی کر آنے کے بعد) داخل ہوں تو وہ کہے کہ کیا آپ نے پیاز کھائی ہے۔ آپ ﷺ کے منہ سے مغافیر کی بو آتی ہے چنانچہ جب آپ تشریف لائے تو منصوبہ کے تحت یہی کہا گیا، آنحضرت ﷺ بدبو کو ناپسند فرماتے تھے۔ اس لئے آپ نے فرمایا: ”میں نے مغافیر نہیں کھائی ہے البتہ زینب بنت جحش کے یہاں سے شہد پیا تھا لیکن اب اسے بھی ہرگز نہیں پیوں گا۔ میں نے اس کی قسم کھالی ہے لیکن تم کسی سے اس کا ذکر نہ کرنا۔“

اس پر مذکورہ آیت نازل ہوئی۔ مغافیر ایک بدبودار گوند ہے جو ایک درخت سے جھڑتا ہے۔

تشریح: نبی کریم ﷺ بڑے لطیف مزاج اور نفاست پسند تھے آپ کو اس سے نفرت تھی کہ آپ کے جسم یا کپڑوں سے کسی قسم کی بری بو آئے ہمیشہ خوشبو کو پسند فرماتے تھے اور خوشبو کا استعمال رکھتے تھے۔ جدھر آپ گزرتے جاتے وہاں کے درود یوار معطر ہو جاتے۔ حضرت عائشہ رضی اللہ عنہا نے یہ صلاح

اس لئے کہ آپ حضرت زینب رضی اللہ عنہا کے پاس جانا دہاں بھرے رہنا تم کر دیں۔ اسی واقعہ پر آیات: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ (۶۶/۱) نازل ہوئیں اور قسم کے توڑنے اور کفارہ ادا کرنے کا حکم ہوا۔ اس واقعہ میں صداقت محمدی کی بڑی دلیل ہے اگر خدا نخواستہ آپ اللہ کے سچے رسول نہ ہوتے تو اس ذاتی واقعہ کو اس طرح اظہار میں نہ لاتے بلکہ پوشیدہ رکھ چھوڑتے، برخلاف اس کے اللہ پاک نے بذریعہ وحی اسے قرآن شریف میں نازل فرمادیا جو قیامت تک اس کمزوری کی نشان دہی کرتا رہے گا۔ اس میں ایمان والوں کے لئے بہت سے اسباق نضر ہیں اللہ پاک سمجھنے اور غور و فکر کرنے کی توفیق عطا کرے۔ (آمین۔ حضرت زینب بنت جحش رضی اللہ عنہا امہات المؤمنین میں سے ہیں (ان کی والدہ کا نام امیہ ہے، وہ عبدالمطلب کی بیٹی ہیں اور نبی کریم ﷺ کی چھوٹی بہن ہیں)۔ یہ زید بن حارثہ کے نکاح میں تھیں جو نبی کریم ﷺ کے آزاد کردہ غلام تھے پھر حضرت زید رضی اللہ عنہ نے ان کو طلاق دے دی تھی۔ اس کے بعد ۸ھ میں حضرت رسول کریم ﷺ کے حرم میں داخل ہوئیں۔ حضرت زینب رضی اللہ عنہا ازواج مطہرات میں آپ ﷺ کی وفات کے بعد سب سے پہلے انتقال کرنے والی ہیں۔ حضرت عائشہ رضی اللہ عنہا ان کی شان میں فرماتی ہیں کہ حضرت زینب رضی اللہ عنہا سب سے زیادہ دیندار، سب سے بڑھ کر تقویٰ شعار، سب سے زیادہ سچ بولنے والی ہیں۔ ۲۰ھ یا ۲۱ھ میں عمر ۵۳ سال مدینہ میں وفات پائی۔ حضرت عائشہ اور حضرت ام حبیبہ رضی اللہ عنہما وغیرہ ان سے روایت کرتی ہیں۔

باب: (اللہ عزوجل کا فرمان)

باب:

”اے نبی! آپ اپنی بیویوں کی خوشی حاصل کرنا چاہتے ہیں..... اللہ نے تمہارے لیے قسموں کا کفارہ مقرر کر دیا ہے، اللہ تمہارا مولیٰ ہے اور وہی العلیم الحکیم۔“

۴۹۱۳۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى عَنْ عُبَيْدِ بْنِ حُنَيْنٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ أَنَّهُ قَالَ: مَكُنْتُ سَنَةً أُرِيدُ أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنْ آيَةٍ فَمَا اسْتَطِيعَ أَنْ أَسْأَلَهُ هَيْبَةً لَهُ حَتَّى خَرَجَ حَاجًّا فَخَرَجْتُ مَعَهُ فَلَمَّا رَجَعْتُ وَكُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ إِلَى الْأَرَاكِ لِحَاجَّةٍ لَهُ قَالَ: فَوَقَفْتُ لَهُ حَتَّى فَرَغَ ثُمَّ سِرْتُ مَعَهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى النَّبِيِّ ﷺ مِنْ أَرْوَاحِهِ؟ فَقَالَ: بَلَّكَ حَفْصَةُ وَعَائِشَةُ قَالَ: فَقُلْتُ: وَاللَّهِ! إِنْ كُنْتُ لَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْ هَذَا مِنْذُ سَنَةٍ فَمَا اسْتَطِيعَ هَيْبَةً لَكَ قَالَ: فَلَا

(۴۹۱۳) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، ان سے یحییٰ نے، ان سے عبید بن حنین نے، انہوں نے کہا حضرت ابن عباس رضی اللہ عنہما کو حدیث بیان کرتے ہوئے سنا، انہوں نے کہا ایک آیت کے متعلق عمر بن خطاب رضی اللہ عنہ سے پوچھنے کے لئے ایک سال تک میں تردد میں رہا، ان کا اتنا ڈر غالب تھا کہ میں ان سے نہ پوچھ سکا۔ آخر وہ حج کے لیے گئے تو میں بھی ان کے ساتھ ہوا، واپسی میں جب ہم راستہ میں تھے رفع حاجت کے لئے وہ پیلو کے درخت میں گئے۔ بیان کیا کہ میں ان کے انتظار میں کھڑا رہا جب وہ فارغ ہو کر آئے تو پھر میں ان کے ساتھ چلا اس وقت میں نے عرض کیا: امیر المؤمنین! امہات المؤمنین میں وہ کون دو عورتیں تھیں جنہوں نے نبی کریم ﷺ کے لئے متفقہ منصوبہ بنایا تھا؟ انہوں نے بتلایا کہ حفصہ اور عائشہ رضی اللہ عنہما تھیں۔ بیان کیا کہ میں نے عرض کیا: اللہ کی قسم! میں یہ سوال آپ سے کرنے کے لئے ایک سال سے ارادہ کر رہا تھا لیکن آپ کے رعب کی وجہ پوچھنے کی ہمت نہیں ہوتی تھی۔

حضرت عمر رضی اللہ عنہ نے کہا ایسا نہ کیا کرو، جس مسئلہ کے متعلق تمہارا خیال ہو کہ میرے پاس اس سلسلے میں کوئی علم ہے تو اسے پوچھ لیا کرو، اگر میرے پاس اس کا کوئی علم ہوگا تو تمہیں بتا دیا کروں گا۔ بیان کیا کہ حضرت عمر رضی اللہ عنہ نے کہا اللہ کی قسم! جاہلیت میں ہماری نظر میں عورتوں کی کوئی عزت نہ تھی۔ یہاں تک کہ اللہ تعالیٰ نے ان کے بارے میں وہ احکام نازل کیے جو نازل کرنے تھے اور ان کے حقوق مقرر کیے جو مقرر کرنے تھے۔ بتلایا کہ ایک دن میں سوچ رہا کہ میری بیوی نے مجھ سے کہا کہ بہتر ہے اگر معاملہ کو فلاں فلاں طرح کرو، میں نے کہا تمہارا اس میں کیا کام۔ معاملہ مجھ سے متعلق ہے تم اس میں دخل دینے والی کون ہوتی ہو؟ میری بیوی نے اس پر کہا: خطاب کے بیٹے! تمہارے اس طرز عمل پر حیرت ہے تم اپنی باتوں کا جواب برداشت نہیں کر سکتے تمہاری لڑکی (حفصہ رضی اللہ عنہا) تو رسول اللہ ﷺ کو بھی جواب دے دیتی ہیں ایک دن تو اس نے آپ ﷺ پر غصہ بھی کر دیا تھا۔ یہ سن کر عمر رضی اللہ عنہ کھڑے ہو گئے اور اپنی چادر اوڑھ کر حفصہ رضی اللہ عنہا کے گھر پہنچے اور فرمایا: بیٹی! کیا تم رسول اللہ ﷺ کی باتوں کا جواب دے دیتی ہو یہاں تک کہ ایک دن تم نے آپ ﷺ کو دن بھر ناراض رکھا ہے۔ حفصہ رضی اللہ عنہا نے عرض کیا: ہاں اللہ کی قسم! ہم آپ ﷺ کو کبھی جواب دے دیتی ہیں۔ حضرت عمر رضی اللہ عنہ نے کہا میں نے کہا: جان لو! میں تمہیں اللہ کی سزا اور اس کے رسول کی سزا (ناراضی) سے ڈراتا ہوں۔ بیٹی! اس عورت کی وجہ سے دھوکا میں نہ آ جانا جس نے رسول اللہ ﷺ کی محبت حاصل کر لی ہے۔ ان کا اشارہ عائشہ رضی اللہ عنہا کی طرف تھا کہا کہ پھر میں وہاں سے نکل کر ام المومنین ام سلمہ رضی اللہ عنہا کے پاس آیا کیونکہ وہ بھی میری رشتہ دار تھیں۔ میں نے ان سے بھی گفتگو کی انہوں نے کہا: ابن خطاب! تعجب ہے کہ آپ ہر معاملہ میں دخل اندازی کرتے ہیں اور آپ چاہتے ہیں کہ رسول اللہ ﷺ اور ان کی ازواج کے معاملات میں بھی دخل دیں۔ اللہ کی قسم! انہوں نے میری ایسی گرفت کی کہ میرے غصہ کو خنڈا کر رکھ دیا، میں ان کے گھر سے باہر نکل آیا۔ میرے ایک انصاری دوست تھے، جب میں آپ ﷺ

تَفْعَلُ مَا ظَنَنْتَ أَنَّ عِنْدِي مِنْ عِلْمٍ فَسَلْنِي فَإِنْ كَانَ لِي عِلْمٌ خَبَرْتُكَ بِهِ قَالَ: ثُمَّ قَالَ عُمَرُ: وَاللَّهِ! إِنْ كُنَّا فِي الْجَاهِلِيَّةِ مَا نَعُدُّ لِلنِّسَاءِ أَمْرًا حَتَّى أَنْزَلَ اللَّهُ فِيهِنَّ مَا أَنْزَلَ وَقَسَمَ لَهُنَّ مَا قَسَمَ قَالَ: فَبَيْنَا أَنَا فِي أَمْرٍ أَتَانِي إِذْ قَالَتْ امْرَأَتِي لَوْ صَنَعْتَ كَذَا وَكَذَا قَالَ: فَقُلْتُ لَهَا: مَا لَكَ وَلِمَا هَاهُنَا؟ وَفِيمَا تَكْلُفُكَ فِي أَمْرِ أُرِيدُهُ؟ فَقَالَتْ لِي: عَجَبًا لَكَ يَا ابْنَ الْخَطَابِ! مَا تُرِيدُ أَنْ تُرَاجَعَ أَنْتَ وَإِنَّ ابْنَتَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَ يَوْمَهُ غَضَبَانَا فَقَامَ عُمَرُ فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ فَقَالَ لَهَا: يَا بِنْتُ! إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظَلَ يَوْمَهُ غَضَبَانَا؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ! إِنَّا لَتُرَاجِعُهُ فَقُلْتُ: تَعْلَمِينَ أَنِّي أَحَذَرُكَ عِقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِ اللَّهِ ﷺ يَا بِنْتُ! لَا تَغْرُنَكَ هَذِهِ الَّتِي أَعْجَبَهَا حُسْنُهَا حُبَّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا يُرِيدُ عَائِشَةُ قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَاتِي مِنْهَا فَكَلَّمْتُهَا فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الْخَطَابِ! دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ فَأَخَذَنِي وَاللَّهِ! أَخْذًا كَسَرْتَنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ فَخَرَجْتُ مِنْ عِنْدِهَا وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ إِذَا غِبْتُ أَتَانِي

کی مجلس میں حاضر نہ ہوتا تو وہ مجلس کی تمام باتیں مجھ سے آکر بتایا کرتے اور جب وہ حاضر نہ ہوتے تو میں انہیں آکر بتایا کرتا تھا۔ اس زمانہ میں ہمیں غسان کے بادشاہ کی طرف سے ڈر تھا اطلاع ملی تھی کہ وہ مدینہ پر چڑھائی کرنے کا ارادہ کر رہا ہے، اس زمانہ میں کئی عیسائی و ایرانی بادشاہ ایسا غلط گھمنڈ رکھتے تھے کہ یہ مسلمان کیا ہیں، ہم جب چاہیں گے ان کا صفایا کر دیں گے، مگر سارے خیالات غلط ثابت ہوئے اللہ نے اسلام کو غالب کیا۔ چنانچہ ہم کو ہر وقت یہی خطرہ رہتا تھا، ایک دن اچانک میرے انصاری دوست نے دروازہ کھٹکھٹایا اور کہا: کھولو! کھولو! میں نے کہا معلوم ہوتا ہے غسانی آگئے۔ انہوں نے کہا بلکہ اس سے بھی زیادہ اہم معاملہ پیش آ گیا ہے، وہ یہ کہ رسول کریم ﷺ نے اپنی بیویوں سے علیحدگی اختیار کر لی ہے۔ میں نے کہا حفصہ اور عائشہ رضی اللہ عنہما کی ناک غبار آلود ہو۔ چنانچہ میں نے اپنا کپڑا پہنا اور باہر نکل آیا۔ میں جب پہنچا تو نبی اکرم ﷺ اپنے بالا خانہ میں تشریف رکھتے تھے جس پر سیڑھی سے چڑھا جاتا تھا۔ رسول اللہ ﷺ کا ایک حبشی غلام (رباح) سیڑھی کے سرے پر موجود تھا، میں نے کہا: آپ ﷺ سے عرض کرو کہ عمر بن خطاب آیا ہے اور اندر آنے کی اجازت چاہتا ہے۔ میں نے رسول اللہ ﷺ کی خدمت میں پہنچ کر سارا واقعہ سنایا۔ جب میں ام سلمہ رضی اللہ عنہا کی گفتگو پر پہنچا تو آپ کو ہنسی آگئی۔ اس وقت رسول اللہ ﷺ کھجور کی ایک چٹائی پر تشریف رکھتے تھے آپ کے جسم مبارک اور اس چٹائی کے درمیان کوئی اور چیز نہیں تھی آپ کے سر کے نیچے ایک چمڑے کا تکیہ تھا۔ جس میں کھجور کی چھال بھری ہوئی تھی۔ پاؤں کی طرف کیکر کے پتوں کا ڈھیر تھا اور سر کی طرف مشکیزہ لٹک رہا تھا۔ میں نے چٹائی کے نشانات آپ کے پہلو پر دیکھے تو رو پڑا۔ آپ نے فرمایا: ”کس بات پر رونے لگے ہو۔“ میں نے عرض کیا: یا رسول اللہ! قیصر و کسریٰ کو دنیا کا ہر طرح کا آرام مل رہا ہے آپ اللہ کے رسول ہیں (آپ پھر ایسی تنگ زندگی گزارتے ہیں) رسول اللہ ﷺ نے فرمایا: ”کیا تم اس پر خوش نہیں ہو کہ ان کے حصہ میں دنیا ہے اور ہمارے حصہ میں آخرت ہے۔“

بِالْخَبَرِ وَإِذَا غَابَ كُنْتُ أَنَا آتِيهِ بِالْخَبَرِ وَتَحَنُّنُ تَخَوُّفٍ مَلِكًا مِنْ مُلُوكِ غَسَّانَ ذَكَرْنَا أَنَّهُ يَزِيدُ أَنْ يَسِيرَ إِلَيْنَا فَقَدْ امْتَلَأَتْ صُدُورُنَا مِنْهُ فَإِذَا صَاحِبِي الْأَنْصَارِيُّ يَدُقُّ الْبَابَ فَقَالَ: افْتَحْ افْتَحْ فَقُلْتُ: جَاءَ الْغَسَّانِيُّ؟ فَقَالَ: بَلْ أَشَدُّ مِنْ ذَلِكَ اعْتَزَلْ رَسُولُ اللَّهِ ﷺ أَزْوَاجَهُ فَقُلْتُ: رَغِمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ فَأَخَذْتُ ثَوْبِي فَأَخْرَجْتُ حَتَّى جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ يَرْفَى عَلَيْهَا بِعَجَلَةٍ وَغَلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدُ عَلَى رَأْسِ الدَّرَجَةِ فَقُلْتُ لَهُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ فَأَذِنَ لِي قَالَ عُمَرُ: فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ هَذَا الْحَدِيثَ فَلَمَّا بَلَغْتُ حَدِيثَ أُمِّ سَلَمَةَ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ وَتَحْتَ رَأْسِهِ وَسَادَةٌ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ وَإِنَّ عِنْدَ رِجْلَيْهِ قَرْطًا مَضْبُوبًا وَعِنْدَ رَأْسِهِ أَهْبَ مَعْلَقَةٌ قَرَأْتُ أَثَرُ الْحَصِيرِ فِي جَنْبِهِ فَبَكَيْتُ فَقَالَ: ((مَا يُمَكِّكَ؟)) فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ كِسْرَى وَفَيْصَرَ فِيمَا هُمَا فِيهِ وَأَنْتَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَمَّا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ)). [راجع: ۸۹] [مسلم: ۳۶۹۲، ۳۶۹۳]

تشریح: روایت میں ضمنی طور پر بہت سی باتیں ذکر میں آ گئی ہیں خاص طور پر حضرت عبداللہ بن عباس رضی اللہ عنہما نے فاروقی جلال کا بیان بڑے اونچے لفظوں میں بیان فرمایا ہے اس پر مولانا وحید الزماں رحمہ اللہ کا نوٹ درج ذیل ہے:

ہیبت حق ست این از خلق نیست

ہیبت این مرد صاحب دلق نیست

حضرت عمر رضی اللہ عنہ کا جاہ و جلال ایسا ہی تھا یہ اللہ کی طرف سے تھا اتنا خدشہ ترین رعب کہ موافق مخالف سب قہراتے رہتے تھے، مقابلہ تو کیا چیز ہے مقابلہ کے خیال کی بھی کسی کو جرأت نہیں ہوتی۔ اگر حضرت عمر رضی اللہ عنہ دس بارہ سال اور زندہ رہتے تو ساری دنیا میں اسلام ہی نظر آتا۔ حضرت عمر رضی اللہ عنہ کے مخالفین جو شیعوں اور رافضیوں میں وہ بھی آپ کے حسن انتظام اور خوبی سیاست اور جلال اور دبہ کے معترف ہیں۔ ایک مجلس میں چند رافضی بیٹھے ہوئے جناب عمر رضی اللہ عنہ کی شان میں کچھ بے ادبی کی باتیں کر رہے تھے، انہیں میں سے ایک بالانصاف شخص نے کہا کہ حضرت عمر رضی اللہ عنہ کو انتقال کئے ہوئے آج تیرہ سو برس گزر چکے ہیں اب تم ان کی برائی کرتے ہو بھلا کچھ کہنا اگر حضرت عمر رضی اللہ عنہ ایک تلواریں کا ندھے پر رکھے ہوئے اس وقت تمہارے سامنے آ جائیں تو تم ایسی باتیں کر سکو گے۔ انہوں نے اقرار کیا کہ اگر حضرت عمر رضی اللہ عنہ سامنے آ جائیں تو ہمارے منہ سے بات نہ نکلے (رضی اللہ عنہ)۔

نوٹ! اس موقع پر حضرت عمر رضی اللہ عنہ کا بیان دوسری روایت میں یوں ہے جب میں آپ کے پاس پہنچا دیکھا تو آپ کے چہرے پر ملال معلوم ہوتا تھا میں نے ادھر ادھر کی باتیں شروع کیں گویا آپ کا دل بہلایا پھر ذکر کرتے کرتے میں نے کہا، یا رسول اللہ! میری بیوی اگر مجھ سے بڑھ بڑھ کر کچھ مانگے تو میں اس کی گردن ہی توڑ دوں، اس پر آپ ہنس دیئے آپ رضی اللہ عنہ کا رخ جاتا رہا۔ سبحان اللہ! حضرت عمر رضی اللہ عنہ کی دانائی اور لیاقت اور علم مجلسی پر آفریں۔ مسلمانو! دیکھو پیغمبر رضی اللہ عنہ کا عشق اس کو کہتے ہیں۔ پیغمبر صاحب کا رخ صحابہ کو ذرا بھی گوارا نہیں تھا۔ اپنی بیٹیوں کو ڈانٹ ڈپٹ اور تنبیہ کرنے پر مستعد تھے افسوس ہے کہ ایسے بزرگان دین عاشقان رسول رضی اللہ عنہ پر ہم تہمتیں باندھیں اور اس زمانہ کے بد معاش منافق لوگوں پر ان کا قیاس کر کے ان کی برائی کریں۔ یہ شیطان ہے جو تم کو تباہ کرنا چاہتا ہے اور بزرگان دین اور جان نثاران سید المرسلین کی نسبت تم کو بدگمان بناتا ہے تو بہ کر دو بہ۔ لا حول ولا قوۃ الا باللہ۔ (حیدری)

روایت میں سلم کے پتوں کا ذکر ہے۔ سلم قرظ کو کہتے ہیں جس کے پتوں سے چیز اصف کرتے ہیں غالباً بیکر کا درخت ہے جس کی چھال سے چڑھ رنگا جاتا ہے۔ اس موقع پر رسول اللہ رضی اللہ عنہ کی بے سرو سامانی دیکھ کر حضرت عمر رضی اللہ عنہ کا اظہار ملال بھی بجا تھا ہائے بادشاہ کو نمین نے دنیا میں زندگی بے سرو سامانی اور تکلیف کے ساتھ بسر کی۔ مسلمانو! ہمارے سردار نے دنیا اس طرح کاٹی تو ہم کیوں اپنی بے سرو سامانی اور مفلسی پر رخ کریں اور دنیا کے بے حقیقت اور فانی مال و متاع کے لئے ان دنیا دار رکتوں سے کیوں ڈریں۔ یہ ہمارا کیا بازگشت ہے میں ایک بوریا اور ایک پانی کا کوزہ ہم کو کہیں بھی مل جائے گا۔ کوئی ہم کو ڈراتا ہے دیکھو شرع کی سچی بات کہو گے تو نوکری چھین جائے گی کوئی کہتا ہے شہر سے نکالے جاؤ گے۔ ارے بے وقوف! شہر سے نکالیں گے پر زمین سے تو نہیں نکال سکتے۔ ساری زمین میں کہیں بھی رہ جائیں گے نوکری چھین لیں گے تو چھین لیں ہم تجارت اور محنت کر کے اپنی روٹی کمالیں گے۔ پروردگار رازق مطلق ہے وہ جب تک زندگی ہے کسی بہانے سے روٹی دے گا۔ تم لا لاکھ ڈراؤ ہم ڈرنے والے نہیں ہمارا بھروسہ اللہ پر ہے۔ ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (۱۳/ابراہیم: ۱۱) (حیدری) حضرت حفصہ رضی اللہ عنہا جن کا روایت میں ذکر ہے حضرت عمر بن خطاب رضی اللہ عنہ کی صاحبزادی ہیں، ان کی والدہ زینب ہیں جو مظعون کی بیٹی ہیں۔ نبی کریم رضی اللہ عنہ سے پہلے یہ حضرت خنیس بن حذافہ سہمی رضی اللہ عنہ کے نکاح میں تھیں اور حضرت خنیس کے ہمراہ ہجرت کر گئی تھیں، غزوہ بدر کے بعد حضرت خنیس رضی اللہ عنہ کا انتقال ہو گیا۔ پھر حضرت عمر رضی اللہ عنہ نے ان کا نکاح رسول کریم رضی اللہ عنہ سے کر دیا۔ یہ ۳ھ کا واقعہ ہے۔ ایک موقع پر نبی کریم رضی اللہ عنہ نے ان کو طلاق دے دی تھی لیکن اللہ پاک نے آپ پر وحی سے اطلاع کر دی کہ حفصہ رضی اللہ عنہا سے رجوع کر لو کیونکہ وہ بہت روزہ رکھتی ہیں، رات کو عبادت کرنے والی ہیں اور وہ جنت میں بھی آپ کی زوجہ رہیں گی۔ چنانچہ آپ رضی اللہ عنہ نے حضرت حفصہ رضی اللہ عنہا سے رجوع کر لیا۔ ان کی وفات شعبان ۴۵ھ میں بھر ۶۰ سال ہوئی۔ (رضی اللہ عنہا وارضاہا) (آریں)

بَابُ:

باب: اللہ عزوجل کا فرمان:

”اور جب نبی نے ایک بات اپنی بیوی سے فرمادی پھر جب آپ کی بیوی نے وہ بات کسی اور بیوی کو بتادی اور اللہ نے نبی کو اس کی خبر دی تو نبی نے اس کا کچھ حصہ بتلا دیا اور کچھ سے اعراض فرمایا، پھر جب نبی نے اس بیوی کو وہ بات بتلا دی تو وہ کہنے لگیں کہ آپ کو کس نے خبر دی ہے آپ نے فرمایا کہ مجھے علم رکھنے والے اور خبر رکھنے والے اللہ نے خبر دی ہے۔“ اس باب میں عائشہ رضی اللہ عنہا کی بھی ایک حدیث نبی کریم ﷺ سے مروی ہے۔

﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَايَ الْعَلِيمُ الْعَلِيمُ﴾ فِيهِ عَائِشَةُ عَنِ النَّبِيِّ ﷺ.

(۴۹۱۴) ہم سے ابو عبد اللہ محمد بن اسماعیل بن ابراہیم بن مغیرہ جعفی رضی اللہ عنہ نے بیان کیا، کہا ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید انصاری نے بیان کیا، کہا میں نے عبید بن حنین سے سنا، انہوں نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا وہ بیان کرتے تھے کہ میں نے عمر رضی اللہ عنہ سے ایک بات پوچھنے کا ارادہ کیا اور عرض کیا: یا امیر المؤمنین! وہ کون دو عورتیں تھیں جنہوں نے رسول اللہ ﷺ کو ستانے کے لئے منسوبہ بنایا تھا؟ ابھی میں نے اپنی بات پوری بھی نہیں کی تھی کہ انہوں نے کہا وہ عائشہ اور حفصہ رضی اللہ عنہما تھیں۔

۴۹۱۴- حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ الْجُعْفِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ سَمِعْتُ عُبَيْدَ بْنَ حُنَيْنٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَرَدْتُ أَنْ أَسْأَلَ عُمَرَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ الْمَرْأَتَيْنِ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ فَمَا أَتَمَمْتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ.

[راجع: ۸۹]

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

”اے دونوں بیویو! اگر تم اللہ کے سامنے توبہ کر لو گی تو بہتر ہے تمہارے دل اس (غلط بات کی) طرف جھک گئے ہیں۔“ عرب لوگ کہتے ہیں صَغَوْتُ وَأَصْغَيْتُ یعنی میں جھک پڑا ”لِتَصْغَى“ جو سورہ انعام میں ہے جس کا معنی جھک جائیں ”وَأَنْ تَظَاهَرََا عَلَيْهِ“ الایہ یعنی ”اگر نبی کے مقابلہ میں تم روزِ نیا حملہ کرتی رہیں تو اس کا مددگار تو اللہ ہے اور جبریل ہیں اور نیک مسلمان ہیں اور ان کے علاوہ فرشتے بھی مددگار ہیں۔“ ظہیر کا معنی مددگار۔ ”تَظَاهَرُونَ“ ایک کی ایک مدد کرتے ہو۔ مجاہد نے کہا

﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ صَغَوْتُ وَأَصْغَيْتُ مِلْتُ ﴿لِتَصْغَى﴾ لِيَمِيلَ ﴿وَأَنْ تَظَاهَرََا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾ عَوْنٌ تَظَاهَرُونَ تَعَاوَنُونَ وَقَالَ مُجَاهِدٌ: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ﴾ بِتَقْوَى اللَّهِ وَأَدَبُوهُمْ.

آیت ”قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ“ کا مطلب یہ ہے کہ تم اپنے آپ کو اور اپنے گھروالوں کو اللہ کا ڈر اختیار کرنے کی نصیحت کرو اور انہیں اذہب کھاؤ۔

(۴۹۱۵) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید انصاری نے بیان کیا، کہا کہ میں نے عبید بن حنین سے سنا، وہ بیان کرتے تھے کہ میں نے حضرت ابن عباس رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ میں نے حضرت عمر رضی اللہ عنہ سے ان دو عورتوں کے متعلق سوال کرنا چاہا جنہوں نے رسول اللہ ﷺ کے اوپر زور کیا تھا، ایک سال میں اسی فکر میں رہا اور مجھے موقع نہیں ملتا تھا آخر ان کے ساتھ حج کے لئے نکلا (واپسی میں) جب ہم مقام ظہران میں تھے تو عمر رضی اللہ عنہ رفع حاجت کے لئے گئے۔ پھر کہا کہ میرے لئے وضو کا پانی لاؤ، میں ایک برتن میں پانی لایا اور ان کو وضو کرانے لگا، اس وقت مجھ کو موقع ملا۔ میں نے عرض کیا: امیر المؤمنین! وہ عورتیں کون تھیں جنہوں نے نبی کریم ﷺ کے مقابل ایسا کیا تھا؟ ابھی میں نے اپنی بات پوری نہ کی تھی انہوں نے کہا کہ وہ عائشہ اور حفصہ رضی اللہ عنہما تھیں۔

۴۹۱۵۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: سَمِعْتُ عُبَيْدَ بْنَ حُنَيْنٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَاتَيْنِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ﷺ فَمَكَثَتْ سَنَةً فَلَمْ أَجِدْ لَهُ مَوْضِعًا حَتَّى خَرَجْتُ مَعَهُ حَاجًّا فَلَمَّا كُنَّا بِظَهْرَانَ ذَهَبَ عُمَرُ لِحَاجَتِهِ فَقَالَ: أَدْرِكْنِي بِالْوُضُوءِ فَأَذْرِكْنِي بِإِلَادَاوَةٍ فَجَعَلْتُ أَسْكُبُ عَلَيْهِ وَرَأَيْتُ مَوْضِعًا فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ الْمَرَاتَيْنِ اللَّتَانِ تَظَاهَرَتَا؟ قَالَ ابْنُ عَبَّاسٍ: فَمَا أَتَمَمْتُ كَلَامِي حَتَّى قَالَ: عَائِشَةُ وَحَفْصَةُ. [راجع: ۸۹]

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِهِ:

”اور اگر نبی تمہیں طلاق دے دے تو اس کا پروردگار تمہارے بدلے انہیں تم سے بہتر بیویاں دے دے گا۔ وہ اسلام لانے والیاں، پختہ ایمان والیاں، فرمانبرداری کرنے والیاں، توبہ کرنے والیاں، عبادت کرنے والیاں، روزہ رکھنے والیاں، رائے بیوہ بھی ہوں گی اور کنواریاں بھی ہوں گی۔“

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا﴾.

(۴۹۱۶) ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ عمر رضی اللہ عنہ نے کہا: نبی کریم ﷺ کی ازواج رضی اللہ عنہن آپ کو غیرت دلانے کے لئے جمع ہو گئیں تو میں نے ان سے کہا: اگر نبی طلاق دے دے تو ان کا پروردگار تمہارے بدلے میں انہیں تم سے بہتر بیویاں دے دے گا۔ چنانچہ یہ آیت نازل ہوئی: ”عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ“ آخر تک۔

۴۹۱۶۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ فِي الْغَيْرَةِ عَلَيْهِ فَقُلْتُ لَهُنَّ: ﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾ فَتَزَلَّتْ هَذِهِ الْآيَةُ. [راجع: ۴۰۲]

(۶۷) [سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

سورة ملک کی تفسیر

تشریح: یہ سورت کی ہے اس میں ۳۰ آیات اور ۲ رکوع ہیں۔

التَّفَاوُتُ: الْإِخْتِلَافُ وَالتَّفَاوُتُ وَالتَّفَوُّتُ وَاجِدٌ (تَمَيُّزٌ) تَقَطُّعٌ (مَنْعَكِيهَا) جَوَانِبُهَا (تَذَعُونَ) وَتَذَعُونَ مِثْلَ تَذَكَّرُونَ وَتَذَكَّرُونَ (وَيَقْبِضُونَ) يَضْرِبُونَ بِأَجْنِحَتِهِمْ وَقَالَ مُجَاهِدٌ: (صَافَاتٍ) بَسِطَ أَجْنِحَتَيْهِمْ وَتَفَوُّزَ الْكُفُورِ. التَّفَاوُتُ کا معنی اختلاف فرق تَفَاوُتُ اور تَفَوُّتُ دونوں کا ایک معنی ہے۔ ”تَمَيُّزٌ“ ٹکڑے ٹکڑے ہو جائے ”مَنْعَكِيهَا“ اس کے کناروں میں ”تَذَعُونَ“ (دال کی تشدید) اور تَذَعُونَ (دال کے جزم کے ساتھ) دونوں کا ایک معنی ہے جیسے تَذَكَّرُونَ اور تَذَكَّرُونَ (ذال کے جزم کے ساتھ) کا ایک ہی معنی ہے ”يَقْبِضُونَ“ اپنے ہتھ مار تے ہیں (یا سمیٹ لیتے ہیں) مجاہد نے کہا ”صَافَاتٍ“ کے معنی اپنے بازو کھولے ہوئے ”تَفَوُّزُ“ سے کفر اور شرارت مراد ہے۔

سورة ن والقلم کی تفسیر

(۶۸) [سُورَةُ ن وَالْقَلَمِ

وَقَالَ قَتَادَةُ: (حَرْدٌ) جَدُّ فِي أَنْفُسِهِمْ وَقَالَ ابْنُ عَبَّاسٍ: وَقَالَ ابْنُ عَبَّاسٍ: (إِنَّا لَصَّالُونَ) أَضَلَّلْنَا مَكَانَ جَبَّتِنَا وَقَالَ غَيْرُهُ: (كَالصَّرِيمِ) كَالصُّبْحِ انْصَرَمَ مِنَ اللَّيْلِ وَاللَّيْلِ انْصَرَمَ مِنَ النَّهَارِ وَهُوَ أَيْضًا كُلُّ رَمَلَةٍ انْصَرَمَتْ مِنَ مُعْظِمِ الرَّمْلِ وَالصَّرِيمُ أَيْضًا الْمَصْرُومُ مِثْلَ قَتِيلٍ وَمَقْتُولٍ. قتادہ نے کہا ”حَرْدٌ“ کے معنی دل سے کوشش کرنا یا بھٹلنا یا غصہ۔ ابن عباس رضی اللہ عنہما نے کہا: ”إِنَّا لَصَّالُونَ“ کا مطلب یہ ہے کہ ہم اپنے باغ کی جگہ بھول گئے، بھٹک گئے اور آگے بڑھ گئے۔ اور وہ نے کہا صَرِيم کے معنی صبح جو رات سے کٹ کر الگ ہو جاتی ہے یا رات جو دن سے کٹ کر الگ ہو جاتی ہے۔ صَرِيم اس ریتی کو بھی کہتے ہیں جو ریت کے بڑے بڑے ٹیلوں سے کٹ کر الگ ہو جائے۔ صَرِيم مَصْرُوم کے معنی میں ہے جیسے قَتِيل مَقْتُول کے معنوں میں ہے۔

تشریح: یہ سورت کی ہے اس میں ۵۲ آیات اور ۲ رکوع ہیں۔

لفظ حرد کی تفسیر میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں: ”قال عبدالرزاق عن معمر عن قتاده كانت الجنة لشيخ وكان يمسك قوت سنة ويتصدق بالفضل وكان بنوه ينهونه عن الصدقة فلما مات ابوهم غدوا عليها فقالوا لا يدخلها اليوم عليكم مسكين (وغدوا على حرد قادرين) وقد قيل في حرد انها اسم الجنة وقيل اسم قريتهم وحكى ابو عبيدة فيه اقوالا اخرى القصد والمنع والغضب والحقد“ (فتح الباری جلد ۸ صفحہ ۸۵۴)

یعنی ان لوگوں کے والد کا ایک باغ تھا جس کی آمدن میں سے وہ سال بھر کا خوراک خرچہ رکھ لیتا اور باقی کو خیرات کر دیتا تھا۔ اس کے لڑکے اس صدقہ سے اس کو تنگ کیا کرتے تھے جب بوڑھے کا انتقال ہو گیا تو وہ لڑکے صبح سویرے باغ میں گئے اس خیال سے کہ آج مسکین ان سے خیرات مانگنے نہ آسکے اور وہ صبح سویرے اس ارادے سے باغ پر قبضہ کرنے کے لئے داخل ہوئے مگر جا کر دیکھا تو سارا باغ رات کی سردی سے جل چکا تھا، وہ افسوس کرتے ہی رہ گئے۔ کہا گیا ہے کہ مرد اس باغ کا نام تھا اور یہ بھی کہا گیا ہے کہ ان کی بستی کا نام تھا۔ ابو عبیدہ نے اس میں کئی قول نقل کئے ہیں جیسے قصد، منہج

کرنا، غضب، بخل اور کینہ وغیرہ ایسے حالات آج کل ثابت ہیں کہ نیک بخت فیاض باپ کی اولاد انتہا سے زیادہ بخیل ثابت ہوتی ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”وہ (کافر) سخت مزاج ہے، اس کے علاوہ بد ذات بھی ہے۔“

﴿عُتِلُّ بَعْدَ ذَلِكَ زَنِيمٌ﴾

تشریح: یہ آیت ولید بن مغیرہ کے بارے میں نازل ہوئی تھی۔ نبی کریم ﷺ سے پوچھا گیا کہ عتِل زَنیم کون ہے؟ فرمایا بد خلق، خوب کھانے پینے والا، ظالم بیڑ آدمی۔ ایسے تالاق شخص پر آسان بھی رہتا ہے جسے اللہ نے تندرستی دی پیٹ بھر کھانے کو دیا پھر بھی وہ لوگوں پر ظلم و ستم کر رہا ہے اس کی بددلی پر آسان ماتم کرتا ہے۔ عتِل کہتے ہیں جس کا بدن صحیح طاقتور اور خوب کھانے والا، زوردار شخص ہو، ولد الزنا ہو۔ ایسوں پر شیطان کا غلبہ بہت رہا کرتا ہے۔ (ابن کثیر) کہتے ہیں اس کی چھ چھ انگلیاں تھیں چھٹی انگلی اس گوشت کی طرح تھی جو بکری کے کان پر لٹکا رہتا ہے۔ بعض نے کہا زَنیم سے مراد دودھ ہے جو کسی قوم میں خواہ مخواہ شریک ہو گیا ہو نہ اپنی قوم کا رہا نہ اس قوم کا۔ بعض نے ان اشارات سے ابو جہل کو مراد لیا ہے۔ (وحیدی)

۴۹۱۷۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ عَنْ أَبِي حَصِينٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ: ﴿عُتِلُّ بَعْدَ ذَلِكَ زَنِيمٌ﴾ قَالَ: رَجُلٌ مِنْ قُرَيْشٍ لَهُ زَنْمَةٌ مِثْلُ زَنْمَةِ الشَّاةِ. (۳۹۱۷) ہم سے محمود نے بیان کیا، کہا ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابو حصین نے، ان سے مجاہد نے اور ان سے ابن عباس رضی اللہ عنہما نے آیت: ”﴿عُتِلُّ بَعْدَ ذَلِكَ زَنِيمٌ﴾“ (وہ ظالم سخت مزاج ہے، اس کے علاوہ حرامی بھی ہے) کے متعلق فرمایا کہ یہ آیت قریش کے ایک شخص کے بارے میں نازل ہوئی تھی اس کی (گردن میں) ایک نشانی تھی جیسے بکری میں نشانی ہوتی ہے۔

۴۹۱۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبُدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخَزَاعِيَّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلُّ عُتْلٍ جَوَاطِ مُسْتَكْبِرٍ)). [طرفاء فی: ۶۰۷۱، ۶۶۵۷] [مسلم: ۱۷۱۸۷، ترمذی: ۲۶۵۰، ابن ماجہ: ۴۱۱۶]

تشریح: معلوم ہوا کہ جتنی زیادہ تر متجانب الدعوات ہوتے ہیں بظاہر بہت کمزور ناتواں غیر مشہور مگر ان کے دل محبت الہی سے بھر پور ہوتے ہیں۔ جعلنا اللہ منهم آمین۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

”وہ دن یاد کرو جب پنڈلی کھولی جائے گی۔“

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾

۴۹۱۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَكْشِفُ رَبُّنَا عَنْ سَائِقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ فَيَقِي مَن كَانَ يَسْجُدُ فِي الدُّنْيَا رِبَاءً وَسُمْعَةً فَيَذْهَبُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا)).

(راجع: ۲۲)

پنڈی کے ظاہری معنوں پر ایمان لانا ضروری ہے۔ اہل حدیث ظاہری الفاظ کی تاویل نہیں کرتے بلکہ ان کی حقیقت اللہ کو سمجھتے ہیں اس میں کرید کرنا بدعت جانتے ہیں، جیسا اللہ ہے ویسی اکی پنڈی ہے: "امنا بالله کما هو باسماہ و صفاتہ" اور ہم اس کی ذات اور صفات پر جیسا بھی وہ ہے ہمارا ایمان ہے اس کی صفات کے ظواہر پر ہم یقین رکھتے ہیں اور ان میں کوئی تاویل نہیں کرتے۔ ہذا هو الصراط المستقیم۔

گے تو ان کی پیٹھ تختہ ہو جائے گی۔" (وہ سجدہ کے لئے نہ مڑ سکیں گے)۔

سورۃ الحاقہ کی تفسیر

(۶۹) [سُورَةُ الْحَاقَّةِ]

﴿عِشَّةٌ يَّاصِيَةٌ﴾ يُرِيدُ فِيهَا الرِّضَا ﴿الْقَاضِيَةُ﴾ الْمَوْتَةُ الْأُولَى الَّتِي مَتَّهَا لَمْ أَخِي بَعْدَهَا ﴿مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ﴾ أَحَدٌ يَكُونُ لِلْجَمْعِ وَلِلْوَاحِدِ وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْوَرْتِينَ﴾ يَبَاطُ الْقَلْبِ وَقَالَ ابْنُ عَبَّاسٍ: ﴿طَغَا﴾ كَثُرَ وَيُقَالُ: ﴿بِطَغْيَانِهِمْ﴾ يُطَغْيَانِهِمْ وَيُقَالُ: طَغَتْ عَلَى الْخَزَّانِ كَمَا طَغَى الْمَاءُ عَلَى قَوْمِ نُوحٍ.

﴿عِشَّةٌ يَّاصِيَةٌ﴾ یعنی پسندیدہ عیش۔ "الْقَاضِيَةُ" پہلی موت یعنی کاش پہلی موت جو آئی تھی اس کے بعد میں مراہی رہتا پھر زندہ نہ ہوتا۔ "مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ" احد کا اطلاق مفرد اور جمع دونوں پر آتا ہے۔ ابن عباس رضی اللہ عنہما نے کہا: وَتَيْنِ سے مراد جان کی رگ جس کے کٹنے سے آدمی مر جاتا ہے۔ ابن عباس رضی اللہ عنہما نے کہا: "طَغَا" الماء، یعنی پانی بہت چڑھ گیا۔ "بِالطَّغْيَانِ" اپنی شرارت کی وجہ سے بعض نے کہا طاغیہ سے آندھی مراد ہے اس نے اتنا زور کیا کہ فرشتوں کے اختیار سے باہر ہو گئی جیسے پانی نے حضرت نوح علیہ السلام کی قوم پر زور کیا تھا۔

تشریح: یہ سورت کی ہے اس میں ۵۲ آیتیں اور ۲۸ رکوع ہیں۔

سورۃ سآل سآل (معارض) کی تفسیر

(۷۰) [سُورَةُ سَاءَلِ سَاءَلِ]

وَالْفَصِيلَةُ: أَصْغَرُ آبَائِهِ الْقُرْبَى إِلَيْهِ يَنْتَمِي مَنِ انْتَمَى ﴿لِلشَّوَى﴾ الْإِدَانِ وَالرَّجُلَانِ وَالْأَطْرَافُ وَجِلْدَةُ الرَّأْسِ يُقَالُ لَهَا: شَوَاةٌ وَمَا كَانَ غَيْرَ مَقْتَلٍ فَهُوَ شَوَى وَالْعِزُّونُ:

الْفَصِيلَةُ نزدیک کا دادا جس کی طرف آدمی کو نسبت دی جاتی ہے۔ شَوَى دونوں ہاتھ پاؤں، بدن کے کنارے، سر کی کھال اس کو شَوَاةٌ کہتے ہیں اور جس عضو کے کاٹنے سے آدمی مرتا نہیں وہ شَوَى ہے۔ عِزُّونُ گروہ درگروہ اس کا مفرد عِزَّةٌ ہے۔

الْجَلْقُ وَالْجَمَاعَاتُ وَوَاحِدَهَا عِزَّةٌ.

تشریح: یہ سورت کی ہے اس میں ۴۴ آیات اور دو رکوع ہیں۔

(۷۱) [سُورَةُ] إِنَّا أَرْسَلْنَا

سورة نوح کی تفسیر

”اَطْوَارًا“ طَوْرًا كَذَا وَطَوْرًا كَذَا يُقَالُ: عَدَا طَوْرَهُ أَي: قَدَرَهُ وَالْكِبَارُ أَشَدُّ مِنَ الْكِبَارِ وَكَذَلِكَ: جَمَالٌ وَجَمِيلٌ لِأَنَّهَا أَشَدُّ مَبَالِغَةً وَكِبَارًا الْكَبِيرُ وَكِبَارًا أَيْضًا بِالتَّخْفِيفِ وَالْعَرَبُ يَقُولُ: رَجُلٌ حُسَانٌ وَجَمَالٌ وَحُسَانٌ مُحَقَّفٌ وَجَمَالٌ مُحَقَّفٌ «ذَيَارًا» مِنْ دَوْرٍ وَلَكِنَّهُ فِعَالٌ مِنَ الدَّوْرَانِ كَمَا قَرَأَ عُمَرُ: الْحَيُّ الْقَيَّامُ وَهِيَ مِنْ قُمْتُ وَقَالَ غَيْرُهُ: ذَيَارًا أَحَدًا «تَبَارًا» هَلَاكًا وَقَالَ ابْنُ عَبَّاسٍ: «مَذَرَارًا» يَتَّبِعُ بَعْضُهَا بَعْضًا «وَقَارًا» عَظَمَةً.

تشریح: یہ سورت کی ہے اس میں ۲۸ آیات اور دو رکوع ہیں۔

بَابُ: «وَدَا وَلَا سَوَاعًا وَلَا

يَغُوثُ وَيَعُوقُ وَنَسْرًا»

تفسیر

۴۹۲۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ ابْنِ جُرَيْجٍ وَقَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ: صَارَتِ الْأَوْتَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدَ أَمَّا وَدٌ: كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ وَأَمَّا سَوَاعٌ: كَانَتْ لِهَذِيلٍ وَأَمَّا يَغُوثٌ: فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي غُطَيْفٍ بِالْجَوْفِ عِنْدَ سَبِّ وَأَمَّا يَعُوقُ: فَكَانَتْ لِهَمْدَانَ وَأَمَّا نَسْرٌ: فَكَانَتْ لِحِمَيْرٍ لَالِ ذِي الْكَلَاعِ وَنَسَرَا أَسْمَاءَ رِجَالٍ

(۴۹۲۰) ہم سے ابراہیم بن موسیٰ نے بیان کیا، انہوں نے کہا ہم کو ہشام نے خبر دی، ان سے ابن جریج نے اور عطاء نے بیان کیا اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جو بت موسیٰ علیہ السلام کی قوم میں پوجے جاتے تھے بعد میں وہی عرب میں پوجے جانے لگے۔ ود، دومۃ الجندل میں بنی کلب کا بت تھا۔ سواع، بنی ہذیل کا۔ یغوث، بنی مراد کا اور مراد کی شاخ بنی غطفیف کا جو وادی الجوف میں قوم سبا کے پاس رہتے تھے۔ یعوق، بنی ہمدان کا بت تھا۔ نسر، حمیر کا بت تھا جو ذوالکلاع کی آل میں سے تھے۔ یہ پانچوں نوح علیہ السلام کی قوم کے نیک لوگوں کے نام تھے جب ان کی موت ہوئی تو شیطان نے ان کے دل میں ڈالا کہ اپنی مجلسوں میں جہاں وہ بیٹھتے

صَالِحِينَ مِنْ قَوْمِ نُوحٍ فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ انصُبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا وَسَمُّوَهَا بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تَعْبُدْ حَتَّى إِذَا هَلَكَ أَوْلَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبُدَتِ.

تھے ان کے بت قائم کر لیں اور ان بتوں کے نام اپنے نیک لوگوں کے نام پر رکھ لیں چنانچہ ان لوگوں نے ایسا ہی کیا اس وقت ان بتوں کی پوجا نہیں ہوتی تھی لیکن جب وہ لوگ بھی مر گئے جنہوں نے بت قائم کئے تھے اور علم لوگوں میں نہ رہا تو ان کی پوجا ہونے لگی۔

تشریح: بت پرستی کی ابتدا اہل بت پرستوں کی اقوام میں اس طرح شروع ہوئی کہ انہوں نے اپنے نیک لوگوں کے ناموں پر بت بنائے۔ پہلے عبادت میں ان کو سامنے رکھنے لگے شیطان نے یہ فریب اس طرح چلایا کہ ان بتوں کے دیکھنے سے بزرگوں کی یاد تازہ رہے گی اور عبادت میں دل لگے گا، رفتہ رفتہ وہ بت ہی خود معبود بنائے گئے۔ تمام بت پرستوں کا آج تک یہی حال ہے پس دنیا میں بت پرستی یوں شروع ہوئی۔ اسی لئے اسلامی شریعت میں اللہ تعالیٰ نے بت اور صورت کے بنانے سے منع فرمادیا اور یہ حکم دیا کہ جہاں بت یا صورت دیکھو اس کو توڑ پھوڑ کر پھینک دو کیونکہ یہ چیزیں اخیر میں شرک کا ذریعہ ہو گئیں اسلامی شریعت میں یادگار کے لئے بھی بت یا صورت کا بنانا درست نہیں اور کوئی کتے ہی مقدس بت پرست یا اودار کی صورت ہو اس کی کوئی عزت یا حرمت نہیں کرنا چاہیے کیونکہ وہ صرف ایک صورت ہے جس کا اسلام میں کوئی وزن نہیں۔ مسلمانوں کو ہمیشہ اپنے اس اصول مذہبی کا خیال رکھنا چاہیے اور کسی بادشاہ یا بزرگ کے بت بنانے میں ان کو بالکل مدد نہ کرنا چاہیے، اللہ تعالیٰ فرماتا ہے: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ (۵/۲۰۵ المائدہ) (وحیدی) مگر یہ کس قدر افسوسناک حرکت ہے کہ بعض تعزیر پرست حضرات تعزیر کے ساتھ حضرت فاطمہ الزہراءؑ کی کاغذی صورت بنا کر تعزیر کے آگے رکھتے اور اس کا پورا ادب بجالاتے ہیں۔ کتنے نام نہاد مسلمانوں نے مزار اولیاء کے فوٹو لے کر ان کو گھروں میں رکھا ہوا ہے اور صبح و شام ان کو معطر کر کے ان پر پھول چڑھاتے اور ان کی تعظیم کرتے ہیں یہ جملہ حرکات بت سازی اور بت پرستی ہی کی شکلیں ہیں۔ اللہ پاک مسلمانوں کو نیک سمجھ عطا کرے کہ وہ ایسی حرکتوں سے باز رہیں ورنہ میدانِ محشر میں سخت ترین رسوائی کے لئے تیار ہیں۔

(۷۲) [سُورَةُ قُلْ أَوْحِيَ إِلَيَّ] سُورَةُ جِنِّ كِتَابِ التَّوْحِيدِ

تشریح: یہ سورت مکی ہے اس میں ۲۸ آیات اور ۲ رکوع ہیں۔

وَقَالَ الْحَسَنُ ﴿جَدُّ رَبِّنَا﴾ عِنَّا رَبَّنَا وَقَالَ عِكْرِمَةُ: جَلَّالُ رَبِّنَا وَقَالَ إِبْرَاهِيمُ: أَمْرُ رَبِّنَا وَقَالَ ابْنُ عَبَّاسٍ: ﴿لَبِّدَا﴾ أَعْوَانَا.

حسن نے کہا کہ "جَدُّ رَبِّنَا" ہمارے رب کی بے نیازی اور عکرمہ نے کہا کہ ہمارے رب کی بزرگی و عظمت اور ابراہیم نے کہا کہ اَمْرُ رَبِّنَا ہمارے رب کا کام اور اس کی شان بلند ہے۔ حضرت ابن عباس رضی اللہ عنہما نے کہا "لَبِّدَا" کے معنی مددگار ہیں۔

۹۲۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوْقٍ عَكَاطٍ وَقَدْ جِيلَ بَيْنَ الشَّيَاطِينِ

(۹۲۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا کہ ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے اپنے صحابہ کے ساتھ سوق عکاظ (مکہ اور طائف کے درمیان ایک میدان جہاں عربوں کا مشہور میلہ لگتا تھا) کا قصد کیا اس زمانہ میں شیاطین تک آسمان کی خبروں کے

چرا لینے میں رکاوٹ پیدا کر دی گئی تھی اور ان پر آسمان سے آگ کے انگارے چھوڑے جاتے تھے جب وہ جن اپنی قوم کے پاس لوٹ کر آئے تو ان کی قوم نے ان سے پوچھا کہ کیا بات ہوئی۔ انہوں نے بتایا کہ آسمان کی خبروں میں اور ہمارے درمیان رکاوٹ کر دی گئی ہے اور ہم پر آسمان سے آگ کے انگارے برسائے گئے ہیں، انہوں نے کہا کہ آسمان کی خبروں اور تمہارے درمیان رکاوٹ ہونے کی وجہ یہ ہے کہ کوئی خاص بات پیش آئی ہے۔ اس لیے ساری زمین پر مشرق و مغرب میں پھیل جاؤ اور تلاش کرو کہ کون سی بات پیش آگئی ہے۔ چنانچہ شیطین مشرق و مغرب میں پھیل گئے تاکہ اس بات کا پتہ لگائیں کہ آسمانوں کی خبروں کی ان تک پہنچنے میں جو رکاوٹ پیدا کی گئی ہے وہ کس بڑے واقعہ کی وجہ سے ہے۔ بیان کیا کہ جو شیطین اس کھوج میں نکلے تھے ان کا ایک گروہ وادی تہامہ کی طرف بھی آ نکلا (یہ جگہ مکہ معظمہ سے ایک دن کے سفر کی راہ پر ہے) جہاں رسول اللہ ﷺ منڈی عکاظ کی طرف جاتے ہوئے کھجور کے ایک باغ کے پاس ٹھہرے ہوئے تھے۔ آنحضرت ﷺ اس وقت صحابہ کے ساتھ فجر کی نماز پڑھ رہے تھے۔ جب شیطین نے قرآن مجید سنا تو یہ اس کو سننے لگ گئے پھر انہوں نے کہا کہ یہی چیز ہے وہ جس کی وجہ سے تمہارے اور آسمان کی خبروں کے درمیان رکاوٹ پیدا ہوئی ہے۔ اس کے بعد وہ اپنی قوم کی طرف لوٹ آئے اور ان سے کہا کہ ”إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا“ الایہ ”ہم نے ایک عجیب قرآن سنا ہے جو نیکی کی راہ دکھاتا ہے سو ہم تو اس پر ایمان لے آئے اور ہم اب اپنے پروردگار کو کسی کا سا بھی نہ بنائیں گے۔“ اور اللہ تعالیٰ نے اپنے نبی ﷺ پر یہ آیت نازل کی ”قُلْ أُوْحِيْ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ“ الایہ ”آپ کہیے کہ میرے پاس وحی آئی ہے اس بات کی کہ جنوں کی ایک جماعت نے قرآن مجید سنا۔“ یہی جنوں کا قول آپ ﷺ پر نازل ہوا۔

سورہ مزمل کی تفسیر

مجاہد نے کہا ”تَبَيَّنَ“ کے معنی خالص اس کا ہوا اور امام حسن بصری نے فرمایا ”اَنْكَلَا“ کا معنی بیڑیاں ہیں۔ ”مَنْفَطِرٌ بِهٖ“ اس کے سبب سے

وَيَبِّنَ خَيْرَ السَّمَاءِ وَارْسَلَتْ عَلَيْهِمُ الشُّهُبُ
فَرَجَعَتِ الشَّيَاطِينُ فَقَالُوا: مَا لَكُمْ؟ قَالُوا:
جِبَلٌ بَيْنَنَا وَبَيْنَ خَيْرِ السَّمَاءِ وَارْسَلَتْ عَلَيْنَا
الشُّهُبُ قَالَ: مَا حَالُ بَيْنَكُمْ وَبَيْنَ خَيْرِ
السَّمَاءِ إِلَّا مَا حَدَّثَ فَاضْرِبُوا مَشَارِقَ
الْأَرْضِ وَمَغَارِبَهَا فَانظُرُوا مَا هَذَا الْأَمْرُ
الَّذِي حَدَّثَ فَاَنْطَلَقُوا فَضَرَبُوا مَشَارِقَ
الْأَرْضِ وَمَغَارِبَهَا يَنْظُرُونَ مَا هَذَا الْأَمْرُ
الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَيْرِ السَّمَاءِ قَالَ:
فَاَنْطَلَقَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلَى
رَسُولِ اللَّهِ ﷺ بِنَخْلَةٍ وَهُوَ عَامِدٌ إِلَى
سُوقٍ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ
الْفَجْرِ فَلَمَّا سَمِعُوا الْقُرْآنَ تَسَمَّعُوا لَهُ
فَقَالُوا: هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَيْرِ
السَّمَاءِ فَهَنَالِكَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا:
يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى
الرُّشْدِ قَامَنَا بِهِ وَلَكِنْ نُنشِرُكَ بَرَبَّنَا أَحَدًا﴾
وَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوْحِيْ اِلَيَّ
اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾ وَإِنَّمَا أُوْحِيْ اِلَيْهِ
قَوْلُ الْجِنِّ. [راجع: ۷۷۳]

(۷۳) [سُورَةُ الْمَزْمَلِ]

وَقَالَ مُجَاهِدٌ: ﴿وَتَبَيَّنَ﴾ أَخْلَصَ وَقَالَ
الْحَسَنُ: ﴿اَنْكَلَا﴾ قَبِيْذًا ﴿مَنْفَطِرٌ بِهٖ﴾

مُنْقَلَةً بِهِ وَقَالَ ابْنُ عَبَّاسٍ: «كَيْفِيًّا مَهْيَلًا» بھاری ہو جائے گا، بھاری ہو کر پھٹ جائے گا۔ عبد اللہ بن عباس رضی اللہ عنہما نے کہا الرَّمْلُ السَّائِلُ «وَبَيْلًا» شَدِيدًا۔
 تفسیر: یہ سورت کی ہے اس میں ۹۲ آیات اور ۴ رکوع ہیں۔

سورہ مزمل بڑی بابرکت سورت ہے جس کا ہمیشہ تلاوت کرنا موجب مدد درجات ہے۔

(۷۴) [سُورَةُ الْمُدَّثِّرِ] سورہ مدثر کی تفسیر

قَالَ ابْنُ عَبَّاسٍ: «عَبَسَ» شَدِيدًا «قُسُورَةً» عبد اللہ بن عباس رضی اللہ عنہما نے کہا: «عَبَسَ» کا معنی سخت۔ «قُسُورَةً» کا معنی لوگوں کا شور و غل۔ ابو ہریرہ رضی اللہ عنہ نے کہا قُسُورَةً شیر کو کہتے ہیں اور ہر سخت اور زوردار چیز کو قُسُورَةً کہتے ہیں۔ «مُسْتَفِرَّةً» بھڑکنے والی۔
 نَافِرَةٌ مَدْعُورَةٌ۔

تفسیر: یہ سورت کی ہے اس میں ۵۶ آیات اور ۲ رکوع ہیں۔

۴۹۲۲۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَلَ مِنَ الْقُرْآنِ قَالَ: «يَا أَيُّهَا الْمُدَّثِّرُ» قُلْتُ: يَقُولُونَ: «اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ» فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ ذَلِكَ. وَقُلْتُ لَهُ: مِثْلَ الَّذِي قُلْتُ. فَقَالَ جَابِرٌ: لَا أُحَدِّثُكَ إِلَّا مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: ((جَاوَرْتُ بِحِرَاءٍ فَلَمَّا قَضَيْتُ جَوَارِيَّ هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرْ شَيْئًا وَنَظَرْتُ عَنْ شِمَالِي فَلَمْ أَرْ شَيْئًا وَنَظَرْتُ أَمَامِي فَلَمْ أَرْ شَيْئًا وَنَظَرْتُ خَلْفِي فَلَمْ أَرْ شَيْئًا فَرَفَعْتُ رَأْسِي قَرَأْتُ شَيْئًا فَاتَيْتُ خَدِيجَةَ فَقُلْتُ: دَثِّرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا قَالَ: فَدَثَّرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا)) قَالَ فَتَرَلْتُ: «يَا أَيُّهَا الْمُدَّثِّرُ قُمْ

(۴۹۲۲) ہم سے یحییٰ نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے علی بن مبارک نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے ابو سلمہ بن عبد الرحمن سے پوچھا کہ قرآن مجید کی کون سی آیت سب سے پہلے نازل ہوئی تھی۔ انہوں نے کہا کہ «يَا أَيُّهَا الْمُدَّثِّرُ» میں نے عرض کیا کہ لوگ تو کہتے ہیں کہ «اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ» سب سے پہلے نازل ہوئی اور ابو سلمہ نے اس پر کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے پوچھا اور جوابات ابھی تم نے مجھ سے کہی وہی میں نے بھی ان سے کہی تھی لیکن جابر رضی اللہ عنہ نے کہا تھا کہ میں تم سے وہی حدیث بیان کرتا ہوں جو ہم سے رسول اللہ ﷺ نے ارشاد فرمائی تھی۔ آپ نے فرمایا تھا: ”میں غار میں ایک مدت کے لئے خلوت نشین تھا۔ جب میں وہ دن پورے کر کے پہاڑ سے اتر تو مجھے آواز دی گئی، میں نے اس آواز پر اپنے دائیں طرف دیکھا لیکن کوئی چیز دکھائی نہیں دی۔ پھر بائیں طرف دیکھا ادھر بھی کوئی چیز دکھائی نہیں دی، سامنے دیکھا ادھر بھی کوئی چیز دکھائی نہیں دی۔ پیچھے دیکھا ادھر بھی کوئی چیز دکھائی نہیں دی۔ اب میں نے اپنا سر اوپر کی طرف اٹھایا ایک چیز دکھائی دی۔ پھر میں خدیجہ رضی اللہ عنہا کے پاس آیا اور ان سے کہا کہ مجھے کپڑا اوڑھا دو اور مجھ پر ٹھنڈا پانی ڈالو۔“ فرمایا کہ ”پھر

فَإَنْذِرْ وَرَبَّكَ فَكَبِّرْ﴾. [راجع: ۴]

انہوں نے مجھے کپڑا اوڑھا دیا اور ٹھنڈا پانی مجھ پر بہایا۔“ فرمایا کہ پھر یہ آیت نازل ہوئی: ”يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ“ یعنی ”اے کپڑے میں لپٹنے والے! اٹھ کھڑے ہوں، پھر لوگوں کو عذاب الہی سے ڈرائیے اور اپنے رب کی بڑائی بیان کیجئے۔“

تشریح: پہلے سورۃ اقرأ باسم ربك ہی نازل ہوئی تھی بعد میں یہ سلسلہ ایک مدت تک بند رہا۔ پھر پہلی آیت یا ایہا المدثر ہی نازل ہوئی۔ (کما فی کتب التفسیر)

باب: فرمان الہی: ”اٹھو! پس خبردار کرو“

بَابُ قَوْلِهِ: ﴿قُمْ فَأَنْذِرْ﴾

(۴۹۲۳) مجھ سے محمد بن بشار نے بیان کیا، کہا کہ مجھ سے عبدالرحمن بن مہدی نے اور ان کے علاوہ (ابوداؤد طیالسی) نے بیان کیا، کہا کہ ہم سے حرب بن شداد نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”میں غار حرا میں تنہائی اختیار کئے ہوئے تھا۔“ یہ روایت بھی عثمان بن عمر کی حدیث کی طرح ہے جو انہوں نے علی بن مبارک سے بیان کی ہے۔

۴۹۲۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ قَالَا: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((جَاوَزْتُ بِحِرَاءِ)) مِثْلَ حَدِيثِ عُثْمَانَ بْنِ عُمَرَ عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ. [راجع: ۴]

باب: فرمان الہی: ”اور اپنے رب کی بڑائی بیان کرو“

بَابُ قَوْلِهِ: ﴿وَرَبَّكَ فَكَبِّرْ﴾

تشریح: یعنی ”اور اپنے رب کی بڑائی بیان کیجئے۔“

(۴۹۲۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے عبدالصمد نے بیان کیا، کہا ہم سے حرب بن شداد نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے پہلے نازل ہوئی تھی؟ فرمایا کہ ”يَا أَيُّهَا الْمُدَّثِّرُ“ میں نے کہا کہ مجھے خبر ملی ہے کہ ”إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ“ سب سے پہلے نازل ہوئی۔ ابوسلمہ نے بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے پوچھا تھا کہ قرآن کی کون سی آیت سب سے پہلی نازل ہوئی تھی؟ انہوں نے فرمایا کہ ”يَا أَيُّهَا الْمُدَّثِّرُ“ میں نے ان سے یہی کہا تھا کہ مجھے تو خبر ملی ہے کہ ”إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ“ سب سے پہلے نازل ہوئی تھی تو انہوں نے کہا کہ میں تمہیں وہی خبر دے رہا ہوں جو میں نے رسول اللہ ﷺ سے سنی ہے۔

۴۹۲۴۔ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ أَيْ الْقُرْآنَ أَنْزَلَ أَوَّلَ فَقَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ فَقُلْتُ: أُنَبِّئُ أَنَّهُ: ﴿إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ فَقَالَ أَبُو سَلَمَةَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ أَيْ الْقُرْآنَ أَنْزَلَ أَوَّلَ؟ فَقَالَ: ﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ فَقُلْتُ: أُنَبِّئُ أَنَّهُ: ﴿إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ فَقَالَ: لَا أُخْبِرُكَ إِلَّا بِمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ:

رسول اللہ ﷺ نے فرمایا: ”میں نے غار حرا میں تنہائی اختیار کی جب میں وہ مدت پوری کر چکا اور نیچے اتر کر وادی کے بیچ میں پہنچا تو مجھے پکارا گیا۔ میں نے اپنے آگے پیچھے، دائیں بائیں دیکھا اور مجھے دکھائی دیا کہ فرشتہ آسمان اور زمین کے درمیان کرسی پر بیٹھا ہے۔ پھر میں خدیجہ (رضی اللہ عنہا) کے پاس آیا اور ان سے کہا کہ مجھے کپڑا اور ہادو اور میرے اوپر ٹھنڈا پانی ڈالو اور مجھ پر یہ آیت نازل ہوئی: ”يَا أَيُّهَا الْمَذْذَرُ“ اے کپڑے میں لپٹنے والے! اٹھ کھڑے ہوں پھر لوگوں کو عذاب آخرت سے ڈرائیے اور اپنے پروردگار کی بڑائی بیان کیجئے۔

تشریح: سورہ اقرا باسم ربك الذی کے بعد یہ پہلی آیات ہیں جو آپ پر نازل ہوئیں ان میں آپ کو تبلیغ اسلام کا حکم دیا گیا ہے۔

باب: فرمان الہی: ”اور اپنے کپڑے پاک رکھو“

بَابُ قَوْلِهِ: ﴿وَيَا بَنِيكَ فَطَهِّرْ﴾

تشریح: یعنی ”اور اپنے کپڑوں کو پاک رکھیے۔“

(۴۹۲۵) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے (دوسری سند) اور مجھ سے عبداللہ بن محمد نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالرزاق نے بیان کیا، انہوں نے کہا ہم کو معمر نے خبر دی، انہیں زہری نے خبر دی، کہا مجھ کو ابوسلمہ بن عبدالرحمن نے خبر دی اور ان سے جابر بن عبداللہ رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا۔ آپ ﷺ درمیان میں وحی کا سلسلہ رک جانے کا حال بیان فرما رہے تھے۔ آپ نے فرمایا: ”ایک دفعہ میں جا رہا تھا کہ میں نے آسمان کی طرف سے آواز سنی۔ میں نے اپنا سراو پر اٹھایا تو وہی فرشتہ نظر آیا جو میرے پاس غار حرا میں آیا تھا۔ وہ آسمان وزمین کے درمیان کرسی پر بیٹھا ہوا تھا۔ میں اس کے ڈر سے گھبرا گیا پھر میں گھر واپس آیا اور خدیجہ سے کہا کہ مجھے کپڑا اور ہادو، مجھے کپڑا اور ہادو۔ انہوں نے مجھے کپڑا اور ہادو دیا پھر اللہ تعالیٰ نے آیت ”يَا أَيُّهَا الْمَذْذَرُ“ سے ”فاہجر“ تک نازل کی۔ یہ سورت نماز فرض کیے جانے سے پہلے نازل ہوئی تھی۔ ”الرجز“ سے مراد بت ہیں۔

باب: اللہ عز وجل کا فرمان:

”اور بتوں سے الگ رہئے“ کہا گیا ہے کہ الرجز اور الرجس عذاب

((جَاوَرْتُ فِي جِرَاءٍ فَلَمَّا قَضَيْتُ جَوَارِي هَبَطْتُ فَاسْتَبَطَنْتُ الْوَادِيَ فَنُودِيتُ فَنَظَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَأَتَيْتُ خَدِيجَةَ فَقُلْتُ: ذَكَّرُونِي وَصُوبُوا عَلَيَّ مَاءً بَارِدًا وَأُنْزِلْ عَلَيَّ: ﴿يَا أَيُّهَا الْمَذْذَرُ قُمْ فَأَنْذِرْ وَرَبِّكَ فَكَبِّرْ﴾)) [راجع: ۴]

۴۹۲۵۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْمَوْحِي فَقَالَ فِي حَدِيثِهِ: ((فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِجِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجِئْتُ مِنْهُ رُعْبًا فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي زَمَلُونِي فَذَكَّرُونِي فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمَذْذَرُ﴾ إِلَى ﴿وَالرَّجْزُ فَاهْجُرْ﴾)) قَبْلَ أَنْ تُفَرَّضَ الصَّلَاةُ وَهِيَ الْأَوْتَانُ. [راجع: ۴]

بَابُ قَوْلِهِ:

﴿وَالرَّجْزُ فَاهْجُرْ﴾ يَقُولُ الرَّجْزُ وَالرَّجْسُ:

کے معنی میں ہیں۔

العَذَابُ.

تشریح: چونکہ بت پرستی عذاب کا سبب ہے لہذا بتوں کو بھی یہ کہہ دیا۔

(۴۹۲۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، انہوں نے کہا ہم سے لیف بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ میں نے ابوسلمہ سے سنا، انہوں نے بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے رسول اللہ صلی اللہ علیہ وسلم سے سنا، آپ صلی اللہ علیہ وسلم درمیان میں وحی کے سلسلے کے رک جانے سے متعلق بیان فرما رہے تھے کہ ”میں چل رہا تھا کہ میں نے آسمان کی طرف سے آواز سنی۔ اپنی نظر آسمان کی طرف اٹھا کر دیکھا تو وہی فرشتہ نظر آیا جو میرے پاس غار حرا میں آیا تھا۔ وہ کرسی پر آسمان اور زمین کے درمیان بیٹھا ہوا تھا۔ میں اسے دیکھ کر اتنا ڈرا کہ زمین پر گر پڑا۔ پھر میں اپنی بیوی کے پاس آیا اور ان سے کہا کہ مجھے کپڑا اوڑھا دو، مجھے کپڑا اوڑھا دو! مجھے کپڑا اوڑھا دو۔“ پھر اللہ تعالیٰ نے یہ آیت نازل کی ”يَا أَيُّهَا الْمُدَّثِّرُ“ سے ارشاد ”فَاهْجُرْ“ تک۔ ابوسلمہ نے بیان کیا کہ الرجز بت کے معنی میں ہے۔ ”پھر وحی گرم ہو گئی اور سلسلہ نہیں ٹوٹا۔“

۴۹۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ سَمِعْتُ أَبَا سَلَمَةَ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ: ((فَبَيْنَا أَنَا أَمْسِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَوَقَعْتُ بَصَرِي قِبَلَ السَّمَاءِ فَإِذَا الْمَلِكُ الَّذِي جَانِبِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجَنَيْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ فَجَنَيْتُ أَهْلِي فَقُلْتُ: زَمَلُونِي زَمَلُونِي فَرَمَلُونِي فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ﴾ إِلَى قَوْلِهِ: ﴿فَاهْجُرْ﴾)) قَالَ أَبُو سَلَمَةَ: وَالرَّجْزُ: الْأَوْتَانُ: ((ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ)). [راجع: ۴]

تشریح: نبی کریم صلی اللہ علیہ وسلم نے کبھی بت پرستی نہیں کی تھی۔ مگر آپ کی قوم بت پرست تھی۔ گویا آپ کو تاکید کہا گیا کہ آپ بت پرست قوم کا ساتھ بالکل چھوڑیں۔

سورہ قیامہ کی تفسیر

باب: اور اللہ تعالیٰ کا ارشاد:

سُورَةُ الْقِيَامَةِ

[بَابُ] وَقَوْلُهُ:

”آپ اس (قرآن) کو جلدی جلدی یاد کرنے کے لیے اپنی زبان کو حرکت نہ دیا کریں۔“ ابن عباس رضی اللہ عنہما نے کہا کہ ”سُدِّي“ یعنی بے قید آزاد (جو چاہے وہ کرے) ”لَيْفَجُرْ أَمَامَهُ“ یعنی انسان ہمیشہ گناہ کرتا رہتا ہے اور یہی کہتا رہتا ہے کہ جلدی توبہ کر لوں گا۔ جلدی اچھے عمل کروں گا۔ ”لَا وَرَرْ“ آئی لَا حِصْنُ یعنی پناہ کے لئے کوئی قلعہ نہیں ملے گا۔

﴿لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ وَقَالَ ابْنُ عَبَّاسٍ: ﴿سُدِّي﴾ هَمَلًا ﴿لَيْفَجُرْ أَمَامَهُ﴾ سَوْفَ أَتُوبُ سَوْفَ أَعْمَلُ ﴿لَا وَرَرْ﴾ لَا حِصْنٌ.

تشریح: یہ سورت کی ہے، اس میں ۴۰ آیات اور رکوع ہیں۔

۴۹۲۷۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، (۴۹۲۷) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان

کیا، کہا ہم سے موسیٰ بن ابی عائشہ نے بیان کیا اور موسیٰ ثقہ تھے، انہوں نے سعید بن جبیر سے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ پر وحی نازل ہوتی تو آپ اس پر اپنی زبان ہلایا کرتے تھے۔ سفیان نے کہا کہ اس ہلانے سے آپ کا مقصد وحی کو یاد کرنا ہوتا تھا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی: ”آپ جلدی جلدی لینے کے لئے اس پر زبان نہ ہلایا کریں، اس کا جمع کر دینا اور اس کا پڑھنا دینا، یہ ہر دو کام تو ہمارے ذمہ ہیں۔“

باب: (ارشاد باری تعالیٰ)

”اس کا جمع کرنا اور پڑھنا دینا ہمارے ذمہ ہے۔“

(۴۹۲۸) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ہم سے اسرائیل نے، ان سے موسیٰ بن ابی عائشہ نے کہ انہوں نے سعید بن جبیر سے اللہ تعالیٰ کے ارشاد ”لَا تُحَرِّكْ بِهِ لِسَانَكَ“ کے متعلق پوچھا تو انہوں نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے کہا جب رسول کریم ﷺ پر وحی نازل ہوتی تو آپ اپنے ہونٹ ہلایا کرتے تھے اس لئے آپ سے کہا گیا ”لَا تُحَرِّكْ بِهِ لِسَانَكَ“ اٹھ یعنی وحی آنے پر اس خوف سے کہ کہیں بھول نہ جاؤ اپنی زبان نہ ہلایا کریں، اس کا تمہارے دل میں جمادینا اور اس کا پڑھنا دینا ہمارا کام ہے۔ جب ہم اس کو پڑھ چکیں یعنی جبرئیل علیہ السلام اس کو سنا چکیں تو جیسا جبرئیل علیہ السلام نے پڑھ کر سنایا تو ہمیں اسی طرح پڑھ۔ پھر یہ بھی ہمارا ہی کام ہے کہ ہم تیری زبان سے اس کو پڑھوا دیں گے۔

باب: اللہ عزوجل کا فرمان:

”پھر جب ہم اسے پڑھنے لگیں تو آپ اس کے تابع ہو جایا کریں۔“ ابن عباس رضی اللہ عنہما نے کہا ”قُرْآنَا“ کے معنی یہ ہیں ”ہم نے اسے بیان کیا“ اور ”قَاتِع“ کا معنی کہ تم اس پر عمل کرو۔

(۴۹۲۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے موسیٰ بن ابی عائشہ نے، ان سے سعید بن جبیر نے، ان سے ابن

قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ وَكَانَ ثِقَةً عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ حَرَّكَ بِهِ لِسَانَهُ. وَوَصَفَ سَفِيَانٌ يُرِيدُ أَنْ يَحْفَظَهُ فَأَنْزَلَ اللَّهُ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُحْجِلَ بِهِ﴾. (راجع: ۵۰)

باب:

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾.

۴۹۲۸- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ أَنَّهُ سَأَلَ سَعِيدَ بْنَ جُبَيْرٍ عَنْ قَوْلِهِ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ﴾ قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: كَانَ يُحَرِّكُ شَفَتَيْهِ إِذَا أَنْزَلَ عَلَيْهِ فَقِيلَ لَهُ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ﴾ يَخْشَى أَنْ يَنْفَلِتَ مِنْهُ ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ أَنْ نَقْرَأَهُ: ﴿فَإِذَا قُرْآنَاهُ﴾ يَقُولُ: أَنْزَلَ عَلَيْهِ ﴿قَاتِعٌ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ أَنْ نَبَيِّنَهُ عَلَى لِسَانِكَ. (راجع: ۵۰)

باب قَوْلِهِ:

﴿فَإِذَا قُرْآنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ قَالَ ابْنُ عَبَّاسٍ: ﴿قُرْآنَاهُ﴾ بَيَانُهُ ﴿فَاتَّبِعْ﴾ اِعْمَلْ بِهِ.

۴۹۲۹- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ سَعِيدِ

ابن جبیر عن ابن عباسؓ فی قولہ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ﴾ کے متعلق بتلایا کہ جب جبریلؑ آپؐ پر وحی نازل کرتے تو رسول کریمؐ کی اپنی زبان اور ہونٹ ہلایا کرتے تھے اور آپؐ پر یہ بہت سخت گزرتا، یہ آپؐ کے چہرے سے بھی ظاہر ہوتا تھا۔ اس لئے اللہ تعالیٰ نے وہ آیت نازل کی جو سورہ قیامہ میں ہے یعنی ”لَا تُحَرِّكْ بِهِ لِسَانَكَ“ الایہ یعنی آپ اس کو جلدی جلدی لینے کے لئے اس پر زبان نہ ہلایا کریں۔ یہ تو ہمارے ذمہ ہے اس کا تمہارے دل میں جمادینا اور اس کا پڑھوانا، پھر جب ہم اسے پڑھنے لگیں تو آپ کے پیچھے یاد کرتے جایا کریں۔ یعنی جب ہم وحی نازل کریں تو آپ اُسے غور سے سنیں۔ پھر اس کا بیان کرادینا بھی ہمارے ذمہ ہے۔ یعنی یہ بھی ہمارے ذمہ ہے کہ ہم اسے آپ کی زبانی لوگوں کے سامنے بیان کرادیں۔ بیان کیا کہ چنانچہ اس کے بعد جب جبریلؑ وحی لے کر آتے تو آپ خاموش ہو جاتے اور جب چلے جاتے تو پڑھتے جیسا کہ اللہ تعالیٰ نے آپ سے وعدہ کیا تھا۔ آیت ”أُولَىٰ لَكَ فَأُولَىٰ“ میں تہدید یعنی ڈرانا دھمکانا مراد ہے۔

سورہ دھر کی تفسیر

ابن جبیر عن ابن عباسؓ فی قولہ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ﴾ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ بِالْوَحْيِ وَكَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَسْتَدُ عَلَيْهِ وَكَانَ يَعْرِفُ مِنْهُ فَأَنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي لَا أَقْسَمُ بِيَوْمِ الْقِيَامَةِ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ قَالَ: عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ ﴿فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ﴾ فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ قَالَ: فَكَانَ إِذَا أَنَاهُ جِبْرِيلُ أَطْرَقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ ﴿أُولَىٰ لَكَ فَأُولَىٰ﴾ تَوَعَّدَ. [راجع: ۵]

(۷۶) [سُورَةُ] هَلْ أَتَىٰ عَلَى

الْإِنْسَانِ

لفظ ”هَلْ أَتَى“ کا معنی آچکا۔ ہل کا لفظ کبھی تو انکار کے لئے آتا ہے، کبھی تحقیق کے لئے (قد کے معنی میں) یہاں قدی کے معنی میں ہے۔ یعنی ایک زمانہ انسان پر ایسا آچکا ہے کہ وہ ذکر کرنے کے قابل چیز نہ تھا، یہ وہ زمانہ ہے جب مٹی سے اس کا پتلا بنایا گیا تھا۔ اس وقت تک جب روح اس میں پھونکی گئی۔ ”أَمْشَاج“ ملی ہوئی چیزیں یعنی مرد اور عورت دونوں کی مٹی اور خون اور ہڈی اور جب کوئی چیز دوسری چیز سے ملادی جائے تو کہتے ہیں مَشِيج جیسے خَلِيط یعنی مَمشُوج اور مخلوط بعض نے یوں پڑھا ہے ”سَلَا سِلَا وَأَغْلَا لَا“ (بعض نے سَلَا سِلَا وَأَغْلَا لَا بغیر تنوین کے پڑھا ہے) انہوں نے سَلَا سِلَا کی تنوین جائز نہیں رکھی۔ ”مُسْتَطِيرًا“

يُقَالُ: مَغْنَاهُ أَتَى عَلَى الْإِنْسَانِ وَهَلْ تَكُونُ جَعْدًا وَتَكُونُ خَيْرًا وَهَذَا مِنَ الْخَيْرِ يَقُولُ: كَانَ شَيْئًا فَلَمْ يَكُنْ مَذْكُورًا وَذَلِكَ مِنْ جِنِّ خَلَقَهُ مِنْ طِينٍ إِلَى أَنْ يَنْفَخَ فِيهِ الرُّوحَ ﴿أَمْشَاجٌ﴾ الْأَخْلَاطُ مَاءُ الْمَرْأَةِ وَمَاءُ الرَّجُلِ الدَّمُ وَالْعَلَقَةُ وَيُقَالُ: إِذَا خَلِطَ مَشِيجٌ كَقَوْلِكَ خَلِيطٌ وَمَمشُوجٌ مِثْلُ مَخْلُوطٍ وَيُقَالُ: ﴿سَلَا سِلَا وَأَغْلَا لَا﴾ وَلَمْ يُجَزْ بَعْضُهُمْ ﴿مُسْتَطِيرًا﴾ مُنْتَدًا الْبَلَاءُ وَالْقَمَطِرُ نِيرُ الشَّدِيدِ

اس کی برائی پھیلی ہوئی۔ قَمَطَرِیْرُ سخت۔ عرب لوگ کہتے ہیں یَوْمَ قَمَطَرِیْرُ وَیَوْمَ قَمَاطِرُ یعنی سخت مصیبت کا دن۔ عَبُوسٌ اور قَمَطَرِیْرُ اور قَمَاطِرُ اور عَصِیْبُ ان چاروں کا معنی وہ دن جس پہ سخت مصیبت آئے اور عمر بن عبیدہ نے کہا ”شَدَّذْنَا اَسْرَهُمْ“ کا معنی یہ ہے کہ ہم نے ان کی خلقت خوب مضبوط کی ہے۔ عرب لوگ جس کو تو مضبوط باندھیں جیسے پالان ہودج وغیرہ اس کو ماسور کہتے ہیں۔

یَقَالُ: یَوْمَ قَمَطَرِیْرُ وَیَوْمَ قَمَاطِرُ وَالْعَبُوسُ وَالْقَمَطَرِیْرُ وَالْقَمَاطِرُ وَالْعَصِیْبُ اَشَدُّ مَا یَكُوْنُ مِنَ الْاَیَّامِ فِی الْبَلَاءِ وَقَالَ غَیْرُهُ: «اَسْرَهُمْ» شِدَّةُ الْخَلْقِ وَكُلُّ شَیْءٍ شَدَّدَتْهُ مِنْ قَتَبٍ فَهُوَ مَأْسُوْرٌ.

تشریح: یہ سورت کی ہے اس میں ۳۱ آیات اور ۲ رکوع ہیں۔

سورۃ والمرسلات کی تفسیر

اور مجاہد نے کہا ”جَمَالَاتُ“ جہاز کی موٹی رسیاں۔ ”اَزْكَعُوا“ نماز پڑھو۔ ”لَا یَزْكَعُوْنَ“ نماز نہیں پڑھتے۔ کسی نے ابن عباس رضی اللہ عنہما سے پوچھا یہ قرآن مجید میں اختلاف کیا ہے ایک جگہ تو فرمایا کہ ”کافربا ت نہ کریں گے۔“ دوسری جگہ یوں ہے کہ ”کافر قسم کھا کر کہیں گے کہ ہم (دنیا میں) مشرک نہ تھے۔“ تیسری جگہ یوں ہے کہ ”ہم ان کے مونہوں پر مہر لگا دیں گے۔“ انہوں نے کہا قیامت کے دن کافروں کے مختلف حالات ہوں گے۔ کبھی تو وہ بات کریں گے، کبھی ان کے منہ پر مہر کر دی جائے گی۔

(۷۷) [سُورَةُ] وَالْمُرْسَلَاتِ

﴿جَمَالَاتُ﴾ جَبَالَ ﴿اَزْكَعُوا﴾ صَلُّوا ﴿لَا یَزْكَعُوْنَ﴾ لَا یُصَلُّوْنَ وَسَبَّلَ ابْنُ عَبَّاسٍ: ﴿لَا یَنْطَفُوْنَ﴾ ﴿وَاللّٰہِ رَبَّنَا مَا کُنَّا مُشْرِکِیْنَ﴾ ﴿الْیَوْمَ نَخِیْمُ عَلٰی اَفْوَاهِهِمْ﴾ فَقَالَ: اِنَّہُ ذُو الْاَوَانِ مَرَّةً یَنْطَفُوْنَ وَمَرَّةً یُخْتَمُ عَلَیْہِمُ.

تشریح: (وہ بات نہ کر سکیں گے) حضرت مجاہد بن جابر مشہور تابعی ہیں، کنیت ابوالجہان ہے۔ عبد اللہ بن سائب کے آزاد کردہ بنو مخزوم سے ہیں۔ مکہ المکرمہ کے قراء اور فقہاء میں معروف سرکردہ شخص ہیں۔ قراءات اور تفسیر کے امام ہیں۔ ۱۰۰ھ میں انتقال فرمایا۔ یہ سورہ مکی ہے اس میں ۵۰ آیات اور ۲ رکوع ہیں۔

(۴۹۳۰) ہم سے محمود نے بیان کیا، کہا ہم سے عبید اللہ نے بیان کیا، ان سے اسرائیل نے، ان سے منصور نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ تھے اور آپ پر سورہ ”المرسلات“ نازل ہوئی تھی اور ہم اس کو آپ ﷺ کے منہ سے سیکھ رہے تھے کراتے میں ایک سانپ نکل آیا۔ ہم لوگ اس کے مارنے کو بڑھے لیکن وہ بچ نکلا اور اپنے سوراخ میں گھس گیا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”وہ تمہارے شر سے بچ گیا اور تم اس کے شر سے بچ گئے۔“

۴۹۳۰۔ حَدَّثَنِیْ مَحْمُوْدٌ، قَالَ: حَدَّثَنَا عُبَیْدُ اللّٰہِ عَنْ اِسْرَآئِیْلَ عَنْ مَنْصُوْرٍ عَنْ اِبْرَآہِیْمَ عَنْ عَلَقْمَہُ عَنْ عُبَیْدِ اللّٰہِ قَالَ: کُنَّا مَعَ رَسُوْلِ اللّٰہِ ﷺ وَانْزِلَتْ عَلَیْہِ وَالْمُرْسَلَاتِ وَاِنَّا لَنَسْتَلْقَاہَا مِنْ فِیْہِ فَخَرَجَتْ حَیَّہُ فَابْتَدَرْنَاہَا فَسَبَقْتَنَا فَدَخَلَتْ جُحْرَہَا فَقَالَ رَسُوْلُ اللّٰہِ ﷺ: ((وَقِیْتُ شَرَّکُمْ کَمَا وَقِیْتُ شَرَّہَا)). [راجع: ۱۸۳۰]

۴۹۳۱۔ حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ بِهَذَا وَعَنْ إِسْرَائِيلَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ مِثْلَهُ وَتَابِعَهُ أَسْوَدُ بْنُ عَامِرٍ عَنْ إِسْرَائِيلَ وَقَالَ حَفْصُ وَأَبُو مُعَاوِيَةَ وَسَلِيمَانُ بْنُ قَرْمٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ .

(۴۹۳۱) ہم سے عبدہ بن عبد اللہ خزاعی نے بیان کیا، کہا ہم کو یحییٰ بن آدم نے خبر دی، انہیں اسرائیل نے، انہیں منصور نے یہی حدیث اور اسرائیل نے اس حدیث کو اعمش سے، انہوں نے ابراہیم سے، انہوں نے علقمہ سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے بھی روایت کیا ہے اور یحییٰ بن آدم کے ساتھ اس حدیث کو اسود بن عامر نے اسرائیل سے روایت کیا اور حفص بن غیاث اور ابو معاویہ اور سلیمان بن قرم نے اعمش سے، انہوں نے ابراہیم سے، انہوں نے اسود سے روایت کیا۔

اور یحییٰ بن حماد (شیخ بخاری) نے کہا ہم کو ابو عوانہ نے خبر دی، انہوں نے مغیرہ بن مقسم سے، انہوں نے ابراہیم سے، انہوں نے علقمہ سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے اور محمد بن اسحاق نے اس حدیث کو عبد الرحمن بن اسود سے روایت کیا، انہوں نے اپنے والد اسود سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے بیان کیا۔

ہم سے قتیبہ بن حید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے اسود نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ ایک غار میں تھے کہ آپ پر سورۃ والمرسلات نازل ہوئی۔ ہم نے اسے آپ کے منہ سے یاد کر لیا۔ اس وحی سے آپ کے دہن مبارک کی تازگی ابھی ختم نہیں ہوئی تھی کہ اتنے میں ایک سانپ نکل پڑا۔ رسول اللہ ﷺ نے فرمایا: ”اسے زندہ نہ چھوڑو۔“ بیان کیا کہ ہم اس کی طرف بڑھے لیکن وہ نکل گیا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”تم اس کے شر سے بچ گئے اور وہ تمہارے شر سے بچ گیا۔“

تشریح: سند میں اسود بن یزید بن قیس نخعی مراد ہیں جو علقمہ کے ساتھی اور عبد اللہ بن مسعود رضی اللہ عنہ کے شاگرد تھے۔ وہ قسطلانی نے غلطی کی جو اس کو اسود بن عامر قرار دیا۔ اسود بن عامر شاذا ان طبقہ تاسعہ میں اور اسود مذکور طبقہ ثانیہ میں ہیں۔ (ودحیدی)

باب: اللہ عز وجل کا فرمان:

”وہ دوزخ بڑے بڑے محل جیسے آگ کے انگارے پھینکے گی۔“

(۴۹۳۲) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، کہا ہم

۴۹۳۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَارٍ إِذْ نَزَلَتْ عَلَيْهِ وَالْمُرْسَلَاتُ فَتَلَقَّيْنَاهَا مِنْ فِيهِ وَإِنْ فَاهُ لَرَطَّبَ بِهَا إِذْ خَرَجَتْ حَيَّةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((عَلَيْكُمْ أَقْتُلُوهَا)) قَالَ: فَأَبْتَدَرْنَاهَا فَسَبَقْتَنَا قَالَ: فَقَالَ: ((وَقُفِيتُ شَرِّكُمْ كَمَا وَقُفِيتُ شَرِّهَا)). [راجع: ۱۸۲۰]

بَابُ قَوْلِهِ:

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ﴾

۴۹۳۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا

سے عبدالرحمن بن عابس نے بیان کیا، کہا میں نے حضرت ابن عباس رضی اللہ عنہما سے آیت ”إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ“ یعنی ”وہ انگارے برساتے گی جیسے بڑے محل“ کے متعلق پوچھا اور انہوں نے کہا کہ ہم تین تین ہاتھ کی لکڑیاں اٹھا کر رکھتے تھے۔ ایسا ہم جاڑوں کے لیے کرتے تھے (تاکہ وہ جلانے کے کام آئیں) اور ان کا نام قصر رکھتے تھے۔

باب: اللہ تعالیٰ کا ارشاد:

”گو یادہ انگارے پیلے پیلے رنگ والے اونٹ ہیں۔“

(۴۹۳۳) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، انہوں نے کہا ہمیں سفیان نے خبر دی، ان سے عبدالرحمن بن عباس نے بیان کیا اور انہوں نے ابن عباس رضی اللہ عنہما سے سنا آیت: ”تَرْمِي بِشَرَرٍ كَالْقَصْرِ“ کے متعلق، آپ نے فرمایا کہ ہم تین تین ہاتھ یا اس سے بھی لمبی لکڑیاں اٹھا کر جاڑوں کے لئے رکھ لیتے تھے۔ ایسی لکڑیوں کو ہم قصر کہتے تھے، ”كَأَنَّهُ جِمَالَاتٌ صُفْرٌ“ سے مراد شستی کی رسیاں ہیں جو جوڑ کر رکھی جائیں، وہ آدمی کی کمر کے برابر موٹی ہو جائیں۔

باب: اللہ جل جلالہ کا ارشاد:

”آج وہ دن ہے کہ اس میں یہ لوگ بول ہی نہ سکیں گے۔“

(۴۹۳۴) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے عثمٰں نے بیان کیا، کہا مجھ سے ابراہیم نے بیان کیا، ان سے اسود نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک غار میں تھے کہ آپ ﷺ پر سورہ ”المرسلات“ نازل ہوئی، پھر آنحضرت ﷺ نے اس کی تلاوت کی اور میں نے اسے آپ ہی کے منہ سے یاد کر لیا۔ وحی سے آپ کے منہ کی تازگی ابھی باقی تھی کہ اتنے میں غار کی طرف سانپ لپکا۔ نبی ﷺ نے فرمایا: ”اے مار ڈالو۔“ ہم اس کی طرف بڑھے لیکن وہ بھاگ گیا۔ نبی ﷺ نے اس پر فرمایا: ”وہ بھی تمہارے شر سے اس طرح بچ نکلا جیسا کہ تم اس کے شر سے بچ

سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَامِرٍ (إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ) قَالَ: كُنَّا نَرْفَعُ الْخَشَبَ بِقَصْرِ ثَلَاثَةِ أَذْرُعٍ أَوْ أَقَلَّ فَتَرْفَعُهُ لِلشَّيْءِ فَتُسَمِّيهِ الْقَصْرَ. [طرفہ فی: ۴۹۳۳]

بَابُ قَوْلِهِ:

(كَأَنَّهُ جِمَالَتٌ صُفْرٌ)

۴۹۳۳۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: (تَرْمِي بِشَرَرٍ) كُنَّا نَعْمِدُ إِلَى الْخَشَبَةِ ثَلَاثَةَ أَذْرُعٍ أَوْ فَوْقَ ذَلِكَ فَتَرْفَعُهُ لِلشَّيْءِ فَتُسَمِّيهِ الْقَصْرَ (كَأَنَّهُ جِمَالَتٌ صُفْرٌ) جِبَالُ السُّفْنِ تُجْمَعُ حَتَّى تَكُونَ كَأَوْسَاطِ الرِّجَالِ. [راجع: ۴۹۳۲]

بَابُ قَوْلِهِ:

(هَذَا يَوْمٌ لَا يَنْطِقُونَ)

۴۹۳۴۔ حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ حَدَّثَنِي إِبْرَاهِيمُ عَنْ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ إِذْ نَزَلَتْ عَلَيْهِ وَالْمُرْسَلَاتِ فَإِنَّهُ لَيَتَلَوَّهَا وَإِنِّي لَأَتَلَقَّهَا مِنْ فِيهِ وَإِنْ فَاهُ لَرَطَبٌ بِهَا إِذْ وَبَّتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ ﷺ: ((اقْلُوهَا)) فَابْتَدَرْنَاَهَا فَذَهَبَتْ فَقَالَ النَّبِيُّ ﷺ: ((وَقَيْتُ شَرَّكُمْ كَمَا وَقَيْتُمْ شَرَّهَا)) قَالَ عُمَرُ: حَفِظْتُهُ مِنْ

أَبِي فِي غَارٍ بِمَنَا. [راجع: ۱۸۳۰]

میں۔“ عمر بن حفص نے کہا مجھے یہ حدیث یاد ہے، میں نے اپنے والد سے سنی تھی، انہوں نے اتنا اور بڑھایا کہ وہ غار منیٰ میں تھا۔

سورہ ”عَمَّ يَتَسَاءَلُونَ“ کی تفسیر

مجاہد نے کہا ”لَا يَرْجُونَ حِسَابًا“ کا معنی یہ ہے کہ وہ اعمال کے (حساب کتاب) سے نہیں ڈرتے۔ ”لَا يَمْلِكُونَ مِنْهُ خِطَابًا“ یعنی ڈر کے مارے اس سے بات نہ کر سکیں گے مگر جب ان کو بات کرنے کی اجازت ملے گی۔ ابن عباس رضی اللہ عنہما نے کہا ”وَهَاجًا“ روشن چمکتا ہوا۔ ”عَطَاءً حِسَابًا“ پورا بدلہ عرب لوگ کہتے ہیں۔ أَغْطَانِي مَا أَحْسَبْنِي یعنی مجھ کو اتنا دیا جو کافی ہو گیا۔

(۷۸) [سُورَةُ] عَمَّ يَتَسَاءَلُونَ

قَالَ مُجَاهِدٌ: ﴿لَا يَرْجُونَ حِسَابًا﴾ لَا يَخَافُونَهُ. ﴿لَا يَمْلِكُونَ مِنْهُ خِطَابًا﴾ لَا يَكْلُمُونَهُ إِلَّا أَنْ يَأْذَنَ لَهُمْ وَقَالَ ابْنُ عَبَّاسٍ: ﴿وَهَاجًا﴾ مُضِيئًا ﴿عَطَاءً حِسَابًا﴾ جَزَاءً كَافِيًا أَغْطَانِي مَا أَحْسَبْنِي أَي كَفَانِي.

تشریح: یہ سورت کی ہے اس میں ۴۰ آیات اور ۳ رکوع ہیں۔

باب: اللہ عزوجل کا فرمان:

”وہ دن کہ جب صور پھونکا جائے گا تو تم گروہ گروہ ہو کر آؤ گے۔“

”أَفْوَاجًا“ کے معنی زُمر یعنی گروہ گروہ کے ہیں۔

(۴۹۳۵) ہم سے محمد نے بیان کیا، کہا کہ ہم کو ابو معاویہ نے خبر دی، انہیں اعمش نے، انہیں ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”دو صور پھونکے جانے کے درمیان چالیس کا فاصلہ ہوگا۔“ ابو ہریرہ رضی اللہ عنہ کے شاگردوں نے پوچھا کیا چالیس دن مراد ہیں؟ انہوں نے کہا کہ مجھے معلوم نہیں، پھر شاگردوں نے پوچھا کیا چالیس مہینے مراد ہیں؟ انہوں نے کہا کہ مجھے معلوم نہیں، شاگردوں نے پوچھا کیا چالیس سال مراد ہیں؟ کہا کہ معلوم نہیں۔ کہا کہ ”پھر اللہ تعالیٰ آسمان سے پانی برسائے گا۔ جس کی وجہ سے تمام مردے جی اٹھیں گے جیسے ہریالی پانی سے اُگ آتی ہیں۔ اس وقت انسان کا ہر حصہ گل چکا ہوگا۔ سوائے ریڑھ کی ہڈی کے اور اس سے قیامت کے دن تمام مخلوق دوبارہ بنائی جائے گی۔“

بَابُ قَوْلِهِ:

﴿يَوْمَ يَنْفُخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾ زُمَرًا.

۴۹۳۵۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا بَيْنَ النَّفْثَتَيْنِ أَرْبَعُونَ)) قَالَ: أَرْبَعُونَ يَوْمًا؟ قَالَ: أَيْتُ قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَيْتُ قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: أَيْتُ قَالَ: ((لَمْ يُنْزَلِ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَلِكِي إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذُّبِّ وَمِنْهُ يَرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ)). [راجع: ۴۸۱۴] [مسلم: ۷۴۱۴]

تشریح: ابن مردویہ نے ابن عباس رضی اللہ عنہما سے نکالا کہ دونوں نفثوں میں چالیس برس کا فاصلہ ہوگا۔

سورہ والنازعات کی تفسیر

(۷۹) [سُورَةُ] وَالنَّازِعَاتِ

وَقَالَ مُجَاهِدٌ: ﴿الْآيَةُ الْكُبْرَى﴾ عَصَاهُ وَيَدُهُ

مجاہد نے کہا ”الْآيَةُ الْكُبْرَى“ سے مراد حضرت موسیٰ علیہ السلام کا عصا اور ان

وَيَقَالُ: النَّاخِرَةُ وَالنَّخْرَةُ سَوَاءٌ مِثْلُ الطَّامِعِ وَالطَّمِيعِ وَالْبَاخِلِ وَالْبَخْلِ وَقَالَ بَعْضُهُمْ: النَّخْرَةُ الْبَالِيَّةُ وَالنَّاخِرَةُ الْعَظْمُ الْمَجُوفُ الَّذِي تَمُرُّ فِيهِ الرِّيحُ فَيَنْخَرُ ﴿وَالطَّامَةُ﴾ تَطْمُ عَلَى كُلِّ شَيْءٍ وَقَالَ ابْنُ عَبَّاسٍ: ﴿الْحَافِرَةُ﴾ إِلَى أَمْرِنَا الْأَوَّلِ إِلَى الْحَيَاةِ وَقَالَ غَيْرُهُ: ﴿أَيَّانَ مُرْسَاهَا﴾ مَتَى مُنْتَهَاهَا وَمُرْسَى السَّفِينَةِ حَيْثُ تَنْتَهِي.

کہا تھا ہے۔ عظاماً نخرۃ اور ناخرۃ دونوں طرح سے پڑھا ہے جیسے طامع اور طمع اور باخل اور بخل اور بعض نے کہا نخرۃ اور ناخرۃ میں فرق ہے۔ نخرۃ کہتے ہیں گلی ہوئی ہڈی کو اور ناخرۃ کھوکھلی ہڈی جس کے اندر ہوا ہو جائے تو آواز نکلے ”الطامة“ آفت مصیبت جو ہر چیز پر بلند ہو جائے گی۔ اور ابن عباس رضی اللہ عنہما نے کہا ”الحافرة ہمارے وہ حالت جو دنیا کی (زندگی) میں ہے۔ اوروں نے کہا ”ایان مرساھا“ یعنی اس کی انتہا کہاں ہے یہ لفظ مرسى السفينة سے نکلا ہے۔ یعنی جہاں کشتی آخر میں جا کر ٹھہرتی ہے۔

تشریح: یہ سورت کی ہے، اس میں ۳۶ آیات اور ۳ رکوع ہیں۔

۴۹۳۶۔ حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَالَ بِأَضْبَعَيْهِ هَكَذَا بِالْوُسْطَى وَالتِّي تَلِي الْإِبْهَامَ: ((بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ)). [طرفاه

۴۹۳۶۔ ہم سے احمد بن مقدم نے بیان کیا، انہوں نے کہا ہم نے فضیل بن سلیمان نے بیان کیا، انہوں نے کہا ہم سے ابو حازم نے بیان کیا، انہوں نے کہا ہم سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کو دیکھا کہ آپ اپنی بیچ کی انگلی اور انگوٹھے کے قریب والی انگلی کے اشارے سے فرما رہے تھے کہ ”میں ایسے وقت میں مبعوث ہوا ہوں کہ میرے اور قیامت کے درمیان صرف ان دو کے برابر فاصلہ ہے۔“

فی: ۵۳۰۱، ۶۵۰۳

تشریح: یعنی قیامت میں اور نبی کریم ﷺ کی بعثت میں اب صرف اتنا فاصلہ رہ گیا ہے جتنا ان دو انگلیوں میں ہے۔ دنیا کے اول سے آخر تک وجود کی مثال دو انگلیوں سے دی گئی ہے اور مراد یہ ہے کہ کثرت گزر چکی ہے اور جو کچھ رہ گئی ہے وہ مدت بہت ہی کم ہے۔

سورۃ عبس کی تفسیر

(۸۰) [سُورَةُ عَبَسَ]

﴿عَبَسَ﴾ كَلَعَ وَأَعْرَضَ وَقَالَ غَيْرُهُ: ﴿مُطَيَّرَةٌ﴾ لَا يَمَسُّهَا إِلَّا الْمُطَهَّرُونَ وَهُمْ الْمَلَائِكَةُ وَهَذَا مِثْلُ قَوْلِهِ: ﴿فَالْمُدْبِرَاتِ أُمْرًا﴾ جَعَلَ الْمَلَائِكَةَ وَالصُّحُفَ مُطَهَّرَةً لِأَنَّ الصُّحُفَ يَقَعُ عَلَيْهَا التَّطْيِيرُ فَجَعَلَ التَّطْيِيرَ لِمَنْ حَمَلَهَا أَيْضًا ﴿سَفَرَةً﴾ الْمَلَائِكَةُ وَاجِدُهُمْ سَافِرٌ سَفَرَتْ أَصْلَحَتْ بَيْنَهُمْ وَجُعِلَتْ الْمَلَائِكَةُ إِذَا نَزَلَتْ بِوَحْيِ اللَّهِ وَتَأْدِيبِهِ كَالسَّفِيرِ الَّذِي

”عبس“ منہ بنایا۔ تو لئی منہ پھر لیا۔ اوروں نے کہا ”مُطَهَّرَةٌ“ دوسری جگہ فرمایا: لَا يَمَسُّهَا إِلَّا الْمُطَهَّرُونَ ان کو وہی ہاتھ لگاتے ہیں جو پاک ہیں یعنی فرشتے۔ تو محمول کی صفت حامل کر دی۔ جیسے ”فَالْمُدْبِرَاتِ أُمْرًا“ مُدْبِرَات سے مراد سوار ہیں (جو محمول ہیں) مجازاً ان کے حاملوں یعنی گھوڑوں کو مدبرات کہہ دیا۔ وَالصُّحُفَ مُطَهَّرَةً یہاں اصل میں تطہیر کتابوں کی صفت ہے ان کے اٹھانے والوں یعنی فرشتوں کو بھی مطہر فرمایا ”سَفَرَةٌ“ فرشتے یہ سافروں کی جمع ہے عرب لوگ کہتے ہیں سَفَرَتْ بَيْنَ الْقَوْمِ یعنی اس نے قوم کے لوگوں میں صلح کرا دی جو فرشتے اللہ کی

يُضْلِحُ بَيْنَ الْقَوْمِ وَقَالَ غَيْرُهُ: «تَصَدَّى» تَغَافَلَ عَنْهُ وَقَالَ مُجَاهِدٌ: «لَمَّا يَقْضِ» لَا يَقْضِي أَحَدٌ مَا أَمَرَ بِهِ وَقَالَ ابْنُ عَبَّاسٍ: «تَرْهَقُهَا» تَغْشَاهَا شِدَّةٌ «مُسْفِرَةٌ» مُسْرِقَةٌ «بِأَيْدِي سَفَرَةٍ» وَقَالَ ابْنُ عَبَّاسٍ كَتَبَ «أَسْفَارًا» كَتَبَا «تَلَهَّى» تَشَاغَلَ يَقَالُ: وَاجِدَ الْأَسْفَارَ: سِيفَرٌ.

وہی لے کر پیغمبروں کو پہنچاتے ہیں۔ ان کو بھی سفیر قرار دیا جو لوگوں میں ملاپ کراتا ہے۔ بعض نے کہا سَفَرَةٌ کے معنی لکھنے والے۔ اوروں نے کہا ”تَصَدَّى“ کے معنی غافل ہو جانا ہے۔ مجاہد نے کہا: ”لَمَّا يَقْضِ مَا أَمَرَ“ کا معنی یہ ہے کہ آدمی کو جس بات کا حکم دیا گیا تھا وہ اس نے پورا پورا ادا نہیں کیا اور ابن عباس رضی اللہ عنہما نے کہا ”تَرْهَقُهَا فَعَرَةٌ“ کا معنی یہ ہے کہ اس پر سختی برس رہی ہوگی۔ ”مُسْفِرَةٌ“ چمکتے ہوئے۔ ابن عباس رضی اللہ عنہما نے کہا: ”سَفَرَةٌ“ کے معنی لکھنے والے۔ سورہ جمعہ میں لفظ أَسْفَارِ اسی سے ہے یعنی کتابیں۔ ”تَلَهَّى“ غافل ہوتا ہے۔ کہتے ہیں أَسْفَارِ جو کتابوں کے معنی میں ہے سِيفَر (بکسرین) کی جمع ہے۔

تشریح: یہ سورت کی ہے اس میں ۳۲ آیات ہیں اور ارکوع ہے۔

سورہ کا شان نزول: سورہ عہد کا شان نزول یہ ہے کہ ایک مرتبہ قریش نبی کریم ﷺ کی مجلس میں آئے ہوئے تھے اور آپ ان سے قبولیت اسلام کی امید پر مشغول گفتگو تھے۔ ایسے وقت میں اس مجلس میں حضرت عبداللہ بن ام مکتومؓ بھی تشریف لے آئے۔ آپ نے اس وقت ان کا آنا پسند فرمایا۔ اس پر اللہ پاک نے یہ سورہ شریفہ نازل فرما کر نبی کریم ﷺ کو تنبیہ فرمائی بعد میں جب کبھی یہ ناپیدا بزرگ تشریف لاتے، نبی کریم ﷺ پورے اعزاز کے ساتھ ان سے مخاطب فرمایا کرتے تھے۔

۴۹۳۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الْكِرَامِ وَمَثَلُ الَّذِي يَقْرَأُ وَهُوَ يَتَعَاهَدُهُ وَهُوَ عَلَيْهِ شَدِيدٌ فَلَهُ أَجْرَانِ» . [مسلم: ۱۸۶۲، ۱۸۶۳]

۴۹۳۷۔ ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا میں نے زرارہ بن اوفیٰ سے سنا، وہ سعد بن ہشام سے بیان کرتے تھے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”اس شخص کی مثال جو قرآن پڑھتا ہے اور وہ اس کا حافظ بھی ہو، کریم اور نیک لکھنے والے (فرشتوں) جیسی ہے اور جو شخص قرآن مجید بار بار پڑھتا ہے۔ پھر بھی وہ اس کے لئے دشوار ہے تو اسے دو گنا ثواب ملے گا۔“

ابوداؤد: ۱۴۵۴، ترمذی: ۲۹۰۴

تشریح: بعض لوگوں کی زبانوں پر الفاظ قرآن پاک جلدی نہیں چڑھتے اور ان کو بار بار مشق کی ضرورت پڑتی ہے۔ ان ہی کے لئے دو گنا ثواب ہے کیونکہ وہ کافی مشقت کے بعد قرأت قرآن میں کامیاب ہوتے ہیں۔

(۸۱) [سُورَةُ إِذَا الشَّمْسُ كُوِّرَتْ] سورة "إِذَا الشَّمْسُ كُوِّرَتْ" کی تفسیر

«انْكَرَتْ» انْثَرَتْ وَقَالَ الْحَسَنُ: «سُجِّرَتْ» یعنی جب (ستارے) بے نور ہو جائیں گے۔ امام حسن بصری نے کہا ”سُجِّرَتْ“ کا معنی یہ ہے کہ سمندر سوکھ جائیں گے، ان

میں پانی کا ایک قطرہ بھی باقی نہ رہے گا۔ مجاہد نے کہا ”مَسْجُور“ کا معنی (جو سورہ طور میں ہے) بھرا ہوا۔ اوروں نے کہا ”سُجِّرَتْ“ کا معنی یہ ہے کہ سمندر پھوٹ کر ایک دوسرے سے مل کر ایک سمندر بن جائیں گے۔ خُسن چلنے کے مقام میں پھر لوٹ کر آنے والے۔ کُنَس تَکْنِسُ سے نکلا ہے یعنی ہرن کی طرح چھپ جاتے ہیں۔ ”تَنْفَس“ دن چڑھ جائے۔ ظَنین (ٹائے مجھ سے یہ بھی ایک قرأت ہے) یعنی تہمت لگاتا ہے اور ضنین اس کا معنی یہ ہے کہ وہ اللہ کا پیغام پہنچانے میں بخیل نہیں ہے اور حضرت عمر رضی اللہ عنہ نے کہا ”النَّفُوسُ زُوجَتْ“ یعنی ہر آدمی کا جوڑ لگادیا جائے گا خواہ جنتی ہو یا دوزخی، پھر یہ آیت پڑھی: ”أُحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ“ ”عَسَس“ جب رات پیٹھ پھیر لے۔

﴿الْمَسْجُورِ﴾ الْمَمْلُوءُ وَقَالَ غَيْرُهُ: سُجِّرَتْ أَفْقَى بَعْضُهَا إِلَى بَعْضٍ فَصَارَتْ بَحْرًا وَاحِدًا وَالْخُسُّ تَخْنِسُ فِي مُجَرَّاهَا تَرْجِعُ وَتَكْنِسُ: تَسْتَبِيرُ كَمَا تَكْنِسُ الظُّبَاءُ ﴿تَنْفَسُ﴾ اِرْتَفَعَ النَّهَارُ وَالظَّنِينُ الْمُتَهَمُ وَالضَّنِينُ يَضُنُّ بِهِ وَقَالَ عَمْرٌ: ﴿النَّفُوسُ زُوجَتْ﴾ يَزُوجُ نَظِيرَهُ مِنْ أَهْلِ الْجَنَّةِ وَالنَّارِ ثُمَّ قَرَأَ: ﴿أُحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ﴾ ﴿عَسَسُ﴾ أَذْبَرَ.

تشریح: یہ سورت کی ہے، اس میں ۲۹ آیات اور ارکوع ہے۔

سورہ ”إِذَا السَّمَاءُ انْفَطَرَتْ“ کی تفسیر

ربیع بن خثیم نے کہا ”فُجِّرَتْ“ کے معنی بہہ نکلیں اور اعش اور عاصم نے ”فَعْدَلَك“ کو تخفیف دال کے ساتھ پڑھا ہے۔ حجاز والوں نے فَعْدَلَك تشدید دال کے ساتھ پڑھا ہے۔ جب تشدید کے ساتھ ہو تو معنی یہ ہوگا کہ بڑی خلقت مناسب اور معتدل رکھی اور تخفیف کے ساتھ پڑھو تو معنی یہ ہوگا جس صورت میں چاہا تجھے بنادیا خوبصورت یا بدصورت لمبایا ٹھکانا چھوٹے قد والا۔

(۸۲) [سُورَةُ إِذَا السَّمَاءُ انْفَطَرَتْ

وَقَالَ الرَّبُّعُ بْنُ خُثَيْمٍ: ﴿فُجِّرَتْ﴾ فَاصَتْ وَقَرَأَ الْأَعْمَشُ وَعَاصِمٌ ﴿فَعْدَلَك﴾ بِالتَّخْفِيفِ وَقَرَأَهُ أَهْلُ الْحِجَازِ بِالتَّشْدِيدِ وَأَرَادَ مُعْتَدِلَ الْخَلْقِ وَمَنْ خَفَّفَ يَعْنِي ﴿لِي أَيِّ صُورَةٍ﴾ شَاءَ إِمَّا حَسَنٌ وَإِمَّا قَبِيحٌ أَوْ طَوِيلٌ أَوْ قَصِيرٌ.

تشریح: یہ سورت کی ہے۔ اس میں ۱۹ آیتیں ہیں اور ارکوع ہے۔

سورہ ”وَيْلٌ لِّلْمُطَفِّفِينَ“ کی تفسیر

اور مجاہد نے کہا ”بَل رَانَ“ کا معنی یہ ہے کہ گناہ ان کے دل پر جم گیا۔ ”نُوب“ بدلہ دیے گئے۔ اوروں نے کہا مُطَفِّف وہ ہے جو پورا ماپ تول نہ دے۔ (دعا بازی کرے)۔

(۸۳) [سُورَةُ وَيْلٌ لِّلْمُطَفِّفِينَ

وَقَالَ مُجَاهِدٌ: ﴿بَل رَانَ﴾ ثَبَتَ الْخَطَايَا ﴿نُوبٌ﴾ جُوزِي وَقَالَ غَيْرُهُ: الْمُطَفِّفُ: لَا يُؤْفِي غَيْرَهُ.

تشریح: یہ سورت کی ہے۔ اس میں ۳۶ آیات ہیں۔

متن قسطلانی میں یہاں اتنی عبارت زائد ہے۔ ”الرحيق الخمر۔ ختامه مسك طينه التسنيم يعلو شراب اهل الجنة۔ یعنی رقیق شراب کو کہتے ہیں۔ ختامه مسك یعنی مسک کی مہر اس کے شے پر لگی ہوگی۔ تسنیم ایک لطیف عرق ہے جو بہشتیوں کی شراب میں ڈالا جائے گا۔

۴۹۳۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: ((يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)) حَتَّى يَغِيَّبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أَذُنِهِ)). [طرفہ فی: ۶۵۳۱] [مسلم: ۷۲۰۴]

۴۹۳۸۔ ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا اہم سے معن نے بیان کیا، انہوں نے کہا کہ مجھ سے مالک نے بیان کیا، ان سے نافع اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس دن لوگ دونوں جہاں کے پالے والے کے سامنے حساب دینے کے لئے کھڑے ہوں گے تو کانوں کی لوٹک پسینہ میں ڈوب جائیں گے۔“

سورۃ ”إِذَا السَّمَاءُ انشَقَّتْ“ کی تفسیر

۸۴) [سُورَةُ إِذَا السَّمَاءُ انشَقَّتْ] قَالَ مُجَاهِدٌ: ((كِتَابُهُ بِشِمَالِهِ)) يَأْخُذُ كِتَابَهُ مِنْ وَرَاءِ ظَهْرِهِ ((وَسَقٌ)) جَمْعٌ مِنْ دَابَّةٍ ((وَلَنْ يَحْجُوزَ)) لَا يَرْجِعُ إِلَيْنَا. ۴۹۳۹۔ حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ سَمِعْتُ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ.

مجاہد نے کہا ”کتابہ بَشِمَالِہ“ کا مطلب یہ ہے کہ وہ اپنا نامہ اعمال اپنی پیٹھ پیچھے سے لے گا ”وَمَا وَسَقٌ“ جانداروں کو جمع کر لیتی ہے۔ ”لَنْ يَحْجُوزَ“ یہ کہ نہیں لوٹے گا (یعنی ہماری طرف واپس لوٹ کر نہیں آئے گا)۔ ۴۹۳۹۔ ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عثمان بن اسود نے بیان کیا، انہوں نے ابن ابی ملیکہ سے سنا اور انہوں نے عائشہ رضی اللہ عنہا سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا۔

۴۹۳۹۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے ابن ابی ملیکہ نے اور ان سے عائشہ رضی اللہ عنہا نے انہوں نے رسول کریم ﷺ سے سنا۔

۴۹۳۹۔ ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے، ان سے ابویونس حاتم بن ابی صغیرہ نے، ان سے ابن ابی ملیکہ نے، ان سے قاسم نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس کسی سے بھی قیامت کے دن حساب لے لیا گیا تو وہ ہلاک ہو جائے گا۔“ حضرت عائشہ رضی اللہ عنہا نے کہا کہ میں نے عرض کیا یا رسول اللہ! اللہ مجھے آپ پر قربان کرے، کیا اللہ تعالیٰ نے یہ ارشاد نہیں فرمایا کہ ”فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا“ ”تو جس کسی کا نامہ اعمال اس کے داہنے ہاتھ میں ملے گا سو اس سے آسان حساب لیا جائے گا“ آنحضرت ﷺ نے فرمایا: ”آیت میں جس حساب کا ذکر ہے وہ تو

۴۹۳۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. ۴۹۳۹۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنْ أَبِي يُوسُفَ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكًا)) قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! جَعَلَنِي اللَّهُ فِدَاكَ لَيْسَ يَقُولُ اللَّهُ تَعَالَى: ((فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا)) قَالَ: ((ذَاكَ الْعَرْضُ يُعْرَضُونَ وَمَنْ نُوقِشَ الْحِسَابَ هَلَكًا)). [راجع: ۷۱۰۳] [مسلم: ۷۱۰۳]

٧٢٢٥، ٧٢٢٨؛ ترمذی: ٣٣٣٨]

وہ صرف پیش کئے جائیں گے (اور بغیر حساب چھوٹ جائیں گے) لیکن جس سے بھی پوری طرح حساب لے لیا گیا وہ ہلاک ہوگا۔“

تشریح: اس لئے کہ حساب میں بالکل پاک ٹھکانا بیشتر لوگوں کے لئے ناممکن ہوگا۔

بَابُ قَوْلِهِ:

باب: اللہ عز و جل کا فرمان:

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾.

”تم کو ضرور ایک حالت کے بعد دوسری حالت پر پہنچنا ہے۔“

۴۹۴۰۔ حَدَّثَنَا سَعِيدُ بْنُ النَّضْرِ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ جَعْفَرُ بْنُ إِبَّاسٍ عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: (لَتُرَكَّبَنَّ طَبَقًا عَنْ طَبَقٍ) حَالًا بَعْدَ حَالٍ قَالَ: هَذَا نَبِيُّكُمْ ﷺ۔

(۴۹۴۰) ہم سے سعید بن نصر نے بیان کیا، کہا، ہم کو ہشیم نے خبر دی، کہا، مجھ کو ابو بشر جعفر بن ایاس نے خبر دی، ان سے مجاہد نے بیان کیا کہ حضرت ابن عباس رضی اللہ عنہما نے کہا: ”لَتُرَكَّبَنَّ طَبَقًا عَنْ طَبَقٍ“ یعنی ”تم کو ضرور ایک حالت کے بعد دوسری حالت پر پہنچنا ہے۔“ بیان کیا کہ یہاں مراد نبی کریم ﷺ ہیں کہ آپ کو کامیابی رفتہ رفتہ حاصل ہوگی۔

تبصریح: یعنی چند روز کا فروں سے مغلوب رہو گے پھر برابری کے ساتھ ان سے لڑتے رہو گے۔ پھر غالب ہو گے یا سب آدمیوں کی طرف اشارہ ہے پہلے شیر خوار پھر بچہ پھر جوان پھر بوڑھے ہوتے ہو۔ ابن عباس رضی اللہ عنہما کی تفسیر اس قراءت پر ہے۔ جب لڑکین فتنہ باء کے ساتھ پڑھیں اور دوسری تفسیر مشہور قراءت پر ہے یعنی لڑکین بہ ضمہ باء۔ ابن مسعود نے کہا لڑکین صیغہ مونث غالب کا ہے اور ضمیر آسمان کی طرف پھرتی ہے یعنی آسمان طرح طرح کے رنگ بدلے گا۔ (وحیدی)

آیت قرآنی اپنے عموم کے لحاظ سے بہت ہی گہرائیاں لئے ہوئے ہے۔ جس میں آج کے ترقی یافتہ دور کو بھی شامل کیا جاسکتا ہے جو بنی نوع انسان کو بہت سے ادوار طے کرنے کے بعد حاصل ہوا ہے اور ابھی آئندہ اللہ ہی بہتر جانتا ہے کہ اور کون کون سے دور وجود میں آنے والے ہیں۔ آج کے اختراعات نے انسان کو کائنات کی جس قدر غفی دلتیں عطا کی ہیں ضروری تھا کہ قرآن پاک میں ان سب پر اشارے کئے جاتے جس کے لئے آیت کو پیش کیا جاسکتا ہے۔ یہ اس حقیقت پر بھی دال ہے کہ قرآن مجید ایک ایسا آسمانی الہام ہے جو ہر زمانے اور ہر دور میں انسان کی راہنمائی کرتا رہے گا اور زیادہ سے زیادہ اسے ترقیات پر لے جائے گا تاکہ صحیح معنوں میں انسان خلیفۃ اللہ بن کر اور راز ہائے قدرت کو دریافت کر کے اور اس کائنات کو اس کے شاہان شان آباد کر کے اپنی خلافت کے فرائض ادا کر سکے ج:

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾ (٨٣/ الانشقاق: ١٩) صدق الله تبارك وتعالى۔

سورۃ بروج کی تفسیر

(۸۵) [سُورَةُ] الْبُرُوجِ

وَقَالَ مُجَاهِدٌ: ﴿الْأَخْذُودُ﴾ شَقٌّ فِي الْأَرْضِ ﴿فَتَنُوا﴾ عَذَّبُوا. مجاہد نے کہا ”اُخْذُود“ زمین میں جو نالی کھودی جائے۔ ”فَتَنُوا“ یعنی تکلیف دی۔

تشریح: یہ سورت مکی ہے اس میں ۲۲ آیات اور ارکوع ہے۔

سورہ طارق کی تفسیر

(٨٦) [سُورَةُ] الطَّارِق

وَقَالَ مُجَاهِدٌ: ﴿ذَاتِ الرَّجْعِ﴾ سَحَابٌ. مجاہد نے کہا ”ذَاتِ الرَّجْعِ“ ابر کی صفت ہے (تو سماء سے ابر مراد ہے)

يَرْجِعُ بِالْمَطَرِ ﴿ذَاتِ الصُّدْعِ﴾ تَتَصَدَّعُ یعنی بار بار برسنے والا۔ ”ذَاتِ الصُّدْعِ“ بار بار اگانے والی، پھوٹنے والی، نبات۔

تشریح: اس کو فریابی نے وصل کیا متن قسطلانی میں اتنی عبارت زیادہ ہے: ”الطارق النجم وما اتاك ليلا فهو طارق النجم الثاقب المضيء۔ وقال ابن عباس لقول فصل لحق لما عليها حافظ الا عليها حافظ۔“ یعنی طارق ستارہ ہے اور طارق اس کو بھی کہتے ہیں جو رات کو آئے۔ النجم الثاقب روشن ستارہ۔ ابن عباس رضی اللہ عنہما نے کہا قول فصل یعنی حق بات۔ لما عليها حافظ میں لما الا کے معنی میں ہے یعنی کوئی نفس ایسا نہیں جس پر ایک نگہبان اللہ کی طرف سے مامور نہ ہو (وحیدی) سورہ ق میں اس مضمون کو یوں بیان کیا گیا ہے: ﴿مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ (۱۸: ق/۵۰) یعنی انسان اپنے منہ سے جو لفظ نکالتا ہے اس کے پاس ایک نگہبان فرشتہ موجود ہے جو فوراً اس کے الفاظ کو نوٹ کر لیتا ہے۔

ایک جگہ مزید وضاحت یوں موجود ہے: ﴿كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ﴾ (۸۲/ الانفاظر: ۱۱، ۱۰) یعنی اللہ کی طرف سے تم پر معزز نشی محرر مقرر شدہ ہیں۔ جو تمہارے ہر کام کو جاننے اور تمہارے نامہ اعمال میں لکھ لیتے ہیں۔ بہر حال یہ ایک مسلم حقیقت ہے کہ ہر انسان کے ساتھ بطور محافظ یا کاتب ایک غیبی طاقت ہر وقت موجود ہے۔ جسے فرشتہ کہا جاتا ہے۔ لہذا ہر مومن مسلمان کا فرض ہے کہ وہ سوچ سمجھ کر زندگی گزارے تاکہ مرنے کے بعد اسے شرمندگی حاصل نہ ہو۔ اللھم وفقنا لما تحب وترضی۔

اس میں ۱۷ آیتیں ہیں اور یہ سورت مکی ہے۔

(۸۷) [سُورَةُ سَبِّحِ اسْمَ رَبِّكَ سُورَةُ اَعْلَىٰ]

تشریح: متن قسطلانی میں یہاں اتنی عبارت زائد ہے: ”قال مجاهد: قدر فهدى قدر الانبياء السقاء والسعادة وهدى الانعام مراعيها۔“ یعنی مجاہد نے کہا قدر فہدی کا معنی یہ ہے کہ آدمی کے لئے تو نیک بخشی اور بد بخشی کی تقدیر مقدر کر دی اور جانوروں کو ان کے چر اگاہ بتلا دیے اس کو طبرانی نے وصل کیا ہے۔ اس میں ۱۹ آیتیں ہیں اور یہ سورت مکی ہے۔

۴۹۴۱۔ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ فَجَعَلَا يُفَرِّيَانِنَا الْقُرْآنَ ثُمَّ جَاءَ عُمَارُ وَبِلَالٌ وَسَعْدٌ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ ثُمَّ جَاءَ النَّبِيُّ ﷺ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرَحُوا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتَّى رَأَيْتُ الْوَلَائِدَ وَالصَّبِيَّانَ يَقُولُونَ: هَذَا رَسُولُ اللَّهِ ﷺ قَدْ جَاءَ فَمَا جَاءَ حَتَّى قَرَأْتُ: (۲۹۴۱) ہم سے عبدان نے بیان کیا، کہا کہ مجھے میرے والد نے خبر دی، انہیں شعبہ نے، انہیں ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے (مہاجر) صحابہ میں سب سے پہلے ہمارے پاس مدینہ تشریف لانے والے مصعب بن عمیر اور ابن ام مکتوم رضی اللہ عنہما تھے۔ مدینہ پہنچ کر ان بزرگوں نے ہمیں قرآن مجید پڑھانا شروع کر دیا۔ پھر عمار، بلال اور سعد رضی اللہ عنہم آئے اور پھر عمر بن خطاب رضی اللہ عنہ تیس صحابہ کو ساتھ لے کر آئے۔ اس کے بعد نبی کریم ﷺ تشریف لائے میں نے کبھی مدینہ والوں کو اتنا خوش ہونے والا نہیں دیکھا تھا، جتنا وہ حضور اکرم ﷺ کی آمد پر خوش ہوئے تھے۔ بچیاں اور بچے بھی کہنے لگے تھے کہ آپ اللہ کے رسول ﷺ ہیں، ہمارے یہاں تشریف لائے ہیں۔ میں نے آپ ﷺ

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ فِي سُورَةِ مَنَاجِيهِ. کی مدینہ میں تشریف آوری سے پہلے ہی ”سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى“ اور اس جیسی اور سورتیں پڑھ لی تھیں۔ [راجعہ: ۳۹۲۴]

(۸۸) [سُورَةُ] هَلْ أَتَاكَ حَدِيثُ

سورة غاشية کی تفسیر

الْغَاشِيَةِ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿عَامِلَةٌ نَاصِبَةٌ﴾ النَّصَارَى وَقَالَ مُجَاهِدٌ: ﴿عَيْنِ آيَةٍ﴾ بَلَغَ إِنَاهَا وَحَانَ شَرْبُهَا ﴿حَمِيمٍ﴾ بَلَغَ إِنَاهُ ﴿لَا تَسْمَعُ فِيهَا لَاقِيَةً﴾ شَتْمًا الضَّرِيعُ: نَبَتٌ يُقَالُ لَهُ: الشَّرِيقُ يُسَمِّيهِ أَهْلُ الْجَبَاظِ الضَّرِيعُ إِذَا يَبَسَ وَهُوَ سَمٌ ﴿بِمُسْطَرٍ﴾ بِمُسْلَطٍ وَيُقْرَأُ بِالضَّادِ وَالسَّيْنِ وَقَالَ ابْنُ عَبَّاسٍ: ﴿إِيَابَهُمْ﴾ مَرَجِعَهُمْ.

اور عبد اللہ بن عباس رضی اللہ عنہما نے کہا ”عَامِلَةٌ نَاصِبَةٌ“ سے نصاریٰ مراد ہیں مجاہد نے کہا ”عَيْنِ آيَةٍ“ یعنی گرمی کی حد کو پہنچ گیا اس کے پینے کا وقت آن پہنچا (سورہ رحمن میں) ”حَمِيمٍ“ کا بھی یہی معنی ہے گرمی کی حد کو پہنچ گیا۔ ”لَا تَسْمَعُ فِيهَا لَاقِيَةً“ وہاں گالی گلوچ نہیں سنائی دے گی۔ الضَّرِيعُ ایک بھابی (گھاس) ہے جسے شرق کہتے ہیں مجاز والے اس کو ضریع کہتے ہیں جب وہ سوکھ جاتی ہے تو یہ زہر بن جاتی ہے ”بِمُسْطَرٍ“ (سین سے) مطلقاً کڑوی بعض نے صاد سے پڑھا ہے بِمُصْنِطَرٍ۔ ابن عباس رضی اللہ عنہما نے کہا ”إِيَابَهُمْ“ ان کا لوٹنا۔

تشریح: یہ سورت کی ہے اس میں ۲۶ آیات ہیں۔

جو بہت سا پیہر خرچ کر کے اپنے خیال میں بڑے بڑے اعمال کرتے ہیں مگر ان عملوں کا ثبوت قرآن وحدیث سے نہیں ہے، لہذا وہ اعمال اکارت جاتے ہیں۔ اللہ کے یہاں صرف عمل صالح قبول ہوتا ہے جس میں غلوں ہو اور وہ سنت نبوی کے مطابق، بتو قیروں پر عرس کرنا، ماہ محرم میں تعزیر بنانا، مجالس میلاد و مرجع منعقد کرنا، تیج فاتحہ چہلم وغیرہ جملہ رسوم ایسی ہیں جن پر یہ لوگ دل کھول کر پیہر اور وقت خرچ کرتے ہیں۔ مگر غیر شرعی ہونے کی وجہ سے یہ سب آیت عاملہ ناصبہ کے صدق ہیں اللہ پاک عوام مسلمانوں کو شعور عطا کرے کہ وہ سنت اور بدعت کے فرق کو سمجھیں اور سنت پر کاربند ہوں، بدعات سے اجتناب کریں۔

سورة فجر کی تفسیر

(۸۹) [سُورَةُ] وَالْفَجْرِ

وَقَالَ مُجَاهِدٌ: الْوَتْرُ: اللَّهُ ﴿إِزَمَ ذَاتِ الْعِمَادِ﴾ يَغْنِي الْقَدِيمَةَ وَالْعِمَادُ أَهْلُ عَمُودٍ لَا يَقِيمُونَ يَغْنِي أَهْلَ حَيَامٍ ﴿سَوَطَ عَذَابٍ﴾ الَّذِي عَذَّبُوا بِهِ ﴿أَكْلًا لَمَّا﴾ السَّفْ وَ ﴿جَمًّا﴾ الْكَثِيرُ وَقَالَ مُجَاهِدٌ: كُلُّ شَيْءٍ خَلَقَهُ فَهُوَ شَفَعُ السَّمَاءِ شَفَعُ وَالْوَتْرُ: اللَّهُ تَبَارَكَ وَتَعَالَى وَقَالَ غَيْرُهُ: ﴿سَوَطَ عَذَابٍ﴾

مجاہد نے کہا وتر سے مراد اللہ تعالیٰ ہے۔ ”إِزَمَ ذَاتِ الْعِمَادِ“ سے پانی قوم عامر مراد ہے۔ عِمَاد کے معنی خیمہ کے ہیں، یہ لوگ خانہ بدوش تھے۔ جہاں پانی چارہ پاتے وہیں خیمہ لگا کر رہ جاتے۔ سَوَطَ عَذَابِ کا معنی یہ کہ عذاب دیا گیا۔ أَكْلًا لَمَّا سب چیزیں سمیٹ کر کھا جانا۔ خُبًّا جَمًّا بہت محبت رکھنا۔ مجاہد نے کہا اللہ نے جس چیز کو پیدا کیا وہ (شفع) جوڑا ہے آسمان بھی زمین کا جوڑا ہے اور وتر صرف اللہ پاک ہی ہے۔ اوروں نے کہا سَوَطَ عَذَابِ یہ عرب کا ایک محاورہ ہے جو ہر ایک قسم کے عذاب کو کہتے

ہیں من جملہ ان کے ایک کوڑے کا بھی عذاب ہے۔ ”لِبِالْمِرْصَادِ“ یعنی اللہ کی طرف سب کو پھر جانا ہے۔ ”لَا تَحَاضُّونَ“ (الف کے ساتھ جیسے مشہور قرأت ہے) ترغیب نہیں دیتے ہو یہ تحافظون کے معنی میں ہے کہ حفاظت و نگہداشت نہیں کرتے ہو۔ اور بعضوں نے تحضون بغیر الف کے پڑھا ہے کہ ترغیب نہیں دیتے یعنی مساکین کے کھلانے کا ایک دوسرے کو حکم نہیں کرتے ”الْمُطْمَئِنَّةُ“ وہ نفس جو اللہ کے ثواب پر یقین رکھنے والا ہو۔ مؤمن کامل الایمان، امام حسن بصری نے کہا نفس مطمئنة وہ نفس کہ جب اللہ اس کو بلانا چاہے (موت آئے) تو اس کو اللہ کے پاس چین نصیب ہو، اللہ اس سے خوش ہو، وہ اللہ سے خوش ہو پھر اللہ اس کی روح قبض کرنے کا حکم دے اور اس کو بہشت میں لے جائے، اپنے نیک بندوں میں شامل فرمادے۔ اوروں نے کہا ”جَابُوا“ کا معنی کرید کرید کر مکان بنانا یہ جیب سے نکلا ہے جب اس میں جیب لگائی جائے۔ اسی طرح عرب لوگ کہتے ہیں فَلَانٌ يَجُوبُ الْفَلَاةَ وہ جنگل قطع کرتا ہے ”لَمَّا“ عرب لوگ کہتے ہیں لممتہ اجمع میں اس کے اخیر تک پہنچ گیا۔

تشریح: یعنی سارا ترک کھا جاتے ہو ایک پیسہ نہیں چھوڑتے۔ سورہ فجر کے یہ منتخب الفاظ ہیں جن کو امام بخاری رحمہ اللہ نے یہاں حل فرمایا ہے ان الفاظ کی مزید تفایر معلوم کرنے کے لئے ساری سورہ فجر کا مطالعہ کرنا ضروری ہے یہ سورت کی ہے اس میں ۳۰ آیات ہیں۔

سورہ ”لَا اُقْسِمُ“ کی تفسیر

مجاہد نے کہا ”بِهَذَا الْبَلَدِ“ سے مکہ مراد ہے۔ مطلب یہ ہے کہ خاص تیرے لئے یہ شہر حلال ہوا اوروں کو وہاں لڑنا گناہ ہے۔ ”وَالِد“ سے آدم علیہ السلام ”وَمَا وَلَدَ“ سے ان کی اولاد مراد ہے ”لَبَدًا“ بہت سارا ”النَّجْدَيْنِ“ دور سے بھلے اور برے۔ ”مَسْغَبَةٍ“ بھوک ”مَتْرَبَةٍ“ مٹی میں پڑا رہنا مراد ہے ”فَلَا اقْتَحَمَ الْعَقَبَةَ“ یعنی اس نے دنیا میں گھائی نہیں پھاندی پھر گھائی کو بیان کیا کہا ”آپ کو کیا معلوم گھائی کیا ہے، غلام آزاد کرنا یا بھوک اور تکلیف کے دن بھوکوں کو کھلانا۔“

(۹۰) [سُورَةُ] لَا اُقْسِمُ

وَقَالَ مُجَاهِدٌ: «بِهَذَا الْبَلَدِ» بِمَكَّةَ لَيْسَ عَلَيْكَ مَا عَلَى النَّاسِ فِيهِ مِنَ الْإِثْمِ «وَوَالِدٍ» آدَمَ «وَمَا وَلَدَ» وَلَدًا «لَبَدًا» كَثِيرًا وَ «النَّجْدَيْنِ» الْخَيْرُ وَالشَّرُّ «مَسْغَبَةٍ» مَجَاعَةٌ «مَتْرَبَةٍ» السَّاقِطُ فِي التُّرَابِ يُقَالُ: «فَلَا اقْتَحَمَ الْعَقَبَةَ» فَلَمْ يَفْتَحِمْ الْعَقَبَةَ فِي الدُّنْيَا ثُمَّ فُتِرَ الْعَقَبَةُ فَقَالَ: «وَمَا أَدْرَاكَ مَا الْعَقَبَةُ» فَكَ رَقِيَّةٌ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ

تشریح: یہ سورت کی ہے اس میں ۳۰ آیات ہیں اس سورت میں اللہ پاک نے اپنے حبیب ﷺ کو قسم دلا کر بتلایا کہ ایک دن ضرور آپ مکہ واپس آئیں گے۔ آپ کو بے فکر ہونا چاہیے۔ یہ مکہ آپ کے لئے حلال ہوگا۔ یہی ہوا ہجرت کے چند ہی سالوں بعد اللہ نے آپ کے لئے فتح کرا دیا۔ سچ

ہے۔ جاء الحق وزهق الباطل ان الباطل كان زهوقا۔

(۹۱) [سُورَةُ وَالشَّمْسِ وَضُحَاهَا] سورة "وَالشَّمْسِ وَضُحَاهَا" کی تفسیر

وَقَالَ مُجَاهِدٌ: ﴿بَطَفُواَهَا﴾ مَعَاصِيَهَا ﴿وَلَا يَخَافُ عُقْبَاهَا﴾ عُقْبَاهَا، یعنی اللہ کو کسی کا ڈرنے سے بدلہ لے سکے گا۔

تشریح: اس کو فریابی نے وصل کیا ہے متن قسطانی میں یہاں اتنی عبارت زائد ہے: "وقال مجاهد ضحاها ضوئها اذا تلاها تبعها وطحاها دسها اغواها فالهمها عرفها الشقاء والسعادة" یعنی مجاہد نے کہا ضحیٰ سے روشنی مراد ہے۔ اذا تلاها اس کے پیچھے نکلا۔ طحاها پھیلا دیا پچھا یا دسا گمراہ کر دیا۔ فالهمها یعنی تنگی اور بڑی دونوں کا راستہ اس کو بتا دیا۔ یہ سورت کی ہے اس میں ۱۵ آیات ہیں۔

۴۹۴۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ زَمْعَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا انْبَعَثَ أَشْقَاهَا)) انْبَعَثَ لَهَا رَجُلٌ غَزِيْرٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ)) وَذَكَرَ النِّسَاءُ فَقَالَ: ((يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يَضْجِيْجُهَا مِنْ آخِرِ يَوْمِهِ)) ثُمَّ وَعَظَهُمْ فِي ضَجِيْجِهِمْ مِنَ الضَّرْطَةِ وَقَالَ: ((لَمْ يَضْحَكْ أَحَدُكُمْ مِمَّا يَفْعَلُ)) وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مِثْلُ أَبِي زَمْعَةَ عَمَّ الزُّبَيْرِ ابْنِ الْعَوَّامِ)). (راجع: [۳۳۷۷] [مسلم: ۷۱۹۱]،

(۴۹۴۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور انہیں عبداللہ بن زعمہ رضی اللہ عنہ نے خبر دی کہ انہوں نے رسول اللہ ﷺ سے سنا، آپ نے اپنے ایک خطبہ میں حضرت صالح علیہ السلام کی اونٹنی کا ذکر فرمایا اور اس شخص کا بھی ذکر فرمایا جس نے اس کی کونچیں کاٹ ڈالی تھیں پھر رسول اللہ ﷺ نے ارشاد فرمایا: "إِذَا انْبَعَثَ أَشْقَاهَا" یعنی اس اونٹنی کو مار ڈالنے کے لئے ایک مسند (قدار نامی) جو اپنی قوم میں ابو زمعد کی طرح غالب اور طاقت ور تھا، اٹھا۔ آنحضرت ﷺ نے عورتوں کے حقوق کا بھی ذکر فرمایا: "تم میں بعض اپنی بیوی کو غلام کی طرح کوڑے مارتے ہیں حالانکہ اسی دن کے ختم ہونے پر وہ اس سے ہم بستری بھی کرتے ہیں۔" پھر آپ نے انہیں ریاح خارج ہونے پر ہنسنے سے منع فرمایا اور فرمایا: "ایک کام جو تم میں ہر شخص کرتا ہے اسی پر تم دوسروں پر کس طرح ہنستے ہو۔" ابو معاویہ نے بیان کیا کہ ہم سے ہشام بن عروہ بن زبیر نے، ان سے حضرت عبداللہ بن زعمہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے (اس

حدیث میں) یوں فرمایا "ابو زمعد کی طرح جو زبیر بن عوام کا چچا تھا۔

ترمذی: ۱۳۳۴۲ ابن ماجہ: ۱۹۸۳]

تشریح: کیونکہ زعمہ مطلب بن اسد کا بیٹا تھا اور زبیر عوام بن خویلد بن اسد کے بیٹے تھے تو ابو زمعد عوام کا چچا زاد بھائی تھا زبیر کا چچا ہوا۔ اس روایت کو اسحاق بن راہویہ نے اپنی سند میں وصل کیا ہے۔

سورة الشمس مکہ میں اتری۔ حدیث میں ہے آپ عشاء کی نماز میں یہ سورت اور اسی کے برابر کی سورت پڑھتے: ﴿وَالْقَمَرِ إِذَا تَلَاهَا﴾ (۹۱/التیس: ۲) اور چاند جب کہ اس کے پیچھے آئے یعنی سورج چھپ جائے اور چاند چمکنے لگے پھر دن کی قسم کھائی جب کہ وہ منور ہو جائے۔ امام ابن جریر رحمہ اللہ فرماتے ہیں کہ ان سب میں ضمیر ہا کا مرجع شمس ہے کیونکہ اس کا ذکر چل رہا ہے۔ ابن ابی حاتم کی ایک روایت میں ہے کہ

جب رات آتی ہے تو اللہ پاک فرماتا ہے میرے بندوں کو میری ایک بہت بڑی خلق نے چھاپا پس مخلوق رات سے ہیبت کرتی ہے، اس کے پیدا کرنے والے سے اور زیادہ ہیبت چاہیے پھر آسمان کی قسم کھاتا ہے۔ یہاں جو ماہے یہ مصدر یہ بھی ہو سکتا ہے یعنی آسمان اور اس کی بناوٹ کی قسم اور ماہ معنی من کے بھی ہو سکتا ہے تو مطلب یہ ہوگا کہ آسمان کی قسم اور اس کے بنانے والے کی قسم۔ مترجم مرحوم مولانا وحید الزماں نے یہی ترجمہ اختیار فرمایا ہے۔ (حیدی)

سورہ واللیل کی تفسیر

ابن عباس رضی اللہ عنہما نے کہا: ”وَكَذَّبَ بِالْحُسْنَى“ سے یہ مراد ہے کہ اس کو یہ یقین نہیں کہ اللہ کی راہ میں جو خرچ کرے گا اس کا بدلہ اللہ اس کو دے گا اور مجاہد نے کہا ”إِذَا تَرَدَّى“ جب مرجائے۔ ”تَلْظَى“ وہ دوزخ کی آگ بھڑکتی، شعلہ مارتی ہے۔ اور عبید بن عمیر نے تَلْظَى دو (تاء) کے ساتھ پڑھا ہے۔

(۹۲) [سُورَةُ] وَاللَّيْلِ إِذَا يَغْشَى

وَقَالَ ابْنُ عَبَّاسٍ: ﴿بِالْحُسْنَى﴾ بِالْخَلْفِ وَقَالَ مُجَاهِدٌ: ﴿تَرَدَّى﴾ مَاتَ وَ ﴿تَلْظَى﴾ تَوَهَّجَ وَقَرَأَ عُبَيْدُ بْنُ عَمِيرٍ تَلْظَى.

تشریح: یہ سورت کی ہے اس میں ۲۱ آیات ہیں۔

باب: (ارشاد باری تعالیٰ)

”اور تم ہے دن کی جب وہ روشن ہو جائے۔“

بَابُ:

﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾

تشریح: ”اور تم ہے دن کی جب وہ روشن ہو جائے۔“

(۴۹۴۳) ہم سے قیسہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعش نے، ان سے ابراہیم نخعی نے اور ان سے علقمہ بن قیس نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ کے شاگردوں کے ساتھ میں ملک شام پہنچا ہمارے متعلق ابوالدرداء رضی اللہ عنہ نے سنا تو ہم سے ملنے خود تشریف لائے اور دریافت فرمایا: تم میں کوئی قرآن کا قاری ہے؟ ہم نے کہا: جی ہاں ہے۔ دریافت فرمایا کہ سب سے اچھا قاری کون ہے؟ لوگوں نے میری طرف اشارہ کیا۔ آپ نے فرمایا کہ پھر کوئی آیت تلاوت کرو۔ میں نے ”وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذِّكْرِ وَالْأُنْثَى“ کی تلاوت کی۔ ابوالدرداء رضی اللہ عنہ نے پوچھا: کیا تم نے خود یہ آیت اپنے استاد عبد اللہ بن مسعود رضی اللہ عنہ کی زبانی اسی طرح سنی ہے؟ کہا جی ہاں۔ انہوں نے اس پر کہا کہ میں نے بھی نبی کریم صلی اللہ علیہ وسلم کی زبانی یہ آیت اسی طرح سنی ہے، لیکن یہ شام والے ہم پر انکار کرتے ہیں۔

۴۹۴۳۔ حَدَّثَنَا قَيْصَةُ بْنُ عَقْبَةَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ: دَخَلْتُ فِي نَفَرٍ مِنْ أَصْحَابِ عَبْدِ اللَّهِ الشَّامَ فَسَمِعَ بَنَّا أَبُو الدَّرْدَاءِ قَاتَانَا فَقَالَ: أَفِيكُمْ مَنْ يَقْرَأُ؟ فَقُلْنَا: نَعَمْ قَالَ: فَأَيُّكُمْ أَقْرَأُ؟ فَأَشَارُوا إِلَيَّ فَقَالَ: أَقْرَأُ؟ فَقَرَأْتُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذِّكْرِ وَالْأُنْثَى﴾ قَالَ: أَنْتَ سَمِعْتَهَا مِنْ فِي صَاحِبِكَ؟ قُلْتُ: نَعَمْ قَالَ: وَأَنَا سَمِعْتَهَا مِنْ فِي النَّبِيِّ ﷺ وَهُوَ لَا يَأْبُونُ عَلَيْنَا. [راجع: ۳۲۸۷] [مسلم: ۱۹۱۹، ترمذی: ۲۹۳۹]

تشریح: (اس کی بجائے وہ مشہور قراءت ﴿وَمَا خَلَقَ الذِّكْرَ وَالْأُنْثَى﴾ (۹۲/۳) پڑھتے تھے) شام والے مشہور متفق علیہ قراءت کرتے تھے مگر حضرت ابوالدرداء رضی اللہ عنہ نے اس آیت کو دوسرے طرز پر سنا تھا، وہ اسی پر مصر تھے پس غامی کوئی بھی نہیں ہے۔ سات قراءتوں کا یہی مطلب ہے۔

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”اور تم ہے اس کی جس نے نر اور مادہ کو پیدا کیا۔“

﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى﴾

تشریح: حیوانات نباتات جمادات سب کے نر اور مادہ مراد ہیں۔

۴۹۴۴- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، قَالَ: قَدِمَ أَصْحَابُ عَبْدِ اللَّهِ عَلَى أَبِي الدَّرْدَاءِ فَطَلَبَهُمْ فَوَجَدَهُمْ فَقَالَ: أَيْكُمْ يَقْرَأُ عَلَى قِرَاءَةِ عَبْدِ اللَّهِ؟ قَالَ: كُلُّنَا قَالَ: فَأَيْكُمْ أَحْفَظُ فَأَشَارُوا إِلَى عِلْقَمَةَ قَالَ: كَيْفَ سَمِعْتَهُ يَقْرَأُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ قَالَ عِلْقَمَةُ: ﴿وَالذَّكَرَ وَالْأُنثَى﴾ قَالَ: أَشْهَدُوكَ أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ هَكَذَا وَهَؤُلَاءِ يَرِيدُونَ عَلَيَّ أَنْ أَقْرَأُ: ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى﴾ وَاللَّهُ: لَا أَتَابِعُهُمْ. [راجع: ۳۲۸۷]

(۴۹۴۴) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے، کہا ہم سے اعمش نے، ان سے ابراہیم نخعی نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ کے کچھ شاگرد ابوالدرداء رضی اللہ عنہ کے یہاں (شام) آئے انہوں نے انہیں تلاش کیا اور پایا۔ پھر ان سے پوچھا کہ تم میں کون عبد اللہ بن مسعود رضی اللہ عنہ کی قرأت کے مطابق قرأت کر سکتا ہے؟ شاگردوں نے کہا کہ ہم سب کر سکتے ہیں۔ پھر پوچھا کہ ان کی قرأت زیادہ محفوظ ہے؟ سب نے علقمہ کی طرف اشارہ کیا۔ انہوں نے دریافت کیا انہیں سورہ ”وَاللَّيْلِ إِذَا يَغْشَى“ کی قرأت کرتے کس طرح سنا ہے؟ علقمہ نے کہا ”وَالذَّكَرَ وَالْأُنثَى“ (بغیر خلق کے) کہا کہ میں گواہی دیتا ہوں کہ میں نے بھی نبی کریم ﷺ کو اسی طرح قرأت کرتے ہوئے سنا ہے۔ لیکن یہ لوگ (یعنی شام والے) چاہتے ہیں کہ میں ”وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى“ پڑھوں۔ اللہ کی قسم میں ان کی پیروی نہیں کروں گا۔

تشریح: کیونکہ ابودرداء رضی اللہ عنہ نبی کریم ﷺ کے منہ سے یوں سن چکے تھے ((وَالذَّكَرَ وَالْأُنثَى)) وہ اس کا خلاف کیوں کر سکتے تھے۔ علانے کہا ہے کہ عبد اللہ بن مسعود رضی اللہ عنہ پر جہاں اور کئی باتیں مخفی رہ گئیں، ان میں سے یہ قراءت بھی تھی۔ ان کو دوسری قراءت کی خبر نہیں ہوئی۔ یعنی ﴿وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى﴾ (۹۳/۳۰) کی جو اخیر قراءت اور متواتر تھی اور اسی لئے مصنف عثمانی میں قائم کی گئی (وحیدی) قراءت متواتر یہی ہے جو مصنف عثمانی میں درج ہے۔ حضرت ابودرداء رضی اللہ عنہ کا نام عومیر ہے۔ یہ عام انصاری خزرجی کے بیٹے ہیں۔ اپنی کنیت کے ساتھ مشہور ہیں درداء ان کی بیٹی کا نام ہے اپنے خاندان میں سب سے آخر میں اسلام لانے والوں میں سے ہیں۔ بڑے صالح، سمجھ دار عالم اور صاحب حکمت تھے۔ شام میں قیام کیا اور ۳۲ھ میں دمشق میں وفات پائی۔ (رضی اللہ عنہ وارضاه) کہیں۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”سو جس نے دیا اور اللہ سے ڈرا۔“

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾

تشریح: یعنی ”سو جس نے دیا اور اللہ سے ڈرا اور اس نے اچھی باتوں کی تصدیق کی ہم اس کے لئے نیک کاموں کو آسان کر دیں گے۔“

۴۹۴۵- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ

(۴۹۴۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعمش نے، ان سے سعد بن عبیدہ نے، ان سے ابو عبد الرحمن سلمی نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے

ساتھ بقیع الغرقہ (مدینہ منورہ کے قبرستان) میں ایک جنازہ میں تھے۔ آنحضرت ﷺ نے اس موقع پر فرمایا: ”تم میں کوئی ایسا نہیں جس کا ٹھکانا جنت یا جہنم میں لکھنا چاہتا ہو۔“ صحابہ نے عرض کیا: یا رسول اللہ! پھر کیوں نہ ہم اپنی اس تقدیر پر بھروسہ کر لیں؟ آنحضرت ﷺ نے فرمایا: ”عمل کرتے رہو کہ ہر شخص کو اسی عمل کی توفیق ملتی رہتی ہے“ (جس کے لئے وہ پیدا کیا گیا ہے) پھر آپ نے آیت: ”فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ“ آخر تک پڑھی: ”سو جس نے دیا اور اللہ سے ڈرا اور اس نے اچھی باتوں کی تصدیق کی، ہم اس کے لیے نیک کاموں کو عمل میں لانا آسان کر دیں گے مگر جس نے بخل سے کام لیا اور (اللہ کے احکام کی) پروا نہ کی اور اچھی بات کو جھٹلایا تو ہم اس کے لیے بدی کی راہ پر چلنا آسان کر دیں گے۔“

باب: ارشاد باری تعالیٰ:

”اور اس نے نیک باتوں کی تصدیق کی۔“

ہم سے مسدود نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے سعد بن عبیہ نے، ان سے ابو عبد الرحمن نے اور ان سے علی بن ابی طالب نے بیان کیا کہ ہم نبی کریم ﷺ کے پاس بیٹھے ہوئے تھے۔ پھر راوی نے یہ حدیث بیان کی (جو اوپر گزری)۔

باب: حق تعالیٰ کا ارشاد:

”سو ہم اس کیلئے نیک کاموں کو عمل میں لانا آسان کر دیں گے۔“

(۳۹۴۶) ہم سے بشر بن خالد نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، کہا ہم سے شعبہ نے بیان کیا، ان سے سلیمان اعمش نے، ان سے سعد بن عبیہ نے، ان سے ابو عبد الرحمن سلمی نے اور ان سے حضرت علی بن ابی طالب نے کہ نبی کریم ﷺ ایک جنازہ میں تھے، آپ نے ایک لکڑی اٹھائی اور اس سے زمین کریدتے ہوئے فرمایا: ”تم میں کوئی شخص ایسا نہیں جس کا جنت یا دوزخ کا ٹھکانا لکھنا چاہتا ہو۔“ صحابہ نے عرض کیا: یا رسول اللہ! کیا پھر ہم اسی پر بھروسہ نہ کر لیں؟ نبی کریم ﷺ نے فرمایا: ”عمل کرتے رہو کہ ہر شخص کو توفیق دی گئی ہے (انہی اعمال کی جن کے لئے وہ پیدا کیا گیا ہے)

النَّبِيُّ ﷺ فِي بَقِيعِ الْغَرْقَدِ فِي جَنَازَةٍ فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ)) فَقَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ؟ فَقَالَ: ((اعْمَلُوا فِكُلُّ مُيسِّرٍ)) ثُمَّ قَرَأَ ((فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ وَصَدَّقَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ وَكَذَّبَ بِالْحُسْنَىٰ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ)). (راجع: ۱۳۶۲)

[بَابُ قَوْلِهِ:]

﴿وَصَدَّقَ بِالْحُسْنَىٰ﴾

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ قَالَ: كُنَّا فَعُودًا عِنْدَ النَّبِيِّ ﷺ فَذَكَرَ الْحَدِيثَ. (راجع: ۱۳۶۲)

[بَابُ قَوْلِهِ:]

﴿فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ﴾

٤٩٤٦- حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ فِي جَنَازَةٍ فَأَخَذَ عُودًا يَنْكُثُ فِي الْأَرْضِ فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ)) قَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ؟ فَقَالَ: ((اعْمَلُوا

پھر چٹری سے زمین کو کریدنے لگے۔ پھر فرمایا: ”تم میں کوئی شخص ایسا نہیں، کوئی پیدا ہونے والی جان ایسی نہیں جس کا جنت اور جہنم کا ٹھکانا لکھا نہ جا چکا ہو، یہ لکھا جا چکا ہے کہ کون نیک ہے اور کون برا ہے۔“ ایک صاحب نے عرض کیا: یا رسول اللہ! پھر کیا حرج ہے اگر ہم اپنی اسی تقدیر پر بھروسہ کر لیں اور نیک عمل کرنا چھوڑ دیں جو ہم میں نیک ہوگا، وہ نیک عمل کے ساتھ جا ملے گا اور جو برا ہوگا اس سے بروں کے سے اعمال ہو جائیں گے۔ آنحضرت ﷺ نے فرمایا: ”جو لوگ نیک ہوتے ہیں انہیں نیکوں ہی کے عمل کی توفیق حاصل ہوتی ہے اور جو برے ہوتے ہیں انہیں بروں ہی جیسے عمل کرنے کی توفیق ہوتی ہے۔“ پھر آپ نے اس آیت کی تلاوت کی ”فَأَمَّا مَنْ أَعْطَى وَاتَّقَى“ الایہ یعنی ”سو جس نے دیا اور اللہ سے ڈرا اور اچھی بات کو سچا سمجھا سو ہم اس کے لئے نیک کاموں کو آسان کر دیں گے۔“

بِالْحُسْنَى)) (الایہ: [راجع: ۱۳۶۳]

تشریح: اس حدیث کی بحث ان شاء اللہ تعالیٰ آگے کتاب القدر میں آئے گی۔ نبی کریم ﷺ کا مطلب یہ ہے کہ تقدیر الہی کا تو حال کسی کو معلوم نہیں مگر نیک اعمال اگر بندہ کر رہا ہے تو اس کو اس امر کا قرینہ سمجھنا چاہیے کہ اللہ تعالیٰ نے اس کا ٹھکانا بہشت میں کیا ہے اور اگر برے کاموں میں مصروف ہے تو یہ گمان ہو سکتا ہے کہ اس کا ٹھکانا دوزخ میں بنایا گیا ہے باقی ہوگا تو وہی جو اللہ تعالیٰ نے تقدیر میں لکھ دیا اور چونکہ قدر کا علم بندے کو نہیں دیا گیا اور اس کو اچھی اور بری دونوں راہیں بتلا دی گئیں اس لئے بندے کا فرض مضی یہی ہے کہ اچھی راہ کو اختیار کرے نیک اعمال میں کوشش کرے۔ تقدیر کے بارے میں بعض لوگوں نے بہت سے ادھام فاسدہ پیدا کر کے اپنے ایمان کو خراب کیا ہے۔ تقدیر پر بلا چوں و چرا ایمان لانا ضروری ہے جو کچھ دنیا میں ہوتا ہے تقدیر الہی کے تحت ہوتا ہے۔ اللہ پاک قادر مطلق ہے وہ تقدیر کو جدھر چاہے پھیرنے پر بھی قادر ہے، اس لئے اس سے نیک تقدیر کے لئے دعائیں کرنا بندے کا فرض ہے اور بس۔

بَابُ قَوْلِهِ:

((فَسَيُسِّرُهُ لِّلْعُسْرَى))

”سو ہم اس کے لئے سخت برائی کے کاموں کو عمل میں لانا آسان کر دیں گے۔“

(۴۹۴۹)۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُثُ بِهِ الْأَرْضَ فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ))

(۴۹۴۹)۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُثُ بِهِ الْأَرْضَ فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ))

یا رسول اللہ! تو پھر ہم کیوں نہ اپنی تقدیر پر بھروسہ کر لیں اور نیک عمل کرتا چھوڑ دیں۔ آپ ﷺ نے فرمایا: ”نیک عمل کرو، ہر شخص کو ان اعمال کی توفیق دی جاتی ہے جن کے لئے وہ پیدا کیا گیا ہے جو شخص نیک ہوگا اسے نیکوں کے عمل کی توفیق ملی ہوتی ہے اور جو بد بخت ہوتا ہے اسے بد بختوں کے عمل کی توفیق ملتی ہے۔“ پھر آپ نے آیت ”فَأَمَّا مَنْ آتَىٰ وَآتَىٰ“ آخر تک پڑھی۔ یعنی ”سو جس نے دیا اور اللہ سے ڈرا اور اچھی بات کو سچا سمجھا، سو ہم اس کے لئے نیک عملوں کو آسان کر دیں گے۔“

وَمَقْعُهُ مِنَ الْجَنَّةِ)) قَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ قَالَ: ((اعْمَلُوا فِكُلُّ مَيْسَرٍ لِّمَا خُلِقَ لَهُ أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيَسِّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَيُسِّرُ لِعَمَلِ أَهْلِ الشَّقَاءِ ثُمَّ قَرَأَ «فَأَمَّا مَنْ آتَىٰ وَآتَىٰ وَصَدَّقَ بِالْحُسْنَىٰ»)) الْآيَةَ.

[راجع: ۱۳۶۲]

سورہ الضحیٰ کی تفسیر

(۹۳) سُورَةُ الضُّحَىٰ

مجاہد نے کہا ”إِذَا سَجَى“ جب برابر ہو جائے۔ اوروں نے کہا جب اندھیری ہو جائے یا قہم جائے۔ ”عَانِلًا“ بال بچے والا محتاج۔

وَقَالَ مُجَاهِدٌ: «وَاللَّيْلِ إِذَا سَجَى» اسْتَوَى وَقَالَ غَيْرُهُ: أَظْلَمَ وَسَكَنَ «عَانِلًا فَاغْنَى» ذَا عِيَالٍ.

تشریح: یہ سورت کی ہے اور اس میں آیات ہیں۔

(۳۹۵۰) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، ان سے اسود بن قیس نے بیان کیا، کہا میں نے جندب بن سفیان رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ بیمار پڑ گئے اور دو یا تین راتوں کو (تہجد کے لئے) نہیں اٹھ سکے۔ پھر ایک عورت (ابولہب کی عورت عوراء) آئی اور کہنے لگی: اے محمد! میرا خیال ہے کہ تمہارے شیطان نے تمہیں چھوڑ دیا ہے۔ دو یا تین راتوں سے دیکھ رہی ہوں کہ تمہارے پاس وہ نہیں آیا۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی: ”وَالضُّحَىٰ“ آخر تک یعنی ”قسم ہے دن کی روشنی کی اور رات کی جب وہ قرار پکڑے کہ آپ کے پروردگار نے نہ آپ کو چھوڑا ہے اور نہ آپ سے بیزار ہوا ہے۔“

۴۹۵۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ، قَالَ: سَمِعْتُ جُنْدُبَ بْنَ سُفْيَانَ قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا فَجَاءَتْ امْرَأَةً فَقَالَتْ: يَا مُحَمَّدُ! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ لَمْ أَرَهُ قَرِيبَكَ مِنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثٍ فَأَنْزَلَ اللَّهُ: «وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَى مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ».

[راجع: ۱۱۲۴]

باب: اللہ عز وجل کا فرمان:

بَابُ قَوْلِهِ:

”نہ تیرے رب نے تجھے چھوڑا اور نہ وہ ناراض ہوا ہے۔“ ”وَدَّعَاكَ“ تشدید اور تخفیف دونوں طرح پڑھا جاسکتا ہے اور معنی ایک ہی رہیں گے، یعنی اللہ نے تجھ کو چھوڑا نہیں ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ

«مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ» يُقْرَأُ بِالتَّشْدِيدِ وَالتَّخْفِيفِ بِمَعْنَى وَاجِدَ مَا تَرَكَكَ رَبُّكَ وَقَالَ ابْنُ عَبَّاسٍ: مَا تَرَكَكَ

مفہوم یہ ہے: اللہ نے تجھ کو چھوڑا نہیں ہے اور نہ وہ تیرا دشمن بنا ہے۔

وَمَا أَبْغَضَكَ.

(۳۹۵۱) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر غندر نے، کہا ہم سے شعبہ نے، ان سے اسود بن قیس نے بیان کیا کہ میں نے جب بجلی رضی اللہ عنہ سے سنا کہ ایک عورت (ام المؤمنین خدیجہ رضی اللہ عنہا) نے کہا: یا رسول اللہ! میں دیکھتی ہوں کہ آپ کے دوست (جبریل علیہ السلام) آپ کے پاس آنے میں دیر کرتے ہیں۔ اس پر آیت نازل ہوئی: ”مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى“ یعنی ”آپ کے رب نے نہ آپ کو چھوڑا ہے اور نہ آپ سے وہ بیزار ہوا ہے۔“

۴۹۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدُبًا الْبَجَلِيَّ قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ! مَا أُرَى صَاحِبَكَ إِلَّا أَبْطَاكَ فَتَرَلْتُ: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾.

[راجع: ۱۱۲۴]

تشریح: حضرت جب بن عبد اللہ بن سفیان کجی علی خاندان سے ہیں جو بحیلہ کی ایک شاخ ہے قتہ عبداللہ زہیر کے چار سال بعد وفات پائی۔ (رضی اللہ عنہ وارضاه)

سورۃ الم نشرح کی تفسیر

(۹۴) [سُورَةُ] اَلَمْ نَشْرَحْ لَكَ

مجاہد نے کہا ”وَزَرَكَ“ سے وہ باتیں مراد ہیں جو آنحضرت ﷺ سے جاہلیت کے زمانہ میں صادر ہوئیں (ترک اولی وغیرہ) ”اَنْقَضَ“ کے معنی بھاری کیا۔ ”مَعَ الْعُسْرِ يُسْرًا“ سفیان بن عیینہ نے کہا اس کا مطلب یہ ہے کہ ایک مصیبت کے ساتھ دو نعمتیں ملتی ہیں جیسے ”هَلْ تَرَبُّصُونَ بِنَا اِلَّا اِحْدَى الْحُسَيْنَيْنِ“ میں مسلمانوں کے لئے دو نیکیاں مراد ہیں اور حدیث میں ہے ایک مصیبت دو نیکیوں پر غالب نہیں آسکتی اور مجاہد نے کہا ”فَانْصَبَ“ یعنی اپنے پروردگار سے دعا مانگے میں محنت اٹھا اور ابن عباس رضی اللہ عنہما سے منقول ہے انہوں نے کہ ”اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ“ سے مراد ہے کہ ہم نے تیرا سینہ اسلام کے لئے کھول دیا۔

وَقَالَ مُجَاهِدٌ: ﴿وَزَرَكَ﴾ فِي الْجَاهِلِيَّةِ ﴿اَنْقَضَ﴾ اَثَقَلَ ﴿مَعَ الْعُسْرِ يُسْرًا﴾ قَالَ ابْنُ عُيَيْنَةَ: اُنِي مَعَ ذَلِكَ الْعُسْرِ يُسْرًا اَخَرُ كَقَوْلِهِ: ﴿هَلْ تَرَبُّصُونَ بِنَا اِلَّا اِحْدَى الْحُسَيْنَيْنِ﴾ [التوبه: ۵۲] وَلَنْ يَغْلِبَ عُسْرُ يُسْرَيْنِ وَقَالَ مُجَاهِدٌ: ﴿فَانْصَبَ﴾ فِي حَاجَتِكَ اِلَى رَبِّكَ وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ: ﴿اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ شَرَحَ اللَّهُ صَدْرَهُ لِلْاِسْلَامِ.

تشریح: ﴿لَا اِدَا فَرَعْتَ فَاَنْصَبَ﴾ (۱۳/الانشار: ۷) کی تفسیر میں حضرت ابن عباس رضی اللہ عنہما نے کہا کہ مطلب یہ ہے کہ جب آپ فرض نماز پڑھ چکے تو اپنے مالک سے دعا کیا کریں۔ شیطان نے بعض لوگوں کو اس طرح بہکایا ہے کہ وہ نماز کے بعد سلام پھیر کر فوراً بھاگ جاتے ہیں۔ اللہ ہر مسلمان کو مکائد شیطان سے محفوظ رکھے۔ (کرم۔ آیت: ﴿وَالِی رَبِّكَ فَارْغَبْ﴾ (۱۳/الانشار: ۸) میں اللہ کی طرف متوجہ ہونے کی تاکید مراد ہے۔ نماز فرض کے بعد سنت نفل پڑھ کر جانا چاہیے یا یہ گھر پر ادا کریں تب بھی جائز ہے۔ یہ سورت مکی ہے اور اس میں ۸ آیات ہیں۔

سورۃ التین کی تفسیر

(۹۵) [سُورَةُ] وَالتِّينِ وَالزَّيْتُونِ

مجاہد نے کہا کہ آیت میں وہی تین (انجیر) اور زیتون مشہور میوے ذکر

وَقَالَ مُجَاهِدٌ: هُوَ التِّينُ وَالزَّيْتُونُ الَّذِي

يَأْكُلُ النَّاسُ يَقَالُ: ﴿فَمَا يُكَذِّبُكَ﴾ فَمَا هُوَ؟ ہیں جنہیں لوگ کھاتے ہیں۔ ”فَمَا يُكَذِّبُكَ“ یعنی کیا وجہ ہے جو الَّذِي يُكَذِّبُكَ بِأَنَّ النَّاسَ يَذْنُونَ بِأَعْمَالِهِمْ تو اس بات کو جھٹلائے کہ قیامت کے دن لوگوں کو ان کے اعمال کا بدلہ ملے كَانَهُ قَالَ: وَمَنْ يَقْدِرُ عَلَى تَكْذِيبِكَ گا۔ گویا یوں کہا کون کہہ سکتا ہے کہ تو عذاب اور ثواب کو جھٹلانے لگے۔ بِالثَّوَابِ وَالْعِقَابِ۔

یہ سورت کی ہے اس میں ۸ آیات ہیں۔

تشریح: انجیر اور زیتون چیزیں نہایت کثیر النافع اور جامع الفوائد ہونے کی وجہ سے انسان کی حقیقت جامعہ کے ساتھ خصوصی مشابہت رکھتے ہیں۔ اس لئے ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ (۹۵/۳۰) کے مضمون کو دونوں کی قسموں سے شروع کیا اور بعض محققین کہتے ہیں کہ یہاں التین اور الزیتون سے دو پہاڑوں کی طرف اشارہ ہے جن کے قریب بیت المقدس واقع ہے۔ گوان درختوں کی قسم مقصود نہیں بلکہ اس مقام مقدس کی قسم کھائی ہے جہاں یہ درخت بکثرت پائے جاتے ہیں اور وہی مولد اور مبعوث حضرت ﷺ کا ہے۔ طور سینین وہ پہاڑ ہے جس پر حضرت موسیٰ علیہ السلام کو اللہ نے شرف ہم کلامی بخشا اور امن والا شہر مکہ معظمہ ہے جہاں سارے عالم کے سردار محمد رسول اللہ ﷺ مبعوث ہوئے اور اللہ کی سب سے بڑی اور آخری امانت قرآن کریم اول اسی شہر میں اتاری گئی۔ تورات کے آخر میں ہے ”اللہ طور سینا سے آیا اور ساعیر سے چکا (جو بیت المقدس کا پہاڑ ہے) اور فاران سے بلند ہو کر پھیلا۔“ فاران مکہ کے پہاڑ ہیں۔ حاصل یہ کہ یہ سب مقامات متبرکہ جہاں سے ایسے ایسے اولوالعزم پیغمبر اٹھے گواہ ہیں کہ ہم نے انسان کو کیسے اچھے سانچے میں ڈھالا اور کسی کچھ تو تیں اور ظاہری اور باطنی خوبیاں اس کے وجود میں جمع کی ہیں اگر یہ اپنی صحیح فطرت پر ترقی کرے تو فرشتوں سے سبقت لے جائے بلکہ مجود ملائکہ کے اور جب مگر ہوا تو جانوروں سے بدتر ہے سورۃ التین کا یہی خلاصہ ہے۔

۴۹۵۲۔ حَدَّثَنَا حِجَاجُ بْنُ مِهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ قَالَ: سَمِعْتُ الْبَرَاءَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي إِحْدَى الرُّكْعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ. [راجع: ۷۶۷]

(۳۹۵۲) ہم سے حجاج بن مہال نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا مجھے عدی بن ثابت نے خبر دی، انہوں نے کہا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ ایک سفر میں تھے اور عشاء کی ایک رکعت میں آپ نے سورۃ التین والزیتون کی تلاوت فرمائی تھی۔

سورۃ اقرأ کی تفسیر

(۹۶) [سُورَةُ] اِقْرَأْ بِاسْمِ رَبِّكَ

اور تہیہ نے بیان کیا کہ ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ بن عقیق نے کہ امام حسن بصری نے کہا مصحف میں سورۃ فاتحہ کے شروع میں بسم اللہ الرحمن الرحیم لکھ دو اور دوسروں کے درمیان ایک خط کھینچ لیا کہ جس سے معلوم ہو کہ نئی سورت شروع ہوئی۔ مجاہد نے کہا کہ ”نادیہ“ یعنی اپنے کنبے والوں کو۔ ”الزبائیہ“ دوزخ کے فرشتے اور عمر نے کہا رُجعی لوٹ جانے کا مقام۔ لَنَسْفَعْنَ البتہ پکڑیں گے۔ اس میں نون خفیفہ ہے (گویا یہ الف سے لکھا جاتا ہے) یہ سَفَعْتُ بِیَدِهِ سے نکلا ہے یعنی میں نے اس کا ہاتھ پکڑا۔

وَقَالَ قَتَبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ عَتِيقٍ عَنِ الْحَسَنِ قَالَ: أَكْتُبُ فِي الْمُصْحَفِ فِي أَوَّلِ الْإِمَامِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاجْعَلْ بَيْنَ السُّورَتَيْنِ خَطًّا وَقَالَ مُجَاهِدٌ: ﴿نَادِيَةٌ﴾ عَشِيرَتُهُ ﴿الزَّبَائِيَّةُ﴾ الْمَلَائِكَةُ وَقَالَ مَعْمَرٌ: ﴿الرُّجْعَى﴾ الْمَرْجِعُ ﴿لَنَسْفَعًا﴾ قَالَ: لَنَأْخُذًا وَلَنَسْفَعْنَ بِالنُّونِ وَهِيَ الْخَفِيفَةُ سَفَعْتُ بِيَدِهِ أَخَذْتُ.

تشریح: یہ سورت کی ہے اور اس میں ۱۹ آیات ہیں اس کے شروع کی پانچ آیات غار میں سب سے پہلے نازل ہوئیں۔ اہل بعیرت کے لئے تعلیم پر اس میں بہت سے مفید اشارات دیئے گئے ہیں، خاص طور پر قلم کی اہمیت کو بتلایا گیا ہے۔

علمائے اسلام نے اس پر اتفاق کیا ہے کہ ہر سورت کے شروع میں بسم اللہ الرحمن الرحیم لکھے اور حضرت عثمان رضی اللہ عنہ نے بھی مصحف میں ہر سورت کے شروع میں بسم اللہ لکھوائی سو اسورۃ براءت کے بعض نے کہا حسن بصری کا مطلب یہ کہ سورۃ فاتحہ سے پہلے تو صرف بسم اللہ لکھیں پھر دوسری سورتوں کے شروع میں بسم اللہ بھی لکھیں اور ایک لکیر بھی کریں۔ مصحف عثمانی میں ہر سورت کے شروع میں بسم اللہ الرحمن الرحیم لکھی گئی ہے اور اجماع امت کے تحت ایک یہ بھی محمول ہے۔ ہر سورت کے شروع میں بسم اللہ لکھنے کا مقصد یہ ہے کہ پہلی اور آگے آنے والی سورت کے درمیان فصل ہو جائے۔ دونوں کا جدا جدا ہونا معلوم ہو جائے۔ سورۃ فاتحہ میں بسم اللہ کو اس سورت کی ایک آیت شمار کیا گیا ہے۔ ہر کام جو بسم اللہ پڑھ کر شروع کیا جائے اس میں برکت خداوندی شامل ہوتی ہے، اگر اسے نہ پڑھا گیا تو وہ کام برکت سے خالی ہوتا ہے۔ تحریر میں بھی آغاز بسم اللہ الرحمن الرحیم ہی سے ہونا چاہیے۔

باب

بَابُ

۴۹۵۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ: بِح. وَ حَدَّثَنِي سَعِيدُ بْنُ مَرْوَانَ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، قَالَ: أَخْبَرَنَا أَبُو صَالِحٍ سَلْمُوَيْهٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ عَنْ يُونُسَ بْنِ يَزِيدَ، قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبَّ إِلَيْهِ الْخَلَاءُ فَكَانَ يَلْحَقُ بِغَارٍ جِرَاءٍ فَيَتَحَنَّنُ فِيهِ وَالتَّحَنُّنُ التَّعَبُّدُ اللَّيَالِي دَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ وَيَتَرَوَّدَ لَذَلِكَ ثُمَّ يَرْجِعُ إِلَى حَدِيْبَجَةَ فَيَتَرَوَّدُ بِمِثْلِهَا حَتَّى فُجِئَتْ الْحَقُّ وَهُوَ فِي غَارٍ جِرَاءٍ فَجَاءَهُ الْمَلَكُ فَقَالَ: افْرَأْ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا أَنَا

(۳۹۵۳) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے (دوسری سند) امام بخاری نے کہا اور مجھ سے سعید بن مروان نے بیان کیا اور ان سے محمد بن عبدالعزیز بن ابی رزمہ نے، انہیں ابوصالح سلمویہ نے خبر دی، کہا کہ مجھ سے عبداللہ نے بیان کیا، ان سے یونس بن یزید نے بیان کیا، کہا کہ مجھے ابن شہاب نے خبر دی، انہیں عروہ بن زبیر نے خبر دی، اور ان سے نبی کریم ﷺ کی پاک بیوی عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کو نبوت سے پہلے سچے خوب دکھائے جاتے تھے چنانچہ اس دور میں آپ ﷺ جو خواب بھی دیکھ لیتے وہ صبح کی روشنی کی طرح بیداری میں نمودار ہوتا۔ پھر آپ کو تنہائی بھلی لگنے لگی۔ اس دور میں آپ غار حرا میں تشریف لے جاتے اور آپ وہاں ”تحنن“ کیا کرتے تھے۔ عروہ نے کہا ”تحنن“ سے عبادت مراد ہے۔ آپ ﷺ وہاں کئی کئی راتیں جاگتے، گھر میں نہ آتے اور اس کے لئے اپنے گھر سے توشہ لے جایا کرتے تھے۔ پھر جب توشہ ختم ہو جاتا پھر حدیجہ رضی اللہ عنہا کے ہاں لوٹ کر تشریف لاتے اور اتنا ہی توشہ پھر لے جاتے۔ اسی حال میں آپ غار حرا میں تھے کہ دفعتاً آپ پر وحی نازل ہوئی چنانچہ فرشتہ آپ کے پاس آیا اور کہا: پڑھیے؟ رسول اللہ ﷺ نے فرمایا: ”میں پڑھا ہوا نہیں ہوں۔“ نبی ﷺ نے بیان

کیا کہ ”مجھے فرشتہ نے پکڑ لیا اور اتنا بھیچا کہ میں بے طاقت ہو گیا پھر انہوں نے مجھے چھوڑ دیا اور کہا کہ پڑھو! میں نے کہا کہ میں پڑھا ہوا نہیں ہوں۔ انہوں نے پھر دوسری مرتبہ مجھے پکڑ کر اس طرح بھیچا کہ میں بے طاقت ہو گیا اور چھوڑنے کے بعد کہا کہ پڑھو! میں نے اس مرتبہ بھی یہی کہا کہ میں پڑھا ہوا نہیں ہوں۔ انہوں نے تیسری مرتبہ پھر اسی طرح مجھے پکڑ کر بھیچا کہ میں بے طاقت ہو گیا اور کہا کہ پڑھیے! پڑھا! اپنے رب کے نام کے ساتھ جس نے سب کو پیدا کیا، جس نے انسان کو خون کے قطرے سے پیدا کیا ہے، آپ پڑھیے اور آپ کا رب بڑا کریم ہے، جس نے قلم کے ذریعے تعلیم دی ہے، سے آیت ”عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ“ تک۔ پھر رسول اللہ ﷺ ان پانچ آیات کو لے کر واپس گھر تشریف لائے اور گھبراہٹ سے آپ کے مونڈھے اور گردن کا گوشت پھڑک (حرکت کر) رہا تھا۔ آپ نے خدیجہ رضی اللہ عنہا کے پاس پہنچ کر فرمایا: ”مجھے چادر اوڑھا دو! مجھے چادر اوڑھا دو!“ چنانچہ انہوں نے آپ کو چادر اوڑھا دی۔ جب گھبراہٹ آپ سے دو ہوئی تو آپ نے خدیجہ رضی اللہ عنہا سے کہا: ”خدیجہ! اب کیا ہوگا مجھے تو اپنی جان کا ڈر ہو گیا ہے۔“ پھر آپ نے سارا واقعہ انہیں سنایا۔ خدیجہ رضی اللہ عنہا نے کہا: ایسا ہرگز نہ ہوگا، آپ کو خوشخبری ہو، اللہ کی قسم! اللہ آپ کو کبھی رسوا نہیں کرے گا۔ اللہ کی قسم! آپ تو صلہ رحمی کرنے والے ہیں، آپ ہمیشہ سچ بولتے ہیں، آپ کمزور دنا تو اس کا بوجھ خود اٹھا لیتے ہیں، جنہیں کہیں سے کچھ نہیں ملتا وہ آپ کے یہاں سے پالیتے ہیں، آپ مہمان نواز ہیں اور حق کے راستے میں پیش آنے والی مصیبتوں پر لوگوں کی مدد کرتے ہیں۔ پھر خدیجہ رضی اللہ عنہا نبی ﷺ کو لے کر ورقہ بن نوفل کے پاس آئیں وہ خدیجہ رضی اللہ عنہا کے چچا اور آپ کے والد کے بھائی تھے وہ زمانہ جاہلیت میں نصرانی ہو گئے تھے اور عربی لکھ لیتے جس طرح اللہ نے چاہا انہوں نے انجیل بھی عربی میں لکھی تھی۔ وہ بہت بوڑھے تھے اور نابینا ہو گئے تھے۔ خدیجہ رضی اللہ عنہا نے ان سے کہا: چچا! اپنے بھتیجے کا حال سنئے۔ ورقہ نے کہا: بیٹے! تم نے کیا دیکھا ہے؟ آپ ﷺ نے سارا حال سنایا جو کچھ آپ

بِقَارِيءٍ)) قَالَ: ((فَأَخَذَنِي فَفَطَنِي حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: أَفْرَأُ قُلْتُ: مَا أَنَا بِقَارِيءٍ فَأَخَذَنِي فَفَطَنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: أَفْرَأُ قُلْتُ: مَا أَنَا بِقَارِيءٍ. قَالَ: - فَأَخَذَنِي فَفَطَنِي الثَّالِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ: «أَفْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ أَفْرَأُ رَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ» الْآيَاتِ إِلَى قَوْلِهِ: «عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ»)) فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ تَرْجَفَ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: ((زَمَلُونِي زَمَلُونِي)) فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرُّوعُ قَالَ لِحَدِيجَةَ: ((أَيُّ خَدِيجَةَ مَا لِي خَشِيتُ عَلَى نَفْسِي)) فَأَخْبَرَهَا الْخَبَرَ قَالَتْ خَدِيجَةُ: كَلَّا أَبَشِّرُ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَاذْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا وَكَانَ أَمْرًا تَنْصَرَفِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ فَقَالَتْ خَدِيجَةُ: يَا ابْنَ عَمِّ! أَسْمَعْ مِنْ ابْنِ أَخِيكَ قَالَ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ خَبَرَ مَا

نے دیکھا تھا۔ اس پر ورقہ نے کہا یہی وہ ناموس (جبریل علیہ السلام) ہیں جو موسیٰ علیہ السلام کے پاس آتے تھے۔ کاش! میں تمہارے نبوت کے زمانہ میں جوان اور طاقت ور ہوتا۔ کاش! میں اس وقت تک زندہ رہ جاتا، پھر ورقہ نے کچھ اور کہا جب آپ کی قوم آپ کو مکہ سے نکالے گی۔ رسول اللہ ﷺ نے پوچھا: ”کیا واقعی یہ لوگ مجھے مکہ سے نکال دیں گے؟“ ورقہ نے کہا ہاں، جو دعوت آپ لے کر آئے ہیں اسے جو بھی لے کر آیا تو اس سے عداوت ضرور کی گئی۔ اگر میں آپ کی نبوت کے زمانہ میں زندہ رہ گیا تو میں ضرور بھرپور طریقہ پر آپ کا ساتھ دوں گا۔ اس کے بعد ورقہ کا انتقال ہو گیا اور کچھ دنوں کے لئے وحی کا آنا بھی بند ہو گیا۔ رسول اللہ ﷺ وحی کے بند ہو جانے کی وجہ سے غمگین رہنے لگے۔

رَأَى فَقَالَ وَرَقَّةُ: هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى لَيَتَنَبَّيَ فِيهَا جَدُّعٌ لَيَتَنَبَّيَ أَكُونُ حَيًّا ذَكَرَ حَرْفًا قَالَ رَسُولُ اللَّهِ ﷺ: ((أَوْ مُخْرِجِي هُمْ)) قَالَ وَرَقَّةُ: نَعَمْ لَمْ يَأْتِ رَجُلٌ بِمَا جِئْتُ بِهِ إِلَّا أُوذِيَ وَإِنْ يُذِرْ كُنْ بِيَوْمِكَ حَيًّا أَنْصُرَكَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَّةُ أَنْ تُؤَفِّيَ وَفَتَرَ الْوَحْيَ فَبَقِيَ حَتَّى حَزَنَ رَسُولُ اللَّهِ ﷺ. [راجع: ۳]

[مسلم: ۴۰۳]

(۴۹۵۴) اور محمد بن شہاب نے بیان کیا، انہیں ابوسلمہ رضی اللہ عنہ نے خبر دی اور ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ وحی کے کچھ دنوں کے لئے رک جانے کا ذکر فرما رہے تھے، رسول اللہ ﷺ نے فرمایا: ”میں چل رہا تھا کہ میں نے اچانک آسمان کی طرف سے ایک آواز سنی۔ میں نے نظر اٹھا کر دیکھا تو وہی فرشتہ (جبریل علیہ السلام) جو میرے پاس غار حرا میں آیا تھا، آسمان اور زمین کے درمیان کرسی پر بیٹھا ہوا نظر آیا۔ میں ان سے بہت ڈرا اور گھر واپس آ کر میں نے کہا کہ مجھے چادر اوڑھنا دو چنانچہ گھر والوں نے مجھے چادر اوڑھادی، پھر اللہ تعالیٰ نے یہ آیت نازل کی ”يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ“ ”اے کھڑے میں لپٹنے والے! اٹھو پھر لوگوں کو ڈراؤ اور اپنے پروردگار کی بڑائی بیان کرو اور اپنے کپڑوں کو پاک رکھو۔“ ابوسلمہ رضی اللہ عنہ نے کہا کہ ”الرَّجَزُ“ جاہلیت کے بت تھے جن کی وہ پرستش کیا کرتے تھے۔ راوی نے بیان کیا کہ پھر وحی برابر آنے لگی۔

۴۹۵۴۔ وَقَالَ مُحَمَّدُ بْنُ شِهَابٍ، فَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ قَالَ فِي حَدِيثِهِ: ((بَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنْ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَ نَبِيَّ بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَفَرَّقْتُ مِنْهُ فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي زَمَلُونِي)) فَذَرَّوهُ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبِّكَ أَكْبَرُ وَبَيْنَاكَ فَطَهَّرَ وَالرُّجُزُ فَاهْجُرْ﴾ قَالَ أَبُو سَلَمَةَ: وَهِيَ الْأَوْتَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْْبُدُونَ قَالَ: ثُمَّ تَتَابَعَ الْوَحْيُ.

[راجع: ۳]

توضیح: امام بخاری رحمہ اللہ اس طویل حدیث کو یہاں اس لئے لائے کہ اس میں پہلی وحی ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ الخ کا ذکر ہے نزول قرآن کی ابتدا اسی سے ہوئی۔ عمومی طور پر اور بھی بہت سی باتیں اس حدیث میں مذکور ہوئی ہیں۔ حضرت ورقہ بن نوفل، حضرت خدیجہ کے چچا زاد بھائی اس لئے ہوئے کہ حضرت خدیجہ رضی اللہ عنہا کے والد خویلد اور حضرت ورقہ کے والد نوفل دونوں اسد کے بیٹے اور بھائی بھائی تھے، ورقہ نصرانی ہو گئے تھے مگر نبی کریم ﷺ

کی اس ملاقات سے متاثر ہو کر یہ ایمان لے آئے۔ ﴿اقْرَأْ بِاسْمِ رَبِّكَ﴾ کے بعد جو دوسری سورت نازل ہوئی وہ ﴿يَا أَيُّهَا الْمَدِينُ﴾ ہی ہے۔

بَابُ قَوْلِهِ:

باب: اللہ عز و جل کا فرمان:

﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾

”جس نے انسان کو خون کے لوتھڑے سے پیدا کیا۔“

تشریح: یعنی ”انسان کو اللہ نے خون کے لوتھڑے سے پیدا کیا۔“

۴۹۵۵۔ حَدَّثَنَا ابْنُ بَكْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَوَّلُ مَا بَدَىٰ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّالِحَةُ فَجَاءَهُ الْمَلَكُ فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿[راجع: ۳]

(۳۹۵۵) ہم سے ابن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ شروع میں رسول کریم ﷺ کو سچے خواب دکھائے جانے لگے۔ پھر آپ کے پاس فرشتہ آیا اور کہا کہ ”آپ پڑھیے اپنے پروردگار کے نام کے ساتھ جس نے (سب کو پیدا کیا ہے) جس نے انسان کو خون کے لوتھڑے سے پیدا کیا ہے۔ آپ پڑھا کیجئے اور آپ کا پروردگار بڑا کریم ہے۔“

تشریح: اسی پہلی وحی میں آپ ﷺ کو تحصیل علم کی رغبت دلائی گئی۔ ساتھ ہی انسان کی خلقت کو بتایا گیا۔ جس میں اشارہ تھا کہ انسان کا فرض اولین یہ ہے کہ پہلے اپنے رب کی معرفت حاصل کرے پھر خود اپنے وجود کو اور اپنے نفس کو پہچانے۔ تحصیل علم کے آداب پر بھی اس میں لطیف اشارے ہیں۔ تدبر و ایواہی الالباب۔

بَابُ قَوْلِهِ:

باب: رب رحمان کا فرمان:

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

”آپ پڑھا کیجئے اور آپ کا رب بڑا ہی مہربان ہے۔“

۴۹۵۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ وَقَالَ اللَّيْثُ عَنْ عُقَيْلٍ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَوَّلُ مَا بَدَىٰ بِهِ رَسُولُ اللَّهِ ﷺ الرُّؤْيَا الصَّادِقَةُ فَجَاءَهُ الْمَلَكُ فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿[راجع: ۳]

(۳۹۵۶) ہم سے عبد اللہ بن محمد نے بیان کیا، انہوں نے کہا ہم سے عبد الرزاق نے بیان کیا، انہوں نے کہا ہم کو معمر نے خبر دی، انہیں زہری نے (دوسری سند) اور لیث نے بیان کیا کہ ان سے عقیل نے بیان کیا، ان سے محمد نے بیان کیا، انہیں عروہ نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے کہ رسول کریم ﷺ کی نبوت کی ابتدا سچے خوابوں سے کی گئی پھر آپ کے پاس فرشتہ آیا اور کہا: ”آپ پڑھیے اپنے رب کے نام کی مدد سے جس نے سب کو پیدا کیا ہے، جس نے انسان کو خون کے لوتھڑے سے بنایا۔ آپ پڑھا کیجئے اور آپ کا رب بڑا کریم ہے، جس نے قلم کو ذریعہ تعلیم بنایا۔“

بَابُ [قَوْلِهِ:]

باب: اللہ جل جلالہ کا ارشاد:

﴿الَّذِي عَلَّمَ بِالْقَلَمِ﴾

”جس نے قلم کو ذریعہ تعلیم بنایا۔“

۴۹۵۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ عُرْوَةَ قَالَتْ عَائِشَةُ: فَرَجَّ النَّبِيُّ ﷺ إِلَى خَدِيجَةَ فَقَالَ: ((زَمِّلُونِي زَمِّلُونِي)) فَذَكَرَ الْحَدِيثَ. [راجع: ۳]

(۳۹۵۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا اور ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، انہوں نے عروہ سے سنا، ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر نبی کریم ﷺ خدیجہ کے پاس واپس تشریف لائے اور فرمایا: ”مجھے چادر اوڑھا دو، مجھے چادر اوڑھا دو۔“ پھر آپ نے سارا واقعہ بیان فرمایا۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

((كَلَّا لَئِنْ لَمْ يَنْتَهِ لَتُسْفَعَنَّ بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ))

”ہاں ہاں اگر یہ (کم بخت) باز نہ آیا تو ہم اسے پیشانی کے بل پکڑ کر گھسیٹیں گے جو پیشانی جھوٹ اور گناہوں میں آلودہ ہو چکی ہے۔“

۴۹۵۸۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ، قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّيَ عِنْدَ الْكَعْبَةِ لِأَطَّانٍ عَلَى عُنُقِهِ قَبْلَ الْنَّبِيِّ ﷺ فَقَالَ: ((لَوْ فَعَلَهُ لَأَخَذْتُهُ الْمَلَائِكَةُ)) تَابَعَهُ عَمْرُو بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ. [مسلم: ۳۳۴۸]

(۳۹۵۸) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے، ان سے عبد الکریم الجزری نے، ان سے عکرمہ نے بیان کیا اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا، ابو جہل نے کہا تھا کہ اگر میں نے محمد (ﷺ) کو کعبہ کے پاس نماز پڑھتے دیکھ لیا تو میں اس کی گردن پکڑ دوں گا۔ نبی ﷺ کو جب یہ بات پہنچی تو آپ نے فرمایا: ”اگر اس نے ایسا کیا ہوتا تو اسے فرشتے پکڑ لیتے۔“ عبد الرزاق کے ساتھ اس حدیث کو عمرو بن خالد نے روایت کیا ہے، ان سے عبید اللہ نے، ان سے عبد الکریم نے بیان کیا۔

تشریح: دوسری روایت میں یوں ہے کہ ابو جہل نے اپنے کہنے کے موافق ایک بار کعبہ کے پاس نبی کریم ﷺ کو نماز پڑھتے دیکھا۔ وہ آپ کو ایذا دینے کے لئے چلا جب آپ کے قریب پہنچا تو ایک ایڑیوں کے بل جھک کر چیخے ہٹا۔ لوگوں نے پوچھا یہ کیا معاملہ ہے تو تو کہتا تھا میں محمد (ﷺ) کی گردن پکڑ دوں گا اب بھلا کیوں ہے؟ وہ کہنے لگا جب میں ان کے قریب پہنچا مجھ کو آگ کی ایک خندق اور بولناک چیزیں پھنکارتی نظر آئیں۔ نبی کریم ﷺ نے یہ سن کر فرمایا اگر وہ ازرو دیک آتا تو فرشتے اس کو اچک لیتے اس کا ایک ایک عضو اکڑا لیتے (وحیدی) کتنے لوگ ایسے بد بخت ہوتے ہیں کہ قدرت کی بہت سی نشانیاں دیکھنے کے باوجود بھی ایمان نہیں لاتے۔ ابو جہل بد بخت بھی ان ہی لوگوں میں سے تھا جو دل سے اسلام کی حقیقت جانتا اور صدقات محمدی ﷺ کو ماننا تھا مگر شخص قوم کی عار اور تعصب و عناد کی بنا پر مسلمان ہونے کے لئے تیار نہ ہوا۔ آگے ارشاد باری ہے ((وَأَسْجُدْ وَاقْتَرِبْ)) (۹۶ احق: ۱۹) سجدہ کر اور اللہ کی نزدیکی ڈھونڈ۔ اس میں اشارہ ہے کہ سجدہ میں بندہ اللہ سے بہت نزدیک ہوتا ہے۔ اسی لئے حکم ہے کہ سجدہ میں جاؤ تب دل کھول کر اللہ سے دعائیں کرو کیونکہ سجدے کی دعائیں عموماً قبول ہوتی ہیں۔ کذا جربنا بعون اللہ تعالیٰ وحسن توفیقہ۔

سورہ قدر کی تفسیر

(۹۷) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

يَقَالُ: الْمَطْلَعُ هُوَ الطَّلُوعُ وَالْمَطْلَعُ هُوَ الْمَوْضِعُ الَّذِي يُطْلَعُ مِنْهُ ﴿إِنَّا أَنْزَلْنَاهُ﴾ الْهَاءُ كِنَايَةٌ

مَطْلَعٌ بِفَتْحِ لَامٍ (مصدر ہے) طُلُوعُ کے معنوں میں اور مَطْلَعٌ بہ کسر لام (جیسے کسائی نے پڑھا ہے) وہ مقام جہاں سے سورج نکلے۔ ”إِنَّا أَنْزَلْنَاهُ“

عَنِ الْقُرْآنِ «أَنْزَلْنَاهُ» مَخْرَجَ الْجَمِيعِ وَالْمُنْزَلُ هُوَ اللَّهُ وَالْعَرَبُ تَوَكَّدَ فِعْلَ الْوَاحِدِ فَتَجَعَلَهُ بِلَفْظِ الْجَمِيعِ لِيَكُونَ اثْبَتٌ وَأَوْكَدٌ۔
 میں ضمیر قرآن کی طرف پھرتی ہے۔ (مگر کہ قرآن کا ذکر اور نہیں آیا ہے مگر اس کی شان بڑھانے کے لئے اضماع قبل الذکر کیا) ”أَنْزَلْنَاهُ“ صیغہ جمع متکلم کا ہے حالانکہ اتارنے والا ایک ہی ہے یعنی اللہ پاک مگر عرب لوگوں کا قاعدہ ہے کہ فعل واحد کو جمع کے لفظ کے ساتھ بھی لے آتے ہیں زیادتی اثبات اور تاکید کے لیے۔

تشریح: سورہ قدر کی ہے اور اس میں ۵ آیات ہیں لیلة القدر کا وجود برحق ہے جسے اللہ نے خاص امت محمدیہ کو عطا فرمایا ہے یہ مبارک رات ہر رمضان کے آخری عشرہ کی طاق راتوں میں سے ایک رات ہے جو ہر سال آتی رہتی ہے۔ کسی سال ۲۱ کو، کسی سال ۲۳ کو، کسی سال ۲۵ کو، کسی سال ۲۷ کو اور کسی سال ۲۹ کو یہ رات آتی ہے۔ اس لئے جو لوگ ان پانچوں راتوں میں شب بیداری کرتے ہیں تو ان کو وہ رات ضرور نصیب ہو جاتی ہے۔ اس رات میں یہ دعا پڑھنا سنت ہے: «اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي» اے اللہ! بے شک تو معاف کرنے والا ہے اور تو معافی کو دوست رکھتا ہے پس مجھ کو معافی عطا فرما دے۔ آمین

فضائل لیلة القدر سے متعلق کتب احادیث میں بہت سی روایات موجود ہیں مگر ان میں سے کوئی حدیث امام بخاری رحمہ اللہ کو ان کی شرائط کے مطابق نہیں ملی۔ لہذا اس سورہ مبارکہ کے چند الفاظ کی تفسیر کر کے اس کے برحق ہونے کا اشارہ فرمایا۔ امام بخاری رحمہ اللہ کی شرائط کے موافق نہ ہونے کا یہ مطلب ہرگز نہیں ہے کہ وہ احادیث قابل اعتبار نہیں بلا شک وہ احادیث صحیح اور مرفوع قابل اعتبار ہیں۔ امام صاحب کے شرائط بہت سخت ہیں اور وہ اصول ان کی پابندی کر گئے ہیں، اسی لئے وہ بہت سی احادیث کو چھوڑ دیتے ہیں۔

سورہ بینہ کی تفسیر

(۹۸) سُورَةُ لَمْ يَكُنْ

«مُنْفَكِّينَ» زَايِلِينَ «قِيَمَةً» الْقَائِمَةِ «دِينُ الْقِيَمَةِ» أَصَافَ الدِّينِ إِلَى الْمُؤَنَّثِ۔
 ”مُنْفَكِّينَ“ کے معنی چھوڑنے والے۔ ”قِيَمَةً“ قائم اور مضبوط حالانکہ دین مذکر ہے مگر اس کو مؤنث یعنی قیامہ کی طرف مضاف کیا دین کو ملت کے معنی میں لیا جو مؤنث ہے۔

۴۹۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ النَّبِيُّ ﷺ لِأَبِي بَنٍ كَتَبَ: ((إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ «لَمْ يَكُنِ الدِّينُ كَفَرُوا»)) قَالَ وَسَمَانِي؟ قَالَ: ((نَعَمْ)) فَبَكَى. [راجع: ۳۸۰۹]
 (۳۹۵۹) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا میں نے قتادہ سے سنا اور انہوں نے انس بن مالک رضی اللہ عنہ سے کہ رسول کریم ﷺ نے ابی بن کعب رضی اللہ عنہ سے فرمایا: ”اللہ تعالیٰ نے مجھے حکم دیا ہے کہ تمہیں سورہ ”لَمْ يَكُنِ الدِّينُ كَفَرُوا“ پڑھ کر سناؤں۔“ ابی بن کعب رضی اللہ عنہ نے عرض کیا: کیا اللہ نے میرا نام لیا ہے؟ نبی ﷺ نے فرمایا: ”ہاں!“ اس پر وہ رونے لگے۔

تشریح: یہ سورت مدنی ہے۔ اس میں ۸ آیات ہیں۔ خوشی کے مارے رونے لگے کہ کہاں میں ایک ناجیز بندہ اور کہا وہ شہنشاہ ارض و سماء۔ بعض نے کہا کہ ذر سے رو دیئے کہ اس عنایت و نوازش کا شکر یہ تجھ سے کیونکر ہو سکے گا۔ عرب کے اہل کتاب اور مشرکین اپنے خیالات باطلہ و اداہام فاسدہ پر اس قدر قانع تھے کہ وہ کسی قیمت پر بھی ان کو چھوڑنے والے نہ تھے لیکن اللہ نے ایک ایسا بہترین رسول جو محسوس دلیل تھا مبعوث فرمایا کہ ان کی پاکیزہ تعلیمات سے کتنے خوش نصیب راہ راست پر آ گئے۔ کتنوں کو ہدایت نصیب ہوئی۔ سورہ بینہ میں اللہ پاک نے اسی مضمون کو بہترین انداز میں بیان فرمایا ہے اور

۴۹۶۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْخَيْلُ لِفَالَتِهِ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ بَيْتٌ وَعَلَى رَجُلٍ وَزْرٌ قَامًا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَاعَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ أَقَارِمًا وَأَزْوَائَهَا حَسَنَاتٍ لَهُ وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يَرُدَّ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ فَهِيَ لِلذِّلِكَ الرَّجُلِ أَجْرٌ وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعَفُّفًا ثُمَّ يَنْسُ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورَهَا فَهِيَ لَهُ بَيْتٌ وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً فَهِيَ عَلَى ذَلِكَ وَزْرٌ)) فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ قَالَ: ((مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةَ الْفَادَةَ الْجَامِعَةَ)) «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ» ((راجع: ۲۳۷۱)

(۴۹۶۲) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے، ان سے ابو صالح السمان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”گھوڑا تین طرح کے لوگ تین قسم کے پالتے ہیں۔ ایک شخص کے لئے وہ اجر ہوتا ہے دوسرے کے لئے وہ معافی ہے، تیسرے کے لئے عذاب ہے۔ جس کے لئے وہ اجر و ثواب ہے وہ شخص ہے جو اسے اللہ کے راستہ میں جہاد کی نیت سے پالتا ہے۔ چراگاہ یا اس کے بجائے راوی نے یہ کہا باغ میں اس کی رسی کو دراز کر دیتا ہے اور وہ گھوڑا چراگاہ یا باغ میں اپنی رسی تڑالے اور ایک دو کوڑے (پھینکنے کی دوری) تک حد سے آگے بڑھ گیا تو اس کے نشانات قدم اور اس کی لید بھی مالک کے لئے ثواب بن جاتی ہے اور اگر کسی نہر سے گزرتے ہوئے اس میں سے مالک کے ارادہ کے بغیر خود ہی اس نے پانی پی لیا تو یہ بھی مالک کے لیے باعث ثواب بن جاتا ہے۔ دوسرا شخص جس کے لئے اس کا گھوڑا باعث معافی، پردہ بنتا ہے۔ یہ وہ شخص ہے جس نے لوگوں سے بے پروا رہنے اور لوگوں (کے سامنے سوال کرنے سے) بچنے کے لئے اسے پالا اور اس گھوڑے کی گردن پر جو اللہ تعالیٰ کا حق ہے اور اس کی پیٹھ کا جو حق ہے اسے بھی وہ ادا کرتا رہتا ہے۔ تو گھوڑا اس کے لئے باعث معافی پردہ بن جاتا ہے اور جو شخص گھوڑا اپنے دروازے پر فخر اور دکھاوے اور اسلام دشمنی کی غرض سے باندھتا ہے، وہ اس کے لئے وبال ہے۔“ رسول اللہ ﷺ سے گدھوں کے متعلق پوچھا گیا تو آپ نے فرمایا: ”اللہ تعالیٰ نے اس کے متعلق مجھ پر کوئی خاص آیت سوا اس اکیلی عام اور جامع آیت کے نازل نہیں کی“ «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ» الخ یعنی ”جو کوئی ذرہ بھرنیکی کرے گا وہ اسے بھی دیکھ لے گا اور جو کوئی ذرہ بھر برائی کرے گا، وہ اسے بھی دیکھ لے گا۔“

تشریح: پہلا شخص جس کے لئے گھوڑا باعث اجر و ثواب ہے وہ جس نے اسے فی سبیل اللہ کے تصور سے رکھا۔ دوسرا وہ جس کے لئے وہ معافی ہے اپنی ذاتی ضروریات کے لئے پالنے والا نہ بطور فخر و ریاء کے۔ تیسرا شخص ریاء و نمود و فخر و غرور کے لئے پالنے والا۔ آج کل کی جملہ برقی سواریاں بھی سب اسی ذیل میں ہیں۔ گردن کا جس کا اوپر ذکر ہوا ہے کہ اگر وہ تجارتی ہیں تو ان کی زکوٰۃ ادا کرے۔ پشت کا حق یہ کہ تھکے ماندے مسافر مانگنے والے کو عاریتاً سواری کے لئے دیدے۔ آج کل برقی سواریاں بھی سب اسی ذیل میں آکر باعث اجر و ثواب بن سکتی ہیں۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِهِ:

”جو کوئی ایک ذرہ برابر برائی کرے گا وہ اسے بھی دیکھ لے گا۔“

﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

(۴۹۶۳) ہم سے یحییٰ بن سلیمان نے بیان کیا، انہوں نے کہا کہ مجھ سے ابن وہب نے بیان کیا، انہوں نے کہا مجھ کو امام مالک نے خبر دی، انہیں زید بن اسلم نے، انہیں ابوصالح نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ سے گدھوں کے متعلق پوچھا گیا تو آپ نے فرمایا: ”اس اکیلی عام آیت کے سوا مجھ پر اس کے بارے میں اور کوئی خاص حکم نازل نہیں ہوا ہے یعنی جو کوئی ذرہ بھرتیکی کرے گا وہ اسے بھی دیکھ لے گا اور جو کوئی ذرہ برابر برائی کرے گا وہ اسے بھی دیکھ لے گا۔“

۴۹۶۳۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ سَمِعْتُ النَّبِيَّ ﷺ عَنِ الْحُمْرِ قَالَ: ((لَمْ يَنْزَلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ)) ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (([راجع: ۲۳۷۱])

تشریح: یعنی اس آیت کے ذیل گدھے بھی اگر کوئی نیک نیتی سے پالے گا تو اسے ثواب ملے گا، بد نیتی سے پالے گا تو اس کو عذاب ہوگا۔

سورة والعاديات کی تفسیر

(۱۰۰) [سُورَةُ وَالْعَادِيَّاتِ]

مجاہد نے کہا کنود کا معنی ناشکرا ہے ”فَأَثَرُنَ بِهِ نَقْعًا“ یعنی صبح کے وقت دھول اڑاتے ہیں، گرد اٹھاتے ہیں۔ ”لِحُبِّ الْخَيْرِ“ یعنی مال کی قلت کی وجہ سے ”لَشَدِيدٍ“ بخیل ہے، بخیل کو شدید کہتے ہیں۔ ”حُصِّلَ“ کے معنی جدا کیا جائے یا جمع کیا جائے۔

وَقَالَ مُجَاهِدٌ: الْكَنُودُ: الْكَفُورُ يُقَالُ: ﴿فَأَثَرُنَ بِهِ نَقْعًا﴾ رَفَعْنِ بِهِ غَبَارًا ﴿لِحُبِّ الْخَيْرِ﴾ مِنْ أَجْلِ حُبِّ الْخَيْرِ ﴿لَشَدِيدٍ﴾ لَبْخِيلٍ وَيُقَالُ لِلْبَخِيلِ: شَدِيدٌ ﴿حُصِّلَ﴾ مِيزٌ.

تشریح: یہ سورت کی ہے اور اس میں ۱۱ آیات ہیں۔ امام بخاری رحمہ اللہ کو اس سورہ مبارکہ سے متعلق مزید کوئی حدیث ان کی اپنی شرائط کے مطابق نہ ملی ہوگی لہذا آپ نے ان ہی چند الفاظ پر اکتفا فرمایا آگے بھی کئی جگہ ایسا ہی ہے۔

سورة القارعة کی تفسیر

(۱۰۱) سُورَةُ الْقَارِعَةِ

”كَالْفَرَّاشِ الْمُبْتُوثِ“ یعنی پریشان ٹڈیوں کی طرح کی جیسے وہ ایسی حالت میں ایک دوسرے پر چڑھ جاتی ہیں یہی حال (حشر کے دن) انسانوں کا ہوگا کہ وہ ایک دوسرے پر گر رہے ہوں گے ”كَالْغَيْثِ“ اون کی طرح رنگ برنگ۔ عبد اللہ بن مسعود رضی اللہ عنہ نے یوں پڑھا ہے كَالصُّوْبِ الْمَنْفُوشِ یعنی دھنی ہوئی اون کی طرح اڑتے پھریں گے۔

﴿كَالْفَرَّاشِ الْمُبْتُوثِ﴾ كَغَوَاةِ الْجَرَادِ يَرْكَبُ بَعْضُهُمْ بَعْضًا كَذَلِكَ النَّاسُ يَجُولُ بَعْضُهُمْ فِي بَعْضٍ ﴿كَالْغَيْثِ﴾ كَالْوَانِ الْغَيْثِ وَقَرَأَ عَبْدُ اللَّهِ: كَالصُّوْبِ.

تشریح: یہ سورت کی ہے اور اس میں ۱۱ آیات ہیں۔

سورة التكاثر کی تفسیر

(۱۰۲) [سُورَةُ التَّكْوِيْنِ]

وَقَالَ ابْنُ عَبَّاسٍ: «التَّكَاثُرُ» مِنَ الْأَمْوَالِ عُمِدُ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا نَعْنِي كَمَا كُنَّا نَقُولُ «التَّكَاثُرُ» مِنَ الْأَمْوَالِ وَالأَوْلَادِ. مراد ہے۔

تشریح: یہ سورت مکی ہے اور اس میں ۸ آیات ہیں۔

(۱۰۳) [سُورَةُ وَالْعَصْرِ

يُقَالُ: الدَّهْرُ، أَقْسَمَ بِهِ.

سورة والعصر

یحییٰ بن زیاد فرما نے کہا کہ ”الْعَصْر“ سے مراد زمانہ ہے اسی کی قسم کھائی گئی ہے۔

تشریح: یہ سورت مکی ہے اور اس میں ۳ آیات ہیں۔

سورة همزة کی تفسیر

”الْحُطْمَةُ“ دوزخ کا ایک نام ہے جیسے ”سَقَر“ اور ”لُظَى“ بھی اس کے ناموں میں سے ہیں۔

(۱۰۴) [سُورَةُ وَيْلٌ لِّكُلِّ هُمَزَةٍ

«الْحُطْمَةِ» اسْمُ النَّارِ مِثْلُ «سَقَرٍ» وَ «لُظَى».

تشریح: یہ سورت مکی ہے اور اس میں ۹ آیات ہیں۔

سورة فيل کی تفسیر

(۱۰۵) [سُورَةُ أَلَمْ تَرَ كَيْفَ

فَعَلَ رَبُّكَ

مجاہد نے کہا ”ابابیل“ یعنی پے درپے آنے والے جھنڈ کے جھنڈ پرندے۔ ابن عباس رَضِيَ اللَّهُ عَنْهُمَا نے کہا ”مِنْ سَجِيلٍ“ (یہ لفظ فارسی کا معرب ہے) یعنی سنگ پتھر اور گل مٹی مراد ہے۔

قَالَ مُجَاهِدٌ: «أَبَابِيلٌ» مُتَابِعَةٌ مُجْتَمِعَةٌ وَقَالَ ابْنُ عَبَّاسٍ: «مِنْ سَجِيلٍ» هِيَ سَنَكٌ وَكِلَ.

تشریح: یہ سورت مکی ہے اور اس میں ۵ آیات ہیں۔

اس سورہ مبارکہ میں وہ تاریخی واقعہ بیان کیا گیا ہے جو یمن کے بادشاہ ابرہہ سے متعلق ہے۔ یہ اللہ کا دشمن خانہ کعبہ کو ڈھانے کے لئے بہت سالاد لشکر لے کر آیا تھا۔ لیکن اللہ پاک نے ایسا تباہ کیا کہ وہ قیامت تک کے لئے عبرت بن گیا۔

سورة قریش کی تفسیر

(۱۰۶) [سُورَةُ لَا يُلْفِ قُرَيْشٍ

مجاہد نے کہا ”لَا يُلْفِ قُرَيْشٍ“ کا مطلب یہ ہے کہ قریش کے لوگوں کا دل سفر میں لگا دیا تھا، گرمی جاڑے کسی بھی موسم میں ان پر سفر کرنا دشوار نہ تھا اور ان کو حرم میں جگہ دے کر دشمنوں سے بے فکر کر دیا تھا۔ سفیان بن عیینہ نے کہا کہ ”لَا يُلْفِ قُرَيْشٍ“ کا معنی یہ ہے کہ قریش پر میرے احسان کی وجہ سے۔

وَقَالَ مُجَاهِدٌ: «لَا يُلْفِ» أَلْفُوا ذَلِكَ فَلَا يَشْقُ عَلَيْهِمْ فِي الشِّتَاءِ وَالصَّيْفِ «وَأَمْنُهُمْ» مِنْ كُلِّ عَدُوٍّ هُمْ فِي حَرَمِهِمْ وَقَالَ ابْنُ عُيَيْنَةَ: لِيَنْعَمَنِي عَلَى قُرَيْشٍ.

تشریح: یہ سورت مکی ہے اور اس میں ۴ آیات ہیں۔

مولانا وحید الزماں رحمۃ اللہ علیہ نے جملہ قال ابن عیینہ الخ کی روایت کے ذیل میں درج کیا ہے جو ہو کا تب ہے۔

سورۃ ماعون کی تفسیر (۱۰۷) [سُورَةُ ۱۰۷] أَرَأَيْتَ

وَقَالَ مُجَاهِدٌ: ﴿يَدْعُ﴾ يَدْفَعُ عَنْ حَقِّهِ يَقَالُ: هُوَ مِنْ دَعَعَتَ ﴿يَدْعُونَ﴾ يَدْفَعُونَ ﴿سَاهُونَ﴾ لَاهُونَ وَ ﴿الْمَاعُونَ﴾ الْمَعْرُوفُ كُلُّهُ وَقَالَ بَعْضُ الْعَرَبِ الْمَاعُونَ: الْمَاءُ وَقَالَ عِكْرِمَةُ: أَغْلَاهَا الزَّكَاةُ الْمَفْرُوضَةُ وَأَذْنَاهَا عَارِيَةُ الْمَتَاعِ.

مجاہد نے کہا ”يَدْعُ“ کا معنی دفع کرتا ہے یعنی یتیم کو اس کا حق نہیں لینے دیتا، کہتے ہیں یہ دعوت سے نکلا ہے۔ اسی سے سورۃ طور میں لفظ ”يَوْمَ يَدْعُونَ“ ہے (یعنی جس دن دوزخ کی طرف اٹھائے جائیں گے دھکیلے جائیں گے) ”سَاهُونَ“ بھولنے والے غافل۔ مَاعُونَ کہتے ہیں مردت کے ہر اچھے کام کو۔ بعض عرب مَاعُونَ پانی کو کہتے ہیں۔ عکرمہ نے کہا مَاعُونَ کا اعلیٰ درجہ زکوٰۃ دینا ہے اور ادنیٰ درجہ یہ ہے کہ کوئی شخص کچھ سامان مانگے تو اسے وہ دے دے، اس کا انکار نہ کرے۔

تشریح: یہ سورت کی ہے اور اس میں ۷ آیات ہیں۔

سورۃ کوثر کی تفسیر (۱۰۸) [سُورَةُ ۱۰۸] إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

وَقَالَ ابْنُ عَبَّاسٍ: ﴿شَانِكَ﴾ عَدْوَاكَ.

تشریح: جن سے عاص بن وائل یا ابو جہل یا عقبہ بلکہ قیامت تک ہونے والے جملہ دشمنان رسول صلی اللہ علیہ وسلم مراد ہیں جو ہمیشہ انجام کے لحاظ سے غائب و خاسر و نامراد رہے ہیں۔ یہ سورت کی ہے اس میں ۳ آیات ہیں۔

۴۹۶۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شَيْبَانُ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ صلی اللہ علیہ وسلم إِلَى السَّمَاءِ قَالَ: ((أَتَيْتُ عَلَى نَهْرٍ حَافَتَاهُ قَبَابُ اللَّوْلُو مُجَوَّفٌ فَقُلْتُ: مَا هَذَا يَا جَبْرِيلُ! قَالَ: هَذَا الْكُوْثَرُ)). [راجع: ۳۵۷۰]

۴۹۶۳ (۳۹۶۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شیبان بن عبد الرحمن نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم صلی اللہ علیہ وسلم کو معراج ہوئی تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”میں ایک نہر کے کنارے پر پہنچا جس کے دونوں کناروں پر خولدار موتیوں کے ڈیرے لگے ہوئے تھے۔ میں نے پوچھا: اے جبریل! یہ نہر کیسی ہے؟ انہوں نے بتلایا کہ یہ حوض کوثر ہے (جو اللہ نے آپ کو دیا ہے)۔“

۴۹۶۵۔ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَائِشَةَ قَالَ: سَأَلْتُهَا عَنْ قَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ قَالَتْ: نَهْرٌ أُعْطِيَ نَبِيُّكُمْ صلی اللہ علیہ وسلم شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ

۴۹۶۵ (۳۹۶۵) ہم سے خالد بن یزید کاہلی نے بیان کیا، انہوں نے کہا ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے بیان کیا، ان سے ابوعبیدہ نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے اللہ تعالیٰ کے ارشاد ”إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ“ یعنی میں نے آپ کو ”کوثر“ عطا کیا ہے، کے متعلق پوچھا تو انہوں نے بتلایا کہ یہ (کوثر) ایک نہر ہے جو تمہارے نبی صلی اللہ علیہ وسلم کو بخشی گئی

آيَتُهُ كَعَدَدِ النُّجُومِ رَوَاهُ زَكَرِيَّا وَأَبُو الْأَخْوَصِ وَمُطَرِّفٌ عَنْ أَبِي إِسْحَاقَ. ہے، اس کے دو کنارے ہیں جن پر خولدار موتیوں کے ڈیرے ہیں۔ اس کے آخوڑے ستاروں کی طرح ان گنت ہیں۔ اس حدیث کی روایت زکریا اور ابوالاخص اور مطرف نے ابواسحاق سے کی ہے۔

۴۹۶۶- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ قَالَ فِي الْكَوْثَرِ: هُوَ الْخَيْرُ الَّذِي أَعْطَاهُ اللَّهُ إِبَاهُ قَالَ أَبُو بَشِيرٍ: قُلْتُ لِسَعِيدِ بْنِ جُبَيْرٍ: فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ نَهَرٌ فِي الْجَنَّةِ؟ فَقَالَ سَعِيدٌ: النَّهْرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِبَاهُ.

(۴۹۶۶) ہم سے یعقوب بن ابراہیم نے بیان کیا، انہوں نے کہا ہم سے ہشیم نے بیان کیا، ان سے ابوالبشر نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا اور ان سے عبداللہ بن عباس رضی اللہ عنہما نے ”کوثر“ کے متعلق کہ وہ خیر کثیر ہے جو اللہ تعالیٰ نے نبی کریم ﷺ کو دی ہے۔ ابوالبشر نے بیان کیا کہ میں نے سعید بن جبیر سے عرض کی لوگوں کا تو خیال ہے کہ اس سے جنت کی ایک نہر مراد ہے؟ سعید نے کہا کہ جنت کی نہر بھی اس خیر کثیر میں سے ایک ہے جو اللہ تعالیٰ نے نبی کریم ﷺ کو دی ہے۔

[طرفہ فی: ۶۵۷۸]

تشریح: صحیح مسلم میں خود نبی کریم ﷺ سے منقول ہے کہ کوثر ایک نہر ہے جس کو اللہ نے مجھے عطا فرمایا ہے۔ عمومی تفسیر لفظ خیر کثیر سے بھی کی گئی ہے۔ حافظ صاحب فرماتے ہیں: ”وقد نقل المفسرون في الكوثر اقوالا غير هذين تزيد على العشرة..... الخ.“ یعنی مفسرین نے کوثر کی تفسیر میں دس سے بھی زیادہ قول نقل کئے ہیں نبوت، قرآن، اسلام، توحید، کثرت، اتباع، آثار، رفع ذکر، نور قلب، شفاعت، معجزات، اجابات دعاء، فتنی الدین، صلوات اُنس، ان سب کو کوثر کی تفسیر میں نقل کیا گیا ہے۔ حقیقت میں اس سے حوض کوثر مراد ہے اور ضمنی طور پر یہ ساری خوبیاں جو مذکور ہوئی ہیں اللہ نے اپنے حبیب کو عطا فرمائی ہیں جن کو خیر کثیر کے تحت لفظ کوثر سے تعبیر کیا جاسکتا ہے۔ تفصیل کے لئے فتح الباری کا مطالعہ کیا جائے۔

(۱۰۹) [سُورَةُ] قُلْ يَا أَيُّهَا

سورة کافرون کی تفسیر

الْكَافِرُونَ

يُقَالُ: «لَكُمْ دِينُكُمْ» الْكُفْرُ «وَلِيَ دِينِ» الْإِسْلَامُ وَلَمْ يَقُلْ دِينِي لِأَنَّ الْآيَاتِ بِاللُّونِ فَحَذَفَتِ الْيَاءُ كَمَا قَالَ اللَّهُ تَعَالَى: «فَهُوَ يَهْدِينِ» وَ «يَسْقِينِ» وَقَالَ غَيْرُهُ: «لَا أَعْبُدُ مَا تَعْبُدُونَ» الْآنَ وَلَا أُجِيبُكُمْ فِيمَا بَقِيَ مِنْ عُمْرِي «وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ» وَهُمْ الَّذِينَ قَالَ: «وَلَكِنْ يَدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا».

کہا گیا ہے کہ ”لَكُمْ دِينُكُمْ“ سے مراد کفر ہے اور ”وَلِيَ دِينِ“ سے مراد اسلام ہے ”دینی“ نہیں کہا کیونکہ آیات کا ختم نون پر ہوا ہے۔ اس لئے یہاں بھی ”یاء“ کو حذف کر دیا، جیسے بولتے ہیں ”یہدین“ اور ”یسقین“ اوروں نے کہا کہ اب نہ تو میں تمہارے معبودوں کی عبادت کروں گا یعنی جن معبودوں کی تم اس وقت عبادت کرتے ہو اور نہ میں تمہارا یہ دین اپنی باقی زندگی میں قبول کروں گا اور نہ تم میرے معبود کی عبادت کرو گے۔ اس سے مراد وہ کفار ہیں جن کے متعلق اللہ تعالیٰ نے ارشاد فرمایا ہے ”وَلَكِنْ يَدَنَّ كَثِيرًا مِنْهُمْ“ الایہ یعنی ”اور جو وحی آپ کے رب کی

طرف سے آپ پر نازل کی جاتی ہے۔ ان میں بہت سے لوگوں کو سرکشی اور کفر میں وہ اور زیادہ کر دیتی ہے۔“

سورہ نصر کی تفسیر

(۱۱۰) سُورَةُ إِذَا جَاءَ نَصْرُ

اللَّهِ وَالْفَتْحِ

(۴۹۶۷) ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابو الاحوص نے بیان کیا، ان سے اعش نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ آیت: ”إِذَا جَاءَ نَصْرُ اللَّهِ“ یعنی جب اللہ کی مدد اور فتح آپؐ پہنچی، جب سے نازل ہوئی تھی تو رسول کریم ﷺ نے کوئی نماز ایسی نہ پڑھی جس میں آپ یہ دعا نہ کرتے ہوں ”سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي“ یعنی ”پاک ہے تیری ذات اے اللہ! اے ہمارے رب! اور تیرے ہی لیے تعریف ہے۔ اے اللہ! میری مغفرت فرما دے۔“

۴۹۶۷۔ حَدَّثَنَا الْحَسَنُ بْنُ رَبِيعٍ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: مَا صَلَّى النَّبِيُّ ﷺ صَلَاةً بَعْدَ أَنْ نَزَلَتْ عَلَيْهِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ إِلَّا يَقُولُ فِيهَا: ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي)). [راجع: ۷۹۴]

تشریح: یہ سورت مدنی ہے اس میں ۳ آیات ہیں۔ یہ سورت یوم النحر کو حجۃ الوداع کے موقع پر منیٰ میں نازل ہوئی۔ اس سورت کے نازل ہونے کے بعد رسول کریم ﷺ اکیاسی (۸۱) دن زندہ رہے۔ (فتح الباری)

(۴۹۶۸) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو الضحیٰ نے، ان سے مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ (سورہ فتح نازل ہونے کے بعد) اپنے رکوع اور سجدوں میں بکثرت یہ دعا پڑھتے تھے ”سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي“ قرآن مجید کے حکم مذکور پر اس طرح آپ عمل کرتے تھے۔

۴۹۶۸۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْثُرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي)) يَتَأَوَّلُ الْقُرْآنَ. [راجع: ۷۹۴]

تشریح: اب مسنون بھی ہے کہ رکوع اور سجدہ میں یہی دعا پڑھی جائے جیسا کہ اہل حدیث کا عمل ہے یعنی ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي)) گودسری ماثور دعاؤں کا پڑھنا بھی جائز ہے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِ اللَّهِ:

”اور آپ اللہ کے دین میں لوگوں کو جوق در جوق داخل ہوتے ہوئے خود دیکھ رہے ہیں۔“

﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾

(۴۹۶۹) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے عبد الرحمن بن

۴۹۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ:

مہدی نے بیان کیا، ان سے سفیان ثوری نے، ان سے حبیب بن ابی ثابت نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ حضرت عمر رضی اللہ عنہ نے بوڑھے بدری صحابہ رضی اللہ عنہم سے ارشاد: ”إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ“ (جب اللہ کی مدد اور فتح آپ پہنچی) کے متعلق پوچھا تو انہوں نے جواب دیا کہ اس سے اشارہ بہت سے شہروں اور ملکوں کے فتح ہونے کی طرف ہے۔ عمر رضی اللہ عنہ نے کہا: ابن عباس! آپ کا کیا خیال ہے؟ ابن عباس رضی اللہ عنہما نے جواب دیا کہ اس میں آپ صلی اللہ علیہ وسلم کی وفات کی خبر یا ایک مثال ہے گویا کہ محمد صلی اللہ علیہ وسلم کو آپ کی موت کی خبر دی گئی ہے۔

باب: اللہ جل جلالہ کا ارشاد:

”اے نبی! اب تم اپنے رب کی حمد و ثناء بیان کیا کرو اور اس سے بخشش چاہو بے شک وہ بڑا توبہ قبول کرنے والا ہے۔“ تَوَابٌ كَثِيرٌ کے معنی بندوں کی توبہ قبول کرنے والا۔ آدمیوں میں تواب اسے کہیں گے جو گناہ سے توبہ کرے۔

(۴۹۷۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابوبشر نے ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ مجھے بوڑھے بدری صحابہ کے ساتھ مجلس میں بٹھاتے تھے۔ بعض (عبدالرحمن بن عوف رضی اللہ عنہ) کو اس پر اعتراض ہوا، انہوں نے عمر رضی اللہ عنہ سے کہا کہ اسے آپ مجلس میں ہمارے ساتھ بٹھاتے ہیں، اس کے جیسے تو ہمارے بھی بچے ہیں؟ عمر رضی اللہ عنہ نے کہا کہ اس کی وجہ تمہیں معلوم ہے۔ پھر انہوں نے ایک دن ابن عباس رضی اللہ عنہما کو بلایا اور انہی بوڑھے بدری صحابہ کے ساتھ بٹھایا (ابن عباس رضی اللہ عنہما نے کہا کہ) میں سمجھ گیا کہ آپ نے مجھے انہیں دکھانے کے لئے بلایا ہے، پھر ان سے پوچھا اللہ تعالیٰ کے اس ارشاد کے متعلق تمہارا کیا خیال ہے۔ ”إِذَا جَاءَ نَصْرُ اللَّهِ“ الخ یعنی جب اللہ کی مدد اور فتح آپ پہنچی۔ بعض لوگوں نے کہا کہ جب ہمیں مدد اور فتح حاصل ہوئی تو اللہ کی حمد اور اس سے استغفار کا ہمیں آیت میں حکم دیا گیا ہے۔ کچھ لوگ خاموش رہے اور کوئی جواب نہیں دیا۔ پھر آپ نے مجھ سے کہا: ابن عباس! کیا تمہارا بھی

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سَفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ سَأَلَهُمْ عَنْ قَوْلِهِ تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ قَالُوا: فَتَحَ الْمَدَائِنَ وَالْقُصُورَ قَالَ: مَا تَقُولُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: أَجَلٌ أَوْ مِثْلُ ضَرْبٍ لِمُحَمَّدٍ ﷺ نَعِيَتْ لَهُ نَفْسُهُ. [راجع: ۳۶۲۷]

بَابُ قَوْلِهِ:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾ تَوَابٌ عَلَى الْعِبَادِ وَالتَّوَابُ مِنَ النَّاسِ التَّائِبُ مِنَ الذَّنْبِ.

۴۸۷۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يَدْخُلُنِي مَعَ أَشْيَاخٍ بَذَرٍ فَكَأَنَّ بَعْضَهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ: لِمَ تَدْخُلُ هَذَا مَعَنَا وَلَنَا أَبْنَاءُ مِثْلُهُ؟ فَقَالَ عُمَرُ: إِنَّهُ مَنْ قَدْ عَلِمْتُمْ فَدَعَاهُ ذَاتَ يَوْمٍ فَأَدْخَلَهُ مَعَهُمْ فَمَا رُبِيتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ قَالَ: مَا تَقُولُونَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ فَقَالَ بَعْضُهُمْ: أُمِرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا وَسَكَتَ بَعْضُهُمْ: فَلَمْ يَقُلْ شَيْئًا فَقَالَ لِي: أَكْذَاكَ تَقُولُ يَا ابْنَ عَبَّاسٍ؟ فَقُلْتُ: لَا قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلٌ رَسُولِ اللَّهِ ﷺ

یہی خیال ہے؟ میں نے عرض کیا کہ نہیں۔ پوچھا پھر تمہاری کیا رائے ہے؟ میں نے عرض کیا کہ اس میں رسول اللہ ﷺ کی وفات کی طرف اشارہ ہے۔ اللہ تعالیٰ نے آنحضرت ﷺ کو یہی چیز بتائی ہے اور فرمایا کہ ”جب اللہ کی مدد اور فتح آ پینچی، یعنی پھر یہ آپ کی وفات کی علامت ہے۔“ اس لئے آپ اپنے پروردگار کی پاکی و تعریف بیان کیجئے اور اس سے بخشش مانگا کیجئے۔ بیشک وہ بڑا توبہ قبول کرنے والا ہے۔“ حضرت عمر رضی اللہ عنہ نے اس پر کہا میں بھی وہی جانتا ہوں جو تم نے کہا۔

تشریح: دوسری روایت میں ہے اس کے بعد حضرت عمر رضی اللہ عنہ نے لوگوں سے کہا اب تم مجھ کو کیا ملامت کرتے ہو اگر میں نے ابن عباس رضی اللہ عنہما کو تمہارے برابر جگہ دی اور تمہارے ساتھ بلایا۔ اس حدیث سے یہ نکلا ہے کہ اہل فضل اور اہل علم قابلِ تعظیم ہیں گو ان کی عمر کم ہو اور یہ بھی ثابت ہوا کہ حضرت عمر رضی اللہ عنہ علم کے بڑے قدردان تھے اور ہر ایک بادشاہ یا خلیفہ کو علم کی قدر دانی اور عالموں کی تعظیم اور تکریم ضروری ہے۔ افسوس! مسلمان جو تباہ ہوئے اور غیر قوموں کے دستِ نگر بن گئے وہ جہالت اور کم علمی ہی کی وجہ سے اور اس قدر تباہی پر اب بھی مسلمان امرِ عالم کی طرف متوجہ نہیں ہوئے بلکہ جاہلوں اور بے وقوفوں کو اپنا مصاحب بناتے ہیں۔ عالم کی صحبت سے گھبراتے ہیں۔ لا حول ولا قوۃ الا باللہ۔ (حیدری)

سورہ لہب کی تفسیر

”تَبَاب“ کے معنی تباہی ٹوٹا، تہیب کے معنی تباہ کرنا۔

(۱۱۱) [سُورَةُ تَبَّتْ يَدَا أَبِي لَهَبٍ]

﴿تَبَاب﴾ خُسْرَانٌ تَتَيَبَّبُ تَدْمِيرٌ۔

تشریح: یہ سورت مکی ہے اس میں ۵ آیات ہیں۔

۴۹۷۱۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ وَرَهْطُكَ مِنْهُمْ الْمُخْلِصِينَ خَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى صَعِدَ الصَّفَا فَهَتَفَ: ((يَا صَبَاحَا)) فَقَالُوا: مَنْ هَذَا؟ فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: ((أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ مِنْ صَفْحِ هَذَا الْجَبَلِ أَكُنْتُمْ مُصَدِّقِينَ)) قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِبًا فَقَالَ: ((فَأَنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيَّ عَذَابٍ شَدِيدٍ)) قَالَ أَبُو لَهَبٍ: تَبَّ لَكَ مَا جَمَعْتَنَا

۴۹۷۱۔ (۲۹۷۱) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے عمرو بن مرہ نے بیان کیا، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب یہ آیت نازل ہوئی: ”آپ اپنے قریبی رشتہ داروں کو ڈرائیے۔“ اور اپنے گروہ کے ان لوگوں کو ڈراؤ جو مخلصین ہیں تو رسول اللہ ﷺ صفا پہاڑی پر چڑھ گئے اور پکارا ”یا صباحا“ قریش نے کہا یہ کون ہے! پھر وہاں سب آ کر جمع ہو گئے، آنحضرت ﷺ نے ان سے فرمایا: ”تمہارا کیا خیال ہے، اگر میں تمہیں بتاؤں کہ ایک لشکر اس پہاڑ کے پیچھے سے آنے والا ہے، تو کیا تم مجھ کو سچا نہیں سمجھو گے؟“ انہوں نے کہا ہمیں جھوٹ کا آپ سے تجربہ کبھی نہیں ہے۔ آپ ﷺ نے فرمایا: ”پھر میں تمہیں اس سخت عذاب سے ڈراتا ہوں جو تمہارے سامنے آ رہا ہے۔“ یہ سن کر ابولہب بولا تو تباہ ہو گیا تو نے ہمیں اسی لئے جمع کیا تھا؟ پھر آنحضرت ﷺ وہاں

إِلَّا لِهَذَا؟ ثُمَّ قَامَ فَتَزَلَّتْ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ وَلَقَدْ تَبَّ هَكَذَا قَرَأَهَا الْأَعْمَشُ
سے چلے آئے اور آپ پر یہ سورت نازل ہوئی: ”تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ“ الخ یعنی دونوں ہاتھ ٹوٹ گئے ابولہب کے اور وہ برباد ہو گیا۔
یومئذ۔ [راجع: ۱۳۹۴]

تشریح: دشمن کے حملہ کے خطرہ کے وقت اپنی قوم کو تنبیہ کرنے کے لئے اہل عرب لفظ یا صباحا کے ساتھ پکارا کرتے تھے۔ نبی کریم ﷺ کو
بھی ان کے کفر و شرک اور جہالت کے خلاف انہیں تنبیہ کرنا اور ڈرانا تھا۔ اس لئے آپ نے انہیں اس طرح پکارا جس طرح دشمن کے خطرہ کے وقت
پکارا جاتا تھا۔

حضرت ابن عباس رضی اللہ عنہما نے آیت ﴿وَأَنْذِرْ عَشِيرَتَكَ﴾ (الشرا: ۲۶) والی کے ساتھ وردھٹک منهم المخلصین بھی زیادہ کئے
ہیں لیکن جمہور نے اس آیت کو نہیں پڑھا۔ اسی لئے یہ صحف عثمانی میں بھی نہیں لکھی گئی۔ شاید اس کی تلاوت منسوخ ہو گئی جس کا علم حضرت ابن عباس رضی اللہ عنہما
کو نہ ہو سکا ہو۔ قد کا لفظ قرآن شریف میں نہیں ہے۔ اعمش نے یہ اپنے طور پر کہا کہ اللہ نے جو خیر دی تھی وہ پوری ہو گئی وقد تب کا یہی معنی ہے۔

بَابُ قَوْلِهِ: اللَّهُ تَعَالَى كَارِشَادُ:

﴿وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ﴾
۴۹۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ عَنْ
عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْبُطْحَاءِ
فَصَعِدَ إِلَى الْجَبَلِ فَنَادَى: ((يَا صَبَا حَاهُ)) فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالَ: ((أَرَأَيْتُمْ إِنْ
حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصِيبُكُمْ أَوْ مُمَسِّكُكُمْ أَكُنْتُمْ تَصَدَّقُونِي)) قَالُوا: نَعَمْ قَالَ: ((فَإِنِّي
لَنَذِيرٌ لَّكُمْ بَيْنَ يَدَيَّ عَذَابٍ شَدِيدٍ)) فَقَالَ أَبُو لَهَبٍ: أَلِهَذَا جَمَعْتُنَا؟ تَبَّا لَكَ فَأَنْزَلَ
اللَّهُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾ إِلَى آخِرِهَا.
”وہ ہلاک ہو انساں کا مال اس کے کام آیا اور نہ جو کچھ اس نے کمایا۔“
(۴۹۷۲) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی،
ان سے اعمش نے بیان کیا، ان سے عمرو بن مرہ نے، ان سے سعید بن جبیر
نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ بطحا
کی طرف تشریف لے گئے۔ اور پہاڑی پر چڑھ کر پکارا ”یا صباحا“
قریش اس آواز پر آپ کے پاس جمع ہو گئے۔ آنحضرت ﷺ نے ان
سے پوچھا: ”تمہارا کیا خیال ہے اگر میں تمہیں بتاؤں کہ دشمن تم پر صبح کے
وقت یا شام کے وقت حملہ کرنے والا ہے تو کیا تم میری تصدیق نہیں کرو
گے؟“ انہوں نے کہا کہ ہاں ضرور آپ کی تصدیق کریں گے۔ آپ نے
فرمایا: ”تو میں تمہیں سخت عذاب سے ڈراتا ہوں جو تمہارے سامنے آ رہا
ہے۔“ ابولہب بولا تم تباہ ہو جاؤ، کیا تم نے ہمیں اسی لئے جمع کیا تھا، اس پر
اللہ تعالیٰ نے یہ آیت نازل کی ”تَبَّتْ يَدَا أَبِي لَهَبٍ“ آخر تک۔

[راجع: ۱۳۹۴]

بَابُ ارشادِ باری تعالیٰ:

”عنقریب وہ بھڑکتی ہوئی آگ میں داخل ہوگا۔“

بَابُ قَوْلِهِ:

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾

۴۹۷۳۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي،
(۴۹۷۳) ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے

حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ
سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَبُو لَهَبٍ:
تَبَا لَكَ إِلَهَذَا جَمَعْتَنَا فَنَزَلَتْ: ﴿تَبَّتْ يَدَا أَبِي
لَهَبٍ﴾. [راجع: ۱۳۹۴]

بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے عمرو بن مرہ نے بیان کیا،
ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان
کیا کہ ابولہب نے کہا تھا کہ تو تباہ ہو گیا تو نے ہمیں اسی لیے جمع کیا تھا؟ اس
پر آیت ”تَبَّتْ يَدَا أَبِي لَهَبٍ“ نازل ہوئی۔

بَابُ قَوْلِهِ:

باب: اللہ جل جلالہ کا ارشاد:

﴿وَأَمْرًا أَنَّهُ حَمَّالَةُ الْحَطَبِ﴾

”عنقریب وہ بھڑکتی ہوئی آگ میں داخل ہوگا اور اس کی پوئی بھی جو
لکڑیوں کا گٹھا اٹھانے والی ہے۔“

وَقَالَ مُجَاهِدٌ: ﴿حَمَّالَةُ الْحَطَبِ﴾ تَمْنِي بِالنِّيمَةِ
﴿فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ﴾ يُقَالُ: مِنْ مَسَدٍ
لِيَنْبِ الْمَقْلُ وَهِيَ السَّلْسِلَةُ الَّتِي فِي النَّارِ.

مجاہد نے کہا ”حَمَّالَةُ الْحَطَبِ“ چغل خور۔ ”فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ“
کتبتے ہیں مسد سے مراد گول کے درخت کی چھال ہے بعض نے کہا
دوزخ کی رسی مراد ہے۔

تشریح: آیت مبارکہ ﴿فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ﴾ (الصعب: ۵) کے ذیل مولانا وحید الزماں رحمہ اللہ کا نوٹ یہ ہے کہ جو اس کے منہ میں
گھسٹ کر دیر کی طرف نکالیں گے۔ یہ عورت نبی کریم ﷺ کی بڑی دشمن تھی مزد و نسا د کرتی پھرتی۔ آپ کی چٹلیاں کھاتی لوگوں میں لڑائی ڈلوانی
آخر اس کا انجام یہ ہوا کہ لکڑی کا گٹھا سر پر لا دے لاری تھی رستے میں تھک کر ایک پتھر پر بیٹھی۔ فرشتے نے آن کر وہ رسی جس سے گٹھا باندھتی تھی اور اس
کی گردن میں پڑی تھی پیچھے سے زور سے کھینچی کم بخت دم گھٹ کر مر گئی۔ خسر الدنيا والاخرۃ۔

(۱۱۲) [سُورَةُ] قُلْ هُوَ اللَّهُ أَحَدٌ

سورة قل هو الله احد کی تفسیر

يُقَالُ: لَا يَنْوُنُ ﴿أَحَدٌ﴾ أَنَّى وَاحِدٌ.

کہا گیا ہے کہ ”أَحَدٌ“ پر تنوین نہیں پڑھی جاتی بلکہ دال کو ساکن ہی پڑھنا
چاہئے۔ احد کے معنی وہ ایک ہے۔

تشریح: یہ سورت کی ہے اس میں ۴ آیات ہیں۔ اسے سورة اخلاص کہا گیا ہے۔

٤٩٧٤- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا
شُعَيْبٌ، قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((قَالَ
اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ
وَسَمِعَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ فَأَمَّا تَكْذِيبُهُ إِيَّايَ
فَقَوْلُهُ لَنْ يُعَذِّبَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ
الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ وَأَمَّا سَمْعُهُ
إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الْأَحَدُ

ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا ہم سے شعیب
نے بیان کیا، انہوں نے کہا ہم سے ابو الزناد نے بیان کیا، ان سے اعرج
نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کہا: ”اللہ
تعالیٰ فرماتا ہے کہ مجھے ابن آدم نے جھٹلایا حالانکہ اس کے لیے یہ مناسب
نہیں تھا۔ مجھے اس نے گالی دی حالانکہ اس کے لیے یہ بھی مناسب نہیں تھا۔
مجھے جھٹلانا یہ ہے کہ کہتا ہے کہ میں اس کو دوبارہ پیدا نہیں کروں گا حالانکہ
میرے لیے دوبارہ پیدا کرنا اس کے پہلی مرتبہ پیدا کرنے سے زیادہ مشکل
نہیں۔ اس کا مجھے گالی دینا یہ ہے کہ کہتا ہے کہ اللہ نے اپنا بیٹا بنایا ہے حالانکہ

الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لِيْ كُفُوًا أَحَدٌ))۔ [راجع: ۱۳۹۳]

میں ایک ہوں، بے نیاز ہوں، نہ میری کوئی اولاد ہے اور نہ میں کسی کی اولاد ہوں اور نہ کوئی میرے برابر کا ہے۔“

باب قولہ: باب: اللہ عز وجل کا فرمان:

”اللہ بے نیاز ہے۔“ عرب لوگ سردار اور شریف کو صمد کہتے ہیں۔ ابو وائل شقیق بن سلمہ نے کہا حد درجے کا سب سے بڑا سردار جو ہوا سے صمد کہتے ہیں۔

اللَّهُ الصَّمَدُ وَالْعَرَبُ تُسَمِّي أَسْرَافَهَا الصَّمَدَ قَالَ أَبُو وَائِلٍ: هُوَ السَّيِّدُ الَّذِي انْتَهَى سُودُهُ۔

۴۹۷۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ وَأَمَّا تَكْذِيبُهُ إِنِّي أَنْ يَقُولُ إِنِّي لَنْ أُعِيدَهُ كَمَا بَدَأْتَهُ وَأَمَّا شَتَمُهُ إِنِّي أَنْ يَقُولُ اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لِيْ كُفُوًا أَحَدٌ)) كُفُوًا وَكَفِينًا وَكِفَاءً وَاحِدٌ۔ [راجع: ۳۱۹۳]

۴۹۷۵) ہم سے اسحاق بن منصور نے بیان کیا، انہوں نے کہا کہ ہم سے عبدالرزاق نے بیان کیا، انہوں نے کہا ہمیں معمر نے خبر دی، انہیں ہمام نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ ابن آدم نے مجھے جھٹلایا حالانکہ اس کے لئے یہ مناسب نہ تھا۔ اس نے مجھے گالی دی حالانکہ یہ اس کا حق نہیں تھا۔ مجھے جھٹلانا یہ ہے کہ کہتا ہے کہ میں اسے دوبارہ زندہ نہیں کر سکتا جیسا کہ میں نے اسے پہلے دفعہ پیدا کیا تھا۔ اس کو گالی دینا یہ ہے کہ کہتا ہے اللہ نے بیٹا بنالیا ہے حالانکہ میں بے پروا ہوں، میرے ہاں نہ کوئی اولاد ہے اور نہ میں کسی کی اولاد اور نہ کوئی میرے برابر کا ہے۔“ کُفُوًا اور کَفِينًا اور كِفَاءً ہم معنی ہیں۔

تشریح: یہ سورہ اخلاص ہے اس میں توحید خالص کا بیان اور مشرکین کی تردید ہے جو اللہ کے ساتھ غیروں کو شریک بناتے ہیں بعض دود خداؤں کے قائل ہیں۔ بعض اللہ کے لئے اولاد ثابت کرتے ہیں۔ بعض لوگ پیروں، فقیروں، انبیاء، اولیاء کو عبادت میں اللہ کا شریک بناتے ہیں۔ اللہ نے اس سورہ مبارکہ میں ان سب کی تردید کی ہے اور توحید خالص پر شائد ہی فرمائی ہے۔ مشرکین مکہ نے اللہ کا نسب نامہ پوچھا تھا ان کے جواب میں یہ سورہ مبارکہ نازل ہوئی۔ کفو سے ہم ذات ہونا مراد ہے۔

(۱۱۳) [سُورَةُ] قُلْ أَعُوذُ

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وَقَالَ مُجَاهِدٌ: ﴿عَاسِي﴾ اللَّيْلُ ﴿إِذَا وَقَبٌ﴾ غُرُوبُ الشَّمْسِ يُقَالُ: أَتَيْنُ مِنْ فَرْقِ الصُّبْحِ وَفَلَقِ الصُّبْحِ ﴿وَقَبٌ﴾ إِذَا دَخَلَ فِي كُلِّ شَيْءٍ وَأَظْلَمَ۔

مجاہد نے کہا ”عَاسِي“ سے رات مراد ہے۔ ”إِذَا وَقَبٌ“ سے سورج کا ڈوب جانا مراد ہے۔ فَرْقِ اور فَلَاقِ کے ایک ہی معنی ہیں۔ کہتے ہیں یہ بات فرق صبح یا فلق صبح سے زیادہ روشن ہے۔ عرب لوگ وقب اس وقت کہتے ہیں جب کوئی چیز بالکل کسی چیز میں گھس جائے اور اندھیرا ہو جائے۔

یہ سورت مدنی ہے، اس میں ۵ آیات ہیں۔

تشریح: لیبید بن عاصم نے جب اپنی بیٹیوں سے نبی کریم ﷺ پر جادو کرایا تو نبی کریم ﷺ کو خواب میں دو فرشتوں نے اس جادو کا حال بتلایا کہ نبی کریم ﷺ کے بالوں اور کنگھی کے دندانوں پر جادو کیا گیا ہے اور ذروان کا کنواں جو مشہور ہے وہاں یہ جادو کی چیزیں ایک پتھر کے نیچے ہیں جب یہ چیزیں منکوائی گئیں تو معلوم ہوا کہ سر کے بالوں اور ایک تانت کے ٹکڑے میں گیارہ گرہ لگائی گئیں تھیں۔ غرض اس وقت یہ گیارہ آیتوں کی دونوں سورتیں یعنی قل اعوذ برب الفلق اور قل اعوذ برب الناس نازل ہوئیں اور ہر ایک آیت پڑھنے کے ساتھ ہی جادو کی ایک گرہ کھلتی گئی۔ دونوں سورتوں کے ختم ہوتے ہی آپ سے جادو کا اثر جاتا رہا اور آپ ﷺ تندرست ہو گئے۔ (تفسیر کامل)

۴۹۷۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ وَعَبْدَةَ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: سَأَلْتُ أَبِي بِنَ كَعْبٍ عَنْ الْمَعُودَتَيْنِ فَقَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((قِيلَ لِي فَقُلْتُ)) فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. [طرفه فی: ۴۹۷۷]

۴۹۷۶۔ ہم نے قتیبہ بن سعید سے بیان کیا، کہا کہ ہم سے سفیان نے بیان کیا، ان سے عاصم اور عبدہ نے، اور ان سے زربن حبیش نے بیان کیا، انہوں نے ابی بن کعب رضی اللہ عنہ سے معوذتین کے بارے میں پوچھا تھا۔ رسول اللہ ﷺ نے فرمایا: ”مجھے (جبریل علیہ السلام) کی زبانی کہا گیا ہے (کہ) یوں کہہ اَعُوذُ بِرَبِّ الْفَلَقِ میں نے اسی طرح کہا ”چنانچہ ہم بھی وہی کہتے ہیں جو رسول اللہ ﷺ نے کہا۔

تشریح: حضرت عبداللہ بن مسعود رضی اللہ عنہ ان دونوں سورتوں کو قرآن میں داخل نہیں سمجھتے تھے بلکہ کوئی مصحف میں لکھتا تو پھیل ڈالتے۔ وہ کہتے یہ دونوں سورتیں صرف اس لئے اتاری ہیں کہ لوگ بطور تعویذ کے پڑھا کریں اور جن لوگوں نے کہا کہ عبداللہ بن مسعود رضی اللہ عنہ سے یہ روایت صحیح نہیں ہے انہوں نے غلطی کی لیکن جمہور صحابہ رضی اللہ عنہم اور تابعین رضی اللہ عنہم سب کا قول ہے کہ معوذتین قرآن میں داخل ہیں اور اس پر اجماع ہو گیا اور ممکن ہے کہ حضرت ابن مسعود رضی اللہ عنہ کا یہ مطلب ہو کہ گویا دونوں سورتیں کلام الہی ہیں مگر نبی کریم ﷺ نے ان کو مصحف میں نہیں لکھوایا اس لئے مصحف میں لکھنا ضروری نہیں۔ نووی رحمہ اللہ نے شرح مسلم میں کہا کہ مسلمانوں نے اس پر اجماع کیا کہ معوذتین اور سورۃ فاتحہ قرآن میں داخل ہیں اور جو کوئی قرآن سے کسی جزو کا انکار کرے وہ کافر ہے اور حافظ نے اس پر اعتراض کیا (وحدیدی) بہر حال مصحف عثمانی کی بنا پر یہ ہر دو سورتیں قرآن شریف ہی کا جزو ہیں۔ چودہ سو برس سے ان کی قرآنی تلاوت ہوتی آرہی ہے، اس لحاظ سے امت کا ان کے اجزائے قرآن ہونے پر اجماع ہو چکا ہے۔ لہذا اب شک و تردید کی کوئی گنجائش نہیں ہے۔ بہت سے علما نے حضرت عبداللہ بن مسعود رضی اللہ عنہ کی طرف اس قول کی نسبت ہی کو شروع سے غلط ٹھہرایا ہے اور بعض نے کہا ہے کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے اپنے اس قول سے رجوع کر لیا ہے۔ حضرت ابی بن کعب رضی اللہ عنہ سے معوذتین کے بارے میں یہ پوچھا گیا کہ کیا یہ دونوں سورتیں قرآن میں داخل ہیں یا نہیں (تفصیل حدیث میں موجود ہے)۔

(۱۱۴) [سُورَةُ قُلْ أَعُوذُ بِرَبِّ النَّاسِ] سورۃ الناس کی تفسیر

النَّاسِ

وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ: «الْوَسْوَاسُ» إِذَا وَلَدَ خَنَسَهُ الشَّيْطَانُ فَإِذَا ذَكَرَ اللَّهُ ذَهَبَ وَإِذَا لَمْ يَذْكُرِ اللَّهُ ثَبَتَ عَلَى قَلْبِهِ.

حضرت ابن عباس رضی اللہ عنہما نے ”وَسْوَاس“ کے متعلق بتلایا کہ جب بچہ پیدا ہوتا ہے شیطان اس کو چوکا لگاتا ہے۔ اگر وہاں اللہ کا نام لیا گیا تو وہ بھاگ جاتا ہے ورنہ بچے کے دل پر جم جاتا ہے۔

۴۹۷۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: (۴۹۷۷) ہم سے علی بن عبداللہ نے بیان کیا، ان سے سفیان ثوری نے

حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي
 لُبَابَةَ عَنْ زُرِّ بْنِ حُبَيْشٍ؛ ح: قَالَ: وَحَدَّثَنَا
 عَاصِمٌ عَنْ زُرِّ قَالَ: سَأَلْتُ أَبِي بَنِي كَعْبٍ
 قُلْتُ: يَا أَبَا الْمُنْذِرِ إِنَّ أَخَاكَ ابْنَ مَسْعُودٍ
 يَقُولُ كَذَا وَكَذَا فَقَالَ أَبِي: سَأَلْتُ رَسُولَ
 اللَّهِ ﷺ فَقَالَ لِي: ((قِيلَ لِي: قُلْ فَقُلْتُ))
 قَالَ: فَتَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ
 اللَّهِ ﷺ. [راجع: ٤٩٧٦]

بیان کیا، ان سے عبدہ بن ابی لبابہ نے بیان کیا، ان سے زر بن حبیش نے۔
 (سفیان نے کہا) اور ہم سے عاصم نے بھی بیان کیا، ان سے زر نے بیان
 کیا کہ میں نے ابی بن کعب رضی اللہ عنہ سے پوچھا: یا ابا المنذر! آپ کے بھائی
 عبد اللہ بن مسعود رضی اللہ عنہ تو یہ کہتے ہیں (کہ معوذتین قرآن میں داخل نہیں
 ہیں) ابی بن کعب رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے اس بات
 کا پوچھا تھا۔ آپ ﷺ نے مجھ سے فرمایا کہ ”(جبریل علیہ السلام کی زبانی)
 مجھ سے یوں کہا گیا کہ ایسا کہہ اور میں نے کہا۔“ ابی بن کعب رضی اللہ عنہ نے
 کہا کہ ہم بھی وہی کہتے ہیں جیسا کہ رسول اللہ ﷺ نے فرمایا تھا۔

تشریح: حضرت ابی بن کعب رضی اللہ عنہ کی کمال دانائی اور دیانتداری تھی کہ اختلاف سے بچنے کے لئے آپ نے سوال مذکور کے جواب میں وہی الفاظ
 نقل کر دیے جو انہوں نے نبی کریم ﷺ سے سنے تھے اس سے اشارتاً یہ بھی ظاہر ہوا کہ وہ ان سورتوں کو اگر قرآن سے جدا جانتے تو فوراً کہہ دیتے، ان
 کی اس بارے میں خاموشی اس امر پر دال ہے کہ وہ ان کو قرآن پاک ہی سے سمجھتے تھے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ فَضَائِلِ الْقُرْآنِ
قرآن کے فضائل کا بیان

بَابُ: كَيْفَ نَزَلَ الْوَحْيُ باب: وحی کیونکر اتری اور سب سے پہلی کون سی
وَأَوَّلُ مَا نَزَلَ آیت نازل ہوئی تھی؟

قَالَ ابْنُ عَبَّاسٍ: ﴿الْمُهَيْمِنُ﴾ - الْأَمِينُ: ابن عباس رضی اللہ عنہما نے کہا: "الْمُهَيْمِنُ" آمین کے معنی میں ہے۔ قرآن
الْقُرْآنُ آمِينَ عَلَى كُلِّ كِتَابٍ قَبْلَهُ۔
اپنے سے پہلے کی ہر آسمانی کتاب کا امانتدار اور نگہبان ہے۔

تشریح: قرآن مجید کے مہیمہ امانتدار نگہبان ہونے کا مطلب یہ ہے کہ پہلی کتابوں تورات، زبور، انجیل میں جو کچھ ان کے ماننے والوں نے تحریف کر ڈالی ہے قرآن مجید اس تحریف کی نشاندہی کر کے اصل مضمون سے آگاہی بخشتا ہے۔ ایک مثال سے یہ بات سمجھ میں آ جائے گی۔ تورات موجودہ کا بیان ہے کہ حضرت موسیٰ علیہ السلام کا ہاتھ سفید اس لئے تھا کہ آپ کو ہاتھ میں برص کی بیماری لگ گئی تھی۔ یہ بیان بالکل غلط ہے قرآن مجید نے اس غلط بیانی کی تردید کر کے ﴿تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ﴾ (النقص: ۲۸) کے الفاظ مبارکہ میں حقیقت حال سے آگاہ کیا ہے۔ یعنی حضرت موسیٰ علیہ السلام کا ہاتھ بطور مجززہ سفید ہو جایا کرتا تھا۔ اس میں کوئی بیماری نہیں لگی تھی۔ تورات و زبور و انجیل کی ایسی بہت سی مثالیں بیان کی جاسکتی ہیں۔ اس لحاظ سے قرآن مجید مہیمہ یعنی صحف سابقہ کی اصلیت کا بھی نگہبان ہے۔ وحی نازل ہونے کی تفصیلات بارہ اول میں ملاحظہ کی جاسکتی ہیں۔

۴۹۷۸، ۴۹۷۹۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ: أَخْبَرْتَنِي عَائِشَةُ وَابْنُ عَبَّاسٍ قَالَا: لَبَّتِ النَّبِيُّ ﷺ بِمَكَّةَ عَشَرَ سِنِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ وَبِالْمَدِينَةِ عَشَرَ سِنِينَ. [راجع: ۴۴۶۴]

(۷۹، ۷۸، ۷۹) ہم سے عبد اللہ بن موسیٰ نے بیان کیا، ان سے شیبان بن عبد الرحمن نے، ان سے یحییٰ بن ابی کثیر نے اور ان سے ابوسلمہ بن عبد الرحمن بن عوف نے بیان کیا کہ مجھ کو حضرت عائشہ اور عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ مکہ میں دس سال رہے اور قرآن نازل ہوتا رہا اور مدینہ میں بھی دس سال تک رہے اور آپ پر وہاں بھی قرآن نازل ہوتا رہا۔

تشریح: قرآن پاک کا جو حصہ ہجرت سے پہلے نازل ہوا وہ مکی کہلاتا ہے اور جو ہجرت کے بعد نازل ہوا وہ مدنی کہلاتا ہے، اس اصول کو یاد رکھنا ضروری ہے۔

۴۹۸۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۳۹۸۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے معتمر بن سلیمان حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي عَنْ أَبِي نے بیان کیا، کہا کہ میں نے اپنے والد سے سنا، ان سے ابو عثمان مہدی نے

بیان کیا کہ مجھے معلوم ہوا کہ حضرت جبریل علیہ السلام نبی کریم ﷺ کے پاس آئے اور آپ سے بات کرنے لگے۔ اس وقت ام المؤمنین ام سلمہ رضی اللہ عنہا آپ کے پاس موجود تھیں۔ نبی کریم ﷺ نے ان سے پوچھا: ”جانتی ہو یہ کون ہیں؟“ یا اسی طرح کے الفاظ آپ نے فرمائے۔ ام المؤمنین نے کہا: وحیہ کلبی ہیں۔ جب آپ کھڑے ہوئے ام سلمہ نے بیان کیا کہ اللہ کی قسم! اس وقت بھی میں انہیں وحیہ کلبی ہی سمجھتی رہی۔ آخر جب میں نے نبی کریم ﷺ کا خطبہ سنا جس میں آپ نے حضرت جبریل (علیہ السلام) کے آنے کی خبر سنائی تب مجھے حال معلوم ہوا یا اسی طرح کے الفاظ بیان کیے۔ معتر نے بیان کیا کہ میرے والد (سلیمان) نے کہا، میں نے ابوعثمان مہدی سے کہا: آپ نے یہ حدیث کس سے سنی تھی؟ انہوں نے بتایا کہ حضرت اسامہ بن زید رضی اللہ عنہما سے۔

عُثْمَانُ قَالَ: أَتَيْتُ أَنْ جَبْرِيلَ أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يَتَحَدَّثُ فَقَالَ النَّبِيُّ ﷺ لَأُمِّ سَلَمَةَ ((مَنْ هَذَا؟)) أَوْ كَمَا قَالَ: قَالَتْ: هَذَا دَحِيَّةٌ فَلَمَّا قَامَ وَاللَّهِ مَا حَسِبْتُهُ إِلَّا إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ النَّبِيِّ ﷺ يُخْبِرُ خَبَرَ جَبْرِيلَ أَوْ كَمَا قَالَ قَالَ أَبِي: قُلْتُ لِأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ مِنْ أَشَامَةَ بْنِ زَيْدٍ. [راجع: ۳۶۳۴] [مسلم: ۶۳۱۵]

تشریح: وحیہ کلبی ایک خوبصورت صحابی تھے حضرت جبریل علیہ السلام جب آدمی کی صورت میں نبی کریم ﷺ کے پاس آتے تو ان ہی کی صورت میں آیا کرتے تھے۔

۴۹۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ ((مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحِيًّا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ)). [طرفة في: ۷۲۷۴] [مسلم: ۳۸۵]

(۳۹۸۱) ہم سے عبد اللہ بن یوسف تیبی نے بیان کیا، کہا ہم سے لیث بن سعید نے بیان کیا، کہا ہم سے سعید مقبری نے بیان کیا، ان سے ان کے والد کیسان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ہر نبی کو ایسے ایسے معجزات عطا کیے گئے کہ (لوگ انہیں دیکھ کر) ان پر ایمان لائے (بعد کے زمانے میں ان کا کوئی اثر نہیں رہا) اور مجھے جو معجزہ دیا گیا ہے وہ وحی (قرآن) ہے جو اللہ تعالیٰ نے مجھ پر نازل کی ہے (اس کا اثر قیامت تک باقی رہے گا) اس لیے مجھے امید ہے کہ قیامت کے دن میرے تابع فرمان لوگ دوسرے پیغمبروں کے تابع فرمانوں سے زیادہ ہوں گے۔“

تشریح: اللہ تعالیٰ نے ہر زمانہ میں جس قسم کے معجزہ کی ضرورت تھی ایسا معجزہ پیغمبر کو دیا۔ حضرت موسیٰ علیہ السلام کے زمانہ میں علم حرا کا بہت رواج تھا ان کو ایسا معجزہ دیا کہ سارے جادوگر ہار مان گئے دم بخورہ گئے۔ حضرت عیسیٰ علیہ السلام کے زمانہ میں طب کا رواج تھا۔ ان کو ایسے معجزے دیئے کہ کسی طبیب کے باپ سے بھی ایسے علاج ممکن نہیں۔ ہمارے محمد ﷺ کے زمانہ میں فصاحت، بلاغت، شعر و شاعری کے دعویٰ کا بڑا چرچہ تھا تو آپ کو قرآن مجید کا ایسا عظیم معجزہ عطا فرمایا کہ سارے زمانے کے فصیح و بلیغ لوگ اس کا لوہا مان گئے اور ایک چھوٹی سی سورت بھی قرآن کی طرح نہ بنا سکے۔ اس حدیث کا مطلب یہ ہے کہ دوسرے پیغمبروں کے معجزے تو جن لوگوں نے دیکھے تھے انہوں نے ہی دیکھے وہ ایمان لائے بعد والوں پر ان کا اثر نہیں رہا۔ گو ماں

باپ اور اگلے بزرگوں کی تقلید سے کچھ لوگ ان کے طریق پر قائم رہیں مگر اپنے اپنے زمانہ میں وہ مجوزوں کو ایک افسانہ سے زیادہ خیال نہیں کرتے اور میرا مجزہ قرآن ہمیشہ باقی ہے وہ ہر زمانہ اور ہر وقت میں تازہ ہے اور جتنا اس میں غور کرتے جاؤ لطف زیادہ ہوتا ہے۔ اس کے نکات اور فوائد انہما ہیں جو قیامت تک لوگ نکالتے رہیں گے۔ اس لحاظ سے میرے پیرو لوگ ہمیشہ قائم رہیں گے اور میرا مجزہ قرآن بھی ہمیشہ موجود رہے گا۔

۴۹۸۲۔ حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: أَنَّ اللَّهَ تَابَعَ عَلَى رَسُولِهِ الْوَحْيَ قَبْلَ وَفَاتِهِ حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كَانَ الْوَحْيُ ثُمَّ تُوَفِّي رَسُولُ اللَّهِ ﷺ بَعْدُ. [مسلم: ۷۴۴۰]

۴۹۸۲) ہم سے عمرو بن محمد نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہمارے والد (ابراہیم بن سعد) نے، ان سے صالح بن کيسان نے، ان سے ابن شہاب نے بیان کیا، کہا مجھ سے انس بن مالک رضی اللہ عنہ نے خبر دی کہ اللہ تعالیٰ نبی کریم ﷺ پر پے در پے وحی اتارتا رہا اور آپ کی وفات کے قریبی زمانہ میں تو بہت وحی اتری، پھر اس کے بعد آنحضرت ﷺ کی وفات ہوئی۔

تشریح: مطلب یہ ہے کہ ابتدائی زمانہ نبوت میں تو سورہ اقرار کر پھر ایک مدت تک وحی موقوف رہی اس کے بعد برابر پے در پے وحی اتری رہی پھر جب آپ مدینہ میں تشریف لائے تو آپ کی عمر کے آخری حصہ میں بہت قرآن اترا کیونکہ اسلامی فتوحات کا سلسلہ بڑھ گیا۔ معاملات اور مقدمات نبوت ہونے لگے تو قرآن بھی زیادہ اترا۔

۴۹۸۳۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدُبًا يَقُولُ: اشْتَكَيْتُ النَّبِيَّ ﷺ، فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْتَيْنِ فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدًا مَا أَرَى شَيْطَانَكَ إِلَّا قَدْ تَرَكَكَ فَأَنْزَلَ اللَّهُ: ﴿وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾. [راجع: ۱۱۲۴]

۴۹۸۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اسود بن قیس نے، کہا کہ میں نے جندب بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی ﷺ بیمار پڑے اور ایک یا دو راتوں میں (تجدد کی نماز کے لئے) نہ اٹھ سکے تو ایک عورت (عوراء بنت رب البہبہ کی جو رو) آنحضرت ﷺ کے پاس آئی اور کہنے لگی اے محمد! میرا خیال ہے کہ تمہارے شیطان نے تمہیں چھوڑ دیا ہے۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی ”الضحیٰ“ الخ ”قسم ہے دن کی روشنی کی اور رات کی جب وہ قرار پکڑے کہ آپ کے رب نے نہ آپ کو چھوڑا ہے اور نہ وہ آپ سے خفا ہوا ہے۔“

باب: قرآن مجید قریش اور عرب کے محاورہ میں

نازل ہوا

(اللہ تعالیٰ نے خود فرمایا ہے) ﴿قُرْآنًا عَرَبِيًّا﴾ یعنی قرآن واضح عربی زبان میں نازل ہوا ہے۔

۴۹۸۴) ہم سے ابوالیمان نے بیان کیا، کہا ہم سے شعیب نے بیان کیا، ان سے زہری نے اور انیس بن مالک رضی اللہ عنہ نے خبر دی، انہوں نے

باب: نَزَلَ الْقُرْآنُ بِلِسَانِ

قُرَيْشٍ وَالْعَرَبِ

﴿قُرْآنًا عَرَبِيًّا﴾ [یوسف: ۲]

﴿بِلِسَانِ عَرَبِيٍّ مُبِينٍ﴾ [الشعراء: ۱۹۵]

۴۹۸۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ وَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ،

قَالَ: فَأَمَرَ عُثْمَانُ زَيْدَ بْنَ ثَابِتٍ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَعَبْدَ الرَّحْمَنِ ابْنَ الْحَارِثِ بْنِ هِشَامٍ أَنْ يَنْسُخُوهَا فِي الْمَصَاحِفِ وَقَالَ لَهُمْ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ الْقُرْآنِ فَاتَّبِعُوا بِلسَانِ قُرَيْشٍ فَإِنَّ الْقُرْآنَ أَنْزَلَ بِلسَانِهِمْ فَفَعَلُوا. [راجع: ۳۵۰۶]

بیان کیا کہ عثمان رضی اللہ عنہ نے زید بن ثابت، سعید بن عاص، عبد اللہ بن زبیر اور عبد الرحمن بن حارث بن ہشام رضی اللہ عنہم کو حکم دیا کہ قرآن مجید کو کتابی شکل میں لکھیں اور فرمایا کہ اگر قرآن کے کسی محاورے میں تمہارا زید بن ثابت رضی اللہ عنہ سے اختلاف ہو تو اس لفظ کو قریش کے محاورہ کے مطابق لکھو، کیونکہ قرآن ان ہی کے محاورے پر نازل ہوا ہے، چنانچہ انہوں نے ایسا ہی کیا۔

تشریح: حدیث بالا میں لفظ واخبرنی میں مالک کی جگہ بعض نسخوں میں فاخبرنی ہے یہ حدیث مختصر ہے پوری حدیث آئندہ باب میں آئے گی اس واو عطف کا مطلب معلوم ہو جائے گا۔

۴۹۸۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا عَطَاءٌ وَقَالَ مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنُ أُمَيَّةَ: أَنَّ يَعْلَى كَانَ يَقُولُ: لَيْتَنِي أَرَى رَسُولَ اللَّهِ ﷺ جِنِّ يُنْزِلُ عَلَيْهِ الْوَحْيَ فَلَمَّا كَانَ النَّبِيُّ ﷺ بِالْجَعْرَانَةِ عَلَيْهِ ثَوْبٌ قَدْ أَظْلَّ عَلَيْهِ وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ إِذْ جَاءَهُ رَجُلٌ مُتَضَمِّخٌ بِطَبِّبٍ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ فِي جَبَّةٍ بَعْدَ مَا تَضَمَّخَ بِطَبِّبٍ فَظَرَّ النَّبِيُّ ﷺ سَاعَةً فَجَاءَهُ الْوَحْيُ فَأَشَارَ عُمَرُ إِلَى يَعْلَى أَنْ تَعَالَ فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ فَإِذَا هُوَ مُحَمَّرُ الْوَجْهِ يَغْطُ كَذَلِكَ سَاعَةً ثُمَّ سَرِي عَنْهُ فَقَالَ: ((أَيُّنَ الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ إِنْفَاءً)) فَالْتَمَسَ الرَّجُلُ فَجِئَ بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((أَمَّا الطَّبِّبُ الَّذِي بِكَ فَأَعِيسَلَهُ ثَلَاثَ مَرَّاتٍ وَأَمَّا الْجَبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمَرِكَ

(۳۹۸۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ہم سے عطاء بن ابی رباح نے بیان کیا۔ (دوسری سند) اور (میرے والد) مسدد بن زید نے بیان کیا کہ ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ابن جریج نے بیان کیا، کہا مجھ کو عطاء بن ابی رباح نے خبر دی، کہا کہ مجھے صفوان بن یعلیٰ بن امیہ نے خبر دی کہ (میرے والد) یعلیٰ کہا کرتے تھے کہ کاش! میں رسول اللہ ﷺ کو اس وقت دیکھتا جب آپ پر وحی نازل ہوتی ہو۔ چنانچہ جب آپ مقام جعرانہ میں ٹھہرے ہوئے تھے۔ آپ کے اوپر کپڑے سے سایہ کر دیا گیا تھا اور آپ کے ساتھ آپ کے چند صحابہ بھی موجود تھے کہ اتنے میں ایک خوشبو میں بسا ہوا شخص آیا اور عرض کیا یا رسول اللہ! ایسے شخص کے بارے میں کیا فتویٰ ہے، جس نے خوشبو میں بسا ہوا ایک جبہ پہن کر احرام باندھا ہو۔ تھوڑی دیر کے لیے نبی کریم ﷺ نے (سائل کی طرف) دیکھا اور پھر آپ پر وحی آنا شروع ہو گئی۔ عمر رضی اللہ عنہ نے یعلیٰ رضی اللہ عنہ کو اشارہ سے بلایا۔ یعلیٰ آئے اور اپنا سر (اس کپڑے کے جس سے نبی ﷺ کے لیے سایہ کیا گیا تھا) اندر کر لیا، آنحضرت ﷺ کا چہرہ اس وقت سرخ ہو رہا تھا اور آپ تیزی سے سانس لے رہے تھے، تھوڑی دیر تک یہی کیفیت رہی۔ پھر یہ کیفیت دور ہو گئی اور آپ نے دریافت فرمایا: ”جس نے ابھی مجھ سے عمرہ کے متعلق فتویٰ پوچھا تھا وہ کہاں ہے؟“ اس شخص کو تلاش کر کے آپ کے پاس لایا گیا۔ آپ ﷺ

نے ان سے فرمایا: ”جو خوشبو تمہارے بدن یا کپڑے پر لگی ہوئی ہے اسے تین مرتبہ دھو لو اور جبے کو اتار دو، پھر عمرہ میں بھی اسی طرح کرو جس طرح حج میں کرتے ہو۔“

تشریح: اکثر علمائے کہا ہے یہ حدیث اس باب سے تعلق نہیں رکھتی بلکہ اگلے باب کے متعلق ہے اور شاید کاتب نے غلطی سے یہاں اسے درج کر دیا ہے۔ بعض نے کہا اس باب میں یہ حدیث اس لئے لائے کہ حدیث بھی قرآن کی طرح وحی ہے اور وہ بھی قریش کے محاورے پر اترتی ہے۔ یہ حدیث کتاب الحج میں بھی گزر چکی ہے۔ خوشبو کے بارے میں یہ حکم بعد میں منسوخ ہو گیا ہے۔

باب: قرآن مجید کو جمع کرنے کا بیان

بَابُ جَمْعِ الْقُرْآنِ

(۴۹۸۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے عبید بن سباق نے اور ان سے زید بن ثابت رضی اللہ عنہ نے بیان کیا جنگ یمامہ میں (صحابہ کی بہت بڑی تعداد کے) شہید ہو جانے کے بعد ابو بکر رضی اللہ عنہ نے مجھے بلا بھیجا۔ اس وقت عمر رضی اللہ عنہ بھی ان کے پاس ہی موجود تھے۔ ابو بکر رضی اللہ عنہ نے کہا: عمر رضی اللہ عنہ میرے پاس آئے اور انہوں نے کہا کہ یمامہ کی جنگ میں بہت بڑی تعداد میں قرآن کے قاریوں کی شہادت ہو گئی ہے اور مجھے ڈر ہے کہ اسی طرح کفار کے ساتھ دوسری جنگوں میں بھی قرآن بڑی تعداد میں قتل ہو جائیں گے اور یوں قرآن کے جاننے والوں کی بہت بڑی تعداد ختم ہو جائے گی۔ اس لیے میرا خیال ہے کہ آپ قرآن مجید کو (باقاعدہ کتابی شکل میں) جمع کرنے کا حکم دے دیں۔ میں نے عمر رضی اللہ عنہ سے کہا کہ آپ ایک ایسا کام کس طرح کریں گے جو رسول اللہ صلی اللہ علیہ وسلم نے (اپنی زندگی میں) نہیں کیا؟ عمر رضی اللہ عنہ نے اس کا یہ جواب دیا: اللہ کی قسم! یہ تو ایک کار خیر ہے۔ عمر رضی اللہ عنہ یہ بات مجھ سے بار بار کہتے رہے۔ آخر اللہ تعالیٰ نے اس مسئلہ میں میرا بھی سینہ کھول دیا اور اب میری بھی وہی رائے ہو گئی جو عمر رضی اللہ عنہ کی تھی۔ زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ ابو بکر رضی اللہ عنہ نے کہا: آپ (زید رضی اللہ عنہ) جوان اور عقلمند ہیں، آپ کو معاملہ میں مہتمم بھی نہیں کیا جاسکتا اور آپ کاتب وحی بھی تھے، اس لیے آپ قرآن مجید کو پوری تلاش اور محنت کے ساتھ ایک جگہ جمع کر دیں۔ اللہ کی قسم! اگر یہ لوگ مجھے کسی پہاڑ کو اس کی جگہ سے دوسری جگہ منتقل کرنے کے لیے کہتے تو میرے لیے یہ کام اتنا مشکل

۴۹۸۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ بْنِ سَبَّاقٍ: أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ مُقْتَلٌ أَهْلُ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِالْقُرْآنِ بِالنَّوَاطِنِ فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ قُلْتُ لِعُمَرَ: كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ قَالَ عُمَرُ: هَذَا وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يَرَا جُعْنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ لَا نَنْهَمُكَ وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَسْتَبِيعُ الْقُرْآنَ فَاجْمَعُهُ فَوَاللَّهِ! لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ قَالَ: هُوَ وَاللَّهِ! خَيْرٌ

نہیں تھا جتنا کہ ان کا یہ حکم کہ میں قرآن مجید کو جمع کر دوں۔ میں نے اس پر کہا: آپ لوگ ایک ایسے کام کو کرنے کی ہمت کیسے کرتے ہیں جو رسول اللہ ﷺ نے خود نہیں کیا تھا۔ ابوبکر رضی اللہ عنہ نے کہا، اللہ کی قسم! یہ ایک عمل خیر ہے۔ ابوبکر رضی اللہ عنہ یہ جملہ برابر دہراتے رہے، یہاں تک کہ اللہ تعالیٰ نے میرا بھی ان کی اور عمر رضی اللہ عنہ کی طرح سینہ کھول دیا۔ چنانچہ میں نے قرآن مجید (جو مختلف چیزوں پر لکھا ہوا موجود تھا) کی تلاش شروع کر دی اور میں قرآن مجید کو کھجور کی چھلی ہوئی شاخوں، پتلے پتھروں سے، (جن پر قرآن مجید لکھا گیا تھا) اور لوگوں کے سینوں کی مدد سے جمع کرنے لگا۔ سورہ توبہ کی آخری آیتیں مجھے ابوخریمہ انصاری رضی اللہ عنہ کے پاس لکھی ہوئی ملیں، یہ چند آیات مکتوب شکل میں ان کے سوا اور کسی کے پاس نہیں تھیں ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ سے سورہ توبہ کے خاتمہ تک۔ جمع کے بعد قرآن مجید کے یہ صحیفے ابوبکر رضی اللہ عنہ کے پاس محفوظ تھے۔ پھر ان کی وفات کے بعد عمر رضی اللہ عنہ نے ان کو جب تک وہ زندہ رہے اپنے پاس رکھا، پھر وہ صحیفہ ام المؤمنین حفصہ بنت عمر رضی اللہ عنہا کے پاس محفوظ رہے۔

تشریح: قرآن نبی کریم ﷺ کے عہد میں متفرق الگ الگ صحیفوں، ورقوں، ہڈیوں، پر لکھا ہوا تھا۔ مگر سارا قرآن ایک جگہ ایک صحیفہ میں نہیں جمع ہوا تھا۔ ابوبکر صدیق رضی اللہ عنہ کی خلافت میں ایک جگہ جمع کیا گیا۔ حضرت عثمان رضی اللہ عنہ کی خلافت میں اس کی نقلیں مرتب ہو کر تمام ملکوں میں بھیجی گئیں۔ غرض یہ قرآن سارے کا سارا لکھا ہوا نبی کریم ﷺ کے عہد میں بھی موجود تھا۔ مگر متفرق الگ الگ کسی کے پاس ایک ٹکڑا کسی کے پاس دوسرا ٹکڑا اور سورتوں میں کوئی ترتیب نہ تھی۔ یہ ترتیب حضرت ابوبکر رضی اللہ عنہ کی خلافت میں کی گئی۔ اس روایت سے یہ بھی نکلا کہ صحابہ بدعت سے سخت پرہیز کرتے تھے اور جو کام نبی کریم ﷺ کے زمانہ میں نہ ہوا اسے معیوب جانا کرتے تھے۔ حضرت ابوبکر صدیق، حضرت عمر پھر حضرت عثمان رضی اللہ عنہ نے جو کام کیا کہ سارے قرآن کو ایک جگہ مرتب کر دیا یا ہونا ضروری تھا۔ ورنہ پہلی کتابوں کی طرح قرآن میں بھی شدید اختلافات پیدا ہو جاتے۔ بدعت وہ کام ہے جس کا ثبوت قرون ملاح سے نہ ہو جیسا آج کل لوگ تیجہ، فاتحہ، جہلم کرتے ہیں۔ قبروں پر میلے لگاتے، عرس کرتے، نذریں چڑھاتے ہیں۔ یہ جملہ امور بدعاتِ سنیہ میں داخل ہیں۔ اللہ تعالیٰ ہر مسلمان کو بدعت سے بچا کر راہِ سنت پر چلنے کی توفیق عطا فرمائے۔ (امیں جمع قرآن مجید سے متعلق مفصل مقالہ رقم الحدیث: ۵۰۰۵ کی تشریح میں ملاحظہ ہو۔)

(۴۹۸۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد عوفی نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ حذیفہ بن یمان رضی اللہ عنہ امیر المؤمنین عثمان رضی اللہ عنہ کے پاس آئے۔ اس وقت عثمان رضی اللہ عنہ ارمینہ اور آذر بایجان کی فتح کے سلسلہ میں شام کے غازیوں کے لیے جنگ کی تیاریوں میں

۴۹۸۷۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا ابْنُ اِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ: أَنَّ اَنَسَ بْنَ مَالِكٍ حَدَّثَهُ أَنَّ حَذِيفَةَ بْنَ الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَازِي أَهْلَ الشَّامِ فِي فَتْحِ اِزْمِينِيَّةَ وَادْرِينَجَانَ مَعَ أَهْلِ الْعِرَاقِ فَأَفْرَعَ

مصرف تھے، تاکہ وہ اہل عراق کو ساتھ لے کر جنگ کریں۔ حذیفہ رضی اللہ عنہ قرآن مجید کی قرأت کے اختلاف کی وجہ سے بہت پریشان تھے۔ آپ نے عثمان رضی اللہ عنہ سے کہا: امیر المؤمنین اس سے پہلے کہ یہ امت (مسلمہ) بھی یہودیوں اور نصاریوں کی طرح کتاب اللہ میں اختلاف کرنے لگے، آپ اس کی خبر لیجیے۔ چنانچہ عثمان رضی اللہ عنہ نے حصہ رضی اللہ عنہ کے یہاں کہلا بھیجا کہ وہ صحیفے (جنہیں زید رضی اللہ عنہ نے ابو بکر رضی اللہ عنہ کے حکم سے جمع کیا تھا اور جن پر مکمل قرآن مجید لکھا ہوا تھا) ہمیں دے دیں تاکہ ہم انہیں مصحفوں میں (کتابی شکل میں) نقل کروالیں۔ پھر اصل ہم آپ کو لوٹا دیں گے حصہ رضی اللہ عنہ نے وہ صحیفے عثمان رضی اللہ عنہ کے پاس بھیج دیے اور آپ نے زید بن ثابت، عبد اللہ بن زبیر، سعد بن العاص اور عبد الرحمن بن عمار بن ہشام رضی اللہ عنہ کو حکم دیا کہ وہ ان صحیفوں کو مصحفوں میں نقل کر لیں۔ عثمان نے اس جماعت کے تین قریشی صحابیوں سے کہا کہ اگر آپ لوگوں کا قرآن مجید کے کسی لفظ کے سلسلے میں حضرت زید رضی اللہ عنہ سے اختلاف ہو تو اسے قریش کی زبان کے مطابق لکھ لیں کیونکہ قرآن مجید بھی قریش ہی کی زبان میں نازل ہوا تھا۔ چنانچہ ان لوگوں نے ایسا ہی کیا اور جب تمام صحیفے مختلف نسخوں میں نقل کر لیے گئے تو عثمان رضی اللہ عنہ نے ان صحیفوں کو واپس لوٹا دیا اور اپنی سلطنت کے ہر علاقہ میں نقل شدہ مصحف کا ایک ایک نسخہ بھجوا دیا اور حکم دیا کہ اس کے سوا کوئی چیز اگر قرآن کی طرف منسوب کی جاتی ہے، خواہ وہ کسی صحیفہ یا مصحف میں ہو تو اسے جلا دیا جائے۔

(۴۹۸۸) ابن شہاب نے بیان کیا کہ مجھے خارجہ بن زید بن ثابت نے خبر دی، انہوں نے حضرت زید بن ثابت رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جب ہم (عثمان رضی اللہ عنہ کے زمانہ میں) مصحف کی صورت میں قرآن مجید کو نقل کر رہے تھے، تو مجھے سورہ احزاب کی ایک آیت نہیں ملی، حالانکہ میں اس آیت کو بھی رسول اللہ صلی اللہ علیہ وسلم سے سنا کرتا تھا اور آپ اس کی تلاوت کیا کرتے تھے، پھر ہم نے اسے تلاش کیا تو وہ خزیمہ بن ثابت انصاری رضی اللہ عنہ کے پاس ملی۔ وہ آیت یہ تھی۔ ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾۔ چنانچہ ہم نے اس آیت کو سورہ احزاب میں لگا دیا۔

حُذَيْفَةُ اخْتَلَفُوا فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ: يَا أَمِيرَ الْمُؤْمِنِينَ أَذْرِكُ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ وَالنَّصَارَى فَأَرْسَلَ عُثْمَانُ إِلَى حَفْصَةَ أُنْزِلِي إِلَيْنَا الصُّحُفَ نَنْسَخْهَا فِي الْمَصَاحِفِ ثُمَّ تَرَدُّهَا إِلَيْكَ فَأَرْسَلْتُ بِهَا حَفْصَةَ إِلَى عُثْمَانَ فَأَمَرَ زَيْدُ بْنُ ثَابِتٍ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْعَاصِ وَعَبْدُ الرَّحْمَنِ ابْنُ الْحَارِثِ بْنُ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْفَرَسِيِّينَ الثَّلَاثَةِ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَاصْنَعُوا بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا نَسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ أَقْفٍ بِمُصْحَفٍ مِمَّا نَسَخُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ. [راجع: ۳۵۰۶] [مسلم: ۳۱۰۴]

۴۹۸۸۔ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي خَارِجَةُ ابْنُ زَيْدِ بْنِ ثَابِتٍ سَمِعَ زَيْدُ بْنُ ثَابِتٍ قَالَ: فَقَدْتُ آيَةً مِنَ الْأَحْزَابِ حِينَ نَسَخْنَا الْمُصْحَفَ قَدْ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خَزِيمَةَ ابْنِ ثَابِتٍ الْأَنْصَارِيِّ: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ فَالْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُصْحَفِ. [راجع: ۲۸۰۷]

یعنی اپنے ٹھکانے پر تو صرف سورتوں کی ترتیب اور وجہ قراءت وغیرہ میں حضرت عثمان رضی اللہ عنہ نے تصرف کیا۔ نبی کریم ﷺ کے عہد میں یہ ترتیب سورتوں کی تھی اور اسی لئے نماز کی کو جائز ہے کہ جس سورت کو چاہے پہلے پڑھے جسے چاہے بعد میں پڑھے ان میں ترتیب کا خیال رکھنا کچھ فرض نہیں ہے۔ ہاں اس قدر مناسب ہے کہ پہلی رکعت میں زیادہ آیات پڑھی جائیں دوسری میں کم آیات والی سورت پڑھی جائے۔

تشریح: حضرت عثمان رضی اللہ عنہ نے قرآن پاک کی بہت سی نقلیں تیار کرائیں اور پوری جانچ پڑتال کے بعد ان کو اطراف مملکت اسلامیہ میں بایں طور تقسیم کرادیا کہ ایک نسخہ کوفہ میں، ایک بصرہ میں، ایک شام میں اور ایک مدینہ میں اپنے پاس رکھنے دیا۔ بعض روایتوں میں یوں ہے کہ سات مصحف تیار کرائے اور مکہ اور شام اور یمن اور بحرین اور بصرہ اور کوفہ کو ایک ایک بھیجا اور ایک مدینہ میں رکھا۔ یہ جلا نا عین مناسب مقتضائے مصلحت تھا۔ یہ حکم حضرت عثمان رضی اللہ عنہ نے سب صحابہ رضی اللہ عنہم کے سامنے دیا۔ انہوں نے اس پر انکار نہیں کیا۔ بعض نے کہا حضرت عثمان رضی اللہ عنہ نے ان کو جمع کر لیا پھر جلوا دیا۔ اس حدیث سے یہ بھی لگتا ہے کہ جن کاغذوں میں اللہ کے نام ہوں ان کو جلاؤ اننا درست ہے۔ اب جو مصحف حضرت حصہ رضی اللہ عنہ کے پاس تھا وہ زندگی بھر انہیں کے پاس رہا۔ مروان نے مانگو تو بھی انہوں نے نہیں دیا، ان کی وفات کے بعد مروان نے عبداللہ بن عمر رضی اللہ عنہما سے وہ مستعار منگوا لیا اور جلوا دیا اب کسی کے پاس کوئی مصحف نہ رہا، البتہ کہتے ہیں عبداللہ بن مسعود رضی اللہ عنہ نے اپنا نسخہ حضرت عثمان رضی اللہ عنہ کے مانگنے پر نہیں دیا تھا۔ لیکن عبداللہ بن مسعود رضی اللہ عنہ کی وفات کے بعد معلوم نہیں وہ مصحف کہاں گیا۔ بعض روایتوں میں ہے کہ حضرت علی رضی اللہ عنہ نے بھی ایک مصحف بہ ترتیب نزول تیار کیا تھا لیکن اس کا بھی پتہ نہیں چلتا اللہ کو جو منظور تھا وہی ہوا، یہی مصحف عثمانی دنیا میں باقی رہ گیا۔ موافق مخالف ہر ملک اور ہر فرقہ میں جہاں دیکھو وہاں یہی مصحف ہے۔ (وحیدی)

بَابُ كَاتِبِ النَّبِيِّ ﷺ

باب: نبی کریم ﷺ کے کاتب کا بیان

(۴۹۸۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے عبید بن سابق نے بیان کیا اور ان سے حضرت زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ ابوبکر رضی اللہ عنہ نے اپنے زمانہ خلافت میں مجھے بلایا اور کہا کہ تم رسول اللہ ﷺ کے سامنے قرآن لکھتے تھے۔ اس لیے اب بھی قرآن (جمع کرنے کے لیے) تم ہی تلاش کرو۔ میں نے تلاش کی اور سورہ توبہ کی آخری دو آیتیں مجھے حضرت خزیمہ انصاری رضی اللہ عنہ کے پاس لکھی ہوئی ملیں، ان کے سوا اور کہیں یہ دو آیتیں نہیں مل رہی تھیں۔ وہ آیتیں یہ تھیں: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ آخر تک۔

(۴۹۹۰) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابواسحاق نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ جب آیت ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ نازل ہوئی تو نبی کریم ﷺ نے فرمایا کہ زید کو میرے پاس بلاؤ اور ان سے کہو کہ حتیٰ، دوات اور موٹہ سے کی ہڈی (لکھنے کا سامان)

۴۹۸۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ: أَنَّ ابْنَ السَّبَّاقِ قَالَ: إِنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ فَقَالَ: إِنَّكَ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَاتَّبِعِ الْقُرْآنَ فَتَبِعْتُ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ أَبِي خَزِيمَةَ الْأَنْصَارِيِّ لَمْ أَجْذُهُمَا مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾ بِئِ آخِرِهِ. [راجع: ۲۸۰۷، ۴۹۸۴]

۴۹۹۰۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾ قَالَ النَّبِيُّ ﷺ: ((ادْعُ لِي زَيْدًا وَلِيَجِيءَ بِاللَّوْحِ

لے کر آئیں، یا راوی نے اس کی بجائے بڑی اور دوات (کہا) پھر (جب وہ آگئے تو) آنحضرت ﷺ نے فرمایا کہ لکھو ﴿لَا يَسْتَوِي الْقَاعِدُونَ﴾ الخ اور نبی اکرم ﷺ کے پیچھے ابن ام کثوم بیٹھے ہوئے تھے جو نابینا تھے، انہوں نے عرض کیا یا رسول اللہ! پھر آپ کا میرے بارے میں کیا حکم ہے۔ میں تو نابینا ہوں (جہاد میں نہیں جاسکتا اب مجھے بھی مجاہدین کا درجہ ملے گا یا نہیں) اس وقت یہ آیت یوں اتری: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾۔

وَالَّذَاةَ وَالْكُتِفِ أَوْ الْكُتِفِ وَالَّذَاةَ)) ثُمَّ قَالَ: ((اَكْتُبْ)) ((لَا يَسْتَوِي الْقَاعِدُونَ)) وَخَلَفَ ظَهْرَ النَّبِيِّ ﷺ عَمْرُو بْنُ أُمِّ مَكْنُومٍ الْأَعْمَى قَالَ: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنِي فَإِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ فَتَزَلَّتْ مَكَانَهَا ((لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ)).

[راجع: ۲۸۳۱]

باب: قرآن مجید سات قرأتوں میں نازل ہوا ہے

بَابُ: أَنْزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَفٍ

(۳۹۹۱) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عبید اللہ بن عبد اللہ نے بیان کیا اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جبریل علیہ السلام نے مجھے (پہلے) عرب کے ایک ہی محاورے پر قرآن پڑھایا۔ میں نے ان سے کہا (اس میں بہت سختی ہوگی) میں برابر ان سے کہتا رہا کہ اور محاوروں میں بھی پڑھنے کی اجازت دو۔ یہاں تک کہ سات محاوروں کی اجازت ملی۔“

۴۹۹۱- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَفْرَأَيْتَ جِبْرِيلُ عَلَى حَرْفٍ فَرَجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي حَتَّى انْتَهَى إِلَيَّ سَبْعَةُ أَحْرَفٍ)). [راجع: ۳۲۱۹]

(۳۹۹۲) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے لیث بن سعد نے بیان کیا، کہا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہا کہ مجھ سے عروہ بن زبیر نے بیان کیا، ان سے مسور بن مخرمہ اور عبد الرحمن بن عبد القاری نے بیان کیا، انہوں نے حضرت عمر بن خطاب رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ نبی کریم ﷺ کی زندگی میں ہشام بن حکیم کو سورہ فرقان نماز میں پڑھتے سنا، میں نے ان کی قرأت کو غور سے سنا تو معلوم ہوا کہ وہ سورت میں ایسے حروف پڑھ رہے ہیں کہ مجھے اس طرح رسول اللہ ﷺ نے نہیں پڑھایا تھا، قریب تھا کہ میں ان کا سر نمازی میں پکڑ لیتا لیکن میں نے بڑی مشکل سے صبر کیا اور جب انہوں نے سلام

۴۹۹۲- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمُسَوَّرَ ابْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرَأُ بِهَا رَسُولُ اللَّهِ ﷺ فَكَذَبْتُ أَسَاسُورَهُ

بھیرا تو میں نے ان کی چادر ان کی گردن میں ڈال کر پوچھا یہ سورت جو میں نے ابھی تمہیں پڑھتے ہوئے سنی ہے تمہیں کس نے اس طرح پڑھائی ہے؟ انہوں نے کہا کہ رسول اللہ ﷺ نے مجھے اسی طرح پڑھائی ہے، میں نے کہا تم جھوٹ بولتے ہو، خود رسول اللہ ﷺ نے مجھے اس سے مختلف حرفوں سے پڑھائی جس طرح تم پڑھ رہے تھے۔ آخر میں انہیں کہنچتا ہوا رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور عرض کیا کہ میں نے اس شخص سے سورہ فرقان ایسے حرفوں میں پڑھتے سنی جن کی آپ نے مجھے تعلیم نہیں دی۔ آپ نے فرمایا: ”عمر! انہیں چھوڑ دو اور اے ہشام! تم پڑھ کر سناؤ۔“ انہوں نے آنحضرت ﷺ کے سامنے بھی ان ہی حرفوں میں پڑھا جن میں میں نے انہیں نماز پڑھتے سنا تھا۔ نبی ﷺ نے سن کر فرمایا: ”یہ سورت اسی طرح نازل ہوئی ہے۔“ پھر فرمایا: ”اے عمر! اب تم پڑھ کر سناؤ“ میں نے اس طرح پڑھا جس طرح آنحضرت ﷺ نے مجھے تعلیم دی تھی۔ رسول اللہ ﷺ نے اسے بھی سن کر فرمایا: ”اسی طرح نازل ہوئی ہے۔ یہ قرآن سات حرفوں پر نازل ہوا ہے، پس تمہیں جس طرح آسان ہو پڑھو۔“

فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبَّيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ قَالَ: أَقْرَأَنِهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: كَذَبْتَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَقْرَأَنِهَا عَلَى غَيْرِ مَا قَرَأْتَ فَاِنْطَلَقْتُ بِهِ أَقُوْدُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تَقْرَأْنِيهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَرْسِلْهُ أَقْرَأْ يَا هِشَامُ)) فَقَرَأَ عَلَيْهِ الْفِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَذَلِكَ أُنزِلْتُ)) ثُمَّ قَالَ: ((اقْرَأْ يَا عُمَرُ)) فَقَرَأْتُ الْفِرَاءَةَ الَّتِي أَقْرَأَنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَذَلِكَ أُنزِلْتُ إِنَّ هَذَا الْقُرْآنُ أُنزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَؤُوا مَا تَكْسِرُونَهُ)). [راجع: ۲/۴۱۹]

تشریح: سات طریقوں یا سات حرفوں سے سات قراءت مراد ہیں۔ جیسے مالک یوم الدین میں ملک یوم الدین اور ملاک یوم الدین مختلف قراءتیں ہیں ان سے معانی میں کوئی فرق نہیں پڑتا، اس لئے ان ساتوں قراءتوں پر قراءت قرآن کریم جائز ہے۔ ہاں مشہور عام قراءتیں وہ ہیں جن میں موجودہ قرآن مجید مصحف ثانی کی شکل میں موجود ہے۔

باب: قرآن مجید یا آیتوں کی ترتیب کا بیان

بَابُ تَأْلِيفِ الْقُرْآنِ

تشریح: لفظ تالیف سے ترتیب مراد ہے۔

(۴۹۹۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا، ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، ان سے کیسان نے کہا کہ مجھے یوسف بن ماکہ نے خبر دی، انہوں نے بیان کیا کہ میں ام المؤمنین عائشہ رضی اللہ عنہا کی خدمت میں حاضر تھا کہ ایک عراقی ان کے پاس آیا اور پوچھا کہ کفن کیسا ہونا چاہیے؟ ام المؤمنین نے کہا افسوس اس سے مطلب! کسی طرح کا بھی کفن ہو تجھے کیا نقصان ہوگا۔ پھر اس شخص نے کہا ام المؤمنین مجھے اپنا مصحف دکھا دیجیے۔ انہوں نے کہا کیوں؟ (کیا ضرورت ہے) اس نے کہا، تاکہ میں بھی قرآن مجید اس ترتیب کے مطابق پڑھوں

۴۹۹۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ يُسُفَ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: وَأَخْبَرَنِي يُوسُفُ بْنُ مَاهِكٍ قَالَ: إِنِّي عِنْدَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ إِذْ جَاءَهَا عِرَاقِي فَقَالَ: أَيُّ الْكَفَنِ خَيْرٌ؟ قَالَتْ: وَنَحَكَ وَمَا يَضُرُّكَ؟ قَالَ: يَا أُمَّ الْمُؤْمِنِينَ! أَرِنِي مُصْحَفَكَ قَالَتْ: لِمَ؟ قَالَ: لَعَلِّي أَوَّلُ الْقُرْآنِ عَلَيْهِ فَإِنَّهُ يَقْرَأُ غَيْرَ مُؤَلَّفٍ قَالَتْ: وَمَا يَضُرُّكَ أَيُّهُ

کیونکہ لوگ بغیر ترتیب کے پڑھتے ہیں، انہوں نے کہا، پھر اس میں کیا قباحت ہے جوئی سورت تو چاہے پہلے پڑھ لے (جوئی سورت چاہے بعد میں پڑھ لے اگر اترنے کی ترتیب دیکھتا ہے) تو پہلے مفصل کی ایک سورت، اتری (اقرا باسم ربك) جس میں جنت اور دوزخ کا ذکر ہے۔ جب لوگوں کا دل اسلام کی طرف رجوع ہو گیا (اعتقاد پختہ ہو گئے) اس کے بعد حلال و احرام کے احکام اترے، اگر کہیں شروع ہی میں یہ اترتا کہ شراب نہ پینا تو لوگ کہتے: ہم تو کبھی شراب پینا نہیں چھوڑیں گے۔ اگر شروع ہی میں یہ اترتا کہ زنا نہ کرو تو لوگ کہتے: ہم تو زنا نہیں چھوڑیں گے۔ اس کے بجائے مکہ میں محمد ﷺ پر اس وقت جب میں بچی تھی اور کھیلنا کرتی تھی، یہ آیت نازل ہوئی ﴿بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَبُ وَآمُرُ﴾ لیکن سورہ بقرہ اور سورہ نساء اس وقت نازل ہوئیں، جب میں (مدینہ میں) حضور اکرم ﷺ کے پاس تھی۔ بیان کیا کہ پھر انہوں نے اُس عراقی کے لیے اپنا مصحف نکالا اور ہر سورت کی آیات کی تفصیل لکھوائی۔

قَرَأَتْ قَبْلَ؟ إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةُ مِنَ الْمُفْصَلِ فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ حَتَّى إِذَا قَابَ النَّاسُ إِلَى الْإِسْلَامِ نَزَلَ الْحَلَالُ وَالْحَرَامُ وَلَوْ نَزَلَ أَوَّلَ شَيْءٍ لَا تَشْرَبُوا الْخَمْرَ لَقَالُوا: لَا نَدْعُ الْخَمْرَ أَبَدًا وَلَوْ نَزَلَ لَا تَزْنُوا لَقَالُوا: لَا نَدْعُ الزُّنَا أَبَدًا لَقَدْ نَزَلَ بِمَكَّةَ عَلَى مُحَمَّدٍ ﷺ وَإِنِّي لَجَارِيَةُ الْعَبِّ ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَبُ وَآمُرُ﴾ [القمر: ٤٦] وَمَا نَزَلَتْ سُورَةُ الْبَقَرَةِ وَالنِّسَاءِ إِلَّا وَأَنَا عَنْدهُ قَالَ: فَأَخْرَجَتْ لَهُ الْمُصْحَفَ فَأَمَلْتُ عَلَيْهِ آيَ السُّورِ. [راجع: ٤٨٧٦]

تشریح: کہ اس سورت میں اتنی آیات ہیں اور اس میں اتنی ہیں۔

(۴۹۹۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے بیان کیا، انہوں نے عبدالرحمن بن امیہ سے سنا اور انہوں نے حضرت ابن مسعود رضی اللہ عنہ سے سنا انہوں نے کہا کہ سورہ بنی اسرائیل، سورہ کہف، سورہ مریم، سورہ طہ اور سورہ انبیاء کے متعلق بتلایا کہ یہ پانچوں سورتیں اول درجہ کی فصیح سورتیں ہیں اور میری یاد کی ہوئی ہیں۔

٤٩٩٤- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ فِي بَنِي إِسْرَائِيلَ وَالْكَهْفِ وَمَرْيَمَ وَطه وَالْأَنْبِيَاءِ: إِنَّهُمْ مِنَ الْعِتَاقِ الْأَوَّلِ وَهُمْ مِنْ تِلَادِي.

[راجع: ٤٧٠٨]

تشریح: یعنی یہ سورتیں نزول میں مقدم تھیں لیکن مصحف عثمانی میں سورتوں کی ترتیب نزول کے موافق نہیں ہے بلکہ بڑی سورتوں کو پہلے رکھا ہے اس کے بعد چھوٹی سورتوں کو اور یہ ترتیب بھی اکثر نبی کریم ﷺ کی قراءت سے نکالی گئی ہے۔ کہیں کہیں اپنی رائے سے بھی مثلاً حدیث میں آپ نے فرمایا سورہ بقرہ اور آل عمران تو سورہ بقرہ کو سورہ آل عمران پر مقدم کیا۔ اسی طرح مصحف میں بھی سورہ بقرہ پہلے رکھی گئی بہر حال موجودہ مصحف شریف میں نشانے الہی کے مطابق مرتب شدہ ہے۔ لا شک فیہ۔

(۴۹۹۵) ہم سے ابوالولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم کو ابواسحاق نے خبر دی، انہوں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے سورہ ”سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى“ نبی کریم ﷺ کے مدینہ منورہ آنے سے پہلے ہی سیکھ لی تھی۔

٤٩٩٥- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَنبَأَنَا أَبُو إِسْحَاقَ سَمِعَ الْبَرَاءَ قَالَ: تَعَلَّمْتُ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ قَبْلَ أَنْ يَقْدَمَ النَّبِيُّ ﷺ. [راجع: ٣٩٢٤]

قرآن کے فضائل کا بیان

(۴۹۹۶) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ (محمد بن یحییٰ) نے، ان سے اعش نے اور ان سے شقیق نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا میں ان جڑواں سورتوں کو جانتا ہوں جنہیں نبی کریم ﷺ ہر رکعت میں دو دو پڑھتے تھے، پھر عبد اللہ بن مسعود رضی اللہ عنہ مجلس سے کھڑے ہو گئے (اور اپنے گھر) چلے گئے۔ علقمہ بھی آپ کے ساتھ اندر گئے۔ جب علقمہ رضی اللہ عنہ باہر نکلے تو ہم نے ان سے انہیں سورتوں کے متعلق پوچھا۔ انہوں نے کہا یہ شروع مفصل کی بیس سورتیں ہیں، ان کی آخری سورتیں وہ ہیں جن کی اول میں حم ہے۔ حم الذخان اور عم یتساء لون بھی ان ہی میں سے ہیں۔

۴۹۹۶۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ قَالَ قَالَ عَبْدُ اللَّهِ: قَدْ عَلِمْتُ النُّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرَأُ هُنَّ اثْنَيْنِ اثْنَيْنِ فِي كُلِّ رَكْعَةٍ فَقَامَ عَبْدُ اللَّهِ وَدَخَلَ مَعَهُ عُلْقَمَةُ وَخَرَجَ عُلْقَمَةُ فَسَأَلْنَاهُ فَقَالَ: عَشْرُونَ سُورَةً مِنْ أَوَّلِ الْمُفْصَّلِ عَلَى تَأْلِيفِ ابْنِ مَسْعُودٍ آخِرُهُنَّ الْحَوَائِمُ: حَمَّ الدُّخَانِ وَعَمَّ يَتَسَاءُ لُونُ. (راجع: ۷۷۵)

[مسلم: ۱۹۰۸، ۱۹۱۰، تیسائی: ۱۰۰۳]

تشریح: ابو ذر رضی اللہ عنہ کی روایت میں یوں ہے۔ حم کی سورتوں سے حم دخان اور عم یتساء لون۔ ابن خزیمہ کی روایت میں یوں ہے ان میں پہلی سورت سورہ الرحمن ہے اور اخیر کی دخان۔ اس روایت سے یہ نکلا کہ ابن مسعود رضی اللہ عنہ کا مصحف عثمانی ترتیب پر نہ تھا نہ نزول کی ترتیب پر۔ کہتے ہیں حضرت علی رضی اللہ عنہ کا مصحف بہ ترتیب نزول تھا۔ شروع میں سورہ اقرأ پھر سورہ مدثر پھر سورہ قلم اور اسی طرح پہلے سب کی سورتیں تھیں۔ پھر مدنی سورتیں اور مصحف عثمانی کی ترتیب صحابہ رضی اللہ عنہم کی رائے اور اجتہاد سے ہوئی تھی۔ جمہور علما کا یہی قول ہے یعنی سورتوں کی ترتیب لیکن آیتوں کی ترتیب بالافتقار علما تو یقینی ہے یعنی پہلی لکھی ہوئی حضرت جبریل علیہ السلام نبی کریم ﷺ سے کہہ دیتے تھے اس آیت کو وہاں رکھو اور اس آیت کو وہاں تو آیتوں میں تقدیم و تاخیر کسی طرح جائز نہیں اور اسی مضمون کی ایک حدیث ہے جس کو حاکم اور بیہقی نے نکالا۔ حاکم نے کہا وہ صحیح ہے۔ بخاری نے علامات النبوة میں وصل کیا۔ حافظ صاحب فرماتے ہیں:

”علی تالیف مصحف ابن مسعود فیہ دلالة علی ان تالیف ابن مسعود علی غیر التالیف العثمانی، وکان اولہ الفاتحة ثم البقرة ثم النساء ثم آل عمران ولم یکن علی ترتیب النزول، ویقال إن مصحف علی کان علی ترتیب النزول اولہ اقرا ثم المدثر ثم النون والقلم ثم المزمل ثم نبت ثم التکویر ثم سبح اسم وھکذا الی آخر المکی ثم المدنی۔“ واللہ اعلم۔ (فتح الباری جلد ۹ صفحہ ۵۰)

یعنی لفظ علی تالیف ابن مسعود میں دلیل ہے کہ حضرت ابن مسعود رضی اللہ عنہ کا تالیف کردہ قرآن شریف مصحف عثمانی سے غیر تھا اس میں اول سورہ فاتحہ پھر سورہ بقرہ پھر سورہ نساء پھر سورہ آل عمران درج تھیں اور ترتیب نزول کے موافق نہ تھا ہاں کہا جاتا ہے کہ مصحف علی رضی اللہ عنہ ترتیب نزول پر تھا۔ وہ سورہ اقرأ سے شروع ہوتا تھا۔ پھر سورہ مدثر پھر سورہ نون پھر سورہ مزمل پھر سورہ تبت پھر سورہ نکویر پھر سورہ سبح اسم پھر اس طرح پہلے کی سورتیں پھر مدنی سورتیں اس میں درج تھیں۔ بہر حال جو ہوا نشانے الہی کے تحت ہوا کہ آج دنیائے اسلام میں مصحف عثمانی متداول ہے اور دیگر مصاحف کو قدرت نے خود کم کر دیا تاکہ قرآن پر امت میں اختلاف پیدا نہ ہو سکے۔ بحول اللہ ایسا ہی ہوا اور قیامت تک ایسا ہی ہوتا رہے گا۔ ولو کرہ الکافرون۔

بَابُ كَانَ جَبْرِيلُ يَعْرِضُ الْقُرْآنَ عَلَى النَّبِيِّ ﷺ

باب: جبریل علیہ السلام نبی کریم ﷺ سے قرآن مجید کا دور کیا کرتے تھے

وَقَالَ مَسْرُوقٌ عَنْ عَائِشَةَ عَنْ فَاطِمَةَ: أَسْرَأَ اور مسروق نے کہا، ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت

إِلَى النَّبِيِّ ﷺ: (أَنَّ جِبْرِيلَ كَانَ يُعَازِضُنِي بِالْقُرْآنِ كُلِّ سَنَةٍ وَإِنَّهُ غَارَضَنِي الْعَامَ مَرَّتَيْنِ وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي)). [راجع: ۳۶۲۴]

فاطمہ رضی اللہ عنہا نے بیان کیا کہ مجھ سے رسول کریم ﷺ نے چپکے سے فرمایا تھا: ”جبریل علیہ السلام مجھ سے ہر سال قرآن مجید کا دور کرتے تھے اور اس سال انہوں نے مجھ سے دوسرے دور کیا ہے، میں سمجھتا ہوں کہ اس کی وجہ یہ ہے کہ میری موت کا وقت آن پہنچا ہے۔“

۴۹۹۷۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَأَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ لِأَنَّ جِبْرِيلَ كَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ فِي شَهْرِ رَمَضَانَ حَتَّى يَنْسَلِخَ يَغْرُضَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ فَإِذَا لَقِيَهِ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ۶]

(۳۹۹۷) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے زہری نے، ان سے عبد اللہ بن عباس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ خیرات کرنے میں سب سے زیادہ بخشنے والے تھے اور رمضان میں آپ کی سخاوت کی تو کوئی حد ہی نہیں تھی کیونکہ رمضان کے مہینے میں جبریل علیہ السلام آپ سے آکر ہر رات ملتے تھے یہاں تک کہ رمضان کا مہینہ ختم ہو جاتا وہ ان راتوں میں نبی اکرم ﷺ کے ساتھ قرآن مجید کا دور کیا کرتے تھے۔ جب حضرت جبریل علیہ السلام آپ سے ملتے تو اس زمانہ میں آنحضرت ﷺ تیز ہوا سے بھی بڑھ کر بخشنے لگتے تھے۔

تشریح: سخاوت سے مالی جانی جسمانی و روحانی ہر قسم کی سخاوتیں مراد ہیں اور نبی کریم ﷺ ان جملہ اقسام سخاوت کے جامع تھے سچ ہے:

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

۴۹۹۸۔ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ يَغْرُضُ عَلَى النَّبِيِّ ﷺ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَاغْتَكَفَ عَشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ. [راجع: ۲۰۴۴]

(۳۹۹۸) ہم سے خالد بن یزید نے بیان کیا، کہا ہم سے ابو بکر بن عیاش نے بیان کیا، ان سے ابو حصین نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جبریل علیہ السلام رسول اللہ ﷺ کے ساتھ ہر سال ایک مرتبہ قرآن مجید کا دور کیا کرتے تھے لیکن جس سال آنحضرت ﷺ کی وفات ہوئی اس میں انہوں نے آنحضرت ﷺ کے ساتھ دوسرے دور کیا۔ آنحضرت ﷺ ہر سال دس دن کا اعتکاف کیا کرتے تھے لیکن جس سال آپ کی وفات ہوئی اس سال آپ نے بیس دن کا اعتکاف کیا۔

باب: نبی اکرم ﷺ کے صحابہ رضی اللہ عنہم میں قرآن

کے قاری (حافظ) کون کون تھے؟

بَابُ الْقُرَّاءِ مِنْ أَصْحَابِ

النَّبِيِّ ﷺ

۴۹۹۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا

(۳۹۹۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا،

شُعْبَةُ عَنْ عَمْرِو بْنِ اِبْرَاهِيمَ عَنْ مَسْرُوقٍ
 وَحَكْرِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
 قَالَا: لَا اِزَالَ اُحِبُّهُ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
 «عُذُّوا الْقُرْآنَ مِنْ اَرْبَعَةٍ مِنْ عَبْدِ اللَّهِ بْنِ
 مَسْعُودٍ وَسَالِمٍ وَمُعَاذٍ وَابْنِ كَعْبٍ».

ان سے عمرو بن مرہ نے، ان سے ابراہیم غنی نے، ان سے مسروق نے کہ
 عبد اللہ بن عمرو بن العاص نے عبد اللہ بن مسعود رضی اللہ عنہ کا ذکر کیا اور کہا کہ اس
 وقت سے ان کی محبت میرے دل میں گھر گئی ہے جب سے میں نے نبی
 کریم ﷺ کو یہ کہتے ہوئے سنا: ”قرآن مجید کو چار اصحاب سے حاصل
 کرو یعنی عبد اللہ بن مسعود، سالم، معاذ اور ابی بن کعب رضی اللہ عنہم سے۔“

[راجع: ۳۷۵۸]

تشریح: ان میں حضرت عبد اللہ بن مسعود اور سالم رضی اللہ عنہما تو مہاجرین میں سے ہیں اور معاذ اور ابی بن کعب رضی اللہ عنہما انصار میں سے ہیں۔ قرآن پاک
 کے بڑے عالم اور یاد کرنے والے یہی صحابی تھے۔ ہر چند اور بھی صحابہ قرآن کے قاری ہیں مگر ان چار کو سب سے زیادہ قرآن یاد تھا۔

۵۰۰۰۔ حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا
 أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا
 شَقِيقُ بْنُ سَلَمَةَ، قَالَ: خَطَبَنَا عَبْدُ اللَّهِ
 فَقَالَ: وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ
 اللَّهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً وَاللَّهِ لَقَدْ
 عَلِمَ أَصْحَابُ النَّبِيِّ ﷺ أَنِّي مِنْ أَعْلَمِهِمْ
 بِكِتَابِ اللَّهِ وَمَا أَنَا بِخَيْرِهِمْ قَالَ شَقِيقُ:
 فَجَلَسْتُ فِي الْجَلْعِ أَسْمَعُ مَا يَقُولُونَ فَمَا
 سَمِعْتُ رَأْدًا يَقُولُ غَيْرَ ذَلِكَ. [مسلم: ۶۳۳۲]

۵۰۰۰ (ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے
 بیان کیا، ان سے اعش نے بیان کیا، ان سے شقیق بن سلمہ نے بیان کیا کہ
 عبد اللہ بن مسعود رضی اللہ عنہ نے ہمیں خطبہ دیا اور کہا کہ اللہ کی قسم! میں نے ستر
 سے کچھ اور سورتیں خود رسول اللہ ﷺ کی زبان مبارک سے سن کر حاصل
 کی ہیں۔ اللہ کی قسم! نبی اکرم ﷺ کے صحابہ کو یہ بات اچھی طرح معلوم
 ہے کہ میں ان سب سے زیادہ قرآن مجید کا جانتے والا ہوں، حالانکہ میں
 ان سے بہتر نہیں ہوں۔ شقیق نے بیان کیا کہ پھر میں مجلس میں بیٹھا تاکہ
 صحابہ کی رائے سن سکوں کہ وہ کیا کہتے ہیں لیکن میں نے کسی سے اس بات کی
 تردید نہیں سنی۔

تشریح: حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے یہ اپنا واقعی حال بیان فرمایا گو اس میں فضیلت نگلی ان کی نیت غرور اور تکبر کی نہ تھی ہاں غرور سے ایسا کہنا
 منع ہے۔ انما الاعمال بالنيات۔ شقیق کا قول کل غور ہے کیونکہ ابن ابی داؤد نے زہری سے نکالا ہے انہوں نے کہا کہ حضرت ابن مسعود رضی اللہ عنہ کے
 اس قول کو صحابہ رضی اللہ عنہم نے پسند نہیں کیا (وحیدی) سچ ہے: وفوق کل ذی علم علیم۔

۵۰۰۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا
 سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ اِبْرَاهِيمَ عَنْ
 عَلْقَمَةَ قَالَ: كُنَّا بِحِمَاصَ فَقَرَأَ ابْنُ مَسْعُودٍ
 سُورَةَ يُوسُفَ فَقَالَ رَجُلٌ: مَا هَكَذَا أَنْزَلْتَ
 قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:
 أَحْسَنْتَ وَوَجَدَ مِنْهُ رِيحَ الْخَمْرِ فَقَالَ:
 أَتَجْمَعُ أَنْ تُكْذِبَ بِكِتَابِ اللَّهِ وَتَشْرَبَ

۵۰۰۱ (مجھ سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی،
 انہیں اعش نے، انہیں ابراہیم غنی نے، ان سے علقمہ نے بیان کیا کہ ہم
 حمص میں تھے حضرت ابن مسعود رضی اللہ عنہ نے سورہ یوسف پڑھی تو ایک شخص
 بولا کہ اس طرح نہیں نازل ہوئی تھی۔ ابن مسعود رضی اللہ عنہ نے کہا: میں نے
 رسول اللہ ﷺ کے سامنے اس سورت کی تلاوت کی تھی اور آپ نے میری
 قرات کی تحسین فرمائی تھی۔ انہوں (ابن مسعود رضی اللہ عنہ) نے محسوس کیا کہ اس
 معترض کے منہ سے شراب کی بدبو آ رہی ہے فرمایا کہ اللہ کی کتاب کے

الخمر؟ فَضَرَبَهُ الْحَدَّ. [مسلم: ۱۸۷۱، ۱۸۷۲] متعلق جھوٹا بیان اور شراب پینا جیسے گناہ ایک ساتھ کرتے ہو؟ پھر انہوں نے اس پر حد جاری کرادی۔

تشریح: یعنی وہاں کے حاکم سے کہلا بھیجا اس نے حد لگائی کیونکہ حضرت ابن مسعود رضی اللہ عنہما کو جس کی حکومت نہیں ملی تھی البتہ کوفہ کے حاکم وہ ایک عرصہ تک رہے تھے حضرت عبداللہ بن مسعود رضی اللہ عنہما کا توئی یہی ہے کہ کسی شخص کے منہ سے شراب کی بدوائے تو اسے حد لگا سکتے ہیں۔

۵۰۰۲۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا مُسْلِمٌ عَنْ مَسْرُوقٍ قَالَ عَبْدُ اللَّهِ: وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ مَا أَنْزَلْتُ سُورَةً مِنْ كِتَابِ اللَّهِ إِلَّا أَنَا أَعْلَمُ أَنِّي أَنْزَلْتُ وَلَا أَنْزَلْتُ آيَةً مِنْ كِتَابِ اللَّهِ إِلَّا أَنَا أَعْلَمُ فِيهِمْ أَنَّنِي أَنْزَلْتُ وَلَوْ أَعْلَمُ أَحَدًا أَعْلَمَ مِنِّي بِكِتَابِ اللَّهِ تَبْلُغُهُ الْإِبِلُ لَرَكِبْتُ إِلَيْهِ. [مسلم: ۶۳۳۳]

(۵۰۰۲) ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے مسلم نے سروق نے بیان کیا کہ حضرت ابن مسعود رضی اللہ عنہما نے کہا اس ذات کی قسم! جس کے سوا اور کوئی مغبود برحق نہیں کتاب اللہ کی جو سورت بھی نازل ہوئی ہے اس کے متعلق میں جانتا ہوں کہ کہاں نازل ہوئی اور کتاب اللہ کی جو آیت بھی نازل ہوئی اس کے متعلق میں جانتا ہوں کہ کس کے بارے میں نازل ہوئی اور اگر مجھے خبر ہو جائے کہ کوئی شخص مجھ سے زیادہ کتاب اللہ کا جاننے والا ہے اور اونٹ ہی اس کے پاس مجھے پہنچا سکتے ہیں (یعنی اس کا گھر بہت دور ہے) تب بھی میں سفر کر کے اس کے پاس جا کر اس سے اس علم کو حاصل کروں گا۔

تشریح: علمائے اسلام نے تحصیل علم کے لئے ایسے ایسے پر مشقت سفر کئے ہیں جن کی تفصیلات سے حیرت طاری ہوتی ہے اس بارے میں محدثین کا مقام نہایت ارفع و اعلیٰ ہے۔

۵۰۰۳۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ قَالَ: أَرْبَعَةٌ كُلُّهُمْ مِنَ الْأَنْصَارِ أَبِي بَنْ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ تَابَعَهُ الْفَضْلُ عَنْ حُسَيْنِ ابْنِ وَاقِدٍ عَنْ ثُمَامَةَ عَنْ أَنَسٍ. [راجع: ۳۸۱۰]

(۵۰۰۳) ہم سے حفص بن عمر بن غیاث نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے پوچھا کہ نبی ﷺ کے زمانہ میں قرآن کو کون لوگوں نے جمع کیا تھا، انہوں نے بتلایا کہ چار صحابہ نے، یہ چاروں قبیلہ انصار سے ہیں۔ ابی بن کعب، معاذ بن جبل، زید بن ثابت اور ابو زید رضی اللہ عنہم۔ اس روایت کی متابعت فضل نے حسین بن واقد سے کی ہے۔ ان سے ثمامہ نے اور ان سے حضرت انس رضی اللہ عنہ نے۔

[مسلم: ۶۳۴۱]

تشریح: حضرت انس رضی اللہ عنہ نے یہ اپنی معلومات کی بنا پر کہا ہے۔ ان چار کے علاوہ اور بھی کئی بزرگ صحابی ہیں۔ جنہوں نے بقدر توفیق قرآن مجید جمع فرمایا تھا۔ حضرت انس رضی اللہ عنہ کی مراد پورے قرآن مجید سے ہے کہ سارا قرآن صرف ان چار حضرات نے جمع کیا تھا۔

۵۰۰۴۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا

(۵۰۰۴) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے عبداللہ بن شئی نے

عَبْدُ اللَّهِ بْنُ الْمُنْتَنَى، قَالَ: حَدَّثَنِي ثَابِتٌ ابْنُ الْبَنَانِ وَثُمَامَةُ عَنْ أَنَسٍ، قَالَ: مَاتَ النَّبِيُّ ﷺ وَلَمْ يَجْمَعْ الْقُرْآنَ غَيْرَ أَرْبَعَةِ أَبَوِ الدَّرْدَاءِ وَمُعَاذِ بْنِ جَبَلٍ وَزَيْدِ بْنِ ثَابِتٍ وَأَبُو زَيْدٍ قَالَ: وَنَحْنُ وَرِثَاءُهُ. [راجع: ۳۸۱۰] ہوتے ہیں۔

تشریح: ان کی کوئی اولاد نہ تھی، انس ان کے بھتیجے تھے، اسی لئے انہوں نے اپنے آپ کو ان کا وارث بتلایا۔ اس میں علمی وراثت بھی داخل ہے۔ شارحین لکھتے ہیں: "ونحن ورثاء رد علی من قال ان ابا زید هو سعد عبید الاوسی لان ایسا ہو خزر جی قابو زید ہو احد عمومته الذی ورثہ کیف یکون او سیا کما ورد فی المناقب عن روایة قتادة قلت لانس من ابو زید قال هو احد عمومتی۔" (حاشیہ بخاری جلد ۲ صفحہ ۷۴۸) خلاصہ یہ کہ ابو زید حضرت انس کے چچا ہیں وہ سعد عبید اوسی نہیں ہیں اس لئے کہ انس خزر جی نہیں ہیں جن لوگوں نے زید سے سعد عبید اوسی کو مراد لیا ہے ان کا خیال درست نہیں ہے۔

۵۰۰۵۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ: عَلَيَّ أَقْضَانَا أَبِي أَقْرَوْنَا وَإِنَّا لَنَدْعُ مِنَ لَحْنِ أَبِي، وَأَبِي يَقُولُ: أَخَذْتُهُ مِنْ فِي رَسُولِ اللَّهِ ﷺ فَلَا أَتْرُكُهُ لَشَيْءٍ قَالَ اللَّهُ تَعَالَى: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾ [البقرة: ۱۰۶] [راجع: ۴۴۸۱]

(۵۰۰۵) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہمیں یحییٰ بن سعید قطان نے خبر دی، انہیں سفیان ثوری نے، انہیں حبیب بن ابی ثابت نے، انہیں سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ حضرت عمر رضی اللہ عنہ نے کہا کہ حضرت علی ہم میں سب سے اچھا فیصلہ کرنے والے ہیں ابی بن کعب ہم میں سب سے اچھے قاری ہیں لیکن ابی جہاں غلطی کرتے ہیں اسے ہم چھوڑ دیتے ہیں (وہ بعض منسوخ التلاوة آیتوں کو بھی پڑھتے ہیں) اور کہتے ہیں کہ میں نے تو اس آیت کو رسول اللہ ﷺ کے منہ مبارک سے سنا ہے، میں کسی کے کہنے سے اسے چھوڑنے والا نہیں اور اللہ نے خود فرمایا ہے: ﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا﴾ الآية یعنی ہم جب کسی آیت کو منسوخ کر دیتے ہیں، پھر یا تو اسے بھلا دیتے ہیں یا اس سے بہتر لاتے ہیں۔

تشریح: گویا اس آیت سے حضرت عمر رضی اللہ عنہ نے ابی کا رد کیا کہ بعض آیات منسوخ التلاوة یا منسوخ الحکم ہو سکتی ہیں اور نبی کریم ﷺ سے سننا اس سے لازم نہیں آتا کہ اس کی تلاوت منسوخ نہ ہوئی ہو۔

قرآن عزیز کا سرکاری نسخہ:

از تہذیب و تحریک حضرت علامہ فاضل نبیل مولانا محمد اسماعیل صاحب شیخ الحدیث دارالعلوم محمدیہ گورنوالہ (پنجاب) نبی کریم ﷺ کے پاس قرآن مقدس کی جو تحریر صورت محف و اجزا میں موجود تھی اسے سرکاری تحریر کہنا چاہیے اس تحریر کی روشنی میں حضرت ابو بکر رضی اللہ عنہ نے واقعہ حرہ کے بعد سرکاری نسخہ مرتب فرمایا اسی کی بنیاد پر وہ سرکاری نسخے لکھے گئے جو حضرت عثمان غنی رضی اللہ عنہ نے مختلف گورنروں کو ارسال فرمائے۔ جنوں کے اختلاف اور خط کے نامکمل ہونے کی وجہ سے جب شہید ہوا تو حفظ کے ساتھ جزوی نوشتوں سے اس کا مقابلہ کرنے کے لئے صحیح کی

خاطر قریش کے لغت و لہجہ کو اساس قرار دیا گیا۔ حضرت ابوبکر صدیق رضی اللہ عنہ کی خلافت راشدہ میں حفاظ اور قراء کی موت سے قرآن عزیز کے ضائع ہونے کا خطرہ پیدا ہو گیا تھا۔ حضرت عثمان غنی رضی اللہ عنہ کی خلافت راشدہ میں محمی عصر کی کثرت اور محمی جوں کی پورش کی وجہ سے سرکاری نسخے پر نظر ثانی کی گئی اور سب سے بڑی خوبی یہ ہوئی کہ تمام مشکوک دستاویز کو ضائع کر دیا گیا تاکہ بحث اور تشکیک کیلئے کوئی مواد باقی نہ رہ جائے، اب وثوق کے ساتھ کہا جاسکتا ہے کہ حضرت ابوبکر صدیق رضی اللہ عنہ کے پاس بعینہ وہی قرآن مقدس تھا جو نبی کریم ﷺ نے اور آپ کے اصحاب کرام رضی اللہ عنہم نے اپنی زندگیوں میں بار بار پڑھا اور اسے سرکاری دستاویز کے طور پر لکھوایا اور حضرت عثمان غنی رضی اللہ عنہ کی برکت و کوشش اس قدر کارگر ہوئی کہ آج تک اس میں ایک حرف کی بھی کمی و بیشی نہیں ہوئی اور اس میں متواتر قراءت صحیح طور پر آگئی اور تمام شد و ذکاویک طرف کر دیا گیا۔ اتقان میں حافظ سیوطی نے اور زرکشی نے (برہان فی علوم القرآن) میں بعض امور ایسے ذکر فرمائے ہیں جن سے قرآن عزیز کا جمع و ترتیب کے متعلق بعض شبہات پیدا ہو سکتے ہیں۔ بعض دوسری روایات سے بھی اس کی تائید ہوتی ہے۔ لیکن قرآن عزیز حفظ کے بعد جس عظیم الشان تواتر سے منقول ہوا ہے اس کے سامنے ان احاد اور آثار کی کوئی اصلیت نہیں رہ جاتی۔ علامہ ابن حزم السمل والخل میں فرماتے ہیں جب نبی کریم ﷺ کا انتقال ہوا اس وقت اسلام جزیرہ عرب میں پھیل چکا تھا بحر قلمزم اور سواحل یمن سے گزر کر فلج فارس اور فرات کے کناروں تک اسلام کی روشنی پھیل چکی تھی۔ پھر اسلام شام کی آخری سرحدوں سے ہوتا ہوا بحیرہ قلمزم کے کناروں تک شائع ہو چکا تھا، اس وقت جزیرہ عرب میں اس قدر شہر اور بستیوں وجود میں آگئی تھیں کہ جن کی تعداد اللہ کے سوا کوئی نہیں جانتا۔ یمن، بحرین، عمان، نجد، بنو طے کے پہاڑ، مضر اور ربیعہ و قضاہ کی آبادیاں، طائف، مکہ، مدینہ یہ سب لوگ مسلمان ہو چکے تھے ان میں مسجدیں بھر پور تھیں۔ ہر شہر، ہر گاؤں، ہر بستی، کی مسجد میں قرآن مجید پڑھایا جاتا تھا۔ بچے اور عورتیں قرآن جانتے تھے اور اس کے لکھے ہوئے نسخے ان کے پاس موجود تھے۔ نبی کریم ﷺ عالم بالا کو تشریف لے گئے۔ مسلمانوں میں کوئی اختلاف نہ تھا وہ صرف ایک جماعت تھے اور ایک ہی دین سے وابستہ تھے۔ حضرت ابوبکر صدیق رضی اللہ عنہ کی خلافت راشدہ اڑھائی سال رہی ان کی خلافت میں فارس روم کے بعض حصص اور یرمہ کا علاقہ بھی اسلام قلمزم میں شامل ہوا قرآن عزیز کی قراءت میں مزید اضافہ ہوا لوگوں نے قرآن مقدس کو لکھا۔ حضرت ابی بکر، حضرت عمر، حضرت عثمان، حضرت علی، حضرت ابوذر، حضرت ابن مسعود رضی اللہ عنہ وغیرہ نے قرآن مجید کے نسخے لکھے اور جمع کئے ہر شہر میں قرآن مجید کے نسخے موجود تھے اور ان ہی میں پڑھا جا رہا تھا۔ حضرت ابوبکر رضی اللہ عنہ کا انتقال ہوا صورت حال بدستور تھی ان کی خلافت میں سیلہ اور اسود کی فتنہ کھڑا ہوا، یہ دونوں نبوت کے مدعی تھے اور نبی کریم ﷺ کے بعد نبوت کا کھلے طور پر اعلان کرتے تھے۔ بعض لوگوں نے زکوٰۃ سے انکار کیا۔ بعض قبائل نے کچھ دن ارتداد اختیار کیا لیکن ان ہی قبائل کے مسلمانوں نے ان کا مقابلہ کیا اور ایک سال نہیں گزرنے پایا تھا کہ فتنہ و فساد ختم ہو گیا اور حالات بدستور اعتدال پر آ گئے۔ حضرت ابوبکر رضی اللہ عنہ کے بعد مسند خلافت کو حضرت عمر رضی اللہ عنہ نے زینت بخشی۔ فارس پورا فتح ہو گیا۔ شام، الجزائر، مصر اور افریقہ کے بعض علاقے اسلامی قلمرو میں شامل ہوئے۔ مسجدیں تعمیر ہوئیں قرآن عزیز پڑھا جانے لگا، تمام ممالک میں قرآن عزیز کے خطوطے شائع ہوئے، ہر شرق و مغرب تک مکاتب میں علما سے لے کر بچوں تک قرآن کی تلاوت ہونے لگی، پورے دس سال یہ سلسلہ جاری رہا۔ اسلام میں کبھی اختلاف نہ تھا وہ ایک ہی ملت کے پابند تھے اور حضرت عمر رضی اللہ عنہ کے انتقال کے وقت مصر، عراق، شام، یمن کے علاقوں میں کم از کم قرآن عزیز کے ایک لاکھ نسخے شائع ہو چکے ہوں گے۔ پھر حضرت عثمان رضی اللہ عنہ کی خلافت میں اسلامی فتوحات اور بھی وسیع ہوئیں اور قرآن عزیز کی اشاعت مفتوحہ ممالک میں وسیع پیمانہ پر ہوئی۔ قرآن مجید کے شائع شدہ نسخوں کا اس وقت شمار ناممکن ہوگا۔ حضرت عثمان رضی اللہ عنہ کی شہادت سے اختلافات کا دور شروع ہوا اور روافض کی تحریک نے زور پکڑا اور روافض ہی کی وجہ سے قرآن مجید کی حفاظت کے متعلق اعتراضات اور شبہات شروع ہوئے، صورت حال یہ تھی کہ نابخدا اور زہر کے اشعار میں کوئی کمی بیشی کر دے تو یہ ممکن نہیں، دنیا میں اسے ذلیل خوار ہونا پڑے گا۔ قرآن مجید کا معاملہ تو اور بھی مختلف ہے۔ اس وقت قرآن مجید راندلس، بربر، سوڈان، کابل، خراسان، ترک اور صقلیہ اور ہندوستان تک پھیل چکا تھا۔ اس سے روافض کی حماقت ظاہر ہوئی وہ قرآن مجید کی جمع و تالیف میں حضرت عثمان رضی اللہ عنہ کو بہتیم کہتے ہیں یہی حال مسیحی اور سماجی مشنریوں کا ہے۔ یہ لوگ روافض سے سیکھ کر قرآن مجید کو اپنے نوشتوں کی طرح محرف ثابت کرنے کی کوشش کرتے ہیں حالانکہ ان حالات میں کمی و بیشی ایک حرف کی بھی

حضرت عثمان رضی اللہ عنہ یا کسی دوسرے شخص کے لئے نامکمل تھی۔ روافض اور ان کے تلامذہ کی یہ غلط بیانی یوں بھی واضح ہوتی ہے کہ حضرت علی رضی اللہ عنہ پانچ سال تو باہر نکلتا تھا اختیار خلیفہ رہے اور ان کے بعد حضرت حسن رضی اللہ عنہ ہوئے۔ انہوں نے قرآن کے بدلے کا حکم نہیں دیا نہ ہی اپنی حکومت میں قرآن عزیز کا دوسرا صحیح نسخہ شائع فرمایا۔ یہ کیسے باور کرایا جائے کہ پوری اسلامی قلم رو میں غلط اور مخرف قرآن پڑھا جائے اور حضرت علی رضی اللہ عنہ اسے آسانی سے گوارہ کریں۔ (مختصر الفصل فی السبل والصل، ابن حزم)

حافظ ابن حزم رحمہ اللہ نے قرآن عزیز کی حفاظت کے متعلق یہ بیان سبکی اور روافض کی غلط بیانیوں کے متعلق لکھا ہے جو حضرت عثمان رضی اللہ عنہ کی شہادت کے بعد صرف تک شائع ہوتی رہیں، شیعہ چونکہ مسلمان کہلاتے تھے اور تہذیب کا رواج ان کے ہاں عام تھا اس لئے اس قسم کا مضموم لٹریچر رواۃ کی غلطی سے اہل سنت کی روایات میں بھی آ گیا گو محدثین نے ایسی روایات کی حقیقت کو واضح کر دیا ہے اور ان کے کذب اور وضع کی حقیقت کو واضح کر دیا۔ فن حدیث کے ماہران روایات اور آثار کی حقیقت کو سمجھتے ہیں لیکن ابن حزم رحمہ اللہ نے اصولی اور اتفاقی جواب دیا ہے کہ اس عظیم الشان تواتر کے سامنے اسے مشکوک ذخیرہ روایات کی اہمیت نہیں، اس لئے جب تعارض ہی نہیں تو تحقیق اور ترجیح کا سوال ہی پیدا نہیں ہوتا۔

ناقل غلیل احمد رازی بن حضرت مولانا محمد داؤد دراز مدظلہ العالی رہ پواہ

ضلع گودگاؤں (ہریانہ)

الحمد للہ ماہ صفر المظفر ۱۳۹۳ھ کا دوسرا عشرہ، عصر کا وقت ہے۔ آج اس پارے کی تسوید ختم کر رہا ہوں مجھ کو خود معلوم نہیں کہ اس پارے کے ہر لفظ کو میں نے کتنی کتنی دفعہ پڑھا ہے اور حک و اضافہ کے لئے کتنی مرتبہ قلم کو استعمال کیا ہے، پھر بھی انسان ہوں، کم فہم ہوں، بس یہی کہہ سکتا ہوں کہ اس اہم خدمت میں جو بھی کوتاہی ہوئی ہو اللہ پاک اسے معاف کرے۔ امید ہے کہ مجلس علمائے کرام بھی کوتاہیوں کے لئے چشم غفوسے کام لیں گے اور پر غلوس اصلاح فرما کر میری دعائیں حاصل کریں گے۔ یا اللہ! جس طرح تو نے اس اہم کتاب کا یہ دوسرا حصہ بھی پورا کر دیا ہے تیسرے حصہ کو بھی جو پارہ ۳۱ سے شروع ہو کر ۳۰ پر ختم ہوا اسے بھی پورا کر دیجیے۔ میری عمر مستعار کو اس قدر مہلت عطا فرمائیے کہ بہ شرف تکمیل سے مشرف ہو سکوں اور قیامت کے دن اپنے جملہ معاونین کرام و ہمدردان عظام کو ہمراہ لے کر لوائے حمد کے نیچے سیدنا امام محمد بن اسماعیل بخاری رحمہ اللہ کی قیادت میں دربار نبوی میں حوض کوثر پر حاضری دے کر یہ حقیر خدمت پیش کر سکوں اور ہم کو نبی کریم ﷺ کے دست مبارک سے جام کوثر نصیب ہو۔

ربنا تقبل منا انک انت السميع العليم۔ وصلى الله على خير خلقه محمد واله واصحابه اجمعين برحمتك يا ارحم

الراحمين آمین ثم آمین۔

ناچیز خادم حدیث نبوی محمد داؤد ولد عبد اللہ دراز السانی موضع رہ پواہ

ضلع گودگاؤں ہریانہ (بھارت) (۶۷-۷۳-۳)

بَابُ فَضْلِ فَاتِحَةِ الْكِتَابِ : سورة فاتحه کی فضیلت کا بیان

تشریح: اس سورت کا سب سے زیادہ مشہور نام فاتحۃ الكتاب یا الفاتحہ ہے۔ فاتحہ ابتدا اور شروع کو کہتے ہیں، چونکہ ترتیب خطی میں یہ سورت قرآن مجید کے ابتدا میں ہے اس لئے اس کا نام فاتحہ رکھا گیا۔ فاتحہ کے معنی کھولنے والی کے بھی ہیں۔ چونکہ یہ سورت قرآن مجید کے علوم بے پایاں کی چابی ہے، اس لئے بھی اسے فاتحہ کہا گیا۔ اس سورت کے اور بھی کئی ایک نام ہیں۔ مثلاً: ام الكتاب اور ام القرآن چنانچہ بخاری شریف میں ہے۔ سمیت ام الكتاب لانه یبدأ بکتابتها فی المصاحف ویبدأ بقراءتها فی الصلوة۔ سورة فاتحہ کا نام ام الكتاب اس لئے رکھا گیا کہ قرآن شریف کی کتابت کی ابتدا اسی سے ہوتی ہے اور نماز میں قراءت بھی اسی سے شروع ہوتی ہے۔ ام القرآن اسے اس لئے بھی کہتے ہیں کہ یہ قرآن کی اصل اور جملہ مصاد قرآن پر مشتمل ہے۔ سارے قرآن شریف کا خلاصہ ہے یا یوں کہئے کہ سارا قرآن شریف اسی کی تفسیر ہے۔ اس سورة مبارکہ کا ایک نام اسح الشانی بھی ہے یعنی ایسی سات آیات جو بار بار پڑھائی جاتی ہیں چونکہ سورة فاتحہ کی سات آیات ہیں اور اسے نماز کی ہر رکعت میں دہرایا جاتا

ہے اس لئے خدا اللہ پاک نے قرآن مبارک کی آیت مبارکہ: ﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمُنَافِي وَالْقُرْآنَ الْعَظِيمَ﴾ (الحجر: ۸۷) میں اس کا نام السبع المثانی اور القرآن العظیم رکھا ہے یعنی اے نبی! ہم نے آپ کو ایک ایسی سورت دی ہے جس میں سات آیات ہیں (جو بار بار پڑھی جاتی ہیں) اور جو عظمت و ثواب کی بڑائی کے لحاظ سے سارے قرآن شریف کے برابر ہے۔ چنانچہ امام رازی رحمۃ اللہ علیہ فرماتے ہیں کہ یہ وہ سورہ مبارکہ ہے جس سے دس ہزار مسائل نکلے ہیں۔ (تفسیر کبیر)

اس سورہ مبارکہ کا نام ”الصلوۃ“ بھی ہے۔ چنانچہ بروایت حضرت ابو ہریرہ رضی اللہ عنہ حدیث میں مذکور ہے کہ ”قسمت الصلوۃ بینی و بین عبدی نصفین ولعبدی ما سال فاذا قال العبد الحمد لله رب العالمین قال الله حمدنی عبدی الحدیث“ (مسلم) یعنی اللہ پاک فرماتا ہے کہ میں نے نماز کو اپنے درمیان اور اپنے بندے کے درمیان نصف تقسیم کر دیا ہے اور میرے بندے کو وہ ملے گا جو اس نے مانگا۔ پس جب بندہ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ کہتا ہے تو اللہ تعالیٰ فرماتا ہے کہ میرے بندے نے میری تعریف کی اور جب بندہ ﴿الرَّحْمَنُ الرَّحِيمُ﴾ کہتا ہے تو جواب میں اللہ تعالیٰ فرماتا ہے کہ میرے بندے نے میری بڑی ثنائیاں کی اور جب بندہ ﴿مَلِكٌ يَوْمَ الدِّينِ﴾ کہتا ہے تو اللہ تعالیٰ فرماتا ہے کہ میرے بندے نے میری بڑی ہی شان بیان کی اور جب بندہ ﴿إِنَّا نَعْبُدُكَ وَإِنَّا نَسْتَعِينُ﴾ کہتا ہے تو اللہ تعالیٰ فرماتا ہے کہ اس آیت کا نصف میرے لئے اور نصف میرے بندے کے لئے ہے اور جو میرے بندے نے مانگا وہ اسے ملے گا آخر تک۔ اس حدیث میں نہایت صراحت کے ساتھ ”الصلوۃ“ سے سورہ فاتحہ کو مراد لیا گیا ہے جس سے صاف ظاہر ہے کہ نماز کی مکمل روح سورہ فاتحہ کے اندر مضمر ہے۔

حمد و ثناء، عہد و دعا، یاد آخرت و صراط مستقیم کی طلب، مگر اہل فروع پر نشان دہی یہ تمام چیزیں اس سورہ مبارکہ میں آگئی ہیں اور یہ تمام چیزیں نہ صرف نماز بلکہ پورے اسلام کی اور تمام قرآن کی روح ہیں۔ اس سورہ مبارکہ کو ”الصلوۃ“ اس لئے بھی کہا گیا ہے کہ صحت کی بنیاد اسی سورہ مبارکہ کی قراءت پر موقوف ہے اور نماز کی ہر ایک رکعت میں خواہ نماز فرض ہو یا سنت یا نفل، امام و مقتدی سب کے لئے اس سورہ مبارکہ کا پڑھنا فرض ہے جیسا کہ مندرجہ ذیل حدیث سے واضح ہے۔ ”عن عبادة بن الصامت قال سمعت رسول الله ﷺ يقول لا صلوة لمن لم يقرأ بفاتحة الكتاب امام او غير امام“ (رواه البيهقي في كتاب القراءة) حضرت عبادة بن صامت رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے سنا آپ فرماتے تھے کہ جو شخص نماز میں سورہ فاتحہ نہ پڑھے وہ امام ہو یا مقتدی اس کی نماز نہیں ہوتی۔

(تفصیل کے لئے قرآن شریف ثنائی ترجمہ کا ضمیمہ ص ۲۰۸ والا مطالعہ کرو)

پیران پیر سید عبدالقادر جیلانی رحمۃ اللہ علیہ فرماتے ہیں: ”فان قراءتها فريضة وهي ركن تبطل الصلوة بتركها“ (غنية الطالبين، ص: ۸۵۳) نماز میں اس سورہ فاتحہ کی قراءت فرض ہے اور یہ اس کا ایک ضروری رکن ہے جس کے ترک سے نماز باطل ہو جاتی ہے، تمام قرآن میں سے صرف اسی سورت کو نماز میں بطور رکن کے مقرر کیا گیا ہے اور باقی قراءت کے لئے اختیار دیا گیا ہے کہ جہاں سے چاہو پڑھ لو۔ اس کی وجہ یہ ہے کہ سورہ فاتحہ پڑھنے میں آسان، مضمون میں جامع اور سارے قرآن کا خلاصہ اور ثواب میں سارے قرآن کے فہم کے برابر ہے۔ اتنے اوصاف والی قرآن کی کوئی دوسری سورت نہیں ہے۔

اس سورت کے ناموں میں سے سورہ الحمد اور سورہ الحمد لله رب العالمین بھی ہیں۔ (بخاری و دار قطنی) اس لئے کہ اس میں اصولی طور پر اللہ تعالیٰ کی تمام محامد مہمہ مذکور ہیں اور اس کو الشفاء والرقية بھی کہا گیا ہے۔ سنن داری میں ہے کہ نبی کریم ﷺ نے فرمایا کہ سورہ فاتحہ ہر بیماری کے لئے شفا ہے (داری، ج: ۲۳۰) نبی کریم ﷺ کے عہد مبارک میں ایک موقع پر ایک صحابی نے ایک سانپ ڈسے شخص پر اس سورت سے دم جھاڑا کیا تھا تو اسے شفا ہو گئی تھی۔ (بخاری)

ان ناموں کے علاوہ اور بھی اس سورہ مبارکہ کے کئی ایک نام ہیں مثلاً الکثر (خزانہ) الاساس بنیادی سورة الکافیہ (کافی وانی) الشافیہ (ہر بیماری کے لئے شفا) الوافیہ (کافی وانی) الشکر (شکر) الدعاء (دعا) تعلیم المسئلة (اللہ سے سوال کرنے کے آداب سکھانے

والی سورت) المناجاة (اللہ سے دعا) التفویض (جس میں بندہ اپنے آپ کو اللہ کے حوالہ کر دے) اور بھی اس کے کئی ایک نام مذکور ہیں یہ وہ سورہ مبارکہ ہے جس کے بارے میں نبی کریم ﷺ نے فرمایا: "اعطیت فاتحۃ الكتاب من تحت العرش۔" (الحصن الحصین) یعنی یہ وہ سورت ہے جسے میں عرش کے نیچے کے خزانوں میں سے دیا گیا ہوں جس کی مثال کوئی سورت نہ تورات میں نازل ہوئی نہ انجیل میں نہ زبور میں اور نہ قرآن میں یہی سورت مثالی ہے اور قرآن عظیم جو مجھے عطا ہوئی۔ (داری، ص: ۴۳۰) ایسا ہی بخاری شریف کتاب التفسیر میں مروی ہے۔۔۔

سنن ابن ماجہ و مسند احمد و مسند رک حاکم میں حضرت ابی بن کعب رضی اللہ عنہ سے مروی ہے کہ ایک دیہاتی نے نبی کریم ﷺ سے عرض کی کہ حضرت میرے بیٹے کو تکلیف ہے۔ آپ نے پوچھا کہ کیا تکلیف ہے؟ اس نے کہا کہ اسے آسیب ہے۔ آپ نے فرمایا، اسے میرے پاس لے آؤ چنانچہ وہ لے آیا تو آپ نے اسے اپنے سامنے بٹھایا اور اس پر سورہ فاتحہ اور دیگر آیات سے دم کیا تو وہ لڑکا اٹھ کھڑا ہوا گویا کہ اسے کوئی بھی تکلیف نہ تھی۔ (حصن حصین: ۱۷۱)۔۔۔

خلاصہ یہ کہ سورہ فاتحہ ہر مرض کے لئے بطور دم کے استعمال کی جا سکتی ہے اور یقیناً اس سے شفا حاصل ہوتی ہے مگر اعتقاد راجح شرط اول ہے کہ بغیر اعتقاد صحیح و ایمان باللہ کے کچھ بھی حاصل نہیں نیز اس سورہ مبارکہ میں اللہ ہی کی عبادت و بندگی کرنے اور ہر قسم کی بددعا و بدیہی سے چاہنے کے بارے میں جو تعلیم دی گئی ہے اس پر بھی عمل و عقیدہ ضروری ہے۔ جو لوگ اللہ پاک کے ساتھ عبادت میں پیروں، فقیروں، زندہ مردہ بزرگوں، نبیوں، رسولوں یا دیوی دیوتاؤں کو بھی شریک کرتے ہیں وہ سب اس سورہ مبارکہ کی روشنی میں حقیقی طور پر اللہ وحدہ لا شریک لہ کے ماننے والے اس پر ایمان و عقیدہ رکھنے والے نہیں قرار دیئے جاسکتے، سچے ایمان والوں کا سچے دل سے اللہ کے سامنے یہ عہد ہونا چاہیے۔ ایاک نعبد و ایاک نستعین یعنی اے اللہ! ہم خاص تیری ہی عبادت کرتے ہیں اور تجھ سے مدد چاہتے ہیں۔ سچ کہا ہے۔۔۔

غیروں سے۔۔۔ مدد مانگنی مگر تجھ کو چاہیے
ایاک نستعین زبان پر نہ لائیے

صراط مستقیم جس کا ذکر اس سورہ مبارکہ میں کر کے ہوئے اس پر چلنے کی دعا ہر مومن مسلمان کو سکھائی گئی ہے وہ عقائد و عقائد اور اعمال صالحہ کے مجموعہ کا نام ہے جن کا رکن اعظم صرف اللہ واحد کو اپنا رب و مالک و پروردگار جاننا اور صرف اسی کی عبادت کرنا ہے۔ چنانچہ حضرت علی رضی اللہ عنہ کی زبانی ذکر کیا کہ انہوں نے حکم الہی بنی اسرائیل سے کہا تھا: ﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (آل عمران: ۵۱) یعنی بے شک اللہ ہی میرا اور تمہارا رب ہے صرف اسی ایک کی عبادت کرو یہی صراط مستقیم ہے۔ سورہ یٰسین: ۱ میں ہے: ﴿وَإِنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ (یٰسین: ۱) یعنی صرف میری ہی عبادت کرنا یہی صراط مستقیم ہے، اسی طرح توحید الہی پر چلے رہے اور شرک نہ کرنے، ماں باپ کے ساتھ نیک سلوک کرنے، اولاد کو قتل نہ کرنے، ظاہری اور باطنی خواہش کے قریب تک نہ پہنچنے، ناحق خون نہ کرنے، ناپ تول کو پورا کرنے، یتیموں کے مال میں بے جا تصرف نہ کرنے، عدل و انصاف کی بات کہنے اور عہد کے پورے کرنے کی تاکید شدیڈ کے بعد فرمایا: ﴿وَإِنْ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّلُوكَ﴾ (الانعام: ۱۵۳) یعنی میری سیدھی راہ ہے جس کی پیروی کرنی ہوگی۔ یہی ان لوگوں کا راستہ ہے جن پر اللہ پاک کے انعامات کی بارش ہوئی جس سے انبیاء و صدیقین و شہداء و صالحین ہر اہل دین میں جس کے ارکان اور بیان ہوئے کی زیادتی کرنے والوں کو غضب و ضالین کہا گیا ہے یہود و نصاریٰ اس لئے مضبوط و ضالین قرار پائے کہ انہوں نے دین الہی میں کمی و بیشی کر کے سچے دین کا حلیہ بدل کر رکھ دیا پس صراط مستقیم پر چلنے کی اور اس پر قائم رہنے کی دعا کرنا اور دین میں کمی و بیشی کرنے والوں کی راہ سے بچے رہنے کی دعا بلا لگنا اس سورہ مبارکہ کا یہی خلاصہ ہے۔

فضائل آمین:

سورہ فاتحہ کے ختم پر جہری نمازوں میں سے جہر سے یعنی بلند آواز سے اور سری نمازوں میں آہستہ آمین کہنا سنت رسول ﷺ ہے۔ آمین ایسا مبارک لفظ ہے کہ امت ابراہیمی کی ہر سہ شاخوں میں یعنی یہود و نصاریٰ اور اہل اسلام میں دعا کے موقع پر اس کا پکارتا پایا جاتا ہے اور یہ عبادت گزار لوگوں

میں قدیمی دستور ہے آئین کا لفظ عبرانی الاصل ہے اس کا مطلب یہ ہے کہ یا اللہ! جو دعا کی گئی ہے اسے قبول کر لے۔

احادیث صحیحہ سے یہ قطعی طور پر ثابت ہے کہ جہری نمازوں میں رسول کریم ﷺ اور آپ کے اصحاب کرام رضی اللہ عنہم سورۃ فاتحہ پڑھنے کے بعد لفظ آمین کو زور سے کہا کرتے تھے۔ بعض روایات میں یہاں تک ہے کہ اصحاب کرام رضی اللہ عنہم کی آمین کی آواز سے مسجد گونج اٹھتی تھی۔ اصحاب رسول رضی اللہ عنہم کے علاوہ بہت سے تابعین، تبع تابعین، محدثین، ائمہ دین، مجتہدین آمین بالجہر کے قائل و عامل ہیں۔ مگر تعجب ہے ان لوگوں پر جنہوں نے اس آمین بالجہر ہی کو بوجہ نزاع بنا کر اہل اسلام میں پھوٹ ڈال رکھی ہے اور زیادہ تعجب ان علماء پر ہے جو حقیقت حال سے واقف ہونے کے باوجود جبکہ امام شافعی، امام احمد بن حنبل، امام مالک رحمہ اللہ سب ہی آمین بالجہر کے قائل ہیں اپنے ماننے والوں کو آمین بالجہر کی نفرت سے نہیں روکتے حالانکہ یہ چنانست رسول (ﷺ) سے نفرت کرنا ہے اور سنت رسول سے نفرت کرنا خود رسول کریم ﷺ سے نفرت کرنا ہے۔ نبی کریم ﷺ فرماتے ہیں: ”من رغب عن سنتی فلیس منی۔“ (مشکوۃ) یعنی جو میری سنت سے نفرت کرے اس کا مجھ سے کوئی تعلق نہیں یوں تو آمین بالجہر کے بارے میں بہت سی احادیث موجود ہیں مگر ہم صرف ایک ہی حدیث درج کرتے ہیں جس کی صحت پر دنیا جہاں کے سارے محدثین کا اتفاق ہے۔ امام مالک، امام بخاری، حضرت امام مسلم، امام محمد، امام شافعی، امام داؤد، امام ترمذی، امام نسائی، ایام تبعی رضی اللہ عنہم سب ہی نے طرق متعددہ سے اس حدیث کو نقل کیا ہے، وہ حدیث یہ ہے:

”عن ابی ہریرۃ قال قال رسول اللہ ﷺ اذا امن الامام فامنوا فانہ من وافق تامينه تامين الملائکۃ غفرلہ ما تقدم من ذنبہ قال ابن شہاب وكان رسول اللہ ﷺ يقول آمین۔“ (مؤطا امام مالک)

حضرت ابو ہریرہ رضی اللہ عنہ روایت کرتے ہیں کہ جناب رسول کریم ﷺ نے فرمایا جب امام آمین کہے تو تم بھی آمین کہو پس حقیقت یہ ہے کہ جس کی آمین کو فرشتوں کی آمین سے موافقت ہوگی اس کے پہلے گناہ بخش دیے گئے۔ امام زہری رحمہ اللہ کہتے ہیں کہ نبی کریم ﷺ خود بھی آمین کہا کرتے تھے۔

حافظ ابن حجر رحمہ اللہ شرح بخاری میں فرماتے ہیں کہ اس حدیث سے استدلال کی صورت یہ ہے کہ اگر مقتدی امام کی آمین نہ سنے تو اسے اس کا علم نہیں ہو سکتا حالانکہ نبی کریم ﷺ نے مقتدی کو آمین سے وابستہ فرمایا ہے پس ظاہر ہوا کہ یہاں امام اور مقتدی ہر دو کو آمین بالجہر ہی کے لئے ارشاد ہو رہا ہے۔ ایک حدیث اور ملاحظہ ہوں: ”عن وائل بن حجر قال: سمعت النبی ﷺ قرا غیر المغضوب علیہم ولا الضالکین وقال آمین ومبدیھا صوتہ۔“ (رواہ الترمذی)

یعنی حضرت وائل بن حجر رضی اللہ عنہ کہتے ہیں کہ میں نے نبی کریم ﷺ کو سنا آپ نے جب غیر المغضوب علیہم ولا الضالکین پڑھا تو آپ نے اس کے ختم پر آمین کہی اور اپنی آواز کو لفظ آمین کے ساتھ کھینچا۔ تلخیص الحیر ج: ۱، ص: ۸۹ میں رفع بھا صوتہ بھی آیا ہے یعنی آمین کے ساتھ آواز کو بلند کیا۔

خلاصہ یہ کہ آمین بالجہر رسول کریم ﷺ کی سنت ہے آپ کی سنت پر عمل کرنا باعث خیر و برکت ہے اور سنت رسول ﷺ سے نفرت کرنا دونوں جہان میں ذلت و رسوائی کا موجب ہے۔ اللہ پاک ہر مسلمان کو سنت رسول ﷺ پر زندہ رکھے اور اسی پر موت نصیب فرمائے۔ آمین

مسک سنت پہ اے سالک چلا جا بے دھڑک
جنت الفردوس کو سیدھی گئی ہے یہ سڑک

۵۹۰۶: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا (۵۰۰۶): ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے یحییٰ بن سعید یحییٰ بن سعید، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: قطان نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، کہا مجھ سے خبیث حَدَّثَنِي خَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بن عبد الرحمن نے بیان کیا، ان سے حفص بن عاصم نے اور ان سے ابو سعید

ابن عباسؓ عن أَبِي سَعِيدٍ بْنِ الْمَعْلَى ، قَالَ : كُنْتُ أَصَلِّيَ فَدَعَانِي النَّبِيُّ ﷺ فَلَمْ أُجِبْهُ قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنِّي كُنْتُ أَصَلِّي ، قَالَ : ((أَلَمْ يَقُلِ اللَّهُ : ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾)) ثُمَّ قَالَ : ((أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ)) . فَأَخَذَ بِيَدِي فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّكَ قُلْتَ : لَأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ قَالَ : ((الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)) هِيَ السَّعْعُ الْمُثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أَوْثِقَتْهُ)) - [راجع: ۴۷۷-۴۷۸]

تفسیر: قرآن مجید کے نازل فرمانے والے اللہ رب العالمین کا جس قدر شکر ادا کروں کم ہے کہ اس دور گرانی وضع قلبی وقالبی میں بخاری شریف مترجم اردو کے میں پارے پورے کر کے تیسری منزل یعنی پارہ ۳۱ کا آغاز کر رہا ہوں، حالات بالکل نامساوگار ہیں پھر بھی اللہ پاک سے قوی امید ہے کہ وہ اپنے کلام اور اپنے حبیب رسول کریم ﷺ کے ارشادات عالیہ کی خدمت و اشاعت کے لئے غیب سے سامان و اسباب مہیا کرے گا اور مثل سابق ان بھائی پاروں کی بھی تکمیل کرا کے اپنے پیارے بندوں اور بندویوں کے لئے اس کو باعث رشد و ہدایت قرار دے گا۔ آخری عشرہ ماہ جمادی الثانیہ ۱۳۹۲ھ میں اس پارے کی تسوید کا کام شروع کر رہا ہوں۔ تکمیل اللہ ہی کے ہاتھ میں ہے۔

سورۃ فاتحہ کے بارے میں حضرت حافظ صاحب فرماتے ہیں: ”اختصت الفاتحة بانها مبدأ القرآن وحاوية لجميع علومه، لاحتواءها على الشئاء على الله والاقرار بعبادته والاخلاص له وسؤال الهداية منه والإشارة الى الاعتراف بالعجز عن القيام بنتمه والى شأن المعاد وبين عاقبة الجاحدين۔“ (فتح الباری جلد ۹ صفحہ ۶۶) یعنی سورۃ فاتحہ کی یہ خصوصیات ہیں کہ یہ علوم قرآن مجید کا خزانہ ہے جو قرآن پاک کے سارے علوم کو حاوی ہے یہ ثناء علی اللہ پر مشتمل ہے اس پر عبادت اور اخلاص کے لئے بندوں کی طرف سے اظہار اقرار ہے اور اللہ سے ہدایت مانگنے اور اپنی عاجزی کا اقرار کرنے اور اس کی نعمتوں کے قیام وغیرہ کے ایمان اور فوہد بیانات ہیں جو بندوں کی زبان سے اس سورۃ مبارکہ کے ذریعہ ظاہر ہوتے ہیں۔ ساتھ ہی اس سورت میں شان معاد کا بھی اظہار ہے اور جو لوگ اسلام و قرآن کے منکرین ہیں ان کے انجام بد پر بھی نشان دہی کی گئی ہے۔ پہلے اس سورت کے متعلق ایک مفصل مقالہ دیا گیا ہے کہ جس سے قارئین نے اس سورت کے بارے میں بہت سی معلومات حاصل کر لی ہوں گی۔

۵۰۰۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا (۵۰۰۷) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے وہب بن جریر نے وہب، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنِ بیان کیا، کہا ہم سے ہشام بن حسان نے بیان کیا، ان سے محمد بن سیرین

نے، ان سے معبد بن سیرین نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم ایک (فوجی) سفر میں تھے (رات میں) ہم نے ایک قبیلہ کے نزدیک پڑاؤ کیا۔ پھر ایک لوٹری آئی اور کہنے لگی کہ قبیلہ کے سردار کو بچھونے کاٹ لیا ہے اور ہمارے قبیلہ کے مرد موجود نہیں ہیں، کیا تم میں کوئی بچھو کا جھاڑ پھونک کرنے والا ہے؟ ایک صحابی (خود ابو سعید) اس کے ساتھ کھڑے ہو گئے، ہم کو معلوم تھا کہ وہ جھاڑ پھونک نہیں جانتے لیکن انہوں نے قبیلہ کے سردار کو جھاڑ اتوا سے صحت ہو گئی۔ اس نے اس کے شکرانے میں تیس بکریاں دینے کا حکم دیا اور ہمیں دودھ پلایا۔ جب وہ جھاڑ پھونک کر واپس آئے تو ہم نے ان سے پوچھا: کیا تم واقعی کوئی متر جانتے ہو؟ انہوں نے کہا: نہیں، میں نے تو صرف سورہ فاتحہ پڑھ کر اس پر دم کر دیا تھا۔ ہم نے کہا: اچھا جب تک ہم رسول اللہ صلی اللہ علیہ وسلم سے اس کے متعلق نہ پوچھ لیں ان بکریوں کے بارے میں اپنی طرف سے کچھ نہ کہو، چنانچہ ہم نے مدینہ پہنچ کر نبی کریم صلی اللہ علیہ وسلم سے اس کا ذکر کیا تو آپ صلی اللہ علیہ وسلم نے فرمایا: ”انہوں نے کیسے جانا کہ سورہ فاتحہ متر بھی ہے۔ (جاؤ یہ مال حلال ہے) اسے تقسیم کر لو اور اس میں میرا بھی حصہ لگانا۔“

اور معمر نے بیان کیا ہم سے عبدالوارث بن سعید نے بیان کیا، کہا ہم سے ہشام بن حسان نے بیان کیا، کہا ہم سے محمد بن سیرین نے بیان کیا، کہا ہم سے معبد بن سیرین نے بیان کیا اور ان سے ابو سعید خدری رضی اللہ عنہ نے یہی واقعہ بیان کیا۔

وَقَالَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا هِشَامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ حَدَّثَنِي مَعْبُدُ بْنُ سِيرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ بِهَذَا. [راجع: ۲۲۷۶] [مسلم]

۵۷۳۵: ابوداؤد: ۳۴۶۹

باب: سورہ بقرہ کی فضیلت کا بیان

باب [فَضْلُ سُورَةِ الْبَقَرَةِ]

تشریح: یہ سورت مدینہ میں نازل ہوئی اور اس میں ۲۸۶ آیات اور ۳ رکوع ہیں۔

(۵۰۰۸) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں سلیمان بن مہران نے، انہیں ابراہیم مخفی نے، انہیں عبدالرحمن بن یزید نے اور انہیں ابو مسعود انصاری رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”(سورہ بقرہ میں سے) جس نے بھی دو آخری آیتیں پڑھیں.....“

۵۰۰۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ قَرَأَ بِالْآيَتَيْنِ)) [راجع: ۴۰۰۸]

(دوسری سند)

۵۰۰۹۔ وَحَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ قَرَأَ بِالْأَيْتِينَ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ)). [راجع: ۴۰۰۸]

۵۰۱۰۔ وَقَالَ عُثْمَانُ بْنُ الْهَنِيئِ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِينِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةٍ وَمَصَانٍ فَأَتَانِي أَبْتُ فَجَعَلَ يَخْتُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَضَى الْحَدِيثَ فَقَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ لَنْ يَزَالَ مِنَ اللَّهِ حَافِظًا وَلَا يَفْرُكَكَ شَيْطَانٌ حَتَّى تُصْبِحَ وَقَالَ النَّبِيُّ ﷺ: ((صَلِّكَ وَهُوَ كَذُوبٌ ذَاكَ شَيْطَانٌ)). [راجع: ۲۳۱۱]

(۵۰۰۹) اور ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے منصور بن عتیر نے، ان سے ابراہیم نخعی نے، ان سے عبد الرحمن بن یزید نے، ان سے ابو مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے سورہ بقرہ کی دو آخری آیتیں رات میں پڑھ لیں وہ اسے ہر آفت سے بچانے کے لیے کافی ہو جائیں گی۔“

(۵۰۱۰) اور عثمان بن ہنیئ نے کہا کہ ہم سے عوف بن ابی جلیلہ نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے مجھے صدقہ فطر کی حفاظت پر مقرر فرمایا۔ پھر ایک شخص آیا اور دونوں ہاتھوں سے (کھجوریں) سمیٹنے لگا۔ میں نے اسے پکڑ لیا اور کہا: میں تجھے رسول کریم ﷺ کی خدمت میں پیش کر دوں گا۔ پھر انہوں نے یہ پورا قصہ بیان کیا (مفصل حدیث اس سے پہلے کتاب الوکالۃ میں گزر چکی ہے) (جو صدقہ فطر چرانے آیا تھا) اس نے کہا کہ جب تم رات کو اپنے بستر پر سونے کے لیے جاؤ تو آیت الکرسی پڑھ لیا کرو، پھر صبح تک اللہ تعالیٰ کی طرف سے تمہاری حفاظت کرنے والا ایک فرشتہ مقرر ہو جائے گا اور شیطان تمہارے پاس بھی نہ آ سکے گا۔ (حضرت ابو ہریرہ رضی اللہ عنہ نے یہ بات آپ ﷺ سے بیان کی تو) نبی کریم ﷺ نے فرمایا: ”اس نے تمہیں یہ ٹھیک بات بتائی ہے اگر چہ وہ بڑا جھوٹا ہے، وہ شیطان تھا۔“

تشریح: سورہ بقرہ قرآن مجید کی سب سے بڑی سورت ہے۔ بقرہ گائے کو کہتے ہیں۔ اس سورت میں بنی اسرائیل کی ایک گائے کا ذکر ہے جسے ایک خاص مقصد کے تحت حضرت موسیٰ علیہ السلام کے حکم سے ذبح کیا گیا تھا۔ اسی گائے سے اس سورت کو موسوم کیا گیا۔ احکام و مذہبیات اسلام کے لحاظ سے یہ بڑی جامع سورت ہے جس کے فضائل بیان کرنے کے لئے ایک دفتر بھی ناکافی ہے۔ امام بخاری رحمہ اللہ نے اس کی آخری دو آیات اور آیت الکرسی کی فضیلت بیان کر کے پوری سورت کے فضائل پر اشارہ فرمادیا ہے: وفيه كفاية لمن له دراية۔

سورہ بقرہ کی آخری دو آیتوں کے کافی ہونے کا مطلب بعض حضرات نے یہ بھی بیان کیا ہے کہ جو شخص سوتے وقت ان کو پڑھ لے گا اس کے واسطے یہ پڑھنا رات کے قیام کا بدل ہو جائے گا اور تہجد کا ثواب اسے مل جائے گا۔ حضرت عثمان بن ہنیئ والی روایت کو اسامہ عیل اور ابو نعیم نے وصل کیا ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ والا قصہ کتاب الوکالۃ میں بھی گزر چکا ہے۔ پہلے دن حضرت ابو ہریرہ رضی اللہ عنہ نے اس کی عاجزی اور محتاجی پر رحم کر کے اس کو چھوڑ دیا۔ کہنے لگا کہ میں بال بچے والا بہت ہی محتاج ہوں۔ دوسرے دن پھر آیا اور کھجوریں چرانے لگا تو حضرت ابو ہریرہ رضی اللہ عنہ نے پکارا وہ بہت عاجزی کرنے لگا انہوں نے چھوڑ دیا۔ تیسرے دن پھر آیا اور چرانے لگا تو حضرت ابو ہریرہ رضی اللہ عنہ نے سختی کی اور گرفتار کر لیا۔ اس نے بہت عاجزی کی اور آخر میں حضرت ابو ہریرہ رضی اللہ عنہ کو آیت الکرسی کا ذکر وہ وظیفہ بتلایا۔

امام بخاری رحمہ اللہ سورۃ البقرہ کی فضیلت میں صرف یہی روایت لائے ہیں ورنہ اسی سورت کی فضیلت میں اور بھی بہت سی احادیث مروی ہیں۔ قرآن پاک کی یہ سب سے بڑی سورت ہے اور مضامین کے لحاظ سے بھی یہ ایک بحرِ خاثر ہے سورۃ البقرہ کی آخری دو آیات: ﴿إِنَّمَا إِلَهُ الْبَنَاتِ﴾ الخ کے بارے میں حافظ صاحب فرماتے ہیں: ”فاقروا وھما وعلموھما ابتداء کم ونساء کم فانھما قرآن و صلوة ودعاء۔“ (فتح جلد ۹ صفحہ ۶۸) یعنی ان آیات کو خود پڑھو، اپنے بچوں اور عورتوں کو سکھایہ آیات مغز قرآن ہیں، یہ نماز ہیں اور یہ دعا ہیں۔

باب فضلِ سورۃ الکہف

باب: سورۃ کہف کی فضیلت کا بیان

تشریح: یہ سورت مکہ معظمہ میں نازل ہوئی اس میں ۱۱۰ آیات اور ۱۲ رکوع ہیں۔

۵۰۱۱۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ، قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوطٌ بِسُطْنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَذْنُو وَتَذْنُو وَجَعَلَ فَرَسُهُ يُنْفِرُ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: (تِلْكَ السَّكِينَةُ نَزَلَتْ بِالْقُرْآنِ)). [راجع: ۳۶۱۴] [مسلم: ۱۸۵۶]

۵۰۱۱) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے ابو اسحاق نے بیان کیا اور ان سے براء بن عازب رضی اللہ عنہ نے کہ ایک صحابی (اسید بن حضیر) سورۃ کہف پڑھ رہے تھے۔ ان کے ایک طرف گھوڑا دروسوں سے بندھا ہوا تھا۔ اس وقت ایک ابرو پر سے آیا اور نزدیک سے نزدیک تر ہونے لگا۔ ان کا گھوڑا اس کی وجہ سے بدکنے لگا۔ پھر صبح کے وقت وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے اس کا ذکر کیا تو آنحضرت ﷺ نے فرمایا: ”وہ (ابر کا ٹکڑا) سکیڑ تھا جو قرآن کی تلاوت کی وجہ سے اتر اٹھا۔“

تشریح: کہف غار کو کہتے ہیں۔ پچھلے زمانے میں چند نوجوان شرک سے بیزار ہو کر توحید کے شیدائی بن گئے تھے مگر حکومت اور عوام نے ان کا چھپا کیا لہذا وہ پہاڑ کے ایک غار میں پناہ گزیں ہو گئے۔ جن کا تفصیلی واقعہ اس سورت میں موجود ہے، اس لئے اسے لفظ کہف سے موسوم کیا گیا۔ اس سورت کے بھی بہت سے فضائل ہیں ایک حدیث میں آیا ہے کہ جو مسلمان اسے ہر جمعہ کو تلاوت کرے گا اللہ اسے نشتہ سال سے محفوظ رکھے گا۔ حدیث مذکور سے بھی اس کی بڑی فضیلت ثابت ہوتی ہے۔

باب فضلِ سورۃ الفتح

باب: سورۃ فتح کی فضیلت کا بیان

تشریح: یہ سورت مدینہ منورہ میں نازل ہوئی اور اس میں ۲۹ آیات اور ۴ رکوع ہیں۔

۵۰۱۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ فَقَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ فَقَالَ:

۵۰۱۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے اور ان سے ان کے والد اسلم نے کہ رسول کریم ﷺ رات کو ایک سفر میں جا رہے تھے۔ حضرت عمر بن خطاب رضی اللہ عنہ بھی آپ کے ساتھ تھے۔ حضرت عمر رضی اللہ عنہ نے آنحضرت ﷺ سے کچھ پوچھا لیکن نبی کریم ﷺ نے اس کا کوئی جواب نہ دیا۔ حضرت عمر رضی اللہ عنہ نے پھر پوچھا آپ نے پھر کوئی جواب نہ دیا۔ تیسری مرتبہ پھر

قرآن کے فضائل کا بیان

پوچھا اور جب اس مرتبہ بھی جواب نہیں دیا تو حضرت عمر رضی اللہ عنہ نے (اپنے آپ کو) کہا: تیری ماں تجھ پر روئے تو نے رسول اللہ ﷺ سے تین مرتبہ عاجزی سے سوال کیا اور آنحضرت ﷺ نے کسی مرتبہ بھی جواب نہیں دیا۔ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ پھر میں نے اپنی اونٹنی کو دوڑایا اور لوگوں سے آگے ہو گیا (آپ کے برابر چلنا چھوڑ دیا) مجھے خوف تھا کہ کہیں اس حرکت پر میرے بارے میں کوئی آیت نازل نہ ہو جائے ابھی تھوڑا ہی وقت گزرا تھا کہ میں نے ایک پکارنے والے کو سنا جو پکار رہا تھا۔ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ میں نے سوچا مجھے تو خوف تھا ہی کہ میرے بارے میں کچھ وحی نازل ہوگی۔ حضرت عمر رضی اللہ عنہ نے بیان کیا، چنانچہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور میں نے آپ کو سلام کیا (سلام کے جواب کے بعد) آنحضرت ﷺ نے فرمایا: ”اے عمر! آج رات مجھ پر ایسی سورت نازل ہوئی ہے جو مجھے ان سب چیزوں سے زیادہ پسند ہے، جن پر سورج نکلتا ہے۔“ پھر آپ ﷺ نے سورہ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ کی تلاوت فرمائی۔

عَمْرُ: بِكَانِكَ أُمُّكَ نَزَرَتْ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ لَا يُجِيبُكَ قَالَ عَمْرُ: فَحَرَكْتُ بَعِيرِي حَتَّى كُنْتُ أَمَامَ النَّاسِ وَخَشِيتُ أَنْ يَنْزِلَ فِي قُرْآنٍ فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ، قَالَ: فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِي قُرْآنٍ، قَالَ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: ((لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهَا أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ)) ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾. [الفتح: ۱]

[راجع: ۴۱۷۷]

تشریح: اس سورت کی فضیلت کے لئے یہ حدیث کافی دانی ہے، اس کا تعلق صلح حدیبیہ سے ہے جس کے بعد فتوحات اسلامی کا دروازہ کھل گیا۔ اس لحاظ سے اس سورت کو ایک خاص تاریخی حیثیت حاصل ہے۔

بَابُ فَضْلِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

باب: سورہ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ کی فضیلت کا بیان

تشریح: یہ سورت مکہ میں نازل ہوئی اور اس سورت میں ۳ آیات ہیں۔

۵۰۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يَرُدُّهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَقَالَّهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ))

(۵۰۱۳) ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں عبد الرحمن بن عبد اللہ بن عبد الرحمن بن ابی صعصعہ نے، انہیں ان کے والد عبد اللہ نے اور انہیں ابوسعید خدری رضی اللہ عنہ نے کہ ایک (صحابی خود ابوسعید خدری) نے ایک دوسرے صحابی (قائدہ بن نعمان رضی اللہ عنہ) اپنے ماں جائے بھائی کو دیکھا کہ وہ رات کو سورہ ﴿قُلْ هُوَ اللَّهُ﴾ بار بار پڑھ رہے ہیں۔ صبح ہوئی تو وہ صحابی (ابوسعید خدری) رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور آنحضرت ﷺ سے اس کا ذکر کیا گویا انہوں نے سمجھا کہ اس میں کوئی بڑا ثواب نہ ہوگا۔ رسول اللہ ﷺ نے فرمایا:

ثُمَّ الْقُرْآنُ. (طرفاء فی: ۵۰۱۴، ۶۶۴۳، [۷۳۷۴] [ابوداؤد: ۱۴۶۱، نسائی: ۹۹۴]

”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! یہ سورت قرآن مجید کے ایک تہائی حصہ کے برابر ہے۔“

۵۰۱۴۔ وَرَأَى أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَغَصَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَخْبَرَنِي أَخِي قَتَادَةُ بْنُ النُّعْمَانِ أَنَّ رَجُلًا قَامَ فِي زَمَنِ النَّبِيِّ ﷺ يَقْرَأُ مِنَ السَّحَرِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ لَا يَزِيدُ عَلَيْهَا فَلَمَّا أَصْبَحْنَا أَتَى الرَّجُلُ النَّبِيَّ ﷺ نَحْوَهُ. (راجع: ۵۰۱۳)

(۵۰۱۳) اور ابو معمر (عبداللہ بن عمرو منقری) نے اتنا زیادہ کیا کہ ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے امام مالک بن انس نے، ان سے عبدالرحمن بن عبداللہ بن عبدالرحمن بن ابی صغصعہ نے، ان سے ان کے والد نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ مجھے میرے بھائی حضرت قتادہ بن نعمان رضی اللہ عنہ نے خبر دی کہ ایک صحابی نبی کریم ﷺ کے زمانہ میں سحری کے وقت کھڑے ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ پڑھتے رہے۔ ان کے سوا اور کچھ نہیں پڑھتے تھے۔ پھر جب صبح ہوئی تو دوسرے صحابی نبی کریم ﷺ کی خدمت میں حاضر ہوئے (باقی حصہ) پچھلی حدیث کی طرح بیان کیا۔

اس سورت سے خصوصی محبت اور اس کا درود، وظیفہ ترقیات دارین کے لئے اکسیر کا درجہ رکھتا ہے کیونکہ اس میں توحید خالص کا بیان اور جملہ اقسام شرک کی مذمت اور عقائد باطلہ کی نکتہ کشی ہے۔

تشیع: یہ حدیث آگے موصولہ مذکور ہوگی اس میں یہ ہے کہ نبی کریم ﷺ نے ایک شخص کو فوج کا سردار بنا کر بھیجا وہ اپنے ساتھیوں کو نماز پڑھاتا اور ہر رکعت میں قراءت ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ پر ختم کرتا۔ نبی کریم ﷺ نے یہ سن کر فرمایا کہ اس سے کہہ دو کہ اللہ پاک بھی اس سے محبت رکھتا ہے۔ دوسری روایت میں ہے کہ ﴿قُلْ هُوَ اللَّهُ﴾ کی محبت نے تجھ کو جنت میں داخل کر دیا ہے۔ تیسری حدیث میں ہے جو شخص سوتے وقت سو بار ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ کو پڑھ لیا کرے قیامت کے دن پروردگار فرمائے گا میرے بندے! جنت میں داخل ہو جا جو تیرے واسطے طرف ہے۔ اس سورت کے تین بار پڑھ لینے سے پورے قرآن مجید کے ختم کا ثواب مل جاتا ہے۔

۵۰۱۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ وَالضَّحَّاكُ الْمَشْرِقِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: ((أَيَعِزُّ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟)) فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا: أَيْنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللَّهِ! فَقَالَ: ((اللَّهُ الْوَاحِدُ الصَّمَدُ، ثُلُثُ الْقُرْآنِ)). قَالَ الْفِرْبَرِيُّ: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ أَبِي حَاتِمٍ وَرَأَى أَبِي عَبْدِ اللَّهِ قَالَ أَبُو عَبْدِ اللَّهِ عَنْ

(۵۰۱۵) ہم سے عمر بن حفص بن غیلث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے ابراہیم نخعی اور ضحاک مشرقی نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اپنے صحابہ سے فرمایا: ”کیا تم میں سے کسی کے لیے یہ ممکن نہیں، کہ قرآن کا ایک تہائی حصہ ایک رات میں پڑھا کرے۔“ صحابہ کو یہ عمل بڑا مشکل معلوم ہوا اور انہوں نے عرض کیا: یا رسول اللہ! ہم میں سے کون اس کی طاقت رکھتا ہے۔ آنحضرت ﷺ نے اس پر فرمایا: ”﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ اللہ الصمد“ قرآن مجید کا ایک تہائی حصہ ہے۔“ محمد بن یوسف قزیری نے بیان کیا کہ میں نے ابوعبداللہ امام بخاری کے کاتب ابو جعفر محمد بن ابی حاتم سے سنا، وہ کہتے تھے کہ امام بخاری رحمہ اللہ نے کہا:

إِبْرَاهِيمَ: مُرْسَلٌ وَعَنْ الضَّحَّاكِ الْمَشْرِقِيِّ: إِبْرَاهِيمُ نَحْوِي كِي رَوَايَتِ حَضْرَتِ ابُو سَعِيدٍ خَدْرِي رَضِيَ اللّٰهُ عَنْهُ، مُرْسَلٌ هِيَ۔
 (ابراہیم نے ابوسعید سے نہیں سنا) لیکن ضحاک مشرقی کی روایت ابوسعید
 سے، سند ہے۔

تشریح: اس لئے امام بخاری رحمہ اللہ نے اس حدیث کو اپنی صحیح میں نکالا اگر یہ حدیث صرف ابراہیم نخعی کے طریق سے مروی ہوتی تو امام بخاری رحمہ اللہ
 اس کو نہ لاتے کیونکہ وہ منقطع ہے۔ امام بخاری اور اکثر ائمہ حدیث منقطع کو مرسل اور متصل کو مسند کہتے ہیں (وجیدی) اس سورت کو اخلاص کا نام دیا گیا ہے
 اس کی فضیلت کے لئے یہ احادیث کافی ہیں جو امام بخاری رحمہ اللہ نے یہاں نقل فرمائی ہیں۔

بَابُ فَضْلِ الْمُعَوَّذَاتِ باب: معوذات کی فضیلت کا بیان

۵۰۱۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ وَيَنْفُثُ قَلَمًا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا. [راجع: ۴۴۳۹] (مسلم: ۱۵۷۱۵، ابوداؤد: ۳۹۰۲، ابن ماجہ: ۳۵۲۹)

۵۰۱۶) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عروہ بن زبیر نے اور انہیں عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ جب بیمار پڑتے تو معوذات کی سورتیں پڑھ کر اپنے اوپر دم کرتے (اس طرح کہ ہوا کے ساتھ کچھ تھوک بھی نکلتا) پھر جب (مرض الموت میں) آپ کی تکلیف بڑھ گئی تو میں ان سورتوں کو پڑھ کر آنحضور ﷺ کے ہاتھ سے برکت کی امید میں آپ کے جسد مبارک پر پھیرتی تھی۔

تشریح: معوذات سے تین سورتیں سورہ اخلاص، سورہ بقرہ، سورہ الفلق، سورہ الناس مراد ہیں۔ دم پڑھنے کے لئے ان سورتوں کی تاثیر فی الواقع کثیرہ کا درجہ رکھتی ہے۔ تعجب ہے ان احسن نام نہاد عالموں پر جو بنیادی سہل لفظوں میں چھوٹتر کرتے اور قرآنی کثیر سورتوں سے منہ موڑتے ہیں۔

۵۰۱۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْمُفَضَّلُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفِّهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. [طرقاه في: ۵۷۴۸، ۶۳۱۹] [ابوداؤد: ۵۰۵۶، ترمذی: ۳۸۷۵]

۵۰۱۷) ہم سے قتیبہ بن سعید نے بیان کیا، انہوں نے کہا ہم سے مفضل بن فضالہ نے بیان کیا، انہوں نے کہا ہم سے عقیل بن خالد نے بیان کیا، انہوں نے کہا ہم سے ابن شہاب نے بیان کیا، ان سے عروہ نے بیان کیا اور ان سے ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ ہر رات جب بستر پر آرام فرماتے تو اپنی دونوں ہتھیلیوں کو ملا کر ﴿قل ہو اللہ احد﴾، ﴿قل اعوذ برب الفلق﴾ اور ﴿قل اعوذ برب الناس﴾ (تینوں سورتیں مکمل) پڑھ کر ان میں پھونکتے اور پھر دونوں ہتھیلیوں کو جہاں تک ممکن ہوتا اپنے جسم پر پھیرتے تھے۔ پہلے سر اور چہرے پر ہاتھ پھیرتے اور سامنے کے بدن پر۔ یہ عمل آپ ﷺ تین دفعہ کرتے تھے۔

تشریح: ایک مرتبہ نبی کریم ﷺ نے حضرت عبداللہ بن اسلم رضی اللہ عنہ کے سینے پر ہاتھ رکھ کر فرمایا کہ: ”وہ نہ سمجھے کہ کیا کہیں پھر فرمایا کہ: ”اے انہوں نے ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ پڑھی۔ آپ نے فرمایا کہ: ”پھر ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ پڑھی آپ نے پھر یہی فرمایا تو ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ پڑھی تو آپ ﷺ نے فرمایا اسی طرح پناہ مانگا کر ان جیسی پناہ مانگنے کی اور سورتیں نہیں ہیں۔

بَابُ نَزُولِ السَّكِينَةِ وَالْمَلَائِكَةِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

باب: قرآن مجید کی تلاوت کے وقت سکینت اور فرشتوں کے اترنے کا بیان

(۵۰۱۸) اور ہم سے لیث بن سعد نے بیان کیا کہ مجھ سے یزید بن ہاد نے بیان کیا، ان سے محمد بن ابراہیم نے کہ اسید بن حنظلہ رضی اللہ عنہ نے بیان کیا کہ رات کے وقت وہ سورہ بقرہ کی تلاوت کر رہے تھے اور ان کا گھوڑا ان کے پاس ہی بندھا ہوا تھا۔ اتنے میں گھوڑا بدکنے لگا تو انہوں نے تلاوت بند کر دی تو گھوڑا ابھی رک گیا۔ پھر انہوں نے تلاوت شروع کی تو گھوڑا پھر بدکنے لگا۔ اس مرتبہ بھی جب انہوں نے تلاوت بند کی تو گھوڑا ابھی ٹھہر گیا۔ تیسری مرتبہ انہوں نے جب تلاوت شروع کی تو پھر گھوڑا بدکا۔ ان کے بیٹے کیجی چونکہ گھوڑے کے قریب تھے، اس لیے اس ڈر سے کہ کہیں انہیں کوئی تکلیف نہ پہنچ جائے۔ انہوں نے تلاوت بند کر دی اور بچے کو وہاں سے ہٹا دیا، پھر آسمان کی طرف نظر اٹھائی تو کچھ نہ دکھائی دیا۔ صبح کے وقت یہ واقعہ انہوں نے نبی کریم ﷺ سے بیان کیا۔ آنحضرت ﷺ نے فرمایا: ”ابن حنظلہ! تم پڑھتے رہتے تلاوت بند نہ کرتے۔“ (تو بہتر تھا) انہوں نے عرض کیا: یا رسول اللہ! مجھے ڈر لگا کہ کہیں گھوڑا میرے بچے کیجی کو نہ کچل ڈالے، وہ اس سے بہت قریب تھا۔ میں نے سراور اٹھایا اور پھر کیجی کی طرف گیا۔ پھر میں نے آسمان کی طرف سراٹھایا تو ایک چھتری سی نظر آئی جس میں روشن چراغ تھے۔ پھر جب میں دوبارہ باہر آیا تو میں نے اسے نہیں دیکھا۔ آنحضرت ﷺ نے فرمایا: ”تمہیں معلوم بھی ہے وہ کیا چیز تھی؟“ اسید رضی اللہ عنہ نے عرض کیا: نہیں، آنحضرت ﷺ نے فرمایا: ”وہ فرشتے تھے تمہاری آواز سننے کے لیے قریب ہو رہے تھے اگر تم رات بھر پڑھتے رہتے تو صبح تک اور لوگ بھی انہیں دیکھتے وہ لوگوں سے چھپتے نہیں۔“ اور ابن ہاد نے بیان کیا، کہا مجھ سے یہ حدیث عبداللہ بن خباب نے بیان کی، ان سے ابوسعید خدری رضی اللہ عنہ نے اور ان سے اسید بن حنظلہ رضی اللہ عنہ نے۔

۵۰۱۸۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يَزِيدُ بْنُ هَادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ: بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ إِذْ جَالَتْ الْفَرَسُ فَسَكَتَ فَسَكَتَ فَقَرَأَ فَجَالَتْ الْفَرَسُ فَسَكَتَ وَسَكَتَ الْفَرَسُ ثُمَّ قَرَأَ فَجَالَتْ الْفَرَسُ فَانْصَرَفَ وَكَانَ ابْنُهُ يَخْبِي قَرِيبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيبَهُ فَلَمَّا اجْتَرَّه رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ فَقَالَ لَهُ: ((أَقْرَأَ يَا ابْنَ حُضَيْرٍ! أَقْرَأَ يَا ابْنَ حُضَيْرٍ!)) قَالَ: فَاشْفَقْتُ يَا رَسُولَ اللَّهِ! أَنْ تَطَأَ يَخْبِي وَكَانَ مِنْهَا قَرِيبًا فَرَفَعْتُ رَأْسِي فَانْصَرَفْتُ إِلَيْهِ فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ فَإِذَا مِنْهُ الظِّلَّةُ فِيهَا أَمْثَالُ الْمَصَابِيحِ فَخَرَجْتُ حَتَّى لَا أَرَاهَا قَالَ: ((وَتَدْرِي مَا ذَاكَ؟)) قَالَ: لَا قَالَ: ((بَلِّغْكَ الْمَلَائِكَةُ دَنْتَ لِحُصُونِكَ وَلَوْ قَرَأْتَ لَا حُصُونَتَ يَنْظُرُ النَّاسُ إِلَيْهَا لَا تَتَوَارَى مِنْهُمْ)) قَالَ ابْنُ الْهَادِ: وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ خَبَابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ.

تشریح: فرشتے غیر مری مخلوق ہیں اس لئے اللہ پاک نے اس موقع پر بھی ان کو نظروں سے پوشیدہ کر دیا۔ اس سے سورہ بقرہ کی انتہائی فضیلت ثابت ہوئی۔

بَابُ مَنْ قَالَ لَمْ يَتْرِكِ النَّبِيُّ ﷺ إِلَّا مَا بَيْنَ الدَّفْتَيْنِ
باب: اس بارے میں جس نے کہا کہ نبی کریم ﷺ نے کچھ نہیں چھوڑا مگر جو دو لوحوں کے درمیان (صحف میں) محفوظ ہے، اس کا یہ کہنا صحیح ہے

۵۰۱۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ، قَالَ: دَخَلْتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ عَلَى ابْنِ عَبَّاسٍ فَقَالَ لَهُ شَدَّادُ بْنُ مَعْقِلٍ: أَتَرَكَ النَّبِيُّ ﷺ مِنْ شَيْءٍ؟ قَالَ: إِلَّا مَا بَيْنَ الدَّفْتَيْنِ. وَدَخَلْنَا عَلَى مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، فَسَأَلْنَاهُ فَقَالَ: إِلَّا مَا بَيْنَ الدَّفْتَيْنِ. ان سے بھی پوچھا تو انہوں نے کہا: آنحضرت ﷺ نے جو بھی وحی مخلوق چھوڑی وہ سب دو دفتوں کے درمیان (قرآن مجید کی شکل میں) محفوظ ہے۔

تشریح: امام بخاری رحمہ اللہ نے یہ دونوں اثر لا کر ان لوگوں کا رد کیا ہے جو کہتے ہیں کہ قرآن شریف میں حضرت علی رضی اللہ عنہ کی امامت کا ذکر آتا تھا مگر ان آیات کو صحابہ رضی اللہ عنہم نے نکال ڈالا۔ جب حضرت عبداللہ بن عباس رضی اللہ عنہما کو جو بنی کریم ﷺ کے چچا زاد بھائی ہیں اور محمد بن حنفیہ کو جو حضرت علی رضی اللہ عنہ کے صاحبزادے ہیں ان باتوں کی خبر نہ ہو تو اور لوگوں کو کیسے معلوم ہو سکتی ہے۔ معلوم ہوا کہ انہوں نے گمان غلط ہے۔ (جدیدی)

اس سے ان رافضیوں کا رد منظور ہے جو کہتے ہیں یہ پورا قرآن ان میں سے کسی سورت میں حضرت علی رضی اللہ عنہ کی فضیلت میں اتاری تمہیں معاذ اللہ صحابہ رضی اللہ عنہم نے ان کو نکال ڈالا ہے اور ایک شیعہ نے اپنی ایک کتاب میں ایک سورت حضرت علی رضی اللہ عنہ کے نام پر موسوم کر کے سورہ تکلی کے نام پر نقل کر ڈالی ہے اس کا شروع یہ ہے: "يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِالنُّورِ إِنَّا لَنُزِّلُهَا بِالنُّورِ إِنَّا لَنُزِّلُهَا بِالنُّورِ إِنَّا لَنُزِّلُهَا بِالنُّورِ" عذاب عظیم الخ۔ معاذ اللہ! یہ ساری عبارت بالکل مہمل ہے جسے دیکھنے ہی سے اس کے گھرنے والے کی حیات معلوم ہوتی ہے۔ آج کل بھی بہت سے شیعہ حضرات ادھام بادل میں گرفتار ہیں جن کا خیال ہے کہ قرآن شریف کے دس پارے غائب کر دیے گئے ہیں۔ نعوذ باللہ من هذه الانحرافات۔

بَابُ فَضْلِ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ
باب: قرآن مجید کی دوسرے تمام کلاموں پر کس قدر فضیلت ہے؟

تشریح: یہ ترجمہ باب خود ایک حدیث سے لکھا ہے جسے امام ترمذی نے ابو سعید خدری رضی اللہ عنہ سے نقل کیا ہے اس میں فرمایا: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: كَلَامُ

فضیلت دوسرے کلاموں پر ایسی ہے جیسے خود اللہ کی فضیلت اس کی مخلوق پر ہے حدیث فان خیر الحدیث کتاب اللہ کا یہی مطلب ہے اسی لئے کہا گیا ہے کہ کَلَامُ الْمَلُوكِ مُلْكُ الْكَلَامِ بادشاہوں کا کلام بھی کلاموں کا بادشاہ ہوا کرتا ہے۔

۵۰۲۰۔ حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ أَبُو خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَنَادَةُ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ، قَالَ: ((مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَأَلَّا تَرْجِيَةَ طَعْمَهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَالَّذِي لَا يَقْرَأُ الْقُرْآنَ كَأَلَّا تَمْرَةَ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا)). [اطرافہ فی: ۵۰۵۹، ۵۴۲۷، ۷۵۶۰] [مسلم: ۱۸۶۰، ۱۸۶۱؛ ترمذی: ۲۸۶۵؛ ابن ماجہ: ۲۱۱۴]

(۵۰۲۰) ہم سے ابو خالد ہذیفہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن منکی نے بیان کیا، کہا ہم سے قنادہ نے بیان کیا، ان سے انس بن مالک نے بیان کیا اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اس (مومن) کی مثال جو قرآن کی تلاوت کرتا ہے گھترے کی سی ہے جس کا مزہ بھی لذیذ ہوتا ہے اور جس کی خوشبو بھی بہترین ہوتی ہے اور جو (مومن) قرآن کی تلاوت نہیں کرتا اس کی مثال کھجور کی سی ہے جس کا مزہ تو عمدہ ہوتا ہے لیکن اس میں خوشبو نہیں ہوتی اور اس بدکار (منافق) کی مثال جو قرآن کی تلاوت کرتا ہے ریحانہ کی سی ہے کہ اس کی خوشبو تو اچھی ہوتی ہے لیکن مزہ کڑوا ہوتا ہے اور اس بدکار (منافق) کی مثال جو قرآن کی تلاوت نہیں کرتا اندرائن (ٹمہ) کی سی ہے جس کا مزہ بھی کڑوا ہوتا ہے اور اس میں کوئی خوشبو بھی نہیں ہوتی۔“

تشریح: اس حدیث سے باب کا مطلب یوں نکلا کہ اس میں قاری کی فضیلت مذکور ہے اور یہ فضیلت قرآن ہی کی وجہ سے ہے تو اس سے قرآن کی فضیلت ثابت ہوئی۔

۵۰۲۱۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنْ سُفْيَانَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مِنْ خَلَا مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ وَمَغْرِبِ الشَّمْسِ وَمَثَلُكُمْ وَمَثَلُ الْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ عَمَّالًا فَقَالَ: مَنْ يَعْمَلْ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيَرَاطٍ فَعَمِلَتِ الْيَهُودُ فَقَالَ: مَنْ يَعْمَلْ لِي مِنْ نِصْفِ النَّهَارِ إِلَى الْعَصْرِ فَعَمِلَتِ النَّصَارَى ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيَرَاطِينَ قِيَرَاطِينَ))

(۵۰۲۱) ہم سے مسدد بن مسرہد نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے بیان کیا، ان سے سفیان ثوری نے کہا کہ مجھ سے عبد اللہ بن دینار نے بیان کیا، کہا کہ میں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے فرمایا: ”مسلمانو! اگر شہ امتوں کی عمروں کے مقابلہ میں تمہاری عمر ایسی ہے، جیسے عصر سے سورج ڈوبنے تک کا وقت ہوتا ہے اور تمہاری اور یہود و نصاریٰ کی مثال ایسی ہے کہ کسی شخص نے کچھ مزدور کام پر لگائے اور ان سے کہا: ایک قیراط مزدوری پر میرا کام صبح سے دوپہر دن تک کون کرے گا؟ یہ کام یہودیوں نے کیا۔ پھر اس نے کہا: اب میرا کام آدھے دن سے عصر تک (ایک ہی قیراط مزدوری پر) کون کرے گا؟ یہ کام نصاریٰ نے کیا۔ پھر (اس نے کہا عصر کے وقت سے سورج ڈوبنے تک میرا کام دو قیراط پر کون کرے گا؟) تو تم (مسلمانوں) نے عصر سے مغرب تک

قَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ عَطَاءً قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ قَالُوا: لَا قَالَ: فَذَلِكَ فَضْلِي أَوْتِيهِ مَنْ شِئْتَ)). [راجع: ۵۵۷]

دود و غیر اطر مزدوری پر کام کیا۔ "یہود و نصاریٰ قیامت کے دن کہیں گے: ہم نے کام زیادہ کیا لیکن مزدوری کم پائی؟ اللہ تعالیٰ فرمائے گا: کیا تمہارا حق کچھ مارا گیا؟ وہ کہیں گے کہ نہیں پھر اللہ تعالیٰ فرمائے گا کہ پھر یہ میرا فضل ہے، میں جسے چاہوں اور جتنا چاہوں عطا کروں۔"

تشریح: مطلب یہ ہے کہ ان امتوں کی عمریں بہت طویل تھیں اور تمہاری عمریں چھوٹی ہیں۔ اگلی امتوں کی عمر گویا طلوع آفتاب سے عمر تک ٹھہری اور تمہاری عمر سے لے کر مغرب تک جو اگلے وقت کی ایک چوتھائی ہے کام زیادہ کرنے سے یہود و نصاریٰ کا مجموعی وقت مراد ہے یعنی صبح سے لے کر عصر تک یہ اس وقت سے کہیں زائد ہے جو عصر سے لے کر مغرب تک ہوتا ہے۔ اب اس حدیث سے حنفیہ کا استدلال کہ عصر کی نماز کا وقت دوشل سے شروع ہوتا ہے پورا نہ ہوگا۔

بَابُ الْوَصَاةِ بِكِتَابِ اللَّهِ

باب: کتاب اللہ پر عمل کرنے کی وصیت کا بیان

تشریح: وصیت مبارکہ کے الفاظ یوں منقول ہیں "تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمْسِكُمْ بِهِمَا كِتَابُ اللَّهِ وَسُنَّتِي" (اؤ کما قال) یعنی میں تم میں دو چیزیں چھوڑ کر جا رہا ہوں جب تک تم ان ہر دو پر کار بند رہو گے ہرگز گمراہ نہ ہو گے ایک اللہ کی کتاب قرآن شریف ہے دوسری چیز میری سنت یعنی حدیث ہے۔ فی الواقع جب تک مسلمان صرف ان دو پر کار بند رہے اور ان کا دنیا بھر میں طوطی بولتا تھا اور جب سے ان سے منہ موڑ کر اور تقلید شخصی میں بھٹس کر آراء الرجال اور قیل و قال کے پیچھے لگے فرقوں فرقوں میں تقسیم ہو کر تباہ ہو گئے اور ﴿وَتَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى﴾ (۵۹/الحشر ۱۳)

۵۰۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، قَالَ: حَدَّثَنَا طَلْحَةُ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى أَوْصَى النَّبِيِّ ﷺ فَقَالَ: لَا فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أُمِرُوا بِهَا وَلَمْ يُوصَ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ. [راجع: ۲۷۴۰]

(۵۰۲۲) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے مالک بن مغول نے کہا، ہم سے طلحہ بن مصرف نے بیان کیا، کہا میں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سوال کیا، کیا نبی کریم ﷺ نے کوئی وصیت فرمائی تھی؟ انہوں نے کہا: نہیں، میں نے عرض کیا: پھر لوگوں پر وصیت کیسے فرض کی گئی؟ کہ قرآن میں مسلمانوں کو تو وصیت کا حکم ہے اور خود آنحضرت ﷺ نے کوئی وصیت نہیں فرمائی۔ انہوں نے کہا: آنحضرت ﷺ نے کتاب اللہ کو مضبوطی سے تھامے رہنے کی وصیت فرمائی تھی۔

تشریح: وصیت کی نئی سے مراد ہے کہ مال یا دولت یا دنیا کے امور میں یا خلاف کے باب میں کوئی وصیت نہیں کی اور اثبات سے یہ مراد ہے کہ قرآن پر عمل کرتے رہنے کی یا اس کی تعلیم یا دشمن کے ملک میں نہ جانے کی وصیت کی تو دونوں فقرہوں میں تناقض نہ رہے گا۔ (دعیدی) حدیث میراث نازل ہونے کے بعد مال میں مطلق وصیت کرنا منسوخ ہو گیا۔

بَابُ مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ

باب: اس شخص کے بارے میں جو قرآن مجید کو

خوش آوازی سے نہ پڑھے

وَقَوْلُهُ تَعَالَى: ﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ

الْكِتَابِ يُتْلَى عَلَيْهِمْ﴾. [العنکبوت: ۵۱] پر نازل کی جو ان پر پڑھی جاتی ہے۔“

تشریح: طبری نے یحییٰ سے نکالا کچھ مسلمان اگلی کتابیں جو یہود سے حاصل کی تھیں، لے کر آئے۔ نبی کریم ﷺ نے فرمایا یہ لوگ کیسے یہ قوف ہیں ان کا بغیر جو کتاب لایا اس کو چھوڑ کر دوسری کتابیں حاصل کرنا چاہتے ہیں۔ اس وقت یہ آیت اتری آیت سے ان لوگوں کا بھی رد ہوتا ہے جو قرآن وحدیث کو چھوڑ کر قبل و قال اور آراء الرجال کے پیچھے لگے رہتے ہیں اور وہ بھی مراد ہیں جو کتاب دست سے منہ موڑ کر غفلت میں ڈوبے ہوئے ہیں۔

۵۰۲۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَمْ يَأْذَنْ اللَّهُ لِنَبِيِّ مَا أَذِنَ لِلنَّبِيِّ يَتَغَنَّى بِالْقُرْآنِ)) وَقَالَ صَاحِبُ لَهُ: يُرِيدُ يَجْهَرُ بِهِ. [إطرافه في: ۵۰۲۴، ۷۴۸۲، ۷۵۴۴] ہم سے یحییٰ بن بکیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، کہا مجھے ابوسلمہ بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کسی نبی کی آواز کو اتنی توجہ سے نہیں سنتا جتنی توجہ سے اپنے نبی کریم ﷺ کا قرآن بہترین آواز کے ساتھ پڑھتے ہوئے سنتا ہے۔“ ابوسلمہ بن عبد الرحمن کا ایک دوست عبد الحمید بن عبد الرحمن کہتا تھا کہ اس حدیث میں یحییٰ بالقرآن سے یہ مراد ہے کہ اچھی آواز سے اسے پکار کر پڑھے۔

تشریح: ایک روایت میں ہے کہ نبی کریم ﷺ سے پوچھا گیا قرآن مجید کی تلاوت میں کس طرح کی آواز سب سے زیادہ پسند ہے؟ نبی کریم ﷺ نے فرمایا ”جس تلاوت سے اللہ کا ذکر پیدا ہو۔“ یہ بھی روایت ہے کہ قرآن مجید کو اہل عرب کے لہجہ اور ان کی آواز کے مطابق پڑھو۔ گانے والوں اور اہل کتاب کے لب ولہجہ سے قرآن مجید کی تلاوت میں پرہیز کرو، میرے بعد ایک قوم ایسی پیدا ہوگی جو قرآن مجید کو گلوکاروں کی طرح گانگا کر پڑھیں گے، یہ تلاوت ان کے گلے سے نیچے نہیں اترے گی اور ان کے دل فتنے میں مبتلا ہوں گے۔ ایسی تلاوت قطعاً منع ہے جس میں گلوکاروں کی نقل کی جائے۔ اس مباحث کے باوجود آج پیشہ ور قاریوں نے قراءت کے موجودہ طور و طریق جو ایجاد کئے ہیں ناقابل بیان ہیں اللہ تعالیٰ نیک سمجھ عطا کرے۔ آمین

۵۰۲۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((مَا أَذِنَ اللَّهُ لِنَبِيِّ مَا أَذِنَ لِلنَّبِيِّ أَنْ يَتَغَنَّى بِالْقُرْآنِ)) قَالَ سُفْيَانُ: تَقْسِيرُهُ يَسْتَغْنِي بِهِ. [راجع: ۵۰۲۳] [مسلم: ۱۸۴۵، نسائی: ۱۰۱۷] ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ کوئی چیز اتنی توجہ سے نہیں سنتا جتنی توجہ سے اپنے نبی کریم ﷺ کو بہترین آواز کے ساتھ قرآن مجید پڑھتے سنتا ہے۔“ سفیان ابن عیینہ نے کہا: يَسْتَغْنِي سے یہ مراد ہے کہ قرآن پر قناعت کرے۔

تشریح: اب مخالف کتابوں یا دنیا کے مال و دولت کی اس کو پر دانیہ رہے اور قرآن ہی کو اپنی سب سے بڑی دولت سمجھے۔ خوش آوازی سے قرآن کا پڑھنا مسنون ہے یعنی ٹھہر ٹھہر کر ترتیل کے ساتھ متوسط آواز پڑھنا۔ خوش آواز سے یہ مراد نہیں کہ گانے کی طرح پڑھے۔ مالک نے اسے حرام کہا ہے اور شافعیہ اور حنفیہ نے مکروہ رکھا ہے۔ حافظ نے کہا اس کا یہ مطلب ہے کہ کسی حرف کے نکالنے میں خلل نہ آئے اگر حروف میں تغیر ہو جائے تو بالا جماع حرام ہے۔

باب: قرآن مجید پڑھنے والے پر رشک کرنا جائز ہے

(۵۰۲۵) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، انہوں نے کہا مجھ سے سالم بن عبد اللہ نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ کو یہ فرماتے ہوئے سنا: ”رشک تو بس دو ہی آدمیوں پر ہو سکتا ہے، ایک تو اس پر جسے اللہ نے قرآن مجید کا علم دیا اور وہ اس کے ساتھ رات کی گھڑیوں میں کھڑا ہو کر نماز پڑھتا رہا اور دوسرا آدمی وہ جسے اللہ تعالیٰ نے مال دیا اور وہ اسے محتاجوں پر رات دن خیرات کرتا رہا۔“

(۵۰۲۶) ہم سے علی بن ابراہیم نے بیان کیا، انہوں نے کہا: ہم سے روح بن عبادہ نے بیان کیا، انہوں نے کہا: ہم سے شعبہ نے بیان کیا، ان سے سلیمان نے، انہوں نے کہا: میں نے ذکوان سے سنا اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے کہ رسول کریم ﷺ نے فرمایا: ”رشک تو بس دو ہی آدمیوں پر ہونا چاہیے ایک اس پر جسے اللہ تعالیٰ نے قرآن کا علم دیا اور وہ رات دن اس کی تلاوت کرتا رہتا ہے کہ اس کا پڑوسی سن کر کہہ اٹھے کہ کاش! مجھے بھی اس جیسا علم قرآن ہوتا اور میں بھی اس کی طرح عمل کرتا اور دوسرا وہ جسے اللہ نے مال دیا اور وہ اسے حق کے لیے لٹاتا رہا ہے (اس کو دیکھ کر) دوسرا شخص کہہ اٹھتا ہے کہ کاش! میرے پاس بھی اس کے جتنا مال ہوتا اور میں بھی اس کی طرح خرچ کرتا۔“

بَابُ اغْتِبَاطِ صَاحِبِ الْقُرْآنِ

۵۰۲۵۔ حَدَّثَنَا أَبُو يَمَانَ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْكِتَابَ وَقَامَ بِهِ آتَاءَ اللَّيْلِ وَرَجُلٌ أَعْطَاهُ اللَّهُ مَالًا فَهُوَ يَتَصَدَّقُ بِهِ آتَاءَ اللَّيْلِ وَالنَّهَارِ)). [طريقه في: ۷۵۲۹]

۵۰۲۶۔ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلِيمَانَ سَمِعْتُ ذُكْوَانَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا حَسَدَ إِلَّا فِي اثْنَيْنِ رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ فَسَمِعَهُ جَارٌ لَهُ فَقَالَ: لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فَلَانَ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُعْلِكُهُ فِي الْحَقِّ فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فَلَانَ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ)). [اطرافه في: ۷۵۲۸، ۷۵۲۹]

تشریح: اس کی تفسیر کتاب العلم میں گزر چکی ہے رشک یعنی دوسرے کو جو نعمت اللہ نے دی ہے اس کی آرزو کرنا یہ درست ہے، جسد درست نہیں۔ حسد یہ ہے کہ دوسرے کی نعمت کا زوال چاہے۔ حسد بہت ہی برا مرض ہے جو انسان کو اور اس کی جملہ نیکیوں کو گھن کی طرح دکھا جاتا ہے۔

بَابُ خَيْرِكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

پڑھے اور دوسروں کو پڑھائے

تشریح: قرآن سیکھنے سے صرف یہ مراد نہیں ہے کہ اس کے الفاظ بڑھنا، سیکھنا بلکہ الفاظ کو صحت کے ساتھ سیکھ پھر ان کے معنی پھر مطلب اور شان نزول وغیرہ غرض حدیث اور قرآن یہی دو علم دین کے ہیں جو شخص ان کی تعلیم اور تعلم میں مصروف ہے اس کا درجہ سارے مسلمانوں سے بڑھ کر ہے۔ مولانا فضل الرحمن رنج سید فرمایا کرتے تھے اگر کوئی شخص رات بھر عبادت کرتا رہے یعنی اذکار اور نوافل میں مصروف رہے وہ اس کے برابر نہیں ہو سکتا جو رات کو ایک گھنٹہ بھی قرآن کے الفاظ اور مطالب اور معانی کی تحقیق میں اپنا وقت صرف کرے۔ حقیقت میں علم دین ساری نیکیوں کی جڑ ہے اور علم ہی پر

ساری درویشی اور زہد کا دار و مدار ہے۔ ایک بزرگ فرماتے ہیں کہ اللہ نے کسی جاہل کو کبھی اپنا دی نہیں بنایا جاہل سے مراد وہ شخص ہے جس کو بقدر ضرورت بھی قرآن وحدیث کا علم نہ ہو۔

۵۰۲۷۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عُلْقَمَةُ بْنُ مَرْثَدٍ سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)) قَالَ: وَأَقْرَأَنِي أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ قَالَ: وَذَلِكَ الَّذِي أَفْعَدَنِي مَفْعِدِي هَذَا. [طرفة في: ۵۰۲۸] [ابوداود: ۱۴۵۲، ترمذی: ۲۹۰۷، ۲۹۰۹، ابن ماجه: ۲۱۲]

(۵۰۲۷) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، کہا مجھے علقمہ بن مرثد نے خبر دی، انہوں نے سعد بن عبیدہ سے سنا، انہوں نے ابو عبد الرحمن سلمیٰ سے اور انہوں نے عثمان بن عفان رضی اللہ عنہ سے، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سب سے بہتر وہ ہے جو قرآن مجید پڑھے اور پڑھائے۔“ سعد بن عبیدہ نے بیان کیا کہ ابو عبد الرحمن سلمیٰ نے لوگوں کو عثمان رضی اللہ عنہ کے زمانہ خلافت سے حجاج بن یوسف کے عراق کے گورنر ہونے تک، قرآن مجید کی تعلیم دی۔ وہ کہا کرتے تھے: یہی وہ حدیث ہے جس نے مجھے اس جگہ (قرآن مجید پڑھانے کے لیے) بٹھا رکھا ہے۔

تشریح: آج بھی کتنے خوش قسمت بزرگ ایسے ملیں گے جنہوں نے تعلیم قرآن میں اپنی ساری عمروں کو ختم کر دیا ہے بلکہ اسی حال میں وہ اللہ سے جا ملے ہیں۔ رحم اللہ اجمعین۔

۵۰۲۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)). [راجع: ۵۰۲۷]

(۵۰۲۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے علقمہ بن مرثد نے، ان سے ابو عبد الرحمن سلمیٰ نے، ان سے عثمان بن عفان رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم سب میں بہتر وہ ہے جو قرآن مجید پڑھے اور پڑھائے۔“

۵۰۲۹۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا حَمَّادُ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَتَى النَّبِيَّ ﷺ امْرَأَةً فَقَالَتْ: إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لِلَّهِ وَلِرَسُولِهِ فَقَالَ: ((مَا لِي فِي النِّسَاءِ مِنْ حَاجَةٍ)) فَقَالَ رَجُلٌ: زَوْجِنِيهَا قَالَ: ((أَعْطَيْهَا ثَوْبًا)) قَالَ: لَا أُجِدُّ قَالَ: ((أَعْطَيْهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)) فَاعْتَلَّ لَهُ فَقَالَ: ((مَا مَعَكَ مِنَ الْقُرْآنِ)) قَالَ: كَذَا وَكَذَا قَالَ: ((فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنْ

(۵۰۲۹) ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ابو حازم نے بیان کیا، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ ایک خاتون نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور کہنے لگی: میں نے اپنے آپ کو اللہ اور اس کے رسول (کی رضا) کے لیے ہبہ کر دیا۔ آنحضرت ﷺ نے فرمایا: ”اب مجھے عورتوں سے نکاح کی کوئی حاجت نہیں ہے۔“ ایک صاحب نے عرض کیا: یا رسول اللہ! ان کا نکاح مجھ سے کر دیں۔ آنحضرت ﷺ نے فرمایا: ”پھر انہیں (مہر میں) ایک کپڑا لاکے دے دو۔“ انہوں نے عرض کیا: مجھے تو یہ بھی میسر نہیں ہے۔ آپ ﷺ نے فرمایا: ”پھر اسے کچھ تودا ایک لوہے کی انگوٹھی ہی سہی۔“ وہ اس پر بہت

پیشانی ہوئے (کیونکہ ان کے پاس یہ بھی نہ تھی) آنحضرت ﷺ نے فرمایا: ”اچھا تم کو قرآن کتنا یاد ہے؟“ انہوں نے عرض کیا: فلاں فلاں سورتیں۔ آنحضرت ﷺ نے فرمایا: ”پھر میں نے تمہارا ان سے قرآن کی ان سورتوں پر نکاح کیا جو تمہیں یاد ہیں۔“

تشمیح: نبی کریم ﷺ کا مطلب یہ تھا کہ تو یہ سورتیں اس عورت کو سکھلا دے یہی مہر ہے۔ اس حدیث کی مزید تشریح کتاب النکاح میں آئے گی اور باب کا مطلب اس سے یوں نکلتا ہے کہ آپ ﷺ نے قرآن کی عظمت اس طرح سے ظاہر کی کہ وہ دنیا میں بھی مال و دولت کے قائم مقام ہے اور آخرت کی عظمت تو ظاہر ہے۔ (وحیدی)

باب: زبانی قرآن مجید کی تلاوت کرنا

بَابُ الْقِرَاءَةِ عَنْ ظَهْرِ الْقَلْبِ

۵۰۳۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! جِئْتُ لِأَهْبَ لَكَ نَفْسِي فَتَنْظُرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَاطَأَ رَأْسَهُ فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا فَقَالَ: ((هَلْ عِنْدَكَ مِنْ شَيْءٍ؟)) فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! قَالَ: ((اذهُبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا)) فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! مَا وَجَدْتُ شَيْئًا قَالَ: ((انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)) فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! وَلَا خَاتَمَ مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي قَالَ سَهْلٌ: مَا لَهُ رَدَاءٌ فَلَهَا نِصْفُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِستَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ وَإِنْ لَيْستَهُ

۵۰۳۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے، ان سے سہل بن سعد رضی اللہ عنہ نے کہ ایک خاتون رسول کریم ﷺ کی خدمت میں حاضر ہوئی اور عرض کیا: یا رسول اللہ! میں آپ کی خدمت میں اپنے آپ کو بہہ کرنے کے لیے آئی ہوں۔ رسول اللہ ﷺ نے اس کی طرف نظر اٹھا کر دیکھا اور پھر نظر نیچی کر لی اور سر جھکا لیا۔ جب اس خاتون نے دیکھا کہ اس کے بارے میں کوئی فیصلہ آنحضرت ﷺ نے نہیں فرمایا تو وہ بیٹھ گئی، پھر آپ ﷺ کے صحابہ میں سے ایک صاحب اٹھے اور عرض کیا: یا رسول اللہ! اگر آپ کو ان کی ضرورت نہیں ہے تو میرے ساتھ ان کا نکاح کر دیں۔ آنحضرت ﷺ نے دریافت فرمایا: ”تمہارے پاس کچھ (مہر کے لیے) بھی ہے۔“ انہوں نے عرض کیا: نہیں، یا رسول اللہ! اللہ کی قسم! آنحضرت ﷺ نے فرمایا: ”اپنے گھر جاؤ دیکھو شاید کوئی چیز ملے“ وہ صاحب گئے اور واپس آئے اور عرض کیا: نہیں اللہ کی قسم! یا رسول اللہ! مجھے وہاں کوئی چیز نہیں ملی۔ آنحضرت ﷺ نے فرمایا: ”پھر دیکھ لو ایک لوہے کی انگوٹھی ہی سہی۔“ وہ صاحب گئے اور واپس آ گئے اور عرض کیا: نہیں، اللہ کی قسم! یا رسول اللہ! لوہے کی ایک انگوٹھی بھی مجھے نہیں ملی، البتہ یہ ایک تہبند میرے پاس ہے۔ حضرت سہل رضی اللہ عنہ کہتے ہیں کہ ان کے پاس کوئی چادر بھی (اوڑھنے کے لیے) نہیں تھی۔ اس صحابی نے کہا کہ خاتون کو اس میں سے آدھا پھاڑ کر دے دیجیے۔ آپ ﷺ نے فرمایا: ”تمہارے اس تہبند کا وہ کیا کرے گی۔ اگر تم اسے

پہنتے ہو تو اس کے قابل نہیں رہتا اور اگر وہ پہنتی ہے تو تمہارے قابل نہیں۔“ پھر وہ صاحب بیٹھ گئے۔ کافی دیر تک بیٹھے رہنے کے بعد اٹھے اور جانے لگے۔ رسول اللہ ﷺ نے انہیں جاتے ہوئے دیکھا تو بلوایا۔ جب وہ حاضر ہوئے تو آپ ﷺ نے دریافت فرمایا: ”تمہیں قرآن مجید کتنا یاد ہے؟“ انہوں نے بتلایا کہ فلاں، فلاں اور فلاں سورتیں مجھے یاد ہیں، انہوں نے ان کے نام گنائے۔ آنحضرت ﷺ نے دریافت فرمایا: ”کیا تم انہیں زبانی پڑھ لیتے ہو؟“ عرض کیا: جی ہاں! آنحضرت ﷺ نے فرمایا: ”جاؤ تمہیں قرآن مجید کی جو سورتیں یاد ہیں ان کے بدلہ میں میں نے اسے تمہارے نکاح میں دے دیا۔“

لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ)) فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ثُمَّ قَامَ فَرَأَاهُ رَسُولُ اللَّهِ ﷺ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ فَلَمَّا جَاءَ قَالَ: ((مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟)) قَالَ: مَعِيَ سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّهَا قَالَ: ((اتَّقِرُوهُنَّ عَنْ ظَهْرِ قُلُوبِكُمْ؟)) قَالَ: نَعَمْ، قَالَ: ((أَذْهَبَ لَقَدْ مَلَكَتْكُمْ بِمَا مَعَكُمْ مِنَ الْقُرْآنِ)). (راجع: ۲۳۱۰) [مسلم: ۳۴۸۷]

تشریح: انتہائی ناداری کی حالت میں آج بھی یہ حدیث دین کے آسان ہونے کو ظاہر کر رہی ہے۔ مگر صد افسوس کہ فقہاء کی خود ساختہ حد بندیوں نے دین کو بے حد مشکل بلکہ ناقابل عمل بنادیا ہے، اس سے قرآن مجید کو حفظ کرنے کی بھی فضیلت نکلتی ہے۔ مبارک ہیں وہ مسلمان جن کو قرآن مجید پورا برزبان یاد ہے اللہ پاک عمل کی بھی سعادت نصیب کرے۔ (امین)

بَابُ اسْتِذْكَارِ الْقُرْآنِ وَتَعَاهُدِهِ

۵۰۳۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعْقَلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ)).

باب: قرآن مجید کو ہمیشہ پڑھتے اور یاد کرتے رہنا

(۵۰۳۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”حافظ قرآن کی مثال رسی سے بندھے ہوئے اونٹ کے مالک جیسی ہے اگر وہ اس کی گمرانی رکھے گا تو وہ اسے روک رکھے گا اور اگر اس کو چھوڑ دے گا تو بھاگ جائے گا۔“

[مسلم: ۱۸۳۹؛ نسائی: ۹۴۱]

تشریح: کیونکہ اگر قرآن کا پڑھنا چھوڑ دے گا تو وہ بھول جائے گا اکثر حافظوں کو دیکھا گیا ہے کہ وہ سستی کے مارے قرآن کا پڑھنا چھوڑ دیتے ہیں پھر ساری محنت برباد ہو جاتی ہے اور قرآن مجید کو بھول جاتے ہیں۔

۵۰۳۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((بِئْسَ مَا لِأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ بَلْ نُسِيَ وَاسْتَذْكُرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُّ تَفْقُصًا مِنْ صُدُورِ الرِّجَالِ مِنَ النِّعَمِ)). [طرفہ فی: ۵۰۳۹]

(۵۰۳۲) ہم سے محمد بن عزرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بہت برا ہے کسی شخص کا یہ کہنا کہ میں فلاں فلاں آیت بھول گیا بلکہ یوں (کہنا چاہیے) کہ مجھے بھلا دیا گیا اور قرآن مجید کا پڑھنا جاری رکھو کیونکہ انسانوں کے دلوں سے دور ہو جانے میں وہ اونٹ کے بھاگنے سے بھی بڑھ کر ہے۔“

[مسلم: ۱۸۴۱، ترمذی: ۲۹۴۲، نسائی: ۹۴۲]

تشریح: کیونکہ اللہ ہی بندے کے تمام افعال کا خالق ہے گو بندے کی طرف بھی افعال کی نسبت کی جاتی ہے۔ مقصود یہ ہے کہ اپنی طرف نسبت دینے میں گویا اپنا اختیار رہتا ہے کہ میں بھول گیا اگرچہ بہت سی حدیثوں میں نسیان کی نسبت نبی کریم ﷺ نے اپنی طرف ہی کی ہے اور قرآن مجید میں ہے: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾ (البقرة: ۲۸۶) (یہ تفسیر لفظ نسبت آیہ کیت و کیت سے متعلق ہے)

حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ مِثْلَهُ تَابَعَهُ بِشْرٌ عَنْ ابْنِ الْمُبَارَكِ عَنْ شُعْبَةَ وَتَابَعَهُ ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ سَمِعْتُ عَبْدَ اللَّهِ سَمِعْتُ النَّبِيَّ ﷺ. [مسلم: ۱۸۴۳]

ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا: ہم سے جریر بن عبد الحمید نے اور ان سے منصور بن عسکری نے پچھلی حدیث کی طرح۔ محمد بن عرعہ کے ساتھ اس کو بشر بن عبد اللہ نے بھی عبد اللہ بن مبارک سے، انہوں نے شعبہ سے روایت کیا ہے اور محمد بن عرعہ کے ساتھ اس کو ابن جریج نے بھی عبدہ سے، انہوں نے شقیق بن مسلمہ سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے ایسے ہی روایت کیا ہے۔

۵۰۳۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهَوُ أَشَدُّ تَفْصِيًّا مِنَ الْإِبِلِ فِي عَقْلِهَا)). [مسلم: ۱۸۴۴]

(۵۰۳۳) ہم سے محمد بن علاء نے بیان کیا، کہا: ہم سے ابو اسامہ نے بیان کیا، ان سے برید نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قرآن مجید کا پڑھتے رہنا لازم پکڑو اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! وہ اونٹ کے اپنی رسی تڑوا کر بھاگ جانے سے زیادہ تیزی سے بھاگتا ہے۔“

تشریح: کتنے حافظ ایسے دیکھے گئے جنہوں نے تلاوت کرنا چھوڑ دیا اور قرآن مجید ان کے ذہنوں سے نکل گیا۔ صدق رسول اللہ ﷺ۔

بَابُ الْقِرَاءَةِ عَلَى الدَّابَّةِ

۵۰۳۴۔ حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي أَبُو إِيسَى قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَعْقِلٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَقْرَأُ عَلَى رَاحِلَتِهِ سُورَةَ الْفَتْحِ. [راجع: ۴۲۸۱]

(۵۰۳۴) ہم سے حجاج بن مہال نے بیان کیا، کہا: ہم سے شعبہ نے بیان کیا، کہا: مجھے ابویاس نے خبر دی، کہا میں نے عبد اللہ بن معقل رضی اللہ عنہ سے سنا، انہوں نے بیان کیا میں نے رسول اللہ ﷺ کو فتح مکہ کے دن دیکھا کہ آپ ﷺ سواری پر سورہ فتح کی تلاوت فرما رہے تھے۔

تشریح: قرآن پاک کی تلاوت بھی ایک قسم کا ذکر الہی ہے جو آیت: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ﴾ (آل عمران: ۱۹۱) کے تحت ضروری ہے۔

بَابُ تَعْلِيمِ الصِّبْيَانِ الْقُرْآنَ

تشریح: یہ باب لاکرام بخاری رحمہ اللہ نے سعید بن جبیر اور ابراہیم نخعی کا روایا جنہوں نے اس کو مکروہ سمجھا ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ قرآن کی

تفسیر مجھ سے پوچھو میں نے بچپن میں قرآن کو یاد کر لیا تھا۔ نووی نے کہا سفیان بن عیینہ نے چار برس کی عمر میں قرآن حفظ کر لیا تھا۔

۵۰۳۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِنَّ الَّذِي تَدْعُوهُ الْمُفْصَلُ هُوَ الْمُخْكَمُ قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: تُوْفِي رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ وَقَدْ قَرَأْتُ الْمُخْكَمَ. [طرفہ فی: ۵۰۳۶]

(۵۰۳۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے بیان کیا کہ جن سورتوں کو تم ”مفصل“ کہتے ہو وہ سب ”محکم“ ہیں۔ انہوں نے بیان کیا کہ حضرت ابن عباس رضی اللہ عنہما نے کہا رسول کریم ﷺ کی وفات ہوئی تو میری عمر دس سال کی تھی اور میں نے محکم سورتیں سب پڑھ لی تھیں۔

۵۰۳۶۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو بَشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ جَمَعْتُ الْمُخْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَقُلْتُ لَهُ: وَمَا الْمُخْكَمُ؟ قَالَ: الْمُفْصَلُ. [راجع: ۵۰۳۵]

(۵۰۳۶) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو بشر نے خبر دی، انہیں سعید بن جبیر نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ میں نے محکم سورتیں رسول اللہ ﷺ کے زمانہ میں سب یاد کر لی تھیں، میں نے پوچھا: محکم سورتیں کون سی ہیں؟ کہا: ”مفصل۔“

تشریح: یعنی سورہ حجرات سے آخر قرآن تک۔ محکم سے مراد وہ ہے جو منسوخ نہ ہو۔ فقالت ابو بشر کا کلام ہے اور قال کی ضمیر سعید بن جبیر کی طرف پھرتی ہے اور اس کی دلیل یہ ہے کہ اگلی روایت میں یہ صراحت ہے کہ یہ کلام سعید بن جبیر کا ہے، حافظ نے ایسا ہی کہا ہے اور یعنی نے اپنی عادت کے موافق حافظ صاحب پر اعتراض جمایا کہ یہ ظاہر کے خلاف ہے۔ ظاہر یہی ہے کہ فقالت لہ سعید کا کلام ہے اور لہ کی ضمیر ابن عباس رضی اللہ عنہما کی طرف پھرتی ہے۔ اس کا جواب یہ ہے کہ خود حافظ صاحب نے کہا ہے کہ ظاہر متبادر یہی ہے لیکن انہوں نے بہم روایت کو مفسر روایت کے موافق محمول کیا اور یہی مناسب ہے۔ (وحیدی)

بَابُ نِسْيَانِ الْقُرْآنِ باب: قرآن مجید کو بھلا دینا

وَهَلْ يَقُولُ: نَسِيتُ آيَةً كَذَا وَكَذَا وَقَوْلِ اللَّهِ ﴿سَنُقْرِئُكَ فَلَا تَنْسَى إِلَّا مَا شَاءَ﴾۔ فرمان: ”ہم آپ کو قرآن پڑھا دیں گے، پھر آپ اسے نہ بھولیں گے سوا اللہ“۔

ان آیات کے جنہیں اللہ چاہے۔“

تشریح: اس آیت سے امام بخاری رحمہ اللہ نے یہ نکالا کہ نسیان کی نسبت آدمی کی طرف ہو سکتی ہے۔

۵۰۳۷۔ حَدَّثَنَا رِبْعُ بْنُ يَخْيَى، قَالَ: حَدَّثَنَا زَائِدَةُ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ: ((بِرَحْمَةِ اللَّهِ لَقَدْ أَذْكَرْنِي كَذَا وَكَذَا آيَةً مِنْ سُورَةِ كَذَا)).

(۵۰۳۷) ہم سے ربیع بن یحییٰ نے بیان کیا، کہا ہم سے زائدہ بن جذاہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک شخص کو مسجد میں قرآن پڑھتے سنا تو آپ ﷺ نے فرمایا: ”اللہ اس پر رحم کرے، اس نے مجھے فلاں سورت کی فلاں آیتیں یاد دلادیں۔“

[راجع: ۲۶۵۵]

ہم سے محمد بن عبید بن میمون نے بیان کیا، کہا ہم سے عیسیٰ بن یونس نے بیان کیا، ابن سے ہشام بن عروہ نے (اضافہ کے ساتھ بیان کیا کہ) میں نے فلاں سورت کی فلاں آیتیں بھلا دی تھیں۔ محمد بن عبید کے ساتھ اس کو علی بن مسہر اور عبدہ نے بھی ہشام سے روایت کیا ہے۔

۵۰۳۸۔ حَدَّثَنَا أَحْمَدُ ابْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقْرَأُ فِي سُورَةِ الْبَلَلِ فَقَالَ: ((يَرْحَمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً كُنْتُ أَنْسِيْتُهَا مِنْ سُورَةِ كَذَا وَكَذَا)).

۵۰۳۸ (ہم سے احمد بن ابی رجا نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ابن سے ہشام بن عروہ نے، ابن سے ان کے والد (عروہ بن زبیر) نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے ایک صاحب کورات کے وقت ایک سورت پڑھتے ہوئے سنا تو فرمایا: ”اللہ تعالیٰ اس شخص پر رحم کرے، اس نے مجھے فلاں فلاں آیتیں یاد دلادیں جو مجھے فلاں فلاں سورتوں میں سے بھلا دی گئی تھیں۔“

[راجع: ۲۶۵۵] [مسلم: ۱۸۳۷]

۵۰۳۹۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا لِأَحَدِهِمْ يَقُولُ: نَسِيتُ آيَةً كَيْتُ وَكَيْتُ بَلْ هُوَ نَسِيَ)). [راجع: ۵۰۳۲]

۵۰۳۹ (ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ابن سے منصور نے، ابن سے ابو وائل عن عبد اللہ قال: قال النبی ﷺ: ((ما لأحدہم یقول: نسیت آیة کیت وکیت بل هو نسى)). [راجع: ۵۰۳۲]

تشریح: احادیث منقولہ اور باب میں مطابقت ظاہر ہے۔ قرآن کا یاد ہونا بھی اللہ تعالیٰ کی طرف سے ہے اور اسے بھول جانا بھی اللہ تعالیٰ ہی کی طرف سے ہے۔ کوشش انسان کا کام ہے پس ہر مسلمان کو قرآن مجید یاد رکھنے کی کوشش کرتے رہنا چاہیے جو لوگ قرآن مجید یاد کر کے اسے پڑھنا چھوڑ دیں اور وہ قرآن مجید ان کے ذہن سے نکل جائے ایسے غافل انسان کے لئے سخت ترین وعید آئی ہے اور اس شخص پر واجب ہے کہ روزانہ قرآن پاک کا کچھ حصہ بلاناغہ ہر الیا کرے۔ اس تسلسل سے قرآن پاک ذہن میں محفوظ رہے گا اور نبی کریم ﷺ ہر وقت قرآن پاک کی تلاوت فرمایا کرتے تھے کہ ایسا نہ ہو کہ میں بھول جاؤں لیکن اللہ تعالیٰ نے خود کہا ہے کہ میرے ذمہ اس کا آپ (ﷺ) کے سینہ میں جمع کرنا اور زبان سے اس کی تلاوت کرانا ہے تو امت محمدیہ پر بھی واجب ہے کہ تلاوت قرآن پاک روزانہ کیا کرے تاکہ اس کو بھولنے نہ پائے۔

بَابُ مَنْ لَمْ يَرَ بَاسًا أَنْ يَقُولَ: **بَابُ: جن کے نزدیک سورۃ بقرہ یا فلاں فلاں سورۃ البقرۃ وسورۃ کذا**
سورت (نام کے ساتھ) کہنے میں کوئی حرج نہیں

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے اس حدیث کے ضعف کی طرف اشارہ کیا جسے طبرانی نے معجم اوسط میں حضرت انس رضی اللہ عنہ سے مرفوعاً نکالا کہ یوں نہ کہ سورۃ بقرہ سورۃ آل عمران، بلکہ یوں کہو کہ وہ سورت جن میں بقرہ کا ذکر ہے اس طرح سارے قرآن میں۔ اس کی سند میں عیسیٰ بن میمون

عطا ضعیف ہے۔ ابن جوزی رحمۃ اللہ علیہ نے اسے موضوعات میں لکھا ہے۔

۵۰۴۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَلْقَمَةَ وَعَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْإِيتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَّاهُ)). [راجع: ۴۰۰۸]

(۵۰۴۰) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا: مجھ سے ابراہیم نے بیان کیا، ان سے علقمہ اور عبد الرحمن بن زید نے اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”سورۃ بقرہ کی آخری دو آیتوں کو جو شخص رات میں پڑھ لے گا وہ اس کے لیے کافی ہوگی۔“

تشریح: حدیث ہذا میں سورۃ بقرہ نام مذکور ہے یہی باب اور حدیث میں وجہ مطابقت ہے۔

۵۰۴۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ حَدِيثِ الْمُسَوِّدِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ الْقَارِيِّ أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بَنَ جَزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقَرَاءَتِهِ فَإِذَا هُوَ يَقْرؤها عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُفَرِّقْنِيهَا رَسُولُ اللَّهِ ﷺ فَكَذْتُ أَسَاوِرَهُ فِي الصَّلَاةِ فَانتَظَرْتُهُ حَتَّى سَلَّمَ فَلَبِيتُهُ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: كَذَبْتَ فَوَاللَّهِ! إِنَّ رَسُولَ اللَّهِ ﷺ لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ فَاَنْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ أَقُوذُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُفَرِّقْنِيهَا وَإِنَّكَ أَقْرَأْتَ نِي سُورَةَ الْفُرْقَانِ فَقَالَ: ((يَا هِشَامُ! أَقْرَأَهَا))

(۵۰۴۱) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے عروہ بن زبیر نے مسعود بن مخرمہ اور عبد الرحمن بن عبد القاری سے خبر دی کہ ان دونوں نے حضرت عمر بن خطاب رضی اللہ عنہ سے سنا، انہوں نے کہا: میں نے ہشام بن حکیم بن جزام بن حزام رضی اللہ عنہ کو رسول اللہ صلی اللہ علیہ وسلم کی زندگی میں سورۃ فرقان پڑھتے سنا۔ میں ان کی قرأت کو غور سے سننے لگا تو معلوم ہوا کہ وہ ایسے بہت سے طریقوں میں تلاوت کر رہے تھے جنہیں رسول اللہ صلی اللہ علیہ وسلم نے ہمیں نہیں سکھایا تھا۔ ممکن تھا کہ میں نماز ہی میں ان کا سر پکڑ لیتا لیکن میں نے انتظار کیا اور جب انہوں نے سلام پھیرا تو میں نے ان کے گلے میں چادر لپیٹ دی اور پوچھا: یہ سورتیں جنہیں ابھی ابھی تمہیں پڑھتے ہوئے میں نے سنا ہے تمہیں کس نے سکھائی ہیں؟ انہوں نے کہا: مجھے اس طرح ان سورتوں کو رسول اللہ صلی اللہ علیہ وسلم نے سکھایا ہے۔ میں نے کہا: تم جھوٹ بول رہے ہو! اللہ کی قسم! خود رسول اللہ صلی اللہ علیہ وسلم نے مجھے یہ سورتیں پڑھائی ہیں جو میں نے تم سے سنی۔ میں انہیں کھینچتے ہوئے آپ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! میں نے خود سنا: یہ شخص سورۃ فرقان ایسی قرأت سے پڑھ رہا تھا جس کی تعلیم آپ نے ہمیں نہیں دی ہے۔ آپ مجھے بھی سورۃ فرقان پڑھا چکے ہیں۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”ہشام! پڑھ کر سناؤ۔“ انہوں نے اسی طرح اس کی قرأت کی جس طرح میں ان سے سن چکا تھا۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”اسی طرح یہ سورت نازل ہوئی۔“

الْقِرَاءَةُ الَّتِي سَمِعْتُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ» ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ» فَقَرَأَتْهَا النَّبِيُّ أَنْزَلَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أَنْزَلْتُ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَؤُوا مَا تيسَّرَ مِنْهُ»۔ [راجع: ۲۴۱۹]

ہے۔ پھر آپ نے فرمایا: ”عمر! اب تم پڑھو۔“ میں نے بھی اسی طرح قرأت کی جس طرح آنحضرت ﷺ نے مجھے سکھایا تھا۔ رسول اللہ ﷺ فرمایا: ”اسی طرح یہ سورت نازل ہوئی تھی۔“ پھر آپ نے فرمایا: ”قرآن مجید سات قسم کی قراتوں پر نازل ہوا ہے پس تمہارے لیے جو آسان ہو اس کے مطابق پڑھو۔“

تشریح: اس حدیث شریف میں سورہ فرقان کا لفظ ہے۔ باب سے یہی وجہ مطابقت ہے۔ اس حدیث سے یہ بھی ظاہر ہوا کہ امور مختلفہ میں اشتقاق و افتراق سے بچنا ضروری ہے۔

۵۰۴۲۔ حَدَّثَنَا بَشْرُ بْنُ آدَمَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ النَّبِيَّ ﷺ قَارِئًا يَقْرَأُ مِنَ اللَّيْلِ فِي الْمَسْجِدِ فَقَالَ: «يَرْحُمُهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْنَهَا مِنْ سُورَةٍ كَذَا وَكَذَا»۔ [راجع: ۲۶۵۵]

(۵۰۴۲) ہم سے بشر بن آدم نے بیان کیا، کہا ہم کو علی بن مسہر نے خبر دی، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک قاری کو رات کے وقت مسجد میں قرآن مجید پڑھتے ہوئے سنا تو فرمایا: ”اللہ اس آدمی پر رحم کرے، اس نے مجھے فلاں فلاں آیتیں یاد دلادیں جنہیں میں نے فلاں فلاں سورتوں میں سے چھوڑ رکھا تھا۔“

باب: قرآن مجید کی تلاوت صاف صاف اور ٹھہر ٹھہر کر کرنا

بَابُ التَّرْتِيلِ فِي الْقِرَاءَةِ

اور اللہ تبارک و تعالیٰ نے سورہ مزمل میں فرمایا: ”اور قرآن مجید کو ترتیل سے پڑھ۔“ (یعنی ہر ایک حرف اچھی طرح نکال کر اطمینان کے ساتھ) اور سورہ بنی اسرائیل میں فرمایا: ”اور ہم نے قرآن مجید کو تھوڑا تھوڑا کر کے اس لیے بھیجا کہ تو ٹھہر ٹھہر کر لوگوں کو پڑھ کر سنائے“ اور شعر و سخن کی طرح اس کا جلدی جلدی پڑھنا مکروہ ہے۔ ابن عباس رضی اللہ عنہما نے کہا: اس سورت میں جو ”قَرَفْنَا“ کا لفظ ہے (وَقَرَأْنَا قَرَفْنَا) اس کے معنی یہ ہیں کہ ہم نے اسے کئی حصے کر کے اتارا۔

وَقَوْلِهِ تَعَالَى: ﴿وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾ [المزمل: ۴] وَقَوْلِهِ: ﴿وَقَرَأْنَا قَرَفْنَاهُ لِنَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ﴾ [الاسراء: ۱۰۶] وَمَا يُكْرَهُ أَنْ يَهْذَأَ كَهَذَا الشَّعْرِ، يُفَرِّقُ: يُفَصِّلُ قَالَ ابْنُ عَبَّاسٍ: ﴿قَرَفْنَاهُ﴾ فَصَلَّنَاهُ.

(۵۰۴۳) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے مہدی بن میمون نے، کہا ہم سے واصل احدب نے، ان سے ابو وائل نے عبد اللہ بن مسعود رضی اللہ عنہ سے بیان کیا کہ ہم ان کی خدمت میں صبح سویرے حاضر ہوئے۔ حاضرین

۵۰۴۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا وَاصِلٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: غَدَوْنَا عَلَى

میں سے ایک صاحب نے کہا: رات میں نے (تمام) مفصل سورتیں پڑھ ڈالیں۔ اس پر عبداللہ بن مسعود رضی اللہ عنہما بولے: جیسے اشعار جلدی جلدی پڑھتے ہیں تم نے ویسے ہی پڑھ لی ہوں گی۔ ہم نے قرأت سنی ہے اور مجھے وہ جوڑ والی سورتیں بھی یاد ہیں جن کو ملا کر نمازوں میں نبی کریم ﷺ پڑھا کرتے تھے۔ یہ اٹھارہ سورتیں مفصل کی ہیں اور وہ دو سورتیں جن کے شروع میں حم ہے۔

عَبْدُ اللَّهِ فَقَالَ رَجُلٌ: قَرَأْتُ الْمُفْصَلَ الْبَارِحَةَ فَقَالَ: هَذَا كَهَذَا الشُّعْرُ؟ إِنَّا قَدْ سَمِعْنَا الْقِرَاءَةَ وَإِنِّي لَأَحْفَظُ الْقُرْآنَ الَّذِي كَانَ يَقْرَأُ بِهِ النَّبِيُّ ﷺ ثَمَانِ عَشْرَةَ سُورَةً مِنَ الْمُفْصَلِ وَسُورَتَيْنِ مِنْ آلِ حَمٍ. [راجع: ۷۷۵] [مسلم: ۱۹۱۱]

(۵۰۴۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے موسیٰ بن ابی عائشہ نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے اللہ تعالیٰ کے فرمان ”آپ قرآن کو جلدی جلدی لینے کے لیے اس پر زبان کو نہ ہلایا کریں۔“ بیان کیا کہ جب جبریل علیہ السلام وحی لے کر نازل ہوتے تو رسول اللہ ﷺ اپنی زبان اور ہونٹ ہلایا کرتے تھے۔ اس وجہ سے آپ ﷺ کے لیے وحی یاد کرنے میں بہت بوجھ پڑتا تھا اور یہ آپ کے چہرے سے بھی ظاہر ہو جاتا تھا۔ اس لیے اللہ تعالیٰ نے یہ آیت جو سورہ ﴿لَا أُفْسِمُ بِيَوْمِ الْقِيَامَةِ﴾ میں ہے، نازل کی تاکہ آپ قرآن کو جلدی جلدی لینے کے لیے اس پر زبان کو نہ ہلایا کریں یہ تو ہمارے ذمہ ہے اس کا جمع کرنا اور اس کا پڑھنا تو جب ہم اسے پڑھنے لگیں تو آپ اس کے پیچھے پیچھے پڑھا کریں، پھر آپ ﷺ کی زبان سے اس کی تفسیر بیان کرادینا بھی ہمارے ذمہ ہے۔ راوی نے بیان کیا پھر جب جبریل علیہ السلام آتے تو آپ سر جھکا لیتے اور جب وہ واپس چلے جاتے تو آپ پڑھتے جیسا کہ اللہ نے آپ سے یاد کروانے کا وعدہ کیا تھا۔ کہ تیرے دل میں جما دینا، اس کو پڑھا دینا ہمارا کام ہے، پھر آپ اس کے موافق پڑھتے۔

۵۰۴۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ سَعِيدِ بْنِ جَبْرِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ بِالْوَحْيِ وَكَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَسْتَدُ عَلَيْهِ وَكَانَ يُعْرِفُ مِنْهُ فَأَنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي ﴿لَا أُفْسِمُ بِيَوْمِ الْقِيَامَةِ﴾ ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ قَالَ عَلَيْنَا أَنْ نَجْمَعَهُ فِي صَدْرِكَ وَقُرْآنَهُ ﴿فَإِذَا قُرَأَتْهُ فَاتَّبِعْ قُرْآنَهُ﴾ [القيامة: ۱۶، ۱۸] فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ قَالَ: إِنَّ عَلَيْنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ قَالَ: وَكَانَ إِذَا آتَاهُ جِبْرِيلُ أَطْرُقَ فَإِذَا ذَهَبَ قَرَأَهُ كَمَا وَعَدَهُ اللَّهُ. [راجع: ۵]

تشریح: آیت: ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ (۷۵/القیامۃ: ۱۹) سے ثابت ہوا کہ سلسلہ تفسیر قرآن رسول کریم ﷺ نے جو کچھ فرمایا جسے لفظ حدیث سے تعبیر کیا جاتا ہے یہ سارا ذخیرہ بھی اللہ پاک ہی کا تعلیم فرمودہ ہے۔ اسی سے احادیث کو دینی غیر متلو سے تعبیر کیا گیا ہے جو لوگ احادیث صحیحہ کے منکر ہیں وہ قرآن پاک کی اس آیت کا انکار کرتے ہیں اس لئے وہ صرف منکر حدیث ہی نہیں بلکہ منکر قرآن بھی ہیں ہذا ہم اللہ الی صراط مستقیم۔

باب: قرآن مجید پڑھنے میں مد کرنا، یعنی جہاں مد ہو اس حرف کو کھینچ کر ادا کرنا

بَابُ مَدِّ الْقِرَاءَةِ

۵۰۴۵۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ الْأَزْدِيُّ، قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ قِرَاءَةِ النَّبِيِّ ﷺ فَقَالَ: كَانَ يَمْدُ مَدًّا. [طرفه فی: ۵۰۴۶] [ابوداؤد: ۱۴۶۵؛ نسائی: ۱۰۱۳؛ ابن ماجہ: ۱۳۵۳]

(۵۰۴۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے جریر بن حازم ازدی نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے نبی کریم ﷺ کی تلاوت قرآن مجید کے متعلق سوال کیا تو انہوں نے بتلایا کہ آنحضور ﷺ ان الفاظ کو کھینچ کر پڑھتے تھے جن میں ”مد“ ہوتا تھا۔

۵۰۴۶۔ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: سُئِلَ أَنَسُ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ فَقَالَ: كَانَتْ مَدًّا ثُمَّ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ يَمْدُ بِسْمِ اللَّهِ وَيَمْدُ بِالرَّحْمَنِ، وَيَمْدُ بِالرَّحِيمِ. [راجع: ۵۰۴۵]

(۵۰۴۶) ہم سے عمرو بن عاصم نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے کہا کہ حضرت انس رضی اللہ عنہ سے پوچھا گیا: رسول اللہ ﷺ کی قرأت کیسی تھی؟ انہوں نے بیان کیا کہ مد کے ساتھ۔ پھر آپ نے بسم اللہ الرحمن الرحیم کو پڑھا اور کہا: بسم اللہ (میں اللہ کی لام) کو مد کے ساتھ پڑھتے ”الرحمن“ (میں ميم) کو مد کے ساتھ پڑھتے اور ”الرحيم“ (میں حا کو) مد کے ساتھ پڑھتے۔

بَابُ التَّرْجِيعِ

باب: قرآن شریف پڑھتے وقت حلق میں آواز کو

گھمانا اور خوش آوازی سے قرآن شریف پڑھنا

۵۰۴۷۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو إِيَاسٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَغْفَلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ وَهُوَ عَلَى نَاقَتِهِ أَوْ جَمَلِهِ وَهِيَ تَسِيرُ بِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ أَوْ مِنْ سُورَةِ الْفَتْحِ قِرَاءَةً لَيِّنَةً يَقْرَأُ وَهُوَ يَرْجِعُ. [راجع: ۴۲۸۱]

(۵۰۴۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے ابویاس نے بیان کیا، کہا میں نے عبد اللہ بن مغفل رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ کو دیکھا کہ آپ اپنی اونٹنی یا اونٹ پر سوار ہو کر تلاوت کر رہے تھے۔ سواری چل رہی تھی اور آپ سورۃ فتح پڑھ رہے تھے۔ یا (راوی نے یہ بیان کیا کہ) سورۃ فتح میں سے کچھ پڑھ رہے تھے نرمی اور آہستگی کے ساتھ آپ قرأت کر رہے تھے اور آواز کو حلق میں دہراتے تھے۔

تشریح: دہرانے سے حروف قرآنی میں مد و جز پیدا کرنا مراد ہے جو حسن صوت کی صورت ہے۔

بَابُ حُسْنِ الصَّوْتِ بِالْقِرَاءَةِ

باب: خوش الحانی کے ساتھ تلاوت کرنا مستحب ہے

۵۰۴۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو يَحْيَى الْجَمَانِيُّ قَالَ: حَدَّثَنَا بَرِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بَرْدَةَ عَنْ جَدِّهِ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ:

(۵۰۴۸) ہم سے محمد بن خلف ابوبکر نے بیان کیا، کہا ہم سے ابو یحییٰ حمانی نے بیان کیا، کہا ہم سے برید بن عبد اللہ بن ابی بردہ نے بیان کیا، ان سے ان کے دادا ابوبردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اے ابو موسیٰ! تجھے داؤد علیہ السلام جیسی

لَهُ: ((يَا أَبَا مُوسَى! لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ بَهْتَرِينَ آواز عطا کی گئی ہے۔“

مَزَامِيرِ آلِ دَاوُدَ)). [مسلم: ۳۸۵۵]

تشریح: حضرت داؤد علیہ السلام کو خوش آوازی کا مجرہ دیا گیا تھا۔ وہ جب بھی زیور خوش آوازی سے پڑھتے ایک عجیب سا بندھ جاتا تھا نبی کریم ﷺ نے اسی طرف اشارہ فرمایا ہے۔

باب: اس شخص کے بارے میں جس نے قرآن مجید کو دوسرے سے سننا پسند کیا

بَابُ مَنْ أَحَبَّ أَنْ يَسْمَعَ الْقُرْآنَ مِنْ غَيْرِهِ

(۵۰۴۹) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے، ان سے اعمش نے بیان کیا، کہا مجھ سے ابراہیم نے بیان کیا، ان سے عبیدہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ مجھے نبی کریم ﷺ نے فرمایا: ”مجھے قرآن مجید پڑھ کر سناؤ۔“ میں نے عرض کیا: میں آپ کو قرآن سناؤں! آپ پر تو قرآن نازل ہوتا ہے۔ نبی ﷺ نے فرمایا: ”میں قرآن مجید کو دوسرے سے سننا پسند کرتا ہوں۔“

۵۰۴۹۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((اقْرَأْ عَلَيَّ الْقُرْآنَ)) قُلْتُ: اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: ((إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي)). [راجع: ۴۵۸۲]

باب: قرآن مجید سننے والے کا پڑھنے والے سے کہنا کہ بس کر بس کر

بَابُ قَوْلِ الْمُقْرِئِ لِلْقَارِئِ: حَسْبُكَ

(۵۰۵۰) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے عبیدہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ مجھے نبی کریم ﷺ نے فرمایا: ”مجھے قرآن مجید پڑھ کر سناؤ۔“ میں نے عرض کیا: یا رسول اللہ! میں آپ کو پڑھ کر سناؤں؟ آپ پر تو قرآن مجید نازل ہوتا ہے۔ آنحضرت ﷺ نے فرمایا: ”ہاں سناؤ۔“ چنانچہ میں نے سورہ نساء پڑھی۔ جب میں اس آیت ((فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا)) پر پہنچا تو آنحضرت ﷺ نے فرمایا: ”اب بس کرو۔“ میں نے آپ کی طرف دیکھا تو آنحضرت ﷺ کی آنکھوں سے آنسو جاری تھے۔

۵۰۵۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((اقْرَأْ عَلَيَّ)) قُلْتُ: يَا رَسُولَ اللَّهِ! اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: ((نَعَمْ)) فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى أَتَيْتُ إِلَى هَذِهِ الْآيَةِ: ((فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا)) قَالَ: ((حَسْبُكَ الْآنَ)) فَالْتَفَتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ. [راجع: ۴۵۸۲]

تشریح: آیت مبارکہ کو کن کر مذکورہ منظر قیامت آنکھوں میں سما گیا جس سے آپ ﷺ آبدیدہ ہو گئے بلکہ قرآن کریم کا یہی تقاضا ہے کہ موقعِ دل کے لحاظ سے آیات قرآن کا پورا پورا اثر لیا جائے اللہ پاک ہم کو ایسی ہی توفیق بخشے۔ (امین)

بَابُ: فِي كَيْفِ يُقْرَأُ الْقُرْآنُ؟
وَقَوْلُ اللَّهِ تَعَالَى: ﴿فَاقْرَءُوا﴾
مَا تيسَّرَ مِنْهُ﴾ [المزمل: ۲۰]

۵۰۵۱۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ لِي ابْنُ شُبْرَمَةَ: نَظَرْتُ كَمْ يَكْفِي الرَّجُلُ مِنَ الْقُرْآنِ فَلَمْ أَجِدْ سُورَةَ أَقَلِّ مِنْ ثَلَاثِ آيَاتٍ فَقُلْتُ: لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقْرَأَ أَقَلَّ مِنْ ثَلَاثِ آيَاتٍ.

(۵۰۵۱) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا مجھ سے ابن شبرمہ نے بیان کیا (جو کوفہ کے قاضی تھے) کہ میں نے غور کیا کہ نماز میں کتنا قرآن پڑھنا کافی ہو سکتا ہے۔ پھر میں نے دیکھا کہ ایک سورت میں تین سے کم آیات نہیں ہیں، اس لیے میں نے یہ رائے قائم کی کہ کسی کے لیے تین آیتوں سے کم پڑھنا مناسب نہیں۔

قَالَ سُفْيَانُ: أَخْبَرَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَخْبَرَهُ عُلَقَمَةُ عَنْ أَبِي مَسْعُودٍ وَلَقِيتُهُ وَهُوَ يَطُوفُ بِالْبَيْتِ فَذَكَرَ النَّبِيُّ ﷺ ((أَنْ مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ)). [راجع: ۴۰۰۸]

ہم سے سفیان ثوری نے کہا کہ ہم کو منصور نے خبر دی، انہیں ابراہیم نے، انہیں عبدالرحمن بن یزید نے، انہیں علقمہ نے خبر دی اور انہیں ابوسعود رضی اللہ عنہ نے (علقمہ نے بیان کیا کہ) میں نے ان سے ملاقات کی تو وہ بیت اللہ کا طواف کر رہے تھے۔ انہوں نے نبی کریم ﷺ کا ذکر کیا (کہ آنحضرت ﷺ نے فرمایا تھا): ”جس نے سورہ بقرہ کی آخری دو آیتیں رات میں پڑھ لیں وہ اس کے لیے کافی ہیں۔“

تشریح: اس سے معلوم ہوا کہ نماز میں بطور قراءت کم سے کم دو آیتوں کا پڑھ لینا بھی کافی ہوگا امام بخاری رحمہ اللہ کا نسخا اس مسئلے کو بیان کرتا ہے اور یہی ﴿مَا تيسَّرَ مِنْهُ﴾ (۳/۷۳۰) کی تفسیر ہے۔

۵۰۵۲۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُعِينَةَ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ فَكَانَ يَتَعَاهَدُ كَتَبَهُ فَيَسْأَلُهَا عَنْ بَغْلِهَا فَتَقُولُ: نِعَمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفَنِّسْ لَنَا كَنَفًا مِنْذُ أَتَيْنَاهُ فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ لِلنَّبِيِّ ﷺ فَقَالَ: ((الْقَبِيْ))

(۵۰۵۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے معینہ بن مقسم نے، ان سے مجاہد بن جابر نے اور ان سے عبداللہ بن عمرو رضی اللہ عنہ نے بیان کیا کہ میرے والد عمرو بن العاص رضی اللہ عنہ نے میرا نکاح ایک شریف خاندان کی عورت (ام محمد بنت حمیمہ) سے کر دیا تھا اور ہمیشہ اس کی خبر گیری کرتے رہتے تھے اور ان سے بار بار اس کے شوہر (یعنی خود ان) کے متعلق پوچھتے رہتے تھے۔ میری بیوی کہتی: بہت اچھا مرد ہے۔ البتہ جب سے میں ان کے نکاح میں آئی ہوں انہوں نے اب تک ہمارے بستر

پر قدم بھی نہیں رکھنا میرے کپڑے میں کبھی ہاتھ ڈالا۔ جب بہت دن اسی طرح ہو گئے تو والد صاحب نے مجبور ہو کر اس کا تذکرہ نبی کریم ﷺ سے کیا۔ آپ نے فرمایا: ”مجھ سے اس کی ملاقات کراؤ۔“ چنانچہ میں اس کے بعد آنحضرت ﷺ سے ملا۔ آپ ﷺ نے دریافت فرمایا: ”روزہ کس طرح رکھتے ہو؟“ میں نے عرض کیا کہ روزانہ۔ پھر دریافت فرمایا: ”قرآن مجید کس طرح ختم کرتے ہو؟“ میں نے عرض کیا ہر رات۔ اس پر آپ ﷺ نے فرمایا: ”ہر مہینے میں تین دن روزے رکھو اور قرآن ایک مہینے میں ختم کرو۔“ بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! مجھے اس سے زیادہ کی طاقت ہے۔ آپ نے فرمایا: ”پھر دو دن بغیر روزے کے رہو اور ایک دن روزے سے۔“ میں نے عرض کیا مجھ میں اس سے بھی زیادہ کی طاقت ہے۔ آنحضرت ﷺ نے فرمایا: ”پھر وہ روزہ رکھو جو سب سے افضل ہے۔ یعنی داؤد علیہ السلام کا روزہ، ایک دن روزہ رکھو اور ایک دن افطار کرو اور قرآن مجید سات دن میں ختم کرو۔“ عبد اللہ بن عمرو رضی اللہ عنہما کہا کرتے تھے: کاش! میں نے آنحضرت ﷺ کی رخصت قبول کر لی ہوتی کیونکہ اب میں بوڑھا کمزور ہو گیا ہوں۔ حجاج نے کہا: آپ اپنے گھر کے کسی آدمی کو قرآن مجید کا ساتواں حصہ یعنی ایک منزل دن میں سنا دیتے تھے۔ جتنا قرآن مجید آپ رات کے وقت پڑھتے اسے پہلے دن میں سنا رکھتے تاکہ رات کے وقت آسانی سے پڑھ سکیں اور جب (تو ختم ہو جاتی اور نڈھال ہو جاتے) اور قوت حاصل کرنا چاہتے تو کئی کئی دن روزہ نہ رکھتے اور ان دنوں کو شمار کرتے اور پھر اتنے ہی دن ایک ساتھ روزہ رکھتے کیونکہ آپ کو یہ پسند نہیں تھا کہ جس چیز کا نبی ﷺ کے آگے وعدہ کر لیا ہے (ایک دن روزہ رکھنا ایک دن افطار کرنا) اس میں سے کچھ بھی چھوڑیں۔ امام بخاری رحمہ اللہ کہتے ہیں کہ بعض راویوں نے تین دن میں اور بعض نے پانچ دن میں، لیکن اکثر نے سات راتوں میں قرآن مجید مکمل کرنے کی حدیث روایت کی ہے۔

﴿فَلَقِيْنَتْهُ بَعْدَ فَقَاْلَ: ((كَيْفَ تَصُوْمُ؟)) قَالَ: كُلُّ يَوْمٍ قَالَ: ((وَكَيْفَ نَفِيْتُمْ؟)) قَالَ: كُلُّ لَيْلَةٍ قَالَ: ((صُمْ فِي كُلِّ شَهْرٍ ثَلَاثَةً وَافْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ)) قَالَ: قُلْتُ: إِنِّي أَطْبِقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: ((صُمْ ثَلَاثَةَ أَيَّامٍ فِي الْجُمُعَةِ)) قُلْتُ: أَطْبِقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: ((أَفِطْرُ يَوْمَيْنِ وَصُمْ يَوْمًا)) قَالَ: أَطْبِقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ: ((صُمْ أَفْضَلَ الصَّوْمِ صَوْمَ دَاوُدَ صِيَامَ يَوْمٍ وَافْطَارَ يَوْمٍ وَافْرَأْ فِي كُلِّ سَبْعٍ لَيْالٍ مَرَّةً)) فَلَيْتَنِي قَبْلْتُ رُخْصَةً رَسُولُ اللَّهِ ﷺ وَذَاكَ أَنِّي كَبُرْتُ وَضَعُفْتُ فَكَانَ يَقْرَأُ عَلَيَّ بَعْضُ أَهْلِي السَّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ وَالَّذِي يَقْرُؤُهُ يَغْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَخَفَ عَلَيْهِ بِاللَّيْلِ وَإِذَا أَرَادَ أَنْ يَقْوَى أَفْطَرَ أَيَّامًا وَأَخْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةً أَنْ يَتْرَكَ شَيْئًا فَارَقَ النَّبِيَّ ﷺ عَلَيْهِ قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمْ: فِي ثَلَاثٍ وَفِي خَمْسٍ وَأَكْثَرُهُنَّ عَلَى سَبْعٍ. [راجع: ۱۱۳۱]

تشریح: اس حدیث میں ختم قرآن کی مدتوں کا بیان ہے، باب اور حدیث میں یہی مطابقت ہے۔

۵۰۵۳۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لِيَ النَّبِيِّ ﷺ: ((فِي كُمْ تَقْرَأُ الْقُرْآنَ؟)) [راجع: ۱۱۳۱] [مسلم: ۱۳۷۲۲، ابوداؤد: ۱۳۸۸]

۵۰۵۳) ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے محمد بن عبدالرحمن نے، ان سے ابوسلمہ بن عبدالرحمن بن عوف نے اور ان سے حضرت عبداللہ بن عمرو بن عاص رضی اللہ عنہ نے بیان کیا کہ مجھ سے رسول کریم ﷺ نے دریافت فرمایا: ”تم کتنے دن میں قرآن مجید پڑھ لیتے ہو؟“

۵۰۵۴۔ ح: وَحَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي زُهْرَةَ عَنْ أَبِي سَلَمَةَ قَالَ: وَأَخْبِينِي قَالَ: سَمِعْتُ أَنَا مِنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اقْرَأِ الْقُرْآنَ فِي شَهْرٍ)) قُلْتُ: إِنِّي أَجِدُ قُوَّةَ حَتَّى قَالَ: ((فَاقْرَأْهُ فِي سَبْعٍ وَلَا تَزِدْ عَلَى ذَلِكَ)). [راجع: ۱۱۳۱]

۵۰۵۴) مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبید اللہ بن موسیٰ نے خبر دی، انہیں شیبان نے، انہیں یحییٰ بن ابی کثیر نے، انہیں بنی زہرہ کے مولیٰ محمد بن عبدالرحمن نے، انہیں ابوسلمہ بن عبدالرحمن نے، یحییٰ نے کہا: اور میں خیال کرتا ہوں شاید میں نے یہ حدیث خود ابوسلمہ سے سنی ہے۔ بلا واسطہ (محمد بن عبدالرحمن کے) خیر ابوسلمہ نے عبداللہ بن عمرو بن عاص رضی اللہ عنہما سے روایت کیا کہ رسول اللہ ﷺ نے مجھ سے فرمایا: ”ہر مہینے میں ایک قرآن مکمل کیا کرو۔“ میں نے عرض کیا: مجھ میں تو زیادہ پڑھنے کی طاقت ہے۔ آپ نے فرمایا: ”اچھا سات راتوں میں ختم کیا کر اس سے زیادہ مت پڑھ۔“

تشریح: اس حدیث میں بھی ختم قرآن کی مدت معین کی گئی ہے۔

باب: قرآن مجید کی تلاوت کرتے وقت (خوف الہی سے) رونا

۵۰۵۵۔ حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ يَحْيَى: بَعْضُ الْحَدِيثِ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ لِيَ النَّبِيِّ ﷺ:

۵۰۵۵) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو یحییٰ بن سعید نے خبر دی، انہیں سفیان ثوری نے، انہیں سلیمان نے، انہیں ابراہیم نخعی نے، انہیں عبیدہ سلمانی نے اور انہیں عبداللہ بن مسعود رضی اللہ عنہ نے، یحییٰ قطان نے کہا: اس حدیث کا کچھ کٹڑا اعمش نے ابراہیم سے خود سنا ہے اور کچھ کٹڑا عمرو بن مرہ سے، انہوں نے ابراہیم سے سنا ہے کہ مجھ سے نبی کریم ﷺ نے فرمایا۔

(دوسری سند) اور ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن قطان نے، ان سے سفیان ثوری نے، ان سے اعمش نے، ان سے ابراہیم نے، ان سے عبیدہ سلمانی نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے۔ اعمش نے بیان کیا کہ میں نے اس حدیث کا ایک کٹڑا تو خود ابراہیم سے سنا اور ایک

بابُ الْبُكَاءِ عِنْدَ قِرَاءَةِ الْقُرْآنِ

وَحَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ الْأَعْمَشُ: وَبَعْضُ الْحَدِيثِ حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ وَعَنْ

وَحَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ قَالَ الْأَعْمَشُ: وَبَعْضُ الْحَدِيثِ حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ وَعَنْ

نکڑا اس حدیث کا مجھ سے عمرو بن مرہ نے نقل کیا، ان سے ابراہیم نے، ان سے ان کے والد نے، ان سے ابوصحی نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میرے سامنے قرآن مجید کی تلاوت کرو۔“ میں نے عرض کیا: آنحضرت ﷺ کے سامنے میں کیا تلاوت کروں اور آپ پر تو قرآن مجید نازل ہی ہوتا ہے۔ حضور اکرم ﷺ نے فرمایا: ”میں چاہتا ہوں کہ کسی اور سے سنوں۔“ راوی نے بیان کیا کہ پھر میں نے سورہ نساء پڑھی اور جب میں اس آیت ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ پر پہنچا تو آنحضرت ﷺ نے فرمایا: ”ٹھہر جاؤ۔“ (آنحضرت نے) کف فرمایا یا امسک، راوی کو شک ہے۔ میں نے دیکھا کہ آنحضرت ﷺ کی آنکھوں سے آنسو بہہ رہے تھے۔

تشریح: ((کف)) اور ((امسک)) ہر دو کے ایک معنی ہیں یعنی رک جاؤ۔ آیت میں محشر میں رسول اللہ ﷺ کے اس وقت کا ذکر ہے جب آپ اپنی امت پر گواہی کے لئے پیش ہوں گے۔

(۵۰۵۶) ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے عبدالواحد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے ابراہیم نے بیان کیا، ان سے عبیدہ سلمانی نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ مجھ سے رسول اللہ ﷺ نے فرمایا: ”مجھے قرآن مجید پڑھ کر سناؤ۔“ میں نے عرض کیا: کیا میں سناؤں آپ پر تو قرآن مجید نازل ہوتا ہے۔ آنحضرت ﷺ نے فرمایا: ”میں کسی سے سننا پسند کرتا ہوں۔“

باب: اس شخص کی مذمت میں جس نے دکھاوے یا

شکم پروری یا فخر کے لیے قرآن مجید کو پڑھا

(۵۰۵۷) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، کہا ہم سے اعمش نے بیان کیا، ان سے خیمہ بن عبد الرحمن کوئی نے، ان سے سوید بن غفلہ نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”آخری زمانہ میں ایک قوم

أَبِيهِ عَنْ أَبِي الضُّحَى عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَقْرَأُ عَلَيْكُمْ)) قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: ((إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي)) قَالَ: فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ لِي: ((كَفَّ أَوْ أَمْسَكَ)) فَرَأَيْتُ عَيْنَيْهِ تَذَرِفَانِ يَغْنِي تَسْفَحَانِ عَنْ أَبِيهِ. [راجع: ۴۵۸۲]

۵۰۵۶۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((أَقْرَأُ عَلَيْكُمْ)) قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: ((إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي)). [راجع: ۴۵۸۲]

بَابُ مَنْ رَأَى بِقِرَاءَةِ الْقُرْآنِ

أَوْ تَأَكَّلَ بِهِ أَوْ فَجَرَ بِهِ

۵۰۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ خَيْمَةَ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ عَلِيٌّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((رَأَيْتُ فِي آخِرِ الزَّمَانِ

نوجوانوں اور کم عقلوں کی پیدا ہوگی یہ لوگ ایسا بہترین کلام پڑھیں گے جو بہترین خلق کا (پیغمبر کا) ہے یا ایسا کلام پڑھیں گے جو سارے خلق کے کلاموں سے افضل ہے۔ (یعنی حدیث یا آیت پڑھیں گے اس سے سند لائیں گے) لیکن اسلام سے وہ اس طرح نکل جائیں گے جیسے تیر شکار کو پار کرتے ہوئے نکل جاتا ہے، ان کا ایمان ان کے خلق سے نیچے نہیں اترے گا تم انہیں جہاں بھی پاؤ قتل کر دو۔ کیونکہ ان کا قتل قیامت کے دن اس شخص کے لیے باعث اجر ہوگا جو انہیں قتل کر دے گا۔“

قَوْمٌ حَدَّثَاءُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ لَا يُجَاوِزُ إِيمَانَهُمْ حَنَاجِرَهُمْ فَإِنَّمَا لَقِيتُمُوهُمْ فَأَقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ)). [راجع: ۳۶۱]

تشریح: خارجی مراد ہیں جن لوگوں نے حضرت علی رضی اللہ عنہ کے خلاف خروج کیا اور آیات قرآنی کا بے محل استعمال کر کے مسلمانوں میں فتنہ برپا کیا۔

(۵۰۵۸) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں یحییٰ بن سعید انصاری نے، انہیں محمد بن ابراہیم بن حارث تنیسی نے، انہیں ابوسلمہ بن عبد الرحمن نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”تم میں ایک ایسی قوم پیدا ہوگی کہ تم اپنی نماز کو ان کی نماز کے مقابلہ میں حقیر سمجھو گے، ان کے روزوں کے مقابلہ میں تمہیں اپنے روزے اور ان کے عمل کے مقابلہ میں تمہیں اپنا عمل حقیر نظر آئے گا اور وہ قرآن مجید کی تلاوت بھی کریں گے لیکن قرآن مجید ان کے خلق سے نیچے نہیں اترے گا، دین سے وہ اس طرح نکل جائیں گے جیسے تیر شکار کو پار کرتے ہوئے نکل جاتا ہے اور وہ بھی اتنی صفائی کے ساتھ (کہ تیر چلانے والا) تیر کے پھل میں دیکھتا ہے تو اس میں بھی (شکار کے خون وغیرہ کا) کوئی اثر نظر نہیں آتا، اس سے اوپر دیکھتا ہے وہاں بھی کچھ نظر نہیں آتا تیر کے پر کو دیکھتا ہے اور وہاں بھی کچھ نظر نہیں آتا۔ بس سوفار (تیر کا اگلا حصہ) میں کچھ شبہ گزرتا ہے۔“

۵۰۵۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّنِيسِيِّ عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ وَعَمَلَكُمْ مَعَ عَمَلِهِمْ وَيَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ يَنْظُرُ فِي النَّصْلِ فَلَا يَرَى شَيْئًا وَيَنْظُرُ فِي الْقِدْحِ فَلَا يَرَى شَيْئًا وَيَنْظُرُ فِي الرِّيشِ فَلَا يَرَى شَيْئًا وَيَتَمَادَى فِي الْفُوقِ)). [راجع: ۳۳۴۴]

تشریح: سوفار تیر کا وہ مقام جو چلہ سے لگایا جاتا ہے بعض نے یوں ترجمہ کیا ہے راوی کو شک ہے کہ آپ نے سوفار کا ذکر کیا یا نہیں۔ معنی حدیث کا خلاصہ یہ ہے کہ جس طرح تیر شکار کو لگتے ہی باہر نکل جاتا ہے۔ وہی حال ان لوگوں کا ہوگا کہ اسلام میں آتے ہی باہر ہو جائیں گے اور جس طرح تیر میں شکار کے خون وغیرہ کا بھی کوئی اثر محسوس نہیں ہوتا وہی حال ان کی تلاوت کا ہوگا۔ مراد ان سے خوارج ہیں جنہوں نے خلیفہ برحق حضرت علی رضی اللہ عنہ کے خلاف علم بغاوت بلند کیا تھا۔ ظاہر میں بڑی دینداری کا دم بھرتے تھے لیکن دل میں ذرا بھی نور ایمان نہ تھا۔ ان ہی کے بارے میں حدیث ہذا میں یہ مضمون بیان ہوا۔ آج کل بھی ایسے لوگ بہت ہیں جو بے محل آیات قرآنی کا استعمال کر کے امت کے مسلمہ مسائل کے خلاف لب کشائی کرتے ہیں۔ وہ درحقیقت اس حدیث کے مصداق ہیں۔

(۵۰۵۹) ہم سے مسدود بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے قتادہ نے، ان سے انس بن مالک رضی اللہ عنہ نے اور ان سے حضرت ابوموسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اس مؤمن کی مثال جو قرآن مجید پڑھتا ہے اور اس پر عمل بھی کرتا ہے بیٹھے لیٹوں کی سی ہے جس کا مزہ بہت لذت دار اور خوشبو بھی اچھی ہے اور وہ مؤمن جو قرآن پڑھتا تو نہیں لیکن اس پر عمل کرتا ہے اس کی مثال کھجور کی ہے جس کا مزہ تو عمدہ ہے لیکن خوشبو تو اچھی ہوتی ہے لیکن مزا کڑوا ہوتا ہے اور ہے ریحان کی سی ہے جس کی خوشبو تو اچھی ہوتی ہے لیکن مزا کڑوا ہوتا ہے اور اس منافق کی مثال جو قرآن بھی نہیں پڑھتا اندران (تئمہ) کے پھل کی سی ہے جس کا مزہ بھی کڑوا ہوتا ہے۔“ (راوی کو شک ہے) کہ لفظ ”مز“ ہے یا ”خبیث“ اور اس کی بو بھی خراب ہوتی ہے۔

باب: قرآن مجید اس وقت تک پڑھو جب تک دل لگا رہے

(۵۰۶۰) ہم سے ابونعمان نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ابوعمران جوئی نے اور ان سے جندب بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قرآن مجید اس وقت تک پڑھو جب تک اس میں دل لگے، جب جی اچاٹ ہونے لگے تو پڑھنا بند کر دو۔“

۵۰۵۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمُؤْمِنُ الَّذِي يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرُجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَالْمُؤْمِنُ الَّذِي لَا يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْثَمَرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا وَمِثْلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَالرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمِثْلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَالْحَنْظَلَةِ طَعْمُهَا مُرٌّ أَوْ خَبِيثٌ وَرِيحُهَا مُرٌّ)). [راجع: ۵۰۲۰]

باب: اَقْرَؤُوا الْقُرْآنَ مَا انْتَلَفَتْ قُلُوبُكُمْ

۵۰۶۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((اقْرَؤُوا الْقُرْآنَ مَا انْتَلَفَتْ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ)). [اطرافہ فی: ۵۰۶۱، ۷۳۶۴، ۷۳۶۵]

[مسلم: ۶۷۷۷، ۶۷۷۸، ۶۷۷۹]

تشریح: یہ ترجمہ بھی کیا گیا ہے کہ قرآن مجید اس وقت تک پڑھو جب تک تمہارے دل طے جلتے ہوں، اختلاف اور فساد کی نیت نہ ہو۔ پھر جب تم میں اختلاف پڑ جائے اور گمراہ اور فساد کی نیت ہو جائے تو اٹھ کھڑے ہو اور قرآن پڑھنا موقوف کر دو۔ اختلاف کر کے فساد تک نوبت پہنچانا کتنا برا ہے، یہ اس سے ظاہر ہے کاش موجودہ مسلمان اس پر غور کریں۔

(۵۰۶۱) ہم سے عمرو بن علی فلاس نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے بیان کیا، ان سے سلام بن ابی مطیع نے بیان کیا، ان سے ابوعمران جوئی نے اور ان سے جندب بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قرآن کو اس وقت تک پڑھو جب تک تمہارے

۵۰۶۱۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سَلَامٌ ابْنُ أَبِي مُطِيعٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ جُنْدَبِ بْنِ النَّبِيِّ ﷺ قَالَ: ((اقْرَؤُوا الْقُرْآنَ مَا

دل ملے جلے یا اس کے ساتھ لگے رہیں، جب اختلاف اور جھگڑا کرنے لگو تو اٹھ کھڑے ہو۔“ (قرآن مجید پڑھنا موقوف کر دو)

اتَّخَذَتْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقومُوا عَنْهُ. [راجع: ۵۰۶۰]

سلام کے ساتھ اس حدیث کو عمارت بن عبید اور سعید بن زید نے بھی ابو عمران جوئی سے روایت کیا اور حماد بن سلمہ اور ابان نے اس کو مرفوع نہیں بلکہ موقوفاً روایت کیا ہے اور غندر (محمد بن جعفر) نے بھی شعبہ سے، انہوں نے عمران سے یوں روایت کیا کہ میں نے جناب رسول اللہ ﷺ سے سنا، وہ کہتے تھے۔ (لیکن موقوفاً روایت کیا) اور عبد اللہ بن عون نے اس کو ابو عمران سے، انہوں نے عبد اللہ بن صامت سے، انہوں نے حضرت عمر رضی اللہ عنہ سے ان کا قول روایت کیا (مرفوع نہیں کیا) اور جناب کی روایت زیادہ صحیح ہے۔

تَابَعَهُ الْحَارِثُ بْنُ عُبَيْدٍ وَسَعِيدُ بْنُ زَيْدٍ عَنْ أَبِي عِمْرَانَ وَلَمْ يَرْفَعَهُ جَمَادُ بْنُ سَلَمَةَ وَأَبَانٌ وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ عَنْ أَبِي عِمْرَانَ سَمِعْتُ جُنْدَبًا قَوْلَهُ وَقَالَ ابْنُ عَوْنٍ عَنْ أَبِي عِمْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ عُمَرَ قَوْلَهُ وَجُنْدَبٌ أَصَحُّ وَأَكْثَرُ.

(۵۰۶۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے، ان سے عبد الملک بن میسرہ نے، ان سے نزال بن ہرہ نے بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے ایک صاحب (ابی بن کعب رضی اللہ عنہ) کو ایک آیت پڑھتے سنا، وہی آیت انہوں نے رسول اللہ ﷺ سے اس کے خلاف سنی تھی۔ (ابن مسعود رضی اللہ عنہ نے بیان کیا کہ) پھر میں نے ان کا ہاتھ پکڑا اور انہیں نبی کریم ﷺ کی خدمت میں لایا۔ آنحضرت ﷺ نے فرمایا: ”کہ تم دونوں صحیح ہو“ (اس لیے اپنے اپنے طور پر پڑھو)۔ (شعبہ کہتے ہیں کہ) میرا غالب گمان یہ ہے کہ آنحضرت ﷺ نے یہ بھی فرمایا: ”(اختلاف و نزاع نہ کیا کرو) کیونکہ تم سے پہلے کی امتوں نے اختلاف کیا اور اسی وجہ سے اللہ نے انہیں ہلاک کر دیا۔“

۵۰۶۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ عَنِ النَّزَالِ ابْنِ سَبْرَةَ عَنْ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَجُلًا يَقْرَأُ آيَةَ سَمِعَ النَّبِيَّ ﷺ خَلَفَهَا فَأَخَذَتْ يَدَهُ فَنَاطَلْتُ بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((كَلَا كَمَا مُحْسِنٌ فَاقْرَأْ)) أَكْبَرُ عَلَيَّ قَالَ: ((فَإِنَّ مَنْ كَانَ قَبْلَكُمْ اخْتَلَفُوا فَأَهْلَكَهُمْ اللَّهُ)). [راجع: ۲۴۱۰]

تشریح: اختلاف و نزاع سے قرآن و حدیث میں جس قدر روکا گیا ہے صد افسوس کہ مسلمانوں نے اسی قدر باہمی اختلاف و نزاعات کو اپنایا ہے۔ مسلمان گروہ درگروہ اس قدر تقسیم ہوئے ہیں کہ تفصیل کے لئے دفاتر کی ضرورت ہے۔ خود اہل اسلام میں کتنے فرقے بن گئے ہیں اور فرقوں میں پھر فرقے پیدا ہی ہوتے جا رہے ہیں اللہ پاک اس چودھویں صدی کے خاتمے پر مسلمانوں کو سمجھ دے کہ وہ اپنے باہمی اختلاف کو ختم کر دیں اور ایک اللہ، ایک رسول، ایک قرآن، ایک کعب پر سارے کلمہ کو متحد ہو جائیں۔ آمین۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ النِّكَاحِ

شادی بیاہ کے مسائل کا بیان

باب: نکاح کی فضیلت کا بیان

اللہ تعالیٰ نے سورہ نساء میں فرمایا: ”تم کو جو عورتیں پسند آئیں ان سے نکاح کرلو۔“

(۵۰۶۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، کہا مجھے حمید بن ابی حمید طویل نے خبر دی، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ تین اصحاب (علی بن ابی طالب، عبد اللہ بن عمرو بن عاص اور عثمان بن مظعون رضی اللہ عنہم) نبی کریم ﷺ کی ازواج مطہرات کے گھروں کی طرف آپ کی عبادت کے متعلق پوچھتے آئے، جب انہیں حضور اکرم ﷺ کا عمل بتایا گیا تو انہوں نے اسے تم سمجھا اور کہا کہ ہمارا آنحضرت ﷺ سے کیا مقابلہ! آپ ﷺ کی تو تمام اگلی پچھلی لغزشیں معاف کر دی گئی ہیں۔ ان میں سے ایک نے کہا کہ آج سے میں ہمیشہ رات بھر نماز پڑھا کروں گا۔ دوسرے نے کہا کہ میں ہمیشہ روزے سے رہوں گا اور کبھی ناغہ نہیں ہونے دوں گا۔ تیسرے نے کہا کہ میں عورتوں سے جدائی اختیار کر لوں گا اور کبھی بھی نکاح نہیں کروں گا۔ پھر رسول اللہ ﷺ تشریف لائے اور ان سے پوچھا: ”کیا تم نے ہی یہ باتیں کہیں ہیں؟ سن لو! اللہ کی قسم! اللہ رب العالمین سے میں تم سب سے زیادہ ڈرنے والا ہوں اور میں تم سب سے زیادہ پرہیزگار ہوں لیکن میں اگر روزے رکھتا ہوں تو افطار بھی کرتا ہوں، نماز بھی پڑھتا ہوں (رات میں) اور سوتا بھی ہوں اور میں عورتوں سے نکاح بھی کرتا ہوں۔ میرے طریقے سے جس نے بے رغبتی کی وہ مجھ میں سے نہیں ہے۔“

بابُ التَّرْغِيبِ فِي النِّكَاحِ

يَقُولُ اللَّهُ تَعَالَى: ﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾. [النساء: ۳]

۵۰۶۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي حَمِيدُ بْنُ أَبِي حَمِيدٍ الطَّوِيلُ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ ثَلَاثَةٌ رَحَطَ إِلَى نُبُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ فَلَمَّا أُخْبِرُوا كَانَهُمْ يَقَالُوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ: أَمَا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا. وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ. وَقَالَ آخَرُ: وَأَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فَقَالَ: ((أَنْتُمْ الَّذِينَ قُلْتُمْ كَذًا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لَا أُخْشَاكُمْ لِلَّهِ وَأَتَّقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي)).

تشریح: اس حدیث کے لانے سے محدث کی غرض نکاح کی اہمیت بتانا ہے کہ نکاح اسلام میں سخت ضروری عمل ہے۔ ساتھ ہی اسی حدیث سے حقیقت اسلام پر بھی روشنی پڑتی ہے جس سے ادیان عالم کے مقابلہ پر اسلام کا دین فطرت ہونا ظاہر ہوتا ہے اسلام دنیا و دین ہر دو کی تعمیر چاہتا ہے وہ غلط رہبانیت اور غلط طور پر ترک دنیا کا قائل نہیں ہے۔ ایک عالمگیر آخری دین کے لئے ان ہی اوصاف کا ہونا لازمی تھا اسی لئے اسے تاریخ ادیان قرار دے کر نبی نوح انسان کا آخری دین قرار دیا گیا، سچ ہے: ﴿لَإِنِّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ (آل عمران: ۱۹)

۵۰۶۴۔ حَدَّثَنَا عَلِيُّ، سَمِعَ حَسَّانَ بْنَ إِبرَاهِيمَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَمَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَّى وَثَلَاثَ وَرَبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعْوِلُوا﴾. [النساء: ۱۳] قَالَتْ: يَا ابْنَ أَخِي! الْيَمَامَةُ تَكُونُ فِي حَجَرٍ وَلَيْهَا، فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا، يُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَذْنَىٰ مِنْ سَنَةِ صَدَاقِهَا، فَتُهْوَىٰ أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهَا، فَيَكْمِلُوا الصَّدَاقَ، وَأَمْرُوا بِنِكَاحٍ مِنْ سِوَاهُنَّ مِنَ النِّسَاءِ. [راجع: ۲۴۹۴]

۵۰۶۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے حسان بن ابراہیم سے سنا، انہوں نے یونس بن یزید ایلی سے، ان سے زہری نے، کہا: مجھے عروہ بن زبیر نے خبر دی اور انہوں نے عائشہ رضی اللہ عنہا سے اللہ تعالیٰ کے اس ارشاد ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَمَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ کے متعلق پوچھا: ”اور اگر تمہیں اندیشہ ہو کہ تم قیصوں سے انصاف نہ کر سکو گے تو جو عورتیں تمہیں پسند ہوں ان سے نکاح کر لو ورنہ، خواہ تین تین سے، خواہ چار چار سے، لیکن اگر تمہیں اندیشہ ہو کہ تم انصاف نہیں کر سکو گے تو پھر ایک ہی پر اکتفا کر دیا جو لونڈی تمہاری ملکیت میں ہو، اس صورت میں قوی امید ہے کہ تم ظلم و زیادتی نہ کر سکو گے۔“ عائشہ رضی اللہ عنہا نے کہا: بھانجے! آیت میں ایسی یتیم مالدار لڑکی کا ذکر ہے جو اپنے ولی کی پرورش میں ہو۔ وہ لڑکی کے مال اور اس کے حسن کی وجہ سے اس کی طرف مائل ہو اور اس سے معمولی مہر پر شادی کرنا چاہتا ہو تو ایسے شخص کو اس آیت میں ایسی لڑکی سے نکاح کرنے سے منع کیا گیا ہے۔ ہاں، اگر اس کے ساتھ انصاف کر سکتا ہو اور پورا مہر ادا کرنے کا ارادہ رکھتا ہو تو اجازت ہے، ورنہ ایسے لوگوں سے کہا گیا ہے کہ اپنی پرورش میں یتیم لڑکیوں کے سوا دوسری لڑکیوں سے شادی کر لیں۔

تشریح: یعنی اس آیت میں یہ جو فرمایا اگر تم یتیم لڑکیوں میں انصاف نہ کر سکو تو جو عورتیں تم کو پسند آئیں ان سے نکاح کر لو تو عروہ نے اس کا مطلب پوچھا کہ یتیم لڑکیوں میں انصاف نہ کرنے کا کیا مطلب ہے اور ﴿فَإِنْ خِفْتُمْ﴾ (النساء: ۳) سے کیا تعلق ہے یہ آیت سورہ نساء میں ہے اور یہ حدیث اس سورت کی تفسیر میں ہی گزر چکی ہے۔ عروہ کے جواب میں حضرت عائشہ رضی اللہ عنہا نے یہ تقریر فرمائی جو حدیث میں مذکور ہے۔

باب: نبی کریم ﷺ کا فرمان:

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُّ لِلْبَصْرِ وَأَحْضَنُ لِلْفَرْجِ)). وَهَلْ

”تم میں سے جو شخص جماع کرنے کی طاقت رکھتا ہو اسے شادی کر لینی چاہیے کیونکہ یہ نظر نیچی رکھنے والا اور شرمگاہ محفوظ رکھنے والا عمل ہے۔“ اور کیا

ایسا شخص بھی نکاح کر سکتا ہے جسے اس کی ضرورت نہ ہو؟

(۵۰۶۵) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم اعمش سے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے علقمہ بن قیس نے بیان کیا کہ میں عبد اللہ بن مسعود رضی اللہ عنہ کے ساتھ تھا، ان سے حضرت عثمان رضی اللہ عنہ نے منیٰ میں ملاقات کی اور کہا: اے ابو عبد الرحمن! آپ سے ایک کام ہے، پھر وہ دونوں تنہائی میں چلے گئے۔ حضرت عثمان رضی اللہ عنہ نے ان سے کہا: اے ابو عبد الرحمن! کیا آپ منظور کریں گے کہ ہم آپ کا نکاح کسی کنواری لڑکی سے کر دیں جو آپ کو گزرے ہوئے ایام یاد دلادے۔ چونکہ حضرت عبد اللہ رضی اللہ عنہ اس کی ضرورت محسوس نہیں کرتے تھے، اس لیے انہوں نے مجھے اشارہ کیا اور کہا: علقمہ! میں جب ان کی خدمت میں پہنچا تو وہ کہہ رہے تھے کہ اگر آپ کا یہ مشورہ ہے تو نبی کریم ﷺ نے ہم سے فرمایا تھا: ”اے نوجوانوں کی جماعت! تم میں جو بھی شادی کی طاقت رکھتا ہو اسے نکاح کر لینا چاہیے اور جو طاقت نہ رکھتا ہو اسے روزہ رکھنا چاہیے کیونکہ یہ اس کی خواہشات نفسانی کو توڑ دے گا۔“

تشریح: خسی ہونے سے یہ بہتر اور افضل ہے کہ روزہ رکھ کر ثبوت کو کم کیا جائے۔ خسی ہونے کی کسی حالت میں اجازت نہیں دی جاسکتی۔

باب: جو نکاح کرنے کی (بوجہ غربت کے) طاقت

نہ رکھتا ہو اسے روزہ رکھنا چاہیے

(۵۰۶۶) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے عبد الرحمن بن یزید نے بیان کیا، کہا میں، علقمہ اور اسود کے ساتھ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کی خدمت میں حاضر ہوا، انہوں نے ہم سے کہا کہ ہم نبی کریم ﷺ کے زمانہ میں نوجوان تھے اور ہمیں کوئی چیز میسر نہیں تھی۔ رسول اللہ ﷺ نے ہم سے فرمایا: ”نوجوانوں کی جماعت! تم میں جسے بھی نکاح کرنے کے لیے مالی طاقت ہو اسے نکاح کر لینا چاہیے کیونکہ یہ نظر کو نیچی رکھنے والا اور شرمگاہ کی حفاظت کرنے والا عمل ہے اور جو کوئی نکاح کی (بوجہ غربت) طاقت نہ رکھتا ہو اسے چاہیے کہ روزہ رکھے

يَتَزَوَّجُ مَنْ لَا أَرْبَ لَهُ فِي النِّكَاحِ؟

۵۰۶۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ، عَنْ عَلْقَمَةَ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُثْمَانُ بَيْنَمَا قَفَا: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ لِي ابْنَةَ حَاجَةٍ. فَخَلَيْتَا فَقَالَ: عُثْمَانُ هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ نَزَوِّجَكَ بَكْرًا، تُذَكِّرُكَ مَا كُنْتَ تَعَهَّدُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَ لَهُ حَاجَةٌ إِلَى هَذَا أَشَارَ إِلَيَّ فَقَالَ: يَا عَلْقَمَةُ! فَانْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَّا لَبِنُ فُلْتُ ذَلِكَ لَقَدْ قَالَ لَنَا النَّبِيُّ ﷺ: ((يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ رَجَاءٌ)) [راجع: ۱۹۰۵]

بَابُ مَنْ لَمْ يَسْتَطِعِ الْبَاءَةَ

فَلْيَصُمْ

۵۰۶۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي عُمَارَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، قَالَ: دَخَلْتُ مَعَ عَلْقَمَةَ وَالْأَسْوَدِ عَلَى عَبْدِ اللَّهِ فَقَالَ عَبْدُ اللَّهِ: كُنَّا مَعَ النَّبِيِّ ﷺ شَبَابًا لَا نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: ((يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ

لَهُ وَجَاءُ)). (راجع: ۱۹۰۵ [مسلم: ۳۴۰۰، کیونکہ روزہ اس کی خواہشات نفسانی کو توڑ دے گا۔]

۳۴۰۱، ۳۴۰۲، ترمذی: ۱۰۸۱ نسائی:

۲۲۳۸، ۲۲۴۱، ۳۲۰۹، ۳۲۱۰

تشریح: روزہ خواہشات نفسانی کو کم کر دینے والا عمل ہے اس لئے مجرد و جوانوں کو بیشتر روزہ رکھنا چاہیے کہ خواہش نفسانی ان کو گناہ پر نہ ابھار سکے، آج کی دنیا میں ایسے خدا ترس ایماندار جوانوں کا فرض ہے کہ سینما بازی و فحش رسائل کے پڑھنے اور ریڈیائی فحش گانوں کے سننے سے بالکل دور رہیں۔

بَابُ كَثْرَةِ النِّسَاءِ باب: بیک وقت کئی بیویاں رکھنے کا بیان

تشریح: کئی عورتوں سے چار تک کی تعداد مراد ہے اس کی اجازت اس شرط کے ساتھ ہے کہ سب کے حقوق ادا کئے جاسکیں ورنہ صرف ایک ہی کی اجازت ہے طلاق یا موت کی صورت میں حسب موقع جتنی عورتیں بھی نکاح میں آئیں ان پر پابندی نہیں ہے۔

۵۰۶۷۔ حَدَّثَنَا ابْنُ اِبْرَاهِيمَ بْنُ مُوسَى، أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَطَاءٌ، قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ بَسْرَفٍ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ النَّبِيِّ ﷺ، فَإِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تَزْغُرْ عَوْهَا وَلَا تَزْلُزْ لَوْهَا وَارْقُفُوا، فَإِنَّهُ كَانَ عِنْدَ النَّبِيِّ ﷺ تِسْعٌ، كَانَ يَقْسِمُ لِسَمَانَ وَلَا يَقْسِمُ لِوَاحِدَةٍ. (مسلم: ۳۶۲۳)

۵۰۶۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا مجھے عطاء بن ابی رباح نے خبر دی، کہا کہ ہم حضرت ابن عباس رضی اللہ عنہما کے ساتھ ام المؤمنین میمونہ رضی اللہ عنہا کے جنازہ میں شریک تھے۔ حضرت ابن عباس رضی اللہ عنہما نے کہا: یہ نبی کریم ﷺ کی زوجہ مطہرہ ہیں جب تم ان کا جنازہ اٹھاؤ تو زور زور سے حرکت نہ دینا بلکہ آہستہ آہستہ نرمی کے ساتھ جنازہ کو لے کر چلنا۔ نبی کریم ﷺ کے پاس آپ کی وفات کے وقت آپ کے نکاح میں نو بیویاں تھیں آٹھ کے لیے تو آپ نے باری مقرر کر رکھی تھی لیکن ایک کی باری نہیں تھی۔

نسائی: ۳۱۹۶

تشریح: بیک وقت نو بیویوں کا رکھنا یہ خاص نبوی میں سے ہے امت کو صرف چار تک کی اجازت ہے۔ جن کی باری مقرر نہیں تھی ان سے حضرت سودہ رضی اللہ عنہا مراد ہیں، انہوں نے بڑھاپے کی وجہ سے اپنی باری حضرت عائشہ رضی اللہ عنہا کو دے دی تھی۔

۵۰۶۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي لَيْلَةٍ وَاحِدَةٍ، وَلَهُ تِسْعٌ نِسْوَةٍ. وَقَالَ لِي خَلِيفَةُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسًا، حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ. (راجع: ۲۶۸)

۵۰۶۸) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک مرتبہ ایک ہی رات میں اپنی تمام بیویوں کے پاس گئے اور آنحضرت ﷺ کی اس وقت نو بیویاں تھیں۔ امام بخاری رحمہ اللہ نے کہا کہ مجھ سے خلیفہ بن خیاط نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا، انہوں نے آنحضرت ﷺ سے پھر

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

وَقَاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْعَمَلُ بِالنِّتَةِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هَجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)). [راجع: ۱]

بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”عمل کا دار و دار نیت پر ہے اور ہر شخص کو وہی ملتا ہے جس کی وہ نیت کرے، اس لیے جس کی ہجرت اللہ اور اس کے رسول کی رضا حاصل ہوگی لیکن جس کی ہجرت دنیا حاصل کرنے کی نیت سے یا کسی عورت سے شادی کرنے کے ارادہ سے ہو، اس کی ہجرت اسی کے لیے ہے جس کے لیے اس نے ہجرت کی۔“

تشریح: مجتہد اعظم امام بخاری رحمہ اللہ کا اشارہ اس بنیادی بات کی طرف ہے کہ اسلام میں نیت کی بڑی اہمیت ہے شادی بیاہ کے بھی بہت سے معاملات ایسے ہیں جو نیت ہی پر مبنی ہیں مسلمان کو لازم ہے کہ نیت میں ہر وقت رضائے الہی کا تصور رکھے اور اغراض فاسدہ کا ذہن میں تصور بھی نہ لائے۔

بَابُ تَزْوِيجِ الْمُعْسِرِ الَّذِي مَعَهُ الْقُرْآنُ وَالْإِسْلَامُ

باب: ایسے تنگ دست کی شادی کرانا جس کے پاس صرف قرآن مجید اور اسلام ہے

فِيهِ سَهْلٌ عَنِ النَّبِيِّ ﷺ.

اس باب میں حضرت سہل بن سعد رضی اللہ عنہ سے بھی ایک حدیث نبی کریم ﷺ

سے مروی ہے۔

٥٠٧١- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي قَيْسٌ، عَنْ ابْنِ مَسْغُودٍ قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ لَيْسَ لَنَا نِسَاءٌ فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَلَا نَسْتَخْصِي؟ فَهَنَّا عَنْ ذَلِكَ.

(٥٠٧١) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا مجھ سے قیس نے بیان کیا اور ان سے ابن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ جہاد کیا کرتے تھے اور ہمارے ساتھ بیویاں نہیں تھیں، اس لیے ہم نے کہا: یا رسول اللہ! ہم اپنے آپ کو خسی کیوں نہ کر لیں؟ آپ ﷺ نے ہمیں اس سے منع فرمایا۔

[راجع: ۴۶۱۵]

تشریح: آج کل کی نس بندی بھی خسی ہوتا ہی ہے جو مسلمان کے لئے ہرگز جائز نہیں ہے۔ امام بخاری رحمہ اللہ نے اس سے باب کا مطلب اس طرح سے نکالا کہ جب خسی ہونے سے آپ نے منع فرمایا تو اب شہوت لگانے کے لئے نکاح باقی رہ گیا پس معلوم ہوا کہ مفلس کو بھی نکاح کرنا درست ہے۔ سہل کی حدیث میں اس کی صراحت مذکور ہو چکی ہے۔

بَابُ قَوْلِ الرَّجُلِ لِأَخِيهِ: انْظُرْ أَيَّ زَوْجَتِي شِئْتَ حَتَّى أَنْزِلَ لَكَ عَنْهَا

باب: کسی شخص کا اپنے بھائی سے یہ کہنا کہ تم میری جس بیوی کو بھی پسند کر لو میں اسے تمہارے لیے طلاق دے دوں گا۔

رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ.

اس کو عبد الرحمن بن عوف رضی اللہ عنہ نے بھی روایت کیا ہے۔

۵۰۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ حُمَيْدِ الطَّوِيلِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخْبَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ وَعِنْدَ الْأَنْصَارِيِّ امْرَأَتَانِ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ فَقَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُونِي عَلَى السُّوقِ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَأَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ فَقَالَ: ((مَهَيْمُ يَا عَبْدَ الرَّحْمَنِ؟)) فَقَالَ: تَزَوَّجْتُ أَنْصَارِيَّةً. قَالَ: ((لَمَّا سَقَتْ؟)) قَالَ: وَزَنَ نَوَاقٍ مِنْ دَهَبٍ. قَالَ: ((أَوَلَمْ وَلَوْ بِشَاقٍ)). [راجع: ۲۰۴۹]

(۵۰۷۲) ہم سے محمد بن کثیر نے بیان کیا، کہا ان سے سفیان بن عیینہ نے، ان سے حمید الطویل نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ عبدالرحمن بن عوف رضی اللہ عنہ (ہجرت کر کے مدینہ) آئے تو نبی کریم ﷺ نے ان کے اور سعد بن ربیع انصاری کے درمیان بھائی چارہ کر لیا۔ سعد انصاری رضی اللہ عنہ کے نکاح میں دو بیویاں تھیں۔ انہوں نے عبدالرحمن رضی اللہ عنہ سے کہا کہ وہ ان کے اہل (بیوی) اور مال میں سے آدھے لیں۔ اس پر عبدالرحمن نے کہا: اللہ تعالیٰ آپ کے اہل اور آپ کے مال میں برکت دے، مجھے تم بازار کا راستہ بتا دو، چنانچہ آپ بازار آئے اور یہاں آپ نے کچھ خیر اور کچھ کمی کی تجارت کی اور نفع کمایا۔ چند دنوں کے بعد ان پر زعفران کی زردی لگی ہوئی تھی۔ نبی کریم ﷺ نے دریافت فرمایا: ”عبدالرحمن یہ کیا ہے؟“ انہوں نے عرض کیا: میں نے ایک انصاری خاتون سے شادی کر لی ہے۔ آپ ﷺ نے دریافت فرمایا: ”انہیں مہر میں کیا دیا؟“ عرض کیا: ایک عکھلی برابر سونا دیا ہے۔ آپ ﷺ نے فرمایا: ”پھر ولیمہ کرا کر اگرچہ ایک بکری ہی کا ہو۔“

تشریح: ولیمہ سنت نبوی ہے جو عورت سے ملاپ کے بعد کیا جاتا چاہیے مگر انفس کہ آج کل مسلمانوں نے عام طور پر الا ماشاء اللہ اسے بھی ترک کر دیا ہے۔ زردی لگنے کی وجہ یہ تھی کہ عورتوں کی خوشبو میں زعفران پڑتا تھا اس وجہ سے وہ رنگ دار ہوا کرتی تھی۔ چنانچہ ایک حدیث میں آیا ہے کہ مردوں کی خوشبو میں رنگ نہ ہو عورتوں کی خوشبو میں تیز بو نہ ہو۔ اسی لئے حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے بعد نکاح جب دہن سے اختلاط کیا تو زچہ کی تازہ خوشبو کہیں ان کے کپڑے میں لگ گئی۔ یہ نہیں کہ قصد زعفران لگایا ہو جس سے مردوں کے تن میں نمی آئی ہے اور دولہا کو کیسری لباس پہنانے کا دستور جو بعض بت پرست اقوام میں ہے اس کا عرب میں نام و نشان بھی نہ تھا۔ پس یہ وہی زعفرانی رنگ تھا جو دہن کے کپڑوں سے ان کے کپڑوں کو لگ گیا تھا، درج ہے۔

نبی کریم ﷺ نے حضرت عبدالرحمن بن عوف رضی اللہ عنہ کو ولیمہ کرنے کا حکم فرمایا جس سے معلوم ہوا کہ دولہا کو ولیمہ کی دعوت کرنا سنت ہے۔ مگر بعد انفس کہ بیشتر مسلمانوں سے یہ سنت بھی متروک ہوتی جا رہی ہے اور بیاہ شادی میں قسم قسم کی شرکیہ بدعیہ شکلیں عمل میں لائی جا رہی ہیں۔ اللہ پاک مسلمانوں کو اپنے سچے رسول کے نقش قدم پر چلنے کی توفیق عطا کرے اور ہماری لغزشوں کو معاف کرے۔ آمین

بَابُ مَا يُكْرَهُ مِنَ التَّبْتُلِ باب: عورتوں سے الگ رہنے اور خفی ہونے کی ممانعت کا بیان

وَالْخِصَاءِ

۵۰۷۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخْبَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ وَعِنْدَ الْأَنْصَارِيِّ امْرَأَتَانِ، فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ فَقَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُونِي عَلَى السُّوقِ، فَأَتَى السُّوقَ فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَشَيْئًا مِنْ سَمْنٍ فَرَأَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ فَقَالَ: ((مَهَيْمُ يَا عَبْدَ الرَّحْمَنِ؟)) فَقَالَ: تَزَوَّجْتُ أَنْصَارِيَّةً. قَالَ: ((لَمَّا سَقَتْ؟)) قَالَ: وَزَنَ نَوَاقٍ مِنْ دَهَبٍ. قَالَ: ((أَوَلَمْ وَلَوْ بِشَاقٍ)). [راجع: ۲۰۴۹]

(۵۰۷۳) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا: ہم کو ابن شہاب نے خبر دی، انہوں نے سعید بن مسیب سے سنا، انہوں نے بیان کیا کہ عبدالرحمن بن عوف رضی اللہ عنہ (ہجرت کر کے مدینہ) آئے تو نبی کریم ﷺ نے ان کے اور سعد بن ربیع انصاری کے درمیان بھائی چارہ کر لیا۔ سعد انصاری رضی اللہ عنہ کے نکاح میں دو بیویاں تھیں۔ انہوں نے عبدالرحمن رضی اللہ عنہ سے کہا کہ وہ ان کے اہل (بیوی) اور مال میں سے آدھے لیں۔ اس پر عبدالرحمن نے کہا: اللہ تعالیٰ آپ کے اہل اور آپ کے مال میں برکت دے، مجھے تم بازار کا راستہ بتا دو، چنانچہ آپ بازار آئے اور یہاں آپ نے کچھ خیر اور کچھ کمی کی تجارت کی اور نفع کمایا۔ چند دنوں کے بعد ان پر زعفران کی زردی لگی ہوئی تھی۔ نبی کریم ﷺ نے دریافت فرمایا: ”عبدالرحمن یہ کیا ہے؟“ انہوں نے عرض کیا: میں نے ایک انصاری خاتون سے شادی کر لی ہے۔ آپ ﷺ نے دریافت فرمایا: ”انہیں مہر میں کیا دیا؟“ عرض کیا: ایک عکھلی برابر سونا دیا ہے۔ آپ ﷺ نے فرمایا: ”پھر ولیمہ کرا کر اگرچہ ایک بکری ہی کا ہو۔“

سَمِعَ سَعِيدُ بْنُ الْمُسَيَّبِ، يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عَثْمَانَ بْنِ مَطْعُونِ الْتَبُّلِ، وَلَوْ أُذِنَ لَهُ لَخَتَّصِنَا. [انظر: ٥٠٧٤]۔

سنا، وہ کہتے ہیں کہ میں نے حضرت سعد بن ابی وقاص رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے تبطل یعنی عورتوں سے الگ رہنے کی زندگی سے منع فرمایا تھا۔ اگر آنحضرت ﷺ انہیں اجازت دے دیتے تو ہم ضرور خسی ہو جاتے۔

[مسلم: ١٤٠٤، ترمذی: ١٠٨٣، نسائی: ٣٢١٢]

[ابن ماجہ: ١٨٤٨]

٥٠٧٤۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ: لَقَدْ رَدَّ ذَلِكَ يَعْنِي النَّبِيَّ ﷺ عَلَى عَثْمَانَ، وَلَوْ أَجَازَ لَهُ الْتَبُّلُ لَخَتَّصِنَا. [راجع: ٥٠٧٣]۔

(٥٠٧٣) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے سعید بن مسیب نے خبر دی اور انہوں نے حضرت سعد بن ابی وقاص رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے حضرت عثمان بن مظعون رضی اللہ عنہ کو عورت سے الگ رہنے کی اجازت نہیں دی تھی۔ اگر نبی کریم ﷺ انہیں اس کی اجازت دے دیتے تو ہم بھی اپنے آپ کو خسی کر لیتے۔

تشریح: اسلام میں مجرد رہنے کو بہتر جانے کے لئے کوئی مجاش نہیں ہے بلکہ نکاح سے بے رغبتی کرنے والے کو اپنی امت سے خارج قرار دیا ہے۔

٥٠٧٥۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ وَلَيْسَ لَنَا شَيْءٌ فَقُلْنَا أَلَا نَسْتَخْصِي؟ فَهَنَّا عَنْ ذَلِكَ ثُمَّ رَخَّصَ لَنَا أَنْ تَنْكِحَ الْمَرْأَةُ بِالثَّوْبِ، ثُمَّ قَرَأَ عَلَيْنَا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾.

(٥٠٧٥) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے، ان سے اسماعیل بن ابی خالد بنکی نے، ان سے قیس بن ابی جازم نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ جہاد کو جایا کرتے تھے اور ہمارے پاس روپیہ نہ تھا (کہ ہم شادی کر لیتے) اس لیے ہم نے عرض کیا: ہم اپنے کو خسی کیوں نہ کرائیں لیکن آنحضرت ﷺ نے ہمیں اس سے منع فرمایا۔ پھر ہمیں اس کی اجازت دے دی کہ ہم کسی عورت سے ایک کپڑے پر (ایک مدت تک کے لیے) نکاح کر لیں۔ آپ ﷺ نے ہمیں قرآن مجید کی یہ آیت پڑھ کر سنائی کہ ”ایمان لانے والو! تم پا کیزہ چیزوں کو مت حرام کرو جو تمہارے لیے اللہ تعالیٰ نے حلال کی ہیں اور حد سے آگے نہ بڑھو، بے شک اللہ حد سے آگے بڑھنے والوں کو پسند نہیں کرتا۔“

[المائدة: ٨٧] [راجع: ٤٦١٥]

٥٠٧٦۔ وَقَالَ أَصْبَغٌ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ

(٥٠٧٦) اور اصبح نے بیان کیا کہ مجھے ابن وہب نے خبر دی، انہیں یونس بن یزید نے، انہیں ابن شہاب نے، انہیں ابوسلمہ نے اور ان سے حضرت

ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے عرض کیا: یا رسول اللہ! میں نوجوان ہوں اور مجھے اپنے متعلق زنا کا خوف رہتا ہے میرے پاس کوئی ایسی چیز نہیں جس پر میں کسی عورت سے شادی کر لوں۔ آپ ﷺ میری یہ بات سن کر خاموش رہے۔ دوبارہ میں نے اپنی یہی بات دہرائی لیکن آپ ﷺ اس مرتبہ بھی خاموش رہے۔ سہ بارہ میں نے عرض کیا، آپ ﷺ پھر بھی خاموش رہے۔ میں نے چوتھی مرتبہ عرض کیا تو نبی کریم ﷺ نے فرمایا: ”اے ابو ہریرہ! جو کچھ تم کر دو گے اسے (لوح محفوظ میں) لکھ کر قلم خشک ہو چکا ہے۔ خواہ اب تم خسی ہو جاؤ یا باز رہو۔“ (محفوظ میں) یعنی ہونا بیکار محض ہے۔

تشریح: دوسری حدیث میں ہے حضرت ابو ہریرہ رضی اللہ عنہ نے کہا اجازت ہو تو میں خسی ہو جاؤں؟ اس صورت میں جواب سوال کے مطابق ہو جائے گا۔ اس سے یہ مقصود نہیں ہے کہ آپ ﷺ نے خسی ہونے کی اجازت دے دی کیونکہ دوسری حدیثوں میں صراحتاً اس کی ممانعت وارد ہے بلکہ اس میں یہ اشارہ ہے کہ خسی ہونے میں کوئی فائدہ نہیں تیری تقدیر میں جو لکھا ہے وہ ضرور پورا ہوگا اگر حرام میں مبتلا ہونا لکھا ہے تو حرام میں مبتلا ہوگا اگر پنا لکھا ہے تو محفوظ رہے گا۔ پھر خود کو نامزد بنانا کیا ضروری ہے اور چونکہ حضرت ابو ہریرہ رضی اللہ عنہ روزے بہت رکھا کرتے تھے لیکن روزوں سے ان کی شہوت نہیں مٹتی تھی لہذا نبی کریم ﷺ نے ان کو روزوں کا حکم نہیں فرمایا۔ روایت میں متعذراً ذکر ہے جو وقتی طور پر اس وقت حلال تھا مگر بعد میں قیامت تک کے لئے حرام قرار دے دیا گیا۔

باب: کنواریوں سے نکاح کرنے کا بیان

اور ابن ابی ملیکہ نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے عائشہ رضی اللہ عنہا سے کہا کہ آپ کے سوانحی کریم ﷺ نے کسی کنواری لڑکی سے نکاح نہیں کیا۔ (۵۰۷۷) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان بن بلال نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! فرمائیے! اگر آپ ﷺ کسی وادی میں اتریں اور اس میں ایک درخت ایسا ہو جس میں اونٹ چر گئے ہوں اور ایک درخت ایسا ہو جس میں سے کچھ بھی نہ کھایا گیا ہو تو آپ ﷺ اپنا اونٹ ان درختوں میں کس درخت میں چرائیں گے؟ آنحضرت ﷺ نے فرمایا: ”اس درخت میں جس میں سے ابھی چرایا نہیں گیا ہو۔“ ان کا اشارہ اس طرح تھا کہ رسول اللہ ﷺ نے ان کے سوا کسی کنواری لڑکی سے نکاح

بَابُ نِكَاحِ الْأَبْكَارِ

وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: قَالَ ابْنُ عَبَّاسٍ لِعَائِشَةَ: لَمْ يَنْكِحِ النَّبِيُّ ﷺ بَكْرًا غَيْرَكَ. ۵۰۷۷. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ لَوْ نَزَلَتْ وَادِيًا وَفِيهِ شَجَرَةٌ قَدْ أَكِلَ مِنْهَا، وَوَجَدْتَ شَجَرًا لَمْ يُؤْكَلْ مِنْهَا، فِي أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قَالَ: ((فِي الَّذِي لَمْ يُرْتِعْ مِنْهَا)). يَغْنِي أَنْ رَسُولَ اللَّهِ ﷺ لَمْ يَنْزُجْ بِكْرًا غَيْرَهَا.

نہیں کیا۔

۵۰۷۸۔ حَدَّثَنَا عَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُرِيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ، إِذْ رَجُلٌ يَحْمِلُكَ فِي سَرَقَةٍ حَرِيرٍ، فَيَقُولُ: هَذِهِ أَمْرَاتُكَ، فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُضْمِرُهُ)). (راجع: ۱۳۸۹۵ [مسلم: ۶۲۸۳])

(۵۰۷۸) ہم سے عید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”اے عائشہ! مجھے خواب میں دو مرتبہ تم دکھائی گئیں۔ ایک شخص (جبریل) تمہاری صورت حریر کے ایک کڑے میں اٹھائے ہوئے ہے اور کہتا ہے: یہ آپ ﷺ کی بیوی ہے میں نے جب اس کڑے کو کھولا تو اس میں تم تھیں میں نے خیال کیا کہ اگر یہ خواب اللہ کی طرف سے ہے تو وہ اسے ضرور پورا کر کے رہے گا۔“

تشریح: بعض خواب ہو سوجے ہو جاتے ہیں جس کی مثال نبی کریم ﷺ کا یہ خواب ہے۔ (انبیا کے خواب تو ویسے بھی وحی الہی ہوتے ہیں)

بَابُ تَزْوِيجِ الثِّبَاتِ

باب: بیوہ عورتوں کا بیان

۵۰۷۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا سَيَّارٌ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ، قَالَ: قَفَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةٍ فَتَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٌ، فَلَجَعَنِي رَاكِبٌ مِنْ خَلْفِي، فَتَخَسَّنَ بَعِيرِي بِعِزَّةٍ كَانَتْ مَعَهُ، فَأَنْطَلَقَ بِبَعِيرِي كَأَجُودٍ مَا أَنتَ رَأَى مِنَ الْإِبِلِ، فَإِذَا النَّبِيُّ ﷺ فَقَالَ: ((مَا يُعْجِلُكَ)). قُلْتُ: كُنْتُ حَدِيثَ عَهْدٍ بِعُرْسٍ. قَالَ: ((يَكُرُّ أَمْ تَيْبٌ)). قُلْتُ: تَيْبٌ. قَالَ: ((فَهَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ)). قَالَ: فَلَمَّا دَهَبْنَا لِنَدْخُلَ قَالَ: ((أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا أَوْ عِشَاءً. لِكَيْ تَمْتَشِطَ اشْبَعْنَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ)). (راجع: ۴۴۳)

اور ام المؤمنین حضرت ام حبیبہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ نے فرمایا: ”اپنی بیٹیاں اور بیٹیاں نکاح کے لیے میرے سامنے مت پیش کیا کرو۔“

(۵۰۷۹) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا ہم سے سیار بن ابی سیار نے بیان کیا، ان سے عامر شعبی نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک جہاد سے واپس ہو رہے تھے۔ میں اپنے اونٹ کو، جو سست تھا تیز چلانے کی کوشش کر رہا تھا۔ اتنے میں میرے پیچھے سے ایک سوار مجھ سے آ کر ملا اور اپنا نیزہ میرے اونٹ کو چھو دیا۔ اس کی وجہ سے میرا اونٹ تیز چل پڑا جیسا کہ کسی عمدہ قسم کے اونٹ کی چال تم نے دیکھی ہوگی۔ اچانک نبی کریم ﷺ مل گئے۔ آنحضرت ﷺ نے دریافت فرمایا: ”جلدی کیوں کر رہے ہو؟“ میں نے عرض کیا: ابھی میری نئی نئی شادی ہوئی ہے۔ آپ ﷺ نے دریافت فرمایا: ”کنواری سے یا بیوہ سے؟“ میں نے عرض کیا: بیوہ سے۔ آنحضرت ﷺ نے اس پر فرمایا: ”کسی کنواری سے کیوں نہ کی تم اس کے ساتھ کھیل کود کرتے اور وہ تمہارے ساتھ کرتی۔“ بیان کیا کہ پھر جب ہم مدینہ میں داخل ہونے والے تھے تو آپ ﷺ نے فرمایا: ”تھوڑی

[مسلم: ۳۶۴۰، ۴۹۹۴، ۴۹۹۵، ۴۹۹۶] دیر پھر جاؤ اور رات ہو جائے تب داخل ہوتا تاکہ پریشان بالوں والی کنگھا کر لے اور جن کے شوہر موجود نہیں تھے وہ اپنے بال صاف کر لیں۔“

[ابوداؤد: ۲۷۷۸]

تشریح: دوسری حدیث میں اس کی مخالفت ہے کہ رات کو آدمی سفر سے آن کر اپنے گھر میں جائے مگر وہ محمول ہے اس پر جب اس کے گھر والوں کو دن سے اس کے آنے کی خبر نہ ہو جائے اور یہاں لوگوں کے آنے کی خبر عورتوں کو دن سے ہوگئی۔ تو آپ ﷺ نے فرمایا کہ ذرا دم لے کر جاؤ تاکہ عورتیں اپنا بناؤ سنگھار کر لیں۔

۵۰۸۰۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مُحَارِبٌ، قَالَ: سَمِعْتُ جَابِرَ ابْنِ عَبْدِ اللَّهِ يَقُولُ تَزَوَّجْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((مَا تَزَوَّجْتُ؟)) فَقُلْتُ: تَزَوَّجْتُ ثَيِّبًا. فَقَالَ: ((مَا لَكَ وَلِلْعَذَارَى وَلِعَابِهَا)). فَذَكَرْتُ ذَلِكَ لِعُمَرُو بْنِ دِينَارٍ فَقَالَ عَمَرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((هَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ)). [راجع: ۴۴۳] [مسلم: ۳۶۳۷]

(۵۰۸۰) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے محارب بن دثار نے بیان کیا، کہا میں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے عرض کیا: میں نے شادی کی تو نبی کریم ﷺ نے مجھ سے دریافت فرمایا: ”کس سے شادی کی ہے؟“ میں نے عرض کیا: ایک بیوہ عورت سے۔ آپ ﷺ نے فرمایا: ”کنواری سے کیوں نہ کی تاکہ اس کے ساتھ تم کھیل کود کرتے۔“ محارب نے کہا: پھر میں نے آنحضرت ﷺ کا یہ ارشاد عمرو بن دینار سے بیان کیا تو انہوں نے کہا کہ میں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے سنا ہے۔ مجھ سے انہوں نے آپ کا فرمان اس طرح بیان کیا کہ رسول اللہ ﷺ نے مجھ سے فرمایا: ”تم نے کسی کنواری عورت سے شادی کیوں نہ کی تاکہ تم اس کے ساتھ کھیل کود کرتے اور وہ تمہارے ساتھ کھیلتی۔“

تشریح: بیوہ سے بھی نکاح جائز ہے باب اور حدیث میں یہی مطابقت ہے گو کنواری سے شادی کرنا بہتر ہے۔ ہندوستان میں پہلے مسلمانوں کے یہاں بھی نکاح بیوگان کو معیوب سمجھا جاتا تھا مگر حضرت مولانا اسماعیل شہید رحمہ اللہ نے اس رسم بد کے خلاف جہاد کیا اور اسے غلط ثابت فرمایا۔

بَابُ تَزْوِيجِ الصَّغَارِ مِنَ الْكِبَارِ باب: کم عمر عورت سے زیادہ عمر والے مرد کی شادی

کا ہونا

۵۰۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ، عَنْ عَرَكَ، عَنْ عُرْوَةَ، أَنَّ النَّبِيَّ ﷺ خَطَبَ عَائِشَةَ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ أَبُو بَكْرٍ: إِنَّمَا أَنَا أَخُوكَ، فَقَالَ: ((أَنْتَ أَخِي فِي دِينِ اللَّهِ وَكِتَابِهِ وَهِيَ لِي حَلَالٌ)).

(۵۰۸۱) ہم سے عبد اللہ بن یوسف قتیبی نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے یزید بن حبیب نے، ان سے عراک بن مالک نے اور ان سے عروہ نے بیان کیا کہ نبی کریم ﷺ نے عائشہ رضی اللہ عنہا سے شادی کے لیے ابوبکر صدیق رضی اللہ عنہ سے کہا۔ ابوبکر رضی اللہ عنہ نے آنحضرت ﷺ سے عرض کی: میں آپ ﷺ کا بھائی ہوں۔ (تو عائشہ سے کیسے نکاح کریں گے) آنحضرت ﷺ نے فرمایا: ”اللہ کے دین اور اس کی کتاب پر ایمان لانے

کے رشتہ سے تم میرے بھائی ہو اور عائشہ میرے لیے حلال ہے۔“

تشریح: اس حدیث سے معلوم ہوا کہ کم عمر کی عورت سے بڑی عمر کے مرد کی شادی جائز ہے۔

بَابُ: اِلٰی مَنْ یُنْكَحُ؟

باب: کس طرح کی عورت سے نکاح کیا جائے

وَأَيُّ النِّسَاءِ خَيْرٌ، وَمَا يُسْتَحَبُّ أَنْ يَتَخَيَّرَ لِنُطْفِئِهِ مِنْ غَيْرِ إِنْجَابٍ. ۵۰۸۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُ نِسَاءٍ رَكِبَ الْإِبِلُ صَالِحُ نِسَاءٍ فَرُئِشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ)). [راجع: ۳۴۳۴]

اور کون سی عورت بہتر ہے؟ اور مرد کے لیے اچھی عورت کو اپنی نسل کے لیے بیوی بنانا بہتر ہے، مگر یہ واجب نہیں ہے۔ (۵۰۸۲) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اونٹ پر سوار ہونے والی (عرب) عورتوں میں بہترین عورت قریش کی صالح عورت ہوتی ہے جو اپنے بچے سے بہت زیادہ محبت کرنے والی اور اپنے شوہر کے مال و اسباب میں اس کی بہت نگہبان و نگران ثابت ہوتی ہے۔“

تشریح: اس حدیث سے معلوم ہوا کہ نکاح کے لئے عورت کا ویدار ہونا ساتھ ہی خانگی امور سے واقف ہونا بھی ضروری ہے۔

بَابُ اتِّخَاذِ السَّرَارِيِّ وَمَنْ أَعْتَقَ

باب: لونڈیوں کا رکھنا کیسا ہے اور اس شخص کا

جَارِيَةً ثُمَّ تَزَوَّجَهَا

ثواب جس نے اپنی لونڈی کو آزاد کیا اور پھر اس

سے شادی کر لی

۵۰۸۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا صَالِحُ بْنُ صَالِحٍ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا الشَّعْبِيُّ، قَالَ: حَدَّثَنِي أَبُو بَرْدَةَ، عَنْ أَبِيهِ، قَالَ رَسُولُ اللَّهِ ﷺ: ((أَيُّمَا رَجُلٍ كَانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَهَا فَاحْسَنَ تَعْلِيمِهَا، وَأَدَّبَهَا فَاحْسَنَ تَأْدِيبِهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ، وَأَيُّمَا رَجُلٍ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِبِيْ فَلَهُ أَجْرَانِ، وَأَيُّمَا مَمْلُوكٍ أَدَّى حَقَّ مَوْلَاهُ بِحَقِّ رَبِّهِ فَلَهُ أَجْرَانِ)). قَالَ الشَّعْبِيُّ:

(۵۰۸۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، کہا ہم سے صالح بن صالح ہمدانی نے بیان کیا، کہا ہم سے عامر شعبی نے، کہا کہ مجھ سے ابو بردہ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس شخص کے پاس لونڈی ہو وہ اسے تعلیم دے اور خوب اچھی طرح تعلیم دے، اسے ادب سکھائے اور پوری کوشش اور محنت کے ساتھ سکھائے اور اس کے بعد اسے آزاد کر کے اس سے شادی کر لے تو اسے دہر ا ثواب ملتا ہے اور اہل کتاب میں سے جو شخص بھی اپنے نبی پر ایمان رکھتا ہو اور مجھ پر ایمان لائے تو اسے دو ہر ا ثواب ملتا ہے اور جو غلام اپنے آقا کے حقوق بھی ادا کرتا ہے اور اپنے رب کے حقوق بھی ادا کرتا ہے اسے دہر ا ثواب ملتا ہے۔“ عامر شعبی نے (اپنے شاگرد سے اس حدیث کو

خُذَهَا بِغَيْرِ شَيْءٍ قَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيمَا دُونَهُ إِلَى الْمَدِينَةِ. وَقَالَ أَبُو بَكْرٍ: عَنْ أَبِي حَصِينٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: ((أَعْتَقَهَا ثُمَّ أَصْدَقَهَا)).

سنانے کے بعد) کہا کہ بغیر کسی مشقت اور محنت کے اسے سیکھ لو۔ اس سے پہلے طالب علموں کو اس حدیث سے کم کے لیے بھی مدینہ تک کا سفر کرنا پڑتا تھا۔ اور ابو بکر نے بیان کیا ابو حصین سے، اس نے ابو بردہ سے، اس نے اپنے والد سے اور انہوں نے نبی کریم ﷺ سے کہ ”اس شخص نے باندی کو نکاح کرنے کے لیے) آزاد کر دیا اور یہی آزادی اس کا مہر مقرر کی۔“

[راجع: ۹۷]

۵۰۸۴۔ حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ، أَخْبَرَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: حَدَّثَنَا سَلِيمَانُ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ: ((لَمْ يَكُذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثَ كَذَبَاتٍ بَيْنَمَا إِبْرَاهِيمُ مَرَّ بِجَبَّارٍ وَمَعَهُ سَارَةٌ. فَذَكَرَ الْحَدِيثَ. فَأَعْطَاهَا هَاجِرَ قَالَتْ: كَفَّ اللَّهُ يَدَ الْكَافِرِ وَأَحْدَثَنِي آجَرَ)). قَالَ أَبُو هُرَيْرَةَ: فَبَلَكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ! [راجع: ۲۲۱۷]

(۵۰۸۳) ہم سے سعید بن تلید نے بیان کیا، کہا مجھے عبداللہ بن وہب نے خبر دی، کہا مجھے جریر بن حازم نے خبر دی، انہیں ایوب سختیانی نے، انہیں محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا۔

(دوسری سند) ہم سے سلیمان بن حرب نے بیان کیا، ان سے حماد بن زید نے، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ابراہیم علیہ السلام کی زبان سے تین مرتبہ کے سوا کبھی جھوٹی بات نہیں نکلی۔ ایک مرتبہ آپ ایک ظالم بادشاہ کی حکومت سے گزرے آپ کے ساتھ آپ کی بیوی سارہ تھیں۔ پھر پورا واقعہ بیان کیا (کہ بادشاہ کے سامنے) آپ نے سارہ کو اپنی بہن (دینی بہن) کہا۔ پھر اس بادشاہ نے سارہ کو ہاجر (ہاجرہ) کو دے دیا۔ (بی بی سارہ نے ابراہیم علیہ السلام سے) کہا اللہ تعالیٰ نے کافر کے ہاتھ کو روک دیا اور آجر (ہاجرہ) کو میری خدمت کے لیے دلوا لیا۔“ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اے آسمان کے پانی کے بیڑا یعنی اے عرب والو! یہی ہاجرہ تمہاری ماں ہیں۔

تشوہج: حضرت ہاجرہ اس بادشاہ کی لڑکی تھی اس نے حضرت سارہ علیہا السلام اور حضرت ابراہیم علیہ السلام کی کرامات کو دیکھا اور ایک معزز و روحانی گھرانہ دیکھ کر اپنی اور بیٹی کی سعادت مندی تصور کرتے ہوئے اپنی بیٹی حضرت ہاجرہ علیہا السلام کو اس گھرانہ کی عزت کے پیش نظر حضرت ابراہیم علیہ السلام کے حرم میں داخل کر دیا۔ حضرت ہاجرہ علیہا السلام کو ٹوڈی کہا گیا ہے۔ یہ شاہی خاندان کی بیٹی تھی جس کی قسمت ام اسماعیل بننے کی سعادت ازل سے مرقوم تھی۔ جن تین باتوں کو جھوٹ کہا گیا ہے وہ حقیقت میں جھوٹ نہ تھیں اور یہی حضرت سارہ علیہا السلام کو بہن کہنا یہ دین تو حید کی بنا پر آپ نے کہا تھا کیونکہ دین کی بنا پر ہر مرد اور عورت بھائی بھائی ہیں۔ دوسرا واقعہ اس وقت پیش آیا جبکہ کفار آپ کو بھی اپنے ساتھ اپنے تہوار میں شامل کرنا چاہتے تھے۔ آپ نے فرمایا تھا کہ میں بیار ہوں۔ یہ بھی جھوٹ نہ تھا اس لئے کہ ان کافروں کی حرکات بددیکھ دیکھ کر آپ بہت دکھی تھے اس لئے آپ نے اپنے کو بیمار کہا۔ تیسرا موقع آپ کی بت شکنی کے وقت تھا جبکہ آپ نے بطور استغناء اس فعل کو بڑے بت کی طرف منسوب کیا تھا۔

۵۰۸۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ (۵۰۸۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن

جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے خیبر اور مدینہ کے درمیان تین دن تک قیام کیا اور یہیں ام المؤمنین حضرت صفیہ بنت حبیبہ رضی اللہ عنہا کے ساتھ خلوت کی۔ پھر میں نے آنحضرت ﷺ کے ولیمہ کی مسلمانوں کو دعوت دی۔ اس دعوت ولیمہ میں نہ روٹی تھی اور نہ گوشت تھا۔ دسترخوان بچانے کا حکم ہوا اور اس پر کھجور، پنیر اور گھی رکھ دیا گیا اور یہی آنحضرت ﷺ کا ولیمہ تھا۔ بعض مسلمانوں نے پوچھا کہ حضرت صفیہ امہات المؤمنین میں سے ہیں۔ (آنحضرت ﷺ نے ان سے نکاح کیا ہے) یا لونڈی کی حیثیت سے آپ نے ان کے ساتھ خلوت کی ہے؟ اس پر کچھ لوگوں نے کہا کہ اگر آنحضرت ﷺ ان کے لیے پردہ کا انتظام فرمائیں تو اس سے ثابت ہوگا کہ وہ امہات المؤمنین میں سے ہیں اور اگر ان کے لیے پردہ کا اہتمام نہ کریں تو اس سے ثابت ہوگا کہ وہ لونڈی کی حیثیت سے آپ کے ساتھ ہیں۔ پھر جب کوچ کرنے کا وقت ہوا تو آنحضرت ﷺ نے ان کے لیے اپنی سواری پر بیٹھنے کے لیے جگہ بنائی اور ان کے لیے پردہ ڈالا تاکہ لوگوں کو وہ نظر نہ آئیں۔

ابْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثًا يَبْنِي عَلَيْهِ بِصَفِيَّةَ بِنْتُ حَبِيبٍ فَدَعَا تِلْكَ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ فَمَا كَانَ فِيهَا مِنْ خَبْزٍ وَلَا لَحْمٍ، أَمْرٌ بِالْأَنْطَاعِ فَأَلْقَى فِيهَا مِنَ التَّمْرِ وَالْأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتَهُ، فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ، فَقَالُوا: إِنْ حَجَبَهَا فَهِيَ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبَهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَأَ لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

[راجع: ۳۷۱]

تشریح: اس سے ظاہر ہوا کہ وہ امہات المؤمنین میں داخل ہو چکی ہیں۔ باب اور حدیث میں مطابقت ظاہر ہے کہ آپ نے صفیہ رضی اللہ عنہا کو آزاد کر کے اپنے حرم میں داخل فرمایا۔

باب مَنْ جَعَلَ عَتَقَ الْأَمَةِ صَدَاقَهَا

۵۰۸۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، وَشُعَيْبِ بْنِ الْحَجَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عَتَقَهَا صَدَاقَهَا.

باب: جس نے لونڈی کی آزادی کو اس کا مہر قرار دیا

(۵۰۸۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت بنانی اور شعیب بن حجاب نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے حضرت صفیہ رضی اللہ عنہا کو آزاد کیا اور ان کی آزادی کو ان کا مہر قرار دیا۔

[راجع: ۳۷۱]

تشریح: صفیہ بنت حبیبہ رضی اللہ عنہا جو جنگ خیبر میں گرفتار ہوئی تھیں۔ آپ ﷺ نے ان کو آزاد فرما کر اپنے ازواج میں داخل فرمایا تھا۔ امام ابو یوسف و محمد اور ثوری رحمہم اللہ اور حنابلہ و احمدیث کا یہی قول ہے کہ لونڈی کی آزادی بھی اس کا مہر ہو سکتی ہے اور حنفیہ وشافعیہ کہتے ہیں کہ نبی کریم ﷺ کا خاصہ تھا اور کسی کو ایسا کرنا درست نہیں۔ احمدیث کی دلیل حضرت انس رضی اللہ عنہ کی حدیث ہے۔ اس میں صاف یہ ہے کہ آزادی ہی مہر قرار پائی۔

شافعیہ اور حنفیہ کہتے ہیں کہ حضرت انس رضی اللہ عنہ کو دوسرے مہر کا علم نہیں ہوا تو انہوں نے اپنے علم کی نفی کی نہ اصل مہر کی۔ اجماعیٹ کہتے ہیں کہ طبرانی اور ابوالشیخ نے خود حضرت منیہ رضی اللہ عنہا سے روایت کیا ہے کہ انہوں نے کہا میری آزادی ہی میرا مہر قرار پائی۔ دلائل کے لحاظ سے یہی مسلک رائج ہے۔ اس لئے اجماعیٹ کا مسلک ہی صحیح ہے۔ فتح الباری میں ہے: ”اخذ بظاہره من القدماء سعيد بن المسيب و ابراهيم النخعي وطاؤس والزهرى ومن فقهاء الأمصار الثوري وابويوسف واحمد واسحاق قالوا: إذا اعتق أمته على أن يجعل عتقها صداقها صح العقد والعنق والمهر على ظاهر الحديث“ (جلد ۹ صفحہ ۱۶۰)

باب: مفلس کا نکاح کرنا درست ہے

بَابُ تَزْوِيجِ الْمُعْسِرِ

لِقَوْلِهِ تَعَالَى: ﴿إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ﴾ جیسا کہ اللہ پاک نے سورہ نور میں فرمایا: ”اگر وہ (دوہا دلہن) نادار ہیں تو (اللہ اپنے فضل سے انہیں مالدار کر دے گا۔“ [النور: ۳۲]

تشریح: بعض دفعہ نکاح تک دست کے لئے باعث برکت بن جاتا ہے اور اس کے ذریعہ روزی وسیع ہو جاتی ہے، اس حقیقت کی طرف اشارہ ہے۔ حضرت ابن عباس اور حضرت ابوبکر رضی اللہ عنہما سے مروی ہے کہ تم اللہ کے حکم کے موافق نکاح کر لو اللہ بھی اپنا وعدہ پورا کرے گا تم کو مالدار کر دے گا۔ اس آیت سے امام بخاری رحمہ اللہ نے یہ نکالا کہ ناداری صحت نکاح کے لئے مانع نہیں ہے، ہاں آئندہ اگر نان و نفقہ نہ ہو تو پھر معاملہ الگ ہے، ایسی حالت میں قاضی تفریق کر سکتا ہے۔

۵۰۸۷۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! جِئْتُ أَهْبُ لَكَ نَفْسِي فَتَنْظُرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَّدَ النَّظَرَ فِيهَا وَصَوَّبَهُ ثُمَّ طَاطَأَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَفْضَحْ فِيهَا شَيْئًا جَلَسَتْ فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا. فَقَالَ: ((وَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟)) قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! فَقَالَ: ((اذهُبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا)). فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ! مَا وَجَدْتُ شَيْئًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). فَذَهَبَ ثُمَّ رَجَعَ

(۵۰۸۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے والد نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ ایک عورت نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور کہنے لگی: یا رسول اللہ! میں آپ کی خدمت میں اپنے آپ کو آپ ﷺ کے لیے وقف کرنے حاضر ہوئی ہوں۔ راوی نے بیان کیا: پھر رسول اللہ ﷺ نے نظر اٹھا کر دیکھا، پھر آپ نے نظر کو نیچی کیا اور اپنا سر جھکا لیا۔ جب اس عورت نے دیکھا کہ آنحضرت ﷺ نے ان کے متعلق کوئی فیصلہ نہیں فرمایا تو وہ بیٹھ گئی۔ اس کے بعد آپ ﷺ کے ایک صحابی کھڑے ہوئے اور عرض کیا: یا رسول اللہ! اگر آپ کو ان سے نکاح کی ضرورت نہیں ہے تو ان سے میرا نکاح کر دیجیے۔ آپ ﷺ نے دریافت فرمایا: ”تمہارے پاس (مہر کے لیے) کوئی چیز ہے؟“ انہوں نے عرض کیا: نہیں، اللہ کی قسم! یا رسول اللہ! آنحضرت ﷺ نے ان سے فرمایا کہ ”اپنے گھر جا اور دیکھو ممکن ہے تمہیں کوئی چیز مل جائے۔“ وہ گئے اور واپس آ گئے اور عرض کیا: اللہ کی قسم! میں نے کچھ نہیں پایا۔ رسول اللہ ﷺ نے فرمایا: ”جاد کیج! اگر لوہے کی ایک انگوٹھی بھی مل جائے تو لے آ۔“ وہ گئے اور واپس

فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ هَذَا إِزَارِي۔ قَالَ سَهْلٌ: مَا لَهُ رَدَاءٌ فَلَهَا بَضْفُهُ۔ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا تَصْنَعُ يَا ذَارِكُ إِنْ لَبِستَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ وَإِنْ لَبِستَهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ)). فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُوَلِّيًا فَأَمَرَ بِهِ فَذُعِيَ فَلَمَّا جَاءَ قَالَ: ((مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟)) قَالَ: مَعِيَ سُورَةُ كَذَا وَسُورَةُ كَذَا عَدَدَهَا۔ فَقَالَ: ((تَقْرَأُهَا عَنْ ظَهْرِ قَلْبِكَ)). قَالَ: نَعَمْ۔ قَالَ: ((اذهَبْ فَقَدْ مَلَكتُكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)). [راجع: ۲۳۱۰] [مسلم: ۱۳۴۸۷]

آگے اور عرض کیا: اللہ کی قسم! یا رسول اللہ! میرے پاس لوہے کی ایک انگلی بھی نہیں ہے، البتہ میرے پاس یہ ایک تہبند ہے۔ انہیں (خاتون کو) اس میں سے آدھا دے دیجیے۔ حضرت سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ ان کے پاس چادر بھی نہیں تھی۔ نبی کریم ﷺ نے فرمایا: ”یہ تمہارے اس تہبند کا کیا کرے گی۔ اگر تم اسے پہنو گے تو ان کے لیے اس میں سے کچھ نہیں بچے گا اور اگر وہ پہن لے تو تمہارے لیے کچھ نہیں رہے گا۔“ اس کے بعد وہ صحابی بیٹھ گئے۔ کافی دیر تک بیٹھ رہنے کے بعد جب وہ کھڑے ہوئے تو رسول اللہ ﷺ نے انہیں دیکھا کہ وہ واپس جا رہے ہیں آنحضرت ﷺ نے انہیں بلوایا جب وہ آئے تو آپ نے دریافت فرمایا: ”تمہیں قرآن مجید کتنا یاد ہے؟“ انہوں نے عرض کیا: فلاں فلاں سورتیں یاد ہیں۔ انہوں نے گن کر بتائیں۔ آنحضرت ﷺ نے پوچھا: ”کیا تم انہیں بغیر دیکھے پڑھ سکتے ہو؟“ انہوں نے عرض کیا: جی ہاں! آنحضرت ﷺ نے فرمایا: ”پھر جاؤ! میں نے انہیں تمہارے نکاح میں دیا ان سورتوں کے بدلے جو تمہیں یاد ہیں۔“

تشریح: تمہارا تہبند یہی ہے کہ تم اس کو وہ سورتیں جو تم کو یاد ہیں ان کو یاد کر دینا۔ نسائی اور ابوداؤد کی روایت میں سورہ بقرہ اور اس کے پاس والی سورت آل عمران مذکور ہے۔ دارقطنی کی روایت میں سورہ بقرہ اور انفصل کی چند سورتیں مذکور ہیں۔ ایک روایت میں یوں ہے حضرت ابوامامہ رضی اللہ عنہ سے کہ نبی کریم ﷺ نے ایک انصاری کا نکاح سات سورتوں پر کر دیا۔ ایک روایت میں یوں ہے کہ اس کو تین آیتیں سکھادے وہ تیری بیوی ہے۔ اس حدیث سے یہ لگتا ہے کہ تعلیم قرآن پر اجرت لینا جائز ہے اور حنفیہ نے برخلاف ان احادیث صحیحہ کے یہ حکم دیا ہے کہ تعلیم قرآن مہر نہیں ہو سکتی اور کہتے ہیں ان تبتغوا باموالکم تم کہتے ہیں کہ نبی کریم ﷺ نے تعلیم قرآن کو بھی مال قرار دیا اور نبی کریم ﷺ سے زیادہ قرآن کو تم نہیں جانتے۔ واللہ اعلم۔

باب: کفالت میں دینداری کا لحاظ ہونا

بَابُ الْإِكْفَاءِ فِي الدِّينِ

((وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا)). [الفرقان: ۵۴]

(اللہ تعالیٰ کا فرمان ہے) ”اللہ وہی ہے جس نے انسان کو پانی (نطفہ) سے پیدا کیا، پھر اسے دھسیال اور سسرال کے رشتوں میں بانٹ دیا (اس کو کسی کا بیٹا، بیٹی، کسی کا داماد، بہو بنادیا، یعنی خاندانی اور سسرالی دونوں رشتے رکھے)

اور اسے تنہمیرا تیرا مالک بڑی قدرت والا ہے۔“

تشریح: یعنی کافر مسلمان کا کفو نہیں ہو سکتا بعض نے کفالت میں صرف دین کا اتھاہ کافی سمجھا ہے اور کسی بات کی ضرورت نہیں مثلاً سید، شیخ، مغل، پٹھان جو مسلمان ہوں وہ سب ایک دوسرے کے کفو ہیں لیکن جمہور علما کے نزدیک (اسلام کے بعد) کفالت میں نسب اور خاندان کا بھی لحاظ ہونا

چاہیے۔ امام ابوحنیفہ رحمہ اللہ نے کہا ہے کہ قریش ایک دوسرے کے کفو نہیں دوسرے عرب ان کے کفو نہیں ہیں۔ شافعیہ اور حنفیہ کے نزدیک اگر ولی راضی ہوں تو غیر کفو میں بھی نکاح صحیح ہے مگر ایک ولی بھی اگر ناراض ہو تو نکاح صحیح کر سکتا ہے (وحیدی) (مہاجرین صحابہ کا انصار کی عورتوں سے نکاح کرنا ثابت کرتا ہے کہ کفالت میں صرف دین ہی کافی ہے باقی سب کچھ اضافی اور ثانوی حیثیت رہے اور اگلی حدیث بھی اسی بات کی مؤید ہے۔ عبدالرشید تونسوی)

۵۰۸۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ أَبَا حُذَيْفَةَ بْنَ عُبْتَةَ بْنِ رَبِيعَةَ ابْنَ عَبْدِ شَمْسٍ، وَكَانَ، مِمَّنْ شَهِدَ بَذْرًا مَعَ النَّبِيِّ ﷺ تَبْنَى سَالِمًا، فَأَنَّكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُبْتَةَ بْنِ رَبِيعَةَ وَهُوَ مَوْلَى لَامْرَأَةٍ مِنَ الْأَنْصَارِ، كَمَا تَبْنَى النَّبِيُّ ﷺ زَيْدًا، وَكَانَ مِنْ تَبْنَى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللَّهُ: ﴿ادْعُوهُمْ لِآبَائِهِمْ﴾ إِلَى قَوْلِهِ: ﴿وَمَوَالِيكُمْ﴾ فَرَدُّوا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَخًا فِي الدِّينِ، فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرِو الْقُرَشِيِّ ثُمَّ الْعَامِرِيُّ - وَهِيَ امْرَأَةُ أَبِي حُذَيْفَةَ - النَّبِيُّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا وَقَدْ أَنْزَلَ اللَّهُ فِيهِ مَا قَدْ عَلِمْتَ فَذَكَرَ الْحَدِيثَ. [راجع: ۴۰۰۰] [نسائی: ۳۲۲۳]

۵۰۸۸) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے، انہیں عروہ بن زبیر نے خبر دی اور انہیں عائشہ رضی اللہ عنہا نے بیان کیا کہ ابو حذیفہ بن عتبہ بن ربیعہ بن عبد شمس (مہشم) نے جو ان صحابہ میں سے تھے جنہوں نے نبی کریم ﷺ کے ساتھ غزوہ بدر میں شرکت کی تھی۔ سالم بن معقل رضی اللہ عنہ کو لے پا لک بیٹا بنایا اور پھر ان کا نکاح اپنے بھائی کی لڑکی ہندہ بنت ولید بن عتبہ بن ربیعہ سے کر دیا۔ پہلے سالم رضی اللہ عنہ ایک انصاری خاتون (شعیبہ بنت یعار) کے آزاد کردہ غلام تھے لیکن ابو حذیفہ نے ان کو اپنا منہ بولا بیٹا بنایا تھا۔ جیسا کہ نبی کریم ﷺ نے زید رضی اللہ عنہ کو (جو آپ ہی کے آزاد کردہ غلام تھے) اپنا لے پا لک بیٹا بنایا تھا۔ زمانہ جاہلیت میں یہ دستور تھا کہ اگر کوئی شخص کسی کو لے پا لک بیٹا بنالیتا تو لوگ اسے اسی کی طرف نسبت کر کے پکارا کرتے تھے اور لے پا لک بیٹا اس کی میراث میں سے بھی حصہ پاتا۔ آخر جب سورہ حجرات میں یہ آیت اتری: ”انہیں ان کے حقیقی باپوں کی طرف منسوب کر کے پکارو“۔ اللہ تعالیٰ کے فرمان: ”وَمَوَالِيكُمْ“ تک تو لوگ انہیں ان کے باپوں کی طرف منسوب کر کے پکارنے لگے جس کے باپ کا علم نہ ہوتا تو اسے ”مولیٰ“ اور دینی بھائی کہا جاتا۔ پھر سہلہ بنت سہیل بن عمرو القرشی ثم العامری رضی اللہ عنہا جو ابو حذیفہ رضی اللہ عنہ کی بیوی ہیں، نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور عرض کیا: یا رسول اللہ! ہم تو سالم کو اپنے حقیقی بیٹے جیسا سمجھتے تھے۔ اب اللہ نے جو حکم اتارا وہ آپ ﷺ کو معلوم ہے، پھر آخر تک حدیث بیان کی۔

تشریح: ابوداؤد نے پوری حدیث نقل کی ہے اس میں یوں ہے سہلہ نے کہا آپ کیا حکم دیتے ہیں (کیا ہم سالم رضی اللہ عنہ سے پردہ کریں) آپ نے فرمایا تو ایسا کر سالم کو دودھ پلا دے۔ اس نے پانچ بار اس کو اپنا دودھ پلا دیا، اب وہ اس کے رضائی بیٹے کی طرح ہو گیا۔ حضرت عائشہ رضی اللہ عنہا بھی اس حدیث کے موافق جس سے پردہ نہ کرنا چاہتیں تو اپنی بھینچیں یا بھانجیوں سے کہیں وہ اس کو دودھ پلا دیتیں گو وہ عمر میں بڑا جوان ہوتا لیکن بی بی ام سلمہ رضی اللہ عنہا نبی کریم ﷺ کی دوسری بیویوں نے ایسی رضاعت کی وجہ سے بے پردہ ہونا نہ مانا جب تک بچپنے میں رضاعت نہ ہو۔ وہ کہتی تھیں شاید نبی کریم ﷺ نے یہ اجازت خاص سالم کے لئے ہی دی ہوگی اوروں کے لئے ایسا حکم نہیں ہے۔ قسطلانی نے کہا یہ حکم سہلہ اور سالم سے خاص تھا یا منسوخ

ہے اس کی بحث ان شاء اللہ آگے آئے گی۔ باب کی مطابقت اس طرح ہے کہ سالم غلام تھے مگر ابوہریرہ رضی اللہ عنہ نے اپنی بیٹی کا جو شرفائے قریش میں سے تھیں۔ ان سے نکاح کر دیا تو معلوم ہوا کہ کفالت میں صرف دین کا لحاظ کافی ہے۔ (بخاری)

۵۰۸۹۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ضَبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا: ((لَعَلَّكَ أَرَدْتَ الْحَجَّ؟)) قَالَتْ: وَاللَّهِ! لَا أَجِدُنِي إِلَّا وَجَعَةً. فَقَالَ لَهَا: ((جُئِي وَاسْتَرِطِي وَقُولِي اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي)). وَكَانَتْ تَحْتَ الْمُقْدَادِ بْنِ الْأَسْوَدِ. [مسلم: ۲۹۰۲]

۵۰۸۹) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ ضباعہ بنت زبیر رضی اللہ عنہا کے پاس گئے (یہ زبیر عبدالمطلب کے بیٹے اور آنحضرت ﷺ کے چچا تھے) اور ان سے فرمایا: ”شاید تمہارا ارادہ حج کا ہے؟“ انہوں نے عرض کیا: اللہ کی قسم! میں تو اپنے آپ کو بیمار پاتی ہوں۔ آنحضرت ﷺ نے ان سے فرمایا: ”پھر بھی حج کا احرام باندھ لے، البتہ شرط لگا لینا اور یہ کہہ لینا کہ اے اللہ! میں اس وقت حلال ہو جاؤں گی جب تو مجھے (مرض کی وجہ سے) روک لے گا۔“ اور (ضباعہ بنت زبیر رضی اللہ عنہا) مقداد بن اسود رضی اللہ عنہ کے نکاح میں تھیں۔

تشریح: جو قریش نہ تھے انہوں نے ایسا ہی کیا معلوم ہوا کہ اصل کفالت دین کی ہے اور باب وحدیث میں یہی مطابقت ہے۔

۵۰۹۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((تُنْكِحُ الْمَرْأَةَ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ بِذَلِكَ)). [مسلم: ۳۶۳۵]

۵۰۹۰) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، ان سے عبید اللہ عموی نے، مجھ سے سعید بن ابی سعید نے، ان سے ان کے والد نے اور ان سے ابوہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”عورت سے نکاح چار چیزوں کی بنیاد پر کیا جاتا ہے۔ اس کے مال کی وجہ سے، اس کے خاندانی شرف کی وجہ سے، اس کی خوبصورتی کی وجہ سے اور اس کے دین کی وجہ سے پس تو دیندار عورت سے نکاح کر کے کامیابی حاصل کر، اگر ایسا نہ کرے تو تیرے ہاتھوں کو مٹی لگے گی۔“ (یعنی اخیر میں تجھ کو ندامت ہوگی)

۵۰۹۱۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ حُمَؤَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ، قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((مَا تَقُولُونَ فِي هَذَا؟)) قَالُوا: حَرِيٌّ إِنْ خُطِبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشْفَعَ، وَإِنْ قَالَ: أَنْ يُسْتَمَعَ. قَالَ: ثُمَّ سَكَتَ فَمَرَّ رَجُلٌ مِنْ قُرَآءِ الْمُسْلِمِينَ فَقَالَ: ((مَا تَقُولُونَ فِي

۵۰۹۱) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے عبدالحزیز بن ابی حازم نے، ان سے ان کے والد سلمہ بن دینار نے اور ان سے سہل بن سعد ساعدی نے بیان کیا کہ ایک صاحب (جو مال دار تھے) رسول اللہ ﷺ کے سامنے سے گزرے۔ آنحضرت ﷺ نے اپنے پاس موجود صحابہ سے پوچھا: ”یہ کیا شخص ہے؟“ صحابہ نے عرض کیا: یہ اس لائق ہے کہ اگر یہ نکاح کا پیغام بھیجے تو اس سے نکاح کیا جائے، اگر کسی کی سفارش کرے تو اس کی سفارش قبول کی جائے اور اگر کوئی بات کہے تو غور سے سنی جائے۔ سہل نے

ہَذَا؟)) قَالُوا: حَرِيٌّ إِنْ حَظَبَ أَنْ لَا يُنْكَحَ وَإِنْ شَفَعَ أَنْ لَا يُشْفَعَ، وَإِنْ قَالَ: أَلَا يُسْتَمْعَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا)). [انظر: ٦٤٤٧]

[ابن ماجہ: ٤١٢٠]

بیان کیا کہ حضور اکرم ﷺ اس پر چپ ہو رہے۔ پھر ایک دوسرے صاحب گزرے، جو مسلمانوں کے غریب اور محتاج لوگوں میں شمار کیے جاتے تھے۔ آنحضرت ﷺ نے دریافت فرمایا: ”اس کے متعلق تمہارا کیا خیال ہے؟“ صحابہ نے عرض کیا: یہ اس قابل ہے کہ اگر کسی کے ہاں نکاح کا پیغام بھیجے تو اس سے نکاح نہ کیا جائے اور اگر کسی کی سفارش کرے تو اس کی سفارش قبول نہ کی جائے، اگر کوئی بات کہے تو اس کی بات نہ سنی جائے۔ اس پر رسول اللہ ﷺ نے فرمایا: ”یہ شخص اکیلا پہلے شخص کی طرح دنیا بھر سے بہتر ہے۔“

تشریح: معلوم ہوا کہ کفو میں دراصل دیدار ہی ہونا ضروری ہے، کوئی بے دین آدمی کتنا ہی بڑا مالدار ہو ایک دین دار عورت کا کفو نہیں ہو سکتا۔ یہی حکم مردوں کے لئے ہے۔ بہتر ہونے کا مطلب یہ کہ اس مالدار کی طرح اگر دنیا بھر کے لوگ فرض کئے جائیں تو ان سب سے یہ اکیلا غریب شخص درجہ میں بڑھ کر ہے۔ دوسری حدیث میں آیا ہے کہ غریب دیدار لوگ مالداروں سے پانچ سو برس پہلے جنت میں جائیں گے۔ اللھم اجعلنا منہم۔ آمین۔ سچ ہے:

خاکساران جہاں را بہ حقارت منگر تو چہ دانی کہ دریں گرد سوارے باشد

بَابُ الْأَكْفَاءِ فِي الْمَالِ، وَتَرْوِجِ الْمُقِلِّ الْمُثْرِيَّةِ

باب: کفایت میں مالدار کی کا لحاظ ہونا اور غریب مرد کا مالدار عورت سے نکاح کرنا

تشریح: یعنی کفو میں مال کی کوئی حقیقت نہیں ہے۔

(۵۰۹۲) مجھ سے بچی بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں عروہ بن زبیر نے خبر دی کہ انہوں نے عائشہ رضی اللہ عنہا سے اس آیت کے بارے پوچھا: ”اور اگر تمہیں خوف ہو کہ یتیم لڑکیوں کے بارے میں تم انصاف نہیں کر سکو گے۔“ (سورہ نساء) تو حضرت عائشہ رضی اللہ عنہا نے کہا: میرے بھانجے! اس آیت میں اس یتیم لڑکی کا حکم بیان ہوا ہے جو اپنے ولی کی پرورش میں ہو اور اس کا ولی اس کی خوبصورتی اور مالدار کی پررتجھ کر یہ چاہے کہ اس سے نکاح کرے لیکن اس کے مہر میں کمی کرنے کا بھی ارادہ رکھتا ہو۔ ایسے ولی کو اپنی زیر پرورش یتیم لڑکی سے نکاح کرنے سے منع کیا گیا ہے، البتہ اس صورت میں انہیں نکاح کی اجازت ہے جب وہ ان کا مہر انصاف سے پورا ادا کریں اگر وہ ایسا نہ کریں تو پھر آیت میں ایسے ولیوں کو حکم دیا گیا کہ وہ اپنی زیر پرورش یتیم لڑکی کے سوا کسی اور سے

۵۰۹۲۔ حَدَّثَنِي يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّهُ سَأَلَ عَائِشَةَ: «وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي الْيَتَامَى» [النساء: ۳] قَالَتْ: يَا ابْنَ أُخْتِي! هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجَرٍ وَلَيْهَا فِرْعَبٌ فِي جَمَالِهَا وَمَالِهَا، وَيُرِيدُ أَنْ يَنْتَقِصَ صَدَاقَهَا، فَهَؤُلَاءِ عَنِ نِكَاحِهَا إِلَّا أَنْ يُقْسِطُوا فِي إِكْمَالِ الصَّدَاقِ، وَأَمَرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ، قَالَتْ: وَاسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ، فَأَنْزَلَ اللَّهُ: «وَيَسْتَفْتُونَكَ فِي النِّسَاءِ» إِلَى «وَتَرْوِجُونَ»

الصِّدَاقِ. [راجع: ٢٤٩٤]

باب: عورت کی نحوست سے بچنے کا بیان

(۵۰۹۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عبداللہ بن عمر رضی اللہ عنہما کے صاحبزادے حمزہ اور سالم نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”خحوست عورت میں، گھر میں اور گھوڑے میں ہو سکتی ہے۔“ (خحوست بے برکتی اگر ہو تو ان میں ہو سکتی ہے)

٥٠٩٣- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ، وَسَالِمٍ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الشُّومُ فِي الْمَرْأَةِ وَالْبَّارِ وَالْقَرْسِ)). [راجع: ٢٠٩٩]

ترمذي: ۲۸۲۴؛ نسائی: ۳۵۷۱]

۵۰۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ مَيْهَالٍ، قَالَ: حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ
(۵۰۹۴) ہم سے محمد بن منہال نے بیان کیا، کہا ہم سے یزید بن زریع نے
بیان کیا، ان سے عمر بن محمد عسقلانی نے بیان کیا، ان سے ان کے والد نے

العَسْقَلَانِيُّ، عَنْ أَبِيهِ، عَنْ ابْنِ عَمَرَ، قَالَ: اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ
ذَكَرُوا الشُّؤْمَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: کے سامنے نحوست کا ذکر کیا گیا تو آپ ﷺ نے فرمایا: ”اگر نحوست کسی چیز
(إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ)). [انظر: ۲۰۹۹]

۵۰۹۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: ہم سے عبداللہ بن یوسف تميمی نے بیان کیا، کہا انہیں امام مالک
أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ نے خبر دی، انہیں ابو حازم نے اور انہیں سہل بن سعد ساعدی رضی اللہ عنہ نے بیان
سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنْ كَانَ کیا کہ رسول اللہ ﷺ نے فرمایا: ”اگر (نحوست) کسی چیز میں ہو تو
فِي شَيْءٍ فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالْمَسْكَنِ)). گھوڑے، عورت اور گھر میں ہو سکتی ہے۔“
[راجع: ۲۸۵۹]

تشریح: اس کا بیان اور گزر چکا ہے ایک حدیث میں ہے کہ انسان کی تک سختی یہ ہے کہ اس کی عورت اچھی ہو اور سواری اچھی ہو، گھرا چھا ہو اور بد سختی
یہ ہے کہ بیوی بری ہو، گھر برا ہو، سواری بری ہو۔ علانیہ کہا ہے عورت کی نحوست یہ ہے کہ بانجھ ہو، بد اخلاق، زبان دراز ہو۔ گھوڑے کی نحوست یہ ہے کہ
اللہ کی راہ میں اس پر جہاد نہ کیا جائے، شریر بد ذات ہو۔ گھر کی نحوست یہ ہے کہ آگن تنگ ہو، مسائے برے ہوں لیکن نحوست کے معنی بد حالی کے نہیں
ہیں جس کو عوام نحوست سمجھتے ہیں۔ یہ تو دوسری صحیح حدیث میں آچکا ہے کہ بد حالی لینا شرک ہے۔ مثلاً باہر جاتے وقت کوئی کا نا آدی سامنے آ گیا یا عورت یا
بلی گزرتی یا چیمک آئی تو یہ سمجھنا کہ اب کام نہ ہوگا۔ یہ ایک جہالت کا خیال ہے جس کی دلیل عقل یا شرع سے بالکل نہیں ہے، اس طرح تاریخ یا دن یا
وقت کی نحوست یہ سب باتیں محض لغویں جو لوگ ان پر اعتقاد رکھتے ہیں وہ بے جا ابل اور تاریکیت یافتہ ہیں۔ (وحیدی)

۵۰۹۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلِيمَانَ التَّيْمِيِّ، قَالَ: سَمِعْتُ أَبَا عُرْمَانَ
النَّهْدِيَّ، عَنْ أَشْأَمَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ: اسامہ بن زید رضی اللہ عنہما سے روایت کیا کہ رسول کریم ﷺ نے فرمایا: ”میں
قَالَ: ((مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ)). [مسلم: ۶۹۴۵، ۶۹۴۶، ۶۹۴۷]

۶۹۴۷، ترمذی: ۲۷۸۰، ابن ماجہ: ۳۹۹۸

تشریح: بعض دفعہ عورتوں کے فتنے میں قومیں تباہ ہو جاتی ہیں۔ زر، زمین، زن یعنی بیوی کی بابت فسادات تاریخ انسانی میں ہمیشہ ہوتے چلے
آئے ہیں۔

باب: آزاد عورت کا غلام مرد کے نکاح میں ہونا

بَابُ الْحُرَّةِ تَحْتَ الْعَبْدِ

جائز ہے

۵۰۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: ہم سے عبداللہ بن یوسف تميمی نے بیان کیا، کہا ہم کو امام مالک
أَخْبَرَنَا مَالِكٌ، عَنْ رَيْبَعَةَ بِنِ أَبِي عَبْدِ الرَّحْمَنِ، نے خبر دی، انہیں ربیعہ بن ابوعبدالرحمن نے، انہیں قاسم بن محمد نے اور ان

سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ بریرہ کے ساتھ تین سنت قائم ہوتی ہیں، انہیں آزاد کیا اور پھر اختیار دیا گیا (کہ اگر چاہیں تو اپنے سابقہ شوہر سے اپنا نکاح فتح کر سکتی ہیں) اور رسول کریم ﷺ نے (حضرت بریرہ رضی اللہ عنہا کے بارے میں) فرمایا: ”ولا، آزاد کرانے والے کے ساتھ قائم ہوئی ہے“ اور نبی کریم ﷺ گھر میں داخل ہوئے تو (گوشت کی) ہانڈی چولھے پر تھی۔ پھر آنحضرت ﷺ کے لیے روٹی اور گھر کا سالن لایا گیا۔ آپ ﷺ نے فرمایا: ”(چولھے پر) ہانڈی (گوشت کی) بھی تو میں نے دیکھی تھی۔“ عرض کیا گیا: وہ ہانڈی اس گوشت کی تھی جو بریرہ رضی اللہ عنہا کو صدقہ ملا تھا اور آپ صدقہ نہیں کھاتے۔ حضور اکرم ﷺ نے فرمایا: ”وہ اس کے لیے صدقہ ہے اور ہمارے لیے ان کی طرف سے تحفہ ہے۔“

عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثَ سُنَنٍ عَقَّتْ فَخَيْرَتْ، وَقَالَ رَسُولُ اللَّهِ ﷺ: ((الْوَلَاءُ لِمَنْ أَعْتَقَ)). وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَبَرْمَةٌ عَلَى النَّارِ، فَقَرَّبَ إِلَيْهِ خُبْزَ وَأَذَمَ مِنْ أَدَمِ الْبَيْتِ فَقَالَ: ((لَمْ أَرِ الْبَرْمَةَ)). فَقِيلَ: لَحْمٌ تَصَدَّقَ عَلَى بَرِيرَةَ، وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ قَالَ: ((هُوَ عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ)). [راجع: ۴۵۶] [مسلم: ۲۴۸۶، ۳۷۶۵، نسائی: ۳۴۴۷]

تشریح: ہم اسے کھا سکتے ہیں۔

باب: چار بیویوں سے زیادہ (بیک وقت) آدمی نہیں رکھ سکتا

بَابُ: لَا يَتَزَوَّجُ أَكْثَرَ مِنْ أَرْبَعٍ لِقَوْلِهِ تَعَالَى: ﴿مَثْنَى وَثُلَاثَ وَرُبَاعَ﴾

کیونکہ اللہ تعالیٰ نے فرمایا: ﴿مَثْنَى وَثُلَاثَ وَرُبَاعَ﴾ ”و“ او کے معنی میں ہے (یعنی دو بیویاں رکھو یا تین یا چار)۔ علی بن حسین فرماتے ہیں: یعنی دو یا تین یا چار جیسے سورہ فاطر میں اس کی نظیر موجود ہے ﴿أُولَىٰ أَجْنَحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ﴾ یعنی دو پتکھ والے فرشتے یا تین والے یا چار پتکھ والے۔

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ: يَغْنِي مَثْنَى أَوْ ثُلَاثَ أَوْ رُبَاعَ. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُولَىٰ أَجْنَحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ﴾ يَغْنِي مَثْنَى أَوْ ثُلَاثَ أَوْ رُبَاعَ.

(۵۰۹۸) ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا ہم کو عہدہ نے خبر دی، انہیں ہشام نے، انہیں ان کے والد نے اور انہیں عائشہ رضی اللہ عنہا نے اللہ تعالیٰ کے ارشاد: ”اور اگر تمہیں خوف ہو کہ تم قبیضوں کے بارے میں انصاف نہیں کر سکو گے۔“ کے بارے میں فرمایا کہ اس سے مراد یتیم لڑکی ہے جو اپنے ولی کی پرورش میں ہو۔ ولی اس سے اس کے مال کی وجہ سے شادی کرتے اور اس سے اچھا سلوک نہ کرتے اور نہ اس کے مال کے بارے میں انصاف کرتے، ایسے شخص کو یہ حکم ہوا کہ اس یتیم لڑکی سے نکاح نہ کریں

۵۰۹۸۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: ﴿وَإِنْ حِفْمُ الْأَنْفُسِطُ فِي الْيَتَامَى﴾. قَالَ: الْيَتِيمَةُ تَكُونُ عِنْدَ الرَّجُلِ وَهُوَ وَلِيُّهَا، فَيَتَزَوَّجُهَا عَلَى مَا لَهَا، وَيُسَيِّئُ صُحْبَتَهَا، وَلَا يَغْدِلُ فِي مَالِهَا، فَلْيَتَزَوَّجْ مَا طَابَ لَهُ مِنَ النِّسَاءِ سِوَاهَا مَثْنَى وَثُلَاثَ وَرُبَاعَ. [راجع: ۲۴۹۴]

بلکہ اس کے سوا جو عورتیں بھلی لگیں ان سے نکاح کر لیں۔ دودو، تین تین یا چار چار تک اجازت ہے۔

تشریح: بیک وقت شریعت اسلامی میں چار سے زائد بیویاں رکھنا قطعاً حرام ہے۔ باب میں امام بخاری رحمہ اللہ نے حضرت زین العابدین کا قول نقل کر کے رافضیوں کا رد کیا کیونکہ وہ ان کو بہت ماننے ہیں پھر ان کے قول کے خلاف قرآن شریف کی تفسیر کیہ مگر جائز رکھتے ہیں۔

بَابُ: ﴿وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾ [النساء: ۲۳]
باب: آیت کریمہ یعنی ”اور تمہاری وہ مائیں جنہوں نے تمہیں دودھ پلایا ہے“ یعنی رضاعت کا بیان

اور آنحضرت ﷺ کے اس فرمان کا بیان کہ ”جو رشتہ خون سے حرام ہوتا ہے وہ دودھ سے بھی حرام ہوتا ہے۔“

تشریح: رضاعت یعنی دودھ پینے سے ایسا رشتہ ہو جاتا ہے کہ دودھ پلانے والی عورت، اس کا خاوند جس سے دودھ ہے، اس کی بیٹی، ماں، بہن، پوتی، نواسی، پھوپھی، بھتیجی، بھانجی، باپ، دادا، نانا، بھائی، پوتا، نواسہ، چچا، بھتیجیا، بھانجیا یہ سب شیر خوار کے محرم ہو جاتے ہیں۔ بشرطیکہ پانچ بار دودھ چوسا ہو اور مدت رضاعت یعنی دو برس کے اندر پیا ہو لیکن جس بچے یا بچی نے دودھ پیا اس کے باپ بھائی یا بہن یا ماں، نانی، خالہ، ماموں وغیرہ دودھ دینے والی عورت یا اس کے شوہر پر حرام نہیں ہوتے تو قاعدہ کلیہ یہ ٹھہرا کہ دودھ پلانے والی کی طرف سے تو سب لوگ دودھ پینے والے کے محرم ہو جاتے ہیں لیکن دودھ پینے والے کی طرف سے وہ خود یا اس کی اولاد صرف محرم ہوتی ہے اس کے باپ، بھائی، چچا، ماموں، خالہ وغیرہ محرم نہیں ہوتے۔ (حیدری)

۵۰۹۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ. فَقَالَ النَّبِيُّ ﷺ: ((أَرَاهُ فَلَانًا)). لَعَمْرُ حَفْصَةَ مِنَ الرِّضَاعَةِ. قَالَتْ عَائِشَةُ: لَوْ كَانَ فَلَانٌ حَيًّا لَعَمِيهَا مِنَ الرِّضَاعَةِ دَخَلَ عَلَيَّ فَقَالَ: ((لَعَمْرُ الرِّضَاعَةِ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ)). [راجع: ۲۶۶۶]

۵۰۹۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے، ان سے عبد اللہ بن ابی بکر نے، ان سے عمرہ بنت عبد الرحمن نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ آنحضرت ﷺ ان کے یہاں تشریف رکھتے تھے اور آپ نے سنا کہ کوئی صاحب ام المؤمنین حفصہ رضی اللہ عنہا کے گھر میں آنے کی اجازت چاہتے ہیں۔ حضرت عائشہ نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! یہ شخص آپ ﷺ کے گھر میں آنے کی اجازت چاہتا ہے۔ نبی کریم ﷺ نے فرمایا: ”میرا خیال ہے کہ یہ فلاں شخص ہے، آپ نے حفصہ رضی اللہ عنہا کے ایک دودھ کے چچا کا نام لیا۔ اس پر عائشہ رضی اللہ عنہا نے پوچھا کیا فلاں، جو ان کے دودھ کے چچا تھے، اگر زندہ ہوتے تو میرے یہاں آ جاسکتے تھے؟ آنحضرت ﷺ نے فرمایا: ”ہاں، جیسے خون ملنے سے حرمت ہوتی ہے، ویسے ہی دودھ پینے سے بھی حرمت ثابت ہو جاتی ہے۔“

۵۱۰۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ،

۵۱۰۰) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، ان سے قتادہ نے، ان سے حضرت جابر بن زید نے اور ان سے

عَنْ ابْنِ عَبَّاسٍ، قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: أَلَا تَزَوِّجُ ابْنَةَ حَمْزَةَ قَالَ: ((إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ)). وَقَالَ بَشْرُ بْنُ عَمْرٍو: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ.

حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ سے کہا گیا کہ آپ حضرت حمزہ کی بیٹی سے نکاح کیوں نہیں کر لیتے؟ آپ نے فرمایا: ”وہ میرے دودھ کے بھائی کی بیٹی ہے۔“ اور بشر بن عمر نے بیان کیا، ان سے شعبہ نے بیان کیا، انہوں نے قتادہ سے سنا اور انہوں نے اسی طرح جابر بن

[راجع: ۲۶۴۵] زید سے سنا۔

تشریح: حضرت حمزہ رضی اللہ عنہ اور نبی کریم ﷺ نے حضرت ثویبر لونڈی کا دودھ پیا تھا جو ابولہب کی لونڈی تھی اس لئے حضرت امیر حمزہ رضی اللہ عنہ آپ کے دودھ بھائی قرار پائے۔ ایک دن ابو جہل نے رسول کریم ﷺ کو ایذا دی اور گالی بھی دی۔ حضرت حمزہ رضی اللہ عنہ کی لونڈی نے یہ واقعہ حضرت امیر حمزہ رضی اللہ عنہ کو سنایا۔ وہ غصہ میں ابو جہل کے سامنے آئے اور کہا کہ اس کا سر توڑ ڈالا اور کہا کہ میں خود مسلمان ہوتا ہوں تو کر لے کیا کرنا چاہتا ہے چنانچہ اسی دن حضرت حمزہ رضی اللہ عنہ مسلمان ہو گئے۔ یہ چھ سال نبوت کا واقعہ ہے نبی کریم ﷺ سے عمر میں بڑے تھے، احد میں شہید ہوئے۔

۵۱۰۱۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ ابْنَةَ سُفْيَانَ أَخْبَرَتْهَا أَنَّهَا، قَالَتْ: يَا رَسُولَ اللَّهِ! انْكَحِ أَخِيَّ بِنْتَ أَبِي سُفْيَانَ فَقَالَ: ((أَوْحِشِينَ ذَلِكَ)). فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخِي. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ ذَلِكَ لَا يَحِلُّ لِي)). قُلْتُ: فَإِنَّا نَحَدِّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ. قَالَ: ((بِنْتُ أُمِّ سَلَمَةَ)). قُلْتُ: نَعَمْ. فَقَالَ: ((لَوْ أَنَّهَا لَمْ تَكُنْ رَيْبِي فِي خَجَرِي مَا حَلَّتْ لِي إِنَّهَا لَابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوْبِيَّةٌ فَلَا تَعْرِضُنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ)). قَالَ عُرْوَةُ وَثَوْبِيَّةٌ: مَوْلَاةٌ لِأَبِي لَهَبٍ كَانَ أَبُو لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ ﷺ فَلَمَّا مَاتَ أَبُو لَهَبٍ أَرِيَهُ بَعْضُ أَهْلِهِ بِسَرِّ حَبِيبَةَ نَالَ لَهُ: مَاذَا لَقِيتِ؟ قَالَ أَبُو لَهَبٍ: لَمْ أَلَقِ

(۵۱۰۱) ہم سے حکم بن نافع نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، ان سے زہری نے بیان کیا، کہا انہیں عروہ بن زبیر نے خبر دی، انہیں زینب بنت ابی سلمہ نے خبر دی اور انہیں ام المؤمنین ام حبیبہ بنت ابی سفیان نے خبر دی انہوں نے عرض کیا: یا رسول اللہ! میری بہن (ابوسفیان کی لڑکی) سے نکاح کر لیجئے۔ آپ ﷺ نے فرمایا: ”کیا تم اسے پسند کرو گی“ (کہ تمہاری سوکن تمہاری بہن بنے؟) میں نے عرض کیا: ہاں! میں تو پسند کرتی ہوں اگر میں اکیلی آپ ﷺ کی بیوی ہوتی تو پسند نہ کرتی۔ پھر میری بہن اگر میرے ساتھ بھلائی میں شریک ہوتو میں کیونکر نہ چاہوں گی (غیروں سے تو بہن ہی اچھی ہے) آپ ﷺ نے فرمایا: ”وہ میرے لیے حلال نہیں ہے۔“ حضرت ام حبیبہ رضی اللہ عنہا نے کہا: یا رسول اللہ! لوگ کہتے ہیں آپ ابوسلمہ کی بیٹی سے جو ائمہ سلمہ کے پیٹ سے ہے، نکاح کرنے والے ہیں۔ آپ ﷺ نے فرمایا: ”اگر وہ میری ربیبہ اور میری پرورش میں نہ ہوتی (یعنی میری بیوی کی بیٹی نہ ہوتی) تب بھی میرے لیے حلال نہ ہوتی، وہ دوسرے رشتے سے میری دودھ بھتیجی ہے، مجھے اور ابوسلمہ کے باپ کو دونوں کو ثویبہ نے دودھ پلایا ہے۔ دیکھو! ایامت کرو اپنی بیٹیوں اور بہنوں کو مجھ سے نکاح کرنے کے لیے نہ کہو۔“ حضرت عروہ راوی نے کہا: ثویبہ ابولہب کی لونڈی تھی ابولہب نے اسے آزاد کر دیا تھا (جب اس نے آنحضرت کے پیدا ہونے کی خبر ابولہب کو دی تھی) پھر اس نے آنحضرت ﷺ کو دودھ پلایا تھا اور جب

ابولہب مر گیا تو اس کے کسی عزیز نے مرنے کے بعد اس کو خواب میں برے حال میں دیکھا تو پوچھا: کیا حال ہے کیا گزری؟ وہ (ابولہب) کہنے لگا: جب سے میں تم سے جدا ہوا ہوں کبھی آرام نہیں ملا مگر ایک ذرا سا پانی (مل جاتا ہے) ابولہب نے اس گڑھے کی طرف اشارہ کیا جو گٹھ اور کلمہ کی انگلی کے بیچ میں ہوتا ہے یہ بھی اس وجہ سے کہ میں نے ثویبہ کو آزاد کر دیا تھا۔

بَعْدَكُمْ غَيْرَ أَنِّي سَقَيْتُ فِي هَذِهِ بَعَثَاتِي ثَوْبَةً. [انظر: ۵۱۰۶، ۵۱۰۷، ۵۱۲۳، ۵۳۷۲] [مسلم: ۳۵۸۶، ۳۵۸۷، ۳۵۸۸، ۳۵۸۹] نسائی: ۳۲۸۴، ۳۲۸۵، ۳۲۸۶، ۳۲۸۷؛ ابن ماجہ: ۱۹۳۹]

باب: اس شخص کی دلیل جس نے کہا کہ دو سال

بَابُ مَنْ قَالَ: لَا رَضَاعَ بَعْدَ

حَوْلَيْنِ

کے بعد، پھر رضاعت سے حرمت نہ ہوگی

کیونکہ اللہ تعالیٰ کا فرمان ہے: ”دو پورے سال اس شخص کے لیے جو چاہتا ہو کہ رضاعت پوری کرے۔“ اور رضاعت کم ہو جب بھی حرمت ثابت ہوتی ہے اور زیادہ ہو جب بھی۔

لِقَوْلِهِ تَعَالَى: ﴿حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾. [البقرة: ۲۳۳] وَمَا يَحْرُمُ مِنْ قَلِيلِ الرِّضَاعِ وَكَثِيرِهِ.

تشریح: یہ ضروری نہیں کہ پانچ بار چوسے۔ آیت کریمہ: ﴿حَوْلَيْنِ كَامِلَيْنِ﴾ (۲/البقرة: ۲۳۳) لا کر امام بخاری رحمہ اللہ نے حنفیوں کا رد کیا ہے جو رضاعت کی مدت اڑھائی برس تک بتلاتے ہیں۔ حنفی حضرات کہتے ہیں کہ دوسری آیت میں ﴿حَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾ (۴/الاحقاف: ۱۵) آیا ہے (اس کا حمل اور دودھ چھڑانے کی مدت تیس مہینے ہیں) اس کا جواب یہ ہے کہ آیت میں حمل کی اقل مدت چھ مہینے اور فصال کی چوبیس مہینے دونوں کی مدت تیس مہینے مذکور ہے۔ یہ نہیں کہ حمل کی مدت تیس مہینے اور فصال کی تیس مہینے جیسے تم نے سمجھا ہے اور اس کی دلیل یہ ہے کہ دوسری آیت میں: ﴿لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾ (۲/البقرة: ۲۳۳) آیا ہے تو رضاعت کی اکثر سے اکثر مدت دو برس ہوگی اور کم مدت پونے دو برس ہیں۔ حمل کی مدت نو مہینے جملہ تیس مہینے ہوئے اور رضاعت قلیل ہو یا کثیر اس سے حرمت ثابت ہو جائے گی۔ یہ ضروری نہیں کہ پانچ بار دودھ چوسے۔ امام ابوحنیفہ رحمہ اللہ اور امام مالک رحمہ اللہ اور اکثر علما کا یہی قول ہے لیکن امام شافعی اور امام احمد اور اسحاق اور ابن حزم رحمہم اللہ اور اہل حدیث کا مذہب یہ ہے کہ حرمت کے لئے کم سے کم پانچ بار دودھ چوسنا ضروری ہے ان کی دلیل حضرت عائشہ رضی اللہ عنہا کی صحیح حدیث ہے جسے امام مسلم نے روایت کیا ہے کہ قرآن میں اخیر حکم پانچ بار دودھ چوسنے کا تھا۔ دوسری حدیث میں ہے کہ ایک باریا دو بار چوسنے سے حرمت ثابت نہیں ہوتی۔

۵۱۰۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ، فَكَانَتْ تَغَيِّرُ وَجْهَهُ، كَأَنَّهُ كَرِهَ ذَلِكَ فَقَالَتْ: إِنَّهُ أَجْبَى. فَقَالَ: ((النَّظَرُ مِنْ إِخْوَانِكُنَّ؟ لِإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ)). [راجع: ۲۶۶۷]

۵۱۰۲) ہم سے ابولید نے بیان کیا، کہا، ہم سے شعبہ نے بیان کیا، ان سے اشعث نے، ان سے ان کے والد نے، ان سے مسروق، حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ ان کے پاس تشریف لائے تو دیکھا کہ ان کے ہاں ایک مرد بیٹھا ہوا ہے۔ آپ ﷺ کے چہرے کا رنگ بدل گیا گویا کہ آپ ﷺ نے اس کو پسند نہیں فرمایا۔ حضرت عائشہ رضی اللہ عنہا نے عرض کیا: یا رسول اللہ! یہ میرے (دودھ والے) بھائی ہیں۔ آپ ﷺ نے فرمایا: ”دیکھو یہ سوچ سمجھ کر کہو، کون تمہارا بھائی ہے؟ کیونکہ رضاعت وہی معتبر ہے جو (کم سنی میں) بھوک مٹا دے گا۔“

باب: جس مرد کا دودھ ہو وہ بھی دودھ پینے والے پر

حرام ہو جاتا ہے (کیونکہ شیر خوار کا باپ بن جاتا ہے)

۵۱۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ أَفْلَحَ، أَخَا أَبِي انْفُعَيْسٍ جَاءَ يَسْتَأْذِنُ عَلَيْهَا- وَهُوَ عَمُّهَا مِنَ الرِّضَاعَةِ- بَعْدَ أَنْ نَزَلَ الْحِجَابُ، فَأَيَّتُ أَنْ أَدْنَ لَهُ، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ أَخْبَرْتُهُ بِالَّذِي صَنَعْتُ، فَأَمَرَنِي أَنْ أَدْنَ لَهُ.

[راجع: ۲۶۴۴] [مسلم: ۳۵۷۱؛ نسائی: ۳۳۱۶]

(۵۱۰۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عروہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ابو نعیس کے بھائی ارفح نے ان کے ہاں اندر آنے کی اجازت چاہی۔ وہ حضرت عائشہ رضی اللہ عنہا کے رضاعی چچا تھے۔ (یہ واقعہ پردہ کے حکم نازل ہونے کے بعد کا ہے۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ) میں نے انہیں اندر آنے کی اجازت نہیں دی۔ پھر جب رسول اللہ ﷺ تشریف لائے تو میں نے آپ ﷺ کو ان کے ساتھ اپنا معاملہ بتایا۔ آنحضرت ﷺ نے مجھے حکم دیا کہ میں انہیں اندر آنے کی اجازت دے دوں۔

تشریح: کیونکہ وہ ان کے رضاعی چچا تھے۔ اکثر علماء اور ائمہ اربعہ کا یہی قول ہے جیسا کہ دودھ پلانے سے مرضہ حرام ہو جاتی ہے ویسے ہی اس کا وہ خاوند بھی اور اس کے عزیز بھی محرم ہو جاتے ہیں۔ جس خاوند کے جماع کی وجہ سے عورت کے دودھ ہوا ہے جنہوں نے اس کے خلاف کہا ہے ان کا کہنا غلط ہے۔

باب: اگر صرف دودھ پلانے والی عورت رضاعت

کی گواہی دے

تشریح: اگر کوئی گواہ نہ ہو تو اس صورت میں امام احمد بن حنبل اور حسن اور اسحاق رحمہما علیہما کے نزدیک رضاع ثابت ہو جائے گا۔

۵۱۰۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْزَمٍ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، قَالَ: وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ لِكُنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ قَالَ: تَزَوَّجَتْ امْرَأَةٌ، فَجَاءَتْنا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ: قَدْ أَرْضَعْتُكُمْمَا. فَأَتَيْتُ

(۵۱۰۴) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے، کہا ہم کو ایوب سختیانی نے خبر دی، انہیں عبد اللہ بن ابی ملیکہ نے، کہا مجھ سے عبید بن ابی مریم نے بیان کیا، ان سے عقبہ بن حارث رضی اللہ عنہ نے (عبد اللہ بن ابی ملیکہ نے) بیان کیا کہ میں نے یہ حدیث خود عقبہ سے بھی سنی ہے لیکن مجھے عبید کے واسطے سے سنی ہوئی حدیث زیادہ یاد ہے۔ عقبہ بن حارث نے بیان کیا کہ میں نے ایک عورت (ام یحییٰ بنت ابی اہاب) سے نکاح کیا۔ پھر ایک کالی عورت آئی اور کہنے لگی: میں نے تم

النَّبِيِّ ﷺ قُلْتُ: تَزَوَّجْتُ فَلَانَةَ بِنْتَ
فُلَانٍ فَجَاءَنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ لِي: إِنِّي
قَدْ أَرْضَعْتُكُمَا. وَهِيَ كَاذِبَةٌ فَأَعْرَضَ عَنْهُ،
فَاتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ، قُلْتُ: إِنَّهَا كَاذِبَةٌ. قَالَ:
(كَيْفَ بِهَا وَقَدْ زَعَمْتَ أَنَّهَا قَدْ أَرْضَعْتُكُمَا،
دَعُهَا عَنْكَ)). وَأَشَارَ إِسْمَاعِيلُ بِإِصْبَعِيهِ
السَّبَابَةِ وَالْوُسْطَى يَخْبِكِي أَيُّوبَ.

[راجع: ۸۸]

دونوں (میاں بیوی) کو دودھ پلایا ہے۔ میں رسول اللہ ﷺ کی خدمت
میں حاضر ہوا اور عرض کیا: میں نے فلاں بنت فلاں سے نکاح کیا ہے اس
کے بعد ہمارے ہاں ایک کالی عورت آئی اور مجھ سے کہنے لگی کہ میں نے تم
دونوں کو دودھ پلایا ہے، حالانکہ وہ جھوٹی ہے (آپ کو عقبہ کا یہ کہنا کہ وہ
جھوٹی ہے ناگوار گزرا) آپ نے اس سے اپنا چہرہ مبارک پھیر لیا۔ پھر میں
آپ کے سامنے آیا اور عرض کیا: وہ عورت جھوٹی ہے۔ آنحضرت ﷺ
نے فرمایا: ”اس بیوی سے اب کیسے نکاح رہ سکے گا جبکہ یہ عورت یوں کہتی
ہے کہ اس نے تم دونوں کو دودھ پلایا ہے، اس عورت کو اپنے سے الگ
کر دو۔“ (حدیث کے راوی) اسماعیل بن علیہ نے اپنی شہادت اور بیچ کی
انگی سے اشارہ کر کے بتایا کہ ایوب نے اس طرح اشارہ کیا۔

تشریح: اس موقع پر نبی کریم ﷺ کے اشارہ کو بتایا تھا۔ انہوں نے نبی کریم ﷺ کا اشارہ نقل کیا، آپ نے انگلیوں سے بھی اشارہ کیا اور زبان
سے بھی فرمایا کہ اس عورت کو چھوڑ دے جو لوگ کہتے ہیں کہ رضاعت صرف مرض کی شہادت سے ثابت نہیں ہوتی وہ کہتے ہیں کہ آپ نے احتیاطیہ حکم
فرمایا تھا۔ مگر ایسا کہنا ٹھیک نہیں، حلال و حرام کا معاملہ ہے، آپ ﷺ نے اس کی شہادت کو تسلیم کر کے عورت کو جدا کر دیا یہی صحیح ہے۔

بَابُ مَا يَحِلُّ مِنَ النِّسَاءِ وَمَا يَحْرُمُ

باب: کون سی عورتیں حلال ہیں اور کون سی حرام ہیں؟

اور اللہ تعالیٰ نے سورۃ نساء میں ان کی تفصیل کو یوں بیان فرمایا ہے:

”حرام ہیں تم پر مائیں تمہاری، بیٹیاں تمہاری، بہنیں تمہاری، پھوپھیاں
تمہاری، خالائیں تمہاری، بھتیجیاں تمہاری، بھانجیاں تمہاری۔ بے شک!
اللہ جاننے والا حکمت والا ہے۔“ حضرت انس بن مالک رضی اللہ عنہ نے کہا:
﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ﴾ سے خاوند والی عورتیں مراد ہیں جو آزاد
ہوں وہ بھی حرام ہیں اور ﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾ کا یہ مطلب ہے کہ اگر
کسی کی لونڈی اس کے غلام کے نکاح میں ہو تو اس کے غلام سے چھین کر،
یعنی طلاق دلو اور خود اپنی بیوی بنا سکتے ہیں اور اللہ نے یہ بھی فرمایا: ”مشرک
عورتوں سے جب تک وہ ایمان نہ لائیں نکاح نہ کرو۔“ اور ابن عباس رضی اللہ عنہما
نے کہا: چار عورتیں ہوتے ہوئے پانچویں سے بھی نکاح کرنا حرام ہے،
جیسے اپنی ماں، بیٹی اور بہن سے نکاح کرنا۔

(۵۱۰۵) اور امام احمد بن حنبل رحمہ اللہ نے ہم سے کہا کہ ہم سے یحییٰ بن سعید

وَقَوْلِهِ تَعَالَى: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ﴾ إِلَى آخِرِ الْآيَتِينَ
إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾.
[النساء: ۲۳، ۲۴] وَقَالَ أَنَسُ: ﴿وَالْمُحْصَنَاتُ
مِنَ النِّسَاءِ﴾ ذَوَاتُ الْأَزْوَاجِ الْحَرَامِ حَرَامٌ:
﴿إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ لَا يَرَى بَأْسًا أَنْ
يَتَزَعَ الرَّجُلُ جَارِيَتَهُ مِنْ عَبْدِهِ. وَقَالَ: ﴿وَلَا
تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ﴾. [البقرة: ۲۲۱]
وَقَالَ ابْنُ عَبَّاسٍ: مَا زَادَ عَلَى أَرْبَعٍ فَهُوَ حَرَامٌ،
كَأُمِّهِ وَابْنَتِهِ وَأُخْتِهِ.

۵۱۰۵۔ وَقَالَ لَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا

قطان نے بیان کیا، انہوں نے سفیان ثوری سے، کہا، مجھ سے حبیب بن ابی ثابت نے بیان کیا، انہوں نے سعید بن جبیر سے، انہوں نے ابن عباس رضی اللہ عنہما سے، انہوں نے کہا: خون کی رو سے تم پر سات رشتے حرام ہیں اور شادی کی وجہ سے (سرال کی طرف سے) بھی سات رشتے حرام ہیں پھر انہوں نے یہ آیت پڑھی ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ﴾ آخر تک اور عبد اللہ بن جعفر بن ابی طالب نے علی رضی اللہ عنہ کی صاحبزادی زینب اور علی رضی اللہ عنہ کی بیوی (ملی بنت مسعود) دونوں سے نکاح کیا، ان کو جمع کیا اور ابن سیرین نے کہا: اس میں کوئی قباحت نہیں ہے اور حسن بصری نے ایک بار تو اسے مکروہ کہا: پھر کہنے لگے: اس میں کوئی قباحت نہیں اور حسن بن حسن بن علی بن ابی طالب نے اپنے دونوں چاچوں (محمد بن علی اور عمرو بن علی) کی بیٹیوں کو ایک ساتھ نکاح میں لے لیا اور جابر بن زید تابعی نے اس کو مکروہ جانا، اس خیال سے کہ: بہنوں میں جلا پانہ پیدا ہو مگر یہ کچھ حرام نہیں ہے، کیونکہ اللہ تعالیٰ نے فرمایا: ”ان کے سوا اور سب عورتیں تم کو حلال ہیں“ اور عکرمہ نے ابن عباس رضی اللہ عنہما سے روایت کیا، اگر کسی نے اپنی سالی سے زنا کیا تو اس کی بیوی (سالی کی بہن) اس پر حرام نہ ہوگی اور یحییٰ بن قیس کندی سے روایت ہے، انہوں نے شععی اور ابوجعفر سے، دونوں نے کہا: اگر کوئی شخص لواطت کرے اور کسی لونڈے کے دخول کر دے تو اب اس کی ماں سے نکاح نہ کرے اور یہ یحییٰ راوی مشہور شخص نہیں ہے اور نہ کسی نے اس کے ساتھ ہو کر یہ روایت کی ہے اور عکرمہ نے ابن عباس رضی اللہ عنہما سے روایت کی کہ اگر کسی نے اپنی ساس سے زنا کیا تو اس کی بیوی اس پر حرام نہ ہوگی اور ابونصر نے ابن عباس رضی اللہ عنہما سے روایت کی کہ حرام ہو جائے گی اور اس راوی ابونصر کا حال معلوم نہیں۔ اس نے ابن عباس رضی اللہ عنہما سے سنا ہے یا نہیں (لیکن ابو زر ع نے اسے نقل کیا ہے) اور عمران بن حصین، جابر بن زید، حسن بصری اور بعض عراق والوں (امام ثوری اور امام ابو حنیفہ) کا یہی قول ہے کہ حرام ہو جائے گی اور ابو ہریرہ رضی اللہ عنہ نے کہا: حرام نہ ہوگی جب تک اس کی ماں (اپنی خوشدامن) کو زمین سے نہ لگا دے (اس سے جماع نہ کرے) اور

يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي حَبِيبٌ، عَنْ سَعِيدٍ، عَنْ ابْنِ عَبَّاسٍ، حَرَّمَ مِنَ النَّسَبِ سَبْعَ، وَمِنْ الصُّهْرِ سَبْعَ. ثُمَّ قَرَأَ: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ﴾ الْآيَةَ. وَجَمَعَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَيْنَ ابْنَتِهِ عَلِيٍّ وَامْرَأَةٍ عَلِيٍّ. وَقَالَ ابْنُ سِيرِينَ: لَا بَأْسَ بِهِ. وَكَرِهَهُ الْحَسَنُ مَرَّةً ثُمَّ قَالَ: لَا بَأْسَ بِهِ. وَجَمَعَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بَيْنَ ابْنَتِي عَمِّ فِي لَيْلَةٍ. وَكَرِهَهُ جَابِرُ بْنُ زَيْدٍ لِلْقَطِيعَةِ، وَلَيْسَ فِيهِ تَحْرِيمٌ لِقَوْلِهِ تَعَالَى: ﴿وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ﴾ [النساء: ٢٤] قَالَ ابْنُ عَبَّاسٍ: إِذَا زَنَّا بِأَخْتِ امْرَأَتِهِ لَمْ تَحْرُمْ عَلَيْهِ امْرَأَتُهُ. وَيُرْوَى عَنْ يَحْيَى الْكِنْدِيِّ عَنْ الشَّعْبِيِّ وَأَبِي جَعْفَرٍ، فِي مَنْ يَلْعَبُ بِالصَّبِيِّ إِنْ أَدْخَلَهُ فِيهِ، فَلَا يَتَزَوَّجَنَّ أُمُّهُ، وَيَحْيَى هَذَا غَيْرُ مَعْرُوفٍ، لَمْ يَتَابِعْ عَلَيْهِ. وَقَالَ عِكْرِمَةُ: عَنْ ابْنِ عَبَّاسٍ إِذَا زَنَّا بِهَا لَا تَحْرُمُ عَلَيْهِ امْرَأَتُهُ. وَيُذَكَّرُ عَنْ أَبِي نَصْرٍ عَنْ ابْنِ عَبَّاسٍ حَرَّمَ. وَأَبُو نَصْرٍ هَذَا لَمْ يُعْرِفْ بِسَمَاعِهِ عَنْ ابْنِ عَبَّاسٍ. وَرَوَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ زَيْدٍ وَالْحَسَنَ وَبَعْضَ أَهْلِ الْعِرَاقِ: تَحْرُمُ عَلَيْهِ. وَقَالَ أَبُو هُرَيْرَةَ: لَا تَحْرُمُ حَتَّى يَلْتَزِقَ بِالْأَرْضِ يَغْنِي تَجَامُعُ. وَجَوْرَةُ ابْنِ الْمُسَيَّبِ وَغُرُورَةُ وَالزُّهْرِيُّ وَقَالَ الزُّهْرِيُّ: قَالَ عَلِيٌّ: لَا تَحْرُمُ. وَهَذَا مُرْسَلٌ.

سعید بن مسیب، عروہ اور زہری نے اس کے متعلق کہا ہے کہ اگر کوئی ساس سے زنا کرے تب بھی اس کی بیٹی، یعنی زنا کرنے والے کی بیوی اس پر حرام نہ ہوگی (اس کو رکھ سکتا ہے) اور زہری نے کہا: علی رضی اللہ عنہ نے فرمایا: اس کی جو رو اس پر حرام نہ ہوگی اور یہ روایت مرسل ہے۔

باب: اللہ کے اس فرمان کا بیان:

”اور حرام ہیں تم پر تمہاری بیویوں کی لڑکیاں (جو وہ دوسرے خاندان سے لائیں) جن کی تم پرورش کرتے ہو جب ان بیویوں سے دخول کر چکے ہو۔“ اور حضرت ابن عباس رضی اللہ عنہما نے کہا کہ لفظ دخول، مسیس اور مساس ان سب سے جماع ہی مراد ہے اور اس قول کا بیان کہ جو رو کی اولاد کی اولاد (مثلاً: پوتی یا نواسی) بھی حرام ہے کیونکہ نبی ﷺ نے ام حبیبہ رضی اللہ عنہا سے فرمایا: ”اپنی بیٹیوں اور بہنوں کو مجھ پر نہ پیش کیا کرو۔“ تو بیٹیوں میں، بیٹے کی بیٹی (پوتی) اور بیٹی کی بیٹی (نواسی) سب آگئیں اور اس طرح بہوؤں میں پوت بہو (پوتے کی بیوی) اور بیٹیوں میں بیٹے کی بیٹیاں (پوتیاں) اور نواسیاں سب داخل ہیں اور جو رو کی بیٹی ہر حال میں رہیہ ہے، خواہ خاندان کی پرورش میں ہو یا اور کسی کے پاس پرورش پاتی ہو، ہر طرح سے حرام اور نبی کریم ﷺ نے اپنی رہیہ (زنبد) کو جو ابوسلمہ کی بیٹی تھی ایک اور شخص (نوفل انجلی) کو پالنے کے لیے دی اور نبی ﷺ نے اپنے نواسے حضرت حسن رضی اللہ عنہ کو اپنا بیٹا فرمایا۔

تشریح: اس سے یہ بھی نکلتا ہے کہ بیوی کی پوتی مثل اس کی بیٹی کے حرام ہے۔

۵۱۰۶۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ، عَنْ أُمِّ حَبِيبَةَ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! هَلْ لَكَ فِي بِنْتِ أَبِي سُفْيَانَ؟ قَالَ: ((فَأَفْعَلُ مَاذَا؟)) قُلْتُ: تَنْكِحُ. قَالَ: ((أَتَحْبِبِينَ؟)) قُلْتُ: لَسْتُ لَكَ بِمُخْلِيَّةٍ، وَأَحَبُّ مِنْ شَرِكْنِي فِيكَ أُخْتِي. قَالَ: ((إِنَّهَا

بَابُ قَوْلِهِ:

﴿وَرَبَائِبُكُمُ اللَّائِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّائِي دَخَلْتُمْ بِهِنَّ﴾ (۴/ النساء: ۲۳) وَقَالَ ابْنُ عَبَّاسٍ: الدُّخُولُ وَالْمَسِيسُ وَاللَّمَّاسُ هُوَ الْجَمَاعُ. وَمَنْ قَالَ: بَنَاتٌ وَلَدَهَا هُنَّ بَنَاتُهُ فِي التَّحْرِيمِ، لِقَوْلِ النَّبِيِّ ﷺ لَأُمِّ حَبِيبَةَ: ((لَا تَعْرِضْنِ عَلَيَّ بَنَاتِيكَنَّ وَلَا أُخَوَاتِيكَنَّ)). وَكَذَلِكَ حَلَائِلُ وَلَدِ الْأَبْنَاءِ هُنَّ حَلَائِلُ الْأَبْنَاءِ، وَهَلْ تُسَمَّى الرَّبِيبَةُ، وَإِنْ لَمْ تَكُنْ فِي حَجَرِهِ، وَدَفَعَ النَّبِيُّ ﷺ رَبِيبَةً لَهُ إِلَى مَنْ يَكْفُلُهَا، وَسَمَّى النَّبِيُّ ﷺ ابْنَ أُبَيِّهِ ابْنًا.

ہوں نہیں اور میں اپنی بہن کے لیے یہ پسند کرتی ہوں کہ وہ بھی میرے ساتھ آپ ﷺ کے تعلق میں شریک ہو جائے۔ اس پر آنحضرت ﷺ نے فرمایا: ”وہ میرے لیے حلال نہیں ہے۔“ میں نے عرض کیا: مجھے معلوم ہوا ہے کہ آپ نے (نہب سے) نکاح کا پیغام بھیجا ہے۔ آنحضرت ﷺ نے فرمایا: ”ام سلمہ کی لڑکی کے پاس؟“ میں نے کہا: جی ہاں! آنحضرت ﷺ نے فرمایا: ”اگر وہ میری رہیہ نہ ہوتی تب بھی میرے لیے حلال نہ ہوتی۔ مجھے اور اس کے والد ابوسلمہ کو ثویبہ نے دودھ پلایا تھا۔ دیکھو! تم آئندہ میرے نکاح کے لیے اپنی لڑکیوں اور بہنوں کو نہ پیش کیا کرو۔“ اور لیث بن سعد نے بھی اس حدیث کو ہشام سے روایت کیا ہے۔ اس میں ابوسلمہ کی بیٹی کا نام درہ مذکور ہے۔

لَا يَحِلُّ لِي)). قُلْتُ: بَلَّغْنِي أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتِ أَبِي سَلَمَةَ قَالَ: ((ابْنَةُ أُمِّ سَلَمَةَ)) قُلْتُ: نَعَمْ. قَالَ: ((لَوْ لَمْ تَكُنْ رَبِّيتِي مَا حَلَّتْ لِي، أَرْضَعْتَنِي وَأَبَاهَا ثَوَيْبَةُ، فَلَا تَعْرِضُنْ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ)). وَقَالَ اللَّيْثُ: حَدَّثَنَا هِشَامٌ: دُرَّةُ بِنْتُ أَبِي سَلَمَةَ.

[راجع: ۵۱۰۱]

تشریح: اور کسی روایت میں نہب۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِهِ:

«وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ».

[النساء: ۲۳]

تشریح: حافظ نے کہا دو بہنوں کا نکاح میں جمع کرنا بالاجماع حرام ہے خواہ کسی بہنیں ہوں یا علانی یا اخائی یا رضاعی بہنیں ہوں۔ جو لوگ ایسی حرکت کرتے ہیں وہ اسلام کے باقی اور شرع کی رو سے سخت ترین مجرم ہیں۔

۵۱۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، أَخْبَرَهُ أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكِ أَخْتِي بِنْتُ أَبِي سُفْيَانَ. قَالَ: ((وَكَيْفَ حِينَ؟)) قَالَتْ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرِ أَخْتِي. فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ ذَلِكَ لَا يَحِلُّ لِي)). قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا لَتَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتِ أَبِي سَلَمَةَ.

(۵۱۰۷) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں عروہ بن زبیر نے خبر دی اور انہیں زینب بنت ابی سلمہ رضی اللہ عنہا نے خبر دی کہ ام حبیبہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! میری بہن (غره) بنت ابی سفیان سے آپ ﷺ نکاح کر لیں۔ آنحضرت ﷺ نے فرمایا: ”کیا تمہیں بھی پسند ہے؟“ میں نے عرض کیا: جی ہاں! کوئی میں تنہا تو ہوں نہیں اور میری خواہش ہے کہ آپ کی بھلائی میں میرے ساتھ میری بہن بھی شریک ہو جائے۔ نبی کریم ﷺ نے فرمایا: ”یہ میرے لیے حلال نہیں ہے۔“ میں نے عرض کیا: یا رسول اللہ! اللہ کی قسم! اس طرح کی باتیں سننے میں آتی ہیں کہ آپ ابوسلمہ رضی اللہ عنہ کی صاحبزادی درہ سے نکاح

قَالَ: ((بُنْتُ أُمَّ سَلَمَةَ)). فَقُلْتُ: نَعَمْ. قَالَ: كَرْنَا چاہتے ہیں۔ آنحضرت ﷺ نے دریافت فرمایا: ”ام سلمہ (رضی اللہ عنہا) کی لڑکی سے؟“ میں نے کہا: جی ہاں! آپ نے فرمایا: ”اللہ کی قسم! اگر وہ میری پرورش میں نہ بھی ہوتی تب بھی وہ میرے لیے حلال نہیں تھی کیونکہ وہ سلمۃ ثویبۃ فلا تعرفن علی بن ابی تکف ولا أخواتک)). (راجع: ۵۱۰۱)

لڑکیوں اور بہنوں کو نہ پیش کیا کرو۔“

تشریح: اس میں ان نام نہاد بیروں، مرشدوں کے لئے بھی تنبیہ ہے جو اپنے کو اسلام کے احکام و قوانین سے بالابھ کر بہت سے ناجائز کاموں کو اپنے لئے جائز بنا لیتے ہیں اور بہت سے اسلامی فرائض و واجبات سے اپنے کو مستثنیٰ سمجھ لیتے ہیں: ﴿قَاتِلْهُمْ اللَّهُ اَنَّى يُؤْفَكُونَ﴾ (البقرہ: ۳۰) بہت سے نام نہاد بیروں کے گھر میں گھس کر ان میں حجاب وغیرہ سے بالا ہو کر اس قدر خلط ملط ہو جاتے ہیں کہ آخر میں زنا کاری یا اغوا تک نوبت پہنچتی ہے۔ ایسے مریدوں کو بھی سوچنا چاہیے کہ آج کل کتنے پیر مرشد اندر سے شیطان ہوتے ہیں، اسی لئے مولانا رحمہ اللہ نے فرمایا ہے کہ

اے بسا ابلیس آدم رونے بست
پس بہر دستے نہ باید داد دست
یعنی کتنے انسان در حقیقت ابلیس ہوتے ہیں بس کسی کے ظاہر کو دیکھ کر دھوکا نہ کھانا چاہیے۔

بَابُ: لَا تُنْكِحُ الْمَرْأَةَ عَلَى عَمَّتِهَا
باب: اس بیان میں کہ اگر پھوپھی یا خالہ نکاح میں ہو تو اس کی بھتیجی یا بھانجی کو نکاح میں نہیں لایا جاسکتا

۵۱۰۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، سَمِعَ جَابِرًا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُنْكِحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَيَهَا. وَقَالَ دَاوُدُ وَابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي هُرَيْرَةَ: [طرفاً: ۵۱۰۹، ۵۱۱۰] [ابوداؤد: ۲۰۶۵، ترمذی: ۱۱۲۶]

(۵۱۰۸) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو عاصم نے خبر دی، انہیں شعبی نے اور انہوں نے جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے کسی ایسی عورت سے نکاح کرنے سے منع کیا تھا جس کی پھوپھی یا خالہ اس کے نکاح میں ہو۔ اور داؤد بن عون نے شعبی سے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے۔

نسائی: ۳۲۹۶

۵۱۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ

(۵۱۰۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابو زناد نے، انہیں اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کسی عورت کو اس کی پھوپھی یا اس کی خالہ کے ساتھ نکاح میں جمع نہ کیا جائے۔“

الْمَرْأَةُ وَخَالَتِهَا)). [راجع: ۵۱۰۸] [مسلم: ۳۴۳۶]

نسائی: ۳۲۸۸

تشریح: ابن منذر نے کہا اس پر علماء اجماع ہے۔ ابن عباس رضی اللہ عنہما ہے ایک روایت یہ بھی ہے کہ دو پھوپھیاں اور دو خالوں میں بھی جمع کرنا مکروہ ہے۔ قسطلانی نے کہا پھوپھی میں دادا کی بہن، نانا کی بہن، ان کے باپ کی بہن، اسی طرح خالہ میں نانی کی بہن، نانی کی ماں سب داخل ہیں اور اس کا قاعدہ کلیہ یہ ہے کہ ان دو عورتوں کا نکاح میں جمع کرنا درست نہیں ہے کہ اگر ان میں سے ایک کو مرد فرض کریں تو دوسری عورت اس کی محرم ہوا بہتہ اپنی بیوی کے ماموں کی بیٹی یا چچا کی بیٹی یا پھوپھی کی بیٹی سے نکاح کر سکتا ہے۔ اسلام کا یہ وہ پرسل لاء ہے جس پر اسلام کو فخر ہے۔ اس نے اپنے پیروکاروں کے لئے ایک بہتر پرسل لاء دیا ہے۔ اس کے مقرر کردہ اصول و قوانین قیامت تک کے لئے کسی بھی مرد و بدل سے بالا ہیں۔ دنیا میں کتنے ہی انقلابات آئیں نوع انسانی میں کتنا ہی انقلاب برپا ہو مگر اسلامی قوانین برابر قائم رہیں گے کسی بھی حکومت کو ان میں دست اندازی کا حق نہیں ہے (مَا يَمْدُلُ الْقَوْلُ لَدَيْ وَمَا آتَا بَطْلَامُ لِلْعَبِيدِ) (۵۰/ق: ۲۹) ہاں جو غلط قانون لوگوں نے از خود بنا کر اسلام کے ذمہ لگا دیے ہیں ان کا بدلنا بے حد ضروری ہے۔

۵۱۱۰۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي قَبِيصَةُ بْنُ ذُوئِبٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتَيْهَا وَالْمَرْأَةَ وَخَالَتِهَا. فَتَرَى خَالَهَ أَيْنَهَا يَبْلُغُ الْمَنْزِلَةَ. [راجع: ۵۱۰۸]

(۵۱۱۰) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو یونس نے خبر دی، انیس زہری نے، کہا مجھ سے قبیسہ بن ذویب نے بیان کیا اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا وہ بیان کر رہے تھے کہ رسول اللہ ﷺ نے اس سے منع کیا ہے کہ کسی عورت کو اس کی پھوپھی یا اس کی خالہ کے ساتھ نکاح میں جمع کیا جائے۔ (زہری نے کہا) ہم سمجھتے ہیں کہ عورت کے باپ کی خالہ بھی (حرام ہونے میں) اسی درجہ میں ہے۔

[مسلم: ۳۴۳۹، ۳۴۴۰؛ ابوداؤد: ۴۲۰۶۶]

نسائی: ۳۲۸۹

۵۱۱۱۔ لِأَنَّ عُرْوَةَ حَدَّثَنِي عَنْ عَائِشَةَ، قَالَتْ: حَرَّمُوا مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. [راجع: ۳۲۴۴]

(۵۱۱۱) عروہ نے مجھ سے بیان کیا، ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رضاعت سے بھی ان تمام رشتوں کو حرام سمجھو جو خون کی وجہ سے حرام ہو جاتے ہیں۔

تشریح: مطلب یہ ہے کہ جیسے باپ کی خالہ یا باپ کی پھوپھی سے نکاح درست نہیں، اسی طرح باپ کی خالہ اور اس کے بھانجے کی بیٹی اور باپ کی پھوپھی اور اس کے بھتیجے کی بیٹی میں جمع جائز نہ ہوگا۔

بَابُ: نِكَاحِ شُغَارِ کا بیان

بَابُ الشُّغَارِ

تشریح: تفصیل حدیث ذیل میں موجود ہے۔

۵۱۱۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: (۵۱۱۲) ہم سے عبد اللہ بن یوسف تئیس نے بیان کیا، انہوں نے کہا ہم کو أخبرنا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ

نے بیان کیا کہ رسول اللہ ﷺ نے ”شغار“ سے منع فرمایا ہے۔ شغار یہ ہے کہ کوئی شخص اپنی لڑکی یا بہن کا نکاح اس شرط کے ساتھ کرے کہ وہ دوسرا شخص بھی اپنی (بیٹی یا بہن) اس کو بیاہ دے اور کچھ مہر نہ ٹھہرائے۔

رَسُولُ اللَّهِ ﷺ نَهَى عَنِ الشَّغَارِ، وَالشَّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الْآخَرُ ابْنَتَهُ، لَيْسَ بَيْنَهُمَا صَدَاقٌ. [انظر: ٦٩٦٠]

[مسلم: ٤٣٤٦٥؛ ابوداؤد: ٢٠٧٤؛ ترمذی: ١١٢٤]

نسائی: ٣٣٣٧؛ ابن ماجہ: ١٨٨٣]

تشریح: لفظ شغار کی یہ تفسیر بقول بعض حضرات ابن عمر رضی اللہ عنہما نافع یا امام مالک کی ہے۔

بَابُ: هَلْ لِلْمَرْأَةِ أَنْ تَهَبَ نَفْسَهَا لِأَحَدٍ؟
باب: کیا کوئی عورت کسی سے نکاح کے لیے اپنے آپ کو ہبہ کر سکتی ہے؟

تشریح: یعنی ہبہ کے لفظ سے نکاح صحیح ہوگا یا نہیں۔ جمہور علما کے نزدیک اگر مہر وغیرہ کا ذکر نہ کرے صرف یوں کہے کہ اس نے اپنی بہن تجھ کو بخش دی تو نکاح صحیح نہ ہوگا اور خنیعہ کے نزدیک صحیح ہو جائے گا اور مہر مثل واجب ہوگا۔ جمہور کی دلیل یہ ہے کہ ہبہ سے نکاح ہونا بغیر ذکر مہر کے رسول کریم ﷺ کا خاصہ تھا اللہ نے فرمایا: ﴿وَخَالِصَةُ لَكَ مِنْ ذَوْنِ الْمُؤْمِنِينَ﴾ (٥٠/ الاحزاب: ٥٠) شافعیہ کا بھی یہی قول ہے کہ بغیر لفظ نکاح یا تزویج صحیح نہیں ہوتا۔

٥١١٣۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ: كَانَتْ خَوْلَةُ بِنْتُ حَكِيمٍ مِنَ اللَّاتِيَّ وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ﷺ فَقَالَتْ عَائِشَةُ: أَمَا تَسْتَحْيِي الْمَرْأَةَ أَنْ تَهَبَ نَفْسَهَا لِلرَّجُلِ فَلَمَّا نَزَلَتْ: ﴿تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ﴾ [الاحزاب: ٥١] قُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَرَى رَبِّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ. رَوَاهُ أَبُو سَعِيدٍ الْمَوْدُبُ وَمُحَمَّدُ بْنُ بَشِيرٍ وَعَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ. [راجع: ٤٧٨٨]

٥١١٣۔ ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے بیان کیا کہ حضرت خولہ بنت حکیم رضی اللہ عنہا ان عورتوں میں سے تھیں جنہوں نے اپنے آپ کو رسول اللہ ﷺ کے لیے ہبہ کیا تھا۔ اس پر حضرت عائشہ رضی اللہ عنہا نے کہا کہ ایک عورت اپنے آپ کو کسی مرد کے لیے ہبہ کرتے شرماتی نہیں؟ پھر جب آیت: ﴿تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ﴾ (اے پیغمبر! تو اپنی جس بیوی کو چاہے پیچھے ڈال دے اور جسے چاہے اپنے پاس جگہ دے) نازل ہوئی تو میں نے کہا: یا رسول اللہ! اب میں بھی اللہ تعالیٰ جلد جلد آپ ﷺ کی خوشی کو پورا کرتا ہے۔ اس حدیث کو ابوسعید (محمد بن مسلم) مودب اور محمد بن بشر اور عبدہ بن سلیمان نے بھی ہشام سے انہوں نے اپنے والد سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے روایت کیا ہے۔ ایک نے دوسرے سے کچھ زیادہ مضمون نقل کیا ہے۔

تشریح: مودب کی روایت کو ابن مردویہ نے اور محمد بن بشر کی روایت کو امام احمد رحمہ اللہ نے اور عبدہ کی روایت کو امام مسلم اور ابن ماجہ نے مرسل کہا ہے۔ علم الہی میں کچھ ایسے مخصوص ٹی مفادات تھے کہ جن کی بنا پر اللہ پاک نے اپنے رسول کریم ﷺ کو یہ اجازت عطا فرمائی۔

بَابُ نِكَاحِ الْمُحْرِمِ
باب: احرام والا شخص صرف نکاح (عقد) کر سکتا ہے

حالت احرام میں نبوی سے جماع کرنا جائز نہیں ہے

۵۱۱۴۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ زَيْدٍ، قَالَ: أَتَيْنَا ابْنَ عَبَّاسٍ تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. (راجع: ۱۸۳۷۔ مسلم: ۳۴۵۱، ترمذی: ۸۴۴، نسائی: ۲۸۳۷، تھے۔)

۵۱۱۳۔ ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، کہا ہم سے عمرو بن زید نے بیان کیا، کہا ہم کو جابر بن زید نے خبر دی، کہا ہم کو ابن عباس رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے (حضرت میمونہ رضی اللہ عنہا سے) نکاح کیا اور اس وقت آپ ﷺ احرام باندھے ہوئے تھے۔

۲۸۳۸، ۳۲۷۲، ابن ماجہ: ۱۹۶۵

تشریح: سعید بن مسیب نے کہا ابن عباس رضی اللہ عنہما نے غلطی کی۔ ام المومنین حضرت میمونہ رضی اللہ عنہا سے خود مروی ہے کہ نبی کریم ﷺ نے ان سے جس وقت نکاح کیا آپ احرام باندھے ہوئے نہ تھے اور ابو رافع اس نکاح میں وکیل تھے۔ ان سے ابن حبان اور ابن خزیمہ اور ترمذی نے روایت کیا کہ نبی کریم ﷺ نے حضرت میمونہ رضی اللہ عنہا سے جب نکاح کیا اس وقت آپ حلال تھے۔ اب بعض الناس کا یہ کہنا کہ حضرت میمونہ رضی اللہ عنہا، ابن عباس رضی اللہ عنہما کی خالہ تھیں وہ ان کا حال زیادہ جانتے تھے کچھ مفید نہیں کیونکہ یزید بن اسلم کی بھی وہ خالہ تھیں اور انہوں نے خود حضرت میمونہ رضی اللہ عنہا کی زبانی نقل کیا کہ نبی کریم ﷺ نے ان سے نکاح کیا اس وقت آپ حلال تھے اور ممکن ہے کہ ابن عباس رضی اللہ عنہما کے نزدیک تقلید ہدی سے آدمی محرم ہو جاتا ہو۔ انہوں نے نبی کریم ﷺ کو آپ کے ہدی کی تقلید سے قیاس کر لیا کہ آپ محرم تھے حالانکہ آپ نے احرام نہیں باندھا تھا اور حضرت عمر اور حضرت علی رضی اللہ عنہما نے ایک مر دو ایک عورت سے جدا کر دیا تھا جس نے حالت احرام میں نکاح کیا تھا (وجہی) اس مسئلہ میں اختلاف ہے شافعیہ اور احمدیہ کا یہی قول ہے کہ محرم نہ پانا نکاح کرے نہ کسی دوسرے کو نکاح کا پیغام بھیجے۔

بَابُ نَهْيِ رَسُولِ اللَّهِ ﷺ عَنْ نِكَاحِ الْمُتَعَةِ أَخِيرًا

باب: آخر میں رسول اللہ ﷺ نے نکاح متعہ سے منع کر دیا تھا (اس لیے اب متعہ حرام ہے)

۵۱۱۵۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، أَنَّهُ سَمِعَ الزُّهْرِيَّ، يَقُولُ: أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ، وَأَخُوهُ عَبْدُ اللَّهِ، عَنْ أَبِيهِمَا، أَنَّ عَلِيًّا قَالَ لِابْنِ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُتَعَةِ وَعَنِ لُحُومِ الْخُمُرِ الْأَخْلِيَّةِ زَمَنَ خُبَيْرٍ.

۵۱۱۴۔ ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے زہری سے سنا، وہ بیان کرتے تھے کہ مجھے حسن بن محمد بن علی اور ان کے بھائی عبد اللہ بن محمد (محمد بن الحنفیہ) نے خبر دی کہ حضرت علی رضی اللہ عنہ نے عبد اللہ بن عباس رضی اللہ عنہما سے کہا کہ نبی کریم ﷺ نے متعہ اور پالتو گدھے کے گوشت سے جنگ خیر کے زمانہ میں منع فرمایا تھا۔

(راجع: ۴۲۱۶)

۵۱۱۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُثْمَرُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ، سَمِعْتُ ابْنَ عَبَّاسٍ، سُئِلَ عَنْ مُتَعَةِ النِّسَاءِ،

۵۱۱۵۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عثمر بن محمد (محمد بن جعفر) نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے ابو جمرہ نے بیان کیا، کہا میں نے ابن عباس رضی اللہ عنہما سے سنا، ان سے عورتوں کے ساتھ نکاح متعہ

تشریح: یہ حرمت سے قبل کی بات ہے بعد میں ہر حالت میں ہر شخص کے لئے حرام قرار دے دیا گیا جو قیامت تک کے لئے حرام ہے:

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

أَشْيَاءَ كَانَ لَنَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ. قَالَ: أَبُو عَبْدِ اللَّهِ: وَيَبْتَنِي عَلَيَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ مَنُوسُخٌ. کہتے ہیں کہ مجھے معلوم نہیں یہ حکم صرف ہمارے (صحابہ) ہی کے لیے تھا یا تمام لوگوں کے لیے ہے۔ ابو عبد اللہ (امام بخاری) کہتے ہیں کہ خود حضرت علی رضی اللہ عنہ نے نبی کریم ﷺ سے ایسی روایت کی جس سے معلوم ہوتا ہے کہ متعدّد کی حالت منسوخ ہے۔

بَابُ عَرُضِ الْمَرْأَةِ نَفْسَهَا عَلَى الرَّجُلِ الصَّالِحِ

باب: عورت کا اپنے آپ کو کسی صالح مرد کے نکاح کے لیے پیش کرنا

۵۱۲۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَرْحُومٌ، قَالَ: سَمِعْتُ ثَابِتًا الْبَنَانِيَّ، قَالَ: كُنْتُ عِنْدَ أَنَسٍ وَعِنْدَهُ ابْنَةُ لَهُ، قَالَ أَنَسُ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ تَعْرِضُ عَلَيْهِ نَفْسَهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَلَاكَ بِي حَاجَةٌ؟ فَقَالَتْ بِنْتُ أَنَسٍ: مَا أَقْلَ حَبَاءَ هَا وَاسَوْءَ تَاهُ وَاسَوْءَ تَاهُ. قَالَ: هِيَ خَيْرٌ مِنْكَ رَغِبْتُ فِي النَّبِيِّ ﷺ فَعَرَضْتُ عَلَيْهِ نَفْسَهَا. [طرفة في: ۱۶۱۲۳] [انساني: ۳۲۴۹، ۳۲۵۰] ابن ماجہ: ۲۰۰۱

۵۱۲۱۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، أَنَّ امْرَأَةً، عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! زَوَّجْنِيهَا. فَقَالَ: ((مَا عِنْدَكَ؟)) قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: ((اذْهَبْ فَالْتِمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ:

حضرت انس رضی اللہ عنہ نے اپنی بیٹی کو ڈانٹا اور اس خاتون کے اس اقدام کو محبت رسول کریم ﷺ پر محمول کر کے اس کی تعریف فرمائی۔

قطعا علی بن ابی طالب سے یہ نکلا کہ نیک بخت اور دیندار مرد کے سامنے اگر عورت اپنے آپ کو نکاح کے لیے پیش کرے تو اس میں کوئی عار کی بات نہیں ہے البتہ دنیاوی غرض سے ایسا کرنا برا ہے۔

۵۱۲۱۔ ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو عسان نے بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا، ان سے سہل بن سعد نے کہا کہ ایک عورت نے اپنے آپ کو نبی کریم ﷺ سے نکاح کے لیے پیش کیا۔ پھر ایک صحابی نے آنحضرت ﷺ سے کہا: یا رسول اللہ! ان کا نکاح مجھ سے کرا دیجیے۔ آنحضرت ﷺ نے دریافت فرمایا: تمہارے پاس (مہر کے لیے) کیا ہے؟ انہوں نے کہا: میرے پاس تو کچھ بھی نہیں۔ آنحضرت ﷺ نے فرمایا: ”جاؤ اور تلاش کرو، خواہ لوہے کی ایک انگوٹھی ہی مل جائے۔“ وہ

گئے اور واپس آ گئے اور عرض کیا: اللہ کی قسم! میں نے کوئی چیز نہیں پائی۔ مجھے لوہے کی انگوٹھی بھی نہیں ملی، البتہ یہ میرا تہبند میرے پاس ہے اس کا آدھا انہیں دے دیجیے۔ حضرت سہل رضی اللہ عنہ نے بیان کیا کہ ان کے پاس چادر بھی نہیں تھی۔ مگر نبی اکرم ﷺ نے فرمایا: ”یہ تمہارے اس تہبند کا کیا کرے گی، اگر یہ اسے پہن لے گی تو یہ اس قدر چھوٹا پڑا ہے کہ پھر تو تمہارے لیے اس میں کچھ باقی نہیں بچے گا اور اگر تم پہنو گے تو اس کے لیے کچھ نہیں رہے گا۔“ پھر وہ صاحب بیٹھ گئے۔ دیر تک بیٹھے رہنے کے بعد اٹھے (اور جانے لگے) تو آنحضرت ﷺ نے انہیں دیکھا اور بلایا، یا انہیں بلایا گیا (راوی کو ان الفاظ میں شک تھا) پھر آپ ﷺ نے ان سے پوچھا: ”تمہیں قرآن کتنا یاد ہے؟“ انہوں نے کہا کہ مجھے فلاں فلاں سورتیں یاد ہیں چند سورتیں انہوں نے گنائیں۔ نبی کریم ﷺ نے فرمایا: ”ہم نے تمہارے نکاح میں اس کو اس قرآن کے بدلے دے دیا جو تمہیں یاد ہے۔“

تشریح: جو سورتیں تم کو یاد ہیں اس کو بھی یاد کروینا۔ تمہارا یہی مہر ہے۔ حنفیہ نے کہا ہے کہ قرآن کی سورتوں کا یاد کرنا دینا مہر نہیں قرار پا سکتا مگر یہ قول سراسر حدیث ہذا کے خلاف ہے۔

باب: کسی انسان کا اپنی بیٹی یا بہن کو اہل خیر سے نکاح کے لیے پیش کرنا

(۵۱۲۲) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کیسان نے ان سے ابن شہاب نے بیان کیا کہ مجھے سالم بن عبداللہ نے خبر دی، انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے عمر بن خطاب رضی اللہ عنہ کے متعلق سنا کہ جب (ان کی صاحبزادی) حفصہ بنت عمر رضی اللہ عنہما (اپنے شوہر) حمیس بن حذافہ سہمی کی وفات کی وجہ سے بیوہ ہو گئیں اور حمیس رسول اللہ ﷺ کے صحابی تھے اور ان کی وفات مدینہ منورہ میں ہوئی۔ حضرت عمر بن خطاب رضی اللہ عنہ نے بیان کیا کہ میں حضرت عثمان بن عفان رضی اللہ عنہ کے پاس آیا اور ان کے لیے حضرت حفصہ رضی اللہ عنہا کو پیش کیا۔ انہوں نے کہا: میں اس معاملہ میں غور کروں گا۔ میں نے کچھ دنوں تک انتظار کیا۔ پھر مجھ سے حضرت ابوبکر رضی اللہ عنہ نے ملاقات کی اور میں نے کہا کہ

بَابُ عَرُضِ الْإِنْسَانِ ابْنَتَهُ أَوْ أُخْتَهُ عَلَى أَهْلِ الْخَيْرِ

۵۱۲۲۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ جِئَ تَأْيِثَ حَفْصَةَ بِنْتُ عُمَرَ مِنْ حُنَيْسِ بْنِ حَذَافَةَ السَّهْمِيِّ. وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَوَفَّيَ بِالْمَدِينَةِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقَالَ: سَأَنْظُرُ فِي

اگر آپ پسند کریں تو میں آپ کی شادی حصہؓ سے کر دوں۔ حضرت ابو بکرؓ خاموش رہے اور مجھے کوئی جواب نہیں دیا۔ ان کی اس بے رخی سے مجھے حضرت عثمانؓ کے معاملہ سے بھی زیادہ رنج ہوا۔ کچھ دنوں تک میں خاموش رہا، پھر رسول اللہ ﷺ نے خود حضرت حصہؓ سے نکاح کا پیغام بھیجا اور میں نے آنحضرت ﷺ سے ان کی شادی کر دی۔ اس کے بعد حضرت ابو بکرؓ مجھ سے ملے اور کہا کہ جب تم نے حضرت حصہؓ کا معاملہ میرے سامنے پیش کیا تھا تو اس پر میرے خاموش رہنے سے تمہیں تکلیف تو ہوئی ہوگی کہ میں نے تمہیں اس کا کوئی جواب تک نہیں دیا تھا۔ حضرت عمرؓ نے بیان کیا کہ میں نے کہا کہ واقعی ہوئی تھی۔ حضرت ابو بکرؓ نے کہا کہ تم نے جو کچھ میرے سامنے رکھا تھا، اس کا جواب میں نے صرف اس وجہ سے نہیں دیا تھا کہ میرے علم میں تھا کہ رسول اللہ ﷺ نے خود حضرت حصہؓ کا ذکر کیا ہے اور میں حضور اکرم ﷺ کے راز کو ظاہر کرنا نہیں چاہتا تھا اگر رسول اللہ ﷺ چھوڑ دیتے تو میں حضرت حصہؓ کو اپنے نکاح میں لے آتا۔

أَمْرِي. فَلَبِثْتُ لَيْلِي ثُمَّ لَقِيتُنِي فَقَالَ: قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا. فَقَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصَّدِيقَ فَقُلْتُ: إِنَّ شَيْئًا زَوَّجَكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، وَكُنْتُ أَوْجَدُ عَلَيْهِ مِنِّي عَلَى عُمَرَ، فَلَبِثْتُ لَيْلِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَنكِحَتْهَا إِيَّاهُ، فَلَقِيتُنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلِيَّ بْنَ عَرَضَتِ عَلِيٍّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا. قَالَ عُمَرُ: قُلْتُ: نَعَمْ. قَالَ أَبُو بَكْرٍ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَيَّ إِلَّا أَنِّي كُنْتُ قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لِأُنْشِئَ سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا رَسُولُ اللَّهِ ﷺ قَبْلَتْهَا. [راجع: ۴۰۰۵]

(۵۱۲۳) ہم سے قتیہ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یزید بن ابی حبیب نے، ان سے عراق بن مالک نے اور انیس زہب بنت ابی سلمہ نے خبر دی کہ ام حبیبہؓ نے رسول اللہ ﷺ سے کہا کہ ہمیں معلوم ہوا ہے کہ نبی کریم ﷺ درہ بنت ابی سلمہ سے نکاح کرنے والے ہیں۔ آنحضرت ﷺ نے فرمایا: ”کیا میں اس سے اس کے باوجود نکاح کر سکتا ہوں؟“ (ان کی ماں) ام سلمہؓ میرے نکاح میں پہلے ہی سے موجود ہیں اگر میں ام سلمہ سے نکاح نہ کیے ہوتا تب بھی وہ درہ میرے لیے حلال نہیں تھی۔ کیونکہ اس کے والد (ابو سلمہ) میرے رضاعی بھائی تھے۔“

۵۱۲۳۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللَّهِ ﷺ إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ ذُرَّةَ بِنْتِ أَبِي سَلَمَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَعْلَى أُمَّ سَلَمَةَ؟ لَوْ لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي، إِنْ أَبَاهَا أَخِي مِنَ الرِّضَاعَةِ)). [راجع: ۵۱۰۱]

تشریح: اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے اور اصل یہ ہے کہ امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس روایت کو لا کر اس کے دوسرے طریق کی طرف اشارہ کیا جو اوپر گزر چکا اس باب کا مطلب موجود ہے کہ ام المؤمنین حضرت ام حبیبہؓ نے اپنی بہن کو نبی کریم ﷺ پر پیش کیا تھا کہ آپ ان سے نکاح کر لیں اسی سے باب سے مطابقت ہو جاتی ہے۔

بَابُ قَوْلِ اللَّهِ جَلَّ وَعَزَّ:

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ﴾ (الآية: إِلَى قَوْلِهِ: ﴿عَفْوٌ حَلِيمٌ﴾ [البقرة: ۲۳۵] أَكْنَنْتُمْ: أَضْمَرْتُمْ، وَكُلُّ شَيْءٍ صُنَّتَهُ فَهُوَ مَكْنُونٌ.

۵۱۲۴۔ وَقَالَ لِي طَلْقٌ: حَدَّثَنَا زَائِدَةُ، عَنْ مَنصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، ﴿فِيمَا عَرَّضْتُمْ﴾ يَقُولُ: إِنِّي أُرِيدُ التَّزْوِيجَ، وَلَوْ دِدْتُ أَنَّهُ تَيَسَّرَ لِي امْرَأَةٌ صَالِحَةٌ. وَقَالَ الْقَاسِمُ: يَقُولُ: إِنَّكَ عَلَى كَرِيمَةٍ، وَإِنِّي فِيكَ لَرَاغِبٌ، وَإِنَّ اللَّهَ لَسَابِقٌ إِلَيْكَ خَيْرًا. أَوْ نَحْوَ هَذَا. وَقَالَ عَطَاءٌ: يُعَرِّضُ وَلَا يُبَوِّخُ يَقُولُ: إِنَّ لِي حَاجَةً وَأُبَشِّرِي، وَأَنْتِ بِحَمْدِ اللَّهِ نَافِقَةٌ. وَتَقُولُ هِيَ: قَدْ أَسْمَعُ مَا تَقُولُ. وَلَا تَعْدُ شَيْئًا وَلَا يُوَاعِدُ وَلَيْثًا بَغَيْرِ عِلْمِهَا، وَإِنْ وَاْعَدْتَ رَجُلًا فِي عِدَّتِهَا ثُمَّ نَكَحَهَا بَعْدَ لَمْ يَفْرُقْ بَيْنَهُمَا. وَقَالَ الْحَسَنُ: ﴿لَا تُوَاعِدُوهُنَّ سِرًّا﴾ [البقرة: ۲۳۵] الزَّنا. وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ: ﴿الْكِتَابُ أَجَلُهُ﴾ [البقرة: ۲۳۵] تَنْقِضِي الْعِدَّةَ.

بَابُ النَّظَرِ إِلَى الْمَرْأَةِ قَبْلَ التَّزْوِيجِ

۵۱۲۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

بَابُ: اللَّهُ عَزَّ وَجَلَّ كَافِرٌ أَوْ لَا:

”اور تم پر کوئی گناہ اس میں نہیں کہ تم ان یعنی عدت میں بیٹھے والی عورتوں سے پیغام نکاح کے بارے میں کوئی بات اشارے سے کہو، یا (یہ ارادہ) اپنے دلوں میں ہی چھپا کر رکھو، اللہ کو تو علم ہے۔“ اللہ تعالیٰ کے ارشاد: ”عَفْوٌ حَلِيمٌ“ تک۔ اکنتم بمعنی اضمرنتم ہے۔ یعنی ہر وہ چیز جس کی حفاظت کرو اور دل میں چھپاؤ وہ ”مکنون“ کہلاتی ہے۔

(۵۱۲۳) امام بخاری نے کہا: مجھ سے طلق بن غنم نے بیان کیا، ہم سے زائدہ بن قدام نے بیان کیا، ان سے منصور بن معتمر نے، ان سے مجاہد نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے آیت ﴿فِيمَا عَرَّضْتُمْ﴾ کی تفسیر میں کہا کہ کوئی شخص کسی ایسی عورت سے جو عدت میں ہو کہے کہ میرا ارادہ نکاح کا ہے اور میری خواہش ہے کہ مجھے کوئی نیک بخت عورت میسر آجائے اور اس نکاح میں قاسم بن محمد نے کہا کہ (تعریف یہ ہے کہ) عدت میں عورت سے کہے کہ تم میری نظر میں بہت اچھی ہو اور میرا خیال تم سے نکاح کرنے کا ہے اور اللہ تمہیں بھلائی پہنچائے گا یا اسی طرح کے جملے کہے اور عطاء بن ابی رباح نے کہا کہ تعریض و کنایہ سے کہے۔ صاف صاف نہ کہے (مثلاً) کہے کہ مجھے نکاح کی ضرورت ہے اور تمہیں بشارت ہو اور اللہ کے فضل سے اچھی ہو یا اور عورت اس کے جواب میں کہے کہ تمہاری بات میں نے سن لی ہے (بصراحت) کوئی وعدہ نہ کرے ایسی عورت کا وہی بھی اس کے علم کے بغیر کوئی وعدہ نہ کرے اور اگر عورت نے زمانہ عدت میں کسی مرد سے نکاح کا وعدہ کر لیا اور پھر بعد میں اس سے نکاح کیا تو دونوں میں جدائی نہیں کرائی جائے گی۔ حسن نے کہا کہ ﴿لَا تُوَاعِدُوهُنَّ سِرًّا﴾ سے یہ مراد ہے کہ عورت سے چھپ کر بدکاری نہ کرو۔ ابن عباس رضی اللہ عنہما سے منقول ہے کہ ﴿الْكِتَابُ أَجَلُهُ﴾ سے مراد عدت کا پورا کرنا ہے۔

بَابُ: نِكَاحٌ سَبِيلُهُ عَوْرَتُ كَوْدُ كَيْفَا

(۵۱۲۵) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد عروہ بن زبیر نے اور ان

قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((رَأَيْتَكَ فِي الْمَنَامِ يَجِيءُ بِكَ الْمَلِكُ فِي سُرْقَةٍ مِنْ حَرِيرٍ فَقَالَ لِي: هَذِهِ أَمْرَاتُكَ. فَكَشَفْتُ عَنْ وَجْهِكَ الثَّوْبَ، فَإِذَا هِيَ أَنْتِ فَقُلْتُ: إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمِضِهِ)). [راجع: ۳۸۹۵]

[مسلم: ۶۲۸۳]

۵۱۲۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ امْرَأَةً، جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! جُنْتُ لِأَهْبَ لَكَ نَفْسِي. فَظَنَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَصَعَدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ، ثُمَّ طَاطَأَ رَأْسَهُ، فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: أَيُّ رَسُولَ اللَّهِ! إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ فَرَوَّجِينَهَا. فَقَالَ: ((هَلْ عِنْدَكَ مِنْ شَيْءٍ؟)) قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! مَا وَجَدْتُ شَيْئًا. قَالَ: ((اذْهَبِي إِلَى أَهْلِكَ فَانْظُرِي هَلْ تَجِدُ شَيْئًا)). فَذَهَبَتْ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! مَا وَجَدْتُ شَيْئًا. قَالَ: ((انْظُرِي وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). فَذَهَبَتْ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! وَلَا خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي. قَالَ سَهْلٌ: مَا لَهُ رِذَاءٌ فَلَهَا بَصْفُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ؟)) فَجَلَسَ

سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ مجھ سے رسول اللہ ﷺ نے فرمایا: ”(نکاح سے پہلے) میں نے تمہیں خواب میں دیکھا کہ ایک فرشتہ (جبریل علیہ السلام) کریم کے ایک کٹڑے میں تمہیں پلیٹ کر لے آیا ہے اور مجھ سے کہہ رہا ہے کہ یہ آپ کی بیوی ہے۔ میں نے اس کے چہرے سے کپڑا ہٹایا تو وہ تم تھیں۔ میں نے کہا کہ اگر یہ خواب اللہ کی طرف سے ہے تو وہ اسے خود ہی پورا کر دے گا۔“

(۵۱۲۶) ہم سے حمیہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم (سلمہ بن دینار) نے، ان سے سہل بن سعد رضی اللہ عنہ نے کہ ایک خاتون رسول اللہ ﷺ کی خدمت میں حاضر ہوئی اور عرض کیا: یا رسول اللہ! میں آپ کی خدمت میں اپنے آپ کو ہیہ کرنے آئی ہوں۔ رسول اللہ ﷺ نے ان کی طرف دیکھا اور نظر اٹھا کر دیکھا، پھر نیچی کر لی اور سر جھکا لیا۔ جب خاتون نے دیکھا کہ حضور اکرم ﷺ نے ان کے بارے میں کوئی فیصلہ نہیں فرمایا تو بیٹھ گئیں۔ اس کے بعد آپ ﷺ کے صحابہ میں سے ایک صاحب کھڑے ہوئے اور عرض کیا: یا رسول اللہ! اگر آپ کو ان کی ضرورت نہیں تو ان کا نکاح مجھ سے کر دیجیے۔ آنحضرت ﷺ نے دریافت فرمایا: ”تمہارے پاس (مہر کے لیے) کوئی چیز ہے؟“ انہوں نے عرض کی: نہیں، یا رسول اللہ! اللہ کی قسم میرے پاس کچھ بھی نہیں ہے! آنحضرت ﷺ نے فرمایا: ”اپنے گھر جاؤ اور دیکھو شاید کوئی چیز مل جائے۔“ وہ گئے اور واپس آ کر عرض کی کہ نہیں، یا رسول اللہ! میں نے کوئی چیز نہیں پائی۔ آنحضرت ﷺ نے فرمایا: ”دیکھ لو، اگر ایک لوہے کی انگوٹھی بھی مل جائے۔“ وہ گئے اور واپس آ کر عرض کیا: یا رسول اللہ! مجھے لوہے کی انگوٹھی بھی نہیں ملی، البتہ یہ میرا تہبند ہے۔ سہل رضی اللہ عنہ نے بیان کیا کہ ان کے پاس چادر بھی نہیں تھی (اس صحابی نے کہا کہ) اس خاتون کو اس تہبند میں سے آدھا عنایت فرما دیجیے۔ نبی کریم ﷺ نے فرمایا: ”یہ تمہارے تہبند کا کیا کرے گی اگر تم اسے پہنو گے تو اس کے لیے اس میں سے کچھ باقی نہیں رہے گا اور اگر یہ عورت پہنے تو

الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ثُمَّ قَامَ فَرَأَهُ رَسُولُ اللَّهِ ﷺ مُؤْتَبِرًا فَأَمَرَ بِهِ فِدْعِي فَلَمَّا جَاءَ قَالَ: ((مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟)) قَالَ: مَبْعِي سُورَةَ كَذَا وَسُورَةَ كَذَا وَسُورَةَ كَذَا. عَدَدَهَا. قَالَ: ((أَتَقْرَأُ عَنْ ظَهْرِ قَلْبِكَ)). قَالَ: نَعَمْ. قَالَ: ((ادْهَبْ فَقَدْ مَلَكَتْكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ؟)) (راجع: ۲۳۱۰)

تیرے لیے کچھ نہیں بچے گا۔“ اس کے بعد وہ صاحب بیٹھ گئے اور دیر تک بیٹھے رہے پھر کھڑے ہوئے تو رسول اللہ ﷺ نے انہیں واپس جاتے ہوئے دیکھا اور انہیں بلانے کے لیے فرمایا، انہیں بلایا گیا۔ جب وہ آئے تو آپ ﷺ نے ان سے دریافت فرمایا: ”تمہارے پاس قرآن مجید کتنا ہے؟“ انہوں نے عرض کی: فلاں فلاں سورتیں انہوں نے ان سورتوں کو گنایا۔ آنحضرت ﷺ نے فرمایا: ”کیا تم ان سورتوں کو زبانی پڑھ لیتے ہو؟“ انہوں نے ہاں میں جواب دیا۔ آنحضرت ﷺ نے پھر فرمایا: ”جاؤ میں نے اس خاتون کو تمہارے نکاح میں اس قرآن کی وجہ سے دیا جو تمہارے پاس ہے۔“

ان سورتوں کو اسے یاد کرا دو۔

تشریح: اس شخص نے اس عورت کو دیکھ کر اور پسند کر کے نکاح کی خواہش ظاہر کی تھی باب اور حدیث میں یہی مطابقت ہے۔

باب: بغیر ولی کے نکاح صحیح نہیں ہوتا

بَابُ مَنْ قَالَ: لَا نِكَاحَ إِلَّا بَوَّلِي

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ طَلَقْتُمُ النِّسَاءَ فَلْيُكْفُنَّ أَجْلَهُنَّ فَلَا تَعْضُلُوهُنَّ﴾ [البقرة: ۲۳۲] فَدَخَلَ فِيهِ الشَّيْبُ وَكَذَلِكَ الْبِكْرُ. وَقَالَ: ﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا﴾ [البقرة: ۲۲۱] وَقَالَ: ﴿وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ﴾ [النور: ۳۲]

کیونکہ اللہ تعالیٰ (سورہ بقرہ) میں ارشاد فرماتا ہے: ”جب تم عورتوں کو طلاق دو پھر وہ اپنی عدت پوری کر لیں تو عورتوں کے اولیا تم کو ان کا روک رکھنا درست نہیں۔“ اس میں شبہ اور باکرہ سب قسم کی عورتیں آگئیں اور اللہ تعالیٰ نے اسی سورت میں فرمایا: ”عورتوں کے اولیا تم عورتوں کا نکاح مشرک مردوں سے نہ کریں۔“ اور سورہ نور میں فرمایا: ”جو عورتیں خاندان نہیں رکھتیں ان کا نکاح کر دو۔“

تشریح: روک رکھنے کا مطلب نکاح نہ کرنے دینا۔ اس آیت سے امام بخاری رحمہ اللہ نے یہ نکالا کہ نکاح ولی کے اختیار میں ہے ورنہ روک رکھنے کا کوئی مطلب نہیں ہو سکتا۔

ان دونوں آیتوں میں اللہ نے اولیا کی طرف خطاب کیا کہ نکاح نہ کرو یا نکاح کر دو تو معلوم ہوا کہ نکاح کرنا ولی کے اختیار میں ہے۔ بعض علما نے حدیث لا نکاح الا بولی کو بالغہ اور مجنون عورت کے ساتھ خاص کیا ہے اور شبہ یعنی بیوہ کو اس حکم سے مستثنیٰ قرار دیا ہے کیونکہ مسلم اور ابوداؤد اور ترمذی وغیرہ میں حدیث مروی ہے: ”قال رسول اللہ ﷺ الايم احق بنفسها من وليها۔“ یعنی بیوہ کو اپنے نفس پر ولی سے زیادہ اختیار حاصل ہے۔

الجمہور اور امام شافعی اور امام احمد بن حنبل اور اکثر علما کا یہی قول ہے کہ عورت کا نکاح بغیر ولی کے صحیح نہیں ہوتا اور جس عورت کا کوئی ولی رشتہ دار زندہ نہ ہو تو حاکم یا بادشاہ اس کا ولی ہے اور اس باب میں صحیح حدیثیں وارد ہیں جن کو امام بخاری رحمہ اللہ اپنی شرط پہ نہ ہونے کی وجہ سے نہ لائے ہیں۔ ایک ابوموسیٰ رضی اللہ عنہ کی حدیث کہ نکاح بغیر ولی کے نہیں ہوتا اس کو ابوداؤد اور ترمذی اور ابن ماجہ نے نکالا اور حاکم اور ابن حبان نے ان کو صحیح کہا۔ ابن ماجہ کی ایک روایت میں یوں ہے کہ عورت دوسری عورت کا نکاح نہ کرے اور نہ کوئی عورت اپنا آپ نکاح کرے اور ترمذی اور ابن حبان اور حاکم نے نکالا کہ جو

عورت بغیر اجازت ولی کے اپنا نکاح کرے اس کا نکاح باطل ہے باطل ہے باطل ہے۔ (حیدی)

۵۱۲۷۔ قَالَ يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يُونُسَ قَالَ: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَيْشَةُ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ: فَنِكَاحٌ مِنْهَا يَنْكَحُ النَّاسُ الْيَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ أَوْ ابْنَتَهُ، فَيُضِدُّهَا ثُمَّ يَنْكِحُهَا، وَنِكَاحُ الْآخَرِ: كَانَ الرَّجُلُ يَقُولُ لِمَرْأَتِهِ: إِذَا طَهَرْتُ مِنْ طَمْنِهَا: أَرْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ، وَبَعَثْ لَهَا زَوْجَهَا، وَلَا يَمْسُهَا أَبَدًا، حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ، فَكَانَ هَذَا النِّكَاحُ يَنْكَاحُ الْإِسْتِبْضَاعَ، وَنِكَاحُ آخَرَ يَجْتَمِعُ الرِّهْطُ مَا دُونَ الْعَشْرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ بِصِبْغَتِهَا. فَإِذَا حَمَلَتْ وَوَضَعَتْ، وَمَرَّ عَلَيْهَا لَيْالِي بَعْدَ أَنْ تَضَعَ حَمْلَهَا، أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا فَقَوْلُ لَهُمْ: قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ، وَقَدْ وَلَدْتُ فَهَوِ ابْنُكَ يَا فُلَانُ اسْمِي مَنْ أَحَبَّتْ بِاسْمِهِ، فَلَحِقَ بِهِ وَلَدُهَا، وَلَا يَسْتَطِيعُ أَنْ يَمْتَنِعَ بِهِ الرَّجُلُ. وَنِكَاحُ الرَّابِعِ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا

(۵۱۲۷) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، ان سے یونس نے (دوسری سند) امام بخاری نے کہا ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عیسیٰ بن خالد نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے ابن شہاب نے، کہا مجھے عروہ بن زبیر نے خبر دی اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ زمانہ جاہلیت میں نکاح چار طرح ہوتے تھے۔ ایک صورت تو یہ تھی جیسے آج کل لوگ کرتے ہیں، ایک شخص دوسرے شخص کے پاس اس کی زیر پرورش لڑکی یا اس کی بیٹی کے نکاح کا پیغام بھیجتا اور اس کا مہر دے کر اس سے نکاح کرتا۔ دوسرا نکاح یہ تھا کہ کوئی شوہر اپنی بیوی سے جب وہ حیض سے پاک ہو جاتی تو کہتا: تو فلاں شخص کے پاس چلی جا اور اس سے منہ کالا کرالے اس مدت میں شوہر اس سے جدا رہتا اور اسے چھو تا بھی نہیں، پھر جب اس غیر مرد سے اس کا حمل ظاہر ہو جاتا جس سے وہ عارضی طور پر محبت کرتی رہتی، تو حمل کے ظاہر ہونے کے بعد اس کا شوہر اگر چاہتا تو اس سے محبت کرتا۔ ایسا اس لیے کرتے تھے تاکہ ان کا لڑکا شریف اور عمدہ پیدا ہو۔ یہ نکاح ”نکاح استبضاع“ کہلاتا ہے۔ تیسری قسم نکاح کی یہ تھی کہ چند آدمی جو تعداد میں دس سے کم ہوتے کسی ایک عورت کے پاس آنا جانا رکھتے اور اس سے محبت کرتے، پھر جب وہ حاملہ ہوتی اور بچہ جنم لیتی تو وضع حمل پر چند دن گزرنے کے بعد وہ عورت اپنے تمام مردوں کو بلائی۔ اس موقع پر ان میں سے کوئی شخص انکار نہیں کر سکتا تھا۔ چنانچہ وہ سب اس عورت کے پاس جمع ہو جاتے اور وہ ان سے کہتی کہ جو تمہارا معاملہ تھا وہ تمہیں معلوم ہی ہے اور اب میں نے یہ بچہ جنم لیا ہے۔ پھر وہ کہتی کہ اے فلاں! یہ بچہ تمہارا ہے۔ وہ جس کا چاہتی نام لے دیتی اور وہ لڑکا اسی کا سمجھا جاتا، وہ شخص اس سے انکار کی جرات نہیں کر سکتا تھا۔ چوتھا نکاح اس طور پر تھا کہ بہت سے لوگ کسی عورت کے پاس آیا جایا کرتے تھے۔ عورت اپنے پاس کسی بھی آنے والے کو روکتی نہیں تھی۔ یہ کہیاں ہوتی تھیں۔ اس طرح کی عورتیں اپنے دروازوں پر جھنڈے لگاتے رہتی تھیں جو نشانی سمجھے جاتے تھے۔ جو بھی

تَمْتَنِعُ مِمَّنْ لَجَاءَهَا وَهَنَّ الْبَعَايَا كُنَّ يَنْصَبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا فَمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ، فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعُوا لَهُمُ الْفَقَافَةُ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ فَالْقَاطِ بِهٖ، وَدُعِيَ ابْنُهُ لَا يَمْتَنِعُ مِنْ ذَلِكَ، فَلَمَّا بَعَثَ مُحَمَّدٌ ﷺ بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهُ، إِلَّا نِكَاحَ النَّاسِ الْيَوْمَ.

چاہتا اس کے پاس جاتا۔ اس طرح کی عورت جب حاملہ ہوتی اور بچہ جنتی تو اس کے پاس آنے جانے والے جمع ہوتے اور وہ کسی قیافہ شناس کو بلاتے اور بچے کا ناک نقشہ جس سے ملتا جلتا ہوتا اس عورت کے لڑکے کو اسی کے ساتھ منسوب کر دیتے اور وہ بچہ اسی کا بیٹا کہلاتا، اس سے کوئی انکار نہیں کرتا۔ پھر جب محمد ﷺ حق کے ساتھ رسول بن کر تشریف لائے تو آپ ﷺ نے جاہلیت کے تمام نکاحوں کو باطل قرار دے دیا صرف اس نکاح کو باقی رکھا جس کا آج کل رواج ہے۔

(ابوداؤد: ۲۲۷۲)

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے ثابت کیا کہ نکاح ولی کے اختیار میں ہے کیونکہ حضرت عائشہ رضی اللہ عنہا نے پہلی قسم نکاح کی جو اسلام کے زمانہ میں بھی باقی رہی ہے بیان کی کہ ایک مرد عورت کے ولی کو پیغام بھیجتا وہ مہر مہرا کر اس کا نکاح کر دیتا۔ معلوم ہوا کہ نکاح کے لئے ولی کا ہونا ضروری ہے۔

۵۱۲۸۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، «وَمَا يَتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ الْأَرْحَامِ لَا تَوْتُوهُنَّ مَا كَتَبَ لَهُنَّ وَتَرَعُوْنَ أُنْ تَنْكِحُوهُنَّ». [النساء: ۱۲۷] قَالَتْ: هَذَا فِي النِّسْمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتَهُ فِي مَالِهِ، وَهُوَ أَوْلَى بِهَا، فَيَرْغَبُ أَنْ يَنْكِحَهَا، فَيَعْضِلُهَا لِمَالِهَا، وَلَا يَنْكِحَهَا غَيْرُهُ، كَرَاهِيَةٍ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا. [راجع: ۲۴۹۴]

۵۱۲۸) ہم سے یحییٰ بن سعید نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ آیت ﴿وَمَا يَتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ الْأَرْحَامِ لَا تَوْتُوهُنَّ مَا كَتَبَ لَهُنَّ وَتَرَعُوْنَ أُنْ تَنْكِحُوهُنَّ﴾ [النساء: ۱۲۷] قَالَتْ: هَذَا فِي النِّسْمَةِ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أَنْ تَكُونَ شَرِيكَتَهُ فِي مَالِهِ، وَهُوَ أَوْلَى بِهَا، فَيَرْغَبُ أَنْ يَنْكِحَهَا، فَيَعْضِلُهَا لِمَالِهَا، وَلَا يَنْكِحَهَا غَيْرُهُ، كَرَاهِيَةٍ أَنْ يَشْرَكَهُ أَحَدٌ فِي مَالِهَا۔

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بارے میں پڑھ کر سنائی جاتی ہیں جنہیں تم وہ نہیں دیتے جو ان کے لیے مقرر ہو چکا ہے اور اس سے بیزار ہو کہ ان کا کسی سے نکاح کرو۔ ایسی یتیم لڑکی کے بارے میں نازل ہوئی تھی جو کسی شخص کی پرورش میں ہو۔ ممکن ہے کہ اس کے مال و جائداد میں بھی شریک ہو، وہی لڑکی کا زیادہ حق دار ہے لیکن وہ اس سے نکاح نہیں کرنا چاہتا، البتہ اس کے مال کی وجہ سے اسے روکے رکھتا ہے اور کسی دوسرے مرد سے بھی اس کی شادی نہیں ہونے دیتا کیونکہ وہ یہ نہیں چاہتا کہ کوئی دوسرا اس کے مال میں حصہ دار بنے۔

تشریح: یہیں سے باب کا مطلب نکلا ہے کیونکہ حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ دوسرے سے بھی نکاح نہ کرنے دے تو معلوم ہوا کہ ولی کو نکاح کا اختیار ہے، اگر عورت اپنا نکاح آپ کر سکتی تو ولی اس کو کیونکر روک سکتا پس نکاح کے لئے ولی کا ہونا ضروری ہے۔

۵۱۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ،

۵۱۲۹) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا ہم کو معمر نے خبر دی، کہا ہم سے زہری نے بیان کیا، کہا مجھے سالم نے

خبر دی، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ جب حصہ بنت عمر رضی اللہ عنہا خنیس بن حذافہ سہمی سے بیوہ ہوئیں۔ ابن حذافہ رضی اللہ عنہ نبی کریم صلی اللہ علیہ وسلم کے اصحاب میں سے تھے اور بدر کی جنگ میں شریک تھے ان کی وفات مدینہ منورہ میں ہوئی۔ تو حضرت عمر رضی اللہ عنہ نے بیان کیا کہ میں حضرت عثمان بن عفان رضی اللہ عنہ سے ملا اور انہیں پیش کش کی اور کہا کہ اگر آپ چاہیں تو میں حصہ رضی اللہ عنہا کا نکاح آپ سے کروں۔ انہوں نے جواب دیا کہ میں اس معاملہ میں غور کروں گا۔ چند دن میں نے انتظار کیا اس کے بعد وہ مجھے ملے اور کہا کہ میں اس نتیجے پر پہنچا ہوں کہ ابھی نکاح نہ کروں۔ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ پھر میں حضرت ابوبکر رضی اللہ عنہ سے ملا اور ان سے کہا کہ اگر آپ چاہیں تو میں حصہ کا نکاح آپ سے کروں۔

قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ ابْنَ عُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ جِئَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ ابْنِ حُذَافَةَ السَّهْمِيِّ. وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ أَهْلِ بَدْرٍ تُوْفِّي بِالْمَدِينَةِ. فَقَالَ عُمَرُ: لَقِيتُ عُثْمَانَ بْنَ عَفَّانٍ فَعَرَضْتُ عَلَيْهِ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ. فَقَالَ: سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لِيَالِي ثُمَّ لَقِيتُ فَقَالَ: بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ. (راجع: ۴۰۰۵)

تشریح: یہیں سے امام بخاری رحمہ اللہ نے باب کا مطلب نکالا کیونکہ حضرت حصہ رضی اللہ عنہا باوجود یکہ بیوہ تھیں۔ لیکن حضرت عمر فاروق رضی اللہ عنہ کی ولایت ان پر سے ساقط نہیں ہوئی۔ حضرت عمر رضی اللہ عنہ نے کہا کہ میں ان کا نکاح کر دیتا ہوں۔

۵۱۳۰۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عَمْرٍو، حَدَّثَنِي أَبِي، حَدَّثَنِي إِبْرَاهِيمُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، «فَلَا تَعْضَلُوهُنَّ» قَالَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ، أَنَّهَا نَزَلَتْ فِيهِ قَالَ: زَوَّجْتُ أَخْتَالَي مِنْ رَجُلٍ فَطَلَّقَهَا، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا، فَقُلْتُ لَهُ: زَوَّجْنَاكَ وَفَرَشْنَاكَ وَأَكْرَمْنَاكَ، فَطَلَّقَهَا، ثُمَّ جِئْتُ تَخْطُبُهَا؟ لَا وَاللَّهِ لَا تَعُوذُ إِلَيْكَ أَبَدًا، وَكَانَ رَجُلًا لَا بَأْسَ بِهِ وَكَانَتْ الْمَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ: «فَلَا تَعْضَلُوهُنَّ» فَقُلْتُ: الْآنَ أَفْعَلْ يَا رَسُولَ اللَّهِ! قَالَ: فَرَوَّجْهَا إِيَّاهُ. (راجع: ۴۵۲۹)

(۵۱۳۰) ہم سے احمد بن ابی عمرو نے بیان کیا، کہا مجھ سے میرے والد حفص بن عبد اللہ نے بیان کیا، کہا مجھ سے ابراہیم بن طہمان نے بیان کیا، ان سے یونس نے، ان سے حسن بصری نے آیت «فَلَا تَعْضَلُوهُنَّ» کی تفسیر میں بیان کیا کہ مجھ سے معقل بن یسار نے بیان کیا کہ یہ آیت میرے ہی بارے میں نازل ہوئی تھی۔ میں نے اپنی ایک بہن کا نکاح ایک شخص سے کر دیا تھا۔ اس نے اسے طلاق دے دی لیکن جب عدت پوری ہوئی تو وہ شخص (ابو البراح) میری بہن سے پھر نکاح کا پیغام لے کر آیا۔ میں نے اس سے کہا: میں نے تم سے اس کا (اپنی بہن) کا نکاح کیا۔ تمہاری بیوی بنایا اور تمہیں عزت دی لیکن تم نے اسے طلاق دے دی اور اب پھر تم اس سے نکاح کا پیغام لے کر آئے ہو۔ ہرگز نہیں، اللہ کی قسم! اب میں تمہیں کبھی اسے نہیں دوں گا۔ وہ شخص ابو البراح کچھ برا آدمی نہ تھا اور عورت بھی اس کے ہاں واپس جانا چاہتی تھی۔ اس لیے اللہ تعالیٰ نے یہ آیت نازل کی کہ ”تم عورتوں کو مت روکو“ میں نے عرض کیا: یا رسول اللہ! اب میں نکاح کر دوں گا۔ بیان کیا کہ پھر انہوں نے اپنی بہن کا نکاح اس شخص سے کر دیا۔

تشریح: اس حدیث سے بھی باب کا مطلب ثابت ہوا۔ کیونکہ معتقل بنی النضرؓ نے اپنی بہن کا دوبارہ نکاح ابوالبدرؓ سے نہ ہونے دیا حالانکہ بہن چاہتی تھی تو معلوم ہوا کہ نکاح ولی کے اختیار میں ہے۔ بمقتضائے عقل بھی ہے کہ عورت کو کُل طور پر آزاد نہ چھوڑا جائے اسی لئے شادی بیاہ میں بہت سے مصالح کے تحت ولی کا ہونا لازم قرار پایا۔ جو لوگ ولی کا ہونا بطور شرط نہیں ماننے ان کا قول غلط ہے۔

بَابُ: إِذَا كَانَ الْوَلِيُّ هُوَ الْخَاطِبُ

اور مغیرہ بن شعبہ نے ایک عورت کو نکاح کا پیغام دیا اور سب سے قریب کے رشتہ دار اس عورت کے وہی تھے۔ آخر انہوں نے ایک اور شخص (عثمان بن ابی العاص) سے کہا، اس نے ان کا نکاح پڑھا دیا اور عبدالرحمن بن عوف نے ام حکیم بنت قارظ سے کہا: تو نے اپنے نکاح کے باب میں مجھ کو مختار کیا ہے، میں جس سے چاہوں تیرا نکاح کر دوں۔ اس نے کہا: ہاں، عبدالرحمن نے کہا: تو میں نے خود تجھ سے نکاح کیا اور عطاء بن ابی رباح نے کہا: دو گواہوں کے سامنے اس عورت سے کہہ دے کہ میں نے تجھ سے نکاح کیا عورت کے کنبہ والوں میں سے (گو دور کے رشتہ دار ہوں) کسی کو مقرر کر دے (وہ اس کا نکاح پڑھا دے) اور سہل بن ساعدی نے روایت کیا کہ ایک عورت نے آنحضرت ﷺ سے کہا: میں اپنے کو آپ کو بیہ کر دیتی ہوں اس میں ایک شخص کہنے لگا: یا رسول اللہ! اگر آپ ﷺ کو اس کی خواہش نہ ہو تو مجھ سے اس کا نکاح کر دیجیے۔

تشریح: اس حدیث کی مناسبت باب ہے اس طرح پر ہے کہ اگر نبی کریم ﷺ اس کو پسند کرتے تو وہ اپنا نکاح آپ اس سے کر لیتے آپ اس عورت کے اور سب مسلمانوں کے ولی تھے۔ بعض نے کہا مناسبت یہ ہے کہ جب اس مرد نے پیغام دیا تو نبی کریم ﷺ جو سب مسلمانوں کے ولی تھے، آپ نے اس سے اس کا نکاح کر دیا۔

۵۱۳۱۔ حَدَّثَنَا ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ [النساء: ۱۲۷] إِلَى آخِرِ الْآيَةِ، قَالَتْ: هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجَرِ الرَّجُلِ، قَدْ شَرِكَتْهُ فِي مَالِهِ، فَيَرْغَبُ عَنْهَا أَنْ يَتَزَوَّجَهَا، وَيَكْرَهُ أَنْ يُزَوَّجَهَا غَيْرَهُ، فَيَدْخُلُ عَلَيْهِ فِي مَالِهِ، فَيَحْبِسُهَا،

(۵۱۳۱) ہم سے ابن سلام نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی، کہا ہم سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے آیت ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ [النساء: ۱۲۷] اور آپ سے عورتوں کے بارے میں مسئلہ پوچھتے ہیں، آپ ﷺ کہہ دیجیے کہ اللہ ان کے بارے میں تمہیں مسئلہ بتاتا ہے۔ آخر آیت تک، فرمایا کہ یہ آیت یتیم لڑکی کے بارے میں نازل ہوئی، جو کسی مرد کی پرورش میں ہو۔ وہ مرد اس کے مال میں بھی شریک ہو اور اس سے خود نکاح کرنا چاہتا ہو اور اس کا نکاح کسی دوسرے سے کرنا پسند نہ کرتا ہو کہ کہیں دوسرا شخص اس کے مال میں حصہ دار نہ بن جائے۔ اس غرض

فَنَهَاہُمُ اللّٰہُ عَنْ ذٰلِکَ۔ سے وہ لڑکی کو روک رکھے تو اللہ تعالیٰ نے لوگوں کو اس سے منع کیا ہے۔

۵۱۳۲۔ حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا أَبُو حَازِمٍ، حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ، كُنَّا عِنْدَ النَّبِيِّ ﷺ جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ فَخَفَضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يَرِدْهَا، فَقَالَ: رَجُلٌ مِنْ أَصْحَابِهِ زَوَّجْنِيهَا يَا رَسُولَ اللّٰهِ! قَالَ: ((أَعِنْدَكَ مِنْ شَيْءٍ؟)) قَالَ: مَا عِنْدِي مِنْ شَيْءٍ. قَالَ: ((وَلَا خَاتِمٍ مِنْ حَدِيدٍ؟)) قَالَ: وَلَا خَاتِمٍ مِنْ حَدِيدٍ وَلَكِنْ أَشَقُّ بُرْدَتِي هَذِهِ فَأَعْطِيهَا النِّصْفَ، وَآخِذْ النِّصْفَ. قَالَ: ((لَا، هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٍ؟)) قَالَ: نَعَمْ. قَالَ: ((اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)). [راجع: ۳۲۱۰]

(۵۱۳۲) ہم سے احمد بن مقدم نے بیان کیا، کہا ہم سے فضیل بن سلیمان نے بیان کیا، کہا ہم سے ابو حازم نے بیان کیا، کہا ہم سے سہل بن سعد رضی اللہ عنہ نے آئیں اور اپنے آپ کو آنحضرت ﷺ کے لیے پیش کیا۔ آنحضور ﷺ نے انہیں نظر نیچی اور اوپر کر کے دیکھا اور کوئی جواب نہیں دیا۔ پھر آپ ﷺ کے صحابہ میں سے ایک صحابی نے عرض کیا: یا رسول اللہ! ان کا نکاح مجھ سے کر دیجیے۔ آپ ﷺ نے دریافت فرمایا: ”تمہارے پاس کوئی چیز ہے؟“ انہوں نے عرض کیا: میرے پاس تو کچھ بھی نہیں۔ آنحضور ﷺ نے دریافت فرمایا: ”لوہے کی انگوٹھی بھی نہیں؟“ انہوں نے عرض کیا: لوہے کی ایک انگوٹھی بھی نہیں ہے، البتہ میں اپنی چادر پھاڑ کر آدھی انہیں دے دوں گا اور آدھی خود رکھوں گا۔ آنحضور ﷺ نے فرمایا: ”نہیں، تمہارے پاس کچھ قرآن بھی ہے؟“ انہوں نے عرض کیا: جی ہاں! آنحضور ﷺ نے فرمایا: ”پھر جاؤ! میں نے تمہارا نکاح ان سے اس قرآن مجید کی وجہ سے کیا جو تمہارے ساتھ ہے۔“

تشریح: اس حدیث کی مناسبت باب سے اس طرح پر ہے کہ اگر نبی کریم ﷺ اس کو پسند کرتے اپنا نکاح آپ اس سے کر لیتے۔ آپ اس عورت کے اور سب مسلمانوں کے ولی تھے بعض نے کہا کہ مناسبت یہ ہے کہ جب اس مرد نے پیغام دیا تو نبی کریم ﷺ جو سب مسلمانوں کے ولی تھے آپ ﷺ نے اس سے اس کا نکاح کر دیا۔

باب: آدمی اپنی نابالغ لڑکی کا نکاح کر سکتا ہے

بَابُ إِنْكَاحِ الرَّجُلِ وَلَدَهُ الصَّغَارَ لِقَوْلِهِ تَعَالَى: ﴿وَاللَّاتِي لَمْ يَحْضُنْ﴾ [الطلاق: ۴] فَجَعَلَ عِدَّتَهَا ثَلَاثَةَ أَشْهُرٍ قَبْلَ الْبُلُوغِ.

اس کی دلیل یہ ہے کہ اللہ تعالیٰ نے سورہ طلاق میں فرمایا: ﴿وَاللَّاتِي لَمْ يَحْضُنْ﴾ ”یعنی جن عورتوں کو ابھی حیض نہ آیا ہو“ ان کی بھی عدت تین

مہینے ہیں۔

تشریح: امام بخاری رحمہ اللہ کا یہ عمدہ استنباط ہے کیونکہ تین مہینے کی مدت بغیر طلاق کے نہیں ہوتی اور طلاق بغیر نکاح کے نہیں ہو سکتی، پس معلوم ہوا کہ کم سن اور نابالغ لڑکیوں کا نکاح کر دینا درست ہے مگر اس آیت میں یہ تخصیص نہیں کہ باپ ہی کو ایسا کرنا جائز ہے اور نہ کنواری کی تخصیص ہے۔ اجماعیث اور محققین نے اس کو اختیار کیا ہے کہ جب لڑکی بالغ ہو خواہ کنواری ہو یا بیوہ اس کا اذن لینا ضروری ہے اور کنواری کا خاموش رہنا ہی اذن ہے اور بیوہ کو زبان سے اذن دینا چاہیے۔ ایک حدیث میں ہے کہ ایک کنواری لڑکی نبی کریم ﷺ کے پاس آئی، اس کے باپ نے اس کا نکاح جبراً کر دیا تھا وہ پسند نہیں کرتی تھی تو نبی کریم ﷺ نے لڑکی کو اختیار دیا کہ خواہ نکاح باقی رکھے خواہ نکاح کر ڈالے۔ (دحیہ)

۵۱۳۳۔ (۵۱۳۳) ہم سے محمد بن یوسف یحیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے جب ان سے نکاح کیا تو ان کی عمر چھ سال تھی اور جب ان سے صحبت کی تو اس وقت ان کی عمر نو برس کی تھی اور وہ نو برس آپ کے پاس رہیں۔

باب: باپ کا اپنی بیٹی کا نکاح مسلمانوں کے امام یا بادشاہ سے کرنا

اور حضرت عمر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے حفصہ رضی اللہ عنہا کا پیغام نکاح میرے پاس بھیجا اور میں نے ان کا نکاح آنحضرت ﷺ سے کر دیا۔ (۵۱۳۴) ہم سے معی بن اسد نے بیان کیا، کہا ہم سے وہب نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ان سے نکاح کیا تو ان کی عمر چھ سال تھی اور جب ان سے صحبت کی تو ان کی عمر نو سال تھی۔ ہشام بن عروہ نے کہا مجھے خبر دی گئی ہے کہ وہ آنحضرت ﷺ کے ساتھ نو سال تک رہیں۔

تشریح: یعنی جب ان کی عمر اٹھارہ سال کی تھی تو نبی کریم ﷺ نے وفات پائی۔ عرب گرم ملک ہے وہاں کی لڑکیاں جلدی جوان ہو جاتی ہیں تو نو برس کی عمر میں حضرت عائشہ رضی اللہ عنہا جوان ہو گئی تھی۔

باب: سلطان بھی ولی ہے

کیونکہ نبی کریم ﷺ نے فرمایا: ”ہم نے اس عورت کا نکاح تجھ سے کر دیا اس قرآن کے بدلے جو تجھے یاد ہے۔“

(۵۱۳۵) ہم سے عبد اللہ بن یوسف تیبی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انیس ابو حازم مسلم بن دینار نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ ایک عورت رسول اللہ ﷺ کے پاس آئی اور کہا: میں اپنے آپ کو آپ کے لیے بہہ کرتی ہوں، پھر وہ دیر تک کھڑی رہی۔ اتنے میں ایک مرد نے کہا کہ اگر آنحضور ﷺ کو اس کی ضرورت نہ

۵۱۳۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَأُذْخِلَتْ عَلَيْهِ وَهِيَ بِنْتُ تِسْعٍ، وَمَكَثَتْ عِنْدَهُ تِسْعًا. (راجع: ۳۸۹۴)

بَابُ تَزْوِيجِ الْأَبِ ابْنَتَهُ مِنَ الْإِمَامِ

وَقَالَ عُمَرُ: خَطَبَ النَّبِيُّ ﷺ إِلَيَّ حَفْصَةَ فَأَنْكَحْتُهُ.

۵۱۳۴۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ سِنِينَ. قَالَ هِشَامُ: وَأَنْبِئْتُ أَنَّهَا كَانَتْ عِنْدَهُ تِسْعَ سِنِينَ. (راجع: ۳۸۹۴)

تشریح: یعنی جب ان کی عمر اٹھارہ سال کی تھی تو نبی کریم ﷺ نے وفات پائی۔ عرب گرم ملک ہے وہاں کی لڑکیاں جلدی جوان ہو جاتی ہیں تو نو برس کی عمر میں حضرت عائشہ رضی اللہ عنہا جوان ہو گئی تھی۔

بَابُ: السُّلْطَانُ وَلِيٌّ

بِقَوْلِ النَّبِيِّ ﷺ: ((رَزَوْنَاكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)).

۵۱۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: جَاءَتْ امْرَأَةً إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي وَهَبْتُ مِنْ نَفْسِي. فَقَامَتْ طَوِيلًا فَقَالَ رَجُلٌ: رَزَوْنِيهَا؛ إِنْ لَمْ تَكُنْ لَكَ بِهَا

ہو تو اس کا نکاح مجھ سے فرمادیں۔ آپ نے دریافت فرمایا: ”تمہارے پاس انہیں مہر میں دینے کے لیے کوئی چیز ہے؟“ اس نے کہا کہ میرے پاس اس تہبند کے سوا اور کچھ نہیں۔ آنحضرت ﷺ نے فرمایا: ”اگر تم اپنا یہ تہبند اس کو دے دو گے تو تمہارے پاس پہننے کے لیے تہبند بھی نہیں رہے گا جاؤ کوئی اور چیز تلاش کر لو۔“ اس مرد نے کہا کہ میرے پاس کچھ بھی نہیں۔ آپ ﷺ نے فرمایا: ”کچھ تو تلاش کرو، ایک لوہے کی انگوٹھی ہی سہی!“ اسے وہ بھی نہیں ملی تو آنحضرت ﷺ نے دریافت فرمایا: ”کیا تمہارے پاس کچھ قرآن مجید ہے؟“ انہوں نے عرض کیا: جی ہاں! فلاں فلاں سورتیں ہیں، ان سورتوں کا اس نے نام لیا۔ آنحضرت ﷺ نے فرمایا: ”پھر ہم نے تیرا نکاح اس عورت سے ان سورتوں کے بدلے کیا جو تم کو یاد ہیں۔“

باب: باپ یا کوئی دوسرا ولی کنواری یا بیوہ عورت کا نکاح اس کی رضامندی کے بغیر نہ کرے

(۵۱۳۶) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، ان سے یحییٰ بن ابی بشر نے، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بیوہ عورت کا نکاح اس وقت تک نہ کیا جائے جب تک اس سے اجازت نہ لی جائے اور کنواری عورت کا نکاح اس وقت تک نہ کیا جائے جب تک اس کی اجازت نہ مل جائے۔“ صحابہ نے کہا: یا رسول اللہ! کنواری عورت اذن کیونکر دے گی۔ آنحضرت ﷺ نے فرمایا: ”اس کی صورت یہ ہے کہ وہ خاموش رہے۔“ یہ خاموشی ہی اس کا اذن سمجھی جائے گی۔

تشریح: خواہ وہ چھوٹی ہو یا بڑی امام بخاری رحمہ اللہ اور بعض ائمہ حدیث کا یہی قول معلوم ہوتا ہے لیکن اکثر علما نے یہ کہا ہے بلکہ اس پر اجماع ہو گیا ہے کہ کنواری چھوٹی (یعنی نابالغ لڑکی) کا نکاح اس کا باپ کر سکتا ہے، اس سے پوچھنے کی ضرورت نہیں ہے اور شیبہ بالغہ کا نکاح اس کے پوچھے بغیر جائز نہیں اتفاقاً نہ باپ کو نہ اور کسی ولی کو۔ اب رہ گئی کنواری نابالغہ اور شیبہ نابالغہ۔ ان میں اختلاف ہے۔ کنواری نابالغہ سے بھی حنفیہ کے نزدیک اذن لینا چاہیے اور امام مالک اور امام شافعی اور ہمارے امام احمد بن حنبل رحمہم اللہ کے نزدیک باپ کو اس سے اذن لینے کی ضرورت نہیں ہے اسی طرح دادا کو بھی اگر باپ حاضر نہ ہو۔ حدیث سے اذن لینے کی تائید ہوتی ہے اور امام شوکانی رحمہ اللہ نے ائمہ حدیث کا یہی مذہب قرار دیا ہے لیکن شیبہ نابالغہ کو امام مالک رحمہم اللہ اور امام ابو حنیفہ رحمہم اللہ یہ کہتے ہیں کہ باپ اس کا نکاح کر سکتا ہے اس سے پوچھنے کی ضرورت نہیں اور امام شافعی اور امام ابو یوسف اور امام محمد رحمہم اللہ یہ کہتے ہیں کہ اس سے اجازت لینا ضروری ہے کیونکہ شیبہ ہونے کی وجہ سے وہ زیادہ شرمیلیں کرتی بہر حال نابالغ عورت کا نکاح اگر کیا جائے اور اس میں اجازت بھی ملی

حَاجَةٌ. قَالَ: ((هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا)). قَالَ: مَا عِنْدِي إِلَّا إِزَارِي. فَقَالَ: ((إِنْ أُعْطِيَتْهَا إِيَّاهُ جَلَسْتُ لَا إِزَارَ لَكَ، فَاتِّمِسْ شَيْئًا)). فَقَالَ: مَا أَجِدُ شَيْئًا فَقَالَ: ((اتِّمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). فَلَمْ يَجِدْ. فَقَالَ: ((أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ)). قَالَ: نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُورٍ سَمَّاها. فَقَالَ: ((وَوَجَّناكُهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)).

[راجع: ۲۳۱۰]

بَابُ: لَا يُنْكَحُ الْأَبُ وَغَيْرُهُ الْبُكَرُ وَالشَّيْبُ إِلَّا بِرِضَاهَا

۵۱۳۶۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذَنَ)). قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا قَالَ: ((أَنْ تُسْكُتَ)). [انظر: ۶۹۶۸، ۶۹۷۰]

[۶۹۷۰] [مسلم: ۳۴۷۳، نسائی: ۳۲۶۵]

جائے تو بعد بلوغ اس کو اختیار باقی رہتا ہے۔

۵۱۳۷۔ حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِي عَمْرٍو، مَوْلَى عَائِشَةَ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ الْبِكْرَ تَسْتَحْيِيهِ. قَالَ: ((رِضَاهَا صَمْتُهَا)). [انظر: ۶۹۷۱، ۶۹۴۶] (مسلم: ۳۴۶۰؛ نسائي: ۳۲۶۶)

۵۱۳۷۔ ہم سے عمرو بن ربیع بن طارق، نے بیان کیا، کہا ہم کو لیث بن سعد نے خبر دی، انیس ابن ابی ملیکہ نے، انیس حضرت عائشہ رضی اللہ عنہا کے غلام ابو عمرو ذکوان نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ انہوں نے عرض کیا: یا رسول اللہ! کنواری لڑکی (کہتے ہوئے) شرماتی ہے۔ آنحضرت ﷺ نے فرمایا: ”اس کا خاموش ہو جانا ہی اس کی رضا مندی ہے۔“

باب: إِذَا زَوَّجَ ابْنَتَهُ وَهِيَ كَارِهَةٌ فَنِكَاحُهُ مَرْدُودٌ
باب: اگر کسی نے اپنی بیٹی کا نکاح (وہ کنواری ہو یا بیوہ) جبراً کر دیا تو یہ نکاح باطل ہوگا

تشریح: امام بخاری رحمہ اللہ کا مذہب عام معلوم ہوتا ہے لیکن باب کی حدیث سے معلوم ہوتا ہے کہ یہ حکم شیعہ کے نکاح میں ہے جیسا کہ امام نسائی نے حضرت جابر رضی اللہ عنہ سے روایت کیا ہے کہ ایک مرد نے اپنی کنواری بیٹی کا نکاح کر دیا اور وہ اس سے ناراض تھی۔ نبی کریم ﷺ نے اس کو اپنے خاندان سے جدا کر دیا۔ اسی طرح حضرت ابن عباس رضی اللہ عنہما سے بھی مروی ہے۔ حافظ نے کہا اس حدیث میں ضعف ہے لیکن ابن عباس رضی اللہ عنہما کی حدیث کو امام احمد اور ابوداؤد اور ابن ماجہ اور دارقطنی نے نکالا اور اس کے راوی ثقہ ہیں اور نسائی نے حضرت عائشہ رضی اللہ عنہا سے ایسا ہی نکالا ایسی صورت میں امام بخاری رحمہ اللہ کا مذہب قوی ہوگا کہ لڑکی خواہ کنواری ہو یا شیعہ ہر حال میں جو نکاح اس کی مرضی کے خلاف ہو وہ ناجائز ہوگا گو شیعہ کے نکاح کے ناجائز ہونے پر سب کا اتفاق ہے۔ امام بیہقی نے کہا اگر کنواری کی روایت ثابت ہو تو وہ محمول ہے اس پر کہ یہ نکاح غیر کفو میں ہوا ہوگا۔ حافظ نے کہا یہی جواب عمدہ ہے۔ (وحیدی)

۵۱۳۸۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ، وَمُجَمِّعٍ، ابْنِ يَزِيدَ بْنِ جَارِيَةَ عَنْ خُنْسَاءَ بِنْتِ خِذَامِ الْأَنْصَارِيَّةِ، أَنَّ أَبَاهَا، زَوَّجَهَا وَهِيَ ثَيِّبٌ، فَكَرِهَتْ ذَلِكَ فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَرَدَّ نِكَاحَهُ. [اطرافه في: ۵۱۳۹، ۶۹۴۵، ۶۹۶۹]

۵۱۳۸۔ ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد نے، ان سے عبد الرحمن اور مجمع نے جو دونوں یزید بن جاریہ کے بیٹے ہیں، ان سے خنساء بنت خذام انصاریہ نے بیان کیا کہ ان کے والد نے ان کا نکاح کر دیا تھا اور وہ شیعہ تھیں، انیس یہ نکاح منظور نہیں تھا، اس لیے رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں۔ آنحضرت ﷺ نے اس نکاح کو فسخ کر ڈالا۔

۵۱۳۹۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا يَزِيدُ، أَخْبَرَنَا يَحْيَى، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، (۵۱۳۹) ہم سے اسحاق بن رہویہ نے بیان کیا، کہا ہم کو یزید بن ہارون نے خبر دی، کہا ہم کو یحییٰ بن سعید انصاری نے خبر دی، ان سے قاسم بن محمد

نے بیان کیا، ان سے عبد الرحمن بن یزید اور مجع بن یزید نے بیان کیا کہ خدام نامی ایک صحابی نے اپنی لڑکی کا نکاح کر دیا تھا۔ پھر پچھل حدیث کی طرح بیان کیا۔

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ يَزِيدَ وَمُجَمِّعُ بْنُ يَزِيدَ حَدَّثَنَا أَنَّ رَجُلًا يَدْعَى خِدَامًا أَنْكَحَ ابْنَتَهُ لَهُ نَحْوَهُ. [راجع: ۵۱۳۸]

باب: یتیم لڑکی کا نکاح کر دینا

کیونکہ اللہ تعالیٰ نے سورہ نساء میں فرمایا: ”اگر تم ڈرو کہ یتیم لڑکیوں کے حق میں انصاف نہ کر سکو گے تو دوسری عورتوں سے جو تم کو بھلی لگیں نکاح کر لو۔“ اور اگر کسی شخص نے یتیم لڑکی کے ولی سے کہا کہ میرا نکاح اس لڑکی سے کر دو پھر ولی ایک گھڑی تک خاموش رہا یا ولی نے یہ پوچھا: تیرے پاس کیا کیا جائداد ہے۔ وہ کہنے لگا: فلاں فلاں جائیداد یا دونوں خاموش ہو رہے۔ اس کے بعد ولی نے کہا: میں نے اس کا نکاح تجھ سے کر دیا تو نکاح جائز ہو جائے گا اس باب میں سہل کی حدیث آنحضرت ﷺ سے مروی ہے۔

بَابُ تَزْوِيجِ الْيَتِيمَةِ

لِقَوْلِهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ﴾ [النساء: ۳]
وَإِذَا قَالَ: لِلْوَلِيِّ زَوْجِي فَلَانَتْ. فَمَكَتْ سَاعَةً أَوْ قَالَ: مَا مَعَكَ؟ فَقَالَ: مَجِي كَذَا وَكَذَا. أَوْ لَبِئْتُ ثُمَّ قَالَ: زَوِّجْتُهَا فَهُوَ جَائِزٌ. فِيهِ سَهْلٌ عَنِ النَّبِيِّ ﷺ.

تشریح: حضرت سہل رضی اللہ عنہ کی حدیث اس سے قبل کئی بار گزر چکی ہے۔ اس حدیث سے یہ نکلتا ہے کہ نبی کریم ﷺ نے اس مرد کے ایجاب کے بعد دوسری بہت گفتگو کی اور اس کے بعد فرمایا: ((زوجنا کہا بما معک من القرآن)) باب اور حدیث میں بھی مطابقت ہے۔

(۵۱۴۰) ہم سے ابو ییمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے (دوسری سند) اور لیث نے بیان کیا کہ مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب زہری نے، کہا: مجھے عروہ بن زبیر نے خبر دی کہ انہوں نے حضرت عائشہ رضی اللہ عنہا سے سوال کیا کہ اے ام المؤمنین! ”اور اگر تمہیں خوف ہو کہ تم یتیموں کے بارے میں انصاف نہ کر سکو گے“ سے: ﴿مَا مَلَكَتْ أَيْمَانُكُمْ﴾ تک، اس آیت میں کیا حکم بیان ہوا ہے؟ حضرت عائشہ رضی اللہ عنہا نے کہا: میرے بھانجے اس آیت میں اس یتیم لڑکی کا حکم بیان ہوا ہے جو اپنے ولی کی پرورش میں ہو اور ولی کو اس کے حسن اور اس کے مال کی وجہ سے اس کی طرف توجہ ہو اور وہ اس کا مہر کم کر کے اس سے نکاح کرنا چاہتا ہو تو ایسے لوگوں کو ایسی یتیم لڑکیوں سے نکاح کی ممانعت کی گئی ہے سوائے اس صورت کے کہ وہ ان کے مہر کے بارے میں انصاف کریں (اور اگر انصاف نہیں کر سکتے) تو انہیں ان کے سوا دوسری عورتوں سے نکاح کا حکم دیا گیا ہے۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ لوگوں نے رسول اللہ ﷺ سے

۵۱۴۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ. وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّهُ سَأَلَ عَائِشَةَ قَالَتْ لَهَا: يَا أُمَّتَاهُ ﴿وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ﴾ إِلَى ﴿مَا مَلَكَتْ أَيْمَانُكُمْ﴾ قَالَتْ عَائِشَةُ: يَا ابْنَ أُخْتِي! هَذِهِ الْيَتِيمَةُ تَكُونُ فِي حَجَرٍ وَلِهَا، فَيَرْغَبُ فِي جَمَالِهَا وَمَا لَهَا، وَيُرِيدُ أَنْ يَنْتَقِصَ مِنْ صَدَاقِهَا، فَتُهَوَّأُ عَنْ نِكَاحِهَا، إِلَّا أَنْ يَقْسِطُوا لَهُنَّ فِي إِكْمَالِ الصَّدَاقِ وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ، قَالَتْ عَائِشَةُ: اسْتَفْتَى النَّاسَ رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ فَأَنْزَلَ اللَّهُ: ﴿يُسْتَفْتُونَكَ فِي النِّسَاءِ﴾ إِلَى ﴿تَرْغَبُونَ﴾

اس کے بعد مسئلہ پوچھا تو اللہ تعالیٰ نے آیت ”اور آپ سے عورتوں کے بارے میں پوچھتے ہیں“ سے ﴿وَتَوَعَّبُونَ﴾ تک نازل کی۔ اللہ تعالیٰ نے اس آیت میں یہ حکم نازل کیا کہ یتیم لڑکیاں جب صاحب مال و صاحب جمال ہوتی ہیں تب تو مہر میں کمی کر کے ان سے نکاح کرنا رشتہ لگانا پسند کرتے ہیں اور جب دولت نہیں رکھتی ان وقت اس کو چھوڑ کر دوسری عورتوں سے نکاح کر لیتے ہیں (یہ کیا بات) ان کو چاہیے کہ جیسے مال و دولت اور حسن جمال والی ہونے کی صورت میں ان کو چھوڑ دیتے ہیں ایسے ہی اس وقت بھی چھوڑ دیں جب وہ مالدار اور خوبصورت ہوں، البتہ اگر انصاف سے چلیں اور اس کا پورا مہر مقرر کریں تو خیر نکاح کر لیں۔

فَأَنْزَلَ اللَّهُ لَهُمْ فِي هَذِهِ الْآيَةِ أَنَّ الْيَتِيمَةَ إِذَا كَانَتْ ذَاتَ مَالٍ وَجَمَالٍ، رَغِبُوا فِي نِكَاحِهَا وَنَسَبِهَا وَالصَّدَاقِ، وَإِذَا كَانَتْ مَرْغُوبًا عَنْهَا فِي قِلَّةِ الْمَالِ، تَرَكَوْهَا وَأَخَذُوا غَيْرَهَا مِنَ النِّسَاءِ قَالَتْ: فَكَمَا يَتَرَكُونَهَا جِئَن يَرَعِبُونَ عَنْهَا، فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا، إِلَّا أَنْ يُقْسِطُوا لَهَا وَيُعْطَوْهَا حَقَّهَا الْأَوْفَى مِنَ الصَّدَاقِ. [راجع: ۲۴۹۴]

باب: اگر کسی مرد نے لڑکی کے ولی سے کہا:

میرا نکاح اس لڑکی سے کر دو اس نے کہا: میں نے اتنے مہر پر تیرا نکاح اس سے کر دیا تو نکاح ہو گیا گو وہ مرد سے نہ پوچھے کہ تم اس پر راضی ہو یا تم نے قبول کیا یا نہیں؟

يَا بَ إِذَا قَالَ الْخَاطِبُ لِلْوَلِيِّ:
رَوِّجْنِي فَلَانَةَ فَقَالَ: قَدْ رَوِّجُكَ بِكَذَا وَكَذَا. جَازَ النِّكَاحُ، وَإِنْ لَمْ يَقُلْ لِلزَّوْجِ: أَرْضَيْتَ أَمْ قَبِلْتَ؟

تشریح: اس باب سے مطلب یہ ہے کہ مرد کا درخواست کرنا قبول کرنے کے قائم مقام ہے۔ اب اس کے بعد پھر اظہار قبول کی حاجت نہیں۔ بیع میں بھی یہی حکم ہے مثلاً کسی نے دوسرے سے کہا چار روپے کی یہ چیز میرے ہاتھ بیچ ڈال اس نے کہا کہ میں نے بیچ دی تو بیع تمام ہوگئی اب اس کی ضرورت نہیں کہ پھر مشتری کہے کہ میں نے قبول کیا۔

(۵۱۴۱) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ابو حازم نے، ان سے سہل بن سعد ساعدي رضی اللہ عنہ نے کہ ایک عورت رسول اللہ ﷺ کی خدمت میں آئی اور اس نے اپنے آپ کو آنحضرت ﷺ سے نکاح کے لیے پیش کیا۔ آنحضرت ﷺ نے فرمایا: ”مجھے اب عورت کی ضرورت نہیں ہے۔“ اس پر ایک صحابی نے عرض کیا: یا رسول اللہ! ان کا نکاح مجھ سے کرو دیجیے۔ آنحضرت ﷺ نے دریافت فرمایا: تمہارے پاس کیا ہے؟“ انہوں نے کہا کہ میرے پاس تو کچھ بھی نہیں ہے۔ آنحضرت ﷺ نے فرمایا: ”اس عورت کو کچھ دو، خواہ لوہے کی ایک انگٹھی ہی سہی۔“ انہوں نے کہا: میرے پاس تو کچھ بھی نہیں ہے۔ آنحضرت ﷺ نے پوچھا: ”تمہیں قرآن کتنا یاد ہے؟“ عرض کیا: فلاں

۵۱۴۱۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ، أَنَّ امْرَأَةً، أَتَتْ النَّبِيَّ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَ: ((مَا لِي الْيَوْمَ فِي النِّسَاءِ مِنْ حَاجَةٍ)). فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! زَوِّجْنِيهَا. قَالَ: ((مَا عِنْدَكَ)). قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: ((أَعْطُهَا وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: ((فَمَا عِنْدَكَ مِنَ الْقُرْآنِ؟)). قَالَ: كَذَا وَكَذَا. قَالَ: ((فَقَدْ مَلَكَتُكَهَا بِمَا مَلَكَ مِنَ الْقُرْآنِ)). [راجع: ۲۳۱۰]

فلاں سورتیں یاد ہیں۔ آنحضرت ﷺ نے فرمایا: ”پھر میں نے انہیں تمہارے نکاح میں دیا، اس قرآن کے بدلے جو تم کو یاد ہے۔“

تشریح: اس واقعہ میں نبی کریم ﷺ بطور ولی کے تھے۔ آپ سے اس شخص نے اس عورت سے نکاح کرادیے کی درخواست کی، آپ نے نکاح کرادیا۔ باب اور حدیث میں مطابقت ہوگئی۔

مرزا حیرت صاحب مرحوم کی حیرت انگیز جسارت! حضرت مرزا حیرت صاحب مرحوم نے بھی بخاری شریف کا اردو ترجمہ شائع کیا تھا مگر بعض جگہ آپ حیرت انگیز جسارت سے کام لے جاتے ہیں چنانچہ اس حدیث کے ذیل آپ کی جسارت ملاحظہ ہو، لکھتے ہیں:

”امام بخاری رحمہ اللہ اس حدیث سے یہ سمجھ گئے کہ تعلیم قرآن آنحضرت ﷺ نے مقرر کر دیا اور کچھ نہ قرار دیا حالانکہ اس سے یہ لازم نہیں آتا۔ بلکہ مہر مولا مقرر کر دیا ہوگا اور اس کے معنی یہ ہیں کہ ہم نے بزرگی قرآن یاد ہونے کی وجہ سے اس کا نکاح تجھ سے کر دیا۔ بخاری نے ہاء کے معنی عوض کے لے کر مسئلہ قائم کر دیا حالانکہ ہاء مسمیہ ہے۔ (ترجمہ صحیح بخاری، جلد سوم، ص ۲۲)“

مرزا صاحب مرحوم نے حضرت امیر المؤمنین فی الحدیث کو جس لابیابی پن سے یاد کیا ہے وہ آپ کی حیرت انگیز جسارت ہے پھر مزید جسارت یہ کہ نبی کریم ﷺ کے اس نکاح کر دینے کی بڑی ہی بھونڈی تصویر پیش کی ہے۔ حدیث کے صاف الفاظ ہیں ((لقد ملکتکھا بما معلن من القرآن)) تجھ کو جو قرآن زبانی یاد ہے اس کے عوض اس عورت کا میں نے تجھ کو مالک بنا دیا۔ یہ اس وقت ہوا جبکہ سائل کے گھر میں ایک لڑکے کی انگلی یا چھلکا بھی نہ تھا مگر مرزا صاحب کی جسارت ملاحظہ ہو کہ آپ لکھتے ہیں ”بلکہ مہر مولا مقرر کر دیا ہوگا“ اگر ایسا ہوا ہوتا تو تفصیل میں نبی کریم ﷺ اس کا ذکر ضرور فرماتے مگر صاف واضح ہے کہ مرزا صاحب نے نبی کریم ﷺ پر یہ محض قیاسی افتراء بازی کی ہے جس کی بنا پر آپ امام بخاری رحمہ اللہ کی فتاہت حدیث پر حملہ کر رہے ہیں اور اپنی فہم کے آگے امام بخاری رحمہ اللہ کی فہم حدیث کو کچھ ثابت کرنا چاہتے ہیں۔ اللہ پاک حضرت مرزا صاحب کی اس جسارت کو معاف فرمائے۔ دراصل تعصب تقلید اتنا بڑا مرض ہے کہ آدمی اس میں بالکل اندھا بہرہ جن کر حقیقت سے بالکل دور ہو جاتا ہے امام بخاری رحمہ اللہ نے باب میں جو مسئلہ ثابت فرمایا ہے وہ ایسے حالات میں یقیناً ارشاد در رسالت مآب ﷺ سے ثابت ہے۔ ولا شک فیہ علی دغم انوف المقلدین الجامدین۔

بَابُ: لَا يَخْطُبُ عَلَى خِطْبَةِ

أَخِيهِ، حَتَّى يَنْكِحَ أَوْ يَدَعَ

باب: کوئی بھی مسلمان اپنے بھائی کی منگنی پر منگنی نہ کرے یہاں تک کہ وہ اس سے نکاح کر لے یا

پیام نہ چھوڑ دے یعنی منگنی توڑ دے

۵۱۴۲۔ حَدَّثَنَا مَكِّي بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: سَمِعْتُ نَافِعًا، يُحَدِّثُ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ: نَهَى النَّبِيُّ ﷺ أَنْ يَبْنَعَ بَعْضُكُمْ عَلَى بَنِيهِ بَعْضٌ، وَلَا يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَتَرَكَ الْخَاطِبُ قَبْلَهُ، أَوْ يَأْذَنَ لَهُ الْخَاطِبُ. (۵۱۴۲) ہم سے مکی بن ابراہیم نے بیان کیا، کہا ہم سے ابن جریج نے بیان کیا، کہا میں نے نافع سے سنا، انہوں نے بیان کیا کہ عبداللہ بن عمر رضی اللہ عنہما بیان کرتے تھے کہ نبی کریم ﷺ نے اس سے منع فرمایا ہے کہ ہم کسی کے بھادر بھادر لگا میں اور کسی شخص کو اپنے کسی (دینی) بھائی کے پیغام نکاح پر پیغام نہ بھیجنا چاہیے، یہاں تک کہ پہلے پیغام بھیجے والا اس کو چھوڑ دے یا پیغام نکاح بھیجے والا اپنے دوسرے بھائی کو اجازت دے دے تو جائز ہے۔

[راجع: ۳۹، ۴۰، ۴۱، ۴۲، ۴۳]

تشریح: دیانت اور امانت کا تقاضا ہے کہ کسی بھائی کے سودے میں یا اس کی معافی میں دخل اندازی نہ کی جائے ہاں وہ خود ہٹ جائے تو بات الگ ہے۔

۵۱۴۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: يَأْتُرُ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَبَاغَضُوا، وَكُونُوا إِخْوَانًا)). [طرفہ فی: ۶۰۶۴، ۶۰۶۵، ۶۰۶۶]

۵۱۴۳ (ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے اعرج نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا وہ نبی کریم ﷺ سے روایت کرتے ہیں کہ آنحضرت ﷺ نے فرمایا: ”بدگمانی سے بچتے رہو کیونکہ بدگمانی سب سے جھوٹی بات ہے (اور لوگوں کے رازوں کی) کھود پید نہ کیا کرو اور نہ (لوگوں کی نجی گفتگوؤں کو) کان لگا کر سنو اور آپس میں دشمنی نہ پیدا کرو بلکہ بھائی بھائی بن کر رہو۔“

۵۱۴۴۔ ((وَلَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْتَحِبَ أَوْ يَتْرَكَ)). [راجع: ۲۱۴۰]

۵۱۴۴ (اور کوئی شخص اپنے بھائی کے پیغام پر پیغام نہ بھیجے یہاں تک کہ وہ نکاح کرے یا چھوڑ دے۔“

تشریح: اخلاق فاضلہ کی تعلیم کے لئے اس حدیث کو بنیادی حیثیت دی جاسکتی ہے۔ اصلاح معاشرہ اور صالح ترین سماج بنانے کے لئے ان اوصاف حسنہ کا ہونا ضروری ہے، بدگمانی عیب جوئی سب اس میں داخل ہیں۔ اسلام کا منشا سارے انسانوں کو خالص ترین بھائیوں کی طرح زندگی گزارنے کا پیغام دیتا ہے۔

باب: پیغام چھوڑ دینے کی وجہ بیان کرنا

۵۱۴۵ (ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا مجھے سالم بن عبداللہ نے خبر دی، انہوں نے عبداللہ بن عمر رضی اللہ عنہما سے سنا، وہ بیان کرتے تھے کہ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ جب میری بیٹی حفصہ رضی اللہ عنہا بیوہ ہوئی تو میں حضرت ابوبکر رضی اللہ عنہ سے ملا اور ان سے کہا کہ اگر آپ چاہیں تو میں آپ کا نکاح حفصہ رضی اللہ عنہا سے کر دوں۔ پھر کچھ دنوں کے بعد رسول کریم ﷺ نے ان کے نکاح کا پیغام بھیجا۔ اس کے بعد حضرت ابوبکر رضی اللہ عنہ مجھ سے ملے اور کہا کہ آپ نے جو صورت میرے سامنے رکھی تھی۔ اس کا جواب میں نے صرف اس وجہ سے نہیں دیا تھا کہ مجھے معلوم تھا کہ رسول اللہ ﷺ نے ان کا ذکر کیا ہے۔ میں نہیں چاہتا تھا کہ آپ ﷺ کا راز کھولوں، ہاں، اگر آنحضرت ﷺ انہیں

بَابُ تَفْسِيرِ تَرْكِ الْخِطْبَةِ

۵۱۴۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ جِئَتْ تَابِثُ حَفْصَةَ قَالَ عُمَرُ: لَقِيتُ أَبَا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَلَبِثْتُ لِيَالِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَلَقِينِي أَبُو بَكْرٍ فَقَالَ: إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتُ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا فَلَمْ أَكُنْ لِأَفْشِي

سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. چھوڑ دیتے تو میں ان کو قبول کر لیتا۔ شعیب کے ساتھ اس حدیث کو پولس
تَابَعَهُ يُونُسُ وَمُوسَى بْنُ عُقْبَةَ وَابْنُ أَبِي عَتِيقٍ عَنِ الزُّهْرِيِّ. [راجع: ۴۰۰۵]
روایت کیا ہے۔

تشریح: حضرت صدیق اکبر رضی اللہ عنہ نے پیغام چھوڑ دینے کی وجہ بیان کر دی یہی باب کا مقصد ہے۔

بَابُ الْخُطْبَةِ (عقد سے پہلے) نکاح کا خطبہ پڑھنا

۵۱۴۶۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: جَاءَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ مِنَ الْبَيِّنَاتِ سِحْرًا)). [طرفہ
۵۱۴۶] [ابوداؤد: ۵۰۰۷، ترمذی: ۲۰۲۸] فرمایا: ”بعض تقریر جادو کی طرح اثر کرتی ہے۔“

تشریح: یہ حدیث لا کر امام بخاری رحمہ اللہ نے اس طرف اشارہ فرمایا کہ نکاح کا خطبہ صاف صاف متوسط تقریر میں ہونا چاہیے نہ یہ کہ بڑے تکلف اور
خوش تقریری کے ساتھ جس سے سامعین پر جادو کا سا اثر ہو اور خطبہ نکاح کے باب میں حدیث ابن مسعود رضی اللہ عنہ کی ہے جسے اصحاب سنن نے روایت کیا
ہے لیکن امام بخاری رحمہ اللہ شاید اپنی شرط پر نہ ہونے سے اسے نہ لائے۔ نکاح کا خطبہ مشہور یہ ہے:

”الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَتُسْتَعِينُهُ وَتُسْتَفِيرُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ
وَمَنْ يَضِلَّهُ فَلَا مُهَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَنَا بَعْدُ أَعُوذُ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾۔“ تک پڑھ کر پھر قاضی ایجاب و قبول کرائے۔

بَابُ صَرْبِ الدَّفِّ فِي النِّكَاحِ (نکاح اور ولیمہ کی دعوت میں دف بجانا)

وَالْوَلِيمَةُ

تشریح: اعلان نکاح کے لئے دف بجانا جس میں ٹھکرو نہ ہوں جائز ہے مگر آج کل کا گانا بجانا سراسر حرام ہے۔

۵۱۴۷۔ حَدَّثَنَا مُسَبِّدٌ، عَنْ بَشْرِ بْنِ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ، قَالَ: قَالَتْ الرُّبِيعُ بِنْتُ مُعَوِّذِ بْنِ عَفْرَاءَ. جَاءَ النَّبِيُّ ﷺ
۵۱۴۷ (۵۱۴۷) ہم سے مسدود نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا،
کہا ہم سے خالد بن ذکوان نے بیان کیا، کہا ربیع بنت معوذ بن عفراء نے
بیان کیا کہ نبی کریم ﷺ تشریف لائے اور جب میں دلہن بنا کر بٹھائی گئی

تو آنحضرت ﷺ اندر تشریف لائے اور میرے بستر پر بیٹھے، اسی طرح جیسے تم اس وقت میرے پاس بیٹھے ہوئے ہو۔ پھر ہمارے یہاں کی کچھ لڑکیاں دف بجانے لگیں اور میرے باپ اور چچا جو جنگ بدر میں شہید ہوئے تھے، ان کا مرثیہ پڑھنے لگیں۔ اتنے میں ان میں سے ایک لڑکی نے پڑھا: اور ہم میں ایک نبی ہے جو ان باتوں کی خبر رکھتا ہے جو کچھ کل ہونے والی ہیں۔ آنحضرت ﷺ نے فرمایا: ”یہ چھوڑ دو، اس کے سوا جو کچھ تم پڑھ رہی تھیں وہ پڑھو۔“

فَدَخَلَ جِنَّ بَنِي عَلِيٍّ، فَجَلَسَ عَلَى فِرَاشِي كَمَا جَلَسْتُ مَنِي، فَجَعَلْتُ جَوْنِيَا تَلَنَا يَضْرِبْنَ بِالْأُذُنِ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، إِذْ قَالَتْ إِحْدَاهُنَّ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَيْبٍ. فَقَالَ: ((دَعِي هَذِهِ، وَقُولِي بِاللَّيْلِ كُنْتَ تَقُولِينَ)). (راجع: ۴۰۰۱)

تشریح: اس لڑکی کو آپ نے ایسا شعر پڑھنے سے منع فرمادیا کیونکہ آپ عالم الغیب نہیں تھے عالم الغیب صرف ذات باری تعالیٰ ہے۔ قرآن پاک میں صاف اس کی صراحت مذکور ہے۔ مراقاة میں ہے کہ وہ دف جو ہماری تھیں ان میں ہنکر وہی آواز نہیں تھی ”وَكَاكَ وَلَكِنَّ غَيْرَ مَضْحُوبٍ بِجَلَا جَلٍ۔“ اس سے آج کل کے گانے بجانے پر دلیل پکڑنا غلط ہے۔ اللہ کے رسول ﷺ نے ایسے گانوں بجانوں سے سختی کے ساتھ منع فرمایا ہے بلکہ آپ ﷺ دنیا میں ایسے گانوں بجانوں کو مٹانے کے لئے مبعوث ہوئے تھے، ”قَالَ فِي الْفَتْحِ وَأَنَا أَنْكَرُ عَلَيْهَا مَا ذَكَرَ مِنَ الْأَطْرَافِ حَيْثُ أَطْلَقَ عِلْمَ الْغَيْبِ لَهُ هُوَ صِفَةُ تَخْتَصُّ بِاللَّهِ تَعَالَى۔“ (جلد ۵ صفحہ ۲۵۵) یعنی آپ نے اس لڑکی کو اس شعر کے پڑھنے سے اس لئے منع فرمایا کہ اس میں مباغتہ اور علم الغیب کا اطلاق آپ ﷺ کی ذات پر کیا گیا تھا حالانکہ یہ ایسی صفت ہے جو اللہ کے ساتھ خاص ہے۔

باب: اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ تَعَالَى:

”اور عورتوں کو ان کا مہر خوش دلی سے ادا کر دو۔“ اور مہر زیادہ رکنا اور کم سے کم کتنا مہر جائز ہے اور اللہ تعالیٰ کا فرمان: ”اور اگر تم نے ان (عورتوں) میں سے کسی کو (مہر میں) ڈھیر کا ڈھیر دیا ہو، تب بھی اس سے واپس نہ لو۔“ اور اللہ تعالیٰ کا فرمان: ”یا تم نے ان کے لیے کچھ (مہر کے طور پر) مقرر کیا ہو۔“ اور ہبل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کچھ تو ڈھونڈ کر لا، اگر چہ لوہے کی ایک انگوٹھی ہی سہی۔“

﴿وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً﴾. [النساء: ۴] وَكَثْرَةُ الْمَهْرِ، وَأَذْنَى مَا يَجُوزُ مِنَ الصَّدَاقِ، وَقَوْلُهُ تَعَالَى: ﴿وَأَتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا﴾ [النساء: ۲۰] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أَوْ تَفْرِضُوا لَهُنَّ﴾ [البقرة: ۲۳۶] وَقَالَ سَهْلٌ: قَالَ النَّبِيُّ ﷺ: ((وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). (راجع: ۵۰۳۰)

(۵۱۲۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ عبدالرحمن بن عوف رضی اللہ عنہ نے ایک خاتون سے ایک گھٹلی کے وزن کے برابر (سونے کے مہر پر) نکاح کیا۔ پھر نبی کریم ﷺ نے شادی کی خوشی ان میں دیکھی تو ان سے پوچھا۔ انہوں نے عرض کیا کہ میں نے ایک عورت سے ایک گھٹلی کے برابر (سونے) پر نکاح کیا ہے۔

۵۱۴۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، تَزَوَّجَ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ، فَرَأَى النَّبِيُّ ﷺ بَشَاشَةَ الْغُرْسِ فَسَأَلَهُ فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ.

وَعَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ تَزَوَّجَ امْرَأَةً عَلَى وَدَيْنِ نَوَافٍ مِنْ ذَهَبٍ. [راجع: ۴۹: ۲]

اور قتادہ نے حضرت انس رضی اللہ عنہ سے یہ روایت اس طرح نقل کی ہے کہ حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے ایک عورت سے ایک گٹھلی کے وزن کے برابر سونے پر نکاح کیا تھا۔

تشریح: اس میں سونے کی تصریح مذکور ہے۔ اس حدیث سے معلوم ہوا کہ کمی بیشی کی کوئی حد نہیں ہے مگر بہتر یہ ہے کہ (طاقت ہونے پر) مہر دس درہم سے کم اور پانچ سو درہم سے زیادہ نہ ہو۔ کیونکہ نبی کریم ﷺ کی بیویوں اور صاحبزادیوں کا یہی مہر تھا۔ (حیدری) آج کل لوگ نام نمود کے لیے ہزاروں کا مہر مانگ دیتے ہیں بعد میں ادائیگی کا نام نہیں لینے الا ماشاء اللہ۔ ایسے لوگوں کو چاہیے کہ اتنا ہی مہر بندھوائیں جسے بخوشی ادا کر سکیں۔

بَابُ التَّرْوِیْحِ عَلَى الْقُرْآنِ وَبَغِیْرِ
صَدَاقٍ

باب: قرآن کی تعلیم مہر ہو سکتی ہے اس طرح اگر مہر
کا ذکر ہی نہ کرے تب بھی نکاح صحیح ہو جائے گا۔
(اور مہر مثل لازم ہوگا)

تشریح: مہر اٹل عورت کے باپ کے کنبہ کے مہر پر بھی قیاس کر کے مقرر کیا جاتا ہے جیسے اس کی علاتی بہنیں اور چھو بھیاں اور چچا زاد بہنیں۔ جب نکاح کے وقت کچھ مہرن مقرر ہو انہیں یا قبل یا بعد نکاح کے مقدار مہر کی تسنیں و تصریح نہ کر دی گئی ہو یا مہر عمدہ یا سہو اغیر معین چھوڑ دیا گیا ہو تو عورت اس مہر کی مستحق ہوگی جس کو شرع میں مہر اٹل یعنی اس کی امثال و اقراء کا مہر کہتے ہیں۔ عورت کا مہر اٹل نکالنے کا یہ قاعدہ مقرر کیا گیا ہے کہ اس کے شوہر کی حالت باعتبار شرافت اور دولت کے اس عورت کے شوہر کی حالت کے مانند ہو جو اس کی مثل قرار دی گئی ہے۔ مہر مثل صرف ان صورتوں میں لیا جاتا ہے جن میں نکاح شرعاً صحیح و جائز ہو۔

۵۱۴۹ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، سَمِعْتُ أَبَا حَازِمٍ، سَمِعْتُ سَهْلَ ابْنَ سَعْدٍ السَّاعِدِيِّ، يَقُولُ: إِنِّي لَمِنَ الْقَوْمِ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَامَتِ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَأَيْتَ رَأْيَكَ فَلَمْ يُجِبْهَا شَيْئًا ثُمَّ قَامَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَأَيْتَ رَأْيَكَ فَلَمْ يُجِبْهَا شَيْئًا ثُمَّ قَامَتِ الثَّالِثَةُ فَقَالَتْ: إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَأَيْتَ رَأْيَكَ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْكَحْنِيهَا. قَالَ: ((هَلْ عِنْدَكَ مِنْ شَيْءٍ؟)) قَالَ: لَا. قَالَ: ((اذهُبْ فَاطْلُبْ وَلَوْ

کچھ ہے؟“ انہوں نے عرض کیا، نہیں، آنحضرت ﷺ نے فرمایا: ”جاؤ! تلاش کرو ایک لوہے کی انگوٹھی بھی اگر مل جائے تو لے آؤ۔“ وہ گئے اور تلاش کیا، پھر واپس آ کر عرض کیا: میں نے کچھ نہیں پایا، لوہے کی ایک انگوٹھی بھی نہیں ملی۔ آنحضرت ﷺ نے دریافت فرمایا: ”تمہارے پاس کچھ قرآن ہے؟“ انہوں نے عرض کیا: جی ہاں! میرے پاس فلاں فلاں سورتیں ہیں۔ آنحضرت ﷺ نے فرمایا: ”پھر جاؤ! میں نے تمہارا نکاح ان سے اس قرآن پر کیا جو تم کو یاد ہے۔“

خَاتَمًا مِنْ حَدِيدٍ))۔ فَذَهَبَ فَطَلَبَ ثُمَّ جَاءَ فَقَالَ: مَا وَجَدْتُ شَيْئًا وَلَا خَاتَمًا مِنْ حَدِيدٍ. قَالَ: ((هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟)) قَالَ: مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا. قَالَ: ((اِذْهَبْ فَقَدْ اُنْكَحْتُكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)). [راجع: ۲۳۱۰]

[مسلم: ۳۴۸۷، نسائی: ۳۲۰۰، ۳۲۸۰]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ الْمَهْرِ بِالْعُرُوضِ وَخَاتَمٍ مِنْ حَدِيدٍ

باب: کوئی جنس یا لوہے کی انگوٹھی مہر ہو سکتی ہے گو نقد روپیہ نہ ہو

(۵۱۵۰) ہم سے یحییٰ نے بیان کیا، کہا ہم سے کعب نے بیان کیا، ان سے سفیان نے، ان سے ابی حازم نے اور ان سے صحابی حضرت سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک آدمی سے فرمایا: ”نکاح کر، خواہ لوہے کی ایک انگوٹھی پر ہی ہو۔“

۵۱۵۰۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: ((تَزَوَّجْ وَلَوْ بِخَاتَمٍ مِنْ حَدِيدٍ)). [راجع: ۲۳۱۰] ابن

ماجہ: ۱۸۸۹]

تشریح: اس سے صاف ظاہر ہوا کہ نکاح ایک معمولی رقم کے مہر پر بھی ہو سکتا ہے حتیٰ کہ ایک لوہے کی انگوٹھی پر بھی جبکہ دولہا بالکل بفلس ہو۔ الغرض شریعت نے نکاح کا معاملہ بہت آسان کر دیا ہے۔

باب: نکاح میں جو شرطیں طے کی جائیں (ان کا پورا کرنا ضروری ہے)

اور حضرت عمر رضی اللہ عنہ نے کہا: حق کا پورا کرنا اسی وقت ہوگا جب شرط پوری کی جائے اور مسور بن مخرمہ رضی اللہ عنہ نے کہا: میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے اپنے ایک داماد (ابو عاص) کا ذکر فرمایا اور ان کی تعریف کی کہ دامادی کا حق انہوں نے ادا کیا: ”جو بات کہی وہ سچ کہی اور جو وعدہ کیا وہ پورا کیا۔“

بَابُ الشُّرُوطِ فِي النِّكَاحِ

وَقَالَ عُمَرُ: مَقَاطِعُ الْحُقُوقِ عِنْدَ الشُّرُوطِ وَقَالَ الْمِسُورُ: سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صَهْرًا لَهُ فَأَتَتْهُ عَلَيْهِ فِي مُصَاهَرَتِهِ فَأَحْسَنَ قَالَ: ((حَدَّثَنِي وَصَدَّقَنِي، وَوَعَدَنِي فَوَقَّى لِي)). [راجع: ۳۷۲۹]

۵۱۵۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ

عَبْدُ الْمَلِكِ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: ((أَحَقُّ مَا أُوتِيتُمْ مِنَ الشُّرُوطِ أَنْ تُوَفُّوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ)).

بن سعد نے بیان کیا، ان سے یزید بن ابی حنیب نے، ان سے ابی الخیر نے اور ان سے حضرت عقبہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تمام شرطوں میں وہ شرطیں سب سے زیادہ پوری کی جانے کے لائق ہیں جن کے ذریعہ تم نے شرمگاہوں کو حلال کیا ہے۔“ یعنی نکاح کی شرطیں ضرور پوری کرنی ہوں گی۔ [راجع: ۲۷۲۱]

تشریح: نکاح کے وقت جو شرطیں کی جائیں ان کا پورا کرنا لازم ہے، امام احمد رحمہ اللہ اور احمدیہ کا یہی قول ہے مگر ایک شرط کہ مرد اپنی پہلی بیوی کو طلاق دے دے اس کا پورا کرنا ضروری نہیں اور ایسی شرطیں کہ مرد دوسری شادی نہ کرے یا لونڈی نہ رکھے یا بیوی کو اس کے ملک سے باہر نہ لے جائے یا نان و نفقہ اتنا دے تو ان شرطوں کو پورا کرنا خاوند پر لازم ہے ورنہ عورت قاضی کے یہاں نالش کر کے جدا ہو سکتی ہے۔ ہاں کوئی شرط شریعت کے خلاف ہو تو اسے توڑ دینا لازم ہے۔

بَابُ الشُّرُوطِ الَّتِي لَا تَحِلُّ فِي النِّكَاحِ

باب: وہ شرطیں جو نکاح میں جائز نہیں

وَقَالَ ابْنُ مَسْعُودٍ: لَا تَشْتَرِطُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا.

۵۱۵۲۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ زَكَرِيَّا، هُوَ ابْنُ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((لَا يَحِلُّ لِمَرْأَةٍ تَسْأَلُ طَلَاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا، لِأَنَّمَا لَهَا مَا قَدَّرَ لَهَا)). [راجع: ۲۱۴۰]

ابن مسعود رضی اللہ عنہ نے کہا کہ کوئی عورت (سوکن) بہن کی طلاق کی شرط نہ لگائے۔

۵۱۵۲) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ان سے زکریا جو ابوزائدہ کے صاحبزادے ہیں، ان سے سعد بن ابراہیم نے، ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کسی عورت کے لیے جائز نہیں کہ اپنی کسی (سوکن) بہن کی طلاق کی شرط اس لیے لگائے تاکہ اس کے حصے کا پیالہ بھی خود انڈیل لے کیونکہ اسے وہی ملے گا جو اس کے مقدر میں ہوگا۔“

بَابُ الصُّفْرَةِ لِلْمَتْرُوجِ

باب: شادی کرنے والے کے لیے زرد رنگ کا جواز

وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَنِ النَّبِيِّ ﷺ.

تشریح: دولہا کے زردی لگانا حنفیہ اور شافعیہ کے نزدیک مطلق منع ہے اور مالکیہ نے صرف کپڑے میں لگانا دولہا کے لیے جائز رکھا ہے نہ کہ بدن میں۔ ان کی دلیل ابو موسیٰ رضی اللہ عنہ کی حدیث ہے جس میں مذکور ہے کہ اللہ تعالیٰ اس شخص کی نماز قبول نہیں کرتا جس کے بدن میں زرد خوشبوئیں ہوں۔ حنفیہ اور شافعیہ کہتے ہیں کہ عبدالرحمن رضی اللہ عنہ کی حدیث سے مرد کے لیے زردی لگانے کا جواز نہیں نکلتا کیونکہ عبدالرحمن رضی اللہ عنہ نے زردی نہیں لگائی تھی بلکہ ان کی دلیل ان کی زردی ان کے بدن یا کپڑے سے لگ گئی ہوگی۔ (دحیدی)

۵۱۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۵۱۵۳) ہم سے عبداللہ بن یوسف نے بیان کیا، ان کو مالک بن انس نے

خبر دی، انہیں حمید طویل نے اور انہیں انس بن مالک رضی اللہ عنہ نے بیان کیا کہ عبدالرحمن بن عوف رضی اللہ عنہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے تو ان کے اوپر زور رنگ کا نشان تھا۔ رسول اللہ ﷺ نے اس کے متعلق پوچھا تو انہوں نے بتایا کہ انہوں نے انصار کی ایک عورت سے نکاح کیا ہے۔ آنحضرت ﷺ نے دریافت فرمایا: ”اسے مہر کتنا دیا ہے؟“ انہوں نے کہا کہ ایک گٹھلی کے برابر سونا۔ آپ ﷺ نے فرمایا: ”پھر ولیمہ کر، خواہ ایک بکری ہی کا ہو۔“

أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَبِهِ أَثَرُ صُفْرَةٍ فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ قَالَ: ((كَمْ سُفَّتَ إِلَيْهَا)). قَالَ: زَنَةَ نَوَافٍ مِنْ ذَهَبٍ. قَالَ رَسُولُ اللَّهِ ﷺ: ((أَوَلَمْ وَلَوْ بِشَاةٍ)). [راجع: ۲۰۴۹] [نسائي: ۳۳۵۱]

باب

باب

(۵۱۵۴) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے زینب بنت جحش رضی اللہ عنہا کے ساتھ نکاح پر دعوت دلیہ کی اور مسلمانوں کے لیے کھانے کا انتظام کیا۔ (کھانے سے فراغت کے بعد) آنحضرت ﷺ باہر تشریف لے گئے، جیسا کہ نکاح کے بعد آپ کا دستور تھا۔ پھر آپ امہات المؤمنین رضی اللہ عنہن کے حجروں میں تشریف لے گئے۔ آپ نے ان کے لیے دعا کی اور انہوں نے آپ کے لیے دعا کی۔ پھر آپ واپس تشریف لائے تو دو صحابہ کو دیکھا (کہ ابھی بیٹھے ہوئے تھے) اس لیے آپ ﷺ پھر باہر تشریف لے گئے (انس رضی اللہ عنہ نے بیان کیا کہ) مجھے پوری طرح یاد نہیں کہ میں نے خود آنحضرت ﷺ کو خبر دی یا کسی اور نے خبر دی کہ وہ دونوں صحابی بھی چلے گئے ہیں۔

۵۱۵۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: أَوْلَمَ النَّبِيُّ ﷺ بِزَيْنَبٍ فَأَوْسَعَ الْمُسْلِمِينَ خُبْرًا فَخَرَجَ - كَمَا يَصْنَعُ إِذَا تَزَوَّجَ - فَأَتَى حُجَرَ امْهَاتِ الْمُؤْمِنِينَ يَدْعُو وَيَدْعُونَ ثُمَّ انْصَرَفَ فَرَأَى رَجُلَيْنِ فَرَجَعَ لَا أَذْرِي أَخْبَرْتَهُ أَوْ أُخْبِرَ بِخُرُوجِهِمَا. [راجع: ۴۷۹۱]

تشریح: صحبت کے بعد دولہا کو ولیمہ کی دعوت کرنا سنت ہے یہ ضروری نہیں کہ اس میں گوشت ہی ہو بلکہ جو میسر ہو وہ کھلائے۔ نبی کریم ﷺ نے ولیمہ کی دعوت میں مجبور اور سچی اور پیار کھلایا تھا۔ شادی سے پہلے کھانا شریعت سے ثابت نہیں ہے، امام بخاری رحمہ اللہ اس حدیث کو اس لئے لائے کہ اس میں یہ ذکر نہیں ہے کہ نبی کریم ﷺ نے زور خوشبو لگائی تو معلوم ہوا کہ دولہا کو زور خوشبو لگانا ضروری نہیں ہے۔

باب: دُولہا کو کس طرح دعا دی جائے؟

(۵۱۵۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے حضرت عبدالرحمن بن عوف پر زور دی کا نشان دیکھا تو پوچھا

۵۱۵۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ

عَوْفُ أَثَرِ صُفْرَةٍ قَالَ: ((مَا هَذَا؟)) قَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ. قَالَ: ((بَارَكَ اللَّهُ لَكَ، أَوْلِمْتَ وَلَوْ بِشَاةٍ)).

کہ یہ کیا ہے؟ انہوں نے کہا کہ میں نے ایک عورت سے ایک گھٹلی کے وزن کے برابر سونے کے مہر پر نکاح کیا ہے۔ آنحضرت ﷺ نے فرمایا: ”اللہ تعالیٰ تمہیں برکت دے، دعوت ولیمہ کرو خواہ ایک بکری ہی کا ہو۔“

[راجعہ: ۲۰۴۹] [مسلم: ۳۴۹۰] [ترمذی: ۱۱۰۹۴]

نسائی: ۳۳۷۲ [ابن ماجہ: ۱۹۰۷]

تشریح: نکاح کے بعد سب لوگ دولہا کو یوں دعادیں ”بَارَكَ اللَّهُ لَكَ يَا بَارَكَ اللَّهُ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ“۔ ترمذی کی روایت میں یوں ہے: ”بَارَكَ اللَّهُ لَكَ وَعَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ“۔ عقی بن خالد کی روایت میں یہ الفاظ مروی ہیں: ”بَارَكَ اللَّهُ بِكُمْ وَبَارَكَ فِيْكُمْ وَبَارَكَ عَلَيْكُمْ“۔ حضرت عبدالرحمن رضی اللہ عنہ نے زردی نہیں لگائی تھی بلکہ ان کی دلہن کی زردی ان کو لگ گئی ہوگی۔ (وحیدی)

بَابُ الدَّعَاءِ لِلنِّسَاءِ اللَّائِي يَهْدِيْنَ الْعُرْسَ، وَلِلْعُرُوسِ

باب: جو عورتیں دلہن کو بناؤ سنگھار کر کے دولہا کے

گھرا لیں ان کو اور دلہن کو کیونکر دعادیں

۵۱۵۶۔ حَدَّثَنَا قُرُوءَةُ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ تَزَوَّجَنِي النَّبِيُّ ﷺ فَأَتَنِي أُمِّي فَأَدْخَلَنِي الْبَدَارَ، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرٍ طَابَتْهُ. [راجعہ: ۳۸۹۴]

۵۱۵۶) ہم سے قرؤہ نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے جب مجھ سے شادی کی تو میری والدہ (ام رومان بنت عامر) میرے پاس آئیں اور مجھے آنحضرت ﷺ کے گھر کے اندر لے گئیں۔ گھر کے اندر قبیلۃ انصار کی عورتیں موجود تھیں۔ انہوں نے (مجھ کو اور میری ماں کو) یوں دعادی کہ تمہارا آنا خیر و برکت والا ہو اور تمہارا نصیب اچھا ہو۔

تشریح: امام احمد رحمہ اللہ کی روایت میں ہے کہ ام رومان رضی اللہ عنہا نے حضرت عائشہ رضی اللہ عنہا کو نبی کریم ﷺ کی گود میں بٹھایا اور کہا یا رسول اللہ! یہ آپ کی بیوی ہے اللہ تعالیٰ مبارک کرے۔

بَابُ مَنْ أَحَبَّ الْبِنَاءَ قَبْلَ الْعُرْوِ

باب: جہاد میں جانے سے پہلے نبی دلہن سے صحبت

کر لینا بہتر ہے تاکہ دل اس میں لگانہ نہ رہے

۵۱۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((عَزَا نَبِيٍّ مِنَ الْأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ: لَا يَتَّبِعُنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمْ

۵۱۵۷) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے عبد اللہ بن مبارک نے بیان کیا، ان سے معمر بن راشد نے، ان سے ہمام نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مگزشتہ انبیاء میں سے ایک نبی (حضرت یوشع یا حضرت داؤد علیہ السلام) نے غزوہ کیا اور (غزوہ سے پہلے) اپنی قوم سے کہا کہ میرے ساتھ کوئی ایسا شخص نہ چلے جس

[راجع: ۳۱۲۴]

نے کسی نئی عورت سے شادی کی ہو اور اس کے ساتھ صحبت کرنے کا ارادہ رکھتا ہو اور ابھی صحبت نہ کی ہو۔“

بَابُ مَنْ بَنَى بِامْرَأَةٍ وَهِيَ
بِنْتُ تِسْعِ سِنِينَ

باب: جس نے نو سال کی عمر کی بیوی کے ساتھ
خلوت کی (جب وہ جوان ہوگئی ہو)

۵۱۵۸۔ حَدَّثَنَا قَيْصَةُ بْنُ عَقَبَةَ، قَالَ: حَدَّثَنَا
سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ،
تَزَوَّجَ النَّبِيُّ ﷺ عَائِشَةَ وَهِيَ ابْنَةُ سِتٍّ
وَبَنَى بِهَا وَهِيَ ابْنَةُ تِسْعٍ وَمَكَثَتْ عِنْدَهُ
تِسْعًا. [راجع: ۳۸۹۴]

(۵۱۵۸) ہم سے قیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ہشام بن عروہ نے اور ان سے عروہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے حضرت عائشہ رضی اللہ عنہا سے جب نکاح کیا تو ان کی عمر چھ سال کی تھی اور جب ان کے ساتھ خلوت کی تو ان کی عمر نو سال کی تھی اور وہ آنحضرت ﷺ کے ساتھ نو سال تک رہیں۔

تشریح: نبی کریم ﷺ کی وفات کے وقت حضرت عائشہ رضی اللہ عنہا کی عمر اٹھارہ سال کی تھی۔ عرب جیسے گرم ملک میں عورتیں عموماً نو (۹) سال کی عمر میں بالغ ہو جایا کرتی تھیں۔ ابتدائے بلوغ کا تعلق موسم اور آب و ہوا کے ساتھ بھی بہت حد تک ہے۔ بہت زیادہ گرم خطوں میں عورتیں اور مرد جلد بالغ ہو جاتے ہیں، اس کے برعکس بہت زیادہ سرد خطوں میں بلوغ اوسطاً اٹھارہ بیس سال میں ہوتا ہے لہذا یہ کوئی بعید از عقل بات نہیں ہے۔ اس بارے میں بعض علما نے بہت سے تکلفات کئے ہیں مگر ظاہر حقیقت یہی ہے جو روایت میں مذکور ہے تکلف کی کوئی ضرورت نہیں ہے۔ عرب میں نو سال کی لڑکیوں کا بالغ ہونا بعید از عقل کی بات نہیں تھی اس کے مطابق ہی یہاں ہوا۔ واللہ اعلم بالصواب۔

بَابُ الْبِنَاءِ فِي السَّفَرِ

باب: سفر میں نئی دلہن کے ساتھ خلوت کرنا

۵۱۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ،
قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ
ثَلَاثًا يَبْنِي عَلَيْهِ بِصَفِيَّةَ بِنْتُ حَيٍّ فَدَعَوْتُ
الْمُسْلِمِينَ إِلَى وَلِيْمَتِهِ، فَمَا كَانَ فِيهَا مِنْ
خُبْزٍ وَلَا لَحْمٍ، أَمَرَ بِالْأَنْطَاعِ فَأُلْقِيَ فِيهَا مِنَ
التَّمْرِ وَالْأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيْمَتَهُ،
فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَهَاتِ الْمُؤْمِنِينَ
أَوْ مِمَّا مَلَكَتْ يَمِينُهُ فَقَالُوا: إِنْ حَجَبَهَا
فَهِيَ مِنْ أُمَهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجِبَهَا
فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ فَلَمَّا ازْتَحَلَ وَطَأَ

(۵۱۵۹) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو اسماعیل بن جعفر نے خبر دی، انہیں حمید نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مدینہ اور خیبر کے درمیان (راستہ میں) تین دن تک قیام کیا اور وہاں ام المؤمنین حضرت صفیہ بنت حی رضی اللہ عنہا کے ساتھ خلوت کی۔ میں نے مسلمانوں کو آنحضرت ﷺ کے ولیمہ پر بلایا لیکن اس دعوت میں روٹی اور گوشت نہیں تھا۔ آپ نے دسترخوان بچھانے کا حکم دیا اور اس پر کھجور، پیاز اور گھی رکھ دیا گیا اور یہی آنحضرت ﷺ کا ولیمہ تھا۔ مسلمانوں نے حضرت صفیہ رضی اللہ عنہا کے بارے میں (کہا کہ) امہات المؤمنین میں سے ہیں یا آنحضرت ﷺ نے انہیں لونڈی ہی رکھا ہے (کیونکہ وہ جنگ خیبر کے قیدیوں میں سے تھیں) اس پر بعض نے کہا کہ اگر آنحضرت ﷺ ان کے لیے پردہ کرائیں تو پھر تو وہ امہات المؤمنین میں سے ہیں اور اگر

لَهَا خَلْفَةٌ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ. آپ ان کے لیے پردہ نہ کرائیں تو پھر وہ لونڈی کی حیثیت سے ہیں۔ جب سفر شروع ہوا تو آنحضرت ﷺ نے ان کے لیے اپنی سواری پر پیچھے جگہ بنائی اور لوگوں کے ادران کے درمیان پردہ ڈالوایا۔ [راجع: ۳۷۱]

تشریح: جس سے لوگوں نے جان لیا کہ حضرت صفیہ رضی اللہ عنہا کو آپ ﷺ نے اپنے حرم میں داخل فرمایا اور آپ کو آزاد کر کے آپ سے شادی کر لی ہے۔ آپ تین دن برابر حضرت صفیہ رضی اللہ عنہا کے پاس رہے کیونکہ وہ شیبہ تھیں۔ باکرہ کے پاس دولہا سات دن تک رہ سکتا ہے۔ یہ اس صورت میں ہے کہ اس کے نکاح میں دوسری عورتیں بھی ہوں اس کے بعد وہ باری مقرر کرے گا تب تک ایک ہی عورت ہے تو اس کے لئے کوئی قید نہیں ہے۔

بَابُ الْبِنَاءِ بِاللَّيْلِ بِغَيْرِ مَرْكَبٍ وَلَا نِيرَانٍ
باب: دولہا کا دلہن کے پاس یا دلہن کا دولہا کے پاس دن کو آنا سواری یا روشنی کی کوئی ضرورت نہیں ہے

۵۱۶۰۔ حَدَّثَنِي قُرُوءَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ فَأَتَيْتَنِي أُمِّي فَأَذْخَلْتَنِي الدَّارَ، فَلَمْ يَرُعْنِي إِلَّا رَسُولُ اللَّهِ ﷺ ضُحًى. [راجع: ۳۸۹۴]

۵۱۶۰) مجھ سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے مجھ سے شادی کی تھی۔ میری والدہ میرے پاس آئیں اور تب مجھے ایک گھر میں داخل کر دیا۔ پھر مجھے کسی چیز نے خوف نہیں دلایا سوائے رسول اللہ ﷺ کے کہ آپ اچانک ہی میرے پاس چاشت کے وقت آ گئے۔

تشریح: معلوم ہوا کہ شادی کے بعد مرد و عورت کے باہمی ملاپ کے لئے رات کی کوئی قید نہیں ہے دن میں بھی یہ درست ہے نہ آج کل کی رسوم کی ضرورت ہے جو جلوہ وغیرہ کے نام سے لوگوں نے ایجاد کر رکھی ہیں۔

بَابُ الْأَنْمَاطِ وَنَحْوِهَا لِلنِّسَاءِ
باب: عورتوں کے لیے محمل کے بچھونے وغیرہ بچھانا جائز ہے (یا باریک پردہ لٹکانا)

۵۱۶۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((هَلِ اتَّخَذْتُمْ أَنْمَاطًا)). قُلْتُ: يَا رَسُولَ اللَّهِ! وَأَنَّى لَنَا أَنْمَاطٌ. قَالَ: ((إِنِّهَا سَتَكُونُ)). [راجع: ۳۶۳۱] [مسلم: ۵۴۴۹؛ ابوداؤد: ۴۱۴۵]

۵۱۶۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے محمد بن منکدر نے بیان کیا، ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ان سے (جب انہوں نے شادی کی) فرمایا: ”تم نے جھالدار چادریں بھی لیں ہیں یا نہیں؟“ انہوں نے عرض کیا: یا رسول اللہ! ہمارے پاس جھالدار چادریں کہاں ہیں؟ آنحضرت ﷺ نے فرمایا: ”جلد ہی میسر ہو جائیں گی۔“

تشریح: یعنی مستقبل میں جلد تم لوگ کشادہ حال ہو جاؤ گے۔ صدق رسول اللہ ﷺ اس سے امام بخاری رحمہ اللہ نے پردے یا سوزنی کا جواز نکالا لیکن مسلم کی حدیث میں ہے کہ نبی کریم ﷺ نے دروازے پر سے یہ پردہ نکال کر پھینک دیا تھا اور فرمایا تھا کہ ہم کو یہ حکم نہیں ملا کہ ہم مٹی پتھر کو کپڑا پہنائیں۔ اکثر شافعیہ نے اسی حدیث کی بنا پر دیواروں پر کپڑا لگانا مکروہ حرام رکھا ہے۔ ابو داؤد کی روایت میں یوں ہے کہ دیوار کو کپڑے سے مت چھپاؤ۔ اس حدیث میں صاف ممانعت ہے جب دیواروں پر کپڑا ڈالنا منع ہوا تو قبروں پر یہ چادریں غلاف ڈالنا کیوں منع نہ ہو گا مگر جاہلوں نے قبروں پر عمدہ سے عمدہ غلاف ڈالنا جائز بنا رکھا ہے جو سراسر بت پرستی کی نقل ہے بت پرست بتوں کو قیمتی لباس پہناتے ہیں، قبر پرست قبروں پر قیمتی غلاف ڈالتے ہیں۔ پھر اسلام کا دعویٰ کرتے ہیں۔

بَابُ النِّسْوَةِ اللَّائِي يَهْدِيْنَ الْمَرْأَةَ إِلَى زَوْجِهَا

باب: وہ عورتیں جو دلہن کا بناؤ سنگھار کر کے شوہر کے پاس لے جائیں

۵۱۶۲۔ حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا زَفَّتْ امْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ النَّبِيُّ ﷺ: (يَا عَائِشَةُ مَا كَانَ مَعَكُمْ لَهُوَ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمُ اللَّهُوْ)۔
 (۵۱۶۲) ہم سے فضل بن یعقوب نے بیان کیا، کہا ہم سے محمد بن سابق نے بیان کیا، ان سے اسرائیل نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ وہ ایک دلہن کو ایک انصاری مرد کے پاس لے گئیں تو نبی کریم ﷺ نے فرمایا: ”عائشہ! تمہارے پاس لہو (دھبے والے) نہیں تھا، کیونکہ انصار کو دھبے پسند ہے۔“

تشریح: ابوالفتح نے حضرت عائشہ رضی اللہ عنہا سے نکالا انصار کی ایک یتیم لڑکی کی شادی میں دلہن کے ساتھ گئی جب لوٹ کر آئی تو نبی کریم ﷺ نے پوچھا تم نے دولہا والوں کے پاس جا کر کیا کیا۔ میں نے کہا کہ سلام کیا، مبارک باد دی۔ آپ ﷺ نے فرمایا کہ دھبے والی لوٹتی ساتھ میں ہوتی وہ دھبے والی اور یوں گاتی ”ایتناکم اتیناکم فحینانا وحیاکم۔“ ہم تمہارے ہاں آئے تم کو اور ہم کو یہ شادی مبارک ہو۔ معلوم ہوا کہ اس حدیث دھبے کے ساتھ مبارکباد کے ایسے شعر کہنا جائز ہے مگر آج کل جو گانے بجانے لہو و لعب کے طریقے شادیوں میں اختیار کئے جاتے ہیں یہ ہرگز جائز نہیں ہیں کیونکہ اس سے سراسر فسق و فجور کو شہادت ملتی ہے۔

بَابُ الْهَدِيَّةِ لِلْعَرُوسِ

باب: دولہن کو تحائف بھیجنا

۵۱۶۳۔ وَقَالَ إِبْرَاهِيمُ عَنْ أَبِي عَثْمَانَ وَاسْمُهُ الْجَعْدُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَرَّ بِنَا فِي مَسْجِدِ بَنِي رِفَاعَةَ فَسَمِعْتُهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا مَرَّ بِجَنَابَاتٍ أُمِّ سُلَيْمٍ دَخَلَ عَلَيْهَا فَسَلَّمَ عَلَيْهَا، ثُمَّ قَالَ: كَانَ النَّبِيُّ ﷺ عَرُوسًا بَرِيئَةً فَقَالَتْ لِي: أُمِّ سُلَيْمٍ لَوْ أَهْدَيْنَا لِرَسُولِ اللَّهِ ﷺ هَدِيَّةً فَقُلْتُ

(۵۱۶۳) اور ابراہیم بن طہمان نے ابو عثمان جعد بن دینار سے روایت کیا، انہوں نے انس بن مالک سے، ابو عثمان کہتے ہیں کہ انس رضی اللہ عنہ ہمارے سامنے بنی رفاعہ کی مسجد میں سے (جو بصرہ میں ہے) گزرے۔ میں نے ان سے سنا، وہ کہہ رہے تھے کہ آنحضرت ﷺ کا قاعدہ تھا آپ جب ام سلیم رضی اللہ عنہا کے گھر کی طرف گزرتے تو ان کے پاس جاتے، ان کو سلام کرتے (وہ آپ کی رضائی خالہ لگتی تھیں) پھر انس رضی اللہ عنہ نے بیان کیا کہ ایک بار ایسا ہوا کہ آنحضرت ﷺ دولہا تھے۔ آپ نے زینب سے نکاح

کیا تھا تو ام سلمہ (میری ماں) مجھ سے کہنے لگیں: اس وقت آنحضرت ﷺ کے پاس کچھ تحفہ بھیجیں تو اچھا ہے۔ میں نے کہا: مناسب ہے۔ انہوں نے کھجور، گھی اور پنیر ملا کر ایک ہانڈی میں حلوہ بنایا اور میرے ہاتھ میں دیکر آنحضرت ﷺ کے پاس بھجوا دیا، میں نے آپ کے پاس چلا، جب پہنچا تو آپ نے فرمایا: ”رکھ دے اور جا کر فلاں فلاں لوگوں کو بلا لا آپ ﷺ نے ان کا نام لیا اور جو بھی کوئی تجھ کو راستہ میں ملے اس کو بھی بلا لے۔“ انس رضی اللہ عنہ نے کہا: میں آپ کے حکم کے موافق لوگوں کو دعوت دینے گیا۔ جب لوٹ کر آیا تو کیا دیکھتا ہوں کہ سارا گھر لوگوں سے بھرا ہوا ہے۔ میں نے دیکھا کہ آنحضرت ﷺ نے اپنے دونوں ہاتھ اس حلوے پر رکھے اور جو اللہ کو منظور تھا وہ زبان سے کہا (برکت کی دعا فرمائی) پھر دس آدمیوں کو کھانے کے لیے بلانا شروع کیا۔ آپ ان سے فرماتے جاتے تھے: ”اللہ کا نام لو اور ہر ایک آدمی اپنے آگے سے کھائے۔“ (رکابی کے بیچ میں ہاتھ نہ ڈالے)۔ یہاں تک کہ سب لوگ کھا کر گھر کے باہر چل دیے۔ تین آدمی گھر میں بیٹھے باقیں کرتے رہے اور مجھے ان کے نہ جانے سے رنج پیدا ہوا (اس خیال سے کہ آنحضرت ﷺ کو تکلیف ہوگی) آخر آنحضرت ﷺ اپنی بیویوں کے حجروں پر گئے میں بھی آپ ﷺ کے پیچھے گیا، پھر راستے میں میں نے آپ ﷺ سے کہا: اب وہ تین آدمی بھی چلے گئے ہیں۔ اس وقت آپ ﷺ لوٹے اور (زینب رضی اللہ عنہا کے حجرے میں) آئے۔ میں بھی حجرے ہی میں تھا لیکن آپ نے میرے اور اپنے بیچ میں پردہ ڈال لیا۔ آپ ﷺ سورۃ احزاب کی یہ آیت پڑھ رہے تھے: ”اے ایمان والو! نبی کے گھروں میں نہ جایا کرو مگر جب کھانے کے لیے تم کو اندر آنے کی اجازت دی جائے اس وقت جاؤ وہ بھی ایسا ٹھیک وقت دیکھ کر کہ کھانے کے پکے کا انتظار نہ کرنا پڑے، البتہ جب بلائے جاؤ تو اندر آ جاؤ اور کھانے سے فارغ ہوتے ہی چل دو۔ باتوں میں لگ کر وہاں بیٹھے نہ رہا کرو، ایسا کرنے سے پیغمبر کو تکلیف ہوتی تھی، اس کو تم سے شرم آتی تھی (کہ تم سے کہے کہ چلے جاؤ!) اور اللہ تعالیٰ حق بات میں نہیں شرماتا۔“ ابو عثمان (جعد بن دینار) کہتے تھے کہ انس رضی اللہ عنہ کہا کرتے تھے: میں نے دس برس تک

لَهَا: اَفْعَلِي. فَعَمَدَتْ اِلَى تَمْرٍ وَسَمْنٍ وَاَقِطٍ، فَاتَّخَذَتْ حَيْسَةً فِي بُرْمَةٍ، فَأَرْسَلَتْ بِهَا مَعِيَ اِلَيْهِ، فَاَنْطَلَقْتُ بِهَا اِلَيْهِ فَقَالَ: ((ضَعُهَا)). ثُمَّ اَمَرَنِي فَقَالَ: ((ادْعُ لِي رِجَالًا سَمَاهُمْ وَاَدْعُ لِي مَنْ لَقِيتَ)). قَالَ: فَفَعَلْتُ الَّذِي اَمَرَنِي فَرَجَعْتُ فَاِذَا النَّبِيُّ غَاصُّ بِأَهْلِهِ فَرَأَيْتُ النَّبِيَّ ﷺ وَضَعَ يَدَيْهِ عَلَى بَلَدِكَ الْحَيْسَةِ، وَتَكَلَّمَ بِمَا شَاءَ اللَّهُ، ثُمَّ جَعَلَ يَذْعُو عَشْرَةَ عَشْرَةَ، يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ: ((اذْكُرُوا اسْمَ اللَّهِ، وَلْيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ)). قَالَ: حَتَّى تَصَدَّعُوا كُلُّهُمْ عَنْهَا، فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ، وَبَقِيَ نَفَرٌ يَتَحَدَّثُونَ قَالَ: وَجَعَلْتُ اَغْتَمُّ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ نَحْوَ الْحُجْرَاتِ، وَخَرَجْتُ فِي اَثَرِهِ فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا. فَرَجَعَ فَدَخَلَ الْبَيْتَ، وَأَرْخَى السُّتْرَ، وَإِلَى لَفِي الْحُجْرَةِ، وَهُوَ يَقُولُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاطِرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ﴾. [الاحزاب: ۵۳] قَالَ أَبُو عَثْمَانَ: قَالَ أَنَسٌ: إِنَّهُ خَدَمَ رَسُولَ اللَّهِ ﷺ عَشَرَ سِنِينَ. [راجع: ۴۷۹۱] [مسلم: ۳۵۰۷؛ ترمذی: ۳۲۱۸؛ نسائی: ۳۳۸۷]

متواتر آنحضرت ﷺ کی خدمت کی ہے۔

تشریح: قاضی عیاض رحمہ اللہ نے کہا یہاں یہ اشکال ہوتا ہے کہ حضرت زینب رضی اللہ عنہا کے ولیمہ میں تو آپ نے لوگوں کو پیٹ بھر کر گوشت روٹی کھلایا تھا جیسا کہ دوسری روایت میں ہے پھر انہوں نے کیا کھایا۔ اس روایت میں یہ بھی مذکور ہے کہ کھانا بڑھ گیا تھا تو اس روایت میں راوی کا سہو ہے۔ اس نے ایک قصہ کو دوسرے قصہ پر چسپاں کر دیا اور مگر کہ ہے کہ علوہ اس وقت آیا ہوا جب لوگ روٹی گوشت کھا رہے ہوں تو سب نے یہ علوہ بھی کھالیا ہو۔ قرطبی نے کہا شاید ایسا ہوا ہوگا کہ روٹی گوشت کھا کر کچھ لوگ چل دیئے ہوں گے، صرف تین آدمی ان میں سے بیٹھے رہے ہوں گے جو باتوں میں لگ گئے تھے اتنے میں حضرت انس رضی اللہ عنہ علوہ لے کر آئے ہوں گے تو آپ نے ان کے ذریعہ سے دوسرے لوگوں کو بلوایا وہ بھی کھا کر چل دیئے لیکن یہ تین آدمی بیٹھے کے بیٹھے رہے۔ ان ہی سے متعلق یہ آیت نازل ہوئی اب بھی حکم یہی ہے۔

بَابُ اسْتِعَارَةِ الثِّيَابِ لِلْعُرُوسِ وَغَيْرِهَا

باب: دلہن کے پہننے کے لیے کپڑے اور زیور وغیرہ عاریتاً لینا

تشریح: گودھیت میں کپڑا مانگنے کا ذکر نہیں ہے مگر ترجمہ باب میں کپڑے وغیرہ کا ذکر تھا، وغیرہ میں زیور و ظروف سب آگئے تو حدیث باب کے موافق ہوگئی۔ اب یہ اشکال باقی رہا کہ حضرت عائشہ رضی اللہ عنہا اس وقت دلہن تھیں تو پھر حدیث باب کے مطابق نہ ہوئی۔ اس کا جواب یوں دیا ہے کہ گو حضرت عائشہ رضی اللہ عنہا اس وقت دلہن نہ تھیں مگر جب عورت کو اپنے خاوند کے لئے زینت کرنے کے واسطے اشیاء کا مانگنا درست ہوتا تو دلہن کو بطریق اولیٰ درست ہوگا۔ حافظ نے کہا اس باب کے زیادہ مناسب وہ حدیث ہے جو کتاب الہبہ میں گزری، اس میں یہ ہے کہ حضرت عائشہ رضی اللہ عنہا نے کہا میرے پاس ایک چادر تھی جس کو ہر ایک عورت زینت کے لئے مجھ سے منگوا بھیجا کرتی تھی۔

۵۱۶۴۔ حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: (۵۱۶۳) مجھ سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً، حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ انہوں نے (اپنی بہن) اسماء رضی اللہ عنہا سے فَهَلَكْتُ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا ایک ہار عاریتاً لے لیا تھا، راستے میں وہ گم ہو گیا تو رسول اللہ ﷺ نے مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَذَرَكْنَهُمُ الصَّلَاةَ اپنے صحابہ میں سے کچھ آدمیوں کو اسے تلاش کرنے کے لیے بھیجا۔ تلاش فَصَلُّوا بِغَيْرِ رُضْوَةٍ، فَلَمَّا اتَّوَا النَّبِيَّ ﷺ کرتے ہوئے نماز کا وقت ہو گیا (اور پانی نہیں تھا) اس لیے انہوں نے شَكُّوا ذَلِكَ إِلَيْهِ، فَتَرَكْتُ آيَةَ التِّمَمِ. فقَالَ وضو کے بغیر نماز پڑھی۔ پھر جب وہ آنحضرت ﷺ کی خدمت میں أُسَيْدُ بْنُ حُضَيْنٍ: جَزَاكَ اللَّهُ خَيْرًا، قَوْلَ اللَّهِ! واپس ہوئے تو آپ کے سامنے یہ شکوہ کیا۔ اس پر تہیم کی آیت نازل مَا نَزَلَ بِكَ أَمْرٌ قَطُّ، إِلَّا جَعَلَ لَكَ مِنْهُ ہوئی۔ اسید بن حضیر رضی اللہ عنہ نے کہا کہ عائشہ! اللہ تمہیں بہترین بدلہ دے، وَاللَّهِ! جب بھی آپ پر کوئی مشکل آن پڑی ہے تو اللہ تعالیٰ نے تم سے اسے دُور کیا اور مزید برآں یہ کہ مسلمانوں کے لیے برکت اور بھلائی ہوئی۔

[راجع: ۳۳۴]

تشریح: ایسا ہی یہاں ہوا کہ ان کا ہار گم ہو گیا اور مسلمان اسے تلاش کرنے نکلے تو پانی نہ ہونے کی صورت میں نماز کے لئے تہیم کی آیت نازل ہوئی حضرت عائشہ رضی اللہ عنہا کی عند اللہ یہ قبولیت کی دلیل ہے۔

بَابُ مَا يَقُولُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ

باب: جب شوہر اپنی بیوی کے پاس آئے تو اسے کون سی دعا پڑھنی چاہیے

۵۱۶۵۔ (۵۱۶۵) ہم سے سعد بن حفص طحی نے بیان کیا، کہا ہم سے شیبان بن عبد الرحمن نے، ان سے منصور بن معتمر نے، ان سے سالم بن ابی الجعد نے، ان سے کریم نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص اپنی بیوی کے پاس ہم بستری کے لیے جب آئے تو یہ دعا پڑھے: بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا یعنی میں اللہ کے نام سے شروع کرتا ہوں اے اللہ! شیطان کو مجھ سے دور رکھ اور شیطان کو اس چیز سے بھی دور رکھ جو (اولاد) ہمیں تو عطا کرے۔ پھر اس عرصہ میں ان کے لیے کوئی اولاد نصیب ہو تو اسے شیطان کبھی ضرر نہ پہنچا سکے گا۔“

۵۱۶۵۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَمَّا لَوْ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قَدَّرَ بَيْنَهُمَا فِي ذَلِكَ، أَوْ قُضِيَ وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا)). [راجع: ۱۶۱]

تشریح: ”قال الكرمانی فان قلت ما الفرق بين القضاء والقدر قلت لا فرق بينهما لغة واما في الاصطلاح فالقضاء وهو الامر الكلي الاجمالي الذي في الأزل والقدر هو جزئيات ذلك الكلي۔“ (شرح الكرمانی جلد ۱۹ صفحہ ۱۱۸) یعنی کرمانی نے کہا کہ لفظ قضا اور قدر میں لغت کے لحاظ سے کوئی فرق نہیں ہے مگر اصطلاح میں تضاد ہے جو اجمالی طور پر روز ازل میں ہو چکا ہے اور اس کلی کی جزئیات کا نام قدر ہے۔ حدیث مذکور میں لفظ ((ثم قدر بينهما)) سے متعلق یہ تشریح ہے۔ آج کل انسان اپنے جذبات میں ڈوب کر اس دعا سے غافل ہو کر خواہش نفس کی پیروی کر رہا ہے اور بے بہا نعمت سے محروم ہو جاتا ہے۔

بَابُ: الْوَلِيْمَةُ حَقٌّ

باب: ولیمہ کی دعوت دولہا کو کرنا لازم ہے اور حضرت عبد الرحمن بن عوف رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھ سے فرمایا: ”ولیمہ کی دعوت کر، خواہ ایک بکری ہی ہو۔“

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: قَالَ لِي النَّبِيُّ ﷺ: ((أَوْلِمُّ وَلَوْ بِشَاقٍ)). [راجع: ۲۰۴۸]

تشریح: اکثر علمائے ولیمہ کی دعوت کو سنت کہا ہے اور اسے قبول کرنا بھی سنت ہے، یہ بیوی سے پہلی مرتبہ جماع کر کے ہوتا ہے۔

۵۱۶۶۔ (۵۱۶۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا اور انہیں انس بن مالک رضی اللہ عنہ نے خبر دی کہ جب رسول اللہ ﷺ مدینہ منورہ ہجرت کر کے آئے تو ان کی عمر دس برس کی تھی۔ میری ماں اور ہمیشہ نبی کریم ﷺ کی خدمت کے لیے مجھ کو تاکید کرتی رہتی تھیں۔ چنانچہ میں نے حضور اکرم ﷺ کی دس برس تک خدمت کی اور جب آپ کی وفات ہوئی تو میں

۵۱۶۶۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ كَانَ ابْنَ عَشْرٍ سِنِينَ مَقْدَمَ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَكَانَ أُمّهَاتِي يَوَاطِنَنِي عَلَى خِدْمَةِ النَّبِيِّ ﷺ فَخَدَمْتُهُ عَشْرَ سِنِينَ، وَتُوفِّيَ النَّبِيُّ ﷺ

میں برس کا تھا۔ پردے کے متعلق میں سب سے زیادہ جاننے والوں میں سے ہوں کہ کب نازل ہوا۔ سب سے پہلے یہ حکم اس وقت نازل ہوا تھا جب آنحضرت ﷺ زینب بنت جحش رضی اللہ عنہا سے نکاح کے بعد انہیں اپنے گھر لائے تھے، آپ ان کے دولہا بنے تھے۔ پھر آپ نے لوگوں کو (دعوت ولیمہ پر) بلایا۔ لوگوں نے کھانا کھایا اور چلے گئے۔ لیکن کچھ لوگ ان میں سے آنحضرت ﷺ کے گھر میں (کھانے کے بعد بھی) دیر تک وہیں بیٹھے (باتیں کرتے رہے) آخر آنحضرت ﷺ کھڑے ہوئے اور باہر تشریف لے گئے میں بھی نبی اکرم ﷺ کے ساتھ باہر نکل گیا تاکہ یہ لوگ بھی چلے جائیں۔ نبی اکرم ﷺ چلتے رہے اور میں بھی آپ کے ساتھ رہا۔ جب آپ حضرت عائشہ رضی اللہ عنہا کے حجرہ کے دروازے پر آئے تو آپ کو معلوم ہوا کہ وہ لوگ چلے گئے ہیں، پھر آپ واپس تشریف لائے اور میں بھی آپ کے ساتھ آیا۔ جب آپ زینب رضی اللہ عنہا کے گھر میں داخل ہوئے تو دیکھا کہ وہ لوگ ابھی بیٹھے ہوئے ہیں اور ابھی تک نہیں گئے ہیں۔ چنانچہ نبی اکرم ﷺ وہاں سے پھر تشریف لائے اور میں بھی آپ کے ساتھ واپس آ گیا جب آپ عائشہ رضی اللہ عنہا کے حجرہ کے دروازے پر پہنچے اور آپ کو معلوم ہوا کہ وہ لوگ چلے گئے ہیں تو آپ پھر واپس تشریف لائے میں بھی آپ کے ساتھ واپس آیا اب وہ لوگ واقعی جا چکے تھے نبی ﷺ نے اسکے بعد اپنے اور میرے بیچ میں پردہ ڈال دیا اور پردہ کی آیت نازل ہوئی۔

وَأَنَا ابْنُ عَشْرِينَ سَنَةً، فَكُنْتُ أَعْلَمُ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أَنْزَلَ، وَكَانَ أَوَّلَ مَا أَنْزَلَ فِي مَبْتَنِي رَسُولُ اللَّهِ ﷺ بِزَيْنَبِ ابْنَةِ جَحْشٍ، أَصْبَحَ النَّبِيُّ ﷺ بِهَا عَرُوسًا، فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ، ثُمَّ خَرَجُوا وَبَقِيَ رَهْطٌ مِنْهُمْ عِنْدَ النَّبِيِّ ﷺ فَاطْلَلُوا الْمُكْتُ، فَقَامَ النَّبِيُّ ﷺ فَخَرَجَ وَخَرَجَتْ مَعَهُ لِكَيْ يَخْرُجُوا، فَمَسَى النَّبِيُّ ﷺ وَمَشَيْتُ، حَتَّى جَاءَ عَتَبَةُ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَارْجَعَ وَرَجَعْتُ مَعَهُ، حَتَّى إِذَا دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَقُومُوا، فَارْجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ، حَتَّى إِذَا بَلَغَ عَتَبَةُ حُجْرَةَ عَائِشَةَ، وَظَنَّ أَنَّهُمْ خَرَجُوا، فَارْجَعَ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ قَدْ خَرَجُوا فَضْرَبَ النَّبِيُّ ﷺ بَيْنِي وَبَيْنَهُ بِالسَّيْرِ، وَأَنْزَلَ الْحِجَابَ. [راجع: ۴۷۹۱]

تشریح: نووی رحمہ اللہ نے کہا دعوت آٹھ ہیں: ختمہ کی دعوت، سلامتی کے ساتھ زچگی پر دعوت کرنا، مسافر کی خیریت سے واپسی پر دعوت کرنا، مکان کی تیاری یا سکونت پر غمی پر کھانا کھانا، دعوت احباب جو بلا سبب ہو، بچے کے ہوشیار ہونے پر، تسمیہ خوانی کی دعوت، عشرہ ماہ ربیع کی دعوت، یہ جملہ دعوات وہ ہیں جن میں شرکت ضروری نہیں ہے نہ ان کا کرنا ضروری ہے۔ ایسی دعوت صرف ولیمہ کی دعوت ہے جو کرنی بھی ضروری اور اس میں شرکت بھی ضروری ہے۔ ولیمہ کی دعوت انسان کو حسب توفیق کرنا چاہیے۔ شہرت اور ناموری کے لئے پانچ چھ روز تک کھانا کھانا بھی ٹھیک نہیں ہے یا بعض زیادہ کھانا پکواتے ہیں اور دعوت کم لوگوں کی کرتے ہیں جس کی وجہ سے کھانا خراب ہو جاتا ہے یا کھانا کم پکاتے ہیں اور لوگوں کو زیادہ سے زیادہ مدعو کرتے ہیں محض دکھاوے کے لئے تو ایسا کرنا بھی درست نہیں بلکہ حسب حال کرنا بہتر ہے غمی پر کھانا کرنا بطور رسم نہ ہو روزانہ کھانا ہو جائے گا۔

باب: ولیمہ میں ایک بکری بھی کافی ہے

بَابُ الْوَلِيمَةِ وَلَوْ بِشَاةٍ

۵۱۶۷۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، (۵۱۶۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن

قَالَ: حَدَّثَنِي حُمَيْدٌ، أَنَّهُ سَمِعَ أَنَسًا قَالَ: سَأَلَ النَّبِيَّ ﷺ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَتَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ: ((كَمْ أَصْدَقْتَهَا؟)) قَالَ: وَزَنَ نَوَاقٍ مِنْ ذَهَبٍ. وَعَنْ حُمَيْدٍ سَمِعْتُ أَنَسًا قَالَ: لَمَّا قَدِمُوا الْمَدِينَةَ نَزَلَ الْمُهَاجِرُونَ عَلَى الْأَنْصَارِ فَنَزَلَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ عَلَى سَعْدِ بْنِ الرَّبِيعِ فَقَالَ: أَقَابِسُكَ مَالِي وَأَنْزِلَ لَكَ عَنْ إِحْدَى امْرَأَتِي. قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ. فَخَرَجَ إِلَى السُّوقِ فَبَاعَ وَاشْتَرَى فَأَصَابَ شَيْئًا مِنْ أَقْبَطٍ وَسَمَنٍ فَتَزَوَّجَ فَقَالَ النَّبِيُّ ﷺ: ((أَوَلَمْ وَلَوْ بِشَاةٍ)). [راجع: ۲۰۴۹]

عینہ نے بیان کیا، کہا مجھ سے حمید طویل نے بیان کیا اور انہوں نے حضرت انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے حضرت عبدالرحمن بن عوف رضی اللہ عنہ سے پوچھا، انہوں نے قبیلہ انصار کی ایک عورت سے شادی کی تھی کہ ”مہر کتنا دیا ہے؟“ انہوں نے کہا کہ ایک گھٹلی کے وزن کے برابر سونا۔ اور حمید سے روایت ہے کہ میں نے حضرت انس رضی اللہ عنہ سے سنا اور انہوں نے بیان کیا کہ جب (آنحضرت ﷺ اور مہاجر صحابہ) مدینہ ہجرت کر کے آئے تو مہاجرین نے انصار کے ہاں قیام کیا۔ عبدالرحمن بن عوف رضی اللہ عنہ نے سعد بن ربیع رضی اللہ عنہ کے ہاں قیام کیا۔ سعد رضی اللہ عنہ نے ان سے کہا کہ میں آپ کو اپنا مال تقسیم کر دوں گا اور اپنی دو بیویوں میں سے ایک کو آپ کے لیے چھوڑ دوں گا۔ عبدالرحمن نے کہا کہ اللہ آپ کے اہل و عیال اور مال میں برکت دے، پھر وہ بازار کی طرف نکل گئے اور وہاں تجارت شروع کی پھیر اور کھئی نفع میں کمایا۔ اس کے بعد شادی کی تو نبی کریم ﷺ نے ان سے فرمایا: ”دعوت ولیمہ کر خواہ ایک بکری ہی کی ہو۔“

تشریح: ولیمہ میں بکری کا ہونا بطور شرط نہیں ہے۔ گوشت نہ ہو تو جو بھی دال دلیہ ہوا سی سے ولیمہ کیا جاسکتا ہے۔

۵۱۶۸۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: مَا أَوْلَمَ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَى زَيْنَبٍ أَوْلَمَ بِشَاةٍ. [راجع: ۴۷۹۱]

(۵۱۶۸) ہم سے سلیمان بن حرب، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: مَا أَوْلَمَ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَى زَيْنَبٍ أَوْلَمَ بِشَاةٍ. [راجع: ۴۷۹۱]

ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت بنانی نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے حضرت زینب رضی اللہ عنہا جیسا ولیمہ اپنی بیویوں میں سے کسی کا نہیں کیا، ان کا ولیمہ آپ ﷺ نے ایک بکری کا کیا تھا۔

[مسلم: ۱۳۵۰۳ ابوداؤد: ۱۳۷۴۳ ابن ماجہ: ۱۹۰۸]

تشریح: قاضی میاض نے اس پر اجماع نقل کیا ہے کہ ولیمہ میں کی بیشی کی کوئی قید نہیں ہے حسب ضرورت اور حسب توفیق ولیمہ کا کھانا پکایا جاسکتا ہے وہ تھوڑا ہو یا زیادہ۔ آج خطرناک گرانی کے دور میں درج ذیل حدیث سے بھی کافی آسانی ملتی ہے۔ نیز آگے ایک حدیث بھی ملاحظہ کی جاسکتی ہے۔

۵۱۶۹۔ حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَارِثِ، عَنْ شُعَيْبٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةً، وَتَزَوَّجَهَا وَجَعَلَ عَقَّتَهَا صَدَاقَهَا، وَأَوْلَمَ عَلَيْهَا بِخَنَسٍ. [راجع: ۳۷۱] [مسلم: ۱۳۴۹۸ انسائی: ۳۳۴۳]

(۵۱۶۹) ہم سے مسدد بن مسرہد نے بیان کیا، ان سے عبدالوارث نے بیان کیا، ان سے شعیب نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے حضرت صفیہ رضی اللہ عنہا کو آزاد کیا اور پھر ان سے نکاح کیا اور ان کی آزادی کو ان کا مہر قرار دیا اور ان کا ولیمہ ملیدہ (روٹی کو ریزہ ریزہ کر کے اس میں گھی اور شکر ملا لیتے ہیں) سے کیا۔

تشریح: معلوم ہوا کہ ولیمہ کے لئے گوشت کا ہونا بطور شرط نہیں ہے۔ ولیمہ دکھلا کر بھی ولیمہ کیا جاسکتا ہے آپ نے بھی اور پتیر اور ستوا کر یہ ولیمہ تیار کرایا تھا سبحان اللہ کتنا مزیدار وہ ولیمہ ہو گا جسے رسول اللہ ﷺ تیار کرائیں۔

۵۱۷۰۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: (۵۱۷۰) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے زہیر نے حَدَّثَنَا زُهَيْرٌ، عَنْ يَتَّانَ، قَالَ: سَمِعْتُ أَنَسًا، بیان کیا، ان سے بیان بن بشر نے بیان کیا، انہوں نے کہا کہ میں نے يَقُولُ: بَنَى النَّبِيُّ ﷺ بِأَمْرَأَةٍ فَأَرْسَلَنِي حضرت انس رضی اللہ عنہ سے سنا، انہوں نے کہا کہ نبی کریم ﷺ ایک خاتون فِدَعَوْتُ رَجُلًا إِلَى الطَّعَامِ، [راجع: ۴۷۹۱] (نہب بنت جحش رضی اللہ عنہا) کو نکاح کر کے لائے تو مجھے بھیجا اور میں نے لوگوں کو ولیمہ کھانے کے لیے بلایا۔ [ترمذی: ۳۲۱۹]

تشریح: تفصیل کے لئے حدیث پیچھے گر چکی ہے۔

باب: کسی بیوی کے ولیمہ میں کھانا زیادہ تیار کرنا

کسی کے ولیمہ میں کم، درست ہے

بَابُ: مَنْ أَوْلَمَ عَلَى بَعْضِ نِسَائِهِ

أَكْثَرَ مِنْ بَعْضٍ

۵۱۷۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، قَالَ: ذُكِرَ تَزْوِيجُ زَيْنَبَ ابْنَةِ جَحْشٍ عِنْدَ أَنَسٍ فَقَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ أَوْلَمَ عَلَى أَحَدٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا [راجع: ۴۷۹۱] (۵۱۷۱) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے، ان سے ثابت بنانی نے کہ انس رضی اللہ عنہ کے سامنے نہب بنت جحش رضی اللہ عنہا کے نکاح کا ذکر کیا گیا تو انہوں نے کہا کہ میں نے رسول اللہ ﷺ کو ان کے جیسا اپنی بیویوں میں سے کسی کے لیے ولیمہ کرتے نہیں دیکھا آنحضرت ﷺ نے ان کا ولیمہ ایک بکری سے کیا تھا۔

تشریح: یہی خوش نصیب نہب بنت جحش ہیں جن کے نکاح کے لئے آسان سے اللہ پاک نے لفظ زوجنا کہنے سے بشارت دی اور اللہ نے فرمایا کہ اے نبی! نہب بنت جحش کا تم سے نکاح ہم نے خود کر دیا ہے۔ اسی سے معنی کی غلط رسم کا انسداد ہوا۔

باب: ایک بکری سے کم کا ولیمہ کرنا

بَابُ: مَنْ أَوْلَمَ بِأَقَلِّ مِنْ شَاةٍ

۵۱۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ. (۵۱۷۲) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے منصور بن صفیہ نے، ان سے ان کی والدہ حضرت صفیہ بنت شیبہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے اپنی ایک بیوی کا ولیمہ دو مد (تقریباً پونے دو سیر) جو سے کیا تھا۔

تشریح: یعنی سو اسیر یا دوسرے کو آٹا پکایا گیا تھا۔ صحیح کہا ہے اللہ بنی اسرائیل کا معاملہ بالکل آسان ہے پس آج ہولناک گرائی کے دور میں ملا کار فریضہ ہے کہ اہل اسلام کے لئے ایسی آسانیوں کی بھی بشارت دیں۔

باب: ولیمہ کی دعوت اور ہر ایک کی دعوت قبول کرنا

بَابُ حَقِّ إِجَابَةِ الرُّكْمَةِ وَالْدَّعْوَةِ

حق ہے اور جس نے سات دن تک دعوت ولیمہ کو

وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ وَنَحْوَهُ

جاری رکھا

وَلَمْ يُوقَبِ النَّبِيُّ ﷺ يَوْمًا وَلَا يَوْمَيْنِ. اور نبی کریم ﷺ نے اسے صرف ایک یا دو دن تک کچھ معین نہیں فرمایا۔
تشریح: ولیمہ و دعوت ہے جو شادی میں بیوی سے ملاپ کے بعد کی جاتی ہے۔ جہاں تک ممکن ہو ولیمہ کو ضروری ہے جو جوری سے نہ کر سکے تو امر دیگر ہے اگر اللہ توفیق دے تو یہ دعوت تین دنوں تک لگا تار جاری رکھنا بھی جائز ہے مگر ریا و نمود کا شائبہ بھی نہ ہو ورنہ ثواب کی جگہ التا عذاب ہوگا کیونکہ ریا و نمود ہر نیک عمل کو برباد کر کے التا باعث عذاب بنا دیتا ہے۔

۵۱۷۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۵۱۷۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو مالک بن انس نے خبر دی، انہیں نافع نے اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کسی کو دعوت ولیمہ پر بلایا جائے تو اسے آنا چاہیے۔“ معلوم ہوا کہ دعوت ولیمہ کا قبول کرنا ضروری ہے۔ [مسلم: ۳۵۰۹؛ ابوداؤد: ۳۷۳۶]

۵۱۷۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، (۵۱۷۴) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے یحییٰ بن کثیر نے بیان کیا، ان سے سفیان ثوری نے، کہا کہ مجھ سے منصور نے بیان کیا، ان سے ابوداؤد نے اور ان سے حضرت ابوموسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیدی چھڑاؤ، دعوت کرنے والے کی دعوت قبول کرو اور بیمار کی عیادت کرو۔“ [راجع: ۳۰۴۶]

تشریح: کوئی مسلمان ناحق قید و بند میں پھنس جائے تو اس کے لئے مالِ ذکوٰۃ سے خرچ کیا جاسکتا ہے آج کل ایسے واقعات بکثرت ہوتے رہتے ہیں مگر مسلمانوں کو کوئی توجہ نہیں ہے الا ماشاء اللہ۔ دعوت قبول کرنا، بیمار کی عیادت کرنا یہ بھی افعالِ مسنونہ ہیں۔

۵۱۷۵۔ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، قَالَ: (۵۱۷۵) ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابواحوص (سلام بن سلیم) نے بیان کیا، ان سے اشعث بن ابی الشعثاء نے، ان سے معاویہ بن سوید نے بیان کیا کہ براء بن عازب رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے ہمیں سات کاموں کا حکم دیا اور سات کاموں سے منع فرمایا۔ ہمیں آحضرت ﷺ نے بیمار کی عیادت، جنازہ کے پیچھے چلنے، چھینکنے والے کا جواب دینے (یہ حکم اللہ یعنی اللہ تم پر رحم کرے، کہنا) قسم کو پورا کرنے، مظلوم کی مدد کرنے، سب کو سلام کرنے اور دعوت کرنے والے کی دعوت قبول کرنے کا حکم دیا تھا اور ہمیں آحضرت ﷺ نے سونے کی انگوٹھی پہننے، چاندی کے برتن استعمال کرنے، ریشمی گدے، قسیہ (ریشمی کپڑا)

وَالَّذِي تَبَعَ أَبُو عَوَانَةَ وَالشَّيْبَانِيُّ عَنْ
أَشْعَثَ فِي إِفْشَاءِ السَّلَامِ. [راجع: ۱۲۳۹]
استبرق (موٹے ریشم کا کپڑا) اور دیباچ (ایک ریشمی کپڑا) کے استعمال
سے منع فرمایا تھا۔ ابو عوانہ اور شیبانی نے اشعث کی روایت سے لفظ افشاء
السلام میں ابواحوص کی متابعت کی ہے۔

تشریح: مذکورہ باتیں صرف چھ ہیں ساتویں بات رہ گئی ہے جو خالص ریشمی کپڑا پہننے سے منع کرنا ہے اور ((ابوار القسم)) کا مطلب یہ ہے کہ کوئی
مسلمان بھائی قسماً طور پر مجھ سے کسی کام کو کرنے کے لئے کہے تو اس کی قسم کو سچی کرنا بشرطیکہ وہ کوئی امر معصیت نہ ہو، یہ بھی ایک مسلمان کا دوسرے
مسلمان پر حق ہے۔

۵۱۷۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ
سَهْلِ بْنِ سَعْدٍ، قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ
رَسُولَ اللَّهِ ﷺ فِي عَرْسِهِ، وَكَانَتْ امْرَأَتُهُ
يَوْمَئِذٍ خَادِمَتَهُمْ وَهِيَ الْعَرُوسُ، قَالَ سَهْلٌ:
تَدْرُونَ مَا سَقَتْ رَسُولَ اللَّهِ ﷺ أَنْفَعَتْ لَهُ
تَمْرَاتٍ مِنَ اللَّيْلِ، فَلَمَّا أَكَلَ سَقَتْهُ إِيَّاهُ.
[انظر: ۵۱۸۲، ۵۱۸۳، ۵۵۹۱، ۵۵۹۷، ۶۶۸۵]
(۵۱۷۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد العزیز بن ابی
حازم نے بیان کیا انہوں نے اپنے والد محترم سے اور ان سے سہل بن
سعد رضی اللہ عنہ نے کہ حضرت ابواسید ساعدی رضی اللہ عنہ نے رسول کریم ﷺ کو، اپنی
شادی پر دعوت دی، ان کی دلہن ام اسید سلامہ بنت وہب جو ضروری کام
کاج کر رہی تھیں اور وہی دلہن بنی تھیں۔ حضرت سہل رضی اللہ عنہ نے کہا: تمہیں
معلوم ہے انہوں نے آنحضرت ﷺ کو اس موقع پر کیا پلایا تھا؟ رات کے
وقت انہوں نے کچھ کھجوریں پانی میں بھگو دی تھیں (صبح کو) جب
آنحضرت ﷺ کھانے سے فارغ ہوئے تو آپ ﷺ کو وہی پلایا۔

[مسلم: ۲۲۳۳، ابن ماجہ: ۱۹۱۲]

باب: جس کسی نے دعوت قبول کرنے سے انکار کیا
اس نے اللہ اور اس کے رسول کی نافرمانی کی

بَابُ: مَنْ تَرَكَ الدَّعْوَةَ فَقَدْ
عَصَى اللَّهَ وَرَسُولَهُ

تشریح: کیونکہ ایسا شخص مسلمانوں میں میل جول رکھنا نہیں چاہتا جو اسلام کا ایک بڑا مقصد ہے، اس لئے دعوت نہ قبول کرنے والا اللہ اور اس کے
رسول ﷺ کا نافرمان ہے۔ میل و محبت کے لئے دعوت کا قبول کرنا ضروری ہے۔

۵۱۷۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: شَرُّ الطَّعَامِ
طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ، وَيَتْرَكَ
الْفُقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ
وَرَسُولَهُ. [مسلم: ۳۵۲۱، ۳۵۲۲، ابوداود:
(۵۱۷۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے
خبر دی، انہیں ابن شہاب نے، انہیں اعرج نے اور ان سے حضرت
ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ولیمہ کا وہ کھانا بدترین کھانا ہے جس میں صرف
مالداروں کو اس کی طرف دعوت دی جائے اور محتاجوں کو نہ کھلایا جائے اور
جس نے ولیمہ کی دعوت قبول کرنے سے انکار کیا اس نے اللہ اور اس کے
رسول کی نافرمانی کی ہے۔

[۳۷۴۲، ابن ماجہ: ۱۹۱۳]

شادی بیاہ کے مسائل کا بیان

تشریح: اس سے جائز دعوت کی قبولیت کی اہمیت کا اندازہ لگایا جاسکتا ہے جسے ضرور قبول کرنا ہی چاہیے۔ کیونکہ وہ مسلمانوں میں میل جول رکھنا نہیں چاہتا جو اسلام کا ایک بڑا رکن ہے۔ ہدیہ اور دعوت سے میل جول پیدا ہوتا ہے اور دین دنیا کی بھلائیاں باہمی میل جول اور اتفاق میں منحصر ہیں جن لوگوں نے تقویٰ اسے سمجھا کہ لوگوں سے دور رہا جائے اور کسی کی بھی دعوت نہ قبول کی جائے یہ تقویٰ نہیں ہے بلکہ خلاف سنت حرکت ہے۔ مگر بعض سادہ لوح حضرات اسی کو کمال تقویٰ سمجھتے ہیں اللہ ان کو نیک سمجھ بخشنے۔ آمین

بَابُ مَنْ أَجَابَ إِلَى كُرَاعٍ باب: جس نے بکری کے کھر کی دعوت کی تو اسے بھی قبول کرنا چاہیے

تشریح: کیونکہ دعوت سے میل جول پیدا ہوتا ہے اور دین دنیا کی بھلائیاں سب میل جول اور اتفاق پر منحصر ہیں۔

۵۱۷۸۔ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَوْ دُعِيتُ إِلَى كُرَاعٍ لَأَجَبْتُ، وَلَوْ أَهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ)). (راجع: ۱۲۵۶۸)

۵۱۷۸) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعمش نے، ان سے ابو حازم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر مجھے بکری کے کھر کی دعوت دی جائے تو میں اسے قبول کروں گا اور اگر مجھے وہ کھر ہدیہ میں بھی دیے جائیں تو میں اسے قبول کروں گا۔“

تشریح: کیسا ہی کم حصہ ہو میں نے لوں گا کسی مسلمان کی دل شکنی نہ کروں گا۔ بہن وہ اخلاق حسنة تھے جس کی بنا پر اللہ نے آپ کو ﷺ لکھنے خلق عظیمہ (۶۸/۱۸۸) سے نوازا۔ غریبوں کی دعوت میں نہ جانا، غریبوں سے نفرت کرنا، یہ فرعونیت ہے ایسے متکبر لوگ اللہ کے نزدیک مجھ سے بھی زیادہ ذلیل ہیں۔

بَابُ إِجَابَةِ الدَّاعِي فِي الْعُرْسِ وَغَيْرِهَا باب: ہر ایک دعوت قبول کرنا شادی کی ہو یا کسی اور بات کی

تشریح: یہی قول ہے بعض شافعیہ اور حنابلہ اور اصحاب الحدیث کا اور حنفیہ اور مالکیہ کہتے ہیں کہ ولیمہ کے سوا اور دعوت کا قبول کرنا واجب نہیں۔ شافعی رحمہ اللہ نے کہا اگر دوسری دعوت میں نہ جائے تو گناہگار نہیں لیکن ولیمہ کی دعوت میں نہ جانے سے گناہگار ہوگا۔ مسلم کی روایت میں یوں ہے جب تم میں سے کوئی کھانے کے لئے بلایا جائے تو وہ ضرور جائے۔ اگر روزہ نہ ہو تو کھائے ورنہ برکت کی دعا دے۔ امام تہاوی نے روایت کیا کہ ایک دعوت میں ایک شخص بولا میں روزہ دار ہوں نبی کریم ﷺ نے فرمایا واہ اتیر ابھائی تو تیرے لئے تکلیف اٹھائے اور تو روزے کا بہانہ کر کے اس کا دل دکھائے، یہ بات غیر مناسب ہے۔

۵۱۷۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ: ہم سے علی بن عبد اللہ بن ابراہیم نے بیان کیا، کہا ہم سے حجاج بن محمد اور نے بیان کیا، کہا ابن جریج نے کہا کہ مجھے موسیٰ بن عقبہ نے خبر دی، انیس نافع نے، انہوں نے کہا کہ میں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اس ولیمہ کی

رَسُولُ اللَّهِ ﷺ: ((أَجَبُوا هَذِهِ الدَّعْوَةَ إِذَا دُعِيتُمْ لَهَا)). قَالَ: كَانَ عَبْدُ اللَّهِ يَأْتِي الدَّعْوَةَ فِي الْعُرْسِ وَغَيْرِ الْعُرْسِ وَهُوَ صَائِمٌ. [راجع: ۵۱۷۳] [مسلم: ۳۵۱۶]

جب ہمیں دعوت دی جائے تو قبول کرو۔ بیان کیا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما اگر روزے سے ہوتے جب بھی ولیمہ کی دعوت یا کسی دوسری دعوت میں شرکت کرتے تھے۔

تشریح: اگر نفل روزہ ہو تو اسے کھول کر ایسی دعوتوں میں شریک ہونا بہتر ہے کیونکہ ان سے ہا ہی مبت بڑھتی ہے، ہا ہی میل ملاپ پیدا ہوتا ہے۔

بَابُ ذَهَابِ النِّسَاءِ وَالصَّبِيَّانِ إِلَى الْعُرْسِ

باب: دعوت شادی میں عورتوں اور بچوں کا بھی جانا جائز ہے

۵۱۸۰۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَبْصَرَ النَّبِيُّ ﷺ نِسَاءً وَصَبِيَّانَا مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ مُنْمِنًا فَقَالَ: ((اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ)). [راجع: ۵۱۸۰]

ہم سے عبدالرحمن بن مبارک نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے عبدالعزیز بن صہیب نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے عورتوں اور بچوں کو کسی شادی سے آتے ہوئے دیکھا تو آپ خوشی کے مارے جلدی سے کھڑے ہو گئے اور فرمایا: ”یا اللہ! (تو گواہ رہ) تم لوگ سب لوگوں سے زیادہ مجھے محبوب ہو۔“

۳۷۸۵۔

تشریح: کیونکہ انصار یوں نے نبی کریم ﷺ کو اپنے شہر میں جگہ دی، آپ کے ساتھ ہو کر کافروں سے لڑے اور یہودیوں سے بھی مقابلہ کیا۔ ہر مشکل اور سخت موقعوں پر آپ کے ہم دوش رہے انصار کا احسان مسلمانوں پر قیامت تک باقی رہے گا۔

اس حدیث سے وضاحت کے ساتھ معلوم ہوا کہ عورتیں اور بچے بھی اگر ولیمہ کی دعوتوں میں بلائے جائیں تو ان کو بھی اس میں جانا کیسا ہے؟ واجب ہے یا مستحب۔

قططانی نے کہا بشرطیکہ کسی قسم کے فتنے کا ذریعہ نہ ہو تو خوشی عورتیں اور بچے جاسکتے ہیں لیکن عورتوں کو دعوت میں جانے کے لئے اپنے خاوند سے اجازت لینا ضروری ہے۔ بغیر اجازت جانا لھیک نہیں۔ ہو سکتا ہے کہ شوہر ناراض ہو جائے۔ اس سے بھی عورتوں کے لئے ان کے خاوندوں کا مقام واضح ہوا۔ اللہ تعالیٰ عورتوں کو اسے سمجھنے کی توفیق بخشنے لے۔

بَابُ: هَلْ يَرْجِعُ إِذَا رَأَى مُنْكَرًا فِي الدَّعْوَةِ

باب: اگر دعوت میں جا کر وہاں کوئی کام خلاف شرع دیکھے تو لوٹ آئے یا کیا کرے؟

وَرَأَى ابْنُ مَسْعُودٍ صُورَةً فِي النَّبْتِ فَرَجَعَ. وَدَعَا ابْنُ عُمَرَ أَبَا أَيُّوبَ فَرَأَى فِي النَّبْتِ سِتْرًا عَلَى الْجَذَارِ، فَقَالَ ابْنُ عُمَرَ: غَلَبْنَا

اور ابن مسعود رضی اللہ عنہ نے (ولیمہ والے) گھر میں ایک تصویر دیکھی تو وہ واپس آ گئے۔ ابن عمر رضی اللہ عنہما نے ایک مرتبہ ابویوب رضی اللہ عنہ کی دعوت کی (ابویوب رضی اللہ عنہ نے) ان کے گھر میں دیوار پر پردہ بڑا ہوا دیکھا۔ ابن عمر رضی اللہ عنہما نے (معذرت

عَلَيْهِ النِّسَاء، فَقَالَ: مَنْ كُنْتُ أَخْشَى عَلَيْهِ، فَلَمْ أَكُنْ أَخْشَى عَلَيْكَ، وَاللَّهِ لَا أَطْعَمُ لَكُمْ طَعَامًا، فَرَجَعَ.

کرتے ہوئے) کہا کہ عورتوں نے ہم کو مجبور کر دیا ہے۔ اس پر ابوالیوب رضی اللہ عنہ نے کہا کہ اور لوگوں کے متعلق تو مجھے اس کا خطرہ تھا لیکن تمہارے متعلق میرا یہ خیال نہیں تھا (کہ تم بھی ایسا کرو گے) واللہ! میں تمہارے یہاں کھانا نہیں کھاؤں گا، چنانچہ وہ واپس آ گئے۔

تشریح: حضرت ابوالیوب بن زید انصاری خزرجی رضی اللہ عنہ رسول کریم ﷺ کے میزبان ہیں۔ خاندان جلیلوں میں یہ حضرت علی رضی اللہ عنہ کے ساتھ رہے اور ۵۱ھ میں یزید بن معاویہ کے ماتحت قسطنطین کی جنگ میں شامل ہوئے اور وہیں پر آپ نے جام شہادت نوش فرمایا اور قسطنطین کے پاس ہی آپ کا مرقہ ہے۔ اللہم بلغ سلامی علیہ (راز)

۵۱۸۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهَةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، مَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا بَالُ هَذِهِ النُّمْرُقَةِ)). قَالَتْ: فَقُلْتُ: اشْتَرَيْتُهَا لَكَ لِتَعُدَّ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَعْذُبُونَ يَوْمَ الْقِيَامَةِ، وَيَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ)). وَقَالَ: ((إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ)). [راجع: ۲۱۰۵]

(۵۱۸۱) ہم سے اسماعیل بن اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے قاسم بن محمد نے اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ انہوں نے ایک چھوٹا سا گدا خریدا جس پر تصویریں بنی ہوئی تھیں۔ جب آنحضرت ﷺ نے اسے دیکھا تو دروازے پر کھڑے ہو گئے اور اندر نہیں آئے۔ میں نے آنحضرت ﷺ کے چہرے پر خشکی کے آثار دیکھ لیے اور عرض کیا: یا رسول اللہ! میں اللہ اور اس کے رسول سے توبہ کرتی ہوں، میں نے کیا غلطی کی ہے؟ رسول اللہ ﷺ نے فرمایا: ”یہ گدایاں کیسے آیا؟“ بیان کیا کہ میں نے عرض کیا: میں نے ہی اسے خریدا ہے تاکہ آپ ﷺ اس پر بیٹھیں اور اس پر ٹیک لگائیں۔ آنحضرت ﷺ نے فرمایا: ”ان تصویروں کے (بنانے والوں کو) قیامت کے دن عذاب دیا جائے گا اور ان سے کہا جائے گا کہ جو تم نے تصویر سازی کی ہے اسے زندہ بھی کرو۔“ اور آنحضرت ﷺ نے فرمایا: ”جن گھروں میں تصویریں ہوتی ہیں ان میں (رحمت کے) فرشتے نہیں آتے۔“

تشریح: بے جان چیزوں کی تصویریں اس سے مستثنیٰ ہیں۔ فتح الباری میں ہے کہ جس دعوت میں حرام کام ہوتا ہو تو اگر اس کے دور کرنے پر قادر ہو تو اس کو دور کر دے ورنہ لوٹ کر چلا جائے، کھانا نہ کھائے اور طباطبائی نے مرنے کو عار دایت کیا ہے کہ فاسقوں کی دعوت قبول کرنے سے نبی کریم ﷺ منع فرمایا۔ مثلاً وہ لوگ شراب پیتے ہوں یا فاحشہ عورتوں کا ناچ رنگ ہو رہا ہو تو اس دعوت میں شرکت نہ کرنا بہتر ہے۔ حضرت ابوالیوب انصاری رضی اللہ عنہ کا یہ کمال درج تھا کہ حضرت عبداللہ بن عمر رضی اللہ عنہما کے مکان میں دیوار پر کپڑا دیکھ کر اس میں بیٹھنا اور کھانا گوارا نہ کیا۔ قسطلانی نے کہا کہ جمہور شافعیہ اس کی کراہیت کے قائل ہیں کیونکہ اگر حرام ہوتا تو دوسرے صحابہ بھی نہ وہاں بیٹھتے نہ کھانا کھاتے۔ یہ بھی ممکن ہے کہ دوسرے صحابہ کو حضرت ابوالیوب رضی اللہ عنہ کی رائے سے اتفاق نہ ہوا اگر حضرت ابوالیوب رضی اللہ عنہ آج کی بدعات کو دیکھتے تو کیا کہتے، جبکہ بیشتر اہل بدعت نے قبروں اور مزاروں پر اس قدر زینت و زینت کر رکھی ہے کہ بت خانوں کو بھی مات کر رکھا ہے۔ ایک مقام پر ایک بزرگ اجالا شاہ نامی کا مزار ہے جہاں صبح اجالا ہوتے ہی روزانہ خواب کی

ایک نئی چادر چڑھائی جاتی ہے اس پر مٹھائی کی ٹوکری ہوتی ہے اور صندوق سے ان کی قبر کو لپکا جاتا ہے۔ صد افسوس کہ ایسی حرکتوں کو عین اسلام سمجھا جاتا ہے اور اصلاح کے لئے کوئی کچھ کہہ دے تو اسے دہائی کہہ کر معتوب قرار دیا جاتا ہے اور اس سے سخت دشمنی کی جاتی ہے۔ اللہ پاک ایسے نام نہاد مسلمانوں کو نیک سمجھ و عطا کرے۔ آمین

باب: شادی میں عورت مردوں کا کام کاج خود اپنی مرضی سے کرے تو کیسا ہے؟

(۵۱۸۲) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان محمد بن مطرف نے بیان کیا، کہا مجھ سے ابو حازم (سلمہ بن دینار) نے بیان کیا، ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ جب حضرت ابواسید ساعدی رضی اللہ عنہ نے شادی کی تو انہوں نے نبی کریم صلی اللہ علیہ وسلم اور آپ کے صحابہ کو دعوت دی۔ اس موقع پر کھانا ان کی دلہن ام اسید رضی اللہ عنہا ہی نے تیار کیا تھا اور انہوں نے ہی مردوں کے سامنے کھانا رکھا۔ انہوں نے پتھر کے ایک بڑے پیالے میں رات کے وقت کھجوریں بھگو دی تھیں اور جب آنحضرت صلی اللہ علیہ وسلم کھانے سے فارغ ہوئے تو انہوں نے ہی اس کا شربت بنایا اور آنحضرت صلی اللہ علیہ وسلم کے سامنے (تخنہ کے طور پر) پینے کے لیے پیش کیا۔

بَابُ قِيَامِ الْمَرْأَةِ عَلَى الرَّجَالِ فِي الْعُرْسِ وَخِدْمَتِهِمْ بِالنَّفْسِ

۵۱۸۲۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ، قَالَ: لَمَّا عَرَّسَ أَبُو أُسَيْدٍ السَّاعِدِيُّ دَعَا النَّبِيَّ ﷺ وَأَصْحَابَهُ، فَمَا صَنَعَ لَهُمْ طَعَامًا وَلَا قَرْبَةً إِلَيْهِمْ إِلَّا امْرَأَتُهُ أُمُّ أُسَيْدٍ، بَلَّتْ تَمْرَاتٍ فِي تَوْبٍ مِنْ حِجَارَةٍ مِنَ اللَّيْلِ، فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ أَمَانَتُهُ لَهُ فَسَقَّتْهُ، تُخَفُّ بِذَلِكَ. [راجع: ۵۱۷۶] [مسلم: ۵۲۳۵]

تشریح: لفظ ((امانہ)) امانت سے ہے اس کے معنی پانی میں کسی چیز کا حل کرنا۔ معلوم ہوا کہ دلہن بھی فرائض میزبانی ادا کر سکتی ہے معلوم ہوا کہ بوقت ضرورت پردے کے ساتھ عورت ایسے سارے کام کاج کر سکتی ہے۔

باب: کھجور کا شربت یا اور کوئی شربت جس میں نشہ نہ ہو شادی میں پلانا

(۵۱۸۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن القاری نے بیان کیا، ان سے ابو حازم نے، کہا میں نے حضرت سہل بن سعد رضی اللہ عنہ سے سنا کہ حضرت ابواسید ساعدی رضی اللہ عنہ نے اپنی شادی کے موقع پر رسول اللہ صلی اللہ علیہ وسلم کو دعوت دی۔ اُس دن ان کی بیوی ہی سب کی خدمت کر رہی تھیں، حالانکہ وہ دلہن تھیں۔ بیوی نے کہا: یا سہل رضی اللہ عنہ (راوی کو شک تھا) کہ تمہیں معلوم ہے کہ میں نے آنحضرت صلی اللہ علیہ وسلم کے لیے کیا تیار کیا تھا؟ میں نے آپ صلی اللہ علیہ وسلم کے لیے ایک بڑے پیالے میں

بَابُ النَّقِيعِ وَالشَّرَابِ الَّذِي لَا يُسْكِرُ فِي الْعُرْسِ

۵۱۸۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، عَنْ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، أَنَّ أَبَا أُسَيْدٍ السَّاعِدِيَّ، دَعَا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكَانَتْ امْرَأَتُهُ تَخْدِمُهُمْ يَوْمَئِذٍ وَهِيَ الْعُرْسُ، فَقَالَتْ: أَوْ قَالَ: أَتَذَرُونَ مَا أَنْقَعْتُ لِرَسُولِ اللَّهِ ﷺ أَنْقَعْتُ لَهُ تَمْرَاتٍ مِنَ اللَّيْلِ فِي

رات کے وقت سے گھور کا شربت تیار کیا تھا۔

توڑ۔ [راجع: ۵۱۷۶] [مسلم: ۵۲۳۴]

تشریح: عرب میں گھور ایک مرغوب اور بکثرت لئے والی جنس تھی۔ کھانے میں اور شربت بنانے میں اکثر اسی کا استعمال ہوتا تھا جیسا کہ حدیث ہذا سے ظاہر ہے۔

باب: عورتوں کے ساتھ خوش خلقی سے پیش آنا

اور نبی اکرم ﷺ کا فرمانا: عورت پہلی کی طرح ہے، (اس کے مزاج میں پیدائش سے کچی اور نیڑھا پن ہے۔)

(۵۱۸۳) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے مالک بن انس نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”عورت مثل پہلی کے ہے، اگر تم اسے سیدھا کرنا چاہو گے تو توڑ لو گے اور اگر اس سے فائدہ حاصل کرنا چاہو گے تو اس کی ٹیڑھ کے ساتھ ہی فائدہ حاصل کرو گے۔“

بَابُ الْمُدَارَاةِ مَعَ النِّسَاءِ

وَقَوْلِ النَّبِيِّ ﷺ: ((إِنَّمَا الْمَرْأَةُ كَالضِّلَعِ)).

۵۱۸۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْمَرْأَةُ كَالضِّلَعِ، إِنْ أَقْمَتَهَا كَسَرْتَهَا، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَلَيْسَ بِعَوَجٍ)). [راجع: ۳۳۳۱]

تشریح: پہلی سے پیدا ہونے کا اشارہ اس طرف ہے کہ حضرت حوا علیہا السلام حضرت آدم علیہ السلام کی پہلی سے پیدا ہوئی تھیں پہلی اور ہی کی طرف سے زیادہ نیڑھی ہوتی ہے، اس طرح عورت بھی اوپر کی طرف سے یعنی زبان سے نیڑھی ہوتی ہے پس ان کی زبان درازی اور سخت گوئی پر صبر کرتے رہنا اسی میں نبی کریم ﷺ کی پیروی ہے۔

باب: عورتوں سے اچھا سلوک کرنے کے بارے

میں وصیت نبوی کا بیان

(۵۱۸۵) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے حسین بھی نے بیان کیا، ان سے زائدہ نے، ان سے مسیرہ نے، ان سے ابو حازم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص اللہ اور قیامت کے دن پر ایمان رکھتا ہو وہ اپنے پڑوسی کو تکلیف نہ پہنچائے۔“

۵۱۸۵۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ)). [طرفہ فی: ۶۰۱۸، ۶۱۳۶،

[۶۱۳۸، ۶۴۷۵]

(۵۱۸۶) ”اور میں تمہیں عورتوں کے بارے میں بھلائی کی وصیت کرتا ہوں کیونکہ وہ پہلی سے پیدا کی گئی ہیں اور پہلی میں بھی سب سے زیادہ ٹیڑھا

۵۱۸۶۔ ((وَأَسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنْ أَعْوَجَ شَيْءٌ فِي الضِّلَعِ

اس کے اوپر کا حصہ ہے۔ اگر تم اسے سیدھا کرنا چاہو گے تو اسے توڑ ڈالو گے اور اگر اسے چھوڑ دو گے تو وہ ٹیڑھی ہی باقی رہ جائے گی۔ اس لیے میں تمہیں عورتوں کے بارے میں اچھے سلوک کی وصیت کرتا ہوں۔“

(۵۱۸۷) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عبداللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کے وقت میں ہم اپنی بیویوں کے ساتھ گفتگو اور بہت زیادہ بے تکلفی سے اس ڈر کی وجہ سے پرہیز کرتے تھے کہ کہیں کوئی بے اعتدالی ہو جائے اور ہماری برائی میں کوئی حکم نہ نازل ہو جائے، پھر جب نبی کریم ﷺ کی وفات ہو گئی تو ہم نے ان سے خوب کھل کر گفتگو کی اور خوب بے تکلفی کرنے لگے۔

أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسْرَتَهُ، وَإِنْ تَرَكَتُهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا)). [راجع: ۲۳۳۱]

۵۱۸۷۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سَفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نَتَّقِي الْكَلَامَ وَالْإِسْطَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ ﷺ، هَيْئَةً أَنْ يَنْزَلَ فِينَا شَيْءٌ فَلَمَّا تَوَفَّى النَّبِيُّ ﷺ تَكَلَّمْنَا وَانْبَسَطْنَا.

باب: اللہ کا سورہ تحریم میں یہ فرمانا کہ ”لوگو! خود کو اور اپنے بیوی بچوں کو دوزخ سے بچاؤ“

بَابُ قَوْلِهِ: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ [التحریم: ۶]

تشریح: اس باب میں حضرت مؤلف نے اشارہ فرمایا کہ برے کاموں میں عورتوں پر سختی بھی ضروری ہے۔

(۵۱۸۸) ہم سے ابو نعیمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم میں سے ہر ایک حاکم ہے اور ہر ایک سے (اس کی رعیت کے بارے میں) سوال ہوگا۔ پس امام حاکم ہے اس سے سوال ہوگا۔ مرد اپنی بیوی اور بچوں کا حاکم ہے اور اس سے سوال ہوگا۔ عورت اپنے شوہر کے گھر کی حاکم ہے اور اس سے سوال ہوگا۔ غلام اپنے سردار کے مال کا حاکم ہے اور اس سے سوال ہوگا ہاں! پس تم میں سے ہر ایک حاکم ہے اور ہر ایک سے سوال ہوگا۔“

۵۱۸۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ، فَإِلَّا مِمَّ رَاعٍ وَهُوَ مَسْئُولٌ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ، أَلَا وَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ)). [راجع: ۸۹۳]

تشریح: اس حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ جب ہر ایک سے اس کی رعیت کے بارے میں باز پرس ہوگی تو آدمی کو اپنے گھروالوں کا خیال رکھنا ان کو برے کاموں سے روکنا ضروری ہے ورنہ وہ بھی قیامت کے دن دوزخ میں ان کے ساتھ ہوگا اور کہا جائے گا کہ تو نے اپنے گھروالوں کو برے کاموں سے کیوں نہ روکا آیت: ﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ (۶۶/التحریم: ۶) کا یہی مفہوم ہے۔

بہتر انسان وہی ہے جو خود نیک ہو اور اپنے بیوی بچوں کے حق میں بھلا ہو۔ محبت اور نرمی سے گھر کا اور بال بچوں کا نظام بہتر رہتا ہے۔ نبی کریم ﷺ اپنی بیویوں سے بہت خوش اخلاقی کا برتاؤ کرتے تھے بعض دفعہ اپنی بیویوں سے مزاح بھی کر لیا کرتے تھے بعض دفعہ اپنی بیویوں سے

مقالے کی دوڑ لگایا کرتے تھے اور اپنی بیویوں کی زبان درازی کو دور گزر فرمادیا کرتے تھے۔ ہمیں نبی کریم ﷺ کے کردار سے سبق حاصل کرنا چاہیے کہ ہم بھی اپنے گھر کے بہترین حاکم بن سکیں۔

باب: اپنے گھر والوں سے اچھا سلوک کرنا

(۵۱۸۹) ہم سے سلیمان بن عبدالرحمن اور علی بن حجر نے بیان کیا، ان دونوں نے کہا کہ ہم کعبی بن یونس نے خبر دی، اس نے کہا ہم سے ہشام بن عروہ نے بیان کیا، انہوں نے اپنے بھائی عبداللہ بن عروہ سے، انہوں نے اپنے والد عروہ بن زبیر سے، انہوں نے عائشہ رضی اللہ عنہا سے اور انہوں نے کہا کہ گیارہ عورتوں کا ایک اجتماع ہوا جس میں انہوں نے آپس میں یہ طے کیا کہ مجلس میں وہ اپنے اپنے خاوند کا صحیح صحیح حال بیان کریں کوئی بات نہ چھپائیں۔ چنانچہ پہلی عورت (نام نامعلوم) بولی: میرے خاوند کی مثال ایسی ہے جیسے دبلے اونٹ کا گوشت جو پہاڑ کی چوٹی پر رکھا ہوا ہو نہ تو وہاں تک جانے کا راستہ صاف ہے کہ آسانی سے چڑھ کر اس کو کوئی لے آئے اور نہ وہ گوشت ہی ایسا موٹا تازہ ہے جسے لانے کے لیے اس پہاڑ پر چڑھنے کی تکلیف گوارا کرے۔ دوسری عورت (عمرہ بنت عمرو تیمی نامی) کہنے لگی: میں اپنے خاوند کا حال بیان کروں تو کہاں تک بیان کروں (اس میں اتنے عیب ہیں) میں ڈرتی ہوں کہ سب بیان نہ کر سکوں گی اس پر بھی اگر بیان کروں تو اس کے کھلے اور چھپے سارے عیب بیان کر سکتی ہوں۔ تیسری عورت (جی بنت کعب یمانی) کہنے لگی: میرا خاوند کیا ہے ایک تاڑ کا تاڑ (لبا ترنگا) ہے اگر اس کے عیب بیان کروں تو طلاق تیار ہے اگر خاموش رہوں تو ادا ہو کر رہوں۔ چوتھی عورت (مہد و بنت ابی ہرثمہ) کہنے لگی: میرا خاوند ملک تہامہ کی رات کی طرح معتدل ہے نہ زیادہ گرم نہ بہت ٹھنڈا، نہ اس سے مجھے خوف ہے نہ اکتاہٹ ہے، پانچویں عورت (کبشہ نامی) کہنے لگی: میرا خاوند ایسا ہے کہ گھر میں آتا ہے تو وہ ایک چٹا ہے اور جب باہر نکلتا ہے تو شیر (بہادر) کی طرح ہے جو چیز گھر میں چھوڑ کر جاتا ہے اس کے بارے میں پوچھتا ہی نہیں (کہ وہ کہاں گئی؟) آتا ہے پرواہ ہے جو آج کمایا اسے کل کے لیے اٹھا کر رکھتا ہی نہیں اتنا سختی ہے۔ چھٹی عورت (ہند نامی)

بَابُ حُسْنِ الْمَعَاشِرَةِ مَعَ الْأَهْلِ

۵۱۸۹۔ حَدَّثَنَا سَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ، وَعَلِيُّ بْنُ حُجْرٍ، قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لَا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا. قَالَتِ الْأُولَى: زَوْجِي لَحْمٌ جَمَلٌ، شَتَّ عَلَى رَأْسِ جَبَلٍ، لَا سَهْلَ فَيَرْتَقِي، وَلَا سَبِينَ فَيَنْتَقِلُ. قَالَتِ الثَّانِيَّةُ: زَوْجِي لَا أَبْتُ خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَذَرُهُ، إِنْ أَذْكُرُهُ أَذْكُرُ عَجْرَهُ وَيَجُرُّهُ. قَالَتِ الثَّلَاثَةُ: زَوْجِي الْعَشَقُّ، إِنْ أَنْطَقَ أَطْلُقَ وَإِنْ أَسْكُتَ أُعَلِّقُ. قَالَتِ الرَّابِعَةُ: زَوْجِي كَلِيلُ بَهَامَةٍ، لَا حَرٌّ وَلَا قَرٌّ، وَلَا مَخَافَةَ، وَلَا سَامَةَ. قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهَدَى، وَإِنْ خَرَجَ أَسَدَى، وَلَا يَسْأَلُ عَمَّا عِنْدَهُ. قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنْ اضْطَجَعَ التَّفَّ وَلَا يُؤَلِّجُ الْكَفَّ لِيَعْلَمَ الْبَثَّ، قَالَتِ السَّابِعَةُ: زَوْجِي غَيَابَاءُ أَوْ عَيَابَاءُ طَبِاقَاءَ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَبِكَ أَوْ فَلَّكَ أَوْ جَمَعَ كُلًّا لَكَ. قَالَتِ الثَّامِنَةُ: زَوْجِي الْمَسُّ مَسُّ أَرْزَبٍ، وَالرَّيْحُ رِيحُ زَرْزَبٍ. قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النَّجَادِ، عَظِيمُ

کہنے لگی: میرا خاوند جب کھانے پر آتا ہے تو سب کچھ چٹ کر جاتا ہے اور جب پینے پر آتا ہے تو ایک بوند بھی باقی نہیں چھوڑتا اور جب لیٹتا ہے تو تنہا ہی اپنے اوپر کپڑا لپیٹ لیتا ہے اور الگ پڑ کر سو جاتا ہے میرے کپڑے میں کبھی ہاتھ بھی نہیں ڈالتا کہ کبھی میرا دکھ درد معلوم کرے۔ ساتویں عورت (حی بنت علقمہ) کہنے لگی: میرا خاوند تو جاہل مست ہے، محبت کے وقت اپنا سینہ میرے سینے سے لگا کر اوندھا پڑ جاتا ہے۔ دنیا میں جتنے عیب لوگوں میں ایک ایک کر کے جمع ہیں وہ سب اس کی ذات میں جمع ہیں (کم بخت سے بات کروں تو) سر پھوڑ ڈالے یا ہاتھ توڑ ڈالے یا دونوں کام کر ڈالے۔ آٹھویں عورت (یا سر بن اوس) کہنے لگی: میرا خاوند چھونے میں خرگوش کی طرح نرم ہے اور خوشبو میں سونگھو تو زعفران جیسا خوشبودار ہے۔ نویں عورت (نامعلوم) کہنے لگی: میرے خاوند کا گھر بہت اونچا اور بلند ہے اور وہ قد آور بہادر ہے۔ اس کے یہاں کھانا اس قدر پکاتا ہے کہ راکھ کے ڈھیر کے ڈھیر جمع ہیں (غریبوں کو خوب کھلاتا ہے) لوگ جہاں صلاح و مشورہ کے لیے بیٹھتے ہیں (یعنی پچاس گھر) وہاں سے اس کا گھر بہت نزدیک ہے۔ دسویں عورت (کبشہ بنت رافع) کہنے لگی: میرے خاوند کا کیا پوچھنا: جائیداد والا ہے، جائیداد بھی ایسی بڑی جائیداد ویسی کسی کے پاس نہیں ہو سکتی، بہت سارے اونٹ جو جا بجا اس کے گھر کے پاس بٹے رہتے ہیں جنگل میں چرنے کم جاتے ہیں جہاں ان اونٹوں نے باجے کی آواز سنی بس ان کو اپنے ذبح ہونے کا یقین ہو گیا۔ گیارھویں عورت (ام زرع بنت اکمل بن ساعدہ) کہنے لگی: میرا خاوند ابو زرع ہے اس کا کیا کہنا، اس نے میرے کانوں کو زیوروں سے بوجھل کر دیا ہے اور میرے دونوں بازو چربی سے بھلا دیے ہیں مجھے خوب کھلا کر مہونا کر دیا ہے کہ میں اپنے تئیں خوب موٹی سمجھنے لگی ہوں شادی سے پہلے میں تھوڑی سی بھیڑ بکریوں میں تنگی سے گزر بسر کرتی تھی۔ ابو زرع نے مجھ کو گھوڑوں، اونٹوں اور کھیت کھلیان سب کا مالک بنا دیا ہے اتنی زیادہ جائیداد ملنے پر بھی اس کا مزاج اتنا عمدہ ہے کہ بات کہوں تو برا نہیں مانتا مجھے کبھی برا بھی نہیں کہتا۔ سوئی پڑی رہوں تو صبح تک

الرَّمَادِ، قَرِيبُ النِّبْتِ مِنَ النَّادِ. قَالَتْ الْعَاشِرَةُ: زَوْجِي مَالِكٌ وَمَا مَالِكٌ، مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ إِهْلٌ كَثِيرَاتُ الْمَبَارِكِ قَلِيلَاتُ الْمَسَارِحِ، وَإِذَا سَمِعَنَ صَوْتَ الْمِزْهَرِ أَتَيْنَ أَتْنَهُنَّ هَوَالِكُ. قَالَتْ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو زَرَعٍ فَمَا أَبُو زَرَعٍ أَنَا مِنْ حُلِيِّ أَذْنِي، وَمَلَأُ مِنْ شَحْمِ عَضْدِي، وَبَجَحْنِي فَبَجَحَتْ إِلَيَّ نَفْسِي، وَجَدْنِي فِي أَهْلِ غَنِيمَةٍ بِشَقٍّ، فَجَعَلَنِي فِي أَهْلِ صَهْلٍ وَأَطِيطٍ وَدَانِسٍ وَمُتَقٍّ، فَعِنْدَهُ أَقُولُ فَلَا أَقْبَحُ وَأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنِّحُ، أُمُّ أَبِي زَرَعٍ فَمَا أُمُّ أَبِي زَرَعٍ عَكُومُهَا رَدَاخٌ، وَبَيْتُهَا فَسَاخٌ، ابْنُ أَبِي زَرَعٍ، فَمَا ابْنُ أَبِي زَرَعٍ مَضْجَعُهُ كَمَسَلُ شَطْبَةٍ، وَتَشْبَعُهُ ذِرَاعُ الْجَفْرَةِ، بِنْتُ أَبِي زَرَعٍ فَمَا بِنْتُ أَبِي زَرَعٍ طَوْعُ أَبْنَاهَا، وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا، جَارِيَةُ أَبِي زَرَعٍ، فَمَا جَارِيَةُ أَبِي زَرَعٍ لَا تَبْتُ حَدِيثَنَا تَبْنِيْنَا، وَلَا تَنْقُتُ مِيرَتَنَا تَنْقِنِيْنَا، وَلَا تَمْلَأُ بَيْتَنَا تَعْمِشِنَا، قَالَتْ: خَرَجَ أَبُو زَرَعٍ وَالْأَوَطَابُ تَمَخَّصُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ يَلْعَبَانِ مِنْ تَحْتِ خَضِرَاهَا بِرَمَاتَيْنِ، فَطَلَّقْنِي وَنَكَحَهَا، فَكَحِثُ بَعْدَهُ رَجُلًا سَرِيًّا، رَكِبَ شَرِيًّا وَأَخَذَ خَطِيًّا وَأَرَاخَ عَلَيَّ نَعْمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةِ زَوْجَا وَقَالَ: كُلِّي أُمُّ زَرَعٍ، وَمِيرِي أَهْلِكِ. قَالَتْ: فَلَوْ جَمَعْتُ

كُلَّ شَيْءٍ أُعْطَيْنِيهِ مَا بَلَغَ أَصْعَرَ آيَةٍ أَبِي زَرْعٍ. قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كُنْتُ لَكَ كَأَبِي زَرْعٍ لَمْ زَرْعٍ)). [مسلم: 6306، 6305]

مجھے کوئی شے نہیں جگاتا۔ پانی پیوں تو خوب سیراب ہو کر پی لوں، رہی ابوزرعد کی ماں! (میری ساس) تو میں اس کی کیا خوبیاں بیان کروں اس کا توشہ خانہ مال و اسباب سے بھرا ہوا، اس کا گھر بہت ہی کشادہ۔ ابوزرعد کا بیٹا وہ بھی کیسا اچھا خوبصورت (نازک بدن دہلا پتلا) ہری چھالی یا ننگی تلوار کے برابر اس کے سونے کی جگہ ایسا کم خوارک کہ بکری کے چار ماہ کے بچے کے دست کا گوشت اس کا پیٹ بھر دے۔ ابوزرعد کی بیٹی! وہ بھی سبحان اللہ! کیا کہنا، اپنے باپ کی پیاری، اپنی ماں کی پیاری (تابع فرمان، اطاعت گزار) کپڑا بھر پور پہننے والی (موٹی تازی) سوکن کی جلن، ابوزرعد کی لونڈی! اس کی بھی کیا پوچھتے ہو کبھی کوئی بات ہماری مشہور نہیں کرتی (گھر کا بھید ہمیشہ پوشیدہ رکھتی ہے) کھانے تک نہیں چراتی گھر میں کوڑا کچرا نہیں چھوڑتی، مگر ایک دن ایسا ہوا لوگ مکھن نکالنے کو دودھ مٹھ رہے تھے۔ (صبح ہی صبح) ابوزرعد باہر گیا اچانک اس نے ایک عورت دیکھی جس کے دو بچے چیتوں کی طرح اس کی کمر کے تلے دو اناروں سے کھیل رہے تھے (مراد اس کی دونوں چھاتیاں ہیں جو انار کی طرح تھیں) ابوزرعد نے مجھے طلاق دے کر اس عورت سے نکاح کر لیا۔ اس کے بعد میں نے ایک اور شریف سردار سے نکاح کر لیا جو گھوڑے کا اچھا سوار، عمدہ نیزہ باز ہے، اس نے بھی مجھے بہت سے جانور دے دیے ہیں اور ہر قسم کے اسباب میں سے ایک ایک جوڑا دیا ہوا ہے اور مجھ سے کہا کرتا ہے کہ ام زرع! خوب کھاپی، اپنے عزیز واقربا کو بھی خوب کھلا پلاتیرے لیے عام اجازت ہے مگر یہ سب کچھ جو بھی میں نے تجھے دیا ہوا ہے اگر اکٹھا کروں تو تیرے پہلے خاوند ابوزرعد نے جو تجھے دیا تھا، اس میں ایک چھوٹا برتن بھی نہ بھرے۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”میں تیرے لیے ایسے ہوں جیسے ام زرع کے لیے ابوزرعد تھے۔“

تشریح: یعنی ابوزرعد کے مال کے سامنے یہ سارا مال بے حقیقت ہے مگر میں تجھ کو ابوزرعد کی طرح طلاق دینے والا نہیں ہوں۔ حضرت عائشہ رضی اللہ عنہا کہتی ہیں کہ یہ سارا قصہ سننے کے بعد نبی کریم ﷺ نے مجھ سے فرمایا کہ اے عائشہ (رضی اللہ عنہا)! میں بھی تیرے لئے ایسا خاوند ہوں جیسے ابوزرعد ام زرع کے لئے تھا۔ امام بخاری رحمہ اللہ نے کہا حضرت سعید بن مسلمہ نے بھی اس حدیث کو ہشام سے روایت کیا ہے (اس میں لونڈی کے ذکر میں) الفاظ ((والا تملاً بیتنا تعشیشاً)) کی جگہ ((ولا تعشش بیتنا تعشیشاً)) کے لفظ ہیں (معنی وہی ہیں کہ وہ لونڈی ہمارے گھر میں کوڑا کچرا رکھ کر اسے میلا کچلا

نہیں کرتی۔ بعض نے اسے لفظ ضنیق سے پڑھا ہے جس کے معنی یہ ہوں گے کہ وہ ہم سے کبھی دغا فریب نہیں کرتی (نیز امام بخاری رحمہ اللہ نے کہا کہ (الفاظ واشرب فانفخ میں) بعض لوگوں نے فانتقمح کے میم کے ساتھ پڑھا ہے اور یہ زیادہ صحیح ہے۔

1 مطلب یہ کہ اس کا خاوند بخیل ہے جس سے کچھ فائدے کی امید نہیں دوسرے یہ ہے کہ وہ بدخلق آدمی ہے محض بیکار۔

2 یامیں ڈرتی ہوں کہ میرے خاوند کو کہیں خبر نہ ہو جائے اور وہ مجھے طلاق دے دے جبکہ میں اس کو چھوڑ بھی نہیں سکتی۔

3 مگر میرے لئے خاموش رہنا بہتر ہے۔

4 نہ طلاق ملے کہ دوسرا خاوند کرلوں نہ اس خاوند سے کوئی کھمٹا ہے۔

5 یعنی آیا کہ سو رہا گھر گریستی سے اسے کچھ مطلب نہیں۔ یا تو آتے ہی مجھ پر چڑھ بیٹھتا ہے نہ کہ نہ کلام نہ بوس و کنار۔

6 مطلب یہ ہے کہ بڑا پیڑ ہے مگر میرے لئے نکما۔

7 یعنی اول تو شہوت کم، عورت کا مطلب پورا نہیں کرتا اس پر بدخو کہ بات کر دو کاٹ کھانے پر موجود، مارنے پر تیار۔

8 زعفران کا ترجمہ ویسے با محاورہ کر دیا ورنہ زرب ایک درخت کا چمکا ہے جو زعفران کی طرح خوشبو دار اور رنگ دار ہوتا ہے۔ اس نے اپنے

خاوند کی تعریف کی کہ ظاہری اور باطنی اس کے دونوں اخلاق بہت اچھے ہیں۔

9 اس لئے ایسے لوگ جہاں صلاح و مشورہ کے لئے بلا تے ہیں وہاں اس کی رائے پر عمل کرتے ہیں۔

10 تاکہ مہمان لوگ آئیں تو ان کا گوشت اور دودھ ان کو تیار ملے۔

11 یہ باجا مہمانوں کے آنے پر خوشی سے بھایا جاتا تھا کہ اونٹ سمجھ جاتے کہ اب ہم مہمانوں کے لئے کانے جائیں گے۔

12 یعنی چھری سے جسم والا نازک کمروالا جو سوتے وقت بستر پر نکلتی ہے۔

13 کہ سوکن اس کی خوبصورتی اور ادب و لیاقت پر رشک کر کے علی جاتی ہے۔

14 ہمیشہ گھر کو جھاڑ پونچھ کر صاف ستھرا رکھتی ہے الغرض سارا گھر نور علی نور ہے۔ ابو زرعہ سے لے کر اس کی ماں بیٹی بیٹا لونڈی باندی سب فرد

فرید ہیں۔

۵۱۹۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: (۵۱۹۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام بن عروہ نے

حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بیان کیا، کہا ہم کو معمر نے خبر دی، انیس زہری نے، انیس عروہ نے اور ان

عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، كَانَ الْحَبَشُ يَلْعَبُونَ سے عائشہ رضی اللہ عنہا نے بیان کیا کہ کچھ فوجی کھیل (نیزہ بازی) سے مظاہرہ

بجراہہم، فَسْتَرَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَنْظُرُ، کر رہے تھے، تو رسول اللہ ﷺ نے (اپنے جسم مبارک سے) میرے

لِیْهِ پڑھ کیا اور میں وہ کھیل دیکھتی رہی میں نے اسے دیر تک دیکھا اور خود

بِیْ اِکْتَاكَ لَوْ اُتِیَ۔ اب تم خود سمجھ لو کہ ایک کم عمر لڑکی کھیل کو کتنی دیر دیکھ سکتی

قَدَّرَ الْجَارِيَةُ الْحَدِيثَةَ السَّنَّ تَسْمَعُ اللَّهُو۔

ہے اور اس میں دلچسپی لے سکتی ہے۔

[راجعہ: ۴۵۴]

تشریح: حضرت عائشہ صدیقہ رضی اللہ عنہا کا مطلب یہ ہے کہ نبی کریم ﷺ کے اخلاق کریمانہ پانی بیویوں کے ساتھ ایسے بہتر تھے کہ فن حرب خود دیکھتے

اور دکھاتے تھے تاکہ وقت ضرورت پر عورتیں بھی اپنا قدم بچھے نہ ہٹائیں۔ اس حدیث سے یہ بھی نکلا کہ عورت کو غیر مردوں کی طرف دیکھنا جائز ہے

بشرطیکہ بدعتی اور شہوت کی راہ سے نہ ہو۔ اس حدیث سے یہ بھی نکلا کہ مساجد میں دنیا کی کوئی جائز بات کرنا منع نہیں ہے بشرطیکہ شور و غل نہ ہو۔

بَابُ مَوْعِظَةِ الرَّجُلِ ابْنَتَهُ لِحَالِ باب: آدمی اپنی بیٹی کو اس کے خاوند کے مقدمہ

زَوْجَهَا

میں نصیحت کرے تو کیسا ہے؟

۵۱۹۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ ابْنَ الْخَطَّابِ عَنِ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ الرَّحْ- ایک مرتبہ انہوں نے حج کیا اور ان کے ساتھ میں نے بھی حج کیا ایک جگہ جب وہ راستے سے ہٹ کر (قضائے حاجت کے لیے) گئے تو میں بھی ایک برتن میں پانی لے کر ان کے ساتھ راستہ سے ہٹ گیا۔ پھر انہوں نے قضائے حاجت کی اور واپس آئے تو میں نے ان کے ہاتھوں پر پانی ڈالا۔ پھر انہوں نے وضو کیا تو میں نے اس وقت ان سے پوچھا کہ یا امیر المؤمنین! نبی کریم ﷺ کی بیویوں میں وہ دو کون ہیں جن کے متعلق اللہ نے یہ ارشاد فرمایا ہے کہ ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ عمر بن خطاب رضی اللہ عنہ نے اس پر کہا: اے ابن عباس! تم پر حیرت ہے۔ وہ عائشہ اور حفصہ ہیں پھر عمر رضی اللہ عنہ نے تفصیل بیان کرنی شروع کی۔ انہوں نے کہا: میں اور میرے ایک انصاری پڑوسی جو بنو عامیہ بن زید سے تھے اور عوالی مدینہ میں رہتے تھے۔ ہم نے (عوالی سے) رسول اللہ ﷺ کی خدمت میں حاضر ہونے کے لیے باری مقرر کر رکھی تھی۔ ایک دن وہ حاضری دیتے اور ایک دن میں حاضری دیتا، جب میں حاضر ہوتا تو اس دن کی تمام خبریں جو جوئی وغیرہ سے متعلق ہوتیں لاتا (اور اپنے پڑوسی سے بیان کرتا) اور جس دن وہ حاضر ہوتے تو وہ بھی ایسے کرتے۔ ہم قریشی لوگ اپنی عورتوں پر غالب تھے لیکن جب ہم مدینہ تشریف لائے تو یہ لوگ ایسے تھے کہ عورتوں سے مغلوب تھے، ہماری عورتوں نے بھی انصاری عورتوں کا طریقہ سیکھنا شروع کر دیا۔ ایک دن میں نے اپنی بیوی کو ڈانٹا تو اس نے بھی میرا ترکہ بہ ترکی جواب دیا۔ میں نے اس کے اس طرح جواب دینے پر ناگواری کا اظہار کیا تو اس نے کہا کہ میرا

۵۱۹۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ ابْنَ الْخَطَّابِ عَنِ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحریم: ۴] حَتَّى حَجَّ وَحَجَّجْتُ مَعَهُ، وَعَدَلْتُ وَعَدَلْتُ مَعَهُ بِإِذَاوَةٍ، فَتَبَرَّرَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مِنَ الْمَرَاتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ قَالَ: وَاعَجَبًا لَكَ يَا ابْنَ عَبَّاسٍ! هُمَا عَائِشَةُ وَحَفْصَةُ. ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسْؤِفُهُ قَالَ: كُنْتُ أَنَا وَجَارُ لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهُمْ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاقَبُ النَّزُولَ عَلَى النَّبِيِّ ﷺ فَيَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ بِمَا حَدَّثَ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ أَوْ غَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ، وَكُنَّا مَعَشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ، فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا بِأَخْذِنَ مِنْ أَدَبِ نِسَاءِ الْأَنْصَارِ، فَصَحِبْتُ عَلَى أَمْرَاتِي فَرَاَجَعْتَنِي فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي قَالَتْ:

جواب دینا تمہیں برا کیوں لگتا ہے، اللہ کی قسم! نبی کریم ﷺ کی ازواج بھی ان کو جواب دے دیتی ہیں اور بعض تو آنحضرت ﷺ سے ایک دن رات تک الگ رہتی ہیں۔ میں اس بات پر کانپ اٹھا اور کہا ان میں سے جس نے بھی یہ معاملہ کیا یقیناً وہ نامراد ہوگئی۔ پھر میں نے اپنے کپڑے پہنے اور (مدینہ کے لیے) روانہ ہوا پھر نہیں حصہ لیا اللہ کے گھر گیا اور میں نے اس سے کہا: اے حصہ! کیا تم میں سے کوئی ایک نبی کریم ﷺ سے ایک دن رات تک غصہ رہتی ہے؟ انہوں نے کہا: جی ہاں! کبھی (ایسا ہو جاتا ہے) میں نے اس پر کہا کہ پھر تم نے اپنے آپ کو خسارہ میں ڈال لیا اور نامراد ہوئی۔ کیا تمہیں اس کا کوئی ذریعہ نہیں کہ نبی کریم ﷺ کے غصہ کی وجہ سے اللہ تم پر غصہ ہو جائے اور پھر تم تنہا ہی ہو جاؤ گی۔ خبردار! نبی اکرم ﷺ سے مطالبات نہ کیا کرو نہ کسی معاملہ میں آنحضرت ﷺ کو جواب دیا کرو اور نہ آنحضرت ﷺ کو چھوڑا کرو اگر تمہیں کوئی ضرورت ہو تو مجھ سے مانگ لیا کرو۔ تمہاری سوکن جو تم سے زیادہ خوبصورت ہے اور حضور اکرم ﷺ کو تم سے زیادہ پیاری ہے، ان کی وجہ سے تم کسی غلط فہمی میں نہ مبتلا ہو جانا۔ ان کا اشارہ عائشہ رضی اللہ عنہا کی طرف تھا۔ عمر رضی اللہ عنہ نے بیان کیا کہ ہمیں معلوم ہوا کہ ملک غسان ہم پر حملہ کے لیے فوجی تیاریاں کر رہا ہے۔ میرے انصاری ساتھی اپنی باری پر مدینہ منورہ گئے ہوئے تھے۔ رات گئے واپس آئے اور میرے دروازے پر بڑی زور زور سے دستک دی اور کہا کہ کیا عمر گھر میں ہیں؟ میں گھبرا کر باہر نکلا تو انہوں نے کہا کہ آج بڑا حادثہ ہو گیا۔ میں نے کہا: کیا بات ہوئی، کیا غسانی چڑھ آئے ہیں؟ انہوں نے کہا کہ نہیں، حادثہ اس سے بھی بڑا اور اس سے بھی زیادہ خوفناک ہے۔ حضور اکرم ﷺ نے ازواج مطہرات کو طلاق دے دی ہے۔ میں نے کہا کہ حصہ تو خاسر نامراد ہوئی۔ مجھے تو اس کا خطرہ لگا ہی رہتا تھا کہ اس طرح کا کوئی حادثہ جلد ہی ہوگا، پھر میں نے اپنے تمام کپڑے پہنے (اور مدینہ کے لیے روانہ ہو گیا) میں نے فجر کی نماز حضور اکرم ﷺ کے ساتھ پڑھی (نماز کے بعد) حضور اکرم ﷺ نے اپنے ایک بالا خانہ میں چلے گئے اور وہاں تنہا ہی اختیار کر لی۔ میں حصہ کے پاس گیا تو وہ رو رہی تھی۔

وَلَمْ تُنْكِرْ أَنْ أُرَاجِعَكَ فَوَاللَّهِ إِنْ أُرَاجَعَ النَّبِيُّ ﷺ لَيَرَاجِعُنِي، وَإِنْ إِحْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى اللَّيْلِ. فَأَفْرَعَنِي ذَلِكَ وَقُلْتُ لَهَا: قَدْ خَابَ مَنْ فَعَلَ ذَلِكَ مِنْهُمْ. ثُمَّ جَمَعْتُ عَلَى ثِيَابِي فَتَزَلْتُ فَدَخَلْتُ عَلَى حَفْصَةَ فَقُلْتُ لَهَا: أَيْ حَفْصَةُ! اتَّغَاضِبَ إِحْدَاكُنَّ النَّبِيُّ ﷺ الْيَوْمَ حَتَّى اللَّيْلِ؟ قَالَتْ نَعَمْ. فَقُلْتُ: قَدْ خَبْتُ وَخَسِرْتُ، أَفَتَأْمِنِينَ أَنْ يَغْضَبَ اللَّهُ لِعِصْبِ وَسُورِهِ ﷺ فَتَهْلِكِي لَا تَسْتَكْبِرِي النَّبِيَّ ﷺ وَلَا تُرَاجِعِيهِ فِي شَيْءٍ، وَلَا تَهْجُرِيهِ، وَسَلِّبِي مَا بَدَا لَكَ، وَلَا يَغُرَّنَكَ أَنْ كَانَتْ جَارَتُكَ أَوْضًا مِنْكَ، وَأَحَبَّ إِلَيَّ النَّبِيُّ ﷺ يُرِيدُ عَائِشَةَ قَالَ عَمْرُ: فَكُنَّا قَدْ تَحَدَّثْنَا أَنَّ عَسَانَ تَنْبَعِلُ الْخَيْلَ لِبَغْزَوْنَا، فَتَزَلَ صَاحِبِي الْأَنْصَارِيُّ يَوْمَ نَوْبَتِهِ، فَرَجَعَ إِلَيْنَا عِشَاءً فَضْرَبَ بِأَبِي ضَرْبًا شَدِيدًا وَقَالَ: أَنْتُمْ هُوَ؟ فَفَزَعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: قَدْ حَدَّثَ الْيَوْمَ أَمْرٌ عَظِيمٌ. قُلْتُ: مَا هُوَ؟ أَجَاءَ عَسَانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَهْوَلُ، طَلَّقَ النَّبِيُّ ﷺ نِسَاءَهُ. فَقُلْتُ: خَابَتْ حَفْصَةُ وَخَسِرْتُ، قَدْ كُنْتُ أَظُنُّ هَذَا يُوشِكُ أَنْ يَكُونَ، فَجَمَعْتُ عَلَى ثِيَابِي فَصَلَّيْتُ صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ ﷺ فَدَخَلَ النَّبِيُّ ﷺ مَشْرُئَةً لَهُ، فَاعْتَرَلَ فِيهَا، وَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي فَقُلْتُ: مَا يُبْكِيكَ أَلَمْ أَكُنْ حَذَرْتُكَ هَذَا أَطْلَقَكُنَّ النَّبِيُّ ﷺ؟ قَالَتْ: لَا أُخْبِرِي مَا هُوَ ذَا مُعْتَرَلَ

میں نے کہا: اب روتی کیوں ہو؟ میں نے تمہیں پہلے ہی متنبہ کر دیا تھا۔ کیا آنحضرت ﷺ نے تمہیں طلاق دے دی ہے؟ انہوں نے کہا کہ مجھے معلوم نہیں۔ حضور اکرم ﷺ اس وقت بالاخانہ میں تھا تشریف رکھتے ہیں۔ میں وہاں سے نکلا اور منبر کے پاس آیا۔ اس کے گرد کچھ صحابہ کرام رضی اللہ عنہم موجود تھے اور ان میں سے بعض رو رہے تھے۔ تھوڑی دیر تک میں ان کے ساتھ بیٹھا رہا۔ اس کے بعد میرا غم مجھ پر غالب آ گیا اور میں اس بالاخانہ کے پاس آیا۔ جہاں حضور اکرم ﷺ تشریف رکھتے تھے۔ میں نے آنحضرت ﷺ کے ایک حبشی غلام سے کہا: عمر کے لیے اندر آنے کی اجازت لے لو۔ غلام اندر گیا اور حضور اکرم ﷺ سے گفتگو کر کے واپس آ گیا۔ اس نے مجھ سے کہا: میں نے آنحضرت ﷺ سے آپ کا ذکر کیا لیکن آپ خاموش رہے۔ چنانچہ میں واپس چلا آیا اور پھر ان لوگوں کے ساتھ بیٹھ گیا جو منبر کے پاس موجود تھے۔ میرا غم مجھ پر غالب آیا اور دوبارہ آ کر میں نے غلام سے کہا کہ عمر کے لیے اجازت لے لو۔ اس غلام نے واپس آ کر پھر کہا کہ میں نے نبی اکرم ﷺ کے سامنے آپ کا ذکر کیا تو آنحضرت ﷺ خاموش رہے۔ میں پھر واپس آ گیا اور منبر کے پاس جو لوگ موجود تھے ان کے ساتھ بیٹھ گیا۔ لیکن میرا غم مجھ پر غالب آیا اور میں نے پھر آ کر غلام سے کہا کہ عمر کے لیے اجازت طلب کرو۔ غلام اندر گیا اور واپس آ کر جواب دیا کہ میں نے آپ کا ذکر آنحضرت ﷺ سے کیا اور آنحضرت ﷺ خاموش رہے۔ میں وہاں سے واپس آ رہا تھا کہ غلام نے مجھے پکارا اور کہا: نبی اکرم ﷺ نے تمہیں اجازت دے دی ہے۔ میں آنحضرت ﷺ کی خدمت میں حاضر ہوا تو آپ ﷺ اس بان کی چارپائی پر جس سے چٹائی بنی جاتی ہے لیٹے ہوئے تھے۔ اس پر کوئی بستر بھی نہیں تھا۔ بان کے نشانات آپ ﷺ کے پہلو مبارک پر پڑے ہوئے تھے۔ جس تکیہ پر آپ ٹیک لگائے ہوئے تھے اس میں چھال بھری ہوئی تھی۔ میں نے حضور اکرم ﷺ کو حلام کیا اور کھڑے ہی کھڑے عرض کیا: یا رب اللہ! کیا آپ نے اپنی ازواج کو طلاق دے دی ہے؟ آنحضرت ﷺ نے میری طرف نگاہ اٹھائی اور فرمایا: ”نہیں۔“ میں (خوشی کی وجہ سے) کہہ اٹھا:

فِي الْمَشْرِبَةِ. فَخَرَجْتُ فَجِئْتُ إِلَى الْمَنْبَرِ فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ مَعَهُمْ قَلِيلًا ثُمَّ عَلَيْنِي مَا أَجِدُ، فَجِئْتُ الْمَشْرَبَةَ الَّتِي فِيهَا النَّبِيُّ ﷺ فَقُلْتُ لِعَلَّامٍ لَهُ أَسْوَدٌ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ الْعَلَّامُ فَكَلَّمَ النَّبِيَّ ﷺ ثُمَّ رَجَعَ فَقَالَ: كَلَّمْتُ النَّبِيَّ ﷺ وَذَكَرْتُكَ لَهُ، فَصَمْتُ. فَاَنْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمَنْبَرِ، ثُمَّ عَلَيْنِي مَا أَجِدُ فَجِئْتُ فَقُلْتُ لِلْعَلَّامِ: اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ رَجَعَ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمْتُ. فَارْجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمَنْبَرِ، ثُمَّ عَلَيْنِي مَا أَجِدُ فَجِئْتُ الْعَلَّامَ فَقُلْتُ: اسْتَأْذِنْ فَدَخَلَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمْتُ. فَلَمَّا وَلِئْتُ مُنْصَرِفًا قَالَ: إِذَا الْعَلَّامُ يَدْعُوْنِي- فَقَالَ: قَدْ أُذِنَ لَكَ النَّبِيُّ ﷺ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ حَصِيرٍ، لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَرِ الرِّمَالِ بِجَنْبِهِ مَتَكِنًا عَلَى وَسَادَةٍ مِنْ أَدَمٍ حَشَوَهَا لَيْفٌ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ: وَأَنَا قَائِمٌ يَا رَسُولَ اللَّهِ! أَطَلَقْتَ نِسَاءَكَ؟ فَرَفَعَ إِلَيَّ بَصَرَهُ فَقَالَ: ((لَا)). فَقُلْتُ: اللَّهُ أَكْبَرُ، ثُمَّ قُلْتُ: وَأَنَا قَائِمٌ اسْتَأْذِنُ يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتَنِي، وَكُنَّا مَعَشَرَ قُرَيْشٍ تَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ، فَتَبَسَّمَ النَّبِيُّ ﷺ ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتَنِي وَدَخَلْتُ عَلَى حَفْصَةَ

اللہ اکبر! پھر میں نے کھڑے ہی کھڑے آنحضرت ﷺ کو خوش کرنے کے لیے کہا: یا رسول اللہ! آپ کو معلوم ہے ہم قریش کے لوگ عورتوں پر غالب رہا کرتے تھے۔ پھر جب ہم مدینہ آئے تو یہاں کے لوگوں پر ان کی عورتیں غالب تھیں۔ آنحضرت ﷺ اس پر مسکرا دیے۔ پھر میں نے عرض کیا: یا رسول اللہ! آپ کو معلوم ہے میں حصہ کے پاس ایک مرتبہ گیا تھا اور اس سے کہہ آیا تھا کہ اپنی سوکن کی وجہ سے جو تم سے زیادہ خوبصورت اور تم سے زیادہ رسول اللہ ﷺ کی عزیز ہے، دھوکا میں مت رہنا۔ ان کا اشارہ عائشہ رضی اللہ عنہا کی طرف تھا۔ اس پر حضور اکرم ﷺ دوبارہ مسکرا دیے۔ میں نے جب آنحضور ﷺ کو مسکراتے دیکھا تو بیٹھ گیا پھر نظر اٹھا کر میں نے آنحضور ﷺ کے گھر کا جائزہ لیا۔ خدا کی قسم! میں نے آنحضرت ﷺ کے گھر میں کوئی ایسی چیز نہیں دیکھی جس پر نظر رکتی۔ سوائے تین چیزوں کے (جو وہاں موجود تھے)۔ میں نے عرض کیا: یا رسول اللہ! اللہ سے دعا فرمائیے کہ وہ آپ کی امت کو فراخی عطا فرمائے۔ فارس و روم کو فراخی اور وسعت حاصل ہے اور انہیں دنیا دی گئی ہے، حالانکہ وہ اللہ کی عبادت نہیں کرتے۔ نبی اکرم ﷺ ابھی تک ٹیک لگائے ہوئے تھے لیکن اب سیدھے بیٹھ گئے۔ فرمایا: ”ابن خطاب! تمہاری نظر میں بھی یہ چیزیں اہمیت رکھتی ہیں، یہ تو وہ لوگ ہیں جنہیں جو کچھ بھلائی ملنے والی تھی سب اسی دنیا میں دے دی گئی ہے۔“ میں نے عرض کیا: یا رسول اللہ! میرے لیے اللہ سے مغفرت کی دعا کر دیجیے (کہ میں نے دنیاوی شان و شوکت کے متعلق یہ غلط خیال دل میں رکھا) چنانچہ حضور اکرم ﷺ نے اپنی ازواج کو اسی وجہ سے انتیس دن تک الگ رکھا۔ حصہ نے آنحضور ﷺ کا راز عائشہ سے کہہ دیا تھا آنحضور ﷺ نے فرمایا تھا: ”ایک مہینہ تک میں ازواج کے پاس نہیں جاؤں گا۔“ کیونکہ جب اللہ تعالیٰ نے آنحضرت ﷺ پر عتاب کیا تو آنحضرت ﷺ کو اس کا بہت رنج ہوا (اور آپ نے ازواج سے الگ رہنے کا فیصلہ کیا) پھر جب انیسویں رات گزر گئی تو آنحضور ﷺ عائشہ رضی اللہ عنہا کے گھر تشریف لے گئے اور آپ سے ابتدا کی۔ عائشہ رضی اللہ عنہا نے عرض کیا: یا رسول اللہ! آپ نے قسم کھائی تھی کہ ہمارے یہاں ایک مہینہ

فَقُلْتُ لَهَا: لَا يَغْرَبُكَ أَنْ كَانَتْ جَارَتُكَ أَوْضَا مِنْكَ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ يُرِيدُ عَائِشَةَ فَتَبَسَّمَ النَّبِيُّ ﷺ تَبَسُّمَهُ أُخْرَى، فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، فَرَفَعْتُ بَصَرِي فِيهِ فَوَاللَّهِ مَا رَأَيْتُ فِي بَيْتِهِ شَيْئًا يُرِيدُ الْبَصَرَ غَيْرَ أَهْبَةِ ثَلَاثَةٍ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! اذْغُ اللَّهُ فَلْيُوسِّعْ عَلَى أُمَّتِكَ، فَإِنَّ فَارِسًا وَالرُّومَ قَدْ وَسَّعَ عَلَيْهِمْ، وَأَعْطُوا الدُّنْيَا وَهُمْ لَا يَعْبُدُونَ اللَّهَ. فَجَلَسَ النَّبِيُّ ﷺ وَكَانَ مُتَكَبِّئًا. فَقَالَ: ((أَوْفِي هَذَا أَنْتَ يَا ابْنُ الْخَطَّابِ! إِنْ أُولَئِكَ قَوْمٌ عُجِّلُوا طَيِّبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا)). فَقُلْتُ: يَا رَسُولَ اللَّهِ! اسْتَغْفِرْ لِي. فَاعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ تِسْعًا وَعِشْرِينَ لَيْلَةً وَكَانَ قَالَ: ((مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا)). مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ، فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّكَ كُنْتَ قَدْ أَفْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّمَا أَضْبَحْتَ مِنْ تِسْعٍ وَعِشْرِينَ لَيْلَةً أَعْذَمَا عَدًّا. فَقَالَ: ((الشَّهْرُ تِسْعٌ وَعِشْرُونَ)). فَكَانَ ذَلِكَ الشَّهْرُ تِسْعًا وَعِشْرِينَ لَيْلَةً. قَالَتْ عَائِشَةُ: ثُمَّ أُنْزِلَ اللَّهُ التَّخْيِيرُ فَبَدَأَ بِي أَوَّلَ امْرَأَةٍ مِنْ نِسَائِهِ فَاخْتَرْتُهُ، ثُمَّ خَيْرَ نِسَاءٍ كُلَّهِنَّ فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ. [راجع: ۱۸۹]

تک تشریف نہیں لائیں گے اور ابھی تو اُنیس ہی دن گزرنے ہیں میں تو ایک ایک دن گن رہی تھی۔ آنحضرت ﷺ نے فرمایا: ”یہ مہینہ اُنیس کا ہے۔“ وہ مہینہ اُنیس کا تھا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر اللہ تعالیٰ نے آیتِ تنخیر نازل کی اور آنحضور ﷺ اپنی تمام ازواج میں سب سے پہلے میرے پاس تشریف لائے (اور مجھ سے اللہ کی وحی کا ذکر کیا) میں نے آنحضور ﷺ کو ہی پسند کیا۔ اس کے بعد آنحضور ﷺ نے اپنی تمام دوسری ازواج کو اختیار دیا اور سب نے وہی کہا جو حضرت عائشہ رضی اللہ عنہا کہہ چکی تھیں۔

تشریح: دوسری روایت میں ہے کہ حضرت عمر رضی اللہ عنہ نے اپنی بیٹی حضرت حفصہ رضی اللہ عنہا سے کہا کہ نبی کریم ﷺ سے کچھ مت کہا کر آپ کے ہاں روپیہ اثری نہیں ہے اگر تجھ کو کسی چیز کی حاجت ہو، تیل ہی درکار ہو تو مجھ سے کہو میں لا دوں گا، نبی کریم ﷺ سے مت کہنا۔ یہاں سے باب کا مطلب نکلتا ہے کہ خاندن کے بارے میں باپ کا اپنی بیٹی کو سمجھانا جائز ہے بلکہ ضروری ہے۔ جس میں ازواجِ مطہرات کو نبی کریم ﷺ کے ساتھ رہنے یا الگ ہو جانے کا اختیار دیا گیا تھا۔

بَابُ صَوْمِ الْمَرْأَةِ بِإِذْنِ زَوْجِهَا تَطَوُّعًا باب: شوہر کی اجازت سے عورت کو نفلی روزہ رکھنا جائز ہے؟

۵۱۹۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: ((لَا تَصُومُ الْمَرْأَةُ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ)).
۵۱۹۲۔ ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انیس ہمام بن منبہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر شوہر گھر پر موجود ہو تو کوئی عورت اس کی اجازت کے بغیر (نفلی) روزہ نہ رکھے۔“

[راجع: ۲۰۶۶]

تشریح: نفلی روزہ نفلی عبادت ہے اور خاندن کی اطاعت عورت کے لئے فرض ہے۔ اس لئے نفلی عبادت سے فرض کی ادائیگی ضروری ہے۔ مردوں میں اگر اپنی بیوی سے ملاپ چاہے تو عورت کو نفلی روزہ ختم کرنا ہوگا۔ لہذا پہلے ہی اجازت لے کر اگر روزہ رکھے تو بہتر ہے۔

بَابُ إِذَا بَاتَتِ الْمَرْأَةُ مَهْجَرَةً فِرَاشَ زَوْجِهَا باب: جو عورت ناراض ہو کر اپنے شوہر کے بستر سے الگ ہو کر رات گزارے، اس کی برائی کا بیان

۵۱۹۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ،
۵۱۹۳۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے شعبہ نے، ان سے سلیمان نے، ان سے ابو حازم نے اور

عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَبَتْ أَنْ تَحِيَّاءَ لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ)). [راجع: ۳۲۳۷]

ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب شوہر اپنی بیوی کو اپنے بستر پر بلائے اور وہ آنے سے (ناراضی کی وجہ سے) انکار کر دے تو فرشتے صبح تک اس پر لعنت بھیجتے ہیں۔“

تشریح: عورت کا غصہ بجا ہوا ہے یا بے جا مگر اطاعت کے پیش نظر اس کا فرض ہے خاوند کے بستر پر حاضری دینا اگر وہ خفگی میں رات کو ایسا نہ کرے تو بلا شک اس وعید شدید کی مستحق ہے۔ عورت کے لئے خاوند کی اطاعت ہی اس کی زندگی کو بہتر بنا سکتی ہے۔

۵۱۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ ﷺ: ((إِذَا بَاتَتِ الْمَرْأَةُ مَهْجُورَةً فِرَاشَ زَوْجِهَا لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تُرْجَعَ)). [راجع: ۳۲۳۷] [مسلم: ۳۵۲۴، ۳۵۳۸]

(۵۱۹۴) ہم سے محمد بن عروہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے زرارہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر عورت اپنے شوہر سے ناراضی کی وجہ سے اس کے بستر سے الگ تھلگ رات گزارے تو فرشتے اس پر اس وقت تک لعنت بھیجتے ہیں جب تک وہ اپنی اس حرکت سے باز نہ آجائے۔“

باب: عورت اپنے شوہر کے گھر میں آنے کی کسی

غیر مرد کو اس کی اجازت کے بغیر اجازت نہ دے

(۵۱۹۵) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”عورت کے لیے جائز نہیں کہ اپنے شوہر کی موجودگی میں اس کی اجازت کے بغیر (نفل) روزہ رکھے اور عورت کسی کو اس کے گھر میں اس کی مرضی کے بغیر آنے کی اجازت نہ دے اور عورت جو کچھ بھی اپنے شوہر کے مال میں سے اس کی صریح اجازت کے بغیر خرچ کر دے تو اسے بھی اس کا آدھا ثواب ملے گا۔“ اس حدیث کو ابو زناد نے موسیٰ بن ابی عثمان سے بھی اور ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے روایت کیا ہے اور اس میں صرف روزے کا ہی ذکر ہے۔

بَابُ: لَا تَأْذَنُ الْمَرْأَةُ فِي بَيْتِ زَوْجِهَا [لَا أَحَدٍ] إِلَّا بِإِذْنِهِ

۵۱۹۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ مِنْ غَيْرِ أَمْرِهُ فَإِنَّهُ يُوَدَّى إِلَيْهِ شَطْرَهُ)). وَرَوَاهُ أَبُو الزِّنَادِ أَيْضًا عَنْ مُوسَى عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ فِي الصَّوْمِ. [راجع: ۲۰۶۶]

[۲۰۶۶]

تشریح: کسی غیر مرد کا بغیر اجازت خاوند کے گھر میں داخل ہونا بھی منع ہے۔ مراد یہ ہے کہ عورت اپنے خاوند کے حکم کے بغیر اس مال میں سے خرچ کرے جو خاوند نے اس کو دے ڈالا ہے۔ یعنی اپنے ماہوار میں سے جیسے کہ ابو داؤد کی روایت میں ہے کہ عورت اپنے خاوند کا مال صدقہ نہیں کر سکتی مگر ہاں اپنی خوراک میں سے اور ثواب دونوں کو برابر ملے گا۔ وہ خرچ بھی مراد ہے جو عادات کے موافق ہو جسے من کر خاوند ناراض نہ ہو۔

بَابُ

بَابُ

۵۱۹۶۔ حَدَّثَنَا مُسَلَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَشْبَرَنَا النَّبِيُّ، عَنْ أَبِي عَثْمَانَ، عَنْ أَنَسَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((قُمْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَةً مَنْ دَخَلَهَا الْمَسَاكِينُ وَأَصْحَابُ الْجِدَّةِ مَحْبُوسُونَ غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ لَإِذَا عَامَةً مَنْ دَخَلَهَا النِّسَاءُ)).

۵۱۹۶) ہم سے مسدد نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا ہم کو تمہی نے خبر دی، انہیں ابو عثمان نے، انہیں حضرت انسہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: ”میں جنت کے دروازے پر کھڑا ہوا تو اس میں داخل ہونے والوں کی اکثریت غریبوں کی تھی۔ بالدار (جنت کے دروازے پر حساب کے لیے) روک لیے گئے تھے، البتہ جہنم والوں کو جہنم میں جانے کا حکم دے دیا گیا تھا اور میں جہنم کے دروازے پر کھڑا ہوا تو اس میں داخل ہونے والی زیادہ عورتیں تھیں۔“

فی: [۶۵۴۷] [مسلم: ۶۹۳۷]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یہ ہے کہ عورتیں چونکہ اکثر خاندان کے بے اجازت غیر لوگوں کو گھر میں بلا لیتی ہیں اس وجہ سے دوزخ کی سزاوار ہوئیں۔ نبی کریم ﷺ کا یہ دیکھنا عالم رویا میں تھا۔ آپ نے جو دیکھا وہ برحق ہے اور غریب و یتیم اور وہ بہشت میں جانے کے پہلے سزاوار ہیں بالدار مسلمانوں کا داخلہ غریبائے مسلمین کے بعد ہوگا۔

بَابُ: خاوند کی ناشکری کا بیان

بَابُ كُفْرَانِ الْعَشِيرِ

یہ لفظ معاشرے سے نکلا ہے جس کے معنی خلط ملط، یعنی ملائیے کے ہیں۔

وَهُوَ الزَّوْجُ، وَهُوَ الْخَلِيطُ مِنَ الْمَعَاشِرَةِ. فِيهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

اس باب میں ابوسعید خدری رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا ہے۔

۵۱۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ:

۵۱۹۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے

خبر دی، انہیں زید بن اسلم نے، انہیں عطاء بن یسار نے اور انہیں حضرت

أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ

عبد اللہ بن عباس رضی اللہ عنہ نے، انہوں نے بیان کیا کہ نبی کریم ﷺ کے زمانہ

ابنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ:

میں سورج گرہن ہوا تو آنحضرت ﷺ نے لوگوں کے ساتھ اس کی نماز

خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

پڑھی۔ آپ ﷺ نے بہت لمبا قیام کیا اتنا طویل کہ سورہ بقرہ پڑھی جا

فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ

سکے۔ پھر طویل رکوع کیا، رکوع سے سر اٹھا کر بہت دیر تک قیام کیا یہ قیام

فَيَا مَا طَوِيلًا نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ

پہلے قیام سے کچھ کم تھا۔ پھر آپ نے دوسرا طویل رکوع کیا۔ یہ رکوع

رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ فَيَا مَا طَوِيلًا

طوالت میں پہلے رکوع سے کچھ کم طویل تھا، پھر سر اٹھایا اور سجدہ کیا، پھر

وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا

دوبارہ قیام کیا اور بہت دیر تک حالت قیام میں رہے۔ یہ قیام پہلی رکعت

وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ

کے قیام سے کچھ کم تھا۔ پھر طویل رکوع کیا، یہ رکوع پہلے سے کچھ کم تھا۔ پھر

فَقَامَ فَيَا مَا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ،

سر اٹھایا اور طویل قیام کیا۔ یہ قیام پہلے قیام سے کچھ کم تھا۔ پھر رکوع کیا،

ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ

طویل رکوع۔ اور یہ رکوع پہلے رکوع سے کچھ کم طویل تھا۔ پھر سر اٹھایا اور سجدہ میں گئے۔ جب آپ ﷺ نماز سے فارغ ہوئے تو گرہن ختم ہو چکا تھا۔ اس کے بعد آپ ﷺ نے فرمایا: ”سورج اور چاند اللہ کی نشانیں ہیں سے دو نشانیاں ہیں، ان میں گرہن کی کی موت یا کسی کی حیات کی وجہ سے نہیں ہوتا۔ اس لیے جب تم گرہن دیکھو تو اللہ کو یاد کرو۔“ صحابہ نے عرض کیا: یا رسول اللہ! ہم نے آپ کو دیکھا کہ آپ نے اپنی اس جگہ سے کوئی چیز پکڑی ہے۔ پھر ہم نے دیکھا کہ آپ پیچھے ہٹ گئے۔ آنحضرت ﷺ نے فرمایا: ”میں نے جنت دیکھی تھی یا (آنحضور ﷺ نے یہ فرمایا راوی کو شک تھا) مجھے جنت دکھائی گئی تھی۔ میں نے اس کا خوشہ توڑنے کے لیے ہاتھ بڑھایا تھا اور اگر میں اسے توڑ لیتا تو تم رہتی دنیا تک اسے کھاتے اور میں نے دوزخ دیکھی آج سے زیادہ بیت ناک منظر میں نے کبھی نہیں دیکھا اور میں نے دیکھا کہ اس میں عورتوں کی تعداد زیادہ ہے۔“ صحابہ نے عرض کیا: یا رسول اللہ! ایسا کیوں ہے؟ آنحضرت ﷺ نے فرمایا: ”وہ شوہر کی ناشکری کرتی ہیں اور ان کے احسان کا انکار کرتی ہیں، اگر تم ان میں سے کسی ایک کے ساتھ زندگی بھر بھی حسن سلوک کا معاملہ کرو پھر بھی تمہاری طرف سے کوئی چیز اس کے لیے ناگوار خاطر ہوئی تو کہہ دے گی کہ میں نے تو تم سے کبھی بھلائی دیکھی ہی نہیں۔“

الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُ ذَلِكَ فَأَذْكُرُوا اللَّهَ)). قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعَكَعْتَ. فَقَالَ: ((إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عَقُودًا وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)). قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((يَكْفُرْنَ)). قِيلَ: يَكْفُرْنَ بِاللَّهِ قَالَ: ((يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ، وَلَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ)). [راجع: ۲۹]

تشریح: حدیث میں نماز رکوع کا بیان ہے آخر میں دوزخ کا ایک نظارہ پیش کیا گیا ہے جو نا فرمان عورتوں سے متعلق ہے۔ اسی سے باب کا مطلب ثابت ہوتا ہے عورتوں کی یہ فطرت ہے جو بیان ہوئی الاما شاء اللہ۔ بہت کم نیک بخت عورتیں ایسی ہوتی ہیں جو شکر گزار اور اطاعت شعار ہوں۔

۵۱۹۸۔ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، قَالَ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((أَطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَأَطْلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)). تَابَعَهُ أَيُّوبُ وَاسْلَمُ بْنُ زُرَيْبٍ. [راجع: ۳۲۴۱]

(۵۱۹۸) ہم سے عثمان بن ہشام نے بیان کیا، کہا ہم سے عوف نے بیان کیا، ان سے ابورجاء نے، ان سے عمران نے، ان سے نبی کریم ﷺ نے فرمایا: ”میں نے جنت میں جھانک کر دیکھا تو اس کے اکثر رہنے والے غریب لوگ تھے اور میں نے دوزخ میں جھانک کر دیکھا تو اس کے اندر رہنے والی اکثر عورتیں تھیں۔“ اس روایت کی متابعت ابویوب اور مسلم بن زریب نے کی ہے۔

باب: تمہاری بیوی کا بھی تم پر حق ہے

بَابُ: لِرُؤُوكَ عَلَيْكَ حَقٌّ

قَالَ أَبُو جَحِيفَةَ عَنِ النَّبِيِّ ﷺ

اس حدیث کو ابو جحیفہ (عبداللہ بن وہب عامری) نے رسول اللہ ﷺ سے مروی عار وایت کیا ہے

(۵۱۹۹) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو اوزاعی نے خبر دی، کہا مجھ سے یحییٰ بن ابن ابی کثیر نے بیان کیا، کہا کہ مجھ سے ابوسلمہ بن عبدالرحمن نے بیان کیا، کہا مجھ سے حضرت عبداللہ بن عمرو بن عاص رضی اللہ عنہما نے بیان کیا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”عبداللہ! کیا میری یہ اطلاع صحیح ہے کہ تم (روزانہ) دن میں روزہ رکھتے ہو اور رات بھر عبادت کرتے ہو؟“ میں نے عرض کیا: جی ہاں، یا رسول اللہ! آنحضرت ﷺ نے فرمایا: ”ایسا نہ کرو، روزے بھی رکھو اور بغیر روزے کے بھی رہو، رات میں عبادت کرو اور نیند بھی۔ کیونکہ تمہارے بدن کا بھی تم پر حق ہے، تمہاری آنکھ کا بھی تم پر حق ہے اور تمہاری پیوی کا بھی تم پر حق ہے۔“

۵۱۹۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ ابْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدُ اللَّهِ! أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟)) قُلْتُ: بَلَى! يَا رَسُولَ اللَّهِ! قَالَ: ((فَلَا تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لِبَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرُوحِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا)). [راجع: ۱۱۳۱]

تشریح: ابو جحیفہ عامری وفات نبوی ﷺ کے وقت نابالغ تھے۔ بعد میں انہوں نے کوفہ میں قیام کیا اور ۴۷ھ میں کوفہ ہی میں وفات پائی۔ ان کی رسول کریم ﷺ سے سماعت ثابت ہے۔

بَابُ: الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا

(۵۲۰۰) ہم سے عبدان نے بیان کیا، کہا ہم کو عبداللہ نے خبر دی، انہوں نے کہا ہم کو موسیٰ بن عقبہ نے خبر دی، انہیں نافع نے اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”تم میں سے ہر ایک حاکم ہے اور ہر ایک سے اس کی رعیت کے بارے میں سوال ہوگا۔ امیر (حاکم) ہے، مرد اپنے گھروالوں پر حاکم ہے۔ عورت اپنے شوہر کے گھر اور اس کے بچوں پر حاکم ہے۔ تم میں سے ہر ایک حاکم ہے اور ہر ایک سے اس کی رعیت کے بارے میں سوال ہوگا۔“

۵۲۰۰۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ)). [راجع: ۸۹۳]

تشریح: اس حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ جب ہر ایک سے اس کی رعیت کے متعلق باز پرس ہوگی تو بیوی سے شوہر کے گھر کے متعلق ہوگی کہ اس نے اپنے شوہر کے گھر کی نگرانی کی یا نہیں۔ اسی طرح ہر ایک ذمہ دار سے سوال کیا جائے گا۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ تَعَالَى عَلِيمٌ خَبِيرٌ﴾. [النساء: ۳۴]

باب: سورۃ نساء میں اللہ تعالیٰ کا فرمانا:

”مرد عورتوں کے اوپر حاکم ہیں، اس لیے کہ اللہ نے ان میں سے بعض کو بعض پر بڑائی دی ہے۔“ اللہ تعالیٰ کے فرمان: ”بیشک اللہ بڑی رفعت والا، بڑی عظمت والا ہے“ تک۔

۵۲۰۱۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَاتِنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: آتَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا وَقَعَدَ فِي مَشْرُبَةٍ لَهُ فَتَزَلَّ لَيْتَسَعُ وَعِشْرِينَ فَقِيلَ: يَا رَسُولَ اللَّهِ! إِنَّكَ آتَيْتَ عَلَى شَهْرٍ. قَالَ: (إِنَّ الشَّهْرَ سَعٌ وَعِشْرُونَ)). [راجع: ۳۷۸]

۵۲۰۱ (ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، انہوں نے کہا: مجھ سے حمید نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ اپنی ازواج مطہرات سے ایک مہینہ تک الگ رہے اور اپنے ایک بالا خانہ میں قیام کیا۔ پھر آپ ﷺ انتیس دن کے بعد گھر میں تشریف لائے تو کہا گیا یا رسول اللہ! آپ نے تو ایک مہینے کے لیے عہد کیا تھا آنحضرت ﷺ نے فرمایا: ”یہ مہینہ انتیس کا ہے۔“

باب: نبی اکرم ﷺ کا عورتوں کو اس طرح چھوڑنا

کہ ان کے گھروں ہی میں نہیں گئے

وَيَذْكُرُ عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَفَعَهُ: ((غَيْرُ أَنْ لَا تَهْجُرُوا إِلَّا فِي الْبَيْتِ)). وَالْأَوَّلُ أَصَحُّ.

اور معاویہ بن حیدہ سے مرفوعاً مروی ہے (اسے ابوداؤد وغیرہ نے نکالا ہے) کہ عورت کا چھوڑنا گھر ہی میں ہو مگر پہلی حدیث (یعنی حضرت انس رضی اللہ عنہ کی) زیادہ صحیح ہے۔

تشریح: جس سے یہ نکلتا ہے کہ دوسرے گھر میں جا کر رہ جانا بھی درست ہے۔

۵۲۰۲۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، أَنَّ عِكْرِمَةَ ابْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ حَلَفَ لَا يَدْخُلُ عَلَى بَعْضِ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةُ وَعِشْرُونَ يَوْمًا عَدَا عَلَيْهِنَّ أَوْ رَاحَ فَقِيلَ لَهُ: يَا نَبِيَّ اللَّهِ! حَلَفْتَ أَنْ لَا تَدْخُلَ عَلَيْهِنَّ

۵۲۰۲ (ہم سے ابوعاصم نے بیان کیا، ان سے ابن جریج نے (دوسری سند) امام بخاری نے کہا: اور مجھ سے محمد بن مقاتل نے بیان کیا، کہا ہم کو حضرت عبد اللہ بن مبارک نے خبر دی، انہیں ابن جریج نے خبر دی، کہا مجھے یحییٰ بن عبد اللہ بن صیفی نے خبر دی، انہیں عکرمہ بن عبد الرحمن بن حارث نے خبر دی اور انہیں حضرت ام سلمہ رضی اللہ عنہا نے خبر دی کہ نبی کریم ﷺ نے (ایک واقعہ کی وجہ سے) قسم کھائی کہ اپنی بعض ازواج کے ہاں ایک مہینے تک نہیں جائیں گے۔ پھر جب انتیس دن گزر گئے تو آنحضرت ﷺ ان کے پاس صبح کے وقت گئے یا شام کے وقت، آنحضرت ﷺ سے عرض کیا گیا: آپ نے تو قسم کھائی تھی کہ ایک مہینہ تک نہیں آئیں گے؟ آپ ﷺ

شَهْرًا قَالَ: (إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً مِائَةً وَعِشْرِينَ يَوْمًا)). [راجع: ۱۹۱۰]

۵۲۰۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، قَالَ: حَدَّثَنَا أَبُو يَعْفُورٍ، قَالَ: تَذَاكُرْنَا عِنْدَ أَبِي الصُّحَى فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ: أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ ﷺ يَتَكَيَّنَ، عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ أَهْلُهَا، فَخَرَجَتْ إِلَى الْمَسْجِدِ، فَإِذَا هُوَ مَلَأٌ مِنَ النَّاسِ فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَصَعِدَ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي غُرْفَةٍ لَهُ، فَسَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، فَتَذَاوَاهُ فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ: أَطْلَقْتَ نِسَائَكَ؟ فَقَالَ: (لَا وَلَكِنْ أَلَبْتُ مِنْهُنَّ شَهْرًا)).

فَمَكَتْ تِسْعًا وَعِشْرِينَ، ثُمَّ دَخَلَ عَلَى نِسَائِهِ. [نسائي: ۳۴۵۵]

۵۲۰۳۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے مروان بن معاویہ نے، کہا ہم سے ابو یعفر نے بیان کیا، کہا ہم نے ابوصحی کی مجلس میں (مہینہ پر) بحث کی تو انہوں نے بیان کیا کہ ہم سے ابن عباس رضی اللہ عنہما نے بیان کیا، انہوں نے کہا کہ ایک دن صبح ہوئی تو نبی کریم ﷺ کی ازواج رو رہی تھیں، ہر زوجہ مطہرہ کے پاس ان کے گھر والے موجود تھے۔ مسجد کی طرف گیا تو وہ بھی لوگوں سے بھری ہوئی تھی۔ پھر عمر بن خطاب رضی اللہ عنہ آئے اور نبی کریم ﷺ کی خدمت میں اوپر گئے تو آنحضرت ﷺ اس وقت ایک کمرہ میں تشریف رکھتے تھے۔ انہوں نے سلام کیا لیکن کسی نے جواب نہیں دیا۔ انہوں نے پھر سلام کیا لیکن کسی نے جواب نہیں دیا۔ پھر سلام کیا اور اس مرتبہ بھی کسی نے جواب نہیں دیا تو آواز دی (بعد میں اجازت ملنے پر) نبی اکرم ﷺ کی خدمت میں گئے اور عرض کیا: کیا آنحضرت ﷺ نے اپنی ازواج کو طلاق دے دی ہے؟ آنحضرت ﷺ نے فرمایا: ”نہیں، بلکہ ایک مہینہ تک ان سے الگ رہنے کی قسم کھائی ہے۔“ چنانچہ آنحضرت ﷺ اکتیس دن تک الگ رہے اور پھر اپنی بیویوں کے پاس گئے۔

تشریح: اصطلاح میں اسی کو ایلاء کہا جاتا ہے یعنی مدت مقررہ کے لئے اپنی بیوی سے الگ رہنے کی قسم کھالیا مدت پوری ہونے کے بعد ملنا جائز ہو جاتا ہے۔

بَابُ مَا يُكْرَهُ مِنْ ضَرْبِ النِّسَاءِ
وَقَوْلِهِ: وَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ

مُبْرَحٍ

تشریح: یعنی معمولی مار لگا سکتے ہو ”وفی شرح المنیة للحلی للزوج ان یضربها علی ترک الصلوة والغسل فی الاصح کما لہ ان یضربها علی ترک الزینة اذا اراد والا جابة الی الزوج اذا دعاها والخروج بغیر اذنه۔“ (حاشیہ بخاری جلد ۲ صفحہ ۷۸۴)

یعنی خاوند کے لئے جائز ہے کہ عورت کو نماز چھوڑنے پر مارے اور غسل چھوڑنے پر بھی مارے جیسا کہ اسے زینت کے ترک پر مارتا ہے جب وہ مرد اس کی زینت چاہے یا لہو نہ آئے یا بغیر اجازت وہ باہر جائے جیسا کہ ان پر وہ مارتا ہے۔ لہذا عورت کو چاہیے کہ مرد کے ہر حکم کی فرمانبرداری کرے جو شریعت کے خلاف نہ ہو۔

۵۲۰۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَجْلُدُ امْرَأَتَهُ جِلْدُ الْعُذِيِّ، ثُمَّ يُجَامِعُهَا فِيهِ)) [راجع: ۳۲۷۷] (یعنی شام کو) اس سے ہم بستر بھی ہو۔

بَابُ: لَا تَطِيعُ الْمَرْأَةُ زَوْجَهَا

باب: عورت گناہ کے حکم میں اپنے شوہر کا کہنا نہ

مانے

فِي مَعْصِيَةٍ

۵۲۰۵۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ- هُوَ ابْنُ مُسْلِمٍ- عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَتَهَا فَمَمَّعَتْ شَعْرَ رَأْسِهَا، فَجَاءَتْ إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَتْ: إِنَّ زَوْجَهَا أَمَرَنِي أَنْ أَصِلَ فِي شَعْرَهَا. فَقَالَ: ((لَا إِنَّهُ قَدْ لُعِنَ الْمُؤَصِّلَاتُ)). [طرفة في: ۵۹۳۴] [مسلم: ۵۵۶۷، ۵۵۶۸، ۵۵۶۹؛ نسائي: ۵۱۱۲]

(۵۲۰۵) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے ابراہیم بن نافع نے، ان سے حسن نے وہ مسلم کے صاحبزادے ہیں، ان سے صفیہ رضی اللہ عنہا نے، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ قبیلہ انصار کی ایک خاتون نے اپنی بیٹی کی شادی کی تھی۔ اس کے بعد لڑکی کے سر کے بال بیماری کی وجہ سے اڑ گئے تو وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئیں اور آپ ﷺ سے اس کا ذکر کیا اور کہا: اس کے شوہر نے اس سے کہا ہے کہ اپنے بالوں کے ساتھ (دوسرے مصنوعی بال) جوڑے۔ آنحضرت ﷺ نے اس پر فرمایا: ”تو ایسا ہرگز مت کر کیونکہ مصنوعی بال سر پر رکھ کر جو جوڑے، تو ایسے بال جوڑنے والیوں پر لعنت کی گئی ہے۔“

تشریح: اس حدیث سے معلوم ہوا کہ اگر شوہر شریعت کے حکم کے خلاف کوئی بات کہے تو عورت اگر اس کو بجانہ لائے تو اس پر گناہ نہ ہوگا۔

بَابُ قَوْلِهِ: «وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا»

باب: اللہ کا فرمان: ”اور اگر کسی عورت کو اپنے شوہر کی طرف سے نفرت اور منہ موڑنے کا خوف ہو“

[النساء: ۱۲۸]

۵۲۰۶۔ حَدَّثَنَا ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا» قَالَتْ: هِيَ الْمَرْأَةُ تَكُونُ عِنْدَ الرَّجُلِ، لَا يَسْتَكْثِرُ مِنْهَا قَبْرِيْدَ طَلَاقِهَا، وَيَتَزَوَّجُ

(۵۲۰۶) ہم سے ابن سلام نے بیان کیا، کہا: ہم کو ابو معاویہ نے خبر دی، انہیں ہشام بن عروہ نے انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے آیت ”اور اگر کوئی عورت اپنے شوہر کی طرف سے نفرت اور منہ موڑنے کا خوف محسوس کرے۔“ کے متعلق فرمایا: آیت میں ایسی عورت کا بیان ہے جو کسی مرد کے پاس ہو اور وہ مرد اسے اپنے پاس زیادہ نہ

غَيْرَهَا، تَقُولُ لَهُ أُنْسِكُنِي وَلَا تَطْلُقْنِي، ثُمَّ تَزَوَّجَ غَيْرِي، فَأَنْتَ فِي جُلٍّ مِنَ النِّفَقَةِ عَلَيَّ وَالْقِسْمَةِ لِي، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾. [راجع: ۲۴۵۰]

بلا تا ہو بلکہ اسے طلاق دینے کا ارادہ رکھتا ہو اور اس کی بجائے دوسری عورت سے شادی کرنا چاہتا ہو لیکن اس کی موجودہ بیوی اس سے کہے: مجھے اپنے ساتھ ہی رکھو اور طلاق نہ دو۔ تم میرے سوا کسی اور سے شادی کر سکتے ہو میرے خرچ سے بھی تم آزاد ہو اور تم پر باری کی بھی کوئی پابندی نہیں تو اس کا ذکر اللہ تعالیٰ کے اس ارشاد میں ہے: ”پس ان پر کوئی گناہ نہیں اگر وہ آپس میں صلح کر لیں اور صلح بہر حال بہتر ہے۔“

باب: عزل کا بیان

بَابُ الْعِزْلِ

تشریح: انزال کے وقت ڈاکر کا ہر نکال لینا عزل ہے۔ احادیث ذیل سے اس کا جواز معلوم ہوتا ہے مگر آئندہ دوسری حدیث سے نبی کریم ﷺ کی ناراضگی بھی ظاہر ہے۔ لہذا بہتر یہی ہے کہ بیوی سے عزل نہ کیا جائے۔ واللہ اعلم بالصواب۔

۵۲۰۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: كُنَّا نَعِزُّلُ عَلَى عَهْدِ النَّبِيِّ ﷺ. [طرفہ فی: ۵۲۰۸، ۵۲۰۹]

۵۲۰۷) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ابن جریج نے، ان سے عطاء نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے زمانہ میں ہم عزل کیا کرتے تھے۔

۵۲۰۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ عَمْرُو بْنُ أَخْبَرَنِي عَطَاءٌ، سَمِعَ جَابِرًا قَالَ: كُنَّا نَعِزُّلُ وَالْقُرْآنُ يَنْزِلُ. [راجع: ۵۲۰۷، ۵۲۰۸، ۵۲۰۹، ۵۲۱۰، ۵۲۱۱، ۵۲۱۲، ۵۲۱۳، ۵۲۱۴، ۵۲۱۵، ۵۲۱۶، ۵۲۱۷، ۵۲۱۸، ۵۲۱۹، ۵۲۲۰، ۵۲۲۱، ۵۲۲۲، ۵۲۲۳، ۵۲۲۴، ۵۲۲۵، ۵۲۲۶، ۵۲۲۷، ۵۲۲۸، ۵۲۲۹، ۵۲۳۰، ۵۲۳۱، ۵۲۳۲، ۵۲۳۳، ۵۲۳۴، ۵۲۳۵، ۵۲۳۶، ۵۲۳۷، ۵۲۳۸، ۵۲۳۹، ۵۲۴۰، ۵۲۴۱، ۵۲۴۲، ۵۲۴۳، ۵۲۴۴، ۵۲۴۵، ۵۲۴۶، ۵۲۴۷، ۵۲۴۸، ۵۲۴۹، ۵۲۵۰، ۵۲۵۱، ۵۲۵۲، ۵۲۵۳، ۵۲۵۴، ۵۲۵۵، ۵۲۵۶، ۵۲۵۷، ۵۲۵۸، ۵۲۵۹، ۵۲۶۰، ۵۲۶۱، ۵۲۶۲، ۵۲۶۳، ۵۲۶۴، ۵۲۶۵، ۵۲۶۶، ۵۲۶۷، ۵۲۶۸، ۵۲۶۹، ۵۲۷۰، ۵۲۷۱، ۵۲۷۲، ۵۲۷۳، ۵۲۷۴، ۵۲۷۵، ۵۲۷۶، ۵۲۷۷، ۵۲۷۸، ۵۲۷۹، ۵۲۸۰، ۵۲۸۱، ۵۲۸۲، ۵۲۸۳، ۵۲۸۴، ۵۲۸۵، ۵۲۸۶، ۵۲۸۷، ۵۲۸۸، ۵۲۸۹، ۵۲۹۰، ۵۲۹۱، ۵۲۹۲، ۵۲۹۳، ۵۲۹۴، ۵۲۹۵، ۵۲۹۶، ۵۲۹۷، ۵۲۹۸، ۵۲۹۹، ۵۳۰۰، ۵۳۰۱، ۵۳۰۲، ۵۳۰۳، ۵۳۰۴، ۵۳۰۵، ۵۳۰۶، ۵۳۰۷، ۵۳۰۸، ۵۳۰۹، ۵۳۱۰، ۵۳۱۱، ۵۳۱۲، ۵۳۱۳، ۵۳۱۴، ۵۳۱۵، ۵۳۱۶، ۵۳۱۷، ۵۳۱۸، ۵۳۱۹، ۵۳۲۰، ۵۳۲۱، ۵۳۲۲، ۵۳۲۳، ۵۳۲۴، ۵۳۲۵، ۵۳۲۶، ۵۳۲۷، ۵۳۲۸، ۵۳۲۹، ۵۳۳۰، ۵۳۳۱، ۵۳۳۲، ۵۳۳۳، ۵۳۳۴، ۵۳۳۵، ۵۳۳۶، ۵۳۳۷، ۵۳۳۸، ۵۳۳۹، ۵۳۴۰، ۵۳۴۱، ۵۳۴۲، ۵۳۴۳، ۵۳۴۴، ۵۳۴۵، ۵۳۴۶، ۵۳۴۷، ۵۳۴۸، ۵۳۴۹، ۵۳۵۰، ۵۳۵۱، ۵۳۵۲، ۵۳۵۳، ۵۳۵۴، ۵۳۵۵، ۵۳۵۶، ۵۳۵۷، ۵۳۵۸، ۵۳۵۹، ۵۳۶۰، ۵۳۶۱، ۵۳۶۲، ۵۳۶۳، ۵۳۶۴، ۵۳۶۵، ۵۳۶۶، ۵۳۶۷، ۵۳۶۸، ۵۳۶۹، ۵۳۷۰، ۵۳۷۱، 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۶۲۰۲، ۶۲۰۳، ۶۲۰۴، ۶۲۰۵، ۶۲۰۶، ۶۲۰۷، ۶۲۰۸، ۶۲۰۹، ۶۲۱۰، ۶۲۱۱، ۶۲۱۲، ۶۲۱۳، ۶۲۱۴، ۶۲۱۵، ۶۲۱۶، ۶۲۱۷، ۶۲۱۸، ۶۲۱۹، ۶۲۲۰، ۶۲۲۱، ۶۲۲۲، ۶۲۲۳، ۶۲۲۴، ۶۲۲۵، ۶۲۲۶، ۶۲۲۷، ۶۲۲۸، ۶۲۲۹، ۶۲۳۰، ۶۲۳۱، ۶۲۳۲، ۶۲۳۳، ۶۲۳۴، ۶۲۳۵، ۶۲۳۶، ۶۲۳۷، ۶۲۳۸، ۶۲۳۹، ۶۲۴۰، ۶۲۴۱، ۶۲۴۲، ۶۲۴۳، ۶۲۴۴، ۶۲۴۵، ۶۲۴۶، ۶۲۴۷، ۶۲۴۸، ۶۲۴۹، ۶۲۵۰، ۶۲۵۱، ۶۲۵۲، ۶۲۵۳، ۶۲۵۴، ۶۲۵۵، ۶۲۵۶، ۶۲۵۷، ۶۲۵۸، ۶۲۵۹، ۶۲۶۰، ۶۲۶۱، ۶۲۶۲، ۶۲۶۳، ۶۲۶۴، ۶۲۶۵، ۶۲۶۶، ۶۲۶۷، ۶۲۶۸، ۶۲۶۹، ۶۲۷۰، ۶۲۷۱، ۶۲۷۲، ۶۲۷۳، ۶۲۷۴، ۶۲۷۵، ۶۲۷۶، ۶۲۷۷، ۶۲۷۸، ۶۲۷۹، ۶۲۸۰، ۶۲۸۱، ۶۲۸۲، ۶۲۸۳، ۶۲۸۴، ۶۲۸۵، ۶۲۸۶، ۶۲۸۷، ۶۲۸۸، ۶۲۸۹، ۶۲۹۰، ۶۲۹۱، ۶۲۹۲، ۶۲۹۳، ۶۲۹۴، ۶۲۹۵، ۶۲۹۶، ۶۲۹۷، ۶۲۹۸، ۶۲۹۹، ۶۳۰۰، ۶۳۰۱، ۶۳۰۲، ۶۳۰۳، ۶۳۰۴، ۶۳۰۵، ۶۳۰۶، ۶۳۰۷، ۶۳۰۸، ۶۳۰۹، ۶۳۱۰، ۶۳۱۱، ۶۳۱۲، ۶۳۱۳، ۶۳۱۴، ۶۳۱۵، ۶۳۱۶، ۶۳۱۷، ۶۳۱۸، ۶۳۱۹، ۶۳۲۰، ۶۳۲۱، ۶۳۲۲، ۶۳۲۳، ۶۳۲۴، ۶۳۲۵، ۶۳۲۶، ۶۳۲۷، ۶۳۲۸، ۶۳۲۹، ۶۳۳۰، ۶۳۳۱، ۶۳۳۲، ۶۳۳۳، ۶۳۳۴، ۶۳۳۵، ۶۳۳۶، ۶۳۳۷، ۶۳۳۸، ۶۳۳۹، ۶۳۴۰، ۶۳۴۱، ۶۳۴۲، ۶۳۴۳،

((أَوَانِكُمْ تَفْعَلُونَ قَالَهَا ثَلَاثًا مَا مِنْ نَسَمَةٍ كَانَتْ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَانَتْ)).

[راجع: ۲۲۲۹]

تشریح: گویا آپ ﷺ نے اس کو بند نہیں فرمایا۔

بَابُ الْقُرْعَةِ بَيْنَ النِّسَاءِ إِذَا أَرَادَ سَفَرًا

باب: سفر کے ارادہ کے وقت اپنی بیویوں میں انتخاب کے لیے قرعہ ڈالنا

(۵۲۱۱) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبدالواحد بن ایمن نے، کہا: مجھ سے ابن ابی ملیکہ نے، ان سے قاسم نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم جب سفر کا ارادہ کرتے تو اپنی ازواج کے لیے قرعہ ڈالتے۔ ایک مرتبہ قرعہ عائشہ اور حفصہ رضی اللہ عنہما کے نام کا نکلا۔ حضور اکرم ﷺ رات کے وقت معمولاً چلتے وقت عائشہ رضی اللہ عنہا کے ساتھ باتیں کرتے ہوئے چلتے۔ ایک مرتبہ حفصہ رضی اللہ عنہا نے ان سے کہا کہ آج رات کیوں نہ تم میرے اونٹ پر سوار ہو جاؤ اور میں تمہارے اونٹ پر تاکہ تم بھی نئے مناظر دیکھ سکو اور میں بھی۔ انہوں نے یہ تجویز قبول کر لی اور (ہر ایک دوسرے کے اونٹ پر) سوار ہو گئیں۔ اس کے بعد حضور اکرم ﷺ عائشہ رضی اللہ عنہا کے اونٹ کے پاس تشریف لائے۔ اس وقت اس پر حفصہ رضی اللہ عنہا بیٹھی ہوئی تھیں۔ آنحضرت ﷺ نے انہیں سلام کیا، پھر چلتے رہے، جب پڑاؤ ہوا تو حضور اکرم ﷺ کو معلوم ہوا کہ عائشہ رضی اللہ عنہا اس میں نہیں ہیں (اس غلطی پر عائشہ رضی اللہ عنہا کو اس درجہ رنج ہوا کہ) جب لوگ سواریوں سے اتر گئے تو ام المؤمنین نے اپنے پاؤں اذخر گھاس میں ڈال لیے اور دعا کرنے لگیں کہ اے میرے رب! مجھ پر کوئی بچھو یا سانپ مسلط کر دے جو مجھے ڈس لے۔ عائشہ رضی اللہ عنہا کہتی ہیں کہ میں آنحضرت ﷺ سے تو کچھ کہہ نہیں سکتی تھی کیونکہ یہ حرکت خود میری ہی تھی۔

۵۲۱۱۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ أَيْمَنَ، قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ أَفْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتْ الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكَانَ النَّبِيُّ ﷺ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ، فَقَالَتْ حَفْصَةُ: أَلَا تَرَ كَيْبَنَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرِكَ تَنْظُرِينَ وَأَنْظُرُ، فَقَالَتْ: بَلَى فَرَكِبْتُ فَجَاءَ النَّبِيُّ ﷺ إِلَى جَمَلٍ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا وَافْتَقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رَجُلَيْهَا بَيْنَ الْأَذْخِرِ وَقَوْلُ: يَا رَبِّ! سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدُعُنِي، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا. [مسلم: ۶۲۹۸]

تشریح: یہ اس لئے کہ نبی کریم ﷺ تو تشریف لائے مگر حضرت عائشہ رضی اللہ عنہا اپنے تصور سے خود محروم رہ گئیں۔ نہ دوسرے کے اونٹ پر سوار ہوتیں نہ آپ ﷺ کی شرف کھای سے محروم رہیں۔ حضرت حفصہ رضی اللہ عنہا کا بھی اس میں کچھ تصور نہ تھا۔ اسی رنج کے مارے اپنے کو کوسے لگیں۔ اور اپنے پاؤں گھاس میں ڈال لے جس میں زہریلے کیڑے بکثرت رہتے تھے۔

باب: عورت اپنے شوہر کی باری اپنی سوکن کو دے
سکتی ہے اور اس کی تقسیم کس طرح کی جائے؟
بَابُ الْمَرْأَةِ تَهَبُ يَوْمَهَا مِنْ زَوْجِهَا لِضَرَّتْهَا وَكَيْفَ يَقْسَمُ ذَلِكَ

۵۲۱۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ سَوْدَةَ بِنْتَ زَنْعَةَ، وَهَبَتْ، يَوْمَهَا لِعَائِشَةَ، وَكَانَ النَّبِيُّ ﷺ يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمَ سَوْدَةَ. [راجع: ۲۵۹۳] [مسلم: ۳۶۳۰] ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، اس سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ام المؤمنین سودہ بنت زنعہ رضی اللہ عنہا نے اپنی باری عائشہ کو دے دی تھی اور رسول اللہ ﷺ عائشہ رضی اللہ عنہا کے یہاں خود ان کی باری کے دن اور سودہ رضی اللہ عنہا کی باری کے دن رہتے تھے۔
 تشریح: حضرت سودہ رضی اللہ عنہا نے بڑھاپے میں ایسا کر دیا تھا تا کہ کہیں نبی کریم ﷺ طلاق نہ دے دیں۔

بابُ الْعُدْلِ بَيْنَ النِّسَاءِ،
باب: بیویوں کے درمیان انصاف کرنا واجب ہے

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ﴾ إِلَى قَوْلِهِ: ﴿وَأَسِعَا حَكِيمًا﴾. [النساء: ۱۲۹، ۱۳۰] (ارشاد باری تعالیٰ): "اگر تم اپنی بیویوں کے درمیان انصاف نہ کر سکو" (تو) ایک ہی عورت سے شادی کرو) آخر آیت ﴿وَأَسِعَا حَكِيمًا﴾ تک۔
 تشریح: شریعت نے چار عورتوں کو بیک وقت اپنے نکاح میں رکھنے کی اجازت تو دی ہے لیکن ساتھ انصاف کی بھی تاکید کی ہے، کیونکہ عام حالات میں کئی بیویوں کے درمیان انصاف قائم رکھنا مشکل ہو جاتا ہے۔ اس صورت میں تاکید کی ہے کہ صرف ایک ہی کر دو تا کہ عدم انصاف کے مجرم نہ بن سکو۔
 ہاں اگر انصاف کر سکتے ہو تو بیک وقت چار تک رکھ سکتے ہو۔ اس سے زیادہ کی اجازت نہیں ہے۔

امام بخاری رحمہ اللہ نے باب قائم کر کے قرآن پاک کی آیت کو بطور استدلال نقل فرمایا کوئی حدیث یہاں ان کی شرط کے مطابق نہ ملے، اس لئے آیت ہی پر اکتفا فرمایا: "وقد روى الاربعة وصححه ابن حبان والحاكم عن عائشة ان النبي ﷺ كان يقسم بين نسائه فيعدل ويقول اللهم هذا قسمي فيما املك فلا تلمني فيما تملك ولا املك قال الترمذي يعني به الحب والمودة" (فتح الباری جلد ۹ صفحہ ۳۹۱) یعنی رسول کریم ﷺ ان عورتوں میں باری تقسیم فرماتے اور کہتے کہ یا اللہ! یہ میری تقسیم ہے جس کا میں مالک ہوں، رہی محبت اور مودت اس کا مالک تو ہے اس پر میں اختیار نہیں رکھتا پس اس بارے میں تو مجھ کو ملامت نہ کرنا۔

باب: إِذَا تَزَوَّجَ الْبُكَرَ عَلَى الثَّيْبِ
باب: اگر کسی کے پاس ایک بیوہ عورت اس کے نکاح میں ہو پھر ایک کنواری بھی کرے تو جائز ہے

۵۲۱۳۔ حَدَّثَنَا مُسَبِّدٌ، قَالَ: حَدَّثَنَا بِشْرٌ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ وَلَوْ شِئْتُ أَنْ أَقُولَ: قَالَ النَّبِيُّ ﷺ: وَلَكِنْ قَالَ: ۵۲۱۳) ہم سے مسدود بن سرہد نے بیان کیا، کہا ہم سے بشر بن فضال نے، ان سے خالد جذا نے، ان سے ابو قلابہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے (راوی ابو قلابہ یا انس رضی اللہ عنہ نے) کہا کہ اگر میں چاہوں تو

السَّنَةُ إِذَا تَزَوَّجَ الْبِكْرَ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيْبَ أَقَامَ عِنْدَهَا ثَلَاثًا. [طرفہ فی: ۵۲۱۴] [مسلم: ۳۶۲۶، ۳۶۲۷؛ ابوداؤد: ۲۱۳۴، ترمذی: ۱۱۳۹، ابن ماجہ: ۱۹۱۶] ساتھ تین دن تک رہنا چاہیے۔

تشریح: اس کے بعد باری باری دونوں کے پاس رہا کرے۔ نئی بیوی کو خاوند سے ذرا دھشت ہوتی ہے خصوصاً کنواری کو جس کے لئے سات دن اس لئے مقرر کئے کہ اس کی دھشت دور ہو کر اس کا دل مل جائے اس کے بعد پھر باری باری رہے تاکہ انصاف کے خلاف نہ ہو۔

بَابُ: إِذَا تَزَوَّجَ الثَّيْبَ عَلَى الْبِكْرِ

باب: کنواری بیوی کے ہوتے ہوئے جب کسی نے بیوہ عورت سے شادی کی تو کوئی گناہ نہیں ہے

۵۲۱۴۔ حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا أَيُّوبُ، وَخَالِدٌ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ، قَالَ: مِنَ السَّنَةِ إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيْبِ أَقَامَ عِنْدَهَا سَبْعًا وَقَسَمَ، وَإِذَا تَزَوَّجَ الثَّيْبَ عَلَى الْبِكْرِ أَقَامَ عِنْدَهَا ثَلَاثًا ثُمَّ قَسَمَ. قَالَ أَبُو قَلَابَةَ: وَلَوْ شِئْتُ لَقُلْتُ: إِنَّ أَنَسًا رَفَعَهُ إِلَى النَّبِيِّ ﷺ. وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ وَخَالِدٍ قَالَ خَالِدٌ: وَلَوْ شِئْتُ قُلْتُ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ. [راجع: ۵۲۱۳]

(۵۲۱۳) ہم سے یوسف بن راشد نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے سفیان ثوری نے، کہا ہم سے ایوب اور خالد دونوں نے بیان کیا، ان سے ابو قلابہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ دستور یہ ہے: جب کوئی شخص پہلے سے شادی شدہ بیوی کی موجودگی میں کسی کنواری عورت سے شادی کرے تو اس کے ساتھ سات دن تک قیام کرے اور پھر باری مقرر کرے اور جب کسی کنواری بیوی کی موجودگی میں پہلے سے شادی شدہ عورت سے نکاح کرے تو اس کے ساتھ تین دن تک قیام کرے اور پھر باری مقرر کرے۔ ابو قلابہ نے بیان کیا: اگر میں چاہوں تو کہہ سکتا ہوں کہ حضرت انس رضی اللہ عنہ نے یہ حدیث نبی کریم ﷺ سے مرفوعاً بیان کی ہے اور عبدالرزاق نے بیان کیا، انہیں سفیان نے خبر دی، انہیں ایوب اور خالد نے، خالد نے کہا کہ اگر میں چاہوں تو کہہ سکتا ہوں کہ حضرت انس رضی اللہ عنہ نے یہ حدیث نبی کریم ﷺ سے مرفوعاً بیان کی ہے۔

بَابُ مَنْ طَافَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ

باب: مرد اپنی سب بیویوں سے صحبت کر کے آخر میں ایک غسل کر سکتا ہے

۵۲۱۵۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ ﷺ

(۵۲۱۵) ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک رات نبی کریم ﷺ اپنی

كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ، تَمَامُ اَزْوَاجِ مَطْهَرَاتِ نِسَائِهِمْ كَيْفَ كَانَ؟ اس وقت آنحضور ﷺ کے نکاح میں نوبیویاں تھیں۔ [راجع: ۲۶۸]

تشریح: یہ حج کا واقعہ ہے اہرام سے پہلے نبی کریم ﷺ نے تمام ازواجِ مطہرات کے ساتھ رات میں وقت گزارا تھا۔

بَابُ دُخُولِ الرَّجُلِ عَلَى نِسَائِهِ فِي الْيَوْمِ

باب: مرد کا اپنی بیویوں کے پاس دن میں جانا بھی جائز ہے

۵۲۱۶۔ حَدَّثَنَا قُرُؤُهُ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ كَانَتْ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَذْنُوْنَ مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ. [راجع: ۴۹۱۲] [مسلم: ۴۳۶۷۹] ابوداؤد:

(۵۲۱۶) ہم سے فروہ نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد عروہ نے اور ان سے حضرت عائشہ صدیقہ رضی اللہ عنہا نے، کہا: رسول اللہ ﷺ عصر کی نماز سے فارغ ہو کر اپنی ازواجِ مطہرات کے پاس تشریف لے جاتے اور ان میں سے کسی ایک کے قریب بھی بیٹھتے۔ ایک دن آنحضرت ﷺ حضرت حفصہ کے یہاں گئے اور معمول سے زیادہ کافی دیر تک ٹھہرے رہے۔

۳۷۱۵؛ ترمذی: ۴۱۸۳۱؛ ابن ماجہ: ۳۳۲۳

تشریح: اس حدیث سے معلوم ہوا کہ جس کی بیویاں ہوں تو ہر ایک کی خیریت اور حال چال معلوم کرنے کے لئے جب چاہے جاسکتا ہے۔

بَابُ إِذَا اسْتَأْذَنَ الرَّجُلُ نِسَاءَهُ فِي أَنْ يَمْرُضَ فِي بَيْتِ بَعْضِهِنَّ فَأَذِنَ لَهُ

باب: اگر مرد اپنی بیماری کے دن کسی ایک بیوی کے گھر گزارنے کے لیے اپنی دوسری بیویوں سے اجازت لے تو اسے اس کی اجازت دی جائے

تشریح: تو یہ درست ہے اور وہ دورانِ بیماری اس بیوی کے گھر رہ سکتا ہے۔

۵۲۱۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ ((أَيْنَ أَنَا عَدَا؟ أَيْنَ أَنَا عَدَا؟)) بِرَبْدِ يَوْمٍ عَائِشَةَ، فَأَذِنَ لَهُ أَنْ يَأْجُوهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا. قَالَتْ عَائِشَةُ: فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ

(۵۲۱۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے سلیمان بن بلال نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، انہیں ان کے والد نے خبر دی اور انہیں حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کی جس مرض میں وفات ہوئی، اس میں آپ پوچھا کرتے تھے ”کل میری باری کس کے ہاں ہے؟ کل میری باری کس کے ہاں ہے؟“ آپ ﷺ کو عائشہ رضی اللہ عنہا کی باری کا انتظار تھا۔ چنانچہ آپ کی تمام ازواج نے آپ کو اس کی اجازت دے دی کہ آپ ﷺ جہاں چاہیں بیماری کے دن گزاریں۔ آنحضور ﷺ حضرت عائشہ رضی اللہ عنہا کے گھر آ گئے اور یہیں آپ کی وفات

ہوئی۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ آنحضور کی اسی دن وفات ہوئی جو میری باری کا دن تھا اور اللہ تعالیٰ کا یہ بھی احسان دیکھو! اس نے جب حضور اکرم ﷺ کو اپنے یہاں بلایا تو آنحضور ﷺ کا سر مبارک میرے سینے پر تھا اور آنحضرت ﷺ کا لعاب دہن میرے لعاب دہن سے ملا۔

تشریح: حدیث کے آخری جملہ میں اس تازہ سواک کی طرف اشارہ ہے جو عائشہ رضی اللہ عنہا نے دانتوں سے نرم کر کے آپ ﷺ کو دی تھی۔

بَابُ حُبِّ الرَّجُلِ بَعْضَ نِسَائِهِ أَفْضَلَ مِنْ بَعْضٍ

۵۲۱۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ دَخَلَ عَلَى حَفْصَةَ قَالَتْ: يَا بَنِيَّةُ لَا يَغُرَّنَكَ هَذِهِ النَّبِيُّ أَعْجَبَهَا حُسْنُهَا حُبَّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا. يُرِيدُ عَائِشَةَ فَقَصَصْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَتَبَسَّمَ. [راجع: ۸۹]

۵۲۱۸) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، ان سے یحییٰ نے، ان سے عبید بن حنین نے، انہوں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے حضرت عمر رضی اللہ عنہ سے کہ آپ حصہ رضی اللہ عنہا کے یہاں گئے اور ان سے کہا: بیٹی! اپنی اس سوکن کو دیکھ کر دھوکے میں نہ آ جانا جسے اپنے حسن پر اور رسول اللہ ﷺ کی محبت پر ناز ہے۔ آپ کا اشارہ حضرت عائشہ رضی اللہ عنہا کی طرف تھا (عمر رضی اللہ عنہ نے بیان کیا کہ) پھر میں نے یہی بات آپ ﷺ کے سامنے دہرائی، آپ مسکرا دیے۔

تشریح: معلوم ہوا کہ جملہ حقوق ادا کرنے کے بعد اگر مرد کو اپنی کسی دوسری بیوی سے زیادہ محبت ہے تو گناہگار نہیں ہے۔

بَابُ الْمُتَشَبِّعِ بِمَا لَمْ يَنْلُ، وَمَا يُنْهَى مِنْ افْتِخَارِ الصَّرَّةِ

۵۲۱۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ، عَنِ النَّبِيِّ ﷺ. حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، حَدَّثَنِي فَاطِمَةُ، عَنْ أَسْمَاءَ، أَنَّ امْرَأَةً، قَالَتْ:

۵۲۱۹) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ہشام نے، ان سے فاطمہ بنت منذر نے اور ان سے حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے نبی کریم ﷺ سے (دوسری سند) اور مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ہشام نے، ان سے فاطمہ بنت منذر نے بیان کیا اور ان سے اسماء

یا رَسُولَ اللَّهِ! إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جَنَاحٌ
إِنْ تَشَبَعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي
فَقَالَ رَسُولُ اللَّهِ ﷺ: ((الْمُتَشَبِعُ بِمَا لَمْ
يُعْطَ كَلَايَسَ نَوْبِي زَوْرًا)).

[مسلم: ۵۵۸۴، ۵۵۸۵، ابو داود: ۴۹۹۷]

پھر (پکڑے) مانگ کر پہنے۔“

تشریح: اور لوگوں میں یہ ظاہر کرے کہ یہ پکڑے میرے ہیں۔ ایسا شنی مارنے والا آخر میں ہمیشہ ذلیل و خوار ہوتا ہے۔ گویا آپ ﷺ نے سوکن کے سامنے بھی غلط بیانی کی اجازت نہیں دی۔ کمال تقویٰ یہی ہے۔

بَابُ الْغَيْرَةِ

بَابُ الْغَيْرَةِ

وَقَالَ وَرَأَى عَنِ الْمُنْغِيرَةِ، قَالَ سَعْدُ بْنُ
عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ
بِالسَّيْفِ غَيْرَ مُضْنِجٍ، فَقَالَ النَّبِيُّ ﷺ:
((أَتَعْجَبُونَ مِنْ غَيْرَةٍ سَعْدٍ؟ لَأَنَا أَغْيَرُ مِنْهُ
وَاللَّهِ أَغْيَرُ مِنِّي)). [انظر: ۶۸۴۶]

اور وراد (غیرہ کے نشی) نے منغیرہ سے بیان کیا کہ سعد بن عبادہ رضی اللہ عنہ نے
آنحضرت ﷺ سے عرض کیا: میں تو اپنی بیوی کے ساتھ اگر کسی غیر مرد کو
دیکھ لوں تو اسے اپنی تلوار کی دھار سے فوراً قتل کر ڈالوں نہ کہ چوڑی طرف
سے صرف ڈرانے کے لیے (بلکہ اس کا معاملہ ہی ختم کر ڈالوں) اس پر
نبی کریم ﷺ نے فرمایا: ”کیا تمہیں سعد کی غیرت پر حیرت ہوگی اللہ
کی قسم! مجھ کو اس سے بڑھ کر غیرت ہے اور اللہ تعالیٰ مجھ سے بھی زیادہ
غیرت مند ہے۔“

تشریح: ہوا یہ تھا کہ جب آیت: ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ﴾ (النور: ۲۳) نازل ہوئی جس کا مطلب یہ تھا جو لوگ آزاد بیویوں پر
بہتان لگائیں اور وہ ان پر گواہ نہ لائیں تو ان کو اسی (۸۰) کوڑے لگاؤ۔ اس وقت سعد بن عبادہ رضی اللہ عنہ نے کہا یا رسول اللہ! اس آیت میں تو یہ حکم اترا ہے
میں تو اگر ایسے حرام کام کو دیکھوں تو نہ جھڑکوں نہ ہٹاؤں نہ چار گواہ لاؤں بلکہ اسے فوراً ہی ٹھکانے لگا دوں، میں اتنے گواہ لاؤں گا تو وہ تو زنا کر کے چل
دے گا۔ اس پر نبی کریم ﷺ نے انصار سے فرمایا کہ تم اپنے سردار کی غیرت کی باتیں نہ رہے ہو۔ انصار بولے یا رسول اللہ! ان کے مزاج میں بہت
غیرت ہے، اس کو ملاحت نہ کیجئے، اُس نے ہمیشہ کنواری سے نکاح کیا اور جب اسے طلاق دے دی تو اس کی غیرت کی وجہ سے ہم میں سے کسی کو یہ
جرات نہ ہوئی کہ اس عورت سے نکاح کر سکے۔

۵۲۲۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا
أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقِ،
عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ: ((مَا مِنْ
أَحَدٍ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ
الْفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ

(۵۲۲۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے
والدہ نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان کے شقیق نے اور ان
سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم نے فرمایا: ”اللہ
تعالیٰ سے زیادہ غیرت مند اور کوئی نہیں ہے۔ یہی وجہ ہے کہ اس نے بے
حیائی کے کاموں کو حرام کیا ہے اور اللہ سے بڑھ کر کوئی اپنی تعریف پسند

کرنے والا نہیں ہے۔“

(اللہ))۔ [راجع: ۶۳۴] [مسلم: ۶۹۹۱]

(۵۲۲۱) ہم سے عبداللہ بن مسلمہ قعنبی نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد عروہ بن زبیر نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہا کہ رسول اللہ ﷺ نے فرمایا: ”اے امت محمد! اللہ سے بڑھ کر غیرت مند اور کوئی نہیں کہ وہ اپنے بندے یا بندی کو زنا کرتے ہوئے دیکھے۔ اے امت محمد! اگر تمہیں وہ معلوم ہوتا جو مجھے معلوم ہے تو تم ہتے کم اور روتے زیادہ۔“

۵۲۲۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَا أُمَّةَ مُحَمَّدٍ! مَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ أَنْ يَرَى عَبْدَهُ أَوْ أُمَّتَهُ تَزْنِي يَا أُمَّةَ مُحَمَّدٍ! لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكُكُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا)). [راجع: ۱۰۴۴]

تشریح: آپ کی مراد احوال آخرت سے تھی جو یقیناً آپ کو سب سے زیادہ معلوم تھے۔

(۵۲۲۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ بن عبدالرحمن نے، ان سے عروہ بن زبیر نے بیان کیا اور ان سے ان کی والدہ حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے کہ انہوں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ فرما رہے تھے: ”اللہ تعالیٰ سے زیادہ غیرت مند کوئی نہیں۔“

۵۲۲۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ عَنْ أُمِّهِ، أَسْمَاءَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا شَيْءٌ أَغْيَرُ مِنَ اللَّهِ)). [مسلم: ۶۹۹۶، ترمذی: ۱۱۶۸]

(۵۲۲۳) اور (اسی سند سے) یحییٰ سے روایت ہے، ان سے ابوسلمہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا: انہوں نے نبی کریم ﷺ سے سنا۔ ہم سے ابو نعیم نے بیان کیا، کہا ہم سے شیبان بن عبدالرحمن نخعی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابوسلمہ نے اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ کو غیرت آتی ہے اور اللہ تعالیٰ کو غیرت اس وقت آتی ہے جب بندہ مؤمن وہ کام کرے جسے اللہ نے حرام کیا ہے۔“

۵۲۲۳۔ وَعَنْ يَحْيَى، أَنَّ أَبَا سَلَمَةَ، حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((إِنَّ اللَّهَ تَعَالَى يَغَارُ وَغَيْرُهُ اللَّهُ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ)).

تشریح: غیرت اللہ کی ایک صفت ہے۔ الحمد للہ اس کو بھی اس کو بھی اور صفات ہی کی طرح اپنے ظاہر پر محمول کرتے ہیں اور اس کی تاویل نہیں کرتے اور کہتے ہیں کہ اس کی حقیقت اللہ ہی خوب جانتا ہے۔

(۵۲۲۴) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے ابوسامہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا مجھے میرے والد نے خبر دی اور ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ زبیر رضی اللہ عنہ نے مجھ سے شادی کی تو ان کے پاس ایک اونٹ اور ان کے گھوڑے کے سواروے زمین پر کوئی مال اور کوئی غلام، کوئی چیز نہیں تھی۔ میں ہی ان کا گھوڑا چراتی،

۵۲۲۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَبُو أَسْمَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ، وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ، وَلَا مَمْلُوكٍ، وَلَا شَيْءٍ غَيْرَ نَاضِجٍ، وَغَيْرُ

پانی پلائی، ان کا ڈول سیتی اور آٹا گوند حتیٰ۔ میں اچھی طرح روٹی نہیں پکا سکتی تھی۔ انصار کی کچھ لڑکیاں میری روٹی پکا جاتی تھیں۔ یہ بڑی سچی اور با وفا عورتیں تھیں۔ زیرِ مِثْلُہ کی وہ زمین جو رسول اللہ ﷺ نے انہیں دی تھی، اس سے میں اپنے سر پر کھجور کی گھٹلیاں گھر لایا کرتی تھی۔ یہ زمین میرے گھر سے دو میل دور تھی۔ ایک روز میں آ رہی تھی اور گھٹلیاں میرے سر پر تھیں کہ راستے میں رسول اللہ ﷺ سے ملاقات ہو گئی۔ آنحضرت ﷺ کے ساتھ قبیلہ انصار کے کئی آدمی تھے۔ آنحضرت ﷺ نے مجھے بلایا۔ پھر (اپنے اونٹ کو بٹھانے کے لیے) کہا: ”اِخ، اِخ۔“ آنحضرت ﷺ چاہتے تھے کہ مجھے اپنی سواری پر اپنے پیچھے سوار کر لیں لیکن مجھے مردوں کے ساتھ چلنے میں شرم آئی اور زیرِ مِثْلُہ کی غیرت کا بھی خیال آیا۔ زیرِ مِثْلُہ بڑے ہی با غیرت تھے۔ حضور اکرم ﷺ بھی سمجھ گئے کہ میں شرم محسوس کر رہی ہوں، اس لیے آپ آگے بڑھ گئے۔ پھر میں زیرِ مِثْلُہ کے پاس آئی اور ان سے واقعہ کا ذکر کیا کہ آنحضور ﷺ سے میری ملاقات ہو گئی تھی۔ میرے سر پر گھٹلیاں تھیں اور آنحضور ﷺ کے ساتھ آپ کے چند صحابہ بھی تھے۔ آنحضرت ﷺ نے اپنا اونٹ مجھے سوار کرنے کے لیے بٹھایا لیکن مجھے شرم آئی اور تمہاری غیرت کا بھی خیال آیا۔ اس پر زیرِ مِثْلُہ نے کہا: اللہ کی قسم! مجھے تو اس سے بڑا رنج ہوا کہ تو گھٹلیاں لانے کے لیے نکلے اگر تو آنحضرت ﷺ کے ساتھ سوار ہو جاتی تو اتنی غیرت کی بات نہ تھی (کیونکہ اسماء بنتیہؓ آپ کی سالی اور بھادج دونوں ہوتی تھیں) اس کے بعد میرے والد ابوبکرؓ نے ایک غلام میرے پاس بھیج دیا وہ گھوڑے کا سب کام کرنے لگا اور میں بے فکر ہو گئی گویا والد ماجد ابوبکرؓ نے (غلام بھیج کر) مجھے آزاد کر دیا۔

فَرَسِهِ، فَكُنْتُ أَغْلِفُ فَرَسَهُ، وَأَسْتَقِي النَّمَاءَ، وَأُخْرِزُ غَزْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أَحْسِنُ أَخْبِرُ، وَكَانَ تَخْبِزُ جَارَاتِ لِي مِنَ الْأَنْصَارِ وَكُنَّ نِسْوَةَ صِدْقٍ، وَكُنْتُ أَنْفُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ النَّبِيِّ أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِي، وَهِيَ مِنِّي عَلَى ثَلَاثِي فَرَسَخٍ، فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي فَلَقِيتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنَ الْأَنْصَارِ فَدَعَانِي ثُمَّ قَالَ: ((إِخْ إِخْ)). لِيَخْمِلَنِي خَلْفَهُ، فَاسْتَحْيَيْتُ أَنْ أَسِيرَ مَعَ الرِّجَالِ، وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ، وَكَانَ أَغْيَرَ النَّاسِ، فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنِّي قَدْ اسْتَحْيَيْتُ فَمَضَى، فَجِئْتُ الزُّبَيْرَ فَقُلْتُ: لَقِيتَنِي رَسُولُ اللَّهِ ﷺ وَعَلَى رَأْسِي النَّوَى، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَأَنَاخَ لِأَرْكَبَ، فَاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ: وَاللَّهِ لَحَمْلُكَ النَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكَ مَعَهُ. قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ بَعْدَ ذَلِكَ بِخَادِمٍ يَكْفِينِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقْنِي. [راجع: ۳۱۵۱]

تشریح: حافظ نے کہا اس حدیث سے یہ نکلتا ہے کہ جناب کا حکم نبی کریم ﷺ کی بیوی سے خاص تھا اور ظاہر یہ ہے کہ یہ واقعہ حجاب (پردہ) کا حکم اترنے سے پہلے کا ہے اور عورتوں کی ہمیشہ یہ عادت رہی ہے کہ وہ اپنے منہ کو بگے نے مردوں سے ڈھا لیتی یعنی گھونٹ کرتی ہیں۔

۵۲۲۵۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، (۵۲۲۵) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے، ان سے حمید نے اور ان سے حضرت انسؓ نے بیان کیا کہ نبی کریم ﷺ اپنی ایک زوجہ (عائشہؓ) کے یہاں تشریف رکھتے تھے۔

اس وقت ایک زوجہ (زینب بنت جحش رضی اللہ عنہا) نے آنحضرت ﷺ کے لیے ایک پیالے میں کچھ کھانے کی چیز بھیجی جن کے گھر میں حضور اکرم ﷺ اس وقت تشریف رکھتے تھے انہوں نے خادم کے ہاتھ پر (غصہ میں) مارا جس کی وجہ سے کٹورا گر کر ٹوٹ گیا۔ پھر حضور اکرم ﷺ نے کٹورے لے کر ٹکڑے جمع کیے اور جو کھانا اس برتن میں تھا اسے بھی جمع کرنے لگے اور (خادم سے) فرمایا: ”تمہاری ماں کو غیرت آگئی ہے۔“ اس کے بعد خادم کو روکے رکھا آخر جن کے گھر میں وہ کٹورا ٹوٹا تھا ان کی طرف سے نیا کٹورا منگایا گیا اور آنحضرت ﷺ نے وہ نیا کٹورا اس زوجہ مطہرہ کو واپس کیا جن کا کٹورا توڑ دیا گیا تھا اور ٹوٹا ہوا کٹورا ان کے یہاں رکھ لیا جن کے گھر میں وہ ٹوٹا تھا۔

[راجع: ۲۴۸۱]

تشریح: ہوا یہ تھا کہ حضرت عائشہ رضی اللہ عنہا کی اس دن باری تھی وہ نبی کریم ﷺ کے لئے کھانا تیار کر رہی تھی کہ آپ کی دوسری بیوی نے یہ کھانا نبی کریم ﷺ کے لئے بھیج دیا۔ حضرت عائشہ رضی اللہ عنہا کو یہ ناگوار ہوا اور غصے میں ایک ہاتھ خدمتگار کے ہاتھ پر جو کھانا لایا تھا مار دیا۔ وہ کھانا اس کے ہاتھ سے گر پڑا اور برتن بھی ٹوٹ گیا وہ غیرت میں یہ کام کر بیٹھیں غیرت اور رشک عورتوں کا خاصہ ہے شاذ و نادر کوئی عورت اس سے پاک ہوتی ہے۔ اسی لئے نبی کریم ﷺ نے مواخذہ نہیں فرمایا۔ ایک حدیث میں ہے جو کوئی عورت کی غیرت پر صبر کرے اس کو شہید کا ثواب ملتا ہے۔

۵۲۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: ((دَخَلْتُ الْجَنَّةَ أَوْ أَتَيْتُ الْجَنَّةَ فَأَبْصَرْتُ قَصْرًا فَقُلْتُ: لِمَنْ هَذَا؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ. فَأَرَدْتُ أَنْ أَدْخُلَهُ فَلَمْ يُمْنَعْنِي إِلَّا عَلِمِي بِغَيْرَتِكَ)). قَالَ عُمَرُ ابْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ! بِأَيِّ أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ! أَوْ عَلَيْكَ أَغَارُ. [راجع: ۳۶۷۹]

۵۲۲۷۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، (ہم سے محمد بن ابی بکر مقدمی نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا ہم سے عبید اللہ بن عمر عمری نے، ان سے محمد بن منکدر نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں جنت میں داخل ہوا یا (آپ نے یہ فرمایا کہ) میں جنت میں گیا، وہاں میں نے ایک محل دیکھا میں نے پوچھا: یہ محل کس کا ہے؟ فرشتوں نے بتایا: حضرت عمر بن خطاب رضی اللہ عنہ کا۔ میں نے چاہا کہ اس کے اندر جاؤں لیکن رک گیا کیونکہ تمہاری غیرت معلوم تھی۔“ اس پر حضرت عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! میرے ماں باپ آپ پر فدا ہوں، اے اللہ کے نبی! کیا میں آپ پر غیرت کروں گا۔

[۳۶۷۹]

تشریح: نبی کریم ﷺ تمام امت کے لئے پدر بزرگوار کی طرح تھے اور حضرت عمر رضی اللہ عنہ کے تو آپ داماد بھی تھے، داماد سرکار عزیز خاص ہوتا ہے، اس لئے یہاں غیرت کا سوال ہی نہ تھا۔

۵۲۲۷۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، (ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر

دی، انہیں یونس نے، انہیں زہری نے، کہا مجھے سعید بن مسیب نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے پاس بیٹھے ہوئے تھے آپ نے فرمایا: ”میں نے اپنے آپ کو جنت میں دیکھا۔ وہاں میں نے دیکھا کہ ایک محل کے کنارے ایک عورت وضو کر رہی تھی۔ میں نے پوچھا: یہ محل کس کا ہے؟ فرشتے نے کہا کہ عمر بن خطاب رضی اللہ عنہ کا۔ میں ان کی غیرت کا خیال کر کے واپس چلا آیا۔“ حضرت عمر رضی اللہ عنہ نے جو اس وقت مجلس میں موجود تھے اس پر رد دیئے اور عرض کیا: یا رسول اللہ! کیا میں آپ پر بھی غیرت کروں گا؟

عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ جُلُوسٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا؟ قَالَ: هَذَا لِعُمَرَ. فَذُكِرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا)). فَبَكَى عُمَرُ وَهُوَ فِي الْمَجْلِسِ ثُمَّ قَالَ: أَوْعَلَيْكَ؟ يَا رَسُولَ اللَّهِ! أَغَارُ. [راجع: ۳۲۴۲] [مسلم: ۶۲۰۰]

تشریح: یہ روایت خوشی کا تھا، اللہ کے فضل و کرم اور نوازش کا خیال کر کے حق تعالیٰ نے مجھ تاجیز پر یہ سرفرازی فرمائی کہ بہشت بریں میں میرے لئے ایسا عالی شان محل تیار کیا اسی لئے کہا کہ نبی کریم ﷺ میں تو آپ کا ادنیٰ خادم ہوں اور میری بیویاں حوریں وغیرہ سب آپ کی خادمہ ہیں بھلا میں آپ پر کیا غیرت کر سکتا ہوں۔

بَابُ غَيْرَةِ النِّسَاءِ وَوَجْدِهِنَّ

باب: عورتوں کی غیرت اور ان کے غصے کا بیان

تشریح: یہ باب اگلے باب کی بہت خاص ہے اور غیرت کسی قدر تو عورتوں میں فطری ہوتی ہے جس پر مبراخذہ نہیں لیکن جب حد سے آگے بڑھ جائے تو ملامت کے قابل ہے۔ اس کا قاعدہ جابر بن حکیم کی حدیث میں موجود ہے کہ ایک غیرت اللہ کو پسند ہے یعنی گناہ کے کام پر غیرت آنا اور ایک نا پسند ہے کہ جو کام گناہ نہ ہو اس پر غیرت کرنا۔ حافظ نے کہا کہ اگر عورت خاوند کی بدکاری یا حق تلفی کی وجہ سے غیرت کرے تو یہ غیرت جائز اور مشروع ہے۔

۵۲۲۸۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((إِنِّي لَا أَعْلَمُ إِذَا كُنْتُ عَنِّي رَاضِيَةً، وَإِذَا كُنْتُ عَلَى غَضَبِي)) قَالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ فَقَالَ: ((أَمَّا إِذَا كُنْتُ عَنِّي رَاضِيَةً فَإِنَّكَ تَقُولِينَ لَا وَرَبِّ مُحَمَّدٍ! وَإِذَا كُنْتُ غَضَبِي قُلْتُ: لَا وَرَبِّ إِبْرَاهِيمَ)). قَالَتْ: قُلْتُ: أَجَلُ وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا أَخْجُرُ إِلَّا اسْمَكَ. [طرفة في: ۶۰۷۸] [مسلم: ۶۲۸۵]

(۵۲۲۸) ہم سے عبید بن اسماعیل نے بیان کیا، کہا مجھ سے ابو اسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے مجھ سے فرمایا: ”میں خوب پہچانتا ہوں کہ کب تم مجھ سے خوش ہوتی ہو اور کب تم مجھ سے ناراض ہو جاتی ہو۔“ بیان کیا کہ اس پر میں نے عرض کیا: آنحضور ﷺ یہ بات کس طرح سمجھتے ہیں؟ آپ ﷺ نے فرمایا: ”جب تم مجھ سے خوش ہوتی ہو تو کہتی ہو نہیں محمد (ﷺ) کے رب کی قسم! اور جب تم مجھ سے ناراض ہوتی ہو تو کہتی ہو نہیں ابراہیم علیہ السلام کے رب کی قسم!“ بیان کیا کہ میں نے عرض کیا: ہاں! اللہ کی قسم! یا رسول اللہ! (غصے میں) صرف آپ کا نام زبان سے نہیں لیتی۔

تشریح: دل میں تو آپ کی محبت میں غرق رہتی ہوں۔ ظاہر میں غصہ کی وجہ سے آپ کا نام نہیں لیتی۔ یہ غصہ حضرت عائشہ رضی اللہ عنہا کی طرف سے بطور ناز و محبوت کے ہوا کرتا تھا۔ قطانی نے کہا اس حدیث سے یہ نکلتا ہے کہ عورت اپنے خاوند کا نام لے سکتی ہے یہ کوئی عیب کی بات نہیں ہے۔

۵۲۲۹۔ حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا غَزَتْ عَلَى امْرَأَةٍ لِرَسُولِ اللَّهِ ﷺ كَمَا غَزَتْ عَلَى خَدِيجَةَ، لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ إِيَّاهَا وَتَنَائِيهِ عَلَيْهَا، وَقَدْ أُوجِي إِلَى رَسُولِ اللَّهِ ﷺ أَنْ يُشْرَهَا بِبَيْتٍ لَهَا فِي الْجَنَّةِ مِنْ قَصَبٍ. [راجع: ۳۸۱۶]

(۵۲۲۹) مجھ سے احمد بن ابی رجا نے بیان کیا، کہا ہم سے نصر بن شمیل نے بیان کیا، ان سے ہشام بن عروہ نے، کہا مجھے میرے والد نے خبر دی، ان سے حضرت عائشہ رضی اللہ عنہا نے، آپ نے بیان کیا کہ رسول اللہ ﷺ کے لیے کسی عورت پر مجھے اتنی غیرت نہیں آتی تھی جتنی ام المؤمنین حضرت خدیجہ رضی اللہ عنہا پر آتی تھی کیونکہ حضور اکرم ﷺ ان کا ذکر بکثرت کیا کرتے تھے اور ان کی تعریف کرتے رہتے تھے اور حضور اکرم ﷺ پر وحی کی گئی تھی کہ آپ حضرت خدیجہ رضی اللہ عنہا کو جنت میں ان کے موتی کے گھر کی بشارت دے دیں۔

تشریح: دوسری روایت میں ہے کہ حضرت عائشہ رضی اللہ عنہا نے عرض کیا یا رسول اللہ! آپ ایک بوڑھی عورت کی تعریف کیا کرتے ہیں، وہ مرگئی تو اللہ نے اس سے بہتر بیوی آپ کو دے دی۔ آپ ﷺ نے فرمایا کہ اس سے بہتر عورت مجھ کو نہیں دی چونکہ آپ نے حضرت عائشہ رضی اللہ عنہا پر کچھ مواخذہ نہیں فرمایا تو معلوم ہوا کہ ان کی غیرت معاف ہے جو سونکوں میں ہوا کرتی ہے۔

بَابُ ذَبِّ الرَّجُلِ عَنِ ابْنَتِهِ فِي الْغَيْرَةِ وَالْإِنْصَافِ
باب: آدمی اپنی بیٹی کو غیرت اور غصہ نہ آنے کے لیے اور اس کے حق میں انصاف کرنے کے لیے کوشش کر سکتا ہے

۵۲۳۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوِّدِ بْنِ مَخْرَمَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَهُوَ عَلَى الْمَنْبَرِ: ((إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا آذَنُ، ثُمَّ لَا آذَنُ، ثُمَّ لَا آذَنُ، إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيُنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي، يُرِيدُنِي مَا أَرَاهَا وَيُوْذِنُنِي مَا آذَاهَا)) هَكَذَا. [راجع: ۹۲۶]

(۵۲۳۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعید نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے مسوید بن مخرمہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ منبر پر فرما رہے تھے ”ہشام بن مغیرہ (جو ابو جہل کا باپ تھا) اس کی اولاد (حارث بن ہشام، سلم بن ہشام) نے اپنی بیٹی کا نکاح علی بن ابی طالب سے کرنے کی مجھ سے اجازت مانگی ہے لیکن میں انہیں ہرگز اجازت نہیں دوں گا، یقیناً میں اس کی اجازت نہیں دوں گا، ہرگز اس کی اجازت نہیں دوں گا، البتہ اگر علی بن ابی طالب میری بیٹی کو طلاق دے کر ان کی بیٹی سے نکاح کرنا چاہیں (تو میں اس میں رکاوٹ نہیں بنوں گا) کیونکہ وہ (فاطمہ رضی اللہ عنہا) میرے جگر کا ایک ٹکڑا ہے جو اس کو برا لگے وہ مجھ کو بھی برا لگتا ہے اور جس چیز سے اسے

تشریح: دوسری روایت میں یوں ہے کہ میں حرام کو حلال نہیں کرتا نہ حلال کو حرام کرتا ہوں لیکن اللہ کی قسم! اللہ کے رسول کی بیٹی اور اللہ کے دشمن کی بیٹی ایک شخص کے تحت مل کر نہیں رہ سکتی اس کے بعد حضرت علی رضی اللہ عنہ نے فوراً وہ پیغام رد کر دیا تھا۔

باب: بَقْلُ الرَّجَالِ وَيَكْثُرُ النِّسَاءُ
باب: (قیامت کے قریب) عورتوں کا زیادہ ہو جانا

اور مردوں میں کمی آجانا

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: ((فَيُرَى الرَّجُلُ الْوَاحِدُ تَبَعُهُ أَرْبَعُونَ امْرَأَةً، يَلْذَنُ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ)). [راجع:

اور نبی کریم ﷺ سے ابو موسیٰ نے روایت کی کہ ”تم دیکھو گے چالیس عورتیں ایک مرد کے ساتھ ہوں گی اس کی پناہ میں رہیں گی کیونکہ مرد کم رہ جائیں گے اور عورتیں زیادہ ہو جائیں گی۔“

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۵۲۳۱۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النُّوَصِيُّ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَأُحَدِّثَنَّكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا يُحَدِّثُكُمْ بِهِ أَحَدٌ غَيْرِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَكْثُرَ الْجَهْلُ وَيَكْثُرَ الرِّثَاءُ، وَيَكْثُرَ شُرْبُ الْخَمْرِ، وَثِقَلُ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً الْقِيمُ الْوَاحِدُ)). [راجع: ۸۰]

(۵۲۳۱) ہم سے حفص بن عمر حوضی نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں تم سے وہ حدیث بیان کروں گا جو میں نے رسول اللہ ﷺ سے سنی ہے، میرے سوا یہ حدیث تم سے کوئی اور نہیں بیان کرتا۔ میں نے حضور اکرم ﷺ سے سنا، آپ فرما رہے تھے: ”قیامت کی نشانیوں میں سے یہ بھی ہے کہ قرآن و حدیث کا علم اٹھالیا جائے گا اور جہالت بڑھ جائے گی، زنا کی کثرت ہو جائے گی اور شراب لوگ زیادہ پینے لگیں گے، مردم کم ہو جائیں گے اور عورتوں کی تعداد زیادہ ہو جائے گی۔ حالت یہ ہو جائے گی کہ پچاس پچاس عورتوں کا سنہا لے والا (خبر گیر) ایک مرد ہوگا۔“

تشریح: حدیث کا مطلب یہ ہے کہ پچاس پچاس عورتوں میں بیواؤں کی خبر گیری ایک ہی مرد سے متعلق ہو جائے گی کیونکہ مردوں کی پیدائش کم ہو جائے گی مادہ لڑائیوں میں مارے جائیں گے۔

بَابُ: لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا ذُو مَحْرَمٍ، وَالذُّخُولُ عَلَى الْمُعِيبَةِ

باب: محرم کے سوا کوئی غیر مرد کسی غیر عورت کے ساتھ تنہائی نہ اختیار کرے اور ایسی عورت کے پاس نہ جائے جس کا شوہر موجود نہ ہو، سفر وغیرہ میں لگتا ہو

[illegible]

النَّخِيرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ فرمایا: ”عورتوں میں اللہ ﷻ: قَالَ: ((إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ)). فَقَالَ: رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الْحَمُوَ؟ قَالَ: ((الْحَمُوُ الْمَوْتُ)).

عقبہ بن عامر نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”عورتوں میں اللہ ﷻ: قَالَ: ((إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ)). فَقَالَ: رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الْحَمُوَ؟ قَالَ: ((الْحَمُوُ الْمَوْتُ)).

جانے سے بچتے رہو۔“ اس پر قبیلہ انصار کے ایک صحابی نے عرض کیا: یا رسول اللہ! دیور کے متعلق آپ کی کیا رائے ہے؟ (وہ اپنی بھادج کے ساتھ جاسکتا ہے یا نہیں؟) آنحضرت ﷺ نے فرمایا: ”دیور (یا جیٹھ) کا جانا ہی تو ہلاکت ہے۔“

[مسلم: ۱۵۶۷۴؛ ترمذی: ۱۱۷۱]

تشریح: ((الحمو)) سے خاند کے وہ رشتہ دار مراد ہیں جن کا نکاح اس عورت سے جائز ہے جیسے خاند کا بھائی، بھتیجا، بھانجا، چچا، چچا زاد بھائی، ماموں کا بیٹا وغیرہ جن سے کسی جائز صورت میں اس عورت کا نکاح ہو سکتا ہے لیکن وہ رشتہ دار مراد نہیں ہیں جو محرم ہیں جیسے خاند کا باپ یا بیٹا وغیرہ ان کا تنہائی میں جانا جائز ہے۔

۵۲۳۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ)). فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! امْرَأَتِي خَرَجَتْ حَاجَةً وَاکْتَنَيْتُ فِي غَزْوَةٍ كَذَا وَكَذَا. قَالَ: ((ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ)). [راجع: ۱۸۶۲]

۵۲۳۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے ابو معبد نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”محرم کے سوا کوئی مرد کسی عورت کے ساتھ تنہائی میں نہ بیٹھے۔“ اس پر ایک صحابی نے عرض کیا: یا رسول اللہ! میری بیوی حج کرنے گئی ہے اور میرا نام فلاں غزوہ میں لکھا گیا ہے۔ آنحضرت ﷺ نے فرمایا: ”پھر تو واپس جا اور اپنی بیوی کے ساتھ حج کر۔“

تشریح: امام احمد رحمہ اللہ نے ظاہر حدیث پر عمل کر کے فرمایا کہ یہ حکم وجوہ ہے۔ اس لئے کہ جہاد اس کے بدل دوسرے مسلمان بھی کر سکتے ہیں مگر اس کی عورت کے ساتھ سوائے محرم کے اور کوئی نہیں جاسکتا۔

بَابُ مَا يَجُوزُ أَنْ يَخْلُوَ الرَّجُلُ بِالْمَرْأَةِ عِنْدَ النَّاسِ

باب: اگر لوگوں کی موجودگی میں ایک مرد دوسری (غیر محرم) عورت سے تنہائی میں کچھ بات کرے تو جائز ہے

تشریح: مطلب یہ ہے کہ عورت کو تنہائی میں کسی مرد سے کچھ کہنا یا کوئی دین کی بات پوچھنا منع نہیں ہے کہ دونوں ایک طرف جا کر باتیں کر لیں۔

۵۲۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى النَّبِيِّ ﷺ فَخَلَا بِهَا فَقَالَ: ((وَاللَّهِ! إِنْ كُنَّ لِأَحَبِّ النَّاسِ إِلَيَّ)).

۵۲۳۴) ہم سے محمد بن بشار نے حدیث بیان کی، ان سے غندر نے حدیث بیان کی، ان سے شعبہ نے حدیث بیان کی، ان سے ہشام نے بیان کیا، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ قبیلہ انصار کی ایک خاتون نبی کریم ﷺ کے پاس آئی اور آنحضرت ﷺ نے اس سے لوگوں سے ایک طرف ہو کر تنہائی میں گفتگو

[راجع: ۳۷۸۶] کی۔ اس کے بعد آنحضور ﷺ نے فرمایا: ”تم لوگ (یعنی انصار) مجھے

سب لوگوں سے زیادہ عزیز ہو۔“

تشریح: تنہائی سے یہی مطلب ہے کہ ایسے مقام پر گئے جہاں دوسرے لوگ اس کی بات نہ سن سکیں۔

بَابُ مَا يُنْهَى مِنْ دُخُولِ
الْمُتَشَبِّهِينَ بِالنِّسَاءِ عَلَى
الْمَرْأَةِ
باب: زنا نے اور بیچڑے عورتوں کے پاس نہ
آئیں، اسی طرح لوگوں میں بھی بے تحاشا داخلہ
نہیں ہونا چاہیے

تشریح: اسی طرح لوگوں میں بھی بے تحاشہ داخلہ نہیں ہونا چاہیے۔

۵۲۳۵۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُحَنَّتٌ، فَقَالَ الْمُحَنَّتُ لِأَخِي أُمِّ سَلَمَةَ عَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةٍ: إِنْ فَتَحَ اللَّهُ لَكُمْ الطَّائِفَ عَدَا أَدْلَكَ عَلَى ابْنَةِ غِيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتَذْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: ((لَا يَدْخُلَنَّ هَذَا عَلَيْكُمْ)). [راجع: ۴۳۲۴]

۵۲۳۵) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے عبدہ بن سلیمان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے، ان سے زینب بنت ام سلمہ رضی اللہ عنہا نے اور ان سے ام المؤمنین ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ ان کے یہاں تشریف رکھتے تھے۔ گھر میں ایک مرغیت نامی محنت بھی تھا۔ اس محنت (بیچڑے) نے حضرت ام سلمہ رضی اللہ عنہا کے بھائی عبد اللہ بن ابی امیہ رضی اللہ عنہ سے کہا کہ اگر کل اللہ نے تمہیں طائف پر فتح عنایت فرمائی تو میں تمہیں غیلان کی بیٹی کو دکھلاؤں گا کیونکہ وہ سامنے آتی ہے تو (موٹاپے کی وجہ سے) اس کے چار ٹکلیں پڑ جاتی ہیں اور جب پیچھے پھرتی ہے تو آٹھ ہو جاتی ہیں۔ اس کے بعد آنحضرت ﷺ نے (ام سلمہ رضی اللہ عنہا سے) فرمایا: ”اب یہ (محنت) تمہارے پاس نہ آیا کرے۔“

تشریح: کیونکہ جب یہ عورتوں کے حسن و جلال کو پہچانتا ہے تو تمہارے حالات بھی جا کر اور مردوں سے بیان کرے گا۔ حافظ نے کہا اس حدیث سے ان لوگوں سے بھی پردے کا حکم نکلتا ہے جو عورتوں کا حسن و جلال پہچانیں، اگرچہ وہ زنا نہ یا بیچڑے ہی کیوں نہ ہوں۔ بعد میں حضرت غیلان رضی اللہ عنہ اور ان کی لڑکیاں مسلمان ہو گئے تھے۔ غیلان رضی اللہ عنہ کے گھر میں دس عورتیں تھیں۔ آپ نے چار کے علاوہ اوروں کے چھوڑ دینے کا اس کو حکم فرمایا (خبر جاری)

بَابُ نَظَرِ الْمَرْأَةِ إِلَى الْحَبَشِ
وَنَحْوِهِمْ مِنْ غَيْرِ رِبِيَّةٍ
باب: عورت حبشیوں یا اسی طرح دوسرے مردوں
کو دیکھ سکتی ہے اگر کسی فتنے کا ڈر نہ ہو

تشریح: حافظ نے کہا کہ عورت بیگانے مردوں کو دیکھ سکتی ہے بشرطیکہ نظر بد نہ ہو۔ بعض نے اس لئے منع کیا ہے حضرت ام سلمہ رضی اللہ عنہا کی حدیث سے دلیل لی ہے کہ تم تو اندھی نہیں ہو مگر نیت خراب نہ ہو تو جواز ہے کیونکہ عورتیں مسجد اور بازاروں میں جاتی ہیں اور اپنے منہ پر نقاب رکھتی ہیں مگر مرد کو نقاب نہیں کراتے لامحالہ ان پر نظر پڑ سکتی ہے۔

امام غزالی نے کہا اسی حدیث سے ہم یہ کہتے ہیں کہ مردوں کا چہرہ عورت کے حق میں ایسا نہیں ہے جیسا عورتوں کا چہرہ مردوں کے حق میں ہے تو غیر مرد کو دیکھنا اس وقت حرام ہوگا جب قنہ کا ڈر ہو، اگر یہ نہ ہو تو حرام نہیں اور ہمیشہ ہر زمانہ میں مرد کلمے مند اور عورتیں نقاب ڈالے پھرتی ہیں۔ اگر عورتوں کو مردوں کا دیکھنا مطلقاً حرام ہو تو مردوں کو بھی نقاب ڈال کر نکلنے کا حکم دیا جاتا یا باہر نکلنے سے ان کو بھی منع کر دیا جاتا۔ امام نووی رحمہ اللہ نے کہا کہ منہ اور دہنوں، ہتھیلیاں نہ مرد کی ستر ہیں اور نہ عورت کی اور یہ اعضا ہر ایک دوسرے کے دیکھ سکتا ہے گو کمرہ ہے۔ کتنی ہی احادیث سے عورتوں کا کام کاج وغیرہ میں اور جہاد میں لگنا ثابت ہوتا ہے اور زنیوں کی مرہم پٹی کرنا، مجاہدین کا کھانا وغیرہ پکانا اور یہ امور ممکن نہیں ہیں جب تک عورتوں کی نظر مردوں پر نہ پڑے۔ لیکن یہ جواز صرف اسی صورت میں ہے جب قنہ کا ڈر نہ ہو اگر قنہ کا ڈر ہو تب عورت کا غیر مرد کو دیکھنا سب کے نزدیک ناجائز ہے۔

۵۲۳۶۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، عَنْ عِيْسَى، عَنْ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَرْئِي بَرْدَائِهِ، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ، حَتَّى أَكُونَ أَنَا الَّذِي أَسْنَامُ، فَافْتَدَرُوا قَدَرَ النَّجَارِيَةِ الْحَدِيثَةِ السَّنَّ الْحَرِيصَةَ عَلَى اللَّهْوِ.

(۵۲۳۶) ہم سے اسحاق بن ابراہیم حنظلی نے بیان کیا، ان سے عیسیٰ بن یونس نے بیان کیا، ان سے اوزاعی نے، ان سے زہری نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے دیکھا کہ نبی کریم ﷺ میرے لیے اپنی چادر سے پردہ کیے ہوئے ہیں۔ میں حبشہ کے ان لوگوں کو دیکھ رہی تھی جو مسجد میں (جنگلی) کھیل کا مظاہرہ کر رہے تھے، آخر میں ہی اکتا گئی۔ اب تم سمجھ لو ایک کم عمر لڑکی جس کو کھیل تماشا دیکھنے کا بڑا شوق ہے کتنی دیر تک دیکھتی رہی ہوگی۔

[راجع: ۴۵۴] [نسائی: ۱۵۹۴]

تشریح: ”کان ذلك عام قدمهم سنة سبع ولعائشة يومئذ ست عشرة سنة وذلك بعد الحجاب فيستدل به على جواز نظر المرأة الى الرجل۔“ (حاشیہ بخاری جلد ۲ صفحہ ۷۸۸) یعنی یہ ۷ھ کا واقعہ ہے حضرت عائشہ رضی اللہ عنہا کی عمر اس وقت سولہ سال کی تھی، یہ آیت حجاب کے نزول کے بعد کا واقعہ ہے۔ پس اس سے غیر مرد کی طرف عورت کا نظر کرنا جائز ثابت ہوا بشرطیکہ یہ دیکھنا نیت بد کے ساتھ نہ ہو اس پر بھی نہ دیکھنا بہتر ہے۔

بابُ خُرُوجِ النِّسَاءِ لِحَوَائِجِهِنَّ باب: عورتوں کا کام کاج کے لیے باہر نکلنا درست ہے

۵۲۳۷۔ حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْتُ سَوْدَةَ بِنْتُ زَمْعَةَ لِيَلًا فَرَأَاهَا عُمَرُ فَعَرَفَهَا فَقَالَ: إِنَّكَ وَاللَّهِ يَا سَوْدَةُ! مَا تَخْفَيْنِ عَلَيْنَا، فَرَجَعَتْ إِلَى النَّبِيِّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، وَهُوَ فِي حُجْرَتِي يَتَعَشَّى، وَإِنَّ فِي يَدِهِ

(۵۲۳۷) ہم سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ام المؤمنین سودہ بنت زمعہ رات کے وقت باہر نکلیں تو حضرت عمر رضی اللہ عنہ نے انہیں دیکھ لیا اور پہچان گئے۔ اور کہا: اے سودہ! اللہ کی قسم! تم ہم سے چھپ نہیں سکتیں۔ جب حضرت سودہ رضی اللہ عنہا واپس نبی کریم ﷺ کے پاس آئیں تو آپ سے اس کا ذکر کیا۔ آپ اس وقت میرے حجرے میں شام کا کھانا کھا رہے تھے۔ آپ کے

لَعَرَفَا، فَأَنْزَلَ عَلَيْهِ فَرَفَعَ عَنْهُ وَهُوَ يَقُولُ: ہاتھ میں گوشت کی ہڈی تھی۔ اس وقت آپ پر وحی نازل ہوئی شروع ہوئی ((قَدْ أُذِنَ لَكُنْ أَنْ تَخْرُجَ لِحَوِّ الْحِجْكِ))۔ اور جب نزول وحی کا سلسلہ ختم ہوا تو آپ نے فرمایا: ”تمہیں اجازت دی گئی ہے کہ اپنی ضروریات کے لیے باہر نکل سکتی ہو۔“ [راجع: ۱۴۶] [مسلم: ۵۶۶۹]

تشریح: آج کے دور نازک میں ضروریات زندگی اور معاشی جدوجہد اس حد تک پہنچ چکی ہے کہ اکثر مواقع پر عورتوں کو بھی گھر سے نکلنا ضروری ہو جاتا ہے۔ اسی لئے اسلام نے اس بارے میں تنگی نہیں رکھی۔ ہاں یہ ضروری ہے کہ شرعی حدود میں پردہ کر کے عورتیں باہر نکلیں۔

بَابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا فِي الْخُرُوجِ إِلَى الْمَسْجِدِ وَغَيْرِهِ

باب: مسجد وغیرہ میں جانے کے لیے عورت کا اپنے شوہر سے اجازت لینا

تشریح: دوسری حدیث میں ہے: ”اللہ کی لونڈیوں کو اللہ کی مسجدوں میں جانے سے نہ روکو پھر جس کام کی اللہ نے اجازت دی ہے اسے تم کون ہو روکنے والے۔“ حافظ نے قاضی عیاض کے اس قول کا رد کیا ہے کہ اپنی ازواج مطہرات کے لئے خاص ایسے حجاب کا حکم تھا کہ ان کے منہ اور تھیلیاں بھی نہ دکھائی دیں اور نہ ان کا جوشہ دکھائی دے اور اسی لیے حضرت حفصہ رضی اللہ عنہا جب حضرت عمر رضی اللہ عنہ کے جنازے پر آئیں تو عورتوں نے پردہ کر لیا کہ ان کا جوشہ بھی نہ دکھائی دیا اور حضرت زینب رضی اللہ عنہا کی نفس پر ایک تہ بنایا گیا۔ حافظ نے کہا بہت سی حدیثوں سے یہ نکلتا ہے کہ نبی کریم ﷺ کی بیویاں حج اور طواف کیا کرتی تھیں۔ مساجد میں جایا کرتی تھیں اور صحابہ کرام اور دوسرے لوگ پردے میں ان کی باتیں سنتے تھے۔ (خدیج الزماں) میں کہتا ہوں کہ اگر قاضی عیاض کا قول صحیح بھی ہو تو ایسا پردہ کہ عورت کا جوشہ بھی نہ معلوم ہوا زواج مطہرات سے خاص تھا عام عورتوں کے لئے یہ ضروری نہیں کہ وہ خواہ مخواہ ڈولی ہی میں نکلیں بلکہ برقعہ اوڑھ کر یا چادر سے جسم کو ڈھانک کر وہ باہر نکل سکتی ہیں امام بخاری رحمہ اللہ نے غیر مسجد کو بھی مسجد پر قیاس کیا ہے مگر سب میں یہ شرط ضروری ہے کہ فتنے کا ڈر نہ ہو۔

۵۲۳۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: ((إِذَا اسْتَأْذَنْتِ امْرَأَةٌ أَحَدَكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا)). [راجع: ۸۶۵] [مسلم: ۹۸۸، نسائی: ۷۰۵]

۵۲۳۸) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے زہری نے، ان سے سالم نے اور ان سے ان کے والد (عبد اللہ بن عمر رضی اللہ عنہما) نے اور ان سے نبی کریم ﷺ نے: ”جب تم میں سے کسی کی بیوی مسجد میں (نماز پڑھنے کے لیے) جانے کی اجازت مانگے تو اسے نہ روکو بلکہ اجازت دے دو۔“

تشریح: معلوم ہوا کہ عورتیں مساجد میں بااجازت شوہر پردے کے ساتھ نماز کے لئے جاسکتی ہیں: ”قال ابن التین ترجم بالخروج الى المسجد وغيره واقتصر في الباب على حديث المسجد، واجاب الكرماني بانه قاس عليه والجامع بينهما ظاهر، وبشرط في الجميع أمن الفتنة۔“ (فتح الباری جلد ۹ صفحہ ۴۲۲) یعنی ابن تین نے کہا کہ امام بخاری رحمہ اللہ نے مسجد اور علاوہ مسجد کی طرف عورت کے نکلنے کا باب باندھا ہے اور حدیث وہ لائے ہیں جس میں صرف مسجد کی یاد کر ہے۔ کرمانی نے اس کا جواب یہ دیا ہے کہ علاوہ مسجد کو مسجد ہی کے اوپر قیاس کر لیا ہے۔ حدیث اور باب میں مطابقت ظاہر ہے اور عورت کے مساجد وغیرہ کی طرف نکلنے کے لئے امن کا ہونا شرط ہے۔

بَابُ مَا يَحِلُّ مِنَ الدُّخُولِ

باب: دودھ کے رشتے سے بھی عورت محرم ہو جاتی

ہے، بے پردہ اسے دیکھ سکتے ہیں

(۵۲۳۹) ہم سے عبداللہ بن یوسف تلمیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد عروہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میرے دودھ (رضائی) چچا (اح) آئے اور میرے پاس اندر آنے کی اجازت چاہی لیکن میں نے کہا: جب تک میں رسول اللہ ﷺ سے پوچھ نہ لوں، اجازت نہیں دے سکتی، پھر آپ ﷺ تشریف لائے تو میں نے آپ سے چچا کے متعلق پوچھا۔ آپ ﷺ نے فرمایا: ”وہ تو تمہارے رضاعی چچا ہیں انہیں اندر بلاؤ۔“ میں نے اس پر کہا: یا رسول اللہ! عورت نے مجھے دودھ پلایا تھا کوئی مرد نے تھوڑا ہی پلایا ہے۔ آنحضرت ﷺ نے فرمایا: ”ہیں تو وہ تمہارے چچا ہی (رضائی) اس لیے وہ تمہارے پاس آ سکتے ہیں۔“ یہ واقعہ ہمارے لیے پردہ کا حکم نازل ہونے کے بعد کا ہے۔ حضرت عائشہ رضی اللہ عنہا نے کہا کہ خون سے جو چیزیں حرام ہوتی ہیں رضاعت سے بھی وہ حرام ہو جاتی ہیں۔

وَالنَّظَرُ إِلَى النِّسَاءِ فِي الرِّضَاعِ

۵۲۳۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ جَاءَ عَمِّي مِنَ الرِّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ أَذْنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: ((إِنَّهُ عَمُّكَ فَأَذْنِي لَهُ)) قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يَرْضِعْنِي الرَّجُلُ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْكَ)). قَالَتْ عَائِشَةُ: وَذَلِكَ بَعْدَ أَنْ ضَرَبَ عَلَيْنَا الْحِجَابُ. قَالَتْ عَائِشَةُ: يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ. [راجع: ۲۶۴۴]

تشریح: ”وہو اصل فی ان للرضاع حکم النسب من اباحة الدخول علی النساء و غیر ذلك من الاحکام کذا فی الفتح۔“ (جلد ۹ صفحہ ۴۲۲) یعنی یہ حدیث اس بارے میں بطور اصل کے ہے کہ عورتوں پر غیر مردوں کا داخل ہونا مباح ہے جب کہ وہ دودھ کا رشتہ رکھتے ہوں کیونکہ دودھ کا رشتہ بھی خون ہی کے رشتے کے برابر ہے۔

باب: ایک عورت دوسری عورت سے (بے ستر ہو

کر) نہ چمٹے، اس لیے کہ اس کا حال اپنے خاوند

سے بیان کرے

بَابُ: لَا تَبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ

فَتَنْتَعَهَا لِرُؤُوسِهَا

(۵۲۴۰) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور بن معتمر نے، ان سے ابو وائل نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کوئی عورت کسی عورت سے ملنے کے بعد اپنے شوہر سے اس کا حلیہ نہ بیان کرے، گویا کہ وہ اسے دیکھ رہا ہے۔“

۵۲۴۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْتَعَهَا لِرُؤُوسِهَا، كَأَنَّهُ يَنْظُرُ إِلَيْهَا)). [طرفہ فی: ۵۲۴۱]

تشریح: حافظ نے کہا کہ اسی طرح مرد کو غیر عورت کے ستر کی طرف اور عورت کو غیر مرد کے ستر کی طرف دیکھنا حرام ہے۔ اس حدیث سے یہ معلوم ہوا کہ مرد بھی دوسرے مرد سے بدن نہ لگائے مگر ضرورت سے اور مصافحہ کے وقت ہاتھوں کو ملانا جائز ہے اور اسی طرح معافقہ اور بوسہ دینا بھی منع ہے مگر جو سفر سے آئے اس سے معافقہ درست ہے۔ اسی طرح باپ اپنے بچوں کو شفقت کی راہ سے بوسہ دے سکتا ہے۔ کسی صالح شخص کے ہاتھ کو ازراہ محبت بوسہ دے سکتے ہیں جیسے صحابہ کرام رضی اللہ عنہم نبی کریم ﷺ کے ساتھ کیا کرتے تھے لیکن دنیا دار امیر کے ہاتھ کو اس کی مالدار کی وجہ سے بوسہ دینا ناجائز ہے (وحیدی) آج کل کے نام نہاد پیر و مشائخ جو اپنے ہاتھوں اور پیروں کو بوسہ دلاتے ہیں یہ قطعاً ناجائز ہے۔

۵۲۴۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، (۵۲۴۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے
قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا: مجھ سے شقیق نے بیان
حَدَّثَنِي شَقِيقٌ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، قَالَ: کیا، کہا میں نے حضرت عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، انہوں نے بیان کیا
قَالَ النَّبِيُّ ﷺ: ((لَا تُبَايِرُ الْمَرْأَةَ الْمَرْأَةَ فَتَنْتَعِبَهَا کہ نبی کریم ﷺ نے فرمایا: ”کوئی عورت کسی عورت سے مل کر اپنے شوہر
لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا)). [راجع: ۵۲۴۰] سے اس کا حلیہ نہ بیان کرے گویا کہ وہ اسے دیکھ رہا ہے۔“

[ابوداؤد: ۲۱۵۰؛ ترمذی: ۲۷۹۲]

تشریح: اس نبی میں حکمت یہ ہے کہ ڈر ہے کہ کہیں خاوند اس عورت کا حلیہ سن کر اس پر فدا ہو کر اپنی عورت کو طلاق نہ دے دے یا اس کے فتنہ میں مبتلا نہ ہو جائے۔ (فتح الباری، ص: ۴۲۳ ج ۹) نیز یہ بھی ضروری ہے کہ ایک مرد دوسرے کے اعضائے مخصوصہ نہ دیکھے کہ یہ بھی موجب لعنت ہے۔ آج کے مغرب زدہ لوگ عام گزرگاہوں پر کھڑے ہو کر پیشاب کرتے اور اپنی بے حیائی کے کھلے عام مظاہرہ کرتے ہیں ایسے مسلمانوں کو اللہ سے ڈرنا چاہیے۔

بَابُ قَوْلِ الرَّجُلِ: لَا طُوقَ لِّلَّيْلَةِ عَلَى نِسَائِهِ

باب: کسی مرد کا یہ کہنا کہ آج رات میں اپنی بیویوں کے پاس جاؤں گا

تشریح: امام بخاری رحمہ اللہ یہ باب اس لئے لائے ہیں کہ اگر کوئی مرد اپنی بیویوں کی باری اس طرح شروع کرے تو درست ہے لیکن باری مقرر ہو جانے کے بعد پھر ایسا کرنا درست نہیں۔

۵۲۴۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ مَخْمُودٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، (۵۲۴۲) مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبد الرزاق نے، کہا
قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ ہم کو عمر نے خبر دی، انہیں عبد اللہ بن طاؤس نے، انہیں ان کے والد نے اور
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، ((قَالَ سُلَيْمَانُ بْنُ ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ”سلیمان بن داؤد رضی اللہ عنہ نے فرمایا آج
دَاوُدُ لَا طُوقَ لِّلَّيْلَةِ بِمِائَةِ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا، يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ: لَهُ الْمَلِكُ قُلْ إِنْ شَاءَ اللَّهُ. فَلَمْ يَقُلْ وَنَسِيَ، رات میں اپنی سو بیویوں کے پاس جاؤں گا (اور اس قربت کے نتیجے میں) ہر
عورت ایک لڑکا جنے گی تو سولہ کے ایسے پیدا ہوں گے جو اللہ کے راستے میں
جہاد کریں گے۔ فرشتے نے ان سے کہا کہ ان شاء اللہ کہہ لیجئے لیکن انہوں نے

[راجع: ۲۸۱۹] [مسلم: ۴۲۸۸؛ نسائی: ۳۸۶۵] آتی اور ان کی خواہش پوری ہونے کی امید زیادہ ہوتی۔“

تشریح: ”قال ابن التین لم یحث مراده ای لم یتخلف مراده لان الخنث لا یكون الا عن یمین، قال ویحتمل ان یمین سلیمان حلف علی ذلك قلت او نزل التاکید المستفاد من قوله لا طوفن اللیلۃ“ (فتح الباری جلد ۹ صفحہ ۴۲۴) یعنی لفظ لم یحث کا مطلب یہ ہے کہ ان کی مراد کے خلاف نہ ہوتا۔ ابن تین نے کہا کہ حث قسم سے ہوتی ہے لہذا احتمال ہے کہ حضرت سلیمان علیہ السلام نے اس امر پر قسم کھائی ہو یا ان کا جملہ ((لا طوفن اللیلۃ)) ہی قسم کی جگہ ہے جو ان شاء اللہ نہ کہنے سے پوری نہ ہوگی۔

باب: آدمی سفر سے رات کے وقت اپنے گھر نہ آئے، یعنی لمبے سفر کے بعد ایسا نہ ہو کہ اپنے گھر والوں پر تہمت لگانے کا موقع پیدا ہو یا ان کے عیب

نکات

۵۲۴۳۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: (۵۲۴۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے حَدَّثَنَا مُحَارِبُ بْنُ دُوَّارٍ، قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقًا. [راجع: ۴۴۳]

بیان کیا، کہا ہم سے محارب بن دوّار نے بیان کیا، کہا میں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ کسی شخص سے رات کے وقت اپنے گھر (سفر سے اچانک) آنے پر ناپسندیدگی کا اظہار فرماتے تھے۔

۵۲۴۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ سُلَيْمَانَ، عَنْ الشَّعْبِيِّ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَطَالَ أَحَدُكُمْ الْغَيْبَةَ فَلَا يَطْرُقُ أَهْلَهُ لَيْلًا). [راجع:

(۵۲۳۳) ہم سے محمد بن مقاتل مردزی نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو عاصم بن سلیمان نے خبر دی، انہیں عامر شعبی نے اور ان سے حضرت جابر بن عبد اللہ انصاری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”اگر تم میں سے کوئی شخص زیادہ دنوں تک اپنے گھر سے دور رہا ہو تو یکا یک رات کو اپنے گھر میں نہ آئے۔“

[۴۴۳] [مسلم: ۴۹۶۷؛ ابوداؤد: ۲۷۷۷]

خاتمه

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

(تبوک) میں تھا، جب ہم واپس ہو رہے تھے تو میں اپنے سست رفتار اونٹ کو تیز چلانے کی کوشش کر رہا تھا۔ اتنے میں میرے پیچھے سے ایک سوار میرے قریب آئے۔ میں نے مڑ کر دیکھا تو رسول اللہ ﷺ تھے۔ آپ نے فرمایا: ”جلدی کیوں کر رہے ہو؟“ میں نے عرض کیا کہ میری شادی ابھی نئی ہوئی ہے۔ آپ ﷺ نے دریافت فرمایا: ”کنواری عورت سے تم نے شادی کی ہے یا بیوہ سے؟“ میں نے عرض کیا: بیوہ سے، آپ نے اس پر فرمایا: ”کنواری سے کیوں نہ کی؟ تم اس کے ساتھ کھیلتے اور وہ تمہارے ساتھ کھیلتی۔“ جابر نے بیان کیا کہ پھر جب ہم مدینہ پہنچے تو ہم نے چاہا کہ شہر میں داخل ہو جائیں لیکن آپ ﷺ نے فرمایا: ”ظہر جاؤ رات ہو جائے، پھر داخل ہونا تاکہ تمہاری بیویاں جو پراگندہ بال ہیں وہ کنگھی چوٹی کر لیں اور جن کے خاوند غائب تھے وہ موئے ناف صاف کر لیں۔“ ہشتم نے بیان کیا کہ مجھ سے ایک معتبر راوی نے بیان کیا کہ آنحضرت ﷺ نے یہ بھی فرمایا: ”الکيس الکيس یعنی اے جابر! جب تو گھر پہنچے تو خوب خوب کیس کیجیے۔“ (امام بخاری رحمہ اللہ نے کہا) کیس کا یہی مطلب ہے کہ اولاد ہونے کی خواہش کیجیے۔

تَعَجَّلْتُ عَلَى بَعِيرٍ قَطُوفٍ فَلَحَقَنِي رَاكِبٌ مِنْ خَلْفِي، فَالْتَفْتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ قَالَ: ((مَا يُعْجِلُكَ؟)) قُلْتُ: إِنِّي حَدِيثٌ عَهْدٍ بِمُرْسٍ. قَالَ: ((لَبَكْرًا تَزَوَّجْتَ أُمَّ قَيْسٍ؟)) قُلْتُ: بَلَى قَيْسًا. قَالَ: ((فَهَلَّا جَارِيَةٌ تَلَا عِبْهَا وَتَلَا عَمَلُكَ؟)) قَالَ: فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ فَقَالَ: ((أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا أَيْ عِشَاءً لِيَّ تَمْتَشِطَ الشَّعْبَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ)). قَالَ: وَحَدَّثَنِي الثُّقَّةُ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: ((الْكَيْسُ الْكَيْسُ يَا جَابِرُ!)) يَعْنِي الْوَلَدَ.

[راجع: ۴۴۳]

تشریح: دوسرے لوگوں نے کہا کہ ((الکيس الکيس)) سے یہ مراد ہے کہ خوب خوب جماع کیجیے۔ جابر رضی اللہ عنہ کہتے ہیں کہ جب میں اپنے گھر پہنچا تو میں نے اپنی بیوی سے کہا کہ نبی کریم ﷺ نے یہ حکم فرمایا ہے۔ اس نے کہا کہ بخوشی آپ کا حکم بجالاؤ۔ چنانچہ میں ساری رات اس سے جماع کرتا رہا۔ اس فرمان سے اشارہ اسی طرف تھا کہ جماع کرنا اور طلب اولاد کی نیت رکھنا باب اور حدیث میں یہی مطابقت ہے۔

۵۲۴۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِذَا دَخَلْتَ لَيْلًا فَلَا تَدْخُلْ أَهْلَكَ حَتَّى تَسْتَحِدَّ الْمُغِيبَةَ وَتَمْتَشِطَ الشَّعْبَةَ)). قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((فَعَلَيْكَ بِالْكَيْسِ الْكَيْسِ)). تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ وَهْبٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ فِي الْكَيْسِ.

(۵۲۴۶) ہم سے محمد بن ولید نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سیار نے، ان سے شعبی نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے (غزوہ تبوک سے واپسی کے وقت) فرمایا: ”جب رات کے وقت تم مدینہ پہنچو تو اس وقت تک اپنے گھروں میں نہ جانا جب تک ان لوگوں کی بیویاں جو مدینہ منورہ میں موجود نہیں تھے، اپنا موئے زیر ناف صاف نہ کر لیں اور جن کے بال پراگندہ ہوں وہ کنگھا نہ کر لیں۔“ جابر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”پھر ضروری ہے کہ جب تم گھر پہنچو تو خوب خوب کیس کرو۔“ شعبی کے ساتھ اس حدیث کو عبید اللہ نے بھی وہب بن

[راجع: ۴۴۳]

کیساں سے، انہوں نے جابر رضی اللہ عنہ سے، انہوں نے آنحضرت ﷺ سے روایت کیا، اس میں بھی کس کا ذکر ہے۔

تشریح: یہ روایت کتاب البیوع میں موصولاً گزر چکی ہے۔ ابو عمرو وقافی نے اپنی کتاب "معاشرۃ الاحلیین" میں نکالا کہ نبی کریم ﷺ نے فرمایا اولاد دھوئو، اولاد وثرہ قلب اور نور چشم ہے اور بانجھ عورت سے پرہیز کرو۔ اسی واسطے ایک حدیث میں آیا ہے کہ بانجھ عورت سے بچو۔ دوسری حدیث میں ہے کہ خاندن سے محبت رکھنے والی، بہت بچے جننے والی عورت سے نکاح کرو۔ میں قیامت کے دن اپنی امت کی کثرت پر فخر کروں گا۔ عورت کرنے سے آدمی کو اصل غرض یہی رکھنی چاہیے کہ اولاد صالح پیدا ہو جو مرنے کے بعد دنیا میں اس کی نشانی رہے۔ اس کے لئے دعائے خیر کرے۔ اسی لئے باقیات صالحات میں اولاد کو اول درجہ حاصل ہے۔ اللہ پاک ہر مسلمان کو نیک فرمانبردار صالح اولاد عطا کرے۔ (آئیں)

باب: تَسْتَحِدُّ الْمُغِیْبَةُ وَتَمْتَشِطُ
باب: جب خاوند سفر سے آئے تو عورت استرہ لے اور بالوں میں کنگھی کرے

۵۲۴۷۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هُشَيْنٌ، قَالَ: أَخْبَرَنَا سَيَّارٌ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزْوَةٍ، فَلَمَّا قَفَلْنَا كُنَّا قَرِيبًا مِنَ الْمَدِينَةِ تَعَجَّلْتُ عَلَى بَعِيرِ لِي قَطُوفٍ، فَلَدَحْتَنِي رَاكِبٌ مِنْ خَلْفِي فَتَحَسَّنَ بَعِيرِي بِعِزَّةٍ كَانَتْ مَعَهُ، فَسَارَ بَعِيرِي كَأَحْسَنَ مَا أَنْتَ رَأَوْ مِنَ الْإِبِلِ، فَالْتَفَتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَفْدٍ بَعْزَسٍ. قَالَ: ((أَتَزَوَّجْتُ؟)) قُلْتُ: نَعَمْ. قَالَ: ((أَبُكْرًا أَمْ ثَيِّبًا؟)) قَالَ: قُلْتُ: بَلْ ثَيِّبًا. قَالَ: ((فَهَلَا بُكْرًا تَلَايَعُهَا وَتَلَايَعُكَ؟)) قَالَ: فَلَمَّا قَدِمْنَا دَهَبْنَا لِنَدْخُلَ، فَقَالَ: ((أَنْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا أَوْ عِشَاءً لِكَيْ تَمْتَشِطَ الشَّعْبَةُ، وَتَسْتَحِدَّ الْمُغِیْبَةُ)).

(۵۲۴۷) مجھ سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو سیار نے خبر دی، انہیں شعبی نے، انہیں حضرت جابر بن عبد اللہ رضی اللہ عنہ نے، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک غزوہ (تبوک) میں تھے۔ واپسی پر جب ہم مدینہ منورہ کے قریب پہنچے تو میں اپنے ست رفتار اونٹ کو تیز چلانے لگا، ایک صاحب نے پیچھے سے میرے قریب پہنچ کر میرے اونٹ کو ایک چھڑی سے جو ان کے پاس تھی مارا، اس سے اونٹ اچھی چال چلنے لگا، جیسا کہ تم نے اچھے اونٹوں کو چلتے ہوئے دیکھا ہوگا۔ میں نے مڑ کر دیکھا تو رسول اللہ ﷺ تھے۔ میں نے عرض کیا: یا رسول اللہ! میری شادی نئی نئی ہوئی ہے۔ آنحضرت ﷺ نے اس پر پوچھا: "کیا تم نے شادی کر لی؟" میں نے عرض کیا: جی ہاں، دریافت فرمایا: "کنواری سے کی ہے یا خاوند دیکھی سے؟" بیان کیا کہ میں نے عرض کیا: خاوند دیکھی سے کی ہے۔ آنحضرت ﷺ نے فرمایا: "کنواری سے شادی کیوں نہ کی؟ تم اس کے ساتھ کھیلتے اور وہ تمہارے ساتھ کھیلتی۔" بیان کیا کہ پھر جب ہم مدینہ پہنچے تو شہر میں داخل ہونے لگے لیکن آپ ﷺ نے فرمایا: "ٹھہر جاؤ ارات ہو جائے پھر داخل ہونا تاکہ پراگندہ بال عورت چوٹی کنگھا کر لے اور جس کا شوہر موجود نہ رہا ہو، وہ موئے زیر ناف صاف کر لے۔"

[راجع: ۴۴۳]

باب: (اللہ عزوجل کا فرمان)

بَابُ:

﴿وَلَا يَبْدِيَنَّ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾ إِلَى قَوْلِهِ: ﴿لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ﴾.

کسی پر ظاہر نہ ہونے دیں۔“

[النور: ۳۱]

(۵۲۳۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو حازم سلمہ بن دینار نے بیان کیا کہ اس واقعہ میں لوگوں میں اختلاف تھا کہ جنگ احد کے موقع پر رسول اللہ ﷺ کے لیے کون سی دوا استعمال کی گئی تھی۔ پھر لوگوں نے حضرت اہل بن سعد ساعدی رضی اللہ عنہ سے سوال کیا، وہ اس وقت آخری صحابی تھے جو مدینہ منورہ میں موجود تھے۔

انہوں نے بتلایا کہ اب کوئی شخص ایسا زندہ نہیں جو اس واقعہ کو مجھ سے زیادہ جانتا ہو۔ فاطمہ رضی اللہ عنہا حضور اکرم ﷺ کے چہرہ مبارک سے خون دھوری تھیں اور حضرت علی رضی اللہ عنہ اپنی ڈھال میں پانی بھر کر لارہے تھے۔ (جب خون بند نہ ہوا تو) ایک بوریا جلا کر آپ ﷺ کے زخم میں بھر دیا گیا۔

۵۲۴۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، قَالَ: اخْتَلَفَ النَّاسُ بِأَيِّ شَيْءٍ دُوي جُرْحُ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ، فَسَأَلُوا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَكَانَ مِنْ آخِرِ مَنْ بَقِيَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِالْمَدِينَةِ، فَقَالَ: وَمَا بَقِيَ مِنَ النَّاسِ أَحَدٌ أَعْلَمُ بِهِ مِنِّي، كَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ، وَعَلِيٌّ يَأْتِي بِالْمَاءِ عَلَى نَرْسِيهِ، فَأَخَذَ حَصِيرًا، فَحَرَّقَ فَحَنِيئًا بِهِ جُرْحَهُ. [راجع: ۲۴۳]

تشریح: اس آیت میں پہلے اللہ پاک نے یوں فرمایا: ﴿وَلَا يَبْدِيَنَّ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾ (النور: ۳۱) یعنی جن زینت کے کھولنے کی ضرورت ہے۔ مثلاً: آنکھیں، ہتھیلیاں وہ تو سب پر کھول سکتی ہیں مگر باقی زینت جیسے گلا، سر، سینہ، ہنڈلی وغیرہ غیر مردوں کے سامنے نہ کھولیں مگر اپنے خاوندوں کے سامنے یا باپ یا سر کے سامنے آخر آیت تک۔ امام بخاری رحمہ اللہ حضرت فاطمہ رضی اللہ عنہا کی حدیث اس باب میں لائے۔ اس کی مطابقت باب سے یہ ہے کہ حضرت فاطمہ رضی اللہ عنہا نے اپنے والد نبی کریم ﷺ کا زخم دھویا تو اس میں زینت کھولنے کی ضرورت ہوئی ہوگی۔ معلوم ہوا کہ باپ کے سامنے عورت اپنی زینت کھول سکتی ہے۔ اسی سے باب کا مطلب نکلا ہے۔ فافہم ولا تکن من القاصرين۔

باب: (ارشاد باری تعالیٰ)

بَابُ:

﴿وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ﴾. [النور: ۵۸]

تشریح: یعنی جو بچے جو ان نہیں ہوئے ہیں، ان کے سامنے بھی اللہ تعالیٰ نے عورتوں کو اپنی زینت کھولنے کی اجازت دی ہے۔ حدیث کی مطابقت باب سے ظاہر ہے کہ حضرت ابن عباس رضی اللہ عنہما نے عورتوں کے کان وغیرہ دیکھے جب کہ وہ کم سن بچے تھے۔

۵۲۴۹۔ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: (۵۲۳۹) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو سفیان ثوری نے خبر دی، ان سے عبد الرحمن بن عابس نے، کہا میں نے حضرت ابن عباس رضی اللہ عنہما سے سنا، ان سے ایک شخص نے یہ سوال کیا

تھا کہ تم بقرہ عید یا عید الفطر کے موقع پر رسول اللہ ﷺ کے ساتھ موجود تھے؟ انہوں نے کہا: ہاں! اگر میں حضور اکرم ﷺ کا رشتہ دار نہ ہوتا میں اپنی کم سنی کی وجہ سے ایسے موقع پر حاضر نہیں ہو سکتا تھا۔ ان کا اشارہ (اس زمانے میں) اپنے بچپن کی طرف تھا۔ انہوں نے بیان کیا کہ حضور اکرم ﷺ باہر تشریف لے گئے اور (لوگوں کے ساتھ عید کی) نماز پڑھی اور اس کے بعد خطبہ دیا۔ ابن عباس رضی اللہ عنہما نے اذان اور اقامت کا ذکر نہیں کیا، پھر آپ ﷺ عورتوں کے پاس آئے اور انہیں وعظ و نصیحت کی اور انہیں خیرات دینے کا حکم دیا۔ میں نے انہیں دیکھا کہ پھر وہ اپنے کانوں اور گلے کی طرف ہاتھ بڑھا بڑھا کر (اپنے زیورات) حضرت بلال رضی اللہ عنہ کو دینے لگیں۔ اس کے بعد حضرت بلال رضی اللہ عنہ کے ساتھ حضور ﷺ واپس تشریف لائے۔

رَسُولٍ شَهِدَتْ مَعَ رَسُولِ اللَّهِ ﷺ أَضْحَىٰ أَوْ فِطْرًا؟ قَالَ: نَعَمْ لَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ۔ يَعْني مِنْ صَغَرِهِ۔ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً، ثُمَّ أَتَى النِّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَأَرَاتِيَهُنَّ يَهْوِينَ إِلَى أَذَانِهِنَّ وَخُلُوفِهِنَّ يَذْفَعْنَ إِلَى بِلَالٍ، ثُمَّ ارْتَفَعَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ۔ [راجع: ۹۸]

تشریح: حضرت ابن عباس رضی اللہ عنہما بچے تھے، انہوں نے عورتوں کے کان اور گلے دیکھے۔ باب اور حدیث میں یہی مطابقت ہے۔

باب: ایک مرد کا دوسرے سے یہ پوچھنا کہ کیا تم نے رات اپنی عورت سے صحبت کی ہے؟ اور کسی شخص کا اپنی بیٹی کے کوکھ میں غصہ کی وجہ سے مارنا

بَابُ قَوْلِ الرَّجُلِ لِصَاحِبِهِ: هَلْ أَعْرَسْتُمُ اللَّيْلَةَ وَطَعَنْ الرَّجُلُ ابْنَتَهُ فِي الْخَاصِرَةِ عِنْدَ الْعِتَابِ

(۵۲۵۰) ہم سے عبد اللہ بن یوسف تھیبی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں عبد الرحمن بن قاسم نے، انہیں ان کے والد قاسم بن محمد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ (ان کے والد) حضرت ابو بکر صدیق رضی اللہ عنہ مجھ پر غصہ ہوئے اور میری کوکھ میں ہاتھ سے کچھ لگانے لگے لیکن میں حرکت اس وجہ سے نہ کر سکی کہ رسول اللہ ﷺ کا سر مبارک میری ران پر رکھا ہوا تھا۔

۵۲۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: عَاتَبَنِي أَبُو بَكْرٍ وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ وَرَأْسُهُ عَلَى فَخِذِي۔ [راجع: ۳۳۴]



Ummah Owais



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١٩٤ هـ ————— ٢٥٢ هـ

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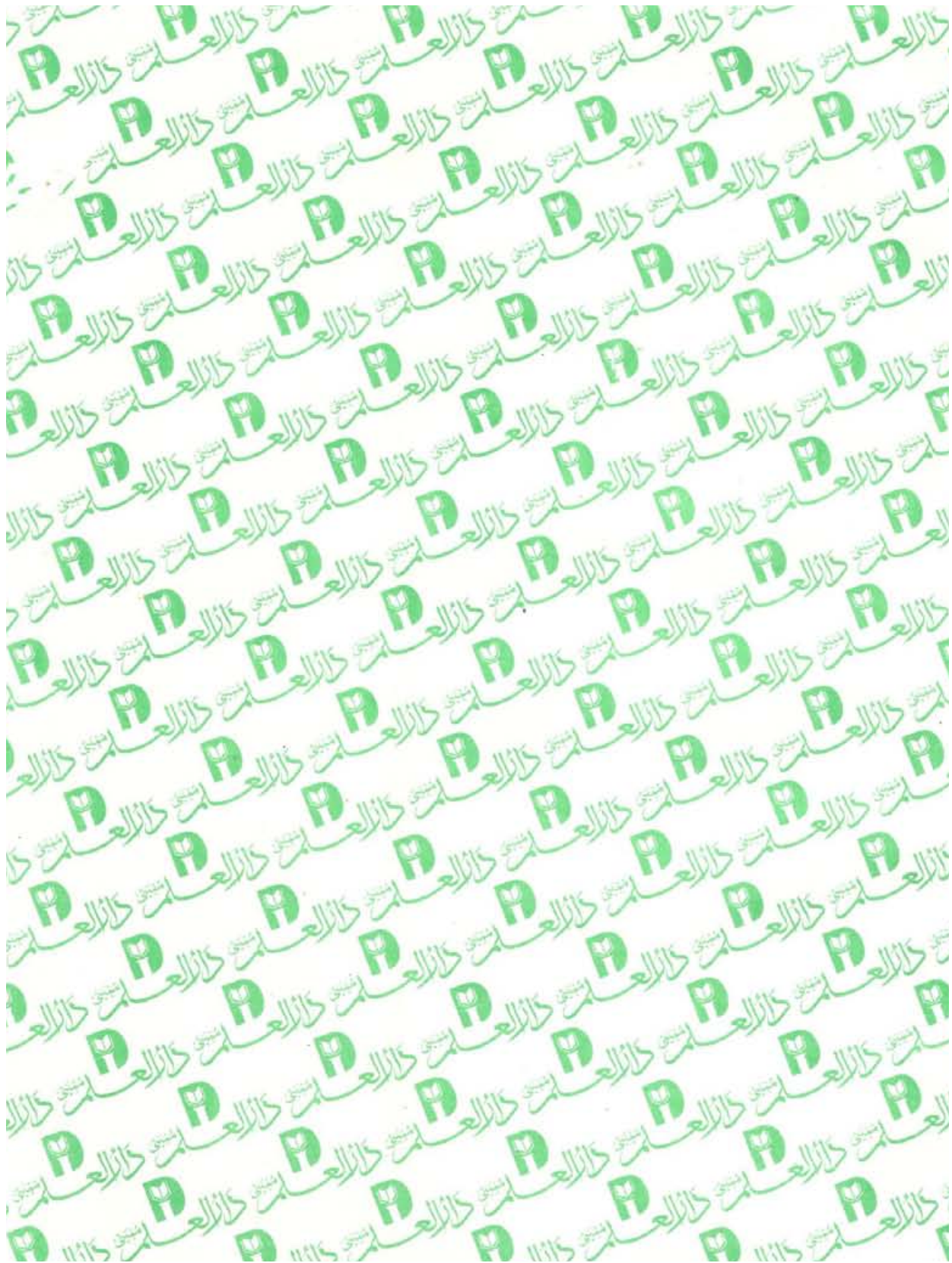
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	کھانے کے شروع میں "بسم اللہ" پڑھنا اور دائیں ہاتھ سے	89	رغڑی کی کمانی اور کاج فاسد کا بیان
111	کھانا	90	جس عورت سے صحبت کی اس کا پورا مہر واجب ہو جانا
112	برتن میں سامنے سے کھانا	90	عورت کو بطور سلوک کچھ کپڑا یا زیور یا نقد دینا جب اس کا مہر
	جس نے اپنے ساتھی کے ساتھ کھاتے وقت پیالے میں	91	نہ ٹھہرا ہو
113	چاروں طرف ہاتھ بڑھائے	93	کِتَابُ النِّفَقَاتِ
113	کھانے پینے میں داہنے ہاتھ کا استعمال کرنا	93	بیوی بچوں پر خرچ کرنے کی تفصیل
114	پیٹ بھر کر کھانا کھانا درست ہے	95	مرد پر بیوی، بچوں کا خرچ دینا واجب ہے
116	آیت لَیْسَ عَلَی الْأَعْمٰی خَرْجٌ..... کی تفسیر		مرد کا اپنی بیوی بچوں کے لیے ایک سال کا خرچ جمع کرنا جائز
	میدہ کی (باریک) چپاتیاں کھانا اور خوان (دیز) اور دستر	96	ہے اور بیوی بچوں پر کیوں کر خرچ کرے؟ اس کا بیان
117	خوان پر کھانا	99	آیت وَالْوَالِدَاتُ یُؤْضِعْنَ أَوْلَادَهُنَّ..... کی تفسیر
119	ستو کھانے کے بیان میں		کسی عورت کا شوہر اگر غائب ہو تو اس کی عورت کیونکر خرچ
	نبی ﷺ کوئی کھانا نہ کھاتے جب تک لوگ تھلا نہ دیتے	100	کرے اور اولاد کے خرچ کا بیان
120	کہ یہ فلاں کھانا ہے	101	عورت کا اپنے شوہر کے گھر میں کام کاج کرنا

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142	صاحب خانہ کے لیے ضروری نہیں ہے کہ مہمان کے ساتھ آپ بھی وہ کھائے	121	ایک آدمی کا پورا کھانا دو کے لیے کافی ہو سکتا ہے
143	شور بہ بیان	121	مومن ایک آنت میں کھاتا ہے (اور کافر سات آنتوں میں)۔
143	خشک کیے ہوئے گوشت کے ٹکڑے کا بیان	122	مومن ایک آنت میں کھاتا ہے (اور کافر سات آنتوں میں)
143	جس نے ایک ہی دسترخوان پر کوئی چیز اٹھا کر اپنے دوسرے ساتھی کو دی یا اس کے سامنے رکھی	123	تکلیف لگا کر کھانا کیسا ہے؟
144	تازہ کھجور اور گلوڑی ایک ساتھ کھانا	124	بھنا ہوا گوشت کھانا
145	رذی کھجور (بطور راشن تقسیم کرنے) کے بیان میں	124	خزیرہ کا بیان
146	تازہ کھجور اور خشک کھجور کے بیان میں	126	پنیر کا بیان
148	کھجور کے درخت کا گوند کھانا جائز ہے	126	چندر اور جو کھانے کا بیان
149	بجھو کھجور کا بیان	127	گوشت کے پکنے سے پہلے اسے ہانڈی سے نکال کر کھانا اور منہ سے نوچنا
149	دو کھجوروں کو ایک ساتھ ملا کر کھانا	127	بازو کا گوشت نوچ کر کھانا درست ہے
149	کھجور کے درخت کی برکت کا بیان	129	گوشت چھری سے کاٹ کر کھانا
150	گلوڑی کھانے کا بیان	129	رسول کریم ﷺ نے بھی کسی قسم کے کھانے میں کوئی عیب نہیں نکالا ہے
150	ایک وقت میں دو طرح کے (پھل) یا دو قسم کے کھانے جمع کر کے کھانا	129	جو کو پیس کر منہ سے پھونک کر اس کا بھوسا ڈال دینا درست ہے
150	دس دس مہمانوں کو ایک ایک بار بلا کر کھانے پر بٹھانا	130	نبی کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کی خوراک کا بیان
151	لہسن اور دوسری (بدبودار) ترکاریوں کا بیان	132	تلمیذ یعنی حریرہ کا بیان
152	کہاٹ کا بیان اور وہ پیلو کے درخت کا پھل ہے	133	ثرید کا بیان
152	کھانا کھانے کے بعد کھل کرنے کا بیان	134	کھال سمیت بھنی ہوئی بکری اور شاة اور بلی کے گوشت کا بیان
153	رومال سے صاف کرنے سے پہلے انگلیوں کو چاٹنا	134	سلف صالحین اپنے گھر میں اور سفروں میں جس طرح کا کھانا میسر ہوتا اور گوشت وغیرہ محفوظ رکھ لیا کرتے تھے
153	رومال کا بیان	136	حیس کا بیان
154	کھانا کھانے کے بعد کیا دعا پڑھنی چاہیے؟	138	چاندی کے برتن میں کھانا کیسا ہے؟
154	خادم کو بھی ساتھ میں کھانا کھلانا مناسب ہے	138	کھانوں کا بیان
155	شکر گز ار کھانے والا (ثواب میں) صابر روزہ دار کی طرح ہے	140	سالن کا بیان
155	کسی شخص کی کھانے کی دعوت ہو اور دوسرا شخص بھی اس کے ساتھ طفلی ہو جائے تو اجازت لینے کے لیے.....	140	میٹھی چیز اور شہد کا بیان
156	شام کا کھانا حاضر ہو تو نماز کے لیے جلدی نہ کرے	141	کدو کا بیان
157	آیت فَإِذَا طَعِمْتُمْ فَانْتَبِرُوا کی تفسیر	142	اپنے دوستوں اور مسلمان بھائیوں کی دعوت کے لیے کھانا تکلف سے تیار کرانے

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183	ہانس، سفید و حار دار پتھر اور لوہا جو خون بہا دے اس کا حکم کیا ہے؟	159	کِتَابُ الْعَقِيقَةِ
184	(مسلمان) عورت اور لونڈی کا ذبیحہ بھی جائز ہے	159	اگر بچے کے عقیقہ کا ارادہ نہ ہو تو پیدائش کے دن ہی اس کا نام رکھنا اور اس کی تحنیک کرنا جائز ہے
185	اس بارے میں کہ جانور کو دانت، ہڈی اور ناخن سے ذبح نہ کیا جائے	161	عقیقہ کے دن بچے کے بال مونڈنا (یا ختنہ کرنا)
185	دیہاتیوں یا ان جیسے لوگوں کا ذبیحہ کیسا ہے؟	163	فروع کے بیان میں
185	اہل کتاب کے ذبیحے اور ان ذبیحوں کی چربی کا بیان، خواہ وہ حریموں میں سے ہوں یا غیر حریموں میں سے	163	عقیرہ کے بیان میں
186	اس بیان میں کہ جو پالتو جانور بدک جائے وہ جنگلی جانور کے حکم میں ہے	165	کِتَابُ الذَّبَائِحِ وَالصَّيْدِ
187	نحر اور ذبح کے بیان میں	165	شکار پر بسم اللہ پڑھنا
188	زندہ جانور کے پاؤں وغیرہ کا ٹنایا اسے بند کر کے تیر مارنا یا باندھ کر اسے تیروں کا نشانہ بنانا جائز نہیں ہے	166	بے پر کے تیر یعنی لکڑی گز وغیرہ سے شکار کرنے کا بیان
189	مرغی کے گوشت کا بیان	166	جب بے پر کے تیر سے یا لکڑی کے عرض سے شکار مارا جائے تو اس کا کیا حکم ہے؟
191	گھوڑے کا گوشت کھانے کا بیان	167	تیر کمان سے شکار کرنے کا بیان
192	پالتو گھوڑوں کا گوشت کھانا منع ہے	168	انگلی سے چھوئے چھوئے سنگ ریزے اور غلے مارنا
193	چیر پھاڑ کر کھانے والے درندے (دپرندے) کے گوشت کھانے کے بارے میں	169	اس کے بیان میں جس نے ایسا کتا پالا جو نہ شکار کے لیے ہو اور نہ مویشی کی حفاظت کے لیے
195	مردار جانور کی کھال کا کیا حکم ہے؟	170	جب کتا شکار میں سے خود کھالے تو اس کا کیا حکم ہے؟
196	مشک کا استعمال جائز ہے	171	جب شکار کیا ہوا جانور شکاری کو دو یا تین دن کے بعد ملے تو وہ کیا کرے؟
196	خزگوں کا بیان	172	شکاری جب شکار کے ساتھ دوسرا کتا پائے تو وہ کیا کرے؟
197	سامنے کھانا جائز ہے	173	شکار کرنے کو بطور مشغلہ اختیار کرنا
198	جب جے ہوئے یا پچھلے ہوئے کھی میں چوہا گر جائے	174	اس بیان میں کہ پہاڑوں پر شکار کرنا جائز ہے
199	جانوروں کے چروں پر داغ دینا نشان کرنا کیسا ہے؟	176	آیت اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ کی تفسیر
200	اگر مجاہدین کی کسی جماعت کو غنیمت ملے	177	نڈی کھانا جائز ہے
201	جب کسی قوم کا کوئی اونٹ بدک جائے	179	جوبھیوں کے برتن استعمال کرنا اور مردار کا کھانا کیسا ہے؟
202	جو شخص بیوک سے بے قرار ہو وہ مردار کھا سکتا ہے	180	ذبح پر ”بسم اللہ“ پڑھنا اور جس نے اسے قصداً چھوڑ دیا
202	کِتَابُ الْأَصْحِي	181	وہ جانور جنہیں تھانوں اور بتوں کے نام پر ذبح کیا گیا
204	قربانی کرنا سنت ہے	182	اس بارے میں کہ نبی کریم ﷺ کا ارشاد ہے: ”جانور کو اللہ ہی کے نام پر ذبح کرنا چاہیے“
204		183	

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
227	نبی کریم ﷺ کی طرف سے اجازت کا ہونا	205	امام کا قربانی کے جانور لوگوں میں تقسیم کرنا
229	کھجور کا شربت، یعنی نبید جب تک نشا اور نہ ہو پینا جائز ہے	205	مسافروں اور عورتوں کی طرف سے قربانی ہونا جائز ہے
229	بازق (انگور کے شیرہ کی ہلکی آج میں پکائی ہوئی شراب)	206	قربانی کے دن گوشت کی خواہش کرنا جائز ہے
	اس بیان میں کہ جس نے منع کیا گدڑی اور پختہ کھجور ملا کر	207	قربانی صرف دسویں تاریخ تک ہی درست ہے
231	بھگونے سے نشہ کی وجہ سے اور یہ کہ دوسال ملانا منع ہے	208	عید گاہ میں قربانی کرنے کا بیان
231	دودھ پینا اور اللہ تعالیٰ نے سورہ نحل میں فرمایا:.....	209	نبی کریم ﷺ نے سیگ والے دو میٹھڑوں کی قربانی کی
235	بیٹھا پانی ڈھونڈنا		نبی کریم ﷺ کا فرمان ابو بردہ رضی اللہ عنہ کے لیے: ”بکری کے
236	دودھ میں پانی ملانا (بشرطیکہ دھو کے سے بچا نہ جائے)		ایک سال سے کم عمر کے بچے ہی کی قربانی کر لے لیکن تمہارے
237	کسی ٹیٹھی چیز کا شربت اور شہد کا شربت پینا جائز ہے	210	بعد اس کی قربانی کسی اور کے لیے جائز نہیں ہوگی۔“
237	کھڑے کھڑے پانی پینا	211	اس بارے میں جس نے قربانی کے جانور اپنے ہاتھ سے ذبح کیے
239	جس نے اونٹ پر بیٹھ کر (پانی یا دودھ) پیا	211	جس نے دوسرے کی قربانی ذبح کی
239	پینے میں تقسیم کا دور داہنی طرف سے شروع ہو	212	قربانی کا جانور نماز عید الاضحیٰ کے بعد ذبح کرنا چاہیے
	اگر آدمی داہنی طرف والے سے اجازت لے کر پہلے بائیں	212	اس کے متعلق جس نے نماز سے پہلے قربانی کی
239	طرف والے کو دے جو عمر میں بڑا ہو	214	ذبح کیے جانے والے جانور کی گردن پر پاؤں رکھنا
240	حوض سے منہ لگا کر پانی پینا جائز ہے	214	ذبح کرنے کے وقت ”اللہ اکبر“ کہنا
241	بچوں کا بڑوں اور بوڑھوں کی خدمت کرنا ضروری ہے		اگر کوئی شخص اپنی قربانی کا جانور حرم میں کسی کے ساتھ ذبح
241	رات کو برتن کا ڈھکنا ضروری ہے	214	کرنے کے لیے بھیجے تو اس پر کوئی چیز حرام نہیں ہوئی
242	مٹک میں منہ لگا کر پانی پینا درست نہیں ہے	215	قربانی کا کتنا گوشت کھایا جائے اور کتنا رکھا جائے
243	مٹک کے منہ سے منہ لگا کر پانی پینا	219	کِتَابُ الْأَشْرَبَةِ
244	برتن میں سانس نہیں لینا چاہیے	219	آیت اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ..... کی تفسیر
244	پانی دو یا تین سانس میں پینا چاہیے	221	شراب انگور وغیرہ سے بھی بنتی ہے
244	سونے کے برتن میں کھانا اور پینا حرام ہے		شراب کی حرمت جب نازل ہوئی تو وہ کچی اور پکی کھجوروں
245	چاندی کے برتن میں پینا حرام ہے	222	سے تیار کی جاتی تھی
246	کنوروں میں پینا درست ہے	223	شہد کی شراب جسے ”بیع“ کہتے تھے
246	نبی کریم ﷺ کے پیالے اور آپ کے برتن میں پینا		اس بارے میں کہ جو بھی پینے والی چیز عقل کو مدہوش کر دے
248	متبرک پانی پینا	224	وہ ”غمر“ ہے
250	کِتَابُ الْمَرْضَى	225	جو شخص شراب کا نام بدل کر اسے حلال کرے
250	بیماری کے کفارہ ہونے کا بیان	226	برتنوں اور پتھر کے پیالوں میں نبید بھگونا جائز ہے
252	بیماری کی سختی (کوئی چیز نہیں ہے)		ممانعت کے بعد ہر قسم کے برتنوں میں نبید بھگونے کے لیے

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272	اللہ تعالیٰ نے کوئی بیماری ایسی نہیں اتاری جس کی دوا بھی نازل نہ کی ہو	253	بلاؤں میں سب سے زیادہ سخت آزمائش انبیاء علیہم السلام کی ہوتی ہے
272	کیا مرد کبھی عورت کا یا کبھی عورت مرد کا علاج کر سکتی ہے؟	253	اس کے بعد درجہ بدرجہ دوسرے بندگان خدا کی ہوتی رہتی ہے
273	(اللہ نے) شفا تین چیزوں میں (رکھی) ہے	254	بیماری مزاج پر سی کا واجب ہونا
274	شہد کے ذریعہ علاج کرنا	254	بے ہوش کی عیادت کرنا
275	اوغنی کے دودھ سے علاج کرنے کا بیان	255	ریاح رک جانے سے جسے مرگی کا عارضہ ہو اس کی فضیلت کا بیان
276	اونٹ کے پیشاب سے علاج جائز ہے	256	اس کی فضیلت کا بیان جس کی بیٹائی جاتی رہے
276	کلونجی کا بیان	256	عورتیں مردوں کی بیماری میں پوچھنے کے لیے جاسکتی ہیں ام
277	مریض کے لیے حریرہ پکانا	256	درد ام ینفثہ مسجد میں ایک انصاری صحابی کی عیادت کو آئی تھیں
278	ناک میں دوا ڈالنا درست ہے	257	بچوں کی عیادت بھی جائز ہے
278	قط ہندی اور قطہ بحری یعنی کوٹ جو سمندر سے نکلتا ہے اس کا	258	گاؤں میں رہنے والوں کی عیادت کے لیے جانا
278	ناس لینا	259	مشرک کی عیادت بھی جائز ہے
279	کس وقت پچھنا لگوا یا جائے حضرت ابو موسیٰ رضی اللہ عنہ نے رات	259	کوئی شخص کسی مریض کی عیادت کے لیے گیا اور وہیں نماز کا
279	کے وقت پچھنا لگوا یا تھا	260	وقت ہو گیا تو وہیں لوگوں کے ساتھ باجماعت نماز ادا کرے
279	سفر میں پچھنا لگوانا اور حالت احرام میں بھی	261	مریض کے اوپر ہاتھ رکھنا
280	بیماری کی وجہ سے پچھنا لگوانا جائز ہے	261	عیادت کے وقت مریض سے کیا کہا جائے اور مریض کیا
280	سر پر پچھنا لگوانا	262	جواب دے
281	آدھے سر کے درد یا پورے سر کے درد میں پچھنا لگوانا	262	مریض کی عیادت کو سوار ہو کر یا پیدل یا گدھے پر کسی کے
282	(محرم کا) تکلیف کی وجہ سے سر منڈانا (مثلاً پچھنا لگوانے میں	264	پیچھے پیچھے کر جانا ہر طرح جائز، درست ہے
282	بالوں سے تکلیف ہو)	266	مریض کا یوں کہنا کہ مجھے تکلیف ہے یا یوں کہنا: ہائے میرا سر
282	داغ لگوانا یا لگانا اور جو شخص داغ نہ لگوائے اس کی فضیلت	267	دکھ رہا ہے یا میری تکلیف بہت بڑھ گئی
284	اشد اور سرد لگانا جب آنکھیں دکھتی ہوں	267	مریض کو لوگوں سے کہے کہ میرے پاس سے اٹھ کر چلے جاؤ
284	جذام کا بیان	269	مریض بچے کو کسی بزرگ کے پاس لے جانا کہ اس کی صحت
285	من آنکھ کے لیے شفا ہے	269	کے لیے دعا کریں
286	مریض کے حلق میں دوا ڈالنا	269	مریض کا موت کی تمنا کرنا منع ہے
288	عذرہ، یعنی حلق کے کوا کے گر جانے کا علاج جسے عربی میں	270	جو شخص بیماری کی عیادت کو جائے وہ کیا دعا کرے
289	سقوط اللہاء کہتے ہیں	270	عیادت کرنے والے کا بیمار کے لیے وضو کرنا
289	پیٹ کے عارضہ میں کیا دوا دی جائے؟	272	جو شخص دبا اور بخار کے دور کرنے کے لیے دعا کرے
289	صفر صرف پیٹ کی ایک بیماری ہے		کِتَابُ الطَّبِّ

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
316	اس بیان میں کہ بعض تقریریں بھی جادو بھری ہوتی ہیں	290	ذات الحجب (عسویہ) کا بیان
317	عجوبہ کجور جادو کے لیے بڑی عمدہ دوا ہے	291	زخموں کا خون روکنے کے لیے پوریا جلا کر زخم پر لگانا
317	الو کا نمکس ہونا محض غلط ہے	291	بخار دوزخ کی بھاپ سے ہے
318	امراض میں جھوٹ گلے کی کوئی حقیقت نہیں ہے		جہاں کی آب و ہوا نا موافق ہو وہاں سے نکل کر دوسرے مقام
319	نبی کریم ﷺ کو زہر دیئے جانے سے متعلق بیان	293	پر جانا درست ہے
321	زہر پیٹا یا زہریلی اور خوفناک دوا لیا یا پاک دوا کا استعمال کرنا	293	طاعون کا بیان
322	گدھی کا دودھ پینا کیسا ہے؟		جو شخص طاعون میں صبر کر کے وہیں رہے گو اس کو طاعون نہ
323	جب کبھی برتن میں پڑ جائے (جس میں کھانا یا پانی ہو)	297	ہو، اس کی فضیلت کا بیان
324	کِتَابُ اللَّبَاسِ	297	قرآن مجید اور معوذات پڑھ کر مریض پر دم کرنا
324	آیت قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ..... کی تفسیر	298	سورۃ فاتحہ سے دم کرنا
	اگر کسی کا کپڑا یوں ہی لٹک جائے تکبر کی نیت نہ ہو تو گناہگار	298	سورۃ فاتحہ سے دم جھاڑ کرنے میں بکریاں لینے کی شرط
325	نہ ہوگا	299	نظر بد لگ جانے کی صورت میں دم کرنا
325	کپڑا اور اٹھانا	300	نظر بد لگنا حق ہے
	کپڑا جو ٹخنوں سے نیچے ہو (ازار ہو یا کرتا یا چنڈ) وہ اپنے	300	سانپ اور بچھو کے کاٹے پر دم کرنا جائز ہے
	پہننے والے مرد کو دوزخ میں لے جائے گا جبکہ وہ پہننے والا	301	نبی کریم ﷺ نے بیماری سے شفا کے لیے کیا دعا پڑھی؟
326	متکبر ہو		دعا پڑھ کر مریض پر پھونکنا اس طرح کہ منہ سے ذرا سا
326	جو کوئی تکبر سے اپنا کپڑا اٹھینتا ہوا چلے اس کی سزا کا بیان	303	تھوک بھی نکلے
328	حاشیہ دار تہبند پہننا جس کا کنارہ بنائیں ہوتا	305	بیمار پر دم کرتے وقت درز کی جگہ پر داہنا ہاتھ پھیرنا
329	چادر اوڑھنا	305	عورت مرد پر دم کر سکتی ہے
330	قیص پہننا (کرتا قیص ہر دو ایک ہی ہیں)	306	دم جھاڑ نہ کرانے کی فضیلت
331	قیص کا گریبان پہننے پر یا اور کہیں (مثلاً کندھے پر) لگانا	307	بدشگونئی لینے کا بیان
332	جس نے سفر میں تنگ آستھیوں کا جبہ پہنا	308	نیک فال لینا کچھ برائیاں نہیں ہے
332	لڑائی میں اون کا جبہ پہننا	309	آلو کو نمکوس سمجھنا لغو ہے
333	قبا اور ریشمی فروج کے بیان میں	309	کہانت کا بیان
334	برائے یعنی ٹوپی پہننا	311	جادو کا بیان
334	پاجامہ پہننے کے بارے میں		شرک اور جادو ان گناہوں میں سے ہیں جو آدمی کو تباہ کر
335	عمائے کا بیان	313	دیتے ہیں
335	سر پر کپڑا اڑال کر سر چھپانا	314	جادو کا توڑ کرنا
337	خود کا بیان	315	جادو کے بیان میں

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
359	ننگا ہوا اس طرح چلنا منع ہے	337	دھاری دار چادروں، یمنی چادروں اور کمبلیوں کا بیان
360	ہر چہل میں دو دو تہے ہونا اور ایک تہہ بھی کافی ہے	340	کمبلیوں اور وانی حاشیہ دار چادروں کا بیان
360	لال چڑے کا خیمہ بنانا	341	اشتمال الصماء کا بیان
361	بورے یا اس جیسی کسی حقیر چیز پر بیٹھنا	343	ایک کپڑے میں گوٹ مار کر بیٹھنا
362	اگر کسی کپڑے میں سونے کی گھنڈی یا نگہ لگا ہو	343	کالی کمبلی کا بیان
362	سونے کی انگوٹھیاں مرد کو پہننا کیسا ہے؟	344	سبز رنگ کے کپڑے پہننا
363	مرد کو چاندی کی انگوٹھی پہننا	345	سفید کپڑے پہننا
365	انگوٹھی میں نگینہ لگانا درست ہے	347	ریشم پہننا اور مردوں کا اسے اپنے لیے بچھانا اور کس حد تک
365	لوہے کی انگوٹھی کا بیان	349	اس کا استعمال جائز ہے
366	انگوٹھی پر نقش کرنا	349	بغیر پینے ریشم صرف چھوٹا جائز ہے
367	انگوٹھی چھنگلیاں میں پہننی چاہیے	350	مرد کے لیے ریشم کا کپڑا بطور فرش بچھانا منع ہے عیدہ نے کہا
368	انگوٹھی کسی ضرورت سے مثلاً مہر کرنے کے لیے یا اہل کتاب	350	کہ یہ بچھانا بھی پہننے جیسا ہے
368	وغیرہ کو خطوط لکھنے کے لیے بنانا	351	ممبر کا ریشمی کپڑا پہننا مرد کے لیے کیسا ہے؟
368	انگوٹھی کا نگینہ اندر پہننے کی طرف رکھنا	351	خارش کی وجہ سے مردوں کا ریشمی کپڑے استعمال کرنا
369	نبی اکرم ﷺ کا یہ فرمانا: ”کوئی شخص اپنی انگوٹھی پر لفظ (محمد	351	ریشم عورتوں کے لیے جائز ہے
369	رسول اللہ) کا نقش نہ کندھوائے“	352	اس بیان میں کہ نبی اکرم ﷺ کسی لباس یا فرش کے پابند
369	انگوٹھی کا کندہ تین سطروں میں کرنا	355	نہ تھے جیسا مل جاتا اسی پر قناعت کرتے
370	عورتوں کے لیے (سونے کی) انگوٹھی پہننا جائز ہے اور	355	جو شخص نیا کپڑا پہنے اسے کیا عادی جائے؟
370	حضرت عائشہ رضی اللہ عنہا کے پاس سونے کی انگوٹھیاں تھیں	356	مردوں کے لیے زعفران کے رنگ کا استعمال منع ہے (یعنی
370	زیور کے ہار اور خوشبو یا مشک کے ہار عورتیں پہن سکتی ہیں	356	بدن یا کپڑے کو زعفران سے رنگنا)
371	ایک عورت کا کسی دوسری عورت سے ہار عاریت لینا	356	زعفران سے رنگا ہوا کپڑا پہننا
371	عورتوں کے لیے بالیاں پہننے کا بیان	356	سرخ کپڑا پہننے کے بیان میں
372	بچوں کے گلوں میں ہار لگانا جائز ہے	356	سرخ زین پوش کا کیا حکم ہے؟
372	عورتوں کی مشابہت اختیار کرنے والے مرد اور مردوں کی	357	صاف چڑے کا جوتا پہننا جس پر سے بال نکال لیے گئے
372	مشابہت اختیار کرنے والی عورتیں عند اللہ ملعون ہیں	358	ہوں یعنی تری کے جوتے پہننا
373	زنانوں اور عجموں کو جو عورتوں کی چال و حال اختیار کرتے	359	پہننے وقت داہنے پاؤں میں جوتا پہنے
374	ہیں گھر سے نکال دینا		پہلے بائیں پاؤں کا جوتا اتارے بعد میں دائیں پاؤں کا،
374	مونچھوں کا کتر وانا		پہننے میں اس کے برعکس ہو
375	ناخن ترشوانے کا بیان		اس بارے میں کہ صرف ایک پاؤں میں جوتا ہو دوسرا پاؤں

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
	اس شخص کی دلیل جس نے توشک اور نکیہ اور فرش پر جس پر	376	داڑھی کا چھوڑ دینا
397	تصویریں بنی ہوئی ہوں بیٹھنا مکروہ رکھا ہے	376	بڑھاپے کا بیان
399	جہاں تصویر ہو وہاں نماز پڑھنی مکروہ ہے	378	خضاب کا بیان
399	فرشتے اس گھر میں نہیں جاتے جس میں مورتیں ہوں	378	گھونگھریالے بالوں کا بیان
400	جس گھر میں مورتیں ہوں وہاں نہ جانا	381	عظمیٰ (یا گوند و غیرہ) سے بالوں کو جمانا
400	مورت بنانے والے پر لعنت ہونا	382	(سر کے پتھوں بیچ بالوں میں) مانگ نکالنا
401	جانور پر کسی کو اپنے پیچھے بٹھا لینا	383	گیسوؤں کے بیان میں
401	ایک جانور پر تین آدمیوں کا سوار ہونا	384	قرع یعنی کچھ سر منڈانا کچھ بال رکھنے کا بیان
402	جانور کے مالک کا دوسرے کو سواری پر اپنے آگے بٹھانا	385	عورت کا اپنے ہاتھ سے اپنے خاوند کو خوشبو لگانا
402	ایک مرد دوسرے مرد کے پیچھے ایک سواری پر بیٹھ سکتا ہے	385	سر اور داڑھی میں خوشبو لگانا
403	جانور پر عورت کا مرد کے پیچھے بیٹھنا جائز ہے	385	کتکھا کرنا
404	چت لیٹ کر ایک پاؤں کا دوسرے پاؤں پر رکھنا	386	حائضہ عورت اپنے خاوند کے سر میں کنگھی کر سکتی ہے
405	کِتَابُ الْاَدَبِ	386	بالوں میں کتکھا کرنا
405	احسان اور رشتہ نامہ پروری کی فضیلت	386	مکھک کا بیان اور اس کا پاک ہونا
405	رشتہ والوں میں اچھے سلوک کا سب سے زیادہ حق دار کون ہے؟	387	خوشبو لگانا مستحب ہے
406	والدین کی اجازت کے بغیر کسی کو جہاد کے لیے نہ جانا چاہیے	387	خوشبو کا ادھس کرنا منع ہے
407	کوئی شخص اپنے ماں باپ کو گالی گلوچ نہ دے	387	ذریعہ کا بیان
407	جس شخص نے اپنے والدین کے ساتھ نیک سلوک کیا اس کی دعا قبول ہوتی ہے	388	حسن کے لیے جو عورتیں دانت کشادہ کرائیں
409	والدین کی نافرمانی بہت ہی بڑے گناہوں میں سے ہے	388	بالوں میں وگ سے بناوٹی چٹیا لگانا اور دوسرے بال جوڑنا
410	والد کا فر یا مشرک ہو تب بھی اس کے ساتھ نیک سلوک کرنا	390	چہرے پر سے روئیں اکھاڑنے والیوں کا بیان
410	اگر خاوند والی مسلمان عورت اپنی کافراں کے ساتھ نیک سلوک کرے	391	جس عورت کے بالوں میں اور بال جوڑے جائیں
411	کافر و مشرک بھائی کے ساتھ اچھا سلوک کرنا	392	گودنے والی کے بارے میں
412	رشتہ داروں سے صلہ رحمی کی فضیلت	393	گدوائے والی عورت کی برائی کا بیان
412	قطع رحمی کرنے والے کا گناہ	394	تصویریں بنانے کے بیان میں
413	رشتہ داروں سے نیک سلوک کرنا رزق میں فراخی کا ذریعہ بنتا ہے	395	تصویریں بنانے والوں پر قیامت کے دن سب سے زیادہ عذاب ہوگا
413	جو شخص ناطہ جوڑے گا اللہ تعالیٰ بھی اس سے ملاپ رکھے گا	396	مورتوں کو توڑنے کا بیان
	ناطہ اگر قائم رکھ کر تواتر نہ رکھا جائے (یعنی ناطہ کی رعایت کی	397	اگر مورتیں پاؤں کے تلے روندی جائیں تو ان کے رہنے میں کوئی قباحیت نہیں ہے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
437	نیک آدمی کی محبت اللہ لوگوں کے دلوں میں ڈال دیتا ہے	414	جائے) تو دوسرا بھی ناطہ کو تر دنا زہ رکھے گا
437	اللہ کی محبت رکھنے کی فضیلت	415	ناطہ جوڑنے کے یہ معنی نہیں ہیں کہ صرف بدلہ ادا کر دے
438	آیت یَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا... کی تفسیر		جس نے کفر کی حالت میں صلہ رحمی کی پھر اسلام لایا تو اس کا
439	گالی دینے اور لعنت کرنے کی ممانعت	416	ثواب قائم رہے گا
442	کسی آدمی کی نسبت یہ کہنا کہ لمبا پایہ تہ قد ہے		دوسرے کے بچے کو چھوڑ دینا کہ وہ کھیلے اور بوسہ دینا یا اس
444	غیبت کے بیان میں	416	سے ہنسنا
	نبی کریم ﷺ کا فرمانا: ”انصار کے سب گھروں میں فلاں	417	بچے کے ساتھ رحم و شفقت کرنا، اسے بوسہ دینا اور گلے سے لگانا
444	گھرانہ بہتر ہے“	420	اولاد کو اس ڈر سے قتل کرنا کہ ان کو اپنے ساتھ کھانا پڑے گا
	مفسد اور شریر لوگوں کی یا جن پر ننگان غالب برائی کا ہوان کی	420	بچے کو گود میں بٹھانا
445	غیبت درست ہوتا	421	بچے کو ران پر بٹھانا
445	چغل خوری کرنا کبیرہ گناہوں میں سے ہے	421	صحبت کا حق یاد رکھنا ایمان کی نشانی ہے
446	چغل خوری کی برائی کا بیان	422	جہیم کی پرورش کرنے والے کی فضیلت کا بیان
	اللہ تعالیٰ کا سورۃ حج میں فرمانا: ”اور اے ایمان والو! جھوٹ	422	بیوہ عورتوں کی پرورش کرنے والے کا ثواب
446	بات بولنے سے پرہیز کرتے رہو“	423	مسکین اور محتاجوں کی پرورش کرنے والا
447	منہ دیکھی بات کرنے والے (دو غلے) کے بارے میں	423	انسانوں اور جانوروں پر رحم کرنا
447	اگر کوئی شخص دوسرے شخص کی گفتگو جو اس نے کسی کی نسبت	425	پڑوسی کے حقوق کا بیان
447	کی ہو اس سے بیان کرے	426	اس کا گناہ جس کا پڑوسی اس کے شر سے امن میں نہ ہو
448	کسی کی تعریف میں مبالغہ کرنا منع ہے	426	کوئی عورت اپنی پڑوسن کے لیے کسی چیز کو حقیر نہ سمجھے
	کسی کو اپنے مسلمان بھائی کا جتنا حال معلوم ہوا اتنی ہی (بلا		جو اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے پڑوسی کو
449	مبالغہ) تعریف کرے تو یہ جائز ہے	427	تکلیف نہ پہنچائے
449	آیت إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ... کی تفسیر	428	پڑوسیوں میں کون سا پڑوسی مقدم ہے؟
451	حسد اور پیٹھ پیچھے برائی کی ممانعت	428	ہر نیک کام صدقہ ہے
452	آیت یَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا... کی تفسیر	429	خوش کلامی کا ثواب
452	گمان سے کوئی بات کہنا	429	ہر کام میں نرمی اور عمدہ اخلاق اچھی چیز ہے
453	مومن کے کسی عیب کو چھپانا	430	ایک مسلمان کو دوسرے مسلمان کی مدد کرنا
454	غزوہ محمد، تکبیر کی برائی	431	آیت مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً... کی تفسیر
454	ترک ملاقات کرنے کا بیان	431	نبی اکرم ﷺ سخت گوارہ و بدزبان نہ تھے
457	نافرمانی کرنے والے سے تعلق توڑنے کا جواز	433	خوش خلقی، سخاوت اور بخل کا برا اور ناپسندیدہ ہونا
	کیا اپنے ساتھی کی ملاقات کے لیے ہردن جاسکتا ہے یا صبح	436	آدمی اپنے گھر میں کیسے رہے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
490	جو عمر میں بڑا ہو اس کی تعظیم کرنا اور پہلے اسی کو بات کرنے اور پوچھنے دینا	458	اور شام ہی کے اوقات میں جائے ملاقات کے لیے جانا
491	شعر، رجز اور حدیث خوانی کا جائز ہونا اور جو چیزیں اس میں ناپسند ہیں ان کا بیان	458	جب دوسرے ملک کے دفود ملاقات کو آئیں تو ان کے لیے اپنے آپ کو راستہ کرنا
503	مشروکوں کی بھوکنا درست ہے	459	کسی سے بھائی چارہ اور دوستی کا اقرار کرنا مسکراتا اور ہنسنا
505	شعر و شاعری میں اس طرح اوقات صرف کرنا منع ہے کہ آدمی اللہ کی یاد اور علم حاصل کرنے اور قرآن مجید کی تلاوت کرنے سے باز رہ جائے	460	آیت یا ایہا الذین آمنوا اتقوا..... کی تفسیر اچھے چال چلن کے بارے میں
506	نبی کریم ﷺ کا یہ فرمانا: ”تیرے ہاتھ کوٹی لگے“	465	تکلیف پر صبر کرنے کا بیان
507	ذعموا کہنے کا بیان	466	غصہ میں جن پر عتاب ہے ان کو غائب نہ کرنا
508	لفظ و یک، یعنی تجھ پر افسوس ہے کہنا درست ہے	467	جو شخص اپنے کسی مسلمان بھائی کو جس میں کفر کی وجہ نہ ہو کافر کہے وہ خود کافر ہو جاتا ہے
512	اللہ عزوجل کی محبت کس کو کہتے ہیں	468	اگر کسی نے کوئی وجہ معقول رکھ کر کسی کو کافر کہایا نادانستہ تو وہ کافر ہوگا
514	کسی کا کسی کو یوں کہنا: چل دور ہو	469	خلاف شرع کام پر غصہ اور سختی کرنا
516	کسی شخص کا سر جہا کہنا	470	غصہ سے پرہیز کرنا
517	لوگوں کو اس کے باپ کا نام لے کر قیامت کے دن بلایا جانا	472	حیا اور شرم کا بیان
517	آدمی کو یہ نہ کہنا چاہیے کہ میرا نفس پلید ہو گیا	475	جب حیاتی نہ ہو تو جو چاہو کرو
518	زمانے کو برا کہنا منع ہے	476	شریعت کی باتیں پوچھنے میں شرم نہیں کرنی چاہیے
518	نبی کریم ﷺ کا یوں فرمانا ”کرم تو مؤمن کا دل ہے۔“	477	نبی کریم ﷺ کا فرمان: ”آسانی کرو سختی نہ کرو۔“
519	کسی شخص کا کہنا کہ ”میرے باپ اور ماں تم پر قربان ہوں“	479	لوگوں کے ساتھ فراخی سے پیش آنا
519	کسی کا یہ کہنا: اللہ مجھے آپ پر قربان کرے	481	لوگوں کے ساتھ خاطر تواضع سے پیش آنا
520	اللہ عزوجل کو کون سے نام زیادہ پسند ہیں اور کسی شخص کا کسی کو یوں کہنا: بیٹا (بیارے گوہ اس کا بیٹا نہ ہو)	482	مومن ایک سوراخ سے دو ہار نہیں ڈسا جاتا
521	نبی کریم ﷺ کا فرمان ”میرے نام پر نام رکھو، لیکن میری کنیت نہ رکھو۔“	483	مہمان کے حق کے بیان میں
522	حزن نام رکھنا	483	مہمان کی عزت اور خود اس کی خدمت کرنا
523	کسی برے نام کو بدل کر اچھا نام رکھنا	484	مہمان کے لیے پر تکلف کھانا تیار کرنا
524	جس نے انبیاء علیہم السلام کے نام پر نام رکھے	486	مہمان کے سامنے غصہ اور رخ کا ظاہر کرنا مکروہ ہے
526	بچے کا نام ولید رکھنا	487	مہمان کو اپنے میزبان سے کہنا کہ جب تک تم ساتھ ساتھ نہ کھاؤ گے میں بھی نہیں کھاؤں گا
	جس نے اپنے کسی ساتھی کو اس کے نام میں سے کوئی حرف کم	488	

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
545	سلام کو زیادہ سے زیادہ رواج دینا	527	کر کے پکارا
546	پہچان ہو یا نہ ہو ہر ایک مسلمان کو سلام کرنا	528	بچ کی کنیت رکھنا اس سے پہلے کہ وہ صاحب اولاد ہو
547	پردہ کی آیت کے بارے میں	528	ایک کنیت ہوتے ہوئے دوسری ابوتراب کنیت رکھنا
549	اذن لینے کا اس لیے حکم دیا گیا ہے کہ نظر نہ پڑے	529	اللہ کو جو نام بہت ہی زیادہ ناپسند ہیں ان کا بیان
549	شرمگاہ کے علاوہ دوسرے اعضا کے زنا کا بیان	530	مشرک کی کنیت کا بیان
550	سلام اور اجازت تین مرتبہ ہونی چاہیے	532	تعریض کے طور پر بات کہنے میں جھوٹ سے بچاؤ ہے
551	اگر کوئی شخص بلانے پر آیا ہو تو کیا اسے بھی اندر داخل ہونے کے لیے اذن لینا چاہیے یا نہیں	533	کسی شخص کا کسی چیز کے بارے میں یہ کہنا
552	بچوں کو سلام کرنا	534	آسان کی طرف نظر اٹھانا
552	مردوں کا عورتوں کو سلام کرنا اور عورتوں کا مردوں کو	535	بچہ پانی میں لکڑی مارنا
553	اگر گھر والا پوچھے کہ کون ہے اس کے جواب میں کوئی کہے کہ میں ہوں اور نام نہ لے	536	کسی شخص کا زمین پر کسی چیز کو مارنا
553	جواب میں صرف علیک السلام کہنا	537	تعجب کے وقت اللہ اکبر اور سبحان اللہ کہنا
555	اگر کوئی شخص کہے کہ فلاں شخص نے تجھے سلام کیا ہے تو وہ کیا کہے	538	انگلیوں سے پتھر یا کنکری پھینکنے کی ممانعت
555	ایسی مجلس والوں کو سلام کرنا جس میں مسلمان اور مشرک سب شامل ہوں	538	چھینکنے والے کا الحمد للہ کہنا
557	جس نے منہ نہ کرنے والے کو سلام نہیں کیا	539	چھینکنے والا اَلْحَمْدُ لِلّٰہ کہے تو اس کا جواب الفاظ
558	ذمیوں کے سلام کا جواب کس طرح دیا جائے؟	539	بِرَحْمَتِ اللّٰہ سے دیا چاہیے
559	جس نے حقیقت حال معلوم کرنے کے لیے ایسے شخص کا مکتوب پکڑ لیا جس میں مسلمانوں کے خلاف کوئی بات لکھی گئی ہو تو یہ جائز ہے	539	چھینک اچھی ہے اور جمائی میں برائی ہے
560	اہل کتاب کو کس طرح خط لکھا جائے	539	چھینکنے والے کا کس طرح جواب دیا جائے؟
561	خط کس کے نام سے شروع کیا جائے	540	جب چھینکنے والا الحمد للہ نہ کہے تو اس کے لیے
561	نبی ﷺ کا ارشاد: ”اپنے سردار کو لینے کے لیے اٹھو“	540	بِرَحْمَتِ اللّٰہ بھی نہ کہا جائے
562	مصافحہ کا بیان	541	جب جمائی آئے تو چاہیے کہ منہ پر ہاتھ رکھ لے
563	دونوں ہاتھوں سے مصافحہ کرنا	541	کِتَابُ الْاِسْتِیْذَانِ
	معافہ یعنی گلے ملنے کے بیان میں اور ایک آدمی کا دوسرے سے	541	سلام کے شروع ہونے کا بیان
		541	آیت یَا اَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَدْخُلُوْا..... کی تفسیر
		543	سلام کے بیان میں
		544	تھوڑی جماعت بڑی جماعت کو پہلے سلام کرے
		544	سوار پہلے پیدل کو سلام کرے
		545	چلنے والا پہلے بیٹھے ہوئے شخص کو سلام کرے
		545	کم عمر والا پہلے بڑی عمر والے کو سلام کرے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
592	رات کے وقت دروازہ بند کرنا	574	پوچھنا کیوں آج صبح آپ کا مزاج کیسا ہے؟
592	بوڑھا ہونے پر غصہ کرنا اور بغل کے بال نوچنا		کوئی بلائے تو جواب میں لفظ لبیک (حاضر) اور سعدیک
	آدمی جس کام میں مصروف ہو کر اللہ کی عبادت سے غافل	576	(آپ کی خدمت کے لیے مستعد) کہنا
593	ہو جائے وہ لھو میں داخل ہے اور باطل ہے		کوئی شخص کسی دوسرے بیٹھے ہوئے مسلمان بھائی کو اس کی
594	عمارت بنانا کیسا ہے	578	جگہ سے نہ اٹھائے
596	کِتَابُ الدَّعَوَاتِ	579	آیت اِذَا قِيلَ لَكُمْ تَفَسَّحُوا..... کی تفسیر
597	آیت اُدْعُونِي اَسْتَجِبْ لَكُمْ..... کی تفسیر		جوانے ساتھیوں کی اجازت کے بغیر مجلس یا گھر میں کھڑا ہوا یا
597	ہر نبی کی ایک دعا ضروری قبول ہوتی ہے		کھڑے ہونے کیلئے ارادہ کیا تا کہ دوسرے لوگ بھی کھڑے
598	استغفار کے لیے افضل دعا کا بیان	579	ہو جائیں تو یہ جائز ہے
599	دن اور رات نبی کریم ﷺ کا استغفار کرنا	580	ہاتھ سے احبا کرنا اس کو قرفصا کہتے ہیں
599	توبہ کا بیان	581	اپنے ساتھیوں کے سامنے نکیہ لگا کر ٹیک دے کر بیٹھنا
601	دائیں کروٹ پر لیٹنا	581	جو کسی ضرورت یا کسی غرض کی وجہ سے تیز تیز چلے
601	با وضو سونے کی فضیلت	582	چار پائی تخت کا بیان
602	سوتے وقت کیا دعا پڑھنی چاہیے؟	582	گاؤ نکیہ لگانا یا گدا بچھانا (جائز ہے)
603	سوتے میں دایاں ہاتھ دائیں رخسار کے نیچے رکھنا	584	جمعہ کے بعد قیلولہ کرنا
603	دائیں کروٹ پر سونا	584	مسجد میں بھی قیلولہ کرنا جائز ہے
604	اگر رات میں آدمی کی آنکھ کھل جائے تو کیا دعا پڑھنی چاہیے		اگر کوئی شخص کہیں ملاقات کو جائے اور دوپہر کو وہیں آرام
606	سوتے وقت تکبیر و تسبیح پڑھنا	585	کرے تو یہ جائز ہے
606	سوتے وقت شیطان سے پناہ مانگنا اور تلاوت قرآن کرنا	586	آسانی کے ساتھ آدمی جس طرح بیٹھ سکے بیٹھ سکتا ہے
607	آدمی رات کے بعد صبح صادق سے پہلے دعا کرنے کی فضیلت		جس نے لوگوں کے سامنے سرگوشی کی اور جس نے اپنے
608	نیت اٹھانا جانے کیلئے کون سی دعا پڑھنی چاہیے	587	ساتھی کا راز نہیں بتایا، پھر جب وہ انتقال کر گیا تو بتایا
609	صبح کے وقت کیا دعا پڑھے	588	چت لینے کا بیان
610	نماز میں کون سی دعا پڑھے؟		کسی جگہ صرف تین آدمی ہوں تو ایک کو اکیلا چھوڑ کر دو آدمی
611	نماز کے بعد دعا کرنے کا بیان	589	سرگوشی نہ کریں
613	اللہ تعالیٰ کا سورۃ توبہ میں ارشاد: ”اور ان کے لیے دعا کیجیے۔“	589	راز چھپانا
616	دعا میں جمع یعنی قافیہ لگانا مکروہ ہے		جب تین سے زیادہ آدمی ہوں تو سرگوشی کرنے میں کوئی حرج
	اللہ پاک سے اپنا مقصد قطعی طور پر مانگے اس لیے کہ اللہ پر	590	نہیں ہے
617	کوئی جبر کرنے والا نہیں	591	دیر تک سرگوشی کرنا
618	جب تک بندہ جلد بازی نہ کرے تو اس کی دعا قبول کی جاتی ہے	591	سوتے وقت گھر میں آگ نہ رہنے دی جائے

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
634	محتاجی کے فتنہ سے پناہ مانگنا	618	دعائیں ہاتھوں کا اٹھانا
635	برکت کے ساتھ مال کی زیادتی کے لیے دعا کرنا	619	قبیلہ کی طرف منہ کیے بغیر دعا کرنا
636	برکت کے ساتھ بہت اولاد کی دعا کرنا	619	قبلہ رخ ہو کر دعا کرنا
636	استخارہ کی دعائیں	619	نبی کریم ﷺ نے اپنے خادم (انس رضی اللہ عنہ) کے لیے لمبی عمر
637	دُعو کے وقت کی دعائیں	620	اور مال کی زیادتی کی دعا فرمائی
637	کسی بلند نیلے پر چڑھتے وقت کی دعائیں	620	پریشانی کے وقت دعا کرنا
638	کسی شیب میں اترتے وقت کی دعا	621	مصیبت کی سختی سے اللہ کی پناہ مانگنا
638	سفر میں جاتے وقت یا سفر سے واپسی کے وقت دعا کرنا	621	نبی کریم ﷺ کا مرض الموت میں دعا کرنا: ”یا اللہ! مجھے
639	شادی کرنے والے دلہا کے لیے دعا دینا	621	آخرت میں رفیقِ اعلیٰ (ملاکھ اور انبیاء) کے ساتھ ملا دے“
640	جب مرد اپنی بیوی کے پاس آئے تو کیا دعا پڑھنی چاہیے	622	موت اور زندگی کی دعا کے بارے میں
640	نبی کریم ﷺ کی یہ دعا: ”اے ہمارے رب! ہمیں دنیا	622	بچوں کے لیے برکت کی دعا کرنا اور ان کے سر پر شفقت کا
640	میں بھلائی عطا کر“ آخر تک	623	ہاتھ پھیرنا
641	دنیا کے فتنوں سے پناہ مانگنا	625	نبی کریم ﷺ پر درود بھیجنا
641	دعائیں ایک ہی فقرہ بار بار عرض کرنا	626	کیا نبی کریم ﷺ کے سوا کسی اور پر درود بھیجا جاسکتا ہے؟
642	مشرکین کے لیے دعا کرنا	626	نبی کریم ﷺ کا یہ فرمان: ”اے اللہ! اگر مجھ سے کسی کو
644	مشرکین کی ہدایت کے لیے دعا کرنا	627	تکلیف پہنچی ہو تو اسے گناہوں کے لیے کفارہ اور
644	نبی کریم ﷺ کا پوس دعا کرنا کہ ”اے اللہ! میرے اگلے	627	رحمت بنا دے۔“
645	اور پچھلے سب گناہ بخش دے“	628	فتنوں سے اللہ کی پناہ مانگنا
646	اس قبولیت کی گھڑی میں دعا کرنا جو جمعہ کے دن آتی ہے	628	دُشمنوں کے غالب آنے سے اللہ کی پناہ مانگنا
646	نبی کریم ﷺ کا فرمان: ”یہود کے حق میں ہماری (جوابی)	629	عذاب قبر سے اللہ کی پناہ مانگنا
647	دعائیں قبول ہوتی ہیں لیکن ان کی کوئی بد دعا ہمارے حق میں	630	زندگی اور موت کے فتنوں سے اللہ کی پناہ مانگنا
647	قبول نہیں ہوتی۔“	630	گناہ اور قرض سے اللہ کی پناہ مانگنا
647	(جہری نمازوں میں) آمین بالجہر کہنے کی فضیلت کا بیان	631	جزدی اور سستی سے اللہ کی پناہ مانگنا
649	لا الہ الا اللہ کہنے کی فضیلت کا بیان	631	بخل سے اللہ کی پناہ مانگنا
651	سبحان اللہ کہنے کی فضیلت کا بیان	632	نا کارہ عمر سے اللہ کی پناہ مانگنا
651	اللہ تبارک و تعالیٰ کے ذکر کی فضیلت کا بیان	632	دعا سے واپس اور پریشانی دور ہو جاتی ہے
654	لا حول ولا قوۃ الا باللہ کہنا	632	نا کارہ عمر، دنیا کی آزمائش اور دوزخ کی آزمائش سے اللہ کی
654	اللہ پاک کے ایک کم سوتا م ہیں	633	پناہ مانگنا
655	ٹھہر ٹھہر کر فاصلے سے وعظ و نصیحت کرنا	634	مالداری کے فتنے سے اللہ کی پناہ مانگنا

تشریحی مضامین

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
66	مرزا نیوں کے ایک غلط خیال کی تردید	23	طلاق کی تفصیلات
70	علم قیافہ پر بھی بعض نے یقین کیا ہے	26	ایک بد نصیب عورت کا بیان
76	حاملہ عورتوں کی عدت کا فتویٰ	27	زبان دراز معاندین پر ایک نوٹ
76	ایک فتویٰ نبوی ﷺ کا بیان	28	طلاق دینے کا مسنون طریقہ
77	ثلا ثة قروء کی تفسیر	29	تطلیقات ثلاثہ قرآن وحدیث کی روشنی میں
80	طلاق رجعی میں مسکن اور خرچہ مرد پر لازم ہے	34	لعان کرنے ہی سے جدائی ہو جاتی ہے
86	عورتوں کو قبرستان میں جانا منع ہے	37	اصل طلاق وہی ہے جس میں یہ لفظ استعمال کیا جائے
87	سنی مسلمانوں کے لئے قابل غور ہدایت	39	شہدینے کا واقعہ مع تفصیلات
91	متہ اور بعض دیگر اصطلاحات کی تشریح	41	سوکنوں کا جلا یا فطری ہوتا ہے
94	حضرت سعد بن ابی وقاص رضی اللہ عنہ کا ذکر خیر	41	فضائل امام بخاری رحمہ اللہ
100	دودھ پلانے کی مدت دو سال ہے	42	حافظ ابن حجر کا ذکر خیر
103	مرد بخیل ہو تو عورت کو اجازت ہے کہ	44	غصہ کی طلاق پر تبصرہ
103	بہند بنت عتبہ کا ذکر خیر	45	لولا علی لہلک عمر کا موقوعہ درود
106	اس گرائی کے دور میں قابل توجہ علمائے کرام	45	عصر حاضر کے بے انصاف مقلدین پر تبصرہ
109	توبہ کی آزادی کا واقعہ	46	حضرت معاذ اسلمی رضی اللہ عنہ کے فضائل
111	حضرت ابو ہریرہ رضی اللہ عنہ کا قابل مطالعہ ایک واقعہ	46	انجیل مقدس میں ایک زنا کا مقدمہ
112	ایک منکر حدیث کو قدرت کی طرف سے فوری سزا	47	خلع کی تفصیلات
113	حضرت امام ابو یوسف رحمہ اللہ کا ایک بہترین فتویٰ	47	معتزین اسلام کے قول فاسد کی تردید
113	اہل حدیثوں کو بدنام کرنے والوں کا بیان	51	حضرت امام بخاری رحمہ اللہ بہت بڑے فقیہ امت ہیں
114	حدیث کے ترجمہ میں لا پرواہی	57	ایلاء کی مدت چار ماہ ہے
115	حضرت ابو طلحہ کے گھر ایک دعوت عام کا واقعہ	59	مفقود الخمر کے بارے میں تفصیلات
121	انہ کرام گوہ کی حلت کے قائل ہیں	60	ظہار کی تفصیلات
123	حضرت شاہ ولی اللہ رحمہ اللہ کی ایک تشریح حدیث	61	گوٹکا آدمی اشارے سے طلاق دے گا
126	قابل توجہ مفتیان کرام	61	کبھی اشارات پر بھی فتویٰ دیا جاسکتا ہے
131	سادہ زندگی گزارنا اہم ترین سنت نبوی ہے	63	حضرت امام شیخ محمد بن عبد الوہاب نجدی رحمہ اللہ
134	تعب ہے ان مقلدین جامدین پر	63	حضرت سرسید احمد و مرزا انعام احمد قادیانی

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
206	سارے اہل خانہ کی طرف سے ایک بکرا کافی ہے	135	فضائل حضرت عائشہ صدیقہؓ
206	حالات حضرت محمد بن سیرینؒ	137	ایک کثرت پڑھنے کی دعائے نبوی
208	حالات حضرت نافع بن سرجسؒ	137	حضرت ام المومنین صفیہ بنت حبیبہؓ کا ذکر خیر
213	لفظ جذبہ کی تعریف	141	حالات حضرت جعفر بن ابی طالبؓ
214	تعب ہے ان فقہاء پر.....	141	خواص کدو کا بیان
214	قربانی کی دعائے مسنونہ	143	مختصر حالات حضرت امام مالکؒ
218	مقاصد قربانی	144	آل محمدؐ پر ایک تفصیل
222	قرطبی کا ایک قابل مطالعہ قول	146	سرکاری سطح پر راشن کی تقسیم
225	صاحب ہدایہ کے ایک غلط قول کی تردید	146	کھجور کی ایک خاص خصوصیت
226	حالیہ زلزلوں پر ایک نوٹ	152	نبیوں کا بکری چرانا اور اس میں حکمتیں
232	ایک غلط خیال کی تردید	154	کھانے سے فارغ ہونے پر ایک اور دعائے مسنونہ
235	بیرجاء نامی باغ کا بیان	159	عقیقہ کی کچھ تفصیلات
238	کھڑے ہو کر پانی پینا ضرورہ جائز ہے	162	عقیقہ کی اور تفصیلات
239	ایک وہم کا دفعیہ از حضرت امام بخاریؒ	163	فرع اور عتیرہ کی تفصیلات
247	آنحضرت ﷺ کا پیالہ مبارک	165	ذبح کے وقت بسم اللہ پڑھنا حلت کی شرط ہے
250	معتزلہ کی تردید	167	بندوق کے شکار کے بارے میں
253	نیک لوگوں پر مصائب کا آنا باعث اجر ہے	169	حافظ ابن حجر کا ایک فتویٰ
255	مرگی کے بارے میں تشریحات	170	صراط مستقیم کی تفصیل از علامہ طحاوی
255	ادویات سے زیادہ نفع بخش علاج	174	شکار کرنے کا مباح اور مذموم ہونا
256	حالات حضرت ام درداءؓ	178	حالات حضرت امام شعبیؒ
257	حضرت بلالؓ کا ذکر خیر	180	غیر مسلموں کے برتنوں کے بارے میں
260	مستجاب الدعوات حضرت سعد بن ابی وقاصؓ	181	بھول سے عند الذبح بسم اللہ نہ پڑھی ہو تب؟
265	مسئلہ خلافت منٹائے ایزی کے تحت حل ہوا	183	تفصیل آیت وما اهل به لغیر اللہ
267	عیادت کے آداب کا بیان	191	اسلام کی اصل روح رحم و کرم ہے
270	وضو کا بچا ہوا پانی موجب شفا ہے		گھوڑے کی حلت کے متعلق از حضرت شیخ الحدیث
271	وطن کی محبت انسان کا فطری جذبہ ہے	193	مبارکپوریؒ
272	دو بیماریاں جن کی کوئی دوا نہیں ہے	203	حالات حضرت رافع بن خدیجؓ
273	مولانا وحید الزماں کی ایک ایمان افروز تحریر	203	شاہ عبدالعزیز وغیرہ علما کا ایک قابل مطالعہ فتویٰ
275	فوائد شہد کا بیان	204	سنت کا اصطلاحی مفہوم

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
343	ایسی ہی اور تفصیلات	275	ہومیو پیتھک علاج پر ایک تبصرہ
344	کالی کھلی اوڑھنے کے فوائد	277	کلونجی کے فوائد
346	اصلی بنیاد نجات کلمہ طیبہ صدق دل سے پڑھنا ہے	280	تقاضائے ایمان کا بیان
351	ٹرس جیسے کپڑوں کے متعلق	284	عورتوں کا حال بد زمانہ جاہلیت میں
352	حضور ﷺ کے فرش اور نیکے کا بیان	285	مرض جذام پر تبصرہ
355	باریک کپڑا پہننے والی عورتوں کی مذمت	286	نام نہاد پیروں مرشدوں کی تردید
356	سرخ کپڑے کے متعلق اہل حدیث کا مسلک	289	شہد کے بارے میں ارشاد باری تعالیٰ
358	ایک ضروری اصلاح	293	طاعون پر ایک تبصرہ
360	فعل الحکیم لا یخلو عن الحکمة	301	دم کرنے کی دعائے مسنونہ
360	حضرت عبداللہ بن مبارک رحمہ اللہ	302	قبور یوں کو سبق لینا چاہیے
361	محبت رسول ﷺ صحابہ کرام کے دلوں میں	303	حافظ ابن حجر کی ایک تشریح
362	بہترین عمل کی علامت کیا ہے؟	307	دم جھاڑنا نہ کرانے والوں کی فضیلت
370	عورتیں بھی عہد نبوی میں عید گاہ جاتی تھیں	308	امراض متعدی پر ایک اشارہ
371	بعض الناس کے حیلوں بہانوں کی تردید	309	بدشگونی کے دفعیہ کی دعا
373	ایک جدید لغتی ازم پر اشارہ	309	الو کے متعلق خیالات فاسدہ
375	خصائل فطرت کی ایک حدیث	309	صفر کے بارے میں تشریح
376	ڈاڑھی رکھنے کی فضیلت کا بیان	309	کہانت کی وضاحت
377	موتے مبارک کا بیان	310	کاہنوں کے کچھ بھائی بندوں کا بیان
378	مہندی اور وسوسہ کا خضاب	312	جادو سے متعلق آیات قرآنی
378	کالا خضاب کرنا منع ہے	314	جادو دفع کرنے کی دوا و عمل
382	نوجوانان اسلام کی دعوت خیر	316	آپ پر جادو ہونے میں حکمت
383	مکار پیروں بدعتی قبر پرستوں کی تردید	318	تندرست جانوروں کو بیمار جانوروں سے الگ رکھو
388	مسکین حدیث پر ایک بیان	319	تعدیہ کی بابت عقلی دلائل
392	نظر لگ جانا برحق ہے	321	نبی کریم ﷺ کو زہر دیئے جانے کے متعلق
395	ایک نیچری کے اعتراض کا جواب	321	نبی کریم ﷺ عالم الغیب نہیں تھے
396	قبور اولیاء پر جو پرستش گاہیں بنی ہوئی ہیں	323	علاج بالصدق پر اشارہ
399	غیر ذی روح کی تصویروں کا جواز	324	لباس میں اسراف کا مطلب
402	جانوروں پر سواری کرنے کے آداب	341	قبر پرست نام نہاد مسلمانوں کی تردید
403	اہل توحید اور اہل شرک پر ایک اشارہ	341	اشتمال سماء وغیرہ کی تشریحات

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
496	حملہ آور اعداء کو معافی	409	نیک کاموں کو بطور وسیلہ پیش کرنا
497	مسلمانوں کا طواف کعبہ	410	قرآن پاک ایک اہم ترین آیت
497	جنگ خیبر	412	مشرک بھائی کے ساتھ صلہ رحمی کرنا
500	عمرو بن العاص رضی اللہ عنہ کا اسلام لانا	420	قدرت کا ایک کرشمہ
500	حضرت عائشہ صدیقہ خدیجہ کے تفصیلی حالات	420	ایک مسلمان نما مشرک کا بیان
502	ابو ہریرہ رضی اللہ عنہ کا ذکر خیر	421	حضرت خدیجہ الکبریٰ کا ذکر خیر
503	نبی کریم ﷺ کا عورتوں کو تشبیہ دینا	431	نیک کام میں سفارش کرنے کی ترغیب
505	اسلام کے خلاف اٹھنے والے فتنوں کا جواب دینا	433	نبی کریم ﷺ کی ناراضگی کی کیفیت کی وضاحت
506	شعر گوئی کی کثرت کی مذمت	433	نبی کریم ﷺ کی خوش اخلاقی کا بیان
507	لفظ زعمو کی تشریح	434	وہبی اور کسی فضائل کی تفصیل
510	عبادت کے ساتھ اللہ اور اس کے رسول سے محبت	437	اللہ تعالیٰ کی صفت کلام کا بیان
521	ابوالقاسم کنیت کا بیان	438	ایمان کی علامات کا ذکر
525	شیطان نبی کریم ﷺ کی صورت میں نہیں آ سکتا	439	مومن کی عزت بہت اہم چیز ہے
527	غلط نام بدل دینا چاہیے	443	اگر تحقیق مقصود نہ ہو تو جسمانی عیب
530	شہنشاہ نام رکھنے کی مذمت	446	چغلی خوری کی برائی
532	فقہائے سبعہ پر ایک اشارہ	447	دورِ خا آدمی بہت برا ہے
536	خلفائے ثلاثہ کا تذکرہ	454	نظام الدین اولیاء کا ایک واقعہ
541	آدمی کے قدم کی ہونا	456	بوقت ضرورت عورت کا غیر محرم سے کلام کرنا
551	حضرت عمر رضی اللہ عنہ کا ایک واقعہ	462	حضرت عمر رضی اللہ عنہ کی فضیلت
552	عورتوں کو سلام کرنے کا بیان	469	نبی کریم ﷺ معصوم عن الخطا ہیں
557	نبی کریم ﷺ کی دانائی کا تذکرہ	471	جنگ بدر کی کچھ تفصیل
562	مصافحہ کا لفظی مطلب	472	غیر اللہ اور باپ دادا کی قسم کھانا
563	ایک ہاتھ سے مصافحہ پر تفصیلی مقالہ	476	حدیث کے مقابل کسی کی بات حجت نہیں
565	ایک ہاتھ سے مصافحہ کے مسنون ہونے کے ثبوت	478	حضرت ام سلمہ اور ابوسلمہ رضی اللہ عنہما کا ذکر خیر
569	علماء فقہاء کے اقوال	484	حقوق اللہ اور حقوق العباد ساتھ ساتھ
570	دو ہاتھ سے مصافحہ والوں کی دلیل اور اس کا جواب	486	مہمانی کا حق وصول کرنا
573	حماد بن زید کے اثر کا جواب	486	صفات حسنہ والی ایک حدیث
574	مجاہدہ کا تفصیلی بیان	492	اچھے اشعار کہنے جائز ہیں
579	اسلام میں تنگی نہیں ہے	495	صلح حدیبیہ کا تفصیلی بیان

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
613	مناقب حضرت امیر معاویہ رضی اللہ عنہ	579	ایک اسلامی تہذیب کا بیان
614	حضرت عامر بن اکوع رضی اللہ عنہ کے مناقب	580	ادب کا تقاضا دعوت کھانے کے بعد
617	دعائے نکلنے میں مبالغہ کرنا منع ہے	581	ایک اجازت امام مفتی عالم کے واسطے
618	قبولیت دعا کے لئے جلد بازی کرنا صحیح نہیں ہے	582	مہارپش خدا رسیدہ رسول ﷺ
624	ایک رکعت وتر کا ثبوت	584	تین بزرگوں کے مناقب
625	درود شریف سے متعلق ایک تشریح	585	آنحضرت ﷺ کے مبارک پسینہ کا بیان
627	غیر نبی پر درود بھیجنا	590	حضرت موسیٰ علیہ السلام پر اسرائیل الزامات
635	مال کا فتنہ اور مال کی برکت ہر دو کی مثالیں	592	الہجدیٹ کے نزدیک ختنہ کرنا واجب ہے
636	بیان حضرت شاہ ولی اللہ در بابت دعائے استجارہ	592	پانچ کام فطرت میں داخل ہیں
637	دعائے استجارہ کی تفصیلات	594	اونچی اونچی عمارات بنانا علامات قیامت ہے
638	سفر میں نکلنے کے وقت کی دعا	596	دعائے نکلنے پر ایک مقالہ
643	دشمنان اسلام کے لئے بد دعا کرنا	597	دعا بھی عبادت ہے
643	کمزور اور مساکین مسلمانوں کے لئے دعائے نبوی	598	ایک دعائے نبوی جو قیامت کے لئے خاص ہے
646	جمعہ کے دن دعا کی قبولیت کی گھڑی	601	فجر کی سنتوں کے بعد لیٹنا
648	آمین بالجہر پر ایک مقالہ ثنائی	601	تقلیدی ضد اور تعصب سے آدمی اندھا ہو جاتا ہے
649	حضرت مولانا وحید الزماں کی ایک قابل مطالعہ تحریر	603	راز و رموز نبوی ﷺ کے امانتدار
649	لا الہ الا اللہ وحدہ الخ بڑی فضیلت والا کلمہ ہے	605	سونے کی ایک اور دعا
651	فضیلت ذکر میں ولی الہی تشریح	606	تسبیحات فاطمہ رضی اللہ عنہا کا بیان
652	مجالس ذکر کے فضائل	608	آسمان دنیا پر نزول باری تعالیٰ
655	اسماء الحسنی کی تفصیلات	609	بیت الخلا کی دعا
		611	فرض نماز کے بعد ذکر واذکار کا بیان

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ الطَّلَاقِ

طلاق کے مسائل کا بیان

[بَابٌ] وَقَوْلُ اللَّهِ تَعَالَى: **بَاب: اللہ تعالیٰ نے سورہ طلاق میں فرمایا:**

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾. (الطلاق: ١)
 ”اے نبی! تم اور تمہاری امت کے لوگ جب عورتوں کو طلاق دینے لگیں تو ایسے وقت طلاق دو کہ ان کی عدت اسی وقت شروع ہو جائے اور عدت کا شمار کرتے رہو“ (پورے تین طہر یا تین حیض) اور سنت کے مطابق طلاق یہی ہے کہ حالت طہر میں عورت کو طلاق دے اور اس طہر میں عورت سے ہم بستری نہ کی ہو اور اس پر دو گواہ مقرر کرے۔ لفظ ”احصینا“ کے معنی ہم نے اسے یاد کیا اور شمار کرتے رہے۔

تشریح: لغت میں طلاق کے معنی بند کھول دینا اور چھوڑ دینا ہے اور اصطلاح شرع میں طلاق کہتے ہیں اس پابندی کو اٹھا دینا جو نکاح کی وجہ سے خاوند اور بیوی پر ہوتی ہے۔ حافظ نے کہا کبھی طلاق حرام ہوتی ہے جیسے خلاف سنت طلاق دی جائے (مثلاً حالت حیض میں یا تین طلاق ایک ہی مرتبہ دے دے یا اس طہر میں جس میں وطی کر چکا ہو) کبھی مکروہ جب بلا سبب محض شہوت رانی اور نئی عورت کی ہوس میں ہو، کبھی واجب ہوتی ہے جب شوہر اور زوجہ میں مخالفت ہو اور کسی طرح میل نہ ہو سکے اور دونوں طرف کے بیچ طلاق ہی ہو جانی مناسب سمجھیں۔ کبھی طلاق مستحب ہوتی ہے جب عورت نیک چلن نہ ہو، کبھی جائز مگر علمائے کہا ہے کہ جائز کسی صورت میں نہیں ہے مگر اس وقت جب نفس اس عورت کی طرف خواہش نہ کرے اور اس کا خرچ اٹھانے کا فائدہ پسند نہ کرے۔ میں (مولانا وحید الزماں) کہتا ہوں اس صورت میں بھی طلاق مکروہ ہوگی۔ خاوند کو لازم ہے کہ جب اس نے ایک عقیقہ پاک دامن عورت سے جماع کیا تو اب اس کو نباہا ہے اور اگر صرف یہ امر کہ اس عورت کو دل نہیں چاہتا طلاق کے جواز کی علت قرار دی جائے تو پھر عورت کو بھی طلاق کا اختیار ہونا چاہیے۔ جب وہ خاوند کو پسند نہ کرے حالانکہ ہماری شریعت میں عورت کو طلاق کا اختیار بالکل نہیں دیا گیا۔ (ہاں خلع کی صورت ہے۔ مس میں عورت اپنے آپ کو مرد سے جدا کر سکتی ہے جس کے لئے شریعت نے کچھ ضوابط رکھے ہیں جن کو اپنے مقام پر لکھا جائے گا) نکاح کے بعد اگر زوجین میں خدا نخواستہ عدم موافقت پیدا ہو تو اس صورت میں حتی الامکان صلح صفائی کرائی جائے جب کوئی بھی راستہ نہ بن سکے تو طلاق دی جائے۔ ایک روایت ہے کہ ((أَبْقِصُ الْخُلَاقِ عِنْدَ اللَّهِ الطَّلَاقُ)) (او کما قال) یعنی حلال ہونے کے باوجود طلاق عند اللہ بہت ہی بڑی چیز ہے مگر صد افسوس کہ آج بھی بیشتر مسلمانوں میں یہ بیماری حد سے آگے گزری ہوئی ہے اور کتنے ہی طلاق سے متعلق مقدمات غیر مسلم عدالتوں میں دائر ہوتے رہتے ہیں۔ ایک مجلس کی تین طلاقیں (عند احناف) وقوع نے تو اس قدر بیخود غرق کیا ہے کہ کتنی نوجوان لڑکیاں زندگی سے تنگ آ جاتی ہیں۔ کتنی غیر مذہب میں داخلہ لے کر خلاصی حاصل کرتی ہیں مگر علمائے احناف ہیں الا ماشاء اللہ جو شے سے مس نہیں ہوتے اور برابر وہی دنیاوی فتویٰ صادر کئے جاتے ہیں پھر حلالہ کا راستہ اس قدر مکروہ اختیار کیا ہوا ہے کہ جس کے تصور سے بھی غیرت انسانی کو شرم آ جاتی ہے۔ اس بارے میں مفصل مقالہ آگے آ رہا ہے جو فور سے مطالعہ کے قابل ہے۔ جس کے لئے میں اپنے عزیز بھائی مولانا عبدالصمد رحمانی خطیب دہلی کا ممنون ہوں۔ جزاء اللہ احسن الجزاء۔

یہ بے حد خوشی کی بات ہے کہ آج بہت سے اسلامی ممالک نے ایک مجلس کی طلاق ثلاثہ کو قانونی طور پر ایک ہی تسلیم کیا ہے۔

۵۲۵۱۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مُرْهُ فَلْيَرِ اجْعَلْهَا، ثُمَّ لِيَمْسِكْهَا حَتَّى تَطْهَرُ ثُمَّ تَحِيضُ، ثُمَّ تَطْهَرُ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدَ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمْسَ، فَبَلَكَ الْبُعْدَ الَّذِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ)). (راجع: ۱۴۹۰۸، مسلم: ۳۶۵۲، ابوداؤد: ۲۱۷۹، نسائی: ۱۳۹۰)

بَابُ: إِذَا طَلَّقَ الْحَائِضُ يُعْتَدُّ
بِذَلِكَ الطَّلَاقِ

باب: اگر حائضہ کو طلاق دے دی جائے تو یہ طلاق
شمار ہوگی یا نہیں؟

تشریح: ائمہ اربعہ اور اکثر فقہاء تو اس طرف گئے ہیں کہ یہ طلاق شمار ہوگی اور ظاہر یہ اور الحمدیث اور امامیہ اور ہمارے مشائخ میں سے امام ابن تیمیہ، امام ابن حزم اور علامہ ابن قیم اور جناب محمد باقر اور حضرت جعفر صادق اور امام ناصر اور اہل بیت کا یہ قول ہے کہ اس طلاق کا شمار نہ ہوگا۔ اس لئے کہ یہ بدی اور حرام بھی۔ شوکانی اور محققین الحمدیث نے اسکو ترجیح دی ہے۔

۵۲۵۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، قَالَ: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ: ((لِيُرَاجِعَهَا)). قُلْتُ: تَحْتَسِبُ قَالَ: فَمَهْ؟ وَعَنْ قَتَادَةَ عَنْ يُونُسَ بْنِ جُبَيْرٍ عَنْ ابْنِ عُمَرَ قَالَ: ((مُرُوهُ فَلْيُرَاجِعَهَا)). قُلْتُ: تَحْتَسِبُ؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ؟ [راجع: ۴۹۰۸ || مسلم: ۳۶۶۱، ۳۶۶۲، ۳۶۶۶؛ ابوداؤد: ۲۱۸۴، ۲۱۸۵؛ ترمذی: ۱۱۷۵؛ نسائی: ۳۳۹۹،

ادا کرنے سے عاجز بن جائے یا احق ہو جائے۔

۳۴۰۰، ۳۵۷۷، ابن ماجہ: ۲۰۲۲

تشریح: تو وہ فرض اس کے ذمہ سے ساقط ہوگا؟ ہرگز نہیں مطلب یہ کہ اس طلاق کا شمار ہوگا۔

۵۲۵۳۔ وَقَالَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، (۵۲۵۳) امام بخاری رحمہ اللہ نے کہا اور ابو معمر عبد اللہ بن عمرو منقری نے کہا (یا ہم سے بیان کیا) کہا ہم سے عبد الوارث بن سعید نے، کہا ہم سے ایوب بن عمر، قَالَ: حُسِبَتْ عَلَيَّ بِتَطْلِيْقَةٍ. سختیانی نے، انہوں نے سعید بن جبیر سے، انہوں نے ابن عمر رضی اللہ عنہما سے، انہوں نے کہا: یہ طلاق جو میں نے حیض میں دی تھی مجھ پر شمار کی گئی۔ [راجع: ۴۹۰۸]

تشریح: یعنی اس کے بعد مجھ کو وہی طلاقوں کا اور اختیار رہا۔ ائمہ اربعہ اور جمہور فقہانے اسی سے دلیل لی ہے اور یہ کہا ہے کہ جب ابن عمر رضی اللہ عنہما خود کہتے ہیں کہ یہ طلاق شمار کی گئی تو اب اس کے وقوع میں کیا شک رہا۔ ہم کہتے ہیں کہ حضرت ابن عمر رضی اللہ عنہما کا صرف قول حجت نہیں ہو سکتا کیونکہ انہوں نے یہ بیان نہیں کیا کہ نبی کریم ﷺ نے اس کے شمار کئے جانے کا حکم دیا۔ میں (وحید الزماں) کہتا ہوں کہ سعید بن جبیر نے ابن عمر رضی اللہ عنہما سے یہ روایت کی اور ابو زبیر نے اس کے خلاف روایت کی۔ اس کو ابو داؤد وغیرہ نے نکالا کہ ابن عمر رضی اللہ عنہما نے اس طلاق کو کوئی چیز نہیں سمجھا اور شععی نے کہا عبد اللہ بن عمر رضی اللہ عنہما کے نزدیک یہ طلاق شمار نہ ہوگی۔ اس کو ابن عبد البر نے نکالا اور ابن حزم نے باسناد صحیح نافع سے، انہوں نے ابن عمر رضی اللہ عنہما سے ایسا ہی نکالا کہ اس طلاق کا شمار نہ ہوگا اور سعید بن منصور نے عبد اللہ بن مبارک سے، انہوں نے ابن عمر رضی اللہ عنہما سے ایسا ہی نکالا کہ انہوں نے اپنی عورت کو حالت حیض میں طلاق دے دی تو نبی کریم ﷺ نے فرمایا کہ یہ طلاق کوئی چیز نہیں ہے۔ حافظ نے کہا یہ سب روایتیں ابو زبیر کی روایت کی تائید کرتی ہیں اور ابو زبیر کی روایت صحیح ہے اس کی سند امام مسلم کی شرط پر ہے۔ اب خطابی اور قسطلانی وغیرہ کا یہ کہنا کہ ابو زبیر کی روایت منکر ہے قابل قبول نہ ہوگی اور امام شافعی رحمہ اللہ کا یہ کہنا کہ نافع ابو زبیر سے زیادہ ثقہ ہے اور نافع کی روایت یہ ہے کہ اس طلاق کا شمار ہوگا صحیح نہیں کیونکہ ابن حزم نے خود نافع ہی کے طریق سے ابو زبیر کے موافق نکالا ہے۔ (وحید)

باب: طلاق دینے کا بیان اور کیا طلاق دیتے وقت

عورت کے سامنے طلاق دے

۵۲۵۴۔ (۵۲۵۴) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے ولید بن مسلم نے بیان کیا، کہا ہم سے امام اوزاعی نے بیان کیا، کہا میں نے زہری سے پوچھا کہ رسول اللہ ﷺ کی کس بیوی نے آنحضرت ﷺ سے پناہ مانگی تھی؟ انہوں نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ جون کی بیٹی (امیمہ یا اسماء) جب حضور اکرم ﷺ کے یہاں (نکاح کے بعد) لائی گئیں اور آنحضرت ﷺ ان کے پاس گئے تو اس نے یہ کہہ دیا کہ میں تم سے اللہ کی پناہ مانگتی ہوں۔ آنحضرت ﷺ نے اس پر فرمایا: ”تم نے بہت بڑی چیز سے پناہ مانگی ہے، اپنے میکے چلی جاؤ۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے اس حدیث کو

بَابُ مَنْ طَلَّقَ وَهَلَ يَوْجَاهُ

الرَّجُلُ امْرَأَتَهُ بِالطَّلَاقِ؟

۵۲۵۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: سَأَلْتُ الزُّهْرِيَّ أَيُّ أَزْوَاجِ النَّبِيِّ ﷺ اسْتَعَاذَتْ مِنْهُ؟ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ ابْنَةَ الْجَوْنِ لَمَّا أَذْخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ وَدَنَا مِنْهَا قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. فَقَالَ لَهَا: ((لَقَدْ عَذَّبْتُ بِعَظِيمٍ، الْحَقِيقِي بِأَهْلِكَ)) قَالَ أَبُو عَبْدِ اللَّهِ: رَوَاهُ حَجَّاجُ بْنُ أَبِي مَنِيعٍ عَنْ جَدِّهِ عَنِ الزُّهْرِيِّ أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ

قَالَتُ. إِنْسَانِي: ٣٤١٧، ابن ماجه: ١٢٠٥٠
حاج بن يوسف بن ابی منیع سے، اس نے بھی اپنے دادا ابو منیع (عبید اللہ بن ابی زیاد) سے، انہوں نے زہری سے، انہوں نے عروہ سے، انہوں نے عائشہ رضی اللہ عنہا سے روایت کیا ہے۔

تشریح: آپ نے اس عورت سے فرمایا کہ اپنے میکے چلی جا، یہ طلاق کا کنایہ ہے، ایسے کنایہ کے الفاظ میں اگر طلاق کی نیت ہو تو طلاق پڑ جاتی ہے۔ کہتے ہیں پھر ساری عمر یہ عورت یمنگنیاں چنتی رہی اور کہتی جاتی تھی میں بد نصیب ہوں۔ ایک روایت میں یوں ہے کہ یہ عورت بڑی خوبصورت تھی بعض عورتوں نے جب اسے دیکھا تو انہوں نے اس کو فریب دیا کہ نبی کریم ﷺ جب تیرے پاس آئیں تو (اعوذ باللہ منک) کہہ دینا۔ آپ کو ایسا کہنا پسند آتا ہے۔ وہ بھولی بھالی عورت اس چکدہ میں آ گئی۔ جب نبی کریم ﷺ نے اس سے صحبت کرنی چاہی تو وہ یہی کہہ بیٹھی۔ آپ نے اسکو طلاق دے دی۔ امام بخاری رحمہ اللہ نے اس سے یہ نکالا کہ عورت کے منہ درمنہ اسے طلاق دینے میں کوئی قباحت نہیں ہے۔ میں (وحید الزماں) کہتا ہوں کہ یہ ایک خاص واقعہ ہے۔ اول تو اس عورت کا کوئی حق صحبت آپ پر نہ تھا۔ دوسرے خود اس نے شرارت کی۔ بھلا یہ کیا بات تھی کہ خاندان جو بیوی کا سب سے پیارا ہوتا ہے، اس سے اللہ کی پناہ مانگنے لگی۔ اس لئے آپ نے اس کے منہ درمنہ طلاق دے دی۔ یہ کچھ بھی مروت کے خلاف نہ تھا۔ بعض لوگوں نے یہ بھی نقل کیا ہے کہ وہ عورت زندگی بھر تادم رہی اور کہتی رہی کہ میں بڑی بد بخت ہوں۔ یہ بھی مروی ہے کہ وہ مرنے سے پہلے فاتر اعقل ہو گئی تھی۔

(۵۲۵۵) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا ہم سے عبد الرحمن بن غسیل نے بیان کیا، ان سے حمزہ بن ابی اسید نے اور ان سے ابواسید رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ باہر نکلے اور ایک باغ میں پہنچے جس کا نام ”شوط“ تھا۔ جب ہم وہاں جا کر باغوں کے درمیان پہنچے تو بیٹھ گئے۔ نبی اکرم ﷺ نے فرمایا: ”تم لوگ یہیں بیٹھو“ پھر آپ باغ میں گئے، جو نیہ لائی جا چکی تھیں اور انہیں کھجور کے ایک گھر میں اتارا۔ اس کا نام امیمہ بنت نعمان بن شراحیل تھا۔ ان کے ساتھ ایک دایہ بھی ان کی دیکھ بھال کے لیے تھی۔ جب نبی ﷺ ان کے پاس گئے تو فرمایا: ”اپنے آپ کو میرے حوالے کر دیں۔“ اس نے کہا: کیا کوئی شہزادی کسی عام آدمی کے لیے اپنے آپ کو حوالہ کر سکتی ہے؟ بیان کیا کہ اس پر حضور ﷺ نے اپنا شفقت کا ہاتھ ان کی طرف بڑھا کر اس کے سر پر رکھا تو اس نے کہا کہ میں تم سے اللہ کی پناہ مانگتی ہوں۔ آنحضرت ﷺ نے فرمایا: ”تم نے اسی سے پناہ مانگی جس سے پناہ مانگی جاتی ہے۔“ اس کے بعد آنحضرت ﷺ باہر ہمارے پاس تشریف لائے اور فرمایا: ”ابواسید! اسے دورانہ قیہ کپڑے پہنا کر اسے اس کے گھر پہنچا آؤ۔“

۵۲۵۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَسِيلٍ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ حَتَّى انْطَلَقْنَا إِلَى حَائِطٍ يُقَالُ لَهُ: الشَّوْطُ، حَتَّى انْتَهَيْنَا إِلَى حَائِطَيْنِ فَجَلَسْنَا بَيْنَهُمَا فَقَالَ النَّبِيُّ ﷺ: ((اجْلِسُوا هَاهُنَا)). وَدَخَلَ وَقَدْ أَتَى بِالْجَوْنِيَّةِ، فَأَنْزَلَتْ فِي بَيْتٍ فِي نَحْلِ فِي بَيْتٍ أُمَيْمَةَ بِنْتُ النُّعْمَانِ بْنِ شَرَّاحِيلَ وَمَعَهَا دَائِيَّتُهَا حَاضِنَةٌ لَهَا، فَلَمَّا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ قَالَ: ((هِيَ نَفْسُكِ لِي)). قَالَتْ: وَهَلْ تَهَبُ الْمَلِكَةَ نَفْسَهَا لِلْسُّوْقَةِ؟ قَالَ: فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِيَسْكُنَ فَقَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. فَقَالَ: ((قَدْ عَذَّبْتُ بِمَعَاذِي)). ثُمَّ خَرَجَ عَلَيْنَا، فَقَالَ: ((يَا أَبَا أُسَيْدٍ! اكْسُهَا رَاثِيَيْنِ وَالْحَقِيقَةَ بِأَهْلِهَا)). [طرفه فی: ۵۲۵۷]

(۵۲۵۶، ۵۷) اور حسین بن ولید نیشاپوری نے بیان کیا، ان سے عبد الرحمن نے، ان سے عباس بن سہل نے، ان سے ان کے والد (سہل بن سعد) اور ابواسید رضی اللہ عنہ نے کہا کہ رسول اللہ ﷺ نے امیہ بنت شراحیل سے نکاح کیا تھا، پھر جب وہ آنحضرت ﷺ کے یہاں لائی گئیں، آنحضرت ﷺ نے ان کی طرف ہاتھ بڑھایا جسے اس نے ناپسند کیا۔ اس لیے آنحضرت ﷺ نے ابواسید رضی اللہ عنہ سے فرمایا: ”ان کا سامان تیار کر دیں اور رازقیہ کے دو کپڑے انہیں پہننے کے لیے دے دیں۔“

۵۲۵۶، ۵۷۔ وَقَالَ الْحُسَيْنُ بْنُ الْوَلِيدِ النَّيْسَابُورِيُّ عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ، وَأَبِي أُسَيْدٍ قَالَا: تَزَوَّجَ النَّبِيُّ ﷺ أُمَيْمَةَ بِنْتَ شَرَّاحِيلَ، فَلَمَّا أُذْخِلَتْ عَلَيْهِ بَسَطَ يَدَهُ إِلَيْهَا فَكَانَتْهَا كَرِهَتْ ذَلِكَ فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُجَهِّزَهَا وَيَكْسُوَهَا ثَوْبَيْنِ رَازِقِيَيْنِ. [راجع: ۵۲۵۵، ۵۶۳۷]

تشریح: زبان دراز قسم کے معاندین نے اس واقعہ کو بھی اچھالا ہے حالانکہ ان کی ہنوت محض ہنوت ہیں۔ پہلے اس عورت سے نکاح ہوا تھا، بعد میں بوقت خلوت اسے شیطان نے ورغلا دیا تو اس نے یہ گستاخی کی۔ نبی کریم ﷺ نے اس کی یہ کیفیت دیکھ کر اسے کنایا طلاق دے دی اور عزت آبرو کے ساتھ اسے رخصت کر دیا، بات ختم ہوئی مگر دشمنوں کو ایک شوشہ چاہیے۔ سچ ہے:

گل است سعدی و در چشم دشمنان خار است

ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابراہیم بن ابی الوزیر نے بیان کیا، کہا ہم سے عبد الرحمن نے بیان کیا، ان سے حمزہ نے، ان سے ان کے والد اور عباس بن سہل بن سعد نے، ان سے عباس کے والد (سہل بن سعد رضی اللہ عنہ) نے اسی طرح بیان کیا۔

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ حَمْزَةَ، عَنْ أَبِيهِ، وَعَنْ عَبَّاسِ بْنِ سَهْلٍ ابْنِ سَعْدٍ، عَنْ أَبِيهِ، بِهَذَا. [راجع: ۱۵۲۵۵]

(۵۲۵۸) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے، ان سے قتادہ نے، ان سے ابوغلاب یونس بن جبیر نے کہ میں نے ابن عمر رضی اللہ عنہما سے عرض کیا: ایک شخص نے اپنی بیوی کو اس وقت طلاق دی جب وہ حائضہ تھی (اس کا کیا حکم ہے؟) اس پر انہوں نے کہا: تم ابن عمر رضی اللہ عنہما کو جانتے ہو؟ ابن عمر نے اپنی بیوی کو اس وقت طلاق دی تھی جب وہ حائضہ تھی، پھر عمر رضی اللہ عنہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے، اس کے متعلق آپ ﷺ سے پوچھا۔ آنحضور ﷺ نے انہیں حکم دیا کہ (ابن عمر رضی اللہ عنہما اس وقت اپنی بیوی سے) رجعت کر لیں، پھر جب وہ حیض سے پاک ہو جائیں تو اس وقت اگر ابن عمر رضی اللہ عنہما چاہیں انہیں طلاق دیں۔ میں نے عرض کیا: کیا اسے بھی آنحضرت ﷺ نے طلاق شمار کیا تھا؟ ابن عمر رضی اللہ عنہما نے کہا: اگر کوئی عاجز ہے اور حماقت کا ثبوت دے تو اس کا کیا علاج ہے؟

۵۲۵۸۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ أَبِي غَلَّابِ، يُونُسَ بْنِ جَبْرِ قَالَ: قُلْتُ لِابْنِ عُمَرَ رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ. قَالَ: تَعْرِفُ ابْنَ عُمَرَ؟ إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَأَتَى عُمَرَ النَّبِيُّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَأَمَرَهُ أَنْ يَرْاجِعَهَا فَإِذَا طَهَّرَتْ فَأَرَادَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقَهَا، قُلْتُ: فَهَلْ عَدَّ ذَلِكَ طَلَاقًا؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ؟ [راجع: ۴۹۰۸]

بَابُ مَنْ أَجَازَ طَلَاقَ الثَّلَاثِ

باب: اگر کسی نے تین طلاق دے دی تو جس نے کہا کہ تینوں طلاق ہو جائیں گی،

اس کی دلیل اور اللہ پاک نے سورہ بقرہ میں فرمایا: ”طلاق دوبارہ اس کے بعد یا تو دستور کے موافق عورت کو کر لینا چاہیے یا اچھی طرح رخصت کر دینا چاہیے۔“ اور عبد اللہ بن زبیر رضی اللہ عنہما نے کہا: اگر کسی بیمار شخص نے اپنی عورت کو طلاق بائن دے دی تو وہ اپنے خاوند کی وارث نہ ہوگی اور عامر شعی نے کہا: وارث ہوگی (اس کو سعید بن منصور نے وصل کیا) اور ابن شبرمہ (کوفہ کے قاضی) نے شعی سے کہا: کیا وہ عورت عدت کے بعد دوسرے سے نکاح کر سکتی ہے؟ انہوں نے کہا: ہاں، ابن شبرمہ نے کہا: پھر اگر اس کا دوسرا خاوند بھی مر جائے (تو وہ کیا دونوں کی وارث ہوگی؟) اس پر شعی نے اپنے فتوے سے رجوع کیا۔

لَقَوْلِ اللَّهِ تَعَالَى: ﴿الطَّلَاقُ مَرَّتَانٍ فِيمَا مَسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيعٍ بِإِحْسَانٍ﴾ [البقرة: ۱۲۲۹] وَقَالَ ابْنُ الزُّبَيْرِ: فِي مَرِيضٍ طَلَّقَ لَا أَرَى أَنْ تَرِثَ مَبْتُونَةً. وَقَالَ الشَّعْبِيُّ: تَرِثُهُ. فَقَالَ ابْنُ شُبْرَمَةَ: تَزَوُّجٌ إِذَا انْقَضَتِ الْعِدَّةُ قَالَ: نَعَمْ، قَالَ: أَرَأَيْتَ إِنْ مَاتَ الزَّوْجُ الْآخَرُ؟ فَرَجَعَ عَنْ ذَلِكَ.

تشیع: سنت یہ ہے کہ اگر عورت کو تین طلاق دینی منظور ہوں تو پہلے طہر میں ایک طلاق دے، پھر دوسرے طہر میں ایک طلاق دے، پھر تیسرے طہر میں ایک طلاق دے۔ اب رجعت نہیں ہو سکتی اور وہ عورت بائن ہوگی اور یہ خاوند اس عورت سے پھر نکاح نہیں کر سکتا جب تک وہ عورت دوسرے خاوند سے نکاح کر کے اس کے گھر نہ رہے اور پھر وہ دوسرا خاوند اسے اپنی مرضی سے طلاق نہ دے دے اور وہ عورت طلاق کی عدت نہ گزارے اور بہتر یہ ہے کہ ایک ہی طلاق پر اکتفا کرے۔ عدت گزار جانے کے بعد وہ عورت بائن ہو جائے گی۔ اب اگر کسی نے اپنی عورت کو ایک ہی مرتبہ میں تین طلاق دے دی یا ایک ہی طہر میں بدعات ایک ایک کر کے تین طلاق دے دی تو اس میں علما کا اختلاف ہے۔ جمہور علما وائمہ اربعہ کا تو یہ قول ہے کہ تین طلاق پڑ جائیں گی لیکن ایسا کرنے والا ایک بدعت اور حرام کا مرتکب ہوگا اور امام ابن حزم اور ایک جماعت اہلحدیث اور اہل بیت کا یہ قول ہے کہ ایک طلاق بھی نہیں پڑے گی اور اکثر اہلحدیث اور ابن عباس رضی اللہ عنہما اور محمد بن اسحاق اور عطاء اور عکرمہ کا یہ قول ہے کہ ایک طلاق رجعی پڑے گی خواہ عورت مدخولہ ہو یا غیر مدخولہ اور اسی کو اختیار کیا ہے ہمارے مشائخ اور ہمارے اماموں نے جیسے شیخ الاسلام علامہ ابن تیمیہ اور شیخ الاسلام علامہ ابن قیم اور علامہ شوکانی اور محمد بن ابراہیم دزیری وغیرہ رحمہم اللہ نے۔ شوکانی رحمہم اللہ نے کہا یہی قول سب سے زیادہ صحیح ہے اور اس باب میں ایک صریح حدیث ہے ابن عباس رضی اللہ عنہما کی کہ رکانہ نے اپنی عورت کو ایک مجلس میں تین طلاق دے دی۔ نبی کریم ﷺ نے فرمایا کہ ایک طلاق پڑی ہے اس سے رجوع کر لے اور حضرت عمر رضی اللہ عنہ نے اپنی خلافت میں گواس کے خلاف فتویٰ دیا اور تین طلاقیں کو قائم رکھا مگر حدیث کے خلاف ہم کو نہ حضرت عمر رضی اللہ عنہ کی اتباع ضروری ہے نہ کسی اور کی اور خود امام مسلم حضرت ابن عباس رضی اللہ عنہما سے روایت کرتے ہیں کہ تین طلاق ایک بار دینا ایک ہی طلاق تھا، نبی کریم ﷺ کے بعد اور ابو بکر و عمر رضی اللہ عنہما کی خلافت میں بھی دو برس تک۔ پھر حضرت عمر رضی اللہ عنہ نے لوگوں کو ان کی جلد بازی کی سزا دینے کے لئے یہ حکم دیا کہ تینوں طلاق پڑ جائیں گی۔ یہ حضرت عمر رضی اللہ عنہ کا اجتہاد تھا جو حدیث کے خلاف قابل عمل نہیں ہو سکتا۔ میں (مولانا وحید الزماں) کہتا ہوں، مسلمانو! اب تم کو اختیار ہے خواہ حضرت عمر رضی اللہ عنہ کے فتوے پر عمل کر کے نبی کریم ﷺ کی حدیث کو چھوڑ دو، خواہ حدیث پر عمل کرو اور حضرت عمر رضی اللہ عنہ کے فتوے کا کچھ خیال نہ کرو۔ ہم تو شق ثانی کا اختیار کرتے ہیں۔

طاعت غیر تو در مذہب مانتواں کرو

بجز ابروئے تو محراب دل حافظ نیست

تطبيقات ثلاثا شرآں وحدیث کی روشنی میں:

جلس واحد کی طلاق ثلاثا شرآں بیک لفظ انت طالق ثلاثا دی جائیں، یا متعدد الفاظ انت طالق، انت طالق، انت طالق سے دی جائیں۔ شرع کے حکم کے مطابق ان ہر ایک صورت میں ایک ہی طلاق واقع ہوگی اور شوہر کے لئے رجعت کا حق باقی رہے گا۔ اس لئے کہ مجموعی طور پر ایک ہی وقت میں تین طلاقیں کا استعمال صریح معصیت اور کھلی ہوئی بدعت ہے۔ یہی وجہ ہے کہ جمہور امت محمدیہ ﷺ نے اس طریقہ کو شرعی اعتبار سے قطعاً حرام قرار دیا ہے اور اس طلاق کو طلاق بدعی بتایا ہے یعنی ایسی طلاق جس کا ثبوت نہ قرآن مجید میں ہے اور نہ احادیث رسول ﷺ میں۔ قرآن کریم میں جو طریقہ طلاق دینے کا بتایا گیا ہے وہ یہ ہے کہ ہر طلاق تفریق کے ساتھ ہو یعنی ہر طلاق کا استعمال ہر طہر میں ہونا چاہیے نہ کہ ایک ہی طہر میں۔ چنانچہ ارشاد باری تعالیٰ ہے: ﴿الطَّلَاقُ مَوْتَانِ فَلَمَّا سَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيعٍ بِإِحْسَانٍ﴾ (البقرة: ۲۲۹) یعنی طلاق شرعی جس کے بعد رجوع کیا جا سکتا ہے دو طہروں میں دی ہوئی دو طلاقیں ہیں پھر شوہر کے لئے دو ہی راستے رہ جاتے ہیں یا تو اچھے طریقہ سے اس کو روک لینا ہے یا حسن سلوک کے ساتھ اسے رخصت کر دینا ہے۔ اس آیت کی تفسیر میں جمہور مفسرین نے یہی بتایا ہے کہ یہاں طلاق دینے کا قاعدہ تفریق کے ساتھ رب العالمین نے بتایا ہے۔ چنانچہ تفسیر کبیر میں امام رازی نے آیت کی تفسیر میں لکھا ہے: ”ان هذه الآية دالة على الامر بتفريق التطبيقات۔“ (تفسیر کبیر، ص: ۲۶۸ / ج: ۲) یعنی یہ آیت کریمہ دلالت کر رہی ہے اس حکم خداوندی پر کہ طلاق تفریق کے ساتھ دینی چاہیے یعنی الگ الگ طہر میں، ایک طہر میں نہیں۔ پھر آگے جمہور کا مسلک بتاتے ہوئے لکھتے ہیں: ”لو طلقها اثنتين او ثلاثا لا يقع الا واحدة وهذا القول هو الاقیس۔“ یعنی اگر کوئی شخص ایک ہی دفعہ دو طلاقیں دے دے یا تین طلاقیں دے تو ایک ہی طلاق واقع ہوگی اور یہی قیاس کے زیادہ موافق بھی ہے یعنی عقلاً اور شرعاً یہی صحیح ہے۔ یہی چیز علامہ ابو بکر صامی رازی نے اپنے احکام القرآن میں لکھی ہے: ”ان الآية (الطَّلَاقُ مَوْتَانِ) تضمنت الامر بايقاع الاثنين في مرتين فمن اوقع الاثنين في مرة فهو مخالف لحكمها۔“ (احکام القرآن، ص: ۳۸۰ - ج: ۱) یعنی دو طلاق دو بار (دو طہر میں) واقع کرنے کے امر کو شامل ہے۔ پس جو کوئی دو طلاق ایک ہی دفعہ یعنی ایک ہی طہر پر واقع کرتا ہے وہ حکم خداوندی کی صریح خلاف ورزی کرتا ہے علامہ نسفی نے بھی تفسیر مدارک میں اسی امر کو واضح کیا ہے کہ طلاق با تفریق ہی صحیح ہے اور یہی فرمان خداوندی ہے۔ چنانچہ لکھتے ہیں: ”التطليق الشرعي تطليقة بعد تطليقة على التفريق دون الجمع۔“ (تفسیر مدارک، ص: ۱۷۱ - ج: ۲) یعنی شرعی طلاق کے استعمال کا طریقہ یہ ہے کہ ہر طہر میں تفریق کے ساتھ طلاق دی جائے ایک ہی دفعہ میں نہ دی جائے۔ تفسیر نیشاپوری میں بھی اسی کی وضاحت کی گئی ہے: ”التطليق الشرعي تطليقة بعد تطليقة على التفريق دون الجمع والارسال دفعة واحدة۔“ یعنی طلاق شرعی وہ طلاق ہے جو الگ الگ اپنے اپنے وقت یعنی طہر میں دی جائے یہ نہیں کہ سب کو اکٹھی کر کے ایک ہی دفعہ دی جائے، یہ بالکل خلاف شرع ہے۔ پھر آگے علامہ ابو زید دہلوی کے حوالے سے اصحاب رسول کا مسلک بتاتے ہیں: ”وزعم ابو زيد الدبوسي في الاسرار ان هذا قول عمرو و عثمان و علي و ابن عباس و ابن عمر و عمران بن حصين و ابى موسى اشعري و ابى الدرداء و حذيفة اجمعين ثم من هؤلاء من قال لو طلقها اثنتين او ثلاثا لا يقع الا واحدة وهذا هو الاقیس۔“ یعنی ابو زید دہلوی نے الاسرار میں لکھا ہے کہ یہ قول حضرت عمر، حضرت عثمان، حضرت علی، حضرت ابن عباس، حضرت ابن عمر، حضرت عمران بن حصین، حضرت ابوموسیٰ اشعری، حضرت ابودرداء، حضرت حذیفہ رضی اللہ عنہم کا ہے، پھر ان میں بعض اصحاب وہ ہیں جو کہتے ہیں کہ جو شخص بیک وقت دو طلاق یا تین طلاق دیتا ہے تو صرف ایک ہی طلاق واقع ہوتی ہے اور یہی قول قیاس کے سب سے زیادہ موافق ہے۔ چنانچہ یہی مطلب آیت کریمہ کا ابن کثیر نے تفسیر ابن کثیر میں، علامہ زکائی نے فتح القدیر میں، علامہ آلوسی نے تفسیر روح المعانی میں لکھا ہے۔ جب قرآن کریم سے یہ ثابت ہو گیا ہے کہ طلاق شرعی وہی طلاق ہے جو ہر طہر میں الگ الگ دی جائے۔ ایک طہر میں جس قدر بھی طلاق دی جائیں گی وہ قرآن کریم کے مطابق ایک ہی ہوں گی کیونکہ ہر ایک طہر ایک طلاق سے زیادہ کا کھل ہی نہیں ہے۔ اب اگر کوئی شخص چند طلاقیں کا استعمال ایک طہر میں کرتا ہے تو وہ صریح حرمت کا ارتکاب کرتا ہے یعنی قانون خداوندی کو توڑتا ہے اور اللہ تعالیٰ کے قانون کے مطابق ایک ہی طلاق کا اعتبار ہوگا۔ چونکہ ایک طہر ایک

طلاق سے زیادہ کامل نہیں ہے۔ اب حدیث رسول ﷺ میں اس کی مزید تصریح اور توضیح ملاحظہ فرمائیں۔ اللہ تعالیٰ کتاب و سنت پر عمل کرنے کی توفیق بخشنے۔ آمین

”عن ابن عباس كان الطلاق على عهد رسول الله ﷺ وإبى بكر وسنتين من خلافة عمر طلاق الثلاث واحدة۔ فقال عمر بن الخطاب ان الناس قد استعجلوا في امر كانت لهم فيه اناة فلو امضينا عليهم امضاء عليهم۔“

(صحیح مسلم، ص: ۴۷۷/ ج: ۱)

یعنی ابن عباس رضی اللہ عنہما سے مروی ہے کہ رسول اللہ ﷺ کے زمانہ رسالت میں اور حضرت ابو بکر صدیق رضی اللہ عنہ کے پورے عہد خلافت میں اور حضرت عمر رضی اللہ عنہ کی خلافت کے شروع دو سال تک تین طلاقیں ایک ہی شمار ہوتی تھیں۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ لوگوں نے ایسے کام میں جلد بازی شروع کر دی جس میں ان کو مہلت تھی پس اگر ہم ان پر تین طلاقوں کو نافذ کر دیں تو مناسب ہے پس انہوں نے تین طلاقوں کو تین نافذ کر دیا۔

پہلے اس حدیث کی صحت پر غور فرمائیں، امام مسلم رحمہ اللہ نے اپنے مقدمہ صحیح مسلم میں لکھا ہے۔ جو حدیث سند کے اعتبار سے اعلیٰ ترین مقام رکھتی ہے وہ حدیث میں باب کے شروع میں لاتا ہوں پوری مسلم شریف میں یہی التزام کیا ہے۔ چنانچہ فرماتے ہیں: ”فاما القسم الاول فانما ننوخی ان نقدم الاخبار التي هي اسلم من العيوب من غيرها۔“ (صفحہ: ۳) یعنی ہم نے تصدیق کیا ہے کہ ان احادیث کو پہلے روایت کریں جس کی سند تمام عیوب سے پاک اور صحیح سالم ہو دوسری احادیث سے۔۔۔ اب آپ مذکورہ حدیث کو صحیح مسلم میں ہے باب کی پہلی حدیث دیکھ رہے ہیں تو معلوم ہوا کہ امام مسلم رحمہ اللہ کے نزدیک یہ حدیث اعلیٰ ترین صحت رکھتی ہے اور ہر قسم کے عیوب سے پاک ہے۔ اسی وجہ سے باب کی پہلی حدیث ہے ویسے بھی اس کے جید الاسناد ہونے پر جمہور محدثین کا اتفاق ہے۔ امام نووی رحمہ اللہ نے بھی باب کی پہلی حدیث کے متعلق یہی تصریح کی ہے۔ الاول مارواه الحفاظ المتفقون۔ اول قسم کی سندوں سے وہی حدیث مروی ہے جن کے رواۃ حفاظ حدیث اور متفق رجال ہیں اور اسی کو باب کے شروع میں لاتے ہیں۔ حدیث مسلم کی صحت معلوم کرنے کے بعد اس حدیث میں دونوں حکم بیان کئے گئے ہیں۔ غور فرمائیے ایک حکم شرعی دوسرا حکم سیاسی۔ پہلا حکم تو شرعی ہے کہ جناب رسول اللہ ﷺ کے پورے عہد رسالت میں اور حضرت ابو بکر صدیق رضی اللہ عنہ کے پورے عہد خلافت میں اور حضرت عمر رضی اللہ عنہ کی خلافت کے دو سال تک مجلس واحد کی طلاق ثلاثاً ایک ہی ہوتی تھی اور اس میں ایک فرد کا بھی اختلاف نہیں تھا۔ تمام کے تمام اصحاب رسول اللہ ﷺ کا اس پر اجماع تھا۔ دوسرا حکم امضاء ثلاث یعنی تین طلاقوں کو تین قرار دینے کا ہے۔ یہ حکم بالکل سیاسی اور تعزیری ہے اور اس کی علت بھی حدیث میں موجود ہے کہ لوگ غلت کرنے لگے اس امر میں جس میں اللہ تعالیٰ نے ان کو مہلت دی تو پھر سزا کے طور پر یہ حکم نافذ کر دیا اور یہی نہیں بلکہ اس میں مزید اضافہ فرمایا کہ ایسے لوگوں کو جو یک وقت تین طلاقیں استعمال کرتے تھے کوڑے لگوا کر میاں بیوی میں تفریق کرا دیتے تھے۔ چنانچہ محلی میں علامہ ابن حزم رحمہ اللہ نے بصراحت اس کو لکھا ہے۔ نیز اس حدیث میں حضرت عمر رضی اللہ عنہ کے قبل اور بعد دونوں زمانہ کا الگ الگ تعامل بھی نظر آ جاتا ہے اور یہ بھی معلوم ہو جاتا ہے کہ عہد رسالت سے لے کر حضرت عمر رضی اللہ عنہ کی خلافت کے دو تین سال تک بلا اتفاق صحابہ کرام رضی اللہ عنہم ایک طہر کی تین طلاق ایک ہی ہوتی تھی اور اسی پر اجماع صحابہ تھا۔ اختلاف درحقیقت شروع خلافت عمر رضی اللہ عنہ کے تیسرے سال کے بعد ہوا۔ جب انہوں نے سیاسی اور تعزیری فرمان کا نفاذ فرمایا اور حکم دے دیا کہ جو کوئی ایک طہر میں تین طلاقیں دے گا اسے تین مان کر ہمیشہ کے لئے تفریق کرا دوں گا اور یہ حکم پوری طرح نافذ کر دیا گیا۔ یہی وجہ ہے کہ عہد خلافت عمر رضی اللہ عنہ سے پہلے صحابہ کرام رضی اللہ عنہم کے فتوؤں میں کوئی اختلاف نظر نہیں آتا جو اختلاف صحابہ کرام کے فتوؤں میں نظر آتا ہے وہ عہد خلافت عمر رضی اللہ عنہ میں ہے۔ چنانچہ محدثین، مؤرخین کے علاوہ خود ائمہ احناف نے اس بات کو تسلیم کیا اور اپنی کتاب میں لکھا ہے۔ چنانچہ علامہ جہتانی لکھتے ہیں: ”اعلم ان في الصدر الاول اذا ارسل الثلاث جملة لم يحكم الا بوقوع واحدة الى زمن عمر ثم حكم بوقوع الثلاث لكثرة بين الناس تهديدا۔“

یعنی صدر اول (عہد رسالت، عہد ابو بکر صدیق رضی اللہ عنہ) میں حضرت عمر رضی اللہ عنہ کے زمانہ تک اگر کوئی شخص ”کٹھا تین طلاق دیتا تو وہ صرف ایک

طلاق ہوتی تھی، پھر لوگ جب کثرت سے طلاق دینے لگے تو تہدیداً تین کو تین نافذ کر دیا گیا۔

یہی چیز طحاوی رحمہ اللہ نے درمختار کے حاشیہ پر لکھی ہے:

”انه كان في الصدر الاول اذا ارسل الثلاث جملة لم يحكم الا بوقوع واحدة الى زمن عمر ثم حكم بوقوع

الثلاث سياسة لكثرتہ بين الناس۔“ (در مختار، ص: ۱۰۵ / ج: ۲)

یعنی صدر اول میں حضرت عمر رضی اللہ عنہ کے زمانہ تک جب کوئی شخص ایک دفعہ تین طلاقیں دے دیتا تو صرف ایک طلاق کے وقوع کا حکم کیا جاتا تھا پھر لوگوں نے کثرت سے طلاق دینی شروع کی تو سیاستاً تقریراً تین طلاق کے وقوع کا حکم کیا جانے لگا۔

(مجمع الانهر شرح ملتقى الابحر) میں یعنی یہی عبارت ہے۔ اسی طرح جامع الرموز وغیرہ میں بھی یہی صراحت موجود ہے۔ اسی چیز کو پورے شرح و مط کے ساتھ علامہ ابن تیمیہ رحمہ اللہ اور ان کے تلمیذ رشید علامہ ابن قیم رحمہ اللہ نے اپنی اپنی کتابوں میں تحریر فرمایا ہے۔ ملاحظہ ہو فتاویٰ ابن تیمیہ اغاثۃ اللہفان، اعلام الموقعین، حضرت عمر رضی اللہ عنہ کے دور خلافت ہی میں اختلاف شروع ہوا اور دونوں طرح کے فتاویٰ دیئے جانے لگے۔ اب ہم مسلمانوں کا تعامل اسی پر ہونا چاہیے جس پر صدر اول میں تھا، یعنی ایک دفعہ کی دی ہوئی طلاق ثلاثہ ایک ہی مانی جائے۔ جس طرح محمد رسول اللہ ﷺ کا ارشاد ہے۔ حضرت رکانہ رضی اللہ عنہ کا واقعہ بھی ملاحظہ فرمائیں۔ پوری تفصیل سے محدثین نے اس روایت کو نقل فرمایا ہے اور یہ حدیث نص صریح کی حیثیت رکھتی ہے:

”طلق ركانة امراته ثلاثا في مجلس واحد فحزن عليها حزنا شديدا قال فساله رسول الله ﷺ كيف طلقته ثلاثا؟

قال طلقته ثلاثا فقال في مجلس واحد؟ قال نعم قال فانما تلك واحدة فراجعها ان شئت قال فراجعها۔“

(مسند احمد، ص: ۱۶۵ / ج: ۱)

یعنی حضرت رکانہ رضی اللہ عنہ اپنی بیوی کو ایک مجلس میں تین طلاقیں دے کر سخت غمگین ہوئے۔ نبی کریم ﷺ کو خبر ہوئی تو دریافت فرمایا کہ تم نے کس طرح طلاق دی ہے؟ عرض کیا کہ یا رسول اللہ! میں نے تین طلاقیں دے دی ہیں۔ آپ نے فرمایا کیا ایک مجلس میں دی ہیں؟ جواب دیا ہاں ایک ہی مجلس میں دی ہیں۔ نبی کریم ﷺ نے فرمایا یہ تین طلاق ایک مجلس کی ایک ہی ہوئیں، اگر تو چاہتا ہے تو بیوی سے رجوع کر لے۔ ابن عباس رضی اللہ عنہما جو راوی حدیث ہیں کہتے ہیں کہ حضرت رکانہ رضی اللہ عنہ نے رجوع کر لیا۔ یہ حدیث بھی سند کے اعتبار سے بالکل صحیح ہے۔ چنانچہ نثرین حدیث کے امام الامام حافظ ابن حجر عسقلانی رحمہ اللہ فتح الباری میں اسی مسند احمد کی حدیث کے متعلق لکھتے ہیں: ”وهذا الحديث نص

في المسئلة لا تقبل تاويل الذي في غيره۔“

یعنی مجلس واحد کی طلاق ثلاثہ کے ایک ہونے میں یہ حدیث ایسی نص صریح ہے جس میں تاویل کی گنجائش نہیں جو دوسروں میں کی جاتی ہے۔

حافظ ابن حجر رحمہ اللہ کی یہ تصدیق صحت ان تمام شکوک و شبہات کو دور کر دیتی ہے جو بعض کم فہم لوگوں کے دلوں میں پیدا ہوتی ہیں۔ یہ حدیث بھی مسلک اہل حدیث کے لئے واضح اور روشن دلیل ہے اور طلاق ثلاثہ کے ایک طلاق ہونے کا بہترین ثبوت ہے۔ امام نسائی سنن نسائی میں ایک حدیث محمود بن لبید سے روایت کرتے ہیں۔ اس میں جناب رسول اللہ ﷺ کے تہر و غضب کا حال ملاحظہ ہو۔

”عن محمود بن لبید قال اخبر رسول الله ﷺ عن رجل طلق امراته ثلاث تطليقات جميعاً فقام غضبا ثم قال

ايلعب بكتاب الله وانا بين اظهر كم قام رجل وقال يا رسول الله الا اقلته۔“ (سنن نسائی، ص: ۲ / ج: ۲ صفحہ ۸۹)

محمود بن لبید سے مروی ہے کہ رسول اللہ ﷺ کو خبر دی گئی کہ ایک شخص نے اپنی بیوی کو انکھی تین طلاقیں دے دیں۔ پس جناب رسول اللہ ﷺ حالت غصہ میں کھڑے ہوئے اور فرمایا اللہ تعالیٰ کی کتاب سے کیسا جاتا ہے حالانکہ میں تم میں موجود ہوں۔ یہ سن کر ایک شخص کھڑا ہوا اور کہا یا رسول اللہ! کیا میں اس کو قتل نہ کر دوں۔

اس حدیث کے مضمون سے یہ صاف ظاہر ہے کہ ایک مجلس کی تین طلاقیں شریعت کی نگاہ میں ایسا شدید جرم ہے کہ اللہ کے رسول سنتے ہی قہر مان ہو گئے اور ایسے فعل کے مرتکب کو صحابہ قتل کے لئے آمادہ ہو گئے۔ بعض حضرات نے اس حدیث پر یہ شبہ ظاہر کیا ہے کہ اس حدیث میں قہر و غضب کا ذکر تو ضرور ہے مگر ایک طلاق ہونے کا کوئی ذکر نہیں ہے یعنی جناب رسول اللہ ﷺ نے یہ نہیں فرمایا کہ یہ تین طلاقیں ایک ہوئیں۔ اس سے معلوم ہوتا ہے کہ تین طلاقیں تین ہی آپ نے مانی تھیں۔ یہ شبہ بالکل غلط ہے۔ اس لئے کہ جب یہ پہلے معلوم ہو چکا کہ عہد رسالت میں ایک دفعہ کی دی ہوئی طلاقیں ایک ہی ہوتی تھیں اور رجعت کا حق باقی رہتا تھا تو پھر یہ شبہ کس طرح صحیح ہو سکتا ہے۔ عام قاعدہ کے مطابق یہ بھی طلاق رجعی ہوئی۔ اس لئے کہ ایک دفعہ کی دی ہوئی تین طلاقیں ہمیشہ اللہ کے رسول ﷺ نے ایک ہی مانی ہیں۔ جیسا کہ صحیح مسلم کی حدیث میں مذکور ہو چکا ہے اور جیسا کہ حضرت رکانہ رضی اللہ عنہ کی حدیث میں گزر چکا کہ آپ نے مجلس واحد کی طلاق ثلاثہ کے بارے میں فرمایا: ”فانما تلك واحدة فراجعها ان شئت“ یعنی ایک وقت کی دی ہوئی طلاق ثلاثہ ایک ہی طلاق واقع ہوتی ہے۔ اگر تم چاہتے ہو تو بیوی سے رجوع کرلو۔ جناب رسول اللہ ﷺ کا یہ ایسا جزل حکم ہے کہ اس کے بعد تین طلاقیں کے تین ہونے کا شبہ تک نہیں رہ جاتا۔ صحت کے اعتبار سے بھی یہ حدیث صحیح ہے۔ چنانچہ ابن حجر رحمہ اللہ نے اس حدیث سے متعلق فتح الباری میں لکھا ہے: ورواہ موقوفون اس حدیث کے تمام راوی ثقہ ہیں۔^۱

علامہ ابن قیم رحمہ اللہ نے اعلام الموقعین میں ثابت کیا ہے کہ مجلس واحد کی طلاق ثلاثہ کے ایک ہونے پر فتاویٰ ہمیشہ علانے دیئے ہیں۔ چنانچہ لکھتے ہیں:

”فانفتی بہ عبد اللہ بن عباس والزبیر بن عوام و عبد الرحمن بن عوف و علی و ابن مسعود و اما التابعون فانفتی بہ عکرمہ و افتی بہ طاؤس و اما اتباع التابعین فانفتی بہ محمد بن اسحاق و غیرہ و افتی بہ خلاص بن عمرو و الجارث عکلی و اما اتباع تابعی التابعین فانفتی بہ داؤد بن علی و اکثر اصحابہ و افتی بہ بعض اصحاب مالک و افتی بہ بعض الحنفیہ و افتی بہ بعض اصحاب احمد“ (اعلام الموقعین، ص ۲۶)

یعنی صحابہ کرام میں عبد اللہ بن عباس، حضرت زبیر بن عوام، حضرت عبد الرحمن بن عوف، حضرت علی اور ابن مسعود رحمہم اللہ نے تین طلاقیں کے ایک ہونے کا فتویٰ دیا ہے۔ تابعین میں امام طاؤس، امام عکرمہ نے بھی اسی کا فتویٰ دیا ہے اور تبع تابعین میں سے محمد بن اسحاق وغیرہ نے بھی یہی فتویٰ دیا اور خلاص بن عمرو اور جارث عکلی نے اسی کا فتویٰ دیا ہے اور تبع تابعین میں سے داؤد بن علی اور ان کے اکثر اصحاب نے بھی اسی کا فتویٰ دیا ہے اور بعض مالکیہ اور بعض حنفیہ اور بعض حنابلہ نے بھی تین طلاقیں کے ایک ہونے کا فتویٰ دیا ہے۔

علامہ ابن قیم رحمہ اللہ کی اس تصریح سے یہ قطعی طور پر ثابت ہو جاتا ہے کہ صحابہ کرام رحمہم اللہ کے بعد قرناً بعد قرن اصحاب علم و فضل تین طلاقیں کے ایک ہونے کا فتویٰ دیتے آئے ہیں اور یہ بھی معلوم ہو جاتا ہے کہ جن لوگوں نے صدر اول کے فتویٰ پر عمل کیا، انہوں نے تین طلاقیں کو ایک بتایا اور جن لوگوں نے حضرت عمر رضی اللہ عنہ کے سیاسی فیصلہ کو مانا، انہوں نے تین کو تین مانا۔ چنانچہ حضرت عبد اللہ بن عباس رضی اللہ عنہ کا فتویٰ بھی دونوں طرح کا حدیث میں منقول ہے مگر تین طلاقیں کے ایک ہونے کا فتویٰ خود سیدنا محمد رسول اللہ ﷺ کا ہے اس لئے عامل بالکتاب والسنۃ کا یہی مسلک ہے اور یہی ان کا مذہب ہے۔ حضرت عمر رضی اللہ عنہ کا سیاسی فیصلہ امضاء ثلاث کو عامل بالکتاب والسنۃ نہیں مانتے جس طرح بہت سے صحابہ و تابعین و تبع تابعین رحمہم اللہ نے نہیں مانا۔

علامہ یعنی رحمہ اللہ نے عمدۃ القاری میں اسی طرف اشارہ کیا ہے: ”فیہ خلاف ذهب طاؤس و محمد بن اسحاق و الحجاج بن اریطاط و النخعی و ابن مقاتل و الظاہریۃ الی ان الرجل ینطق امراتہ معا فقد وقعت علیہا واحده“ (عمدۃ القاری، ج ۹ / ص ۵۳۷) طلاق ثلاثہ کے وقوع میں اختلاف ہے۔ امام طاؤس اور محمد بن اسحاق و حجاج بن اریطاط و امام نخعی رحمہم اللہ جو استاذ امام ابو حنیفہ رحمہ اللہ ہیں اور محمد بن مقاتل جو شاگرد امام ابو حنیفہ اور ظاہر یہ سب اس بات کی طرف گئے ہیں کہ جب کوئی شخص اپنی بیوی کو تین طلاقیں بیک وقت دے دے تو اس پر

ایک ہی واقع ہوگی، تین نہیں ہوں گی۔ جیسا کہ قرآن وحدیث سے ثابت ہے۔ خلاصہ یہی ہے کہ ایک مجلس کی طلاق ثلاثہ دلائل کے اعتبار سے اور قرآن کریم اور حدیث رسول ﷺ کے اصول سے ایک ہی طلاق کے حکم میں ہیں، اور اسی پر عمل جمہور صحابہ کا حضرت عمر رضی اللہ عنہ کی خلافت کے ابتدائی تین سال تک رہا ہے۔ بعد میں حضرت عمر رضی اللہ عنہ کے سیاسی فیصلہ سے اختلاف چلا اور آج تک چلا آ رہا ہے اور شاید قیامت تک رہے گا۔ ابن قیم رحمہ اللہ نے اعانۃ اللہ علیہ میں لکھا ہے: "النزاع فی هذه المسئلة ثابت عن عهد الصحابة الى وقتنا هذا۔" یعنی وقوع ثلاثہ کے لئے میں صحابہ کرام رضی اللہ عنہم سے لے کر ہمارے اس زمانہ تک نزاع چلا آ رہا ہے۔ وقت کا شدید تقاضا ہے کہ آج عہد رسالت ہی کے قابل پر امت متفق ہو جائے۔

اللہ تعالیٰ ہم سب مسلمانوں کو قرآن وحدیث سے ثابت شدہ مسئلہ پر عمل کی توفیق بخشے اور حق و باطل میں تمیز پیدا کرنے کی صلاحیت عطا فرمائے۔ آمین یا رب العالمین (از قلم: حضرت مولانا عبدالصمد صاحب رحمانی صدر مدرس مدرسہ میل السلام دہلی)

۵۲۵۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، أَخْبَرَهُ أَنَّ عُوَيْمِرَ الْعَجَلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الْأَنْصَارِيِّ، فَقَالَ لَهُ: يَا عَاصِمُ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ؟ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ! عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَسَأَلَ عَاصِمٌ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَ عُوَيْمِرُ فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عَاصِمٌ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. قَالَ عُوَيْمِرُ: وَاللَّهِ! لَا أَتَّهِي حَتَّى أَسْأَلَهُ عَنْهَا فَأَقْبَلَ عُوَيْمِرُ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ؟ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أُنْزِلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ فَأَذْهَبْ فَأْتِ بِهَا)).

(۵۲۵۹) ہم سے عبداللہ بن یوسف تنیسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے اور انہیں سہل بن سعد ساعدی رضی اللہ عنہ نے خبر دی کہ عویمیر عجلانی رضی اللہ عنہ عاصم بن عدی انصاری رضی اللہ عنہ کے پاس آئے اور ان سے کہا: اے عاصم! تمہارا کیا خیال ہے، اگر کوئی شخص اپنی بیوی کے ساتھ کسی غیر کو دیکھے تو کیا اسے وہ قتل کر سکتا ہے؟ لیکن پھر تم قصاص میں اسے (شوہر کو) بھی قتل کر دو گے یا پھر وہ کیا کرے گا؟ عاصم میرے لیے یہ مسئلہ آپ رسول اللہ ﷺ سے پوچھ دیجیے۔ عاصم رضی اللہ عنہ نے جب حضور ﷺ اکرم سے یہ مسئلہ پوچھا تو آنحضرت ﷺ نے ان سوالات کو ناپسند فرمایا اور اس سلسلے میں حضور ﷺ کے کلمات عاصم پر گراں گزرے اور جب وہ واپس اپنے گھر آئے تو عویمیر نے آ کر ان سے پوچھا: بتائیے! آپ سے حضور اکرم ﷺ نے کیا فرمایا؟ عاصم نے اس پر کہا کہ تم نے مجھ کو آفت میں ڈالا۔ جو سوال تم نے پوچھا تھا وہ آنحضرت ﷺ کو ناگوار گزرا۔ عویمیر نے کہا: اللہ کی قسم! یہ مسئلہ آنحضور سے پوچھے بغیر میں باز نہیں آؤں گا۔ چنانچہ وہ روانہ ہوئے اور حضور اکرم کی خدمت میں پہنچے۔ آنحضرت ﷺ لوگوں کے درمیان میں تشریف رکھتے تھے۔ عویمیر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! اگر کوئی شخص اپنی بیوی کے ساتھ کسی غیر مرد کو پا لیتا ہے تو آپ کا کیا خیال ہے؟ کیا وہ اسے قتل کر دے؟ لیکن اس صورت میں آپ اسے قتل کر دیں گے یا پھر اسے کیا کرنا چاہیے؟ رسول اللہ ﷺ نے فرمایا: "اللہ تعالیٰ نے تمہاری بیوی کے بارے میں وحی نازل کی کہ پھر دونوں (میاں بیوی) نے لعان کیا۔" لوگوں کے ساتھ میں بھی رسول اللہ ﷺ کے ساتھ اس وقت موجود تھا۔ لعان سے جب دونوں فارغ ہوئے تو عویمیر نے عرض کیا: یا رسول

قَالَ سَهْلٌ: فَتَلَاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَمَّا فَرَغَا قَالَ عُوَيْمِرُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنْ أَمْسَكْتُهَا، فَطَلَقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ قَالَ ابْنُ شِهَابٍ: فَكَانَتْ تِلْكَ سُنَّةُ الْمُتَلَاعَيْنِ.

اللہ! اگر اس کے بعد بھی میں اسے اپنے پاس رکھوں تو اس کا مطلب یہ ہوگا کہ میں جھوٹا ہوں۔ چنانچہ انہوں نے حضور ﷺ کے حکم سے پہلے ہی اپنی بیوی کو تین طلاقیں دے دیں۔ ابن شہاب نے بیان کیا کہ پھر لعان کرنے والے کے لیے یہی طریقہ جاری ہو گیا۔

[راجع: ۴۲۳]

تشریح: کہ لعان کے بعد وہ مل کر نہیں رہ سکتے بلکہ ہمیشہ کے لئے ایک دوسرے سے جدا ہو جاتے ہیں۔ یہ حدیث ان لوگوں کی دلیل ہے جو کہتے ہیں تین طلاق اکٹھا دے دے تب بھی تینوں پڑ جاتی ہیں۔ الہ حدیث یہ جواب دیتے ہیں کہ عویمیر رضی اللہ عنہ نے نادانی سے یہ فعل کیا کیونکہ اس کو یہ معلوم نہ تھا کہ خود لعان سے مرد اور عورت میں جدائی ہو جاتی ہے اور نبی کریم ﷺ نے اس پر انکار اس وجہ سے نہیں کیا کہ وہ عورت اب اس کی عورت نہیں رہی تھی تو تین طلاق کیا اگر ہزار طلاق دیتا تب بھی بیکار تھی۔ ہاں اگر لعان نہ ہوا ہوتا تو آپ ضرور اس پر انکار کرتے اور فرماتے کہ ایک ہی طلاق پڑی ہے جیسے محمود بن لبید نے نبی کریم ﷺ سے بیان کیا کہ ایک مرد نے اپنی عورت کو تین اکٹھی طلاق دے دی ہیں۔ آپ غصہ ہوئے اور فرمایا کیا اللہ کی کتاب سے کھیل کرتے ہو، ابھی میں تم میں موجود ہوں تو یہ حال ہے۔ اس کو سائی نے نکالا اس کے راوی ثقہ ہیں۔

۵۲۶۰۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، أَخْبَرَتْهُ أَنَّ امْرَأَةً رَفَاعَةَ الْفَرَطِيَّ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ رَفَاعَةَ طَلَّقَنِي فَبَتَّ طَلَاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزُّبَيْرِ الْفَرَطِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبَةِ. قَالَ رَسُولُ اللَّهِ ﷺ: ((لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رَفَاعَةَ؟ لَا، حَتَّى يَدُوقَ عُسَيْلَتُكَ وَتَدُوقِي عُسَيْلَتَهُ)).

۵۲۶۰ (۵۲۶۰) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے، کہا کہ مجھے عروہ بن زبیر نے خبر دی اور انہیں حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ رفاعہ قرظی رضی اللہ عنہا کی بیوی رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں اور عرض کیا: یا رسول اللہ! رفاعہ نے مجھے طلاق دے دی تھی اور طلاق بھی بائن، پھر میں نے اس کے بعد عبد الرحمن بن زبیر قرظی رضی اللہ عنہ سے نکاح کر لیا لیکن ان کے پاس تو کپڑے کے پلو جیسا ہے (یعنی وہ نامرد ہیں) آنحضرت ﷺ نے فرمایا: ”غالباً تم رفاعہ کے پاس دوبارہ جانا چاہتی ہو لیکن ایسا اس وقت تک نہیں ہو سکتا جب تک تم اپنے موجودہ شوہر کا مزانہ چکھ لو اور وہ تمہارا مزہ نہ چکھ لے۔“

[راجع: ۲۶۳۹]

۵۲۶۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنِي يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَجُلًا، طَلَّقَ امْرَأَتَهُ ثَلَاثًا، فَتَرَوَّجَتْ فَطَلَّقَ فَسَيَّلَ النَّبِيُّ ﷺ

۵۲۶۱ (۵۲۶۱) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ بن عمری نے، کہا مجھ سے قاسم بن محمد نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ ایک صاحب نے اپنی بیوی کو تین طلاق دے دی تھی۔ ان کی بیوی نے دوسری شادی کر لی، پھر دوسرے

أَتَجِلُّ لِلأَوَّلِ؟ قَالَ: ((لَا، حَتَّى يَكُونُ عُسَلَتَهَا شُوهرَ نِيءٍ)) (راجع: ۲۶۳۹)
 سے سوال کیا گیا کہ کیا پہلا شوہر اب ان کے لیے حلال ہے (کہ ان سے دوبارہ شادی کر لیں) آنحضرت ﷺ نے فرمایا: ”نہیں یہاں تک کہ وہ یعنی شوہر ثانی اس کا مزہ چکھے جیسا کہ پہلے نے مزہ چکھا تھا۔“

[مسلم: ۳۵۳۱؛ نسائی: ۳۴۱۲]

تشریح: موجودہ مروجہ حلالہ کی صورت قطعاً حرام ہے جس کے کرنے اور کرانے والوں پر نبی کریم ﷺ نے لعنت فرمائی ہے۔

(۵) بَابُ مَنْ خَيْرَ نِسَائِهِ باب: جس نے اپنی عورتوں کو اختیار دیا

اور اللہ تعالیٰ کا سورہ احزاب میں فرمان: ”آپ اپنی بیویوں سے فرمادیجیے کہ اگر تم دنیوی زندگی اور اس کا مزہ چاہتی ہو تو آؤ میں تمہیں کچھ متاع (دنیوی) دے دلا کر اچھی طرح سے رخصت کر دوں۔“

وَقَوْلُ اللَّهِ تَعَالَى: ﴿قُلْ لَا زَوْجَ لَكَ إِن كُنْتَن تَرُدُّنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسَرَّحْكُنَّ سَرَاحًا جَمِيلًا﴾. (الاحزاب: ۲۸)

ام المؤمنین حضرت عائشہ رضی اللہ عنہا سے روایت ہے، انہوں نے بیان کیا کہ جب رسول اللہ ﷺ کو اپنی ازواج مطہرات کے متعلق اختیار دینے کا حکم دیا گیا تو آپ میرے پاس تشریف لائے اور فرمایا: ”میں تمہیں ایک معاملہ کے متعلق کچھ کہنا چاہتا ہوں آپ اس میں جلدی نہ کریں بلکہ اپنے والدین سے بھی مشورہ کر لیں۔“ رسول اللہ ﷺ کو معلوم ہی تھا کہ میرے والدین آپ ﷺ سے علیحدگی کا کبھی مشورہ نہیں دے سکتے۔ پھر آپ نے یہ آیت تلاوت فرمائی: ”اے نبی اپنی بیویوں سے کہہ دو اگر دنیاوی زندگی اور اس کی زینت چاہتی ہو تو آؤ میں تمہیں کچھ دے دلا دوں اور تمہیں اچھائی کے ساتھ رخصت کر دوں۔ اور اگر تمہاری مراد اللہ اور اس کا رسول اور آخرت کا گھر ہے تو تم میں سے نیک کام کرنے والیوں کے لیے اللہ تعالیٰ نے بہت زبردست اجر رکھا ہے۔“ میں نے عرض کیا مجھے اپنے والدین سے مشورہ کس بات کا لینے کی ضرورت ہے۔ میں تو اللہ اور اس کے رسول اور عالم آخرت کی طالب ہوں اس کے بعد دوسری ازواج نے بھی وہی کہا جو میں نے عرض کر چکی تھی۔

[حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: ((إِنِّي ذَاكِرُ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبُوكَ)) قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبُوكَ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ قَالَتْ: ثُمَّ قَالَ: ((إِنَّ اللَّهَ قَالَ جَلَّ ثَنَاهُ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجُكَ إِنْ كُنْتَن تَرُدُّنَ الْحَيَاةَ الدُّنْيَا﴾ إِلَى قَوْلِهِ: ﴿أَجْرًا عَظِيمًا﴾)) (الاحزاب: ۲۸، ۲۹) قَالَتْ: فَقُلْتُ: فَنِيَّ أَيُّ هَذَا أَسْتَأْمِرُ أَبُوكَ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ مِثْلَ مَا فَعَلْتُ.]

تشریح: ایک روایت میں ہے کہ رسول اللہ ﷺ نے اختیار دینے کو طلاق شمار نہیں کیا۔ (صحیح مسلم، الطلاق: ۱۳۷۷) اس امر کی صراحت آئندہ حدیث میں بھی ہے۔ جمہور اہل علم کا بھی موقف ہے کہ بیوی کو اختیار دینے سے طلاق واقع نہیں ہوتی تاہم کچھ اہل علم کا کہنا ہے کہ اگر بیوی نے اپنے نفس کو اختیار کر لیا تو ایک بائعہ شمار ہوگی لیکن یہ موقف صحیح احادیث کے خلاف ہے۔

نوٹ: یہ حدیث بخاری کے عام نسخوں میں نہیں ہے صرف ہمارے ہاں متداول درسی نسخہ میں ہونے کی وجہ سے ہم نے اسے ذکر کر دیا ہے لیکن اس پر کوئی نمبر نہیں لگایا چنانچہ حافظ ابن حجر رحمہ اللہ لکھتے ہیں ”نسخہ سعانی میں حدیث مسروق سے پہلے حدیث ابی سلمہ عن عائشہ مذکور ہے جس کا آغاز حدیث ابوالیمان سے ہوتا ہے۔ اس کے دو طریق تفسیر سورۃ الاحزاب میں گزر چکے ہیں۔“ (فتح الباری، ص: ۳۵۶، ج: ۹) (عبد الستارالحمد رحمہ اللہ)

۵۲۶۲۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيْرَنَا رَسُولُ اللَّهِ ﷺ فَأَخْتَرَنَا اللَّهُ وَرَسُولُهُ، فَلَمْ يَعُدْ ذَلِكَ عَلَيْنَا شَيْئًا. [طرفه في: ۵۲۶۳]

۵۲۶۲) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا: ہم سے ہمارے والد نے بیان کیا، کہا: ہم سے اعمش نے بیان کیا، کہا: ہم سے مسلم بن صبیح نے ان سے مسروق نے ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے ہمیں اختیار دیا تھا اور ہم نے اللہ اور اس کے رسول کو ہی پسند کیا تھا لیکن اس کا ہمارے حق میں کوئی شمار (طلاق) میں نہیں ہوا تھا۔

[مسلم: ۳۶۸۸، ابوداؤد: ۲۲۰۳، ترمذی:

۱۱۷۹؛ نسائی: ۳۲۰۲، ۳۴۴۴، ۳۴۴۵؛ ابن

ماجہ: ۲۰۵۲]

۵۲۶۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَامِرٌ، عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْخَيْرَةِ، فَقَالَتْ: خَيْرَنَا النَّبِيُّ ﷺ أَفَكَانَ طَلَاقًا؟ قَالَ مَسْرُوقٌ: لَا أَبَالِي أَخَيْرُهَا وَاحِدَةٌ أَوْ مِائَةٌ بَعْدَ أَنْ تَخْتَارَنِي. [راجع: ۵۲۶۲] [مسلم: ۳۶۸۴، ۳۶۸۵، ۳۶۸۶، ۳۶۸۷، ترمذی:

۵۲۶۳) ہم سے مسدد بن مسدد نے بیان کیا، کہا: ہم سے یحییٰ قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، کہا: ہم سے عامر نے بیان کیا، ان سے مسروق نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے ”اختیار“ کے متعلق سوال کیا تو عائشہ رضی اللہ عنہا نے فرمایا کہ نبی کریم ﷺ نے ہمیں اختیار دیا تھا، تو کیا محض یہ اختیار طلاق بن جاتا۔ مسروق نے کہا کہ اختیار دینے کے بعد اگر تم مجھے پسند کر لیتی ہو تو اس کی کوئی حیثیت نہیں، چاہے میں ایک مرتبہ اختیار دوں یا سو مرتبہ (طلاق نہیں ہوگی)۔

۱۱۷۹؛ نسائی: ۳۲۰۳، ۳۴۴۳]

بَابُ إِذَا قَالَ:

باب: جب کسی نے اپنی بیوی سے کہا کہ

میں نے تمہیں جدا کیا یا میں نے رخصت کیا، یا یوں کہے کہ اب تو خالی ہے یا الگ ہے کہ آؤ میں تم کو اچھی طرح سے رخصت کر دوں۔ اسی طرح سورۃ بقرہ میں فرمایا، یا اسی طرح کا کوئی ایسا لفظ استعمال کیا جس سے طلاق بھی مراد لی جاسکتی ہے تو اس کی نیت کے مطابق طلاق ہو جائے گی۔ اللہ تعالیٰ کا سورۃ احزاب میں ارشاد ہے: ”انہیں خوبی کے ساتھ رخصت کر دو۔“ اور اسی سورت میں فرمایا ”اس کے بعد یا تو رکھ لینا ہے قاعدہ کے مطابق یا خوش (اخلاقی) کے ساتھ چھوڑ دینا ہے۔“ اور عائشہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ

فَارْفُتُكَ أَوْ سَرَّخْتُكَ أَوْ الْخَلِيَّةُ أَوْ الْبَرِيَّةُ أَوْ مَا غَنِيَّ بِهِ الطَّلَاقُ، فَهُوَ عَلَى نِيَّتِهِ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا﴾ [الاحزاب: ۴۹] وَقَالَ: ﴿وَأَسْرَحُكُمْ سَرَاحًا جَمِيلًا﴾ [الاحزاب: ۲۸] وَقَالَ: ﴿فَامْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحُ يِيحْسَانٍ﴾ [البقرة: ۲۲۹] وَقَالَ: ﴿أَوْ فَارْقُوهُنَّ بِمَعْرُوفٍ﴾. [الطلاق: ۲]

کو خوب معلوم تھا کہ میرے والدین (نبی ﷺ سے) فراق کا مشورہ دے ہی نہیں سکتے (یہاں فراق سے طلاق مراد ہے)۔

وَقَالَتْ عَائِشَةُ: قَدْ عَلِمَ النَّبِيُّ ﷺ أَنَّ أَبَوَيَّ لَمْ يَكُونَا بِأَمْرَانِي بِفِرَاقِهِ.

باب: جس نے اپنی بیوی سے کہا کہ تو مجھ پر حرام ہے

بَابُ مَنْ قَالَ لِامْرَأَتِهِ: أَنْتِ عَلَيَّ حَرَامٌ

حسن بصری نے کہا کہ اس صورت میں فتویٰ اس کی نیت پر ہوگا اور اہل علم نے یوں کہا ہے کہ جب کسی نے اپنی بیوی کو تین طلاق دے دی تو وہ اس پر حرام ہو جائے گی۔ یہاں طلاق اور فراق کے الفاظ کے ذریعے حرمت ثابت کی اور عورت کو اپنے اوپر حرام کرنا کھانے کو حرام کرنے کی طرح نہیں ہے اس کی وجہ یہ ہے کہ حلال کھانے کو حرام نہیں کہہ سکتے اور طلاق والی عورت کو حرام کہتے ہیں اور اللہ تعالیٰ نے تین طلاق والی عورت کے لیے یہ فرمایا کہ ”وہ اگلے خاوند کے لیے حلال نہ ہوگی جب تک دوسرے خاوند سے نکاح نہ کرے۔“

قَالَ الْحَسَنُ: نَيْتُهُ. وَقَالَ أَهْلُ الْعِلْمِ: إِذَا طَلَّقَ ثَلَاثًا فَقَدْ حَرَمَتْ عَلَيْهِ. فَسَمَوْهُ حَرَامًا بِالطَّلَاقِ وَالْفِرَاقِ، وَلَيْسَ هَذَا كَالَّذِي يَحْرُمُ الطَّعَامَ، لِأَنَّهُ لَا يُقَالُ لِلطَّعَامِ الْجُلُّ: حَرَامٌ، وَيُقَالُ لِلْمُطَلَّقَةِ: حَرَامٌ، وَقَالَ فِي الطَّلَاقِ ثَلَاثَ: لَا تَجُلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ.

(۵۲۶۳) اور لیث بن سعد نے نافع سے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما سے اگر ایسے شخص کا مسئلہ پوچھا جاتا جس نے اپنی بیوی کو تین طلاق دی ہوئی، تو وہ کہتے اگر تو ایک بار یا دو بار طلاق دیتا تو رجوع کر سکتا تھا کیونکہ آنحضرت ﷺ نے مجھے ایسا ہی حکم دیا تھا۔ لیکن جب تو نے تین طلاق دے دی تو وہ عورت اب تجھ پر حرام ہوگئی یہاں تک کہ وہ تیرے سوا اور کسی شخص سے نکاح کرے۔

۵۲۶۴۔ وَقَالَ اللَّيْثُ عَنْ نَافِعٍ: كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَمَّنْ طَلَّقَ ثَلَاثًا قَالَ: لَوْ طَلَّقَتْ مَرَّةً أَوْ مَرَّتَيْنِ فَإِنَّ النَّبِيَّ ﷺ أَمَرَنِي بِهَذَا، فَإِنْ طَلَّقَتْهَا ثَلَاثًا حَرَمْتُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. [راجع: ۴۹۰۸] [مسلم: ۳۶۵۳]

ابوداؤد: ۲۱۸۰

تشریح: امام حسن بصری رضی اللہ عنہ کے فتویٰ کی روایت کو عبد الرزاق نے وصل کیا ہے۔ مطلب یہ ہے کہ ایسا کہنے والے کی نیت اگر طلاق کی ہوگی تو طلاق ہو جائے گی۔ اگر ظہار کی نیت ہوگی تو ظہار ہو جائے گا۔ حنفیہ کہتے ہیں اگر ایک طلاق یا دو طلاق کی نیت کرے تو ایک طلاق بائن پڑے گی اگر طلاق کی نیت نہ کرے تو وہ ایلاء ہوگا۔ امام ابو ثور اور اوزاعی نے کہا ایسا کہنے سے قسم کا کفارہ دے۔ بعض نے کہا ظہار کا کفارہ دے، مالکیہ کہتے ہیں ایسا کہنے سے تین طلاق پڑ جائیں گی۔ بعض کہتے ہیں کہ ایسا کہنا لغو ہے اور اس میں کچھ لازم نہ آئے گا۔ غرض اس مسئلہ میں قرطبی نے سلف کے اٹھارہ قول نقل کئے ہیں تو رخصت کے لفظ سے طلاق مراد نہیں رکھی۔ مطلب امام بخاری رضی اللہ عنہ کا یہ ہے کہ صریح طلاق وہی ہے جس میں طلاق کا لفظ ہو یا اس کا مشتق مثل انات مطلقاً یا طلفت یا انت طالق یا علیک الطلاق باقی الفاظ جیسے فراق، تسريح، خلیہ، برید وغیرہ ان سے طلاق جب ہی پڑے گی کہ خاوند کی نیت طلاق کی ہو کیونکہ ان الفاظ کے معنی سوا طلاق کے اور بھی آئے ہیں جیسے سورۃ احزاب کی اس آیت میں ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعْتَدُوهُنَّ فَامْتَعُوهُنَّ وَسِرَّوهُنَّ سِرًّا جَمِيلًا﴾ (۳۳/ الاحزاب: ۳۹) یہاں تسريح سے رخصت کرنا مراد ہے نہ کہ طلاق دینا کیونکہ طلاق کا ذکر تو پہلے ہو چکا ہے اور غیر مدخولہ عورت ایک ہی طلاق سے بائن ہو جاتی ہے، دوسری طلاق کا مکمل کہاں ہے۔ خلاصہ یہ کہ آیت میں تسريح اور فارقوہن سے طلاق مراد نہیں ہے کیونکہ طلاق کا ذکر اوپر ہو چکا ہے۔ (حیدری)

۵۲۶۵۔ حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: طَلَّقَ رَجُلٌ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَطَلَّقَهَا، وَكَانَتْ مَعَهُ مِثْلَ الْهُذْبَةِ فَلَمْ يَصِلْ مِنْهُ إِلَى شَيْءٍ تَرِيدُهُ، فَلَمْ يَلْبَثْ أَنْ طَلَّقَهَا فَأَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنْ زَوَّجَنِي طَلَّقَنِي، وَإِنِّي تَزَوَّجْتُ زَوْجًا غَيْرَهُ فَدَخَلَ بِي، وَلَمْ يَكُنْ مَعَهُ إِلَّا مِثْلُ الْهُذْبَةِ فَلَمْ يَفْرَنْبِنِي إِلَّا هَنَةً وَاحِدَةً، وَلَمْ يَصِلْ سِنِّي إِلَى شَيْءٍ، فَأَجِلْ لِي زَوْجِي الْأَوَّلَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَحْلِلِينَ لِي زَوْجِكَ الْأَوَّلَ حَتَّى يَدُوقَ الْآخَرَ عُسَيْلَتُكَ، وَتَدُوقِي عُسَيْلَتَهُ)). [زاجع: ۲۶۳۹] (مسلم: ۳۵۳۰)

۵۲۶۵) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے ابو معاویہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک شخص رفاعی نے اپنی بیوی (تہینہ بنت وہب) کو طلاق دے دی، پھر ایک دوسرے شخص سے اس کی بیوی نے نکاح کیا لیکن انہوں نے بھی ان کو طلاق دے دی۔ اس دوسرے شوہر کے پاس کپڑے کے پلو کی طرح تھا۔ عورت کو اس سے پورا مزہ جیسا وہ چاہتی تھی نہیں ملا۔ آخر عبدالرحمن نے تھوڑے ہی دنوں رکھ کر اس کو طلاق دے دی۔ ارب وہ عورت آنحضرت ﷺ کے پاس آئی اور عرض کیا: یا رسول اللہ! میرے شوہر نے مجھے طلاق دے دی تھی، پھر میں نے ایک دوسرے مرد سے نکاح کیا۔ وہ میرے پاس تنہائی میں آئے لیکن ان کے ساتھ تو کپڑے کے پلو کی طرح کے سوا اور کچھ نہیں ہے۔ کل ایک ہی بار اس نے مجھ سے صحبت کی وہ بھی بیکار (دخول ہی نہیں ہوا اوپر ہی اوپر چھو کر رہ گیا) اب میں اپنے پہلے خاوند کے لیے حلال ہوگئی؟ آپ ﷺ نے فرمایا: ”تو اپنے پہلے خاوند کے لیے حلال نہیں ہو سکتی جب تک دوسرا خاوند تیری شیرینی نہ چکھے۔“

تشریح: یعنی جب تک اچھی طرح دخول نہ ہو۔ اس سے ثابت ہوا کہ صرف خشفہ کافرج میں داخل ہو جانا تحلیل کے لئے کافی ہے۔ امام حسن بصری نے انزال کی بھی شرط رکھی ہے۔ یہ حدیث لاکرام بخاری رحمہ اللہ نے یہ ثابت کیا کہ عورت کا حکم کھانے پینے کی طرح نہیں ہے۔ بلکہ وہ حقیقتاً حلال یا حرام ہوتی ہے جیسے اس حدیث میں ہے کہ پہلے خاوند کے لئے حلال نہیں ہو سکتی۔

بَابُ: ﴿لَمْ تَحْرَمْ مَا أَحَلَّ اللَّهُ لَكَ﴾ [التحریم: ۱]

باب: اللہ تعالیٰ کا یہ فرمانا: ”اے پیغمبر! جو چیز اللہ نے تیرے لیے حلال کی ہے اسے تو اپنے اوپر کیوں حرام کرتا ہے“

۵۲۶۶۔ حَدَّثَنِي الْحَسَنُ بْنُ صَبَّاحٍ، سَمِعَ الرَّبِيعَ بْنَ نَافِعٍ، حَدَّثَنَا مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، سَمِعَ ابْنَ عَبَّاسٍ، يَقُولُ: إِذَا حَرَّمَ امْرَأَتَهُ لَيْسَ

۵۲۶۶) مجھ سے حسن بن صباح نے بیان کیا، انہوں نے ربیع بن نافع سے سنا کہ ہم سے معاویہ بن سلام نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے یعلیٰ بن حکیم نے، ان سے سعید بن جبیر نے، انہوں نے انہیں خبر دی کہ انہوں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ اگر کسی نے اپنی بیوی کو اپنے اوپر ”حرام“ کہا تو یہ کوئی چیز نہیں اور فرمایا: ”تمہارے

بَشِيٍّ. وَقَالَ: ﴿لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [الاحزاب: ۲۱] [راجع: ۴۹۱۱]

تشریح: بعض اہل سیر نے آیت باب کا شان نزول حضرت ماریہؓ کے واقعہ کو بتایا ہے جب نبی کریم ﷺ نے ان کو اپنے اوپر حرام کر لیا تھا۔

۵۲۶۷۔ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ صَبَاحٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: زَعَمَ عَطَاءُ أَنَّهُ سَمِعَ عُمَيْدَ بْنَ عُمَيْرٍ، يَقُولُ: سَمِعْتُ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ آيَتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ: ((لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَلَنْ أَعُودَ لَهُ)). فَتَرَكْتُ: «يَا أَيُّهَا النَّبِيُّ لِمَ تَحْرُمُ مَا أَحَلَّ اللَّهُ لَكَ» إِلَى «إِنْ تَوُبْنَا إِلَى اللَّهِ» [التحریم: ۴۰۱] لِعَائِشَةَ وَحَفْصَةَ «وَإِذَا أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ» [التحریم: ۳] لِقَوْلِهِ: ((بَلْ شَرِبْتُ عَسَلًا)). [راجع: ۴۹۱۲]

۵۲۶۸۔ حَدَّثَنَا قُرُوبَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ آيَتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتَ مَغَافِيرَ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ لَهُ ذَلِكَ، فَقَالَ: ((لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَلَنْ أَعُودَ لَهُ)). فَتَرَكْتُ: «يَا أَيُّهَا النَّبِيُّ لِمَ تَحْرُمُ مَا أَحَلَّ اللَّهُ لَكَ» إِلَى «إِنْ تَوُبْنَا إِلَى اللَّهِ» [التحریم: ۴۰۱] لِعَائِشَةَ وَحَفْصَةَ «وَإِذَا أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ» [التحریم: ۳] لِقَوْلِهِ: ((بَلْ شَرِبْتُ عَسَلًا)). [راجع: ۴۹۱۲]

۵۲۶۷۔ (۵۲۶۷) مجھ سے حسن بن محمد بن صباح نے بیان کیا، کہا ہم سے حجاج بن محمد اعر نے، ان سے ابن جریج نے کہ عطاء بن ابی رباح نے یقین کے ساتھ کہا کہ انہوں نے عید بن عمیر سے سنا، انہوں نے بیان کیا کہ میں نے حضرت عائشہؓ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ ام المؤمنین زینب بنت جحشؓ کے یہاں ٹھہرتے تھے اور ان کے یہاں شہد پیا کرتے تھے۔ چنانچہ میں نے اور حضرت حفصہؓ نے مل کر صلاح کی کہ آنحضرت ﷺ ہم میں سے جس کے پاس بھی تشریف لائیں تو آنحضرت ﷺ سے یہ کہا جائے کہ آپ کے منہ سے مغایر (ایک خاص قسم کی بدبودار گوند) کی بو آتی ہے، کیا آپ ﷺ نے مغایر کھایا ہے؟ نبی کریم ﷺ اس کے بعد ہم میں سے ایک کے یہاں تشریف لائے تو انہوں نے آنحضرت ﷺ سے یہی بات کہی۔ آنحضرت ﷺ نے فرمایا: ”نہیں، بلکہ میں نے زینب بنت جحشؓ (نبیؐ کے یہاں شہد پیا ہے، اب دوبارہ نہیں پیوں گا۔“ اس پر یہ آیت نازل ہوئی کہ ”اے نبی! آپ وہ چیز کیوں حرام کرتے ہیں جو اللہ نے آپ کے لیے حلال کی ہے؟“ سے ”اِنْ تَوُبْنَا إِلَى اللَّهِ“ تک۔ یہ حضرت عائشہؓ اور حفصہؓ نے ان کی طرف خطاب ہے۔ ”وَإِذَا أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا“ میں حدیث سے آپ کا یہی فرمانا مراد ہے کہ میں نے مغایر نہیں کھایا بلکہ شہد پیا ہے۔

تشریح: یہ حدیث لا کر امام بخاریؒ نے حضرت ابن عباسؓ کے قول کا رد کیا ہے جو کہتے ہیں عورت کے حرام کرنے میں کچھ لازم نہیں آتا کیونکہ انہوں نے اسی آیت سے دلیل لی ہے تو امام بخاریؒ نے بیان کر دیا کہ یہ آیت شہد کے حرام کر لینے میں اتری ہے نہ عورت کے حرام کر لینے میں۔ نبی کریم ﷺ کو اس سے بڑی نفرت تھی کہ آپ کے بدن یا کپڑے میں سے کوئی بد بو آئے۔ آپ انتہائی نفاست پسند تھے۔ ہمیشہ خوشبو میں معطر رہتے تھے۔ حضرت عائشہؓ اور حضرت حفصہؓ نے یہ صلاح اس لئے کی کہ آپ شہد پینا چھوڑ کر اس دن سے زینب کے پاس ٹھہرنا چھوڑ دیں۔

۵۲۶۸۔ (۵۲۶۸) ہم سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہؓ نے بیان کیا کہ رسول اللہ ﷺ شہد اور میٹھی چیزیں پسند کرتے

تھے۔ آنحضرت ﷺ عصر کی نماز سے فارغ ہو کر جب واپس آتے تو آپ اپنی ازواج کے پاس واپس تشریف لے جاتے اور بعض سے قریب بھی ہوتے تھے۔ ایک دن آنحضرت ﷺ حصہ بنت عمر رضی اللہ عنہا کے پاس تشریف لے گئے اور معمول سے زیادہ دیر ان کے گھر ٹھہرے۔ مجھے اس پر غیرت آئی اور میں نے اس کے بارے میں پوچھا تو معلوم ہوا کہ حصہ بنت عمر رضی اللہ عنہا کو ان کی قوم کی کسی خاتون نے انہیں شہد کا ایک ڈبہ دیا ہے اور انہوں نے اسی کا شربت آنحضرت ﷺ کے لیے پیش کیا ہے۔ میں نے اپنے جی میں کہا: اللہ کی قسم! میں تو ایک حیلہ کروں گی، پھر میں نے سودہ بنت زمعہ رضی اللہ عنہا سے کہا کہ آنحضرت ﷺ تمہارے پاس آئیں گے اور جب آئیں تو کہنا کہ معلوم ہوتا ہے آپ نے مغافیر کھا رکھا ہے؟ ظاہر ہے کہ آنحضرت ﷺ اس کے جواب میں انکار کریں گے۔ اس وقت کہنا کہ پھر یہ بو کیسی ہے جو آپ کے منہ سے میں معلوم کر رہی ہوں؟ اس پر آنحضرت ﷺ کہیں گے کہ حصہ نے شہد کا شربت مجھے پلایا ہے۔ تم کہنا کہ غالباً اس شہد کی مکھی نے مغافیر کے درخت کا عرق چوسا ہوگا۔ میں بھی آنحضرت ﷺ سے یہی کہوں گی اور صفیہ تم بھی یہی کہنا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ سودہ کہتی تھی کہ اللہ کی قسم آنحضرت ﷺ جو نبی دروازے پر آ کر کھڑے ہوئے تو تمہارے خوف سے میں نے ارادہ کیا کہ آنحضرت ﷺ سے وہ بات کہوں جو تم نے مجھ سے کہی تھی۔ چنانچہ جب آنحضرت ﷺ سودہ رضی اللہ عنہا کے قریب تشریف لے گئے تو انہوں نے کہا: یا رسول اللہ! کیا آپ نے مغافیر کھایا ہے؟ آپ ﷺ نے فرمایا: ”نہیں۔“ انہوں نے کہا: پھر یہ بو کیسی ہے جو آپ کے منہ سے میں محسوس کرتی ہوں؟ آنحضرت ﷺ نے فرمایا: ”حصہ نے شہد کا شربت پلایا ہے“ اس پر سودہ بولیں: اس شہد کی مکھی نے مغافیر کے درخت کا عرق چوسا ہوگا۔ پھر جب آنحضرت ﷺ میرے یہاں تشریف لائے تو میں نے بھی یہی بات کہی اس کے بعد جب صفیہ رضی اللہ عنہا کے یہاں تشریف لے گئے تو انہوں نے بھی اسی کو دہرایا۔ اس کے بعد جب پھر آنحضور ﷺ حصہ کے یہاں تشریف لے گئے تو انہوں نے عرض کیا: یا رسول اللہ! وہ شہد پھر نوش فرمائیں۔ آنحضرت ﷺ نے

اللَّهُ ﷻ يُحِبُّ الْعَسَلَ وَالْحَلَوَاءَ وَكَانَ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَذْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَاحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ، فَعِزْتُ فَسَأَلْتُ عَنْ ذَلِكَ فَقِيلَ لِي: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عَكَّةً مِنْ عَسَلٍ، فَسَقَتْ النَّبِيَّ ﷺ مِنْهُ شَرِبَةً، فَقُلْتُ: أَمَا وَاللَّهِ! لَنَتَحْتَلَنَ لَهُ. فَقُلْتُ لِسُودَةَ بِنْتِ زَمْعَةَ: إِنَّهُ سَيَذْنُو مِنْكَ، فَإِذَا دَنَا مِنْكَ فَقُولِي: أَكَلْتُ مَغَافِيرَ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُولِي لَهُ: مَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ فَإِنَّهُ سَيَقُولُ لَكَ: سَقَتْنِي حَفْصَةُ شَرِبَةً عَسَلَ فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. وَسَأُولُ ذَلِكَ، وَقُولِي أَنْتِ يَا صَفِيَّةُ ذَلِكَ. قَالَتْ: تَقُولُ سُودَةُ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ قَامَ عَلَى الْبَابِ، فَأَرَدْتُ أَنْ أُنَادِيَهُ بِمَا أَمَرَنِي بِهِ فَرَفَا مِنْكَ، فَلَمَّا دَنَا مِنْهَا قَالَتْ لَهُ سُودَةُ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ قَالَ: ((لَا)). قَالَتْ: فَمَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ. قَالَ: ((سَقَتْنِي حَفْصَةُ شَرِبَةً عَسَلَ)). فَقَالَتْ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ فَلَمَّا دَارَ إِلَيَّ قُلْتُ لَهُ: نَحْوُ ذَلِكَ، فَلَمَّا دَارَ إِلَيَّ صَفِيَّةُ قَالَتْ لَهُ مِثْلُ ذَلِكَ فَلَمَّا دَارَ إِلَيَّ حَفْصَةُ قَالَتْ: يَا رَسُولَ اللَّهِ! أَلَا أَسْقِيكَ مِنْهُ قَالَ: ((لَا حَاجَةَ لِي فِيهِ)). قَالَتْ: تَقُولُ سُودَةُ: وَاللَّهِ! لَقَدْ حَرَمْنَا. قُلْتُ لَهَا: اسْكُتِي.

[راجع: ۴۹۱۲]

فرمایا: ”مجھے اس کی ضرورت نہیں ہے۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ اس پر سودہ بولیں، واللہ! ہم آنحضرت ﷺ کو روکنے میں کامیاب ہو گئیں، میں نے ان سے کہا کہ ابھی چپ رہو۔

تشریح: کہیں بات کھل نہ جائے اور حصہ رضی اللہ عنہا تک پہنچ نہ جائے۔ حضرت سودہ رضی اللہ عنہا حالانکہ عمر میں عائشہ رضی اللہ عنہا سے کہیں بڑی بلکہ بڑھی تھیں مگر حضرت عائشہ رضی اللہ عنہا سے ڈرتی رہتی تھیں کیونکہ نبی کریم ﷺ کی عنایت اور محبت حضرت عائشہ رضی اللہ عنہا پر بہت تھی۔ ہر ایک بیوی حضرت عائشہ رضی اللہ عنہا کے خلاف کرنے سے ڈرتی تھی کہ کہیں نبی کریم ﷺ کو ہم سے خفا نہ کریں۔ سو کنوں میں ایسا فطری ہوتا ہے۔ اللہ پاک ازواج مطہرات کے ایسے حالات کو معاف کرنے والا ہے۔ واللہ هو الغفور الرحیم۔

باب: نکاح سے پہلے طلاق نہیں ہوتی

اور اللہ تعالیٰ نے سورہ احزاب میں فرمایا: ”اے ایمان والو! جب تم مؤمن عورتوں سے نکاح کرو پھر تم انہیں طلاق دے دو۔ قبل اس کے کہ تم نے انہیں ہاتھ لگایا ہو تو اب ان پر کوئی عدت ضروری نہیں ہے جسے تم شمار کرنے لگو تو ان کے ساتھ اچھا سلوک کر کے اچھی طرح رخصت کر دو۔“ اور ابن عباس رضی اللہ عنہما نے کہا کہ اللہ تعالیٰ نے طلاق کو نکاح کے بعد رکھا ہے۔ (اس کو امام احمد اور بیہقی اور ابن خزیمہ نے نکالا) اور اس سلسلے میں حضرت علی رضی اللہ عنہ، سعید بن مسیب، عروہ بن زبیر، ابو بکر بن عبد الرحمن، عبید اللہ بن عبد اللہ بن عتبہ، ابان بن عثمان، علی بن حسین، شریح، سعید بن جبیر، قاسم، سالم، طاؤس، حسن، مکرّمہ، عطاء، عامر بن سعد، جابر بن زید، نافع بن جبیر، محمد بن کعب، سلیمان بن کعب، سلیمان بن یسار، مجاہد، قاسم بن عبد الرحمن، عمرہ بن حزم اور ضعیفین ان سب بزرگوں سے ایسی ہی روایتیں آئی ہیں۔ سب نے یہی کہا ہے کہ طلاق نہیں پڑے گی۔

وَقَوْلُ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَهُنَّ وَسَّرَّحُوهُنَّ سَرَاحًا جَمِيلًا﴾ [الاحزاب: ٤٩] وَقَالَ ابْنُ عَبَّاسٍ: جَعَلَ اللَّهُ الطَّلَاقَ بَعْدَ النِّكَاحِ وَيُرْوَى فِي ذَلِكَ عَنْ عَلِيٍّ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَعُرْوَةَ بْنِ الزُّبَيْرِ وَأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ وَعَبِيدَ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَأَبَانَ بْنَ عُثْمَانَ وَعَلِيَّ بْنَ حُسَيْنٍ وَشُرَيْحَ وَسَعِيدَ بْنَ جُبَيْرٍ وَالْقَاسِمَ وَسَالِمَ وَطَاوُسَ وَالْحَسَنَ وَعُكْرِمَةَ وَعَطَاءَ وَعَامِرَ بْنَ سَعْدٍ وَجَابِرَ بْنَ زَيْدٍ وَنَافِعَ بْنَ جُبَيْرٍ وَمُحَمَّدَ بْنَ كَعْبٍ وَسَلِيمَانَ ابْنَ يَسَارٍ وَمُجَاهِدَ وَالْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ وَعُمَرُ بْنُ هَرْمٍ وَالشَّعْبِيَّ: أَنَّهَا لَا تَطْلُقُ.

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض مالکیہ اور حنفیہ کے مذہب کا رد کرنا ہے۔ مالکیہ کہتے ہیں اگر کوئی کسی معین عورت کی نسبت کہے میں اس سے نکاح کرو تو اس کو طلاق ہے۔ پھر اسی سے نکاح کرے تو طلاق پڑ جائے گی۔ احمدیث اور امام بخاری اور امام شافعی اور امام احمد بن حنبل رحمہم اللہ کا یہ مذہب ہے کہ طلاق نہیں پڑے گی۔ خواہ معین عورت کی نسبت کہے یا مطلق یوں کہے اگر میں کسی عورت سے نکاح کرو تو اس کو طلاق ہے۔ حنفیہ کہتے ہیں دونوں صورتوں میں نکاح کرتے ہی طلاق پڑ جائے گی اور اس باب میں مرفوع احادیث بھی وارد ہیں جن سے احمدیث کے مذہب کی تائید ہوتی ہے چنانچہ ترجمہ باب خود ایک حدیث ہے جس کو طبرانی اور سعید بن منصور نے مرفوعاً نکالا مگر امام بخاری رحمہ اللہ ان کو اپنی شرط پر نہ ہونے

سے نہ لاسکے اور بہت سے فقہائے تابعین اور صحابہ کے اقوال نقل کئے جن سے یہ نکلتا ہے کہ طلاق نہ پڑنے پر گویا اجماع کے قریب ہو گیا ہے۔ آیت مبارکہ: ﴿وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا﴾ (۳۳/ الاحزاب: ۴۹) میں مذکور ہے کہ تم ان سے نکاح کر دو پھر طلاق دو تو معلوم ہوا کہ طلاق وہی صحیح ہے جو نکاح کے بعد واقع ہوا اور جن لوگوں نے امام بخاری رحمہ اللہ پر یہ اعتراض کیا ہے کہ اس آیت سے استدلال صحیح نہیں ہوتا ان کو یہ خبر نہیں کہ خود حضرت ابن عباس رضی اللہ عنہما نے جو اس امت کے بڑے عالم تھے اس مطلب پر اسی آیت سے استدلال کیا ہے۔ حاکم نے ابن عباس رضی اللہ عنہما سے روایت کیا، انہوں نے کہا ابن مسعود رضی اللہ عنہ نے ایسا نہیں کہا اور اگر کہا تو ان سے لغزش ہوئی۔ اللہ تعالیٰ نے یوں فرمایا مسلمانو! جب تم مسلمان عورتوں سے نکاح کر دو پھر ان کو طلاق دو اور یوں نہیں فرمایا جب تم ان کو طلاق دو پھر ان سے نکاح کرو۔ امام بخاری رحمہ اللہ نے اس مقام پر دو صحابیوں اور ۲۳ تابعین کے اقوال بیان کئے جو اس امت کے بڑے فقیہ اور عالم گزرے ہیں۔ یہاں سے امام بخاری رحمہ اللہ کی وسعت علمی معلوم ہوتی ہے کہ قطع نظر مرفوع احادیث کے امام بخاری رحمہ اللہ کو صحابہ اور تابعین اور فقہاء کے اقوال بھی بے حد یاد تھے۔ اتنے حافظے کا تو کوئی شخص اس امت اسلامیہ میں نظر نہیں آتا گویا وہ معجزہ تھے، جناب رسالت مآب ﷺ کے۔ امام بخاری رحمہ اللہ کے بہت زمانہ بعد حافظ ابن حجر رحمہ اللہ پیدا ہوئے یہ بھی نبی کریم ﷺ کا ایک معجزہ تھے ان کے وسعت علم کی بھی کوئی انتہا نہیں ہے۔ حدیث کی معرفت میں دریائے بے پایاں تھے۔ دیکھئے ان کے اقوال کی تخریق کہاں کہاں سے ڈھونڈ کر حافظ صاحب ہی نے بیان کی ہے اور سیوطی بھی حافظ حدیث تھے مگر ان میں حدیث کی ایسی پرکھ نہیں ہے جیسی حافظ صاحب میں تھی حافظ صاحب تنقید حدیث اور معرفت رجال میں بھی اپنا نظیر نہیں رکھتے تھے جیسے احاطہ حدیث میں اور قسطانی اور عینی وغیرہ تو محض خوشہ چین ہیں۔ دوسروں کی کچی پکانی ہانڈی کھانے والے۔ اللہ تعالیٰ عالم برزخ اور حشر میں ہم کو ان سب بزرگوں کی معیت نصیب کرے۔ آمین یا رب العالمین (وحیدی)

بَابُ: إِذَا قَالَ لِامْرَأَتِهِ وَهُوَ مُكْرَهُ هَذِهِ أُخْتِي فَلَا شَيْءَ عَلَيْهِ

باب: اگر کوئی (کسی ظالم کے ڈر سے) جبراً بیوی کو اپنی بہن کہہ دے تو کچھ نقصان نہ ہوگا نہ اس عورت پر طلاق پڑے گی نہ ہی مرد پر ظہار کا کفارہ لازم ہوگا

قَالَ النَّبِيُّ ﷺ: ((قَالَ إِبْرَاهِيمُ لِسَارَةَ: هَذِهِ أُخْتِي وَذَلِكَ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ)).

آنحضرت ﷺ نے فرمایا: ”حضرت ابراہیم علیہ السلام نے اپنی بیوی سارہ کو کہا کہ یہ میری بہن ہے یعنی اللہ عزوجل کی راہ میں (دینی بہن)۔“

[راجعہ: ۳۳۵۸]

بَابُ الطَّلَاقِ فِي الْإِغْلَاقِ

باب: زبردستی اور جبراً طلاق دینے کا حکم

وَالنَّكَرُ وَالسَّكْرَانِ وَالْمَجْنُونِ وَأَمْرُهُمَا، وَالْغَلَطِ وَالنَّسْيَانِ فِي الطَّلَاقِ وَالشُّرْكِ وَغَيْرِهِ، لِقَوْلِ النَّبِيِّ ﷺ: ((الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ أَمْرٍ مَا نَوَى)). وَتَلَا الشَّعْبِيُّ: ((لَا تَوَاحِدُنَا إِنْ تَسِينَا أَوْ أَخْطَأْنَا)) [البقرة: ۲۸۶]

اسی طرح نشہ یا جنون میں دونوں کا حکم ایک ہونا، اسی طرح بھول یا چوک سے طلاق دینا یا بھول چوک سے کوئی شرک (بعضوں نے یہاں لفظ ”والشک“ نقل کیا ہے جو زیادہ قریب قیاس ہے) کا حکم نکال بیٹھنا یا شرک کا کوئی کام کرنا کیونکہ نبی کریم ﷺ نے فرمایا: ”تمام کام نیت سے صحیح ہوتے ہیں اور ہر ایک آدمی کو وہی ملے گا جو وہ نیت کرے۔“ اور عامر مضعی نے یہ آیت پڑھی ((لَا تَوَاحِدُنَا إِنْ تَسِينَا أَوْ أَخْطَأْنَا)) اور اس باب میں یہ بھی بیان ہے کہ وسواسی اور مجنون آدمی کا اقرار صحیح نہیں ہے کیونکہ نبی

کریم ﷺ نے اس شخص سے فرمایا جو زنا کا اقرار کر رہا تھا: ”کہیں تجھے جنون تو نہیں ہے“ اور حضرت علی رضی اللہ عنہ نے کہا: جناب امیر حمزہ نے میری اونٹنیوں کے پیٹ پھاڑ ڈالے (ان کے گوشت کے کباب بنائے) آنحضرت ﷺ نے ان کو ملامت کرنی شروع کی پھر آپ ﷺ نے دیکھا کہ وہ نشے میں چور ہیں، ان کی آنکھیں سرخ ہیں۔ انہوں نے (نشے کی حالت میں) یہ جواب دیا تم سب کیا میرے باپ کے غلام نہیں ہو؟ آنحضرت ﷺ نے پہچان لیا کہ وہ بالکل نشے میں چور ہیں، آپ نکل کر چلے آئے، ہم بھی آپ کے ساتھ نکل کھڑے ہوئے۔ اور عثمان رضی اللہ عنہ نے کہا: مجنون اور نشہ والے کی طلاق نہیں ثابت ہوگی (اسے ابن ابی شیبہ نے وصل کیا) اور ابن عباس رضی اللہ عنہما نے کہا: نشے اور زبردستی کی طلاق نہیں پڑے گی (اس کو سعید بن منصور اور ابن ابی شیبہ نے وصل کیا) اور عقبہ بن عامر جہنی صحابی رضی اللہ عنہ نے کہا: اگر طلاق کا دوسوہ دل میں آئے تو جب تک زبان سے الفاظ نہ نکالے طلاق نہیں پڑے گی اور عطاء بن ابی رباح نے کہا: اگر کسی نے پہلے (انت طالق) کہا، اس کے بعد شرط لگائی کہ اگر تو گھر میں گئی تو شرط کے مطابق طلاق پڑ جائے گی۔ اور نافع نے ابن عمر رضی اللہ عنہما سے پوچھا: اگر کسی نے اپنی عورت سے یوں کہا تجھے طلاق بائن ہے اگر تو گھر سے نکلی، پھر وہ نکل کھڑی ہوئی تو کیا حکم ہے؟ انہوں نے کہا: عورت پر طلاق بائن پڑ جائے گی۔ اگر نہ نکلے تو طلاق نہیں پڑے گی اور ابن شہاب زہری نے کہا (اسے عبدالرزاق نے نکالا) اگر کوئی مرد یوں کہے: میں ایسا ایسا نہ کروں تو میری عورت پر تین طلاق ہیں۔ اس کے بعد یوں کہے: جب میں نے کہا تھا تو ایک مدت مہین کی نیت کی تھی، یعنی ایک سال یا دو سال میں یا ایک دن یا دو دن میں اب اگر اس نے ایسی ہی نیت کی تھی تو معاملہ اس کے اور اللہ کے درمیان رہے گا (وہ جانے اس کا کام جانے) اور ابراہیم نخعی نے کہا: (اسے ابن ابی شیبہ نے نکالا) اگر کوئی اپنی جوڑو سے یوں کہے: اب مجھے تیری ضرورت نہیں ہے تو اس کی نیت پر اعتبار رہے گا اور ابراہیم نخعی نے یہ بھی کہا کہ دوسری زبان والوں کی طلاق اپنی اپنی زبان میں ہوگی اور قتادہ نے کہا: اگر کوئی اپنی عورت سے یوں کہے: جب تجھے پیٹ رہا ہوں تو تجھ پر تین طلاق ہیں۔ اسے لازم ہے کہ ہر طہر پر عورت سے ایک بار صحبت کرے اور

جُنُونٌ)). وَقَالَ عَلِيٌّ: بَقَرِ حَمْزَةً خَوَاصِرَ شَارِقِي، فَطَفِقَ النَّبِيُّ ﷺ يَلُومُ حَمْزَةً فَإِذَا حَمْزَةً قَدْ تَجَمَّلَ مُخَمَّرَةً عَيْنَاهُ، ثُمَّ قَالَ حَمْزَةً: وَهَلْ أَنْتُمْ إِلَّا عَيْنِدَ لِأَبِي؟ فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ قَدْ تَجَمَّلَ، فَخَرَجَ وَخَرَجْنَا مَعَهُ، وَقَالَ عُثْمَانُ: لَيْسَ لِمَجْنُونٍ وَلَا لِسُكْرَانَ طَلَاقٌ. وَقَالَ ابْنُ عَبَّاسٍ: طَلَاقُ السُّكْرَانِ وَالْمُسْتَكْرِهَ لَيْسَ بِجَائِزٍ. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لَا يَجُوزُ طَلَاقُ الْمُوسُوسِ. وَقَالَ عَطَاءٌ: إِذَا بَدَأَ بِالطَّلَاقِ فَلَهُ شَرْطُهُ. وَقَالَ نَافِعٌ: طَلَّقَ رَجُلٌ امْرَأَتَهُ الْبَتَّةَ إِنْ خَرَجَتْ، فَقَالَ ابْنُ عَمْرٍ: إِنْ خَرَجَتْ فَقَدْ بَتَّتْ مِنْهُ، وَإِنْ لَمْ تَخْرُجْ فَلَيْسَ بِشَيْءٍ. وَقَالَ الزُّهْرِيُّ: فِيمَنْ قَالَ: إِنْ لَمْ أَفْعَلْ كَذَا وَكَذَا فَأَمْرَاتِي طَالِقٌ ثَلَاثًا يُسْتَلَّ عَمَّا قَالَ، وَعَقَّدَ عَلَيْهِ قَلْبُهُ، جِئْنَا حَلَفَ بِتِلْكَ الْيَمِينِ، فَإِنْ سَمَى أَجَلًا أَرَادَهُ وَعَقَّدَ عَلَيْهِ قَلْبُهُ جِئْنَا حَلَفَ، جُعِلَ ذَلِكَ فِي دِينِهِ وَأَمَانَتِهِ. وَقَالَ إِبْرَاهِيمُ: إِنْ قَالَ: لَا حَاجَةَ لِي فِيكَ. نِيَّتُهُ، وَطَلَاقٌ كُلُّ قَوْمٍ بِلِسَانِهِمْ. وَقَالَ قَتَادَةُ: إِذَا قَالَ: إِذَا حَمَلْتُ فَأَنْتِ طَالِقٌ. ثَلَاثًا، يَغْشَاهَا عِنْدَ كُلِّ طَهْرٍ مَرَّةً، فَإِنْ اسْتَبَانَ حَمَلُهَا فَقَدْ بَانَتْ. وَقَالَ الْحَسَنُ: إِذَا قَالَ: الْحَقِيقِي بِأَهْلِكَ. نِيَّتُهُ. وَقَالَ ابْنُ عَبَّاسٍ: الطَّلَاقُ عَنْ وَطَرٍ، وَالْعِتَاقُ مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ. وَقَالَ الزُّهْرِيُّ: إِنْ قَالَ: مَا أَنْتِ بِأَمْرَاتِي. نِيَّتُهُ، وَإِنْ نَوَى طَلَاقًا فَهُوَ مَا نَوَى. وَقَالَ عَلِيٌّ: أَلَمْ تَعْلَمْ أَنَّ الْقَلَمَ رُفِعَ

عَنْ ثَلَاثَةٍ عَنِ الْمَجْتُونِ حَتَّى يُفِيْقَ، وَعَنْ الصَّبِيِّ حَتَّى يُذْرِكَ، وَعَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ. وَقَالَ عَلِيٌّ: وَكُلُّ الطَّلَاقِ جَائِزٌ إِلَّا طَلَاقَ الْمَغْنُوهِ.

جب معلوم ہو جائے کہ اسے پیٹ رہ گیا، اسی وقت وہ مرد سے جدا ہو جائے گی اور حسن بصری نے کہا: اگر کوئی اپنی عورت سے کہے جا اپنے میکے چلی جا اور طلاق کی نیت کرے تو طلاق پڑ جائے گی اور ابن عباس رضی اللہ عنہما نے کہا: طلاق تو (مجبوری سے) دی جاتی ہے ضرورت کے وقت اور غلام کو آزاد کرنا اللہ کی رضامندی کے لیے ہوتا ہے اور ابن شہاب زہری نے کہا: اگر کسی نے اپنی عورت سے کہا: تو میری بیوی نہیں ہے اور اس کی نیت طلاق کی تھی تو طلاق پڑ جائے گی اور علی رضی اللہ عنہ نے فرمایا: (جسے لغوی نے جعدیات میں وصل کیا) عمر! کیا تم کو یہ معلوم نہیں ہے کہ تین آدمی مرفوع القلم ہیں (یعنی ان کے اعمال نہیں لکھے جاتے) ایک تو پاگل جب تک وہ تندرست نہ ہو، دوسرا بچہ جب تک وہ جوان نہ ہو، تیسرا سونے والا جب تک وہ بیدار نہ ہو اور علی رضی اللہ عنہ نے یہ بھی فرمایا کہ ہر ایک طلاق پڑ جائے گی مگر نادان، بے وقوف (جیسے دیوانہ، نابالغ، نشے میں مست وغیرہ) کی طلاق نہیں پڑے گی۔

تشریح: لفظ اغلاق کے معنی زبردستی کے ہیں یعنی کوئی مرد پر جبر کرے طلاق دینے پر اور وہ دے دے تو طلاق واقع نہ ہوگی۔ بعض نے کہا اغلاق سے غصہ مراد ہے یعنی اگر غصے اور عیش کی حالت میں طلاق دے تو طلاق نہ پڑے گی۔ متاخرین حنابلہ کا یہی قول ہے لیکن اکثر علما اور ائمہ اس کے خلاف ہیں وہ کہتے ہیں طلاق تو اکثر غصے ہی کے وقت دی جاتی ہے پس اگر غصے میں طلاق نہ پڑے تو ہر طلاق دینے والا یہی کہے گا کہ میں اس وقت غصے میں تھا۔ بعض نے و الشوک کی جگہ لفظ و الشک پڑھا ہے یعنی اگر شک ہو گیا کہ طلاق کا لفظ زبان سے نکلا تھا یا نہیں تو طلاق واقع نہ ہوگی۔ یہ باب لا کر امام بخاری رحمہ اللہ نے حنفیہ کا رد کیا ہے۔ وہ کہتے ہیں نشہ میں یا زبردستی سے کوئی طلاق دے تو طلاق پڑ جائے گی۔ اسی طرح اگر کوئی کلمہ کہنا چاہتا تھا لیکن زبان سے یہ نکل گیا انت طالق تب بھی طلاق پڑ جائے گی، اسی طرح اگر بھولے سے انت طالق کہہ دیا۔ لیکن الہمدیث کے نزدیک ان میں سے کسی صورت میں طلاق نہیں پڑے گی جب تک طلاق سنت کے موافق نیت کر کے ایسے طہر میں نہ دے، جس میں جماع نہ کیا ہو اور اگر ایسے طہر میں بھی نیت کر کے کسی نے تین طلاق دے دی تو ایک ہی طلاق پڑے گی۔ اسی طرح الہمدیث کے نزدیک طلاق معلق بالشرط مثلاً کوئی اپنی بیوی سے یوں کہے کہ اگر تو گھر سے باہر نکلے گی تو تجھ پر طلاق ہے پھر وہ گھر سے نکلی تو طلاق نہیں پڑے گی کیونکہ ان کے نزدیک یہ طلاق خلاف سنت ہے اور خلاف سنت طلاق واقع نہیں ہوتی مگر ایک ہی صورت میں یعنی طہر میں تین طلاق ایک بارگی دے دی تو گویہ فعل خلاف سنت ہے مگر ایک طلاق پڑ جائے گی میں (مولانا وحید الزماں) کہتا ہوں ہمارے پیشوا متاخرین حنابلہ جو غیظ و غضب میں طلاق نہ پڑنے کے قائل ہوئے ہیں وہی مذہب صحیح محمد معلوم ہوتا ہے برخلاف ان علما کے جو اس کے خلاف ہیں کیونکہ غیظ و غضب میں بھی انسان بے اختیار ہو جاتا ہے پس جب تک طلاق کی نیت کر کے طلاق نہ دے، اس وقت تک طلاق نہیں پڑے گی۔ اسی طرح طلاق معلق میں بھی جمہور علما مخالف ہیں۔ وہ کہتے ہیں جب شرط پوری ہو تو طلاق پڑ جائے گی۔ بڑی آسانی الہمدیث کے مذہب میں ہے اور ہمارے زمانہ کے مناسب حال بھی ان ہی کا مذہب ہے طلاق جہاں تک واقع نہ ہو وہیں تک بہتر ہے کیونکہ وہ انہیں مباحات میں سے ہے اور تعجب ہے ان لوگوں سے جنہوں نے ہمارے امام شیخ الاسلام ابن تیمیہ رحمہ اللہ پر تین طلاقیں کے مسئلہ میں بلوہ کیا، ان کو ستایا۔ ارے بے وقوف! شیخ الاسلام نے تو وہ قول اختیار کیا جو حدیث اور اجماع صحابہ کے موافق تھا اور اس میں اس امت کے لئے آسانی تھی۔ ان کے احسان کا تو شکریہ ادا کرنا تھا نہ کہ ان پر بلوہ کرنا، اللہ ان سے راضی ہو اور ان کو جزائے خیر دے جس مشکل میں ہم امام ابوحنیفہ رحمہ اللہ یا امام شافعی رحمہ اللہ کی بے جا تقلید کی وجہ سے پڑ گئے تھے اس سے انہوں نے خلاصی دلوائی۔ (وحیدی از مولانا وحید الزماں رحمہ اللہ)

۵۲۶۹۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ)). قَالَ قَتَادَةُ: إِذَا طَلَّقَ فِي نَفْسِهِ فَلَيْسَ بِشَيْءٍ. [راجع: ۲۵۲۸]

۵۲۶۹) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے زرارة بن اوفی نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے میری امت کو خیالات فاسدہ کی حد تک معاف کیا ہے، جب تک کہ اس پر عمل نہ کرے یا اسے زبان سے ادا نہ کرے۔“ قتادہ رضی اللہ عنہ نے کہا اگر کسی نے اپنے دل میں طلاق دے دی تو اس کا اعتبار نہیں ہوگا جب تک زبان سے نہ کہے۔

تبشیر: ہوا یہ کہ ایک دیوانی عورت کو حضرت عمر رضی اللہ عنہ کے پاس لے کر آئے اس کو زنا سے حمل رہ گیا تھا۔ حضرت عمر رضی اللہ عنہ نے اس کو سنگسار کرنا چاہا اس وقت حضرت علی رضی اللہ عنہ نے یہ فرمایا: ”الم تعلم ان القلم رفع عن ثلاثة..... الخ۔“ جس پر ایک روایت کے مطابق حضرت عمر رضی اللہ عنہ نے فرمایا کہ ”لولا علی لهلك عمر۔“ اللہ اللہ حضرت عمر رضی اللہ عنہ کی بے لکھی وقت پڑی۔ ایک بار حضرت عمر رضی اللہ عنہ منبر پر خطبہ دے رہے تھے اور گراں مہربانہ سے منع کر رہے تھے، ایک عورت نے قرآن مجید کی یہ آیت پڑی: ﴿وَأَنذَرْتُمْ أَحَدَاهُمْ فَطَارُوا فَلَا تَأْخُذُوا مِنْهُمْ شَيْئًا﴾ (النساء: ۲۰) حضرت عمر رضی اللہ عنہ نے برسر منبر فرمایا کہ عمر رضی اللہ عنہ سے بڑھ کر سب لوگ سمجھدار ہیں، یہاں تک کہ عورتیں بچے بھی عمر سے زیادہ علم رکھتے ہیں۔ کوئی حق شناس اور انصاف پروری حضرت عمر رضی اللہ عنہ سے کیسے جہاں کسی نے کوئی معقول بات کہی، یا قرآن یا حدیث سے کوئی معقول بات کہی قرآن یا حدیث سے سند پیش کی اور انہوں نے فوراً مان لی، سر تسلیم خم کر دیا، کبھی اپنی بات کی بیگانگی نہ اپنے علم و فضل پر غرور کیا اور ہمارے زمانہ میں تو مقلدین بے انصاف کا یہ حال ہے کہ ان کو سینکڑوں احادیث اور آیتیں سناؤ تب بھی نہیں مانتے، اپنے امام کی بیگانگی کئے جاتے ہیں اور قرآن و حدیث کی تاویل کرتے ہیں۔ کہو اس کی ضرورت ہی کیا آن پڑی ہے، کیا یہ اعتراف کرام پیغمبروں کی طرح معصوم تھے کہ ان کا ہر قول واجب التسلیم ہو۔ پھر ہم امام ہی کے قول کی تاویل کیوں نہ کریں کہ شاید ان کا مطلب دوسرا ہوگا یا ان کو یہ حدیث نہ پہنچی ہوگی (وحیدی) اماموں سے غلطی ممکن ہے اللہ ان کی لغزشوں کو معاف کرے وہ معصوم عن الخطائیں تھے۔ ان کا احترام اپنی جگہ پر ہے۔

۵۲۷۰۔ حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، عَنْ جَابِرٍ، أَنَّ رَجُلًا، مِنْ أَسْلَمَ أَتَى النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ فَقَالَ: إِنَّهُ قَدْ زَنَى. فَأَعْرَضَ عَنْهُ فَتَنَحَّى لِشِقِّهِ الَّذِي أَعْرَضَ فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَدَعَاهُ فَقَالَ: ((هَلْ بِكَ جُنُونٌ هَلْ أَحْصَيْتُ؟)) قَالَ: نَعَمْ. فَأَمَرَهُ أَنْ يَرْجَمَ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ جَمَزَ حَتَّى أَذْرَكَ بِالْحَرَّةِ فَقُتِلَ. [اطرافه في: ۵۲۷۲]

۵۲۷۰) ہم سے اصبح بن فرج نے بیان کیا، کہا مجھے عبد اللہ بن وہب نے خبر دی، انہیں یونس نے، انہیں ابن شہاب نے، کہا: مجھے ابو سلمہ بن عبد الرحمن نے خبر دی اور انہیں جابر رضی اللہ عنہ نے کہ قبیلہ اسلم کے ایک صاحب (ماعر نامی) مسجد میں نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا کہ انہوں نے زنا کیا ہے۔ آنحضرت ﷺ نے ان سے منہ موڑ لیا، پھر وہ آنحضرت ﷺ کے سامنے آ گئے (اور زنا کا اقرار کیا) پھر انہوں نے اپنے اوپر چار مرتبہ شہادت دی تو آنحضرت ﷺ نے انہیں مخاطب کرتے ہوئے فرمایا: ”تم پاگل تو نہیں ہو، کیا واقعی تم نے زنا کیا ہے؟“ انہوں نے عرض کیا: جی ہاں، پھر آپ ﷺ نے پوچھا: ”تو شادی شدہ ہے؟“ اس نے کہا: جی ہاں، پھر آنحضرت ﷺ نے انہیں عید گاہ پر رجم کرنے کا حکم

دیا۔ جب انہیں پتھر لگے تو وہ بھاگنے لگے لیکن انہیں حرہ کے پاس پکڑا گیا [مسلم: ۱۴۴۲۳، ابوداؤد: ۴۴۳۰، ترمذی: اور جان سے مار دیا گیا۔]

۱۴۲۹؛ نسائی: ۱۹۵۵

تشریح: حضرت ماعز اسلمی رضی اللہ عنہ صحابی مرتبہ میں اولیائے اللہ سے بھی بڑھ کر تھے۔ ان کا صبر و استقلال قابلِ مدد تعریف ہے کہ اپنی خوشی سے زنا کی سزا قبول کی اور جان دینی گوارا کی مگر آخرت کا عذاب پسند نہ کیا دوسری روایت میں ہے کہ جب نبی کریم ﷺ نے اس کے بھاگنے کا حال سنا تو فرمایا تم نے اسے چھوڑ کیوں نہیں دیا شاید وہ توبہ کرتا اور اللہ اس کا گناہ معاف کر دیتا۔ امام شافعی رحمہ اللہ اور احمدیہ کا یہی قول ہے کہ جب زنا اقرار سے ثابت ہوا ہو اور رجم کے وقت وہ بھاگے تو فوراً اسے چھوڑ دینا چاہیے۔ اب اگر اقرار اسے رجوع کرے تو حد ساقط ہو جائے گی ورنہ پھر حد لگائی جائے گی۔ سبحان اللہ! صحابہ رضی اللہ عنہم کا کیا کہنا ان میں ہزاروں شخص ایسے موجود تھے جنہوں نے عمر بھر کبھی زنا نہیں کیا تھا اور ایک ہمارا زمانہ ہے کہ ہزاروں میں کوئی ایک آدمی شخص ایسا نکلے گا جس نے کبھی زنا نہ کیا ہو۔ انجیل مقدس میں ہے کہ حضرت عیسیٰ علیہ السلام کے سامنے ایک عورت کو لایا گیا جس نے زنا کر لیا تھا اور آپ سے مسئلہ پوچھا آپ نے فرمایا تم میں وہ اس کو سنگسار کرے جس نے خود زنا نہ کیا ہو۔ یہ سنتے ہی سب آدمی جو اس کو لائے تھے شرمندہ ہو کر چل دیے وہ عورت مسکین بٹھی رہی۔ آخر اس نے حضرت عیسیٰ علیہ السلام سے پوچھا اب میرے بارے میں کیا حکم ہوتا ہے؟ آپ نے فرمایا نیک بخت تو بھی جا تو بہ کر اب ایسا نہ کرنا۔ اللہ تعالیٰ نے تیرا قصور معاف کر دیا۔ (وحیدی)

۵۲۷۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: أَتَى رَجُلٌ مِنْ أَسْلَمَ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْأَخْرَجَ قَدْ زَنَى - يَعْنِي نَفْسَهُ - فَأَعْرَضَ عَنْهُ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قَبْلَهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الْأَخْرَجَ قَدْ زَنَى فَأَعْرَضَ عَنْهُ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قَبْلَهُ فَقَالَ لَهُ ذَلِكَ فَأَعْرَضَ عَنْهُ فَتَنَحَّى لَهُ الرَّابِعَةَ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ فَقَالَ: ((هَلْ بِكَ جُنُونٌ؟)) قَالَ: لَا. فَقَالَ النَّبِيُّ ﷺ: ((اذْهَبُوا بِهِ فَارْجُمُوهُ)). وَكَانَ قَدْ أَحْصَيْنَ. [اطرافہ فی: ۶۸۱۵، ۶۸۲۵، ۷۱۶۷] [مسلم: ۴۴۲۲]

۵۲۷۲۔ وَعَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي مَنْ،

(۵۲۷۱) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، کہا مجھے ابوسلمہ بن عبد الرحمن اور سعید بن مسیب نے خبر دی کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ قبیلہ اسلم کا ایک شخص رسول اللہ ﷺ کی خدمت میں حاضر ہوا، آنحضرت ﷺ مسجد میں تشریف رکھتے تھے۔ انہوں نے آنحضرت کو مخاطب کیا اور عرض کیا کہ انہوں نے زنا کر لیا ہے۔ آنحضرت ﷺ نے ان سے منہ موڑ لیا ہے لیکن وہ آدمی نبی کریم ﷺ کے سامنے اس رخ کی طرف مڑ گیا، جدھر آپ نے چہرہ مبارک پھیر لیا تھا اور عرض کیا: یا رسول اللہ! دوسرے (یعنی خود) نے زنا کیا ہے۔ آنحضرت ﷺ نے اس مرتبہ بھی منہ موڑ لیا لیکن پھر وہ آنحضرت ﷺ کے سامنے اس رخ کی طرف آ گیا، جدھر آپ ﷺ نے منہ موڑ لیا تھا اور یہی عرض کیا۔ آنحضرت ﷺ نے پھر ان سے منہ موڑ لیا، پھر جب چوتھی مرتبہ وہ اسی طرح آنحضرت ﷺ کے سامنے آ گیا اور اپنے اوپر انہوں نے چار مرتبہ (زنا کی) شہادت دی تو آنحضرت ﷺ نے ان سے دریافت فرمایا: ”تم پاگل تو نہیں ہو؟“ انہوں نے عرض کیا: نہیں، پھر نبی اکرم ﷺ نے صحابہ سے فرمایا: ”انہیں لے جاؤ اور سنگسار کرو۔“ کیونکہ وہ شادی شدہ تھے۔

(۵۲۷۲) اور زہری سے روایت ہے، انہوں نے بیان کیا کہ مجھے ایک

سَمِعَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: كُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى بِالْمَدِينَةِ، فَلَمَّا أَذْلَقْتُهُ الْجِمَارَةَ جَمَزَ حَتَّى أَذْرَكْنَاهُ بِالْحَرَّةِ، فَرَجَمْنَاهُ حَتَّى مَاتَ. [راجع: ۵۲۷۰]

ایسے شخص نے خبر دی جنہوں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا تھا کہ انہوں نے بیان کیا کہ میں بھی ان لوگوں میں تھا جنہوں نے اس صحابی کو سنگسار کیا تھا ہم نے انہیں مدینہ منورہ کی عید گاہ پر سنگسار کیا تھا۔ جب ان پر پتھر پڑے تو وہ بھاگنے لگے۔ لیکن ہم نے انہیں حرہ میں پھر پکڑ لیا اور انہیں سنگسار کیا یہاں تک کہ وہ مر گئے۔

تشریح: یہ حضرت ابراہیم رضی اللہ عنہ تھے اللہ ان سے راضی ہوا، وہ اللہ سے راضی ہوئے۔

بَابُ الْخُلْعِ وَكَيْفَ الطَّلَاقِ فِيهِ

باب: خلع کے بیان میں اور خلع میں طلاق کیونکر پڑے گی؟

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا﴾ إِلَى قَوْلِهِ: ﴿الظَّالِمُونَ﴾ [البقرة: ۲۲۹] وَأَجَازَ عُمَرُ الْخُلْعَ دُونَ السُّلْطَانِ، وَأَجَازَ عُثْمَانُ الْخُلْعَ دُونَ عِقَاصِ رَأْسِهَا. وَقَالَ: ﴿إِلَّا أَنْ يَخَافَ أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ [البقرة: ۲۲۹] فِيمَا اقْتَرَضَ لِكُلِّ وَاحِدٍ مِنْهُمَا عَلَى صَاحِبِهِ فِي الْعِشْرَةِ وَالصُّحْبَةِ، وَلَمْ يَقُلْ قَوْلَ السُّفَهَاءِ: لَا يَحِلُّ حَتَّى تَقُولَ: لَا أَغْتَسِلُ لَكَ مِنْ جَنَابَةٍ.

اور اللہ تعالیٰ نے سورہ بقرہ میں فرمایا: ”اور تمہارے لیے (شوہروں کے لیے) جائز نہیں کہ جو (مہر) تم انہیں (اپنی بیویوں کو) دے چکے ہو، اس میں سے کچھ بھی واپس لو، سوائے اس صورت کے جبکہ زوجین اس کا خوف محسوس کریں کہ وہ (ایک ساتھ رہ کر) اللہ کی حدود کو قائم نہیں رکھ سکتے۔“ عمر رضی اللہ عنہ نے خلع جائز رکھا ہے۔ اس میں بادشاہ یا قاضی کے حکم کی ضرورت نہیں ہے اور حضرت عثمان رضی اللہ عنہ نے کہا: اگر بیوی اپنے سارے مال کے عوض میں خلع کرے صرف جوڑا باندھنے کا دھاگرہ دے دے تب بھی خلع کرنا درست ہے۔ طاؤس نے کہا کہ ﴿إِلَّا أَنْ يَخَافَ أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ کا یہ مطلب ہے کہ جب بیوی اور خاوند اپنے اپنے فرائض کو جو حسن معاشرت اور صحبت سے متعلق ہیں ادا نہ کر سکیں (اس وقت خلع کرنا درست ہے) طاؤس نے ان بیوقوفوں کا اصرار یہ نہیں کیا کہ خلع اسی وقت درست ہے جب عورت کہے کہ میں جنابت یا حیض سے غسل ہی نہیں کروں گی۔

تشریح: اب تو صحبت کیسے کرے گا۔ اسے عبدالرزاق نے وصل کیا یہ ابن طاؤس کا قول ہے کہ ان بے وقوفوں کی طرح یہ نہیں کہا۔ انہوں نے اس کا رد کیا کہ خلع صرف اسی وقت درست ہے جب عورت بالکل مرد کا کہنا نہ سنے اور کسی طرح اصلاح کی امید نہ ہو جیسے سعید بن منصور نے شخصی سے نکالا۔ ایک عورت نے اپنے خاوند سے کہا میں تو تیری کوئی بات نہیں سنوں گی نہ تیری قسم پوری کروں گی نہ میں جنابت کا غسل کروں گی۔ اس وقت شخصی نے کہا اگر عورت ایسی ناراض ہے تو اب خاوند کو جائز ہے کہ اس سے کچھ لے لے اور اسے چھوڑ دے۔

نوٹ: جو مترضین کہتے ہیں کہ عورت کو شادی کے معاملہ میں اسلام نے مجبور کر دیا ہے ان کا یہ قول سراسر غلط ہے۔ اول تو عورت کی بغیر اجازت نکاح ہی نہیں ہو سکتا۔ دوسرے اگر عورت پر ظلم ہو رہا ہے تو اس کو اپنے خاوند سے خلاصی حاصل کرنے کا پورا پورا حق حاصل ہے۔ اسی کو اسلام میں لفظ خلع سے ذکر کیا گیا ہے۔ عورت اس حالت میں قاضی اسلام کے ذریعہ شرعی طریقہ پر خلع کے ذریعہ ایسے خاوند سے خلاصی حاصل کرنے کے لئے پورے طور پر مختار ہے۔ لہذا مترضین کے ایسے جملہ اعتراضات غلط ہیں۔

(۵۲۷۳) ہم سے ازہر بن جمیل نے بیان کیا، کہا ہم سے عبد الوہاب ثقفی نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ ثابت بن قیس رضی اللہ عنہ کی بیوی نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور عرض کیا: یا رسول اللہ! مجھے ان کے اخلاق اور دین کی وجہ سے اس سے کوئی شکایت نہیں ہے، البتہ میں اسلام میں کفر کو پسند نہیں کرتی۔ (کیونکہ ان کے ساتھ رہ کر ان کے حقوق زوجیت کو نہیں ادا کر سکتی) اس پر آنحضرت ﷺ نے ان سے فرمایا: ”کیا تم ان کا باغ (جو انہوں نے مہر میں دیا تھا) واپس کر سکتی ہو؟“ انہوں نے کہا: جی ہاں، آنحضرت ﷺ نے (ثابت رضی اللہ عنہ سے) فرمایا: ”باغ قبول کر لو اور انہیں طلاق دے دو۔“

۵۲۷۳۔ حَدَّثَنَا أَزْهَرُ بْنُ جَمِيلٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ. أَنَّ امْرَأَةً، ثَابِتِ بْنِ قَيْسٍ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! ثَابِتُ بْنُ قَيْسٍ مَا أَغْتَبَ عَلَيَّ فِي خُلُقِي وَلَا دِينِي، وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَتُرَدِّينَ عَلَيَّ حَدِيثَهُ؟)) قَالَتْ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: ((اقْبَلِ الْحَدِيثَ وَطَلِّقْهَا تَطْلِيقَةً)). [اطرافہ فی: ۵۲۷۴، ۵۲۷۵، ۵۲۷۶، ۵۲۷۷]

[نسائی: ۳۴۶۳]

(۵۲۷۴) ہم سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد طحان نے بیان کیا، ان سے خالد حذانی، ان سے عکرمہ نے کہ عبد اللہ بن ابی (منافق) کی بہن جلیلہ رضی اللہ عنہا (جو ابی کی بیٹی تھی) نے یہ بیان کیا اور رسول اللہ ﷺ نے ان سے دریافت فرمایا تھا: ”کیا تم ان (ثابت رضی اللہ عنہ) کو باغ واپس کر دو گی؟“ انہوں نے کہا: ہاں، کر دوں گی۔ چنانچہ انہوں نے باغ واپس کر دیا اور نبی کریم ﷺ نے ان کے شوہر کو حکم دیا: ”انہیں طلاق دے دیں“ اور ابراہیم بن طہمان نے بیان کیا کہ ان سے خالد نے، ان سے عکرمہ نے نبی کریم ﷺ سے اور (اس روایت میں بیان کیا کہ) ان کے شوہر (ثابت رضی اللہ عنہ) نے انہیں طلاق دے دی۔

۵۲۷۴۔ حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عِكْرَمَةَ، أَنَّ أُخْتَ عَبْدِ اللَّهِ بْنِ أَبِي، بِهَذَا، وَقَالَ: ((تُرَدِّينَ حَدِيثَهُ؟)) قَالَتْ: نَعَمْ. فَرَدَّهَا وَأَمَرَهُ يَطْلُقُهَا وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ خَالِدٍ عَنْ عِكْرَمَةَ عَنِ النَّبِيِّ ﷺ: وَطَلَّقَهَا. [راجع: ۵۲۷۳]

(۵۲۷۵) اور ابن ابی تمیمہ سے روایت ہے، ان سے عکرمہ نے، ان سے حضرت ابن عباس رضی اللہ عنہما نے، انہوں نے بیان کیا کہ ثابت بن قیس رضی اللہ عنہ کی بیوی رسول اللہ ﷺ کی خدمت میں حاضر ہوئی اور عرض کیا: یا رسول اللہ! مجھے ثابت کے دین اور ان کے اخلاق کی وجہ سے کوئی شکایت نہیں ہے لیکن میں ان کے ساتھ گزارہ نہیں کر سکتی۔ رسول اللہ ﷺ نے اس پر فرمایا: ”پھر کیا تم ان کا باغ واپس کر سکتی ہو؟“ انہوں نے عرض کیا: جی ہاں۔

۵۲۷۵۔ وَعَنْ ابْنِ أَبِي تَمِيمَةَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: جَاءَتْ امْرَأَةً ثَابِتِ ابْنِ قَيْسٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي لَا أَغْتَبُ عَلَى ثَابِتِ فِي دِينٍ وَلَا خُلُقِي، وَلَكِنِّي لَا أَطِيقُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَتُرَدِّينَ عَلَيَّ حَدِيثَهُ؟)) قَالَتْ: نَعَمْ. [راجع: ۵۲۷۲]

تشریح: اس سے معلوم ہوتا ہے کہ ثابت رضی اللہ عنہ نے اس کے ساتھ کوئی بدخلقی نہیں کی تھی لیکن نسائی کی روایت میں ہے کہ ثابت رضی اللہ عنہ نے اس کا ہاتھ توڑ ڈالا تھا ابن ماجہ کی روایت میں ہے کہ ثابت رضی اللہ عنہ بد صورت آدمی تھے اس وجہ سے جیلہ کو ان سے نفرت پیدا ہو گئی تھی۔

۵۲۷۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ (۵۲۷۶) ہم سے محمد بن عبد اللہ بن مبارک مخزومی نے کہا، کہا ہم سے قراذ ابو المخرم، قَالَ: حَدَّثَنَا قُرَازُ أَبُو نُوحٍ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ امْرَأَةٌ ثَابِتَ بْنِ قَيْسٍ بْنِ شِمَاسٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! مَا أَتَيْتُ عَلَى ثَابِتٍ فِي دِينٍ وَلَا خُلْتِي، إِلَّا أَنِّي أَخَافُ الْكُفْرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَتَرُدِّيْنِ عَلَيْهِ حَدِيثَهُ؟)) فَقَالَتْ: نَعَمْ. فَرُدَّتْ عَلَيْهِ، وَأَمَرَهُ فَقَارَقَهَا. [راجع: ۵۲۷۲]

(۵۲۷۶) ہم سے محمد بن عبد اللہ بن مبارک مخزومی نے کہا، کہا ہم سے قراذ ابو نوح نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے ایوب سختیانی نے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ ثابت بن قیس بن شماس رضی اللہ عنہ کی بیوی نبی کریم صلی اللہ علیہ وسلم کے پاس آئی اور عرض کیا: یا رسول اللہ! ثابت کے دین اور ان کے اخلاق سے مجھے کوئی شکایت نہیں لیکن مجھے خطرہ ہے (کہ میں ثابت رضی اللہ عنہ کی ناشکری میں نہ پھنس جاؤں) رسول اللہ صلی اللہ علیہ وسلم نے اس پر ان سے دریافت فرمایا: ”کیا تم ان کا باغ (جوانہوں نے مہر میں دیا تھا) واپس کر سکتی ہو؟“ انہوں نے عرض کیا: جی ہاں۔ چنانچہ انہوں نے وہ باغ واپس کر دیا اور آنحضرت صلی اللہ علیہ وسلم کے حکم سے ثابت رضی اللہ عنہ نے انہیں اپنے سے جدا کر دیا۔

تشریح: ان سندوں کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ راویوں نے اس میں اختلاف کیا ہے۔ ایوب پر، ابن طہمان اور جریر نے اس کو موصولاً نقل کیا ہے اور حماد نے مرسل ایک روایت میں بیان کیا ہے کہ ثابت رضی اللہ عنہ کی اس عورت کا نام حبیبہ بنت بھل تھا۔ ہزار نے روایت کیا کہ یہ پہلا خلع تھا اسلام میں۔ واللہ اعلم بالصواب۔

۵۲۷۷۔ حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، أَنَّ جَمِيلَةَ، فَذَكَرَ الْحَدِيثَ. [راجع: ۵۲۷۲]

(۵۲۷۷) ہم سے سلیمان بن حرب نے بیان کیا، ان سے حماد بن یزید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے عکرمہ نے یہی قصہ (مرسل) نقل کیا اور اس میں خاتون کا نام جمیلہ آیا ہے۔

باب: میاں بیوی میں نا اتفاقی کا بیان

بَابُ الشَّقَاقِ

وَهَلْ يُشِيرُ بِالْخُلْعِ عِنْدَ الضَّرُورَةِ وَقَوْلُهُ تَعَالَى: ﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ﴾ إِلَى قَوْلِهِ: ﴿خَيْرٌ﴾۔ اور ضرورت کے وقت خلع کا حکم دینا اور اللہ نے سورہ نساء میں فرمایا: ”اگر تم میاں بیوی کی نا اتفاقی سے ڈرو تو ایک حکم مردوا لوں میں سے بھیجو اور ایک حکم عورت کی طرف سے مقرر کرو“ (آخر آیت تک)۔

[النساء: ۳۵]

تشریح: اب اگر یہ دونوں بیچ میاں بیوی میں موافقت کر دیں تب تو خیر اس کا ذکر خود آیت میں ہے۔ اگر یہ دونوں بیچ جدائی کی رائے دیں تو جدائی ہو جائے گی، میاں بیوی کے اذن کی ضرورت نہیں۔ امام مالک اور اوزاعی اور اسحاق رحمہم اللہ کا یہی قول ہے اور امام شافعی اور امام احمد رحمہم اللہ کہتے ہیں کہ اذن ضروری ہے۔

۵۲۷۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا اللَّيْثُ، (۵۲۷۸) ہم سے ابو الولید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان

عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ بَيْنِي وَالْمُغِيرَةَ اسْتَاذُنَا فِي أَنْ يَنْكِحَ عَلَيَّ ابْنَتَهُمْ، فَلَا آذَنَ)). [راجع: ۹۲۶]

کیا، ان سے ابن ابی ملیکہ نے اور ان سے مسور بن مخرمہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے: ”بنو مغیرہ نے اس کی اجازت مانگی ہے کہ علی سے وہ اپنی بیٹی کا نکاح کر دیں لیکن میں انہیں اس کی اجازت نہیں دوں گا۔“

تشریح: یہ ایک ٹکڑا ہے اس حدیث کا جو کتاب النکاح میں گزر چکی ہے کہ حضرت علی رضی اللہ عنہ نے ابو جہل کی بیٹی سے نکاح کرنا چاہا تھا۔ نبی کریم ﷺ خفا ہوئے تو وہ اس ارادے سے باز آئے۔ اس حدیث کی مطابقت ترجمہ باب سے اس طرح ہے کہ نبی کریم ﷺ نے حضرت علی رضی اللہ عنہ کو دوسرے نکاح سے روکا تو اسی وجہ سے کہ ان میں اور حضرت فاطمہ الزہراء رضی اللہ عنہا میں نا اتفاقی کا ڈر تھا۔ آپ نے تو فرما دیا کہ یہ ناممکن ہے کہ اللہ کے رسول کی بیٹی اور اللہ کے دشمن کی بیٹی ایک گھر میں جمع ہو سکیں۔

بَابُ: لَا يَكُونُ بَيْعُ الْأَمَةِ طَلَاقًا

باب: اگر لونڈی کسی کے نکاح میں ہو اس کے بعد

بیچی جائے تو بیچ سے طلاق نہ پڑے گی

تشریح: کیونکہ نکاح رضا مندی کا سودا ہے اور لونڈی ہونے کی صورت میں اس کو اپنے نفس پر اختیار نہ تھا۔ ممکن ہے کہ مالک نے جس سے اس کا نکاح کر دیا ہو وہ اس کو پسند نہ کرتی ہو۔ اس وجہ سے آزادی کے بعد اسے اختیار دیا گیا اور بعض روایتوں میں یہ بھی آیا ہے کہ اس کا خاوند آزاد تھا مگر امام بخاری رحمہ اللہ کے ترجمہ باب سے یہ نکلتا ہے کہ انہوں نے اس کے غلام ہونے کو ترجیح دی ہے اور جمہور علما کا یہی مذہب ہے کہ لونڈی کو یہ اختیار اسی وقت ہوگا جب اس کا خاوند غلام ہو۔ اگر آزاد ہو تو یہ اختیار نہ ہوگا لیکن امام ابو حنیفہ رحمہ اللہ اور اہل کوفہ کے نزدیک لونڈی کو آزادی کے وقت ہر حال میں اختیار ہوگا خواہ اس کا خاوند غلام ہو یا آزاد اور تعجب ہے کہ امام ابو حنیفہ رحمہ اللہ لونڈی کے باب میں تو مطلقاً اس اختیار کے قائل ہوئے ہیں اور کنواری نابالغ لڑکی کو جس کا نکاح اس کے باپ نے پڑھا دیا ہو اور بلوغ کے بعد وہ ناراض ہو یہ اختیار نہیں دیتے حالانکہ ایک حدیث میں اس کی صراحت آچکی ہے کہ نبی کریم ﷺ نے ایسی لڑکی کو اختیار دیا تھا اور قیاس صحیح بھی اس کا مؤید ہے۔

۵۲۷۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ سَنَنَ، إِخْدَى السَّنَنِ أَنَّهَا أُعْتِقَتْ، فَخَيْرْتُ فِي زَوْجِهَا. وَقَالَ رَسُولُ اللَّهِ ﷺ: ((الْوَلَاءُ لِمَنْ أَعْتَقَ)). وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَالْبُرْمَةُ تَقُورُ بِلَحْمٍ، فَقَرَّبَ إِلَيْهِ خُبْزَ وَأُذْمَ مِنْ أَدَمِ النَّبْتِ فَقَالَ: ((أَلَمْ أَرِ الْبُرْمَةَ فِيهَا لَحْمٌ؟)) قَالُوا: بَلَى،

ہم سے اسماعیل بن عبد اللہ اویسی نے بیان کیا، کہا مجھ سے امام مالک نے، ان سے ربیعہ بن ابی عبد الرحمن نے، ان سے قاسم بن محمد نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ بریرہ رضی اللہ عنہا سے دین کے تین مسئلے معلوم ہو گئے۔ اول یہ کہ انہیں آزاد کیا گیا اور پھر ان کے شوہر کے بارے میں اختیار دیا گیا (کہ چاہیں ان کے نکاح میں رہیں ورنہ الگ ہو جائیں) اور رسول اللہ ﷺ نے (انہی کے بارے میں) فرمایا کہ ”ولاء اسی سے قائم ہوتی ہے جو آزاد کرے“ اور ایک مرتبہ نبی اکرم ﷺ گھر میں تشریف لائے تو ہانڈی میں گوشت پکایا جا رہا تھا، پھر کھانے کے لیے آنحضرت ﷺ کے سامنے روٹی اور گھر کا سالن پیش کیا گیا۔ آنحضرت ﷺ نے فرمایا: ”میں نے تو دیکھا کہ ہانڈی میں گوشت بھی پک رہا ہے؟“ عرض

وَلَكِنْ ذَلِكَ لَحْمٌ تُصَدَّقُ بِهِ عَلَىٰ بَرْنَرَةٍ، وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ. قَالَ: ((عَلَيْهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ)). [راجع: ۴۵۶]

کیا گیا: جی ہاں، لیکن وہ گوشت بریرہ کو صدقہ میں ملا ہے اور آپ صدقہ نہیں کھاتے۔ آنحضرت ﷺ نے فرمایا: ”وہ ان کے لیے صدقہ ہے اور ہمارے لیے بریرہ کی طرف سے تحفہ ہے۔“

تشریح: جب تک خاوند طلاق نہ دے، جمہور کا یہی مذہب ہے لیکن ابن مسعود اور ابن عباس اور ابی بن کعب رضی اللہ عنہم سے منقول ہے کہ لوٹڑی کی بیع طلاق ہے۔ تابعین میں سے سعید بن مسیب اور حسن اور مجاہد بھی اسی کے قائل ہیں۔ عروہ نے کہا طلاق خریدار کے اختیار میں رہے گی۔ حدیث سے باب کا مطلب یوں نکلا کہ جب آپ نے بریرہ رضی اللہ عنہا کو آزاد ہونے کے بعد اختیار دیا کہ اپنے خاوند کو رکھے یا اس سے جدا ہو جائے تو معلوم ہوا کہ لوٹڑی کا آزاد ہونا طلاق نہیں ہے ورنہ اختیار کے کیا معنی ہوتے اور جب آزادی طلاق نہیں ہوتی تو بیع بھی طلاق نہ ہوگی۔ یہ امام بخاری رحمہ اللہ کی باریکی استنباط اور فقہانہ کی دلیل ہے۔ بے وقوف ہیں وہ جو امام بخاری رحمہ اللہ کی فقہانہ کے قائل نہیں ہیں۔ امام بخاری رحمہ اللہ مجتہد مطلق اور فقہ الحدیث میں امام القباہ ہیں۔

گر نہ بیند بروز شیر . چشم ☆ - چشمه آفتاب را چہ گناہ

بَابُ خِيَارِ الْأَمَةِ تَحْتَ الْعَبْدِ باب: اگر لونڈی غلام کے نکاح میں ہو پھر وہ لونڈی آزاد ہو جائے تو اسے اختیار ہوگا، خواہ وہ نکاح باقی رکھے یا فسخ کر ڈالے ..

۵۲۸۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، وَهَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: رَأَيْتُهُ عَبْدًا يُعْنِي زَوْجَ بَرِيرَةَ. [اطرافہ فی: ۵۲۸۱، ۵۲۸۲، ۵۲۸۳]

(۵۲۸۰) ہم سے ابوالوید نے بیان کیا، کہا ہم سے شعبہ اور ہمام نے بیان کیا، ان سے قتادہ نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے انہیں غلام دیکھا تھا۔ آپ کی مراد بریرہ رضی اللہ عنہا کے شوہر (مغیث) سے تھی۔

[ابوداود: ۲۲۳۲؛ ترمذی: ۱۱۵۶]

۵۲۸۱۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ذَاكَ مُعْنِثُ عَبْدِ بَنِي فَلَانٍ يَعْنِي زَوْجَ بَرِيرَةَ كَأَنِّي أَنْظُرُ إِلَيْهِ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ، يَبْكِي عَلَيْهَا. [راجع: ۵۲۸۰] [ابوداود: ۲۳۳۲؛ ترمذی: ۱۱۵۶]

(۵۲۸۱) ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، کہا ہم نے ایوب سے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ یہ مغیث، بنی فلاں کے غلام تھے۔ آپ کا اشارہ بریرہ رضی اللہ عنہا کے شوہر کی طرف تھا۔ گویا اس وقت بھی میں انہیں دیکھ رہا ہوں کہ مدینہ کی گلیوں میں وہ بریرہ رضی اللہ عنہا کے پیچھے پیچھے روتے پھر رہے ہیں۔

[راجع: ٥٢٨٠] [ابوداود: ٢٢٣٢؛ ترمذي: ١١٥٦]

۵۲۸۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ زَوْجُ بَرِيرَةَ عَبْدًا

(۵۲۸۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، ان سے ایوب نے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ بریرہ رضی اللہ عنہا کے شوہر ایک حبشی غلام تھے ان کا

٥٢٨٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا

مغیث نام تھا۔ وہ بنی فلاں کے غلام تھے۔ جیسے وہ منظر اب بھی میری آنکھوں میں ہے کہ وہ مدینہ کی گلیوں میں بریرہ رضی اللہ عنہا کے پیچھے پیچھے پھر رہے ہیں۔

أَسْوَدُ يَقَالُ لَهُ: مُغِيثٌ، عَبْدًا لِّبَنِي فَلَانٍ،
كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ وَرَائَهَا فِي سِكَكِ
الْمَدِينَةِ. [راجع: ۵۲۸۰، ۵۲۸۱]

باب: بریرہ رضی اللہ عنہا کے شوہر کے بارے میں نبی کریم ﷺ کا سفارش کرنا

بَابُ شَفَاعَةِ النَّبِيِّ ﷺ فِي زَوْجِ بَرِيرَةَ

۵۲۸۳۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يَقَالُ لَهُ: مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي، وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ ﷺ لِعَبَّاسٍ: ((يَا عَبَّاسُ! أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بِرِيرَةَ، وَمِنْ بَغْضِ بَرِيرَةَ مُغِيثًا؟)) فَقَالَ النَّبِيُّ ﷺ: ((لَوْ رَاجَعْتِي)). قَالَتْ: يَا رَسُولَ اللَّهِ! تَأْمُرُنِي قَالَ: ((إِنَّمَا أَشْفَعُ)). قَالَتْ: فَلَا حَاجَةَ لِي فِيهِ. [راجع: ۵۲۸۰ [ابوداود: ۲۲۳۱] نسائي: ۵۴۳۲ ابن

۵۲۸۳۔ ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے خبر دی، کہا ہم سے خالد حذاء نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ بریرہ رضی اللہ عنہا کے شوہر غلام تھے اور ان کا نام مغیث تھا۔ گویا میں اس وقت اسے دیکھ رہا ہوں جب وہ بریرہ رضی اللہ عنہا کے پیچھے پیچھے روتے ہوئے پھر رہے تھے اور آنسوؤں سے ان کی ڈاڑھی تر ہو رہی تھی۔ اس پر نبی کریم ﷺ نے عباس رضی اللہ عنہ سے فرمایا: ”عباس! کیا تمہیں مغیث کی بریرہ سے محبت اور بریرہ کی مغیث سے نفرت پر حیرت نہیں ہوئی؟“ آخر نبی اکرم ﷺ نے بریرہ سے فرمایا: ”کاش! تم اس کے بارے میں اپنا فیصلہ بدل دیتیں۔“ انہوں نے عرض کیا: یا رسول اللہ! کیا آپ مجھے اس کا حکم فرما رہے ہیں؟ آنحضرت ﷺ نے فرمایا: ”میں صرف سفارش کر رہا ہوں۔“ انہوں نے اس پر کہا کہ مجھے مغیث کے پاس رہنے کی خواہش نہیں ہے۔

ماجہ: ۲۰۷۵]

باب

باب

۵۲۸۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، أَنَّ عَائِشَةَ، أَرَادَتْ أَنْ تَشْتَرِيَ، بَرِيرَةَ، فَأَبَى مَوَالِيهَا إِلَّا أَنْ يَشْتَرُطُوا الْوَلَاءَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((اشْتَرِيَهَا وَأَعْتِقِيهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). وَأَبَى النَّبِيُّ ﷺ بِلَحْمِ قَبِيلٍ: إِنَّ هَذَا مِمَّا تُصَدِّقُ عَلَى بَرِيرَةَ، فَقَالَ: ((هُوَ

۵۲۸۴۔ ہم سے عبد اللہ بن رجاء نے بیان کیا، کہا ہم کو شعبہ نے خبر دی انہیں حکم نے، انہیں ابراہیم نخعی نے، انہیں اسود نے کہ عائشہ رضی اللہ عنہا نے بریرہ کو خریدنے کا ارادہ کیا لیکن ان کے مالکوں نے کہا کہ وہ اسی شرط پر انہیں بیچ سکتے ہیں کہ بریرہ کا ترکہ ہم لیں اور ان کے ساتھ دلاء (آزادی کے بعد) انہی سے قائم ہو۔ عائشہ رضی اللہ عنہا نے جب اس کا ذکر نبی کریم ﷺ سے کیا تو آپ ﷺ نے فرمایا: ”انہیں خرید کر آزاد کر دو ترکہ تو اسی کو ملے گا جو لونڈی، غلام کو آزاد کرے اور دلاء بھی اسی کے ساتھ قائم ہو سکتی ہے جو آزاد کرے۔“ اور نبی کریم ﷺ کے سامنے گوشت لایا گیا پھر کہا گیا کہ یہ

گوشت بریرہ کو صدقہ کیا گیا تھا۔ آنحضرت ﷺ نے فرمایا: ”وہ ان کے لیے صدقہ ہے اور ہمارے لیے ان کا تحفہ ہے۔“

لَهَا صَدَقَةٌ، وَلَكِنَّ هَدِيَّةً). [راجع: ۴۵۶]

ہم سے آدم بن ابی ایاس نے بیان کیا۔ ان سے شعبہ نے بیان کیا اور اس روایت میں یہ اضافہ کیا کہ پھر آزادی کے بعد انہیں ان کے شوہر کے متعلق اختیار دیا گیا (کہ چاہیں ان کے پاس رہیں ورنہ اپنا نکاح توڑ لیں)۔

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ وَزَادَ: فَخُيِّرَتْ مِنْ زَوْجِهَا.

باب: اللہ تعالیٰ کا سورۃ بقرہ میں یوں فرمانا کہ

بَابُ قَوْلِ اللَّهِ تَعَالَى:

”اور مشرک عورتوں سے نکاح نہ کرو یہاں تک کہ وہ ایمان لائیں اور یقیناً مؤمنہ لوہڈی مشرک عورت سے بہتر ہے، خواہ مشرک عورت تم کو بھلی لگے۔“

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾. [البقرة: ۲۲۱]

(۵۲۸۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے نافع نے کہ ابن عمر رضی اللہ عنہما سے اگر یہودی یا نصرانی عورتوں سے نکاح کے متعلق سوال کیا جاتا تو وہ کہتے کہ اللہ تعالیٰ نے مشرک عورتوں سے نکاح مؤمنوں کے لیے حرام قرار دیا ہے اور میں نہیں سمجھتا کہ اس سے بڑھ کر اور کیا شرک ہوگا کہ ایک عورت یہ کہے کہ اس کے رب حضرت عیسیٰ علیہ السلام ہیں، حالانکہ وہ اللہ کے مقبول بندوں میں سے ایک مقبول بندے ہیں۔

۵۲۸۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا سُئِلَ عَنْ نِكَاحِ النَّصْرَانِيَّةِ، أَوِ الْيَهُودِيَّةِ، قَالَ: إِنَّ اللَّهَ حَرَّمَ الْمُشْرِكَاتِ عَلَى الْمُؤْمِنِينَ، وَلَا أَعْلَمُ مِنَ الْإِشْرَاقِ شَيْئًا أَكْثَرَ مِنْ أَنْ تَقُولَ الْمَرْأَةُ: رَبُّهَا عِيسَى، وَهُوَ عَبْدٌ مِنْ عِبَادِ اللَّهِ.

تشریح: یہ خاص ابن عمر رضی اللہ عنہما کی رائے تھی۔ دوسرے سلف نے ان کا خلاف کیا ہے۔ شاید ابن عمر رضی اللہ عنہما سورۃ مائدہ کی اس آیت: ﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ (۵/ المائدہ: ۵) کو منسوخ سمجھتے ہوں۔ ابن عباس رضی اللہ عنہما نے کہا کہ سورۃ بقرہ کی یہ آیت: ﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ﴾ (۲/ البقرہ: ۲۲۱) سورۃ مائدہ کی آیت سے منسوخ ہے اور ابن عمر رضی اللہ عنہما کے سوا اور کوئی اس کا قائل نہیں ہوا کہ یہودی یا نصرانی عورت سے نکاح ناجائز ہے اور امام بخاری رحمہ اللہ کا بھی میلان ابن عمر رضی اللہ عنہما کے قول کی طرف معلوم ہوتا ہے۔ عطاء نے کہا یہودی یا نصرانی عورت سے نکاح کرنا درست ہے اور بہت سے صحابہ سے ثابت ہے کہ انہوں نے اہل کتاب کی عورتوں سے نکاح کیا۔

تشریح: یہ خاص ابن عمر رضی اللہ عنہما کی رائے تھی۔ دوسرے سلف نے ان کا خلاف کیا ہے۔ شاید ابن عمر رضی اللہ عنہما سورۃ مائدہ کی اس آیت: ﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ (۵/ المائدہ: ۵) کو منسوخ سمجھتے ہوں۔ ابن عباس رضی اللہ عنہما نے کہا کہ سورۃ بقرہ کی یہ آیت: ﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ﴾ (۲/ البقرہ: ۲۲۱) سورۃ مائدہ کی آیت سے منسوخ ہے اور ابن عمر رضی اللہ عنہما کے سوا اور کوئی اس کا قائل نہیں ہوا کہ یہودی یا نصرانی عورت سے نکاح ناجائز ہے اور امام بخاری رحمہ اللہ کا بھی میلان ابن عمر رضی اللہ عنہما کے قول کی طرف معلوم ہوتا ہے۔ عطاء نے کہا یہودی یا نصرانی عورت سے نکاح کرنا درست ہے اور بہت سے صحابہ سے ثابت ہے کہ انہوں نے اہل کتاب کی عورتوں سے نکاح کیا۔

باب: اسلام قبول کرنے والی مشرک عورتوں سے

بَابُ نِكَاحِ مَنْ أَسْلَمَ مِنَ

نِكَاحِ أَوْرَانِ كِي عَدَتِ كَابِيَانِ

الْمُشْرِكَاتِ وَعِدَّتِهِنَّ

(۵۲۸۶) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ابن جریج نے کہ عطاء خراسانی نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ اور مؤمنین کے لیے مشرکین دو طرح کے تھے۔ ایک تو مشرکین لڑائی کرنے والوں سے کہ آنحضرت ﷺ ان سے

۵۲۸۶۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ، وَقَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ: كَانَ الْمُشْرِكُونَ عَلَى مَنْرَتَيْنِ مِنَ النَّبِيِّ ﷺ وَالْمُؤْمِنِينَ، كَانُوا مُشْرِكِي

أَهْلُ حَرْبٍ يُقَاتِلُهُمْ وَيُقَاتِلُونَهُ، وَمُشْرِكِي أَهْلِ عَهْدٍ لَا يُقَاتِلُهُمْ وَلَا يُقَاتِلُونَهُ، وَكَانَ إِذَا هَاجَرَتِ امْرَأَةٌ مِنْ أَهْلِ الْحَرْبِ لَمْ تُخْطَبْ حَتَّى تَحِيضَ وَتَطْهَرَ، فَإِذَا طَهَّرَتْ حَلَّ لَهَا النِّكَاحُ، فَإِنْ هَاجَرَ زَوْجُهَا قَبْلَ أَنْ تَنْكِحَ رُدَّتْ إِلَيْهِ، وَإِنْ هَاجَرَ عَبْدٌ مِنْهُمْ أَوْ أَمَةٌ فَهَمَّا حُرَّانِ وَلَهُمَا مَا لِلْمُهَاجِرِينَ. ثُمَّ ذَكَرَ مِنْ أَهْلِ الْعَهْدِ مِثْلَ حَدِيثِ مُجَاهِدٍ وَإِنْ هَاجَرَ عَبْدٌ أَوْ أَمَةٌ لِلْمُشْرِكِينَ أَهْلُ الْعَهْدِ لَمْ يَرُدُّوا، وَرُدَّتْ أَمَانُهُمْ.

جنگ کرتے تھے اور وہ آنحضرت ﷺ سے جنگ کرتے تھے۔ دوسرے عہد و پیمان کرنے والے مشرکین کہ آنحضرت ﷺ ان سے جنگ نہیں کرتے تھے اور نہ وہ آنحضرت ﷺ سے جنگ کرتے تھے اور جب اہل حرب کی کوئی عورت (اسلام قبول کرنے کے بعد) ہجرت کر کے یہاں (مدینہ منورہ) آتی تو انہیں اس وقت تک پیغام نکاح نہ دیا جاتا یہاں تک کہ انہیں حیض آ جاتا اور پھر وہ اس سے پاک ہوتیں، پھر جب وہ پاک ہو جاتیں تو ان سے نکاح جائز ہو جاتا، پھر ان کے شوہر بھی، ان کے کسی دوسرے شخص سے نکاح کر لینے سے پہلے ہجرت کر کے آ جاتے تو یہ انہی کو ملتیں اور اگر مشرکین میں سے کوئی غلام یا لونڈی مسلمان ہو کر ہجرت کرتی تو وہ آزاد سمجھے جاتے اور ان کے وہی حقوق ہوتے جو تمام مہاجرین کے تھے۔

پھر عطاء نے معاہد مشرکین کے سلسلے میں مجاہد کی حدیث کی طرح سے صورت حال بیان کی کہ اگر معاہد مشرکین کی کوئی غلام یا لونڈی ہجرت کر کے آ جاتی تو انہیں ان کے مالک مشرکین کو واپس نہیں کیا جاتا تھا البتہ جوان کی قیمت ہوتی وہ واپس کر دی جاتی تھی۔

۵۲۸۷۔ وَقَالَ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ: كَانَتْ قَرِينَةُ بِنْتِ أَبِي أُمَيَّةَ عِنْدَ عَمْرِو بْنِ الْخَطَّابِ فَطَلَّقَهَا، فَتَزَوَّجَهَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ. وَكَانَتْ أُمُّ الْحَكَمِ ابْنَةُ أَبِي سُفْيَانَ تَحْتَ عِيَّاضِ بْنِ غَنَمٍ الْفِهْرِيِّ. فَطَلَّقَهَا، فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ الثَّقَفِيُّ.

(۵۲۸۷) اور عطاء نے حضرت ابن عباس رضی اللہ عنہما سے بیان کیا کہ قریبہ بنت ابی امیہ عمر بن خطاب رضی اللہ عنہ کے نکاح میں تھیں، پھر عمر رضی اللہ عنہ نے (مشرکین سے نکاح کی مخالفت کی آیت کے بعد) انہیں طلاق دے دی تو معاویہ بن ابی سفیان رضی اللہ عنہ نے ان سے نکاح کر لیا اور ام حکم بنت ابی سفیان عیاض بن غنم فہری کے نکاح میں تھیں، اس وقت اس نے انہیں طلاق دے دی (اور وہ مدینہ ہجرت کر کے آ گئیں) اور عبداللہ بن عثمان ثقفی نے ان سے نکاح کیا۔

تشمیح: اس مسئلہ میں اختلاف ہے اکثر علما کا یہ قول ہے کہ جو عورت دار الحرب سے مسلمان ہو کر دار السلام میں ہجرت کرے اس کو تین حیض تک یا حاملہ ہو تو وضع حمل تک عدت کرنی چاہیے۔ اس کے بعد کسی مسلمان سے نکاح کر سکتی ہے۔ قریبہ بنت ابی امیہ جو ام المؤمنین ام سلمہ رضی اللہ عنہا کی بہن تھیں اور ام الحکم ابوسفیان رضی اللہ عنہ کی بیٹی یہ دونوں عورتیں کافرہ تھیں جب ان کو طلاق دی گئی تو انہوں نے عدت بھی کی ہوگی لہذا اباب کا مطلب نکل آیا۔ بعض نے کہا قریبہ مسلمان ہو گئی تھی۔ بعض نے دفریبہ بتلائی ہیں۔ ایک تو وہ جو مسلمان ہو کر ہجرت کر آئی تھی اور ایک وہ جو کافر رہی تھی۔ یہاں یہی مراد ہے۔

بَابُ: إِذَا أَسْلَمَتِ الْمُشْرِكَةُ أَوْ النَّصْرَانِيَّةُ تَحْتَ الذِّمِّيِّ أَوْ بَابُ: اس بیان میں کہ جب مشرک یا نصرانی عورت جو معاہد مشرک یا حربی مشرک کے نکاح میں

ہو اسلام لائے

الْحَرْبِيُّ

اور عبدالوارث بن سعید نے بیان کیا، ان سے خالد ہذا نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ اگر کوئی نصرانی عورت اپنے شوہر سے تھوڑی دیر پہلے بھی اسلام لائی تو وہ اپنے خاوند پر حرام ہو جاتی ہے اور داؤد نے بیان کیا کہ ان سے ابراہیم صلی اللہ علیہ وسلم نے کہ عطاء سے ایسی عورت کے متعلق پوچھا گیا جو ذمی قوم سے تعلق رکھتی ہو اور اسلام قبول کر لے، پھر اس کے بعد اس کا شوہر بھی اس کی عدت کے زمانہ ہی میں اسلام لے آئے تو کیا وہ اسی کی بیوی سمجھی جائے گی؟ فرمایا: نہیں، البتہ اگر وہ نیا نکاح کرنا چاہے، نئے مہر کے ساتھ (تو کر سکتا ہے) مجاہد نے فرمایا کہ (بیوی کے اسلام لانے کے بعد) اگر شوہر اس کی عدت کے زمانہ میں ہی اسلام لے آیا تو اس سے نکاح کر لینا چاہیے اور اللہ تعالیٰ نے فرمایا: ”نہ مؤمن عورتیں مشرک مردوں کے لیے حلال ہیں اور نہ مشرک مرد مؤمن عورتوں کے لیے حلال ہیں۔“

وَقَالَ عَبْدُ الْوَارِثِ عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: إِذَا أَسْلَمَتِ النَّصْرَانِيَّةُ قَبْلَ زَوْجِهَا بِسَاعَةٍ حَرُمَتْ عَلَيْهِ. وَقَالَ دَاوُدُ عَنْ إِبْرَاهِيمَ الصَّائِغِ: سُئِلَ عَطَاءٌ عَنْ امْرَأَةٍ مِنْ أَهْلِ الْعَهْدِ أَسْلَمَتْ ثُمَّ أَسْلَمَ زَوْجُهَا فِي الْعِدَّةِ أَهِيَ امْرَأَتُهُ قَالَ: لَا، إِلَّا أَنْ تَشَاءَ هِيَ بِنِكَاحِ جَدِيدٍ وَصَدَاقٍ. وَقَالَ مُجَاهِدٌ: إِذَا أَسْلَمَ فِي الْعِدَّةِ يَتَزَوَّجُهَا. وَقَالَ اللَّهُ تَعَالَى: ﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾. [الممتحنة: ۱۰]

حسن اور قتادہ نے دو مجوسیوں کے بارے میں (جو میاں بیوی تھے) اسلام لے آئے تھے، کہا کہ وہ دونوں اپنے نکاح پر باقی ہیں اور اگر ان میں سے کوئی اپنے ساتھی سے (اسلام میں) سبقت کر جائے اور دوسرا انکار کر دے تو عورت اپنے شوہر سے جدا ہو جاتی ہے اور شوہر اسے حاصل نہیں کر سکتا (سوائے نکاح جدید کے) اور ابن جریج نے کہا: میں نے عطاء سے پوچھا کہ مشرکین کی کوئی عورت (اسلام قبول کرنے کے بعد) اگر مسلمانوں کے پاس آئے تو کیا اس کے مشرک شوہر کو اس کا مہر واپس کر دیا جائے گا؟ اللہ تعالیٰ نے فرمایا ہے: ”اور انہیں وہ واپس کر دو جو انہوں نے خرچ کیا ہو۔“ عطاء نے فرمایا: نہیں، یہ صرف نبی کریم ﷺ اور معاہدہ مشرکین کے درمیان تھا اور مجاہد نے فرمایا: یہ سب کچھ حضور اکرم ﷺ اور قریش کے درمیان باہمی صلح کی وجہ سے تھا۔

وَقَالَ الْحَسَنُ وَقَتَادَةُ فِي مَجُوسِيَيْنِ: أَسْلَمَا هُمَا عَلَى نِكَاحِهِمَا، وَإِذَا سَبَقَ أَحَدُهُمَا صَاحِبَهُ وَأَبَى الْآخَرُ بَانَتْ، لَا سَبِيلَ لَهُ عَلَيْهَا. وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: امْرَأَةٌ مِنَ الْمُشْرِكِينَ جَاءَتْ إِلَى الْمُسْلِمِينَ أَيْعَاوُضُ زَوْجِهَا مِنْهَا؟ لِقَوْلِهِ تَعَالَى: ﴿وَأَتَوْهُمْ مَا أَنْفَقُوا﴾ [الممتحنة: ۱۰] قَالَ: لَا إِنَّمَا كَانَ ذَاكَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ أَهْلِ الْعَهْدِ. وَقَالَ مُجَاهِدٌ: هَذَا كُلُّهُ فِي صَلَاحِ بَيْنِ النَّبِيِّ ﷺ وَبَيْنَ قُرَيْشٍ.

(۵۲۸۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے اور ابراہیم بن منذر

۵۲۸۸۔ حَدَّثَنَا ابْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ. وَقَالَ إِبْرَاهِيمُ

نے بیان کیا کہ مجھ سے عبد اللہ بن وہب نے بیان کیا، ان سے یونس نے بیان کیا، ابن شہاب نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ مومن عورتیں جب ہجرت کر کے نبی کریم ﷺ کے پاس آتی تھیں تو آنحضرت ﷺ انہیں آزماتے تھے بوجہ اللہ تعالیٰ کے اس ارشاد کے کہ ”اے وہ لوگو! جو ایمان لے آئے ہو، جب مومن عورتیں تمہارے پاس ہجرت کر کے آئیں تو انہیں آزماد۔“ آخر آیت تک۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر ان (ہجرت کرنے والی) مومن عورتوں میں سے جو اس شرط کا اقرار کر لیتی (جس کا ذکر اسی سورہ محمہ میں ہے کہ ”اللہ کا کسی کو شریک نہ ٹھہراؤ گی“) تو وہ آزمائش میں پوری سمجھی جاتی تھی۔ چنانچہ جب وہ اس کا اپنی زبان سے اقرار کر لیتیں تو رسول اللہ ﷺ ان سے فرماتے کہ ”اب جاؤ! میں نے تم سے عہد لے لیا ہے۔“ ہرگز نہیں! واللہ! رسول اللہ ﷺ کے ہاتھ نے (بیعت لیتے وقت) کسی عورت کا ہاتھ کبھی نہیں چھوا۔ آنحضرت ﷺ ان سے صرف زبان سے بیعت لیتے تھے۔ واللہ! آنحضرت نے عورتوں سے صرف انہیں چیزوں کا عہد لیا جن کا اللہ نے آپ کو حکم دیا تھا۔ بیعت لینے کے بعد آپ ان سے فرماتے کہ میں نے تم سے عہد لے لیا ہے۔ یہ آپ صرف زبان سے کہتے کہ ”میں نے تم سے بیعت لے لی۔“

باب: اللہ تعالیٰ کا (سورہ بقرہ میں) فرمانا کہ

”وہ لوگ جو اپنی بیویوں سے ایلاء کرتے ہیں، ان کے لیے چار مہینے کی مدت مقرر ہے“ آخر آیت ﴿سَمِيعٌ عَلِيمٌ﴾ تک۔ ﴿فَإِنْ فَاءُ وَا﴾ کے معنی قسم توڑ دیں اپنی بیوی سے صحبت کریں۔

(۵۲۸۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، ان سے ان کے بھائی عبد الحمید نے، ان سے سلیمان بن بلال نے، ان سے حمید طویل نے کہ انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا: انہوں نے بیان کیا کہ رسول اللہ ﷺ نے اپنی ازواج مطہرات سے ایلاء کیا تھا آنحضرت ﷺ کے پاؤں میں موج آگئی تھی۔ اس لیے آپ نے اپنے بالا خانہ میں انیس

ابن المنذر: حَدَّثَنِي ابْنُ وَهْبٍ، حَدَّثَنِي يُونُسُ، قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَتْ الْمُؤْمِنَاتُ إِذَا هَاجَرْنَ إِلَى النَّبِيِّ ﷺ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [الممتحنة: ۱۰] إِلَى آخِرِ الْآيَةِ قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا الشَّرْطِ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمُخْنَةِ، فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَفْرَزَنَ بِذَلِكَ مِنْ قَوْلِهِنَّ قَالَ لِهِنَّ رَسُولُ اللَّهِ ﷺ: ((انْطَلِقْنَ فَقَدْ بَايَعْتُنَّ)) لَا وَاللَّهِ! مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ بَايَعَهُنَّ بِالْكَلَامِ، وَاللَّهِ! مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ إِلَّا بِمَا أَمَرَهُ اللَّهُ يَقُولُ لِهِنَّ إِذَا أَخَذَ عَلَيْهِنَّ ((قَدْ بَايَعْتُنَّ)). كَلَامًا. [راجع:

[۲۷۱۳] [مسلم: ۴۸۳۴، ابن ماجہ: ۲۸۷۵]

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿لِّلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ﴾ إِلَى قَوْلِهِ: ﴿سَمِيعٌ عَلِيمٌ﴾ [البقرة: ۲۲۶، ۲۲۷] ﴿فَإِنْ فَاءُ وَا﴾ رَجَعُوا.

۵۲۸۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، عَنْ أُجَيْبٍ، عَنْ سُلَيْمَانَ، عَنْ حُمَيْدِ الطَّوِيلِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نِسَائِهِ، وَكَانَتْ انْفُكَّت رِجْلُهُ فَأَقَامَ فِي مَشْرَبَةٍ لَهُ تِسْعًا

وَعِشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا: يَا رَسُولَ اللَّهِ! دن تک قیام فرمایا، پھر آپ ﷺ وہاں سے اترے، لوگوں نے کہا کہ
 آلَيْتَ شَهْرًا. قَالَ: ((الشَّهْرُ تِسْعٌ وَعِشْرُونَ)). یا رسول اللہ! آپ نے ایک مہینہ کا ایلا کیا تھا۔ آنحضرت ﷺ نے فرمایا:
 ”مہینہ اسی دن کا بھی ہوتا ہے۔“ [راجعہ: ۳۷۸]

تشریح: ایلا، قسم کھانے کو کہتے ہیں کہ کوئی مرد اپنی عورت کے پاس مدت مقررہ تک نہ جانے کی قسم کھالے۔ مزید تفصیل حدیث ذیل میں ملاحظہ ہو۔
 لفظ ایلا کے اصطلاحی معنی یہ ہیں کہ کوئی قسم کھائے کہ وہ اپنی عورت کے پاس نہیں جائے گا۔ جمہور علماء کے نزدیک ایلا کی مدت چار مہینے ہے۔

۵۲۹۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، (۵۲۹۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے
 عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ فِي الْإِيلَاءِ بیان کیا، ان سے نافع نے کہ ابن عمر رضی اللہ عنہما اس ایلا کے بارے میں جس کا
 الَّذِي سَمَّى اللَّهُ تَعَالَى لَا يَجِلُّ لِأَحَدٍ بَعْدَ ذکر اللہ تعالیٰ نے کیا ہے، فرماتے تھے کہ مدت پوری ہونے کے بعد کسی کے
 الْأَجَلِ إِلَّا أَنْ يُنْسِكَ بِالْمَعْرُوفِ، أَوْ لیے جائز نہیں، سوائے اس کے کہ قاعدہ کے مطابق (اپنی بیوی کو) اپنے
 بَعْزٍ بِالطَّلَاقِ، كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ. پاس ہی روک لے یا پھر طلاق دے، جیسا کہ اللہ تعالیٰ نے حکم دیا ہے۔

۵۲۹۱۔ وَقَالَ لِي إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، (۵۲۹۱) امام بخاری نے کہا کہ مجھ سے اسماعیل نے بیان کیا، ان سے امام
 عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، إِذَا مَضَتْ أَرْبَعَةُ مالک نے بیان کیا، ان سے نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے
 أَشْهُرٌ يُوقَفُ حَتَّى يُطْلَقَ، وَلَا يَقَعُ عَلَيْهِ کہ جب چار مہینے گزر جائیں تو اسے قاضی کے سامنے پیش کیا جائے گا،
 الطَّلَاقُ حَتَّى يُطْلَقَ. وَيَذْكَرُ ذَلِكَ عَنْ یہاں تک کہ وہ طلاق دے دے اور طلاق اس وقت تک نہیں ہوتی جب
 عُثْمَانَ وَعَلِيٍّ وَأَبِي الدَّرْدَاءِ وَعَائِشَةَ وَأَبْنَى تیک طلاق دی نہ جائے۔ حضرت عثمان، علی، ابو الدرداء اور عائشہ اور بارہ
 عَشَرَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ دوسرے صحابہ رضی اللہ عنہم سے بھی ایسا ہی منقول ہے۔

تشریح: حنفیہ کہتے ہیں کہ چار ماہ کی مدت گزرنے پر اگر مرد رجوع نہ کرے تو خود طلاق بائن پڑ جائے گی مگر حنفیہ کا یہ قول صحیح نہیں ہے تفصیل کے لئے
 دیکھو شرح وحیدی۔

باب: جو شخص گم ہو جائے اس کے گھر والوں اور
 جائیداد میں کیا عمل ہوگا

بَابُ حُكْمِ الْمَفْقُودِ فِي أَهْلِهِ
 وَمَالِهِ

اور ابن مسیب نے کہا جب جنگ کے وقت صف سے اگر کوئی شخص گم ہو جائے
 تو اس کی بیوی کو ایک سال اس کا انتظار کرنا چاہیے (اور پھر اس کے بعد
 دوسرا نکاح کرنا چاہیے) عبد اللہ بن مسعود رضی اللہ عنہ نے ایک لونڈی کسی سے
 خریدی (اصل مالک قیمت لیے بغیر کہیں چلا گیا اور گم ہو گیا) تو آپ نے
 اس کے پہلے مالک کو ایک سال تک تلاش کیا، پھر جب وہ نہیں ملا (غریبوں
 کو اس لونڈی کی قیمت میں سے) ایک ایک، دو دو درہم دینے لگے اور آپ

وَقَالَ ابْنُ الْمُسَيَّبِ: إِذَا قُفِدَ فِي الصَّفِّ
 عِنْدَ الْقِتَالِ تَرَبَّصْ أَمْرَئَهُ سَنَةً. وَاشْتَرِ
 ابْنُ مَسْعُودٍ جَارِيَةً وَالتَّمَسَّ صَاحِبَهَا سَنَةً
 فَلَمْ يَجِدْهُ وَقُفِدَ، فَأَخَذَ يُعْطِي الدَّرْهَمَ
 وَالذَّرْهَمَيْنِ وَقَالَ: اللَّهُمَّ عَنْ فُلَانٍ فَإِنْ
 أَتَى فُلَانٌ فَلِي وَعَلَيَّ. وَقَالَ: هَكَذَا فَافْعَلُوا

بِالْقَطْعَةِ. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ. وَقَالَ الزُّهْرِيُّ فِي الْأَسِيرِ يُعْلَمُ مَكَانُهُ: لَا تَزَوِّجُ امْرَأَتَهُ، وَلَا يُقْسَمُ مَالُهُ فَإِذَا انْقَطَعَ خَبَرُهُ فَسُنَّتُهُ سَنَةُ الْمَقْفُودِ.

نے دعا کی کہ اے اللہ! یہ فلاں کی طرف سے ہے (جو اس کا پہلا مالک تھا اور جو قیمت لیے بغیر کہیں گم ہو گیا تھا) پھر اگر وہ (آنے کے بعد) اس ممدقہ سے انکار کرے گا (اور قیمت کا مطالبہ کرے گا تو اس کا ثواب) مجھے ملے گا اور لونڈی کی قیمت کی ادائیگی مجھ پر واجب ہوگی۔ ابن مسعود رضی اللہ عنہ نے کہا: اسی طرح تم لفظ (ایسی چیز کو کہتے ہیں جو راستے میں پڑی ہوئی کسی کو مل جائے) کے ساتھ کیا کرو۔ زہری نے ایسے قیدی کے بارے میں جس کی جائے قیام معلوم ہو، کہا کہ اس کی بیوی دوسرا نکاح نہ کرے اور نہ اس کا مال تقسیم کیا جائے، پھر اس کی خبر ملنی بند ہو جائے تو اس کا معاملہ بھی مفقود الخیر کی طرح ہو جاتا ہے۔

(۵۲۹۲) ہم سے علی بن عبد اللہ مدینی نے کہا، ان سے سفیان بن عیینہ نے، ان سے یحییٰ بن سعید نے، ان سے مبعث کے مولیٰ یزید نے کہ نبی کریم ﷺ سے کھوئی ہوئی بکری کے متعلق سوال کیا گیا تو آپ ﷺ نے فرمایا: ”اسے پڑلو، کیونکہ یا وہ تمہاری ہوگی (اگر ایک سال تک اعلان کے بعد اس کا مالک نہ ملا) یا تمہارے کسی بھائی کی ہوگی یا پھر بھیڑیے کی ہوگی۔“ (اگر یہ انہی جنگلوں میں پھرتی رہی) اور آنحضرت ﷺ سے کھوئے ہوئے اونٹ کے متعلق سوال کیا گیا تو آپ غصہ ہو گئے اور غصے کی وجہ سے آپ کے دونوں رخسار سرخ ہو گئے اور آپ ﷺ نے فرمایا: ”تمہیں اس سے کیا غرض اس کے پاس (مضبوط) کھر ہیں (جس کی وجہ سے چلنے میں اسے کوئی دشواری نہیں ہوگی) اس کے پاس مشکیزہ ہے جس سے وہ پانی پیتا رہے گا اور درخت کے پتے کھاتا رہے گا، یہاں تک کہ اس کا مالک اسے پالے گا۔“ اور آنحضرت ﷺ سے لفظ کے متعلق سوال کیا گیا تو آپ نے فرمایا: ”اس کی رسی کا (جس سے وہ بندھا ہو) اور اس کے طرف کا (جس میں وہ رکھا ہو) اعلان کرو اور اس کا ایک سال تک اعلان کرو، پھر اگر کوئی ایسا شخص آ جائے جو اسے پہچانتا ہو (اور اس کا مالک ہو تو اسے دے دو) ورنہ اسے اپنے مال کے ساتھ ملا لو۔“ سفیان بن عیینہ نے بیان کیا کہ پھر میں ربیعہ بن عبد الرحمن سے ملا اور مجھے ان سے اس کے سوا اور کوئی چیز محفوظ نہیں ہے۔ میں نے ان سے پوچھا تھا کہ گم شدہ چیزوں کے بارے

۵۲۹۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مَوْلَى الْمُتَّبِعِ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ: ((حُذِّهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلدَّنْبِ)). وَسُئِلَ عَنْ ضَالَّةِ الْإِبِلِ، فَغَضِبَ وَاحْمَرَّتْ وَجْتَاهُ، فَقَالَ: ((مَا لَكَ وَلَهَا، مَعَهَا الْحِذَاءُ وَالسَّقَاءُ، تَشْرَبُ الْمَاءَ، وَتَأْكُلُ الشَّجَرَ، حَتَّى يَلْقَاهَا رَبُّهَا)). وَسُئِلَ عَنِ اللَّقْطَةِ فَقَالَ: ((اعْرِفْ وَكَانَهَا وَعِفَاصَهَا، وَعَرَفْهَا سَنَةً، فَإِنْ جَاءَ مَنْ يَعْرِفُهَا، وَإِلَّا فَاخْلُطْهَا بِمَالِكَ)). قَالَ سُفْيَانُ: فَلَقِيتُ رَبِيعَةَ بْنَ أَبِي عَبْدِ الرَّحْمَنِ۔ قَالَ سُفْيَانُ: وَلَمْ أَحْفَظْ عَنْهُ شَيْئًا غَيْرَ هَذَا۔ فَقُلْتُ: أَرَأَيْتَ حَدِيثَ يَزِيدَ مَوْلَى الْمُتَّبِعِ فِي أَمْرِ الضَّالَّةِ، هُوَ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: نَعَمْ۔ قَالَ يَحْيَى: وَيَقُولُ رَبِيعَةُ عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِ عَنْ زَيْدِ بْنِ خَالِدٍ۔ قَالَ سُفْيَانُ: فَلَقِيتُ رَبِيعَةَ فَقُلْتُ لَهُ: [راجع: ۲۹۱]

میں مبعوث کے مولیٰ یزید کی حدیث کے بارے میں آپ کا کیا خیال ہے؟
کیا وہ زید بن خالد سے منقول ہے؟ تو انہوں نے کہا کہ ہاں (سفیان نے
بیان کیا کہ) یحییٰ نے بیان کیا کہ ربیعہ نے مبعوث کے مولیٰ یزید سے بیان
کیا، ان سے زید بن خالد نے۔ سفیان نے بیان کیا کہ پھر میں نے ربیعہ
سے ملاقات کی اور ان سے اس کے متعلق پوچھا۔

تشریح: یعنی اونٹ کے پکڑنے کی کیا ضرورت ہے اس کو کھانے پینے چلنے میں کسی کی مدد اور حفاظت کی ضرورت ہے نہ بھڑیے کا ڈر ہے۔ اس
حدیث کی مناسبت ترجمہ باب سے مشکل ہے۔ بعض نے کہا اس حدیث سے یہ نکلا کہ دوسرے کے مال میں تصرف کرنا اس وقت تک جائز نہیں جب
تک اس کے ضائع ہونے کا ڈر نہ ہو پس اس طرح مفقود کی عورت میں بھی تصرف کرنا جائز نہیں جب تک اس کے خاوند کی موت متحقق نہ ہو۔ میں (وحید
الزماں) کہتا ہوں یہ قیاس صحیح نہیں ہے اور حضرت عمر، حضرت عثمان، حضرت ابن عمر، حضرت ابن عباس، ابن مسعود اور متعدد صحابہ رضی اللہ عنہم سے باسناد صحیحہ
مروی ہے ان کو سعید بن مسعود اور عبدالرزاق نے نکالا کہ مفقود کی عورت چار برس تک انتظار کرے۔ اگر اس عرصہ تک اس کی خبر نہ معلوم ہو تو اس کی عورت
دوسرا نکاح کر لے اور ایک جماعت تابعین جیسے ابراہیم نخعی اور عطاء اور زہری اور سکول اور شعبی اسی کے قائل ہوئے ہیں اور امام احمد اور اسحاق نے کہا اس
کے لئے کوئی مدت مقرر نہیں۔ مدت اس کے واسطے ہے جو لڑائی میں گم ہو یا دریا میں اور حنفیہ اور شافعیہ نے کہا مفقود کی عورت اس وقت تک نکاح نہ کرے
جب تک کہ خاوند کا زندہ یا مردہ ہوتا ظاہر نہ ہو اور حنفیہ نے اس کی تقدیر نوے برس یا سو برس یا ۱۲۰ برس کی ہے اور دلیل لی ہے اس مرفوع حدیث سے کہ
مفقود کی عورت اسی کی عورت ہے یہاں تک کہ حال کھلے۔ ابو عبیدہ نے علی رضی اللہ عنہ سے اور عبدالرزاق نے ابن مسعود رضی اللہ عنہ سے ایسا ہی نقل کیا ہے مگر مرفوع
حدیث ضعیف اور صحیح اس کا وقف ہے اور ابن مسعود رضی اللہ عنہ سے دوسری روایت میں چار برس کی مدت منقول ہے اور علی رضی اللہ عنہ کی روایت بھی ضعیف ہے تو
صحیح وہی چار سال کی مدت ہوئی اور اگر عورت کو حنفیہ یا شافعیہ یا حنابلہ کے مذہب کے موافق ادھر رکھا جائے تو اس میں صریح ضرر پہنچاتا ہے پس قاضی
مفقود کی عورت کا نکاح فسخ کر سکتا ہے جب دیکھے کہ عورت کو تکلیف ہے یا اس کو نان و نفقہ دینے والا کوئی نہیں اور حنفیہ اور شافعیہ اور حنابلہ کے مذہب کے
موافق تو شاید ہی دنیا میں کوئی عورت نکلے جو ساری عمر بن شوہر کے عصمت کے ساتھ بیٹھی رہے۔ اگر بالفرض بیٹھی بھی رہے تو پھر نوے سال یا سو سال یا
ایک سو بیس سال خاوند کی عمر ہونے پر یا اس کے سب ہم عمر مر جانے پر عورت کی عمر بھی تو نوے سال سے یا اسی سال سے غالباً کم نہ رہے گی اور اس عمر میں
نکاح کی اجازت دینا گویا عذر بدتر از گناہ ہے۔ ہماری شریعت میں نان و نفقہ نہ دینے یا نامردی کی وجہ سے جب نکاح کا فسخ جائز ہے تو مفقود بھی بطریق
اولیٰ جائز ہونا چاہیے اور تعجب یہ ہے کہ حنفیہ ایلا میں یعنی چار مہینے تک عورت کے پاس نہ جانے کی قسم میں تو یہ حکم دیتے ہیں کہ چار مہینے گزرنے پر اس
عورت کو ایک طلاق بائن پڑ جاتی ہے اور یہاں اس بیچاری عورت کی ساری جوانی برباد ہونے پر بھی ان کو رحم نہیں آتا۔ فرماتے ہیں کہ موت اقران کے
بعد دوسرا نکاح کر سکتی ہے۔ کیا خوب انصاف ہے اب اگر عورت دوسرا نکاح کر لے اس کے بعد پہلے خاوند کا حال معلوم ہو کہ وہ زندہ ہے تو وہ پہلے ہی
خاوند کی عورت ہوگی اور شعبی نے کہا دوسرے خاوند سے قاضی اس کو جدا کر دے گا وہ عدت پوری کر کے پھر پہلے خاوند کے پاس رہے۔ اگر پہلا خاوند مر
جائے تو اس کی بھی عدت بیٹھے اور اس کی وارث بھی ہوگی۔ بعض نے کہا پہلا خاوند اگر آئے تو اس کو اختیار ہوگا چاہے اپنی عورت دوسرے خاوند سے چھین
لے چاہے جو عمر عورت کو دیا ہو وہ اس سے وصول کر لے۔ میں (وحید الزماں) کہتا ہوں اگر مفقود نے بلا عذر اپنا احوال مخفی رکھا تھا اور عورت کے لئے نان
و نفقہ کا انتظام نہیں کر کے گیا تھا نہ کچھ جائیداد چھوڑ کر گیا تھا تو قیاس یہ ہے کہ وہ اپنی زوجہ کو دوسرے خاوند سے نہیں پھر سکتا اور اگر عذر معقول ثابت ہو جس
کی وجہ سے خبر نہ بھیج سکا اور وہ اپنی زوجہ کے لئے نان و نفقہ کی جائیداد چھوڑ گیا تھا یا بندوبست کر گیا تھا تب اس کو اختیار ہونا چاہیے خواہ عورت پھیر لے خواہ
مہر جو دیا ہو وہ دوسرے خاوند سے لے لے اور یہ قول گوجدید ہے اور اتفاق علما کے خلاف ہے مگر مقتضائے انصاف ہے۔ واللہ اعلم۔ (شرح مولانا
وحید الزماں)

باب: ظہار کا بیان

اور اللہ تعالیٰ کا سورہ مجادلہ میں فرماتا: ”اللہ نے اس عورت کی بات سن لی جو آپ (ﷺ) سے، اپنے شوہر کے بارے میں بحث کرتی تھی۔“ آیت ﴿فَمَنْ لَمْ يَسْتَطِعْ فِطْعَامَ سِتِّينَ مِسْكِينًا﴾ تک اور مجھ سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا کہ ابن شہاب سے کسی نے یہ مسئلہ پوچھا تو انہوں نے بتلایا کہ اس کا ظہار بھی آزاد کے ظہار کی طرح ہوگا۔ امام مالک نے بیان کیا: غلام دو مہینے کے روزے رکھے گا۔ حسن بن حر نے کہا: آزاد مرد یا غلام کا ظہار آزاد عورت یا لونڈی سے یکساں ہے۔ عکرمہ نے کہا: اگر کوئی شخص اپنی لونڈی سے ظہار کرے تو اس کی کوئی حیثیت نہیں ہوتی۔ ظہار اپنی بیویوں سے ہوتا ہے اور عربی زبان میں لام فی کے معنوں میں آتا ہے تو ﴿يَعُوذُونَ لِمَا قَالُوا﴾ کا یہ معنی ہوگا کہ پھر اس عورت کو رکھنا چاہیں اور ظہار کے کلمہ کو باطل کرنا اور یہ ترجمہ اس سے بہتر ہے کیونکہ ظہار کو اللہ نے بری بات اور جھوٹ فرمایا ہے اس کو دہرانے کے لیے کیسے کہے گا۔

عورت خولہ بنت شلبہ رضی اللہ عنہا تھی جس کے بارے میں سورہ مجادلہ کی ابتدائی آیات کا نزول ہوا۔

تشویج: شوہر کا اپنی بیوی کو اپنی کسی ذی رحم محرم عورت کے کسی ایسے عضو سے تشبیہ دینا جسے دیکھنا اس کے لئے حرام ہو، ”ظہار“ کہلاتا ہے اگر کوئی شخص اپنی بیوی سے ظہار کر لے تو اس وقت تک اس کا اپنی بیوی سے ملنا حرام ہے جب تک کہ وہ اس کا کفارہ نہ دے لے۔ اس کے کفارے کا ذکر مذکورہ بالا آیت میں ہوا ہے وہ غلام کا آزاد کرنا ہے اگر غلام نہ ملے تو وہ دو مہینے لگا تا روزے رکھنا، اور اگر طاقت نہ ہو تو پھر ساٹھ مسکینوں کو کھانا کھلانا ہے۔

بَابُ الْإِشَارَةِ فِي الطَّلَاقِ وَالْأُمُورِ

ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی اکرم ﷺ نے فرمایا: ”اللہ تعالیٰ آنکھ کے آنسو پر عذاب نہیں دے گا لیکن اس پر عذاب دے گا۔“ اس وقت آپ نے زبان کی طرف اشارہ کیا (کہ نوحہ عذاب الہی کا باعث ہے) اور کعب بن مالک رضی اللہ عنہ نے کہا کہ آنحضرت ﷺ نے (ایک قرض کے سلسلہ میں جو میرا ایک صاحب تھا) میری طرف اشارہ کیا کہ آدھا لے لو (اور آدھا چھوڑ دو) اساء رضی اللہ عنہ نے بیان کیا کہ آنحضرت ﷺ کسوف کی نماز پڑھ رہے تھے (میں بچہ) اور عائشہ سے پوچھا کہ لوگ کیا کر رہے ہیں؟ عائشہ رضی اللہ عنہا

وَقَالَ ابْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: ((لَا يُعَذَّبُ اللَّهُ بِدَمْعِ الْعَيْنِ وَلَكِنْ يُعَذَّبُ بِهَذَا)). وَأَشَارَ إِلَى لِسَانِهِ. [راجع: ۱۳۰۴] وَقَالَ كَعْبُ بْنُ مَالِكٍ: أَشَارَ النَّبِيُّ ﷺ إِلَى أَبِي أَنَّى خَذَ النِّصْفَ. [راجع: ۴۵۷] وَقَالَتْ أَسْمَاءُ: صَلَّى النَّبِيُّ ﷺ فِي الْكُسُوفِ، فَقُلْتُ لِعَائِشَةَ: مَا شَأْنُ النَّاسِ وَهِيَ تَصَلِّي، فَأَوَمَّتْ بِرَأْسِهَا إِلَى الشَّمْسِ،

بھی نماز پڑھ رہی تھیں۔ اس لیے انہوں نے اپنے سر سے سورج کی طرف اشارہ کیا (کہ یہ سورج گرہن کی نماز ہے) میں نے کہا: کیا یہ کوئی نشانی ہے؟ انہوں نے اپنے سر کے اشارہ سے بتایا کہ ہاں اور انس نے بیان کیا کہ آنحضرت ﷺ نے اپنے ہاتھ سے ابوبکر کو اشارہ کیا کہ آگے بڑھیں۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی ﷺ نے اپنے ہاتھ سے اشارہ کیا کہ کوئی حرج نہیں اور ابو قتادہ نے بیان کیا کہ نبی کریم ﷺ نے محرم کے شکار کے سلسلے میں دریافت فرمایا: ”کیا تم میں سے کسی نے شکاری کو شکار مارنے کے لیے کہا تھا یا اس کی طرف اشارہ کیا تھا؟“ صحابہ نے عرض کیا: نہیں، آنحضرت ﷺ نے فرمایا: ”پھر (اس کا گوشت) کھاؤ۔“

فَقُلْتُ: آيَةُ فَأَوَمَّتْ بِرَأْسِهَا أَنْ نَعَمْ. وَقَالَ أَنَسٌ: أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ. وَقَالَ ابْنُ عَبَّاسٍ: أَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ لَا حَرَجَ. [راجع: ۸۴] وَقَالَ أَبُو قَتَادَةَ: قَالَ النَّبِيُّ ﷺ فِي الصَّيْدِ لِلْمُحْرَمِ: ((أَخَذْ مِنْكُمْ أَمْرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا)). قَالُوا: لَا. قَالَ: ((فَكُلُوا)). [راجع: ۱۸۲۴]

تشریح: امام بخاری رحمہ اللہ نے اس باب کے ذیل وہ احادیث بیان کی ہیں جن سے یہ نکلتا ہے کہ جس اشارے سے مطلب سمجھا جائے تو وہ بولنے کی طرح ہے اگر کوئی شخص ایک انگلی اٹھا کر طلاق کا اشارہ کرے تو طلاق پڑ جائے گی۔ ان جملہ آثار مذکورہ میں ایسے ہی ذمہ معنی اشارات کا ذکر ہے جن کو معتبر سمجھا گیا۔

(۵۲۹۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ابو عامر بن عمرو نے بیان کیا، کہا ہم سے ابراہیم بن طہمان نے بیان کیا، ان سے خالد حذاء نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے بیت اللہ کا طواف اپنے اونٹ پر سوار ہو کر کیا اور آنحضرت ﷺ جب بھی رکن کے پاس آتے تو اس کی طرف اشارہ کر کے تکبیر کہتے اور زینب بنت جحش رضی اللہ عنہا نے بیان کیا کہ نبی اکرم ﷺ نے فرمایا: ”یا جوج ماجوج کی دیوار میں اتنا سوراخ ہو گیا ہے۔“ اور آپ ﷺ نے اپنی انگلیوں سے نوے کا عدد بتایا۔

۵۲۹۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا إِبْرَاهِيمُ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، طَافَ رَسُولُ اللَّهِ ﷺ عَلَى بَيْتِهِ، وَكَانَ كُلَّمَا أَتَى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ، وَكَبَّرَ. وَقَالَتْ زَيْنَبُ: قَالَ النَّبِيُّ ﷺ: ((فُتِحَ مِنْ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ)). وَعَقَدَ تِسْعِينَ.

[راجع: ۱۶۰۷]

تشریح: اس حدیث میں بھی چند اشارات کو معتبر سمجھا گیا حدیث اور باب میں یہی وجہ مطابقت ہے۔

(۵۲۹۴) ہم سے مسدد نے بیان کیا، ان سے بشر بن مفضل نے بیان کیا، ان سے سلمہ بن علقمہ نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ابوالقاسم رضی اللہ عنہ نے فرمایا: ”جمعہ میں ایک ایسی گھڑی آتی ہے جو مسلمان بھی اس وقت کھڑا نماز پڑھے اور اللہ سے کوئی خیر مانگے تو اللہ اسے ضرور دے گا۔“ آنحضرت ﷺ نے (اس ساعت کی وضاحت کرتے ہوئے) اپنے دست مبارک سے اشارہ کیا اور

۵۲۹۴- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بَشَرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا سَلَمَةُ بْنُ عُلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: ((فِي الْجُمُعَةِ سَاعَةٌ لَا يُوَفَّقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ خَيْرًا، إِلَّا أَعْطَاهُ)). وَقَالَ بِيَدِهِ، وَوَضَعَ

اپنی انگلیوں کو درمیانی انگلی اور چھوٹی انگلی کے بیچ میں رکھا جس سے ہم نے سمجھا کہ آپ اس ساعت کو بہت مختصر ہونے کو بتا رہے ہیں۔

(۵۲۹۵) اور اویسی نے بیان کیا، ان سے ابراہیم بن سعد نے بیان کیا، ان سے شعبہ بن حجاج نے، ان سے ہشام بن زید نے، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے زمانہ میں ایک یہودی نے ایک لڑکی پر ظلم کیا، اس کے چاندی کے زیورات جو وہ پہنے ہوئے تھے چھین لیے اور اس کا سر کچل دیا۔ لڑکی کے گھر والے اسے رسول اللہ ﷺ کے پاس لائے تو اس کی زندگی کی بس آخری گھڑی باقی تھی اور وہ بول نہیں سکتی تھی۔ رسول اللہ ﷺ نے اس سے پوچھا: ”تمہیں کس نے مارا ہے، فلاں نے؟“ نبی کریم نے اس واقعہ سے غیر متعلق آدمی کا نام لیا۔ اس لیے اس نے اپنے سر کے اشارہ سے کہا کہ نہیں۔ بیان کیا کہ پھر آنحضرت ﷺ نے ایک دوسرے شخص کا نام لیا اور وہ بھی اس واقعہ سے غیر متعلق تھا تو لڑکی نے سر کے اشارہ سے کہا: نہیں، پھر رسول اللہ ﷺ نے دریافت فرمایا: ”فلاں نے تمہیں مارا ہے؟“ تو اس لڑکی نے سر کے اشارہ سے ہاں کہا۔

أَمَلَتْهُ عَلَى بَطْنِ الْوُسْطَى وَالْخَنْصَرِ. قُلْنَا يُزْهَدُهَا. [راجع: ۹۳۵] [مسلم: ۱۹۷۲]

۵۲۹۵۔ وَقَالَ الْأُونَيْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ شُعْبَةَ بْنِ الْحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَدَا يَهُودِيٌّ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ عَلَى جَارِيَةٍ، فَأَخَذَ أَوْضَاحًا كَانَتْ عَلَيْهَا وَرَضَخَ رَأْسَهَا، فَأَتَى بِهَا أَهْلَهَا رَسُولُ اللَّهِ ﷺ وَهِيَ فِي آخِرِ رَمَتِي، وَقَدْ أَضْمِنْتُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((مَنْ قَتَلَكَ فَلَانٌ؟)) لِيُغَيِّرَ الَّذِي قَتَلَهَا، فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، قَالَ: فَقُلَانٌ لِرَجُلٍ آخَرَ غَيْرِ الَّذِي قَتَلَهَا، فَأَشَارَتْ أَنْ لَا، فَقَالَ: ((فَقُلَانٌ؟)) لِغَائِلِيهَا فَأَشَارَتْ أَنْ نَعَمْ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَضَخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ. [راجع: ۲۴۱۳]

[مسلم: ۴۳۶۱؛ ابوداؤد: ۱۰۴۶؛ نسائی: ۴۷۹۳]

ابن ماجہ: ۱۱۳۷

تشریح: اس حدیث میں بھی کچھ اشارات کو قابل استناد جانا گیا۔ یہی وجہ مطابقت ہے۔

جس طرح اس شقی نے اس معصوم لڑکی کو بے دردی سے مارا تھا اسی طرح اس سے قصاص لیا گیا۔ الحمد للہ اور ہمارے امام احمد بن حنبل رحمہ اللہ اور مالکیہ اور شافعیہ سب کا مذہب اسی حدیث کے موافق ہے کہ قاتل نے جس طرح مقتول کو قتل کیا ہے اسی طرح اس سے بھی قصاص لیا جائے گا لیکن حنفیہ اس کے خلاف کہتے ہیں کہ ہمیشہ قصاص تلوار سے لینا چاہیے۔ نبی کریم ﷺ نے جو دو بار اس لڑکی سے اور دوں کا نام لے کر پوچھا اس سے یہ مطلب تھا کہ اس سے اس لڑکی کا باہوش و دواس ہونا ثابت ہو جائے اور اس کی شہادت پوری معتبر سمجھی جائے۔ اس حدیث سے گواہی بوقت مرگ کا ایک عمدہ گواہی ہونا نکلتا ہے جسے انگریزوں نے اپنے قانون شہادت میں بھی ایک قابل اعتبار شہادت خیال کیا ہے۔ (وحیدی)

۵۲۹۶۔ حَدَّثَنَا قُيْنَصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْفِتْنَةُ مِنْ هَاهُنَا)). وَأَشَارَ إِلَى الْمَشْرِقِ. [راجع: ۳۱۰۴]

(۵۲۹۶) ہم سے قیصہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد اللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے نبی اکرم ﷺ سے سنا آپ فرما رہے تھے: ”فتنہ ادھر سے اٹھے گا“ اور آپ نے مشرق کی طرف اشارہ کیا۔

تشریح: یعنی مشرقی ممالک کی طرف۔ اس حدیث میں کسی شخص کا نام مذکور نہیں بلکہ جو شخص مشرق کی طرف سے نمودار ہوا اور گمراہی اور بے دینی کی دعوت دے وہ اس سے مراد ہو سکتا ہے اور تعجب ہے ان لوگوں پر جنہوں نے امام محمد بن عبد الوہاب کو اس فتنہ سے مراد لیا ہے۔ امام محمد بن عبد الوہاب تو لوگوں کو توحید اور اتباع سنت کی طرف بلاتے تھے۔ انہوں نے اہل مکہ کو جو رسالہ لکھ کر بھیجا ہے اس میں صاف یہ مرقوم ہے کہ قرآن اور صحیح حدیث ہمارے اور تمہارے درمیان حکم ہے، اس پر عمل کرو۔ البتہ ممالک مشرقی میں سید احمد خاں رئیس النیاجہ اور مرزا غلام احمد قادیانی اس حدیث کے مصداق ہو سکتے ہیں۔ ہمارے استاد مولانا شبیر الدین صاحب قوجی محدث فرماتے تھے کہ مشرق سے مراد بدایون کا قصبہ ہے وہیں سے فضل رسول ظاہر ہوا جس نے دنیا میں بہت سی بدعتیں پھیلایں اور احمدیہ اور اہل توحید کو کافر قرار دیا۔ (وحیدی)

۵۲۹۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: كُنَّا فِي سَفَرٍ مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ لِرَجُلٍ: ((انْزِلْ فَاجِدْ حُ لِي)). قَالَ: يَا رَسُولَ اللَّهِ! لَوْ أُمْسِنْتَ. ثُمَّ قَالَ: ((انْزِلْ فَاجِدْ حُ)). قَالَ: يَا رَسُولَ اللَّهِ! لَوْ أُمْسِنْتَ إِنَّ عَلَيْكَ نَهَارًا. ثُمَّ قَالَ: ((انْزِلْ فَاجِدْ حُ)). فَتَزَلَّ فَجَدَحَ لَهُ فِي الثَّالِثَةِ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ فَقَالَ: ((إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا فَقَدْ أَفْطَرُ الصَّائِمَ)). [راجع: ۱۹۴۱]

(۵۲۹۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے ابو اسحاق شیبانی نے اور ان سے عبد اللہ بن ابی اوفی نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ ایک سفر میں تھے۔ جب سورج ڈوب گیا تو آنحضرت ﷺ نے ایک صحابی (حضرت بلال رضی اللہ عنہ) سے فرمایا: ”اتر کر میرے لیے ستو گھول“ (کیونکہ آپ روزہ سے تھے) انہوں نے عرض کیا: یا رسول اللہ! اگر اندھیرا ہونے دیں تو بہتر ہے۔ آنحضرت ﷺ نے پھر فرمایا: ”اتر کر ستو گھول“ انہوں نے عرض کیا: یا رسول اللہ! اگر آپ اور اندھیرا ہو لینے دیں تو بہتر ہے، ابھی دن باقی ہے۔ پھر آنحضرت ﷺ نے فرمایا: ”اترو اور ستو گھول لو۔“ آخر تیسری مرتبہ کہنے پر انہوں نے اتر کر آنحضرت ﷺ کے لیے ستو گھولے۔ آنحضرت ﷺ نے اسے پیا، پھر آپ ﷺ نے اپنے ہاتھ سے مشرق کی طرف اشارہ کیا اور فرمایا: ”جب تم دیکھو کہ رات ادھر سے آ رہی ہے تو روزہ دار کو افطار کر لینا چاہیے۔“

۵۲۹۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَمْنَعُنَّ أَحَدًا مِنْكُمْ نِدَاءُ بِلَالٍ أَوْ قَالَ: أَذَانُهُ مِنْ سَحُورِهِ، فَإِنَّمَا يَنَادِي أَوْ يُؤَدِّنُ لِرُجْعِ قَائِمُكُمْ)). وَلَيْسَ أَنْ يَقُولَ: كَأَنَّهُ يَغْنِي الصُّبْحُ أَوْ الْفَجْرُ، وَأَظْهَرَ يَزِيدُ يَدِيهِ ثُمَّ مَدَّ إِحْدَاهُمَا مِنَ الْأُخْرَى.

(۵۲۹۸) ہم سے عبد اللہ بن مسعود نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، ان سے سلیمان التیمی نے، ان سے ابو عثمان نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم میں سے کسی کو (سحری کھانے سے) بلال کی پکار نہ روکے، یا آپ ﷺ نے فرمایا کہ ”ان کی اذان“ کیونکہ وہ پکارتے ہیں، یا فرمایا، اذان دیتے ہیں تاکہ اس وقت نماز پڑھنے والا رک جائے۔ اس کے اعلان سے یہ مقصود نہیں ہوتا کہ صبح صادق ہو گئی۔“ اس وقت یزید بن زریج نے اپنے دونوں ہاتھ بلند کیے (صبح کاذب کی صورت بتانے کے لیے) پھر ایک ہاتھ کو دوسرے پر پھیلایا (صبح صادق کی صورت کے اظہار کے لیے)۔

[راجع: ۶۲۱]

۵۲۹۹۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ

(۵۲۹۹) اور لیث نے بیان کیا کہ ان سے جعفر بن ربیع نے بیان کیا، ان

طلاق کے مسائل کا بیان

سے عبدالرحمن بن ہرمر نے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا: رسول اللہ ﷺ نے فرمایا: ”بخیل اور سخی کی مثال دو آدمیوں جیسی ہے جن پر لوہے کی دو زہر ہیں سینے سے گردن تک ہیں۔ سخی جب بھی کوئی چیز خرچ کرتا ہے تو زہر اس کے چمڑے پر ڈھیلی ہو جاتی ہے اور اس کے پاؤں کی انگلیوں تک پہنچ جاتی ہے (اور پھیل کر اتنی بڑھ جاتی ہے کہ) اس کے نشان قدیم کو مٹاتی چلتی ہے لیکن بخیل جب بھی خرچ کا ارادہ کرتا ہے تو اس کی زہر کا پیر حلقہ اپنی اپنی جگہ چمٹ جاتا ہے، وہ اسے ڈھیلا کرنا چاہتا ہے لیکن وہ ڈھیلا نہیں ہوتا۔“ اس وقت آپ ﷺ نے اپنی انگلی سے اپنے حلق کی طرف اشارہ کیا۔

رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ: ((مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبْتَانِ مِنْ حَدِيدٍ، مِنْ لَدُنْ تُدْبِيهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلَا يَبْقَى شَيْئًا إِلَّا مَادَتْ عَلَى جِلْدِهِ حَتَّى تُجَنَّ بَنَانُهُ وَتَعْفُو أَثَرُهُ، وَأَمَّا الْبَخِيلُ فَلَا يَرِيدُ يَبْقَى إِلَّا لَرِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا، فَهُوَ يُوسِعُهَا فَلَا تَتَّسِعُ)). وَيُشِيرُ بِإِصْبَعِهِ إِلَى حَلْقِهِ. [راجع: ۱۴۴۳]

تشریح: ان جملہ احادیث میں کچھ مخصوص مقامات پر مخصوص آدمیوں کی طرف سے اشارات کا ہونا معتبر سمجھا گیا۔ باب اور ان احادیث میں یہی وجہ مطابقت ہے۔

باب: لعان کا بیان

بَابُ اللَّعَانِ

اور اللہ تعالیٰ نے سورہ نور میں فرمایا: ”اور جو لوگ اپنی بیویوں پر تہمت لگاتے ہیں اور ان کے پاس ان کی ذات کے سوا کوئی گواہ نہ ہو۔“ آخر آیت ”من الصادقین“ تک۔ اگر گونا گونا اپنی بیوی پر لکھ کر، اشارہ سے یا کسی مخصوص اشارہ سے تہمت لگائے تو اس کی حیثیت بولنے والے کی سی ہوگی کیونکہ آنحضرت ﷺ نے فرائض میں اشارہ کو جائز قرار دیا ہے اور یہی بعض اہل حجاز اور بعض دوسرے اہل علم کا فتویٰ ہے اور اللہ تعالیٰ نے فرمایا: ”اور (مریم علیہا السلام نے) ان (عیسیٰ علیہ السلام) کی طرف اشارہ کیا تو لوگوں نے کہا: ہم اس سے کس طرح گفتگو کر سکتے ہیں جو ابھی گہوارہ میں بچہ ہے۔“ اور شحاک نے کہا کہ ﴿الْأَرْمَزُ﴾ بمعنی الاشارة ہے بعض لوگوں نے کہا ہے کہ (اشارہ سے) حد اور لعان نہیں ہو سکتی، جبکہ وہ یہ مانتے ہیں کہ طلاق کتابت، اشارہ اور ایما سے ہو سکتی ہے۔ حالانکہ طلاق اور تہمت میں کوئی فرق نہیں ہے۔ اگر وہ اس کے مدعی ہوں کہ تہمت صرف کلام ہی کے ذریعے مانی جائے گی تو ان سے کہا جائے گا کہ پھر یہی صورت طلاق میں بھی ہونی چاہیے اور وہ بھی صرف کلام ہی کے ذریعے معتبر مانا جانا چاہیے ورنہ طلاقیں

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ﴾ إِلَى قَوْلِهِ: ﴿مِنَ الصَّادِقِينَ﴾ [النور: ۶، ۹] فَإِذَا قُذِفَ الْأَخْرَسُ امْرَأَتَهُ بِكِتَابَةٍ أَوْ إِشَارَةٍ أَوْ بِإِيمَاءٍ مَعْرُوفٍ، فَهُوَ كَالْمُتَكَلِّمِ، لِأَنَّ النَّبِيَّ ﷺ قَدْ أَجَازَ الْإِشَارَةَ فِي الْفَرَائِضِ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِلْمِ، وَقَالَ اللَّهُ تَعَالَى: ﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾. [مریم: ۲۹] وَقَالَ الضَّحَّاكُ: ﴿الْأَرْمَزُ﴾ [آل عمران: ۴۱] إِشَارَةٌ. وَقَالَ بَعْضُ النَّاسِ: لَا حَدَّ وَلَا لِعَانَ. ثُمَّ زَعَمَ أَنْ طَلَّقُوا بِكِتَابٍ أَوْ إِشَارَةٍ أَوْ إِيمَاءٍ جَازٍ، وَتَنَسَّ بَيْنَ الطَّلَاقِ وَالْقَذْفِ فَرْقٌ، فَإِنْ قَالَ: الْقَذْفُ لَا يَكُونُ إِلَّا بِكَلَامٍ. قِيلَ لَهُ:

كَذَلِكَ الطَّلَاقُ لَا يَجُوزُ إِلَّا بِكَلَامٍ، وَإِلَّا بَطَلَ الطَّلَاقُ وَالْقَذْفُ، وَكَذَلِكَ الْإِعْتِقُ، وَكَذَلِكَ الْأَصَمُ بِلَا عَيْنٍ. وَقَالَ الشَّعْبِيُّ وَقَتَادَةُ: إِذَا قَالَ: أَنْتِ طَالِقٌ. فَأَشَارَ بِأَصَابِعِهِ، تَبَيَّنَ مِنْهُ بِإِشَارَتِهِ. وَقَالَ إِبْرَاهِيمُ الْأَخْرَسُ: إِذَا كَتَبَ الطَّلَاقَ بِيَدِهِ لَزِمَهُ. وَقَالَ حَمَّادُ الْأَخْرَسُ وَالْأَصَمُ إِنْ قَالَ بِرَأْسِهِ جَازَ.

اور تہمت (اگر اشارہ سے ہو) تو سب کو باطل ماننا چاہیے اور (اشارہ سے غلام کی) آزادی کا بھی یہی حشر ہوا اور یہی صورت لعان کرنے والے گونگے کے ساتھ بھی پیش آئے گی اور شعبی اور قتادہ نے بیان کیا: جب کسی شخص نے اپنی بیوی سے کہا کہ ”تجھے طلاق ہے“ اور اپنی انگلیوں سے اشارہ کیا تو وہ مطلقہ باندہ ہو جائے گی۔ ابراہیم نے کہا: گونگا اگر طلاق اپنے ہاتھ سے لکھے تو وہ پڑ جاتی ہے۔ حماد نے کہا: گونگے اور بہرے اگر اپنے سر سے اشارہ کریں تو بھی جائز ہے۔

بعض لوگ جب یہ مانتے ہیں کہ طلاق کتابت، اشارے اور ایماء سے ہو سکتی ہے تو ان کا یہ فتویٰ بالکل غلط ہے کہ اشارے سے حد اور لعان نہیں ہو سکتے۔

تشریح: یعنی ضحاک بن مزاحم نے جو تفسیر کے امام ہیں اور عبد بن حمید اور ابو حذیفہ نے سفیان ثوری کی تفسیر میں اس کی تصریح کر دی ہے۔ اب کرمانی کا یہ کہنا کہ یہ ضحاک بن شراحیل ہیں محض غلط ہے۔ ضحاک بن شراحیل تو تابعی ہیں مگر ان سے قرآن کی تفسیر بالکل منقول نہیں ہے اور امام بخاری رحمہ اللہ نے ان سے صرف دو احادیث اس کتاب میں نقل کی ہیں۔ ایک فضائل قرآن میں ایک استنباط مرتدین میں۔ میں (وحید المرائس) کہتا ہوں کہ علم حدیث میں قیاس سے ایک بات کہہ دینے میں بھی خیرایاں ہوتی ہیں جو کرمانی اور عینی سے اکثر مقامات میں ہوئی ہیں۔ اللہ تعالیٰ حافظ ابن حجر کو جزائے خیر دے۔ انہوں نے کرمانی کی بہت سی غلطیاں ہم کو بتلا دی ہیں۔

۵۳۰۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟)) قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: ((بَنُو النَّجَّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بْنِ الْحَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو سَاعِدَةَ)). ثُمَّ قَالَ بِيَدِهِ، فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدِهِ ثُمَّ قَالَ: ((وَفِي كُلِّ دُورٍ الْأَنْصَارِ خَيْرٌ)). [مسلم]

۵۳۰۰ (ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے اور انہوں نے انس بن مالک انصاری رضی اللہ عنہ سے سنا، بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”تمہیں بتاؤں کہ قبیلہ انصار کا سب سے بہتر گھرانہ کون سا ہے؟“ صحابہ نے عرض کیا: ضرور بتائیے یا رسول اللہ! آپ صلی اللہ علیہ وسلم نے فرمایا: ”بنو نجار کا اس کے بعد ان کا مرتبہ ہے جو ان سے قریب ہیں، یعنی بنو عبد الاشہل کا، اس کے بعد وہ ہیں جو ان سے قریب ہیں، بنو حارث بن خزرج کا، اس کے بعد وہ ہیں جو ان سے قریب ہیں، بنو ساعدہ کا۔“ پھر آنحضرت صلی اللہ علیہ وسلم نے اپنے ہاتھ سے اشارہ کیا اور اپنی مٹھی بند کی، پھر اسے اس طرح کھولا جیسے کوئی اپنے ہاتھ کی چیز کو پھینکتا ہے، پھر فرمایا: ”انصار کے ہر گھرانے میں خیر ہے۔“

۶۴۲۳: ترمذی: ۳۹۱۰

۵۳۰۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ أَبُو حَازِمٍ: سَمِعْتُهُ مِنْ سَهْلٍ عَيْنِيهِ، بَيَّنَّ بَيَانًا كَمَا ابُو حَازِمٍ فِي بَيَانِ كَيْفَ كَرِهَ رَسُولُ اللَّهِ ﷺ

۵۳۰۱ (ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن سفیان نے بیان کیا کہ ابو حازم نے بیان کیا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم کے

ابن سَعْدِ السَّاعِدِيُّ صَاحِبُ رَسُولِ اللَّهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَذِهِ مِنْ هَذِهِ أَوْ كَهَاتَيْنِ)). وَقَرَأَ بَيْنَ السَّبَابَةِ وَالْوُسْطَى. [راجع: ۴۹۳۶]

صحابی سہل بن سعد ساعدی رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میری بعثت قیامت سے اتنی قریب ہے جیسے اس کی اس سے“ (یعنی شہادت کی انگلی بیچ کی انگلی سے) یا آنحضرت ﷺ نے فرمایا: ”(راوی کو شک تھا) کہ جیسے یہ دونوں انگلیاں ہیں۔“ اور آپ نے شہادت کی اور بیچ کی انگلیوں کو ملا کر بتایا۔

تشریح: کرمانی کے زمانہ تک تو نبی کریم ﷺ کی پیغمبری پر سات سو اسی برس گزر چکے تھے۔ اب تو چودہ سو برس پورے ہو رہے ہیں پھر اس قرب کے کیا معنی ہوں گے۔ اس کا جواب یہ ہے کہ یہ قریب بہ نسبت اس زمانہ کے ہے جو آدم علیہ السلام کے وقت سے لے کر نبی کریم ﷺ کی نبوت تک گزرا تھا وہ تو ہزاروں برس کا زمانہ تھا قریب سے یہ مقصود تھا کہ مجھ میں اور قیامت کے بیچ میں اب کوئی نیا پیغمبر صاحب شریعت آنے والا نہیں ہے اور عیسیٰ علیہ السلام جو قیامت کے قریب دنیا میں پھر تشریف لائیں گے تو ان کی کوئی نئی شریعت نہیں ہوگی بلکہ وہ شریعت محمدی پر چلیں گے پس مرزا نیوں کا آدم عیسیٰ علیہ السلام سے ”تبدیلہ ختم نبوت پر معارضہ پیش کرنا بالکل غلط ہے۔“

۵۳۰۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا)). يَعْني ثَلَاثِينَ، ثُمَّ قَالَ: ((وَهَكَذَا وَهَكَذَا وَهَكَذَا)). يَعْني ثَلَاثِينَ وَعِشْرِينَ يَقُولُ مَرَّةً ثَلَاثِينَ وَمَرَّةً ثَلَاثِينَ وَعِشْرِينَ. [راجع: ۱۹۰۸]

۵۳۰۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: وَأَشَارَ النَّبِيُّ ﷺ بِإِيمَانٍ هَاهُنَا مَرَّتَيْنِ۔ أَلَا وَإِنَّ الْقُسُوءَ وَغَلَطَ الْقُلُوبُ فِي الْقَدَائِدِ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ رَبِيعَةً وَمَضْرَةً.

۵۳۰۲ (۵۳۰۲) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے جبلة بن سحيم نے بیان کیا، انہوں نے حضرت ابن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ آنحضرت ﷺ نے فرمایا: ”مہینہ اتنے، اتنے اور اتنے دنوں کا ہوتا ہے۔“ آپ ﷺ کی مراد تیس دن سے تھی۔ پھر فرمایا: ”اور اتنے، اتنے اور اتنے دنوں کا بھی ہوتا ہے۔“ آپ ﷺ کا اشارہ ایتیس کی طرف تھا۔ ایک مرتبہ آپ نے تیس کی طرف اشارہ کیا اور دوسری مرتبہ ایتیس کی طرف۔

۵۳۰۳ (۵۳۰۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے اسماعیل نے، ان سے قیس نے اور ان سے ابو مسعود رضی اللہ عنہ نے بیان کیا کہ آنحضرت ﷺ نے اپنے ہاتھ سے یمن کی طرف اشارہ کر کے فرمایا: ”برکتیں ادھر ہیں۔“ دوسری مرتبہ (آنحضرت ﷺ نے یہ فرمایا) ”ہاں اور سختی اور قساوت قلب ان کی کرخت آواز والوں میں ہے جہاں۔“ شیطان کی دونوں سیگیں طلوع ہوتی ہیں، یعنی ربیعہ اور مضرہ۔“

[راجع: ۳۳۰۲]

۵۳۰۴۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ، قَالَ رَسُولُ اللَّهِ ﷺ: ((أَنَا وَكَافُلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا)). وَأَشَارَ بِالسَّبَابَةِ

۵۳۰۴ (۵۳۰۴) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم کو عبد العزیز بنت ابی حازم نے خبر دی، انہیں ان کے والد نے اور ان سے سہل رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں اور یتیم کی پرورش کرنے والا جنت الیتیم فی الجنۃ ہکذا۔“ اور آپ ﷺ نے شہادت کی انگلی اور بیچ کی انگلی

وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا. [طرفہ فی: سے اشارہ کیا اور ان دونوں انگلیوں کے درمیان تھوڑی سی جگہ کھلی رکھی۔
[۶۰۰۵] [ابوداؤد: ۵۱۵۰، ۱۹۱۸]

تشریح: ان جملہ احادیث میں اشارات کو معتبر گردانا گیا ہے۔ باب سے ان کی یہی وجہ مطابقت ہے۔

بَابُ: إِذَا عَرَّضَ بِنْفِي الْوَلَدِ باب: جب اشاروں سے اپنی بیوی کے بچے کا انکار کرے اور صاف نہ کہہ سکے کہ یہ میرا لڑکا نہیں ہے تو کیا حکم ہے؟

۵۳۰۵۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا، أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! وَلَدَ لِي غُلَامٌ أَسْوَدُ. فَقَالَ: ((هَلْ لَكَ مِنْ إِبِلٍ؟)) قَالَ: نَعَمْ. قَالَ: ((مَا أَلْوَاهُهَا؟)) قَالَ: حُمْرٌ. قَالَ: ((هَلْ فِيهَا مِنْ أَوْزُقٍ؟)) قَالَ: نَعَمْ. قَالَ: ((فَأَنَّى ذَلِكَ؟)) قَالَ: لَعَلَّ نَزْعَهُ عِزْق. قَالَ: ((فَلَعَلَّ ابْنَكَ هَذَا نَزْعَهُ؟)) [طرفہ فی:
۵۳۰۵) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ ایک صحابی آنحضرت ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! میرے یہاں تو کالا گلوٹا بچہ پیدا ہوا ہے۔ اس پر آنحضرت ﷺ نے فرمایا: ”تمہارے پاس کچھ اونٹ بھی ہیں؟ انہوں نے کہا: جی ہاں! آنحضرت ﷺ نے دریافت فرمایا: ”ان کے رنگ کیسے ہیں؟“ انہوں نے کہا: سرخ رنگ کے ہیں۔ آنحضرت ﷺ نے دریافت فرمایا: ”ان میں کوئی سیاہی مائل سفید اونٹ بھی ہے؟“ انہوں نے کہا: جی ہاں، آنحضرت ﷺ نے اس پر فرمایا: ”پھر یہ کہاں سے آگیا؟“ انہوں نے کہا: اپنی نسل کے کسی بہت پہلے کے اونٹ پر یہ پڑا ہوگا۔ آنحضرت ﷺ نے فرمایا: ”اسی طرح تمہارا یہ لڑکا بھی اپنی نسل کے کسی دور کے رشتہ دار پر پڑا ہوگا۔“

امام بخاری رحمہ اللہ نے اس سے ثابت فرمایا کہ باپ کے بارے میں اشارہ بھی معتبر سمجھا جائے گا۔

تشریح: الفاظ حدیث ((فلعل ابنك هذا نزعه)) سے یہ نکلا کہ صرف لڑکے کی صورت یا رنگ کے اختلاف پر یہ کہنا درست نہیں کہ یہ لڑکا میرا نہیں ہے جب تک قوی دلیل سے حرام کاری کا ثبوت نہ ہو۔ مثلاً آنکھوں سے اس کو زنا کراتے ہوئے دیکھا ہو یا جب خاوند نے جماع کیا ہو اس سے چھ مہینے کم میں لڑکا پیدا ہو، جب جماع کیا ہو اس سے چار برس بعد بچہ پیدا ہو۔ حدیث سے بھی یہی نکلا کہ اشارہ اور کنایہ میں فتد کرنا موجب حد نہیں اور مالکیہ کے نزدیک اس میں بھی حد واجب ہوگی۔

بَابُ إِخْلَافِ الْمَلَاعِنِ باب: لعان کرنے والے کو قسم کھلانا

۵۳۰۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: ۵۳۰۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ بَيَانَ كَيْفَا أَوْرَانِ سَعْدِ اللّٰهِ نَعْلَمُ النّٰصِرِ

کے ایک صحابی نے اپنی بیوی پر تہمت لگائی تو نبی اکرم ﷺ نے دونوں میں بیوی سے قسم کھلائی اور پھر دونوں میں جدائی کرادی۔

باب: لعان کی ابتدا مرد کرے گا (پھر عورت)

(۵۳۰۷) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے ہشام بن حسان نے، کہا ہم سے عکرمہ نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ ہلال بن امیہ نے اپنی بیوی پر تہمت لگائی، پھر وہ آئے اور گواہی دی۔ نبی اکرم ﷺ نے اس وقت فرمایا: ”اللہ خوب جانتا ہے کہ تم میں سے ایک جھوٹا ہے، تو کیا تم میں سے کوئی (جو واقعی گناہ کا مرتکب ہوا ہو) رجوع کرے گا؟“ اس کے بعد ان کی بیوی کھڑی ہوئیں اور انہوں نے گواہی دی اپنے بری ہونے کی۔

[راجع: ۲۶۷۱]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔ حدیث سے یہ نکلا کہ پہلے مرد سے گواہی لینی چاہیے۔ امام شافعی اور اکثر علما کا یہی قول ہے۔ اگر عورت سے پہلے گواہی لی جائے تب بھی لعان درست ہو جائے گا۔ کہتے ہیں اس عورت نے پانچویں بار میں ذرا تامل کیا۔ ابن عباس رضی اللہ عنہما نے کہا ہم سمجھے کہ وہ اپنے قصور کا اقرار کرے گی مگر پھر کہنے لگی میں اپنی قوم کو ساری عمر کے لئے ذلیل نہیں کر سکتی اور اس نے پانچویں دفعہ بھی قسم کھا کر لعان کر دیا۔

باب: لعان اور لعان کے بعد طلاق دینے کا بیان

(۵۳۰۸) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے اور انہیں سہل بن سعد ساعدی نے خبر دی کہ عویمر عجلانی، عاصم بن عدی انصاری کے پاس آئے اور ان سے کہا کہ عاصم آپ کا کیا خیال ہے کہ ایک شخص اگر اپنی بیوی کے ساتھ کسی غیر مرد کو دیکھے تو کیا اسے قتل کر دے گا لیکن پھر آپ لوگ اسے بھی قتل کر دیں گے۔ آخر اسے کیا کرنا چاہیے؟ عاصم، میرے لیے یہ مسئلہ پوچھ دو۔ چنانچہ عاصم رضی اللہ عنہ نے رسول اللہ ﷺ سے یہ مسئلہ پوچھا۔ آنحضرت ﷺ نے اس طرح کے سوالات کو ناپسند فرمایا اور انہیں ناگواری کیا۔ عاصم رضی اللہ عنہ نے اس سلسلہ میں آنحضرت ﷺ سے جو کچھ سنا اس کا بہت اثر لیا۔ پھر جب گھر واپس آئے تو عویمر ان کے پاس آئے اور پوچھا: عاصم! آپ کو رسول اللہ ﷺ نے کیا جواب دیا۔ عاصم رضی اللہ عنہ نے کہا: عویمر تم نے میرے ساتھ اچھا معاملہ نہیں کیا، جو مسئلہ تم نے پوچھا تھا، آنحضرت ﷺ نے

رَجُلًا مِنَ الْأَنْصَارِ قَذَفَ امْرَأَتَهُ فَأَخْلَفَهُمَا النَّبِيُّ ﷺ ثُمَّ فَرَّقَ بَيْنَهُمَا. [راجع: ۴۷۴۸]

بَابُ: يَبْدَأُ الرَّجُلُ بِاللَّعَانِ

۵۳۰۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامِ بْنِ حَسَّانٍ، حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ، قَذَفَ امْرَأَتَهُ، فَجَاءَ فَشَهِدَ وَالنَّبِيُّ ﷺ يَقُولُ: ((إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟)) ثُمَّ قَامَتْ فَشَهِدَتْ.

بَابُ اللَّعَانِ وَمَنْ طَلَّقَ بَعْدَ اللَّعَانِ

۵۳۰۸۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، أَخْبَرَهُ أَنَّ عُوَيْمِرَ الْعَجَلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ الْأَنْصَارِيِّ فَقَالَ لَهُ: يَا عَاصِمُ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَلُّهُ فَتَقْتُلُوهُ؟ أَوْ كَيْفَ يَفْعَلُ؟ سَلْ لِي: يَا عَاصِمُ! عَنْ ذَلِكَ. فَسَأَلَ عَاصِمَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَكَرَهُ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا، حَتَّى كَبَّرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرُ فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟

اسے ناپسند فرمایا۔ عویمیرؓ نے کہا: اللہ کی قسم! جب تک میں یہ مسئلہ آنحضرت ﷺ سے معلوم نہ کر لوں، باز نہیں آؤں گا۔ چنانچہ عویمیرؓ حضور اکرم ﷺ کی خدمت میں حاضر ہوئے، آنحضرت ﷺ اس وقت صحابہ کے درمیان میں موجود تھے۔ انہوں نے عرض کیا: یا رسول اللہ! آپ کا اس شخص کے متعلق کیا ارشاد ہے جو اپنی بیوی کے ساتھ کسی غیر مرد کو دیکھے، کیا وہ اسے قتل کر دے؟ لیکن پھر آپ لوگ اسے (قصاص) میں قتل کر دیں گے، تو پھر اسے کیا کرنا چاہیے؟ آنحضرت ﷺ نے فرمایا: ”تمہارے اور تمہاری بیوی کے بارے میں ابھی وحی نازل ہوئی ہے۔ جاؤ! اور اپنی بیوی کو لے کر آؤ۔“ سہل نے بیان کیا کہ پھر ان دونوں نے لعان کیا۔ میں بھی آنحضرت ﷺ کے پاس اس وقت موجود تھا۔ جب لعان سے فارغ ہوئے تو عویمیرؓ نے کہا: یا رسول اللہ! اگر اب بھی میں اسے (اپنی بیوی کو) اپنے ساتھ رکھتا ہوں تو اس کا مطلب یہ ہے کہ میں جھوٹا ہوں۔ چنانچہ انہوں نے انہیں تین طلاقیں رسول اللہ ﷺ کے حکم سے پہلے ہی دے دیں۔ ابن شہاب نے بیان کیا کہ پھر یہی لعان کرنے والوں کے لیے سنت طریقتہ مقرر ہو گیا۔

باب: مسجد میں لعان کرنے کا بیان

(۵۳۰۹) ہم سے یحییٰ بن جعفر نے بیان کیا، کہا ہم کو عبد الرزاق بن ہمام نے خبر دی، انہیں ابن جریج نے خبر دی، کہا: مجھے ابن شہاب نے لعان کے بارے میں اور یہ کہ شریعت کی طرف سے اس کا سنت طریقتہ کیا ہے، خبر دی بنی ساعدہ کے سہل بن سعدؓ سے، انہوں نے بیان کیا کہ قبیلہ انصار کے ایک صحابی رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! اس شخص کے متعلق آپ کا کیا ارشاد ہے جو اپنی بیوی کے ساتھ کسی غیر مرد کو دیکھے، کیا وہ اسے قتل کر دے یا اسے کیا کرنا چاہیے؟ انہیں کے بارے میں اللہ تعالیٰ نے قرآن مجید کی وہ آیت نازل کی جس میں لعان کرنے والوں کے لیے تفصیلات بیان ہوئی ہیں۔ نبی اکرم ﷺ نے ان سے فرمایا: ”اللہ تعالیٰ نے تمہاری بیوی کے بارے میں فیصلہ کر دیا ہے۔“

فَقَالَ عَاصِمٌ لِّعُوَيْمِرَ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. فَقَالَ عُوَيْمِرٌ: وَاللَّهِ! لَا أَتَّهِي حَتَّى أَسْأَلَهُ عَنْهَا. فَأَقْبَلَ عُوَيْمِرٌ حَتَّى جَاءَ رَسُولَ اللَّهِ ﷺ وَسَطَ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَلْتُهُ؟ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أُنْزِلَ فِيكَ وَفِي صَاحِبَتِكَ فَادْهَبْ فَأْتِ بِهَا)). قَالَ سَهْلٌ: فَتَلَاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَمَّا فَرَغَا مِنْ تَلَاعُنِهِمَا قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنْ أَمْسَكْتُهَا. فَطَلَقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ. قَالَ ابْنُ شِهَابٍ: فَكَانَتْ سُنَّةَ الْمُتَلَاعِنِينَ. [راجع: ۴۲۳]

بَابُ التَّلَاعُنِ فِي الْمَسْجِدِ

۵۳۰۹۔ حَدَّثَنَا يَحْيَى، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ الْمَلَاعِنَةِ، وَعَنِ السُّنَّةِ، فِيهَا عَنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ أَنَّ رَجُلًا، مِنَ الْأَنْصَارِ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَلْتُهُ أَوْ كَيْفَ يَفْعَلُ؟ فَأَنْزَلَ اللَّهُ فِي شَأْنِهِ مَا ذُكِرَ فِي الْقُرْآنِ مِنْ أَمْرِ التَّلَاعُنِ، فَقَالَ النَّبِيُّ ﷺ: ((فَقَدْ قَضَى اللَّهُ فِيكَ وَفِي امْرَأَتِكَ)). قَالَ: فَتَلَاعَنَا فِي

بیان کیا کہ پھر دونوں نے مسجد میں لعان کیا، میں اس وقت وہاں موجود تھا۔ جب دونوں لعان سے فارغ ہوئے تو انصاری صحابی نے عرض کیا: یا رسول اللہ! اگر اب بھی میں اسے اپنے نکاح میں رکھوں گا تو اس کا مطلب یہ ہوگا کہ میں نے اس پر جھوٹی تہمت لگائی تھی۔ چنانچہ لعان سے فارغ ہونے کے بعد انہوں نے رسول اللہ ﷺ کے حکم سے پہلے ہی انہیں تین طلاقیں دے دیں۔ حضور اکرم ﷺ کی موجودگی میں ہی انہیں جدا کر دیا (سہل نے یا ابن شہاب نے) کہا کہ ہر لعان کرنے والے میاں بیوی کے درمیان یہی جدائی کا سنت طریقہ مقرر ہوا۔ ابن جریج نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ ان کے بعد شریعت کی طرف سے طریقہ یہ متعین ہوا کہ دو لعان کرنے والوں کے درمیان تفریق کرادی جائے اور وہ عورت حاملہ تھی اور ان کا بیٹا اپنی ماں کی طرف منسوب کیا جاتا تھا۔ بیان کیا کہ پھر ایسی عورت کی میراث کے بارے میں بھی یہ طریقہ شریعت کی طرف سے مقرر ہو گیا کہ بچہ اس کا وارث ہوگا اور وہ بچہ کی وارث ہوگی۔ اس کے مطابق جو اللہ تعالیٰ نے وراثت کے سلسلہ میں فرض کیا ہے۔ ابن جریج نے بیان کیا، ان سے ابن شہاب نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے، اسی حدیث میں کہ نبی اکرم ﷺ نے فرمایا تھا: ”اگر اس (لعان کرنے والی خاتون) نے سرخ اور پستہ قد بچہ جنا، جیسے حرہ تو میں سمجھوں گا کہ عورت ہی گچی ہے اور اس کے شوہر نے اس پر جھوٹی تہمت لگائی ہے لیکن اگر کالا، بڑی آنکھوں والا اور بڑے سرینوں والا بچہ جنا تو میں سمجھوں گا کہ شوہر نے اس کے متعلق سچ کہا تھا۔“ جب بچہ پیدا ہوا تو وہ بری شکل کا تھا (یعنی اس مرد کی صورت پر جس سے وہ بدنام ہوئی تھی)۔

تشریح: اس حدیث سے علم قیاذ کا معتبر ہونا پایا جاتا ہے۔ مگر ہم کہتے ہیں کہ نبی کریم ﷺ کو ابہام غیبی علم قیاذ کی وہ بات بتلائی جاتی جو حقیقت میں سچ ہوتی۔ دوسرے لوگ اس علم کی رو سے قطعاً کوئی حکم نہیں دے سکتے۔ امام شافعی رحمہ اللہ نے بھی علم قیاذ کو معتبر رکھا ہے، پھر بھی یہ علم یقینی نہیں بلکہ ظنی ہے۔ حرہ (چھلکی کے مانند ایک زہریلا جانور، پستہ قد عورت یا اونٹ کی تشبیہ اس سے دیتے ہیں)

بَابُ قَوْلِ النَّبِيِّ ﷺ:

بَابُ: رَسُولُ اللَّهِ ﷺ كَايَهُ فَرَمَانَا:

”اگر میں بغیر گواہی کے سہمی کو سنگسار کرنے والا ہوتا تو اس عورت کو سنگسار کرتا۔“

((لَوْ كُنْتُ رَاجِمًا بِغَيْرِ بَيِّنَةٍ))

۵۳۱۰۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ ذَكَرَ التَّلَاقَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا، ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، فَقَالَ عَاصِمُ مَا ابْتُلَيْتَ بِهَذَا إِلَّا لِقَوْلِي، فَذَهَبَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ وَكَانَ ذَلِكَ الرَّجُلُ مُضْطَرًّا قَلِيلَ اللَّحْمِ سَبَطَ الشَّعْرَ، وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ خَدَلًا آدَمَ كَثِيرَ اللَّحْمِ فَقَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ بَيِّنْ)). فَجَاءَتْ شَيْهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجَهَا أَنَّهُ وَجَدَهُ، فَلَا عَن النَّبِيِّ ﷺ بَيْنَهُمَا. قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: هِيَ الَّتِي قَالَ النَّبِيُّ ﷺ: ((لَوْ رَجِمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجِمْتُ هَذِهِ)). فَقَالَ: لَا تِلْكَ امْرَأَةٌ كَانَتْ تَظْهَرُ فِي الْإِسْلَامِ السُّوءَ. قَالَ أَبُو صَالِحٍ وَعَبْدُ اللَّهِ بْنُ يُونُسَ: خَدَلًا. [اطرافه في: ۵۳۱۶، ۶۸۵۵، ۶۸۵۶، ۷۲۳۸] [مسلم: ۳۷۵۸، نسائي: ۳۴۷۰، ۳۴۷۱]

۵۳۱۰) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے عبد الرحمن بن قاسم نے، ان سے قاسم بن محمد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی اکرم ﷺ کی مجلس میں لعان کا ذکر ہوا اور عاصم رضی اللہ عنہ نے اس سلسلہ میں کوئی بات کہی (کہ میں) اگر اپنی بیوی کے ساتھ کسی غیر مرد کو دیکھ لوں تو وہیں قتل کر دوں اور چلے گئے، پھر ان کی قوم کے ایک صحابی (عویمر رضی اللہ عنہ) ان کے پاس آئے یہ شکایت لے کر کہ انہوں نے اپنی بیوی کے ساتھ ایک غیر مرد کو پایا ہے۔ عاصم رضی اللہ عنہ نے کہا: مجھے آج یہ ابتلا میری اسی بات کی وجہ سے ہوا ہے (جو آپ نے آنحضرت ﷺ کے سامنے کہی تھی) پھر وہ انہیں لے کر حضور اکرم کی خدمت میں حاضر ہوئے اور آنحضرت ﷺ کو وہ واقعہ بتایا جس میں ملوث اس صحابی نے اپنی بیوی کو پایا تھا۔ یہ صاحب زور رنگ، کم گوشت والے (دبلے پتلے) اور سیدھے بال والے تھے اور جس کے متعلق انہوں نے دعویٰ کیا تھا کہ اسے انہوں نے اپنی بیوی کے ساتھ (تہائی میں) پایا، وہ گٹھے ہوئے جسم کا، گندی اور بھرے گوشت والا تھا۔ پھر حضور اکرم ﷺ نے دعا فرمائی: ”اے اللہ! اس معاملہ کو صاف کر دے۔“ چنانچہ اس عورت نے بچہ اسی مرد کی شکل کا جنا جس کے متعلق شوہر نے دعویٰ کیا تھا کہ اسے انہوں نے اپنی بیوی کے ساتھ پایا تھا۔ آنحضرت ﷺ نے میاں بیوی کے درمیان لعان کرایا۔ ایک شاگرد نے مجلس میں ابن عباس رضی اللہ عنہما سے پوچھا: کیا یہی وہ عورت ہے جس کے متعلق نبی اکرم ﷺ نے فرمایا تھا: ”اگر میں کسی کو بلا شہادت کے سنگسار کر سکتا تو اسے کرتا۔“ ابن عباس رضی اللہ عنہما نے کہا کہ نہیں۔ (یہ جملہ) آنحضرت ﷺ نے اس عورت کے متعلق فرمایا تھا جس کی بدکاری اسلام کے زمانہ میں کھل گئی تھی۔ ابوصالح اور عبد اللہ بن یوسف نے اس حدیث میں بجائے خدا کے کسرہ کے ساتھ دال خدا روایت کیا ہے لیکن معنی وہی ہے۔

باب: اس بارے میں کہ لعان کرنے والی کا مهر

ملے گا

بَابُ صَدَاقِ الْمَلَاعِنَةِ

۵۳۱۱۔ حَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا (۵۳۱۱) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم کو اسماعیل نے خبر دی،

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

پر جھوٹی تہمت لگائی تھی پھر تو وہ تم سے بعید تر ہے۔“ سفیان نے بیان کیا کہ یہ حدیث میں نے عمرو سے یاد کی اور ایوب نے بیان کیا کہ میں نے سعید بن جبیر سے سنا، کہا کہ میں نے ابن عمر رضی اللہ عنہما سے ایسے شخص کے متعلق پوچھا: جس نے اپنی بیوی سے لعان کیا ہو تو آپ ﷺ نے اپنی دو انگلیوں سے اشارہ کیا۔ سفیان نے اس اشارہ کو اپنی دو شہادت اور بیچ کی انگلیوں کو جدا کر کے بتایا کہ نبی کریم ﷺ نے قبیلہ بنی عجلان کے میاں بیوی کے درمیان جدائی کرائی تھی اور فرمایا تھا: ”اللہ جانتا ہے کہ تم میں سے ایک جھوٹا ہے، تو کیا وہ رجوع کر لے گا؟“ آپ ﷺ نے تین مرتبہ یہ فرمایا۔ علی بن عبد اللہ مدینی نے کہا: سفیان بن عیینہ نے مجھ سے کہا، میں نے یہ حدیث جیسے عمرو بن دینار اور ایوب سے سن کر یاد رکھی تھی ویسے ہی تجھ سے بیان کر دی۔ حاصل یہ ہوا کہ سفیان نے اس حدیث کو عمرو بن دینار اور ایوب سختیانی دونوں سے روایت کیا ہے۔

سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ لَاعَنَ امْرَأَتَهُ فَقَالَ بِإِصْبَعَيْهِ. وَفَرَّقَ سَفْيَانُ بَيْنَ إِصْبَعَيْهِ السَّبَابَةِ وَالْوُسْطَى. فَرَّقَ النَّبِيُّ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ، وَقَالَ: ((اللَّهُ يَعْلَمُ إِنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ؟)) ثَلَاثَ مَرَّاتٍ. قَالَ سَفْيَانُ: حَفِظْتُهُ مِنْ عَمْرٍو وَأَيُّوبَ كَمَا أَخْبَرْتُكَ. [راجع: ۵۳۱۱]

[مسلم: ۳۷۴۸؛ ابوداؤد: ۲۲۵۷؛ نسائی: ۳۴۷۶]

تشریح: حاصل یہ ہوا کہ سفیان نے اس حدیث کو عمرو بن دینار اور ایوب سختیانی دونوں سے روایت کیا ہے۔

باب: لعان کرنے والوں میں جدائی کرانا

(۵۳۱۳) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ نے اور ان سے نافع نے کہ حضرت ابن عمر رضی اللہ عنہما نے انہیں خبر دی کہ نبی کریم ﷺ نے اس مرد اور اس کی بیوی کے درمیان جدائی کرادی تھی جنہوں نے اپنی بیوی پر تہمت لگائی تھی اور دونوں سے قسم لی تھی۔

(۵۳۱۴) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے، کہا مجھے نافع نے خبر دی اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ قبیلہ انصار کے ایک صاحب اور ان کی بیوی کے درمیان رسول اللہ ﷺ نے لعان کرایا تھا اور دونوں کے درمیان جدائی کرادی تھی۔

بَابُ التَّفْرِيقِ بَيْنَ الْمُتَلَاعِنِينَ

۵۳۱۳- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَّقَ بَيْنَ رَجُلٍ وَامْرَأَتِهِ قَدْفَهَا، وَأَخْلَفَهُمَا. [راجع: ۴۷۴۸]

۵۳۱۴- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، لَاعَنَ النَّبِيُّ ﷺ بَيْنَ رَجُلٍ وَامْرَأَتِهِ مِنَ الْأَنْصَارِ، وَفَرَّقَ بَيْنَهُمَا. [راجع: ۴۷۴۸]

[مسلم: ۳۷۵۳]

باب: لعان کے بعد عورت کا بچہ (جس کو مرد کہے

کہ یہ میرا بچہ نہیں ہے) ماں سے ملا دیا جائے گا

بَابُ يُلْحَقُ الْوَلَدُ بِالْمَلَأِنَةِ

اسی کا بچہ کہلائے گا

(۵۳۱۵) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے مالک بن انس نے، کہا مجھ سے نافع نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے ایک صاحب اور ان کی بیوی کے درمیان لعان کرایا تھا، پھر ان صاحب نے اپنی بیوی کے لڑکے کا انکار کیا تو آنحضرت ﷺ نے دونوں کے درمیان جدائی کرادی اور لڑکا عورت کو دے دیا۔

۵۳۱۵۔ حَدَّثَنَا يَحْيَى بْنُ كَبِيرٍ، قَالَ: حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ لَاعَنَ بَيْنَ رَجُلٍ وَامْرَأَتِهِ، فَانْتَفَى مِنْ وَلَدِهَا فَفَرَّقَ بَيْنَهُمَا، وَالْحَقُّ الْوَلَدُ بِالْمَرْأَةِ. [راجع: ۴۷۴۸] [مسلم: ۳۷۵۲] ابوداؤد: ۲۲۵۹ ترمذی: ۱۲۰۳ نسائی: ۳۴۷۷

ابن ماجہ: ۲۰۶۹

بَابُ قَوْلِ الْإِمَامِ: اللَّهُمَّ بَيْنْ

باب: امام یا حاکم لعان کے وقت یوں دعا کرے:

یا اللہ! جو اصل حقیقت ہے وہ کھول دے

(۵۳۱۶) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے سلیمان بن بلال نے بیان کیا، ان سے یحییٰ بن سعید نے، کہا مجھے عبدالرحمن بن قاسم نے خبر دی، انہیں قاسم بن محمد نے اور انہیں ابن عباس رضی اللہ عنہما نے، انہوں نے بیان کیا کہ لعان کرنے والوں کا ذکر نبی کریم ﷺ کی مجلس میں ہوا تو عاصم بن عدی رضی اللہ عنہ نے اس پر ایک بات کہی (کہ اگر میں اپنی بیوی کے ساتھ کسی کو پاؤں تو وہیں قتل کر ڈالوں) پھر واپس آئے تو ان کی قوم کے ایک صاحب ان کے پاس آئے اور ان سے کہا کہ میں نے اپنی بیوی کے ساتھ ایک غیر مرد کو پایا ہے۔ عاصم نے کہا کہ اس معاملہ میں میرا یہ ابتلا میری اس بات کی وجہ سے ہوا ہے (جس کے کہنے کی جرات میں نے حضور کے سامنے کی تھی) پھر وہ ان صاحب کو ساتھ لے کر آنحضرت ﷺ کے پاس گئے اور آنحضرت ﷺ کو اس صورت سے مطلع کیا جس میں انہوں نے اپنی بیوی کو پایا تھا۔ یہ صاحب زرد رنگ، کم گوشت اور سیدھے بالوں والے تھے اور وہ جسے انہوں نے اپنی بیوی کے پاس پایا تھا گندمی گھٹے جسم کا زرد، بھرے گوشت والا تھا اس کے بال بہت زیادہ گھٹکے والے تھے۔ نبی اکرم ﷺ نے فرمایا: ”اے اللہ! معاملہ صاف کر دے۔“ چنانچہ ان کی بیوی نے جو بچہ جنا وہ اسی شخص سے مشابہ تھا جس کے متعلق شوہر نے کہا تھا کہ انہوں نے

۵۳۱۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: ذَكَرَ الْمُتَلَاعِنَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا، ثُمَّ انْصَرَفَ فَاتَّاهُ رَجُلٌ مِنْ قَوْمِهِ، فَذَكَرَ لَهُ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، فَقَالَ عَاصِمٌ: مَا ابْتَلَيْتَ بِهَذَا الْأَمْرِ إِلَّا لِقَوْلِي. فَذَهَبَ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ مُضْغَرًّا قَلِيلَ اللَّحْمِ سَبَطَ الشَّعْرِ، وَكَانَ الَّذِي وَجَدَ عِنْدَ أَهْلِهِ آدَمَ خَذَلًا كَثِيرَ اللَّحْمِ جَعْدًا قَطَطًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ بَيْنْ)). فَوَضَعَتْ شَيْبَتَهَا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجَهَا أَنَّهُ وَجَدَ عِنْدَهَا، فَلَاعَنَ رَسُولُ اللَّهِ ﷺ

اپنی بیوی کے پاس اسے پایا تھا۔ پھر رسول اللہ ﷺ نے دونوں کے درمیان لعان کرایا۔ ابن عباس رضی اللہ عنہما سے ایک شاگرد نے مجلس میں پوچھا: کیا یہ وہی عورت ہے جس کے متعلق حضور اکرم ﷺ نے فرمایا تھا: ”اگر میں کسی کو بلا شہادت سنگسار کرتا تو اسے کرتا“ ابن عباس رضی اللہ عنہما نے کہا: نہیں، یہ دوسری عورت تھی جو اسلام کے زمانہ میں علانیہ بدکاری کیا کرتی تھی۔

بَيْنَهُمَا، فَقَالَ رَجُلٌ لَابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: هِيَ النَّبِيُّ قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ رَجَعْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَعْتُ هَذِهِ)). فَقَالَ ابْنُ عَبَّاسٍ: لَا بَلَّكَ امْرَأَةٌ كَانَتْ تَنْظُرُ السُّوءَ فِي الْإِسْلَامِ. [راجع: ۵۳۱۰]

تشریح: مگر گواہوں سے اس پر بدکاری ثابت نہیں ہوئی نہ اس نے اقرار کیا اسی وجہ سے اس پر حد نہ جاری ہوگی۔

باب: جب کسی نے اپنی بیوی کو تین طلاق دی اور بیوی نے عدت گزار کر دوسرے شوہر سے شادی کی لیکن دوسرے شوہر نے اس سے صحبت نہیں کی

بَابُ: إِذَا طَلَّقَهَا ثَلَاثًا ثُمَّ تَزَوَّجَتْ بَعْدَ الْعِدَّةِ زَوْجًا غَيْرَهُ فَلَمْ يَمَسَّهَا

(۵۳۱۷) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے اور ان سے نبی کریم ﷺ نے (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا: ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا: ہم سے عبدہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ رفاعہ قرظی رضی اللہ عنہا نے ایک خاتون سے نکاح کیا، پھر انہیں طلاق دے دی، اس کے بعد ایک دوسرے صاحب نے ان خاتون سے نکاح کر لیا، پھر وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئیں اور اپنے دوسرے شوہر کا ذکر کیا اور کہا کہ وہ تو ان کے پاس آتے ہی نہیں اور یہ کہ ان کے پاس کپڑے کے پلو جیسا ہے (انہوں نے پہلے شوہر کے ساتھ دوبارہ نکاح کی خواہش ظاہر کی) لیکن آنحضرت ﷺ نے فرمایا: ”نہیں، جب تک تم اس (دوسرے شوہر) کا حزانہ چکھ لو اور یہ تمہارا مزہ نہ چکھ لیں۔“

۵۳۱۷۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رِفَاعَةَ الْقُرَظِيَّ تَزَوَّجَ امْرَأَةً، ثُمَّ طَلَّقَهَا فَتَزَوَّجَتْ آخَرَ فَأَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ لَهُ أَنَّهُ لَا يَأْتِيهَا، وَإِنَّهُ لَيْسَ مَعَهُ إِلَّا مِثْلُ هَذِهِ فَقَالَ: ((لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقِي عُسَيْلَتِكَ))

[راجع: ۲۶۳۹]

تشریح: پہلے شوہر سے تمہارا نکاح صحیح نہیں ہوگا۔

باب: آیت «وَاللَّائِي يَنْسَنَ» الخ

بَابُ قَوْلِهِ:

یعنی ”تمہاری مطلقہ بیویوں میں سے جو حیض آنے سے ناپوش ہو چکی ہوں، اگر تمہیں شبہ ہو۔“ کی تفسیر میں مجاہد نے کہا: یعنی جن عورتوں کا حال تم کو معلوم

«وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ» الآية. [الطلاق: ۴] قَالَ مُجَاهِدٌ:

إِنْ لَمْ تَعْلَمُوا يَحْضَنَ أَوْ لَا يَحْضَنَ وَاللَّائِي قَعْدَنَ عَنِ الْحَيْضِ، وَاللَّائِي لَمْ يَحْضَنَ، (لَوْ قَعْدَتْهُنَّ ثَلَاثَةُ أَشْهُرٍ)۔
 نہ ہو کہ ان کو حیض آتا ہے یا نہیں آتا۔ اسی طرح وہ عورتیں جو بڑھاپے کی وجہ سے حیض سے مایوس ہو گئی ہیں۔ اسی طرح وہ عورتیں جو نابالغی کی وجہ سے ابھی حیض والی ہی نہیں ہوئی ہیں۔ ان سب قسم کی عورتوں کی عدت تین مہینے ہیں۔

بَابُ: «وَأُولَاتُ الْأُحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ»
 باب: حاملہ عورتوں کی عدت یہ ہے کہ بچہ جنیں

[الطلاق: ۴]

تشریح: جتنے ہی ان کی عدت ختم ہو جائے گی۔ تو یہ آیت: ﴿وَأُولَاتُ الْأُحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ (۱۵/الطلاق: ۴) مخصوص ہے اس آیت کی: ﴿وَالَّذِينَ يَتَوَلَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ (۲/البقرة: ۲۳۳) اور حضرت علی رضی اللہ عنہ سے یہ منقول ہے کہ ۱ بعد الاجلین تک عدت کرے۔ ابن عباس رضی اللہ عنہما کا بھی یہی قول ہے لیکن باقی صحابہ سب اس کے خلاف ہیں اور ابن عباس رضی اللہ عنہما سے جو بھی منقول ہے۔ ایسے ہی عبداللہ بن مسعود رضی اللہ عنہ سے وہ کہتے تھے جو چاہے میں اس سے مہالہ کرنے کو تیار ہوں کہ سورہ طلاق آخر میں اتری اور اس سے وہ آیت: ﴿وَالَّذِينَ يَتَوَلَّوْنَ مِنْكُمْ﴾ حاملہ عورتوں کے باب میں منسوخ ہو گئی۔

۵۳۱۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ أَنَّ امْرَأَةً مِنْ أَسْلَمٍ يُقَالُ لَهَا: سُبَيْعَةُ كَانَتْ تَحْتَ زَوْجِهَا، تُؤْفَى عَنْهَا وَهِيَ حُبْلَى، فَخَطَبَهَا أَبُو السَّنَابِلِ بْنُ بَعْكُكٍ، فَأَبَتْ أَنْ تَنْكِحَهُ، فَقَالَتْ: وَاللَّهِ! مَا يَصْلُحُ أَنْ تَنْكِحِيهِ حَتَّى تَعْتَدِّيَ آخِرَ الْأَجَلَيْنِ. فَمَكَثَتْ قَرِينًا مِنْ عَشْرِ لَيَالٍ ثُمَّ جَاءَ النَّبِيُّ ﷺ فَقَالَ: ((انْكحِي)). [راجع: ۴۹۰۹]

۵۳۱۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے عبدالرحمن بن ہرمز نے، کہا مجھے خبر دی ابو سلمہ بن عبدالرحمن نے کہ زینب بنت ام سلمہ نے اپنی والدہ نبی کریم ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا سے خبر دی کہ ایک خاتون جو اسلام لائی تھیں اور جن کا نام سبیعہ تھا، اپنے شوہر کے ساتھ رہتی تھیں، شوہر کا جب انتقال ہوا تو وہ حاملہ تھیں۔ ابوسنابل بن بعلک رضی اللہ عنہ نے ان کے پاس نکاح کا پیغام بھیجا لیکن انہوں نے نکاح کرنے سے انکار کیا۔ ابوسنابل نے کہا: اللہ کی قسم! جب تک عدت کی دو مدتوں میں سے لمبی مدت نہ گزرا لوگی، تمہارے لیے اس سے (جس سے وہ نکاح کرنا چاہتی تھیں) نکاح کرنا صحیح نہیں ہوگا۔ پھر وہ (وضع حمل کے بعد) تقریباً دس دن تک رکی رہیں۔ اس کے بعد نبی اکرم ﷺ کی خدمت میں حاضر ہوئیں تو نبی کریم ﷺ نے فرمایا: ”اب نکاح کرلو۔“

تشریح: ابوالسنابل نے عورت کو یہ غلط مسئلہ سنا کر اس کو بہکایا کہ بالفصل وہ اپنا نکاح ملتوی کر دے تو اس کے عزیز واقربا جو اس وقت موجود نہ تھے آجائیں گے اور وہ اس کو سمجھا سمجھا کر مجھ سے نکاح پر راضی کر دیں گے۔ دو مدتوں سے ایک وضع حمل کی مدت، دوسری چار ماہ دس دن کی مدت مراد ہے۔ جس کے لئے ابوالسنابل نے فتویٰ دیا تھا حالانکہ حاملہ کی عدت وضع حمل ہے اور بس۔

(۵۳۱۹) ہم سے یحییٰ بن کثیر نے بیان کیا، ان سے لیث نے، ان سے یزید نے کہ ابن شہاب نے انہیں لکھا کہ عید اللہ بن عبد اللہ نے اپنے والد (عبد اللہ بن عتبہ بن مسعود) سے انہیں خبر دی کہ انہوں نے ابن ارقم کو لکھا کہ سیدہ اسمیہ سے پوچھیں کہ نبی کریم ﷺ نے ان کے متعلق کیا فتویٰ دیا تھا تو انہوں نے فرمایا کہ جب میرے یہاں بچہ پیدا ہو گیا تو آنحضرت ﷺ نے مجھے فتویٰ دیا کہ اب میں نکاح کر لوں۔

(۵۳۲۰) ہم سے یحییٰ بن قزعمہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے، ان سے مسور بن مخرمہ نے بیان کیا کہ سیدہ اسمیہ اپنے شوہر کی وفات کے بعد چند دنوں تک حالت نفاس میں رہیں، پھر نبی کریم ﷺ کے پاس آ کر انہوں نے نکاح کی اجازت مانگی تو آنحضرت ﷺ نے انہیں اجازت دی اور انہوں نے نکاح کیا۔

۵۳۱۹۔ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ، كَتَبَ إِلَيْهِ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ أَبِيهِ، أَنَّهُ كَتَبَ إِلَى ابْنِ أَرْقَمٍ أَنَّ سَلْمَةَ سُبَيْعَةَ الْأَسْلَمِيَّةِ كَيْفَ أَفْتَاهَا النَّبِيُّ ﷺ فَقَالَتْ: أَفْتَانِي إِذَا وَضَعْتُ أَنْ تُنْكِحَ. [راجع: ۳۹۹۱]

۵۳۲۰۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَمَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةِ، نَفَسَتْ بَعْدَ وَفَاةِ زَوْجِهَا، بَلَيَالٍ فَجَاءَتِ النَّبِيَّ ﷺ فَاسْتَأْذَنَتْهُ أَنْ تُنْكِحَ، فَأَذِنَ لَهَا، فَتَكَحَّتْ. [نسائي: ۳۵۰۶، ۳۵۰۷، ابن ماجه:

۲۰۲۹]

باب: اللہ تعالیٰ کا یہ فرمانا:

”مطلقہ عورتیں اپنے کو تین طہر تین حیض تک روک رکھیں“ اور ابراہیم نے اس شخص کے بارے میں فرمایا: جس نے کسی عورت سے عدت ہی میں نکاح کر لیا اور پھر وہ اس کے پاس تین حیض کی مدت گزرنے تک رہی کہ اس کے بعد وہ پہلے ہی شوہر سے جدا ہوگی۔ (اور یہ صرف اس کی عدت سمجھی جائے گی) دوسرے نکاح کی عدت کا شمار اس میں نہیں ہوگا لیکن زہری نے کہا: اسی دوسرے نکاح کی عدت کا شمار بھی ہوگا، یہی یعنی زہری کا قول سفیان کو زیادہ پسند تھا۔ معمر نے کہا ”أَقْرَأَتِ الْمَرْأَةَ“ اس وقت بولتے ہیں جب عورت کا حیض قریب ہو۔ اسی طرح ”أَقْرَأَتْ“ اس وقت بھی بولتے ہیں جب عورت کا طہر قریب ہو، جب کسی عورت کے پیٹ میں کبھی کوئی حمل نہ ہوا ہو تو اس کے لیے عرب کہتے ہیں۔ ”ماقرات بسلی قط“ یعنی اس کو کبھی پیٹ نہیں رہا۔

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾. [البقرة: ۲۲۸] وَقَالَ إِبْرَاهِيمُ: فَيَمْنُ تَزَوُّجٍ فِي الْعِدَّةِ فَحَاضَتْ عِنْدَهُ ثَلَاثَ حَيَضٍ بَانَتْ مِنَ الْأَوَّلِ، وَلَا تَحْتَسِبُ بِهِ لِمَنْ بَعْدَهُ. وَقَالَ الزُّهْرِيُّ: تَحْتَسِبُ. وَهَذَا أَحَبُّ إِلَيَّ سَفْيَانَ، يَغْنِي قَوْلُ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ: يُقَالُ: أَقْرَأَتِ الْمَرْأَةُ إِذَا دَنَا حَيْضُهَا، وَأَقْرَأَتْ إِذَا دَنَا طَهْرُهَا، وَيُقَالُ: مَا قَرَأَتْ بِسَلَى قَطُّ، إِذَا لَمْ تَجْمَعْ وَلَكَذَا فِي بَطْنِهَا.

تشریح: قرء حیض اور طہر دونوں معنوں میں آتا ہے۔ اسی لئے امام ابو حنیفہ رحمہ اللہ نے ثلاثۃ قروء، سے تین حیض مراد رکھے ہیں اور امام شافعی رحمہ اللہ نے تین طہر، مگر امام ابو حنیفہ رحمہ اللہ کا مذہب رائج ہے۔ اس لئے کہ طلاق طہر میں مشروع ہے حیض میں نہیں اب اگر کسی نے ایک طہر میں

طلاق دی تو یا تو یہ طہر عدت میں شمار ہوگا۔ شافعیہ کہتے ہیں جب تو عدت تین طہر سے کم ٹھہرے گی۔ اگر محسوب نہ ہوگا تو عدت تین طہر سے زائد ہو جائے گی۔ شافعیہ یہ جواب دیتے ہیں کہ دو طہر اور تیسرے طہر کے ایک حصے کو تین طہر کہہ سکتے ہیں جیسے فرمایا: ﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾ (۲/البقرہ: ۱۹۷) حالانکہ حقیقت میں حج کے دو مہینے دس دن ہیں۔

باب: فاطمہ بنت قیس رضی اللہ عنہا کا واقعہ

”اور اللہ تعالیٰ کا فرمان: اور اپنے پروردگار اللہ سے ڈرتے رہو، انہیں ان کی گھروں سے نہ نکالو اور نہ وہ خود نکلیں، بجز اس صورت کے کہ وہ کسی کھلی بیٹے خیالی کا ارتکاب کریں۔ یہ اللہ کی مقرر کی ہوئی حدیں ہیں اور جو کوئی اللہ کی حدود سے بڑھے گا، اس نے اپنے اوپر ظلم کیا۔ تجھے خبر نہیں، شاید کہ اللہ اس کے بعد کوئی نئی بات پیدا کر دے۔“ فرمایا: ”ان مطلقات کو اپنی حیثیت کے مطابق رہنے کا مکان دو جہاں تم رہتے ہو اور انہیں تنگ کرنے کے لیے انہیں تکلیف مت پہنچاؤ اور اگر وہ حمل والیاں ہو تو انہیں خرچ بھی دیتے رہو ان کے حمل کے پیدا ہونے تک۔“ آخر آیت اللہ تعالیٰ کے ارشاد: ﴿بَعْدَ عُسْرٍ يُسْرًا﴾ تک۔

(۵۳۲۱، ۲۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، کہا ہم سے یحییٰ بن سعید انصاری نے، ان سے قاسم بن محمد اور سلیمان بن یسار نے، وہ دونوں بیان کرتے تھے کہ یحییٰ بن سعید بن عاص نے عبدالرحمن بن حکم کی صاحبزادی (عمرہ) کو طلاق دے دی تھی اور ان کے باپ عبدالرحمن انہیں ان کے (شوہر کے) گھر سے لے آئے (عدت کے ایام گزرنے سے پہلے) عائشہ رضی اللہ عنہا کو جب معلوم ہوا تو انہوں نے مروان بن حکم کے ہاں، جو اس وقت مدینہ کا امیر تھا کہلویا کہ اللہ سے ڈرو! اور لڑکی کو اس کے گھر (جہاں اسے طلاق ہوئی ہے) پہنچا دو، جیسا کہ سلیمان بن یسار کی حدیث میں ہے۔ مروان نے اس کا جواب یہ دیا کہ لڑکی کے والد عبدالرحمن بن حکم نے میری بات نہیں مانی اور قاسم بن محمد نے بیان کیا کہ (مروان نے ام المؤمنین کو یہ جواب دیا کہ) کیا آپ کو فاطمہ بنت قیس رضی اللہ عنہا کے معاملہ کا علم نہیں ہے؟ (انہوں نے بھی اپنے شوہر کے گھر عدت نہیں گزاری) عائشہ رضی اللہ عنہا نے بتلایا کہ اگر تم فاطمہ کے واقعے کا حوالہ نہ دیتے تب بھی تمہارا کچھ نہ بگڑتا (کیونکہ وہ تمہارے لیے دلیل نہیں بن

بَابُ قِصَّةِ فَاطِمَةَ بِنْتِ قَيْسٍ

وَقَوْلِهِ: ﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾ إِلَى قَوْلِهِ: ﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْدِكُمْ وَلَا تَضَارَّوهُنَّ لِتَضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ﴾ إِلَى قَوْلِهِ: ﴿بَعْدَ عُسْرٍ يُسْرًا﴾ [الطلاق: ۶، ۷]

۵۳۲۱، ۵۳۲۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ، أَنَّ يَحْيَى بْنَ سَعِيدٍ بْنَ الْعَاصِ، طَلَّقَ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ، فَانْتَقَلَهَا عَبْدُ الرَّحْمَنِ، فَأَرْسَلَنِي عَائِشَةُ أُمُّ الْمُؤْمِنِينَ إِلَى مَرْوَانَ وَهُوَ أَمِيرُ الْمَدِينَةِ اتَّقِ اللَّهَ وَارْزُقْهَا إِلَى بَيْتِهَا، قَالَ: مَرْوَانُ فِي حَدِيثِ سُلَيْمَانَ إِنَّ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمِ غَلَبَنِي، وَقَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ: أَوْ مَا بَلَغَكَ شَأْنُ فَاطِمَةَ بِنْتِ قَيْسٍ؟ قَالَتْ: لَا يَضُرُّكَ أَنْ لَا تَذْكُرَ حَدِيثَ فَاطِمَةَ، فَقَالَ مَرْوَانُ: إِنْ كَانَ بِكَ شَرٌّ فَحَسْبُكَ مَا بَيْنَ هَذَيْنِ مِنَ الشَّرِّ. [أطرافه في: ۵۳۲۳، ۵۳۲۴، ۵۳۲۵، ۵۳۲۶]

[۵۳۲۷، ۵۳۲۸] [ابوداؤد: ۲۲۹۵]

سکتا) مروان بن حکم نے اس پر کہا: اگر آپ کے نزدیک (فاطمہ رضی اللہ عنہا) کا ان کے شوہر کے گھر سے منتقل کرنا ان کے اور ان کے شوہر کی رشتہ داری کے درمیان کشیدگی کی وجہ سے تھا تو یہاں بھی یہی وجہ کافی ہے کہ دونوں (میاں بیوی) کے درمیان کشیدگی تھی۔

تشریح: حضرت عائشہ رضی اللہ عنہا کا مطلب یہ تھا کہ فاطمہ بنت قیس رضی اللہ عنہا کی حدیث سے کیوں دلیل لیتے ہو، فاطمہ رضی اللہ عنہا کا اس گھر سے نکل جانا ایک عذر کی وجہ سے تھا۔ کوئی کہتا ہے کہ وہ گھر خوفناک تھا کوئی کہتا ہے فاطمہ بد زبان عورت تھی۔

۵۳۲۳، ۵۳۲۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عُثْمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ؟ أَلَا تَتَّقِي اللَّهَ، تَغْنِي فِي قَوْلِهَا: لَا سَكْنَى وَلَا نَفَقَةَ. [راجع: ۵۳۲۱، ۵۳۲۲] [مسلم: ۳۷۱۹]

۵۳۲۳، ۵۳۲۴۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہا، فاطمہ بنت قیس اللہ سے ڈرتی نہیں؟ ان کو اشارہ ان کے اس قول کی طرف تھا (کہ مطلقہ بائنے کو) نفقہ و سکنی دینا ضروری نہیں جو کہتی ہے کہ طلاق بائن جس عورت پر پڑے اسے مسکن اور خرچہ نہیں ملے گا۔

۵۳۲۵، ۵۳۲۶۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، قَالَ: عُرْوَةُ بْنُ الزُّبَيْرِ لِعَائِشَةَ: أَلَمْ تَرِي إِلَى فُلَانَةِ بِنْتِ الْحَكَمِ طَلَّقَهَا زَوْجَهَا الْبَتَّةَ؟ فَخَرَجَتْ. فَقَالَتْ: بِنْسَ مَا صَنَعْتَ. قَالَ: أَلَمْ تَسْمَعِي فِي قَوْلِ فَاطِمَةَ؟ قَالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هَذَا الْحَدِيثِ. [راجع: ۵۳۲۱، ۵۳۲۲]

۵۳۲۵، ۵۳۲۶۔ ہم سے عمرو بن عباس نے بیان کیا، کہا ہم سے ابن مہدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد نے کہ عروہ بن زبیر نے عائشہ رضی اللہ عنہا سے کہا کہ آپ فلانہ (عروہ) بنت حکم کا معاملہ نہیں دیکھتیں؟ ان کے شوہر نے انہیں طلاق بائن دے دی اور وہاں سے نکل آئیں (عدت گزارے بغیر) حضرت عائشہ رضی اللہ عنہا نے بتلایا کہ جو کچھ اس نے کیا بہت برا کیا۔ عروہ نے کہا: آپ نے فاطمہ کے واقعہ کے متعلق نہیں سنا؟ بتلایا: اس کے لیے اس حدیث کو ذکر کرنے میں کوئی خیر نہیں ہے۔

[۵۳۲۲] [مسلم: ۳۷۲۰] [ابوداؤد: ۲۲۹۲] ابن

[ماجہ: ۲۰۳۲]

باب: وہ مطلقہ عورت جس کے شوہر کے گھر میں کسی (چور وغیرہ یا خود شوہر) کے اچانک اندر آ جانے کا خوف ہو یا شوہر کے گھر والے بدکلامی کریں تو اسے

بَابُ الْمُطَلَّاقَةِ إِذَا خَشِيَ عَلَيْهَا فِي مَسْكَنِ زَوْجِهَا أَنْ يُقْتَحَمَ عَلَيْهَا، أَوْ تَبْدُو عَلَى أَهْلِهَا

بِفَاحِشَةٍ

عدت کے اندر وہاں سے اٹھ جانا درست ہے

تشریح: لیکن جس عورت کو طلاق رجعی دی جائے اس کے لئے سب کے نزدیک مسکن اور خرچہ خاوند پر لازم ہوگا یعنی عدت پوری ہونے تک گواہانہ نہ ہو اور طلاق بائن والی کے لئے بعض سلف نے مسکن واجب رکھا ہے اس آیت سے ﴿اَسْكُنُوْهُنَّ﴾ لیکن نفقہ واجب نہیں رکھا اور حاملہ عورت کے لئے وضع حمل تک مسکن اور خرچہ سب نے لازم رکھا ہے لیکن غیر حاملہ میں جس کو طلاق بائن دی جائے اختلاف ہے۔ جیسے اوپر گزر چکا۔ حنفیہ نے اس کے لئے بھی نفقہ اور مسکن واجب رکھا ہے کیونکہ آیت عام ہے اور حضرت عمر رضی اللہ عنہ کے قول سے دلیل لیتے ہیں کہ انہوں نے فاطمہ بنت قیس رضی اللہ عنہا کی روایت کو رد کیا اور کہا ہم اللہ کی کتاب اور اپنے پیغمبر کی سنت ایک عورت کے کہنے پر نہیں چھوڑ سکتے جو معلوم نہیں اس نے یاد رکھا یا بھول گئی۔ حالانکہ حضرت عمر رضی اللہ عنہ نے بانہ عورت کے لئے صرف مسکن کو لازم رکھا نہ کہ نفقہ کو۔ دوسرے امام احمد رضی اللہ عنہ نے کہا حضرت عمر رضی اللہ عنہ سے یہ قول ثابت نہیں ہے۔ امام شوکانی رضی اللہ عنہ نے الامجدیث کا مذہب رکھا ہے کہ نفقہ اور مسکن صرف نطقة رجعی کے لئے واجب ہے مطلقہ بانہ کے لئے واجب نہیں ہے لاکہ عورت حاملہ ہوا سی طرح وفات کی عدت میں بھی نفقہ اور مسکن واجب نہیں ہے مگر جب حاملہ ہو۔

۵۳۲۷، ۵۳۲۸۔ حَدَّثَنَا جَبَّانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ، أَتَتْكَرَتْ ذَلِكَ عَلَى فَاطِمَةَ وَزَادَ ابْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَابَتْ عَائِشَةُ أَشَدَّ الْعَيْبِ وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَخَشٍ فَخِيفَ عَلَى نَاحِيَّتِهَا، فَلِذَلِكَ أُرْخِصَ لَهَا النَّبِيُّ ﷺ. [راجع: ۵۲۲۱، ۵۲۲۲]

۵۳۲۷، ۵۳۲۸) مجھ سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، انہیں ابن شہاب نے، انہیں عروہ نے کہ عائشہ رضی اللہ عنہا نے فاطمہ بنت قیس رضی اللہ عنہا کی اس بات کا (کہ مطلقہ بانہ کو نفقہ و مسکن نہیں ملے گا) انکار کیا اور ابن زناد نے ہشام سے یہ اضافہ کیا ہے۔ اور ان سے ان کے والد نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے (عمرہ بنت حکم کے معاملہ پر) اپنی شدید ناگواری کا اظہار فرمایا اور فرمایا کہ فاطمہ بنت قیس رضی اللہ عنہا تو ایک اجاڑ جگہ میں تھیں، اس کے چاروں طرف خوف اور وحشت برستی تھی، اس لیے نبی کریم ﷺ نے (وہاں سے منتقل ہونے کی) انہیں اجازت دے دی تھی۔

تشریح: جو وہ کہتی تھی کہ تمیں طلاق والی کے لئے نہ مسکن ہے نہ خرچہ۔ حدیث سے ترجمہ باب نہیں نکلتا مگر امام بخاری رضی اللہ عنہ نے اپنی عادت کے موافق اس کے دوسرے طریق کی طرف اشارہ کیا جس میں یہ مذکور ہے کہ حضرت عائشہ رضی اللہ عنہا نے فاطمہ بنت قیس رضی اللہ عنہا سے کہا کہ تیری زبان نے تجھ کو نکلوا یا تھا۔

باب: اللہ تعالیٰ کا یہ فرمانا:

بَابُ قَوْلِ اللَّهِ:

﴿وَلَا يَحِلُّ لَهَا أَنْ يَكُنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ [البقرة: ۲۲۸] مِنَ الْخَيْضِ وَالْحَمْلِ.

”عورتوں کے لیے یہ جائز نہیں کہ اللہ نے ان کے رحموں میں جو پیدا کر رکھا ہے اسے وہ چھپا رکھیں“ کہ حیض آتا ہے یا حمل ہے۔

۵۳۲۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ

ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے، ان سے حکم بن عتبہ نے، ان سے ابراہیم نخعی نے، ان سے اسود بن

الْأَسْوَدُ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَنْفِرَ إِذَا صَفِيَّةَ عَلَى بَابِ خَبَائِهَا كَنِيئَةً، فَقَالَ لَهَا: ((عَقْرِي - أَوْ حَلْقِي - إِنَّكَ لِحَابِسَتُنَا أَكُنْتَ أَقْضَتِ يَوْمَ النَّحْرِ؟)) قَالَتْ: نَعَمْ. قَالَ: ((فَانْفِرِي إِذْنًا)).

یزید نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب نبی کریم ﷺ نے (حجۃ الوداع میں) کوچ کا ارادہ کیا تو دیکھا: صفیہ رضی اللہ عنہا اپنے خیمہ کے دروازے پر غمگین کھڑی ہیں۔ آنحضرت ﷺ نے ان سے فرمایا: ”عقروی یا فرمایا: حلقی، معلوم ہوتا ہے کہ تم ہمیں روک دو گی، کیا تم نے قربانی کے دن طواف کر لیا ہے؟“ انہوں نے نے عرض کی: جی ہاں، آنحضرت ﷺ نے فرمایا: ”پھر چلو۔“ [راجع: ۱۲۹۴] [مسلم: ۳۲۲۸]

تشریح: ((عقروی حلقی)) عرب میں پیار کے الفاظ ہیں اس سے بدعا مقصود نہیں ہے۔ عقری یعنی اللہ تجھ کو زخمی کرے۔ حلقی تیرے حلق میں زخم ہو۔ اس حدیث کی مطابقت باب سے یوں ہے کہ آپ نے صرف صفیہ رضی اللہ عنہا کا قول ان کے حائضہ ہونے کے بارے میں تسلیم فرمایا تو معلوم ہوا کہ خاوند کے مقابلہ میں بھی یعنی رجعت اور سقوط رجعت اور عدت گزر جانے وغیرہ ان امور میں عورت کے قول کی تصدیق کی جائے گی۔

بَابُ قَوْلِهِ: **بَاب: اور اللہ کا سورہ بقرہ میں یہ فرمانا:**

﴿وَبُعُوهُنَّ أَوْ أَحَقُ بِرَدٍّ هُنَّ﴾ [البقرة: ۲۲۸] فِي الْعِدَّةِ، وَكَيْفَ يَرَا جُعَ الْمَرْأَةِ إِذَا طَلَّقَهَا وَاحِدَةً أَوْ ثَنَتَيْنِ.

”عدت کے اندر عورتوں کے خاوندان کے زیادہ حقدار ہیں۔“ یعنی رجعت کر کے اور اس باب کا بیان کہ جب عورت کو ایک یا دو طلاق دی ہو تو کیونکر رجعت کرے۔

۵۳۳۰۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا يُونُسُ، عَنْ الْحَسَنِ، قَالَ: زَوَّجَ مَعْقِلٌ أُخْتَهُ فَطَلَّقَهَا تَطْلِيقَةً. [راجع: ۴۵۲۹]

(۵۳۳۰) مجھ سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے خبر دی، ان سے یونس بن عیینہ نے بیان کیا، ان سے حسن بصری نے بیان کیا کہ معقل بن یسار رضی اللہ عنہ نے اپنی بہن جلیلہ کا نکاح کیا، پھر (ان کے شوہر نے) انہیں ایک طلاق دی۔

۵۳۳۱۔ ح قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا الْحَسَنُ، أَنَّ مَعْقِلَ ابْنِ بَسَّارٍ، كَانَتْ أُخْتُهُ تَحْتَ رَجُلٍ فَطَلَّقَهَا، ثُمَّ خَلَى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا، ثُمَّ حَطَبَهَا فَحَبَمِي مَعْقِلٌ مِنْ ذَلِكَ أَنَا فَقَالَ: خَلَى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا، ثُمَّ يَخْطُبُهَا فَخَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَيَلْعَنُ أَجْلِهِنَّ فَلَا تَعْضِلُوهُنَّ أَنْ يَنْكِحَنَّ أَرْوَاحَهُنَّ﴾ [البقرة: ۲۲۲] إِلَى آخِرِ الْآيَةِ، فَدَعَا.

(۵۳۳۱) (دوسری سند) امام بخاری رحمہ اللہ نے کہا مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے، ان سے قتادہ نے، کہا ہم سے حسن بصری نے بیان کیا کہ معقل بن یسار رضی اللہ عنہ کی بہن ایک آدمی کے نکاح میں تھیں، پھر انہوں نے انہیں طلاق دے دی اس کے بعد انہوں نے تنہائی میں عدت گزاری، عدت کے دن جب ختم ہو گئے تو ان کے پہلے شوہر نے ہی پھر معقل رضی اللہ عنہ کے پاس ان کے لیے نکاح کا پیغام بھیجا معقل کو اس پر بڑی غیرت آئی۔ انہوں نے کہا: جب وہ عدت گزار رہی تھی تو اسے اس پر قدرت تھی (کہ دوران عدت میں رجعت کر لیں لیکن ایسا نہیں کیا) اور اب میرے پاس نکاح کا پیغام بھیجتا ہے۔ چنانچہ وہ ان کے اور اپنی بہن کے درمیان حائل ہو گئے۔ اس پر یہ آیت نازل ہوئی۔ ”اور

رَسُولُ اللَّهِ ﷺ فَقَرَأَ عَلَيْهِ، فَتَرَكَ الْحِمِيَّةَ جب تم اپنی عورتوں کو طلاق دے چکو اور وہ اپنی مدت کو پہنچ چکیں تو تم انہیں
وَاسْتَرَادَ لِأَمْرِ اللَّهِ. [راجع: ۴۵۲۹] مت روکو۔ آخر آیت تک۔ پھر رسول اللہ ﷺ نے انہیں بلا کر یہ آیت
سنائی تو انہوں نے ضد چھوڑ دی اور اللہ کے حکم کے سامنے جھک گئے۔

تشریح: اجماعیث کا قول یہ ہے کہ عدت گزر جانے کے بعد رجعت نکاح جدید سے ہوتی ہے اور عدت کے اندر عورت سے جماع کرنا ہی رجعت کے لئے کافی ہے۔

۵۳۳۲۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً وَاحِدَةً، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَرَا جَعَهَا، ثُمَّ يُمْسِكُهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ عِنْدَهُ حِيضَةً أُخْرَى، ثُمَّ يُمْسِكُهَا حَتَّى تَطْهُرَ مِنْ حِيضَتِهَا، فَإِذَا أَرَادَ أَنْ يَطْلُقَهَا فَلْيَطْلُقْهَا حَتَّى تَطْهُرَ مِنْ قَبْلِ أَنْ يَجَامِعَهَا، فَبَلَكَ الْبَعْدُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطْلَقَ لَهَا النِّسَاءُ. وَكَانَ عَبْدُ اللَّهِ إِذَا سُوِّلَ عَنْ ذَلِكَ قَالَ لِأَحَدِهِمْ: إِنْ كُنْتَ طَلَقْتَهَا فَلَا نَأْفَاقَ فَقَدْ حَرَمْتَ عَلَيْكَ، حَتَّى تَنْجِجَ زَوْجًا غَيْرَهُ. وَزَادَ فِيهِ غَيْرُهُ عَنْ اللَّيْثِ حَدَّثَنِي نَافِعٌ قَالَ ابْنُ عُمَرَ: لَوْ طَلَقْتُ مَرَّةً أَوْ مَرَّتَيْنِ، فَإِنَّ النَّبِيَّ ﷺ أَمَرَنِي بِهِذَا. [راجع: ۴۹۰۸، ۵۲۶۴]

(۵۳۳۲) ہم سے قتیبہ نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ انہوں نے اپنی بیوی کو ایک طلاق دی تو اس وقت وہ حائضہ تھیں۔ رسول اللہ ﷺ نے ان کو حکم دیا کہ رجعت کر لیں اور انہیں اس وقت تک اپنے ساتھ رکھیں جب تک وہ اس حیض سے پاک ہونے کے بعد پھر دوبارہ حائضہ نہ ہوں۔ اس وقت بھی ان سے کوئی تعرض نہ کریں اور جب وہ اس حیض سے بھی پاک ہو جائیں تو اگر اس وقت انہیں طلاق دینے کا ارادہ ہو تو طہر میں اس سے پہلے کہ ان سے ہم بستری کریں، طلاق دیں۔ پس یہی وہ وقت ہے جس کے متعلق اللہ تعالیٰ نے حکم دیا ہے کہ اس میں عورتوں کو طلاق دی جائے اور عبد اللہ بن عمر رضی اللہ عنہما سے اگر اس کے (مطلقہ عورت کے) ہارے میں سوال کیا جاتا تو سوال کرنے والے سے وہ کہتے کہ اگر تم نے تین طلاقیں دے دی ہیں تو پھر تمہاری بیوی تم پر حرام ہے۔ یہاں تک کہ وہ تمہارے سوا دوسرے شوہر سے نکاح کرے۔ غیر قتیبہ (ابوہم) نے اس حدیث میں لیث سے یہ اضافہ کیا ہے کہ (انہوں نے بیان کیا کہ) مجھ سے نافع نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے کہا کہ اگر تم نے اپنی بیوی کو ایک یا دو طلاق دے دی ہو۔ تو تم اسے دوبارہ اپنے نکاح میں لا سکتے ہو کیونکہ نبی کریم ﷺ نے مجھے اس کا حکم دیا تھا۔

باب: حائضہ سے رجعت کرنا

بَابُ مُرَاجَعَةِ الْحَائِضِ

۵۳۳۳۔ حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَبْرِينَ، قَالَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ، قَالَ: سَأَلْتُ

(۵۳۳۳) ہم سے حجاج نے بیان کیا، کہا ہم سے یزید بن ابراہیم نے بیان کیا، کہا ہم سے محمد بن سیرین نے بیان کیا، کہا مجھ سے یونس بن جبیر نے بیان کیا کہ میں نے ابن عمر سے پوچھا تو انہوں نے بتلایا کہ ابن عمر رضی اللہ عنہما

نے اپنی بیوی کو طلاق دے دی، اس وقت وہ حائضہ تھیں۔ پھر حضرت عمر نے اس کے متعلق نبی کریم ﷺ سے پوچھا تو آنحضرت ﷺ نے حکم دیا کہ ابن عمر رضی اللہ عنہما اپنی بیوی سے رجوع کر لیں، پھر جب طلاق کا صحیح وقت آئے تو طلاق دیں (یونس بن جبیر نے بیان کیا کہ ابن عمر رضی اللہ عنہما سے) میں نے پوچھا: کیا اس طلاق کا بھی شمار ہوا تھا؟ انہوں نے بتلایا کہ اگر کوئی طلاق دینے والا شرع کے احکام بحال لانے سے عاجز ہو یا احمق بے وقوف ہو (تو کیا طلاق نہیں پڑے گی؟)

ابْنُ عُمَرَ قَالَا: طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطَلِّقُ مِنْ قَبْلِ عِدَّتِهَا، قُلْتُ: فَتَعْتَدُ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: أَرَأَيْتَ؟ إِنْ عَجَزَ وَاسْتَحَقَّقَ. (راجع: ۴۹۰۸)

باب: جس عورت کا شوہر مر جائے وہ چار مہینے دس دن تک سوگ منائے

زہری نے کہا: کم عمر لڑکی کا شوہر بھی اگر انتقال کر گیا ہو تو میں اس کے لیے بھی خوشبو کا استعمال جائز نہیں سمجھتا کیونکہ اس پر بھی عدت واجب ہے۔ ہم سے عبداللہ بن یوسف نے بیان کیا، ہم سے مالک بن انس نے بیان کیا، ہم سے عبداللہ بن ابی بکر بن محمد بن عمرو بن حزم نے، انہیں حمید بن نافع نے اور انہیں زینب بنت ابی سلمہ رضی اللہ عنہا نے ان تین احادیث کی خبر دی۔

بَابُ: تُحَدُّ الْمُتَوَفَّى عَنْهَا [رُبْعَةُ أَشْهُرٍ وَعَشْرًا]

وَقَالَ الزُّهْرِيُّ: لَا أَرَى أَنْ تَقْرَبَ الصَّبِيَّةَ الْمُتَوَفَّى عَنْهَا الطَّيِّبَ، لِأَنَّ عَلَيْهَا الْعِدَّةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ ابْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ هَذِهِ الْأَحَادِيثُ الثَّلَاثَةَ.

(۵۳۳۴) زینب رضی اللہ عنہا نے بیان کیا کہ میں نبی کریم ﷺ کی زوجہ مطہرہ ام حبیبہ رضی اللہ عنہا کے پاس اس وقت گئی جب ان کے والد ابوسفیان بن حرب رضی اللہ عنہ کا انتقال ہوا تھا۔ ام حبیبہ نے خوشبو منگوائی جس میں خلوق خوشبو کی زردی یا کسی اور چیز کی ملاوٹ تھی، پھر وہ خوشبو ایک لونڈی نے ان کو لگائی اور ام المؤمنین نے خود اپنے رخساروں پر اسے لگایا۔ اس کے بعد کہا: واللہ! مجھے خوشبو کے استعمال کی خواہش نہیں تھی لیکن میں نے رسول اللہ ﷺ سے سنا ہے، آنحضرت ﷺ نے فرمایا: ”کسی عورت کے لیے جو اللہ اور آخرت کے دن پر ایمان رکھتی ہو جائز نہیں کہ وہ تین دن سے زیادہ کسی کا سوگ منائے سوائے شوہر کے (کہ اس کا سوگ) چار مہینے دس دن کا ہے۔“

۵۳۳۴۔ قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تَوَفَّى أَبُوهَا أَبُو سُفْيَانَ بْنِ حَرْبٍ، فَذَعَتْ أُمُّ حَبِيبَةَ بِطَيِّبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ فَذَهَنْتُ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضِيهَا، ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي بِالطَّيِّبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا يَجِلُّ لِمَرْأَةٍ تَوَمَّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)). (راجع: ۱۲۸۰)

(۵۳۳۵) حضرت زینب رضی اللہ عنہا نے بیان کیا کہ اس کے بعد میں ام المؤمنین زینب بنت جحش رضی اللہ عنہا کے یہاں اس وقت گئی جب ان کے بھائی کا انتقال ہوا۔ انہوں نے بھی خوشبو منگوائی اور استعمال کی اور کہا: واللہ! مجھے خوشبو کے استعمال کی خواہش نہیں تھی لیکن میں نے رسول اللہ ﷺ کو برسرِ حنبر یہ فرماتے سنا ہے: ”کسی عورت کے لیے جو اللہ اور آخرت کے دن پر ایمان رکھتی ہو یہ جائز نہیں کہ کسی میت پر تین دن سے زیادہ سوگ منائے، صرف شوہر کے لیے چار مہینے دس دن کا سوگ ہے۔“

(۵۳۳۶) زینب بنت ام سلمہ رضی اللہ عنہا نے کہا کہ میں نے ام سلمہ رضی اللہ عنہا کو بھی یہ کہتے سنا کہ ایک خاتون رسول اللہ ﷺ کے پاس آئی اور عرض کیا: یا رسول اللہ! میری لڑکی کے شوہر کا انتقال ہو گیا ہے اور اس کی آنکھوں میں تکلیف ہے تو کیا وہ سرمہ لگا سکتی ہے؟ آنحضرت ﷺ نے اس پر فرمایا: ”نہیں“ دو تین مرتبہ (آپ نے یہ فرمایا) ہر مرتبہ فرماتے تھے: ”نہیں“ پھر آنحضرت ﷺ نے فرمایا: ”یہ (شرعی عدت) چار مہینے اور دس دن ہی کی ہے۔ جاہلیت میں تو تھیں سال بھرتیک یعنی پھیکنی پڑتی تھی۔“ (جب کہیں عدت سے باہر ہوتی تھی)۔

(۵۳۳۷) حمید نے بیان کیا کہ میں نے زینب بنت ام سلمہ رضی اللہ عنہا سے پوچھا کہ اس کا کیا مطلب ہے کہ ”سال بھرتیک یعنی پھیکنی پڑتی تھی؟“ انہوں نے فرمایا: زمانہ جاہلیت میں جب کسی عورت کا شوہر مر جاتا تو وہ ایک نہایت تنگ و تاریک کوشٹری میں داخل ہو جاتی۔ سب سے برے کپڑے پہنتی اور خوشبو کا استعمال ترک کر دیتی۔ یہاں تک کہ اسی حالت میں ایک سال گزر جاتا پھر کسی چوپائے گدھے یا بکری یا بوندہ کو اس کے پاس لایا جاتا اور وہ عدت سے باہر آنے کے لیے اس پر ہاتھ پھیرتی۔ ایسا کم ہوتا تھا کہ وہ کسی جانور پر ہاتھ پھیر دے اور مر نہ جائے۔ اس کے بعد وہ نکالی جاتی اور اسے میٹنی دی جاتی جسے وہ پھیکنی۔ اب وہ خوشبو وغیرہ کوئی بھی چیز استعمال کر

۵۳۳۵۔ قَالَتْ زَيْنَبُ: فَدَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوْفِّي أَخُوَهَا، فَدَعَتْ بِطَبِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: أَمَّا وَاللَّهِ! مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: ((لَا يَحِلُّ لِمَرْأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)). (راجع: ۱۲۸۲)

۵۳۳۶۔ قَالَتْ زَيْنَبُ: وَسَمِعْتُ أُمَّ سَلَمَةَ، تَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَتِي تُوْفِّي عَنْهَا زَوْجُهَا وَقَدْ اشْتَكَّتْ عَيْنُهَا أَنْفَكُحْلَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا)) مَرَّتَيْنِ أَوْ ثَلَاثًا كُلَّ ذَلِكَ يَقُولُ: لَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ)). (اطرافہ فی: ۵۳۳۸، ۵۷۰۶)

۵۳۳۷۔ قَالَ حُمَيْدٌ: فَقُلْتُ لَزَيْنَبَ: وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ قَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ إِذَا تُوْفِّي عَنْهَا زَوْجُهَا دَخَلَتْ حَفْشًا، وَلَبَسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طَبِيبًا حَتَّى تَمُرَّ لَهَا سَنَةٌ، ثُمَّ تُوْفَى بِذَابِيَةِ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَقْتَضُ بِهِ، فَقَلَّمَا تَقْتَضُ بَشِيٍّ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتَقْطَعُ بَعْرَةً فَتَرْمِي، ثُمَّ تَرَاوِعُ بَعْدَ مَا شَاءَتْ مِنْ طَبِيبٍ أَوْ غَيْرِهِ. سَلَّ مَالِكَ مَا

سکتی تھی۔ امام مالک سے پوچھا گیا کہ ”تفتض بہ“ کا کیا مطلب ہے تو آپ نے فرمایا: وہ اس کا جسم چھوتی تھی۔

تَفْتَضُ بِهِ قَالَ: تَمَسُّحُ بِهِ جِلْدَهَا.

باب: عورت عدت میں سرمہ کا استعمال نہ کرے

بَابُ الْكُحْلِ لِلْحَادَّةِ

(۵۳۳۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم سے حمید بن نافع نے، ان سے زینب بنت ام سلمہ رضی اللہ عنہا نے اپنی والدہ سے کہ ایک عورت کے شوہر کا انتقال ہو گیا، اس کے بعد اس کی آنکھ میں تکلیف ہوئی تو اس کے گھر والے رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور آپ سے سرمہ لگانے کی اجازت مانگی۔ آنحضرت ﷺ نے فرمایا: ”سرمہ (زمانہ عدت میں) نہ لگاؤ۔ (زمانہ جاہلیت میں) تمہیں بدترین کپڑے میں وقت گزارنا پڑتا تھا، یا (راوی کو شک تھا کہ یہ فرمایا کہ بدترین گھر میں وقت (عدت) گزارنا پڑتا تھا۔ جب اس طرح ایک سال پورا ہو جاتا تو اس کے پاس سے کتا گزرتا اور وہ اس پر مینگی بھیجتی (جب عدت سے باہر آتی) پس سرمہ نہ لگاؤ۔ یہاں تک کہ چار مہینے دس دن گزر جائیں۔“

۵۳۳۸۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّهَا: أَنَّ امْرَأَةً، تَوَفَّى زَوْجَهَا فَخَشُوا عَيْنَيْهَا فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَاسْتَأْذَنُوهُ فِي الْكُحْلِ فَقَالَ: ((لَا تَكْحُلْ قَدْ كَانَتْ إِحْدَاكُنْ تَمْكُثُ فِي شَرِّ أَحْلَاسِهَا أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ حَوْلَ قَمَرٍ كَلَبَ رَمَتْ بِبَعْرَةٍ، فَلَا حَتَّى تَمْضِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا)). [راجع: ۵۳۳۶]

(۵۳۳۹) اور میں نے زینب بنت ام سلمہ سے سنا، وہ ام حبیبہ سے بیان کرتی تھیں کہ نبی کریم ﷺ نے فرمایا: ”ایک مسلمان عورت جو اللہ اور آخرت کے دن پر ایمان رکھتی ہو۔ اس کے لیے جائز نہیں کہ وہ کسی (کی وفات) کا سوگ تین دن سے زیادہ منائے سوائے شوہر کے کہ اس کے لیے چار مہینے دس دن ہیں۔“

۵۳۳۹۔ وَسَمِعْتُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ، تُحَدِّثُ عَنْ أُمِّ حَبِيبَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا يَحِلُّ لِمَرْأَةٍ مُسْلِمَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّثَ لَوْقَ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)). [راجع: ۱۲۸۰]

(۵۳۴۰) ہم سے مسدود نے بیان کیا، کہا ہم سے بشر نے بیان کیا، کہا ہم سے سلمہ بن علقمہ نے بیان کیا، ان سے محمد بن سیرین نے کہ ام عطیہ رضی اللہ عنہا نے بیان کیا کہ ہمیں منع کیا گیا ہے کہ شوہر کے سوگ کسی کا سوگ تین دن سے زیادہ منائیں۔

۵۳۴۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بَشَرٌ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَتْ أُمُّ عَطِيَّةَ: نُهِنَا أَنْ نُحَدِّثَ أَكْثَرَ مِنْ ثَلَاثِ إِلَّا بِزَوْجٍ. [راجع: ۱۳۱۳]

باب: زمانہ عدت میں حیض سے پاکی کے وقت عود

بَابُ الْقُسْطِ لِلْحَادَّةِ عِنْدَ الطَّهْرِ

کا استعمال کرنا جائز ہے

۵۳۴۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: كُنَّا نَنْهَى أَنْ نُجِدَّ عَلَى مَيْتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَجِلَ، وَلَا نَطْيَبَ، وَلَا نَلْبَسُ ثَوْبًا مَصْبُوعًا، إِلَّا ثَوْبَ عَصَبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ إِذَا اغْتَسَلْتَ إِحْدَانَا مِنْ مَجِيضِهَا فِي بُدَّةٍ مِنْ كُسْبِ أَظْفَارٍ، وَكُنَّا نَنْهَى عَنْ اتِّبَاعِ الْجَنَائِزِ. قَالَ أَبُو عَبْدِ اللَّهِ: بِلَاهِمَا يُقَالُ: الْكُسْتُ وَالْقُسْتُ وَالْكَافُورُ وَالْقَافُورُ. [راجع: ۳۱۳]

(۵۳۴۱) مجھ سے عبداللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے حفصہ نے اور ان سے ام عطیہ رضی اللہ عنہا نے بیان کیا کہ ہمیں اس سے منع کیا گیا کہ کسی میت کا تین دن سے زیادہ سوگ منائیں سوائے شوہر کے کہ اس کے لیے چار مہینے دس دن کی عدت تھی۔ اس عرصہ میں ہم نہ سرمہ لگاتے نہ خوشبو استعمال کرتے اور نہ رنگا ہوا کپڑا پہنتے تھے، البتہ وہ کپڑا اس سے الگ تھا جس کا (دھاگا) بننے سے پہلے ہی رنگ دیا گیا ہو۔ ہمیں اس کی اجازت تھی کہ اگر کوئی حیض کے بعد غسل کرے تو اس وقت اظفار کا تھوڑا سا غود استعمال کر لے اور ہمیں جنازہ کے پیچھے چلنے کی بھی ممانعت تھی۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) کہتے ہیں کہ ”الکست“ اور ”قسط“ ایک ہی چیز ہیں، جیسے ”کافور“ اور ”قافور“ دونوں ایک ہی ہیں۔

تشریح: عورتوں کا جنازہ کے ساتھ جانا اس لئے منع ہے کہ عورتیں کمزور دل اور بے صبر ہوتی ہیں۔ اس صورت میں ان سے خلاف شرع امور کا ارتکاب ممکن ہے اس لئے شرع شریف نے ابتدا ہی میں عورتوں کو اس سے روک دیا۔ اسی لئے عورتوں کا قبرستان میں جانا منع ہے۔

بَابُ: تَلْبَسُ الْحَادَّةُ ثِيَابَ الْعَصَبِ

باب: سوگ والی عورت یمن کے دھاری دار کپڑے پہن سکتی ہے

۵۳۴۲۔ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((لَا يَجِلُّ لِمَرْأَةٍ تَوَمَّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحِدُّ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، فَإِنَّهَا لَا تَكْتَجِلُ وَلَا تَلْبَسُ ثَوْبًا مَصْبُوعًا إِلَّا ثَوْبَ عَصَبٍ)). [راجع: ۳۱۳]

(۵۳۴۲) ہم سے فضل بن دکین نے بیان کیا، کہا ہم سے عبد السلام بن حرب نے بیان کیا، ان سے ہشام بن حسان نے، ان سے حفصہ بنت سیرین نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”جو عورت اللہ اور آخرت کے دن پر ایمان رکھتی ہو اس کے لیے جائز نہیں کہ تین دن سے زیادہ کسی کا سوگ منائے سوائے شوہر کے کہ وہ اس کے سوگ میں نہ سرمہ لگائے نہ رنگا ہوا کپڑا پہنے مگر یمن کا دھاری دار کپڑا (جو بننے سے پہلے ہی رنگا کیا ہو) پہن سکتی ہے۔“

۵۳۴۳۔ حَدَّثَنَا الْإِنصَارِيُّ، حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا حَفْصَةُ، حَدَّثَنِي أُمُّ عَطِيَّةَ، نَهَى النَّبِيُّ ﷺ: ((وَلَا تَمَسَّ طَبِيًّا إِلَّا أَدْنَى طُهْرَهَا إِذَا طَهَرَتْ، بُدَّةً مِنْ قُسْطٍ وَأَظْفَارٍ)).

(۵۳۴۳) امام بخاری کے شیخ انصاری نے بیان کیا کہ ہم سے ہشام بن حسان نے بیان کیا، کہا ہم سے حفصہ بنت سیرین نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے منع فرمایا (کسی میت پر) خاندان کے سوا تین دن سے زیادہ سوگ کرنے سے اور (فرمایا کہ) ”خوشبو کا استعمال نہ

کرے، سوائے طہر کے وقت جب حیض سے پاک ہو تو تھوڑا سا عود (قسط) اور (مقام) انظار (کی خوشبو استعمال کر سکتی ہے)۔“

تشریح: کسی بھی میت پر تین دن سے زیادہ سوگ کرنا منع ہے مگر خاوند کے لئے چار مہینے دس دن کے سوگ کی اجازت ہے۔ اب وہ لوگ خود غور کر لیں جو حضرت حسین رضی اللہ عنہ کے نام پر ہر سال محرم میں سوگ کرتے، سیاہ کپڑے پہنتے اور ماتم کرتے ہوئے اپنی چھاتی کو کونٹے ہیں۔ یہ لوگ یقیناً اللہ اور اس کے رسول ﷺ کے نافرمان ہیں۔ اللہ ان کو ہدایت فرمائے، کہیں اس سلسلہ میں سی حضرات کو ضرور غور کرنا چاہیے کہ وہ اہل سنت کے مسلک کے خلاف حرکت کر کے سخت گناہ کے مرتکب ہو رہے ہیں۔ مہداهم اللہ۔

باب: (اللہ عزوجل کا فرمان)

باب:

”اور جو لوگ تم میں سے مر جائیں اور بیویاں چھوڑ جائیں تو وہ اپنے آپ کو روکے رکھیں.....“ آخر آیت تک یعنی وفات کی عدت کا بیان۔

(۵۳۴۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم سے قبل بن عبادہ نے، ان سے ابن ابی نجیح نے اور ان سے مجاہد نے آیت کریمہ ﴿وَالَّذِينَ يَتَوَقَّوْنَ﴾ الخ یعنی، ”اور جو لوگ تم میں سے وفات پا جائیں اور بیویاں چھوڑ جائیں۔“ کے متعلق کہا کہ یہ عدت جو شوہر کے گھر والوں کے پاس گزاری جاتی تھی، پہلے واجب تھی، اس لیے اللہ تعالیٰ نے یہ آیت اتاری ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ﴾ الخ یعنی، ”اور جو لوگ تم میں سے وفات پا جائیں اور بیویاں چھوڑ جائیں ان پر لازم ہے کہ اپنی بیویوں کے حق میں نفع اٹھانے کی وصیت کر جائیں کہ وہ ایک سال تک (گھر سے) نہ نکالی جائیں لیکن اگر وہ خود نکل جائیں تو تم پر کوئی گناہ نہیں۔“ اس باب میں جیسے وہ (بیویاں) اپنے بارے میں دستور کے مطابق کریں۔ مجاہد نے کہا: اللہ تعالیٰ نے ایسی بیوہ کے لیے سات مہینے بیس دن سال بھر میں سے وصیت قرار دی۔ اگر وہ چاہے تو شوہر کی وصیت کے مطابق وہیں ٹھہری رہے اور اگر چاہے (چار مہینے دس دن کی عدت) پوری کر کے وہاں سے چلی جائے۔ اللہ تعالیٰ کے ارشاد ﴿غَيْرِ إِخْرَاجٍ﴾ تک یعنی ”انہیں نکالنا نہ جائے، البتہ اگر وہ خود چلی جائیں تو تم پر کوئی گناہ نہیں۔“ کا یہی منشا ہے۔ پس عدت تو جیسی کہ پہلی تھی، اب بھی اس پر واجب ہے، ابن ابی نجیح نے اسے مجاہد سے بیان کیا اور عطاء نے بیان کیا کہ حضرت ابن

﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ﴾ إِلَى آخِرِ الْآيَةِ [البقرة: ۲۳۴] ۵۳۴۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا رَوْحٌ، حَدَّثَنَا شَيْبَلٌ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبٌ، فَأَنْزَلَ اللَّهُ: ﴿وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ﴾ [البقرة: ۲۴۰] قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّةً إِنْ شَاءَتْ سَكَتَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللَّهِ: ﴿غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾ فَالْعِدَّةُ كَمَا هِيَ، وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ وَقَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا، فَتَعَدُّ حَيْثُ شَاءَتْ، وَقَوْلُ اللَّهِ: ﴿غَيْرِ إِخْرَاجٍ﴾ قَالَ عَطَاءٌ: إِنْ

طلاق کے مسائل کا بیان

عاصم رضی اللہ عنہ نے کہا: اس پہلی آیت نے بیوہ کو خاوند کے گھر میں عدت گزارنے کے حکم کو منسوخ کر دیا، اس لیے اب وہ جہاں چاہے عدت گزارے اور (اسی طرح اس آیت نے) اللہ تعالیٰ کے ارشاد ﴿غَيْرِ اِخْوٰجِ﴾ یعنی ”انہیں نکالنا نہ جائے“ (کو بھی منسوخ کر دیا ہے) عطاء نے کہا کہ اگر وہ چاہے تو اپنے (شوہر کے) گھر والوں کے یہاں ہی عدت گزارے اور وصیت کے مطابق قیام کرے اور اگر چاہے وہاں سے چلی آئے کیونکہ اللہ تعالیٰ نے فرمایا ہے: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ﴾ الخ، یعنی ”پس تم پر اس کا کوئی گناہ نہیں جو وہ اپنی مرضی کے مطابق کریں“ عطاء نے کہا کہ اس کے بعد میراث کا حکم نازل ہوا اور اس نے مکان کے حکم کو منسوخ کر دیا۔ پس وہ جہاں چاہے عدت گزار سکتی ہے اور اس کے لیے (شوہر کی طرف سے) مکان کا انتظام نہیں ہوگا۔

[راجع: ۴۵۳۱]

تشریح: عام مفسرین کا یہ قول ہے کہ ایک سال کی مدت کی آیت منسوخ ہے اور چار مہینے دس دن کی آیت اس کی ناسخ ہے اور پہلے ایک سال کی عدت کا حکم ہوا تھا پھر اللہ نے اسے کم کر کے چار مہینے اور دس دن رکھا اور دوسری آیت اتاری۔ اگر عورت سات مہینے میں دن یا ایک سال پورا ہونے تک اپنی سسرال میں رہنا چاہے تو سسرال والے اسے نکال نہیں سکتے۔ غیر اخراج کا یہی مطلب ہے۔ یہ مذہب خاص مجاہد کا ہے۔ انہوں نے یہ خیال کیا کہ ایک سال کی عدت کا حکم بعد میں اترا ہے اور چار مہینے دس دن کا پہلے اور یہ تو نہیں سکتا ناسخ منسوخ سے پہلے اترے۔ اس لیے انہوں نے دونوں آیتوں میں یوں جمع کیا۔ باقی تمام مفسرین کا یہ قول ہے کہ ایک سال کی مدت کی آیت منسوخ ہے اور چار مہینے دس دن کی مدت کی آیت اس کی ناسخ ہے اور پہلے ایک سال کی مدت کا حکم ہوا تھا پھر اللہ نے اسے کم کر کے چار مہینے دس دن رکھا اور دوسری آیت اتاری یعنی ﴿اَرْبَعَةُ اَشْهُرٍ وَعَشْرًا﴾ (البقرة: ۲۳۳) والی آیت۔ اب عورت خواہ سسرال میں رہے، خواہ اپنے گھر میں اسی طرح تین طلاق کے بعد خاوند کے گھر میں رہنے کی کوئی ضرورت نہیں ہے۔ خاوند کے گھر میں عدت پوری کرنا اس وقت عورت پر واجب ہے۔ جب طلاق رجعی ہو کیونکہ خاوند کے رجوع کرنے کی امید ہوتی ہے۔

۵۳۴۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرِو بْنِ حَزْمٍ، قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، لَمَّا جَاءَهَا نَعْيُ أَبِيهَا دَعَتْ بِطَنِبٍ، فَمَسَحَتْ ذِرَاعَيْهَا وَقَالَتْ: مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ. لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَحِلُّ لِمَرْأَةٍ تَوَمَّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَحِدُّ عَلَى

۵۳۴۵) ہم سے محمد بن کثیر نے بیان کیا، ان سے سفیان ثوری نے بیان کیا، ان سے عبد اللہ بن ابی بکر بن عمرو بن حزم نے بیان کیا، ان سے حمید بن نافع نے بیان کیا، ان سے زینب بنت ام سلمہ رضی اللہ عنہا نے بیان کیا اور ان سے ام حبیبہ بنت ابی سفیان رضی اللہ عنہا نے بیان کیا کہ جب ان کے والد کی وفات کی خبر پہنچی تو انہوں نے خوشبو منگوائی اور اپنے دونوں بازوؤں پر لگائی پھر کہا: مجھے خوشبو کی کوئی ضرورت نہ تھی لیکن میں نے رسول اللہ ﷺ سے سنا ہے، آپ ﷺ فرماتے تھے: ”جو عورت اللہ اور آخرت پر ایمان رکھتی ہو وہ کسی میت کا تین دن سے زیادہ سوگ نہ منائے سوائے شوہر کے لیے کہ

مَيِّتٌ قَوْفٌ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ اس کے لیے چار مہینے دس دن ہیں۔“
[عشر: ۱۲۸۰] [راجع: ۱۲۸۰]

تشریح: ثابت ہوا کہ شوہر کے علاوہ کسی اور کے لئے تین دن سے زیادہ ماتم کرنے والی عورتیں ایمان سے محروم ہیں۔ پس ان کو اللہ سے ڈر کر اپنے ایمان کی خیر منائی چاہیے۔

بَابُ مَهْرِ الْبَغِيِّ وَالنِّكَاحِ الْفَاسِدِ
باب: رنڈی کی کمائی اور نکاح فاسد کا بیان
اور امام حسن بصری رحمۃ اللہ علیہ نے کہا: اگر کوئی شخص نہ جان کر کسی محرمہ عورت سے نکاح کرے تو ان کے درمیان جدائی کرادی جائے گی اور وہ جو کچھ مہر لے چکی ہے وہ اسی کا ہوگا۔ اس کے سوا اور کچھ اسے نہیں ملے گا، پھر اس کے بعد کہا: اسے اس کا مہر مثل دیا جائے گا۔

تشریح: اکثر علما کا یہی فتویٰ ہے۔ بعض نے کہا کہ جو مہر بظہر اتھاہ ملے گا اور بس۔

۵۳۴۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَحُلُولِ الْكَاهِنِ، وَمَهْرِ الْبَغِيِّ. [راجع: ۲۲۳۷]

تشریح: یہ سب کامیائیں حرام ہیں۔ بعض نے شکاری کتے کی بیج درست رکھی ہے۔ اب جو مولوی مشائخ رنڈیوں کی دعوت کھاتے ہیں یا فال تعویذ گنڈے کر کے رنڈیوں سے پیسہ لیتے ہیں وہ مولوی مشائخ نہیں بلکہ اچھے خاصے حرام خور ہیں وہ پیٹ کے بندے ہیں۔ فاحذروہم ایہا المؤمنون۔

۵۳۴۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: لَعَنَ النَّبِيُّ ﷺ الْوَأَشِمَةَ، وَالْمُسْتَوِشِمَةَ، وَآكِلَ الرِّبَا وَمُؤْكِلَهُ، وَنَهَى عَنْ ثَمَنِ الْكَلْبِ، وَكَسْبِ الْبَغِيِّ، وَلَعَنَ الْمُصَوِّرِينَ. [راجع: ۲۰۸۶]

تشریح: مذکورہ جملہ امور باعث لعنت ہیں۔ اللہ تعالیٰ ہر مسلمان کو ان سے دور رہنے کی توفیق عطا کرے۔ (آمین)

۵۳۳۸۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي

ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ نے بیان کیا، انہیں محمد بن جحدہ نے، انہیں ابو حازم نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی

حَازِمٌ، عَنْ أَبِي هُرَيْرَةَ، نَهَى النَّبِيُّ ﷺ كَرِيمٌ ﷺ لَوْنِذِيَّوْنَ كِي زَنَآكِي كَمَا كِي سَعِي مَعِي فَرَمَا۔

عَنْ كَسْبِ الْإِمَاءِ. [راجع: ۲۲۸۳]

تشریح: حافظ نے کہا اگر عدا کوئی محرم عورت مثلاً ماں، بہن، بیٹی وغیرہ سے حرام جان کر بھی نکاح کر لے تو اس پر حد قائم کی جائے گی۔ ائمہ ثلاثہ اور اہلحدیث کا یہی فتویٰ ہے۔ اس کا یہ جرم اتنا سنگین ہے کہ اسے ختم کر دینا ہی عین انصاف ہے۔

بَابُ الْمَهْرِ لِلْمَدْخُولِ عَلَيْهَا **باب: جس عورت سے صحبت کی اس کا پورا مہر واجب**

ہو جانا

وَكَيْفَ الدُّخُولُ؟ أَوْ طَلَقَهَا قَبْلَ الدُّخُولِ اور صحبت کے کیا معنی ہیں اور دخول اور مساس سے پہلے طلاق دے دیئے گا وَالْمَسِيسِ۔ حکم (جماع کرنا یا خلوت ہو جانا)۔

تشریح: اہل کوفہ کہتے ہیں کہ محض خلوت ہو جانے سے ہی مہر واجب ہو جاتا ہے جماع کرے یا نہ کرے۔ امام شافعی رحمہ اللہ کا فتویٰ یہ ہے کہ مہر جب ہی واجب ہوگا جب جماع کرے یہی قرین قیاس ہے۔

۵۳۴۹۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ فَقَالَ: فَرَّقَ نَبِيُّ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ وَقَالَ: ((اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟)) فَأَيُّبَا، فَقَالَ: ((اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟)) فَأَيُّبَا، فَتَرَقَّ بَيْنَهُمَا. قَالَ أَيُّوبُ: فَقَالَ لِي عَمْرُو بْنُ دِينَارٍ فِي الْحَدِيثِ شَيْءٌ لَا أَرَاكَ تُحَدِّثُهُ قَالَ: قَالَ الرَّجُلُ: مَالِي. قَالَ: ((لَا مَالَ لَكَ، إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا، وَإِنْ كُنْتَ كَاذِبًا فَهُوَ أَبَعْدُ مِنْكَ)). [راجع: ۱۳۵۱۱]

۵۳۴۹) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم کو اسماعیل بن علیہ نے خبر دی، انہیں ایوب سختیانی نے اور ان سے سعید بن جبیر نے بیان کیا کہ میں نے ابن عمر رضی اللہ عنہما سے ایسے شخص کے بارے میں سوال کیا جس نے اپنی بیوی پر تہمت لگائی ہو تو انہوں نے کہا کہ نبی کریم ﷺ نے قبیلہ بنی عجلان کے میاں بیوی میں جدائی کرادی تھی اور فرمایا تھا: ”اللہ خوب جانتا ہے کہ تم میں سے ایک جھوٹا ہے، تو کیا وہ رجوع کرے گا۔“ لیکن دونوں نے انکار کیا آپ ﷺ نے دوبارہ فرمایا: ”اللہ خوب جانتا ہے اسے جو تم میں سے ایک جھوٹا ہے وہ تو بہ کرتا ہے یا نہیں۔“ لیکن دونوں نے پھر توبہ سے انکار کیا۔ پس آنحضرت ﷺ نے ان میں جدائی کرادی۔ ایوب نے بیان کیا کہ مجھ سے عمرو بن دینار نے کہا کہ یہاں حدیث میں ایک چیز اور ہے میں نے تمہیں اسے بیان کرتے نہیں دیکھا۔ وہ یہ ہے کہ (تہمت لگانے والے) شوہر نے کہا تھا کہ میرا مال (مہر) واپس دلوادیتے۔ آنحضرت ﷺ نے اس پر فرمایا: ”وہ تمہارا مال ہی نہیں رہا۔ اگر تم سچے بھی ہو تو تم اس سے خلوت کر چکے ہو اور اگر جھوٹے ہو تب تو تم کو بطریق اولیٰ کچھ نہ ملنا چاہیے۔“

تشریح: حدیث کے لفظ ((دخلت بها)) سے نکلا کہ جماع سے مہر واجب ہوتا ہے کیونکہ دوسری روایت میں لفظ ((بما استحلتت من فرجها)) صاف موجود ہے۔ اگر وہ مرد اس عورت سے صحبت نہ کر چکا ہوتا تو بے شک اگر اس نے سارا مہر ادا کر دیا ہوتا تو اس کو اس میں سے کچھ یعنی نصف واپس ملتا آخری جملہ کا مطلب ہے کہ تو نے اس عورت سے صحبت بھی کی پھر اسے بدنام بھی کیا۔ اب مال مہر کا سوال ہی کیا ہے؟ اس سے یہ بھی ظاہر ہوا کہ

اسلام میں عورت کی عزت کو خاص طور پر ملحوظ رکھا گیا ہے۔ اپنی عورت پر جھوٹا الزام لگانا اس کے شوہر کے لئے بہت بڑا گناہ ہے۔

بَابُ الْمُتْعَةِ لِلَّتِي لَمْ يُفْرَضْ بَاب: عورت کو بطور سلوک کچھ کپڑا یا زیور یا نقد دینا جب اس کا مہر نہ ٹھہرا ہو

کیونکہ اللہ تعالیٰ نے سورہ بقرہ میں فرمایا ﴿لَا جُنَاحَ عَلَيْكُمْ﴾ یعنی ”تم پر کوئی گناہ نہیں کہ تم ان بیویوں کو جنہیں تم نے نہ ہاتھ لگایا ہو اور نہ ان کے لیے مہر مقرر کیا ہو طلاق دے دو تو ان کو کچھ فائدہ پہنچاؤ“ ارشاد ﴿بِمَا تَعْمَلُونَ بَصِيرٍ﴾ تک۔ اور اللہ تعالیٰ نے اسی سورت میں فرمایا: ”طلاق والی عورتوں کے لیے دستور کے موافق دینا پرہیز گاروں پر واجب ہے۔ اللہ تعالیٰ اسی طرح تمہارے لیے کھول کر اپنے احکام بیان کرتا ہے شاید کہ تم سمجھو“ اور لعان کے موقع پر، جب عورت کے شوہر نے اسے طلاق دی تھی تو نبی کریم ﷺ نے متاع کا ذکر نہیں فرمایا تھا۔

لِقَوْلِهِ: ﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: ۲۳۷، ۲۳۶] وَقَوْلِهِ: ﴿وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ كَذَلِكَ يبينُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ [البقرة: ۲۴۱، ۲۴۲] وَلَمْ يَذْكُرِ النَّبِيُّ ﷺ فِي الْمَلَاعِنَةِ مَتْعَةً حَتَّى طَلَّقَهَا زَوْجَهَا.

تشریح: تولعان والی عورت کو کچھ دینا ضروری نہیں ہے یہ مہر کے علاوہ کی بات ہے۔

(۵۳۵۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے سعید بن جبیر نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے لعان کرنے والے میاں بیوی سے فرمایا: ”تمہارا احساب اللہ کے یہاں ہوگا تم میں سے ایک تو یقیناً جھوٹا ہے تمہارے (یعنی شوہر کے) لیے اسے (بیوی کو) حاصل کرنے کا اب کوئی راستہ نہیں ہے۔“ شوہر نے عرض کیا: یا رسول اللہ! میرا مال؟ آنحضرت ﷺ نے فرمایا: ”اب وہ تمہارا مال ہی نہیں رہا، اگر تم نے اس کے متعلق سچ کہا تھا تو وہ اس کے بدلہ میں ہے کہ تم نے اس کی شر مگاہ اپنے لیے حلال کی تھی اور اگر تم نے اس پر جھوٹی تہمت لگائی تھی تب تو اور زیادہ تجھے کچھ نہ ملنا چاہیے۔“

۵۳۵۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ لِلْمَلَاعِنَةِ: ((حِسَابُكُمْ عَلَى اللَّهِ، أَحَدُكُمْ كَاذِبٌ، لَا سَبِيلَ لَكَ عَلَيْهَا)). قَالَ: يَا رَسُولَ اللَّهِ! مَا بِي؟ قَالَ: ((لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا، فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ قَوْلِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا، فَذَلِكَ أَبْعَدُ وَأَبْعَدُ لَكَ مِنْهَا)). [راجع: ۵۳۱۱]

تشریح: متعہ سے مراد فائدہ پہنچانا ہے، اس میں علما کا اختلاف ہے۔ حنفیہ کا قول ہے کہ یہ متعہ اس عورت کے لئے واجب ہے جس کا مہر مقرر نہ ہوا ہو اور صحت سے پہلے اس کو طلاق دی جائے۔ بعض نے کہا کہ طلاق والی عورت کو متعہ دینا چاہیے۔ بعض نے کہا کہ کسی کے لئے متعہ دینا واجب نہیں۔ امام بخاری رحمہ اللہ کا میلان قول اول کی طرف معلوم ہوتا ہے جیسا کہ حنفیہ کا فتویٰ ہے کہ ایسی عورت کو بھی ضرور کچھ نہ کچھ دینا چاہیے جو مہر کے علاوہ ہو۔ بہر حال عورت سلوک کی مستحق ہے۔ الحمد للہ کہ کتاب النکاح والطلاق آج بتاریخ ۱۴/ ذی الحجہ سنہ ۱۳۹۴ھ کو ختم کی گئی۔ کوئی قسمی لغزش ہوگئی ہو اس کے لئے اللہ سے معافی چاہتا ہوں اور علمائے کالمین سے اصلاح کا طلب گار ہوں۔

کتاب النکاح کو ختم کرتے ہوئے بعض الفاظ جو کی جگہ وارد ہوئے ہیں۔ ان کی مزید وضاحت کرنی مناسب ہے جو درج ذیل ہیں:

خلع: یہ لفظ انخلاع سے مشتق ہے۔ جس کے معانی نکال کر پھینک دینے کے ہیں اور شریعت میں اس عقد کو کہتے ہیں جو میاں بیوی کے درمیان مال و متاع یا زمین وغیرہ دے کر بیوی اپنے شوہر سے رستگاری حاصل کر لے اور علیحدہ ہو جائے۔ گویا یہ عورت کی طرف سے مرد سے جدائی ہوتی ہے۔

ظہار: بیوی کو یا بیوی کے کسی ایسے عضو کو جس کی نظیر سے پوری عورت کی ذات تعبیر کی جائے۔ ماں، بہن یا وہ عورت جس سے نکاح جائز نہیں تشبیہ دی جائے مثلاً بیوی سے مرد کہہ دے کہ تو میری ماں جیسی ہے یا میری بہن کی پشت جیسی تیری پشت ہے۔ اس صورت میں مرد پر کفارہ لازم آتا ہے۔

(لفظ متعد سے یہاں جدا ہونے والی عورت کو کچھ نہ کچھ مالی مدد دینا مراد ہے)

لعان: کے یہ معنی ہیں کہ مرد اپنی بیوی کو زنا سے متہم کرے لیکن اس کے پاس اس امر کی شہادت نہیں اور عورت اس سے انکار کرتی ہے تو اس صورت میں لعان کا حکم دیا جائے پہلے مرد کو چار مرتبہ قسم کھلائی جائے کہ میں اللہ کی قسم کھا کر شہادت دیتا ہوں کہ میں نے جو کچھ کہا ہے وہ بالکل سچ ہے۔ پانچویں مرتبہ قسم کے ساتھ یہ بھی کہے کہ اگر میں یہ بات جھوٹ کہہ رہا ہوں تو مجھ پر اللہ کی لعنت ہو۔ اس کے بعد عورت بھی قسم کھا کر کہے کہ اس نے جو تہمت مجھ پر لگائی ہے وہ بالکل جھوٹ ہے اور پانچویں مرتبہ قسم کھا کر یہ کہے کہ اگر میں جھوٹی ہوں تو مجھ پر خدائی لعنت ہو۔ اس لعان کے بعد مرد عورت میں جدائی ہو جاتی ہے۔

ایلاء: لغت میں قسم کھالینے کو کہتے ہیں کہ وہ بیوی سے ایک خاص مدت تک جماع نہ کرے گا اس کا بھی کفارہ دینا واجب ہوتا ہے۔ ایلاء کی آخری مدت چار ماہ ہے۔ پھر خاوند پر لازم ہوگا کہ یا تو اس قسم کو توڑ دے اور عورت سے ملاپ کر لے ورنہ طلاق دے کر جدا کر دے۔ و آخر دعوانا ان الحمد لله رب العالمین۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ النِّفَقَاتِ

نفقہ (بیوی بچوں پر خرچ کرنے) کا بیان

باب: بیوی بچوں پر خرچ کرنے کی فضیلت

اور اللہ تعالیٰ نے سورہ بقرہ میں فرمایا: ”اے پیغمبر! تجھ سے پوچھتے ہیں کیا خرچ کریں؟ کہہ دو جو حج رہے۔“ سے ارشاد: ”اس لیے کہ تم دنیا اور آخرت دونوں کے کاموں کی فکر کرو۔“ تک۔ اور حسن بصری رحمہ اللہ نے کہا: اس آیت میں غلو سے وہ مال مراد ہے جو ضروری خرچ کے بعد بچ رہے۔

تشریح: پس آیت کا مطلب یہ ہے کہ بچوں عزیزوں کو کھلاؤ پلاؤ جو فالتوح رہے اسے غراب خرچ کر کے آخرت کماد۔

۵۳۵۱۔ (۵۳۵۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے بیان کیا کہ میں نے عبد اللہ بن یزید انصاری سے سنا اور انہوں نے ابو مسعود انصاری رضی اللہ عنہ سے (عبد اللہ بن یزید انصاری نے بیان کیا کہ) میں نے ان سے پوچھا: کیا تم اس حدیث کو نبی کریم ﷺ سے روایت کرتے ہو؟ انہوں نے کہا: ہاں! نبی کریم ﷺ سے (میں روایت کرتا ہوں) کہ آپ ﷺ نے فرمایا: ”جب مسلمان اپنے گھر میں اپنی بیوی اور بچوں پر اللہ کا حکم ادا کرنے کی نیت سے خرچ کرے تو اس میں بھی اس کو صدقے کا ثواب ملتا ہے۔“

بَابُ فَضْلِ النِّفَقَةِ عَلَى الْأَهْلِ وَقَوْلُهُ: «وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوَ» إِلَى قَوْلِهِ: «فِي الدُّنْيَا وَالْآخِرَةِ». [البقرة: ۲۱۹، ۲۲۰] وَقَالَ الْحَسَنُ: الْعَفْوَ: الْفَضْلُ.

۵۳۵۱۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، فَقُلْتُ عَنِ النَّبِيِّ: فَقَالَ عَنِ النَّبِيِّ ﷺ: «(إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً)». [راجع: ۵۵۰]

۵۳۵۲۔ (۵۳۵۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے امرج لے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے اے ابن آدم! تو خرچ کر تو میں تجھے عطا کرتا

۵۳۵۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «(قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمُ! أَنْفِقْ عَلَيْكَ)».

جاؤں گا۔“ [راجع: ۱۶۸۴]

تشریح: خرچ کرنے سے گھر والوں پر خرچ کرنا پھر دیگر غریب کو دینا مراد ہے۔ خرچ ہوگا تو آدمی کا بھی فکر کرنا پڑے گا۔ پس بندہ جس کام میں ہاتھ ڈالے گا اللہ برکت کرے گا اللہ کے دینے کا یہی مطلب ہے۔

۵۳۵۳۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((السَّاعِي عَلَى الْأُمْلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلِ وَالصَّائِمِ النَّهَارِ)). [طرفاء، فی: ۶۰۰۶، ۶۰۰۷] [مسلم: ۱۷۴۶۸، ترمذی: ۲۱۴۰]

۵۳۵۳) ہم سے یحییٰ بن قزعمہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ثور بن زید نے، ان سے ابو عیث (سالم) نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”یہ لوگوں اور مسکینوں کے کام آنے والا اللہ کے راستے میں جہاد کرنے والے کے برابر ہے، یا رات بھر عبادت اور دن کو روزے رکھنے والے کے برابر ہے۔“

[۱۹۶۹، ابن ماجہ: ۲۱۴۰]

تشریح: خدمتِ خلق کتابِ ایک کام ہے اس حدیث سے اندازہ لگایا جاسکتا ہے۔ اللہ توفیق دے۔ (زیر)

۵۳۵۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ قَالَ: كَانَ النَّبِيُّ ﷺ يَعُوذُنِي وَأَنَا مَرِيضٌ بِمَكَّةَ، فَقُلْتُ: لِي مَا أَوْصِي بِمَا لِي كُلِّهِ؟ قَالَ: ((لَا)). قُلْتُ: فَالْشَّطْرُ؟ قَالَ: ((لَا)). قُلْتُ: فَالْفُلْ؟ قَالَ: ((إِلْفُ، وَالْفُلْ كَيْفَرٌ، أَنْ تَدْعَ وَرَقْلَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ غَالَةً، يَتَكَلَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَمَهْمَا أَنْفَقْتَ لَهُوَ لَكَ صَدَقَةٌ حَتَّى اللَّفْظَةُ تَرُقُّهَا فِي يَدِي أَمْرًا بَكَ، وَلَعَلَّ اللَّهَ يَرْفَعُكَ، يَنْفَعُ بِكَ النَّاسَ وَيَضْرِبُكَ آخِرُونَ)). [راجع: ۵۶]

۵۳۵۴) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں سعید بن ابراہیم نے، ان سے عامر بن سعد رضی اللہ عنہ نے، انہوں نے سعد رضی اللہ عنہ سے کہ نبی کریم ﷺ میری عیادت کے لیے تشریف لائے، میں اس وقت مکہ مکرمہ میں بیمار تھا۔ میں نے آنحضرت ﷺ سے کہا: میرے پاس مال ہے۔ کیا میں اپنے تمام مال کی وصیت کر دوں؟ آپ ﷺ نے فرمایا: ”نہیں۔“ میں نے کہا: پھر آدھے کی کر دوں؟ آنحضرت ﷺ نے فرمایا: ”نہیں۔“ میں نے کہا، پھر تہائی کی کر دوں؟ فرمایا تہائی کی کر دو اور تہائی بھی بہت ہے۔ اگر تم اپنے وارثوں کو مالدار چھوڑ کر جاؤ تو یہ اس سے بہتر ہے کہ تم انہیں محتاج و تنگ دست چھوڑو کہ لوگوں کے سامنے وہ ہاتھ پھیلاتے پھریں اور تم جب بھی خرچ کرو گے تو وہ تمہاری طرف سے صدقہ ہوگا۔ یہاں تک کہ اس لقمہ پر بھی ثواب ملے گا جو تم اپنی بیوی کے منہ میں رکھنے کے لیے اٹھاؤ گے اور امید ہے کہ ابھی اللہ تمہیں زندہ رکھے گا، تم سے بہت سے لوگوں کو نفع پہنچے گا اور بہت سے دوسرے (کفار) نقصان اٹھائیں گے۔“

تشریح: نبی کریم ﷺ نے جیسی امید ظاہر فرمائی تھی، اللہ نے اس کو پورا کیا۔ سعد بن ابی وقاص رضی اللہ عنہ وفات نبوی ﷺ کے بعد مدتِ دراز تک زندہ رہے۔ عراق کا ملک انہوں نے ہی فتح کیا۔ کافروں کو زیر کیا اور وہ مدتوں عراق کے حاکم رہے۔ صدق رسول اللہ ﷺ۔ سعد رضی اللہ عنہ عشرہ مبشرہ میں سے ہیں۔ ۷۱ سال کی عمر میں مسلمان ہوئے اور کچھ اوپر ستر سال کی عمر پائی اور سنہ ۵۵ھ میں انتقال ہوا۔ مردان بن حکم نے نماز جنازہ پڑھائی اور مدینہ

طیبہ میں دُن ہوئے۔ (رضی اللہ عنہ وارضاه)

بَابُ وَجُوبِ النِّفَقَةِ عَلَى الْأَهْلِ وَالْعِيَالِ

باب: مرد پر بیوی، بچوں کا خرچ دینا واجب ہے

تشریح: اسی طرح تانائی، دادا دادی کا خرچ جب وہ محتاج ہوں۔ اسی طرح اپنے غلام لونڈی کا مگر جو دن گزر جائیں ان کا خرچ دینا واجب نہیں۔ یہاں تک کہ بیوی کا بھی چھوڑے ہوئے دنوں کا خرچ دینا واجب نہیں ہے۔

۵۳۵۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ، حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْفَضْلُ الصَّدَقَةُ مَا تَرَكَ غَنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَأَبْدَأُ بِمَنْ تَعُولُ)). تَقُولُ الْمَرْأَةُ: إِمَّا أَنْ تُطْعِمَنِي وَإِمَّا أَنْ تُطَلِّقَنِي. وَيَقُولُ الْعَبْدُ: أَطْعِمْنِي وَاسْتَعْمِلْنِي. وَيَقُولُ الْإِبْنُ: أَطْعِمْنِي، إِلَى مَنْ تَدْعُنِي قَالُوا: يَا أَبَا هُرَيْرَةَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: لَا هَذَا مِنْ كَيْسِ أَبِي هُرَيْرَةَ. (راجع: ۱۴۲۶)

۵۳۵۵) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابو صالح نے بیان کیا، کہا ہم سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سب سے بہترین صدقہ وہ ہے جسے دے کر دینے والا مالدار رہے اور ہر حال میں اوپر کا ہاتھ (دینے والے کا) نیچے کے (لینے والے کے) ہاتھ سے بہتر ہے اور (خرچ کی) ابتدا ان سے کرو جو تمہاری نگہبانی میں ہیں۔“ عورت کو اس مطالبے کا حق ہے کہ مجھے کھانا دے ورنہ طلاق دے۔ غلام کو اس مطالبے کا حق ہے کہ مجھے کھانا دو اور مجھ سے کام لو۔ بیٹا کہہ سکتا ہے کہ مجھے کھانا کھلاؤ یا کسی اور پر چھوڑ دو۔ لوگوں نے کہا: اے ابو ہریرہ! کیا (یہ آخری کھانا بھی) کہ بیوی کہتی ہے آخر تک۔ آپ نے رسول اللہ ﷺ سے سنا ہے؟ ہوں نے کہا: نہیں، بلکہ یہ ابو ہریرہ رضی اللہ عنہ کی خود اپنی سمجھ سے ہے۔

تشریح: معلوم ہوا کہ حقوق اللہ کے بعد انسانی حقوق میں اپنے والد اور جملہ متعلقین کے حقوق کا ادراک سب سے بڑی عبادت ہے۔

۵۳۵۶۔ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي الْبُيُوتُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ ابْنِ مُسَافِرٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنًى، وَأَبْدَأُ بِمَنْ تَعُولُ)). (راجع: ۱۴۲۶)

۵۳۵۶) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عبدالرحمن بن خالد بن مسافر نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”بہترین خیرات وہ ہے جسے دینے پر آدمی مالدار رہے اور ابتدا ان سے کرو جو تمہاری نگرانی میں ہیں جن کے کھلانے پہناتے کے تم ذمہ دار ہو۔“

تشریح: یعنی اپنے اہل و عیال اور جملہ متعلقین اور مزدور وغیرہ جن کا کھانا تم نے اپنے ذمہ لیا ہوا ہے۔ اسی طرح قربات دار بھی جو غریب و مساکین ہوں پہلے ان کی خبر گیری کرنا دیگر فقر و مساکین پر مقدم ہے۔

باب: مرد کا اپنی بیوی بچوں کے لیے ایک سال کا خرچ جمع کرنا جائز ہے اور بیوی بچوں پر کیوں کر خرچ کرے؟ اس کا بیان

بَابُ حُبْسِ الرَّجُلِ قُوْتِ سَنَةٍ عَلَى أَهْلِهِ، وَكَيْفَ نَفَقَاتُ الْعِيَالِ؟

(۵۳۵۷) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو کعب نے خبر دی، ان سے ابن عیینہ نے کہا مجھ سے عمر نے بیان کیا کہ ان سے ثوری نے پوچھا: تم نے ایسے شخص کے بارے میں بھی سنا ہے جو اپنے گھر والوں کے لیے سال بھر کا یا سال سے کم کا خرچ جمع کر لے۔ عمر نے بیان کیا کہ اس وقت مجھے یاد نہیں آیا پھر بعد میں یاد آیا کہ اس بارے میں ایک حدیث ابن شہاب زہری نے ہم سے بیان کی تھی، ان سے مالک بن اوس نے اور ان سے حضرت عمر رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ بنی نضیر کے باغ کی کھجوریں بیچ کر اپنے گھر والوں کے لیے سال بھر کا خرچ جمع کر دیا کرتے تھے۔

۵۳۵۷- حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا وَكَيْعٌ، عَنْ ابْنِ عُيَيْنَةَ، قَالَ: قَالَ لِي مَعْمَرٌ: قَالَ لِي الثَّوْرِيُّ: هَلْ سَمِعْتَ فِي الرَّجُلِ يَجْمَعُ لِأَهْلِهِ قُوْتِ سَنَةٍ أَوْ بَعْضِ السَّنَةِ؟ قَالَ مَعْمَرٌ: فَلَمْ يَخْضُرْنِي، ثُمَّ ذَكَرْتُ حَدِيثًا حَدَّثَنَاهُ ابْنُ شِهَابٍ الزُّهْرِيُّ عَنْ مَالِكِ بْنِ أَوْسٍ عَنْ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ، وَيَجْبِسُ لِأَهْلِهِ قُوْتِ سَنَتِهِمْ. [راجع: ۲۹۰۴]

تشریح: اسی سے باب کا مطلب حاصل ہوا۔ یہ جمع کرنا توکل کے خلاف نہیں ہے۔ یہ انتہائی معاملہ ہے اور اہل وعیال کا انتظام خوراک وغیرہ کا کرنا مرد پر لازم ہے۔

(۵۳۵۸) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب زہری نے بیان کیا کہ مجھے مالک بن اوس بن حدثان نے خبر دی (ابن شہاب زہری نے بیان کیا کہ) محمد بن جیسر بن مطعم نے اس کا بعض حصہ بیان کیا تھا اس لیے میں روانہ ہوا اور مالک بن اوس کی خدمت میں پہنچا اور ان سے یہ حدیث پوچھی۔ مالک نے مجھ سے بیان کیا کہ میں عمر رضی اللہ عنہ کی خدمت میں حاضر ہوا تو ان کے دربان یرقاء ان کے پاس آئے اور کہا: عثمان بن عفان، عبدالرحمن، زبیر اور سعد رضی اللہ عنہم (آپ سے ملنے کی) اجازت چاہتے ہیں کیا آپ انہیں آنے کی اجازت دیں گے؟ عمر نے کہا: انہیں اندر بلاؤ، چنانچہ انہیں اس کی اجازت دے دی گئی۔ یرقاء نے کہا: پھر یہ سب اندر تشریف لائے اور سلام کر کے بیٹھ گئے۔ یرقاء نے تھوڑی دیر بعد پھر عمر رضی اللہ عنہ سے آکر کہا: علی اور عباس رضی اللہ عنہما بھی ملنا چاہتے ہیں کیا آپ کی طرف ہے

۵۳۵۸- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ بْنُ الْحَدَثَانِ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ، فَأَنْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ فَسَأَلْتُهُ فَقَالَ مَالِكٌ: أَنْطَلَقْتُ حَتَّى أَدْخَلَ عَلَى عُمَرَ، إِذْ أَتَاهُ حَاجِبُهُ يَرْقَاءُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ؟ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ. فَأَذَنَ لَهُمْ. قَالَ: فَدَخَلُوا وَتَلَمَّنُوا فَيَجْلِسُونَ، لَيْثٌ يَرْقَاءُ قَلِيلًا فَقَالَ لِعُمَرَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قَالَ: نَعَمْ. فَأَذَنَ

اجازت ہے؟ عمر رضی اللہ عنہ نے انہیں بھی اندر بلانے کے لیے کہا۔ اندر آ کر ان حضرات نے بھی سلام کیا اور بیٹھ گئے۔ اس کے بعد عباس رضی اللہ عنہ نے کہا: امیر المؤمنین! میرے اور ان (علی رضی اللہ عنہ) کے درمیان فیصلہ کر دیجیے۔ دوسرے صحابہ عثمان اور ان کے ساتھیوں نے بھی کہا کہ امیر المؤمنین! ان کا فیصلہ فرما دیجیے اور انہیں اس الجھن سے نجات دیجیے۔ عمر نے کہا: جلدی نہ کرو میں اللہ کی قسم دے کر تم سے پوچھتا ہوں جس کے حکم سے آسمان وزمین قائم ہیں، کیا تمہیں معلوم ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”ہمارا کوئی وارث نہیں ہوتا جو کچھ ہم انبیاء و اوصیاء کے وقت چھوڑتے ہیں وہ صدقہ موتا ہے۔“ حضور اکرم صلی اللہ علیہ وسلم کا اشارہ خود اپنی ذات کی طرف تھا۔ صحابہ نے کہا: آنحضرت صلی اللہ علیہ وسلم نے یہ ارشاد فرمایا تھا۔ اس کے بعد عمر، علی اور عباس رضی اللہ عنہ کی طرف متوجہ ہوئے اور ان سے پوچھا: میں اللہ کی قسم دے کر آپ سے پوچھتا ہوں کہ کیا آپ لوگوں کو معلوم ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے یہ ارشاد فرمایا تھا۔ انہوں نے بھی تصدیق کی کہ آنحضرت صلی اللہ علیہ وسلم نے واقعی یہ فرمایا تھا۔ پھر عمر رضی اللہ عنہ نے کہا: اب میں آپ سے اس معاملہ میں بات کروں گا۔ اللہ تعالیٰ نے اپنے رسول صلی اللہ علیہ وسلم کو اس مال (نے) میں مختار کر کے ہونے کی خصوصیت بخشی تھی اور آنحضرت صلی اللہ علیہ وسلم کے سوا اس میں سے کسی دوسرے کو کچھ نہیں دیا تھا۔ اللہ تعالیٰ نے ارشاد فرمایا تھا: ﴿مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ﴾ اس لیے یہ (چارٹس) خاص آپ کے لیے تھے۔ اللہ کی قسم! آنحضرت صلی اللہ علیہ وسلم نے تمہیں نظر انداز کر کے اس مال کو اپنے لیے خاص نہیں کر لیا تھا اور نہ تمہارا کم کر کے اسے نبی صلی اللہ علیہ وسلم نے اپنے لیے رکھا تھا، بلکہ آنحضرت صلی اللہ علیہ وسلم نے پہلے تم سب میں اس کی تقسیم کی آخر میں جو مال باقی رہ گیا تو اس میں سے آپ اپنے گھر والوں کے لیے سال بھر کا خرچ لیتے اور اس کے بعد جو باقی بچتا اسے اللہ کے مال کے مصرف و نفع میں (مسلمانوں کے لیے) خرچ کر دیتے۔ آپ صلی اللہ علیہ وسلم نے زندگی بھر اسی کے مطابق عمل کیا۔ اے عثمان! میں تمہیں اللہ کی قسم دیتا ہوں، کیا تمہیں یہ معلوم ہے؟ سب نے کہا: جی ہاں! پھر آپ صلی اللہ علیہ وسلم نے علی اور عباس رضی اللہ عنہما سے پوچھا: میں تمہیں اللہ کی قسم دیتا ہوں، کیا تمہیں بھی یہ معلوم ہے؟ انہوں

لہما، فَلَمَّا دَخَلَا سَلَمًا وَجَلَسَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضُ بَيْنِي وَبَيْنَ هَذَا. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضُ بَيْنَهُمَا، وَأَرْخِ أَحَدَهُمَا مِنَ الْآخِرِ. فَقَالَ عُمَرُ: اتَّبِدُوا أَنُشَدُّكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا نُورِثُ مَا تَرَكْنَا صَدَقَةً)). يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ. قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ قَالَ: أَنُشَدُّكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ قَالَا: قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْمَالِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرُهُ، قَالَ اللَّهُ: ﴿وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْحَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ إِلَى قَوْلِهِ: ﴿قَدِيرٌ﴾. [الحشر: 6] فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ وَاللَّهُ! مَا اخْتَارَهَا دُونَكُمْ وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ لَقَدْ أَعْطَاكُمْوهَا وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَيْهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمَلٌ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتِهِ، وَأَنُشَدُّكُمْ بِاللَّهِ، هَلْ تَعْلَمُونَ ذَلِكَ قَالُوا: نَعَمْ. قَالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنُشَدُّكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ قَالَا: نَعَمْ. ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهٖ ﷺ فَقَالَ أَبُو

نے بھی کہا: جی ہاں! معلوم ہے۔ پھر اللہ تعالیٰ نے اپنے نبی کی وفات کی اور ابو بکر رضی اللہ عنہ نے کہا: میں رسول اللہ ﷺ کا خلیفہ ہوں۔ چنانچہ انہوں نے اس جائیداد کو اپنے قبضہ میں لے لیا اور حضور اکرم ﷺ کے عمل کے مطابق اس میں عمل کیا۔ علی اور عباس رضی اللہ عنہما کی طرف متوجہ ہو کر انہوں نے کہا: آپ دونوں اس وقت موجود تھے، آپ خوب جانتے ہیں کہ ابو بکر رضی اللہ عنہ نے ایسا ہی کیا تھا اور اللہ جانتا ہے کہ ابو بکر رضی اللہ عنہ اس میں مخلص محتاط و نیک نیت اور صحیح راستے پر تھے اور حق کی اتباع کرنے والے تھے۔ پھر اللہ تعالیٰ نے ابو بکر رضی اللہ عنہ کی بھی وفات کی اور اب میں آنحضرت ﷺ اور ابو بکر کا جائین ہوں میں دو سال سے اس جائیداد کو اپنے قبضہ میں کیے ہوئے ہوں اور وہی کرتا ہوں جو رسول اللہ ﷺ اور ابو بکر رضی اللہ عنہ نے اس میں کیا تھا۔ اب آپ حضرات میرے پاس آئے ہیں، آپ کی بات ایک ہی ہے اور آپ کا معاملہ بھی ایک ہے۔ آپ (عباس رضی اللہ عنہ) آئے اور مجھ سے اپنے بھتیجے (آنحضور ﷺ) کی وراثت کا مطالبہ کیا اور آپ (علی رضی اللہ عنہ) آئے اور انہوں نے اپنی بیوی کی طرف سے ان کے والد کے ترکہ کا مطالبہ کیا۔ میں نے آپ دونوں سے کہا: اگر آپ چاہیں تو میں آپ کو یہ جائیداد دے سکتا ہوں لیکن اس شرط کے ساتھ کہ آپ پر اللہ کا عہد واجب ہوگا۔ وہ یہ کہ آپ دونوں بھی اس جائیداد میں وہی طرز عمل رکھیں گے جو رسول اللہ ﷺ نے رکھا تھا، جس کے مطابق ابو بکر رضی اللہ عنہ نے عمل کیا اور جب سے میں اس کا والی ہوا ہوں، میں نے جو اس کے ساتھ معاملہ رکھا اور اگر یہ شرط منظور نہ ہو تو پھر آپ مجھ سے اس بارے میں گفتگو چھوڑ دیں۔ آپ لوگوں نے کہا کہ اس شرط کے مطابق وہ جائیداد ہمارے حوالہ کر دو اور میں نے اسے اس شرط کے ساتھ تم لوگوں کے حوالہ کر دیا۔ کیوں عثمان اور ان کے ساتھیوں! میں آپ کو اللہ کی قسم دیتا ہوں میں نے اس شرط ہی پر وہ جائیداد علی اور عباس رضی اللہ عنہما کے قبضہ میں دی ہے نا؟ انہوں نے کہا: جی ہاں۔ راوی نے بیان کیا: پھر آپ علی اور عباس رضی اللہ عنہما کی طرف متوجہ ہوئے اور کہا: میں آپ حضرات کو اللہ کی قسم دیتا ہوں کیا میں نے آپ دونوں کے حوالہ وہ اس شرط کے ساتھ کی تھی؟ دونوں نے کہا: جی ہاں۔ پھر عمر رضی اللہ عنہ نے فرمایا، کیا آپ اب اس کے سوا مجھ

بکر: اَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَقَبَضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ بِهِ فِيهَا رَسُولُ اللَّهِ ﷺ وَأَنْتَمَا جَنِيذٌ فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ۔ تَزَعُمَانِ أَنَّ أَبَا بَكْرٍ كَذَّاءٌ وَكَذَّاءٌ وَاللَّهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: اَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضْتُهَا سَتَيْنِ أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلْنِي نَصِيكَ مِنْ ابْنِ أَخِيكَ، هَذَا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهِ إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَتَعْمَلَا فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ بِهِ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ بِهِ فِيهَا، مُنْذُ وَلِيْتُهَا، وَإِلَّا فَلَا تَكَلَّمَانِي فِيهَا فَقُلْتُمَا: اذْفَعْهَا إِلَيْنَا بِذَلِكَ. فَدَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، أَنْشُدْكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ؟ قَالَا نَعَمْ. قَالَ: أَقْتَلِمَسَانِ مِنِّي قَضَاءَ غَيْرِ ذَلِكَ؟ قَوْلَ الَّذِي يَأْذِيهِ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي فِيهَا قَضَاءَ غَيْرِ ذَلِكَ، حَتَّى تَقْوَمَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَا إِلَيَّ فَأَنْتِي أَكْفِيكُمَاهَا. (راجع: ۲۹۰۴)

سے کوئی اور فیصلہ چاہتے ہیں؟ اس ذات کی قسم ہے جس کے حکم سے آسمان و زمین قائم ہیں اس کے سوا میں کوئی اور فیصلہ قیامت تک نہیں کر سکتا۔ اب آپ لوگ اس کی ذمہ داری پوری کرنے سے عاجز ہیں تو مجھے واپس کر دیں میں اس کا بھی بند و ست خود ہی کر لوں گا۔

تشریح: حدیث ہذا میں مالِ مَس میں سے اپنے اہل کے لئے نبی کریم ﷺ کا عمل منقول ہے کہ آپ اس میں سے سال بھر کا خرچہ کر لیا کرتے تھے یہی باب اور حدیث میں مطابقت ہے۔ آخری جملہ کا مطلب یہ کہ تم چاہو کہ میں ذاتی ملک املاک کی طرح یہ جائیداد تم دونوں میں تقسیم کر دوں یہ نہیں ہو سکتا کیونکہ تم سب کو خوب معلوم ہے کہ رسول اللہ ﷺ کا ارشاد ہے: «لَا تُوزَنُ مَاتَرُنَا صَدَقَةً» ہمارا ترکہ ایک صدقہ ہوتا ہے جس کا کوئی خاص وارث نہیں ہو سکتا۔

باب: اور اللہ تعالیٰ نے سورہ بقرہ میں فرمایا ہے:

بَابُ قَوْلِهِ:

”اور مائیں اپنے بچوں کو دودھ پلائیں پورے دو سال (یہ مدت) اس کے لیے ہے جو دودھ کی مدت پوری کرنا چاہے۔ ارشاد ﴿بِمَا تَعْمَلُونَ بَصِيرًا﴾ تک۔ اور سورہ احقاف میں فرمایا: ”اور اس کا حائل اور اس کا دودھ چھوڑنا تیس مہینوں میں ہوتا ہے۔“ اور سورہ طلاق میں فرمایا: ”اور تم میاں بیوی آپس میں ضد کرو گے تو بچے کو دودھ کوئی دوسری عورت پلائے گی۔ وسعت والے کو خرچ دودھ پلانے کے لیے اپنی وسعت کے مطابق کرنا چاہیے اور جس کی آمدنی کم ہو اسے چاہیے کہ اسے اللہ نے جتنا دیا ہو اس میں سے خرچ کرے۔“ اللہ تعالیٰ کے ارشاد ﴿بَعْدَ عُسْرِ يُسْرًا﴾ تک اور یونس نے زہری سے بیان کیا کہ اللہ تعالیٰ نے اس سے منع کیا ہے کہ ماں اس کے بچے کی وجہ سے باپ کو تکلیف پہنچائے اور اس کی صورت یہ ہے کہ مثلاً: ماں کہہ دے کہ میں اسے دودھ نہیں پلاؤں گی، حالانکہ اس کی غذا بچے کے زیادہ موافق ہے۔ وہ بچے پر زیادہ مہربان ہوتی ہے اور دوسرے کے مقابلہ میں بچے کے ساتھ وہ زیادہ لطف و نرمی کر سکتی ہے۔ اس لیے اس کے لیے جائز نہیں کہ وہ بچے کو دودھ پلانے سے اس وقت بھی انکار کر دے جب کہ بچے کا والد اسے (نان و نفقہ میں) اپنی طرف سے وہ سب کچھ دے کر تیار ہو جو اللہ نے اس پر فرض کیا ہے۔ اسی طرح فرمایا: باپ اپنے بچے کی وجہ سے ماں کو نقصان نہ پہنچائے۔ اس کی صورت یہ ہے، مثلاً: باپ ماں کو دودھ پلانے سے روکے اور خواہ مخواہ کسی دوسری عورت کو دودھ پلانے کے لیے مقرر کرے۔ البتہ اگر

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ﴾ إِلَى قَوْلِهِ: ﴿بِمَا تَعْمَلُونَ بَصِيرًا﴾ [البقرة: ۲۳۳] وَقَالَ: ﴿وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾ [الاحقاف: ۱۵] وَقَالَ: ﴿وَإِنْ تَعَاَسَرْتُم فَتَسْرَضِعْ لَهُ أُخْرَىٰ ۖ لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ﴾ إِلَى ﴿بَعْدَ عُسْرِ يُسْرًا﴾ [الطلاق: ۶، ۷] وَقَالَ يُونُسُ عَنِ الزُّهْرِيِّ: نَهَى اللَّهُ أَنْ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَذَلِكَ أَنْ تَقُولَ الْوَالِدَةُ لَسْتُ مُرْضِعَتَهُ. وَهِيَ أَمْثَلُ لَهُ غِذَاءً، وَأَشْفَقَ عَلَيْهِ، وَأَرْفَقَ بِهِ مِنْ غَيْرِهَا، فَلَيْسَ لَهَا أَنْ تَأْتِيَ بَعْدَ أَنْ يُغْطِيَهَا مِنْ نَفْسِهِ مَا جَعَلَ اللَّهُ عَلَيْهِ، وَلَيْسَ لِلْمَوْلُودِ لَهُ أَنْ يُضَارَّ بِوَلَدِهِ وَالِدَتُهُ، فَيَمْنَعَهَا أَنْ تُرْضِعَهُ ضِرَارًا لَهَا إِلَى غَيْرِهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَسْتَرْضِعَا عَنْ طِبِّ نَفْسِ الْوَالِدِ وَالْوَالِدَةِ، فَإِنْ أَرَادَا فِصَالًا فَلَا جُنَاحَ عَلَيْهِمَا، بَعْدَ أَنْ يَكُونَ ذَلِكَ عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ ﴿فَصَالَهُ﴾: فِطَامُهُ.

ماں اور باپ اپنی خوشی سے کسی دوسری عورت کو دودھ پلانے کے لیے مقرر کریں تو دونوں پر کچھ گناہ نہ ہوگا اور اگر وہ والدہ اور والدہ دونوں اپنی رضا مندی اور مشورہ سے بچے کا دودھ چھڑانا چاہیں تو پھر ان پر کچھ گناہ نہ ہوگا (گوا بھی مدت رخصت باقی ہو) ”فصال“ کے معنی دودھ چھڑانا۔

تشریح: طبری نے ابن عباس رضی اللہ عنہما سے نقل کیا۔ پہلی آیت: ﴿وَالْوَالِدَاتُ يُرْضِعْنَ﴾ (۲/البقرہ: ۲۳۳) سے امام بخاری رحمہ اللہ نے یہ دلیل لی کہ ماں کو اپنے بچے کا دودھ پلانا واجب ہے۔ یہ اس صورت میں ہے جب بچہ کسی دوسری عورت کا دودھ نہ پیئے یا کوئی اناٹہ لے یا باپ محتاج کی وجہ سے اناٹہ رکھ سکے۔ اس آیت میں ماں سے وہ عورتیں مراد ہیں جن کو خاوند نے طلاق دے دی ہو تو ایسی عورتوں کو دودھ پلانی کی اجازت خاوند کو دینی ہوگی۔ دوسری آیت میں دودھ پلانے کی مدت مذکور ہے۔ اس آیت کو اور سورہ لقمان کی اس آیت: ﴿وَفَصْلُهُ فِيْ غَامِیْنِ﴾ (۳۱/لقمان: ۱۳) کو حضرت علی رضی اللہ عنہ نے ملا کر یہ نکالا ہے کہ حمل کی مدت کم سے کم چھ ماہ ہے۔ تیسری آیت میں یہ مذکور ہے کہ خاوند دودھ پلانے کی اجازت اپنے مقدور کے موافق دے۔ دودھ پلانے کی مدت پورے دو سال ہے۔ اس سے زیادہ دودھ پلانا صحیح نہیں ہے۔

بَابُ نَفَقَةِ الْمَرْأَةِ إِذَا غَابَ عَنْهَا زَوْجُهَا وَنَفَقَةِ الْوَلَدِ

باب: کسی عورت کا شوہر اگر غائب ہو تو اس کی عورت کیونکر خرچ کرے اور اولاد کے خرچ کا بیان

تشریح: اگر خاوند کہیں چلا گیا ہو اور اس کا پتہ معلوم ہو تو عورت اپنے شوہر کے قاضی کے پاس جائے وہ اس شوہر کے قاضی کو لکھ کر جہاں اس کا خاوند ہو عورت کا خرچہ منگوائے۔ اگر یہ امر ممکن نہ ہو جیسا کہ ہمارے زمانے کا حال ہے کہ قاضیوں کو مطلق اختیار نہیں ہے تو عورت اپنے شوہر کے قاضی کو اطلاع دے اور وہ نکاح فسخ کر دے۔ روایاتی نے کہا کہ اس پر فتویٰ ہے اگر خاوند کا بالکل پتہ نہ ہو جب بھی قاضی نکاح کو فسخ کر سکتا ہے۔ اسی طرح اگر خاوند مفلس ہو اور نان نفقہ نہ دے سکتا ہو شافعیہ اور ابجدیث کا یہی قول ہے اور حنفیہ نے جو مذہب اختیار کیا ہے وہ عورتوں پر صریح ظلم ہے اور تکلیف مالاطلاق ہے اور اس زمانہ میں کوئی عورت اس پر نہیں چل سکتی۔ وہ کہتے ہیں خاوند مفلس ہو یا غائب ہو حال میں عورت صبر سے پیشی رہے البتہ اس کے نام پر قرض لے کر کھا سکتی ہے، بتلائیے مفلس یا غائب کو کون قرض دے گا۔ اس زمانہ میں تو والدہ اور کو بھی بغیر گروی کے کوئی قرض نہیں دیتا۔ (ویدی)

۵۳۵۹۔ حَدَّثَنَا ابْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ، أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سَفْيَانَ رَجُلٌ مَّسِيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالُنَا؟ قَالَ: ((لَا إِلَّا بِالْمَعْرُوفِ)). (راجع: ۲۲۱۱)

۵۳۵۹) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس بن یزید نے، انہیں ابن شہاب نے، انہیں عروہ نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ہند بنت عتبہ رضی اللہ عنہا حاضر ہوئیں اور عرض کیا: یا رسول اللہ! ابوسفیان (ان کے شوہر) بہت بخیل ہیں، تو کیا میرے لیے اس میں کوئی گناہ ہے اگر میں ان کے مال میں سے (اس کے پیٹھ پیچھے) اپنے بچوں کو کھلاؤں؟ نبی صلی اللہ علیہ وسلم نے فرمایا: ”نہیں، لیکن دستور کے مطابق ہونا چاہیے۔“

تشریح: یعنی حد سے زیادہ نہ ہو تاکہ خیانت کا جرم عائد نہ ہو سکے۔

۵۳۶۰۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، (۵۳۶۰) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے عبد الرزاق نے

عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا عَنْ غَيْرِ أَمْرِهِ فَلَهَا نِصْفُ أَجْرِهِ)). [راجع: ۲۰۶۶]

بیان کیا، ان سے معمر بن راشد نے، ان سے ہمام بن عیینہ نے، کہا میں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”اگر عورت اپنے شوہر کی کمائی میں سے، اس کے حکم کے بغیر (دستور کے مطابق) اللہ کے راستہ میں خرچ کر دے تو اسے بھی آدھا ثواب ملتا ہے۔“

تشریح: یہ جب ہے کہ عورت کو مرد کی رضا مندی معلوم ہو۔ اگر عورت دیانت دار نہیں ہے تو ایسے خرچ کے لئے اسے ہرگز اجازت نہیں دی جائے گی۔ آیت: ﴿فَالصَّالِحَاتُ قَنَاطٌ حَافِظَاتٌ لِّلْغَيْبِ﴾ (۴/ النساء: ۳۴) میں حفظ اللہ سے یہ امر ظاہر ہے۔

بَابُ عَمَلِ الْمَرْأَةِ فِي بَيْتِ زَوْجِهَا

باب: عورت کا اپنے شوہر کے گھر میں کام کاج کرنا

تشریح: یعنی وہی کام کاج جو عورتوں کے معمول میں ہیں جیسے آنا گوندھنا، پینا، گھر میں جھاڑو دینا، کھانا پکانا وغیرہ یہ کام بھی عورت پر اس وقت واجب ہے جب خاندان محتاج ہو، جو عورت اپنے گھر کے مالک ہو جو کام عورت اپنے ماں باپ کے گھر میں کرتی تھی وہی خاندان کے گھر میں کرے۔ امام مالک رحمہ اللہ نے کہا کہ عورت گھر کے کام کاج پر مجبور کی جائے گی گو وہ اپنے خاندان کی امیر ہو بشرطیکہ خاندان بجلی کی وجہ سے لوڈی غلام نہ رکھ سکے۔

۵۳۶۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي الْحَكَمُ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنَا عَلِيُّ، أَنَّ فَاطِمَةَ أُمَّتِ النَّبِيِّ ﷺ تَشْكُو إِلَيْهِ مَا تَلْقَى فِي يَدِهَا مِنَ الرَّحَى، وَبَلَّغَهَا أَنَّهُ قَدْ جَاءَهُ رَفِيقٌ فَلَمْ تُصَادِفْهُ، فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ عَائِشَةُ. قَالَ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَدَهَبْنَا نَقُومُ فَقَالَ: ((عَلَى مَكَانِكُمْ)). فَجَاءَ فَقَعَدَ بَيْنِي وَبَيْنَهَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى بَطْنِي فَقَالَ: ((أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا. أَوْ أَوَيْتُمَا إِلَى فِرَاشِكُمَا. فَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَا أَرْبَعًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَّكُمَا مِنْ خَادِمٍ)). [راجع: ۳۱۱۳]

۵۳۶۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، کہا مجھ سے حکم نے بیان کیا، ان سے ابن ابی لیلیٰ نے، ان سے علی رضی اللہ عنہ نے بیان کیا کہ فاطمہ رضی اللہ عنہا، نبی کریم ﷺ کی خدمت میں یہ شکایت کرنے کے لیے حاضر ہوئیں کہ چکی پینے کی وجہ سے ان کے ہاتھوں میں کتنی تکلیف ہے، انہیں معلوم ہوا تھا کہ آنحضرت ﷺ کے پاس کچھ غلام آئے ہیں۔ لیکن آنحضرت ﷺ سے ان کی ملاقات نہ ہو سکی۔ اس لیے عائشہ رضی اللہ عنہا سے اس کا ذکر کیا۔ جب آنحضرت ﷺ تشریف لائے تو عائشہ نے آپ ﷺ سے اس کا تذکرہ کیا۔ علی رضی اللہ عنہ نے بیان کیا کہ پھر حضور اکرم ﷺ ہمارے یہاں تشریف لائے (رات کے وقت) ہم اس وقت اپنے بستر پر لیٹ چکے تھے ہم نے اٹھنا چاہا تو آپ ﷺ نے فرمایا: ”تم دونوں جس طرح تھے اسی طرح رہو۔“ پھر آنحضور میرے اور فاطمہ کے درمیان بیٹھ گئے۔ میں نے آپ ﷺ کے قدموں کی ٹھنڈک اپنے پیٹ پر محسوس کی، پھر آپ نے فرمایا: ”تم دونوں نے جو چیز مجھ سے مانگی ہے، کیا میں تمہیں اس سے بہتر ایک بات نہ بتا دوں؟ جب تم (رات کے وقت) اپنے بستر پر لیٹ جاؤ تو ۳۳ مرتبہ سبحان اللہ، ۳۳ مرتبہ الحمد للہ اور

۳۳ مرتبہ اللہ اکبر پڑھ لیا کرو یہ تمہارے لیے لوٹدی، غلام سے بہتر ہے۔“

تشریح: اللہ تم کو کام کاج کی طاقت دے گا اور خادم کی حاجت نہ رہے گی۔ جب لخت جگر رسول اللہ ﷺ کی یہ حالت ہے تو دوسری عورتوں کی کیا حقیقت ہے کہ وہ اپنے آپ کو بڑی خاندانی سمجھ کر گھریلو کام کاج کو اپنے لئے عار سمجھیں۔

بَابُ خَادِمِ الْمَرْأَةِ باب: عورت کے لیے خادم کا ہونا

۵۳۶۲۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عُيَيْنَةُ بْنُ أَبِي يَزِيدَ، سَمِعَ مُجَاهِدًا، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى، يُحَدِّثُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ فَاطِمَةَ أَتَتْ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ: ((أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَّكَ مِنْهُ؟ تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكَ ثَلَاثًا وَتَقْلَبِينَ، وَتَحْمَدِينَ اللَّهَ ثَلَاثًا وَتَقْلَبِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَتَقْلَبِينَ)) ثُمَّ قَالَ سُفْيَانُ: إِحْدَاهُنَّ أَرْبَعٌ وَتَقْلَبُونَ. فَمَا تَرَكْتُمَهَا بَعْدَ، قِيلَ: وَلَا لَيْلَةً صِفِينَ؟ قَالَ: وَلَا لَيْلَةً صِفِينَ. [راجع: ۳۱۱۳]

۵۳۶۲) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عبید اللہ بن ابی یزید نے بیان کیا، انہوں نے مجاہد سے سنا، انہوں نے عبد اللہ بن ابی لیلیٰ سے سنا، ان سے حضرت علی بن ابی طالب رضی اللہ عنہ بیان کرتے تھے کہ فاطمہ رضی اللہ عنہا، رسول اللہ ﷺ کی خدمت میں حاضر ہوئی تھیں اور آپ سے ایک خادم مانگا تھا، آپ ﷺ نے فرمایا: ”کیا میں تمہیں ایک ایسی چیز نہ بتا دوں جو تمہارے لیے اس سے بہتر ہو۔ سوتے وقت ۳۳ مرتبہ سبحان اللہ، ۳۳ مرتبہ الحمد للہ اور ۳۳ مرتبہ اللہ اکبر پڑھ لیا کرو۔“ سفیان بن عیینہ نے کہا: ان میں سے ایک کلمہ ۳۳ بار کہہ لے۔ حضرت علی رضی اللہ عنہ نے کہا: پھر میں نے ان کلموں کو کبھی نہیں چھوڑا۔ ان سے پوچھا گیا: جنگ صفین کی راتوں میں بھی نہیں؟ کہا کہ صفین کی راتوں میں بھی نہیں۔

[مسلم: ۶۹۱۷]

تشریح: صفین وہ جگہ جہاں حضرت علی اور امیر معاویہ بن ابی سفیان رضی اللہ عنہما کے درمیان جنگ برپا ہوئی تھی۔ حالت جنگ میں بھی آپ نے اس اہم ترین وظیفہ کو ترک نہیں فرمایا وظیفہ کے کامیاب ہونے کی یہی شرط ہے۔

بَابُ خِدْمَةِ الرَّجُلِ فِي أَهْلِهِ باب: مرد اپنے گھر کے کام کاج کرے تو کیسا ہے؟

۵۳۶۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي الْبَيْتِ؟ قَالَتْ: كَانَ فِي مَهْنَةِ أَهْلِهِ، فَإِذَا سَمِعَ الْإِذَانَ خَرَجَ. [راجع: ۶۷۶]

۵۳۶۳) ہم سے محمد بن عرعہ نے بیان کیا، کہا: ہم سے شعبہ نے بیان کیا، ان سے حکم بن عتبہ نے، ان سے ابراہیم نے، ان سے اسود بن یزید نے کہ میں نے حضرت عائشہ رضی اللہ عنہا سے پوچھا: گھر میں نبی کریم ﷺ کیا کیا کرتے تھے؟ ام المومنین رضی اللہ عنہا نے بیان کیا کہ حضور اکرم ﷺ گھر کے کام کیا کرتے تھے، پھر آپ ﷺ جب اذان کی آواز سنتے تو باہر چلے جاتے تھے۔

تشریح: گھر کے کام کاج کرنا اور اپنے گھروالوں کی مدد کرنا ہمارے پیارے رسول ﷺ کی سنت ہے اور جو لوگ گھر میں اپنا بیٹے رہتے ہیں اور

ہر کام کے لئے دوسروں کا سہارا ڈھونڈتے ہیں وہ محض بے عقل ہیں، ان کی صحت بھی ہمیشہ خراب رہ سکتی ہے اور سفر وغیرہ میں ان کو اور بھی تکلیف اٹھانی پڑتی ہے۔ الا ماشاء اللہ۔

بَابُ: إِذَا لَمْ يُنْفِقِ الرَّجُلُ فَلِلْمَرْأَةِ
أَنْ تَأْخُذَ بِغَيْرِ عِلْمِهِ مَا يَكْفِيهَا
وَوَلَدَهَا بِالْمَعْرُوفِ

باب: اگر مرد خرچ نہ کرے تو عورت اس کی
اجازت کے بغیر اس کے مال میں سے اتنا لے سکتی
ہے جو دستور کے مطابق اس کے لیے اور اس کے
بچوں کے لیے کافی ہو

۵۳۶۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ هِنْدَ بِنْتَ عَتَبَةَ، قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَجِيحٌ، وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي، وَوَلَدِي، إِلَّا مَا أَخَذْتُ مِنْهُ وَهُوَ لَا يَعْلَمُ فَقَالَ: ((خُذِي مَا يَكْفِيكَ وَوَلَدَكَ بِالْمَعْرُوفِ)). [راجع: ۲۲۱۱]

(۵۳۶۴) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے ہشام نے، کہا کہ مجھے میرے والد (عروہ نے) خبر دی اور انہیں عائشہ رضی اللہ عنہا نے کہ ہند بنت عتبہ نے عرض کیا: یا رسول اللہ! ابوسفیان (ان کے شوہر) بخیل ہیں اور مجھے اتنا نہیں دیتے جو میرے اور میرے بچوں کے لیے کافی ہو سکے۔ ہاں، اگر میں ان کی لاعلمی میں ان کے مال میں سے لوں (تو کام چلتا ہے) آنحضرت ﷺ نے فرمایا: ”تم دستور کے موافق اتنا لے سکتی ہو جو تمہارے اور تمہارے بچوں کے لیے کافی ہو سکے۔“

تشریح: بخیل مرد کی عورت کو جائز طور پر اس کی اجازت کے بغیر اس کے مال میں سے اپنا اور بچوں کا گزران لے لینا جائز ہے۔ یہی ہند بنت عتبہ رضی اللہ عنہا ہیں جن کے متعلق مزید تفصیل یہ ہے۔

”وكانت هند لما قتل ابوها عتبة وعمها شيبة واخوها الوليد يوم بدر شق عليها، فلما كان يوم احد وقتل حمزة فرخت بذلك وعمدت الى بطنه فشقته واخذت كبده فلا كتها ثم لفظتها، فلما كان يوم الفتح ودخل ابو سفيان مكة مسلما بعد ان اسرته خيل النبي ﷺ تلك الليلة فاجاره العباس غضبت هند لأجل اسلامه واخذت بلحيته ثم انها بعد استقرار النبي ﷺ بمكة جاءت فاسلمت ويابعت وقالت يا رسول الله ﷺ ما كان علي ظهر الارض من اهل خباء احب الى ان يذلوا من اهل خبائك وما على ظهر الارض اليوم خباء احب الى ان يعزوا من اهل خبائك فقال ايضا والذي نفسي بيده“ (فتح) (جلد ۹/ ص: ۶۳۴)

یہ اس لئے ہوا کہ جنگ بدر میں جب ہند رضی اللہ عنہا کا باپ عتبہ اور اس کا چچا شیبہ اور اس کا بھائی ولید مقتول ہوئے تو یہ اس پر بہت بھاری گزرا اور اس غصہ کی بنا پر اس نے وحشی کو لالچ دے کر اس سے حضرت حمزہ رضی اللہ عنہ کو قتل کر دیا۔ اس سے وہ بہت خوش ہوئی اور حضرت حمزہ رضی اللہ عنہ کے پیٹ کو اس نے چاک کیا اور آپ کے کلیہ کو نکال کر چبا کر پھینک دیا۔ جب فتح مکہ کا دن ہوا اور ابوسفیان مسلمان ہو کر مکہ میں داخل ہوا کیونکہ اسے اسلامی لشکر نے قید کر لیا تھا پس اسے حضرت عباس رضی اللہ عنہ نے پناہ دی تو اس کے اسلام پر ہندہ رضی اللہ عنہا بہت غصہ ہوئی اور اس کی داڑھی کو پکڑ لیا جب نبی کریم ﷺ مکہ میں مستقل طور پر قابض ہو گئے تو ہندہ رضی اللہ عنہا حاضر دربار رسالت ہو کر مسلمان ہو گئی اور کہا یا رسول! دنیا میں کوئی گھرانہ میری نظروں میں آپ کے گھرانے سے زیادہ ذلیل نہ تھا مگر آج اسلام کی بدولت دنیا میں کوئی گھرانہ میرے نزدیک آپ کے گھرانے سے زیادہ معزز نہیں ہے۔ نبی کریم ﷺ نے جواب میں فرمایا

کہ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے، میرے نزدیک بھی یہی معاملہ ہے۔ اس سے نبی کریم ﷺ کے اخلاق فاضلہ کو معلوم کیا جاسکتا ہے کہ ایسی دشمن عورت کے لئے بھی آپ کے دل میں کتنی گنجائش ہو جاتی ہے جبکہ وہ اسلام قبول کر لیتی ہے۔ آپ اس کی ساری مخالفانہ حرکتوں کو فراموش فرما کر اسے اپنے دربار عالیہ میں شرف باریابی عطا فرما کر سرفراز فرمادیتے ہیں۔ (صلی اللہ علیہ وسلم الف الف مرة وعدد کل ذرة وعلی آلہ واصحابہ اجمعین آمین)

بَابُ حِفْظِ الْمَرْأَةِ زَوْجَهَا فِي ذَاتِ يَدِهِ وَالنَّفَقَةِ عَلَيْهِ

باب: عورت کا اپنے شوہر کے مال کی اور جو وہ خرچ کے لیے دے اس کی حفاظت کرنا

۵۳۶۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، وَأَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ نِسَاءُ قُرَيْشٍ۔ وَقَالَ الْأَعْرَجُ صَالِحُ نِسَاءِ قُرَيْشٍ۔ أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ)). وَيَذْكُرُ عَنْ مُعَاوِيَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ۳۴۳۴] [مسلم: ۶۴۵۶]

۵۳۶۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عبد اللہ بن طاؤس نے بیان کیا، ان سے ان کے والد (طاؤس) اور ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اونٹ پر سوار ہونے والی عورتوں میں (یعنی عرب کی عورتوں میں) بہترین عورتیں قریشی عورتیں ہیں۔ دوسرے راوی (ابن طاؤس) نے بیان کیا: قریش کی صالح، نیک عورتیں (صرف لفظ قریشی عورتوں کے بجائے) بچے پر بچپن میں سب سے زیادہ مہربان اور اپنے شوہر کے مال کی سب سے زیادہ حفاظت کرنے والیاں ہوتی ہیں۔“ معاویہ اور ابن عباس نے بھی نبی کریم ﷺ سے ایسی ہی روایت کی ہے۔

تشریح: معاویہ رضی اللہ عنہ کی روایت کو امام احمد اور طبرانی نے اور ابن عباس رضی اللہ عنہما کی روایت کو امام احمد نے وصل کیا ہے۔ قریشی عورتیں فطرتاً ان خوبیوں کی مالک ہوتی ہیں۔ اس لئے ان کا خصوصی ذکر ہوا ان کے بعد جن عورتوں میں یہ خوبیاں ہوں وہ کسی بھی خاندان سے متعلق ہوں اس تعریف کی حقدار ہیں۔ اس حدیث کے ذیل حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ فرماتے ہیں۔ نبی کریم ﷺ نے یہ بیان فرمایا کہ قریش کی عورتیں اس وجہ سے بہتر ہوتی ہیں کہ وہ اپنی اولاد پر ان کے بچپن میں بڑی مشفق اور مہربان ہوا کرتی ہیں اور شوہر کے مال و غلام وغیرہ کی سب سے زیادہ محافظت کرتی ہیں اور ظاہر ہے کہ یہی دو مقصد ہیں جو نکاح کے مقاصد میں سب سے زیادہ اہم اور عظیم الشان ہیں اور ان ہی سے تدبیر منزل اور نظام خانہ داری وابستہ ہے۔ پس یہ امر مستحب ہے کہ ایسے قبیلہ اور خاندان والی عورت سے نکاح کیا جائے جن کے عادات و اخلاق و اطوار ایسے ہوں اور ان میں قریش جیسی عورتوں کے اوصاف بھی پائے جائیں۔ (جزیۃ اللہ الباقی)

بَابُ كِسْوَةِ الْمَرْأَةِ بِالْمَعْرُوفِ

باب: عورت کو کپڑا دستور کے مطابق دینا چاہیے

۵۳۶۶۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عِنْدَ الْمَلِكِ بْنُ مَيْسَرَةَ، قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، عَنْ

۵۳۶۶) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے عبد الملک بن میسرہ نے خبر دی، کہا میں نے زید بن وہب سے سنا اور ان سے علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھے کپڑے کا

تشریح: یعنی اپنی رشتہ دار عورتوں کو کیونکہ حضرت علی رضی اللہ عنہ گھر میں حیات نبوی صلی اللہ علیہ وسلم تک سوائے حضرت فاطمہ زہرا رضی اللہ عنہا کے اور کوئی عورت نہ تھی۔ دوسری روایت میں یوں ہے کہ میں نے اسے فاطموں میں بانٹ دیا یعنی حضرت فاطمہ الزہرا اور فاطمہ بنت اسد حضرت علی کی والدہ اور فاطمہ بنت حمزہ رضی اللہ عنہا۔ معلوم ہوا کہ رضیہ یا سونا جیسی چیز کسی طور پر کسی مرد کو دل جاس تو انہیں وہ خود استعمال کرنے کے بجائے اپنی مستورات کو تقسیم کر سکتا ہے۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

تشریح: معلوم ہوا کہ شادی کے لئے عورت کے انتخاب میں بہت کچھ سوچ بچار کرنا ضروری ہے۔ محض ظاہری حسن دیکھ کر کسی عورت پر فریفتہ ہو جانا عقلمندی نہیں ہے۔ حضرت جابر رضی اللہ تعالیٰ عنہ نے آپ کی دعا سے بہت برکت دی۔ ان کا قرض بھی سب ادا کر دیا ہمیشہ خوش رہے اور ہمیشہ نبی کریم ﷺ کے منظور نظر رہے۔

بَابُ نَفَقَةِ الْمُعْسِرِ عَلَى أَهْلِهِ

باب: مفلس آدمی کو (جب کچھ ملے تو) پہلے اپنی

بیوی کو کھلانا اس پر واجب ہے

تشریح: کیونکہ نبی کریم ﷺ نے باب کی حدیث میں اس مفلس شخص سے فرمایا جس پر رمضان کا کفارہ واجب تھا جاؤ تم میاں بیوی اس بھجور کے زیادہ حقدار ہو۔

۵۳۶۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: هَلَكْتُ. قَالَ: ((وَلَمْ؟)) قَالَ: وَفَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ؟ قَالَ: ((فَاعْتِقْ رَقَبَةً)). قَالَ: لَيْسَ عِنْدِي. قَالَ: ((فَصُمْ شَهْرَيْنِ مُتَابِعَيْنِ)). قَالَ: لَا أَسْتَطِيعُ. قَالَ: ((فَاطْعِمِ سِتِينَ مِسْكِينًا)). قَالَ: لَا أَجِدُ. فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ قَالَ: ((رَيْنِ السَّائِلِ؟)) قَالَ: هَا أَنَا ذَا. قَالَ: ((تَصَدَّقْ بِهَذَا)). قَالَ: عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ! فَوَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجَ فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبَاؤُهُ قَالَ: ((فَأَنْتُمْ إِذَنْ))

(۵۳۶۸) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے حمید بن عبد الرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی خدمت میں ایک صاحب آئے اور کہا کہ میں تو ہلاک ہو گیا۔ آنحضرت ﷺ نے فرمایا: ”آ خرابات کیا ہوئی؟“ انہوں نے کہا کہ میں نے اپنی بیوی سے رمضان میں ہم بستری کر لی۔ آنحضرت ﷺ نے فرمایا: ”پھر ایک غلام آزاد کر دو۔“ (یہ کفارہ ہو جائے گا) انہوں نے عرض کیا میرے پاس کچھ نہیں ہے۔ آنحضرت ﷺ نے فرمایا: ”پھر دو مہینے متواتر روزے رکھ لو۔“ انہوں نے کہا: مجھ میں اس کی بھی طاقت نہیں ہے۔ آنحضرت ﷺ نے فرمایا: ”پھر ساٹھ مسکینوں کو کھانا کھلاؤ۔“ انہوں نے کہا کہ اتنا میرے پاس سامان بھی نہیں ہے۔ اس کے بعد نبی ﷺ کے پاس ایک نوکر لایا گیا جس میں بھجوریں تھیں۔ آپ ﷺ نے دریافت فرمایا: ”مسئلہ پوچھنے والا کہاں ہے؟“ ان صاحب نے عرض کیا میں یہاں حاضر ہوں۔ آپ ﷺ نے فرمایا: ”لو اسے (اپنی طرف سے) صدقہ کر دینا۔“ انہوں نے کہا: اپنے سے زیادہ ضرورت مند پر، یا رسول اللہ! اس ذات کی قسم جس نے آپ کو حق کے ساتھ بھیجا ہے، ان دونوں پتھر لیے میدانوں کے درمیان کوئی گھرانہ ہم سے زیادہ محتاج نہیں ہے اس پر آنحضرت ﷺ ہنسے اور آپ کے دانت مبارک دکھائی دینے لگے اور فرمایا: ”پھر تم ہی اس کے زیادہ مستحق ہو۔“

[راجعہ: ۱۹۳۶]

تشریح: دوسری روایت میں یوں ہے تو بھی کھا اور اپنے گھر والوں کو بھی کھلا تو آپ نے کفارے کی ادائیگی پر اس کے گھر والوں کا کھانا مقدم سمجھایا اس شخص نے کفارہ کے وجوب کے ساتھ اپنے گھر والوں کے خرچ کا اہتمام کیا اور ان کی محتاجی ظاہر کی۔ اور گھر والوں کو کھانا ضروری نہ ہوتا تو وہ اس بھجور کو

خیرات کرنا مقدم سمجھتا۔ عرق ایسے تھیلے کو کہتے ہیں جس میں ۱۵ اصاع گھور سما جائے۔ اس حدیث سے آج گرانی کے دور میں عامۃ المسلمین کے لئے بہت سہولت نکلتی ہے جبکہ لوگ گرانی سے سخت پریشان ہیں اور اکثر بھوک سے اموات ہو رہی ہیں۔ ایسے نازک وقت میں علمائے کرام کا فرض ہے کہ وہ صدقہ خیرات کے سلسلہ میں ایسے غربا کا بہت زیادہ دھیان رکھیں، صدقہ فطر وغیرہ میں بھی یہی اصول ہے۔

بَابُ: «وَعَلَى الْوَارِثِ مِثْلُ» بَابُ: اللہ تعالیٰ کا سورہ بقرہ میں یہ فرمانا کہ

ذَلِكَ. [البقرہ: ۲۳۳]

وَهَلْ عَلَى الْمَرْأَةِ مِنْهُ شَيْءٌ؟ «وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاةٍ» [النحل: ۷۶] ہے جو کچھ بھی قدرت نہیں رکھتا، آخر آیت «صراط مستقیم» تک۔

تشریح: یعنی دودھ پلانے والی کا نان نفقہ خرچ وغیرہ دینا یعنی جب بچہ کے پاس کچھ مال نہ ہو تو امام احمد رحمہ اللہ کے نزدیک اس کے وارث خرچہ دیں گے اور خفیہ کے نزدیک بچہ کے ہر مجرم رشتہ دار اور جمہور کے نزدیک وارثوں کو یہ خرچہ دینا ضروری نہیں۔ «وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ» [البقرہ: ۲۳۳] کے معنی انہوں نے یہ کہنے ہیں کہ وارث بھی ہم کو نقصان نہ پہنچائے۔ زید بن ثابت نے کہا ہے کہ اگر بچہ کی ماں اور چچا دونوں ہوں تو ہر ایک بقدر اپنے حصہ وراثت کے اس کا خرچہ اٹھائے گا۔ یہ باب لا کرام بخاری رحمہ اللہ نے زید کا قول رد کیا کہ عورت کی مثال گونگے کی سی ہے اور گونگے کی نسبت فرمایا: «لَا يَقْدِرُ عَلَى شَيْءٍ» [نحل: ۷۵] تو عورت پر کوئی خرچہ واجب نہیں ہو سکتا۔

۵۳۶۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ: قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قُلْتُ: يَا رَسُولَ اللَّهِ! هَلْ لِي مِنْ أَجْرٍ فِي بَنِي أَبِي سَلَمَةَ أَنْ أَتَفِقَ عَلَيْهِمْ؟ وَلَسْتُ بِتَارِكِهِمْ هَكَذَا وَهَكَذَا، إِنَّمَا هُمْ بَنِي. قَالَ: ((نَعَمْ لَكَ أَجْرٌ مَا أَتَفَقْتُ عَلَيْهِمْ)). [راجع: ۱۴۶۷]

۵۳۷۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ هَذَا: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَجِيحٌ فَهَلْ عَلَيَّ حَرَجٌ أَنْ أَخْذُ مِنْ مَالِهِ مَا يَخْفِينِي وَبَنِي؟ قَالَ: ((خُذِي بِالْمَعْرُوفِ)). [راجع: ۲۲۱۱]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ اولاد کا خرچہ باپ پر لازم ہے ورنہ نبی کریم صلی اللہ علیہ وسلم حضرت ہند بنتیہؓ کو یہ حکم فرماتے کما دھا

خرچ تو دے اور آدھا ابوسفیان کے مال سے لے کر آپ نے ایسا نہیں فرمایا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((مَنْ تَرَكَ كَلًّا أَوْ ضِيَاعًا فَلَيْتَ))
باب: نبی کریم ﷺ کا فرمان کہ ”جو کوئی تھوڑا یا زیادہ قرض چھوڑ جائے پس وہ میرے ذمہ ہے“

تشریح: یعنی میرے ذمہ ہے۔ اس باب کے یہاں لانے سے امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ کوئی نادار مسلمان اولاد چھوڑ جائے تو اولاد کی پرورش بیت المال سے کی جائے گی۔ آج کے زمانے میں ایسے لاوارث مسلم بچوں کی پرورش مالِ زکوٰۃ سے کرنا مالدار مسلمانوں کا اہم ترین فریضہ ہے۔

۵۳۷۱۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِالرَّجُلِ الْمُتَوَفَّى عَلَيْهِ الدِّينَ، فَيَسْأَلُ: ((هَلْ تَرَكَ لِدِينِهِ فَضْلًا)). فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ لِدِينِهِ وَفَاءً صَلَّى، وَإِلَّا قَالَ لِلْمُسْلِمِينَ: ((صَلُّوا عَلَى صَاحِبِكُمْ)). فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ قَالَ: ((أَنَا أَوَّلُی الْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوَفِّيَ مِنْ الْمُؤْمِنِينَ فَتَرَكَ دِينًا فَعَلَيْ قَضَاؤِهِ، وَمَنْ تَرَكَ مَالًا فَلِرِوَيْتِهِ)). [راجع: ۲۲۹۸]

(۵۳۷۱) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے پاس جب کسی ایسے شخص کا جنازہ لایا جاتا جس پر قرض ہوتا تو آپ ﷺ دریافت فرماتے: ”مرنے والے نے قرض کی ادائیگی کے لیے ترک چھوڑا ہے یا نہیں؟“ اگر کہا جاتا کہ اتنا چھوڑا ہے جس سے ان کا قرض ادا ہو سکتا ہے تو آپ ﷺ کی نماز پڑھتے، ورنہ مسلمانوں سے کہتے کہ ”اپنے ساتھی پر تم ہی نماز پڑھ لو۔“ پھر جب اللہ تعالیٰ نے آنحضور ﷺ پر فتوحات کے دروازے کھول دیے تو فرمایا: ”میں مسلمانوں سے ان کی خود اپنی ذات سے بھی زیادہ قریب ہوں، اس لیے ان کے مسلمانوں میں سے جو کوئی وفات پائے اور قرض چھوڑے تو اس کی ادائیگی کی ذمہ داری میری ہے اور جو کوئی مال چھوڑے وہ اس کے ورثا کا ہے۔“

تشریح: لفظ ((صلوا علی صاحبکم)) کہنے سے یہ مقصد تھا کہ لوگ قرض ادا کرنے کی فکر رکھیں۔

بَابُ الْمَرَاضِعِ مِنَ الْمَوَالِيَّاتِ وَغَيْرِھُنَّ
باب: آزاد اور لونڈی دونوں انا (دایہ) ہو سکتی ہیں
یعنی دودھ پلا سکتی ہیں

۵۳۷۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ، أَنَّ رَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! انْكِحْ أُخْتِي بِنْتَ أَبِي سَفْيَانَ. قَالَ: ((وَتَحِيَّيْنِ ذَلِكَ؟)) قَالَتْ: نَعَمْ لَسْتُ

(۵۳۷۲) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں عروہ نے خبر دی، ان کو ابوسلمہ کی صاحبزادی زینب نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ ام حبیبہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! میری بہن (عزہ) بنت ابی سفیان سے نکاح کر لیجیے۔ آپ ﷺ نے فرمایا: ”اور تم اسے پسند بھی کرو گی؟“ (کہ تمہاری بہن تمہاری سوکن بن جائے) میں

نے عرض کیا: جی ہاں، اس سے خالی تو میں اب بھی نہیں ہوں اور میں پسند کرتی ہوں کہ اپنی بہن کو بھی بھلائی میں اپنے ساتھ شریک کر لوں۔ آپ ﷺ نے اس پر فرمایا: ”یہ میرے لیے جائز نہیں ہے: (دو بہنوں کو ایک ساتھ نکاح میں جمع کرنا) میں نے عرض کیا: یا رسول اللہ! واللہ اس طرح کی باتیں ہو رہی ہیں کہ آپ ﷺ درہ بنت ابی سلمہ سے نکاح کا ارادہ رکھتے ہیں؟ آنحضرت ﷺ دریافت فرمایا: ”ام سلمہ کی بیٹی“ جب میں نے عرض کیا: جی ہاں! تو آپ ﷺ نے فرمایا: ”اگر وہ میری پرورش میں نہ ہوتی تب بھی وہ میرے لیے حلال نہیں تھی وہ تو میرے رضاعی بھائی کی لڑکی ہے مجھے اور ابوسلمہ کو ثویبہ نے دودھ پلایا تھا۔ پس تم میرے لیے اپنی لڑکیوں اور بہنوں کو نہ پیش کیا کرو۔“

لَكَ بِمُخْلَبَةٍ، وَأَحَبُّ مَنْ شَارَكْنِي فِي الْخَيْرِ أُخْتِي. قَالَ: ((إِنَّ ذَلِكَ لَا يَحِلُّ لِي)). فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَوَاللَّهِ! إِنَّا نَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ ذُرَّةَ بِنْتِ أَبِي سَلَمَةَ. فَقَالَ: ((بِنْتُ أُمِّ سَلَمَةَ؟)) قُلْتُ: نَعَمْ. قَالَ: ((فَوَاللَّهِ! لَوْ لَمْ تَكُنْ رَبِّيبَتِي فِي حَجْرِي مَا حَلَلْتُ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوْبِيَّةَ، فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ)). [راجع: ۵۱۰۱]

وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ: قَالَ عُرْوَةُ: ثَوْبِيَّةَ أَعْتَقَهَا أَبُو لَهَبٍ.

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب نکالا کہ لوٹڈی اٹا ہو سکتی ہے یعنی آزاد مردوں کو دودھ پلا سکتی ہے جیسا کہ ثویبہ (لوٹڈی) نے نبی کریم ﷺ کو دودھ پلایا تھا ثویبہ کو ابولہب نے نبی اکرم ﷺ کی ولادت کی خوشی میں آزاد کیا تھا۔ الحمد للہ کتاب النفعات کا بیان ختم ہوا امام بخاری رحمہ اللہ نے اس بارے میں مسائل کو جس تفصیل سے کتاب وصنت کی روشنی میں بیان فرمایا ہے وہ امام موصوف ہی جیسے مجتہد مطلق و محدث کامل کا حق تھا۔ اللہ تعالیٰ آپ کو امت کی طرف سے بے شمار جزائیں عطا کرے اور قیامت کے دن بخاری شریف کے جملہ قدردانوں کو آپ ﷺ کے ساتھ دربار رسالت میں شرف باریابی نصیب ہو اور مجھ ناچیز کو میرے اہل و عیال اور جملہ قدردانوں کے ساتھ جوار رسول اللہ ﷺ میں جگہ مل سکے۔ ورحمہم اللہ عبد اللہ قال آمین۔

ثویبہ کی آزادی سے متعلق مزید تشریح یہ ہے:

”وذكر السهيلي ان العباس قال لما مات ابو لهب رايته في منامي بعد حول في شر حال فقال مالقيت بعد كم راحة الا ان العذاب يخفف عني كل يوم اثنين قال وذاك ان النبي ﷺ ولد يوم الاثنين وكانت ثوبية بشرت ابالهب بمولده فاعتقها.“ (الحادی والعشرون / ص: ۴۷)

سہیل نے ذکر کیا ہے کہ حضرت عباس رضی اللہ عنہ نے کہا کہ میں نے ابولہب کو مرنے کے ایک سال بعد خواب میں بری حالت میں دیکھا اور اس نے کہا کہ میں نے تم سے جدا ہونے کے بعد کوئی آرام نہیں دیکھا۔ مگر اتنا ضرور ہے کہ ہر سوموار کے دن میرے عذاب میں کچھ تخفیف ہو جاتی ہے اور یہ اس لئے کہ نبی کریم ﷺ سوموار ہی کے دن پیدا ہوئے تھے اور ابولہب کی لوٹڈی ثویبہ نے ابولہب کو آپ کی پیدائش کی خوشخبری سنائی تھی، جسے سن کر خوشی میں ابولہب نے اسے آزاد کر دیا تھا۔ یہی ابولہب ہے جو بعد میں ضد اور ہٹ دھرمی میں اتنا سخت ہو گیا کہ اس کے متعلق قرآن کریم میں سورہ تبت پیدا ابن لہب نازل ہوئی۔ معلوم ہوا کہ ضد اور ہٹ دھرمی کی بنا پر کسی صحیح حدیث کا انکار کرنا بہت ہی بری حرکت ہے۔ جیسا کہ آج کل اکثر عوام کا حال ہے کہ بہت سی اسلامی باتوں اور رسول کریم ﷺ کی سنتوں کو حق وثابت جانتے ہوئے بھی ان کا انکار کئے جاتے ہیں۔ ایسے لوگوں کو اللہ نیک ہدایت دے اور ضد اور ہٹ دھرمی سے بچائے۔ آمین۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کتاب الاطعمۃ

کھانے کے آداب و اقسام کا بیان

تشریح: یعنی کھانے کے آداب اور اقسام کے بیان میں اطعمہ طعام کی جمع ہے۔ طعام ہر کھانے کو کہتے ہیں اور کبھی خاص گہوں کو بھی کہتے ہیں۔ لفظ طعمۃ بالفتح مزہ اور ذائقہ اور طعمۃ بالضم طعام کو کہا جاتا ہے۔ حلال حرام کھانوں کا بیان اور کھانے کے آداب ان کا بھی مسلمانوں کے لئے معلوم کرنا ضروری ہے۔ اسی لئے یہ ایک مستقل کتاب لکھی گئی ہے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى: **بَابُ: اللہ تعالیٰ نے سورہ بقرہ میں فرمایا:**

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ وَقَوْلِهِ: ﴿كُلُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ﴾ وَقَوْلِهِ: ﴿كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ۵۱]

”مسلمانو! کھاؤ ان پاکیزہ چیزوں کو جن کی ہم نے تمہیں روزی دی ہے“ اور فرمایا: ”اور خرچ کرو ان پاکیزہ چیزوں میں سے جو تم نے کمائی ہیں“ اور اللہ تعالیٰ نے سورہ مؤمنون میں فرمایا: ”کھاؤ پاکیزہ چیزوں میں سے اور نیک عمل کرو، بے شک تم جو کچھ بھی کرتے ہو ان کو میں جانتا ہوں۔“

۵۳۷۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَطْعَمُوا الْجَانِعَ، وَعَوَّدُوا الْمَرِيضَ، وَفُكُّوا الْعَانِي)). قَالَ سُفْيَانُ وَالْعَانِي: الْأَسِيرُ.

(۵۳۷۳) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں منصور نے، ان سے ابو وائل نے بیان کیا اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بھوکے کو کھلاؤ، پلاؤ، بیمار کی مزاج پرسی کرو اور قیدی کو چھڑاؤ۔“ سفیان ثوری نے کہا کہ (حدیث میں) لفظ ”عانی“ سے مراد قیدی ہے۔

[راجع: ۳۰۴۶]

تشریح: بے گناہ مظلوم قیدی مسلمان کو آزاد کرنا بہت بڑی نیکی ہے۔ زہے نصیب اس مسلمان کے جس کو یہ سعادت مل سکے۔ اللہ جنت نصیب کرے حضرت مولانا حکیم عبدالغفور شکاراوی افی المکرم مولانا عبدالرزاق صاحب کو جنہوں نے ایک نازک ترین وقت میں میری اسی طرح مدد فرمائی تھی۔ اللہم اغفرلہم وارحمہم۔ (رہس راز)

۵۳۷۴۔ حَدَّثَنَا يُونُسُ بْنُ عِيسَى، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا سَبَّحَ آلُ مُحَمَّدٍ ﷺ

(۵۳۷۴) ہم سے یوسف بن عیسیٰ مروزی نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے ان کے والد نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ حضور اکرم ﷺ کی وفات تک آل محمد پر

مِنْ طَعَامٍ ثَلَاثَةَ أَيَّامٍ حَتَّى قُبِضَ. ۵۳۷۵- وَعَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَصَابَنِي جَهْدٌ شَدِيدٌ فَلَقِيتُ عُمَرَ بْنَ الْخَطَّابِ، فَاسْتَفَرَّأْتُهُ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّوَجَلَّ، فَدَخَلَ دَارَهُ وَفَتَحَهَا عَلَيَّ، فَمَشَيْتُ غَيْرَ بَعِيدٍ، فَخَرَزْتُ لَوْجَهِهِ مِنَ الْجَهْدِ فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَى رَأْسِي فَقَالَ: ((يَا أَبَا هُرَيْرَةَ!)) فَقُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. فَأَخَذَ بِيَدِي فَأَقَامَنِي، وَعَرَفَ الَّذِي بِي، فَانْطَلَقَ بِي إِلَى رَحْلِهِ، فَأَمَرَ لِي بِعَسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ، ثُمَّ قَالَ: ((عُدْ يَا أَبَا هُرَيْرَةَ!)) فَعُدْتُ فَشَرِبْتُ، ثُمَّ قَالَ: ((عُدْ)). فَعُدْتُ فَشَدُّ نَتِّ حَتَّى اسْتَوَى بَطْنِي فَصَارَ كَالْقِدْحِ. قَالَ: فَلَقِيتُ عُمَرَ وَذَكَرْتُ لَهُ الَّذِي كَانَ مِنْ أَمْرِي وَقُلْتُ لَهُ تَوَلَّى اللَّهُ ذَلِكَ مَنْ كَانَ أَحَقَّ بِهِ مِنْكَ يَا عُمَرُ، وَاللَّهِ! لَقَدْ اسْتَفَرَّأْتُكَ الْآيَةَ وَلَآئِنَّا أَقْرَأُ لَهَا مِنْكَ. قَالَ عُمَرُ: وَاللَّهِ! لَأَنْ أَكُونَ أَذْخَلَنِكَ أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مِثْلُ حُمْرِ النَّعَمِ. (طرفاء في: ۶۲۴، ۶۲۵)

کبھی ایسا زمانہ نہیں گزرا کہ کچھ دن برابر انہوں نے پیٹ بھر کر کھانا کھایا ہو۔ (۵۳۷۵) (اسی سند سے) ابو حازم سے روایت ہے کہ ان سے ابو ہریرہ رضی اللہ عنہ نے (بیان کیا کہ فاقہ کی وجہ سے) میں سخت مشقت میں مبتلا تھا، پھر میری ملاقات عمر بن خطاب رضی اللہ عنہ سے ہوئی اور ان سے میں نے قرآن مجید کی ایک آیت پڑھنے کے لیے کہا۔ انہوں نے مجھے وہ آیت پڑھ کر سنائی اور پھر اپنے گھر میں داخل ہو گئے۔ اس کے بعد میں بہت دور تک چلتا رہا۔ آخر مشقت اور بھوک کی وجہ سے میں منہ کے بل گر پڑا۔ اچانک میں نے دیکھا کہ رسول اللہ ﷺ میرے سر کے پاس کھڑے ہیں۔ آنحضرت ﷺ نے فرمایا: ”اے ابو ہریرہ!“ میں نے کہا: حاضر ہوں، یا رسول اللہ! تیار ہوں۔ پھر آنحضرت ﷺ نے میرا ہاتھ پکڑ کر مجھے کھڑا کیا۔ آپ ﷺ سمجھ گئے کہ میں کسی تکلیف میں مبتلا ہوں۔ پھر آپ ﷺ مجھے اپنے گھر لے گئے اور میرے لیے دودھ کا ایک بڑا پیالہ منگوایا میں نے اس میں سے دودھ پیا۔ آنحضرت ﷺ نے فرمایا: ”دوبارہ پیو، ابو ہریرہ!“ میں نے دوبارہ پیا۔ آنحضرت ﷺ نے فرمایا: ”اور پیو۔“ میں نے اور پیا۔ یہاں تک کہ میرا پیٹ بھی پیالہ کی طرح بھر پور ہو گیا۔ ابو ہریرہ رضی اللہ عنہ نے بیان کیا اور کہا کہ اے عمر! اللہ تعالیٰ نے اسے اس ذات کے ذریعہ پورا کر دیا، جو آپ سے زیادہ مستحق تھی۔ اللہ کی قسم! میں نے تم سے آیت پوچھی تھی، حالانکہ میں اسے تم سے بھی زیادہ بہتر طریقہ پر پڑھ سکتا تھا۔ عمر رضی اللہ عنہ نے کہا: اللہ کی قسم! اگر میں نے تم کو اپنے گھر میں داخل کر لیا ہوتا اور تم کو کھانا کھلاتا تو لال لال (عمدہ) اونٹ ملنے سے بھی زیادہ مجھے خوشی ہوتی۔

تشریح: مگر افسوس ہے کہ میں اس وقت تمہارا مطلب نہیں سمجھا اور تم نے بھی کچھ نہیں کہا۔ میں یہی سمجھا کہ تم ایک آیت بھول گئے ہو اس کو مجھ سے پوچھنا چاہتے ہو۔ اس حدیث سے یہ نکلا کہ پیٹ بھر کر کھانا پینا درست ہے کیونکہ ابو ہریرہ رضی اللہ عنہ نے پیٹ بھر کر دودھ پیا۔ حدیث کی گہرائی میں جا کر مطلب نکالنا غایت کمال تھا جو اللہ تعالیٰ نے امام بخاری رحمہ اللہ کو عطا فرمایا اللہ تعالیٰ ان چکاؤروں پر رحم کرے جو آفتاب عالم تاب کو نہ دیکھ سکنے کی وجہ سے اس کے وجود ہی کو تسلیم کرنے سے قاصر ہیں۔ لبس ما کانوا یصنعون۔

بَابُ التَّسْمِيَةِ عَلَى الطَّعَامِ
وَالْأَكْلِ بِالْيَمِينِ

باب: کھانے کے شروع میں ”بسم اللہ“ پڑھنا اور دائیں ہاتھ سے کھانا

۵۳۷۶- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنَا هَمُّ سَعْدِ بْنِ عَبْدِ اللَّهِ مَدَنِيٌّ فِي بَيَانِ كَيْفَ كَانُوا يَكُونُونَ ثَوْرِي

سُفْيَانُ، قَالَ الْوَلِيدُ بْنُ كَثِيرٍ: أَخْبَرَنِي أَنَّهُ، سَمِعَ وَهْبَ بْنَ كَيْسَانَ، أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ، يَقُولُ: كُنْتُ غَلَامًا فِي حَجَرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطْبِشُ فِي الصَّخْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((لَا غَلَامُ سَمَّ اللَّهَ، وَكُلْ بِمِمْنِكَ وَكُلْ مِمَّا يَلِيكَ)). فَمَا زِلْتُ تَلِكُ طَعْمَنِي بَعْدُ. [طرفاه فی: ۵۳۷۷، ہدایت کے مطابق کھاتا رہا۔]

[۵۳۷۸] [مسلم: ۵۲۶۹؛ ابن ماجہ: ۳۲۶۷]

تشریح: اگر شروع میں بسم اللہ بھول جائے تو جب یاد آئے اس وقت یوں کہے: ((بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ)) اگر بہت سے آدمی کھانے پر ہوں تو پکار کر بسم اللہ کہے تاکہ اور لوگوں کو بھی یاد آجائے۔ شروع میں بسم اللہ کہنا اور دائیں ہاتھ سے کھانا کھانا واجب ہے۔ ایک حدیث میں ہے کہ رسول اللہ ﷺ نے ایک شخص کو بائیں ہاتھ سے کھانے سے روکا۔ اس نے کہا کہ میں داہنے ہاتھ سے نہیں کھا سکتا۔ آپ نے فرمایا اچھا تو داہنے ہاتھ سے نہ کھائے گا، پھر اس کا دایاں ہاتھ مفلوج ہو گیا۔ اس کو جھوٹ کی قدرت نے فوراً سزا دی۔ نعوذ باللہ من غضب اللہ۔

بَابُ الْأَكْلِ مِمَّا يَلِيهِ

وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: ((ادْكُرُوا اسْمَ اللَّهِ وَلْيَاكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ)). [راجع: ۵۱۶۳]

۵۳۷۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ الدَّيْلِيِّ، عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، وَهُوَ ابْنُ أُمِّ سَلَمَةَ، زَوْجُ النَّبِيِّ ﷺ قَالَ: أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا فَجَعَلْتُ أَكُلُ مِنْ نَوَاجِي الصَّخْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((كُلْ مِمَّا يَلِيكَ)). [راجع: ۵۳۷۶]

۵۳۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ، قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ بِطَعَامٍ وَمَعَهُ

باب: برتن میں سامنے سے کھانا اور حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: (کھانے سے پہلے) ”اللہ کا نام لیا کر اور ہر شخص اپنے نزدیک سے کھائے۔“ (۵۳۷۷) مجھ سے عبدالعزیز بن عبد اللہ اویسی نے بیان کیا، کہا مجھ سے محمد بن جعفر نے بیان کیا، ان سے محمد بن عمرو بن حلحہ دلی نے بیان کیا، ان سے وہب بن کیسان ابو نعیم نے بیان کیا، ان سے عمر بن ابی سلمہ رضی اللہ عنہ نے، وہ نبی کریم ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا کے (ابو سلمہ سے) بیٹے ہیں۔ بیان کیا کہ ایک دن میں نے رسول اللہ ﷺ کے ساتھ کھانا کھایا اور برتن کے چاروں طرف سے کھانے لگا تو آنحضرت ﷺ نے مجھ سے فرمایا: ”اپنے نزدیک سے کھا۔“

(۵۳۷۸) ہم سے عبد اللہ بن یوسف تیمسی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، ان سے ابو نعیم وہب بن کیسان نے بیان کیا کہ نبی کریم کی خدمت میں کھانا لایا گیا۔ آپ ﷺ کے ساتھ آپ کے ربیب عمر بن ابی

رَبِّهِ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ: ((سَمِ اللَّهَ، سلمہ رضی اللہ عنہ بھی تھے۔ آنحضرت ﷺ نے فرمایا: ”بسم اللہ پڑھ! اور اپنے سانسے سے کھا۔“ (راجع: ۱۵۳۷۶)

باب: جس نے اپنے ساتھی کے ساتھ کھاتے وقت پیالے میں چاروں طرف ہاتھ بڑھائے بشرطیکہ ساتھی کی طرف سے معلوم ہو کہ اسے کراہیت نہیں ہوگی

بَابُ مَنْ تَتَبَعَ حَوَالِي الْقُصْعَةِ مَعَ صَاحِبِهِ، إِذَا لَمْ يُعْرِفْ مِنْهُ كَرَاهِيَةً

۵۳۷۹۔ حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ، يَقُولُ: إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لَطْعَامَ صَنَعَهُ قَالَ أَنَسُ: فَذَهَبَتْ مَعَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ يَتَتَبَعُ الذُّبَابَ مِنْ حَوَالِي الْقُصْعَةِ. قَالَ: فَلَمْ أَزَلْ أُحِبُّ الذُّبَابَ مِنْ يَوْمِئِذٍ. (راجع: ۲۰۹۲) [مسلم: ۵۳۲۵]

۵۳۷۹) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے امام مالک نے، ان سے اسحاق بن عبداللہ بن ابی طلحہ نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ایک درزی نے رسول اللہ ﷺ کی کھانے کی دعوت کی جو انہوں نے آنحضرت کے لیے تیار کیا تھا۔ انس رضی اللہ عنہ نے بیان کیا کہ حضور اکرم ﷺ کے ساتھ میں بھی گیا، میں نے دیکھا کہ حضور اکرم پیالہ میں چاروں طرف کدو تلاش کرتے تھے (کھانے کے لیے) بیان کیا کہ اسی دن سے کدو مجھے بھی بہت بھانے لگا۔

ابوداؤد: ۳۷۸۲؛ ترمذی: ۱۸۵۰

تشریح: کیونکہ نبی کریم ﷺ کو بھاتا تھا۔ ایمان کی یہی نشانی ہے کہ جو چیز پیغمبر ﷺ پسند فرماتے، اسے مسلمان بھی پسند کرے۔ امام ابو یوسف شاگرد امام ابوحنیفہ رحمہ اللہ سے منقول ہے کہ ایک شخص نے کہا نبی کریم ﷺ کدو پسند فرماتے تھے مجھ کو تو پسند نہیں ہے۔ امام ابو یوسف نے کہا کہ گردن مارنے کا ہتھیار لاؤ یہ شخص مرتد ہو گیا ہے، اس کی گردن ماری جائے جو مرتد کی سزا ہے۔ یہاں سے مقلدوں کو سبق لینا چاہیے کہ ان کے امام یوسف نے کھانے پینے کی سنتوں میں بھی ایسا کلمہ کہنا باعث کفر قرار دیا تو عبادت کی سنتوں میں جیسے آمین بالجبر اور رفع الیدین وغیرہ سنن نبوی ﷺ ہیں۔ اگر ان کے بارے میں کوئی شخص ایسا کلمہ کہے اور ان سنتوں کی تحقیر کرے تو وہ کس قدر گناہگار ہوگا اور شرعی اسٹیٹ میں اس کی سزا کیا ہو سکتی ہے۔ یاد رکھنا چاہیے کہ رسول کریم ﷺ کی ایک چھوٹی سی سنت کی بھی تحقیر کرنا کفر ہے، مہجران نام نہاد علماء پر کس قدر انوس ہے، جنہوں نے عوام مسلمانوں کو ورغلانے کے لئے سنت نبوی ﷺ پر عمل کرنے والوں کو برے برے القاب سے ملقب کر دیا ہے، کوئی اہل حدیث کو غیر مقلد کہتا ہے کوئی لاندہب کہتا ہے، کوئی وبابی کہتا ہے، کوئی آمین والوں سے ملقب کرتا ہے۔ یہ سارے القاب بغرض تو بین زبان پر لانے گناہ کبیرہ کی حد تک پہنچانے والے ہیں۔ اللہ تعالیٰ ایسے لوگوں کو نیک ہدایت دے کہ وہ رسول کریم ﷺ کی سنتوں کی توہین کر کے اپنی آخرت خراب کرنے سے باز آئیں۔ (آمین)

بَابُ التَّيْمَنِ فِي الْأَكْلِ وَغَيْرِهِ

باب: کھانے پینے میں دابنے ہاتھ کا استعمال کرنا

وَقَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ قَالَ لِي رَسُولُ عمر بن ابی سلمہ رضی اللہ عنہ نے کہا کہ نبی کریم ﷺ نے مجھ سے فرمایا: ”دابنے

ہاتھ سے کھا۔“

اللَّهِ عَلَيْهِ وَسَلَّمَ ((كُلْ بِمِمْسِكَ)). [راجع: ۵۳۷۶]

۵۳۸۰۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيْمَنَ مَا اسْتَطَاعَ فِي طَهْوَرِهِ وَتَعَلُّهِ وَتَرْجُلِهِ. وَكَانَ قَالَ: بِوَاسِطِ قَبْلِ هَذَا فِي شَأْنِهِ كُلِّهِ. [راجع: ۱۶۸]

۵۳۸۰) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو شعبہ نے خبر دی، انہیں اشعث نے، انہیں ان کے والد نے، انہیں مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ جہاں تک ممکن ہوتا پاکی حاصل کرنے میں، جوتا پسینے اور کنگھا کرنے میں دہنی طرف سے ابتدا کرتے۔ اشعث اس حدیث کا راوی جب واسطہ شہر میں تھا تو اس نے اس حدیث میں یوں کہا تھا کہ ہر ایک کام میں حضور ﷺ دہنی طرف سے ابتدا کرتے۔

تشیع: حدیث کے ترجمہ میں لا پرواہی: آج کل جو تراجم بخاری شریف شائع ہو رہے ہیں ان میں بعض حضرات ترجمہ کرتے وقت اس قدر کھلی غلطی کرتے ہیں جسے لا پرواہی کہنا چاہیے۔ چنانچہ روایت میں لفظ واسطہ سے شہر جہاں راوی سکونت رکھتے تھے تراجم مگر برخلاف ترجمہ یوں کیا گیا ہے کہ (اشعث نے واسطہ کے حوالے سے اس سے پہلے بیان کیا۔ دیکھو تفہیم البخاری پارہ: ۲۲/ص: ۸۵) گویا مترجم صاحب کے نزدیک واسطہ کسی راوی کا نام ہے حالانکہ یہاں شہر واسطہ مراد ہے جو بصرہ کے قریب ایک بستی ہے۔ شارحین لکھتے ہیں: ”قال وكان بواسط اي كان شعبة قال ببلد واسط في الزمان السابق في شأنه كله اي زاد عليه هذه الكلمة قال بعض المشايخ القائل بواسط هو اشعث والله اعلم كذا في الكرماني۔“ (حاشیہ بخاری، پارہ، ۲۲/ص: ۸۱۰) یعنی شعبہ نے یہ لفظ کہے تو وہ واسطہ شہر میں تھے بعض لوگوں نے اس سے اشعث کو مراد لیا ہے۔ واللہ اعلم۔

بَابُ مَنْ أَكَلَ حَتَّى شَبِعَ

باب: پیٹ بھر کر کھانا کھانا درست ہے

۵۳۸۱) ہم سے اسماعیل بن علیہ نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ابو طلحہ رضی اللہ عنہ نے اپنی بیوی حضرت ام سلیم رضی اللہ عنہا سے کہا کہ میں نے رسول اللہ ﷺ کی آواز میں ضعف و نقاہت کو محسوس کیا ہے اور معلوم ہوتا ہے کہ آپ فاقہ سے ہیں۔ کیا تمہارے پاس کوئی چیز ہے؟ چنانچہ انہوں نے جو کچھ چند روٹیاں نکالیں، پھر اپنا دوپٹہ نکالا اور اس کے ایک حصہ میں روٹیوں کو لپیٹ کر میرے (یعنی انس کے) کپڑے کے نیچے چھپا دیا اور ایک حصہ مجھے چادر کی طرح اوڑھا دیا، پھر مجھے رسول اللہ ﷺ کی خدمت میں بھیجا۔ بیان کیا کہ میں جب حضور اکرم ﷺ کی خدمت میں حاضر ہوا تو آپ کو مسجد میں پایا اور آپ کے ساتھ صحابہ تھے۔ میں ان سب حضرات کے سامنے جا کر کھڑا ہو گیا۔

۵۳۸۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سَلِيمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَغْرَفَ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا فَلَقَبَتِ الْخَبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أُرْسَلْتَنِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ

رسول اللہ ﷺ نے دریافت فرمایا: ”انس! تمہیں ابوطلحہ نے بھیجا ہوگا۔“ میں نے عرض کی: جی ہاں۔ آنحضرت ﷺ نے پوچھا: ”کھانے کے ساتھ؟“ میں نے عرض کی: جی ہاں۔ اس کے بعد نبی کریم ﷺ نے اپنے سب ساتھیوں سے فرمایا: ”کھڑے ہو جاؤ!“ چنانچہ آپ روانہ ہوئے۔ میں سب کے آگے آگے چلتا رہا۔ جب میں ابوطلحہ رضی اللہ عنہ کے پاس واپس پہنچا تو انہوں نے کہا: ام سلیم! حضور اکرم ﷺ صحابہ کو ساتھ لے کر تشریف لائے ہیں، حالانکہ ہمارے پاس کھانے کا اتنا سامان نہیں جو سب کو کافی ہو سکے۔ ام سلیم رضی اللہ عنہا اس پر بولیں کہ اللہ اور اس کا رسول خوب جانتے ہیں۔ بیان کیا کہ پھر ابوطلحہ رضی اللہ عنہ (استقبال کے لیے) نکلے اور رسول اللہ ﷺ سے ملاقات کی۔ اس کے بعد ابوطلحہ رضی اللہ عنہ اور حضور اکرم ﷺ گھر کی طرف متوجہ ہوئے اور گھر میں داخل ہو گئے۔ رسول اللہ ﷺ نے فرمایا: ”ام سلیم! جو کچھ تمہارے پاس ہے وہ یہاں لاؤ!“ ام سلیم روٹی لائیں، آنحضرت ﷺ نے حکم دیا اور اس کا چورا کر لیا گیا۔ ام سلیم نے اپنے گھی کے ڈبہ میں سے گھی تجوڑ کر اس کا ملیدہ بنالیا پھر رسول اللہ ﷺ نے دعا کی جو کچھ اللہ تعالیٰ نے آپ سے دعا کرانی چاہی، اس کے بعد فرمایا: ”اب دس دس آدمی کو کھانے کے لیے بلا لو۔“ چنانچہ دس صحابہ کو بلایا۔ سب نے کھایا اور شکم سیر ہو کر باہر چلے گئے۔ پھر آپ نے فرمایا: ”دس کو اور بلا لو۔“ انہیں بلایا گیا اور سب نے شکم سیر ہو کر کھایا اور باہر چلے گئے۔ پھر آپ نے فرمایا: ”دس صحابہ کو اور بلا لو۔“ پھر دس صحابہ کو بلایا گیا اور ان لوگوں نے بھی خوب پیٹ بھر کر کھایا اور باہر تشریف لے گئے۔ اس کے بعد پھر اور دس صحابہ کو بلایا گیا اس طرح تمام صحابہ نے پیٹ بھر کر کھایا۔ اس وقت اسی (۸۰) صحابہ رضی اللہ عنہم کی جماعت وہاں موجود تھی۔

فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: ((أُرْسَلْتُ أَبُو طَلْحَةَ)). فَقُلْتُ: نَعَمْ. فَقَالَ: ((لَطْعَامٍ)). قَالَ: فَقُلْتُ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: ((قُومُوا)). فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سَلِيمٍ قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُطْعِمُهُمْ. فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ أَبُو طَلْحَةَ وَرَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَلْمِي يَا أُمَّ سَلِيمٍ مَا عِنْدَكَ)). فَأَتَتْ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ فَفُتَّ وَعَصَرَتْ أُمَّ سَلِيمٍ عُكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ: ((أَنْتُمْ لِعَشْرَةٍ)). فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: ((أَنْتُمْ لِعَشْرَةٍ)). فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ((ثُمَّ إِذْنٌ لِعَشْرَةٍ)). فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ ثَمَانُونَ رَجُلًا. [راجع: ۱۴۲۲]

تشریح: حضرت ام سلیم رضی اللہ عنہا سمجھ گئی تھیں کہ نبی کریم ﷺ جو اتنے لوگوں کو ہمراہ لارہے ہیں تو کھانے میں ضرور آپ کی دعائے برکت ہوگی۔ جب نبی کریم ﷺ گھر پر تشریف لائے تو حضرت ابوطلحہ رضی اللہ عنہ نے چپکے سے کہا کہ یا رسول اللہ! گھر میں اتنے آدمیوں کے کھانے کا انتظام نہیں ہے۔ آپ نے فرمایا کہ چلو اندر گھر میں چلو اللہ برکت کرے گا۔ چنانچہ یہی ہوا، امام بخاری رحمہ اللہ اس حدیث کو یہاں اس لئے لائے کہ اس میں سب کا شکم سیر ہو کر کھانا ندر ہے۔

۵۳۸۲۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، (۵۳۸۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے معتمر بن سلیمان

نے بیان کیا، ان سے ان کے والد نے بیان کیا، انہوں نے کہا کہ ابو عثمان
نہدی نے بھی بیان کیا اور ان سے عبدالرحمن بن ابی بکر رضی اللہ عنہما نے بیان کیا کہ
ہم ایک سوئس آدمی نبی کریم ﷺ کے ساتھ تھے۔ آنحضرت ﷺ نے
دریافت فرمایا: ”تم میں سے کسی کے پاس کھانا ہے؟“ ایک صاحب نے
اپنے پاس سے ایک صاع کے قریب آٹا نکالا، اسے گوندھ لیا گیا، پھر ایک
مشرک لمبا ترنگا اپنی بکریاں ہانکتا ہوا دھڑا گیا آنحضرت ﷺ نے اس
سے دریافت فرمایا: ”یہ بیچنے کی ہیں یا عطیہ ہے یا آنحضور ﷺ نے
(عطیہ کی بجائے) بہہ فرمایا۔“ اس شخص نے کہا نہیں بلکہ بیچنے کی ہیں۔
چنانچہ آنحضرت ﷺ نے اس سے ایک بکری خریدی پھر وہ ذبح کی گئی اور
آپ ﷺ نے اس کی کبھی بھونے جانے کا حکم دیا اور اللہ کی قسم! ایک
سوئس لوگوں کی جماعت میں کوئی شخص ایسا نہیں رہا جسے آنحضرت نے اس
بکری کی کبھی کا ایک ایک ٹکڑا کٹ کر نہ دیا ہو مگر وہ موجود تھا تو اسے وہیں
دے دیا اور اگر وہ موجود نہیں تھا تو اس کا حصہ محفوظ رکھا، پھر اس بکری کے
گوشت کو پکا کر دو بڑے کوندوں میں رکھا اور ہم سب نے ان میں سے
پیٹ بھر کر کھایا پھر بھی دونوں کوندوں میں کھانا بچ گیا تو میں نے اسے اونٹ
پر لا دیا، یا عبدالرحمن راوی نے ایسا ہی کوئی کلمہ کہا۔

عَنْ أَبِيهِ، قَالَ: وَحَدَّثَ أَبُو عُثْمَانَ، أَيْضًا
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا مَعَ
النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ:
«(هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟)» فَإِذَا مَعَ رَجُلٍ
صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوَهُ، فَعُجِنَ، ثُمَّ جَاءَ
رَجُلٌ مُشْرِكٌ مُشَعَانٌ طَوِيلٌ بَغْنَمٍ يَسُوقُهَا
فَقَالَ النَّبِيُّ ﷺ: «(أَبِيعْ أَمْ عَطِيَّةٌ)» أَوْ قَالَ:
«(هَبْ)». قَالَ: لَا بَلْ يَبِيعُ قَالَ: فَاشْتَرَى مِنْهُ
شَاةً فَصَنَعَتْ، وَأَمَرَ رَسُولُ اللَّهِ ﷺ بِسَوَادِ
الْبَطْنِ يَشْوَى، وَأَيْمُ اللَّهِ! مَا مِنَ الثَّلَاثِينَ
وَمِائَةٍ إِلَّا قَدْ حَزَّ لَهُ حَزَّةٌ مِنْ سَوَادِ بَطْنِيهَا،
إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا
خَبَأَهَا لَهُ، ثُمَّ جَعَلَ مِنْهَا قِصْعَتَيْنِ فَأَكَلْنَا
أَجْمَعُونَ وَشَبِعْنَا، وَفَضَّلَ فِي الْقِصْعَتَيْنِ،
فَحَمَلْتُهُ عَلَى الْبَعِيرِ. أَوْ كَمَا قَالَ: [راجع ۱۲۲۱۶]

تشریح: یہ راوی کو شک ہے، یہ حدیث صحیح اور بہہ کے بیان میں بھی گزر چکی ہے۔

۵۳۸۳۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا وَهْبٌ،
قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ
قَالَتْ: تُوَفِّي النَّبِيُّ ﷺ جَيْنَ شَبِغْنَا مِنَ
الْأَسْوَدَيْنِ التَّمْرِ وَالنَّمَاءِ. [طرفہ: ۵۴۴۲]
[مسلم: ۱۷۴۵۴]

تشریح: مطلب یہ ہے کہ شروع زمانہ میں تو غذا کی ایسی قلت تھی کہ کھجور بھی پیٹ بھر نہ سکتی، پھر اللہ تعالیٰ نے خیر فتح کرا دیا اور نبی کریم ﷺ کی
وفات اس وقت ہوئی کہ ہم کو کھجور یا افراط پیٹ بھر کر ملنے لگی تھی۔

بَابُ:

بَابُ: اللہ تعالیٰ کا سورہ نور میں فرمانا:

«لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ» ”اندھے پر کوئی حرج نہیں اور نہ لنگڑے پر کوئی حرج ہے اور نہ مریض پر کوئی

حَرْجٌ إِلَى آخِرِ الْآيَةِ. [النور: ۶۱] وَالنَّهْدُ حَرْجٌ "آخِرَ آيَتٍ (لَعَلَّكُمْ تَتَّقُونَ) تَك - وَالْإِجْتِمَاعُ فِي الطَّعَامِ.

۵۳۸۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ بُشَيْرَ بْنَ يَسَّارٍ، يَقُولُ: حَدَّثَنَا سُؤَيْدُ بْنُ النُّعْمَانِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرٍ، فَلَمَّا كُنَّا بِالصَّهْبَاءِ قَالَ يَحْيَى: وَهِيَ مِنْ خَيْبَرٍ عَلَى الرُّوحَةِ - دَعَا رَسُولُ اللَّهِ ﷺ بِطَعَامٍ، فَمَا أَتَى إِلَّا بِسَوْنٍ، فَلَكَنَاهُ وَأَكَلْنَا مِنْهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَمَضْمَضْنَا، فَصَلَّى بِنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ. قَالَ سُفْيَانُ: سَمِعْتُهُ مِنْهُ عَوْدًا وَبَدَأُ. [راجع: ۲۰۹]

(۵۳۸۳) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا کہ یحییٰ بن سعید انصاری نے بیان کیا، انہوں نے بشیر بن یسار سے سنا کہا، ہم سے سوید بن نعمان رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ خیبر کی طرف (سنہ ۷ھ میں) نکلے جب ہم مقام صہباء پر پہنچے۔ یحییٰ نے بیان کیا کہ صہباء خیبر سے دو پہر کی راہ پر ہے تو اس وقت رسول اللہ ﷺ نے کھانا طلب فرمایا لیکن ستو کے سوا اور کوئی چیز نہیں لائی گئی، پھر ہم نے اسی کو سوکھا چھانک لیا، پھر رسول اللہ ﷺ نے پانی طلب فرمایا اور کلی کی، ہم نے بھی کلی کی۔ اس کے بعد آپ ﷺ نے ہمیں مغرب کی نماز پڑھائی اور وضو نہیں کیا (مغرب کے لیے کیونکہ پہلے سے با وضو تھے) سفیان نے بیان کیا کہ میں نے یحییٰ سے اس حدیث میں یوں سنا کہ آپ ﷺ نے نہ ستو کھاتے وقت وضو کیا نہ کھانے سے فارغ ہو کر۔

تشریح: ایسے مواقع پر جہاں بھی کسی جگہ لفظ وضو آیا ہے وہاں اکثر جگہ وضو لغوی یعنی کلی کرنا مراد ہے۔

باب: میدہ کی (باریک) چپاتیاں کھانا اور خوان

(دیز) اور دسترخوان پر کھانا

بَابُ الْخُبْزِ الْمُرَقَّقِ وَالْأَكْلِ

عَلَى الْخِوَانِ وَالسُّفْرَةِ

۵۳۸۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: كُنَّا عِنْدَ أَنَسٍ وَعِنْدَهُ خَبَازٌ لَهُ فَقَالَ: مَا أَكَلَ النَّبِيُّ ﷺ خُبْزًا مَرَقَّقًا وَلَا شَاةً مَسْمُوطَةً حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ. [طرفہ فی: ۱۵۴۲۱ | ابن ماجہ: ۳۳۰۹]

(۵۳۸۵) ہم سے محمد بن سنان نے بیان کیا، ان سے ہمام نے بیان کیا، ان سے قتادہ نے، کہا کہ ہم حضرت انس رضی اللہ عنہ کی خدمت میں بیٹھے ہوئے تھے، اس وقت ان کا روٹی پکانے والا خادم بھی موجود تھا۔ انہوں نے کہا کہ نبی کریم ﷺ نے کبھی چپاتی (میدہ کی روٹی) نہیں کھائی اور نہ ساری دم پختہ بکری کھائی یہاں تک کہ آپ ﷺ اللہ سے جا ملے۔

تشریح: حدیث میں لفظ شاة مسموطة ہے یعنی وہ بکری جس کے بال گرم پانی سے دور کئے جائیں، پھر چمڑے سمیت بھون لی جائے۔ یہ چھوٹے بچے کے ساتھ کرتے ہیں چونکہ اس کا گوشت نرم ہوتا ہے یہ دنیا دار مغرور لوگوں کا نسل ہے۔

۵۳۸۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ - قَالَ عَلِيُّ: هُوَ الْإِسْكَافُ - عَنْ قَتَادَةَ، عَنْ

(۵۳۸۶) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے معاذ بن ہشام نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے یونس نے، علی بن عبد اللہ مدنی نے کہا کہ یہ یونس اسکاف ہیں (نہ کہ یونس بن عبیدہ)

بصری) ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نہیں جانتا کہ نبی کریم ﷺ نے کبھی تشری رکھ کر (ایک وقت مختلف قسم کا) کھانا کھایا ہو اور نہ کبھی آپ ﷺ نے تپلی روٹیاں (چپاتیاں) کھائیں اور نہ کبھی آپ نے میز پر کھایا۔ قتادہ سے پوچھا گیا کہ پھر کس چیز پر آپ کھاتے تھے؟ کہا کہ آپ ﷺ سفرہ (عام دسترخوان) پر کھانا کھایا کرتے تھے۔

۵۴۱۵: ۱۶۵: ۱۱۱ ابن ماجہ: ۳۲۹۲

تشریح: میز پر کھانا درست ہے مگر طریقہ سنت کے خلاف ہے، اسلام میں سادگی ہی محبوب ہے۔

۵۳۸۷) ہم سے سعید بن مریم نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا مجھے حمید نے خبر دی اور انہوں نے حضرت انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے حضرت صفیہ رضی اللہ عنہا سے نکاح کے بعد ان کے ساتھ راستے میں قیام کیا اور میں نے مسلمانوں کو آپ ﷺ کے ولیمہ کی دعوت میں بلایا۔ آنحضرت ﷺ نے دسترخوان بچھانے کا حکم دیا اور وہ بچھایا گیا، پھر آپ ﷺ نے اس پر کھجور، پنیر اور گھی ڈال دیا اور عمرو بن ابی عمرو نے کہا، ان سے حضرت انس رضی اللہ عنہ نے کہ حضور اکرم ﷺ نے حضرت صفیہ رضی اللہ عنہا کے ساتھ صحبت کی، پھر ایک چمڑے کے دسترخوان پر (کھجور، گھی اور پنیر ملا کر بنا ہوا) حلوہ رکھا۔

۵۳۸۷- حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسًا، يَقُولُ أَقَامَ النَّبِيُّ ﷺ بَيْنِي بِصَفِيَّةَ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ أَمْرًا بِالْإِنْطَاعِ فَبَسِطْتُ فَأَلْقَى عَلَيْهَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ. وَقَالَ عَمْرُو عَنْ أَنَسٍ: بَنَى بِهَا النَّبِيُّ ﷺ ثُمَّ صَنَعَ خَيْسًا فِي نِطْعٍ. [راجع: ۳۷۱]

تشریح: یہ اللہ کے رسول ﷺ کا ولیمہ تھا۔

۵۳۸۸) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے ابو معاویہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور وہب بن کیسان نے بیان کیا کہ اہل شام (حجاج بن یوسف کے فوجی) شام کے لوگ عبداللہ بن زبیر رضی اللہ عنہ کو عار دلانے کے لیے کہنے لگے: یا ابن ذات النطاقین (اے دو کمر بند والی کے بیٹے اور ان کی والدہ) اسماء رضی اللہ عنہا نے کہا: اے بیٹے! یہ تمہیں دو کمر بند والی کی عار دلاتے ہیں، تمہیں معلوم ہے وہ کمر بند کیا تھے؟ وہ میرا کمر بند تھا جس کے میں نے دو ٹکڑے کر دیے تھے اور ایک ٹکڑے سے نبی کریم ﷺ کے برتن کا منہ باندھا تھا اور دوسرے سے دسترخوان بنایا (اس میں توشہ لپیٹا) وہب نے بیان کیا کہ پھر جب عبداللہ بن زبیر رضی اللہ عنہ کو اہل شام دو کمر بند والی کی عار دلاتے تھے تو وہ کہتے:

۵۳۸۸- حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، وَعَنْ وَهْبِ بْنِ كَيْسَانَ، قَالَ: كَانَ أَهْلُ الشَّامِ يُعَيِّرُونَ ابْنَ الزُّبَيْرِ يَقُولُونَ: يَا ابْنَ ذَاتِ النِّطَاقَيْنِ. فَقَالَتْ لَهُ أَسْمَاءُ: يَا بَنِي! إِنَّهُمْ يُعَيِّرُونَكَ بِالنِّطَاقَيْنِ، هَلْ تَذَرِي مَا كَانَ النِّطَاقَانِ؟ إِنَّمَا كَانَ نِطَاقِي شَقَّتَهُ نِصْفَيْنِ، فَأَوَكَيْتُ قَرَبَةَ رَسُولِ اللَّهِ ﷺ بِأَحَدِهِمَا، وَجَعَلْتُ فِي سَفَرَتِهِ آخَرَ، قَالَ: فَكَانَ أَهْلُ الشَّامِ إِذَا عَيَّرُوهُ بِالنِّطَاقَيْنِ يَقُولُ: إِنَّهَا وَالِإِلَهِ.

بَلَّكَ شَكَاةَ ظَاهِرٍ عَنْكَ عَارَهَا. ہاں، اللہ کی قسم! یہ بیشک سچ ہے اور وہ یہ مصرعہ پڑھتے "تلك اشكاة ظاهر عنك عارها" یہ تو ویسا طعنہ ہے جس میں کچھ عیب نہیں ہے۔ [راجع: ۲۹۷۹]

تشریح: یہ ابو ذؤیب شاعر کے قصیدے کا مصرعہ ہے۔ اس کا پہلا مصرعہ یہ ہے: نو عیرنی الواشون انی احبھا۔ امام بخاری رحمہ اللہ نے یہ حدیث لا کربا بت کیا کہ دسترخوان کپڑے کا بھی ہو سکتا ہے۔ حضرت اسماء رضی اللہ عنہا نے شب بھرت میں اپنے کمر بند کے دو کونے کر کے ایک سے آپ کے پانی کا مشکیزہ باندھا اور دوسرے سے آپ کا توشہ لپیٹا۔ اس دن سے ان کا لقب ذات الطاقین (دو کمر بند والی) ہو گیا تھا۔

۵۳۸۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ أُمَّ حَفْصَةَ بِنْتَ الْحَارِثِ ابْنِ حَزْنٍ۔ خَالَه ابْنُ عَبَّاسٍ۔ أَهْدَتْ إِلَيَّ النَّبِيُّ ﷺ سَمْنًا وَأَقِطًا وَأَضْبًا، فَدَعَا بِهِنَّ فَأَكَلْنَ عَلَى مَا يَذْتِغِي، وَتَرَكَهُنَّ النَّبِيُّ ﷺ كَالْمَتَقَدِّرِ لَهُنَّ، وَلَوْ كُنَّ حَرَامًا مَا أَكَلْنَ عَلَى مَا يَذْتِغِي النَّبِيُّ ﷺ وَلَا أَمَرَ بِأَكْلِهِنَّ۔

(۵۳۸۹) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ ابن عباس رضی اللہ عنہما کی خالہ ام حفصہ بنت حارث بن حزن رضی اللہ عنہا نے نبی کریم ﷺ کو کھجی، پنیر اور ساہنہ ہدیہ کے طور پر بھیجی۔ آنحضرت ﷺ نے عورتوں کو بلایا اور انہوں نے آپ ﷺ کے دسترخوان پر ساہنہ کو کھایا لیکن نبی ﷺ نے اسے ہاتھ نہیں لگایا جیسے آپ اسے ناپسند کرتے ہیں لیکن اگر ساہنہ حرام ہوتا تو آپ ﷺ کے دسترخوان پر کھایا نہ جاتا اور نہ آپ انہیں کھانے کے لیے فرماتے۔

[راجع: ۲۵۷۵]

تشریح: بلکہ منع فرماتے۔ اس سے خفیہ کارڈ ہوتا ہے جو ساہنہ کو حرام جانتے ہیں۔ پورا بیان آگے آئے گا، ان شاء اللہ۔ یہاں پر حدیث اس لئے لائے کہ اس میں دسترخوان پر کھانے کا ذکر ہے۔

باب: ستو کھانے کے بیان میں

بَابُ السَّوِيقِ

۵۳۹۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَّارٍ، عَنْ سُوَيْدِ بْنِ النُّعْمَانِ، أَنَّهُ أَخْبَرَهُ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ بِالصَّهْبَاءِ۔ وَهِيَ عَلَى رَوْحَةٍ مِنْ خَبِيرٍ۔ فَحَضَرَتِ الصَّلَاةُ، فَدَعَا بِطَعَامٍ فَلَمْ يَجِدْهُ إِلَّا سَوِيقًا، فَلَاكَ مِنْهُ فَلَكُنَا مَعَهُ، ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ، ثُمَّ صَلَّى وَصَلَيْنَا، وَلَمْ يَتَوَضَّأْ۔ [راجع: ۲۰۹]

(۵۳۹۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے بشیر بن یسار نے، انہیں سوید بن نعمان رضی اللہ عنہ نے خبر دی کہ وہ نبی کریم ﷺ کے ساتھ مقام صہبا میں تھے۔ وہ خبیر سے ایک منزل پر ہے۔ نماز کا وقت قریب تھا تو آنحضرت ﷺ نے کھانا طلب فرمایا لیکن ستو کے سوا اور کوئی چیز نہیں لائی گئی۔ آخر آنحضرت ﷺ نے اس کو چھانک لیا اور ہم نے بھی چھانکا پھر آپ ﷺ نے پانی طلب فرمایا اور کلی کی۔ اس کے بعد آپ ﷺ نے نماز پڑھائی اور ہم نے بھی آپ ﷺ کے ساتھ نماز پڑھی اور آپ ﷺ نے (اس نماز کے لیے نیا) وضو نہیں کیا۔

بَابُ مَا كَانَ النَّبِيُّ ﷺ لَا يَأْكُلُ
حَتَّى يُسَمَّى لَهُ فَيَعْلَمُ مَا هُوَ

باب: نبی ﷺ کوئی کھانا (جو پہچانا نہ جاتا) نہ
کھاتے جب تک لوگ بتلا نہ دیتے کہ یہ فلاں کھانا
ہے اور آپ کو جب تک معلوم نہ ہو جاتا نہ کھاتے
تھے

(۵۳۹۱) ہم سے محمد بن مقاتل ابو حسن نے بیان کیا، کہا، ہم کو عبد اللہ بن علی
نے خبر دی، کہا، ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے ابو
ابامہ بن سہل نے خبر دی اور انہیں حضرت خالد بن ولید رضی اللہ عنہ نے جو سیف
اللہ (اللہ کی تلوار) کے لقب سے مشہور ہیں، خبر دی کہ وہ رسول اللہ ﷺ
کے ساتھ ام المؤمنین حضرت حفصہ رضی اللہ عنہا کے گھر میں داخل ہوئے۔ ام
المؤمنین ان کی اور ابن عباس کی خالہ ہیں۔ ان کے یہاں بھنا ہوا ساہنہ
موجود تھا جو ان کی بہن حفیدہ بنت حارث رضی اللہ عنہا نجد سے لائی تھیں۔ انہوں
نے وہ بھنا ہوا ساہنہ حضور اکرم ﷺ کی خدمت میں پیش کیا۔ ایسا بہت کم
ہوتا تھا کہ حضور اکرم ﷺ کسی کھانے کے لیے اس وقت تک ہاتھ
بڑھائیں جب تک آپ ﷺ کو اس کے متعلق بتا نہ دیا جائے کہ یہ فلاں
کھانا ہے لیکن اس دن آپ ﷺ نے بھنے ہوئے ساہنے کے گوشت کی
طرف ہاتھ بڑھایا۔ اتنے میں وہاں موجود عورتوں میں سے ایک عورت نے
کہا کہ رسول اللہ ﷺ کو بتا کیوں نہیں دیتیں کہ اس وقت آپ کے
سامنے جو تم نے پیش کیا ہے وہ ساہنہ ہے، یا رسول اللہ! (یہ سن کر)
آپ ﷺ نے اپنا ہاتھ ساہنہ سے ہٹا لیا۔ حضرت خالد بن ولید رضی اللہ عنہ
بولے: یا رسول اللہ! کیا ساہنہ حرام ہے؟ آپ نے فرمایا: ”نہیں، لیکن یہ
میرے ملک میں چونکہ نہیں پایا جاتا، اس لیے میری طبیعت پسند نہیں کرتی۔“
حضرت خالد رضی اللہ عنہ نے بیان کیا کہ پھر میں نے اسے اپنی طرف کھینچ لیا اور
اسے کھایا۔ اس وقت رسول اللہ ﷺ مجھے دیکھ رہے تھے۔

۵۳۹۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ،
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ
عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ
سَهْلٍ بْنُ حَنْفِيٍّ الْأَنْصَارِيُّ أَنَّ ابْنَ عَبَّاسٍ
أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ:
سَيْفُ اللَّهِ أَخْبَرَهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ
عَلَى مَيْمُونَةٍ وَهِيَ خَالَتُهُ وَخَالََةُ ابْنِ عَبَّاسٍ
فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُودًا قَدْ قَدِمَتْ بِهِ
أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ فَقَدِمَتْ
الضَّبَّ لِرَسُولِ اللَّهِ ﷺ وَكَانَ قَلَمًا يَقْدُمُ
يَدَهُ لَطْعَامٍ حَتَّى يُحَدِّثَ بِهِ وَيُسَمَّى لَهُ فَأَهْوَى
رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ فَقَالَتْ
امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ أَخْبَرَنَ رَسُولُ
اللَّهِ ﷺ مَا قَدِمْتَنَ لَهُ هُوَ الضَّبُّ يَا رَسُولَ
اللَّهِ! فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَنِ الضَّبِّ
فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحْرَامُ الضَّبِّ يَا
رَسُولَ اللَّهِ؟ قَالَ: ((لَا وَلَكِنْ لَمْ يَكُنْ بَارِضٍ
قَوْمِي فَأَجِدُنِي أَغَاةً)). قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ
فَأَكَلْتُهُ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيَّ اطِّفَافًا

فی: ۵۴۰۰، ۵۵۳۷، ۵۰۳۵؛ ابوداؤد:

۳۷۹۴: نسائی: ۴۳۲۷، ۴۳۲۸، ابن ماجہ: ۳۲۴۱

تشریح: اس سے صاف ساہنہ کی حلت نکلتی ہے۔ قسطلانی نے کہا اگر بعد اس کی حلت کے قائل ہیں اور مٹھادی نے جو حنفی ہیں، اس کی حلت کو ترجیح دی ہے مگر متاخرین حنفیہ جیسے صاحب ہدایہ نے اس کو مکروہ لکھا ہے اور ابو داؤد کی حدیث سے دلیل لی ہے کہ نبی کریم ﷺ نے صُب کھانے سے منع فرمایا مگر یہ حدیث ضعیف ہے جو صحیح حدیث کے مقابلہ پر قائل استدلال نہیں ہے۔ بیان میں حضرت خالد بن ولیدؓ کی والدہ لبابہ صغریٰ تھیں اور حضرت ابن عباسؓ کی والدہ لبابہ کبریٰ تھیں۔ یہ دونوں حارث کی بیٹیاں ہیں اور حضرت میمونہؓ کی بہنیں ہیں۔

بَابُ: طَعَامُ الْوَاحِدِ يَكْفِي

باب: ایک آدمی کا پورا کھانا دو کے لیے کافی ہو سکتا ہے

۵۳۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((طَعَامُ الْإِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ)). [مسلم: ۵۳۶۷؛ ترمذی: ۱۸۲۰]

۵۳۹۲۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی (دوسری سند) بخاری رحمہ اللہ نے کہا کہ ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہؓ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”دو آدمیوں کا کھانا تین کے لیے کافی ہے اور تین کا چار کے لیے کافی ہے۔“

تشریح: یعنی دو کے کھانے پر تین آدمی اور تین کے کھانے پر چار آدمی قناعت کر سکتے ہیں۔ بظاہر حدیث ترجمہ باب کے مطابق نہیں ہے مگر امام بخاری رحمہ اللہ نے اپنی عادت کے موافق حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے جسے امام مسلم نے نکالا ہے۔ اس میں صاف یوں ہے کہ ایک آدمی کا کھانا دو کو کفایت کرتا ہے۔

بَابُ الْمُؤْمِنِ يَأْكُلُ فِي مَعَى

باب: مؤمن ایک آنت میں کھاتا ہے (اور کافر واحد)

۵۳۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ لَا يَأْكُلُ حَتَّى يُؤْتَى بِمُسْكِينٍ يَأْكُلُ مَعَهُ فَأَذْخَلَتْ رَجُلًا يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيرًا فَقَالَ: يَا نَافِعُ! لَا تَدْخُلْ عَلَيَّ هَذَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءَ)). [طرفاہ فی: ۵۳۹۴، ۵۳۹۵، ۵۳۷۵]

۵۳۹۳۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الصمد بن عبد الوارث نے بیان کیا، کہا ہم سے شعبہ بن ججاج نے بیان کیا، ان سے واقد بن محمد نے، ان سے نافع نے بیان کیا کہ ابن عمرؓ اس وقت تک کھانا نہیں کھاتے تھے، جب تک ان کے ساتھ کھانے کے لیے کوئی مسکین نہ لایا جاتا۔ ایک مرتبہ میں ان کے ساتھ کھانے کے لیے ایک شخص کو لایا کہ اس نے بہت زیادہ کھانا کھایا۔ بعد میں حضرت ابن عمرؓ نے کہا کہ آئندہ اس شخص کو میرے ساتھ کھانے کے لیے نہ لانا۔ میں نے نبی کریم ﷺ سے سنا ہے کہ ”مؤمن ایک آنت میں کھاتا ہے اور کافر ساتوں آنتیں بھر لیتا ہے۔“

تشریح: اللہ تعالیٰ ہر مسلمان کو حضرت عبداللہ بن عمر رضی اللہ عنہما کے اسوہ پر عمل کرنے کی سعادت عطا کرے کہ کھانے کے وقت کسی نہ کسی مسکین کو یاد کر لیا کریں۔

ایں سعادت بزورِ بازو نیست تانہ بخشد خدائے بخشندہ

بَابُ: الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ

باب: مؤمن ایک آنت میں کھاتا ہے (اور کافر سات آنتوں میں)

اس باب میں ایک مرفوع حدیث ابو ہریرہ رضی اللہ عنہ سے مروی ہے۔

۵۳۹۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعَى وَاحِدٍ وَإِنَّ الْكَافِرَ أَوْ الْمُنَافِقَ - فَلَا أَذْرِي أَيُّهُمَا قَالَ عَبْدُ اللَّهِ - يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ)). وَقَالَ ابْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [راجع: ۵۳۹۳]

(۵۳۹۳) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبدہ بن سلیمان نے خبر دی، انہیں عبید اللہ عمری نے خبر دی، انہیں نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مؤمن ایک آنت میں کھاتا ہے اور کافر یا منافق (عبدہ نے کہا کہ) مجھے یقین نہیں ہے کہ ان میں سے کس کے متعلق عبید اللہ نے بیان کیا کہ وہ ساتوں آنتیں بھر لیتا ہے۔“ اور ابن کبیر نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے اور ان سے نبی کریم ﷺ نے اسی حدیث کی طرح بیان فرمایا۔

تشریح: حدیث کا مقصد یہ ہے کہ کافر بہت کھاتا ہے اور مؤمن کم کھاتا ہے۔ ایک کی بہت زیادہ پر خوری کو بیان کرنے کے لئے یہ تعبیر اختیار کی گئی ہے۔

۵۳۹۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرَ وَ قَالَ: كَانَ أَبُو نَهْيَلٍ رَجُلًا أَكُولًا فَقَالَ لَهُ ابْنُ عُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ)) قَالَ: فَأَنَا أَوْ مِنْ بَالِهِ وَرَسُولِهِ. [راجع: ۵۳۹۳]

(۵۳۹۵) ہم سے علی بن عبد اللہ نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا کہ ابونہیک بڑے کھانے والے آدمی تھے۔ ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ نے فرمایا ہے: ”کافر ساتوں آنتوں میں کھاتا ہے۔“ ابونہیک نے اس پر عرض کیا کہ میں اللہ اور اس کے رسول پر ایمان رکھتا ہوں۔

تشریح: سات آنتوں میں کھانے اور ایک آنت میں کھانے سے جو کچھ اللہ اور رسول ﷺ کی مراد ہے بغیر کرید کیے میرا اس پر ایمان ہے اس میں رد ہے ان لوگوں کا بھی جنہوں نے قول اہلبارے صرف چھ آنتوں کا ہونا نقل کیا ہے۔ حالانکہ اہلبارے قول کے آگے رسول کریم ﷺ کا ارشاد گرامی ایک مؤمن مسلمان کے لئے بہت بڑی حقیقت رکھتا ہے۔ پس آتنا بقول رسول اللہ ﷺ۔

۵۳۹۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ ابْنِ أَبِي

هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَأْكُلُ الْمُسْلِمُ فِي مَعِي وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةٍ أَمْعَاءٍ)). [طرفاء فی: ۵۳۹۷]

ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مسلمان ایک آنت میں کھاتا ہے اور کافر ساتوں آنتوں میں کھاتا ہے۔“

تشریح: حدیث کا مضمون بطور اکثر کے ہے نہ یہ کہ بہت کھانے والے کافر ہی ہوتے ہیں۔ بعض مسلمان بھی بہت کھاتے ہیں مگر کم کھانا ہی بہتر ہے۔

۵۳۹۷۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا كَانَ يَأْكُلُ أَكْلًا كَثِيرًا فَأَسْلَمَ فَكَانَ يَأْكُلُ أَكْلًا قَلِيلًا فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعِي وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةٍ أَمْعَاءٍ)). [راجع: ۵۳۹۶] [ابن ماجہ: ۳۲۵۶]

۵۳۹۷۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے بیان کیا، ان سے ابو حازم نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ ایک صاحب بہت زیادہ کھانا کھایا کرتے تھے، پھر وہ اسلام لائے تو کم کھانے لگے۔ اس کا ذکر رسول اللہ ﷺ سے کیا گیا تو آپ ﷺ نے فرمایا: ”مومن ایک آنت میں کھاتا ہے اور کافر ساتوں آنتوں میں کھاتا ہے۔“

تشریح: اس حدیث کی شرح میں شاہ ولی اللہ محدث دہلوی رحمہ اللہ فرماتے ہیں کہ اس کے معنی یہ ہیں کہ کافر کی تمام تر حرص پیٹ ہوتا ہے اور مومن کا اصل مقصود آخرت ہوا کرتی ہے۔ پس مومن کی شان یہی ہے کہ کھانا کم کھانا ایمان کی عمدہ سے عمدہ خلعت ہے اور زیادہ کھانے کی حرص کفر کی خلعت ہے۔ (حجۃ اللہ البالغہ)

باب: تکلیف لگا کر کھانا کیسا ہے؟

بَابُ الْأَكْلِ مُتَكِيًا

۵۳۹۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مِسْعَرٌ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ قَالَ: سَمِعْتُ أَبَا جَحِيفَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((إِنِّي لَا أَكُلُ مُتَكِيًا)).

۵۳۹۸۔ ہم سے ابو نعیم نے بیان کیا، کہا ہم سے مسعر نے بیان کیا، ان سے علی بن اقرم نے بیان کیا کہ میں نے ابو جحیفہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں ٹیک لگا کر نہیں کھاتا۔“

[راجع: ۵۳۹۹] [ابوداؤد: ۳۷۶۹، ترمذی: ۱۸۳۰]

[ابن ماجہ: ۳۲۶۲]

۵۳۹۹۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ عَنْ أَبِي جَحِيفَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ: ((لَا أَكُلُ وَأَنَا مُتَكِيٌ)). [طرفہ فی: ۵۳۹۸]

۵۳۹۹۔ مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم کو جریر نے خبر دی، انہیں منصور نے، انہیں علی بن اقرم نے اور ان سے ابو جحیفہ رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر تھا آپ نے ایک صحابی سے جو آپ کے پاس موجود تھے فرمایا: ”میں ٹیک لگا کر نہیں کھاتا۔“

تشریح: ہر دو احادیث سے تکلیف لگا کر کھانا منع ثابت ہوا لیکن ابن ابی شیبہ نے حضرت ابن عباس اور حضرت خالد بن ولید رضی اللہ عنہما وغیرہ سے اس کا جواز بھی نقل کیا ہے مگر خود نبی کریم ﷺ کا فعل موجود ہے جس کے آگے دیگر بیچ۔

بَابُ الشَّوَاءِ

باب: بھنا ہوا گوشت کھانا

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿فَجَاءَ بِعِجْلٍ حَنِيذٍ﴾
اھود: ۱۶۹ اَيِّ مَشْوِيٍّ.

اور اللہ تعالیٰ کا فرمان: ”پھر وہ بھنا ہوا بچھڑا لے کر آئے۔“ لفظ ”حَنِيزٌ“ کے معنی بھنا ہوا ہے۔

۵۴۰۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنْ ابْنِ عَبَّاسٍ عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ: أَمَّا النَّبِيُّ ﷺ بِضَبِّ مَشْوِيٍّ فَأَهْوَى إِلَيْهِ لِيَأْكُلَ فَقِيلَ لَهُ: إِنَّهُ ضَبٌّ فَأَمْسَكَ يَدَهُ قَالَ خَالِدٌ: أَحْرَامٌ هُوَ؟ قَالَ: ((لَا وَلَكِنَّهُ لَا يَكُونُ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ)) فَأَكَلَ خَالِدٌ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ قَالَ مَالِكٌ عَنْ ابْنِ شِهَابٍ: بِضَبِّ مَحْنُودٍ.

(۵۴۰۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوامامہ بن سہل نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ خالد بن ولید رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے لیے بھنا ہوا ساہنہ پیش کیا گیا تو آپ اسے کھانے کے لیے متوجہ ہوئے۔ اسی وقت آپ کو بتایا گیا کہ یہ ساہنہ ہے تو آپ نے اپنا ہاتھ روک لیا۔ حضرت خالد رضی اللہ عنہ نے پوچھا: کیا یہ حرام ہے؟ فرمایا: ”نہیں نیکن چونکہ یہ میرے ملک میں نہیں ہوتا، اس لیے طبیعت اسے گوارا نہیں کرتی۔“ پھر خالد نے اسے کھایا اور نبی کریم ﷺ دیکھ رہے تھے امام مالک نے ابن شہاب سے ”ضب محنود“ (یعنی بھنا ہوا ساہنہ ضب مشوی کی جگہ ضب محنود نقل کیا، دونوں لفظوں کا ایک ہی معنی ہے)۔

اراجع: ۱۵۳۹۱ | مسلم: ۳۰۳۵؛ ابوداؤد: ۳۷۹۴؛ نسائی: ۴۳۲۷؛ ابن ماجہ: ۳۲۴۱

تشریح: باب کا مطلب امام بخاری رحمہ اللہ نے اس حدیث سے یوں نکالا کہ صرف ساہنہ ہونے کی وجہ سے وہ گوشت آپ نے چھوڑ دیا ورنہ کھانے کو بھنا گوشت کھانا بتا ہوا۔

بَابُ الْخَزِيرَةِ

باب: خزیرہ کا بیان

قَالَ النَّضَرُ: الْخَزِيرَةُ مِنَ النَّحَالَةِ وَالْحَرِيرَةِ مِنَ اللَّبَنِ.

اور نضر بن شمیل نے کہا کہ خزیرہ بھوسی سے بنتا ہے اور حریرہ دودھ سے۔

تشریح: اکثر نے کہا کہ حریرہ آنا سے بنایا جاتا ہے اور خزیرہ جو آٹے اور گوشت کے ٹکڑوں سے پتلا پتلا حریرہ کی طرح بنایا جاتا ہے اگر گوشت نہ ہو خالی آٹا ہو تو وہ حریرہ ہے۔

۵۴۰۱۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ عَنْ عَتَبَانَ بْنِ مَالِكٍ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى رَسُولَ

(۵۴۰۱) مجھ سے یحییٰ بن بکیر نے بیان کیا، ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، انہیں محمود بن ربیع انصاری نے خبر دی کہ عتبان بن مالک رضی اللہ عنہ جو نبی کریم ﷺ کے صحابہ میں سے تھے اور قبیلہ انصار کے ان لوگوں میں سے تھے جنہوں نے بدر کی لڑائی میں شرکت کی تھی۔ آپ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور

عرض کیا: یا رسول اللہ! میری آنکھ کی بصارت کمزور ہے اور میں اپنی قوم کو نماز پڑھاتا ہوں۔ برسات میں وادی جو میرے اور ان کے درمیان حائل ہے، پہنچے لگتی ہے اور میرے لیے ان کی مسجد میں جانا اور ان میں نماز پڑھنا ممکن نہیں رہتا۔ اس لیے یا رسول اللہ! میری یہ خواہش ہے کہ آپ گھر تشریف لے چلیں اور میرے گھر میں آپ نماز پڑھیں تاکہ میں اسی جگہ کو نماز پڑھنے کی جگہ بنا لوں۔ حضور اکرم ﷺ نے فرمایا: ”ان شاء اللہ میں جلد ہی ایسا کروں گا۔“ حضرت عتبہ بن ابی لہبؓ نے بیان کیا کہ پھر نبی اکرم ﷺ حضرت ابو بکرؓ کے ساتھ چاشت کے وقت جب سورج کچھ بلند ہو گیا تشریف لائے اور آنحضرت ﷺ نے اندر آنے کی اجازت چاہی۔ میں نے آپ ﷺ کو اجازت دے دی۔ آپ بیٹھے نہیں بلکہ گھر میں داخل ہو گئے اور دریافت فرمایا: ”اپنے گھر میں کس جگہ تم پسند کرتے ہو کہ میں نماز پڑھوں؟“ میں نے گھر کے ایک کونے کی طرف اشارہ کیا۔ آنحضرت ﷺ وہاں کھڑے ہو گئے اور (نماز کے لیے) تکبیر کہی۔ ہم نے بھی آپ کے پیچھے صف بنالی۔ نبی ﷺ نے دو رکعت (نفل) نماز پڑھی پھر سلام پھیرا اور ہم نے آنحضرت ﷺ کو خزیرہ (حریہ کی ایک قسم) کے لیے جو آپ کے لیے ہم نے بنایا تھا روک لیا۔ گھر میں قبیلہ کے بہت سے لوگ آ آ کر جمع ہو گئے۔ ان میں سے ایک صاحب نے کہا: مالک بن خیشؓ کہاں ہیں؟ اس پر کسی نے کہا: وہ تو منافق ہے اللہ اور اس کے رسول سے اسے محبت نہیں ہے۔ آنحضرت ﷺ نے فرمایا: ”یہ نہ کہو، کیا تم نہیں دیکھتے کہ انہوں نے اقرار کیا ہے کہ لا الہ الا اللہ یعنی اللہ کے سوا اور کوئی معبود نہیں اور اس سے ان کا مقصد صرف اللہ کی خوشنودی حاصل کرنا ہے۔“ ان صحابی نے کہا کہ اللہ اور اس کے رسول ہی زیادہ جانتے ہیں۔ راوی نے بیان کیا کہ ہم نے عرض کیا (یا رسول اللہ!) لیکن ہم ان کی توجہ اور ان کا لگاؤ منافقین کے ساتھ ہی دیکھتے ہیں۔ آنحضرت ﷺ نے فرمایا: ”لیکن اللہ نے دوزخ کی آگ کو اس شخص پر حرام کر دیا ہے جس نے کلمہ لا الہ الا اللہ کا اقرار کر لیا ہو اور اس سے اس کا مقصد اللہ کی خوشنودی ہو۔“ ابن

اللہ ﷺ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَنْكَرْتُ بَصَرِي وَأَنَا أَصَلِّي لِقَوْمِي فَإِذَا كَانَتْ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ لَا أَسْتَطِيعُ أَنْ آتِي مَسْجِدَهُمْ فَأُصَلِّيَ لَهُمْ فَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِي فَتُصَلِّيَ فِي بَيْتِي فَاتَّخِذْهُ مُصَلًّى فَقَالَ: ((سَافِعُلُ إِنْ شَاءَ اللَّهُ)) قَالَ عَتَبَانُ: فَعَدَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ جِئْنَا رَافِعَ النَّهَارِ فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنَتْ لَهُ فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ لِي: ((أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ؟)) فَأَشْرَفْتُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ فَقَامَ النَّبِيُّ ﷺ فَكَبَّرَ فَصَفَّفْنَا وَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ فَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهُ فَنَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُو عَدَدٍ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخَيْنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ ﷺ قَالَ النَّبِيُّ ﷺ: ((لَا تَقُلْ إِلَّا تَرَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ)). قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ قَالَ: ((لَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ)). قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ الْأَنْصَارِيَّ أَحَدَ بَنِي سَالِمٍ وَكَانَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مُحَمَّدٍ ﷺ فَصَدَّقَهُ.

[راجع: ۴۲۴]

شہاب نے بیان کیا کہ پھر میں نے حصین بن محمد انصاری سے جو بنی سالم کے ایک فرد اور ان کے سردار تھے۔ محمود کی حدیث کے متعلق پوچھا: تو انہوں نے اس کی تصدیق کی۔

تشریح: یہ حدیث پہلے بھی گزر چکی ہے۔ دوزخ حرام ہونے کا یہ مطلب ہے کہ وہ طبقہ مؤمن پر حرام ہے جس میں کافر اور منافق رہیں گے یا دوزخ میں ہمیشہ کے لئے رہنا مسلمان پر حرام ہے۔ اس حدیث سے صاف ظاہر ہے کہ کسی کلمہ گو مسلمان کو کسی معقول شرعی وجہ کے بغیر کافر قرار دینا جائز نہیں ہے۔ اس صورت میں وہ کفر خود کہنے والے کی طرف لوٹ جاتا ہے۔

باب: پیڑ کا بیان

اور حمید نے کہا کہ میں نے انس رضی اللہ عنہ سے سنا انہوں نے کہا کہ نبی کریم ﷺ نے صفیہ رضی اللہ عنہا سے نکاح کیا تو (دعوت ولیمہ میں) کھجور، پیڑ اور گھی رکھا اور عمرو بن ابی عمرو نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے (کھجور، پیڑ اور گھی کا) ملیدہ بنایا تھا۔

(۵۴۰۲) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابوبشر نے، ان سے سعید بن جبیر نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ میری خالہ نے نبی کریم ﷺ کی خدمت میں ساہنہ کا گوشت، پیڑ اور دودھ ہدیا پیش کیا تو ساہنہ کا گوشت آپ کے دستر خوان پر رکھا گیا اور اگر ساہنہ حرام ہوتا تو آپ کے دستر خوان پر نہیں رکھا جاسکتا تھا لیکن آپ ﷺ نے دودھ پیا اور پیڑ کھایا۔

تشریح: مگر ساہنہ کا گوشت آپ کو پسند نہیں آیا جسے صحابہ کرام رضی اللہ عنہم نے کھالیا جس سے صاف ساہنہ کے کھانے کا جواز ثابت ہوا۔

باب: چقندر اور جو کھانے کا بیان

(۵۴۰۳) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے اور ان سے اہل بن سعد رضی اللہ عنہ نے بیان کیا کہ ہمیں جمعہ کے دن بڑی خوشی رہتی تھی۔ ہماری ایک بوڑھی خاتون تھیں وہ چقندر کی جڑیں لے کر اپنی ہانڈی میں پکاتی تھیں، اوپر سے کچھ دانے جو کے اس میں ڈال دیتی تھیں۔ ہم جمعہ کی نماز پڑھ کر ان کی ملاقات کو جاتے تو وہ ہمارے سامنے یہ کھانا رکھتی تھیں۔ جمعہ کے دن ہمیں بڑی خوشی اسی وجہ سے رہتی تھی۔ ہم نماز جمعہ کے بعد ہی کھانا کھایا کرتے

بَابُ الْأَقِطِ

وَقَالَ حُمَيْدٌ: سَمِعْتُ أَنَسًا يَقُولُ: بَنَى النَّبِيُّ ﷺ بِصَفِيَّةَ فَأَلْقَى التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ. وَقَالَ عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ أَنَسٍ صَنَعَ النَّبِيُّ ﷺ حَنِيسًا.

۵۴۰۲۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ خَالَتِي إِلَى النَّبِيِّ ﷺ ضَبَابًا وَأَقِطًا وَلَبَنًا فَوَضَعَ الضَّبُّ عَلَى مَا ئِدَتِهِ فَلَوْ كَانَ حَرَامًا لَمْ يُوضَعْ وَشَرِبَ اللَّبَنَ وَأَكَلَ الْأَقِطَ. [راجع: ۲۵۷۵]

بَابُ السَّلْقِ وَالشَّعِيرِ

۵۴۰۳۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: إِنْ كُنَّا نَفْرَحُ يَوْمَ الْجُمُعَةِ كَانَتْ لَنَا عَجُوزٌ تَأْخُذُ أَصُولَ السَّلْقِ فَتَجْعَلُهُ فِي قِدْرِ لَهَا فَتَجْعَلُ فِيهِ حَبَّاتٍ مِنْ شَعِيرٍ إِذَا صَلَّيْنَا زُرْنَاهَا فَقَرَّبْتَهُ إِلَيْنَا وَكُنَّا نَفْرَحُ يَوْمَ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ وَمَا كُنَّا نَتَغَدَّى

وَلَا تَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ وَاللَّهُ مَا فِيهِ تَحْتَمُّ وَلَا وَدَكٌ. [راجع: ۹۳۸]

تھے۔ اللہ کی قسم! اس میں چربی ہوتی تھی نہ کھی اور جب بھی ہم مزے سے اس کو کھاتے۔

تشریح: معلوم ہوا کہ چقدر چھٹی ہنری میں جو چھٹی اجناس ملا کر دلیہ بنایا جائے تو وہ مزید ارقم کا کچھوا بن سکتا ہے۔۔ ابتدائی دور میں جب مہاجرین مدینہ میں آئے اور تک دتی کا عالم تھا، ایسی پر خلوص دعوت بھی ان کے لئے با غنیمت تھی۔

بَابُ النَّهْسِ وَانْتِشَالِ اللَّحْمِ

باب: گوشت کے پکنے سے پہلے اسے ہانڈی سے نکال کر کھانا اور منہ سے نوچنا

۵۴۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: تَعْرِقُ رَسُولُ اللَّهِ ﷺ كَيْفَا تُمْ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۷]

۵۴۰۴) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے محمد بن سیرین نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے شانے کی ہڈی کا گوشت کھایا، پھر کھڑے ہوئے اور نماز پڑھی۔ آپ ﷺ نے (نماز کے لیے نیا) وضو نہیں کیا۔

۵۴۰۵۔ وَعَنْ أَيُّوبَ وَعَاصِمٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: انْتَشَلَ النَّبِيُّ ﷺ عَرَفَا مِنْ قَدْرِ فَأَكَلَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۷]

۵۴۰۵) اور (اسی سند سے) ایوب اور عاصم سے روایت ہے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پکتی ہوئی ہنڈیا میں سے ادھ کچی بوٹی نکالی اور اسے کھایا پھر نماز پڑھائی۔ اور نیا وضو نہیں کیا۔

تشریح: طاقت کے لحاظ سے ایسا گوشت کھانا زیادہ مفید ہے یہ بھی معلوم ہوا کہ ایسا گوشت کھانے سے نیا وضو کرنا ضروری نہیں ہے ہاں لغوی وضو منہ دھونا کلی کرنا منہ صاف کرنا ضروری ہے اسے لغوی وضو کہا گیا ہے۔

بَابُ تَعْرِقِ الْعَصْدِ

باب: بازو کا گوشت نوچ کر کھانا درست ہے

۵۴۰۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ الْمَدَنِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ نَحْوَ مَكَّةَ. [راجع: ۱۸۲۱]

۵۴۰۶) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، ان سے فلیح بن سلیمان نے بیان کیا، ان سے ابو حازم سلمہ بن دینار مدنی نے، کہا ہم سے عبد اللہ بن ابی قتادہ نے اور ان سے ان کے والد نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ مکہ کی طرف نکلے (صلح حدیبیہ کے موقع پر)۔

۵۴۰۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ أَبِي حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ السَّلَمِيِّ عَنْ أَبِيهِ

۵۴۰۷) (دوسری سند) اور مجھ سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، ان سے ابو حازم نے بیان کیا، ان سے عبد اللہ بن ابی قتادہ سلمی نے، ان سے ان کے والد نے بیان کیا کہ میں

ایک دن نبی کریم ﷺ کے چند صحابہ کے ساتھ مکہ کے راستہ میں ایک منزل پر بیٹھا ہوا تھا۔ آنحضرت ﷺ نے ہمارے آگے پڑا دیا تھا۔ صحابہ کرام رضی اللہ عنہم احرام کی حالت میں تھے لیکن احرام میں نہیں تھا۔ لوگوں نے ایک گور خر کو دیکھا۔ میں اس وقت اپنا جوتا ننگے میں مصروف تھا۔ ان لوگوں نے مجھے اس گور خر کے متعلق بتایا کچھ نہیں، لیکن چاہتے تھے کہ میں کسی طرح دیکھ لوں۔ چنانچہ میں متوجہ ہوا اور میں نے اسے دیکھ لیا، پھر میں گھوڑے کے پاس گیا اور اسے زین پہنا کر اس پر سوار ہو گیا لیکن کوڑا اور نیزہ بھول گیا تھا۔ میں نے ان لوگوں سے کہا کہ کوڑا اور نیزہ مجھے دے دو۔ انہوں نے کہا: نہیں، اللہ کی قسم! ہم تمہاری شکار کے معاملہ میں کوئی مدد نہیں کریں گے۔ (کیونکہ ہم محرم ہیں) میں غصہ میں ہو گیا اور میں نے اتر کر خود یہ دونوں چیزیں اٹھائیں پھر سوار ہو کر اس پر حملہ کیا اور اسے ذبح کر لیا۔ جب وہ ٹھنڈا ہو گیا تو میں اسے ساتھ لایا پھر اسے پکا کر میں نے اور سب نے کھایا لیکن بعد میں انہیں شبہ ہوا کہ احرام کی حالت میں اس (شکار کا گوشت) کھانا کیا ہے؟ پھر ہم روانہ ہوئے اور میں نے اس کا گوشت چھپا کر رکھا۔ جب ہم آنحضرت ﷺ کے پاس آئے تو ہم نے آپ سے اس کے متعلق پوچھا۔ آپ ﷺ نے دریافت فرمایا: ”تمہارے پاس کچھ بچا ہوا بھی ہے؟“ میں نے وہی دست پیش کیا اور آپ نے بھی اسے کھایا۔ یہاں تک کہ اس کا گوشت آپ نے اپنے دانتوں سے کھینچ کھینچ کر کھایا اور آپ احرام میں تھے۔

محمد بن جعفر نے بیان کیا، مجھ سے زید بن اسلم نے یہ واقعہ بیان کیا، ان سے عطاء بن یسار نے اور ان سے حضرت ابوقحادہ رضی اللہ عنہ نے اسی طرح سارا واقعہ بیان کیا۔

تشریح: گوشت چھری سے کاٹ کر کھانے کی ممانعت ایک حدیث میں مروی ہے مگر ابوقحادہ نے کہا کہ وہ حدیث ضعیف ہے حافظ نے کہا اس کا ایک شاہد اور ہے جسے ترمذی نے صفوان بن امیہ سے نکالا کہ گوشت کو منہ سے نچوڑ کر کھاؤ وہ جلدی ہضم ہوگا۔ اس کی سند بھی ضعیف ہے۔ مانی الباب یہ ہے کہ منہ سے نچوڑ کر کھانا اولیٰ ہوگا۔ میں (مولانا وحید الزماں) کہتا ہوں جب گوشت چھری سے کاٹ کر کھانا درست ہوا تو روٹی بھی چھری سے کاٹ کر کھانا درست ہوگی۔ اسی طرح کاٹے سے کھانا بھی درست ہوگا۔ اسی طرح چچے سے بھی اور جن لوگوں نے ان باتوں میں تشدد اور غلو کیا ہے اور راز راسی باتوں پر مسلمانوں کو کافر بنایا ہے میں ان کا یہ تشدد ہرگز پسند نہیں کرتا۔ کافروں کی مشابہت کرنا تو منع ہے مگر یہ وہی مشابہت ہے جو ان کے مذہب کی خاص نشانی

أَنَّهُ قَالَ: كُنْتُ يَوْمًا جَالِسًا مَعَ رَجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي مَنَزِلٍ فِي طَرِيقِ مَكَّةَ وَرَسُولُ اللَّهِ ﷺ نَازِلٌ أَمَامَنَا وَالْقَوْمُ مُخْرِمُونَ وَأَنَا غَيْرُ مُخْرِمٍ فَأَبْصَرُوا جِمَارًا وَخَيْبِيًّا وَأَنَا مُشْغُولٌ أَخْصِفُ نَعْلِي فَلَمْ يُؤْذِنُونِي لَهُ وَأَحْبَبُوا لِي أَنْ أَبْصِرْتُهُ فَالْتَفْتُ فَأَبْصَرْتُهُ فَنُفِثْتُ إِلَى الْفَرَسِ فَأَسْرَجْتُهُ ثُمَّ رَكِبْتُ وَنَسِيتُ السُّوْطَ وَالرُّمَحَ فَقُلْتُ لَهُمْ: نَاولُونِي السُّوْطَ وَالرُّمَحَ فَقَالُوا: لَا وَاللَّهِ لَا نُعِينُكَ عَلَيْهِ بَشِيءٌ فَغَضِبْتُ فَتَزَلْتُ فَأَخَذْتُهُمَا ثُمَّ رَكِبْتُ فَشَدَدْتُ عَلَى الْجِمَارِ فَعَقَرْتُهُ ثُمَّ جِئْتُ بِهِ وَقَدْ مَاتَ فَوَقَعُوا فِيهِ يَأْكُلُونَهُ ثُمَّ إِنَّهُمْ شَكُّوا فِي أَكْلِهِمْ إِيَّاهُ وَهُمْ حُرْمٌ فَرُحْنَا وَخَبَأْتُ الْعُضْدَ مَعِيَ فَأَذَرَكُنَا رَسُولُ اللَّهِ ﷺ فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ: ((مَعَكُمْ مِنْهُ شَيْءٌ؟)) فَنَاولْنَاهُ الْعُضْدَ فَأَكَلَهَا حَتَّى تَعَرَفَهَا وَهُوَ مُخْرِمٌ.

قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: وَحَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ مِثْلَهُ. [راجع: ۱۸۲۱]

ہو جیسے صلیب لگایا انگریزوں کی ٹوپی پہننا لیکن جب کسی کی نیت مشابہت کی نہ ہو، یہی لباس مسلمانوں میں بھی رائج ہو مثلاً ترک یا ایران کے مسلمانوں میں تو اس کو مشابہت میں داخل نہیں کر سکتے اور نہ ایسے کھانے پینے لباس کو فروغی باتوں کی وجہ سے مسلمان کے کفر کا فتویٰ دے سکتے ہیں (وحیدی) مگر مسلمان کے لئے دیگر اقوام کی مخصوص عادات و غلط روایات سے بچنا ضروری ہے۔

باب: گوشت چھری سے کاٹ کر کھانا

(۵۴۰۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں جعفر بن عمرو بن امیہ ضمری نے خبر دی، انہیں ان کے والد عمرو بن امیہ رضی اللہ عنہ نے خبر دی کہ انہوں نے نبی کریم ﷺ کو دیکھا آپ اپنے ہاتھ سے بکری کے شانے کا گوشت کاٹ کاٹ کر کھا رہے تھے، پھر آپ ﷺ کو نماز کے لیے بلایا گیا تو آپ نے گوشت اور وہ چھری جس سے گوشت کی بوٹی کاٹ رہے تھے، ڈال دی اور نماز کے لیے کھڑے ہو گئے، پھر آپ نے نماز پڑھی اور آپ نے نیا وضو نہیں کیا (کیونکہ آپ پہلے ہی وضو کیے ہوئے تھے)۔

باب: رسول کریم ﷺ نے کبھی کسی قسم کے کھانے میں کوئی عیب نہیں نکالا ہے

(۵۴۰۹) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں اعمش نے، انہیں ابو حازم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کبھی کسی کھانے میں کوئی عیب نہیں نکالا۔ اگر پسر ہوا تو کھالیا اور اگر ناپسند ہوا تو چھوڑ دیا۔

بَابُ قَطْعِ اللَّحْمِ بِالسَّكِينِ

۵۴۰۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمَيَّةَ أَنَّ أَبَاهُ عَمْرُو بْنُ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ ﷺ يَخْتَرُ مِنْ كَتِفِ شَاةٍ فِي يَدِهِ فَذَعِيَ إِلَى الصَّلَاةِ فَأَلْقَاهَا وَالسَّكِينُ الَّتِي يَخْتَرُ بِهَا ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [داجع: ۲۰۸]

بَابُ مَا عَابَ النَّبِيُّ ﷺ طَعَامًا

۵۴۰۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ إِنْ اشْتَهَاهُ أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ.

[راجع: ۳۵۶۳]

تشریح: معلوم ہوا کہ کھانے کا عیب بیان کرنا جیسے یوں کہنا کہ اس میں نمک نہیں ہے یا پھیکا ہے یا نمک زیادہ ہے۔ یہ ساری باتیں مکروہ ہیں۔ پکانے اور ترکیب میں کسی نقص کی اصلاح کرنا مکروہ نہیں ہے۔

باب: جو کو پیس کر منہ سے پھونک کر اس کا بھوسہ

اڑا دینا درست ہے

بَابُ النَّفْخِ فِي الشَّعِيرِ

۵۴۱۰۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا (۵۴۱۰) ہم سے سعید بن ابی مریم نے، بیان کیا، کہا ہم سے ابو غسان (محمد

ابُو عَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ أَنَّهُ سَأَلَ سَهْلًا هَلْ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ ﷺ النَّفْيَ؟ قَالَ: لَا فَقُلْتُ: كُنْتُمْ تَتَخَلَّوْنَ الشَّعِيرَ؟ قَالَ: لَا وَلَكِنْ كُنَّا نَنْفُخُهُ. [طرفہ فی: ۵۴۱۳]

بن مطرف لیشی) نے بیان کیا، کہا مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا، انہوں نے سہل بن سعد ساعدی رضی اللہ عنہ سے پوچھا: کیا تم نے نبی کریم ﷺ کے زمانہ میں میدہ دیکھا تھا؟ انہوں نے کہا: نہیں میں نے پوچھا: کیا تم جو کے آنے کو چھانتے تھے؟ کہا: نہیں، بلکہ ہم اسے صرف پھونک لیا کرتے تھے۔

تشریح: اس قسم کا آنا کھانا باعثِ صحت اور مفید ہے۔ میدہ اکثر قبض کرتا اور بواسیر کا باعث بنتا ہے۔ خاص طور پر آج کل جو غیر ملکی میدہ آ رہا ہے جس میں اللہ جانے کن کن چیزوں کی آمیزش ہوتی ہے یہ سخت قلیل اور باعثِ صدمہ امراض ثابت ہو رہا ہے۔ اَلَا مَاشَاءَ اللہ۔

بَابُ مَا كَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ يَأْكُلُونَ

باب: نبی کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کی خوراک کا بیان

۵۴۱۱۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ عَبَّاسِ الْجَرِيرِيِّ عَنْ أَبِي عُمَرَ النَّهْدِيِّ عَنْ أَبِي هُرَيْرَةَ: قَسَمَ النَّبِيُّ ﷺ يَوْمَما بَيْنَ أَصْحَابِهِ تَمْرًا فَأَعْطَى كُلَّ إِنْسَانٍ سَبْعَ تَمْرَاتٍ فَأَعْطَانِي سَبْعَ تَمْرَاتٍ إِحْدَاهُنَّ حَشْفَةٌ فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَيَّ مِنْهَا شَدَّتْ فِي مَضَاغِي. [طرفہ فی: ۵۴۴۱، ۵۴۴۱م]

ان سے عباس جریری نے بیان کیا، ان سے ابو عثمان نہدی نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک دن نبی کریم ﷺ نے اپنے صحابہ کو کھجور تقسیم کی اور ہر شخص کو سات کھجوریں دیں۔ مجھے بھی سات کھجوریں عنایت فرمائیں۔ ان میں ایک خراب تھی (اور سخت تھی) لیکن مجھے وہی سب سے زیادہ اچھی معلوم ہوئی کیونکہ اسے چبانا مجھے مشکل ہو گیا۔

[ترمذی: ۲۴۷۴؛ ابن ماجہ: ۴۱۵۷]

تشریح: حضرت ابو ہریرہ رضی اللہ عنہ کا مطلب یہ ہے کہ اس وقت مسلمانوں پر ایسی تنگی تھی کہ سات کھجوریں ایک آدمی کو بطور راشن ملتی تھیں اور ان میں بھی بعض خراب اور سخت ہوتیں مگر ہم سب اسی پر خوش رہا کرتے تھے۔ اب بھی مسلمانوں کا فرض ہے۔ کہ تنگی و فراخی ہر حال میں خوش رہیں۔

۵۴۱۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ النَّبِيِّ ﷺ مَا لَنَا طَعَامٌ إِلَّا وَرَقُ الْحَبْلَةِ أَوْ الْحَبْلَةِ حَتَّى يَضَعَ أَحَدُنَا مَا تَضَعُ الشَّاةُ ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الْإِسْلَامِ خَبِرْتُ إِذَا وَضَلَ سَعْيِي.

ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے اور ان سے حضرت سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ میں نے اپنے آپ کو نبی کریم ﷺ کے ساتھ ان سات آدمیوں میں سے ساتواں پایا (جنہوں نے اسلام سب سے پہلے قبول کیا تھا) اس وقت ہمارے پاس کھانے کے لیے یہی کیکر کے پھل یا پتے کے سوا اور کچھ نہیں ہوتا تھا۔ یہ کھاتے کھاتے ہم لوگوں کا پاخانہ بھی بکری کی بیگنیوں

[راجع: ۳۷۲۸]

کی طرح ہو گیا تھا اور اب یہ زمانہ ہے کہ بنی اسد قبیلے کے لوگ مجھے شریعت کے احکام سکھاتے ہیں۔ اگر میں ابھی تک اس حال میں ہوں کہ بنی اسد کے لوگ مجھے شریعت کے احکام سکھائیں تب تو میں تباہ ہی ہو گیا، میری محنت برباد ہو گئی۔

تشریح: ہوا یہ تھا کہ حضرت سعد بن ابی وقاص رضی اللہ عنہ حضرت عمر رضی اللہ عنہ کی طرف سے کوفہ کے حاکم تھے۔ وہاں بنو اسد کے لوگوں نے حضرت عمر رضی اللہ عنہ سے ان کی یہ شکایت کی کہ ان کو نماز اچھی طرح پڑھنی نہیں آتی۔ حضرت سعد رضی اللہ عنہ نے ان کا رد کیا کہ اگر مجھ کو اب تک نماز پڑھنی بھی نہیں آئی حالانکہ میں قدیم الایام کا مسلمان ہوں کہ جب میں مسلمان ہوا تھا تو کل چھ آدمی مسلمان تھے تو تم لوگوں کو نماز پڑھنا کیسے آگیا تم تو کل مسلمان ہوئے ہو۔ بنو اسد کی سب شکایتیں غلط تھیں اور حضرت سعد رضی اللہ عنہ پر ان کا اعتراض کرنا ایسا تھا کہ چھوٹا منہ اور بڑی بات، خطائے بزرگاں گھر فتن خطا است۔ (وحیدی)

۵۴۱۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ قَالَ: سَأَلْتُ سَهْلَ بْنَ سَعْدٍ، فَقُلْتُ: هَلْ أَكَلَ رَسُولُ اللَّهِ ﷺ النَّبْيَ؟ فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللَّهِ ﷺ النَّبِيَّ مِنَ جَنِّ ابْتَعَثَهُ اللَّهُ حَتَّى قَبَضَهُ اللَّهُ قَالَ: فَقُلْتُ لَهُ: هَلْ كَانَ لَكُمْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ مَنَاجِلُ؟ قَالَ: مَا رَأَى رَسُولُ اللَّهِ ﷺ مَنَاجِلَ مَنُحَلًّا مِنْ جَنِّ ابْتَعَثَهُ اللَّهُ حَتَّى قَبَضَهُ اللَّهُ قَالَ: قُلْتُ: كَيْفَ كُنتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنُحُولٍ؟ قَالَ: كُنَّا نَطْحَنُهُ وَنَنفُخُهُ فَيَطِيرُ مَا طَارَ وَمَا بَقِيَ ثَرَيْنَاهُ فَأَكَلْنَاهُ. [راجع: ۱۵۴۱۰] لیتے تھے۔

(۵۴۱۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب نے بیان کیا، ان سے ابو حازم نے بیان کیا کہ میں نے سہل بن سعد رضی اللہ عنہ سے پوچھا: کیا نبی کریم ﷺ نے کبھی میدہ کھایا تھا؟ انہوں نے کہا کہ جب اللہ تعالیٰ نے رسول اللہ ﷺ کو نبی بنایا اس وقت سے وفات تک نبی ﷺ نے میدہ دیکھا بھی نہیں تھا۔ میں نے پوچھا: کیا نبی کریم ﷺ کے زمانہ میں آپ کے پاس چھلنیاں تھیں۔ کہا کہ جب اللہ تعالیٰ نے رسول اللہ ﷺ کو نبی بنایا اس وقت سے آپ ﷺ کی وفات تک نبی ﷺ نے چھلنی دیکھی بھی نہیں۔ بیان کیا کہ میں نے پوچھا: آپ لوگ پھر بغیر چھنا ہوا جو کس طرح کھاتے تھے؟ بتلایا: ہم اسے پیس لیتے تھے پھر اسے پھونکتے تھے جو کچھ اڑنا ہوتا اڑ جاتا اور جو باقی رہ جاتا اسے گوندھ لیتے (اور پکا کر) کھا لیتے تھے۔

تشریح: سنت نبوی کا تقاضا یہی ہے کہ ہر مسلمان اب بھی ایسی ہی سادہ زندگی پر صابر و شاکر رہے جس میں دین و دنیا ہر دو کا بھلا ہے۔

۵۴۱۴۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مُضْلِيَّةٌ فَدَعَا قَائِمًا أَنْ يَأْكُلَ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشَبْعْ مِنْ خُبْزِ الشَّعِيرِ.

(۵۴۱۴) مجھ سے اسحاق بن ابراہیم نے بیان کیا، انہیں روح بن عبادہ نے خبر دی، ان سے ابن ابی ذئب نے بیان کیا، ان سے سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ وہ کچھ لوگوں کے پاس سے گزرے جن کے سامنے بھی ہوئی بکری رکھی تھی۔ انہوں نے ان کو کھانے پر بلایا لیکن انہوں نے کھانے سے انکار کر دیا اور کہا کہ رسول اللہ ﷺ اس دنیا سے رخصت ہو گئے اور آپ ﷺ نے کبھی جو کی روٹی بھی آسودہ ہو کر نہیں کھائی۔

تشریح: حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ کا حال یاد کر کے اس کا کھانا گوارا نہ کیا اور چونکہ یہ ولیمہ کی دعوت تھی اس لئے اس کا قبول کرنا

بھی ضروری تھا۔

(۵۴۱۵) ہم سے عبداللہ بن ابی الاسود نے بیان کیا، کہا ہم سے معاذ بن ہشام نے بیان کیا، مجھ سے میرے والد نے بیان کیا، ان سے یونس بن ابی الفرات نے، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے کبھی میز پر کھانا نہیں کھایا اور نہ تشری میں دو چار قسم کی چیزیں رکھ کر کھائیں اور نہ کبھی چپائی کھائی۔ میں نے قتادہ سے پوچھا: پھر آپ کس چیز پر کھانا کھاتے تھے؟ بتلایا سفرہ (چمڑے کے دسترخوان) پر۔

(۵۴۱۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نخعی نے، ان سے اسود بن یزید نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ مدینہ ہجرت کرنے کے بعد آل محمد ﷺ نے کبھی برابر تین دن تک گیہوں کی روٹی پیٹ بھر کر نہیں کھائی یہاں تک کہ آپ دنیا سے تشریف لے گئے۔

۵۴۱۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ يُونُسَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ عَلَى خِوَابٍ وَلَا فِي سَكْرَةٍ وَلَا خُبِرَ لَهُ مَرْقُوقٌ فَلْتُ لِقَتَادَةَ: عَلَى مَا يَأْكُلُونَ؟ قَالَ: عَلَى السَّفَرِ. [راجع: ۵۳۸۶]

۵۴۱۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ مِنْذُ قَدِمَ الْمَدِينَةَ مِنْ طَعَامِ الْبُرِّ ثَلَاثَ لَيَالٍ بِنَاءً حَتَّى قُبِضَ ﷺ. [طرفه في: ۶۴۵۴] [مسلم: ۷۴۴۳]

ابن ماجہ: ۳۳۴۴

تشریح: آپ بہت کم کھانا پسند فرماتے تھے۔ یہی حال آپ کی آل پاک کا تھا۔ یہاں اکثر سے یہی مراد ہے۔ اللہ ہر مسلمان کو اپنے رسول ﷺ کی ہر قسم کی سنت پر عمل کرنے کی توفیق بخشے۔ خاص طور پر مدعیان علم و فضل کو جو کثرت خوری میں بدنام ہیں جیسے اکثر پیر زاوے سجادہ نشین جو کثرت کھا کھا کر نحیم و نحیم بن جاتے ہیں۔ الا ماشاء اللہ۔

باب: تلینہ یعنی حریرہ کا بیان

(۵۴۱۷) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل بن خالد نے، ان سے ابن شہاب زہری نے، ان سے عروہ نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے کہ جب کسی گھر میں کسی کی وفات ہو جاتی اور اس کی وجہ سے عورتیں جمع ہوتیں اور پھر وہ چلی جاتیں۔ صرف گھر والے اور خاص خاص عورتیں رہ جاتیں تو آپ ہانڈی میں تلینہ پکانے کا حکم دیتیں۔ وہ پکایا جاتا پھر ٹریڈ بنایا جاتا اور تلینہ اس پر ڈالا جاتا۔ پھر ام المؤمنین حضرت عائشہ رضی اللہ عنہا فرماتیں: اسے کھاؤ! کیونکہ میں نے نبی کریم ﷺ سے سنا ہے آپ فرماتے تھے: ”تلینہ مریض کے دل کو تسکین دیتا ہے اور اس کا غم دور کرتا ہے۔“

۵۴۱۷۔ حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لَذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ - إِلَّا أَهْلَهَا وَخَاصَّتَهَا - أَمَرَتْ بِرُمَةِ مِنْ تَلِينَةٍ فَطَبَخَتْ ثُمَّ صَبَعَ ثَرِيدٌ فَصَبَّتِ التَّلِينَةَ عَلَيْهَا قَالَتْ: كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((التَّلِينَةُ مُجِمَّةٌ لِقَوَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزَنِ)).

[طرفه في: ۵۶۸۹، ۵۶۹۰] [مسلم: ۵۷۶۹]

ترمذی: ۳۰۳۹

تشریح: تلپینہ آنے اور دودھ سے یا بھوی اور دودھ سے بنایا جاتا ہے اور اس میں شہد بھی ڈالتے ہیں اور گوشت کے شوربہ میں روٹی کے ٹکڑے ڈال کر پکائیں تو اسے شریڈ کہتے ہیں اور کبھی اس میں گوشت بھی شریک رہتا ہے۔

باب: شریڈ کا بیان

بَابُ الشَّرِيدِ

۵۴۱۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَنْدَرٌ، قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ الْجَمَلِيِّ عَنْ مَرْثَةَ الْهَمْدَانِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: ((كُمَلٌ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةِ فِرْعَوْنَ وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ)). [راجع: ۳۴۱۱]

۵۴۱۸۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ جملی نے بیان کیا، ان سے مرہ ہمدانی نے، ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مردوں میں تو بہت سے کامل ہوئے لیکن عورتوں میں مریم بنت عمران اور فرعون کی بیوی آسیہ کے سوا اور کوئی کامل نہیں ہوئیں اور عائشہ کی فضیلت تمام عورتوں پر ایسی ہے جیسے تمام کھانوں پر شریڈ کی فضیلت ہے۔“

تشریح: یہودی حضرت مریم علیہا السلام کو نعوذ باللہ برے لفظوں سے یاد کرتے ہیں۔ قرآن مجید نے ان کو صدیقہ کے لفظ سے موسوم فرمایا اور ان کی فضیلت میں یہ حدیث وارد ہوئی۔ اس طرح انجیل یوحنا ۱۶ باب کا وہ فقرہ نبی کریم ﷺ پر صادق ہوا کہ وہ میری بزرگی کرے گا۔ حضرت آسیہ علیہا السلام زوجہ فرعون کا مقام بھی بہت اعلیٰ ہے اور حضرت عائشہ صدیقہ رضی اللہ عنہا کے مقام پر فیہ کا کیا کہنا ہے۔

۵۴۱۹۔ حَدَّثَنَا عَمْرِو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدُ ابْنُ عَبْدِ اللَّهِ عَنْ أَبِي طَوَالَةَ عَنْ أَنَسٍ عَنْ النَّبِيِّ ﷺ قَالَ: ((فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ)). [راجع: ۳۷۷۰]

۵۴۱۹۔ ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے خالد بن عبد اللہ نے بیان کیا، ان سے ابو طوالہ نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”عورتوں پر عائشہ کی فضیلت ایسی ہے جیسے تمام کھانوں پر شریڈ کی فضیلت ہے۔“

۵۴۲۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ سَمِعَ أَبَا حَاتِمَ الْأَشْهَلِ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ ثُمَامَةَ بِنْتِ أَنَسٍ عَنْ أَنَسٍ قَالَ: دَخَلْتُ مَعَ النَّبِيِّ ﷺ عَلَى غُلَامٍ لَهُ خِيَاطٌ فَقَدَّمَ إِلَيْهِ قَضْعَةً فِيهَا ثَرِيدٌ قَالَ: وَأَقْبَلَ عَلَى عَمَلِهِ قَالَ: فَجَعَلَ النَّبِيُّ ﷺ يَتَّبِعُ الدُّبَاءَ قَالَ: فَجَعَلْتُ أَتَّبَعُهُ فَأَضَعُهُ بَيْنَ يَدَيْهِ فَمَا زِلْتُ

۵۴۲۰۔ ہم سے عبد اللہ بن منیر نے بیان کیا، انہوں نے ابو حاتم اشہل سے سنا، کہا ہم سے ابن عون نے بیان کیا، ان سے ثمامہ بن انس نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ آپ کے ایک غلام کے پاس گیا جو درزی تھے۔ انہوں نے آنحضرت ﷺ کے سامنے ایک پیالہ پیش کیا جس میں شریڈ تھا۔ بیان کیا کہ پھر وہ اپنے کام میں لگ گئے۔ بیان کیا کہ نبی کریم ﷺ اس میں سے کدو تلاش کرنے لگے۔ کہا کہ پھر میں بھی اس میں سے کدو تلاش کر کے آنحضرت ﷺ کے سامنے

رکھنے لگا۔ بیان کیا کہ اس کے بعد سے میں بھی کدو بہت پسند کرتا ہوں۔

بَعْدُ أَجِبُ الدُّبَاءَ. [راجع: ۲۰۹۲]

تشریح: شہید بہترین کھانا ہے۔ جو سریع الهضم اور جلد الکیموس اور مقوی ہے اور کدو ایک نہایت عمدہ ترکاری ہے گرم ملکوں میں جیسا کہ عرب ہے۔ اس کا کھانا بہت ہی مفید ہے۔ حرارت جگر اور تشنگی کو رفع کرتا ہے اور قابض نہیں ہے نہ ریاح پیدا کرتا ہے جلد جلد ہضم ہونے والی اور بہترین غذا ہے۔ نبی کریم ﷺ کے پسند فرمانے کی وجہ سے اہل ایمان کے لئے بہت ہی پسندیدہ ہے اور ہم خرماد ہم ثواب کا مصداق ہے جو چیز رسول کریم ﷺ پسند فرمائیں اس کو بہر حال پسند کرنا دلیل ایمان ہے۔ تعجب ہے ان مقلدین جادین پر جو بظاہر محبت رسول ﷺ کا دم بھرتے اور علماً بہت سی سنن نبوی سے نہ صرف محروم بلکہ ان سے نفرت کرتے ہیں۔ ایسے مقلدین کو سوچنا چاہیے کہ قیامت کے دن رسول اللہ ﷺ کو کیا منہ دکھلائیں گے۔

بَابُ شَاةٍ مَسْمُوطَةٍ وَالْكَتِفِ وَالْجَنْبِ

باب: کھال سمیت بھنی ہوئی بکری اور شانہ اور پسی کے گوشت کا بیان

۵۴۲۱۔ حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ قَالَ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ وَخَبَّارَهُ قَائِمًا قَالَ: كُلُوا فَمَا أَعْلَمَ النَّبِيُّ ﷺ رَأَى رَغِيفًا مَرْقَقًا حَتَّى لَحِقَ بِاللَّهِ وَلَا رَأَى شَاةً مَسْمُوطَةً بِعَيْنِهِ قَطُّ. [راجع: ۵۳۸۵]

۵۴۲۱) ہم سے ہدیہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے بیان کیا کہ ہم حضرت انس رضی اللہ عنہ کی خدمت میں حاضر ہوئے تو ان کی روٹی پکانے والا ان کے پاس ہی کھڑا تھا۔ انہوں نے کہا کہ کھاؤ! میں نہیں جانتا کہ نبی کریم ﷺ نے کبھی پتلی روٹی (چپاتی) دیکھی ہو۔ یہاں تک کہ آپ ﷺ اللہ سے جا ملے اور نہ آنحضرت ﷺ نے کبھی مسلم بھنی ہوئی بکری دیکھی۔

۵۴۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْتَرُ مِنْ كَتِفِ شَاةٍ فَأَكَلُ مِنْهَا فَدَعَا إِلَى الصَّلَاةِ فَقَامَ فَطَرَحَ السَّكِينَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۸۸]

۵۴۲۲) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں جعفر بن عمر بن امیہ ضمیری نے، انہیں ان کے والد نے، انہوں نے بیان کیا کہ میں نے دیکھا کہ رسول اللہ ﷺ بکری کے شانہ میں سے گوشت کاٹ رہے تھے، پھر آپ ﷺ نے اس میں سے کھایا، پھر آپ کو نماز کے لیے بلایا گیا تو آپ ﷺ کھڑے ہو گئے اور چھری ڈال دی اور نماز پڑھی لیکن نیا وضو نہیں کیا۔

بَابُ مَا كَانَ السَّلَفُ يَدْخِرُونَ فِي يَوْمَتِهِمْ وَأَسْفَارِهِمْ مِنَ الطَّعَامِ وَاللَّحْمِ وَغَيْرِهِ

باب: سلف صالحین اپنے گھر میں اور سفروں میں جس طرح کا کھانا میسر ہوتا اور گوشت وغیرہ محفوظ رکھ لیا کرتے تھے

اور حضرت عائشہ اور اسماء رضی اللہ عنہما حضرت ابو بکر صدیق کی بیٹیاں کہتی ہیں: ہم

الصَّدِيقِ ﷺ: صَنَعْنَا لِلنَّبِيِّ ﷺ وَأَيْبَىٰ نَبِيٍّ كَرِيمٍ ﷺ اور حضرت ابو بکر صدیق رضی اللہ عنہ کے لیے (مکہ مکرمہ سے مدینہ منورہ کے سفر ہجرت کے لیے) توشہ تیار کیا تھا (جسے ایک دسترخوان میں باندھ دیا گیا تھا)۔

تشریح: ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا حضرت سیدنا ابو بکر صدیق رضی اللہ عنہ کی بیٹی ہیں۔ ان کی ماں کا نام ام رومان زینب ہے جن کا سلسلہ نسب نبوی میں کنانہ جاتا ہے۔ حضرت ابو بکر رضی اللہ عنہ کا نام عبداللہ بن عثمان ہے۔ رجال میں سب سے پہلے یہی اسلام لائے تھے۔ حضرت عائشہ رضی اللہ عنہا کا نکاح رسول کریم ﷺ سے شوال سنہ ۱۰ نبوی میں مکہ مکرمہ میں ہوا اور خضعتی شوال سنہ ۱۱ھ میں مدینہ منورہ میں ہوئی۔ یہی وہ خاتون عظمیٰ ہیں جن کی اسلامی خون سے ولادت اور اسلامی شیر سے پرورش ہوئی۔ یہی وہ طیبہ خاتون ہیں جن کا پہلا نکاح صرف رسول کریم ﷺ سے ہی ہوا۔ ان کے فضائل سیر و احادیث میں وارد ہوئے ہیں۔ علم و فضل و تدین و تقویٰ و سخاوت میں بھی یہ بظہیر مقام رکھتی تھیں۔ حضرت عروہ بن زبیر رضی اللہ عنہ کہتے ہیں کہ میں نے دیکھا کہ ایک دن میں حضرت عائشہ رضی اللہ عنہا نے ستر ہزار درہم اللہ کی راہ میں تقسیم فرمادیے، خود ان کے جسم پر پیوند لگا ہوا کرتا تھا۔ ایک روز حضرت عبداللہ بن زبیر رضی اللہ عنہ نے ایک لاکھ درہم ان کی خدمت میں بھیجے۔ انہوں نے سب اسی روز اللہ کی راہ میں صدقہ کر دیے۔ اس دن آپ روزہ سے تھیں۔ شام کو لوٹنے سے سوکھی روٹی سامنے رکھ دی اور یہ بھی کہا کہ اگر آپ سالن کے لئے کچھ درہم بچا لیتیں تو میں سالن تیار کر لیتی۔ حضرت صدیقہ رضی اللہ عنہا نے فرمایا کہ مجھے تو خیال نہ رہا، تجھے یاد دلادینا تھا۔ علامہ ابن تیمیہ رحمۃ اللہ علیہ نے حضرت خدیجہ اور حضرت عائشہ رضی اللہ عنہا کے فضائل پر تبصرہ کرتے ہوئے لکھا ہے کہ ہر دو میں الگ الگ ایسی خصوصیات پائی جاتی ہیں جن کی بنا پر ہم دونوں ہی کو بہت اعلیٰ و افضل یقین رکھتے ہیں۔ کتب احادیث میں حضرت عائشہ رضی اللہ عنہا سے دو ہزار دو سو دس (۲۲۱۰) احادیث مروی ہیں جن میں ۱۱۴۲ احادیث متفق علیہ ہیں اور صرف بخاری شریف میں ۵۴۲ اور صرف مسلم میں ۶۷۱ اور دیگر کتب احادیث میں ۱۲۰۱۷ احادیث مروی ہیں۔ فتاویٰ شرعیہ اور صل مشکلات علیہ اور بیان روایات عربیہ اور واقعات تاریخیہ کا شمار ان کے علاوہ ہے۔ حضرت عائشہ رضی اللہ عنہا نے جنگ جمل میں شرکت کی۔ آپ اس میں ایک اونٹ کے بوجھ میں سوار تھیں، اسی لئے یہ جنگ جمل کے نام سے مشہور ہوئی۔ مقابلہ حضرت علی رضی اللہ عنہ سے تھا۔ جنگ کے خاتمہ پر حضرت صدیقہ رضی اللہ عنہا نے فرمایا تھا کہ میری اور حضرت علی رضی اللہ عنہ کی شکر رنجی ایسی ہی ہے جیسے عموں کا بھادج اور دپور میں ہو جایا کرتی ہے۔ حضرت علی رضی اللہ عنہ نے فرمایا اللہ کی قسم یہی بات ہے۔ علامہ ابن حزم اور علامہ ابن تیمیہ رحمۃ اللہ علیہ لکھتے ہیں کہ فریقین میں سے کوئی بھی آغاز جنگ کرنا نہیں چاہتا تھا مگر چند شریروں نے جو قتل عثمانی میں ملوث تھے، اس طرح جنگ کرادی کہ رات کو اصحاب جمل کے لشکر پر چھا پ مارا۔ وہ سمجھے کہ یہ فعل حکم و بعلم حضرت علی رضی اللہ عنہ ہوا ہے۔ انہوں نے بھی مدافعت میں حملہ کیا اور جنگ برپا ہوگئی۔ علامہ ابن حزم مزید لکھتے ہیں کہ ام المومنین حضرت عائشہ رضی اللہ عنہا اور حضرت زبیر رضی اللہ عنہ اور حضرت طلحہ رضی اللہ عنہ اور ان کے جملہ رفقاء نے امامت علی رضی اللہ عنہ کے بطلان یا جرح میں ایک لفظ بھی نہیں کہا نہ انہوں نے نقض بیعت کیا نہ کسی دوسرے کی بیعت کی نہ اپنے لئے کوئی دعویٰ کیا۔ یہ جملہ وجوہ یقین دلاتے ہیں کہ یہ جنگ صرف اتفاقی حادثہ تھا جس کا ہر دو جانب کسی کو خیال بھی نہ تھا (کتاب الفضل فی السبل جزو چہارم، ص: ۱۵۸ مطبوعہ مصر سنہ ۱۳۱۷ھ) اس جنگ کے بانی خود قاتلین حضرت عثمان رضی اللہ عنہ تھے جو در پردہ یہودی تھے۔ جنہوں نے مسلمانوں کو تباہ کرنے کا منصوبہ بنا کر بعد میں قصاص عثمان رضی اللہ عنہ کا نام لے کر اور حضرت عائشہ صدیقہ رضی اللہ عنہا کو بہکا پھسلا کر اپنے ساتھ ملا کر حضرت علی رضی اللہ عنہ کے خلاف علم بغاوت بلند کیا تھا۔ یہ واقعہ ۱۵ جمادی الثانیہ سنہ ۳۶ھ کو پیش آیا تھا لڑائی صبح سے تیسرے پہر تک رہی۔ حضرت زبیر رضی اللہ عنہ آغاز جنگ سے پہلے ہی صف سے الگ ہو گئے تھے۔ حضرت طلحہ رضی اللہ عنہ شہید ہوئے مگر جان بحق ہونے سے پیشتر انہوں نے بیعت مرتضوی کی تجدید حضرت علی رضی اللہ عنہ کے ایک افسر کے ہاتھ پر کی تھی (رضی اللہ عنہ)

۵۴۲۳۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا سَفْيَانُ (۵۴۲۳) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے سفیان نے، ان عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ عَنْ أَبِيهِ قَالَ: سے عبد الرحمن بن عابس نے، ان سے ان کے والد نے بیان کیا کہ میں نے

۱۵۱۱؛ نسائی: ۴۴۴۴؛ ابن ماجه: ۳۳۱۳]

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

نے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے حضرت ابوطالب رضی اللہ عنہ سے فرمایا: ”اپنے یہاں کے بچوں میں کوئی بچہ تلاش کر لاؤ جو میرے کام کر دیا کرے۔ چنانچہ حضرت ابوطالب رضی اللہ عنہ مجھے اپنی سواری پر اپنے پیچھے بٹھا کر لائے۔“ میں آنحضرت ﷺ کی جب بھی آپ ﷺ کہیں پڑاؤ کرتے خدمت کرتا۔ میں سنا کرتا تھا کہ آنحضرت ﷺ بکثرت یہ دعا پڑھا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں غم سے، رنج سے، عجز سے، سستی سے، بخیلی سے، بزدلی سے، قرض کے بوجھ سے اور لوگوں کے غلبہ سے۔“ (حضرت انس رضی اللہ عنہ نے بیان کیا کہ) پھر میں اس وقت سے برابر آپ کی خدمت کرتا رہا۔ یہاں تک کہ ہم خیبر سے واپس ہوئے اور حضرت صفیہ بنت حبیبہ رضی اللہ عنہا بھی ساتھ تھیں۔ آنحضرت ﷺ نے انہیں پسند فرمایا تھا۔ میں دیکھتا تھا کہ آنحضرت ﷺ نے ان کے لیے اپنی سواری پر پیچھے کپڑے سے پردہ کیا اور پھر انہیں دباں بٹھایا۔ آخر جب ہم مقام صہبا میں پہنچے تو آپ ﷺ نے دسترخوان پر حیس (کھجور، پنیر اور گھی وغیرہ کا ملیدہ) بنایا پھر مجھے بھجوا اور میں لوگوں کو بلا لایا، پھر سب لوگوں نے اسے کھایا۔ یہی آنحضرت ﷺ کی طرف سے حضرت صفیہ رضی اللہ عنہا سے نکاح کی دعوت و لیمہ تھی۔ پھر آپ روانہ ہوئے اور جب احد دکھائی دیا تو آپ ﷺ نے فرمایا: ”یہ پہاڑ ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔“ اس کے بعد جب مدینہ نظر آیا تو فرمایا: ”اے اللہ! میں اس کے دونوں پہاڑوں کے درمیانی علاقے کو اسی طرح حرمت والا علاقہ بناتا ہوں جس طرح حضرت ابراہیم علیہ السلام نے مکہ کو حرمت والا شہر بنایا تھا۔ اے اللہ! اس کے رہنے والوں کو برکت عطا فرما۔ ان کے مد میں اور ان کے صاع میں برکت فرما۔“

الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَلْحَةَ: ائْتِنِي غُلَامًا مِنْ غِلْمَانِكَ يَخْدُمُنِي فَخَرَجَ بِي أَبُو طَلْحَةَ يُرِدُّنِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ فَكُنْتُ أَسْمَعُهُ يَكْثُرُ أَنْ يَقُولَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْعُبْنِ وَصَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ)). فَلَمْ أَزَلْ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ وَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حَبِيبٍ قَدْ حَازَهَا فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بَعَاءَةً أَوْ بِكِسَاءٍ ثُمَّ يُرِدُّهَا وَرَاءَهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نِطْعٍ ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رَجَالًا فَأَكَلُوا وَكَانَ ذَلِكَ بِنَاءً هُوبَهَا ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَأَ لَهُ أَحَدٌ قَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ)) فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: ((اللَّهُمَّ إِنِّي أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدِينِهِمْ وَصَاعِهِمْ)). (راجع: ۳۷۱)

تشریح: اللہ تعالیٰ نے اپنے حبیب کی دعا قبول فرمائی اور مدینہ کو شل مکہ کے برکتوں سے مالا مال فرمایا۔ مدینہ کی آب و ہوا معتدل ہے اور وہاں کا پانی شیریں اور وہاں کی غذا بہترین اثرات رکھتی ہے۔ مدینہ بھی مکہ کی طرح حرم ہے جو لوگ مدینہ کی حرمت کا انکار کرتے ہیں وہ سخت غلطی پر ہیں۔ اس بارے میں الحمد للہ، ہی کا مسلک صحیح ہے کہ مدینہ بھی مکہ جیسا کہ حرم ہے۔ (زادھا اللہ شرفا و تعظیما)

حضرت صفیہ بنت حبیب بن اخطب بن شعبہ سبط حضرت ہارون علیہ السلام سے ہیں۔ ان کی ماں کا نام برہ بنت سموال تھا۔ یہ جنگ خیبر میں سپاہیوں تھیں۔ حضرت جدیہ کلبی رضی اللہ عنہ نے ان کے لئے درخواست کی مگر لوگوں نے کہا کہ بنو قریظہ اور بنو نضیر کی سیدہ ہیں۔ اسے نبی کریم ﷺ اپنے حرم میں داخل

فرمایا تو بہتر ہے۔ چنانچہ ان کو آزاد کر کے آپ نے ان سے نکاح کر لیا۔ ایک روز نبی کریم ﷺ نے دیکھا کہ حضرت صفیہ رضی اللہ عنہا روری ہیں۔ آپ نے وجہ پوچھی تو انہوں نے کہا کہ میں نے سنا ہے کہ حضرت خصفہ رضی اللہ عنہا مجھ کو حقیر سمجھتی ہیں اور اپنے لئے بطور خمر کھتی ہیں کہ میرا نسب نامہ رسول اللہ ﷺ سے ملتا ہے۔ نبی کریم ﷺ نے فرمایا کہ تم نے کیوں نہ کہہ دیا کہ تم مجھ سے کیوں کر بہتر ہو سکتی ہو۔ میرے باپ حضرت ہارون علیہ السلام اور میرے چچا حضرت موسیٰ علیہ السلام اور میرے شوہر حضرت محمد ﷺ ہیں۔ ایک دفعہ حضرت صفیہ رضی اللہ عنہا کی ایک لونڈی نے حضرت فاروق رضی اللہ عنہ سے آکر شکایت کی کہ حضرت صفیہ رضی اللہ عنہا سب کی عزت کرتی ہیں اور یہود کو عطیات دیتی ہیں۔ حضرت عمر رضی اللہ عنہ نے ان سے دریافت کر بھیجا۔ انہوں نے کہا کہ جب سے اللہ نے ہم کو جمعہ عطا فرمایا ہے میں نے سب کچھ پسند نہیں کیا۔ رہے یہودی ان سے میری قربت کے تعلقات ہیں اور میں ان کو ضرور دیتی رہتی ہوں۔ پھر حضرت صفیہ رضی اللہ عنہا نے اس لونڈی سے پوچھا کہ اس شکایت کی وجہ کیا ہے؟ لونڈی نے کہا کہ مجھے شیطان نے بہکا دیا تھا۔ حضرت صفیہ رضی اللہ عنہا نے ان کو اللہ کی راہ میں آزاد کر دیا۔ حضرت صفیہ رضی اللہ عنہا کا انتقال رمضان سنہ ۵۰ھ میں ہوا۔ ان سے دس احادیث مروی ہیں۔ ان کے ماموں رفاعہ بن سہل صحابی تھے۔ ان کی حدیث مؤطا امام مالک میں ہے۔ (رحمۃ للعالمین، جلد دوم/ص: ۲۲۲)

بَابُ الْأَكْلِ فِي إِنْاءٍ مُفَضَّضٍ باب: چاندی کے برتن میں کھانا کیسا ہے؟

۵۴۲۶۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سَيْفُ بْنُ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى أَنَّهُمْ كَانُوا عِنْدَ حَذِيفَةَ فَاسْتَسْقَى فَسَقَاهُ مَجُوسِي فَلَمَّا وَضَعَ الْقَدَحَ فِي يَدِهِ رَمَاهُ بِهِ وَقَالَ: لَوْلَا أَنِّي نَهَيْتُهُ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ كَأَنَّهُ يَقُولُ: لَمْ أَفْعَلْ هَذَا وَلَكِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا تَلْبَسُوا الْجَرِيرَ وَلَا الدِّيَّاجَ وَلَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوا فِي صَحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الْآخِرَةِ)). اطرافه في: ۵۶۳۲، ۵۶۳۳،

۵۸۳۱، ۵۸۳۷ [مسلم: ۵۲۹۴؛ ابوداود: ۱۸۷۸؛ ابن ماجہ: ۳۵۹۰]

تشریح: چاندی سونے کے برتنوں میں کھانا پینا مسلمانوں کے لئے قطعاً حرام ہے۔

بَابُ ذِكْرِ الطَّعَامِ باب: کھانوں کا بیان

۵۴۲۷۔ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ (۹۴۷۷) ہم سے قتیبہ نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے بیان کیا اور ان سے

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَنْثَرِ نَجِيٍّ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحُظَلَّةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ)). (راجع: ۵۰۲۰) ہے۔

ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اس مؤمن کی مثال جو قرآن پڑھتا ہو سگتر ہے جیسی ہے جس کی خوشبو بھی پاکیزہ ہے اور مزہ بھی پاکیزہ ہے اور اس مؤمن کی مثال جو قرآن نہیں پڑھتا کھجور جیسی ہے جس میں کوئی خوشبو نہیں ہوتی لیکن مزہ میٹھا ہوتا ہے اور جو منافق قرآن نہیں پڑھتا اس کی مثال اندرائن جیسی ہے جس میں کوئی خوشبو نہیں ہوتی اور جس کا مزہ بھی کڑوا ہوتا ہے اور منافق کی مثال جو قرآن پڑھتا ہو، ریحانہ (پھول) جیسی ہے جس کی خوشبو تو اچھی ہوتی ہے لیکن مزہ کڑوا ہوتا ہے۔“

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ مزید ار اور خوشبودار کھانا درست ہے کیونکہ مؤمن کی مثال آپ نے اس سے دی۔ حدیث سے یہ بھی نکلا کہ اگر حلال طور سے اللہ تعالیٰ مزیدار کھانا عنایت فرمائے تو اسے خوشی سے کھائے، حق تعالیٰ کا شکر بجالائے اور مزیدار کھانا کھانا، زہد اور درویشی کے خلاف نہیں ہے اور جو بعض جاہل فقیر مزیدار کھانے کو پانی یا نمک ملا کر بد مزہ کر کے کھاتے ہیں یہ اچھا نہیں ہے۔ بعض بزرگوں نے کہا ہے کہ خوش ذائقہ کھانے پر خوش ہونا چاہیے۔ اسے بد ذائقہ بنانا حماقت اور نادانی ہے۔ ایسے جاہل فقیر شریعت الہی کو الٹ پلٹ کرنے والے حلال و حرام کی نہ پروا کرنے والے درحقیقت دشمنان اسلام ہوتے ہیں۔ اعذنا من شرورہم۔ آمین

۵۴۲۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ)). (راجع: ۳۷۷۰)

۵۴۲۸) ہم سے مسدد نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ہم سے عبد اللہ بن عبد الرحمن نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”عورتوں پر عائشہ رضی اللہ عنہا کی فضیلت ایسی ہے، جیسے تمام کھانوں پر ثرید کی فضیلت ہے۔“

تشریح: اسی لئے ثرید کھانا بھی گویا بہترین کھانا کھانا ہے جو آج بھی مسلمانوں میں مرغوب ہے۔ خصوصاً محبان رسول ﷺ میں آج بھی ثرید بنا کر کھانا مرغوب ہے۔

۵۴۲۹۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مَالِكٌ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((السَّقَرُ قِطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ فَإِذَا قُضِيَ نَهْمَتُهُ مِنْ وَجْهِهِ فَلْيُعَجِّلْ إِلَى أَهْلِهِ)). (راجع: ۱۸۰۴)

۵۴۲۹) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے سمی نے، ان سے ابو صالح نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سفر عذاب کا ایک ٹکڑا ہے جو انسان کو سونے اور کھانے سے روک دیتا ہے۔ پس جب کسی شخص کی سفری ضرورت حسب مشاپوری ہو جائے تو اسے جلد ہی گھر واپس آ جانا چاہیے۔“

تشریح: پہلے زمانوں میں سفر واقعی نمونہ سفر ہوتا تھا مگر آج کے حالات بدل گئے ہیں پھر بھی سفر میں تکلیف ہوتی ہے۔ اس لئے حدیث ہذا کا حکم آج بھی باقی ہے۔

باب: سالن کا بیان

بَابُ الْأُدْمِ

۵۴۳۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ رَبِيعَةَ أَنَّهُ سَمِعَ الْقَاسِمَ ابْنَ مُحَمَّدٍ يَقُولُ: كَانَ فِي بَرِيرَةَ ثَلَاثُ سَنٍ أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَهَا فَتُعَقِّمَهَا فَقَالَ أَهْلُهَا: وَلَنَا الْوَلَاءُ فَذَكَرَتْ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَوْ شِئْتَ شَرَطْتِي لَهُمْ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ» قَالَ: وَأَعْتَقْتُ فَخِيرْتُ فِي أَنْ تَقَرَّ تَحْتَ زَوْجِهَا أَوْ تُفَارِقَهُ وَدَخَلَ رَسُولُ اللَّهِ ﷺ يَوْمًا بَيْنَ عَائِشَةَ وَعَلَى النَّارِ بَرْمَةٌ تَقُورُ فَدَعَا بِالْغَدَاءِ فَأَتَيْتُ بِخَبْزٍ وَأُذْمٍ مِنْ أَدْمٍ الثَّيِّبِ فَقَالَ: «أَلَمْ أَرَلَحْمًا؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! وَلَكِنَّهُ لَحْمٌ تَصَدَّقُ بِهِ عَلَى بَرِيرَةَ فَأَهْدَتْهُ لَنَا فَقَالَ: «هُوَ صَدَقَةٌ عَلَيْهَا وَهَدِيَّةٌ لَنَا» (راجع: ۴۵۶)

۵۴۳۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجِبُّ الْحُلُوى وَالْعَسَلَ (راجع: ۴۹۱۲)

۵۴۳۰۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے، ان سے ربیعہ نے، انہوں نے قاسم بن محمد سے سنا، آپ نے بیان کیا کہ بریرہ رضی اللہ عنہا کے ساتھ شریعت کی تین سنتیں قائم ہوئیں۔ حضرت عائشہ رضی اللہ عنہا نے انہیں (ان کے مالکوں سے) خرید کر آزاد کرنا چاہا تو ان کے مالکوں نے کہا کہ ولاء کا تعلق ہم سے ہی قائم ہوگا۔ (عائشہ رضی اللہ عنہا نے بیان کیا کہ) میں نے اس کا ذکر رسول اللہ ﷺ سے کیا تو آپ ﷺ نے فرمایا: ”اگر تم یہ شرط لگا بھی لو جب بھی ولاء اسی کے ساتھ قائم ہوگا جو آزاد کرے گا۔“ پھر بیان کیا کہ بریرہ آزادی گئیں اور انہیں اختیار دیا گیا کہ اگر وہ چاہیں تو اپنے شوہر کے ساتھ رہیں یا ان سے الگ ہو جائیں اور تیسری بات یہ ہے کہ رسول اللہ ﷺ ایک دن عائشہ رضی اللہ عنہا کے گھر تشریف لائے، چولہے پر ہانڈی پک رہی تھی۔ آپ ﷺ نے دوپہر کا کھانا طلب فرمایا تو روٹی اور گھر میں موجود سالن پیش کیا گیا۔ آنحضرت ﷺ نے دریافت فرمایا: ”کیا میں نے گوشت (پکتے ہوئے) نہیں دیکھا ہے؟“ عرض کیا: دیکھا ہے یا رسول اللہ! لیکن وہ گوشت تو بریرہ کو صدقہ میں ملا ہے، انہوں نے ہمیں ہدیہ کے طور پر دیا ہے۔ آپ ﷺ نے فرمایا: ”ان کے لیے وہ صدقہ ہے لیکن ہمارے لیے ہدیہ ہے۔“

باب: میٹھی چیز اور شہد کا بیان

بَابُ الْحُلُوى وَالْعَسَلِ

۵۴۳۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجِبُّ الْحُلُوى وَالْعَسَلَ (راجع: ۴۹۱۲)

۵۴۳۱۔ مجھ سے اسحاق بن ابراہیم حنظلی نے بیان کیا، ان سے ابواسامہ نے، ان سے ہشام نے بیان کیا، انہوں نے کہا کہ مجھے میرے والد نے خبر دی اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ میٹھی چیز اور شہد پسند فرمایا کرتے تھے۔

۵۴۳۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجِبُّ الْحُلُوى وَالْعَسَلَ (راجع: ۴۹۱۲)

(مسلم: ۲۶۷۹؛ ابوداؤد: ۳۷۱۵؛ ترمذی: ۱۸۳۱؛ ابن ماجہ: ۳۳۲۳)

تشریح: اس نیت سے میٹھی چیز اور شہد کھانا بھی عین ثواب ہے۔ محبت نبوی ﷺ کا تقاضا یہی ہے کہ جو چیز آپ نے پسند فرمائی، ہم بھی اسے پسند کریں ایسے ہی لوگوں کا نام الحمد ہے۔

۵۴۳۲۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي الْفَدْلِكِ عَنْ ابْنِ أَبِي ذَنْبٍ عَنِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ أَلْزَمُ النَّبِيَّ ﷺ لِشَبَعِ بَطْنِي جِنَّ لَا أَكُلُ الْخَمِيرَ وَلَا أَلْبَسُ الْحَرِيرَ وَلَا يَخْذُمْنِي فَلَانٌ وَلَا فَلَانَةٌ وَأَلْصِقُ بَطْنِي بِالْحَضْبَاءِ وَأَسْتَقْرِئُ الرَّجُلَ الْآيَةَ وَهِيَ مَعِي كَيْ يَنْقَلِبَ بِي فَيُطْعِمَنِي وَخَيْرُ النَّاسِ لِلْمَسَاكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الثُّعْلَةَ لَيْسَ فِيهَا شَيْءٌ فَنَشْتَقُّهَا فَلَنَلْعَقُ مَا فِيهَا. [راجع: ۳۷۰۸]

۵۴۳۲) ہم سے عبد الرحمن بن شیبہ نے بیان کیا، کہا کہ مجھے ابن ابی الفدیک نے خبر دی، انہیں ابن ابی ذنب نے، انہیں مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں پیٹ بھرنے کے بعد ہر وقت نبی کریم ﷺ کے ساتھ ہی رہا کرتا تھا۔ اس وقت میں روٹی نہیں کھاتا تھا۔ نہ ریشم پہنتا تھا، نہ فلاں اور فلاں کی میری خدمت کرتے تھے (بھوک کی شدت کی وجہ سے بعض اوقات) میں اپنے پیٹ پر کنکریاں لگا لیتا اور کبھی میں کسی سے کوئی آیت پڑھنے کے لیے کہتا، حالانکہ وہ مجھے یاد ہوتی۔ مقصد صرف یہ ہوتا کہ وہ مجھے اپنے ساتھ لے جائے اور کھانا کھلا دے اور مسکینوں کے لیے سب سے بہترین شخص حضرت جعفر بن ابی طالب رضی اللہ عنہ تھے، ہمیں اپنے گھر ساتھ لے جاتے اور جو کچھ بھی گھر میں ہوتا کھلا دیتے تھے۔ کبھی تو ایسا ہوتا کہ گھی کا ڈبہ نکال کر لاتے اور اس میں کچھ نہ ہوتا ہم اسے پھاڑ کر اس میں جو کچھ لگا ہوتا چاٹ لیتے تھے۔

تشریح: ابن زبیر نے کہا چونکہ اکثر کہیں میں شہدی ہوتا ہے اور ایک طریق میں اس کی صراحت آئی ہے یعنی شہد کی کپی تو باب کی مناسبت حاصل ہوگئی۔ گویا امام بخاری رحمہ اللہ نے اس طریق کی طرف اشارہ کیا کچھ کا ڈبہ بھی مراد ہو سکتا ہے۔ حضرت جعفر بن ابی طالب رضی اللہ عنہ حضرت علی رضی اللہ عنہ سے دس سال بڑے تھے۔ مہاجرین حبشہ کے سردار رہے۔ سنہ ۷ھ میں مدینہ واپس تشریف لائے۔ نبی کریم ﷺ غزوہ خیبر میں تھے یہی وہاں پہنچ گئے۔ نبی کریم ﷺ نے فرمایا کہ میں نہیں کہہ سکتا کہ مجھ کو فتح خیبر کی خوشی زیادہ ہے یا جعفر کے آنے کی۔ سنہ ۸ھ میں جنگ موتہ میں شہید ہوئے۔ نکو اور نیزے کے نوے سے زیادہ زخم ان کے سامنے کی طرف موجود تھے دونوں بازو جوڑے کٹ گئے تھے عمر مبارک بوقت شہادت چالیس سال کی تھی۔

باب: کدو کا بیان

بَابُ الدُّبَاءِ

۵۴۳۳۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا أَزْهَرُ ابْنُ سَعْدٍ عَنْ ابْنِ عَوْنٍ عَنْ ثُمَامَةَ بْنِ أَنَسٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى مَوْلَى لَهُ خِيَاطًا فَاتَّبَعِي بِدُبَاءٍ فَجَعَلَ يَأْكُلُهُ فَلَمْ أَزَلْ أُحِبُّهُ مِنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُهُ. [راجع: ۲۰۹۲]

۵۴۳۳) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے ازہر بن سعد نے بیان کیا، ان سے ابن عون نے، ان سے ثمامہ بن انس نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ رسول اللہ ﷺ اپنے ایک درزی غلام کے پاس تشریف لے گئے، پھر آپ ﷺ کی خدمت میں (پکا ہوا) کدو پیش کیا گیا اور آپ ﷺ اسے (رغبت کے ساتھ) کھانے لگے۔ اسی وقت سے میں بھی کدو پسند کرتا ہوں کیونکہ حضور اکرم ﷺ کو اسے میں نے کھاتے ہوئے دیکھا ہے۔

تشریح: ایک روایت میں ہے کہ حضرت انس رضی اللہ عنہ کدو کھاتے اور کہتے تو وہ درخت ہے جو مجھ کو بہت ہی زیادہ محبوب ہے کیونکہ نبی کریم ﷺ تھ سے محبت رکھتے تھے۔ امام احمد رحمہ اللہ نے روایت کیا ہے کہ کدو آپ کو سب کھانوں میں زیادہ پسند تھا۔ حضرت عائشہ رضی اللہ عنہا نے روایت کیا کہ رسول کریم ﷺ نے فرمایا ہانڈی میں کدو زیادہ ڈالو اس سے آدمی کا رُخ دفع ہوتا ہے۔ ایک حدیث میں ہے کدو اور خراوہ دونوں جنت کے میوے ہیں۔ ایک حدیث میں ہے کہ کدو سے دماغ کو طاقت ہوتی ہے۔ ایک حدیث میں ہے کہ کدو بصارت کو قوی کرتا اور قلب کو روشن کرتا ہے۔

باب: اپنے دوستوں اور مسلمان بھائیوں کی دعوت کے لیے کھانا تکلف سے تیار کرانے

بَابُ الرَّجُلِ يَتَكَلَّفُ الطَّعَامَ لِإِخْوَانِهِ

تشریح: صرف اتنا ہی تصرف جو حد اسراف میں نہ ہو۔

(۵۴۳۴) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے اعمش نے، ان سے ابو داؤد نے اور ان سے ابو سعید انصاری رضی اللہ عنہ نے بیان کیا کہ جماعت انصار میں ایک صاحب تھے جنہیں ابو شعیب کہا جاتا تھا۔ اس کے پاس ایک غلام تھا جو گوشت بیچتا تھا۔ حضرت ابو شعیب رضی اللہ عنہ نے اس غلام سے کہا: تم میری طرف سے کھانا تیار کر دو۔ میں چاہتا ہوں کہ رسول اللہ صلی اللہ علیہ وسلم سمیت پانچ آدمیوں کی دعوت کروں۔ چنانچہ وہ حضور اکرم صلی اللہ علیہ وسلم کو چار دوسرے آدمیوں کے ساتھ بلا کر لائے۔ ان کے ایک صاحب بھی چلے گئے تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”ہم پانچ آدمیوں کی تم نے دعوت کی ہے مگر یہ صاحب بھی ہمارے ساتھ آئے ہیں اگر چاہیں تو انہیں اجازت دو اور اگر چاہیں تو نہ کرو۔“ حضرت ابو شعیب رضی اللہ عنہ نے کہا کہ میں نے انہیں بھی اجازت دے دی۔ محمد بن یوسف نے بیان کیا کہ میں نے محمد بن اسماعیل سے سنا، وہ بیان کرتے تھے کہ جب لوگ دسترخوان پر بیٹھے ہوں تو انہیں اس کی اجازت نہیں ہے کہ ایک دسترخوان والے دوسرے دسترخوان والوں کو اپنے دسترخوان سے اٹھا کر کوئی چیز دیں۔ البتہ ایک ہی دسترخوان پر ان کے شرکاء کو اس میں سے کوئی چیز دینے نہ دینے کا اختیار ہے۔

۵۴۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ مِنَ الْأَنْصَارِ رَجُلٌ يُقَالُ لَهُ: أَبُو شُعَيْبٍ وَكَانَ لَهُ غُلَامٌ لَحَامٌ فَقَالَ: اصْنَعْ لِي طَعَامًا أَذْغُو رَسُولَ اللَّهِ ﷺ خَامِسَ خَمْسَةٍ فَدَعَا النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ فَتَبِعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: إِنَّكَ دَعَوْتَنَا خَامِسَ خَمْسَةٍ وَهَذَا رَجُلٌ قَدْ تَبِعَنَا فَإِنْ شِئْتَ أَذْنْتُ لَهُ وَإِنْ شِئْتَ تَرَكْتَهُ قَالَ: بَلْ أَذْنْتُ لَهُ. [راجع: ۲۰۸۱]

تشریح: باب کی مطابقت اس سے نکلی کہ اس نے خاص پانچ آدمیوں کا کھانا تیار کر لیا تو ضرور اس میں تکلف کیا ہوگا۔ معلوم ہوا کہ میزبان کو اختیار ہے کہ جو بن بلائے چلا آئے اس کو اجازت دے یا نہ دے بن بلائے دعوت میں جانا حرام ہے مگر جب یہ یقین ہو کہ میزبان اس کے جانے سے خوش ہوگا اور دونوں میں بے تکلفی ہو تو درست ہے۔ اسی طرح اگر عام دعوت ہے تو اس میں بھی جانا جائز ہے۔

باب: صاحب خانہ کے لیے ضروری نہیں ہے کہ

بَابُ مَنْ أَضَافَ رَجُلًا إِلَى

مِهْمَانٍ كَيْفَ يَتَكَلَّفُ

طَعَامٍ وَأَقْبَلَ هُوَ عَلَى عَمَلِهِ

(۵۴۳۵) مجھ سے عبد اللہ بن مزیر نے بیان کیا، انہوں نے نصر سے سنا، انہیں ابن عون نے خبر دی، کہا: مجھے ثمامہ بن عبد اللہ بن انس نے خبر دی اور

۵۴۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَزِينٍ سَمِعَ النَّضَرَ، أَخْبَرَنَا ابْنُ عَوْنٍ. قَالَ: أَخْبَرَنِي ثُمَامَةُ بْنُ

ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نوعمر تھا اور رسول اللہ ﷺ کے ساتھ رہتا تھا۔ آنحضرت ﷺ اپنے ایک درزی غلام کے پاس تشریف لے گئے۔ وہ ایک پیالہ لایا جس میں کھانا تھا اور اوپر کدو کے قتلے تھے۔ آپ ﷺ کدو تلاش کرنے لگے۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ جب میں نے یہ دیکھا تو کدو کے قتلے آپ کے سامنے جمع کر کے رکھنے لگا۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ (پیالہ آنحضور ﷺ کے سامنے رکھنے کے بعد) غلام اپنے کام میں لگ گیا۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ اسی وقت سے میں بھی کدو پسند کرنے لگا، جب میں نے رسول اللہ ﷺ کا یہ عمل دیکھا۔

صنع. [راجع: ۲۰۹۲]

تشریح: کہ آپ کدو تلاش کر کے کھا رہے تھے، غلام دسترخوان پر کھانا رکھنے کے بعد دوسرے کام میں لگ گیا اور ساتھ کھانے نہیں بیٹھا۔ اس سے باب کا مسئلہ ثابت ہوا۔

بَابُ الْمَرْقِ

باب: شوربہ کا بیان

۵۴۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ أَنَّ خِيَّاطًا دَعَا النَّبِيَّ ﷺ لِطَعَامٍ صَنَعَهُ فَذَهَبْتُ مَعَ النَّبِيِّ ﷺ فَقَرَّبَ خَبْزَ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَّبِعُ الدُّبَّاءَ مِنْ حَوَالِي الْقِصْعَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمَيْهِ. [راجع: ۲۰۹۲] [مسلم: ۵۳۲۵] کرنے لگا۔

۵۴۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ أَنَّ خِيَّاطًا دَعَا النَّبِيَّ ﷺ لِطَعَامٍ صَنَعَهُ فَذَهَبْتُ مَعَ النَّبِيِّ ﷺ فَقَرَّبَ خَبْزَ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَّبِعُ الدُّبَّاءَ مِنْ حَوَالِي الْقِصْعَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ بَعْدَ يَوْمَيْهِ. [راجع: ۲۰۹۲] [مسلم: ۵۳۲۵] کرنے لگا۔

ابوداؤد: ۳۷۸۲؛ ترمذی: ۱۸۵۰

محبت کا یہی تقاضا ہے کہ جسے محبوب پسند کرے اسے محبت بھی پسند کرے۔ سچ ہے: اِنِ الْمَحَبِّ لَمَنْ يُحِبُّ مَطِيعٌ جَعَلَنَا اللَّهُ مِنْهُمْ (رمن)۔

تشریح: حضرت امام مالک بن انس بن اُمی امام دارالبحرۃ کے لقب سے مشہور ہیں۔ سنہ ۹۵ھ میں پیدا ہوئے اور ہجرت ۸۴ سال سنہ ۱۷۹ھ میں انتقال فرمایا۔ شاہ ولی اللہ رحمۃ اللہ علیہ فرماتے ہیں کہ جب کسی حدیث کی سند حضرت امام مالک رحمۃ اللہ علیہ تک پہنچ جاتی ہے تو وہ حدیث نہایت اعلیٰ مقام صحت تک پہنچ جاتی ہے۔ امام شافعی رحمۃ اللہ علیہ اور ہارون رشید جیسے ایک ہزار علماء اور لوگ ان کے شاگرد ہیں۔

باب: خشک کیے ہوئے گوشت کے ٹکڑے کا بیان

بَابُ الْقُدِيدِ

۵۴۳۷۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَنِّي بِمَرْقَةٍ فِيهَا دُبَاءٌ وَقَدْ يَدُّ قَرَأْتُهُ يَتَّبِعُ الدُّبَاءَ يَأْكُلُهُ. [راجع: ۲۰۹۲]

۵۴۳۸۔ حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: مَا فَعَلَهُ إِلَّا فِي عَامٍ جَاعَ النَّاسُ أَرَادَ أَنْ يُطْعِمَ الْغَنِيَّ الْفَقِيرَ وَإِنْ كُنَّا لَنَرْفَعُ الْكُرَاعَ بَعْدَ خَمْسِ عَشْرَةَ وَمَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ بَرٍّ مَادُومَ ثَلَاثًا. [راجع: ۵۴۲۳]

۵۴۳۷۔ ہم سے حکیم ابو نعیم نے بیان کیا، کہا ہم سے مالک بن انس نے، ان سے اسحاق بن عبد اللہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا: میں نے دیکھا کہ رسول اللہ ﷺ کی خدمت میں شوربہ لایا گیا۔ اس میں کدو اور سوکھے گوشت کے ٹکڑے تھے، پھر میں نے دیکھا کہ آنحضرت ﷺ اس میں سے کدو کے قتلے تلاش کر کے کھا رہے تھے۔

۵۴۳۸۔ ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد الرحمن بن عابس نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ آنحضرت ﷺ نے ایسا کبھی نہیں کیا کہ تین دن سے زیادہ گوشت قربانی والا رکھنے سے منع فرمایا ہو۔ صرف اس سال یہ حکم دیا تھا جس سال قحط کی وجہ سے لوگ فاقے میں مبتلا تھے۔ مقصد یہ تھا کہ جو لوگ غنی ہیں وہ گوشت محتاجوں کو کھلائیں (اور جمع کر کے نہ رکھیں) اور ہم تو بکری کے پائے محفوظ کر کے رکھ لیتے تھے اور پندرہ دن بعد تک (کھاتے تھے) اور آل محمد نے کبھی سالن کے ساتھ گیبوں کی روٹی تین دن تک برابر سیر ہو کر نہیں کھائی۔

تشریح: آل محمد ﷺ کے سلسلہ میں آپ کے فرزندان زینہ تین تھے مگر تینوں طفلی میں اللہ کو پیارے ہو گئے، جن کے نام قاسم، عبد اللہ اور ابراہیم رضی اللہ عنہم ہیں اور ذر خان طاہرہ چار ہیں۔ بیٹیوں میں (۱) حضرت زینب رضی اللہ عنہا ہیں جو حضرت قاسم سے چھوٹی اور دیگر اولاد النبی ﷺ سے بڑی ہیں۔ (۲) حضرت رقیہ رضی اللہ عنہا جو حضرت زینب رضی اللہ عنہا سے چھوٹی ہیں۔ (۳) حضرت ام کلثوم رضی اللہ عنہا جو حضرت رقیہ رضی اللہ عنہا سے چھوٹی ہیں (۴) حضرت فاطمہ رضی اللہ عنہا ہیں جن کے فضائل بے شمار ہیں۔ حضرت فاطمہ رضی اللہ عنہا کو رسول اللہ ﷺ نے ایک خاص وصیت فرمائی تھی کہ میری بیٹی اس دعا کو ہمیشہ پڑھا کرو: ”يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ وَلَا تَكِلْنِيْ اِلَى نَفْسِيْ طَرَفَةَ عَيْنٍ وَاَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ“ (بیہقی) آل رسول کا لفظ ان سب پر ان کی آل اولاد پر حضرات حسین رضی اللہ عنہما اور ان کی اولاد پر بولا جاتا ہے۔

بَابُ مَنْ نَاوَلَ أَوْ قَدَّمَ إِلَى صَاحِبِهِ عَلَى الْمَائِدَةِ شَيْئًا
وَقَالَ ابْنُ الْمُبَارَكِ: لَا بَأْسَ أَنْ يَنَاوَلَ بَعْضُهُمْ بَعْضًا وَلَا يَنَاوَلَ مِنْ هَذِهِ الْمَائِدَةِ إِلَى مَائِدَةٍ أُخْرَى.

باب: جس نے ایک ہی دسترخوان پر کوئی چیز اٹھا کر اپنے دوسرے ساتھی کو دی یا اس کے سامنے رکھی
(امام بخاری رحمہ اللہ نے) کہا کہ عبد اللہ بن مبارک نے کہا کہ اس میں کوئی حرج نہیں اگر (ایک دسترخوان پر) ایک دوسرے کی طرف دسترخوان کے کھانے بڑھائے لیکن یہ جائز نہیں کہ (میزبان کی اجازت کے بغیر) ایک دسترخوان سے دوسرے دسترخوان کی طرف کوئی چیز بڑھائی جائے۔

۵۴۳۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ خِيَاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِيَطْعَامَ صَنَعَهُ قَالَ أَنَسٌ: فَذَهَبَتْ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ فَقَرَّبَ إِلَى رَسُولِ اللَّهِ ﷺ خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَاءٌ وَقَدِيدٌ قَالَ أَنَسٌ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَّبِعُ الدُّبَاءَ مِنْ حَوَالِي الصَّخْفَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَاءَ مِنْ يَوْمِئِذٍ وَقَالَ: ثُمَامَةُ عَنْ أَنَسٍ فَجَعَلْتُ أَجْمَعُ الدُّبَاءَ بَيْنَ يَدَيْهِ. [راجع: ۲۰۲۹]

۵۴۳۹) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا کہ ایک درزی نے رسول اللہ ﷺ کو کھانے کی دعوت دی جو اس نے آنحضرت ﷺ کے لیے تیار کیا تھا۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں بھی حضور اکرم ﷺ کے ساتھ اس دعوت میں گیا۔ انہوں نے آپ ﷺ کی خدمت میں جو کی روٹی اور شوربہ جس میں کدو اور خشک کیا ہوا گوشت تھا، پیش کیا۔ حضرت انس رضی اللہ عنہ نے کہا: میں نے دیکھا کہ رسول اللہ ﷺ پیالہ میں چاروں طرف کدو تلاش کر رہے ہیں۔ اسی دن سے میں بھی کدو پسند کرنے لگا۔ ثمامہ نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے کہ پھر میں آنحضرت ﷺ کے سامنے کدو کے قتے تلاش کر کر کے اکٹھے کرنے لگا۔

تشریح: امام بخاری رحمہ اللہ نے اسی ثمامہ کی روایت سے ترجمہ باب نکالا ہے کیونکہ اس سے یہ ثابت ہوا کہ ایک دسترخوان والے دوسرے شخص کو جو اس دسترخوان پر بیٹھا ہو کھانا دے سکتے ہیں خواہ کھانا ایک ہی برتن میں ہو یا علیحدہ برتنوں میں مگر جس کو کھانا دے رہے ہیں اس کی مرضی بھی ہونا ضروری ہے۔ اگر کوئی شکمیر ہو رہا ہو اسے کھانا دینا اس کی اجازت بغیر غلط ہوگا۔

باب: تازہ کھجور اور ککڑی ایک ساتھ کھانا

۵۴۴۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِثَاءِ. [طرفاء فی: ۵۴۴۷، ۵۴۴۹] [مسلم: ۵۳۳۰؛ ابو داود: ۳۸۳۵]

۵۴۴۰) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے اور ان سے عبد اللہ بن جعفر بن ابی طالب رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ کو تازہ کھجور ککڑی کے ساتھ کھاتے دیکھا ہے۔

بَابُ الرُّطْبِ بِالْقِثَاءِ

۵۴۴۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِثَاءِ. [طرفاء فی: ۵۴۴۷، ۵۴۴۹] [مسلم: ۵۳۳۰؛ ابو داود: ۳۸۳۵]

ترمذی: ۱۸۴۴؛ ابن ماجہ: ۳۳۲۵

تشریح: یہ بڑی دانائی اور حکمت کی بات ہے ایک دوسری کی صلح ہیں کھجور کی گرمی ککڑی توڑ دیتی ہے جو ٹھنڈی ہے، حضرت عبد اللہ حضرت جعفر رضی اللہ عنہ کے پہلے بیٹے ہیں جو جوش میں پیدا ہوئے۔ کثرت سخاوت سے ان کا لقب بحر الجود تھا۔ حد درجہ کے عبادت گزار تھے۔ سنہ ۸۰ھ میں ہجر ۹۰ سال مدینہ المنورہ میں وفات پائی۔ (رضی اللہ عنہ)

باب: روٹی کھجور (بوقت ضرورت راشن تقسیم کرنے) کے بیان میں

بَابُ الْحَشْفِ

۵۴۴۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبَّاسِ الْجَرِيرِيِّ عَنْ أَبِي عُمَانَ قَالَ: تَصَيَّفْتُ أَبَا هُرَيْرَةَ سَبْعًا فَكَانَ هُوَ وَأَمْرَأَتُهُ وَخَادِمُهُ يَغْتَقِبُونَ اللَّيْلَ أَثْلَاثًا يَصْلِي هَذَا ثُمَّ يُوقِظُ هَذَا وَسَمِعْتُهُ يَقُولُ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ تَمْرًا فَأَصَابَنِي سَبْعُ تَمْرَاتٍ إِحْدَاهُنَّ حَشْفَةٌ. [راجع: ۵۴۱۱]

(۵۳۳۱) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عباس جریری نے اور ان سے ابو عثمان نے بیان کیا کہ میں حضرت ابو ہریرہ رضی اللہ عنہ کے یہاں سات دن تک مہمان رہا، وہ اور ان کی بیوی اور ان کے خادم نے رات میں (جاگنے کی) باری مقرر کر رکھی تھی۔ رات کے ایک تہائی حصہ میں ایک صاحب نماز پڑھتے رہے پھر وہ دوسرے کو جگا دیتے اور میں نے حضرت ابو ہریرہ رضی اللہ عنہ کو یہ کہتے سنا کہ رسول اللہ ﷺ نے اپنے صحابہ میں ایک مرتبہ کھجوریں تقسیم کیں اور مجھے بھی سات کھجوریں دیں، ایک ان میں خراب تھی۔

تشریح: مگر انہوں نے اسے بھی بخوشی قبول کیا۔ اطاعت شعاری کا یہی تقاضا ہے نہ کہ ان مقلدین جاندین کی طرح جو میٹھا میٹھا پ اور کڑا کڑا تھوکے موافق عمل کرتے ہیں۔ الا ماشاء اللہ۔ حدیث سے بوقت ضرورت راشن تقسیم کرنا بھی ثابت ہوا جو امام بخاری رحمہ اللہ نے حدیث ہذا سے ثابت فرمایا ہے اور آپ کے اجتہاد علمی کی دلیل ہے پھر بھی کتنے معاند مقلد عقل کے خود کو رہے ہیں جو امام موصوف کو مجتہد نہیں مانتے بلکہ مثل اپنے مقلد مشہور کرتے ہیں۔ نعوذ باللہ۔

۵۴۴۱۔م۔ حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمٍ عَنْ أَبِي عُمَانَ عَنْ أَبِي هُرَيْرَةَ قَسَمَ النَّبِيُّ ﷺ بَيْنَنَا تَمْرًا فَأَصَابَنِي مِنْهُ خَمْسُ أَرْبَعٍ تَمْرَاتٍ وَحَشْفَةٌ ثُمَّ رَأَيْتُ الْحَشْفَةَ هِيَ أَشَدُّهُنَّ

(۵۳۳۱) ہم سے محمد بن صباح نے بیان کیا، کہا ہم سے اسماعیل بن زکریا نے بیان کیا، ان سے عاصم نے، ان سے ابو عثمان نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ہم میں کھجور تقسیم کی پانچ مجھے عنایت فرمائیں چار تو اچھی کھجوریں تھیں اور ایک خراب تھی جو میرے دانتوں کے لیے سب سے زیادہ سخت تھی۔

لِضَرَبَتِي. [راجع: ۱۵۴۱۱]

تشریح: غلہ کی کم پائی کے زمانہ میں ان احادیث سے سرکاری سطح پر راشن کی تقسیم کا طریقہ ثابت ہوا۔ یہ بھی معلوم ہوا کہ راشن اچھا ہو یا رڈی برابر حصہ سب کو تقسیم کرنا چاہیے۔ آج کے دور گرانی میں راشن کی صحیح تقسیم کے لئے ان احادیث نبوی میں بڑی روشنی ملتی ہے مگر دیکھنے سمجھنے عملی جامہ پہنانے کے لئے دیدہ بینا کی ضرورت ہے نہ کہ آج کل جیسے بدویانیت تقسیم کاروں کی جن کے ہاتھوں صحیح تقسیم نہ ہونے کے باعث مخلوق الہی پریشان ہے یہ راشن تقسیم کرنے کا دوسرا واقعہ ہے۔

باب: تازہ کھجور اور خشک کھجور کے بیان میں

اور اللہ عزوجل کا (سورہ مریم میں) حضرت مریم علیہا السلام کو خطاب ”اور اپنی طرف کھجور کی شاخ کو بلا تو تم پر تازہ کھجوریں گریں گی۔“

(۵۳۳۲) اور محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے منصور بن صفیہ نے، کہا مجھ سے میری والدہ نے اور ان سے حضرت

بَابُ الرُّطْبِ وَالتَّمْرِ

وَقَوْلُ اللَّهِ عَزَّوَجَلَّ: ﴿وَهُزِّيْٓ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تَسَاقُطُ عَلَيْكَ رُطْبًا حَمِيْمًا﴾. [مریم: ۱۲۵]

۵۴۴۲۔ وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، قَالَ: حَدَّثَنِي

أُمِّي عَنْ عَائِشَةَ قَالَتْ: نُوْفِيَ النَّبِيُّ ﷺ وَقَدْ شَبَعْنَا مِنَ الْأَسْوَدَيْنِ: التَّمْرِ وَالنَّمَاءِ. عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کی وفات ہو گئی اور ہم پانی اور کھجور ہی سے (اکثر دنوں میں) پیٹ بھرتے رہے۔

[راجع: ۵۳۸۳]

تشریح: آیت میں ترکھور کا ذکر ہے اسی لئے یہاں اسے نقل کیا گیا۔ آیت میں اس وقت کا ذکر ہے جب حضرت مریم علیہا السلام حالت زچگی میں کھجور کے درخت کے نیچے ٹمکن بیٹھی ہوئی تھیں۔ ایسے وقت میں اللہ تعالیٰ نے ان کو اطمینان دلایا اور تازہ کھجوروں سے ان کی ضیافت فرمائی۔

(۵۴۴۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو عسان نے بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا، ان سے ابراہیم بن عبد الرحمن بن عبد اللہ بن ابی ربیعہ نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ مدینہ میں ایک یہودی تھا اور وہ مجھے قرض اس شرط پر دیا کرتا تھا کہ میری کھجوریں تیار ہونے کے وقت لے لے گا۔ حضرت جابر رضی اللہ عنہ کی ایک زمین بئر رومہ کے راستہ میں تھی۔ ایک سال کھجور کے باغ میں پھل نہیں آئے۔ پھل پنے جانے کا جب وقت آیا تو وہ یہودی میرے پاس آیا لیکن میں نے تو باغ سے کچھ بھی نہیں توڑا تھا۔ اس لیے میں اس آئندہ سال کے لیے مہلت مانگنے لگا لیکن اس نے مہلت دینے سے انکار کیا۔ اس کی خبر جب رسول اللہ ﷺ کو دی گئی تو آپ ﷺ نے اپنے صحابہ سے فرمایا: ”چلو، یہودی سے جابر کے لیے ہم مہلت مانگیں گے۔“ چنانچہ یہ سب میرے پاس میرے باغ میں تشریف لائے۔ آنحضرت ﷺ اس یہودی سے گفتگو فرماتے رہے لیکن وہ یہی کہتا رہا کہ ابو القاسم میں مہلت نہیں دے سکتا۔ جب آنحضرت ﷺ نے یہ دیکھا تو آپ کھڑے ہو گئے اور کھجور کے باغ میں چاروں طرف پھرے پھر تشریف لائے اور اس سے گفتگو کی لیکن اس نے اب بھی انکار کیا پھر میں کھڑا ہوا اور تھوڑی سی تازہ کھجور لا کر نبی ﷺ کے سامنے رکھی۔ آنحضرت ﷺ نے ان کو تناول فرمایا پھر فرمایا: ”جابر تمہاری جھونپڑی کہاں ہے؟“ میں نے آپ کو بتایا تو آپ ﷺ نے فرمایا: ”اس میں میرے لیے کچھ فرش بچھا دو۔“ میں نے بچھا دیا تو آپ ﷺ داخل ہوئے اور آرام فرمایا پھر بیدار ہوئے تو میں ایک ٹھٹی اور کھجور لایا۔ آنحضرت ﷺ نے اس میں سے بھی تناول فرمایا پھر آپ کھڑے ہوئے اور یہودی سے گفتگو فرمائی۔ اس نے اب بھی انکار کیا۔

۵۴۴۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ بِالْمَدِينَةِ يَهُودِيٌّ وَكَانَ يُسَلِّفُنِي فِي تَمْرِي إِلَى الْجَذَاذِ وَكَانَتْ لِحَابِرِ الْأَرْضِ النَّبِيِّ بِطَرِيقِي رُومَةَ فَجَلَسْتُ فَخَلَا عَامًا فَجَاءَ نَبِيُّ الْيَهُودِيِّ عِنْدَ الْجَذَاذِ وَلَمْ أَجِدْ مِنْهَا شَيْئًا فَجَعَلْتُ أَسْتَنْظِرُهُ إِلَى قَابِلٍ قَابِلِي فَأَخْبَرَ بِذَلِكَ النَّبِيُّ ﷺ فَقَالَ لِأَصْحَابِهِ: ((امْشُوا نَسْتَنْظِرُ لِحَابِرِ مِنَ الْيَهُودِيِّ)). فَجَاءَ وَنَبِيٌّ فِي نَخْلِي فَجَعَلَ النَّبِيُّ ﷺ يَكْلِمُ الْيَهُودِيَّ يَقُولُ: أَبَا الْقَاسِمِ! لَا أَنْظِرُهُ فَلَمَّا رَأَاهُ النَّبِيُّ ﷺ قَامَ فَطَافَ فِي النَّخْلِ ثُمَّ جَاءَهُ فَكَلَّمَهُ فَأَبَى فَقُمْتُ فَجِئْتُ بِقَلِيلِ رُطَبٍ فَوَضَعْتُهُ بَيْنَ يَدَيْ النَّبِيِّ ﷺ فَأَكَلَ ثُمَّ قَالَ: ((أَيْنَ عَرِيضَتُكَ يَا جَابِرُ؟)) فَأَخْبَرْتُهُ فَقَالَ: ((افْرُشْ لِي فِيهِ)) فَفَرَشْتُهُ فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيْقَظَ فَجِئْتُهُ بِقَبْضَةِ أُخْرَى فَأَكَلَ مِنْهَا ثُمَّ قَامَ فَكَلَّمَ الْيَهُودِيَّ فَأَبَى عَلَيْهِ فَقَامَ فِي الرُّطَابِ فِي النَّخْلِ الثَّانِيَةِ ثُمَّ قَالَ: ((يَا جَابِرُ! جُدَّ وَافْضُ)). فَوَقَفَ فِي الْجَذَاذِ فَجَدَدْتُ مِنْهَا مَا قَضَيْتُهُ وَفَضَّلْتُ مِثْلَهُ فَخَرَجْتُ حَتَّى

جَنَّتِ النَّبِيُّ ﷺ فَبَشَّرَتْهُ فَقَالَ: ((أَشْهَدُ أَنِّي رَسُولُ اللَّهِ)).
 قَالَ أَبُو عَبْدِ اللَّهِ: عَرْشٌ وَعَرِيشٌ بِنَاءٌ وَقَالَ
 ابْنُ عَبَّاسٍ: «مَعْرُوشَاتٍ» [الانعام: ۱۴۱]
 مَا يَعْرِشُ مِنَ الْكُرُومِ وَغَيْرِ ذَلِكَ «عُرُوشَهَا» [البقرة: ۲۵۹] أَبَيَّتْهَا.

آنحضرت ﷺ دوبارہ باغ میں کھڑے ہوئے پھر فرمایا: ”جابر! جاؤ! اب پھل توڑو اور قرض ادا کر دو۔“ آپ ﷺ کھجوروں کے توڑے جانے کی جگہ کھڑے ہو گئے اور میں نے باغ میں سے اتنی کھجوریں توڑ لیں جن سے میں نے قرض ادا کر دیا اور اس میں سے کھجوریں بچ بھی گئیں پھر میں وہاں سے نکلا اور حضور اکرم ﷺ کی خدمت میں حاضر ہو کر یہ خوشخبری سنائی تو آنحضرت ﷺ نے فرمایا: ”میں گواہی دیتا ہوں کہ میں اللہ کا رسول ہوں۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا: اس حدیث میں ”عرش“ کا لفظ ہے۔ عروش اور عریش عمارت کی چھت کو کہتے ہیں۔ حضرت ابن عباس رضی اللہ عنہما نے کہا کہ (سورۃ الانعام میں لفظ) ”معروشات“ سے مراد انگور وغیرہ کی ٹھیاں ہیں۔ دوسری آیت (سورۃ بقرہ) میں ﴿خَاوِيَةً عَلَىٰ عُرُوشِهَا﴾ یعنی اپنی چھتوں پر گرے ہوئے۔

تشریح: حدیث میں خشک و تر کھجوروں کا ذکر ہے۔ یہی وجہ مطابقت ہے آپ کی دعا کی برکت سے حضرت جابر رضی اللہ عنہ کا قرض ادا ہو گیا۔

بَابُ أَكْلِ الْجُمَارِ باب: کھجور کے درخت کا گوند کھانا جائز ہے

تشریح: الجمار و الجامور درخت خرما کا گوند جو چربی کی طرح سفید ہوتا ہے۔ (مصباح)

۵۴۴۴۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ جُلُوسٌ إِذْ أَتَى بِجُمَارٍ نَخْلَةٍ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ مِنَ الشَّجَرِ لَمَا بَرَكَتُهُ كَبَرَكَةِ الْمُسْلِمِ)). فَظَنَنْتُ أَنَّهُ يَعْني النَّخْلَةَ فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ يَا رَسُولَ اللَّهِ! ثُمَّ التَفْتُ فَإِذَا أَنَا عَاشِرُ عَشْرَةٍ أَنَا أَخَذْتُهُمْ فَسَكَتُ فَقَالَ النَّبِيُّ ﷺ: ((هِيَ النَّخْلَةُ)). [راجع: ۶۱]

(۵۴۴۴) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے اعمش نے بیان کیا، کہا مجھ سے مجاہد نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ہم نبی کریم ﷺ کی خدمت میں بیٹھے ہوئے تھے کہ کھجور کے درخت کا گوند لایا گیا۔ آنحضرت ﷺ نے فرمایا: ”بعض درخت ایسے ہوتے ہیں جن کی برکت مسلمان کی برکت کی طرح ہوتی ہے۔“ میں نے خیال کیا کہ آپ ﷺ کا اشارہ کھجور کے درخت کی طرف ہے۔ میں نے سوچا کہ کہہ دوں کہ وہ درخت کھجور کا ہوتا ہے یا رسول اللہ! لیکن پھر جو میں نے مڑ کر دیکھا تو مجلس میں میرے علاوہ نو آدمی اور تھے اور میں ان میں سے سب سے چھوٹا تھا۔ اس لیے میں خاموش رہا پھر آپ ﷺ نے فرمایا: ”وہ درخت کھجور کا ہے۔“

تشریح: کھجور کا درخت آدمی سے بہت مشابہت رکھتا ہے۔ اس کے گودہ میں ایسی بو ہوتی ہے۔ جیسی آدمی کے نطفہ میں اور اس کا سر کاٹ ڈالو تو وہ آدمی کی طرح مر جاتا ہے اور درخت نہیں مرتے بلکہ پھر ہرے بھرے ہو جاتے ہیں مگر کھجور کا سر آدمی کے سر کی مثال ہے۔ اسی لیے حکماء نے کھجور کو ایسی آخری نباتات سے قرار دیا ہے کہ وہاں سے حیوانات اور نباتات میں اتصال بہت قریب ہوتا ہے۔

باب: عجوبہ کھجور کا بیان

بَابُ الْعَجْوَةِ

۵۴۴۵۔ حَدَّثَنَا جُبَعَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَرْوَانُ، قَالَ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ، قَالَ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ سَمٌّ وَلَا سِحْرٌ)). [اطرافہ فی: ۵۷۶۸، ۵۷۶۹، ۵۷۷۹]

۵۴۴۵۔ ہم سے جعبہ بن عبد اللہ نے بیان کیا، کہا ہم سے مروان نے بیان کیا، کہا ہم کو ہاشم بن ہاشم نے خبر دی، انہوں نے کہا ہم کو عامر بن سعد نے خبر دی اور ان سے ان کے والد سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے ہر دن صبح کے وقت سات عجوبہ کھجوریں کھالیں، اسے اس دن نہ ہر نقصان پہنچا سکے گا اور نہ جادو۔“

[مسلم: ۵۳۳۹؛ ابوداؤد: ۳۸۷۶]

تشریح: سند میں جعبہ بن عبد اللہ راوی کی کنیت ابو بکرؓ ہے اور نام ہے یحییٰ، جعبہ ان کا لقب ہے، ابو خاقان بھی ان کی کنیت ہے۔ ان سے ایک یہی حدیث اس کتاب میں مروی ہے اور باقی کتب سنیہ کی کتابوں میں ان سے کوئی روایت نہیں ہے۔ عجوبہ مدینہ میں ایک عمدہ قسم کی کھجور کا نام ہے۔

باب: دو کھجوروں کو ایک ساتھ ملا کر کھانا

بَابُ الْقِرَانِ فِي التَّمْرِ

تشریح: منع ہے جب دوسرے لوگوں کے ساتھ کھا رہا ہو۔

۵۴۴۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ: أَصَابَنَا عَامُ سَنَةِ مَعَ ابْنِ الزُّبَيْرِ رَزَقَنَا تَمْرًا فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَمْرُؤُنَا وَنَحْنُ نَأْكُلُ وَيَقُولُ: لَا تَقَارِنُوا فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْإِقْرَانِ ثُمَّ يَقُولُ: إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَحَاهُ قَالَ شُعْبَةُ: الْإِذْنُ مِنْ قَوْلِ ابْنِ عُمَرَ. [راجع: ۲۴۵۵]

۵۴۴۶۔ ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے جبلة بن سحیم نے بیان کیا، کہا ہمیں عبد اللہ بن زبیر رضی اللہ عنہ کے ساتھ (جب وہ حجاز کے خلیفہ تھے) ایک سال قحط کا سامنا کرنا پڑا تو انہوں نے راشن میں کھانے کے لیے کھجوریں دیں۔ عبد اللہ بن عمر رضی اللہ عنہ ہمارے پاس سے گزرتے اور ہم کھجور کھاتے ہوتے تو وہ فرماتے: دو کھجوروں کو ایک ساتھ ملا کر نہ کھاؤ کیونکہ نبی کریم ﷺ نے دو کھجوروں کو ایک ساتھ ملا کر کھانے سے منع کیا ہے، پھر فرمایا: سوائے اس صورت کے جب اس کو کھانے والا شخص اپنے ساتھ سے (جو کھانے میں شریک ہے) اس کی اجازت لے لے۔ شعبہ نے بیان کیا کہ اجازت والا اکثر حضرت ابن عمر رضی اللہ عنہما کا قول ہے۔

تشریح: یہ حدیث کے الفاظ نہیں ہیں۔

بَابُ بَرَكَةِ النَّخْلَةِ

باب: کھجور کے درخت کی برکت کا بیان

۵۴۴۷۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ زُبَيْدٍ عَنْ مُجَاهِدٍ، سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ مِنَ الشَّجَرِ

۵۴۴۷۔ ہم سے ابو نعیم نے بیان کیا، کہا ہم سے محمد بن طلحہ نے بیان کیا، ان سے زبید نے بیان کیا، ان سے مجاہد نے بیان کیا، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے فرمایا: ”درختوں میں ایک

۵۴۴۷۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ زُبَيْدٍ عَنْ مُجَاهِدٍ، سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ مِنَ الشَّجَرِ

شَجَرَةٌ تَكُونُ مِثْلَ الْمُسْلِمِ وَهِيَ النَّخْلَةُ)). درخت مثل مسلمان کے ہے اور وہ کھجور کا درخت ہے۔“

[راجع: ۶۱]

بَابُ الْقِثَاءِ

باب: کٹڑی کھانے کا بیان

۵۴۴۸۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطَبَ بِالْقِثَاءِ. [راجع: ۱۵۴۴۰]

(۵۴۳۸) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے بیان کیا اور انہوں نے حضرت ابن عمر رضی اللہ عنہما سے سنا کہ میں نے نبی کریم ﷺ کو کھجور کو کٹڑی کے ساتھ کھاتے ہوئے دیکھا۔

تشریح: جس کا پھل بے حد مقوی اور بہترین لذت والا شیریں ہوتا ہے۔ مسلمان کو بھی ایسا ہی بن کر رہنا چاہیے اور اپنی ذات سے خلق اللہ کو زیادہ سے زیادہ فائدہ پہنچانا چاہیے۔ کسی کو ناحق ایذا رسانی مسلمان کا کام نہیں ہے۔ کھجور مدینہ منورہ کی خاص پیداوار ہے، یہ اس لئے بھی مسلمانوں کو زیادہ محبوب ہے۔

بَابُ جَمْعِ اللَّوْنَيْنِ أَوْ الطَّعَامَيْنِ

باب: ایک وقت میں دو طرح کے (پھل) یا دو قسم

بِمَرَّةٍ

کے کھانے جمع کر کے کھانا

۵۴۴۹۔ حَدَّثَنَا ابْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالْقِثَاءِ. [راجع: ۱۵۴۴۰]

(۵۴۳۹) ہم سے ابن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو ابراہیم بن سعد نے خبر دی، انہیں ان کے والد نے اور ان سے عبد اللہ بن جعفر رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کو کٹڑی کے ساتھ کھجور کھاتے ہوئے دیکھا ہے۔

بَابُ مَنْ أَدْخَلَ الصِّيفَانَ عَشْرَةً

باب: دس دس مہمانوں کو ایک بار بلا کر کھانے

پر بٹھانا

عَشْرَةً وَالْجُلُوسِ عَلَى الطَّعَامِ

عَشْرَةً عَشْرَةً

۵۴۵۰۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ الْحَدَّادِ أَبِي عَثْمَانَ عَنْ أَنَسٍ ح: وَعَنْ هِشَامٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ ح: وَعَنْ سَيَّانٍ أَبِي رَبِيعَةَ عَنْ أَنَسٍ أَنَّ أُمَّ سُلَيْمٍ أُمُّهُ عَمَدَتْ إِلَى مَدٍّ مِنْ شَعْبٍ جَسَنَةٍ وَجَعَلَتْ مِنْهُ خَطِيفَةً وَرَعَصَتْ عَنْكَ عِنْدَهَا

(۵۴۵۰) ہم سے صلت بن محمد نے بیان کیا، کہا ہم سے حماد بن زید نے، ان سے جعد ابو عثمان نے اور ان سے انس رضی اللہ عنہ نے اور (اس کی روایت حماد) نے ہشام سے بھی کی، ان سے محمد نے اور ان سے انس رضی اللہ عنہ نے اور سنان ابو ربیعہ سے (بھی کی) اور ان سے انس رضی اللہ عنہ نے کہ ان کی والدہ ام سلیم رضی اللہ عنہا نے ایک مد جو لیا اور اسے پیس کر اس کا خطیفہ (آٹے کو دودھ میں ملا کر پکاتے ہیں) پکایا اور ان کے پاس جو گھی کا ڈبہ تھا اس میں سے اس پر

سے کھی چوزا، پھر مجھے نبی کریم ﷺ کی خدمت میں (بلانے کے لیے) بھیجا۔ میں آنحضرت ﷺ کی خدمت میں گیا تو آپ ﷺ اپنے صحابہ کے ساتھ تشریف رکھتے تھے۔ میں نے آپ ﷺ کو کھانا کھانے کے لیے بلایا۔ آپ ﷺ نے دریافت فرمایا: ”اور وہ لوگ بھی جو میرے ساتھ ہیں؟“ چنانچہ میں واپس آیا اور کہا کہ آنحضرت ﷺ تو فرماتے ہیں کہ ”جو میرے ساتھ موجود ہیں وہ بھی چلیں گے۔“ اس پر ابو طلحہ آپ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! وہ تو ایک چیز ہے جو ام سلیم نے آپ کے لیے پکائی ہے۔ آنحضرت تشریف لائے اور کھانا آپ ﷺ کے پاس لایا گیا۔ آنحضرت ﷺ نے فرمایا: ”دس آدمیوں کو میرے پاس اندر بلا لو۔“ چنانچہ دس صحابہ داخل ہوئے اور کھانا پیٹ بھر کر کھایا، پھر فرمایا: ”دس آدمیوں کو میرے پاس اور بلا لو۔“ یہ دس بھی اندر آئے اور پیٹ بھر کر کھایا، پھر فرمایا: ”اور دس آدمیوں کو بلا لو۔“ اس طرح انہوں نے چالیس آدمیوں کا شمار کیا۔ اس کے بعد آنحضرت ﷺ نے کھانا کھایا، پھر آپ ﷺ کھڑے ہوئے تو میں دیکھنے لگا کہ کھانے میں سے کچھ بھی کم نہیں ہوا۔

ثُمَّ بَعَثَنِي إِلَى النَّبِيِّ ﷺ فَأَتَيْتُهُ وَهُوَ فِي أَصْحَابِهِ قَدْ عَوْنَهُ قَالَ: ((وَمَنْ مَعِيَ؟)) فَجَنَّتْ فَقُلْتُ: إِنَّهُ يَقُولُ: ((وَمَنْ مَعِيَ؟)) فَخَرَجَ إِلَيْهِ أَبُو طَلْحَةَ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّمَا هُوَ شَيْءٌ صَنَعْتَهُ أُمُّ سَلِيمٍ فَدَخَلَ فَجِئَ بِهِ وَقَالَ: ((ادْخُلْ عَلَيَّ عَشْرَةً)) فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ: ((ادْخُلْ عَلَيَّ عَشْرَةً)) فَدَخَلُوا فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ: ((ادْخُلْ عَلَيَّ عَشْرَةً)) حَتَّى عَدَّ أَرْبَعِينَ ثُمَّ أَكَلَ النَّبِيُّ ﷺ ثُمَّ قَامَ فَجَعَلَتْ أَنْظُرُ هَلْ نَقَصَ مِنْهَا شَيْءٌ.

اراجع: ۱۴۲۲

باب: لہسن اور دوسری (بدبودار) ترکاریوں کا بیان (جیسے پیاز مولیٰ وغیرہ)

اس بارے میں ابن عمر رضی اللہ عنہما نے نبی اکرم ﷺ سے کراہت نقل کی ہے۔ (۵۴۵۱) ہم سے مسدود نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے عبدالعزیز نے بیان کیا کہ حضرت انس رضی اللہ عنہ نے کہا میں نے نبی کریم ﷺ کو لہسن کے بارے میں کچھ کہتے نہیں سنا۔ البتہ آپ ﷺ نے فرمایا: ”جو شخص (لہسن) کھائے تو وہ ہماری مسجد کے قریب نہ آئے۔“

بَابُ مَا يُكْرَهُ مِنَ الثُّومِ وَالْبُقُولِ

فِيهِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ ۵۴۵۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، قَالَ: قِيلَ لِأَنْسٍ: مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ فِي الثُّومِ؟ فَقَالَ: ((مَنْ أَكَلَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا)). (اراجع: ۱۸۵۶)

تشریح: یعنی ہمارے ساتھ نماز میں شریک نہ ہو کیونکہ ان کی بوسے فرشتوں کو اور نمازیوں کو بھی تکلیف ہوتی ہے۔ ہاں اگر خوب صاف کر کے یا کچھ کھا کر بو کو دور کیا جاسکے تو امر دیگر ہے۔ آج کل بیڑی، مگریت پینے والوں کے لئے بھی منہ کی صفائی کا یہی حکم ہے۔

۵۴۵۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا

يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءٌ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْ أَوْ لْيَعْتَزِلْ))
 بیان کیا، ان سے عطاء نے بیان کیا کہ حضرت جابر بن عبد اللہ رضی اللہ عنہما کہتے تھے کہ نبی کریم ﷺ نے فرمایا: ”جس نے لہسن یا پیاز کھائی ہو تو اسے چاہیے کہ ہم سے دور ہے، یا یہ فرمایا کہ ہماری مسجد سے دور ہے۔“

تَشْرِيحُ: اگر لہسن یا پیاز پکا کر کھائی جائے جبکہ اس میں بونہر ہے تو کوئی حرج نہیں ہے جیسا کہ ابو داؤد کی روایت میں ہے۔

بَابُ الْكَبَاثِ وَهُوَ ثَمَرُ الْأَرَاكِ

٥٤٥٣- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْظَهْرِانِ نَجْنِي الْكَبَاثَ فَقَالَ: ((عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ يُطْبَقُ)). فَقِيلَ: أَكُنْتَ تَرَعَى الْغَنَمَ؟ قَالَ: ((نَعَمْ وَهَلْ مِنْ نَبِيٍّ إِلَّا رَعَاهَا)). [راجع: ٣٤٠٦]

٥٣٥٣) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے بیان کیا، کہا مجھے ابو سلمہ نے خبر دی، کہا: مجھے حضرت جابر بن عبد اللہ رضی اللہ عنہما نے خبر دی، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ مقام الظہران پر تھے، ہم پیلو توڑ رہے تھے۔ آنحضرت ﷺ نے فرمایا: ”جو خوب کالا ہو وہ توڑ دو کیونکہ وہ زیادہ لذیذ ہوتا ہے۔“ حضرت جابر رضی اللہ عنہ نے عرض کیا: آپ نے بکریاں چرائی ہیں؟ آنحضرت ﷺ نے فرمایا: ”ہاں! اور کوئی نبی ایسا نہیں گزرا جس نے بکریاں نہ چرائی ہوں۔“

تَشْرِيحُ: اس میں بڑی بڑی حکمتیں تھیں، جیسے پیغمبری کی وجہ سے غور نہ آنا، دل میں شفقت پیدا ہونا، بکریاں چرا کر آدمیوں کی قیادت کرنے کی لیاقت پیدا کرنا۔ درحقیقت ہر نبی رسول اپنی امت کا راعی ہوتا ہے اور امت بمنزلہ بکریوں کے ان کی رعیت ہوتی ہے۔ اس لئے یہ تمثیل بیان کی گئی۔

بَابُ الْمَضْمُضَةِ بَعْدَ الطَّعَامِ

٥٤٥٤- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَّارٍ عَنْ سُوَيْدِ بْنِ النُّعْمَانِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ فَلَمَّا كُنَّا بِالصَّهْبَاءِ دَعَا بِطَعَامٍ فَمَا أَتَى إِلَّا بِسَوْنِي فَأَكَلْنَا فَقَامَ إِلَى الصَّلَاةِ فَمَضْمَضَ وَمَضْمَضْنَا.

٥٣٥٣) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، انہوں نے یحییٰ بن سعید سے سنا، انہوں نے بشیر بن یسار سے، ان سے سويد بن نعمان نے، کہا ہم رسول کریم ﷺ کے ساتھ خیبر روانہ ہوئے۔ جب ہم مقام صہبا پر پہنچے تو آنحضرت ﷺ نے کھانا طلب فرمایا۔ کھانے میں ستوک سوا اور کوئی چیز نہیں لائی گئی، پھر ہم نے کھانا کھایا اور آنحضور ﷺ کلی کر کے نماز کے لیے کھڑے ہو گئے۔ ہم نے بھی کلی کی۔ [راجع: ٢٠٩]

۵۴۵۵۔ قَالَ يَحْيَى: سَمِعْتُ بُشَيْرًا، قَالَ: حَدَّثَنَا سُؤَيْدٌ خَرَجَنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ فَلَمَّا كُنَّا بِالصُّهْبَاءِ قَالَ يَحْيَى: وَهِيَ مِنْ خَيْبَرَ عَلَى رَوْحَةٍ دَعَا بِطَعَامٍ فَمَا أَتَى إِلَّا بِسَوْنِبٍ فَلَكَنَاهُ فَأَكَلْنَا مِنْهُ ثُمَّ دَعَا بِمَاءٍ فَمَضْمَضَ وَمَضْمَضْنَا فَصَلَّى بِنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ وَقَالَ سُفْيَانُ: كَأَنَّكَ تَسْمَعُهُ مِنْ يَحْيَى. [راجع: ۲۰۹]

(۵۳۵۵) یحییٰ نے بیان کیا کہ میں نے بشیر سے سنا، انہوں نے بیان کیا ہم سے سوید رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ خیبر کی طرف نکلے جب ہم مقام صہبا پر پہنچے۔ یحییٰ نے کہا: یہ جگہ خیبر سے ایک منزل کی دوری پر ہے تو آنحضرت ﷺ نے کھانا طلب فرمایا لیکن ستو کے سوا اور کوئی چیز نہیں لائی گئی۔ ہم نے اسے آپ ﷺ کے ساتھ کھایا پھر آپ نے ہمیں مغرب کی نماز پڑھائی اور نیا وضو نہیں کیا اور سفیان نے کہا گویا کہ تم یہ حدیث یحییٰ ہی سے سن رہے ہو۔

باب: رومال سے صاف کرنے سے پہلے انگلیوں کو

چاٹنا

بَابُ لَعْقِ الْأَصَابِعِ وَمَضَّهَا

قَبْلَ أَنْ تُمَسِّحَ بِالْمِنْدِيلِ

۵۴۵۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِذَا أَكَلْتَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يَلْعَقَهَا)). [مسلم: ۵۲۹۴؛ ابن ماجہ: ۳۲۶۹]

(۵۳۵۶) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عمرو بن دینار نے، ان سے عطاء نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب کوئی شخص کھانا کھائے تو ہاتھ چاٹنے یا کسی کو چٹانے سے پہلے ہاتھ نہ پونجھے۔“

تشریح: یہاں رومال سے مراد وہ کپڑا ہے جو کھانے کے بعد ہاتھ کی چٹائی دور کرنے کے لئے استعمال کیا جاتا ہے۔ آپ نے انگلیاں چاٹ کر اس رومال سے ہاتھ صاف کرنے کا حکم دیا۔ اگرچہ حدیث میں صاف طور پر لفظ رومال نہیں ہے مگر امام بخاری رحمہ اللہ نے حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے جسے مسلم نے نکالا ہے۔ جس کے الفاظ ہیں کہ: ”فلا یمسح یدہ بالمندیل“ یعنی ہاتھوں کو رومال سے پونجھنے سے پہلے چاٹ کر صاف کر لے۔

باب: رومال کا بیان

بَابُ الْمِنْدِيلِ

تشریح: جس سے کھانا کھا کر ہاتھ پونجھتے ہیں۔

۵۴۵۷۔ حَدَّثَنَا ابْنُ أَبِي هُرَيْرَةَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَأَلَهُ عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ فَقَالَ: لَا قَدْ كُنَّا زَمَانَ النَّبِيِّ ﷺ لَا

(۵۳۵۷) ہم سے ابراہیم بن منذر نے بیان کیا، کہا مجھ سے محمد بن فلح نے بیان کیا، کہا کہ مجھ سے میرے والد نے، ان سے سعید بن حارث نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ سعید بن حارث نے جابر رضی اللہ عنہ سے ایسی چیز کے (کھانے کے بعد) جو آگ پر رکھی ہو وضو کے متعلق پوچھا: (کہ کیا ایسی چیز کھانے سے وضو ٹوٹ جاتا ہے؟) تو انہوں نے کہا کہ نہیں۔

نبی کریم ﷺ کے زمانہ میں ہمیں اس طرح کا کھانا (جو پکا ہوا ہوتا) بہت کم میسر آتا تھا اور اگر میسر آ بھی جاتا تھا تو سوائے ہماری ہتھیلیوں، بازوؤں اور پاؤں کے کوئی رومال نہیں ہوتا تھا (اور ہم انہی سے اپنے ہاتھ صاف کر کے) نماز پڑھ لیتے تھے اور وضو نہیں کرتے تھے۔

نَجِدُ مِثْلَ ذَلِكَ مِنَ الطَّعَامِ إِلَّا قَلِيلًا فَإِذَا نَحْنُ وَجَدْنَاهُ لَمْ يَكُنْ لَنَا مَنَادِيلٌ إِلَّا أَكْفَنَّا وَسَوَاعِدَنَا وَأَقْدَامَنَا ثُمَّ نَصْلِي وَلَا نَتَوَضَّأُ
[ابن ماجہ: ۳۲۸۲]

باب: کھانا کھانے کے بعد کیا دعا پڑھنی چاہیے؟

(۵۳۵۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا ان سے ثور نے، ان سے خالد بن معدان نے اور ان سے حضرت ابوامامہ رضی اللہ عنہ نے کہ نبی کریم ﷺ کے سامنے سے جب کھانا اٹھایا جاتا تو آپ ﷺ یہ دعا پڑھتے: ”تمام تعریفیں اللہ کے لیے، بہت زیادہ پاکیزہ برکت والی، ہم اس کھانے کا حق پوری طرح ادا نہ کر سکے اور یہ ہمیشہ کے لیے رخصت نہیں کیا گیا ہے (اور یہ اس لیے کہا تاکہ) اس سے ہم کو بے پرواہی کا خیال نہ ہو، اے ہمارے رب!“

بَابُ مَا يَقُولُ إِذَا فَرَغَ مِنْ طَعَامِهِ؟

۵۴۵۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ قَالَ: ((الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرُ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا)). [طرفہ فی: ۱۵۴۵۹] [ابوداؤد: ۳۲۸۴] ۳۸۴۹ ترمذی: ۳۴۵۶ ابن ماجہ: ۳۲۸۴

(۵۳۵۹) ہم سے ابو عاصم نے بیان کیا، ان سے ثور بن یزید نے بیان کیا، ان سے خالد بن معدان نے اور ان سے حضرت ابوامامہ رضی اللہ عنہ نے کہ نبی کریم ﷺ جب کھانے سے فارغ ہوتے اور ایک مرتبہ بیان کیا کہ جب آنحضرت ﷺ اپنا دسترخوان اٹھاتے تو یہ دعا پڑھتے: ”تمام تعریفیں اس اللہ کے لیے ہیں جس نے ہماری کفایت کی اور ہمیں سیراب کیا ہم اس کھانے کا حق پوری طرح ادا نہ کر سکے ورنہ ہم اس نعمت کے مستر نہیں ہیں۔“ اور ایک مرتبہ فرمایا: ”تیرے ہی لیے تمام تعریفیں ہیں اے ہمارے رب! اس کا ہم حق ادا نہیں کر سکے اور نہ یہ ہمیشہ کے لیے رخصت کیا گیا ہے۔ (یہ اس لیے کہا تاکہ) اس سے ہمیں بے نیازی کا خیال نہ ہو۔ اے ہمارے رب!“

۵۴۵۹۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرٍ بْنِ يَزِيدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي أُمَامَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا فَرَغَ مِنْ طَعَامِهِ وَقَالَ مَرَّةً: إِذَا رَفَعَ مَائِدَتَهُ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا غَيْرَ مَكْفِيٍّ وَلَا مَكْفُورٍ)) وَقَالَ مَرَّةً: ((لَكَ الْحَمْدُ رَبَّنَا غَيْرَ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَغْنَى رَبَّنَا)). [راجع: ۱۵۴۵۸]

تشریح: دوسری روایات کی بنا پر یہ دعا بھی مسنون ہے: ”الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ۔“ دوسرے کے گھر کھانے کے بعد ان لفظوں میں ان کو دعا دینی چاہیے: ”اَللّٰهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ۔“

باب: خادم کو بھی ساتھ میں کھانا کھلانا مناسب ہے

بَابُ الْأَكْلِ مَعَ الْخَادِمِ

۵۴۶۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا (۵۳۶۰) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا،

ان سے محمد نے، وہ زیادہ کے صاحبزادے ہیں، کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنان سے نبی کریم نے فرمایا: ”جب تم میں سے کسی شخص کا خادم اس کا کھانا لائے تو اگر وہ اسے اپنے ساتھ نہیں بٹھا سکتا تو کم از کم ایک یا دو لقمہ اس کھانے میں سے اسے کھلا دے (کیونکہ) اس نے (پکاتے وقت) اس کی گرمی اور تیاری کی مشقت برداشت کی ہے۔“

باب: شکر گزار کھانے والا (ثواب میں) صابر

روزہ دار کی طرح ہے

اس مسئلہ میں حضرت ابو ہریرہ رضی اللہ عنہ نے ایک حدیث نبی کریم ﷺ سے روایت کی ہے۔

باب: کسی شخص کی کھانے کی دعوت ہو اور

دوسرا شخص بھی اس کے ساتھ طفیلی ہو جائے تو اجازت لینے کے لیے وہ کہے کہ یہ بھی میرے ساتھ آ گیا ہے اور حضرت انس رضی اللہ عنہ نے کہا: جب تم کسی ایسے مسلمان کے گھر جاؤ (جو اپنے دین و مال میں) غلط کاموں سے بدنام نہ ہو تو اس کا کھانا کھاؤ اور اس کا پانی پیو۔

(۵۴۶۱) ہم سے عبد اللہ بن ابی اسود نے بیان کیا، کہا ہم سے ابواسامہ نے، ان سے اعمش نے، ان سے شقیق نے اور ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ جماعت انصار کے ایک صحابی ابو شعیب رضی اللہ عنہ کے نام سے مشہور تھے۔ ان کے پاس ایک غلام تھا جو گوشت بیچا کرتا تھا۔ وہ صحابی کے ساتھ تشریف رکھتے تھے۔ انہوں نے آنحضرت ﷺ کے چہرہ مبارک سے فاقہ کا اندازہ لگا لیا۔ چنانچہ وہ اپنے گوشت فروش غلام کے پاس گئے اور کہا: میرے لیے پانچ آدمیوں کا کھانا تیار کر دو۔ میں حضور اکرم ﷺ کو چار دوسرے آدمیوں کے ساتھ دعوت دوں گا۔ غلام نے کھانا تیار کر دیا۔ اس کے بعد ابو شعیب رضی اللہ عنہ آنحضرت ﷺ کی خدمت میں گئے اور آپ ﷺ کو کھانے کی دعوت دی۔ ان کے ساتھ ایک اور صاحب بھی چلے گئے تو آنحضرت ﷺ نے

شُعْبَةُ عَنْ مُحَمَّدٍ هُوَ ابْنُ زَيْدٍ، سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ فَإِنَّهُ وَلِيَ حَرَّةً وَعِلَاجَةً)). [راجع: ۲۵۵۷]

بَابُ: الطَّاعِمُ الشَّاكِرُ مِثْلُ

الصَّائِمِ الصَّابِرِ

فِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

بَابُ الرَّجُلِ يُدْعَى

إِلَى طَعَامٍ فَيَقُولُ: وَهَذَا مِنِّي. وَقَالَ أَنَسٌ: إِذَا دَخَلْتَ عَلَى مُسْلِمٍ لَا يَتَّهَمُ فَكُلْ مِنْ طَعَامِهِ وَاشْرَبْ مِنْ شَرَابِهِ.

۵۴۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا شَقِيقٌ، قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْأَنْصَارِيُّ، قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أَبَا شُعَيْبٍ وَكَانَ لَهُ غُلَامٌ لَحَامٌ فَأَتَى النَّبِيَّ ﷺ وَهُوَ فِي أَصْحَابِهِ فَعَرَفَ الْجُوعَ فِي وَجْهِ النَّبِيِّ ﷺ فَذَهَبَ إِلَى غُلَامِهِ اللَّحَامَ فَقَالَ: اصْنَعْ لِي طَعَامًا يَكْنِي خَمْسَةَ لَعْلِي أَدْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةِ فَصَنَعَ لَهُ طَعِيمًا ثُمَّ أَتَاهُ فَدَعَاهُ فَتَبِعَهُمْ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: ((يَا أَبَا شُعَيْبٍ! إِنَّ رَجُلًا تَبِعَنَا فَإِنْ

سِنَّتٌ أَذْنَتْ لَهُ وَإِنْ سِنَّتَ تَرَكْتَهُ). قَالَ: لَا فَرَمَا: ”اے ابو شعیب! یہ صاحب بھی ہمارے ساتھ آگئے ہیں اگر تم چاہو تو بَلْ أَذْنَتْ لَهُ. [راجع: ۲۰۸]

انہیں بھی اجازت دے دو اور اگر چاہو تو چھوڑ دو۔“ انہوں نے عرض کیا:

نہیں، بلکہ میں انہیں بھی اجازت دیتا ہوں۔

تشریح: مگر اس طرح ہر کسی کے گھر چلے جانا یا کسی کو اپنے ساتھ میں لے جانا جائز نہیں ہے، کوئی مخلص دوست ہو تو بات الگ ہے۔

بَابُ: إِذَا حَضَرَ الْعِشَاءُ فَلَا يَعْجَلُ عَنْ عِشَاءِهِ -

باب: شام کا کھانا حاضر ہو تو نماز کے لیے جلدی نہ کرے

۵۴۶۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ ع: وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمَيَّةَ أَنَّ أَبَاهُ عَمْرٍو بْنُ أُمَيَّةَ أَخْبَرَهُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَخْتَرُ مِنْ كَيْفِ شَاةٍ فِي يَدِهِ فَدَعَا إِلَى الصَّلَاةِ فَأَلْقَاهَا وَالسَّكِينِ النَّبِيُّ كَانَ يَخْتَرُ بِهَا ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ۲۰۸]

۵۴۶۳۔ حَدَّثَنَا مَعْلَى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا وُضِعَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَاذْكُرُوا بِالْعِشَاءِ)). وَعَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ۶۷۳]

۵۴۶۴۔ وَعَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّهُ تَعَشَّى مَرَّةً وَهُوَ يَسْمَعُ قِرَاءَةَ الْإِمَامِ. [راجع: ۶۷۳]

تشریح: معلوم ہوا کہ کھانا اور جماعت ہر دو حاضر ہوں تو کھانا کھالینا مقدم ہے ورنہ دل اس کی طرف لٹکے گا۔

۵۴۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ

۵۴۶۵) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے

عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أُفِيضَتِ الصَّلَاةُ وَحَضَرَ الْعَشَاءُ فَاذْبُورُوا بِالْعَشَاءِ)) وَقَالَ وَهَيْبٌ وَيَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ: إِذَا وَضِعَ الْعَشَاءُ. [راجع: ٦٧١]

حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”جب نماز کھڑی ہو جائے اور رات کا کھانا بھی سامنے ہو تو کھانا کھاؤ۔“ وہیب اور یحییٰ بن سعید نے بیان کیا، ان سے ہشام نے کہ ”جب رات کا کھانا رکھا جا چکے۔“

تشریح: لیکن کھانا سامنے آجائے تو پہلے کھانا کھالینا چاہیے تاکہ پھر نماز سکون سے ادا کی جاسکے۔

باب: اللہ عزوجل کا فرمان:

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ:

﴿فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾ [الاحزاب: ۵۳]

”پھر جب تم کھانا کھا چکو تو دعوت والے کے گھر سے اٹھ کر چلے جاؤ۔“

تشریح: کیونکہ صاحب خانہ کو دیگر امور بھی انجام دینے ہو سکتے ہیں کھانا کھانے کے بعد ان کا وقت لینا خلاف ادب ہے۔ ہاں وہ اگر بخوشی دوستانہ گفتگو کے لئے از خود روکنا چاہے تو امر دیگر ہے۔

۵۴۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ أَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوسًا بِزَيْنَبَ بِنْتِ جَحْشٍ وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَ مَا قَامَ الْقَوْمُ حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ فَمَشَى وَمَشِيَتْ مَعَهُ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَتْ مَعَهُ فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ فَرَجَعَ وَرَجَعَتْ مَعَهُ الثَّانِيَةَ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ فَرَجَعَ وَرَجَعَتْ مَعَهُ فَإِذَا هُمْ قَدْ قَامُوا فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا وَأَنْزَلَ الْحِجَابَ.

۵۴۶۶) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے اور ان سے انس بن مالک نے بیان کیا کہ میں پردہ کے حکم کے بارے میں زیادہ جانتا ہوں۔ ابی بن کعب رضی اللہ عنہ بھی مجھ سے اس کے بارے میں پوچھا کرتے تھے۔ زینب بنت جحش رضی اللہ عنہا سے رسول اللہ ﷺ کی شادی کا موقع تھا۔ آنحضرت ﷺ نے ان سے نکاح مدینہ منورہ میں کیا تھا۔ دن چڑھنے کے بعد حضور ﷺ نے لوگوں کی کھانے کی دعوت کی تھی۔ آپ ﷺ بیٹھے ہوئے تھے اور آپ کے ساتھ بعض اور صحابہ بھی بیٹھے ہوئے تھے۔ اس وقت تک دوسرے لوگ (کھانے سے فارغ ہو کر) جا چکے تھے۔ آخر آپ بھی کھڑے ہو گئے اور چلتے رہے۔ میں بھی آپ ﷺ کے ساتھ چلا رہا۔ آپ عائشہ رضی اللہ عنہا کے حجرے پر پہنچے پھر آپ نے خیال کیا کہ وہ لوگ (بھی جو کھانے کے بعد گھر میں بیٹھے رہ گئے تھے) جا چکے ہوں گے (اس لیے آپ ﷺ واپس تشریف لائے) میں بھی آپ ﷺ کے ساتھ واپس آیا لیکن وہ لوگ اب بھی اسی جگہ بیٹھے ہوئے تھے۔ آپ ﷺ پھر واپس آ گئے۔ میں بھی آپ کے ساتھ دوبارہ واپس آیا۔ آپ عائشہ رضی اللہ عنہا کے حجرے پر پہنچے، پھر آپ وہاں سے واپس ہوئے۔ میں بھی آپ کے ساتھ تھا۔ اب وہ لوگ جا چکے تھے۔ اس کے بعد

[راجع: ۴۷۹۱] [مسلم: ۳۵۰۶]

آنحضرت ﷺ نے اپنے اور میرے درمیان پردہ لٹکایا اور پردہ کی آیت نازل ہوئی۔

تشریح: سورہ احزاب کا بیشتر حصہ ایسے ہی آداب سے متعلق نازل ہوا ہے جن کا لحاظ رکھنا بہت ضروری ہے۔ امام بخاری رحمہ اللہ اس حدیث کو یہاں اس غرض سے لائے ہیں کہ اس میں نقل کردہ آیت میں اللہ تعالیٰ نے کھانے کا ادب بیان فرمایا کہ جب کھانے سے فارغ ہوں تو اٹھ کر چلے جانا چاہیے، وہیں جھے رہنا اور صاحب خانہ کو ایذا دینا گناہ ہے۔ (فتح الباری)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ الْعَقِيقَةِ

عقیدہ کے مسائل کا بیان

تشریح: عقیدہ وہ قربانی جو ساتویں دن بچے کا سر منڈانے کے وقت کی جاتی ہے۔ اکثر علما کے نزدیک یہ ساتویں دن عقیدہ کے ساتھ بچہ کا نام رکھنا، سر منڈانا اور اس کے وزن کے برابر چاندی خیرات کرنا مستحب ہے۔ العقیدہ نورانیدہ بچے کے بال نیز وہ بکری جو پیدائش کے ساتویں دن بال موندتے وقت ذبح کی جائے۔ (مصباح اللغات، ص: ۵۶۵)

بَابُ تَسْمِيَةِ الْمَوْلُودِ عِدَاةً يُولَدُ لِمَنْ لَمْ يُعَقَّ عَنْهُ وَتَحْنِيكِهِ
باب: اگر بچے کے عقیدہ کا ارادہ نہ ہو تو پیدائش کے دن ہی اس کا نام رکھنا اور اس کی تحنیک کرنا جائز ہے

تشریح: ثابت ہوا کہ عقیدہ کرنا سنت ہے فرض نہیں ہے۔ باب منعہ کرنے سے امام بخاری رحمہ اللہ کا یہی مقصد ہے کہ عقیدہ واجب نہیں بلکہ صرف سنت ہے۔ لفظ تحنیک حنک اور حنک سے ہے۔ جس کے معنی چبا کر نرم بنانا ہے۔ حنک الصبی بچے کو مہذب بنانا۔ (مصباح اللغات، ص: ۱۸۰)

۵۴۶۷۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِي مُوسَى قَالَ: وَلَدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَاهُ إِبْرَاهِيمَ فَحَنَكُهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى. [طرفہ فی: ۶۱۹۸]

۵۴۶۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيَّ ﷺ بِصَبِيٍّ يُحَنِّكُهُ فَبَالَ عَلَيْهِ فَأَتْبَعَهُ النَّمَاءُ. [راجع: ۱۲۲۲]

۵۴۶۹۔ اَم سے اس کا نام رکھنا اور اس کی خدمت میں حاضر ہوا۔ آنحضرت ﷺ نے اس کا نام ابراہیم رکھا اور کھجور کو اپنے دندان مبارک سے نرم کر کے اسے چٹایا اور اس کے لیے برکت کی دعا کی پھر مجھے دے دیا۔ یہ ابو موسیٰ رضی اللہ عنہ کے سب سے بڑے لڑکے تھے۔

تشریح: پیدائش کے بعد ہی بچہ کو نبی کریم ﷺ کی خدمت میں لایا گیا تھا۔ اسی سے باب کا مطلب ثابت ہوا۔ امام ابن حبان رحمہ اللہ نے ان کا نام بھی صحابہ میں شائع کیا ہے کیونکہ اس نے نبی کریم ﷺ کو دیکھا مگر آپ سے روایت نہیں کی۔

۵۴۶۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيَّ ﷺ بِصَبِيٍّ يُحَنِّكُهُ فَبَالَ عَلَيْهِ فَأَتْبَعَهُ النَّمَاءُ. [راجع: ۱۲۲۲]

۵۴۶۹۔ اَم سے اس کا نام رکھنا اور اس کی خدمت میں حاضر ہوا۔ آنحضرت ﷺ نے اس کا نام ابراہیم رکھا اور کھجور کو اپنے دندان مبارک سے نرم کر کے اسے چٹایا اور اس کے لیے برکت کی دعا کی پھر مجھے دے دیا۔ یہ ابو موسیٰ رضی اللہ عنہ کے سب سے بڑے لڑکے تھے۔

کر دیا، آپ نے اس پر پانی بہا دیا۔

تشریح: بچہ بعد ولادت فوراً ہی خدمت میں لایا گیا۔ آپ نے تحنیک فرمائی یعنی کھجور کا ٹکڑا اپنے دہان مبارک میں نرم کر کے بچے کو چٹا دیا۔ اسی سے باب کا مضمون ثابت ہوا۔ عقیدہ کا ارادہ نہ ہو تو پیدا ہوتے ہی ختنہ و تحنیک کرنا جائز ہے۔ عقیدہ کرنا ہو تو یہ اعمال بروز عقیدہ ہی کئے جائیں۔

۵۴۶۹۔ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ فَأَتَيْتُ الْمَدِينَةَ فَتَزَلْتُ قُبَاءَ فَوَلَدْتُ بِقُبَاءَ ثُمَّ أَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَوَضَعْتُهُ فِي حَجَرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَقَلَّ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِنَقُ رَسُولِ اللَّهِ ﷺ ثُمَّ حَنَكَهُ بِالتَّمْرَةِ ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ وَكَانَ أَوَّلَ مَوْلُودٍ وَلِدَ فِي الْإِسْلَامِ فَفَرَحُوا بِهِ فَرَحًا شَدِيدًا لِأَنَّهُمْ قِيلَ لَهُمْ إِنَّ الْيَهُودَ قَدْ سَحَرَتْكُمْ فَلَا يُؤَلِّدُكُمْ. [راجع: ۳۹۰۹]

(۵۴۶۹) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ حضرت عبداللہ بن زبیر رضی اللہ عنہ مکہ میں ان کے پیٹ میں تھے۔ انہوں نے کہا کہ پھر میں (جب ہجرت کے لیے) نکلی تو وقت ولادت قریب تھا۔ مدینہ منورہ پہنچ کر میں نے پہلی منزل قبا میں کی اور یہیں عبداللہ بن زبیر پیدا ہوئے۔ میں نبی کریم ﷺ کی خدمت میں بچے کو لے کر حاضر ہوئی اور اسے آپ کی گود میں رکھ دیا۔ آنحضرت ﷺ نے کھجور طلب فرمائی اور اسے چٹایا اور بچے کے منہ میں اپنا تھوک ڈال دیا۔ چنانچہ پہلی چیز جو اس بچے کے پیٹ میں گئی وہ رسول اللہ ﷺ کا تھوک مبارک تھا پھر آپ نے کھجور سے تحنیک کی اور اس کے لیے برکت کی دعا فرمائی۔ یہ سب سے پہلا بچہ تھا جو اسلام میں (ہجرت کے بعد مدینہ منورہ میں) پیدا ہوا۔ صحابہ کرام رضی اللہ عنہم اس سے بہت خوش ہوئے کیونکہ یہ افواہ پھیلائی جا رہی تھی کہ یہودیوں نے تم (مسلمانوں) پر جادو کر دیا ہے۔ اس لیے تمہارے یہاں اب کوئی بچہ پیدا نہیں ہوگا۔

تشریح: پہلی حدیث مجمل تھی وہی واقعہ اس میں مفصل بیان کیا گیا ہے وہ بچہ حضرت عبداللہ بن زبیر رضی اللہ عنہ جو بعد میں ایک نہایت ہی جلیل القدر بزرگ ثابت ہوئے یہودیوں کی اس بکواس سے کچھ مسلمانوں کو رنج بھی تھا جب یہ بچہ پیدا ہوا تو مسلمانوں نے خوشی میں اس زور سے نعرہ بکیر بلند کیا کہ سارا مدینہ گونج اٹھا۔ (دیکھو شرح حدیث)

۵۴۷۰۔ حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ابْنُ لَأْبِي طَلْحَةَ يَشْكِي فَيُخْرَجُ أَبُو طَلْحَةَ فَيَقْبِضُ الصَّبِيَّ فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سَلِيمٍ: (۵۴۷۰) ہم سے مطربن فضل نے بیان کیا، کہا ہم سے یزید بن ہارون نے انہیں عبداللہ بن عون نے خبر دی، انہیں انس بن سیرین نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ابو طلحہ رضی اللہ عنہ کا ایک لڑکا بیمار تھا۔ ابو طلحہ کہیں باہر گئے ہوئے تھے کہ بچے کا انتقال ہو گیا۔ جب وہ (تھکے ماندے) واپس آئے تو پوچھا: بچہ کیسا ہے؟ ان کی بیوی ام سلیم رضی اللہ عنہا نے کہا: وہ پہلے سے زیادہ سکون کے ساتھ ہے، پھر بیوی نے ان کے سامنے رات کا کھانا

رکھا اور ابو طلحہ رضی اللہ عنہ نے کھانا کھایا۔ اس کے بعد انہوں نے ان کے ساتھ ہم بستری کی پھر جب فارغ ہوئے تو انہوں نے کہا: بچے کو دفن کر دو۔ صبح ہوئی تو ابو طلحہ رضی اللہ عنہ رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے اور آپ صلی اللہ علیہ وسلم کو واقعہ کی اطلاع دی۔ آنحضرت صلی اللہ علیہ وسلم نے دریافت فرمایا: ”کہ تم نے رات ہم بستری بھی کی تھی؟“ انہوں نے عرض کیا: جی ہاں، آنحضرت صلی اللہ علیہ وسلم نے دعا کی: ”اے اللہ! ان دونوں کو برکت عطا فرما۔“ پھر ان کے یہاں ایک بچہ پیدا ہوا تو مجھ سے ابو طلحہ رضی اللہ عنہ نے کہا: اسے حفاظت کے ساتھ نبی صلی اللہ علیہ وسلم کی خدمت میں لے جاؤ۔ چنانچہ بچہ نبی اکرم صلی اللہ علیہ وسلم کی خدمت میں لائے اور ام سلیم رضی اللہ عنہا نے بچہ کے ساتھ کچھ کھجوریں بھیجیں، آنحضرت صلی اللہ علیہ وسلم نے بچے کو لیا اور دریافت فرمایا: ”اس کے ساتھ کوئی چیز بھی ہے؟“ لوگوں نے کہا: جی ہاں، کھجوریں ہیں۔ آپ صلی اللہ علیہ وسلم نے اسے لے کر چبایا اور پھر اسے اپنے منہ میں سے نکال کر بچہ کے منہ میں رکھ دیا اور اس سے بچے کی تحنیک کی اور اس کا نام عبد اللہ رکھا۔

هُوَ أَسْكَنُ مَا كَانَ فَقَرَّبَتْ إِلَيْهِ الْعِشَاءُ فَتَعَسَى ثُمَّ أَصَابَ مِنْهَا فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ فَقَالَ: أَعْرِضْتُمُ اللَّيْلَةَ؟ قَالَ: نَعَمْ قَالَ: ((اللَّهُمَّ بَارِكْ لَهُمَا)) فَوَلَدَتْ غُلَامًا قَالَ لِي أَبُو طَلْحَةَ: احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ ﷺ فَأَتَى بِهِ النَّبِيُّ ﷺ وَأَرْسَلَتْ مَعَهُ بَتَمَرَاتٍ فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: أَمِعَهُ شَيْءٌ؟ قَالُوا: نَعَمْ تَمَرَاتٍ فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَعَهَا ثُمَّ أَخَذَ مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَكَهُ بِهِ وَسَمَّاهُ عَبْدَ اللَّهِ.

[راجع: ۱۳۰۱] [مسلم: ۵۵۵۴]

تشریح: اس حدیث سے بھی باب کا مضمون بخوبی ثابت ہو گیا۔ نیز صبر و شکر کا بہترین ثمرہ بھی ثابت ہوا۔ تحنیک کے معنی پیچھے گزر چکے ہیں حضرت ابو طلحہ رضی اللہ عنہ کا یہ مرنے والا بچہ ابو عیمر تھا جس سے نبی کریم صلی اللہ علیہ وسلم مزاح فرمایا کرتے تھے: ((يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّعِيُّ)) اے ابو عیمر! تو نے جو چیز پال رکھی ہے وہ کس حال میں ہے۔ اس حدیث سے یہ نکلتا ہے کہ ابو طلحہ رضی اللہ عنہ نے بچہ کا عقیدہ نہیں کیا اور بچے کا اسی دن نام رکھ لیا۔ معلوم ہوا کہ عقیدہ کرنا مستحب ہے، کچھ واجب نہیں۔ (مترجم جیدی)

ہم سے محمد بن شثیٰ نے بیان کیا، کہا ہم سے ابن عدی نے بیان کیا، انہوں نے ابن عون سے، انہوں نے محمد بن سیرین سے، وہ حضرت انس رضی اللہ عنہ سے روایت کرتے ہیں کہ انہوں نے اس حدیث کو (مثل سابق) پورے طور پر بیان کیا۔

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ وَسَاقَ الْحَدِيثَ

باب: عقیدہ کے دن بچے کے بال موٹنا (باختنہ کرنا)

بَابُ إِمَاطَةِ الْأَذَى عَنِ الصَّبِيِّ فِي الْعَقِيقَةِ

(۵۴۷۱) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے، ان سے سلمان بن عامر رضی اللہ عنہ (صحابی) نے بیان کیا کہ بچہ کا عقیدہ کرنا چاہیے۔ اور حجاج بن منہال نے کہا، ان سے حماد بن سلمہ نے بیان کیا، کہا: ہم کو ایوب سختیانی،

۵۴۷۱- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ سَلْمَانَ ابْنِ عَامِرٍ قَالَ: مَعَ الْغُلَامِ عَقِيقَةٌ وَقَالَ: حَبِجَاجٌ: حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ وَقَتَادَةُ وَهَيْشَامٌ

قنادہ، ہشام بن حسان اور حبیب بن شہید ان چاروں نے خبر دی، انہیں محمد بن سیرین نے اور انہیں سلمان بن عامر رضی اللہ عنہ نے نبی کریم ﷺ سے۔ اور کئی لوگوں نے بیان کیا، ان سے عاصم بن سلیمان اور ہشام بن حسان نے، ان سے حفصہ بنت سیرین نے، ان سے رباب بنت صلیح نے، ان سے سلمان بن عامر نے اور انہوں نے مرفوعاً نبی کریم ﷺ سے روایت کیا ہے اور اس کی روایت یزید بن ابراہیم تسری نے کی، ان سے محمد بن سیرین نے اور ان سے سلمان بن عامر نے اپنا قول (موقوفاً) غیر مرفوع ذکر کیا۔

(۵۳۷۲) اور اصح بن فرج نے بیان کیا کہ مجھے ابن وہب نے خبر دی، انہیں جریر بن حازم نے، انہیں ایوب سختیانی نے، انہیں محمد بن سیرین نے کہ ہم سے حضرت سلمان بن عامر رضی اللہ عنہ نے بیان کیا، کہا کہ میں نے رسول کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”لڑکے کے ساتھ اس کا عقیدہ لگا ہوا ہے، اس لیے اس کی طرف سے جانور ذبح کرو اور اس سے بال دور کرو۔“ (سرمنڈا دو یا ختنہ کر دو)

تشریح: مختلف سندوں کے ذکر کا مقصد یہ ہے کہ سلمان بن عامر رضی اللہ عنہ کی روایت جسے حماد بن زید نے موقوفاً نقل کیا ہے اسے حماد بن سلمہ نے مرفوعاً روایت کیا ہے۔ حماد بن سلمہ میں بعض لوگوں نے کلام کیا ہے۔ مگر اکثر نے ان کو ثقہ بھی کہا ہے۔ حسن اور قنادہ نے اس حدیث کی رو سے یہ کہا ہے کہ لڑکے کا عقیدہ کرنا چاہیے اور لڑکی کا عقیدہ ضروری نہیں۔ (مگر ان کا یہ قول ضعیف ہے لڑکی کا بھی عقیدہ سنت ہے۔ اگر عقیدہ میں اونٹ گائے وغیرہ ذبح کرے تو جہور کے نزدیک یہ درست ہے۔ شرح وحیدی)

ہم سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے قریش بن انس نے بیان کیا، کہا ان سے حبیب بن شہید نے بیان کیا کہ مجھے محمد بن سیرین نے حکم دیا کہ میں حسن بصری رضی اللہ عنہ سے پوچھوں کہ انہوں نے عقیدہ کی حدیث کس سے سنی ہے۔ میں نے ان سے پوچھا تو انہوں نے کہا: سمرہ بن جندب رضی اللہ عنہ سے سنی ہے۔

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: أَمَرَنِي ابْنُ سِيرِينَ أَنْ أَسْأَلَ الْحَسَنَ مِمَّنْ سَمِعَ حَدِيثَ الْعَقِيقَةِ فَسَأَلْتُهُ فَقَالَ: مِنْ سَمُرَةَ بْنِ جُنْدَبٍ. إزاجع: ۱۵۴۷۱ | ترمذی: ۱۸۲۱

نسائی: ۱۴۲۳۲

تشریح: عقیدہ سنت ہے جو بچہ کی ولادت کے ساتویں دن ہونا چاہیے بچہ ہو تو دو بکرے اور اگر بچی ہو تو ایک بکرہ مسنون ہے۔ ساتویں دن نہ ہو سکے تو بطور تقاضا جو توفیق ہو کر تادرس ہے۔ عقیدہ کا گوشت تقسیم کرنا یا پکا کر خود کھانا، دوست و احباب اور غربا کو کھانا مناسب ہے۔ باقی اور باتیں جو اس سلسلہ کی مشہور ہیں سب بے ثبوت ہیں۔ عقیدہ کے جانور کے لئے قربانی جیسی شرائط نہیں ہیں۔ واللہ اعلم۔

امام بخاری رحمہ اللہ نے حضرت سمرہ بن جندب رضی اللہ عنہ کی حدیث سے اس حدیث کی طرف اشارہ فرمایا ہے جسے اصحاب سنن نے سمرہ رضی اللہ عنہ ہی سے روایت کیا ہے کہ ہر لڑکا اپنے عقیدہ میں سردی ہے اس کی طرف سے ساتویں دن قربانی کی جائے اس کا سر منڈا یا جائے اس کا نام رکھا جائے۔

باب: فرع کے بیان میں

بَابُ الْفُرْعِ

تشریح: فرع اونٹنی کا پہلا بچہ جاہلیت کے زمانہ میں شرک لوگ اس کو اپنے بتوں کے سامنے کاٹنے۔ اسلام کے زمانہ میں یہ رسم اسی طرح قائم رہی مگر اسے اللہ کے نام پر ذبح کرنے لگے پھر یہ رسم موقوف اور منسوخ کر دی گئی۔ جیسا کہ حدیث ذیل سے ظاہر ہے۔ سند میں حضرت عبداللہ بن مبارک ایک عجیب مبارک شخص گزرے ہیں۔ اہل حدیث کے پیشوا ادھر فقہاء کے بھی امام ہیں اور کہتے ہیں کہ فقہ میں انام ابو حنیفہؒ، شافعیؒ، مالکیؒ اور احمدؒ ہیں صوفیہ کے راہ نمائے اولیائے اللہ میں بھی گئے جاتے ہیں۔ ایسی جامعیت کے شخص اس امت میں بہت کم گزرے ہیں جو اہلحدیث اور فقہاء اور صوفیاء میں مقتدا اور پیشوا گئے جائیں۔ ایک یہ عبداللہ بن مبارک دوسرے سفیان ثوری تیسرے وکیع بن جراح تھے چوتھے امام حسن بصریؒ۔

اولئك آبائى فجننى بمثلهم ☆ اذا جمعنا يا جبريل المجامع (راز)

۵۴۷۳۔ حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا فُرْعَ وَلَا عَتِيرَةَ)) وَالْفُرْعُ أَوَّلُ النَّتَاجِ كَانُوا يَذْبَحُونَهُ لَطَوَاغِيهِمْ وَالْعَتِيرَةُ فِي رَجَبٍ. [طرفہ فی: ۱۵۴۷۴]

۵۴۷۳۔ ہم سے عبدان نے بیان کیا، کہا ہم کو عبداللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، کہا مجھے زہری نے بیان کیا، انہیں ابن مسیب نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”(اسلام میں) فرع اور عتیرہ نہیں ہیں۔“ فرع (اونٹنی کے) سب سے پہلے بچے کو کہتے تھے جسے (جاہلیت میں) لوگ اپنے بتوں کے لیے ذبح کرتے تھے اور عتیرہ کو رجب میں ذبح کیا جاتا تھا۔

[مسلم: ۵۱۱۶؛ ابوداؤد: ۲۸۳۱؛ ترمذی: ۱۵۱۲]

نسائی: ۴۲۳۳، ۴۲۳۴؛ ابن ماجہ، ۳۱۶۸]

تشریح: عوام جہلا مسلمانوں میں اب تک یہ رسم ماہ رجب میں کوئٹے بھرنے کی رسم کے نام سے جاری ہے۔ رجب کے آخری عشرہ میں بعض جگہ بڑے ہی اہتمام سے یہ کوئٹے بھرنے کا تہوار منایا جاتا ہے۔ بعض لوگ اسے کھڑے پیر کی نیاز بتلاتے اور اسے کھڑے ہی کھڑے کھاتے ہیں۔ یہ جملہ محدثات بدعات ضلالہ ہیں۔ اللہ سے دعا ہے کہ وہ مسلمانوں کو ایسی خرافات سے بچنے کی ہدایت بخشے۔ (آمین)

باب: عتیرہ کے بیان میں

بَابُ الْعَتِيرَةِ

تشریح: ماہ رجب میں جاہلیت والے قربانی کیا کرتے تھے، اسی کا نام انہوں نے عتیرہ رکھا تھا۔ اسلام نے ایسی غلط رسوم کو جن کا تعلق شرک سے تھا یکسر ختم کر دیا۔ لفظ عتیرہ باب ضرب بضرب سے ہے جس کے معنی ذبح کرنے کے ہیں۔ (مصباح اللغات)

۵۴۷۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ: حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا فُرْعَ وَلَا عَتِيرَةَ)). وَالْفُرْعُ أَوَّلُ النَّتَاجِ كَانَ يُنَجَّ لَهُمْ كَانُوا يَذْبَحُونَهُ لَطَوَاغِيهِمْ وَالْعَتِيرَةُ فِي رَجَبٍ. [راجع: ۵۴۷۳]

۵۴۷۴۔ ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے بیان کیا، کہا ہم سے سعید بن مسیب نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”فرع اور عتیرہ (اسلام میں) نہیں ہیں۔“ بیان کیا کہ ”فرع“ سب سے پہلے بچے کو کہتے تھے جو ان کے یہاں (اونٹنی سے) پیدا ہوتا تھا، اسے وہ اپنے بتوں کے نام پر ذبح کرتے تھے اور ”عتیرہ“ وہ قربانی

جسے وہ رجب میں کرتے تھے (اور وہ اس کی کھال درخت پر ڈال دیتے)۔

تشریح: یوں اللہ صدقہ خیرات، قربانی ہر وقت جائز ہے مگر ذی الحجہ کے علاوہ کسی اور مہینہ کی قید لگا کر کوئی قربانی یا خیرات کرنا ایسے کاموں کی اسلام میں کوئی اصل نہیں ہے جیسے ایصالِ ثواب میت کے لئے جائز ہے مگر تیجہ یا دہم یا جہلم کی تخصیص ناجائز اور بدعت ہے جس کی کوئی اصل شریعت میں نہیں ہے۔ تمت بالخیر۔

خَاتَمُهُ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

حمد و صلوٰۃ کے بعد محض اللہ پاک کے فضل و کرم اور فدائیانِ اسلام کی پر خلوص دعاؤں کے نتیجہ میں آج اس پارے کی تسوید سے فراغت حاصل ہوئی۔ اللہ تعالیٰ میری قلمی لغزشوں کو معاف فرمائے اور اس خدمتِ حدیث نبوی کو قبول فرما کر جملہ معاونینِ کرام و شائقینِ عظام اور برادرانِ اسلام کے لئے ذریعہ برکات دارین بنائے۔ جو دور و نزدیک علاقوں سے تکمیلِ صحیح بخاری مترجم اردو کے لئے پر خلوص دعاؤں سے مجھ ناچیز کی ہمت افزائی فرما رہے ہیں۔

یا اللہ! جس طرح تو نے یہاں تک کی منزلیں میرے لئے آسان فرمائی ہیں اسی طرح بھایا آٹھ پاروں کی اشاعت بھی آسان فرماتا اور مجھ کو توفیق دیجئے کہ تیری اور تیرے حبیب ﷺ کی عینِ رضا کے مطابق میں اس خدمت کو انجام دے سکوں۔ یا اللہ! میرے اساتذہ کرام و جملہ معاونینِ عظام اور آلِ اولاد کے حق میں یہ خدمت قبول فرما اور ہم سب کو قیامت کے دن ور پار رسالت مآب ﷺ میں جمع فرما، آپ کے دست مبارک سے آبِ کوثر نصیب فرماتا اور اس خدمتِ عظمیٰ کو ہم سب کے لئے باعثِ نجات بنا۔

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى عَلَى حَبِيبِكَ خَيْرِ أُمَرَاءِ سَلَفٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ۔

راقم: محمد داؤد راز و ولد عبد اللہ السلفی مسجد الجحدیٹ نمبر ۱۳۱۲ اجیری گیٹ دہلی نمبر ۶ بھارت (ربیع الاول ۱۴۹۵ھ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الذِّبَائِحِ وَالصَّيْدِ

ذبیحہ اور شکار کے مسائل کا بیان

باب: شکار پر بسم اللہ پڑھنا

اور اللہ تعالیٰ نے سورہ مائدہ میں فرمایا: ”تم پر مردار کا کھانا حرام کیا گیا ہے“
 ”پس تم اعتراض کرنے والے کافروں سے نہ ڈرو اور مجھ سے ڈرو۔“
 اور اللہ تعالیٰ کا اسی سورہ مائدہ میں فرمان: ”اے ایمان والو! اللہ تعالیٰ تمہیں
 کچھ شکار دکھلا کر آزمائے گا جس تک تمہارے ہاتھ اور تمہارے نیزے پہنچ
 سکیں گے۔“ اور حضرت ابن عباس رضی اللہ عنہما نے کہا کہ ”الْعُقُودُ“ سے مراد
 --- حلال و حرام سے متعلق عہد و پیمان ”إِلَّا مَا يُتْلَى عَلَيْكُمْ“ سے
 سور، مردار، خون وغیرہ مراد ہے۔ ”يَجْرِ مِنْكُمْ“ باعث بنے ”شَنَانُ“
 کے معنی عداوت دشمنی ”الْمُنْخِطَةُ“ جس جانور کا گلا گھونٹ کر مار دیا گیا ہو
 اس سے وہ مر گیا ہو ”الْمَوْقُودَةُ“ جسے لکڑی یا پتھر سے مارا جائے اور اس
 سے وہ مر جائے۔ ”الْمُتَرَدِّيةُ“ جو پہاڑ سے پھسل کر گر پڑے اور مر جائے۔
 ”النَّطِيطَةُ“ جس کو کسی جانور نے سینگ سے مار دیا ہو۔ پس اگر تم اسے دم
 ہلاتے ہوئے یا آنکھ گھماتے ہوئے پاؤ تو ذبح کر کے کھا لو کیونکہ یہ اس کے
 زندہ ہونے کی دلیل ہے۔

[بَابُ] التَّسْمِيَةِ عَلَى الصَّيْدِ

وَقَوْلُ اللَّهِ عَزَّوَجَلَّ: ﴿حُرِّمَتْ عَلَيْكَ
 الْمَيْتَةُ﴾ إِلَى قَوْلِهِ: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ﴾
 وَقَوْلِهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ عَلَيْكُمْ اللَّهُ
 بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ﴾
 الْآيَةُ وَقَالَ ابْنُ عَبَّاسٍ: ﴿بِالْعُقُودِ﴾ الْعُهُودُ
 مَا أَجَلَ وَحُرِّمَ ﴿إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾ الْخِزِيرُ
 ﴿يَجْرِ مِنْكُمْ﴾ يَحْمِلُنَكُمْ ﴿شَنَانٌ﴾ عَدَاوَةٌ
 ﴿وَالْمُنْخِطَةُ﴾ تَخَنَّقَ فَمُوتٌ ﴿وَالْمَوْقُودَةُ﴾
 تُضْرَبُ بِالْخَشَبِ تُوقَدُهَا فَمُوتٌ
 ﴿وَالْمُتَرَدِّيةُ﴾ تَرَدَّى مِنَ الْجَبَلِ ﴿وَالنَّطِيطَةُ﴾
 تُنْطَحُ الشَّاةُ فَمَا أَذْرَكَتْهُ يَتَحَاكُ بِذَنَبِهِ أَوْ
 بَعِينِهِ فَادْبَحَ وَكُلَّ.

تشریح: اصل میں لفظ ذبائح ذبیحہ کی جمع ہے ذبیحہ وہ جانور جو ذبح کیا جائے اور صید اس جانور کو جو شکار کیا جائے آیت: ﴿إِلَّا مَا ذُكِّتُمْ﴾ میں ذبیحہ
 مراد ہے۔ حضرت ابن عباس رضی اللہ عنہما کے قول کو ابن ابی حاتم نے وصل کیا ہے۔ العقود سورہ مائدہ میں ہے یعنی ﴿أَوْفُوا بِالْعُقُودِ﴾ اللہ کے عہد و پیمان
 پورے کرو۔ آیت و احادیث کی بنا پر ذبح کے وقت بسم اللہ پڑھنا حلت کی شرط ہے اگر عداۃ بسم اللہ نہ پڑھا تو وہ جانور مردار ہوگا۔ دوسرے کتے سے غیر
 مسلم کا چھوڑا ہوا کتیا غیر سدھایا ہوا کتا مراد ہے۔

۵۴۷۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا (۵۴۷۵) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا ہم سے زکریا بن
 عَنْ غَامِرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ ابی زائدہ نے بیان کیا، ان سے عامر شععی نے، ان سے عدی بن حاتم رضی اللہ عنہ

نے بیان کیا کہ میں نے نبی کریم ﷺ سے بے پر کے تیر یا لکڑی یا گز سے شکار کے بارے میں پوچھا تو آپ ﷺ نے فرمایا: ”اگر اس کی نوک شکار کو لگ جائے تو کھالو لیکن اگر اس کی عرض کی طرف سے شکار کو لگے تو وہ نہ کھاؤ کیونکہ وہ موقوفہ ہے۔“ اور میں نے آپ ﷺ سے کتے کے شکار کے بارے میں سوال کیا تو آپ ﷺ نے فرمایا: ”جسے وہ تمہارے لیے رکھے (یعنی وہ خود نہ کھائے) اسے کھالو کیونکہ کتے کا شکار کو پکڑ لینا۔ یہ بھی ذبح کرنا ہے اور اگر تم اپنے کتے یا کتوں کے ساتھ کوئی دوسرا کتا بھی پاؤ اور تمہیں اندیشہ ہو کہ تمہارے کتے نے شکار اس دوسرے کے ساتھ پکڑا ہوگا اور کتا شکار کو مار چکا ہو تو ایسا شکار نہ کھاؤ کیونکہ تم نے اللہ کا نام (بسم اللہ پڑھ کر) اپنے کتے پر لیا تھا دوسرے کتے پر نہیں لیا تھا۔“

النَّبِيِّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: ((مَا أَصَابَ بِحَدِّهِ فَكُلْهُ وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَفَيْدٌ)) وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ: ((مَا أُمْسَكَ عَلَيْكَ فَكُلْ فَإِنَّ أَحَدَ الْكَلْبِ ذَكَاةٌ فَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلَابَكَ كَلْبًا غَيْرَهُ فَخَشِيتُ أَنْ يَكُونَ أَخَذَهُ مَعَهُ وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ فَإِنَّمَا ذَكَرْتُ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ))

[راجع: ۱۷۵] [مسلم: ۴۹۷۷، ترمذی: ۱۴۷۱،

نسائی: ۴۲۷۵، ۴۲۸۰، ۴۲۸۵، ۴۳۱۹، ابن

ماجہ، ۳۲۱۴]

تشریح: یہ عدی عرب کے مشہور نجی حاتم کے بیٹے ہیں جو مسلمان ہو گئے تو یہ حدیث ان لوگوں کی دلیل ہے جو بسم اللہ پڑھنے کو حلت کی دلیل کہتے ہیں۔ حافظ ابن حجر رحمہ اللہ نے کہا کہ باز اور شکرے اور جملہ شکاری پرندوں کا بھی وہی حکم ہے جو کتے کا حکم ہے ان کا بھی شکار کھانا درست ہے جب بسم اللہ پڑھ کر ان کو شکار پر چھوڑا جائے۔ عدی اپنے باپ کی طرح نجی تھے کافی طویل عمر پائی۔

باب: بے پر کے تیر یعنی لکڑی یا گز وغیرہ سے شکار کرنے کا بیان

بَابُ صَيْدِ الْمِعْرَاضِ

اور حضرت ابن عمر رضی اللہ عنہما نے غلے سے مر جانے والے شکار کے متعلق کہا کہ وہ بھی موقوفہ (وہ بوجھ کے دباؤ سے مرا ہوا ہے جو حرام ہے) اور سالم، قاسم، مجاہد ابراہیم، عطاء اور حسن بصری رحمہ اللہ نے اس کو مکروہ رکھا ہے اور حسن بصری رحمہ اللہ کاؤں اور شہروں میں غلے چلانے کو مکروہ سمجھتے تھے اور ان کے سوا دوسری جگہوں (میدان، جنگل وغیرہ) میں کوئی مضائقہ نہیں سمجھتے تھے۔

وَقَالَ ابْنُ عُمَرَ فِي الْمَقْتُولَةِ بِالْبُنْدُقَةِ: تِلْكَ الْمَوْفُودَةُ وَكَرِهَهُ سَالِمٌ وَالْقَاسِمُ وَمَجَاهِدٌ وَإِبْرَاهِيمُ وَعَطَاءٌ وَالْحَسَنُ وَكَرِهَ الْحَسَنُ رَمَى الْبُنْدُقَةِ فِي الْفَرَى وَالْأَمْصَارِ وَلَا يَرَى بِأَسَا فِيمَا سِوَاهُ.

تشریح: غلہ بازی شکار کرنے کا پرانا طریقہ ہے مگر اس سے اگر بستی میں غلہ بازی کی جائے تو بہت سے نقصانات کا بھی خطرہ ہے۔ لہذا بستی کے اندر غلہ بازی کرنا کوئی دانشمندی نہیں ہے ہاں جنگلوں میں اس سے شکار کرنا محبوب نہیں ہے۔

(۵۴۷۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبد اللہ بن ابی سفر نے، ان سے شعیب نے، کہا میں نے حضرت عدی بن حاتم رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ

۵۴۷۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ قَالَ: سَأَلْتُ

سے بے پر کے تیر یا لکڑی گرز سے شکار کے بارے میں پوچھا تو آپ ﷺ نے فرمایا: ”جب تم اس کی نوک سے شکار کو مارو تو اسے کھاؤ لیکن اگر اس کی عرض کی طرف سے شکار کو لگے اور اس سے وہ مر جائے تو وہ موقوفہ (مردار) ہے اسے نہ کھاؤ۔“ میں نے سوال کیا کہ میں اپنا کتا بھی (شکار کے لیے) دوڑاتا ہوں؟ آپ ﷺ نے فرمایا: ”جب تم اپنے کتے پر بسم اللہ پڑھ کر شکار کے پیچھے دوڑاؤ تو وہ شکار کھا سکتے ہو۔“ میں نے پوچھا اور اگر وہ کتا شکار میں سے کھالے؟ آپ ﷺ نے فرمایا: ”پھر نہ کھاؤ کیونکہ وہ شکار اس نے تمہارے لیے نہیں پکڑا تھا، صرف اپنے لیے پکڑا تھا۔“ میں نے پوچھا: میں بعض وقت اپنا کتا چھوڑتا ہوں اور بعد میں اس کے ساتھ دوسرا کتا بھی پاتا ہوں؟ آپ ﷺ نے فرمایا: ”پھر (اس شکار کو) نہ کھاؤ کیونکہ تم نے بسم اللہ صرف اپنے کتے پر پڑھی ہے، دوسرے پر نہیں پڑھی ہے۔“

رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ فَقَالَ: ((إِذَا أَصَبْتَ بَعْرُضِهِ فَكُلْ وَإِذَا أَصَابَ بَعْرُضِهِ فَقَتَلْ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْ)) فَقُلْتُ: أُرْسِلُ كَلْبِي؟ قَالَ: ((إِذَا أُرْسِلَتْ كَلْبُكَ وَسَمَّيْتَ فَكُلْ)). قُلْتُ: فَإِنْ أَكَلَ قَالَ: ((فَلَا تَأْكُلْ فَإِنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إِنَّمَا أُمْسَكَ عَلَى نَفْسِهِ)). قُلْتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ. قَالَ: ((لَا تَأْكُلْ فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى الْآخَرِ)).

ارجع: ۱۷۵

تشریح: غلوہ ہے جو غلیل میں رکھ کر بھینکا جاتا ہے جو اپنے بوجھ سے جانور کو مارتا اور وہ گوشت کو چیرتا نہیں ہے۔ مولانا وحید الزماں رحمہ اللہ نے بندوق کا مارا ہوا شکار حلال کہا ہے کیونکہ بندوق کی گولی گوشت کو چیر کر اندر گھس جاتی ہے۔ جمہور علما کا فتویٰ یہی ہے کہ جب دوسرا کتا اس میں شریک ہو جائے تو اس کا کھانا درست نہیں ہے۔ بہت سے علما بندوق کا شکار، جب کہ وہ ذبح سے پہلے مر جائے اسے حلال نہیں جانتے۔ احتیاطاً ہی میں ہے۔ واللہ اعلم بالصواب۔

باب: جب بے پر کے تیر سے یا لکڑی کے عرض سے شکار مارا جائے تو اس کا حکم ہے؟

بَابُ مَا أَصَابَ الْمِعْرَاضُ بِعَرَضِهِ

۵۴۷۷ (۵۴۷۷) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور بن معتمر نے، ان سے ابراہیم نخعی نے، ان سے ہمام بن حارث نے اور ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! ہم سکھائے ہوئے کتے (شکار پر) چھوڑتے ہیں؟ آپ نے فرمایا: ”جو شکار وہ صرف تمہارے لیے رکھے اسے کھاؤ۔“ میں نے عرض کیا: اگرچہ کتے شکار کو مار ڈالیں۔ آنحضرت ﷺ فرمایا: ”(ہاں!) اگرچہ مار ڈالیں۔“ میں نے عرض کیا: ہم بے پر کے تیر یا لکڑی سے شکار کرتے ہیں؟ آپ نے فرمایا: ”اگر ان کی دھارا اسکو زخمی کر کے پھاڑ ڈالے تو کھاؤ لیکن اگر ان کے عرض سے شکار مارا جائے تو اسے نہ کھاؤ۔“ (روہ

۵۴۷۷۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا نُرْسِلُ الْكِلَابَ الْمُعْلَمَةَ قَالَ: ((كُلْ مَا أُمْسَكْنِ عَلَيْكَ)). قُلْتُ: فَإِنْ قَتَلْنِ؟ قَالَ: ((وَإِنْ قَتَلْنِ)). قُلْتُ: إِنَّا نَرْمِي بِالْمِعْرَاضِ؟ قَالَ: ((كُلْ مَا خَزَقَ وَمَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ)). [راجع: ۱۷۵] [مسلم: ۴۹۷۲؛ ابوداؤد: ۲۸۴۷؛ ترمذی: ۱۴۶۵؛ نسائی:

۴۲۷۶، ۴۲۷۸، ۴۳۱۶؛ ابن ماجہ: ۳۲۱۵ (مراد ہے)۔

تشریح: جیہوہر علماء کا فتویٰ اس حدیث پر ہے اور ابو شعبہ والی حدیث جسے ابو داؤد نے روایت کیا، وہ ضعیف ہے اور یہ عدی رضی اللہ عنہ کی حدیث قوی ہے۔ اس پر عمل کرنا اولیٰ ہے۔ حضرت عدی رضی اللہ عنہ بھی اپنے باپ حاتم کی طرح سخاوت میں مشہور ہیں۔ یہ فتح مکہ کے سال مسلمان ہوئے اور یہ اپنی قوم سمیت اسلام پر ثابت قدم رہے اور عراق کی فتوحات میں شریک رہے پھر حضرت علی رضی اللہ عنہ کے ساتھ رہے اور ۶۸ سال کی عمر پائی۔ (فتح الباری)

بَابُ صَيْدِ الْقَوْسِ تیرکمان سے شکار کرنے کا بیان

وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ: إِذَا ضَرَبَ صَيْدًا فَبَانَ مِنْهُ يَدٌ أَوْ رَجُلٌ فَلَا يَأْكُلُ الَّذِي بَانَ وَيَأْكُلُ سَابِرَهُ وَقَالَ إِبْرَاهِيمُ: إِذَا ضَرَبْتَ عُقْفَهُ أَوْ وَسَطَهُ فَكُلْهُ وَقَالَ الْأَعْمَشُ عَنْ زَيْدٍ: اسْتَعَصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللَّهِ جِمَارٌ فَأَمَرَهُمْ أَنْ يَضْرِبُوهُ حَيْثُ تَنَسَّرَ دَعَوْا مَا سَقَطَ مِنْهُ وَكُلُوهُ.

حسن بصری اور ابراہیم نخعی رضی اللہ عنہما نے کہا: جب کسی شخص نے بسم اللہ کہہ کر تیر یا تلوار سے شکار کو مارا اور اس کی وجہ سے شکار کا ہاتھ یا پاؤں جدا ہو گیا تو جو حصہ جدا ہو گیا وہ نہ کھاؤ اور باقی کھاؤ اور ابراہیم نخعی رضی اللہ عنہ نے کہا: جب شکار کی گردن پر یا اس کے درمیان میں مارو تو کھا سکتے ہو اور اعمش نے زید سے روایت کیا کہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ کی آل کے ایک شخص سے ایک نیل گائے بھڑک گئی تو حضرت عبد اللہ رضی اللہ عنہ نے انہیں حکم دیا کہ جہاں ممکن ہو سکے وہیں اسے زخم لگائیں (اور کہا کہ) گور خر کا جو حصہ (مارتے وقت) کٹ کر گر گیا ہو اسے تم چھوڑ دو اور باقی کھا سکتے ہو۔

تشریح: اس لئے کہ وہ کٹ کر گرنے والا حصہ زندہ جانور سے جدا کر دیا گیا اور دوسری حدیث میں ہے کہ جو عضو زندہ جانور سے کاٹ لیا جائے وہ عضو مراد ہے تو اس کا کھانا بھی حرام ہے۔

۵۴۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا حَيَوَةُ، قَالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمَشَقِيُّ عَنْ أَبِي إِدْرِيسَ عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ أَفْئَاكُلُ فِي آيَاتِهِمْ؟ وَبِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلِّمٍ وَبِكَلْبِي الْمُعَلِّمِ فَمَا يَصْلُحُ لِي قَالَ: ((أَمَّا مَا ذَكَرْتُ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا وَإِنْ لَمْ تَجِدُوا فَاعْمِلُواهَا وَكُلُوا فِيهَا وَمَا صِدَّتْ بِقَوْسِكَ وَذَكَرْتُ اسْمَ اللَّهِ فَكُلْ وَمَا صِدَّتْ بِكَلْبِكَ

(۵۴۷۸) ہم سے عبد اللہ بن یزید مقبری نے بیان کیا، کہا: ہم سے حیوۃ بن شریح نے بیان کیا، کہا: مجھے ربیعہ بن یزید دمشقی نے خبر دی، انہیں ابو ادريس عائد اللہ خولانی نے، انہیں حضرت ابو ثعلبہ حشنی رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا: اے اللہ کے نبی! ہم اہل کتاب کے گاؤں میں رہتے ہیں، تو کیا ہم ان کے برتن میں کھا سکتے ہیں؟ اور ہم ایسی زمین میں رہتے ہیں جہاں شکار بہت ہوتا ہے۔ میں تیرکمان سے بھی شکار کرتا ہوں اور اپنے اس کتے سے بھی جو سکھایا ہوا نہیں ہے اور اس کتے سے بھی جو سکھایا ہوا ہے تو اس میں سے کس کا کھانا میرے لیے جائز ہے۔ آپ ﷺ نے فرمایا: ”تم نے جو اہل کتاب کے برتن کا ذکر کیا تو اگر تمہیں اس کے علاوہ کوئی اور برتن مل سکے تو اس میں نہ کھاؤ۔ لیکن تمہیں کوئی دوسرا برتن نہ ملے تو ان کے برتن کو خوب دھو کر اس میں کھا سکتے ہو اور جو شکار تم اپنی تیرکمان

المُعَلِّمُ فَذَكَرْتُ اسْمَ اللَّهِ فُكُلُ وَمَا صَدْتُ
بِكَلْبِكَ غَيْرِ مُعَلِّمٍ فَأَدْرَكْتُ ذَكَاتَهُ فُكُلُ))
[طرفہ فی: ۵۴۸۸، ۵۴۹۶] [مسلم: ۴۹۸۳]
[ابوداؤد: ۲۸۵۵، ترمذی: ۸۵۶۰، نسائی: ۴۲۷۷]

ابن ماجہ: ۳۲۰۷

تشریح: اگر بغیر سکھایا ہوا کتا کوئی شکار تمہارے پاس لائے بشرطیکہ وہ شکار زندہ تم کو مل جائے اور تم اسے خود زنج کر دو تو وہ تمہارے لئے حلال ہے
ورنہ حلال نہیں اور غیر مسلموں کے برتنوں میں اگر کھانا ہی پڑے تو ان کو خوب دھو کر پاک صاف کر لینا ضروری ہے تب وہ برتن مسلمانوں کے استعمال کے
لئے جائز ہو سکتا ہے ورنہ ان کے برتنوں کا کام میں لانا جائز نہیں ہے۔

بَابُ الْخَذْفِ وَالْبُدُوقَةِ

باب: انگلی سے چھوٹے چھوٹے سنگ ریزے اور

غلے مارنا

۵۴۷۹۔ حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ، قَالَ: حَدَّثَنَا
وَكَيْعٌ وَبَرْيَدُ بْنُ هَارُونَ وَاللَّفْظُ لِيَزِيدَ عَنْ
كَهْمَسِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ
عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ أَنَّهُ رَأَى رَجُلًا يَخْذِفُ
فَقَالَ لَهُ: لَا تَخْذِفْ فَإِنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنِ الْخَذْفِ أَوْ كَانَ يَكْرَهُ الْخَذْفَ
وَقَالَ: ((إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ
عَدُوٌّ وَلَكِنَّهَا قَدْ تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ))
ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ: أَحَدَّثَكَ
عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنِ الْخَذْفِ
أَوْ كَرِهَ الْخَذْفَ. وَأَنْتَ تَخْذِفُ؟ لَا أَكْذِبُ
كَذًّا وَكَذًّا. [راجع: ۴۸۴۱] [مسلم: ۵۰۵۰]

نسائی: ۴۸۳۰

تشریح: اس حدیث سے ظاہر ہو گیا کہ حدیث پر چلنا اور حدیث کے سامنے اپنی رائے قیاس کو چھوڑنا ایمان کا تقاضا ہے۔ اور یہی صراطِ مستقیم ہے اللہ
اسی پر قائم و دائم رکھے اور اسی راہ حدیث پر موت نصیب کرے۔ (اُکس حافظ صاحب فرماتے ہیں:

”وفی الحدیث جواز هجران من خالف السنة وترك كلامه ولا يدخل ذالك فى النهى عن الهجر فوق ثلاث فانه

يتعلق بمن هجر لحظ نفسه۔“ (فتح الباری جلد ۹ صفحہ ۷۵۹)

یعنی اس سے ان لوگوں سے ترک سلام و کلام جائز ثابت ہوا جو سنت کی مخالفت کریں اور یہ عمل اس حدیث کے خلاف نہ ہوگا جس میں تین دن سے زیادہ ترک کلام کی مخالفت آئی ہے۔ اس لئے کہ وہ اپنے نفس کے لئے ہے اور یہ محبت سنت نبوی فداہ روجی کے لئے۔ سچ ہے یہی وہ صراط مستقیم ہے جس سے اللہ لے گا جیسا کہ طحاوی نے مفصل بیان فرمایا ہے:

”فان قلت ما وقوفك على انك على صراط مستقيم وكل واحد من هذه الفرق يدعى انه عليه قلت ليس ذلك للادعاء والتثبت باستعمالهم الوهم القاصر والقول الزاعم بل بالنقل عن جهابذة هذه الصنعة وعلماء اهل الحديث الذين جمعوا صحاح الحديث في امور رسول الله ﷺ واحواله وافعاله وحركاته وسكناته واحوال الصحابة والمهاجرين والاضرار الذين اتبعوهم باحسان مثل الامام بخاری ومسلم وغيرهما من الثقات المشهورين الذين اتفق اهل الشرق وانغرب على صحة ما اورده في كتبهم من امور النبي ﷺ واصحابه رضی اللہ عنہم بعد النقل ينظر الى الذي تمسك بهديهم وافتى اثرهم واهتدى بسيرهم في الاصول والفروع فيحكم بانه من الذين هم هم وهذا هو الفارق بين الحق والباطل المميز بين من هو على الصراط المستقيم وبين من هو على السبيل الذي على يمينه وشماله۔“

(طحطاوی حاشیہ در مختار مطبوعہ بولاق فی قاہرہ، جلد ۴ کتاب الذبائح، ص: ۱۳۵)

اگر تو کہے کہ تجھے اپنا صراط مستقیم پر ہونا کیسے معلوم ہوا حالانکہ ان تمام فرقوں میں ہر ایک یہی دعویٰ کرتا ہے تو میں جواب دوں گا کہ یہ صرف دعویٰ کر لینے اور اپنے وہم و گمان کو سند بنالینے سے ثابت نہیں ہو سکتا بلکہ اس پر وہ ہے جو علم منقول حاصل کرے اس فن کے ماہر علمائے الحمدیث سے جن بزرگوں نے نبی کریم ﷺ کی صحیح احادیث جمع کیں جو نبی کریم ﷺ کے امور اور احوال اور حرکات و سکنات میں مروی ہیں اور جن بزرگوں نے صحابہ کرام انصار و مہاجرین رضی اللہ عنہم کے حالات جمع کئے، جنہوں نے ان کی احسان کے ساتھ پیروی کی جیسے کہ امام بخاری و امام مسلم وغیرہ ہیں جو ثقہ لوگ تھے اور مشہور تھے، جن بزرگوں کی وارد کی ہوئی مرفوع و موقوف احادیث کی صحت پر کل علمائے مشرق و مغرب متفق ہیں۔ اس نقل کے بعد دیکھا جائے گا کہ ان محدثین کرام کے طریقہ کو مضبوط تھامنے والا اور ان کی پوری پوری اتباع کرنے والا اور تمام کلی و جزئی چھوٹے بڑے کاموں میں ان کی روش پر چلنے والا کون ہے۔ اب جو فرقہ اس طریقہ پر ہوگا۔ (یعنی احادیث رسول پر بطریق صحابہ بلا قید مذہب عمل کرنے والا) اس کی نسبت حکم کیا جائے گا کہ یہی جماعت وہ ہے جو صراط مستقیم پر ہے بس یہی وہ اصول ہے جو حق و باطل کے درمیان فرق کرنے والا ہے اور یہی وہ کوئی ہے جو صراط مستقیم پر ہیں ان میں اور ان میں جو اس کے دائیں بائیں ہیں تمیز کر دیتی ہے۔

بَابُ مَنْ اقْتَسَى كَلْبًا لَيْسَ بِكَلْبٍ صَيْدٍ أَوْ مَا شَبَّهَ

باب: اس کے بیان میں جس نے ایسا کتا پالا جو نہ شکار کے لیے ہو اور نہ مویشی کی حفاظت کے لیے

۵۴۸۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ سَمِعْتُ ابْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ اقْتَسَى كَلْبًا لَيْسَ بِكَلْبٍ مَا شَبَّهَ صَارِبَةً نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قَبْرًا طَائِنًا)).

(۵۴۸۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد العزیز بن مسلم نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے حضرت ابن عمر رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے فرمایا: ”جس نے ایسا کتا پالا جو نہ مویشی کی حفاظت کے لیے ہے اور نہ شکار کرنے کے لیے تو روزانہ اس کی نیکیوں میں سے دو قیراط کی کمی ہو جاتی ہے۔“

[طرفہ فی: ۵۴۸۱، ۵۴۸۲]

۵۴۸۱۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: (۵۴۸۱) ہم سے مکی بن ابراہیم نے بیان کیا، کہا ہم سے حنظلہ بن ابی

حَدَّثَنَا حَظَلَةُ بْنُ أَبِي سُفْيَانَ، سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبًا ضَارِيًا لِّصَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قَبْرًا طَانٍ)). [راجع: ۵۴۸۰] [مسلم: ۴۰۲۷، نسائي: ۴۲۹۵]

سفیان نے بیان کیا، کہا میں نے سالم سے سنا، انہوں نے بیان کیا کہ میں نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”شکار اور مویشی کی حفاظت کی غرض کے سوا کسی نے کتابالا تو اس کے ثواب میں سے روزانہ دو قیراط کی کمی ہو جاتی ہے۔“

تشریح: کھیتی کی حفاظت کرنے والا کتابھی اسی میں داخل ہے یعنی اس میں گناہ نہیں ہے۔

۵۴۸۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ ضَارِيًا. نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قَبْرًا طَانٍ)). [راجع: ۵۴۸۰] [مسلم: ۴۰۲۳]

۵۴۸۲ (۵۸۸۲) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے امام مالک نے خبر دی، انہیں نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے مویشی کی حفاظت یا شکار کی غرض کے سوا کسی اور وجہ سے کتابالا اس کے ثواب میں سے روزانہ دو قیراط کی کمی ہو جاتی ہے۔“

باب: جب کتابکار میں سے خود کھالے تو اس کا کیا

بَابُ: إِذَا أَكَلَ الْكَلْبُ

حکم ہے؟

اور اللہ نے سورہ مائدہ میں فرمایا: ”آپ سے پوچھتے ہیں کہ کیا چیز کھانی ہمارے لیے حلال کی گئی ہے، آپ کہہ دیں کہ تم پر کل پاکیزہ جانور کھانے حلال ہیں اور تمہارے سدھائے ہوئے شکاری کتوں اور جانوروں کا شکار بھی جو شکار پر چھوڑے جاتے ہیں۔ تم انہیں اس طریقہ پر سکھاتے ہو جس طرح تمہیں اللہ نے سکھایا سو کھاؤ اس شکار کو جسے (شکاری جانور یا کتا) تمہارے لیے پکڑ کر رکھیں اللہ کے قول: ”يَبْكُ اللَّهُ جِلْدَ حَسَابٍ“ ”یہ کتا جو کھاتا ہے“۔ ابن عباس رضی اللہ عنہما نے کہا: اگر کتے نے شکار کا گوشت خود بھی کھالیا تو اس نے شکار کو ناپاک کر دیا کیونکہ اس صورت میں اس نے خود اپنے لیے شکار کو روکا ہے اور اللہ تعالیٰ کا اسی صورت میں فرمانا: ”تم انہیں سکھاتے ہو اس میں سے جو اللہ نے تمہیں سکھایا ہے“ اس لیے ایسے کتے کو پینا جانے کا اور سکھایا جاتا رہے گا، یہاں تک کہ شکار میں سے وہ کھانے کی عادت چھوڑ

دے۔ ایسے شکار کو ابن عمر رضی اللہ عنہما مکروہ سمجھتے تھے اور عطاء نے کہا: اگر صرف شکار کا خون پی لیا ہو اور اس کا گوشت نہ کھایا ہو تو تم کھا سکتے ہو۔

تشریح: عطاء کا قول بھی احتیاط کے خلاف ہے لہذا ایسے شکار سے بھی پرہیز مناسب ہے۔

۵۴۸۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ بَيَّانٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهِذِهِ الْكِلَابِ فَقَالَ: ((إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعَلَّمَةُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَإِنْ قَتَلْنَ إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَإِنِّي أَخَافُ أَنْ يَكُونَنَّ إِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ)). [راجع: ۱۷۵] [مسلم: ۴۹۷۳؛ ابوداؤد: ۲۸۴۸؛ ابن ماجہ: ۳۲۰۸]

۵۴۸۳۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے بیان بن بشر نے، ان سے شعبی نے اور ان سے حضرت عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے پوچھا: ہم لوگ ان کتوں سے شکار کرتے ہیں؟ آپ ﷺ نے فرمایا: ”اگر تم اپنے سکھائے ہوئے کتوں کو شکار کے لیے چھوڑتے وقت اللہ کا نام لیتے ہو تو جو شکار وہ تمہارے لیے پکڑ کر لائیں اسے کھاؤ، خواہ وہ شکار کو ماری ڈالیں۔ البتہ اگر کتا شکار میں سے خود بھی کھالے تو اس میں یہ اندیشہ ہے کہ اس نے یہ شکار خود اپنے لیے پکڑا تھا اور اگر دوسرے کتے بھی تمہارے کتوں کے سوا شکار میں شریک ہو جائیں تو نہ کھاؤ۔“

تشریح: یہ سدھائے ہوئے کتوں سے متعلق ہے اگر وہ شکار کو ماری ڈالیں مگر خود کھانے کو نہ ڈالیں تو وہ جانور کھایا جاسکتا ہے مگر ایسے سدھائے ہوئے کتے آج کل غنچا ہیں۔ الا ماشاء اللہ۔

باب: جب شکار کیا ہو جانور شکاری کو دو یا تین دن کے بعد ملے تو وہ کیا کرے؟

بَابُ الصَّيْدِ إِذَا غَابَ عَنْهُ يَوْمَيْنِ أَوْ ثَلَاثَةٍ

۵۴۸۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أُرْسِلَتْ كِلَابُكَ وَسَمِيتَ فَأَمْسَكْ وَقَتْلْ فَكُلْ وَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِذَا خَالَطَ كِلَابًا لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهَا فَأَمْسَكْنَ وَقَتْلْنَ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَذَرِي أَهْيَا قَتْلَ وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلَّا أَثَرُ سَهْمِكَ

۵۴۸۴۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ثابت بن یزید نے بیان کیا، کہا ہم سے عاصم بن سلیمان نے بیان کیا، ان سے شعبی نے، ان سے عدی بن حاتم رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب تم نے اپنا کتا شکار پر چھوڑا اور بسم اللہ بھی پڑھی اور کتے نے شکار پکڑا اور اسے مار ڈالا تو اسے کھاؤ اور اگر اس نے خود بھی کھالیا ہو تو تم نہ کھاؤ کیونکہ یہ شکار اس نے اپنے لیے پکڑا ہے اور اگر دوسرے کتے جن پر اللہ کا نام نہ لیا گیا ہو، اس کتے کے ساتھ شکار میں شریک ہو جائیں اور شکار پکڑ کر ماری ڈالیں تو ایسا شکار نہ کھاؤ کیونکہ تمہیں معلوم نہیں کہ کس کتے نے مارا ہے اور اگر تم نے شکار پر تیر مارا پھر وہ شکار تمہیں دو یا تین دن بعد ملا اور اس پر

فَكُلْ وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ)). [راجع: ۱۷۵] [مسلم: ۴۹۸۱، ۴۹۸۲، ابوداؤد: ۲۸۴۹، ترمذی: ۱۴۶۹، نسائی: ۴۲۷۴، ۴۲۷۹، ۴۲۸۶، ۴۳۰۹، ۴۳۱۰، ابن ماجہ: ۳۲۱۳]

۵۴۸۵۔ وَقَالَ عَبْدُ الْأَعْلَى عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ عَدِيِّ: أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيْدَ فَيَقْتَنِي أَثَرَهُ الْيَوْمَيْنِ وَالثَّلَاثَةَ ثُمَّ يَجِدُهُ مَيْتًا وَفِيهِ سَهْمُهُ قَالَ: ((يَأْكُلُ إِنْ شَاءَ)). [راجع: ۱۷۵] [ابوداؤد: ۲۸۵۳]

(۵۳۸۵) اور عبدالاعلیٰ نے بیان کیا، ان سے داؤد بن ابی یاسر نے، ان سے عامر شععی نے اور ان سے حضرت عدی بن حاتم رضی اللہ عنہ نے کہ انہوں نے نبی کریم ﷺ سے عرض کی کہ وہ شکار تیر سے مارتے ہیں پھر دو یا تین دن پر اسے تلاش کرتے ہیں، تب وہ مردہ حال میں ملتا ہے اور اس کے اندر ان کا تیر گھسا ہوا ہوتا ہے۔ آنحضرت ﷺ نے فرمایا: ”اگر تو چاہے تو کھا سکتا ہے۔“

تشریح: یہی صورت میں کہ شکار بدبودار نہ ہوا ہو ورنہ پھر وہ کھانا مناسب نہیں ہے۔

بَابُ: إِذَا وَجَدَ مَعَ الصَّيْدِ كَلْبًا آخَرَ

باب: شکاری جب شکار کے ساتھ دوسرا کتا پائے تو وہ کیا کرے؟

۵۴۸۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنْ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أُرْسِلُ كَلْبِي وَأُسَمِّي فَقَالَ النَّبِيُّ ﷺ: ((إِذَا أُرْسِلَتْ كَلْبُكَ وَسَمِيَتْ فَأَخَذَ فَقَتَلَ فَأَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ)) قُلْتُ: إِنِّي أُرْسِلُ كَلْبِي أَجِدُ مَعَهُ كَلْبًا آخَرَ لَا أَذْرِي أَيُّهُمَا أَخَذَهُ فَقَالَ: ((لَا تَأْكُلْ فَإِنَّمَا سَمِيَتْ عَلَى كَلْبِكَ وَلَمْ تَسْمَ عَلَى غَيْرِهِ)).

(۵۳۸۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبداللہ بن ابی السفر نے، ان سے عامر شععی نے اور ان سے حضرت عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! میں (شکار کے لیے) اپنا کتا چھوڑتے وقت بسم اللہ پڑھ لیتا ہوں۔ آپ ﷺ نے فرمایا: ”جب کتا چھوڑتے وقت بسم اللہ پڑھ لیا ہو اور پھر وہ کتا شکار پکڑ کے مار ڈالے اور خود بھی کھالے تو ایسا شکار نہ کھاؤ کیونکہ یہ شکار اس نے خود اپنے لیے پکڑا ہے۔“ میں نے کہا کہ میں کتا شکار پر چھوڑتا ہوں لیکن اس کے ساتھ دوسرا کتا بھی مجھے ملتا ہے اور مجھے یہ معلوم نہیں کہ کس نے شکار پکڑا ہے؟ آپ ﷺ نے فرمایا: ”ایسا شکار نہ کھاؤ کیونکہ تم نے اپنے کتے پر بسم اللہ پڑھی ہے دوسرے کتے پر نہیں پڑھی“ اور میں نے آپ ﷺ سے بے پر کے تیر یا لکڑی سے شکار کا حکم پوچھا تو آپ ﷺ نے فرمایا: ”اگر شکار لوک کی دھار سے مرا ہو تو کھا لیکن اگر تو نے اس کی چوڑائی سے اسے مارا ہے تو ایسا شکار بوجھ سے مرا ہے، پس اسے نہ کھا۔“

[راجع: ۱۷۵]

تشریح: وہ موقوف، مردار ہے۔ مزید تفصیلات پہلے گزر چکی ہیں۔ حضرت حافظ صاحب فرماتے ہیں: ”وفیه تحریم اکل الصيد الذی اکل الکلب منه ولو کان الکلب معلماً۔“ (فتح الباری) اگرچہ سدھایا ہوا کتا ہی کیوں نہ ہو جب وہ شکار سے کھالے تو وہ شکار کھانا حرام ہو جاتا ہے۔ لفظ کلب کی اضافت سے سدھایا ہوا کتا خریدنا بیجا جائز ثابت ہوتا ہے۔

بَابُ مَا جَاءَ فِي التَّصِيدِ باب: شکار کرنے کو بطور مشغلہ اختیار کرنا

تشریح: اس باب کو لا کر امام الجہدین نے یہ ثابت فرمایا ہے کہ شکار کرنا مباح ہے اور اس پر اتفاق ہے مگر جو محض کھیل و تفریح کے لئے شکار کرے اور فراغ اسلام سے غافل ہو جائے وہ مذموم ہے۔ ”اخرج الترمذی من حدیث ابن عباس رفعه من سكن البادية جفا ومن اتبع الصيد غفل۔“ یعنی جو جنگل میں رہا اس میں سختی آ جاتی ہے وہ جو شکار کے پیچھے لگا وہ غافل ہو جاتا ہے مگر یہ قاعدہ کلیہ نہیں ہے کیونکہ اس کے خلاف بھی ہوتا ہے پس فراغ کا رہا اس عالم کے مظاہر میں یہی صوفی کا مقصد ہے یہی شارع کا ایما ہے۔

٥٤٨٧۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنِي ابْنُ فَضِيلٍ عَنْ بَيَانَ عَنْ عَامِرٍ عَنْ عَدِيِّ سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّا قَوْمٌ نَتَّصِدُ بِهَذِهِ الْكِلَابِ فَقَالَ: ((إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعَلَّمَةُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أُمْسَكْنَ عَلَيْكَ إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَلَا تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أُمْسَكَ عَلَى نَفْسِهِ وَإِنْ خَالَطَهَا كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ)). [راجع: ١٧٥]

(٥٣٨٤) ہم سے محمد بن سلام نے بیان کیا، کہا مجھے محمد بن فضیل نے خبر دی، ان سے بیان بن بشر نے، ان سے عامر شععی نے اور ان سے حضرت عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے پوچھا: ہم اس قوم میں سکونت رکھتے ہیں جو ان کتوں سے شکار کرتی ہے۔ آپ ﷺ نے فرمایا: ”جب تم اپنا سکھایا ہوا کتا چھوڑ دو اور اس پر اللہ کا نام لے لو تو اگر وہ کتا تمہارے لیے شکار لایا ہو تو تم اسے کھا سکتے ہو لیکن اگر کتے نے خود بھی کھالیا ہو تو وہ شکار نہ کھاؤ کیونکہ اندیشہ ہے کہ اس نے وہ شکار خود اپنے لیے پکڑا ہے اور اگر اس کتے کے ساتھ کوئی دوسرا کتا بھی شکار میں شریک ہو جائے تو پھر شکار نہ کھاؤ۔“

٥٤٨٨۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حَيَوَةَ بْنِ شُرَيْحٍ بِحٍ وَحَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ عَنْ ابْنِ الْمُبَارَكِ عَنْ حَيَوَةَ بْنِ شُرَيْحٍ سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمَشَقِيَّ، قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضِ قَوْمٍ أَهْلُ الْكِتَابِ نَأْكُلُ فِي آيَتِهِمْ وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَالَّذِي لَيْسَ مُعَلِّمًا

(٥٣٨٨) ہم سے ابو عاصم نمیل نے بیان کیا، ان سے حیوہ بن شریح نے (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا: مجھ سے احمد بن ابی رجا نے بیان کیا، ان سے سلمہ بن سلیمان نے بیان کیا، ان سے عبد اللہ بن مبارک نے بیان کیا، ان سے حیوہ بن شریح نے بیان کیا کہ میں نے ربیعہ بن یزید دمشقی سے سنا، کہا کہ مجھے ابو ادريس عائد اللہ نے خبر دی، کہا کہ میں نے حضرت ابو ثعلبہ حشنی رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! ہم اہل کتاب کے ملک میں رہتے ہیں اور ان کے برتن میں کھاتے ہیں اور ہم شکار کی زمین میں رہتے ہیں، جہاں میں اپنے خیر سے شکار کرتا ہوں اور اپنے سدھائے ہوئے کتے سے شکار کرتا ہوں اور ایسے کتوں سے بھی جو

سدھائے ہوئے نہیں ہوتے تو اس میں سے کیا چیز ہمارے لیے جائز ہے؟ آپ ﷺ نے فرمایا: ”تم نے جو یہ کہا ہے کہ تم اہل کتاب کے ملک میں رہتے ہو اور ان کے برتنوں میں بھی کھاتے ہو تو اگر تمہیں ان کے برتنوں کے سوا دوسرے برتن مل جائیں تو ان کے برتنوں میں نہ کھاؤ لیکن اگر ان کے برتنوں کے سوا دوسرے برتن نہ ملیں تو انہیں دھو کر پھر ان میں کھاؤ اور تم نے شکار کی سرزمین کا ذکر کیا ہے تو جو شکار تم اپنے تیر سے مارو اور تیر چلاتے وقت اللہ کا نام لیا ہو تو اسے کھاؤ اور جو شکار تم نے اپنے سدھائے ہوئے کتے سے کیا ہو اور اس پر اللہ کا نام لیا ہو تو اسے کھاؤ! اور جو شکار تم نے اپنے بغیر سدھائے کتے سے کیا ہو اور اسے ذبح بھی خود ہی کیا ہو تو اسے بھی کھاؤ۔“

فَأَخْبَرَنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ؟ فَقَالَ: ((أَمَّا مَا ذَكَرْتَ مِنْ أَنَّكَ بَارِضٌ قَوْمِ أَهْلِ الْكِتَابِ تَأْكُلُ فِي آيَتِهِمْ فَإِنْ وَجَدْتُمْ غَيْرَ آيَتِهِمْ فَلَا تَأْكُلُوا فِيهَا وَإِنْ لَمْ تَجِدُوا فَأَغْسِلُوهَا ثُمَّ كُلُوا فِيهَا وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بَارِضٌ صَيْدٍ فَمَا صِدْتَ بِقَوْسِكَ فَأَذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا صِدْتَ بِكَلْبِكَ الْمُعْلَمِ فَأَذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ مُعْلَمًا فَأَذْكُرْ ذَكَاتَهُ فَكُلْ)).

[راجع: ۵۴۷۸]

(۵۴۸۹) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے ہشام بن زید نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ مرثد بن ابی اناس (مکہ کے قریب ایک مقام) میں ہم نے ایک خرگوش کو ابھارا لوگ اس کے پیچھے دوڑے مگر نہ پایا، پھر میں اس کے پیچھے لگا اور میں نے اسے پکڑ لیا اور اسے حضرت ابو طلحہ رضی اللہ عنہ کے پاس لایا، انہوں نے نبی کریم ﷺ کی خدمت میں اس کا کھانا اور دونوں رائیں بھیجیں تو آپ ﷺ نے انہیں قبول فرمایا۔

۵۴۸۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَيْنَا أَرْثَا بِمَرِّ الظَّهْرَانِ فَسَعَوْا عَلَيْهَا حَتَّى لَبِئُوا فَسَعَيْتُ عَلَيْهَا حَتَّى أَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ بِوَرَكَيْهَا وَفَخَذَيْنَاهَا فَمَقَبَلَهُ.

[راجع: ۲۵۷۲]

تشریح: معلوم ہوا کہ خرگوش کھانا درست ہے اکثر علما کا یہی فتویٰ ہے۔

(۵۴۹۰) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عمر بن عبید اللہ کے غلام ابونضر نے، ان سے ابوقادہ رضی اللہ عنہ کے غلام نافع نے اور ان سے حضرت ابوقادہ رضی اللہ عنہ نے کہ وہ رسول اللہ ﷺ کے ساتھ تھے، پھر وہ مکہ کے راستہ میں ایک جگہ پر اپنے بعض ساتھیوں کے ساتھ جو احرام باندھے ہوئے تھے پیچھے رہ گئے خود ابوقادہ رضی اللہ عنہ احرام سے نہیں تھے اسی عرصہ میں انہوں نے ایک گور خر دیکھا اور (اسے شکار کرنے کے ارادہ سے) اپنے گھوڑے پر بیٹھ گئے۔ اس کے بعد اپنے ساتھیوں سے (جو حرم تھے) کوڑا مانگا لیکن انہوں نے دینے سے انکار کیا پھر اپنا نیزہ مانگا لیکن اسے بھی اٹھانے کے لیے وہ تیار نہیں ہوئے تو انہوں نے وہ خود اٹھایا

۵۴۹۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ حَتَّى إِذَا كَانَ بِنَعْصِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحَرِّمِينَ وَهُوَ غَيْرُ مُحَرَّمٍ فَرَأَى جِمَارًا وَخَشِيَ فَاَسْتَوَى عَلَى قَرَسِهِ ثُمَّ سَأَلَ أَصْحَابَهُ أَنْ يُنَاقِلُوهُ سَوْطًا فَأَبَوْا فَسَأَلَهُمْ رُمْحًا فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضٌ

أَصْحَابُ النَّبِيِّ ﷺ وَأَبَى بَعْضُهُمْ فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوا عَنْ ذَلِكَ فَقَالَ: ((إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمْوَهَا اللَّهُ تَعَالَى)). [راجع: ۱۸۲۱]

اور گورخر پر حملہ کیا اور اسے شکار کر لیا پھر بعض نے تو اس کا گوشت کھایا اور بعض نے کھانے سے انکار کیا۔ اس کے بعد جب وہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے تو اس کا حکم پوچھا آپ ﷺ نے فرمایا: ”یہ تو ایک کھانا تھا جو اللہ نے تمہارے لیے مہیا کیا تھا۔“

تشریح: حالت احرام میں کسی دوسرے کا شکار کیا ہوا جانور کھانا جائز ہے۔

۵۴۹۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: ((هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟)) [راجع: ۱۸۲۱]

۵۴۹۱) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے ابو قتادہ رضی اللہ عنہ نے اسی طرح روایت کیا، البتہ اس روایت میں یہ لفظ زیادہ ہے کہ آنحضرت ﷺ نے پوچھا تھا: ”تمہارے پاس اس کا کچھ گوشت بچا ہوا ہے یا نہیں؟“

تشریح: ان جملہ احادیث کے لانے کا مقصد یہ بتلانا ہے کہ شکار کو مشغلہ کے طور پر اختیار کرنا جائز ہے مگر یہ مشغلہ ایسا نہ ہو کہ فرائض اسلامیہ کی ادائیگی میں سستی کرنے کا سبب بن جائے۔ اس صورت میں یہ مشغلہ بہتر نہ ہوگا۔

بَابُ التَّصِيدِ عَلَى الْجِبَالِ

باب: اس بیان میں کہ پہاڑوں پر شکار کرنا جائز ہے

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ شکار کے لئے پہاڑوں پر چڑھنا محنت اٹھانا یا گھوڑے کو ہانک لے جانا جائز اور درست ہے۔

۵۴۹۲۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الْجُعْفِيُّ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا عَمْرُو أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ وَأَبِي صَالِحٍ مَوْلَى التَّوَّامَةِ: سَمِعْتُ أَبَا قَتَادَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي مَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُمْ مُخْرَمُونَ وَأَنَا حِلٌّ عَلَى فَرَسِي وَكُنْتُ رَقَاءً عَلَى الْجِبَالِ فَبَيَّنَا أَنَا عَلَى ذَلِكَ إِذْ رَأَيْتُ النَّاسَ مُتَشَوِّفِينَ لَشَيْءٍ فَذَهَبْتُ أَنْظُرُ فَإِذَا هُوَ جِمَارٌ وَخَشْيٌ فَكُنْتُ لَهُمْ: مَا هَذَا؟ قَالُوا: لَا نَذَرِي قُلْتُ: هُوَ جِمَارٌ وَخَشْيٌ فَقَالُوا: هُوَ مَا رَأَيْتُ وَكُنْتُ

۵۴۹۲) ہم سے یحییٰ بن سلیمان جعفی نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا، انہیں عمرو نے خبر دی، ان سے ابونضر نے بیان کیا، ان سے ابو قتادہ کے غلام نافع اور توامہ کے غلام ابوصالح نے کہ انہوں نے حضرت ابو قتادہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں مکہ اور مدینہ کے درمیان راستے میں نبی کریم ﷺ کے ساتھ تھا، وہ دوسرے لوگ تو احرام باندھے ہوئے تھے لیکن میں احرام میں نہیں تھا اور ایک گھوڑے پر سوار تھا۔ میں پہاڑوں پر چڑھنے کا بڑا عادی تھا پھر اچانک میں نے دیکھا کہ لوگ الچائی ہوئی نظروں سے کوئی چیز دیکھ رہے ہیں میں نے جو دیکھا تو ایک گورخر تھا۔ میں نے ان سے پوچھا: کیا یہ ہے؟ لوگوں نے کہا: ہمیں معلوم نہیں! میں نے کہا یہ تو گورخر ہے۔ لوگوں نے کہا کہ جو تم نے دیکھا ہے وہی ہے۔ میں اپنا کوڑا بھول گیا تھا، اس لیے ان سے کہا: مجھے میرا کوڑا دے دو لیکن انہوں نے کہا: ہم اس میں

تمہاری کوئی مدد نہیں کریں گے (کیونکہ ہم حرم ہیں) میں نے اتر کر خود کوڑا اٹھایا اور اس کے پیچھے سے اسے مارا، وہ وہیں گر گیا پھر میں نے اسے ذبح کیا اور اپنے ساتھیوں کے پاس اسے لے کر آیا۔ میں نے کہا کہ اب اٹھو اور اسے اٹھاؤ، انہوں نے کہا کہ ہم اسے نہیں چھوئیں گے۔ چنانچہ میں ہی اسے اٹھا کر ان کے پاس لایا۔ بعض نے تو اس کا گوشت کھایا لیکن بعض نے انکار کر دیا پھر میں نے ان سے کہا کہ اچھا میں اب تمہارے لیے آنحضرت ﷺ سے رکنے کی درخواست کروں گا۔ میں آنحضرت ﷺ کے پاس پہنچا اور آپ سے واقعہ بیان کیا۔ آپ ﷺ نے فرمایا: ”تمہارے پاس اس میں سے کچھ باقی بھی بچا ہے؟“ میں نے عرض کیا: جی ہاں، فرمایا: ”کھاؤ کیونکہ یہ ایک کھانا ہے جو اللہ تعالیٰ نے تم کو کھلایا ہے۔“

سَيِّئْتُ سَوَاطِي فَقُلْتُ لَهُمْ: نَاوِلُونِي سَوَاطِي فَقَالُوا: لَا نَعِيْنِكَ عَلَيْهِ فَنَزَلْتُ فَأَخَذْتُهُ ثُمَّ ضَرَبْتُ فِيْ أَثَرِهِ فَلَمْ يَكُنْ إِلَّا ذَٰلِكَ حَتَّى عَقَرْتُهُ فَأَتَيْتُ لَهُمْ فَقُلْتُ لَهُمْ: قُومُوا فَاحْتَمِلُوا قَالُوا: لَا نَمْسُهُ فَحَمَلْتُهُ حَتَّى جِئْتُهُمْ بِهِ فَأَبَى بَعْضُهُمْ وَأَكَلَ بَعْضُهُمْ فَقُلْتُ: أَنَا أَسْتَوْفُّ لَكُمْ النَّبِيَّ ﷺ فَأَذْرَكْتُهُ فَحَدَّثْتُهُ الْحَدِيثَ فَقَالَ لِي: ((أَبْقِي مَعَكُمْ مِنْهُ شَيْءٌ)) فَقُلْتُ: نَعَمْ فَقَالَ: ((كُلُوا فَهُوَ طَعْمُ أَطْعَمَكُمْوَهُ اللَّهُ)). [راجع: ۱۸۲۱]

تشریح: حضرت ابو قتادہ رضی اللہ عنہ نے اپنے شکار کے لئے پہاڑوں پر چڑھنے کا مشاق بتایا ہے۔ یہی باب سے مطابقت ہے۔ تو اسے وہ لڑکی جو جزاوں پیدا ہو۔ یہ امیہ بن خلف کی بیٹی تھی جو اپنے بھائی کے ساتھ جزاوں پیدا ہوئی تھی۔ اس لئے اس کا یہی نام پڑ گیا۔

باب: سورہ مائدہ کی اس آیت کی تفسیر کہ

”حلال کیا گیا ہے تمہارے لیے دریا کا شکار کھانا۔“

عمر رضی اللہ عنہ نے کہا کہ دریا کا شکار وہ ہے جو تدبیر یعنی جال وغیرہ سے شکار کیا جائے اور ”اس کا کھانا“ وہ ہے جسے پانی نے باہر پھینک دیا ہو۔ ابو بکر رضی اللہ عنہ نے کہا: جو دریا کا جانور مر کر پانی کے اوپر تیر کر آئے وہ حلال ہے۔ ابن عباس رضی اللہ عنہما نے کہا: جو دریا کا جانور مر کر پانی کے اوپر تیر کر آئے وہ حلال ہے۔ ابن عباس رضی اللہ عنہما نے کہا: ”اس کا کھانا“ سے مراد دریا کا مردار ہے، سوائے اس کے جو بگڑ گیا ہو۔ بام، جھینگے اور مچھلی کو یہودی نہیں کھاتے، لیکن ہم (فراغت سے) کھاتے ہیں اور نبی کریم ﷺ کے صحابی ابو شریح رضی اللہ عنہ نے کہا: ہر دریائی جانور مذبوہ ہے، اسے ذبح کی ضرورت نہیں۔ سوط نے کہا: دریائی پرندے کے متعلق میری رائے ہے کہ اسے ذبح کیا جائے۔ ابن جریج نے کہا: میں نے عطاء بن ابی رباح سے پوچھا: کیا منہروں کا شکار اور سیلاب کے گڑھوں کا شکار بھی دریائی شکار ہے کہ اس کا کھانا بغیر ذبح کے جائز ہو؟ کہا: ہاں، پھر انہوں نے (دلیل کے طور پر) سورہ نحل کی اس آیت

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿أَحَلَّ لَكُم صَيْدَ الْبَحْرِ﴾ [المائدہ: ۹۶]

وَقَالَ عُمَرُ: صَيْدُهُ مَا اضْطَيْدَ ﴿وَوَطْعَامُهُ﴾ [المائدہ: ۹۶] مَا رَمَى بِهِ. وَقَالَ أَبُو بَكْرٍ: الطَّافِي حَلَالٌ وَقَالَ ابْنُ عَبَّاسٍ: طَعَامُهُ مَنْتَهَ إِلَّا مَا قَذَرَتْ مِنْهَا وَالْجَرِيثُ لَا تَأْكُلُهُ الْيَهُودُ وَنَحْنُ نَأْكُلُهُ وَقَالَ أَبُو شَرِيحٍ: صَاحِبُ النَّبِيِّ ﷺ كُلُّ شَيْءٍ فِي الْبَحْرِ مَذْبُوحٌ وَقَالَ عَطَاءٌ: أَمَّا الطَّيْرُ فَأَرَى أَنْ يَذْبَحَهُ وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: صَيْدُ الْأَنْهَارِ وَقِلَابُ السَّيْلِ أَصِيدُ بَحْرٍ هُوَ؟ قَالَ: نَعَمْ ثُمَّ تَلَا: ﴿هَٰذَا عَذَابٌ فَرَاتٍ سَانِعٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا﴾ [فاطر: ۱۲] وَرَكِبَ الْحَسَنُ عَلَى سَرَجٍ مِنْ جُلُودِ

کِلاَبِ الْمَاءِ وَقَالَ الشَّعْبِيُّ: لَوْ أَنَّ أَهْلِي أَكَلُوا الضِّفَادِعَ لَأَطَعْتَهُمْ وَلَكُمُ يَرَّ الْحَسَنُ بِالسُّلْحَفَةِ بَأْسًا وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ مَنْ صَنَدَ الْبَحْرِ وَإِنْ صَادَهُ نَصْرَانِيٌّ أَوْ يَهُودِيٌّ أَوْ مَجُوسِيٌّ وَقَالَ أَبُو الدَّرْدَاءِ: فِي الْمَرْيِ ذَبَحَ الْحَمْرَ النَّيَّانَ وَالْبَشْمِيَّ.

کی تلاوت کی: ”یہ دریا بہت زیادہ میٹھا ہے اور یہ دوسرا دریا بہت زیادہ کھارا ہے اور تم ان میں سے ہر ایک سے تازہ گوشت (مچھلی) کھاتے ہو۔“ اور حسن رضی اللہ عنہ دریا کی کتے کے چمڑے سے بنی ہوئی زین پر سوار ہوئے اور شععی نے کہا: اگر میرے گھروالے مینڈک کھائیں تو میں بھی ان کو کھلاؤں گا۔ اور حسن بصری کچھوا کھانے میں کوئی حرج نہیں سمجھتے تھے۔ ابن عباس رضی اللہ عنہما نے کہا: دریائی شکار کھاؤ، خواہ نصرانی نے کیا ہو یا کسی یہودی نے کیا ہو یا مجوسی نے کیا ہو۔ اور ابو درداء رضی اللہ عنہ نے کہا: شراب میں مچھلی ڈال دیں اور سورج کی دھوپ اس پر پڑے تو پھر وہ شراب نہیں رہتی۔“

تشریح: امام بخاری رحمہ اللہ اس اثر کو اس لئے لائے کہ مچھلی کے شراب میں ڈالنے سے وہی اثر ہوتا ہے جو شراب میں نمک ڈالنے سے کیونکہ پھر شراب کی صفت اس میں باقی نہیں رہ جاتی۔ یہ ان لوگوں کے مذہب پر مبنی ہے جو شراب کا سرکہ بنانا درست جانتے ہیں۔ بعض نے مری کو مکروہ رکھا ہے۔ مری اس کو کہتے ہیں کہ شراب میں نمک اور مچھلی ڈال کر دھوپ میں رکھ دیں۔ قسطلانی نے کہا کہ یہاں امام بخاری رحمہ اللہ نے شافعیہ کا خلاف کیا ہے کیونکہ امام بخاری رحمہ اللہ کسی خاص مجتہد کے پیرو نہیں ہیں بلکہ جس قول کی دلیل قوی ہوتی ہے اس کو لے لیتے ہیں۔ آج کل اکثر مقلدین امام بخاری رحمہ اللہ کو شافعی کہہ کر گراتے ہیں۔ ان کی یہ مغوات ہرگز لائق توجہ نہیں ہیں۔ امام بخاری رحمہ اللہ پختہ الہمدیث اور کتاب وسنت کے متبع، تقلید جاد سے کوسوں دور خود فقیر اعظم و مجتہد معظم تھے۔

امام شععی کا نام عامر بن شریحیل بن عبد الوہر شععی حمیری ہے مثبت وثقہ و امام بزرگ مرتبہ تابعی ہیں۔ پانچ سو صحابہ کرام رضی اللہ عنہم کو دیکھا۔ اڑتالیس صحابہ رضی اللہ عنہم سے احادیث روایت کی ہیں۔ سنہ ۱۷ھ میں پیدا ہوئے اور سنہ ۱۰۷ھ کے لگ بھگ میں وفات پائی۔ امام شععی حضرت امام ابو حنیفہ رحمہ اللہ کے سب سے بڑے استاد اور ابراہیم نخعی کے ہم عصر ہیں۔ امام شععی احکام شرعیہ میں قیاس کے قائل نہ تھے ان کے علم و کرم کا یہ عالم تھا کہ رشتہ داری میں جس کے متعلق ان کو معلوم ہو جاتا کہ وہ قرض دار ہو کر مرے ہیں تو ان کا قرض خود ادا کر دیتے۔ امام شععی نے کبھی اپنے کسی غلام و لونڈی کو زد و کوب نہیں کیا۔ کوفہ کے اکثر علما کے برخلاف حضرت عثمان و حضرت علی رضی اللہ عنہما ہر دو کے بارے میں اچھا عقیدہ رکھتے تھے۔ فحوی دینے میں نہایت محتاط تھے۔ ان سے جو مسئلہ پوچھا جاتا اگر اس کے بارے میں ان کے پاس کوئی حدیث نہ ہوتی تو لا اداری میں نہیں جانتا کہہ دیا کرتے۔ اعمش کا بیان ہے کہ ایک شخص نے امام شععی سے پوچھا کہ ابلیس کی بیوی کا کیا نام ہے۔ امام شععی نے کہا کہ ذاک عرس ما شہدہ مجھے اس شادی میں شرکت کا اتفاق نہیں ہوا تھا ایک مرتبہ خراسان کی مہم پر تھیہ میں مسلم بابلی امیر المجاہدین کے ساتھ جہاد میں شریک ہوئے اور کاربائے نمایاں انجام دیئے۔ عبدالملک نے امام شععی کو شاہ روم کے پاس سفیر بنا کر بھیجا تھا۔ (تذکرۃ الحفاظ، ج: ۱/۱: ص: ۲۵۵)

۵۴۹۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: عَزَّوْنَا جَيْشَ الْخَبِطِ وَأَمَرَ عَلَيْنَا أَبُو عُبَيْدَةَ فَجَعَلْنَا جُوعًا شَدِيدًا فَأَلْفَى الْبَحْرُ حُوتًا مِثْلًا لَمْ يَرِ مِثْلُهُ يُقَالُ لَهُ: الْعَنْبَرُ فَأَكَلْنَا

(۵۴۹۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے ابن جریج نے کہا کہ مجھے عمرو نے خبر دی اور انہوں نے جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم غزوہ خط میں شریک تھے، ہمارے امیر ابیہش حضرت ابو عبیدہ رضی اللہ عنہ تھے۔ ہم سب بھوک سے بیتاب تھے کہ سمندر نے ایک مردہ مچھلی باہر پھینکی۔ ایسی مچھلی دیکھی نہیں گئی تھی۔ اسے عنبر کہتے

مِنْهُ نِصْفَ شَهْرٍ فَأَخَذَ أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّكِيبُ تَحْتَهُ. [راجع: ۱۲۴۸۳]

تھے، ہم نے وہ مچھلی پندرہ دن تک کھائی۔ پھر ابو عبیدہ رضی اللہ عنہ نے اس کی ایک ہڈی لے کر (کھڑی کر دی) تو وہ اتنی اونچی تھی کہ ایک سوار اس کے نیچے سے گزر گیا۔

تشریح: یہ غزوہ ۸ھ میں کیا گیا تھا۔ جس میں بھوک کی وجہ سے لوگوں نے پتے کھائے۔ اسی لئے اسے جیش الخبط کہا گیا۔

۵۴۹۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، سَمِعْتُ جَابِرًا يَقُولُ: بَعَثَنَا النَّبِيُّ ﷺ ثَلَاثَ مِائَةِ رَاكِبٍ وَأَمِيرُنَا أَبُو عُبَيْدَةَ نَرُصِدُ غَيْرًا لِقَرْنِشٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبْطَ فَسَمِيَ جِيشَ الْخَبْطِ فَأَلْقَى الْبَحْرُ حُوتًا يُقَالُ لَهُ: الْعَبْرُ فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَا يَوْذَكِهِ حَتَّى صَلَحَتْ أَجْسَامُنَا. فَأَخَذَ أَبُو عُبَيْدَةَ ضُلْعًا مِنْ أَضْلَاعِهِ فَصَبَّهُ فَمَرَّ الرَّكِيبُ تَحْتَهُ وَكَانَ فِينَا رَجُلٌ فَلَمَّا اسْتَدَّ الْجُوعُ نَحَرَ ثَلَاثَ جَزَائِرٍ ثُمَّ ثَلَاثَ جَزَائِرٍ ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ. [راجع: ۱۲۴۸۳]

ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، ان سے عمرو بن دینار نے، انہوں نے جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے تین سو سوار روانہ کیے۔ ہمارے امیر ابو عبیدہ رضی اللہ عنہ تھے۔ ہمیں قریش کے تجارتی قافلہ کی نقل و حرکت پر نظر رکھنی تھی پھر (کھانا ختم ہو جانے کی وجہ سے) ہم سخت بھوک اور فاقہ کی حالت میں تھے۔ نوبت یہاں تک پہنچ گئی تھی کہ ہم سلم کے پتے (خط) کھا کر وقت گزارتے تھے۔ اسی لیے اس مہم کا نام ”جیش الخبط“ پڑ گیا اور سمندر نے ایک مچھلی باہر ڈال دی۔ جس کا نام عبر تھا۔ ہم نے اسے آدھے مہینہ تک کھایا اور اس کی چربی تیل کے طور پر اپنے جسم پر ملی جس سے ہمارے جسم تندرست ہو گئے۔ بیان کیا کہ پھر ابو عبیدہ رضی اللہ عنہ نے اس کی ایک پسلی کی ہڈی لے کر کھڑی کی تو ایک سوار اس کے نیچے سے گزر گیا۔ ہمارے ساتھ ایک صاحب (قیس بن سعد بن عبادہ رضی اللہ عنہ) تھے جب ہم بہت زیادہ بھوکے ہوئے تو انہوں نے یکے بعد دیگر تین اونٹ ذبح کر دیئے۔ بعد میں ابو عبیدہ رضی اللہ عنہ نے انہیں اس سے منع کر دیا۔

تشریح: کیونکہ سوار یوں کم ہونے کا خطرہ تھا اور سفر میں سوار یوں کا ہونا بھی ضروری ہے۔

باب: ٹڈی کھانا جائز ہے

بَابُ أَكْلِ الْجَرَادِ

۵۴۹۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَعْقُوبَ عَنْ ابْنِ أَبِي أَوْفَى يَقُولُ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ. وَأَوْسَيْنَا كُنَّا نَأْكُلُ الْجَرَادَ مَعَهُ قَالَ سُفْيَانُ: وَأَبُو عَوَانَةَ وَإِسْرَائِيلُ عَنْ أَبِي يَعْقُوبَ عَنْ ابْنِ أَبِي أَوْفَى سَبْعَ غَزَوَاتٍ. [مسلم: ۵۰۴۵]

ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے ابو یعقوب نے بیان کیا کہ میں نے حضرت عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سنا کہ ہم نبی کریم ﷺ کے ساتھ چھ یا سات غزوات میں شریک ہوئے۔ ہم آپ ﷺ کے ساتھ ٹڈی کھاتے تھے۔ سفیان، ابو عوانہ اور اسرائیل نے ابو یعقوب سے بیان کیا اور ان سے ابن ابی اوفی نے ”سات غزوات“ کے لفظ روایت کیے۔

ابوداؤد: ۳۸۱۲؛ ترمذی: ۱۸۹، ۱۸۲۲؛ نسائی:

[۴۳۶۸، ۴۳۶۷]

تشریح: مذی کھانا بلا تردد جائز ہے۔ یہ عطیہ بھی ہے اور عذاب بھی کیونکہ جہاں ان کا حملہ ہو جائے کھیتیاں برباد ہو جاتی ہیں۔ الا ماشاء اللہ۔

بَابُ آيَةِ الْمَجُوسِ وَالْمَيْتَةِ

باب: مجوسیوں کے برتن استعمال کرنا اور مردار کا کھانا کیسا ہے؟

(۵۴۹۶) ہم سے ابو عاصم نمیل نے بیان کیا، ان سے حیوہ بن شرح نے بیان کیا، کہا مجھ سے ربیعہ بن یزید دمشقی نے بیان کیا، کہا مجھ سے ابو ادیس خولانی نے، انہوں نے کہا کہ مجھ سے حضرت ابو ثعلبہ ششی رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور کہا: یا رسول اللہ! ہم اہل کتاب کے ملک میں رہتے ہیں اور ان کے برتنوں میں کھاتے ہیں اور ہم شکار کی زمین میں رہتے ہیں اور میں اپنے تیرکمان سے بھی شکار کرتا ہوں اور سدھائے ہوئے کتے سے اور بے سدھائے کتے سے بھی؟ نبی اکرم ﷺ نے فرمایا: ”تم نے جو یہ کہا ہے کہ تم اہل کتاب کے ملک میں رہتے ہو تو ان کے برتنوں میں نہ کھایا کرو، البتہ اگر ضرورت ہو اور کھانا ہی پڑ جائے تو انہیں خوب دھو لیا کرو اور جو تم نے یہ کہا ہے کہ تم شکار کی زمین میں رہتے ہو تو جو شکار تم اپنے تیرکمان سے کرو اور اس پر اللہ کا نام لیا ہو تو اسے کھاؤ اور جو شکار تم نے اپنے سدھائے ہوئے کتے سے کیا ہو اور اس پر اللہ کا نام لیا ہو وہ بھی کھاؤ اور جو شکار تم نے اپنے بغیر سدھائے ہوئے کتے سے کیا ہو اور اسے خود ذبح کیا ہو اسے کھاؤ۔“ اس آخری جملہ سے معلوم ہوا کہ مردار کا کھانا جائز نہیں ہے۔

۵۴۹۶۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَيَوَةَ بْنِ شَرِيحٍ حَدَّثَنِي رَيْعَةُ بْنُ يَزِيدَ الدَّمَشْقِيُّ، قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، قَالَ: حَدَّثَنِي أَبُو ثَعْلَبَةَ الْحُسَيْنِيُّ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بَارِضُ أَهْلِ الْكِتَابِ فَتَأْكُلُ فِي آيَتِهِمْ وَبَارِضُ صَيْدِ أَصِيدَ بِقَوْسِي وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ فَقَالَ النَّبِيُّ ﷺ: ((أَمَّا مَا ذَكَرْتُ أَنْتُمْ بَارِضُ أَهْلِ كِتَابٍ فَلَا تَأْكُلُوا فِي آيَتِهِمْ إِلَّا أَنْ لَا تَجِدُوا بَدَأَ فَإِنْ لَمْ تَجِدُوا فَاعْسِلُوا وَكُلُوا وَأَمَّا مَا ذَكَرْتُ أَنْتُمْ بَارِضُ صَيْدٍ فَمَا صِدَّتْ بِقَوْسِكَ فَادْكُرِ اسْمَ اللَّهِ وَكُلْ وَمَا صِدَّتْ بِكَلْبِكَ الْمُعَلَّمِ فَادْكُرِ اسْمَ اللَّهِ وَكُلْ وَمَا صِدَّتْ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَادْكُرْ ذِكَاةَهُ فَكُلْ)). [راجع: ۵۴۷۸]

تشریح: اہل کتاب کے برتنوں سے وہ برتن مراد ہیں جن میں وہ لوگ حرام جانوروں کا گوشت پکاتے تھے اور وہ برتن جن میں وہ شراب پیتے تھے اس لیے ان کے استعمال سے منع کیا گیا اور سخت ضرورت کے وقت مجبوری میں ان کو خوب صاف کر کے استعمال کرنے کی اجازت دی گئی۔ (فتح الباری)

۵۴۹۷۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: لَمَّا أَمْسَوْا يَوْمَ فَتَحِ خَيْبَرَ أَوْقَدُوا النَّيْرَانَ قَالَ النَّبِيُّ ﷺ: ((عَلَى مَا

(۵۴۹۷) ہم سے مکی بن ابراہیم نے بیان کیا، کہا مجھ سے یزید بن ابی عبیدہ نے بیان کیا، ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ فتح خیبر کی شام کو لوگوں نے آگ روشن کی تو آنحضرت ﷺ نے دریافت فرمایا: ”یہ آگ تم لوگوں نے کس لیے روشن کی ہے؟“ لوگوں نے بتایا: گدھے کا گوشت

أَوْ قَدْتُمْ النَّيْمَانَ؟)) قَالُوا: لَحُومُ الْحُمْرِ
الْإِنْسِيَّةِ قَالَ: ((أَهْرِيقُوا مَا فِيهَا، وَاكْسِرُوا
قُدُورَهَا)). فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: نَهْرِنُ
مَا فِيهَا وَنَغْسِلُهَا؟ فَقَالَ النَّبِيُّ ﷺ: ((أَوْ
ذَاكَ)). [راجع: ۲۴۷۷]

ہے۔ آپ نے فرمایا: ”ہانڈیوں میں جو کچھ (گدھے کا گوشت) ہے اسے
پھینک دو اور ہانڈیوں کو توڑ ڈالو۔“ ایک شخص نے کھڑے ہو کر کہا: ہانڈی
میں جو کچھ (گوشت وغیرہ) ہے اسے ہم پھینک دیں اور برتن دھولیں؟
نبی ﷺ نے فرمایا: ”یہ بھی کر سکتے ہو۔“

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ گدھا چونکہ حرام تھا تو ذبح سے کچھ فائدہ نہ ہوا وہ مردار ہی رہا اور مردار کا حکم
ہوا کہ جس ہانڈی میں مردار پکایا جائے وہ ہانڈی بھی توڑ دی جائے یا دھو ڈالے۔

بَابُ التَّسْمِيَةِ عَلَى الذَّبِيحَةِ وَمَنْ تَرَكَ مُتَعَمِّدًا

باب: ذبح پر بسم اللہ پڑھنا اور جس نے اسے قصداً چھوڑ دیا ہو اس کا بیان

قَالَ ابْنُ عَبَّاسٍ: مَنْ نَسِيَ فَلَا بَأْسَ وَقَالَ اللَّهُ
تَعَالَى: «وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرِ اسْمُ اللَّهِ
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ» [الانعام: ۱۲۱] وَالنَّاسِي لَا
يُسَمَّى فَاسْقًا وَقَوْلُهُ عَزَّ وَجَلَّ: «وَإِنَّ الشَّيَاطِينَ
لَيُؤْخِرُونَ إِلَى أُولِيَائِهِمْ لِيُجَادِلُوهُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ» [الانعام: ۱۲۱]

ابن عباس رضی اللہ عنہما نے کہا: اگر کوئی بسم اللہ پڑھنا بھول گیا تو کوئی حرج نہیں
ہے اور اللہ تعالیٰ کا فرمان: ”اور نہ کھاؤ اس جانور کو جس پر اللہ کا نام نہ لیا گیا
ہو اور بلاشبہ یہ نافرمانی ہے۔“ اور (کوئی نیک کام) بھول جانے والے کو
فاسق نہیں کہا جاسکتا۔ اور اللہ تعالیٰ کا قرآن میں فرمان: ”اور بیشک شیاطین
اپنے دوستوں کو پٹی پڑھاتے ہیں تاکہ وہ تم سے کٹ جتنی کریں اور اگر تم ان
کا کہا مانو گے تو البتہ تم بھی مشرک ہو جاؤ گے۔“

تشریح: گویا یہ آیت لاکرام بخاری رحمہ اللہ نے اس قول کو قوت دی کہ اگر بھول سے بسم اللہ ترک کرے تو جانور حلال ہی رہے گا کیونکہ بھول سے
ترک کرنے والا نہ شیطان کا دوست ہو سکتا ہے نہ مشرک ہو سکتا ہے۔

۵۴۹۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ
عَبَّادَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ جَدِّهِ رَافِعِ بْنِ
خَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ
فَأَصَابَ النَّاسَ جُوعٌ فَأَصْبَنَّا إِبِلًا وَغَنَمًا
وَكَانَ النَّبِيُّ ﷺ فِي أَخْرَبَاتِ النَّاسِ
فَعَجَلُوا فَنَصَبُوا الْقُدُورَ فَذَبَحَ النَّبِيُّ ﷺ
إِلَيْهِمْ فَأَمَرَ بِالْقُدُورِ فَأُكْفِثَتْ ثُمَّ قَسَمَ فَعَدَلَ
عَشْرَةً مِنَ الْغَنَمِ بَعِيرٍ فَدَنَّا مِنْهَا بَعِيرٌ وَكَانَ

(۵۴۹۸) مجھ سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے
بیان کیا، ان سے سعید بن مسروق نے، ان سے عبید بن رفاعہ بن رافع نے
اپنے دادا رافع بن خدیج سے، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کے
ساتھ مقام ذی الحلیفہ میں تھے کہ (ہم) لوگ بھوک اور فاقہ میں مبتلا ہو
گئے پھر ہمیں (غنیمت میں) اونٹ اور بکریاں ملیں۔ نبی اکرم ﷺ سب
سے پیچھے تھے۔ لوگوں نے جلدی کی بھوک کی شدت کی وجہ سے (اور
آنحضرت ﷺ کے تشریف لانے سے پہلے ہی غنیمت کے جانوروں کو
ذبح کر لیا) اور ہانڈیاں پکنے کے لیے چڑھا دیں پھر جب آنحضرت ﷺ
وہاں پہنچے تو آپ نے حکم دیا اور ہانڈیاں الٹ دی گئیں پھر آنحضرت ﷺ

نے غیبت کی تقسیم کی اور دس بکریوں کو ایک اونٹ کے برابر قرار دیا۔ ان میں سے ایک اونٹ بھاگ گیا۔ قوم کے پاس گھوڑوں کی کمی تھی لوگ اس اونٹ کے پیچھے دوڑے لیکن اس نے سب کو تھکا دیا۔ آخر ایک شخص نے اس پر تیر کا نشانہ کیا تو اللہ تعالیٰ نے اسے روک دیا، اس پر رسول اللہ ﷺ نے فرمایا: ”ان جانوروں میں جنگلیوں کی طرح وحشت ہوتی ہے۔ اس لیے جب کوئی جانور بھڑک کر بھاگ جائے تو اس کے ساتھ ایسا ہی کیا کرو۔“ عبادہ نے بیان کیا کہ میرے دادا (رافع بن خدیج رضی اللہ عنہ) نے آنحضرت ﷺ سے عرض کیا: ہمیں اندیشہ ہے کہ کل ہمارا دشمن سے مقابلہ ہوگا اور ہمارے پاس چھریاں نہیں ہیں کیا ہم (دھار دار) لکڑی سے ذبح کر لیں؟ آپ ﷺ نے فرمایا: ”جو چیز بھی خون بہا دے اور (ذبح کرتے وقت) جانور پر اللہ کا نام لیا ہو تو اسے کھاؤ، البتہ (ذبح کرنے والا آلہ) دانت اور ناخن نہ ہونا چاہیے۔ دانت، اس لیے نہیں کہ یہ ہڈی ہے (اور ہڈی سے ذبح کرنا جائز نہیں ہے) اور ناخن اس لیے نہیں کہ حبشی لوگ ان کو چھری کی جگہ استعمال کرتے ہیں۔“

فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ فَأَعْيَاهُمْ فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ لِهَذِهِ الْبُهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا نَذَرُ عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا)). قَالَ: وَقَالَ جَدِّي: إِنَّا لَنَرُجُو أَوْ نَخَافُ أَنْ نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدَى أَفَنَذْبَحُ بِالْقَصَبِ؟ قَالَ: ((مَا أَتَهَرَ الدَّمَّ وَذَكَرَ اسْمُ اللَّهِ فِكُلْ لَيْسَ السِّنُّ وَالظُّفْرُ وَسَاخِرُكُمْ عَنْهُ أَمَّا السِّنُّ فَعِظْمٌ وَأَمَّا الظُّفْرُ فَمَدَى الْحَبْشَةِ)). [راجع: ۱۲۴۸۸]

تشریح: اس باب کا مطلب اس لفظ سے نکلتا ہے ((وذكر اسم الله)) حنفی نے اس ناخن اور دانت سے ذبح جائز رکھا ہے جو آدمی کے بدن سے جدا ہو مگر صحیح نہیں ہے۔

باب: وہ جانور جنہیں تھانوں اور بتوں کے نام پر ذبح کیا گیا ہو ان کا کھانا حرام ہے

(۵۴۹۹) ہم سے معلى بن اسد نے بیان کیا، کہا ہم سے عبدالعزیز، یعنی ابن مختار نے بیان کیا، انیس موسیٰ بن عقبہ نے خبر دی، کہا مجھے سالم نے خبر دی، انہوں نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے سنا اور ان سے رسول اللہ ﷺ نے کہ آنحضور ﷺ کی زید بن عمرو بن نوفل سے مقام بلدح کے نشیبی حصہ میں ملاقات ہوئی۔ یہ آپ پر وحی نازل ہونے سے پہلے کا زمانہ ہے۔ آپ نے وہ دسترخوان جس میں گوشت تھا جسے ان لوگوں نے آپ کی ضیافت کے لیے پیش کیا تھا مگر ان پر ذبح کے وقت بتوں کا نام لیا تھا، آپ ﷺ نے اسے زید بن عمرو کے سامنے واپس فرما دیا اور آپ ﷺ

بَابُ مَا ذُبِحَ عَلَى النُّصْبِ وَالْأَصْنَامِ

۵۴۹۹۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ لَقِيَ زَيْدَ ابْنِ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلَدَحٍ وَذَلِكَ قَبْلَ أَنْ يُنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ فَقَدَّمَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ سَفْرَةً فِيهَا لَحْمٌ فَأَبَى أَنْ يَأْكُلَ مِنْهَا ثُمَّ قَالَ: إِنِّي لَا أَكُلُ بِمِمَّا

تَذْبُحُونَ عَلَى أَنْصَابِكُمْ وَلَا تَأْكُلُوا إِلَّا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ. [راجع: ۳۸۲۶]

نے فرمایا: ”تم جو جانور اپنے بتوں کے نام پر ذبح کرتے ہو میں انہیں نہیں کھاتا، میں صرف اسی جانور کا گوشت کھاتا ہوں۔ جس پر (ذبح کرتے وقت) اللہ کا نام لیا گیا ہو۔“

تشریح: نص قرآن ﴿وَمَا أَهْلَ لَغَيْرِ اللَّهِ﴾ (۵/ المائدہ: ۳) سے ان تمام جانوروں کا گوشت حرام ہو جاتا ہے جو جانور غیر اللہ کے نام پر تقرب کے لئے مذکور دیئے جاتے ہیں۔ اسی میں مدار کا بکر اور سید سالار کے نام پر چھوڑا ہوا جانور بھی داخل ہے جیسا کہ اہل بدعت کا معمول ہے۔ بلدح حجاز میں مکہ کے قریب ایک مقام ہے۔ روایت میں مذکور زید بن عمرو سعید بن زید کے والد ہیں اور سعید عشرہ مبشرہ میں سے ہیں۔ (رضی اللہ عنہم وارضاهم)

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ))

باب: اس بارے میں کہ نبی کریم ﷺ کا ارشاد ہے: ”جانور کو اللہ ہی کے نام پر ذبح کرنا چاہیے“

۵۵۰۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدَبِ بْنِ سُفْيَانَ الْبَجَلِيِّ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ أَضْحَاةَ ذَاتِ يَوْمٍ فَإِذَا النَّاسُ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ فَلَمَّا انْصَرَفَ رَأَاهُمُ النَّبِيُّ ﷺ أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلَاةِ فَقَالَ: ((مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ)). [راجع: ۹۸۵]

۵۵۰۰) ہم سے قتیبہ نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے اسود بن قیس نے، ان سے جندب بن سفیان بجلی نے بیان کیا کہ ہم نے رسول اللہ ﷺ کے ساتھ ایک مرتبہ قربانی کی۔ کچھ لوگوں نے عید کی نماز سے پہلے ہی قربانی کر لی تھی۔ جب آنحضرت ﷺ (نماز پڑھ کر) واپس تشریف لائے تو آپ ﷺ نے دیکھا کہ لوگوں نے اپنی قربانیاں نماز سے پہلے ہی ذبح کر لی ہیں، پھر آپ ﷺ نے فرمایا: ”جس شخص نے نماز سے پہلے قربانی ذبح کر لی ہو، اسے چاہیے کہ اس کی جگہ دوسری ذبح کرے اور جس نے نماز پڑھنے سے پہلے نہ ذبح کی ہو اسے چاہیے کہ اللہ کے نام پر ذبح کرے۔“

تشریح: معلوم ہوا کہ جو لوگ قربانی کا جانور نماز سے پہلے ادھر ادھر لے جا کر ذبح کر دیتے ہیں وہ قربانی نہیں صرف ایک معمولی گوشت بن کر رہ جاتا ہے۔ قربانی وہی ہے جو نماز عید کے بعد ذبح کی جائے اور بس۔

بَابُ مَا أَنْهَرَ الدَّمَ مِنَ الْقَصَبِ وَالْمَرْوَةِ وَالْحَدِيدِ

باب: بالنس، سفید دھار دار پتھر اور لوہا جو خون بہا دے اس کا حکم کیا ہے؟

۵۵۰۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ سَمِعَ ابْنَ كَعْبٍ بْنِ مَالِكٍ يُخْبِرُ ابْنَ عُمَرَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى غَنَمًا يَسْلَعُ فَأَبْصَرَتْ بِشَاةٍ مِنْ غَنَمِهَا مَوْتَهَا

۵۵۰۱) ہم سے محمد بن ابی بکر نے بیان کیا، کہا ہم سے معتمر نے، ان سے عبید اللہ نے، ان سے نافع نے، انہوں نے ابن کعب بن مالک سے سنا، انہوں نے ابن عمر رضی اللہ عنہما سے سنا کہ انہیں ان کے والد نے خبر دی کہ ان کے گھر کی ایک لونڈی سلح پہاڑی پر بکریاں چرا یا کرتی تھی (چراتے وقت ایک مرتبہ) اس نے دیکھا کہ ایک بکری مرنے والی ہے۔ چنانچہ اس نے

ایک پتھر توڑ کر اس سے بکری ذبح کر دی تو کعب بن مالک رضی اللہ عنہ نے اپنے گھر والوں سے کہا کہ اسے اس وقت تک نہ کھانا جب تک میں رسول اللہ ﷺ سے اس کا حکم نہ پوچھ آؤں یا (انہوں نے یہ کہا کہ) میں کسی کو بھیجوں جو آنحضرت ﷺ سے مسئلہ پوچھ آئے، پھر وہ آنحضرت کی خدمت میں حاضر ہوئے یا کسی کو بھیجا اور نبی اکرم ﷺ نے اس کے کھانے کی اجازت بخشی۔

فَكَسَرَتْ حَجْرًا فَذَبَحَتْهَا فَقَالَ لِأَهْلِهِ: لَا تَأْكُلُوا حَتَّى آتِيَ النَّبِيَّ ﷺ فَاسْأَلَهُ أَوْ حَتَّى أُرْسِلَ إِلَيْهِ مَنْ يَسْأَلُهُ فَأَتَى النَّبِيَّ ﷺ وَبَعَثَ إِلَيْهِ فَأَمَرَ النَّبِيَّ ﷺ بِأَكْلِهَا.

[راجع: ۲۳۰۴]

(۵۵۰۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے، ان سے بنی سلمہ کے ایک صاحب (ابن کعب بن مالک) نے کہ انہوں نے حضرت ابن عمر رضی اللہ عنہما کو یہ خبر دی کہ حضرت کعب بن مالک رضی اللہ عنہ کی لونڈی اس پہاڑی پر جو سوق مدنی میں ہے اور جس کا نام سلح ہے بکریاں چرایا کرتی تھی۔ ایک بکری مرنے کے قریب ہو گئی تو اس نے ایک پتھر توڑ کر اس سے بکری کو ذبح کر لیا، پھر لوگوں نے رسول کریم ﷺ سے اس کا ذکر کیا تو آنحضرت ﷺ نے اسے کھانے کی اجازت عطا فرمائی۔

۵۵۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَّةُ عَنْ نَافِعٍ عَنْ رَجُلٍ مِنْ بَنِي سَلَمَةَ: أَخْبَرَ عَبْدَ اللَّهِ أَنَّ جَارِيَةَ لِكَعْبِ بْنِ مَالِكٍ تَرَعَى عَنْمَا لَهُ بِالْجَبِيلِ الَّذِي بِالسُّوقِ وَهُوَ بِسَلَحٍ فَأَصَبَتْ شَاةً مِنْهَا فَأَذَرَتْهَا فَكَسَرَتْ حَجْرًا فَذَبَحَتْهَا فَذَكَرُوا لِلنَّبِيِّ ﷺ فَأَمَرَهُمْ بِأَكْلِهَا. [راجع: ۲۳۰۴]

(۵۵۰۳) ہم سے عبدان نے بیان کیا، کہا مجھے میرے والد نے خبر دی، انہیں شعبہ نے، انہیں سعید بن مسروق نے، انہیں عبایہ بن رفاعہ بن رافع نے اور انہیں ان کے دادا (حضرت رافع بن خدیج رضی اللہ عنہ) نے بیان کیا کہ انہوں نے کہا یا رسول اللہ! ہمارے پاس چھری نہیں۔ آنحضرت ﷺ نے فرمایا: ”جو (دھاردار) چیز خون بہا دے اور اس پر اللہ کا نام لے لیا گیا ہو تو (اس سے ذبح کیا ہوا جانور) کھا سکتے ہو لیکن ناخن اور دانت سے ذبح نہ کیا گیا ہو کیونکہ ناخن چشمیوں کی چھری ہے اور دانت ہڈی ہے اور ایک اونٹ بھاگ گیا تو (تیر مار کر) اسے روک لیا گیا۔ آپ ﷺ نے اس پر فرمایا: ”یہ اونٹ بھی جنگلی جانوروں کی طرح بھڑک اٹھتے ہیں، اس لیے جو تمہارے قابو سے باہر ہو جائے اس کے ساتھ ایسا ہی کیا کرو۔“

۵۵۰۳۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ جَدِّهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ مَعَنَا مَدْيٌ فَقَالَ: ((مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلْ لَيْسَ السِّنُّ وَالظُّفْرُ أَمَّا الظُّفْرُ فَمَدْيُ الْحَبَشَةِ وَأَمَّا السِّنُّ فَعِظْمٌ)) وَنَدَّ بَعِيرٌ فَحَبَسَهُ فَقَالَ: ((إِنَّ لَهُدًى الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا)). [راجع: ۲۴۸۸]

باب: (مسلمان) عورت اور لونڈی کا ذبیحہ بھی

بَابُ ذَبِيحَةِ الْأَمَةِ وَالْمَرْأَةِ

جائز ہے

(۵۵۰۴) ہم سے صدقہ نے بیان کیا، کہا ہم کو عبدہ نے خبر دی، انہیں عبید اللہ نے، انہیں نافع نے، انہیں کعب بن مالک کے ایک بیٹے نے اور انہیں ان کے باپ کعب بن مالک رضی اللہ عنہ نے کہ ایک عورت نے بکری پتھر سے ذبح کر لی تھی تو نبی کریم ﷺ سے اس کے بارے میں پوچھا گیا تو آپ ﷺ نے اس کے کھانے کا حکم فرمایا۔

اور لیث نے بیان کیا، ان سے نافع نے بیان کیا، انہوں نے قبیلہ انصار کے ایک شخص کو سنا کہ انہوں نے عبد اللہ بن عمر رضی اللہ عنہما کو خبر دی نبی کریم ﷺ سے کہ کعب رضی اللہ عنہ کی ایک لونڈی تھی پھر اسی حدیث کی طرح بیان کیا۔

(۵۵۰۵) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے قبیلہ انصار کے ایک آدمی نے کہ حضرت معاذ بن سعد یا سعد بن معاذ نے انہیں خبر دی کہ کعب بن مالک رضی اللہ عنہ کی ایک لونڈی سلح پہاڑی پر بکریاں چرا یا کرتی تھی۔ ریوڑ میں سے ایک بکری مرنے لگی تو اس نے اسے مرنے سے پہلے پتھر سے ذبح کر دیا، پھر نبی کریم ﷺ سے اس کے متعلق پوچھا گیا تو آنحضرت ﷺ نے فرمایا: ”اسے کھاؤ۔“

باب: اس بارے میں کہ جانور کو دانت، ہڈی اور ناخن سے ذبح نہ کیا جائے

(۵۵۰۶) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان نے، ان سے ان کے والد نے، ان سے عباہ بن رفاعہ نے اور ان سے رافع بن خدیج رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کھاؤ، یعنی (ایسے جانور کو جسے ایسی دھار دار چیز سے ذبح کیا گیا ہو) جو خون بہا دے۔ سوائے دانت اور ناخن کے (یعنی ان سے ذبح کرنا درست نہیں ہے)۔“

تشریح: باب کی حدیث میں صرف دانت اور ناخن کا ذکر ہے ہڈی امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق سے نکالی جس میں دانت سے ذبح جائز نہ ہونے کی یہ وجہ مذکور ہے کہ وہ ہڈی ہے۔

باب: دیہاتیوں یا ان جیسے (احکام دین سے بے

۵۵۰۴۔ حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ فَسُئِلَ النَّبِيُّ ﷺ عَنْ ذَلِكَ فَأَمَرَ بِأَكْلِهَا. وَقَالَ اللَّيْثُ: حَدَّثَنَا نَافِعٌ أَنَّهُ سَمِعَ رَجُلًا مِنَ الْأَنْصَارِ يُخْبِرُ عَبْدَ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّ جَارِيَةً لِكَعْبٍ بِهَذَا. [راجع: ۲۳۰۴]

۵۵۰۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ عَنْ مُعَاذِ ابْنِ سَعْدٍ أَوْ سَعْدِ بْنِ مُعَاذٍ أَخْبَرَهُ أَنَّ جَارِيَةً لِكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرْعَى غَنَمًا بِسَلْعٍ فَأَصَابَتْ شَاةً مِنْهَا فَأَذْرَكَتَهَا فَذَبَحَتْهَا بِحَجَرٍ فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: ((كُلُّوْهَا)). [راجع: ۲۳۰۴]

تشریح: باب اور احادیث میں مطابقت ظاہر ہے۔

بَابُ: لَا يُذَكَّى بِالسِّنِّ وَالْعُظْمِ وَالظُّفْرِ

۵۵۰۶۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِيهِ عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ مِيعْنٍ مِمَّا أَنْهَرَ الدَّمَ إِلَّا السِّنُّ وَالظُّفْرُ)). [راجع: ۲۴۸۸]

تشریح: باب کی حدیث میں صرف دانت اور ناخن کا ذکر ہے ہڈی امام بخاری رحمہ اللہ نے اس حدیث کے دوسرے طریق سے نکالی جس میں دانت سے ذبح جائز نہ ہونے کی یہ وجہ مذکور ہے کہ وہ ہڈی ہے۔

بَابُ ذَبْحِ الْأَعْرَابِ وَنَحْوِهِمْ

خبر لوگوں) کا ذبیحہ کیسا ہے؟

(۵۵۰۷) ہم سے محمد بن عبید اللہ نے بیان کیا، کہا ہم سے اسامہ بن حفص مدنی نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ (گاؤں کے) کچھ لوگ ہمارے یہاں گوشت (بیچنے کے لیے) لاتے ہیں اور ہمیں معلوم نہیں کہ انہوں نے اس پر اللہ کا نام بھی (ذبح کرتے وقت) لیا تھا یا نہیں؟ آپ ﷺ نے فرمایا: ”تم ان پر کھاتے وقت اللہ کا نام لیا کرو اور کھالیا کرو۔“ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ یہ لوگ ابھی اسلام میں نئے نئے داخل ہوئے تھے۔ اس کی متابعت علی نے در اور دی سے کی اور اس کی متابعت ابو خالد اور طفاوی نے کی۔

۵۵۰۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنَا أُسَامَةُ بْنُ حَفْصِ الْمَدَنِيِّ عَنْ هِشَامِ ابْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ قَوْمًا قَالُوا لِلنَّبِيِّ ﷺ: إِنْ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ لَا نَذَرِي أَذْكَرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لَا؟ فَقَالَ: ((سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُّوهُ)). قَالَتْ: وَكَانُوا حَدِيثِي عَهْدٍ بِالْكَفْرِ. تَابَعَهُ عَلِيٌّ عَنِ الدَّرَّازِ وَرَدِي وَتَابَعَهُ أَبُو خَالِدٍ وَطَفَاوِي.

[راجع: ۲۰۵۷]

باب: اہل کتاب کے ذبیحے اور ان ذبیحوں کی چربی کا بیان، خواہ وہ حریوں میں سے ہوں یا غیر حریوں میں سے

بَابُ ذَّبَائِحِ أَهْلِ الْكِتَابِ وَشُحُومِهَا مِنْ أَهْلِ الْحَرْبِ وَغَيْرِهِمْ

اور اللہ تعالیٰ نے سورہ نساء میں فرمایا: ”آج تمہارے لیے پاکیزہ چیزیں حلال کر دی گئیں ہیں اور ان لوگوں کا کھانا بھی جنہیں کتاب دی گئی ہے تمہارے لیے حلال ہے اور تمہارا کھانا ان کے لیے حلال ہے۔“ زہری نے کہا نصاریٰ عرب کے ذبیحہ میں کوئی حرج نہیں اور اگر تم سن لو کہ وہ (ذبح کرتے وقت) اللہ کے سوا کسی اور کا نام لیتا ہے تو اسے نہ کھاؤ اور اگر نہ سنو تو اللہ تعالیٰ نے اسے تمہارے لیے حلال کیا ہے اور اللہ تعالیٰ کو ان کے کفر کا علم تھا۔ حضرت علی رضی اللہ عنہ سے بھی اسی طرح کی روایت نقل کی جاتی ہے۔ حسن اور ابراہیم نے کہا کہ غیر مخنون (اہل کتاب) کے ذبیحہ میں کوئی حرج نہیں ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ (آیت میں) ”طعامہم“ سے مراد اہل کتاب کا ذبح کردہ جانور ہے۔

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ﴾ [المائدة: ۵] وَقَالَ الزُّهْرِيُّ: لَا بَأْسَ بِذَبِيحَةِ نَصَارَى الْعَرَبِ وَإِنْ سَمِعْتَهُ يُسَمِّي لغيرِ اللَّهِ فَلَا تَأْكُلْ وَإِنْ لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللَّهُ وَعَلِمَ كُفْرَهُمْ وَيَذْكُرُ عَنْ عَلِيٍّ نَحْوَهُ وَقَالَ الْحَسَنُ وَابْرَاهِيمُ: لَا بَأْسَ بِذَبِيحَةِ الْأَقْلَفِ وَقَالَ ابْنُ عَبَّاسٍ: طَعَامُهُمْ ذَّبَائِحُهُمْ.

تشریح: آج کل کے اہل کتاب یا مجوسی سراسر مشرک ہیں اور اپنے معبودانِ باطل ہی کا نام لیتے ہیں۔ لہذا ان کا ذبیحہ جائز نہیں ہے۔ حربی وہ کافر جو مسلمانوں سے لڑ رہے ہوں غیر حربی جن سے لڑائی نہ ہو۔

۵۵۰۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ (۵۵۰۸) ہم سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان

تشریح: ”قال الزهري لا باس بذبيحة نصارى العرب وان سمعته يهل لغير الله فلا تأكل وان لم تسمعه فقد احله الله لكم وعلم كفرهم۔“ (فتح جلد ۹: صفحہ ۷۴) یعنی عرب کے نصاریٰ کا ذبیحہ درست ہے ہاں اگر تم سنو کہ اس نے ذبح کے وقت غیر اللہ کا نام لیا ہے تو پھر اس کا ذبیحہ نہ کھاؤ ہاں اگر نہ سنا ہو تو اس کا ذبیحہ باوجود ان کے کافر ہونے کے حلال کیا ہے۔

وَأَجَازَهُ ابْنُ مَسْعُودٍ وَقَالَ ابْنُ عَبَّاسٍ: مَا أَعْجَزَكَ مِنَ الْبَهَائِمِ مِمَّا فِي يَدَيْكَ فَهُوَ كَالصَّيْدِ وَفِي بَعِيرٍ تَرَدَّى فِي بئرٍ فَذَكَّهُ مِنْ حَيْثُ قَدَرْتَ عَلَيْهِ وَرَأَى ذَلِكَ عَلِيٌّ وَابْنُ عُمَرَ وَعَائِشَةُ.

ابن مسعود رضی اللہ عنہ نے بھی اس کی اجازت دی ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ جو جانور تمہارے قابو میں ہونے کے باوجود تمہیں عاجز کر دے (اور ذبح نہ کرنے دے) وہ بھی شکار ہی کے حکم میں ہے اور (فرمایا:) اونٹ اگر کنوئیں میں گر جائے تو جس طرح سے ممکن ہو اسے ذبح کر اور علی، ابن عمر اور عائشہ رضی اللہ عنہن کا یہی فتویٰ ہے۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

عَلَيْكُمْ مِنْهَا شَيْءٌ فَأَفْعَلُوا بِهِ هَكَذَا)) سے کوئی تمہارے قابو سے باہر ہو جائے تو اس کے ساتھ ایسا ہی کیا کرو۔“

[راجع: ۲۴۸۸]

تشریح: ایسا اونٹ یا کوئی اور حلال جانور اگر قابو سے باہر ہو جائے تو اسے تیر وغیرہ سے بسم اللہ پڑھ کر گرالیا جائے تو وہ حلال ہے۔ روایت میں مذکورہ لفظ ((ارن)) راء کے کسرہ اور نون کے جزم کے ساتھ ہے۔ فراجع النووی ان ارن بمعنی اعجل یعنی ذبح کرتے وقت جلدی کرو تا کہ جانور کو تکلیف نہ ہو۔ (فتح الباری)

بَابُ النَّخْرِ وَالذَّبْحِ

باب: نحر اور ذبح کے بیان میں

اور ابن جریج نے عطاء سے بیان کیا کہ ذبح اور نحر صرف ذبح کرنے کی جگہ یعنی (حلق پر) اور نحر کرنے کی جگہ یعنی (سینہ کے اوپر کے حصہ) میں ہی ہو سکتا ہے۔ میں نے پوچھا: کیا جن جانوروں کو ذبح کیا جاتا ہے (حلق پر چھری پھیر کر) انہیں نحر کرنا (سینہ کے اوپر کے حصہ میں چھری مار کر ذبح کرنا) کافی ہوگا؟ انہوں نے کہا کہ ہاں، اللہ نے (قرآن مجید میں) گائے کو ذبح کرنے کا ذکر کیا ہے، پس اگر تم کسی جانور کو ذبح کرو جسے نحر کیا جاتا ہے (جیسے اونٹ) تو جائز ہے لیکن میری رائے میں اسے نحر کرنا ہی بہتر ہے۔ ”ذبح“ گردن کی رگوں کا کاٹنا ہے۔ میں نے کہا: گردن کی رگیں کاٹتے ہوئے کیا حرام مغز بھی کاٹ دیا جائے گا؟ انہوں نے کہا کہ میں اسے ضروری نہیں سمجھتا اور مجھے نافع نے خبر دی کہ ابن عمر رضی اللہ عنہما نے حرام مغز کاٹنے سے منع کیا ہے۔ آپ نے فرمایا: صرف گردن کی ہڈی تک (رگوں کو) کاٹا جائے گا اور چھوڑ دیا جائے گا تا کہ جانور مر جائے اور اللہ تعالیٰ کا سورہ بقرہ میں فرمان اور جب موسیٰ علیہ السلام نے اپنی قوم سے کہا: ”بلاشبہ اللہ تمہیں حکم دیتا ہے کہ تم ایک گائے ذبح کرو۔“ اور فرمایا: ”پھر انہوں نے ذبح کیا اور وہ کرنے والے نہیں تھے۔“ سعید نے ابن عباس رضی اللہ عنہما سے بیان کیا ذبح حلق میں بھی کیا جاسکتا ہے اور سینہ کے اوپر کے حصہ میں بھی۔ ابن عمر، ابن عباس اور انس رضی اللہ عنہم نے کہا: اگر سر کاٹ جائے تو کوئی حرج نہیں۔

وَقَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ: لَا ذَبْحَ وَلَا نَخْرَ إِلَّا فِي الْمَذْبَحِ وَالْمَنْحَرِ قُلْتُ: أَتَجْزِي مَا يُذْبَحُ أَنْ أَنْحَرَهُ قَالَ: نَعَمْ ذَكَرَ اللَّهُ ذَبْحَ الْبَقَرَةِ فَإِنَّ ذَبْحَهَا شَبْنًا يُنْحَرُ جَاوِزَ وَالنَّخْرُ أَحَبُّ إِلَيَّ وَالذَّبْحُ قَطْعُ الْأَوْدَاجِ قُلْتُ: فَتُخَلَّفُ الْأَوْدَاجُ حَتَّى يَقْطَعَ النَّخَاعُ قَالَ: لَا إِخَالَ. فَأَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ نَهَى عَنِ النَّخْعِ يَقُولُ: يَقْطَعُ مَا دُونَ الْعَظْمِ ثُمَّ يَدْعُ حَتَّى يَمُوتَ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ إِلَى قَوْلِهِ وَقَالَ: ﴿فَذَبْحُوهَا وَمَا تَكَادُوا يَقْعَلُونَ﴾ [البقرة: ۶۷، ۷۱] وَقَالَ سَعِيدٌ عَنْ ابْنِ عَبَّاسٍ: الذَّكَاءُ فِي الْحَلْقِ وَاللَّبَّةِ وَقَالَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَأَنَسٌ: إِذَا قُطِعَ الرَّأْسُ فَلَا بَأْسَ.

تشریح: نحر خاص اونٹ میں ہوتا ہے دوسرے جانور ذبح کئے جاتے ہیں۔ حافظ نے کہا اونٹ کا ذبح بھی کئی احادیث سے ثابت ہے۔ گائے کا ذبح قرآن مجید میں اور نحر حدیث میں مذکور ہے اور جمہور علما کے نزدیک نحر اور ذبح دونوں جائز ہے۔

۵۵۱۰۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا (۵۵۱۰) ہم سے خلاد بن یحییٰ نے بیان کیا، انہوں نے کہا ہم سے سفیان

نے بیان کیا، ان سے ہشام بن عروہ نے کہا کہ مجھے میری بیوی فاطمہ بنت منذر نے خبر دی، ان سے حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ ہم نے رسول اللہ ﷺ کے زمانہ میں ایک گھوڑا ذبح کیا اور اس کا گوشت کھایا اس وقت ہم مدینہ میں تھے۔

سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَتْنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ أُمِّ أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَسًا فَأَكَلْنَاهُ. [اطرافہ فی: ۵۵۱۱، ۵۵۱۲، ۵۵۱۹] [مسلم: ۵۰۲۵، ۵۰۲۶،

نسائی: ۴۴۳۲، ۴۴۳۳؛ وابن ماجہ: ۳۱۹۰]

(۵۵۱۱) ہم سے اسحاق نے بیان کیا، انہوں نے عبدہ سے سنا، انہوں نے ہشام سے، انہوں نے فاطمہ بنت منذر سے اور ان سے حضرت اسماء رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کے زمانہ میں ہم نے ایک گھوڑا ذبح کیا اور اس کا گوشت کھایا اس وقت ہم مدینہ میں تھے۔

۵۵۱۱- حَدَّثَنِي إِسْحَاقُ، قَالَ: سَمِعَ عَبْدَةَ عَنْ هِشَامِ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ قَالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَسًا. وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ. [راجع: ۵۵۱۰]

(۵۵۱۲) ہم سے قتیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے ہشام نے، ان سے فاطمہ بنت منذر نے کہ حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کے زمانہ میں ہم نے ایک گھوڑے کو خر کیا (اس کے سینے کے اوپر کے حصہ میں چھری مار کر) پھر اسے کھایا۔ اس کی متابعت و کتب اور ابن عیینہ نے ہشام سے ”خر“ کے ذکر کے ساتھ کی۔

۵۵۱۲- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ أَنَّ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَسًا فَأَكَلْنَاهُ. تَابَعَهُ وَكِيعٌ وَابْنُ عُيَيْنَةَ عَنْ هِشَامِ فِي النَّخْرِ. [راجع: ۵۵۱۰]

تشریح: گھوڑے کا خر اور ذبیحہ دونوں جائز ہے اور اس کا گوشت حلال ہے مگر چونکہ جہاد میں اس کی زیادہ ضرورت ہے اس لئے اس کو کھانے کا عام معمول نہیں ہے۔

باب: زندہ جانور کے پاؤں وغیرہ کا ٹھایا اسے بند

کر کے تیر مارنا یا باندھ کر اسے تیروں کا نشانہ بنانا

جائز نہیں ہے

بَابُ مَا يُكْرَهُ مِنَ الْمُثْلَةِ

وَالْمَصْبُورَةِ وَالْمُجْتَمِعَةِ

تشریح: ”المثلة بضم الميم وسكون الثاء هي قطع اطراف الحيوان بعضها وهو حي والمصبورة والمجمعة التي تربط وتجعل غرضاً للرمي فاذا ماتت من ذالك لم يحل اكلها۔“ (فتح الباری: جلد ۹: صفحہ ۸۰۲) مطلب وہی ہے جو بیان ہوا روایت میں مذکور حکم بن ایوب بن ابی عیسیٰ ثقفی حجاج بن یوسف کے چچا کے بیٹے ہیں جو بصرہ میں ان کے نائب مقرر ہوئے تھے۔ (مجموعہ)

(۵۵۱۳) ہم سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے، ان سے ہشام بن زید نے، کہا میں انس رضی اللہ عنہ کے ساتھ حکم بن ایوب کے یہاں گیا، انہوں نے وہاں چند لڑکوں کو یا نو جوانوں کو دیکھا کہ ایک مرغی کو باندھ کر اس

۵۵۱۳- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ: دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى غُلَمَانًا أَوْ فِتْيَانًا

نَصَبُوا دَجَاجَةً يَزْمُونَهَا فَقَالَ أَنَسٌ: نَهَى النَّبِيُّ ﷺ أَنْ تُضَبَّرَ الْبَهَائِمُ. [مسلم: ۵۰۵۷؛ ابوداؤد: ۲۸۱۶؛ نسائی: ۴۴۵۱؛ ابن ماجہ: ۳۱۸۶]

پر تیر کا نشانہ لگا رہے ہیں تو انہوں نے کہا: نبی کریم ﷺ نے زندہ جانور کو باندھ کر مارنے سے منع فرمایا ہے۔

۵۵۱۴۔ حَدَّثَنِي أَحْمَدُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ بْنُ عَمْرٍو عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ ابْنِ عُمَرَ أَنَّهُ دَخَلَ عَلَى يَحْيَى بْنِ سَعِيدٍ وَعَلَامٌ مِنْ بَنِي يَحْيَى رَابِطٌ دَجَاجَةً يَزْمِيهَا فَمَشَى إِلَيْهَا ابْنُ عُمَرَ حَتَّى حَلَّهَا ثُمَّ أَقْبَلَ بِهَا وَبِالْغَلَامِ مَعَهُ فَقَالَ: ازْجُرُوا غَلَامَكُمْ عَنْ أَنْ يَضْبَرَ هَذَا الطَّيْرَ لِقَتْلٍ فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى أَنْ تُضَبَّرَ بِهِمَّةٌ أَوْ غَيْرُهَا لِلْقَتْلِ.

ہم سے احمد بن یعقوب نے بیان کیا، کہا ہم کو اسحاق بن سعید بن عمرو نے خبر دی، انہوں نے اپنے والد سے سنا کہ وہ حضرت عبداللہ بن عمر رضی اللہ عنہما سے بیان کرتے تھے کہ وہ یحییٰ بن سعید کے یہاں تشریف لے گئے۔ یحییٰ کی اولاد میں سے ایک بچہ ایک مرغی باندھ کر اس پر تیر کا نشانہ لگا رہا تھا۔ حضرت عبداللہ بن عمر رضی اللہ عنہما مرغی کے پاس گئے اور اسے کھول لیا، پھر مرغی کو اور بچے کو اپنے ساتھ لائے اور یحییٰ سے کہا کہ اپنے بچے کو منع کر دو کہ اس جانور کو باندھ کر نہ مارے کیونکہ میں نے آنحضرت ﷺ سے سنا ہے آپ نے کسی جنگلی جانور یا کسی بھی جانور کو باندھ کر جان سے مارنے سے منع فرمایا ہے۔

۵۵۱۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ فَمَرَوْا بِفَتْيَةٍ أَوْ بَنَفَرٍ نَصَبُوا دَجَاجَةً يَزْمُونَهَا فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا. تَابَعَهُ سُلَيْمَانُ عَنْ شُعْبَةَ. [مسلم: ۵۰۶۱؛ نسائی: ۴۴۵۳، ۴۴۵۴]

ہم سے ابو نعمان نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے ابو بشر نے، ان سے سعید بن جبیر نے بیان کیا کہ میں ابن عمر رضی اللہ عنہما کے ساتھ تھا وہ چند جوانوں یا (یہ کہا کہ) چند آدمیوں کے پاس سے گزرے جنہوں نے ایک مرغی باندھ رکھی تھی اور اس پر تیر کا نشانہ لگا رہے تھے جب انہوں نے ابن عمر رضی اللہ عنہما کو دیکھا تو وہاں سے بھاگ گئے۔ ابن عمر رضی اللہ عنہما نے کہا: یہ کون کر رہا تھا؟ ایسا کرنے والوں پر نبی کریم ﷺ نے لعنت بھیجی ہے۔ اس کی متابعت سلیمان نے شعبہ سے کی ہے۔

تشریح: مرغی یا اور ایسے ہی زندہ جانوروں کو باندھ کر ان پر نشانہ بازی کرنا ایسا جرم ہے جن کا ارتکاب کرنے والوں پر اللہ کے رسول ﷺ نے لعنت بھیجی ہے۔

قَالَ: حَدَّثَنَا الْمِنْهَالُ عَنْ سَعِيدٍ عَنْ ابْنِ عُمَرَ قَالَ: لَعَنَ النَّبِيُّ ﷺ مَنْ سَثَلَ بِالْحَيَوَانِ وَقَالَ عَلِيُّ بْنُ سَعِيدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

ہم سے منہال نے بیان کیا، ان سے سعید نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے ایسے شخص پر لعنت بھیجی ہے جو کسی زندہ جانور کے پاؤں یا دوسرے اعضاء کاٹ ڈالے۔ اور عدی نے بیان کیا، ان سے سعید نے، ان سے حضرت ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے روایت کیا۔

۵۵۱۶۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ النَّهْبَةِ وَالْمُثْلَةِ. [راجع: ۱۲۷۴]

(۵۵۱۶) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے عدی بن ثابت نے خبر دی، کہا میں نے حضرت عبداللہ بن یزید رضی اللہ عنہ سے سنا، انہوں نے نبی کریم ﷺ سے بیان کیا کہ آنحضرت ﷺ نے رہزنی کرنے اور مثلہ کرنے سے منع فرمایا ہے۔

تشریح: یہ جملہ احادیث اسلام کی رحم و کرم کی پاکیزہ ہدایات پر مبنی دلیل ہیں جن کے خلاف عمل کرنے والے اسلام کے نزدیک ملعون ہیں جو معاندین اسلامی رحم و کرم کے منکر ہیں ان کو ایسی پاکیزہ تعلیمات پر غور و فکر کرنا چاہیے۔ صاف ہدایت ہے "ارحموا من فی الارض یرحمکم من فی السماء۔" لوگو! تم زمین والوں پر رحم کرو تم پر آسمان والا رحم کرے گا جی ہے:

کرو مہربانی تم اہل زمیں پر خدا مہرباں ہو گا عرش بریں پر

باب: مرغی کے گوشت کا بیان

بَابُ لَحْمِ الذَّجَاجِ

۵۵۱۷۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ زُهْدَمِ الْجَرْمِيِّ عَنْ أَبِي مُوسَى قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ دَجَاجًا. [راجع: ۳۱۳۳]

(۵۵۱۷) ہم سے یحییٰ نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے ایوب نے، ان سے ابو قلابہ نے، ان سے زہدم جرمی نے، ان سے ابوموسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کو مرغی کھاتے دیکھا ہے۔

تشریح: مرغی کے حلال ہونے پر سب کا اتفاق ہے یہ حضرت یحییٰ بن ابی کثیر ہیں بنوٹے کے آزاد کردہ ہیں انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے ملاقات کی ہے اور ان سے عکرمہ اور ازاعی وغیرہ نے روایت کی ہے۔

۵۵۱۸۔ قَالَ: وَحَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ أَبِي تَمِيمَةَ عَنِ الْقَاسِمِ عَنْ زُهْدَمِ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَيِّ مِنْ جَرَمٍ إِخَاءٌ فَأَتَانِي بِطَعَامٍ فِيهِ لَحْمٌ دَجَاجٍ وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ أَحْمَرٌ فَلَمْ يَذُوقْ مِنْ طَعَامِهِ قَالَ: أَدْنُ فَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ مِنْهُ قَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَرْتُهُ فَحَلَفْتُ أَنْ لَا أَكَلُهُ قَالَ: أَدْنُ أُخْبِرْكَ أَوْ أُحَدِّثْكَ إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ فَوَافَقْتُهُ وَهُوَ غَضَبَانٌ وَهُوَ

(۵۵۱۸) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے ایوب بن ابی تیمہ نے بیان کیا، ان سے قاسم نے، ان سے زہدم نے بیان کیا کہ ہم ابوموسیٰ اشعری رضی اللہ عنہ کے پاس تھے ہم میں اور اس قبیلہ جرم میں بھائی چارہ تھا، پھر کھانا لایا گیا جس میں مرغی کا گوشت بھی تھا، حاضرین میں ایک شخص سرخ رنگ کا بیٹھا ہوا تھا لیکن وہ کھانے میں شریک نہیں ہوا، ابوموسیٰ اشعری رضی اللہ عنہ نے اس سے کہا کہ تم بھی شریک ہو جاؤ! میں نے رسول اللہ ﷺ کو اس کا گوشت کھاتے ہوئے دیکھا ہے۔ اس نے کہا کہ میں نے مرغی کو گندگی کھاتے دیکھا تھا اسی وقت سے مجھے اس سے گھن آنے لگی ہے اور میں نے قسم کھالی ہے کہ اب اس کا گوشت نہیں کھاؤں گا۔ ابوموسیٰ رضی اللہ عنہ نے کہا کہ شریک ہو جاؤ میں تمہیں خبر دیتا ہوں یا، یا انہوں نے کہا کہ میں تم سے بیان کرتا ہوں کہ میں رسول اللہ ﷺ کی خدمت میں

قبیلۂ اشعر کے چند لوگوں کو ساتھ لے کر حاضر ہوا، میں آنحضرت ﷺ کے سامنے آیا تو آپ ﷺ خفا تھے آپ ﷺ صدقہ کے اونٹ تقسیم فرما رہے تھے۔ اسی وقت ہم نے رسول اللہ ﷺ سے سواری کے لیے اونٹ کا سوال کیا آنحضرت ﷺ نے قسم کھالی کہ آپ ہمیں سواری کے لیے اونٹ نہیں دیں گے۔ آپ نے فرمایا: ”میرے پاس تمہارے لیے سواری کا کوئی جانور نہیں ہے۔“ اس کے بعد آنحضرت ﷺ کے پاس مال غنیمت کے اونٹ لائے گئے تو آپ ﷺ نے فرمایا: ”اشعری کہاں ہیں؟ اشعری کہاں ہیں؟“ بیان کیا کہ نبی کریم ﷺ نے ہمیں پانچ سفید کوہان والے اونٹ دے دیے۔ تھوڑی دیر تک تو ہم خاموش رہے لیکن پھر میں نے اپنے ساتھیوں سے کہا کہ آنحضرت ﷺ اپنی قسم بھول گئے ہیں اور اگر ہم نے آنحضرت ﷺ کو آپ کی قسم کے بارے میں غافل رکھا تو ہم کبھی فلاح نہیں پاسکیں گے۔ چنانچہ ہم آپ کی خدمت میں واپس آئے اور عرض کیا: یا رسول اللہ! ہم نے آپ سے سواری کے اونٹ ایک مرتبہ مانگے تھے تو آپ ﷺ نے ہمیں سواری کے لیے کوئی جانور نہ دینے کی قسم کھالی تھی ہمارے خیال میں آپ اپنی قسم بھول گئے ہیں۔ آنحضرت ﷺ نے فرمایا: ”بلاشبہ اللہ ہی کی وہ ذات ہے جس نے تمہیں سواری کے لیے جانور عطا فرمائے۔ اللہ کی قسم! اگر اللہ نے چاہا تو کبھی ایسا نہیں ہو سکتا کہ میں کوئی قسم کھالوں اور پھر بعد میں مجھ پر واضح ہو جائے کہ اس کے سوا دوسری چیز اس سے بہتر ہے اور پھر وہی میں نہ کروں جو بہتر ہے، میں قسم توڑ دوں گا اور وہی کروں گا جو بہتر ہوگا اور قسم توڑنے کا کفارہ ادا کر دوں گا۔“

يَقْسِمُ نَعْمًا مِنْ نَعْمِ الصَّدَقَةِ فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لَا يَحْمِلُنَا قَالَ: ((مَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ)) ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ يَنْهَبُ مِنْ إِبِلٍ فَقَالَ: ((أَيُّ الْأَشْعَرِيُّونَ؟ أَيْنَ الْأَشْعَرِيُّونَ؟)) قَالَ: فَأَعْطَانَا خَمْسَ ذَوْدٍ غَرَّ الذُّرَى فَلَبِثْنَا غَيْرَ بَعِيدٍ فَقُلْتُ لِأَصْحَابِي: نَسِيَ رَسُولُ اللَّهِ ﷺ يَمِينَهُ فَوَاللَّهِ! لَيَنْ تَغْفَلَنَا رَسُولُ اللَّهِ ﷺ يَمِينَهُ لَا تُفْلِحُ أَبَدًا فَرَجَعْنَا إِلَى النَّبِيِّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا اسْتَحْمَلْنَاكَ فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا فَظَنْنَا أَنَّكَ نَسِيتَ يَمِينَكَ فَقَالَ: إِنَّ اللَّهَ هُوَ حَمَلَكُمْ إِنِّي وَاللَّهِ! إِنْ شَاءَ اللَّهُ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُمَا. [راجع: ۳۱۳۳]

تشریح: ابو موسیٰ اشعری رضی اللہ عنہ کا دلی مطلب یہ تھا کہ تم بھی اپنی قسم توڑ کر مرغی کھانے میں شریک ہو جاؤ۔ مرغی ایسا جانور نہیں ہے جس کی مطلق غذا گندگی ہو وہ اگر گندگی کھاتی ہے تو پاکیزہ اشیاء بھی بکثرت کھاتی ہے پس اس کی حلت میں کوئی شک و شبہ نہیں ہے۔

بَابُ لُحُومِ الْخَيْلِ

باب: گھوڑے کا گوشت کھانے کا بیان

(۵۵۱۹) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ابن سے فاطمہ نے اور ان سے حضرت اسماء بنتی النبیؓ نے بیان کیا کہ ہم نے رسول اللہ ﷺ کے زمانہ میں ایک گھوڑا ذبح کیا اور

۵۵۱۹۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

اسے کھایا۔

فَأَكَلْنَاهُ. [راجع: ۵۵۱۰]

۵۵۲۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْخُمُرِ وَرَخْصَ فِي لُحُومِ الْخَيْلِ. [راجع: ۴۲۱۹]

۵۵۲۰۔ ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ابن زید عن عمرو بن دینار نے، ان سے محمد بن علی نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ جنگ خیبر میں رسول اللہ ﷺ نے گدھے کا گوشت کھانے کی ممانعت فرمادی تھی اور گھوڑے کا گوشت کھانے کی رخصت دی تھی۔

تشریح: از حضرت الاستاذ مولانا ابوالحسن عبد اللہ صاحب شیخ الحدیث مبارک پوری رحمہ اللہ گھوڑے کی بلا کراہیت حلت کے قائل، امام شافعی اور امام احمد رحمہ اللہ کے علاوہ صاحبین اور محاذی حنفی بھی ہیں۔ امام مالک رحمہ اللہ سے کراہیت تخریمی اور تحریمی دونوں منقول ہیں۔ امام ابو حنیفہ رحمہ اللہ سے تین قول منقول ہیں کراہت تخریمی و تحریمی، رجوع عن القول بالتحريم۔ حنفیہ کے ہاں اصح اور ارجح قول تحریم کا ہے۔ طرفین کے دلائل اور جوابات شروع بخاری (فتح الباری، یعنی) شرح موطا امام مالک للزرقانی و شرح معانی الآثار للطحاوی میں بالتفصیل مذکور ہیں۔ حلت کے دلائل واضح و قویہ آ جانے کے بعد تعالٰیٰ یأمل امت کی طرف التفات ہے معنی اور لغو کام ہے۔ حجت شرعی کتاب و سنت اور اجماع پھر قیاس صحیح ہے۔ گھوڑے کا عام اور بڑا مصرف شروع ہی سے سواری رہا ہے۔ اس لئے اس کے کھانے کا رواج نہیں ہے۔ علاوہ بریں عطاء بن ابی رباح سے تمام صحابہ رضی اللہ عنہم کی طرف سے بلا استثنائے احد اکل لحم خیل کی نسبت ثابت ہے "کان السلف (ای الصحابة) کانوا یأکلونه" (ابن ابی شیبہ)

باب: پالتو گدھوں کا گوشت کھانا منع ہے

بَابُ لُحُومِ الْخُمُرِ الْإِنْسِيَّةِ

فِيهِ عَنْ سَلَمَةَ عَنِ النَّبِيِّ ﷺ. ۵۵۲۱۔ حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا عَبْدُ عَنْ عُبَيْدِ اللَّهِ عَنْ سَالِمٍ وَنَافِعٍ عَنْ ابْنِ عُمَرَ نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْخُمُرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ. [راجع: ۱۸۵۳]

اس باب میں حضرت سلمہ رضی اللہ عنہ کی حدیث نبی کریم ﷺ سے مروی ہے۔ ۵۵۲۱۔ ہم سے صدقہ نے بیان کیا، کہا ہم کو عبدہ نے خبر دی، انہیں عبید اللہ نے، انہیں سالم اور نافع نے اور انہیں حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے جنگ خیبر کے موقع پر پالتو گدھوں کے گوشت کی ممانعت کر دی تھی۔

۵۵۲۲۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْخُمُرِ الْأَهْلِيَّةِ تَابِعَهُ ابْنُ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ وَقَالَ أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ سَالِمٍ. [راجع: ۱۸۵۳]

۵۵۲۲۔ ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے، کہا مجھ سے نافع نے بیان کیا اور ان سے حضرت عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے پالتو گدھوں کے گوشت کی ممانعت کی تھی۔ اس روایت کی متابعت ابن مبارک نے کی تھی، ان سے عبد اللہ نے ان سے نافع نے اور ابواسامہ نے بیان کیا، ان سے عبید اللہ نے اور ان سے سالم نے اسی طرح سے بیان کیا۔ (مسدد بن مسرہ بصرہ کے باشندے ہیں۔ حضرت امام بخاری اور ابوداؤد وغیرہ کے استاد ہیں۔ سنہ ۲۲۸ھ میں

انتقال فرمایا

تشریح: حضرت مسدود بن سہد بصرہ کے باشندے ہیں۔ امام بخاری اور ابوداؤد وغیرہ کے استاد ہیں۔ سنہ ۲۲۸ھ میں انتقال فرمایا۔ (رحمۃ اللہ علیہ)

۵۵۲۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۵۵۲۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا، ہم کو امام مالک نے أخبرَنَا مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ وَالحَسَنِ ابْنِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا اور انہیں ابن شہاب نے، انہیں محمد بن علی کے بیٹے عبد اللہ اور حسن نے عَنْ عَلِيٍّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْمُتَنَعَةِ سال رسول اللہ ﷺ نے متعہ اور پالتو گدھوں کے گوشت کے کھانے سے عَامَ خَيْبَرَ وَلَحُومِ حُمْرِ الْإِنْسِيَّةِ. منع فرمادیا تھا۔

[راجع: ۴۲۱۶]

تشریح: حرمت حد کے متعلق امت کا اجماع ہے مگر شیعہ حضرات اس کی حلت کے قائل ہیں اور بعض شاذ آثار سے استدلال کرتے ہیں بعض لوگ اس بارے میں علامہ ابن حزم کو بھی جہم کرتے ہیں حالانکہ حافظ صاحب نے صاف لکھا ہے: "وقد اعترف ابن حزم مع ذلك بتحريمها لثبوت قوله ﷺ: ((أنها حرام الى يوم القيامة)) قال فامنا بهذا القول" واللہ اعلم۔ (فتح الباری جلد ۹ / صفحہ ۲۱۷) یعنی اس کے باوجود علامہ ابن حزم رحمہ اللہ نے حد کی حرمت کا اقرار کیا ہے کیونکہ یہ صحیح ہے کہ نبی کریم ﷺ نے اسے قیامت تک کے لئے حرام قرار دے دیا ہے پس اسی فرمان نبوی ﷺ پر ہمارا ایمان ہے۔

۵۵۲۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ وَرَخَصَ فِي لُحُومِ الْخَيْلِ. [راجع: ۴۲۱۹]

(۵۵۲۴) ہم سے سلیمان بن حرب نے بیان کیا، کہا، ہم سے حماد نے بیان کیا، ان سے عمرو نے، ان سے محمد بن علی نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے جنگ خیبر کے موقع پر گدھوں کے گوشت کھانے سے منع فرمادیا تھا اور گھوڑوں کے لیے رخصت فرمادی تھی۔

۵۵۲۵، ۵۵۲۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي عَدِيُّ عَنْ الْبَرَاءِ وَابْنِ أَبِي أَوْفَى قَالََا: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْحُمْرِ. [راجع: ۴۲۲۱، ۴۲۲۲]

(۵۵۲۵، ۵۵۲۶) ہم سے مسدود نے بیان کیا، کہا، ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے بیان کیا، مجھ سے عدی نے بیان کیا اور ان سے براء اور ابن ابی اوفیٰ رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے گدھے کا گوشت کھانے سے منع فرمادیا تھا۔

۵۵۲۷۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا يَغُفُوبُ ابْنُ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ تَابِعَهُ الزُّبَيْدِيُّ وَعُقَيْلٌ عَنْ ابْنِ شِهَابٍ

(۵۵۲۷) ہم سے اسحاق نے بیان کیا، کہا، ہم کو یعقوب بن ابراہیم نے خبر دی، کہا، ہم سے ہمارے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے، انہیں ابودریس نے خبر دی اور ان سے حضرت ابو ثعلبہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے پالتو گدھے کا گوشت کھانا حرام قرار دیا تھا۔ اس روایت کی متابعت زبیدی اور عقیل نے ابن شہاب سے کی ہے۔

مالک، معمر، مباحون، یونس اور ابن اسحاق نے زہری سے بیان کیا کہ نبی کریم ﷺ نے ہر پھاڑ کر کھانے والے درندے کا گوشت کھانے سے منع فرمایا ہے۔

(۵۵۲۸) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے خبر دی، انہیں ایوب نے، انہیں محمد نے اور انہیں حضرت انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ کی خدمت میں ایک صاحب آئے اور عرض کیا کہ میں نے گدھے کا گوشت کھالیا ہے، پھر دوسرے صاحب آئے اور کہا کہ میں نے گدھے کا گوشت کھالیا ہے پھر تیسرے صاحب آئے اور کہا کہ گدھے ختم ہو گئے۔ اس کے بعد آنحضرت ﷺ نے ایک منادی کے ذریعے لوگوں میں اعلان کرایا کہ اللہ تعالیٰ اور اس کے رسول تمہیں پالتو گدھوں کا گوشت کھانے سے منع کرتے ہیں۔ کیونکہ وہ ناپاک ہیں، چنانچہ اسی وقت ہانڈیاں الٹ دی گئیں، حالانکہ وہ (گدھے کے) گوشت سے جوش مار رہی تھیں۔

وَقَالَ مَالِكٌ وَمَعْمَرٌ: وَالْمَاجِشُونُ وَيُونُسُ
وَابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ: نَهَى النَّبِيُّ ﷺ
عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ. [مسلم: ٥٠٠٧]
٥٥٢٨- حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا
عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ
عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ
جَاءَهُ جَاءٌ فَقَالَ: أَكَلْتَ الْحُمْرُ ثُمَّ جَاءَهُ جَاءٌ
فَقَالَ: أَكَلْتَ الْحُمْرُ ثُمَّ جَاءَهُ جَاءٌ فَقَالَ:
أَفْنَيْتَ الْحُمْرَ فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ
إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَاكُمُ عَنْ لُحُومِ الْحُمْرِ
الْأَهْلِيَّةِ فَإِنَّهَا رِجْسٌ فَكَفَيْتُمُ الْقُدُورَ وَإِنَّهَا
تَتَفُورُ بِاللَّحْمِ. [راجع: ٣٧١]

(۵۵۲۹) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عمرو نے بیان کیا کہ میں نے حضرت جابر بن زید رضی اللہ عنہ سے پوچھا کہ لوگوں کا خیال ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے پالتو گدھوں کا گوشت کھانے سے منع کیا تھا؟ انہوں نے کہا: حکم بن عمرو غفاری نے ہمیں بصرہ میں یہی بتایا تھا لیکن علم کے سمندر حضرت ابن عباس رضی اللہ عنہما نے اس سے انکار کیا اور (استدلال میں) اس آیت کی تلاوت کی ﴿قُلْ لَا أَجِدُ فِیْہَا أُوحًیَ اِلَیَّ مُحَرَّمًا﴾۔

٥٥٢٩- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا
سُفْيَانُ، قَالَ عَمْرُو: قُلْتُ لِحَبَابِ بْنِ زَيْدٍ:
يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحُمْرِ
الْأَهْلِيَّةِ فَقَالَ: قَدْ كَانَ يَقُولُ ذَلِكَ الْحَكَمُ
ابْنُ عَمْرٍو الْغِفَارِيُّ عِنْدَنَا بِالْبَصْرَةِ وَلَكِنْ
أَبَى ذَلِكَ الْبَخْرُ ابْنُ عَبَّاسٍ وَقَرَأَ: ﴿قُلْ لَا
أَجِدُ فِيهَا أَوْحِيَ إِلَيَّ مُحَرَّمًا﴾. [الانعام:

[۱۴۵] [ابوداود: ۳۸۰۸]

تشریح: اس آیت میں حرام ماکولات کا ذکر ہے جس میں مذکورہ گدھے کا ذکر نہیں ہے۔ شاید ابن عباس رضی اللہ عنہما کو ان احادیث کا علم نہ ہوا ہو ورنہ وہ کبھی ایسا نہ کہتے۔ یہ بھی ممکن ہے کہ انہوں نے اس خیال سے بعد میں رجوع کر لیا ہو۔ واللہ اعلم بالصواب۔

بابُ اَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ

باب: چیر پھاڑ کر کھانے والے درندے (وپرندے) کے گوشت کھانے کے بارے میں

۵۵۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: (۵۵۳۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے

خبردی، انیس ابن شہاب نے، انیس ابودریس خولانی نے اور وہ حضرت ابو ثعلبہ حشیشی رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے ہر پھاڑ کر کھانے والے دُندوں کا گوشت کھانے سے منع کیا تھا۔ اس روایت کی متابعت یونس، معمر، ابن عیینہ اور ماسنون نے زہری کی سند سے کی ہے۔

أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْجَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ. يَابَعَهُ يُونُسُ وَمَعْمَرٌ وَابْنُ عُيَيْنَةَ وَالْمَاجِشُونُ عَنِ الزُّهْرِيِّ. [طرفاء فی: ۵۷۸۰،

[۵۷۸۱] [مسلم: ۴۹۸۸، ۴۹۸۹، ۴۹۹۰،

ابوداؤد: ۳۸۰۲، ترمذی: ۱۴۷۷، نسائی: ۴۳۳۶،

۴۳۵۳، ابن ماجہ: ۳۲۳۲]

تشریح: ذی ناب سے مراد ایسے دانت ہیں جن سے درندہ جانور یا پرندہ اپنے شکار کو زخمی کر کے پھاڑ دیتا ہے۔

باب: مردار جانور کی کھال کا کیا حکم ہے؟

بَابُ جُلُودِ الْمَيِّتَةِ

(۵۵۳۱) ہم سے زہیر بن حرب نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے صالح نے بیان کیا، کہا مجھ سے ابن شہاب نے بیان کیا، انیس عبید اللہ بن عبد اللہ نے خبردی اور انیس حضرت عبد اللہ بن عباس رضی اللہ عنہما نے خبردی کہ رسول اللہ ﷺ ایک مری ہوئی بکری کے قریب سے گزرے تو آپ ﷺ نے فرمایا: ”تم نے اس کے چمڑے سے فائدہ کیوں نہیں اٹھایا؟“ لوگوں نے کہا: یہ تو مری ہوئی ہے۔ آنحضرت ﷺ نے فرمایا: ”صرف اس کا کھانا حرام کیا گیا ہے۔“

۵۵۳۱۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيِّتَةٍ فَقَالَ: ((هَلَا اسْتَمْتَعْتُمْ بِهَا بَهَاءً)) قَالُوا: إِنَّهَا مَيِّتَةٌ. قَالَ: ((إِنَّمَا حُرِّمَ أَكْلُهَا)). [راجع: ۱۴۹۲]

تشریح: چمڑا باغت سے پاک ہو جاتا ہے۔

(۵۵۳۲) ہم سے خطاب بن عثمان نے بیان کیا، کہا ہم سے محمد بن حویر نے بیان کیا، ان سے ثابت بن عجلان نے بیان کیا، انہوں نے سعید بن جبیر سے سنا، انہوں نے بیان کیا کہ میں نے حضرت ابن عباس رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ ایک مری ہوئی بکری کے پاس سے گزرے تو فرمایا: ”اس کے مالکوں کو کیا ہو گیا ہے اگر وہ اس کے چمڑے کو کام میں لاتے تو بہتر ہوتا۔“

۵۵۳۲۔ حَدَّثَنَا خَطَّابُ بْنُ عُمَانَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ عَنْ ثَابِتِ بْنِ عَجْلَانَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَرَّ النَّبِيُّ ﷺ بِعَتَرٍ مَيِّتَةٍ فَقَالَ: ((مَا عَلَى أَهْلِهَا لَوْ انْتَفَعُوا بِهَا بَهَاءً)). [راجع: ۱۴۹۲]

باب: مشک کا استعمال جائز ہے

بَابُ الْمُسْكِ

۵۵۳۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ،
 حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ بْنِ
 عَمْرِو بْنِ جَرِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
 رَسُولُ اللَّهِ ﷺ: ((مَا مِنْ مَكْلُومٍ يَكْلَمُ فِيهِ
 اللَّهُ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَكَلَمُهُ يَنْمَى، اللَّهُ لَوْ لَوْ
 دَمٍ وَالرَّيْحُ رِيحُ مِسْكِ)). [راجع: ۲۳۷]

(۵۵۳۳) ہم سے مسدد نے بیان کیا، ان سے عبدالواحد نے بیان کیا، کہا
 ہم سے عمارہ بن قعقاع نے بیان کیا، ان سے ابو زرہ بن عمرو بن جریر نے
 اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے
 فرمایا: ”جو زخمی بھی اللہ کے راستے میں زخمی ہو گیا ہو اسے قیامت کے دن
 اس حالت میں اٹھایا جائے گا کہ اس کے زخم سے جو خون جاری ہوگا اس کا
 رنگ تو خون ہی جیسا ہوگا مگر اس میں خوشبو مشک جیسی ہوگی۔“

تشریح: مشک کے ذکر کی مناسبت اس مقام میں یہ ہے کہ جیسے کھال دہشت سے پاک ہو جاتی ہے ایسے ہی مشک بھی پہلے ایک گندہ خون ہوتی ہے پھر
 سوکھ کر پاک ہو جاتی ہے مشک کا ہا جماع اہل اسلام پاک ہونا متعدد احادیث سے ثابت ہے کہ نبی کریم ﷺ مشک کا استعمال فرمایا کرتے تھے اور آپ
 نے جنت کی مٹی کے لئے فرمایا کہ وہ مشک جیسی خوشبودار ہے اور قرآن مجید میں ہے ﴿يَجْنَعُهُ مِسْكَ﴾ (۸۳/الطہین: ۲۶) اور مسلم نے ابو
 سعید رضی اللہ عنہ سے روایت کیا کہ مشک سب خوشبوؤں سے بڑھ کر عمدہ خوشبو ہے الغرض مشک پاک ہے۔

۵۵۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا
 أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي
 مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْجَبَلِيسِ
 الصَّالِحِ وَالسَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِيعِ
 الْكِبْرِ لَمَثَلِ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ وَإِمَّا
 أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً
 وَنَافِيعِ الْكِبْرِ إِمَّا أَنْ يُعْرِقَ بِثَابِكَ وَإِمَّا أَنْ
 تَجِدَ رِيحًا خَبِيئَةً)). [راجع: ۲۱۰۱]

(۵۵۳۴) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان
 کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے حضرت
 ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”نیک اور برے دوست کی
 مثال مشک ساتھ رکھنے والے اور بھٹی دھونکنے والے کی سی ہے (جس کے
 پاس مشک ہے اور تم اس کی محبت میں ہو) وہ اس میں سے یا تمہیں کچھ تحفہ
 کے طور پر دے گا یا تم اس سے خرید سکو گے یا (کم از کم) تم اس کی عمدہ خوشبو
 سے تو محفوظ ہو ہی سکو گے اور بھٹی دھونکنے والا یا تمہارے کپڑے (بھٹی کی
 آگ سے) جلا دے گا یا تمہیں اس کے پاس سے ایک ناگوار بدبودار
 دھواں پہنچے گا۔“

تشریح: مجتہد مطلق امام بخاری رحمہ اللہ نے اس حدیث سے بھی مشک کا پاک اور بہتر ہونا ثابت فرمایا ہے اور اسے اچھے اور صالح دوست سے تشبیہ دی
 ہے بے شک:

صحبت صالح ترا صالح کند صحبت طالع ترا طالع کند

حضرت ابو موسیٰ اشعری رضی اللہ عنہ مکہ مکرمہ میں مسلمان ہوئے تھے۔ یہ حافظ قرآن اور سنت رسول ﷺ کے حامل تھے۔ کلام الہی خاص انداز اور لحن
 فاؤد غلیظ سے پڑھا کرتے تھے۔ تمام سامعین محو رہتے تھے۔ ان کی تلاوت پر خوش ہو کر حضرت عمر رضی اللہ عنہ نے ان کو بصرہ کا حاکم بنایا۔ سنہ ۵۲ھ میں وفات
 پائی۔ (رضی اللہ عنہ وارضاه)

باب: خرگوش کا بیان

بَابُ الْأَرْنَبِ

۵۵۳۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ (۵۵۳۵) ہم سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان

عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسٍ قَالَ: أَنْفَجَنَا أَرْبَابُنَا وَنَحْنُ بِمَرِّ الظُّهْرَانِ فَسَعَى الْقَوْمُ فَلَغَبُوا فَأَخَذَتْهَا فَجَنَّتْ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا فَبَعَثَ بِوَرَكَيْهَا. أَوْ قَالَ: بِفَخَذَيْهَا. إِلَى النَّبِيِّ ﷺ فَقَبِلَهَا. [راجع: ۲۵۷۲]

سے ہشام بن زید نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ ہم نے ایک خرگوش کا پیچھا کیا۔ ہم مرالظہر ان میں تھے۔ لوگ اس کے پیچھے دوڑے اور تھک گئے، پھر میں نے (اس کا پیچھا کیا اور) اسے پکڑ لیا اور اسے حضرت ابو طلحہ رضی اللہ عنہ کے پاس لایا۔ انہوں نے اسے ذبح کیا اور اس کے دونوں کولھے یا (راوی نے بیان کیا کہ) اس کی دونوں رانیں نبی کریم ﷺ کے پاس بھیجیں اور آنحضرت ﷺ نے انہیں قبول فرمایا۔

تشریح: بعض لوگ اس جانور کو اس لئے نہیں کھاتے کہ اس کی مادہ کو حیض آتا ہے۔ امام بخاری رحمہ اللہ نے ان کے خیال کی تردید فرماتے ہوئے خرگوش کا کھانا حلال ثابت فرمایا ہے۔

باب: ساہنہ کھانا جائز ہے

بَابُ الضَّبِّ

۵۵۳۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ سَمِعْتُ ابْنَ عُمَرَ قَالَ النَّبِيُّ ﷺ: ((الضَّبُّ لَسْتُ أَكُلُهُ وَلَا أُحَرِّمُهُ)).

(۵۵۳۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالعزیز بن مسلم نے بیان کیا، ان سے عبداللہ بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے فرمایا: ”ساہنہ میں خود نہیں کھاتا لیکن اسے حرام بھی نہیں قرار دیتا۔“

[مسلم: ۵۰۲۷]

تشریح: ساہنہ ایک مشہور جنگلی جانور ہے جو حلال ہے مگر نبی کریم ﷺ نے اسے نہیں کھایا جیسا کہ یہاں مذکور ہے۔

۵۵۳۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ فَأَتَيْتِ بِضَبٍّ مَخْنُودٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ فَقَالَ بَغْضُ النِّسْوَةِ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يَرِيدُ أَنْ يَأْكُلَ. فَقَالُوا: هُوَ ضَبٌّ يَا رَسُولَ اللَّهِ! فَرَفَعَ يَدَهُ فَقُلْتُ: أَحْرَامٌ هُوَ يَا رَسُولَ اللَّهِ! قَالَ: ((لَا وَلَكِنْ لَمْ يَكُنْ بَارِضٍ قَوْمِي فَأَجِدُنِي أَعَافُهُ)) قَالَ خَالِدٌ: فَاجْتَرَزْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ. [راجع: ۵۳۹۱]

(۵۵۳۷) ہم سے عبداللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے ابن شہاب نے، ان سے ابوامامہ بن سہل نے، ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا اور ان سے حضرت خالد بن ولید رضی اللہ عنہ نے بیان کیا کہ وہ نبی کریم ﷺ کے ساتھ ام المومنین حضرت میمونہ رضی اللہ عنہا کے گھر گئے تو آنحضرت ﷺ کی خدمت میں بھنا ہوا ساہنہ لایا گیا آپ نے اس کی طرف ہاتھ بڑھایا لیکن بعض عورتوں نے کہا کہ آپ جو کھانا دیکھ رہے ہیں اس کے متعلق آپ کو بتادو۔ عورتوں نے کہا: یہ ساہنہ ہے یا رسول اللہ! چنانچہ آنحضرت ﷺ نے اپنا ہاتھ کھینچ لیا۔ میں نے عرض کیا: یا رسول اللہ! کیا یہ حرام ہے؟ آپ ﷺ نے فرمایا: ”نہیں، لیکن چونکہ یہ ہمارے ملک میں نہیں پایا جاتا، اس لیے طبیعت اس سے انکار کرتی ہے۔“ حضرت خالد رضی اللہ عنہ نے بیان کیا کہ پھر میں نے اسے اپنی طرف کھینچ لیا اور کھایا جبکہ رسول اللہ ﷺ دیکھ رہے تھے۔

تشریح: کوئی کھائے یا نہ کھائے یہ امر اختیاری ہے مگر سہانہ کا کھانا بلا تردد جائز و حلال ہے جیسا کہ یہاں احادیث میں مذکور ہے۔ امام احمد اور امام طحاوی رحمہما نے نکالا کہ نبی کریم ﷺ نے سہانہ کے گوشت کی ہانڈیاں الٹ دی تھیں۔ یہ اس پر محمول ہے کہ پہلے آپ کو اس کے مسخ ہونے کا گمان تھا پھر یہ گمان جاتا رہا اور آپ نے صحابہ رضی اللہ عنہم کو اس کے کھانے کی اجازت دی۔ حضرت خالد بن ولید رضی اللہ عنہ کو اس سے ملقب ہیں جو سنہ ۲۱ھ میں فوت ہوئے۔ (رضی اللہ عنہ وارضاه)

باب: جب جے ہوئے یا پگھلے ہوئے گھی میں چوہا گر جائے تو کیا حکم ہے

بَابُ إِذَا وَقَعَتِ الْفَارَةُ فِي السَّمَنِ الْجَامِدِ أَوْ الذَّائِبِ

(۵۵۳۸) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے بیان کیا، کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی، انہوں نے حضرت ابن عباس رضی اللہ عنہما سے سنا، ان سے حضرت میمونہ رضی اللہ عنہا نے بیان کیا کہ ایک چوہا گھی میں گر کر مر گیا تو نبی کریم ﷺ سے اس کا حکم پوچھا گیا۔ آپ ﷺ نے فرمایا: ”چوہے کو اور اس کے چاروں طرف سے گھی کو پھینک دو اور باقی گھی کو کھاؤ۔“

۵۵۳۸۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُهُ عَنْ مَيْمُونَةَ أَنَّ فَارَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ فَسُئِلَ النَّبِيُّ ﷺ عَنْهَا فَقَالَ: ((الْقُوْهَا وَمَا حَوْلَهَا وَكُلُّهَا)) قِيلَ لِسُفْيَانَ: فَإِنَّ مَعْمَرًا يُحَدِّثُهُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا سَمِعْتُ الزُّهْرِيَّ يَقُولُ إِلَّا عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَارًا. [راجع: ۲۳۵]

سفیان سے کہا گیا کہ معمر اس حدیث کو زہری سے بیان کرتے ہیں کہ ان سے سعید بن مسیب اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا، انہوں نے کہا کہ میں نے یہ حدیث زہری سے صرف عبید اللہ سے بیان کرتے ہوئی ہے کہ ان سے حضرت ابن عباس رضی اللہ عنہما نے، ان سے میمونہ رضی اللہ عنہا نے اور ان سے نبی کریم ﷺ نے فرمایا اور میں نے یہ حدیث ان سے بارہا سنی ہے۔

تشریح: معمر کی روایت کو ابو داؤد نے نکالا۔ اسماعیلی نے سفیان سے نقل کیا، انہوں نے کہا میں نے زہری سے یہ حدیث کئی بار یوں ہی سنی ہے عن عبد اللہ عن ابن عباس عن میمونہ کسی حدیث میں یہ صراحت نہیں ہے کہ اس پاس کا گھی کتنی دور تک نکالیں۔ یہ ہر آدمی کی رائے پر منحصر ہے اگر پتلا گھی یا تیل ہو تو ایک روایت میں یوں ہے کہ اسے تین چلو نکال دیں مگر یہ روایت ضعیف ہے۔ اب جو تیل یا گھی کھانے کے کام کا نہ رہا اس کا جلانا درست ہے۔ حضرت ابن عمر رضی اللہ عنہما سے منقول ہے کہ اگر گھی پتلا ہو تو اسے اور کام میں لائے مگر کھانے میں اسے استعمال نہ کرو۔ حضرت میمونہ رضی اللہ عنہا امام المؤمنین میں سے ہیں جو سنہ ۴۷ھ عمرہ القضاء کے موقع پر نکاح نبوی میں آئیں اور اتفاق دیکھنے کے اسی جگہ بعد میں ان کا انتقال ہوا۔ یہ آپ کی آخری بیوی ہیں جن سے یہ منقول ہے۔

(۵۵۳۹) ہم سے عبدان نے بیان کیا، کہا ہم کو عبید اللہ نے خبر دی، انہیں یونس نے، انہیں محمد بن عبد اللہ بن شہاب زہری نے بیان کیا کہ اگر کوئی جانور (چوہا یا کوئی اور) جے ہوئے یا غیر جے ہوئے گھی یا تیل میں گر جائے تو اس کے متعلق کہا کہ ہمیں یہ حدیث پہنچی ہے کہ رسول اللہ ﷺ نے

۵۵۳۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنِ الدَّائِبَةِ تَمُوتُ فِي الزَّيْتِ وَالسَّمَنِ وَهُوَ جَامِدٌ أَوْ غَيْرُ جَامِدٍ الْفَارَةُ أَوْ غَيْرَهَا قَالَ: بَلَّغْنَا أَنَّ رَسُولَ

اللہ ﷻ اَمَرَ بِقَارَةِ مَاتَتْ فِي سَمْنٍ فَأَمَرَ بِمَا قَرَبَ مِنْهَا فَطَرَحَ ثُمَّ أَكَلَ عَنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. [راجع: ۲۳۵]

چوہے کے متعلق جو گھی میں مرگیا تھا، حکم دیا کہ اسے اور اس کے چاروں طرف سے گھی کو نکال کر پھینک دیا جائے اور پھر باقی گھی کھایا جائے۔ ہمیں یہ حدیث عبید اللہ بن عبد اللہ کی سند سے پہنچی ہے۔

تشریح: حضرت محمد بن عبد اللہ بن شہاب زہری زہرہ بن کلاب کی طرف منسوب ہیں۔ بہت بڑے فقیہ اور زبردست محدث ہیں۔ بہ ماہ رمضان المبارک سنہ ۱۲۴ھ میں وفات پائی۔ (رحمۃ اللہ علیہ)

۵۵۴۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَارَةِ سَقَطَتْ فِي سَمْنٍ فَقَالَ: ((الْقَوْهَا وَمَا حَوْلَهَا وَكُلُّوْهَا)). [راجع: ۲۳۵]

۵۵۴۰) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ نے، ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے اور ان سے حضرت میمونہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ سے اس چوہے کا حکم پوچھا گیا جو گھی میں گر گیا ہو۔ آنحضرت ﷺ نے فرمایا: ”چوہے کو اور اس کے چاروں طرف سے گھی کو پھینک دو، پھر باقی گھی کھا لو۔“

بَابُ الْجَانُورِ کے چہروں پر داغ دینا یا نشان کرنا
کیسا ہے؟

۵۵۴۱۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ حَنْظَلَةَ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ أَنَّهُ كَرِهَ أَنْ تَعْلَمَ الصُّورَةُ وَقَالَ ابْنُ عُمَرَ: نَهَى النَّبِيُّ ﷺ أَنْ تُضْرَبَ تَابَعَهُ قُتَيْبَةُ، حَدَّثَنَا الْعَنْقَرِيُّ عَنْ حَنْظَلَةَ وَقَالَ: تُضْرَبُ الصُّورَةُ.

۵۵۴۱) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے حنظلہ نے، ان سے سالم نے، ان سے ابن عمر رضی اللہ عنہما نے کہ وہ چہرے پر نشان لگانے کو ناپسند کرتے تھے اور حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے چہرے پر مارنے سے منع کیا ہے۔ عبید اللہ بن موسیٰ کے ساتھ اس حدیث کو قتیبہ بن سعید نے بھی روایت کیا، کہا ہم کو عمرو بن حفص نے خبر دی، انہوں نے حنظلہ سے بیان کیا چہرے پر مارنے سے۔

تشریح: اس روایت میں مراحت ہے کہ منہ پر مارنے سے منع فرمایا بعض جاہل معلموں کی عادت ہے کہ بچوں کے منہ پر مارا کرتے ہیں ان کو اس حدیث سے نصیحت لینی چاہیے۔

۵۵۴۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسٍ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ بَاخٍ لِي يَحْنُكُهُ وَهُوَ فِي مِرْبَدٍ لَهُ فَرَأَيْتُهُ يَسْمُ شَاءَ حَسْبَتْهُ قَالَ: فِي أَذَانِهَا. [راجع: ۱۵۰۲] (مسلم: ۵۵۵۵، ۵۵۵۶)

۵۵۴۲) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ہشام بن زید نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں اپنے بھائی (عبد اللہ بن ابی طلحہ نو مولود) کو لایا تاکہ آپ اس کی تحسین فرمادیں۔ نبی اکرم ﷺ اس وقت اونٹوں کے باڑے میں تشریف رکھتے تھے۔ میں نے دیکھا کہ آپ ایک بکری کو

ابوداؤد: ۲۵۶۳، ابن ماجہ: ۳۵۶۵]

داغ رہے تھے (شعبہ نے کہا کہ) میں سمجھتا ہوں کہ (ہشام نے) کہا کہ اس کے کانوں کو داغ رہے تھے۔

تشریح: معلوم ہوا کہ بکری کے کانوں کو داغنا جائز ہے۔ کسی بزرگ کامنہ میں کھجور نرم کر کے بچہ کے حلق میں ڈال دینے کو تحنیک کہا جاتا ہے۔

بَابُ: إِذَا أَصَابَ قَوْمٌ غَنِيمَةً

فَدَبَعَ بَعْضُهُمْ غَنَمًا أَوْ إِبِلًا بِغَيْرِ أَمْرِ أَصْحَابِهِمْ. لَمْ يَتَوَكَّلْ لِحَدِيثِ رَافِعٍ عَنِ النَّبِيِّ ﷺ وَقَالَ طَاوُسٌ وَعِكْرَمَةُ فِي ذُبْحِ السَّارِقِ: أَطْرَحُوهُ.

باب: اگر مجاہدین کی کسی جماعت کو غنیمت ملے

اور ان میں سے کچھ لوگ اپنے دوسرے ساتھیوں کی اجازت کے بغیر (تقسیم سے پہلے) غنیمت کی بکری یا اونٹ میں سے کچھ ذبح کر لیں تو ایسا گوشت کھانا حلال نہیں ہے بوجہ رافع بن خدیج رضی اللہ عنہ کی حدیث کے جو انہوں نے نبی کریم ﷺ سے نقل کی ہے۔ طاؤس اور عکرمہ نے چوری کے ذبیحہ کے متعلق کہا: اسے پھینک دو (معلوم ہوا کہ وہ کھانا حرام ہے)۔

(۵۵۴۳) ہم سے مسدد نے بیان کیا، کہا ہم سے ابواحوص نے بیان کیا، ان سے سعید بن مسروق نے بیان کیا، ان سے عباہ بن رفاعہ نے، ان سے ان کے والد نے اور ان سے عباہ کے دادا رافع بن خدیج رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے عرض کیا: کل ہمارا دشمن سے مقابلہ ہوگا اور ہمارے پاس چھریاں نہیں ہیں؟ آنحضرت ﷺ نے فرمایا: ”جو آلود خون بہادے اور (جانوروں کو ذبح کرتے وقت) اس پر اللہ کا نام لیا گیا ہو اسے کھاؤ بشرطیکہ ذبح کا آلہ دانت اور ناخن نہ ہو اور میں اس کی وجہ تمہیں بتاؤں گا، دانت تو ہڈی ہے اور ناخن حشیوں کی چھری ہے۔“ اور جلدی کرنے والے لوگ آگے بڑھ گئے تھے اور غنیمت پر بغضہ کر لیا تھا لیکن نبی کریم ﷺ پیچھے کے صحابہ کے ساتھ تھے چنانچہ (آگے پہنچنے والوں نے جانور ذبح کر کے) ہانڈیاں پکنے کے لیے چڑھا دیں۔ لیکن آنحضرت ﷺ نے انہیں الٹ دینے کا حکم فرمایا، پھر آپ نے غنیمت لوگوں کے درمیان تقسیم کی۔ اس تقسیم میں ایک اونٹ کو دس بکریوں کے برابر آپ نے قرار دیا تھا، پھر آگے کے لوگوں سے ایک اونٹ بدک کر بھاگ گیا۔ لوگوں کے پاس گھوڑے نہیں تھے، پھر ایک شخص نے اس اونٹ پر تیر مارا اور اللہ تعالیٰ نے اسے روک دیا۔ نبی کریم ﷺ نے فرمایا: ”یہ جانور بھی کبھی وحشی جانوروں کی طرح بدکنے لگتے ہیں، اس لیے جب ان میں سے کوئی ایسا کرے تو تم بھی ان کے ساتھ

۵۵۴۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ عَنْ عَبَّادِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قُلْتُ لِلنَّبِيِّ ﷺ: إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدَى فَقَالَ: ((أَرَأَيْتُمْ أَتَوَكَّلُ مَا أَنَهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ لِكُلِّوَا مَا لَمْ يَكُنْ سِنٌ وَلَا ظِفْرٌ وَسَأَحْدُثُكُمْ عَنْ ذَلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظَّفْرُ فَمَدَى الْحَبَشَةِ)) وَتَقَدَّمَ سَرَعَانَ النَّاسِ فَأَصَابُوا مِنَ الْغَنَائِمِ وَالنَّبِيُّ ﷺ فِيهِ آخِرُ النَّاسِ فَتَنَصَّبُوا قُدُورًا فَأَمَرَ بِهَا فَانْكَبَتْ وَقَسَمَ بَيْنَهُمْ وَعَدَلَ بَعْزًا بَعْشًا شِبَاءً ثُمَّ نَذَرَ بَعْزًا مِنْ أَوَائِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ: ((إِنَّ لِهَذِهِ الْبُهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ كَمَا فَعَلَ مِنْهَا هَذَا فَافْعَلُوا مِثْلَ هَذَا)). [راجع: ۲۴۸۸]

ایسا ہی کیا کرو۔“

تشریح: حضرت رافع بن خدیج رضی اللہ عنہ کی کنیت ابو عبد اللہ حارثی انصاری ہے۔ جنگ احد میں ان کو تیر لگا جس پر نبی کریم ﷺ نے فرمایا کہ میں قیامت کے دن تمہارے اس تیر کا گواہ ہوں۔ ان کا زخم عبد الملک بن مروان کے زمانہ تک باقی رہا۔ ۸۶ سال کی عمر میں سنہ ۷۳ھ میں وفات پائی۔ (رضی اللہ عنہ)

بَابُ: إِذَا نَدَّ بَعِيرٌ لِقَوْمٍ

فَرَمَاهُ بَعْضُهُمْ بِسَهْمٍ فَقَتَلَهُ فَأَرَادَ إِصْلَاحَهُمْ فَهُوَ جَائِزٌ. بِخَبَرِ رَافِعٍ عَنِ النَّبِيِّ ﷺ.

باب: جب کسی قوم کا کوئی اونٹ بدک جائے

اور ان میں سے کوئی شخص خیر خواہی کی نیت سے اسے تیر سے نشانہ لگا کر مار ڈالے تو جائز ہے۔ حضرت رافع بن خدیج رضی اللہ عنہ کی نبی کریم ﷺ سے روایت کردہ حدیث اس کی تائید کرتی ہے۔

(۵۵۴۴) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عمر بن عبیدطافسی نے خبر دی، انہیں سعید بن مسروق نے، ان سے عباہ بن رفاع نے، ان سے ان کے دادا حضرت رافع بن خدیج رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر میں تھے۔ ایک اونٹ بدک کر بھاگ پڑا، پھر ایک آدمی نے اسے تیر مارا اور اللہ تعالیٰ نے اسے روک دیا، بیان کیا کہ پھر آنحضرت ﷺ نے فرمایا: ”یہ اونٹ بھی بعض اوقات جنگلی جانوروں کی طرح بدکتے ہیں، اس لیے ان میں سے جو تمہارے قابو سے باہر ہو جائیں، ان کے ساتھ ایسا ہی کیا کرو۔“ رافع نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! ہم اکثر غزوات اور دوسرے سفروں میں رہتے ہیں اور جانور ذبح کرنا چاہتے ہیں لیکن ہمارے پاس چھریاں نہیں ہوتیں۔ فرمایا: ”دیکھ لیا کرو جو آلہ خون بہا دے یا (آپ نے بجائے نہر کے) انہر فرمایا اور اس پر اللہ کا نام لیا گیا ہو تو اسے کھاؤ، البتہ دانت اور ناخن نہ ہو کیونکہ دانت ہڈی ہے اور ناخن جش والوں کی چھری ہے۔“

[راجع: ۲۴۸۸]

تشریح: چھری نہ ہونے پر بوقت ضرورت دانت اور ناخن کے سوا ہر ایسے آلہ سے ذبح جائز ہے جو خون بہا سکے۔

بَابُ أَكْلِ الْمُضْطَرِّ

باب: جو شخص بھوک سے بے قرار ہو (صبر نہ کر سکے) وہ مرڈار کھا سکتا ہے

لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا يَأْتِيهَا الدِّينَ آمَنُوا كُلُوا﴾ کیونکہ اللہ تعالیٰ نے سورہ بقرہ میں فرمایا: ”اے مسلمانو! ہم نے جو پاکیزہ

روزیاں تم کو دی ہیں ان میں سے کھاؤ اور تم خاص کر اللہ کی عبادت کرنے والے ہو (تو ان نعمتوں پر) اس کا شکر ادا کرو اللہ نے تو تم پر بس مردار اور خون اور سور کا گوشت اور وہ جانور جس پر اللہ کے سوا اور کسی کا نام لیا جائے حرام کیا ہے پھر جو کوئی بھوک سے بے قرار ہو جائے بشرطیکہ نہ کرے نہ زیادتی تو اس پر کچھ گناہ نہیں ہے“ اور اللہ نے سورۃ مائدہ میں فرمایا: ”پھر جو کوئی بھوک سے لاچار ہو گیا ہو اسے گناہ کی خواہش نہ ہو“ اور سورۃ انعام میں فرمایا: ”جن جانوروں پر اللہ کا نام لیا جائے ان کو کھاؤ اگر تم اس کی آیتوں پر ایمان رکھتے ہو اور تم کو کیا ہو گیا ہے جو تم ان جانوروں کو نہیں کھاتے جن پر اللہ کا نام لیا گیا ہے اور اللہ نے تو صاف صاف ان چیزوں کو بیان کر دیا جن کا کھانا تم پر حرام ہے وہ بھی جب تم لاچار نہ ہو جاؤ (لاچار ہو جاؤ تو ان کو بھی کھا سکتے ہو) اور بہت لوگ ایسے ہیں جو بغیر جانے بوجھے اپنے من مانے لوگوں کو گمراہ کرتے ہیں اور تیرا مالک ایسے حد سے بڑھ جانے والوں کو خوب جانتا ہے۔“ اور اللہ نے سورۃ انعام میں فرمایا ”اے پیغمبر! کہہ دے کہ جو مجھ پر وحی بھیجی گئی اس میں کسی کھانے والے پر کوئی کھانا حرام نہیں جانتا، البتہ اگر مردار ہو یا بہتا خون یا سور کا گوشت تو وہ حرام ہے کیونکہ وہ پلید ہے یا کوئی گناہ کی چیز ہو کہ اس پر اللہ کے سوا اور کسی نام پکارا گیا ہو، پھر جو کوئی بھوک سے لاچار ہو جائے بشرطیکہ بے حکمی نہ کرے نہ زیادتی تو تیرا مالک بخشنے والا مہربان ہے۔“ حضرت ابن عباس رضی اللہ عنہما نے کہا ﴿مَسْفُوحًا﴾ کے معنی بہتا ہوا خون اور سورۃ نحل میں فرمایا: ”اللہ نے جو تم کو حلال، پاکیزہ روزی دی ہے اسے کھاؤ اور جو تم خالص اللہ کی عبادت کرنے والے ہو تو اس کی نعمت کا شکر ادا کرو، اللہ نے تو بس تم پر مردار حرام کیا ہے اور بہتا ہوا خون، سور کا گوشت اور وہ جانور جس پر اللہ کے سوا اور کسی کا نام پکارا جائے، پھر جو کوئی بے حکمی اور زیادتی کی نیت نہ رکھتا ہو لیکن بھوک سے مجبور ہو جائے (وہ ان چیزوں کو بھی کھالے) تو اللہ بخشنے والا مہربان ہے۔“

مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ۝ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ﴿البقرة: ۱۷۲، ۱۷۳﴾ وَقَالَ: ﴿فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ﴾ [المائدة: ۳] وَقَوْلِهِ: ﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ وَمَا لَكُمْ أَنْ لَا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَضَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا لَيَكْضِلُونَهُ بَآهْوَانِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾ [الأنعام: ۱۱۸، ۱۱۹] وَقَوْلِهِ: ﴿قُلْ لَا أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ [الأنعام: ۱۴۵] قَالَ ابْنُ عَبَّاسٍ: مُهْرَافًا وَقَالَ: ﴿فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [النحل: ۱۱۴، ۱۱۵]

تشریح: مولانا شاہ عبدالعزیز رحمہ اللہ اور ایک جماعت علما کا فتویٰ ہے کہ جس جانور پر اللہ کے سوا کسی دوسرے کا نام پکارا جائے مثلاً یہ کھانے کہ یہ گائے سید احمد کبیر کی ہے یا یہ بکرا شیخ سدوکا ہے وہ حرام ہو گیا گوشت کے وقت اس پر اللہ کا نام لیں آیت قرآن کا بھی مفہوم یہی ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْأَضَاحِي

قربانی کے مسائل کا بیان

باب: قربانی کرنا سنت ہے

اور ابن عمر رضی اللہ عنہما نے کہا: یہ سنت ہے اور یہ امر مشہور ہے۔

تشریح: جمہور کا یہی مذہب ہے کہ قربانی کرنا سنت مؤکدہ ہے۔ بعض لوگوں نے کہا کہ قربانی کرنا وسعت والے پر واجب ہے۔ علامہ ابن حزم رحمہ اللہ نے کہا کہ قربانی کا وجوب ثابت نہیں ہوا۔

بَابُ سُنَّةِ الْأَضَحِيَّةِ

وَقَالَ ابْنُ عُمَرَ: هِيَ سُنَّةٌ وَمَعْرُوفَةٌ.

(۵۵۴۵) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے زبید ایامی نے، ان سے شعبی نے اور ان سے حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”آج (عید الاضحیٰ کے دن) کی ابتدا ہم نماز (عید) سے کریں گے، پھر واپس آ کر قربانی کریں گے جو اس طرح کرے گا وہ ہماری سنت کے مطابق کرے گا لیکن جو شخص (نماز عید سے) پہلے ذبح کرے گا تو اس کی حیثیت صرف گوشت کی ہوگی جو اس نے اپنے گھر والوں کے لیے تیار کر لیا ہے قربانی قطعاً بھی نہیں۔“ اس پر ابو بردہ بن نيار کھڑے ہوئے، انہوں نے (نماز عید سے پہلے ہی) ذبح کر لیا تھا اور عرض کیا: میرے پاس ایک سال سے کم کا بکرا ہے (کیا اس کی دوبارہ قربانی اب نماز کے بعد کر لوں؟) آنحضرت ﷺ نے فرمایا: ”اس کی قربانی کر لو لیکن تمہارے بعد یہ کسی اور کے لیے کافی نہیں ہوگا۔“ مطرف نے عامر سے بیان کیا اور ان سے براء بن عازب رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے نماز عید کے بعد قربانی کی اس کی قربانی پوری ہوگی اور اس نے مسلمانوں کی سنت کے مطابق عمل کیا۔“

۵۵۴۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ أَبِي عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ أَوَّلَ مَا بُدِّئَ بِهِ لِي يَوْمَ هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَتَنْحَرَ مَنْ لَعَلَّهُ لَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ لِنَا هُوَ لَحْمٌ لَدَمَهُ لِأَهْلِهِ لَيْسَ مِنَ السُّبُلِكِ لِي شَيْءٍ)). فَقَامَ أَبُو بَرْدَةَ ابْنُ بَيَّارٍ وَقَدْ ذَبَحَ فَقَالَ: إِنَّ عِنْدِي جَذَعَةً قَالَ: ((أَذْبَحُهَا وَلَنْ تَجْزِيَ عَنِّي أَحَدٌ بَعْدَكَ)) وَقَالَ مُطَرِّفٌ عَنْ عَامِرٍ عَنِ الْبَرَاءِ قَالَ: النَّبِيُّ ﷺ: ((مَنْ ذَبَحَ بَعْدَ الصَّلَاةِ تَمَّ نُسْكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ)). (راجع: ۹۵۱)

تشریح: سنت سے اس حدیث میں طریق مراد ہے۔ حافظ نے کہا کہ امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ لفظ سنت یہاں طریق کے معنی میں ہے مگر طریق واجب اور سنت دونوں کو شامل ہے۔ جب وجوب کی کوئی دلیل نہیں تو معلوم ہوا کہ طریق سے سنت اصطلاحی مراد ہے، وهو المطلوب۔

۵۵۴۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ عَنْ
 أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
 قَالَ النَّبِيُّ ﷺ: ((مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ
 فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ
 فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ)).
 ہم سے مسدد نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، ان
 سے ایوب نے، ان سے محمد بن سیرین نے اور ان سے حضرت انس بن
 مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے نماز عید
 سے پہلے قربانی کر لی اس نے اپنی ذات کے لیے جانور ذبح کیا اور جس نے
 نماز عید کے بعد قربانی کی اس کی قربانی پوری ہوئی۔ اس نے مسلمانوں کی
 سنت کو پایا۔“ [راجع: ۹۵۴]

تشریح: معلوم ہوا کہ نماز سے پہلے قربانی کے جانور پر ہاتھ ڈالنا کسی صورت میں بھی جائز نہیں ہے۔

بَابُ قِسْمَةِ الْإِمَامِ الْأَصْحَابِ

باب: امام کا قربانی کے جانور لوگوں میں تقسیم کرنا

بَيْنَ النَّاسِ

۵۵۴۷۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ
 عَنْ يَحْيَى عَنْ بَعْجَةَ الْجُهَنِيِّ عَنْ عُقْبَةَ بْنِ
 عَامِرٍ الْجُهَنِيِّ قَالَ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ
 أَصْحَابِهِ ضَحَايَا فَصَارَتْ لِعُقْبَةَ جَذَعَةٌ
 فَقُلْتُ: يَا رَسُولَ اللَّهِ! صَارَتْ لِي جَذَعَةٌ
 قَالَ: ((ضَحَّ بِهَا)). [راجع: ۲۳۰۰] [مسلم:
 ۵۰۸۴، ترمذی: ۱۵۰۰، نسائی: ۴۳۹۳]

ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام بن عروہ
 نے بیان کیا، ان سے یحییٰ نے اور ان سے عجمہ جہنی نے اور ان سے عقبہ بن
 عامر جہنی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے اپنے صحابہ رضی اللہ عنہم میں
 قربانی کے جانور تقسیم کیے۔ حضرت عقبہ رضی اللہ عنہ کے حصہ میں ایک سال سے
 کم کا بکری کا بچہ آیا۔ انہوں نے بیان کیا کہ اس پر میں نے عرض کیا:
 یا رسول اللہ! میرے حصہ میں تو ایک سال سے کم کا بچہ آیا ہے؟
 آنحضرت ﷺ نے فرمایا: ”تم اسی کی قربانی کر لو۔“

تشریح: یہ حکم خاص حضرت عقبہ رضی اللہ عنہ ہی کے لئے تھا۔ اب حکم یہی ہے کہ قربانی کا جانور دو دانتا ہونا چاہیے۔ حضرت ہشام بن عروہ مدینہ کے مشہور
 تابعین اور بکثرت روایت کرنے والوں میں سے ہیں، سنہ ۳۶ھ میں بمقام بغداد انتقال فرمایا۔ (رحمۃ اللہ علیہ)

بَابُ الْأُضْحِيَّةِ لِلْمُسَافِرِ وَالنِّسَاءِ

باب: مسافروں اور عورتوں کی طرف سے قربانی

ہونا جائز ہے

تشریح: یہ باب لاکر امام بخاری رحمہ اللہ نے اس کا رد کیا جو کہتا ہے کہ عورت کو اپنی قربانی علیحدہ کرنی چاہیے۔ یہ مسئلہ بھی متعدد احادیث سے ثابت ہے
 کہ ایک بکرے کی قربانی صاحب خانہ اور اس کے گھر والوں کی طرف سے کافی ہے چاہے گھر کے افراد کتنے ہی ہوں۔

۵۵۴۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سُوْفْيَانُ
 عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ
 عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَحَاضَتْ
 بِسَرَفٍ قَبْلَ أَنْ تَدْخُلَ مَكَّةَ وَهِيَ تَبْكِي
 ہم سے مسدد نے بیان کیا، کہا ہم سے سو فیان نے بیان کیا، ان
 سے عبدالرحمن بن قاسم نے، ان سے ان کے والد نے اور ان سے حضرت
 عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ (حجۃ الوداع کے موقع پر) ان
 کے پاس آئے وہ مکہ مکرمہ میں داخل ہونے سے پہلے مقام سرف میں حائضہ

ہو گئی تھیں۔ اس وقت آپ روزہ ہی تھیں۔ آنحضرت ﷺ نے دریافت فرمایا: ”کیا بات ہے؟ کیا تمہیں حیض کا خون آنے لگا ہے؟“ حضرت عائشہ رضی اللہ عنہا نے عرض کیا: جی ہاں۔ آپ ﷺ نے فرمایا: ”یہ تو اللہ تعالیٰ نے آدم کی بیٹیوں کے مقدر میں لکھ دیا ہے۔ تم حاجیوں کی طرح تمام اعمال حج ادا کر لو بس بیت اللہ کا طواف نہ کرو۔“ پھر جب ہم منیٰ میں تھے تو ہمارے پاس گائے کا گوشت لایا گیا۔ میں نے پوچھا: یہ کیا ہے؟ لوگوں نے بتایا کہ آپ ﷺ نے اپنی بیویوں کی طرف سے گائے کی قربانی کی ہے۔

فَقَالَ: ((مَا لَكَ؟ أَنْفَسْتُ؟)) قَالَتْ: نَعَمْ قَالَ: ((إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَأَقْضِي مَا يَقْضِي الْحَاجُّ غَيْرُ أَنْ لَا تَطُوفِي بِالْبَيْتِ)) فَلَمَّا كُنَّا بِمِنَى أُتِينَتْ بِلَحْمٍ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ قَالُوا: ضَحَى رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ بِالْبَقَرِ. (راجع: ۲۹۴)

تشریح: اور ظاہر ہے کہ آپ نے اپنی بیویوں کو الگ الگ قربانی کرنے کا حکم نہیں فرمایا، تو جہور کا مذہب ثابت ہو گیا۔ امام مالک، ابن ماجہ اور ترمذی رحمہم اللہ نے عطاء بن یسار سے روایت کیا ہے کہ میں نے حضرت ابویوب رضی اللہ عنہ سے پوچھا کہ نبی کریم ﷺ کے زمانے میں قربانی کا کیا دستور تھا انہوں نے کہا آدمی اپنی اور اپنے گھروالوں کی طرف سے ایک بکر قربانی کرتا اور کھاتا اور کھلاتا پھر لوگوں نے فخری راہ سے وہ عمل شروع کر دیا جو ہم دیکھتے ہو جو خلاف سنت ہے۔

باب: قربانی کے دن گوشت کی خواہش کرنا جائز ہے

بَابُ مَا يُشْتَهَى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

۵۵۴۹۔ حَدَّثَنَا صَدَقَةُ، قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةٍ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَوْمَ النَّحْرِ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ)) فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ وَذَكَرَ جِزَانَهُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتِي لَحْمٍ فَرَخَصَ لَهُ فِي ذَلِكَ فَلَا أَدْرِي أُبَلِّغُكَ الرُّخْصَةَ مَنْ سِوَاهُ أَمْ لَا ثُمَّ انْكَمَأَ النَّبِيُّ ﷺ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا وَقَامَ النَّاسُ إِلَى غَنِيمَةٍ فَتَوَزَّعُوا هَا أَوْ قَالَ: فَتَجَزَّعُوا هَا. (راجع: ۹۵۴)

۵۵۴۹) ہم سے صدقہ نے بیان کیا، کہا ہم سے ابن علیہ نے بیان کیا، انہیں ایوب نے، انہیں محمد بن سیرین نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے قربانی کے دن فرمایا: ”جس نے نماز عید سے پہلے قربانی ذبح کر لی ہے وہ دوبارہ قربانی کرے“ اس پر ایک صاحب نے کھڑے ہو کر عرض کیا: یا رسول اللہ! یہ وہ دن ہے جس میں گوشت کھانے کی خواہش ہوتی ہے، پھر انہوں نے اپنے پڑوسیوں کا ذکر کیا اور (کہا کہ) میرے پاس ایک سال سے کم کا بکری کا بچہ ہے جس کا گوشت دو بکریوں کے گوشت سے بہتر ہے تو نبی اکرم ﷺ نے انہیں اس کی اجازت دے دی۔ مجھے نہیں معلوم کہ یہ اجازت دوسرے کو بھی ہے یا نہیں، پھر آنحضرت ﷺ دو مینڈنھوں کی طرف مڑے اور انہیں ذبح کیا پھر لوگ بکریوں کی طرف بڑھے اور انہیں تقسیم کر کے (ذبح کیا)۔

تشریح: حضرت محمد بن سیرین حضرت انس بن مالک رضی اللہ عنہ کے آزاد کردہ ہیں۔ یہ فقیہ عالم عابد و زاہد متقی و مشہور محدث تھے۔ لوگ ان کو دیکھتے تو اللہ یاد آ جاتا تھا۔ موت کے ذکر سے ان کا رنگ زرد ہو جاتا تھا۔ مشہور طیل القدر تابعین میں سے ہیں۔ سنہ ۱۱۰ھ میں ہجر ۷۷ سال وفات پائی۔

بَابُ مَنْ قَالَ: الْأَضْحَى يَوْمُ النَّحْرِ

باب: جس نے کہا کہ قربانی صرف دسویں تاریخ تک ہی درست ہے

تشریح: حمید بن عبد الرحمن اور محمد بن سیرین اور امام داؤد ظاہری کا یہی قول ہے مگر جمہور امت کے نزدیک ۱۱-۱۲-۱۳ تک قربانی کرنا درست ہے۔

۵۵۵۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثُ مَوَالِيَاتٍ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ أَيُّ شَهْرٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ: ((أَلَيْسَ ذُو الْحِجَّةِ؟)) قُلْنَا: بَلَى إِنْ قَالَ: ((أَيُّ بَلَدٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ: ((أَلَيْسَ الْبَلَدُ؟)) قُلْنَا: بَلَى إِنْ قَالَ: ((فَأَيُّ يَوْمٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ: ((أَلَيْسَ يَوْمُ النَّحْرِ؟)) قُلْنَا: بَلَى إِنْ قَالَ: ((فَلَيْتَ دِمَائِكُمْ وَأَمْوَالَكُمْ)) قَالَ: مُحَمَّدٌ وَأَخِيبُهُ قَالَ: وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَتَسْتَلْقُونَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا فَلَا تَرْجِعُوا بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا لِيُبْلِغَ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ

(۵۵۵۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے محمد بن سیرین نے، ان سے ابن ابی بکرہ نے اور ان سے ابوبکرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”زمانہ دوبارہ اسی حالت پر آ گیا ہے جس حالت پر اس دن تھا جس دن اللہ تعالیٰ نے آسمان و زمین پیدا کیے تھے۔ سال بارہ مہینوں کا ہوتا ہے ان میں چار حرمت کے مہینے ہیں، تین پے در پے، ذی قعدہ، ذی الحجہ اور محرم اور ایک مضر کا رجب جو جمادی الاخریٰ اور شعبان کے درمیان میں پڑتا ہے (پھر آپ ﷺ نے دریافت فرمایا: ”یہ کون سا مہینہ ہے؟“ ہم نے عرض کیا: اللہ اور اس کے رسول زیادہ جانتے ہیں؟ آپ خاموش ہو گئے۔ ہم نے سمجھا کہ شاید آنحضرت ﷺ اس کا کوئی اور نام رکھیں گے لیکن آپ ﷺ نے فرمایا: ”کیا یہ ذی الحجہ نہیں ہے؟“ ہم نے عرض کیا: ذی الحجہ ہی ہے۔ پھر فرمایا: ”یہ کون سا شہر ہے؟“ ہم نے کہا: اللہ اور اس کے رسول کو اس کا زیادہ علم ہے۔ پھر آنحضرت ﷺ خاموش ہو گئے اور ہم نے سمجھا کہ شاید آپ اس کا کوئی اور نام رکھیں گے لیکن آپ ﷺ نے فرمایا: ”کیا یہ بلدہ (مکہ مکرمہ) نہیں ہے؟“ ہم نے عرض کیا: کیوں نہیں۔ پھر آپ ﷺ نے دریافت فرمایا: ”یہ دن کون سا ہے؟“ ہم نے عرض کیا: اللہ اور اس کے رسول کو اس کا بہتر علم ہے۔ آنحضرت ﷺ خاموش ہو گئے اور ہم نے سمجھا کہ آپ ﷺ اس کا کوئی اور نام تجویز کریں گے لیکن آپ ﷺ نے فرمایا: ”کیا قربانی کا دن (یوم النحر) نہیں ہے؟“ ہم نے عرض کیا: کیوں نہیں۔ پھر آپ ﷺ نے فرمایا: ”پس تمہارا خون تمہارے اموال۔“ محمد بن سیرین نے بیان کیا کہ میرا خیال ہے کہ (ابن ابی بکرہ نے) یہ بھی کہا کہ ”اور تمہاری عزت تم پر (ایک کی دوسرے پر) اس طرح باحرمت ہیں جس طرح اس دن کی حرمت تمہارے اس شہر میں اور اس مہینہ

میں ہے اور تم غنقریب اپنے رب سے ملو گے اس وقت وہ تم سے تمہارے اعمال کے بارے میں سوال کرے گا۔ آگاہ ہو جاؤ! میرے بعد مگر اندہ ہو جانا کہ تم میں سے بعض بعض کی گردن مارنے لگے۔ ہاں! جو یہاں موجود ہیں وہ (میرا یہ پیغام) غیر موجود لوگوں کو پہنچا دیں۔ ممکن ہے کہ بعض وہ جنہیں یہ پیغام پہنچایا جائے بعض ان سے زیادہ اسے محفوظ کرنے والے ہوں جو اسے سن رہے ہیں۔“ اس پر محمد بن سیرین کہا کرتے تھے کہ نبی کریم ﷺ نے سچ فرمایا، پھر آنحضرت ﷺ نے فرمایا: ”آگاہ ہو جاؤ! کیا میں نے (اس کا پیغام تم کو) پہنچا دیا ہے۔ آگاہ ہو جاؤ! کیا میں نے پہنچا دیا ہے؟“

تشریح: یوم الاخر صرف دسویں ذی الحجہ ہی کو کہا جاتا ہے اس کے بعد قربانی ۱۱-۱۲ تک جائز ہے یہ ایام تشریق کہلاتے ہیں۔ عربوں نے تاریخ کو سب الٹ پلٹ کر دیا تھا ایک مہینہ کو چھپے ڈال کر دوسرا مہینہ آگے کر دیتے کبھی سال تیرہ ماہ کا کرتے۔ نبی کریم ﷺ کو اللہ نے حجۃ الوداع میں تہلا دیا کہ یہ مہینہ حقیقت میں ذی الحجہ کا ہے۔ اب سے حساب درست رکھو مضر ایک عربی قبیلہ تھا جو ماہ رجب کا بہت ادب کرتا تھا اسی لئے رجب اس کی طرف منسوب ہو گیا۔

بَابُ الْأَضْحَى وَالْمَنْحَرِ بِالْمُصَلَّى

۵۵۵۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ قَالَ: كَانَ عَبْدُ اللَّهِ يَنْحَرُ فِي الْمَنْحَرِ قَالَ عُبَيْدُ اللَّهِ: يَعْنِي مَنْحَرَ النَّبِيِّ ﷺ. [راجع: ۹۸۲]

(۵۵۵۱) ہم سے محمد بن بکر مقددی نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے عبید اللہ نے بیان کیا اور ان سے نافع نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما قربان گاہ میں نحر کیا کرتے تھے اور عبید اللہ نے بیان کیا: اس سے مراد وہ جگہ ہے جہاں نبی کریم ﷺ قربانی کرتے تھے۔

تشریح: مزید وضاحت حدیث ذیل میں ہے۔

۵۵۵۲۔ حَدَّثَنَا يَحْيَى بْنُ يَكْنِبٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ كَثِيرِ بْنِ قَرْقَدٍ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْدُبُ وَيَنْحَرُ بِالْمُصَلَّى. [راجع: ۹۸۲]

(۵۵۵۲) ہم سے یحییٰ بن یکنبہ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے کثیر بن فرقہ نے، ان سے نافع نے اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ (قربانی) ذبح اور نحر عید گاہ میں کیا کرتے تھے۔

تشریح: حضرت نافع بن سرجس حضرت عبد اللہ بن عمر رضی اللہ عنہما کے آزاد کردہ ہیں۔ حدیث کے بارے میں شہرت یافتہ بزرگوں میں سے ہیں۔ حضرت امام مالک رحمہ اللہ فرماتے ہیں کہ میں جب نافع کے واسطے سے حدیث سن لیتا ہوں تو کسی اور راوی سے بالکل بے فکر ہو جاتا ہوں۔ سنہ ۱۱ھ میں وفات

پائی۔ امام مالک رحمہ اللہ کی کتاب مؤطا میں زیادہ تر ان ہی کی روایات ہیں۔ (مؤطا) نافع سے حضرت ابن عمر رضی اللہ عنہما کی روایت کردہ حدیث مراد ہے۔

باب: نبی کریم ﷺ نے سینگ والے دو مینڈھوں کی قربانی کی

راوی بیان کرتے ہیں کہ وہ مینڈھے خوب موٹے تازہ تھے اور یحییٰ بن سعید نے بیان کیا کہ میں نے ابو امامہ بن سہل رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم مدینہ منورہ میں قربانی کے جانور کو کھلا پلا کر فروہ کیا کرتے تھے اور عام مسلمان بھی قربانی کے جانور کو اسی طرح فروہ کیا کرتے تھے۔

(۵۵۵۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبدالعزیز بن صہب نے بیان کیا، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا: انہوں نے بیان کیا کہ نبی کریم ﷺ دو مینڈھوں کی قربانی کرتے تھے اور میں بھی دو مینڈھوں کی قربانی کرتا تھا۔

بَابُ ضَحِيَّةِ النَّبِيِّ ﷺ بِكَبْشَيْنِ أَقْرَنَيْنِ وَيَدُكُرُ سَمِيْنَيْنِ

وَقَالَ يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ قَالَ: كُنَّا نُسَمِّنُ الْأَصْحِيَّةَ بِالْمَدِينَةِ وَكَانَ الْمُسْلِمُونَ يُسَمِّنُونَ.

۵۵۵۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُضْحِي بِكَبْشَيْنِ وَأَنَا أَضْحِي بِكَبْشَيْنِ. [إطرافه في: ۵۵۵۴، ۵۵۵۸، ۵۵۶۴، ۵۵۶۵، ۷۳۹۹]

(۵۵۵۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبدالوہاب نے بیان کیا، ان سے ایوب نے، ان سے ابو قلابہ نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ رسول اللہ ﷺ سینگ والے دو چستکبرے مینڈھوں کی طرف متوجہ ہوئے اور انہیں اپنے ہاتھوں سے ذبح کیا۔ اور حاتم بن وردان نے بیان کیا کہ ان سے ایوب نے، ان سے محمد بن سیرین نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا اس کی متابعت وہیب نے بھی کی ہے۔

۵۵۵۴۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ انْكَفَأَ إِلَى كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا بِيَدِهِ. وَقَالَ إِسْمَاعِيلُ وَحَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ أَنَسٍ. تَابَعَهُ وَهَيْبٌ عَنْ أَيُّوبَ.

[راجع: ۵۵۵۳]

(۵۵۵۵) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یزید نے، ان سے ابو الحیر نے اور ان سے حضرت عقبہ بن عامر رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اپنے صحابہ رضی اللہ عنہم میں تقسیم کرنے کے لیے آپ کو کچھ قربانی کی بکریاں دیں۔ انہوں نے انہیں تقسیم کیا، پھر ایک سال سے کم کا ایک بچہ بچ گیا تو انہوں نے نبی کریم ﷺ سے اس کا تذکرہ کیا۔

۵۵۵۵۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عَقْبَةَ بْنِ عَامِرٍ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ عَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ صَحَابِيًا فَبَقِيَ عَتَوْدٌ فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: ((ضَحِّ بِهِ أَنْتَ)).

آنحضرت ﷺ نے فرمایا: ”اس کی قربانی تم کرلو۔“

[راجع: ۲۳۰۰]

تشریح: مگر ایسا کرنا کسی اور کے لیے کفایت نہیں کرے گا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ لِأَبِي بُرْدَةَ:

باب: نبی کریم ﷺ کا فرمان ابو بردہ رضی اللہ عنہ کے لیے:

((صَحَّ بِالْجَدْعِ مِنَ الْمَعْرِ وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ)).

”بکری کے ایک سال سے کم عمر کے بچے ہی کی قربانی کر لے لیکن تمہارے بعد اس کی قربانی کسی اور کے لیے جائز نہیں ہوگی۔“

۵۵۵۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَامِرٍ عَنِ الْبَرَاءِ، قَالَ: ضَمَحَى خَالَ لِي يَقَالُ لَهُ: أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((شَاتَكَ شَاةٌ لَحْمٍ)) فَقَالَ: يَا رَسُولَ اللَّهِ إِنْ عِنْدِي دَاجِنًا جَذَعَةً مِنَ الْمَعْرِ قَالَ: ((أَذْبَحْهَا وَلَنْ تَصْلَحَ لِغَيْرِكَ)) ثُمَّ قَالَ: ((مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ)).

۵۵۵۶) ہم سے مسدد نے بیان کیا، کہا ہم سے خالد بن عبد اللہ نے بیان کیا، کہا ہم سے مطرف نے بیان کیا، ان سے عامر نے اور ان سے براء بن عازب رضی اللہ عنہ نے، انہوں نے بیان کیا کہ میرے ماموں ابو بردہ رضی اللہ عنہ نے عید کی نماز سے پہلے ہی قربانی کر لی تھی۔ نبی کریم ﷺ نے ان سے فرمایا: ”تمہاری بکری صرف گوشت کی بکری ہے۔“ انہوں نے عرض کیا: یا رسول اللہ! میرے پاس ایک سال سے کم عمر کا ایک بکری کا بچہ ہے؟ آپ ﷺ نے فرمایا: ”تم اسے ہی ذبح کر لو لیکن تمہارے بعد (اس کی قربانی) کسی اور کے لیے جائز نہیں ہوگی۔“ پھر فرمایا: ”جو شخص نماز عید سے پہلے قربانی کر لیتا ہے وہ صرف اپنے کھانے کو جانور ذبح کرتا ہے اور جو عید کی نماز کے بعد قربانی کرے اس کی قربانی پوری ہوتی ہے اور وہ مسلمانوں کی سنت کو پالیتا ہے۔“ اس روایت کی متابعت عبیدہ نے شععی اور ابراہیم سے کی اور اس کی متابعت وکیع نے کی، ان سے حرث نے اور ان سے شععی نے (بیان کیا) اور عاصم اور داؤد نے شععی سے بیان کیا کہ ”میرے پاس ایک دودھ پیتی پٹھیا ہے“ اور زبید اور فراس نے شععی سے بیان کیا کہ ”میرے پاس ایک سال سے کم عمر کا بچہ ہے“ اور ابو احوص نے بیان کیا ان سے منصور نے بیان کیا کہ ”ایک سال سے کم کی پٹھیا“ اور ابن عون نے بیان کیا کہ ”ایک سال سے کم عمر کی دودھ پیتی پٹھیا ہے۔“

لکھن۔ [راجع: ۹۵۱]

تشریح: جملہ روایتوں کا مقصد ایک ہی ہے۔

۵۵۵۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ عَنْ أَبِي جُحَيْفَةَ عَنِ الْبَرَاءِ قَالَ: ذَبَحَ

۵۵۵۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سلمہ نے، ان سے ابو حنیفہ نے اور ان سے حضرت براء رضی اللہ عنہ نے بیان کیا کہ حضرت ابو بردہ رضی اللہ عنہ نے

أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((أَبْدِلْهَا)) فَقَالَ: لَيْسَ عِنْدِي إِلَّا جَذَعَةٌ قَالَ: شُعْبَةٌ وَأَخْسِبُهُ قَالَ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ قَالَ: ((اجْعَلْهَا مَكَانَهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ)). [راجع: ۹۵۱] [مسلم: ۵۰۷۷، ۵۰۷۸] وَقَالَ حَاتِمُ بْنُ وَرْدَانَ: عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ وَقَالَ: عَنَّا جَذَعَةٌ.

نماز عید سے پہلے قربانی ذبح کر لی تھی تو نبی کریم ﷺ نے ان سے فرمایا: ”اس کے بدلے میں دوسری قربانی کر لو۔“ انہوں نے عرض کیا: میرے پاس ایک سال سے کم عمر کے بچے کے سوا اور کوئی جانور نہیں۔ شعبہ نے بیان کیا کہ میرا خیال ہے کہ حضرت ابو بردہ رضی اللہ عنہ نے یہ بھی کہا تھا کہ وہ ایک سال کی بکری سے بھی عمدہ ہے۔ آپ ﷺ نے فرمایا: ”پھر اسی کی اس کے بدلے میں قربانی کر دو لیکن تمہارے بعد یہ کسی کے لیے کافی نہیں ہوگی۔“ اور حاتم بن وردان نے بیان کیا، ان سے ایوب نے، ان سے محمد نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ سے آخر حدیث تک (اس روایت میں یہ لفظ ہیں) کہ ”ایک سال سے کم عمر کی بچی ہے۔“

بَابُ مَنْ ذَبَحَ الْأَصَاحِيَّ بِيَدِهِ

باب: اس بارے میں جس نے قربانی کے جانور

اپنے ہاتھ سے ذبح کیے

۵۵۵۸۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ فَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا يُسَمِّي وَيُكَبِّرُ فَلَبَّحَهُمَا بِيَدِهِ. [راجع: ۵۵۵۳] [مسلم: ۵۰۸۸]

۵۵۵۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے دو چستکبرے مینڈھوں کی قربانی کی۔ میں نے دیکھا کہ آنحضرت ﷺ اپنے پاؤں جانور کے اوپر رکھے ہوئے ہیں اور بسم اللہ واللہ اکبر پڑھ رہے ہیں۔ اس طرح آپ ﷺ نے دونوں مینڈھوں کو اپنے ہاتھ سے ذبح کیا۔

نسائی: ۴۴۲۷؛ ابن ماجہ: ۳۱۲۰

تشریح: بہتر یہی ہے کہ قربانی کرنے والے خود ذبح کریں اور جانور کو ہاتھ لگائیں۔

بَابُ مَنْ ذَبَحَ ضَحِيَّةً غَيْرَهُ

باب: جس نے دوسرے کی قربانی ذبح کی

وَأَعَانَ رَجُلٌ ابْنَ عُمَرَ فِي بَدَنَتِهِ وَأَمَرَ أَبُو مُوسَى بَنَاتِهِ أَنْ يُضَحِّيْنَ بِأَيْدِيْنَهُنَّ.

ایک صاحب نے ابن عمر رضی اللہ عنہما کی ان کے اونٹ کی قربانی میں مدد کی۔ حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے اپنی لڑکیوں سے کہا: اپنی قربانی وہ اپنے ہاتھ سے ذبح کریں۔

تشریح: اگر ذبح نہ کر سکیں تو کم از کم وہاں حاضر رہ کر اس جانور کو ہاتھ لگائیں اور دعائے مسنونہ پڑھیں۔

۵۵۵۹۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ

۵۵۵۹) ہم سے قتیبہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد نے اور ان سے حضرت

عائشہ رضی اللہ عنہا نے بیان کیا کہ مقام سرف میں رسول اللہ ﷺ میرے پاس تشریف لائے اور میں رو رہی تھی تو آنحضرت ﷺ نے فرمایا: ”کیا بات ہے؟ کیا تمہیں حیض آ گیا ہے؟“ میں نے عرض کیا: جی ہاں۔ آپ ﷺ نے فرمایا: ”یہ تو اللہ تعالیٰ نے آدم کی بیٹیوں کی تقدیر میں لکھ دیا ہے۔ اس لیے حاجیوں کی طرح تمام اعمال حج انجام دے صرف کعبہ کا طواف نہ کرو“ اور رسول اللہ ﷺ نے اپنی بیویوں کی طرف سے گائے کی قربانی کی۔

باب: قربانی کا جانور نماز عید الاضحیٰ کے بعد ذبح کرنا چاہیے

(۵۵۶۰) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے زبید نے خبر دی، کہا: میں نے شعیب سے سنا، ان سے حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا۔ آنحضرت ﷺ خطبہ دے رہے تھے۔ خطبہ میں آپ ﷺ نے فرمایا: ”آج کے دن کی ابتدا ہم نماز (عید) سے کریں گے پھر واپس آ کر قربانی کریں گے جو شخص اس طرح کرے گا وہ ہماری سنت کو پالے گا لیکن جس نے (عید کی نماز سے پہلے) جانور ذبح کر لیا تو وہ ایسا گوشت ہے جسے اس نے اپنے گھر والوں کے کھانے کے لیے تیار کیا ہے وہ قربانی کسی درجہ میں بھی نہیں۔“ حضرت ابو بردہ رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! میں نے تو عید کی نماز سے پہلے قربانی کر لی ہے، البتہ میرے پاس ابھی ایک سال سے کم عمر کا ایک بکری کا بچہ ہے اور سال بھر کی بکری سے بہتر ہے۔ آنحضرت ﷺ نے فرمایا: ”تم اسی کی قربانی اس کے بدلہ میں کرو لیکن تمہارے بعد یہ کسی کے لیے جائز نہ ہوگا۔“

باب: اس کے متعلق جس نے نماز سے پہلے قربانی کی اور پھر اسے لوٹایا

(۵۵۶۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے بیان کیا، ان سے ایوب نے، ان سے محمد نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے نماز سے

قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِسَرَفٍ وَأَنَا أَبْكِي فَقَالَ: ((مَا لَكَ؟ أَنْفَسَتْ؟)) قُلْتُ: نَعَمْ قَالَ: ((هَذَا أَمْرُ كُتِبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ أَقْصَى مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ)) وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَاءِهِ بِالْبَقَرِ. [راجع: ۲۹۴]

بَابُ الذَّبْحِ بَعْدَ الصَّلَاةِ

۵۵۶۰۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي زَيْدٌ سَمِعْتُ الشَّعْبِيَّ عَنِ الْبَرَاءِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقَالَ: ((إِنَّ أَوَّلَ مَا نَبْدُ بِهِ مِنْ يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ نَحَرَ فَإِنَّمَا هُوَ لَحْمٌ يَقْدَمُهُ لِأَهْلِهِ لَيْسَ مِنَ النَّسَكِ فِي شَيْءٍ)). فَقَالَ أَبُو بَرْدَةَ: يَا رَسُولَ اللَّهِ! دَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ فَقَالَ: ((اجْعَلْهَا مَكَانَهَا وَلَكِنْ تَجْزِي أَوْ تُؤْفَى عَنْ أَحَدٍ بَعْدَكَ)).

[راجع: ۹۵۱]

بَابُ: مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ أَعَادَهُ

۵۵۶۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ ذَبَحَ

پہلے قربانی کر لی ہو وہ دوبارہ قربانی کرے۔“ اس پر ایک صحابی اٹھے اور عرض کیا: اس دن گوشت کی لوگوں کو خواہش زیادہ ہوتی ہے، پھر انہوں نے اپنے پڑوسیوں کی محتاجی کا ذکر کیا جیسے آنحضرت ﷺ نے ان کا عذر قبول کر لیا ہو (انہوں نے یہ بھی کہا: میرے پاس ایک سال کا ایک بچہ ہے اور دو بکریوں سے بھی اچھا ہے۔ چنانچہ آنحضرت ﷺ نے انہیں اس کی قربانی کی اجازت دے دی لیکن مجھے اس کا علم نہیں کہ یہ اجازت دوسروں کو بھی تھی یا نہیں پھر آنحضرت ﷺ دو مینڈھوں کی طرف متوجہ ہوئے۔ ان کی مراد یہ تھی کہ انہیں آنحضرت ﷺ نے ذبح کیا پھر لوگ بکریوں کی طرف متوجہ ہوئے اور انہیں ذبح کیا۔

قَبْلَ الصَّلَاةِ فَلْيُعِدُّ)). فَقَالَ رَجُلٌ: هَذَا يَوْمٌ يُسْتَهَى فِيهِ اللَّحْمُ وَذَكَرَ هَنَّةٌ مِنْ جِزْرَانِهِ فَكَانَ النَّبِيُّ ﷺ عَذْرَهُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتِي لَحْمٍ فَرَحَّصَ لَهُ فَلَا أَذْرِي بَلَعَتِ الرُّحْصَةُ أَمْ لَا ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ يَغْنِي فَذَبَحَهُمَا ثُمَّ انْكَفَأَ النَّاسُ إِلَى غَنِيمَةٍ فَذَبَحُوهَا. [راجع: ۹۵۴]

تشریح: ((جذعہ)) پانچویں سال میں جواوٹ لگا ہوا دوسرے برس میں جو گائے بکری لگی ہو، بھیڑ جو برس بھر کی ہو گئی ہو آٹھ ماہ کی بھیڑ بھی جذعہ ہے۔ (لغات الحدیث)

۵۵۶۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ، سَمِعْتُ جُنْدَبَ ابْنَ سُفْيَانَ الْجَلْبِيَّ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: ((مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ مَكَانَهَا أُخْرَى وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ)).

[راجع: ۹۸۵]

۵۵۶۳۔ (۵۵۶۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے فراس نے، ان سے عامر نے، ان سے براء بن العازب نے بیان کیا کہ نبی کریم ﷺ نے ایک دن نماز عید پڑھی اور فرمایا: ”جو ہماری طرح نماز پڑھتا ہو اور ہمارے قبلہ کو قبلہ بنا تا ہو وہ نماز عید سے فارغ ہونے سے پہلے قربانی نہ کرے۔“ اس پر ابو بردہ بن نیار رضی اللہ عنہ کھڑے ہوئے اور عرض کیا: یا رسول اللہ! میں نے تو قربانی کر لی۔ آنحضرت ﷺ نے فرمایا: ”پھر وہ ایک ایسی چیز ہوئی جسے تم نے وقت سے پہلے ہی کر لیا ہے۔“ انہوں نے عرض کیا: میرے پاس ایک سال سے کم عمر کا ایک بچہ ہے جو ایک سال کی دو بکریوں سے عمدہ ہے کیا میں اسے ذبح کر لوں؟ آنحضرت ﷺ نے

۵۵۶۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنِ الْبَرَاءِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَقَالَ: ((مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا فَلَا يَذْبَحْ حَتَّى يَنْصَرِفَ)) فَقَامَ أَبُو بَرْدَةَ بْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ! فَعَلْتُ فَقَالَ: ((هُوَ شَيْءٌ عَجَلْتَهُ)). قَالَ: فَإِنَّ عِنْدِي جَذَعَةً هِيَ خَيْرٌ مِنْ مُسْتَيْنٍ أَذْبَحُهَا قَالَ: ((نَعَمْ وَلَا تَجْزِي عَنْ أَحَدٍ بَعْدَكَ)). قَالَ عَامِرٌ: هِيَ

فرمایا: ”کر لو لیکن تمہارے بعد یہ کسی اور کے لیے جائز نہیں ہے۔“ عامر نے بیان کیا کہ یہ ان کی بہترین قربانی تھی۔

[راجع: ۹۵۱]

تشریح: تعجب ہے ان فقہائے احناف پر جو ان واضح احادیث کے ہوتے ہوئے لوگوں کو اجازت دیں کہ اپنی قربانیاں صبح سویرے فجر کے وقت جنگلوں میں یا ایسی جگہ جہاں نماز عید نہ پڑھی جاتی ہو وہاں ذبح کر کے لے آ دیں ان کو یاد رکھنا چاہیے کہ وہ لوگوں کی قربانیاں ضائع کر کے ان کا بوجھ اپنی گردنوں پر رکھے ہوئے ہیں۔ ہداهم اللہ آمین۔

بَابُ وَضْعِ الْقَدَمِ عَلَى صَفْحِ الدَّبِيحَةِ

باب: ذبح کیے جانے والے جانور کی گردن پر پاؤں رکھنا جائز ہے

۵۵۶۴۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسٌ أَنَّ النَّبِيَّ ﷺ كَانَ يُضْحِي بِكَبْشَيْنِ أَمْلَحَيْنِ أَفْرَنَيْنِ وَيَضَعُ رِجْلَهُ عَلَى صَفْحَتَيْهِمَا وَيَذْبَحُهُمَا بِيَدِهِ. [راجع: ۵۵۵۳]

۵۵۶۳۔ ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے، انہوں نے کہا ہم سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سینگ والے دو چتکیرے مینڈھوں کی قربانی کیا کرتے تھے اور آنحضرت ﷺ اپنا پاؤں ان کی گردنوں کے اوپر رکھتے اور انہیں اپنے ہاتھ سے ذبح کرتے تھے۔

بَابُ التَّكْبِيرِ عِنْدَ الذَّبْحِ

باب: ذبح کرنے کے وقت اللہ اکبر کہنا

تشریح: عام طور پر ہر ذبیحہ پر بسم اللہ واللہ اکبر بآواز بلند پڑھ کر جانور کو ذبح کرنا چاہیے۔

۵۵۶۵۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَفْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صَفَاحِهِمَا. [راجع: ۵۵۵۳] [مسلم: ۵۰۸۷]

۵۵۶۴۔ ہم سے قتیبہ نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے سینگ والے دو چتکیرے مینڈھوں کی قربانی کی۔ انہیں اپنے ہاتھ سے ذبح کیا۔ بسم اللہ اور اللہ اکبر پڑھا اور اپنا پاؤں ان کی گردن کے اوپر رکھ کر ذبح کیا۔

ترمذی: ۱۴۹۴، نسائی: ۳۹۹۰

تشریح: قربانی کا جانور ذبح کرتے وقت یہ دعا پڑھنی مسنون ہے: ((اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ عَلَى رَسُوْلِكَ مُحَمَّدٍ وَآلِهِ وَارْحَمْهُمْ اِنَّكَ اَعْلَمُ بِمَا فِيْ قُلُوْبِهِمْ))

اللَّهُمَّ تَقَبَّلْ عَنِّي بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ)) اگر دوسرے کی قربانی کرنا ہے تو اس طرح کہے اللھم تغیل عن (فلان بن فلان) کی جگہ ان کا نام لے۔ یہ دعا پڑھ کر تیز چھری سے جانور ذبح کر دیا جائے۔

بَابُ إِذَا بَعَثَ بِهِدِيَهُ لِيَذْبَحَ

باب: اگر کوئی شخص اپنی قربانی کا جانور حرم میں کسی

کے ساتھ ذبح کرنے کے لیے بھیجے تو اس پر کوئی چیز حرام نہیں ہوئی

لَمْ يَحْرُمُ عَلَيْهِ شَيْءٌ

(۵۵۶۶) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، انہیں اسماعیل نے خبر دی، انہیں شعبی نے، انہیں مسروق نے کہ وہ حضرت عائشہ رضی اللہ عنہا کی خدمت میں آئے اور عرض کیا: ام المؤمنین! اگر کوئی شخص قربانی کا جانور کعبہ میں بھیج دے اور خود اپنے شہر میں مقیم ہو اور جس کے ذریعے بھیجے اسے اس کی وصیت کر دے کہ اس کے جانور کے گلے میں (نشانی کے طور پر) ایک قلابہ پہنا دیا جائے تو کیا اس دن سے وہ اس وقت تک کے لیے حرام ہو جائے گا جب تک حاجی اپنا احرام نہ کھولیں؟ بیان کیا کہ اس پر میں نے پردے کے پیچھے ام المؤمنین کے اپنے ایک ہاتھ سے دوسرے ہاتھ پر مارنے کی آواز سنی اور انہوں نے کہا میں خود نبی کریم ﷺ کے قربانی کے جانوروں کے قلابہ باندھتی تھی، آنحضرت ﷺ اسے کعبہ بھیجتے تھے لیکن لوگوں کے واپس ہونے تک آنحضرت ﷺ پر کوئی چیز حرام نہیں ہوتی تھی جو ان کے گھر کے دوسرے لوگوں کے لیے حلال ہو۔ کعبہ کو قربانی کا جانور بھیجنا ایک کارِ ثواب ہے مگر اس کا بھیجنے والا کسی ایسے امر کا پابند نہیں ہوتا جس کی پابندی ایک محرم حاجی کو کرنا لازم ہوتا ہے۔

تشریح: کعبہ کو قربانی کا جانور بھیجنا ایک کارِ ثواب ہے مگر اس کا بھیجنے والا کسی ایسے امر کا پابند نہیں ہوتا جس کی پابندی ایک محرم حاجی کو کرنا لازم ہوتا ہے۔

باب: قربانی کا کتنا گوشت کھایا جائے اور کتنا جمع کر کے رکھا جائے

بَابُ مَا يُؤْكَلُ مِنْ لُحُومِ الْأَضَاحِي وَمَا يُتَزَوَّدُ مِنْهَا

(۵۵۶۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا کہ عمرو نے بیان کیا، انہیں عطاء نے خبر دی، انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ مدینہ پہنچنے تک ہم رسول اللہ ﷺ کے زمانے میں قربانی کا گوشت جمع کرتے تھے۔ اور کئی مرتبہ (بجائے لحوم الاضاحی کے) لحوم الہدی کا لفظ استعمال کیا۔

(۵۵۶۷) حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: عَمْرُو أَخْبَرَنِي عَطَاءٌ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنَّا نَتَزَوَّدُ مِنْ لُحُومِ الْأَضَاحِي عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ وَقَالَ: غَيْرَ مَرَّةٍ لُحُومَ الْهَدْيِ. [راجع: ۱۷۱۹]

۵۵۶۸۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ أَنَّ ابْنَ خَبَابٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يُحَدِّثُ أَنَّهُ كَانَ غَائِبًا فَقَدِمَ فَقَدَّمَ إِلَيْهِ لَحْمٌ فَقَالَ: هَذَا مِنْ لَحْمٍ ضَحَايَانَا فَقَالَ: أَخْرُوهُ لَا أَذْوَفُهُ قَالَ: ثُمَّ قُمْتُ فَخَرَجْتُ حَتَّى آتَيْتُ أُخِي أَبَا قَتَادَةَ بَيْنَ النُّعْمَانِ - وَكَانَ أَخَاهُ لِأُمِّهِ وَكَانَ بَدْرِيًّا - فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: إِنَّهُ قَدْ حَدَّثَ بِغَدَاكَ أَمْرٌ. [راجع: ۳۹۹۷]

تشریح: جس کی تفصیل ذیل کی حدیث میں آرہی ہے۔

۵۵۶۹۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ صَحَّى مِنْكُمْ فَلَا يَصْبِحَنَّ بَعْدَ ثَلَاثَةٍ وَبَقِيَ فِي بَيْتِهِ مِنْهُ شَيْءٌ)). فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوا: يَا رَسُولَ اللَّهِ! نَفْعَلُ كَمَا فَعَلْنَا عَامَ الْمَاضِي قَالَ: ((كُلُّوْهُ وَأَطْعِمُوْهُ وَأَذْخِرُوْهُ فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوْهُ فِيْهَا)). [م: ۵۱۰۹]

تشریح: معلوم ہوا کہ ایام قیام قیوم میں غلو وغیرہ روک کر رکھ لینا گناہ ہے۔

۵۵۷۰۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أُجَيُّ عَنْ سُلَيْمَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ قَالَتْ: الضَّحِيَّةُ كُنَّا نَمْلَحُ مِنْهَا فَقَدَّمُ بِهِ إِلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَقَالَ:

(۵۵۶۸) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے سلیمان نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے قاسم نے، انہیں ابن خباب نے خبر دی، انہوں نے حضرت ابوسعید رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ وہ سفر میں تھے جب واپس آئے تو ان کے سامنے گوشت لایا گیا اور کہا گیا: یہ ہماری قربانی کا گوشت ہے۔ حضرت ابوسعید رضی اللہ عنہ نے کہا اسے ہٹاؤ میں اسے نہیں چکھوں گا۔ حضرت ابوسعید رضی اللہ عنہ نے بیان کیا کہ پھر میں اٹھ گیا اور گھر سے باہر نکل کر اپنے بھائی ابوقتادہ بن نعمان رضی اللہ عنہ کے پاس آیا وہ ماں کی طرف سے ان کے بھائی تھے اور بدر کی لڑائی میں شرکت کرنے والوں میں سے تھے۔ میں نے ان سے اس کا ذکر کیا اور انہوں نے کہا: تمہارے بعد حکم بدل گیا ہے۔

(۵۵۶۹) ہم سے ابو عاصم نے بیان کیا، ان سے یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے تم میں سے قربانی کی تو تیسرے دن وہ اس حالت میں صبح کرے کہ اس کے گھر میں قربانی کے گوشت میں سے کچھ بھی باقی نہ ہو۔ دوسرے سال صحابہ کرام رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! کیا ہم اس سال بھی وہی کریں جو پچھلے سال کیا تھا۔ (تین دن سے زیادہ قربانی کا گوشت نہ رکھیں) آنحضرت ﷺ نے فرمایا: ”اب کھاؤ، کھلاؤ اور جمع کرو۔ پچھلے سال تو چونکہ لوگ تنگی میں مبتلا تھے، اس لیے میں نے چاہا کہ تم لوگوں کی مشکلات میں ان کی مدد کرو۔“

(۵۵۷۰) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے میرے بھائی نے بیان کیا، ان سے سلیمان نے، ان سے یحییٰ بن سعید نے، ان سے عمرہ بنت عبد الرحمن نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ مدینہ میں ہم قربانی کے گوشت کو نمک لگا کر رکھ دیتے تھے اور پھر اسے رسول اللہ ﷺ کی خدمت میں بھی پیش کرتے تھے۔ پھر آنحضرت ﷺ نے

فرمایا: ”قربانی کا گوشت تین دن سے زیادہ نہ کھایا کرو۔“ یہ حکم ضروری نہیں تھا بلکہ آپ ﷺ کا منشا یہ تھا کہ ہم قربانی کا گوشت (ان لوگوں کو بھی جن کے یہاں قربانی نہ ہوئی ہو) کھلائیں اور اللہ زیادہ جاننے والا ہے۔

(۵۵۷۱) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، انہوں نے کہا مجھے یونس نے خبر دی، ان سے زہری نے، انہوں نے کہا مجھ سے ابن ازہر کے غلام ابو عبیدہ نے بیان کیا کہ وہ بقر عید کے دن حضرت عمر بن خطاب رضی اللہ عنہ کے ساتھ عید گاہ میں موجود تھے۔ حضرت عمر نے خطبہ سے پہلے عید کی نماز پڑھائی پھر لوگوں کے سامنے خطبہ دیا اور خطبہ میں فرمایا: اے لوگو! رسول اللہ ﷺ نے تمہیں ان دو عیدوں میں روزہ رکھنے سے منع فرمایا ہے ایک تو وہ دن ہے، جس دن تم (رمضان کے) روزے پورے کر کے افطار کرتے ہو (عید الفطر) اور دوسرا تمہاری قربانی کا دن ہے۔

(۵۵۷۲) ابو عبیدہ نے بیان کیا کہ پھر میں عثمان بن عفان رضی اللہ عنہ کے ساتھ (ان کی خلافت کے زمانہ میں عید گاہ میں) حاضر تھا۔ اس دن جمعہ بھی تھا۔ آپ نے خطبہ سے پہلے نماز عید پڑھائی، پھر خطبہ دیا اور فرمایا: اے لوگو! آج کے دن تمہارے لیے دو عیدیں جمع ہو گئیں ہیں۔ (عید اور جمعہ) پس اطراف کے رہنے والوں میں سے جو شخص پسند کرے جمعہ کا بھی انتظار کرے اور اگر کوئی واپس جانا چاہے (نماز عید کے بعد ہی) تو وہ واپس جاسکتا ہے، میں نے اسے اجازت دے دی ہے۔

(۵۵۷۳) حضرت ابو عبیدہ نے بیان کیا کہ پھر میں عید کی نماز میں حضرت علی بن ابی طالب رضی اللہ عنہ کے ساتھ آیا۔ انہوں نے بھی نماز خطبہ سے پہلے پڑھائی پھر لوگوں کو خطبہ دیا اور فرمایا: رسول اللہ ﷺ نے تمہیں اپنی قربانی کا گوشت تین دن سے زیادہ کھانے کی ممانعت کی ہے اور عمر نے زہری سے اور ان سے ابو عبیدہ نے اسی طرح بیان کیا۔

((لَا تَأْكُلُوا إِلَّا ثَلَاثَةَ أَيَّامٍ)). وَلَيْسَتْ بِعَرِيْمَةٍ وَلَكِنْ أَرَادَ أَنْ يُطْعِمَ مِنْهُ وَاللَّهُ أَعْلَمُ.

[راجع: ۵۴۲۳]

۵۵۷۱۔ حَدَّثَنَا حَبَّانُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ شَهِدَ الْعِيدَ يَوْمَ الْأَضْحَى مَعَ عُمَرَ بْنِ الْخَطَّابِ فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ الْعِيدَيْنِ أَمَّا أَحَدُهُمَا فَيَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَأَمَّا الْآخَرُ فَيَوْمَ تَأْكُلُونَ مِنْ نُسُكِكُمْ. [راجع: ۱۹۹۰]

۵۵۷۲۔ فَقَالَ أَبُو عُبَيْدٍ ثُمَّ شَهِدْتُ الْعِيدَ مَعَ عُثْمَانَ بْنِ عَفَّانَ وَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ هَذَا يَوْمٌ قَدْ اجْتَمَعَ لَكُمْ فِيهِ عِيدَانِ فَمَنْ أَحَبَّ أَنْ يَنْتَظِرَ الْجُمُعَةَ مِنْ أَهْلِ الْعَوَالِي فَلْيَنْتَظِرْ وَمَنْ أَحَبَّ أَنْ يَرْجِعَ فَقَدْ أَذِنْتُ لَهُ.

۵۵۷۳۔ قَالَ أَبُو عُبَيْدٍ: ثُمَّ شَهِدْتُهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَصَلَّى قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ أَنْ تَأْكُلُوا لِحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثِ وَعَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي عُبَيْدٍ نَحْوَهُ.

[مسلم: ۵۰۹۷، ۵۰۹۸]

تشریح: یہ ممانعت ایک وقتی چیز تھی جبکہ لوگ قحط میں مبتلا ہو گئے تھے بعد میں اس ممانعت کو اٹھالیا گیا۔

۵۵۷۴۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، (۵۵۷۳) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم کو یعقوب بن

قَالَ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ ابْنِ أَبِي شِهَابٍ عَنْ عَمِّهِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا مِنَ الْأَضَاحِيِّ ثَلَاثًا».

ابراہیم بن سعد نے خبر دی، انہیں ابن شہاب کے بھتیجے نے، انہیں ان کے چچا ابن شہاب (محمد بن مسلم) نے انہیں سالم نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قربانی کا گوشت تین دن تک کھاؤ۔“ حضرت عبداللہ بن عمر رضی اللہ عنہما مٹی سے کوچ کرتے وقت روٹی زیتون کے تیل سے کھاتے کیونکہ وہ قربانی کے گوشت سے (تین دن مِنیٰ مِنْ أَجْلِ لَحُومِ الْهَذْيِ) [مسلم: ۵۱۰۲] کے بعد) پرہیز کرتے تھے۔

تشریح: قربانی کرنے میں مالی اور جانی ایثار کے ساتھ ساتھ محتاجوں اور غریبوں کی ہمدردی اور مدد بھی ہے جیسا کہ اللہ تعالیٰ نے فرمایا ہے: ﴿وَالْبَذْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾ (الحج: ۳۶) ”اور قربانی کے اونٹ ہم نے تمہارے لئے اللہ کے نشانات مقرر کر دیئے ہیں ان میں تمہیں نفع ہے۔ پس انہیں کھڑا کر کے اللہ کا نام پڑھ کر خُز کرو۔ پھر جب ان کے پہلو زمین سے لگ جائیں تو اسے خود بھی کھاؤ، مسکینوں، سوال سے رکنے والوں اور سوال کرنے والوں کو بھی کھلاؤ۔ اسی طرح ہم نے چوپایوں کو تمہارے ماتحت کر رکھا ہے تاکہ تم شکر گزاری کرو۔“

معلوم ہوا کہ قربانی کے گوشت کو خود بھی کھاؤ اور غریبوں محتاجوں، سواہیوں کو بھی کھلاؤ، قربانی کے گوشت کے تین حصے کرنے چاہیں۔ ایک حصہ اپنے لئے، ایک حصہ اپنے دوست و احباب کے لئے اور ایک حصہ غریب اور مساکین کے لئے۔ (ابن کثیر)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْأَشْرِبَةِ

مشروبات کا بیان

باب: اور اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلَحُونَ﴾. [المائدة: ۹۰]

”بلاشبہ شراب، جوا، بت اور پانسے گندے کام ہیں شیطان کے کاموں سے، پس تم ان سے پرہیز کرو تا کہ تم فلاح پاؤ۔“

تشریح: لفظ ازلام زلم کی جمع ہے جس سے وہ تیر مراد ہیں جو مشرکین مکہ نے کعبہ میں رکھے ہوئے تھے جن پر لفظ کر اور نہ کر لکھے ہوئے تھے۔ اگر کرنے کا تیر ہاتھ میں آتا تو کام کارادہ کرتے اور نہ کر لکھا نکلتا تو نہ کرتے اسی لئے ان سے منع کیا گیا۔ آیت میں شراب اور جوا وغیرہ کو بت پرستی کے ساتھ ذکر کیا گیا ہے جو ان کاموں کی انتہائی برائی پر اشارہ ہے۔ یہ آیت مذکورہ فتح مکہ کے دن نازل ہوئی۔

۵۵۷۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَ مَهْجَا فِي الْآخِرَةِ)). [مسلم: ۵۲۲۲؛ نسائی: ۵۶۸۷]

۵۵۷۵۔ ہم سے عبد اللہ بن یوسف تئیس نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے دنیا میں شراب پی اور پھر اس سے توبہ نہیں کی تو آخرت میں وہ اس سے محروم رہے گا۔“

تشریح: یعنی جنت میں جانے ہی نہ پائے گا تو وہاں کی شراب اسے کیسے نصیب ہو سکے گی۔

۵۵۷۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنَبَى لَيْلَةَ أُسْرِيَ بِهِ بِإِيلِيَاءَ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا ثُمَّ أَخَذَ اللَّبَنَ فَقَالَ جِبْرِيلُ: الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ وَلَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ. تَابَعَهُ مَعْمَرٌ وَابْنُ الْهَادِ

۵۵۷۶۔ ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، کہا مجھے حضرت سعید بن مسیب نے خبر دی اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ جس رات رسول اللہ ﷺ کو معراج کرائی گئی تو آپ (کو بیت المقدس کے شہر) ایلیا میں شراب اور دودھ کے دو پیالے پیش کیے گئے۔ آنحضرت ﷺ نے انہیں دیکھا پھر آپ نے دودھ کا پیالہ لے لیا۔ اس پر حضرت جبریل علیہ السلام نے کہا: اس اللہ کے لیے تمام تعریفیں ہیں جس نے آپ ﷺ کو دین فطرت کی طرف چلنے کی

وَعُثْمَانُ بْنُ عَمَرَ وَالزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ. ہدایت فرمائی۔ اگر آپ نے شراب کا پیالہ لے لیا ہوتا تو آپ کی امت گمراہ ہو جاتی۔ شعیب کے ساتھ اس حدیث کو معمر، ابن ہاد، عثمان بن عمر اور زبیدی نے زہری سے نقل کیا ہے۔

[راجع: ۳۳۹۴]

تشریح: دودھ انسان کی فطری غذا ہے اور شراب تمام برائیوں کی جڑ ہے۔ اس کی حرمت کی یہی وجہ ہے کہ اسے پی کر عقل زائل ہو جاتی ہے اور جرائم اور برے کام کر بیٹھتا ہے۔ اسی لئے اسے قلیل یا کثیر ہر طرح حرام کر دیا گیا۔

۵۵۷۷۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا لَا يُحَدِّثُكُمْ بِهِ غَيْرِي قَالَ: ((مَنْ أَشْرَطَ السَّاعَةِ أَنْ يَظْهَرَ الْجَهْلُ وَيَقِلَّ الْعِلْمُ وَيَظْهَرَ الزُّنَا وَتَشْرَبَ الْخُمْرُ وَتَقِلَّ الرِّجَالُ وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قِيمَةُ رَجُلٍ وَاحِدٍ)). [راجع: ۸۰]

۵۵۷۷۔ ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے ایک حدیث سنی ہے جو تم سے اب میرے سوا کوئی اور بیان نہیں کرے گا (کیونکہ اب میرے سوا کوئی صحابی زندہ موجود نہیں رہا) آنحضرت ﷺ نے فرمایا: ”قیامت کی نشانیوں میں سے یہ ہے کہ جہالت غالب ہو جائے گی اور علم کم ہو جائے گا، زنا کاری بڑھ جائے گی، شراب کثرت سے پی جانے لگے گی، عورتیں بہت ہو جائیں گی، یہاں تک کہ پچاس پچاس عورتوں کی نگرانی کرنے والا صرف ایک ہی مرد رہ جائے گا۔“

تشریح: حضرت انس رضی اللہ عنہ بصرہ میں مبلغ کے طور پر کام کر رہے تھے۔ ان کی وفات بصرہ ہی میں سنہ ۹۱ھ میں ہوئی۔ بصرہ میں یہ آخری صحابی تھے۔ ایک سوال کی عمر پائی۔ (رضی اللہ عنہ وارضاه)

۵۵۷۸۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ وَابْنَ الْمُسَيَّبِ يَقُولَانِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخُمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقَ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ)).

۵۵۷۸۔ ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا کہ مجھے یونس نے خبر دی، ان سے ابن شہاب نے بیان کیا، کہا کہ میں نے ابو سلمہ بن عبد الرحمن اور ابن مسیب سے سنا، وہ بیان کرتے تھے کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص جب زنا کرتا ہے تو عین زنا کرتے وقت وہ مؤمن نہیں ہوتا۔ اسی طرح جب کوئی شراب پیتا ہے تو عین شراب پیتے وقت وہ مؤمن نہیں ہوتا۔ اسی طرح چور چوری کرتا ہے تو اس وقت وہ مؤمن نہیں ہوتا۔“

اور ابن شہاب نے بیان کیا، انہیں عبد الملک بن ابی بکر بن عبد الرحمن بن حارث بن ہشام نے خبر دی، ان سے حضرت ابو بکر رضی اللہ عنہ بیان کرتے تھے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ پھر انہوں نے بیان کیا کہ حضرت ابو بکر

ثُمَّ يَقُولُ: كَانَ أَبُو بَكْرٍ يُلْحَقُ مَعَهُنَّ: ((وَلَا يَنْتَهَبُ نَهْبَهُ ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ)).
 بن عبد الرحمن حضرت ابو ہریرہ رضی اللہ عنہ کی حدیث میں امور مذکورہ کے ساتھ اتنا اور زیادہ کرتے تھے کہ ”کوئی شخص (دن دھاڑے) اگر کسی بڑی پونجی پر اس طور ڈاکہ ڈالتا ہے کہ لوگ دیکھتے ہی دیکھتے رہ جاتے ہیں تو وہ مؤمن رہتے ہوئے یہ لوٹ مار نہیں کرتا۔“ [راجع: ۲۴۷۵] [مسلم: ۲۰۸]

تشریح: مطلب یہ ہے کہ ان گناہوں کا ارتکاب کرنے والا ایمان سے بالکل محروم ہو جاتا ہے کیونکہ یہ گناہ ایمان کی ضد ہیں پھر اگر وہ توبہ کر لے تو اس کے دل میں ایمان لوٹ آتا ہے اور اگر یہی کام کرتا رہے تو وہ بے ایمان بن کر مارتا ہے۔ اس کی تائید وہ حدیث کرتی ہے جس میں فرمایا کہ ”الْمُؤْمِنُ مَنْ آتَيْنَا النَّاسَ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ۔“ مؤمن وہ ہے جس کو لوگ اپنے خون اور اپنے مالوں کے لئے امین سمجھیں، سچ ہے: ”لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ أَوْ كَمَا قَالَ ﷺ۔“

بَابُ: إِنَّ الْخُمْرَ مِنَ الْعِنَبِ باب: شراب انگورو وغیرہ سے بھی بنتی ہے

تشریح: جیسے کھجور اور شہد وغیرہ سے۔ امام بخاری رحمہ اللہ نے یہ باب لا کر ان لوگوں کا رد کیا جو شراب کو انگور سے خاص کرتے ہیں اور کہتے ہیں کہ انگور کے سوا اور چیزوں کی شراب اتنی ہی درست ہے کہ نشہ نہ پیدا ہو لیکن امام محمد رحمہ اللہ نے اس باب میں اپنے مذہب کے خلاف کیا ہے اور وہ الحمد للہ اور امام احمد اور امام مالک اور امام شافعی اور جمہور کے موافق ہو گئے ہیں۔ انہوں نے کہا کہ جس چیز سے نشہ پیدا ہو وہ شراب ہے۔ تھوڑی ہو یا زیادہ بالکل حرام ہے۔
 ۵۵۷۹۔ حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، قَالَ: حَدَّثَنَا مَالِكٌ هُوَ ابْنُ مَيْمُونٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: لَقَدْ حُرِّمَتِ الْخُمْرُ وَمَا بِالْمَدِينَةِ مِنْهَا شَيْءٌ۔
 (۵۵۷۹) ہم سے حسن بن صباح نے بیان کیا، کہا ہم سے محمد بن سابق نے بیان کیا، کہا ہم سے مالک نے جو مغول کے صاحبزادے ہیں، بیان کیا ان سے نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ جب شراب حرام کی گئی تو انگور کی شراب مدینہ منورہ میں نہیں ملتی تھی۔

[راجع: ۴۶۱۶]

۵۵۸۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ عَنْ يُونُسَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: حُرِّمَتْ عَلَيْنَا الْخُمْرُ حِينَ حُرِّمَتْ وَمَا نَجِدُ يَغْنِي بِالْمَدِينَةِ خَمْرُ الْأَعْنَابِ إِلَّا قَلِيلًا وَعَامَّةُ خَمْرِنَا الْبُسْرُ وَالتَّمْرُ۔ [راجع: ۲۴۶۴]

۵۵۸۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي حَيَّانَ، قَالَ: حَدَّثَنَا عَامِرٌ عَنْ ابْنِ عُمَرَ قَالَ: قَامَ عُمَرُ عَلَى الْمِنْبَرِ فَقَالَ: أَمَّا بَعْدُ: نَزَلَ تَحْرِيْمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ الْعِنَبِ (۵۵۸۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے ان سے ابو حیان نے کہا ہم سے عامر نے بیان کیا اور ان سے حضرت ابن عمر رضی اللہ عنہما نے کہ حضرت عمر رضی اللہ عنہ منبر پر کھڑے ہوئے اور کہا: ابا بعد! جب شراب کی حرمت کا حکم ہوا تو وہ پانچ چیزوں سے بنتی تھی انگور، کھجور، شہد، گیہوں اور جواد

وَالْتَمْرِ وَالْعَسَلِ وَالْجَنْطَةِ وَالشَّعِيرِ وَالْخَمْرُ شَرَابٌ (خمر) وہ ہے جو عقل کو زائل کر دے۔
مَا خَامَرَ الْعَقْلَ. [راجع: ۲۶۱۹]

تشریح: اس حدیث سے مسائل پیش آمدہ کی تفصیلات کا منبر پر بیان کرنا بھی ثابت ہوا اور ظاہر ہے کہ یہ سائمن کی مادری زبان میں مناسب ہے نیز حمد و نعت کے بعد لفظ اما بعد کا استعمال کرنا بھی اس سے ثابت ہوا۔ (فتح الباری) سائمن کی مادری زبان میں عربی خطبہ پڑھ کر اس کا ترجمہ سنا تا ضروری ہے ورنہ خطبہ کا مقصد فوت ہو جائے گا۔

باب: شراب کی حرمت جب نازل ہوئی تو وہ کچی اور پکی کھجوروں سے تیار کی جاتی تھی

بَابُ: نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنَ الْبُسْرِ وَالتَّمْرِ

۵۵۸۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ وَأَبَا طَلْحَةَ وَأَبِيَّ بَنَ كَعْبٍ مِنْ قُضَيْخٍ زَهْوٍ وَتَمْرٍ فَجَاءَهُمْ آبُ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ أَبُو طَلْحَةَ: قُمْ يَا أَنَسُ! فَأَهْرِ قَهْهَا فَأَهْرِ قَهْهَا. [راجع: ۲۴۶۴] دیا۔

[مسلم: ۵۱۳۸]

تشریح: قیل ارشاد کے لئے مدینہ کا یہ حال تھا کہ شراب بارش کے پانی کی طرح مدینہ کی گلیوں میں بہہ رہی تھی: "قال القرطبي الاحاديث الواردة عن انس وغيره على صحتها وكثرتها تبطل مذهب الكوفيين القائلين بأن الخمر لا يكون الا من العنب وما كان من غيره لا يسمى خمرا ولا يتناوله اسم الخمر وهو قول مخالف للغة العرب وللسنة الصحيحة وللصحابة۔" (فتح الباری جلد ۱۰ صفحہ ۶۰) یعنی قرطبی نے کہا کہ حضرت انس رضی اللہ عنہ وغیرہ سے جو صحیح روایات نقل ہوئی ہیں وہ کوفیوں کے مذہب کو باطل ٹھہراتی ہیں جو کہتے ہیں کہ خمر صرف انگور سے کشید کردہ شراب کو کہا جاتا ہے اور جو اس کے علاوہ اشیاء سے تیار کی جائے وہ خمر نہیں ہے۔ اہل کوفہ کا یہ قول لغت عرب اور سنت صحیحہ اور صحابہ کرام رضی اللہ عنہم کے خلاف ہے۔

۵۵۸۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَنَسًا، قَالَ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَسْقِيهِمْ غُمُومَتِي وَأَنَا أَضْعَرُهُمُ الْفُضَيْخَ فَقِيلَ: حُرِّمَتِ الْخَمْرُ فَقَالُوا: أَكْفَيْنَهَا فَكَفَّاتُهَا قُلْتُ لِأَنَسٍ: مَا شَرَابُهُمْ؟ قَالَ: رُطَبٌ وَبُسْرٌ فَقَالَ أَبُو بَكْرٍ (۵۵۸۳) ہم سے مسدد نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے ان کے والد نے کہ میں نے حضرت انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں ایک قبیلہ میں کھڑا اپنے چچا کو کھجور کی شراب پلا رہا تھا میں ان میں سب سے کم عمر تھا۔ کسی نے کہا: شراب حرام کر دی گئی۔ ان حضرات نے کہا: اسے پھینک دو۔ چنانچہ ہم نے شراب پھینک دی۔ میں نے انس رضی اللہ عنہ سے پوچھا: وہ شراب کس چیز کی بنتی تھی؟ فرمایا: تازہ پکی

ابْنُ أَنَسٍ: وَكَانَتْ خَمْرُهُمْ فَلَمْ يُنْكَرْ أَنَسٌ وَحَدَّثَنِي بَعْضُ أَصْحَابِي: أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ. [راجع: ۲۴۶۴] [مسلم: ۵۱۳۴؛ نسائی: ۵۵۵۶]

ہوئی اور کچی کھجوروں کی۔ ابو بکر بن انس نے کہا: ان کی شراب (کھجور کی) ہوتی تھی تو حضرت انس رضی اللہ عنہ نے اس کا انکار نہیں کیا اور مجھ سے میرے بعض اصحاب نے بیان کیا کہ انہوں نے حضرت انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ اس زمانہ میں ان کی شراب اکثر کچی اور کچی کھجور سے تیار کی جاتی تھی۔

۵۵۸۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي مَعْشَرٍ الْبَرَاءُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ أَنَّ الْخَمْرَ حُرِّمَتْ وَالْخَمْرُ يَوْمَئِذٍ الْبُسْرُ وَالْتَمَرُ. [راجع: ۲۴۶۴]

(۵۵۸۳) ہم سے محمد بن ابی بکر مقدمی نے بیان کیا، کہا ہم سے یوسف ابو معشر براء نے بیان کیا، کہا میں نے سعید بن عبید اللہ سے سنا، انہوں نے کہا: مجھ سے بکر بن عبد اللہ نے بیان کیا اور انہوں نے کہا: مجھ سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب شراب حرام کی گئی تو وہ کچی اور پختہ کھجوروں سے تیار کی جاتی تھی۔

تشریح: ان احادیث مجھ سے معلوم ہوا کہ عرب زمانہ جاہلیت میں خام اور پختہ کھجوروں کی شراب کو بہت زیادہ مرغوب رکھتے تھے اور یہ کھجور بکثرت پائی جاتی تھی جس کی شراب بڑی عمدہ ہوتی تھی جس کو اللہ نے حرام کر دیا۔

بَابُ الْخَمْرِ مِنَ الْعَسَلِ وَهُوَ الْبُتْعُ

وَقَالَ مَعْنٍ: سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَنِ الْفُقَاعِ فَقَالَ: إِذَا لَمْ يُسْكِرْ فَلَا بَأْسَ وَقَالَ ابْنُ الدَّرَّازِ دِي: سَأَلْنَا عَنْهُ فَقَالُوا: لَا يُسْكِرُ لَا بَأْسَ بِهِ.

باب: شہد کی شراب جسے ”بتع“ کہتے تھے اور معن بن عیسیٰ نے کہا: میں نے امام مالک سے ”فقاع“ (جو کشش سے تیار کی جاتی تھی) کے بارے میں پوچھا تو انہوں نے کہا: اگر اس میں نشہ نہ ہو تو کوئی حرج نہیں اور ابن دراوردی نے بیان کیا کہ ہم نے اس کے متعلق پوچھا تو کہا: اگر اس میں نشہ نہ ہو تو کوئی حرج نہیں۔

تشریح: ((بتع)) شہد کی وہ شراب ہے جو ملک یمن میں بہت زیادہ رائج تھی۔ اس کا پیتا بھی حرام کر دیا گیا۔ ((فقاع)) وہ شراب ہے جو کشش سے تیار کی جاتی تھی۔

۵۵۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبُتْعِ فَقَالَ: ((كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ)). [راجع: ۲۴۷۲]

(۵۵۸۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں ابوسلمہ بن عبد الرحمن نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ سے ”بتع“ کے متعلق پوچھا گیا تو آپ ﷺ نے فرمایا: ”جو بھی پینے والی چیز نشہ لائے وہ حرام ہے۔“

۵۵۸۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ

(۵۵۸۶) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان

سے زہری نے بیان کیا، انہوں نے کہا مجھے ابو سلمہ بن عبد الرحمن نے خبر دی اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ سے ”میع“ کے متعلق سوال کیا گیا۔ یہ مشروب شہد سے تیار کیا جاتا تھا اور یمن میں اس کا عام رواج تھا۔ آنحضرت ﷺ نے فرمایا: ”جو چیز بھی نشہ لانے والی ہو وہ حرام ہے۔“

(۵۵۸۷) اور زہری سے روایت ہے، کہا مجھے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”دباء اور مترفت میں نمید نہ بنایا کرو۔“ اور حضرت ابو ہریرہ رضی اللہ عنہ اس کے ساتھ ”حنتم“ اور ”نقییر“ کا بھی اضافہ کیا کرتے تھے۔

عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ قَالَتْ: سَبَّلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبَيْعِ وَهُوَ يَبِيدُ الْعَسَلِ وَكَانَ أَهْلُ الْيَمَنِ يَشْرِبُونَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ شَرَابٍ أَسْكِرَ فَهُوَ حَرَامٌ)). [راجع: ۲۴۳] ۵۵۸۷ وَعَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَتَّبِعُوا فِي الدُّبَاءِ وَلَا فِي الْمُرْقَاتِ)). [مسلم: ۵۱۶۶] وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُمَا الْحَنَتمَ وَالنَّقِيرَ. [مسلم: ۵۱۶۹]

تشریح: اس حدیث سے معلوم ہوا کہ چار ایسے برتن ہیں جن کے استعمال سے نبی کریم ﷺ نے منع فرمایا ہے۔ ((دباء)) یعنی کدو کے توبے سے، ((مرقت)) یعنی روغن دارال کے برتن سے۔ ((حنتم)) یعنی لاکھی ٹھلیا یا لاکھی مرتبان سے۔ ((نقییر)) یعنی لکڑی کے بنے ہوئے برتن سے۔ یہی وہ چار برتن ہیں جن میں نمید بنانے سے روکا گیا ہے۔

باب: اس بارے میں کہ جو بھی پینے والی چیز عقل کو مدہوش کر دے وہ ”خمر“ ہے

بَابُ مَا جَاءَ فِي أَنَّ الْخَمْرَ مَا خَامَرَ الْعَقْلَ مِنَ الشَّرَابِ

(۵۵۸۸) ہم سے احمد بن ابی رجا نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ابو حیان تمیمی نے، ان سے شععی نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ حضرت عمر رضی اللہ عنہ نے رسول اللہ ﷺ کے منبر پر خطبہ دیتے ہوئے کہا: جب شراب کی حرمت کا حکم ہوا تو وہ پانچ چیزوں سے بنتی تھی۔ انگور سے، کھجور سے، گیہوں سے، جو اور شہد سے۔ اور ”خمر“ (شراب) وہ ہے جو عقل کو مخمور کر دے اور تین مسائل ایسے ہیں کہ میری تمنا تھی کہ رسول اللہ ﷺ ہم سے جدا ہونے سے پہلے ہمیں ان کا حکم بتا جاتے، دادا کا مسئلہ، کلالہ کا مسئلہ اور سود کے چند مسائل۔ ابو حیان نے بیان کیا کہ میں نے عامر شععی سے پوچھا: اے ابو عمرو! ایک شربت سند میں چاول سے بنایا جاتا ہے۔ انہوں نے کہا: یہ چیز رسول اللہ ﷺ کے زمانے میں نہیں پائی جاتی تھی یا کہا کہ حضرت عمر رضی اللہ عنہ کے زمانہ میں نہ

۵۵۸۸- حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي حَيَّانَ التَّمِيمِيِّ عَنِ الشَّعْبِيِّ عَنْ ابْنِ عَمْرٍو قَالَ: خَطَبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ قَدْ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: الْعِنَبِ وَالتَّمْرِ وَالْجَنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ وَثَلَاثَةٌ وَوَدِدْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفَارِقْنَا حَتَّى يَعْهَدَ إِلَيْنَا عَهْدًا الْجَدُّ وَالْكَلَالَةُ وَأَبْوَابُ مِنَ أَبْوَابِ الرِّبَا قَالَ: قُلْتُ: يَا أَبَا عَمْرٍو! فَشَيْءٌ يُصْنَعُ بِالسِّنْدِ مِنَ الْأَرْزِ قَالَ: ذَاكَ لَمْ يَكُنْ عَلَى

عَهْدِ النَّبِيِّ ﷺ أَوْ قَالَ: عَلَى عَهْدِ عُمَرَ فَقَالَ: حَجَّاجٌ عَنْ حَمَّادٍ عَنْ أَبِي حَيَّانٍ: ان سبب ابوحیان نے اور اس میں ”انگور“ کے بجائے ”کشمش“ ہے۔
مَكَانُ الْعَنْبِ: الزَّيْبَبَ. [راجع: ۱۴۶۱۹]

تشریح: دادا کا مسئلہ یہ کہ دادا بھائی کو محروم کرے گا یا بھائی سے محروم ہو جائے گا یا مقاسمہ ہوگا۔ سود کا مسئلہ یہ کہ ان چھ چیزوں کے سوا جن کا ذکر حدیث میں آیا ہے اور چیزوں کا بھی کم و بیش لینا حرام ہے یا نہیں جن کے بارے میں حافظ صاحب فرماتے ہیں: ”لم یکن هذا على عهد النبي ﷺ ولو كان لنهي عنه الا ترى انه قد عم الأشرطة كلها فقال الخمر ما خامر العقل۔“ (فتح جلد ۱۰ صفحہ ۶۲) یعنی اگر یہ چاروں کی شراب کشید ہوئی ہوتی تو آپ اس کو بھی صاف منع فرمادیتے اس لئے کہ آپ نے تمام شرابوں کے بارے میں عام طور پر فرمایا کہ ہر وہ شراب جو عقل کو زائل کر دے وہ خمر شراب ہے اور وہ حرام ہے۔

۵۵۸۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ ابْنِ عُمَرَ عَنْ عُمَرَ قَالَ: الْخَمْرُ تُصْنَعُ مِنْ خَمْسَةِ: مِنَ الزَّيْبَبِ وَالتَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ. [طرفه فی: ۴۶۱۹] [راجع: ۴۶۱۹]

۵۵۸۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبد اللہ بن ابی السفر نے بیان کیا، ان سے شعبی، نے ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ حضرت عمر رضی اللہ عنہ نے کہا: شراب پانچ چیزوں سے بنتی تھی۔ کشمش، کھجور گیہوں، جو اور شہد سے۔

تشریح: حضرت عمر رضی اللہ عنہ نے برسوں تمام صحابہ رضی اللہ عنہم کے سامنے یہ بیان کیا اور سب نے سکوت کیا تو ایما اجماع ہو گیا اب اس اجماع کے خلاف ایک ابراہیم نخعی کا قول کیا حجت ہو سکتا ہے اور ان حنفیہ پر تعجب ہوتا ہے جو صحیح حدیث کو چھوڑ کر غلط مسئلہ پر جے رہتے ہیں: ”وقال اهل المدينة وسائر الحجاز بين واهل الحديث كل مسكر خمر وحكمه حكم ما اتخذ من العنب الخ۔“ (فتح جلد ۱۰ / صفحہ ۵۹) صاحب ہدایہ کا یہ قول ہے کہ غمروسی ہے جو کشمش سے تیار کی جاتی ہے اس کے جواب میں حافظ ابن حجر رحمہ اللہ فرماتے ہیں کہ اہل مدینہ بلکہ سارے حجازی اور جملہ اہل حدیث سب کا قول یہ ہے کہ ہر نشہ لانے والی چیز شراب ہے اور سب کا حکم وہی ہے جو کشمش سے تیار کردہ شراب کا ہے۔ مزید تفصیل کے لئے فتح الباری جزء العاشر ص: ۵۷ کا مطالعہ کیا جائے۔

بَابُ مَا جَاءَ فِيْمَنْ يَسْتَحِلُّ الْخَمْرَ وَيُسَمِّيهِ بِغَيْرِ اسْمِهِ

باب: اس شخص کی برائی کے بیان میں جو شراب کا نام بدل کر اسے حلال کرے

۵۵۹۰۔ وَقَالَ هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ ابْنُ خَالِدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنِ جَابِرٍ، قَالَ: حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ الْكَلَابِيُّ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ الْأَشْعَرِيُّ قَالَ: حَدَّثَنِي أَبُو عَامِرٍ أَوْ أَبُو مَالِكٍ الْأَشْعَرِيُّ وَاللَّهِ!

۵۵۹۰) اور ہشام بن عمار نے بیان کیا کہ ہم سے صدقہ بن خالد نے بیان کیا، کہا ہم سے عبد الرحمن بن یزید بن جابر نے، ان سے عطیہ بن قیس کلابی نے، ان سے عبد الرحمن بن غنم اشعری نے بیان کیا، کہا: مجھ سے ابو عامر رضی اللہ عنہ یا ابو مالک اشعری رضی اللہ عنہ نے بیان کیا، اللہ کی قسم! انہوں نے جھوٹ نہیں بیان کیا کہ انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ

نے فرمایا: ”میری امت میں ایسے برے لوگ پیدا ہو جائیں گے جو زنا کاری، ریشم کا پہننا، شراب پینا اور گانے بجانے کو حلال بنالیں گے اور کچھ متکبر قسم کے لوگ پہاڑ کی چوٹی پر (اپنے بنگلوں میں رہائش کرنے کے لیے) چلے جائیں گے۔ چرواہے ان کے مویشی صبح و شام لائیں گے اور لیجائیں گے۔ ان کے پاس ایک فقیر آدمی اپنی ضرورت لے کر جائے گا تو وہ ٹالنے کے لیے اس سے کہیں گے کہ کل آنا لیکن اللہ تعالیٰ رات ہی کو ان کو (ان کی سرکشی کی وجہ سے) ہلاک کر دے گا پہاڑ کو (ان پر) گرا دے گا اور ان میں سے بہت سوں کو قیامت تک کے لیے بندر اور سور کی صورتوں میں مسخ کر دے گا۔“

مَا كَذَّبَنِي سَمِعَ النَّبِيُّ ﷺ يَقُولُ: ((لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَّمَ وَالْحَرِيرَ وَالنَّخْمَ وَالْمَعَازِفَ وَلَيَكُنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بَسَارِحَةٌ لَهُمْ يَأْتِيهِمْ يَعْنِي الْفَقِيرَ لِحَاجَةٍ لَيَقُولُونَ: ارْجِعْ إِلَيْنَا غَدًا فَيَمْسُكُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ وَيَمْسُخُ آخَرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ)).

[ابوداؤد: ۴۰۳۹]

تشریح: یہ ساری برائیاں آج عام ہو رہی ہیں گانا بجانا، ریڈیو نے گھر گھر عام کر دیا ہے۔ شراب نوشی عام ہے، زنا کاری کی حکومتیں سر پستی کرتی ہیں ان کے نتیجہ میں وادی سوات پاکستان میں زلزلہ اور ہما چل پردیش کا زلزلہ ہندوستان میں عبرت کے لئے کافی ہے۔ لڑکوں کو لڑکیوں کی شکل میں تبدیل ہونا اور لڑکیوں کو لڑکوں جیسا علیہ بنانا بھی عام ہو رہا ہے۔ اسی لئے صورتیں مسخ ہوتی جا رہی ہیں اور عذاب مختلف صورتوں میں بدل کر ہم پر نازل ہو رہا ہے۔

بَابُ الْإِتْبَادِ فِي الْأَوْعِيَةِ وَالْتَوْرِ باب: برتنوں اور پتھر کے پیالوں میں نبیذ بھگوننا

جائز ہے

تشریح: کھجور کو پانی میں بھگو کر اسے مل چھان کر شربت بنانا نبیذ کہلاتا ہے۔ یہ ایک مقوی فرحت بخش مشروب ہے اوعیہ میں تو ربھی داخل ہے وہ برتن جو پتھر یا پیتل یا لکڑی سے بنایا جائے اوعیہ وعاء کی جمع ہے جس کے معنی برتن کے ہیں۔

(۵۵۹۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم سلمہ بن دینار نے بیان کیا کہ میں نے سہل بن سعد ساعدی سے سنا، انہوں نے کہا کہ ابو اسید (مالک بن ربیعہ) آئے اور نبی کریم ﷺ کو اپنے ولیمہ کی دعوت دی، ان کی بیوی ہی سب کام کر رہی تھیں حالانکہ وہ غنی دہن تھیں۔ حضرت سہل رضی اللہ عنہ نے بیان کیا، تمہیں معلوم ہے کہ میں نے آنحضرت کو کیا پلایا تھا؟ آنحضرت ﷺ کے لیے میں نے پتھر کے کوٹڑے میں رات کے وقت کھجور بھگو دی تھی۔

۵۵۹۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: أَتَى أَبُو أُسَيْدٍ السَّاعِدِيُّ قَدَعًا رَسُولَ اللَّهِ ﷺ فِي غَرْسِهِ فَكَانَتْ أَمْرَاتُهُ خَادِمَهُمْ۔ وَهِيَ الْغُرُوسُ۔ قَالَ: أَتَذَرُونَ مَا سَقَيْتُ رَسُولَ اللَّهِ ﷺ أَنْفَعْتُ لَهُ تَمْرَاتٍ مِنَ اللَّيْلِ فِي تَوْرِ.

[راجع: ۵۱۷۶]

تشریح: ان ہی کا شربت آپ کو پلایا۔

باب: ممانعت کے بعد ہر قسم کے برتنوں میں نبیز بھگونے کے لیے نبی کریم ﷺ کی طرف سے

بَابُ تَرْخِصِ النَّبِيِّ ﷺ فِي الْأَوْعِيَةِ وَالظُّرُوفِ بَعْدَ النَّهْيِ

اجازت کا ہونا

۵۵۹۲۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الظُّرُوفِ فَقَالَتِ الْأَنْصَارُ: إِنَّهُ لَا بُدَّ لَنَا مِنْهَا قَالَ: ((فَلَا إِذَا)) وَقَالَ خَلِيفَةُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ بِهِذَا. [ابوداؤد: ۳۶۹۹؛ ترمذی: ۱۸۷۰؛ نسائی: ۵۶۷۲]

۵۵۹۳۔ ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے محمد بن عبد اللہ ابو احمد زبیری نے، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور بن معتمر نے، ان سے سالم بن ابی الجعد نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے چند برتنوں میں نبیز بھگونے کی (جن میں شراب بنتی تھی) ممانعت کر دی تھی، پھر انصار نے عرض کیا: ہمارے پاس تو دوسرے برتن نہیں ہیں۔ آنحضرت ﷺ نے فرمایا: ”تو خیر پھر اجازت ہے۔“ امام بخاری رحمہ اللہ کہتے ہیں: مجھ سے خلیفہ بن خیاط نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور بن معتمر نے اور ان سے سالم بن ابی الجعد نے جابر سے، پھر یہی حدیث روایت کی تھی۔

تشریح: معلوم ہوا کہ جن برتنوں میں شراب بنتی تھی ان برتنوں کے استعمال سے اور ان میں نبیز بنانے سے بھی منع فرمایا تاکہ شراب کا شائبہ تک باقی نہ رہے۔

۵۵۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ بِهِذَا وَقَالَ لَمَّا نَهَى النَّبِيُّ ﷺ عَنِ الْأَوْعِيَةِ. ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان ثوری نے یہی بیان کیا اور اس میں یوں ہے کہ جب نبی کریم ﷺ نے چند برتنوں میں نبیز بھگونے سے منع فرمایا۔

تشریح: یہ بھی اسی وقت کا ذکر ہے جبکہ شراب حرام کی گئی تھی اور شراب کے برتنوں کے استعمال سے بھی روک دیا گیا تھا۔ بعد میں یہ ممانعت اٹھا دی گئی تھی۔

۵۵۹۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ الْأَخْوَلِ عَنْ مِجَاهِدٍ عَنْ أَبِي عِيَّاضٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا نَهَى النَّبِيُّ ﷺ عَنِ الْأَوْعِيَةِ قِيلَ لِلنَّبِيِّ ﷺ لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً فَرَخَّصَ لَهُمْ فِي الْحِجْرِ غَيْرِ الْمُرْقَتِ. [مسلم: ۵۲۱۰؛ ابوداؤد: ۳۷۰۰]

۵۵۹۳۔ ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، وہ سلیمان بن ابی مسلم اخول سے، وہ مجاہد سے، وہ ابو عیاض عمرو بن اسود سے اور انہوں نے عبد اللہ بن عمرو بن عاص سے روایت کیا کہ جب نبی کریم ﷺ نے مشکوں کے سوا اور برتنوں میں نبیز بھگونے سے منع فرمایا تو لوگوں نے آپ ﷺ سے عرض کیا: یا رسول اللہ! ہر کسی کو مشک کہاں سے مل سکتی ہے اس وقت آپ ﷺ نے بن لاکھ لگے گھڑے میں نبیز بھگونے کی اجازت دے دی۔

[۳۷۰۱: نسائی: ۱۵۶۶۶]

تشریح: لفظی ترجمہ تو یوں ہے آپ نے مشکوں میں نبیذ بھگونے سے منع فرمایا مگر یہ مطلب صحیح نہیں ہو سکتا کیونکہ آگے یہ مذکور ہے کہ ہر شخص کو مشکیں کیسے مل سکتی ہیں؟ اس روایت میں غلطی ہوئی اور صحیح یوں ہے۔ ((نہی عن الانباز الا فی الاسقیة)) بعض علمائے ان ہی احادیث کی رو سے گھڑوں اور لاکھی برتنوں اور کدو کے تونے میں اب بھی نبیذ بھگوانا مکروہ رکھا ہے لیکن اکثر علمائے کہتے ہیں کہ یہ ممانعت آپ نے اس وقت کی تھی جب شراب کی حرمت نئی نازل ہوئی تھی کہ کہیں شراب کے برتنوں میں نبیذ بھگوتے بھگوتے لوگ پھر شراب کی طرف مائل نہ ہو جائیں۔ جب شراب کی حرمت دلوں پر جم گئی تو آپ نے یہ قید اٹھادی۔ ہر برتن میں نبیذ بھگونے کی اجازت دے دی۔ (وحیدی)

۵۵۹۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، حَدَّثَنِي سُلَيْمَانٌ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ عَنِ الدُّبَاءِ وَالْمُزَفَّتِ. حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا.

(۵۵۹۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے، ان سے سفیان بن عیینہ نے، ان سے سلیمان ثوری نے، ان سے سلیمان نے، ان سے ابراہیم نخعی نے، ان سے حارث بن سويد نے اور ان سے علی رضی اللہ عنہ نے کہ نبی کریم ﷺ نے دباء اور مزفت (خاص قسم کے برتن جن میں شراب بنتی تھی) کے استعمال کی بھی ممانعت کر دی تھی۔ ہم سے عثمان نے بیان کیا، کہا ہم سے جریر نے بیان کیا، کہا ہم سے اعمش نے یہی حدیث بیان کی۔

[مسلم: ۵۱۷۱: نسائی: ۱۵۲۴۳]

۵۵۹۵۔ حَدَّثَنِي عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ لِلْأَسْوَدِ: هَلْ سَأَلْتُ عَائِشَةَ أُمَ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُتَبَذَّرَ فِيهِ؟ فَقَالَ: نَعَمْ قُلْتُ: يَا أُمَ الْمُؤْمِنِينَ! عَنْ مَا نَهَى النَّبِيُّ ﷺ أَنْ يُتَبَذَّرَ فِيهِ؟ قَالَتْ: نَهَانَا أَهْلَ الْبَيْتِ أَنْ نَتَبَذَّرَ فِي الدُّبَاءِ وَالْمُزَفَّتِ قُلْتُ: أَمَا ذَكَرْتَ الْجَرَّ وَالْحَتْمَ قَالَ: إِنَّمَا أُحَدِّثُكَ مَا سَمِعْتُ أَفَأَحَدُّثُكَ مَا لَمْ أَسْمَعْ؟ [مسلم: ۵۱۷۲]

(۵۵۹۵) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے، ان سے منصور بن معتمر نے، ان سے ابراہیم نخعی نے کہ میں نے اسود بن یزید سے پوچھا: کیا تم نے ام المؤمنین عائشہ رضی اللہ عنہا سے پوچھا تھا کہ کس برتن میں نبیذ (کھجور کا میٹھا شراب) بنانا مکروہ ہے؟ انہوں نے کہا: ہاں، میں نے عرض کیا: ام المؤمنین! کس برتن میں آنحضرت ﷺ نے نبیذ بنانے سے منع فرمایا تھا؟ انہوں نے کہا: خاص گھروالوں کو کدو کی تونہ اور لاکھی برتن میں نبیذ بھگونے سے منع فرمایا تھا۔ (ابراہیم نخعی نے بیان کیا کہ) میں نے اسود سے پوچھا: انہوں نے گھڑے اور سبز مرتبان کا ذکر نہیں کیا۔ اس نے کہا کہ میں تم سے وہی بیان کرتا ہوں جو میں نے سنا کیا وہ بھی بیان کر دوں جو میں نے نہ سنا ہو؟

تشریح: بعض علمائے انہی احادیث کی رو سے گھڑوں اور لاکھی برتنوں اور کدو کے تونے میں اب بھی نبیذ بھگوانا مکروہ رکھا ہے لیکن اکثر علمائے کہتے ہیں کہ یہ ممانعت آپ نے اس وقت کی تھی جب شراب شرع میں حرام ہو گئی تھی۔ جب ایک مدت بعد شراب کی حرمت دلوں میں جم گئی تو آپ نے یہ قید اٹھا دی اور ہر برتن میں نبیذ بھگونے کی اجازت دے دی۔

۵۵۹۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ (۵۵۹۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا ہم سے سلیمان شیبانی نے بیان کیا، کہا میں نے حضرت

نشدہ آور ثابت ہوئی تو میں اس پر حد شرعی جاری کروں گا۔

تشریح: پھر حضرت عمر رضی اللہ عنہ نے اس کی تحقیق کی تو معلوم ہوا کہ وہ شراب آور مشروب ہے۔ آپ نے اس کو پوری حد لگائی۔ اسے امام مالک رحمہ اللہ نے وصل کیا ہے۔ جب کسی پھل وغیرہ کا شیرہ اتنا پکا لیا جائے کہ اس کا ایک تہائی حصہ صرف باقی رہ جائے تو وہ بگڑتا بھی نہیں اور نہ اس میں نشہ پیدا ہوتا ہے۔ روایت میں بھی یہی مراد ہے۔

۵۵۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي الْجَوْنَرِيَّةِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْبَاقِ فَقَالَ: سَبَقَ مُحَمَّدُ الْبَاقِ: ((لَمَّا أَسْكُرَ فَهُوَ حَرَامٌ)) قَالَ: الشَّرَابُ الْحَلَالُ الطَّيِّبُ قَالَ: لَيْسَ بَعْدَ الْحَلَالِ الطَّيِّبِ إِلَّا الْحَرَامُ الْخَبِيثُ. [نسائي: ۵۶۲۲، ۵۷۰۳]

(۵۵۹۸) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں ابو جویریہ نے، کہا میں نے ابن عباس رضی اللہ عنہما سے باذن (انگور کا شیرہ ہلکی آنچ دیا ہوا) کے متعلق پوچھا تو انہوں نے کہا: حضرت محمد صلی اللہ علیہ وسلم باذن کے وجود سے پہلے ہی دنیا سے رخصت ہو گئے تھے۔ ”جو چیز بھی نشہ لائے وہ حرام ہے۔“ ابو جویریہ نے کہا: باذن تو حلال و طیب ہے۔ ابن عباس رضی اللہ عنہما نے کہا: انگور حلال طیب تھا جب اس کی شراب بن گئی تو وہ حرام خبیث ہے۔ (نہ کہ حلال و طیب)

تشریح: کسی شاعر نے یہی کہا ہے:

واشربها وازعمها حراما وارجو عفو ربی ذی امتنان
یعنی میں شراب پیتا ہوں اور اسے حرام بھی جانتا ہوں مگر مجھے اپنے رب کی طرف سے معافی کی امید ہے کہ وہ بہت ہی احسان کرنے والا ہے۔
ویشربها ویزعمها حلالا وتلك علی المسمی خطیتان
اور شرابی جو اسے پیئے اور حلال جانے یا اسے گناہگار کے حق میں گنا گناہ ہے۔

بہر حال حرام چیز حرام ہے اسے حلال جاننا کفر ہے۔ باذن بادہ کا معرب ہے وہ شراب جو انگور کا شیرہ نکال کر پکائی جائے یعنی تھوڑا سا پکائیں کہ وہ رقیق اور صاف رہے۔ اگر اسے اتنا پکائیں کہ آدھا جل جائے تو اسے منصف کہیں گے اور اگر دو تہائی جل جائے تو اسے مثلث کہیں گے۔ اسے طلاء بھی کہتے ہیں کہ وہ گاڑھا ہو کر اس لیپ کی طرح ہو جاتا ہے جو خارش والے اونٹوں پر لگاتے ہیں۔ منصف کا پینا درست ہے اگر اس میں نشہ پیدا ہو جائے تو وہ بالاتفاق حرام ہے۔

۵۵۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ. (۵۵۹۹) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، انہوں نے کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے باپ (عروہ بن زبیر) نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم حلواء اور شہد کو پسند فرماتے تھے۔

[راجع: ۴۹۱۲]

تشریح: اس حدیث کی ترجمہ باب سے مطابقت مشکل ہے۔ شاید مطلب یہ ہو کہ انگور کا شیرہ جب اتنا پکا یا جائے تو وہ حلواء ہو گیا اور نبی کریم صلی اللہ علیہ وسلم حلواء کو پسند فرماتے تھے۔ (حیدری) مگر یہ شرط ضروری ہے کہ اس میں مطلق نشہ نہ ہو ورنہ وہ حرام ہوگا۔

باب: اس بیان میں کہ جس نے منع کیا گدري اور پختہ کھجور ملا کر بھگونے سے نشہ کی وجہ سے اور یہ کہ دوسالن ملانا منع ہے

(۵۶۰۰) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں حضرت ابو طلحہ، ابو دجانہ اور سہیل بن بیضاء رضی اللہ عنہم کو کچی اور کچی کھجور کی ملی ہوئی نیز پلا رہا تھا کہ شراب حرام کر دی گئی اور میں نے موجودہ شراب پھینک دی۔ میں ہی انہیں پلا رہا تھا میں سب سے کم عمر تھا۔ ہم اس نیز کو اس وقت شراب ہی سمجھتے تھے اور عمرو بن حارث راوی نے بیان کیا کہ ہم سے قتادہ نے بیان کیا، انہوں نے انس رضی اللہ عنہ سے سنا۔

(۵۶۰۱) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے، کہا مجھے عطاء بن ابی رباح نے خبر دی، انہوں نے حضرت جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے کشمش اور کھجور (کے شیرہ) کو، کچی اور کچی کھجور کو ملا کر بھگونے سے منع فرمایا تھا۔ اس طرح اس میں نشہ جلدی پیدا ہو جاتا ہے۔

(۵۶۰۲) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، انہیں عبد اللہ بن ابی قتادہ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے اس کی ممانعت کی تھی کہ پختہ اور گدرائی ہوئی کھجور، پختہ کھجور اور کشمش کو ملا کر نیز بنایا جائے۔ آپ ﷺ نے ہر ایک کو جدا جدا بھگونے کا حکم دیا۔

بَابُ مَنْ رَأَى أَنَّ لَا يَخْلِطُ الْبُسْرَ وَالتَّمْرَ إِذَا كَانَ مُسْكِرًا وَأَنَّ لَا يَجْعَلَ إِدَامِينَ فِي إِدَامٍ

۵۶۰۰۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: إِنِّي لَأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسَهِيلَ بْنَ الْبَيْضَاءِ خَلِيطَ بُسْرٍ وَتَمْرٍ إِذْ حَرَّمَتِ الْخَمْرُ فَقَذَفْتَهَا وَأَنَا سَاقِيهِمْ وَأَضْعُرُهُمْ وَإِنَّا نَعُدُّهَا يَوْمَئِذٍ الْخَمْرَ وَقَالَ عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنَا قَتَادَةُ سَمِعَ أَنَسًا. [راجع: ۲۴۶۴] [مسلم: ۵۱۴۶]

۵۶۰۱۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي عَطَاءٌ: أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنِ الزَّرْبِيبِ وَالتَّمْرِ وَالْبُسْرِ وَالرُّطْبِ. [مسلم: ۵۱۴۷؛ نسائي: ۵۵۶۹]

۵۶۰۲۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّرْهِوِ وَالتَّمْرِ وَالزَّرْبِيبِ وَلَيَنْبَذَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى جِدَّةٍ. [مسلم: ۵۱۵۴، ۵۱۵۵، ۵۱۵۶، ۵۱۵۷، ۵۱۵۸]

ابوداود: ۳۷۰۴؛ نسائي: ۵۵۶۶، ۵۵۷۶

۵۵۸۳، ۵۵۸۴؛ ابن ماجہ: ۳۳۹۷

باب: دودھ پینا اور اللہ تعالیٰ نے سورہ نحل میں فرمایا:

”وَهُدُودٌ لِّدَارِ الْوَحْشِ كَيْ يَكُونَ خَالِصًا دُودُهُ يَدْرَأُ كَيْ يَكُونَ خَالِصًا“

بَابُ شُرْبِ اللَّبَنِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مَنْ يَنْقُصْ قُرْبًا وَدَمًا لَنَا﴾

خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾. [النحل: ۶۶] خوب رچتا بچتا ہے۔“

تشریح: ”قال ابن المنیر اطال التفتن فی هذه الترجمة لیرد قول من زعم ان اللبن یسکر کثیره فرد ذالک بالنصوص۔“ (فتح الباری جلد ۱۰ / صفحہ ۸۷) یعنی ابن منیر نے کہا کہ امام بخاری رحمۃ اللہ علیہ نے اس باب میں ان لوگوں کے خیال کی تردید کی ہے جو کہتے ہیں کہ دودھ اگر کثرت سے پیا جائے تو نشے آتا ہے۔ (فتح الباری)

”وهذه الایة صریحة فی إجلال شرب لبن الأنعام بجمیع انواعه لوقوع الامتنان به فیعم جمیع اللبن الأنعام فی حال حیاتها۔“ (فتح جلد ۱۰ / صفحہ ۸۸) یعنی یہ آیت صاف دلیل ہے اس امر پر کہ جملہ انعام، حلال جانوروں کا دودھ پینا حلال ہے اور بحالت زندگی تمام انعام چوپائے حلال جانور اس میں داخل ہیں۔

۵۶۰۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُنِيَ رَسُولُ اللَّهِ ﷺ لَيْلَةً أُسْرَى بِهِ بِقَدَحِ لَبَنٍ وَقَدَحِ خَمْرٍ. [راجع: ۳۳۹۴]

(۵۶۰۳) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا: ہم کو یونس نے خبر دی، انہیں زہری نے، انہیں سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ شب معراج میں رسول اللہ ﷺ کو دودھ اور شراب کے دو پیالے پیش کیے گئے۔

تشریح: آپ نے دودھ کو اختیار فرمایا آپ کے دین فطرت پر ہونے کی دلیل تھی۔

۵۶۰۴۔ حَدَّثَنَا الْحُمَيْدِيُّ، سَمِعَ سُفْيَانَ حَدَّثَنَا سَالِمُ أَبُو النَّضْرِ: أَنَّهُ سَمِعَ عُمَيْرًا مَوْلَى أُمِّ الْفَضْلِ يُحَدِّثُ عَنْ أُمِّ الْفَضْلِ قَالَتْ: شَكَ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ فَأَرْسَلْتُ إِلَيْهِ بِإِنَاءٍ فِيهِ لَبَنٌ فَشَرِبَ وَكَانَ سُفْيَانُ رُبَّمَا قَالَ: شَكَ النَّاسُ فِي صِيَامِ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ فَأَرْسَلْتُ إِلَيْهِ أُمُّ الْفَضْلِ فَإِذَا وَقَفَ عَلَيْهِ قَالَ: هُوَ عَنْ أُمِّ الْفَضْلِ. [راجع: ۱۶۵۸]

(۵۶۰۴) ہم سے حمیدی نے بیان کیا، انہوں نے سفیان بن عیینہ سے سنا، انہوں نے کہا ہم سے سالم ابونضر نے خبر دی، انہوں نے ام الفضل (والدہ عبد اللہ بن عباس) کے غلام عمیر سے سنا، وہ ام الفضل رضی اللہ عنہا سے بیان کرتے ہیں، انہوں نے بیان کیا کہ عرفہ کے دن رسول اللہ ﷺ کے روزہ کے بارے میں صحابہ کرام رضی اللہ عنہم کو شبہ تھا۔ اس لیے میں نے آپ ﷺ کے لیے ایک برتن میں دودھ بھیجا اور آنحضرت ﷺ نے اسے پی لیا۔ حمیدی کہتے ہیں: کبھی سفیان اس حدیث کو یوں بیان کرتے تھے کہ عرفہ کے دن رسول اللہ ﷺ کے روزہ کے بارے میں لوگوں کو شبہ تھا، اس لیے ام الفضل نے آنحضرت ﷺ کے لیے (دودھ) بھیجا۔ کبھی سفیان اس حدیث کو مرسل ام الفضل سے روایت کرتے تھے، سالم اور عمیر کا نام نہ لیتے۔ جب ان سے پوچھتے کہ یہ حدیث مرسل ہے یا مرفوع متصل تو وہ اس وقت کہتے (مرفوع متصل ہے) ام الفضل سے مروی ہے (جو صحابیہ تھیں)۔

۵۶۰۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ وَأَبِي سُفْيَانَ عَنْ

(۵۶۰۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے ابوصالح (ذکوان) اور ابوسفیان (طلحہ

جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: جَاءَ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّفِيعِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((أَلَا خَمْرَتُهُ وَلَوْ أَنَّ تَعَرَّضَ عَلَيْهِ عُوْدًا)).
[طرفہ فی: ۵۶۰۶] [مسلم: ۵۲۴۵]

بن نافع قرشی) نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ابو حمید ساعدی مقام نفیع سے دودھ کا ایک پیالہ (کھلا ہوا) لائے تو آنحضرت ﷺ نے ان سے فرمایا: ”اسے ڈھک کر کیوں نہیں لائے“ ایک لکڑی ہی اس پر رکھ لیتے۔“

تشریح: آڑی لکڑی رکھ دیا گویا۔ بسم اللہ کی برکت ہے تو شیطان اس سے دور رہے گا۔ دودھ یا پانی کھلا لانے میں یہ خرابی ہے کہ اس میں خاک پڑتی ہے پکڑے اڑ کر گرتے ہیں۔

۵۶۰۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يَذْكُرُ أُرَاهُ عَنْ جَابِرٍ قَالَ: جَاءَ أَبُو حُمَيْدٍ رَجُلٌ مِنَ الْأَنْصَارِ مِنَ النَّفِيعِ بِإِنَاءٍ مِنْ لَبَنٍ إِلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: ((أَلَا خَمْرَتُهُ وَلَوْ أَنَّ تَعَرَّضَ عَلَيْهِ عُوْدًا)). وَحَدَّثَنِي أَبُو سَفْيَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهَذَا.
[راجع: ۵۶۰۵] [مسلم: ۵۲۴۴، ابوداؤد: ۳۷۳۴]

(۵۶۰۶) مجھ سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا میں نے ابو صالح سے سنا، جیسا کہ مجھے یاد ہے وہ حضرت جابر بن عبد اللہ انصاری رضی اللہ عنہ سے بیان کرتے تھے کہ انہوں نے بیان کیا کہ ایک انصاری صحابی ابو حمید ساعدی رضی اللہ عنہ مقام نفیع سے ایک برتن میں دودھ نبی کریم ﷺ کے لیے لائے۔ آنحضرت ﷺ نے ان سے فرمایا: ”اسے ڈھک کر کیوں نہیں لائے، اس پر لکڑی ہی رکھ دیتے۔“ اور اعمش نے کہا کہ مجھ سے ابوسفیان نے بیان کیا، ان سے حضرت جابر رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے یہی حدیث بیان کی۔

تشریح: ادب کا تقاضا ہے کہ دودھ یا پانی کے برتن کو ہمیشہ ڈھانپ کر رکھا جائے کبھی کھلا ہوا نہ چھوڑا جائے اس طرح کرنے سے حفاظت ہوگی۔

۵۶۰۷۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا النَّضْرُ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: قَدِمَ النَّبِيُّ ﷺ مِنْ مَكَّةَ وَأَبُو بَكْرٍ مَعَهُ قَالَ أَبُو بَكْرٍ: مَرَرْنَا بِرَاعٍ وَقَدْ عَطَشَ رَسُولُ اللَّهِ ﷺ قَالَ أَبُو بَكْرٍ فَحَلَبْتُ كُتْبَةً مِنْ لَبَنٍ فِي قَدَحٍ فَشَرِبَ حَتَّى رَضِيتُ وَأَنَا سَرِاقَةٌ بَنُ جُعْشِمٍ عَلَى فَرَسٍ قَدَعَا عَلَيْهِ فَطَلَبَ إِلَيْهِ سَرِاقَةٌ أَنْ لَا يَذْعُوَ عَلَيْهِ وَأَنْ يَرْجِعَ فَقَعَلَ النَّبِيُّ ﷺ.
[راجع: ۲۴۳۹]

(۵۶۰۷) ہم سے محمد بن عمار نے بیان کیا، کہا ہم کو ابونضر نے خبر دی، کہا ہم کو شعبہ نے خبر دی، ان سے ابواسحاق نے بیان کیا کہ میں نے براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ مکہ مکرمہ سے تشریف لائے تو ابوبکر رضی اللہ عنہ آپ کے ساتھ تھے۔ ابوبکر رضی اللہ عنہ نے کہا کہ (راستہ میں) ہم ایک چرواہے کے قریب سے گزرے۔ رسول اللہ ﷺ پیاسے تھے، پھر میں نے ایک پیالے میں (چرواہے سے پوچھ کر) کچھ دودھ دوا۔ آپ نے وہ دودھ پیا اور اس سے مجھے خوشی حاصل ہوئی اور سراقہ بن جعشم گھوڑے پر سوار ہمارے قریب (تاقب کرتے ہوئے) پہنچ گیا۔ آنحضرت ﷺ نے اس کے لیے بددعا کی۔ آخر اس نے کہا کہ آنحضرت ﷺ اس کے حق میں بددعا نہ کریں اور وہ واپس ہو جائے گا۔ آنحضرت ﷺ نے ایسا

ہی کیا۔

تشریح: سراقہ بن جشم نبی کریم ﷺ کے تعاقب میں آیا تھا آخر نبی کریم ﷺ کی بددعا سے اس کا گھوڑا ٹھوکر کھا کر گر گیا، گھوڑے کا پاؤں زمین میں جھنس گیا تین بار ایسا ہی ہوا آخر اس نے پختہ عہد کیا کہ اب میں واپس لوٹ جاؤں گا بلکہ جو کوئی آپ کی تلاش میں ملے گا اسے بھی واپس لوٹا دوں گا آخر سراقہ مسلمان ہو گیا تھا۔ (بخاری)

۵۶۰۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((نِعْمَ الصَّدَقَةُ اللَّفْقَةُ الصَّفِيُّ مِنْهُ تَغْدُو بِإِنَاءٍ وَتَرَوْحُ بِآخِرٍ)).

(۵۶۰۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے عبد الرحمن اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کیا ہی عمدہ صدقہ ہے خوب دودھ دینے والی اونٹنی جو کچھ دنوں کے لیے کسی کو عطیہ کے طور پر دی گئی ہو اور خوب دودھ دینے والی بکری جو کچھ دنوں کے لیے عطیہ کے طور پر دی گئی ہو جس سے صبح وشام برتن بھر کر دودھ نکالا جائے۔“

[راجع: ۲۶۲۹]

۵۶۰۹۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْأَوْزَاعِيِّ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ: ((إِنَّ لَهُ دَسْمًا)).

(۵۶۰۹) ہم سے ابو عاصم نے بیان کیا، ان سے امام اوزاعی نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبید اللہ بن عبد اللہ نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے دودھ پیا پھر کلی کی اور فرمایا: ”اس میں چکناہٹ ہوتی ہے۔“

[راجع: ۲۱۱]

۵۶۱۰۔ وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((رُفِعَتْ إِلَى السُّدْرَةِ فَإِذَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ لَأَمَّا الظَّاهِرَانِ فَالْثَّلُجُ وَالْفَرَاتُ وَأَمَّا الْبَاطِنَانِ فَالنَّهْرَانِ فِي الْجَنَّةِ وَأَيُّهُمَا بَلَاحٌ أَفْذَحٌ لَقَدْ حُ فِيهِ كَبْرٌ وَلَقَدْ حُ فِيهِ عَسَلٌ وَلَقَدْ حُ فِيهِ خَمْرٌ لَأَتَّخِذْتُ الَّذِي فِيهِ الْكَبْرُ لَشَرِبْتُ لِقِيلَ لِي أَصَبْتُ الْفِطْرَةَ أَنْتَ وَأَمْتَكُ)). قَالَ هِشَامٌ وَرَسِيدٌ وَهَمَامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ مَالِكِ بْنِ صَعَصَعَةَ عَنِ النَّبِيِّ ﷺ

(۵۶۱۰) اور ابراہیم بن طہمان نے کہا کہ ان سے شعبہ نے، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا، ان سے رسول اللہ ﷺ نے فرمایا: ”جب مجھے سدرۃ المنتہی تک لے جایا گیا تو وہاں میں نے چار نہریں دیکھیں۔ دو ظاہری نہریں اور دو باطنی۔ ظاہری نہریں تو نیل اور فرات ہیں اور باطنی نہریں جنت کی دو نہریں ہیں۔ پھر میرے پاس تین پیالے لائے گئے، ایک پیالے میں دودھ تھا، دوسرے میں شہد تھا اور تیسرے میں شراب تھی۔ میں نے وہ پیالہ لیا جس میں دودھ تھا اور پیا۔ اس پر مجھے کہا گیا کہ تم نے اور تمہاری امت نے اصل فطرت کو پالیا۔“ ہشام اور سعید اور ہمام نے قتادہ سے، انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے، انہوں نے مالک بن صعصعہ رضی اللہ عنہ سے یہ حدیث روایت کی ہے۔ اس میں ندیوں کا ذکر تو ایسا ہی ہے لیکن تین پیالوں کا ذکر نہیں ہے۔

فِي الْأَنْهَارِ نَحْوَهُ وَلَمْ يَذْكُرُوا ثَلَاثَةَ أَقْدَاحٍ.

[راجع: ۳۵۷۰]

تشریح: ان روایتوں کو امام بخاری رحمہ اللہ نے کتاب بدء الخلق میں وصل کیا ہے۔ نبی کریم ﷺ کے سامنے دودھ لایا گیا اور اس کے پینے کے بعد آپ کو عالم ملکوت السموات کی سیر کرائی گئی۔ سدرۃ المنتہی اس کو اس لئے کہتے ہیں کہ فرشتوں کا علم وہاں جا کر ختم ہو جاتا ہے اور وہ آگے جا بھی نہیں سکتے۔

باب: بیٹھا پانی ڈھونڈنا

بَابُ اسْتِعْذَابِ الْمَاءِ

(۵۶۱۱) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے، ان سے اسحاق بن عبد اللہ نے، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ابو طلحہ رضی اللہ عنہ کے پاس مدینہ کے تمام انصار میں سے سب سے زیادہ کھجور کے باغات تھے اور ان کا سب سے پسندیدہ مال بیرحاء کا باغ تھا۔ یہ مسجد نبوی کے سامنے ہی تھا اور رسول اللہ ﷺ وہاں تشریف لے جاتے تھے اور اس کا عمدہ پانی پیتے تھے۔ انس رضی اللہ عنہ نے بیان کیا کہ پھر جب آیت ”تم ہرگز نیکی نہیں پاؤ گے جب تک وہ مال نہ خرچ کرو جو تمہیں عزیز ہو۔“ نازل ہوئی تو ابو طلحہ رضی اللہ عنہ کھڑے ہوئے اور عرض کیا: یا رسول اللہ! اللہ تعالیٰ فرماتا ہے: ”تم ہرگز نیکی کو نہیں پاؤ گے جب تک وہ مال نہ خرچ کرو جو تمہیں عزیز ہو۔“ اور مجھے اپنے مال میں سب سے زیادہ عزیز بیرحاء کا باغ ہے اور وہ اللہ تعالیٰ کے راستہ میں صدقہ ہے، اس کا ثواب اور اجر میں اللہ کے یہاں پانے کی امید رکھتا ہے، اس لیے یا رسول اللہ! آپ جہاں اسے مناسب خیال فرمائیں خرچ کریں۔ رسول اللہ ﷺ نے فرمایا: ”خوب! یہ بہت ہی فائدہ بخش مال ہے یا (اس کے بجائے آپ ﷺ نے) رات“ (یاء کے ساتھ فرمایا) راوی حدیث عبد اللہ کو اس میں شک تھا (آنحضرت ﷺ نے ان سے مزید فرمایا) ”جو کچھ تو نے کہا ہے میں نے سن لیا۔ میرا خیال ہے کہ تم اسے اپنے رشتہ داروں کو دے دو۔“ حضرت ابو طلحہ رضی اللہ عنہ نے عرض کیا: کہ ایسا ہی کروں گا یا رسول اللہ! چنانچہ انہوں نے اپنے رشتہ داروں اور اپنے چچا کے لڑکوں میں اسے تقسیم کر دیا۔ اور اسماعیل اور یحییٰ بن یحییٰ نے ”رائح“ کا لفظ نقل کیا ہے۔

۵۶۱۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ أَنْصَارِيٍّ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ وَكَانَ أَحَبَّ مَالِهِ إِلَيْهِ بَيْرَحَاءُ وَكَانَتْ مُسْتَقْبَلُ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٌ قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ۹۲] قَامَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ اللَّهُ يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ وَإِنْ أَحَبَّ مَالِي إِلَيَّ بَيْرَحَاءُ وَإِنِّي صَدَقْتُ لِلَّهِ أَرْجُو بَرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعَهَا يَا رَسُولَ اللَّهِ! حَيْثُ أَرَاكَ اللَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((بَعْدَ ذَلِكَ مَالٌ رَابِعٌ أَوْ رَابِعٌ شَكَّ عَبْدُ اللَّهِ- وَقَدْ سَمِعْتُ مَا قُلْتُ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَفْرَاسِ)) فَقَالَ أَبُو طَلْحَةَ أَفْعَلْ يَا رَسُولَ اللَّهِ! فَحَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَفِي بَنِي عَمِّهِ وَقَالَ إِسْمَاعِيلُ وَيَحْيَى: ((رَائِحٌ)). [راجع: ۱۴۶۱]

تشریح: بیرحاء کے بیٹھے پانی والے باغ میں پانی پینے کے لئے نبی کریم ﷺ کا تشریف لے جانا یہی باب اور حدیث میں مطابقت ہے چیری یا

بیرہا یہ حضرت ابوطحہ رضی اللہ عنہ کے باغ کا نام تھا۔ (لغات الحدیث: کتاب، ص: ۴۲) بیٹھا پانی اللہ کی بڑی بھاری نعمت ہے۔ جیسا کہ حدیث ابو ہریرہ رضی اللہ عنہ سے وارد ہے کہ ”اول ما یحاسب به العبد یوم القیمة الم اصح جسمک وارویک من الماء البارد“ یعنی قیامت کے روز اللہ پہلے ہی حساب میں فرمائے گا کہ اے بندے! کیا میں نے تجھ کو سترہ سترے نہیں دی تھی اور کیا میں نے تجھے ٹھنڈے بیٹھے پانی سے سیراب نہیں کیا تھا۔ ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ (النہی: ۱۱/۹۳) کی قیاس میں یہ نوٹ لکھا گیا واللہ علیم بذات الصدور۔

الحمد للہ خادم نے اپنے کھیتوں واقع موضع راہپواہ میں دو کنویں تعمیر کرائے ہیں جس میں بہترین بیٹھا پانی ہے۔ پہلا کنواں ڈاکٹر عبدالوحید صاحب کو درہجستان کا تعمیر کردہ ہے جس کا پانی بہت ہی بیٹھا ہے۔ جزاء اللہ خیر الجزاء فی الدارین (خادم راز غنی عند)

بَابُ شَرْبِ اللَّبَنِ بِالنِّمَاءِ باب: دودھ میں پانی ملانا (بشرطیکہ دھو کے سے پیجا نہ جائے) جائز ہے

۵۶۱۲۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا وَأَتَى دَارَهُ فَحَلَبَتْ شَاةٌ فَنَشِبَ لِرَسُولِ اللَّهِ ﷺ مِنَ الْبُثْرِ فَتَنَاولَ الْقَدَحَ فَشَرِبَ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ وَعَنْ يَمِينِهِ أَغْرَابِيُّ فَأَعْطَى الْأَغْرَابِيَّ فَضَلَّهُ ثُمَّ قَالَ: ((الْأَيْمَنُ)). [راجع: ۲۳۵۲]

(۵۶۱۲) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا اور انہیں حضرت انس بن مالک رضی اللہ عنہ نے خبر دی کہ انہوں نے رسول اللہ ﷺ کو دودھ پیتے دیکھا اور آنحضرت ﷺ ان کے گھر تشریف لائے تھے (بیان کیا کہ) میں نے بکری کا دودھ نکالا اور اس میں کنویں کا تازہ پانی ملا کر (آنحضور ﷺ) کو پیش کیا آپ نے پیالہ لے کر پیا۔ آپ ﷺ کے بائیں طرف حضرت ابو بکر رضی اللہ عنہ تھے اور دائیں طرف ایک اعرابی تھا آپ ﷺ نے اپنا باقی دودھ اعرابی کو دیا اور فرمایا: ”پہلے دائیں طرف ہاں دائیں طرف والے کا حق ہے۔“

تشریح: معلوم ہوا کہ کھانا کھاتے اور شربت یا دودھ پلاتے وقت دائیں طرف سے شروع کرنا چاہیے اگرچہ بائیں جانب بڑے بزرگ ہی کیوں نہ ہوں۔

۵۶۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي سَنَةٍ وَإِلَّا كَرَعْنَا)). قَالَ: وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَانِطِهِ قَالَ: فَقَالَ الرَّجُلُ:

(۵۶۱۳) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو عامر نے، کہا ہم سے فلح بن سلیمان نے بیان کیا، ان سے سعید بن حارث نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ قبیلہ انصار کے ایک صحابی کے یہاں تشریف لے گئے آنحضرت ﷺ کے ساتھ آپ کے ایک رفیق (ابو بکر رضی اللہ عنہ) بھی تھے ان سے آپ ﷺ نے فرمایا: ”اگر تمہارے یہاں اسی رات کا باسی پانی کسی مشکیزے میں رکھا ہوا ہو (تو ہمیں پلاؤ) ورنہ ہم منہ لگا کے پانی پی لیں گے۔“ جابر رضی اللہ عنہ نے بیان کیا کہ وہ صاحب (جن کے یہاں آپ ﷺ تشریف لے گئے تھے) اپنے باغ میں پانی دے

یَا رَسُولَ اللَّهِ! عِنْدِي مَاءٌ بَاقٍ فَانْطَلِقْ إِلَيَّ
الْعَرِينِ قَالَ: فَانْطَلِقْ بِهِمَا فَسَكَبَ فِي قَدَحٍ
ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ قَالَ: فَشَرِبَ
رَسُولُ اللَّهِ ﷺ ثُمَّ شَرِبَ الرَّجُلُ الَّذِي
جَاءَ مَعَهُ. [طرفہ فی: ۵۶۲۱] [ابوداؤد: ۳۷۲۴]
ابن ماجہ: ۳۴۳۲

رہے تھے۔ بیان کیا کہ ان صاحب نے کہا: یا رسول اللہ! میرے پاس رات
کا باقی پانی موجود ہے، آپ چھپر میں تشریف لے چلیں۔ بیان کیا کہ پھر وہ
ان دونوں حضرات کو ساتھ لے کر گئے، پھر انہوں نے ایک پیالے میں پانی
لیا اور اپنی ایک دودھ دینے والی بکری کا اس میں دودھ نکالا۔ بیان کیا کہ پھر
آنحضرت ﷺ نے اسے پیا، اس کے بعد آپ کے رفیق ابو بکر صدیق رضی اللہ
نے پیا۔

باب: کسی میٹھی چیز کا شربت اور شہد کا شربت پینا

بَابُ شَرَابِ الْحُلُوءِ وَالْعَسَلِ

جائز ہے

وَقَالَ الزُّهْرِيُّ: لَا يَحِلُّ شَرْبُ بَوْلِ النَّاسِ
لِشِدَّةِ تَنْزُلِ لَأَنَّهُ رَجَسٌ قَالَ اللَّهُ تَعَالَى:
﴿أَحِلَّ لَكُمْ الطَّيِّبَاتُ﴾. [المائدة: ۵] وَقَالَ
ابْنُ مَسْعُودٍ فِي السَّكْرِ: إِنَّ اللَّهَ لَمْ يَجْعَلْ
شِفَانَكُمْ فِيمَا حَرَّمَ عَلَيْكُمْ.

اور زہری نے کہا: اگر پیاس کی شدت ہو اور پانی نہ ملے تو بھی انسان کا
پیشاب پینا جائز نہیں کیونکہ وہ نجاست ہے۔ اللہ تعالیٰ نے فرمایا ہے:
”تمہارے لیے پاکیزہ چیزیں حلال کی گئی ہیں۔“ اور حضرت ابن مسعود رضی اللہ
نے نہ لانے والی چیزوں کے بارے میں کہا: اللہ تعالیٰ نے تمہارے لیے
حرام چیزوں میں شفا نہیں رکھی ہے۔

تشریح: حضرت عبداللہ بن مسعود رضی اللہ عنہ رسول اللہ ﷺ کے خادم خاص ہیں۔ اسلام لانے والوں میں چھٹا نمبر ان کا ہے۔ بعمر کچھ اوپر ساتھ سال
سنہ ۳۴ھ میں وفات پائی اور بیچ غرہ میں دفن ہوئے۔

۵۶۱۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
أَبُو أَسَامَةَ، قَالَ: أَخْبَرَنِي هِشَامٌ عَنْ أَبِيهِ عَنْ
عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ
الْحُلُوءُ وَالْعَسَلُ. [راجع: ۴۹۱۲]

(۵۶۱۴) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے ابواسامہ نے بیان
کیا، کہا: مجھے ہشام نے خبر دی، انہیں ان کے والد نے اور ان سے حضرت
عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ شیرینی اور شہد کو پسند فرماتے تھے۔

تشریح: ”وفيه جواز اكل لذيذ الاطعمة والطيبات من الرزق وان ذالك لا يتنافى الزهد والمراقبة لا سيما ان حصل
اتفاقا۔“ (فتح الباری جلد ۱۰، صفحہ ۹۹) یعنی اس حدیث میں جواز ہے لذیذ اور طیبات رزق کمانے کے لئے اور یہ نہ بدادرتقویٰ کے خلاف نہیں
ہے خاص کر جب کہ اتفاقاً طور پر حاصل ہو جائے۔

باب: کھڑے کھڑے پانی پینا

بَابُ الشَّرْبِ قَائِمًا

۵۶۱۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ
عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ عَنْ النَّزَالِ قَالَ:
أَتَى عَلِيٌّ عَلَى بَابِ الرَّحْبَةِ فَشَرِبَ قَائِمًا

(۵۶۱۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے مسعر نے بیان کیا، ان
سے عبدالملک بن ميسرة نے، ان سے نزال نے بیان کیا کہ وہ حضرت علی رضی اللہ
کی خدمت میں مسجد کوفہ کے صحن میں حاضر ہوئے پھر حضرت علی رضی اللہ عنہ نے

فَقَالَ: إِنَّ نَاسًا يَكْرَهُ أَحَدَهُمْ أَنْ يَشْرَبَ وَهُوَ قَائِمٌ وَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ فَعَلَّ كَمَا رَأَيْتُمُونِي فَعَلْتُ. [طرفة في: ۵۶۱۶] [مسلم: ۱۱۳۰ ابو داود: ۳۷۱۸]

کھڑے ہو کر پانی پیا اور کہا کہ کچھ لوگ کھڑے ہو کر پانی پینے کو مکروہ سمجھتے ہیں، حالانکہ میں نے رسول اللہ ﷺ کو اسی طرح کرتے دیکھا ہے جس طرح تم نے مجھے اس وقت (کھڑے ہو کر پانی پیتے دیکھا ہے)۔

۵۶۱۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ النَّزَّالَ ابْنَ سَبْرَةَ يُحَدِّثُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّهُ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فِي حَوَائِجِ النَّاسِ فِي رَحْبَةِ الْكُوفَةِ حَتَّى حَضَرَتْ صَلَاةُ الْعَصْرِ ثُمَّ أَتَى بِمَاءٍ فَشَرَبَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَذَكَرَ رَأْسَهُ وَرِجْلَيْهِ۔ ثُمَّ قَامَ فَشَرَبَ فِضْلَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ: إِنَّ نَاسًا يَكْرَهُونَ الشُّرْبَ قَائِمًا وَإِنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ مَا صَنَعْتُ.

(۵۶۱۶) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عبد الملک بن میسرہ نے بیان کیا، انہوں نے نزال بن سبیرہ سے سنا، وہ حضرت علی رضی اللہ عنہ سے بیان کرتے تھے کہ انہوں نے ظہر کی نماز پڑھی پھر مسجد کوفہ کے صحن میں لوگوں کی ضرورتوں کے لیے بیٹھ گئے۔ اس عرصہ میں عصر کی نماز کا وقت آ گیا، پھر ان کے پاس پانی لایا گیا۔ انہوں نے پانی پیا اور اپنا چہرہ اور ہاتھ دھوئے، ان کے سر اور پاؤں (کے دھونے کا بھی) ذکر کیا۔ پھر انہوں نے کھڑے ہو کر وضو کا بچا ہوا پانی پیا، اس کے بعد کہا کہ کچھ لوگ کھڑے ہو کر پانی پینے کو برا سمجھتے ہیں، حالانکہ نبی کریم ﷺ نے یونہی کیا تھا جس طرح میں نے کیا۔ (وضو کا بچا ہوا پانی کھڑے ہو کر پیا)

[راجع: ۵۶۱۵]

تشریح: جمہور علماء کے نزدیک اس میں کوئی قباح نہیں ہے جیسے کھڑے کھڑے پیشاب کرنے میں جبکہ کوئی عذر بیٹھنے سے مانع ہو۔ بروایت مسلم نبی کریم ﷺ نے ایک شخص کو کھڑے کھڑے پانی پینے پر جھڑکا۔ جمہور کہتے ہیں یہ نبی تنزیہی ہے اور بیٹھ کر پانی پینا بہتر ہے۔ جو لوگ کھڑے ہو کر پانی پینا مکروہ جانتے ہیں وہ بھی اس کے قائل ہیں کہ وضو سے بچا ہوا پانی اور اسی طرح زمزم کا پانی کھڑے ہو کر پینا سنت ہے۔ "وفی حدیث علی من الفوائد ان علی العالم اذا رای الناس اجتنبوا شیتا وهو یعلم جوازه ان یوضح لهم وجه الصواب فیہ خشية ان یطول الامر فیظن تحريمه..... الخ۔" (فتح الباری جلد ۱۰ / صفحہ ۱۵۴) یعنی حدیث علی رضی اللہ عنہ سے یہ فائدہ ظاہر ہوا کہ کوئی عالم جب دیکھے کہ لوگ ایک جائز چیز کے کھانے سے پرہیز کرتے ہیں تو ان کے ظن فاسد کے مٹانے کو اس چیز کے کھانے کے جواز کو واضح کر دے ورنہ ایک دن عوام اسے بالکل ہی حرام سمجھنے لگ جائیں گے۔

۵۶۱۷۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ الْأَخْوَلِ عَنِ الشَّعْبِيِّ عَنْ ابْنِ عَبَّاسٍ قَالَ: شَرِبَ النَّبِيُّ ﷺ قَائِمًا مِنْ زَمْزَمَ۔ [راجع: ۱۶۳۷]

(۵۶۱۷) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عاصم اخول نے، ان سے شعبی نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے زمزم کا پانی کھڑے ہو کر پیا۔

تشریح: آداب زمزم سے ہے کہ کعبہ رخ کھڑے ہو کر اسے پیا جائے اور حضرت عبد اللہ بن عباس رضی اللہ عنہما کی یہ دعا پڑھی جائے: ((اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ)) (مستدرک حاکم)

باب: جس نے اونٹ پر بیٹھ کر (پانی یا دودھ) پیا عَلَى بَعِيرِهِ

۵۶۱۸۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، قَالَ: أَخْبَرَنَا أَبُو النَّضْرِ عَنْ عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّهَا أُرْسِلَتْ إِلَى النَّبِيِّ ﷺ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَشِيَّةَ عَرَفَةَ فَأَخَذَهُ بِيَدِهِ فَشَرِبَهُ. زَادَ مَالِكٌ عَنْ أَبِي النَّضْرِ عَلَى بَعِيرِهِ. [راجع: ۱۶۵۸]

(۵۶۱۸) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے عبد العزیز بن ابی سلمہ نے بیان کیا، کہا ہم کو ابو نصر نے خبر دی، انہیں حضرت ابن عباس رضی اللہ عنہما کے غلام عمیر نے اور انہیں ام فضل بنت حارث نے کہ انہوں نے نبی کریم ﷺ کے لیے دودھ کا ایک پیالہ بھیجا میدان عرفات میں۔ وہ عرفہ کے دن کی شام کا وقت تھا اور آنحضرت ﷺ (اپنی سواری پر سوار تھے) آپ نے اپنے ہاتھ میں وہ پیالہ لیا اور اسے پی لیا۔ مالک نے ابو نصر سے اپنے اونٹ پر کے الفاظ زیادہ کیے۔

تشریح: بعض نے امام بخاری رحمہ اللہ پر یہاں یہ اعتراض کیا ہے کہ اونٹ پر تو آدمی بیٹھا ہوتا ہے نہ کہ کھڑا، پھر اس باب کے لانے سے یہ کہاں نکلا کہ پانی کھڑے کھڑے پینا درست ہے مگر یہ اعتراض لغو ہے۔ امام بخاری رحمہ اللہ کی غرض اس باب کے لانے سے یہ ہے کہ اونٹ پر سوار رہ کر کھانا پینا درست ہے اور یہ ایک الگ مطلب ہے اور یہ باب اس لئے لائے گئے کہ اونٹ پر سوار ہونا کھڑے رہنے سے بھی زیادہ ہے کہ شاید کوئی خیال کرے کہ سوار رہ کر بھی کھانا پینا کر دہ ہوگا۔

باب: الَّا يَمْنَنَ فَاَلَّا يَمْنَنَ فِي الشُّرْبِ

۵۶۱۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بَلَكْنَ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَغْرَابِيٌّ وَعَنْ شِمَالِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَغْطَى الْأَغْرَابِيَّ. وَقَالَ: ((الَّا يَمْنَنَ فَاَلَّا يَمْنَنَ)). [راجع: ۲۳۵۲] [مسلم: ۵۲۸۹] [ابوداؤد: ۳۷۲۶]

(۵۶۱۹) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ کی خدمت میں پانی ملا ہوا دودھ پیش کیا گیا، آپ ﷺ کے داہنی طرف ایک دیہاتی تھا اور بائیں طرف ابو بکر رضی اللہ عنہ۔ آنحضرت ﷺ نے پی کر باقی دیہاتی کو دیا اور فرمایا: ”دائیں طرف سے پس دائیں طرف سے۔“

باب: اَلَّا يَمْنَنَ فَاَلَّا يَمْنَنَ فِي الشُّرْبِ
بَابُ: هَلْ يَسْتَأْذِنُ الرَّجُلُ مَنْ عَنْ يَمِينِهِ فِي الشُّرْبِ لِيُعْطِيَ الْأَكْبَرَ؟

باب: اگر آدمی داہنی طرف والے سے اجازت لے کر پہلے بائیں طرف والے کو دے جو عمر میں بڑا ہو

۵۶۲۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاخُ فَقَالَ لِلْغُلَامِ: «اتَّأَذْنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَا أُؤْثِرُ بِنَصِيْبِي مِنْكَ أَحَدًا قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ. [راجع: ۲۳۵۱]

(۵۶۲۰) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو حازم بن دینار نے اور ان سے حضرت سہل بن سعد رضی اللہ عنہ نے کہ رسول اللہ ﷺ کی خدمت میں ایک شربت لایا گیا آنحضرت ﷺ نے اس میں سے پیا، آپ ﷺ کے دائیں طرف ایک لڑکا بیٹھا ہوا تھا اور بائیں طرف بوڑھے لوگ (خالد بن ولید رضی اللہ عنہ جیسے بیٹھے ہوئے) تھے۔ آنحضرت ﷺ نے بچے سے کہا: ”کیا تم مجھے اجازت دو گے کہ میں ان (شیوخ) کو پہلے دے دوں؟“ لڑکے نے کہا: اللہ کی قسم! یا رسول اللہ! آپ ﷺ کے جموٹے میں سے ملنے والے اپنے حصہ کے معاملہ میں میں کسی پر ایسا نہیں کروں گا۔ راوی نے بیان کیا کہ اس پر رسول اللہ ﷺ نے لڑکے کے ہاتھ میں پیالہ دے دیا۔

تشریح: لفظ ((تله)) تلا ہے کہ آپ نے وہ پیالہ بادل نا خواستہ اس لڑکے کے ہاتھ پر رکھ دیا، آپ کی خواہش تھی کہ وہ اپنے بڑوں کے لئے ایشار کرے مگر اس نے ایسا نہیں کیا تو نبی کریم ﷺ نے پیالہ اس کے حوالے کر دیا۔

باب الحُكْرُ فِي الْحَوْضِ

۵۶۲۱۔ حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَارِثِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ فَسَلَّمَ النَّبِيُّ ﷺ وَصَاحِبُهُ فَرَدَّ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ! يَا بَنِي أُمِّي وَهِيَ سَاعَةٌ حَارَّةٌ وَهُوَ يُحَوِّلُ فِي حَائِطٍ لَهُ يَغْنِي الْمَاءُ فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شِنَّةٍ وَإِلَّا كَرَعْنَا». وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطٍ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ عِنْدِي مَاءٌ بَاتَ فِي شِنَّةٍ فَأَنْطَلَقَ إِلَى الْعَرْنِيشِ فَسَكَبَ فِي قَدَحٍ مَاءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ فَشَرِبَ النَّبِيُّ ﷺ ثُمَّ

باب: حوض سے منہ لگا کر پانی پینا جائز ہے

(۵۶۲۱) ہم سے یحییٰ بن صالح نے بیان کیا، کہا ہم سے فلیح بن سلیمان نے بیان کیا، ان سے سعید بن حارث نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ قبیلہ انصار کے ایک صحابی کے یہاں تشریف لے گئے۔ آنحضرت ﷺ کے ساتھ آپ کے ایک رفیق بھی تھے۔ آنحضرت ﷺ اور آپ کے رفیق نے انہیں سلام کیا اور انہوں نے سلام کا جواب دیا۔ پھر عرض کیا: یا رسول اللہ! میرے ماں باپ آپ پر نثار ہوں یہ بڑی گرمی کا وقت ہے وہ اپنے باغ میں پانی دے رہے تھے۔ آنحضرت ﷺ نے فرمایا: ”اگر تمہارے پاس مشک میں رات کا رکھا ہوا پانی ہے (تو وہ پلا دو) ورنہ ہم منہ لگا کر پی لیں گے۔“ (یہیں سے ترجمہ باب نکلتا ہے) وہ صاحب اس وقت بھی باغ میں پانی دے رہے تھے۔ انہوں نے عرض کیا: یا رسول اللہ! میرے پاس مشک میں رات کا رکھا ہوا باسی پانی ہے، پھر وہ چھپر میں گئے اور ایک پیالے میں باسی پانی لیا، پھر اپنی ایک دودھ دینے والی بکری کا دودھ اس میں نکالا۔ آنحضرت ﷺ نے اسے پیا،

أَعَادَ فَشَرِبَ الرَّجُلُ الَّذِي جَاءَ مَعَهُ. پھر وہ دوبارہ لائے اور اس مرتبہ آنحضرت ﷺ کے رفیق حضرت صدیق اکبر رضی اللہ عنہ نے پیا۔ [راجع: ۵۶۱۳]

تشریح: حدیث میں حوض کا ذکر نہیں ہے مگر دستور یہ ہے کہ باغ میں جب پانی کنویں سے نکالا جائے تو ایک حوض میں جمع ہو کر آگے درختوں میں جاتا ہے یہاں بھی ایسا ہی ہوگا کیونکہ وہ باغ والا اپنے درختوں کو پانی دے رہا تھا۔

بَابُ خِدْمَةِ الصَّغَارِ الْكِبَارِ

باب: بچوں کا بڑوں پر بوڑھوں کی خدمت کرنا ضروری ہے

۵۶۲۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا مُعْتَمَرٌ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَنَسًا قَالَ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَتَقِيهِمْ عُمُومَتِي وَأَنَا أَصْغَرُهُمْ۔ الْفَضِيخُ فَقِيلَ: حُرِمَتِ الْخَمْرُ فَقَالَ: اخْفِئْهَا فَكَفَّانَاهَا قُلْتُ لِأَنْسٍ: مَا شَرَابُهُمْ؟ قَالَ: رُطَبٌ وَبُسْرٌ فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ وَكَانَتْ خَمْرُهُمْ فَلَمْ يَنْكُرْ أَنَسٌ. وَحَدَّثَنِي بَعْضُ أَصْحَابِي أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَتْ خَمْرُهُمْ يَوْمَئِذٍ. [راجع: ۲۴۶۴]

(۵۶۲۲) ہم سے مسدد نے بیان کیا، کہا ہم سے معتمر نے، ان سے ان کے والد نے، کہ میں نے انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں کھڑا ہوا اپنے قبیلہ میں اپنے چچاؤں کو کھجور کی شراب پلا رہا تھا۔ میں ان میں سے سب سے چھوٹا تھا، اتنے میں کسی نے کہا کہ شراب حرام کر دی گئی ہے (ابو طلحہ رضی اللہ عنہ نے) کہا: شراب پھینک دو۔ چنانچہ ہم نے پھینک دی۔ سلیمان نے کہا: میں نے انس رضی اللہ عنہ سے پوچھا: اس وقت لوگ کس چیز کی شراب پیتے تھے؟ کہا کہ کچی اور کچی کھجور کی۔ ابو بکر بن انس نے کہا: یہی ان کی شراب ہوتی تھی۔ انس رضی اللہ عنہ نے اس کا انکار نہیں کیا۔ مگر بن عبد اللہ مزینی یا قتادہ نے کہا اور مجھ سے بعض لوگوں نے بیان کیا کہ انہوں نے انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ان کی ان دنوں یہی (فضیح) شراب تھی۔

تشریح: جو کچی اور کچی کھجوروں سے بنائی جاتی تھی۔ چھوٹوں کا فرض ہے کہ ہر ممکن خدمت میں کوتاہی نہ کریں، بڑوں بوڑھوں کی خدمت کر کے ان کی دعائیں حاصل کریں، یہ عین سعادت مندی ہوگی۔ ہر کہ خدمت می کند مخدوم شد۔

بَابُ تَغْطِيَةِ الْإِنَاءِ

باب: رات کو برتن کا ڈھکنا ضروری ہے

۵۶۲۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَتُمْ فَكُفُّوا صَبِيانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ فَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا

(۵۶۲۳) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، کہا مجھے عطاء نے خبر دی، انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”رات کی جب ابتدا ہو یا (آپ ﷺ نے فرمایا) جب شام ہو تو اپنے بچوں کو روک لو (اور گھر سے باہر نہ نکلے دو) کیونکہ اس وقت شیطان پھیل جاتے ہیں، پھر جب رات کی ایک گھڑی گزر جائے تو انہیں چھوڑ دو اور دروازے بند کر لو اور اس وقت اللہ کا نام لو کیونکہ شیطان بند

اِسْمَ اللّٰهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُّغْلَقًا وَأَوْكُوا قِرْبَكُمْ وَادْكُرُوا اِسْمَ اللّٰهِ وَخَمَرُوا آيِبَتَكُمْ وَادْكُرُوا اِسْمَ اللّٰهِ وَلَوْ أَنْ تَعْرِضُوا عَلَيْهَا شَيْئًا وَأَطْفُوا مَصَابِيحَكُمْ)).

دروازے کو نہیں کھولنا اور اللہ کا نام لے کر اپنے مشکیزوں کا منہ باندھ دو۔
اللہ کا نام لے کر اپنے برتنوں کو ڈھک دو، خواہ کسی چیز کو چوڑائی میں رکھ کر ہی
ڈھک سکو اور اپنے چراغ (سوئے سے پہلے) بجھا دیا کرو۔“

[راجع: ۳۲۸۰]

تشریح: سوتے وقت چراغ بجھا دینے کا فائدہ دوسری روایت میں مذکور ہے کہ چوہا بقی منہ میں دبا کر کھینچ لے جاتا ہے اکثر گھروں میں آگ لگ جاتی ہے لہذا ہر حال میں ضروری ہے کہ سوتے وقت چراغ بجھا دینے جائیں روشنی گل کر دی جائے۔

۵۶۲۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَطْفُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ وَأَغْلِقُوا الْأَبْوَابَ وَأَوْكُوا الْأَسْقِيَةَ وَخَمَرُوا الطَّعَامَ وَالشَّرَابَ - وَأَحْسِبْهُ قَالَ: - وَلَوْ بَعُودٍ تَعْرِضُهُ عَلَيْهِ)). [راجع: ۳۲۸۰]

۵۶۲۳۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے عطاء بن ابی رباح نے اور ان سے حضرت جابر بن عبد اللہ انصاری رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”تم جب سونے لگو تو چراغ بجھا دو، دروازے بند کر دو، مشکوں کے منہ باندھ دو اور کھانے پینے کے برتنوں کو ڈھانپ دو۔“ حضرت جابر رضی اللہ عنہ نے کہا کہ میرا خیال ہے کہ یہ بھی کہا: ”خواہ لکڑی ہی کے ذریعہ سے ڈھک سکو جو اس کی چوڑائی میں بسم اللہ کہہ کر رکھ دی جائے۔“

تشریح: لفظ ((خمر و)) ڈھانکنے کے معنی میں ہے کہ کھانے پینے کے برتنوں کا ڈھانکنا کسی قدر ضروری ہے۔ دروازے کو بند کرنے کی تاکید بھی ہے۔

بَابُ اخْتِنَاتِ الْأَسْقِيَةِ

باب: مشک میں منہ لگا کر پانی پینا درست نہیں ہے

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی یہ غرض ہے کہ اگر کوئی مشک کا منہ موڑے بلکہ یوں ہی اس کا منہ کھول کر پانی پینے لگے تو بھی منع ہے اور پچھلے باب میں اس کی صراحت نہ تھی بلکہ اس میں مشک کا منہ موڑ کر پانی پینے کا ذکر تھا۔

۵۶۲۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاتِ الْأَسْقِيَةِ يَعْنِي أَنْ تُكْسَرَ أَفْوَاهُهَا فَيُشْرَبَ مِنْهَا. [طرفہ فی: ۵۶۲۶] [مسلم: ۵۲۷۱، ۵۲۷۲؛ ابوداؤد: ۳۷۲۰]

۵۶۲۵۔ ہم سے آدم نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مشکوں میں ”اختنات“ سے منع فرمایا۔ یعنی مشک کا منہ کھول کر اس میں منہ لگا کر پانی پینے سے روکا۔ عبد اللہ نے بیان کیا یا ان کے علاوہ کسی نے کہ ”اختنات“ مشک سے منہ لگا کر پانی پینے کو کہتے ہیں۔

ترمذی: ۱۸۹۰، بیہ ماجہ: ۳۴۱۸]

۵۶۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ عَطَاءٍ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَطْفُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ وَأَغْلِقُوا الْأَبْوَابَ وَأَوْكُوا الْأَسْقِيَةَ وَخَمَرُوا الطَّعَامَ وَالشَّرَابَ - وَأَحْسِبْهُ قَالَ: - وَلَوْ بَعُودٍ تَعْرِضُهُ عَلَيْهِ)). [راجع: ۳۲۸۰]

نے خبر دی، کہا ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا کہ مجھ سے عبید اللہ بن عبد اللہ نے بیان کیا، انہوں نے حضرت ابو سعید خدری رضی اللہ عنہ سے سنا، کہا کہ میں نے رسول اللہ ﷺ سے سنا کہ آپ ﷺ نے مشکوں میں ”اختناث“ سے منع فرمایا، یعنی مشک کا منہ کھول کر اس میں منہ لگا کر پانی پینے سے روکا، عبد اللہ نے بیان کیا یا ان کے علاوہ کسی نے کہ ”اختناث“ مشک سے منہ لگا کر پانی پینے کو کہتے ہیں۔

عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخَدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ اخْتِنَاثِ الْأَسْقِيَةِ. قَالَ عَبْدُ اللَّهِ: قَالَ مَعْمَرٌ أَوْ غَيْرُهُ: هُوَ الشُّرْبُ مِنْ أَفْوَاهِهَا. [راجع: ۵۶۲۵]

تشریح: ”وقد جزم الخطابی ان تفسیر الاختناث من كلام الزهري -“ یعنی بقول خطابی لفظ اختناث کی تفسیر زہری کا کلام ہے۔ منہ ابو بکر بن ابی شیبہ میں ہے کہ ایک شخص نے مشک سے منہ لگا کر پانی پیا اس کے پیٹ میں مشک سے ایک چھوٹا سا پ داخل ہو گیا، اس لئے نبی کریم ﷺ نے اس عمل سے سختی کے ساتھ منع فرمایا۔ جن روایتوں سے جواز ثابت ہوتا ہے ان کو اس واقعہ نے منسوخ قرار دے دیا ہے۔ (فتح الباری) یہ تفریح گزشتہ حدیث سے متعلق ہے۔

باب: مشک کے منہ سے منہ لگا کر پانی پینا

(۵۶۲۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے ایوب نے بیان کیا کہ ہم سے عکرمہ نے کہا، تمہیں میں چند چھوٹی چھوٹی باتیں نہ بتا دوں جنہیں ہم سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا تھا کہ رسول اللہ ﷺ نے مشک کے منہ سے منہ لگا کر پانی پینے کی ممانعت کی تھی اور (اس سے بھی آپ نے منع فرمایا تھا کہ) کوئی شخص اپنے پڑوسی کو اپنی دیوار میں کھوئی وغیرہ گاڑنے سے روکے۔

بَابُ الشُّرْبِ مِنْ فَمِ السَّقَاءِ ۵۶۲۷- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا أَيُّوبُ، قَالَ لَنَا عِكْرِمَةُ: أَلَا أَخْبِرُكُمْ بِأَشْيَاءَ قَصَارٍ حَدَّثَنَا بِهَا أَبُو هُرَيْرَةَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ الْقِرْبَةِ أَوْ السَّقَاءِ وَأَنْ يَمْنَعَ جَارَهُ أَنْ يَغْرِزَ خَشْبَهُ فِي دَارِهِ. [راجع: ۲۴۶۳] [ابن ماجہ: ۳۴۲۰]

تشریح: ہمارے زمانے میں مسلمانوں کو کیا ہو گیا ہے کہ ایسی ایسی چھوٹی باتوں پر بھی لڑ جھگڑ کر عدالت تک نوبت لے جاتے اور دنیا و دین برباد کرتے ہیں۔

(۵۶۲۸) ہم سے مسدود نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا ہم کو ایوب نے خبر دی، انہیں عکرمہ نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے مشک کے منہ سے پانی پینے کی ممانعت فرمادی تھی۔

۵۶۲۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ نَهَى النَّبِيُّ ﷺ أَنْ يُشْرَبَ مِنْ فِي السَّقَاءِ. [راجع: ۲۴۶۳، ۵۶۲۷]

(۵۶۲۹) ہم سے مسدود نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے خالد حذاء نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے مشک کے منہ سے پانی پینے کو منع فرمایا تھا۔

۵۶۲۹- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الشُّرْبِ مِنْ فِي السَّقَاءِ. [ابن ماجہ: ۳۴۲۱، ۳۴۲۸]

تشریح: مشک کے منہ سے نہ لگا کر پانی پینا خطرناک کام ہے ممکن ہے کہ مشک سے اتنا پانی بلا قصد پیٹ میں چلا جائے کہ جان کے لالے پڑ جائیں لہذا جراحا کرے کند عاقل کہ بعد ابد پشیمانی۔ صراحتی کا بھی یہی حکم ہے۔

بابُ النَّهْيِ عَنِ التَّفْسِ فِي الْإِنَاءِ باب: برتن میں سانس نہیں لینا چاہیے

۵۶۳۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «(إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ وَإِذَا بَالَ أَحَدُكُمْ فَلَا يُمَسِّحُ ذَكَرَهُ بِيَمِينِهِ وَإِذَا تَمَسَّحَ أَحَدُكُمْ فَلَا يَتَمَسَّحُ بِيَمِينِهِ)»۔ [راجع: ۱۵۳]

۵۶۳۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے عبد اللہ بن ابی قتادہ نے، ان سے ان کے والد نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کوئی شخص پانی پئے تو (پینے کے) برتن میں (پانی پیتے ہوئے) سانس نہ لے اور جب تم میں سے کوئی شخص پیشاب کرے تو داہنے ہاتھ کو ذکر پر نہ پھیرے اور جب استنجا کرے تو داہنے ہاتھ سے نہ کرے۔“

تشریح: ان خدمات کے لئے اللہ نے بیاں ہاتھ بنایا ہے اور سپہا ہاتھ کھانے پینے اور جملہ ضروری کاموں کے لئے ہے، اس لئے ہر ہاتھ سے اس کی حیثیت کا کام لینا چاہیے برتن میں سانس لینا طب کی رو سے بھی ناجائز ہے۔ اس طرح معدہ کے بخارات اس میں داخل ہو سکتے ہیں۔ (فتح الباری)

بابُ الشُّرْبِ بِنَفْسَيْنِ أَوْ ثَلَاثَةٍ باب: پانی دو یا تین سانس میں پینا چاہیے

۵۶۳۱۔ حَدَّثَنَا أَبُو عَاصِمٍ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ. قَالَ: أَخْبَرَنِي ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ قَالَ: كَانَ أَنَسٌ يَتَنَفَّسُ فِي الْإِنَاءِ مَرَّتَيْنِ أَوْ ثَلَاثًا وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ ثَلَاثًا. [مسلم: ۵۲۸۶؛ ترمذی: ۱۸۸۴؛

۵۶۳۱) ہم سے ابو عاصم اور ابو نعیم نے بیان کیا، کہا ہم سے عروہ بن ثابت نے بیان کیا، کہا مجھے ثمامہ بن عبد اللہ نے خبر دی، بیان کیا کہ حضرت انس رضی اللہ عنہ دو یا تین سانسوں میں پانی پیتے تھے اور کہا: رسول کریم ﷺ تین سانسوں میں پانی پیتے تھے۔

ابن ماجہ: ۳۴۱۶]

تشریح: طبرانی کی روایت میں ہے کہ جب آپ کے پاس پانی کا پیالہ آتا تو پہلے آپ بسم اللہ پڑھ کر پینا شروع فرماتے، درمیان میں تین سانس لیتے آخر میں الحمد للہ پڑھتے اور فرمایا کہ پینے کے ابتدا میں بسم اللہ پڑھو آخر میں الحمد للہ کہو۔ (فتح الباری)

بابُ الشُّرْبِ فِي آنِيَةِ الذَّهَبِ باب: سونے کے برتن میں کھانا اور پینا حرام ہے

۵۶۳۲۔ حَدَّثَنَا حَفْصُ بْنُ عَمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ حَدِيثُهُ بِالْمَدَائِنِ فَاسْتَسْقَى فَاتَاهُ دِهْقَانٌ يَقْدَحُ فِضَّةً فَرَمَاهُ بِهِ فَقَالَ: «إِنِّي لَمْ أَزِمِهِ إِلَّا أَنِّي نَهَيْتُهُ فَلَمْ يَنْتَهُ وَإِنَّ النَّبِيَّ ﷺ نَهَانَا عَنْ

۵۶۳۲) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حکم نے اور ان سے ابن ابی لیلیٰ نے، انہوں نے بیان کیا کہ حدیفہ بن یمان رضی اللہ عنہ مدائن میں تھے۔ انہوں نے پانی مانگا تو ایک دیہاتی نے ان کو چاندی کے برتن میں پانی لا کر دیا، انہوں نے برتن کو اس پر پھینک مارا اور کہا: میں نے برتن صرف اس وجہ سے پھینکا ہے کہ اس شخص کو میں اس سے

مَنْعُ كَرْجٍ كَتَا لَيْكِنْ يَهْ بَازَنَدَا يَاورِ نَبِي كَرِيم ﷺ نَے ہمیں ریشم و دبیاج کے پینے سے اور سونے، چاندی کے برتن میں کھانے پینے سے منع کیا تھا اور آپ ﷺ نے ارشاد فرمایا تھا: ”یہ چیزیں ان کفار کے لیے دنیا میں ہیں اور تمہیں آخرت میں ملیں گی۔“

تشریح: چاندی سونے کے برتنوں میں مسلمانوں کو کھانا پینا قطعاً حرام ہے مگر اکثر ہوا پر دوڑنے لگے جو ایسے محرمات کا فخر یہ استعمال کرتے ہیں اور اللہ سے نہیں ڈرتے کہ ایسے کاموں کا انجام برا ہوتا ہے کہ مرنے کے بعد آخرت میں یہ دولت دوزخ کا انگار بن کر سامنے آئے گی۔ لہذا فی الفور ایسے سرمایہ داروں کو ایسی حرکتوں سے باز رہنا ضروری ہے۔ روایت میں شہر مدائن کا ذکر ہے جو بدجلہ کے کنارے بغداد سے سات فرسخ کی دوری پر آباد تھا۔ ایران کے بادشاہوں کی راجدھانی کا شہر تھا اور اس جگہ ایوان کسرٹی کی مشہور عمارت تھی اسے خلافت حضرت عمر رضی اللہ عنہ میں حضرت سعد بن ابی وقاص رضی اللہ عنہ نے فتح کیا۔ لفظ ((دھقان)) دال کے کسرہ اور ضمہ دونوں طرح سے ہے۔ ایران میں یہ لفظ سردار قریہ کے لئے مستعمل ہوتا تھا بعد میں بطور محاورہ دیہاتیوں پر بولا جانے لگا۔

باب: چاندی کے برتن میں پینا حرام ہے

بَابُ آيَةِ الْفِضَّةِ

۵۶۳۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ أَبِي لَيْلَى قَالَ: خَرَجْنَا مَعَ حَدِيثَةِ وَذَكَرَ النَّبِيُّ ﷺ: ((لَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَلْبَسُوا الْحَرِيرَ وَالذِّبْيَ فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ)).

(۵۶۳۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے ابن عون نے بیان کیا، ان سے مجاہد ابن ابی لیلیٰ نے بیان کیا کہ ہم حضرت حدیفہ رضی اللہ عنہ کے ساتھ نکلے، پھر انہوں نے نبی کریم ﷺ کا ذکر کیا کہ آنحضرت ﷺ نے فرمایا تھا: ”سونے اور چاندی کے پیالے میں نہ پیا کرو اور نہ ریشم و دبیاج پہنا کرو کیونکہ یہ چیزیں ان کے لیے دنیا میں ہیں اور تمہارے لیے آخرت میں ہیں۔“

[راجعہ: ۱۵۴۲۶]

تشریح: معلوم ہوا کہ دنیا میں کفار سونے اور چاندی کے برتنوں کو بڑے فخر اور تکبر کے انداز میں مالداروں کے سامنے اس میں کھانے پینے کی چیزیں پیش کرتے ہیں اس لئے مسلمانوں کو بچنے کا حکم دیا گیا۔

۵۶۳۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ ابْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الَّذِي يَشْرَبُ فِي إِنَاءٍ الْفِضَّةِ إِنَّمَا يَجْرُ جُرْفِي بَطْنِهِ نَارَ جَهَنَّمَ)). [مسلم: ۵۳۸۵، ۵۳۸۶، ۵۳۸۷]

(۵۶۳۴) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے مالک بن انس نے بیان کیا، ان سے نافع نے، ان سے زید بن عبد اللہ بن عمر نے، ان سے عبد اللہ بن عبد الرحمن بن ابی بکر صدیق نے بیان کیا اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت ام سلمہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص چاندی کے برتن میں کوئی چیز پیتا ہے تو وہ شخص اپنے پیٹ میں دوزخ کی آگ بھڑکا رہا ہے۔“

ابن ماجہ: ۳۴۱۳

تشریح: لفظ (بجور) کا مصدر جرجرہ ہے جو اونٹ کی آواز پر بولا جاتا ہے۔ جب اونٹ صحان میں چلاتا ہے پس معلوم ہوا کہ چاندی کے برتن میں پانی پینے والے کے پیٹ میں دوزخ کی آگ اونٹ جیسی آواز پیدا کرے گی۔ اللہم اعذنا منہا۔ (اُمیں)

۵۶۳۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدِ بْنِ مَقْرَنٍ عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَازَةِ وَتَشْمِيتِ الْعَاطِسِ وَإِجَابَةِ الدَّاعِي وَإِفْشَاءِ السَّلَامِ وَنَضْرِ الْمَظْلُومِ وَإِبْرَارِ الْمُقْسِمِ وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ وَعَنْ الشُّرْبِ فِي الْفِضَّةِ أَوْ قَالَ: آيَةِ الْفِضَّةِ وَعَنْ الْمَيَاثِرِ وَالْقَسِيِّ وَعَنْ لُبْسِ الْحَرِيرِ وَالذِّيَّاجِ وَالْإِسْتَبْرَقِ. [راجع: ۱۲۳۹]

(۵۶۳۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اشعث بن سلیم نے، ان سے معاویہ بن سوید بن مقرن نے اور ان سے حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ہمیں سات چیزوں کا حکم دیا تھا اور سات چیزوں سے ہمیں منع فرمایا تھا۔ آنحضرت ﷺ نے ہمیں بیمار کی عیادت کرنے، جنازے کے پیچھے چلنے، جھینکنے والے کے جواب میں ”یرحمک اللہ“ کہنے، دعوت کرنے والے کی دعوت کو قبول کرنے، سلام پھیلانے، مظلوم کی مدد کرنے اور قسم کھانے کے بعد کفارہ ادا کرنے کا حکم فرمایا تھا اور آنحضرت ﷺ نے ہمیں سونے کی انگوٹھیوں سے، چاندی میں پینے یا (فرمایا) چاندی کے برتن میں پینے سے، میٹھ (زین یا کجاوہ کے اوپر ریشم کا گدا) کے استعمال کرنے سے اور قسی (اطراف مصر میں تیار کیا جانے والا ایک کپڑا جس میں ریشم کے دھاگے بھی استعمال ہوتے تھے) کے استعمال کرنے سے اور ریشم و دیباچ اور استبرق پہننے سے منع فرمایا تھا۔

باب: کُوروں میں پینا درست ہے

۵۶۳۶۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سَفْيَانُ عَنْ سَالِمِ أَبِي النَّضْرِ عَنْ عُمَيْرِ مَوْلَى أُمِّ الْفَضْلِ عَنْ أُمِّ الْفَضْلِ أَنَّهُمْ شَكُّوا فِي صَوْمِ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَبَعَثَتْ إِلَيْهِ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَهُ. [راجع: ۱۶۵۸]

(۵۶۳۶) مجھ سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبدالرحمن نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے سالم ابی النضر نے، ان سے ام فضل کے غلام عمیر نے اور ان سے حضرت ام فضل رضی اللہ عنہا نے کہ لوگوں نے عرفہ کے دن نبی کریم ﷺ کے روزے کے متعلق شبہ کیا تو آنحضرت ﷺ کی خدمت میں دودھ کا ایک کُورا پیش کیا گیا اور آپ نے اسے نوش فرمایا۔

تشریح: معلوم ہوا کہ سونے چاندی کے علاوہ کُوروں اور پیالوں میں پانی و شراب پینا درست ہے۔

بابُ الشُّرْبِ مِنْ قَدَحِ النَّبِيِّ ﷺ
وَأَنِيتِهِ
باب: نبی کریم ﷺ کے پیالے اور آپ کے برتن میں پینا

وَقَالَ أَبُو بُرْدَةَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ سَلَامٍ: ابورودہ رضی اللہ عنہ نے بیان کیا کہ مجھ سے عبد اللہ بن سلام رضی اللہ عنہ نے کہا: ہاں میں اَلْأَسْقِيْنِكَ فِي قَدَحٍ شَرِبَ النَّبِيُّ ﷺ فِيهِ۔ تمہیں اس پیالے میں پلاؤں گا جس میں نبی کریم ﷺ نے پیا تھا۔

تشریح: حافظ صاحب فرماتے ہیں: ”ای تبرکایہ قال ابن المنیر كأنه اراد بهذه الترجمة دفع توهم من يقع في خياله ان الشرب في قدح النبي ﷺ بعد وفاته تصرف في ملك الغير بغير اذن، فبين ان السلف كانوا يفعلون ذلك لان النبي ﷺ لا يورث وما تركه فهو صدقة والذي يظهر ان الصدقة المذكورة من جنس الأوقاف المطلقة، ينتفع بها من يحتاج اليها وتقر تحت يد من يؤتمن عليها..... الخ۔“ (فتح الباری جلد ۱۰ / صفحہ ۱۲۲)

باب سے مراد یہ ہے کہ تبرک کے لئے نبی کریم ﷺ کے پیالے میں پانی پینا۔ ابن منیر نے کہا کہ امام بخاری رحمہ اللہ نے یہ باب منعقد کر کے اس وہم کو دفع فرمایا ہے جو بعض لوگوں کے خیال میں واقع ہوا کہ نبی کریم ﷺ کے پیالے میں آپ کی وفات کے بعد پانی پینا جب کہ آپ کی اجازت بھی حاصل نہیں ہے، یہ غیر کے مال میں تصرف کرنا ہے لہذا ناجائز ہے۔ امام بخاری رحمہ اللہ نے اس وہم کا دفع فرمایا ہے اور بیان کیا ہے کہ سلف صالحین آپ کے پیالے میں پانی پیا کرتے تھے اس لئے کہ نبی کریم ﷺ کا ترکہ کسی کی ملکیت میں نہیں ہے بلکہ وہ سب صدقہ ہے اور ظاہر بات یہ ہے کہ صدقہ مذکورہ سابقہ اوقاف کی قسم سے ہے اس سے ہر ضرورت مند فائدہ اٹھا سکتا ہے اور وہ ایک دیندار شخص کی حفاظت میں بطور امانت قائم رہے گا جیسا کہ حضرت سہل رضی اللہ عنہ اور حضرت عبد اللہ بن سلام رضی اللہ عنہ کے پاس ایسے پیالے محفوظ تھے اور آپ کا جبہ حضرت اسماء بنت ابی بکر رضی اللہ عنہا کی تحویل میں تھا۔ یہ جملہ تاریخی یادگار ہیں جن کو دیکھنے اور استعمال کر لینے سے نبی کریم ﷺ کی یاد تازہ ہو جاتی ہے اور خوشی بھی حاصل ہوتی ہے برکت سے یہی مراد ہے ورنہ اصل برکت تو صرف اللہ پاک ہی کے ہاتھ میں ہے: ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (۱/۶۷/الملك)

۵۶۳۷۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: (۵۶۳۷) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان نے حَدَّثَنَا أَبُو عَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ بِيَانِ كَيْفَ كُنَّا نَسْتَعِينُ النَّبِيَّ ﷺ فِي شَرِبِ الْمَاءِ، قَالَ: دُكِرَ لِلنَّبِيِّ ﷺ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ فَأَمَرَ أَبَا أُسَيْدٍ السَّاعِدِيَّ أَنْ يُرْسِلَ إِلَيْهَا فَأَرْسَلَ إِلَيْهَا فَقَدِمَتْ فَتَزَلَّتْ فِي أَجْمِ بَنِي سَاعِدَةَ فَخَرَجَ النَّبِيُّ ﷺ حَتَّى جَاءَهَا فَدَخَلَ عَلَيْهَا فَإِذَا امْرَأَةٌ مُنْكَسَةٌ رَأْسُهَا فَلَمَّا كَلَّمَهَا النَّبِيُّ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ فَقَالَ: ((فَدُ عَدْتُكَ مِنِّي)) قَالُوا: لَهَا: أَتَذَرِينِ مَنْ هَذَا؟ قَالَتْ: لَا قَالُوا: هَذَا رَسُولُ اللَّهِ ﷺ جَاءَ لِيَخْطُبَكَ قَالَتْ: كُنْتُ أَنَا أَشَقَى مِنْ ذَلِكَ فَأَقْبَلَ النَّبِيُّ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ ثُمَّ قَالَ: ((اسْقِنَا يَا سَهْلُ))

بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا، ان سے حضرت سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سے ایک عرب عورت کا ذکر کیا گیا، پھر آپ نے حضرت ابواسید ساعدی رضی اللہ عنہ کو ان کے پاس انہیں لانے کے لیے کسی کو بھیجے کا حکم دیا، چنانچہ انہوں نے بھیجا اور وہ آئیں اور بنی ساعدہ کے قلعہ میں اتریں اور آنحضرت ﷺ بھی تشریف لائے اور ان کے پاس گئے۔ آپ نے دیکھا کہ ایک عورت سر جھکائے بیٹھی ہے۔ نبی ﷺ نے جب ان سے گفتگو کی تو وہ کہنے لگیں: میں تم سے اللہ کی پناہ مانگتی ہوں۔ آنحضرت ﷺ نے اس پر فرمایا: ”میں نے تجھے پناہ دی۔“ لوگوں نے بعد میں ان سے پوچھا: تمہیں معلوم بھی ہے یہ کون تھے؟ اس عورت نے جواب دیا کہ نہیں۔ لوگوں نے کہا کہ یہ تو رسول اللہ ﷺ تھے تم سے نکاح کے لیے تشریف لائے تھے۔ اس پر وہ بولیں: پھر تو میں بڑی بد بخت ہوں (کہ آنحضرت ﷺ کو ناراض کر کے واپس کر دیا) اسی دن حضور اکرم ﷺ تشریف لائے اور سقیفہ بنی ساعدہ میں اپنے صحابہ رضی اللہ عنہم کے ساتھ بیٹھے۔ پھر

فَأَخْرَجْتُ لَهُمْ هَذَا الْقَدَحَ فَأَسْقَيْتَهُمْ فِيهِ فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ فَشَرِبْنَا مِنْهُ قَالَ: ثُمَّ اسْتَوْهَبَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَعْدَ ذَلِكَ قَوْلَهُ لَهُ. [راجع: ۱۵۲۵۶]

فرمایا: ”سہل! پانی پلاؤ۔“ میں نے ان کے لیے یہ پیالہ نکالا اور انہیں اس میں پانی پلایا۔ حضرت سہل رضی اللہ عنہ ہمارے لیے بھی وہی پیالہ نکال کر لائے اور ہم نے بھی اس میں پانی پیا۔ راوی نے بیان کیا کہ پھر بعد میں خلیفہ عمر بن عبدالعزیز رضی اللہ عنہ نے ان سے یہ مانگ لیا تھا اور انہوں نے یہ ان کو ہمہ کر دیا تھا۔

تشریح: خود روایت سے ظاہر ہے کہ اس عورت نے لاعلمی میں یہ لفظ کہے جن کو نبی کریم ﷺ واپس تشریف لے گئے۔ بعد میں جب اسے علم ہوا تو اس نے اپنی بد بختی پر اظہارِ افسوس کیا۔ حضرت سہل بن سعد رضی اللہ عنہ کے پاس نبی کریم ﷺ کا ایک پیالہ جس سے آپ پیا کرتے تھے محفوظ تھا جملہ ((فاخرج لنا سہل)) میں قائل حضرت ابو حازم راوی ہیں جیسا کہ مسلم میں صراحت موجود ہے۔ حضرت عمر بن عبدالعزیز رضی اللہ عنہ اس زمانہ میں والی مدینہ تھے۔ حضرت سہل بن سعد رضی اللہ عنہ نے وہ پیالہ آپ کے حوالہ کر دیا تھا۔ یہ تاریخی آثار ہیں جن کے متعلق کہا گیا ہے:

تلك آثارنا تدل علينا فانظروا بعدنا الى الاثار

۵۶۳۸۔ حَدَّثَنَا الْحَسَنُ بْنُ مُذْرِكٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، قَالَ: أَخْبَرَنَا أَبُو عَوَّانَةَ عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: رَأَيْتُ قَدَحَ النَّبِيِّ ﷺ عِنْدَ أَنَسِ بْنِ مَالِكٍ وَكَانَ قَدْ انْصَدَعَ فَسَلَسَلَهُ بِفِضَّةٍ قَالَ: وَهُوَ قَدَحٌ جَيِّدٌ عَرِيضٌ مِنْ نَضَارٍ قَالَ: قَالَ أَنَسٌ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا قَالَ: وَقَالَ ابْنُ سِيرِينَ: إِنَّهُ كَانَ فِيهِ حَلَقَةٌ مِنْ حَدِيدٍ فَأَرَادَ أَنَسٌ أَنْ يَجْعَلَ مَكَانَهَا حَلَقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ فَقَالَ لَهُ أَبُو طَلْحَةَ: لَا تُغَيِّرَنَّ شَيْئًا صَنَعَهُ رَسُولُ اللَّهِ ﷺ فَتَرَكَهُ. [راجع: ۳۱۰۹]

(۵۶۳۸) ہم سے حسن بن مدرک نے بیان کیا، کہا مجھ سے یحییٰ بن حماد نے بیان کیا، کہا ہم کو ابو عوانہ نے خبر دی، ان سے عاصم احوال نے بیان کیا کہ میں نے نبی کریم ﷺ کا پیالہ حضرت انس بن مالک رضی اللہ عنہ کے پاس دیکھا ہے وہ ٹوٹ گیا تھا تو حضرت انس رضی اللہ عنہ نے اسے چاندی سے جوڑ دیا۔ پھر حضرت عاصم نے بیان کیا کہ وہ عمدہ چوڑا پیالہ ہے چمکدار لکڑی کا بنا ہوا۔ بیان کیا کہ حضرت انس رضی اللہ عنہ نے بتایا کہ میں نے اس پیالہ سے نبی اکرم ﷺ کو بار بار پلایا ہے۔ راوی نے بیان کیا کہ ابن سیرین نے کہا: اس پیالے میں لوہے کا ایک حلقہ تھا۔ انس رضی اللہ عنہ نے چاہا کہ اس کی جگہ چاندی یا سونے کا حلقہ جڑوا دیں۔ لیکن ابو طلحہ رضی اللہ عنہ نے ان سے کہا: جسے رسول اللہ ﷺ نے بنایا ہے اس میں ہرگز کوئی تبدیلی نہ کر۔ چنانچہ انہوں نے یہ ارادہ چھوڑ دیا۔

تشریح: حضرت عاصم احوال اور حضرت علی بن حسن اور امام بخاری رحمہ اللہ نے بصرہ میں وہ پیالہ دیکھا ہے اور ان حضرات نے اس میں پیا ہے۔ تفصیل کے لئے دیکھو فتح الباری۔

بَابُ شَرْبِ الْبُرْكََةِ وَالْمَاءِ الْمُبَارَكِ

باب: متبرک پانی پینا

۵۶۳۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا (۵۶۳۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا،

ان سے اعمش نے بیان کیا، ان سے سالم بن ابی الجعد نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ تھا اور عصر کی نماز کا وقت ہو گیا تھوڑے سے بچے ہوئے پانی کے سوا ہمارے پاس اور کوئی پانی نہیں تھا اسے ایک برتن میں رکھ کر نبی کریم ﷺ کی خدمت میں لایا گیا، آنحضرت ﷺ نے اس میں اپنا ہاتھ ڈالا اور اپنی انگلیاں پھیلا دیں پھر فرمایا: ”آؤ وضو کر لو یہ اللہ کی طرف سے برکت ہے۔“ میں نے دیکھا کہ پانی آنحضرت ﷺ کی انگلیوں کے درمیان سے پھوٹ پھوٹ کر نکل رہا تھا، چنانچہ سب لوگوں نے اس سے وضو کیا اور پیا بھی۔ میں نے اس کی پروا کیے بغیر کہ پیٹ میں کتنا پانی جا رہا ہے خوب پانی پیا کیونکہ مجھے معلوم ہو گیا تھا کہ برکت کا پانی ہے۔ میں نے حضرت جابر رضی اللہ عنہ سے پوچھا: آپ لوگ اس وقت کتنی تعداد میں تھے؟ بتلایا کہ ایک ہزار چار سو۔ اس روایت کی متابعت عمرو بن دینار نے حضرت جابر رضی اللہ عنہ سے کی ہے اور حصین اور عمرو بن مرہ نے سالم سے بیان کیا اور ان سے حضرت جابر رضی اللہ عنہ نے کہ صحابہ کرام رضی اللہ عنہم کی اس وقت تعداد پندرہ سو تھی۔ اس کی متابعت سعید بن مسیب نے حضرت جابر رضی اللہ عنہ سے کی ہے۔ [راجع: ۳۵۷۶]

تشریح: اس حدیث سے متبرک پانی پینا ثابت ہوا۔ معجزہ نبوی ﷺ کی برکت سے یہ پانی اس قدر بڑھا کہ پندرہ سو اصحاب کرام کو سیراب کر گیا۔ اور حصین کی روایت کو امام بخاری رحمہ اللہ نے مغازی میں اور عمرو بن مرہ کی روایت کو مسلم اور امام احمد بن حنبل نے وصل کیا۔ قسطلانی نے کہا کہ اس مقام پر صحیح بخاری کے تین رُبع ختم ہو گئے اور آخری چوتھا رُبع باقی رہ گیا ہے۔ یا اللہ! جس طرح تو نے یہ تین رُبع پورے کرائے ہیں اس چوتھے رُبع کو بھی میرے قلم سے پورا کر ادا دے تیرے لئے کچھ مشکل نہیں ہے۔ یا اللہ! میری دعا قبول فرما لے اور جن جن بھائیوں نے تیرے پیارے نبی ﷺ کے کلام کی خدمت کی ہے ان کو دنیا و آخرت میں بے شمار برکتیں عطا فرما اور ہم سب کو بخش دے۔ آمین یا رب العالمین۔ (راز)

بَابُ مَا جَاءَ فِي كَفَّارَةِ الْمَرَضِ **باب: بیماری کے کفارہ ہونے کا بیان**

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مَنْ يَعْمَلْ سَوْءً يُحْزَرْ﴾ اور اللہ تعالیٰ نے سورہ نساء میں فرمایا: ”جو کوئی برائی کرے گا اس کو بدلہ ملے گا۔“

تشریح: امام بخاری رحمہ اللہ نے یہ آیت اس مقام پر لا کر گویا معتزلہ کا رد کیا ہے جو کہتے ہیں ہر گناہ کے بدلے اگر توبہ نہ کرے تو آخرت کا عذاب لازمی ہے اور اسی آیت سے دلیل لیتے ہیں۔ امام بخاری رحمہ اللہ نے یہ اشارہ کیا کہ بدلہ سے یہ مراد ہو سکتا ہے کہ دنیا ہی میں گناہ کے بدلے بیماری، مصیبت یا تکلیف پہنچ جائے گی تو گناہ کا بدلہ ہو گیا۔ اس صورت میں آخرت کا عذاب ہونا لازمی نہیں ہے۔ امام احمد بن حنبل رحمہ اللہ اور عبد بن حمید اور حاکم نے بسند صحیح روایت کیا ہے کہ جب یہ آیت اتری تو حضرت ابوبکر صدیق رضی اللہ عنہ نے عرض کیا اب تو عذاب سے نجات کی کوئی شکل نہ رہی۔ آپ نے فرمایا کہ اے ابوبکر (رضی اللہ عنہ)! اللہ تبارک و تعالیٰ تجھ پر رحم کرے اور تیری بخشش کرے کیا تجھ پر بیماری نہیں آتی، تکلیف نہیں آتی، رنج نہیں آتا، مصیبت نہیں آتی؟ انہوں نے کہا کیوں نہیں فرمایا کہ بس یہی بدلہ ہے۔

۵۶۴۰۔ حَدَّثَنَا أَبُو الِیَمَانِ الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ ((مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُهَا))، اِمْلَس: ۶۵۶۵؛ (۵۶۳۰) ہم سے ابویمان حکم بن نافع نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے عروہ بن زبیر نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ صدیقہ فی الثناء نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو مصیبت بھی کسی مسلمان کو پہنچتی ہے اللہ تعالیٰ اسے اس کے گناہ کا کفارہ کر دیتا ہے (کسی مسلمان کے) ایک کانٹا بھی اگر جسم کے کسی حصہ میں چھب جائے۔“

ترمذی: ۲۳۹۹

تشریح: تو وہ بھی اس شخص کے گناہوں کے لیے کفار و بن جاتا ہے۔

۵۶۴۱، ۵۶۴۲۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ،
قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا
زَيْمُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ
(۵۶۴۱، ۵۶۴۲) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے عبد الملک بن
عمرو نے بیان کیا، کہا ہم سے زہیر بن محمد نے بیان کیا، ان سے محمد بن عمرو
بن حنبلہ نے، ان سے عطاء بن یسار نے اور ان سے حضرت ابوسعید خدری

اور ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مسلمان جب بھی کسی پریشانی، بیماری، رنج و ملال، تکلیف اور غم میں مبتلا ہو جاتا ہے یہاں تک کہ اگر اسے کوئی کاشنا بھی چھ جائے تو اللہ تعالیٰ اسے اس کے گناہوں کا کفارہ بنا دیتا ہے۔“

حَلْحَلَةٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا حَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ)). [مسلم: ۶۵۶۸؛ ترمذی: ۱۹۶۶]

(۵۶۴۳) ہم سے مسد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے سعد نے، ان سے عبد اللہ بن کعب نے اور ان سے ان کے والد نے کہ نبی کریم ﷺ نے فرمایا: ”مومن کی مثال پودے کی سب سے پہلی نگی ہوئی ہری شاخ جیسی ہے کہ ہوا سے کبھی جھکا دیتی ہے اور کبھی برابر کر دیتی ہے اور منافق کی مثال صنوبر کے درخت جیسی ہے کہ وہ سیدھا ہی کھڑا رہتا ہے اور آخر ایک جھوکے میں کبھی اکھڑ ہی جاتا ہے۔“ اور زکریا نے بیان کیا کہ ہم سے سعد نے بیان کیا، ان سے ابن کعب نے بیان کیا، ان سے ان کے والد کعب رضی اللہ عنہ نے نبی کریم ﷺ سے یہی بیان کیا۔ (۵۶۴۳) ہم سے ابراہیم بن منذر نے بیان کیا، کہا مجھ سے محمد بن فلیح نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے بنی عامر بن لوی کے ایک مرد ہلال بن علی نے، ان سے عطاء بن یسار نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مومن کی مثال پودے کی پہلی نگی ہوئی ہری شاخ جیسی ہے کہ جب بھی ہوا چلتی ہے اسے جھکا دیتی ہے، پھر وہ سیدھا ہو کر مصیبت برداشت کرنے میں کامیاب ہو جاتا ہے اور فاجر کی مثال صنوبر کے درخت جیسی ہے کہ سخت ہوتا ہے اور سیدھا کھڑا رہتا ہے یہاں تک کہ اللہ تعالیٰ جب چاہتا ہے اسے اکھاڑ کر پھینک دیتا ہے۔“

۵۶۴۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ تَفِيئُهَا الرِّيحُ مَرَّةً وَتَعْدِلُهَا مَرَّةً وَمَثَلُ الْمُنَافِقِ كَالْأَرْزَةِ لَا تَرَالُ حَتَّى يَكُونَ انْجِعَافُهَا مَرَّةً وَاحِدَةً)). وَقَالَ زَكَرِيَّا: حَدَّثَنِي سَعْدٌ، قَالَ: حَدَّثَنَا ابْنُ كَعْبٍ عَنْ أَبِيهِ كَعْبٍ عَنِ النَّبِيِّ ﷺ. [مسلم: ۷۰۹۴]

۵۶۴۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ مِنْ بَنِي عَامِرٍ بْنِ لُؤَيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا فَإِذَا اعْتَدَلَتْ تَكَفَّ بِالْبَلَاءِ وَالْفَاجِرُ كَالْأَرْزَةِ صَمَاءٌ مُعْتَدِلَةٌ حَتَّى يَقْضِمَهَا اللَّهُ إِذَا شَاءَ)). [طرفہ فی: ۱۷۴۶۶]

(۵۶۴۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں محمد بن عبد اللہ بن عبد الرحمن بن ابی صعصعہ نے، انہوں نے بیان کیا کہ میں نے سعید بن یسار ابو حجاب سے سنا، انہوں نے بیان کیا

۵۶۴۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ قَالَ: سَمِعْتُ

يَا رَحِمَ الرَّاحِمِينَ۔“

باب: بلاؤں میں سب سے زیادہ سخت آزمائش
انبیاء علیہم السلام کی ہوتی ہے اس کے بعد درجہ بدرجہ دوسرے
بندگان خدا کی ہوتی رہتی ہے

بَابُ: أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ
ثُمَّ الْأُمَثَلُ فَلَا أُمَثَلُ

(۵۶۳۸) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے بیان کیا، ان سے اعش نے، ان سے ابراہیم تمیمی نے، ان سے حارث بن سويد نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا آپ کو شدید بخار تھا میں نے عرض کیا: یا رسول اللہ! آپ کو تو بہت تیز بخار ہے۔ آنحضرت ﷺ نے فرمایا: ”ہاں، مجھے تنہا ایسا بخار ہوتا ہے جتنا تم میں کے دواؤں کو ہوتا ہے۔“ میں نے عرض کیا: یہ اس لیے کہ آنحضرت ﷺ کا ثواب بھی دوگنا ہے؟ فرمایا: ”ہاں، یہی بات ہے، مسلمان کو جو بھی تکلیف پہنچتی ہے کاٹنا ہو یا اس سے زیادہ تکلیف دینے والی کوئی چیز تو جیسے درخت اپنے پتوں کو گراتا ہے اسی طرح اللہ پاک اس تکلیف کو اس کے گناہوں کا کفارہ بنا دیتا ہے۔“

۵۶۴۸۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تُوعَكُ وَغَمًا شَدِيدًا قَالَ: ((أَجَلُ إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ)). قُلْتُ: ذَلِكَ بَأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: ((أَجَلُ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذَى شَوْكَةٍ فَمَا لَوْ قَهَرَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا)). [راجع: ۵۶۴۷]

تشریح: باب کا مطلب اس طرح پر نکلا کہ اور پیغمبروں کو نبی کریم ﷺ پر قیاس کیا اور جب پیغمبروں پر بوجہ ازدیاد قرب الہی کے مصائب زیادہ ہوئے تو اولیائے اللہ میں بھی یہی نسبت رہے گی جتنا قرب الہی زیادہ ہوگا تکالیف و مصائب زیادہ آئیں گی امام بخاری رحمہ اللہ کا یہ قائم کردہ ترجمہ خود ایک حدیث ہے جسے داری نے نکالا ہے حافظ صاحب فرماتے ہیں: ”وفی هذه الاحادیث بشارة عظيمة لكل مؤمن لان الآدمی لا ینفک غالباً من الم سبب مرض اوهم او نحو ذالك مما ذکر۔“ یعنی ان احادیث میں مؤمنوں کے لئے بڑی بشارتیں ہیں اس لئے کہ تکالیف و مصائب اور امراض دنیا میں اہل ایمان کو پہنچتے رہتے ہیں مگر اللہ پاک ان سب پر ان کو اجر و ثواب اور درجات عالیہ عطا کرتا ہے۔ راقم الحروف محمد داؤد رازکی زندگی بھی بیشتر آلام و تفکرات میں ہی گزری ہے اور امید تو یہ ہے کہ ان سب کا اجر کفارہ ذنوب ہوگا۔ وکذا ارجو من رحمة ربی۔ (کسب)

باب: بیمار کی مزاج پرسی کا واجب ہونا

بَابُ وَجُوبِ عِيَادَةِ الْمَرِيضِ

(۵۶۳۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے منصور نے، ان سے ابو وائل نے اور ان سے حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”بھوکے کو کھانا کھلاؤ، مریض کی عیادت یعنی مزاج پرسی کرو اور قیدی کو چھڑاؤ۔“

۵۶۴۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَطْعِمُوا الْجَائِعَ وَاعْوُدُوا الْمَرِيضَ وَفُكُّوا

الْعَالِي)). [راجع: ۳۰۴۶]

تشریح: یہ مسلمانوں کے دوسرے مسلمانوں پر نہایت اہم اور بہت ہی بڑے حقوق ہیں جن کی ادائیگی واجب و لازمی ہے۔

۵۶۵۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سَلِيمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدٍ بْنِ مَقْرِنٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسِنْعٍ وَنَهَانَا عَنْ سِنْعٍ نَهَانَا عَنْ خَاتِمِ الذَّهَبِ وَلُبْسِ الْحَرِيرِ وَالذِّيئِاجِ وَالْإِسْتَبْرَقِ وَعَنِ الْفَقْسِيِّ وَالْمِثْرَةِ وَأَمَرَنَا أَنْ نَتَّبِعَ الْجَنَائِزَ وَنَعُوذَ الْمَرِيضَ وَنُقْشِيَ السَّلَامَ. [راجع: ۱۲۳۹]

(۵۶۵۰) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے اشعث بن سلیم نے خبر دی، کہا میں نے معاویہ بن سوید بن مقرن سے سنا، ان سے حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ہمیں سات باتوں کا حکم دیا تھا اور سات باتوں سے منع فرمایا تھا۔ ہمیں آنحضرت ﷺ نے سونے کی انگٹھی، ریشم، دیباچ، استبرق (ریشمی کپڑے) پہننے سے اور قسی اور میثرہ (ریشمی) کپڑوں کی دیگر جملہ اشیاء پہننے سے منع فرمایا تھا اور آپ ﷺ نے ہمیں یہ حکم دیا تھا کہ ہم جنازہ کے پیچھے چلیں، مریض کی مزاج پرسی کریں اور سلام کو پھیلائیں۔

تشریح: اس روایت میں راوی نے بہت سی باتیں چھوڑ دی ہیں ساتویں بات جو جمع ہے وہ چاندی کے برتن میں کھانا اور پینا مراد ہے۔ مریض کی مزاج پرسی کرنا بہت بڑا کاروبار ہے جیسا کہ مسلم میں ہے: "ان المسلم اذا عاد اخاه المسلم لم يزل في خرفة الجنة۔" مسلمان جب اپنے بھائی مسلمان کی عیادت کرتا ہے اس اثنا میں وہ ہمیشہ گویا جنت کے باغوں کی سیر کر رہا اور وہاں میوے کھا رہا ہے۔ وفقنا الله لما يحب ويرضى۔ آمین

باب: بے ہوش کی عیادت کرنا

بَابُ عِيَادَةِ الْمُغْمَى عَلَيْهِ

(۵۶۵۱) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا: ہم سے سفیان نے بیان کیا، ان سے ابن المنکدر نے، انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ میں ایک مرتبہ بیمار پڑا تو نبی کریم ﷺ اور حضرت ابو بکر صدیق رضی اللہ عنہما پیدل میری عیادت کو تشریف لائے، ان بزرگوں نے دیکھا کہ مجھ پر بے ہوشی غالب ہے۔ چنانچہ آنحضرت ﷺ نے وضو کیا اور اپنے وضو کا پانی مجھ پر چھڑکا، اس سے مجھے ہوش آیا تو میں نے دیکھا کہ حضور اکرم! تشریف رکھتے ہیں۔ میں نے عرض کیا: یا رسول اللہ! میں اپنے مال میں کیا کروں؟ کس طرح اس کا فیصلہ کروں؟ آنحضرت ﷺ نے مجھے کوئی جواب نہیں دیا۔ یہاں تک کہ میراث کی آیت نازل ہوئی۔ یعنی ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ الخ (النساء: ۱۱) یہ آیت اتری جس نے اولاد کے حقوق متعین کر دیے۔

۵۶۵۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُنَكِّدِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرِضْتُ مَرَضًا فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ فَوَجَدَانِي أُغْمِي عَلَيَّ فَتَوَضَّأَ النَّبِيُّ ﷺ ثُمَّ صَبَّ وَضُوئَهُ عَلَيَّ فَأَفَقْتُ فَإِذَا النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَصْنَعُ فِي مَالِي كَيْفَ أَقْضِي فِي مَالِي فَلَمْ يَجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْوَصِيَّةِ. [راجع: ۱۹۴] [مسلم: ۴۱۴۵؛ ابوداؤد: ۲۸۸۶؛ ترمذی: ۲۰۹۷؛ نسائی: ۳۰۱۵؛ ابن ماجہ: ۲۷۲۸]

تشریح: یعنی ﴿يُؤْصِيكُمُ اللَّهُ فِيْ اَوْلَادِكُمْ﴾ الخ (۳/النساء: ۱۱) یہ آیت اتری جس نے اولاد کے حقوق متعین کر دیئے اور کسی کو اس بارے میں پوچھنے کی ضرورت نہیں رہی کو تا ہی کرنے والوں کی ذمہ داری خود ان پر ہے۔

بَابُ فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ باب: ریاح رک جانے سے جسے مرگی کا عارضہ ہو

اس کی فضیلت کا بیان

تشریح: حافظ صاحب فرماتے ہیں: "احباس الريح قد يكون سببا للصرع وهي علة تمنع الاعضاء الرئيسية عن انفعالها منعاً غير تام۔" (فتح الباری: جلد ۱۰ / صفحہ ۱۴۱) یعنی مرگی کبھی ریاح کے رک جانے سے ہوتی ہے اور یہ ایسی بیماری ہے کہ اعضائے رئیسہ کو ان کے کام سے بالکل روک دیتی ہے، اسی لئے اس میں آدمی اکثر بے ہوش ہو جاتا ہے بعض دفعہ دماغ میں ردی بخارات چڑھ کر اسے متاثر کر دیتے ہیں کبھی یہ بیماری جنات اور نفوس خبیثہ کے عمل سے ہی وجود میں آ جاتی ہے۔ (فتح الباری)

۵۶۵۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عِمْرَانَ أَبِي بَكْرٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى! قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أَصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي قَالَ: ((إِنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ)) فَقَالَتْ: أَصْبِرُ فَقَالَتْ: إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ فَدَعَا لَهَا. [مسلم: ۶۵۷۱]

۵۶۵۲) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عمران ابو بکر نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا، کہا مجھ سے حضرت ابن عباس رضی اللہ عنہما نے کہا: تمہیں میں ایک جنتی عورت کوند دکھا دوں؟ میں نے عرض کیا: کہ ضرور دکھائیں، کہا: ایک سیاہ عورت نبی کریم ﷺ کی خدمت میں آئی اور کہا: مجھے مرگی آتی ہے اور اس کی وجہ سے میرا ستر کھل جاتا ہے میرے لیے اللہ سے دعا کر دیجیے۔ آنحضرت ﷺ نے فرمایا: "اگر تو چاہے تو صبر کر تجھے جنت ملے گی اور اگر چاہے تو میں تیرے لیے اللہ سے اس مرض سے نجات کی دعا کر دوں۔" اس نے عرض کیا: کہ میں صبر کروں گی، پھر اس نے عرض کیا: یا رسول اللہ! مرگی کے وقت میرا ستر کھل جاتا ہے۔ آپ اللہ تعالیٰ سے اس کی دعا کر دیں کہ ستر نہ کھلا کرے۔ آنحضرت ﷺ نے اس کے لیے دعا فرمائی۔

تشریح: بزار کی روایت میں یوں ہے کہ وہ عورت کہنے لگی میں شیطان خبیث سے ڈرتی ہوں کہیں مجھ کو ننگا نہ کرے۔ آپ نے فرمایا کہ تجھ کو یہ ڈر ہو تو کہنے کے پردے کو آن کر پکڑ لیا کہ وہ جب ڈرتی تو کہنے کے پردے سے لٹک جاتی مگر یہ لا علاج رہی۔ امام ابن تیمیہ رحمہ اللہ نے کہا ہے کہ جب بچپن سال کی عمر میں مرگی کا عارضہ ہو تو وہ لا علاج ہو جاتی ہے۔ مولانا عبدالحی صاحب مرحوم جو فرائض محل کے علما میں علم حدیث کا بہت شوق رکھتے تھے بعارضہ مرگی ۳۵ سال کی عمر میں انتقال فرما گئے۔ (رحمۃ اللہ علیہ) (وحیدی) حافظ صاحب فرماتے ہیں

"وفيه دليل على جواز ترك التداوى وفيه ان علاج الامراض كلها بالدعاء والالتجاء الى الله وانجح وانفع من العلاج بالعقاقير وان تأثير ذلك وانفعال البدن عنه اعظم من تاثير الادوية البدنية۔" (فتح الباری جلد ۱۰ / صفحہ ۱۴۳)

یعنی اس حدیث میں اس امر پر بھی دلیل ہے کہ دواؤں سے علاج ترک کر دینا بھی جائز ہے اور یہ کہ تمام بیماریوں کا علاج دعاؤں سے، اور اللہ کی طرف رجوع کرنا ادویات سے زیادہ نفع بخش علاج ہے اور بدن ادویات سے زیادہ دعاؤں کا اثر قبول کرتا ہے اور اس میں شک و شبہ کی کوئی بات ہی نہیں

ہے۔ اس لئے دعائیں مؤمن کا آخری ہتھیار ہیں۔ یا اللہ! بصیم قلب دعا ہے مجھ کو جملہ امراض قلبی و قالبی سے شفا کے کاملہ عطا فرما۔ کہیں نہ کہیں

حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْجٍ أَخْبَرَنِي عَطَاءٌ أَنَّهُ رَأَى أُمَّ زُقَرٍ تِلْكَ امْرَأَةً طَوِيلَةَ سَوْدَاءَ عَلَى سِتْرِ الْكُعْبَةِ.

ہم سے محمد بن منکدر نے بیان کیا، کہا ہم سے محمد بن یزید نے بیان کیا، انہیں ابن جریج نے کہا: مجھے عطاء بن ابی رباح نے خبر دی کہ انہوں نے حضرت ام زفر رضی اللہ عنہا اس لمبی اور سیاہ خاتون کو کعبہ کے پردہ پر دیکھا۔ (حدیث بالا میں اس کا ذکر ہے۔)

بَابُ فَضْلِ مَنْ ذَهَبَ بَصْرُهُ

باب: اس کی فضیلت کا بیان جس کی بینائی جاتی رہے

۵۶۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ اللَّهَ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتِهِ فَصَبْرٌ عَوَضَتْهُ مِنْهُمَا الْجَنَّةُ)). يُرِيدُ عَيْنَيْهِ.

۵۶۵۳ (ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا کہا: مجھ سے یزید بن عبد اللہ بن ہاد نے بیان کیا، ان سے مطلب بن عبد اللہ بن جذب کے غلام عمرو نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”اللہ تعالیٰ کا ارشاد ہے: جب میں اپنے کسی بندہ کو اس کے دو محبوب اعضا (آنکھوں) کے بارے میں آزماتا ہوں (تایینا کر دیتا ہوں) اور وہ اس پر صبر کرتا ہے تو اس کے بدلے میں اسے جنت دیتا ہوں۔“

اشعث بن جابر اور ابو ظلال بن ہلال نے انس رضی اللہ عنہ سے اس حدیث کی متابعت کی ہے۔

بَابُ عِيَادَةِ النِّسَاءِ الرِّجَالِ وَعَادَتِ أُمَّ الدَّرْدَاءِ رَجُلًا مِنْ أَهْلِ الْمَسْجِدِ مِنَ الْأَنْصَارِ

باب: عورتیں مردوں کی بیماری میں پوچھنے کے لیے جاسکتی ہیں ام درداء رضی اللہ عنہا مسجد میں ایک انصاری صحابی کی عیادت کو آئی تھیں

تشریح: یہ حضرت ابو الدرداء رضی اللہ عنہ کی بیوی تھیں جو مسجد نبوی میں اپنے خاوند کی مزار پر ہی کے لئے حاضر ہوئی تھیں۔ یہ ام درداء رضی اللہ عنہا کے نام سے موسوم تھیں باپ کا نام ابو حدرداء قبیلہ سلم سے ہیں بڑی عقلمند متبع سنت عالمہ فاضلہ خاتون تھیں۔ ان کا انتقال حضرت ابو درداء رضی اللہ عنہ سے دو سال پہلے ملک شام میں بعد خلافت عثمان رضی اللہ عنہ ہو گیا تھا۔

۵۶۵۴۔ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَعَكَ أَبُو بَكْرٍ وَبِلَالٌ قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا

۵۶۵۴ (ہم سے قتیبہ نے بیان کیا، ان سے امام مالک نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ ہجرت کر کے مدینہ تشریف لائے تو ابو بکر اور بلال رضی اللہ عنہما کو بخار ہو گیا۔ بیان کیا کہ پھر میں ان کے پاس (عیادت

کے لیے) گئی اور پوچھا، محترم والد بزرگوار آپ کا مزاج کیا ہے؟ بلال رضی اللہ عنہ سے بھی پوچھا: آپ کا کیا حال ہے؟ بیان کیا کہ جب حضرت ابو بکر رضی اللہ عنہ کو بخار ہوا تو وہ یہ شعر پڑھا کرتے تھے: ہر شخص اپنے گھر والوں میں صبح کرتا ہے اور موت اس کے تھے سے بھی زیادہ قریب ہے۔ اور بلال رضی اللہ عنہ کو جب افاقہ ہوتا تو یہ شعر پڑھتے تھے: کاش! مجھے معلوم ہوتا کہ کیا میں پھر ایک رات وادی میں گزرا سکوں گا اور میرے چاروں طرف اذخر اور جلیل (مکہ مکرمہ کی گھاس) کے جنگل ہوں گے اور کیا میں کبھی جمنہ (مکہ سے چند میل کے فاصلہ پر ایک بازار) کے پانی پر اتروں گا اور کیا پھر کبھی شامہ اور طفیل (مکہ کے قریب دو پہاڑوں کو) میں اپنے سامنے دیکھ سکوں گا۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں رسول اللہ ﷺ کی خدمت میں حاضر ہوئی اور آپ ﷺ کو اس کی اطلاع دی آپ نے دعا فرمائی: ”اے اللہ! ہمارے دل میں مدینہ کی محبت بھی اتنی ہی کر دے جتنی مکہ کی محبت ہے بلکہ اس سے بھی زیادہ اور اس کی آب و ہوا کو ہمارے موافق کر دے اور ہمارے لیے اس کے مد اور صاع میں برکت عطا فرما، اللہ اس کا بخار کہیں اور جگہ منتقل کر دے اور اسے مقام جھہ میں بھیج دے۔“

فَقُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ! كَيْفَ تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْجُمُيُ يَقُولُ: كُلُّ امْرِئٍ مُصَبِّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَذْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلَالٌ إِذَا أَفْلَعَتْ عَنْهُ يَقُولُ: أَلَا لَيْتَ شِعْرِي هَلْ أُبَيِّنَ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرُ وَجَلِيلُ وَهَلْ أَرِدُنْ يَوْمًا مِيَاءَ مَجَنَّةٍ وَهَلْ يَبْدُونُ لِي شَامَةً وَطَفِيلُ قَالَتْ عَائِشَةُ: فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ اللَّهُمَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي مَدِّهَا وَصَاعِهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا بِالْجُحْفَةِ)). [راجع: ۱۸۸۹]

تشریح: حضرت بلال بن رباح رضی اللہ عنہ مشہور بزرگ حضرت ابو بکر صدیق رضی اللہ عنہ کے آزاد کردہ ہیں۔ اسلام قبول کرنے پر ان کو اہل مکہ نے بے حد تک دیا۔ امیر بن خلف ان کا آقا بہت ہی زیادہ ستاتا تھا اللہ کی شان بھی امیہ ملعون جنگ بدر میں حضرت بلال رضی اللہ عنہ کے ہاتھوں قتل ہوا۔ آخری زمانہ میں ملک شام میں مقیم ہو گئے تھے اور ۶۳ سال کی عمر میں سنہ ۲۰ھ میں دمشق یا حلب میں انتقال فرمایا۔ (رضی اللہ عنہ وارضاه)

باب: بچوں کی عیادت بھی جائز ہے

(۵۶۵۵) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے عاصم نے خبر دی، کہا میں نے ابو عثمان سے سنا اور انہوں نے اسامہ بن زید رضی اللہ عنہ سے کہ نبی کریم ﷺ کی ایک صاحبزادی (حضرت زینب رضی اللہ عنہا) نے آپ کو کہلوا بھیجا۔ اس وقت حضور اکرم ﷺ کے ساتھ حضرت سعد رضی اللہ عنہ اور ہمارا خیال ہے کہ حضرت ابی بن کعب رضی اللہ عنہ تھے کہ میری بچی بستر مرگ پر پڑی ہے، اس لیے آنحضرت ﷺ ہمارے یہاں تشریف لائیں۔ آنحضرت ﷺ نے انہیں سلام کہلوا یا اور فرمایا: ”اللہ

بَابُ عِيَادَةِ الصَّبِيَّانِ

۵۶۵۵۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَاصِمٌ، قَالَ: سَمِعْتُ أَبَا عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ ابْنَةَ النَّبِيِّ ﷺ أُرْسِلَتْ إِلَيْهِ وَهُوَ مَعَ النَّبِيِّ ﷺ وَسَعْدٌ وَأَبِي يَحْسِبُ أَنَّ ابْنَتِي قَدْ حَضَرَتْ فَاشْهَدْنَا فَأَرْسَلَ إِلَيْهَا السَّلَامَ وَيَقُولُ: ((إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ

تعالیٰ کو اختیار ہے جو چاہے دے اور چاہے لے لے ہر چیز اس کے یہاں متعین و معلوم ہے، اس لیے اللہ سے اس مصیبت پر اجر کی امید وار رہو اور صبر کرو۔“ صاحبزادی نے پھر دوبارہ قسم دے کر ایک آدمی بلانے کو بھیجا۔ چنانچہ نبی ﷺ کھڑے ہوئے اور ہم بھی آپ کے ساتھ کھڑے ہو گئے پھر نبی کی آنحضرت ﷺ کی گود میں اٹھا کر رکھی گئی اور وہ جانکنی کے عالم میں پریشان تھی۔ نبی اکرم ﷺ کی آنکھوں میں آنسو آ گئے۔ اس پر حضرت سعد رضی اللہ عنہ نے عرض کیا: کہ یا رسول اللہ! یہ کیا ہے؟ حضور اکرم ﷺ نے فرمایا: ”یہ رحمت ہے۔ اللہ تعالیٰ اپنے بندوں میں سے جس کے دل میں چاہتا ہے رکھتا ہے اور اللہ تعالیٰ بھی اپنے انہیں بندوں پر رحم کرتا ہے جو خود بھی رحم کرنے والے ہوتے ہیں۔“

تشریح: حدیث اور اس باب میں مطابقت ظاہر ہے نبی کریم ﷺ اپنی بیٹی حضرت زینب رضی اللہ عنہا کی بیٹی کی عیادت کو تشریف لے گئے جو جانکنی کے عالم میں تھی جسے دیکھ کر آپ کی آنکھوں سے آنسو جاری ہو گئے اور ان کو آپ نے رحم سے تعمیر فرمایا۔

باب: گاؤں میں رہنے والوں کی عیادت کے لیے جانا

(۵۶۵۶) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے عبدالعزیز بن مختار نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ ایک دیہاتی کے پاس اس کی عیادت کے لیے تشریف لے گئے۔ راوی نے بیان کیا کہ جب نبی اکرم ﷺ کسی کی عیادت کو تشریف لے جاتے تو مریض سے فرماتے: ”کوئی فکر کی بات نہیں۔ ان شاء اللہ! یہ مرض گناہوں سے پاک کرنے والا ہے۔“ لیکن اس دیہاتی نے آپ ﷺ کے ان مبارک کلمات کے جواب میں کہا: آپ کہتے ہیں کہ یہ پاک کرنے والا ہے ہرگز نہیں۔ بلکہ یہ بخار ایک بوڑھے پر غالب آ گیا ہے اور اسے قبر تک پہنچا کر رہے گا۔ نبی اکرم ﷺ نے فرمایا: ”پھر ایسا ہی ہوگا۔“

بَابُ عِيَادَةِ الْأَعْرَابِ

۵۶۵۶۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُوذُهُ قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُوذُهُ قَالَ لَهُ: ((لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ)) قَالَ: قُلْتُ: طَهُورٌ كَلَّا بَلْ هِيَ حُمَّى تَفُوزُ أَوْ تَفُوزُ عَلَى شَيْخٍ كَبِيرٍ تَزِيرُهُ الْقُبُورُ فَقَالَ النَّبِيُّ ﷺ: ((فَنَعَمْ إِذَنْ)). [راجع: ۳۶۱۶]

تشریح: بوڑھے کے منہ سے بجائے کلمات شکر کے ناشکری کا لفظ نکلا تو آپ نے بھی ایسا ہی فرمایا اور جو آپ نے فرمایا وہی ہوا۔ ایک طرف نبی کریم ﷺ کی خوش اخلاقی دیکھئے کہ آپ ایک دیہاتی کی عیادت کے لیے تشریف لے گئے اور آپ نے اپنی پاکیزہ دعاؤں سے اسے نوازا۔ سچ ہے۔ انک لعلی خلق عظیم۔

بَابُ عِيَادَةِ الْمُشْرِكِ

باب: مشرک کی عیادت بھی جائز ہے

۵۶۵۷۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ غَلَامًا يَهُودِيًّا كَانَ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ فَاتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: ((أَسْلِمَ)) فَأَسْلَمَ.

(۵۶۵۷) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ ایک یہودی لڑکا (عبدوس نامی) نبی کریم ﷺ کی خدمت کیا کرتا تھا وہ بیمار ہوا تو نبی اکرم ﷺ اس کی بیمار پرسی کے لیے تشریف لائے۔ آنحضرت ﷺ نے فرمایا: ”اسلام قبول کر لے۔“ چنانچہ اس نے اسلام قبول کر لیا۔

وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ: لَمَّا حَضَرَ أَبُو طَالِبٍ جَاءَهُ النَّبِيُّ ﷺ. [راجع: ۱۳۵۶]

اور سعید بن مسیب نے بیان کیا اپنے والد سے کہ جب ابوطالب کی وفات کا وقت قریب ہوا تو نبی اکرم ﷺ ان کے پاس مزاج پرسی کے لیے تشریف لے گئے۔

تشریح: دوسری روایت میں یوں ہے کہ اس نے اپنے باپ کی طرف دیکھا باپ نے کہا کہ بیٹا ابوالقاسم ﷺ جو فرما رہے ہیں وہ مان لے چنانچہ وہ مسلمان ہو گیا۔ یہ حدیث اوپر گزر چکی ہے امام بخاری رحمہ اللہ نے اس باب میں ان احادیث کو لاکر یہ ثابت کیا ہے کہ اپنے نوکروں اور غلاموں تک کی اگر وہ بیمار ہوں عیادت کرنا سنت ہے۔

بَابُ: إِذَا عَادَ مَرِيضًا فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِهِمْ جَمَاعَةً

باب: کوئی شخص کسی مریض کی عیادت کے لیے گیا

اور وہیں نماز کا وقت ہو گیا تو وہیں لوگوں کے ساتھ

باجماعت نماز ادا کرے

۵۶۵۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ فَصَلَّى بِهِمْ جَالِسًا فَجَعَلُوا يُصَلُّونَ قِيَامًا فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا فَلَمَّا فَرَغَ قَالَ: ((إِنَّ الْإِمَامَ لَيُوتَمُّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا)). قَالَ الْحَمِيدِيُّ: هَذَا الْحَدِيثُ مَنْسُوخٌ قَالَ أَبُو عَبْدِ اللَّهِ: لِأَنَّ النَّبِيَّ ﷺ آخَرَ مَا صَلَّى صَلَّى قَاعِدًا

(۵۶۵۸) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا مجھے میرے والد نے خبر دی اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ کچھ صحابہ کرام رضی اللہ عنہم، نبی کریم ﷺ کی ایک مرض کے دوران مزاج پرسی کرنے آئے۔ آنحضرت ﷺ نے انہیں بیٹھ کر نماز پڑھائی لیکن صحابہ کھڑے ہو کر ہی نماز پڑھ رہے تھے۔ اس لیے آنحضرت ﷺ نے انہیں بیٹھنے کا اشارہ کیا۔ نماز سے فارغ ہونے کے بعد آنحضرت ﷺ نے فرمایا: ”امام، اس لیے ہے کہ اس کی اقتدا کی جائے، پس جب وہ رکوع کرے تو تم بھی رکوع کرو، جب وہ سر اٹھائے تو تم (مقتدی) بھی سر اٹھاؤ اور اگر وہ بیٹھ کر نماز پڑھے تو تم بھی بیٹھ کر پڑھو۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ مطابق قول حضرت حمیدی یہ حدیث

وَالنَّاسُ خَلْفَهُ قِيَامًا. [راجع: ۶۸۸]

منسوخ ہے کیونکہ نبی کریم ﷺ نے آخر (مرض وفات) میں نماز بیٹھ کر

پڑھائی اور لوگ آپ کے پیچھے کھڑے ہو کر اقتدا کر رہے تھے۔

تشریح: نبی کریم ﷺ کی مزاج پرسی کے لئے بہت صحابہ رضی اللہ عنہم حاضر ہو گئے اسی دوران نماز کا وقت ہو گیا اس لئے آپ نے بحالت مرض ہی ان کو باجماعت نماز پڑھائی اور امام کی اقتدا کے تحت بیٹھ کر نماز پڑھنے کا حکم فرمایا مگر بعد میں یہ حکم منسوخ ہو گیا جیسا کہ خود امام بخاری رحمہ اللہ نے وضاحت فرما دی ہے باب اور حدیث میں مطابقت ظاہر ہے۔

باب: مریض کے اوپر ہاتھ رکھنا

بَابُ وَضْعِ الْيَدِ عَلَى الْمَرِيضِ

(۵۶۵۹) ہم سے کی بنی ابراہیم نے بیان کیا، کہا ہم کو جعید بن عبدالرحمن نے خبر دی، انہیں عائشہ بنت سعد نے کہ ان کے والد (حضرت سعد بن ابی وقاص رضی اللہ عنہ) نے بیان کیا کہ میں مکہ میں بہت سخت بیمار پڑ گیا تو رسول اللہ ﷺ میری مزاج پرسی کے لیے تشریف لائے۔ میں نے عرض کیا: اے اللہ کے نبی! (اگر وفات ہو گئی تو) میں مال چھوڑوں گا اور میرے پاس سوا ایک لڑکی کے اور کوئی وارث نہیں ہے۔ کیا میں اپنے دو تہائی مال کی وصیت کر دوں اور ایک تہائی چھوڑ دوں۔ آنحضرت ﷺ نے فرمایا: ”نہیں۔“ میں نے عرض کیا: پھر آدھے کی وصیت کر دوں اور آدھا (اپنی بچی کے لیے) چھوڑ دوں فرمایا: ”نہیں۔“ پھر میں نے کہا: ایک تہائی کی وصیت کر دوں اور باقی دو تہائی لڑکی کے لیے چھوڑ دوں؟ آنحضرت ﷺ نے فرمایا: ”ایک تہائی کر دو اور ایک تہائی بھی بہت ہے۔“ پھر آنحضرت ﷺ نے اپنا ہاتھ ان کی پیشانی پر رکھا (حضرت سعد رضی اللہ عنہ نے بیان کیا) اور میرے چہرے اور پیٹ پر آپ نے اپنا مبارک ہاتھ پھیرا، پھر فرمایا: ”اے اللہ! سعد کو شفاء عطا فرما اور اس کی ہجرت کو مکمل کر۔“ حضور اکرم ﷺ کے دست مبارک کی ٹھنڈک اپنے جگر کے حصہ پر میں اب تک پار ہا ہوں۔

۵۶۵۹۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا الْجُعَيْدُ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ: أَنَّ أَبَاهَا قَالَ: تَشَكَّيْتُ بِمَكَّةَ شَكْوَى شَدِيدَةً فَجَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي فَقُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي أَتْرُكُ مَالًا وَإِنِّي لَا أَتْرُكُ إِلَّا ابْنَةً وَاحِدَةً فَأَوْصِي بِثُلَاثِي مَالِي وَأَتْرُكُ الثَّلَاثَ قَالَ: ((لَا)) قُلْتُ: فَأَوْصِي بِالنِّصْفِ وَأَتْرُكُ النِّصْفَ قَالَ: ((لَا)) قُلْتُ: فَأَوْصِي بِالثُّلُثِ وَأَتْرُكُ لَهَا الثُّلَاثَيْنِ قَالَ: ((الثُّلُثُ وَالْفُلُثُ كَثِيرٌ)) ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ ثُمَّ مَسَحَ عَلَى وَجْهِي وَبَطْنِي ثُمَّ قَالَ: ((اللَّهُمَّ اشْفِ سَعْدًا وَأَتِمِّمْ لَهُ هَجْرَتَهُ)) فَمَا زِلْتُ أَجِدُ بَرْدَهُ عَلَى كَبِدِي فِيمَا يُخَالُ إِلَيَّ حَتَّى السَّاعَةِ. [راجع: ۵۶۶۰] [ابوداؤد: ۳۱۰۴]

تشریح: حضرت سعد بن ابی وقاص رضی اللہ عنہ قریباً عشرہ ہجرتہ میں سے ہیں۔ سترہ سال کی عمر میں اسلام لائے۔ تمام غزوات میں شریک رہے، بڑے مستجاب الدعوات تھے۔ نبی کریم ﷺ نے ان کے لئے قبولیت دعا کی دعا کی تھی۔ اس کی برکت سے ان کی دعا قبول ہوتی تھی۔ یہ یہی ہیں جن کے لئے نبی کریم ﷺ نے فرمایا تھا: ”اُم یاسعد فداک ابی و امی۔“ سنہ ۵۵ھ میں مقام حقیق میں وفات پائی۔ ستر سال کی عمر تھی مروان بن حکم نے نماز جنازہ پڑھائی مدینے کے قبرستان بقیع الغرقہ میں دفن ہوئے۔ (رضی اللہ عنہ وارضاه۔ اُنہیں)

۵۶۶۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ الْحَارِثِ (۵۶۶۰) ہم سے قتیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابراہیم تمیمی نے بیان کیا، ان سے حارث بن

ابن سُوَيْدٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ وَغَمًا شَدِيدًا فَمَسِسْتُهُ بِيَدِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ لَتُوعَكُ وَغَمًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَجَلٌ إِنِّي أُوْعَكُ كَمَا يُوْعَكُ رَجُلَانِ مِنْكُمْ)). فَقُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَجَلٌ)) ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذَى مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ لَهُ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا)).

سويد نے بیان کیا کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہا: میں رسول اللہ ﷺ کی خدمت میں حاضر ہوا تو آپ ﷺ کو بخار آیا ہوا تھا، میں نے اپنے ہاتھ سے رسول اللہ ﷺ کا جسم چھوا اور عرض کیا: یا رسول اللہ! آپ کو تو بڑا تیز بخار ہے۔ آنحضرت ﷺ نے فرمایا: ”ہاں، مجھے تمہارے دواؤں کے برابر بخار چڑھتا ہے۔“ میں نے عرض کیا: یہ اس لیے ہوا کہ آنحضرت ﷺ کو دو گنا اجر ملتا ہے۔ رسول اللہ ﷺ نے فرمایا: ”ہاں!“ اس کے بعد رسول اللہ ﷺ نے فرمایا: ”کسی بھی مسلمان کو مرض کی تکلیف یا کوئی اور تکلیف ہوتی ہے تو اللہ تعالیٰ اس کے گناہوں کو اس طرح گراتا ہے جیسے درخت اپنے پتوں کو گرا دیتا ہے۔“

[راجعہ: ۵۶۴۷]

تشریح: معلوم ہوا کہ مصیبت پہنچنے سے بیماریوں میں مبتلا ہونے سے اور آفتوں کے آنے سے انسان کے گناہ دور ہوتے ہیں اگر انسان صبر و شکر کے ساتھ ساری تکالیف سہہ لیتا ہے۔

بَابُ مَا يَقَالُ لِلْمَرِيضِ وَمَا يُجِيبُ

باب: عیادت کے وقت مریض سے کیا کہا جائے اور مریض کیا جواب دے

۵۶۶۱- حَدَّثَنَا قَنِصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي مَرَضِهِ فَمَسِسْتُهُ وَهُوَ يُوعَكُ وَغَمًا شَدِيدًا فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَغَمًا شَدِيدًا وَذَلِكَ أَنَّ لَكَ أَجْرَيْنِ قَالَ: ((أَجَلٌ وَمَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذَى إِلَّا حَاتَتْ عَنْهُ خَطَايَاهُ كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ)). [راجعہ: ۵۶۴۷]

(۵۶۶۱) ہم سے قنصہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابراہیم تمیمی نے، ان سے حارث بن سويد نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں جب آپ بیمار تھے حاضر ہوا۔ میں نے آپ ﷺ کا جسم چھوا، آپ کو تیز بخار تھا۔ میں نے عرض کیا: آپ کو تو بڑا تیز بخار ہے، یہ اس لیے ہوگا کہ آپ کو دو گنا ثواب ملے گا۔ آنحضرت ﷺ نے فرمایا: ”ہاں! اور کسی مسلمان کو بھی جب کوئی تکلیف پہنچتی ہے تو اس کے گناہ اس طرح جھڑ جاتے ہیں جیسے درخت کے پتے جھڑ جاتے ہیں۔“

تشریح: باب اور حدیث میں مطابقت ظاہر ہے مریض کی ہمت افزائی کے لئے اسے صحت مند ہونے اور رحمت اور بخشش اور ثواب کی بشارت دینا مناسب ہے۔

۵۶۶۲- حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدٌ. (۵۶۶۲) ہم سے اسحاق بن شاہین واسطی نے بیان کیا، کہا ہم سے خالد

ابن عبد اللہ عن خَالِدٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ يَعُوذُهُ قَالَ: ((لَا بَأْسَ طَهْرٍ إِنْ شَاءَ اللَّهُ)). فَقَالَ: كَلَّا بَلْ هِيَ حُمَى تَفُورُ عَلَى شَيْخٍ كَبِيرٍ كَيْمَا تُزِيرُهُ الْقُبُورُ قَالَ النَّبِيُّ ﷺ: ((فَنَعَمْ إِذَنْ)). [راجع: ۳۶۱۶]

ابن عبد اللہ نے بیان کیا، ان سے خالد حذافہ نے، ان سے عکرمہ نے ابن عباس سے حضرت ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ ایک شخص کی عیادت کے لیے تشریف لے گئے اور ان سے فرمایا: ”کوئی فکر نہیں اگر اللہ نے چاہا (یہ مرض) گناہوں سے پاک کرنے والا ہوگا۔“ لیکن اس نے یہ جواب دیا کہ ہرگز نہیں یہ تو ایسا بخار ہے جو ایک بوڑھے پر غالب آچکا ہے اور اسے قبر تک پہنچا کر ہی رہے گا، اس پر نبی اکرم ﷺ نے فرمایا: ”پھر ایسا ہی ہوگا۔“

تشریح: بوڑھے کو رسول کریم ﷺ کی بشارت پر یقین کرنا ضروری تھا مگر اس کی زبان سے برکس لفظ نکلا نبی کریم ﷺ نے اس کی مایوسی دیکھ کر فرمایا کہ پھر تیرے خیال کے مطابق ہی ہوگا۔ چنانچہ ایسا ہی ہوا اور اس کی موت آگئی، ناامیدی ہر حال میں کفر ہے۔ اللہ تعالیٰ ہر مسلمان کو ناامیدی سے بچائے۔ آمین

بَابُ عِيَادَةِ الْمَرِيضِ رَاكِبًا وَمَا شِئًا وَرِدْفًا عَلَى الْحِمَارِ

باب: مریض کی عیادت کو سوار ہو کر یا پیدل یا گدھے پر کسی کے پیچھے بیٹھ کر جانا ہر طرح جائز، درست ہے

۵۶۶۳۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّ أَسَمَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ رَكِبَ عَلَى حِمَارٍ عَلَى إِكَافٍ عَلَى قُطَيْبَةٍ فَذَكِيَّةٌ وَأَرْدَفَ أَسَمَةَ وَرَأَاهُ يَعُوذُ سَعْدُ بْنُ عَبَادَةَ قَبْلَ وَقْعَةٍ يَذَرُ فَسَارَ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ وَفِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةُ الْأَوْثَانِ وَالْيَهُودِ وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ حَمَرَ عَبْدُ اللَّهِ ابْنُ أَبِي أَنْفَةَ بِرِدَائِهِ قَالَ: لَا تُغَبِّرُوا عَلَيْنَا فَسَلَّمَ النَّبِيُّ ﷺ. وَوَقَفَ وَنَزَلَ فَدَعَاهُمْ

(۵۶۶۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے، انہیں اسامہ بن زید رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ گدھے کی پالان پر مذک کی چادر ڈال کر اس پر سوار ہوئے اور اسامہ بن زید رضی اللہ عنہما کو اپنے پیچھے سوار کیا۔ آنحضرت ﷺ سعد بن عبادہ رضی اللہ عنہ کی عیادت کو تشریف لے جا رہے تھے، یہ جنگ بدر سے پہلے کا واقعہ ہے۔ آنحضرت ﷺ روانہ ہوئے اور ایک مجلس سے گزرے جس میں عبد اللہ بن ابی ابن سلول بھی تھا۔ عبد اللہ ابھی مسلمان نہیں ہوا تھا اس مجلس میں ہر گروہ کے لوگ تھے مسلمان بھی، مشرکین بھی یعنی بت پرست اور یہودی بھی۔ مجلس میں عبد اللہ بن رواحہ رضی اللہ عنہ بھی تھے۔ سواری کی گرد جب مجلس تک پہنچی تو عبد اللہ بن ابی نے اپنی چادر اپنی ناک پر رکھ لی اور کہا کہ ہم پر گرد نہ اڑاؤ۔ پھر نبی اکرم ﷺ نے انہیں سلام کیا اور سواری روک کر وہاں اتر گئے پھر آپ ﷺ نے انہیں اللہ کی طرف بلایا اور قرآن مجید پڑھ کر سنایا۔ اس پر عبد اللہ بن ابی نے

کہا میاں تمہاری باتیں میری سمجھ میں نہیں آتیں اگر حق ہیں تو ہماری مجلس میں انہیں بیان کر کے ہم کو تکلیف نہ پہنچایا کرو، اپنے گھر جاؤ وہاں جو تمہارے پاس آئے اس سے بیان کرو۔ اس پر حضرت ابن رواحہ رضی اللہ عنہ نے کہا: کیوں نہیں! یا رسول اللہ! آپ ہماری مجلسوں میں ضرور تشریف لائیں کیونکہ ہم ان باتوں کو پسند کرتے ہیں۔ اس پر مسلمانوں، مشرکوں اور یہودیوں میں جھگڑے بازی ہو گئی اور قریب تھا کہ ایک دوسرے پر حملہ کر بیٹھتے لیکن آپ ﷺ انہیں خاموش کرتے رہے یہاں تک کہ سب خاموش ہو گئے، پھر آنحضرت ﷺ اپنی سواری پر سوار ہو کر سعد بن عبادہ رضی اللہ عنہ کے یہاں تشریف لے گئے اور ان سے فرمایا: ”سعد! تم نے سنا نہیں ابو حباب نے کیا کہا۔“ آپ کا اشارہ عبد اللہ بن ابی کی طرف تھا۔ اس پر حضرت سعد رضی اللہ عنہ بولے: یا رسول اللہ! اسے معاف کر دیجیے اور اس سے درگزر فرمائیے۔ اللہ تعالیٰ نے آپ ﷺ کو وہ نعمت عطا فرمادی جو عطا فرمائی تھی (آپ کے مدینہ تشریف لانے سے پہلے) اس بستی کے لوگ اس پر متفق ہو گئے تھے کہ اسے تاج پہنا دیں اور اپنا سردار بنالیں لیکن جب اللہ تعالیٰ نے اس منصوبہ کو اس حق کے ذریعہ جو آپ ﷺ کو اس نے عطا فرمایا ہے ختم کر دیا تو وہ اس پر بگڑ گیا یہ جو کچھ معاملہ اس نے آپ ﷺ کے ساتھ کیا ہے اسی کا نتیجہ ہے۔

إِلَى اللَّهِ فَقَرَأَ عَلَيْهِمُ الْقُرْآنَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ: يَا أَيُّهَا الْمَرْءُ! إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا فَلَا تُؤْذِنَا بِهِ فِي مَجْلِسِنَا وَارْجِعْ إِلَى رَحْلِكَ فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ قَالَ ابْنُ رَوَاحَةَ: بَلَى! يَا رَسُولَ اللَّهِ! فَاغْشِنَا بِهِ فِي مَجَالِسِنَا فَإِنَّا نَحِبُّ ذَلِكَ فَاسْتَبَّ الْمُسْلِمُونَ وَالْمَشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَنَازَرُونَ فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا فَرَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ: ((أَيُّ سَعْدُ! أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حَبَابٍ)) يَرِيدُ عَبْدُ اللَّهِ بْنُ أُبَيٍّ قَالَ سَعْدُ: يَا رَسُولَ اللَّهِ! اغْفِ عَنْهُ وَأَصْفَحْ فَلَقَدْ أَعْطَاكَ اللَّهُ مَا أَعْطَاكَ وَلَقَدْ اجْتَمَعَ أَهْلُ هَذِهِ الْبَحْرَةِ أَنْ يَتَوَجَّوهُ فَيُعَصِّبُوهُ فَلَمَّا رَدَّ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِيقَ بِذَلِكَ فَذَلِكَ الَّذِي

فَعَلَ بِهِ مَا رَأَيْتَ. [راجع: ۲۹۸۷]

تشریح: اس موقع پر نبی کریم ﷺ گدھے پر سوار ہو کر مذکورہ صورت میں تشریف لے گئے تھے۔ باب اور حدیث میں یہی مطابقت ہے۔ اس میں عبد اللہ بن ابی منافق کا ذکر ضمنی طور پر آیا ہے۔ یہ منافق آپ کے مدینہ آنے سے پہلے اپنی بادشاہی کا خواب دیکھ رہا تھا جو آپ کی تشریف آوری سے غلط ہو گیا، اسی لئے یہ بظاہر مسلمان ہو کر بھی آخر وقت تک اسلام کی بیخ کنی کے درپے رہا۔

۵۶۶۴۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدٍ هُوَ ابْنُ الْمُثَنَّدِ عَنْ جَابِرٍ قَالَ: جَاءَ النَّبِيُّ ﷺ يَعُودُنِي لَيْسَ بِرَأْسِ بْنِ بَعْلَرٍ وَلَا بِرَدُونٍ. [راجع: ۱۹۴] [ابوداؤد: ۳۰۹۶]

(۵۶۶۳) ہم سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبد الرحمن نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے محمد نے جو منکدر کے بیٹے ہیں اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ میری عیادت کے لیے تشریف لائے آپ ﷺ نہ کسی خچر پر سوار تھے نہ کسی گھوڑے پر۔ (بلکہ آپ پیدل تشریف لائے تھے)

ترمذی: ۳۸۵۱

باب: مریض کا یوں کہنا کہ مجھے تکلیف ہے یا یوں کہنا: ہائے میرا سرد کھ رہا ہے یا میری تکلیف بہت بڑھ گئی

اور ایوب علیہ السلام کا یہ کہنا بھی اسی قبیل سے ہے: ”اے میرے رب! مجھے سراسر تکلیف نے گھیر لیا ہے اور تو ہی سب سے زیادہ رحم کرنے والا ہے۔“ (۵۶۶۵) ہم سے قیصہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابن ابی شیحہ اور ایوب نے، ان سے مجاہد نے، ان سے عبدالرحمن بن ابی لیلیٰ نے اور ان سے کعب بن عجرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ میرے قریب سے گزرے اور میں ہانڈی کے نیچے آگ سلگا رہا تھا۔ آنحضرت ﷺ نے فرمایا: ”کیا تمہارے سر کی جوویں تمہیں تکلیف پہنچاتی ہیں؟“ میں نے عرض کیا: جی ہاں، پھر آپ نے حجام کو بلوایا اور اس نے میرا سر مونڈ دیا اس کے بعد آنحضرت ﷺ نے مجھے فدیہ ادا کر دینے کا حکم فرمایا۔

(۵۶۶۶) ہم سے یحییٰ بن یحییٰ بن یحییٰ ابو زکریا نے بیان کیا، کہا ہم کو سلیمان بن بلال نے خبر دی، ان سے یحییٰ بن سعید نے، کہ میں نے قاسم بن محمد سے سنا، انہوں نے بیان کیا کہ (سر کے شدید درد کی وجہ سے) عائشہ رضی اللہ عنہا نے کہا: ہائے رے سر! اس پر رسول اللہ ﷺ نے فرمایا: ”اگر ایسا میری زندگی میں ہو گیا (یعنی تمہارا انتقال ہو گیا) میں تمہارے لیے استغفار اور دعا کروں گا۔“ عائشہ رضی اللہ عنہا نے کہا: افسوس، اللہ کی قسم! میرا خیال ہے کہ آپ ﷺ میرا سر جانا ہی پسند کرتے ہیں اور اگر ایسا ہو گیا تو آپ تو اسی دن رات اپنی کسی بیوی کے یہاں گزریں گے۔ نبی اکرم ﷺ نے فرمایا: ”بلکہ میں خود درد سر میں مبتلا ہوں۔ میرا ارادہ ہوتا تھا کہ ابو بکر رضی اللہ عنہ اور ان کے بیٹے کو بلا بھیجوں اور انہیں (خلافت کی) وصیت کر دوں۔ کہیں ایسا نہ ہو کہ میرے بعد کہنے والے کچھ اور کہیں (کہ خلافت ہمارا حق ہے) یا آرزو کرنے والے کسی اور بات کی آرزو کریں (کہ ہم خلیفہ ہو جائیں) پھر میں نے اپنے جی میں کہا (اس کی ضرورت ہی کیا ہے) خود اللہ تعالیٰ ابو بکر رضی اللہ عنہ کے سوا اور کسی کو خلیفہ نہ ہونے

بَابُ مَا رُخِّصَ لِلْمَرِيضِ أَنْ يَقُولَ: إِنِّي وَجَعٌ أَوْ وَارَأْسَاهُ أَوْ اشْتَدَّ بِي الْوَجَعُ وَقَوْلُ أَيُّوبَ: ((إِنِّي مَسْنِي الصُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ)). [الانبیاء: ۸۳]

۵۶۶۵۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عُجْرَةَ مَرَّ النَّبِيُّ ﷺ وَأَنَا أُوقِدُ تَحْتَ الْقِدْرِ فَقَالَ: ((أَيُّوْذِيْكَ هَوَامُ رَأْسِكَ؟)) قُلْتُ: نَعَمْ فَدَعَا الْحَلَاقَ فَحَلَقَهُ ثُمَّ أَمَرَنِي بِالْفِدَاءِ.

[راجع: ۱۸۱۴]

۵۶۶۶۔ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَبُو زَكَرِيَّا قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: وَارَأْسَاهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((ذَاكَ لَوْ كَانَ وَأَنَا حَيٌّ فَاسْتَغْفِرَ لَكَ وَأَدْعُو لَكَ)). فَقَالَتْ عَائِشَةُ: وَانْكَلِيَاهُ وَاللَّهِ! إِنِّي لَأُظَنُّكَ تُحِبُّ مَوْتِي وَلَوْ كَانَ ذَاكَ لَظَلَلْتُ آخِرَ يَوْمِكَ مُعَرَّسًا بِبَعْضِ أَرْوَاجِكَ فَقَالَ النَّبِيُّ ﷺ: ((بَلْ أَنَا وَارَأْسَاهُ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى الْمُتَمَنُّونَ ثُمَّ قُلْتُ: يَا أَبَى اللَّهِ وَيَدْفَعُ الْمُؤْمِنُونَ أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ)).

[طرفہ فی: ۷۲۱۷] دے گا نہ مسلمان اور کسی کی خلافت ہی قبول کریں گے۔“

تشریح: جیسا نبی کریم ﷺ نے فرمایا تھا ویسا ہی ہوا انہوں نے حضرت ابو بکر صدیق رضی اللہ عنہ ہی کو خلیفہ کیا تو نبی کریم ﷺ نے صاف و صریح سب لوگوں کے سامنے ان کو اپنا جانشین نہیں کیا تھا مگر منشاء خداوندی بھی یہی تھا کہ ابو بکر رضی اللہ عنہ خلیفہ ہوں ان کے بعد عمر رضی اللہ عنہ ان کے بعد عثمان رضی اللہ عنہ ان کے بعد علی رضی اللہ عنہ منشاء ایزدی پورا ہوا۔

(۵۶۶۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالعزیز بن مسلم نے بیان کیا، کہا ہم سے سلیمان اعش نے بیان کیا، ان سے ابراہیم تمیمی نے، ان سے حارث بن سدید نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا تو آپ ﷺ کو بخار آیا ہوا تھا میں نے آپ کا جسم چھو کر عرض کیا: آپ کو تو بڑا تیز بخار ہے۔ حضور اکرم ﷺ نے فرمایا: ”ہاں تمہارے دواؤں کے برابر ہے۔“ حضرت ابن مسعود رضی اللہ عنہ نے عرض کیا: آنحضرت ﷺ کا اجر بھی دگنا ہے۔ کہا: ”ہاں“ پھر آپ ﷺ نے فرمایا: ”کسی مسلمان کو بھی جب کسی مرض کی تکلیف یا اور کوئی تکلیف پہنچتی ہے تو اللہ اس کے گناہ کو اس طرح جھاڑ دیتا ہے جس طرح درخت اپنے پتوں کو جھاڑتا ہے۔“

(۵۶۶۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالعزیز بن عبداللہ بن ابی سلمہ نے بیان کیا، کہا ہم کو زہری نے خبر دی، انہیں عامر بن سعد بن ابی وقاص نے اور ان سے ان کے والد نے کہ ہمارے یہاں رسول اللہ ﷺ میری عیادت کے لیے تشریف لائے، میں حجۃ الوداع کے زمانہ میں ایک سخت بیماری میں مبتلا ہو گیا تھا۔ میں نے عرض کیا: کہ میری بیماری جس حد کو پہنچ چکی ہے اسے آپ دیکھ رہے ہیں، میں صاحب دولت ہوں اور میری وارث صرف ایک لڑکی کے سوا اور کوئی نہیں تو کیا میں اپنا دوتہائی مال صدقہ کر دوں۔ آنحضرت ﷺ نے فرمایا: ”نہیں۔“ میں نے عرض کیا: پھر آدھا کر دوں؟ آپ ﷺ نے فرمایا: ”نہیں۔“ میں نے عرض کیا ایک تہائی کر دوں۔ آنحضرت ﷺ نے فرمایا: ”تہائی بہت کافی ہے اگر تم اپنے وارثوں کو غمی چھوڑ کر جاؤ تو یہ اس سے بہتر ہے کہ انہیں محتاج چھوڑ دو۔ وہ لوگوں کے سامنے ہاتھ پھیلاتے پھر میں اور تم جو بھی خرچ کرو گے اور اس سے اللہ کی خوشنودی حاصل کرنا مقصود ہو گا اس پر بھی تمہیں ثواب ملے گا

۵۶۶۷۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ اِبْرَاهِيْمَ التَّمِيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ ابْنِ مَسْعُوْدٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ فَمَسِسْتُهُ بِيَدِي فَقُلْتُ: اِنَّكَ لَتُوعَكُ وَغَمًا شَدِيْدًا قَالَ: ((اَجَلُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ)) قَالَ: لَكَ اَجْرَانِ قَالَ: ((نَعَمْ مَا مِنْ مُسْلِمٍ يُصِيْبُهُ اَذَى مَرَضٍ فَمَا سِوَاهُ اِلَّا حَطَّ اللَّهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا)). [راجع: ۵۶۴۷]

۵۶۶۸۔ حَدَّثَنَا مُوسَى بْنُ اِسْمَاعِيْلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، قَالَ: اَخْبَرَنَا الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ يَعُوْدُنِي مِنْ وَجَعٍ اشْتَدَّ بِي زَمَنَ حَجَّةِ الْوَدَاعِ فَقُلْتُ: بَلَّغْ بِي مَا تَرَى وَاَنَا ذُو مَالٍ وَلَا يَرِيْنِي اِلَّا ابْنَةٌ لِي اَفَاتَصَدَّقُ بِثُلْثِي مَالِي؟ قَالَ: ((لَا)) قُلْتُ: بِالشَّطْرِ؟ قَالَ: ((لَا)) قُلْتُ: الثُّلُثُ؟ قَالَ: ((الثُّلُثُ كَثِيْرٌ اِنَّكَ اَنْ تَدَعَ وَرَثَتَكَ اَغْنِيَاءَ خَيْرٌ مِنْ اَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُوْنَ النَّاسَ وَلَنْ تُنْفِقَ نَفَقَةً تَبْتَغِيْ بِهَا وَجْهَ اللَّهِ اِلَّا اُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِيْ فِيْ امْرَأَتِكَ)). [راجع: ۵۶۶۸]

یہاں تک کہ اس لقمہ پر بھی تمہیں ثواب ملے گا جو تم اپنی بیوی کے منہ میں ڈالتے ہو۔“

تشریح: مسلمان کا ہر کام جو نیک ہو ثواب ہی ثواب ہے اس کا کاروبار کرنا بھی ثواب ہے اور بیوی و بچوں کو کھانا پلانا بھی ثواب ہے (لَا نَّ صَلَاحِي وَنُصِيحِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (۶/ الانعام: ۱۶۳) کا یہی مطلب ہے۔

بَابُ قَوْلِ الْمَرِيضِ قَوْمُوا عَنِّي

باب: مریض لوگوں سے کہے کہ میرے پاس سے اٹھ کر چلے جاؤ

۵۶۶۹۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مَعْمَرٍ، ح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ ﷺ وَفِي النَّبِيِّ رَجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ ﷺ: ((هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ)). قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ فَاخْتَلَفَ أَهْلُ النَّبِيِّ ﷺ فَاخْتَصَمُوا مِنْهُمْ مَنْ يَقُولُ قَوْمُوا يَكْتُبْ لَكُمْ النَّبِيُّ ﷺ كِتَابًا لَنْ تَضِلُّوْا بَعْدَهُ وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْإِخْتِلَافَ عِنْدَ النَّبِيِّ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: ((قَوْمُوا)) قَالَ عُبَيْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّبِّيَّةَ كُلَّ الرِّبِّيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنْ اخْتِلَافِهِمْ وَلَعَطْفِهِمْ.

(۵۶۶۹) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے معمر نے (دوسری سند) اور مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ کی وفات کا وقت قریب آیا تو گھر میں کئی صحابی موجود تھے۔ حضرت عمر بن خطاب رضی اللہ عنہ بھی وہیں موجود تھے۔ نبی اکرم ﷺ نے فرمایا: ”لاؤ میں تمہارے لیے ایک تحریر لکھ دوں تاکہ اس کے بعد تم غلط راہ پر نہ چلو۔“ حضرت عمر رضی اللہ عنہ نے اس پر کہا کہ آپ اس وقت سخت تکلیف میں ہیں اور تمہارے پاس قرآن مجید تو موجود ہی ہے ہمارے لیے اللہ کی کتاب کافی ہے۔ اس مسئلہ پر گھر میں موجود صحابہ رضی اللہ عنہم کا اختلاف ہو گیا اور بحث کرنے لگے۔ بعض صحابہ کہتے تھے کہ آنحضرت ﷺ کو (لکھنے کی چیزیں) دے دو تاکہ آپ ایسی تحریر لکھ دیں جس کے بعد تم گمراہ نہ ہو سکو اور بعض صحابہ وہ کہتے تھے جو حضرت عمر رضی اللہ عنہ نے کہا تھا۔ جب نبی اکرم ﷺ کے پاس اختلاف اور بحث بڑھ گئی تو رسول اللہ ﷺ نے فرمایا: ”یہاں سے چلے جاؤ۔“ حضرت عبید اللہ نے بیان کیا کہ حضرت ابن عباس رضی اللہ عنہما کہا کرتے تھے کہ سب سے زیادہ افسوس یہی ہے کہ ان کے اختلاف اور بحث کی وجہ سے رسول اللہ ﷺ نے وہ تحریر نہیں لکھی جو آپ مسلمانوں کے لیے لکھنا چاہتے تھے۔

[راجع: ۱۱۴]

تشریح: الخیر فیما وقع مرضی الیٰہی یہی تھی اس واقعہ کے تین روز بعد تک آپ باحیات رہے اگر آپ کو یہی منظور ہوتا کہ وصیت نامہ لکھنا چاہیے تو

اس کے بعد کسی وقت لکھوادیتے مگر بعد میں آپ نے اشارہ تک نہیں فرمایا معلوم ہوا کہ وہ ایک وقتی بات تھی اس لئے بعد میں آپ نے بالکل خاموشی اختیار فرمائی۔ حافظ صاحب نے آداب عیادت تحریر فرمائے ہیں کہ عیادت کو جانے والا اجازت مانگتے وقت دروازے کے سامنے نہ کھڑا ہوا ورنہ زری کے ساتھ کنڈی کو کھٹکھٹائے اور صاف لفظوں میں نام لے کر اپنا تعارف کرائے اور ایسے وقت میں عیادت نہ کرے جب مریض دوا پی رہا ہو اور یہ کہ عیادت میں کم وقت صرف کرے اور نگاہ نیچی رکھے اور سوالات کم کرے اور رقت و رافت ظاہر کرتا ہو مریض کے لئے بہ خلوص دعا کرے اور مریض کو صحت کی امید دلائے اور صبر و شکر کے فضائل اسے سنائے اور جزع و فزع سے اسے روکنے کی کوشش کرے وغیرہ وغیرہ۔ (فتح الباری)

بَابُ مَنْ ذَهَبَ بِالصَّبِيِّ الْمَرِيضِ لِيُدْعَى لَهُ

باب: مریض بچے کو کسی بزرگ کے پاس لے جانا کہ اس کی صحت کے لیے دعا کریں

۵۶۷۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، قَالَ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْجَعْنِدِ قَالَ: سَمِعْتُ السَّائِبَ يَقُولُ: ذَهَبْتُ بِنِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجَعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ وَقُمْتُ خَلْفَ ظَهْرِهِ فَتَطَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَيْفِيهِ مِثْلَ زُرِّ الْحَجَلَةِ. [راجع: ۱۹۰]

(۵۶۷۰) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے جعید بن عبدالرحمن نے بیان کیا کہ میں نے حضرت سائب بن یزید رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ مجھے میری خالہ رسول اللہ ﷺ کی خدمت میں بچپن میں لے گئیں اور عرض کیا: یا رسول اللہ! میرے بھانجے کو درد ہے۔ حضور اکرم ﷺ نے میرے سر پر ہاتھ پھیرا اور میرے لیے برکت کی دعا کی پھر آپ نے وضو کیا اور میں نے آپ کے وضو کا پانی پیا اور میں نے آپ ﷺ کی پیٹھ کے پیچھے کھڑے ہو کر نبوت کی مہر آپ کے دونوں شانوں کے درمیان دیکھی۔ یہ مہر نبوت جملہ عروس کی گھنڈی جیسی تھی۔

تشریح: یا جیسے جملہ ایک پرندہ ہوتا ہے اس کا انڈا ہوتا ہے یہ مہر نبوت آپ کی خاص علامت نبوت تھی۔ (مؤلف رحمہ اللہ)

بَابُ تَمَنِّي الْمَرِيضِ الْمَوْتَ

باب: مریض کا موت کی تمنا کرنا منع ہے

۵۶۷۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا ثَابِتُ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: النَّبِيُّ ﷺ: ((لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَاعْلَأْ فَلْيَقُلْ: اللَّهُمَّ أَحْنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي)). [طرفہ فی: ۶۳۵۱،

(۵۶۷۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے ثابت بنانی نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کسی تکلیف میں اگر کوئی شخص مبتلا ہو تو اسے موت کی تمنا نہیں کرنی چاہیے اور اگر کوئی موت کی تمنا کرنے ہی لگے تو یہ کہنا چاہیے، اے اللہ! جب تک زندگی میرے لیے بہتر ہے مجھے زندہ رکھ اور جب موت میرے لیے بہتر ہو تو مجھے اٹھالینا۔“

[۷۲۳۳] [مسلم: ۶۸۱۶]

تشریح: معلوم ہوا کہ جب تک دنیا میں رہے اپنی بہتری اور بھلائی کی دعا کرتا رہے اور بہترین وفات کی دعا مانگے۔

۵۶۷۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ (۵۶۷۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، ان

إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابٍ نَعُوذُهُ وَقَدْ أَكْتَوَى سَبْعَ كَيَّابٍ فَقَالَ: إِنْ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُضْهُمْ الدُّنْيَا وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ وَلَوْ لَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِي حَائِطًا لَهُ فَقَالَ: إِنَّ الْمُسْلِمَ يُوجِرُ فِي كُلِّ شَيْءٍ يَنْفَعُهُ إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هَذَا التُّرَابِ. [اطرافه في: ٦٣٤٩، ٦٣٥٠، ٦٤٣٠، ٦٤٣١، ٧٢٣٤]

[مسلم: ٦٨١٠، ٦٨١٧، نسائي: ١٨٢٢]

سے اسماعیل بن ابی خالد نے اور ان سے قیس بن ابی حازم نے بیان کیا کہ ہم خباب بن ارت رضی اللہ عنہ کے یہاں ان کی عیادت کو گئے انہوں نے اپنے پیٹ میں سات داغ لگوائے تھے، پھر انہوں نے کہا: ہمارے ساتھی جو رسول اللہ ﷺ کے زمانہ میں وفات پا چکے وہ یہاں سے اس حال میں رخصت ہوئے کہ دنیا ان کا اجر و ثواب کچھ نہ گھٹا سکی اور ان کے عمل میں کوئی کمی نہیں ہوئی اور ہم نے (مال و دولت) اتنی پائی کہ جس کے خرچ کے لیے ہم نے مٹی کے سوا اور کوئی محل نہیں پایا (لگے عمارتیں بنوائے) اور اگر نبی ﷺ نے ہمیں موت کی دعا کرنے سے منع نہ کیا ہوتا تو میں اس کی دعا کرتا، پھر ہم ان کی خدمت میں دوبارہ حاضر ہوئے تو وہ اپنی دیوار بنا رہے تھے انہوں نے کہا: مسلمان کو ہر اس چیز پر ثواب ملتا ہے جسے وہ خرچ کرتا ہے مگر (کم بخت) عمارت میں خرچ کرنے کا ثواب نہیں ملتا۔

تشریح: بے فائدہ عمارت بنوانا اور ان پر پیسہ خرچ کرنا بدترین فضول خرچی ہے مگر آج اکثر اسی میں مبتلا ہیں۔ اس سے جہاں تک ہو سکے محفوظ رہنے کی کوشش کرے یہی بہتر ہے۔

٥٦٧٣- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَنْ يَدْخُلَ أَحَدًا عَمَلُهُ الْجَنَّةَ)). قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: ((وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ فَسَدِّدُوا وَقَارِبُوا وَلَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّاهُ خَيْرًا وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ)).

[راجع: ٣٩] [١٨١٨]

٥٦٧٤- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: سَمِعْتُ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَبِدٌّ إِلَيَّ يَقُولُ:

(٥٦٤٣) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا ہمیں عبدالرحمن بن عوف رضی اللہ عنہ کے غلام ابو عبید نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”کسی شخص کا عمل اسے جنت میں داخل نہیں کر سکے گا۔“ صحابہ کرام رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! آپ کا بھی نہیں؟ آپ ﷺ نے فرمایا: ”نہیں، میرا بھی نہیں، سوائے اس کے کہ اللہ اپنے فضل و رحمت سے مجھے نوازے اس لیے (عمل میں) میانہ روی اختیار کرو اور قریب قریب چلو اور تم میں کوئی شخص موت کی تمنا نہ کرے کیونکہ یادہ نیک ہوگا تو امید ہے کہ اس کے اعمال میں اضافہ ہو جائے اور اگر وہ برا ہے تو ممکن ہے وہ توبہ ہی کر لے۔“

(٥٦٤٣) ہم سے عبداللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام نے، ان سے عباد بن عبداللہ بن زبیر نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ میرا سہارا لیے ہوئے تھے (مرض

((اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَفْنِي بِالرَّقِيقِ الموت میں) اور فرما ہے تھے: ”اے اللہ! میری مغفرت فرما، مجھ پر رحم کر اور مجھ کو اچھے رفیقوں (خوشنوں اور پیغمبروں) کے ساتھ ملا دے۔“ [راجع: ۴۴۴۰]

تشریح: امام بخاری رحمہ اللہ اس حدیث کو باب کے آخر میں اس لئے لائے کہ موت کی آرزو کرنا اس وقت تک نہیں ہے جب تک موت کی نشانیاں نہ پیدا ہوئی ہوں لیکن جب موت بالکل سر پر آن کھڑی ہو اس وقت دعا کرنا منع نہیں ہے۔

باب: جو شخص بیمار کی عیادت کو جائے وہ کیا دعا کرے

اور عائشہ بنت سعد نے اپنے والد سے روایت کی کہ نبی اکرم ﷺ نے ان کے لیے یوں دعا کی: ”یا اللہ! سعد کو تندرست کر دے۔“

(۵۶۷۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ہا ہم سے ابو عوانہ نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نے، ان سے مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ جب کسی مریض کے پاس تشریف لے جاتے یا کوئی مریض آپ کے پاس لایا جاتا تو آپ ﷺ یہ دعا فرماتے: ”اے پروردگار لوگوں کے اپماری دور کر دے، اے انسانوں کے پالنے والے! شفا عطا فرما، تو ہی شفا دینے والا ہے۔ تیری شفا کے سوا اور کوئی شفا نہیں، ایسی شفا دے جس میں مرض بالکل باقی نہ رہے۔“ اور عمرو بن ابی قیس اور ابراہیم بن طہمان نے منصور سے بیان کیا، انہوں نے ابراہیم اور ابوالغنی سے کہ جب کوئی مریض آنحضرت ﷺ کے پاس لایا جاتا۔

باب دُعَاءِ الْعَائِدِ لِلْمَرِيضِ

وَقَالَتْ عَائِشَةُ بِنْتُ سَعْدٍ عَنْ أَبِيهَا: قَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ اشْفِ سَعْدًا)).

۵۶۷۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى مَرِيضًا أَوْ أُتِيَ بِهِ قَالَ: ((أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ شِفَاءً لَا يُعَادِرُ سَقَمًا)). وَقَالَ عَمْرُو بْنُ أَبِي قَيْسٍ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ وَأَبِي الضُّحَى: إِذَا أَتَى بِالْمَرِيضِ. [أطرافه في: ۵۷۴۳، ۵۷۴۴، ۵۷۵۰] [مسلم: ۵۷۰۷، ۵۷۰۸، ۵۷۰۹، ۵۷۱۰، ۵۷۱۱]

اور جریر بن عبد الحمید نے منصور سے، انہوں نے ابوالغنی اکیلے سے یوں روایت کیا کہ آپ ﷺ جب کسی بیمار کے پاس تشریف لے جاتے۔

باب: عیادت کرنے والے کا بیمار کے لیے وضو کرنا

(۵۶۷۶) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن مکرر نے، کہا میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ میرے یہاں تشریف لائے، میں بیمار تھا۔ آپ ﷺ نے وضو کیا اور وضو کا پانی مجھ پر ڈالا فرمایا: ”اس پر یہ پانی ڈال دو۔“ اس سے مجھے ہوش آ گیا۔ میں نے

وَقَالَ جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى وَخَدَهُ وَقَالَ: إِذَا أَتَى مَرِيضًا.

باب وُضُوءِ الْعَائِدِ لِلْمَرِيضِ

۵۶۷۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غَنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ فَتَوَضَّأَ فَصَبَّ عَلَيَّ أَوْ قَالَ: ((صُبَّوا عَلَيْهِ)).

تشریح: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ (۴/النساء: ۵۹) اے پیغمبر! لوگ آپ سے کلالہ کے بارے میں پوچھتے ہیں کہو کہ اللہ کا اس کے متعلق فی نوئی ہے۔ نبی کریم ﷺ کو حضرت جابر رضی اللہ عنہ سے بہت محبت تھی۔ سخت بیماری کی حالت میں حضرت جابر رضی اللہ عنہ کو نبی کریم ﷺ دیکھتے ہی بیتاب ہو گئے، علاج کے طریقہ پر نبی کریم ﷺ کے وضو کے بقیہ پانی کو حضرت جابر رضی اللہ عنہ پر ڈالتے ہی شفا یابی ہو گئی، معلوم ہوا کہ وضو کا بچا ہوا پانی موجب شفا ہے۔ ایک روز حضرت جابر رضی اللہ عنہ اپنے گھر کی دیوار کے سایہ میں بیٹھے تھے رسول اللہ ﷺ سامنے سے گزرے یہ دوڑ کر ساتھ ہو لیے ادب کے خیال سے پیچھے چل رہے تھے فرمایا آپ جاؤ۔ ان کا ہاتھ پکڑ کر کاٹنا اقدس کی طرف لائے اور پردہ گرا کر اندر بلا یا، اندر سے تین نکلیا اور سرکہ ایک صاف کپڑے پر رکھ کر لے آئے آپ ﷺ نے ڈیڑھ ڈیڑھ روٹی تقسیم کی اور فرمایا کہ سرکہ بہت عمدہ سالن ہے حضرت جابر رضی اللہ عنہ کہتے ہیں کہ اس دن سے سرکہ کو میں بہت محبوب رکھتا ہوں حضرت جابر رضی اللہ عنہ زندگی کے آخری سال بہت ہی ضعیف و ناتواں اور آنکھوں سے ٹاپینا ہو گئے تھے۔ ہجر ۹۴ سال سنہ ۷ھ میں مدینہ میں وفات پائی۔ (رضی اللہ عنہ)

بابُ مَنْ دَعَا بِرَفْعِ الْوَبَاءِ وَالْحُمَّى

باب: جو شخص وبا اور بخار کے دور کرنے کے لیے دعا کرے

(۵۶۷۷) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ جب رسول اللہ ﷺ ہجرت کر کے مدینہ تشریف لائے تو حضرت ابوبکر اور بلال رضی اللہ عنہما کو بخار ہو گیا۔ بیان کیا کہ پھر میں ان کے پاس (بیمار پرسی کے لیے) گئی اور پوچھا کہ محترم والد صاحب! آپ کا کیا حال ہے اور اے بلال! آپ کا کیا حال ہے؟ بیان کیا کہ جب حضرت ابوبکر رضی اللہ عنہ کو بخار ہوا تو وہ یہ شعر پڑھا کرتے تھے:

ہر شخص اپنے گھروالوں میں صبح کرتا ہے اور موت اس کے تسمے سے بھی زیادہ قریب ہے۔

اور حضرت بلال رضی اللہ عنہ کا جب بخارا تراتو بلند آواز سے وہ یہ اشعار پڑھتے: کاش! مجھے معلوم ہوتا کہ ایک رات وادی (مکہ) میں اس طرح گزار سکوں گا کہ میرے چاروں طرف ازخراور جلیل (نامی گھاس کے جنگل) ہوں گے اور کیا پھر میں جہنم کے گھاٹ پر اتر سکوں گا اور کیا کبھی شامہ اور طفیل میں اپنے سامنے دیکھ سکوں گا۔ راوی نے بیان کیا کہ عائشہ رضی اللہ عنہا نے کہا: پھر میں نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئی اور آپ سے اس کے متعلق کہا تو

٥٦٧٧- حَدَّثَنَا إِسْمَاعِيلُ ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ وَعَكَ أَبُو بَكْرٍ وَبِلَالٌ قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ: يَا أَبَتَا! كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ! كَيْفَ تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ:

كُلُّ امْرِئٍ مُّصَبِّحٌ فِيْ اَهْلِهِ
وَالْمَوْتُ اُذْنِيْ مِنْ شِرَاكِ نَعْلِهِ
وَكَانَ بِلَالٌ اِذَا اُقْلِعَ عَنْهُ يَرْفَعُ عَقِيْرَتَهُ
فَيَقُوْلُ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِئْتَ لَيْلَةً
وَحَوْلِي إِذْخِرْ وَجَلِيلُ
وَهَلْ أَرَدْتُ يَوْمًا سِيَاهَ مَجَنَّةٍ
وَهَلْ يَبْدُونَ لِي شَامَةً وَطَفِيلُ

قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ آپ ﷺ نے یہ دعا فرمائی: ”اے اللہ! ہمارے دلوں میں مدینہ کی محبت فَأَخْبِرْتُهُ فَقَالَ: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ پیدا کر جیسا کہ ہمیں (اپنے وطن) مکہ کی محبت تھی بلکہ اس سے بھی زیادہ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي مدینہ کی محبت عطا کر اور اس کی آب و ہوا کو صحت بخش بنا دے اور ہمارے صَاعِهَا وَمُدَّهَا وَانْقُلْ حُمَاهَا فَاجْعَلْهَا لیے اس کے صاع اور مد میں برکت عطا فرما اور اس کے بخار کو کہیں اور جگہ بِالْجُحْفَةِ)). [راجع: ۱۸۸۹]

تشریح: یہ دعا آپ کی قبول ہوئی مدینہ کی ہوا نہایت عمدہ ہوگئی اور مقام چھ اپنی آب و ہوا کی خرابی میں اب تک مشہور ہے۔ وطن کی محبت انسان کے لیے ایک فطری چیز ہے۔ حضرت بلال رضی اللہ عنہ کے اشعار سے اسے سمجھا جاسکتا ہے آپ نے مدینہ سے بخار کے دفع ہونے کی دعا فرمائی یہی باب سے مطابقت ہے۔ شامہ اور طفیل مکہ کی دو پہاڑیاں ہیں۔ اذخر و جلیل مکہ کے جنگلوں میں پیدا ہونے والی دو بوٹیاں ہیں اور چھ ایک پانی کے گھاٹ کا نام تھا۔ جہاں عرب اپنے اونٹوں کو پانی پلاتے اور وہاں تفریحات کرتے تھے۔ وطن کی محبت انسان کا فطری جذبہ ہے حضرت یوسف علیہ السلام کی بابت مشہور ہے کہ اکثر اپنے وطن کنعان کو یاد فرمایا کرتے تھے۔ دعا ہے کہ اللہ پاک ہمارے وطن کو بھی امن و عافیت کا گہوارہ بنا دے۔ آمین

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الطَّبِّ

دوا اور علاج کا بیان

باب: اللہ تعالیٰ نے کوئی بیماری ایسی نہیں اتاری جس کی دوا بھی نازل نہ کی ہو

بَابُ: مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

(۵۶۷۸) ہم سے محمد بن ثنیٰ نے بیان کیا، کہا ہم سے ابو احمد زبیری نے بیان کیا، ان سے عمر بن سعید بن ابی حسین نے بیان کیا، کہا ہم سے عطاء بن ابی رباح نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”اللہ تعالیٰ نے کوئی ایسی بیماری نہیں اتاری جس کی دوا بھی نازل نہ کی ہو۔“

۵۶۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً)).

[ابن ماجہ: ۳۴۳۹]

تشریح: ہاں بڑھا پا اور موت دوا ایسی بیماریاں ہیں جن کی کوئی دوا نہیں اتاری گئی۔ لفظ ((انزل)) میں باریک اشارہ اس طرف ہے کہ بارش جو آسمان سے نازل ہوتی ہے اس سے بھی بہت بیماریوں کے جراثیم پیدا ہوتے ہیں اور اس کے دفعیہ کے اثرات بھی نازل ہوتے رہتے ہیں سچ فرمایا: ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا﴾ (۲۱/ الانبیاء: ۳۰)

باب: کیا مرد کبھی عورت کا یا کبھی عورت مرد کا علاج کر سکتی ہے؟

بَابُ: هَلْ يُدَاوِي الرَّجُلُ الْمَرْأَةَ وَالْمَرْأَةُ الرَّجُلَ؟

(۵۶۷۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، ان سے خالد بن ذکوان نے اور ان سے ربیع بنت معوذ بن عفرہ رضی اللہ عنہا نے بیان کیا، کہا ہم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ غزوات میں شریک ہوتی تھیں اور مسلمان مجاہدوں کو پانی پلاتی، ان کی خدمت کرتی اور مقتولین اور مجروحین کو مذیہ منورہ لایا کرتی تھیں۔

۵۶۷۹۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا بَشَرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ بْنِ ذَكْوَانَ عَنْ رَبِيعِ بْنِ مُعُوذٍ عَنْ عَفْرَاءَ بِنْتِ عَفْرَةَ قَالَتْ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ نَسْقِي الْقَوْمَ وَنَخْدُمُهُمْ وَنَرُدُّ الْقَتْلَى وَالْجُرْحَى إِلَى الْمَدِينَةِ. [راجع: ۲۸۸۲]

تشریح: باب کا مطلب اس سے نکلا کہ مستورات جنگ و جہاد میں شریک ہو کر مجروحین کی تیمارداری اور مرہم پٹی وغیرہ کی خدمات انجام دیتی تھیں پس

باب کا مدعا ثابت ہو گیا مگر دریں حالات بھی اعضائے پردہ کا ستر ضروری ہے۔

مولانا وحید الزماں فرماتے ہیں مسلمانو! دیکھو تم وہ قوم ہو کہ تمہاری عورتیں بھی جہاد میں جایا کرتی تھیں۔ مجاہدین کے کام کاج خدمت وغیرہ علاج ومعالجہ میں نرس کا کام کیا کرتی تھیں۔ ضرورت ہوتی تو ہتھیار لے کر کافروں سے مقابلہ بھی کرتی تھیں حضرت خولہ بنت اوزر رضی اللہ عنہا کی بہادری مشہور ہے کہ کس قدر نصاریٰ کو انہوں نے تیر اور تلوار سے مارا، شیر زمینان کی طرح حملہ کرتیں۔ حضرت صفیہ بنت عبدالمطلب رضی اللہ عنہا گزلے کر بنی قریظہ کے یہود کو مارنے کے لیے مستعد ہو گئیں یا اب تمہارے مردوں کا یہ حال ہے کہ تو پ بندوق کی آواز سنتے ہی یا تلوار کی چمک دیکھتے ہی ان کے اوسان خطا ہو جاتے ہیں۔ اس حدیث سے یہ بھی نکلا کہ شرعی پردہ صرف اس قدر ہے کہ عورت اپنے اعضا جن کا چھپانا غیر محرم سے فرض ہے وہ چھپائے رکھے نہ یہ کہ گھر سے باہر نہ نکلے۔ ترجمہ باب کا ایک جزو یعنی مرد عورت کی تیمارداری کرے گو حدیث میں بصراحت مذکور نہیں ہے لیکن دوسرے جزو پر قیاس کیا گیا ہے قسطانی نے کہا عورت جب مرد کا علاج کرے گی تو اگر مرد محرم ہے تو کوئی اشکال ہی نہیں ہے اگر غیر محرم ہے تو تب بھی اسے ضرورت کے وقت بقدر احتیاج چھو تار یا دیکھنا درست ہے۔

باب: (اللہ نے) شفا تین چیزوں میں (رکھی) ہے

(۵۶۸۰) مجھ سے حسین نے بیان کیا، کہا ہم سے احمد بن منیع نے بیان کیا، کہا ہم سے مروان بن شجاع نے بیان کیا، ان سے سالم افطس نے بیان کیا، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ شفا تین چیزوں میں ہے۔ شہد کے شربت میں، پچھنا لگوانے میں اور آگ سے داغنے میں لیکن میں اپنی امت کو آگ سے داغ کر علاج کرنے سے منع کرتا ہوں۔ حضرت ابن عباس رضی اللہ عنہما نے اس حدیث کو مرفوعاً نقل کیا ہے اور قتی نے روایت کیا، ان سے لیث نے، ان سے مجاہد نے، ان سے حضرت ابن عباس رضی اللہ عنہما نے اور ان سے نبی کریم ﷺ نے شہد اور پچھنا لگوانے کے بارے میں بیان کیا۔

(۵۶۸۱) ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم کو سرتج بن یونس ابو حارث نے خبر دی، انہوں نے کہا ہم سے مروان بن شجاع نے بیان کیا، ان سے سالم افطس نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”شفا تین چیزوں میں ہے پچھنا لگوانے میں، شہد پینے میں اور آگ سے داغنے میں مگر میں اپنی امت کو آگ سے داغنے سے منع کرتا ہوں۔“

بَابُ: الشِّفَاءُ فِي ثَلَاثٍ

۵۶۸۰۔ حَدَّثَنِي الْحُسَيْنُ، قَالَ: حَدَّثَنَا أَحْمَدُ ابْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، قَالَ: حَدَّثَنَا سَالِمُ الْأَفْطَسُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: الشِّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةِ عَسَلٍ وَشَرْطَةِ مِحْجَمٍ وَكَيَّْةٍ نَارٍ وَأَنْهَى أُمَّتِي عَنِ الْكَيِّْ. رَفَعَ الْحَدِيثُ.

وَرَوَاهُ الْقُمِيُّ عَنْ لَيْثٍ عَنْ مَجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الْعَسَلِ وَالْمِجْجَمِ.

[طرفہ فی: ۵۶۸۱] [ابن ماجہ: ۳۴۹۱]

۵۶۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، أَخْبَرَنَا سُرَيْجُ بْنُ يُونُسَ أَبُو الْحَارِثِ، حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ عَنْ سَالِمِ الْأَفْطَسِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الشِّفَاءُ فِي ثَلَاثَةٍ فِي شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ كَيَّْةٍ نَارٍ وَأَنَا أَنْهَى أُمَّتِي عَنِ الْكَيِّْ)). [راجع: ۵۶۸۰]

تشریح: یہ ممانعت تزیہی ہے یعنی بے ضرورت شدید داغ نہ دینا چاہیے کیونکہ اس میں مریض کو بہت تکلیف ہوتی ہے۔ دوسرے آگ کا استعمال ہے اور آگ سے عذاب دینا منع آیا ہے۔ حقیقت میں داغ دینا آخری علاج ہے جب کسی دعا سے فائدہ نہ ہو اس وقت داغ دیں جیسے دوسری حدیث

میں ہے کہ آخری دوا داغ دینا ہے کہتے ہیں کہ طاعون کی بیماری میں بھی داغ دینا بے حد مفید ہے جہاں دانہ نمودار ہو اس کو فوراً آگ سے جلادینا چاہیے۔ عرب میں اکثر یہ علاج مروج رہا ہے۔ شہد دوا اور غذا دونوں کے لیے کام دیتا ہے۔ بلغم کو نکالتا ہے اور اس کا استعمال امراض بارہ میں بہت مفید ہے۔ خالص شہد آنکھوں میں لگانا بھی بہت نفع بخش ہے۔ خصوصاً سوتے وقت اسی طرح اس میں پتکڑوں کا فائدہ ہیں۔

باب: شہد کے ذریعہ علاج کرنا

بَابُ الدَّوَاءِ بِالْعَسَلِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾. اور فضائل شہد میں اللہ تعالیٰ کا فرمان: ”اس میں (ہر مرض سے) لوگوں کے لیے شفا ہے۔“ [النحل: ۶۹]

۵۶۸۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، أَخْبَرَنِي هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الْحُلُوءُ وَالْعَسَلُ. [راجع: ۴۹۱۲]

(۵۶۸۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا مجھے ہشام نے خبر دی، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کو شیرینی اور شہد پسند تھا۔

تشریح: شہد بڑی عمدہ غذا اور دوا بھی ہے باب کا مطلب اس حدیث سے یوں نکلا کہ پسند آنا عام ہے شامل ہے دوا اور غذا دونوں کو۔ شہد بلغم نکالتا ہے اور اس کا شربت امراض بارہ میں بہت ہی مفید ہے۔ خالص شہد آنکھوں میں لگانا خصوصاً سوتے وقت بہت فائدہ مند ہے۔

۵۶۸۳۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ الْقَسْبِلِ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فَبِي شَرْطَةِ مُحِجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ لَذْعَةٍ بَنَارٍ تَوَافَقَ الدَّاءُ وَمَا أَحْبَبَ أَنْ أَكْتُوِي)). [اطرافہ فی: ۵۶۹۷، ۵۷۰۲، ۵۷۰۴]

(۵۶۸۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبد الرحمن بن القسبیل نے بیان کیا، ان سے عاصم بن عیمر بن قتادہ نے بیان کیا، انہوں نے کہا میں نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”اگر تمہاری دواؤں میں کسی میں بھلائی ہے یا یہ کہا کہ تمہاری (ان) دواؤں میں بھلائی ہے۔ تو پچھنا لگوانے یا شہد پینے اور آگ سے داغنے میں ہے اگر وہ مرض کے مطابق ہو اور میں آگ سے داغنے کو پسند نہیں کرتا ہوں۔“

۵۶۸۴۔ حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ فَقَالَ: ((اسْقِهِ عَسَلًا)) ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: ((اسْقِهِ عَسَلًا)) ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ: ((اسْقِهِ عَسَلًا))

(۵۶۸۴) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے، کہا ہم سے سعید نے، ان سے قتادہ نے، ان سے ابو متوکل نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ ایک صاحب نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: میرا بھائی پیٹ کی تکلیف میں مبتلا ہے۔ آنحضرت ﷺ نے فرمایا: ”انہیں شہد پلا۔“ پھر دوسری مرتبہ وہی صحابی حاضر ہوئے۔ آپ ﷺ نے اسے اس مرتبہ بھی شہد پلانے کے لیے کہا وہ

((اسْقِهِ عَسَلًا)) ثُمَّ أَنَاهُ فَقَالَ: قَدْ فَعَلْتُ پھر تیسری مرتبہ آیا اور عرض کیا: کہ (حکم کے مطابق) میں نے عمل کیا (لیکن فَقَالَ: ((صَدَقَ اللَّهُ وَكَذَّبَ بَطْنُ أُخَيْكَ شَفَانِيں ہوئی)) آنحضرت ﷺ نے فرمایا: ”اللہ تعالیٰ سچا ہے اور تمہارے اسْقِهِ عَسَلًا)) فَسَقَاهُ فَبَرَأَ. [طرفہ فی: ۵۷۱۶] بھائی کا پیٹ جھوٹا ہے، اسے پھر شہد پلا۔“ چنانچہ انہوں نے پھر شہد پلایا اور [مسلم: ۵۷۷۰، ۵۷۷۱؛ ترمذی: ۲۰۸۲] اسی سے وہ تندرست ہو گیا۔

تشریح: اس صورت میں اس کا مواد فاسدہ نکل گیا اور وہ تندرست ہو گیا۔ شہد کے بے شمار فوائد میں سے پیٹ کا صاف کرنا اور ہاضمہ کا درست کرنا بھی ہے جو صحت کے لیے بنیادی چیز ہے۔ مولانا وحید الزماں فرماتے ہیں کہ یہ حدیث ہومیو پیتھک طبابت کی اصل اصول ہے اس میں ہمیشہ علاج بالموافق ہوا کرتا ہے یعنی مثلاً کسی کو دست آرہا ہے تو اور سہل دوا دیتے ہیں۔ اسی طرح اگر بخار آرہا ہو تو وہ دوا دیتے ہیں جس سے بخار پیدا ہو اسکی دوا کاری ایکشن یعنی دوسرا اثر مریض کے موافق پڑتا ہے تو ابتدا میں مرض کو بڑھاتا ہے اللہ تعالیٰ نے ادویہ میں عجب تاثیر رکھی ہے۔ ارٹھی کا تیل اسی طرح شہد سہل ہے پر جب کسی کو دست آرہے ہوں تو یہی دوائیں دونوں آخر میں قفل کر دیتی ہیں یونانی اور ڈاکٹری میں علاج بالصد کیا جاتا ہے۔ الیٰ آخرہ۔ (وحیدی)

باب: اونٹنی کے دودھ سے علاج کرنے کا بیان

۵۶۸۵۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا سَلَامُ بْنُ مِسْكِينٍ، قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ نَاسًا كَانَ بِهِمْ سَقَمٌ قَالُوا: يَا رَسُولَ اللَّهِ! آوْنَا وَأَطْعَمْنَا فَلَمَّا صَحُّوا قَالُوا: إِنَّ الْمَدِينَةَ وَخِمَةٌ فَانْزَلَهُمُ الْحَرَّةَ فِي ذُوْدٍ لَهُ فَقَالَ: ((اشْرَبُوا الْبَانِ)) فَلَمَّا صَحُّوا قَتَلُوا رَاعِي النَّبِيِّ ﷺ وَاسْتَأْفَوْا ذُوْدَهُ فَبَعَثَ فِي آثَارِهِمْ فَقَطَّعَ أَيْدِيَهُمْ وَأَزْجَلَهُمْ وَسَمَّرَ أَعْيُنَهُمْ فَرَأَيْتُ الرَّجُلَ مِنْهُمْ يَكْدُمُ الْأَرْضَ بِلِسَانِهِ حَتَّى يَمُوتَ قَالَ سَلَامٌ: فَبَلَغَنِي أَنَّ الْحَجَّاجَ قَالَ لِأَنَسٍ: حَدِّثْنِي بِأَشَدِّ عُقُوبَةٍ عَاقَبَهُ النَّبِيُّ ﷺ فَحَدَّثَهُ بِهَذَا فَبَلَغَ الْحَسَنَ فَقَالَ: وَدِدْتُ أَنَّهُ لَمْ يَحْدِثْهُ. [راجع: ۲۳۳]

۵۶۸۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے سلام بن مسکین ابوروح بصری نے بیان کیا، کہا ہم سے ثابت نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ سے کہ کچھ لوگوں کو بیماری تھی، انہوں نے کہا: یا رسول اللہ! ہمیں قیام کی جگہ عنایت فرمادیں۔ اور ہمارے کھانے کا انتظام کر دیں، پھر جب وہ لوگ تندرست ہو گئے تو انہوں نے کہا: مدینہ کی آب و ہوا خراب ہے۔ چنانچہ آنحضرت ﷺ نے مقام حرہ میں اونٹوں کے ساتھ ان کے قیام کا انتظام کر دیا اور فرمایا: ”ان کا دودھ پیو۔“ جب وہ تندرست ہو گئے تو انہوں نے آپ ﷺ کے چرواہے کو قتل کر دیا اور اونٹوں کو ہانک کر لے گئے۔ آنحضرت ﷺ نے ان کے پیچھے آدمی دوڑائے اور وہ پکڑے گئے (جیسا کہ انہوں نے چرواہے کے ساتھ کیا تھا) آپ ﷺ نے بھی ویسا ہی کیا، یعنی ان کے ہاتھ پاؤں کٹوا دیے اور ان کی آنکھوں میں سلائی پھروا دی۔ میں نے ان میں سے ایک شخص کو دیکھا کہ زبان سے زمین چاٹتا تھا اور اسی حالت میں وہ مر گیا۔ سلام نے بیان کیا کہ مجھے معلوم ہوا کہ حجاج نے حضرت انس رضی اللہ عنہ سے کہا: تم مجھ سے وہ سب سے سخت سزا بیان کرو جو رسول اللہ ﷺ نے کسی کو دی ہو تو انہوں نے یہی واقعہ بیان کیا جب حسن بصری رضی اللہ عنہ تک یہ بات پہنچی تو انہوں نے کہا: کاش! وہ یہ حدیث حجاج

بَابُ الدَّوَاءِ بِالْبَانِ الْإِبِلِ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

سے نہ بیان کرتے۔

تشریح: ان ڈاکوؤں نے اسلامی چرواہے کے ساتھ ایسا ظلم کیا تھا۔ لہذا (وَالْعَيْنُ بِالْعَيْنِ) (۵/المائدہ: ۴۵) کے تحت ان کے ساتھ یہی کیا گیا۔ حضرت حسن بصری نے حجاج کے متعلق یہ اس لیے کہا کہ وہ اپنے مظالم کے لیے ایسی سند بنانا چاہتا تھا۔ حالانکہ اس کے مظالم مراعاتاً ناجائز تھے یہ سخت ترین سزا ان کو قصاص میں دی گئی تھی۔ چرواہا کے ساتھ انہوں نے ایسا ہی کیا تھا لہذا ان کے ساتھ بھی ایسا کیا گیا۔

باب: اونٹ کے پیشاب سے علاج جائز ہے

بَابُ الدَّوَاءِ بِأُبْوَالِ الْإِبِلِ

(۵۶۸۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ (عربین قبیلہ کے) کچھ لوگوں کو مدینہ منورہ کی آب و ہوا موافق نہیں آئی تھی تو نبی کریم ﷺ نے انہیں حکم دیا کہ وہ آپ کے چرواہے کے یہاں چلے جائیں، یعنی اونٹوں میں اور ان کا دودھ اور پیشاب پیئیں، چنانچہ وہ لوگ آنحضرت ﷺ کے چرواہے کے پاس چلے گئے اور اونٹوں کا دودھ اور پیشاب پیاجب وہ تندرست ہو گئے تو انہوں نے چرواہے کو قتل کر دیا اور اونٹوں کو ہانک کر لے گئے۔ نبی اکرم ﷺ کو جب اس کا علم ہوا تو آپ نے انہیں تلاش کرنے کے لیے لوگوں کو بھیجا جب انہیں لایا گیا تو آنحضرت ﷺ کے حکم سے ان کے بھی ہاتھ اور پاؤں کاٹ دیے گئے اور ان کی آنکھوں میں سلائی پھیر دی گئی (جیسا کہ انہوں نے چرواہے کے ساتھ کیا تھا) قتادہ نے بیان کیا کہ مجھ سے محمد بن سیرین نے بیان کیا کہ یہ حدود کے نازل ہونے سے پہلے کا واقعہ ہے۔

۵۶۸۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ نَاسًا اجْتَمَعُوا فِي الْمَدِينَةِ فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَلْحَقُوا بِرَاعِيهِ يَغْنِي الْإِبِلَ فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأُبْوَالِهَا فَلَحَقُوا بِرَاعِيهِ فَشَرَبُوا مِنْ أَلْبَانِهَا وَأُبْوَالِهَا حَتَّى صَلَحَتْ أَعْيُنُهُمْ فَقَتَلُوا الرَّاعِي وَسَاقُوا الْإِبِلَ فَبَلَغَ النَّبِيُّ ﷺ فَبَعَثَ فِي طَلَبِهِمْ فَجَاءَ بِهِمْ فَقَطَعَ أَعْيُنَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ قَالَ قَتَادَةُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ سِيرِينَ: أَنَّ ذَلِكَ كَانَ قَبْلَ أَنْ تَنْزَلَ الْحُدُودُ. [راجع: ۲۳۳] [مسلم: ۴۳۵۴]

تشریح: یہ لوگ اصل میں ڈاکو اور ہزن تھے گو مدینہ میں آکر مسلمان ہو گئے تھے مگر ان کی اصل خصلت کہاں جانے والی تھی۔ موقع پایا تو پھر ڈاکہ مارا خون کیا اونٹوں کو لے گئے اور بطور قصاص یہ سزا ان کو دی گئی۔

باب: کلونجی کا بیان

بَابُ الْحَبَّةِ السَّوْدَاءِ

تشریح: کلونجی کی تاثیر گرم خشک ہے رطوبت خشک کرتی ہے مادہ کو تیار معتدل القوام بناتی ہے۔ قونج ریاحی درودینہ جلندر اور کھانسی میں مفید ہے، اختلاط کو چھانتی ہے، مانع بول و حیض ہے۔

۵۶۸۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ، قَالَ: خَرَجْنَا وَمَعَنَا (۵۶۸۷) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے عبد اللہ نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، انہوں نے منصور سے بیان کیا، ان سے خالد بن سعد نے بیان کیا کہ ہم باہر گئے ہوئے تھے اور ہمارے

ساتھ حضرت غالب بن ابجر رضی اللہ عنہ بھی تھے۔ وہ راستہ میں بیمار پڑ گئے، پھر جب ہم مدینہ میں واپس آئے اس وقت بھی وہ بیمار ہی تھے۔ حضرت ابن ابی عتیق ان کی عیادت کے لیے تشریف لائے اور ہم سے کہا کہ انہیں کالے دانے (کلونجی) استعمال کراؤ، اس کے پانچ یا سات دانے لے کر پیس لو اور پھر زیتون کے تیل میں ملا کر (ناک کے) اس طرح اور اس طرح اسے قطرہ قطرہ کر کے پکاؤ کیونکہ حضرت عائشہ رضی اللہ عنہا نے مجھ سے بیان کیا: انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”یہ کلونجی ہر بیماری کی دوا ہے سوائے سام کے۔“ میں نے عرض کیا: سام کیا ہے؟ فرمایا: موت ہے۔

تشریح: موت اپنے وقت مقررہ پر آتی ضرور ہے اس لیے اس کی کوئی دوا نہیں۔ کلونجی یعنی کالا زیرہ پھوڑا پھنسیوں میں بھی بہت مفید ہے۔ ازواج مطہرات میں سے کسی ایک کی انگلی میں پھنسی نکلی ہوئی تھی تو نبی کریم ﷺ نے پوچھا کیا تمہارے پاس زیرہ ہے تو انہوں نے کہا کہ ہاں تو آپ نے فرمایا کہ زیرہ اس پر رکھ۔

(۵۶۸۸) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہوں نے کہا مجھے ابوسلمہ اور سعید بن مسیب نے خبر دی اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے خبر دی، انہوں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”سیاہ دانوں میں ہر بیماری سے شفا ہے سوائے سام کے۔“ ابن شہاب نے کہا کہ سام موت ہے اور ”سیاہ دانہ“ کلونجی کو کہتے ہیں۔

۵۶۸۸۔ حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ)) قَالَ ابْنُ شِهَابٍ: وَالسَّامُ الْمَوْتُ. وَالْحَبَّةُ السَّوْدَاءُ: الشُّونِيزُ.

[مسلم: ۵۷۶۱؛ ابن ماجہ: ۳۴۴۷]

تشریح: فی الواقع موت وقت مقررہ پر آ کر ہی رہتی ہے خواہ کوئی انسان کچھ تدبیر کرے لاکھ دوائیاں استعمال کرے کتنا ہی سرمایہ دار کثیر الوسائل ہو مگر ان میں کوئی چیز ایسی نہیں ہے جو موت کو ٹال سکے سچ ہے: کل نفس ذائقۃ الموت۔

باب: مریض کے لیے حریرہ پکانا

بَابُ التَّلْبِیْنَةِ لِلْمَرِیْضِ

(۵۶۸۹) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا انہیں یونس بن یزید نے خبر دی، انہیں عقیل نے، انہیں ابن شہاب نے، انہیں عروہ نے کہ حضرت عائشہ رضی اللہ عنہا بیمار اور میت کے سوگواروں کے لیے

۵۶۸۹۔ حَدَّثَنَا حَبَّانُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا

کانت تأمر بالتلبين للمريض وللمحزون على الهالك وكانت تقول: إني سمعت رسول الله ﷺ يقول: ((إن التلبينة تجم فؤاد المريض وتذهب ببعض الحزن)).
تلبینہ (رؤا، دودھ اور شہد ملا کر لیہ) پکانے کا حکم دیتی تھیں اور فرماتی تھیں کہ میں نے رسول اللہ ﷺ سے سنا آپ ﷺ نے فرمایا: ”تلبینہ مریض کے دل کو سکون پہنچاتا ہے اور غم کو دور کرتا ہے۔“ (کیونکہ اسے پینے کے بعد عموماً نیند آ جاتی ہے یہ روڈ مضم بھی ہے)۔

[راجع: ۵۴۱۷]

۵۶۹۰۔ حَدَّثَنَا فَرَوَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينَةِ وَتَقُولُ: هُوَ الْبَغِيضُ النَّافِعُ. [راجع: ۵۴۱۷]
(۵۶۹۰) ہم سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ وہ تلبینہ پکانے کا حکم دیتی تھیں اور فرماتی تھیں کہ اگر چہ وہ (مریض کو) ناپسند ہوتا ہے لیکن وہ اس کو فائدہ دیتا ہے۔
تشریح: تلبینہ میٹھا دلیہ جو، روا، گھی، میٹھا ملا کر پکایا جائے جسے حریرہ بھی کہتے ہیں۔

بَابُ السَّعُوطِ باب: ناک میں دوا ڈالنا درست ہے

تشریح: ناس لینا بھی مراد ہے اور دیگر دوائیں ناک میں پکانا بھی۔

۵۶۹۱۔ حَدَّثَنَا مَعْلَى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ وَاسْتَعَطَ. [راجع: ۱۸۳۵]
(۵۶۹۱) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے عبد اللہ بن طاؤس نے، ان سے ان کے والد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے بچھنا لگوایا اور بچھنا لگانے والے کو اس کی مزدوری دی اور ناک میں دوا ڈلوائی۔

تشریح: مزدوری دینے کا مطلب یہ کہ بچھنا لگانے والے کا یہ پیشہ جائز اور درست ہے اس کو اس خدمت پر مزدوری حاصل کرنا جائز ہے۔

بَابُ السَّعُوطِ بِالْقُسْطِ الْهِنْدِيِّ باب: قسط ہندی اور قسط بحرئی یعنی کوٹ جو سمندر سے نکلتا ہے اس کا ناس لینا

وَالْبَحْرِيِّ

وَهُوَ الْكُسْتُ مِنْهُ الْكَافُورُ وَالْقَافُورُ مِنْهُ «كُشِطٌ» [التکویر: ۱۱] نَزَعَتْ وَقَرَأَ عَبْدُ اللَّهِ: قُشِطَتْ.
اسے کست بھی کہتے ہیں جیسے کافور کو قافور اور قرآن میں بھی سورہ نکویر میں «كُشِطٌ» اور «قُشِطَتْ» دونوں قراءتیں ہیں۔ عبد اللہ بن مسعود رضی اللہ عنہ نے قشط سے پڑھا ہے۔

۵۶۹۲۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: سَمِعْتُ الزُّهْرِيَّ عَنْ عُبَيْدِ اللَّهِ عَنْ أُمِّ قَيْسٍ بِنْتِ مِخْصَنٍ قَالَتْ:
(۵۶۹۲) ہم سے صدقہ بن الفضل نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، کہا میں نے زہری سے سنا، انہوں نے عبید اللہ بن عبد اللہ سے کہ حضرت ام قیس بنت مخصن نے بیان کیا کہ میں نے نبی کریم ﷺ

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ يُسْتَعْطَى بِهِ مِنَ الْعُدْوَةِ وَيُلْدَى بِهِ مِنْ ذَاتِ الْجَنْبِ)).
 سے سنا، آپ ﷺ نے فرمایا: ”تم لوگ اس عود ہندی (کست) کا استعمال کیا کرو کیونکہ اس میں سات بیماریوں کا علاج ہے۔ حلق کے درد میں اسے ناک میں ڈالا جاتا ہے۔ پسلی کے درد میں چبائی جاتی ہے۔“

[اطرافہ فی: ۵۷۱۳، ۵۷۱۵، ۵۷۱۸] [مسلم:]

۵۷۶۳، ۵۷۶۴؛ ابن ماجہ: ۳۴۶۲

۵۶۹۳۔ وَدَخَلْتُ عَلَى النَّبِيِّ ﷺ بِابْنِ لَبِيٍّ لَمْ يَأْكُلِ الطَّعَامَ فَبَالَ عَلَيْهِ قَدْعًا بِمَاءٍ قَرَشَ عَلَيْهِ. [راجع: ۲۲۳]

(۵۶۹۳) اور میں نبی کریم ﷺ کی خدمت میں اپنے ایک شیر خوار لڑکے کو لے کر حاضر ہوئی، پھر آنحضرت ﷺ کے اوپر اس نے پیشاب کر دیا تو آپ ﷺ نے پانی منگوا کر پیشاب کی جگہ پر چھینٹا دیا۔

تشریح: بچہ بہت چھوٹا شیر خوار تھا اس لیے نبی کریم ﷺ نے اس کے پیشاب پر صرف چھینٹا دینا کافی قرار دیا۔ یہ بھی معلوم ہوا کہ سینے میں غلیظ اور فاسد ریاخ کے جمع ہو جانے سے جو تکلیف ہوتی ہے عود ہندی اس میں مفید ہے۔ صاحب خواص الادویہ لکھتے ہیں کہ قطہ بحری شیریں گرم خشک ہے۔ دماغ کو قوت بخشی ہے اعضائے رئیسہ کو اور باہ اور جگر اور پٹھوں کو طاقت دیتی ہے۔ ریاخ کو تحلیل کرتی ہے۔ دماغی بیماریوں فالج اور لقوہ اور عرشہ کو مفید ہے۔ پیٹ کے کیڑے ماری ہے، پیشاب اور جنس کو جاری کرتی ہے۔ باب میں قطہ ہندی اور بحری ہر دو کو ملا کر ناس بنانا اور ناک میں سوکھنا مراد ہے۔ یہ ایک بوئی کی جز ہوتی ہے ہندی میں اسے کوٹ کہتے ہیں۔

باب: اَيَّ سَاعَةٍ يَحْتَجِمُ
 وَاَحْتَجِمَ أَبُو مُوسَى لَيْلًا

باب: کس وقت پچھنا لگوا یا جائے حضرت ابو موسیٰ رضی اللہ عنہ نے رات کے وقت پچھنا لگوا یا تھا

تشریح: امام بخاری رحمہ اللہ نے یہ باب لا کر اس طرف اشارہ کیا ہے کہ کوئی حدیث اس باب میں صحیح نہیں ہے اور رات دن میں ہر وقت پچھنا لگوانا درست ہے۔

۵۶۹۴۔ حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ.
 (۵۶۹۴) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے (ایک مرتبہ) روزہ کی حالت میں پچھنا لگوا یا۔ [راجع: ۱۸۳۵]

تشریح: معلوم ہوا کہ بحالت روزہ پچھنا لگوانا جائز ہے اور رات و دن کی اس میں کوئی تعین نہیں ہے۔

بابُ الْحَجْمِ فِي السَّفَرِ وَالْأَحْرَامِ
 قَالَ ابْنُ بُحَيْنَةَ عَنِ النَّبِيِّ ﷺ

باب: سفر میں پچھنا لگوانا اور حالت احرام میں بھی اسے ابن بحینہ نے نبی کریم ﷺ سے روایت کیا ہے۔

۵۶۹۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ عَطَاءٍ وَطَاوُسٍ عَنْ ابْنِ عَبَّاسٍ
 (۵۶۹۵) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے طاووس اور عطاء بن ابی

قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحَرِّمٌ. رباح نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پچھنا لگوا یا جبکہ آپ ﷺ احرام سے تھے۔ [راجع: ۱۸۳۵]

تشریح: بوقت ضرورت شدید حالت احرام میں پچھنا لگوانا جائز ہے اس پر انجکشن لگوانے کو بھی قیاس کیا جاسکتا ہے بشرطیکہ روزہ نہ ہو۔

بَابُ الْحِجَامَةِ مِنَ الدَّاءِ باب: بیماری کی وجہ سے پچھنا لگوانا جائز ہے

۵۶۹۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحِجَامِ فَقَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ حَجْمَهُ أَبُو طَيْبَةَ فَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ مَوَالِيَهُ فَخَفُّوا عَنْهُ وَقَالَ: ((إِنْ أَثَلْتَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبُحْرِيُّ)). وَقَالَ: ((لَا تُعَذِّبُوا صِيَانَكُمْ بِالْعَمَزِ مِنَ الْعُدَّةِ وَعَلَيْكُمْ بِالْقُسْطِ)). [راجع: ۲۱۰۲]

۵۶۹۶) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو حمید طویل نے خبر دی اور انیس رضی اللہ عنہ نے کہ ان سے پچھنا لگوانے والے کی مزدوری کے بارے میں پوچھا گیا تھا۔ انہوں نے کہا کہ رسول اللہ ﷺ نے پچھنا لگوا یا تھا آپ کو ابو طیبہ (نافع یا میسرہ نے) پچھنا لگایا تھا آپ نے انہیں دو صاع کھجور مزدوری میں دی تھی اور آپ نے ان کے مالکوں (بنو حارثہ) سے گفتگو کی تو انہوں نے ان سے وصول کیے جانے والے لگان میں کمی کر دی تھی اور آنحضرت ﷺ نے فرمایا: ”(خون کے دباؤ کا) بہترین علاج جو تم کرتے ہو وہ پچھنا لگوانا ہے اور عمدہ دوا عمدہ ہندی کا استعمال کرنا ہے۔“ اور فرمایا: ”اپنے بچوں کو عذرہ (حلق کی بیماری) میں ان کا تالو دبا کر تکلیف مت دو بلکہ قسط لگا دو اس سے ورم جاتا رہے گا۔“

۵۶۹۷۔ حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو وَغَيْرُهُ أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ عَادَ الْمُقَنَّعَ ثُمَّ قَالَ: لَا أَبْرَحَ حَتَّى تَخْتَجِمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنْ فِيهِ شِفَاءٌ)). [راجع: ۱۵۶۸۲]

۵۶۹۷) ہم سے سعید بن تلید نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا کہ مجھے عمرو وغیرہ نے خبر دی، ان سے بکیر نے بیان کیا، ان سے عاصم بن عمرو بن قتادہ نے بیان کیا کہ حضرت جابر بن عبد اللہ رضی اللہ عنہما معنع بن شان تابعی کی عیادت کے لیے تشریف لائے، پھر ان سے کہا: جب تک تم پچھنا نہ لگوا لو گے میں یہاں سے نہیں جاؤں گا، میں نے رسول اللہ ﷺ سے سنا ہے، آپ ﷺ نے فرمایا: ”اس میں شفا ہے۔“

تشریح: ایمان کا تقاضا یہی ہے کہ رسول کریم ﷺ کے ہر ارشاد پر امانا و صدقنا کہا جائے اور بلا حیل و حجت اسے تسلیم کر لیا جائے اس لئے کہ آپ نے جو کچھ فرمایا وہ سب اللہ کی طرف سے ہے اور وہ بالکل سچ ہے پچھنا لگوانے میں شفا ہونا ایسی حقیقت ہے جسے آج کی ڈاکٹری و حکمت نے بھی تسلیم کیا ہے کیونکہ اس سے فاسد خون نکل کر صالح خون جگہ لے لیتا ہے جو صحت کے لئے ایک طرح کی ضمانت ہے۔ صدق اللہ و رسولہ۔

بَابُ الْحِجَامَةِ عَلَى الرَّأْسِ باب: سر پر پچھنا لگوانا

۵۶۹۸۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي سُلَيْمَانُ، (۵۶۹۸) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے سلیمان

عَنْ عَلْقَمَةَ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ بِلُخْيِ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ وَهُوَ مُحْرَمٌ فِي وَسْطِ رَأْسِهِ.

بن بلال نے بیان کیا، ان سے علقمہ نے، انہوں نے عبدالرحمن اعرج سے سنا، انہوں نے عبداللہ بن بحینہ رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ رسول اللہ ﷺ نے مکہ کے راستے میں مقام لُحیٰ جمل میں اپنے سر کے بچ میں پچھنا لگوایا اور آپ اس وقت محرم تھے۔

[راجع: ۱۸۳۶]

۵۶۹۹۔ وَقَالَ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا عِكْرِمَةُ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ فِي رَأْسِهِ.

(۵۶۹۹) اور محمد بن عبداللہ انصاری نے بیان کیا، کہا، ہم کو ہشام بن حسان نے خبر دی، ان سے عکرمہ نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے اپنے سر میں پچھنا لگوایا۔

[راجع: ۱۸۳۵] [ابوداؤد: ۱۸۳۶]

بَابُ الْحَجَامَةِ مِنَ الشَّقِيقَةِ وَالصَّدَاعِ

باب: آدھے سر کے درد یا پورے سر کے درد میں پچھنا لگوانا جائز ہے

۵۷۰۰۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ اخْتَجَمَ النَّبِيُّ ﷺ فِي رَأْسِهِ وَهُوَ مُحْرَمٌ مِنْ وَجَعِ كَأَنَّهُ بِهَ بَمَاءٍ يُقَالُ لَهُ: لُخْيُ جَمَلٍ. [راجع: ۱۸۳۵]

(۵۷۰۰) ہم سے محمد بن بشار نے بیان کیا، کہا، ہم سے ابن ابی عدی نے بیان کیا، ان سے ہشام بن حسان نے اور ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے حالت احرام میں اپنے سر میں پچھنا لگوایا (یہ پچھنا آپ ﷺ نے سر کے) درد کی وجہ سے لگوایا تھا جو لُحیٰ جمل نامی پانی کے گھاٹ پر آپ کو ہو گیا تھا۔

۵۷۰۱۔ وَقَالَ مُحَمَّدُ بْنُ سَوَاءٍ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرَمٌ فِي رَأْسِهِ مِنْ شَقِيقَةٍ كَانَتْ بِهِ. [راجع: ۱۸۳۵]

(۵۷۰۱) اور محمد بن سواء نے بیان کیا، کہا، ہم کو ہشام بن حسان نے خبر دی، انہیں عکرمہ نے اور انہیں حضرت ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے احرام کی حالت میں اپنے سر میں پچھنا لگوایا آدھے سر کے درد کی وجہ سے جو آپ کو ہو گیا تھا۔

تشریح: آدھے سر کے درد کو آدھا سیس کہتے ہیں یہ بہت ہی تکلیف دہ درد ہوتا ہے، اس میں نبی کریم ﷺ نے سر میں پچھنا لگوایا معلوم ہوا کہ اس درد کا علاج یہی ہے جو آپ نے کیا۔ (ﷺ)

۵۷۰۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا ابْنُ الْفَسِيلِ، قَالَ: حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ خَيْرٌ

(۵۷۰۲) ہم سے اسماعیل بن ابان نے بیان کیا، کہا، ہم سے عبدالرحمن بن عسیل نے بیان کیا، کہا، مجھ سے عاصم بن عمر نے بیان کیا، ان سے حضرت جابر بن عبداللہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”اگر تمہاری دوائیوں میں کوئی بھلائی ہے تو شہد کے شربت میں،

فَقِي شَرِيَّةَ عَسَلٍ أَوْ شَرْطَةَ مُحَجَّمٍ أَوْ لَذْعَةٍ يَچھنا لگوانے میں اور آگ سے داغنے میں ہے لیکن میں آگ سے داغ کر مِّن نَّارٍ وَمَا أَحَبُّ أَنْ أَكُوِيَّ)). [راجع: ۵۶۸۳] علاج کو پسند نہیں کرتا۔“

تشریح:۔ اس حدیث سے باب کی مطابقت یوں ہے کہ جب یچھنا لگوانا بہترین علاج ٹھہرا تو سر کے درد میں لگانا بھی مفید ہوگا۔ آگ سے داغنے کے متعلق نبی تشریح ہے کیونکہ دوسری روایت میں بعض صحابہ رضی اللہ عنہم کا یہ علاج مذکور ہے۔ (دیکھو حدیث ص۔ ۶۷۱)

بَابُ الْحَلْقِ مِنَ الْأَذَى

باب: (محرم کا) تکلیف کی وجہ سے سرمنڈانا (مثلاً)

یچھنا لگوانے میں بالوں سے تکلیف ہو)

۵۷۰۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، قَالَ: سَمِعْتُ مُجَاهِدًا عَنْ ابْنِ أَبِي لَيْلَى عَنْ كَنْبٍ هُوَ ابْنُ عُجْرَةَ قَالَ: أَتَى عَلِيَّ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ وَأَنَا أُوقِدُ تَحْتَ بُرْمَةٍ وَالْقَمْلُ تَتَنَازَرُ عَنْ رَأْسِي فَقَالَ: ((أَيُّؤْذِيكَ هَؤُلَاءُ؟)) قُلْتُ: نَعَمْ قَالَ: ((فَاخْلُقْ وَصُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةً أَوْ أَنْسُكُ نَسِيكَةً)). قَالَ أَيُّوبُ: لَا أَذِرِي بَأَيْتِهِنَّ بَدَأُ. [راجع: ۱۸۱۴]

۵۷۰۳ (ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے بیان کیا، کہا میں نے مجاہد سے سنا، ان سے عبد الرحمن بن ابی لیلیٰ نے اور ان سے کعب بن عجرہ رضی اللہ عنہ نے بیان کیا کہ صلح حدیبیہ کے موقع پر نبی کریم ﷺ میرے پاس تشریف لائے میں ایک ہانڈی کے نیچے آگ جلا رہا تھا اور جوویں میرے سر سے گر رہی تھیں (اور میں احرام باندھے ہوئے تھا) آنحضرت ﷺ نے دریافت فرمایا: ”سر کی یہ جوویں تمہیں تکلیف پہنچاتی ہیں؟“ میں نے عرض کیا: جی ہاں، فرمایا: ”پھر سرمنڈالے اور (کفارہ کے طور پر) تین دن کے روزے رکھ یا چھ مسکینوں کو کھانا کھلایا ایک قربانی کر دے۔“ ایوب نے کہا: مجھے یاد نہیں کہ (ان تین چیزوں میں سے) کس کا ذکر سب سے پہلے کیا تھا۔

تشریح: حالت احرام میں سرمنڈانا جائز نہیں ہے مگر اس تکلیف دہ حالت میں آپ نے کعب بن عجرہ رضی اللہ عنہ کو سرمنڈانے کی اجازت دے دی اور ساتھ ہی کفارہ دینے کا حکم فرمایا جس کی تفصیل مذکور ہوئی۔

بَابُ مَنِ اكْتَوَى أَوْ كَوَى غَيْرَهُ وَفَضْلٍ مَنْ لَمْ يَكْتَوِ

باب: داغ لگوانا یا لگانا اور جو شخص داغ نہ لگوائے اس کی فضیلت کا بیان

۵۷۰۴۔ حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ سَلِيمَانَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ شِفَاءٌ

۵۷۰۴ (ہم سے ابو الولید ہشام بن عبد الملک نے بیان کیا، کہا ہم سے عبد الرحمن بن سلیمان بن غمیل نے بیان کیا، کہا ہم سے عاصم بن عمر بن قتادہ نے بیان کیا، کہا میں نے حضرت جابر بن عبد اللہ رضی اللہ عنہ سے سنا، ان سے نبی کریم ﷺ نے فرمایا: ”اگر تمہاری دواؤں میں شفا ہے تو یچھنا لگوانے اور آگ سے داغنے میں ہے لیکن آگ سے داغ کر علاج کو میں

فَقِي شَرْطَةَ مَحْجَمٍ أَوْ لَذْعَةً بِنَارٍ وَمَا أَحَبُّ
أَنْ أَكْثَوِي)). (راجع: ۵۶۸۳)

تشریح: اس حدیث سے معلوم ہوا کہ رسول اللہ ﷺ نے پسند نہ کریں اسے کسی مسلمان کو پسند نہ کرنا تھا خائے محبت ہے۔

(۵۷۰۵) ہم سے عمران بن میسرہ نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے حصین بن عبد الرحمن نے بیان کیا، ان سے عامر شعی نے اور ان سے حضرت عمران بن حصین رضی اللہ عنہ نے کہا: نظر بد اور زہریلے جانور کے کاٹ کھانے کے سوا اور کسی چیز پر جھاڑ پھوک صحیح نہیں۔ (حصین نے بیان کیا کہ) پھر میں نے اس کا ذکر سعید بن جبیر سے کیا تو انہوں نے بیان کیا کہ ہم سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میرے سامنے تمام امتیں پیش کی گئیں ایک ایک، دود و نبی اور ان کے ساتھ ان کے ماننے والے گزرتے رہے اور بعض نبی ایسے بھی تھے کہ ان کے ساتھ کوئی نہیں تھا آخر میرے سامنے ایک بڑی بھاری جماعت آئی۔ میں نے پوچھا: یہ کون ہیں؟ کیا یہ میری امت کے لوگ ہیں؟ کہا گیا کہ یہ موسیٰ علیہ السلام اور ان کی قوم ہے پھر کہا گیا کہ کناروں کی طرف دیکھو! میں نے دیکھا: ایک بہت ہی عظیم جماعت ہے جو کناروں پر چھائی ہوئی ہے، پھر مجھ سے کہا گیا کہ ادھر دیکھو ادھر دیکھو آسمان کے مختلف کناروں میں، میں نے دیکھا کہ جماعت ہے جو تمام افق پر چھائی ہوئی ہے۔ کہا گیا کہ یہ آپ ﷺ کی امت ہے اور اس میں سے ستر ہزار بغیر حساب کے جنت میں داخل کر دیئے جائیں گے۔“ اس کے بعد آپ ﷺ (اپنے حجرہ میں) تشریف لے گئے اور کچھ تفصیل نہیں فرمائی لوگ ان جنتیوں کے بارے میں بحث کرنے لگے اور کہنے لگے: ہم ہی اللہ پر ایمان لائے ہیں اور اس کے رسول کی اتباع کی ہے، اس لیے ہم ہی (صحابہ رضی اللہ عنہم) وہ لوگ ہیں یا ہماری وہ اولاد ہیں جو اسلام میں پیدا ہوئے کیونکہ ہم جاہلیت میں پیدا ہوئے تھے۔ یہ باتیں جب حضور اکرم ﷺ کو معلوم ہوئیں تو آپ ﷺ باہر تشریف لائے اور فرمایا: ”یہ وہ لوگ ہوں گے جو جھاڑ پھوک نہیں کراتے، قال نہیں دیکھتے اور داغ کر علاج نہیں کرتے بلکہ اپنے رب پر بھروسہ کرتے ہیں۔“ اس پر عکاشہ بن محسن رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! کیا میں بھی ان میں

۵۷۰۵۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، حَدَّثَنَا ابْنُ فَضِيلٍ، قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ عَامِرٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ فَذَكَرْتُهُ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((عُرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ حَتَّى رَفَعَ لِي سَوَادٌ عَظِيمٌ قُلْتُ: مَا هَذَا؟ أَمَنِي هَذِهِ؟ قِيلَ: بَلْ هَذَا مُوسَى وَقَوْمُهُ قِيلَ: انْظُرْ إِلَى الْأَفْقِ فَإِذَا سَوَادٌ يَمَلَأُ الْأَفْقَ ثُمَّ قِيلَ لِي انْظُرْ هَاهُنَا وَهَاهُنَا فِي أَفَاقِ السَّمَاءِ فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأَفْقَ قِيلَ: هَذِهِ أُمَّتُكَ وَتَدْخُلُ الْجَنَّةَ مِنْ هَوَلاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ)) ثُمَّ دَخَلَ وَلَمْ يَبَيِّنْ لَهُمْ فَأَفَاضَ الْقَوْمُ وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسُولَهُ فَتَحْنُ هُمْ أَوْ أَوْلَادُنَا الَّذِينَ وَلِدُوا فِي الْإِسْلَامِ فَإِنَّا وَلِدْنَا فِي الْجَاهِلِيَّةِ فَبَلَغَ النَّبِيُّ ﷺ فَخَرَجَ فَقَالَ: ((هُمْ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَطْطِيرُونَ وَلَا يَكْتَوُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)). فَقَالَ عَكَاشَةُ بْنُ مَخْصَنٍ: أَمِنْتُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((نَعَمْ)) فَقَامَ آخَرُ فَقَالَ: أَمِنْتُمْ أَنَا؟ قَالَ: ((سَبَقَكَ بِهَا عَكَاشَةُ)). (راجع: ۳۴۱۰)

سے ہوں؟ آنحضرت ﷺ نے فرمایا: ”ہاں۔“ اس کے بعد دوسرے صحابی کھڑے ہوئے اور عرض کیا: یا رسول اللہ میں بھی ان میں سے ہوں؟ آنحضرت ﷺ نے فرمایا: ”عکاشہ تم سے بازی لے گئے۔“

تشریح: خالص اللہ پر توکل رکھنا اور اسی عقیدہ کے تحت جائز علاج کرنا بھی توکل کے منافی نہیں ہے پھر جو لوگ خالص توکل پر قائم رہ کر کوئی جائز علاج ہی نہ کرائیں وہ یقیناً اس فضیلت کے مستحق ہوں گے۔ جعلنا اللہ منہم۔ (آئیں)

بَابُ الْإِثْمِ وَالْكُحْلِ مِنَ الرَّمَدِ

باب: اشد اور سرمہ لگانا جب آنکھیں دکھتی ہوں

اس باب میں ام عطیہ رضی اللہ عنہا سے ایک حدیث بھی مروی ہے۔

(۵۷۰۶) ہم سے مسد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے شعبہ نے بیان کیا کہ مجھ سے حمید بن نافع نے بیان کیا، ان سے حضرت زہب رضی اللہ عنہ نے اور ان سے حضرت ام سلمہ رضی اللہ عنہا نے کہ ایک عورت کے شوہر کا انتقال ہو گیا (زمانہ عدت میں) اس عورت کی آنکھ دکھنے لگی تو لوگوں نے اس کا ذکر نبی کریم ﷺ سے کیا۔ ان لوگوں نے آنحضرت ﷺ کے سامنے سرمہ کا ذکر کیا اور یہ کہ (اگر سرمہ آنکھ میں نہ لگایا تو) ان کی آنکھ کے متعلق خطرہ ہے۔ آنحضرت ﷺ نے فرمایا: ”(زمانہ جاہلیت میں) عدت گزارنے والی تم عورتوں کو اپنے گھر میں سب سے بدتر کپڑے میں پڑا رہنا پڑتا تھا یا (آپ نے یہ فرمایا) اپنے کپڑوں میں گھر کے سب سے بدتر حصہ میں پڑا رہنا پڑتا تھا پھر جب کوئی کتا گزرتا تو اس پر وہ بیگنی پھینک کر مارتی (تب عدت سے باہر ہوتی) پس چار مہینے دس دن تک سرمہ نہ لگاؤ۔“

۵۷۰۶۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ عَنْ زَيْنَبَ عَنْ أُمِّ سَلَمَةَ أَنَّ امْرَأَةً تُوْفِي زَوْجَهَا فَاسْتَكْتَتْ عَيْنَهَا فَذَكَرُواهَا لِلنَّبِيِّ ﷺ وَذَكَرُوا لَهُ الْكُحْلَ وَأَنَّهُ يَخَافُ عَلَى عَيْنِهَا فَقَالَ: ((لَقَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي بَيْتِهَا فِي شَرِّ أَحْلَاسِهَا أَوْ فِي أَحْلَاسِهَا فِي شَرِّ بَيْتِهَا فَإِذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةً فَلَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)).

[راجع: ۵۳۳۶]

تشریح: باب کا مطلب یوں نکلا کہ آپ نے عدت کی وجہ سے آشوب چشم میں سرمہ لگانے کی اجازت نہیں دی۔ اگر عدت نہ ہو تو آپ درد چشم میں سرمہ لگانے کی اجازت دیتے۔ باب کا یہی مطلب ہے زمانہ جاہلیت میں عورت خاوند کے مر جانے پر بیٹھے پرانے خراب کپڑے پہن کر سال بھر ایک سڑے بدبودار گھر میں پڑی رہتی۔ سال کے بعد جب کتا سامنے سے نکلتا تو اونٹ کی بیگنی اس پر پھیپکتی اس وقت کہیں عدت سے باہر آتی اتفاق سے اگر کتا نہ نکلتا تو اس کے انتظار میں اور پڑی رہتی اسلام نے اس غلط رسم کو مٹا کر صرف چار مہینے اور دس دن کی عدت قرار دی اور ان دنوں میں سرمہ لگانے کی کسی صورت میں اجازت نہیں دی۔

باب: جذام کا بیان

بَابُ الْجَذَامِ

۵۷۰۷۔ وَقَالَ عَفَّانٌ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ سَمِعْتُ أَبَا هُرَيْرَةَ (۵۷۰۷) اور عفان بن مسلم (امام بخاری رحمہ اللہ کے شیخ) نے کہا (ان کو ابو نعیم نے وصل کیا) ہے کہ ہم سے سلیم بن حیان نے بیان کیا، ان سے سعید

يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا عَدْوَى وَلَا طَيْرَةٌ وَلَا هَامَةٌ وَلَا صَفَرٌ وَفَرٌّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأُسْدِ)). [اطرافه في: ٥٧١٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥]

بن میناء نے بیان کیا، کہا میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جھوٹ لگنا، بدشگونی لینا، اُنکو کا منحوس ہونا اور صفر کا منحوس ہونا یہ سب لغو خیالات ہیں، البتہ جذامی شخص سے ایسا بھاگتا رہ جیسا کہ شیر سے بھاگتا ہے۔“

تشبیح: جذام ایک خراب مشہور بیماری ہے جس میں خون بگڑ کر سارا جسم گلنے لگ جاتا ہے آخر میں پاتھ پاؤں کی انگلیاں جھڑ جاتی ہیں۔ ہر چند مرض کا پورا ہونا یہ حکم الہی ہے مگر جذامی کے ساتھ غلط ملط اور یکجائی اس کا سبب ہے اور سب سے پرہیز کرنا مقتضائے دانشمندی ہے یہ توکل کے خلاف نہیں ہے، جب یہ اعتقاد ہو کہ سب اس وقت اثر کرتا ہے جب مبتب الاسباب یعنی پروردگار اس میں اثر دے۔ بعض نے کہا آپ نے پہلے فرمایا جذامی سے بھاگتے رہو یہ اس کے خلاف نہیں ہے آپ کا مطلب یہ تھا کہ اکثر شر سے ڈرنے والے کمزور لوگ ہوتے ہیں ان کو جذامی سے الگ رہنا ہی بہتر ہے ایسا نہ ہو کہ ان کو کوئی عارضہ ہو جائے تو علت اس کی جذامی کا قرب قرار دیں اور شرک میں گرفتار ہوں گویا یہ حکم عوام کے لئے ہے اور خواص کو اجازت ہے وہ جذامی سے قرب رکھیں تو بھی کوئی قباحہ نہیں ہے۔ حدیث میں ہے کہ آپ نے جذامی کے ساتھ کھانا کھایا اور فرمایا: ”کل بسم اللہ ثقة باللہ وتوکلہ علیہ۔“ طاعون زدہ شہروں کے لئے بھی یہی حکم ہے۔

علامہ ابن قیم رحمہ اللہ نے ”زاد المعاد“ میں لکھا ہے کہ احادیث میں تعدیہ کی نفی ادہام پرستی کو ختم کرنے کے لئے کی گئی ہے۔ یعنی یہ سمجھنا کہ بیماری اڑ کر لگ جاتی ہے یہ غلط ہے اور بیماریوں میں تعدیہ اس حیثیت سے قطعاً نہیں ہے۔ اصلاً تعدیہ کا انکار مقصود نہیں ہے۔ اللہ تعالیٰ نے بہت سی بیماریوں میں تعدیہ پیدا کیا ہے۔ اس لئے اس باب میں ادہام پرستی نہ کرنی چاہیے۔

((ہامہ)) کا اعتقاد عرب میں اس طرح تھا کہ وہ بعض پرندوں کے متعلق سمجھتے تھے کہ اگر وہ کسی جگہ بیٹھ کر بولنے لگے تو وہ جگہ اجاز ہو جاتی ہے۔ شریعت نے اس کی تردید کی کہ بنا اور بگڑنا کسی پرندے کی آواز سے نہیں ہوتا بلکہ اللہ تعالیٰ کے چاہنے سے ہوتا ہے۔ لو کے متعلق آج تک عوام جہلاء کا یہی خیال ہے بعض شہد کی کھیلوں کے چھتہ کے بارے میں ایسا دہم رکھتے ہیں یہ سب خیالات فاسدہ ہیں مسلمان کو ایسے خیالات باطلہ سے بچنا ضروری ہے۔

باب: من آنکھ کے لیے شفا ہے

بَابُ: الْمَنْ شَفَاءُ لِلْعَيْنِ

تشبیح: من وہ حلوہ جو بغیر محنت کے بنی اسرائیل کو ملتا تھا ایسے ہی کبھی بھی خود بخود آگتی ہے جو ایک جنگلی بوٹی ہے اس کی خاصیت بیان ہو رہی ہے آنکھ میں اس کا عرق پکانا مفید ہے، اسے عوام سانپ کی چھتری بھی کہتے ہیں عواما گندم کے کھیتوں میں ہوتی ہے۔

٥٧٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ، قَالَ: سَمِعْتُ عَمْرَو بْنَ حَرْبٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْكُمَاةُ مِنَ الْمَنْ وَمَا وَهَا شِفَاءُ لِلْعَيْنِ)).

(٥٧٠٨) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا کہا ہم سے شعبہ نے بیان کیا، ان سے عبد الملک بن عمیر نے کہا کہ میں نے عمرو بن حرث سے سنا، کہا میں نے حضرت سعید بن زید رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”کھنسی من میں سے ہے اور اس کا پانی آنکھ کے لیے شفا ہے۔“

اور اسی سند سے شعبہ نے بیان کیا کہ مجھے حکم بن عتیہ نے خبر دی، انہیں حسن بن عبد اللہ عری نے، انہیں عمرو بن حرث نے اور انہیں سعید بن زید رضی اللہ عنہ نے

سَعِيدُ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أَتُكْرَهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ. [راجع: ٤٤٧٨]

نے اور انہیں نبی کریم ﷺ نے یہی حدیث بیان کی۔ شعبہ نے کہا کہ جب حکم نے بھی مجھ سے یہ حدیث بیان کر دی تو پھر عبد الملک بن عمیر کی روایت پر مجھ کو اعتماد ہو گیا کیونکہ عبد الملک کا حافظہ آخر میں بگڑ گیا تھا، شعبہ کو صرف اس کی روایت پر بھروسہ نہ رہا۔

باب: مریض کے حلق میں دوا ڈالنا

بَابُ الدُّوْدِ

(۵۷۰۹، ۵۷۱۰، ۵۷۱۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا مجھ سے موسیٰ بن ابی عائشہ نے بیان کیا، ان سے عبید اللہ بن عبد اللہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما اور حضرت عائشہ رضی اللہ عنہا نے کہ حضرت ابو بکر رضی اللہ عنہ نے نبی کریم ﷺ کی نفث مبارک کو بوسہ دیا۔

۵۷۱۱، ۵۷۱۰، ۵۷۰۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ. [راجع: ۱۲۴۱، ۱۲۴۲، ۴۴۵۶]

(۵۷۱۲) عبید اللہ نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے کہا ہم نے آنحضرت ﷺ کے مرض (وفات) میں دوا آپ کے منہ میں ڈالی تو آپ ﷺ نے ہمیں اشارہ کیا کہ دوا منہ میں نہ ڈالو ہم نے خیال کیا کہ مریض کو دوا سے جو نفرت ہوتی ہے اس کی وجہ سے آنحضرت ﷺ منع فرما رہے ہیں پھر جب آپ ﷺ کو ہوش ہوا تو آپ ﷺ نے فرمایا: ”کیوں میں نے تمہیں منع نہیں کیا تھا کہ دوا میرے منہ میں نہ ڈالو۔“ ہم نے عرض کیا: یہ شاید آپ نے مریض کی دوا سے طبعی نفرت کی وجہ سے فرمایا ہوگا۔ اس پر آنحضرت ﷺ نے فرمایا: ”اب گھر میں جتنے لوگ اس وقت موجود ہیں سب کے منہ میں دوا ڈالی جائے اور میں دیکھتا رہوں گا، البتہ عباس کو چھوڑ دیا جائے کیونکہ وہ میرے منہ میں ڈالتے وقت موجود نہ تھے، بعد میں آئے۔“

۵۷۱۲۔ قَالَ: وَقَالَتْ عَائِشَةُ: لَدَذْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ فَلَمَّا أَفَاقَ قَالَ: ((أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي)). قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ فَقَالَ: ((لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ وَأَنَا أَنْظُرُ إِلَّا الْعَبَّاسُ فَإِنَّهُ لَمْ يَشْهَدْكُمْ)). [راجع: ۴۴۵۸]

تشریح: حضرت ابو بکر صدیق رضی اللہ عنہ نے ازراہ محبت نبی کریم ﷺ کی نفث مبارک کو بوسہ دیا جس سے ثابت ہو گیا کہ بزرگ اللہ والے انسان کو ازراہ محبت بوسہ دیا جاسکتا ہے مگر کوئی شرکیہ پہلو نہ ہونا چاہیے کہ بوسہ دینے والا سمجھے کہ اس بوسہ سے میری حاجت پوری ہوگئی یا میرا فلان کام ہو جائے گا۔ یہ شرکیہ تصورات ہیں جن میں اکثر عادات لوگ گرفتار ہیں آج کل نام نہاد پیروں مرشدوں کا یہی حال ہے۔

۵۷۱۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا (۵۷۱۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن

سفیان، قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ أُمِّ قَيْسٍ قَالَتْ: دَخَلْتُ بَابَنِي عَلَى النَّبِيِّ ﷺ وَقَدْ أَغْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ: ((عَلَامَ تَدْعُونَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُذْرَةِ وَيَلْدُ مِنْ ذَاتِ الْجَنْبِ)) فَسَمِعْتُ الزُّهْرِيَّ يَقُولُ: بَيْنَ لَنَا اثْنَتَيْنِ وَلَمْ يَبَيِّنْ لَنَا خَمْسًا قُلْتُ لِسُفْيَانَ: فَإِنْ مَعْمَرًا يَقُولُ: أَغْلَقْتُ عَلَيْهِ قَالَ: لَمْ يَحْفَظْ إِنَّمَا قَالَ: أَغْلَقْتُ عَنْهُ حَفِظْتُهُ مِنْ فِي الزُّهْرِيِّ وَوَصَفَ سُفْيَانُ الْغَلَامَ يُحَنِّكَ بِالْأَضْبَعِ وَأَدْخَلَ سُفْيَانُ فِي حَنَكِهِ إِنَّمَا يَعْنِي رَفَعَ حَنَكِهِ بِأَضْبَعِهِ وَلَمْ يَقُلْ: أَغْلِقُوا عَنْهُ شَيْئًا. [راجع: ٥٦٩٢]

عمینہ نے، ان سے زہری نے، کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور انہیں ام قیس رضی اللہ عنہا نے کہ میں اپنے ایک لڑکے کو لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئی۔ میں نے اس کی ناک میں بی ڈالی تھی، اس کا حلق دہایا تھا چونکہ اس کو گلے کی بیماری ہو گئی تھی آپ ﷺ نے فرمایا: ”تم اپنے بچوں کو انگلی سے حلق دبا کر کیوں تکلیف دیتی ہو، یہ عود ہندی لو اس میں سات بیماریوں کی شفا ہے ان میں ایک ذات جب (پسلی کا ورم بھی ہے) اگر حلق کی بیماری ہو تو اس کو ناک میں ڈالو، الجب ہو تو حلق میں ڈالو۔“ (لدردو کرو) سیان کہتے ہیں کہ میں نے زہری سے سنا، آنحضرت نے دو بیماریوں کو تو بیان کیا باقی پانچ بیماریوں کو بیان نہیں فرمایا۔ علی بن عبد اللہ مدینی نے کہا: میں نے سفیان سے کہا: معمر تو زہری سے یوں نقل کرتا ہے اعلقت عنہ انہوں نے کہا: معمر نے یاد نہیں رکھا۔ مجھے یاد ہے زہری نے یوں کہا تھا اعلقت علیہ اور سفیان نے اس تحسین کو بیان کیا جو بچے کو پیدائش کے وقت کی جاتی ہے، سفیان نے انگلی حلق میں ڈال دی۔ انہوں نے یہ نہیں کہا اعلقوا عنہ شیئا۔

باب

باب

تشریح: اس میں کوئی ترجمہ نہ کر نہیں ہے گویا باب سابق کا تتمہ ہے۔

۵۷۱۴۔ حَدَّثَنَا بَشَرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ، قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَتَبَةَ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا قَتَلَ رَسُولُ اللَّهِ ﷺ وَأَشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يَمْرَضَ فِي بَيْتِي فَأَذِنَ لَهُ فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخَطَّى رَجُلَاهُ فِي الْأَرْضِ بَيْنَ عَبَّاسٍ وَآخَرٍ فَأَخْبَرْتُ ابْنَ عَبَّاسٍ فَقَالَ: هَلْ تَذَرِينِي مِنَ الرَّجُلِ الْآخَرِ الَّذِي لَمْ نَسْمَعْ عَائِشَةَ قُلْتُ: لَا قَالَ: هُوَ عَلِيٌّ قَالَتْ عَائِشَةُ:

(۵۷۱۴) ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر اور یونس نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ نے اور ان سے حضرت سعد رضی اللہ عنہ نے بیان کیا کہ جب (مرض الموت) میں رسول اللہ ﷺ کے لیے چلنا پھرنا دشوار ہو گیا اور آپ ﷺ کی تکلیف بڑھ گئی تو آپ نے بیماری کے دن میرے گھر میں گزارنے کی اجازت اپنی دوسری بیویوں سے مانگی جب اجازت مل گئی تو آنحضرت ﷺ دو اشخاص حضرت عباس رضی اللہ عنہ اور ایک اور صاحب کے درمیان سہارا لے کر باہر تشریف لائے، آپ ﷺ کے مبارک قدم زمین پر گھسٹ رہے تھے۔ میں نے ابن عباس رضی اللہ عنہ سے اس کا ذکر کیا تو انہوں نے کہا: تمہیں معلوم ہے وہ

دوسرے صاحب کون تھے جن کا عاشرہ فی الثیاب نے نام نہیں بتایا۔ میں نے کہا کہ نہیں، کہا کہ وہ علی بن ابی النضر تھے۔ حضرت عاشرہ فی الثیاب نے کہا کہ ان کے حجرے میں داخل ہونے کے بعد نبی کریم ﷺ نے فرمایا جب کہ آپ ﷺ کا مرض بڑھ گیا تھا: ”مجھ پر سات مشک ڈالو جو پانی سے لبریز ہیں شاید میں لوگوں کو کچھ نصیحت کر سکوں۔“ بیان کیا کہ پھر آنحضرت ﷺ کو ہم نے ایک لگن میں بٹھایا جو آنحضرت ﷺ کی زوجہ مطہرہ حضرت حفصہ فی الثیاب کا تھا اور آپ پر حکم کے مطابق مشکوں سے پانی ڈالنے لگے آخر آپ نے ہمیں اشارہ کیا کہ بس ہو چکا۔ بیان کیا کہ پھر آنحضرت ﷺ صحابہ کے جمع میں گئے، انہیں نماز پڑھائی اور انہیں خطاب فرمایا۔

فَقَالَ النَّبِيُّ ﷺ بَعْدَ مَا دَخَلَ بَيْتَهَا وَاشْتَدَّ بِهِ وَجَعُهُ: ((هَرِيقُوا عَلَيَّ مِنْ سَبْعِ قَرَبٍ لَمْ تُحْلَلْ أَوْ كَيْتِهِنَّ لَعَلِّي أَعْهَدُ إِلَى النَّاسِ)).
قَالَتْ: فَأَجْلَسَنَاهُ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفَقْنَا نَضِبُ عَلَيْهِ مِنْ تِلْكَ الْقَرَبِ حَتَّى جَعَلَ يُبْشِرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ قَالَتْ: وَخَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ. [راجع: ۱۹۸]

بَابُ الْعُذْرَةِ

باب: عذرہ، یعنی حلق کے کوا کے گرجانے کا علاج جسے عربی میں سقوط اللہا کہتے ہیں

تشریح: یعنی حلق کے کوا کے گرجانے کا علاج جسے عربی میں سقوط اللہا کہتے ہیں۔

(۵۷۱۵) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے کہا کہ مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی کہ ام قیس بنت محسن اسدیہ نے انہیں خبر دی، ان کا تعلق قبیلہ خزیمہ کی شاخ بنی اسد سے تھا وہ ان ابتدائی مہاجرات میں سے تھیں جنہوں نے نبی کریم ﷺ سے بیعت کی تھی۔ آپ عکاشہ بن محسن رضی اللہ عنہ کی بہن ہیں انہوں نے بیان کیا کہ وہ رسول اللہ ﷺ کی خدمت میں اپنے ایک بیٹے کو لے کر آئیں۔ انہوں نے اپنے لڑکے کے عذرہ کا علاج تالودبا کر کیا تھا آنحضرت ﷺ نے فرمایا: ”آخر تم عورتیں کیوں اپنی اولاد کو یوں تالودبا کر تکلیف پہنچاتی ہو۔ تمہیں چاہیے کہ اس مرض میں عود ہندی کا استعمال کیا کرو کیونکہ اس میں سات بیماریوں سے شفا ہے ان میں ایک ذات الحجب کی بیماری بھی ہے۔“ (عود ہندی سے) آپ ﷺ کی مراد کست تھی یہی عود ہندی ہے۔ اور یونس اور اسحاق بن راشد نے بیان کیا اور ان سے زہری نے اس روایت میں بجائے اعلقت علیہ کے اعلقت علیہ نقل کیا ہے۔

۵۷۱۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ أُمَّ قَيْسِ بِنْتِ مَخْصَنٍ الْأَسَدِيَّةِ - أَسَدَ حَزِيمَةَ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعَنَ النَّبِيُّ ﷺ وَهِيَ أُخْتُ عَكَاشَةَ أَخْبَرَتْهُ أَنَّهَا أَتَتْ النَّبِيَّ ﷺ بِابْنٍ لَهَا قَدْ أَغْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ النَّبِيُّ ﷺ: ((عَلَامَ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْحَجَبِ)). يُرِيدُ الْكُحْلَ وَهُوَ الْعُودُ الْهِنْدِيُّ وَقَالَ يُونُسُ وَإِسْحَاقُ ابْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ: عَلَقْتُ عَلَيْهِ.

[راجع: ۵۶۹۲]

تشریح: اور لغت کی رو سے اعلقت صحیح ہے ماخوذ اعلاق سے اور اعلاق کہتے ہیں بچے کے حلق کو دبانے اور ملنا۔ یونس کی روایت کو امام مسلم رحمہ اللہ نے اور اسحاق کی روایت کو آگے چل کر خود امام بخاری رحمہ اللہ نے منقول کیا ہے۔

بَابُ دَوَاءِ الْمَبْطُونِ

باب: پیٹ کے عارضہ میں کیا دوا دی جائے؟

۵۷۱۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطَلَقَ بَطْنَهُ فَقَالَ: ((اسْقِهِ عَسَلًا)) فَسَقَاهُ فَقَالَ: إِنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقَا فَقَالَ: ((صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ)). تَابَعَهُ النَّضْرُ عَنْ شُعْبَةَ. [راجع: ۵۶۸۴]

۵۷۱۶) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے ابو متوکل نے اور ان سے حضرت ابو سعید رضی اللہ عنہ نے کہ ایک صاحب رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: کہ میرے بھائی کو دست آرہے ہیں آنحضرت ﷺ نے فرمایا: ”انہیں شہد پلاؤ۔“ انہوں نے پلایا اور پھر واپس آ کر کہا کہ میں نے انہیں پلایا لیکن ان کے دستوں میں کوئی کمی نہیں ہوئی۔ آپ ﷺ نے اس پر فرمایا: ”اللہ تعالیٰ نے سچ فرمایا ہے اور تمہارے بھائی کا پیٹ جھوٹا ہے“ (آخر شہد ہی سے اسے شفا ہوئی) محمد بن جعفر کے ساتھ اس حدیث کو نضر بن شہیل نے بھی شعبہ سے روایت کیا ہے۔

تشریح: شہد کے بارے میں خود ارشاد باری تعالیٰ ہے: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾ (۱۶/ النحل: ۶۹) یعنی شہد میں لوگوں کے لئے شفا ہے کیونکہ یہ شتر نباتات کا قیمتی پھوڑ ہے جسے شہد کی کبھی نباتات کے پھولوں کا رس چوس چوس کر جمع کرتی ہے اس روایت میں جس مریض کا ذکر ہے اسے شہد پلاتے پلاتے از خود دست بند ہو گئے۔ جب پیٹ کا سب فاسد مادہ نکل گیا تو شہد نے مکمل طریقے سے اس شخص پر اپنا اثر کیا۔ یعنی اس کے دست روک دیئے یہی اصل الاصول ہو مویہ شحک علاج کی بنیاد ہے۔

بَابُ لَا صَفَرٍ وَهُوَ دَاءٌ يَأْخُذُ

باب: صفر صرف پیٹ کی ایک بیماری ہے

الْبَطْنِ

تشریح: بعض نے کہا کہ پیٹ میں کیزا پیدا ہو جاتا ہے جو اپنے زہریلے اثرات سے آدمی کا رنگ زرد کر دیتا ہے اور آدمی اس سے حکم الہی ہلاک ہو جاتا۔ واللہ اعلم بالصواب۔

۵۷۱۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَغَيْرُهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا عَدْوَى وَلَا صَفَرٌ وَلَا هَامَةٌ)) فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! فَمَا بَالُ إِبِلِي تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَّاءُ فَيَأْتِي الْبَعِيرُ الْأَخْرَبُ فَيَدْخُلُ بَيْنَهَا فَيَجْرِبُهَا فَقَالَ: ((فَمَنْ أَعْدَى

۵۷۱۷) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن ابی شہاب نے، ان سے ابن شہاب نے، ان سے ابو سلمہ بن عبد الرحمن وغیرہ نے خردی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”امراض میں چھوت چھات، صفر اور الوکی نحوست کی کوئی اصل نہیں۔“ اس پر ایک اعرابی بولا کہ یا رسول اللہ! پھر میرے اونٹوں کو کیا ہو گیا کہ وہ جب تک ریگستان میں رہتے ہیں تو ہرنوں کی طرح (صاف اور خوب چکنے) رہتے ہیں پھر ان میں ایک خارش والا اونٹ آ جاتا ہے اور ان میں گھس کر انہیں بھی خارش لگا جاتا ہے تو آنحضرت ﷺ

الْأَوَّلُ؟) رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ (لیکن یہ بتاؤ کہ پہلے اونٹ کو کس نے خارش لگائی تھی؟“ اس کی روایت زہری نے ابوسلمہ اور سنان بن ابی سنان کے واسطے سے کی وِسْنَانِ بْنِ أَبِي سِنَانٍ۔

[راجع: ۵۷۰۷] [مسلم: ۵۷۸۹] ہے۔

بَابُ ذَاتِ الْجَنْبِ (نمونہ) کا بیان

تشریح: یہ پتلی کا درم ہوتا ہے جو دل اور دق کی طرح بڑی مہلک بیماری ہے اس کا علاج ضروری ہے۔

۵۷۱۸۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَتَابُ ابْنُ بَشِيرٍ عَنْ إِسْحَاقَ بْنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ أُمَّ قَيْسٍ بِنْتَ مَخْصَنٍ وَكَانَتْ مِنَ الْمَهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعَنَ رَسُولُ اللَّهِ ﷺ وَهِيَ أُخْتُ عَكَاشَةَ بْنِ مَخْصَنٍ أَخْبَرَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنٍ لَهَا قَدْ عَلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ فَقَالَ: ((اتَّقُوا اللَّهَ عَلَى مَا تَدْعُونَ أَوْلَادَكُمْ بِهَذِهِ الْأَعْلَاقِ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ مِنْهَا ذَاتُ الْجَنْبِ)) يَرِيدُ الْكُسْتَ يَغْنِي الْقُسْطُ قَالَ: وَهِيَ لُعَّةٌ. [راجع: ۵۶۹۲]

(۵۷۱۸) ہم سے محمد بن یحییٰ نے بیان کیا، کہا ہم کو عتاب بن بشیر نے خبر دی، انہیں اسحاق نے، ان سے زہری نے بیان کیا کہ مجھے عبید اللہ بن عبد اللہ نے خبر دی کہ ام قیس بنت محسن جو ان کی ہجرت کرنے والی عورتوں میں سے تھیں جنہوں نے رسول اللہ ﷺ سے بیعت کی تھی اور وہ حضرت عکاشہ بن محسن رضی اللہ عنہ کی بہن تھیں، خبر دی کہ وہ رسول اللہ ﷺ کی خدمت میں اپنے ایک بیٹے کو لے کر حاضر ہوئیں۔ انہوں نے اس بچے کا کواگر کرنے میں تالو دبا کر علاج کیا تھا۔ آنحضرت ﷺ نے فرمایا: ”اللہ سے ڈرو! تم اپنی اولاد کو اس طرح تالو دبا کر تکلیف پہنچاتی ہو، عود ہندی (کوٹ) اس میں استعمال کرو کیونکہ اس میں سات بیماریوں کے لیے شفا ہے جن میں سے ایک نمونہ بھی ہے۔“ آنحضرت ﷺ کی مراد عود ہندی سے کس تھی جسے قسط بھی کہتے ہیں، یہ بھی ایک لغت ہے۔

تشریح: عود ہندی اور عود بحری دونوں جڑیں ہوتی ہیں ان دونوں کو ملا کر تاس بنانا اور ناک میں ڈالنا ایسے امراض کے لئے بے حد مفید ہے جیسا کہ پہلے گزر چکا ہے اور یہ دونوں دوائیں پتلی کے درم میں بھی بہت کام آتی ہیں۔

۵۷۱۹، ۵۷۲۰، ۵۷۲۱۔ حَدَّثَنَا عَارِمٌ، حَدَّثَنَا حَمَّادٌ، قَالَ: قُرِيَ عَلَى أَيُّوبَ مِنْ كُتُبِ أَبِي قَلَابَةَ مِنْهُ حَدَّثَ بِهِ وَمِنْهُ مَا قُرِيَ عَلَيْهِ. وَكَانَ هَذَا فِي الْكِتَابِ عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ وَأَنَسَ بْنَ النَّضْرِ كَوَّيَاهُ وَكَوَّاهُ أَبُو طَلْحَةَ بِيَدِهِ. وَقَالَ عَبَادُ بْنُ مَنْصُورٍ: عَنْ أَيُّوبَ، عَنْ أَبِي

(۵۷۱۹، ۲۰، ۲۱) ہم سے عارم نے بیان کیا، کہا ہم سے حماد نے بیان کیا کہ ایوب سختیانی کے سامنے ابو قلابہ کی لکھی ہوئی احادیث پڑھی گئیں ان میں وہ احادیث بھی تھیں جنہیں (ایوب نے ابو قلابہ سے) بیان کیا تھا اور وہ بھی تھیں جو ان کے سامنے پڑھ کر سنائی گئی تھیں۔ ان لکھی ہوئی احادیث کے ذخیرہ میں انس رضی اللہ عنہ کی یہ حدیث بھی تھی کہ ابو طلحہ اور انس بن نصر نے انس رضی اللہ عنہ کو داغ لگا کر ان کا علاج کیا تھا یا ابو طلحہ رضی اللہ عنہ نے ان کو خود اپنے ہاتھ سے داغا تھا۔ اور عباد بن منصور نے بیان کیا، ان سے ایوب نے، ان

سے ابو قلابہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے قبیلہ انصار کے بعض گھرانوں کو زہریلے جانوروں کے کاٹنے اور کان کی تکلیف میں جھاڑنے کی اجازت دی تھی تو انس رضی اللہ عنہ نے بیان کیا کہ ذات الحب کی بیماری میں مجھے داغا گیا تھا رسول اللہ ﷺ کی زندگی میں اور اس وقت ابو طلحہ، انس بن نصر اور زید بن ثابت رضی اللہ عنہم موجود تھے اور ابو طلحہ رضی اللہ عنہ نے مجھے داغا تھا۔

قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَدِنَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتٍ مِنَ الْأَنْصَارِ أَنْ يَرْفُوا مِنَ الْحُمَةِ وَالْأَذْنِ فَقَالَ أَنَسٌ: كُوْنْتُ مِنْ ذَاتِ الْجَنْبِ وَرَسُولُ اللَّهِ ﷺ حَيٌّ وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو طَلْحَةَ كَوَانِي.

تشریح: داغا اگرچہ رسول اللہ ﷺ کو پسند نہیں ہے مگر بحالت مجبوری ایسے مواقع پر حد جواز کی اجازت ہے۔

باب: زخموں کا خون روکنے کے لیے بوریا جلا کر زخم پر لگانا

بَابُ حَرْقِ الْحَصِيرِ لِيُسَدَّ بِهِ الدَّمُ

(۵۷۲۲) مجھ سے سعید بن عفیر نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے بیان کیا اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ کے سر پر (احد کے دن) خود ٹوٹ گیا آپ ﷺ کا مبارک چہرہ خون آلودہ ہو گیا اور سامنے کے دانت ٹوٹ گئے تو حضرت علی رضی اللہ عنہ ڈھال میں پانی بھر کر لاتے تھے اور حضرت فاطمہ رضی اللہ عنہا آپ ﷺ کے چہرہ مبارک سے خون دھو رہی تھیں۔ پھر جب حضرت فاطمہ رضی اللہ عنہا نے دیکھا کہ خون پانی سے اور بھی زیادہ بہہ رہا ہے تو انہوں نے ایک بوریا جلا کر رسول اللہ ﷺ کے زخموں پر لگایا اور اس سے خون رکا۔

۵۷۲۲۔ حَدَّثَنِي سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: لَمَّا كُسِرَتْ عَلَى رَأْسِ النَّبِيِّ ﷺ الْيَنْبُضَةُ وَأَذْمِيَ وَجْهُهُ وَكُسِرَتْ رِبَاعِيَّتُهُ وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْيَمَجْنِ وَجَاءَتْ فَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ فَلَمَّا رَأَتْ فَاطِمَةُ الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِ النَّبِيِّ ﷺ.

قَرَأَ الدَّمُ. [راجع: ۲۴۳]

تشریح: خود لوہے کا سر کوڑھا کئے والا کن ٹوپ یہ ٹوٹ کر چہرہ مبارک میں کھس گیا تھا اس وجہ سے چہرہ خون آلودہ ہو گیا تھا اس موقع کا یہ ذکر ہے باب اور حدیث میں مطابقت ظاہر ہے یہ جنگ احد کا واقعہ ہے۔

باب: بخار دوزخ کی بھاپ سے ہے

(۵۷۲۳) مجھ سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”بخار جہنم کی بھاپ

بَابُ الْحُمَى مِنْ فَيْحِ جَهَنَّمَ

۵۷۲۳۔ حَدَّثَنِي يَحْيَى بْنُ سَلِيمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْحُمَى

مِنْ فَيْحٍ جَهَنَّمَ فَاطْفُوْهُمَا بِالْمَاءِ))۔ قَالَ نَافِعٌ: میں سے ہے، پس اس کی گرمی کو پانی سے بھاؤ۔ نافع نے بیان کیا کہ
وَكَانَ عَبْدُ اللَّهِ يَقُولُ: اكْشِفْ عَنَّا الرَّجْزَ۔ عبد اللہ بن عمر رضی اللہ عنہما کو جب بخار آتا تو یوں کہتے: اے اللہ! ہم سے اس
[راجع: ۳۲۶۴] [مسلم: ۵۷۵۳] عذاب کو دور کر دے۔

تشریح: حرارت کی بنا پر دوزخ کی بھاپ سے تشبیہ دی گئی ہے وصدق رسول اللہ ﷺ بخار پر صبر کرنا ہی ثواب ہے اور تندرستی کی دعا اتنا ہی درست
ہے نبی کریم ﷺ بکثرت دعا فرمایا کرتے تھے: ((اللَّهُمَّ اِنِّیْ اَسْتَلْتُ الْعَفْوَ وَالْعَافِیَةَ)) اے اللہ! میں تجھ سے عافیت کے لئے سوال کرتا ہوں۔

۵۷۲۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ هِشَامٍ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ كَانَتْ إِذَا أُتِيتْ بِالْمَرَأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا أَخَذَتْ الْمَاءَ فَصَبَتْهُ بَيْنَهَا وَبَيْنَ جَنْبِهَا وَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَبْرُدَّهَا بِالْمَاءِ۔
(۵۷۲۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا ان سے
امام مالک نے بیان کیا، ان سے ہشام نے بیان کیا، ان سے فاطمہ بنت
منذر نے بیان کیا کہ حضرت اسماء بنت ابی بکر صدیق رضی اللہ عنہا کے ہاں جب
کوئی بخار میں مبتلا عورت لائی جاتی تھی تو اس کے لیے دعا کرتیں اور اس
کے گریبان میں پانی ڈالتیں وہ بیان کرتی تھیں کہ رسول اللہ ﷺ نے ہمیں
حکم دیا تھا کہ بخار کو پانی سے ٹھنڈا کریں۔

[مسلم: ۵۷۵۷، ترمذی: ۲۰۷۴، ابن ماجہ: ۳۴۷۵]

تشریح: ایک روایت میں ہے زہرم کے پانی سے ٹھنڈا کرو مراد وہ بخار ہے جو صفر کے جوش سے ہو اس میں ٹھنڈے پانی سے نہانا یا ہاتھ پاؤں کا دھونا
بھی مفید ہے اسے آج کی ڈاکٹری نے بھی تسلیم کیا ہے شدید بخار میں برف کا استعمال بھی اسی قبیل سے ہے۔

۵۷۲۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْحُمَّى مِنْ فَيْحٍ جَهَنَّمَ فَأَبْرُدُوْهَا بِالْمَاءِ))۔ [راجع: ۳۲۶۳]
(۵۷۲۵) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا
ہم سے ہشام نے بیان کیا، کہا میرے والد نے مجھے خبر دی اور انہیں حضرت
عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”بخار جہنم کی بھاپ میں سے
ہے، اس لیے اسے پانی سے ٹھنڈا کرو۔“

۵۷۲۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، حَدَّثَنَا سَعِيدُ بْنُ مُسْرُوقٍ عَنْ عَبَّادِ بْنِ رِفَاعَةَ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الْحُمَّى مِنْ فَيْحٍ جَهَنَّمَ فَأَبْرُدُوْهَا بِالْمَاءِ))۔
(۵۷۲۶) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو احوص نے بیان کیا، کہا
ہم سے سعید بن مسروق نے بیان کیا، ان سے عبادیہ بن رفاعہ نے، ان سے
ان کے دادار رافع بن خدیج نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا،
آپ ﷺ نے فرمایا: ”بخار جہنم کی بھاپ میں سے ہے، پس اسے پانی
سے ٹھنڈا کر لیا کرو۔“

[راجع: ۳۲۶۲]

تشریح: مروجہ ڈاکٹری کا ایک شعبہ علاج پانی سے بھی ہے جو کافی ترقی پذیر ہے ہمارے رسول اللہ ﷺ کو اللہ پاک نے مجمع علوم نافع کا خزانہ بنا کر
مبعوث فرمایا تھا چنانچہ نطن طبابت میں آپ کے پیش کردہ اصول اس قدر جامع ہیں کہ کوئی بھی علمدان کی تردید نہیں کر سکتا۔ (ﷺ)

باب: جہاں کی آب و ہونا موافق ہو وہاں سے نکل کر دوسرے مقام پر جانا درست ہے

بَابُ مَنْ خَرَجَ مِنْ أَرْضٍ لَا تَلِيمُهُ

(۵۷۲۷) ہم سے عبدالاعلیٰ بن حماد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ قبیلہ عکل اور عرینہ کے کچھ لوگ رسول کریم ﷺ کی خدمت میں حاضر ہوئے اور اسلام کے بارے میں گفتگو کی۔ انہوں نے کہا: اے اللہ کے نبی! ہم مویشی والے ہیں ہم لوگ اہل مدینہ کی طرح کاشتکار نہیں ہیں۔ مدینہ کی آب و ہوا انہیں موافق نہیں آئی تھی، چنانچہ آنحضرت ﷺ نے ان کے لیے چند اونٹوں اور ایک چرواہے کا حکم دیا اور آپ ﷺ نے فرمایا: ”وہ لوگ ان اونٹوں کے ساتھ باہر چلے جائیں اور ان کا دودھ اور پیشاب پیئیں۔“ وہ لوگ چلے گئے لیکن حرہ کے نزدیک پہنچ کر وہ اسلام سے مرتد ہو گئے اور رسول اللہ ﷺ کے چرواہے کو قتل کر ڈالا اور اونٹوں کو لے کر بھاگ پڑے جب نبی اکرم ﷺ کو اس کی خبر ملی تو آپ ﷺ نے ان کی تلاش میں آدمی دوڑائے، پھر آپ ﷺ نے ان کے متعلق حکم دیا اور ان کی آنکھوں میں سلائی پھیر دی گئی، ان کے ہاتھ کاٹ دیے گئے اور حرہ کے کنارے انہیں چھوڑ دیا گیا، وہ اسی حالت میں مر گئے۔

۵۷۲۷۔ حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَاسًا أَوْ رَجُلًا مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ وَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا نَبِيَّ اللَّهِ! إِنَّا كُنَّا أَهْلَ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رَيْفٍ فَاسْتَوَحَمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَبِرَاعٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَسْرِبُوا مِنَ الْبَانِيهَا وَأَبْوَالِهَا فَانْطَلَقُوا حَتَّى كَانُوا بِنَاحِيَةِ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ وَاسْتَأَفُوا الذَّوْدَ فَبَلَغَ النَّبِيُّ ﷺ فَبَعَثَ الطَّلَبَ فِي أَثَارِهِمْ فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَعُوا أَيْدِيَهُمْ وَتَرَكُوا فِي نَاحِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ. [راجع: ۲۳۳]

تشریح: آب و ہوا کی ناموافقت پر آپ نے ان لوگوں کو مدینہ سے حرہ بھیج دیا تھا بعد میں وہ مرتد ہو کر ڈاکو بن گئے اور انہوں نے ایسی حرکت کی جن کی یہی سزا مناسب تھی جو ان کو دی گئی۔ حدیث سے باب کا مطلب ظاہر ہے حدیث اور باب میں مطابقت واضح ہے کیونکہ رسول اللہ ﷺ نے ان کو مدینہ کی آب و ہوا موافق آنے کی وجہ سے باہر جانے کا حکم دے دیا تھا۔

باب: طاعون کا بیان

بَابُ مَا يُدْكَرُ فِي الطَّاعُونِ

(۵۷۲۸) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے، کہا مجھے حبیب بن ابی ثابت نے خبر دی، کہا میں نے ابراہیم بن سعد سے سنا، کہا میں نے اسامہ بن زید رضی اللہ عنہ سے سنا، وہ سعد رضی اللہ عنہ سے بیان کرتے تھے کہ نبی کریم ﷺ نے فرمایا: ”جب تم سن لو کہ کسی جگہ طاعون کی وبا پھیل رہی ہے تو وہاں مت جاؤ لیکن جب کسی جگہ یہ وبا پھوٹ پڑے اور تم وہیں موجود ہو تو

۵۷۲۸۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلَا

تَذْخُلُوهَا وَإِذَا وَقَعَ بَارِضٌ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا)). فَقُلْتُ: أَنْتَ سَمِعْتَهُ اِبْرَاهِيمَ بْنَ سَعْدٍ (ابراہیم بن سعد سے) کہا: تم نے خود یہ حدیث اسامہ رضی اللہ عنہ سے سنی ہے کہ یَحْدُثُ سَعْدًا وَلَا يَنْكِرُهَا؟ قَالَ: نَعَمْ. [راجع: ۳۴۷۳] [مسلم: ۵۷۷۹]

ہاں۔

تشمیج: طاعون کو پلگ بھی کہتے ہیں یہ بہت ہی قدیم بیماری ہے اور اکثر کتابوں میں اس کا کچھ نہ کچھ ذکر موجود ہے۔ قسطلانی نے کہا کہ طاعون ایک پھنسی ہے یا درم جس میں سخت بخار کے ساتھ بہت ہی زیادہ جلن ہوتا ہے اکثر یہ درم نفل اور گردن میں ہوتا ہے، اور کبھی اور مقاموں میں بھی ہو جاتا ہے۔ سورۃ تغابن ہر روز تلاوت کرنے میں طاعون سے محفوظ رہنے کا عمل ہے۔ حضرت مولانا وحید الزماں پوٹھیلہ نے طاعون کے متعلق اپنے ذاتی مفید تجربات تحریر فرمائے جو شرح وحیدی میں دیکھے جاسکتے ہیں۔ پہلے یہ مرض حکم الہی اچانک نمودار ہو کر وسیع پیمانے پر پھیل جاتا تھا تاریخ میں ایسی بہت سی تفصیلات موجود ہیں آج کل اللہ کے فضل سے یہ مرض نہیں ہے اللہ سے دعا کرنی چاہیے کہ وہ ہمیشہ اپنے بندوں کو ایسے امراض سے محفوظ رکھے۔ (زہبی)

۵۷۲۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرِغَ لَقِيَهُ أَمْرَاءُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَاهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَاخْتَلَفُوا فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ وَلَا تَرَى أَنْ تَرْجِعَ عَنْهُ وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ وَلَا تَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ فَقَالَ: ارْتَبِعُوا عَنِّي ثُمَّ قَالَ: ادْعُوا لِي الْأَنْصَارَ فَدَعَوْهُمْ فَاسْتَشَارَهُمْ فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ وَاخْتَلَفُوا كَاخْتِلَافِهِمْ فَقَالَ: ارْتَبِعُوا عَنِّي ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةٍ قَرِيشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ

۵۷۲۹۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا، ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عبد الحمید بن عبد الرحمن بن زید بن خطاب نے، انہیں عبد اللہ بن عبد اللہ بن حارث بن نوفل نے اور انہیں حضرت ابن عباس رضی اللہ عنہما نے کہ حضرت عمر بن خطاب رضی اللہ عنہ شام تشریف لے جا رہے تھے جب آپ مقام سرغ پر پہنچے تو آپ کی ملاقات فوجوں کے امرا حضرت ابو عبیدہ بن جراح رضی اللہ عنہ اور آپ کے ساتھیوں سے ہوئی۔ ان لوگوں نے امیر المؤمنین کو بتایا کہ طاعون کی وبا شام میں پھوٹ پڑی ہے۔ حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ اس پر حضرت عمر رضی اللہ عنہ نے کہا: میرے پاس مہاجرین اولین کو بلا لاؤ۔ آپ انہیں بلا لائے تو حضرت عمر رضی اللہ عنہ نے ان سے مشورہ کیا اور انہیں بتایا کہ شام میں طاعون کی وبا پھوٹ پڑی ہے، مہاجرین اولین کی رائیں مختلف ہو گئیں۔ بعض لوگوں نے کہا کہ صحابہ رضی اللہ عنہم رسول اللہ ﷺ کے ساتھیوں کی باقی ماندہ جماعت آپ کے ساتھ ہے اور یہ مناسب نہیں ہے کہ آپ انہیں اس وبا میں ڈال دیں۔ حضرت عمر رضی اللہ عنہ نے کہا: اچھا اب آپ لوگ تشریف لے جائیں پھر فرمایا: انصار کو بلاؤ۔ میں انصار کو بلا کر لایا آپ نے ان سے بھی مشورہ کیا اور انہوں نے بھی مہاجرین کی طرح اختلاف کیا کوئی کہنے لگا: چلو۔ کوئی کہنے لگا: لوٹ جاؤ، امیر المؤمنین نے فرمایا: اب آپ لوگ بھی تشریف لے جائیں پھر فرمایا: یہاں پر جو قریش کے بڑے بوڑھے ہیں جو فتح مکہ کے وقت اسلام قبول کر کے مدینہ آئے تھے انہیں بلا لاؤ۔ میں انہیں بلا کر لایا ان لوگوں میں

کوئی اختلاف رائے نہیں ہوا سب نے کہا کہ ہمارا خیال ہے کہ آپ لوگوں کو ساتھ لے کر واپس لوٹ چلیں اور وہائی ملک میں لوگوں کو لے کر نہ جائیں۔ یہ سنتے ہی حضرت عمر رضی اللہ عنہ نے لوگوں میں اعلان کرادیا کہ میں صبح کواؤں پر سوار ہو کر واپس مدینہ منورہ لوٹ جاؤں گا تم لوگ بھی واپس چلو۔ صبح کو ایسا ہی ہوا حضرت ابو عبیدہ بن جراح رضی اللہ عنہ نے کہا: کیا اللہ کی تقدیر سے فرار اختیار کیا جائے گا۔ حضرت عمر رضی اللہ عنہ نے کہا: کاش! یہ بات کسی اور نے کہی ہوتی ہاں، ہم اللہ کی تقدیر سے فرار اختیار کر رہے ہیں لیکن اللہ ہی کی تقدیر کی طرف۔ کیا تمہارے پاس اونٹ ہوں اور تم انہیں لے کر کسی ایسی وادی میں جاؤ جس کے دو کنارے ہوں ایک سرسبز شاداب اور دوسرا خشک۔ کیا یہ واقعہ نہیں کہ اگر تم سرسبز کنارے پر چراؤ گے تو وہ بھی اللہ کی تقدیر سے ہی ہوگا اور خشک کنارے پر چراؤ گے تو وہ بھی اللہ کی تقدیر سے ہی ہوگا۔ بیان کیا کہ پھر حضرت عبدالرحمن بن عوف رضی اللہ عنہ آگئے وہ اپنی کسی ضرورت کی وجہ سے اس وقت موجود نہیں تھے انہوں نے بتایا کہ میرے پاس مسئلہ سے متعلق ایک ”علم“ ہے۔ میں نے رسول کریم ﷺ سے سنا ہے، آپ نے فرمایا: ”جب تم کسی سرزمین میں (دبا کے متعلق) سنو تو وہاں نہ جاؤ اور جب ایسی جگہ دبا آ جائے جہاں تم خود موجود ہو تو وہاں سے مت نکلو۔“ راوی نے بیان کیا کہ اس پر عمر رضی اللہ عنہ نے اللہ کی حمد کی اور پھر واپس ہو گئے۔

فَدَعَوْهُمْ فَلَمْ يَخْتَلَفْ مِنْهُمْ عَلَيْهِ رَجُلَانِ فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تَقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ فَنَادَى عُمَرُ فِي النَّاسِ إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ فَأَضْبَحُوا عَلَيْهِ قَالَ أَبُو عُبَيْدَةَ: أَفَرَارًا مِنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! نَعَمْ نَفَرٌ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كُنَّا لَكَ إِبِلٌ هَبَطَتْ وَادِيًا لَهُ عُذْوَتَانِ إِحْدَاهُمَا خَصْبَةٌ وَالْأُخْرَى جَذْبَةٌ أَلَيْسَ إِنْ رَعَيْتِ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ رَعَيْتِ الْجَذْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ فَقَالَ: إِنَّ عِنْدِي فِي هَذَا عِلْمًا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا سَمِعْتُمْ بِهِ بَارِضٌ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بَارِضٌ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ)). قَالَ: فَحَمِدَ اللَّهُ عُمَرُ ثُمَّ انْصَرَفَ. [طرفہ فی: ۵۷۳۰، ۶۹۷۳] [مسلم: ۵۷۸۴، ۵۷۸۵]

۵۷۸۶، ابوداؤد: ۳۱۰۳

تشریح: حضرت عمر رضی اللہ عنہ نے ایسا جواب دیا جو بہت ہی لاجواب تھا جیسا بھانگنا بھی بعد یرا الہی ہے کیونکہ کوئی کام دنیا میں جب تک تقدیر میں نہ ہو واقع نہیں ہوتا۔ اس حدیث سے یہ نکلا کہ اگر کسی ملک یا قصبہ میں وبا واقع ہو تو وہاں نہ جانا بلکہ وہاں سے لوٹ آنا درست ہے اور یہی مسئلہ نبی کریم ﷺ کا بھی ارشاد تھا لیکن حضرت عمر رضی اللہ عنہ کو اس کی خبر نہ تھی ان کی رائے ہمیشہ حکم الہی کے موافق ہوا کرتی تھی اس مسئلہ میں بھی موافق ہوئی۔ حضرت عمر رضی اللہ عنہ مع ساتھیوں کے مدینہ کی طرف لوٹ کر چلے۔ حضرت ابو عبیدہ بن جراح رضی اللہ عنہ کہنے لگے کیا اللہ کی تقدیر سے بھاگتے ہو؟ حضرت عمر رضی اللہ عنہ نے کہا اگر یہ کلمہ کوئی اور کہتا تو اس کو سزا دیتا۔ یہ قصہ طاعون عمواس سے تعلق رکھتا ہے یہ سنہ ۱۸ھ کا واقعہ ہے۔ حضرت عمر رضی اللہ عنہ شام کے ملک کا سرکاری دورہ کرنے نکلے تھے کہ طاعون عمواس کا ذکر آپ کے سامنے کیا گیا اس وقت ملک شام آپ نے کئی مواضع میں تقسیم کر رکھا تھا ہر جگہ فوج کا ایک ایک سردار تھا، خالد بن ولید اور زید بن ابی سفیان، اور شریمل بن حسنہ، اور عمر بن عاص رضی اللہ عنہم یہ سب گورنر تھے۔

۵۷۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا (۵۷۳۰) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے مَالِكُ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ: خبر دی، انہیں ابن شہاب نے، انہیں عبد اللہ بن عامر نے کہ حضرت عمر رضی اللہ عنہ

اَنْ عُمَرَ خَرَجَ اِلَى الشَّامِ فَلَمَّا كَانَ بِسَرْعَ بَلَغَهُ اَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ اَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ)). (راجع: ۵۷۲۹) [مسلم: ۵۷۸۷] ہیں۔

شام کے لیے روانہ ہوئے جب مقام سرع پر پہنچے تو آپ کو خبر ملی کہ شام میں طاعون کی وبا پھوٹ پڑی ہے۔ پھر حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے ان کو خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”جب تم وبا کے متعلق سنو کہ وہ کسی جگہ ہے تو وہاں نہ جاؤ اور جب کسی ایسی جگہ وبا پھوٹ پڑے جہاں تم موجود ہو تو وہاں سے بھی مت بھاگو۔“ (وبا میں طاعون ہیضہ وغیرہ سب داخل ہیں۔)

۵۷۳۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ نُعَيْمِ الْمُجَمِرِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَدْخُلُ الْمَدِينَةَ الْمَسِيحُ وَلَا الطَّاعُونُ)). (راجع: ۱۸۸۰)

۵۷۳۱۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انیس نعیم مجمر نے اور انہوں نے کہا ہم سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مدینہ منورہ میں دجال داخل نہیں ہو سکے گا اور نہ طاعون آ سکے گا۔“

تشریح: دوسری روایت میں مکہ کا بھی ذکر ہے اب یہ نقل کہ سنہ ۷۷ھ میں مدینہ منورہ میں طاعون آیا تھا صحیح نہیں ہے۔ بعض نے کہا کہ کتاب النسخ میں امام بخاری رحمہ اللہ نے طاعون کے متعلق جو روایت نقل کی ہے اس میں لفظ ان شاء اللہ نقل کیا ہے جس سے مدینہ مکہ میں مشیت ایزدی پران وباؤں کو متعلق کیا ہے۔

۵۷۳۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عَاصِمٌ، قَالَ: حَدَّثَنِي حَفْصَةُ بِنْتُ سِيرِينَ، قَالَتْ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: يَخْبِي بِمَ مَاتَ؟ قُلْتُ: مِنَ الطَّاعُونِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ)). (راجع: ۲۸۳۰)

۵۷۳۲۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، کہا ہم سے عاصم نے بیان کیا، کہا مجھ سے حفصہ بنت سیرین نے بیان کیا، کہا مجھ سے حضرت انس بن مالک رضی اللہ عنہ نے پوچھا کہ سیرین کی سیرین کا کس بیماری میں انتقال ہوا تھا؟ میں نے کہا: طاعون میں۔ بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”طاعون ہر مسلمان کے لیے شہادت ہے۔“

تشریح: امام احمد رحمہ اللہ نے روایت کیا کہ طاعون سے مرنے والے اور شہید قیامت کے دن جگھڑیں گے طاعون والے کہیں گے ہم بھی شہیدوں کی طرح مارے گئے اللہ پاک فرمائے گا اچھا ان کے رخصت کو دیکھو پھر دیکھیں گے تو ان کا زخم بھی شہیدوں کی طرح ہوگا اور ان کو شہیدوں جیسا ثواب ملے گا۔ امام نسائی رحمہ اللہ نے بھی عقبہ بن عبد سے مروی ایسی ہی حدیث روایت کی ہے مگر صاحب مشکوٰۃ نے کتاب الجنائز میں اس سے مختلف روایت بھی نقل کی ہے۔ واللہ اعلم۔

۵۷۳۳۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((الْمَطْعُونُ شَهِيدٌ وَالْمَطْعُونُ شَهِيدٌ)). (راجع: ۶۵۳)

۵۷۳۳۔ ہم سے ابو عاصم نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے سُمی نے، ان سے ابو صالح نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”پیٹ کی بیماری میں یعنی ہیضہ سے مرنے والا شہید ہے اور طاعون کی بیماری میں مرنے والا شہید ہے۔“

تشریح: طاعون ایک بڑی خطرناک وبا کی بیماری ہے۔ جس نے بارہا نوع انسانی کو سخت ترین نقصان پہنچایا ہے ہندوستان میں بھی اس کے بارہا حملے ہوئے اور لاکھوں انسان لقمہ اجل بن گئے اسلام میں طاعون زدہ مسلمان کی موت کو شہادت کی موت قرار دیا گیا ہے طاعون عذاب الہی ہے جو کثرت معاصی سے دنیا پر مسلط کیا جاتا ہے۔ اللہم احفظنا منہ۔

باب: جو شخص طاعون میں صبر کر کے وہیں رہے گو

بَابُ أَجْرِ الصَّابِرِ فِي الطَّاعُونِ

اس کو طاعون نہ ہو، اس کی فضیلت کا بیان

(۵۷۳۴) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو حبان نے خبر دی، کہا ہم سے داؤد بن ابی الفرات نے بیان کیا، کہا ہم سے عبد اللہ بن بریدہ نے، ان سے یحییٰ بن عمر نے اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے خبر دی کہ آپ نے رسول اللہ ﷺ سے طاعون کے متعلق پوچھا۔ آنحضرت ﷺ نے فرمایا: ”یہ ایک عذاب تھا اللہ تعالیٰ جس پر چاہتا اس پر اسے بھیجتا پھر اللہ تعالیٰ نے اسے مؤمنین (امت محمدیہ کے لیے) رحمت بنا دیا اب کوئی بھی اللہ کا بندہ اگر صبر کے ساتھ اس شہر میں ٹھہرا رہے جہاں طاعون پھوٹ پڑی ہو اور یقین رکھتا ہے کہ جو کچھ اللہ تعالیٰ نے اس کے لیے لکھ دیا ہے اس کے سوائے اسے اور کوئی نقصان نہیں پہنچ سکتا اور پھر طاعون میں اس کا انتقال ہو جائے تو اسے شہید جیسا ثواب ملے گا۔“ حبان بن حلال کے ساتھ اس حدیث کو نضر بن شمیل نے بھی داؤد سے روایت کیا ہے۔

۵۷۳۴۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَانٌ، قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونِ فَأَخْبَرَهَا نَبِيُّ اللَّهِ ﷺ: ((أَنَّهُ كَانَ عَذَابًا يَعْثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ)). تَابَعَهُ النَّضْرُ عَنْ دَاوُدَ. [راجع: ۳۴۷۴]

تشریح: ابن ماجہ اور ترمذی کی روایت میں یوں ہے کہ طاعون اس وقت پیدا ہوتا ہے جب کسی ملک میں بدکاری عام طور پر پھیل جاتی ہے۔ مولانا روم نے سچ کہا ہے وزنا خیر ذوبا اندر جہات۔ مسلمان کے لئے طاعون کی موت مرنا شہادت کا درجہ رکھتا ہے جیسا کہ حدیث ہذا میں ذکر ہے۔

باب: قرآن مجید اور معوذات پڑھ کر مریض پر دم کرنا

بَابُ الرُّقَى بِالْقُرْآنِ وَالْمُعَوِّذَاتِ

تشریح: قسطلانی نے کہا کہ روایت ذیل سے دم جھاز کا جواز نکلتا ہے بشرطیکہ اللہ کے کلام اور اس کے اسماء یا صفات سے ہو اور عربی زبان میں ہو، اس کے معانی معلوم ہوں اور بشرطیکہ یہ اعتقاد نہ رہے کہ دم جھاز کرنا بذاتہ مؤثر ہے بلکہ اللہ کی تقدیر سے مؤثر ہو سکتے ہیں۔ جیسے دوا اللہ کے حکم سے مؤثر ہوتی ہے۔

(۵۷۳۵) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معتمر نے، انہیں زہری نے، انہیں عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ اپنے مرض الوفا میں اپنے اوپر معوذات (سورہ قلقل، ناس اور سورہ اخلاص) کا دم کیا کرتے تھے پھر جب

۵۷۳۵۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ

آپ ﷺ کے لیے دشوار ہو گیا تو میں ان کا دم آپ ﷺ پر کیا کرتی تھی اور برکت کے لیے آنحضرت ﷺ کا ہاتھ آپ کے جسم مبارک پر بھی پھیر لیتی تھی۔ پھر میں نے اس کے متعلق پوچھا کہ آنحضرت ﷺ کس طرح دم کرتے تھے، انہوں نے بتایا کہ اپنے ہاتھ پر دم کر کے ہاتھ کو چہرے پر پھیرا کرتے تھے۔

بِالْمَعْوَذَاتِ فَلَمَّا ثَقُلَ كُنْتُ أَنْفِثَ عَلَيْهِ
بِهَوْنٍ وَأَمْسَحُ بِبَدْنِهِ لِبَرَكَتِهَا فَسَأَلْتُ
الزَّهْرِيَّ: كَيْفَ يَنْفِثُ؟ قَالَ: كَانَ يَنْفِثُ
عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ. [راجع: ۴۴۳۹] [مسلم: ۵۷۱۶]

باب: سورہ فاتحہ سے دم کرنا

اس باب میں حضرت ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے ایک روایت کی ہے۔

(۵۷۳۶) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے، ان سے شعبہ نے، ان سے ابو بشر نے، ان سے ابو متوکل نے، ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے چند صحابہ در حالت سفر عرب کے ایک قبیلہ پر گزرے۔ قبیلہ والوں نے ان کی ضیافت نہیں کی کچھ دیر بعد اس قبیلہ کے سردار کو بچھونے کاٹ لیا، اب قبیلہ والوں نے ان صحابہ رضی اللہ عنہم سے کہا کہ آپ لوگوں کے پاس کوئی دوا یا کوئی جھاڑ لے لے کر آئے لیکن صحابہ نے کہا کہ جب تک ہم نبی کریم ﷺ سے نہ پوچھ لیں یہ بکریاں نہیں لے سکتے، پھر جب آنحضرت ﷺ سے پوچھا تو آپ مسکرائے اور فرمایا: ”تمہیں کیسے معلوم ہو گیا تھا کہ سورہ فاتحہ سے دم بھی کیا جاسکتا ہے، ان بکریوں کو لے لو اور اس میں میرا بھی حصہ لگاؤ۔“

۵۷۳۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشْرٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ اتَّوَا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُؤْهُمْ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ لُدَّ سَيْدٌ أُولَئِكَ فَقَالُوا: هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقٍ؟ فَقَالُوا: إِنَّكُمْ لَمْ تَقْرُؤُوا وَلَا تَفْعَلْ حَتَّى تَجْعَلُوا لَنَا جُعَلًا فَجَعَلُوا لَهُمْ قَطِيعًا مِنَ الشَّاءِ فَجَعَلَ يَقْرَأُ بِأَمِّ الْقُرْآنِ وَيَجْمَعُ بَزَاقَهُ وَيَنْفُلُ فَبَرَأَ فَأَتَوْا بِالشَّاءِ فَقَالُوا: لَا نَأْخُذْهُ حَتَّى نَسْأَلَ النَّبِيَّ ﷺ فَسَأَلُوهُ فَضَجَّكَ وَقَالَ: ((وَمَا أَدْرَاكَ أَنَّهَا رُقِيَةٌ خَلَوْهَا وَاضْرِبُوا إِلَيَّ بِسَهْمٍ)) [راجع: ۲۲۷۶]

تشریح: بہت سے مسائل اور سورہ فاتحہ کے فضائل کے علاوہ اس حدیث سے یہ بھی نکلا کہ تعلیم قرآن پر اجرت لینا بھی جائز ہے مگر نیت وقت صرف کرنے کی اجرت ہونا چاہیے کیونکہ تعلیم قرآن اتنا بڑا عمل ہے کہ اس کی اجرت نہیں ہو سکتی۔ یہ بھی معلوم ہوا کہ جو مسئلہ معلوم نہ ہو وہ جاننے والوں سے معلوم کر لینا ضروری ہے۔ بلکہ تحقیق کرنا لازم ہے اور اندھی تقلید بالکل ناجائز ہے۔

باب: سورہ فاتحہ سے دم جھاڑ کرنے میں بکریاں

بَابُ الشَّرْطِ فِي الرُّقِيَةِ بِقِطْعٍ

لینے کی شرط لگانا

مِنَ الْغَنَمِ

(۵۷۳۷) ہم سے سیدان بن مضارب ابو محمد باہلی نے بیان کیا، کہا ہم سے ابو معشر یوسف بن یزید براء نے بیان کیا، کہا مجھ سے عبید اللہ بن اخنہ ابن مالک نے بیان کیا، ان سے ابن ابی ملیک نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے کہ چند صحابہ رضی اللہ عنہم ایک پانی سے گزرے جس کے پاس کے قبیلے میں ایک بھوکا کاٹا ہوا (لدیغ یا سلیم راوی کو ان دونوں الفاظ کے متعلق شبہ تھا) ایک شخص تھا۔ قبیلے کا ایک شخص ان کے پاس آیا اور کہا: کیا آپ لوگوں میں کوئی دم جھاڑ کرنے والا ہے۔ ہمارے قبیلے میں ایک شخص کو بچھونے کاٹ لیا ہے، چنانچہ صحابہ رضی اللہ عنہم کی اس جماعت میں سے ایک صحابی اس شخص کے ساتھ گئے اور چند بکریوں کی شرط کے ساتھ اس شخص پر سورہ فاتحہ پڑھی، اس سے وہ اچھا ہو گیا وہ صاحب شرط کے مطابق بکریاں اپنے ساتھیوں کے پاس لائے اور انہوں نے اسے قبول کر لینا پسند نہیں کیا اور کہا: اللہ کی کتاب پر تم نے اجرت لے لی۔ آخر جب سب لوگ مدینہ آئے تو عرض کیا: کہ یا رسول اللہ! ان صاحب نے اللہ کی کتاب پر اجرت لے لی ہے۔ آپ ﷺ نے فرمایا: ”جن چیزوں پر تم اجرت لے سکتے ہو ان میں سب سے زیادہ اس کی مستحق اللہ کی کتاب ہی ہے۔“

تشریح: صحابہ کرام رضی اللہ عنہم کے احتیاط کو ملاحظہ کیا جائے کہ جب تک نبی کریم ﷺ سے تحقیق نہ کی بکریوں کو ہاتھ نہیں لگایا ہر مسلمان کی یہی شان ہونی چاہیے خاص طور پر دین و ایمان کے لئے جس قدر احتیاط سے کام لیا جائے کم ہے مگر ایسا احتیاط کرنے والے آج عفا جہ الاما شاء اللہ۔ حضرت مولانا وحید الزماں فرماتے ہیں کہ اس حدیث کی بنا پر تعلیم قرآن پر اجرت لینا جائز ہے اور نبی کریم ﷺ نے ایک عورت کا مہر تعلیم قرآن پر کر دیا تھا جیسا کہ پہلے بیان ہو چکا ہے۔

باب: نظر بد لگ جانے کی صورت میں دم کرنا

بَابُ رُقِيَةِ الْعَيْنِ

(۵۸۳۸) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، کہا مجھ سے معبد بن خالد نے بیان کیا، کہا میں نے عبد اللہ بن شداد سے سنا، ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے مجھے حکم دیا کہ نظر بد لگ جانے پر معوذتین سے دم کر لیا جائے۔

۵۷۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَادٍ عَنْ عَائِشَةَ قَالَتْ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَمُرَ أَنْ يُسْتَرْقَى مِنْ الْعَيْنِ. (مسلم: ۵۷۲۰، ابن ماجہ: ۳۵۱۲)

تشریح: معوذتین اور سورہ فاتحہ پڑھنا بہترین مجرب دم ہیں نیز دعاؤں میں ((اَعُوْذُ بِكَلِمَاتِ اللّٰهِ الْقَامَاتِ مِنْ شَرِّ مَا خَلَقَ)) مجرب دعا ہے۔

(۵۷۳۹) ہم سے محمد بن خالد نے بیان کیا، کہا ہم سے محمد بن وہب بن محمد عطیہ دمشقی نے بیان کیا، کہا ہم سے محمد بن حرب نے بیان کیا، کہا ہم سے محمد بن ولید زبیدی نے بیان کیا، کہا ہم کو زہری نے خبر دی، انہیں عروہ بن زبیر نے، انہیں زینب بنت ابی سلمہ رضی اللہ عنہا نے اور ان سے حضرت ام سلمہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ان کے گھر میں ایک لڑکی دیکھی جس کے چہرے پر (نظر بد لگنے کی وجہ سے) کالے دھبے پڑ گئے تھے۔ آنحضرت ﷺ نے فرمایا: ”اس پر دم کرادو کیونکہ اسے نظر بد لگ گئی ہے۔“ اور عقیل نے کہا: ان سے زہری نے، انہیں عروہ نے خبر دی اور انہوں نے اسے نبی کریم ﷺ سے مرسل روایت کیا ہے۔ محمد بن حرب کے ساتھ اس حدیث کو عبد اللہ بن سالم نے بھی زبیدی سے روایت کیا ہے۔

۵۷۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبٍ بْنُ عَطِيَّةَ الدَّمَشْقِيِّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ الْوَلِيدِ الزُّبَيْدِيُّ، قَالَ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ فَقَالَ: ((اسْتَرْقُوا لَهَا فَإِنَّ بِهَا النَّظْرَةَ)). تَابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنْ الزُّبَيْدِيِّ وَقَالَ عَقِيلٌ عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ عَنِ النَّبِيِّ ﷺ. [مسلم: ۵۷۲۵]

تشریح: اسے ذیلی نے زہریات میں وصل کیا ہے۔ معلوم ہوا کہ نظر بد کا لگنا حق ہے جیسے کہ دوسری حدیث میں وارو ہے۔ مولانا وحید الزماں لکھتے ہیں کہ نظر بد والے پر آیت: ﴿وَإِنْ يَكْفُرُوا الَّذِينَ كَفَرُوا لَيَرْزُقْنَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾ (۱۸/۱۸۱) (۵۱) پڑھ کر پھوٹے کیل مجرب ہے۔ شریک دم بھار کرنا قطعاً حرام بلکہ شرک ہے۔ اعاذنا اللہ عنہم۔ آمین

بَابُ: النَّظْرَةُ بَدَا لَهَا حَقٌّ

(۵۷۴۰) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”نظر بد لگنا حق ہے۔“ اور آنحضرت ﷺ نے جسم پر گودنے سے منع فرمایا۔

۵۷۴۰۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْعَيْنُ حَقٌّ)) وَنَهَى عَنِ الْوَشْمِ. [طرفة فی: ۵۹۴۴]

[مسلم: ۵۷۰۱، ابوداؤد: ۳۸۷۹]

تشریح: اس حدیث سے ان لوگوں کا رد ہوا جو نظر بد کا انکار کرتے ہیں اللہ نے انسانی نظر میں بڑی تاثیر رکھی ہے جیسا کہ مشاہدات سے ثابت ہو رہا ہے علم سریرم کی بنیاد بھی صرف انسانی نظری تاثیر پر ہے۔

بَابُ رُقِيَةِ الْحَيَّةِ وَالْعُقْرَبِ

(۵۷۴۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، کہا ہم سے سلیمان شیبانی نے بیان کیا، کہا ہم سے عبد الرحمن بن اسود نے اور ان کے والد نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے زہریلے جانور کے کاٹنے میں جھاڑنے کے متعلق پوچھا تو انہوں نے

۵۷۴۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ، قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقِيَةِ مِنَ الْحُمَةِ؟

فَقَالَتْ: رَخَّصَ النَّبِيُّ ﷺ الرُّقِيَّةَ مِنْ كُلِّ ذِي حَمَةٍ. [مسلم: ۵۷۱۷]

کہا: ہر زہریلے جانور کے کانٹے میں جھاڑنے کی نبی کریم ﷺ نے اجازت دی ہے۔

بَابُ رُقِيَّةِ النَّبِيِّ ﷺ

باب: نبی کریم ﷺ نے بیماری سے شفا کے لیے

کیا دعا پڑھی ہے؟

۵۷۴۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، قَالَ: دَخَلْتُ أَنَا وَثَابِتٌ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ ثَابِتٌ: يَا أَبَا حَمَزَةَ اشْتَكَيْتُ فَقَالَ أَنَسٌ: أَلَا أَرَقَيْكَ بِرُقِيَّةِ رَسُولِ اللَّهِ ﷺ قَالَ: بَلَى قَالَ: ((اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَاسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا)). [ابوداود: ۳۸۹۰؛ ترمذی: ۹۷۳]

۵۷۴۲۔ ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے عبدالوارث بن سعید نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا کہ میں اور ثابت بنانی حضرت انس بن مالک رضی اللہ عنہ کی خدمت میں حاضر ہوئے، ثابت نے کہا: ابو حمزہ! (حضرت انس رضی اللہ عنہ کی کنیت) میری طبیعت خراب ہو گئی ہے۔ حضرت انس رضی اللہ عنہ نے کہا: پھر کیوں نہ میں تم پر وہ دعا پڑھ کر دم کر دوں جسے رسول اللہ ﷺ پڑھا کرتے تھے۔ ثابت نے کہا: ضرور کیجیے حضرت انس رضی اللہ عنہ نے اس پر یہ دعا پڑھ کر دم کیا: ”اے اللہ! لوگوں کے رب! تکلیف کو دور کر دینے والے! شفاء عطا فرما، تو ہی شفا دینے والا ہے، تیرے سوا کوئی شفا دینے والا نہیں، ایسی شفاء عطا فرما کہ بیماری بالکل باقی نہ رہے۔“

تشریح: حضرت ابوسعید رضی اللہ عنہ کہتے ہیں کہ حضرت جبریل علیہ السلام رسول کریم ﷺ کی خدمت میں تشریف لائے اور نبی کریم ﷺ کی طبیعت اس وقت کچھ ماسازقی تو حضرت جبریل علیہ السلام نے ان لفظوں سے آپ پر دم کیا: ((بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ)) (رواہ مسلم) دم جھاڑ کرنے والوں کو ایسی مسنون دعاؤں سے دم کرنا چاہیے اور خود ساختہ دعاؤں سے پرہیز کرنا ضروری ہے۔ یہ بھی معلوم ہوا کہ مسنون دعاؤں سے دم کرنا بھی سنت ہے اور یقیناً مسنون دعاؤں سے دم کرنے کرانے کا بڑا زبردست اثر ہوتا ہے۔

۵۷۴۳۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى، حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سُلَيْمَانُ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ بِمَسْحِ يَدِهِ الْيُمْنَى وَيَقُولُ: ((اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ وَاشْفِهِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا)).

۵۷۴۳۔ ہم سے عمرو بن علی فلاس نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے سلیمان اعش نے، ان سے مسلم بن صبیح نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ اپنے گھر کے بعض (بیماروں) پر یہ دعا پڑھ کر دم کرتے اور اپنا داہنا ہاتھ پھیرتے اور یہ دعا پڑھتے: ”اے اللہ! لوگوں کے پالنے والے! تکلیف کو دور کر دے، اے شفا دے دے تو ہی شفا دینے والا ہے۔ تیری شفا کے سوا کوئی شفا نہیں، ایسی شفا دے کہ کسی قسم کی بیماری باقی نہ رہ جائے۔“ سفیان ثوری رحمہ اللہ نے بیان کیا کہ میں نے یہ

عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ نَحْوَهُ.
[راجع: ٥٦٧٥]

حدیث منصور بن معتمر کے سامنے بیان کی، تو انہوں نے مجھ سے یہ ابراہیم نخعی سے بیان کی، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے اسی طرح بیان کی۔

٥٧٤٤- حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ:
حَدَّثَنَا النَّضْرُ عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ:
أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ يَرْقِي يَقُولُ: ((مَسَحَ الْبَاسُ رَبَّ النَّاسِ
بِيَدِكَ الشِّفَاءُ لَا كَاشِفَ لَهُ إِلَّا أَنْتَ)).

(۵۷۴) مجھ سے احمد بن ابی رجا نے بیان کیا، کہا ہم سے نصر بن سمیل نے بیان کیا، ان سے ہشام بن عروہ نے، انہیں ان کے والد نے خبر دی اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ رسول کریم ﷺ دم کیا کرتے تھے اور یہ دعا پڑھتے تھے: ”تکلیف کو دور کر دے اے لوگوں کے پالتا ہمار! تیرے ہی ہاتھ میں شفا ہے، تیرے سوا تکلیف کو دور کرنے والا کوئی اور نہیں ہے۔“

[راجع: ٥٦٧٥]

تشریح: یہ فرما کر آپ نے شرک کی جڑ، بنیاد اکھڑ دی۔ جب اس کے سوا کوئی درد دکھ تکلیف دفع نہیں کر سکتا تو اس کے سوا کسی بت، دیوتا یا پیر کو پکارنا محض نادانی و حماقت ہے۔ اس سے قبور یوں کو سبق لینا چاہیے جو دن رات اہل قبور سے استمداد کرتے رہتے ہیں اور مزارات بزرگوں کو قبلہ حاجات سمجھے بیٹھے ہیں۔ حالانکہ خود قرآن پاک کا بیان ہے: ﴿إِنَّ الدِّينَ تَدْعُونُ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ﴾ (۷۳/۱/۲۲) حاجات کے لئے جن کو تم اللہ کے سوا پکارتے ہو یہ سب مل کر ایک کبھی بھی پیدا نہیں کر سکتے اس آیت میں سارے دیوی دیوتا پیروں ولیوں کے متعلق کہا گیا ہے جن کو لوگ پوجتے ہیں۔

٥٧٤٥- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
سُفْيَانُ، قَالَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ
عُمَرَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ
لِلْمَرِيضِ: ((بِسْمِ اللَّهِ تَرَبُّةً أَرْضَنَا وَبِرِيقَةٍ
بَعْضُنَا يُشْفَى سَقِيمُنَا)). [طرفه في: ٥٧٤٦]

(۵۷۴۵) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا مجھ سے عبد ربہ بن سعید نے بیان کیا، ان سے عمرہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ مریض کے لیے (کلے کی انگلی زمین پر لگا کر) یہ دعا پڑھتے تھے: ”اللہ کے نام کی مدد سے ہماری زمین کی مٹی ہم میں سے کسی کے تھوک کے ساتھ تاکہ ہمارا مریض شفا پا جائے ہمارے رب کے حکم سے۔“

[مسلم: ۵۷۱۹؛ ابوداؤد: ۳۸۹۵؛ ابن ماجہ:

[3021]

٥٧٤٦- حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي الرُّقِيَّةِ: ((تُرْبَةُ أَرْضِنَا وَرَبِيقَةُ بَعْضِنَا يُشْفَى سَقَمُنَا يَا ذَن رَّبَّنَا)). [راجع: ٥٧٤٥]

(۵۷۴) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، انہیں عبداللہ بن سعید نے، انہیں عمرہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ دم کرتے وقت یہ دعا پڑھا کرتے تھے: ”ہماری زمین کی مٹی اور ہمارا بعض ہتھوک ہمارے رب کے حکم سے ہمارے مریض کو شفا ہو۔“

تشریح: نووی رحمہ اللہ نے کہا نبی کریم ﷺ اپنا تھوک گلے کی انگلی پر لگا کر اس کو زمین پر رکھتے اور یہ دعا پڑھتے پھر وہ مٹی زخم یا درد کے مقام پر لگواتے

اللہ کے حکم سے شفا ہو جاتی تھی۔ حافظ صاحب فرماتے ہیں: ”وان هذا من باب التبرك باسماء الله تعالى وآثار رسوله وأما وضع الاصبع بالارض فلعله لخاصيته في ذلك او لحكمة اخفاء آثار القدرة بمباشرة الاسباب المعتادة“ (فتح جلد ۱۰/ صفحہ ۲۵۶) یعنی یہ اللہ پاک کے مبارک ناموں کے ساتھ برکت حاصل کرنا اور اس کے رسول ﷺ کے آثار کے ساتھ اس پر انگلی رکھنا پس یہ شاید اس کی خاصیت کی وجہ سے ہو یا آثار قدرت کی کوئی پوشیدہ حکمت اس میں ہو جو اسباب ظاہری کے ساتھ میل رکھتی ہو آثار رسول ﷺ ہے وہ انگلی مراد ہے جو آپ زمین پر رکھ کر مٹی لگا کر دعا پڑھتے تھے۔ بناوٹی آثار مراد نہیں ہیں۔

باب: دعا پڑھ کر مریض پر پھونک مارنا اس طرح

بَابُ النَّفْثِ فِي الرُّقْيَةِ

کہ منہ سے ذرا سا تھوک بھی نکلے

۵۷۴۷۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيُنْفِثْ حِينَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ وَيَتَعَوَّذُ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ)). وَقَالَ أَبُو سَلَمَةَ: وَإِنْ كُنْتَ لَأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنَ الْجَبَلِ فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ هَذَا الْحَدِيثَ فَمَا أَبَالِيهَا. [راجع: ۳۲۹۲]

۵۷۴۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْيسِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفْيِهِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَبِالْمَعْوَدَتَيْنِ جَمِيعًا ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ

تشریح: حدیث کی مطابقت ترجمہ باب سے اس طرح ہے کہ اللہ کی پناہ چاہنا یہی منتر ہے منتر میں پھونکنا تھوک کرنا بھی ثابت ہوا۔

۵۷۴۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْيسِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفْيِهِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَبِالْمَعْوَدَتَيْنِ جَمِيعًا ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ

۵۷۴۷۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيُنْفِثْ حِينَ يَسْتَيْقِظُ ثَلَاثَ مَرَّاتٍ وَيَتَعَوَّذُ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ)). وَقَالَ أَبُو سَلَمَةَ: وَإِنْ كُنْتَ لَأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنَ الْجَبَلِ فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ هَذَا الْحَدِيثَ فَمَا أَبَالِيهَا. [راجع: ۳۲۹۲]

قَالَتْ عَائِشَةُ: فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ قَالَ يُونُسُ: كُنْتُ أَرَى ابْنَ شِهَابٍ يَصْنَعُ ذَلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ. (راجع: ۵۰۱۷)

پہنچ پاتا پھیرتے۔ حضرت عائشہ رضی اللہ عنہا نے کہا: پھر جب آپ ﷺ بیمار ہوتے تو آپ مجھے اسی طرح کرنے کا حکم دیتے تھے۔ یونس نے بیان کیا کہ میں نے ابن شہاب کو بھی دیکھا کہ وہ جب اپنے بستر پر لیٹتے اسی طرح ان کو پڑھ کر دم کیا کرتے تھے۔

تشریح: ان سورتوں کا پڑھ کر دم کرنا سنون ہے اللہ پاک جملہ بدعات مروجہ و شرکیہ دم جھاڑوں سے بچا کر سنت ماثورہ دعاؤں کو وظیفہ بنانے کی ہر مسلمان کو سعادت بخشے۔ (امیں)

۵۷۴۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ أَنَّ رَهْطًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُواَهَا حَتَّى نَزَلُوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّقُوهُمْ فَلَدِغَ سَيِّدُ ذَلِكَ الْحَيِّ فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ! إِنْ سَيِّدَنَا لَدِغَ فَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ وَاللَّهِ! إِنِّي لَرَاقٍ وَلَكِنْ وَاللَّهِ! قَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعَلًا فَصَالِحُوهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ فَاَنْطَلَقَ فَجَعَلَ يَنْفُلُ وَيَقْرَأُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ حَتَّى لَكَاْنَا نَشِطَ مِنْ عِقَالٍ فَاَنْطَلَقَ يَنْشِي مَا بِهِ قَلْبُهُ قَالَ: فَأَوْفَوْهُمْ جُعَلَهُمُ الَّذِي صَالِحُوهُمْ عَلَيْهِ فَقَالَ بَعْضُهُمْ: افْسِمُوا! فَقَالَ الَّذِي رَفَى لَا تَبْعَلُوا حَتَّى تَأْتِيَ

(۵۷۴۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر (جعفر) نے، ان سے ابو متوکل علی بن داؤد نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ رسول اللہ ﷺ کے چند صحابہ (۳۰۰) ایک سفر کے لیے روانہ ہوئے جسے انہیں طے کرنا تھا راستے میں انہوں نے عرب کے ایک قبیلہ میں پڑاؤ کیا اور چاہا کہ قبیلہ والے ان کی مہمانی کریں لیکن انہوں نے انکار کیا۔ پھر اس قبیلہ کے سردار کو بچھونے کاٹ لیا اسے اچھا کرنے کی ہر طرح کوشش انہوں نے کر ڈالی لیکن کسی سے کچھ فائدہ نہیں ہوا۔ آخر انہیں میں سے کسی نے کہا: یہ لوگ جنہوں نے تمہارے قبیلہ میں پڑاؤ کر رکھا ہے ان کے پاس بھی چلو، ممکن ہے ان میں سے کسی کے پاس کوئی منتر ہو۔ چنانچہ وہ صحابہ رضی اللہ عنہم کے پاس آئے اور کہا: لوگو! ہمارے سردار کو بچھونے کاٹ لیا ہے ہم نے ہر طرح کی بہت کوشش اس کے لیے کر ڈالی لیکن کسی سے کوئی فائدہ نہیں ہوا کیا تم لوگوں میں سے کسی کے پاس اس کے لیے کوئی منتر ہے؟ صحابہ رضی اللہ عنہم میں سے ایک صاحب (ابو سعید خدری رضی اللہ عنہ) نے کہا: ہاں واللہ! میں جھاڑنا جانتا ہوں لیکن ہم نے تم سے کہا تھا کہ تم ہماری مہمانی کرو (ہم مسافر) ہیں تو تم نے انکار کر دیا تھا اس لیے میں بھی اس وقت تک نہیں جھاڑوں گا جب تک تم میرے لیے اس کی مزدوری نہ بٹھرا دو۔ چنانچہ ان لوگوں نے کچھ بکریوں (۳۰۰) پر معاملہ کر لیا اب یہ صحابی روانہ ہوئے یہ زمین پر تھوکتے جاتے اور الحمد للہ رب العالمین پڑھتے جاتے اس کی برکت سے وہ ایسا ہو گیا جیسے اس کی رسی کھل گئی ہو اور وہ اس طرح چلنے لگا جیسے اسے کوئی تکلیف ہی نہ رہی ہو۔ بیان کیا کہ پھر وعدہ کے مطابق قبیلہ والوں نے اس صحابی کی مزدوری (۳۰۰ بکریاں) ادا کر دی

رَسُولَ اللَّهِ ﷺ فَذَكَرَ لَهُ الَّذِي كَانَ فَنَظَرَ مَا يَأْمُرُنَا فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ فَقَالَ: ((وَمَا يَدْرِيكَ أَنَّهَا رُقِيَّةٌ؟ أَصَبْتُمْ أَفْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسْمِ))۔ [راجع: ۲۲۷۶]

بعض لوگوں نے کہا کہ ان کو تقسیم کر لو لیکن جنہوں نے جھاڑا تھا انہوں نے کہا: ابھی نہیں، پہلے ہم رسول اللہ ﷺ کی خدمت میں حاضر ہوں پوری صورت حال آپ کے سامنے بیان کر دیں پھر دیکھیں آنحضرت ﷺ ہمیں کیا حکم فرماتے ہیں۔ چنانچہ سب لوگ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور آپ ﷺ سے اس کا ذکر کیا تو آپ ﷺ نے فرمایا: ”تمہیں کیسے معلوم ہو گیا تھا کہ اس سے دم کیا جاسکتا ہے؟ تم نے بہت اچھا کیا جاؤ ان کو تقسیم کر لو اور میرا بھی اپنے ساتھ ایک حصہ لگاؤ۔“

تشریح: معلوم ہوا کہ ایسے مواقع پر قرآن مجید پڑھنے پڑھانے کی اہم وقت کی مناسب اجرت لی جاسکتی ہے۔ یہ بھی ظاہر ہوا کہ مخلوک امور کے لئے شریعت کی روشنی میں علماء سے تحقیق کر لینا ضروری ہے۔ آیت: ﴿فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (۱۶/احقاف: ۴۳) کا یہی مطلب ہے کہ جو بات نہ جانتے ہو اس کو جاننے والوں سے پوچھ لو جو لوگ اس آیت سے تقلید شخصی نکالے ہیں وہ انتہائی جرات کرتے ہیں یہ آیت تو تقلید شخصی کو کاٹ کر ہر مسلمان کو تحقیق کا حکم دے رہی ہے۔

باب: بیمار پر دم کرتے وقت درد کی جگہ پر داہنا ہاتھ

پھیرنا

بَابُ مَسْحِ الرَّاقِي فِي الْوُجَعِ

بِيَدِهِ الْيُمْنَى

۵۷۵۰۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ عَنْ مُسْلِمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ بَعْضَهُمْ بِمَسْحِهِ بِيَمِينِهِ: ((أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا)). فَذَكَرْتُهُ لِمَنْصُورٍ فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ بَنَحْوِهِ۔ [راجع: ۵۶۷۵]

(۵۷۵۰) ہم سے عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے سفیان ثوری نے، ان سے أعمش نے، ان سے مسلم بن ابی صالح نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ (اپنے گھر کے) بعض لوگوں پر دم کرتے وقت اپنا داہنا ہاتھ پھیرتے (اور یہ دعا پڑھتے تھے) ”تکلیف کو دور کر دے اے لوگوں کے رب! اور شفا دے، تو ہی شفا دینے والا ہے، شفا وہی ہے جو تیری طرف سے ہو ایسی شفا کہ بیماری ذرا بھی باقی نہ رہ جائے۔“ (سفیان نے کہا کہ پھر میں نے یہ منصور سے بیان کیا تو انہوں نے مجھ سے ابراہیم نخعی سے بیان کیا، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے اس ہی کی طرح بیان کیا۔

تشریح: اس حدیث کی روشنی میں لفظ دست شفا رائج ہوا ہے۔ بعض ہاتھوں میں اللہ پاک یہ اثر رکھ دیتا ہے کہ وہ دم کریں یا کوئی نسخہ لکھ کر دیں اللہ ان کے ذریعہ سے شفا دیتا ہے ہر حکیم، ڈاکٹر، ویدک و یہودی نہیں ملتی۔ الا ماشاء اللہ۔

باب: عورت مرد پر دم کر سکتی ہے

بَابُ الْمَرْأَةِ تَرْقِي الرَّجُلَ

۵۷۵۱۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفِثُ عَلَى نَفْسِهِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ بِالْمَعْوِذَاتِ فَلَمَّا ثَقُلَ كُنْتُ أَنَا أَنْفِثُ عَلَيْهِ يَهْنُ فَأَمْسَحُ بِبِدِ نَفْسِهِ لِبَرَكَّتِهَا فَسَأَلْتُ ابْنَ شِهَابٍ: كَيْفَ كَانَ يَنْفِثُ؟ قَالَ: يَنْفِثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ. [راجع: ۴۴۳۹]

(۵۷۵۱) مجھ سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے ہشام بن یوسف صنعانی نے بیان کیا، کہا ہم کو معمر نے خبر دی، انیس زہری نے، انیس عروہ نے اور انیس حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ اپنے مرض وفات میں معوذات پڑھ کر پھونکتے تھے، پھر جب آپ کے لیے یہ دشوار ہو گیا تو میں آپ ﷺ پر دم کیا کرتی تھی اور برکت کے لیے آپ کا ہاتھ آپ پر پھیر دیتی۔ معمر نے پوچھا کہ آنحضرت ﷺ کس طرح دم کیا کرتے تھے؟ ابن شہاب نے کہا: آنحضرت ﷺ پہلے اپنے دونوں ہاتھوں پر پھونک مارتے پھر ان کو چہرے پر پھیر لیتے۔

تشریح: اس طرح معوذات کی تاثیر ہاتھوں میں اثر کر کے پھر چہرے پر بھی تاثرات پیدا کر دیتی ہے جو چہرے سے نمایاں ہونے لگتے ہیں اس لئے معوذات کا دم کرنا اور ہاتھوں کو چہرے پر پھیرنا بھی مسنون ہے۔

باب: دم جھاڑ نہ کرانے کی فضیلت

بَابُ مَنْ لَمْ يَرْقِ

تشریح: حافظ صاحب فرماتے ہیں: "قال ابن الاثير هذا من صفة الاولياء المعرضين عن الدنيا واسبابها وعلائقها وهؤلاء هم خواص الاولياء ولا يرد على هذا وقوع ذلك من النبي ﷺ فعلا وامرا لانه كان في اعلى مقامات العرفان ودرجات التوكل فكان ذلك منه للتشريع وبيان الجواز." (فتح جلد ۱۰ / صفحہ ۲۶۵) یعنی یہ اولیائے اللہ کی صفت ہے جو دنیا اور اسباب و علائق دنیا سے بالکل مبرا ہو چکے ہیں اور یہ خاص الخاص اولیا ہوتے ہیں۔ اس سے اس پر کوئی شہد اور دیکھ نہیں کیا جاسکتا ہے کہ نبی کریم ﷺ سے دم جھاڑ کرنا اور اس کے لئے حکم فرمانا ثابت ہے چونکہ نبی کریم ﷺ کو عرفان اور توکل کے اعلیٰ ترین درجات حاصل ہیں پس آپ ﷺ نے شریعت میں ایسے امور بطور جواز کے خود کئے اور اہل علم نے۔

۵۷۵۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حُصَيْنٌ ابْنُ نُمَيْرٍ عَنْ حُصَيْنِ بْنِ حُصَيْنٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ: ((عُرِضَتْ عَلَيَّ الْأَمَمُ لَجَعَلُ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ وَالنَّبِيُّ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ وَزَأْنَتْ سَوَادًا كَثِيرًا سَدَّ الْأَلْفَ فَرَجَوْتُ أَنْ تَكُونَ أُمِّيًّا قَلِيلًا: هَذَا مُوسَى فِي قَوْمِهِ ثُمَّ قِيلَ لِي: انْظُرْ فَرَأَيْتَ سَوَادًا كَثِيرًا سَدَّ الْأَلْفَ قَلِيلًا لِي:

(۵۷۵۲) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے حصین بن نمیر نے بیان کیا، ان سے حصین بن عبد الرحمن نے، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ ایک دن ہمارے پاس باہر تشریف لائے اور فرمایا: " (خواب میں) مجھ پر تمام امتیں پیش کی گئیں۔ بعض نبی گزرتے اور ان کے ساتھ (ان کی اتباع کرنے والا) صرف ایک ہوتا، بعض گزرتے اور ان کے ساتھ دو ہوتے بعض کے ساتھ پوری جماعت ہوتی اور کسی کے ساتھ کوئی جماعت نہ ہوتی اور بعض کے ساتھ کوئی بھی نہ ہوتا، پھر میں نے ایک بڑی جماعت دیکھی جس سے آسمان کا کنارہ ڈھک گیا تھا میں سمجھا کہ یہ میری ہی امت ہوگی لیکن مجھ سے کہا گیا کہ یہ موسیٰ علیہ السلام اور ان کی امت کے لوگ ہیں، پھر مجھ

سے کہا کہ دیکھو میں نے ایک بہت بڑی جماعت دیکھی جس نے آسمانوں کا کنارہ ڈھانچ لیا ہے۔ پھر مجھ سے کہا گیا کہ ادھر دیکھو ادھر دیکھو میں نے دیکھا کہ بہت سی جماعتیں ہیں جو تمام افق پر محیط تھیں۔ کہا گیا: یہ تمہاری امت ہے اور اس میں سے ستر ہزار وہ لوگ ہوں گے جو بلا حساب کتاب جنت میں داخل کیے جائیں گے۔“ پھر صحابہ رضی اللہ عنہم مختلف جگہوں میں اٹھ کر چلے گئے اور آنحضرت ﷺ نے اس کی وضاحت نہیں کی کہ یہ ستر ہزار لوگ کون ہوں گے۔ صحابہ کرام رضی اللہ عنہم نے آپس میں اس کے متعلق مذاکرہ کیا اور کہا کہ ہماری پیدائش تو شرک میں ہوئی تھی، البتہ بعد میں ہم اللہ اور اس کے رسول پر ایمان لے آئے لیکن یہ ستر ہزار ہمارے بیٹے ہوں گے جو پیدائش ہی سے مسلمان ہیں۔ جب رسول اللہ ﷺ کو یہ بات پہنچی تو آپ ﷺ نے فرمایا: ”یہ ستر ہزار وہ لوگ ہوں گے جو بدفالی نہیں کرتے، نہ منتر سے جھاڑ پھونک کراتے ہیں اور نہ داغ لگاتے ہیں بلکہ اپنے رب پر بھروسہ کرتے ہیں۔“ یہ سن کر حضرت عکاشہ بن محسن رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! کیا میں بھی ان میں سے ہوں؟ فرمایا: ”ہاں۔“ ایک دوسرے صاحب (سعد بن عبادہ رضی اللہ عنہ) نے کھڑے ہو کر عرض کیا: میں بھی ان میں سے ہوں؟ آنحضرت ﷺ نے فرمایا: ”عکاشہ تم سے ہاڑی لے گئے۔“ (تم سے پہلے عکاشہ کے لیے جو ہونا تھا وہ ہو چکا)۔

تشریح: یہ ستر ہزار بڑے بڑے صحابہ رضی اللہ عنہم اور اولیائے امت ہوں گے ورنہ امت محمدیہ تو کروڑوں اربوں گزر چکی ہے اور ہر وقت دہائیوں میں کروڑوں کروڑ رہتی ہے ستر ہزار کا ان اربوں میں کیا شمار بہر حال امت محمدیہ تمام امتوں سے زیادہ ہوگی اور آپ اپنی امت کی یہ کثرت دیکھ کر فخر کریں گے۔ یا اللہ! آپ کی ہمت میں ہمارا بھی حشر فرماتا اور آپ کا حوض کوثر پودیدار نصیب فرماتا۔ آمین یا رب العالمین۔

باب: بدشگونئی لینے کا بیان

بَابُ الطَّيْرِ

تشریح: جسے عربی میں طیرہ کہتے ہیں عرب لوگ جب کسی کام کے لئے باہر نکلے تو پرندہ اڑاتے اگر وہ دائیں طرف اڑتا تو نیک فال سمجھتے اگر بائیں طرف اڑتا تو نحس جان کر دائیں لوٹ آتے۔ جہاں آج کل بھی ایسے خیالات فاسدہ میں جتنا ہیں۔

۵۷۵۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ، أَخْبَرَنَا يُونُسُ بْنُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (۵۷۵۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عثمان بن عمر نے، کہا ہم سے یونس بن یزید اہلی نے، ان سے سالم نے بیان کیا اور ان سے حضرت ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”امراض

قَالَ: ((لَا عَدْوَى وَلَا طَيْرَةَ وَالشُّومُ فِي ثَلَاثٍ فِي الْمَرْأَةِ وَالذَّارِ وَالذَّابَةِ)). [راجع: ۲۰۹۹] میں چھوت چھات کی اور بدشگونی کی کوئی اصل نہیں اور اگر نحوست ہوتی تو یہ صرف تین چیزوں میں ہوتی: عورت، گھر اور گھوڑے میں۔“

تشریح: بدشگونی کے لغو ہونے پر سب عقلا کا اتفاق ہے مگر چھوت کے معاملہ میں بعض اطبا اختلاف کرتے ہیں اور کہتے ہیں تجربہ سے معلوم ہوتا ہے کہ بعض امراض متعدی ہوتے ہیں مثلاً جذام اور طاعون وغیرہ، ہم کہتے ہیں کہ یہ تہہ راہم ہے اگر وہ درحقیقت متعدی ہوتے تو ایک گھر کے یا ایک شہر کے سب لوگ مبتلا ہو جاتے مگر ایسا نہیں ہوتا بلکہ ایک گھر میں ہی کچھ لوگ بیمار ہوتے اور کچھ تندرست رہ جاتے ہیں جیسا کہ عام مشاہدہ ہے۔

۵۷۵۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا طَيْرَةَ وَخَيْرُهَا الْفَالُ)). قَالُوا: وَمَا الْفَالُ؟ قَالَ: ((الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ)). [طرفہ فی: ۵۷۵۵] (۵۷۵۴) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”بدشگونی کی کوئی اصل نہیں، البتہ نیک فال لینا کچھ برا نہیں ہے۔“ صحابہ کرام رضی اللہ عنہم نے عرض کیا: نیک فال کیا چیز ہے؟ فرمایا: ”تم میں سے کسی کا کوئی نیک بات سننا۔“

[مسلم: ۵۷۹۸]

تشریح: مثلاً بیمار آدمی سلامتی تندرستی کا سن پائے یا لڑائی پر جانے والا شخص راستے میں کسی ایسے شخص سے ملے جس کا نام فتح خاں ہو اس سے فال نیک لیا جاسکتا ہے کہ لڑائی میں فتح ہماری ہوگی۔ ان شاء اللہ تعالیٰ۔

باب: نیک فال لینا کچھ برا نہیں ہے

بَابُ الْفَالِ

۵۷۵۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا طَيْرَةَ وَخَيْرُهَا الْفَالُ)). قَالَ: وَمَا الْفَالُ؟ يَا رَسُولَ اللَّهِ! قَالَ: ((الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ)). (۵۷۵۵) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم کو ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بدشگونی کی کوئی اصل نہیں اور اس میں بہتر فال نیک ہے۔“ لوگوں نے پوچھا: نیک فال کیا ہے؟ یا رسول اللہ! فرمایا: ”کلمہ صالحہ (نیک بات) جو تم میں سے کوئی سنے۔“

[راجع: ۵۷۵۴]

۵۷۵۶۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: ((لَا عَدْوَى وَلَا طَيْرَةَ وَيُجِئُنِي الْفَالُ الصَّالِحُ الْكَلِمَةُ الْحَسَنَةُ)). [طرفہ فی: ۵۷۷۶] (۵۷۵۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”چھوت لگ جانے کی کوئی اصل نہیں اور نہ بدشگونی کی کوئی اصل ہے اور مجھے اچھی فال پسند ہے۔“ یعنی کوئی کلمہ خیر اور نیک بات جو کسی کے منہ سے سنی جائے (جیسا کہ اوپر بیان ہوا)۔

[ابوداؤد: ۳۹۱۶؛ ترمذی: ۱۶۱۵]

تشریح: حافظ صاحب فرماتے ہیں کہ رسول کریم ﷺ کے سامنے بدشگونی کا ذکر آیا تو آپ نے فرمایا کہ ”فاذا رای احدکم شینا ما یکره فلیقل اللهم لا یاتی بالحسنات الا انت ولا یدفع السینات الا انت ولا حول ولا قوة الا باللہ۔“ (فتح جلد ۱۰ / ۱ صفحہ ۲۶۳) یعنی اگر تم میں سے کوئی ایسی مکروہ چیز دیکھے تو کہے یا اللہ! تمام بھلائیاں لانے والا تو ہی ہے اور برائیوں کا دفع کرنے والا بھی تیرے سوا کوئی نہیں ہے گناہوں سے بچنے کی طاقت اور نیکی کرنے کی قوت اور ان کا سرچشمہ اے اللہ! تو ہی ہے۔

باب: اَلُو کو منحوس سمجھنا لغو ہے

بَابُ: لَا هَامَةَ

۵۷۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَكَمِ، قَالَ: (۵۷۵۷) ہم سے محمد بن حکم نے بیان کیا، کہا ہم کو نصر بن شمیل نے خبر دی، أَخْبَرَنَا النَّضْرُ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، قَالَ: کہا ہم کو اسرائیل نے خبر دی، کہا ہم کو ابو حصین (عثمان بن عاصم اسدی) حَدَّثَنَا أَبُو حَاصِبٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي نے بیان کیا، انہیں ابوصالح ذکوان نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا عُدْوَى وَلَا کہ نبی کریم ﷺ نے فرمایا: ”چھوت لگ جانا یا بدشگونی یا الو یا صفر کی طَيْرَةَ وَلَا هَامَةَ وَلَا صَفْرَ)). [راجع: ۵۷۰۷] نحوست یہ کوئی چیز نہیں ہے۔“

تشریح: الو یعنی بوم ایک شکاری پرندہ ہے اس کو دن میں نہیں سو جھتا تو بچارہ رات کو نکلا کرتا ہے۔ آدمیوں کے ڈر سے اکثر جنگل اور ویرانہ میں رہتا ہے۔ عرب لوگ الو کو منحوس سمجھتے ان کا اعتقاد یہ تھا کہ آدمی کی روح مرنے کے بعد الو کے قالب میں آ جاتی ہے اور پکارتی پھرتی ہے۔ نبی کریم ﷺ نے اس لغو خیال کا رد کیا۔ صفر پیٹ کا ایک کیڑا ہے جو بھوک کے وقت پیٹ کو نوچتا ہے، کبھی آدمی اس کی وجہ سے مر جاتا ہے عرب لوگ اس بیماری کو متعدی جانتے تھے۔ امام مسلم رحمہ اللہ نے حضرت جابر رضی اللہ عنہ سے صفر کے یہی معنی نقل کئے ہیں۔ بعض نے کہا صفر سے وہ مہینہ مراد ہے جو محرم کے بعد آتا ہے۔ عرب لوگ اسے بھی منحوس سمجھتے تھے اب تک ہندوستان میں بعض لوگ تیرہ تیزی کو منحوس جانتے اور ان دنوں میں شادی بیاہ نہیں کرتے۔

باب: کہانت کا بیان

بَابُ الْكِهَانَةِ

تشریح: کہانت کی برائی میں سنن میں حضرت ابو ہریرہ رضی اللہ عنہ سے مروی ہے کہ ”من اتی کاهنا او عرافا فصدقه بما یقول فقد کفر بما انزل علی محمد۔“ یعنی جو کوئی کسی کا ہن یا کسی پنڈت کے پاس کسی غیب کی بات کو معلوم کرنے گیا اور پھر اس کی تصدیق کی تو اس نے اس چیز کے ساتھ کفر کیا جو چیز اللہ کے رسول ﷺ پر نازل ہوئی ہے۔ یعنی وہ منکر قرآن ہو گیا کا ہن عرب میں وہ لوگ تھے جو آئندہ کی باتیں لوگوں کو بتلایا کرتے تھے اور ہر ایک شخص سے اس کی قسمت کا حال کہتے یونان سے عرب میں کہانت آئی تھی۔ یونان میں کوئی کام بغیر کاہن سے مشورہ لئے نہ کرتے۔ بعض کاہن یہ دعویٰ کرتے کہ جن ان کے تابع ہیں، وہ ان کو آئندہ کی بات بتلا دیتے ہیں ایسے جھوٹے مکار لوگ بعض پنڈتوں اور بعض ملا، مشائخ کی شکل میں آج بھی موجود ہیں مگر اب ان کا جھوٹ فریب الم نشرح ہو گیا ہے پھر بھی کچھ سادہ لوح لوگ مردوزن ان کے بہکانے میں آ جاتے ہیں۔

۵۷۵۸۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا اللِّثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي أَمْرَاتَيْنِ مِنْ هَذَيْنِ افْتَتَلْنَا فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَأَصَابَ بَطْنَهَا وَهِيَ حَامِلٌ فَقَتَلَتْ (۵۷۵۸) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے عبد الرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے ابوسلمہ بن عبد الرحمن بن عوف رضی اللہ عنہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ قبیلہ ہذیل کی دو عورتوں کے بارے میں جنہوں نے جھگڑا کیا تھا یہاں تک کہ ان میں سے ایک عورت (ام عطیف بنت مروح) نے دوسری کو پتھر پھینک کر مارا (جس کا نام ملیکہ بنت عویر تھا) پتھر عورت کے

پیٹ میں جا کر لگا۔ یہ عورت حاملہ تھی، اس لیے اس کے پیٹ کا بچہ (پتھر کی چوٹ سے) مر گیا۔ یہ معاملہ دونوں فریق نبی کریم ﷺ کے پاس لے گئے تو آپ ﷺ نے فیصلہ کیا کہ عورت کے پیٹ کے بچے کی دیت ایک غلام یا باندی آزاد کرنا ہے جس عورت پر تاوان واجب ہوا تھا اس کے ولی (محل بن مالک بن نابتہ) نے کہا: یا رسول اللہ! میں ایسی چیز کی دیت کیسے دے دوں جس نے نہ کھایا نہ پیا نہ بولا اور نہ ولادت کے وقت اس کی آواز ہی سنائی دی؟ ایسی صورت میں تو کچھ بھی دیت نہیں ہو سکتی۔ آپ ﷺ نے اس پر فرمایا: ”یہ شخص تو کاہنوں کا بھائی معلوم ہوتا ہے۔“

وَلَدَهَا الَّذِي فِي بَطْنِهَا فَاخْتَصَمُوا إِلَيَّ النَّبِيُّ ﷺ فَقَضَى أَنَّ دِيَّةَ مَا فِي بَطْنِهَا غُرَّةٌ عَبْدٌ أَوْ أُمَةٌ فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي غُرِمَتْ: كَيْفَ أَغْرَمُ؟ يَا رَسُولَ اللَّهِ! مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا نَطَقَ وَلَا اسْتَهْلَ فَمِثْلُ ذَلِكَ يُطْلُ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّانِ)). [اطرافہ فی: ۵۷۵۹، ۵۷۶۰، ۶۷۴۰، ۶۹۰۹، ۶۹۱۰]

تشریح: جب ہی تو کاہنوں کی طرح مسیح اور مٹھی نقرے بولتا ہے: ”و انما لم يعاقبه لانه ﷺ كان مأمورا بالصفح عن الجاهلين وفي الحديث من الفوائد ايضا رفع الجنابة للحاكم ووجب الدية في الجنين ولو خرج ميتا۔“ (فتح جلد ۱۰ / صفحہ ۲۶۸) یعنی محل بن مالک کے اس کہنے پر آپ نے اس کو کوئی عتاب نہیں فرمایا اس لیے کہ جاہلوں سے درگزر کرنا ہی کے لئے آپ مامور تھے اس حدیث میں بہت سے فوائد ہیں جیسے مقدمہ حاکم کے پاس لے جانا اور جنین اگر چہ مردہ پیدا ہوا ہو مگر اس کی دیت کا واجب ہونا یہ بھی معلوم ہوا کہ اس شخص کا بیان شاعرانہ تخیل تھا حقیقت میں اس کی کوئی اصلیت نہ تھی۔

(۵۷۵۹) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے امام مالک نے، ان سے ابن شہاب نے، ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ دو عورتیں تھیں۔ ایک نے دوسری کو پتھر دے مارا جس سے اس کے پیٹ کا حمل گر گیا۔ آنحضرت ﷺ نے اس معاملہ میں ایک غلام یا لونڈی کا دیت میں دیے جانے کا فیصلہ کیا۔

۵۷۵۹۔ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَتَيْنِ رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى فِيهِ النَّبِيُّ ﷺ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ. [راجع: ۵۷۵۸] [مسلم: ۴۳۸۹؛ نسائي: ۴۸۳۳]

(۵۷۶۰) اور ابن شہاب نے بیان کیا، ان سے حضرت سعید بن مسیب نے کہ رسول اللہ ﷺ نے جنین جسے اس کی ماں کے پیٹ میں مار ڈالا گیا ہو کی دیت کے طور پر ایک غلام یا ایک باندی دیے جانے کا فیصلہ کیا تھا جسے دیت دینی تھی اس نے کہا: ایسے بچے کی دیت آخر کیوں دوں جس نے نہ کھایا، نہ پیا نہ بولا اور نہ ولادت کے وقت آواز ہی نکلی؟ ایسی صورت میں تو دیت نہیں ہو سکتی۔ رسول اللہ ﷺ نے فرمایا: ”یہ شخص تو کاہنوں کا بھائی معلوم ہوتا ہے۔“

۵۷۶۰۔ ح وَعَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ فَقَالَ: الَّذِي قُضِيَ عَلَيْهِ: كَيْفَ أَغْرَمُ؟ مَنْ لَا أَكَلَ وَلَا شَرِبَ وَلَا نَطَقَ وَلَا اسْتَهْلَ فَمِثْلُ ذَلِكَ يُطْلُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّانِ)). [راجع: ۵۷۵۸]

[مسلم: ۴۳۹۰؛ ابوداؤد: ۴۵۷۷؛ ترمذی: ۲۱۱۱]

نسائی: ۴۸۳۲

تشریح: جو کچھ نبی کریم ﷺ نے فیصلہ فرمایا وہی برحق تھا باقی اس شخص کی ہفوات تھیں جن کو نبی کریم ﷺ نے کہانت سے تشبیہ و کر مثل کہانت کے باطل ٹھہرا دیا۔

۵۷۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ أَبِي مَسْعُودٍ نَهَى النَّبِيُّ ﷺ عَنْ تَمَنِّي الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلُولِ الْكَاهِنِ. [راجع: ۲۲۳۷]

(۵۷۶۱) ہم سے عبد اللہ بن محمد مسدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے ابو بکر بن عبد الرحمن بن حارث نے اور ان سے ابو مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے کتے کی قیمت، زنا کی اجرت اور کاہن کی کہانت کی وجہ سے ملنے والے ہدیہ سے منع فرمایا ہے۔

تشریح: یعنی ایک مؤمن مسلمان کے لئے ان کا کھانا، لینا حرام ہے۔ کتے کی قیمت، زانیہ عورت کی اجرت اور کاہنوں کے تحائف ان کا لینا اور کھانا قطعاً حرام ہے۔

۵۷۶۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يَوْسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ يَحْيَى بْنِ عَزْوَةَ بْنِ الزُّبَيْرِ عَنْ عَزْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَأَلَ رَسُولُ اللَّهِ ﷺ نَاسٌ عَنِ الْكُهَّانِ فَقَالَ: ((لَيْسَ بِشَيْءٍ)). فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهُمْ يُحَدِّثُونَا أَخْيَانًا بِشَيْءٍ فَيَكُونُ حَقًّا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجَنِيُّ فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ فَيَخْلِطُونَ مَعَهَا مِائَةً كَذِبَةٍ)). قَالَ عَلِيُّ: قَالَ عَبْدُ الرَّزَّاقِ: مُرْسَلُ الْكَلِمَةِ مِنَ الْحَقِّ ثُمَّ بَلَغَنِي أَنَّهُ أَسَنَدُهُ بَعْدَهُ. [راجع: ۳۲۱۰] [مسلم: ۵۸۱۶، ۵۸۱۷]

(۵۷۶۲) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں یحییٰ بن عروہ بن زبیر نے، انہیں عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ کچھ لوگوں نے رسول اللہ ﷺ سے کاہنوں کے متعلق پوچھا: آنحضرت ﷺ نے فرمایا: ”اس کی کوئی بنیاد نہیں۔“ لوگوں نے کہا: یا رسول اللہ! بعض اوقات وہ ہمیں ایسی چیزیں بھی بتاتے ہیں جو صحیح ہو جاتی ہیں۔ حضور اکرم ﷺ نے فرمایا: ”یہ کلمہ حق ہوتا ہے۔ اسے کاہن کسی جن سے سن لیتا ہے وہ جن اپنے دوست کاہن کے کان میں ڈال جاتا ہے اور پھر یہ کاہن اس کے ساتھ سوجھوٹ ملا کر بیان کرتے ہیں۔“ علی بن عبد اللہ مدینی نے بیان کیا کہ عبد الرزاق اس کلمہ ”تلك الكلمة من الحق“ کو مرسلاً روایت کرتے تھے، پھر انہوں نے کہا: مجھے یہ خبر پہنچی کہ عبد الرزاق نے اس کے بعد اسے مسنداً حضرت عائشہ رضی اللہ عنہا سے روایت کیا ہے۔

[۵۸۱۸، ۵۸۱۷]

تشریح: قسطانی نے کہا یہ کہانت یعنی شیطان جو آسمان پر جا کر فرشتوں کی بات اڑا لیتے تھے نبی کریم ﷺ کی بعثت سے موقوف ہو گئی اب آسمان پر اتنا شدید پھر ہے کہ شیطان وہاں پھٹکنے نہیں پاتے ذاب ویسے کاہن موجود ہیں جو شیطان سے تعلق رکھتے تھے ہمارے زمانے کے کاہن محض اٹکل بچو بات کرتے ہیں۔

باب: جادو کا بیان

بَابُ السَّحْرِ

اور اللہ تعالیٰ نے سورہ بقرہ میں فرمایا: ”لیکن شیطان کافر ہو گئے وہی لوگوں کو کھر یعنی جادو سکھاتے ہیں اور اس علم کی بھی تعلیم دیتے ہیں جو مقام بائبل میں دو فرشتوں ہاروت اور ماروت پر اتارا گیا اور وہ دونوں کسی کو بھی اس علم کی باتیں نہیں سکھاتے تھے جب تک یہ نہ کہہ دیتے دیکھو! اللہ نے ہم کو دنیا میں آزمائش کے لیے بھیجا ہے تو جادو دیکھ کر کافر مت بن، مگر لوگ ان دونوں کے اس طرح کہہ دینے پر بھی ان سے وہ جادو دیکھ ہی لیتے جس سے وہ مرد اور اس کی بیوی کے درمیان جدائی ڈال دیتے ہیں اور یہ جادوگر جادو کی وجہ سے بغیر اللہ کے حکم کے کسی کو نقصان نہیں پہنچا سکتے۔ غرض وہ علم سیکھتے ہیں جس سے فائدہ تو کچھ نہیں الٹا نقصان ہے اور یہودیوں کو بھی معلوم ہے کہ جو کوئی جادو دیکھے اس کا آخرت میں کوئی حصہ نہ رہا۔“ اور سورہ طہ میں فرمایا: ”جادوگر جہاں بھی جائے کجخت با مراد نہیں ہوتا۔“ اور سورہ انبیاء میں فرمایا: ”کیا تم دیکھ سکتے ہو جادو کی پیروی کرتے ہو۔“ اور سورہ طہ میں فرمایا: ”حضرت موسیٰ علیہ السلام کو ان کے جادو کی وجہ سے ایسا معلوم ہوتا تھا کہ وہ رسیاں اور لاشیاں سانپ کی طرح دوڑ رہی ہیں۔“ اور سورہ فلق میں فرمایا: ”اور بدی ہے ان عورتوں کی جو گرہوں میں پھونک مارتی ہیں۔“ اور سورہ مؤمنون میں فرمایا: ﴿فَأَنَّى تُسْحَرُونَ﴾ یعنی ”پھر تم پر کیا جادو کی مار ہے۔“

(۵۷۶۳) ہم سے ابراہیم بن موسیٰ اشعری نے بیان کیا، کہا ہم کو عیسیٰ بن یونس نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ بنی زریق کے ایک شخص یہودی لبید بن اعصم نے رسول اللہ ﷺ پر جادو کر دیا تھا اور اس کی وجہ سے رسول اللہ ﷺ کسی چیز کے متعلق خیال کرتے کہ آپ نے وہ کام کر لیا ہے حالانکہ آپ ﷺ نے وہ کام نہ کیا ہوتا۔ ایک دن یا (راوی نے بیان کیا کہ) ایک رات آنحضرت ﷺ میرے یہاں تشریف رکھتے تھے اور مسلسل دعا کر رہے تھے، پھر آپ ﷺ نے فرمایا: ”عائشہ! تمہیں معلوم ہے اللہ سے جو بات میں پوچھ رہا تھا، اس نے اس کا جواب مجھے دے دیا۔ میرے پاس دو (فرشتے حضرت جبریل و میکائیل علیہما السلام) آئے ایک میرے سر کی طرف کھڑا ہو گیا اور دوسرا میرے پاؤں کی طرف۔ ایک نے

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ﴾ [البقرة: ۱۰۲] وَقَوْلِهِ: ﴿وَلَا يَفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾ [طہ: ۶۹] وَقَوْلِهِ: ﴿أَفَاتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ﴾ [الانبیاء: ۳] وَقَوْلِهِ: ﴿يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾ [طہ: ۶۶] وَقَوْلِهِ: ﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾ [الفرق: ۴] وَالنَّفَّاثَاتِ السَّوَاجِرُ ﴿تُسْحَرُونَ﴾ [المؤمنون: ۸۹] تُعْمَوْنَ.

۵۷۶۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَحَرَ رَسُولَ اللَّهِ ﷺ رَجُلٌ مِنْ بَنِي زُرَيْقٍ يَقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ حَتَّى كَانَ رَسُولُ اللَّهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ كَانَ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ وَهُوَ عِنْدِي لَكَيْتَهُ دَعَا وَدَعَا ثُمَّ قَالَ: ((يَا عَائِشَةُ! أَشْعَرْتُ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ أَتَانِي رَجُلَانِ فَقَعَدَا أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ

اپنے دوسرے ساتھی سے پوچھا: ان صاحب کی بیماری کیا ہے؟ دوسرے نے کہا: ان پر جادو ہوا ہے۔ اس نے پوچھا: کس نے جادو کیا ہے؟ جواب دیا: لبید بن اعصم نے۔ پوچھا: کس چیز میں؟ جواب دیا: کنگھی کے بال میں جو زکھور کے خوشے میں رکھے ہوئے ہیں۔ سوال کیا: اور یہ جادو ہے کہاں؟ جواب دیا: ذروان کے کنویں میں۔ پھر آنحضرت ﷺ اس کنویں پر اپنے چند صحابہ رضی اللہ عنہم کے ساتھ تشریف لے گئے اور جب واپس آئے تو فرمایا: ”عائشہ! اس کا پانی ایسا (سرخ) تھا جیسے مہندی کا پنچڑ ہوتا ہے اور اس کے کھجور کے درختوں کے سر (اوپر کا حصہ) شیطان کے سروں کی طرح تھے۔“ میں نے عرض کی: یا رسول اللہ! آپ نے اس جادو کو باہر کیوں نہیں کر دیا۔ آنحضرت ﷺ نے فرمایا: ”اللہ تعالیٰ نے مجھے اس سے عافیت دے دی، اس لیے میں نے مناسب نہیں سمجھا کہ اب میں خواہ مخواہ لوگوں میں اس برائی کو پھیلاؤں۔“ پھر آنحضرت ﷺ نے اس جادو کا سامان کنگھی بال خرما کا غلاف اسی میں دفن کر دیا۔ عیسیٰ بن یونس کے ساتھ اس حدیث کو ابواسامہ اور ابو ضمیرہ (انس بن عیاض) اور ابن ابی الزنادیوں نے ہشام سے روایت کیا اور لیث بن سعد اور سفیان بن عیینہ نے ہشام سے یوں روایت کیا ہے ”فی مُشْطٍ وَمُشَاقَّةٍ“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا: مشاطۃ اسے کہتے ہیں جو بال کنگھی کرنے میں نکلیں سر یا داڑھی کے اور مشاقۃ روئی کے تار، یعنی سوت کے تار کو کہتے ہیں۔

الرَّجُلُ؟ قَالَ: مَطْبُوبٌ قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ وَجَبَّ طَلْعُ نَحْلَةٍ ذَكَرَ قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بِنْرِ ذَرَوَانَ)) فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي نَاسٍ مِنْ أَصْحَابِهِ فَجَاءَ فَقَالَ: ((رَبَا عَائِشَةُ! كَأَنَّ مَانَهَا نَقَاعَةَ الْحِنَاءِ أَوْ كَأَنَّ رُؤُوسَ نَحْلِهَا رُؤُوسَ الشَّيَاطِينِ)) قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا اسْتَخْرَجْتَهُ قَالَ: ((قَدْ عَافَانِي اللَّهُ فَكَرِهْتُ أَنْ أَتُورَّ عَلَى النَّاسِ فِيهِ شَرًّا)) فَأَمَرَهَا بِهَا فَدَفَنْتْ تَابِعَهُ أَبُو أُسَامَةَ وَأَبُو ضَمْرَةَ وَأَبْنُ أَبِي الزِّنَادِ عَنْ هِشَامٍ وَقَالَ اللَّيْثُ وَأَبْنُ عُيَيْنَةَ عَنْ هِشَامٍ: ((فِي مُشْطٍ وَمُشَاقَّةٍ)) قَالَ أَبُو عَبْدِ اللَّهِ: الْمُشَاقَّةُ مَا يَخْرُجُ مِنَ الشَّعْرِ إِذَا مُشِطَ وَالْمُشَاقَّةُ مِنَ مُشَاقَّةِ الْكُتَّانِ. [راجع: ۳۱۷۵]

تشریح: ”قال النووي خشي من اخراجه واشاعته ضررا على المسلمين من تذكر السحر وتعلمه ونحو ذلك وهو من باب ترك المصلحة خوف المفسدة۔“ (فتح جلد ۱۰ / صفحہ ۲۸۳) نووی رحمہ اللہ نے کہا کہ آپ نے اس جادو کے نکلنے اور اس کا ذکر پھیلانے سے احتراز فرمایا تاکہ جادو کے کھانے اور اس کے ذکر کرنے سے مسلمانوں کو نقصان نہ ہو۔ اسی خوف فساد کی بنا پر مصلحت کے تحت آپ نے اسی وقت اس کا خیال چھوڑ دیا۔

بَابُ: الشَّرْكَ وَالسَّحَرُ مِنَ الْمُوبِقَاتِ

باب: شرک اور جادو ان گناہوں میں سے ہیں جو آدمی کو تباہ کر دیتے ہیں

تشریح: جادو وہ خلاف عادت امر ہے جو شریر اور بدکار شخص سے صادر ہو۔ جمہور کا قول یہی ہے کہ جادو کی حقیقت ہے۔ جمہور کا یہ بھی قول ہے کہ جادو کا اثر صرف تغیر مزاج میں ہوتا ہے لیکن حقیقت کا بدلنا کہ جمادات حیوانات ہو جائے یا حیوان جمادات بن جائے یہ جادو سے ناممکن ہے۔ مجرہ اور کرامت اور جادو میں یہ فرق ہے کہ جادو گر سفلی اعمال کا محتاج ہوتا ہے اور دوسرے سامان کا شفا ماریل، گیر، و مردے کی ہڈیاں وغیرہ، اور کرامت میں اس سامان کی ضرورت نہیں ہوتی اور مجرہ میں پیغمبری کا دعویٰ ہوتا ہے اور اظہار اور مقابلہ مخالفین سے اور کرامت کو ادلیائے اللہ لوگوں سے چھپاتے ہیں دعوئی اور

۵۷۶۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ أَبِي الْغَنِيثِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اجْتَنِبُوا الْمُؤَبَقَاتِ الشُّرَكَ بِاللَّهِ وَالسَّحَرُ)). [راجع: ۲۷۶۶]

(۵۷۶۳) ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، کہا مجھ سے سلیمان بن بلال نے بیان کیا، ان سے ثور بن زید نے، ان سے ابو غنیث نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”بتباہ کر دینے والی چیز اللہ کے ساتھ شرک کرنا ہے اس سے بچو اور جادو کرنے کرانے سے بھی بچو۔“

تفسیر: یہ ہر دو گناہ ایمان کو تباہ کر دیتے ہیں۔ شرک اور جادو ہر دو گناہ کو رسول کریم ﷺ نے ایک ہی خانہ میں ذکر فرمایا جس سے ظاہر ہے کہ ہر دو گناہ کس قدر خطرناک ہیں خاص طور پر شرک وہ گناہ ہے جس کا مرتکب اگر توہ کہے کہ میں نے اللہ کے سوا کوئی شریک نہیں ہے اور وہی جنت اس پر قطعاً حرام ہے۔ شرک کی تفصیلات معلوم کرنے کے لئے کتاب الدین الخالص وغیرہ کا مطالعہ کریں۔

باب: ہَلْ یَسْتَخْرِجُ السَّحَرَ باب: جادو کا توڑ کرنا

وَقَالَ قَتَادَةُ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ: رَجُلٌ بِهِ طِبٌّ أَوْ يُؤْخَذُ عَنْ أَمْرَاتِهِ أَيْحُلُّ عَنْهُ أَوْ يُنْشَرُ؟ قَالَ: لَا بَأْسَ بِهِ إِنَّمَا يُرِيدُونَ بِهِ الْإِصْلَاحَ فَأَمَّا مَا يَنْفَعُ فَلَمْ يَنْفَعْ عَنْهُ.

حضرت قتادہ رضی اللہ عنہ نے بیان کیا کہ میں نے سعید بن مسیب سے کہا ایک شخص پر اگر جادو ہو یا اس کی بیوی تک پہنچنے سے اسے باندھ دیا گیا ہو اس کو دور کرنے اور جادو کے باطل کرنے کے لیے منتز کرنا درست ہے یا نہیں؟ انہوں نے کہا: اس میں کوئی قباحت نہیں جادو دفع کرنے والوں کی تونیت بخیر ہوتی ہے اور اللہ پاک نے اس بات سے منع نہیں فرمایا جس سے فائدہ ہو۔

تشریح: جب تک اس منتر میں شرکیہ الفاظ نہ ہوں۔

۵۷۶۵۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ ابْنَ عَسِنَّةَ يَقُولُ أَوَّلُ مَنْ حَدَّثَنَا بِهِ ابْنُ جُرَيْجٍ، يَقُولُ: حَدَّثَنِي آلُ عُرْوَةَ عَنْ عُرْوَةَ فَسَأَلْتُ هِشَامًا عَنْهُ فَحَدَّثَنَا عَنْ أَبِيهِ عَنْ عَائِشَةَ كَأَنَّ رَسُولَ اللَّهِ ﷺ سَجَرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيَهُنَّ قَالَ سَفِيَانٌ: وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السَّحْرِ إِذَا كَانَ كَذَا قَالَ: فَانْتَبَهَ مِنْ نَوْمِهِ ذَاتَ يَوْمٍ (۵۷۶۵) مجھ سے عبد اللہ بن محمد مندی نے بیان کیا، کہا میں نے سفیان بن عیینہ سے سنا، کہا سب سے پہلے یہ حدیث ہم سے ابن جریج نے بیان کی وہ بیان کرتے تھے کہ مجھ سے یہ حدیث آل عروہ نے عروہ سے بیان کی، اس لیے میں نے (عروہ کے بیٹے) ہشام سے اس کے بارے میں پوچھا تو انہوں نے ہم سے اپنے والد (عروہ) سے بیان کیا کہ ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ پر جادو کر دیا گیا تھا اور اس کا آپ پر یہ اثر ہوا تھا کہ آپ ﷺ کو خیال ہوتا کہ آپ نے ازواجِ مطہرات رضی اللہ عنہن میں سے کسی کے ساتھ ہم بستری کی ہے، حالانکہ آپ ﷺ نے کی نہیں ہوتی۔

سفیان ثوری نے بیان کیا: جادو کی یہ سب سے سخت قسم ہے جب اس کا یہ اثر ہو، پھر آپ ﷺ نے فرمایا: ”عائشہ! تمہیں معلوم ہے اللہ سے جو بات میں نے پوچھی تھی اس کا جواب اس نے کب کا دے دیا ہے فرمایا میرے پاس دو فرشتے آئے، ایک میرے سر کے پاس کھڑا ہو گیا اور دوسرا میرے پاؤں کے پاس۔ جو فرشتہ میرے سر کی طرف کھڑا تھا اس نے دوسرے سے کہا: ان صاحب کا کمال حال ہے؟ دوسرے نے جواب دیا: ان پر جادو کر دیا گیا ہے۔ پوچھا: کس نے ان پر جادو کیا ہے؟ جواب دیا: لُبید بن اعصم نے۔ یہ یہودیوں کے حلیف بنی زریق کا ایک شخص تھا اور منافق تھا۔ سوال کیا: کس چیز میں ان پر جادو کیا ہے؟ جواب دیا: بنگلے اور بال میں۔ پوچھا: جادو ہے کہاں؟ جواب دیا: زنجبور کے خوشے میں جو ذروان کے کنویں کے اندر رکھے ہوئے پتھر کے نیچے دفن ہے۔“ بیان کیا کہ حضور اکرم ﷺ اس کنویں پر تشریف لے گئے اور جادو اندر سے نکالا۔ آنحضرت ﷺ نے فرمایا: ”یہی وہ کنواں ہے جو مجھے خواب میں دکھایا گیا تھا اس کا پانی مہندی کے عرق جیسا رنگین تھا اور اس کے کجور کے درختوں کے سر شیاطین کے سروں جیسے تھے۔“ بیان کیا کہ پھر وہ جادو کنویں میں سے نکالا گیا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے کہا: آپ ﷺ نے اس جادو کا توڑ کیوں نہیں کرایا۔ فرمایا: ”ہاں! اللہ تعالیٰ نے مجھے شفا دی اب میں لوگوں میں ایک شور ہونا پسند نہیں کرتا۔“

باب: جادو کے بیان میں

تشیع: اکثر نسخوں میں یہ باب مذکور نہیں ہے حافظ نے کہا وہی ٹھیک ہے کیونکہ یہ باب ایک بار پہلے مذکور ہو چکا ہے پھر دوبارہ اس کا لانا امام بخاری رحمہ اللہ کی عادت کے خلاف ہے۔

(۵۷۶۶) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ پر جادو کر دیا گیا تھا اور اس کا اثر یہ تھا کہ آپ ﷺ کو خیال ہوتا کہ آپ کوئی چیز کر چکے ہیں، حالانکہ وہ چیز نہ کی ہوئی۔ ایک دن آنحضرت ﷺ میرے یہاں تشریف رکھتے تھے اور مسلسل دعائیں کر رہے تھے۔ پھر فرمایا: ”عائشہ! تمہیں معلوم ہے اللہ سے جو بات میں نے پوچھی اس کا جواب اس نے مجھے دے دیا

فَقَالَ: ((يَا عَائِشَةُ! أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ الْآتِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ الْآخَرُ عِنْدَ رَأْسِي لِلْآخَرِ مَا بَالُ الرَّجُلِ؟ قَالَ: مُطْبُوبٌ قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودٍ كَانَ مُنَافِقًا قَالَ: وَلَيْمَ؟ قَالَ: فِي مُشْطٍ وَمُشَافِقَةٍ قَالَ: فَايَنَ؟ قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرٍ تَحْتَ رَعْوَلَةٍ فِي بَيْتٍ ذِي أَرْوَاقٍ)). قَالَ: فَأَتَى الْبَيْتَ حَتَّى اسْتَخْرَجَهُ فَقَالَ: ((هَذِهِ الْبَيْتُ الَّتِي أُرِيَتْهَا وَكَانَتْ مَائِهَا نَفَاعَةُ الْحِنَاءِ وَكَانَ نَخْلُهَا رُؤُوسُ الشَّيَاطِينِ)). قَالَ: فَاسْتَخْرَجَ قَالَتْ: فَقُلْتُ: أَفَلَا تَنْشُرُ. فَقَالَ: ((أَمَّا اللَّهُ فَقَدْ شَفَانِي وَأَكْرَمَهُ أَنْ أُتِيَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا)).

[راجع: ۳۱۷۵]

بَابُ السَّحْرِ

۵۷۶۶- حَدَّثَنَا عُيَيْنَةُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَجَّرَ رَسُولُ اللَّهِ ﷺ حَتَّى إِنَّهُ لَيَخِيلُ إِلَيْهِ أَنَّهُ فَعَلَ الشَّيْءَ وَمَا فَعَلَهُ حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدِي دَعَا اللَّهَ وَدَعَاهُ ثُمَّ قَالَ: ((أَشْعَرْتُ يَا عَائِشَةُ! أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ)). قُلْتُ:

ہے؟“ میں نے عرض کی: وہ کیا بات ہے یا رسول اللہ؟ آپ نے فرمایا: ”میرے پاس دو فرشتے (حضرت جبریل و میکائیل علیہ السلام) آئے اور ایک میرے سر کے پاس کھڑا ہو گیا اور دوسرا پاؤں کی طرف۔ پھر ایک نے اپنے دوسرے ساتھی سے کہا: ان صاحب کی تکلیف کیا ہے؟ دوسرے نے جواب دیا: ان پر جادو کیا گیا ہے۔ پوچھا: کس نے ان پر جادو کیا ہے؟ فرمایا: بنی زریق کے لبد بن اعصم یہودی نے۔ پوچھا: کس چیز میں؟ جواب دیا: کنگھے اور بال میں جو زکھجور کے خوشے میں رکھا ہوا ہے۔ پوچھا: وہ جادو رکھا کہاں ہے؟ جواب دیا: اروان کے کنویں میں۔“ بیان کیا کہ پھر حضور اکرم ﷺ اپنے چند صحابہ کے ساتھ اس کنویں پر تشریف لے گئے اور اسے دیکھا وہاں کھجور کے درخت بھی تھے، پھر آپ واپس حضرت عائشہ رضی اللہ عنہا کے یہاں تشریف لائے اور فرمایا: ”اللہ کی قسم اس کا پانی مہندی کے عرق جیسا (سرخ) ہے اور اس کے کھجور کے درخت شیاطین کے سروں جیسے ہیں۔“ میں نے عرض کیا: یا رسول اللہ! وہ کنگھی بال وغیرہ غلاف سے نکلوائے یا نہیں؟ آپ نے فرمایا: ”نہیں، سن لے اللہ نے تو مجھے شفا دے دی، تندرست کر دیا اب میں ڈرا کہیں لوگوں میں ایک شور نہ پھیلے۔“ اور آنحضرت ﷺ نے اس سامان کے دفن دینے کا حکم دیا وہ دفن کر دیا گیا۔

وَمَا ذَاكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: ((جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي ثُمَّ قَالَ: أَحَدُهُمَا لِصَاحِبِهِ مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ الْيَهُودِيُّ مِنْ بَنِي زُرَيْقٍ قَالَ: فِيمَا ذَا؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ وَحَبِّ طَلْعَةٍ ذَكَرَ قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ زَيْدِ أَرْوَانَ)). فَذَهَبَ النَّبِيُّ ﷺ فِي أَتْنِاسٍ مِنْ أَصْحَابِهِ إِلَى الْبَيْتِ فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَ: وَاللَّهِ! لَكَأَنَّ مَاتَهَا نَقَاعَةَ الْجَنَاءِ وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ قُلْتُ: يَا رَسُولَ اللَّهِ! أَفَأَخْرَجْتَهُ؟ قَالَ: ((لَا أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ وَشَفَّانِي وَخَشِيتُ أَنْ أَتَوَّرَ عَلَى النَّاسِ مِنْهُ شَرًّا)). وَأَمَرَ بِهَا فَدُفِنَتْ. [راجع: ۳۱۷۵] [مسلم: ۵۷۰۴]

تشریح: ابن سعد کی روایت میں یوں ہے کہ آپ نے علی رضی اللہ عنہ اور عمار رضی اللہ عنہ کو اس کنویں پر بھیجا کہ جا کر یہ جادو کا سامان اٹھا لائیں۔ ایک روایت میں ہے حضرت جبیر بن یاس زرقی کو بھیجا انہوں نے یہ چیزیں کنویں سے نکالیں ممکن ہے کہ پہلے آپ نے ان لوگوں کو بھیجا ہو اور بعد میں آپ خود بھی تشریف لے گئے ہوں جیسا کہ یہاں مذکور ہے نبی کریم ﷺ پر جو چند روز اس جادو کا اثر رہا اس میں یہ حکمت الہی تھی کہ آپ کا جادو گر نہ ہوتا سب پر کھل جائے کیونکہ جادو گر کا اثر جادو گر پر نہیں ہوتا۔ (وحیدی)

باب: اس بیان میں کہ بعض تقریریں بھی جادو بھری ہوتی ہیں

بَابُ مِنَ الْبَيَانِ بِسَحَرٍ

(۵۷۶۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں زید بن اسلم نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ دو آدمی پورب کی طرف (ملک عراب) سے (سنہ ۹ھ میں) مدینہ آئے اور لوگوں کو خطاب کیا لوگ ان کی تقریر سے بہت متاثر ہوئے تو رسول اللہ ﷺ نے فرمایا: ”بعض تقریریں بھی جادو بھری ہوتی ہیں۔“ یا یہ فرمایا:

۵۷۶۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنَ الْبَيَانِ لِسِحْرًا أَوْ إِنَّ

”بعض تقریر جادو ہوتی ہے۔“

[بَعْضُ الْبَيَانِ سِحْرٌ]۔ [راجع: ۵۱۴۶]

تشریح: معلوم ہوا کہ جادو کی کچھ نہ کچھ حقیقت ضرور ہے مگر اس کا کرنا کرنا اسلام میں قطعاً ناجائز قرار دیا گیا۔

باب: عجوبہ کھجور جادو کے لیے بڑی عمدہ دوا ہے

بَابُ الدَّوَاءِ بِالْعَجْوَةِ لِلْسَّحْرِ

(۵۷۶۸) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے مروان بن معاویہ نے بیان کیا، کہا ہم کو ہاشم بن ہاشم بن عقبہ نے خبر دی، کہا ہم کو عامر بن سعد نے خبر دی اور ان سے ان کے والد (سعد بن ابی وقاص رضی اللہ عنہ) نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص روزانہ چند عجوبہ کھجوریں کھا لیا کرے اسے اس دن رات تک زہر اور جادو نقصان نہیں پہنچا سکیں گے۔“ علی بن عبد اللہ مدینی کے سوا دوسرے راوی نے بیان کیا کہ سات کھجوریں کھا لیا کرے، یعنی حدیث علی۔

۵۷۶۸۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ، أَخْبَرَنَا هَاشِمٌ، قَالَ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَصْطَبَحَ كُلَّ يَوْمٍ تَمْرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ سُمْ وَلَا سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ)). وَقَالَ غَيْرُهُ: سَبْعَ تَمْرَاتٍ يَعْنِي حَدِيثَ عَلِيٍّ. [راجع: ۵۴۴۵]

(۵۷۶۹) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو ابواسامہ حماد بن اسامہ نے خبر دی، انہوں نے کہا ہم سے ہاشم بن ہاشم نے بیان کیا کہ میں نے عامر بن سعد سے سنا، انہوں نے حضرت سعد رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”جس شخص نے صبح کے وقت سات عجوبہ کھجوریں کھالیں اس دن اسے نہ زہر نقصان پہنچا سکتا ہے اور نہ جادو۔“

۵۷۶۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هَاشِمٌ بْنُ هَاشِمٍ، قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ، قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ تَصَبَّحَ سَبْعَ تَمْرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمْ وَلَا سِحْرٌ)). [راجع: ۵۴۴۵]

[۵۴۴۵]

تشریح: یہ مدینہ منورہ کی خاص الخاص کھجور ہے جو وہاں تلاش کرنے سے دستیاب ہو جاتی ہے اللھم ارزقنا۔ (اے میں) ان روایتوں سے بھی جادو کی حقیقت پر روشنی پڑتی ہے۔

باب: الوکا منحوس ہونا محض غلط ہے

بَابُ لَا هَامَةَ

(۵۷۷۰) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابو سلمہ بن عبد الرحمن بن عوف نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا، نبی کریم ﷺ نے فرمایا: ”چھوت لگ جانا، صفر کی نحوست اور الوکی نحوست کوئی چیز نہیں۔“ ایک دیہاتی نے کہا: یا رسول اللہ! پھر اس اونٹ کے متعلق کیا کہا جائے گا جو ریگستان میں ہرن کی طرح صاف چمکدار ہوتا

۵۷۷۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا عَذْوَى وَلَا صَفَرٌ وَلَا هَامَةٌ)). فَقَالَ أَغْرَابِيُّ: يَا رَسُولَ اللَّهِ! فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ

فَيَخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيَجْرِبُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَمَنْ أَعْدَى الْأَوَّلَ؟))
 ہے لیکن خارش والا اونٹ اسے مل جاتا ہے اور اسے بھی خارش لگا دیتا ہے؟
 رسول اللہ ﷺ نے فرمایا: ”لیکن پہلے اونٹ کو کس نے خارش لگائی تھی؟“
 [راجع: ۵۷۰۷] [ابوداؤد: ۳۹۱۱]

۵۷۷۱۔ وَعَنْ أَبِي سَلَمَةَ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((لَا يُوْرِدُنِي مُعْرِضٌ عَلَى مُصِصٍ)). وَأَنْجَرَ أَبُو هُرَيْرَةَ حَدِيثَ الْأَوَّلِ قُلْنَا: أَلَمْ تَحْدِثْ أَنَّهُ لَا عَذْوَى؟ فَرَطَنَ بِالْحَبَشِيَّةِ قَالَ أَبُو سَلَمَةَ: قَمَا رَأَيْتُهُ نَسِيَ حَدِيثَنَا غَيْرَهُ. [طرفہ فی: ۵۷۷۴]
 (۱۷۷۵) اور ابوسلمہ سے روایت ہے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص اپنے بیمار اونٹوں کو کسی کے تحت منداؤنٹوں میں نہ لے جائے۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے پہلی حدیث کا انکار کیا۔ ہم نے (حضرت ابو ہریرہ رضی اللہ عنہ سے) عرض کیا: آپ ہی نے ہم سے یہ حدیث نہیں بیان کی ہے کہ چھوت یہ نہیں ہوتا؟ پھر وہ (غصے میں) حبشی زبان بولنے لگے۔ ابوسلمہ بن عبدالرحمن نے بیان کیا کہ اس حدیث کے سوا میں نے حضرت ابو ہریرہ رضی اللہ عنہ کو اور کوئی حدیث بھولے نہیں دیکھا۔

تشریح: راوی کا یہ خیال صحیح نہیں ہے کہ حضرت ابو ہریرہ رضی اللہ عنہ حدیث بھول گئے اس لئے انہوں نے انکار کیا بلکہ انکار کی وجہ شاذ کہ حدیث کو تعارض کی اصل میں پیش کرنا تھا۔ ان کو اس پر ناراضگی ہوئی کیونکہ یہ دونوں احادیث دو الگ الگ مضامین پر شامل ہیں اور ان میں تعارض کا کوئی سوال نہیں۔ بعض لوگوں نے کہا ہے کہ ان معاملات میں عام لوگوں کے ذہنوں میں جو وہم پیدا ہوتا ہے اسی سے بچنے کے لئے یہ حکم حدیث میں ہے کہ تندرست جانوروں کو بیمار جانوروں سے الگ رکھو کیونکہ اگر ایک ساتھ رکھنے میں تندرست جانور بھی بیمار ہو گئے تو یہ وہم پیدا ہو سکتا ہے کہ یہ سب کچھ اس بیمار جانور کی وجہ سے ہوا ہے اور اس طرح کے خیالات کی شریعت حق نے تردید کی ہے۔

بَابُ: لَا عَذْوَى

۵۷۷۲۔ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ عَنْ يُونُسَ بْنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَخَمْرَةُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا عَذْوَى وَلَا طَبْرَةَ إِلَّا الشُّوْمَ فِي ثَلَاثٍ فِي الْمَرْأَةِ وَالْقُرْبَى وَالْإِنْسَانِ)). [راجع: ۲۰۹۹]
 (۵۷۷۲) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے عبداللہ بن وہب نے بیان کیا، ان سے یونس بن زہری نے، ان سے ابن شہاب نے کہا مجھے سالم بن عبداللہ اور خمرہ نے خبر دی اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”چھوت لگ جانے کی کوئی حقیقت نہیں ہے، بدشگونی کی کوئی اصل نہیں۔ (اگر ممکن ہو تو) محوشت تین چیزوں میں ہوتی۔ گھوڑے میں، عورت میں اور گھر میں۔“

تشریح: مگر حقیقت ان میں سے کوئی نہیں ہے۔ الا ان يشاء الله۔

۵۷۷۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ
 (۵۷۷۳) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے ابوسلمہ بن عبدالرحمن بن عوف نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے

رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا عَدْوَى)). فرمایا: ”چھوت کی کوئی حقیقت نہیں۔“

[راجع: ۵۷۰۷] [مسلم: ۵۷۹۰، ۵۷۹۱]

۵۷۷۴۔ قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يُوْرِدُ الْمُمْرِضَ عَلَى الْمُصِحِّ)). [راجع: ۵۷۷۱]

(۵۷۷۴) ابو سلمہ بن عبد الرحمن نے بیان کیا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، ان سے نبی کریم ﷺ نے فرمایا: ”مریض اونٹوں والا اپنے اونٹ تندرست اونٹوں والے کے اونٹ میں نہ چھوڑے۔“

۵۷۷۵۔ وَعَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي بَسَنَانُ ابْنُ أَبِي بَسَنَانَ الدُّوْلِيُّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا عَدْوَى)). فَقَامَ أَغْرَابِيُّ. فَقَالَ: أَرَأَيْتَ الْإِبِلَ تَكُونُ فِي الرَّمَالِ أَمْثَالَ الطَّبَاةِ فَيَأْتِيهَا الْبَعِيرُ الْأَجْرَبُ فَتَجْرَبُ؟ قَالَ النَّبِيُّ ﷺ: ((لَمَنْ أَعْدَى الْأَوَّلُ؟)) [راجع: ۵۷۰۷]

(۵۷۷۵) اور زہری سے روایت ہے انہوں نے بیان کیا کہ مجھے سنان بن ابی سنان دوولی نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”چھوت کوئی چیز نہیں ہے۔“ اس پر ایک دیہاتی نے کھڑے ہو کر پوچھا: آپ ﷺ نے دیکھا ہوگا کہ ایک اونٹ ریگستان میں ہرن جیسا صاف رہتا ہے لیکن جب وہی ایک خارش والے اونٹ کے پاس آ جاتا ہے تو اسے بھی خارش ہو جاتی ہے؟ نبی اکرم ﷺ نے فرمایا: ”لیکن پہلے اونٹ کو کس نے خارش لگائی تھی؟“

تشریح: یہی اس کا ثبوت ہے کہ چھوت کی کوئی حقیقت نہیں ہے۔ اگر کہیں کہ اس کو کسی اور اونٹ سے خارش کی تھی تو اس اونٹ کو کس سے لگی۔ آخر میں تسلسل لازم آئے گا جو محال ہے یا یہ کہنا ہوگا کہ ایک اونٹ کو خود بخود خارش پیدا ہوئی تھی آپ نے ایسی دلیل عقلی منطقی بیان فرمائی کہ علماء کا نظر انٹو اس کے سامنے چل ہی نہیں سکتا۔ اب جو یہ دیکھنے میں آتا ہے کہ بعض بیماریاں جیسے طاعون ہیضہ وغیرہ ایک بستی سے دوسری بستی میں پھیلتی ہیں یا ایک شخص کے بعد دوسرے کو ہو جاتی ہیں تو اس سے یہ ثابت نہیں ہوتا کہ بیماری منتقل ہوئی ہے بلکہ بحکم الہی اس دوسری بستی یا شخص میں بھی پیدا ہوئی اور اس کی دلیل یہ ہے کہ ایک ہی گھر میں بعض طاعون سے مرتے ہیں بعض نہیں مرتے اور ایک ہی شفا خانہ میں ڈاکٹرز وغیرہ طاعون والوں کا علاج کرتے ہیں پھر بعض ڈاکٹروں فرسوں کو طاعون ہو جاتا ہے بعض کو نہیں ہوتا اگر چھوت لگتا ہوتا تو سب ہی کو ہو جاتا تو لہذا وہی حق ہے جو رسول صادق ﷺ نے فرمایا مگر وہم کی دوا اللاطون کے پاس بھی نہیں ہے۔ (وحیدی)

۵۷۷۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا عَدْوَى وَلَا طَبَاةَ وَيُعْجِبُنِي الْقَالُ)). قَالُوا: وَمَا الْقَالُ؟ قَالَ: ((الْكَلِمَةُ الطَّيِّبَةُ)). [راجع: ۵۷۵۶]

(۵۷۷۶) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن جعفر نے بیان کیا، ان سے شعبہ نے بیان کیا، کہا میں نے قتادہ سے سنا اور انہوں نے حضرت انس بن مالک رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”چھوت لگنا کوئی چیز نہیں ہے اور بد شکوئی نہیں ہے، البتہ نیک فال مجھے پسند ہے۔“ صحابہ رضی اللہ عنہم نے عرض کیا: نیک فال کیا ہے؟ آنحضرت ﷺ نے فرمایا: ”اچھی بات منہ سے نکالنا کسی سے سن لینا۔“

تشریح: کوئی کلمہ خیر بن پانا جس سے کسی خیر کو مراد لیا جاسکتا ہو یہ نیک فال ہے جس کی ممانعت نہیں ہے۔

بَابُ مَا يُدْكِرُ فِي سَمِّ النَّبِيِّ ﷺ باب: نبی کریم ﷺ کو زہر دیئے جانے سے

متعلق بیان

اس قصے کو عروہ نے حضرت عائشہ رضی اللہ عنہا سے بیان کیا، انہوں نے نبی کریم ﷺ سے نقل کیا ہے۔

(۵۷۷۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے سعید بن ابی سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے، انہوں نے بیان کیا کہ جب خیبر فتح ہوا تو رسول اللہ ﷺ کو ایک بکری ہدیہ میں پیش کی گئی (ایک یہودی عورت زینب بنت حارث نے پیش کی تھی) جس میں زہر بھرا ہوا تھا، اس پر رسول اللہ ﷺ نے فرمایا: ”یہاں پر جتنے یہودی ہیں انہیں میرے پاس جمع کرو۔“ چنانچہ سب آنحضرت ﷺ کے پاس جمع کیے گئے۔ رسول اللہ ﷺ نے فرمایا: ”میں تم سے ایک بات پوچھوں گا کیا تم مجھے صحیح صحیح بات بتا دو گے؟“ انہوں نے کہا: ہاں، اے ابوالقاسم! پھر رسول اللہ ﷺ نے فرمایا: ”تمہارا پردادا کون ہے؟“ انہوں نے کہا: فلاں۔ رسول اللہ ﷺ نے فرمایا: ”تم جھوٹ کہتے ہو تمہارا پردادا تو فلاں ہے۔“ اس پر وہ بولے کہ آپ نے سچ فرمایا درست فرمایا۔ پھر آپ ﷺ نے ان سے فرمایا: ”کیا اگر میں تم سے کوئی بات پوچھوں تو تم مجھے سچ سچ بتا دو گے؟“ انہوں نے کہا: ہاں، اے ابوالقاسم! اور اگر ہم جھوٹ بولیں بھی تو آپ ہمارا جھوٹ پکڑ لیں گے جیسا کہ ابھی ہمارے پردادا کے متعلق آپ نے ہمارا جھوٹ پکڑ لیا۔ آنحضرت ﷺ نے فرمایا: ”دوزخ والے کون لوگ ہیں؟“ انہوں نے کہا: کچھ دن کے لیے ہم اس میں رہیں گے پھر آپ لوگ ہماری جگہ لے لیں گے۔ رسول اللہ ﷺ نے فرمایا: ”تم اس میں ذلت کے ساتھ پڑے رہو گے، واللہ! ہم اس میں تمہاری جگہ کبھی نہیں لیں گے۔“ آپ ﷺ نے پھر ان سے دریافت فرمایا: ”کیا اگر میں تم سے ایک بات پوچھوں تو تم مجھے اس کے متعلق صحیح صحیح بتا دو گے؟“ انہوں نے کہا: ہاں۔ آنحضرت ﷺ نے دریافت فرمایا: ”کیا تم نے اس بکری میں زہر ملایا تھا؟“ انہوں نے کہا: ہاں۔ آنحضرت ﷺ نے دریافت فرمایا: ”تمہیں اس کام پر کس جذبہ نے آمادہ کیا تھا؟“ انہوں نے کہا: ہمارا مقصد یہ تھا کہ

رَوَاهُ عُرْوَةُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

[راجع: ۴۴۲۸]

۵۷۷۷۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سَمٌّ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْمَعُوا إِلَيَّ مَنْ كَانَ هَاهُنَا مِنَ الْيَهُودِ». فَجُمِعُوا لَهُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنِّي سَأَلْتُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِي عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «(مَنْ أَبُوكُمْ؟)» قَالُوا: أَبُونَا فُلَانٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «(كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ)». فَقَالُوا: صَدَقْتَ وَبَرَزْتَ. فَقَالَ: «(هَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟)» فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ! وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي آبِنَا. قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «(مَنْ أَهْلُ النَّارِ؟)» فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلُفُونَا فِيهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «(اخْسَوْا فِيهَا وَاللَّهِ لَا تَخْلُفُكُمْ فِيهَا أَبَدًا)». ثُمَّ قَالَ لَهُمْ: «(هَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟)» فَقَالُوا: نَعَمْ فَقَالَ: «(هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سَمًّا؟)» فَقَالُوا: نَعَمْ فَقَالَ: «(مَا حَمَلَكُمْ عَلَى ذَلِكَ؟)» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَذَّابًا أَنْ نَسْتَرْبِحَ مِنْكَ وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

[راجع: ۳۱۶۹]

اگر آپ جھوٹے ہوں گے تو ہمیں آپ سے نجات مل جائے گی اور اگر سچے ہوں گے تو زہر آپ کو نقصان نہیں پہنچا سکے گا۔“

تشریح: یہودیوں کا خیال صحیح ہوا کہ اللہ پاک نے اپنے حبیب ﷺ کو اس زہر سے بذریعہ وحی مطلع فرمادیا مگر ذرا سا آپ کچھ بچے تھے جس کا اثر آخر تک رہا۔ اس سے ان لوگوں کا رد ہوتا ہے جو رسول کریم ﷺ کے لیے عالم الغیب ہونے کا عقیدہ رکھتے ہیں۔ اگر ایسا ہوتا تو آپ اسے اپنے ہاتھ نہ لگاتے مگر بعد میں وحی سے معلوم ہوا چ فرمایا: ﴿وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبِ لَاسْتَكْفَرْتَ مِنَ الْخَيْرِ وَمَا مَسِينِيَ الشُّوْعُ﴾ (۷/الاعراف: ۱۸۸) اگر میں غیب جانتا تو بہت سی بھلائیاں جمع کر لیتا اور کبھی مجھ کو برائی نہ چھو سکتی۔ معلوم ہوا کہ آپ کے لیے عالم الغیب ہونے کا عقیدہ بالکل باطل ہے۔ دوسری روایت میں یوں ہے کہ وہ عورت کہنے لگی جس نے زہر ملایا تھا کہ آپ نے میرے بھائی، خاوند اور قوم والوں کو قتل کرایا میں نے چاہا کہ اگر آپ سچے رسول ہیں تو یہ گوشت خود آپ سے کہہ دے گا اور اگر آپ دنیا دار بادشاہ ہیں تو آپ سے ہم کو راحت مل جائے گی۔

بَابُ شُرْبِ السَّمِّ وَالذَّوَاءِ بِهِ
وَبِمَا يُخَافُ مِنْهُ وَالْخَبِيثِ
باب: زہر پینا یا زہر پللی اور خوفناک دوا یا ناپاک دوا استعمال کرنا

تشریح: قسطانی نے کہا شافعیہ نے ناپاک دوا کا استعمال علاج کے لیے درست رکھا ہے۔ باب کی حدیث میں صرف زہر کا ذکر ہے اس لیے ناپاک دوا سے شاید وہی مراد ہے۔ (وسیدی)

۵۷۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ ، قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: قَالَ: ((مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسَمُهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا)). [راجع: ۱۱۳۶۵ | مسلم: ۳۰۱؛ ترمذی: ۲۰۴۴؛ نسائی: ۱۹۶۴]

تشریح: خودکشی کرنا کسی بھی صورت سے ہو بدترین جرم ہے جس کی سزا حدیث ہذا میں بیان کی گئی ہے۔ کتنے مرد عورتیں اس جرم کا ارتکاب کر ڈالتے ہیں جو بہت بڑی غلطی ہے۔

۵۷۷۹۔ حَدَّثَنِي مُحَمَّدٌ ، قَالَ: أَخْبَرَنَا أَحْمَدُ (۵۷۷۹) ہم سے محمد بن سلام بیکندی نے بیان کیا، کہا ہم کو احمد بن بشیر ابو

ابنُ بَشِيرٍ أَبُو بَكْرٍ، قَالَ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ اضْطَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَصُرْهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ)).

بکر نے خبر دی، انہوں نے کہا ہم کو ہاشم بن ہاشم نے خبر دی، کہا کہ مجھے عامر بن سعد نے خبر دی، کہا میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”جو شخص صبح کے وقت سات عجوہ کھجوریں کھالے اسے اس دن نہ زہر نقصان پہنچا سکے گا اور نہ جادو۔“

[راجع: ۵۴۴۵]

تشریح: زہر اور جادو کی حقیقت پر اشارہ ہے زہر ایک ظاہر چیز ہے اور جادو باطنی چیز ہے مگر تاثیر کے لحاظ سے دونوں کو ایک ہی خانہ میں بیان کیا گیا، اللہ پاک ہر مسلمان مرد، عورت کو ان بیماریوں سے اپنی پناہ میں رکھے۔ (آمین۔)

باب: گدھی کا دودھ پینا کیسا ہے؟

بَابُ الْبَانِ الْأْتَنِ

۵۷۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ قَالَ الزُّهْرِيُّ: وَلَمْ أَسْمَعْهُ حَتَّى أَتَيْتُ الشَّامَ. [راجع: ۵۵۳۰]

(۵۷۸۰) مجھ سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے ابو ادریس خولانی نے اور ان سے ابو ثعلبہ خشنی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہر دانت سے کھانے والے درندہ جانور (کے گوشت) سے منع فرمایا۔ زہری نے بیان کیا کہ میں نے یہ حدیث اس وقت تک نہیں سنی جب تک شام نہیں آیا۔

۵۷۸۱۔ وَزَادَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: وَسَأَلْتُهُ هَلْ يَتَوَضَّأُ أَوْ تَشْرَبُ الْبَانُ الْأْتَنِ أَوْ مَرَارَةَ السَّبْعِ أَوْ أَبْوَالَ الْإِبِلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ يَتَدَاوَوْنَ بِهَا وَلَا يَرَوْنَ بِذَلِكَ بَأْسًا وَأَمَّا الْبَانُ الْأْتَنِ فَقَدْ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُحُومِهَا وَلَمْ يَبْلُغْنَا عَنْ لَبَانِهَا أَمْرًا وَلَا نَهْيًا وَأَمَّا مَرَارَةُ السَّبْعِ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّ أَبَا ثَعْلَبَةَ الْخُسَنِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ. [راجع: ۵۵۳۰]

(۵۷۸۱) اور لیث نے زیادہ کیا ہے کہا مجھ سے یونس نے بیان کیا، ان سے ابن شہاب زہری نے، کہ میں نے ابو ادریس سے پوچھا کیا ہم (دوا کے طور پر) گدھی کے دودھ سے وضو کر سکتے ہیں یا اسے پی سکتے ہیں یا درندہ جانوروں کے پتے استعمال کر سکتے ہیں یا اونٹ کا پیشاب پی سکتے ہیں؟ ابو ادریس نے کہا: مسلمان اونٹ کے پیشاب کو دوا کے طور پر استعمال کرتے تھے اور اس میں کوئی حرج نہیں سمجھتے تھے۔ البتہ گدھی کے دودھ کے بارے میں ہمیں رسول اللہ ﷺ کی یہ حدیث پہنچی ہے کہ آنحضرت ﷺ نے اس کے گوشت سے منع فرمایا تھا۔ اس کے دودھ کے متعلق ہمیں کوئی حکم یا ممانعت آنحضرت ﷺ سے معلوم نہیں ہے۔ البتہ درندوں کے پتے کے متعلق جو ابن شہاب نے بیان کیا کہ مجھے ابو ادریس خولانی نے خبر دی اور انہیں ابو ثعلبہ خشنی رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے ہر دانت والے

شکاری درندے کا گوشت کھانے سے منع فرمایا ہے۔

تشریح: پتہ بھی اسی میں داخل ہے وہ بھی حرام ہوگا۔ بس جس چیز سے شارح نے سکوت کیا وہ معاف ہے جیسے دوسری حدیث میں ہے۔ اسی بنا پر عطاء، طاؤس اور زہری اور کئی تابعین نے کہا کہ گدھی کا دودھ حلال ہے۔ جو لوگ حرام کہتے ہیں وہ یہ دلیل بیان کرتے ہیں کہ دودھ گوشت سے پیدا ہوتا ہے اور جب گوشت کھانا حرام ہو تو دودھ بھی حرام ہوگا۔ میں (وحید الزماں) کہتا ہوں کہ یہ قیاس فاسد ہے آدمی کا گوشت کھانا حرام ہے مگر اس کا دودھ حلال ہے۔ (وحیدی)

باب: جب مکھی برتن میں پڑ جائے (جس میں کھانا

بَابُ: إِذَا وَقَعَ الذُّبَابُ فِي الْإِنَاءِ

یا پانی ہو)

(۵۷۸۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، کہا ہم سے بنی تمیم کے مولیٰ عتبہ بن مسلم نے بیان کیا، ان سے بنی زریق کے مولیٰ عبید بن حنین نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب مکھی تم میں سے کسی کے برتن میں پڑ جائے تو پوری مکھی کو برتن میں ڈبو دے اور پھر اسے نکال کر پھینک دے کیونکہ اس کے ایک پر میں شفا ہے اور دوسرے میں بیماری ہے۔“

۵۷۸۲۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ مَوْلَى بَنِي تَمِيمٍ عَنْ عُيَيْدِ بْنِ حُنَيْنٍ مَوْلَى بَنِي زُرَيْقٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ دَاءٌ)). [راجع: ۳۳۲۰]

تشریح: بہت سی اشیاء اللہ پاک نے اس کثرت سے پیدا کی ہیں جن کی افزائش نسل کو دیکھ کر حیرت ہوتی ہے ایسی جملہ اشیاء نسل انسان کی صحت کے لئے مضر بھی ہیں اور دوسرا پہلو ان میں نفع کا بھی ہے۔ ان میں سے ایک مکھی بھی ہے۔ رسول کریم ﷺ کا ارشاد گرامی بالکل حق اور مبنی برصدائق ہے جو صادق المصدق ہیں اس میں مکھی کے ضرر کو دفع کرنے کے لئے علاج بالصد بٹلایا گیا ہے۔ موجودہ فن حکمت میں علاج بالصد کو صحیح تسلیم کیا گیا ہے۔ پس صدق رسول اللہ ﷺ۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ اللَّبَاسِ

لباس کا بیان

بَابُ قَوْلِ اللَّهِ:

بَابُ: اللّٰهُ پاك كاسورة اعراف ميں فرمانا:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ﴾ [الاعراف: ۳۲] وَقَالَ النَّبِيُّ ﷺ: «كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ». وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ مَا شِئْتَ وَالْبَسَ مَا شِئْتَ مَا أَخْطَأْتَكَ اثْنَتَانِ سَرَفٌ أَوْ مَخِيلَةٌ.

”اے رسول! کہہ دو کہ کس نے وہ زیب و زینت کی چیزیں حرام کیں ہیں جو اس نے بندوں کے لیے (زمین سے) پیدا کی ہیں (عمدہ عمدہ لباس)“ اور نبی کریم ﷺ نے فرمایا: ”کھاؤ اور پو اور پہنو اور خیرات کرو لیکن اسراف نہ کرو اور نہ تکبر کرو۔“ اور حضرت ابن عباس رضی اللہ عنہما نے کہا: جو تیرا جی چاہے (بشرطیکہ حلال ہو) کھا اور جو تیرا جی چاہے (مباح کپڑوں میں سے) پہن مگر دو باتوں سے ضرور بچو اسراف اور تکبر سے۔

تشریح: کیونکہ یہی دونوں چیزیں انسان کو تباہ و برباد کر دیتی ہیں۔ مال میں فضول خرچی نہ کر دینی اپنے مال کو ناجائز کاموں میں نہ صرف کرو۔ یہ اسراف ہر اعتبار سے نازیبا ہے۔ لہذا ہر انسان پر لازم ہے کہ اعتدال اور میانہ روی سے کام لے جیسا کہ نبی کریم ﷺ نے فرمایا: ”الاقتصاد جزء من النبوة“ میانہ روی نبوت کا ایک حصہ ہے۔ جب انسان لباس میں ملبوس ہو کر اکڑتا ہوا چلے تو یہ تکبر میں شامل ہے کیونکہ ایک شخص چار جوڑے میں تختہ کرتا ہوا چلا جا رہا تھا جو ہیں زمین میں دھنسا دیا گیا جو آج تک دھنسا ہوا چلا جا رہا ہے۔

۵۷۸۳۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ ابْنِ أَسْلَمٍ يُخْبِرُونَهُ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا)). [راجع: ۳۶۶۵]

۵۷۸۳ (ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے، انہوں نے نافع اور عبد اللہ بن دینار اور زید بن اسلم سے، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ اس کی طرف قیامت کے دن نظر رحمت نہیں کرے گا جو اپنا کپڑا اکبرو غرور کے سبب سے زمین پر گھسیٹ کر چلتا ہے۔“

[مسلم: ۵۴۵۳؛ ترمذی: ۱۷۳۱]

تشریح: لباس کا اسراف یہ ہے کہ بے فائدہ کپڑا خراب کرے ایک ایک تھان کے عمامے باندھے، اس سے یہ بھی ظاہر ہوا کہ کپڑا انکانے میں تکبر اور غرور کو بڑا دھڑل ہے یہ بہت ہی بری عادت ہے تکبر اور غرور کے ساتھ کتنی ہی نیکی ہو لیکن آدمی نجات نہیں پاسکے گا اور عاجزی اور فروتنی کے ساتھ کتنے بھی گناہ ہوں لیکن مغفرت کی امید ہے۔

بَابُ مَنْ جَرَّ إِزَارَهُ مِنْ غَيْرِ خِيَلَاءٍ

باب: اگر کسی کا کپڑا یوں ہی لٹک جائے تکبر کی نیت نہ ہو تو گنہگار نہ ہوگا

(۵۷۸۴) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے، ان سے سالم بن عبد اللہ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص تکبر کی وجہ سے تہبند گھسٹتا ہوا چلے گا تو اللہ پاک اس کی طرف قیامت کے دن نظر بھی نہیں کرے گا۔“ حضرت ابو بکر صدیق رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! میرے تہبند کا ایک حصہ کبھی لٹک جاتا ہے مگر یہ کہ خاص طور سے اس کا خیال رکھا کروں؟ آپ ﷺ نے فرمایا: ”تم ان لوگوں میں سے نہیں ہو جو ایسا تکبر سے کرتے ہیں۔“

(۵۷۸۵) مجھ سے محمد بن سلام بکندی نے بیان کیا، کہا ہم کو عبد الاعلیٰ نے خبر دی، انہیں یونس نے، انہیں حسن بصری نے اور ان سے ابو بکرہ رضی اللہ عنہ نے بیان کیا کہ سورج گرہن ہوا تو ہم نبی کریم ﷺ کے ساتھ تھے۔ آپ جلدی میں کپڑا گھسٹتے ہوئے مسجد میں تشریف لائے لوگ بھی جمع ہو گئے۔ آنحضرت ﷺ نے دو رکعت نماز پڑھائی، گرہن ختم ہو گیا تب آپ ﷺ ہماری طرف متوجہ ہوئے اور فرمایا: ”سورج اور چاند اللہ کی نشانیوں میں سے دو نشانیاں ہیں، اس لیے جب تم ان نشانیوں میں سے کوئی نشانی دیکھو تو نماز پڑھو اور اللہ سے دعا کرو یہاں تک کہ وہ ختم ہو جائے۔“

۵۷۸۴۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ)). فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ: يَا رَسُولَ اللَّهِ! إِنْ أَحَدًا شَقِيَّ إِزَارِي يَسْتَرْجِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: ((لَسْتُ مِنْهُمْ يَصْنَعُهُ خِيَلَاءَ)). [راجع: ۳۲۶۵]

۵۷۸۵۔ حَدَّثَنِي مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: خَسَفَتِ الشَّمْسُ وَنَحْنُ عِنْدَ النَّبِيِّ ﷺ فَقَامَ يَجْرُ ثَوْبُهُ مُسْتَعْجِلًا حَتَّى أَتَى الْمَسْجِدَ وَثَابَ النَّاسُ فَصَلَّى رَكَعَتَيْنِ فَجَلِّيَ عَنْهَا ثُمَّ أَقْبَلَ عَلَيْنَا وَقَالَ: ((إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنَ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يَكْشِفَهَا)).

[راجع: ۱۰۴۰]

تشریح: اس حدیث میں نبی کریم ﷺ کے اچانک چلنے پر چادر گھسٹنے کا ذکر ہے یہی باب سے مطابقت ہے گا۔ بلا قصد ایسا ہو جائے کہ چادر، تہ بند زمین پر گھسٹنے لگے تو کوئی گناہ نہیں ہے۔

بَابُ التَّشْمِيرِ فِي الثِّيَابِ

باب: کپڑا اوپر اٹھانا

(۵۷۸۶) مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو ابن شمیم نے خبر دی، کہا ہم کو عمر بن ابی زائدہ نے خبر دی، کہا ہم کو عون بن ابی جحیفہ نے خبر دی، ان سے ان کے والد ابو جحیفہ رضی اللہ عنہ نے بیان کیا کہ پھر میں نے دیکھا کہ حضرت بلال رضی اللہ عنہ ایک نیزہ لے کر آئے اور اسے زمین میں گاڑ دیا، پھر

۵۷۸۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا ابْنُ شَمِيلٍ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ، قَالَ: حَدَّثَنَا عَوْنُ بْنُ أَبِي جَحِيْفَةَ عَنْ أَبِيهِ أَبِي جَحِيْفَةَ قَالَ: فَرَأَيْتُ بَلَالًا جَاءَ بَعِزْرَةَ

فَرَكَزَهَا ثُمَّ أَقَامَ الصَّلَاةَ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي حُلَّةٍ مُشَمَّرًا فَصَلَّى رَكَعَتَيْنِ إِلَى الْعَتَرَةِ وَرَأَيْتُ النَّاسَ وَالِدَوَابَّ يَمُرُّونَ بَيْنَ يَدَيْهِ مِنْ وَرَاءِ الْعَتَرَةِ. [راجع: 187]

نماز کے لیے تکبیر کہی گئی۔ میں نے دیکھا کہ رسول کریم ﷺ ایک جوڑا پہنے ہوئے باہر تشریف لائے جسے آپ ﷺ نے سمیٹ رکھا تھا۔ پھر آپ نے نیزہ کے سامنے کھڑے ہو کر دو رکعت نماز عید پڑھائی اور میں نے دیکھا کہ انسان اور جانور آنحضرت ﷺ کے سامنے نیزہ کے باہر کی طرف سے گزر رہے تھے۔

تشریح: نبی کریم ﷺ نے اپنے جوڑے کو سمیٹ رکھا تھا تاکہ زمین پر خاک آلود نہ ہو۔ باب اور حدیث میں یہی مطابقت ہے۔ امام کے آگے نیزہ کا مترہ گاڑنا بھی ثابت ہوا۔

بَابُ: مَا أَسْفَلَ مِنَ الْكُعْبَيْنِ فِي النَّارِ

باب: کپڑا جو ٹخنوں سے نیچے ہو (ازار ہو یا کرتا یا چغہ) وہ اپنے پہننے والے مرد کو دوزخ میں لے جائے گا جبکہ وہ پہننے والا متکبر ہو

٥٧٨٧- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا أَسْفَلَ مِنَ الْكُعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ)).

(٥٧٨٧) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے سعید بن ابی سعید مقبری نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تہبند کا جو حصہ ٹخنوں سے نیچے لٹکا ہو وہ جہنم میں ہوگا۔“

تشریح: وہ تہبند والا حصہ جسم کے ساتھ دوزخ میں جلایا جائے گا۔ اور یہ اس تکبر کی سزا ہوگی جس کی وجہ سے اس شخص نے وہ تہبند ٹخنوں سے نیچے لٹکایا اعاذنا اللہ آمین۔

بَابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخِيَلَاءِ

باب: جو کوئی تکبر سے اپنا کپڑا گھسیٹتا ہوا چلے اس کی سزا کا بیان

٥٧٨٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا)). [مسلم: ٥٤٦٣]

(٥٧٨٨) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابو زناد نے، انہیں اعرج نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص اپنا تہبند غرور کی وجہ سے گھسیٹتا ہے، اللہ تعالیٰ قیامت کے دن اس کی طرف نظر بھی نہیں کرے گا۔“

تشریح: اصل برائی غرور، تکبر، گھمنڈ ہے جو اللہ کو سخت ناپسند ہے یہ غرور تکبر گھمنڈ جس طور پر بھی ہو مذموم ہے۔

٥٧٨٩- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: (٥٧٨٩) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے

بیان کیا، کہا ہم سے محمد بن زیاد نے بیان کیا، کہا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی ﷺ یا (یہ بیان کیا کہ) ابو القاسم رضی اللہ عنہ نے فرمایا: ”(بنی اسرائیل میں) ایک شخص ایک جوڑا پہن کر کبر و غرور میں سرست سر کے بالوں میں لگکھی کیے ہوئے اکڑ کے اتراتا جا رہا تھا کہ اللہ تعالیٰ نے اسے زمین میں دھنسا دیا اب وہ قیامت تک اس میں تڑپتا رہے گا یا دھنستا جائے گا۔“

حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: أَوْ قَلَّيْ أَبَا الْقَاسِمِ ﷺ: ((بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تَعْبِيهِ نَفْسَهُ مُرْجَلٌ جُمْتَهُ إِذْ خَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلَّجَلُ إِلَى يَوْمِ الْقِيَامَةِ)). [انظر: ۵۷۹۰ مسلم]

[مسلم: ۵۴۶۶]

تشریح: یہ قارون یا ہیزن فارس کا رہنے والا شخص تھا۔

(۵۷۹۰) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عبد الرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے سالم بن عبد اللہ نے اور ان سے ان کے والد نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ایک شخص غرور میں اپنا تہبند گھسیتا ہوا چل رہا تھا کہ اسے زمین میں دھنسا دیا گیا اور وہ اسی طرح قیامت تک زمین میں دھنستا ہی رہے گا۔“ اس کی متابعت یونس نے زہری سے کی ہے اور شعیب نے اسے زہری سے مرفوعاً نہیں بیان کیا۔

۵۷۹۰۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ إِذْ خُسِفَ بِهِ فَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ)). تَابَعَهُ يُونُسُ عَنْ الزُّهْرِيِّ وَلَمْ يَرْفَعَهُ شُعَيْبٌ عَنِ الزُّهْرِيِّ.

تشریح: یہ قارون بد بخت تھا جس کا ذکر قرآن پاک میں موجود ہے آج کل بھی ایسے قارون گھر گھر موجود ہیں الا ماشاء اللہ۔ تہبند زمین پر گھسنا ایک فیشن بن گیا ہے تو اس فیشن پر لعنت ہو۔

مجھ سے عبد اللہ بن محمد مندلی نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے ان کے چچا جریر بن زید نے بیان کیا کہ میں سالم بن عبد اللہ بن عمر کے ساتھ ان کے گھر کے دروازے پر تھا، انہوں نے بیان کیا کہ میں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا انہوں نے نبی کریم ﷺ سے اسی حدیث کی طرح بیان کیا۔

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبُ ابْنِ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَمِّهِ جَرِيرِ بْنِ زَيْدٍ كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو عَلَى بَابِ دَارِهِ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ سَمِعَ النَّبِيَّ ﷺ نَحْوَهُ. [راجع: ۳۴۸۵]

(۵۷۹۱) مجھ سے مطر بن فضل نے بیان کیا، کہا ہم سے شہاب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا میں نے محارب بن دثار قاضی سے ملاقات کی، وہ گھوڑے پر سوار تھے اور مکان عدالت میں آ رہے تھے جس میں وہ فیصلہ کیا کرتے تھے۔ میں نے ان سے یہی حدیث پوچھی تو انہوں نے مجھ سے بیان کیا، کہا میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے

۵۷۹۱۔ حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا شُهَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ: لَقِيتُ مُحَارِبَ بْنَ دِثَارٍ عَلَى فَرَسٍ وَهُوَ يَأْتِي مَكَانَهُ الَّذِي يَقْضِي فِيهِ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو يَقُولُ: قَالَ

رَسُولُ اللَّهِ ﷺ: ((مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ)). فَقُلْتُ لِمَحَارِبُ أَذْكَرُ إِزَارَةً؟ قَالَ: مَا خَصَّ إِزَارًا وَلَا فَمِينًا تَابَعَهُ حَبْلَةٌ بَنُ سَحِيمٍ وَزَيْدُ بْنُ أَسْلَمَ وَزَيْدُ ابْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ وَقَالَ اللَّيْثُ عَنْ نَافِعٍ مِثْلَهُ وَتَابَعَهُ مُوسَى بْنُ عَقَبَةَ وَعُمَرُ بْنُ مُحَمَّدٍ وَقُدَامَةُ بْنُ مُوسَى عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ((مَنْ جَرَّ ثَوْبَهُ)). [راجع: ٣٢٦٥] [مسلم: ٥٤٥٤، ٥٤٥٥، ٥٤٥٦؛ نسائي: ٥٣٤٣]

تشریح: جلیلہ بن سحیم کی روایت کو امام زین العابدینؑ نے اور زید بن اسلم کی روایت کو امام مسلمؑ نے وصل کیا۔ موسیٰ کی روایت خود اسی کتاب میں شروع کتاب اللباس میں اور عمر بن محمد کی صحیح مسلم میں اور قدامہ کی صحیح ابوعوانہ میں موصول ہے۔ تبہندہ یو قیص جو بھی از راہ بکبر کڑا لگا کر چلے گا اس کو بالضرور یہ سزا ملے گی۔ صدق رسول اللہ ﷺ

باب: حاشیہ دار تہند پہننا جس کا کنارہ بنا نہیں ہوتا

اس میں صرف تانا ہوتا ہے

اور نہ ہری، ابو بکر بن محمد، حمزہ بن ابی اسید اور معاویہ بن عبد اللہ بن جعفر سے منقول ہے کہ ان بزرگوں نے جہاں دردار کپڑے پہنے ہیں۔

وَيَذْكُرُ عَنِ الزُّهْرِيِّ وَابْنِ بَكْرِ بْنِ مُحَمَّدٍ
وَحَمْزَةَ بْنَ أَبِي أُسَيْدٍ وَمَعَاوِيَةَ بْنَ عَبْدِ اللَّهِ
ابْنَ جَعْفَرٍ: أَنَّهُمْ لَبِسُوا ثِيَابًا مُهْدَبَةً.

(۵۷۹۲) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں رہری نے کہا مجھے عروہ بن زبیر نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رفاعہ قرظی رضی اللہ عنہ کی بیوی رسول اللہ ﷺ کے پاس آئیں۔ میں بھی بیٹھی ہوئی تھی اور آنحضرت ﷺ کے پاس ابو بکر رضی اللہ عنہ موجود تھے۔ انہوں نے کہا: یا رسول اللہ! میں رفاعہ کے نکاح میں تھی لیکن انہوں نے مجھے تین طلاقیں دے دیں تھیں۔ (مغلطہ) اس کے بعد میں نے عبدالرحمن بن زبیر رضی اللہ عنہ

٥٧٩٢- حَدَّثَنَا أَبُو الِیَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ
عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ
أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: جَاءَتِ
امْرَأَةٌ رِفَاعَةَ الْفَرَطِيِّ رَسُولَ اللَّهِ ﷺ وَأَنَا
جَالِسَةٌ وَعِنْدَهُ أَبُو بَكْرٍ فَقَالَتْ: يَا رَسُولَ
اللَّهِ! إِنِّي كُنْتُ تَحْتَ رِفَاعَةَ فَطَلَّقْنِي فَبَتَّ
طَلَاقِي فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ

سے نکاح کر لیا اور اللہ کی قسم کہ ان کے ساتھ یا رسول اللہ! صرف اس جہاں جیسا ہے۔ انہوں نے اپنی چادر کے جہاں کو اپنے ہاتھ میں لے کر اشارہ کیا۔ حضرت خالد بن سعید رضی اللہ عنہ جو دروازے پر کھڑے تھے اور انہیں ابھی اندر آنے کی اجازت نہیں ہوئی تھی، اس نے بھی ان کی بات سنی۔ بیان کیا: حضرت خالد رضی اللہ عنہ (وہیں سے) بولے: ابو بکر! آپ اس عورت کو روکتے نہیں کہ کس طرح کی بات رسول اللہ ﷺ کے سامنے کھول کر بیان کرتی ہے لیکن اللہ کی قسم! اس بات پر حضور اکرم ﷺ کا تبسم اور بڑھ گیا۔ رسول اللہ ﷺ نے ان سے فرمایا: ”غالباً تم دوبارہ رفاعہ کے پاس جانا چاہتی ہو؟ لیکن ایسا اس وقت تک ممکن نہیں جب تک وہ (تمہارے دوسرے شوہر عبدالرحمن بن زبیر) تمہارا مزانہ کچھ لیں اور تم ان کا مزانہ کچھ لو۔“ پھر بعد میں یہی قانون بن گیا۔

الرُّبَيْرُ وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ! إِلَّا مِثْلُ هَذِهِ الْهُذْبَةِ وَأَخَذَتْ هَذْبَةً مِنْ جِلْبَابِهَا فَسَمِعَ خَالِدُ بْنُ سَعِيدٍ قَوْلَهَا وَهُوَ بِالْبَابِ لَمْ يُؤْذَنْ لَهُ قَالَتْ: فَقَالَ خَالِدٌ: يَا أَبَا بَكْرٍ! أَلَا تَنْهَى هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَا وَاللَّهِ! مَا يَزِيدُ رَسُولَ اللَّهِ ﷺ عَلَى التَّبَسُّمِ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((لَعَلَّكَ تَرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتِهِ)). فَصَارَ سَنَةً بَعْدَهُ. [راجع: ۲۶۳۹]

تشریح: عورت نے اپنی جہاں چادر کی طرف اشارہ کیا۔ باب سے یہی جملہ مطابقت رکھتا ہے باقی دیگر مسائل جو اس حدیث سے نکلے ہیں وہ بھی واضح ہیں۔ قانون یہ بنا کہ جس عورت کو تین طلاق دے دی جائیں اس کا پہلے خاوند سے پھر نکاح نہیں ہو سکتا جب تک دوسرے خاوند سے محبت نہ کرائے پھر وہ خاوند خود اپنی مرضی سے اسے طلاق نہ دے دے، یہ شرعی حلالہ ہے۔ پھر خود اس مقصد کے تحت فرضی حلالہ کرنا موجب لعنت ہے اللہ ان علما پر رحم کرے جو عورتوں کو فرضی حلالہ کرانے کا فتویٰ دیتے ہیں۔ تین طلاق سے تین طہر کی طلاقیں مراد ہیں۔

باب: چادر اوڑھنا

بَابُ الْأَرْدِيَةِ

حضرت انس رضی اللہ عنہ نے کہا: ایک اعرابی نے رسول اللہ ﷺ کی چادر کھینچی۔ (۵۷۹۳) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو یونس نے، انہیں زہری نے، انہیں علی بن حسین نے خبر دی کہ حسین بن علی رضی اللہ عنہ نے خبر دی کہ علی رضی اللہ عنہ نے بیان کیا کہ (حمزہ رضی اللہ عنہ نے حرمت شراب سے پہلے شراب کے نشہ میں جب ان کی اونٹنی ذبح کر دی اور انہوں نے آنحضرت ﷺ سے آ کر اس کی شکایت کی تو) آنحضرت ﷺ نے اپنی چادر منگوائی اور اسے اوڑھ کر تشریف لے چلے گئے۔ میں اور زید بن حارثہ رضی اللہ عنہما آپ کے پیچھے پیچھے تھے۔ آخر آپ اس گھر میں پہنچے جس میں حمزہ رضی اللہ عنہ تھے، آپ نے اندر آنے کی اجازت مانگی اور انہوں نے آپ کے حضرات کو اجازت دی۔

وَقَالَ أَنَسٌ: جَبَدَ أَعْرَابِيٌّ رِذَاءَ النَّبِيِّ ﷺ ۵۷۹۳. حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا، قَالَ: فَدَعَا النَّبِيُّ ﷺ بِرِذَائِهِ فَارْتَدَى بِهِ ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ ابْنِ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ فَاسْتَأْذَنَ فَأَذْنَوْا لَهُمْ. [راجع: ۲۰۸۹]

تشریح: نبی کریم ﷺ حضرت حمزہ رضی اللہ عنہ کے ہاں چادر اوڑھ کر چلے گئے۔ باب سے یہی مطابقت ہے۔ مفصل حدیث کی جگہ ذکر میں آ چکی ہے۔

باب: قمیص پہننا (کرتا قمیص ہر دو ایک ہی ہیں)

اور اللہ پاک نے سورہ یوسف میں حضرت یوسف علیہ السلام کا قول نقل کیا ہے کہ ”اب تم میری اس قمیص کو لے جاؤ اور اسے میرے والد کے چہرے پر ڈال دو تو ان کی آنکھیں اللہ کے فضل سے روشن ہو جائیں گی۔“

(۵۷۹۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد بن سلمہ نے بیان کیا، ان سے ایوب سختیانی نے بیان کیا، ان سے نافع نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ ایک صاحب نے عرض کیا: یا رسول اللہ! محرم کس طرح کا کپڑا پہنے۔ آنحضرت ﷺ نے فرمایا: ”محرم قمیص، پاجامہ، برنس (ٹوپی یا سر پر پہننے کی کوئی چیز) اور موزے نہیں پہننے گا، البتہ اگر اسے چپل نہ ملیں تو موزوں ہی کو کٹھنوں تک کاٹ کر پہن لے۔ وہ ہی جوئی کی طرح ہو جائیں گے۔“

(۵۷۹۵) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، انہیں عمرو نے اور انہوں نے حضرت جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ عبد اللہ بن ابی (منافق) کے پاس جب اسے قبر میں داخل کیا جا چکا تھا تشریف لائے، پھر آپ کے حکم سے اس کی لاش نکالی گئی اور حضور اکرم ﷺ کے گھٹنوں پر اسے رکھا گیا، آنحضرت ﷺ نے اس پر دم کرتے ہوئے اسے اپنی قمیص پہنائی اور اللہ ہی خوب جاننے والا ہے۔

تشریح: بعض روایوں میں آیا ہے کہ عبد اللہ بن ابی نے نبی کریم ﷺ کے چچا حضرت عباس رضی اللہ عنہ کو اپنی قمیص ایک موقع پر پہنائی تھی۔ اس لیے اس کے بدلے کے طور پر نبی کریم ﷺ نے بھی اسے اپنی قمیص ایسے موقع پر دی یہ سب کچھ آپ نے اس کے بیٹے کا دل خوش کرنے کے لئے کیا جو چچا مسلمان تھا۔ واللہ اعلم بالصواب۔

(۵۷۹۶) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو یحییٰ بن سعید نے خبر دی، ان سے عبید اللہ نے بیان کیا، کہا مجھے نافع نے خبر دی، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ جب عبد اللہ بن ابی کی وفات ہوئی تو اس کے لڑکے (حضرت عبد اللہ) جو مخلص اکابر صحابہ رضی اللہ عنہم میں تھے

بَابُ لِبْسِ الْقَمِيصِ
وَقَالَ يُوسُفُ: ﴿ادْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا﴾. [يوسف: ۹۳]

۵۷۹۴- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ النَّبِيُّ ﷺ: ((لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُنْسَ وَلَا الْخُفَيْنِ إِلَّا أَلَّا يَجِدَ النَّعْلَيْنِ فَلْيَلْبَسْ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ)). [راجع: ۱۳۴] [نسائي: ۲۶۷۵]

۵۷۹۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ سَمْعٍ جَابِرَ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَى النَّبِيَّ ﷺ عَبْدُ اللَّهِ بْنُ أَبِي بَعْدَ مَا أُذْخِلَ قَبْرَهُ فَأَمَرَ بِهِ فَأُخْرِجَ وَوُضِعَ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ وَاللَّهُ أَعْلَمُ. [راجع: ۱۲۷۰]

۵۷۹۶- حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا تَوَفَّى عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ

اللّٰهُ اَعْطِنِي قَمِيصَكَ اُكْفِنَنِي فِيهِ وَصَلَّ عَلَيْهِ
وَاسْتَغْفِرْ لَهُ فَاَعْطَاهُ قَمِيصَهُ وَقَالَ: ((اِذَا
قَرَعْتَ كَاذِبًا)). فَلَمَّا فَرَعَ اَذْنَهُ بِهِ فَجَاءَ لِيُصَلِّيَ
عَلَيْهِ فَجَذَبَهُ عُمَرُ وَقَالَ: اَلَيْسَ قَدْ نَهَاكَ اللّٰهُ
اَنْ تُصَلِّيَ عَلَى الْمُنَافِقِيْنَ؟ فَقَالَ: ((اسْتَغْفِرُ
لَهُمْ اَوْ لَا تَسْتَغْفِرُ لَهُمْ اِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِيْنَ
مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ)). (توبہ: ۸۰) فَتَرَكْتُ:
((وَلَا تُصَلِّ عَلَى اَحَدٍ مِنْهُمْ مَّاتَ اَبَدًا وَلَا
تَقُمْ عَلَى قَبْرِهِ)) (توبہ: ۸۴) فَتَرَكْتُ الصَّلَاةَ
عَلَيْهِمْ. [راجع: ۱۲۶۹]

رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! اپنی
قیص مجھے عطا فرمائیے تاکہ میں اپنے باپ کو اس کا کفن دوں اور آپ ان
کی نماز جنازہ پڑھا دیں اور ان کے لیے دعائے مغفرت کریں، چنانچہ
آنحضرت ﷺ نے اپنی قیص انہیں عطا فرمائی اور فرمایا: ”نیلا دھلا کر مجھے
اطلاع دینا۔“ چنانچہ جب نیلا دھلا لیا تو آنحضرت ﷺ کو اطلاع دی
آپ تشریف لائے تاکہ اس کی نماز پڑھائیں لیکن حضرت عمر رضی اللہ عنہ نے
آپ کو پکڑ لیا اور عرض کیا: یا رسول اللہ! کیا اللہ تعالیٰ نے آپ کو منافقین پر
نماز جنازہ پڑھنے سے منع نہیں فرمایا ہے؟ اور فرمایا ہے: ”ان کے لیے
مغفرت کی دعا کرو یا مغفرت کی دعا نہ کرو اگر تم ستر مرتبہ بھی ان کے لیے
مغفرت کی دعا کر دو گے تب بھی اللہ انہیں ہرگز نہیں بخشے گا۔“ پھر یہ آیت
نازل ہوئی: ”اور ان میں سے کسی پر بھی جو مر گیا ہو ہرگز نماز نہ پڑھو۔“ کے
بعد آنحضرت ﷺ نے ان کی نماز جنازہ پڑھنی بھی چھوڑ دی۔

تشریح: آپ نے فرمایا مجھے اللہ پاک نے اختیار دیا ہے منع نہیں فرمایا اور میں ستر بار سے بھی زیادہ دعا کروں گا جب نبی کریم ﷺ کی دعا بھی ستر
بار کا فریاد مانفک کے لئے فائدہ نہ بخشے تو سمجھ لینا چاہیے کہ کسی اور عالم یا درویش کی دعا سے کا فریاد مانفک کیونکر بخشا جائے گا اور جو ایسی دلی حکایتوں پر
اعتبار کرے وہ محض بے وقوف اور جاہل ہے۔

باب: قیص کا گریبان سینے پر یا اور کہیں (مثلاً
کندھے پر) لگانا

بَابُ جَيْبِ الْقَمِيصِ مِنْ عِنْدِ
الصَّدْرِ وَغَيْرِهِ

۵۷۹۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ:
حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ
عَنِ الْحَسَنِ عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ قَالَ:
ضَرَبَ رَسُولُ اللَّهِ ﷺ مَثَلَ الْبَخِيلِ
وَالْمُتَّصِدِّ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ
مِنْ حَدِيدٍ قَدْ اضْطَرَّتْ أُيْدِيهِمَا إِلَى تُدْيِهِمَا
وَتَرَاقِيهِمَا فَجَعَلَ الْمُتَّصِدُّ كُلَّمَا تَصَدَّقَ
بَصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّى تَغْشَى أَنَامِلَهُ وَتَغْفُوَ
أَثَرَهُ وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ

(۵۷۹۷) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو عامر نے بیان
کیا، کہا ہم سے ابراہیم بن نافع نے بیان کیا، ان سے حسن بصری نے، ان
سے طاووس نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول
اللہ ﷺ نے بخیل اور صدقہ دینے والے کی مثال بیان کی کہ دو آدمیوں
جیسی ہے جو لوہے کے جبہ، ہاتھ، سینہ اور حلق تک پہنچے ہوئے ہیں۔ صدقہ
دینے والا جب بھی صدقہ کرتا ہے تو اس کے جبے میں کشادگی ہو جاتی ہے اور
وہ اس کی انگلیوں تک بڑھ جاتا ہے اور قدم کے نشانات کو ڈھک لیتا ہے اور
بخیل جب بھی کبھی صدقہ کا ارادہ کرتا ہے تو اس کا جبہ اسے اور چست جاتا
ہے اور ہر حلقہ اپنی جگہ پر جم جاتا ہے۔ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا

وَأَخَذَتْ كُلُّ حَلَقَةٍ بِمَكَانِهَا قَالَ أَبُو هُرَيْرَةَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِإِضْبَاعِهِ هَكَذَا فِي جَنْبِهِ فَلَوْ رَأَيْتَهُ يَوْسَعُهَا وَلَا تَوْسَعُ تَابَعَهُ ابْنُ طَاوُسٍ عَنْ أَبِيهِ وَأَبُو الزِّنَادِ عَنِ الْأَعْرَجِ: فِي الْجَنْبَيْنِ وَقَالَ جَعْفَرُ عَنْ الْأَعْرَجِ: جُتَّانٍ. [راجع: ۱۴۴۳] وَقَالَ حَنْظَلَةُ: سَمِعْتُ طَاوُسًا سَمِعْتُ أَبَا هُرَيْرَةَ: جُتَّانٍ. [راجع: ۱۴۴۴]

کہ میں نے دیکھا کہ رسول اللہ ﷺ اس طرح اپنی مبارک انگلیوں سے اپنے گریبان کی طرف اشارہ کر کے بتا رہے تھے کہ تم دیکھو گے کہ وہ اس میں وسعت پیدا کرنا چاہے گا لیکن وسعت پیدا نہیں ہوگی۔ اس کی متابعت ابن طاووس نے اپنے والد سے کی ہے اور ابو زناد نے اعرج سے کی ”دوجہوں“ کے ذکر کے ساتھ اور جعفر نے اعرج کے واسطے سے ”جُتَّان“ (دو زریں) کا لفظ بیان کیا ہے اور حنظلہ نے بیان کیا کہ میں نے طاووس سے سنا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے کہا ”جُتَّان“

تشریح: ((جبتان)) سے دو کرتے مراد ہیں اور ((جنتان)) سے دو زریں مراد ہیں اپنے گریبان کی طرف اشارہ کرنے ہی سے باب کا مطلب نکلتا ہے کہ آپ کے کرتے کا گریبان سینے پر تھا۔

بَابُ مَنْ لَبَسَ جُبَّةً ضَيِّقَةً الْكُمِّينَ فِي السَّفَرِ

باب: جس نے سفر میں تنگ آستینوں کا جبہ پہنا

۵۷۹۸۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي أَبُو الضُّحَى قَالَ: حَدَّثَنِي مَسْرُوقٌ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ شُعْبَةَ قَالَ: انْطَلَقَ النَّبِيُّ ﷺ لِحَاجَتِهِ ثُمَّ أَقْبَلَ فَنَلَقَيْنَهُ بِمَاءٍ فَتَوَضَّأَ وَعَلَيْهِ جُبَّةٌ شَامِيَةٌ فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ فَلَذَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَيْهِ فَكَانَا ضَبِيقَيْنِ فَأَخْرَجَ يَدَيْهِ مِنْ تَحْتِ بَدَنِهِ فَفَسَلَهُمَا وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَيْهِ. [راجع: ۱۸۲]

(۵۷۹۸) ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے ابو ضحیٰ نے بیان کیا، انہوں نے کہا کہ مجھ سے مسروق نے بیان کیا، انہوں نے کہا: مجھ سے مغیرہ بن شعبہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ قضائے حاجت کے لیے باہر تشریف لے گئے، پھر واپس آئے تو میں پانی لے کر حاضر تھا۔ آپ ﷺ نے وضو کیا آپ شامی جبہ پہنے ہوئے تھے، آپ نے کلی کی اور ناک میں پانی ڈالا اور اپنا چہرہ دھویا پھر آپ اپنی آستینیں چڑھانے لگے لیکن وہ تنگ تھیں، اس لیے آپ ﷺ نے اپنے ہاتھ جبہ کے نیچے سے نکالے اور انہیں دھویا، سر اور موزوں پر مسح کیا۔

تشریح: تنگ آستین کا جبہ پہنانا بھی ثابت ہوا لباس کے متعلق شریعت میں بہت وسعت ہے اس لیے کہ ہر ملک اور ہر قوم کا لباس الگ الگ ہوتا ہے جائز یا ناجائز کے چند حدود بیان کر کے ان کے لباس کو ان کے حالات پر چھوڑ دیا گیا ہے۔

بَابُ لَبَسِ جُبَّةِ الصُّوفِ فِي الْغُرُو

باب: لڑائی میں اون کا جبہ پہنانا

۵۷۹۹۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا زَكَرِيَاءُ (۵۷۹۹) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، ان

سے عامر نے، ان سے عروہ بن مغیرہ نے اور ان سے ان کے والد مغیرہ رضی اللہ عنہ نے بیان کیا کہ میں ایک رات سفر میں نبی کریم ﷺ کے ساتھ تھا، آپ ﷺ نے دریافت فرمایا: ”تمہارے پاس پانی ہے؟“ میں نے عرض کیا: جی ہاں۔ آنحضرت ﷺ اپنی سواری سے اترے اور چلتے رہے یہاں تک کہ رات کی تاریکی میں آپ چھپ گئے، پھر واپس تشریف لائے تو میں نے برتن کا پانی آپ کو استعمال کرایا آنحضرت ﷺ نے اپنا چہرہ دھویا، ہاتھ دھوئے آپ اون کا جبہ پہنے ہوئے تھے جس کی آستین چڑھائی آپ کے لیے دشوار تھی، چنانچہ آپ نے اپنے ہاتھ جبے کے نیچے سے نکالے اور بازوؤں کو (کہنیوں تک) دھویا۔ پھر سر پر مسح کیا پھر میں بڑھا کہ آپ کے موزے اتار دوں لیکن آپ نے فرمایا: ”رہنے دو میں نے طہارت کے بعد انہیں پہنا تھا۔“ چنانچہ آپ نے ان پر مسح کیا۔

عَنْ عَامِرٍ عَنْ عُرْوَةَ بْنِ الْمَغِيرَةِ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي سَفَرٍ فَقَالَ: ((أَمْعَكَ مَاءً؟)) قُلْتُ: نَعَمْ. فَتَزَلَّ عَنْ رَأْسِهِ فَمَسَحَ بِمِائِهِ حَتَّى تَوَارَى عَنِّي فِي سَوَادِ اللَّيْلِ ثُمَّ جَاءَ فَأَفْرَغَتْ عَلَيْهِ الْإِدَاوَةُ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ وَعَلَيْهِ جَبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجَبَةِ فَعَسَلَ ذِرَاعَيْهِ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ أَهْوَيْتُ لِأَنْزِعَ خَفِيَّهِ فَقَالَ: ((دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ)).

فَمَسَحَ عَلَيْهِمَا. [راجع: ۱۸۲]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

باب: قبا اور ریشمی فروج کے بیان میں

فروج بھی قبا ہی کو کہتے ہیں۔ بعض نے کہا کہ فروج اس قبا کو کہتے ہیں جس میں پیچھے چاک ہوتا ہے۔

بَابُ الْقَبَاءِ وَفُرُوجِ حَرِيرٍ وَهُوَ الْقَبَاءُ وَيُقَالُ: هُوَ الَّذِي لَهُ شَقٌّ مِنْ خَلْفِهِ.

(۵۸۰۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابن ابی ملیک نے اور ان سے حضرت مسور بن مخرمہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے چند قبائیں تقسیم کیں اور مجھے کچھ نہیں دیا تو مخرمہ نے کہا: بیٹے! میں رسول اللہ ﷺ کے پاس لے چلو، چنانچہ میں اپنے والد کو ساتھ لے کر چلا، انہوں نے مجھ سے کہا: اندر جاؤ اور آنحضرت ﷺ سے میرا ذکر کرو۔ میں نے آنحضرت ﷺ سے آپ (مخرمہ رضی اللہ عنہ) کا ذکر کیا تو آپ باہر تشریف لائے آنحضرت ﷺ انہیں قبائوں میں سے ایک قبا لیے ہوئے تھے۔ آپ نے فرمایا: ”یہ میں نے تمہارے ہی لیے رکھ چھوڑی تھی۔“ مسور نے بیان کیا کہ مخرمہ رضی اللہ عنہ نے آنحضرت ﷺ کی طرف دیکھا تو آنحضرت ﷺ نے فرمایا: ”مخرمہ خوش ہو گئے۔“

۵۸۰۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمَسُورِ بْنِ مَخْرَمَةَ أَنَّهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَّةَ وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا فَقَالَ: مَخْرَمَةُ يَا بَنِي أَنْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَنْطَلَقْتُ مَعَهُ فَقَالَ: ادْخُلْ فَأَذْعُهُ لِي قَالَ: فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ: ((خَبَأْتُ هَذَا لَكَ)). قَالَ: فَتَنَظَّرَ إِلَيْهِ فَقَالَ: ((رَضِيَّ مَخْرَمَةَ)). [راجع: ۲۵۹۹]

(۵۸۰۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا مجھ سے لیث بن سعد نے

۵۸۰۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنِي

الَّتِي عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: أَهْدَىٰ لِرَسُولِ اللَّهِ ﷺ فُرُوجَ حَرِيرٍ فَلَبَسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَتَزَعَا نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ: ((لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ)). تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُوسُفَ عَنْ اللَّيْثِ وَقَالَ غَيْرُهُ: فُرُوجَ حَرِيرٍ. [راجع: ۳۷۵]

بیان کیا، ان سے یزید بن ابی حبیب نے، ان سے ابو خیر نے اور ان سے حضرت عقبہ بن عامر رضی اللہ عنہ نے کہ رسول اللہ ﷺ کو ریشم کی فروج (قبا) ہدیہ میں دی گئی۔ آپ نے اسے پہنا (مردوں پر ریشم کی حرمت کے حکم سے پہلے) اور اسی کو پہنے ہوئے نماز پڑھی۔ پھر آپ نے اسے بڑی تیزی کے ساتھ اتار ڈالا جیسے آپ اس سے ناگواری محسوس کرتے ہوں، پھر فرمایا: ”یہ متقیوں کے لیے مناسب نہیں ہے۔“ اس روایت کی متابعت عبد اللہ بن یوسف نے کی، ان سے لیث نے اور غیر عبد اللہ بن یوسف نے کہا کہ

فروج حریر۔

تشریح: اس میں یہ اشکال پیدا ہوتا ہے کہ یہ قبائیں ریشمی تھیں۔ آپ نے کیونکر پہنی۔ اس کا جواب یہ ہے کہ شاید اس وقت تک ریشمی کپڑا مردوں کے لئے حرام نہ ہوا ہوگا یا آپ نے اس قبا کو بطور حفاظت اپنے اوپر ڈال لیا ہوگا، یہ پہننا نہیں ہے جیسے کوئی کسی کو دینا چاہتا ہو اس کے بعد ریشمی کپڑا مردوں پر حرام ہو گیا۔

باب: برانس یعنی ٹوپی پہننا

بَابُ الْبَرَانِسِ

۵۸۰۲۔ وَقَالَ لِي مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي قَالَ: رَأَيْتُ عَلَى أَنَسِ بْنِ مَرْثَدٍ أَصْفَرَ مِنْ خَزْرٍ.

(۵۸۰۲) اور کہا مجھ سے مسدد نے اور کہا ہم سے معتمر نے کہ میں نے اپنے باپ سے سنا، کہا انہوں نے کہ میں نے حضرت انس رضی اللہ عنہ پر ریشمی زرد ٹوپی کو دیکھا۔

۵۸۰۳۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! مَا يَلْبَسُ الْمُحْرَمُ مِنَ الثِّيَابِ؟ قَالَ: رَسُولُ اللَّهِ ﷺ: ((لَا تَلْبَسُوا الْقُمُصِصَ وَلَا الْعُمَامَ وَلَا السَّرَاوِيلَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ النَّعْلَيْنِ فَلْيَلْبَسْ خَفَيْنِ وَيَقْطَعْهُمَا أَصْفَلِ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا الْوَرُسُ)). [راجع: ۱۳۴]

(۵۸۰۳) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے بیان کیا، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ ایک شخص نے عرض کیا: یا رسول اللہ! محرم کس طرح کا کپڑا پہنے؟ رسول اللہ ﷺ نے فرمایا: ”(محرم کے لیے) کہ قمیص نہ پہنو، نہ عمامے، نہ پاجامے، نہ برنس اور نہ موزے البتہ اگر کسی کو چپل نہ ملے تو وہ (چمڑے کے) موزوں کو تختے سے نیچے تک کاٹ کر انہیں پہن سکتا ہے اور نہ کوئی ایسا کپڑا پہنو جس میں زعفران یا ورس لگایا گیا ہو۔“

باب: پاجامہ پہننے کے بارے میں

بَابُ السَّرَاوِيلِ

۵۸۰۴۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ (۵۸۰۴) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان

کیا، ان سے عمرو نے، ان سے جابر بن زید نے اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے (محرم کے بارے میں) فرمایا: ”جسے تہبند نہ ملے وہ پاجامہ پہنے اور جسے چپل نہ ملیں وہ موز سے پہنیں۔“

عَنْ عَمْرِو عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ)). [راجع: ۱۷۴۰]

(۵۸۰۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے اور ان سے حضرت عبداللہ نے بیان کیا کہ ایک صاحب نے کھڑے ہو کر عرض کیا: یا رسول اللہ! احرام باندھنے کے بعد ہمیں کس چیز کے پہننے کا حکم ہے؟ فرمایا: ”قیص نہ پہنو، نہ پاجامے، نہ عمامے، نہ برنس اور نہ موز سے پہنو۔ البتہ اگر کسی کے پاس چپل نہ ہو تو وہ چمڑے کے ایسے موز سے پہنے جو ٹخنوں سے نیچے ہوں اور کوئی ایسا کپڑا نہ پہنو جس میں زعفران اور ورس لگا ہوا ہو۔“

۵۸۰۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا تَأْمُرُنَا أَنْ نَلْبَسَ إِذَا أَخْرَمْنَا؟ قَالَ: ((لَا تَلْبَسُوا الْقَمِيصَ وَالسَّرَاوِيلَ وَالْعَمَائِمَ وَالْبُرُنْسَ وَالْخُفَّاتِ إِلَّا أَنْ يَكُونَ رَجُلٌ لَيْسَ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخُفَّيْنِ أَسْفَلَ مِنَ الْكُعْبَيْنِ وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ)).

[راجع: ۱۳۴]

باب: عمامے کا بیان

بَابُ الْعَمَائِمِ

(۵۸۰۶) ہم سے علی بن عبداللہ مدنی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا میں نے زہری سے سنا، انہوں نے کہا مجھے سالم نے خبر دی، انہیں ان کے والد (حضرت عبداللہ بن عمر رضی اللہ عنہما) نے خبر دی، کہ نبی کریم ﷺ نے فرمایا: ”محرم قیص نہ پہنے، نہ عمامہ پہنے، نہ پاجامہ، نہ برنس اور نہ کوئی ایسا کپڑا پہنے جس میں زعفران اور ورس لگا ہوا اور نہ موز سے پہنے، البتہ اگر کسی کو چپل نہ ملیں تو موزوں کو ٹخنوں کے نیچے تک کاٹ دے۔“ (پہنے)

۵۸۰۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَلْبَسُ الْمُحْرَمُ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُنْسَ وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ وَلَا الْخُفَّيْنِ إِلَّا مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَإِنْ لَمْ يَجِدْهُمَا فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكُعْبَيْنِ)). [راجع: ۱۳۴] [مسلم: ۲۷۹۲]

ابوداؤد: ۱۸۲۳، نسائی: ۲۶۶۶

باب: سر پر کپڑا ڈال کر سر چھپانا

بَابُ التَّقْنَعِ

اور ابن عباس رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ باہر نکلے اور سر مبارک پر ایک سیاہ پٹی لگا ہوا عمامہ تھا اور انس رضی اللہ عنہ نے بیان کیا کہ نبی اکرم ﷺ نے

وَقَالَ ابْنُ عَبَّاسٍ: خَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ عَصَابَةٌ دَسْمَاءُ وَقَالَ أَنَسٌ: عَصَبَ النَّبِيِّ ﷺ

اپنے سر پر چادر کا کونا لپیٹ لیا تھا۔

عَلَى رَأْسِهِ حَاشِيَةٌ بُرْدٍ.

(۵۸۰۷) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ بہت سے مسلمان حبشہ ہجرت کر کے چلے گئے اور ابوبکر رضی اللہ عنہ بھی ہجرت کی تیاریاں کرنے لگے لیکن نبی کریم ﷺ نے فرمایا: ”ابھی ٹھہر جاؤ کیونکہ امید ہے کہ مجھے بھی (ہجرت کی) اجازت دی جائے گی۔“ ابو بکر رضی اللہ عنہ نے عرض کیا: کیا آپ کو بھی امید ہے؟ میرا باپ آپ پر قربان ہو، آنحضرت ﷺ نے فرمایا: ”ہاں!“ چنانچہ ابوبکر رضی اللہ عنہ آنحضرت ﷺ کے ساتھ رہنے کے خیال سے رک گئے اور اپنی دو اونٹنیوں کو بھول کے پتے کھلا کر چار مہینے تک انہیں خوب تیار کرتے رہے۔ عروہ نے بیان کیا کہ عائشہ رضی اللہ عنہا نے کہا: ہم ایک دن دوپہر کے وقت اپنے گھر میں بیٹھے ہوئے تھے کہ ایک شخص نے ابوبکر رضی اللہ عنہ سے کہا: رسول اللہ ﷺ سر ڈھکے ہوئے تشریف لا رہے ہیں۔ اس وقت عموماً آنحضرت ﷺ ہمارے یہاں تشریف نہیں لاتے تھے۔ ابوبکر نے کہا: میرے ماں باپ آپ پر قربان ہوں، آنحضور ﷺ ایسے وقت کسی وجہ ہی سے تشریف لا سکتے ہیں۔ نبی کریم ﷺ نے مکان پر پہنچ کر اجازت چاہی اور ابوبکر صدیق رضی اللہ عنہ نے انہیں اجازت دی۔ آپ ﷺ اندر تشریف لائے اور اندر داخل ہوتے ہی ابوبکر رضی اللہ عنہ سے فرمایا: ”جو لوگ تمہارے پاس اس وقت ہیں انہیں اٹھا دو۔“ ابوبکر صدیق رضی اللہ عنہ نے عرض کی: میرا باپ آپ پر قربان ہو یا رسول اللہ! یہ سب آپ کے گھر ہی کے افراد ہیں۔ آنحضور ﷺ نے فرمایا: ”مجھے ہجرت کی اجازت مل گئی ہے۔“ ابوبکر صدیق رضی اللہ عنہ نے عرض کی: پھر یا رسول اللہ! مجھے رفاقت کا شرف حاصل رہے گا؟ آپ نے فرمایا: ”ہاں۔“ عرض کی: یا رسول اللہ! میرے باپ آپ پر قربان ہوں ان دو اونٹیوں میں سے ایک آپ لے لیں۔ آنحضرت ﷺ نے فرمایا: ”لیکن قیمت سے۔“ عائشہ رضی اللہ عنہا نے بیان کیا: پھر ہم نے بہت جلدی جلدی سامان سفر تیار کیا اور سفر کا ناشتہ ایک تھیلے میں رکھا۔ اسماء بنت ابی بکر رضی اللہ عنہا نے اپنے پٹکے کے

۵۸۰۷۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: هَاجَرَ إِلَى الْحَبَشَةِ مِنَ الْمُسْلِمِينَ وَتَجَهَّزَ أَبُو بَكْرٍ مَهَاجِرًا فَقَالَ النَّبِيُّ ﷺ: ((عَلَى رِسْلِكَ فَإِنِّي أُرْجُو أَنْ يُؤْذَنَ لِي)) قَالَ أَبُو بَكْرٍ: أَوْ تَرْجُوهُ بِأَبِي أَنْتَ؟ قَالَ: ((نَعَمْ)) فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى النَّبِيِّ ﷺ لِصُحْبَتِهِ وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَّ السَّمَرُ أَرْبَعَةَ أَشْهُرٍ قَالَتْ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَبَيْنَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِنَا فِي نَحْرِ الظُّهَيْرَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُقْبِلًا مُتَقِنًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا قَالَ أَبُو بَكْرٍ: فِذَا لَهُ أَبِي وَأُمِّي وَاللَّهِ إِنْ جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا لَأَمُرَّ فَجَاءَ النَّبِيُّ ﷺ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَدَخَلَ فَقَالَ حِينَ دَخَلَ لِأَبِي بَكْرٍ: ((أَخْرِجْ مَنْ عِنْدَكَ)) قَالَ: إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ! قَالَ: ((فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ)) قَالَ: فَالْصُّحْبَةُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؟ قَالَ: ((نَعَمْ)) قَالَ: فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ! إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ قَالَ النَّبِيُّ ﷺ: ((بِالْثَّمَنِ)) قَالَتْ فَجَهَّزْنَا هُمَا أَحْتَّ الْجِهَازِ وَصَنَعْنَا لَهُمَا سَفْرَةَ فِي جِرَابٍ فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَأَوْكَثَ بِهِ الْجِرَابَ

ایک ٹکڑے سے تھیلے کے منہ کو باندھا۔ اسی وجہ سے انہیں ”ذات الطاق“ (پٹکے والی) کہنے لگے۔ پھر آنحضرت ﷺ اور ابو بکر صدیق رضی اللہ عنہما ٹورنا ہی پہاڑ کی ایک غار میں جا کر چھپ گئے اور تین دن تک اسی میں ٹھہرے رہے۔ عبداللہ بن ابی بکر رضی اللہ عنہما رات آپ حضرات کے پاس ہی گزارتے تھے وہ نوجوان ذہین اور سمجھدار تھے۔ صبح تڑکے میں وہاں سے چل دیتے تھے اور صبح ہوتے مکہ کے قریش میں پہنچ جاتے تھے۔ جیسے رات میں مکہ ہی میں رہے ہوں۔ مکہ مکرمہ میں جو بات بھی ان حضرات کے خلاف ہوتی اسے محفوظ رکھتے اور جوں ہی رات کا اندھیرا چھا جاتا غار ثور میں ان حضرات کے پاس پہنچ کر تمام تفصیلات کی اطلاع دیتے۔ ابو بکر رضی اللہ عنہ کے مولیٰ عامر بن فہیرہ رضی اللہ عنہ دودھ دینے والی بکریاں چراتے تھے اور جب رات کا ایک حصہ گزر جاتا تو ان بکریوں کو غار ثور کی طرف ہانک لاتے تھے۔ آپ حضرات بکریوں کے دودھ پر رات گزارتے اور صبح کی پو پھٹے ہی عامر بن فہیرہ وہاں سے روانہ ہو جاتے۔ ان تین راتوں میں انہوں نے ہر رات ایسا ہی کیا۔

تشریح: باب اور حدیث میں یہ مطابقت ہے کہ نبی کریم ﷺ صدیق اکبر رضی اللہ عنہ کے گھر سر ڈھانک کر تشریف لائے۔ رومال سے سر ڈھانکنے کا یہ رواج عربوں میں آج تک موجود ہے، وہاں کی گرم آب و ہوا کے لئے یہ عمل ضروری ہے۔ اس حدیث میں ہجرت سے متعلق کئی امور بیان کئے گئے ہیں جن کی مزید تفصیلات واقعہ ہجرت میں اس حدیث کے ذیل میں ملاحظہ کی جاسکتی ہیں۔

باب: خود کا بیان

بَابُ الْمِغْفَرِ

۵۸۰۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ۔ (۵۸۰۸) ہم سے ابو الولید نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے زہری نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ فتح مکہ کے سال (مکہ مکرمہ میں) داخل ہوئے تو آپ ﷺ کے سر پر خود ہی۔

[راجع: ۱۸۴۶]

تشریح: اس حدیث سے یہ نکلا کہ اگرچہ یا عمرؓ کی نیت سے نہ ہو اور آدی کسی کام کا ج یا تجارت کے لئے مکہ شریف میں جائے تو بغیر احرام کے بھی داخل ہو سکتا ہے۔

باب: دھاری دار چادروں، یمنی چادروں اور

بَابُ الْبُرُودِ وَالْحَبَرَةِ وَالشَّمْلَةِ

کملیوں کا بیان

وَقَالَ خَبَّابٌ: شَكُونَا إِلَى النَّبِيِّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ. (مشرکین مکہ کے مظالم کی شکایت کی اس وقت آپ ﷺ اپنی ایک چادر پر ٹیک لگائے ہوئے تھے۔)

تشریح: معلوم ہوا کہ ایسے مواقع پر چادروں یا کسبوں وغیرہ کا استعمال درست ہے۔

۵۸۰۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنْتُ أَصْبِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ فَأَذْرَكَهُ أَغْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ ﷺ قَدْ أَثَرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَبَذَتِهِ ثُمَّ قَالَ: يَا مُحَمَّدُ! مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ ضَجَّكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. (راجع: ۳۱۴۹)

(۵۸۰۹) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کے ساتھ چل رہا تھا۔ آنحضرت ﷺ کے جسم مبارک پر (بین کے) نجران کی بنی ہوئی موٹے حاشیے کی ایک چادر تھی۔ اتنے میں ایک دیہاتی آ گیا اور اس نے آنحضرت ﷺ کی چادر کو پکڑ کر اتنی زور سے کھینچا کہ میں نے حضور اکرم ﷺ کے مونڈھے پر دیکھا کہ اس کے زور سے کھینچنے کی وجہ سے نشان پڑ گیا تھا۔ پھر اس نے کہا: اے محمد! مجھے مال میں سے دیے جانے کا حکم کیجیے جو اللہ کا مال آپ کے پاس ہے۔ رسول اللہ ﷺ اس کی طرف متوجہ ہوئے اور مسکرائے اور آپ ﷺ نے اسے دیے جانے کا حکم فرمایا۔

تشریح: نبی کریم ﷺ کے اخلاق فاضلہ ایسے تھے کہ اس گنوار کی اس حرکت کا آپ نے کوئی خیال نہیں فرمایا بلکہ بس کر ٹال دیا اور اسے خیرات بھی مرحمت فرمادی۔ فداہ روحی ﷺ اس وقت جسم مبارک پر چادر تھی۔ باب اور حدیث میں یہی مطابقت ہے۔

۵۸۱۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ بِبُرْدَةٍ قَالَ سَهْلٌ: هَلْ تَذَرُونَ مَا الْبُرْدَةُ؟ قَالَ: نَعَمْ هِيَ الشَّمْلَةُ مَنْسُوجَةٌ فِي حَاشِيَتِهَا قَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي نَسَجْتُ هَذِهِ بِيَدَيَّ أَكْسَوْتُهَا فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ مُحْتَاجًا إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهَا لِأَزَارُهُ فَجَسَّهَا رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: يَا رَسُولَ اللَّهِ! اكْسِنِيهَا قَالَ: ((نَعَمْ)) فَجَلَسَ مَا شَاءَ اللَّهُ فِي الْمَجْلِسِ ثُمَّ رَجَعَ فَطَوَّأَهَا

(۵۸۱۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم نے اور ان سے حضرت سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ ایک عورت ایک چادر لے کر آئیں (جو اس نے خود بنی تھی) حضرت سہل رضی اللہ عنہ نے کہا: تمہیں معلوم ہے وہ پردہ کیا تھا پھر بتلایا کہ یہ ایک اونٹنی کی چادر تھی جس کے کناروں پر حاشیہ ہوتا ہے۔ ان خاتون نے حاضر ہو کر عرض کیا: یا رسول اللہ! یہ چادر میں نے خاص آپ کے اوڑھنے کے لیے بنی ہے۔ حضور اکرم ﷺ نے وہ چادر ان سے اس طرح لی گویا آپ کو اس کی ضرورت ہے۔ پھر آنحضرت ﷺ اسے تہبند کے طور پر پہن کر ہمارے پاس تشریف لائے۔ جماعت صحابہ رضی اللہ عنہم میں سے ایک صاحب (عبد الرحمن بن عوف رضی اللہ عنہ) نے اس چادر کو چھوا اور عرض کی: یا

رسول اللہ! یہ مجھے عنایت فرما دیجیے۔ آنحضور ﷺ نے فرمایا: ”اچھا۔“ جتنی دیر اللہ نے چاہا آپ مجلس میں بیٹھے رہے، پھر تشریف لے گئے اور اس چادر کو لپیٹ کر ان صاحب کے پاس بھجوا دیا۔ صحابہ رضی اللہ عنہم نے اس پر ان سے کہا: تم نے اچھی بات نہیں کی کہ آنحضرت ﷺ سے وہ چادر مانگ لی۔ تمہیں معلوم ہے کہ آپ کبھی کسی سائل کو محروم نہیں فرماتے۔ ان صاحب نے کہا: اللہ کی قسم! میں نے تو صرف آنحضرت ﷺ سے یہ اس لیے مانگی ہے کہ جب میں مروں تو یہ میرا کفن ہو۔ حضرت سہل رضی اللہ عنہ نے بیان کیا، چنانچہ وہ چادر اس صحابی کے کفن ہی میں استعمال ہوئی۔

ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنَتْ سَأَلَتْهَا إِيَّاهُ وَقَدْ عَرَفَتْ أَنَّهُ لَا يَرُدُّ سَائِلًا فَقَالَ الرَّجُلُ: وَاللَّهِ! مَا سَأَلْتُهَا إِلَّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ. [راجع: ۱۲۷۷]

تشریح: یہ حضرت عبدالرحمن بن عوف رضی اللہ عنہ تھے اس حدیث سے نکلا کہ کفن کے لئے بزرگوں کا مستعمل لباس لے لینا جائز ہے۔ وہ خاتون کس قدر خوش نصیب تھی جس نے اپنے ہاتھوں سے نبی کریم ﷺ کے لئے وہ ادنیٰ چادر بہترین شکل میں تیار کی اور آپ نے اسے بخوشی قبول فرمایا پھر حضرت عبدالرحمن بن عوف رضی اللہ عنہ بھی کیسے خوش نصیب ہیں جو یہ چادر کفن کے لیے نصیب ہوئی چونکہ اس حدیث میں آپ کے لیے ادنیٰ چادر کا ذکر ہے باب سے یہی مطابقت ہے۔

(۵۸۱۱) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے حضرت سعید بن مسیب نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”میری امت میں سے جنت میں ستر ہزار کی ایک جماعت داخل ہوگی ان کے چہرے چاند کی طرح چمک رہے ہوں گے۔“ حضرت عکاشہ بن محسن اسدی رضی اللہ عنہ اپنی دھاری دار چادر سنبھالتے ہوئے اٹھے اور عرض کیا: یا رسول اللہ! میرے لیے بھی دعا کیجیے کہ اللہ تعالیٰ مجھے بھی انہیں میں سے بنادے۔ آنحضرت ﷺ نے فرمایا: ”اے اللہ! عکاشہ کو بھی انہیں میں سے بنادے۔“ اس کے بعد قبیلہ انصار کے ایک صحابی سعد بن عبادہ رضی اللہ عنہ کھڑے ہوئے اور عرض کیا: یا رسول اللہ! دعا فرمائیے کہ اللہ تعالیٰ مجھے بھی ان میں سے بنادے۔ رسول اللہ ﷺ نے فرمایا: ”تم نے پہلے عکاشہ دعا کرا چکا۔“

۵۸۱۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمَرَةٌ هِيَ سَبْعُونَ أَلْفًا تُضِيءُ وُجُوهَهُمْ إِضَاءَةُ الْقَمَرِ)). فَقَامَ عَكَّاشَةُ بْنُ مَخْصَنٍ يَرْفَعُ نَمْرَةً عَلَيْهِ قَالَ: ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ! أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ: ((اللَّهُمَّ اجْعَلْهُ مِنْهُمْ)). ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ: ((سَبَقَكَ عَكَّاشَةُ)). [طرفہ فی: ۶۵۴۲]

اب اس کا وقت نہیں رہا۔

تشریح: اس روایت کا مطلب دوسری روایت سے واضح ہوتا ہے اس میں یوں ہے کہ پہلے عکاشہ رضی اللہ عنہ کھڑے ہوئے کہنے لگے یا رسول اللہ! دعا فرمائیے اللہ تعالیٰ مجھ کو ان ستر ہزار میں سے کر دے۔ آپ نے دعا فرمائی پھر حضرت سعد بن عبادہ رضی اللہ عنہ کھڑے ہوئے انہوں نے کہا کہ میرے لیے

بھی دعا فرمائیے۔ اس وقت آپ نے فرمایا کہ تم سے پہلے عکاشہ کے لیے دعا قبول ہو چکی۔ مطلب یہ تھا کہ دعا کی قبولیت کی گھڑی نکل چکی یہ کامیابی عکاشہ کی قسمت میں تھی ان کو حاصل ہو چکی۔

۵۸۱۲۔ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: (۵۸۱۲) ہم سے عمرو بن عاصم نے بیان کیا، کہا ہم سے ہام بن یحییٰ نے حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قُلْتُ بیاں کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا۔ قتادہ لَهُ: أَيُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى رَسُولِ اللّٰهِ ﷺ؟ قَالَ: الْجَبْرَةُ. [ظرفہ فی: ۵۸۱۳] نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے پوچھا: رسول اللہ ﷺ کو کس طرح کا کپڑا زیادہ پسند تھا بیان کیا کہ حمرہ کی سبز یمنی چادر۔

[مسلم: ۵۴۴۰؛ ابوداؤد: ۴۰۶۰]

تشریح: کیونکہ وہ میل خوری اور بہت مضبوط ہوتی ہے۔

۵۸۱۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، حَدَّثَنَا مُعَاذٌ، حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللّٰهِ ﷺ أَنْ يَلْبَسَهَا الْجَبْرَةُ. [راجع: ۵۸۱۲] (۵۸۱۳) مجھ سے عبد اللہ بن ابی الاسود نے بیان کیا، کہا ہم سے معاذ دستواری نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کو تمام کپڑوں میں یمنی سبز چادر پہننا بہت پسند تھی۔

[مسلم: ۵۴۴۱؛ ترمذی: ۱۷۸۷؛ نسائی: ۵۳۳۰]

۵۸۱۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللّٰهِ ﷺ جِئَ تُوَفِّي سُجِّي بِبُرْدٍ جَبْرَةٍ. [مسلم: ۲۱۸۳] (۵۸۱۴) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، کہا مجھے ابوسلمہ بن عبد الرحمن بن عوف رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے انہیں خبر دی کہ جب رسول اللہ ﷺ کی وفات ہوئی تو آپ ﷺ کی نعش مبارک پر ایک سبز یمنی چادر ڈال دی گئی تھی۔

[ابوداؤد: ۳۱۲۰]

تشریح: یہی سبز رنگ تھا جو عام اہل اسلام میں آج تک مقبول ہے جملہ احادیث باب میں کسی نہ کسی حالت میں نبی کریم ﷺ کا مختلف اوقات میں مختلف رنگوں کی چادر کے استعمال کا ذکر ہے۔ باب اور احادیث مذکورہ میں یہی مطابقت ہے آگے اور تفصیلی ذکر آ رہا ہے۔

بَابُ الْأَكْسِيَةِ وَالْخَمَائِصِ باب: کملیوں اور اونی حاشیہ دار چادروں کا بیان

تشریح: کساء اونی کملی اگر وہ صرف پانچ ہاتھ کی ہو تو ایسی چادروں کو خمیصہ کہتے ہیں۔

۵۸۱۵، ۵۸۱۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ (۵۸۱۵، ۱۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی، ان سے حضرت عائشہ اور

عبداللہ بن عباس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ پر جب آخری مرض طاری ہوا تو آپ ﷺ اپنی مکملی چہرہ مبارک پر ڈالتے تھے اور جب سانس گھٹنے لگتا تو چہرہ کھول لیتے اور اسی حالت میں فرماتے: ”یہود و نصاریٰ اللہ تعالیٰ کی رحمت سے دور ہو گئے کہ انہوں نے اپنے انبیاء کی قبروں کو سجدہ گاہ بنالیا۔“ آنحضرت ﷺ ان کے عمل بد سے (مسلمانوں کو) ڈرارہے تھے۔

ابن عُبَّیَّةُ أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَلَفَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَهُوَ كَذَلِكَ: ((لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)) يُحَذِّرُ مَا صَنَعُوا. [راجع: ۴۳۵، ۴۳۶]

تشریح: یہود و نصاریٰ سے بڑھ کر کجبت وہ مسلمان ہیں جنہوں نے بزرگوں اور درویشوں کی قبور کو حرمین کر کے دکانوں کی شکل دے رکھی ہے اور وہاں لوگوں سے سجدے کراتے ہیں اور عرض کرتے ہیں وہاں عرضیاں لٹکاتے اور نیازیں چڑھاتے ہیں۔ یہ لوگ قبر کے باہر سے یہ کام کرتے تھے اور وہ بزرگ قبروں کے اندر سے ان پر لعنت بھیجتے ہیں کیونکہ یہ سب بزرگ نبی کریم ﷺ کے نقش بردار اور آپ کی مرضی پر چلنے والے ہیں یہی قبروں کے پجاری عند اللہ مشرک اور ملعون ہیں خواہ یہ کیسے ہی نمازی و حاجی ہوں:

ہرگز تو ازاں قوم نباشی کہ فریبند حق را بہ سجودے و نبی را بہ درودے

(۵۸۱۷) ہم سے مسد بن مسدد نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے بیان کیا، کہا ہم کو ابوبختیانی نے خبر دی، ان سے حمید بن ہلال نے اور ان سے ابو بردہ نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے ہمیں ایک موٹی مکلی (کساء) اور ایک موٹی ازار نکال کر دکھائی اور کہا: رسول اللہ ﷺ کی روح ان ہی دو کپڑوں میں قبض ہوئی تھی۔

۵۸۱۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً وَإِذَا رَا غَلِيظًا فَقَالَتْ: قُبِضَ رُوحُ النَّبِيِّ ﷺ فِي هَذَيْنِ. [راجع: ۳۱۰۸]

(۵۸۱۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے عروہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے اپنی ایک نقشی چادر میں نماز پڑھی اور اس کے نقش و نگار پر نماز ہی میں ایک نظر ڈالی۔ پھر سلام پھیر کر فرمایا: ”میری چادر ابو جہم کو واپس دے دو۔ اس نے ابھی مجھے میری نماز سے غافل کر دیا تھا اور ابو جہم کی سادہ چادر لیتے آؤ۔“ یہ ابو جہم بن حذیفہ بن غانم، بنی عدی بن کعب قبیلہ میں سے تھے۔

۵۸۱۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي خَمِيصَةٍ لَهُ لَهَا أَعْلَامٌ فَظَنَرُ إِلَى أَعْلَامِهَا نَظْرَةً فَلَمَّا سَلَّمَ قَالَ: ((ادْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ فَإِنَّهَا أَلْهَتَنِي أَرَفًا عَنْ صَلَاتِي وَأَتَوْنِي بِأَنْبِجَانِيَةِ أَبِي جَهْمٍ)). ابْنُ حُذَيْفَةَ بْنُ غَانِمٍ مِنْ بَنِي عَدِيٍّ بْنِ كَعْبٍ.

[راجع: ۳۷۳]

باب: اشتمال الصماء کا بیان

بَابُ اشْتِمَالِ الصَّمَاءِ

تشریح: ایک ہی کپڑے کو اس طرح لپیٹ لینا کہ ہاتھ یا پاؤں باہر نہ نکل سکیں، اسے عربی میں اشتمال الصماء کہتے ہیں۔

(۵۸۱۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب بن عبد المجید ثقفی نے بیان کیا، کہا ہم سے عبید اللہ عمری نے بیان کیا، ان سے ضییب بن عبد الرحمن نے، ان سے حفص بن عاصم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے بیج ملامہ اور منابذہ سے منع فرمایا اور دو وقت نمازوں سے بھی آپ نے منع فرمایا نماز فجر کے بعد سورج بلند ہونے تک اور عصر کے بعد سورج غروب ہونے تک اور اس سے منع فرمایا کہ کوئی شخص صرف ایک کپڑا جسم پر لپیٹ کر اور گھٹنے اوپر اٹھا کر اس طرح بیٹھ جائے کہ اس کی شرم گاہ پر آسمان وزمین کے درمیان کوئی چیز نہ ہو اور اشتمال صماء سے منع فرمایا۔

۵۸۱۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ خُصَيْبٍ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ وَعَنْ صَلَاتَيْنِ بَعْدَ الْفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى تَغِيبَ وَأَنْ يَخْتَبِيَ بِالثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ بَيْنَهُ وَبَيْنَ السَّمَاءِ وَأَنْ يَشْتِمَلَ الصَّمَاءَ. [راجع: ۳۶۸]

تشریح: ((صماء)) اس طرح چادر اوڑھنے کو کہتے ہیں کہ چادر کو داہنی طرف سے لے کر بائیں شانے پر ڈالا جائے اور پھر وہی کنارہ پیچھے سے لے کر داہنے شانے پر ڈال لیا جائے اور اس طرح چادر میں دونوں شانوں کو لپیٹ لیا جائے۔ اشتمال صماء کا مفہوم یہ ہے کہ صرف جسم پر ایک چادر ہو اور اس کے سوا کوئی دوسرا کپڑا نہ ہو۔ اس صورت میں بیٹھے وقت ایک کنارہ اٹھانا پڑتا تھا اور اس سے شرم گاہ کھل جاتی تھی۔ بیج ملامہ یہ ہے کہ جس کپڑے کو خریدنا ہو بس اسے چھوے رات کو یاد نہ کرے اور الٹ کر نہ دیکھنے کی شرط ہوگی ہو اور بیج منابذہ یہ ہے کہ ایک دوسرے کی طرف اپنا کپڑا پھینک دے بس بیج پوری ہوگی (یہی شرط ہوئی ہو) یہ دونوں شکل دھوکے سے خالی نہیں اسی لیے منع کیا گیا۔

(۵۸۲۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے بیان کیا، کہا مجھے عامر بن سعد نے خبر دی اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے دو طرح کے پہناوے اور دو طرح کی خرید و فروخت سے منع فرمایا۔ خرید و فروخت میں ملامہ اور منابذہ سے منع فرمایا۔ ملامہ کی صورت یہ تھی کہ ایک شخص (خریدار، دوسرے بیچنے والے) کے کپڑے کورات یا دن میں کسی بھی وقت بس چھو دیتا (اور دیکھے بغیر صرف چھونے سے بیج ہو جاتی) صرف چھونا ہی کافی تھا کھول کر دیکھا نہیں جاتا تھا۔ منابذہ کی صورت یہ تھی کہ ایک شخص اپنی ملکیت کا کپڑا دوسرے کی طرف پھینکتا اور دوسرا اپنا کپڑا پھینکتا اور بغیر دیکھے بغیر باہمی رضا مندی کے صرف اسی سے بیج منع فرمایا ہو جاتی اور دو کپڑے (جن سے آنحضرت ﷺ نے منع فرمایا انہیں سے ایک) اشتمال صماء ہے۔ صماء کی صورت یہ تھی کہ اپنا کپڑا (ایک چادر) اپنے ایک شانے پر اس طرح ڈالا جاتا کہ ایک کنارہ سے (شرم گاہ) کھل

۵۸۲۰۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ أَنَّ أَبَا سَعِيدٍ الْخَدْرِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لَيْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ نَهَى عَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ وَالْمَلَامَسَةِ: لَمَسَ الرَّجُلُ ثَوْبَ الْآخَرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ وَلَا يُقْلِبُهُ إِلَّا بِذَلِكَ وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ ثَوْبَهُ وَيَنْبِذَ الْآخَرُ ثَوْبَهُ وَيَكُونُ ذَلِكَ بَيْنَهُمَا عَنْ غَيْرِ نَظَرٍ وَلَا تَرَاضٍ وَاللَّبْسَتَانِ: اشْتِمَالُ الصَّمَاءِ وَالصَّمَاءُ: أَنْ يَجْعَلَ ثَوْبَهُ عَلَى أَحَدٍ عَاتِقِهِ فَيَبْذُو أَحَدًا شِقْبَهُ لَيْسَ عَلَيْهِ ثَوْبٌ وَاللَّبْسَةُ الْآخَرَى: اخْتِيارُهُ ثَوْبَهُ وَهُوَ جَالِسٌ

جاتی اور کوئی دوسرا کپڑا وہاں نہیں ہوتا تھا۔ دوسرے پہناوے کا طریقہ یہ تھا کہ بیٹھ کر اپنے ایک کپڑے سے کمر اور پنڈلی باندھ لیتے تھے اور شرمگاہ پر کوئی کپڑا نہیں ہوتا تھا۔

لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ. [راجع: ۳۶۷]

باب: ایک کپڑے میں گوٹ مار کر بیٹھنا۔

(۵۸۲۱) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے دو طرح کے پہناوے سے منع فرمایا، یہ کہ کوئی شخص ایک ہی کپڑے سے اپنی کمر اور پنڈلی کو ملا کر باندھ لے اور شرمگاہ پر کوئی دوسرا کپڑا نہ ہو اور یہ کہ کوئی شخص ایک کپڑے کو اس طرح جسم پر لپیٹے کہ ایک طرف کپڑے کا کوئی حصہ نہ ہو اور آپ نے ملاسہ اور منابذہ سے منع فرمایا۔

بَابُ الْإِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ

۵۸۲۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لَيْسَتَيْنِ أَنْ يَخْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ وَأَنْ يَشْتِمَلَ بِالثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى أَحَدٍ شِقْبُهُ وَعَنِ الْمَلَامَسَةِ وَالْمُنَابَذَةِ. [راجع: ۳۶۸]

تشریح: عرب جاہلیت میں مجلس میں بیٹھنے کا یہ بھی ایک طریقہ تھا۔ بیٹھنے کی اس ہیئت میں عموماً شرمگاہ کھل چاہا کرتی تھی کیونکہ جسم پر کپڑا صرف ایک ہی چادر کی صورت میں ہوتا تھا اور اسی سے کمر اور پنڈلی میں اور کمر لپیٹ کر دونوں کو ایک ساتھ باندھ لیتے تھے۔ یہ صورت ایسی ہوتی تھی کہ شرمگاہ کی ستر کا اہتمام بالکل باقی نہیں رہتا تھا اور بیٹھنے والا بے دست و پا اپنی اسی ہیئت میں بیٹھنے پر مجبور تھا۔

(۵۸۲۲) مجھ سے محمد نے بیان کیا، کہا مجھے خالد نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، کہا مجھے ابن شہاب نے خبر دی، کہا ہمیں عبید اللہ بن عبد اللہ نے اور انہیں حضرت ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اشتمال صماء سے منع فرمایا اور اس سے بھی کہ کوئی شخص ایک کپڑے سے پنڈلی اور کمر کو ملا لے اور شرمگاہ پر کوئی دوسرا کپڑا نہ ہو۔

۵۸۲۲۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنِي مَخْلَدٌ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ اشْتِمَالِ الصَّمَاءِ وَأَنْ يَخْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ. [راجع: ۳۶۷]

باب: کالی کملی کا بیان

(۵۸۲۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے اسحاق بن سعید نے بیان کیا، ان سے ان کے والد نے، ان سے سعید بن فلاں، یعنی عمرو بن سعید بن عاص نے اور ان سے ام خالد بنت خالد رضی اللہ عنہا نے کہ نبی کریم ﷺ کی خدمت میں کچھ کپڑے لائے گئے جس میں ایک چھوٹی کالی کملی بھی تھی۔ حضور اکرم ﷺ نے فرمایا: ”تمہارا کیا خیال ہے یہ چادر کسے دی جائے؟“

بَابُ الْخَمِيصَةِ السَّوْدَاءِ

۵۸۲۳۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ أَبِيهِ سَعِيدِ بْنِ فُلَانٍ [هُوَ عَمْرُو] ابْنُ سَعِيدِ بْنِ الْعَاصِ عَنْ أُمِّ خَالِدِ بْنِتِ خَالِدِ أَبِي النَّبِيِّ ﷺ بِشِيَابٍ فِيهَا خَمِيصَةٌ سَوْدَاءُ صَغِيرَةٌ فَقَالَ: ((مَنْ تَرَوْنِ أَنْ نَكْسُوَ

ہذہ؟)) فَسَكَتَ الْقَوْمُ فَقَالَ: ((اَتَوْنِي بِأَمِّ خَالِدٍ)) فَأَتَيْتُ بِهَا تُحْمَلُ فَأَخَذَ الْخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا قَالَ: ((أَبْلِي وَأَخْلِقِي)). وَكَانَ فِيهَا عِلْمٌ أَخْضَرُ أَوْ أَضْفَرُ فَقَالَ: ((لَا أُمَّ خَالِدٍ! هَذَا سَنَاهُ)). وَسَنَاهُ بِالْحَبَشِيَّةِ [حَسَنٌ].

صحابہ کرام رضی اللہ عنہم خاموش رہے، پھر آنحضرت ﷺ نے فرمایا: ”ام خالد کو میرے پاس بلا لاؤ۔“ انہیں گود میں اٹھا کر لایا گیا (کیونکہ بچی تھیں) اور آنحضرت ﷺ نے وہ چادر اپنے ہاتھ میں لی اور انہیں پہنائی اور دعا دی کہ ”جیتی رہو۔“ اس چادر میں ہرے اور زرد نقش و نگار تھے۔ آنحضرت ﷺ نے فرمایا: ”ام خالد! یہ نقش و نگار سنہا ہیں۔“ ”سنہا“ حبشی زبان میں خوب اچھے کے معنی میں آتا ہے۔

[راجع: ۳۰۷۱]

تشریح: ام خالد حبش ہی میں پیدا ہوئی تھیں وہ حبشی زبان جاننے لگی تھیں، لہذا نبی کریم ﷺ نے اس سے خوش ہو کر حبشی زبان ہی میں اس کو پڑے کی تعریف فرمائی۔

۵۸۲۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ: لَمَّا وَلَدَتْ أُمُّ سَلِيمٍ قَالَتْ لِي: يَا أَنَسُ! انْظُرْ هَذَا الْغُلَامَ فَلَا يَصِيْبُ شَيْئًا حَتَّى تَغْدُو بِهِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ فَعْدَوْتُ بِهِ فَإِذَا هُوَ فِي حَائِطٍ وَعَلَيْهِ خَمِيصَةٌ حَرِيْثِيَّةٌ وَهُوَ يَسْمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ. [راجع: ۱۵۰۲]

(۵۸۲۴) ہم سے محمد بن ثنی نے بیان کیا، کہا مجھ سے ابن ابی عدی نے بیان کیا، ان سے ابن عون نے، ان سے محمد نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ جب ام سلیم رضی اللہ عنہا کے یہاں بچہ پیدا ہوا تو انہوں نے مجھ سے کہا: انس اس بچے کو دیکھتے رہو کوئی چیز اس کے پیٹ میں نہ جائے اور جا کر نبی کریم ﷺ کو اپنے ساتھ لاؤ تاکہ آنحضرت ﷺ اپنا جھوٹا اس کے منہ میں ڈالیں۔ چنانچہ میں آنحضرت ﷺ کی خدمت میں حاضر ہوا۔ آپ اس وقت ایک باغ میں تھے اور آپ ﷺ کے جسم پر قبیلہ بنی حریث کی ٹہنی ہوئی چادر (خمیصہ حریثیہ) تھی اور آپ سواری پر نشان لگا رہے تھے جس پر آپ فتح مکہ کے موقع پر سوار تھے۔

تشریح: حریثی نسبت ہے حریث کی طرف۔ شاید اس نے یہ کسلیاں بیانا شروع کی ہوں گی بعض روایتوں میں خبری ہے۔ بعض میں جوئی یہ بنی الجون کی طرف نسبت ہے۔ حافظ نے کہا جوئی کملی اکثر یہاں ہوتی ہے، اسی سے ترجمہ باب کی مطابقت ہوگی۔ کالی کملی رکھنے اور ہنسنے کے بہت سے فوائد ہیں اور سب سے بڑا فائدہ یہ ہے کہ ایسی کملی رکھنے سے رسول کریم ﷺ کی یاد تازہ ہوتی ہے جو ہمارے لیے سب سے بڑی سعادت ہے۔ اللہم ارزقنا آمین۔

باب: سبز رنگ کے کپڑے پہننا

(۵۸۲۵) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب بن عبد المجید ثقفی نے، کہا ہم کو ایوب سختیانی نے خبر دی، انہیں عکرمہ نے اور انہیں رفاعہ رضی اللہ عنہا نے کہ انہوں نے اپنی بیوی کو طلاق دے دی تھی۔ پھر ان سے عبد الرحمن بن زبیر قرظی رضی اللہ عنہ نے نکاح کر لیا تھا۔ عائشہ رضی اللہ عنہا نے بیان کیا: وہ خاتون سبز اور ہنی اور ہے ہوئے تھیں، انہوں نے عائشہ رضی اللہ عنہا سے

بَابُ ثِيَابِ الْخَضِرِ

۵۸۲۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ أَنَّ رِفَاعَةَ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ ابْنُ الزَّبْرِ الْقُرْظِيُّ قَالَتْ عَائِشَةُ: وَعَلَيْهَا خِمَارٌ أَخْضَرُ فَسَكَتَ إِلَيْهَا وَأَرْتَهَا خَضِرَةً

(اپنے شوہر کی) شکایت کی اور اپنے جسم پر سبز نشانات (چوٹ کے) دکھائے پھر جب رسول اللہ ﷺ تشریف لائے تو (جیسا کہ عادت ہے) عکرمہ نے بیان کیا کہ عورتیں آپس میں ایک دوسرے کی مدد کرتی ہیں۔ عائشہ رضی اللہ عنہا نے (آنحضرت ﷺ) سے کہا: کسی ایمان والی عورت کا میں نے اس سے زیادہ برا حال نہیں دیکھا ان کا جسم ان کے کپڑے سے بھی زیادہ برا ہو گیا ہے۔ بیان کیا کہ ان کے شوہر نے بھی سن لیا تھا کہ بیوی نبی اکرم ﷺ کے پاس گئی ہیں، چنانچہ وہ بھی آگئے اور ان کے ساتھ ان کے دو بچے ان سے پہلی بیوی کے تھے۔ ان کی بیوی نے کہا: اللہ کی قسم! مجھے ان سے کوئی اور شکایت نہیں، البتہ ان کے ساتھ اس سے زیادہ اور کچھ نہیں جس سے میرا کچھ نہیں ہوتا۔ انہوں نے اپنے کپڑے کا پلو پکڑ کر اشارہ کیا (یعنی ان کے شوہر کمزور ہیں) اس پر ان کے شوہر نے کہا: یا رسول اللہ! واللہ! یہ جھوٹ بولتی ہے میں تو اس کو (جماع کے وقت) چمڑے کی طرح ادھیڑ کر رکھ دیتا ہوں مگر یہ شریر ہے مجھے پسند نہیں کرتی اور رفاہ کے یہاں دوبارہ جانا چاہتی ہے۔ رسول اللہ ﷺ نے اس پر فرمایا: ”اگر یہ بات ہے تو تمہارے لیے وہ (رفاہ) اس وقت تک حلال نہیں ہوں گے جب تک یہ (عبدالرحمن دوسرے شوہر) تمہارا مزا نہ کچھ لیں۔“ بیان کیا کہ حضور اکرم ﷺ نے عبدالرحمن کے ساتھ دو بچے بھی دیکھے تو دریافت فرمایا: ”کیا یہ تمہارے بچے ہیں؟“ انہوں نے عرض کیا: جی ہاں۔ آنحضرت ﷺ نے فرمایا: ”اچھا، اس وجہ سے تم یہ باتیں سوچتی ہو۔ اللہ کی قسم! یہ بچے ان سے اتنے ہی مشابہ ہیں جتنا کہ کوا کوے سے مشابہ ہوتا ہے۔“

بِجِلْدِهَا فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ وَالنِّسَاءُ يَنْصُرُ بَعْضُهُنَّ بَعْضًا قَالَتْ عَائِشَةُ: مَا رَأَيْتُ مِثْلَ مَا يَلْقَى الْمُؤْمِنَاتُ لَجِلْدِهَا أَشَدَّ حُضْرَةً مِنْ نَوْبِهَا قَالَ: وَسَمِعْتُ أَنَّ رَسُولَ اللَّهِ ﷺ فَجَاءَ وَمَعَهُ ابْنَانِ لَهُ مِنْ غَيْرِهَا قَالَتْ وَاللَّهِ مَا لِي إِلَيْهِ مِنْ ذَنْبٍ إِلَّا أَنْ مَا مَعَهُ لَيْسَ بِأَعْنَى عَنِّي مِنْ هَذِهِ وَأَخَذَتْ هَذِهِ مِنْ نَوْبِهَا فَقَالَ: كَذَبْتَ وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنِّي لَا أَنْفُضُهَا نَفْضَ الْأَدِيمِ وَلَكِنَّهَا نَاشِزٌ تُرِيدُ رِفَاعَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَإِنْ كَانَ ذَلِكَ لَمْ تَحِلِّيْ لَهُ أَوْ لَمْ تَصْلِحِيْ لَهُ حَتَّى يَدُوقَ مِنْ عُسَيْطِكَ)). قَالَ: وَأَبْصَرَ مَعَهُ ابْنَيْنِ لَهُ فَقَالَ: ((بَنُوْكَ هَؤُلَاءِ؟)) قَالَ: نَعَمْ قَالَ: ((هَٰذَا الَّذِي تَزْعُمِينَ مَا تَزْعُمِينَ فَوَاللَّهِ لَهُمْ أَشْبَهُ بِهِ مِنَ الْغُرَابِ بِالْغُرَابِ)).

[راجع: ۲۶۳۹]

تشریح: وہ خاتون ہرے رنگ کی اور صنی اوڑھے ہوئے تھی یہی باب سے مطابقت ہے۔ اس عورت نے اپنے خاوند کے نامرد ہونے کی شکایت کی تھی۔ جس کے جواب کے لئے اس کے خاوند عبدالرحمن بن زبیر رضی اللہ عنہ اپنے دونوں بچوں کو ساتھ لائے تھے۔ نبی کریم ﷺ نے بچوں کے بارے میں حضرت عبدالرحمن رضی اللہ عنہ کی تصدیق کی اور عورت کی کذب بیانی محسوس فرما کر وہ فرمایا جو یہاں مذکور ہے۔ مسئلہ یہی ہے کہ مطلقہ ہائے عورت پہلے خاوند کے نکاح میں دوبارہ اس وقت تک نہیں جاسکتی جب تک وہ دوسرا خاوند اس سے خوب جماع نہ کر لے اور پھر اپنی مرضی سے اسے طلاق دے اس کے سوا اور کوئی صورت نہیں ہے۔

بَابُ الثِّيَابِ الْبَيْضِ

باب: سفید کپڑے پہننا

۵۸۲۶۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِيزَاهِيمَ الْحَنْظَلِيُّ، (۵۸۲۶) ہم سے اسحاق بن ابراہیم حنظلی نے بیان کیا، کہا، ہم کو محمد بن بشر

قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشْرٍ، قَالَ: حَدَّثَنَا
مُسْنَرٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ
سَعْدِ قَالَ: رَأَيْتُ بِشْمَالَ النَّبِيِّ ﷺ وَيَمِينَهُ
رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيْضُ يَوْمٍ أَحَدُ مَا
رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [راجع: ٤٠٥٤]

نے خبر دی، کہا ہم سے مسعر نے بیان کیا، ان سے سعد بن ابراہیم نے، ان سے ان کے والد نے اور ان سے سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ جنگ احد کے موقع پر میں نے نبی کریم ﷺ کے دائیں بائیں دو آدمیوں کو (جو فرشتے تھے) دیکھا وہ سفید کپڑے پہنے ہوئے تھے میں نے انہیں نہ اس سے پہلے دیکھا اور نہ اس کے بعد کبھی دیکھا۔

تشریح: گویا فرشتوں کا سفید کپڑوں میں نظر آتا۔ اس چیز کا ثبوت ہے کہ سفید کپڑوں کا لباس عند اللہ محبوب ہے۔

٥٨٢٧- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا
عَبْدُ الْوَارِثِ عَنْ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ
عَنْ يَحْيَى بْنِ يَعْمَرَ حَدَّثَهُ أَنَّ أَبَا الْأَسْوَدِ
الدُّوْلِيِّ حَدَّثَهُ أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ
النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبٌ أَيْضُ وَهُوَ نَائِمٌ ثُمَّ
أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ فَقَالَ: ((مَا مِنْ عَبْدٍ قَالَ: لَا
إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ))
قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: ((وَإِنْ زَنَى
وَإِنْ سَرَقَ)) قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ:
((وَإِنْ زَنَى وَإِنْ سَرَقَ)) قُلْتُ: وَإِنْ زَنَى وَإِنْ
سَرَقَ؟ قَالَ: ((وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغِمِ
أَنْفِ أَبِي ذَرٍّ)) وَكَانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهَذَا
قَالَ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ. قَالَ أَبُو عَبْدِ اللَّهِ:
هَذَا عِنْدَ الْمَوْتِ أَوْ قَبْلَهُ إِذَا تَابَ وَنَدِمَ
وَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ غُفِرَ لَهُ مَا كَانَ قَبْلُ.

(٥٨٢٤) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے حسین نے، ان سے عبداللہ بن بریدہ نے، ان سے یحییٰ بن یعمر نے بیان کیا، ان سے ابواسود دؤلی نے بیان کیا اور ان سے حضرت ابوذر رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا تو جو جسم مبارک پر سفید کپڑا تھا اور آپ سورہے تھے پھر دوبارہ حاضر ہوا تو آپ ﷺ بیدار ہو چکے تھے پھر آپ نے فرمایا: ”جس بندہ نے بھی کلمہ لا الہ الا اللہ (اللہ کے سوا کوئی معبود نہیں) کو مان لیا اور پھر اسی پر وہ مرا تو جنت میں جائے گا۔“ میں نے عرض کیا چاہے اس نے زنا کیا، چاہے چوری کی ہو؟ آپ ﷺ نے فرمایا: ”چاہے اس نے زنا کیا ہو چاہے اس نے چوری کی ہو؟“ میں نے پھر عرض کیا: چاہے اس نے زنا کیا چاہے اس نے چوری کی ہو؟ فرمایا: ”چاہے اس نے زنا کیا ہو چاہے اس نے چوری کی ہو۔“ میں نے (حیرت کی وجہ سے پھر) عرض کیا: چاہے اس نے زنا کیا ہو یا اس نے چوری کی ہو۔ آنحضرت ﷺ نے فرمایا: ”چاہے اس نے زنا کیا ہو، چاہے اس نے چوری کی ہو۔ ابوذر کی ناک خاک آلودہ ہو۔“ حضرت ابوذر رضی اللہ عنہ بعد میں جب بھی یہ حدیث بیان کرتے تو آنحضرت ﷺ کے الفاظ (علی رغم انف ابی ذر) ضرور بیان کرتے۔ ابو عبداللہ امام بخاری رحمہ اللہ نے کہا: یہ صورت کہ (صرف کلمہ سے جنت میں داخل ہوگا) یہ اس وقت ہوگی جب موت کے وقت یا اس سے پہلے (گناہوں سے) توبہ کی اور کہا کہ لا الہ الا اللہ اس کی مغفرت ہو جائے گی۔

[راجع: ١٢٣٧] [مسلم: ٢٧٣]

تشریح: توبہ کی شرط امام بخاری رحمہ اللہ نے ان کے لیے بیان کی ہے جو ان گناہوں کو گناہ نہ جان کر کریں ایسے لوگ بغیر توبہ کے ہرگز نہیں بخشے جائیں گے ہاں اگر گناہ جان کر نادم ہو کر مدام پر چڑھ کر توبہ نہ کی پھر بھی کلمہ کی برکت سے بخشش کی امید ہے۔ چاہے سزا کے بعد ہی ہو کیونکہ اصل بنیاد نجات کلمہ طیبہ لا

والا اللہ محمد رسول اللہ پڑھنا اور اس کے مطابق عمل و عقیدہ درست کرنا ہے۔ محض طوطی کی طرح کلمہ پڑھ لینا بھی کافی نہیں ہے۔

باب: ریشم پہننا اور مردوں کا اسے اپنے لیے بچھانا
اور کس حد تک اس کا استعمال جائز ہے

(۵۸۲۸) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم سے قتادہ نے، کہا میں نے ابو عثمان نہدی سے سنا کہ ہمارے پاس عمر رضی اللہ عنہ کا مکتوب آیا، ہم اس وقت عتبہ بن فرقد رضی اللہ عنہ کے ساتھ آذربائیجان میں تھے کہ رسول اللہ ﷺ نے ریشم کے استعمال سے (مردوں کو) منع کیا ہے سوائے اتنے کے اور آنحضرت ﷺ نے انگوٹھے کے قریب کی اپنی دونوں انگلیوں کے اشارے سے اس کی مقدار بتائی۔ ابو عثمان نہدی نے بیان کیا کہ ہماری سمجھ میں آنحضور ﷺ کی مراد اس سے (کپڑے وغیرہ پر ریشم کے) پھول بوٹے بنانے سے تھی۔

بَابُ لُبْسِ الْحَرِيرِ وَافْتِرَاشِهِ لِلرِّجَالِ وَقَدَرِ مَا يَجُوزُ مِنْهُ

۵۸۲۸۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: سَمِعْتُ أَبَا عُمَانَ النَّهْدِيَّ، قَالَ: أَنَا بِكِتَابِ عُمَرَ وَنَحْنُ مَعَ عَتْبَةَ بْنِ قَرْقَدٍ بِأَذْرَبَيْجَانَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا وَأَشَارَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلْيَانِ الْإِبْهَامِ فِيمَا عَلِمْنَا أَنَّهُ يَعْني الْأَعْلَامَ. [أطرافه في: ۵۸۲۹، ۵۸۳۰، ۵۸۳۴، ۵۸۳۵] [مسلم: ۵۴۱۱، ۵۴۱۲، ۴۵۱۳، ۴۵۱۴، ۵۴۱۵، ۵۴۱۶، ۵۴۱۷، ۵۴۱۸، ۵۴۱۹، ۵۴۲۰، ۵۴۲۱، ۵۴۲۲، ۵۴۲۳، ۵۴۲۴، ۵۴۲۵، ۵۴۲۶، ۵۴۲۷، ۵۴۲۸، ۵۴۲۹، ۵۴۳۰، ۵۴۳۱، ۵۴۳۲، ۵۴۳۳، ۵۴۳۴، ۵۴۳۵، ۵۴۳۶، ۵۴۳۷، ۵۴۳۸، ۵۴۳۹، ۵۴۴۰، ۵۴۴۱، ۵۴۴۲، ۵۴۴۳، ۵۴۴۴، ۵۴۴۵، ۵۴۴۶، ۵۴۴۷، ۵۴۴۸، ۵۴۴۹، ۵۴۵۰، ۵۴۵۱، ۵۴۵۲، ۵۴۵۳، ۵۴۵۴، ۵۴۵۵، ۵۴۵۶، ۵۴۵۷، ۵۴۵۸، ۵۴۵۹، ۵۴۶۰، ۵۴۶۱، ۵۴۶۲، ۵۴۶۳، ۵۴۶۴، ۵۴۶۵، ۵۴۶۶، ۵۴۶۷، ۵۴۶۸، ۵۴۶۹، ۵۴۷۰، ۵۴۷۱، ۵۴۷۲، ۵۴۷۳، ۵۴۷۴، ۵۴۷۵، ۵۴۷۶، ۵۴۷۷، ۵۴۷۸، ۵۴۷۹، ۵۴۸۰، ۵۴۸۱، ۵۴۸۲، ۵۴۸۳، ۵۴۸۴، ۵۴۸۵، ۵۴۸۶، ۵۴۸۷، ۵۴۸۸، ۵۴۸۹، ۵۴۹۰، ۵۴۹۱، ۵۴۹۲، ۵۴۹۳، ۵۴۹۴، ۵۴۹۵، ۵۴۹۶، ۵۴۹۷، ۵۴۹۸، ۵۴۹۹، ۵۵۰۰، ۵۵۰۱، ۵۵۰۲، ۵۵۰۳، ۵۵۰۴، ۵۵۰۵، ۵۵۰۶، ۵۵۰۷، ۵۵۰۸، ۵۵۰۹، ۵۵۱۰، ۵۵۱۱، ۵۵۱۲، ۵۵۱۳، ۵۵۱۴، ۵۵۱۵، ۵۵۱۶، ۵۵۱۷، ۵۵۱۸، ۵۵۱۹، ۵۵۲۰، ۵۵۲۱، ۵۵۲۲، ۵۵۲۳، ۵۵۲۴، ۵۵۲۵، ۵۵۲۶، ۵۵۲۷، ۵۵۲۸، ۵۵۲۹، ۵۵۳۰، ۵۵۳۱، ۵۵۳۲، ۵۵۳۳، ۵۵۳۴، ۵۵۳۵، ۵۵۳۶، ۵۵۳۷، ۵۵۳۸، ۵۵۳۹، ۵۵۴۰، ۵۵۴۱، ۵۵۴۲، ۵۵۴۳، ۵۵۴۴، ۵۵۴۵، ۵۵۴۶، ۵۵۴۷، ۵۵۴۸، ۵۵۴۹، ۵۵۵۰، ۵۵۵۱، ۵۵۵۲، ۵۵۵۳، ۵۵۵۴، ۵۵۵۵، ۵۵۵۶، ۵۵۵۷، ۵۵۵۸، ۵۵۵۹، ۵۵۶۰، ۵۵۶۱، ۵۵۶۲، ۵۵۶۳، ۵۵۶۴، ۵۵۶۵، ۵۵۶۶، ۵۵۶۷، ۵۵۶۸، ۵۵۶۹، 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قَالَ: حَدَّثَنَا أَبِي، حَدَّثَنَا أَبُو عُمَرَ. ہمارے والد نے بیان کیا، کہا ہم سے ابو عثمان نے بیان کیا اور ابو عثمان نے اپنی دو انگلیوں، شہادت اور درمیانی انگلیوں سے اشارہ کیا۔

۵۸۳۱- ج: وَحَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ حَدِيثُهُ بِالْمَدَائِنِ فَاسْتَسْقَى فَاتَاهُ دُهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِصَّةٍ قَرَمَاهُ بِهِ وَقَالَ: إِنِّي لَمْ أَزِمِهِ إِلَّا أَنِّي نَهَيْتُهُ فَلَمْ يَنْتَهُ قَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهَبُ وَالْفِصَّةُ وَالْحَرِيرُ وَالذَّيْبُ جُ هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ)). [راجع: ۵۴۲۶]

۵۸۳۱- ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حکم نے، ان سے ابن ابی لیلیٰ نے بیان کیا کہ حضرت حذیفہ رضی اللہ عنہ مدائن میں تھے۔ انہوں نے پانی مانگا۔ ایک دیہاتی چاندی کے برتن میں پانی لایا۔ انہوں نے اسے پھینک دیا اور کہا کہ میں نے صرف اسے اس لیے پھینکا ہے کہ میں اس شخص کو منع کر چکا ہوں (کہ چاندی کے برتن میں مجھے کھانا اور پانی نہ دیا کرو) لیکن وہ نہیں مانا۔ رسول اللہ ﷺ نے فرمایا: ”سونا، چاندی، ریشم اور دیباچ (ان (کفار) کے لیے دنیا میں ہے اور تمہارے (مسلمانوں) کے لیے آخرت میں۔“

۵۸۳۲- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ شُعْبَةُ: فَقُلْتُ: أَعَنْ النَّبِيُّ ﷺ فَقَالَ شَدِيدًا عَنِ النَّبِيِّ ﷺ: ((مَنْ لَيْسَ الْحَرِيرُ فِي الدُّنْيَا لَكِنْ يَلْبَسُهُ فِي الْآخِرَةِ)). [مسلم: ۵۴۲۵ ابن ماجہ: ۳۵۸۸]

۵۸۳۲- ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عبدالعزیز بن صہیب نے بیان کیا، کہا: میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا۔ شعبہ نے بیان کیا کہ اس پر میں نے پوچھا: کیا یہ روایت نبی کریم ﷺ سے ہے؟ عبدالعزیز نے بیان کیا کہ قطعاً نبی کریم ﷺ سے مروی ہے۔ آپ ﷺ نے فرمایا: ”جو مرد ریشمی لباس دنیا میں پہنے گا وہ آخرت میں اسے ہرگز نہیں پہن سکے گا۔“

۵۸۳۳- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: ((مَنْ لَيْسَ الْحَرِيرُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ)). [نسائی: ۵۳۱۹]

۵۸۳۳- ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے بیان کیا کہ میں نے ابن زبیر رضی اللہ عنہ سے سنا، انہوں نے خطبہ دیتے ہوئے کہا حضرت محمد ﷺ نے فرمایا: ”جس مرد نے دنیا میں ریشم پہنا وہ آخرت میں اسے نہیں پہن سکے گا۔“

۵۸۳۴- حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي ذِيَّانَ خَلِيفَةَ بْنِ كَعْبٍ سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((مَنْ لَيْسَ الْحَرِيرُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ)).

۵۸۳۴- ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں ابو ذیان خلیفہ بن کعب نے، کہا کہ میں نے حضرت عبداللہ بن زبیر رضی اللہ عنہ سے سنا، کہا میں نے حضرت عمر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس مرد نے دنیا میں ریشم پہنا وہ اسے آخرت میں نہیں پہن سکے گا۔“

ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا اور ہم سے ابو عمر نے بیان کیا، ان سے عبد الوارث نے بیان کیا، ان سے یزید نے کہ معاذہ نے بیان کیا کہ مجھے ام عمرو بنت عبد اللہ نے خبر دی، انہوں نے حضرت عبد اللہ بن زبیر رضی اللہ عنہما سے سنا، انہوں نے حضرت عمر فاروق رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے سنا اسی طرح سنا۔

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يَزِيدَ قَالَتْ مُعَاذَةُ: أَخْبَرَتْنِي أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللَّهِ قَالَتْ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ سَمِعَ عُمَرَ سَمِعَ النَّبِيَّ ﷺ نَحْوَهُ. [راجع: ۵۸۲۸]

[مسلم: ۵۴۱۰؛ نسائی: ۵۳۲۰]

(۵۸۳۵) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، کہا ہم سے علی بن مبارک نے بیان کیا، انہوں نے کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عمران بن حطان نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے ریشم کے متعلق پوچھا تو انہوں نے بتلایا کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما کے پاس جاؤ اور ان سے پوچھو۔ بیان کیا کہ میں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے پوچھا تو انہوں نے بیان کیا کہ مجھے ابو حفص یعنی حضرت عمر بن خطاب رضی اللہ عنہ نے خبر دی کہ رسول کریم ﷺ نے فرمایا: ”دنیا میں ریشم تو وہی مرد پہنے گا جس کا آخرت میں کوئی حصہ نہ ہو۔“ میں نے اس پر کہا کہ سچ کہا اور ابو حفص رسول کریم ﷺ کی طرف کوئی جھوٹ بات منسوب نہیں کر سکتے اور عبد اللہ بن رجاہ نے بیان کیا کہ ہم سے جریر نے بیان کیا، ان سے یحییٰ نے اور ان سے عمران نے اور پوری حدیث بیان کی۔

۵۸۳۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِمْرَانَ بْنِ حِطَّانٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْحَرِيرِ فَقَالَتْ: انْتِ ابْنُ عَبَّاسٍ فَسَلْهُ فَسَأَلْتُهُ فَقَالَ: سَلْ ابْنَ عُمَرَ فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: أَخْبَرَنِي أَبُو حَفْصٍ يَغْنِي عُمَرَ بْنَ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ)). فَقُلْتُ: صَدَقَ وَمَا كَذَبَ أَبُو حَفْصٍ عَلَى رَسُولِ اللَّهِ ﷺ وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى قَالَ: حَدَّثَنِي عِمْرَانُ وَقَصَّ الْحَدِيثَ. [راجع: ۵۸۲۸]

باب: بغیر پہنے ریشم صرف چھوٹا جائز ہے

اور اس باب میں زبیدی سے روایت ہے کہ ان سے زہری نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: جو اوپر مذکور ہے۔

بَابُ مَسِّ الْحَرِيرِ مِنْ غَيْرِ لَيْسَ

وَيُرَوَّى فِيهِ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

(۵۸۳۶) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے بیان کیا اور ان سے حضرت براء رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کو ریشم کا ایک کپڑا ہدیہ میں پیش ہوا تو ہم اسے

۵۸۳۶۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: أَهْدِيَ لِلنَّبِيِّ ﷺ ثَوْبٌ حَرِيرٌ فَجَعَلْنَا

نَلْمُسُهُ وَتَتَعَجَّبُ مِنْهُ فَقَالَ النَّبِيُّ ﷺ: ((أَتَعْجَبُونَ مِنْ هَذَا؟)) قُلْنَا: نَعَمْ قَالَ: ((مَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذَا)). [راجع: ۳۲۴۹]

چھونے لگے اور اس کی (نرمی و ملائمت پر) حیرت زدہ ہو گئے تو آپ نے فرمایا: ”کیا تمہیں اس پر حیرت ہے؟“ ہم نے عرض کیا: جی ہاں۔ فرمایا: ”جنت میں سعد بن معاذ (رضی اللہ عنہ) کے رومال اس سے بھی اچھے ہیں۔“

باب: مرد کے لیے ریشم کا کپڑا بطور فرش بچھانا منع ہے عیبہ نے کہا کہ یہ بچھانا بھی پہننے جیسا ہے

بَابُ افْتِرَاشِ الْحَرِيرِ وَقَالَ عُبَيْدَةُ: هُوَ كَلْبِسِهِ

۵۸۳۷۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ ابْنَ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ حُذَيْفَةَ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ وَأَنْ نَأْكُلَ فِيهَا وَعَنْ لُبْسِ الْحَرِيرِ وَالذِّيَّاجِ وَأَنْ نَجْلِسَ عَلَيْهِ. [راجع: ۵۴۲۶]

۵۸۳۷) ہم سے علی نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا ہم سے ان کے والد نے بیان کیا، کہا میں نے ابن ابی نَجیح سے سنا، انہوں نے مجاہد سے، انہوں نے ابن ابی لیلیٰ سے اور ان سے حضرت حذیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں سونے اور چاندی کے برتن میں پینے اور کھانے سے منع فرمایا تھا اور ریشم اور دیاج پہننے اور اس پر بیٹھنے سے منع فرمایا تھا۔

تشریح: معلوم ہوا کہ ریشمی فرش و فرش کا استعمال بھی مردوں کے لیے ناجائز ہے۔

باب: مصر کا ریشمی کپڑا پہننا مرد کے لیے کیسا ہے؟

بَابُ لُبْسِ الْقَسِيِّ

وَقَالَ عَاصِمٌ عَنْ أَبِي بُرْدَةَ قُلْنَا لِعَلِيِّ: مَا الْقَسِيَّةُ؟ قَالَ: ثِيَابٌ أَتَتْنا مِنَ الشَّامِ أَوْ مِنْ مِصْرَ مُضْلَعَةٌ فِيهَا حَرِيرٌ وَفِيهَا أَمْنَالُ الْأَتْرُنَجِ وَالْمَيْثِرَةُ: كَانَتْ النِّسَاءُ تَصْنَعُهُ لِيَعْمَلْنَ فِيهَا أَمْنَالُ الْقَطَائِفِ يَصْفُرْنَهَا وَقَالَ جَرِيرٌ عَنْ يَزِيدَ فِي حَدِيثِهِ: الْقَسِيَّةُ: ثِيَابٌ مُضْلَعَةٌ يُجَاءُ بِهَا مِنْ مِصْرَ فِيهَا الْحَرِيرُ وَالْمَيْثِرَةُ جُلُودُ السَّبَاعِ.

عاصم بن کلیب نے بیان کیا کہ ان سے ابو بردہ نے بیان کیا کہ ہم نے حضرت علی رضی اللہ عنہ سے پوچھا: قسی کیا چیز ہے؟ بتلایا کہ یہ کپڑا تھا جو ہمارے یہاں (حجاز میں) شام یا مصر سے آتا تھا اس پر چوڑی ریشمی دھاریاں پڑی ہوتی تھیں اور اس پر ترنج جیسے نقش و نگار بنے ہوئے تھے اور میشرہ زین پوش وہ کپڑا کہلاتا تھا جسے عورتیں ریشم سے اپنے شوہروں کے لیے بناتی تھیں۔ یہ جھالر دار چادر کی طرح ہوتی تھی وہ اسے زرد رنگ سے رنگ دیتی تھیں جیسے اوڑھنے کے رومال ہوتے ہیں اور جریر نے بیان کیا کہ ان سے زید نے بیان کیا کہ قسیہ وہ چوخانے کپڑے ہوتے تھے جو مصر سے منگوائے جاتے تھے اور اس میں ریشم ملا ہوا ہوتا تھا اور ”میشرہ“ درندوں کے چمڑے کے زین پوش۔

۵۸۳۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ

۵۸۳۸) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو سفیان نے خبر دی، انہیں اشعث بن ابی شعشاء نے، ان سے معاویہ

أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، قَالَ: حَدَّثَنَا مَعَاوِيَةُ بْنُ سُوَيْدٍ بْنُ مُقَرَّنٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ نَهَانَا النَّبِيُّ ﷺ عَنِ الْمَيَّائِرِ الْحُمْرِ وَعَنِ الْقَسِيِّ قَالَ أَبُو عَبْدِ اللَّهِ: قَوْلُ عَاصِمٍ أَكْثَرُ وَأَصَحُّ فِي الْمَيْثَرَةِ. [راجع: ۱۲۳۹]

بن سوید بن مقرن نے بیان کیا اور ان سے حضرت ابن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں سرخ میسرہ اور قسی کے پہننے سے منع فرمایا ہے، ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ میسرہ کی تفسیر میں عاصم کی روایت کثرت طرق اور صحت کے اعتبار سے بڑھی ہوئی ہے۔

تشریح: قطلانی نے کہا کہ اکثر علماء کے نزدیک زین پوش وہی منع ہے جس میں خالص ریشم ہو یا ریشم زیادہ ہوسوت کم ہو۔ اگر دونوں آدھے آدھے ہوں تو ایسے کپڑوں کا استعمال درست رکھا ہے کیونکہ اسے حریر نہیں کہہ سکتے آج کل نرسو وغیرہ کا یہی حال ہے۔

بَابُ مَا يَرْخَصُ لِلرِّجَالِ مِنَ الْحَرِيرِ لِلْحِجَّةِ

باب: خارش کی وجہ سے مردوں کو ریشمی کپڑے کے استعمال کی اجازت ہے

۵۸۳۹۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا وَيْنَعٌ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: رَخَّصَ النَّبِيُّ ﷺ لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي ثَبَسِ الْحَرِيرِ لِحِجَّةٍ بِهِمَا. [راجع: ۲۹۱۹]

(۵۸۳۹) مجھ سے محمد نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے حضرت زبیر اور عبد الرحمن رضی اللہ عنہما کو ریشم پہننے کی اجازت دی تھی کیونکہ انہیں خارش ہو گئی تھی۔

[مسلم: ۵۴۲۹، ۵۴۳۰؛ ابوداؤد: ۴۲۲۵؛ ترمذی: ۱۷۲۲؛ نسائی: ۵۳۶۲؛ ابن ماجہ: ۳۵۹۲]

تشریح: معلوم ہوا کہ ایسی شدید تکلیف کے علاج کے لیے ریشم پہننے کی اجازت ہے۔

بَابُ الْحَرِيرِ لِلنِّسَاءِ

باب: ریشم عورتوں کے لیے جائز ہے

۵۸۴۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ ابْنِ مَيْسَرَةَ عَنْ زَيْدِ بْنِ وَهَبٍ عَنْ عَلِيٍّ، قَالَ: كَسَانِي النَّبِيُّ ﷺ حُلَّةً سَبْرَاءَ فَخَرَجْتُ فِيهَا فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ فَسَقَقْتُهَا بَيْنَ نِسَائِي. [راجع: ۲۶۱۴]

(۵۸۴۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا (دوسری سند) اور حضرت امام بخاری رحمہ اللہ نے کہا: مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبد الملک بن میسرہ نے اور ان سے زید بن وہب نے کہ حضرت علی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے مجھے ریشمی دھاریوں والا ایک جوڑا احلہ عنایت فرمایا۔ میں اسے پہن کر نکلا تو میں نے آنحضرت ﷺ کے چہرہ مبارک پر غصہ کے آثار دیکھے۔ چنانچہ میں نے اس کے کٹڑے کر کے اپنی عزیز عورتوں میں بانٹ دیے۔

۵۸۴۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۵۸۴۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا مجھ سے جویریہ نے

بیان کیا، ان سے نافع نے، ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ حضرت عمر رضی اللہ عنہ نے ریشمی دھاریوں والا ایک جوڑا فروخت ہوتے دیکھا تو عرض کیا: یا رسول اللہ! بہتر ہے کہ آپ اسے خرید لیں اور فود سے ملاقات کے وقت اور جمعہ کے دن اسے زیب تن کیا کریں۔ آنحضرت ﷺ نے فرمایا: ”اسے وہ پہنتا ہے جس کا (آخرت میں) کوئی حصہ نہیں ہوتا۔“ اس کے بعد حضور اکرم ﷺ نے خود حضرت عمر رضی اللہ عنہ کے پاس ریشم کی دھاریوں والا ایک جوڑا (حلہ) بھیجا، ہدیہ کے طور پر۔ حضرت عمر رضی اللہ عنہ نے عرض کیا: آپ نے مجھے یہ جوڑا (حلہ) عنایت فرمایا ہے حالانکہ میں خود آپ سے اس کے بارے میں وہ بات سن چکا ہوں جو آپ نے فرمائی تھی۔ آپ ﷺ نے فرمایا: ”میں نے تمہیں یہ کپڑا اس لیے دیا ہے کہ تم اسے بیچ دو (عورتوں وغیرہ میں سے) کسی کو پہنادو۔“

(۵۸۴۲) ہم سے ابو یمان نے بیان کیا، کہا ہم کوشعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں حضرت انس بن مالک رضی اللہ عنہ نے خبر دی کہ انہوں نے رسول اللہ ﷺ کی صاحبزادی ام کلثوم رضی اللہ عنہا کو زرد دھاری دار ریشمی جوڑا پہنے دیکھا۔

باب: اس بیان میں کہ نبی اکرم ﷺ کسی لباس یا فرش کے پابند نہ تھے جیسا مل جاتا اسی پر قناعت کرتے

حَدَّثَنِي جُوَيْرِيَّةُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ أَنَّ عُمَرَ رَأَى حُلَّةَ سَيَرَاءَ تَبَاعَ فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ ابْتَنَعَهَا تَلَبَّسْتُهَا لِلْوَفْدِ إِذَا أَتَوَكَ وَالْجُمُعَةِ. فَقَالَ: ((إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلْقَ لَهُ)). وَأَنَّ النَّبِيَّ ﷺ بَعَثَ بَعْدَ ذَلِكَ إِلَى عُمَرَ حُلَّةَ سَيَرَاءَ حَرِيرٍ فَكَسَاهَا إِيَّاهُ فَقَالَ عُمَرُ: كَسَوْتَنِيهَا وَقَدْ سَمِعْتُكَ تَقُولُ فِيهَا مَا قُلْتَ فَقَالَ: ((إِنَّمَا بَعَثْتُ إِلَيْكَ لِتَبِيعَهَا أَوْ تَكْسُوَهَا)). [راجع: ۸۸۶]

۵۸۴۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ رَأَى عَلَى أُمِّ كَلثُومَ بِنْتِ رَسُولِ اللَّهِ ﷺ بُرْدَ حَرِيرٍ سَيَرَاءَ.

بابُ مَا كَانَ النَّبِيُّ ﷺ يَتَجَوَّزُ مِنَ اللَّبَاسِ وَالْبُسْطِ

تشریح: یعنی آپ کے مزاج میں خواہ مخواہ تکلف نہ تھا۔ باب کا مضمون یہاں سے لکھا ہے کہ ایسے بوریے پر آرام فرما رہے تھے جس کا نشان آپ کے پہلو پر پڑ رہا تھا اور چمڑے کا تکیر سر کے نیچے تھا جس میں کجور کی چھال بھری ہوئی تھی۔ وہ مدعیانِ عمل بالانہ غور کریں جن کی زندگی شاہانہ ٹھاٹھاٹ سے گزرتی ہے اور ذرا فراموشی باتوں پر سنٹ کا لیبل لگا کر لوگوں سے لڑتے جھگڑتے رہتے ہیں۔ اللہ تعالیٰ ہر مسلمان کو سنت نبوی ﷺ پر عمل کی توفیق بخشنے لے۔

۵۸۴۳۔ حَدَّثَنَا سَلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُثَيْدِ بْنِ حُثَيْنٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَبِثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ

(۵۸۴۳) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے، ان سے یحییٰ بن سعید نے، ان سے عبید بن حنین نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں عمر رضی اللہ عنہ سے ان عورتوں کے بارے میں جنہوں نے نبی کریم ﷺ کے معاملہ میں اتفاق کر لیا تھا، پوچھنے کا ارادہ کرتا

رہا لیکن ان کا رعب سامنے آ جاتا۔ ایک دن (مکہ کے راستہ میں) ایک منزل پر قیام کیا اور پیلو کے درختوں میں (وہ قضائے حاجت کے لیے) تشریف لے گئے۔ جب قضائے حاجت سے فارغ ہو کر تشریف لائے تو میں نے پوچھا، انہوں نے بتلایا کہ عائشہ اور حفصہ رضی اللہ عنہما ہیں۔ پھر کہا: جاہلیت میں ہم عورتوں کو کوئی حیثیت نہیں دیتے تھے۔ جب اسلام آیا اور اللہ تعالیٰ نے ان کا ذکر کیا (اور ان کے حقوق) مردوں پر بتائے تب ہم نے جانا کہ ان کے بھی ہم پر کچھ حقوق ہیں لیکن اب بھی ہم اپنے معاملات میں ان کا ذیل بنا پسند نہیں کرتے تھے۔ میرے اور میری بیوی میں کچھ گفتگو ہو گئی اور اس نے تیز و تند جواب مجھے دیا تو میں نے اس سے کہا: اچھا! اب نوبت یہاں تک پہنچ گئی۔ اس نے کہا: تم مجھے یہ کہتے ہو اور تمہاری بیٹی نبی کریم ﷺ کو بھی تکلیف پہنچاتی ہے۔ میں (اپنی بیٹی ام المؤمنین) حفصہ رضی اللہ عنہا کے پاس آیا اور اس سے کہا: میں تجھے تنبیہ کرتا ہوں کہ اللہ اور اس کے رسول ﷺ کی نافرمانی کرے۔ حضور اکرم ﷺ کو تکلیف پہنچانے کے اس معاملہ میں سب سے پہلے میں ہی حفصہ رضی اللہ عنہا کے یہاں گیا، پھر میں حضرت ام سلمہ رضی اللہ عنہا کے پاس آیا اور ان سے بھی یہی بات کہی لیکن انہوں نے کہا: حیرت ہے تم پر عمر! تم ہمارے تمام معاملات میں دخل ہو گئے ہو۔ صرف رسول اللہ ﷺ اور آپ کی ازواج کے معاملات میں دخل دینا باقی تھا۔ (اب وہ بھی شروع کر دیا) انہوں نے میری بات رد کر دی۔ قلیلہ انصار کے ایک صحابی تھے جب وہ حضور اکرم ﷺ کی صحبت میں موجود نہ ہوتے تو میں حاضر ہوتا اور تمام خبریں ان سے آ کر بیان کرتا تھا اور جب میں آنحضرت ﷺ کی صحبت سے غیر حاضر ہوتا اور وہ موجود ہوتے تو وہ آنحضرت ﷺ کے متعلق تمام خبریں مجھے آ کر سناتے تھے۔ آپ کے چاروں طرف جتنے (بادشاہ وغیرہ) تھے ان سب سے آپ کے تعلقات ٹھیک تھے۔ صرف شام کے ملک غسان کا ہمیں خوف رہتا تھا کہ وہ کہیں ہم پر حملہ نہ کر دے۔ میں نے جو ہوش و حواس درست کیے تو وہی انصاری صحابی تھے اور کہہ رہے تھے کہ ایک حادثہ ہو گیا۔ میں نے کہا: کیا بات ہوئی۔ کیا غسان چڑھ آیا ہے؟۔ انہوں نے کہا: اس سے بھی بڑا حادثہ ہو

الْمَرَاتِنِ اللَّتَيْنِ تَطَاهَرَتَا عَلَى النَّبِيِّ ﷺ فَجَعَلْتُ أَهَابَهُ فَنَزَلَ يَوْمًا مَنَزَلًا فَدَخَلَ الْأَرَاكَ فَلَمَّا خَرَجَ سَأَلْتُهُ فَقَالَ: عَائِشَةُ وَحَفْصَةُ ثُمَّ قَالَ: كُنَّا فِي الْجَاهِلِيَّةِ لَا نَعُدُّ النِّسَاءَ شَيْئًا فَلَمَّا جَاءَ الْإِسْلَامُ وَذَكَرَهُنَّ اللَّهُ رَأَيْنَا لَهُنَّ بِذَلِكَ عَلَيْنَا حَقًّا مِنْ غَيْرِ أَنْ نَدْخِلَهُنَّ فِي شَيْءٍ مِنْ أُمُورِنَا وَكَانَ بَيْنِي وَبَيْنَ أَمْرَاتِي كَلَامٌ فَأَغْلَظْتُ لِي فَقُلْتُ لَهَا: وَإِنَّكَ لَهُنَاكِ قَالَتْ: تَقُولُ هَذَا لِي وَابْتِثَاقُ تُوْذِي النَّبِيِّ ﷺ فَأَتَيْتُ حَفْصَةَ فَقُلْتُ لَهَا: إِنِّي أُحَذِّرُكَ أَنْ تَعْصِيَ اللَّهَ وَرَسُولَهُ وَتَقْدَمْتُ إِلَيْهَا فِي أَذَاهُ فَأَتَيْتُ أُمَّ سَلَمَةَ فَقُلْتُ لَهَا فَقَالَتْ أَعْجَبَ مِنْكَ يَا عَمْرُؤُا قَدْ دَخَلْتَ فِي أُمُورِنَا فَلَمْ يَبْقَ إِلَّا أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ فَردَدْتُ وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ إِذَا غَابَ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهِدَتْهُ أَتَيْتُهُ بِمَا يَكُونُ وَإِذَا غَبْتُ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ وَكَانَ مِنْ حَوْلِ رَسُولِ اللَّهِ ﷺ قَدْ اسْتَقَامَ لَهُ فَلَمْ يَبْقَ إِلَّا مَلِكٌ غَسَّانٌ بِالسَّامِ كُنَّا نَخَافُ أَنْ يَأْتِيَنَا فَمَا شَعَرْتُ بِالْأَنْصَارِيِّ وَهُوَ يَقُولُ: إِنَّهُ قَدْ حَدَّثَ أَمْرٌ قُلْتُ لَهُ: وَمَا هُوَ؟ أَجَاءَ الْغَسَّانِيُّ؟ قَالَ: أَغْظَمَ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ فَجَنَّتْ فَإِذَا الْبُكَاءُ مِنْ حُجَرِهَا كُلِّهَا وَإِذَا النَّبِيُّ ﷺ قَدْ صَعِدَ فِي مَشْرَبَةٍ لَهُ وَعَلَى بَابِ الْمَشْرَبَةِ وَصِيفَتْ فَأَتَيْتُهُ فَقُلْتُ:

استَاذِنَ لِي فَأَذِنَ لِي فَدَخَلْتُ فَإِذَا النَّبِيُّ ﷺ عَلَى حَصِيرٍ قَدْ أَثَرُ فِي جَنْبِهِ وَتَحْتَ رَأْسِهِ مِرْفَقَةٌ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ وَإِذَا أَهْبَ مُعَلَّقَةٌ وَقَرِطٌ فَذَكَرْتُ الَّذِي قُلْتُ لِحَفْصَةَ وَأُمِّ سَلَمَةَ وَالَّذِي رَدَّتْ عَلَيَّ أُمِّ سَلَمَةَ فَضَحَكَ رَسُولُ اللَّهِ ﷺ فَلَبِثَ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ. [راجع: ۸۹]

گیا کہ رسول اللہ ﷺ نے اپنی ازواج کو طلاق دے دی۔ میں جب (مدینہ) حاضر ہوا تو تمام ازواج کے حجروں سے رونے کی آواز آرہی تھی۔ حضور اکرم ﷺ اپنے بالا خانہ پر چلے گئے اور بالا خانے کے دروازہ پر ایک نوجوان پہرے دار موجود تھا میں نے اس کے پاس پہنچ کر اس سے کہا: میرے لیے حضور اکرم ﷺ سے اندر حاضر ہونے کی اجازت مانگ دو پھر میں اندر گیا تو آپ ایک چٹائی پر تشریف رکھتے تھے جس کے نشانات آپ ﷺ کے پہلو پر پڑے ہوئے تھے اور آپ کے سر کے نیچے ایک چھوٹا سا چڑے کا تکیہ تھا جس میں کھجور کی چھال بھری ہوئی تھی۔ چند کچی کھالیں لٹک رہی تھیں اور ببول کے پتے تھے۔ میں نے آنحضرت ﷺ سے اپنی ان باتوں کا ذکر کیا جو میں نے حفصہ اور ام سلمہ رضی اللہ عنہما سے کہی تھیں اور وہ بھی جوام سلمہ رضی اللہ عنہما نے میری بات رد کرتے ہوئے کہا تھا۔ حضور اکرم ﷺ اس پر مسکرا دیے۔ آپ ﷺ نے اس بالا خانہ میں انتیس دن تک قیام کیا پھر آپ وہاں سے نیچے اتر آئے۔

تشریح: نبی کریم ﷺ اس واقعہ میں ایک چٹائی پر تشریف فرما تھے چٹائی بھی ایسی کہ جسم مبارک پر اس کے نشانات عیاں تھے اسی سے باب کا مضمون نکلتا ہے کہ آپ کے بسز کا یہ حال تھا چڑے کا تکیہ جس میں کھجور کی چھال بھری ہوئی تھی۔ چند کچی کھالیں لٹک رہی تھیں جن کی دباغت کے لیے کچھ ببول کے پتے رکھے ہوئے تھے جو بی ساری دنیا کو ترک دنیا کرنے کا سبق دینے کے لیے معبوث ہوا اس کی پاکیزہ زندگی ایسی سادہ ہونی چاہیے۔ صلی اللہ علیہ وسلم الف الف مرة بعدد کل ذرة آمین۔

۵۸۴۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي هِنْدُ بِنْتُ الْحَارِثِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: اسْتَقِفَّظَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ وَهُوَ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ مَاذَا أُنْزِلَ الْلَيْلَةَ مِنَ الْفُتْيَةِ مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ كَمْ مِنْ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ)). قَالَ الزُّهْرِيُّ: وَكَانَتْ هِنْدُ لَهَا أَرْزَارٌ فِي كُمَيْهَا بَيْنَ أَصَابِعِهَا.

۵۸۴۴) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن یوسف صنعانی نے بیان کیا، کہا ہم کو معمر بن راشد نے خبر دی، انہیں زہری نے خبر دی، انہیں ہند بنت حارث نے خبر دی اور ان سے حضرت ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ رات کے وقت بیدار ہوئے اور کہا: ”اللہ کے سوا کوئی معبود نہیں کسی کسی بلائیں اس رات میں نازل ہو رہی ہیں اور کیا کیا رحمتیں اس کے خزانوں سے اتر رہی ہیں۔ کوئی ہے جو ان حجرہ والیوں کو بیدار کر دے۔ دیکھو! بہت سی دنیا میں پہننے اور اوڑھنے والیاں آخرت میں تنگی ہوں گی۔“ زہری نے بیان کیا کہ ہندہ اپنی آستینوں میں انگلیوں کے درمیان گھنڈیاں لگاتی تھیں۔ تاکہ صرف انگلیاں کھلیں اس سے آگے نہ کھلے۔ [راجع: ۱۱۵]

تشریح: مطلب یہ ہے کہ ہند کو اپنا جسم چھپانے کا بڑا خیال رہتا تھا۔ اس حدیث کی مطابقت ترجمہ باب سے اس طرح ہے کہ اس میں باریک اور عمدہ کپڑوں کی مذمت ہے جو عورتیں باریک کپڑے پہنتی ہیں اور اپنا جسم اوروں کو دکھلاتی ہیں وہ آخرت میں ننگی ہوں گی یہی سزا ان کو دی جائے گی۔

بَابُ مَا يُدْعَى لِمَنْ لَيْسَ ثَوْبًا جَدِيدًا

باب: جو شخص نیا کپڑا پہنے اسے کیا دعا دی جائے؟

۵۸۴۵۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا إِسْحَاقُ ابْنُ سَعِيدٍ بْنُ عَمْرِو بْنِ سَعِيدٍ بْنِ الْعَاصِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي أُمُّ خَالِدِ بْنِتْ خَالِدٍ قَالَتْ: أَتَيْ رَسُولَ اللَّهِ ﷺ بِثِيَابٍ فِيهَا خَمِيصَةٌ سَوْدَاءُ فَقَالَ: ((مَنْ تَرَوْنَ نَكْسُوهَا هَذِهِ الْخَمِيصَةَ؟)) فَأَسْكَتَ الْقَوْمُ قَالَ: ((اتَّوْنِي بِأَمِّ خَالِدٍ)) فَأَتَيْتُ بِي النَّبِيَّ ﷺ فَأَلْبَسَنِيهَا بِيَدِهِ وَقَالَ: ((أَيْلِي وَأَخْلِقِي)) مَرَّتَيْنِ فَجَعَلَ يَنْظُرُ إِلَى عِلْمِ الْخَمِيصَةِ وَيُشِيرُ بِيَدِهِ إِلَيَّ. وَيَقُولُ: ((يَا أُمَّ خَالِدٍ! هَذَا سَنَّا وَيَا أُمَّ خَالِدٍ! هَذَا سَنَّا)). وَالسَّنَّا بِلِسَانِ الْحَبَشَةِ: الْحَسَنُ قَالَ إِسْحَاقُ: حَدَّثَنِي امْرَأَةٌ مِنْ أَهْلِي أَنَّهَا رَأَتْهُ عَلَى أُمِّ خَالِدٍ.

(۵۸۴۵) ہم سے ابو الولید نے بیان کیا، کہا ہم سے اسحاق بن سعید بن عمرو بن سعید بن عاص نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا مجھ سے ام خالد بنت خالد رضی اللہ عنہا نے بیان کیا، انہوں نے بیان کیا کہ رسول اللہ ﷺ کے پاس کچھ کپڑے آئے جس میں ایک کالی چادر بھی تھی۔ آنحضرت ﷺ نے فرمایا: ”تمہارا کیا خیال ہے؟ کہ یہ چادر دی جائے۔“ صحابہ کرام رضی اللہ عنہم خاموش رہے۔ پھر آپ ﷺ نے فرمایا: ”ام خالد کو بلا لاؤ۔“ چنانچہ مجھے آپ کی خدمت میں لایا گیا اور مجھے وہ چادر آنحضرت ﷺ نے اپنے ہاتھ سے عنایت فرمائی اور فرمایا: ”دریغ جیتی رہو۔“ دو مرتبہ آپ ﷺ نے فرمایا۔ پھر آپ اس چادر کے نقش و نگار کو دیکھنے لگے اور اپنے ہاتھ سے میری طرف اشارہ کر کے فرمایا: ”یا ام خالد! سنا، سنا۔“ یہ جشی زبان کا لفظ ہے۔ یعنی واہ کیا زیب دیتی ہے۔ اسحاق بن سعید نے بیان کیا کہ مجھ سے میرے گھر کی ایک عورت نے بیان کیا کہ انہوں نے وہ چادر ام خالد رضی اللہ عنہا کے پاس دیکھی تھی۔

[راجع: ۳۰۷۱]

تشریح: نیا کپڑا پہننے والے کو یہ دعا دینا سنون ہے کہ اللہ تم کو یہ کپڑا مبارک کرے تم یہ کپڑا خوب پرانا کر کے پھاڑو یعنی تمہاری عمر دراز ہو۔

بَابُ النَّهْيِ عَنِ التَّرَعُّفِ لِلرَّجَالِ

باب: مردوں کے لیے زعفران کے رنگ کا استعمال منع ہے (یعنی بدن یا کپڑے کو زعفران سے رنگنا)

۵۸۴۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَرَعَّفَ الرَّجُلُ. [مسلم: ۵۵۰۷]

(۵۸۴۶) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالوارث بن عبدالعزیز نے بیان کیا، کہا ہم سے آنس نے بیان کیا کہ نبی کریم ﷺ نے اس سے منع فرمایا کہ کوئی مرد زعفران کے رنگ کا استعمال کرے۔

تشریح: عبدالعزیز بن رفیع مشہور عالم ثقہ تابعین میں سے ہیں حضرت انس بن مالک رضی اللہ عنہ کے شاگرد ہیں۔ ۷۱ سال کی عمر پائی۔ حدیث اور باب کا

مطلب واضح ہے۔

باب: زعفران سے رنگا ہوا کپڑا پہننا

(۵۸۴۷) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے منع کیا تھا کہ کوئی عمرہ ورس یا زعفران سے رنگا ہوا کپڑا پہنے۔

بَابُ الثَّوْبِ الْمَزْعُفِرِ

۵۸۴۷۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَضْبُوعًا بِوَرْسٍ أَوْ زَعْفَرَانٍ. [راجع: ۱۳۴]

تشریح: ورس ایک خوشبودار رنگین گھاس ہوتی ہے۔

باب: سرخ کپڑا پہننے کے بیان میں

(۵۸۴۸) ہم سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا ان سے ابواسحاق نے اور انہوں نے حضرت براء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ میانہ قد تھے اور میں نے رسول اکرم ﷺ کو سرخ جوڑے میں دیکھا آپ سے زیادہ خوبصورت کوئی چیز میں نے نہیں دیکھی۔

بَابُ الثَّوْبِ الْأَحْمَرِ

۵۸۴۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعَ الْبَرَاءَ يَقُولُ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا وَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْهُ. [راجع: ۳۵۵۱]

تشریح: امام شافعی رحمہ اللہ اور ایک جماعت صحابہ رضی اللہ عنہم کا یہ قول ہے کہ سرخ کپڑا پہننا مرد کے لیے درست ہے۔ بعض نے ناجائز کہا ہے۔ یہی نے کہا کہ صحیح یہ ہے کہ کم کا سرخ رنگ مردوں کے لیے ناجائز ہے۔ امام شوکانی رحمہ اللہ نے الحمد للہ کا مذہب یہ قرار دیا ہے کہ کم کے علاوہ دوسرا سرخ رنگ مردوں کے لیے درست ہے اور یہی صحیح ہے حدیث میں مذکورہ سرخ جوڑے سے یہ مراد ہے کہ اس میں سرخ دھاریاں نہیں۔

باب: سرخ زین پوش کا کیا حکم ہے

بَابُ الْمِثْرَةِ الْحَمْرَاءِ

تشریح: قسطلانی نے کہا سرخ زین پوش سے وہی مراد ہے جو مِثْرَیٰ ہے۔

(۵۸۴۹) ہم سے قیسہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے اشعث نے، ان سے معاویہ بن سوید بن مقرن نے اور ان سے حضرت براء رضی اللہ عنہ نے بیان کیا کہ ہمیں رسول اللہ ﷺ نے سات چیزوں کا حکم دیا تھا۔ بیمار کی عیادت کا، جنازہ کے پیچھے جانے کا، جھیکنے والے کا جواب (یرحمک اللہ سے) دینے کا اور آنحضرت ﷺ نے ہمیں ریشم، دیبا، تہی، استبرق، اور سرخ زین پوشوں کے استعمال سے منع فرمایا تھا۔

۵۸۴۹۔ حَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ بْنِ مَقْرِنٍ عَنْ الْبَرَاءِ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ: عِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَائِزِ وَتَشْمِيتِ الْعَاطِسِ وَنَهَانَا عَنْ لُبْسِ الْحَرِيرِ وَالذَّبْيَاجِ وَالْقَسِيِّ وَالْإِسْتَبْرَقِ وَالْمَيَائِرِ الْحُمْرِ.

[راجع: ۱۲۳۹]

تشریح: چار باتیں اس روایت میں وہ مذکور نہیں جن کے کرنے کا آپ نے حکم فرمایا وہ یہ ہیں دعوت قبول کرنا، سلام کو پھیلانا، مظلوم کی مدد کرنا، قسم کو سچا

کرنا، اسی طرح سات کام جو جمع ہیں ان میں سے یہاں پانچ مذکور ہیں دو یہ ہونے کی انگوٹھی پہننا، چاندی کے برتنوں میں کھانا۔

بَابُ النَّعَالِ السَّبْتِيَّةِ وَغَيْرِهَا باب: صاف چمڑے کی جوتی پہننا جس پر سے بال نکال لیے گئے ہوں یعنی تری کے جوتے پہننا

تشریح: جس پر سے بال نکال لئے گئے ہوں یعنی تری کے جوتا پہننا۔

۵۸۵۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سَعِيدِ أَبِي مَسْلَمَةَ، قَالَ: سَأَلْتُ أَنَسًا أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ. [راجع: ۳۸۶]

۵۸۵۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے سعید بن ابی مسلمہ نے، انہوں نے کہا میں نے حضرت انس رضی اللہ عنہ سے پوچھا: کیا نبی کریم ﷺ جوتے پہنے ہوئے نماز پڑھتے تھے؟ تو انہوں نے کہا: ہاں۔

تشریح: اس روایت کی تطبیق ترجمہ باب سے مشکل ہے مگر امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس سے استدلال کیا کیونکہ جوتا عام طور پر دونوں طرح کے جوتے کو شامل ہے یعنی اس چمڑے کے جوتے کو، جس پر بال ہوں اور اس کو بھی جس کے بال نکال دیئے گئے ہوں۔ پاک صاف سقرے جوتوں میں نماز پڑھنا بلا شک جائز اور درست ہے اور نبی کریم ﷺ کا اکثر یہ معمول تھا۔

۵۸۵۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ عَبْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: رَأَيْتُكَ تَضَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَضَعُهَا قَالَ: مَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ وَرَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْتِيَّةَ وَرَأَيْتُكَ تَضَعُ بِالصُّفْرَةِ وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهَلَالَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ وَأَمَّا النَّعَالُ السَّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا فَإِنَّا أَجِبُ أَنْ أَلْبَسَهَا وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضَعُ

۵۸۵۱) ہم سے عبد اللہ بن مسلمہ قلعنی نے بیان کیا، ان سے امام مالک نے، ان سے سعید مقبری نے، ان سے عید بن جریج نے، انہوں نے کہا: حضرت عبد اللہ بن عمر رضی اللہ عنہما سے عرض کیا کہ میں آپ کو چار ایسی چیزیں کرتے دیکھتا ہوں جو میں نے آپ کے کسی ساتھی کو کرتے نہیں دیکھا۔ حضرت ابن عمر رضی اللہ عنہما نے کہا: ابن جریج! وہ کیا چیزیں ہیں؟ انہوں نے کہا: میں نے آپ کو دیکھا ہے کہ آپ (خانہ کعبہ کے) کسی کو نہ کو طواف میں ہاتھ نہیں لگاتے صرف دو ارکان یمانی (یعنی صرف رکن یمانی اور حجر اسود) کو چھوتے ہیں اور میں نے آپ کو دیکھا کہ آپ صاف زین کے چمڑے کا جوتا پہنتے ہیں اور میں نے آپ کو دیکھا کہ اپنا کپڑا زرد رنگ سے رنگتے ہیں یا زرد خضاب لگاتے ہیں اور میں نے آپ کو دیکھا کہ جب مکہ میں ہوتے ہیں تو سب لوگ تو ذوالحجہ کا چاند دیکھ کر احرام باندھ لیتے ہیں لیکن آپ احرام نہیں باندھتے بلکہ ترویہ کے دن (۸ ذی الحجہ کو) احرام باندھتے ہیں۔ ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ خانہ کعبہ کے ارکان کے متعلق جو تم نے کہا تو میں نے رسول اللہ ﷺ کو ہمیشہ صرف حجر اسود اور رکن یمانی کو چھوتے دیکھا، صاف تری کے چمڑے کے جوتوں کے متعلق جو تم نے

بِهَا فَأَنَا أَحِبُّ أَنْ أَضْبِعَ بِهَا وَأَمَّا الْإِهْلَالُ فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَهْلُ حَتَّى تَتَبِعَتْ بِهِ رَاحِلَتُهُ. [راجع: ۱۶۶]

پوچھا تو میں نے دیکھا ہے کہ حضور اکرم ﷺ اسی چڑے کا جوتا پہنتے تھے جس میں بال نہیں ہوتے تھے اور آپ اسے پہنے ہوئے وضو کرتے تھے، اس لیے میں بھی پسند کرتا ہوں کہ ایسا ہی جوتا استعمال کروں۔ زرد رنگ کے متعلق تم نے جو کہا ہے تو میں نے حضور اکرم ﷺ کو اس سے خضاب کرتے یا کپڑے رنگتے دیکھا ہے، اس لیے میں بھی اس زرد رنگ کو پسند کرتا ہوں اور رہا احرام باندھنے کا مسئلہ تو میں نے آنحضور ﷺ کو دیکھا کہ آپ اسی وقت احرام باندھتے جب اونٹ پر سوار ہو کر جانے لگتے۔

تشریح: صحیح یہ ہے کہ نبی کریم ﷺ نے زرد رنگ کا خضاب، ڈازھی میں نہیں کیا لیکن آپ زرد خوشبو لگایا کرتے تھے۔ اس کی زردی شاید بالوں میں بھی لگ جاتی ہو معلوم ہوا کہ زرد رنگ کا استعمال مردوں کو بھی درست ہے بشرطیکہ زعفران کا زرد رنگ نہ ہو۔ احرام حج ۸/ ذی الحجہ کو باندھنا مسنون ہے۔ حج قرآن والے اس سے مستثنیٰ ہیں۔

اصلاح: روایت ہذا میں حضرت عبداللہ بن عمر رضی اللہ عنہما کا رکن یمانی کو چھونا مذکور ہے اور رکن یمانی کو صرف چھونا ہی چاہیے۔ چومنا، بوسہ دینا صرف حجر اسود کے لیے ہے۔ ہمارے محترم بزرگ (حضرت حاجی محمد صدیق صاحب کراچی والے مراد ہیں) نے توجہ دلائی ہے کہ میں نے کسی جگہ رکن یمانی کے لیے بھی چومنا لکھ دیا ہے اللہ میرے سب کو معاف کرے کسی بھائی کو اس صحیح بخاری میں کسی جگہ میرے قلم سے اگر رکن یمانی کو بوسہ دینے کا لفظ نظر آئے تو اس کی اصلاح کر کے وہاں صرف رکن یمانی کو ہاتھ لگانا درج فرمائیں۔ (راز)

۵۸۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ بَنِي عَمْرِو نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَضْبُوعًا بِزَعْفَرَانٍ أَوْ وَرْسٍ. وَقَالَ: ((مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكُعْبَيْنِ)). [راجع: ۱۳۴]

(۵۸۵۲) ہم سے عبداللہ بن یوسف تیزی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، کہا ہمیں عبداللہ بن دینار نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے محرم کو زعفران یا ورس سے رنگا ہوا کپڑا پہننے سے منع فرمایا تھا اور آنحضرت ﷺ نے فرمایا: ”جیسے جوتے نہ ملیں وہ موزے ہی پہن لیں لیکن ان کو ٹخنے کے نیچے تک کاٹ دیں۔“

۵۸۵۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ لَمْ يَكُنْ لَهُ إِزَارٌ فَلْيَلْبَسِ السَّرَاوِيلَ وَمَنْ لَمْ يَكُنْ لَهُ نَعْلَانِ فَلْيَلْبَسْ خُفَيْنِ)).

(۵۸۵۳) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عمرو بن دینار نے، ان سے جابر بن زید نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس کے پاس احرام باندھنے کے لیے تہبند نہ ہو وہ پاجامہ پہن لے (اس کا کاٹنا ضروری نہیں ہے) اور جس کے پاس جوتے نہ ہوں وہ موزے ہی پہن لے لیکن ٹخنوں کے نیچے تک ان کو کاٹ ڈالے۔“

[راجع: ۱۷۴۰]

بَابُ: يَبْدَأُ بِاتِّعَالِ الْيُمْنَى

باب: پہنتے وقت داہنے پاؤں میں جوتا پہن

۵۸۵۴۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سَلِيمٍ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ كَانَتْ النَّبِيُّ ﷺ يُحِبُّ التَّيْمَنَ فِي طَهْوَرِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ. [راجع: ۱۶۸]

۵۸۵۴) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے اشعث بن سلیم نے خبر دی کہ میں نے اپنے والد سے سنا، وہ مسروق سے بیان کرتے تھے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ طہارت میں، کنگھا کرنے میں اور جوتا پہننے میں دائینی طرف سے شروع کرنے کو پسند فرماتے تھے۔

تشریح: ایک روایت میں اتنا زیادہ ہے کہ ہر کام میں آپ دائیں طرف کو پسند فرماتے مگر بعض کام مستثنیٰ ہیں جیسے جوتا اتارنا، مسجد سے باہر نکلنا یا بیت الخلا جانا وغیرہ وغیرہ ان سے پہلے بائیں پاؤں استعمال کرتا ہے۔ اسلام میں دائیں اور بائیں میں کافی امتیاز برتا گیا ہے۔ قرآن مجید نے اہل جنت کو اصحاب الیمین یعنی دائیں طرف والے اور اہل دوزخ اہل الشمال بائیں طرف والے کہا ہے۔ دعا ہے کہ اللہ تعالیٰ نہ صرف مجھ کو بلکہ جملہ قارئین صحیح بخاری کو روز محشر اصحاب الیمین میں داخلہ نصیب فرمائے۔ (امیں)

باب: پہلے بائیں پاؤں کا جوتا اتارے بعد میں دائیں پاؤں کا، پہننے میں اس کے برعکس ہو

بَابُ: يَنْزِعُ النِّعْلَ الْيُسْرَى

تشریح: پہننے میں اس کے برعکس ہو۔

۵۸۵۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا تَنَعَّلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ لِتَكُنَ الْيُمْنَى أَوْ لَهَا تَنْعَلُ وَأُخْرَاهُمَا تَنْزَعُ)). [انظر: ۵۸۵۶] [مسلم: ۵۴۹۵، ۵۴۹۶؛ ابو داود: ۴۱۳۶،

۵۸۵۵) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کوئی شخص جوتا پہنے تو دائیں طرف سے شروع کرے اور جب اتارے تو بائیں طرف سے اتارے تاکہ دائینی جانب پہننے میں اول ہو اور اتارنے میں آخر ہو۔“

۴۱۳۹؛ ترمذی: ۱۷۷۴، ۱۷۷۹]

تشریح: یہ اسلامی آداب ہیں جو بے شمار فوائد پر مشتمل ہیں۔ دائیں اور بائیں کا امتیاز ہدایت شرعی کے مطابق ملحوظ رکھنا بہت ضروری ہے۔ ”احسن الہدیٰ ہدیٰ محمد ﷺ“ کا یہی مطلب ہے کہ بہترین طرز زندگی وہ ہے جس کا نمونہ جناب رسول کریم ﷺ نے پیش فرمایا ہے۔

باب: اس بارے میں کہ صرف ایک پاؤں میں جوتا ہو دوسرا پاؤں ننگا ہو اس طرح چلنا منع ہے

بَابُ: لَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ

۵۸۵۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَمْشِي

۵۸۵۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”تم میں سے کوئی شخص صرف ایک پاؤں

أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُخَفِّهَمَا جَمِيعًا أَوْ لِيُعَلِّمَهُمَا جَمِيعًا)) [راجع: ۵۸۵۵]

تشریح: اس میں بڑی حکمت ہے اول تو یہ بدنامی ہے کہ ایک پیر میں جوتا ہو دوسرا ننگا ہو۔ دوسرے اس میں پیر اونچے نیچے ہو کر موج آ جانے کا بھی خطرہ ہے۔ کاناگ جانے کا خطرہ الگ ہے، بہر حال فرمان رسول کریم ﷺ حکمت سے خالی نہیں ہے۔ فعل الحکیم لا یخلو عن الحکمة۔

بَابُ قِبَالَانَ فِي نَعْلٍ وَمَنْ رَأَى قِبَالًا وَاسِعًا

باب: ہر چپل میں دو دو تسمے ہونا اور ایک تسمہ بھی کافی ہے

۵۸۵۷۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ نَعْلٍ النَّبِيِّ ﷺ كَانَ لَهَا قِبَالَانِ. [راجع: ۳۱۰۷]

[ابوداؤد: ۴۱۳۴؛ ترمذی: ۱۷۷۲، ۱۷۷۳]

نسائی: ۵۳۸۲؛ ابن ماجہ: ۳۶۱۵

۵۸۵۸۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عِيسَى بْنُ طُهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ نَعْلَيْنِ لَهُمَا قِبَالَانِ فَقَالَ: ثَابِتُ الْبَنَانِيُّ هَذِهِ نَعْلُ النَّبِيِّ ﷺ. [راجع: ۳۱۰۷]

تشریح: اسی آخری جملے سے باب کا دوسرا مضمون ثابت ہوا۔ حضرت عبداللہ بن مبارک رحمہ اللہ علمائے ربانین میں سے ہیں۔ امام، فقیہ، حافظ حدیث، زاہد، پرہیزگار، سخی اور پختہ کار تھے۔ اللہ تعالیٰ نے خیر کی خصلتوں میں سے ایسی کوئی خصلت نہیں پیدا کی جو حضرت عبداللہ بن مبارک کو نہ عطا فرمائی ہو۔ بغداد میں درس حدیث دیا۔ سنہ ۱۱۸ھ میں پیدا ہوئے اور سنہ ۱۸۱ھ میں وفات پائی۔ رب توفی مسلما والحقنی بالصالحین۔ (آمین)

بَابُ الْقُبَّةِ الْحُمْرَاءِ مِنْ أَدَمَ

باب: لال چمڑے کا خیمہ بنانا

۵۸۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي قُبَّةِ حُمْرَاءٍ مِنْ أَدَمَ وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ النَّبِيِّ ﷺ وَالنَّاسُ يَتَذَرُّونَ الْوَضُوءَ فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ لَبَلٍ يَدِ صَاحِبِهِ.

۵۸۵۹) ہم سے محمد بن عزرہ نے بیان کیا، کہا مجھ سے عمر بن ابی زائدہ نے بیان کیا، ان سے عون بن ابی جحیفہ نے بیان کیا، ان سے ابی جحیفہ نے بیان کیا کہ میں (حجۃ الوداع کے موقع پر) خدمت نبوی ﷺ میں حاضر ہوا تو آپ چمڑے کے ایک سرخ خیمہ میں تشریف رکھے ہوئے تھے اور میں نے بلال رضی اللہ عنہ کو دیکھا کہ نبی اکرم ﷺ کے وضو کا پانی لیے ہوئے ہیں اور صحابہ کرام رضی اللہ عنہم آنحضرت ﷺ کے وضو کے پانی کو لے لیتے ہیں ایک دوسرے کے آگے بڑھنے کی کوشش کر رہے ہیں۔ اگر کسی

[راجع: ۱۸۷]

کو کچھ پانی مل جاتا ہے تو وہ اسے اپنے بدن پر لگا لیتا ہے اور جسے کچھ نہیں ملتا وہ اپنے ساتھی کے ہاتھ کی تری ہی کو لگانے کی کوشش کرتا ہے۔

تشریح: اس سے اندازہ لگایا جاسکتا ہے کہ صحابہ کرام رضی اللہ عنہم کے دلوں میں رسول اللہ ﷺ کی محبت و عقیدت کس درجہ تھی۔ آپ کے وضو کے گرے ہوئے پانی کو وہ کس سبقت کے ساتھ حاصل کرنے کی کوشش کرتے تھے۔ (رضی اللہ عنہ)

اثناے بیان میں سرخ خیمے کا ذکر آیا ہے یہی باب سے مطابقت ہے۔

۵۸۶۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَرْسَلَ النَّبِيُّ ﷺ إِلَى الْأَنْصَارِ وَجَمَعَهُمْ فِي قَبَةِ مِنْ أَدَمَ.

(۵۸۶۰) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے اور انہیں حضرت انس رضی اللہ عنہ نے خبر دی (دوسری سند) اور لیث بن سعد نے کہا: مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے کہا کہ مجھے حضرت انس بن مالک رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ نے انصار کو بلوایا اور انہیں لال چڑے کے ایک خیمہ میں جمع کیا۔

[راجع: ۳۱۴۶] [مسلم: ۲۴۳۶]

تشریح: یہ وہ قصہ ہے جو غزوہ طائف میں گزر چکا ہے جب انصار نے کہا تھا کہ آپ مال غنیمت قریش کے لوگوں کو دے رہے ہیں ہم کو نہیں دیتے حالانکہ ابھی تک ہماری تلواروں سے قریش کا خون پک رہا ہے جس کے جواب میں آپ نے فرمایا تھا کہ کیا تم لوگ اس پر خوش نہیں ہو کہ اور لوگ اونٹ اور گھوڑے لے کر جائیں گے اور تم مجھ کو لے کر مدینہ لوگوں کے یاتم تو خزانہ کونین کے مالک ہو۔ ان پر انصار نے اپنی دلی رضا مندی کا اظہار کر کے آپ کو مطمئن کر دیا تھا۔ (رضی اللہ عنہ)۔ یہاں بھی سرخ خیمے کا ذکر ہے۔ یہی باب کی وجہ مطابقت ہے۔

بابُ الْجُلُوسِ عَلَى الْحَصِيرِ

باب: بورے یا اس جیسی کسی حقیر چیز پر بیٹھنا

وَنَحْوِهِ

۵۸۶۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَخْتَجِرُ حَصِيرًا بِاللَّيْلِ فَيَصَلِّي وَيَسْطُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ فَجَعَلَ النَّاسُ يَتَوَنُّونَ إِلَى النَّبِيِّ ﷺ فَيَصَلُّونَ بِصَلَاتِهِ حَتَّى كَثُرُوا فَأَقْبَلَ فَقَالَ: ((يَا أَيُّهَا النَّاسُ اخْدُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمَلُ حَتَّى تَمَلُّوا وَإِنَّ أَحَبَّ الْأَعْمَالِ

(۵۸۶۱) مجھ سے محمد بن ابی بکر نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے سعید بن ابی سعید نے بیان کیا، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول کریم ﷺ رات میں چٹائی کا گھیرا بنا لیتے تھے اور اس گھیرے میں نماز پڑھتے تھے اور اسی چٹائی کو دن میں بچھاتے تھے اور اس پر بیٹھتے تھے، پھر لوگ (رات کی نماز کے وقت) نبی کریم ﷺ کے پاس جمع ہونے لگے اور آنحضرت ﷺ کی نماز کی اقتدا کرنے لگے جب مجمع زیادہ بڑھ گیا تو آنحضرت ﷺ متوجہ ہوئے اور فرمایا: ”لوگو! عمل اتنے ہی کیا کرو جتنی کہ تم میں طاقت ہو کیونکہ اللہ تعالیٰ نہیں تھکتا جب تک تم (عمل سے) نہ تھک جاؤ

إِلَى اللَّهِ مَا دَامَ وَإِنْ قُلَّ).

اور اس کی بارگاہ میں سب سے زیادہ پسندوہ عمل ہے جسے پابندی سے ہمیشہ

[راجع: ۷۲۹، ۷۳۰] کیا جائے، خواہ وہ کم ہی ہو۔

تشریح: بہترین عمل وہ ہے جس پر مواظبت کی جائے مثلاً تہجد یا اور کوئی نفل نماز، خواہ رکعات کم ہی ہوں مگر بتقلیٰ کرنے سے کچھ خیر و برکت حاصل ہوتی ہے۔ آج کیا کل ترک کر دیا ایسا عمل اللہ تعالیٰ کے پاس کوئی وزن نہیں رکھتا۔ یہ حکم نفل عبادت کے لیے ہے۔ فرائض پر تو محافظت کرنا لازم ہی ہے۔ روایت میں چٹائی کا ذکر آیا ہے وجہ مطابقت باب اور حدیث میں یہی ہے۔

باب: اگر کسی کپڑے میں سونے کی گھنڈی یا تکتہ لگا ہو

بَابُ الْمُرَرِّ بِالذَّهَبِ

(۵۸۶۲) اور لیث بن سعد نے کہا مجھ سے ابن ابی ملیکہ نے بیان کیا، ان سے حضرت مسور بن مخرمہ رضی اللہ عنہ نے کہا ان سے ان کے والد حضرت مخرمہ رضی اللہ عنہ نے کہا بیٹے مجھے معلوم ہوا ہے کہ نبی کریم صلی اللہ علیہ وسلم کے پاس کچھ قبائیں آئی ہیں اور آپ انہیں تقسیم فرما رہے ہیں۔ ہمیں بھی آنحضرت صلی اللہ علیہ وسلم کے پاس لے چلو۔ چنانچہ ہم گئے اور آنحضرت صلی اللہ علیہ وسلم کو آپ کے گھر ہی میں پایا۔ والد نے مجھ سے کہا: بیٹے میرا نام لے کر نبی صلی اللہ علیہ وسلم کو بلاؤ۔ میں نے اسے بہت بڑی توہین آمیز بات سمجھا (کہ آنحضرت صلی اللہ علیہ وسلم کو اپنے والد کے لیے بلا کر تکلیف دوں) چنانچہ میں نے والد صاحب سے کہا کہ میں آپ کے لیے رسول اللہ صلی اللہ علیہ وسلم کو بلاؤں! انہوں نے کہا: ہاں۔ آپ صلی اللہ علیہ وسلم کوئی جابر صفت انسان نہیں ہیں۔ چنانچہ میں نے بلایا تو آنحضرت صلی اللہ علیہ وسلم باہر تشریف لے آئے۔ آپ کے اوپر دیباچ کی ایک قباحتی جس میں سونے کی گھنڈیاں لگی ہوئی تھیں۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”مخرمہ اسے میں نے تمہارے لیے چھپا کے رکھا ہوا تھا۔“ چنانچہ آپ نے وہ قباحتیں عنایت فرمادی۔

۵۸۶۲۔ وَقَالَ لَيْثٌ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ الْمُسَوْرِ بْنِ مَخْرَمَةَ أَنَّ أَبَاهُ مَخْرَمَةَ قَالَ: يَا بَنِي! إِنَّهُ بَلَغَنِي أَنَّ النَّبِيَّ ﷺ قَدِمَتْ عَلَيْهِ أَقْبِيَّةٌ فَهُوَ يَفْسِمُهَا فَأَذْهَبَ بِنَا إِلَيْهِ فَذَهَبْنَا فَوَجَدْنَا النَّبِيَّ ﷺ فِي مَنْزِلِهِ فَقَالَ لِي: أَيُّ بَنِي! أَدْعُو لِي النَّبِيَّ ﷺ فَأَعْظَمْتُ ذَلِكَ وَقُلْتُ: أَدْعُو لَكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا بَنِي! إِنَّهُ لَيْسَ بِجَبَّارٍ فَدَعَوْتُهُ فَخَرَجَ وَعَلَيْهِ قَبَاءٌ مِنْ دِيْبَاجٍ مُرَرٍّ بِالذَّهَبِ فَقَالَ: ((يَا مَخْرَمَةُ! هَذَا خَبَانَاهُ لَكَ)). فَأَعْطَاهُ إِيَّاهُ.

[راجع: ۲۵۹۹]

باب: سونے کی انگوٹھیاں مرد کو پہننا کیسا ہے؟

بَابُ خَوَاتِيمِ الذَّهَبِ

(۵۸۶۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے اشعث بن سلیم نے کہا کہ میں نے معاویہ بن سوید بن مقرن سے سنا، کہا میں نے حضرت براء بن عازب رضی اللہ عنہ سے سنا، انہوں نے کہا: نبی کریم صلی اللہ علیہ وسلم نے ہمیں سات چیزوں سے روکا تھا۔ آپ نے ہمیں سونے کی انگوٹھی یا راوی نے کہا کہ سونے کے چھلے سے، ریشم سے،

۵۸۶۳۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدٍ بْنِ مَقْرِنٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ نَهَانَا النَّبِيُّ ﷺ عَنْ سَبْعٍ: نَهَانَا عَنْ خَاتِمِ الذَّهَبِ أَوْ قَالَ: حَلَقَةِ الذَّهَبِ وَعَنْ

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے سونے کی انگوٹھی بنوائی اور اس کا گینہ تھیلی کی طرف رکھا اور اس پر ”محمد رسول اللہ“ کے الفاظ کھدوائے، پھر دوسرے لوگوں نے بھی اسی طرح کی انگوٹھیاں بنوالیں۔ جب آنحضرت ﷺ نے دیکھا کہ کچھ دوسرے لوگوں نے بھی اس طرح کی انگوٹھیاں بنوائی ہیں تو آپ نے اسے پھینک دیا اور فرمایا: ”اب میں اسے کبھی نہیں پہنوں گا۔“ پھر آپ ﷺ نے چاندی کی انگوٹھی بنوائی اور دوسرے لوگوں نے بھی چاندی کی انگوٹھیاں بنوالیں۔ ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی اکرم ﷺ کے بعد اس انگوٹھی کو حضرت ابوبکر رضی اللہ عنہ نے پہنا پھر عمر رضی اللہ عنہ نے اور پھر عثمان رضی اللہ عنہ نے پہنا۔ آخر حضرت عثمان رضی اللہ عنہ کے عہد خلافت میں وہ انگوٹھی اریس کے کنویں میں گر گئی۔

نَافِعٌ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فِيهِ مِمَّا يَلِي بَاطِنَ كُفِّهِ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ فَاتَّخَذَ النَّاسُ مِثْلَهُ فَلَمَّا رَأَوْهُمْ قَدْ اتَّخَذُواهَا رَمَى بِهِ وَقَالَ: (لَا أَلْبَسُهُ أَبَدًا)). ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الْفِضَّةِ قَالَ ابْنُ عُمَرَ: فَلَبَسَ الْخَاتَمَ بَعْدَ النَّبِيِّ ﷺ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ حَتَّى وَقَعَ مِنْ عُثْمَانَ فِي بَيْتِ أَرَيْسَ. [راجع: ۵۸۶۵] [ابوداؤد: ۴۲۱۸]

تشریح: اور باوجود تمام کوششوں کے ل نہ کی۔

بَابُ

بَابُ

(۵۸۶۷) ہم سے عبداللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے، ان سے عبداللہ بن دینار نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ (حرمیت سے پہلے) سونے کی انگوٹھی پہنتے تھے، پھر حرمیت کا حکم آنے پر آپ نے اسے پھینک دیا اور فرمایا: ”میں اب اسے کبھی نہیں پہنوں گا۔“ اور لوگوں نے بھی اپنی انگوٹھیاں پھینک دیں۔

۵۸۶۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُ خَاتَمًا مِنْ ذَهَبٍ فَنَبَذَهُ فَقَالَ: لَا أَلْبَسُهُ أَبَدًا فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ. [راجع: ۵۸۶۵]

تشریح: اور چاندی کی انگوٹھیاں بنالیں جن کی اب مردوں کے لیے بھی عام اجازت ہے۔

(۵۸۶۸) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا ان سے یونس نے، ان سے ابن شہاب نے، کہا مجھ سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ کے ہاتھ میں ایک دن چاندی کی انگوٹھی دیکھی، پھر دوسرے لوگوں نے بھی چاندی کی انگوٹھیاں بنوائی شروع کر دیں اور پہننے لگے تو آنحضرت ﷺ نے اپنی انگوٹھی پھینک دی اور دوسرے لوگوں نے بھی اپنی انگوٹھیاں پھینک دیں۔ اس روایت کی متابعت ابراہیم بن سعد، زیاد اور شعیب نے زہری سے کی ہے۔

۵۸۶۸۔ حَدَّثَنَا يَحْيَى بْنُ كَبِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ يَوْمًا وَاجِدًا ثُمَّ إِنَّ النَّاسَ اضْطَعَمُوا الْخَوَاتِيمَ مِنْ وَرَقٍ وَلَبَسُوهَا فَطَرَحَ رَسُولُ اللَّهِ ﷺ خَاتَمَهُ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ تَابِعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَزَيْدٌ وَشُعَيْبٌ عَنِ الزُّهْرِيِّ.

[مسلم: ۵۴۸۵؛ ابوداؤد: ۴۲۱۶؛ ترمذی:

۱۷۳۹؛ نسائی: ۵۲۱۱، ۵۲۱۲، ۵۲۹۲،

۵۲۹۴؛ ابن ماجہ: ۳۶۴۱، ۳۶۴۶]

تشریح: یہاں ناخنیں سے نقل کرنے میں غلطی ہوئی ہے۔ نبی کریم ﷺ نے حرمت سے پہلے سونے کی انگوٹھی بنائی تھی اور بعد میں حرمت معلوم ہونے سے اسی انگوٹھی کو آپ نے اتار دیا تھا اور اس کے بجائے چاندی کی انگوٹھی کا استعمال شروع کیا تھا۔ یہاں کے بیان سے معلوم ہوتا ہے کہ پہلے چاندی کی انگوٹھی بنوائی تھی اور اس کو آپ نے اتار دیا تھا حالانکہ یہ واقعہ کے خلاف ہے۔ روایت میں مذکور زہری اپنے دادا حضرت زہرہ بن کلاب کی طرف منسوب ہیں۔ کنیت ابو بکر نام محمد، عبد اللہ بن شہاب کے بیٹے بہت بڑے فقیہ اور محدث ہیں۔ رمضان سنہ ۱۲۳ھ میں وفات پائی۔ (بیہقیہ)

باب: انگوٹھی میں نگینہ لگانا درست ہے

بَابُ فَصِّ الْخَاتِمِ

۵۸۶۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: أَخْبَرَنَا حُمَيْدٌ سُبُلُ الْأَنْسِ هَلْ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: آخِرَ لَيْلَةٍ صَلَاةِ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَكَانَنِي أَنْظُرَ إِلَى وَيَنْصُ خَاتَمَهُ قَالَ: ((إِنَّ النَّاسَ قَدْ صَلَّوْا وَتَأَمَّوْا وَإِنْكُمْ لَمْ تَرَ الْوَلَا فِي صَلَاةٍ مَا أَنْتُمْ تَمُوهَا)). [راجع: ۵۷۲]

۵۸۶۹ (ہم) سے عبدان نے بیان کیا، کہا ہم کو یزید بن زریع نے خبر دی، کہا ہم کو حمید نے خبر دی، کہا حضرت انس رضی اللہ عنہ سے پوچھا گیا کیا نبی کریم ﷺ نے انگوٹھی بنوائی تھی۔ انہوں نے بیان کیا کہ آنحضرت ﷺ نے ایک رات عشاء کی نماز آدھی رات میں پڑھائی۔ پھر چہرہ مبارک ہماری طرف کیا، جیسے اب بھی میں آنحضرت ﷺ کی انگوٹھی کی چمک دیکھ رہا ہوں۔ فرمایا: ”بہت سے لوگ نماز پڑھ کر سوچے ہوں گے لیکن تم اس وقت بھی نماز میں ہو جب تک تم نماز کا انتظار کرتے رہے ہو۔“

تشریح: حدیث میں انگوٹھی کا ذکر ہے باب سے یہی مطابقت ہے انگوٹھی کی چمک سے اس کے نگینہ کی چمک مراد ہے جیسا کہ حدیث ذیل میں ہے۔

۵۸۷۰۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا مُعْتَمِرٌ سَمِعْتُ حُمَيْدًا يُحَدِّثُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ خَاتَمَهُ مِنْ فِضَّةٍ وَكَانَ قَصُّهُ مِنْهُ وَقَالَ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيْدٌ سَمِعَ أَنَسًا عَنْ النَّبِيِّ ﷺ. [راجع: ۶۵]

۵۸۷۰ (ہم) سے اسحاق نے بیان کیا، کہا ہم کو معتمر نے خبر دی، کہا میں نے حمید سے سنا، وہ حضرت انس رضی اللہ عنہ سے بیان کرتے تھے کہ نبی کریم ﷺ کی انگوٹھی چاندی کی تھی اور اس کا نگینہ بھی اسی کا تھا اور یحییٰ بن ایوب نے بیان کیا کہ مجھ سے حمید نے بیان کیا، انہوں نے حضرت انس رضی اللہ عنہ سے سنا، انہوں نے نبی کریم ﷺ سے اسی طرح بیان کیا۔

[مسلم: ۵۲۱۶]

تشریح: اس میں انگوٹھی اور اس کے نگینے کا ذکر ہے۔ حدیث اور باب میں یہی وجہ مطابقت ہے۔

باب: لوہے کی انگوٹھی کا بیان

بَابُ خَاتَمِ الْحَدِيدِ

۵۸۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ أَنَّهُ

۵۸۷۱ (ہم) سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے والد نے اور انہوں نے حضرت

سہل رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ایک عورت نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور عرض کی کہ میں اپنے آپ کو بہہ کرنے آئی ہوں، دیر تک وہ عورت کھڑی رہی۔ آنحضرت ﷺ نے انہیں دیکھا اور پھر سر جھکا لیا جب دیر تک وہ وہیں کھڑی رہیں تو ایک صاحب نے اٹھ کر عرض کیا: اگر آپ کو ان کی ضرورت نہیں ہے تو ان کا نکاح مجھ سے کر دیں۔ آپ ﷺ نے فرمایا: ”تمہارے پاس کوئی چیز ہے؟ جو عمر میں انہیں دے سکوں۔“ انہوں نے کہا: نہیں۔ آپ ﷺ نے فرمایا: ”دیکھ لو۔“ وہ گئے اور واپس آ کر عرض کیا: واللہ! مجھے کچھ نہیں ملا۔ آنحضرت ﷺ نے فرمایا: ”جاؤ تلاش کرو، لوہے کی ایک انگوٹھی ہی سہی۔“ وہ گئے اور واپس آ کر عرض کیا: مجھے لوہے کی ایک انگوٹھی بھی نہیں ملی۔ وہ ایک تہبند پہنے ہوئے تھے اور ان کے جسم پر (کرتے کی جگہ) چادر بھی نہیں تھی۔ انہوں نے عرض کیا: میں انہیں اپنا تہبند مہر میں دے دوں گا۔ آپ نے فرمایا: ”اگر تمہارا تہبند یہ پہن لے گی تو تمہارے لیے کچھ باقی نہیں رہے گا اور اگر تم اسے پہن لو گے تو ان کے لیے کچھ نہیں رہے گا۔“ وہ صاحب اس کے بعد ایک طرف بیٹھ گئے، پھر جب نبی اکرم ﷺ نے انہیں جاتے دیکھا تو آپ نے انہیں بلوایا اور فرمایا: ”تمہیں قرآن کتنا یاد ہے؟“ انہوں نے عرض کیا: فلاں فلاں سورتیں۔ انہوں نے سورتوں کا شمار کیا۔ آپ ﷺ نے فرمایا: ”جا میں نے اس عورت کو تمہارے نکاح میں اس قرآن کے عوض میں دے دیا جو تمہیں یاد ہے۔“

تشریح: ان حالات میں نبی کریم ﷺ نے اس مرد کی حاجت کے ساتھ ہی انتہائی ناداری دیکھ کر آخر میں قرآن مجید کی جو سورتیں اسے یاد تھیں وہ سورتیں اس عورت کو یاد کروا دیں۔ ایسے حالات میں اور ہو بھی کیا سکتا تھا۔ ان حالات میں اب بھی یہی حکم ہے، اس شخص سے نبی کریم ﷺ نے لوہے کی انگوٹھی کا ذکر فرمایا تھا اس وجہ سے اس حدیث کو اس باب میں لایا گیا ہے۔

باب: انگوٹھی پر نقش کرنا

بَابُ نَقْشِ الْخَاتَمِ

۵۸۷۲ (۵۸۷۲) ہم سے عبد الاعلیٰ بن حماد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے عجم کے کچھ لوگوں (شاہان عجم) کو خط لکھنا چاہا تو آپ ﷺ سے کہا گیا کہ عجم کے

سَمِعَ سَهْلًا يَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: جَنَّتْ أَهْبُ نَفْسِي فَقَامَتْ طَوِيلًا فَتَنَظَّرَ وَصَوَّبَ فَلَمَّا طَالَ مَقَامُهَا قَالَ رَجُلٌ: زَوَّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ قَالَ: ((عِنْدَكَ شَيْءٌ تُصَدِّقُهَا؟)) قَالَ: لَا قَالَ: ((انْظُرْ)) فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: وَاللَّهِ إِنْ وَجَدْتُ شَيْئًا قَالَ: ((ادْهُبْ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ)). فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللَّهِ لَا خَاتَمًا مِنْ حَدِيدٍ وَعَلَيْهِ إِزَارٌ مَا عَلَيْهِ رِداءُ فَقَالَ: أَصْدَقُهَا إِزَارِي فَقَالَ النَّبِيُّ ﷺ: ((إِزَارُكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ وَإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ)). فَتَنَحَّى الرَّجُلُ فَجَلَسَ فَرَأَاهُ النَّبِيُّ ﷺ مُوَلِّيًا فَأَمَرَ بِهِ فَذَعِيَ قَالَ: ((مَا مَعَكَ مِنَ الْقُرْآنِ؟)) قَالَ: سُورَةُ كَذَا وَكَذَا لِسُورَةٍ عَدَدَهَا قَالَ: ((قَدْ مَلَكَتْكِهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)). [راجع: ۲۳۱۰]

۵۸۷۲. حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ أَرَادَ أَنْ يَخْتَبَ إِلَى رَهْطٍ أَوْ أَنَاسٍ مِنَ الْأَعْجَمِ

فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا عَلَيْهِ خَاتَمٌ فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ فِصَّةِ نَفْسِهِ مُحَمَّدٌ رَسُولُ اللَّهِ فَكَاتَبَنِي بِوَبْنِصٍ - أَوْ بِبَصْنِصٍ - الْخَاتَمَ فِي إِصْبَعِ النَّبِيِّ ﷺ أَوْ فِي كَفِّهِ. [راجع: ۶۵] [ابوداؤد: ۴۲۱۴]

لوگ کوئی خط اس وقت تک نہیں قبول کرتے جب تک اس پر مہر نہ لگی ہوئی ہو۔ چنانچہ نبی اکرم ﷺ نے چاندی کی ایک انگوٹھی بنوائی۔ جس پر یہ کندہ تھا ”محمد رسول اللہ“ گویا میں اس وقت بھی نبی اکرم ﷺ کی انگلی یا آپ کی ہتھیلی میں اس کی چمک دیکھ رہا ہوں۔

تشریح: باب اور حدیث میں مطابقت ظاہر ہے کہ نبی کریم ﷺ کی انگوٹھی پر نقش تھا۔

۵۸۷۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ وَكَانَ فِي يَدِهِ ثُمَّ كَانَ بَعْدَ فِي يَدِ أَبِي بَكْرٍ ثُمَّ كَانَ بَعْدَ فِي يَدِ عُمَرَ ثُمَّ كَانَ بَعْدَ فِي يَدِ عُثْمَانَ حَتَّى وَقَعَ بَعْدَ فِي يَدِ أَرْنَسَ نَفْسُهُ مُحَمَّدٌ رَسُولُ اللَّهِ. [راجع: ۵۸۷۳]

(۵۸۷۳) ہم سے محمد بن سلام بیان کیا، کہا ہم کو عبد اللہ بن نمیر نے خبر دی، انہیں عبید اللہ عمری نے، انہیں نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے چاندی کی ایک انگوٹھی بنوائی وہ انگوٹھی آپ ﷺ کے ہاتھ میں وفات تک رہی۔ پھر آپ کے بعد حضرت ابو بکر رضی اللہ عنہ کے ہاتھ میں، اس کے بعد عمر رضی اللہ عنہ کے ہاتھ میں، پھر عثمان رضی اللہ عنہ کے ہاتھ میں رہتی تھی لیکن ان کے زمانہ میں وہ اریس کے کنوئیں میں گر گئی اس کا نقش ”محمد رسول اللہ“ تھا۔

[۵۸۷۵] [مسلم: ۵۴۷۶]

تشریح: پھر اس کنوئیں میں تلاش بیاہ کے باوجود وہ انگوٹھی نہ مل سکی۔ معلوم ہوا کہ انگوٹھی کے حکم پر اپنا نام نقش کرانا جائز و درست ہے۔ باب کا یہی معلوم ہے۔

باب: انگوٹھی چھنگلیا میں پہننی چاہیے

بَابُ الْخَاتَمِ فِي الْخِنْصَرِ

۵۸۷۴۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: صَنَعَ النَّبِيُّ ﷺ خَاتَمًا فَقَالَ: ((إِنَّا قَدْ اتَّخَذْنَا خَاتَمًا وَنَقَّشْنَا فِيهِ نَفْسًا فَلَا يَنْقُشَنَّ عَلَيْهِ أَحَدٌ)). قَالَ: فَإِنِّي لَأَرَى بَرِيقَهُ فِي خِنْصَرِهِ. [راجع: ۶۵]

(۵۸۷۴) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث بن سعید نے بیان کیا، کہا ہم سے عبد العزیز بن صہیب نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ایک انگوٹھی بنوائی اور فرمایا: ”ہم نے ایک انگوٹھی بنوائی ہے اس پر لفظ (محمد رسول اللہ) کندہ کر لیا ہے اس لیے انگوٹھی پر کوئی شخص یہ نقش نہ کندہ کرائے۔“ انس نے بیان کیا کہ جیسے اس انگوٹھی کی چمک آنحضرت ﷺ کی چھنگلیا میں اب بھی میں دیکھ رہا ہوں۔

[نسائی: ۵۲۹۷]

تشریح: یہ حکم حیات نبوی میں نافذ تھا کہ کوئی دوسرا شخص آپ کے نام مبارک سے کسی کو دھوکا نہ دے سکے۔ اب یہ خطرہ نہیں ہے اس لیے کلمہ لا الہ الا اللہ محمد رسول اللہ بھی نقش کرایا جاسکتا ہے۔

باب: انگوٹھی کسی ضرورت سے مثلاً مہر کرنے کے لیے یا اہل کتاب وغیرہ کو خطوط لکھنے کے لیے بنانا

بَابُ اتِّخَاذِ الْخَاتَمِ لِيُخْتَمَ بِهِ الشَّيْءُ أَوْ لِيُكْتَبَ بِهِ إِلَى أَهْلِ الْكِتَابِ وَغَيْرِهِمْ

(۵۸۷۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، اسے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ نے روم (کے بادشاہ کو) خط لکھنا چاہا تو آپ سے کہا گیا کہ اگر آپ ﷺ کے خط پر مہر نہ ہوئی تو وہ خط نہیں پڑھتے۔ چنانچہ آپ ﷺ نے چاندی کی ایک انگوٹھی بنوائی اس پر لفظ محمد رسول اللہ کندہ کرایا۔ جیسے آنحضرت ﷺ کے ہاتھ میں اس کی سفیدی اب بھی میں دیکھ رہا ہوں۔

۵۸۷۵۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ: إِنَّهُمْ لَنْ يَقْرُؤُوا كِتَابَكَ إِذَا لَمْ يَكُنْ مَخْتُومًا فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَنَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَكَانَ مِمَّا أَنْظَرُ إِلَى بَيَاضِهِ فِي يَدِهِ. [راجع: ۶۵]

باب: انگوٹھی کا نگینہ اندر ہتھیلی کی طرف رکھنا

بَابُ مَنْ جَعَلَ قِصَّ الْخَاتَمِ فِي بَطْنِ كَفِّهِ

(۵۸۷۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے پہلے ایک سونے کی انگوٹھی بنوائی اور پہننے میں آپ اس کا رنگ اندر کی طرف رکھتے تھے۔ آپ کی دیکھا دیکھی لوگوں نے بھی سونے کی انگوٹھیاں بنالیں تو حضور اکرم ﷺ منبر پر تشریف لائے اور اللہ کی حمد و ثناء بیان کی اور فرمایا: ”میں نے بھی سونے کی انگوٹھی بنوائی تھی“ (حرمت کے نازل ہونے کے بعد) آپ نے فرمایا: ”اب میں اسے نہیں پہنوں گا۔“ پھر آپ ﷺ نے وہ انگوٹھی پھینک دی اور لوگوں نے بھی اپنی سونے کی انگوٹھیوں کو پھینک دیا۔ جویریہ نے بیان کیا کہ مجھے یہی یاد ہے کہ نافع نے ”دائے ہاتھ میں“ بیان کیا۔

۵۸۷۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ اضْطَنَّعَ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ قِصَّةَ فِي بَطْنِ كَفِّهِ إِذَا لَبَسَهُ فَاضْطَنَّعَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَرَفِيَ الْمُنْبَرُ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ فَقَالَ: ((إِنِّي كُنْتُ اضْطَنَّعْتُ وَإِنِّي لَا أَلْبَسُهُ)) فَتَبَدُّهُ فَتَبَدُّ النَّاسُ وَقَالَ جُوَيْرِيَةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: فِي يَدِهِ الْيُمْنَى. [راجع: ۵۸۶۵]

تشریح: کہ آپ انگوٹھی پہنتے تھے۔ باب اور حدیث میں مطابقت ظاہر ہے۔ نافع بن سرجس حضرت عبداللہ بن عمر رضی اللہ عنہما کے آزاد کردہ ہیں، حدیث کے بہت ہی بڑے فاضل ہیں اور امام مالک رحمہ اللہ کہتے ہیں کہ جب میں نافع کے واسطے سے حدیث سن لیتا ہوں تو بالکل بے فکر ہو جاتا ہوں۔ موطا میں زیادہ تر روایات حضرت نافع ہی کے واسطے سے مروی ہیں۔

باب: نبی اکرم ﷺ کا یہ فرمانا: ”کوئی شخص اپنی انگوٹھی پر لفظ (محمد رسول اللہ) کا نقش نہ کھدوائے“

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((لَا يَنْقُشَنَّ عَلَى نَقْشِ خَاتِمِهِ))

(۵۸۷۷) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عبدالعزیز بن صہیب نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ رسول کریم ﷺ نے چاندی کی ایک انگوٹھی بنوائی اور اس پر یہ نقش کھدوایا ”محمد رسول اللہ“ اور لوگوں سے کہہ دیا: ”میں نے چاندی کی ایک انگوٹھی بنوا کر اس پر محمد رسول اللہ نقش کروایا ہے، اس لیے کوئی شخص یہ نقش اپنی انگوٹھی پر نہ کھدوائے۔“

۵۸۷۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ وَقَالَ: ((إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ وَرَقٍ وَنَقَشْتُ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ فَلَا يَنْقُشُ أَحَدٌ عَلَى نَقْشِهِ)).

[راجع: ۶۵] [مسلم: ۵۴۷۸]

تشریح: اس حدیث سے معلوم ہوا کہ مرد چاندی کی انگوٹھی پہن سکتے ہیں اور سونے کی انگوٹھی عورتیں پہن سکتی ہیں۔

باب: انگوٹھی کا کندہ تین سطروں میں کرنا

بَابُ: هَلْ يُجْعَلُ نَقْشُ الْخَاتَمِ

ثَلَاثَةَ أَسطُرٍ؟

(۵۸۷۸) ہم سے محمد بن عبداللہ انصاری نے بیان کیا، کہا مجھ سے میرے والد عبداللہ بن شثیٰ نے بیان کیا، ان سے ثمامہ بن عبداللہ بن انس نے اور ان سے انس رضی اللہ عنہ نے کہ حضرت ابوبکر رضی اللہ عنہ جب خلیفہ ہوئے تو انہوں نے مجھے زکوٰۃ کے مسائل لکھوادیے اور انگوٹھی (مہر) کا نقش تین سطروں میں تھا ایک سطر میں ”محمد“ دوسری سطر میں ”رسول“ اور تیسری سطر میں ”اللہ۔“

۵۸۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسِ أَنَّ أَبَا بَكْرٍ لَمَّا اسْتُخْلِفَ كَتَبَ لَهُ وَكَانَ نَقْشُ الْخَاتَمِ ثَلَاثَةَ أَسطُرٍ مُحَمَّدٌ سَطْرٌ وَرَسُولٌ سَطْرٌ وَاللَّهُ سَطْرٌ. [راجع: ۱۴۴۸]

(۵۸۷۹) امام بخاری رحمہ اللہ نے کہا: مجھ سے امام احمد بن حنبل رحمہ اللہ نے اتنا اور روایت کیا، کہا مجھ سے محمد بن عبداللہ انصاری نے، کہا کہ مجھ سے میرے والد نے، ان سے ثمامہ بن عبداللہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی انگوٹھی وفات تک آپ کے ہاتھ میں رہی۔ آپ ﷺ کے بعد ابوبکر رضی اللہ عنہ کے ہاتھ میں اور ابوبکر رضی اللہ عنہ کے بعد عمر رضی اللہ عنہ کے ہاتھ میں رہی، پھر جب عثمان رضی اللہ عنہ کی خلافت کا زمانہ آیا تو وہ اریس کے کنویں پر ایک مرتبہ بیٹھ بیان کیا کہ پھر انگوٹھی نکالی اور اسے لٹنے پلٹنے لگے کہ اتنے میں وہ (کنویں میں) گر گئی۔ انس رضی اللہ عنہ نے بیان کیا کہ پھر

۵۸۷۹۔ قَالَ أَبُو عَبْدِ اللَّهِ: وَزَادَنِي أَحْمَدُ: حَدَّثَنَا الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ، قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي يَدِهِ وَفِي يَدِ أَبِي بَكْرٍ بَعْدَهُ وَفِي يَدِ عُمَرَ بَعْدَ أَبِي بَكْرٍ فَلَمَّا كَانَ عُثْمَانُ جَلَسَ عَلَى بئرِ أَرْنَسٍ فَأَخْرَجَ الْخَاتَمَ فَجَعَلَ يَغْبُثُ بِهِ فَسَقَطَ فَاخْتَلَفْنَا ثَلَاثَةَ أَيَّامٍ مَعَ عُثْمَانَ فَتَرَجَّ الْبِئْرُ فَلَمْ يَجِدْهُ. [راجع: ۶۵]

عثمان رضی اللہ عنہ کے ساتھ ہم تین دن تک اسے ڈھونڈتے رہے اور کنوئیں کا سارا پانی بھی کھینچ ڈالا لیکن وہ انگوٹھی نہیں ملی۔

تشریح: تین سطروں میں نقش مبارک اس طرح سے تھا محمد رسول اللہ - حدیث اور باب میں یہی مطابقت ہے۔

بَابُ الْخَاتَمِ لِلنِّسَاءِ وَكَانَ عَلَى عَائِشَةَ خَوَاتِيمٌ ذَهَبٍ
باب: عورتوں کے لیے (سونے کی) انگوٹھی پہننا
 جائز ہے اور حضرت عائشہ رضی اللہ عنہا کے پاس سونے کی انگوٹھیاں تھیں

۵۸۸۰۔ حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنَا الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ قَبْلَ الْخُطْبَةِ قَالَ أَبُو عَبْدِ اللَّهِ: وَزَادَ ابْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ فَأَتَى النِّسَاءَ فَجَعَلْنَ يُلْقِينَ الْفَتَحَ وَالْخَوَاتِيمَ فِي نَوْبٍ بِلَالٍ. [راجع: ۹۸]

۵۸۸۰) ہم سے ابو عاصم نے بیان کیا، کہا ہم کو ابن جریج نے خبر دی، کہا ہم کو حسن بن مسلم نے خبر دی، انہیں طاؤس نے اور انہیں حضرت ابن عباس رضی اللہ عنہما نے کہ میں عید الفطر کی نماز میں رسول اللہ ﷺ کے ساتھ موجود تھا۔ آپ نے خطبہ سے پہلے نماز پڑھائی اور ابن وہب نے جریج سے یہ لفظ بڑھائے کہ پھر آنحضرت ﷺ عورتوں کے مجمع کی طرف گئے (اور) صدقہ کی ترغیب دلائی (تو عورتیں حضرت بلال رضی اللہ عنہ کے کپڑے میں چھلے دار انگوٹھیاں ڈالنے لگیں۔

تشریح: ثابت ہوا کہ عہد رسالت ﷺ میں عورتوں میں انگوٹھی پہننے کا عام دستور تھا۔

بَابُ الْقَلَائِدِ وَالسَّخَابِ لِلنِّسَاءِ يَعْْنِي قِلَادَةً مِنْ طِيبٍ وَسُكٍّ
باب: زیور کے ہار اور خوشبو یا مشک کے ہار عورتیں پہن سکتی ہیں

۵۸۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَ وَلَا بَعْدَ ثُمَّ أَتَى النِّسَاءَ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْءَةُ تَصَدَّقُ بِخُرْصِهَا وَسِخَابِهَا.

۵۸۸۱) ہم سے محمد بن عزرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی بن ثابت نے، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ عید الفطر کے دن (وادی سے باہر) گئے اور دو رکعت نماز پڑھا لی آپ ﷺ نے اس سے پہلے اور اس کے بعد کوئی دوسری نفل نماز نہیں پڑھی، پھر آپ ﷺ عورتوں کے مجمع کی طرف آئے اور انہیں صدقہ کرنے کا حکم فرمایا۔ چنانچہ عورتیں اپنی بالیاں، خوشبو اور مشک کے ہار صدقہ میں دیے لگیں۔ [راجع: ۹۸]

تشریح: معلوم ہوا کہ عید گاہ میں عورتوں کا جانا عہد نبوی ﷺ میں عام طور پر معمول تھا بلکہ آپ نے اس قدر تاکید کی تھی کہ حیض والی بھی نکلیں جو صرف دعا میں شریک ہوں تعجب ہے ان لوگوں پر جو آج اس کو معیوب جانتے ہیں حالانکہ آج کل قدم قدم پر پولیس کا انتظام ہوتا ہے اور کوئی بد مزگی نہیں

ہوتی پھر بھی بعض الناس مختلف حیلوں بہانوں سے اس کی تاویل کرتے رہتے اور لوگوں کو عورتوں کے روکنے کا حکم کرتے رہتے ہیں۔ روایت میں عورتوں کا صدقہ میں بالیاں اور ہار دینا مذکور ہے یہی باب سے مناسبت ہے۔

باب: ایک عورت کا کسی دوسری عورت سے ہار

بَابُ اسْتِعَارَةِ الْقَلَائِدِ

عاریتا لینا

۵۸۸۲۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ. قَالَ: أَخْبَرَنَا عَبْدُهُ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: هَلَكَتْ قِلَادَةٌ لِأَسْمَاءَ فَبَعَثَ النَّبِيُّ ﷺ فِي طَلَبِهَا رَجُلًا فَحَضَرَتِ الصَّلَاةَ وَلَكِسُوا عَلَى وَضُوءٍ وَلَمْ يَجِدُوا مَاءً فَصَلُّوا وَهُمْ عَلَى غَيْرِ وَضُوءٍ فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ آيَةَ التِّيْمِ زَادَ ابْنُ نُمَيْرٍ عَنْ هِشَامٍ اسْتَعَارَتِ مِنَ أَسْمَاءَ. [راجع: ۳۳۴] [ابوداود: ۳۱۷]

۵۸۸۲) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو عبدہ بن سلیمان نے خبر دی، کہا ہم سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت اسماء رضی اللہ عنہا کا ہار (جوام المومنین رضی اللہ عنہا نے عارضی طور پر لیا تھا) گم ہو گیا تو نبی اکرم ﷺ نے اسے تلاش کرنے کے لیے چند صحابہ رضی اللہ عنہم کو بھیجا اسی دوران میں نماز کا وقت ہو گیا اور لوگ بلا وضو تھے چونکہ پانی بھی موجود نہیں تھا، اس لیے سب نے بغیر وضو کے نماز پڑھی پھر آنحضرت ﷺ سے اس کا ذکر کیا تو تیمم کی آیت نازل ہوئی۔ ابن نمیر نے یہ اضافہ کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ وہ ہار انہوں نے حضرت اسماء رضی اللہ عنہا سے عاریتاً لیا تھا۔

باب: عورتوں کے لیے بالیاں پہننے کا بیان

بَابُ الْقُرْطِ لِلنِّسَاءِ

تشریح: بالی سے مراد کان کا زور ہے جو مختلف اقسام کے عورتیں کانوں میں استعمال کرتی رہتی ہیں۔

۵۸۸۳۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَبْدِيُّ قَالَ: سَمِعْتُ سَعِيدًا عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْغَيْدِ رَكَعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرْأَةُ تُلْفِي قُرْطَهَا.

حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی اکرم ﷺ نے عورتوں کو صدقہ کرنے کا حکم فرمایا تو میں نے دیکھا کہ ان کے ہاتھ اپنے کانوں اور حلق کی طرف بڑھنے لگے۔

۵۸۸۳) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے عبدی بن ثابت نے خبر دی، کہا میں نے سعید بن جبیر سے سنا اور انہوں نے حضرت ابن عباس رضی اللہ عنہما سے کہ نبی کریم ﷺ نے عید کے دن دو رکعتیں پڑھائی نہ اس کے پہلے کوئی نماز پڑھی اور نہ اس کے بعد پھر آپ ﷺ عورتوں کی طرف تشریف لائے، آپ کے ساتھ حضرت بلال رضی اللہ عنہ تھے۔ آپ ﷺ نے عورتوں کو صدقہ کرنے کا حکم فرمایا تو وہ اپنی

بالیاں حضرت بلال رضی اللہ عنہ کی جھولی میں ڈالنے لگیں۔

[راجع: ۹۸]

تشریح: حدیث میں بالیاں صدقہ میں دینے کا ذکر ہے یہی باب سے مناسبت ہے یہ بھی معلوم ہوا کہ عہد نبوی ﷺ میں مستورات نماز عید میں عام مسلمانوں کے ساتھ عید گاہ میں شرکت کیا کرتی تھیں۔

باب: بچوں کے گلوں میں ہار لٹکانا جائز ہے

بَابُ السَّخَابِ لِلصِّبْيَانِ

(۵۸۸۳) ہم سے اسحاق بن ابراہیم حنظلی نے بیان کیا، کہا ہم کو یحییٰ بن آدم نے خبر دی، کہا کہ ہم سے ورقاء بن عمر نے بیان کیا، ان سے عبید اللہ بن ابی یزید نے، ان سے نافع بن جبیر نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں مدینہ کے بازاروں میں سے ایک بازار میں رسول اللہ ﷺ کے ساتھ تھا۔ آپ واپس ہوئے تو میں بھی آپ کے ساتھ واپس ہوا۔ پھر آپ ﷺ نے فرمایا: ”بچہ کہاں ہے؟“ یہ آپ نے تین مرتبہ فرمایا۔ ”حسن بن علی کو بلاؤ۔“ حسن بن علی رضی اللہ عنہ آ رہے تھے اور ان کی گردن میں (خوشبودار لونگ وغیرہ کا) ہار پڑا تھا۔ آپ نے اپنے ہاتھ اس طرح پھیلائے تاکہ (آپ ﷺ حسن رضی اللہ عنہ کو گلے سے لگالیں) اور حسن رضی اللہ عنہ نے بھی اپنے ہاتھ پھیلائے اور وہ نبی کریم ﷺ سے لپٹ گئے۔ پھر آپ نے فرمایا: ”اے اللہ! میں اس سے محبت کرتا ہوں تو بھی ان سے محبت کر اور ان سے بھی محبت کر جو اس سے محبت رکھیں۔“ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے اس ارشاد کے بعد کوئی شخص بھی حسن بن علی رضی اللہ عنہ سے زیادہ مجھے پیارا نہیں تھا۔

۵۸۸۴۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ عَنْ نَافِعِ بْنِ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سُوقٍ مِنْ أَسْوَاقِ الْمَدِينَةِ فَانْصَرَفَ وَانْصَرَفْتُ فَقَالَ: ((أَيْنَ لُكْعُ؟)) ثَلَاثًا ((ادْعُ الْحَسَنَ بْنَ عَلِيٍّ)) فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ يَمْسِيْنِي وَفِي عُنُقِهِ السَّخَابُ فَقَالَ النَّبِيُّ ﷺ بِيَدِهِ هَكَذَا فَقَالَ الْحَسَنُ بِيَدِهِ هَكَذَا فَالتَزَمَهُ فَقَالَ: ((اللَّهُمَّ إِنِّي أُحِبُّهُ فَأُحِبُّهُ وَأُحِبُّ مَنْ يُحِبُّهُ)). قَالَ أَبُو هُرَيْرَةَ: فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ ابْنِ عَلِيٍّ بَعْدَ مَا قَالَ رَسُولُ اللَّهِ ﷺ مَا قَالَ. [راجع: ۲۱۲۲]

تشریح: فی الواقع آل رسول ﷺ سے محبت رکھنا شان ایمان ہے۔ یا اللہ! میرے دل میں بھی پیارے رسول ﷺ اور آپ کے آل واولاد سے محبت پیدا کر۔

ومن مذهبي حب النبي وآله والناس فيما يعشقون مذاهب

حضرت حسن رضی اللہ عنہ کے گلے میں ہار تھا اسی سے باب کا مضمون نکلتا ہے نابالغ بچوں کے لیے ایسے ہار وغیرہ پہنا دینا جائز ہے۔

باب: عورتوں کی چال ڈھال اختیار کرنے والے

بَابُ: الْمُتَشَبِّهُونَ بِالنِّسَاءِ

مرد اور مردوں کی چال ڈھال اختیار کرنے والی

وَالْمُتَشَبِّهَاتُ بِالرِّجَالِ

عورتیں عند اللہ ملعون ہیں

۵۸۸۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَنَارٍ، قَالَ: حَدَّثَنَا (۵۸۸۵) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا،

عَنْدَر، حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ النَّبِيُّ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ تَابَعَهُ عَمْرُو قَالَ: أَخْبَرَنَا شُعْبَةُ. [ابوداود: ٤٠٩٧، ٥٨٨٦، ٦٨٣٤] ترمذي: ٢٧٨٥، ابن ماجه: ١٩٠٤

ان سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے ان مردوں پر لعنت بھیجی جو عورتوں جیسا چال چلن اختیار کریں اور ان عورتوں پر لعنت بھیجی جو مردوں جیسا چال چلن اختیار کریں۔ عندر کے ساتھ اس حدیث کو عمرو بن مرزوق نے بھی شعبہ سے روایت کیا۔

ترمذي: ٢٧٨٥، ابن ماجه: ١٩٠٤

جسے ابوعبیم نے مستخرج میں وصل کیا۔

تشریح: آج اس فیشن کے زمانہ میں گھر گھر یہی معاملہ نظر آ رہا ہے خاص طور پر کالج زدہ لڑکے لڑکیاں ان بیماریوں میں عموماً مبتلا ہیں اور ایک جدید لعنتی ہی ازم رواج پکڑ رہا ہے جس میں لڑکے اور لڑکیاں عجیب و غریب شکل و صورت بنا کر بالکل ہونق بنے ہوئے نظر آتے ہیں شریعت اسلامی میں ان تکلفات کے لیے کوئی گنجائش نہیں ہے۔

بَابُ إِخْرَاجِهِمْ

باب: زنانوں اور بیجڑوں کو جو عورتوں کی چال ڈھال اختیار کرتے ہیں گھر سے نکال دینا

٥٨٨٦۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ النَّبِيُّ ﷺ الْمُخْتَبِئِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ: ((أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ)). قَالَ: فَأَخْرَجَ النَّبِيُّ ﷺ فَلَانًا وَأَخْرَجَ عَمْرَ فُلَانًا. [راجع: ٥٨٨٥] [ابوداود: ٤٩٣٠، ترمذي: ٢٧٨٥]

٥٨٨٧۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَنَّ عُرْوَةَ أَخْبَرَهُ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُحَنَّتٌ فَقَالَ لِعَبْدِ اللَّهِ أَخِي أُمَّ سَلَمَةَ: يَا عَبْدَ اللَّهِ! إِنْ فَتِحَ لَكُمْ غَدَا الطَّائِفُ فَإِنِّي أَذْلكَ عَلَى بِنْتِ

(٥٨٨٦) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام دستوائی نے، ان سے یحییٰ بن ابی کثیر نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے مختبئ مردوں پر اور مردوں کی چال چلن اختیار کرنے والی عورتوں پر لعنت بھیجی اور فرمایا: ”ان زنانہ بننے والے مردوں کو اپنے گھروں سے باہر نکال دو۔“ ابن عباس رضی اللہ عنہما نے بیان کیا کہ آنحضرت ﷺ نے فلاں بیجڑے کو نکالا تھا اور عمر رضی اللہ عنہ نے فلاں بیجڑے کو نکالا تھا۔

(٥٨٨٧) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، انہیں عروہ نے خبر دی، انہیں زینب بنت ابی سلمہ رضی اللہ عنہا نے خبر دی اور انہیں حضرت ام سلمہ رضی اللہ عنہا نے خبر دی کہ نبی کریم ﷺ ان کے پاس تشریف رکھتے تھے گھر میں ایک مختب بھی تھا، اس نے ام سلمہ رضی اللہ عنہا کے بھائی عبداللہ رضی اللہ عنہ سے کہا: عبداللہ! اگر کل تمہیں طائف پر فتح حاصل ہو جائے تو میں تمہیں بنت غیلان (ہادیہ نامی) کو دکھلاؤں گا وہ جب سامنے آتی ہے تو (اس کے موٹا پے کی وجہ سے)

چار سلوٹس دکھائی دیتی ہیں اور جب پیٹھ پھیرتی ہے تو آٹھ سلوٹس دکھائی دیتی ہیں۔ نبی کریم ﷺ نے فرمایا: ”یہ شخص تم لوگوں کے پاس نہ آیا کرے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ سامنے سے چار سلوٹوں کا مطلب یہ ہے کہ (موٹے ہونے کی وجہ سے) اس کے پیٹ میں چار سلوٹس پڑی ہوتی ہیں اور جب سامنے آتی ہے تو وہ دکھائی دیتی ہیں اور آٹھ سلوٹوں سے پیچھے پھرتی ہے کا مفہوم ہے (آگے کی) ان چاروں سلوٹوں کے کنارے کیونکہ یہ دونوں پہلوؤں کو گھیرے ہوتے ہیں اور پھر وہ مل جاتی ہے اور حدیث میں بثمان کا لفظ ہے، حالانکہ ازروئے قاعدہ نحو کے بثمانیہ ہونا تھا کیونکہ مراد آٹھ اطراف، یعنی کنارے ہیں اور اطراف طرف کی جمع ہے اور طرف کا لفظ مذکر ہے۔ مگر چونکہ اطراف کا لفظ مذکر نہ تھا اس لیے بثمان بھی کہنا درست ہوا۔

غِيلَانٍ فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتَذْبُرُ بِثَمَانٍ فَقَالَ النَّبِيُّ ﷺ: ((لَا يَدْخُلَنَّ هَؤُلَاءُ عَلَيْكُمْ)) قَالَ أَبُو عَبْدِ اللَّهِ: تُقْبَلُ بِأَرْبَعٍ وَتَذْبُرُ بِغَنِيٍّ أَرْبَعٍ عُمَرُ بْنُ بَطْنِهَا فَهِيَ تُقْبَلُ بِهِنَّ وَقَوْلُهُ: وَتَذْبُرُ بِثَمَانٍ يَغْنِي أَطْرَافَ هَذِهِ الْعُكَيْنِ الْأَرْبَعِ لِأَنَّهَا مُحِيطَةٌ بِالْجَنْبَيْنِ حَتَّى لَحِقَتْ وَإِنَّمَا قَالَ: بِثَمَانٍ وَلَمْ يَقُلْ: بِثَمَانِيَّةٍ وَوَاحِدُ الْأَطْرَافِ وَهُوَ ذَكَرَ لِأَنَّهُ لَمْ يَقُلْ: بِثَمَانِيَّةٍ [أطراف: ۱۴۳۴]

تشریح: کیونکہ جب میز کی تیز مذکور نہ ہو تو عدد میں تذکرہ و تانیث دونوں درست ہیں۔

باب: مونچھوں کا کتر وانا

بَابُ قِصِّ الشَّارِبِ

اور حضرت ابن عمر رضی اللہ عنہما اتنی مونچھ کترتے تھے کہ کھال کی سپیدی دکھائی دیتی تھی اور مونچھ اور داڑھی کے بیچ میں (ٹھڈی پر) جو بال ہوتے یعنی عنفہ اس کے بال کتر وادالتے۔

وَكَانَ ابْنُ عُمَرَ يُخْفِي شَارِبَهُ حَتَّى يُنْظَرَ إِلَى بَيَاضِ الْجِلْدِ وَيَأْخُذُ هَذَيْنِ يَغْنِي بَيْنَ الشَّارِبِ وَاللُّحْيَةِ.

(۵۸۸۸) ہم سے مکی بن ابراہیم نے بیان کیا، ان سے حنظلہ بن ابی ہانی نے، ان سے نافع نے بیان کیا، (مصنف امام بخاری رحمہ اللہ نے) کہا: اس حدیث کو ہمارے اصحاب نے مکی سے روایت کیا، انہوں نے بحوالہ ابن عمر رضی اللہ عنہما کہ نبی کریم ﷺ نے فرمایا: ”مونچھ کے بال کتر وانا پیدائشی سنت ہے۔“ [نسائی: ۱۲]

۵۸۸۸۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نَافِعٍ قَالَ أَصْحَابُنَا عَنِ الْمَكِّيِّ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ الْفِطْرَةَ قِصِّ الشَّارِبِ)). (طرفہ فی: ۵۸۹۰)

تشریح: کیونکہ مونچھ بڑھانے سے آدمی بد صورت اور مہیب ہو جاتا ہے جیسے ریچھ کی شکل اور کھانا کھاتے وقت تمام مونچھ کے بال کھانے میں مل جاتے ہیں اور یہ ایک طرح کی غلاظت ہے مگر آج کل فیشن پرستوں نے اسی ریچھ کے فیشن کو اپنا کر اپنا حلیہ درندوں سے ملادیا ہے۔

(۵۸۸۹) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا زہری نے ہم سے بیان کیا (سفیان نے کہا) ہم سے زہری نے سعید بن مسیب سے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ

۵۸۸۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ رَوَاهُ: الْفِطْرَةَ تَحْمَسٌ أَوْ خَمْسٌ

مِنْ الْفِطْرَةِ الْخِتَانُ وَالْإِسْتِحْدَادُ وَتَنْفُ الْإِنْبُطِ وَتَقْلِيمُ الْأَظْفَارِ وَقَصُّ الشَّارِبِ. (نبی کریم ﷺ سے) روایت کیا کہ پانچ چیزیں: ختنہ کرانا، مونے زیر ناف مونڈنا، بغل کے بال نوچنا، ناخن ترشوانا اور مونچھ کم کرنا پیداؤں کی طرف اشارہ ہے۔ ۵۸۹۱، ۱۶۲۹۷، ۵۹۷: مسلم۔ سنتوں میں سے ہیں۔

ابوداؤد: ۴۱۹۸؛ ابن ماجہ: ۱۲۹۲

تشریح: مونچھ اتنی کم کرنا کہ ہونٹ کے کنارے کھل جائیں یہی سنت ہے اور اہل حدیث نے اسی کو اختیار کیا ہے دیگر خصال فطرت یہی ہے ہر ایک کے فوائد بہت کچھ ہیں جن کی تفصیل کے لیے دفاتر کی ضرورت ہے۔

بَابُ تَقْلِيمِ الْأَظْفَارِ باب: ناخن ترشوانے کا بیان

تشریح: نووی رحمہ اللہ نے کہا ناخن ترشوانے میں مستحب یہ ہے کہ دائیں ہاتھ کے ٹکڑے کی انگلی سے شروع کر کے چھٹکیا تک کترائے اس کے بعد انگوٹھا اور بائیں ہاتھ میں چھٹکیا سے شروع کرے انگوٹھے تک کترائے اور پاؤں میں دائیں چھٹکیا سے انگوٹھے تک کترائے اور بائیں میں انگوٹھے سے چھٹکیا تک، نووی رحمہ اللہ کے اس قول کی کوئی سند معلوم نہیں ہوئی۔ البتہ حضرت عائشہ رضی اللہ عنہا کی حدیث سے دائیں طرف سے شروع کرنے کی سند لے سکتے ہیں اور ٹکڑے کی انگلی سے شروع کرنا اس لیے مستحب ہو سکتا ہے کہ وہ سب انگلیوں سے بہتر ہے۔ تشہد میں اس سے اشارہ کرتے ہیں۔ ابن دقیق العید نے کہا کہ خاص جمہرات کے دن ناخن کاٹنے کی کوئی حدیث صحیح نہیں ہوئی۔

۵۸۹۰۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا إِسْحَاقُ بْنُ سَلِيمَانَ، قَالَ: سَمِعْتُ حَنْظَلَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مِنْ الْفِطْرَةِ حَلْقُ الْعَانَةِ وَتَقْلِيمُ الْأَظْفَارِ وَقَصُّ الشَّارِبِ)). [راجع: ۱۵۸۸۸]

(۵۸۹۰) ہم سے احمد بن ابی رجاء نے بیان کیا، کہا ہم سے اسحاق بن سلیمان نے بیان کیا، کہا میں نے حنظلہ سے سنا، انہوں نے نافع سے بیان کیا اور انہوں نے حضرت عبداللہ بن عمر رضی اللہ عنہما سے روایت کیا کہ رسول اللہ ﷺ نے فرمایا: ”مونے زیر ناف مونڈنا، ناخن ترشوانا اور مونچھ کترانا پیداؤں کی سنتیں ہیں۔“

۵۸۹۱۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالْإِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِنْبُطِ)). [راجع: ۵۸۸۹]

(۵۸۹۱) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”پانچ چیزیں ختنہ کرنا، زیر ناف مونڈنا، مونچھ کترانا، ناخن ترشوانا اور بغل کے بال نوچنا پیداؤں کی سنتیں ہیں۔“

تشریح: ان کے خلاف کہ فطرت سے بغاوت کرتا ہے جس کی سزا دنیا اور آخرت ہر دو جگہ ملتی ہے مگر جس نے فطرت کو اپنا یادہ بھلائی ہی بھلائی میں رہے گا۔

۵۸۹۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنِ

(۵۸۹۲) ہم سے محمد بن منہال نے بیان کیا، کہا ہم سے یزید بن زریع نے، کہا ہم سے عمر بن محمد بن

زَيْدٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَالِفُوا الْمُشْرِكِينَ وَوَقَرُوا اللَّهَ وَأَحْفُوا الشَّوَارِبَ)). وَكَانَ ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ فَمَا فَضَلَ أَخَذَهُ [طرفہ فی: ۵۸۹۳] [مسلم: ۶۰۲]

حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”تم مشرکین کے خلاف کرو، داڑھی چھوڑ دو اور مونچھیں کتر وادو“ اور ابن عمر رضی اللہ عنہما کا یہ عمل تھا کہ جب حج یا عمرہ کرتے تو اپنی داڑھی (ہاتھ سے) پکڑ لیتے اور (مٹھی) سے جو بال زیادہ ہوتے انہیں کتر وادیتے۔

تشریح: بعض لوگوں نے اس سے ڈاڑھی کٹوانے کی دلیل لی ہے جو صحیح نہیں ہے۔ اول تو یہ خاص حج سے متعلق ہے۔ دوسرے ایک صحابی کا فعل ہے جو صحیح حدیث کے مقابلہ پر حجت نہیں ہے لہذا صحیح یہی ہوا کہ ڈاڑھی کے بال نہ کٹوائے جائیں۔ واللہ اعلم بالصواب۔

بَابُ إِعْفَاءِ اللَّحَى عَفْوًا كَثْرًا وَكَثُرَتْ أُمُومُهُمْ

باب: ڈاڑھی کا چھوڑ دینا

۵۸۹۳۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهُمُ الشَّوَارِبُ وَأَعْفُوا اللَّهَ)). [راجع: ۵۸۹۲]

(۵۸۹۳) مجھ سے محمد نے حدیث بیان کی، کہا ہمیں عبدہ نے خبر دی، انہیں عبید اللہ بن عمر نے خبر دی، انہیں نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مونچھیں خوب کتر وادالیا کرو اور داڑھی کو بڑھاؤ۔“

تشریح: ڈاڑھی رکھنا تمام انبیاء کرام علیہم السلام کی سنت ہے۔ مبارک ہیں جو لوگ اپنا حلیہ سنت نبوی ﷺ کے مطابق بنائیں۔ آج کی دنیا میں مردوں کو ڈاڑھی سے اس قدر نفرت ہو گئی ہے کہ بیشتر تعداد میں یہی عادت بڑ پکڑ چکی ہے حالانکہ حکمت اور سائنس کی رو سے بھی مردوں کے لیے ڈاڑھی کا رکھنا بہت ہی مفید ہے۔ کتب متعلقہ ملاحظہ ہوں۔ مومنوں کے لیے یہی کافی ہے کہ ان کے محبوب رسول کریم ﷺ کی سنت ہے۔

بَابُ مَا يَذْكُرُ فِي الشَّيْبِ

باب: بڑھاپے کا بیان

۵۸۹۴۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسًا أَخْضَبَ النَّبِيَّ ﷺ فَقَالَ: لَمْ يَبْلُغِ الشَّيْبَ إِلَّا قَلِيلًا. [راجع: ۳۵۵۰]

(۵۸۹۴) ہم سے معلی بن اسد نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے بیان کیا کہ میں نے حضرت انس رضی اللہ عنہ سے پوچھا: کیا نبی کریم ﷺ نے خضاب استعمال کیا تھا؟ بولے کہ آنحضرت ﷺ کے بال ہی بہت کم سفید ہوئے تھے۔

[مسلم: ۶۰۲۷، ۶۰۷۴]

تشریح: انیس یا بیس یا پندرہ..... تکمل۔

۵۸۹۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ قَالَ: سُئِلَ أَنَسٌ عَنْ خَضَابِ النَّبِيِّ ﷺ فَقَالَ: إِنَّهُ لَمْ

(۵۸۹۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے بیان کیا کہ حضرت انس رضی اللہ عنہ سے نبی کریم ﷺ کے خضاب کے متعلق سوال کیا گیا تو انہوں نے کہا: آنحضرت ﷺ کو

يَبْلُغُ مَا يَخْضِبُ لَوْ شِئْتُ أَنْ أَعْدَّ شَمَطَاتِهِ. خضاب کی نوبت ہی نہیں آئی تھی اگر میں آپ ﷺ کی داڑھی کے سفید فی لحیتہ . [راجع: ۳۵۰] [مسلم: ۶۰۷۶]

[ابوداؤد: ۴۲۰۹]

۵۸۹۶۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: أَرْسَلَنِي أَهْلِي إِلَى أُمِّ سَلَمَةَ بِقَدَحٍ مِنْ مَاءٍ وَقَبْضِ إِسْرَائِيلَ ثَلَاثَ أَصَابِعٍ مِنْ قُصَّةٍ فِيهِ شَعَرٌ مِنَ شَعْرِ النَّبِيِّ ﷺ وَكَانَ إِذَا أَصَابَ الْإِنْسَانَ عَيْنَ أَوْ شَيْءٍ بَعَثَ إِلَيْهَا مِخْضَبَةً فَاطْلَعْتُ فِي الْجُلُجُلِ فَرَأَيْتُ شَعْرَاتٍ حُمْرًا. [طرفاه فی: ۵۸۹۷، ۵۸۹۸] [ابن ماجہ: ۳۶۲۳]

۵۸۹۶) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے عثمان بن عبد اللہ بن موهب نے بیان کیا کہ میرے گھر والوں نے حضرت ام سلمہ رضی اللہ عنہا کے پاس پانی کا ایک پیالہ لے کر بھیجا (راوی حدیث) اسرائیل نے تین انگلیاں بند کر لیں یعنی وہ اتنی چھوٹی پیالی تھیں اس پیالی میں بالوں کا ایک گچھا تھا جس میں نبی کریم ﷺ کے بالوں میں سے کچھ بال تھے۔ عثمان نے کہا: جب کسی شخص کو نظر لگ جاتی یا اور کوئی بیماری ہوتی تو وہ اپنا برتن پانی کا بی حضرت ام سلمہ رضی اللہ عنہا کے پاس بھیج دیتا۔ (وہ اس میں نبی اکرم ﷺ کے بال ڈھونڈتے) عثمان نے کہا کہ میں نے نگلی کو دیکھا (جس میں موئے مبارک رکھے ہوئے تھے) تو سرخ سرخ بال دکھائی دیے۔

تشریح: ترجمہ باب ہمیں سے نکلتا ہے بڑھاپے میں پہلے بال سرخ ہوتے ہیں پھر سفید ہو جاتے ہیں۔ اس حدیث سے یہ بھی نکلا کہ اگر نبی ﷺ کے موئے مبارک ہوں تو ان سے برکت لینا جائز ہے مگر اعتقاد یہی رہنا چاہیے کہ یہ برکت بھی اللہ کے ہی حکم سے ملے گی بغیر حکم الہی کچھ بھی نہیں ہوتا۔ ﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾ (۶۷/الملك: ۱)

۵۸۹۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا سَلَامٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَأَخْرَجَتْ إِلَيْنَا شَعْرًا مِنْ شَعْرِ النَّبِيِّ ﷺ مَخْضُوبًا.

۵۸۹۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے سلام بن ابی مطع نے بیان کیا، ان سے عثمان بن عبد اللہ بن موهب نے بیان کیا کہ میں حضرت ام سلمہ رضی اللہ عنہا کی خدمت میں حاضر ہوا تو انہوں نے ہمیں نبی کریم ﷺ کے چند بال نکال کر دکھائے جن پر خضاب لگا ہوا تھا۔

[راجع: ۵۸۹۶]

۵۸۹۸۔ وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا نَصِيزُ بْنُ أَبِي الْأَشْعَثِ عَنْ ابْنِ مَوْهَبٍ أَنَّ أُمَّ سَلَمَةَ أَرَتْهُ شَعْرَ النَّبِيِّ ﷺ أَحْمَرَ. [راجع: ۵۸۹۶]

۵۸۹۸) اور ہم سے ابو نعیم نے بیان کیا، ان سے نصیر بن ابی الاشعث نے بیان کیا، ان سے عبد اللہ بن موهب نے بیان کیا کہ حضرت ام سلمہ رضی اللہ عنہا نے انہیں نبی کریم ﷺ کا بال دکھایا جو کہ سرخ تھا۔

تشریح: یونس کی روایت میں اتنا زیادہ ہے کہ ان پر مہندی اور دم کا خضاب تھا۔ امام احمد رحمہ اللہ کی روایت میں بھی یوں ہی ہے لیکن امام مسلم رحمہ اللہ نے حضرت انس رضی اللہ عنہ سے روایت کیا کہ نبی کریم ﷺ نے خضاب نہیں کیا البتہ حضرت ابو بکر اور حضرت عمر رضی اللہ عنہما نے خضاب کیا۔ کہتے ہیں کہ نبی کریم ﷺ کے بال سرخ اس لیے معلوم ہوئے کہ آپ ان پر زرد خوشبو لگایا کرتے تھے۔ (حدیثی)

باب: خضاب کا بیان

بَابُ الْخَضَابِ

(۵۸۹۹) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے ابوسلمہ نے اور سلیمان بن یسار نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”یہود و نصاریٰ خضاب نہیں لگاتے تم ان کے خلاف کرو۔“ یعنی خضاب کیا کرو۔

۵۸۹۹۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ، حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ وَسَلِيمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ ﷺ: ((إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ)). (راجع: ۳۴۶۲) [مسلم: ۱۵۵۱۰، ابوداؤد: ۴۲۰۳]

نسائی: ۵۰۸۷، ۱۵۲۵۶ ابن ماجہ: ۳۶۲۱

تشریح: لال یا زرد خضاب کرنا یا مہندی اور دم کا خضاب جس سے بالوں میں کالک اور سرخی آتی ہے جائز ہے لیکن بالکل کالا خضاب کرنا ممنوع ہے، کہتے ہیں کالا خضاب پہلے فرعون نے کیا تھا۔ حضرت حسن رضی اللہ عنہ اور حضرات شیخین مہندی اور دم کا خضاب کیا کرتے تھے۔ حدیث سے یہ بھی ظاہر ہوا کہ اسلام کی نیشن یعنی قومیت ایک مستقل چیز ہے جو مسلمان کی خاص وضع قطع، شکل صورت، لباس وغیرہ میں داخل ہے۔ یہودیوں وغیرہ کی مخالفت کرنے کا منہم ہی ہے۔

باب: گھونگریا لے بالوں کا بیان

بَابُ الْجَعْدِ

(۵۹۰۰) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک بن انس رضی اللہ عنہ نے بیان کیا، ان سے ربیعہ بن ابی عبد الرحمن نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے، انہوں نے ان سے سنا کہ وہ بیان کر رہے تھے کہ رسول اللہ صلی اللہ علیہ وسلم بہت لمبے نہیں تھے اور نہ آپ چھوٹے قد کے ہی تھے (بلکہ آپ صلی اللہ علیہ وسلم کا قد بیچ والا تھا) نہ آپ بالکل سفید بھورے تھے اور نہ آپ گندم گوں ہی تھے آپ صلی اللہ علیہ وسلم کے بال گھونگریا لے الجھے ہوئے نہیں تھے اور نہ بالکل سیدھے لٹکے ہوئے تھے۔ اللہ تعالیٰ نے آپ کو چالیس سال کی عمر میں رسول بنایا، دس سال آپ صلی اللہ علیہ وسلم نے (نبوت کے بعد) مکہ مکرمہ میں قیام کیا اور دس سال مدینہ منورہ میں اور تقریباً ساٹھ سال کی عمر میں اللہ تعالیٰ نے آپ کو وفات دی۔ وفات کے وقت آپ کے سر اور داڑھی میں میس بال بھی سفید نہیں تھے۔

۵۹۰۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَيْسَ بِالْأَدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّبْطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ وَبِالْمَدِينَةِ عَشَرَ سِنِينَ - وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلَحْيَتَيْهِ عَشْرُونَ شَعْرَةً بَيَضَاءً. (راجع: ۳۵۴۷)

(۵۹۰۱) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل نے، ان سے ابواسحاق نے، کہا میں نے براء رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے سرخ حلہ میں نبی کریم صلی اللہ علیہ وسلم سے زیادہ کسی کو خوبصورت نہیں

۵۹۰۱۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: مَا رَأَيْتُ أَحَدًا أَحْسَنَ

دیکھا۔ امام بخاری رحمہ اللہ نے کہا: مجھ سے میرے بعض اصحاب نے مالک رحمہ اللہ سے بیان کیا کہ آنحضرت ﷺ کے سر کے بال شانہ مبارک کے قریب تک تھے۔ ابواسحاق نے بیان کیا کہ میں نے براء رحمہ اللہ کو ایک مرتبہ سے زیادہ یہ حدیث بیان کرتے سنا، جب بھی وہ یہ حدیث بیان کرتے تو مسکراتے۔ اس روایت کی متابعت شعبہ نے کی کہ آنحضرت ﷺ کے بال کانوں کی لونک تھے۔

فِي حُلَّةٍ حُمْرَاءَ مِنَ النَّبِيِّ ﷺ . قَالَ بَعْضُ أَصْحَابِي: عَنْ مَالِكٍ أَنَّ جُمَّتَهُ لَتَضْرِبُ قَرِينًا مِنْ مَنْكِبَيْهِ قَالَ أَبُو إِسْحَاقَ: سَمِعْتُهُ يُحَدِّثُهُ غَيْرَ مَرَّةٍ مَا حَدَّثَ بِهِ قَطُّ إِلَّا ضَحِكَ تَابِعُهُ شُعْبَةُ: شَعْرُهُ يَبْلُغُ شِخْمَةَ أُذُنَيْهِ. [راجع: ۳۵۵۱] [نسائی: ۵۰۷۵]

(۵۹۰۲) ہم سے عبداللہ بن یوسف تیزی نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں نافع نے اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”رات کعبہ کے پاس مجھے دکھایا گیا، میں نے دیکھا کہ ایک صاحب ہیں گندی رنگ، گندی رنگ کے لوگوں میں سب سے زیادہ خوبصورت، ان کے شانوں تک لمبے لمبے بال ہیں ایسے بال والے لوگوں میں سب سے زیادہ خوبصورت، انہوں نے بالوں میں کنگھا کر رکھا ہے اور اس کی وجہ سے سر سے پانی ٹپک رہا ہے۔ دو آدمیوں کا سہارا لیے ہوئے ہیں یا دو آدمیوں کے شانوں کا سہارا لیے ہوئے ہیں اور خانہ کعبہ کا طواف کر رہے ہیں، میں نے پوچھا: یہ کون بزرگ ہیں؟ تو مجھے بتایا گیا کہ یہ عیسیٰ ابن مریم علیہ السلام ہیں۔ پھر اچانک میں نے ایک الجھے ہوئے گھونگریا لے بال والے شخص کو دیکھا، دائیں آنکھ سے کان کا تھا گویا انگور ہے جو ابھرا ہوا ہے۔ میں نے پوچھا: یہ کان کون ہے؟ مجھے بتایا گیا کہ یہ مسیح دجال ہے۔“

۵۹۰۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَرَانِي اللَّيْلَةَ عِنْدَ الْكُعْبَةِ قَرَأْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَأَيْ مِنْ آدَمَ الرَّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْ مِنَ اللَّمَمِ قَدْ رَجَلَهَا فَهِيَ تَقْطُرُ مَاءً مِنْكِئًا عَلَى رَجُلَيْنِ- أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ- يَطُوفُ بِالْبَيْتِ فَسَأَلْتُ مَنْ هَذَا؟ فَقِيلَ: الْمَسِيحُ ابْنُ مَرْيَمَ وَإِذَا أَنَا بِرَجُلٍ جَعَدٍ قَطِيطٍ أَغْوَرَ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِبْنَةُ طَافِيَةٍ فَسَأَلْتُ مَنْ هَذَا؟ فَقِيلَ: الْمَسِيحُ الدَّجَالُ)). [راجع: ۳۴۴۰] [مسلم: ۴۲۵]

تشریح: یہ سارے مناظر آپ نے خواب میں دیکھے حضرت عیسیٰ علیہ السلام کو گھونگریا لے بالوں والا دیکھا اسی سے باب کا مقصد ثابت ہوتا ہے۔

(۵۹۰۳) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو حبان نے خبر دی، کہا ہم سے ہام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے اور ان سے حضرت انس بن مالک رحمہ اللہ نے بیان کیا کہ نبی کریم ﷺ کے بال مونڈھوں تک پہنچتے تھے۔

۵۹۰۳۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَّانٌ، قَالَ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ النَّبِيِّ ﷺ كَانَ يَضْرِبُ شَعْرَهُ مِنْكِبَيْهِ. [طرفہ فی: ۵۹۰۴] [مسلم: ۶۰۶۸]

[نسائی: ۵۲۵۰]

(۵۹۰۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہام نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رحمہ اللہ نے کہ نبی

۵۹۰۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ كَانَ يَضْرِبُ

کریم ﷺ کے (سر کے) بال مونڈھوں تک پہنچتے تھے۔

(۵۹۰۵) مجھ سے عمرو بن علی نے بیان کیا، کہا ہم سے وہب بن جریر نے، کہا مجھ سے میرے والد نے بیان کیا، ان سے قتادہ نے بیان کیا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے رسول اللہ ﷺ کے بالوں کے متعلق پوچھا: تو انہوں نے کہا: آپ ﷺ کے بال درمیانہ تھے، نہ بالکل سیدھے لکے ہوئے اور نہ گھونگریالے اور وہ کانوں اور مونڈھوں کے بیچ تک تھے۔

شَعْرُ النَّبِيِّ ﷺ مَنَكِبَيْهِ. [راجع: ۵۹۰۳]
۵۹۰۵۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ شَعْرِ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ رَجُلًا لَيْسَ بِالسَّيْطِ وَلَا الْجَعْدِ بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ. [طرفه في: ۵۹۰۶] [مسلم: ۱۶۰۶۷]

نسائی: ۱۵۰۶۸ ابن ماجہ: ۳۶۳۴

(۵۹۰۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے ہاتھ بھرے ہوئے تھے، میں نے آپ ﷺ کے بعد آپ جیسا (خوبصورت کوئی آدمی) نہیں دیکھا آپ ﷺ کے سر کے بال درمیانہ تھے نہ گھونگریالے اور نہ بالکل سیدھے لکے ہوئے۔

۵۹۰۶۔ حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا جَرِيرٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ ضَخَمَ الْيَدَيْنِ لَمْ أَرْ بَعْدَهُ مِثْلَهُ وَكَانَ شَعْرُ النَّبِيِّ ﷺ رَجُلًا لَا جَعْدَ وَلَا سَبْطَ. [راجع: ۵۹۰۵]

(۵۹۰۷) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے ہاتھ اور پاؤں بھرے ہوئے تھے۔ چہرہ حسین و جمیل تھا، میں نے آپ ﷺ جیسا خوبصورت کوئی نہ پہلے دیکھا اور نہ بعد میں اور آپ کی تھیلیاں کشادہ تھیں۔

۵۹۰۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا جَرِيرٌ ابْنُ حَازِمٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ ضَخَمَ الرَّأْسِ وَالْقَدَمَيْنِ لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ وَكَانَ بَسِطَ الْكَفَّيْنِ. [اطرافہ في: ۵۹۱۱، ۵۹۱۰، ۵۹۰۸]

(۵۹۰۸، ۹) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے معاذ بن ہانی نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے یا ایک آدمی نے حضرت ابو ہریرہ رضی اللہ عنہ سے کہ انہوں نے بیان کیا کہ نبی کریم ﷺ بھرے ہوئے قدموں والے تھے۔ نہایت ہی حسین و جمیل۔ آپ ﷺ جیسا خوبصورت میں نے آپ کے بعد کسی کو نہیں دیکھا۔

۵۹۰۸، ۶۹۰۸۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيٍّ، قَالَ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَوْ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ ضَخَمَ الْقَدَمَيْنِ حَسَنَ الْوَجْهِ لَمْ أَرْ بَعْدَهُ مِثْلَهُ.

[راجع: ۵۹۰۷]

(۵۹۱۰) اور ہشام نے بیان کیا، ان سے معمر نے، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ کے قدم اور تھیلیاں بھری

۵۹۱۰۔ وَقَالَ هِشَامٌ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ شَنَّ الْقَدَمَيْنِ

ہوئی اور گرداڑ تھیں۔

وَالْكُفَّيْنِ. [راجع: ۵۹۰۷]

(۵۹۱۱، ۱۲) اور ابو ہلال نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ یا جابر بن عبد اللہ رضی اللہ عنہما نے کہ نبی کریم ﷺ کی ہتھیلیاں اور قدم بھرے ہوئے تھے۔ آپ جیسا پھر میں نے کوئی خوبصورت آدمی نہیں دیکھا۔

۵۹۱۱، ۵۹۱۲۔ وَقَالَ أَبُو هَلَالٍ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ أَوْ جَابِرِ بْنِ عَبْدِ اللَّهِ كَانَ النَّبِيُّ ﷺ ضَخَمَ الْكُفَّيْنِ وَالْقَدَمَيْنِ لَمْ أَرْ بَعْدَهُ شَبَهَا لَهُ. [راجع: ۵۹۰۷]

(۵۹۱۳) ہم سے محمد بن ثنی نے بیان کیا، کہا مجھ سے ابن ابی غدی نے بیان کیا، ان سے ابن عون نے اور ان سے مجاہد نے بیان کیا کہ ہم حضرت ابن عباس رضی اللہ عنہما کے پاس بیٹھے ہوئے تھے۔ لوگوں نے دجال کا ذکر کیا اور کسی نے کہا کہ آپ ﷺ نے فرمایا: ”اس کی دونوں آنکھوں کے درمیان لفظ ”کافر“ لکھا ہوگا۔“ اس پر ابن عباس رضی اللہ عنہما نے کہا کہ رسول کریم ﷺ کو یہ فرماتے ہوئے میں نے تو نہیں سنا، البتہ آپ ﷺ نے یہ فرمایا تھا: ”اگر تمہیں ابراہیم علیہ السلام کو دیکھنا ہو تو اپنے صاحب (خود نبی کریم ﷺ) کو دیکھو (کہ آپ بالکل ان کے ہم شکل ہیں) اور موسیٰ علیہ السلام گندی رنگ کے ہیں، بال گھونگریا لے جیسے اس وقت بھی میں انہیں دیکھ رہا ہوں کہ وہ اس نالے وادی ازرق نامی میں لپیک کہتے ہوئے اتر رہے ہیں ان کے سرخ اونٹ کی گیل کی رسی کھجور کی چھال کی ہے۔“

۵۹۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ عَنْ ابْنِ عَوْنٍ عَنْ مُجَاهِدٍ كُنَّا عِنْدَ ابْنِ عَبَّاسٍ فَذَكَرُوا الدَّجَالَ فَقَالَ: إِنَّهُ قَالَ: ((مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ)) وَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالِ ذَلِكَ وَلَكِنَّهُ قَالَ: ((أَمَّا إِبْرَاهِيمُ فَانظُرُوا إِلَى صَاحِبِكُمْ وَأَمَّا مُوسَىٰ فَرَجُلٌ آدَمُ جَعَدَ عَلَىٰ جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يَلْتَمِي)). [راجع: ۱۵۵۵]

باب: جھٹلی (یا گوند وغیرہ) سے بالوں کو جمانا

بَابُ التَّلْبِيدِ

(۵۹۱۴) ہم سے ابویمان نے بیان کیا، کہا ہم کوشعيب نے خبر دی، انہیں زہری نے کہا کہ مجھے سالم بن عبد اللہ نے خبر دی اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے حضرت عمر رضی اللہ عنہ سے سنا، کہا جو شخص سر کے بالوں کو گوند لے (دھج یا عمرے سے فارغ ہو کر سر منڈائے) اور جیسے احرام میں بالوں کو جعالیتے ہیں غیر احرام میں نہ جعلاؤ اور حضرت ابن عمر رضی اللہ عنہما کہتے تھے میں نے تو رسول اللہ ﷺ کو بال جمانے دیکھا۔

۵۹۱۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: مَنْ صَفَّرَ فَلْيَحْلِقْ وَلَا تَشَبَّهُوا بِالتَّلْبِيدِ وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُلْبِدًا. [راجع: ۱۵۴۰]

تشریح: حضرت ابن عمر رضی اللہ عنہما نے گویا نبی کریم ﷺ کا واقعہ بیان کر کے اپنے والد کا رو کیا کہ انہوں نے تلبد سے منع کیا حالانکہ نبی کریم ﷺ نے تلبد کی، بہر حال حضرت عمر رضی اللہ عنہ کا یہ مطلب تھا بلکہ ان کا مطلب یہ ہے کہ غیر احرام میں احرام والوں کی مشابہت کر کے تلبد نہ کرو۔

۵۹۱۵۔ حَدَّثَنَا جِبَالُ بْنُ مُوسَى وَأَخْمَدُ بْنُ (۵۹۱۵) ہم سے حبان بن موسیٰ اور احمد بن محمد نے بیان کیا، کہا ہمیں

عبداللہ بن مبارک نے خبر دی، انہوں نے کہا ہم کو یونس نے خبر دی، انہیں زہری نے، انہیں سالم نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آپ ﷺ نے اپنے بال جما لیے تھے اور احرام کے وقت یوں آپ بیک کہہ رہے تھے: (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ)). لَا يَزِيدُ عَلَى هَؤُلَاءِ الْكَلِمَاتِ. [راجع: ۱۵۴۰]

۵۹۱۶۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا شَأْنُ النَّاسِ حَلُّوا بِعُمُرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَذِي فَلَا أَجِلَ حَتَّى أَنْحَرَ. [راجع: ۱۵۶۶]

۵۹۱۶) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت حفصہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! کیا بات ہے کہ لوگ عمرہ کر کے احرام کھول چکے ہیں، حالانکہ آپ نے احرام نہیں کھولا؟ آنحضرت ﷺ نے فرمایا: ”کیونکہ میں نے اپنے سر کے بال جما لیے ہیں اور اپنے ہدی (قربانی کے جانور) کے گلے میں قلادہ ڈال دیا ہے۔ اس لیے جب تک میری قربانی کا نحر نہ ہو لے میں احرام نہیں کھول سکتا۔“

تشریح: روایت میں بال جمانے کا ذکر ہے یہی باب سے مطابقت ہے۔

بَابُ الْفُرْقِ

باب: (سر کے پیچوں بیچ بالوں میں) مانگ نکالنا

۵۹۱۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُمْزَ فِيهِ وَكَانَ أَهْلُ الْكِتَابِ يَسْتَدِلُّونَ أَشْعَارَهُمْ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُوسَهُمْ فَسَدَلَ النَّبِيُّ ﷺ نَاصِيَتَهُ ثُمَّ فَرَّقَ بَعْدُ. [راجع: ۳۵۵۸]

۵۹۱۷) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے شہاب نے بیان کیا، ان سے عبید اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کو اگر کسی مسئلہ میں کوئی حکم معلوم نہ ہوتا تو آپ ﷺ اس میں اہل کتاب کے عمل کو اپناتے تھے۔ اہل کتاب اپنے سر کے بال لٹکائے رکھتے اور مشرکین مانگ نکالتے تھے۔ چنانچہ آنحضرت ﷺ بھی (اہل کتاب کی موافقت میں) پہلے سر کے بال پیشانی کی طرف لٹکاتے لیکن بعد میں آپ بیچ میں سے مانگ نکالنے لگے۔

تشریح: ٹھکانے سے سر کے بال مسنون طریقہ پر رکھنا ہر طرح سے بہتر ہے مگر آج کل جو فیشن کی دہچاکی ہے خاص طور پر یہی ازم بال رکھ کر صورت کو

بگاڑنے کا جو فیشن چل پڑا ہے یہ حد درجہ گناہ اور خلقت الہی کو بگاڑنا اور کفار کے ساتھ مشابہت رکھنا ہے۔ نوجوانان اسلام کو ایسی غلط روش کے خلاف جہاد کی سخت ضرورت ہے۔ ایسا فیشن خود غیروں کی نظر میں بھی معیوب ہے، اس لیے مسلمانوں کو ہرگز اسے اختیار نہ کرنا چاہیے۔

۵۹۱۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ وَعَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ النَّجَّحِ بْنِ إِسْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَيْنِصِ الطَّنْبِ فِي مَفَارِقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ قَالَ عَبْدُ اللَّهِ: فِي مَفْرِقِ النَّبِيِّ ﷺ. [راجع: ۲۷۱]

(۵۹۱۸) ہم سے ابو الولید اور عبد اللہ بن رجاء نے بیان کیا، ان دونوں نے کہا، ہم سے شعبہ نے بیان کیا، ان سے حکم بن عتیہ نے، ان سے ابراہیم نخعی نے، ان سے اسود نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا جیسے میں اب بھی نبی اکرم ﷺ کی مانگوں میں احرام کی حالت میں خوشبو کی چمک دیکھ رہی ہوں۔ عبد اللہ بن رجاء نے (اپنی روایت میں) ”مفرق“ مفرق النبی ﷺ (واحد کے صیغہ کے ساتھ) بیان کیا، یعنی مانگوں کی جگہ صرف لفظ مانگ استعمال کیا۔

تشریح: ہر دو احادیث میں باب کی مطابقت ظاہر ہے۔

باب: گیسوؤں کے بیان میں

بَابُ الدَّوَابِّ

(۵۹۱۹) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے فضل بن عنبہ نے بیان کیا، کہا ہم کو ہشیم نے خبر دی، کہا ہم کو ابو بشر جعفر نے خبر دی (دوسری سند) امام بخاری رحمہ اللہ نے کہا: اور ہم سے قتیبہ بن سعید نے کہا ہم سے ہشیم نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے ایک رات اپنی خالہ ام المؤمنین میمونہ بنت حارث رضی اللہ عنہا کے گھر گزاری، رسول اللہ ﷺ کے لیے اس رات انہیں کے ہاں باری تھی۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر نبی اکرم ﷺ رات کی نماز پڑھنے کھڑے ہوئے تو میں بھی آپ کے بائیں طرف کھڑا ہو گیا۔ ابن عباس رضی اللہ عنہما نے بیان کیا کہ اس پر آنحضرت ﷺ نے میرے سر کے بالوں کی ایک لٹ پکڑی اور مجھے اپنی داہنی طرف کر دیا۔ ہم سے عمرو بن محمد نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو بشر نے خبر دی، پھر یہی حدیث نقل کی اس میں یوں ہے کہ میری چوٹی پکڑ کر یا میرا سر پکڑ کر آپ ﷺ نے مجھے اپنے داہنے جانب کر دیا۔

۵۹۱۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ عُبَيْدَةَ، قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بَشَرٍ رَح: وَحَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشَرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ لَيْلَةٍ عِنْدَ مَيْمُونَةَ بِنْتِ الْحَارِثِ خَالَتِي وَكَانَ رَسُولُ اللَّهِ ﷺ عِنْدَهَا فِي لَيْلَتِهَا قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَ بِذَوَابِتِي فَجَعَلَنِي عَنْ يَمِينِهِ.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشَرٍ بِهَذَا وَقَالَ: بِذَوَابِتِي أَوْ قَالَ: بِرَأْسِي. [راجع: ۱۱۷] [ابوداؤد: ۶۱۱]

تشریح: معلوم ہوا کہ حضرت ابن عباس رضی اللہ عنہما گیسو والے تھے۔ باب اور حدیث میں یہی مطابقت ہے۔ نبی کریم ﷺ نے حضرت ابن عباس رضی اللہ عنہما کے بال پکڑ کر دائیں طرف کھڑا کر دیا۔ اس لیے کہ ان کا بائیں طرف کھڑا ہونا غلط تھا۔ ایسی حالت میں مقتدی کو امام کے دائیں طرف کھڑا ہونا چاہیے۔ بدعتی قبر پرست ہجرت زادوں کا سجادہ نشینوں کی طرح گیسو نہ کران کو کاندھوں سے بھی نیچے تک لٹکانا اور ریا کاری کے لیے اپنے کو بدعتی بدعتی ظاہر کرنا یہ وہ

بدر بن حرکت ہے جس سے اہل اسلام کو سخت پرہیز کی ضرورت ہے۔ بلکہ ایسے بیوروں اور فقیروں اور مکاروں کے جال میں نہ گزندہ آنا چاہیے۔

اے بسا ابلیس آدم روئے ہست پس بہر دستے نہ باید داد دست

بابُ الْقَرْعِ باب: قزع یعنی کچھ سرمند انا کچھ بال رکھنے کا بیان

تشریح: اسی کو عربی میں قزع کہتے ہیں۔ قطلانی نے کہا یہ مرد اور عورت اور لڑکے سب کے لیے مکروہ ہے اس میں یہود کی مشابہت ہے۔

۵۹۲۰۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنِي مُحَمَّدٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ حَفْصٍ أَنَّ عُمَرَ بْنَ نَافِعٍ أَخْبَرَهُ عَنْ نَافِعٍ مَوْلَى عَبْدِ اللَّهِ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْقَرْعِ. قَالَ عُبَيْدُ اللَّهِ: قُلْتُ: وَمَا الْقَرْعُ؟ فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ قَالَ: إِذَا خُلِقَ الصَّبِيُّ تَرَكَ هَاهُنَا شَعَرَ وَهَاهُنَا وَهَاهُنَا فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ إِلَى نَاصِيَتِهِ وَجَانِبِي رَأْسِهِ قِيلَ لِعُبَيْدِ اللَّهِ فَالْجَارِيَةُ وَالْغُلَامُ؟ قَالَ: لَا أَذْرِي هَكَذَا. قَالَ: الصَّبِيُّ قَالَ عُبَيْدُ اللَّهِ: وَعَاوَذْتُهُ فَقَالَ: أَمَّا الْقُصَّةُ وَالْقَفَا لِلْغُلَامِ فَلَا بَأْسَ بِهِمَا وَلَكِنَّ الْقَرْعَ أَنْ يَتَرَكَ بِنَاصِيَتِهِ شَعَرَ وَلَيْسَ فِيهِ رَأْسُهُ غَيْرُهُ وَكَذَلِكَ شِقُّ رَأْسِهِ هَذَا وَهَذَا. [طرفه فی: ۵۹۲۱] [مسلم: ۵۵۵۹] ابوداؤد: ۴۱۹۳ نسائی: ۵۰۶۵، ۵۲۴۵، ۵۲۴۶ ابن ماجہ: ۳۶۳۷

تشریح: بال چھوڑنے کو قزع کہتے ہیں۔

۵۹۲۱۔ حَدَّثَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ بْنُ مَالِكٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْقَرْعِ

(۵۹۲۱) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے عبد اللہ بن ثنی بن عبد اللہ بن انس بن مالک نے بیان کیا، کہا ہم سے عبد اللہ بن دینار نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے "قزع" سے منع فرمایا تھا۔

[راجع: ۵۹۲۰]

باب: عورت کا اپنے ہاتھ سے اپنے خاوند کو خوشبو لگانا

بَابُ تَطْيِيبِ الْمَرْأَةِ زَوْجَهَا بِيَدَيْهَا

(۵۹۲۲) مجھ سے احمد بن محمد مروزی نے بیان کیا کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یحییٰ بن سعید انصاری نے خبر دی، انہیں عبد الرحمن بن قاسم نے خبر دی، انہیں ان کے والد قاسم بن محمد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے نبی کریم ﷺ کو آپ کے احرام میں رہنے کے لیے اپنے ہاتھ سے خوشبو لگائی اور میں نے اسی طرح (دوسری تاریخ کو) منیٰ میں طواف زیارت کرنے سے پہلے اپنے ہاتھ سے آپ ﷺ کو خوشبو لگائی۔

۵۹۲۲۔ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ عَائِشَةَ قَالَتْ: طَيَّبْتُ النَّبِيَّ ﷺ بِيَدِي لِحْرَمِهِ وَطَيَّبْتُهُ بِمَنِي قَبْلَ أَنْ يُفِيضَ. [راجع: ۱۵۳۹] [مسلم: ۲۶۸۵، ۲۶۹۰]

باب: سر اور داڑھی میں خوشبو لگانا

(۵۹۲۳) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے ابواسحاق نے، انہیں عبد الرحمن بن اسود نے، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نبی کریم ﷺ کو سب سے عمدہ خوشبو لگایا کرتی تھی۔ یہاں تک کہ خوشبو کی چمک میں آپ ﷺ کے سر اور آپ کی داڑھی میں دیکھتی تھیں۔

بَابُ الطَّيْبِ فِي الرَّأْسِ وَاللِّحْيَةِ ۵۹۲۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ بِأَطْيَبِ مَا يَجِدُ حَتَّى أَجِدَ وَيَنْصَ الطَّيْبُ فِي رَأْسِهِ وَلِحْيَتِهِ. [راجع: ۲۷۱]

[مسلم: ۲۸۳۷، ۲۸۳۸؛ نسائی: ۲۷۰۰]

تشریح: نبی کریم ﷺ کو خوشبو بہت ہی محبوب تھی۔ اس لیے کہ عالم بالا سے آپ کا تعلق ہر وقت رہتا تھا خاص طور پر حضرت جبریل علیہ السلام بکثرت حاضر ہوتے رہتے تھے اس لیے آپ کا پاک صاف معطر رہنا ضروری تھا۔ (ﷺ)

باب: کنگھا کرنا

بَابُ الْإِمْتِشَاطِ

(۵۹۲۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے زہری نے، ان سے سہل بن سعد رضی اللہ عنہ نے کہ ایک صاحب نے نبی کریم ﷺ کی دیوار کے ایک سوراخ سے گھر کے اندر دیکھا۔ نبی کریم ﷺ اس وقت اپنا سر کنگھے سے کھجلا رہے تھے، پھر

۵۹۲۴۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الزُّهْرِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلًا أَطْلَعَ مِنْ جُحْرِ فِي دَارِ النَّبِيِّ ﷺ وَالنَّبِيُّ ﷺ يُحْكُ رَأْسَهُ بِالْمِذْرَى فَقَالَ:

((لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنِكَ)) آپ ﷺ نے فرمایا: ”اگر مجھے معلوم ہوتا کہ تم جھانک رہے ہو تو میں
تمہاری آنکھ پھوڑ دیتا، ارے اذن لینا تو اس کے لیے ہے کہ آدمی کی نظر
[طرفہ فی: ۶۲۴۱، ۶۹۰۱] مسلم: ۵۶۳۸ (کسی کے) ستر پر نہ پڑے۔“

ترمذی: ۲۷۰۹؛ نسائی: ۴۸۷۴

تشریح: جب بغیر اجازت دیکھ لیا تو پھر اذن کی کیا ضرورت رہی۔ اس حدیث سے یہ نکلا کہ اگر کوئی شخص کسی کے گھر میں جھانکے اور گھر والا کچھ
پھینک کر اس کی آنکھ پھوڑ دے تو گھر والے کو کچھ تاوان نہ دینا ہوگا مگر یہ دور اسلامی کی باتیں ہیں انفرادی طور پر کسی کا ایسا کرنا اپنے آپ کو ہلاکت میں
ڈالنا ہے۔

بَابُ تَرْجِيلِ الْحَائِضِ زَوْجَهَا

باب: حائضہ عورت اپنے خاوند کے سر میں کنگھی کر سکتی ہے

۵۹۲۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرْجِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ مِثْلَهُ. [راجع: ۱۲۹۵]

(۵۹۲۵) ہم سے عبد اللہ بن یوسف تھیں نے بیان کیا، کہا ہم کو امام مالک رحمہ اللہ نے خبر دی، انہیں ابن شہاب نے خبر دی، انہیں عروہ بن زبیر نے اور ان سے ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں حالت حیض کے باوجود رسول اللہ ﷺ کے سر میں کنگھا کیا کرتی تھی۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ہشام نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے اسی طرح یہ حدیث بیان کی۔

بَابُ التَّرْجِيلِ

باب: بالوں میں کنگھا کرنا

۵۹۲۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعْجِبُهُ التَّيْمُنُ مَا اسْتَطَاعَ فِي تَرْجِيلِهِ وَوَضُوئِهِ. [راجع: ۱۱۶۸]

(۵۹۲۶) ہم سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اشعث بن سلیم نے، ان سے ان کے والد نے، ان سے مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ ہر کام میں جہاں تک ممکن ہوتا داہنی طرف سے شروع کرنے کو پسند فرماتے، کنگھا کرنے اور وضو کرنے میں بھی۔

تشریح: آپ دائیں طرف سے شروع کرتے تھے۔

بَابُ مَا يَذْكُرُ فِي الْمَسْكِ

باب: مشک کا بیان اور اس کا پاک ہونا

۵۹۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا (۵۹۲۷) ہم سے عبد اللہ بن محمد ہمدانی نے بیان کیا، کہا ہم سے ہشام بن

یوسف صنعانی نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سعید بن مسیب نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے فرمایا: ابن آدم کا ہر عمل اس کا ہے سوائے روزے کے کہ یہ میرا ہے اور میں خود اس کا بدلہ دوں گا اور روزے دار کے منہ کی خوشبو اللہ کے نزدیک مشک کی خوشبو سے بھی بڑھ کر ہے۔“

هَشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّوْمَ وَأَنَا أَجْزِي بِهِ وَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ)). [راجع: ۱۸۹۴]

تشریح: روزہ ایسا عمل ہے کہ آدمی اس میں خالص اللہ کے ڈر سے کھانے پینے اور شہوت رانی سے باز رہتا ہے اور دوسرا کوئی آدمی اس پر مطلع نہیں ہو سکتا اس لیے اس کا ثواب بھی بڑا ہے ایسے پاک عمل کی تشبیہ مشک سے دی گئی بھی مشک کے پاک ہونے کی دلیل ہے۔ مجتہد اعظم امام بخاری رحمہ اللہ کا یہ اجتہاد بالکل درست ہے۔

باب: خوشبو لگانا مستحب ہے

(۵۹۲۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے عثمان بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں رسول اللہ ﷺ کو احرام کے وقت عمدہ سے عمدہ خوشبو جوں جوں ملتی تھی، وہ لگاتی۔

بَابُ مَا يُسْتَحَبُّ مِنَ الطَّيِّبِ

۵۹۲۸۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ عُثْمَانَ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ كُنْتُ أَطِيبُ النَّبِيَّ ﷺ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ مَا أَجِدُ. [راجع: ۱۵۳۹]

[مسلم: ۲۸۲۹، ۲۸۳۰؛ نسائی: ۲۶۸۸، ۲۶۸۹]

باب: خوشبو کا واپس کرنا منع ہے

(۵۹۲۹) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عزہ بن ثابت انصاری نے بیان کیا، کہا مجھ سے ثمامہ بن عبد اللہ نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے کہ (جب ان کو) خوشبو (بدیہ کی جاتی تو) آپ وہ واپس نہیں کیا کرتے تھے اور کہتے کہ نبی کریم ﷺ بھی خوشبو کو واپس نہیں فرمایا کرتے تھے۔

بَابُ مَنْ لَمْ يَرُدِّ الطَّيِّبِ

۵۹۲۹۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسٍ أَنَّهُ كَانَ لَا يَرُدُّ الطَّيِّبَ وَرَعِمَ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّيِّبَ.

[راجع: ۲۵۸۲] [ترمذی: ۲۷۸۹]

باب: ذریرہ کا بیان

(۵۹۳۰) ہم سے عثمان بن بیشم نے بیان کیا یا محمد بن یحییٰ نے، انہیں عثمان بن بیشم نے (امام بخاری رحمہ اللہ کو شک ہے) ان سے ابن جریج نے، انہوں نے کہا: مجھ کو عمر بن عبد اللہ بن عروہ بن زبیر نے خبر دی، انہوں نے

بَابُ الذَّرِيرَةِ

تشریح: جو ایک قسم کی مرکب خوشبو ہوتی ہے۔

۵۹۳۰۔ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، أَوْ مُحَمَّدٌ عَنْهُ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُرْوَةَ: سَمِعَ عُرْوَةَ وَالْقَاسِمَ

عروہ اور قاسم دونوں سے سنا، وہ دونوں ام المؤمنین عائشہ رضی اللہ عنہا سے نقل کرتے تھے کہ انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ کو حجۃ الوداع کے موقع پر احرام کھولنے اور احرام باندھنے کے وقت اپنے ہاتھ سے ذریعہ (ایک قسم کی مرکب) خوشبو لگائی تھی۔

يُخْبِرَانِ عَنْ عَائِشَةَ قَالَتْ: طَبَّيْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ بِذَرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ لِلْحُلِّ وَالْإِحْرَامِ. [راجع: ۱۵۳۹] [مسلم: ۲۸۲۸]

بَابُ الْمُتَفَلِّجَاتِ لِلْحُسْنِ

باب: حسن کے لیے جو عورتیں دانت کشاؤہ کرائیں

(۵۹۳۱) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے منصور بن معتمر نے، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ ”اللہ تعالیٰ نے حسن کے لیے گودنے والیوں، گدوانے والیوں، چہرے کے بال اکھاڑنے والیوں اور دانتوں کے درمیان کشاؤگی پیدا کرنے والیوں پر، جو اللہ کی خلقت کو بدلیں ان سب پر لعنت بھیجی ہے“ میں بھی کیوں نہ ان لوگوں پر لعنت کروں جن پر رسول کریم ﷺ نے لعنت کی ہے اور اس کی دلیل کہ آنحضرت ﷺ کی لعنت خود قرآن مجید میں موجود ہے۔ آیت ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾ ہے۔

۵۹۳۱۔ حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ عَبْدُ اللَّهِ: ((لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَصِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغْيِرَاتِ خَلْقَ اللَّهِ)). مَالِي لَا أَلْعَنُ مَنْ لَعَنَ النَّبِيُّ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾.

[الحشر: ۷] [راجع: ۴۸۸۶]

تشریح: اللہ تعالیٰ نے اس آیت مذکورہ میں فرمایا کہ جو حکم رسول اللہ ﷺ تم کو دیں تو تم اسے تسلیم کر لو اور جس سے روکیں اس سے باز رہو۔ اس آیت سے معلوم ہوا کہ ارشادات نبوی ﷺ کو جن کا دوسرا نام حدیث ہے تسلیم کرنا فرض ہے۔ اس سے گروہ منکرین حدیث نبوی کا رد ہوا جو حدیث نبوی کا انکار کر کے قرآن کو اپنی خواہش کے مطابق بنانا چاہتے ہیں، اللہ اس گمراہ فرقے سے محفوظ رکھے۔ اس دور آزادی میں ایسے لوگوں نے کافی فتنہ برپا کیا ہوا ہے جو علامۃ المسلمین کے ایمانوں پر ڈاک ڈالتے رہتے ہیں، ان میں بعض لوگ تین وقت کی نماز بعض دو وقت کی نمازوں کے قائل ہیں اور نماز کو بھی اپنی خواہش کے مطابق غلط سلطہ حال لیا ہے۔ ہذا ہم اللہ۔

بَابُ الْوَصْلِ فِي الشَّعْرِ

باب: بالوں میں وگ سے بناوٹی چٹیا لگانا اور دوسرے

بال جوڑنا

(۵۹۳۲) ہم سے اسماعیل بن ابی شیبہ نے بیان کیا، کہا مجھے امام مالک رحمہ اللہ نے بیان کیا، ان سے ابن شہاب نے، ان سے حمید بن عبد الرحمن بن عوف اور انہوں نے حضرت معاویہ بن ابی سفیان رضی اللہ عنہما سے حج کے سال میں سنا، وہ مدینہ منورہ میں منبر پر یہ فرما رہے تھے انہوں نے بالوں کی ایک چوٹی جو ان کے چوکیدار کے ہاتھ میں تھی لے کر کہا: کہاں ہیں تمہارے علماء؟ میں

۵۹۳۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَامَ حَجٍّ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ وَتَنَاولَ قُصَّةً مِنْ شَعْرٍ كَانَتْ بِيَدِ حَرَسِيٍّ: أَيْنَ

نے رسول اللہ ﷺ سے سنا ہے، آپ ﷺ اس طرح بال بنانے سے منع فرما رہے تھے اور فرما رہے تھے کہ ”بنی اسرائیل اس وقت تباہ ہو گئے جب ان کی عورتوں نے اس طرح اپنے بال سنوارنے شروع کر دیے۔“

عَلِمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ: ((إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤَهُمْ)).

[راجع: ۳۴۶۸]

(۵۹۳۳) اور ابن ابی شیبہ نے بیان کیا، ان سے یونس بن محمد نے بیان کیا، ان سے فلیح نے بیان کیا، ان سے زید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سر کے قدرتی بالوں میں مصنوعی بال لگانے والیوں پر اور لگوانے والیوں پر اور گودنے والیوں پر اور گودانے والیوں پر لعنت بھیجی ہے۔“

۵۹۳۳۔ وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ ابْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ ((لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ)).

(۵۹۳۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے بیان کیا کہ میں نے حسن بن مسلم بن یناق سے سنا، وہ صفیہ بنت شیبہ سے بیان کرتے تھے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ انصار کی ایک لڑکی نے شادی کی۔ اس کے بعد وہ بیمار ہو گئی اور اس کے سر کے بال جھڑ گئے، اس کے گھر والوں نے چاہا کہ اس کے بالوں میں مصنوعی بال لگا دیں۔ اس لیے انہوں نے نبی کریم ﷺ سے اس کے متعلق پوچھا: آپ ﷺ نے فرمایا: ”اللہ تعالیٰ نے مصنوعی بال جوڑنے والی اور جڑانے والی دونوں پر لعنت بھیجی ہے۔“ شعبہ کے ساتھ اس حدیث کو محمد بن اسحاق نے بھی ابان بن صالح سے انہوں نے حسن بن مسلم سے، انہوں نے صفیہ سے، انہوں نے عائشہ رضی اللہ عنہا سے روایت کیا ہے۔

۵۹۳۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْوَةَ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ ابْنَ يَنَاقٍ يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ أَنَّ جَارِيَةً مِنَ الْأَنْصَارِ تَزَوَّجَتْ وَأَنَّهَا مَرِضَتْ فَتَمَعَطَ شَعْرُهَا فَأَرَادُوا أَنْ يَصِلُوهَا فَسَأَلُوا النَّبِيَّ ﷺ فَقَالَ: ((لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ)). تَابَعَهُ ابْنُ إِسْحَاقَ عَنْ أَبَانَ بْنِ صَالِحٍ عَنْ الْحَسَنِ عَنْ صَفِيَّةَ عَنْ عَائِشَةَ. [راجع: ۱۵۲۰۵]

(۵۹۳۵) ہم سے احمد بن مقدم نے بیان کیا، کہا ہم سے فضیل بن سلیمان نے بیان کیا، کہا ہم سے منصور بن عبد الرحمن نے بیان کیا، کہا مجھ سے میری والدہ صفیہ بنت شیبہ نے بیان کیا، ان سے حضرت اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ ایک خاتون نبی کریم ﷺ کی خدمت میں حاضر ہوئی اور کہا: میں نے اپنی لڑکی کی شادی کی ہے اس کے بعد وہ بیمار ہو گئی اور اس کے سر کے بال جھڑ گئے اور اس کا شوہر مجھ پر اس کے معاملہ میں زور دیتا ہے۔ کیا میں اس کے سر میں مصنوعی بال لگا دوں؟ اس پر رسول اللہ ﷺ

۵۹۳۵۔ حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سَلِيمَانَ، قَالَ: حَدَّثَنَا مَنْصُورُ ابْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي أُمِّي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي أَنْكَحْتُ ابْنَتِي ثُمَّ أَصَابَهَا شَكْوَى فَتَمَرَّقَ رَأْسُهَا وَزَوَّجَهَا يَسْتَجِئُنِي بِهَا أَفَأَصِلُ رَأْسَهَا؟

فَسَبَّ رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوِصِلَةَ. [طرفاء فی: ۵۹۳۶، ۵۹۴۱] [مسلم: ۵۵۳۲]
 نے مصنوعی بال جوڑنے والیوں اور جڑانے والیوں کو برا کہا۔ ان پر لعنت بھیجی۔

۵۹۳۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَمْرَأَتِهِ فَاطِمَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: لَعَنَ النَّبِيُّ ﷺ الْوَاصِلَةَ وَالْمُسْتَوِصِلَةَ. [راجع: ۵۹۳۵] [مسلم: ۵۵۶۵]
 (۵۹۳۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کی بیوی فاطمہ نے، ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے مصنوعی بال لگانے والی اور لگوانے والی پر لعنت بھیجی ہے۔

نسانی: ۵۱۰۹، ۵۲۶۵، ابن ماجہ: ۱۹۸۸

۵۹۳۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوِصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوِشِمَةَ)). قَالَ نَافِعٌ: الْوَشْمُ فِي اللَّثَّةِ. [اطرافہ فی: ۵۹۴۰، ۵۹۴۲، ۵۹۴۷] [ترمذی: ۱۷۵۹]
 (۵۹۳۷) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو حضرت عبداللہ بن مبارک نے خبر دی، کہا ہم کو عبید اللہ عمری نے خبر دی، انہیں نافع نے اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ نے مصنوعی بال جوڑنے والیوں پر، جڑوانے والیوں پر، گودنے والیوں پر اور گودانے والیوں پر لعنت بھیجی ہے۔“ نافع نے کہا کہ ”گودنا“ کبھی مسوڑے پر بھی گودا جاتا ہے۔

۵۹۳۸۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَمْرُو بْنُ مَرْثَةَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ آخِرَ قَدَمَةٍ قَدِمَهَا فَحَطَبْنَا فَأَخْرَجَ كَبَّةً مِنْ شَعَرٍ قَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ إِنَّ النَّبِيَّ ﷺ سَمَاهُ الزُّورَ يَعْنِي الْوَاصِلَةَ فِي الشَّعْرِ. [راجع: ۳۴۶۸]
 (۵۹۳۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عمرو بن مرہ نے بیان کیا کہ میں نے سعید بن مسیب سے سنا، انہوں نے بیان کیا کہ حضرت معاویہ رضی اللہ عنہ آخری مرتبہ مدینہ منورہ تشریف لائے اور ہمیں خطبہ دیا۔ آپ نے بالوں کا ایک گچھا نکال کے کہا: یہ یہودیوں کے سوا اور کوئی نہیں کرتا۔ نبی کریم ﷺ نے اسے زور یعنی فریبی فرمایا، یعنی جو بالوں میں جوڑ لگائے تو ایسا کرنے والا مرد ہو یا عورت وہ مکار ہے جو اپنے کمر و فریب پر اس طور پر پردہ ڈالتا ہے۔

بَابُ الْمُتَمَصَّاتِ

باب: چہرے پر سے روئیں اکھاڑنے والیوں کا بیان

۵۹۳۹۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ، قَالَ: لَعَنَ عَبْدُ اللَّهِ الْوَاشِمَاتِ وَالْمُتَمَصَّاتِ وَالْمُتَمَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَقَالَتْ أُمُّ يَعْقُوبَ: مَا هَذَا؟ قَالَ
 (۵۹۳۹) ہم سے اسحاق بن ابراہیم بن راہویہ نے بیان کیا، کہا ہم کو جریر نے خبر دی، انہیں منصور نے، انہیں ابراہیم نخعی نے اور ان سے علقمہ نے کہ عبداللہ بن مسعود رضی اللہ عنہ نے خوبصورتی کے لیے گودنے والیوں، چہرے کے بال اکھاڑنے والیوں اور سامنے کے دانتوں کے درمیان کشادگی پیدا کرنے والیوں جو اللہ کی پیدائش میں تبدیلی کرتی ہیں، ان سب پر لعنت

بھیجی، تو ام یعقوب نے کہا کہ یہ کیا بات ہوئی۔ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا: آخر میں کیوں نہ ان پر لعنت بھیجوں جن پر رسول اللہ ﷺ کی لعنت موجود ہے۔ ام یعقوب نے کہا: اللہ کی قسم! میں نے پورا قرآن مجید پڑھ ڈالا اور کہیں بھی ایسی کوئی آیت مجھے نہیں ملی۔ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا: اللہ کی قسم! اگر تم نے قرآن پڑھا ہوتا تو تمہیں ضرور مل جاتا، کیا تم کو یہ آیت معلوم نہیں: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ یعنی ”اور جو کچھ رسول تمہیں دیں اسے لے لو اور جس سے بھی تمہیں منع کریں اس سے رک جاؤ۔“

عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَفِي كِتَابِ اللَّهِ قَالَتْ: وَاللَّهِ! لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُهُ قَالَ: وَاللَّهِ! لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾.

[الحشر: ۷] [راجع: ۴۸۸۶]

باب: جس عورت کے بالوں میں دوسرے کے

بَابُ الْمُوَصُولَةِ

بال جوڑے جائیں

(۵۹۴۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عہدہ نے خبر دی، ان سے عید اللہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے مصنوعی بال جوڑنے والی اور جڑوانے والی، گودنے والی اور گدوانے والی پر لعنت بھیجی ہے۔

۵۹۴۰۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ النَّبِيُّ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَأِشِمَةَ وَالْمُسْتَوْشِمَةَ. [راجع: ۵۹۳۷]

(۵۹۴۱) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے ہشام بن عروہ نے بیان کیا، انہوں نے فاطمہ بنت منذر سے سنا، انہوں نے بیان کیا کہ میں نے اسماء بنت ابوبکر صدیق رضی اللہ عنہا سے سنا، انہوں نے بیان کیا کہ ایک عورت نے نبی کریم ﷺ سے پوچھا: یا رسول اللہ! میری لڑکی کو خسرے کا بخار ہو گیا اور اس سے اس کے بال جھڑ گئے۔ میں اس کی شادی بھی کر چکی ہوں تو کیا اس کے سر میں مصنوعی بال لگا دوں؟ آنحضرت ﷺ نے فرمایا: ”اللہ نے مصنوعی بال لگانے والی اور جس کے لگائے جائیں، دونوں پر لعنت بھیجی ہے۔“

۵۹۴۱۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا هِشَامٌ: أَنَّهُ سَمِعَ فَاطِمَةَ بِنْتَ الْمُنْذِرِ تَقُولُ: سَمِعْتُ أَسْمَاءَ سَأَلَتْ امْرَأَةَ النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ فَأَمَرَقَ شَعْرُهَا وَإِنِّي زَوَّجْتُهَا أَفَاصِلُ فِيهِ؟ فَقَالَ: ((لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ)). [راجع: ۵۹۳۵]

تشریح: آج کل تو مصنوعی ڈاڑھیاں تک چل گئی ہیں بعض ملکوں میں امام، خطیب یہ استعمال کرتے سنے گئے ہیں ایسے لوگوں کی جس قدر مذمت کی جائے کم ہے جو احکام اسلام کی اس قدر تحقیر کرتے ہیں۔

۵۹۴۲۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا صَخْرُ

ابْنُ جُوَيْرِيَّةَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أَوْ قَالَ النَّبِيَّ ﷺ: ((الْوَأْشِمَةُ وَالْمُسْتَوْشِمَةُ وَالْوَأْصِلَةُ وَالْمُسْتَوْصِلَةُ)). يَعْنِي لَعَنَ النَّبِيُّ ﷺ. نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، (یا راوی نے اس طرح بیان کیا کہ) نبی کریم ﷺ نے فرمایا: ”گودنے والی، گدوانے والی، مصنوعی بال جوڑنے والی اور جڑوانے والی پر۔“ یعنی نبی اکرم ﷺ نے ان سب پر لعنت بھیجی ہے۔

[راجع: ۵۹۳۷ | مسلم: ۵۵۷۲]

۵۹۴۳۔ حَدَّثَنَا ابْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: ((لَعَنَ اللَّهُ الْوَأْشِمَاتِ وَالْمُسْتَشِمَاتِ وَالْمُسْتَصَاتِ وَالْمُتَقَلِّحَاتِ لِلْحُسَيْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ)) مَا لِي لَا أَلْعَنُ مَنْ لَعَنَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ. [راجع: ۴۸۸۶] ۵۹۴۳۔ مجھ سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو سفیان بن عیینہ نے خبر دی، انہیں منصور نے، انہیں ابراہیم نخعی نے، انہیں علقمہ نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا: ”اللہ تعالیٰ نے گودنے والیوں اور گدوانے والیوں پر اور چہرے کے بال اکھاڑنے والیوں پر اور خوبصورتی پیدا کرنے کے لیے سامنے کے دانتوں کے درمیان کشادگی کرنے والیوں پر جو اللہ کی پیدائش میں تبدیلی کرتی ہیں، لعنت بھیجی ہے۔“ پھر میں کیوں نہ ان پر لعنت بھیجوں جن پر رسول اللہ ﷺ نے لعنت بھیجی ہے اور وہ اللہ عزَّ و جلَّ کی کتاب میں بھی موجود ہے۔

تشریح: یہاں بس آیت: ﴿وَمَا اتَّكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْهَوْا﴾ (۵۹/الحشر: ۷) کی طرف اشارہ ہے۔

باب: گودنے والی کے بارے میں

بَابُ الْوَأْشِمَةِ

۵۹۴۴۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْعَيْنُ حَقٌّ)) وَنَهَى عَنِ الْوَأْشِمِ. [راجع: ۱۵۷۴۰] ۵۹۴۴۔ مجھ سے یحییٰ بن ابی بشر نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”نظر لگ جانا حق ہے۔“ اور آنحضرت ﷺ نے گودنے سے منع فرمایا۔

تشریح: جو لوگ نظر لگنے کو غلط جانتے ہیں وہ بے وقوف ہیں ان کو یہ معلوم نہیں کہ نظر میں اللہ تعالیٰ نے بڑے بڑے اثر رکھے ہیں مسریریم کا جادو صرف نظر کے اثر سے ہوتا ہے جو اللہ اور اس کے رسول ﷺ نے فرمایا وہی حق ہے۔

اب جس قدر فلسفہ کی ترقی ہوتی جاتی ہے اسی قدر معلوم ہوتا جاتا ہے کہ قرآن وحدیث میں جو چودہ سو برس پہلے لایا گیا تھا وہ برحق ہے کہ دیکھو اگلے حکیم یہ سمجھتے تھے کہ تارے آسمان میں گڑے ہوتے ہیں اور قرآن مجید کی اس آیت: ﴿كُلُّ فِيْ فَلَكَ يَسْتَحْشِرُونَ﴾ (۲۱/الانعام: ۲۳) کی تاویل کرتے تھے اب نئے فلسفہ سے معلوم ہوا کہ ان حکیموں کا خیال غلط تھا تارے کھلی فضا میں پھر رہے ہیں اسی طرح سے ﴿وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ﴾ (۱۵/الحجر: ۲۲) کا مطلب اگلے حکیم نہیں سمجھتے تھے، اب معلوم ہوا کہ ہوائیں زبردست کا مادہ اڑ کر مادہ درخت میں جاتا ہے گویا ہوائیں مادہ درختوں کو حاملہ بناتی ہیں۔ لواقح کے یہی معنی ہیں حاملہ کرنے والیاں۔ قرآن میں شراب قلیل کثیر سب کو حرام کر دیا گیا اس کو جس فرمایا اگلے حکیم کہتے تھے تھوڑی شراب کو کیوں حرام کیا اس سے نشہ نہیں ہوتا بلکہ قوت ہوتی ہے اب یہ غلطی نکلی کیونکہ تھوڑی شراب پیتے ہی آدم کو اپنے اوپر قدرت نہیں رہتی وہ زیادہ پی لیتا

ہے اور اپنے تئیں خراب کرتا ہے۔ قرآن مجید میں چار بیویوں تک کی ضرورت کے وقت طلاق دینے کی اجازت ہوئی اب تمام ملک کے عقلا تسلیم کرتے جاتے ہیں کہ قرآن مجید میں جو حکم دیا گیا وہی قرین مصلحت ہے اور چاہتے ہیں کہ اپنی اپنی قوموں میں اسی کو رواج دیں۔ وقس علیٰ هذا (از حضرت مولانا وحید الزماں صاحب رحمہ اللہ)

ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن مہدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا میں نے عبدالرحمن بن عابس سے منصور کی حدیث ذکر کی جو وہ ابراہیم سے بیان کرتے تھے کہ ان سے علقمہ نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا تو عبدالرحمن نے کہا: میں نے بھی منصور کی حدیث کی طرح ام یعقوب سے سنا ہے وہ عبداللہ بن مسعود رضی اللہ عنہ سے بیان کرتی تھیں۔

حَدَّثَنَا ابْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، قَالَ: ذَكَرْتُهُ لِعَبْدِ الرَّحْمَنِ ابْنِ عَابِسٍ حَدِيثَ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ فَقَالَ: سَمِعْتُهُ مِنْ أُمِّ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ مِثْلَ حَدِيثِ مَنْصُورٍ.

[راجع: ۴۸۸۶]

(۵۹۴۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عون بن ابی جحیفہ نے بیان کیا کہ میں نے اپنے والد (ابو جحیفہ رضی اللہ عنہ) کو دیکھا، انہوں نے کہا نبی کریم ﷺ نے خون اور کتے کی قیمت کھانے سے منع فرمایا اور سود لینے والے اور دینے والے، گودنے والی اور گدوانے والی (پر لعنت بھیجی)۔

۵۹۴۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جَحِيْفَةَ، قَالَ: رَأَيْتُ أَبِي فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الدِّمِّ وَثَمَنِ الْكَلْبِ وَآكِلِ الرَّبَا وَمُوكِلِهِ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ. [راجع: ۲۰۸۶]

باب: گدوانے والی عورت کی برائی کا بیان

بَابُ الْمُسْتَوْشِمَةِ

(۶۹۳۶) ہم سے زہیر بن حرب نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے عمارہ نے، ان سے ابو زرعة نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ عمر رضی اللہ عنہ کے پاس ایک عورت لائی گئی جو گدوانے کا کام کرتی تھی۔ عمر رضی اللہ عنہ کھڑے ہو گئے اور (اس وقت موجود صحابہ رضی اللہ عنہم سے) کہا: میں تمہیں اللہ کا واسطہ دیتا ہوں کسی نے کچھ نبی کریم ﷺ سے گودنے کے متعلق سنا ہے؟ ابو ہریرہ رضی اللہ عنہ نے کہا: میں نے کھڑے ہو کر عرض کیا: امیر المؤمنین! میں نے سنا ہے۔ عمر رضی اللہ عنہ نے پوچھا: کیا سنا؟ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ کو فرماتے سنا ہے کہ ”گدوانے کا کام نہ کرو اور نہ گدواؤ۔“

۵۹۴۶۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ عُمَرَ بِامْرَأَةٍ تَشِمُ فَقَالَ: أُنْشِدْكُمْ بِاللَّهِ مَنْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِي الْوَشْمِ؟ قَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنَا سَمِعْتُ قَالَ: مَا سَمِعْتُ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا تَشِمْنَ وَلَا تَسْتَوْشِمْنَ)).

[نسائی: ۱۵۱۲۱]

(۵۹۴۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، انہیں عبید اللہ نے خبر دی، کہا: مجھے خبر دی نافع نے اور ان سے حضرت عبداللہ

۵۹۴۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ

عن ابنِ عمرَ قَالَ: لَعَنَ النَّبِيُّ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ. لگوانے والی گودنے والی اور گدوانے والی پر لعنت بھیجی ہے۔

إرجاع: ۵۹۳۷ | مسلم: ۵۵۷۱ | ابوداؤد: ۱۶۸

ترمذی: ۲۷۸۳ | نسائی: ۵۱۱۱، ۵۲۶۴

۵۹۴۸۔ حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: ((لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَقَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلْقَ اللَّهِ)). مَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ. إرجاع: ۱۴۸۸۶

(۵۹۴۸) ہم سے محمد بن سنی نے بیان کیا، کہا ہم سے عبد الرحمن نے بیان کیا، ان سے سفیان بن عیینہ نے، ان سے منصور نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے کہ ”گودنے والیوں پر اور گدوانے والیوں پر، بال اکھاڑنے والیوں پر اور خوبصورتی کے لیے دانتوں کے درمیان کشادگی کرنے والیوں پر جو اللہ کی پیدائش میں تبدیلی کرتی ہیں، اللہ تعالیٰ نے لعنت بھیجی ہے۔“ پھر میں بھی کیوں نہ ان پر لعنت بھیجوں جن پر رسول اللہ ﷺ نے لعنت بھیجی ہے اور وہ کتاب اللہ میں بھی موجود ہے۔

تشریح: آیت مبارکہ: ﴿وَمَا أَنْتُمْ بِالرَّسُولِ فَخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (۵۹/النحر: ۷) کی طرف اشارہ ہے کہ جو کچھ رسول اللہ ﷺ تم کو حکم فرمائیں اسے بجالاؤ اور جس سے منع کریں اس سے رک جاؤ اس کے تحت اجمالی طور پر سارے اوامر و نواہی داخل ہیں آج کا فیشن جو مردوں اور عورتوں نے اپنایا ہے جو رعایت کا مرتع ہے وہ سب اس لعنت کے تحت داخل ہے۔

سند میں مذکور علقمہ بن وقاص لشی ہیں جو نبی کریم ﷺ کے عہد مبارک میں پیدا ہوئے اور غزوہ خندق میں شریک ہوئے عبد الملک بن مروان کے عہد میں وفات پائی۔ (رحمۃ اللہ علیہ)

کتاب اللہ میں مذکور ہونے سے وہ آیت مراد ہے جس میں ہے: ﴿وَمَا أَنْتُمْ بِالرَّسُولِ فَخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ یعنی رسول کریم ﷺ جو ہدایت تم کو دیں اسے قبول کر لو اور جن کاموں سے آپ منع فرمائیں ان سے رک جاؤ۔ اس میں جملہ اوامر و نواہی داخل ہیں حدیث میں مذکور نواہی بھی اسی آیت کے ذیل میں ہیں۔

باب: تصویریں بنانے کے بیان میں

بَابُ التَّصَاوِيرِ

۵۹۴۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرُ)). وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي

(۵۹۴۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے ابن ابی ذنب نے بیان کیا، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے، ان سے حضرت ابن عباس رضی اللہ عنہما نے اور ان سے ابو طلحہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”رحمت کے فرشتے اس گھر میں داخل نہیں ہوتے جس میں کتیا یا صورتیں ہوں۔“ اور لیث بن سعد نے بیان کیا، ان سے یونس بن یزید نے، ان سے ابن شہاب نے کہا: مجھے عبید اللہ بن عبد اللہ

۵۹۴۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرُ)). وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي

عَبْدُ اللَّهِ سَمِعَ ابْنَ عَبَّاسٍ قَالَ: سَمِعْتُ أَبَا بَنْتَنِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ الْمُصَوِّرُونَ)). [راجع: ۳۲۲۵] بن عتبہ نے خبر دی، انہوں نے ابن عباس رضی اللہ عنہما سے سنا، وہ کہتے تھے کہ میں نے ابو طلحہ رضی اللہ عنہ سے سنا، پھر انہوں نے نبی کریم ﷺ سے یہی حدیث نقل کی ہے۔

تشریح: بعض نے کہا فرشتوں سے حضرت جبریل و حضرت میکائیل علیہ السلام مراد ہیں مگر اس صورت میں یہ امر خاص ہوگا نبی کریم ﷺ کی حیات مبارکہ سے کیونکہ آپ کی وفات پر وحی اترنا موقوف ہو گیا اور ان فرشتوں کا آنا بھی۔ وہ فرشتے مراد نہیں ہیں جو ہر آدمی پر معین ہیں یا جو فرشتے مامور بارگاہِ الہی سے بھیجے جاتے ہیں۔ موت سے مراد جاندار کی موت ہے۔ ایک نیچری صاحب نے مجھ سے اعتراض کیا کہ جب کتا رکھنے سے فرشتے پاس نہیں آتے تو ایک کتا ہمیشہ اپنے پاس رکھیں گے تاکہ موت کا فرشتہ ہمارے پاس آ ہی نہ سکے۔ میں نے ان کو جواب دیا اگر تم ایسا ہی کرو گے تو تمہاری جان نکالنے کے لیے وہ فرشتہ آئے گا جو کتوں کی جان نکالتا ہے، اس پر وہ لا جواب ہو گئے۔ لیث بن سعد کی روایت کو ابو نعیم نے مستخرج میں وصل کیا ہے۔

بَابُ عَذَابِ الْمُصَوِّرِينَ يَوْمَ الْقِيَامَةِ

باب: تصویریں بنانے والوں پر قیامت کے دن سب سے زیادہ عذاب ہوگا

۵۹۵۰۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، قَالَ: كُنَّا مَعَ مَسْرُوقٍ فِي دَارِ يَسَارِ بْنِ نُمَيْرٍ فَرَأَى فِي صُفْتَيْهِ تَمَاثِيلَ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ الْمُصَوِّرُونَ)). [مسلم: ۵۵۳۷؛ نسائی: ۵۳۷۹]

۵۹۵۰ (۵۹۵۰) ہم سے حمید بن عبد اللہ بن زبیر نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعمش نے بیان کیا اور ان سے مسلم بن صبیح نے بیان کیا کہ ہم مسروق بن اجدع کے ساتھ یسار بن نمیر کے گھر میں تھے۔ مسروق نے ان کے گھر کے سائبان میں تصویریں دیکھیں تو کہا میں نے حضرت عبد اللہ بن مسعود رضی اللہ عنہ سے سنا ہے، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”اللہ کے پاس قیامت کے دن تصویر بنانے والوں کو سخت سے سخت تر عذاب ہوگا۔“

۵۹۵۱۔ حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ)). [طرفه فی: ۷۵۵۸]

۵۹۵۱ (۵۹۵۱) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے انس بن عیاض نے بیان کیا، کہا ہم سے عبید اللہ عمری نے بیان کیا، ان سے نافع نے بیان کیا اور انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”جو لوگ یہ صورتیں بناتے ہیں انہیں قیامت کے دن عذاب کیا جائے گا اور ان سے کہا جائے گا کہ جسے تم نے بنایا ہے اب اس میں جان بھی ڈالو۔“

تشریح: مراد وہ صورتیں ہیں جو پوجنے کے لیے بنائی جائیں ایسی صورتیں بنانے والے تو کافر ہیں وہ ہمیشہ دوزخ میں رہیں گے اگر پوجنے کے لیے نہ بنائیں تب بھی جاندار کی موت بنانا کبیرہ گناہ ہے، اس کو سخت عذاب ہوگا بے جان اشیاء کی تصویر بنانا حرام نہیں ہے مگر جاندار کا فوٹو کھینچنا بھی ناجائز ہے۔

بَابُ نَقْضِ الصُّورِ باب: مورتوں کو توڑنے کا بیان

۵۹۵۲۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عِمْرَانَ بْنِ حِطَّانٍ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِيْبٌ إِلَّا نَقَضَهُ.

(۵۹۵۲) ہم سے معاذ بن فضالہ نے بیان کیا، ان سے ہشام دستوائی نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے عمران بن حطان نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ کو اپنے گھر میں جب بھی کوئی چیز ایسی ملتی جس پر صلیب کی مورت بنی ہو تو (جیسے نصاریٰ رکھتے ہیں) تو اسے توڑ ڈالتے۔ [ابوداؤد: ۴۱۵۱]

تشریح: حالانکہ صلیب جاندار چیز نہیں ہے مگر نصاریٰ خصوصاً رومن کی تھوک صلیب کی پرستش کرتے ہیں۔ اس لیے نبی کریم ﷺ اس کو جہاں پاتے توڑ ڈالتے، اللہ کے سوا جو چیز پوجی جائے اس کا بھی حکم ہے، اس کو توڑ پھوڑ کر برابر کر دینا چاہیے تاکہ دنیا میں شرک نہ پھیلے۔ صلیب بچھڑیہ کو بھی قیاس کرنا چاہیے۔ صلیب تو ایک بتغیر کے واقعہ کی تصویر ہے اور بتغیر یہ بات بھی نہیں ہے وہ صرف ایک مقبرہ کی مثل ہوتی ہے لیکن عوام اس کی پرستش کرتے ہیں، اس کے سامنے جھکتے ہیں، اس پر نذر و نیاز چڑھاتے ہیں، اسی طرح سداً علم وغیرہ ان سب کا توڑ پھینکنا ضروری ہے۔ اسلامی شریعت میں اللہ کے سوا کسی کی پوجا جائز نہیں ہے جن بزرگوں اور اولیاء کی قبور مثل مساجد بنا کر پرستش گاہ بنی ہوئی ہیں ان کے لیے بھی یہی حکم ہے۔ نبی کریم ﷺ نے علی رضی اللہ عنہ کو حکم فرمایا تھا کہ جو بلند قبر دیکھیں اس کو برابر کر دیں۔ حضرت علی رضی اللہ عنہ نے اپنے زمانے میں ابوہریرہ رضی اللہ عنہ کو بھی یہی حکم دیا تھا۔

۵۹۵۳۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا عُمَارَةُ، حَدَّثَنَا أَبُو زُرْعَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ فَرَأَاهَا أَغْلَاهَا مَصُورًا يُصَوِّرُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي فَلْيُخْلُقُوا حَبَةً وَلْيُخْلُقُوا ذَرَّةً)). ثُمَّ دَعَا بِتَوْرٍ مِنْ مَاءٍ فَغَسَلَ يَدَيْهِ حَتَّى بَلَغَ إِبْطَهُ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مُنْتَهَى الْجَلِيلَةِ.

(۵۹۵۳) ہم سے موسیٰ نے بیان کیا، کہا ہم سے عبد الواحد نے، کہا ہم سے عمارہ نے، کہا ہم سے ابو زرعہ نے، کہا کہ میں ابو ہریرہ رضی اللہ عنہ کے ساتھ مدینہ منورہ میں (مروان بن حکم کے گھر میں) گیا تو انہوں نے چھت پر ایک مصور کو دیکھا جو تصویر بنا رہا تھا، انہوں نے کہا: میں نے رسول اللہ ﷺ سے سنا ہے، آنحضرت ﷺ نے فرمایا: ”(اللہ تعالیٰ ارشاد فرماتا ہے) اس شخص سے بڑھ کر ظالم اور کون ہوگا جو میری مخلوق کی طرح پیدا کرنے چلا ہے اگر اسے یہی گنہمند ہے تو اسے چاہیے کہ ایک دانہ پیدا کرے، ایک چیونٹی پیدا کرے۔“ پھر انہوں نے پانی کا ایک طشت منگوا یا اور اپنے ہاتھ اس میں دھوئے۔ جب بغل دھونے لگے تو میں نے عرض کیا: ابو ہریرہ! کیا (بغل تک دھونے کے بارے میں) تم نے رسول اللہ ﷺ سے کچھ سنا ہے؟ انہوں نے کہا: میں نے جہاں تک زیور پہنا جاسکتا ہے وہاں تک دھویا ہے۔

تشریح: حضرت ابو ہریرہ رضی اللہ عنہ نے گویا اس حدیث سے یہ استنباط کیا جس میں یہ ہے کہ قیامت کے دن میری امت کے لوگ سفید پیشانی، سفید ہاتھ پاؤں وضو کی وجہ سے سفید گئے تو جہاں تک وضو میں اعضا زیادہ دھوئے جائیں گے وہیں تک سفیدی پہنچے گی یا اس آیت سے استنباط کیا: (لَيُحْلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ) (۱۸/الکہف: ۳۱) یعنی جنت میں اہل جنت کو سونے کے کڑے پہنائے جائیں گے۔ حضرت ابو ہریرہ رضی اللہ عنہ کا نام عبدالرحمن بن صخر ہے۔ غزوہ خیبر کے سال اسلام لائے، خدمت نبوی ﷺ میں ہر وقت حاضر رہے۔ مدینہ میں سنہ ۵۹ھ ۷۵ سال وفات پائی۔ ۵۲۷ھ احادیث نبوی ﷺ کے حافظ تھے۔

باب: اگر مورتیں پاؤں کے تلے روندی جائیں تو

بَابُ مَا وُطِيَءَ مِنَ التَّصَاوِيرِ

ان کے رہنے میں کوئی قباحت نہیں ہے

(۵۹۵۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا میں نے عبد الرحمن بن قاسم سے سنا، ان دنوں مدینہ منورہ میں ان سے بڑھ کر عالم فاضل نیک کوئی آدمی نہیں تھا، انہوں نے بیان کیا میں نے اپنے والد (قاسم بن ابی بکر) سے سنا، انہوں نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے سنا کہ رسول کریم ﷺ سفر (غزوہ تبوک) سے تشریف لائے تو میں نے اپنے گھر کے سامان پر ایک پردہ لٹکا دیا تھا، اس پر تصویریں تھیں جب آپ نے دیکھا تو اسے کھینچ کے پھینک دیا اور فرمایا: ”قیامت کے دن سب سے زیادہ سخت عذاب میں وہ لوگ گرفتار ہوں گے جو اللہ کی مخلوق کی طرح خود بھی بناتے ہیں۔“ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر میں نے پھاڑ کر اس پردہ کی ایک یاد تو شک بنالیں۔

۵۹۵۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ يَوْمًا بِالْمَدِينَةِ يَوْمَئِذٍ أَفْضَلُ مِنْهُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَائِيلٌ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ﷺ هَتَكَهُ وَقَالَ: ((أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يَصْأَهُونَ بِخَلْقِ اللَّهِ)). قَالَتْ: فَجَعَلَنَاهُ وَسَادَةً أَوْ وَسَادَتَيْنِ. [راجع: ۵۹۵۴]

[۲۴۷۹] [مسلم: ۵۵۲۸؛ نسائی: ۵۳۷۱]

تشریح: یا ایک یاد دیکھیے بتائے دوسری روایت میں اتنا زیادہ ہے کہ ہم ان پر بیٹھا کرتے تھے۔ مسلم کی روایت میں ہے کہ نبی کریم ﷺ ان پر آرام فرمایا کرتے تھے، باب کا مطلب اسی سے ظاہر ہے۔ حضرت علی بن عبد اللہ مدینی امام بخاری رحمہ اللہ کے استاد محترم حافظ حدیث ہیں۔ امام نسائی رحمہ اللہ نے سچ کہا کہ ان کی پیدائش ہی خدمت حدیث کے لیے ہوئی تھی۔ ذی قعدہ سنہ ۲۳۴ھ میں ہجرت سنہ ۳۷۳ھ سال انتقال فرمایا۔ (رحمہ اللہ)

(۵۹۵۵) ہم سے مسدود نے بیان کیا، کہا ہم سے عبد اللہ بن داؤد نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول کریم ﷺ سفر سے آئے اور میں نے پردہ لٹکا رکھا تھا جس میں تصویریں تھیں، آنحضرت ﷺ نے مجھے اس کے اتار لینے کا حکم دیا تو میں نے اسے اتار لیا۔

۵۹۵۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ هِشَامَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَدِمَ النَّبِيُّ ﷺ مِنْ سَفَرٍ وَعَلَّقْتُ ذُرْنُوكًا فِيهِ تَمَائِيلٌ فَأَمَرَنِي أَنْ أُنْزِعَهُ فَنَزَعْتُهُ. [راجع: ۲۴۷۹]

(۵۹۵۶) میں (عائشہ) اور نبی کریم ﷺ ایک ہی برتن میں غسل جنابت کیا کرتے تھے۔

۵۹۵۶۔ وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ. [راجع: ۲۵۰]

تشریح: اللہ پاک نے میاں بیوی کے متعلق فرمایا: (هُنَّ لِبَاسُ لَكُمْ وَأَنْتُمْ لِبَاسُ لِهِنَّ) (۲/ البقرة: ۱۸۷) وہ تمہارا لباس ہیں اور تم ان کے لباس ہو جب عورت مرد کے اختلاط کی کیفیت یہ ہے تو میاں بیوی کے ایک برتن سے مل کر غسل کر لینا کون سی عجب بات ہے۔

باب: اس شخص کی دلیل جس نے تو شک اور تکلیہ اور

بَابُ مَنْ كَرِهَ الْقُعُودَ عَلَى الصُّورِ

فرش پر جس پر تصویریں بنی ہوئی ہوں بیٹھنا مکروہ

رکھا ہے

تشریح: بظاہر باب کی حدیث اگلی حدیث کے مخالف ہے اور ممکن ہے کہ اگلی حدیث میں جب حضرت عائشہ رضی اللہ عنہا نے اسے پھاڑ کر گدا بنا ڈالا تو تصویریں بھی پھٹ گئی ہوں گی۔ اس لیے نبی کریم ﷺ اس پر بیٹھے ہوں۔ آپ نے انکار نہ فرمایا ہو۔

۵۹۵۷۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ أَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيهَا تَصَاوِيرُ فَقَامَ النَّبِيُّ ﷺ بِالْبَابِ فَلَمْ يَدْخُلْ فَقُلْتُ: أَتُوبُ إِلَى اللَّهِ مِمَّا أَذْنَبْتُ قَالَ: ((مَا هَذِهِ النُّمْرُقَةُ؟)) قُلْتُ: لَتَجْلِسَ عَلَيْهَا وَتَوَسَّدهَا قَالَ: ((إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذِّبُونَ يَوْمَ الْقِيَامَةِ يَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ وَإِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ الصُّورُ)). (راجع: ۲۱۰۵)

(۵۹۵۷) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے، ان سے قاسم بن محمد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ انہوں نے ایک گدا خریدا جس پر تصویریں تھیں۔ رسول اللہ ﷺ (اسے دیکھ کر) دروازے پر کھڑے ہو گئے اور اندر نہیں تشریف لائے۔ میں نے عرض کیا: یا رسول اللہ! میں نے جو غلطی کی ہے اس سے میں اللہ سے معافی چاہتی ہوں۔ آنحضرت ﷺ نے فرمایا: ”یہ گدا کس لیے ہے؟“ میں نے کہا آپ کے بیٹھنے اور اس پر ٹیک لگانے کے لیے ہے۔ آنحضرت ﷺ نے فرمایا: ”ان مورت کے بنانے والوں کو قیامت کے دن عذاب دیا جائے گا اور ان سے کہا جائے گا جو تم نے پیدا کیا اسے زندہ بھی کر کے دکھاؤ اور فرشتے اس گھر میں نہیں داخل ہوتے جس میں مورت ہو۔“

۵۹۵۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ أَبِي طَلْحَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ)). قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُذْنَاهُ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورٌ فَقُلْتُ لِعُبَيْدِ اللَّهِ رِبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ جِئْنَا قَالَ: إِلَّا رَقْمٌ فِي ثَوْبٍ وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو حَدَّثَهُ بُكَيْرٌ حَدَّثَهُ بُسْرٌ حَدَّثَهُ أَبُو طَلْحَةَ عَنِ النَّبِيِّ ﷺ. (راجع: ۱۳۲۲۵)

(۵۹۵۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے بکیر بن سعید نے، ان سے بسر بن سعید نے اور ان سے زید بن خالد رضی اللہ عنہ نے اور ان سے رسول اللہ ﷺ کے صحابی ابو طلحہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”فرشتے اس گھر میں نہیں داخل ہوتے جس میں تصویریں ہوں۔“ بسر نے بیان کیا کہ (اس حدیث کو روایت کرنے کے بعد) پھر زید رضی اللہ عنہ بیمار پڑے تو ہم ان کی مزاج پر سی کے لیے گئے۔ ہم نے دیکھا کہ ان کے دروازے پر ایک پردہ پڑا ہوا ہے جس پر تصویر ہے۔ میں نے ام المومنین میمونہ رضی اللہ عنہا کے ربیب عبد اللہ بن اسود سے کہا: کیا زید بن خالد رضی اللہ عنہ نے اس سے پہلے ایک مرتبہ تصویروں کے متعلق حدیث سنا لی تھی۔ عبید اللہ نے کہا کیا تم نے سنا نہیں تھا، حدیث بیان کرتے ہوئے انہوں نے یہ بھی کہا تھا کہ جو مورت کپڑے میں ہو وہ جائز ہے (بشرطیکہ غیر ذی روح کی ہو) اور عبد اللہ بن وہب نے کہا: انہیں عمرو نے خبر دی (وہ ابن حارث ہیں)، ان سے بکیر نے بیان کیا، ان سے بسر

نے بیان کیا، (ان سے زید نے بیان کیا)، ان سے حضرت ابو طلحہ رضی اللہ عنہ نے بیان کیا اور ان سے نبی کریم ﷺ نے بیان فرمایا (جیسا کہ اوپر مذکور ہوا)۔

تشریح: عبداللہ بن وہب کی روایت باب بدء الخلق میں موصولاً گزر چکی ہے۔ نووی رحمہ اللہ نے کہا احادیث میں جمع کرنا ضروری ہے اس لیے اس حدیث میں جس میں ((الا رقما فی ثوب)) ہے یہ معنی کریں گے کہ کپڑے کی وہ نقش تصویریں جائز ہیں جو غیر ذی روح کی ہوں جیسے درخت وغیرہ بلکہ ذی روح کی تصویر تو مطلقاً جائز ہے خواہ کپڑے یا کاغذ میں منقوش ہو یا مجسم ہو پھر خاص نقش کا استنسا اس کا کوئی معنی نہ ہوگا۔ ابن عربی نے کہا مجسم تصویر ذی روح کی تو بالاقا حرام ہے اور نقش تصویر اور کسی نوٹ کی تصاویر میں چار قول ہیں ایک یہ کہ مطلقاً جائز ہے دوسرے یہ کہ مطلقاً منع ہے اور ذی روح تصویروں کے لیے وہ جس طرح بھی تیار کی جائیں یہی قول رائج ہے۔ تیسرا قول یہ کہ اگر گردن تک کی ہو یا اتنے بدن کی جس سے وہ ذی روح جی نہیں سکتا تو جائز ہے ورنہ نہیں۔ چوتھے یہ کہ اگر فرش یا تکیہ پر ہو جس میں اس کی اہانت ہوتی ہے تو جائز ہے اور اگر معلق ہو (جیسے کہ آج کل نوٹوں بطور برکت و حسن لٹکائے جاتے ہیں) تو یہ گرز جائز نہیں ہے لیکن لڑکیاں جو گڑ یا بنا کر کھیتی ہیں وہ بالاقا درست ہیں۔ (دعیدی)

بَابُ كَرَاهِيَةِ الصَّلَاةِ فِي التَّصَاوِيرِ

۵۹۵۹۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا فَقَالَ لَهَا النَّبِيُّ ﷺ: ((أَمِيطِي عَنِّي فَإِنَّهُ لَا يَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلَاتِي)). [راجع: ۳۷۴]

(۵۹۵۹) ہم سے عمران بن میسرہ نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے عبدالعزیز بن صہیب نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا کے پاس ایک پردہ تھا۔ اسے انہوں نے گھر کے ایک کنارے پر لٹکا دیا تھا، تو نبی کریم ﷺ نے فرمایا: ”یہ پردہ نکال ڈال، اس کی صورت اس نماز میں میرے سامنے آتی ہے اور دل اچاٹ ہوتا ہے۔“

بَابُ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ

۵۹۶۰۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: وَعَدَ النَّبِيُّ ﷺ جِبْرِيلَ قِرَاطٍ عَلَيْهِ حَتَّى اشْتَدَّ عَلَى النَّبِيِّ ﷺ فَخَرَجَ النَّبِيُّ ﷺ فَلَقِيَهُ فَشَكَا إِلَيْهِ مَا وَجَدَ فَقَالَ لَهُ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ. قَالَ أَبُو عَبْدِ اللَّهِ: هُوَ عُمَرُ بْنُ مُحَمَّدٍ

(۵۹۶۰) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے عبداللہ بن وہب نے، کہا مجھ سے عمر بن محمد نے بیان کیا، ان سے سالم نے اور ان سے ان کے والد (ابن عمر رضی اللہ عنہما نے) نے بیان کیا کہ ایک وقت پر جبریل علیہ السلام نے نبی کریم ﷺ کے یہاں آنے کا وعدہ کیا لیکن آنے میں دیر ہوئی۔ وقت پر نہیں آئے تو آنحضرت ﷺ سخت پریشان ہوئے، پھر آپ باہر نکلے تو جبریل علیہ السلام سے ملاقات ہوئی۔ آنحضرت ﷺ نے ان سے شکایت کی تو انہوں نے کہا: ہم (فرشتے) کسی ایسے گھر میں نہیں جاتے جس میں صورت

ابن زید بن عبداللہ بن عمر۔ [راجع: ۳۲۲۷] یا کتاہو۔

تشریح: دوسری روایت میں یوں ہے جب وقت گزر گیا اور حضرت جبریل علیہ السلام آئے تو نبی کریم ﷺ نے فرمایا اللہ کا وعدہ خلاف نہیں ہو سکتا نہ اس کے فرشتوں کا، پھر دیکھا تو چار پائی کے تلے ایک کتے کا پلا پڑا ہوا تھا۔ آپ نے فرمایا اسے عائشہ! یہ پلا کب آیا انہوں نے کہا کہ مجھ کو اللہ کی قسم خبر نہیں آخرا سے وہاں سے نکالا۔

بَابُ مَنْ لَمْ يَدْخُلْ بَيْتًا فِيهِ صُورَةٌ باب: جس گھر میں مور تیں ہوں وہاں نہ جانا

۵۹۶۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا اشْتَرَتْ نَمْرُقَةً فِيهَا تَصَاوِيرُ فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفَتْ فِي وَجْهِهِ الْكَرَاهِيَةَ وَقَالَتْ: يَا رَسُولَ اللَّهِ! أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ مَاذَا أَذْنَبْتُ؟ قَالَ: ((مَا بَالُ هَذِهِ النَّمْرُقَةِ؟)) قَالَتْ: اشْتَرَيْتُهَا لِتَفْعَدَ عَلَيْهَا وَتَوَسَّدَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذِّبُونَ يَوْمَ الْقِيَامَةِ وَيَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ)) وَقَالَ: ((إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ)). [راجع: ۲۱۰۵]

۵۹۶۱ (ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک رحمہ اللہ نے، ان سے نافع نے، ان سے قاسم بن محمد نے اور انہیں نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ انہوں نے ایک گدا خریدا جس میں مور تیں تھیں جب رسول اللہ ﷺ نے اسے دیکھا تو آپ دروازے پر کھڑے ہو گئے اور اندر نہیں آئے۔ میں آپ کے چہرے سے ناراضی پہچان گئی۔ میں نے عرض کیا: یا رسول اللہ! میں اللہ سے اس کے رسول کے سامنے توبہ کرتی ہوں، میں نے کیا غلطی کی ہے؟ آپ نے فرمایا: ”یہ گدا کیسا ہے؟“ میں نے عرض کیا: میں نے ہی اسے خریدا ہے تاکہ آپ اس پر بیٹھیں اور ٹیک لگائیں۔ آنحضرت ﷺ نے فرمایا: ”ان مور توں کے بنانے والوں کو قیامت کے دن عذاب دیا جائے گا اور ان سے کہا جائے گا کہ جو تم نے پیدا کیا ہے اب ان میں جان بھی ڈالو۔“ اور آنحضرت ﷺ نے فرمایا: ”جس گھر میں مورت ہوتی ہے اس میں (رحمت کے) فرشتے نہیں داخل ہوتے۔“

تشریح: باب اور حدیث میں مطابقت ظاہر ہے کہ جاندار چیزوں کی مور توں والے گھر میں داخل نہیں ہوتے۔ بظاہر یہ اس حدیث کے خلاف ہے جس میں یہ ہے کہ حضرت عائشہ رضی اللہ عنہا نے گھر میں ایک پردہ لٹکایا تھا اس میں مور تیں تھیں نبی کریم ﷺ ادھر نماز پڑھ رہے تھے اور تلیق یوں ہو سکتی ہے کہ شاید پردہ پر بے جان چیزوں کی مور تیں ہوں اور باب کی حدیث کا تعلق جاندار کی مور توں سے ہے۔

بَابُ مَنْ لَعَنَ الْمَصُورَ باب: مورت بنانے والے پر لعنت ہونا

۵۹۶۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعْبَةَ عَنْ عَوْنِ بْنِ أَبِي جَحِيفَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الدِّمِّ وَثَمَنِ الْكَلْبِ وَكَسْبِ الْبَغْيِ وَلَعْنِ

۵۹۶۲ (ہم سے محمد بن ثنی نے بیان کیا، کہا مجھ سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عون بن ابی جحیفہ نے اور ان سے ان کے والد (وہب بن عبد اللہ) نے کہ انہوں نے ایک غلام خریدا جو بیچنا لگاتا تھا، پھر فرمایا کہ نبی کریم ﷺ نے خون نکالنے کی اجرت، کتے کی

اَكْبَلَ الرَّبَاَ وَمُوكَلَهُ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ
وَالْمَصُورَ. [راجع: ۲۰۸۶]

قیمت اور رنڈی کی کمائی کھانے سے منع فرمایا ہے اور آپ نے سود لینے والے، دینے والے، گودنے والی، گدوانے والی اور مورت بنانے والے پر لعنت بھیجی ہے۔

بَابُ

بَابُ

۵۹۶۳۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا سَعِيدٌ، قَالَ: سَمِعْتُ النَّضَرَ بْنَ أَنَسٍ بْنِ مَالِكٍ يُحَدِّثُ قَتَادَةَ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُمْ يَسْأَلُونَهُ وَلَا يَذْكُرُ النَّبِيَّ ﷺ حَتَّى سِئِلَ فَقَالَ: سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: ((مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كَلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفَعُ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِعٍ)). [راجع: ۲۲۲۵]

۵۹۶۳) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، انہوں نے کہا: میں نے نصر بن انس سے سنا، وہ قتادہ سے بیان کرتے تھے کہ میں ابن عباس رضی اللہ عنہما کے پاس تھا لوگ ان سے مختلف مسائل پوچھ رہے تھے۔ جب تک ان سے خاص طور سے پوچھا نہ جاتا وہ نبی کریم ﷺ کا حوالہ نہیں دیتے تھے، پھر انہوں نے کہا: میں نے حضرت محمد ﷺ سے سنا ہے، آپ ﷺ نے فرمایا: ”جو شخص دنیا میں مورت بنائے گا قیامت کے دن اس پر زور ڈالا جائے گا کہ اسے وہ زندہ بھی کرے، حالانکہ وہ اسے زندہ نہیں کر سکتا۔“

باب: جانور پر کسی کو اپنے پیچھے بٹھالینا۔

بَابُ الْإِرْتِدَافِ عَلَى الدَّابَّةِ

۵۹۶۴۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى جِمَارٍ عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ فَذَكِيَّةٌ وَأَرْدَفَ أُسَامَةُ وَرَاءَهُ.

۵۹۶۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابو صفوان نے بیان کیا، ان سے یونس بن یزید ابلی نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت اسامہ بن زید رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ ایک گدھے پر سوار ہوئے جس پر ذک کی بنی ہوئی کملی پڑی ہوئی تھی آپ نے حضرت اسامہ رضی اللہ عنہ کو اسی پر اپنے پیچھے بٹھالیا۔

[راجع: ۲۹۸۷]

تشریح: اس میں اشارہ ہے کہ جب آدمی اپنی سواری پر بیٹھے تو گویا وہ سواری کا لباس بن جاتا ہے۔ اگر جانور طاقتور ہو تو دیا تین تک ایک جانور پر سواری کر سکتے ہیں مگر کمزور پر نہیں۔

باب: ایک جانور پر تین آدمیوں کا سوار ہونا

بَابُ الثَّلَاثَةِ عَلَى الدَّابَّةِ

۵۹۶۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ اسْتَقْبَلَتْهُ أُغَيْلِمَةُ بِنْتُ عَبْدِ الْمُطَّلِبِ فَحَمَلَتْ وَاحِدًا بَيْنَ

۵۹۶۵) ہم سے مسدد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، کہا ہم سے خالد حذاء نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مکہ مکرمہ تشریف لائے (فتح مکہ کے موقع پر) تو بنی عبدالمطلب کی اولاد نے (جو مکہ

بَدْيِهِ وَالْآخِرَ خَلْفَهُ. [راجع: ۱۷۹۸] میں تھی) آپ کا استقبال کیا۔ (یہ سب بچے ہی تھے) آپ نے ازراہ محبت

ایک بچے کو اپنے سامنے اور ایک کو اپنے پیچھے بٹھالیا۔

تشریح: اس وقت آپ اونٹ پر سوار تھے جس حدیث میں تین آدمیوں کا ایک سواری پر بیٹھنا منع آیا ہے وہ حدیث ضعیف ہے یا محمول ہے اس حالت پر جب جانور کمزور نہ تھا تو اسے ہونوئی ﷺ نے کہا کہ جب جانور طاقت والا ہو تو اکثر علما کے نزدیک اس پر تین آدمیوں کا سوار ہونا درست ہے جن دو بچوں کو آپ نے سواری پر بٹھایا تھا وہ عباس رضی اللہ عنہ کے بیٹے فضل اور شعم تھے۔

بَابُ حَمْلِ صَاحِبِ الدَّابَّةِ غَيْرِهِ بَيْنَ يَدَيْهِ

باب: جانور کے مالک کا دوسرے کو سواری پر اپنے آگے بٹھانا جائز ہے

وَقَالَ بَعْضُهُمْ: صَاحِبُ الدَّابَّةِ أَحَقُّ بِصَدْرِ الدَّابَّةِ إِلَّا أَنْ يَأْذَنَ لَهُ. بعض نے کہا ہے کہ جانور کے مالک کو جانور پر آگے بیٹھنے کا زیادہ حق ہے۔ البتہ اگر وہ کسی دوسرے کو (آگے بیٹھنے کی) اجازت دے تو جائز ہے۔

۵۹۶۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ ذُكَيْرَ الْأَشْرُ الثَّلَاثَةِ عِنْدَ عِكْرَمَةَ فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: أَنِّي رَسُولُ اللَّهِ ﷺ وَقَدْ حَمَلَ قُثَيْمُ بَيْنَ يَدَيْهِ وَالْفَضْلَ خَلْفَهُ. أَوْ قُثَيْمَ خَلْفَهُ وَالْفَضْلَ بَيْنَ يَدَيْهِ. فَأَيُّهُمْ شَرٌّ أَوْ أَيُّهُمْ أَخِيرٌ؟ [راجع: ۱۷۹۸] ۵۹۶۶) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الوہاب نے، کہا ہم سے ایوب سختیانی نے کہ عکرمہ کے سامنے یہ ذکر آیا کہ تین آدمی جو ایک جانور پر چڑھیں ان میں کون بہت برا ہے۔ انہوں نے بیان کیا کہ ابن عباس رضی اللہ عنہما نے کہا: رسول اللہ ﷺ (مکہ مکرمہ) تشریف لائے تو آپ قثم بن عباس کو اپنی سواری پر آگے اور فضل بن عباس کو پیچھے بٹھائے ہوئے تھے۔ یا قثم پیچھے تھے اور فضل آگے تھے (رضی اللہ عنہما) اب تم ان میں سے کسے برا کہو گے اور کسے اچھا۔

تشریح: یہ کہنا کہ آگے والا برا ہے یا پیچھے والا یہ سب غلط ہے۔ ایک سواری پر تین آدمیوں کو ایک ساتھ بٹھانے کی ممانعت صرف اس وجہ سے ہے کہ جانور پر اس کی طاقت سے زیادہ بوجھ نہ ہو۔ اب یہ حالات پر موقوف ہے کہ کس جانور پر کتنے آدمی بیٹھ سکتے ہیں۔ اگر کوئی جانور ایک شخص کا بھی بوجھ نہیں اٹھا سکتا تو ایک کا بیٹھنا بھی اس پر منع ہے۔

بَابُ [إِرْدَافِ الرَّجُلِ خَلْفَ الرَّجُلِ]

باب: ایک مرد دوسرے مرد کے پیچھے ایک سواری پر بیٹھ سکتا ہے

۵۹۶۷۔ حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَيْنَا أَنَا وَرَدِيفُ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ فَقَالَ: ((مَا مُعَاذُ)) قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ

۵۹۶۷) ہم سے ہذیفہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا، ان سے حضرت معاذ بن جبل رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی سواری پر آپ کے پیچھے بیٹھا ہوا تھا میرے اور آنحضرت ﷺ کے درمیان کجادہ کی کچھلی لکڑی کے سوا اور کوئی چیز حائل

نہیں تھی۔ اس حالت میں آنحضرت ﷺ نے فرمایا: ”یا معاذا!“ میں نے عرض کیا: یا رسول اللہ! حاضر ہوں، آپ کی اطاعت اور فرمانبرداری کے لیے تیار ہوں۔ پھر آپ ﷺ تھوڑی دیر تک چلتے رہے۔ اس کے بعد فرمایا: ”یا معاذا!“ میں نے عرض کیا: یا رسول اللہ! حاضر ہوں آپ کی اطاعت کے لیے تیار ہوں۔ پھر آپ ﷺ تھوڑی دیر چلتے رہے اس کے بعد فرمایا: ”یا معاذا!“ میں نے عرض کیا: حاضر ہوں، یا رسول اللہ! آپ کی اطاعت کے لیے تیار ہوں۔ اس کے بعد آنحضرت ﷺ نے فرمایا: ”تمہیں معلوم ہے اللہ کے اپنے بندوں پر کیا حق ہیں؟“ میں نے عرض کیا: اللہ اور اس کے رسول ہی کو زیادہ علم ہے۔ آپ ﷺ نے فرمایا: ”اللہ تعالیٰ کے بندوں پر حق یہ ہیں کہ بندے خالص اس کی ہی عبادت کریں اور اس کے ساتھ کسی کو شریک نہ بنائیں۔“ پھر آپ ﷺ تھوڑی دیر چلتے رہے۔ اس کے بعد فرمایا: ”اے معاذ بن جبل!“ میں نے عرض کیا: حاضر ہوں یا رسول اللہ! آپ کی اطاعت کے لیے تیار ہوں۔ آنحضرت ﷺ نے فرمایا: ”تمہیں معلوم ہے بندوں کا اللہ پر کیا حق ہے؟ جب کہ وہ یہ کام کر لیں۔“ میں نے عرض کیا: اللہ اور اس کے رسول کو زیادہ علم ہے۔ فرمایا: ”پھر بندوں کا اللہ پر حق ہے کہ وہ انہیں عذاب نہ کرے۔“

وَسَعَدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: ((يَا مُعَاذُ بَنُ جَبَلٍ!)) قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعَدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: ((يَا مُعَاذُ بَنُ جَبَلٍ!)) قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعَدَيْكَ قَالَ: ((هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا)) ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: ((يَا مُعَاذُ بَنُ جَبَلٍ!)) قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعَدَيْكَ قَالَ: ((هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ)).

[راجع: ۲۸۵۶] [مسلم: ۱۴۳]

تشریح: حق سے سنت اللہ مراد ہے یعنی اللہ نے یہی قانون بنادیا ہے کہ اہل توحید بخشے جائیں خواہ جلد یا بدیر اور اہل شرک داخل جہنم کئے جائیں اور اس میں ہمیشہ ہمیشہ جلتے رہیں۔ اس لیے مشرکین پر جنت قطعاً حرام کر دی گئی ہے کتنے نام نہاد مسلمان بھی افعال شرکیہ میں گرفتار ہیں وہ بھی اسی قانون کے تحت ہوں گے۔

باب: جانور پر عورت کا مرد کے پیچھے بیٹھنا جائز ہے

(۵۹۶۸) ہم سے حسن بن محمد بن صباح نے بیان کیا، کہا ہم سے یحییٰ بن عباد نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے یحییٰ بن ابی اسحاق نے خبر دی، کہا میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ خیبر سے واپس آرہے تھے اور میں حضرت ابوطحہ رضی اللہ عنہ کی سواری پر آپ کے پیچھے بیٹھا ہوا تھا اور وہ چل رہے تھے۔ رسول اللہ ﷺ کی بیویوں میں سے حضرت صفیہ آپ کی سواری پر آپ کے

بَابُ إِرْدَافِ الْمَرْأَةِ خَلْفَ الرَّجُلِ

۵۹۶۸۔ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ صَبَّاحٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبَادٍ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ خَيْبَرَ وَإِنِّي لَرَدِيفُ أَبِي طَلْحَةَ وَهُوَ يَسِيرُ وَيَعْصُ نِسَاءَ رَسُولِ اللَّهِ ﷺ رَدِيفُ

رَسُولُ اللَّهِ ﷺ إِذْ عَثَرَتِ النَّاقَةُ فَقُلْتُ: الْمَرْأَةُ فَتَزَلْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهَا أُمُّكُمْ)) فَسَدَدْتُ الرَّحْلَ وَرَكِبَ رَسُولُ اللَّهِ ﷺ فَلَمَّا دَنَا أَوْ رَأَى الْمَدِينَةَ قَالَ: ((أَيُّونَ تَأْيُوتُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ))

پیچھے تھیں کہ اچانک اونٹنی نے ٹھوکر کھائی، میں نے کہا: عورت کی خبر گیری کرو پھر میں اتر پڑا۔ رسول اللہ ﷺ نے فرمایا: ”یہ تمہاری ماں ہیں۔“ پھر میں نے کجاوہ مضبوط باندھا اور رسول اللہ ﷺ سوار ہو گئے، پھر جب مدینہ منورہ کے قریب ہوئے یا (راوی نے بیان کیا کہ) مدینہ منورہ دیکھا تو فرمایا: ”ہم واپس ہونے والے ہیں اللہ تعالیٰ کی طرف رجوع ہونے کرنے ہیں، اسی کی عبادت کرنے والے ہیں، اپنے مالک کی تعریف کرنے والے ہیں۔“

[راجع: ۳۷۱]

بَابُ الْإِسْتِلْقَاءِ وَوَضْعِ الرَّجْلِ عَلَى الْأُخْرَى

باب: چت لیٹ کر ایک پاؤں کا دوسرے پاؤں پر رکھنا

تشریح: بعض نے اسے مکروہ سمجھا ہے امام بخاری رحمہ اللہ نے یہ باب لا کر ان کا رد کیا ہے۔ اور مخالفت کی حدیث جو صحیح مسلم میں ہے، وہ منسوخ ہے۔

۵۹۶۹۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَيَّادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ يَضْطَجِعُ فِي الْمَسْجِدِ رَافِعًا إِيَّاهُ رِجْلَيْهِ عَلَى الْأُخْرَى. [راجع: ۴۷۵]

(۵۹۶۹) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے عباد بن تمیم نے، ان سے ان کے چچا (عبداللہ بن زید انصاری رضی اللہ عنہ) نے کہ انہوں نے رسول اللہ ﷺ کو مسجد میں (چت) لیٹے ہوئے دیکھا کہ آپ ایک پاؤں کو دوسرے پاؤں پر اٹھا کر رکھے ہوئے تھے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْأَدَبِ

آداب و اخلاق کا بیان

تشریح: لوگوں کے ساتھ حسن معاشرت اور آداب کے طریقے مراد ہیں۔

بَابُ [الْبِرِّ وَالصَّلَةِ] باب: احسان اور رشتہ ناطہ پروری کی فضیلت

قَوْلِهِ: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا﴾ اور اللہ پاک نے (سورہ لقمان اور احقاف وغیرہ) میں فرمایا: ”کہ ہم نے انسان کو اس کے والدین کے ساتھ نیک سلوک کرنے کا حکم دیا ہے۔“ [العنکبوت: ۸]

تشریح: قرآن مجید کی ایسی بہت سی آیات ہیں جن میں عبادت الہی کے ساتھ والدین کے ساتھ بھی نیک سلوک کرنے کا حکم فرمایا گیا ہے جس کا مطلب یہ ہے کہ اللہ کے بعد بندوں میں سب سے بڑا حق والدین کا ہے جنت کو والدین کے قدموں کے تلے بتایا گیا ہے اور والدین کو ستانا، ان کی نافرمانی کرنا، ان کی خدمت سے جی چرانا گناہ کبیرہ ہے۔ رسول کریم ﷺ نے اپنے وصیت نامے میں جو آپ نے حضرت معاذ بن جبل رضی اللہ عنہ کو فرمایا تھا اور خاص طور پر حکم دیا تھا کہ ”ولا تعفن والدیک وان امراک ان تخرج من اهلك ومالك۔“ اور ماں باپ کی نافرمانی نہ کرو اگر چہ وہ تم کو تمہارے اہل و عیال سے یا تمہارے مال سے تم کو جدا کر دیں۔

۵۹۷۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ الْوَلِيدُ بْنُ عِزَارٍ، أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ: أَخْبَرَنَا صَاحِبُ هَذِهِ الدَّارِ وَأَوْمَأَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: ((الصَّلَاةُ عَلَى وَفْتِهَا)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((بِرُّ الْوَالِدَيْنِ)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((الْجِهَادُ فِي سَبِيلِ اللَّهِ)) قَالَ: حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَرْذَنَهُ لَزَادَنِي. [راجع: ۱۵۲۷]

۵۹۷۰) ہم سے ابو ولید ہشام نے بیان کیا، کہا ہم سے شعبہ نے، انہوں نے کہا کہ مجھے ولید بن عیزار نے خبر دی، کہا میں نے ابو عمرو شیبانی سے سنا، کہا ہمیں اس گھر والے نے خبر دی اور انہوں نے اپنے ہاتھ سے عبد اللہ بن مسعود رضی اللہ عنہ کے گھر کی طرف اشارہ کیا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے پوچھا: اللہ تعالیٰ کے نزدیک کون سا عمل سب سے زیادہ پسند ہے؟ آپ نے فرمایا: ”وقت پر نماز پڑھنا۔“ پوچھا: پھر کون سا؟ فرمایا: ”والدین کے ساتھ اچھا سلوک کرنا۔“ پوچھا: پھر کون سا؟ فرمایا: ”اللہ کے راستے میں جہاد کرنا۔“ عبد اللہ رضی اللہ عنہ نے بیان کیا کہ آنحضرت ﷺ نے مجھ سے ان کاموں کے متعلق بیان کیا اور اگر میں اسی طرح سوال کرتا رہتا تو آپ جواب دیتے رہتے۔

بَابُ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ رِشْتَةِ الْوَالِدَيْنِ میں اچھے سلوک کا سب سے

الصُّحْبَةُ

زیادہ حق دار کون ہے؟

(۵۹۷۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے عمارہ بن القعقاع بن شبرمہ نے، ان سے ابو زرعہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک صحابی رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! میرے اچھے سلوک کا سب سے زیادہ حقدار کون ہے؟ فرمایا: ”تمہاری ماں ہے۔“ پوچھا: اس کے بعد کون ہے؟ فرمایا: ”تمہاری ماں ہے۔“ انہوں نے پھر پوچھا: اس کے بعد کون؟ آپ ﷺ نے فرمایا: ”تمہاری ماں ہے۔“ انہوں نے پوچھا: اس کے بعد کون ہے؟ آنحضرت ﷺ نے فرمایا: ”پھر تمہارا باپ ہے۔“ ابن شبرمہ اور یحییٰ بن ایوب نے بیان کیا، کہا ہم سے ابو زرعہ نے اسی کے مطابق بیان کیا۔

۵۹۷۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ عَنْ عَمَارَةَ بْنِ الْقُعْقَاعِ بْنِ شُبْرَمَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ بِحَسَنِ صِحَابَتِي؟ قَالَ: ((أُمُّكَ)) قَالَ: ثُمَّ مَنْ؟ قَالَ: ((ثُمَّ أُمُّكَ)) قَالَ: ثُمَّ مَنْ؟ قَالَ: ((ثُمَّ أُمُّكَ)) قَالَ: ثُمَّ مَنْ؟ قَالَ: ((ثُمَّ أَبُوكَ)) وَقَالَ ابْنُ شُبْرَمَةَ: وَيَحْيَى بْنُ أَيُّوبَ حَدَّثَنَا أَبُو زُرْعَةَ مِثْلَهُ [مسلم: ۶۵۰۰، ۶۵۰۱، ۶۵۰۲، ابن ماجہ: ۲۷۰۶]

تشریح: معلوم ہوا کہ ماں کا درجہ باپ سے تین حصہ زیادہ ہے کیونکہ صنف نازک ہے، اسے اپنے جوان بیٹے کا بڑا سہارا ہے لہذا وہ بہت ہی بڑا حق رکھتی ہے۔

باب: والدین کی اجازت کے بغیر کسی کو جہاد کے لیے نہ جانا چاہیے

بَابُ: لَا يُجَاهِدُ إِلَّا بِإِذْنِ الْآبَوَيْنِ

(۵۹۷۲) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان اور شعبہ نے بیان کیا کہ ہم سے حبیب بن ابی ثابت نے بیان کیا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں حبیب نے، انہیں ابو عباس نے اور ان سے عبد اللہ بن عمرو نے بیان کیا کہ ایک صحابی نے نبی کریم ﷺ سے پوچھا: کیا میں بھی جہاد میں شریک ہو جاؤں۔ آنحضرت ﷺ نے دریافت فرمایا: ”تمہارے ماں باپ موجود ہیں؟“ انہوں نے کہا کہ ہاں موجود ہیں۔ آنحضرت ﷺ نے فرمایا: ”پھر انہی میں جہاد کرو۔“

۵۹۷۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ وَشُعْبَةَ، قَالَا: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ عَنْ حَبِيبٍ عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ أَجَاهِدُ قَالَ: ((لَكَ أَبَوَانِ؟)) قَالَ: نَعَمْ قَالَ: ((فَفِيهِمَا فَجَاهِدْ)). [راجع: ۳۰۰۴]

تشریح: یعنی انہیں کی خدمت میں کوشش کرتے رہو تم کو اس سے جہاد کا ثواب ملے گا۔ مراد وہی جہاد ہے جو فرض کفایہ ہے کیونکہ فرض کفایہ دوسرے لوگوں کے ادا کرنے سے ادا ہو جائے گا مگر اس کے ماں باپ کی خدمت اس کے سوا کون کرے گا۔ اگر جہاد فرض عین ہو جائے تو اس وقت والدین کی اجازت ضروری نہیں ہے۔

بَابُ: لَا يَسُبُّ الرَّجُلُ وَالِدَيْهِ

باب: کوئی شخص اپنے ماں باپ کو گالی گلوچ نہ دے

تشریح: یعنی گالی نہ دلوائے کہ وہ کسی کے ماں باپ کو گالی دے اور اس کے جواب میں اپنے ماں باپ کو گالی نہ دے۔

۵۹۷۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالِدَيْهِ)). قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يُلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: ((يَسُبُّ الرَّجُلُ أَبَا الْوَجَلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ)). [مسلم: ۲۶۳،

(۵۹۷۳) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے حمید بن عبد الرحمن نے اور ان سے حضرت عبد اللہ بن عمرو رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”یقیناً سب سے بڑے گناہوں میں سے ہے کہ کوئی شخص اپنے والدین پر لعنت بھیجے۔“ پوچھا گیا: یا رسول اللہ! کوئی شخص اپنے ہی والدین پر کیسے لعنت بھیجے گا؟ آنحضرت ﷺ نے فرمایا: ”وہ شخص دوسرے کے باپ کو برا بھلا کہے گا تو دوسرا بھی اس کے باپ کو برا بھلا کہے گا اور وہ دوسرے کی ماں کو برا بھلا کہے گا تو وہ اس کی ماں کو برا بھلا کہے گا۔“

۲۶۴؛ ابوداؤد: ۵۱۳۱؛ ترمذی: ۹۱۰۲]

بَابُ إِبْجَابَةِ دُعَاءِ مَنْ بَرَّ وَالِدَيْهِ

باب: جس شخص نے اپنے والدین کے ساتھ نیک

سلوک کیا اس کی دعا قبول ہوتی ہے

تشریح: بندہ بولے زیر گردوں کو گوی میری سنے

ہے یہ گنبد کی صدا جیسی کہے دیسی سنے

۵۹۷۴۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُثْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ فَأَنْحَطَتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَأُطْبِقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً فَأَدْعُوا اللَّهَ بِهَا لَعَلَّه يَفْرُجُهَا فَقَالَ أَحَدُهُم: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَلِي صَبِيَّةٌ صَغَارٌ كُنْتُ أَرْعَى عَلَيْهِمْ فَإِذَا رَحْتُ عَلَيْهِمْ

(۵۹۷۴) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم بن عقبہ نے بیان کیا، کہا مجھے نافع نے خبر دی، انہیں حضرت ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”تین آدمی چل رہے تھے کہ بارش نے انہیں آلیا اور انہوں نے مڑ کر پہاڑ کی غار میں پناہ لی، اس کے بعد ان کے غار کے منہ پر پہاڑ کی ایک چٹان گری اور اس کا منہ بند ہو گیا۔ اب بعض نے بعض سے کہا کہ تم نے جو نیک کام کیے ہیں ان میں ایسے کام کو دھیان میں لاؤ جو تم نے خالص اللہ کے لیے کیا ہو، تاکہ اللہ سے اس کے ذریعہ دعا کرو ممکن ہے وہ غار کو کھول دے۔ اس پر ان میں سے ایک نے کہا: اے اللہ! میرے والدین بہت بوڑھے تھے اور میرے چھوٹے چھوٹے بچے بھی تھے۔ میں ان کے لیے بکریاں چراتا تھا اور واپس آ کر دودھ نکالتا تو سب سے پہلے اپنے والدین کو پلاتا تھا اپنے بچوں سے بھی پہلے۔ ایک دن

چارے کی تلاش نے مجھے بہت دور لے جا ڈالا، چنانچہ میں رات گئے واپس آیا۔ میں نے دیکھا کہ میرے والدین سوچکے ہیں۔ میں نے معمول کے مطابق دودھ نکالا، پھر میں دوہا ہوا دودھ لے کر آیا اور ان کے سر ہانے کھڑا ہو گیا میں یہ گوارا نہیں کر سکتا تھا کہ انہیں سونے میں جگاؤں اور یہ بھی مجھ سے نہیں ہو سکتا تھا کہ والدین سے پہلے بچوں کو پلاؤں۔ بچے بھوک سے میرے قدموں پر لوٹ رہے تھے اور اسی کشاکش میں صبح ہو گئی۔ پس اے اللہ! اگر تیرے علم میں بھی یہ کام میں نے صرف تیری رضا حاصل کرنے کے لیے کیا تھا تو ہمارے لیے کشادگی پیدا کر دے کہ ہم آسمان دیکھ سکیں۔ اللہ تعالیٰ نے (دعا قبول کی اور) ان کے لیے اتنی کشادگی پیدا کر دی کہ وہ آسمان دیکھ سکتے تھے۔ دوسرے شخص نے کہا: اے اللہ! میری ایک بچا زاد بہن تھی اور میں اس سے محبت کرتا تھا، ایسی شدید محبت جو ایک مرد ایک عورت سے کر سکتا ہے۔ میں نے اس سے اسے مانگا تو اس نے انکار کیا اور صرف اس شرط پر راضی ہوئی کہ میں اسے سو دینار دوں۔ میں نے دوڑ دھوپ کی اور سو دینار جمع کر لایا، پھر اس کے پاس انہیں لے کر گیا، پھر جب میں اس کے دونوں پاؤں کے درمیان بیٹھ گیا تو اس نے کہا: اے اللہ کے بندے! اللہ سے ڈر اور مہر کو مت توڑ۔ میں یہ سن کر کھڑا ہو گیا (اور زنا سے باز رہا) پس اگر تیرے علم میں بھی میں نے یہ کام تیری رضا و خوشنودی حاصل کرنے کے لیے کیا تھا تو ہمارے لیے کچھ اور کشادگی (چنان کو ہٹا کر) پیدا کر دے۔ چنانچہ ان کے لیے تھوڑی سی اور کشادگی ہو گئی۔ تیسرے شخص نے کہا: اے اللہ! میں نے ایک مزدور ایک فرق چاول کی مزدوری پر رکھا اس نے اپنا کام پورا کر کے کہا کہ میری مزدوری دو۔ میں نے اس کی مزدوری دے دی لیکن وہ چھوڑ کر چلا گیا اور اس کے ساتھ بے توجہی کی۔ میں اس کے اس بچے ہوئے دھان کو بوتارہا اور اس طرح میں نے اس سے ایک گائے اور اس کا چرواہا کر لیا (پھر جب وہ آیا تو) میں نے اس سے کہا یہ گائے اور چرواہا لے جاؤ۔ اس نے کہا: اللہ سے ڈرو اور میرے ساتھ مذاق نہ کرو۔ میں نے کہا: میں تمہارے ساتھ مذاق نہیں کرتا۔ اس گائے اور چرواہے کو لے جاؤ۔

فَحَلَبْتُ بَدَأْتُ بِوَالِدَيَّ أَسْفِيَهُمَا قَبْلَ وَلَدَيَّ
وَأَنَّهُ نَأَى بِي الشَّجَرُ فَمَا أَتَيْتُ حَتَّى أُمْسَيْتُ
فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ
فَجَنِبْتُ بِالْحَلَابِ فَقُمْتُ عِنْدَ رُؤُوسِهِمَا أَكْرَهُ
أَنْ أَرْقُظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أَبْذَأَ
بِالصَّبِيَةِ قَبْلَهُمَا وَالصَّبِيَةُ يَتَضَاعَوْنَ عِنْدَ
قَدَمَيَّ فَلَمْ يَزَلْ ذَلِكَ ذَائِبِي وَذَائِبُهُمْ حَتَّى طَلَعَ
الْفَجْرُ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ
ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا فُرْجَةً نَرَى مِنْهَا
السَّمَاءَ فَفَرَجَ اللَّهُ لَهُمْ حَتَّى يَرَوْنَ مِنْهَا
السَّمَاءَ . وَقَالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ
عَمَّ أَحْبَبْتُهَا كَأَشَدَّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ
فَطَلَبْتُ إِلَيْهَا نَفْسَهَا فَأَبَتْ حَتَّى آتَيْتُهَا بِمِائَةِ
دِينَارٍ فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ
فَلَقَيْتُهَا بِهَا فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا
عَبْدَ اللَّهِ! اتَّقِ اللَّهَ وَلَا تَفْتَحِ الْخَاتَمَ فَقُمْتُ
عَنْهَا اللَّهُمَّ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ
ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فَفَرَجَ
لَهُمْ فُرْجَةً . وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ
اسْتَأْجَرْتُ أَحَبِيرًا بِفَرَقِ ارَّزٍّ فَلَمَّا قَضَى عَمَلَهُ
قَالَ: أَعْطِنِي حَقِّي فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ
وَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ
مِنْهُ بَقَرًا وَرَاعِيَهَا فَجَاءَ بِي فَقَالَ: اتَّقِ اللَّهَ وَلَا
تَظْلِمْنِي وَأَعْطِنِي حَقِّي فَقُلْتُ: أَذْهَبَ إِلَيَّ
بِلَكَ الْبَقَرِ وَرَاعِيَهَا فَقَالَ: اتَّقِ اللَّهَ وَلَا تَهْزَأْ
بِي فَقُلْتُ: إِنِّي لَا أَهْزَأُ بِكَ فَخَذَ ذَلِكَ الْبَقَرُ

وَرَأَعِيَهَا فَأَخَذَهُ فَأَنْطَلَقَ بِهَا فَإِنْ كُنْتَ تَعْلَمُ
أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَأَفْرُجْ مَا
بَقِيَ فَفَرِّجَ اللَّهُ عَنْهُمْ)). [راجع: ۲۲۱۵]

چنانچہ وہ انہیں لے کر چلا گیا۔ پس اگر تیرے علم میں بھی میں نے یہ کام تیری
رضا و خوشنودی حاصل کرنے کے لیے کیا تھا تو (چنان کی وجہ سے غار سے
نکلنے میں) جو رکاوٹ باقی رہ گئی ہے اسے بھی کھول دے۔ چنانچہ اللہ تعالیٰ
نے ان کے لیے پوری طرح کشادگی کر دی جس سے وہ باہر آ گئے۔

تشریح: اس حدیث سے نیک کاموں کو بوقت دعا بطور وسیلہ پیش کرنا جائز ثابت ہوا۔ آیت: ﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾ (۵/ المائدہ: ۳۵) کا یہی
مطلب ہے نیک لوگوں کا وسیلہ یہ ہے کہ وہ زندہ ہوں تو ان سے دعا کرائی جائے، مردوں کا وسیلہ بالکل بے ثبوت چیز ہے جس سے پرہیز کرنا فرض ہے۔

بَابُ: عُقُوقُ الْوَالِدَيْنِ مِنَ الْكَبَائِرِ

باب: والدین کی نافرمانی بہت ہی بڑے گناہوں میں سے ہے

قَالَ ابْنُ عَمْرٍو عَنْ النَّبِيِّ ﷺ: حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنِ الْمُسَيْبِ عَنْ وَرَّادٍ عَنِ الْمَغِيرَةِ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمّهَاتِ وَمَنْعًا وَهَاتِ وَوَادَّ النَّبَاتِ وَنَكْرَةَ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِصَاعَةَ الْمَالِ)). [راجع: ۸۴۴]

عبداللہ بن عمرو رضی اللہ عنہما نے اسے نبی کریم ﷺ سے روایت کیا ہے۔

(۵۹۷۵) ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے منصور نے، ان سے مسیب نے، ان سے وراذ نے اور ان سے حضرت مغیرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ نے تم پر ماں کی نافرمانی حرام قرار دی ہے اور (والدین کے حقوق) نہ دینا اور ناحق ان سے مطالبات کرنا بھی حرام قرار دیا ہے، لڑکیوں کو زندہ دفن کرنا (بھی حرام قرار دیا ہے) اور قیل وقال (فضول باتیں) کثرت سوال اور مال کی بربادی کو بھی ناپسند کیا ہے۔“

۵۹۷۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدُ الْوَابِطِيُّ عَنِ الْجَرِيرِيِّ عَنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلَا أُبَيِّنُ لَكُمْ الْكَبَائِرَ؟)) قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: ((الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ)) وَكَانَ مَجْنُنًا فَجَلَسَ فَقَالَ: ((أَلَا وَقَوْلُ الزُّوْرِ وَشَهَادَةُ الزُّوْرِ)) مَرَّتَيْنِ فَمَا زَالَ يَقُولُهَا حَتَّى قُلْتُ: لَا يَسْكُتُ. [راجع: ۲۶۵۴]

(۵۹۷۶) مجھ سے اسحاق بن شاپین واسطی نے بیان کیا، کہا ہم سے خالد واسطی نے بیان کیا، ان سے جریری نے، ان سے عبدالرحمن بن ابی بکرہ نے اور ان سے ان کے والد نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کیا میں تمہیں سب سے بڑا گناہ نہ بتاؤں؟“ ہم نے عرض کیا: ضرور بتائیں یا رسول اللہ! آنحضرت ﷺ نے فرمایا: ”اللہ کے ساتھ شرک کرنا اور والدین کی نافرمانی کرنا۔“ آنحضرت ﷺ اس وقت ٹیک لگائے ہوئے تھے اب آپ سیدھے بیٹھ گئے اور فرمایا: ”آگاہ ہو جاؤ! جھوٹی بات بھی اور جھوٹی گواہی بھی (سب سے بڑے گناہ ہیں) آگاہ ہو جاؤ! جھوٹی بات بھی اور جھوٹی گواہی بھی۔“ آنحضرت ﷺ اسے مسلسل دہراتے رہے یہاں تک کہ میں نے سوچا کہ آپ ﷺ خاموش نہیں ہوں گے۔

۵۹۷۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْكَبَائِرَ - أَوْ سُئِلَ عَنِ الْكَبَائِرِ - فَقَالَ: «الشُّرْكُ بِاللَّهِ وَكُلُّ النَّفْسِ وَغُفُوقُ الْوَالِدَيْنِ». فَقَالَ: «(أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ)» قَالَ: «(قَوْلُ الزُّوْرِ)» أَوْ قَالَ: «(شَهَادَةُ الزُّوْرِ)» قَالَ شُعْبَةُ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: «(شَهَادَةُ الزُّوْرِ)». [راجع: ۲۶۵۳]

(۵۹۷۷) مجھ سے محمد بن ولید نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، انہوں نے کہا: ہم سے شعبہ نے بیان کیا، انہوں نے کہا: مجھ سے عید اللہ بن ابی بکر نے بیان کیا، انہوں نے کہا: میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے کبار کا ذکر کیا یا (انہوں نے کہا کہ) آپ ﷺ سے کبار کے متعلق پوچھا گیا: تو آنحضرت ﷺ نے فرمایا: ”اللہ کے ساتھ شرک کرنا، کسی کی (ناحق) جان لینا، والدین کی نافرمانی کرنا۔“ پھر فرمایا: ”کیا میں تمہیں سب سے بڑا گناہ نہ بتا دوں؟“ فرمایا: ”جھوٹی بات۔“ یا فرمایا: ”جھوٹی شہادت۔“ (سب سے بڑا گناہ ہے) شعبہ نے بیان کیا کہ میرا غالب گمان یہ ہے کہ آنحضرت ﷺ نے ”جھوٹی گواہی“ فرمایا تھا۔

بَابُ صَلَاةِ الْوَالِدِ الْمُشْرِكِ نیک سلوک کرنا

۵۹۷۸۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَخْبَرَنِي أَبِي، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ أَنَسٍ، بِنْتُ أَبِي بَكْرٍ، قَالَتْ: أَتَنَّبِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ ﷺ فَسَأَلْتُ النَّبِيَّ ﷺ أَصْلُهَا قَالَ: «نَعَمْ». قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: «لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ»

(۵۹۷۸) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا مجھے میرے والد نے خبر دی، انہیں اسماء بنت ابی بکر رضی اللہ عنہا نے خبر دی کہ میری والدہ نبی کریم ﷺ کے زمانہ میں میرے پاس آئیں، وہ اسلام سے منکر تھیں۔ میں نے نبی اکرم ﷺ سے پوچھا: ”کیا میں اس کے ساتھ صلح رحمی کر سکتی ہوں؟“ آنحضرت ﷺ نے فرمایا: ”ہاں!“ اس کے بعد اللہ تعالیٰ نے یہ آیت نازل کی ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾ یعنی ”اللہ پاک تم کو ان لوگوں کے ساتھ نیک سلوک کرنے سے منع نہیں کرتا جو تم سے ہمارے دین کے متعلق کوئی لڑائی جھگڑا نہیں کرتے۔“

[راجع: ۲۶۲۰]

تشریح: یہ قرآن پاک کی وہ زبردست آیت کریمہ ہے جو مسلمانوں اور غیر مسلمانوں کے باہمی تعلقات کو جوڑتی ہے اور باہمی جھگڑوں کو کالعدم قرار دیتی ہے۔ مسلمانوں کی جنگ جارحانہ نہیں بلکہ صرف مدافعتی ہوتی ہے۔ صاف ارشاد باری ہے: ﴿وَأَنْ جُنُحُوا لِلْإِسْلَامِ فَاجْتَنِبْهَا﴾ (۸/الأنفال: ۶۱) اگر تمہارے مخالفین تم سے بجائے جنگ کے صلح کے خواہاں ہوں تو تم بھی فوراً صلح کے لیے جھک جاؤ کیونکہ اللہ کے ہاں جنگ بہر حال ناپسند ہے۔

بَابُ صَلَاةِ الْمَرْأَةِ أُمِّهَا وَلَهَا باب: اگر خاوند والی مسلمان عورت اپنی کافر ماں

زَوْج

کے ساتھ نیک سلوک کرے

۵۹۷۹۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي هِشَامٌ عَنْ عُرْوَةَ عَنْ أَسْمَاءَ، قَالَتْ: قَدِمْتُ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ وَمُذَنَّبَةٌ إِذْ عَاهَدُوا النَّبِيَّ ﷺ مَعَ أَبِيهَا فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ؟ قَالَ: ((نَعَمْ صِلِي أُمَّكِ)). [راجع: ۲۶۲۰]

(۵۹۷۹) اور لیث نے بیان کیا کہ مجھ سے ہشام نے بیان کیا، ان سے عروہ نے اور ان سے حضرت اسماء رضی اللہ عنہا نے بیان کیا کہ میری والدہ مشرکہ تھیں وہ نبی کریم ﷺ کے قریش کے ساتھ صلح کے زمانہ میں اپنے والد کے ساتھ (مدینہ منورہ) آئیں۔ میں نے نبی اکرم ﷺ سے پوچھا: میری والدہ آئی ہیں اور وہ اسلام سے الگ ہیں (کیا میں ان کے ساتھ صلہ رحمی کر سکتی ہوں؟) آنحضرت ﷺ نے فرمایا: ”ہاں! اپنی والدہ کے ساتھ صلہ رحمی کرو۔“

۵۹۸۰۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سَفْيَانَ أَخْبَرَهُ أَنَّ هِرْقَلَ أَرْسَلَ إِلَيْهِ فَقَالَ: يَعْني النَّبِيَّ ﷺ يَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقَةِ وَالْعَفَافِ وَالصَّلَةِ. [راجع: ۵۱، ۷]

(۵۹۸۰) ہم سے یحییٰ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبد اللہ بن عبد اللہ نے اور انہیں حضرت عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی اور انہیں ابو سفیان رضی اللہ عنہ نے خبر دی کہ ہرقل نے انہیں بلا بھیجا تو انہوں نے بتایا کہ وہ یعنی نبی کریم ﷺ ہمیں نماز، صدقہ، پاک دامنی اور صلہ رحمی کا حکم فرماتے ہیں۔

باب: کافر و مشرک بھائی کے ساتھ اچھا سلوک کرنا

۵۹۸۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: رَأَى عُمَرُ حُلَّةَ سَيِّرَاءَ تَبَاعُ فَقَالَ: يَا رَسُولَ اللَّهِ! ابْتَغِ هَذِهِ وَابْتَسْهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوُفُودُ قَالَ: ((إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ)). فَأَتَى النَّبِيَّ ﷺ مِنْهَا بِحُلَّةٍ فَأَرْسَلَ إِلَى عُمَرَ بِحُلَّةٍ فَقَالَ: كَيْفَ ابْتَسَهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ قَالَ: ((إِنِّي لَمْ أُعْطِكُمَا لِتَلْبَسَهَا وَلَكِنْ تَبِيعَهَا أَوْ تَكْسُوَهَا)). فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخِي لَهُ مِنْ أَهْلِ مَكَّةَ

(۵۹۸۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد العزیز بن مسلم نے بیان کیا، کہا ہم سے عبد اللہ بن دینار نے بیان کیا، کہا میں نے سیراء کے عمر رضی اللہ عنہما سے سیراء کا (ایک ریشمی) حلہ دیکھا تو عرض کیا: یا رسول اللہ! آپ اسے خرید لیں اور جمعہ کے دن اور جب آپ کے پاس وفود آئیں تو اسے پہنا کریں۔ آنحضرت ﷺ نے فرمایا: ”اسے تو وہی پہن سکتا ہے جس کا (آخرت میں) کوئی حصہ نہ ہو۔“ اس کے بعد نبی ﷺ کے پاس اسی قسم کے کئی حلے آئے تو آنحضرت ﷺ نے اس میں سے ایک حلہ عمر رضی اللہ عنہ کے لیے بھیجا۔ عمر رضی اللہ عنہ نے عرض کیا: میں اسے کیسے پہن سکتا ہوں جبکہ آپ ﷺ اس کے متعلق پہلے ممانعت فرما چکے ہیں؟ نبی اکرم ﷺ نے فرمایا: ”میں نے اسے تمہیں پہننے کے لیے نہیں دیا بلکہ اس لیے دیا ہے کہ تم اسے بیچ دو یا کسی

قَبْلَ أَنْ يُسَلَّمَ. (راجع: ۱۸۸۶) دوسرے کو پہنا دو۔“ چنانچہ عمر رضی اللہ عنہ نے وہ حلد اپنے ایک بھائی کو بھیج دیا جو مکہ مکرمہ میں تھے اور اسلام نہیں لائے تھے۔

تشریح: حضرت عمر رضی اللہ عنہ نے اپنے شرک بھائی کو وہ حلد بھیج دیا۔ اس سے باب کا مطلب نکلتا ہے کہ شرک بھائی کے ساتھ بھی صلہ رحمی کی جاسکتی ہے۔ اسلام نیکی میں عمومیت کا سبق دیتا ہے جو اس کے دین فطرت ہونے کی دلیل ہے وہ جانوروں تک کے ساتھ بھی نیکی کی تعلیم دیتا ہے۔

بَابُ فَضْلِ صَلَاةِ الرَّحِمِ باب: رشتہ داروں سے صلہ رحمی کی فضیلت

۵۹۸۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي ابْنُ عُثْمَانَ، قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أَخْبَرَنِي بِعَمَلٍ يَدْخُلُنِي الْجَنَّةَ. (راجع: ۱۳۹۶)

۵۹۸۳۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا: مجھ سے عبدالرحمن بن بشر نے بیان کیا، ان سے بہز بن اسد بصری نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے ابن عثمان بن عبد اللہ بن موهب اور ان کے والد عثمان بن عبد اللہ نے بیان کیا کہ انہوں نے موسیٰ بن طلحہ سے سنا اور انہوں نے حضرت ابو ایوب انصاری رضی اللہ عنہ سے کہ ایک صاحب نے کہا: یا رسول اللہ! کوئی ایسا عمل بتائیں جو مجھے جنت میں لے جائے۔ اس پر لوگوں نے کہا: اسے کیا ہو گیا ہے، اسے کیا ہو گیا ہے، آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”کیوں کیا ہو گیا ہے ابی اس کو ضرورت ہے بچار اس لیے پوچھتا ہے۔“ اس کے بعد نبی کریم صلی اللہ علیہ وسلم نے ان سے فرمایا: ”اللہ تعالیٰ کی عبادت کرو اور اس کے ساتھ کسی اور کو شریک نہ کرو، نماز قائم کرو، زکوٰۃ دیتے رہو اور صلہ رحمی کرتے رہو۔ (بس یہ اعمال تجھے جنت میں لے جائیں گے) چل نکلیں چھوڑ دے۔“ راوی نے کہا: شاید اس وقت آنحضرت صلی اللہ علیہ وسلم اپنی اونٹنی پر سوار تھے۔

۵۹۸۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا ابْنُ عُثْمَانَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا ابْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ: أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أَخْبَرَنِي بِعَمَلٍ يَدْخُلُنِي الْجَنَّةَ؟ فَقَالَ الْقَوْمُ: مَا لَهُ مَا لَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَرَبُ مَا لَهُ)). فَقَالَ النَّبِيُّ ﷺ: ((تَعْبُدُ اللَّهَ لَا تَشْرِكُ بِهِ شَيْئًا وَتَقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ ذَرَاهَا)). قَالَ: كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ. (راجع: ۱۳۹۶)

تشریح: معلوم ہوا کہ جنت حاصل کرنے کے لیے حقوق اللہ کی ادائیگی کے ساتھ حقوق العباد کی ادائیگی بھی ضروری ہے ورنہ جنت کا خواب دیکھنے والوں کے لیے جنت ہی ایک خواب بن کر رہ جائے گی۔

بَابُ إِثْمِ الْقَاطِعِ باب: قطع رحمی کرنے والے کا گناہ

۵۹۸۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا ابْنُ عُثْمَانَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا ابْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ: أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أَخْبَرَنِي بِعَمَلٍ يَدْخُلُنِي الْجَنَّةَ؟ فَقَالَ الْقَوْمُ: مَا لَهُ مَا لَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَرَبُ مَا لَهُ)). فَقَالَ النَّبِيُّ ﷺ: ((تَعْبُدُ اللَّهَ لَا تَشْرِكُ بِهِ شَيْئًا وَتَقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ ذَرَاهَا)). قَالَ: كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ. (راجع: ۱۳۹۶)

اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَنَّ مُحَمَّدَ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: إِنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ)). [مسلم: ۶۵۲۰، ۶۵۲۱]

بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے محمد بن جبیر بن مطعم نے بیان کیا اور انہیں ان کے والد جبیر بن مطعم رضی اللہ عنہ نے خبر دی، انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”قطع رحمی کرنے والا جنت میں نہیں جائے گا۔“

ابوداؤد: ۱۶۹۶، ترمذی: ۱۹۰۹

باب: رشتہ داروں سے نیک سلوک کرنا رزق میں

بَابُ مَنْ بُسِطَ لَهُ فِي الرِّزْقِ

فراخی کا ذریعہ بنتا ہے

بِصِلَةِ الرَّحِمِ

۵۹۸۵۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ قَالَ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ)).

(۵۹۸۵) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن معن نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے سعید بن ابی سعید نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”جسے پسند ہے کہ اس کی روزی میں فراخی ہو اور اس کی عمر درازی جائے تو وہ صلہ رحمی کرے۔“

تشریح: اس عمل سے رشتہ داروں کی نیک دعائیں اسے حاصل ہو کر موجب برکات ہوں گی۔

۵۹۸۶۔ حَدَّثَنَا يَحْيَى بْنُ بَكَّيْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ)). [راجع: ۲۰۶۷]

(۵۹۸۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا، کہا مجھے حضرت انس بن مالک رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”جو چاہتا ہو کہ اس کے رزق میں فراخی ہو اور اس کی عمر دراز ہو تو وہ صلہ رحمی کیا کرے۔“

[مسلم: ۶۵۲۴]

باب: جو شخص ناطہ جوڑے گا اللہ تعالیٰ بھی اس سے

بَابُ مَنْ وَصَلَ وَصَلَهُ اللَّهُ

ملاپ رکھے گا

۵۹۸۷۔ حَدَّثَنِي بَشَرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعَاوِيَةُ بْنُ أَبِي مَرْزُودٍ قَالَ: سَمِعْتُ عَمِّي سَعِيدَ بْنَ يَسَارٍ يُحَدِّثُ

(۵۹۸۷) مجھ سے بشر بن محمد نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معاویہ بن ابی مرزود نے خبر دی، کہا کہ میں نے اپنے چچا سعید بن یسار سے سنا، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے بیان کرتے تھے کہ نبی کریم ﷺ نے

فرمایا: ”اللہ تعالیٰ نے مخلوق پیدا کی اور جب اس سے فراغت ہوئی تو رحم نے عرض کیا کہ یہ اس شخص کی جگہ ہے جو قطع رحمی سے تیری پناہ مانگے۔ اللہ تعالیٰ نے فرمایا: ”ہاں کیا تم اس پر راضی نہیں کہ میں اس سے جوڑوں گا جو تم سے اپنے آپ کو جوڑے اور اس سے توڑ لوں جو تم سے اپنے آپ کو توڑے؟“ رحم نے کہا: کیوں نہیں، اے رب! اللہ تعالیٰ نے فرمایا: ”پس یہ تجھ کو دیا۔“ رسول اللہ ﷺ نے اس کے بعد فرمایا: ”اگر تمہارا جی چاہے تو یہ آیت پڑھ لو۔ ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ﴾“ یعنی ”کچھ غیب نہیں کہ اگر تم کو حکومت مل جائے تو تم ملک میں فساد برپا کرو اور رشتے ناٹے توڑ دو۔“

[راجع: ۴۰۳]

(۵۹۸۸) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا ہم سے عبد اللہ بن دینار نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”رحم کا تعلق رحمٰن سے جزا ہوا ہے، پس جو کوئی اس سے اپنے آپ کو جوڑتا ہے اللہ تعالیٰ نے فرمایا: میں بھی اسے اپنے سے جوڑ لیتا ہوں اور جو کوئی اسے توڑتا ہے۔ میں بھی اپنے آپ کو اس سے توڑ لیتا ہوں۔“

(۵۹۸۹) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے سلیمان بن بلال نے، کہا مجھے معاویہ بن ابی مزرد نے خبر دی، انہوں نے یزید بن رومان سے، انہوں نے عروہ سے، انہوں نے ام المؤمنین حضرت عائشہ رضی اللہ عنہا سے کہ آپ ﷺ نے فرمایا: ”رحم (رشتہ داری رحمٰن سے ملی ہوئی) شاخ ہے جو شخص اس سے ملے میں اس سے ملتا ہوں اور جو اس سے قطع تعلق کرے میں اس سے قطع تعلق کرتا ہوں۔“

تشریح: اس حدیث سے صاف ظاہر ہوا کہ رحم کو قطع کرنے والا اللہ تعالیٰ سے تعلق توڑنے والا مانا گیا ہے۔ بہت سے نام نہاد دیندار اپنے گناہگار بھائیوں سے بالکل غیر متعلق ہو جاتے ہیں اور اسے تقویٰ جانتے ہیں جو بالکل خیال باطل ہے۔

بَابُ: تَبْلُّ الرَّحِمِ بِبَلَالِهَا

باب: ناطہ اگر قائم رکھ کر تروتازہ رکھا جائے (یعنی

ناٹہ کی رعایت کی جائے) تو دوسرا بھی ناطہ کو تروتازہ

رکھے گا

تشریح: مطلب یہ کہ ناطہ پروری دونوں طرف سے ہونی چاہیے اگر وہ ناطہ داری کا خیال رکھیں گے تو میں بھی اس کا خیال رکھوں گا۔

۵۹۹۰۔ حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَنِسِ بْنِ أَبِي حَازِمٍ أَنَّ عَمْرُو بْنَ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جَهَارًا غَيْرَ سِرٍّ يَقُولُ: ((إِنَّ آلَ أَبِي- قَالَ عَمْرُو: فِي كِتَابِ مُحَمَّدِ بْنِ جَعْفَرٍ بَيَاضَ- لَيْسُوا بِأَوْلِيَانِي إِنَّمَا وَلِيَّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ)). زَادَ عَنَسَةُ بْنُ عَبْدِ الْوَاحِدِ عَنْ بَيَانَ عَنْ قَنِسٍ عَنْ عَمْرُو بْنِ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ: ((وَلَكِنْ لَهُمْ رَحِمٌ أَبْلَغَهَا بَيَلاَئَهَا)). (يَعْنِي أَصْلَهَا بِصِلَتِهَا) قَالَ أَبُو عَبْدِ اللَّهِ: كَذَا وَقَعَ وَبَيَلاَئَهَا أَجْوَدُ وَأَصْحُ وَبَيَلاَئَهَا لَا أَغْرِفُ لَهُ وَجْهًا. [مسلم: ۵۱۹]

(۵۹۹۰) ہم سے عمرو بن عباس نے بیان کیا، انہوں نے کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ بن جعفر نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، ان سے قنیس بن ابی حازم نے بیان کیا، ان سے عمرو بن عاص رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا کہ ”فلاں کی اولاد (یعنی ابوسفیان بن حکم بن عاص ابولہب کی) یہ عمرو بن عباس نے کہا کہ محمد بن جعفر کی کتاب میں اس وہم پر سفید جگہ خالی تھی (یعنی تحریر نہ تھی) میرے عزیز نہیں ہیں (گو ان سے نسبی رشتہ ہے) میرا ولی تو اللہ ہے اور میرے عزیز تو ولی ہیں جو مسلمانوں میں نیک اور پرہیزگار ہیں (گو ان سے نسبی رشتہ بھی نہ ہو)۔“ عنبسہ بن عبد الواحد نے بیان بن بشر سے، انہوں نے قنیس سے، انہوں نے عمرو بن عاص سے اتنا بڑھایا ہے کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”البتہ ان سے میرا رشتہ ناطہ ہے اگر وہ ترکھیں گے تو میں بھی ترکھوں گا۔“ یعنی وہ ناطہ جوڑیں گے تو میں بھی جوڑوں گا۔

باب: لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ باب: ناطہ جوڑنے کے یہ معنی نہیں ہیں کہ صرف

بدلہ ادا کر دے

۵۹۹۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرٍو وَفَطْرٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سُفْيَانُ: لَمْ يَرْفَعَهُ الْأَعْمَشُ إِلَى النَّبِيِّ ﷺ وَرَفَعَهُ الْحَسَنُ وَفَطْرٌ عَنْ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَّتْ)). [ابوداود: ۱۶۹۷]

(۵۹۹۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں اعمش اور حسن بن عمرو اور فطر بن عبد اللہ نے بیان کیا، ان سے مجاہد بن جابر نے اور ان سے عبد اللہ بن عمرو رضی اللہ عنہ نے سفیان سے، کہا کہ اعمش نے یہ حدیث نبی کریم ﷺ سے مرفوع نہیں بیان کی لیکن حسن اور فطر نے نبی کریم ﷺ سے مرفوعاً بیان کیا فرمایا: ”کسی کام کا بدلہ دینا صلہ رحمی نہیں ہے بلکہ صلہ رحمی کرنے والا وہ ہے کہ جب اس کے ساتھ صلہ رحمی کا معاملہ نہ کیا جا رہا ہو تب بھی وہ صلہ رحمی کرے۔“

[۱۶۹۷ ترمذی: ۱۹۰۸]

تشریح: کمال اس کا نام جو حدیث میں مذکور ہوا۔ رشتہ دار اگر نہ ملے تو تم اس سے ملنے میں سبقت کرو بعد میں وہ تمہارا ”ولی حمیم“ گاڑ حاد دست بن جائے گا جیسے کہ تجربہ شاہد ہے۔ حضرت اعمش بن سلیمان سنہ ۶۰ھ میں سرزمین رے میں پیدا ہوئے پھر کوفہ میں لائے گئے علم حدیث میں بہت مشہور ہیں۔ اکثر کوفیوں کی روایت کا مدار ان ہی پر ہے۔ سنہ ۱۲۸ھ میں فوت ہوئے۔ (رحمۃ اللہ علیہ۔ نسبی)

باب: جس نے کفر کی حالت میں صلہ رحمی کی پھر اسلام لایا تو اس کا ثواب قائم رہے گا

بَابُ مَنْ وَصَلَ رَحِمَهُ فِي الشِّرْكِ ثُمَّ اسْلَمَ

۵۹۹۲۔ ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے کہا کہ مجھے عروہ بن زبیر نے خبر دی اور انہیں حکیم بن حزام نے خبر دی، انہوں نے عرض کیا: یا رسول اللہ! آپ کا ان کاموں کے بارے میں کیا خیال ہے جنہیں میں عبادت سمجھ کر زمانہ جاہلیت میں کرتا تھا مثلاً صلہ رحمی، غلام کی آزادی اور صدقہ، کیا مجھے ان پر ثواب ملے گا؟ حضرت حکیم بن حزام نے بیان کیا کہ حضور اکرم ﷺ نے فرمایا ہے: ”تم ان تمام اعمال خیر کے ساتھ اسلام لائے ہو جو پہلے کر چکے ہو۔“ اور بعض نے ابو یمن سے بجائے اتحنت کے اتحت (تاء کے ساتھ) روایت کیا اور معمر اور صالح اور ابن مسافر نے بھی اتحت روایت کیا ہے۔ ابن اسحاق نے کہا: اتحت تحش سے نکلا ہے اس کے معنی نیکی اور عبادت کرنا۔ ہشام نے بھی اپنے والد عروہ سے ان لوگوں کی متابعت کی ہے۔

۵۹۹۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ حَزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّتُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَلَاةٍ وَعَقَاقَةِ وَصَدَقَةٍ هَلْ لِي فِيهَا مِنْ أَجْرٍ؟ قَالَ حَكِيمٌ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَسْلَمْتُ عَلَى مَا سَلَفَ مِنْ خَيْرٍ)). وَقَالَ أَيُّضًا عَنْ أَبِي الْيَمَانِ: أَتَحَنَّتُ وَقَالَ مَعْمَرٌ وَصَالِحٌ وَابْنُ الْمُسَافِرِ: أَتَحَنَّتُ وَقَالَ ابْنُ إِسْحَاقَ: التَّحَنُّ: التَّبَرُّ وَتَابَعَهُمْ هِشَامٌ عَنْ أَبِيهِ. [راجع: ۱۴۳۶]

تشریح: حضرت حکیم بن حزام رضی اللہ عنہ قریشی اموی حضرت خدیجہ رضی اللہ عنہا کے بھتیجے ہیں اور واقعہ فیل سے سو سال پہلے پیدا ہوئے۔ کفر اور اسلام ہر دو زمانوں میں معزز بن کر رہے۔ سنہ ۵۳ھ میں ہمر ۱۲۰ سال وفات پائی۔ کفر اور اسلام ہر دو میں ساٹھ ساٹھ سال ہوئے۔ بہت ہی عاقل فاضل پرہیزگار تھے۔ (رضی اللہ عنہ وارضاه) (کس)

باب: دوسرے کے بچے کو چھوڑ دینا کہ وہ کھیلے اور بوسہ دینا یا اس سے ہنسنا

بَابُ مَنْ تَرَكَ صَبِيَّةً غَيْرِهِ حَتَّى تَلْعَبَ بِهِ أَوْ قَبَّلَهَا أَوْ مَازَحَهَا

تشریح: باب کی حدیث میں بوسہ کا ذکر نہیں ہے مگر امام بخاری رحمہ اللہ نے شاید دوسری روایتوں کی طرف اشارہ کیا یا مزاح پر بوسہ کو قیاس کیا ہے۔

۵۹۹۳۔ ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں خالد بن سعید نے، انہیں ان کے والد نے، ان سے حضرت ام خالد بنت خالد بن سعید رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کی خدمت میں اپنے والد کے ساتھ حاضر ہوئی۔ میں ایک زرد قمیص پہنے ہوئے تھی۔ رسول اللہ ﷺ نے فرمایا: ”سنہ سنہ۔“ عبد اللہ بن مبارک نے کہا کہ یہ حبشی زبان میں ”اچھا“ کے معنی میں ہے۔ ام خالد

۵۹۹۳۔ حَدَّثَنَا حَبَّانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ خَالِدِ بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ سَعِيدٍ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ قَالَ رَسُولُ اللَّهِ ﷺ: ((سَنِهِ سَنِهِ)). قَالَ عَبْدُ اللَّهِ: وَهِيَ بِالْحَبَشِيَّةِ: حَسَنَةٌ. قَالَتْ: فَذَهَبْتُ

أَلْعَبَ بِخَاتَمِ النُّبُوَّةِ فَرَبَّرَنِي أَبِي قَالَ: رَسُولُ اللَّهِ ﷺ: ((دَعَهَا)) ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَيْلِي وَأَخْلِقِي ثُمَّ أَيْلِي وَأَخْلِقِي ثُمَّ أَيْلِي وَأَخْلِقِي)) فَقَبِيتُ حَتَّى [ذَكَرَ يَغْنِي مِنْ بَقَائِهَا] [راجع: ۳۰۷۱]

نے بیان کیا پھر میں آنحضرت ﷺ کی خاتم نبوت سے کھیلنے لگی تو میرے والد نے مجھے ڈانٹا لیکن رسول اللہ ﷺ نے فرمایا: ”اے کھیلنے دو“ پھر آپ نے فرمایا: ”تم ایک زمانہ تک زندہ رہو گی اللہ تعالیٰ تمہاری عمر خوب طویل کرے، تمہاری زندگی دراز ہو۔“ عبد اللہ نے بیان کیا، چنانچہ انہوں نے بہت ہی طویل عمر پائی اور ان کی طویل عمر کے چرچے ہونے لگے۔

تشریح: حضرت ام خالدہ، خالد بن سعید بن عامر اموی کی ماں ہیں۔ حبش میں پیدا ہوئی پھر مدینہ لائی گئی بعد بلوغت حضرت زبیر بن عوام رضی اللہ عنہ سے ان کی پہلی شادی ہوئی۔ (بخاری)

بَابُ رَحْمَةِ الْوَلَدِ وَتَقْبِيلِهِ وَمَعَانِقَتِهِ

باب: بچے کے ساتھ رحم و شفقت کرنا، اسے بوسہ دینا اور گلے سے لگانا

وَقَالَ ثَابِتٌ عَنْ أَنَسٍ: أَخَذَ النَّبِيُّ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ. تشریح: یہ اثر امام بخاری رحمہ اللہ نے کتاب الجنائز میں وصل کیا ہے۔

ثابت نے انس رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ نے (اپنے صاحبزادے) ابراہیم علیہ السلام کو گود میں لیا اور انہیں بوسہ دیا اور اسے سونگھا۔

۵۹۹۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا مَهْدِيٌّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي يَعْقُوبَ عَنْ ابْنِ أَبِي نَعْمٍ، قَالَ: كُنْتُ شَاهِدًا لِابْنِ عَمَرَ وَسَأَلَهُ رَجُلٌ عَنْ دَمِ الْبُعُوضِ فَقَالَ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْعِرَاقِ قَالَ: انْظُرُوا إِلَى هَذَا يَسْأَلُنِي عَنْ دَمِ الْبُعُوضِ وَقَدْ قَتَلُوا ابْنَ النَّبِيِّ ﷺ وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا)). [راجع: ۳۷۵۳]

۶۹۹۴۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے مہدی نے بیان کیا، کہا ہم سے ابن ابی یعقوب نے بیان کیا، ان سے ابن ابی نعم نے بیان کیا کہ میں ابن عمر رضی اللہ عنہما کی خدمت میں موجود تھا ان سے ایک شخص نے (حالت احرام میں) مجھ کے مارنے کے متعلق پوچھا (کہ اس کا کیا کفارہ ہوگا) ابن عمر رضی اللہ عنہما نے دریافت فرمایا: تم کہاں کے ہو؟ اس نے بتایا عراق کا، فرمایا: اس شخص کو دیکھو! مجھ کی جان لینے کے تاوان کا مسئلہ پوچھتا ہے حالانکہ اس کے ملک والوں نے رسول اللہ ﷺ کے نواسہ کو (بے تکلف قتل کر ڈالا) میں نے نبی کریم ﷺ سے سنا آپ فرما رہے تھے: ”یہ دونوں (حضرت حسن اور حسین رضی اللہ عنہما) دنیا میں میرے دو پھول ہیں۔“

تشریح: حضرت حسین رضی اللہ عنہ کو شہید کرنے والے بیشتر کوفہ کے باشندے تھے جنہوں نے بار بار خطوط لکھ کر حضرت حسین رضی اللہ عنہ کو کوفہ بلایا تھا اور اپنی وفاداری کا یقین دلایا تھا مگر وقت آنے پر وہ سب دشمنوں سے مل گئے اور میدان کر بلا میں وہ سب کچھ ہوا جو دنیا کو معلوم ہے، سچ ہے:

اترجو امة قتلت حسينا شفاعاة جذة يوم الحساب

۵۹۹۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَبْدُ

ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری بیان کیا، کہا مجھ سے عبد اللہ بن ابی بکر نے بیان کیا، انہیں عروہ

بن زبیر نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میرے یہاں ایک عورت اس کے ساتھ دو بچیاں تھیں، وہ مانگنے آئی تھی۔ میرے پاس سے سوائے ایک کھجور کے اسے اور کچھ نہ ملا۔ میں نے اسے وہ کھجور دے دی اور اس نے وہ کھجور اپنی دونوں لڑکیوں کو تقسیم کر دی۔ پھر اٹھ کر چلی گئی اس کے بعد حضور اکرم ﷺ تشریف لائے تو میں نے آپ سے اس کا ذکر کیا تو آپ نے فرمایا: ”جو شخص بھی اس طرح کی لڑکیوں کی پرورش کرے گا اور ان کے ساتھ اچھا معاملہ کرے گا تو یہ اس کے لیے جہنم سے پردہ بن جائیں گی۔“

اللَّهُ بْنُ أَبِي بَكْرٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلْنِي فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَفَسَمَتْهَا بَيْنَ ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ ﷺ فَحَدَّثَتْهُ فَقَالَ: ((مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنْ لَهُ بَيْتًا مِنَ النَّارِ)). [راجع: ۱۴۱۸]

تشریح: اس حدیث سے بچوں کا پالنا محبت و شفقت سے ان کو رکھنا بہت بڑا نیک کام ثابت ہوا جو ایسا کرنے والے کو دوزخ سے دور کر دے گا۔

(۵۹۹۶) ہم سے ابو ولید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا ہم سے سعید مقبری نے بیان کیا، کہا ہم سے عمرو بن سلیم نے بیان کیا، کہا ہم سے ابو قتادہ رضی اللہ عنہ نے بیان کیا، کہا نبی کریم ﷺ باہر تشریف لائے اور امامہ بنت ابی العاص (جو بچی تھیں) وہ آپ کے شانہ مبارک پر تھیں، پھر آنحضرت ﷺ نے نماز پڑھی جب آپ رکوع کرتے تو انہیں اتار دیتے اور جب کھڑے ہوتے تو پھر اٹھا لیتے۔

۵۹۹۶۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ سُلَيْمٍ، قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ عَلَى عَاتِقِهِ فَصَلَّى فَإِذَا رَكَعَ وَضَعَ وَإِذَا رَفَعَ رَفَعَهَا. [راجع: ۵۱۶]

[مسلم: ۱۲۱۲؛ ابوداؤد: ۹۱۸، ۹۱۹، ۹۲۰؛

نسائی: ۸۲۶، ۷۱۰، ۱۲۰۳، ۱۲۰۴]

تشریح: اس میں نبی کریم ﷺ کی کمال شفقت کا بیان ہے جو آپ نے ایک معصوم بچی پر فرمائی یہ آپ کے خصائص میں سے ہے۔ (ﷺ)

(۵۹۹۷) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے خبر دی، ان سے ابوسلمہ بن عبد الرحمن نے بیان کیا، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے حسن بن علی رضی اللہ عنہ کو بوسہ دیا۔ آنحضرت ﷺ کے پاس اقرع بن حابس بیٹھے ہوئے تھے۔ اقرع نے اس پر کہا کہ میرے دس لڑکے ہیں اور میں نے ان میں سے کسی کو بوسہ نہیں دیا۔ رسول اللہ ﷺ نے ان کی طرف دیکھا اور فرمایا: ”جو مخلوق خدا پر رحم نہیں کرتا اس پر بھی رحم نہیں کیا جاتا۔“

۵۹۹۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَبِلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسٌ فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبِلْتُ مِنْهُمْ أَحَدًا فَظَنَرْتُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: ((مَنْ لَا يَرْحَمُ لَا يُرْحَمُ))

[مسلم: ۶۰۲۸]

تشریح: مزید تشریح حدیث ذیل میں آ رہی ہے۔

۵۹۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: جَاءَ أَغْرَابِي إِلَى النَّبِيِّ ﷺ فَقَالَ: تَقْبَلُونَ الصَّبِيَّانَ؟ فَمَا تَقْبَلُهُمْ فَقَالَ النَّبِيُّ ﷺ: ((أَوَأَمِلُكَ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ)). [مسلم: ۶۰۲۷]

۵۹۹۸) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ہشام نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک دیہاتی نبی کریم ﷺ کی خدمت میں حاضر ہوا اور کہا آپ لوگ بچوں کو بوسہ دیتے ہیں، ہم تو انہیں بوسہ نہیں دیتے۔ نبی اکرم ﷺ نے فرمایا: ”اگر اللہ نے تمہارے دل سے رحم نکال دیا ہے تو میں کیا کر سکتا ہوں۔“

۵۹۹۹۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَدِيمَ عَلَى النَّبِيِّ ﷺ سَنِي فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحَلَّبَ تَذِيهَا بِسَفْيٍ إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَالْصَّقَتْهُ بِطَنْهَا وَأَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ ﷺ: ((أَتُرُونَ هَذِهِ طَارِحَةً وَلَكَهَا فِي النَّارِ)) قُلْنَا: لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ فَقَالَ: ((لَلَّهِ أَرْحَمُ بَعِيدِهِ مِنْ هَذِهِ بَوْلِدَهَا)). [مسلم: ۶۹۷۸]

۵۹۹۹) ہم سے ابن ابی مریم نے بیان کیا، کہا ہم کو ابو غسان نے، خبر دی، کہا مجھ سے زید بن اسلم نے، ان سے ان کے والد نے اور ان سے عمر بن خطاب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے پاس کچھ قیدی آئے قیدیوں میں ایک عورت تھی جس کا پستان دودھ سے بھرا ہوا تھا اور وہ دوڑ رہی تھی، اتنے میں ایک بچہ اسے قیدیوں میں ملا اس نے جھٹ اپنے پیٹ سے لگالیا اور اسے دودھ پلانے لگی۔ ہم سے نبی اکرم ﷺ نے فرمایا: ”کیا تم خیال کر سکتے ہو کہ یہ عورت اپنے بچے کو آگ میں ڈال سکتی ہے۔“ ہم نے عرض کیا نہیں جب تک اسے قدرت ہوگی یہ اپنے بچے کو آگ میں نہیں پھینک سکتی۔ آنحضرت ﷺ نے اس پر فرمایا: ”اللہ اپنے بندوں پر اس سے بھی زیادہ رحم کرنے والا ہے۔ جتنا یہ عورت اپنے بچے پر مہربان ہو سکتی ہے۔“

تشریح: غالباً اس عورت کا گم شدہ بچہ تھا جو اسے مل گیا اور اس کو اس نے اس محبت کے ساتھ اپنے پیٹ سے چمالیا۔

باب

بَابُ

۶۰۰۰۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ الْبَهْرَانِيُّ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءٍ فَأَمْسَكَ عَنْهُدُ تِسْعَةً وَتَسْعِينَ جُزْءًا وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاخَمُ الْخَلْقُ حَتَّى تَرْفَعَ

۶۰۰۰) ہم سے حکم بن نافع بہرانی نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا ہم کو سعید بن مسیب نے خبر دی کہ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”اللہ نے رحمت کے سو حصے بنائے اور اپنے پاس ان میں سے ننانوے حصے رکھے صرف ایک حصہ زمین پر اتارا اور اسی کو وجہ سے تم دیکھتے ہو کہ مخلوق ایک دوسرے پر رحم کرتی ہے، یہاں تک کہ گھوڑی بھی اپنے بچے کو اپنے سم نہیں لگنے دیتی بلکہ سموں کو اٹھا لیتی ہے کہ کہیں اس سے اس بچے کو

الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشِيَةً أَنْ تُصِيبَهُ)). "کلیف نہ پہنچے۔"

[طرفہ فی: ۶۴۶۹]

تشریح: گھوڑی کا اپنے بچ پر اس درجہ رحم کرنا بھی قدرت کا ایک کرشمہ ہے مگر کتنے لوگ دنیا میں ایسے ہیں کہ وہ رحم و کرم کرنا مطلق نہیں جانتے بلکہ ہر وقت ظلم پراڑے رہتے ہیں ان کو یاد رکھنا چاہیے کہ جلد ہی وہ اپنے مظالم کی سزا بھگتیں گے قانون قدرت یہی ہے: ﴿فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (۱/ الانعام: ۳۵)

بَابُ قَتْلِ الْوَلَدِ خَشِيَةً أَنْ يَأْكُلَ مَعَهُ
باب: اولاد کو اس ڈر سے قتل کرنا کہ ان کو اپنے
ساتھ کھانا پڑے گا

۶۰۰۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو ابْنِ شَرْحِبِيلَ عَنْ عَبْدِ اللَّهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: ((أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ)). ثُمَّ قَالَ: أَيُّ؟ قَالَ: ((أَنْ تَقْتُلَ وَلَدَكَ خَشِيَةً أَنْ يَأْكُلَ مَعَكَ)). ثُمَّ قَالَ: أَيُّ؟ قَالَ: ((أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ)) فَأَنْزَلَ تَصْدِيقُ قَوْلِ النَّبِيِّ ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ الْآيَةَ. [الفرقان: ۶۸] [راجع: ۴۴۷۷]

(۶۰۰۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں منصور بن معتمر نے، انہیں ابو وائل نے، انہیں عمرو بن شرحبیل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے کہا: یا رسول اللہ! کون سا گناہ سب سے بڑا ہے۔ فرمایا: ”یہ کہ اللہ تعالیٰ کا کسی کو شریک بناؤ حالانکہ اسی نے تمہیں پیدا کیا ہے۔“ انہوں نے کہا: پھر اس کے بعد؟ فرمایا: ”یہ کہ تم اپنے لڑکے کو اس خوف سے قتل کرو کہ اگر زندہ رہا تو تمہاری روزی میں شریک ہوگا۔“ انہوں نے کہا اس کے بعد۔ آنحضرت ﷺ نے فرمایا: ”یہ کہ تم اپنے پڑوسی کی بیوی سے زنا کرو۔“ چنانچہ اللہ تعالیٰ نے بھی نبی اکرم ﷺ کے اس ارشاد کی تائید میں یہ آیت ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ الخ، نازل کی کہ ”اور وہ لوگ جو اللہ کے سوا کسی دوسرے معبود کو نہیں پکارتے اور نہ وہ ناحق کسی کو قتل کرتے ہیں اور نہ وہ زنا کرتے ہیں۔“

تشریح: معلوم ہوا کہ شرک اکبر الکبائر ہے اور دوسرے مذکورہ، کبیرہ گناہ ہیں اگر ان کا مرتکب بغیر توبہ مر جائے تو اسے دوزخ میں پہنچا دیتے ہیں شرک کی حالت میں مرنے والا ہمیشہ کے لئے دوزخی ہے خواہ وہ نام نہاد مسلمان ہی ہوں کیونکہ قبروں کو سجدہ کرتا ہے، مردوں کو پکارتا اور ان سے حاجات کرتا ہے تو وہ کاہے کا مسلمان ہے وہ مسلمان بھی شرک ہے۔

بَابُ وَضْعِ الصَّبِيِّ فِي الْحَجَرِ
باب: بچے کو گود میں بٹھانا

۶۰۰۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ وَضَعَ صَبِيًّا

(۶۰۰۲) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ہشام نے بیان کیا، کہا مجھے میرے والد عروہ نے خبر دی اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ایک بچے (عبد اللہ بن

فِي حَجَرِهِ فَحَنَكُهُ قَبَالَ عَلَيْهِ قَدَعًا بِمَاءٍ زِيرٍ) کو اپنی گود میں بٹھایا اور کھجور چبا کر اس کے منہ میں دی، اس نے آپ پر پیشاب کر دیا آپ نے پانی منگوا کر اس پر بہا دیا۔ [راجع: ۲۲۲]

بَابُ وَضْعِ الصَّبِيِّ عَلَى الْفَخِذِ

۶۰۰۳۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: جَدُّنَا عَارِمٌ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبَا تَيْمَةَ يُحَدِّثُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، يُحَدِّثُهُ أَبُو عُثْمَانَ عَنْ أَسَمَةَ بْنِ زَيْدٍ، كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخِذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخِذِهِ الْأُخْرَى ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ: ((اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا)). وَعَنْ عَلِيٍّ، حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ أَبِي عُثْمَانَ، قَالَ: التَّبِي: فَوَقَعَ فِي قَلْبِي مِنْهُ شَيْءٌ قُلْتُ: حَدَّثْتُ بِهِ كَذًّا وَكَذَا فَلَمْ أَسْمَعْهُ مِنْ أَبِي عُثْمَانَ فَتَطَرْتُ فَوَجَدْتُهُ عِنْدِي مَكْتُوبًا فِيمَا سَمِعْتُ. [راجع: ۳۷۳۵]

باب: بچے کو ران پر بٹھانا
(۶۰۰۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے مارم محمد بن فضل نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا ان سے ان کے والد نے بیان کیا، کہا میں نے ابو تیمہ سے سنا، وہ ابو عثمان نہدی سے بیان کیا کرتے تھے اور ابو عثمان نہدی نے کہا کہ ان سے اسامہ بن زید رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ مجھے اپنی ایک ران پر بٹھاتے تھے اور حسن رضی اللہ عنہ کو دوسری ران پر بٹھاتے تھے۔ پھر دونوں کو ملاتے اور فرماتے: ”اے اللہ! ان دونوں پر رحم کر! میں بھی ان پر رحم کرتا ہوں۔“ اور علی بن عبد اللہ مدینی نے بیان کیا کہ ہم سے یحییٰ نے بیان کیا، کہا ہم سے سلیمان تیمی نے بیان کیا، ان سے ابو عثمان نہدی نے اسی حدیث کو بیان کیا۔ سلیمان تیمی نے کہا: جب ابو تیمہ نے یہ حدیث مجھ سے بیان کی ابو عثمان نہدی سے تو میرے دل میں شک پیدا ہوا۔ میں نے ابو عثمان سے بہت سی احادیث سنی ہیں پر یہ حدیث کیوں نہیں سنی، پھر میں نے اپنی احادیث کی کتاب دیکھی تو اس میں یہ حدیث ابو عثمان نہدی سے لکھی ہوئی تھی۔

تشریح: اس وقت میرا شک دور ہو گیا۔ حضرت اسامہ رضی اللہ عنہ کی ماں کا نام ام ایمن ہے جو آپ ﷺ کے والد حضرت عبد اللہ کی آزاد کردہ لونڈی تھی اور اس نے نبی کریم ﷺ کی پرورش میں بڑا حصہ بھی لیا تھا۔ اسامہ رضی اللہ عنہ آپ کے آزاد کردہ بہت ہی محبوب مثل بیٹے کے تھے وفات نبوی ﷺ کے وقت ان کی عمر تیس سال کی تھی۔ سنہ ۵۴ھ میں وفات پائی۔ (رضی اللہ عنہ)

بَابُ: حُسْنُ الْعَهْدِ مِنَ الْإِيمَانِ

تشریح: یعنی جس شخص سے بہت دنوں تک دوستی رہی ہو وضع دار آدمی کو اس کا خیال ہمیشہ رکھنا چاہیے۔ اس کے مرنے کے بعد اس کے عزیزوں سے اچھا سلوک کرتے رہنا چاہیے۔ یہ بہت ہی بڑی دلیل ہے۔ نبی کریم ﷺ انتقال کے بعد بھی حضرت خدیجہ رضی اللہ عنہا کو نہ صرف یاد رکھتے بلکہ ان کی سہیلیوں کو تحفے تحائف بھیجا کرتے تھے۔ حضرت خدیجہ رضی اللہ عنہا چالیس سال کی عمر میں نبی کریم ﷺ کے نکاح میں آئیں اور آپ کی عمر اس وقت پچیس سال تھی۔ آپ نے حضرت خدیجہ رضی اللہ عنہا کی زندگی تک کسی اور عورت سے شادی نہیں کی۔ نبی کریم ﷺ کی ساری اولاد سوائے ابراہیم کے حضرت خدیجہ رضی اللہ عنہا ہی کے بطن سے ہے۔ نبوت کے دسویں سال ۶۰ سال کی عمر میں انتقال ہوا۔ (رضی اللہ عنہا)

۶۰۰۴۔ حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا (۶۰۰۳) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے

بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ مجھے کسی عورت پر اتنا رشک نہیں آتا تھا جتنا حضرت خدیجہ رضی اللہ عنہا پر آتا تھا، حالانکہ وہ آنحضرت ﷺ کی مجھ سے شادی سے تین سال پہلے وفات پا چکی تھیں۔ (رشک کی وجہ یہ تھی) کہ آپ ﷺ کو میں کثرت سے ان کا ذکر کرتے سنتی تھی اور رسول اللہ ﷺ کو ان کے رب نے حکم دیا تھا کہ حضرت خدیجہ رضی اللہ عنہا کو جنت میں ایک خولدار موتیوں سے گھر کی خوشخبری سنادیں۔ رسول اللہ ﷺ کبھی بکری ذبح کرتے، پھر اس میں سے خدیجہ رضی اللہ عنہا کی سہیلیوں کو حصہ بھیجتے تھے۔

أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: مَا غُرْتُ عَلَى امْرَأَةٍ مَا غُرْتُ عَلَى خَدِيجَةَ وَلَقَدْ هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي. بِثَلَاثِ سِنِينَ لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَذْبَحُ الشَّاةَ ثُمَّ يَهْدِي فِي خُلَّتَيْهَا مِنْهَا. [راجع: ۳۸۱۶]

[مسلم: ۶۲۲۷]

باب: یتیم کی پرورش کرنے والے کی فضیلت کا بیان

(۶۰۰۵) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا مجھ سے عبد العزیز بن ابی حازم نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا میں نے حضرت سہل بن سعد رضی اللہ عنہ سے سنا، ان سے نبی کریم ﷺ نے فرمایا: ”میں اور یتیم کی پرورش کرنے والا جنت میں اس طرح ہوں گے۔“ اور آپ نے شہادت اور درمیانی انگلیوں کے اشارہ سے (قرب کو) بتایا۔

بَابُ فَضْلِ مَنْ يَعُولُ يَتِيمًا

۶۰۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا)). وَقَالَ بِإِصْبَعَيْنِ السَّبَّاحَةِ وَالْوُسْطَى. [راجع: ۵۳۰۴]

تشریح: یتیمی اور بیوہ عورتوں کی خبر گیری کرنا بہت ہی بڑی عبادت ہے اس میں جہاد کے برابر ثواب ملتا ہے۔ حضرت سہل بن سعد ساعدی رضی اللہ عنہ انصاری ہیں ان کا نام حزن تھا نبی کریم ﷺ نے اسے ہٹا کر سہل نام رکھا۔ ۹۱ھ میں مدینہ میں فوت ہوئے یہ مدینہ میں آخری صحابی ہیں۔ (رحمۃ اللہ علیہ)

باب: بیوہ عورتوں کی پرورش کرنے والے کا ثواب

(۶۰۰۶) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے امام مالک رحمہ اللہ نے بیان کیا، ان سے صفوان بن سلیم تابعی اس حدیث کو مرسل روایت کرتے تھے کہ نبی اکرم ﷺ نے فرمایا: ”بیواؤں اور مسکینوں کے لیے کوشش کرنے والا اللہ کے راستہ میں جہاد کرنے والے کی طرح ہے یا اس شخص کی طرح ہے جو دن میں روزے رکھتا ہے اور رات کو عبادت کرتا ہے۔“

بَابُ السَّاعِي عَلَى الْأَرْمَلَةِ

۶۰۰۶۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: ((السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ)). [راجع: ۵۳۵۳]

تشریح: حضرت صفوان بن سلیم مشہور تابعی ہیں بہت ہی نیک بندے تھے۔ بادشاہ تک کا بد یہ قبول نہیں کرتے تھے۔ کثرت بجد سے ہاتھ گھس گیا تھا۔ ۱۳۲ھ میں مدینہ میں فوت ہو گئے۔ (رحمۃ اللہ علیہ)

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ

بیان کیا، ان سے ثور بن زید دلی نے، ان سے ابن مطیع کے مولیٰ ابو غیث نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے اسی طرح فرمایا۔

ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ۵۳۵۳]

باب: مسکین اور محتاجوں کی پرورش کرنے والا

(۶۰۰۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ثور بن زید نے، ان سے ابو غیث نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”بیواؤں اور مسکینوں کے لیے کوشش کرنے والا اللہ کے راستہ میں جہاد کرنے والے کی طرح ہے۔“ عبد اللہ تعنی کو اس میں شک ہے۔ امام مالک رحمہ اللہ نے اس حدیث میں یہ بھی کہا تھا: ”اس شخص کے برابر ثواب ملتا ہے جو نماز میں کھڑا رہتا ہے تھکتا ہی نہیں اور اس شخص کے برابر جو روزے برابر رکھے چلا جاتا ہے افطار ہی نہیں کرتا ہے۔“

بَابُ السَّاعِي عَلَى الْمَسْكِينِ ۶۰۰۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَأَحْسَبُهُ قَالَ يَشْكُ الْقَعْنَبِيُّ: كَالْقَانِمِ لَا يَفْتَرُ وَكَالصَّائِمِ لَا يَفْطُرُ)). [راجع: ۵۳۵۳]

باب: انسانوں اور جانوروں پر رحم کرنا

(۶۰۰۸) ہم سے مسدد نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے ابوقلابہ نے، ان سے ابو سلیمان مالک بن حویرث رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کی خدمت میں مدینہ حاضر ہوئے اور ہم سب نوجوان اور ہم عمر تھے۔ ہم آپ ﷺ کے ساتھ بیس دنوں تک رہے۔ پھر آپ کو خیال ہوا کہ ہمیں اپنے گھر کے لوگ یاد آ رہے ہوں گے اور آنحضرت ﷺ نے ہم سے ان کے متعلق پوچھا: جنہیں ہم اپنے گھروں پر چھوڑ کر آئے تھے ہم نے نبی اکرم ﷺ کو سارا حال سنا دیا۔ آپ بڑے ہی نرم خور اور بڑے رحم کرنے والے تھے۔ آپ نے فرمایا: ”تم اپنے گھروں کو واپس جاؤ اور اپنے ملک والوں کو دین سکھاؤ اور بتاؤ تم اس طرح نماز پڑھو جس طرح تم نے مجھے نماز پڑھتے دیکھا ہے اور جب نماز کا وقت آ جائے تو تم میں سے ایک شخص تمہارے لیے اذان دے، پھر جو تم میں بڑا ہو وہ امامت کرائے۔“

بَابُ رَحْمَةِ النَّاسِ وَالْبَهَائِمِ ۶۰۰۸- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ عَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ، قَالَ: أَتَيْنَا النَّبِيَّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً فَظَنَّ أَنَا اشْتَقْنَا أَهْلَنَا وَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِينَا فَأَخْبَرَنَا وَكَانَ رَفِيفًا رَجِيماً فَقَالَ: ((ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي وَإِذَا خَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيَوْمَئِذٍ أَكْبَرُكُمْ)). [راجع: ۶۲۸۰]

تشریح: بڑا بشرطیکہ علم و عمل میں بھی بڑا ہو ورنہ کوئی چھوٹا اگر سب سے بڑا عالم ہے تو وہی امامت کا حق دار ہے۔

(۶۰۰۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو بکر کے غلام کی نے، ان سے ابوصالح سمان نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”ایک شخص راستے میں چل رہا تھا کہ اسے شدت کی پیاس لگی اسے ایک کنواں ملا اور اس نے اس میں اتر کر پانی پیا۔ جب باہر نکلا تو وہاں ایک کتا دیکھا جو ہانپ رہا تھا اور پیاس کی وجہ سے تری کو چاٹ رہا تھا۔ اس شخص نے کہا کہ کتا بھی اتنا ہی زیادہ پیاسا معلوم ہو رہا ہے جتنا میں تھا۔ چنانچہ وہ پھر کنوئیں میں اتر اور اپنے جوتے میں پانی بھر اور منہ سے پکڑ کر اوپر لایا اور کتے کو پانی پلایا۔ اللہ تعالیٰ نے اس کے اس عمل کو پسند فرمایا اور اس کی مغفرت کر دی۔“ صحابہ کرام رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! کیا ہمیں جانوروں کے ساتھ نیکی کرنے میں بھی ثواب ملتا ہے۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”تمہیں ہر کیلجے والے (یعنی جاندار) پر نیکی کرنے میں ثواب ملتا ہے۔“

(۶۱۰) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے ابوسلمہ بن عبد الرحمن نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ ایک نماز کے لیے کھڑے ہوئے اور ہم بھی آپ کے ساتھ کھڑے ہوئے۔ نماز پڑھتے ہی ایک دیہاتی نے کہا: اے اللہ! مجھ پر رحم کر اور محمد پر اور ہمارے ساتھ کسی اور پر رحم نہ کر۔ جب نبی ﷺ نے سلام پھیرا تو دیہاتی سے فرمایا: ”تم نے ایک وسیع چیز کو تنگ کر دیا۔“ آپ کی مراد اللہ کی رحمت سے تھی۔

ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، ان سے عامر نے کہا: میں نے انہیں یہ کہتے سنا ہے کہ میں نے نعمان بن بشیر سے سنا،

ابْنُ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا تَدَّاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى)). [مسلم: ۶۵۸۶، ۶۵۸۷، ۶۵۸۸، ۶۵۸۹]

وہ بیان کرتے تھے کہ رسول کریم ﷺ نے فرمایا: ”تم مومنوں کو آپس میں ایک دوسرے کے ساتھ رحمت و محبت کا معاملہ کرنے اور ایک دوسرے کے ساتھ لطف و نرم خوئی میں ایک جسم جیسا پاؤ گے کہ جب اس کا کوئی ٹکڑا بھی تکلیف میں ہوتا ہے، تو سارا جسم تکلیف میں ہوتا ہے۔ ایسی تکلیف کہ نینداڑ جاتی ہے اور جسم بخار میں مبتلا ہو جاتا ہے۔“

تشریح: مسلمان کی یہی شان ہونی چاہیے مگر آج یہ چیز بالکل نایاب ہے:

نہیں دستیاب اب دو ایسے مسلمان کہ ہو ایک کو دیکھ کر ایک شادان

۶۰۱۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا مِنْ مُسْلِمٍ عَرَسَ عَرَسًا فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ ذَابَّةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ)).

ہم سے ابوالوید نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر کوئی مسلمان کسی درخت کا پودا لگاتا ہے اور اس درخت سے کوئی انسان یا جانور کھاتا ہے تو لگانے والے کے لیے وہ صدقہ ہوتا ہے۔“ [راجع: ۲۳۲۰]

تشریح: اس میں زراعت کرنے والوں کے لئے بہت ہی بڑی بشارت ہے نیز باغبانوں کے لئے بھی خوشخبری ہے دعا ہے کہ اللہ پاک اس بشارت کا حق دار ہم سب کو بنائے۔ (امین)

۶۰۱۳۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، حَدَّثَنَا أَبِي حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي زَيْدُ بْنُ وَهَبٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ لَا يَرْحَمُ لَا يَرْحَمُ)).

ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے اعمش نے بیان کیا، کہا مجھ سے زید بن وہب نے بیان کیا، کہا میں نے جریر بن عبد اللہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”جو رحم نہیں کرتا اس پر رحم نہیں کیا جاتا۔“

[طرفہ فی: ۷۳۷۶] [مسلم: ۶۰۳۰]

تشریح: اس ہاتھ سے دے اس ہاتھ سے لے یاں سودا نقدی ہے۔

باب: پڑوسی کے حقوق کا بیان

بَابُ الْوَصَاةِ بِالْبَارِ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ الْآيَةَ. [النساء: ۳۶]

اور اللہ تعالیٰ کا سورہ نساء میں فرمان: ”اور اللہ کی عبادت کرو اور اس کے ساتھ کسی کو شریک نہ ٹھہراؤ اور والدین کے ساتھ نیک سلوک کرو۔“

۶۰۱۴۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ مُحَمَّدٍ عَنْ عَمْرَةَ

ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے یحییٰ بن سعید نے کہا مجھے ابو بکر بن محمد نے خبر دی، انہیں عمرہ نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا:

عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا زَالَ جَبْرِيلُ يُوصِّنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَّثُهُ)). [مسلم: ۶۶۸۵، ابوداؤد: ۵۱۵۱]

”جبریل علیہ السلام مجھے پڑوسی کے بارے میں بار بار اس طرح وصیت کرتے رہے کہ مجھے خیال گزرا کہ شاید پڑوسی کو وراثت میں شریک نہ کر دیں۔“

ترمذی: ۱۹۴۲، ابن ماجہ: ۳۶۷۳

تشریح: پڑوسی کا بہت ہی بڑا حق ہے مگر بہت کم لوگ اس مسئلہ پر عمل کرتے ہیں۔

۶۰۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ النَّمْهَالِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا زَالَ جَبْرِيلُ يُوصِّنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَّثُهُ)). [مسلم: ۶۶۸۷]

(۶۰۱۵) ہم سے محمد بن منہال نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، ان سے عمر بن محمد نے، ان سے ابن عمر نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”حضرت جبریل علیہ السلام مجھے اس طرح بار بار پڑوسی کے حق میں وصیت کرتے رہے کہ مجھے خیال گزرا کہ شاید پڑوسی کو وراثت میں شریک نہ کر دیں۔“

باب: اس شخص کا گناہ جس کا پڑوسی اس کے شر سے
بَوَائِقُهُ

﴿يُؤْبَقُهُنَّ﴾ [الشوری: ۳۴] يَهْلِكُهُنَّ ﴿مُوبِقًا﴾
[الكهف: ۵۲] مَهْلِكًا

قرآن مجید میں جو لفظ ﴿يُؤْبَقُهُنَّ﴾ ہے اس کے معنی ان کو ہلاک کر ڈالے اور ﴿مُوبِقًا﴾ کے معنی ہلاکت

تشریح: قرآن مجید میں جو لفظ ﴿يُؤْبَقُهُنَّ﴾ ہے اس کے معنی ان کو ہلاک کر ڈالے۔ موبق کے معنی ہلاکت کے ہیں۔

۶۰۱۶۔ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدٍ عَنْ أَبِي شَرِيحٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ)). قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ)). تَابَعَهُ شَبَابَةٌ وَأَسَدُ بْنُ مُوسَى وَقَالَ حُمَيْدُ بْنُ الْأَسْوَدِ وَعُثْمَانُ بْنُ عَمَرَ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَشُعَيْبُ بْنُ إِسْحَاقَ عَنْ ابْنِ أَبِي ذَنْبٍ عَنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ.

(۶۰۱۶) ہم سے عاصم بن علی نے بیان کیا، کہا ہم سے ابن ابی ذنب نے بیان کیا، ان سے سعید نے بیان کیا، ان سے ابو شریح نے بیان کیا اور ان سے نبی کریم ﷺ نے بیان کیا: ”واللہ! وہ ایمان والا نہیں، واللہ! وہ ایمان والا نہیں۔“ عرض کیا گیا: کون یا رسول اللہ! فرمایا: ”وہ جس کے شر سے اس کا پڑوسی محفوظ نہ ہو۔“ اس حدیث کو شبابہ اور اسد بن موسیٰ نے بھی روایت کیا ہے اور حمید بن اسود اور عثمان بن عمر اور ابو عمر بن عیاش اور شعیب بن اسحاق نے اس حدیث کو ابن ابی ذنب سے یوں روایت کیا ہے، انہوں نے مقبری سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے۔

باب: کوئی عورت اپنی پڑوسن کے لیے کسی چیز کے
بَابُ لَا تَحْقِرَنَّ جَارَةً لِّجَارَتِهَا

دینے کو حقیر نہ سمجھئے

(۶۰۱۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا ہم سے سعید نے بیان کیا، وہ سعید مقبری ہیں، ان سے ان کے والد نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ فرمایا کرتے تھے: ”اے مسلمان عورتو! تم میں سے کوئی عورت اپنی کسی پڑوس کے لیے کسی بھی چیز کو حقیر نہ سمجھے، خواہ بکری کا پایہ ہی کیوں نہ ہو۔“

۶۰۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: ((يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةً لِبِجَارَتِهَا وَلَوْ فَرَسَنَ شَاةٍ)).

[راجع: ۲۵۶۶] [مسلم: ۲۳۷۹]

باب: جو اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ

بَابُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ

اپنے پڑوسی کو تکلیف نہ پہنچائے

(۶۰۱۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابو احوص نے بیان کیا، ان سے ابو حصین نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے پڑوسی کو تکلیف نہ پہنچائے اور جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے مہمان کی عزت کرے اور جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اچھی بات زبان سے نکالے ورنہ خاموش رہے۔“

۶۰۱۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ)). [راجع:

۵۱۸۵] [مسلم: ۱۷۳] [ابن ماجہ: ۳۹۷۱]

تشریح: معلوم ہوا کہ ایمان کا تقاضا ہے کہ پڑوسی کو دکھ نہ دیا جائے۔ مہمان کی عزت کی جائے، زبان کو قابو میں رکھا جائے، ورنہ ایمان کی خیر منائی چاہیے۔

(۶۰۱۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے سعید مقبری نے بیان کیا، ان سے ابو شریح عدوی رضی اللہ عنہ نے بیان کیا انہوں نے کہا کہ میرے کانوں نے سنا اور میری آنکھوں نے دیکھا جب رسول اللہ ﷺ گفتگو فرما رہے تھے۔ آپ ﷺ نے فرمایا: ”جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے پڑوسی کا اکرام کرے اور جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے مہمان کی دستور کے موافق ہر طرح سے عزت کرے۔“ پوچھا: یا رسول اللہ!

۶۰۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِي شَرِيحٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ أُذُنَايَ وَأَبْصَرْتُ عَيْنَايَ جِئْنِ تَكَلَّمَ النَّبِيُّ ﷺ فَقَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَانِزَتَهُ)) قَالَ: وَمَا

جَازَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((يَوْمٌ وَلَيْلَةٌ
وَالصَّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ
صَدَقَ عَلَيْهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكُلْ خَيْرًا أَوْ لِيَصُومْ)). [طرفاه في:

٤٥١٤، ٤٥١٥؛ ترمذي: ١٩٦٧، ١٩٦٨؛ ابن

[ماجه: ۳۶۷۲]

بَابُ حَقِّ الْجَوَارِ فِي قُرْبِ الْأَبْوَابِ

٦٠٢٠- حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي أَبُو عِمْرَانَ، قَالَ: سَمِعْتُ طَلْحَةَ عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ لِي جَارِئِنِ فِإِلَى أَيِّهِمَا أَهْدِي قَالَ: ((إِلَى أَقْرَبِهِمَا مِنْكَ يَا)).

[راجع: ۲۲۵۹]

بَابُ: كُلُّ مَعْرُوفٍ صَدَقَةٌ

٦٠٢١- حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ، قَالَ: حَدَّثَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ مَعْرُوفٍ صَدَقَةٌ)).

٦٠٢٢- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ،
قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي بَرْدَةَ بْنِ أَبِي مُوسَى
الْأَشْعَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ
النَّبِيُّ ﷺ: «(عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ)». قَالُوا:
فَإِنْ لَمْ يَجِدْ قَالَ: «(فَيَعْمَلُ بِيَدِهِ فَيَنْفَعُ
نَفْسَهُ وَيَتَصَدَّقُ)». قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ
لَمْ يَفْعَلْ قَالَ: «(فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفُ)»

باب: پڑوسیوں میں کون سا پڑوسی مقدم ہے؟

(۶۰۲۰) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے ابو عمران نے خبر دی، کہا میں نے طلحہ سے سنا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! میری دو پڑوسنیں ہیں (اگر ہدیہ ایک ہو تو) میں ان میں سے کس کے پاس ہدیہ بھیجوں؟ فرمایا: ”جس کا دروازہ (تمہارے دروازے سے) زیادہ قریب ہو۔“

باب: ہر نیک کام صدقہ ہے

(۶۰۲) ہم سے علی بن عیاش نے بیان کیا، کہا ہم سے ابو غسان نے بیان کیا، کہا مجھ سے محمد بن منکدر نے بیان کیا، ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”ہر نیک کام صدقہ ہے۔“

(۶۰۳۲) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے، ان سے سعید بن ابی بروہہ بن ابی موسیٰ اشعری نے بیان کیا، ان سے ان کے والد نے اور ان سے ان کے دادا (ابو موسیٰ اشعری رضی اللہ عنہ) نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”ہر مسلمان پر صدقہ کرنا ضروری ہے۔“ صحابہ کرام رضی اللہ عنہم نے عرض کیا: اگر کوئی چیز کسی کو (صدقہ کے لیے) جو میسر نہ ہو۔ آپ نے فرمایا: ”پھر اپنے ہاتھ سے کام کرے اور اس سے خود کو بھی فائدہ پہنچائے اور صدقہ بھی کرے۔“ صحابہ کرام رضی اللہ عنہم نے عرض کی: اگر اس میں اس کی طاقت نہ ہو یا

کہا کہ نہ کر سکے۔ آپ ﷺ نے فرمایا: ”پھر کسی حاجت مند پریشان حال کی مدد کرے۔“ صحابہ نے عرض کیا: اگر وہ یہ بھی نہ کر سکے۔ فرمایا: ”پھر بھلائی کی طرف لوگوں کو رغبت دلائے یا امر بالمعروف کا کرنا۔“ عرض کیا: اور اگر یہ بھی نہ کر سکے۔ آنحضرت ﷺ نے فرمایا: ”پھر برائی سے رکا رہے یہ بھی اس کے لیے صدقہ ہے۔“

باب: خوش کلامی کا ثواب

اور ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”نیک بات کرنے میں بھی ثواب ملتا ہے۔“

(۶۰۲۳) ہم سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے، کہا مجھے عمرو نے خبر دی، انہیں خیمہ نے اور ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے جہنم کا ذکر کیا اور اس سے پناہ مانگی اور چہرے سے اعراض و ناگواری کا اظہار کیا۔ پھر آپ نے جہنم کا ذکر کیا اور اس سے پناہ مانگی اور چہرے سے اعراض و ناگواری کا اظہار کیا۔ شعبہ نے بیان کیا کہ دو مرتبہ آپ کے جہنم سے پناہ مانگنے کے سلسلے میں مجھے کوئی شک نہیں ہے۔ پھر آپ ﷺ نے فرمایا: ”جہنم سے بچو، خواہ آدمی کھجور ہی (کسی کو) صدقہ کر کے ہو سکے اور اگر کسی کو یہ بھی میسر نہ ہو تو اچھی بات کر کے ہی۔“

قَالُوا: فَإِنْ لَمْ يَفْعَلْ قَالَ: ((فَلْيَأْمُرْ بِالْخَيْرِ- أَوْ قَالَ: - بِالْمَعْرُوفِ)) قَالَ: فَإِنْ لَمْ يَفْعَلْ قَالَ: ((فَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ)). (راجع: ۱۴۴۵)

بَابُ طَيْبِ الْكَلَامِ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ)). (راجع: ۲۹۸۹)

۶۰۲۳۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَمْرُو عَنْ خَيْمَةَ عَنْ عَدِيِّ ابْنِ حَاتِمٍ، قَالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ قَالَ شُعْبَةُ: أَمَّا مَرَّتَيْنِ فَلَا أَشْكُ ثُمَّ قَالَ: ((اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ)). (راجع: ۱۴۱۳ [مسلم: ۲۳۴۹؛ نسائي: ۲۵۵۲])

تشریح: جہنم سے نجات حاصل کرے۔

باب: ہر کام میں نرمی اور عمدہ اخلاق اچھی چیز ہے

(۶۰۲۴) ہم سے عبدالعزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعید نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے اور ان سے عروہ بن زبیر نے کہ نبی کریم ﷺ کی زوجہ مطہرہ عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ کچھ یہودی رسول اللہ ﷺ کے پاس آئے اور کہا السَّامُ عَلَيْكُمْ (تمہیں موت آئے) عائشہ رضی اللہ عنہا نے بیان کیا کہ میں اس کا مفہوم سمجھ گئی اور میں نے ان کا جواب دیا کہ وَعَلَيْكُمْ السَّامُ وَاللَّعْنَةُ (یعنی تمہیں موت آئے اور لعنت ہو) بیان کیا کہ اس پر رسول اللہ ﷺ نے فرمایا: ”ظہرو، اے عائشہ! اللہ تعالیٰ تمام معاملات میں نرمی اور ملامت کو

بَابُ الرَّفْقِ فِي الْأَمْرِ كُلِّهِ

۶۰۲۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ قَالَتْ عَائِشَةُ: فَهَمَّهَا فَقُلْتُ: وَعَلَيْكُمْ السَّامُ وَاللَّعْنَةُ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَهْلًا يَا عَائِشَةُ! إِنَّ اللَّهَ يُحِبُّ

الرَّفْقُ فِي الْأُمُورِ كُلِّهَا)). فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ قُلْتُ وَعَلَيْكُمْ)). [راجع: ۲۹۳۵]

پسند کرتا ہے۔“ میں نے عرض کیا: یا رسول اللہ! کیا آپ نے سنا نہیں انہوں نے کیا کہا تھا۔ رسول اللہ ﷺ نے فرمایا: ”میں نے اس کا جواب دے دیا تھا کہ وہ علیکم۔“ (اور تمہیں بھی)

[مسلم: ۵۶۵۷]

۶۰۲۵۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامُوا إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُزْرِمُوهُ)). ثُمَّ دَعَا يَدْلُو مِنْ مَاءٍ فَصَبَّ عَلَيْهِ. [راجع: ۲۱۹۰] [مسلم: ۶۵۹، نسائي: ۵۳]

(۶۰۲۵) مجھ سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہا کہ ایک دیہاتی نے مسجد میں پیشاب کر دیا تھا۔ صحابہ کرام رضی اللہ عنہم ان کی طرف دوڑے لیکن رسول اللہ ﷺ نے فرمایا: ”اس کے پیشاب کو مت روکو۔“ پھر آپ نے پانی کا ڈول منگوا لیا اور وہ پیشاب کی جگہ پر بہا دیا گیا۔

[ابن ماجہ: ۵۲۸]

تشریح: اخلاق محمدی کا ایک نمونہ اس حدیث سے ہی ظاہر ہے کہ دیہاتی نے مسجد کے کونے میں پیشاب کر دیا مگر آپ نے اسے روکنے کے بجائے اس پر پانی ڈلوادیا بعد میں بڑی نرمی سے اسے سمجھا دیا۔ (ﷺ)

بَابُ تَعَاوُنِ الْمُؤْمِنِينَ بَعْضُهُمْ بَعْضًا

۶۰۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بُرْدَةَ، قَالَ: أَخْبَرَنِي جَدِّي أَبُو بُرْدَةَ عَنْ أَبِيهِ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا)). ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ. [راجع: ۴۸۱]

(۶۰۲۶) ہم سے محمد بن یونس نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابو بردہ نے کہا کہ مجھے میرے دادا ابو بردہ نے خبر دی، ان سے ان کے والد ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ایک مومن دوسرے مومن کے لیے اس طرح ہے جیسے عمارت کہ اس کا ایک حصہ دوسرے حصے کو تھامے رہتا ہے۔“ (گرنے نہیں دیتا) پھر آپ نے اپنی انگلیوں کو پینچی کی طرح کر لیا۔

۶۰۲۷۔ وَكَانَ النَّبِيُّ ﷺ جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ أَوْ طَالِبٌ حَاجَةً أَقْبَلَ عَلَيْنَا بَوَّحُهُ فَقَالَ: ((اشْفَعُوا فَلْتَوْجَرُوا وَلْيَقْضِ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ)). [راجع: ۱۴۳۲]

(۶۰۲۷) اور ایسا ہوا کہ آنحضرت ﷺ اس وقت بیٹھے ہوئے تھے کہ ایک صاحب نے آکر سوال کیا یا وہ کوئی ضرورت پوری کرانی چاہی۔ آنحضرت ﷺ ہماری طرف متوجہ ہوئے اور فرمایا: ”تم خاموش کیوں بیٹھے رہتے ہو بلکہ اس کی سفارش کرو تا کہ تمہیں بھی اجر ملے اور اللہ جو چاہے گا اپنے نبی کی زبان پر جاری کرے گا۔“ (تم اپنا ثواب کیوں کھو دو)۔

تشریح: حضرت ابو موسیٰ رضی اللہ عنہ عبد اللہ بن قیس اشعری مکہ میں مسلمان ہوئے۔ ہجرت حبشہ میں شرکت کی، فتح خیبر کے وقت خدمت نبوی میں حاضر ہوئے۔ حضرت عمر فاروق رضی اللہ عنہ نے سنہ ۲۰ھ میں ان کو بصرہ کا حاکم بنایا، خلافت عثمانی میں وہاں سے معزول ہو کر کوفہ جا رہے تھے، سنہ ۵۲ھ میں مکہ میں

وفات پائی۔

الحمد للہ کہ آج ۱۴ شعبان سنہ ۱۳۹۵ھ کو بوقت چاشت اس پارے کی تسوید سے فارغ ہوا۔ الحمد للہ رب العالمین
راقم خادم نبوی۔ محمد داؤد دراز بن عبد اللہ السلفی الدحلوی مقیم مسجد الحمدیٹ ۱۴۱۲ھ جمیری گیٹ دہلی نمبر ۲

بَابُ قَوْلِ اللَّهِ: اللَّهُ عَزَّ وَجَلَّ كَافِرٌ مَانٌ:

﴿مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا﴾ [النساء: ۸۵]
کِفْلٌ: نَصِيبٌ قَالَ أَبُو مُوسَى: كِفْلَيْنِ اس آیت میں حصہ کے ہیں، حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے کہا: حبشی زبانی میں ”کفلین“ کے معنی دواجر کے ہیں۔

تشریح: ﴿شفاعة حسنة﴾ سے مؤمنوں کے لئے دعائے خیر اور ﴿سینة﴾ سے بددعا کرنا بھی مراد ہے۔ مجاہد وغیرہ نے کہا ہے کہ یہ آیت لوگوں کی باہمی شفاعت کرنے کے بارے میں نازل ہوئی۔ ابن عادل نے کہا ہے کہ اکثر لفظ ﴿کفل﴾ کا استعمال محل شر میں ہوتا ہے۔ اور لفظ ﴿نصيب﴾ کا استعمال محل خیر میں ہوتا ہے۔

۶۰۲۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَرِيدٍ عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا آتَاهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ: ((اشْفَعُوا فَلْتَوْجَرُوا وَيَقْضِيَ اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ)). [راجع: ۱۴۳۲]

تشریح: آیت اور حدیث میں نیک کام کی سفارش کرنے کی ترغیب ہے، ہو گا وہی جو اللہ تعالیٰ کو منظور ہے مگر سفارش کرنے والے کو اجر ضرور مل جائے گا۔ دوسری روایت میں یہ مضمون یوں ادا ہوا ہے: ”الذال على الخير كفاعله۔“ خیر کے لئے رغبت دلانے والے کو بھی اتنا ہی ثواب ملے گا جتنا اس کے کرنے والے کو ملے گا۔ کاش خواص اگر اس پر توجہ دیں تو بہت سے دینی امور اور مادی کام انجام دیے جاسکتے ہیں۔ مگر بہت کم خواص اس پر توجہ دیتے ہیں۔ یا اللہ! تیری مدد اور نصرت کے محروم سے صحیح بخاری کے اس پارے نمبر ۲۵ کی تسوید کے لئے قلم ہاتھ میں لی ہے۔ پروردگار اپنی مہربانی سے اس کو بھی پورا کرنے کی سعادت عطا فرما اور اس کی اشاعت کے لئے غیب سے مدد کرو تاکہ میں اسے اشاعت میں لا کر تیرے حبیب سیدنا محمد رسول اللہ ﷺ کے ارشادات گرامی کی تبلیغ و اشاعت کا ثواب عظیم حاصل کر سکوں۔ آمین یا رب العالمین (ناجیہ محمد داؤد دراز زبیل الحال جامع اہل حدیث بنگور ۱۵ رمضان المبارک ۱۳۹۵ھ)

بَابُ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا

بَابُ: نَبِيُّ الْكَرَمِ ﷺ سَخَتْ لُغَاؤُهُ وَبَذَرُ بَانَ نَهَتْهُ

(۶۰۲۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ بن جراح نے بیان کیا، ان سے سلیمان نے، انہوں نے ابو اوس شقیق بن سلمہ سے سنا، انہوں نے مسروق سے سنا، انہوں نے بیان کیا کہ عمر رضی اللہ عنہ نے کہا (دوسری سند) امام بخاری نے کہا: قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعش نے، ان سے شقیق بن سلمہ نے اور ان سے مسروق نے بیان کیا کہ جب معاویہ رضی اللہ عنہ کے ساتھ عبد اللہ بن عمرو بن عاص کوفہ تشریف لائے تو ہم ان کی خدمت میں حاضر ہوئے۔ انہوں نے رسول اللہ ﷺ کا ذکر کیا اور بتلایا کہ حضور اکرم ﷺ بدگو نہ تھے اور نہ آپ بد زبان تھے اور انہوں نے یہ بھی بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سب سے بہتر وہ آدمی ہے، جس کے اخلاق سب سے اچھے ہوں۔“

۶۰۲۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا وَائِلٍ سَمِعْتُ مَسْرُوقًا قَالَ قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إِلَى الْكُوفَةِ فَذَكَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ مِنْ أَخْيَرِكُمْ أَحْسَنَكُمْ خُلُقًا)). [راجع:

[۳۵۵۹]

(۶۰۳۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے خبر دی، انہیں ایوب سختیانی نے، انہیں عبد اللہ بن ابی ملیکہ نے اور انہیں عائشہ رضی اللہ عنہا نے کہ کچھ یہودی رسول اللہ ﷺ کے یہاں آئے اور کہا السلام علیکم (تم پر موت آئے) اس پر عائشہ رضی اللہ عنہا نے کہا: تم پر بھی موت آئے اور اللہ کی تم پر لعنت ہو اور اس کا غضب تم پر نازل ہو۔ لیکن آپ ﷺ نے فرمایا: ”ظہروا عائشہ! تمہیں نرم خوئی اختیار کرنی چاہیے سختی اور بدزبانی سے بچنا چاہیے۔“ عائشہ رضی اللہ عنہا نے عرض کیا: حضور آپ نے ان کی بات نہیں سنی۔ آپ ﷺ نے فرمایا: ”تم نے میرا جواب نہیں سنا، میں نے ان کی بات انہی پر لوٹا دی اور ان کے حق میں میری بدو عاقبول ہو جائے گی۔ لیکن میرے حق میں ان کی بدو عاقبول ہی نہ ہوگی۔“

۶۰۳۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ أَنَّ يَهُودَ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعْنَكُمْ اللَّهُ وَعَظِبَ اللَّهُ عَلَيْكُمْ قَالَ: ((مَهْلَا يَا عَائِشَةُ! عَلَيْكَ بِالرَّفْقِ وَإِيَّاكَ وَالْعُنْفُ وَالْفُحْشَ)). قَالَتْ: أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: ((أَوْلَمْ تَسْمَعِي مَا قُلْتُ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ وَلَا يُسْتَجَابُ لَهُمْ فِيَّ)). [راجع: ۲۹۳۵]

تشریح: پیغمبر اسلام ﷺ سے عداوت یہودیوں کی فطرت ثانیہ تھی اور آج تک ہے جیسا کہ ظاہر ہے۔

(۶۰۳۱) ہم سے اصعب بن فرج نے بیان کیا، کہا ہم کو عبد اللہ بن وہب نے خبر دی، کہا ہم کو ابویحییٰ الفیج بن سلیمان نے خبر دی، انہیں ہلال بن اسامہ نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نہ گالی دیتے تھے، نہ بدگو تھے اور نہ بدخو تھے اور نہ لعنت ملامت

۶۰۳۱۔ حَدَّثَنَا أَصْبَغُ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا أَبُو يَحْيَى بْنُ سُلَيْمَانَ عَنْ هَلَالِ بْنِ أَسَامَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَابًا وَلَا فَاحِشًا وَلَا لَعَانًا

كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَبَةِ: ((مَا لَهُ كَرْتَهُ تَحْتَهُ)) اگر ہم میں سے کسی پر ناراض ہوتے تو اتنا فرماتے: ”اے کیا تَرِبَ جَبِينُهُ))، (طرفہ فی: ۶۰۴۶) ہو گیا ہے، اس کی پیشانی میں خاک لگے۔“

تشریح: ”قال الخطابی هذا الدعاء يحتمل وجهين ان يجر بوجهه فيصيب التراب جبينه والذكر ان يكون له دعاء بالطاعة فيصلی فیترب جبينه وقال الداودی هذه كلمة جرت على لسان العرب ولا يراد حقيقتها۔“ (یعنی یہ دعا یہ احتمال بھی رکھتی ہے کہ وہ شخص چہرے کے بل کھینچا جائے اور اس کی پیشانی کو مٹی لگے یا اس کے حق میں نیک دعا بھی ہو سکتی ہے کہ وہ نماز پڑھے اور نماز میں بحالت سجدہ اس کی پیشانی کو مٹی لگے۔ داودی نے کہا کہ یہ ایسا کلمہ ہے جو اہل عرب کی زبان پر عموماً جاری رہتا ہے اور اس کی حقیقت مراد نہیں لی جایا کرتی۔

۶۰۳۲۔ حَدَّثَنَا عَمْرُو بْنُ عَنَسَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ عَزْوَةَ عَنْ عَائِشَةَ أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَلَمَّا رَأَاهُ قَالَ: ((بَنَسْ أَخُو الْعَشِيرَةِ وَبَنَسْ ابْنُ الْعَشِيرَةِ)). فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ ﷺ فِي وَجْهِهِ وَانْبَسَطَ إِلَيْهِ فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ! حِينَ رَأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذَا وَكَذَا ثُمَّ تَطَلَّقْتَ فِي وَجْهِهِ وَانْبَسَطْتَ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا عَائِشَةُ! مَتَى عَهْدُ نَبِيِّيَ فَحَاشَا! إِنْ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ)). (طرفہ فی: ۶۰۵۴، ۶۱۳۱) دیں۔“

۶۰۳۲۔ ہم سے عمرو بن عیسیٰ نے بیان کیا، کہا ہم سے محمد بن سواء نے بیان کیا، کہا ہم سے روح بن قاسم نے بیان کیا، ان سے محمد بن منکدر نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ سے ایک شخص نے اندر آنے کی اجازت چاہی۔ آنحضرت ﷺ نے اسے دیکھ کر فرمایا: ”برائے فلاں قبیلے کا بھائی۔ یا (آپ ﷺ نے فرمایا) برائے فلاں قبیلے کا بیٹا۔“ پھر جب وہ آنحضرت ﷺ کے پاس آ بیٹھا تو آپ ﷺ اس سے بہت خوش خلقی کے ساتھ پیش آئے۔ وہ شخص جب چلا گیا تو حضرت عائشہ رضی اللہ عنہا نے آپ سے عرض کیا: یا رسول اللہ! جب آپ ﷺ نے اسے دیکھا تھا تو اس کے متعلق یہ کلمات فرمائے تھے، جب آپ اس سے ملے تو بہت ہی خندہ پیشانی سے ملے۔ رسول اللہ ﷺ نے فرمایا: ”اے عائشہ! تم نے مجھے بدگو کب پایا؟ اللہ کے یہاں قیامت کے دن وہ لوگ بدترین ہوں گے جن کے شر کے ڈر سے لوگ اس سے ملنا چھوڑ دیں۔“

[مسلم: ۶۵۹۶، ۶۵۹۷، ابوداؤد: ۴۷۹۲]

ترمذی: ۱۹۹۶]

تشریح: ان جملہ احادیث میں رسول کریم ﷺ کی خوش اخلاقی کا ذکر ہے جس کا تعلق نہ صرف مسلمانوں بلکہ یہودیوں کے ساتھ بھی یکساں تھا۔ آپ نے خاص دشمنوں کے ساتھ بھی بد خلقی کو پسند نہیں فرمایا جیسا کہ حدیث عائشہ رضی اللہ عنہا سے ظاہر ہے۔ یہی آپ کا ہتھیار تھا جس سے سارا عرب آپ کے زیر نگیں ہو گیا مگر صدافسوس کہ مسلمانوں نے گویا خوش خلقی کو بالکل فراموش کر دیا الا ماشاء اللہ۔ یہی وجہ ہے کہ آج مسلمانوں میں خود آپس ہی میں اس قدر سر پٹھول رہتی ہے کہ اللہ کی پناہ، کاش مسلمان ان احادیث پاک کا بخور مطالعہ کریں، یہ آنے والا شخص بعد میں مرتد ہو گیا تھا اور حضرت ابو بکر رضی اللہ عنہ کے زمانہ میں قیدی ہو کر آیا تھا۔ اس طرح اس کے بارے میں نبی کریم ﷺ کی پیش گوئی صحیح ثابت ہوئی۔

بَابُ حُسْنِ الْخُلُقِ وَالسَّخَاءِ باب: خوش خلقی، سخاوت اور بخل کا برا اور ناپسندیدہ

وَمَا يُكْرَهُ مِنَ الْبُخْلِ

ہونا

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ وَأَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ وَقَالَ أَبُو ذَرٍّ: لَمَّا بَلَغَهُ مَبْعُثُ النَّبِيِّ ﷺ قَالَ لِأَخِيهِ: ارْكَبْ إِلَى هَذَا الْوَادِي فَاسْمَعْ مِنْ قَوْلِهِ فَرَجَعَ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ.

عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ رسول اللہ ﷺ سب سے زیادہ بخشنے والے تھے اور رمضان کے مہینے میں تو باقی سب دنوں سے زیادہ سخاوت کرتے تھے۔ ابو ذر غفاری رضی اللہ عنہ کو نبی اکرم ﷺ کی پیغمبری کی خبر ملی تو انہوں نے اپنے بھائی انیس سے کہا کہ وادی مکہ کی طرف جا اور اس شخص کی باتیں سن کر آ۔ جب وہ واپس آئے تو ابو ذر سے کہا: میں نے دیکھا کہ وہ صاحبِ تواضعہ اخلاق کا حکم دیتے ہیں۔

۶۰۳۳۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشْجَعَ النَّاسِ وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ النَّاسُ قَبْلَ الصُّوْتِ فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ قَدْ سَبَقَ النَّاسَ إِلَى الصُّوْتِ وَهُوَ يَقُولُ: ((لَمْ تَرَاعُوا لَمْ تَرَاعُوا)) وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَزَبِيٍّ مَا عَلَيْهِ سَرَجٌ فِي عُنُقِهِ سَيْفٌ فَقَالَ: ((لَقَدْ وَجَدْتُهُ بَحْرًا أَوْ إِنَّهُ لَبَحْرٌ)). [راجع: ۲۶۲۷] [مسلم: ۶۰۰۶، ترمذی: ۱۶۸۷، ابن ماجہ: ۲۷۷۲]

ہم سے عمرو بن عون نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سب سے زیادہ خوبصورت، سب سے زیادہ بخشنے والے اور سب سے زیادہ بہادر تھے۔ ایک رات مدینہ والے (شہر کے باہر شور سن کر) گھبرا گئے (کہ شاید دشمن نے حملہ کیا ہے) سب لوگ اس شور کی طرف بڑھے۔ لیکن نبی اکرم ﷺ آواز کی طرف بڑھنے والوں میں سب سے آگے تھے اور فرماتے جاتے تھے: ”کوئی ڈر کی بات نہیں، کوئی ڈر کی بات نہیں۔“ آنحضرت ﷺ اس وقت ابوطحہ کے (مندوب نامی) گھوڑے کی تنگی پیٹھ پر سوار تھے، اس پر کوئی زین نہیں تھی اور گلے میں تلوار لٹک رہی تھی۔ آپ نے فرمایا: ”میں نے اس گھوڑے کو سمندر پایا۔“ یا فرمایا یہ تیز دوڑنے میں سمندر کی طرح تھا۔“

تشریح: اصولِ فضائل جو آدمی کو سب اور ریاضت اور محنت سے حاصل ہو سکتے ہیں تین ہیں عفت، شجاعت اور سخاوت اور حسن و جمال یہ فضیلت وہی ہے تو آپ کی ذات مجموعہ کمالات فطری اور کسبی تھی، بے شک جس کا نام نامی ہی محمد ہو۔ (ﷺ) اسے اوصافِ محمودہ کا مجموعہ ہونا ہی چاہیے۔ آپ از سر تا پا اوصافِ حمیدہ و اخلاقِ فاضلہ کے جامع تھے، شجاعت اور سخاوت میں اس قدر بڑھے ہوئے کہ آپ کی نظیر کوئی شخصِ اولاد آدم میں پیدا نہیں ہوا ہے:

حسن یوسف دم عیسیٰ ید بیضا داری
آنچه خوبایا ہمہ دارند تو تنہا داری (ﷺ)
حضرت ابوطحہ کا نام زید بن اہل انصاری رضی اللہ عنہ ہے۔ یہ حضرت انس رضی اللہ عنہ کی ماں کے خاوند ہیں۔

۶۰۳۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ الْمُنْكَدِرِ سَمِعْتُ جَابِرًا يَقُولُ: مَا سَأَلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ

ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، ان سے ابنِ منکدر نے بیان کیا، انہوں نے حضرت جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ کبھی ایسا نہیں ہوا کہ رسول اللہ ﷺ سے کسی نے کوئی چیز

فَقَالَ: لَا. [مسلم: ۶۰۱۹] مانگی ہو اور آپ ﷺ نے اس کے دینے سے انکار کیا ہو۔

تشریح: یہ آپ ﷺ کی مروت کا حال تھا بلکہ اگر چیز ہوتی تو اس وقت دے دیتے ورنہ اس سے وعدہ فرماتے کہ غنیمت تھ کو یہ دے دوں گا۔ ”و لا يلزم من ذلك ان لا يقبلها اعتدازا كما في قوله تعالى: ﴿لَقُلْ لَا أَجِدُ مَا أُحْمِلُهُمْ عَلَيْهِ﴾“ (فتح جلد ۱/ صفحہ ۵۶۱) یعنی اس سے یہ لازم نہیں آتا کہ آپ چیز نہ ہونے کی صورت میں معذرت کے طور پر بھی ایسا نہ فرماتے جیسا کہ آیت مذکورہ میں ہے کہ آپ نے ایک موقع لوگوں سے فرمایا تھا کہ میرے پاس اس وقت تمہاری سواری کا جانور نہیں ہے۔

۶۰۳۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنِي شَقِيقُ عَنْ مَسْرُوقٍ، قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ ابْنِ عَمْرٍو يُحَدِّثُنَا إِذْ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاجِحًا وَلَا مُتَفَحِّشًا وَإِنَّهُ كَانَ يَقُولُ: ((إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ أَخْلَاقًا)).

(۶۰۳۵) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے شقیق نے بیان کیا، ان سے مسروق نے بیان کیا کہ ہم عبد اللہ بن عمرو کے پاس بیٹھے ہوئے تھے، وہ ہم سے باتیں کر رہے تھے اسی دوران انہوں نے بیان کیا کہ رسول اللہ ﷺ نہ بدگو تھے نہ بدزبانی کرتے تھے (کہ منہ سے گالیاں نکالیں) بلکہ آپ ﷺ فرمایا کرتے تھے: ”تم میں سب سے زیادہ بہتر وہ ہے جس کے اخلاق سب سے اچھے ہوں۔“

[راجع: ۳۵۵۹]

۶۰۳۶۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِبُرْدَةٍ فَقَالَ سَهْلٌ لِلْقَوْمِ: أَتَذَرُونَ مَا الْبُرْدَةُ؟ فَقَالَ الْقَوْمُ: هِيَ السَّمْلَةُ فَقَالَ سَهْلٌ: هِيَ سَمْلَةٌ مَنْسُوجَةٌ فِيهَا خَاشِيَتُهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَكْسُوكَ هَذِهِ فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا فَلَبَسَهَا فَرَأَاهَا عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا أَحْسَنَ هَذِهِ فَأَكْسَيْنِيهَا فَقَالَ: ((نَعَمْ)). فَلَمَّا قَامَ النَّبِيُّ ﷺ لَامَهُ أَصْحَابُهُ قَالَ: مَا أَحْسَنَتْ حِينَ رَأَيْتَ النَّبِيَّ ﷺ أَخَذَهَا مُحْتَاجًا إِلَيْهَا ثُمَّ سَأَلَتْهُ إِيَّاهَا وَقَدْ عَرَفَتْ أَنَّهُ لَا يُسْأَلُ شَيْئًا فَيَمْنَعُهُ فَقَالَ: رَجَوْتُ بَرَكَتَهَا حِينَ لَبَسَهَا النَّبِيُّ ﷺ لَعَلِّي أَكْفَنُ فِيهَا.

(۶۰۳۶) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان بن سہل نے بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا، ان سے سہل بن سعد نے بیان کیا کہ ایک خاتون نبی کریم ﷺ کی خدمت میں ”بردہ“ لے کر آئیں، پھر حضرت سہل نے موجودہ لوگوں سے کہا: تمہیں معلوم ہے کہ بردہ کیا چیز ہے؟ لوگوں نے کہا: بردہ شملہ کو کہتے ہیں۔ سہل نے کہا: ہاں لنگی جس میں حاشیہ بنا ہوا ہوتا ہے تو اس خاتون نے عرض کیا: یا رسول اللہ! میں یہ لنگی آپ کے پہننے کے لیے لائی ہوں۔ نبی اکرم ﷺ نے وہ لنگی ان سے قبول کر لی۔ اس وقت آپ ﷺ کو اس کی ضرورت بھی تھی پھر آپ نے اسے پہن لیا۔ صحابہ میں سے ایک صحابی (عبدالرحمن بن عوف رضی اللہ عنہ) نے آنحضرت ﷺ کے بدن پر وہ لنگی دیکھی تو عرض کیا: یا رسول اللہ! یہ بڑی عمدہ لنگی ہے، یہ آپ مجھے عنایت فرمادیجیے۔ نبی اکرم ﷺ نے فرمایا: ”لے لو۔“ جب آپ ﷺ وہاں سے اٹھ کر تشریف لے گئے تو اندر جا کر وہ لنگی بدل کر یہ کہ عبد الرحمن کو بھیج دی تو لوگوں نے ان صاحب کو ملامت سے کہا کہ تم نے آنحضرت ﷺ سے لنگی مانگ کر اچھا نہیں کیا تم نے دیکھا نہیں کہ نبی اکرم ﷺ نے اسے اس طرح قبول

[راجع: ۱۲۷۷] کیا تھا گویا آپ کو اس کی ضرورت تھی۔ اس کے باوجود تم نے لنگی آنحضرت ﷺ سے مانگی، حالانکہ تمہیں معلوم ہے کہ آنحضرت ﷺ سے جب بھی کوئی چیز مانگی جاتی ہے تو آپ انکار نہیں کرتے۔ اس صحابی نے عرض کیا: صرف میں تو اس کی برکت کا امیدوار ہوں کہ آنحضرت ﷺ اسے پہن چکے تھے، میری غرض یہ تھی کہ میں اس لنگی میں کفن دیا جاؤں گا۔

تشریح: یہ بہت بڑے رئیس التجار بزرگ صحابی حضرت عبدالرحمن بن عوف رضی اللہ عنہ تھے، انہوں نے اس لنگی کا سوال اپنا کفن بنانے کے لئے کیا تھا، چنانچہ یہ اسی کفن میں دفن ہوئے۔ معلوم ہوا کہ جو سچے بزرگان دین اللہ والے ہوں ان کے بلبوسات سے اس طور پر برکت حاصل کرنا درست ہے۔ اللہم ارزقنا۔ آمین

۶۰۳۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا (۶۰۳۷) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں شُعَيْبُ بْنُ الزُّهْرِيِّ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((تَقَارَبُ الزَّمَانُ وَتُنْقُصُ الْعِلْمُ وَيُلْقَى الشُّعْ وَيَكْثُرُ الْهَرْجُ)). قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: ((الْقَتْلُ الْقَتْلُ)). [راجع: ۸۵]

زہری نے کہا مجھے حمید بن عبدالرحمن نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اکرم ﷺ نے فرمایا: ”زمانہ جلدی جلدی گزرے گا اور (دین کا) علم دنیا میں کم ہو جائے گا اور دلوں میں بخیلی سما جائے گی اور لڑائی بڑھ جائے گی۔“ صحابہ نے عرض کیا: ہرج کیا ہوتا ہے؟ فرمایا: ”قتل و خون ریزی۔“

[مسلم: ۶۷۹۲؛ ابوداؤد: ۴۲۵۵]

تشریح: مراد یہ کہ ایک حکومت دوسری حکومت پر چڑھے گی، لڑائیوں کا میدان گرم ہوگا لوگ دنیاوی دھندوں میں پھنس کر قرآن وحدیث کا علم حاصل کرنا چھوڑ دیں گے ہر شخص کو دولت جوڑنے کا خیال ہوگا اور بس۔

۶۰۳۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، سَمِعَ سَلَامَ بْنَ مَسْكِينٍ، قَالَ: سَمِعْتُ ثَابِتًا يَقُولُ: حَدَّثَنَا أَنَسٌ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي: أَفْ وَلَا لِمَ صَنَعْتَ؟ وَلَا أَصَنَعْتُ. [راجع: ۲۷۶۸] [مسلم: ۶۰۱۲]

ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے سلام بن مسکین سے سنا، کہا میں نے ثابت سے سنا، کہا ہم سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کی دس سال تک خدمت کی لیکن آپ ﷺ نے کبھی مجھے اف تک نہیں کہا اور نہ کبھی یہ کہا کہ فلاں کام کیوں کیا اور فلاں کام کیوں نہیں کیا۔

تشریح: دس سال کی مدت کافی طویل ہوتی ہے مگر اس ساری مدت میں حضرت انس رضی اللہ عنہ کو نبی کریم ﷺ نے کبھی بھی نہیں ڈانٹا نہ دھمکا نہ کبھی آپ نے ان سے سخت کلامی فرمائی۔ یہ آپ کے حسن اخلاق کی دلیل ہے اور حقیقت ہے کہ آپ سے زیادہ دنیا میں کوئی شخص نرم دل خوش اخلاق پیدا نہیں ہوا۔ اللہ پاک اس پیارے رسول پر ہزار ہا نذر اور دو سلام نازل فرمائے۔ آمین

بَابُ: كَيْفَ يَكُونُ الرَّجُلُ فِي أَهْلِهِ باب: آدمی اپنے گھر میں کیسے رہے

۶۰۳۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ (۶۰۳۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا،

عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ: ان سے حکم نے، ان سے ابراہیم نخعی نے، ان سے اسود نے بیان کیا کہ میں سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي أَهْلِهِ؟ قَالَتْ: كَانَ فِي مَهْنَةِ أَهْلِهِ إِذَا حَضَرَتِ الصَّلَاةُ قَامَ إِلَى الصَّلَاةِ. [راجع: ۶۷۶]

ان سے حکم نے، ان سے ابراہیم نخعی نے، ان سے اسود نے بیان کیا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے پوچھا کہ رسول اللہ ﷺ اپنے گھر میں کیا کرتے تھے؟ فرمایا: آپ اپنے گھر کے کام کاج کرتے اور جب نماز کا وقت ہو جاتا تو نماز کے لیے مسجد تشریف لے جاتے تھے۔

تشریح: دوسری روایت میں ہے کہ آپ بازار سے سوا لے آتے اور اپنا جوتا آپ ٹاک لیتے گویا امت کے لئے آپ سبق دے رہے تھے کہ آپ کاج مہا کاج انسان کا رویہ ہونا چاہیے: ”المهنة بكسر الميم ويفتحها وانكر الأصمعي الكسر وفسرها هناك بخدمة اهله.“ (فتح الباری جلد ۱۰ / صفحہ ۵۶۵) یعنی لفظ مہنہ میم کے زیر اور زبر ہر دو کے ساتھ جائز ہے اور گھر والوں کی خدمت پر یہ لفظ بولا جاتا ہے۔

بَابُ الْمِقَّةِ مِنَ اللَّهِ باب: نیک آدمی کی محبت اللہ پاک لوگوں کے

دلوں میں ڈال دیتا ہے

۶۰۴۰۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلُ إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبَهُ فَيُجِبُهُ جِبْرِيلُ فَيَنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِبُوهُ فَيُجِبُهُ أَهْلُ السَّمَاءِ ثُمَّ يَوْضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ)).

(۶۰۴۰) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے ابو عاصم نے، ابن جریج نے، کہا مجھے موسیٰ بن عقبہ بن خدری، انہیں نافع نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب اللہ کسی بندے سے محبت کرتا ہے تو جبریل علیہ السلام کو آواز دیتا ہے کہ میں فلاں فلاں بندہ سے محبت کرتا ہوں تم بھی اس سے محبت کرو۔ جبریل علیہ السلام بھی اس سے محبت کرنے لگتے ہیں، پھر وہ تمام آسمان والوں میں آواز دیتے ہیں کہ اللہ فلاں بندہ سے محبت کرتا ہے تم بھی اس سے محبت کرو۔ پھر تمام آسمان والے اس سے محبت کرنے لگتے ہیں۔ اس کے بعد وہ زمین میں بھی (بندگان خدا کا) مقبول اور محبوب بن جاتا ہے۔“ [راجع: ۳۲۰۹]

تشریح: یہاں صرف خدا کا لفظ ہے اس لئے یہاں وہ تاویل بھی نہیں چل سکتی جو معتزلہ وغیرہ نے کی ہے کہ اللہ تعالیٰ نے موسیٰ علیہ السلام سے کلام کرنے میں درخت میں کلام کرنے کی قوت پیدا کر دی تھی پس ان لوگوں کا مذہب باطل ہوا جو کہتے ہیں کہ اللہ کے کلام میں حرف اور صوت نہیں ہے گویا اللہ ان کے نزدیک گونگا ہے۔ استغفر اللہ ونعوذ باللہ من هذه الخرافات۔ روایت میں مقبولان الہی کے لئے عام محبت کا ذکر ہے مگر یہ محبت اللہ کے بندوں ہی کے دلوں میں پیدا ہوتی ہے ابو جہل اور ابولہب جیسے بد بخت مگر بھی محروم رہ جاتے ہیں۔

بَابُ الْحُبِّ فِي اللَّهِ باب: اللہ کی محبت رکھنے کی فضیلت

۶۰۴۱۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَجِدُ أَحَدٌ خَلَوةَ الْإِيمَانِ حَتَّى يُحِبَّ))

(۶۰۴۱) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص ایمان کی حلاوت (مٹھاس) اس

المَرْءُ لَا يَجِبُهُ إِلَّا لِلَّهِ وَحَتَّىٰ أَنْ يُقَدَّفَ فِي النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ وَحَتَّىٰ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا)). [راجع: ۱۶]

وقت تک نہیں پاسکتا جب تک وہ اگر کسی شخص سے محبت کرتا ہے تو صرف اللہ کے لیے کرے اور اسے آگ میں ڈالا جانا اچھا لگے اس بات سے کہ ایمان کے بعد جب اللہ نے اسے کفر سے چھڑا دیا، پھر کافر ہو جانا اسے پسند نہ ہو اور جب تک اللہ اور اس کے رسول سے اسے ان کے سوا دوسری تمام چیزوں

[مسلم: ۱۶۵؛ نسائی: ۵۰۰۳] کے مقابلے میں زیادہ محبت نہ ہو۔“

تشریح: اس حدیث سے مقلدین جاہلین کو نصیحت لینی چاہیے جب تک اللہ اور رسول کی محبت تمام جہانوں کے لوگوں سے زیادہ نہ ہو۔ ایمان پورا نہیں ہو سکتا۔ اللہ اور رسول کی محبت تمام جہان سے زیادہ ہونی چاہیے۔ وہ یہ ہے کہ اللہ اور اس کے رسول کے ارشاد پر جان و مال قربان کرے، جہاں قرآن کی آیت یا حدیث صحیح مل جائے، بس اب کسی امام یا مجتہد کا قول نہ ڈھونڈے۔ اللہ اور رسول کے ارشاد کو سب پر مقدم رکھے، تب جا کر ایمان کامل حاصل ہوگا۔ اللھم ارزقنا۔ آمین

”حتیٰ یکون الله ورسوله الخ معناه من استكمل الایمان علم ان حق الله ورسوله آكد عليه من حق ابيه وامه وولده وجميع الناس..... الخ۔“ (فتح الباری جلد ۱۰ / صفحہ ۵۶۸) اللہ ورسول کی محبت کا مطلب یہ ہے کہ جس نے ایمان کا کل کر لیا وہ جان گیا کہ اللہ اور رسول کی محبت کا حق اس کے ذمہ اس کے باپ اور ماں اور اولاد اور بیوی اور سب لوگوں کے حقوق سے بہت ہی زیادہ بڑھ کر ہے اور اللہ ورسول کی محبت کی علامت یہ ہے کہ شریعت اسلامی کی حمایت کی جائے اور اس کی مخالفت کرنے والوں کو جواب دیا جائے اور اللہ کے رسول ﷺ کے اخلاق فاضلہ جیسے اخلاق پیدا کئے جائیں۔

بَابُ قَوْلِ اللَّهِ:

باب: اللہ تعالیٰ کا سورۃ حجرات میں فرمانا:

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ“ إِلَىٰ قَوْلِهِ ﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾. [الحجرات: ١١]

۶۰۴۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَفْيَانُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الْأَنْفُسِ وَقَالَ: ((بِمَ يَضْرِبُ أَحَدُكُمْ امْرَأَتَهُ ضَرْبَ الْفَحْلِ ثُمَّ لَعَلَّهُ يَبْعَانِقُهَا)). وَقَالَ الثَّوْرِيُّ وَوَهْبٌ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ: ((جَلَدَ الْعُذِي)). [راجع: ۳۳۷۷]

تشریح: گوز آنا ایک فطری امر ہے جو ہر انسان کے لئے لازم ہے، پھر نہنا انتہائی حماقت ہے۔ اکثر چھوٹے لڑکوں کی یہ عادت ہوتی ہے کہ دوسرے کے گوز کی آواز سن کر ہنسنے اور مذاق بنالیتے ہیں۔ یہ حرکت انتہائی مذموم ہے۔ ایسے ہی اپنی عورت کو جانوروں کی طرح بے تحاشا مارنا کسی بد عقل ہی کا کام

ہو سکتا ہے۔

۶۰۴۳۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدٍ
ابْنُ زَيْدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ
النَّبِيُّ ﷺ بِمَنْى: ((أَتَذَرُونَ أَيُّ يَوْمٍ هَذَا؟))
قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((فَإِنَّ هَذَا
يَوْمٌ حَرَامٌ أَتَذَرُونَ أَيُّ بَلَدٍ هَذَا؟)) قَالُوا:
اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((بَلَدٌ حَرَامٌ أَتَذَرُونَ
أَيُّ شَهْرٍ هَذَا؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ
قَالَ: ((شَهْرٌ حَرَامٌ)) قَالَ: ((فَإِنَّ اللَّهَ حَرَّمَ
عَلَيْكُمْ دِمَانَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ
كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي
بَلَدِكُمْ هَذَا)). [راجع: ۱۷۴۲]

تشریح: حدیث کا مضمون کسی مزید تشریح کا محتاج نہیں ہے۔ ایک مومن کی عزت فی الواقع بڑی اہم چیز ہے گویا اس کی عزت اور حرمت مکہ شہر جیسا مقام رکھتی ہے پس اس کی بے عزتی کرنا مکہ مکرمہ کی بے عزتی کرنے کے برابر ہے۔ مومن کا خون ناحق کعبہ کے ڈھادیے کے برابر ہے مگر کتنے لوگ ہیں جو ان چیزوں کا خیال رکھتے ہیں۔ اس حدیث کی روشنی میں اہل اسلام کی باہمی حالت پر صد درجہ افسوس ہوتا ہے۔ اس مقام پر صحیح بخاری کا مطالعہ فرمانے والے نیک دل مسلمانوں کو یہ بھی یاد رکھنا چاہیے کہ حضرت عمرؓ نے کعبہ شریف کے سامنے کھڑے ہو کر فرمایا تھا کہ بے شک کعبہ ایک معزز گھر ہے اس کی تقدیس میں کوئی عیب نہیں مگر ایک مومن و مسلمان کی عزت و حرمت بھی بہت بڑی چیز ہے اور کسی مسلمان کی بے عزتی کرنے والا کعبہ شریف کو ڈھادیے والے کے برابر ہے۔ قرآن پاک میں اللہ نے فرمایا: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَعْيُنِكُمْ﴾ (۴۹/ الحجرات: ۱۰) مسلمان مومن آپس میں بھائی بھائی ہیں۔ پس آپس میں اگر کچھ ناچاقی بھی ہو جائے تو ان کی صلح صفائی کرادیا کرو۔ ایک حدیث میں آپس کی صلح صفائی کرادیئے کونفل نمازوں اور روزوں سے بھی بڑھ کر نیک عمل بتلایا گیا ہے۔ پس مطالعہ فرمانے والے بھائیوں، بہنوں کا اہم ترین فرض ہے کہ وہ آپس میں میل محبت رکھیں اور اگر آپس میں کچھ ناراضگی بھی پیدا ہو جائے تو اسے رفع دفع کر دیا کریں مومن جتنی بندوں کی قرآن میں یہ علامت بتائی گئی ہے کہ وہ غصہ کو پلی جانے والے اور لوگوں سے ان کی غلطیوں کو معاف کر دینے والے ہو کرتے ہیں۔ نماز روزہ کے مسائل پر توجہ دینا جتنا ضروری ہے اتنا ہی ضروری یہ بھی ہے کہ ایسے مسائل پر بھی توجہ دی جائے اور آپس میں زیادہ سے زیادہ میل محبت، اخوت، بھائی چارہ بڑھایا جائے، حسد کینہ دلوں میں رکھنا سچے مسلمانوں کی شان نہیں؟

اخوت کی جہانگیری، محبت کی فراوانی

بَابُ مَا يُنْهَى مِنَ السَّيِّئَاتِ وَاللَّعْنِ **باب: گالی دینے اور لعنت کرنے کی ممانعت**

۶۰۴۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا - (۶۰۴۴) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان

کیا، ان سے منصور نے بیان کیا، کہا میں نے ابو وائل سے سنا اور وہ عبد اللہ بن مسعود رضی اللہ عنہ سے بیان کرتے تھے کہ انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مسلمان کو گالی دینا گناہ ہے اور اسے قتل کرنا کفر ہے۔“ غندر نے شعبہ سے روایت کرنے میں سلیمان کی متابعت کی ہے۔

شُعْبَةُ عَنْ مَنْصُورٍ، قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ)). تَابَعَهُ غُنْدَرٌ عَنْ شُعْبَةَ. [راجع: ۴۸] [مسلم: ۲۲۱]، ترمذی: ۱۹۸۳، ۲۶۳۵، نسائی: ۴۱۲۱،

[۴۱۲۴، ۴۱۲۳، ۴۱۲۲]

(۶۰۳۵) ہم سے ابو معمر عبد اللہ بن عمرو نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، ان سے حسین بن ذکوان معلم نے بیان کیا، ان سے عبد اللہ بن بریدہ نے بیان کیا، کہا مجھ سے یحییٰ بن یحمر نے بیان کیا، ان سے ابو اسود دؤلی نے بیان کیا اور ان سے حضرت ابو ذر غفاری رضی اللہ عنہ نے کہ انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”اگر کوئی شخص کسی شخص کو کافریا فاسق کہے اور وہ درحقیقت کافریا فاسق نہ ہو تو خود کہنے والا فاسق اور کافر ہو جائے گا۔“

۶۰۴۵ - حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْحُسَيْنِ عَنِ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرٍ أَنَّ أَبَا الْأَسْوَدِ الدَّؤْلِيَّ حَدَّثَهُ عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ وَلَا يَرْمِيهِ بِالْكُفْرِ إِلَّا ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبَهُ كَذَلِكَ)). [راجع: ۳۵۰۸]

(۶۰۳۶) ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے فلیح بن سلیمان نے بیان کیا، کہا ہم سے ہلال بن علی نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نقش گو نہیں تھے، نہ آپ لعنت ملامت کرنے والے تھے اور نہ گالی دیتے تھے، آپ کو بہت غصہ آیا تو صرف اتنا کہہ دیتے: ”اسے کیا ہو گیا ہے، اس کی پیشانی میں خاک لگے۔“

۶۰۴۶ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا وَلَا لَعَانًا وَلَا سَبَابًا كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ: ((مَا لَهُ تَرَبُّبٌ جَبِينَهُ)). [راجع: ۶۰۳۱]

تشریح: آپ کا یہ فرمان بھی بطریق بدوعا کے اثر نہ کرتا کیونکہ آپ نے اللہ پاک سے یہ عرض کر لیا تھا۔ یارب! اگر میں کسی کو برا کہہ دوں تو اس کے لئے اس میں بہتری ہی فرماتا۔

(۶۰۳۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عثمان بن عمر نے کہا ہم سے علی بن مبارک نے بیان کیا، ان سے یحییٰ بن ابی کثیر نے، ان سے ابو قلابہ نے کہ ثابت بن ضحاک رضی اللہ عنہ اصحاب شجر (بیعت رضوان کرنے والوں) میں سے تھے، انہوں نے ان سے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو اسلام کے سوا کسی اور مذہب پر قسم کھائے (کہ اگر میں نے فلاں

۶۰۴۷ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي قَلَابَةَ أَنَّ ثَابِتَ ابْنَ الضَّحَّاكِ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ حَلَفَ

عَلَى مِلَّةٍ غَيْرِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ: وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لَا يَمْلِكُ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَفَتِلَهُ وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفَتِلَهُ. (راجع: ۱۳۶۳)

کام کیا تو میں نصرانی ہوں، یہودی ہوں) تو وہ ایسا ہو جائے گا جیسے کہ اس نے کہا اور کسی انسان پر ان چیزوں کی نذر صحیح نہیں ہوتی جو اس کے اختیار میں نہ ہوں اور جس نے دنیا میں کسی چیز سے خودکشی کر لی اسے اسی چیز سے آخرت میں عذاب ہوگا اور جس نے کسی مسلمان پر لعنت بھیجی تو یہ اس کے خون کرنے کے برابر ہے اور جو شخص کسی مسلمان کو کافر کہے تو وہ ایسا ہے جیسے اس کا خون کیا۔“

تشریح: حضرت ثابت بن ضحاک رضی اللہ عنہ ان بزرگوں میں سے ہیں جنہوں نے صلح حدیبیہ کے موقع پر ایک درخت کے نیچے رسول کریم صلی اللہ علیہ وسلم کے دست مبارک پر جہاد کی بیعت کی تھی جس کا ذکر سورہ فتح میں ہے کہ اللہ ان مؤمنوں سے راضی ہو گیا، جو درخت کے نیچے برضا و رغبت جہاد کی بیعت نبی کریم صلی اللہ علیہ وسلم کے دست مبارک پر کر رہے تھے حدیث کا مضمون ظاہر ہے۔

۶۰۴۸۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي عَدِيُّ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صلی اللہ علیہ وسلم قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صلی اللہ علیہ وسلم فَغَضِبَ أَحَدُهُمَا فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ فَقَالَ النَّبِيُّ صلی اللہ علیہ وسلم: ((إِنِّي لَا أَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَدَهَبَ عَنْهُ الَّذِي يَجِدُ)). قَالَ: فَانْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ صلی اللہ علیہ وسلم وَقَالَ: نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ فَقَالَ: أَتَرَى بَنِي بَأْسٍ؟ أَمْ جُنُونَ أَنَا؟ إِذْ هَبَ. (راجع: ۳۲۸۲)

(۶۰۴۸) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے عدی بن ثابت نے بیان کیا کہ میں نے سلیمان بن صرد سے سنا، وہ نبی کریم صلی اللہ علیہ وسلم کے صحابی ہیں، انہوں نے کہا کہ نبی اکرم صلی اللہ علیہ وسلم کے سامنے دو آدمیوں نے آپس میں گالی گلوچ کی ایک صاحب کو غصہ آ گیا اور بہت زیادہ آیا، ان کا چہرہ پھول گیا اور رنگ بدل گیا۔ آنحضرت صلی اللہ علیہ وسلم نے اس وقت فرمایا: ”مجھے ایک کلمہ معلوم ہے کہ اگر یہ (غصہ کرنے والا شخص) اسے کہہ لے تو اس کا غصہ دور ہو جائے گا۔“ چنانچہ ایک صاحب نے جا کر غصہ ہونے والے کو آنحضرت صلی اللہ علیہ وسلم کا ارشاد سنایا اور کہا: شیطان سے اللہ کی پناہ مانگ۔ وہ کہنے لگا: کیا مجھے دیوانہ سمجھا ہے، کیا مجھے کوئی روگ لگا ہے؟ جا اپنا راستہ لے۔

تشریح: یہ شخص منافق تھا یا کافر تھا جس نے ایسا گستاخانہ جواب دیا کوئی اکھڑ بدوی تھا وہ کلمہ جو آپ صلی اللہ علیہ وسلم تھلا نا چاہتے تھے وہ: ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ۔“ تھا (تطائی)

۶۰۴۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ حُمَيْدٍ، قَالَ: قَالَ أَنَسُ: حَدَّثَنِي عَبَادَةُ بْنُ الصَّامِتِ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم لِيُخْبِرَ النَّاسَ بِلَيْلَةِ الْقَدْرِ فَتَلَا حَى رَجُلَانِ مِنَ الْمُسْلِمِينَ قَالَ النَّبِيُّ صلی اللہ علیہ وسلم: ((خَرَجْتُ

(۶۰۴۹) ہم سے مسدد نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، ان سے حمید نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہ مجھ سے عبادہ بن صامت رضی اللہ عنہ نے کہا: رسول اللہ صلی اللہ علیہ وسلم لوگوں کو لیلۃ القدر کی بشارت دینے کے لیے حجرے سے باہر تشریف لائے، لیکن مسلمانوں کے دو آدمی اس وقت آپس میں کسی بات پر لڑنے لگے۔ نبی اکرم صلی اللہ علیہ وسلم نے

فرمایا: ”میں تمہیں (لیلیۃ القدر) کے متعلق بتانے کے لیے نکلتا تھا لیکن فلاں فلاں آپس میں لڑنے لگے اور (میرے علم سے) وہ اٹھالی گئی۔ ممکن ہے کہ یہی تمہارے لیے اچھا ہو۔ اب تم اسے ۲۹ رمضان اور ۲۷ رمضان اور ۲۵ رمضان کی راتوں میں تلاش کرو۔“

تشریح: ان کے علاوہ دیگر طاق راتوں میں کبھی کبھی لیلیۃ القدر کا امکان ہو سکتا ہے جیسا کہ دوسری روایات میں آیا ہے۔

(۶۰۵۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے معروڑ نے اور ان سے حضرت ابوذر نے، معروڑ نے بیان کیا کہ میں نے ابوذر کے جسم پر ایک چادر دیکھی اور ان کے غلام کے جسم پر بھی ایک دیسی ہی چادر تھی، میں نے عرض کیا: اگر اپنے غلام کی چادر لے لیں اور اسے بھی پہن لیں تو ایک رنگ کا جوڑا ہو جائے غلام کو دوسرا دے دیں۔ حضرت ابوذر نے اس پر کہا: مجھ میں اور ایک صاحب (بلال) میں تکرار ہو گئی تھی اور ان کی ماں بھی تھیں، میں نے اس بارے میں ان کو طعنہ دیا انہوں نے جا کر یہ بات نبی کریم ﷺ سے کہہ دی۔ آپ ﷺ نے مجھ سے دریافت فرمایا: ”کیا تم نے اس سے جھگڑا کیا ہے؟“ میں نے کہا: جی ہاں۔ دریافت کیا: ”تم نے اسے اس کی ماں کی وجہ سے طعنہ دیا ہے؟“ میں نے عرض کیا: جی ہاں۔ آپ ﷺ نے فرمایا: ”تمہارے اندر ابھی جاہلیت کی بو آتی ہے۔“ میں نے عرض کیا: یا رسول اللہ! کیا اس بڑھاپے میں بھی؟ آپ ﷺ نے فرمایا: ”ہاں، یاد رکھو! یہ (غلام بھی) تمہارے بھائی ہیں، اللہ تعالیٰ نے انہیں تمہاری ماتحتی میں دیا ہے، پس اللہ تعالیٰ جس کی ماتحتی میں بھی اس کے بھائی کو رکھے اسے چاہیے کہ جو وہ کھائے اسے بھی کھائے اور جو وہ پہنے اسے بھی پہنائے اور اگر اسے کوئی ایسا کام کرنے کے لیے کہنا ہی پڑے جو مشکل ہو تو اس کام میں اس کی مدد کرے۔“

لَا خَيْرَ لَكُمْ فَلَاحِى فَلَانٌ وَفَلَانٌ وَإِنِّهَا رُفِعَتْ وَعَسَى أَنْ يَكُونَ خَيْرًا لَّكُمْ فَالْتَمِسُوا هَا فِي النَّاسِغَةِ وَالسَّابِغَةِ وَالْخَامِسَةِ)). [راجع: ۴۹]

۶۰۵۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ عَنْ أَبِي ذَرٍّ، قَالَ: رَأَيْتُ عَلَيْهِ بُرْذًا وَعَلَى غُلَامِهِ بُرْذًا فَقُلْتُ: لَوْ أَخَذْتَ هَذَا فَلَيْسَتْهُ كَانَتْ حُلَّةً وَأَعْطَيْتَهُ ثَوْبًا آخَرَ فَقَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ كَلَامٌ وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً فَنِلْتُ مِنْهَا فَذَكَرْنِي إِلَى النَّبِيِّ ﷺ فَقَالَ لِي: ((أَسَابَيْتَ فَلَانًا؟)) قُلْتُ: نَعَمْ قَالَ: ((إِنَّكَ ((أَقْبَلْتَ مِنْ أُمِّهِ؟)) قُلْتُ: نَعَمْ قَالَ: ((إِنَّكَ أَمْرُو فَيْكَ جَاهِلِيَّةٌ)) قُلْتُ: عَلَى سَاعَتِي هَذِهِ مِنْ كِبَرِ السَّنِّ؟ قَالَ: ((نَعَمْ هُمْ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ وَلَا يَكْلَفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَعْنَهُ عَلَيْهِ)). [راجع: ۳۰]

تشریح: اس کے بعد حضرت ابوذر رضی اللہ عنہ نے احیاء کی شکل بنالیا کہ جو خود پہنتے وہی اپنے غلاموں کو پہناتے جس کا ایک نمونہ یہاں مذکور ہے ایسے لوگ آج کل کہاں ہیں جو اپنے نوکروں خادموں کے ساتھ ایسا برتاؤ کریں۔ الا ماشاء اللہ۔

بَابُ مَا يَجُوزُ مِنْ ذِكْرِ النَّاسِ باب: کسی آدمی کی نسبت یہ کہنا کہ لمبا یا پستہ قد ہے

نَحْوَ قَوْلِهِمْ: الطَّوِيلُ وَالْقَصِيرُ

وَقَالَ النَّبِيُّ ﷺ: ((مَا يَقُولُ ذُو الْيَدَيْنِ؟)) [راجع: ٤٨٢] وَمَا لَا يُرَادُّ بِهِ شَيْنُ الرَّجُلِ.

بشرطیکہ اس کی تحقیر کی نیت نہ ہو غیبت نہیں ہے اور نبی اکرم ﷺ نے خود فرمایا: ”ذوالیدین، یعنی لمبے ہاتھوں والا کیا کہتا ہے۔“ اس طرح ہر بات جس سے عیب بیان کرنا مقصود نہ ہو، جائز ہے۔

(٦٠٥١) ہم سے حفص بن عمر حاضی نے بیان کیا، کہا ہم سے یزید بن ابراہیم نے بیان کیا، کہا ہم سے محمد بن سیرین نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں ظہر کی نماز دو رکعت پڑھائی اور سلام پھیر دیا اس کے بعد آپ ﷺ مسجد کے آگے کے حصہ یعنی دالان میں ایک لکڑی پر سہارا لے کر کھڑے ہو گئے اور اس پر اپنا ہاتھ رکھا، حاضرین میں ابو بکر اور عمر بھی موجود تھے مگر آپ ﷺ کے دبدبے کی وجہ سے کچھ بول نہ سکے اور جلد باز لوگ مسجد سے باہر نکل گئے۔ آپس میں صحابہ نے کہا کہ شاید نماز میں رکعات کم ہو گئیں ہیں اسی لیے آپ ﷺ نے ظہر کی نماز چار کی بجائے صرف دو ہی رکعات پڑھائی ہیں۔ حاضرین میں ایک صحابی تھے جنہیں آپ ”ذوالیدین“ (لمبے ہاتھوں والا) کہہ کر مخاطب فرمایا کرتے تھے، انہوں نے عرض کیا: اے اللہ کے نبی! نماز کی رکعات کم ہو گئیں ہیں یا آپ بھول گئے ہیں؟ آپ ﷺ نے فرمایا: ”نہ میں بھولا ہوں اور نہ نماز کی رکعات کم ہوئی ہیں۔“ صحابہ نے عرض کیا: نہیں! یا رسول اللہ! آپ بھول گئے ہیں، چنانچہ آپ نے یاد کر کے فرمایا: ”ذوالیدین نے صحیح کہا ہے۔“ پھر آپ کھڑے ہوئے اور دو رکعات اور پڑھائیں، پھر سلام پھیرا اور تکبیر کہہ کر سجدہ (سہو) میں گئے، نماز کے سجدہ کی طرح بلکہ اس سے بھی زیادہ لمبا سجدہ کیا، پھر سر اٹھایا اور تکبیر کہہ کر پھر سجدہ میں گئے پہلے سجدہ کی طرح یا اس سے بھی لمبا۔ پھر سر اٹھایا اور تکبیر کہی۔

٦٠٥١۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ ابِرَاهِيمَ، قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلَى خَشْبَةٍ فِي مَقْدَمِ الْمَسْجِدِ وَوَضَعَ يَدَهُ عَلَيْهَا وَفِي الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٍ وَعُمَرُ فَهَابَاهُ أَنْ يَكَلِّمَاهُ وَيَخْرُجَ سَرْعَانِ النَّاسُ فَقَالُوا: قَصُرَتْ الصَّلَاةُ؟ وَفِي الْقَوْمِ رَجُلٌ كَانَ النَّبِيُّ ﷺ يَدْعُوهُ ذَا الْيَدَيْنِ فَقَالَ: يَا نَبِيَّ اللَّهِ! أَنْسَيْتَ أَمْ قَصُرَتْ؟ فَقَالَ: ((لَمْ أَنْسَ وَلَمْ تَقْصُرْ)) قَالَ: بَلْ نَسَيْتَ يَا رَسُولَ اللَّهِ! قَالَ: ((صَدَقَ ذُو الْيَدَيْنِ)) فَقَامَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ. [راجع: ٤٨٢]

تشریح: پس اس کے بعد قعدہ نہیں کیا نہ دوسرا سلام پھیرا۔ جیسا کہ بعض کیا کرتے ہیں اس حدیث سے یہ بھی نکلتا ہے کہ بھولے سے اگر نماز میں بات کر لے یا یہ سمجھ کر نماز پوری ہو گئی تو نماز فاسد نہیں ہوتی مگر بعض لوگ اس کے بھی خلاف کرتے ہیں۔ حدیث میں ایک شخص کو لمبے ہاتھوں والا کہا گیا سو ایسا ذکر جائز ہے بشرطیکہ اس کی تحقیر کرنا مقصود نہ ہو اگر کوئی کہے کہ ذوالیدین حضرت ابو بکر اور حضرت عمر رضی اللہ عنہما سے زیادہ بہادر ہو گیا یہ کیونکر ہو سکتا ہے اس کا جواب یہ ہے کہ ذوالیدین ایک عامی آدمی تھا ایسے لوگ بے تکلفی برت جاتے ہیں لیکن مقرب لوگ بہت ڈرتے ہیں یہی وجہ ہے کہ نبی کریم ﷺ سب لوگوں سے زیادہ اللہ سے ڈرتے اور سب سے زیادہ عبادت کرنے والے اور بڑی محنت اٹھانے والے تھے۔ (ﷺ)

بَابُ الْغِيَةِ

باب: غیبت کے بیان میں

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا بَعْضًا أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾ [الحجرات: ۱۲]

اور اللہ تعالیٰ کا فرمانا: ”اور تم میں بعض، بعض کی غیبت نہ کرے کیا تم میں کوئی چاہتا ہے کہ اپنے مردہ بھائی کا گوشت کھائے، تم اسے ناپسند کرو گے اور اللہ سے ڈرو، یقیناً اللہ توبہ قبول کرنے والا رحم کرنے والا ہے۔“

تشریح: غیبت یہ کہ پیٹھ کے پیچھے کسی بھائی کی ایسی عیب جوئی کرے جو اس کو ناگوار ہو یہ غیبت کرنا بدترین گناہ ہے: ”قال ابن الاثير في النهاية الغيبة ان تذكر الانسان في غيبته بسوء وان كان فيه“ (فتح جلد ۱۰ / صفحہ ۵۷۵)

۶۰۵۲۔ حَدَّثَنِي يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: ((إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كِبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ)). ثُمَّ دَعَا بِعَسِيبٍ رَطَبٍ فَشَقَّهُ بِأَثْنَيْنِ فَعَرَسَ عَلَى هَذَا وَاجِدًا وَعَلَى هَذَا وَاجِدًا ثُمَّ قَالَ: ((لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسُ)). [راجع: ۲۱۶]

(۶۰۵۲) مجھ سے یحییٰ بن موسیٰ بلخی نے بیان کیا، کہا ہم سے وکیع نے بیان کیا، ان سے اعمش نے بیان کیا، انہوں نے مجاہد سے سنا، وہ طاؤس سے بیان کرتے تھے اور وہ حضرت ابن عباس رضی اللہ عنہما سے، انہوں نے بیان کیا کہ نبی کریم ﷺ دو قبروں کے پاس سے گزرے اور فرمایا: ”ان دونوں قبروں کے مردوں کو عذاب ہو رہا ہے اور یہ کسی بڑے گناہ کی وجہ سے عذاب میں گرفتار نہیں ہیں بلکہ یہ (ایک قبر کا مردہ) اپنے پیشاب کی چھینٹوں سے نہیں بچتا تھا (یا پیشاب کرتے وقت پردہ نہیں کرتا تھا) اور یہ (دوسری قبر والا مردہ) چغل خور تھا۔“ پھر آپ ﷺ نے ایک ہری شاخ منگائی اور اسے دو ٹکڑوں میں چیر کر دونوں قبروں پر گاڑ دیا اس کے بعد فرمایا: ”جب تک یہ شاخیں سوکھ نہ جائیں اس وقت تک شاید ان دونوں کا عذاب ہلکا رہے۔“

تشریح: یہ ہری ٹہنی گاڑنے کا عمل آپ کے ساتھ خاص تھا۔ اس لئے کہ آپ کو قبروں والوں کا صحیح حال معلوم ہو گیا تھا اور یہ معلوم ہونا بھی آپ ہی کے ساتھ خاص تھا۔ آج کوئی نہیں جان سکتا کہ قبر والا کس حال میں ہے، لہذا کوئی اگر ٹہنی گاڑے تو وہ بے کار ہے۔ واللہ اعلم بالصواب۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((خَيْرُ دُورِ الْأَنْصَارِ))

باب: نبی کریم ﷺ کا فرمانا: ”انصار کے سب گھروں میں فلا نا گھرا نہ بہتر ہے“

تشریح: اس باب سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ کسی شخص کی یا قوم کی فضیلت بیان کرنا اس کو دوسرے اشخاص یا اقوام پر ترجیح دینا غیبت میں داخل نہیں ہے۔

۶۰۵۳۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي أُسَيْدٍ

(۶۰۵۳) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو زناد نے، ان سے ابوسلمہ نے اور ان سے حضرت

السَّاعِدِيُّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((خَيْرُ دُورٍ الْأَنْصَارُ بَنُو النَّجَارِ)). [راجع: ۳۷۸۹]

ابو اسید ساعدی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قبیلہ انصار میں سب سے بہتر گھرانہ بنو نجار کا گھرانہ ہے۔“

باب: مفسد اور شریر لوگوں کی یا جن پر گمان غالب

برائی کا ہوان کی غیبت درست ہونا

بَابُ مَا يَجُوزُ مِنْ اغْتِيَابِ

أَهْلِ الْفُسَادِ وَالرِّيبِ

تشریح: تاکہ دوسرے مسلمان ان کے شر سے بچ رہیں۔

۶۰۵۴۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((الْتَدْنُوا لَهُ بَنَسْ أَخُو الْعَشِيرَةِ أَوْ ابْنُ الْعَشِيرَةِ)). فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتُ الَّذِي قُلْتَ لَهُ ثُمَّ أَلَنْتَ لَهُ الْكَلَامَ قَالَ: ((أَيُّ عَائِشَةَ! إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَّهُ النَّاسُ أَوْ وَدَعَهُ النَّاسُ اتِّقَاءً فَحْشِيهِ)). [راجع: ۶۰۳۲]

۶۰۵۴) ہم سے صدقہ بن الفضل نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، انہوں نے محمد بن منکدر سے سنا، انہوں نے عروہ بن زبیر سے سنا اور انہیں ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے خبر دی، انہوں نے بیان کیا کہ ایک شخص نے رسول اللہ ﷺ سے اندر آنے کی اجازت چاہی تو آپ ﷺ نے فرمایا: ”اسے اجازت دے دو فلاں قبیلے کا یہ برا آدمی ہے۔“ جب وہ شخص اندر آیا تو آپ نے اس کے ساتھ بڑی نرمی سے گفتگو کی، میں نے عرض کیا: یا رسول اللہ! آپ کو اس کے متعلق جو کچھ کہنا تھا وہ ارشاد فرمایا اور پھر اس کے ساتھ نرم گفتگو کی؟ آپ ﷺ نے فرمایا: ”عائشہ! وہ آدمی بدترین ہے جسے اس کی بدکلامی کے ڈر سے لوگ چھوڑ دیں۔“

تشریح: یہ حقیقت تھی کہ وہ برا آدمی ہے مگر میں تو برا نہیں ہوں مجھے تو اپنی نیک عادت کے مطابق ہر بڑے بھلے آدمی کے ساتھ نیک خو، ہی برتی ہوگی۔

صدق رسول اللہ ﷺ۔

باب: چغل خوری کرنا کبیرہ گناہوں میں سے ہے

بَابُ التَّمِيمَةِ مِنَ الْكَبَائِرِ

تشریح: ”وہی نقل مکروہ بقصد الفساد..... الخ۔“ (فسطانی) یعنی فساد کرانے کے لئے کسی کی برائی کسی اور کے سامنے نقل کرنا۔ چغل خور ایک ساعت میں اتنا فساد پھیل سکتا ہے کہ کوئی جا دو گرا تا فساد ایک مہینے میں بھی نہیں کر سکتا، اس لیے یہ کبیرہ گناہ ہے۔

۶۰۵۵۔ حَدَّثَنَا ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَيْنَةُ ابْنُ حُمَيْدٍ أَبُو عَبْدِ الرَّحْمَنِ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ مِنْ بَعْضِ حِطَّانِ الْمَدِينَةِ فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذِّبَانِ فِي قُبُورِهِمَا فَقَالَ: ((يُعَذِّبَانِ وَمَا يُعَذِّبَانِ فِي كَيْفٍ وَإِنَّهُ لَكَبِيرٌ))

۶۰۵۵) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبیدہ بن حمید ابو عبد الرحمن نے خبر دی، انہیں منصور بن معمر نے، انہیں مجاہد نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ مدینہ منورہ کے کسی باغ سے تشریف لائے تو آپ ﷺ نے دو (مردہ) انسانوں کی آواز سنی جنہیں ان کی قبروں میں عذاب دیا جا رہا تھا، پھر آنحضرت ﷺ نے فرمایا: ”انہیں عذاب ہو رہا ہے اور کسی بڑے گناہ کی وجہ سے انہیں عذاب نہیں ہو رہا ہے۔“

كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ)). ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكَسْرَتَيْنِ أَوْ ثَلَاثَتَيْنِ فَجَعَلَ كِسْرَةً فِي قَبْرِ هَذَا وَكِسْرَةً فِي قَبْرِ هَذَا فَقَالَ: ((لَعَلَّهُ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَيْسَسَا)). [راجع: ۲۱۶]

ان میں سے ایک شخص پیشاب کے چھینٹوں سے نہیں بچتا تھا اور دوسرا چغل خور تھا۔ پھر آپ نے کھجور کی ایک ہری شاخ منگوائی اور اسے دو حصوں میں توڑا اور ایک ٹکڑا ایک کی قبر پر اور دوسرا دوسرے کی قبر پر گاڑ دیا۔ پھر فرمایا: ”شاید کہ ان کے عذاب میں اس وقت تک کے لیے کمی کر دی جائے جب تک یہ سوکھ نہ جائیں۔“

تشریح: اس روایت میں بڑے گناہ سے وہ گناہ مراد ہیں جن پر حد مقرر ہے، جیسے زنا، چوری وغیرہ اس لئے ترجمہ باب کے خلاف نہ ہوگا، ترجمہ باب میں کبیرہ سے لغوی معنی بڑا گناہ مراد ہے کہتے ہیں کہ ہر اور سخت یا ہری ٹہنی اللہ کی تسبیح کرتی ہے اس کی برکت سے صاحب قبر پر تخفیف ہو جاتی ہے بعض کہتے ہیں کہ یہ آپ ﷺ ہی کی خصوصیت تھی اور کسی کے لئے نہیں ہے۔

بَابُ مَا يُكْرَهُ مِنَ النَّمِيمَةِ

باب: چغل خوری کی برائی کا بیان

وَقَوْلِهِ: «هَمَّازٌ مَشَاءٌ بِنَمِيمٍ» [القلم: ۱۱] «وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ» [الهمزة: ۱] يَهْمُزُ وَيَلْمِزُ وَيَعِيبُ:

اور اللہ تعالیٰ نے سورہ قلم میں فرمایا: ”عیب جو، چغل خور“ اور سورہ ہمزہ میں فرمایا: ”ہر عیب جو آوازے کئے والے کی خرابی ہے۔“ ہمزہ ویلزم اور عیب سب کے معنی ایک ہیں۔ یعنی عیب بیان کرتا ہے طعنہ مارتا ہے۔

۶۰۵۶۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ كُنَّا مَعَ حَدِيقَةَ فَقِيلَ لَهُ: إِنَّ رَجُلًا يَرْفَعُ الْحَدِيثَ إِلَى عُثْمَانَ فَقَالَ لَهُ حَدِيقَةُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ)). [مسلم: ۲۸۷]

۶۰۵۶۔ ہم سے ابو نعیم (فضل بن دکین) نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے منصور بن عمر نے، ان سے ابراہیم غنی نے، ان سے ہمام بن حارث نے بیان کیا کہ ہم حدیفہ رضی اللہ عنہ کے پاس موجود تھے، ان سے کہا گیا کہ ایک شخص ایسا ہے جو یہاں کی باتیں عثمان رضی اللہ عنہ سے جا لگاتا ہے۔ اس پر حدیفہ رضی اللہ عنہ نے کہا کہ میں نے نبی کریم ﷺ سے سنا ہے آپ نے فرمایا: ”جنت میں چغل خور نہیں جائے گا۔“

تشریح: وہ شخص جمول باتیں حضرت عثمان رضی اللہ عنہ تک پہنچایا کرتا تھا۔ اس پر حضرت حدیفہ رضی اللہ عنہ نے یہ حدیث ان کو سنائی۔ قاضی عیاض نے کہا کہ قنات اور نمام کا ایک ہی معنی ہے بعض نے فرق کیا کہ نمام تو وہ ہے کہ جو قفسیہ کے وقت موجود ہو پھر جا کر دوسروں کے سامنے اس کی چغلی کرے اور قنات وہ ہے جو بغیر دیکھے شخص سے چغل خوری کرے، بہر حال قنات اور نمام دونوں حدیث بالا کی وعید میں داخل ہیں: ”وقال الليث الهمزة من يغتابك بالغيب واللمزة من يغتابك في وجهك“۔ یعنی ہمزہ وہ لوگ جو پیٹھ پیچھے تیری برائی کریں اور لمزہ وہ جو سامنے برائی کریں۔ (فتح الباری)

بَابُ قَوْلِ اللَّهِ: «وَأَجْتَنِبُوا

باب: اللہ تعالیٰ کا سورہ حج میں فرمانا: ”اور اے ایمان

قَوْلِ الزُّورِ» [الحج: ۳۰]

۶۰۵۷۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ الْمُقْبِرِيِّ عَنْ أَبِيهِ عَنْ

والو! جھوٹ بات بولنے سے پرہیز کرتے رہو“

۶۰۵۷۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابن ابی ذنب نے بیان کیا، ان سے سعید مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدْعَ طَعَامَهُ وَشَرَابَهُ)) قَالَ أَحْمَدُ: أَفْهَمَنِي رَجُلٌ إِسْنَادُهُ. [راجع: ۱۹۰۳]

کریم ﷺ نے فرمایا: ”جو شخص (روزہ کی حالت میں) جھوٹی بات کرنا فریب کرنا اور جہالت کی باتوں کو نہ چھوڑے تو اللہ کو کوئی ضرورت نہیں کہ وہ اپنا کھانا پینا چھوڑے۔“ احمد بن یونس نے کہا: یہ حدیث میں نے سنی تو تھی میں اس کی سند بھول گیا تھا جو مجھے ایک شخص (ابن ابی ذئب) نے بتلا دی۔

تشریح: یعنی جب جھوٹ فریب بری باتیں نہ چھوڑیں تو روزہ محض فائدہ ہوگا، اللہ کو ہماری فاقہ کشی کی ضرورت نہیں ہے وہ تو یہ جانتا ہے کہ ہم روزہ رکھ کر بری باتوں اور بری عادتوں سے پرہیز کریں اور نفسانی خواہشوں کو عقل سلیم اور شرع مستقیم کے تابع کر دیں۔

بَابُ مَا قِيلَ فِي ذِي الْوُجْهِينِ باب: منہ دیکھی بات کرنے والے (دو غلے) کے

بارے میں

۶۰۵۸۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((تَجِدُ مِنْ أَشْرَ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا الْوُجْهِينِ الَّذِي يَأْتِي هَوْلَاءِ بِوَجْهِ وَهَوْلَاءِ بِوَجْهِ)). [راجع: ۲۴۹۴]

۶۰۵۸) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم قیامت کے دن اللہ کے ہاں اس شخص کو سب سے بدتر پاؤ گے جو کچھ لوگوں کے سامنے ایک رخ سے آتا ہے اور دوسروں کے سامنے دوسرے رخ سے جاتا ہے۔“

تشریح: ہر جگہ گلی لپٹی بات کہتا ہے۔ دور خا آدمی وہ ہے کہ ہر فریق سے ملتا رہے، جس کی صحبت میں جائے ان کی سی کہے۔ یعنی رکابی مذہب والا (بمسلمان اللہ اللہ بایں من رام رام) قال القرطبی انما كان ذو الوجھین شر الناس لأن حاله حال المنافق۔“ (فتح جلد ۱۰/ صفحہ ۵۸۲) یعنی منہ دیکھی بات کرنے والا بدترین آدمی ہے اس لئے کہ اس کا منافق جیسا حال ہے۔

بَابُ مَنْ أَخْبَرَ صَاحِبَهُ بِمَا يَقُولُ فِيهِ باب: اگر کوئی شخص دوسرے شخص کی گفتگو جو اس نے کسی کی نسبت کی ہو اس سے بیان کرے

تشریح: ”إراد البخاری بالترجمة بیان جواز النقل علی وجه النصيحة لكون النبي ﷺ لم ينكر علی ابن مسعود نقله مانقل كل عقیب من محول المنقول عنه ثم حلم عنه۔۔۔۔۔۔“ (فتح جلد ۱۰/ صفحہ ۵۸۲) امام بخاری رحمہ اللہ کے ترجمہ باب سے خیر خواہی کے طور پر ایسی بات کو نقل کرنے کا جواز ثابت کرتا ہے، جیسا کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ کا نقل کرنا یہاں مذکور ہے۔

۶۰۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ مَا أَرَادَ

۶۰۵۹) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، انہیں ابو اعمش نے، انہیں ابو وائل نے اور ان سے حضرت ابن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے کچھ مال تقسیم کیا تو انصار میں سے ایک شخص نے کہا: اللہ کی قسم! محمد کو اس تقسیم سے اللہ کی رضا مقصود نہ

مُحَمَّدٌ بِهَذَا وَجْهَ اللَّهِ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَتَمَعَّرَ وَجْهُهُ وَقَالَ: ((رَحِمَ اللَّهُ مُوسَى لَقَدْ أُؤْذِيَ بِأَكْثَرٍ مِنْ هَذَا)) (فَصَبْرٌ)). [راجع: ۳۱۵۰]

تشریح: یہ اعتراض کرنے والا منافق تھا اور اس کا نام معتب بن قثیر تھا، اس نے نبی کریم ﷺ کی خدمت میں حاضر ہو کر اس شخص کی یہ بات آپ کو سنائی تو آپ ﷺ کے چہرے کا رنگ بدل گیا اور آپ ﷺ نے فرمایا: ”اللہ موسیٰ علیہ السلام پر رحم کرے، انہیں اس سے بھی زیادہ ایذا دی گئی، لیکن انہوں نے صبر کیا۔“

تشریح: یہ اعتراض کرنے والا منافق تھا اور اس کا نام معتب بن قثیر تھا، اس نے نبی کریم ﷺ کی دیانت و امانت پر حملہ کیا حالانکہ آپ سے بڑھ کر امین و دیانت دار انسان کوئی دنیا میں پیدا ہی نہیں ہوا جس کی امانت کے کفار کبھی قائل تھے جو آپ کو صادق اور امین کے نام سے پکارا کرتے تھے۔

بَابُ مَا يُكْرَهُ مِنَ التَّمَادُحِ باب: کسی کی تعریف میں مبالغہ کرنا منع ہے

تشریح: تمادح مدح سے قائل کا مصدر ہے جو دو آدمیوں کا ایک دوسرے کی جاوے جا تعریف کرنے پر بولا جاتا ہے، من ترا حاجی بگویم تو مرا ناجی بگو۔ شریعت نے ایسی مدح سے روکا ہے۔

۶۰۶۰۔ حَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنَا بَرِيدُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَثْنِي عَلَى رَجُلٍ وَيُطْرِنُهُ فِي الْمِدْحَةِ فَقَالَ: ((أَهْلَكْتُمْ أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ)). [راجع: ۲۶۶۳]

۶۰۶۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ رَجُلًا ذَكَرَ عِنْدَ النَّبِيِّ ﷺ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا فَقَالَ النَّبِيُّ ﷺ: ((وَيَحْكُ قُطِعَتْ عُنُقُ صَاحِبِكَ)). يَقُولُهُ مَرَارًا: ((إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَجَالَهَ فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ وَحَسْبُ اللَّهِ وَلَا يُزَيِّجُنِي عَلَى اللَّهِ أَحَدًا)) وَقَالَ وَهَيْبُ عَرِ خَالِدٍ: ((وَيْلَكَ)). [راجع: ۲۶۶۳]

تشریح: حافظ نے کچھ کچھ کو ان دونوں شخصوں کے نام معلوم نہیں ہوئے لیکن امام احمد اور بخاری کی روایت ”ادب المفرد“ سے معلوم ہوتا ہے کہ تعریف کرنے والا محسن بن اور جس کی تعریف کی تھی شاید وہ عبد اللہ بن ذوالجہادین ہوگا۔ (دعیدی)

۶۰۶۱۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے خالد نے، ان سے عبد الرحمن بن ابی بکرہ نے، ان سے ان کے والد نے کہ نبی کریم ﷺ کی مجلس میں ایک شخص کا ذکر آیا تو ایک دوسرے شخص نے ان کی مبالغہ سے تعریف کی تو نبی اکرم ﷺ نے فرمایا: ”افسوس تم نے اپنے ساتھی کی گردن توڑ دی۔“ آنحضرت ﷺ نے یہ جملہ کئی بار فرمایا: ”اگر تمہارے لیے کسی کی تعریف کرنی ضروری ہو تو یہ کہنا چاہیے کہ میں اس کے متعلق ایسا خیال کرتا ہوں، باقی علم اللہ کو ہے وہ ایسا ہے۔ اگر اسے یہ معلوم ہو کہ وہ ایسا ہی ہے اور یوں نہ کہے کہ وہ اللہ کے نزدیک اچھا ہی ہے۔“ اور وہیب نے اسی سند کے ساتھ خالد سے یوں روایت کی ”ازے تیری خرابی تو نے اس کی گردن کاٹ ڈالی۔“ یعنی لفظ ویحک کے

بجائے لفظ ”ویلک“ بیان کیا۔

تشریح: لفظ ویلک کلمہ رحمت ہے اور ویلک کلمہ عذاب ہے، مطلب یہ ہوگا کہ جس کے لئے ویلک بولا جائے تو معنی یہ ہوگا کہ افسوس تجھ پر اللہ رحم کرے اور جس پر لفظ ویلک بولیں گے تو معنی یہ ہوگا کہ افسوس اللہ تجھ پر عذاب کرے۔ تعریف میں، اسی طرح جو میں مبالغہ کرتا، یہودہ شاعروں اور خوشامدی لوگوں کا کام ہے ایسی تعریف سے وہ شخص جس کی تعریف کرو پھول کر مغرور بن جاتا ہے اور جہل مرکب میں گرفتار ہو کر رہ جاتا ہے۔

بَابُ مَنْ أَتَى عَلَى أَحَدٍ بِمَا يَعْلَمُ
باب: کسی کو اپنے مسلمان بھائی کا جتنا حال معلوم ہوا اتنی ہی (بلا مبالغہ) تعریف کرے تو یہ جائز ہے

وَقَالَ سَعْدٌ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ يَمْسِي عَلَى الْأَرْضِ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. [راجع: ۳۸۱۲]

سعد بن ابی وقاص رضی اللہ عنہ نے کہا کہ میں نے نبی کریم ﷺ کو کسی شخص کے متعلق جو زمین پر چلتا پھرتا ہو، یہ کہتے نہیں سنا کہ یہ جنتی ہے سوائے عبد اللہ بن سلام رضی اللہ عنہ کے۔

تشریح: آپ سے ایسی بشارت تو بہت سے لوگوں کے لئے ثابت ہے بعض لوگوں نے کہا کہ یہود میں یہ بشارت سوائے حضرت عبد اللہ بن سلام رضی اللہ عنہ کے اور کسی کو نہیں دی ورنہ عشرہ مبشرہ اور بہت صحابہ رضی اللہ عنہم کے لئے آپ کی بشارت موجود ہیں۔ صرف حضرت صدیق اکبر و عمر فاروق و عثمان غنی و حضرت علی رضی اللہ عنہم کو آپ نے بار بار فرمایا کہ تم جنتی ہو۔ عشرہ مبشرہ مشہور ہیں۔

۶۰۶۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ جِئَ دَكَرَ فِي الْإِزَارِ مَا دَكَرَ قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! إِنَّ إِيَّارِي يَنْسَقُطُ مِنْ أَحَدٍ شِقَيقِهِ قَالَ: ((إِنَّكَ لَسْتَ مِنْهُمْ)). [راجع: ۳۶۶۵]

ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے سالم نے اور ان سے ان کے والد عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ کو ازار لٹکانے کے بارے میں جو کچھ فرماتا تھا جب آپ ﷺ نے فرمایا تو ابو بکر رضی اللہ عنہ نے عرض کیا کہ یا رسول اللہ! میرا تہبند ایک طرف سے لٹکنے لگتا ہے، تو آپ ﷺ نے فرمایا: ”تم ان تکبر کرنے والوں میں سے نہیں ہو۔“

تشریح: ٹخنوں سے نیچے تہبند پا جامہ لٹکا نردکے لئے برا ہے کیونکہ یہ تکبر کی نشانی ہے۔ گاہے کسی کا تہبند یوں ہی بغیر تکبر کے لٹک جائے تو امر دیگر ہے مگر اس عادت سے بچنا لازم ہے۔

بَابُ قَوْلِ اللَّهِ:
باب: اللہ تعالیٰ کا سورہ نعل میں فرمانا:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النحل: ۹۰] وَقَوْلِهِ: ﴿إِنَّمَا بِغْيِكُمْ عَلَىٰ أَنْفُسِكُمْ﴾ [يونس: ۲۳] لَكُمْ بَغْيٌ عَلَيْهِ لِيَنْصُرَنَّهُ اللَّهُ﴾ [الحج: ۶۰]

”اللہ تعالیٰ تمہیں انصاف اور احسان سے رشتہ داروں کو دینے کا حکم دیتا ہے اور تمہیں فحش، منکر اور بغاوت سے روکتا ہے وہ تمہیں نصیحت کرتا ہے، شاید کہ تم نصیحت حاصل کرو۔“ اور اللہ تعالیٰ کا سورہ یونس میں فرمان: ”بلاشبہ تمہاری سرکشی اور ظلم تمہاری ہی جانوں پر آئے گا۔“ اور اللہ تعالیٰ کا سورہ حج میں فرمان: ”پھر اس پر ظلم کیا گیا تو اللہ اس کی یقیناً مدد کرے گا۔“ اور اس

وَتَرْكُ إِثَارَةِ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كَافِرٍ۔ باب میں فساد بھڑکانے کی برائی کا بھی بیان ہے مسلمان پر ہو یا کافر پر۔

تشریح: یہ مطلب امام بخاری رحمہ اللہ نے جادو کی حدیث ذیل سے نکالا کہ نبی کریم ﷺ نے حضرت عائشہ رضی اللہ عنہا کے جواب میں فرمایا تھا کہ اللہ نے اب مجھ کو تدرست کر دیا۔ اب میں نے فساد بھڑکانا اور شور پھیلانا مناسب نہ سمجھا کیونکہ لبید بن اعصم نے جادو کیا تھا وہ کافر تھا میں اسے شہرت دوں تو خطرہ ہے کہ لوگ لبید کو پکڑیں سزا دیں خواہ خواہ شورش پیدا ہو۔ اس سے نبی کریم ﷺ کی اس پسندی ظاہر ہے۔

۶۰۶۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: مَكَتَ النَّبِيُّ ﷺ كَذَا وَكَذَا يُخِيلُ إِلَيْهِ أَنَّهُ يَأْتِي أَهْلَهُ وَلَا يَأْتِي قَالَتْ عَائِشَةُ: فَقَالَ لِي ذَاتَ يَوْمٍ: ((يَا عَائِشَةُ إِنَّ اللَّهَ أَتَانِي فِي أَمْرِ اسْتَفْتَيْتُهُ فِيهِ أَتَانِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رِجْلِي وَالْآخَرُ عِنْدَ رَأْسِي فَقَالَ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي مَا بَالُ الرَّجُلِ قَالَ: مَطْبُوبٌ يَعْنِي مَسْحُورٌ قَالَ: وَمَنْ طَبَّ؟ قَالَ: لَبِيدُ بْنُ أَعْصَمٍ قَالَ: وَفِيمَ قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرْتُ فِي مُشْطٍ وَمُشَافَةٍ تَحْتَ رَعُوفَةٍ فِي بَنِي ذُرَّوَانَ)) فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: ((هَذِهِ الْبَشَرُ الَّتِي أُرِيَتْهَا كَأَنَّ رُؤُوسَ نَحْلٍ لَهَا رُؤُوسُ الشَّيَاطِينِ وَكَأَنَّ مَانَهَا نَقَاعَةُ الْحِنَاءِ)) فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَأُخْرِجَ قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! فَهَلَا؟ تَعْنِي تَشْرُتُ فَقَالَ النَّبِيُّ ﷺ: ((أَمَّا اللَّهُ فَقَدْ شَفَانِي وَأَمَّا أَنَا فَاتَّكِرُهُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا)). قَالَتْ: وَلَبِيدُ بْنُ أَعْصَمٍ رَجُلٌ مِنْ بَنِي زُرَيْتٍ حَلِيفَتُ لِيَهُودَ (راجع: ۳۱۷۵)

۶۰۶۳ (۶۰۶۳) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ اتنے اتنے دنوں تک اس حال میں رہے کہ آپ کو خیال ہوتا تھا کہ جیسے آپ اپنی بیوی کے پاس جا رہے ہیں، حالانکہ ایسا نہیں تھا۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر آنحضرت ﷺ نے مجھ سے ایک دن فرمایا: ”عائشہ! میں نے اللہ تعالیٰ سے ایک معاملہ میں سوال کیا تھا اور اس نے وہ بات مجھے بتلا دی، دو فرشتے میرے پاس آئے، ایک میرے پاؤں کے پاس بیٹھ گیا اور دوسرا سر کے پاس بیٹھ گیا۔ اس نے اس سے کہا کہ جو میرے سر کے پاس تھا ان صاحب (آنحضرت ﷺ) کا کیا حال ہے؟ دوسرے نے جواب دیا کہ ان پر جادو کر دیا گیا ہے۔ پوچھا: کس نے ان پر جادو کیا ہے؟ جواب دیا: لبید بن اعصم نے۔ پوچھا: کس چیز میں کیا ہے؟ جواب دیا: نرگھور کے خوشہ کے غلاف میں، اس کے اندر کنگھی ہے اور کتان کے تار ہیں۔ اور یہ ذروان کے کنوئیں میں ایک چٹان کے نیچے دبا دیا ہے۔“ اس کے بعد آنحضرت ﷺ تشریف لے گئے اور فرمایا: ”یہی وہ کتاں ہے جو مجھے خواب میں دکھلایا گیا تھا، اس کے باغ میں درختوں کے پتے سانپوں کے پھن جیسے ڈراوے معلوم ہوتے تھے اور اس کا پانی مہندی کے نچوڑے ہوئے پانی کی طرح سرخ تھا۔“ پھر آنحضرت ﷺ کے حکم سے وہ جادو نکالا گیا۔ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! پھر کیوں نہیں؟ ان کی مراد یہ تھی کہ آنحضرت ﷺ نے اس واقعہ کو شہرت کیوں نہ دی۔ اس پر آنحضرت ﷺ نے فرمایا: ”مجھے اللہ نے شفا دی اور میں ان لوگوں میں خواہ خواہ برائی کے پھیلانے کو پسند نہیں کرتا۔“

عائشہ رضی اللہ عنہا نے بیان کیا: لعید بن اعصم یہود کے حلیف بنی زریق سے تعلق رکھتا تھا۔

تشریح: (اصل میں کتان اسی کو کہتے ہیں اس کے درخت کا پوست لے کر اس میں ریشم کی طرح کا تار نکالتے ہیں یہاں وہی تار مراد ہیں) باب کے آخری جملہ کا مقصد اسی سے نکلتا ہے کہ آپ نے ایک کافر کے اوپر حقیقت کے باوجود برائی کو نہیں لادا بلکہ مبر و شکر سے کام لیا اور اس برائی کو بدادیا۔ شورش کو بند کر دیا۔ (علیہ السلام)

باب مَا يُنْهَى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ

وَقَوْلِهِ: «وَمَنْ شَرَّ حَاسِدٍ إِذَا حَسَدَ» (الفلق: ۵)

باب: حسد اور پیٹھ پیچھے برائی کی ممانعت

اور اللہ تعالیٰ کا سورہ فلک میں فرمان: ”اور حسد کرنے والے کی برائی سے تیری پناہ چاہتا ہوں جب وہ حسد کرے۔“

تشریح: تحساد اور تدابردونوں جانب سے ہو یا ایک کی طرف سے ہر حال برا ہے آیت کا مفہوم یہی ہے اور اس لئے یہاں امام عالی مقام نے ایک آیت کو نقل کیا ہے۔ (فتح الباری)

۶۰۶۴۔ حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَحَسَّدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا)). [راجع: ۵۱۴۳]

(۶۰۶۴) ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو حضرت عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام بن منبہ نے خبر دی اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بدگمانی سے بچتے رہو کیونکہ بدگمانی کی باتیں اکثر جھوٹی ہوتی ہیں، لوگوں کے عیوب تلاش کرنے کے پیچھے نہ پڑو، آپس میں حسد نہ کرو، کسی کی پیٹھ پیچھے برائی نہ کرو اور بغض نہ رکھو، بلکہ سب اللہ کے بندے آپس میں بھائی بھائی (إخواناً)۔ [راجع: ۵۱۴۳]

تشریح: اللہ پاک ہر مسلمان کو اس ارشاد نبوی پر عمل کی توفیق بخشے (ہیں)۔ تحسسوا اور تجسسوا ہر دو میں ایک تا حذف ہو گئی ہے، خطاب نے اس کا مطلب بتایا کہ لوگوں کے عیوب کی تلاش نہ کرو، تحسسوا کا مادہ حسس ہے مطلق تلاش کے لئے بھی یہ مستعمل ہے جیسے آیت سورہ یوسف میں حضرت یعقوب کا قول نقل ہوا ہے: «اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ» (یوسف: ۸۷) جاؤ یوسف اور اس کے بھائی کو تلاش کرو۔ ظن سے بدگمانی مراد ہے یعنی بغیر تحقیق کے دل میں بدگمانی بٹھالینا یہ سچے مسلمان کا شیوہ نہیں ہے۔

۶۰۶۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَبَاغَضُوا وَلَا تَحَسَّدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ)). [طرفه في: ۶۰۷۶]

(۶۰۶۵) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا کہا مجھ سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”آپس میں بغض نہ رکھو، حسد نہ کرو، پیٹھ پیچھے کسی کی برائی نہ کرو، بلکہ اللہ کے بندے آپس میں بھائی بھائی بن کر رہو اور کسی مسلمان کے لیے جائز نہیں کہ ایک بھائی کسی بھائی سے تین دن سے زیادہ سلام کلام چھوڑ کر رہے۔“

تشریح: اللہ کے محبوب رسول اللہ ﷺ کا یہ وہ مقدس وعظ ہے، جو اس قابل ہے کہ ہر وقت یاد رکھا جائے اور اس پر عمل کیا جائے اس صورت میں یقیناً امت کا بیزاپار ہو سکے گا۔ اللہ سب کو ایسی ہمت عطا کرے۔ (آمین)

بَابُ قَوْلِهِ:

بَابُ: سورۃ حجرات میں اللہ کا فرمان:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾ [الحجرات: ۱۲]

۶۰۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَجَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادًا لِلَّهِ إِخْوَانًا)). [راجع: ۵۱۴۳]

”اے ایمان والو! بہت سی بدگمانیوں سے بچو، بے شک بعض بدگمانیاں گناہ ہوتی ہیں اور کسی کے عیوب کی ڈھونڈ ٹٹول نہ کرو۔“ آخر آیت تک۔

(۶۰۶۶) ہم سے عبد اللہ بن یوسف تنیس نے بیان کیا، کہا ہم کو امام مالک نے خبر دی ابو زناد سے، انہیں اعرج نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”بدگمانی سے بچتے رہو، بدگمانی اکثر تحقیق کے بعد چھوٹی بات ثابت ہوتی ہے اور کسی کے عیوب ڈھونڈنے کے پیچھے نہ پڑو، کسی کا عیب خواہ مخواہ مت ٹٹولو اور کسی کے بھاد پر بھاد نہ بڑھاؤ اور حسد نہ کرو اور بغض نہ رکھو اور کسی کی پیٹھ پیچھے برائی نہ کرو بلکہ سب اللہ کے بندے آپس میں بھائی بھائی بن کر رہو۔“

[مسلم: ۶۴۸۲، ابوداؤد: ۴۹۱۷]

تشریح: نجش یہ ہے کہ ایک چیز کا خریدنا منظور نہ ہو لیکن دوسرے کو دھوکا دینے کے لئے چھوٹ سے اس کی قیمت بڑھائے۔ اسی طرح کوئی بھائی کسی چیز کا بھاد کر رہا ہے تو تم اس میں دخل اندازی مت کرو۔

بَابُ مَا يَكُونُ فِي الظَّنِّ

بَابُ: گمان سے کوئی بات کہنا

۶۰۶۷۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِن دِينِنَا شَيْئًا)). وَقَالَ اللَّيْثُ: كَانَا رَجُلَيْنِ مِنَ الْمُنَافِقِينَ. [طرفہ

(۶۰۶۷) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں گمان کرتا ہوں کہ فلاں اور فلاں ہمارے دین کی کوئی بات نہیں جانتے ہیں۔“ لیث بن سعد نے بیان کیا کہ یہ دونوں آدمی منافق تھے۔

فی: ۶۰۶۸]

تشریح: حافظ نے کہا کہ ان دونوں کے نام مجھ کو معلوم نہیں ہوئے۔

۶۰۶۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ بِهِمَا وَقَالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ يَوْمًا فَقَالَ: ((يَا عَائِشَةُ! مَا أَظُنُّ فُلَانًا وَفُلَانًا

(۶۰۶۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے یہی حدیث نقل کی اور (اس میں یوں ہے کہ) عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک دن نبی کریم ﷺ میرے یہاں تشریف لائے اور فرمایا: ”عائشہ! میں گمان کرتا

يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ). [راجع: ۶۰۶۷] ہوں کہ فلاں فلاں لوگ ہم جس دین میں ہیں اسے نہیں پہچانتے۔“
تشریح: زمانہ نبوی میں منافقین کی ایک جماعت بہت ہی خطرناک تھی جو اوپر سے مسلمان بننے اور دل سے ہر وقت مسلمانوں کا برا چاہتے ایسے بد بختوں نے ہمیشہ اسلام کو بہت نقصان پہنچایا ہے، ایسے لوگ آج کل بھی بہت ہیں۔ الا ماشاء اللہ۔

بَابُ سِتْرِ الْمُؤْمِنِ عَلَى نَفْسِهِ باب: مؤمن کے کسی عیب کو چھپانا

۶۰۶۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ أَبِي شِهَابٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ: يَا فَلَانُ! عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتَرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَلَيْهِ)). [مسلم: ۷۴۸۵]

۶۰۷۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: ((يَذْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ فَيَقُولُ: عَمِلْتُ كَذَا وَكَذَا مَرَّتَيْنِ فَيَقُولُ: نَعَمْ وَيَقُولُ: عَمِلْتُ كَذَا وَكَذَا فَيَقُولُ: نَعَمْ فَيَقْرَأَهُ ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَعْفُوهَا لَكَ الْيَوْمَ)). [راجع: ۲۴۴۱]

(۶۰۶۹) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے، ان سے ان کے بھتیجے ابن شہاب نے، ان سے ابن شہاب (محمد بن مسلم) نے، ان سے سالم بن عبد اللہ نے بیان کیا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”میری تمام امت کو معاف کیا جائے گا سوائے گناہوں کو کھلم کھلا کرنے والوں کے اور گناہوں کو کھلم کھلا کرنے میں یہ بھی شامل ہے کہ ایک شخص رات کو کوئی (گناہ) کا کام کرے اور اس کے باوجود کہ اللہ نے اس کے گناہ کو چھپا دیا ہے مگر صبح ہونے پر وہ کہنے لگے: اے فلاں! میں نے کل رات فلاں فلاں برا کام کیا تھا۔ رات گزر گئی تھی اور اس کے رب نے اس کا گناہ چھپائے رکھا، لیکن جب صبح ہوئی تو وہ خود اللہ کے پردے کو کھولنے لگا۔“

(۶۰۷۰) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو عوانہ نے، انہوں نے قتادہ سے، انہوں نے صفوان بن محرز سے، ایک شخص نے ابن عمر رضی اللہ عنہما سے پوچھا: تم نے آنحضرت ﷺ سے کتنا پھوسی کے باب میں کیا سنا ہے؟ (یعنی سرگوشی کے باب میں) انہوں نے کہا: آنحضرت ﷺ فرماتے تھے: ”(قیامت کے دن تم مسلمانوں) میں سے ایک شخص (جو گناہگار ہوگا) اپنے رب سے نزدیک ہو جائے گا پروردگار اپنا بازو اس پر رکھ دے گا اور فرمائے گا: تو نے (فلاں دن دنیا میں) یہ یہ بے کام کیے تھے، وہ عرض کرے گا۔ بے شک (پروردگار مجھ سے خطائیں ہوئی ہیں پر تو غفور رحیم ہے) غرض (سارے گناہوں کا) اس سے (پہلے) اقرار کرالے گا، پھر فرمائے گا: دیکھ میں نے دنیا میں تیرے گناہ چھپائے رکھے تو آج میں ان گناہوں کو بخش دیتا ہوں۔“

تشریح: اللہ کا ایب نام ستر بھی ہے، یعنی گناہوں کا چھپالینے والا، دنیا اور آخرت میں وہ بہت سے بندوں کے گناہوں کو چھپا لیتا ہے۔ بعون اللہ
منہم۔ آمین

مثل مشہور ہے کہ ایک تو چوری کرے اور پر سے سینہ زوری کرے۔ اگر آدمی سے کوئی گناہ سرزد ہو جائے تو اسے چھپا کر رکھے، شرمندہ ہو، اللہ سے توبہ کرے، نہ یہ کہ ایک ایک سے کہتا پھرے کہ میں نے فلاں گناہ کیا ہے، یہ توبہ حیائی اور بے باکی ہے۔

یہ حدیث بھی ان احادیث صفات میں سے ہے۔ اس میں اللہ کے لئے کف باز و ثابت کیا گیا ہے۔ جیسے سمیع اور بصیر اور ید اور عین اور وجہ وغیرہ۔ اہل حدیث اس کی تاویل نہیں کرتے اور یہی مسلک حق ہے، تاویل کرنے والے کہتے ہیں کہ کف سے حجاب رحمت مراد ہے یعنی اللہ اسے اپنے سایہ عاطفت میں چھپالے گا مگر یہ تاویل کرنا ٹھیک نہیں ہے، کف کے معنی بازو کے ہیں۔

باب: غرور گھمنڈ، تکبر کی برائی

بَابُ الْکِبْرِ

مجاہد نے کہا کہ (سورہ حجر میں) ”ثَانِي عِظْفِهِ“ سے مغرور مراد ہے، ”عطفہ“، یعنی گھمنڈ سے گردن موڑنے والا۔

قَالَ مُجَاهِدٌ: (ثَانِي عِظْفِهِ) [الحج: ٩] مُسْتَكْبِرًا فِي نَفْسِهِ عِظْفُهُ: رَقَبَتُهُ .

(۶۰۷۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، کہا ہم سے معبد بن خالد قیس نے بیان کیا، ان سے حارثہ بن وہب خزاعی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کیا میں تمہیں جنت والوں کی خبر نہ دوں؟ ہرگز درود تو وضع کرنے والا اگر وہ (اللہ کا نام لے کر) قسم کھالے تو اللہ اس کی قسم کو پوری کر دے۔ کیا میں تمہیں دوزخ والوں کی خبر نہ دوں؟ ہر تند خو، اکڑ کر چلنے والا اور مستکبر۔“

٦٠٧١- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ الْقَيْسِيُّ عَنْ حَارِثَةَ بْنِ وَهَبٍ الْخَزَاعِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلِّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ يُقْسِمُ عَلَى اللَّهِ لَا بُرَّةَ إِلَّا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلِّ عَتُلٍ جَوَاطٍ مُسْتَكْبِرٍ)).

[راجع: ٤٩١٨]

(۶۰۷۲) اور محمد بن عیسیٰ نے بیان کیا کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو حید طویل نے خبر دی، کہا ہم سے انس بن مالک رضی اللہ عنہ نے کہ رسول کریم ﷺ کے اخلاق فاضلہ کا یہ حال تھا کہ ایک لونڈی مدینہ کی لونڈیوں میں سے آپ کا ہاتھ پکڑ لیتی اور اپنے کسی بھی کام کے لیے جہاں چاہتی آپ کو لے جاتی تھی۔

٦٠٧٢- وَقَالَ مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا حَمِيدُ الطَّوِيلُ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: كَانَتْ الْأُمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ تَتَأَخَذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ .

تشریح: آپ اس کے ساتھ چلے جاتے انکار نہ کرتے۔

باب: ترک ملاقات کرنے کا بیان

بَابُ الْهَجْرَةِ

اور رسول اللہ ﷺ کا یہ فرمان: ”کسی شخص کے لیے یہ جائز نہیں کہ اپنے کسی مسلمان بھائی کو تین رات سے زیادہ چھوڑے رکھے۔“ (اس میں ملاپ کرنے کی تاکید ہے)۔

[وَقَوْلُ رَسُولِ اللَّهِ ﷺ: ((لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ))].

تشریح: یہاں دنیاوی جھگڑوں کی بنا پر ترک ملاقات مراد ہے ویسے فساق، فجار اور اہل بدعت سے ترک ملاقات کرنا جب تک وہ توبہ نہ کریں درست ہے۔ سلطان الشارح حضرت نظام الدین اولیاء دہلوی حضرت مولانا ضیاء الدین سامی کی عیادت کو گئے جو سخت بیمار تھے اور اطلاع کرائی۔ مولانا نے فرمایا

کہ میں بدعتی فقہروں سے نہیں ملتا ہوں چونکہ حضرت سلطان المشائخ کبھی کبھی سماع میں شریک رہتے اور مولانا اس کو بدعت اور ناجائز سمجھتے تھے۔ حضرت سلطان المشائخ نے کہا مولانا سے عرض کرو میں نے سماع سے تو بہ کر لی ہے یہ سنتے ہی مولانا نے فرمایا میرے سر کا عمامہ اتار کر بچھا دو اور سلطان المشائخ سے کہو کہ اس پر پاؤں رکھتے ہوئے تشریف لاؤں معلوم ہوا کہ اللہ والے علمائے دین نے ہمیشہ بدعتیوں سے ترک ملاقات کیا ہے اور حدیث "أَلْحَبُّ لِلَّهِ وَالْبُغْضُ لِلَّهِ" کا یہی مفہوم ہے۔ واللہ اعلم (وحیدی)

(۶۰۷۳، ۶۰۷۴، ۶۰۷۵۔ حَدَّثَنَا أَبُو الیَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَوْفُ بْنُ الطُّفَيْلِ وَهُوَ ابْنُ أُخْبِي عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ لَا مَمَّا أَنَّ عَائِشَةَ حَدَّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ: فِي بَيْعٍ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ وَاللَّهِ لَتَنْتَهَيْنِ عَائِشَةُ أَوْ لَا أُخْجَرَنَّ عَلَيْهَا فَقَالَتْ: أَمَوْ قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ لِلَّهِ عَلَيَّ نَذْرٌ أَنْ لَا أَكَلِمَ ابْنَ الزُّبَيْرِ أَبَدًا فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا جِئَنَ طَالَتِ الْهَجْرَةُ فَقَالَتْ: لَا وَاللَّهِ لَا أَشْفَعُ فِيهِ أَبَدًا وَلَا أَتَحْنُ إِلَى نَذْرِي فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمَسُورَ ابْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَغُوثَ وَهُمَا مِنْ بَنِي زُهْرَةَ وَقَالَ لَهُمَا: أَنْشِدُكُمَا بِاللَّهِ لَمَّا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْذِرَ قَطِيعَتِي فَأَقْبَلَ بِهِ الْمَسُورَ وَعَبْدَ الرَّحْمَنِ مُشْتَمِلَيْنِ بِأَرْبَيْتِهِمَا حَتَّى اسْتَأْذَنَّا عَلَى عَائِشَةَ فَقَالَا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَنْذُخْ؟ قَالَتْ عَائِشَةُ: ادْخُلُوا قَالُوا: كُلُّنَا؟ قَالَتْ: نَعَمْ ادْخُلُوا كُلُّكُمْ وَلَا تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ فَلَمَّا دَخَلُوا دَخَلَ ابْنُ

(۵۷، ۵۸، ۶۰۷۳) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے، کہا مجھ سے عوف بن مالک بن طفیل نے بیان کیا، وہ رسول اللہ ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا کے مادری بھتیجے تھے، انہوں نے کہا کہ عائشہ رضی اللہ عنہا نے کوئی چیز بھیجی یا خیرات کی تو عبد اللہ بن زبیر جو ان کے بھانجے تھے کہنے لگے کہ عائشہ کو ایسے معاملوں سے باز رہنا چاہیے نہیں تو اللہ کی قسم میں ان کے لیے حجر کا حکم جاری کر دوں گا۔ ام المومنین نے کہا: کیا اس نے یہ الفاظ کہے ہیں؟ لوگوں نے بتایا: جی ہاں۔ فرمایا: پھر میں اللہ سے نذر کرتی ہوں کہ ابن زبیر سے اب کبھی نہیں بولوں گی۔ اس کے بعد جب ان کے قطع تعلق پر عرصہ گزر گیا۔ تو عبد اللہ بن زبیر رضی اللہ عنہما کے لیے ان سے سفارش کی گئی (کہ انہیں معاف فرمادیں) ام المومنین نے کہا: ہرگز نہیں، اللہ کی قسم! اس کے بارے میں کوئی سفارش نہیں مانوں گی اور اپنی نذر نہیں توڑوں گی۔ جب یہ قطع تعلق عبد اللہ بن زبیر رضی اللہ عنہما کے لیے بہت تکلیف دہ ہو گیا تو انہوں نے مسور بن مخرمہ اور عبد الرحمن بن اسود بن عبد یغوث رضی اللہ عنہما سے اس سلسلے میں بات کی وہ دونوں بنی زہرہ سے تعلق رکھتے تھے۔ انہوں نے ان سے کہا کہ میں تمہیں اللہ کا واسطہ دیتا ہوں کسی طرح تم لوگ مجھے عائشہ رضی اللہ عنہا کے حجرہ میں داخل کرادو کیونکہ ان کے لیے یہ جائز نہیں کہ میرے ساتھ صلہ رحمی کو توڑنے کی قسم کھائیں چنانچہ مسور اور عبد الرحمن دونوں اپنی چادروں میں لپٹے ہوئے عبد اللہ بن زبیر رضی اللہ عنہما کو اس میں ساتھ لے کر آئے اور عائشہ رضی اللہ عنہا سے اندر آنے کی اجازت چاہی اور عرض کی: السلام علیکم ورحمۃ اللہ وبرکاتہ، کیا ہم اندر آ سکتے ہیں؟ عائشہ رضی اللہ عنہا نے کہا: آ جاؤ۔ انہوں نے عرض کیا: ہم سب؟ کہا: ہاں سب آ جاؤ۔ ام المومنین کو اس کا علم نہیں تھا کہ عبد اللہ بن زبیر رضی اللہ عنہما بھی ان کے ساتھ ہیں۔ جب یہ اندر گئے تو

عبداللہ بن زبیر رضی اللہ عنہما پردہ ہٹا کر اندر چلے گئے اور ام المؤمنین رضی اللہ عنہا سے لپٹ کر اللہ کا واسطہ دینے لگے اور رونے لگے (کہ معاف کر دیں، یہ ام المؤمنین کے بھانجے تھے) مسور اور عبدالرحمن بھی ام المؤمنین کو اللہ کا واسطہ دینے لگے کہ عبداللہ بن زبیر سے بولیں اور انہیں معاف کر دیں ان حضرات نے یہ بھی عرض کیا: جیسا کہ تم کو معلوم ہے نبی ﷺ نے تعلق توڑنے سے منع کیا ہے کہ ”کسی مسلمان کے لیے جائز نہیں کہ اپنے کسی بھائی سے تین دن سے زیادہ قطع تعلق رکھے۔“ والی حدیث یاد دلانے لگے اور یہ کہ اس میں نقصان ہے تو ام المؤمنین بھی انہیں یاد دلانے لگیں اور رونے لگیں اور فرمانے لگیں کہ میں نے تو قسم کھالی ہے اور قسم کا معاملہ سخت ہے لیکن یہ بزرگ لوگ برابر کوشش کرتے رہے، یہاں تک کہ ام المؤمنین نے عبداللہ بن زبیر رضی اللہ عنہما سے بات کر لی اور اپنی قسم (توڑنے) کی وجہ سے چالیس غلام آزاد کیے۔ اس کے بعد جب بھی آپ یہ قسم یاد کرتیں تو رونے لگتیں اور آپ کا دوپٹہ آنسوؤں سے تر ہو جاتا۔

الرُّبَيْزُ الْحِجَابَ فَأَعْتَقَ عَائِشَةَ وَطَفِيقَ يُنَاشِدُهَا وَيَبْكِي فَطَفِيقُ الْمَسُورِ وَعَبْدُ الرَّحْمَنِ يُنَاشِدَانِهَا إِلَّا مَا كَلَّمَتْ وَقَبِلَتْ مِنْهُ وَقَوْلَانِ: إِنَّ النَّبِيَّ ﷺ نَهَى عَمَّا قَدْ عَلِمْتَ مِنَ الْهَجَرَةِ وَإِنَّهُ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ» فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنَ التَّذْكِرَةِ وَالتَّخْرِيجِ طَفِيقٌ تَذْكُرُهُمَا وَيَبْكِي وَقَوْلُ: إِنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ فَلَمْ يَزَالَا بِهَا حَتَّى كَلَّمَتْ ابْنَ الرُّبَيْزِ وَأَعْتَقَتْ فِي نَذَرِهَا ذَلِكَ أَرْبَعِينَ رَقَبَةً وَكَانَتْ تَذْكُرُ نَذَرَهَا بَعْدَ ذَلِكَ فَتَبْكِي حَتَّى تَبْلُ دُمُوعَهَا خِمَارَهَا. [راجع: ۳۵۰۳]

تشریح: (حجر کے معنی یہ کہ حاکم کسی شخص کو کم عقل یا بے عقل سمجھ کر یہ حکم دے دے کہ اس کا کوئی تصرف بیع و غیرہ نافذ نہ ہوگا) اس حدیث سے بہت سے مسائل کا ثبوت نکلتا ہے اور یہ بھی کہ نبی کریم ﷺ کی ازواج مطہرات پردہ کے ساتھ غیر محرم مردوں سے بوقت ضرورت بات کر لیتی تھیں اور پردہ کے ساتھ ان لوگوں کو گھر میں بلا لیتی تھیں۔ یہ بھی ثابت ہوا کہ دو بگڑے ہوئے دلوں کو جوڑنے کے لئے ہر مناسب تدبیر کرنی چاہیے اور یہ بھی کہ غلط قسم کو کفارہ ادا کر کے توڑنا ہی ضروری ہے۔ وغیرہ وغیرہ۔ ”فہجرتھا منہ کانت تادیبا لہ و هذا من باب اباحۃ الہجران لمن عصی۔“ حضرت عائشہ رضی اللہ عنہا کا یہ ترک تعلق عبداللہ بن زبیر رضی اللہ عنہما کے لئے تعلیم و تادیب کے لئے تھا اور عاصیوں سے ایسا ترک تعلق مباح ہے۔

۶۰۷۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغُضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ». [راجع: ۶۰۶۵] [مسلم: ۶۵۲۶]

۶۰۷۶۔ ہم سے عبداللہ بن یوسف نے بیان کیا، کہا انہیں امام مالک نے خبر دی، انہیں ابن شہاب نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”آپس میں بغض نہ رکھو اور ایک دوسرے سے حسد نہ کرو، پیٹھ پیچھے کسی کی برائی نہ کرو، بلکہ اللہ کے بندے اور آپس میں بھائی بھائی بن کر رہو اور کسی مسلمان کے لیے جائز نہیں کہ کسی بھائی سے تین دن سے زیادہ تک بات چیت بند کرے۔“

[ابوداؤد: ۴۹۱۰]

۶۰۷۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ

۶۰۷۷۔ ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عطاء بن یزید لیشی نے اور انہیں

يَزِيدُ اللَّيْنِي عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ فَيَلْتَقِيَانِ فَيُعْرِضَ هَذَا وَيُعْرِضَ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ)). [طرفة في: ٦٢٣٧] [مسلم: ٦٥٣٢] پہل کرے۔“

حضرت ابویوب انصاری رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”کسی شخص کے لیے جائز نہیں کہ اپنے کسی بھائی سے تین دن سے زیادہ کے لیے ملاقات چھوڑے، اس طرح کہ جب دونوں کا سامنا ہو جائے تو یہ بھی منہ پھیرے اور وہ بھی منہ پھیر لے اور ان دونوں میں بہتر وہ ہے جو سلام میں

ابوداؤد: ٤٩١١؛ ترمذی: ١٩٣٢]

تشریح: اس کے بعد اگر وہ فریق ثانی بات چیت نہ کرے سلام کا جواب نہ دے تو وہ گناہگار رہے گا اور یہ شخص گناہ سے بچ جائے گا۔ قرآن کی آیت: ﴿ادْفَعْ بِالْيَمِينِ هِيَ أَحْسَنُ﴾ (٣١/٢٣) کا یہی مطلب ہے کہ باہمی ناجاتی کو احسن طریق پر ختم کر دینا ہی بہتر ہے۔ اللہ پاک ہر مسلمان کو یہ آیت یاد رکھنے کی توفیق دے۔

بَابُ مَا يَجُوزُ مِنَ الْهَجْرَانِ باب: نافرمانی کرنے والے سے تعلق توڑنے کا

جواز

لِمَنْ عَصَى

وَقَالَ كَعْبٌ: جِئْتُ تَخْلَفَ عَنِ النَّبِيِّ ﷺ وَنَهَى النَّبِيُّ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا وَذَكَرَ خَمْسِينَ لَيْلَةً.

حضرت کعب رضی اللہ عنہ نے بیان کیا کہ جب وہ نبی کریم ﷺ کے ساتھ (غزوہ تبوک میں) شریک نہیں ہوئے تھے تو نبی کریم ﷺ نے ہم سے بات چیت کرنے سے مسلمانوں کو روک دیا تھا اور آپ نے پچاس دن کا تذکرہ کیا۔

تشریح: اگر کوئی شخص گناہ کا مرتکب ہو تو (توبہ کرنے تک) اس کی ملاقات چھوڑ دینا جائز ہے۔

٦٠٧٨- حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنِّي لَا أَعْرِفُ غَضَبَكَ وَرِضَاكَ)). قَالَتْ: قُلْتُ: وَكَيْفَ تَعْرِفُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((إِنَّكَ إِذَا كُنْتَ رَاضِيَةً قُلْتُ: بَلَى وَرَبِّ مُحَمَّدٍ! وَإِنْ كُنْتَ سَاخِطَةً قُلْتُ: لَا وَرَبِّ إِبْرَاهِيمَ)). قَالَتْ: قُلْتُ: أَجَلُ لَسْتُ أَهَاجِرُ إِلَّا اسْمَكَ.

(٦٠٤٨) ہم سے محمد بن سلام نے بیان کیا، کہا، ہم کو عیدہ بن سلیمان نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں تمہاری ناراضی اور خوشی کو خوب پہچانتا ہوں۔“ ام المومنین نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! آپ کس طرح سے پہچانتے ہیں؟ فرمایا: ”جب تم خوش ہوتی ہو تو کہتی ہو، ہاں، محمد کے رب کی قسم! اور جب ناراض ہوتی ہو تو کہتی ہو نہیں، ابراہیم کے رب کی قسم۔“ بیان کیا کہ میں نے عرض کیا: جی ہاں! آپ کا فرمانا بالکل صحیح ہے میں صرف آپ ﷺ کا نام لینا

[راجع: ٥٢٢٨] [مسلم: ٦٢٨٦]

تشریح: باقی دل سے آپ کی محبت نہیں جاتی۔ ترجمہ باب سے مطابقت یوں ہوئی کہ جب حدیث سے بے گناہ بخار رہنا جائز ہو تو گناہ کی وجہ سے خفا رہنا بطریق اولیٰ جائز ہوگا۔

باب: کیا اپنے ساتھی کی ملاقات کے لیے ہر دن جاسکتا ہے یا صبح اور شام ہی کے اوقات میں جائے

(۶۰۷۹) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں معمر نے، ان سے زہری نے (دوسری سند) اور لیث بن سعد نے بیان کیا کہ مجھ سے عقیل نے بیان کیا، کہا ان سے ابن شہاب نے بیان کیا، انہیں عروہ بن زبیر نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ جب میں نے ہوش سنبالا تو اپنے والدین کو دین اسلام کا پیرو پایا اور کوئی دن ایسا نہیں گزرتا تھا کہ جس میں رسول اللہ ﷺ ان کے پاس صبح و شام تشریف نہ لاتے ہوں، ایک دن ابو بکر رضی اللہ عنہ (والد ماجد) کے گھر میں بھری دوپہر میں بیٹھے ہوئے تھے کہ ایک شخص نے کہا یہ رسول اللہ ﷺ تشریف لا رہے ہیں، یہ ایسا وقت تھا کہ اس وقت ہمارے یہاں آپ ﷺ کے آنے کا معمول نہیں تھا، ابو بکر رضی اللہ عنہ بولے کہ اس وقت آنحضرت ﷺ کا تشریف لانا کسی خاص وجہ ہی سے ہو سکتا ہے، پھر آنحضرت ﷺ نے فرمایا: ”مجھے مکہ چھوڑنے کی اجازت مل گئی ہے۔“

بَابُ: هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ أَوْ بَكْرَةٍ وَعَشِيًّا؟

۶۰۷۹۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ: وَقَالَ اللَّيْثُ: حَدَّثَنِي عَقِيلٌ، قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: لَمْ أَغْضَلْ أَبَوَيَّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ وَلَمْ يَمُرَّ عَلَيْهِمَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بِكُرَّةٍ وَعَشِيَّةٍ فَبَيْنَا نَحْنُ جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَخْرِ الظَّهِيْرَةِ قَالَ قَائِلٌ: هَذَا رَسُولُ اللَّهِ ﷺ فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا قَالَ أَبُو بَكْرٍ: مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمَرَ قَالَ: ((إِنِّي أَذِنُ لِي بِالْحُرُوجِ)). [راجع: ۴۷۶]

تشریح: اس کے بعد ہجرت کا واقعہ پیش آیا۔ حضرت صدیق اکبر رضی اللہ عنہ نے دواوت خاص اس مقصد کے لئے کھلا پلا کر تیار کر رکھے تھے، رات کے اندھیرے میں آپ دونوں سوار ہو کر ایک غلام لہجہ کو ساتھ لے کر گھر سے نکل پڑے اور رات کو غار ثور میں قیام فرمایا جہاں تین رات آپ قیام پذیر رہے، یہاں سے بعد میں چل کر مدینہ پہنچے۔ یہ ہجرت کا واقعہ اسلام میں اس قدر اہمیت رکھتا ہے کہ سنہ ہجری اسی سے شروع کیا گیا۔

باب: ملاقات کے لیے جانا

اور جو لوگوں سے ملاقات کے لیے گیا اور انہی کے ہاں کھانا کھایا تو یہ جائز ہے۔ حضرت سلمان فارسی رضی اللہ عنہ، ابوالدرداء رضی اللہ عنہ سے ملاقات کے لیے ان کے ہاں گئے اور انہی کے ہاں کھانا کھایا۔

(۶۰۸۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد الوہاب ثقفی نے خبر دی، انہیں خالد حذاء نے، انہیں انس بن سیرین نے اور انہیں انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ قبیلہ انصار کے گھر انہ میں ملاقات کے لیے تشریف لے گئے اور انہیں کے ہاں کھانا کھایا، جب آپ واپس تشریف لانے لگے تو آپ ﷺ کے حکم سے ایک چٹائی پر پانی چھڑکا گیا اور آپ

بَابُ الزِّيَارَةِ
وَمَنْ زَارَ قَوْمًا فَطَعِمَ عَنْدَهُمْ. وَزَارَ سَلَمَانَ أَبَا الدَّرْدَاءِ فِي عَهْدِ النَّبِيِّ ﷺ فَأَكَلَ عَنْدَهُ.

۶۰۸۰۔ حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ عَنْ خَالِدِ الْحَذَّاءِ عَنْ أَنَسِ ابْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ زَارَ أَهْلَ بَيْتٍ مِنَ الْأَنْصَارِ فَطَعِمَ عَنْدَهُمْ طَعَامًا فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَمَرَ بِمَكَانٍ

مَنْ الْبَيْتِ فَنُضِجَ لَهُ عَلَى بِسَاطٍ فَصَلَّى. نے اس پر نماز پڑھی اور گھر والوں کے لیے دعا کی۔
عَلَيْهِ وَدَعَا لَهُمْ. [راجع: ۶۷۰] [ابوداؤد: ۶۵۷]

تشریح: یہ عثمان بن مالک کا گھر تھا بعض نے کہا کہ ام سلیم کا گھر تھا اور نبی کریم ﷺ نے حضرت انس رضی اللہ عنہ کے لئے دعا فرمائی تھی جیسے کہ اوپر مکرر چکا ہے۔

باب: جب دوسرے ملک کے وفود ملاقات کو

آئیں تو ان کے لیے اپنے آپ کو آراستہ کرنا

بَابُ مَنْ تَجَمَّلَ لِلْوُفُودِ

(۶۰۸۱) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے عبد الصمد بن عبد الوارث نے، کہا مجھ سے میرے والد نے بیان کیا، کہا مجھ سے یحییٰ بن ابی اسحاق نے، کہا مجھ سے سالم بن عبد اللہ نے پوچھا کہ استبرق کیا چیز ہے؟ میں نے کہا دیبا سے بنا ہوا دبیز اور کھردرا کپڑا پھر انہوں نے بیان کیا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ عمر رضی اللہ عنہ نے ایک شخص کو استبرق کا جوڑا پہنے ہوئے دیکھا تو نبی کریم ﷺ کی خدمت میں اسے لے کر حاضر ہوئے اور عرض کیا: یا رسول اللہ! اسے آپ خرید لیں اور وفد جب آپ سے ملاقات کے لیے آئیں تو ان کی ملاقات کے وقت اسے پہن لیا کریں۔ آنحضرت ﷺ نے فرمایا: ”ریشم تو وہی پہن سکتا ہے جس کا (آخرت میں) کوئی حصہ نہ ہو۔“ خیر اس بات پر ایک مدت گزر گئی، پھر ایسا ہوا کہ ایک دن آنحضرت ﷺ نے خود انہیں ایک جوڑا بھیجا تو وہ اسے لے کر آپ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: آپ نے یہ جوڑا میرے لیے بھیجا ہے، حالانکہ اس کے بارے میں آپ اس سے پہلے ایسا ارشاد فرما چکے ہیں؟ آپ ﷺ نے فرمایا: ”یہ میں نے تمہارے پاس اس لیے بھیجا ہے تاکہ تم اس کے ذریعہ (بچ کر) مال حاصل کرو۔“ چنانچہ ابن عمر رضی اللہ عنہما اسی حدیث کی وجہ سے کپڑے میں (ریشم کے) نیل بوٹوں کو بھی مکروہ جانتے تھے۔

۶۰۸۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ لِي سَالِمُ ابْنُ عَبْدِ اللَّهِ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا عُلِظَ مِنَ الدِّيْبَاجِ وَحَسَنٌ مِنْهُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: رَأَى عُمَرُ عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! اشْتَرِ هَذِهِ فَالْبَسْهَا لَوْ فِدَ النَّاسِ إِذَا قَدِمُوا عَلَيْكَ فَقَالَ: ((إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ)). فَمَضَى فِي ذَلِكَ مَا مَضَى ثُمَّ إِنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ بِعُلَّةٍ فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: بَعَثْتَ إِلَيَّ بِهَذِهِ وَقَدْ قُلْتُ فِي مِثْلِهَا مَا قُلْتُ؟ قَالَ: ((إِنَّمَا بَعَثْتُ إِلَيْكَ لِتَصِيبَ بِهَا مَالًا)). فَكَانَ ابْنُ عُمَرَ يَكْرَهُ الْعَلَمَ فِي الثَّوبِ لِهَذَا الْحَدِيثِ. [راجع: ۸۸۶] [مسلم: ۵۴۰۱، نسائی: ۵۳۱۵]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے۔

باب: کسی سے بھائی چارہ اور دوستی کا اقرار کرنا

اور ابو جحیفہ (وہب بن عبد اللہ) نے بیان کیا کہ نبی کریم ﷺ نے سلیمان

بَابُ الْإِخَاءِ وَالْحِلْفِ

وَقَالَ أَبُو جُحَيْفَةَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلَمَانَ

وَأَبِي الدَّرْدَاءِ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ.

اور ابو درداء کو بھائی بھائی بنادیا اور عبدالرحمن بن عوف نے بیان کیا کہ جب ہم مدینہ منورہ آئے تو نبی کریم ﷺ نے میرے اور سعد بن ربیع کے درمیان بھائی چارگی کرائی تھی۔

۶۰۸۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ فَقَالَ النَّبِيُّ ﷺ: ((أُولُمْ وَلَوْ بِشَاقٍ)). (راجع: ۲۰۴۹)

(۶۰۸۲) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے حمید طویل نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ جب عبدالرحمن بن عوف ہمارے ہاں آئے تو نبی کریم ﷺ نے ان میں اور سعد بن ربیع میں بھائی چارگی کرائی تو پھر (جب عبدالرحمن بن عوف نے نکاح کیا تو) نبی اکرم ﷺ نے فرمایا: ”اب دلیر کر خواہ ایک بکری کا ہو۔“

۶۰۸۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، قَالَ: حَدَّثَنَا عَاصِمٌ قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَبْلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا حِلْفَ فِي الْإِسْلَامِ؟)) فَقَالَ: قَدْ خَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِي. (راجع: ۲۲۹۴)

(۶۰۸۳) ہم سے محمد بن صباح نے بیان کیا، کہا ہم سے اسماعیل بن زکریا نے بیان کیا، کہا ہم سے عاصم بن سلیمان احوں نے بیان کیا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے پوچھا، کیا تم کو یہ بات معلوم ہے کہ نبی کریم ﷺ نے فرمایا: ”اسلام میں معاہدہ (حلف) کی کوئی اصل نہیں؟“ انس رضی اللہ عنہ نے فرمایا: آپ ﷺ نے خود قریش اور انصار کے درمیان میرے گھر میں حلف کرائی تھی۔

تشریح: حلف یہ کہ قول و قرار کر کے کسی اور قوم میں شریک ہو جانا جیسا کہ جاہلیت میں دستور تھا اب بھی البتہ ضرورت کے اوقات میں مسلمان اگر دوسری طاقتوں سے معاہدہ کریں تو ظاہر ہے کہ جائز ہوگا۔

باب: مسکرانا اور ہنسنا

وَقَالَتْ فَاطِمَةُ: أَسْرَأَ إِلَيَّ النَّبِيُّ ﷺ فَصَحَّكَتُ وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ هُوَ أَضْحَكُ وَأَبْكِي.

اور فاطمہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ نے چپکے سے مجھ سے ایک بات کہی تو میں ہنس دی۔ ابن عباس رضی اللہ عنہما نے کہا کہ اللہ ہی ہنساتا ہے اور رلاتا ہے۔

تشریح: حضرت فاطمہ رضی اللہ عنہا کی یہ بات وفات نبوی ﷺ سے کچھ پہلے کی ہے جیسا کہ زہر چکا ہے۔

۶۰۸۴۔ حَدَّثَنَا جَبَّارُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رِفَاعَةَ الْقُرْظِيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ

(۶۰۸۴) ہم سے حبان بن موسیٰ نے بیان کیا، کہا ہم کو عبداللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ رفاعہ قرظی نے اپنی بیوی کو طلاق دے دی اور طلاق رجعی نہیں دی۔ اس کے بعد ان سے عبدالرحمن بن زبیر رضی اللہ عنہ نے نکاح کر لیا،

لیکن وہ نبی کریم ﷺ کی خدمت میں حاضر ہوئیں اور عرض کیا: یا رسول اللہ! میں رفاعہ کے نکاح میں تھی لیکن انہوں نے مجھے تین طلاقیں دے دیں۔ پھر مجھ سے عبدالرحمن بن زبیر رضی اللہ عنہ نے نکاح کر لیا، لیکن اللہ کی قسم! ان کے پاس تو پلو کی طرح کے سوا اور کچھ نہیں۔ (مراد یہ کہ وہ نامرد ہیں) اور انہوں نے اپنی چادر کا پلو پکڑ کر بتایا (راوی نے بیان کیا کہ) ابو بکر رضی اللہ عنہ آپ ﷺ کے پاس بیٹھے ہوئے تھے اور سعید بن عاص کے لڑکے خالد حجرے کے دروازے پر تھے اور اندر داخل ہونے کی اجازت کے منتظر تھے۔ خالد بن سعید اس پر ابو بکر رضی اللہ عنہ کو آواز دے کر کہنے لگے کہ آپ اس عورت کو ڈانسنے نہیں کہ آپ ﷺ کے سامنے کس طرح کی بات کہتی ہے اور نبی اکرم ﷺ نے تبسم کے سوا اور کچھ نہیں فرمایا۔ پھر فرمایا: ”غالباً تم رفاعہ کے پاس دوبارہ جانا چاہتی ہو لیکن یہ اس وقت تک ممکن نہیں ہے جب تک تم انکا (عبدالرحمن رضی اللہ عنہ کا) مزانہ چکھ لو اور وہ تمہارا مزہ نہ چکھ لیں۔“

الرَّحْمَنِ بْنِ الزُّبَيْرِ فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ عِنْدَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ ابْنُ الزُّبَيْرِ وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ! إِلَّا مِثْلُ هَذِهِ الْهَذْبَةِ لِهَذْبَةٍ أَخَذَتْهَا مِنْ جَلْبَابِهَا قَالَ: وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ وَابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِيَابِ الْحُجْرَةِ لِيُؤَدَّ لَهُ قَطْفَقُ خَالِدٌ يُنَادِي: أَبَا بَكْرٍ يَا أَبَا بَكْرٍ! أَلَا تَزَجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ وَمَا يَزِيدُ رَسُولَ اللَّهِ ﷺ عَلَى التَّبَسُّمِ ثُمَّ قَالَ: ((لَعَلَّكَ تُرِيدُونَ أَنْ تُرْجِعَنِي إِلَى رِفَاعَةَ لَا حَتَّى تَذُوقُوا عُسَيْلَتَهُ وَتَذُوقُوا عُسَيْلَتِكِ)). [راجع: ۲۶۳۹] [مسلم: ۳۵۲۷]

(۶۰۸۵) ہم سے اسماعیل نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے، ان سے عبدالحمید بن عبدالرحمن بن زید بن خطاب نے، ان سے محمد بن سعد نے اور ان سے ان کے والد نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ نے نبی کریم ﷺ کی خدمت میں حاضر ہونے کی اجازت چاہی۔ اس وقت آپ ﷺ کے پاس آپ کی کئی بیویاں جو قریش سے تعلق رکھتی تھیں آپ سے خرچ دینے کے لیے تقاضا کر رہے تھیں اور پکار پکار کر باتیں کر رہی تھیں۔ جب حضرت عمر رضی اللہ عنہ نے اجازت چاہی تو وہ جلدی سے بھاگ کر پردے کے پیچھے چلی گئیں۔ پھر آپ ﷺ نے ان کو اجازت دی اور وہ داخل ہوئے نبی کریم ﷺ اس وقت ہنس رہے تھے۔ عمر رضی اللہ عنہ نے عرض کیا: اللہ آپ کو خوش رکھے، یا رسول اللہ! میرے ماں باپ آپ پر قربان ہوں۔ آپ ﷺ نے فرمایا: ”ان پر مجھے حیرت ہوئی، جو ابھی میرے پاس تقاضا کر رہی تھیں، جب انہوں نے تمہاری آواز سنی تو فوراً بھاگ کر پردے کے پیچھے چلی

۶۰۸۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ وَيَسْتَكْثِرْنَ عَالِيَةَ أَصْوَاتُهُنَّ عَلَى صَوْتِهِ فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ وَالنَّبِيُّ ﷺ يَضْحَكُ فَقَالَ: أَضْحَكَ اللَّهُ سِنَكَ يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي فَقَالَ: ((عَجِبْتُ مِنْ هَؤُلَاءِ الْأَجْمِيِّ كُنَّ عِنْدِي لَمَّا سَمِعْنَ صَوْتَكَ تَبَادَرْنَ الْحِجَابَ)) فَقَالَ: أَنْتَ أَحَقُّ أَنْ يَهْنَيَا

رَسُولَ اللَّهِ! ثُمَّ أَقْبَلَ عَلَيْهِمْ فَقَالَ: يَا عَدَوَاتِ أَنْفُسِهِنَّ أَتَهْنِئِينَ؟ وَلَا تَهْنِ رَسُولَ اللَّهِ ﷺ. فَقُلْنَ: إِنَّكَ أَقْظُ وَأَغْلَطُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: ((إِيَّاهُ يَا ابْنَ الْخَطَابِ وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ سَالِكًا فَبَجَا إِلَّا سَلَكَ غَيْرَ فَجَحْكَ)). [راجع: ۳۲۹۴]

گئیں۔“ حضرت عمر رضی اللہ عنہ نے اس پر عرض کیا: یا رسول اللہ! آپ اس کے زیادہ مستحق ہیں کہ آپ سے ڈرا جائے، پھر عورتوں کو مخاطب کر کے انہوں نے کہا: اپنی جانوں کی دشمن! مجھ سے تو تم ڈرتی ہو اور اللہ کے رسول ﷺ سے نہیں ڈرتیں۔ انہوں نے عرض کیا: آپ رسول اللہ ﷺ سے زیادہ سخت ہیں۔ اس پر رسول اللہ ﷺ نے فرمایا: ”ہاں اے ابن خطاب! اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! اگر شیطان بھی تمہیں راستے پر آتا ہوا دیکھے گا تو تمہارا راستہ چھوڑ کر دوسرے راستے پر چلا جائے گا۔“

تشریح: اس حدیث سے حضرت عمر رضی اللہ عنہ کی فضیلت عظمیٰ پر روشنی پڑتی ہے کہ شیطان بھی ان سے ڈرتا ہے۔ دوسری حدیث میں ہے کہ شیطان حضرت عمر رضی اللہ عنہ کے سامنے سے بھاگتا ہے۔ اب یہ اشکال نہ ہوگا کہ حضرت عمر رضی اللہ عنہ کی فضیلت رسول کریم ﷺ پر نکلتی ہے کیونکہ یہ ایک خاص معاملہ ہے، چورڈاکو جتنا کوتاہ سے ڈرتے ہیں اتنا خود بادشاہ سے نہیں ڈرتے۔

۶۰۸۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ﷺ بِالطَّائِفِ قَالَ: ((إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ)). فَقَالَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: لَا نَبْرُحْ أَوْ نَفْتَحَهَا فَقَالَ النَّبِيُّ ﷺ: ((فَاعْدُوا عَلَى الْقِتَالِ)) قَالَ: فَعَدُوا فَقَاتَلُوهُمْ قِتَالًا شَدِيدًا وَكَثُرَ فِيهِمُ الْجِرَاحَاتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ)). قَالَ: فَسَكَنُوا فَضَحَكَ رَسُولُ اللَّهِ ﷺ. قَالَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ، بِالْخَبَرِ كُلِّهِ.

۶۰۸۶۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے، ان سے ابو عباس صاحب نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ جب رسول اللہ ﷺ طائف میں تھے (فتح مکہ کے بعد) تو آپ نے فرمایا: ”اگر اللہ نے چاہا تو ہم یہاں سے کل واپس ہوں گے۔“ آپ کے بعض صحابہ رضی اللہ عنہم نے کہا ہم اس وقت تک نہیں جائیں گے جب تک اسے فتح نہ کر لیں۔ آپ ﷺ نے فرمایا: ”اگر یہی بات ہے تو کل صبح لڑائی کرو۔“ دوسری صبح کو صحابہ رضی اللہ عنہم نے گھسان کی لڑائی لڑی اور بکثرت صحابہ رضی اللہ عنہم زخمی ہوئے۔ رسول اللہ ﷺ نے فرمایا: ”ان شاء اللہ ہم کل واپس ہوں گے۔“ بیان کیا کہ اب سب لوگ خاموش رہے۔ اس پر رسول اللہ ﷺ ہنس پڑے۔ حمیدی نے بیان کیا کہ ہم سے سفیان نے پوری سند خبر کے لفظ کے ساتھ بیان کی۔

[راجع: ۴۳۲۵]

تشریح: باب کا مطلب ((فضحك رسول الله ﷺ)) سے نکلا کہ آپ ہنس دیئے۔

۶۰۸۷۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ

۶۰۸۷۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، کہا ہم کو ابن شہاب نے خبر دی، انہیں حمید بن عبد الرحمن نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک صاحب رسول اللہ ﷺ

کی خدمت میں حاضر ہوئے اور عرض کیا: میں تو تباہ ہو گیا اپنی بیوی کے ساتھ رمضان میں (روزے کی حالت میں) ہم بستی کر لی۔ آپ ﷺ نے فرمایا: ”پھر ایک غلام آزاد کر۔“ انہوں نے عرض کیا: میرے پاس کوئی غلام نہیں۔ آپ ﷺ نے فرمایا: ”پھر دو مہینے کے روزے رکھ۔“ انہوں نے عرض کیا: اس کی مجھ میں طاقت نہیں۔ آپ ﷺ نے فرمایا: ”پھر ساٹھ مسکینوں کو کھانا کھلا۔“ انہوں نے عرض کیا: کہ اتنا بھی میرے پاس نہیں ہے۔ بیان کیا کہ پھر کھجور کا ایک ٹوکرا لایا گیا۔ ابراہیم نے بیان کیا کہ ”عرق“ ایک طرح کا (ٹوکرو گرام کا) ایک پیانہ تھا۔ آپ ﷺ نے فرمایا: ”پوچھنے والا کہاں ہے؟ لو اسے صدقہ کر دیتا۔“ انہوں نے عرض کی: مجھ سے جو زیادہ محتاج ہو اسے دوں؟ اللہ کی قسم! مدینہ کے دونوں میدانوں کے درمیان کوئی گھرانہ بھی ہم سے زیادہ محتاج نہیں ہے۔ اس پر نبی اکرم ﷺ ہنس دیئے اور آپ کے سامنے کے دندان مبارک کھل گئے، اس کے بعد فرمایا: ”اچھا پھر تو تم میاں بیوی ہی اسے کھا لو۔“

فَقَالَ: هَلَكْتُ وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ فَقَالَ: ((أَعْتَقْ رَقَبَةً)) قَالَ: لَيْسَ لِي قَالَ: ((فَصُمْ شَهْرَيْنِ مُتَابَعَيْنِ)) قَالَ: لَا أَسْتَطِيعُ قَالَ: ((فَأَطْعِمْ سِتِينَ مِسْكِينًا)) قَالَ: لَا أَجِدُ فَأَتَانِي بِعَرَقٍ فِيهِ تَمْرٌ قَالَ: إِبْرَاهِيمُ الْعَرَقُ الْمَكْتَلُ فَقَالَ: ((أَيُّ السَّائِلِ تَصَلِّقُ بِهِ؟)) قَالَ: عَلَى أَفْقَرِ مِنِّي وَاللَّهِ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَفْقَرُ مِنَّا فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ: ((فَأَنْتُمْ إِذَنْ)). [راجع: ۱۹۳۶]

تشریح: اس حدیث میں بھی آپ کے ہنسنے کا ذکر ہے۔

(۶۰۸۸) ہم سے عبدالعزیز بن عبداللہ اوسلی نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے اسحاق بن عبداللہ بن ابی طلحہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کے ساتھ چل رہا تھا۔ آپ کے جسم پر ایک نجرانی چادر تھی، جس کا حاشیہ موٹا تھا۔ اتنے میں ایک دیہاتی آپ کے پاس آیا اور اس نے آپ کی چادر بڑے زور سے کھینچی۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ میں نے نبی اکرم ﷺ کے شانے کو دیکھا کہ زور سے کھینچنے کی وجہ سے اس پر نشان پڑ گئے۔ پھر اس نے کہا: اے محمد! اللہ کا جو مال آپ کے پاس ہے اس میں سے مجھے دیے جانے کا حکم فرمائیے۔ اس وقت میں نے آنحضرت ﷺ کو مڑ کر دیکھا تو آپ مسکرا دیے، پھر آپ نے اسے دیے جانے کا حکم فرمایا۔

۶۰۸۸۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أُمَشِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ فَأَذْرَكَ أَغْرَابِي فَجَبَذَ بِرِدَائِهِ جَبَذَةً شَدِيدَةً قَالَ أَنَسٌ: فَانْظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ ثُمَّ قَالَ: يَا مُحَمَّدُ! مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَقَتْ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ

بِعَطَاءٍ. [راجع: ۳۱۴۹]

تشریح: سبحان اللہ قربان اس خلق کے کیا کوئی بادشاہ ایسا کر سکتا ہے۔ یہ حدیث صاف آپ کی نبوت کی دلیل ہے۔ (ﷺ)

۶۰۸۹۔ حَدَّثَنَا ابْنُ ثُمَيْرٍ، قَالَ: حَدَّثَنَا ابْنُ (۶۰۸۹) ہم سے ابن نمیر نے بیان کیا، کہا ہم سے ابن اور لیس نے بیان

کیا، ان سے اسماعیل نے، ان سے قیس نے اور ان سے حضرت جریر رضی اللہ عنہ نے بیان کیا کہ جب سے میں نے اسلام قبول کیا آنحضرت ﷺ نے (اپنے پاس آنے سے) کبھی نہیں روکا اور جب بھی آپ نے مجھے دیکھا تو مسکرائے۔

إِذْ رِئِيسَ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ جَرِيرٍ قَالَ: مَا حَجَبَنِي النَّبِيُّ ﷺ مِنْذُ أَسْلَمْتُ وَلَا رَأَيْتِي إِلَّا تَبَسَّمَ فِي وَجْهِهِ.

[راجع: ۳۰۲۰]

(۶۰۹۰) میں نے آنحضرت ﷺ سے شکایت کی کہ میں گھوڑے پر جم کر نہیں بیٹھ پاتا تو آنحضرت ﷺ نے اپنا ہاتھ میرے سینے پر مارا اور دعا کی: ”اے اللہ! اسے ثابت فرمایا اسے ہدایت کرنے والا اور خود ہدایت پایا ہوا بنا۔“

۶۰۹۰۔ وَلَقَدْ شَعَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْخَيْلِ فَضَرَبَ بِيَدِهِ فِي صَدْرِي فَقَالَ: ((اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا)).

[راجع: ۳۰۳۵]

تشریح: یہ حضرت جریر بن عبداللہ بکلی ہیں جن کو نبی کریم ﷺ نے ایک بت خانہ ڈھانے کے لئے بھیجا تھا، اس وقت انہوں نے گھوڑے پر اپنے نہ جم سکے کی دعا کی درخواست کی تھی اللہ کے رسول ﷺ نے ان کے لئے دعا فرمائی تھی، روایت میں نبی کریم ﷺ کے ہنسنے کا ذکر ہے باب سے یہی مطابقت ہے۔

(۶۰۹۱) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ تھان نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، کہا مجھے میرے والد نے خبر دی، انہیں زینب بنت ام سلمہ رضی اللہ عنہا نے، انہیں ام سلمہ رضی اللہ عنہا نے کہ ام سلیم رضی اللہ عنہا نے عرض کیا: یا رسول اللہ! اللہ حق سے نہیں شرماتا، کیا عورت کو جب احتلام ہو تو اس پر غسل واجب ہے؟ آپ ﷺ نے فرمایا: ”ہاں، جب عورت پانی دیکھے۔“ (تو اس پر غسل واجب ہے) اس پر ام سلمہ رضی اللہ عنہا ہنسیں اور عرض کیا: کیا عورت کو بھی احتلام ہوتا ہے؟ آنحضرت ﷺ نے فرمایا: ”پھر بچہ کی صورت ماں سے کیوں ملتی ہے۔“

۶۰۹۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ أُمَّ سَلِيمٍ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنْ اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا اخْتَلَمَتْ؟ قَالَ: ((نَعَمْ إِذَا رَأَتْ الْمَاءَ)) فَضَحِكْتُ أُمُّ سَلَمَةَ فَقَالَتْ: أَتُحْتَلِمُ الْمَرْأَةُ فَقَالَ النَّبِيُّ ﷺ: ((قِيمُ تَشْبِهُ الْوَلَدَ)). [راجع: ۱۳۰]

تشریح: عورت کے ہاں بھی مٹی پیدا ہوتی ہے پھر احتلام کیوں نامکن ہے۔ اس حدیث کی مناسبت باب سے یوں ہے کہ ام سلمہ رضی اللہ عنہا کو مٹی آگئی اور نبی کریم ﷺ نے ان کو منع نہیں فرمایا ایسے مواقع پر مٹی آجانا یہ فطری عادت ہے جو مذہب میں نہیں ہے۔

(۶۰۹۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا، کہا ہم کو عمرو نے خبر دی، ان سے ابونضر نے بیان کیا، ان سے سلیمان بن یسار نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کو اس طرح کھل کر کبھی ہنسنے نہیں دیکھا کہ آپ کے حلق کا کوا نظر آنے لگتا ہو، آپ صرف مسکراتے تھے۔

۶۰۹۲۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا عَمْرُو أَنَّ أَبَا نُضَرَ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا

كَانَ يَتَبَسَّمُ. [راجع: ۴۸۲۸]

۶۰۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ مَخْبُوبٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ وَهُوَ يَخْطُبُ بِالْمَدِينَةِ فَقَالَ: فُحِطَ الْمَطَرُ فَاسْتَسْقَى رَبُّكَ فَتَنَظَّرَ إِلَى السَّمَاءِ وَمَا تَرَى مِنْ سَحَابٍ فَاسْتَسْقَى فَنَشَأَ السَّحَابُ بَعْضُهُ إِلَى بَعْضٍ ثُمَّ مُطِرُوا حَتَّى سَالَتْ مَتَاعِبُ الْمَدِينَةِ فَمَا زَالَتْ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ مَا تُقْلِعُ ثُمَّ قَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: غَرِقْنَا فَادْعُ رَبَّكَ يَخْبِسْهَا عَنَّا فَضَحِكَ ثُمَّ قَالَ: ((اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا)) مَرَّتَيْنِ أَوْ ثَلَاثًا فَجَعَلَ السَّحَابُ يَتَصَدَّعُ عَنِ الْمَدِينَةِ يَمِينًا وَشِمَالًا يُمَطِّرُ مَا حَوَالَيْنَا وَلَا يُمَطِّرُ مِنْهَا شَيْءً يَرِيهِمُ اللَّهُ كَرَامَةً نَبِيِّهِ ﷺ وَإِجَابَةً دَعْوَتِهِ. [راجع: ۹۳۲]

(۶۰۹۳) ہم سے محمد بن محبوب نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے (دوسری سند) اور مجھ سے خلیفہ نے بیان کیا، کہا ہم کو یزید بن زریع نے بیان کیا، ان سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ ایک صاحب جمعہ کے دن نبی کریم ﷺ کے پاس آئے، آپ اس وقت مدینے میں جمعہ کا خطبہ دے رہے تھے، انہوں نے عرض کیا: بارش کا قطر پڑ گیا ہے، آپ اپنے رب سے بارش کی دعا کیجیے۔ آنحضرت ﷺ نے آسمان کی طرف دیکھا کہیں ہمیں بادل نظر نہیں آ رہا تھا پھر آپ نے بارش کی دعا کی، اتنے میں بادل اٹھا اور بعض ٹکڑے بعض کی طرف بڑھے اور بارش ہونے لگی، یہاں تک کہ مدینہ کے نالے بہنے لگی، اگلے جمعہ تک اسی طرح بارش ہوتی رہی سلسلہ ٹوٹا ہی نہ تھا، چنانچہ وہی صاحب یا کوئی دوسرے (اگلے جمعہ کو) کھڑے ہوئے، نبی اکرم ﷺ خطبہ دے رہے تھے اور انہوں نے عرض کیا: ہم ڈوب گئے، اپنے رب سے دعا کریں کہ اب بارش بند کر دے۔ آنحضرت ﷺ مسکرائے اور فرمایا: ”اے اللہ! ہمارے چاروں طرف بارش ہو، ہم پر نہ ہو۔“ دو یا تین مرتبہ آپ نے یہ فرمایا، چنانچہ مدینہ منورہ سے بادل چھٹنے لگے، بائیں اور دائیں، ہمارے چاروں طرف دوسرے مقامات پر بارش ہونے لگی اور ہمارے یہاں بارش یکدم بند ہو گئی۔ یہ اللہ نے لوگوں کو آنحضرت ﷺ کا معجزہ اور اپنے پیغمبر کی کرامت اور دعا کی قبولیت بتلائی۔

تشریح: روایت میں نبی کریم ﷺ کے ہنسنے کا جو ذکر ہے یہی باب سے مطابقت ہے دیگر مذکورہ احادیث میں نبی کریم ﷺ کے ہنسنے کا کسی نہ کسی طرح ذکر ہے مگر آپ کا ہنس صرف تبسم کے طور پر ہوتا تھا عوام کی طرح آپ نہیں ہنستے تھے۔ (ﷺ)

بَابُ قَوْلِ اللَّهِ: بَابُ: اللَّهُ تَعَالَى كَا سُورَةِ حَجَرَاتٍ فِي إِرْشَادِ فَرْمَانَا:

”اے لوگو جو ایمان لائے ہو! اللہ سے ڈرو اور سچ بولنے والوں کے ساتھ رہو“ اور جھوٹ بولنے کی ممانعت کا بیان۔

۶۰۹۴۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: (۶۰۹۴) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان

کیا، ان سے منصور نے بیان کیا، ان سے ابو وائل نے بیان کیا اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بلاشبہ سچ آدمی کو نیکی کی طرف بلاتا ہے اور نیکی جنت کی طرف لے جاتی ہے اور ایک شخص سچ بولتا رہتا ہے یہاں تک کہ وہ صدیق کا لقب حاصل کر لیتا ہے اور بلاشبہ جھوٹ برائی کی طرف لے جاتا ہے اور برائی جہنم کی طرف اور ایک شخص جھوٹ بولتا رہتا ہے، یہاں تک کہ وہ اللہ کے ہاں بہت جھوٹا لکھ دیا جاتا ہے۔“ [مسلم: ۶۶۳۷، ۶۵۳۸]

تشریح: اسی لئے فرمایا: ”انما الاعمال بخواتیمھا۔“ عملوں کا اعتبار خاتمہ پر ہے۔ اللہ پاک ہر مسلمان کو، ہر صحیح بخاری کے پڑھنے والے کو اور مجھ ناچیز گناہگار بندے کو خاتمہ بالخیر نصیب کرے، توحید و سنت و کلہ طیبہ پر خاتمہ ہو۔ امید ہے کہ اس مقام پر جملہ قارئین کرام آمین کہیں گے۔ آمین

یا رب العالمین!

(۶۰۹۵) مجھ سے محمد بن سلام نے بیان کیا، کہا ہم کو اسماعیل بن جعفر نے خبر دی، ان سے ابو سہیل نافع بن مالک بن ابی عامر نے ان سے ان کے والد مالک بن ابی عامر نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”منافع کی تین نشانیاں ہیں، جب بولتا ہے تو جھوٹ بولتا ہے، جب وعدہ کرتا ہے تو خلاف کرتا ہے اور جب اسے آمین بنایا جاتا ہے تو خیانت کرتا ہے۔“

۶۰۹۵۔ حَدَّثَنِي ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سَهِيلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُوْتِمِنَ خَانَ)). [راجع: ۳۳]

تشریح: یہ عملی منافق ہے پھر بھی معاملہ خطرناک ہے برے خصائل سے ہر مسلمان کو پرہیز لازم ہے۔

(۶۰۹۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جریر نے بیان کیا، کہا ہم سے ابو رجاء نے بیان کیا، ان سے سمرہ بن جندب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میرے پاس گزشتہ رات خواب میں دو آدمی آئے انہوں نے کہا کہ جسے آپ نے دیکھا کہ اس کا جزا چیرا جا رہا تھا وہ بڑا ہی جھوٹا تھا، جو ایک بات کر لیتا اور ساری دنیا میں پھیلا دیتا تھا، قیامت تک اس کو یہی سزا ملتی رہے گا۔“

۶۰۹۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جَرِيرٌ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيْانِي قَالَا: الْكَذِبُ رَأَيْتُهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ يَكْذِبُ بِالْكَذِبَةِ تَحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْأَفَاقَ فَيُصْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ)).

[راجع: ۸۴۵]

تشریح: جھوٹے مسئلے بنانے والے، بدعات و محدثات کو رواج دینے والے، جھوٹی روایات بیان کرنے والے نام نہاد علماء و خطباء اس وعید شدید کے مصداق ہو سکتے ہیں۔ الا من عصمه الله۔

باب: اچھے چال چلن کے بارے میں

بَابُ الْهُدَى الصَّالِحِ

تشریح: اچھا چال چلن وہ ہے جو بالکل سنت نبی ﷺ کے مطابق ہو۔

۶۰۹۷۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدَثَكُمْ الْأَعْمَشُ؟ قَالَ: سَمِعْتُ شَقِيقًا؟ سَمِعْتُ حَذِيفَةَ يَقُولُ: إِنَّ أَشْبَهَ النَّاسِ دَلًّا وَسَمَنًا وَهَذِيًا بِرَسُولِ اللَّهِ ﷺ لَا بَنُ أُمَّ عَبْدٍ مِنْ جِنٍّ يَخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ لَا نَذْرِي مَا يَصْنَعُ فِي أَهْلِهِ إِذَا خَلَا. [راجع: ۳۷۶۲]

(۶۰۹۷) ہم سے اسحاق بن ابراہیم راہویہ نے بیان کیا، کہا میں نے ابو اسامہ سے پوچھا: کیا تم سے اعمش نے یہ بیان کیا کہا میں نے شقیق سے سنا، کہا میں نے حضرت حذیفہ رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ بلاشبہ سب لوگوں سے اپنی چال و حال اور وضع اور میرت میں رسول اللہ ﷺ سے سب سے زیادہ مشابہ حضرت عبداللہ بن مسعود رضی اللہ عنہ ہیں۔ جب وہ اپنے گھر سے باہر نکلتے اور اس کے بعد دوبارہ اپنے گھر واپس آنے تک ان کا یہی حال رہتا ہے لیکن جب وہ اکیلے گھر میں رہتے تو معلوم نہیں کیا کرتے رہتے ہیں۔

تشریح: ابواسامہ نے کہا، ہاں۔

۶۰۹۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِقٍ، قَالَ: سَمِعْتُ طَارِقًا قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَذَا مُحَمَّدٌ ﷺ. [طرفہ فی: ۷۲۷۷]

(۶۰۹۸) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محارق نے، انہوں نے کہا میں نے طارق سے سنا، کہا کہ عبداللہ بن مسعود رضی اللہ عنہ نے کہا: بلاشبہ سب سے اچھا کلام اللہ کی کتاب ہے اور سب سے اچھا چال چلن حضرت محمد ﷺ کا طریقہ ہے۔

تشریح: اقبال مرحوم نے اس حدیث کے مضمون کو یوں ادا فرمایا ہے:

بہ مصطفیٰ برساں خویش را کہ دیں ہمہ اوست دگر باد نرسیدی تمام بولہبی است
دین ہی ہے کہ نبی کریم ﷺ کے قدم بہ قدم چلا جائے اس کے علاوہ ابولہب کا دین ہے وہ دین محمدی نہیں ہے۔

باب: تکلیف پر صبر کرنے کا بیان

اور اللہ تعالیٰ نے سورہ رعد میں فرمایا: ”بلاشبہ صبر کرنے والے بے حد اپنا ثواب پائیں گے۔“

(۶۰۹۹) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے سفیان ثوری نے بیان کیا، کہا مجھ سے اعمش نے بیان کیا، ان سے سعید بن جبیر نے، ان سے ابو عبدالرحمن سلمیٰ نے، ان سے حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص بھی یا کوئی چیز بھی تکلیف برداشت کرنے والی، جو اسے کسی چیز کو سن کر ہوئی ہو، اللہ سے زیادہ نہیں ہے۔ لوگ اس کے لیے اولاد ٹھہراتے ہیں اور

بَابُ الصَّبْرِ وَالْأَذَى

وَقَوْلِ اللَّهِ: ﴿إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾.

۶۰۹۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَفْيَانَ، قَالَ: حَدَّثَنِي الْأَعْمَشُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيْسَ أَحَدٌ أَوْ لَيْسَ شَيْءٌ أَصْبَرَ عَلَى أَذَى سَمِعَهُ مِنَ اللَّهِ إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَكِنَّ

وَأَنَّهُ لِيَعْلَمِيهِمْ وَيَرْزُقَهُمْ)). [انظر: ۷۳۷۸] وہ انہیں تندرستی دیتا ہے بلکہ انہیں روزی بھی دیتا ہے۔“

[مسلم: ۷۰۸۰]

تشریح: دنیا میں سب سے بڑا اتہام وہ ہے جو عیسائیوں نے اللہ کے ذمہ لگایا ہے کہ حضرت مریم علیہا السلام اللہ کی بیوی اور حضرت عیسیٰ علیہ السلام اللہ کے بیٹے ہیں۔ لیکن اللہ اتنا بڑا رہے کہ وہ اس اتہام کو ان ظالموں کے لئے تنگی و ترشی کا سبب نہیں بناتا بلکہ ان کو زیادہ ہی دیتا ہے۔ سچ ہے: اللہ الصمد۔

۶۱۰۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ شَقِيقًا يَقُولُ: قَالَ عَبْدُ اللَّهِ: قَسَمَ النَّبِيُّ ﷺ قِسْمَةً كَبُغْضَ مَا كَانَ يَفْسِمُ فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ! إِنِّهَا لِقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللَّهِ قُلْتُ: أَمَا أَنَا لَا أَقُولُنَّ لِلنَّبِيِّ ﷺ قَاتِيَتُهُ وَهُوَ فِي أَصْحَابِهِ فَسَارَرْتُهُ فَشَقَّ ذَلِكَ عَلَى النَّبِيِّ ﷺ وَتَغَيَّرَ وَجْهُهُ وَغَضِبَ حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبَرْتُهُ ثُمَّ قَالَ: ((قَدْ أُوذِيَ مُوسَى بِأَكْثَرِ مِنْ ذَلِكَ فَصَبِرْ)).

(۶۱۰۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا کہ میں نے ان سے سنا وہ بیان کرتے تھے کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ رسول اللہ ﷺ نے جنگ (حنین) میں کچھ مال تقسیم کیا جیسا کہ آپ ہمیشہ تقسیم کیا کرتے تھے۔ اس پر قبیلہ انصار کے ایک شخص نے کہا: اللہ کی قسم! اس تقسیم سے اللہ کی رضا مندی حاصل کرنا مقصود نہیں تھا۔ میں نے کہا کہ یہ بات میں ضرور رسول اللہ ﷺ سے کہوں گا۔ چنانچہ میں نبی اکرم ﷺ کی خدمت میں حاضر ہوا آپ اپنے صحابہ رضی اللہ عنہم کے ساتھ تشریف رکھتے تھے، میں نے چپکے سے یہ بات آپ سے کہی۔ آنحضرت ﷺ کو اس کی یہ بات بڑی ناگوار گزری اور آپ کے چہرے کا رنگ بدل گیا اور آپ غصہ ہو گئے یہاں تک کہ میرے دل میں یہ خواہش پیدا ہوئی کہ کاش! میں نے آپ ﷺ کو اس بات کی خبر نہ دی ہوتی پھر آنحضرت ﷺ نے فرمایا: ”موسیٰ علیہ السلام کو اس سے بھی زیادہ تکلیف پہنچائی گئی تھی لیکن انہوں نے صبر کیا۔“

[راجع: ۳۱۵۰]

تشریح: پس میں بھی صبر کروں گا۔ اعتراض کرنے والا معتب بن قیس نامی منافق تھا یہ نہایت ہی خراب بات اسی نے کہی تھی مگر نبی کریم ﷺ نے صبر کیا اور اس کی بات کا کوئی ٹوٹ نہیں لیا، اسی سے باب کا مطلب ثابت ہوتا ہے۔

بَابُ مَنْ لَمْ يُوَاجِهْ النَّاسَ بِالْعِتَابِ

باب: غصہ میں جن پر عتاب ہے ان کو مخاطب نہ کرنا

۶۱۰۱۔ حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا مُسْلِمٌ عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ: صَنَعَ النَّبِيُّ ﷺ شَيْئًا فَرَحَّصَ فِيهِ فَنَزَرَهُ عَنْهُ قَوْمٌ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَخَطَبَ فَحَمِدَ اللَّهَ ثُمَّ قَالَ: ((مَا بَالُ أَقْوَامٍ يَنْزَرُونَ عَنِ الشَّيْءِ أَصْنَعُهُ قَوْلَ اللَّهِ!))

(۶۱۰۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے مسلم نے بیان کیا، ان سے مسروق نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ایک کام کیا اور لوگوں کو بھی اس کی اجازت دے دی لیکن کچھ لوگوں نے اس کا نہ کرنا اچھا جانا۔ جب نبی اکرم ﷺ کو اس کی اطلاع ہوئی تو آپ نے خطبہ دیا اور اللہ کی حمد کے بعد فرمایا: ”ان لوگوں

إِنِّي لَأَعْلَمُهُمْ بِاللَّهِ وَأَشَدَّهُمْ لَهُ خَشْيَةً)). کو کیا ہو گیا ہے جو اس کام سے پرہیز کرتے ہیں، جو میں کرتا ہوں، اللہ کی [انظر: ۷۳۰۱] [مسلم: ۶۱۰۹، ۶۱۱۰، قسم! میں اللہ کو ان سب سے زیادہ جانتا ہوں اور ان سب سے زیادہ اللہ سے ڈرنے والا ہوں۔“

[۶۱۱۱]

تشریح: ترجمہ باب اس جگہ سے نکلا کہ آپ نے ان لوگوں کو مخاطب کر کے نہیں فرمایا بلکہ پر صیغہ غائب ارشاد ہوا کہ بعض لوگوں کا یہ حال ہے، اس حدیث سے یہ نکلا کہ اتباع سنت نبویؐ یہی تقویٰ اور یہی خدا ترسی ہے اور جو شخص یہ سمجھے کہ نبی کریم ﷺ کا کوئی فعل یا کوئی قول خلاف تقویٰ تھا یا اس کے خلاف کوئی فعل یا قول افضل ہے وہ عظیم غلطی پر ہے۔ اس حدیث میں آپ نے یہ بھی فرمایا کہ میں اللہ کو ان سے زیادہ پہچانتا ہوں تو نبی کریم ﷺ نے جو صفات الہی بیان کی ہیں مثلاً اترا، چڑھنا، ہنسنا، تعجب کرنا، آنا جانا، آواز سے بات کرنا یہ سب صفات برحق ہیں اور تاویل کرنے والے غلطی پر ہیں کیونکہ ان کا علم نبی کریم ﷺ کے علم کے مقابلہ پر صفر کے قریب ہے اور ارشاد نبوی ﷺ برحق ہے۔

۶۱۰۲۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، (۶۱۰۲) ہم سے عبدان نے بیان کیا، کہا ہم سے عبد اللہ بن مبارک نے، کہا قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ ہم کو شعبہ نے خبر دی، انہیں قتادہ نے، کہا میں نے عبد اللہ بن عتبہ سے سنا، جو عَبْدُ اللَّهِ مَوْلَى أَنَسٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ حضرت انس رضی اللہ عنہ کے غلام ہیں کہ حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ کہ نبی کریم ﷺ کنواری لڑکیوں سے بھی زیادہ شرمیلے تھے، جب آپ فِي خِذْرِهَا فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ کوئی ایسی چیز دیکھتے جو آپ کو ناگوار ہوتی تو ہم آپ کے چہرہ مبارک سے فِي وَجْهِهِ. [راجع: ۳۵۶۲]

تشریح: گمروت اور شرم کی وجہ سے آپ زبان سے کچھ نہ فرماتے اسی لئے آپ نے شرم کو ایمان کا ایک جز قرار دیا جس کا کس یہ ہے کہ بے شرم آدمی کا ایمان کمزور ہو جاتا ہے۔

باب: جو شخص اپنے کسی مسلمان بھائی کو جس میں کفر کی وجہ نہ ہو کافر کہے وہ خود کافر ہو جاتا ہے

بَابُ: مَنْ أَكْفَرَ أَخَاهُ بِغَيْرِ تَأْوِيلٍ فَهُوَ كَمَا قَالَ

۶۱۰۳۔ حَدَّثَنِي مُحَمَّدٌ وَأَحْمَدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرًا فَقَدْ بَاءَ بِهِ أَحَدُهُمَا)). وَقَالَ عِكْرِمَةُ ابْنُ عَمَارٍ: عَنْ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ سَمِعَ أَبَا سَلَمَةَ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. (۶۱۰۳) ہم سے محمد بن یحییٰ ذہلی (یا محمد بن بشار) اور احمد بن سعید داری نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، کہا ہم کو علی بن مبارک نے خبر دی، انہیں یحییٰ بن ابی کثیر نے، انہیں ابوسعید نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب کوئی شخص اپنے کسی بھائی کو کہتا ہے کہ اے کافر! تو ان دونوں میں سے ایک کافر ہو گیا۔“ اور عکرمہ بن عمار نے یحییٰ سے بیان کیا کہ ان سے عبد اللہ بن یزید نے کہا، انہوں نے ابوسعید سے سنا اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا انہوں نے نبی کریم ﷺ سے۔

تشریح: جس کو کافر کہا وہ واقعہ میں کافر ہے تب تو وہ کافر ہے اور جب وہ کافر نہیں تو کہنے والا کافر ہو گیا۔ اسی لئے اہل حدیث نے تکفیر میں بڑی احتیاط برتی ہے، وہ کہتے ہیں کہ ہم کسی اہل قبلہ کو کافر نہیں کہتے لیکن متاخرین فقہاء اپنی کتابوں میں ادنیٰ ادنیٰ باتوں پر اپنے مخالفین کی تکفیر کرتے ہیں، صاحب در مختار نے بڑی جرأت سے یہ فتویٰ درج کر دیا: ”فلعنہ ربنا اعداد رمل علی من رد قول ابی حنیفہ“ یعنی جو امام ابوحنیفہ رحمہ اللہ کے کسی قول کو رد کر دے اس پر اتنی لعنت ہو جتنے دنیا میں ذرات ہیں۔ کہیے اس اصول کے موافق تو سارے ائمہ دین ملعون ٹھہرے جنہوں نے بہت سے مسائل میں امام ابوحنیفہ رحمہ اللہ کے قول کو رد کیا ہے۔ خود امام ابوحنیفہ رحمہ اللہ کے شاگردوں نے کتنے ہی مسائل میں امام موصوف سے اختلاف کیا ہے تو کیا صاحب در مختار کے نزدیک وہ بھی سب ملعون اور مطرود تھے۔ امام ابوحنیفہ رحمہ اللہ کو ایسے لوگوں نے پیغمبر سمجھ لیا ہے یا آیت: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُؤَسَاءَهُمْ﴾ (التوبہ: ۳۱) کے تحت ان کو خدا بنالیا ہے، امام ابوحنیفہ رحمہ اللہ ایک عالم دین تھے، ان سے کتنے ہی مسائل میں خطا ہوئی وہ معصوم نہیں تھے۔ اس حدیث سے ان لوگوں کو سبق لینا چاہیے جو بلا تحقیق محض گمان کی بنا پر مسلمانوں کو شرک یا کافر کہہ دیتے ہیں۔ (وحیدی)

۶۱۰۴۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ: يَا كَافِرُ! فَقَدْ بَاءَ بِهَا أَحَدَهُمَا)).

(۶۱۰۳) ہم سے اسماعیل بن ابی اولیس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جس شخص نے بھی اپنے کسی بھائی کو کہا کہ اے کافر! تو ان دونوں میں سے ایک کافر ہو گیا۔“

[مسلم: ۲۱۶۶؛ ترمذی: ۲۶۳۷]

۶۱۰۵۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ: وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدْبَ بِهِ فِي نَارِ جَهَنَّمَ وَلَعَنَ الْمُؤْمِنُ كَفْتَلِهِ وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفْتَلِهِ)). [راجع: ۱۳۶۳]

(۶۱۰۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا ہم سے ایوب سختیانی نے بیان کیا، ان سے ابو قلابہ نے، ان سے ثابت بن ضحاک رضی اللہ عنہ نے اور ان سے نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جس نے اسلام کے سوا کسی اور مذہب کی جھوٹ موٹ قسم کھائی تو وہ ویسا ہی ہو جاتا ہے، جس کی اس نے قسم کھائی ہے اور جس نے کسی چیز سے خودکشی کر لی تو اسے جہنم میں اسی سے عذاب دیا جائے گا اور مؤمن پر لعنت بھیجنا اسے قتل کرنے کے برابر ہے اور جس نے کسی مؤمن پر کفر کی تہمت لگائی تو یہ اس کے قتل کے برابر ہے۔“

تشریح: کسی مذہب پر قسم کھانا مشابہتوں کا کہنا کہ اگر میں نے یہ کام کیا تو میں یہودی یا نصرانی وغیرہ وغیرہ ہو جاؤں یہ بہت بری قسم ہے۔ اعاذنا اللہ منہ۔

بَابُ مَنْ لَمْ يَرَ إِكْفَارَ مَنْ قَالَ مُتَّوَلًّا أَوْ جَاهِلًا

باب: اگر کسی نے کوئی وجہ معقول رکھ کر کسی کو کافر کہا یا نادانستہ تو وہ کافر ہوگا

وَقَالَ عُمَرُ بْنُ الْخَطَّابِ لِحَاطِبٍ: إِنَّهُ مُتَّافِقٌ فَقَالَ النَّبِيُّ ﷺ: ((وَمَا يَدْرِيكَ لَعَلَّ اللَّهَ قَدْ أَطْلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: قَدْ غَفَرْتُ لَكُمْ)).

اور حضرت عمر رضی اللہ عنہ نے حاطب بن ابی بلتعہ کے متعلق کہا کہ وہ منافق ہے۔ اس پر نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”عمر! تو کیا جانے اللہ تعالیٰ نے تو بدر والوں کو عرش پر سے دیکھا اور فرمادیا کہ میں نے تم کو بخش دیا۔“

[راجع: ۳۰۰۷]

حاطب رضی اللہ عنہ کا مشہور واقعہ ہے کہ انہوں نے ایک دفعہ پوشیدہ طور پر مکہ والوں کو جنگ سے آگاہ کر دیا تھا اس پر یہ اشارہ ہے۔
تشریح: جنگ بدر ماہ رمضان ۲ھ میں مقام بدر پر برپا ہوئی، ابو جہل ایک ہزار کی فوج لے کر مدینہ منورہ پر حملہ آور ہوا جب مدینہ کے قریب آگیا تو مسلمانوں کو ان کے ناپاک ارادے کی خبر ہوئی چنانچہ رسول کریم ﷺ صرف ۳۱۳ فداویوں کے ساتھ مدینہ منورہ سے باہر نکلے۔ ۳۱۳ میں صرف ۱۳ تلواریں اور راشن و سوار یوں کا کوئی انتظام نہ تھا ادھر مکہ والے ایک ہزار مسلح فوج کے ساتھ ہر طرح سے لیس ہو کر آئے تھے۔ اس جنگ میں ۲۲ مسلمان شہید ہوئے کفار کے ۷۰ آدمی قتل ہوئے اور ۷۰ ہی قید ہوئے۔ ابو جہل جیسا ظالم اس جنگ میں دونوں عمر مسلمان بچوں کے ہاتھوں سے مارا گیا۔ بدر مکہ سے سات منزل دور اور مدینہ سے تین منزل ہے، مفصل حالات کتب تواریخ و تفاسیر میں ملاحظہ ہوں بخاری میں بھی کتاب الغزوات میں تفصیلات دیکھی جاسکتی ہیں۔

۶۱۰۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا سَلِيمٌ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ صَلَاةً فَقَرَأَ بِهِمُ الْبَقْرَةَ قَالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةً خَفِيفَةً فَلَبَغَ ذَلِكَ مُعَاذًا فَقَالَ: إِنَّهُ مُنَافِقٌ فَلَبَغَ ذَلِكَ الرَّجُلُ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا وَنَسْقِي بَنَوَاضِحَنَا وَإِنَّا مُعَاذًا صَلَّى بِنَا الْبَارِحَةِ قَفَرًا الْبَقْرَةَ فَتَجَوَّزْتُ فَرَعَمَ أَنِّي مُنَافِقٌ فَقَالَ النَّبِيُّ ﷺ: ((يَا مُعَاذُ! أَتَأْتَانِ؟)) ثَلَاثًا ((اقْرَأُوا الشَّمْسَ وَضَحَاهَا)) وَ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَنَحْوَهَا)). [راجع: ۷۰۰]

۶۱۰۶۔ مجھ سے محمد بن عبادہ نے بیان کیا، کہا ہم سے یزید نے بیان کیا، کہا ہم کو سلیم نے خبر دی، کہا ہم سے عمرو بن دینار نے بیان کیا، ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ معاذ بن جبل رضی اللہ عنہ نبی کریم ﷺ کے ساتھ نماز پڑھتے، پھر اپنی قوم میں آتے اور انہیں نماز پڑھاتے۔ انہوں نے (ایک مرتبہ) نماز میں سورۃ بقرہ پڑھی۔ اس پر ایک صاحب جماعت سے الگ ہو گئے اور ہلکی نماز پڑھی۔ جب اس کے متعلق معاذ کو معلوم ہوا تو کہا: وہ منافق ہے۔ معاذ کی یہ بات جب ان کو معلوم ہوئی تو وہ آپ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! ہم لوگ محنت کا کام کرتے ہیں اور اپنی اونٹنیوں کو خود پانی پلاتے ہیں حضرت معاذ نے کل رات ہمیں نماز پڑھائی اور سورۃ بقرہ پڑھنی شروع کر دی۔ اس لیے میں نماز توڑ کر الگ ہو گیا، اس پر وہ کہتے ہیں کہ میں منافق ہوں۔ آنحضرت ﷺ نے فرمایا: ”اے معاذ! تم لوگوں کو فتنہ میں مبتلا کرنا چاہتے ہو؟“ تین مرتبہ آپ نے یہ فرمایا (جب امام ہو تو) ”سورۃ وَالشَّمْسِ وَضُحَاهَا اور سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى اور ان جیسی سورتیں پڑھا کرو۔“

تشریح: امامانِ مساجد کو یہ حدیث پیش نظر رکھنی چاہیے۔ اللہ توفیق دے۔ (رئیں)

۶۱۰۷۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ حُمَيْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ مِنْكُمْ فَقَالَ: حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ حُمَيْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ مِنْكُمْ فَقَالَ:

فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَى أَقَامَرُكَ فَلْيَتَصَدَّقْ)). [راجع: ۴۸۶۰]

تشریح: لات و عزری بتوں کی قسم وہی لوگ کھا سکتے ہیں جو ان کو معبود جانتے ہوں گے، لہذا اگر کوئی مسلمان ایسی قسم کھا بیٹھے تو لازم ہے کہ وہ دوبارہ کلمہ طیبہ پڑھ کر ایمان کی تجدید کرے۔ غیر اللہ میں سب داخل ہیں۔ بت ہوں یا اوتار یا پیغمبر یا شہید یا ولی یا فرشتے کسی بھی بت یا حجر وغیرہ کی قسم کھانے والا دوبارہ کلمہ طیبہ پڑھ کر تجدید ایمان کے لئے مامور ہے۔

۶۱۰۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّهُ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَهُوَ يَخْلِفُ بِأَبْنِهِ فَنَادَاهُمْ رَسُولُ اللَّهِ ﷺ: ((أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تُخَلِفُوا آبَاءَكُمْ فَمَنْ كَانَ خَالِفًا فَلْيَخْلِفْ بِاللَّهِ وَإِلَّا فَلْيَصْمُتْ)). [راجع: ۴۲۷۹] [مسلم: ۴۲۵۷]

۶۱۰۸ (۶۱۰۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے کہ وہ حضرت عمر بن خطاب رضی اللہ عنہ کے پاس پہنچے جو چند سواروں کے ساتھ تھے۔ اس وقت حضرت عمر اپنے والد کی قسم کھا رہے تھے۔ اس پر رسول کریم ﷺ نے انہیں پکار کر کہا: ”آگاہ ہو جاؤ! یقیناً اللہ پاک تمہیں منع کرتا ہے کہ تم اپنے باپ دادوں کی قسم کھاؤ، پس اگر کسی کو قسم ہی کھانی ہے تو وہ اللہ کی قسم کھائے، ورنہ چپ رہے۔“

تشریح: دوسری حدیث میں آیا ہے کہ غیر اللہ کی قسم کھانا منع ہے اگر کسی کی زبان سے غیر اللہ کی قسم نکل گئی تو اسے کلمہ توحید پڑھ کر پھر ایمان کی تجدید کرنا چاہیے اگر کوئی عدا کسی بیرونی بات کی عظمت مثل عظمت الہی کے جان کر ان کے نام کی قسم کھائے گا تو وہ یقیناً مشرک ہو جائے گا ایک حدیث میں جو: ”افلح وایہ ان صدق۔“ کے لفظ آتے ہیں۔ یہ حدیث پہلی ہے۔ لہذا یہاں قسم کا جواز منسوخ ہے۔

بَابُ مَا يَجُوزُ مِنَ الْغَضَبِ وَالشَّدَّةِ لِأَمْرِ اللَّهِ

باب: خلاف شرع کام پر غصہ اور سختی کرنا

وَقَالَ اللَّهُ تَعَالَى: ﴿جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾ [الآية: التوبة: ۸۳]

اور اللہ تعالیٰ نے سورہ توبہ میں فرمایا: ”کفار اور منافقین سے جہاد کرو اور ان پر سختی کرو۔“

۶۱۰۹۔ حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ الزُّهْرِيِّ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَفِي النَّبْتِ قِرَامٌ فِيهِ صُورٌ فَتَلَوْنَ وَجْهَهُ ثُمَّ تَنَاولَ السَّيْفَ فَهَتَكَهَ وَقَالَتْ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ بَيَّنَّ كَيْدَهُمْ فِي دِينِهِمْ وَلَمْ يَكُنْ لَهُمْ فِي اللَّهِ حِزْبٌ يُهْتَبُونَ فَكَفَرُوا))

۶۱۰۹ (۶۱۰۹) ہم سے یسرہ بن صفوان نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے زہری نے بیان کیا، ان سے قاسم نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ اندر تشریف لائے اور گھر میں ایک پردہ لٹکا ہوا تھا جس پر تصویریں تھیں۔ آنحضرت ﷺ کے چہرے کا رنگ بدل گیا، پھر آپ نے پردہ پکڑا اور اسے پھاڑ دیا۔ ام المؤمنین نے بیان کیا کہ نبی اکرم ﷺ نے فرمایا: ”قیامت کے دن ان لوگوں پر سب

سے زیادہ عذاب ہوگا، جو یہ صورتیں بناتے ہیں۔“

يُصَوِّرُونَ هَذِهِ الصُّورَ)). [راجع: ۲۴۷۹]

[مسلم: ۵۵۲۵، ۵۵۲۶، ۵۵۲۷؛ نسائی: ۵۳۷۲]

(۶۱۱۰) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، کہا ہم سے قیس بن ابی حازم نے اور اسے ابوسعود نے بیان کیا کہ ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: میں صبح کی نماز جماعت سے فلاں امام کی وجہ سے نہیں پڑھتا کیونکہ وہ بہت لمبی نماز پڑھاتے ہیں۔ انہوں نے کہا کہ اس دن ان امام صاحب کو نصیحت کرنے میں رسول اللہ ﷺ کو میں نے جتنا غصہ میں دیکھا ایسا میں نے آپ کو کبھی نہیں دیکھا تھا، پھر آپ ﷺ نے فرمایا: ”اے لوگو! تم میں سے کچھ لوگ (نماز باجماعت پڑھنے سے) لوگوں کو دور کرنے والے ہیں، پس جو شخص بھی لوگوں کو نماز پڑھانے مختصر پڑھائے، کیونکہ نمازیوں میں کوئی بیمار ہوتا ہے، کوئی بوڑھا، کوئی کام کا ج والا۔“

۶۱۱۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، قَالَ: حَدَّثَنَا قَيْسُ ابْنُ أَبِي حَازِمٍ عَنْ أَبِي مَسْعُودٍ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فَلَانٍ مِمَّا يُطِيلُ بِنَا قَالَ: فَمَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ قَالَ: فَقَالَ: ((يَا أَيُّهَا النَّاسُ! إِنْ مِنْكُمْ مُتَفَرِّقٌ فَأَيْكُمُ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ فَإِنَّ فِيهِمُ الْمَرِيضَ وَالْكَبِيرَ وَذَا الْحَاجَةِ)). [راجع: ۹۰]

تشریح: لہذا سب کا لحاظ ضروری ہے۔ امام حضرات کو اس میں بہت ہی براستی ہے کاش امام حضرات ان پر توجہ دے کر اس حدیث کو ہمہ وقت اپنے ذہن میں رکھیں اور اس پر عمل کریں۔

(۶۱۱۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نماز پڑھ رہے تھے کہ آپ نے مسجد میں قبلہ کی جانب تھوک دیکھا۔ پھر آپ نے اسے اپنے ہاتھ سے صاف کیا اور غصہ ہوئے پھر فرمایا: ”جب تم میں سے کوئی نماز میں ہوتا ہے تو اللہ تعالیٰ اس کے سامنے ہوتا ہے، اس لیے کوئی شخص نماز میں اپنے سامنے نہ تھو کے۔“

۶۱۱۱۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جَوَيْرِيَّةُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي رَأَى فِي قِنَلَةِ الْمَسْجِدِ نُخَامَةً فَحَكَّهَا بِيَدِهِ فَتَغَيَّظَ ثُمَّ قَالَ: ((إِنْ أَحَدُكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ حَيَّالٌ وَجْهِهَ فَلَا يَتَخَمَّنُ حَيَّالٌ وَجْهِهَ فِي الصَّلَاةِ)).

[راجع: ۴۰۶]

(۶۱۱۲) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو اسماعیل بن جعفر نے خبر دی، کہا ہم کو ربیعہ بن ابی عبد الرحمن نے خبر دی، انہیں زید بن خالد جہنی نے کہ ایک صاحب نے رسول اللہ ﷺ سے لفظ (راستہ میں گری پڑی چیز جسے کسی نے اٹھالیا ہو) کے متعلق پوچھا تو آپ نے فرمایا: ”سال بھر تک لوگوں سے پوچھتے رہو پھر اس کا سر بندھن اور طرف پہچان کر رکھو اور خرچ کر

۶۱۱۲۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ عَنْ يَزِيدَ مَوْلَى الْمُتَنَبِّئِ عَنْ زَيْدِ بْنِ خَالِدِ الْجَهَنِيِّ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ اللَّقْطَةِ قَالَ: ((عَرَفْتُهَا سَنَةً ثُمَّ

ڈال۔ پھر اگر اس مالک آجائے تو وہ چیز اسے واپس کر دے۔“ پوچھا یا رسول اللہ! بھولی بھٹکی بکری کے متعلق کیا حکم ہے؟ آپ نے فرمایا: ”اسے پکڑ لا کیونکہ وہ تمہارے بھائی کی ہے یا پھر بیٹھریے کی ہوگی۔“ پوچھا یا رسول اللہ! کھویا ہوا اونٹ؟ بیان کیا کہ اس پر آنحضرت ﷺ ناراض ہو گئے اور آپ کے دونوں رخسار سرخ ہو گئے، یا راوی نے یوں کہا کہ آپ کا چہرہ سرخ ہو گیا، پھر آپ نے فرمایا: ”تمہیں اس اونٹ سے کیا غرض ہے اس کے ساتھ تو اس کے پاؤں ہیں اور اس کا پانی ہے وہ کبھی نہ کبھی اپنے مالک کو پالے گا۔“

(۶۱۱۳) اور کی بن ابراہیم نے بیان کیا، کہا ہم سے عبد اللہ بن سعید نے بیان کیا (دوسری سند) امام بخاری نے کہا اور مجھ سے محمد بن زیاد نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے عبد اللہ بن سعید نے بیان کیا، کہا مجھ سے عمر بن عبید اللہ کے غلام سالم ابونضر نے بیان کیا، ان سے بسر بن سعید نے بیان کیا اور ان سے زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے کھجور کی شاخوں یا بورے سے ایک مکان چھوئے سے حجرے کی طرح بنالیا تھا۔ وہاں آکر آپ ﷺ تہجد کی نماز پڑھا کرتے تھے، چند لوگ بھی وہاں آگئے اور انہوں نے آپ ﷺ کی اقتداء میں نماز پڑھی پھر سب لوگ دوسری رات بھی آگئے اور ٹھہرے رہے لیکن آپ ﷺ گھر ہی میں رہے اور باہر ان کے پاس تشریف نہیں لائے۔ لوگ آواز بلند کرنے لگے اور دروازے پر کٹکریاں ماریں تو آپ ﷺ غصہ کی حالت میں باہر تشریف لائے اور فرمایا: ”تم چاہتے ہو کہ ہمیشہ یہ نماز پڑھتے رہو تا کہ تم پر فرض ہو جائے (اس وقت مشکل ہو) دیکھو تم نفل نمازیں اپنے گھروں میں ہی پڑھا کر دو۔ کیونکہ فرض نمازوں کے سوا آدمی کی بہترین نفل نماز وہ ہے جو گھر میں پڑھی جائے۔“

اعْرِفْ وَكَانَهَا وَعِصَاصَهَا ثُمَّ اسْتَفِيقُ بِهَا فَإِنْ جَاءَ رَبُّهَا فَأَذْهَابَ إِلَيْهِ)). قَالَ: يَا رَسُولَ اللَّهِ! فَصَالَةَ الْغَنَمِ؟ قَالَ: ((خُذْهَا فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ)) قَالَ: يَا رَسُولَ اللَّهِ! فَصَالَةَ الْإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى اخْمَرَتْ وَجَنَّتْهُ أَوْ اخْمَرَتْ وَجْهَهُ ثُمَّ قَالَ: ((مَا لَكَ وَلَهَا مَعَهَا حِدَاوُهَا وَسِقَاوُهَا حَتَّى يَلْقَاهَا رَبُّهَا)). [راجع: ۹۱]

۶۱۱۳۔ وَقَالَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ رَح: وَحَدَّثَنِي مُحَمَّدُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبِيدَةَ قَالَ: أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجْبَةً مُخَصَّفَةً أَوْ حَصِيرًا فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا قَالَ: فَتَسَعَّ إِلَيْهِ رَجَالٌ وَجَاوُوا يُصَلُّونَ بِصَلَاتِهِ ثُمَّ جَاوُوا لَيْلَةً فَحَضَرُوا وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيْهِمْ فَرَفَعُوا أَصْوَاتَهُمْ وَحَصَبُوا الْبَابَ فَخَرَجَ إِلَيْهِمْ مُغَضِبًا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّهُ سَيَكْتُبُ عَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ فَإِنَّ خَيْرَ صَلَاةٍ الْمَرْءُ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ)). [راجع: ۷۳۱]

تشریح: حدیث میں تو نبی کریم ﷺ کا ایک بار سوال پر غصہ کرنا مذکور ہے، یہی باب سے مطابقت ہے کہ میں نماز پڑھنے سے نفل نمازیں مراد ہیں۔ فرض نماز کا نفل مسجد میں بلا غرضی فرض نماز گھر میں پڑھے وہ بہت سے ثواب سے محروم رہ گیا۔ صحابہ رضی اللہ عنہم کا آپ کو آواز دینا اطلاعاً مکان پر کٹکری بھیک کر آپ کو بلانا نماز تہجد آپ کی اقتداء میں ادا کرنے کے شوق میں تھا۔ کھوئے ہوئے اونٹ کے بارے میں آپ کا حکم عرب کے ماحول کے

مطابق تھا۔

بَابُ الْحَذَرِ مِنَ الْغَضَبِ

باب: غصہ سے پرہیز کرنا

لَقَوْلِهِ تَعَالَى: ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِنْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ۳۷] وَقَوْلِهِ: ﴿الَّذِينَ يَنْفَقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْإِنْفِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾. [آل عمران: ۱۳۴]

اللہ تعالیٰ کے فرمان (سورہ شوریٰ) کی وجہ سے اور سورہ آل عمران میں فرمایا: ”اور (اللہ کے پیارے بندے وہ ہیں) جو کبیرہ گناہوں اور بے شرمی سے پرہیز کرتے ہیں اور جب وہ غصہ ہوتے ہیں تو معاف کر دیتے ہیں“ اور فرمایا: ”اور جو خرچ کرتے ہیں خوشحال اور تنگ دستی میں اور غصہ کو پی جانے والے اور لوگوں کو معاف کر دینے والے ہوتے ہیں اور اللہ اپنے مخلص بندوں کو پسند کرتا ہے۔“

۶۱۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ)). [مسلم: ۶۵۸۶]

(۶۱۱۴) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں سعید بن مسیب نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”پہلوان وہ نہیں ہے جو کشتی لڑنے میں غالب ہو جائے بلکہ اصل پہلوان تو وہ ہے جو غصہ کی حالت میں اپنے آپ پر قابو پائے۔“ (بے قابو نہ ہو جائے)۔

۶۱۱۵۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ وَتَحَنَّنَ عِنْدَهُ جُلُوسٌ فَأَحَدُهُمَا سَبَّ صَاحِبَهُ مُغَضِبًا قَدْ احْمَرَّتْ وَجْهُهُ فَقَالَ النَّبِيُّ ﷺ: ((إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَدَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)). فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ. [راجع: ۳۲۸۲]

(۶۱۱۵) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے، ان سے عدی بن ثابت نے، ان سے سلیمان بن صرد رضی اللہ عنہ نے بیان کیا کہ دو آدمیوں نے نبی کریم ﷺ کی موجودگی میں جھگڑا کیا، ہم بھی آنحضرت ﷺ کی خدمت میں بیٹھے ہوئے تھے۔ ایک شخص دوسرے کو غصہ کی حالت میں گالی دے رہا تھا اور اس کا چہرہ سرخ تھا، نبی کریم ﷺ نے فرمایا: ”میں ایک ایسا کلمہ جانتا ہوں کہ اگر یہ شخص اسے کہہ لے تو اس کا غصہ دور ہو جائے۔ اگر یہ اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ کہہ لے۔“ صحابہ رضی اللہ عنہم نے اس سے کہا کہ سنتے نہیں، نبی اکرم ﷺ کیا فرما رہے ہیں؟ اس نے کہا کہ میں دیوانہ نہیں ہوں۔

تشریح: یہ بھی اس نے غصہ کی حالت میں کہا بعض نے کہا کہ مطلب یہ ہے کہ میں نے نبی کریم ﷺ کا ارشاد سن لیا ہے، پھر اس نے پکڑ پکڑ لیا۔

۶۱۱۶۔ حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ، قَالَ: (۶۱۱۶) مجھ سے یحییٰ بن یوسف نے بیان کیا، کہا ہم کو ابو بکر نے بیان کیا،

حَدَّثَنَا أَبُو بَكْرِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي قَالَ: ((لَا تَغْضَبُ)). قَرَدَدَ مَرَارًا قَالَ: ((لَا تَغْضَبُ)). [ترمذی: ۲۰۲۰]

انہیں ابو حصین نے انہیں ابو صالح نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ ایک شخص نے نبی کریم ﷺ سے عرض کیا: مجھے آپ کوئی نصیحت فرمادیجئے آنحضرت ﷺ نے فرمایا: ”غصہ نہ ہوا کر۔“ انہوں نے کئی مرتبہ یہ سوال کیا۔ آپ ﷺ نے فرمایا: ”غصہ نہ کیا کر۔“

تشریح: شاید یہ شخص بڑا غصہ والا ہوگا۔ تو اس کو یہی نصیحت سب پر مقدم کی پس حسب حال نصیحت کرنا سنت نبوی ﷺ ہے جیسا کہ ہر حکم پر فرض ہے کہ مرض کے حسب حال دوا تجویز کرے۔

باب: حیا اور شرم کا بیان

بَابُ الْحَيَاءِ

۶۱۱۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ، قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ)) فَقَالَ بَشِيرُ بْنُ كَنْبٍ: مَكْتُوبٌ فِي الْحِكْمَةِ إِنَّ مِنَ الْحَيَاءِ وَفَارًا وَإِنَّ مِنَ الْحَيَاءِ سَكِينَةً فَقَالَ لَهُ عِمْرَانُ: أَعَدْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتَحَدَّثَنِي عَنْ صَحِيفَتِكَ. [مسلم: ۱۵۶]

(۶۱۱۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے ان سے ابو سوار عدوی نے بیان کیا، کہا کہ میں نے عمران بن حصین رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”حیا سے ہمیشہ بھلائی پیدا ہوتی ہے۔“ اس پر بشیر بن کنب نے کہا کہ حکمت کی کتابوں میں لکھا ہے کہ حیا سے وقار حاصل ہوتا ہے، حیا سے سکینت حاصل ہوتی ہے۔ عمران نے ان سے کہا میں تجھ سے رسول اللہ ﷺ کی حدیث بیان کرتا ہوں اور تو اپنی (دورقی) کتاب کی باتیں مجھے سناتا ہے۔

تشریح: حالانکہ بشیر بن کنب نے حکیموں کی کتاب سے حدیث کی تائید کی تھی مگر عمران نے اس کو بھی پسند نہیں کیا کیونکہ حدیث یا آیت سننے کے بعد پھر دوسروں کا کلام سننے کی ضرورت نہیں، جب آفتاب آسمان پر مشعل یا چراغ کی کیا ضرورت ہے۔ اس حدیث سے ان بعض لوگوں کو نصیحت پہنی چاہیے جو حدیث کا معارضہ کسی امام یا مجتہد کے قول سے کرتے ہیں۔ شاہ ولی اللہ رحمہ اللہ نے ایسے ہی مقلدین کے بارے میں بھدا فسوس کہا ہے: ”فما یכון جوا بہم یوم یقوم الناس لرب العالمین۔“ قیامت کے دن ایسے لوگ جب بارگاہ الہی میں کھڑے ہوں گے اور سوال ہوگا کہ تم نے میرے رسول کا ارشاد سن کر فلاں امام کا قول کیوں اختیار کیا تو ایسے لوگ اللہ پاک کو کیا جواب دیں گے۔ (دیکھو۔ ج۱۰ اللہ البانۃ اردو، صفحہ: ۲۳۰)

۶۱۱۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى رَجُلٍ وَهُوَ يُعَاتِبُ فِي الْحَيَاءِ يَقُولُ: إِنَّكَ لَتَسْتَخِينِي حَتَّى كَأَنَّهُ يَقُولُ: قَدْ أَضَرَّ بِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ)). [راجع: ۲۴]

(۶۱۱۸) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے عبدالعزیز بن ابی سلمہ نے بیان کیا، کہا مجھے ابن شہاب نے خبر دی، ان سے سالم نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کا گزر ایک شخص پر سے ہوا جو اپنے بھائی پر حیا کی وجہ سے ناراض ہو رہا تھا اور کہہ رہا تھا کہ تم بہت شرماتے ہو، گویا وہ کہہ رہا تھا کہ تم اس کی وجہ سے اپنا نقصان کر لیتے ہو۔ رسول اللہ ﷺ نے ان سے فرمایا: ”اسے چھوڑ دو کہ حیا ایمان میں سے ہے۔“

(۶۱۱۹) ہم سے علی بن جعد نے بیان کیا، کہا، ہم کو شعبہ نے خبر دی، انہیں قنادہ نے، انہیں انس رضی اللہ عنہ کے غلام نے کہا میں نے ابوسعید سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ پردہ میں رہنے والی کنواری لڑکی سے بھی زیادہ حیا والے تھے۔ امام بخاری رحمہ اللہ نے فرمایا: مولیٰ انس کا نام عبد اللہ بن ابی عتبہ ہے صحیح یہی ہے کہ قنادہ یہ روایت عبد اللہ بن ابی عتبہ مولیٰ انس سے نقل کرتے ہیں۔

۶۱۱۹۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَنَادَةَ عَنْ مَوْلَى أَنَسٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِذْرِهَا قَالَ أَبُو عَبْدِ اللَّهِ: اسْمُهُ عَبْدُ اللَّهِ بْنُ أَبِي عَتَبَةَ يَغْنِي مَوْلَى أَنَسٍ الصَّحِيحُ قَنَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتَبَةَ مَوْلَى أَنَسٍ. [راجع: ۳۵۶۲]

باب: جب حیا ہی نہ ہو تو جو چاہا ہو کرو

بَابُ: إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ

(۶۱۲۰) ہم سے احمد بن یونس نے بیان کیا، کہا، ہم سے زہیر نے بیان کیا، کہا، ہم سے منصور نے بیان کیا، ان سے ربیع بن جراح نے بیان کیا، ان سے ابو مسعود انصاری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگلے پیغمبروں کا کلام جو لوگوں کو ملا اس میں یہ بھی ہے کہ جب شرم ہی نہ رہے تو پھر جوجی چاہے وہ کرو۔“

۶۱۲۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ رَبِيعِ بْنِ جَرَّاحٍ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ)). [راجع: ۳۴۸۳]

باب: شریعت کی باتیں پوچھنے میں شرم نہیں کرنی

بَابُ مَا لَا يُسْتَحْيَا مِنَ الْحَقِّ لِلتَّفَقُّهِ فِي الدِّينِ

چاہیے

(۶۱۲۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا، مجھ سے امام مالک نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے، ان سے زینب بنت ابی سلمہ رضی اللہ عنہا نے اور ان سے ام سلمہ رضی اللہ عنہا نے بیان کیا کہ ام سلیم رضی اللہ عنہا رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں اور عرض کیا: یا رسول اللہ! بے شک اللہ حق بات سے جیا نہیں کرتا کیا عورت کو جب احکام ہو تو اس پر غسل واجب ہے؟ آنحضرت ﷺ نے فرمایا: ”ہاں! اگر عورت منی کی تری دیکھے تو اس پر بھی غسل واجب ہے۔“

۶۱۲۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سَلِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا اخْتَلَمَتْ؟ فَقَالَ: ((نَعَمْ إِذَا رَأَتْ الْمَاءَ)).

[راجع: ۱۳۰]

تشریح: یہ حضرت زینب رسول اللہ ﷺ کی ربیبہ تھیں، ان کے والد حضرت ابوسلمہ رضی اللہ عنہ تھے جن کا نام عبداللہ بن عبدالاسد مخزومی ہے اور کنیت ابوسلمہ ہے۔ یہ رسول کریم ﷺ کے حقیقی چھوٹے زاد بھائی تھے۔ ان کی والدہ کا نام برہ بنت عبدالمطلب ہے اور ابوسلمہ نبی کریم ﷺ کے دودھ شریک بھی ہیں۔ ان کی بیوی ام سلمہ رضی اللہ عنہا نے ان کے ساتھ حبشہ کی ہجرت کی تھی مگر مکہ واپس آ گئے جب دوبارہ مدینہ منورہ کو ہجرت کی تو ان کے بچے سلمہ کو ودھیال والوں نے چھین لیا اور حضرت ام سلمہ رضی اللہ عنہا کو ان کے سینکے والوں نے جبراً روک لیا۔ ابوسلمہ دل مسوس کر بیوی اور بچوں کو چھوڑ کر اللہ اور اس کے رسول ﷺ کی محبت میں مدینہ پہلے گئے۔ حضرت ام سلمہ رضی اللہ عنہا ایک سال تک برابر روتی رہی اور روزانہ اس جگہ آ کر بیٹھ جاتی جہاں شوہر سے الگ کی گئی تھیں۔ ان کی اس بے قراری اور گریہ و زاری نے رنگ دل عزیزوں کو بھی رحم پر مجبور کر دیا اور انہوں نے ان کو ان کے شوہر کے پاس جانے کی اجازت دے دی۔ یہ ایک مدینہ منورہ کو چل کھڑی ہوئیں، جنگ احد میں ابوسلمہ سخت زخمی ہو گئے اور جمادی الاخری ۳ھ میں ان زخموں کی وجہ سے ان کا انتقال ہو گیا۔ اس وقت انہوں نے دعا کی تھی کہ یا اللہ! میرے اہل و عیال کی اچھی طرح نگہداشت کیجیے یہ دعا مقبول ہوئی اور ابوسلمہ کے اہل و عیال کو رسول اللہ ﷺ جیسا سرپرست عطا ہوا اور حضرت ام سلمہ کو ام المؤمنین کا لقب و منصب عطا کیا گیا۔ ابوسلمہ رضی اللہ عنہ کے بچوں کی رسول کریم ﷺ نے ایسی تعلیم و تربیت فرمائی کہ عمر بن ابوسلمہ سے سعید بن مسیب، ابوامامہ بن سہل اور عروہ بن زبیر جیسے جلیل القدر تابعین رضی اللہ عنہم حدیث کی روایت کرتے ہیں اور حضرت علی بن ابی طالب اور بحرین کا حاکم مقرر کرتے ہیں۔ ابوسلمہ کی بیٹی زینب اپنے زمانہ کی سب سے عورتوں سے زیادہ فقیہہ تھیں یہ بچہ ہی تھیں کہ ایک دن کھیلنے کھیلنے پر رسول کریم ﷺ کے پاس آ گئیں آپ غسل فرما رہے تھے آپ نے پیار سے ان کے منہ پر پانی کے چھینٹے مارے چہرے کی تازگی بڑھا پے میں بھی جوانی جیسی قائم رہی۔ ان کا انتقال مدینہ منورہ میں ۸۴ سال کی عمر میں ۶۰ھ میں ہوا۔

۶۱۲۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: (۶۱۲۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے محارب بن دثار، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضِرَاءَ لَا يَسْقُطُ وَرَقُهَا وَلَا يَتَحَاثُّ)) فَقَالَ الْقَوْمُ: هِيَ شَجَرَةٌ كَذَا هِيَ شَجَرَةٌ كَذَا فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ وَأَنَا غُلَامٌ شَابٌّ. فَاسْتَحْيَيْتُ فَقَالَ: ((هِيَ النَّخْلَةُ)) وَعَنْ شُعْبَةَ قَالَ: حَدَّثَنَا خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ ابْنِ عُمَرَ مِثْلَهُ وَزَادَ فَحَدَّثْتُ بِهِ عُمَرَ فَقَالَ: لَوْ كُنْتُ قُلْتُهَا لَكَأَنَّ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. [راجع: ۶۱]

یہ فلاں درخت یہ فلاں درخت ہے۔ میرے دل میں آیا کہ کہوں کہ یہ کھجور کا درخت ہے لیکن چونکہ میں نوجوان تھا، اس لیے مجھے بولتے ہوئے حیا آئی۔ پھر آپ ﷺ نے فرمایا: ”وہ کھجور کا درخت ہے۔“ اور اسی سند سے شعبہ سے روایت ہے کہ کہا ہم سے ضعیب بن عبدالرحمن نے، ان سے حفص بن عاصم نے اور ان سے ابن عمر رضی اللہ عنہما نے اسی طرح بیان کیا اور یہ اضافہ کیا کہ پھر میں نے اس کا ذکر عمر رضی اللہ عنہ سے کیا تو انہوں نے کہا: اگر تم نے کہہ دیا ہوتا تو مجھے اتنا مال ملنے سے بھی زیادہ خوشی حاصل ہوتی۔

تشریح: امام بخاری رحمہ اللہ نے اسی روایت سے باب کا مطلب نکالا کہ حضرت عمر رضی اللہ عنہ نے اپنے بیٹے عبداللہ رضی اللہ عنہ کی اس شرم کو پسند نہ کیا جو دین کی بات بتلانے میں انہوں نے کی۔ بے محل شرم کرنا غلط ہے۔

۶۱۲۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا مَرْحُومٌ (۶۱۲۳) ہم سے مسدد نے بیان کیا، کہا ہم سے مرحوم بن عبدالعزیز نے

[illegible]

تشریح: یہ سعادت کہاں ملتی ہے کہ نبی کریم ﷺ کسی عورت کو اپنی زوجیت کے لئے پسند فرمائیں۔

بَابُ قَوْلِ النَّبِيِّ ﷺ

بابُ قَوْلِ النَّبِيِّ ﷺ (يَسْرُوا وَلَا تَعْسُرُوا) وَكَانَ يُحِبُّ التَّخْفِيفَ وَالْيُسْرَ عَلَى النَّاسِ.

باب: نبی کریم ﷺ کا فرمان: ”آسانی کرو، سختی نہ کرو۔“ اور آپ ﷺ لوگوں پر تخفیف اور آسانی کو پسند فرمایا کرتے تھے۔

تشریح: اللہ پاک ہمارے علماء اور فقہاء کو بھی اس اسوۂ نبوی ﷺ پر عمل درآمد کی توفیق بخشے جنہوں نے ملت اسلام کو مختلف فرقوں میں تقسیم کر کے امت کو بہت سی مشکلات میں مبتلا کر رکھا ہے۔

(۶۱۳۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابوتیح نے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے کہا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”آسانی پیدا کرو، لوگوں کو تسلی اور تسفی دو، نفرت نہ دلاؤ۔“

٦١٢٤- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((يَسْرُوا وَلَا تَعْسَرُوا وَسَكَنُوا وَلَا تَنْفَرُوا)). [راجع: ٢٢٦١]

(۶۱۴۵) ہم سے اسحاق نے بیان کیا، کہا ہم سے نصر نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں سعید بن ابی بردہ نے، انہیں ان کے والد نے اور ان سے ان کے دادا نے بیان کیا کہ جب رسول اللہ ﷺ نے (انہیں ابو موسیٰ اشعری رضی اللہ عنہ) اور معاذ بن جبل رضی اللہ عنہ کو (یعنی) بھیجا تو ان سے فرمایا: ”(لوگوں کے لیے) آسانیاں پیدا کرنا، جنگی میں نہ ڈالنا، انہیں خوش خبری سنانا، دین سے نفرت نہ دلانا اور تم دونوں آپس میں اتفاق سے کام کرنا۔“ ابو موسیٰ رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! ہم ایسی سرزمین میں جا رہے ہیں جہاں شہد سے شراب بنائی جاتی ہے اور اسے ”سج“ کہا جاتا ہے اور جو سے شراب بنائی جاتی ہے اور اسے ”مز“ کہا جاتا ہے؟ رسول اللہ ﷺ نے فرمایا: ”ہر نہ لالنے والی چیز حرام ہے۔“

٦١٢٥- حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا النَّضْرُ، أَخْبَرَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ ﷺ وَمُعَاذُ بْنُ جَبَلٍ قَالَ لَهُمَا: ((يَسِّرَا وَلَا تَعْسِرَا وَيَسِّرَا وَلَا تَنْقِرَا وَتَطَاوَعَا)) قَالَ أَبُو مُوسَى: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ يُقَالُ لَهُ: الْبِتْعُ وَشَرَابٌ مِنَ الشَّعِيرِ يُقَالُ لَهُ: الْهَزْرُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كُلُّ مُسْكِرٍ حَرَامٌ)).

[راجع: ٦٩]

تشریح: کوئی شراب ہو جو نشہ کرے وہ حرام ہے۔

۶۱۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا خَيْرُ رَسُولٍ لِلَّهِ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تَنْتَهَكَ حُرْمَةَ اللَّهِ فَيَنْتَقِمَ لِّلَّهِ بِهَا. [راجع: ۳۵۶۰]

(۶۱۲۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے مالک نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب بھی رسول اللہ ﷺ کو دو چیزوں میں سے ایک کو پسند کرنے کا اختیار دیا گیا تو آپ نے ہمیشہ ان میں آسان چیزوں کو اختیار فرمایا، بشرطیکہ اس میں گناہ کا کوئی پہلو نہ ہوتا، اگر اس میں گناہ کا کوئی پہلو ہوتا تو آپ ﷺ اس سے سب سے زیادہ دور رہتے اور نبی اکرم ﷺ نے اپنی ذات کے لیے کسی سے بدلہ نہیں لیا، البتہ اگر کوئی شخص اللہ کی حرمت وحد کو توڑتا تو آپ ان سے تو شخص اللہ کی رضامندی کے لیے بدلہ لیتے۔

تشریح: بظاہر اس حدیث میں اشکال ہے کیونکہ جو کام گناہ ہوتا ہے اس کے لئے آپ کو کیسے اختیار دیا جاتا، شاید یہ مراد ہو کہ کافروں کی طرف سے ایسا اختیار دیا جاتا۔

۶۱۲۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، قَالَ: كُنَّا عَلَى شَاطِئِ نَهْرٍ بِالْأَهْوَازِ قَدْ نَضَبَ عَنْهُ الْمَاءُ فَجَاءَ أَبُو بَرَزَةَ الْأَسْلَمِيُّ عَلَى فَرَسٍ فَصَلَّى وَخَلَّى فَرَسَهُ فَأَنْطَلَقَتِ الْفَرَسُ فَتَرَكَ صَلَاتَهُ وَتَبِعَهَا حَتَّى أَذْرَكَهَا فَأَخَذَهَا ثُمَّ جَاءَ فَقَضَى صَلَاتَهُ وَفِينَا رَجُلٌ لَهُ رَأْيٌ فَأَقْبَلَ يَقُولُ: انْظُرُوا إِلَى هَذَا الشَّيْخِ تَرَكَ صَلَاتَهُ مِنْ أَجْلِ فَرَسٍ فَأَقْبَلَ فَقَالَ: مَا عَنَّفَنِي أَحَدٌ مُنْذُ فَارَقْتُ رَسُولَ اللَّهِ ﷺ قَالَ: وَقَالَ: إِنَّ مَنَزِلِي مُتَرَاخٍ فَلَوْ صَلَّيْتُ وَتَرَكْتُهَا لَمْ آتِ أَهْلِي إِلَى اللَّيْلِ وَذَكَرَ أَنَّهُ صَحِبَ النَّبِيَّ ﷺ فَرَأَى مِنْ تَبَسُّبِهِ. [راجع: ۱۲۱۱]

(۶۱۲۷) ہم سے ابو نعمان محمد بن فضل سدوسی نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ازرق بن قیس نے کہ اہواز نامی ایرانی شہر میں ہم ایک نہر کے کنارے تھے جو خشک پڑی تھی، پھر ابو برزہ اسلمی صحابی گھوڑے پر تشریف لائے اور نماز پڑھی اور گھوڑا اچھوڑ دیا۔ گھوڑا بھاگنے لگا تو آپ نے نماز توڑ دی اور اس کا پیچھا کیا، آخر اس کے قریب پہنچے اور اسے پکڑ لیا۔ پھر واپس آ کر نماز قضا کی، وہاں ایک شخص خارجی تھا، وہ کہنے لگا کہ اس بوڑھے کو دیکھو اس نے گھوڑے کے لیے نماز توڑ ڈالی۔ ابو برزہ رضی اللہ عنہ نماز سے فارغ ہو کر آئے اور کہا: جب سے میں رسول اللہ ﷺ سے جدا ہوا ہوں، کسی نے مجھے ملامت نہیں کی اور انہوں نے کہا کہ میرا گھر یہاں سے دور ہے، اگر میں نماز پڑھتا رہتا اور گھوڑے کو بھاگنے دیتا تو اپنے گھر رات تک بھی نہ پہنچ پاتا اور انہوں نے بیان کیا کہ وہ آنحضرت ﷺ کی صحبت میں رہے ہیں اور میں نے نبی کریم ﷺ کو آسان صورتوں کو اختیار کرتے دیکھا ہے۔

۶۱۲۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي يُونُسُ

(۶۱۲۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انیس زہری نے (دوسری سند) اور لیث بن سعد نے بیان کیا کہ مجھ سے یونس

نے بیان کیا، ان سے ابن شہاب نے، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی اور انہیں ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ ایک دیہاتی نے مسجد میں پیشاب کر دیا، لوگ اس کی طرف مارنے کو بڑھے، لیکن رسول اللہ ﷺ نے فرمایا: ”اسے چھوڑ دو اور جہاں اس نے پیشاب کیا ہے اس جگہ پر پانی کا ایک ڈول بھرا ہوا بہا دو، کیونکہ تم آسانی کرنے والے بنا کر بھیجے گئے ہو۔ تنگی کرنے والے بنا کر نہیں بھیجے گئے۔“

عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَتَبَةَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَكَارَ إِلَيْهِ النَّاسُ لِيَقْعُوا بِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ ذُنُوبًا مِنْ مَاءٍ أَوْ سَجَلًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُبْسِرِينَ وَلَمْ تُبْعَثُوا مُعْسِرِينَ)).

[راجع: ۲۲۰]

تشریح: اس حدیث سے ان لوگوں کا رد ہوا جو کہتے ہیں، ایسی حالت میں وہاں کی مٹی نکالنی ضروری تھی یہ حدیث پہلے کئی بار گزر چکی ہے۔ اس سے اخلاق نبوی پر بھی روشنی پڑتی ہے۔ صلی اللہ علیہ وعلی آلہ وصحبہ وسلم الف الف مرة بغدد کل ذرة۔

باب: لوگوں کے ساتھ فرانخی سے پیش آنا

بَابُ الْإِنْسَاطِ إِلَى النَّاسِ

اور حضرت ابن مسعود رضی اللہ عنہ نے کہا کہ لوگوں کے ساتھ میل ملاپ رکھو، لیکن اس کی وجہ سے اپنے دین کو زخمی نہ کرنا۔ اور اس باب میں اہل وعیال کے ساتھ بھی مذاق دل لگی کرنے کا بھی بیان ہے۔

وَقَالَ ابْنُ مَسْعُودٍ: خَالِطِ النَّاسَ وَدِينَكَ لَا تَكْلِمْتَهُ وَالدُّعَابَةَ مَعَ الْأَهْلِ.

(۶۱۲۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے ابوالتیاح نے، کہا میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ ہم بچوں سے بھی دل لگی کرتے، یہاں تک کہ میرے چھوٹے بھائی ابو عیسٰی نامی سے (مزاحاً) فرماتے: ”یا ابا عمیر! مَا فَعَلَ النُّغَيْرُ؟“ ”اے ابو عیسٰی! تیری غیر نامی چڑیا تو بخیر ہے؟“

۶۱۲۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ كَانَ النَّبِيَّ ﷺ لِيَخَالِطُنَا حَتَّى يَقُولَ لِأَخِي صَغِيرٍ: ((يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ؟)) [طرفة في: ۶۲۰۳، [مسلم: ۵۶۲۲، ترمذی: ۳۳۳، ۱۹۸۹، ابن ماجہ: ۳۷۲۰]

تشریح: ابو عیسٰی وہی بچہ تھا جو بچپن میں فوت ہو گیا اور ام سلمہ رضی اللہ عنہا نے اس کے مرنے کی خبر اس کے والد ابو طلحہ رضی اللہ عنہ سے چھپا کر رکھی تھی یہاں تک کہ انہوں نے کھانا کھایا ام سلمہ رضی اللہ عنہا سے محبت کی۔ اس وقت ام سلمہ رضی اللہ عنہا نے کہا کہ بچہ فوت ہو گیا ہے اس کو دفن کر دو اسی مبر و شکر کا نتیجہ تھا کہ اللہ نے اسی رات ام سلمہ کے کطن میں حمل ٹھہرا دیا اور بہترین بدل عطا فرمایا۔

(۶۱۳۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی، کہا ہم سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نبی کریم ﷺ کے یہاں لڑکیوں کے ساتھ کھیلتی تھی، میری بہت سی سہیلیاں تھیں جو میرے ساتھ کھیلا کرتی تھیں، جب رسول اللہ ﷺ

۶۱۳۰۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ ﷺ وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِيَ وَكَانَ رَسُولٌ

اللَّهُ ﷻ إِذَا دَخَلَ يَنْقَمِعْنَ مِنْهُ فَيَسْرِبُهُنَّ اَندَر تشریف لاتے تو وہ چھپ جاتیں پھر آنحضرت ﷺ انہیں میرے
إِلَيَّ فَيَلْعَبْنَ مَعِيَ. [مسلم: ۶۲۸۷] پاس بھیجتے اور وہ میرے ساتھ کھیلتیں۔

تشریح: اسی حدیث سے بچیوں کے لئے گڑیوں سے کھیلنا بالاتفاق جائز رکھا گیا ہے اور گڑیوں کو ان صورتوں میں سے مستثنیٰ رکھا گیا ہے جن کا بنانا حرام ہے۔

بَابُ الْمُدَارَاةِ مَعَ النَّاسِ باب: لوگوں کے ساتھ خاطر تواضع سے پیش آنا

وَيَذْكُرُ عَنْ أَبِي الدَّرْدَاءِ: إِنَّا لَنَكْشِرُ فِي وَجْهِهِ اَور حضرت ابو درداء رضی اللہ عنہ سے روایت بیان کی جاتی ہے کہ کچھ لوگ ایسے
أَقْوَامَ وَإِنَّ قُلُوبَنَا لَتَلْعَلُهُمْ. ہیں جن کے سامنے ہم ہنستے اور خوشی کا اظہار کرتے ہیں مگر ہمارے دل ان پر لعنت کرتے ہیں۔

تشریح: مطلب یہ ہے کہ دوست دشمن سب کے ساتھ انسانیت اور اخلاق سے اور محبت سے پیش آنا یہ نفاق نہیں ہے، نفاق یہ ہے کہ مثلاً ان سے کبے میں دل سے آپ سے محبت رکھتا ہوں حالانکہ دل میں ان کی عداوت ہوتی ہے۔

۶۱۳۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ حَدَّثَهُ عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهَا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ رَجُلٌ فَقَالَ: ((اُذْنُوا لَهُ فَيَسَّ ابْنُ الْعَشِيرَةِ أَوْ بَنَسَ أَخُو الْعَشِيرَةِ)) فَلَمَّا دَخَلَ أَلَانَ لَهُ فِي الْكَلَامِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتُ: مَا قُلْتُ ثُمَّ أَلَنْتَ لَهُ فِي الْقَوْلِ فَقَالَ: ((أَيُّ عَائِشَةَ! إِنْ شَرَّ النَّاسِ مَنَزَلَةً عِنْدَ اللَّهِ مَنْ تَرَكَهُ أَوْ وَدَّعَهُ النَّاسُ اتَّقَاءَ فَحْشِهِ)). [راجع: ۶۰۳۲]

(۶۱۳۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے ابن منکدر نے، ان سے عروہ بن زبیر نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے خبر دی کہ نبی کریم ﷺ سے ایک شخص نے اندر آنے کی اجازت چاہی تو آنحضرت ﷺ نے فرمایا: ”اسے اندر بلاو، یہ اپنی قوم کا بہت ہی برا آدمی ہے۔“ جب وہ شخص اندر آ گیا تو آنحضرت ﷺ نے اس کے ساتھ نرمی کے ساتھ گفتگو فرمائی۔ میں نے عرض کیا: یا رسول اللہ! آپ نے ابھی اس کے متعلق کیا فرمایا تھا اور پھر اتنی نرمی کے ساتھ گفتگو فرمائی۔ آنحضرت ﷺ نے فرمایا: ”عائشہ! اللہ کے نزدیک مرتبے کے اعتبار سے وہ شخص سب سے برا ہے جسے لوگ اس کی بدخلقی کی وجہ سے چھوڑ دیں۔“

۶۱۳۲۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنِي ابْنُ عُثَيْمٍ قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ أَفْئِيَةً مِنْ دِينَاجٍ مُزْرَرَةٍ بِالذَّهَبِ فَقَسَمَهَا فِي نَاسٍ مِنْ أَصْحَابِهِ وَعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةٍ فَلَمَّا جَاءَ قَالَ: ((حَبَّاتُ))

(۶۱۳۲) مجھ سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا مجھے ابن ابی علیہ نے بیان کیا، کہا ہم کو ایوب نے خبر دی، انہیں عبد اللہ بن ابی ملیکہ نے خبر دی کہ نبی کریم ﷺ کے پاس ہدیہ میں دیا کی چند قبائیں آئیں، ان میں سونے کے ٹن لگے ہوئے تھے۔ آنحضرت ﷺ نے وہ قبائیں اپنے صحابہ رضی اللہ عنہم میں تقسیم کر دیں اور ایک خمرہ کے لیے باقی رکھی، جب خمرہ آئے تو آنحضرت ﷺ نے فرمایا: ”یہ میں نے تمہارے لئے چھپا رکھی

«هَذَا لَكَ» قَالَ أَيُّوبُ: بِتَوْبِهِ وَأَنَّهُ يُرِيهِ إِيَّاهُ تَحِيًّا۔“ ایوب نے کہا یعنی اپنے کپڑے میں چھپا رکھی تھی آپ مخرمہ کو خوش کرنے کے لیے اس کے نیکیے یا گھنڈی کو دکھلا رہے تھے کیونکہ وہ ذرا سخت مزاج آدمی تھے۔

رَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَقَالَ حَاتِمُ ابْنِ وَرْدَانَ، حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمَسُورِ قَدِمَتْ عَلَى النَّبِيِّ ﷺ أَفِيَّةٌ۔ اس حدیث کو حماد بن زید نے بھی ایوب کے واسطے سے روایت کیا مرسلات میں اور حاتم بن وردان نے کہا ہم سے ایوب نے بیان کیا، ان سے ابن ابی ملکہ نے اور ان سے مسور بن مخرمہ نے کہ نبی کریم ﷺ کے پاس چند قبائیں تھیں آئیں پھر ایسی ہی حدیث بیان کی۔ [راجع: ۲۵۹۹]

تشریح: اس سند کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ حماد بن زید اور ابن علیہ کی روایتیں بظاہر مرسل ہیں مگر فی الحقیقت موصول ہیں کیونکہ حاتم بن وردان کی روایت سے یہ نکلتا ہے کہ ابن ابی ملکہ نے اس کو مسور بن مخرمہ رحمہ اللہ سے روایت کیا ہے جو صحابی ہیں۔

بَابُ: لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ

وَقَالَ مُعَاوِيَةُ: لَا جِلْمَ إِلَّا عَنْ تَجَرِبَةٍ۔ اور معاذیہ بن سفیان رحمہ اللہ نے کہا: آدمی تجربہ اٹھا کر دانا بنتا ہے۔

تشریح: یعنی مسلمان کو جب ایک بار کسی چیز کا تجربہ ہو جاتا ہے اس سے نقصان اٹھاتا ہے تو پھر دوبارہ دھوکا نہیں کھاتا ہوشیار رہتا ہے، بقول دودھ کا جلا ہوا چھاپھ کو بھی پھونک پھونک کر پیتا ہے۔

٦١٣٣۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنِ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ وَاحِدٍ مَرَّتَيْنِ))۔ [مسلم: ٦١٣٣] ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا ان سے عقیل نے بیان کیا، ان سے زہری نے، ان سے ابن مسیب نے اور ان سے حضرت ابو ہریرہ رحمہ اللہ نے کہ نبی کریم ﷺ نے فرمایا: ”مؤمن کو ایک سوراخ سے دوبارہ ڈنگ نہیں لگ سکتا۔“

٧٤٩٨؛ ابوداؤد: ٤٨٦٢؛ ابن ماجہ: ٣٩٨٢

تشریح: ایک ہی بار دھوکا کھاتا ہے پھر ہوشیار رہتا ہے۔ سچ کہا گیا ہے کہ

آدمی بنتا ہے لاکھوں ٹھوکریں کھانے کے بعد رنگ لاتی ہے حنا چرپہ پس جانے کے بعد

بَابُ حَقِّ الضَّيْفِ

٦١٣٤۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَا أَيُّهَا النَّبِيُّ ﷺ»۔ اس حدیث کو اسحاق بن منصور نے بیان کیا، کہا ہم سے روح بن عبادہ نے، کہا ہم سے حسین نے، ان سے یحییٰ بن ابی کثیر نے، ان سے ابو سلمہ بن عبد الرحمن نے اور ان سے عبد اللہ بن عمرو رحمہ اللہ نے بیان کیا کہ نبی کریم ﷺ میرے پاس تشریف لائے اور فرمایا: ”کیا یہ میری خبر صحیح ہے کہ تم رات بھر

عبادت کرتے رہتے ہو اور دن میں روزے رکھتے ہو؟“ میں نے کہا: جی ہاں یہ صحیح ہے۔ آنحضرت ﷺ نے فرمایا: ”ایسا نہ کر، عبادت بھی کر اور سو بھی، روزے بھی رکھو اور بغیر روزے کے بھی رہو، کیونکہ تمہارے جسم کا بھی تم پر حق ہے، تمہاری آنکھوں کا بھی تم پر حق ہے، تم سے ملاقات کے لیے آنے والوں کا بھی تم پر حق ہے، تمہاری بیوی کا بھی تم پر حق ہے، امید ہے کہ تمہاری عمر لمبی ہوگی، تمہارے لیے یہی کافی ہے کہ ہر مہینہ میں تین روزے رکھو، کیونکہ ہر نیکی کا بدلہ دس گنا ملتا ہے، اس طرح زندگی بھر کا روزہ ہوگا۔“ انہوں نے بیان کیا کہ میں نے سختی چاہی تو آپ نے میرے اوپر سختی کر دی، میں نے عرض کیا کہ میں اس سے زیادہ کی طاقت رکھتا ہوں۔ آنحضرت ﷺ نے فرمایا: ”پھر ہر ہفتے تین روزہ رکھا کر۔“ بیان کیا کہ میں نے اور سختی چاہی تو آپ نے میرے اوپر اور سختی کر دی۔ میں نے عرض کیا کہ میں اس سے بھی زیادہ کی طاقت رکھتا ہوں۔ آنحضرت ﷺ نے فرمایا: ”پھر اللہ کے نبی داؤد علیہ السلام جیسا روزہ رکھ۔“ میں نے پوچھا: اللہ کے نبی داؤد علیہ السلام کا روزہ کیسا تھا؟ آنحضرت ﷺ نے فرمایا: ”ایک دن روزہ ایک دن افطار گویا آدمی عمر کے روزے۔“

اللَّهُ عَلَيْهِ السَّلَامُ فَقَالَ: ((أَلَمْ أُخَبِّرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟)) قُلْتُ: بَلَى! قَالَ: ((فَلَا تَفْعَلْ قُمْ وَتَمْ وَصُمْ وَأُفْطِرْ فَإِنَّ لِبَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُؤُوكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُؤُجِكَ عَلَيْكَ حَقًّا وَإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ وَإِنَّ مِنْ حَسَبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا فَذَلِكَ الدَّهْرُ كُلُّهُ)). قَالَ: فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ قُلْتُ أَطِيقُ غَيْرَ ذَلِكَ قَالَ: ((قَصِّمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ)) قَالَ: فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ قُلْتُ فَإِنِّي أَطِيقُ غَيْرَ ذَلِكَ قَالَ: ((قَصِّمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ)) قُلْتُ وَمَا صَوْمُ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: ((نِصْفُ الدَّهْرِ)) قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ زَوْرٌ وَهُوَ لَاءٍ زَوْرٌ وَضِيفَ وَمَعْنَاهُ أَضْيَافُهُ وَزَوَارَةٌ لِأَنَّهُا مُصَدَّرٌ مِثْلُ قَوْمٍ رَضَى وَمَقْنَعٌ وَعَذَلٌ يُقَالُ مَاءٌ غَوَزَ وَبَثَرَ غَوَزَ وَمَا آنَ غَوَزَ وَمِیَاءٌ غَوَزَ وَيُقَالُ الْغَوُورُ الْغَائِرُ لَا تَنَالُهُ الدَّلَاءُ كُلُّ شَيْءٍ غَرَّتْ فِيهِ فَهُوَ مُغَارَةٌ ﴿تَزَاوَرُ﴾ [الكهف: ١٧] تَمِيلُ مِنَ الزَّوْرِ وَالْأَزْوَرِ الْأَمْتِيلُ. [راجع: ١١٣١]

تشریح: نبی کریم ﷺ کے اس ارشاد گرامی کا حاصل یہ ہے کہ اللہ پاک نے انسان کو ملکی اور بیکی دونوں طاقتیں دے کر مجنون مرکب پیدا فرمایا ہے۔ اگر ایک قوت کو بالکل تباہ کر کے انسان فرشتہ بن جائے تو گویا وہ اپنی فطرت بگاڑتا ہے۔ منشاء قدرت یہ ہے کہ آدمی کو آدمی ہی رہنا چاہیے، عبادت الہی بھی ہو اور دنیا کے حظوظ بھی جائز حد کے اندر حاصل کیے جائیں۔ یہی سنت نبوی ہے کہ بیوی بچوں کے حقوق بھی ادا کئے جائیں اور عبادت بھی کی جائے۔ رات کو آرام بھی کیا جائے اور عبادت بھی کی جائے۔ اسی لئے نبی کریم ﷺ نے نکاح کے بارے میں خاص طور سے فرمایا کہ نکاح کرنا میری سنت ہے اور جو میری سنت سے نفرت کرے وہ میری امت سے خارج ہے۔ اس سے مجرد رہنے والے نام نہاد جیروں کو سبق لینا چاہیے۔

بَابُ إِكْرَامِ الضَّيْفِ وَخِدْمَتِهِ باب: مہمان کی عزت اور خود اس کی خدمت کرنا

إِيَّاهُ بِنَفْسِهِ

﴿وَصِيفَ إِبْرَاهِيمَ الْمُكْرَمِينَ﴾ [الذاریات: ۲۴] اور اللہ تعالیٰ کے فرمان ”ابراہیم علیہ السلام کے مہمان جن کی عزت کی گئی“ کی تفسیر۔

۶۱۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي شَرِيحٍ الْكَنْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ يَوْمَ وَلَيْلَتِهِ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يُغْرِيَ عِنْدَهُ حَتَّى يُخْرِجَهُ)).

۶۱۳۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں سعید بن ابی سعید مقبری نے، انہیں ابو شریح کعبی نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو اسے اپنے مہمان کی عزت کرنی چاہیے۔ اس کی خاطر داری بس ایک دن اور رات کی ہے اور مہمانی تین دن اور تین راتوں کی اس کے بعد جو وہ صدقہ ہے اور مہمان کے لیے جائز نہیں کہ وہ اپنے میزبان کے پاس اتنے دن ٹھہر جائے کہ اسے تنگ کر ڈالے۔“

[راجع: ۶۰۱۹]

تشریح: بلکہ حد درجہ تین دن تین رات اس کے پاس کھانا کھائے پھر اپنا انتظام خود کر لے۔

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ مِثْلَهُ وَزَادَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ)). [راجع: ۶۰۱۹]

ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے اسی طرح بیان کیا اور یہ لفظ زیادہ کئے: ”جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہو اسے اچھی بات کہنی چاہیے ورنہ اسے چپ رہنا چاہیے۔“

تشریح: اسی لئے کہا گیا ہے کہ پہلے قول پیچھے بول۔ سوچ سمجھ کر بولنا بڑی دانش مندی ہے۔

۶۱۳۶۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ)). [راجع: ۵۱۸۵]

۶۱۳۶) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابن مہدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابو حصین نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو، اس پر لازم ہے کہ اپنے پڑوسی کو تکلیف نہ دے، جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو، اس پر لازم ہے کہ اپنے مہمان کی عزت کرے اور جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو، اس پر لازم ہے کہ بھلی بات کہے ورنہ چپ رہے۔“

۶۱۳۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ)). [راجع: ۵۱۸۵]

۶۱۳۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے یزید بن ابی حبیب نے، ان سے ابو خیر نے اور ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو، اس پر لازم ہے کہ اپنے پڑوسی کو تکلیف نہ دے، جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو، اس پر لازم ہے کہ اپنے مہمان کی عزت کرے اور جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہو، اس پر لازم ہے کہ بھلی بات کہے ورنہ چپ رہے۔“

الخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعُنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَا فَمَا تَرَى فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «(إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا فَإِنْ لَمْ يَقْبَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ)»۔ [راجع: ۲۶۱]

تشریح: اکثر علما کہتے ہیں کہ یہ حکم ابتدائے اسلام میں عرب کے مرویہ دستور کے تحت تھا جب مسافروں کے لئے دوران سفر میں جہاں مسافر قیام کرتا وہاں والوں کو، ان کے کھانا پلانے کا انتظام کرنا ضروری تھا۔ آج وہ ٹولوں کا دور ہے مگر حدیث کا منشا آج بھی واجب العمل ہے کہ مہمانوں کی خبر گیری کرنا ضروری ہے۔ مولوی عبدالحی بن فضل اللہ غزنوی جو امام شوکانی کے بلا واسطہ شاگرد تھے اور مترجم (وحید الزباں) نے صغریٰ میں ان سے تلمذ کیا ہے، بڑے ہی قبیح سنت اور حق پرست تھے۔ مولانا موصوف کا قاعدہ تھا کہ کسی کے ہاں جاتے تو تین دن سے زیادہ ہرگز نہ کھاتے بلکہ تین دن کے بعد اپنا انتظام خود کرتے۔ (رحمۃ اللہ علیہ)

۶۱۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ كَانَ يَوْمٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ وَمَنْ كَانَ يَوْمٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ وَمَنْ كَانَ يَوْمٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمتْ)).

[رأجم: ٥١٨٥] [ابوداود: ٥١٥٤؛ ترمذی: ٢٥٠٠]

تشریح: اس حدیث میں جو صفات حسنہ مذکور ہوئی ہیں وہ اتنی اہم ہیں کہ ان سے محروم رہنے والے کو ایمان سے محروم کہا جاسکتا ہے۔ مہمان کا انکرام کرنا، صلہ رحمی کرنا، زبان قابو میں رکھنا یہ بڑی ہی اوجھی خوبیاں ہیں جو ہر مومن مسلمان کے اندر ہونی ضروری ہیں، ورنہ خالی نماز روزہ بے وزن ہو کر زہ جانیں گے۔ آج کل کتنے ہی نمازی مدعیانِ دین ہیں جو محض لفافہ ہیں اندر کچھ نہیں ہے۔ بے مغز گھٹلی بے کار محض ہوتی ہے، کتنے نام نہاد علماء و حفاظ بھی ایسے ہوتے ہیں جو محض ریاء و نمود کے طلب گار ہوتے ہیں۔ الا ماشاء اللہ۔

بابُ صُنْعِ الطَّعَامِ وَالتَّكْلِيفِ باب: مہمان کے لیے پر تکلف کھانا تیار کرنا
للضَّيْفِ

۶۱۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: (۶۱۳۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے جعفر بن عون نے حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا أَبُو بیان کیا، کہا ہم سے ابو عیسیٰ (عنی ابن عبد اللہ) نے بیان کیا، ان سے عون

بن ابی جحیفہ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ نے سلمان فارسی اور ابو درداء رضی اللہ عنہما کو بھائی بھائی بنا دیا۔ ایک مرتبہ سلمان رضی اللہ عنہ ابو درداء رضی اللہ عنہ کی ملاقات کے لیے تشریف لائے تو ام درداء رضی اللہ عنہا کو بڑی خستہ حالت میں دیکھا تو پوچھا کیا حال ہے؟ وہ بولیں تمہارے بھائی ابو درداء کو دنیا سے کوئی سروکار نہیں۔ پھر ابو درداء تشریف لائے تو سلمان فارسی رضی اللہ عنہ نے ان کے سامنے کھانا پیش کیا۔ انہوں نے کہا: آپ کھائیں میں روزے سے ہوں۔ سلمان فارسی رضی اللہ عنہ بولے کہ میں اس وقت تک نہیں کھاؤں گا جب تک آپ بھی نہ کھائیں۔ چنانچہ ابو درداء رضی اللہ عنہ نے بھی کھایا رات ہوئی تو ابو درداء نماز پڑھنے کی تیاری کرنے لگے۔ سلمان نے کہا سو جائیے۔ پھر جب آخری رات ہوئی تو سلمان نے کہا اب اٹھئے، بیان کیا کہ پھر دونوں نے نماز پڑھی۔ اس کے بعد سلمان نے کہا کہ بلاشبہ تمہارے رب کا تم پر حق ہے اور تمہاری جان کا بھی تم پر حق ہے، تمہاری بیوی کا بھی تم پر حق ہے، پس سارے حق داروں کے حقوق ادا کرو۔ پھر نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے اس کا ذکر کیا تو نبی اکرم ﷺ نے فرمایا: ”سلمان نے سچ کہا ہے۔“

الْعُمَيْسِ عَنْ عَوْنِ بْنِ أَبِي جَحِيْفَةَ عَنْ أَبِيهِ ، قَالَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخَوْتُكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا فَجَاءَهُ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ: كُلْ فَإِنِّي صَائِمٌ قَالَ: مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ: نَمَ فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ: نَمَ فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ فَصَلِّ فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَلِنَفْسِكَ عَلَيْكَ حَقًّا وَلِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ ﷺ ((صَدَقَ سَلْمَانُ)). [راجع: ۱۹۶۸]

تشریح: عورت بے چاری مکی کجلی بیٹھی ہوئی تھی۔ حضرت سلمان رضی اللہ عنہ کے پوچھنے پر اسے کہنا پڑا کہ میرے خاوند جب مجھ سے مخاطب ہی نہیں ہوتے تو میں بناؤ سنگھار کر کے کیا کروں۔ آخر حضرت سلمان رضی اللہ عنہ کے سمجھانے سے ابو درداء رضی اللہ عنہ نے اپنی حالت کو بدلا۔ روایت میں حضرت سلمان رضی اللہ عنہ کے لئے کھانا تیار کرنے کا ذکر ہے باب سے یہی مطابقت ہے۔

بَابُ مَا يُكْرَهُ مِنَ الْغَضَبِ وَالْجَزَعِ عِنْدَ الضَّيْفِ

باب: مہمان کے سامنے غصہ اور رنج کا ظاہر کرنا مکروہ ہے

(۶۱۴۰) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے بیان کیا، کہا ہم سے سعید جریری نے بیان کیا، ان سے ابو عثمان نہدی نے، ان سے عبد الرحمن بن ابی بکر رضی اللہ عنہما نے کہ ابو بکر نے کچھ لوگوں کی میزبانی کی اور عبد الرحمن سے کہا کہ مہمانوں کا پوری طرح خیال رکھنا کیونکہ میں نبی کریم ﷺ کے پاس جاؤں گا، میرے آنے سے پہلے انہیں کھانا کھلا دینا۔ چنانچہ عبد الرحمن کھانا مہمانوں کے پاس لائے اور کہا کہ کھانا کھائیے۔ انہوں نے پوچھا: ہمارے گھر کے مالک کہاں ہیں؟ انہوں نے عرض کیا: آپ لوگ

۶۱۴۰۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا سَعِيدُ الْجَرَيْرِيُّ عَنْ أَبِي عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّ أَبَا بَكْرٍ الصَّدِيقَ تَصَيَّفَ رَهْطًا فَقَالَ لِعَبْدِ الرَّحْمَنِ: دُونَكَ أَضْيَافُكَ فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ ﷺ فَأَفْرُغْ مِنْ قِرَاهِمَ قَبْلَ أَنْ أَجِيءَ فَاَنْطَلَقَ عَبْدُ الرَّحْمَنِ فَأَتَاهُم بِمَا عِنْدَهُ فَقَالَ:

کھانا کھالیں۔ مہمانوں نے کہا جب تک ہمارے میزبان نہ آجائیں ہم کھانا نہیں کھائیں گے۔ عبدالرحمن رضی اللہ عنہ نے عرض کیا: ہماری درخواست قبول کر لیجیے کیونکہ ابوبکر رضی اللہ عنہ کے آنے تک اگر آپ لوگ کھانے سے فارغ نہیں ہو گئے تو ہمیں ان کی خفگی کا سامنا ہوگا۔ انہوں نے اس پر بھی انکار کیا۔ میں جانتا تھا کہ ابوبکر رضی اللہ عنہ مجھ پر ناراض ہوں گے۔ اس لیے جب وہ آئے میں ان سے بچنے لگا۔ انہوں نے پوچھا تم لوگوں نے کیا کیا؟ گھر والوں نے انہیں بتایا تو انہوں نے عبدالرحمن کو پکارا، میں خاموش رہا۔ انہوں نے پھر پکارا: عبدالرحمن! میں اس مرتبہ بھی خاموش رہا۔ پھر انہوں نے کہا: ارے پاجی میں تجھے قسم دیتا ہوں کہ اگر تو میری آواز سن رہا ہے تو باہر آ جا، میں باہر نکلا اور عرض کیا کہ آپ اپنے مہمانوں سے پوچھ لیں۔ مہمانوں نے بھی کہا عبدالرحمن سچ کہہ رہا ہے۔ وہ کھانا ہمارے پاس لائے تھے۔ آخر والد محترم نے کہا کہ تم لوگوں نے میرا انتظار کیا، اللہ کی قسم! میں آج رات کھانا نہیں کھاؤں گا! مہمانوں نے بھی قسم کھائی کہ اللہ کی قسم جب تک آپ نہ کھائیں ہم بھی نہ کھائیں گے! ابوبکر رضی اللہ عنہ نے کہا بھائی میں نے ایسی خراب بات کبھی نہیں دیکھی۔ مہمانو! تم لوگ ہماری میزبانی سے کیوں انکار کرتے ہو۔ خیر عبدالرحمن کھانا لا، وہ کھانا لائے تو آپ نے اس پر اپنا ہاتھ رکھ کر کہا، اللہ کے نام سے شروع کرتا ہوں، پہلی حالت (کھانا نہ کھانے کی قسم) شیطان کی طرف سے تھی۔ چنانچہ انہوں نے کھانا کھایا اور ان کے ساتھ مہمانوں نے بھی کھایا۔

تشریح: حضرت صدیق اکبر رضی اللہ عنہ بھی آخر انسان تھے، مہمانوں کو بھوکا دیکھ کر گھر والوں پر خفگی کا اظہار کرنے لگے، مہمانوں نے جب آپ کا یہ حال دیکھا تو وہ بھی کھانے سے قسم کھائی۔ آخر حضرت صدیق اکبر رضی اللہ عنہ نے خود اپنی قسم توڑ کر کھانا کھایا اور مہمانوں کو بھی کھایا، قسم کھانے کو آپ نے شیطان کی طرف سے قرار دیا۔ اسی سے باب کا مطلب نکلتا ہے، کیوں کہ آپ نے مہمانوں کے سامنے جو عبدالرحمن رضی اللہ عنہ پر غصہ کیا تھا اور قسم کھائی تھی اس کو شیطان کا اقرار دیا۔

باب: مہمان کو اپنے میزبان سے کہنا کہ جب تک تم ساتھ ساتھ نہ کھاؤ گے میں بھی نہیں کھاؤں گا
اس باب میں ابو حنیفہ کی ایک حدیث نبی کریم ﷺ سے مروی ہے۔

بَابُ قَوْلِ الضَّيْفِ لِصَاحِبِهِ لَا أَكُلُ حَتَّى تَأْكُلَ

فِيهِ حَدِيثُ أَبِي حَنِيفَةَ عَنِ النَّبِيِّ ﷺ.

۶۱۴۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ عَنْ أَبِي عُمَرَ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: جَاءَ أَبُو بَكْرٍ بِضَيْفٍ لَهُ أَوْ أَضْيَافَ لَهُ فَأَمْسَى عِنْدَ النَّبِيِّ ﷺ فَلَمَّا جَاءَ قَالَتْ لَهُ أُمِّي: اخْبِسْتِ عَنْ ضَيْفِكَ أَوْ عَنْ أَضْيَافِكَ اللَّيْلَةَ قَالَ: مَا عَشَيْتُهُمْ فَقَالَتْ: عَرَضْنَا عَلَيْهِ أَوْ عَلَيْهِمْ فَأَبَوْا أَوْ قَابِي فَعَضِبَ أَبُو بَكْرٍ فَسَبَّ وَجَدَعَ وَحَلَفَ لَا يَطْعَمُهُ فَاحْتَبَأْتُ أَنَا فَقَالَ: يَا غَثَرَا فَحَلَفْتَ الْمَرْأَةَ لَا يَطْعَمُهُ حَتَّى يَطْعَمَهُ فَحَلَفَ الضَّيْفُ أَوْ الْأَضْيَافُ أَلَّا يَطْعَمُوهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ فَقَالَ أَبُو بَكْرٍ: كَانَ هَذِهِ مِنَ الشَّيْطَانِ فَدَعَا بِالطَّعَامِ فَأَكَلَ وَأَكَلُوا فَجَعَلُوا لَا يَرْفَعُونَ لَقْمَةً إِلَّا رَبَتْ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا فَقَالَ: يَا أُخْتُ بَنِي فِرَاسٍ مَا هَذَا؟ فَقَالَتْ: وَقُرَّةُ عَيْنِي إِنَّهَا الْآنَ لَأَكْثَرُ قَبْلَ أَنْ نَأْكُلَ فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [راجع: ۶۰۲]

(۶۱۴۱) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے سلیمان بن طرفان نے، ان سے ابو عثمان نہدی نے کہ عبدالرحمن بن ابی بکر رضی اللہ عنہما نے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہما اپنا ایک مہمان یا کئی مہمان لے کر گھر آئے۔ پھر آپ شام ہی سے نبی کریم ﷺ کے پاس چلے گئے، جب وہ لوٹ کر آئے تو میری والدہ نے کہا کہ آج اپنے مہمانوں کو چھوڑ کر آپ کہاں رہ گئے تھے۔ ابو بکر نے پوچھا کیا تم نے ان کو کھانا نہیں کھلایا۔ انہوں نے کہا کہ ہم نے تو کھانا ان کے سامنے پیش کیا لیکن انہوں نے انکار کیا۔ یہ سن کر ابو بکر رضی اللہ عنہما کو غصہ آیا اور انہوں نے (گھر والوں کو) برا بھلا کہا اور دکھ کا اظہار کیا اور قسم کھالی کہ میں کھانا نہیں کھاؤں گا۔ عبدالرحمن کہتے ہیں کہ میں تو ذر کے مارے چھپ گیا تو آپ نے پکارا کہ اے پاجی! کدھر ہے تو ادھر آ۔ میری والدہ نے بھی قسم کھالی کہ اگر وہ کھانا نہیں کھائیں گے تو وہ بھی نہیں کھائیں گی۔ اس کے بعد مہمانوں نے بھی قسم کھالی کہ اگر ابو بکر نہیں کھائیں گے تو وہ بھی نہیں کھائیں گے۔ آخر حضرت ابو بکر رضی اللہ عنہما نے کہا کہ یہ غصہ کرنا شیطانی کام تھا، پھر آپ نے کھانا منگوایا اور خود بھی مہمانوں کے ساتھ کھایا (اس کھانے میں یہ برکت ہوئی) جب یہ لوگ ایک لقمہ اٹھاتے تو نیچے سے کھانا اور بھی بڑھ جاتا تھا۔ ابو بکر رضی اللہ عنہما نے کہا: اے بنی فراس کی بہن! یہ کیا ہو رہا ہے، کھانا تو اور بڑھ گیا۔ انہوں نے کہا کہ میری آنکھوں کی ٹھنڈک! اب یہ اس سے بھی زیادہ ہو گیا۔ جب ہم نے کھانا کھایا بھی نہیں تھا۔ پھر سب نے کھایا اور اس میں سے نبی کریم ﷺ کی خدمت میں بھیجا، کہتے ہیں کہ آنحضرت ﷺ نے بھی اس کھانے میں سے کھایا۔

تشریح: حضرت مدین اکبر رضی اللہ عنہ کی زوجہ ام رومان بنی فراس قبیلہ سے تھیں ان کا نام زینب تھا۔ امام بخاری رحمہ اللہ کا نشانے باب یہ ہے کہ گاہے کوئی ایسا موقع ہو کہ میزبان سے مہمان ایسا لفظ کہہ دے کہ آپ جب تک ساتھ میں نہ کھائیں گے میں بھی نہیں کھاؤں گا تو اخلاقاً ایسا کہنے میں کوئی مضائقہ نہیں ہے اور برعکس میزبان کے لئے بھی یہی بات ہے، بہر حال میزبان کا فرض ہے کہ حتی الامکان مہمان کا اکرام کرنے میں کوئی کسر نہ چھوڑے اور مہمان کا فرض ہے کہ میزبان کے گھر زیادہ ٹھہر کر اس کے لئے تکلیف کا موجب نہ بنے۔ یہ اسلامی آداب و اخلاق و تمدن و معاشرت کی باتیں ہیں۔ اللہ پاک ہر موقع پر ان کو معمول بنانے کی توفیق بخشنے۔ آمین

بَابُ إِكْرَامِ الْكَبِيرِ وَيَبْدَأُ الْأَكْبَرُ باب: جو عمر میں بڑا ہو اس کی تعظیم کرنا اور پہلے اسی

بِالْکَلَامِ وَالسَّوَالِ

کوبات کرنے اور پوچھنے دینا

٦١٤٢، ٦١٤٣- حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَّارٍ مَوْلَى الْأَنْصَارِ عَنْ رَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ أَبِي حَنْظَلَةَ أَنَّهُمَا حَدَّثَاهُ أَوْ حَدَّثَنَا أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَبِّصَةَ بْنَ مَسْعُودٍ أَبَا خَيْرٍ فَتَقَرَّقَا فِي النَّخْلِ فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحَوِصَّةُ وَمُحَبِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ فَبَدَأَ عَبْدُ الرَّحْمَنِ وَكَانَ أَضْعَرَّ الْقَوْمِ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((كَبِيرُ الْكَبِيرِ)) قَالَ يَحْيَى: يَغْنِي لَيْلَ الْكَلَامِ الْكَبِيرُ فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ فَقَالَ النَّبِيُّ ﷺ: ((اسْتَحِقُّوا قِتْلَكُمْ- أَوْ قَالَ: صَاحِبُكُمْ بِأَيْمَانِ خَمْسِينَ مِنْكُمْ)) قَالُوا: يَا رَسُولَ اللَّهِ! أَمَرَ لَمْ نَرَهُ قَالَ: ((فَتَبَرُّنَاكُمْ يَهُودُ فِي أَيْمَانِ خَمْسِينَ مِنْهُمْ)) قَالُوا: يَا رَسُولَ اللَّهِ! قَوْمٌ كَفَّارٌ فَقَدَاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ قَالَ سَهْلٌ: فَأَذْرَكْتُ نَاقَةَ مِنْ بَلَدِ الْإِبِلِ فَدَخَلْتُ مَرْبَدًا لَهُمْ فَرَكَضْتَنِي بِرَجُلَيْهَا وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى عَنْ بُشَيْرٍ عَنْ سَهْلٍ، قَالَ يَحْيَى: حَسِبْتُ أَنَّهُ قَالَ: مَعَ رَافِعِ بْنِ خَدِيجٍ وَقَالَ ابْنُ عُيَيْنَةَ: حَدَّثَنِي يَحْيَى عَنْ بُشَيْرٍ عَنْ سَهْلٍ وَخَدَةَ. [راجع: ٢٧٠٢]

تشریح: اس میں رافع کا نام نہیں ہے۔

(٦١٣٢، ٦١٣٣) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ بن سعید نے، ان سے انصار کے غلام بشیر بن یسار نے، ان سے رافع بن خدیج اور سہل بن ابی حنظلہ نے بیان کیا کہ عبد اللہ بن سہل اور محبصہ بن مسعود خیر سے آئے اور کھجور کے باغ میں ایک دوسرے سے جدا ہو گئے، عبد اللہ بن سہل وہیں قتل کر دیے گئے۔ پھر عبد الرحمن بن سہل اور مسعود کے دونوں بیٹے حویصہ اور محبصہ نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور اپنے مقتول ساتھی (عبد اللہ) کے مقدمہ میں گفتگو کی۔ پہلے عبد الرحمن نے بولنا چاہا جو سب سے چھوٹے تھے۔ آپ ﷺ نے فرمایا: ”بڑے کی بڑائی کرو۔“ (ابن سعید نے اس کا مقصد یہ) بیان کیا کہ جو بڑا ہے وہ گفتگو کرے، پھر انہوں نے اپنے ساتھی کے مقدمہ میں گفتگو کی۔ نبی کریم ﷺ نے فرمایا: ”اگر تم میں سے ۵۰ آدمی قسم کھا لیں کہ عبد اللہ کو یہودیوں نے مارا ہے تو تم دیت کے سحق ہو جاؤ گے۔“ انہوں نے عرض کیا: یا رسول اللہ! ہم نے خود تو اسے دیکھا نہیں تھا (پھر اس کے متعلق قسم کیسے کھا سکتے ہیں؟) آنحضرت ﷺ نے فرمایا: ”پھر یہودی اپنے پچاس آدمیوں سے قسم کھلو اگر تم سے چھٹکارا پالیں گے۔“ انہوں نے عرض کیا: یا رسول اللہ! یہ کافر لوگ ہیں (ان کی قسم کا کیا بھروسہ) چنانچہ رسول اللہ ﷺ نے عبد اللہ بن سہل کے وارثوں کو دیت خود اپنی طرف سے ادا کر دی۔ سہل رضی اللہ عنہ نے بیان کیا کہ ان آدمیوں میں سے (جو آپ ﷺ نے انہیں دیت میں دیے تھے) ایک اونٹنی کو میں نے پکڑا وہ تھان میں گھس گئی، اس نے ایک لات مجھے لگائی۔ اور لیث نے کہا مجھ سے یحییٰ نے بیان کیا، ان سے بشیر نے اور ان سے سہل نے، یحییٰ نے یہاں بیان کیا کہ میں سمجھتا ہوں کہ بشیر نے ”مع رافع بن خدیج“ کے الفاظ کہے تھے۔ اور سفیان بن عیینہ نے بیان کیا، ان سے یحییٰ نے بیان کیا، ان سے بشیر نے اور انہوں نے صرف سہل سے روایت کی۔

حدیث میں قسامت کا ذکر ہے جس کی تفصیل پہلے گزر چکی ہے۔ کسی مقتول سے متعلق یعنی شہادت نہ ہو تو اس کی قوم کے پچاس آدمی اپنے خیال

میں قاتل کا نام لے کر تیس کھائیں گے کہ واللہ وہی قاتل ہے تو وہ دیت کے حق دار ہو جائیں گے، یہی قسامت ہے۔ حدیث میں ہر امر میں بڑوں کو مقدم رکھنے کا حکم ہے، باب سے یہی تعلق ہے۔ شریعت اسلامی میں قتل ناحق کا معاملہ کتنا اہم ہے اس سے بھی یہی ظاہر ہوا۔

۶۱۴۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَجْرُنِي بِشَجَرَةٍ مِثْلَهَا مِثْلُ الْمُسْلِمِ تَوْتِي أَكْلَهَا كُلَّ حِينٍ يَأْذَنُ رَبُّهَا وَلَا تُحَتُّ وَرَقُهَا)). فَوَقَعَ فِي نَفْسِي النَّخْلَةُ فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَكَمْ أَبُو بَكْرٍ وَعُمَرُ فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ ﷺ: ((هِيَ النَّخْلَةُ)). فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهُ وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ قَالَ: مَا مَنَعَكَ أَنْ تَقُولَهَا لَوْ كُنْتُ فَلَنَهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا قَالَ: مَا مَنَعَنِي إِلَّا أَنِّي لَمْ أُرْكَ وَلَا أَبَا بَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ. [راجع: ۶۱]

(۶۱۴۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن کثیر نے بیان کیا، ان سے عبید اللہ نے کہا کہ مجھ سے نافع نے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”مجھے اس درخت کا نام بتاؤ، جس کی مثال مسلمان کی سی ہے۔ وہ ہمیشہ اپنے رب کے حکم سے پھل دیتا ہے اور اس کے پتے نہیں جھڑتے۔“ میرے دل میں آیا کہ کہہ دوں کہ وہ کھجور کا درخت ہے لیکن میں نے کہنا پسند نہیں کیا۔ کیونکہ مجلس میں حضرت ابو بکر اور عمر رضی اللہ عنہما جیسے اکابر بھی موجود تھے۔ پھر جب ان دونوں بزرگوں نے کچھ نہیں کہا تو آنحضرت ﷺ نے فرمایا: ”یہ کھجور کا درخت ہے۔“ جب میں اپنے والد کے ساتھ نکلا تو میں نے عرض کیا کہ میرے دل میں آیا کہ کہہ دوں یہ کھجور کا درخت ہے، انہوں نے کہا: پھر تم نے کہا کیوں نہیں؟ اگر تم نے کہہ دیا ہوتا میرے لیے اتنا مال اور اسباب ملنے سے بھی زیادہ خوش ہوتی۔ ابن عمر رضی اللہ عنہما نے بیان کیا کہ (میں نے عرض کیا) صرف اس وجہ سے میں نے نہیں کہا کہ جب میں نے آپ کو اور حضرت ابو بکر رضی اللہ عنہ جیسے بزرگ کو خاموش دیکھا تو میں نے آپ بزرگوں کے سامنے بات کرنا برا جانا۔

تشریح: کھجور کے درخت میں یہ خاصیت ہے کہ قحط کے زمانہ میں بھی جبکہ اور درخت سوکھ جاتے ہیں یہ خوب میوہ دیتا ہے اور یہ بہر حال مفید رہتا ہے۔ عربوں کا بہت بڑا سرمایہ یہی درخت ہے، جس کا پھل غذائیت سے بھرپور اور بے حد مقوی اور نفع بخش ہوتا ہے۔ مدینہ منورہ میں بہت سی قسم کی کھجوریں پیدا ہوتی ہیں جن میں عجمہ نامی کھجور بہت ہی تریاق ہے۔ حدیث سے بڑوں کو مقدم رکھنا ثابت ہوا، مگر کوئی موقع مناسب ہو اور چھوٹے لوگ بڑوں کی خاموشی دیکھ کر کچ بات کہہ دیں تو یہ معیوب نہیں ہوگا۔

باب: شعر، رجز اور حدی خوانی کا جائز ہونا اور جو

چیزیں اس میں ناپسند ہیں ان کا بیان

اور اللہ تعالیٰ نے سورہ شعراء میں فرمایا: ”شاعر لوگوں کی پیروی وہی لوگ کرتے ہیں جو گمراہ ہیں۔ کیا تم نہیں دیکھتے ہو کہ وہ ہر وادی میں بھٹکے پھرتے ہیں اور وہ، وہ باتیں کہتے ہیں جو خود نہیں کرتے۔ سوائے ان لوگوں کے جو

بَابُ مَا يَجُوزُ مِنَ الشُّعْرِ وَالرَّجَزِ

وَالْحَدَاثِ وَمَا يُكْرَهُ مِنْهُ

وَقَوْلِهِ تَعَالَى: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَأَهُمْ فِي كُلِّ وَادٍ يَهيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ إِلَّا الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ [الشعراء: ۲۲۴، ۲۲۷] قَالَ ابْنُ عَبَّاسٍ: فِي كُلِّ لَفْوٍ يَخُوضُونَ. ایمان لے آئے اور جنہوں نے عمل صالح کیے اور اللہ کا کثرت سے ذکر کیا اور جب ان پر ظلم کیا گیا تو انہوں نے اس کا بدلہ لیا اور ظلم کرنے والوں کو جلد ہی معلوم ہو جائے گا کہ ان کا انجام کیا ہوتا ہے۔ حضرت ابن عباس رضی اللہ عنہما نے کہا کہ (فِي كُلِّ لَفْوٍ يَخُوضُونَ) کا مطلب یہ ہے کہ ہر ایک لفو بے ہودہ بات میں گھستے ہیں۔

تشریح: رجز وہ شعر جو میدان جنگ میں پڑھے جاتے ہیں اپنی بہادری جتلانے کے لئے۔ اور حدی وہ موزوں کلام جو اونٹوں کو سنایا جاتا ہے تاکہ وہ گرم ہو جائیں اور خوب چلیں یہ حدی خوانی عرب میں ایسی رائج ہے کہ اونٹ اسے سن کر مست ہو جاتے ہیں اور کوسوں بغیر تھکنے کے چلے جاتے ہیں۔ آج کے دور میں ان اونٹوں کی جگہ ملک عرب میں بھی کاروں، بسوں نے لی ہے۔ الاما شاء اللہ۔ آیت میں ان شعروں کے جواز پر اشارہ ہے جو اسلام کی برتری اور کفار کے جواب میں کہے جائیں۔ حضرت حسان بن علیؓ ایسے ہی شاعر تھے جن کو دربار رسالت کے شاعر ہونے کا فخر حاصل ہے۔

۶۱۴۵۔ حَدَّثَنَا أَبُو الِیْمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنَ عَبْدِ يَعْنُوثَ أَخْبَرَهُ أَنَّ أَبِي بَنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ مِنَ الشُّعْرِ حِكْمَةً)). [ابوداؤد: ۵۰۱۰، ابن ماجہ: ۳۷۵۵]

۶۱۴۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: بَيْنَمَا النَّبِيُّ ﷺ يَمْشِي إِذْ أَصَابَهُ حَجَرٌ فَعَثَرَ فَدَمِيتُ إِضْبَعَهُ فَقَالَ: ((هَلْ أَنْتَ إِلَّا إِضْبَعُ دَمِيتَ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ))

۶۱۴۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ مِنَ الشُّعْرِ حِكْمَةً)). [ابوداؤد: ۵۰۱۰، ابن ماجہ: ۳۷۵۵]

تشریح: معلوم ہوا کہ پراز حکمت و دانش و اسلامیات کے اشعار مذموم نہیں ہیں۔

۶۱۴۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: بَيْنَمَا النَّبِيُّ ﷺ يَمْشِي إِذْ أَصَابَهُ حَجَرٌ فَعَثَرَ فَدَمِيتُ إِضْبَعَهُ فَقَالَ: ((هَلْ أَنْتَ إِلَّا إِضْبَعُ دَمِيتَ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ))

۶۱۴۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ مِنَ الشُّعْرِ حِكْمَةً)). [ابوداؤد: ۵۰۱۰، ابن ماجہ: ۳۷۵۵]

تشریح: یہ کلام رجز ہے شعر نہیں آپ نے خود کوئی شعر نہیں بنایا۔ ہاں دوسرے شاعروں کے عمدہ شعر بھی آپ نے پڑھے ہیں۔ صدق اللہ تعالیٰ: ﴿وَمَا عَلَّمَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ﴾۔

۶۱۴۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ مِنَ الشُّعْرِ حِكْمَةً)). [ابوداؤد: ۵۰۱۰، ابن ماجہ: ۳۷۵۵]

ابن مہدیؒ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ)).

نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے عبد الملک سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”شعراء کے کلام میں سے سچا کلمہ لبید کا مصرعہ ہے جو یہ ہے کہ! اللہ کے سوا جو کچھ ہے سب معدوم و فنا ہونے والا ہے۔ امیہ بن ابی صلت شاعر تو قریب تھا کہ مسلمان ہو جائے۔“

(راجع: ۳۸۴۱)

تشریح: لبید عرب کا ایک مشہور شاعر تھا۔ اس کے کلام میں توحید کی خوبیاں اور بت پرستی کی مذمت بھری ہوئی ہے معلوم ہوا کہ اچھا شعر خواہ کسی غیر مسلم ہی کا کیوں نہ ہو اس کی تحسین جائز ہے۔ مرد باید کہ گیر داند رگوش و رب بنشست است پند بردیوار۔ اور اس کا دوسرا مصرعہ یہ ہے: وکل نعیم لا محالۃ زائل۔ یعنی ہر ایک نعمت ضرور ختم ہونے والی ہے مگر جنت کی نعمتیں۔

۶۱۴۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَبِيرٍ فَمَسَرْنَا لَيْلًا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تَسْمِعُنَا مِنْ هُنْهَاتِكَ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا فَتَزَلَّ يَخْذُو بِالْقَوْمِ وَيَقُولُ:

۶۱۴۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے، ان سے یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے کہ رسول کریم ﷺ کے ساتھ جنگ خیبر میں گئے اور ہم نے رات میں سفر کیا، اتنے میں مسلمانوں کے آدمی نے عامر بن اکوع رضی اللہ عنہ سے کہا کہ اپنے کچھ اشعار سناؤ۔ راوی نے بیان کیا کہ عامر شاعر تھے۔ وہ لوگوں کو اپنی حدی سنانے لگے: ”اے اللہ! اگر تو نہ ہوتا تو ہم ہدایت نہ پاتے نہ ہم صدقہ دے سکتے اور نہ ہم نماز پڑھ سکتے، ہم تجھ پر فدا ہوں، ہم نے جو کچھ پہلے گناہ کئے ان کو تو معاف کر دے اور جب (دشمن سے) ہمارا سامنا ہو تو ہمیں ثابت قدم رکھ اور ہم پر سکون نازل فرما۔ جب ہمیں جنگ کے لیے بلایا جاتا ہے تو ہم موجود ہو جاتے ہیں اور دشمن نے بھی پکار کر ہم سے نجات چاہی ہے۔“

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَاغْفِرْ فِدَى لَكَ مَا افْتَقَيْنَا وَثَبَّتِ الْأَقْدَامَ إِنْ لَا قَيْنَا وَالْقَيْنِ سَكِينَةً عَلَيْنَا إِنَّا إِذَا صَبَحْنَا بَنَّا أَتَيْنَا وَبِالصَّبَاحِ عَوَّلُوا عَلَيْنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ هَذَا السَّائِقُ؟)) فَقَالُوا عَامِرُ بْنُ الْأَكْوَعِ فَقَالَ: ((يَرْحَمُهُ اللَّهُ)) فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ

”یہ کون اونٹنوں کو ہاک رہا ہے جو حدی گا رہا ہے؟“ صحابہ رضی اللہ عنہم نے عرض کیا: عامر بن اکوع ہے۔ نبی ﷺ نے فرمایا: ”اللہ پاک اس پر رحم کرے۔“ ایک صحابی، یعنی عمر رضی اللہ عنہ نے کہا: یا رسول اللہ! اب تو عامر شہید ہوئے، کاش! اور چند روز آپ ہم کو عامر سے فائدہ اٹھانے دیتے۔ راوی نے بیان کیا کہ پھر ہم خیر آئے اور اس کو گھیر لیا اس گھیراؤ میں ہم شدید فاقوں میں مبتلا ہوئے، پھر اللہ تعالیٰ نے خیبر والوں پر ہم کو فتح عطا فرمائی جس دن ان پر فتح ہوئی اسی شام لوگوں نے جگہ جگہ آگ جلائی۔

اللَّهُ لَوْلَا أَمْتَعْتَنَا بِهِ قَالَ: فَأَتَيْنَا خَبِيرَ فَحَاصِرْنَا هُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ فَلَمَّا أَمْسَى النَّاسُ الْيَوْمَ الَّذِي فَتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ تَوْقَدُونُ؟)) قَالُوا: عَلَى لَحْمٍ. قَالَ: ((عَلَى أَيِّ لَحْمٍ؟)) قَالُوا: عَلَى لَحْمِ الْحُمْرِ الْإِنْسِيَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَهْرِيقُوهَا وَاحْسِرُوهَا)). فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَوْ نَهْرِيقُهَا وَنَغْسِلُهَا قَالَ: ((أَوْ ذَاكَ)) فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفٌ عَامِرٌ فِيهِ قِصَرٌ فَتَنَازَلَ بِهِ يَهُودِيًّا لِيَضْرِبَهُ وَيَرْجِعَ ذُبَابٌ سَيْفِهِ فَأَصَابَ رُكْبَةً عَامِرٍ فَمَاتَ مِنْهُ فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ: رَأَيْتِي رَسُولُ اللَّهِ ﷺ شَاجِبًا فَقَالَ لِي: ((مَا لَكَ؟)) فَقُلْتُ: فَدَى لَكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ قَالَ: ((مَنْ قَالَهُ؟)) قُلْتُ: قَالَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَأُسَيْدُ بْنُ الْحَضِرِ الْأَنْصَارِيِّ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَذَبَ مَنْ قَالَهُ إِنَّ لَهُ لَأَجْرَيْنِ وَجَمَعَ بَيْنَ إِصْبَعَيْهِ إِنَّهُ لِحَاكِمٌ مُجَاهِدٌ قَلَّ عَرَبِيٌّ نَشَأَ بِهَا مِثْلُهُ)). [راجع: ۲۴۷۷]

آپ ﷺ نے پوچھا: ”یہ آگ کیسی ہے؟ کس کام کے لیے تم لوگوں نے یہ آگ جلائی ہے؟“ صحابہ رضی اللہ عنہم نے عرض کیا کہ گوشت پکانے کے لیے۔ اس پر آپ نے دریافت فرمایا: ”کس چیز کے گوشت کے لیے؟“ صحابہ رضی اللہ عنہم نے کہا کہ بستی کے پالتو گدھوں کا گوشت پکانے کے لیے۔ آنحضرت ﷺ نے فرمایا: ”گوشت کو برتنوں میں سے پھینک دو اور برتنوں کو توڑ دو۔“ ایک صحابی نے عرض کیا: یا رسول اللہ! ہم گوشت تو پھینک دیں گے۔ مگر برتن توڑنے کے بجائے اگر دھولیں؟ آنحضرت ﷺ نے فرمایا: ”چھاپیوں ہی کرلو۔“ جب لوگوں نے جنگ کی صفہ بنی کر لی تو عامر (ابن اکوع شاعر) نے اپنی تلوار سے ایک یہودی پر وار کیا، ان کی تلوار چھوٹی تھی اس کی نوک پلٹ کر خود ان کے گھٹنوں پر لگی اور اس کی وجہ سے ان کی شہادت ہو گئی۔ جب لوگ واپس آنے لگے تو سلمہ (عامر کے بھائی) نے بیان کیا کہ مجھے آنحضرت ﷺ نے دیکھا کہ میرے چہرے کا رنگ بدلا ہوا ہے۔ دریافت فرمایا: ”کیا بات ہے؟“ میں نے عرض کیا: آپ پر میرے ماں باپ فدا ہوں، لوگ کہہ رہے ہیں کہ عامر کے اعمال برباد ہو گئے۔ (کیونکہ ان کی موت خود ان کی تلوار سے ہوئی ہے) آنحضرت ﷺ نے فرمایا: ”یہ کس نے کہا؟“ میں نے عرض کیا: فلاں فلاں اور اسید بن حضیر انصاری نے۔ نبی کریم ﷺ نے فرمایا: ”جس نے یہ بات کہی اس نے جھوٹ کہا ہے انہیں تو دو ہراجر ملے گا۔ آپ ﷺ نے اپنی دو انگلیوں کو ملا کر اشارہ کیا کہ وہ عابد بھی تھا اور مجاہد بھی (تو عبادت اور جہاد دونوں کا ثواب اس نے پایا) عامر کی طرح تو بہت کم بہادر عرب میں پیدا ہوئے ہیں۔“ (وہ ایسا بہادر اور نیک آدمی تھا)۔

تشریح: عامر کے لئے جو لفظ آپ نے استعمال فرمائے وہ ان کی شہادت کی پیش گوئی تھی، کیونکہ جس کے لئے آپ لفظ ”یرحمہ اللہ“ فرمادیتے وہ ضرور شہید ہو جاتا یا آپ کا ایک معجزہ تھا۔ اسی سے لوگوں نے لفظ مرحوم نکالا ہے، جنوف شدہ مسلمانوں پر بولا جاتا ہے اور روایت میں حدی خوائی اور جرز وغیرہ کا ذکر ہے، باب سے یہی مناسبت ہے۔ اشعار مذکورہ کا ترجمہ حضرت مولانا وحید الزماں رحمہ اللہ کے لفظوں میں یہ ہے:

گر نہ ہوئی تیری رحمت اے شہ عالی صفات! ☆ تو نمازیں ہم نہ پڑھتے اور نہ دیتے ہم زکوٰۃ
تجھ پر صبتے جب تک دنیا میں ہم زندہ رہیں ☆ بخش دے ہم کو، لڑائی میں عطا فرما ثبات

اپنی رحمت ہم پہ نازل کرشہ والا صفات ☆ جب وہ ناحق چیخنے سنتے نہیں ہم ان کی بات چیخ چلا کر انہوں نے ہم سے چاہی نجات ☆ چیخ چلا کر انہوں نے ہم سے چاہی نجات ہدی ایک خاص لہجہ کا گانا جس کو کون کرتا تھا ہوا اونٹ تازہ دم ہو کر مست ہو جاتا ہے (اکمال، صفحہ: ۴۶۸) اس سے رزمیہ نظموں کا جواز نکلتا ہے۔ یہاں مذکورہ احادیث میں کچھ جنگ خیر کے واقعات بیان کئے گئے ہیں اور یہ ہمارے محترم کاتب صاحب کی مہربانی ہے کہ انہوں نے پچھلے صفحات میں اردو کو اتنا خفی کر دیا کہ صفحات کے مطابق عربی اردو میں کافی تفاوت واقع ہو گیا اور یہ آخری صفحات خالی رہ گئے یہاں مرقومہ احادیث کا ترجمہ پچھلے صفحات پر چلا گیا۔ امید ہے کہ اس سلسلہ میں قارئین کرام ہم کو معذور تصور فرماتے ہوئے ان خالی صفحات پر جنگ خیر کی تفصیلات معلوم کر کے محفوظ ہوں گے جنگ خیر صلح حدیبیہ کے بعد واقع ہوئی۔ جس کے موقعہ پر اللہ پاک نے آیت: ﴿وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً﴾ (۲۸/فتح: ۲۰) نازل فرما کر ہدی ہونے والی فتوحات پر اشارہ فرما دیا اس لیے مناسب ہوگا کہ صلح حدیبیہ سے آپ مطالعہ فرما کر جنگ خیر کی تفصیلات معلوم کریں یہ مذکورہ ذیل تفصیلات ہمارے بزرگ ترین استاد قاضی سلیمان صاحب سلمان رحمہ اللہ کی قلم حقیقت رقم سے مطالعہ فرما رہے ہیں۔ حضرت مرحوم یوں شروع فرما رہے ہیں:

صلح حدیبیہ (۶ ہجری مقدس) اس سال نبی کریم ﷺ نے اپنا ایک خواب مسلمانوں کو سنایا فرمایا: ”میں نے دیکھا کہ کیا میں اور مسلمان مکہ پہنچ گئے اور بیت اللہ کا طواف کر رہے ہیں۔“ اس خواب کے سننے سے غریب الوطن مسلمانوں کو اس شوق نے جو بیت اللہ کے طواف کا ان کے دل میں تھا بے چین کر دیا اور انہوں نے اسی سال نبی ﷺ کو سفر مکہ کے لئے آمادہ کر لیا، مدینہ سے مسلمانوں نے سامان جنگ ساتھ نہیں لیا۔ بلکہ قربانی کے اونٹ ساتھ لئے اور سفر بھی بے یقعدہ کے مہینہ میں کیا جس میں عرب قدیم رواج کی پابندی سے جنگ ہرگز نہ کیا کرتے تھے اور جس میں ہر ایک دشمن کو بلا روک ٹوک مکہ میں آنے کی اجازت ہوا کرتی تھی۔ جب کہ ۱۹ میل رہ گیا تو نبی کریم ﷺ نے مقام حدیبیہ سے قریش کے پاس اپنے آنے کی اطلاع بھیج دی اور آگے بڑھنے کی اجازت بھی ان سے چاہی۔

عثمان بن عفان رضی اللہ عنہ جن کا اسلامی تاریخ میں ذوالنورین لقب ہے، سفیر بنا کر بھیجے گئے۔ ان کے جانے کے بعد لشکر اسلامی میں یہ خبر پھیل گئی کہ قریش نے حضرت عثمان رضی اللہ عنہ کو قتل یا قید کر دیا ہے۔ اس لئے نبی کریم ﷺ نے اس بے سروسامانی میں جمیعت سے جان نثاری کی بیعت لی کہ اگر کوئی بھی پڑا تو ثابت قدم رہیں گے۔ بیعت کرنے والوں کی تعداد چودہ سو تھی۔ قرآن مجید میں ہے: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ (۲۸/فتح: ۱۸) اس بیعت میں نبی ﷺ نے اپنے ہاتھ کو عثمان رضی اللہ عنہ کا داہنا ہاتھ قرار دیا اور ان کی جانب سے اپنے داہنے ہاتھ پر بیعت کی۔ اس بیعت کا حال سن کر قریش ڈر گئے اور ان کے سردار کے بعد دیگرے حدیبیہ میں حاضر ہوئے۔ عروہ بن مسعود جو قریش کی جانب سے آیا اس نے قریش کو واپس جا کر کہا۔ (یہ عروہ جو آج قریش کا سفیر بن کر آیا تھا، چند سال کے بعد خود بخود مسلمان ہو گیا تھا، اور اپنی قوم میں تبلیغ اسلام کے لئے سفیر اسلام بن کر گیا تھا)۔

اے قوم! مجھے بارہا نجاہش (بادشاہ جیش) قیصر (بادشاہ قسطنطنیہ) کسری (بادشاہ ایران) کے دربار میں جانے کا اتفاق ہوا ہے مگر مجھے کوئی ایسا بادشاہ نظر نہ آیا جس کی عظمت اس کے دربار والوں کے دل میں ایسی ہو جیسے اصحاب محمد کے دل میں محمد (ﷺ) کی ہے محمد (ﷺ) نحو کتے ہیں تو آپ کا آب و دہن زمین پر گرنے نہیں پاتا۔ کسی نہ کسی کے ہاتھ ہی پر گرتا ہے اور وہ شخص اس آب و دہن کو اپنے چہرے پر لے لیتا ہے۔ جب محمد (ﷺ) کوئی حکم دیتے ہیں تو جمیل کے لئے سب مہارت کرتے ہیں۔ جب وہ وضو کرتے ہیں تو آپ کے مستعمل وضو کے لیے ایسے گرے پڑتے ہیں کہ یا لڑائی ہو پڑے گی۔ جب وہ کلام کرتے ہیں تو سب کے سب چپ ہو جاتے ہیں۔ ان کے دل میں محمد (ﷺ) کا اتنا ادب ہے کہ وہ اس کے سامنے نظر اٹھا کر نہیں دیکھتے۔ میری رائے ہے کہ ان سے صلح کر لو جس طرح بھی بنے۔ سوچ سمجھ کر قریش صلح پر آمادہ ہوئے۔ صلح کے لئے مندرجہ بل شراٹک طے ہوئیں:

(۱) دس سال تک باہمی صلح رہے گی، چاہیں ان کی آمد و رفت میں کسی کو روک ٹوک نہ ہوگی (۲) جو قبائل چاہیں، قریش سے صلح جائیں اور جو قبائل چاہیں وہ مسلمانوں کی جانب شامل ہو جائیں۔ دوست دار قبائل کے حقوق بھی یہی ہوں گے (۳) اگلے سال مسلمانوں کو طواف کعبہ کی اجازت ہوگی۔ اس وقت ہتھیار ان کے جسم پر نہ ہوں گے سفر میں ساتھ ہوں (۴) اگر قریش میں سے کوئی شخص نبی کریم ﷺ کے پاس مسلمان ہو کر چلا جائے تو نبی ﷺ اس شخص

کو قریش کے طلب کرنے پر واپس کر دیں تھے، لیکن اگر کوئی شخص اسلام چھوڑ کر قریش سے جاملے تو قریش اسے واپس نہ کریں گے۔ آخری شرط سن کر تمام بزرگ ابوبکر صدیق رضی اللہ عنہ گھبرا اٹھے۔ عمر فاروق رضی اللہ عنہ اس بارے میں زیادہ پر جوش تھے۔ لیکن نبی کریم ﷺ نے ہنس کر اس شرط کو بھی منظور فرمایا۔ معاہدہ حضرت علی رضی اللہ عنہ نے لکھا تھا۔ انہوں نے شروع میں لکھا، بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ سبیل جو قریش کی طرف سے مختار معاہدہ تھا، بولا، بخدا ہم نہیں جانتے کہ رحمن کسے کہتے ہیں بِاسْمِکَ اللّٰہِمْ لکھو نبی ﷺ نے وہی لکھ دینے کا حکم دیا۔ حضرت علی رضی اللہ عنہ نے پھر لکھا یہ معاہدہ ”محمد رسول اللہ“ اور قریش کے درمیان منعقد ہوا ہے۔ سبیل نے اس پر بھی اعتراض کیا اور نبی کریم ﷺ نے اس کی درخواست پر محمد بن عبداللہ لکھنے کا حکم دیا۔ (بخاری عن مسود بن مخرمۃ باب الشروط فی الجہاد) یہی سبیل جو آج اسم مبارک محمد کے ساتھ رسول لکھنے پر اعتراض کرتا ہے چند سال کے بعد دلی شوق اور امنگ سے مسلمان ہو گیا۔ انتقال نبوی ﷺ کے بعد مکہ مکرمہ میں اس نے اسلام کی حقانیت پر ایسی زبردست تقریر کی تھی، جو ہزاروں مسلمانوں کے لئے استحکام اور تازگی ایمان کا باعث ٹھہری تھی، بے شک یہ اسلام کا عجیب اثر ہے کہ وہ جانی اور دلی دشمنوں کو دم بھر میں اپنا فدا کی جالیتا ہے۔

معاہدہ کی آخری شرط کی نسبت قریش کا خیال تھا کہ اس شرط سے ڈر کر کوئی شخص آئندہ مسلمان نہ ہوگا، لیکن یہ شرط ابھی طے ہی ہوئی تھی اور عہد نامہ لکھا ہی جا رہا تھا، دونوں طرف سے معاہدہ پر دستخط بھی نہ ہوئے تھے کہ سبیل بن عمرو (جو اہل مکہ کی طرف سے معاہدہ پر دستخط کرنے کا اختیار رکھتا تھا) کے سامنے ابو جندل اسی جلسہ میں پہنچ گیا اور ابو جندل مکہ میں مسلمان ہو گیا تھا، قریش نے اسے قید کر رکھا تھا اور اب وہ موقع پا کر زنجیروں سمیت ہی بھاگ کر لشکر اسلامی میں پہنچا تھا۔ سبیل نے کہا کہ اسے ہمارے حوالہ کیا جائے۔

عہد نامہ کب واجب العمل ہوتا ہے: نبی ﷺ نے فرمایا کہ عہد نامے کے مکمل ہو جانے پر اس کے خلاف نہ ہوگا، یعنی جب تک عہد نامہ مکمل نہ ہو جائے اس کی شرائط عمل نہیں ہو سکتا۔ سبیل نے مجھ کو کہا کہ جب ہم صلح ہی نہیں کرتے۔ نبی ﷺ نے حکم دیا اور ابو جندل قریش کے سپرد کر دیا گیا۔ قریش نے مسلمانوں کے کیمپ میں اس کی مشکیں باندھیں، پاؤں میں زنجیر ڈالی اور کشاں کشاں لے گئے۔ نبی ﷺ نے جاتے وقت اس قدر فرمایا تھا کہ ابو جندل! اللہ تیری کشاکش کے لئے کوئی سبیل نکال دے گا۔

ابو جندل کی ذلت اور قریش کا ظلم دیکھ کر مسلمانوں کے اندر جوش اور طیش تو پیدا ہوا، مگر نبی ﷺ کا حکم سمجھ کر ضبط و صبر کئے رہے۔ نبی ﷺ حدیبیہ میں ٹھہرے ہوئے تھے کہ اسی (۸۰) آدمی کوہ تنعیم سے صبح کے وقت جب مسلمان نماز میں مصروف تھے اس ارادے سے اترے کہ مسلمانوں کو نماز میں قتل کر دیں یہ سب گرفتار کر لئے گئے اور نبی کریم ﷺ نے انہیں ازراہ رحم دلی وغیرہ چھوڑ دیا۔

حملہ آور اعداء کو معافی: اسی واقعہ پر قرآن مجید میں اس آیت کا نزول ہوا: ﴿وَهُوَ الَّذِیْ کَفَّ اَیْدِیْہُمْ عَنْکُمْ وَاَیْدِیْکُمْ عَنْہُمْ یَبْطِئْنَ مَکَّةَ مِنْ بَعْدِ اَنْ اَظْفَرُکُمْ عَلَیْہِمْ﴾ (الحج: ۲۳) اللہ وہ ہے جس نے وادی مکہ میں تمہارے دشمنوں کے ہاتھ تم سے روک دیئے اور تمہارے ہاتھ بھی (ان پر) قابو پانے کے بعد (ان سے) روک دیئے۔

الغرض یہ سفر بہت خیر و برکت کا موجب ہوا۔ نبی کریم ﷺ نے معاندین کے ساتھ معاہدہ کرنے میں فیاضی، حزم، دور بینی اور حملہ آور دشمنوں کی معافی میں غلو اور حد نہ لگانے کے انوار کا ظہور دکھایا، حدیبیہ ہی سے مدینہ منورہ کو واپس تشریف لے گئے۔ اسی معاہدہ کے بعد سورۃ الفتح کا نزول حدیبیہ میں ہوا تھا۔ عمر فاروق رضی اللہ عنہ نے پوچھا یا رسول اللہ! کیا یہ معاہدہ ہمارے لئے فتح ہے؟ فرمایا، ہاں! ابو جندل نے زندان مکہ میں پہنچ کر دین حق کی تبلیغ شروع کر دی، جو کوئی اس کی مگرانی پر مامور ہوتا، وہ اسے توحید کی خوبیاں سناتا۔ اللہ کی عظمت و جلالت بیان کر کے ایمان کی ہدایت کرتا۔ اللہ کی قدرت کہ ابو جندل اپنے سچے ارادے اور سعی میں کامیاب ہو جاتا اور وہ شخص مسلمان ہو جاتا۔ قریش اس دوسرے ایمان لانے والے کو بھی قید کر دیتے، اب یہ دونوں مل کر تبلیغ کا کام اسی قید خانہ میں کرتے۔ الغرض اس طرح ایک ابو جندل کے قید ہو کر مکہ پہنچ جانے کا نتیجہ یہ ہوا کہ ایک سال کے اندر قریباً تین سو اشخاص مسلمان ہو گئے۔ ابو جندل کی طرح ایک شخص ابوبصیر تھا وہ مسلمان ہو کر مدینہ پہنچا، قریش نے اسے بھی واپس لانے کے لئے دو شخص

نبی ﷺ کی خدمت میں بھیجے، نبی کریم ﷺ نے ابوبصیر کو ان کے سپرد کر دیا۔ راستہ میں ابوبصیر نے ان میں سے ایک کو دھوکا دے کر مار دیا، دوسرا نبی ﷺ کی خدمت میں اطلاع دینے کے لئے گیا۔ اس کے پیچھے ہی ابوبصیر پہنچا، نبی ﷺ نے اسے فساد انگیز فرمایا اس عتاب سے خوف زدہ ہو کر وہاں سے بھی بھاگا۔ قریش نے ابوجندل اور اس کے ساتھ ایمان لانے والوں کو مکہ سے نکال دیا۔ ابوجندل کو چونکہ مدینہ آنے کی اجازت نہ تھی، اس لئے اس نے مکہ سے شام کے راستہ پر ایک پہاڑی پر قبضہ کر لیا، جو قافلہ قریش کا آتا جاتا اسے لوٹ لیتا (کیونکہ قریش فریق جنگ تھے) ابوبصیر بھی اسی سے جا ملا۔

ایک دفعہ ابوالعاص بن ربیع کا قافلہ بھی شام سے آیا۔ ابوجندل وغیرہ ابوالعاص سے واقف تھے، سیدہ زینب بنت رسول ﷺ کا اس سے نکاح ہوا تھا (گوا ابوالعاص کے مشرک رہنے سے انفریق ہو چکا تھا۔) ابوجندل نے قافلہ لوٹ لیا۔ مگر کسی جان کا نقصان نہ ہوا۔ اس لئے کہ ابوالعاص ان میں تھا۔ ابوالعاص وہاں سے سیدہ ہامدہؓ آیا اور حضرت زینبؓ کی وساطت سے ماجرا کی اطلاع نبی ﷺ تک پہنچائی۔ نبی ﷺ نے معاملہ صحابہ رضی اللہ عنہم کے مشورہ پر چھوڑ دیا۔ صحابہ رضی اللہ عنہم نے ابوالعاص کی تائید میں فیصلہ کیا۔ جب ابوجندل کو اس فیصلہ کی اطلاع ہوئی تو انہوں نے سارا اسباب رسی اور مہار شتر تک ابوالعاص کو واپس کر دیا، ابوالعاص مکہ پہنچا۔ سب لوگوں کا رویہ پیسہ اسباب ادا کیا۔ پھر منادی کرائی کہ اگر کسی کا کوئی حق مجھ پر رہ گیا ہو تو بتا دے۔ سب نے کہا تو بڑا امین ہے۔ ابوالعاص نے کہا اب میں جاتا ہوں اور مسلمان ہوتا ہوں۔ مجھے ڈر تھا کہ اگر اس سے پہلے مسلمان ہو جاتا تو لوگ الزام لگاتے کہ ہمارا مال مار کر مسلمان ہو گیا ہے۔ نبی کریم ﷺ نے ابوجندل اور اس کے ساتھیوں کو بھی اب مدینہ منورہ بلا لیا تھا تاکہ وہ قریش کو نہ لوٹ سکیں۔

اب قریش گھبرائے کہ ہم نے کیوں عہد نامے میں ان ایمان والوں کو واپس لینے کی شرط درج کرائی۔ پھر انہوں نے مکہ کے چند منتخب شخصوں کو نبی ﷺ کی خدمت میں بھیجا کہ ہم عہد نامہ کی اس شرط سے دستبردار ہوتے ہیں۔ ان نو مسلموں کو اپنے پاس واپس بلا لیجئے۔ نبی ﷺ نے معاہدہ کے خلاف کرنا پسند نہ فرمایا۔ اس وقت عام مسلمان بھی سمجھ گئے کہ معاہدہ کی وہ شرط جو بظاہر ہم کو ناگوار تھی اس کا منظور کر لینا کس قدر مفید ثابت ہوا۔ ابوجندل کے حال سے کیا نتیجہ حاصل ہوتا ہے: ابوجندل کے قصہ سے ہر شخص جو سر میں دماغ اور دماغ میں فہم کا مادہ رکھتا ہے۔ وہ سمجھ سکتا ہے کہ اسلام کی صداقت کیسی الہی طاقت کے ساتھ پھیل رہی تھی اور کس طرح طالبان حق کے دل میں قبضہ کر رہی تھی کہ وطن کی دوری، اقارب کی جدائی، قید، ذلت، بھوک، پیاس، خوف، طبع تلوار، پھانسی غرض دنیا کی کوئی چیز اور کوئی جذبہ ان کو اسلام سے نہ روک سکتا تھا۔ صلح کا حقیقی فائدہ: امام زہری نے معاہدہ کی دفعہ اول کے متعلق تحریر فرمایا ہے کہ جانین سے آمد و رفت کی روک ٹوک کے اٹھ جانے سے یہ فائدہ ہوا کہ لوگ مسلمانوں سے ملنے جلنے لگے اور اس طرح ان کو اسلام کی حقیقت اور صداقت معلوم کرنے کے مواقع ملے اور اسی وجہ سے اس سال اتنے زیادہ لوگوں نے اسلام قبول کیا کہ اس سے پیشتر کسی سال اتنے مسلمان نہ ہوئے تھے۔

مسلمانوں کا طواف کعبہ کے لئے جانا اور اس کے نتائج: (۷ ہجری مقدس ۹) معاہدہ حدیبیہ کی شرط دوم کی رو سے مسلمان اس سال مکہ پہنچ کر عمرہ کرنے کا حق رکھتے تھے۔ اس لئے اللہ کا رسول دو ہزار صحابہ رضی اللہ عنہم کو ساتھ لے کر مکہ پہنچا۔ مکہ والوں نے نبی ﷺ کو مکہ آنے سے تو نہ روکا لیکن خود گھروں کو مقفل کر کے کوہ ابونتیس کی چوٹی پر جس کے نیچے مکہ آباد ہے چلے گئے، پہاڑ پر سے مسلمانوں کے کام دیکھتے رہے۔ اللہ کا نبی ﷺ تین دن تک کے لئے مکہ میں رہا اور پھر ساری جمعیت کے ساتھ مدینہ کو واپس چلا گیا۔ ان منکروں پر مسلمانوں کے سچے جوش، سادہ اور مؤثر طریق عبادت کا اور ان کی اعلیٰ دیانت و امانت کا (کہ خالی شدہ شہر میں کسی کا ایک پائی کا بھی نقصان نہ ہوا تھا) عجیب اثر ہوا، جس نے سینکڑوں کو اسلام کی طرف مائل کر دیا۔ جنگ خیبر (محرم ۷ھ): خیبر مدینہ سے شام کی جانب تین منزل پر ایک مقام کا نام ہے، یہ یہودیوں کی خالص آبادی کا قصبہ تھا۔ آبادی کے گرد گردو مستحکم قلعے بنائے ہوئے تھے۔ نبی ﷺ کو سفر حدیبیہ سے پہنچے ہوئے ابھی تھوڑے ہی دن (ایک ماہ سے کم) ہوئے تھے کہ یہ سننے میں آیا کہ خیبر کے یہودی پھر مدینہ پر حملہ کرنے والے ہیں اور جنگ اتراب کی ناکامی کا بدلہ لینے اور اپنی کھوئی ہوئی جنگی عزت و قوت کو ملک بھر میں بحال کرنے کے لئے

ایک خونخوار جنگ کی تیاری کر چکے ہیں۔ انہوں نے قبیلہ غطفان کے چار ہزار جنگجو بہادروں کو بھی اپنے ساتھ ملا لیا تھا اور معاہدہ یہ تھا کہ اگر مدینہ فتح ہو گیا تو پیداوار خیر کا نصف حصہ ہمیشہ بنو غطفان کو دیتے رہیں گے۔ مسلمان صحابہ کی سختی کو جو پچھلے سال ہی جنگ احزاب میں انہیں اٹھانی پڑی تھی، ہنوز نہیں بھولے تھے۔ اس لئے سب مسلمانوں کا اس امر پر اتفاق ہو گیا کہ حملہ آور دشمن کو آگے بڑھ کر لینا چاہیے۔

نبی ﷺ نے اس غزوہ میں صرف انہی صحابہ رضی اللہ عنہم کو ہم رکاب چلنے کی اجازت دی تھی۔ جو (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ) (۱۸۰/۳۸) کی بشارت سے ممتاز تھے اور جن کو (وَعَدَكُمْ اللَّهُ مَعَانِيَةً كَثِيرَةً تَأْخُذُونََهَا) (۳۸/۲۰) کا مشرودہ مل چکا تھا۔ ان کی تعداد چودہ سو تھی جن میں سے دو سو گھڑ سوار تھے۔

مقدمہ لشکر کے سردار عکاشہ بن حصن اسدی رضی اللہ عنہ اور یمینہ لشکر کے سردار عمر بن خطاب رضی اللہ عنہ تھے۔ سردار میرہ کوئی اور صحابی رضی اللہ عنہ تھے۔ صحابیہ عورتیں بھی شامل لشکر تھیں، جو بیابانوں اور زرخیزوں کی خبر گیری اور تیار داری کے لئے ساتھ ہوتی تھیں۔

لشکر اسلام آبادی خیر کے متصل رات کے وقت پہنچ گیا تھا لیکن نبی ﷺ کی عادت مبارکہ یہ تھی کہ لڑائی رات کو شروع نہ کرتے تھے اور نہ شب خون ڈال کر کرتے تھے۔ اس لئے لشکر اسلام نے میدان میں ڈیرے ڈال دیئے۔ معرکہ کے لئے اس مقام کا انتخاب مرد جنگ آزمایا۔ بن منذر رضی اللہ عنہ نے کیا تھا۔ یہ میدان اہل خیر اور بنو غطفان کے درمیان پڑا تھا۔ اس تدبیر کا فائدہ یہ ہوا کہ جب بنو غطفان یہودیان خیر کی مدد کے لئے نکلے تو انہوں نے لشکر اسلام کو سدراہ پایا اور اس لئے چپ چاپ اپنے گھروں کو واپس چلے گئے۔

نبی ﷺ نے حکم دیا تھا کہ لشکر کا بڑا کیمپ اسی جگہ رہے گا اور حملہ آور فوج کے دستے کیمپ سے جایا کریں گے۔ لشکر کے اندر فوراً مسجد تیار کر لی گئی تھی اور جنگ کے دوش بدوش تبلیغ اسلام کا سلسلہ بھی جاری فرمادیا گیا تھا۔

حضرت عثمان رضی اللہ عنہ..... اس کیمپ کے ذمہ دار افسر تھے۔ قصبہ خیر کے قلعہ جو آبادی کے دائیں بائیں واقع تھے شمار میں دس تھے۔ جس کے اندر دس ہزار جنگی مرد رہتے تھے۔ ہم ان کو تین حصوں پر تقسیم کر سکتے ہیں۔ (۱) اقلعہ عام (۲) قلعہ نطاة (۳) حصن صعب بن معاذ۔ یہ چاروں حصوں نطاة کے نام سے نامزد تھے (۴) حصن قلعہ ذبیر (۵) حصن شن (۶) حصن البر (۷) حصن ابی۔ یہ تینوں حصوں شن کے نام سے نامزد تھے (۸) حصن قومس طبری (۹) حصن وطح (۱۰) حصن سلام۔ جسے حصن بنی الحقیق بھی کہتے ہیں۔ یہ تینوں حصوں کنیہ کے نام سے نامزد تھے۔

محمود بن مسلمہ رضی اللہ عنہ کو حملہ آور فوج کا سردار بنایا گیا اور انہوں نے قلعہ نطاة پر جنگ کا آغاز کر دیا۔ نبی ﷺ خود بھی حملہ آور فوج میں شامل ہوئے تھے، باقی ماندہ فوجی کیمپ زیر نگرانی حضرت عثمان بن عفان رضی اللہ عنہ تھا۔

محمود بن مسلمہ رضی اللہ عنہ پانچ روز تک برابر حملہ کرتے رہے لیکن قلعہ فتح نہ ہوا، پانچویں یا چھٹے روز کا ذکر ہے کہ محمود رضی اللہ عنہ میدان جنگ کی گرمی سے ذرا ستانے کے لئے پائین قلعہ دیوار کے سایہ میں لیٹ گئے۔ کنانہ بن الحقیق یہودی نے انہیں غافل دیکھ کر ایک پتھر ان کے سر پر دے مارا جس سے وہ شہید ہو گئے۔ فوج کی کمان محمد بن مسلمہ رضی اللہ عنہ کے بھائی نے سنبھال لی اور شام تک کمال شجاعت و دلادری سے لڑتے رہے۔ محمد بن مسلمہ کی رائے ہوئی کہ یہودیوں کے نخلستان کو کاٹنا جائے کیونکہ ان لوگوں کو ایک ایک درخت ایک بچہ کے برابر پیارا ہے۔ اس تدبیر سے اہل قلعہ پر اثر ڈالا جاسکے گا۔ اس تدبیر پر عمل شروع ہو گیا تھا کہ ابو بکر صدیق رضی اللہ عنہ نے نبی ﷺ کے حضور میں حاضر ہو کر اتنا اس کا کہ یہ علاقہ یقیناً مسلمانوں کے ہاتھ پر فتح ہونے والا ہے پھر ہم اسے اپنے ہاتھوں کیوں خراب کریں۔ نبی ﷺ نے اس رائے کو پسند فرمایا اور ابن مسلمہ رضی اللہ عنہ کے پاس نخلستان کاٹنے کا حکم اتنا ہی بھیج دیا۔ شام کو محمد بن مسلمہ رضی اللہ عنہ نے اپنے بھائی کی مظلومانہ شہادت کا قصہ خود ہی نبی ﷺ کی خدمت میں آ کر عرض کیا، نبی ﷺ نے فرمایا: "لا عطين (اولیاتین) الراية غدا رجل يحب الله ورسوله يفتح الله عليه۔" کل فوج کا نشان اس شخص کو دیا جائے گا (یادہ شخص نشان ہاتھ میں لے گا) جس سے اللہ تعالیٰ اور رسول اللہ محبت کرتے ہیں اور اللہ تعالیٰ فتح عنایت فرمائے گا۔ یہ ایسی تعریف تھی جسے سن کر فوج کے بڑے بڑے بہادرا گلے دن کی کمان ملنے کے آرزو مند ہو گئے۔ اس رات پاسہانی لشکر کی خدمت حضرت عمرو بن خطاب رضی اللہ عنہ کے سپرد تھی۔ انہوں نے گردآوری کرتے ہوئے ایک

یہودی کو گرفتار کیا اور اسی وقت نبی ﷺ کی خدمت میں لائے۔ نبی کریم ﷺ نماز تہجد میں تھے، جب فارغ ہوئے تو یہودی سے گفتگو فرمائی۔ یہودی نے کہا کہ اگر اسے اور اس کے زن و بچہ کو جو قلعہ کے اندر ہیں امان عطا ہو تو وہ بہت سے جنگی راز بتا سکتا ہے۔ یہ وعدہ اس سے کر لیا گیا۔ یہودی نے بتایا کہ نطا کے یہودی آج کی رات اپنے زن و بچہ کو قلعہ شین میں بھیج رہے ہیں اور نقد و جنس کو قلعہ نطا کے اندر دفن کر رہے ہیں۔ مجھے وہ مقام معلوم ہے۔ جب مسلمان قلعہ نطا لے لیں گے تو میں وہ خانہ بھی سب بتا دوں گا۔ بتایا کہ قلعہ شین کے درخانوں میں قلعہ شکنی کے بہت سے آلات مخفی و غیرہ موجود ہیں۔ جب مسلمان قلعہ شین فتح کر لیں گے تو میں وہ خانہ بھی سب بتا دوں گا۔ جمع ہوئی تو نبی کریم ﷺ نے حضرت علی مرتضیٰ رضی اللہ عنہ کو یاد فرمایا۔ لوگوں نے عرض کیا کہ انہیں آشوب چشم ہے اور آنکھوں میں درد بھی ہوتا رہا ہے۔ حضرت علی رضی اللہ عنہ آگے تو نبی ﷺ نے لب مبارک جناب علی مرتضیٰ رضی اللہ عنہ کی آنکھوں کو لگا دیا۔ اسی وقت آنکھیں کھل گئیں نہ آشوب کی سرخی باقی تھی اور نہ درد کی تکلیف۔ پھر فرمایا علی! جاؤ اللہ کی راہ میں جہاد کرو، پہلے اسلام کی دعوت دو، بعد میں جنگ کرو۔ علی! اگر تمہارے ہاتھ پر ایک شخص بھی مسلمان ہو جائے تو یہ کام ہماری غنیمت کے حاصل ہو جانے سے بہتر ہوگا۔

حضرت علی مرتضیٰ رضی اللہ عنہ نے قلعہ ناعم پر جنگ کی طرح ڈالی۔ مقابلہ کے لئے قلعہ کا مشہور سردار مرحب میدان میں نکلا۔ یہ اپنے آپ کو ہزار بہادروں کے برابر کہا کرتا تھا۔ اس نے آتے ہی یہ رجز پڑھنا شروع کر دیا: قد علمت خیبر انی مرحب۔ شاکی السلاح بطل مجرب۔ اذ اللیوث اقبلت تحرب۔ ”خیبر جانتا ہے کہ میں ہتھیار سجانے والا بہادر تجربہ کار مرحب ہوں۔ جب لوگوں کے ہوش مارے جاتے ہیں تو میں بہادری دکھاتا ہوں۔“

اس کے مقابلہ کے لئے عامر بن اکوع رضی اللہ عنہ نکلے۔ وہ بھی اپنا رجز پڑھتے جاتے تھے:

قد علمت خیبر انی عامر۔ شاکی السلاح بطل مغاور۔ ”خیبر جانتا ہے کہ ہتھیار چلانے میں استاد بہادر ذما تلخ ہوں۔ میرا نام عامر ہے۔“

مرحب نے ان پر تلوار سے وار کیا۔ عامر رضی اللہ عنہ نے اسے ڈھال پر روکا اور مرحب کے حصہ زیریں پر وار چلایا۔ مگر ان کی تلوار جو لمبائی میں چھوٹی تھی، ان ہی کے گھٹنے پر لگی۔ جس کے صدمہ سے بالآخر شہید ہو گئے۔ پھر حضرت علی مرتضیٰ رضی اللہ عنہ نکلے۔ رجز حیدری سے میدان گونج اٹھا۔

”انا الذی سمتنی امی حیدرہ۔ اکیلکم بالسیف کیل السندرہ۔ کلیث غابات شدید قسورہ۔“ ”میں ہوں کہ میری ماں نے میرا نام شیر غصنا رکھا ہے۔ میں اپنی تلوار کی سخاوت سے تمہیں بڑے بڑے پیانے عطا کروں گا۔ میں شیر بہر حملہ آور ہنرمیدان ہوں۔“ حضرت علی مرتضیٰ رضی اللہ عنہ نے ایک ہی ہاتھ تلوار کا ایسا مارا کہ مرحب کے خود آہنی کوا کاٹا ہوا عمامہ کو قطع کرتا سر کے دو ٹکڑے بناتا ہوا گردن تک جا پہنچا۔ مرحب کا بھائی یا سر نکلا اسے زیر بن عوام رضی اللہ عنہ نے خاک میں سلا دیا۔

اس کے بعد حضرت علی مرتضیٰ رضی اللہ عنہ کے عام حملہ سے قلعہ ناعم فتح ہو گیا۔ اسی روز قلعہ صعب کو حضرت حباب بن منذر رضی اللہ عنہ نے محاصرہ سے تیسرے دن بعد فتح کر لیا۔ حباب بن منذر انصاری السلمی رضی اللہ عنہ ابو عمرو کنیت اور ذوالرائے لقب تھا۔ غزوہ بدر میں ۳۳ سال کے تھے، میدان جنگ بدر کے متعلق بھی نبی کریم ﷺ نے ان کی رائے کو پسند فرمایا تھا۔ حضرت عمر رضی اللہ عنہ کی خلافت میں انتقال فرمایا، قلعہ صعب سے مسلمانوں کو جو، بکجور، چھوہارے، بکھن، روغن، زیتون، چربی اور پارچہ جات کی مقدار کثیر ملی۔ فوج میں قلت رسد سے جو تکلیف ہو رہی تھی وہ رفع ہو گئی۔ اس قلعہ کے آلات قلعہ شکن بھی برآمد ہوئے، جس کی خبر یہودی جاسوس دے چکا تھا۔ اس سے اگلے روز قلعہ نطا فتح ہو گیا۔ اب قلعہ الزبیر جو ایک پہاڑی ٹیلہ پر واقع تھا اور اپنے بانی زبیر کے نام سے موسوم تھا، چمک رہا تھا۔ دو روز کے بعد ایک یہودی لشکر اسلام میں آیا۔ اس نے کہا یہ قلعہ تو مہینہ بھر تک بھی فتح نہ کر سکو گے میں ایک راز بتاتا ہوں۔ اس قلعہ کے اندر پانی ایک زیر زمین نالہ کی راہ سے جاتا ہے اگر پانی کا راستہ بند کر دیا جائے تو فتح ممکن ہے۔ مسلمانوں نے پانی پر قبضہ کر لیا۔ اب اہل قلعہ قلعہ سے نکل کر کھلے میدان میں آ کر لڑے اور مسلمانوں نے انہیں شکست دے کر قلعہ کو فتح کر لیا۔

پھر حصن ابی پر حملہ شروع ہوا۔ اس قلعہ والوں نے سخت مدافعت کی، ان میں سے ایک شخص جس کا نام غزوہ ان تھا، مبارزت کے لئے باہر نکلا۔ جناب ﷺ مقابلے کو گئے اس کا بازو راست کٹ گیا۔ وہ قلعہ کو بھاگا، جناب ﷺ نے تعاقب کیا اور اس کی رگ پاشنہ کو بھی کاٹ ڈالا، وہ گر پڑا اور پھر قتل کیا گیا۔

قلعہ سے ایک اور یہودی نکلا، جس کا مقابلہ ایک مسلمان نے کیا۔ مگر مسلمان اس کے ہاتھ سے شہید ہو گیا۔ اب ابودجانہ ﷺ نکلے۔ انہوں نے جاتے ہی اس کے ہاتھ پاؤں کاٹ دیئے اور پھر قتل کر ڈالا۔

یہود پر عرب طاری ہو گیا اور باہر نکلنے سے رک گئے۔ ابودجانہ ﷺ آگے بڑھے۔ مسلمانوں نے ان کا ساتھ دیا۔ بکیر کہتے ہوئے قلعہ کی دیوار پر جا پڑے۔ قلعہ فتح کر لیا۔ اہل قلعہ بھاگ گئے اس قلعہ سے بکریاں اور کپڑے اور اسباب بہت ساملا۔

اب مسلمانوں نے حصن البر پر حملہ کر دیا۔ یہاں کے قلعہ نشینوں نے مسلمانوں پر اتنے تیر برسائے اور اتنے پتھر گرائے کہ مسلمانوں کو بھی مقابلہ میں مخفیہ کا استعمال کرنا پڑا۔ مخفیہ وہی تھے جو حصن صعب سے غنیمت میں ملے تھے۔ مخفیہ قتلوں سے قلعہ کی دیواریں گرائی گئیں، اور قلعہ فتح ہو گیا۔ (اس عظیم فتح کے بعد بہت سے کافر نے اسلام قبول کر لیا) انہیں ایمان لانے والوں میں خالد بن ولید ﷺ تھے، جو جنگ احد میں کافروں کے رسالہ کے افسر تھے اور مسلمانوں کو انہوں نے سخت نقصان پہنچایا۔

یہی وہ خالد ﷺ ہیں جنہوں نے اسلامی جہل ہونے کی حیثیت میں سیلہ کذاب کو شکست دی، تمام عراق اور نصف شام کا ملک فتح کیا تھا۔ مسلمانوں کے ایسے جانی دشمن اور ایسے جان باز اعلیٰ سپاہی کا خود بخود مسلمان ہو جانا اسلام کی سچائی کا مجزہ ہے۔

عمر و بن عاص ﷺ کا اسلام لانا ۸ھ: انہی اسلام لانے والوں میں عمرو بن العاص ﷺ تھے، قریش نے ان ہی کو مسلمانوں سے عداوت اور بیرونی معاملات میں اعلیٰ قابلیت رکھنے کی وجہ سے اس ذی پویشی کا سردار بنایا تھا جو شاہ جوش کے پاس گیا تھا تا کہ وہ جوش میں گئے ہوئے مسلمانوں کو قریش کے حوالے کر دے۔ انہیں عمرو بن عاص ﷺ نے حضرت عمر رضی اللہ عنہ کے زمانہ خلافت میں ملک مصر کو فتح کیا تھا۔ ایسے مدبر و ماہر سیاست اور فاتح ممالک کا مسلمان ہو جانا بھی اسلام کا اعجاز ہے۔

انہی اسلام لانے والوں میں عثمان بن طلحہ رضی اللہ عنہ بھی تھے۔ جو کعبہ کے اعلیٰ مہتمم و کلید بردار تھے جب یہ نامی سردار (جن کی شرافت حسب نسب سارے عرب میں مسلمہ تھی) نبی ﷺ کی خدمت میں جا پہنچا، نبی ﷺ نے فرمایا کہ آج مکہ نے اپنے جگر کے دو ٹکڑے ہم کو دے ڈالے۔ (فتقب از رحمة للعالمین۔ جلد اول)

قارئین کرام! صحیح بخاری میں بیشتر احادیث کی روایت کرنے والی خاتون ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا کا نام نامی واسم گرامی پڑھا ہوگا مگر ایسے بہت کم ہوں گے جو حضرت صدیقہ رضی اللہ عنہا کے حالات سے واقفیت رکھتے ہوں اس لیے مناسب معلوم ہوا کہ حضرت صدیقہ رضی اللہ عنہا کے کچھ حالات زندگی درج کر دیئے جائیں اللہ پاک ایمان والوں کی ماں رسول کریم ﷺ کی حرم محترم حضرت عائشہ رضی اللہ عنہا کی روح پاک پر ہماری طرف سے بے شمار سلام اور رحمتیں نازل فرمائے۔ آمین

ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا: عائشہ بنت ابوبکر صدیق عبد اللہ بن ابی قحافہ عثمان بن عامر بن عمر بن کعب بن سعد بن تیم بن مرہ کعب بن لوی بن غالب بن فہر بن مالک بن نضر بن کنانہ۔

نہال کی طرف سے عائشہ بنت ام ہارون بنت عامر بن عویمر بن عبد الشمس بن عتبہ بن اذنیہ ابن سمیع بن وہان بن حارث بن غنم بن مالک بن کنانہ۔

آپ کا نسب نامہ حضور سرور کائنات سے باپ کی طرف سے آٹھویں اور ماں کی طرف سے بارہویں پشت میں کنانہ سے جاملتا ہے۔ اس طرح سے آپ باپ کی طرف سے قریشی اور ماں کی طرف سے کنانی ہیں۔

لقب و خطاب: آپ کا نام عائشہ، لقب حمیرا اور صدیقہ اور خطاب ام المؤمنین، کنیت ام عبداللہ۔ حضرت عائشہ رضی اللہ عنہا کے ہاں کوئی اولاد نہ ہوئی جس کے نام سے وہ اپنی کنیت مقرر کرتیں اور کنیت سے کسی کا پکارا جانا عرب میں چونکہ عزت کی نشانی سمجھی جاتی تھی، اس لئے آپ نے نبی کریم ﷺ کے مشورہ سے اپنی بہن اسماء کے بیٹے عبداللہ بن زبیر کے نام پر اپنی کنیت ام عبداللہ رکھ لی تھی۔

تاریخ ولادت: آپ کی ولادت کی صحیح تاریخ تو معلوم نہیں، لیکن اس قدر ثابت ہے کہ نبی کریم ﷺ کی بعثت کے پانچویں اور ہجرت نبوی سے نو سال پہلے پیدا ہوئی تھیں۔ کیونکہ یہ ثابت شدہ امر ہے کہ ہجرت سے تین سال پہلے جب آپ کا حضور سرور کائنات سے نکاح ہوا تو اس وقت آپ کی عمر چھ سال کی تھی اور مدینہ منورہ پہنچ کر اہل بیت میں داخل ہوئیں تو آپ کی عمر نو سال کی تھی۔

رضاعت: شرفائے عرب کے دستور کے موافق آپ کو وائل کی بیوی نے دودھ پلایا تھا۔ (اسد الغابہ میں وائل کی ماں لکھا ہے لیکن صحیح بخاری باب الرضاۃ میں بیوی لکھا ہے اور یہی صحیح ہے) ایک دفعہ وائل کے بھائی فلح یعنی آپ کے رضاعی چچا آپ سے ملے کو آئے اور انہوں نے اندر آنے کی اجازت مانگی، حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا کہ جب تک میں رسول اللہ ﷺ سے نہ پوچھ لوں، اجازت نہیں دے سکتی۔ جس وقت نبی کریم ﷺ گھر میں تشریف لائے تو آپ نے ان سے فرمایا کہ وہ تمہارے چچا ہیں حضرت عائشہ رضی اللہ عنہا نے عرض کیا کہ نبی کریم ﷺ دودھ تو عورت پلاتی ہے مرد نہیں پلاتا۔ نبی کریم ﷺ نے فرمایا وہ تمہارے چچا ہیں۔ تمہارے پاس آ سکتے ہیں۔

بچپن: آپ کے والدین آپ کی پیدائش سے پیشتر ہی مسلمان ہو گئے تھے۔ اس لئے دنیا میں آنکھ کھولتے ہی تو حید کی صدا ان کے کان میں پہنچنے لگی اور شرک و کفر کی آلودگی سے بالکل پاک رہیں۔ ہونہار بردا کے چکنے چکنے پات، آپ بچپن ہی میں فہم و ذکاوت اور صورت و سیرت میں ممتاز تھیں۔ اعضاء مضبوط اور جسم توانا تھا، عام بچوں کی طرح بچپن میں حضرت عائشہ رضی اللہ عنہا بھی کھیل کود کی بہت دلدادہ تھیں، گڑبویں سے کھیلنا اور جھولنا آپ کے دوسرے ترین کھیل تھے، محلہ کی تمام لڑکیاں آپ کے گھر میں جمع ہو جاتیں اور کھیل کود میں ان کے اشاروں پر چلتیں۔ وہ آپ کے سامنے ایسی مرعوب و مودب رہتیں، گویا کہ حضرت عائشہ رضی اللہ عنہا ان کی سردار ہیں۔ والدین اس چھوٹی عمر میں آپ کی فراست و دیکھ کر خوش ہوتے اور انہیں بعض اوقات خیال مگزرتا کہ یہ کسی دن ضرور معزز و ممتاز ہوگی۔ سچ ہے:

بلانے سرش زہو شمندی مے تافت ستارہ بلندی

آپ کی ذہانت کا یہ حال تھا کہ بچپن کی ذرا ذرا سی باتیں تفصیل کے ساتھ آپ کو یاد تھیں اور انہیں اس طرح بیان فرما دیا کرتی تھیں گویا کہ ابھی سامنے واقع ہو رہی تھیں۔

شادی: نبوت کے دسویں سال ماہ رمضان المبارک میں حضرت خدیجہ الکبریٰ ۶۵ سال کی عمر میں انتقال فرما گئیں ان کی جدائی کا نبی کریم ﷺ کو سخت صدمہ ہوا۔ یہ وہ زمانہ تھا جب کہ کفار مکہ نے نبی کریم ﷺ کو ستانے میں کوئی دقیقہ اٹھانہ رکھتے تھے۔ ان کی کلتوں اور اذیتوں کو بھلانے اور دل و جان کو تسکین دینے والی، تنہائی کی مونس بیوی جب اس دنیا سے رخصت ہو گئیں تو نبی کریم ﷺ بے حد ملول رہنے لگے۔ آپ کو مغصوم دیکھ کر مشہور صحابی عثمان بن مظعون کی بیوی خولہ بنت حکیم نے ایک دن عرض کیا یا رسول اللہ! آپ کی عمر عورت سے نکاح کر لیجئے۔ نبی کریم ﷺ نے فرمایا کون عورت ہے؟ عرض کیا، کنواری اور بیوہ دونوں موجود ہیں، جس سے حکم ہو، اس کے متعلق سلسلہ جنابی کی جائے۔ فرمایا کون کون؟ عرض کیا بیوہ تو سودہ بنت زمعہ ہیں؟ جو نبی کریم ﷺ پر ایمان لا چکی ہیں اور کنواری حضرت ابوبکر صدیق کی، جو نبی کریم ﷺ کے نزدیک سب سے زیادہ محبوب ہیں، بیٹی عائشہ رضی اللہ عنہا ہیں۔ نبی کریم ﷺ نے فرمایا بہتر، ان دونوں کی بابت سلسلہ جنابی کرو۔ نبی کریم ﷺ کی رضا حاصل کر کے خولہ خوش خوشی حضرت ابوبکر رضی اللہ عنہ کے گھر گئیں اور ام رومان سے اس کا تذکرہ کیا۔ ام رومان نے کہا عائشہ کے والد کو آ لینے دو، وہ باہر گئے ہوئے ہیں۔ تھوڑی دیر بعد جب حضرت ابوبکر رضی اللہ عنہ گھر آئے تو یہ مرثدہ آپ کو سنایا گیا۔ انہوں نے فرمایا اگر آپ ﷺ کی مرضی ہے تو اس میں مجھے کیا عذر ہے، لیکن نبی کریم ﷺ تو میرے بھائی ہیں۔ عائشہ کا نکاح نبی کریم ﷺ سے کیونکر ہوتا ہے؟ (زمانہ جاہلیت میں عرب میں دستور تھا کہ جس طرح گئے بھائی کی لڑکی سے نکاح جائز نہ تھا، اسی طرح منہ بولے

بھائی کی لڑکی کو بھی اپنے لئے حرام سمجھتے تھے)۔

خولہ بھرنی کریم رضی اللہ عنہا کی خدمت میں حاضر ہوئیں اور عرض کیا کہ ابو بکر رضی اللہ عنہ نے یہ اعتراض کیا ہے، نبی کریم صلی اللہ علیہ وسلم نے فرمایا کہ ابو بکر میرے دینی بھائی ہیں نہ کہ گھنے بھائی اس لئے ان کی لڑکی سے نکاح جائز ہے۔ وہاں کیا عذر تھا۔ حضرت ابو بکر رضی اللہ عنہ نے سر تسلیم خم کر دیا۔ احادیث میں ہے کہ نکاح سے پہلے نبی کریم صلی اللہ علیہ وسلم نے خواب دیکھا تھا کہ ایک فرشتہ ریشم کے کپڑے میں لپیٹ کر کوئی چیز آپ صلی اللہ علیہ وسلم کے سامنے پیش کر رہا ہے، آپ نے پوچھا کیا ہے؟ اس نے جواب دیا کہ یہ آپ کی بیوی ہیں۔ آپ نے کھول کر دیکھا تو عائشہ رضی اللہ عنہا تھیں۔ نکاح کے وقت حضرت عائشہ رضی اللہ عنہا کی عمر ۶ سال تھی۔ نکاح کی رسم بڑے سادہ طریق سے عمل میں آئی۔ وہ اپنی ہم سن سہیلیوں کے ساتھ کھیل رہی تھیں کہ ان کی انا آئی اور ان کو لے گئی۔ ان کے والد نے آکر نکاح پڑھا دیا۔ پانچ سو درہم مہر مقرر ہوا۔ حضرت عائشہ رضی اللہ عنہا خود فرمایا کرتی تھیں کہ میرا نکاح ہو گیا اور مجھے خبر تک نہ تھی، آخر آہستہ آہستہ میری والدہ نے مجھے اس امر کی اطلاع دے دی۔

فضائل: آپ میں چند ایک خصوصیتیں تھیں۔ جو دوسری امہات کو حاصل نہ تھیں۔ اور وہ یہ ہیں: (۱) نبی کریم صلی اللہ علیہ وسلم کی صرف آپ ہی ایک ایسی بیوی تھیں، جو کنوارا نبی کریم صلی اللہ علیہ وسلم کے نکاح میں آئیں، فرشتے نے آپ کی صورت خواب میں نبی کریم صلی اللہ علیہ وسلم کے سامنے پیش کی (۲) آپ پیدائش ہی سے شرک و کفر کی آلودگی سے پاک رہیں (۳) آپ کے والدین مہاجر تھے (۴) آپ کی براءت میں قرآن شریف کی آیات نازل ہوئیں (۵) آپ ہی کے لحاف میں نبی کریم صلی اللہ علیہ وسلم کو کئی بار وحی ہوئی، کسی اور بیوی کے لحاف میں نہیں ہوئی (۶) آپ ہی کے حجرے میں اور آپ ہی کی آغوش میں سر رکھے ہوئے نبی کریم صلی اللہ علیہ وسلم نے وفات پائی اور وہیں دفن ہوئے۔

وفات: ۸۵ ہجری مقدس ماہ رمضان میں آپ کی طبیعت غلیل ہوئی اور چند روز تک بیمار رہیں، وصیت کی کہ مجھے نبی کریم صلی اللہ علیہ وسلم کے ساتھ اس حجرہ میں دفن نہ کرنا، بلکہ دیگر ازواج النبی صلی اللہ علیہ وسلم کے ساتھ مجھ کو بھی جنت البقیع میں دفن کیا جائے۔ رات ہی کو دفن کر دی جاؤں اور صبح کا انتظار نہ کیا جائے۔ ۷۱ رمضان المبارک کی شب کو وفات پائی۔ جنازہ حسب وصیت رات ہی کے وقت اٹھایا گیا۔ لیکن مردوں اور عورتوں کا اجتماع تھا کہ رات کے وقت کبھی نہیں دیکھا گیا۔ حضرت ابو ہریرہ رضی اللہ عنہ نے جوان دنوں حاکم مدینہ تھے، نماز جنازہ پڑھائی۔ پیچوں اور بھانجوں نے قبر میں اتارا اور وہ شمع رشد و ہدایت دنیا کی نظروں سے پنہاں ہو گئی۔ انا لله وانا الیہ راجعون۔

ابو ہریرہ رضی اللہ عنہ: ابو ہریرہ رضی اللہ عنہ اپنی کنیت ہی سے ایسے مشہور ہوئے کہ ان کا صحیح نام دریافت کرنا مشکل ہے، کوئی کہتا ہے عبداللہ بن عامر نام تھا۔ کوئی کہتا ہے عیمر بن عامر، کوئی کہتا ہے بریر بن عسقر۔ کوئی کہتا ہے سکین بن دومہ، کوئی کہتا ہے عبداللہ بن عبد شمس، کوئی کہتا ہے عامر، کوئی کہتا ہے عبد غنم، کوئی کہتا ہے عبد غنم۔ کوئی کہتا ہے عبد شمس، کوئی کہتا ہے عبد عمرو بن غنم، کوئی کہتا ہے مردوس بن عامر۔ ابو عامر کہتے ہیں کہ جاہلیت میں ان میں سے کوئی نام ہوگا۔ اسلامی نام عبداللہ یا عبدالرحمن ہے۔ ازدی دوسی ہیں، آپ کے پاس ایک چھوٹی سی بلی تھی۔ جس کو ساتھ رکھتے تھے اس لئے کنیت ابو ہریرہ ہو گئی۔ جنگ خیبر میں نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہو کر اسلام لائے۔ پھر ہر وقت نبی کریم صلی اللہ علیہ وسلم کی خدمت میں رہنے لگے۔ سب سے زیادہ حدیثیں انہی کی روایت کردہ ہیں۔ (۵۸۱۵ھ یا ۵۹۱ھ میں فوت ہوئے)۔ (ماخوذ)

۶۱۴۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، (۶۱۴۹) ہم سے مسدد نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمُّ سُلَيْمٍ فَقَالَ: ((وَيَحْلِكُ يَا أَنْجَشَةُ رُوَيْدُكَ سَوْفًا بِالْقَوَارِيرِ)) قَالَ أَبُو أَنَسٍ (۶۱۴۹) ہم سے ایوب سختیانی نے بیان کیا، ان سے ابو قلابہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی صلی اللہ علیہ وسلم (ایک سفر کے موقع پر) اپنی عورتوں کے پاس آئے جو اونٹوں پر سوار جا رہی تھیں، ان کے ساتھ ام سلیم رضی اللہ عنہا انس کی والدہ بھی تھیں۔ نبی اکرم صلی اللہ علیہ وسلم فرمایا: ”انجوس، انجوس! شیشوں کو

قَلَابَةً: فَتَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعَيَسْتُمُوهَا عَلَيْهِ قَوْلُهُ: ((سَوْفَكَ) متعلق ایسے الفاظ کا استعمال فرمایا اگر تم میں کوئی شخص استعمال کرے تو تم اس بالقواریر))۔ [اطرافہ فی: ۶۱۶۱، ۶۲۰۲، ۶۲۰۹] [مسلم: ۶۰۳۶] لے چل۔

تشریح: شیشوں سے مراد عورتیں تھیں جو فی الواقع شیشے کی طرح نازک ہوتی ہیں، انجھ نامی غلام اونٹوں کا چلانے والا بڑا خوش آواز تھا۔ اس کے گانے سے اونٹ مست ہو کر خوب بھاگ رہے تھے۔ آپ کو ڈر ہوا کہ کہیں عورتیں گرنے جائیں اس لئے فرمایا آہستہ لے چل۔ نکتہ چینی اس طور پر کہ عورتوں کو شیشے سے تشبیہ دی اور ان کو شیشے کی طرح نازک قرار دیا، مگر یہ تشبیہ بہت عمدہ تھی۔ فی الحقیقت عورتیں ایسی ہی نازک ہوتی ہیں۔ صنف نازک پر یہ رحمۃ للعالمین کا احسان عظیم ہے کہ آپ نے ان کی کمزوری و نزاکت کا مردوں کو قدم پر احساس کرایا۔

باب: مشرکوں کی ہجو کرنا درست ہے

بَابُ هَجَاءِ الْمُشْرِكِينَ

۶۱۵۰۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ رَسُولَ اللَّهِ ﷺ فِي هَجَاءِ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَكَيْفَ يَنْسَبُ؟)) فَقَالَ حَسَّانُ: لَا سُلْطَنَكَ مِنْهُمْ كَمَا تَسْلُ الشَّعْرَةَ مِنَ الْعَجِينِ وَعَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: ذَهَبَتْ أَسْبُ حَسَّانٍ عِنْدَ عَائِشَةَ فَقَالَتْ: لَا تَسْبُهُ فَإِنَّهُ كَانَ يَنَافِعُ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۳۵۳۱]

(۶۱۵۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے عبدہ نے بیان کیا، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہا کہ حسان بن ثابت رضی اللہ عنہ نے مشرکین کی ہجو کرنے کی اجازت چاہی تو آنحضرت ﷺ نے فرمایا: ”ان کا اور میرا خاندان تو ایک ہی ہے“ (پھر تو میں بھی اس ہجو میں شریک ہو جاؤں گا) حسان رضی اللہ عنہ نے کہا میں ہجو سے آپ کو اس طرح صاف نکال دوں گا جس طرح گندھے ہوئے آٹے سے بال نکال لیا جاتا ہے۔ اور ہشام بن عروہ سے روایت ہے، ان سے ان کے والد نے بیان کیا کہ میں حسان بن ثابت رضی اللہ عنہ کو حضرت عائشہ رضی اللہ عنہا کی مجلس میں برا کہنے لگا تو انہوں نے کہا کہ حسان کو برا بھلا نہ کہو، وہ نبی کریم ﷺ کی طرف سے مشرکوں کو جواب دیتا تھا۔

تشریح: مشرکوں کی ہجو کرتا تھا اور نبی کریم ﷺ کی طرف داری کرتا تھا۔ اس روایت سے حضرت عائشہ رضی اللہ عنہا کی پاک نفسی اور دین داری اور پرہیزگاری معلوم ہوتی ہے آپ کس درجہ کی پاک نفس اور فرشتہ خصلت تھیں۔ چونکہ حسان رضی اللہ عنہ نے اللہ اور اس کے رسول کی طرف داری کی تھی اس لئے حضرت عائشہ رضی اللہ عنہا نے اپنی ایذا کا جو ان کی طرف سے پہنچی تھی کچھ خیال نہ کیا، اور ان کو برا کہنے سے منع فرمایا۔ اللہ پاک مسلمانوں کو بھی حضرت عائشہ رضی اللہ عنہا جیسی نیک فطرت عطا فرمائے کہ وہ باہمی طور پر ایک دوسرے کی برائیاں کرنے سے باز رہیں۔ (کس)

۶۱۵۱۔ حَدَّثَنِي أَصْبَغُ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ أَنَّ الْهَيْثَمَ بْنَ أَبِي سِنَانٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي قَصَصِهِ يَذْكُرُ النَّبِيَّ ﷺ يَقُولُ: (۶۱۵۱) ہم سے اصبح بن فرج نے بیان کیا، کہا مجھے عبد اللہ بن وہب نے خبر دی، کہا مجھے یونس نے خبر دی، انہیں ابن شہاب نے، انہیں ہیثم بن ابی سنان نے خبر دی کہ انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا وہ حالات اور قصص کے تحت رسول کریم ﷺ کا تذکرہ کر رہے تھے کہ ایک دفعہ

((إِنَّ أَخَاكُمْ لَا يَقُولُ الرَّقْتُ)) يَغْنِي بِذَاكَ آخِضَرْتُ عَلَى اللَّهِ فَرَمَا: ”تمہارے ایک بھائی نے کوئی بری بات نہیں ابنِ رَوَاحَةَ قَالَ:

کہی۔“ آپ کا اشارہ ابنِ رَوَاحَةَ کی طرف تھا (اپنے اشعار میں) انہوں نے یوں کہا تھا: ”اور ہم میں اللہ کے رسول ہیں جو اس کی کتاب کی تلاوت کرتے ہیں، اس وقت جب فجر کی روشنی پھوٹ کر پھیل جاتی ہے۔ ہمیں انہوں نے گمراہی کے بعد ہدایت کا راستہ دکھایا۔ پس ہمارے دل اس امر پر یقین رکھتے ہیں کہ آنحضرت ﷺ نے جو کچھ فرمایا وہ ضرور واقع ہوگا۔ آپ رات اس طرح گزارتے ہیں کہ آپ کا پہلو بستر سے جدا رہتا ہے (یعنی جاگ کر) جب کہ کافروں کے بوجھ سے ان کی خواب گاہیں بوجھل ہوئی رہتی ہیں۔“ یونس کے ساتھ اس حدیث کو عقیل نے بھی زہری سے روایت کیا اور محمد بن ولید زبیدی نے زہری سے، انہوں نے سعید بن مسیب سے اور عبد الرحمن اعرج سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے اس حدیث کو روایت کیا۔

وَفِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ إِذَا انشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعُ أَرَانَا الْهَدَى بَعْدَ الْعَمَى فَقُلُوبُنَا بِهِ مُوَفَّنَاتٌ أَنَّ مَا قَالَ وَاقِعٌ يَبِثُّ يُجَافِي جَنَبَهُ عَنْ فِرَاشِهِ إِذَا اسْتَقَلَّتْ بِالْكَافِرِينَ الْمَضَاجِعُ تَابَعَهُ عَقِيلٌ عَنِ الزُّهْرِيِّ وَقَالَ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَالْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ. [راجع: ۱۰۵۵]

تشریح: حضرت مولانا وحید الزماں رحمہ اللہ نے اشعار میں ان کا ترجمہ یوں کیا ہے:

ایک پیغمبر خدا کا پڑھتا ہے اس کی کتاب ☆ اور سنا ہے ہمیں جب صبح کی پونپختی ہے ہم تو اندھے تھے اسی نے راستہ بتلادیا ☆ بات ہے یقینی دل میں جا کر کھیتی ہے رات کو رکھتا ہے پہلو اپنے بستر سے الگ ☆ کافروں کی خواب گاہ کو نیند بھاری کرتی ہے پہلے شعر میں نبی کریم ﷺ کے علم کی طرف اشارہ ہے اور تیسرے میں آپ کے عمل کی طرف اشارہ ہے پس آپ علم اور عمل ہر لحاظ سے کامل و مکمل ہیں۔

(۶۱۵۲) ہم سے ابو ییمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے (دوسری سند) امام بخاری نے کہا اور ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان نے، ان سے محمد بن ابی شیبہ نے، ان سے ابن شہاب نے، ان سے ابو سلمہ بن عبد الرحمن بن عوف نے، انہوں نے حسان بن ثابت رضی اللہ عنہ سے سنا، وہ حضرت ابو ہریرہ رضی اللہ عنہ کو گواہ بنا کر کہہ رہے تھے کہ اے ابو ہریرہ! میں آپ کو اللہ کی قسم دے کر پوچھتا ہوں، کیا تم نے رسول اللہ ﷺ سے سنا ہے کہ آنحضرت ﷺ نے فرمایا: ”اے حسان! اللہ کے رسول کی طرف سے مشرکوں کو جواب دو، اے اللہ! روح القدس کے ذریعہ ان کی مدد کر۔“

۶۱۵۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِح: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أُنْجِي عَنْ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيْقٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ يَسْتَشْهَدُ أَبَا هُرَيْرَةَ فَيَقُولُ: يَا أَبَا هُرَيْرَةَ! نَشْهَدُكَ أَنَّ اللَّهَ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَا حَسَّانُ أَجِبْ عَنْ رَسُولِ اللَّهِ ﷻ أَيَّدَهُ بِرُوحِ الْقُدُسِ))

حضرت ابو ہریرہ رضی اللہ عنہ نے کہا: ہاں۔

قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. [راجع: ۴۵۳]

تشریح: میں نے نبی کریم ﷺ سے یہ سنا ہے۔

۶۱۵۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ أَنَّ النَّبِيَّ ﷺ قَالَ لِحَسَّانَ: ((اهْجُهِمْ أَوْ قَالَ: هَاجِهِمْ وَجَبْرِيلُ مَعَكَ)). [راجع: ۳۲۱۳] قریش کی (یا آنحضرت ﷺ نے (ہاجہم کے الفاظ فرمائے) حضرت جبرئیل علیہ السلام تیرے ساتھ ہیں۔“

تشریح: ان احادیث سے ثابت ہوا کہ حمایت اسلام اور مذمت کفر میں نظم و نشر میں بولنا، اس بارے میں کتابیں، مضامین لکھنا عین باعث رضائے الہی و رسول ہے۔ نیز جو نام نہاد مسلمان قرآن و حدیث کی توہین و تحقیر کریں۔ جیسا کہ آج کل منکرین حدیث کا گروہ کرتا رہتا ہے ان کا جواب دینا اور ان کی مذمت کرنا ضروری ہے۔ جن علمائے سوء نے شرع اسلامی کو مسخ کرنے میں اپنا پورا زور و تقہر خرچ کر ڈالا ہے ان کا صحیح تعارف کرا کے مسلمانوں کو ان کے کذب سے مطلع کرنا بھی اسی ذیل میں ہے جس کی مثال میں مجدد اسلام استاذ الہند حضرت مولانا شاہ ولی اللہ محدث دہلوی رحمۃ اللہ علیہ کے اس ارشاد گرامی کو پیش کرنا ہی کافی ہے۔ حضرت موصوف ایسے علمائے سوء کی ہجو میں فرماتے ہیں:

”فان شئت ان ترى انموذج اليهود فانظر الى علماء السوء من الذين يطلبون الدنيا، وقد اعتادوا تقليد السلف واعرضوا عن نصوص الكتاب والسنة وتمسكوا بتعمق عالم وتشده واستحسانه فأعرضوا عن كلام الشارع المعصوم، وتمسكوا باحاديث موضوعة وتأويلات فاسدة كانهم هم۔“ (الفوز الكبير، ص: ۲۶ و ۲۷) (عربی بر حاشیہ سفر السعادت مطبوعہ مصر)۔

”یعنی مسلمانو! اگر تم یہود کا نمونہ اپنے لوگوں میں دیکھنا چاہو تو تم دنیا کے طالب برے علما کو دیکھ لو کہ سلف کی تقلید ان کی خواہو گئی ہے اور انہوں نے قرآن و حدیث کی نصوص سے منہ موڑ لیا ہے اور کسی عالم کے تعق اور اس کے تشدد و استحسان کو اپنی دستاویز بنا لیا ہے پس انہوں نے معصوم و بے خطا صاحب شرع ﷺ کے کلام سے روگردانی کر لی ہے اور جھوٹی بناوٹی روایتوں اور ناقص اور کھوٹی تاویلوں کو اپنے لئے سند ٹھہرایا ہے۔ گویا یہ برے علما وہی یہودیوں کے علما کے نمونے ہیں۔“

بَابُ مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبُ عَلَى الْإِنْسَانِ الشَّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللَّهِ وَالْعِلْمِ وَالْقُرْآنِ

باب: شعر و شاعری میں اس طرح اوقات صرف کرنا منع ہے کہ آدمی اللہ کی یاد اور علم حاصل کرنے اور قرآن مجید کی تلاوت کرنے سے باز رہ جائے

۶۱۵۴۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا حَنْظَلَةُ عَنْ سَالِمِ بْنِ أَبِي عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: ((لَأَنْ يَمْتَلِيءَ جَوْفُ

ہم سے عبید اللہ بن موسیٰ نے بیان کیا، کہا ہم کو حنظلہ نے خبر دی، انہیں سالم نے اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”اگر تم میں سے کوئی شخص اپنا پیٹ پیپ سے بھرے تو یہ اس سے

أَحَدُكُمْ قَبِيحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا)). بہتر ہے کہ وہ اسے شعر سے بھرے۔
تشریح: مراد وہ گندی شاعری ہے، جس کا تعلق عشق و فتن سے یا کسی بے جا مدح و ذم سے ہے۔

۶۱۵۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَنْ يَمْتَلِيءَ جَوْفُ الرَّجُلِ قَبِيحًا حَتَّى يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا)).
(۶۱۵۵) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا کہ میں نے ابو صالح سے سنا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اگر تم میں سے کوئی شخص اپنا پیٹ پیپ سے بھر لے تو یہ اس سے بہتر ہے کہ وہ شعروں سے بھر جائے۔“

[مسلم: ۵۸۹۳، ابن ماجہ: ۳۷۵۹]

تشریح: پیٹ بھر جانے سے یہی مطلب ہے کہ سوا شعروں کے اس کو اور کچھ یاد نہ ہو۔ نہ قرآن یاد کرے نہ حدیث دیکھے۔ رات دن شعر گوئی کی دھن میں مست رہے جیسا کہ اکثر شعرائے عمر کا ماحول ہے الا ماشاء اللہ۔ وہ واعظین حضرات بھی ذرا غور کریں جو قرآن وحدیث کی جگہ سارا وعظ شعر و شاعری سے بھر دیتے ہیں۔ یوں گاہے گاہے حمد و نعت کے اشعار مذموم نہیں ہیں۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((تَرَبَّتْ يَمِينُكَ)) وَ ((عَقَرَى حَلْقِي))
باب: نبی کریم ﷺ کا یہ فرمانا: ”تیرے ہاتھ کو مٹی لگے یا تجھے زخم پہنچے، تیرے حلق میں بیماری ہو“

تشریح: اصل میں عرب لوگ یہ لفظ منوں عورت کے لیے کہتے ہیں اور یہ کلمات غصے اور پیار دونوں وقت کہے جاتے ہیں اس سے بدو عادینا مقصود نہیں خاص طور پر پیاری کے لیے ان کا استعمال فرماتے تھے۔

۶۱۵۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: إِنْ أَفْلَحَ أَخَا لِأَبِي الْقَعْنَسِ اسْتَأْذَنَ عَلَيَّ بَعْدَ مَا أَنْزَلَ الْحِجَابَ فَقُلْتُ: وَاللَّهِ لَا أَذْنُ لَهُ حَتَّى اسْتَأْذِنَ رَسُولُ اللَّهِ ﷺ فَإِنْ أَخَا أَبِي الْقَعْنَسِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةٌ أَبِي الْقَعْنَسِ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ الرَّجُلُ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَتُهُ قَالَ: ((الَّذِي لَهُ فَإِنَّهُ عَمَلُكَ تَرَبَّتْ يَمِينُكَ)) قَالَ عُرْوَةُ: فَبِذَلِكَ كَانَتْ عَائِشَةُ

(۶۱۵۶) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ابو قعنس کے بھائی اہل (میرے رضائی چچا نے) مجھ سے پردے کا حکم نازل ہونے کے بعد اندر آنے کی اجازت چاہی، میں نے کہا: اللہ کی قسم! جب تک رسول اللہ ﷺ اجازت نہ دیں گے میں اندر آنے کی اجازت نہیں دوں گی۔ کیونکہ ابو قعنس کے بھائی نے مجھے دودھ نہیں پلایا بلکہ ابو قعنس کی بیوی نے دودھ پلایا ہے۔ پھر جب رسول اللہ ﷺ تشریف لائے تو میں نے عرض کیا: یا رسول اللہ! مرد نے تو مجھے دودھ نہیں پلایا تھا، دودھ تو ان کی بیوی نے پلایا تھا۔ آنحضرت ﷺ نے فرمایا: ”انہیں اندر آنے کی اجازت دے دو، کیونکہ وہ تمہارے چچا ہیں، تمہارے ہاتھ میں مٹی لگے۔“ عروہ نے کہا کہ اسی وجہ سے

تَقُولُ: حَرَمُوا مِنَ الرِّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ. [راجع: ۲۶۴۴]

حضرت عائشہ رضی اللہ عنہا کہتی تھیں کہ جتنے رشتے خون کی وجہ سے حرام ہوتے ہیں وہ رضاعت سے بھی حرام ہی سمجھو۔

۶۱۵۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ فَرَأَى صَفِيَّةَ عَلَى بَابِ حَبَائِثِهَا كَثِيْبَةً حَزِيْنَةً لِأَنَّهَا حَاصَتْ فَقَالَ: ((عَقْرَى حَلْقَى! - لَعَةُ قُرَيْشٍ - إِنَّكَ لِحَابِسْتَنِي؟)) ثُمَّ قَالَ: ((أَكُنْتُ أَكْضَبُ يَوْمَ النَّحْرِ؟)) يَغْنِي الطَّوْفُ قَالَتْ: نَعَمْ قَالَ: ((فَأَنْفِرِي إِذْنًا)). [راجع: ۲۹۴]

(۶۱۵۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے حکم بن عتبہ نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے اسود نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے (حج سے) واپسی کا ارادہ کیا تو دیکھا کہ صفیہ رضی اللہ عنہا اپنے خیمے کے دروازہ پر رنجیدہ کھڑی ہیں کیونکہ وہ حائضہ ہو گئی تھیں۔ آنحضرت ﷺ نے ان سے فرمایا: ”عقری حلقی، یہ قریش کا محاورہ ہے۔ اب تم ہمیں روکو؟“ پھر دریافت فرمایا: ”کیا تم نے قربانی کے دن طواف افاضہ کر لیا تھا؟“ انہوں نے کہا: ہاں۔ فرمایا: ”پھر چلو۔“

تشریح: معلوم ہوا کہ ایسی مجبوری میں طواف ودار کی جگہ طواف افاضہ کافی ہو سکتا ہے۔ طواف افاضہ دس ذی الحجہ کو اور طواف ودار مکہ سے واپسی کے دن ہوتا ہے۔

باب: زعموا کہنے کا بیان

بَابُ مَا جَاءَ فِي زَعْمُوا

تشریح: زعموا کا کہنا بعض لوگوں نے مکروہ جانا ہے کیونکہ یہ لفظ اکثر ایسی جگہ بولا جاتا ہے جہاں کہنے والے کو اپنی بات کی سچائی کا یقین نہ ہو۔ عرب میں مثل ہے کہ لفظ زعموا بولنا جھوٹ پر سوار ہونا ہے۔ زعموا کا معنی انہوں نے گمان کیا یہ لفظ جملہ حکم کے لئے بولا جاتا ہے مگر بعض دفعہ اس میں یقین بھی غالب ہوتا ہے اس لئے یہ لفظ استعمال کرنا جائز ہے۔

۶۱۵۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ: أَنَّ أَبَا مَرْثَةَ مَوْلَى لَأُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَقَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: ((مَنْ هَذِهِ؟)) فَقُلْتُ: أَنَا أُمُّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ فَقَالَ: ((مَرْحَبًا بِأُمِّ هَانِئٍ)) فَلَمَّا قَرَعَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ

(۶۱۵۸) ہم سے عبد اللہ بن مسلمہ قلعنی نے بیان کیا، کہا ہم سے امام مالک نے، ان سے عمر بن عبید اللہ کے غلام ابو نصر نے، ان سے ام ہانی بنت ابی طالب کے غلام ابو مرثہ نے خبر دی، کہ انہوں نے ام ہانی بنت ابی طالب رضی اللہ عنہا سے سنا۔ انہوں نے بیان کیا کہ فتح مکہ کے موقع پر میں رسول اللہ ﷺ کی خدمت میں حاضر ہوئی۔ میں نے دیکھا کہ آپ غسل کر رہے ہیں اور آپ کی صاحبزادی فاطمہ رضی اللہ عنہا نے پردہ کر دیا۔ میں نے سلام کیا تو آپ ﷺ نے دریافت کیا: ”کون ہیں؟“ میں نے کہا کہ ام ہانی بنت ابی طالب ہوں آپ ﷺ نے فرمایا: ”ام ہانی! مرحبا ہو۔“ جب آپ غسل کر چکے تو کھڑے ہو کر آٹھ رکعات پڑھیں۔ آپ اس وقت ایک کپڑے میں جسم مبارک کو لپیٹے ہوئے تھے۔ جب نماز سے فارغ ہو گئے تو میں نے عرض کیا: یا

فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ! زَعَمَ ابْنُ أُمِّی أَنَّهُ قَاتِلُ رَجُلًا قَدْ أَجْرَتْهُ فَلَانُ بْنُ هُبَيْرَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِیُّ)). قَالَتْ أُمَّ هَانِیُّ: وَذَاكَ ضُحَى. [راجع: ۲۸۰]

رسول اللہ! میرے بھائی (علی بن ابی طالب) کا خیال ہے کہ وہ ایسے شخص کو قتل کریں گے جسے میں نے امان دے رکھی ہے۔ یعنی فلاں بن ہبیرہ کو۔ رسول اللہ ﷺ نے فرمایا: ”ام ہانی جسے تم نے امان دی اسے ہم نے بھی امان دی۔“ ام ہانی نے بیان کیا کہ یہ نماز چاشت کی تھی۔

تشریح: ترجمہ باب یہاں سے نکلا کہ ام ہانی نے زعم ابن امی کہا تو لفظ زعموا کہنا جائز ہوا۔ فلاں سے مراد حارث بن ہشام یا عبد اللہ بن ابی ربیعہ یا ہبیرہ بن ابی امیہ تھا۔ اس حدیث سے معلوم ہوا کہ اسلامی اسٹیٹ میں اگر مسلمان عورت بھی کسی کافر کو ذمی بنا کر پناہ دے دے تو قانوناً اس کی پناہ کو لاگو کیا جائے گا کیونکہ اس بارے میں عورت بھی ایک مسلمان مرد جتنا ہی حق رکھتی ہے۔ جو لوگ کہتے ہیں کہ اسلام میں عورت کو کوئی حق نہیں دیا گیا اس میں ان لوگوں کی بھی تردید ہے۔

بَابُ مَا جَاءَ فِي قَوْلِ الرَّجُلِ وَیَلَّكَ

باب: لفظ ویلک، یعنی تجھ پر افسوس ہے کہنا درست ہے

۶۱۵۹- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: ((ارْكَبْهَا)) قَالَ: إِنَّهَا بَدَنَةٌ قَالَ: ((ارْكَبْهَا)) قَالَ: إِنَّهَا بَدَنَةٌ قَالَ: ((ارْكَبْهَا وَيَلَّكَ)). [راجع: ۱۶۹۰]

(۶۱۵۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک نے کہ نبی کریم ﷺ نے ایک شخص کو دیکھا کہ قربانی کے لیے ایک اونٹنی ہانکے لیے جا رہا ہے۔ آپ ﷺ نے فرمایا: ”اس پر سوار ہو کر جا۔“ انہوں نے کہا کہ یہ تو قربانی کا جانور ہے۔ آپ ﷺ نے فرمایا: ”سوار ہو جا۔“ اس نے کہا یہ تو قربانی کا جانور ہے آپ ﷺ نے فرمایا: ”سوار ہو جا، افسوس!“

۶۱۶۰- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ: ((ارْكَبْهَا)) قَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا بَدَنَةٌ قَالَ: ((ارْكَبْهَا وَيَلَّكَ)) قَالَ: فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ. [راجع: ۱۶۸۹]

(۶۱۶۰) مجھ سے قتیبہ بن سعید نے بیان کیا، وہ امام مالک سے روایت کرتے ہیں، وہ ابو زناد سے، وہ اعرج سے، وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں کہ رسول اللہ ﷺ نے ایک شخص کو دیکھا کہ قربانی کا اونٹ ہٹکائے جا رہا ہے۔ آپ نے اس سے کہا: ”تو اس پر سوار ہو جا!“ اس نے عرض کیا: یا رسول اللہ! یہ تو قربانی کا اونٹ ہے۔ آپ ﷺ نے دوسری بار یا تیسری بار فرمایا: ”تیرے لیے خرابی ہو، تو سوار ہو جا۔“

تشریح: قربانی کے لئے جانور نذر کر دیا جائے اس پر سرج کے لئے سواری کی جاسکتی ہے وہ شخص ایسے اونٹ کو لے کر پیدل سفر کر رہا تھا اور بار بار کہنے پر بھی سوار نہیں ہو رہا تھا۔ اس پر آپ نے لفظ ((ویلک)) بول کر اس کو اونٹ پر سوار کرایا۔ معلوم ہوا کہ ایسے مواقع پر لفظ ((ویلک)) بول سکتے ہیں یعنی تجھ پر افسوس ہے۔

۶۱۶۱- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ (۶۱۶۱) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا،

عَنْ ثَابِتِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ: كَانَ أَبُو بَرْزَةَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَكَانَ مَعَهُ غُلَامٌ لَهُ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ يَحْدُو فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((وَيْحَكَ يَا أَنْجَشَةُ! رُوَيْدَكَ بِالْقَوَارِيرِ)). [راجع: ٦١٤٩]

ان سے ثابت بنانی نے اور ان سے انس بن مالک رضی اللہ عنہ نے (دوسری سند) اور اس حدیث کو حماد نے ایوب سختیانی سے اور ایوب نے ابو قلابہ سے روایت کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ ایک سفر میں تھے اور آپ کے ساتھ آپ کا ایک حبشی غلام بھی تھا۔ ان کا نام انجہ تھا وہ حدی پڑھ رہا تھا۔ (جس کی وجہ سے سواری تیز چلنے لگی) رسول اللہ ﷺ نے فرمایا: ”افسوس (ویحک) اے انجہ! شیشوں کے ساتھ آہستہ آہستہ چل۔“

تشریح: شیشوں سے آپ نے عورتوں کو مراد لیا کیونکہ وہ بھی شیشے کی طرح نازک اندام ہوتی ہیں۔

٦١٦٢- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: أَتَنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: ((وَيْلَكَ! قَطَعْتَ عُنُقَ أَخِيكَ - ثَلَاثًا - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا وَاللَّهِ حَسِيْبُهُ وَلَا أَرْجِي عَلَى اللَّهِ أَحَدًا إِنْ كَانَ يَعْلَمُ)). [راجع: ٢٦٦٢]

(٢١٦٢) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے خالد نے، ان سے عبدالرحمن بن ابی بکرہ نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ کے سامنے ایک شخص نے دوسرے شخص کی تعریف کی۔ رسول اللہ ﷺ نے فرمایا: ”افسوس (ویلک) تم نے اپنے بھائی کی گردن کاٹ دی۔“ تین مرتبہ (یہ فرمایا): ”اگر تمہیں کسی کی تعریف ہی کرنی پڑ جائے تو یہ کہو کہ فلاں کے متعلق میرا یہ خیال ہے۔ اگر وہ بات اس کے متعلق جانتا ہو اور اللہ اس کا نگران ہے میں تو اللہ کے مقابلے میں کسی کو نیک نہیں کہہ سکتا یعنی یوں نہیں کہہ سکتا کہ وہ اللہ کے علم میں بھی نیک ہے۔“

تشریح: کیونکہ اس کو اللہ کے علم کی خبر نہیں ہے۔

٦١٦٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبرَاهِيمَ، قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ الْأَوْزَاعِيِّ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ وَالضُّحَّاكِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا فَقَالَ ذُو الْخُوَيْرَةِ رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللَّهِ! اغْدِلْ فَقَالَ: ((وَيْلَكَ! مَنْ يَعْدِلُ إِذَا لَمْ يُعْدِلْ)). فَقَالَ عُمَرُ: انْذَنْ لِي فَلَا ضَرْبَ عُنُقِهِ قَالَ: ((لَا إِنْ

(٦١٦٣) ہم سے عبدالرحمن بن ابراہیم نے بیان کیا، کہا ہم سے ولید نے بیان کیا، ان سے امام اوزاعی نے، ان سے زہری نے، ان سے ابوسلمہ اور ضحاک نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ایک دن نبی کریم ﷺ کچھ تقسیم کر رہے تھے۔ بنی تمیم کے ایک شخص ذوالخویرہ نے کہا: یا رسول اللہ! انصاف سے کام لیجیے۔ آنحضرت ﷺ نے فرمایا: ”افسوس! اگر میں ہی انصاف نہیں کروں گا تو پھر کون کرے گا؟“ حضرت عمر رضی اللہ عنہ نے کہا: آپ مجھے اجازت دیں تو میں اس کی گردن مار دوں۔ آپ نے فرمایا: ”نہیں، اس کے کچھ (قبیلہ والے) ایسے لوگ پیدا ہوں

گے کہ تم ان کی نماز کے مقابلہ میں اپنی نماز کو معمولی سمجھو گے اور ان کے روزوں کے مقابلہ میں اپنے روزے کو معمولی سمجھو گے لیکن وہ دین سے اس طرح نکل چکے ہوں گے جس طرح تیر شکار سے نکل جاتا ہے۔ تیر کے پھل میں دیکھا جائے تو اس پر بھی کوئی نشان نہیں ملے گا۔ اس کی لکڑی پر دیکھا جائے تو اس پر بھی کوئی نشان نہیں ملے گا۔ پھر اس کے دندانون میں دیکھا جائے اور اس میں بھی کچھ نہیں ملے گا، پھر اس کے پر میں دیکھا جائے تو اس میں بھی کچھ نہیں ملے گا۔ (یعنی شکار کے جسم کو بار کرنے کا کوئی نشان) تیر لیر اور خون کو پار کر کے نکل چکا ہوگا۔ یہ لوگ اس وقت پیدا ہوں گے جب لوگوں میں پھوٹ پڑ جائے گی۔ (ایک خلیفہ پر متفق نہ ہوں گے) ان کی نشانی ان کا ایک مرد (سردار لشکر) ہوگا۔ جس کا ایک ہاتھ عورت کے پستان کی طرح ہوگا یا (فرمایا) گوشت کے لوتھڑے کی طرح تھل تھل بل رہا ہوگا۔ ابو سعید رضی اللہ عنہ نے بیان کیا کہ میں گواہی دیتا ہوں کہ میں نے رسول اللہ سے یہ حدیث سنی اور میں گواہی دیتا ہوں کہ میں حضرت علی رضی اللہ عنہ کے ساتھ تھا۔ جب انہوں نے ان خارجیوں سے (نہروان میں) جنگ کی تھی۔ مقتولین میں تلاش کی گئی تو ایک شخص انہی صفات کا لایا گیا جو نبی اکرم صلی اللہ علیہ وسلم نے بیان کی تھیں۔

لَهُ أَصْحَابٌ يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ يَمُرُّونَ مِنَ الَّذِينَ كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَةِ يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى نَضِيبِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى قُدْزِهِ فَلَا يُوْجَدُ فِيهِ شَيْءٌ قَدْ سَبَقَ الْقُرْتُ وَالْذَّمَّ يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ ثُدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبُضْعَةِ تَدْرُدُ قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ ﷺ وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ حِينَ قَاتَلَهُمْ فَالْتَمَسَ فِي الْقَتْلَى قَاتِيَّ بِهِ عَلَى النَّعْبِ الَّذِي نَعَتَ النَّبِيُّ ﷺ. [راجع: ۳۳۴۴]

تشریح: اس حدیث سے معلوم ہوا کہ عبادت اور تقویٰ اور زہد کچھ کام نہیں آتا جب تک اللہ اور اس کے رسول اور اہل بیت سے محبت نہ رکھے۔ محبت رسول آپ کی سنت پر عمل کرنے سے حاصل ہوتی ہے۔ لوگ اہل دنیا کچھ بھی کہیں مگر حدیث مبارکہ نہ چھوٹے ہر وقت حدیث سے تعلق رہے۔ سفر ہو یا حضر، صبح ہو یا شام حدیث کا مطالعہ حدیث پر عمل کرنے کا شوق غالب رہے، حدیث کی کتاب سے محبت رہے حدیث پر چلنے والوں سے الفت رہے حدیث کو شائع کرنے والوں سے محبت کا شیوہ رہے زندگی حدیث پر، موت حدیث پر، ہر وقت بغل میں حدیث یہی تمغہ رہے۔ یا اللہ! ہمارے پاس کوئی نیک عمل نہیں ہے جو تیری درگاہ میں پیش کرنے کے قابل ہو۔ یہی قرآن پاک ثنائی کی خدمت اور صحیح بخاری کا ترجمہ ہمارے پاس ہے اور تیرے فضل سے بخاری کے ساتھ صحیح مسلم کی خدمت بھی ہے جو تیرے پاس لے کر آئیں گے۔ تو ہی یا اللہ رحیم و کریم اور قبول کرنے والا ہے۔ (راز)

(۶۱۶۳) ہم سے محمد بن مقاتل ابو حسن نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو اوزاعی نے خبر دی، کہا کہ مجھے ابن شہاب نے خبر دی اور بیان کیا ان سے حمید بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ ایک صحابی رسول کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! میں تو تباہ ہو گیا۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”افسوس (کیا بات

۶۱۶۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتُ فَقَالَ:

((وَيَحْكُ؟)) قَالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ قَالَ: ((أَعْتَقَ رَقَبَةً)) قَالَ: مَا أَجِدُهَا قَالَ: ((فَصُمُّ شَهْرَيْنِ مُتَتَابِعَيْنِ)) قَالَ: لَا أَسْتَطِيعُ قَالَ: ((فَأَطْعِمُ سِتِّينَ مَسْكِينًا)) قَالَ: لَا أَجِدُ فَأَتِي بِعَرَقٍ فَقَالَ: ((خُذْهُ فَتَصَدَّقْ بِهِ)) فَقَالَ: يَا رَسُولَ اللَّهِ! أَعَلَى غَيْرِ أَهْلِي؟ فَوَاللَّهِ نَفْسِي بِيَدِهِ مَا بَيْنَ طَنْبِي الْمَدِينَةِ أَخُوخُ مِنِّي فَضَحَكَ النَّبِيُّ ﷺ حَتَّى بَدَثَ أَتْيَابُهُ قَالَ: ((خُذْهُ)). تَابَعَهُ يُونُسُ عَنِ الزُّهْرِيِّ وَقَالَ: عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ الزُّهْرِيِّ ((وَيْلَكَ)). [راجع: ۱۹۳۶]

ہوئی؟) انہوں نے کہا: میں نے رمضان میں اپنی بیوی سے صحبت کر لی۔ آپ ﷺ نے فرمایا: ”پھر ایک غلام آزاد کر۔“ انہوں نے عرض کیا: میرے پاس غلام ہے ہی نہیں۔ آپ ﷺ نے فرمایا: ”پھر دو مہینے متواتر روزے رکھ۔“ اس نے کہا کہ اس کی مجھ میں طاقت نہیں۔ آپ ﷺ نے فرمایا: ”پھر ساٹھ مسکینوں کو کھانا کھلا۔“ کہا کہ اتنا بھی میں اپنے پاس نہیں پاتا۔ اس کے بعد کھجور کا ایک ٹوکرا آیا تو آپ ﷺ نے فرمایا: ”اسے لے اور صدقہ کر دے۔“ انہوں نے عرض کیا: یا رسول اللہ! کیا اپنے گھر والوں کے سوا کسی اور کو؟ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! سارے مدینہ کے دونوں طنابوں یعنی دونوں کناروں میں مجھ سے زیادہ کوئی محتاج نہیں۔ آپ ﷺ اس پر اتنا تناس دے کہ آپ کے آگے کے دندان مبارک دکھائی دینے لگے۔ فرمایا: ”جاؤ تم ہی لے لو۔“ اوزاعی کے ساتھ اس حدیث کو یونس نے بھی زہری سے روایت کیا اور عبد الرحمن بن خالد نے زہری سے اس حدیث میں بجائے لفظ ويحك کے لفظ ويلك روایت کیا ہے (معنی دونوں کے ایک ہی ہیں)۔

۶۱۶۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي عَنِ الْهَجْرَةِ فَقَالَ: ((وَيَحْكُ إِنَّ شَأْنَ الْهَجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟)) قَالَ: نَعَمْ قَالَ: ((فَهَلْ تُؤَدِّي صَدَقَتَهَا؟)) قَالَ: نَعَمْ قَالَ: ((فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ فَإِنَّ اللَّهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا)). [راجع: ۱۴۵۲]

۶۱۶۵) ہم سے سلیمان بن عبد الرحمن نے بیان کیا، کہا ہم سے ولید نے بیان کیا، کہا ہم سے ابو عمرو و اوزاعی نے بیان کیا، کہا کہ مجھ سے ابن شہاب زہری نے بیان کیا، ان سے عطاء بن یزید لیشی نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ ایک دیہاتی نے کہا: یا رسول اللہ! ہجرت کے بارے میں مجھے کچھ بتائیے (اس کی نیت ہجرت کی تھی) آنحضرت ﷺ نے فرمایا: ”تجھ پر افسوس! ہجرت کو تو نے کیا سمجھا ہے یہ بہت مشکل ہے تمہارے پاس کچھ اونٹ ہیں۔“ انہوں نے عرض کیا: جی ہاں۔ آپ ﷺ نے دریافت فرمایا: ”کیا تم ان کی زکوٰۃ ادا کرتے ہو؟“ انہوں نے عرض کیا: جی ہاں، فرمایا: ”پھر سات سمندر پار عمل کرتے رہو اللہ تمہارے کسی عمل کے ثواب کو ضائع نہ کرے گا۔“

۶۱۶۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا

۶۱۶۶) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے واقد بن محمد بن زید

شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدَ بْنِ زَيْدٍ، قَالَ: سَمِعْتُ أَبِي عَنْ ابْنِ عَمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((وَيْلُكُمْ أَوْ وَيْحُكُمْ - قَالَ شُعْبَةُ: شَكُّهُ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)) وَقَالَ النَّضَرُ عَنْ شُعْبَةَ: ((وَيْحُكُمْ)) وَقَالَ عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ: ((وَيْلُكُمْ أَوْ وَيْحُكُمْ)). [راجع: ۱۷۴۲]

نے بیان کیا، انہوں نے ان کے والد سے سنا اور انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”افسوس (وَيْلُكُمْ) یا وَيْحُكُمْ (شعْبَةُ) نے بیان کیا کہ شک ان کے شیخ (واقِد بن محمد کو) تھا، میرے بعد تم کافر نہ ہو جانا کہ ایک دوسرے کی گردن مارنے لگو۔“ اور نضر نے شعبہ سے بیان کیا ”وَيْحُكُمْ“ اور عمر بن محمد نے اپنے والد سے ”وَيْلُكُمْ یا وَيْحُكُمْ“ کے لفظ نقل کئے ہیں۔

تشریح: مطلب ایک ہی ہے۔ باہمی کُفر و غارت اسلامی شیوہ نہیں بلکہ یہ شیوہ کفار کا ہے اللہ ہم کو اس پر غور کرنے کی توفیق دے۔ (رہیں)

۶۱۶۷- حَدَّثَنَا عُمَرُ بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ قَائِمَةٌ؟ قَالَ: ((وَيْلُكَ! وَمَا أَغْدُثُ لَهَا؟)) قَالَ: مَا أَغْدُثُ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ: ((إِنَّكَ مَعَ مَنْ أُحِبُّ)) فَقُلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: ((نَعَمْ)) فَقَرَحْنَا يَوْمَئِذٍ قَرَحًا شَدِيدًا فَمَرَّ غَلَامٌ لِلْمَغِيرَةِ وَكَانَ مِنْ أَقْرَانِي فَقَالَ: ((إِنَّ أُخْرَ هَذَا فَلَنْ يَدْرِكَهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ)) وَاخْتَصَرَهُ شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ. [راجع: ۳۶۸۸] [مسلم: ۷۴۱۲، ۶۷۱۷]

(۶۱۶۷) ہم سے عمرو بن عاصم نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس نے کہ ایک بدوی نبی کریم ﷺ کی خدمت میں حاضر ہوا اور پوچھا: یا رسول اللہ! قیامت کب آئے گی؟ آنحضرت ﷺ نے فرمایا: ”افسوس (وَيْلُكَ) تم نے اس قیامت کے لیے کیا تیاری کر لی ہے؟“ انہوں نے عرض کیا میں نے اس کے لیے تو کوئی تیاری نہیں کی ہے البتہ میں اللہ اور اس کے رسول سے محبت رکھتا ہوں۔ آپ ﷺ نے فرمایا: ”پھر تم قیامت کے دن ان کے ساتھ ہو گے جس سے تم محبت رکھتے ہو۔“ ہم نے عرض کیا اور ہمارے ساتھ بھی یہی معاملہ ہوگا؟ فرمایا: ”ہاں۔“ ہم اس دن بہت زیادہ خوش ہوئے۔ پھر مغیرہ کے ایک غلام وہاں سے گزرے وہ میرے ہم عمر تھے۔ آنحضرت ﷺ نے فرمایا: ”اگر یہ بچہ زندہ رہا تو اسے بڑھاپا آنے سے پہلے قیامت قائم ہو جائے گی۔“ شعبہ نے قتادہ سے، انہوں نے انس رضی اللہ عنہ سے سنا، انہوں نے نبی ﷺ سے اختصار کے ساتھ بیان کیا۔

تشریح: یعنی تم سب لوگ دنیا سے گزر جاؤ گے۔ موت بھی ایک قیامت ہی ہے جیسے دوسری حدیث میں ہے: ”مَنْ مَاتَ فَقَدْ قَامَتْ قِيَامَتُهُ“ باقی رہا قیامت کبریٰ یعنی آسمان زمین کا پھٹنا۔ اس کے وقت کو بجز اللہ کے کوئی نہیں جانتا یہاں تک کہ رسول کریم ﷺ بھی نہیں جانتے تھے ان جملہ مذکورہ روایات میں لفظ و یلک یا و یحک کا استعمال ہوا ہے۔ اسی لئے ان کو یہاں نقل کیا گیا ہے باب سے یہی وجہ مطابقت ہے۔ اس حدیث کو شعبہ نے اختصار کے ساتھ بیان کیا ہے قتادہ سے کہ میں نے انس رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے۔

بَابُ عَلَامَةِ الْحُبِّ فِي اللَّهِ

باب: اللہ عز و جل کی محبت کس کو کہتے ہیں

لِقَوْلِهِ تَعَالَى: ﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ﴾ اور اللہ تعالیٰ نے سورہ آل عمران میں فرمایا: ”اگر تم اللہ سے محبت رکھتے ہو تو

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴿۱﴾ [آل عمران: ۳۱] میری اتباع کرو، اللہ تم سے محبت کرے گا۔“

تشریح: بغیر اطاعت رسول ﷺ محبت الہی کا دعویٰ بالکل غلط ہے۔

۶۱۶۸۔ حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((الْمَرْءُ مَعَ مَنْ أَحَبَّ)). [طرفہ فی: ۶۱۶۹] [مسلم: ۶۷۱۸، ۶۷۱۹]

(۶۱۶۸) ہم سے بشر بن خالد نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے سلیمان نے، ان سے ابو وائل نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”انسان اس کے ساتھ ہے جس سے وہ محبت رکھتا ہے۔“

۶۱۶۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((الْمَرْءُ مَعَ مَنْ أَحَبَّ)). تَابَعَهُ جَرِيرٌ بْنُ حَازِمٍ وَسُلَيْمَانُ بْنُ قَرْمٍ وَأَبُو عَوَانَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ. [راجع: ۶۱۶۸]

(۶۱۶۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ ایک شخص رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! آپ کا اس شخص کے بارے میں کیا ارشاد ہے جو ایک جماعت سے محبت رکھتا ہے لیکن ان سے میل نہیں ہو سکا ہے؟ رسول اللہ ﷺ نے فرمایا: ”انسان اس کے ساتھ ہے جس سے وہ محبت رکھتا ہے۔“ اس روایت کی متابعت جریر بن حازم، سلیمان بن قرم اور ابو عوانہ نے اعمش سے کی، ان سے ابو وائل نے، ان سے عبداللہ بن مسعود رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے۔

تشریح: محبت بھی ایک عظیم، بڑا وسیلہ نجات ہے۔ مگر محبت کے ساتھ اطاعت نبوی اور عمل بھی مطابق سنت ہونا ضروری ہے۔

مسک سنت پہاے سالک چلا جا بے دھڑک جنت الفردوس کو سیدھی گئی ہے یہ بڑک

۶۱۷۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سَفْيَانُ، عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى قِيلَ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ: ((الْمَرْءُ مَعَ مَنْ أَحَبَّ)). تَابَعَهُ أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ. [مسلم: ۶۷۲۰]

(۶۱۷۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے اور ان سے حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سے عرض کیا گیا: ایک شخص ایک جماعت سے محبت رکھتا ہے لیکن اس سے مل نہیں سکا ہے؟ آنحضرت ﷺ نے فرمایا: ”انسان اس کے ساتھ ہے جس سے وہ محبت رکھتا ہے۔“ سفیان کے ساتھ اس روایت کی تابعت ابو معاویہ اور محمد بن عبید نے کی ہے۔

۶۱۷۱۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَالِمِ بْنِ خَبْرٍ، أَنَّهُمْ سَلِمَ بَنُ أَبِي الْجَعْدِ نَ

(۶۱۷۱) ہم سے عبدان نے بیان کیا، کہا مجھے میرے والد عثمان مروزی نے خبر دی، انہیں شعبہ نے، انہیں عمرو بن مرہ نے، انہیں سالم بن ابی الجعد نے

أَبِي الْجَعْدِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ فَقَالَ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((مَا أَعَدَدْتُ لَهَا؟)) قَالَ: مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ: ((أَنْتَ مَعَ مَنْ أَحْبَبْتَ)). [راجع: ۳۶۸۸]

اور انہیں انس بن مالک رضی اللہ عنہ نے کہ ایک شخص نے نبی کریم ﷺ سے پوچھا: یا رسول اللہ! قیامت کب قائم ہوگی؟ آپ ﷺ نے دریافت فرمایا: ”تم نے اس کے لیے کیا تیاری کی ہے؟“ انہوں نے عرض کیا کہ میں نے اس کے لیے بہت ساری نمازیں، روزے اور صدقے نہیں تیار کر رکھے ہیں، البتہ میں اللہ اور اس کے رسول سے محبت رکھتا ہوں۔ آپ ﷺ نے فرمایا: ”تم اس کے ساتھ ہو جس سے تم محبت رکھتے ہو۔“

[مسلم: ۶۶۷۱، ۶۷۱۶]

تشریح: یہی حال مجھ ناچیز کا بھی ہے اللہ مجھ کو بھی اس حدیث کا مصداق بنائے۔ (آمین)۔ امام ابی نعیم نے اس حدیث کے سب طریقوں کو کتاب الحسین میں جمع کیا ہے۔ میں صحابہ رضی اللہ عنہم کے قریب اس کے راوی ہیں۔ اس حدیث میں بڑی خوشخبری ہے۔ ان لوگوں کے لئے جو اللہ اور اس کے رسول اور اہل بیت اور جملہ صحابہ کرام رضی اللہ عنہم اور اولیائے اللہ سے محبت رکھتے ہیں۔ یا اللہ! ہم اپنے دلوں میں تیری اور تیرے حبیب اور صحابہ کرام رضی اللہ عنہم کے بعد جس قدر امام بخاری رحمہ اللہ کی محبت دلوں میں رکھتے ہیں وہ تجھ کو خوب معلوم ہے پس قیامت کے دن ہم کو امام بخاری رحمہ اللہ کے ساتھ بارگاہ رسالت میں شرف حضور عطا فرماتا، آمین یا رب العالمین۔ نیز میرے اہل بیت اور جملہ شائقین عظام، معاونین کرام کو بھی یہ شرف بخش دینا۔ آمین

بَابُ قَوْلِ الرَّجُلِ لِلرَّجُلِ: اخْسَأْ

۶۱۷۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا سَلْمُ بْنُ زَرْبٍ، قَالَ: سَمِعْتُ أَبَا رَجَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ﷺ لِابْنِ صَالِدٍ: ((قَدْ خَبَأْتُ لَكَ خَبِيئَةً فَمَا هُوَ؟)) قَالَ: الدُّخُّ قَالَ: ((اخْسَأْ)).

باب: کسی کا کسی کو یوں کہنا: چل دور ہو

(۶۱۷۲) ہم سے ابو ولید نے بیان کیا، کہا ہم سے سلم بن زری نے بیان کیا، کہا میں نے ابولرجاء سے سنا اور انہوں نے حضرت ابن عباس رضی اللہ عنہما سے سنا کہ نبی کریم ﷺ نے ابن صیاد سے فرمایا: ”میں نے اس وقت اپنے دل میں ایک بات چھپا رکھی ہے، وہ کیا ہے؟“ وہ بولا: الدخ۔ آپ ﷺ نے فرمایا: ”چل دور ہو جا۔“

۶۱۷۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي رَهْطٍ مِنْ أَضْحَابِهِ قَبْلَ ابْنِ صِيَادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الْعِلْمَانِ فِي أَطْعَمَ بَنِي مَعَالَةَ وَقَدْ قَارَبَ ابْنُ صِيَادٍ يَوْمَئِذٍ الْحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ:

(۶۱۷۳) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے کہا کہ مجھے سالم بن عبد اللہ نے خبر دی، انہیں عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی کہ عمر بن خطاب رضی اللہ عنہ رسول اللہ ﷺ کے ساتھ ابن صیاد کی طرف گئے۔ بہت سے دوسرے صحابہ رضی اللہ عنہم بھی ساتھ تھے۔ آپ ﷺ نے دیکھا کہ وہ چند بچوں کے ساتھ بنی معالہ کے قلعہ کے پاس کھیل رہا ہے۔ ان دنوں ابن صیاد بلوغ کے قریب تھا۔ رسول اللہ ﷺ کی آمد کا اسے احساس نہیں ہوا۔ یہاں تک کہ آپ ﷺ نے اس کی پیٹھ پر اپنا ہاتھ مارا۔ پھر فرمایا: ”کیا تو گواہی دیتا ہے کہ میں اللہ کا رسول ہوں؟“ اس نے

آنحضرت ﷺ کی طرف دیکھ کر کہا، میں گواہی دیتا ہوں کہ آپ امیوں کے یعنی (عربیوں کے) رسول ہیں۔ پھر ابن صیاد نے کہا کیا آپ لوگ گواہی دیتے ہیں کہ میں اللہ کا رسول ہوں؟ نبی اکرم ﷺ نے اس پر اسے دفع کر دیا اور فرمایا: ”میں اللہ اور اس کے رسولوں پر ایمان لایا۔“ پھر ابن صیاد سے آپ نے پوچھا: ”تم کیا دیکھتے ہو؟“ اس نے کہا کہ میرے پاس سچا اور جھوٹا دونوں آتے ہیں۔ رسول اللہ ﷺ نے فرمایا: ”تمہارے لیے معاملہ کو مشتبہ کر دیا گیا ہے۔“ آپ نے فرمایا: ”میں نے تمہارے لیے ایک بات اپنے دل میں چھپا رکھی ہے؟“ اس نے کہا: وہ ”الدرخ“ ہے۔ آپ نے فرمایا: ”دور ہو، اپنی حیثیت سے آگے نہ بڑھ۔“ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! کیا آپ مجھے اجازت دیں گے کہ اسے قتل کر دوں؟ رسول اللہ ﷺ نے فرمایا: ”اگر یہ وہی (دجال) ہے تو اس پر غالب نہیں ہوا جاسکتا اور اگر یہ دجال نہیں ہے تو اسے قتل کرنے میں کوئی خیر نہیں۔“

(۶۱۷۴) سالم نے بیان کیا کہ میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ اس کے بعد رسول اللہ ﷺ ابی بن کعب انصاری رضی اللہ عنہ کو ساتھ لے کر اس کھجور کے باغ کی طرف روانہ ہوئے جہاں ابن صیاد رہتا تھا۔ جب آپ ﷺ باغ میں پہنچے تو آپ نے کھجور کی ٹہنیوں میں چھپنا شروع کیا۔ رسول اللہ ﷺ چاہتے تھے کہ اس سے پہلے کہ وہ دیکھے چھپ کر کسی بہانے ابن صیاد کی کوئی بات سنیں۔ ابن صیاد ایک مخلی چادر کے بستر پر لیٹا ہوا تھا اور کچھ گنگنا رہا تھا۔ ابن صیاد کی ماں نے آنحضرت ﷺ کو کھجور کے تنوں سے چھپ کر آتے ہوئے دیکھ لیا اور اسے بتا دیا کہ اے صاف! (یہ اس کا نام تھا) محمد آ رہے ہیں۔ چنانچہ وہ متنبہ ہو گیا۔ رسول اللہ ﷺ نے فرمایا: ”اگر اس کی ماں اسے متنبہ نہ کرتی تو باغ صاف ہو جاتی۔“

((أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟)) فَنَظَرَ إِلَيْهِ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ ثُمَّ قَالَ ابْنُ صَيَّادٍ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَضَهُ النَّبِيُّ ﷺ ثُمَّ قَالَ: ((أَمَنْتُ بِاللَّهِ وَرُسُلِهِ)) ثُمَّ قَالَ لِابْنِ صَيَّادٍ: ((مَاذَا تَرَى؟)) قَالَ: يَأْتِنِي صَادِقٌ وَكَاذِبٌ قَالَ رَسُولُ اللَّهِ ﷺ: ((حَلَطْتُ عَلَيْكَ الْأُمْرَ)) قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنِّي خَبَأْتُ لَكَ خَبِيئًا؟)) قَالَ: هُوَ الدُّخُّ قَالَ: ((أَخْشَا قَلْبُنَا تَعْدُو قَدْرَكَ)) قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! إِنَّا أَتَدُّنِي فِيهِ أَضْرِبُ عُنُقَهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنْ يَكُنْ هُوَ لَا تُسَلِّطْ عَلَيْهِ وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ)). [راجع: ۱۳۵۴]

۶۱۷۴۔ قَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِي بْنُ كَعْبٍ الْأَنْصَارِيُّ يَوْمَئِذٍ النَّخْلَ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ ﷺ طَفِقَ رَسُولُ اللَّهِ ﷺ يَتَفَقَّى بِجَذْوَعِ النَّخْلِ وَهُوَ يَخْتَلُ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ أَوْ زَمْرَمَةٌ. فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ ﷺ وَهُوَ يَتَفَقَّى بِجَذْوَعِ النَّخْلِ فَقَالَتْ لِابْنِ صَيَّادٍ: أَيُّ صَافٍ! وَهُوَ اسْمُهُ. هَذَا مُحَمَّدٌ فَتَنَاهَى ابْنَ صَيَّادٍ قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ تَرَكَتُهُ بَيْنَ)).

[راجع: ۱۳۵۵]

۶۱۷۵۔ قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: ((إِنِّي أَنْذِرُكُمْوه وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ قَوْمَهُ لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ وَلِكِنِّي سَاقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ)). [راجع: ۳۰۵۷]

(۶۱۷۵) سالم نے بیان کیا، کہا عبد اللہ نے بیان کیا کہ رسول اللہ ﷺ لوگوں کے مجمع میں کھڑے ہوئے اور اللہ کی اس کی شان کے مطابق تعریف کرنے کے بعد آپ نے دجال کا ذکر کیا اور فرمایا: ”میں تمہیں اس سے ڈراتا ہوں کوئی نبی ایسا نہیں گزرا جس نے اپنی قوم کو اس سے نہ ڈرایا ہو نوح علیہ السلام نے اپنی قوم کو اس سے ڈرایا لیکن میں اس کی تمہیں ایک ایسی نشانی بتاؤں گا جو کسی نبی نے اپنی قوم کو نہیں بتائی تم جانتے ہو کہ وہ کانا ہوگا اور اللہ کانا نہیں ہے۔“

تشریح: اس روایت میں آپ سے لفظ ((أَعْوَرَ)) دور ہوکا استعمال مذکور ہے۔ اسی لئے اس حدیث کو یہاں لایا گیا ہے۔

باب: کسی شخص کا مرحبا کہنا

اور حضرت عائشہ رضی اللہ عنہا نے کہا کہ نبی کریم ﷺ نے حضرت فاطمہ رضی اللہ عنہا سے فرمایا تھا: ”مرحبا میری بیٹی۔“ اور ام ہانی رضی اللہ عنہا نے کہا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوئی تو آپ نے فرمایا: ”مرحبا، ام ہانی۔“

بَابُ قَوْلِ الرَّجُلِ: مَرْحَبًا

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ لِفَاطِمَةَ: ((مَرْحَبًا يَا بِنْتِي)) [راجع: ۳۶۲۳] وَقَالَتْ أُمُّ هَانِيَةَ جَنَّتْ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((مَرْحَبًا يَا أُمَّ هَانِيَةَ)). [راجع: ۳۰۵۷]

۶۱۷۶۔ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ عَنْ أَبِي جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ وَقَدْ عَبْدُ الْقَيْسِ عَلَى النَّبِيِّ ﷺ قَالَ: ((مَرْحَبًا بِالْوَفْدِ الَّذِينَ جَاءُوا غَيْرَ خَزَايَا وَلَا نَدَامَى)) فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا حَيٌّ مِنْ رِبْعَةٍ وَبَيْنَنَا وَبَيْنَكَ مَضَرٌ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ فَمَرْنَا بِأَمْرِ فَضْلٍ نَدْخُلُ بِهِ الْجَنَّةَ وَنَدْعُو بِهِ مَنْ وَرَأَيْنَا فَقَالَ: ((أَرْبَعٌ وَأَرْبَعٌ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَصُومُوا رَمَضَانَ وَأَعْطُوا حُمْسَ مَا غَنِمْتُمْ وَلَا تَشْرَبُوا فِي الدُّبَاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمَرْقَتِ)). [راجع: ۵۳]

(۶۱۷۶) ہم سے عمران بن میسرہ نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، ان سے ابو التیاح یزید بن حمید نے بیان کیا، ان سے ابو جمرہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب قبیلہ عبد القیس کا وفد نبی کریم ﷺ کی خدمت میں حاضر ہوا تو آنحضرت ﷺ نے فرمایا: ”مرحبا ان لوگوں کو جو آئے ہیں تو وہ ذلیل ہوئے نہ شرمندہ۔“ (خوشی سے مسلمان ہو گئے ورنہ مارے جاتے شرمندہ ہوتے) انہوں نے عرض کیا: یا رسول اللہ! ہم قبیلہ ربيع کی شاخ سے تعلق رکھتے ہیں اور چونکہ ہمارے آپ کے درمیان قبیلہ مضر کے کافر لوگ حامل ہیں، اس لیے ہم آپ کی خدمت میں صرف حرمت والے مہینوں ہی میں حاضر ہو سکتے ہیں (جن میں لوٹ کھسوٹ نہیں ہوتی) آپ کچھ ایسی چچی تلی بات بتا دیں جس پر عمل کرنے سے ہم جنت میں داخل ہو جائیں اور جو لوگ نہیں آ سکتے ہیں انہیں بھی اس کی دعوت پہنچائیں۔ آپ ﷺ نے فرمایا: ”چار، چار چیزیں ہیں۔ نماز قائم کرو، زکوٰۃ دو، رمضان کے روزے رکھو، زکوٰۃ اور غنیمت کا پانچواں

حصہ (بیت المال کو) ادا کرو اور دباؤ، جنتم، تقیر اور عزت میں نہ پیو۔“

تشریح: ہر دو احادیث میں لفظ ((مرحبا)) بزبان رسالت مآب ﷺ مذکور ہے، دباؤ کی کوئی توئی، جنتم سبز لاکھی مرتجان، تقیر لکڑی کے کریدے ہوئے برتن، عزت رال لگے ہوئے برتنوں کو کہا گیا ہے۔ یہ برتن عموماً شراب رکھنے کے لئے استعمال تھے جن میں نشا اور بڑھ جاتا تھا، اس لئے شراب کی حرمت کے ساتھ ان کو ان برتنوں سے بھی روک دیا گیا۔ ایسے حالات آج بھی ہوں تو یہ برتن کام میں لانا منع ہیں ورنہ نہیں۔

بَابُ مَا يُدْعَى النَّاسُ بِأَبَائِهِمْ باب: لوگوں کو انکے باپ کا نام لے کر قیامت کے

دن بلایا جانا

۶۱۷۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الْغَادِرَ يُرْفَعُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ)). [راجع: ۳۱۸۸] [مسلم: ۴۵۲۹؛ ابوداؤد: ۲۷۵۶]

۶۱۷۷۔ ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ عمری نے، ان سے نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”عہد توڑنے والے کے لیے قیامت میں ایک جھنڈا اٹھایا جائے گا اور پکار دیا جائے گا کہ یہ فلاں بن فلاں کی دغا بازی کا نشان ہے۔“

۶۱۷۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ ابْنِ فُلَانٍ)). [راجع: ۳۱۸۸]

۶۱۷۸۔ ہم سے عبد اللہ بن مسلمہ شعبی نے بیان کیا، ان سے امام مالک نے، ان سے عبد اللہ بن دینار نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”عہد توڑنے والے کے لیے قیامت میں ایک جھنڈا اٹھایا جائے گا اور پکارا جائے گا کہ یہ فلاں بن فلاں کی دغا بازی کا نشان ہے۔“

تشریح: یہ بہت ہی ذلت و رسوائی کا موجب ہوگا کہ اس طرح اس کی دغا بازی کو میدان محشر میں مشتہر کیا جائے گا اور جملہ نیک لوگ اس پر تھو تھو کریں گے۔

بَابُ لَا يَقُلْ خَبَثُ نَفْسِي باب: آدمی کو یہ نہ کہنا چاہیے کہ میرا نفس پلید ہو گیا

تشریح: کیونکہ پلید بر لفظ ہے جو کافروں سے خاص ہے مسلمان پلید نہیں ہو سکتا۔

۶۱۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَقُولَنَّ أَحَدُكُمْ خَبَثُ نَفْسِي وَلَكِنْ لِيَقُلْ لِقَسَتْ نَفْسِي)). [مسلم: ۵۸۷۸]

۶۱۷۹۔ ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”تم میں کوئی شخص یہ نہ کہے کہ میرا نفس پلید ہو گیا ہے بلکہ یہ کہے کہ میرا دل خراب یا پریشان ہو گیا۔“

۶۱۸۰۔ حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ

۶۱۸۰۔ ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، وہ یونس سے روایت کرتے ہیں، وہ زہری سے، وہ ابوامامہ بن سہل

عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَقُولَنَّ أَحَدُكُمْ: خَبِثْتُ نَفْسِي وَلَكِنْ لِيَقُلَّ: لَفِئْتُ نَفْسِي)). (مسلم: ۵۸۸۰؛ ابوداؤد: ۴۹۷۸)

سے، وہ اپنے باپ سے، وہ نبی کریم ﷺ سے، آپ نے فرمایا: ”تم میں سے کوئی ہرگز یوں نہ کہے کہ میرا نفس پلید ہو گیا لیکن یوں کہہ سکتا ہے کہ میرا دل خراب یا پریشان ہو گیا۔“

بَابُ: لَا تَسْبُوا الدَّهْرَ باب: زمانے کو برا کہنا منع ہے

تشریح: کیونکہ زمانہ خود کچھ نہیں کر سکتا۔ جو کچھ کرتا ہے وہ اللہ پاک ہی کرتا ہے تو زمانہ کو برا کہنا گویا اللہ پاک ہی کو برا کہنا ہے۔ اکثر لوگوں کی عادت ہوتی ہے کہ جھٹ کہہ بیٹھتے ہیں کہ زمانہ برا ہے ایسا کہنے سے پرہیز کرنا چاہیے۔

۶۱۸۱- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ اللَّهُ عَزَّ وَجَلَّ: يَسُبُّ ابْنُ آدَمَ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي اللَّيْلُ وَالنَّهَارُ)). (راجع: ۴۸۲۶ [مسلم: ۵۷۹۲])

ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں ابوسلمہ نے خبر دی، انہوں نے کہا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ انسان زمانے کو گالی دیتا ہے، حالانکہ میں ہی زمانہ ہوں، میرے ہی ہاتھ میں رات اور دن ہیں۔“

تشریح: حدیث میں لفظ ((ید)) وارد ہوا ہے جس کے ظاہری معنی پر ایمان و یقین لانا واجب ہے۔ تفصیل اللہ کے حوالہ ہے۔ تاویل کرنا طریقہ سلف کے خلاف ہے۔ ہو سکتا ہے کہ جو تاویل ہم کریں وہ اللہ کی مراد کے خلاف ہو پس ترجیح نصوص کو ہے نہ تاویل کو۔ (تاریخ اہل حدیث، ص: ۲۸۴)

۶۱۸۲- حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَسْمُوا الْعَيْنَ الْكُورَ وَلَا تَقُولُوا: خِيَّةُ الدَّهْرِ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ)). (طرفة فی: ۶۱۸۳)

ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے زہری نے، ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”انگور عنب کو کرم نہ کہو اور یہ نہ کہو کہ ہائے زمانہ کی نامرادی کیونکہ زمانہ تو اللہ ہی کے اختیار میں ہے۔“

تشریح: عرب لوگ اسے کرم اس لئے کہتے کہ ان کے خیال میں شراب نوشی سے سخاوت اور بزرگی پیدا ہوتی تھی اسی لئے یہ لفظ اس طور پر استعمال کرنا منع قرار پایا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ باب: نبی کریم ﷺ کا یوں فرمانا:

((إِنَّمَا الْكُورُ قَلْبُ الْمُؤْمِنِ)). وَقَدْ قَالَ: ((إِنَّمَا الْمُفْلِسُ الَّذِي يُفْلِسُ يَوْمَ الْقِيَامَةِ)) كَقَوْلِهِ: ((إِنَّمَا الضَّرْعَةُ الَّتِي يَمْلِكُ نَفْسَهُ عِنْدَ الْقَضَبِ)). (راجع: ۶۱۱۴ [مسلم: ۵۷۹۲])

”کرم تو مومن کا دل ہے۔“ جیسے دوسری حدیث میں ہے کہ ”مفلس تو وہ ہے جو قیامت کے دن مفلس ہوگا۔“ اور جیسے آپ ﷺ نے فرمایا: ”حقیقی پہلوان تو وہ ہے جو غصہ کے وقت اپنے اوپر قابو رکھے۔“ یا اسی طرح فرمایا: ”اللہ کے سوا اور کوئی بادشاہ نہیں ہے۔“ یعنی اور سب کی حکومتیں فنا ہو جانے

مَلِكٌ إِلَّا اللَّهَ) فَوَصَّهٖ بِاٰنْتِهَاءِ الْمُلْكِ ثُمَّ ذَكَرَ الْمُلُوْكَ اَيْضًا فَقَالَ: ((اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا)). [النمل: ۳۴]

والی ہیں آخر میں اسی کی حکومت باقی رہ جائے گی باوجود اس کے پھر اللہ پاک نے اپنے کلام میں یوں فرمایا: ”بادشاہ لوگ جب کسی بستی میں داخل ہوتے ہیں تو اسے لوٹ کھسوٹ کر خراب کر دیتے ہیں۔“

۶۱۸۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((وَيَقُولُونَ: الْكُرْمُ اِنَّمَا الْكُرْمُ قَلْبُ الْمُؤْمِنِ)). [راجع: ۶۱۸۲] [مسلم: ۵۸۶۸]

۶۱۸۳۔ ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”لوگ (انگور کو) ’کرم‘ کہتے ہیں، کرم تو مومن کا دل ہے۔“

تشریح: اس کا مطلب یہ ہے کہ مسلمان کے دل کے سوا اور کسی چیز مثلاً: انگور وغیرہ کو کرم نہ کہنا چاہیے۔ ان حدیثوں کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ انما کا لفظ عربی میں حصر کے لئے آتا ہے تو جب یہ فرمایا کہ ((اِنَّمَا الْكُرْمُ قَلْبُ الْمُؤْمِنِ)) تو اس کا مطلب یہ ہوا کہ قلب مومن کے سوا اور کسی چیز کو کرم کہنا درست نہیں ہے۔

بَابُ قَوْلِ الرَّجُلِ: فِدَاكَ اَبِيْ وَاُمِّيْ
بَابُ: كَسَى شَخْصًا كَمَا كَهْنَا كَهَّ ”مِيرے باپ اور ماں تم پر قربان ہوں“

فِيهِ الزُّبَيْرُ عَنِ النَّبِيِّ ﷺ

۶۱۸۴۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ اِبْرَاهِيْمَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ عَلِيٍّ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْدِيْ اَحَدًا غَيْرَ سَعْدٍ سَمِعْتُهُ يَقُوْلُ: ((اِرْمِ فِدَاكَ اَبِيْ وَاُمِّيْ)). اَظْنُهُ يَوْمَ اُحُدٍ. [راجع: ۲۹۰۵]

اس میں زبیر نے نبی اکرم ﷺ سے روایت کی ہے

۶۱۸۴۔ ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے سفیان ثوری نے، ان سے سعد بن ابراہیم نے، ان سے عبد اللہ بن شداد نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ کو کسی کے لیے اپنے آپ کو قربان کرنے کا لفظ کہتے نہیں سنا، سوائے سعد بن ابی وقاص رضی اللہ عنہ کے۔ میں نے آنحضرت ﷺ سے سنا آپ فرما رہے تھے: ”تیرا ماراے سعد! میرے ماں باپ تجھ پر قربان ہوں۔“ میرا خیال ہے کہ یہ غزوہ احد کے موقع پر فرمایا۔

تشریح: یہ حضرت سعد بن ابی وقاص رضی اللہ عنہ ہیں جن کے لئے نبی کریم ﷺ نے لفظ ((فداك ابي وامی)) فرمائے، یہ حضرت سعد رضی اللہ عنہ کی انتہائی خوش قسمتی کی دلیل ہے۔ مدینہ منورہ میں بطور یادگار ایک تیرا یا ہی ایک گھرانہ میں محفوظ رکھا ہے جسے میں نے خود دیکھا ہے۔ کہا جاتا ہے کہ یہی وہ تیر تھا جو حضرت سعد رضی اللہ عنہ کے ہاتھ میں تھا اور جس پر نبی کریم ﷺ نے حضرت سعد رضی اللہ عنہ سے یہ لفظ فرمائے تھے۔ واللہ اعلم بالصواب اس تیر کے خول پر یہ حدیث مذکور کندہ ہے۔ (راز)

بَابُ قَوْلِ الرَّجُلِ: جَعَلَنِي اللَّهُ
بَابُ: كَسَى كَمَا يَهْنَا كَهَّ ”اللہ مجھے آپ پر قربان کرے“

فَدَاءُكَ

وَقَالَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ: فَذَيْنَاكَ يَا أَبَانَا
اور حضرت ابو بکر رضی اللہ عنہ نے نبی کریم ﷺ سے کہا: ہم نے آپ پر اپنے
باپوں اور ماؤں کو قربان کیا۔

تشریح: جمع کے صیغہ میں باپ کے باپ یعنی دادا دادی، نانا نانی وغیرہ سب مراد ہیں۔ یہ بھی طرز کلام ہے جیسا کہ ظاہر ہے۔

۶۱۸۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا بَشْرُ
ابْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي
إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَقْبَلَ هُوَ
وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ وَمَعَ النَّبِيِّ ﷺ
صَفِيَّةُ مُزْدِفُهَا عَلَى رَاحِلَتِهِ فَلَمَّا كَانُوا
بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ فَصُرَعَ النَّبِيُّ ﷺ
وَالْمَرْأَةُ وَأَنَّ أَبَا طَلْحَةَ قَالَ: أَحْسِبُ افْتَحَمَ
عَنْ بَعِيرِهِ فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا
نَبِيَّ اللَّهِ! جَعَلَنِي اللَّهُ فِدَاكَ هَلْ أَصَابَكَ
مِنْ شَيْءٍ؟ قَالَ: ((لَا وَلَكِنْ عَلَيْكَ بِالْمَرْأَةِ))
فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَقَصَدَ
قَصْدَهَا وَأَلْقَى ثَوْبَهُ عَلَيْهَا فَقَامَتِ الْمَرْأَةُ
فَشَدَّ لَهَا عَلَى رَاحِلَتَيْهَا فَرَكِبَا فَسَارُوا
حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ أَوْ قَالَ: أَشْرَفُوا
عَلَى الْمَدِينَةِ قَالَ النَّبِيُّ ﷺ: ((آتِيُونَ
تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ)) فَلَمْ يَزَلْ
يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ۳۷۱]

۶۱۸۵۔ ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے بشر بن
مفضل نے بیان کیا، کہا ہم سے یحییٰ بن ابی اسحاق نے بیان کیا اور ان سے
انس بن مالک رضی اللہ عنہ نے کہ وہ اور ابو طلحہ نبی کریم ﷺ کے ساتھ (مدینہ
منورہ کے لیے) روانہ ہوئے۔ ام المؤمنین حضرت صفیہ رضی اللہ عنہا آپ ﷺ کی
سواری پر آپ کے پیچھے تھیں، راستہ میں کسی جگہ اونٹنی کا پاؤں پھسل گیا اور
نبی ﷺ اور ام المؤمنین گر گئے۔ انس رضی اللہ عنہ نے بیان کیا کہ میرا خیال ہے
ابو طلحہ نے اپنی سواری سے فوراً اپنے کو گرا دیا اور رسول اللہ ﷺ کی خدمت
میں پہنچ گئے اور عرض کیا: یا نبی اللہ! اللہ آپ پر مجھے قربان کرے کیا آپ کو
کوئی چوٹ آئی؟ آنحضرت ﷺ نے فرمایا: ”نہیں، البتہ عورت کو
دیکھو“ چنانچہ ابو طلحہ رضی اللہ عنہ نے کپڑا اپنے چہرے پر ڈال لیا، پھر ام المؤمنین
کی طرف بڑھے اور اپنا کپڑا ان کے اوپر ڈال دیا۔ اس کے بعد وہ کھڑی ہو
گئیں اور آنحضرت ﷺ اور ام المؤمنین کے لیے ابو طلحہ نے پالان مضبوط
باندھا۔ اب آپ ﷺ نے سوار ہو کر، پھر سفر شروع کیا، جب مدینہ منورہ کے
قرب پہنچے (یا یوں کہہ مدینہ دکھائی دینے لگا) تو نبی کریم ﷺ نے فرمایا: ”ہم
لوٹنے والے ہیں، توبہ کرتے ہوئے، اپنے رب کی عبادت کرتے ہوئے اور
اس کی حمد بیان کرتے ہوئے۔“ آپ ﷺ اسے برابر کہتے رہے یہاں تک
کہ مدینے میں داخل ہو گئے۔

تشریح: ابو طلحہ رضی اللہ عنہ نے آپ کو اس حالت میں دیکھ کر ازراہ تعظیم لفظ جعلنی اللہ فداک (اللہ مجھ کو آپ پر قربان کرے) بولا۔ جس کو آپ نے
نا پسند نہیں فرمایا۔ اسی سے باب کا مطلب ثابت ہوا۔ مدینہ منورہ خیریت سے واپسی پر آپ نے ((آتوین تائبون)) الخ کے الفاظ استعمال
فرمائے۔ اب بھی سفر سے وطن بخیریت واپسی پر ان الفاظ کا ورد کرنا مسنون ہے۔ خاص طور پر حاجی لوگ جب وطن پہنچیں تو یہ دعا پڑھتے ہوئے اپنے
شہر یا سستی میں داخل ہوں۔

بَابُ: أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ

باب: اللہ عز وجل کو کون سے نام زیادہ پسند ہیں اور

عَزَّوَجَلَّ وَقَوْلُ الرَّجُلِ لِصَاحِبِهِ:
يَا بَنِيَّ!
کسی شخص کا کسی کو یوں کہنا: بیٹا (پیارے سے گو وہ اس کا بیٹا نہ ہو)

۶۱۸۶۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ قَالَ: وَلِدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَاهُ الْقَاسِمُ فَقُلْنَا: لَا نَكْنِيكَ أَبَا الْقَاسِمِ وَلَا كَرَامَةً فَأَخْبَرَ النَّبِيُّ ﷺ فَقَالَ: ((سَمَّ ابْنَكَ عَبْدَ الرَّحْمَنِ)). [راجع: ۳۱۱۴] [مسلم: ۵۵۹۵]

(۶۱۸۶) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، ان سے ابن منکدر نے بیان کیا اور ان سے حضرت جابر رضی اللہ عنہ نے بیان کیا کہ ہم میں سے ایک صاحب کے ہاں بچہ پیدا ہوا تو انہوں نے اس کا نام قاسم رکھا۔ ہم نے ان سے کہا کہ ہم تم کو ابو القاسم کہہ کر نہیں پکاریں گے (کیونکہ ابو القاسم آنحضرت ﷺ کی کنیت تھی) اور نہ ہم تمہاری عزت کے لیے ایسا کریں گے۔ ان صاحب نے اس کی خبر نبی اکرم ﷺ کو دی، تو آنحضرت ﷺ نے فرمایا: ”اپنے بیٹے کا نام عبدالرحمن رکھ لے۔“

تشریح: حیات نبوی ﷺ میں کسی کو ابو القاسم سے پکارنا باعث اشتباہ تھا کیونکہ ابو القاسم خود نبی کریم ﷺ ہی تھے۔ لہذا آپ نے ہر کسی کو کنیت ابو القاسم رکھنے سے منع فرمایا تاکہ اشتباہ نہ ہو۔ آپ کے بعد یہ کنیت رکھنا علما نے جائز رکھا ہے۔ عبد اللہ، عبدالرحمن، اللہ کے نزدیک بڑے پیارے نام ہیں، کیونکہ ان میں اللہ کی طرف نسبت ہے جو بندے کی بندگی کو ظاہر کرتی ہے۔ باب کا مضمون ضرباً ایک حدیث میں آیا ہے کہ ”احب الاسماء الى الله عبد الله وعبد الرحمن۔“

باب: نبی کریم ﷺ کا فرمان:

”میرے نام پر نام رکھو، لیکن میری کنیت نہ رکھو۔“ یہ انس رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((سَمُّوا بِاسْمِي وَلَا تَكْتُبُوا بِكُنْيَتِي)) قَالَهْ أَنَسٌ عَنِ النَّبِيِّ ﷺ.

(۶۱۸۷) ہم سے مسدد نے بیان کیا، کہا ہم سے خالد نے بیان کیا، کہا ہم سے حصین نے بیان کیا، ان سے سالم نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ ہم میں سے ایک شخص کے ہاں بچہ پیدا ہوا تو انہوں نے اس کا نام قاسم رکھا۔ صحابہ رضی اللہ عنہم نے ان سے کہا کہ جب تک ہم آپ سے نہ پوچھ لیں۔ ہم اس نام پر تمہاری کنیت نہیں ہونے دیں گے۔ پھر آپ ﷺ نے فرمایا: ”میرے نام پر نام رکھو لیکن میری کنیت نہ اختیار کرو۔“

۶۱۸۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدٌ، قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ سَالِمٍ عَنْ جَابِرٍ قَالَ: وَلِدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَاهُ الْقَاسِمُ فَقَالُوا لَا نَكْنِيهِ حَتَّى نَسْأَلَ النَّبِيَّ ﷺ قَالَ: ((سَمُّوا بِاسْمِي وَلَا تَكْتُبُوا بِكُنْيَتِي)). [راجع: ۳۱۱۴]

(۶۱۸۸) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ایوب سختیانی نے، ان سے محمد بن سیرین نے اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ ابو القاسم ﷺ نے فرمایا:

۶۱۸۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: ((سَمُّوا

بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي))۔ [راجع: ۱۱۰] ”میرے نام پر نام رکھو لیکن میری کنیت نہ رکھو۔“
 تشریح: آپ کی حیات طیبہ میں یہ ممانعت تھی تاکہ اشتہاء نہ ہو۔

۶۱۸۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: وَلَدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَّاهُ الْقَاسِمَ فَقُلْنَا: لَا نَكْنِيكَ بِأَبِي الْقَاسِمِ وَلَا نَنْعِمُكَ عَيْنًا فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: ((أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ))۔ [راجع: ۳۱۱۴]

(۶۱۸۹) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ میں نے محمد بن منکدر سے سنا کہ کہا میں نے جابر بن عبد اللہ انصاری رضی اللہ عنہما سے سنا کہ ہم میں سے ایک آدمی کے ہاں بچہ پیدا ہوا تو انہوں نے اس کا نام قاسم رکھا۔ صحابہ رضی اللہ عنہم نے کہا کہ ہم تمہاری کنیت ابوالقاسم نہیں رکھیں گے اور نہ تیری آنکھ اس کنیت سے پکار کر ٹھنڈی کریں گے۔ وہ شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا اور آپ سے اس کا ذکر کیا۔ آپ ﷺ نے فرمایا: ”اپنے لڑکے کا نام عبد الرحمن رکھ لو۔“

تشریح: اکثر علما نے کہا ہے کہ یہ ممانعت آپ کی حیات تک تھی کیونکہ اس وقت ابوالقاسم کنیت رکھنے سے آپ کو تکلیف ہوتی تھی۔ ایک روایت میں ہے کہ ایک دفعہ ایک شخص نے پکارا یا ابوالقاسم۔ آپ اس پر متوجہ ہو گئے تو اس شخص نے کہا کہ میں نے آپ کو نہیں پکارا تھا اس وقت آپ نے اشتہاء کو روکنے کے لئے یہ حکم صادر فرمایا۔

باب: حزن نام رکھنا

بَابُ اسْمِ الْحَزْنِ

تشریح: جو عربی میں دشوار گزار اور سخت زمین کو کہتے ہیں۔

۶۱۹۰۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِيهِ أَنَّ أَبَاهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((مَا اسْمُكَ؟)) قَالَ: حَزْنٌ قَالَ: ((أَنْتَ سَهْلٌ)) قَالَ: لَا أَغَيِّرُ اسْمًا سَمَّيْتَنِي أَبِي قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ الْحُزُونَةُ فِينَا بَعْدَ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ وَمَعْمُودٌ. قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِيهِ عَنْ جَدِّهِ بِهَذَا: [طرفة فی: ۶۱۹۳]

(۶۱۹۰) ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سعید بن مسیب نے اور انہیں ان کے والد مسیب رضی اللہ عنہ نے کہ ان کے والد (حزن بن ابی وہب) نبی کریم ﷺ کی خدمت میں حاضر ہوئے تو آپ ﷺ نے دریافت فرمایا: ”تمہارا نام کیا ہے؟“ انہوں نے بتایا کہ حزن (بمعنی سختی) آپ ﷺ نے فرمایا: ”تم سہل (بمعنی نرمی) ہو۔“ پھر انہوں نے کہا کہ میرا نام میرے والد رکھ گئے ہیں اسے میں نہیں بدلوں گا۔ حضرت ابن مسیب بیان کرتے تھے کہ چنانچہ ہمارے خاندان میں بعد تک ہمیشہ سختی اور مصیبت کا دور رہا۔ ہم سے علی بن عبد اللہ مدنی اور محمود بن غیلان نے بیان کیا، انہوں نے کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہمیں معمر نے خبر دی، انہوں نے زہری سے، انہوں نے سعید بن مسیب سے، انہوں نے اپنے والد اور انہوں نے ان کے دادا سے یہی روایت نقل کی ہے۔

[ابوداؤد: ۴۹۵۶]

تشریح: یہ سرائچی اس بات کی کہ رسول کریم ﷺ کا مشورہ قبول نہیں کیا اور حزنِ معنی نختی قسوت کی جگہ ہل معنی نری نام پسند نہیں کیا اور یہ نہ جانا کہ نام کا اثر مکی میں ضرور ہوتا ہے۔ معلوم ہوا کہ ایسا غلط نام والدین اگر رکھ دیں تو وہ نام بعد میں بدل کر اچھا نام رکھ دینا چاہیے۔ اکثر عوام اپنے بچوں کا نام غلط ملط رکھ دیتے ہیں۔ حالانکہ سب سے بہتر نام وہ ہے جس میں اللہ پاک کی طرف عہدیت پائی جائے جیسے عبداللہ، عبدالرحمن وغیرہ۔ انبیاء کرام کے نام پر نام رکھ دینا بھی جائز و درست ہے جیسے ابراہیم، اسماعیل، اسحاق، یسٰی، موسٰی ﷺ وغیرہ وغیرہ۔ بعض لوگ شریک نام رکھ دیتے ہیں وہ بہت ہی غلط ہوتے ہیں جیسے عبدالنبی، عبدالرسول، غلام جیلانی وغیرہ۔ ہل حزن کی ضد ہے۔ یعنی نرم اور ہموار زمین۔ اس سے یہ بھی نکلا کہ بڑا آدمی اگر کوئی مفید مشورہ دے تو اسے قبول کر لینا بہتر ہے خواہ وہ آبا و اجداد کی رسوں کے خلاف ہی کیوں نہ پڑتا ہو۔ ماں باپ کے طور طریقے وہیں تک قابل عمل ہوتے ہیں جو شریعت اسلامی کے موافق ہوں ورنہ ماں باپ کی اندھی تقلید کوئی چیز نہیں ہے۔ حضرت سعید بن مسیب کہارتا یعن میں سے ہیں۔ خلافت فاروقی کے دوسرے سال یہ پیدا ہوئے اور خلافت ولید بن عبدالملک ۹۴ھ میں ان کا انتقال ہوا۔ ان کے والد حضرت مسیب رضی اللہ عنہ ان لوگوں میں سے ہیں جنہوں نے شجرہ کے نیچے بیعت کی تھی۔ مسیب ہی کے باپ کا نام حزن تھا۔ حزن بن ذہیب بن عمر القریشی الحضر دی جو مہاجرین میں سے تھے اور جاہلیت میں اشراف قریش میں ان کا شمار ہوتا تھا۔

باب: کسی برے نام کو بدل کر اچھا نام رکھنا

بَابُ تَحْوِيلِ الْإِسْمِ إِلَى اسْمٍ هُوَ أَحْسَنُ مِنْهُ

(۶۱۹۱) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان نے بیان کیا، کہا کہ مجھ سے ابو حازم نے بیان کیا اور ان سے ہل رضی اللہ عنہ نے بیان کیا کہ منذر بن ابی اسید رضی اللہ عنہ کی ولادت ہوئی تو انہیں نبی کریم ﷺ کے پاس لایا گیا۔ آنحضرت ﷺ نے بچے کو اپنی ران پر رکھ لیا۔ ابو اسید رضی اللہ عنہ بیٹھے ہوئے تھے۔ حضور اکرم ﷺ کسی چیز میں جو سامنے تھی مصروف ہو گئے (اور بچے کی طرف توجہ ہٹ گئی) ابو اسید نے بچے کے متعلق حکم دیا اور آپ ﷺ کی ران سے اسے اٹھالیا گیا۔ پھر جب نبی کریم ﷺ متوجہ ہوئے تو فرمایا: ”بچہ کہاں ہے؟“ ابو اسید رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! ہم نے اسے گھر بھیج دیا۔ آپ ﷺ نے پوچھا: ”اس کا نام کیا ہے؟“ عرض کیا کہ فلاں۔ آنحضرت ﷺ نے فرمایا: ”بلکہ اس کا نام منذر ہے۔“ چنانچہ اسی دن سے ان کا نام منذر رکھا گیا۔

۶۱۹۱۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ قَالَ: أَتَانِي بِالْمُنْدِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ ﷺ حِينَ وُلِدَ فَوَضَعَهُ عَلَيَّ فَخِذِهِ وَأَبُو أُسَيْدٍ جَالِسٌ فَلَهِيَ النَّبِيُّ ﷺ بِشَيْءٍ بَيْنَ يَدَيْهِ فَأَمَرَ أَبُو أُسَيْدٍ بِابْنِهِ فَأَحْتَمَلَ مِنْ فَخِذِ النَّبِيِّ ﷺ فَاسْتَفَاقَ النَّبِيُّ ﷺ فَقَالَ: ((أَيْنَ الصَّبِيُّ؟)) فَقَالَ أَبُو أُسَيْدٍ: أَقْلَبْنَاهُ يَا رَسُولَ اللَّهِ! قَالَ: ((مَا اسْمُهُ؟)) قَالَ: فَلَانٌ قَالَ: ((وَلَكِنْ أَسْمِهِ الْمُنْدِرُ)) فَسَمَاهُ يَوْمَئِذٍ الْمُنْدِرَ. [مسلم: ۵۶۲۱]

تشریح: ((منذر)) گناہگاروں کو عذاب الہی سے ڈرانے والا۔

(۶۱۹۲) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، انہیں شعبہ نے، انہیں عطاء بن ابی میمونہ سے، انہیں ابورافع نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ ام المؤمنین زینب رضی اللہ عنہا کا نام ”نزدہ“ تھا، کہ

۶۱۹۲۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ

زَيْنَبَ كَانَ اسْمُهَا بَرَّةً فَقِيلَ: تُزَكِّيْ نَفْسَهَا جَانِي لَهَا كَرَاهِيَّةً ظَاهِرَةً كَرْتِي هِيَ۔ چنانچہ رسول اللہ ﷺ نے ان کا قَسَمًا هَا رَسُولُ اللَّهِ ﷺ زَيْنَبَ [مسلم: نام زینب رکھا۔

[۵۶۰۸: ابن ماجہ: ۳۷۳۲]

تشریح: بعض لوگوں نے کہا کہ یہ زینب بنت جحش ام المؤمنین رضی اللہ عنہا کا نام رکھا گیا تھا۔ امام بخاری رحمہ اللہ نے ادب المفرد میں نکالا کہ جویریہ کا بھی پہلے نام برہ رکھا گیا تھا آپ نے بدل کر جویریہ رکھ دیا۔ لفظ برہ بہت نیکوکار کے معنی میں ہے۔ یہ آپ ﷺ کو پسند نہیں آیا کیونکہ اس میں خود پسندی کی جھلک آتی ہے۔ لفظ زینب کے معنی موئے جسم والی عورت۔ حضرت زینب اسم ہاسکی تھیں۔ (رضی اللہ عنہا)

۶۱۹۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ قَالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنِي أَنَّ جَدَّهُ حَزَنًا قَدِيمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((مَا اسْمُكَ؟)) قَالَ: اسْمِي حَزَنٌ قَالَ: ((بَلْ أَنْتَ سَهْلٌ)) قَالَ: مَا أَنَا بِمُغَيِّرٍ اسْمًا سَمَانِيهِ أَبِي قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ فِينَا الْحُزُونَةُ بَعْدُ. [راجع: ۶۱۹۰]

(۶۱۹۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن یوسف نے خبر دی، انہیں ابن جریج نے خبر دی، کہا مجھے عبد الحمید بن جبیر بن شیبہ نے خبر دی، کہا کہ میں نے سعید بن مسیب کے پاس بیٹھا ہوا تھا تو انہوں نے مجھ سے بیان کیا کہ ان کے دادا ”حزن“ نبی کریم ﷺ کی خدمت میں حاضر ہوئے تو آنحضرت ﷺ نے دریافت فرمایا: ”تمہارا نام کیا ہے؟“ انہوں نے کہا کہ میرا نام حزن ہے۔ آنحضرت ﷺ نے فرمایا: ”تم تو سہل ہو۔“ انہوں نے کہا کہ میں تو اپنے باپ کا رکھا ہوا نام نہیں بدلوں گا۔ سعید بن مسیب نے کہا: اس کے بعد سے اب تک ہمارے خاندان میں سختی اور مصیبت ہی رہی۔

تشریح: یہ سزا تھی اس کی جوان کے دادا نے نبی کریم ﷺ کا رکھا ہوا نام قبول نہیں کیا جس میں سراسر خیر و برکت تھی مگر ان کو اپنے باپ دادا کا رکھا ہوا نام حزن ہی پسند رہا اور اسی وجہ سے بعد کی سلسلیں بھی مصیبت ہی میں مبتلا رہیں۔ انسان کی زندگی پر نام کا بڑا اثر پڑتا ہے اس لئے بچے کا نام عمدہ سے عمدہ رکھنا چاہیے۔

باب مَنْ سَمَّى بِأَسْمَاءِ الْأَنْبِيَاءِ **باب: جس نے انبیاء علیہم السلام کے نام پر نام رکھے**

وَقَالَ أَنَسُ: قَبْلَ النَّبِيِّ ﷺ إِبْرَاهِيمُ يَغْنِي ابْنَهُ. حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے اپنے صاحبزادے حضرت ابراہیم کو بوسہ دیا۔

تشریح: تو نبی کریم ﷺ نے اپنے صاحبزادے کا نام ابراہیم رکھا۔ آپ کا یہ بچہ حضرت ماریہ قبطیہ کے بطن سے پیدا ہوا تھا۔ ماہ ذی الحجہ ۱۸ھ میں ماہ کی عمر میں ان کا انتقال ہو گیا اور ان کو قریعہ غرقہ میں دفن کیا گیا۔ انا لله وانا اليه راجعون۔

۶۱۹۴۔ حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ بَشْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قُلْتُ لِابْنِ أَبِي أَوْفَى رَأَيْتُ إِبْرَاهِيمَ بْنَ النَّبِيِّ ﷺ؟ قَالَ: مَاتَ صَغِيرًا وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ (۶۱۹۴) ہم سے محمد بن عبد اللہ بن نمیر نے بیان کیا، کہا ہم سے محمد بن بشر نے، ان سے اسماعیل بن ابی خالد بنکلی نے، کہ میں نے ابن ابی اوفیٰ سے پوچھا: تم نے نبی کریم ﷺ کے صاحبزادے ابراہیم کو دیکھا تھا؟ بیان کیا کہ ان کی وفات بچپن ہی میں ہو گئی تھی اور اگر محمد رضی اللہ عنہ کے بعد کسی نبی کی

مُحَمَّدٌ ﷺ نَبِيٌّ عَاشَ ابْنُهُ وَلَكِنْ لَا نَبِيَّ بَعْدَهُ. آمد ہوتی تو آپ کے صاحبزادے زندہ رہے لیکن آنحضرت ﷺ کے بعد کوئی نبی نہیں آئے گا۔ [ابن ماجہ: ۱۵۱۰]

تشریح: نطفی نہ بروزی جیسا کہ آج کل کے دجالہ کہتے ہیں۔ ہذا ہم اللہ۔ اب قیامت تک صرف آپ ہی کی نبوت رہے گی۔ کوئی اگر نیامدی نبوت کھڑا ہوگا تو وہ دجال ہے، جھوٹا ہے، اسلام سے خارج ہے۔ لوقدر اللہ ان یکون بعدہ نبی لعاش ولكنہ خاتم النبیین۔

۶۱۹۵۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: (۶۱۹۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، حَدَّثَنِي شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: انہیں عدی بن ثابت نے کہا کہ میں نے براء رضی اللہ عنہ سے سنا، بیان کیا کہ جب سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمُ، قَالَ آپ کے فرزند ابراہیم رضی اللہ عنہ کا انتقال ہوا تو رسول اللہ ﷺ نے فرمایا: رَسُولُ اللَّهِ ﷺ: ((إِنَّ لَهُ مَوْضِعًا فِي الْجَنَّةِ)). [راجع: ۱۳۸۲]

۶۱۹۶۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ)) وَرَوَاهُ أَنَسٌ عَنِ النَّبِيِّ ﷺ. [راجع: ۳۱۱۴]

۶۱۹۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((سَمُّوا بِاسْمِي وَلَا تَكُونُوا بِكُنْيَتِي وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ صُورَتِي وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّلًا فَلْيَتَوَّأْ مَقْعَدَهُ مِنَ النَّارِ)). [راجع: ۱۱۰]

تشریح: یہ نبی کریم ﷺ کی خصوصیت میں سے ہے کہ شیطان آپ کی صورت میں نظر نہیں آ سکتا تا کہ وہ آپ کا نام لے کر خواب میں کسی سے کوئی جھوٹ نہ بول سکے۔ نبی کریم ﷺ کو خواب میں دیکھنے والا یقیناً جان لیتا ہے کہ میں نے خود نبی کریم ﷺ ہی کو دیکھا ہے اور یہ امر دیکھنے والے پر کسی نہ کسی طرح سے ظاہر ہو جاتا ہے۔ دوزخ کی دھمکی کے لئے ہے جو خواہ مخواہ جھوٹ موٹ کہے۔ میں نے آپ کو خواب میں دیکھا ہے یا کوئی جھوٹی بات گھڑ کر آپ کے ذمہ لگائے۔ پس جھوٹی احادیث گھڑنے والے زندہ دوزخی ہیں۔ اعاذنا اللہ منهم آمین۔

۶۱۹۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا (۶۱۹۸) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان

کیا، ان سے برید بن عبد اللہ بن ابی بردہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ میرے ہاں ایک بچہ پیدا ہوا تو میں اسے لے کر نبی کریم ﷺ کی خدمت میں حاضر ہوا۔ آنحضرت ﷺ نے اس کا نام ابراہیم رکھا اور ایک کھجور اپنے منہ مبارک میں نرم کر کے اس کے منہ میں ڈالی اور اس کے لیے برکت کی دعا کی: پھر اسے مجھے دے دیا۔ یہ ابو موسیٰ رضی اللہ عنہ کی بڑی اولاد تھی۔

أَبُو أَسَامَةَ عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَرْدَةَ عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى قَالَ: وَلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ فَحَنَكُهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ وَكَانَ أَكْبَرَ وَلَدِ أَبِي مُوسَى. [راجع: ۵۴۶۷]

(۶۱۹۹) ہم سے ابو ولید نے بیان کیا، کہا ہم سے زائدہ نے، کہا ہم سے زید بن علاقہ نے، کہا ہم نے مغیرہ بن شعبہ رضی اللہ عنہ سے سنا، بیان کیا کہ جس دن حضرت ابراہیم رضی اللہ عنہ کی وفات ہوئی اس دن سورج گرہن ہوا تھا۔ اس کو ابو بکرہ نے بھی نبی کریم ﷺ سے روایت کیا ہے۔

۶۱۹۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا زَائِدَةُ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ، قَالَ: سَمِعْتُ الْمَغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ. رَوَاهُ أَبُو بَكْرَةَ عَنْ النَّبِيِّ ﷺ. [راجع: ۱۰۴۳]

تشریح: لوگوں نے گمان کیا کہ یہ گہن ابراہیم کی وفات پر ہوا ہے مگر نبی کریم ﷺ نے صاف فرما دیا کہ چاند اور سورج کسی کی موت یا حیات کی وجہ سے گہن نہیں ہوتے بلکہ یہ قدرت الہی کے نشانات ہیں وہ جب چاہتا ہے اپنے بندوں کو یہ نشانات دکھاتا ہے۔ ایسے مواقع پر اللہ کو یاد کرو، نماز پڑھو، صدقہ کرو وغیرہ وغیرہ۔ جدید علمی تحقیقات نے اس سلسلہ میں جو کچھ معلومات کی ہیں وہ بھی سب حدیث کے مطابق قدرت کی نشانیاں ہی ہیں کوئی اختلاف نہیں ہے۔ پارہ نمبر ۴ میں یہ حدیث مفصل ہے جس میں تفصیلات بالاساری مذکور ہیں۔

باب: بچے کا نام ولید رکھنا

بَابُ تَسْمِيَةِ الْوَلِيدِ

تشریح: امام بخاری رحمہ اللہ کی غرض اس باب سے یہ ہے کہ جس حدیث میں ولید نام رکھنے کی نبی آئی ہے وہ حث ضعیف ہے قابل حجت نہیں ہے۔ حدیث ذیل میں ایک مسلمان کا نام ولید مذکور ہے۔ آپ نے خود اسی نام سے اس کا ذکر فرمایا۔ اسی سے جواز ثابت ہوا۔

(۶۲۰۰) ہم سے ابو نعیم فضل بن دکین نے خبر دی، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سعید نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ نے سر مبارک رکوع سے اٹھایا تو یہ دعا کی: ”اے اللہ! ولید بن ولید، سلمہ بن ہشام، عیاش بن ابی ربیعہ اور مکہ میں دیگر موجود کمزور مسلمانوں کو نجات دے دے۔ اے اللہ! قبیلہ مضر کے کفاروں کو سخت پکڑ، اے اللہ! ان پر یوسف کے زمانہ جیسا قحط نازل فرما۔“

۶۲۰۰۔ حَدَّثَنَا أَبُو نَعِيمٍ الْفَضْلُ بْنُ دَكِينٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: ((اللَّهُمَّ أَنْجِ الْوَلِيدَ ابْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعِيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعِفِينَ بِمَكَّةَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سَيْنِينَ كَسَيْنِي يَوْسُفَ)). [راجع: ۷۹۷]

[مسلم: ۱۵۴۰؛ ابن ماجہ: ۱۲۴۴]

تشریح: یہ تینوں حضرات مذکورین مغیرہ مخزومی کے خاندان سے ہیں جو مسلمان ہو گئے تھے۔ کفار نے ان کو ہجرت سے روک کر مقید کر دیا تھا۔ ولید بن ولید حضرت خالد بن ولید کے بھائی ہیں۔ سلمہ بن ہشام ابو جہل کے بھائی ہیں جو قدیم الاسلام ہیں اور عیاش بن ابی ربیعہ ماں کی طرف سے ابو جہل کے بھائی ہیں۔ مغز قیلہ قریش سے ایک قبیلہ تھا جس کے لئے نبی کریم ﷺ نے بدعافرمانی تھی۔ اس حدیث سے ولید نام رکھنا جائز ثابت ہوا۔ باب سے یہی مطابقت ہے۔

باب مَنْ دَعَا صَاحِبَهُ فَقَصَّ مِنْ اسْمِهِ جَرْفًا

باب: جس نے اپنے کسی ساتھی کو اس کے نام میں سے کوئی حرف کم کر کے پکارا

اور ابو حازم نے ابو ہریرہ رضی اللہ عنہ سے بیان کیا کہ ان سے نبی کریم ﷺ فرمایا: ”یا ابابرا“ [راجع: ۶۲۴۶]

۶۲۰۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا عَائِشُ! هَذَا جَبْرِيلُ يَقْرُئُكَ السَّلَامَ)) قَالَتْ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ قَالَتْ: وَهُوَ يَرَى مَا لَا أَرَى. [راجع: ۳۲۱۷]

۶۲۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ كَانَتْ أُمُّ سَلِيمٍ فِي النَّقْلِ وَأَنْجَشَةُ غَلَامُ النَّبِيِّ ﷺ يَسُوقُ بِهِمْ فَقَالَ النَّبِيُّ ﷺ: ((يَا أَنْجَشُ! رُوَيْدَكَ سَوْفَكَ بِالْقَوَارِيرِ)). [راجع: ۶۱۴۹]

تشریح: روایت میں حضرت عائشہ رضی اللہ عنہا کا نام تخفیف کے ساتھ صرف عائشہ مذکور ہوا ہے۔ یہی باب سے وجہ مطابقت ہے۔

۶۲۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ كَانَتْ أُمُّ سَلِيمٍ فِي النَّقْلِ وَأَنْجَشَةُ غَلَامُ النَّبِيِّ ﷺ يَسُوقُ بِهِمْ فَقَالَ النَّبِيُّ ﷺ: ((يَا أَنْجَشُ! رُوَيْدَكَ سَوْفَكَ بِالْقَوَارِيرِ)). [راجع: ۶۱۴۹]

۶۲۰۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ كَانَتْ أُمُّ سَلِيمٍ فِي النَّقْلِ وَأَنْجَشَةُ غَلَامُ النَّبِيِّ ﷺ يَسُوقُ بِهِمْ فَقَالَ النَّبِيُّ ﷺ: ((يَا أَنْجَشُ! رُوَيْدَكَ سَوْفَكَ بِالْقَوَارِيرِ)). [راجع: ۶۱۴۹]

تشریح: انجہ نبی کریم ﷺ کے غلام کا لے رنگ والے تھے۔ گانے میں آواز بہت غضب کی حسین تھی جسے سن کر اونٹ بھی مست ہو جاتے تھے۔ آپ نے مستورات کو بخشے سے تشبیہ دی۔ نزاکت کی بنا پر اور انجہ کو سواری تیز چلانے سے روکا کہ کہیں تیزی میں کوئی عورت سواری سے گر نہ جائے۔ انجہ کو صرف انجش ہے آپ نے ذکر فرمایا باب سے یہی وجہ مطابقت ہے۔

باب: بچے کی کنیت رکھنا اس سے پہلے کہ وہ صاحب اولاد ہو

۶۲۰۳۔ حَدَّثَنَا مُسْلَدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا وَكَانَ لِي أَخٌ يُقَالُ لَهُ: أَبُو عُمَيْرٍ قَالَ: أَحْسَبُهُ فَطِيمٌ وَكَانَ إِذَا جَاءَ قَالَ: (يَا أَبَا عُمَيْرٍ! مَا فَعَلَ النُّعَيْرُ) نَعَرَ كَانَ يَلْعَبُ بِهِ فَرَبَّمَا حَضَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا فَيَأْمُرُ بِالْبَسَاطِ الَّذِي تَحْتَهُ فَيَكْسُسُ وَيَنْضَحُ ثُمَّ يَقُومُ وَنَقُومُ خَلْفَهُ فَيَصْلِي بِنَا. [راجع: ۶۱۲۹]

(۶۲۰۳) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے ابوالتیاح نے اور ان سے انس نے بیان کیا کہ نبی کریم ﷺ اخلاق میں سب لوگوں سے بڑھ کر تھے۔ میرا ایک بھائی ابوعمیر نامی تھا۔ بیان کیا کہ میرا خیال ہے کہ بچے کا دودھ چھوٹ چکا تھا۔ آپ ﷺ جب تشریف لاتے تو اس سے مزاح فرماتے: ”یا ابا عُمَیر! مَا فَعَلَ النُّعَیرُ۔“ اکثر ایسا ہوتا کہ نماز کا وقت ہو جاتا اور آپ ﷺ ہمارے گھر میں ہوتے۔ آپ ﷺ اس بستر کو بچھانے کا حکم دیتے جس پر آپ بیٹھے ہوتے، چنانچہ اسے جھاڑ کر اس پر پانی چھڑک دیا جاتا۔ پھر آپ ﷺ کھڑے ہوتے اور ہم آپ کے پیچھے کھڑے ہوتے اور آپ ﷺ ہمیں نماز پڑھاتے۔

تشریح: آپ نے اس بچے کی کنیت ابوعمیر، عمیر کا باپ رکھ دی حالانکہ وہ خود بچہ تھا اور عمیر اس کا کوئی بچہ نہ تھا اس طرح پہلے ہی سے بچے کی کنیت رکھ دینا عربوں کا عام دستور تھا۔ عمیر نامی چڑیا سے یہ بچہ کھلا کرتا تھا اسی لئے آپ نے مزاح یہ فرمایا۔ صلی اللہ علیہ الف الف مرة بعدد کل ذرة آمین یا رب العالمین۔ (راز)

باب: ایک کنیت ہوتے ہوئے دوسری ابو تراب کنیت رکھنا جائز ہے

۶۲۰۴۔ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: إِنْ كَانَتْ أَحَبُّ أَسْمَاءٍ عَلَيَّ إِلَيْهِ لَا أَبُو تُرَابٍ وَإِنْ كَانَ لَيَفْرَحُ أَنْ يُدْعَى بِهَا وَمَا سَمَاءُ أَبَا تُرَابٍ إِلَّا النَّبِيُّ ﷺ غَاضِبَ يَوْمًا فَاطِمَةَ فَخَرَجَ فَاضْطَجَعَ إِلَى الْجِدَارِ إِلَى الْمَسْجِدِ فَجَاءَهُ النَّبِيُّ ﷺ يَتَّبِعُهُ فَقَالَ: هُوَذَا مُضْطَجِعٌ فِي الْجِدَارِ فَجَاءَهُ النَّبِيُّ ﷺ وَامْتَلَأَ ظَهْرُهُ تُرَابًا

(۶۲۰۴) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان نے بیان کیا، کہا کہ مجھ سے ابو حازم نے بیان کیا، ان سے سہل بن سعد نے کہ حضرت علی رضی اللہ عنہ کو ان کی کنیت ”ابو تراب“ سب سے زیادہ پیاری تھی اور اس کنیت سے انہیں پکارا جاتا تو بہت خوش ہوتے تھے کیونکہ یہ کنیت ابو تراب خود رسول کریم ﷺ نے رکھی تھی۔ ایک دن حضرت فاطمہ رضی اللہ عنہا سے خفا ہو کر وہ باہر چلے آئے اور مسجد کی دیوار کے پاس لیٹ گئے۔ نبی اکرم ﷺ ان کے پیچھے آئے (کسی نے) کہا: وہ تو دیوار کے پاس لیٹے ہوئے ہیں۔ جب آنحضرت ﷺ تشریف لائے تو حضرت علی رضی اللہ عنہ کی پیٹھ مٹی سے بھر چکی تھی۔ آنحضرت ﷺ ان کی پیٹھ سے مٹی جھاڑتے

فَجَعَلَ النَّبِيُّ ﷺ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ هُوَ (پیارے) فرمانے لگے: ”ابو تراب! اٹھ جاؤ۔“
وَيَقُولُ: ((اجْلِسْ يَا أَبَا تُرَابٍ)). [راجع: ۴۴۱]

تشریح: حضرت علی رضی اللہ عنہ کی پہلی کنیت ابو الحسن مشہور تھی مگر بعد میں جب خود نبی کریم ﷺ نے ازراہ محبت آپ کو ابو تراب کنیت سے پکارا تو حضرت علی رضی اللہ عنہ اسی سے زیادہ خوش ہونے لگے۔ اس طرح دودو کنیت رکھنا بھی جائز ہے۔ نبی کریم ﷺ کو حضرت علی رضی اللہ عنہ سے جو محبت تھی اسی کا نتیجہ تھا کہ آپ خود بنفسہ ان کو راضی کر کے گھر لانے کے لئے تشریف لے گئے جب کہ حضرت فاطمہ رضی اللہ عنہا سے ناراض ہو کر وہ باہر چلے گئے تھے۔ ایسی باہمی جنگلی میاں بیوی میں بسا اوقات ہو جاتی ہے جو محبوب نہیں ہے۔ چونکہ حضرت علی رضی اللہ عنہ کی کمر میں کافی مٹی لگ گئی تھی۔ اس لئے آپ نے پیار سے ان کو ابو تراب (مٹی کا بادا) کنیت سے یاد فرمایا (ﷺ)

حضرت علی رضی اللہ عنہ کی مدت خلافت چار سال اور نو ماہ ہے۔ ۱۷ رمضان ۴۰ھ بروز ہفتہ ایک خارجی ابن ملجم نامی کے حملہ سے آپ نے جام شہادت نوش فرمایا۔ انا لله وانا اليه راجعون رضی اللہ عنہ وارضاه۔

حضرت سیدہ فاطمہ رضی اللہ عنہا نے ۳ رمضان ۱۱ھ میں نبی کریم ﷺ سے چھ ماہ بعد انتقال فرمایا۔ انا لله الخ غفر الله لها۔ (آمین)

بَابُ: أَبْغَضُ الْأَسْمَاءِ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى

بیان

۶۲۰۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَخْسَى الْأَسْمَاءِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى مَلِكَ الْأَمْلاَكِ)). [طرفه في: ۶۲۰۶] [مسلم: ۲۸۳۷]

۶۲۰۵) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت کے دن اللہ کے نزدیک سب سے بدترین نام اس کا ہوگا جو اپنا نام ملک الاملاک (شہنشاہ) رکھے۔“

۵۶۱۰؛ ابوداؤد: ۴۹۶۱؛ ترمذی: ۲۸۳۷

تشریح: لفظ ((اخری)) کے معنی بہت ہی بدترین، بہت ہی گندہ نام یہ ہے کہ لوگ کسی کا نام بادشاہوں کا بادشاہ رکھیں۔ ایسے نام والے قیامت کے دن بدترین لوگ ہوں گے۔

۶۲۰۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَوَاهُ قَالَ: ((أَخْسَى اسْمٌ عِنْدَ اللَّهِ)) وَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ: ((أَخْسَى الْأَسْمَاءِ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى مَلِكَ الْأَمْلاَكِ)) قَالَ سُفْيَانُ: يَقُولُ غَيْرُهُ: تَفْسِيرُهُ: شَاهَانُ شَاهٍ. [راجع: ۶۲۰۵]

۶۲۰۶) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے وہ نبی کریم ﷺ سے روایت کرتے ہیں کہ ”اللہ کے نزدیک سب سے بدترین نام“ اور کبھی سفیان نے ایک سے زیادہ مرتبہ یہ روایت اس طرح بیان کی کہ ”اللہ کے نزدیک سب سے بدترین ناموں (جمع کے صیغہ کے ساتھ) میں اس کا نام ہوگا جو ملک الاملاک اپنا نام رکھے گا۔“ سفیان نے بیان کیا کہ ابو زناد کے علاوہ کسی نے کہا کہ اس کا

مفہوم ہے: شاہان شاہ۔

تشریح: فی الحقیقت شہنشاہ پروردگار ہے۔ بندے شہنشاہ نہیں ہو سکتے جو لوگ اپنے کو شہنشاہ کہلاتے ہیں اللہ کے نزدیک وہ نہایت ہی حقیر اور گندے بندے ہیں، اسی لئے آج کے جمہوری دور میں اب کوئی شہنشاہ نہیں رہا۔ اللہ نے سب کو نابود کر دیا۔ آج کل ان کی جگہ ممبران پارلیمنٹ واسبلی نے لے رکھی ہے۔ الا ماشاء اللہ۔

باب: مشرک کی کنیت کا بیان

بَابُ كُنْيَةِ الْمُشْرِكِ

وَقَالَ الْمَسُورُ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ». [راجع: ۵۲۳۰]

اور مسور بن مخرمہ نے کہا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”ہاں یہ ہو سکتا ہے کہ ابوطالب کا بیٹا میری بیٹی کو طلاق دے دے۔“

تشریح: امام بخاری رحمہ اللہ نے اس حدیث سے یہ ثابت کیا کہ مشرک شخص کو اس کی کنیت سے یاد کر سکتے ہیں۔ کیونکہ نبی کریم ﷺ نے ابوطالب کا بیٹا کہا۔ ابوطالب کنیت تھی اور وہ مشرک رہ کر مرے تھے۔ روایت ذیل میں ترجمہ باب اس سے نکلتا ہے کہ رسول کریم ﷺ نے عبد اللہ بن ابی منافق کو اس کی کنیت ابوجہاب سے ذکر فرمایا۔

۶۲۰۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِح: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيْقٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ أَسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى جِمَارٍ عَلَى قَطِيفَةٍ فَذَكِيَّةٌ وَأَسَامَةُ وَرَأَاهُ يَعُودُ سَعْدُ بْنُ عُبَادَةَ فِي بَنِي الْحَارِثِ ابْنِ الْخَزَرَجِ قَبْلَ وَقْعَةِ بَدْرٍ فَسَارَا حَتَّى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي أُبَيٍّ ابْنُ سَلُولَ وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ بْنُ أَبِي قَادَا فِي الْمَجْلِسِ أَخْلَاطَ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةُ الْأَوْثَانِ وَالْيَهُودُ وَفِي الْمُسْلِمِينَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَلَمَّا غَشِيَتْ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَرَ ابْنُ أَبِي أَنْفَةَ بِرَدَائِهِ وَقَالَ: لَا تَغْبِرُوا عَلَيْنَا فَسَلَّمَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ فَتَزَلَّ قَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ فَقَالَ لَهُ عَبْدُ

ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے (دوسری سند) اور ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان نے بیان کیا، ان سے محمد بن ابی عتیق نے بیان کیا، ان سے ابن ابی شہاب نے بیان کیا، ان سے عروہ بن زبیر نے اور انہیں اسامہ بن زید رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ ایک گدھے پر سوار ہوئے جس پر فدک کا بنا ہوا ایک کپڑا بچھا ہوا تھا۔ اسامہ آپ کے پیچھے سوار تھے۔ آپ ﷺ بنی حارث بن خزرج میں سعد بن عبادہ رضی اللہ عنہ کی عیادت کے لیے تشریف لے جا رہے تھے، یہ واقعہ غزوہ بدر سے پہلے کا ہے یہ دونوں رواں ہوئے اور راستے میں ایک مجلس سے گزرے جس میں عبد اللہ بن ابی ابن سلول بھی تھا۔ عبد اللہ نے ابھی تک اپنے اسلام کا اعلان نہیں کیا تھا۔ اس مجلس میں کچھ مسلمان بھی تھے۔ بتوں کی پرستش کرنے والے کچھ مشرکین بھی تھے اور کچھ یہودی بھی تھے۔ مسلمان شرکاء میں عبد اللہ بن رواحہ بھی تھے۔ جب مجلس پر (آپ ﷺ کی) سواری کا غبار اڑ کر پڑا تو عبد اللہ بن ابی نے اپنی چادر ناک پر رکھ لی اور کہنے لگا کہ ہم پر غبار نہ اڑاؤ۔ اس کے بعد حضور ﷺ نے (قریب پہنچنے کے بعد) انہیں سلام کیا اور کھڑے ہو گئے۔ پھر سواری سے اتر کر انہیں اللہ کی طرف بلایا اور قرآن مجید کی آیتیں انہیں پڑھ کر سنائیں۔ اس پر عبد اللہ

بن ابی ابن سلول نے کہا کہ بھلے آدمی جو کلام تم نے پڑھا اس سے بہتر کلام نہیں ہو سکتا۔ اگرچہ واقعی یہ حق ہے مگر ہماری مجلسوں میں آ کر اس کی وجہ سے ہمیں تکلیف نہ دیا کرو۔ جو تمہارے پاس جائے بس اسے یہ قصے سنایا کرو۔ عبد اللہ بن رواحہ رضی اللہ عنہ نے عرض کیا: ضرور یا رسول اللہ! آپ ہماری مجلسوں میں بھی تشریف لایا کریں کیونکہ ہم اسے پسند کرتے ہیں۔ اس معاملہ پر مسلمانوں، مشرکوں اور یہودیوں کا جھگڑا ہو گیا اور قریب تھا کہ ایک دوسرے کے خلاف ہاتھ اٹھا دیں۔ لیکن رسول اللہ صلی اللہ علیہ وسلم انہیں خاموش کرتے رہے آخر جب سب لوگ خاموش ہو گئے تو آپ صلی اللہ علیہ وسلم اپنی سواری پر بیٹھے اور روانہ ہوئے۔ جب سعد بن عبادہ کے یہاں پہنچے تو ان سے فرمایا: ”اے سعد! تم نے نہیں سنا آج ابو حباب نے کس طرح باتیں کی ہیں؟“ آپ کا اشارہ عبد اللہ بن ابی کی طرف تھا کہ اس نے یہ باتیں کہی ہیں۔ سعد بن عبادہ رضی اللہ عنہ بولے: میرا باپ آپ پر صدقے ہو یا رسول اللہ! آپ اسے معاف فرمادیں اور اس سے درگزر فرمائیں، اس ذات کی قسم جس نے آپ پر کتاب نازل کی ہے! اللہ نے آپ کو سچا کلام دے کر یہاں بھیجا جو آپ پر اتارا۔ آپ کے تشریف لانے سے پہلے اس شہر (مدینہ منورہ) کے باشندے اس پر متفق ہو گئے تھے کہ اسے (عبد اللہ بن ابی) کو شاہی تاج پہنا دیں اور شاہی عمامہ باندھ دیں لیکن اللہ نے سچا کلام دے کر آپ کو یہاں بھیج دیا اور یہ تجویز موقوف رہی تو وہ اس کی وجہ سے چڑ گیا اور جو کچھ آپ نے آج ملاحظہ کیا، وہ اسی جلن کی وجہ سے ہے۔ رسول اللہ صلی اللہ علیہ وسلم اور آپ کے صحابہ رضی اللہ عنہم مشرکین اور اہل کتاب سے جیسا کہ انہیں اللہ تعالیٰ نے حکم دیا تھا، درگزر کیا کرتے تھے اور ان کی طرف سے پہنچنے والی تکلیفوں پر صبر کیا کرتے تھے۔ اللہ تعالیٰ نے بھی ارشاد فرمایا ہے کہ ”تم ان لوگوں سے جنہیں کتاب دی گئی ہے (اذیت دہ باتیں) سنو گے۔“ دوسرے موقع پر ارشاد فرمایا: ”بہت سے اہل کتاب خواہش کرتے ہیں۔“ الخ۔ چنانچہ رسول اکرم صلی اللہ علیہ وسلم انہیں معاف کرنے کے لیے اللہ کے حکم کے مطابق توجیہ کیا کرتے تھے۔ بالآخر آپ کو (جنگ کی) اجازت دی گئی۔ جب رسول اللہ صلی اللہ علیہ وسلم نے عزوہ بدر کیا اور اللہ کے حکم سے اس میں کفار کے بڑے

اللہ بن ابی ابن سلول: أَيُّهَا الْمَرْءُ لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ قَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ فَأَغْشَيْنَا فِي مَجَالِسِنَا فَإِنَّا نَحِبُّ ذَلِكَ فَاسْتَبَ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَنَازَرُونَ فَلَمَّ يَزَلْ رَسُولُ اللَّهِ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ دَابَّتُهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَيُّ سَعْدٍ! أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ؟)) يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي قَالَ كَذًا وَكَذَا قَالَ: فَقَالَ سَعْدُ بْنُ عُبَادَةَ: أَيُّ رَسُولَ اللَّهِ! بَابِي أَنْتَ اغْفُ عَنْهُ وَاصْفَحْ فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ وَلَقَدْ اضْطَلَعَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يَتَوَجَّوهُ وَيُعَصِّبُوهُ بِالْعِصَابَةِ فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِيقَ بِذَلِكَ فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ فَعَفَا عَنْهُ رَسُولُ اللَّهِ ﷺ وَكَانَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ يَغْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ وَيَضْبِرُونَ عَلَى الْأَذَى قَالَ اللَّهُ ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ الْآيَةُ وَقَالَ: ﴿وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ﴾ فَكَانَ رَسُولُ اللَّهِ ﷺ يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ اللَّهُ بِهِ حَتَّى أُذِنَ لَهُ فِيهِمْ فَلَمَّا غَزَا رَسُولُ اللَّهِ ﷺ بَدْرًا فَقَتَلَ اللَّهُ بِهَا مَنْ قُتِلَ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ

فَرِيضٍ فَقَالَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ
مَنْصُورِينَ غَانِمِينَ مَعَهُمْ أَسَارَى مِنْ صَنَادِيدِ
الْكَفَّارِ وَسَادَةِ فَرِيضٍ قَالَ ابْنُ أَبِي سَلُوَلٍ
وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ عَبْدَةُ الْأَوْثَانِ: هَذَا
أَمْرٌ قَدْ تَوَجَّهَ فَبَايَعُوا رَسُولَ اللَّهِ ﷺ عَلَى
الْإِسْلَامِ فَأَسْلَمُوا. [راجع: ۲۹۸۷]

بڑے بہادر اور قریش کے سردار قتل کئے گئے تو رسول اللہ ﷺ اپنے
صحابہ رضی اللہ عنہم کے ساتھ فتح مند اور غنیمت کا مال لیے ہوئے واپس ہوئے، ان
کے ساتھ کفار قریش کے کتنے ہی بہادر سردار قید بھی کر کے لائے تو اس وقت
عبداللہ بن ابی ابن سلول اور اس کے بت پرست مشرک ساتھی کہنے لگے کہ
اب ان کا کام جم گیا تو رسول اللہ ﷺ سے بیعت کر لو، اس وقت انہوں
نے اسلام پر بیعت کی اور بظاہر مسلمان ہو گئے (مگر دل میں نفاق رہا)۔

تشریح: سند میں عروہ بن زبیر فقہائے سبعہ مدینہ سے ہیں جن کے اسمائے گرامی اس نظم میں ہیں:

إذا قيل من في العلم سبعة ابهر روايتهم ليست عن العلم خارجه

فقل هم عبيد الله عروہ قاسم سعيد ابوبكر سليمان خارجه

یہ ساتوں بزرگ مدینہ طیبہ میں ایک ہی زمانہ میں تھے۔ اکثر ان میں سے ۹۴ھ میں فوت ہوئے تو اس سال کا نام ہی عام الفقہاء پڑ گیا آخر
باری باری ۱۰۶ھ یا ۱۰۷ھ تک سب رخصت ہو گئے۔ (رحمہم اللہ)

۶۲۰۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا
أَبُو عَوَّانَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَبْدِ
اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ عَنْ عَبَّاسِ بْنِ
عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللَّهِ! هَلْ نَفَعْتُ
أَبَا طَالِبٍ بِشَيْءٍ فَإِنَّهُ كَانَ يَحْفَظُكَ وَيَنْضُبُ
لَكَ؟ قَالَ: ((نَعَمْ هُوَ فِي صَحْصَاحٍ مِنْ نَارٍ
وَلَوْ لَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)).

(۶۲۰۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے
بیان کیا، کہا ہم سے عبدالملک نے بیان کیا، ان سے عبداللہ بن حارث بن
نوفل نے اور ان سے حضرت عباس بن عبدالمطلب نے کہ انہوں نے عرض
کیا: یا رسول اللہ! آپ نے جناب ابوطالب کو ان کی وفات کے بعد کوئی
فائدہ پہنچایا، وہ آپ کی حفاظت کیا کرتے تھے اور آپ کے لیے لوگوں پر
غصہ ہوا کرتے تھے۔ آنحضرت ﷺ نے فرمایا: ”ہاں، وہ دوزخ میں اس
جگہ پر ہیں جہاں ٹخنوں تک آگ ہے اگر میں نہ ہوتا تو وہ دوزخ کے نچلے
طبقے میں رہتے۔“

[راجع: ۳۸۸۳]

تشریح: جہاں اور شرک رہیں گے۔

باب: تعریض کے طور پر بات کہنے میں جھوٹ

بَابُ: التَّمَارِيزُ مَنْدُوحَةٌ عَنِ

سے بچاؤ ہے

الْكَذِبِ

اور اسحاق نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا کہ ابوطلمحہ کے ایک بچے
ابوعیمر نامی کا انتقال ہو گیا۔ انہوں نے (اپنی بیوی سے) پوچھا: بچہ کیسا ہے؟
ام سلیم رضی اللہ عنہا نے کہا کہ اس کی جان کو سکون ہے اور مجھے امید ہے کہ اب وہ
چھین سے ہوگا۔ ابوطلمحہ اس کلام کا مطلب یہ سمجھ کہ ام سلیم سچی ہے۔

وَقَالَ إِسْحَاقُ: سَمِعْتُ أَنَسًا قَالَ: مَاتَ ابْنُ
لَأَبِي طَلْحَةَ فَقَالَ: كَيْفَ الْعِلَامُ؟ قَالَتْ أُمُّ
سُلَيْمٍ: هَذَا نَفْسُهُ وَأَرْجُو أَنْ قَدْ اسْتَرَاحَ
وَوَظَنَ أَنَّهَا صَادِقَةٌ.

۶۲۰۹۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ فِي مَسِيرٍ لَهُ فَحَدَّثَ الْحَادِي فَقَالَ النَّبِيُّ ﷺ: ((ارْفُقْ يَا أَنْجَشَةُ! وَيَحَكَ بِالْقَوَارِيرِ)). [راجع: ۶۱۴۹]

(۶۲۰۹) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے، ان سے ثابت بنانی نے، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ ایک سفر میں تھے۔ راستہ میں حدی خواں نے حدی پڑھی تو نبی اکرم ﷺ نے فرمایا: ”اے انجشہ! شیشوں کو آہستہ آہستہ لے چل، تجھ پر افسوس۔“

۶۲۱۰۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ عَنْ ثَابِتٍ عَنْ أَنَسِ وَأَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ وَكَانَ لَهُ غَلَامٌ يَخْدُو بِهِمْ يُقَالُ لَهُ: أَنْجَشَةُ فَقَالَ النَّبِيُّ ﷺ: ((رَوَيْدَكَ يَا أَنْجَشَةُ! سَوْفَكَ بِالْقَوَارِيرِ)) قَالَ أَبُو قِلَابَةَ يَعْنِي النِّسَاءَ.

(۶۲۱۰) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ثابت بنانی نے بیان کیا، ان سے انس وایوب نے، ان سے ابو قلابہ نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک سفر میں تھے۔ انجشہ نامی غلام عورتوں کی سوار یوں کو حدی پڑھتا لیے چل رہا تھا۔ نبی اکرم ﷺ نے اس سے فرمایا: ”انجشہ! ان شیشوں کو آہستہ لے چل۔“ ابو قلابہ نے بیان کیا کہ مراد عورتیں تھیں۔

[راجع: ۶۱۴۹] [مسلم: ۶۰۳۶، ۶۰۳۷]

۶۲۱۱۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادٍ يُقَالُ لَهُ: أَنْجَشَةُ وَكَانَ حَسَنَ الصَّوْتِ فَقَالَ لَهُ النَّبِيُّ ﷺ: ((رَوَيْدَكَ يَا أَنْجَشَةُ! لَا تَكْسِرُ الْقَوَارِيرَ)) قَالَ قَتَادَةُ يَعْنِي ضَعْفَةَ النِّسَاءِ.

(۶۲۱۱) ہم سے اسحاق نے بیان کیا، کہا ہم کو حبان نے خبر دی، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے ایک حدی خواں تھے انجشہ نامی ان کی آواز بڑی اچھی تھی۔ نبی اکرم ﷺ نے ان سے فرمایا: ”انجشہ! آہستہ چال اختیار کر، ان شیشوں کو مت توڑ۔“ قتادہ نے بیان کیا کہ مراد عورتیں تھیں (کہ سواری سے گرنہ جائیں)۔

[راجع: ۶۱۴۹] [مسلم: ۶۰۴۰]

۶۲۱۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ كَانَ بِالْمَدِينَةِ فَرَزَعٌ فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا لِأَبِي طَلْحَةَ فَقَالَ: ((مَا رَأَيْنَا مِنْ شَيْءٍ وَإِنْ وَجَدْنَاهُ لَكَبْهْرًا)).

(۶۲۱۲) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے شعبہ نے، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ مدینہ منورہ پر (ایک رات نامعلوم آواز کی وجہ سے) ڈر طاری ہو گیا۔ چنانچہ رسول اللہ ﷺ ابو طلحہ کے ایک گھوڑے پر سوار ہوئے۔ پھر (واپس آ کر) فرمایا: ”ہمیں تو کوئی (خوف کی) چیز نظر نہ آئی، البتہ یہ گھوڑا تو گویا سمندر تھا۔“

[راجع: ۲۶۲۷]

بَابُ قَوْلِ الرَّجُلِ لِلشَّيْءِ: باب: کسی شخص کا کسی چیز کے بارے میں یہ کہنا:

لَيْسَ بِشَيْءٍ وَهُوَ يَنْوِي أَنَّهُ لَيْسَ بِحَقٍّ وَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ لِلْقَبْرَيْنِ: ((بُعْدَانِ بِلَا كِبِيرٍ وَإِنَّهُ لَكَبِيرٌ)). (راجع: ۲۱۶)

یہ کچھ نہیں اور مقصد یہ ہو کہ اس کی کوئی حقیقت نہیں ہے اور حضرت ابن عباس رضی اللہ عنہما نے کہا آنحضرت ﷺ نے دو قبر والوں کے بارے میں فرمایا: ”کسی بڑے گناہ میں عذاب نہیں دیے جاتے اور حالانکہ وہ بڑا گناہ ہے۔“

تشریح: امام بخاری رحمہ اللہ نے اس حدیث سے باب کا مطلب یوں نکالا کہ جب نبی کریم ﷺ نے بڑے کو فرمایا کہ بڑا نہیں تو سلب شئیء عن نفسه کیا اور یہی مقصود باب ہے کہ شے کو لیس بشیء کہنا۔ اظہار تجب کے لئے اردو میں بھی یہ محاورہ مستعمل ہے۔

۶۲۱۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أَنَسُ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّانِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((لَيْسُوا بِشَيْءٍ)) قَالُوا: يَا رَسُولَ اللَّهِ! فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا بِالشَّيْءِ يَكُونُ حَقًّا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((تِلْكَ الْكَلِمَةُ مِنَ الْجَنِّ يَخْطِفُهَا الْجَنِّي فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ فَرَّ الدَّجَاجَةِ فَيَخْلُطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ)). (راجع: ۳۲۱۰)

(۶۲۱۳) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو مخلد بن یزید نے خبر دی، کہا ہم کو ابن جریج نے خبر دی کہ ابن شہاب نے بیان کیا کہ مجھے یحییٰ بن عروہ نے خبر دی، انہوں نے عروہ سے سنا، کہا کہ عائشہ رضی اللہ عنہا نے بیان کیا کہ کچھ لوگوں نے رسول اللہ ﷺ سے کاہنوں کے بارے میں پوچھا: آپ ﷺ نے ان سے فرمایا: ”ان کی (پیشین گوئیوں کی) کوئی حیثیت نہیں۔“ صحابہ نے عرض کیا: یا رسول اللہ! لیکن وہ بعض اوقات ایسی باتیں کرتے ہیں جو صحیح ثابت ہوتی ہیں۔ رسول اللہ ﷺ نے فرمایا: ”وہ بات سچی بات ہی ہے جسے جن فرشتوں سے سن کر اڑا لیتا ہے اور پھر اسے اپنے دلی (کاہن) کے کان میں مرغ کی آواز کی طرح ڈالتا ہے۔ اس کے بعد کاہن اس (ایک سچی بات میں) سو سے زیادہ جھوٹ ملا دیتے ہیں۔“

باب: آسمان کی طرف نظر اٹھانا

اور اللہ تعالیٰ نے سورہ غاشیہ میں فرمایا: ”کیا وہ اونٹ کو نہیں دیکھتے کہ کیسے اس کی پیدائش کی گئی اور آسمان کی طرف کہ کیسے وہ بلند کیا گیا ہے۔“ اور ایوب نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے سر مبارک آسمان کی طرف اٹھایا۔

(۶۲۱۴) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے کہ میں نے ابوسلمہ بن عبد الرحمن سے سنا، وہ بیان کرتے تھے کہ مجھے جابر بن عبد اللہ رضی اللہ عنہما نے خبر دی، انہوں نے رسول اللہ ﷺ سے، آپ نے فرمایا: ”پھر میرے پاس وحی آنے کا سلسلہ بند ہو گیا۔ ایک دن چل رہا تھا کہ میں نے آسمان کی

بَابُ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ وَقَوْلُهُ: ((أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ)) (الغاشیہ: ۱۷، ۱۸)

وَقَالَ أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ إِلَى السَّمَاءِ.

۶۲۱۴۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ ابْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((ثُمَّ فَرَعَ عَنِّي الْوَحْيُ فَبَيَّنَّا أَنَا أَمْشِي

سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَقَعْتُ بَصَرِي إِلَى السَّمَاءِ فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِجِوَارٍ قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ)).

طرف سے ایک آواز سنی، میں نے آسمان کی طرف نظر اٹھائی تو میں نے پھر اس فرشتے کو دیکھا جو میرے پاس غار حرا میں آیا تھا۔ وہ آسمان و زمین کے درمیان کرسی پر بیٹھا ہوا تھا۔“

[راجع: ۴]

تشریح: یہ حضرت جبریل علیہ السلام تھے جو آج آپ کو بایں شکل نظر آئے۔

۶۲۱۵۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي شَرِيكَ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَثُّ فِي بَيْتِ مَيْمُونَةَ وَالنَّبِيِّ ﷺ عِنْدَهَا فَلَمَّا كَانَ ثَلَاثُ اللَّيْلِ الْأَخْرُ أَوْ بَعْضُهُ قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ فَقَرَأَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاختِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾. [آل عمران: ۱۹۰] [راجع: ۱۱۷]

(۶۲۱۵) ہم سے ابن ابی مریم نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا کہ مجھے شریک نے خبر دی، انہیں کریم نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے ایک رات میمونہ (خالہ) کے گھر گزاری، نبی کریم ﷺ بھی اس رات وہیں ٹھہرے ہوئے تھے۔ جب رات کا آخری تہائی حصہ ہوا یا اس کا بعض حصہ رہ گیا تو آنحضرت ﷺ اٹھ بیٹھے اور آسمان کی طرف دیکھا، پھر اس آیت کی تلاوت کی: ”بلاشبہ آسمان کی اور زمین کی پیدائش میں اور دن رات کے بدلنے رہنے میں عقل والوں کے لیے نشانیاں ہیں۔“

تشریح: رات کو اٹھنے والے خوش نصیبوں کے لئے نگارہ آسمانی کو دیکھنا اور ان آیات کو بغور پڑھنا بہت بڑی نعمت ہے۔

بَابُ مَنْ نَكَتَ الْعُودَ بَيْنَ الْمَاءِ وَالطِّينِ

باب: کیچڑ پانی میں لکڑی مارنا

وَالطِّينِ

۶۲۱۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُثْمَانَ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ عَنْ أَبِي مُوسَى أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنَ حِيطَانِ الْمَدِينَةِ وَفِي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ بِهِ بَيْنَ الْمَاءِ وَالطِّينِ فَجَاءَ رَجُلٌ يَسْتَفْتِي فَقَالَ النَّبِيُّ ﷺ: ((الْفَتْحُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَذَهَبَتْ إِذَا أَبُو بَكْرٍ فَفَتَحَتْ لَهُ وَبَشْرُهُ بِالْجَنَّةِ ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقَالَ: ((الْفَتْحُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَإِذَا عُمَرُ فَفَتَحَتْ لَهُ وَبَشْرُهُ بِالْجَنَّةِ ثُمَّ اسْتَفْتَحَ

(۶۲۱۶) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے عثمان بن غیاث نے، کہا ہم سے ابو عثمان نہدی نے بیان کیا اور ان سے ابو موسیٰ اشعری نے کہ وہ نبی کریم ﷺ کے ساتھ مدینہ کے باغوں میں سے ایک باغ میں تھے۔ آنحضرت ﷺ کے ہاتھ میں ایک لکڑی تھی، آپ اسے پانی اور کیچڑ میں مار رہے تھے۔ اس دوران میں ایک صاحب نے باغ کا دروازہ کھلوانا چاہا۔ نبی اکرم ﷺ نے مجھ سے فرمایا: ”اس کے لیے دروازہ کھول دے اور انہیں جنت کی خوشخبری سنا دے۔“ میں گیا تو وہاں حضرت ابو بکر صدیق رضی اللہ عنہ موجود تھے میں نے ان کے لیے دروازہ کھولا اور انہیں جنت کی خوشخبری سنائی، پھر ایک اور صاحب نے دروازہ کھلوا دیا۔ آنحضرت ﷺ نے فرمایا: ”دروازہ کھول دے اور انہیں جنت کی خوشخبری

رَجُلٌ آخَرُ وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ: ((اَفْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تَصِيبُهُ أَوْ تَكُونُ)) فَذَهَبَتْ فَإِذَا عَثْمَانُ فَفَتَحَتْ لَهُ وَبَشَّرَتْهُ بِالْجَنَّةِ وَأَخْبَرَتْهُ بِالَّذِي قَالَ . قَالَ: اللَّهُ الْمُسْتَعَانُ. [راجع: ۳۶۷۴]

سنادے۔ “اس مرتبہ حضرت عمر رضی اللہ عنہ تھے۔ میں نے ان کے لئے دروازہ کھولا اور انہیں بھی جنت کی خوشخبری سنادی۔ پھر ایک تیسرے صاحب نے دروازہ کھلویا۔ آنحضرت صلی اللہ علیہ وسلم اس وقت ٹیک لگائے ہوئے تھے اب سیدھے بیٹھ گئے۔ پھر فرمایا: ”دروازہ کھول دے اور جنت کی خوشخبری سنا دے، ان آزمائشوں کے ساتھ جس سے (دنیا میں) انہیں دوچار ہونا پڑے گا۔“ میں گیا تو وہاں حضرت عثمان رضی اللہ عنہ تھے۔ ان کے لیے بھی میں نے دروازہ کھولا اور انہیں جنت کی خوشخبری سنائی اور وہ بات بھی بتادی جو آنحضرت نے فرمادی تھی۔ عثمان رضی اللہ عنہ نے کہا: خیر اللہ مددگار ہے۔

تشریح: اس حدیث میں نبی کریم صلی اللہ علیہ وسلم کا ایک بڑا معجزہ ہے۔ آپ نے جیسا فرمایا تھا ویسا ہی ہوا۔ حضرت عثمان رضی اللہ عنہ کو آخر خلافت میں بڑی مصیبت پیش آئی لیکن انہوں نے صبر کیا اور شہید ہوئے۔

ابوبکر رضی اللہ عنہ کے لئے دروازہ سب سے پہلے کھولا گیا۔ پہلے آپ کا نام عبد الکعب تھا۔ اسلام لانے پر نبی کریم صلی اللہ علیہ وسلم نے آپ کا نام عبداللہ رکھ دیا لقب صدیق اور کنیت ابوبکر (رضی اللہ عنہ) آپ کی خلافت دو سال تین ماہ دس دن رہی۔ وفات ۶۳ سال کی عمر میں ۲۱ جمادی الثانیہ ۱۳ھ میں بخارے واقع ہوئی۔ ۷ تاریخ جمادی الثانیہ سے آپ کو بخار آنا شروع ہوا تھا۔ (رضی اللہ عنہ وارضاه)

عمر رضی اللہ عنہ مغیرہ بن شعبہ رضی اللہ عنہ کے غلام ابولولو فیروز ایرانی کے ہاتھ سے شہید ہوئے۔ اس وقت ان کی عمر ۶۳ سال کی تھی ۲۷ ذوالحجہ ۲۳ھ میں بدھ کے دن انتقال فرمایا۔ (رضی اللہ عنہ وارضاه) آپ کی مدت خلافت ساڑھے دس سال سے کچھ زیادہ ہے۔ حضرت عثمان رضی اللہ عنہ کے زمانہ میں کچھ منافقوں نے بغاوت کی۔ آخر آپ کو ۱۸ ذی الحجہ ۳۵ھ میں ان ظالموں نے بڑی بے دردی سے شہید کر دیا۔ انا للہ وانا الیہ راجعون۔

بَابُ الرَّجُلِ يَنْكُتُ الشَّيْءَ

بَيِّدُهُ فِي الْأَرْضِ

۶۲۱۷- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ وَمَنْصُورٍ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ فَجَعَلَ يَنْكُتُ فِي الْأَرْضِ بِعُودٍ وَقَالَ: ((لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ فُورِعَ مِنْ مَقْعَدِهِ مِنَ الْجَنَّةِ وَالنَّارِ)) قَالُوا: أَفَلَا تَنْكُلُ قَالَ: ((اعْمَلُوا فَكُلُّ مِيسَرٍ)) فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى)) [الآية: [الليل: ۱۵] [راجع: ۱۳۶۲]

۶۲۱۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے شعبہ نے، ان سے سلیمان و منصور نے، ان سے سعد بن عبیدہ نے ان سے ابوعبدالرحمن سلیمی نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم صلی اللہ علیہ وسلم کے ساتھ ایک جنازے میں شریک تھے۔ آنحضرت صلی اللہ علیہ وسلم کے ہاتھ میں ایک چھڑی تھی اسے آپ زمین پر مار رہے تھے، پھر آپ نے فرمایا: ”تم میں کوئی ایسا نہیں ہے جس کا جنت یا دوزخ کا ٹھکانا طے نہ ہو چکا ہو۔“ صحابہ رضی اللہ عنہم نے عرض کیا: پھر کیوں نہ ہم اس پر بھروسہ کریں۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”عمل کرتے رہو کیونکہ ہر شخص جس ٹھکانے کے لیے پیدا کیا گیا ہے اسے ویسی ہی توفیق دی جائے گی۔“

(جیسا کہ قرآن شریف کی سورہ واللیل میں ہے کہ) ”جس نے اللہ کی راہ میں خیرات کی اور اللہ تعالیٰ سے ڈرا۔“ آخر تک۔

بَابُ التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ التَّعَجُّبِ

اور ابن ابی ثور نے بیان کیا، ان سے حضرت ابن عباس رضی اللہ عنہما نے اور ان سے حضرت عمر رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم سے پوچھا، کیا آپ نے ازواج مطہرات کو طلاق دے دی ہے؟ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”نہیں۔“ میں نے کہا: اللہ اکبر۔

(۶۲۱۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، ان سے ہند بنت حارث نے بیان کیا کہ ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم (رات میں) بیدار ہوئے اور فرمایا: ”سبحان اللہ! اللہ کی رحمت کے کتنے خزانے آج نازل کئے گئے ہیں اور کس طرح کے فتنے بھی اتارے گئے ہیں۔ کون ہے؟ جو ان حجرہ والیوں کو جگائے۔ آپ صلی اللہ علیہ وسلم کی مراد ازواج مطہرات سے تھی تاکہ وہ نماز پڑھ لیں کیونکہ بہت سی دنیا میں کپڑے پہننے والیاں آخرت میں نگلی ہوں گی۔“

وَقَالَ ابْنُ أَبِي ثَوْرٍ عَنْ ابْنِ عَبَّاسٍ عَنْ عُمَرَ: قُلْتُ لِلنَّبِيِّ ﷺ: طَلَّقْتَ نِسَاءَكَ؟ قَالَ: ((لَا)) قُلْتُ: اللَّهُ أَكْبَرُ. (راجع: ۱۸۹)

۶۲۱۸- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ قَالَتْ: اسْتَقْبَلَ النَّبِيُّ ﷺ فَقَالَ: ((سُبْحَانَ اللَّهِ! مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ وَمَاذَا أُنْزِلَ مِنَ الْفِتْنَةِ مَنْ يُوقِظُ صَوَاحِبَ الْحَجَرِ؟ يُرِيدُ بِهِ أَزْوَاجَهُ حَتَّى يُصَلِّيَنَّ رَبُّكَ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ)).

[راجع: ۱۱۵]

تشریح: عمر رضی اللہ عنہ نے اس انصاری کی خبر پر تعجب کیا جس نے کہا تھا کہ نبی کریم صلی اللہ علیہ وسلم نے اپنی بیویوں کو طلاق دے دی ہے۔ غفر الله له۔ (رس) (۶۲۱۹) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے (دوسری سند) اور ہم سے اسماعیل بن ابی اویس نے بیان کیا، انہوں نے کہا کہ مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان نے بیان کیا، ان سے محمد بن ابی عتیق نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے زین العابدین علی بن حسین نے کہ نبی کریم صلی اللہ علیہ وسلم کی زوجہ مطہرہ صفیہ بنت حی رضی اللہ عنہا نے انہیں خبر دی کہ وہ آپ صلی اللہ علیہ وسلم کے پاس ملے آئیں۔ آپ اس وقت مسجد میں رمضان کے آخر عشرہ میں اعتکاف کئے ہوئے تھے۔ عشاء کے وقت تھوڑی دیر انہوں نے آپ صلی اللہ علیہ وسلم سے باتیں کیں اور واپس لوٹنے کے لیے انہیں تو آپ صلی اللہ علیہ وسلم بھی انہیں

۶۲۱۹- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، ح: وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ صَفِيَّةَ بِنْتَ حَبِيٍّ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَزُورُهُ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الْغَوَابِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ ثُمَّ قَامَتْ تَنْقَلِبُ فَقَامَ مَعَهَا النَّبِيُّ ﷺ يَقْلِبُهَا حَتَّى إِذَا

چھوڑنے آنے کے لیے کھڑے ہو گئے۔ جب وہ مسجد کے اس دروازہ کے پاس پہنچیں جہاں آپ ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا کا حجرہ تھا، تو ادھر سے دو انصاری صحابی گزرے اور رسول اللہ ﷺ کو سلام کیا اور آگے بڑھ گئے۔ لیکن رسول اللہ ﷺ نے ان سے فرمایا: ”تھوڑی دیر کے لیے ٹھہر جاؤ۔ یہ صفیہ بنت جحی میری بیوی ہیں۔“ ان دونوں صحابہ رضی اللہ عنہما نے عرض کیا: سبحان اللہ، یا رسول اللہ! ان پر بڑا شاق گزرا۔ لیکن آپ نے فرمایا: ”شیطان انسان کے اندر خون کی طرح دوڑتا رہتا ہے، اس لیے مجھے خوف ہوا کہ کہیں وہ تمہارے دل میں کوئی شہ نہ ڈال دے۔“

بَلَّغْتَ بَابَ الْمَسْجِدِ الَّذِي عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ مَرَّ بِهِمَا رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ ثُمَّ نَفَذَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: ((عَلَى رِسْلِكُمَا إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُحَيٍّ)) قَالَا: سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! وَكَبَّرَ عَلَيْهِمَا قَالَ: ((إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِّ وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا)).

[راجع: ۲۰۳۵]

تشریح: ایسے مواقع پر کسی پیدا ہونے والی غلطی کو پہلے ہی دفع کر دینا بھی سنت نبوی ﷺ ہے جو بہت ہی باعث ثواب ہے۔

باب: انگلیوں سے پتھریا کنکری پھینکنے کی ممانعت

(۶۲۲۰) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، انہوں نے عقبہ بن صہبان ازدی سے سنا، وہ عبد اللہ بن مغفل مزی سے نقل کرتے تھے کہ نبی کریم ﷺ نے کنکری پھینکنے سے منع کیا تھا اور فرمایا تھا کہ ”وہ نہ شکار مار سکتی ہے اور نہ دشمن کو کوئی نقصان پہنچا سکتی ہے، البتہ آنکھ پھوڑ سکتی ہے اور دانت توڑ سکتی ہے۔“

بَابُ [النَّهْيِ عَنِ] الْخَذْفِ

۶۲۲۰- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهَيْبَانَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَغْفَلٍ الْمَزْنِيِّ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ وَقَالَ: ((إِنَّهُ لَا يَقْتُلُ الصَّيْدَ وَلَا يَنْكُحُ الْعَدُوَّ وَإِنَّهُ يَقْفُزُ الْعَيْنَ وَيَكْسِرُ السِّنَّ)). [راجع: ۴۸۴۱]

باب: چھینکنے والے کا الحمد للہ کہنا

(۶۲۲۱) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے پاس دو اصحاب چھینکے۔ آپ ﷺ نے ایک کا جواب یرحمک اللہ (اللہ تم پر رحم کرے) سے دیا اور دوسرے کا نہیں۔ آپ ﷺ سے اس کی وجہ پوچھی گئی تو فرمایا: ”اس نے الحمد للہ کہا تھا (اس لیے اس کا جواب دیا) اور دوسرے نے الحمد للہ نہیں کہا تھا۔“ (چھینکنے والے کو الحمد للہ ضرور کہنا چاہیے اور سننے والوں کو یرحمک اللہ سے جواب دینا اسلامی تہذیب ہے)۔

بَابُ الْحَمْدِ لِلْعَاطِسِ

۶۲۲۱- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَشَمَّتْ أَحَدَهُمَا وَلَمْ يَشْمَتِ الْآخَرُ فَقِيلَ لَهُ فَقَالَ: ((هَذَا حِمْدُ اللَّهِ وَهَذَا لَمْ يَحْمِدِ اللَّهَ)). [طرفة في: ۶۲۲۵] [مسلم: ۷۴۸۶] [ابوداود: ۵۰۳۹] [ترمذی: ۲۷۴۲] [ابن ماجہ: ۳۷۱۳]

باب: چھینکنے والا اَلْحَمْدُ لِلّٰہ کہے تو اس کا جواب
الفاظِ بَرِّ حَمْدُ اللّٰہ سے دینا چاہیے

(۶۲۲۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اشعث بن سلیم نے کہ میں نے معاویہ بن سويد بن مقرن سے سنا اور ان سے حضرت براء بن عازبؓ نے بیان کیا کہ ہمیں نبی کریم ﷺ نے سات باتوں کا حکم دیا تھا اور سات کاموں سے روکا تھا۔ ہمیں آنحضرت ﷺ نے بیمار کی مزاج پرسی کرنے، جنازے کے پیچھے چلنے، چھینکنے والے کا جواب دینے، دعوت کرنے والے کی دعوت قبول کرنے، سلام کا جواب دینے، مظلوم کی مدد کرنے اور قسم کھالینے والے کی قسم پوری کرنے کی مدد دینے کا حکم دیا اور آنحضرت ﷺ نے ہمیں سات کاموں سے روکا تھا، سونے کی انگوٹھی سے، یا بیان کیا کہ سونے کے چھلے سے، ریشم اور دیا اور سندس (دیا سے باریک ریشمی کپڑا) پہننے سے اور ریشمی زین سے۔

باب: چھینک اچھی ہے اور جمائی میں برائی ہے

بَابُ تَشْمِيتِ الْعَاطِسِ إِذَا حَمَدَ اللّٰہ

۶۲۲۲۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ أَمْرًا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَرَدِّ السَّلَامِ، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْقَسَمِ وَنَهَانَا عَنْ سَبْعٍ عَنْ خَاتَمِ الذَّهَبِ، أَوْ قَالَ: حَلَقَةِ الذَّهَبِ، وَعَنِ الْخَرِيرِ، وَالذُّبْيَانِجِ، وَالسُّنْدُسِ، وَالْمِيَاثِرِ. [راجع: ۱۲۳۹]

بَابُ مَا يُسْتَحَبُّ مِنَ الْعَطَاسِ وَمَا يُكْرَهُ مِنَ التَّثَاوُبِ

تشریح: چھینک چستی اور ہوشیاری اور صفائی و داغ اور صحت کی دلیل ہے۔ برخلاف اس کے جمائی سستی کا بلی اور قفل اور امتلائے معدہ کی دلیل ہے۔
۶۲۲۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، قَالَ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيُكْرَهُ التَّثَاوُبَ فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقَّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَشْمَتَهُ وَأَمَّا التَّثَاوُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَلْيُرِدْهُ مَا اسْتَطَاعَ فَإِذَا قَالَ: هَا ضَحِكَ مِنْهُ الشَّيْطَانُ)). [راجع: ۳۲۸۹]

باب: چھینکنے والے کا کس طرح جواب دیا جائے؟

بَابُ: إِذَا عَطَسَ كَيْفَ يُشْمَتُ

(۶۲۲۳) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے عبد العزیز بن ابی سلمہ نے بیان کیا، انہیں عبد اللہ بن دینار نے خبر دی، وہ ابوصالح سے اور

۶۲۲۴۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، قَالَ: أَخْبَرَنَا

وہ حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کرتے ہیں کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی چھینکے تو الحمد للہ کہے اور اس کا بھائی یا اس کا ساتھی (راوی کو شبہ تھا) یرحمک اللہ کہے۔ جب ساتھی یرحمک اللہ کہے تو اس کے جواب میں چھینکے والا ”یہدیکم اللہ ویصلح بالکم“ کہے۔“ اللہ تمہیں سیدھے راستہ پر رکھے اور تمہارے حالات درست کرے۔

باب: جب چھینکے والا الحمد للہ نہ کہے تو اس کے لیے یرحمک اللہ بھی نہ کہا جائے

(۶۲۲۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے سلیمان بنی نے بیان کیا، کہا کہ میں نے انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ کی موجودگی میں دو آدمیوں نے چھینکا۔ لیکن آپ ﷺ نے ان میں سے ایک کی چھینک پر یرحمک اللہ کہا اور دوسرے کی چھینک پر نہیں کہا۔ اس پر دوسرا شخص بولا: یا رسول اللہ! آپ نے ان کی چھینک پر یرحمک اللہ فرمایا لیکن میری چھینک پر نہیں فرمایا؟ آپ ﷺ نے فرمایا: ”انہوں نے الحمد للہ کہا تھا اور تم نے نہیں کہا تھا۔“

باب: جب جمائی آئے تو چاہیے کہ منہ پر ہاتھ رکھ لے

(۶۲۲۶) ہم سے عاصم بن علی نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، کہا کہ ہم سے سعید مقبری نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا اور ان سے نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ چھینک کو پسند کرتا ہے کیونکہ وہ بعض دفعہ صحت کی علامت ہے اور جمائی کو ناپسند کرتا ہے۔ اس لیے جب تم میں سے کوئی شخص چھینکے تو الحمد للہ کہے لیکن جمائی لینا شیطان کی طرف سے ہوتا ہے۔ اس لیے جب تم میں سے کسی کو جمائی آئے تو وہ اپنی قوت و طاقت کے مطابق اسے روکے، اس لیے کہ جب تم میں سے کوئی جمائی لیتا ہے تو شیطان ہنستا ہے۔“

تشریح: وہ تو بنی آدم کا دشمن ہے وہ آدمی کی سستی اور کاہلی دیکھ کر خوش ہوتا ہے۔

عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ)).

بِالْكَفِّ: شَأْنُكُمْ. [ابوداؤد: ۵۰۳۳]

بَابُ: لَا يُشْمَتُ الْعَاطِسُ إِذَا لَمْ يَحْمَدِ اللَّهَ

۶۲۲۵- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، قَالَ: قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشْمَتِ الْآخَرُ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! شَمَّتْ هَذَا وَلَمْ تُشْمَتْنِي؟ قَالَ: ((إِنَّ هَذَا حَمِدَ اللَّهَ، وَلَمْ تَحْمَدِ اللَّهَ)). [راجع: ۶۲۲۱]

بَابُ: إِذَا تَنَاطَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ

۶۲۲۶- حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذئْبٍ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّنَاطُبَ فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ وَأَمَّا التَّنَاطُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَبْزِذْهُ مَا اسْتَطَاعَ فَإِنَّ أَحَدَكُمْ إِذَا تَنَاءَبَ صَحِكَ مِنْهُ الشَّيْطَانُ)). [راجع: ۳۲۸۹]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْإِسْتِیْذَانِ

اذن مانگئے، اجازت لینے کا بیان

باب: سلام کے شروع ہونے کا بیان

بَابُ بَدْءِ السَّلَامِ

تشریح: امام بخاری رحمہ اللہ نے استیذان کے متصل سلام کا باب باندھا اس میں اشارہ ہے کہ جو سلام نہ کرے اسے اندر آنے کی اجازت نہ دی جائے۔ (قطانی)

۶۲۲۷- حَدَّثَنِي يَحْيَى بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طُولُهُ سِتُونَ ذِرَاعًا فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلَيْكَ نَفَرٍ مِنَ الْمَلَائِكَةِ جُلُوسٍ فَاسْتَمِعْ مَا يُحْيُونَكَ فَإِنَّهَا تَحْيِيَّتُكَ وَنَجِيَّتُكَ ذُرِّيَّتُكَ فَقَالَ: السَّلَامُ عَلَيْكُمْ فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَرَحْمَةُ اللَّهِ وَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ)). [راجع: ۳۳۲۶]

(۶۲۲۷) ہم سے یحییٰ بن جعفر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے آدم کو اپنی صورت پر بنایا، ان کی لمبائی ساٹھ ہاتھ تھی۔ جب انہیں پیدا کر چکا تو فرمایا کہ جاؤ اور ان فرشتوں کو جو بیٹھے ہوئے ہیں، سلام کرو اور سنو کہ تمہارے سلام کا کیا جواب دیتے ہیں، کیونکہ یہی تمہارا اور تمہاری اولاد کا سلام ہوگا۔ آدم علیہ السلام نے کہا: السلام علیکم! فرشتوں نے جواب دیا۔ السلام علیک ورحمۃ اللہ، انہوں نے آدم کے سلام پر دررحمۃ اللہ بڑھا دیا۔ پس جو شخص بھی جنت میں جائے گا حضرت آدم علیہ السلام کی صورت کے مطابق ہو کر جائے گا اس کے بعد سے پھر خلقت کا قد و قامت کم ہوتا گیا۔ اب تک ایسا ہی ہوتا رہا۔“

تشریح: ممکن ہے کہ آئندہ اور کم ہو جائے یہ زیادتی اور کمی ہزاروں برس میں ہوتی ہے۔ انسان اس کو کیا دیکھ سکتا ہے۔ جو لوگ اس قسم کی احادیث میں شبہ کرتے ہیں ان کو یہ سمجھ لینا چاہیے کہ حضرت آدم کی صحیح تاریخ کسی صحیح حدیث سے ثابت نہیں ہے تو معلوم نہیں کہ حضرت آدم علیہ السلام کو کتنے برس گزر چکے ہیں۔ نہ یہ معلوم ہے کہ آئندہ دنیا کتنے برس اور رہے گی۔ اس لئے قد و قامت کا کم ہو جانا قابل انکار نہیں۔ ((خلق اللہ آدم علی صورۃ)) کی تفسیر آدم علیہ السلام کی طرف لوٹ سکتی ہے یعنی آدم کی اس صورت پر جو اللہ کے علم میں تھی۔ بعض نے کہا مطلب یہ ہے کہ آدم پیدا ہونے سے اسی صورت پر تھے۔ جس صورت پر ہمیشہ رہے یعنی نہیں ہوا کہ پیدا ہوتے وقت وہ چھوٹے بچے ہوں پھر بڑے ہوئے ہوں جیسا ان کی اولاد میں ہوتا ہے۔ بعض نے تفسیر کو اللہ کی طرف لوٹایا ہے مگر یہ آیت: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ (الشوریٰ: ۱۱) کے خلاف ہوگا۔ واللہ اعلم بالصواب وامنالہ وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

باب: (ارشاد باری تعالیٰ)

بَابُ:

بٹھایا۔ وہ خوبصورت گورے مرد تھے۔ حضور اکرم ﷺ لوگوں کو مسائل بتانے کے لیے کھڑے ہو گئے۔ اسی دوران قبیلہ خُصم کی ایک خوبصورت عورت بھی رسول اللہ ﷺ سے مسئلہ پوچھنے آئی۔ فضل بھی اس عورت کو دیکھنے لگے۔ اس کا حسن و جمال ان کو بھلا معلوم ہوا۔ نبی اکرم ﷺ نے مڑ کر دیکھا تو فضل اسے دیکھ رہے تھے۔ آنحضرت ﷺ نے اپنا ہاتھ پیچھے لے جا کر فضل کی ٹھوڑی پکڑی اور ان کا چہرہ دوسری طرف کر دیا۔ پھر اس عورت نے کہا: یا رسول اللہ! حج کے بارے میں اللہ کا جو اپنے بندوں پر فریضہ ہے وہ میرے والد پر لاگو ہوتا ہے، جو بہت بوڑھے ہو چکے ہیں اور سواری پر سیدھے نہیں بیٹھ سکتے کیا اگر میں ان کی طرف سے حج کر لوں تو ان کا حج ادا ہو جائے گا؟ آنحضرت ﷺ نے فرمایا: ”ہاں، ہو جائے گا۔“

النَّحْرِ خَلْفَهُ عَلَى عَجْزٍ رَاجِلَتِهِ وَكَانَ الْفَضْلُ رَجُلًا وَضِيئًا قَوَّفَ النَّبِيُّ ﷺ لِلنَّاسِ يَفْتِيهِمْ فَأَقْبَلَتْ امْرَأَةٌ مِنْ خُصْمٍ وَضِيئَةً تَسْتَفْتِي رَسُولَ اللَّهِ ﷺ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَأَعْجَبَهُ حُسْنُهَا فَالْتَمَتِ النَّبِيَّ ﷺ وَالْفَضْلُ يَنْظُرُ إِلَيْهَا فَأَخْلَفَ يَدَهُ فَأَخَذَ بِذَقَنِ الْفَضْلِ فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيْهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحْجَّ عَنْهُ؟ قَالَ: ((نَعَمْ)). (راجع: ۱۵۱۳)

تشریح: حدیث کی باب سے مطابقت یہ ہے کہ آپ نے فضل بن عباس رضی اللہ عنہما کو غیر عورت کی طرف دیکھنے سے منع فرمایا تھا۔

(۶۲۲۹) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم کو ابو عامر نے خبر دی، کہا ہم سے زہیر نے بیان کیا، ان سے زید بن اسلم نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”راستوں پر بیٹھنے سے بچو!“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! ہماری یہ مجلسیں تو بہت ضروری ہیں، ہم وہیں روزمرہ گفتگو کیا کرتے ہیں۔ آپ نے فرمایا: ”اچھا جب تم ان مجلسوں میں بیٹھنا ہی چاہتے ہو تو راستے کا حق ادا کیا کرو، یعنی راستے کو اس کا حق دو۔“ صحابہ رضی اللہ عنہم نے عرض کیا: راستے کا حق کیا ہے؟ یا رسول اللہ! فرمایا: ”(غیر محرم عورتوں کو دیکھنے سے) نظر نیچی رکھنا، راہ گیروں کو نہ ستانا، سلام کا جواب دینا، بھلائی کا حکم دینا اور برائی سے روکنا۔“

باب: سلام کے بیان میں

سلام اللہ تعالیٰ کے ناموں میں سے ایک نام ہے اور اللہ پاک نے سورہ نساء میں فرمایا: ”اور جب تمہیں سلام کیا جائے تو تم اس سے بڑھ کر اچھا جواب دو یا (کم از کم) اتنا ہی جواب دو۔“

۶۲۲۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يَا كُمْ وَالْجُلُوسُ بِالطَّرِيقَاتِ)) فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ نَتَحَدَّثُ فِيهَا قَالَ: ((فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ)) قَالُوا: وَمَا حَقُّ الطَّرِيقِ؟ يَا رَسُولَ اللَّهِ! قَالَ: ((عَضُّ الْبَصَرِ وَكَفُّ الْأَذَى وَرَدُّ السَّلَامِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ)) (راجع: ۲۴۶۵)

بَابُ: السَّلَامُ

اسْمٌ مِنْ أَسْمَاءِ اللَّهِ: ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: ۸۶]

تشریح: السلام علیکم کے معنی ہوئے کہ اللہ پاک تم کو محفوظ رکھے ہر بلا سے بچائے۔ یہ بہترین دعا ہے جو ایک مسلمان اپنے دوسرے مسلمان بھائی کو ملاقات پر پیش کرتا ہے۔ سلام کی تکمیل مصافحہ سے ہوتی ہے مصافحہ کے معنی دونوں کا اپنے دائیں ہاتھوں کو ملانا اس میں صرف دایاں ہاتھ استعمال ہونا چاہیے۔

۶۲۳۰۔ حَدَّثَنَا عَمْرُ بْنُ حَنْصِصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ السَّلَامُ عَلَى جِبْرِيلَ السَّلَامُ عَلَى مِيكَائِيلَ السَّلَامُ عَلَى فُلَانٍ فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: ((إِنَّ اللَّهَ هُوَ السَّلَامُ فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: اَلتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ يَنْخَبِرُ بَعْدُ مِنَ الْكَلَامِ مَا شَاءَ)). [راجع: ۸۳۱]

۶۲۳۰) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے شقیق نے بیان کیا اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ جب ہم (ابتدائے اسلام میں) نبی کریم ﷺ کے ساتھ نماز پڑھتے تو کہتے: سلام ہو اللہ پر اس کے بندوں سے پہلے، سلام ہو جبریل پر، سلام ہو میکائیل پر، سلام ہو فلان پر، پھر (ایک مرتبہ) جب آنحضرت ﷺ نماز سے فارغ ہوئے تو ہماری طرف متوجہ ہو کر فرمایا: ”اللہ ہی سلام ہے۔ اس لیے جب تم میں سے کوئی نماز میں بیٹھے تو اَلتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ۔ الخ پڑھا کرے۔ کیونکہ جب وہ یہ دعا پڑھے گا تو آسمان وزمین کے ہر صالح بندے کو اس کی یہ دعا پہنچے گی۔ اَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اس کے بعد اسے اختیار ہے جو چاہے پڑھے۔“

تشریح: مگر یہ درود شریف پڑھنے کے بعد ہے۔

بَابُ تَسْلِيمِ الْقَلِيلِ عَلَى الْكَثِيرِ

۶۲۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ)). [اطرافہ

فی: ۶۲۳۲، ۶۲۳۳، ۶۲۳۴] [ترمذی: ۲۷۰۳]

بَابُ يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي

باب: تھوڑی جماعت بڑی جماعت کو پہلے سلام کرے

۶۲۳۱) ہم سے محمد بن مقاتل ابوالحسن نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام بن منبہ نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”چھوٹا بڑے کو سلام کرے، گزرنے والا بیٹھنے والے کو سلام کرے اور چھوٹی جماعت بڑی جماعت کو پہلے سلام کرے۔“

باب: سوار پہلے پیدل کو سلام کرے

(۶۲۳۲) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو محمد نے خبر دی، کہا ہم کو ابن جریج نے خبر دی، کہا مجھے زیاد نے خبر دی، انہوں نے عبد الرحمن بن زید کے غلام ثابت سے سنا اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”سوار پیدل چلنے والے کو سلام کرے، پیدل چلنے والا بیٹھے ہوئے کو اور کم تعداد والے بڑی تعداد والوں کو۔“

۶۲۳۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي زَيْدٌ: أَنَّهُ سَمِعَ ثَابِتًا مَوْلَى بْنِ زَيْدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ)). [راجع: ۶۲۳۱]

[مسلم: ۵۶۴۶؛ ابوداؤد: ۵۱۹۹]

باب: چلنے والا پہلے بیٹھے ہوئے شخص کو سلام کرے

(۶۲۳۳) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم سے ابن جریج نے بیان کیا، کہا مجھے زیاد نے خبر دی، انہیں ثابت نے خبر دی جو عبد الرحمن بن زید کے غلام ہیں۔ اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”سوار پیدل چلنے والے کو سلام کرے، پیدل چلنے والا بیٹھے ہوئے شخص کو اور چھوٹی جماعت پہلے بڑی جماعت کو سلام کرے۔“

بَابُ: يُسَلِّمُ الْمَاشِي عَلَى الْقَاعِدِ

۶۲۳۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا رُوحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي زَيْدٌ: أَنَّ ثَابِتًا أَخْبَرَهُ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: ((يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ)). [راجع: ۶۲۳۱]

باب: کم عمر والا پہلے بڑی عمر والے کو سلام کرے

(۶۲۳۴) ہم سے ابراہیم بن طہمان نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے صفوان بن سلیم نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”چھوٹا بڑے کو سلام کرے، گزرنے والا بیٹھے والے کو اور کم تعداد والے بڑی تعداد والوں کو۔“

بَابُ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ

۶۲۳۴۔ وَقَالَ إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عَقْبَةَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ)). [راجع: ۶۲۳۱]

تشریح: ابراہیم بن طہمان کے اثر کو امام بخاری رحمہ اللہ نے ادب المفرد میں وصل کیا ہے اور ابو نعیم اور بیہقی نے وصل کیا ہے اور کرمانی نے غلطی کی جو یہ کہا کہ امام بخاری رحمہ اللہ نے یہ حدیث ابراہیم بن طہمان سے بہ طریق مذکورہ سن لی ہوگی اس لئے وقال ابراہیم کہا کیونکہ امام بخاری رحمہ اللہ نے ابراہیم بن طہمان کا زمانہ نہیں پایا تو کرمانی کا یہ کہنا غلط ہے۔

باب: سلام کو زیادہ سے زیادہ رواج دینا

(۶۲۳۵) ہم سے قتیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے

بَابُ إِفْشَاءِ السَّلَامِ

۶۲۳۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ

شیبانی نے، ان سے اشعث بن ابی الشعثاء نے، ان سے معاویہ بن سويد بن مقرن نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ہمیں سات باتوں کا حکم دیا تھا۔ بیمار کی مزاج پرسی کرنے کا، جنازے کے پیچھے چلنے کا، چھینکنے والے کے جواب دینے کا، کمزور کی مدد کرنے کا، مظلوم کی مدد کرنے کا، افشاء سلام (سلام کا جواب دینے اور بکثرت سلام کرنے) کا، قسم (حق) کھانے والے کی قسم پوری کرنے کا اور آپ ﷺ نے چاندی کے برتن میں پینے سے منع فرمایا تھا اور سونے کی انگوٹھی پینے سے ہمیں منع فرمایا تھا۔ میٹر (ریشم کی زین) پر سوار ہونے سے، ریشم اور دیا پینے، قسمی (ریشمی کپڑا) اور استبرق پینے سے (منع فرمایا تھا)۔

الشَّيْبَانِيُّ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مِقْرَانَ عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ وَاتِّبَاعِ الْجَنَائِزِ وَتَشْمِيتِ الْعَاطِسِ وَنَصْرِ الضَّعِيفِ وَعَوْنِ الْمَظْلُومِ وَافْشَاءِ السَّلَامِ وَإِبْرَارِ الْمُقْسِمِ وَنَهَى عَنِ الشُّرْبِ فِي الْفِصَّةِ وَنَهَا عَنْ تَخْتِمِ الذَّهَبِ وَعَنْ رُكُوبِ النَّمَايِزِ وَعَنْ لُبْسِ الْحَرِيرِ وَالذَّبْيِجِ وَالْقَسِيِّ وَالْإِسْتَبْرِقِ. [راجع: ۱۲۳۹]

تشریح: یہ ساتھی شرعی آداب ہیں جن کا ملحوظ خاطر رکھنا بہت ضروری ہے۔

بَابُ السَّلَامِ لِلْمَعْرِفَةِ وَغَيْرِ الْمَعْرِفَةِ

(۶۲۳۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے یزید نے بیان کیا، ان سے ابو خیر نے، ان سے عبد اللہ بن عمرو رضی اللہ عنہما نے کہ ایک صحابی نے نبی کریم ﷺ سے پوچھا: اسلام کی کون سی حالت افضل ہے؟ آنحضرت ﷺ نے فرمایا: ”یہ کہ (مخلوق خدا کو) کھانا کھلاؤ اور سلام کرو، اسے بھی جسے تم پہچانتے ہو اور اسے بھی جسے نہیں پہچانتے۔“

۶۲۳۶- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: ((تَطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ)).

[راجع: ۱۲]

تشریح: ان احادیث کو روزانہ معمول بنانا بھی بے حد ضروری ہے۔ اللہ ہر مسلمان کو یہ توفیق بخشے۔ (آمین)

(۶۲۳۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عطاء بن یزید لیشی نے اور ان سے ابو ایوب رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کسی مسلمان کے لیے جائز نہیں کہ وہ اپنے کسی (مسلمان) بھائی سے تین دن سے زیادہ تعلق کاٹے کہ جب وہ ملیں تو یہ ایک طرف منہ پھیر لے اور دوسرا دوسری طرف اور دونوں میں اچھا وہ ہے جو سلام پہلے کرے۔“ اور سفیان نے کہا: انہوں نے یہ حدیث زہری سے تین مرتبہ سنی ہے۔

۶۲۳۷- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ يَلْقِيَانِ فِصْدٌ هَذَا وَيَصُدُّ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ)) وَذَكَرَ سُفْيَانُ أَنَّهُ سَمِعَهُ مِنْهُ ثَلَاثَ مَرَّاتٍ. [راجع: ۱۶۷۷]

بَابُ آيَةِ الْحِجَابِ

باب: پردہ کی آیت کے بارے میں

۶۲۳۸۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ كَانَ ابْنُ عَشْرِ سِنِينَ مَقْدَمَ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ فَخَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرًا حَيَاتَهُ وَكُنْتُ أَعْلَمُ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أَنْزَلَ وَقَدْ كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ وَكَانَ أَوَّلَ مَا نَزَلَ فِي مُبْتَنَى رَسُولِ اللَّهِ ﷺ بَرِيذَ بَنَتِ جَحْشٍ أَصْبَحَ النَّبِيُّ ﷺ بِهَا عَرُوسًا فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ ثُمَّ خَرَجُوا وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَطَالُوا الْمَكْتَ فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ وَخَرَجَتْ مَعَهُ كَيْ يَخْرُجُوا فَمَشَى رَسُولُ اللَّهِ ﷺ وَمَشِيَتْ مَعَهُ حَتَّى جَاءَ عَتَبَةَ حُجْرَةَ عَائِشَةَ ثُمَّ ظَنَّ رَسُولُ اللَّهِ ﷺ أَنَّهُمْ خَرَجُوا فَرَجَعَ وَرَجَعَتْ مَعَهُ حَتَّى دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا فَرَجَعَ رَسُولُ اللَّهِ ﷺ وَرَجَعَتْ مَعَهُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةَ عَائِشَةَ فَظَنَّ أَنَّ قَدْ خَرَجُوا فَرَجَعَ فَرَجَعَتْ مَعَهُ فَإِذَا هُمْ قَدْ خَرَجُوا فَأَنْزَلَ الْحِجَابَ فَضْرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا. [اجع: ۴۷۹۱]

(۶۲۳۸) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا مجھے یونس نے خبر دی، انیس ابن شہاب نے کہا مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ جب رسول اللہ ﷺ مدینہ منورہ (ہجرت کر کے) تشریف لائے تو ان کی عمر دس سال تھی، پھر میں نے رسول اللہ ﷺ کی زندگی کے باقی دس سالوں میں آپ کی خدمت کی اور میں پردہ کے حکم کے متعلق سب سے زیادہ جانتا ہوں کہ کب نازل ہوا تھا۔ ابی بن کعب رضی اللہ عنہ مجھ سے اس کے بارے میں پوچھا کرتے تھے۔ پردہ کے حکم کا نزول سب سے پہلے اس رات ہوا جس میں رسول اللہ ﷺ نے زینب بنت جحش رضی اللہ عنہا سے نکاح کے بعد ان کے ساتھ پہلی خلوت کی تھی۔ آنحضرت ﷺ ان کے دولہا تھے اور آپ نے صحابہ کو دعوت ولیمہ پر بلایا تھا۔ کھانے سے فارغ ہو کر سب لوگ چلے گئے لیکن چند آدمی آپ کے پاس بیٹھے رہ گئے اور بہت دیر تک وہیں ٹھہرے رہے۔ آنحضرت ﷺ اٹھ کر باہر تشریف لے گئے اور میں بھی آپ کے ساتھ چلا گیا تاکہ وہ لوگ بھی چلے جائیں۔ آپ چلتے رہے اور میں بھی آپ کے ساتھ چلتا رہا اور عائشہ کے حجرے کی چوکھٹ تک پہنچے۔ آپ ﷺ نے سمجھا کہ وہ لوگ اب چلے گئے ہیں۔ اس لیے واپس تشریف لائے اور میں بھی آنحضرت ﷺ کے ساتھ واپس آیا لیکن آپ جب زینب بنت جحش کے حجرے میں داخل ہوئے تو وہ لوگ ابھی تک بیٹھے ہوئے تھے واپس نہیں گئے تھے۔ رسول اللہ ﷺ دوبارہ وہاں سے لوٹ گئے اور میں بھی آپ کے ساتھ لوٹ گیا۔ جب آپ عائشہ رضی اللہ عنہا کے حجرے کی چوکھٹ تک پہنچے تو آپ نے سمجھا کہ وہ لوگ جا چکے ہوں گے۔ پھر آپ لوٹ کر آئے اور میں بھی آپ کے ساتھ لوٹ آیا تو واقعی وہ لوگ جا چکے تھے۔ پھر پردہ کی آیت نازل ہوئی اور آنحضرت ﷺ نے میرے اور اپنے درمیان پردہ لٹکا لیا۔

تشریح: ایسے موقع پر صاحب خانہ کی ضرورت کا خیال رکھنا بے حد ضروری ہے۔

۶۲۳۹۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا مُعْتَمِرٌ، (۶۲۳۹) ہم سے ابونعمان نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، کہا

مجھ سے میرے والد نے بیان کیا کہ ان سے ابو مجلز نے بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ نے زینب رضی اللہ عنہا سے نکاح کیا تو لوگ اندر آئے اور کھانا کھایا، پھر بیٹھ کے باتیں کرتے رہے۔ آنحضرت ﷺ نے اس طرح اظہار کیا گویا آپ کھڑے ہونا چاہتے ہیں۔ لیکن وہ کھڑے نہیں ہوئے جب آنحضرت ﷺ نے یہ دیکھا تو آپ تو کھڑے ہو گئے۔ آپ کے کھڑے ہونے پر قوم کے جن لوگوں کو کھڑا ہونا تھا وہ بھی کھڑے ہو گئے لیکن بعض لوگ اب بھی بیٹھے رہے اور جب آنحضرت ﷺ اندر داخل ہونے کے لیے تشریف لائے تو کچھ لوگ بیٹھے ہوئے تھے (واپس ہو گئے) اور پھر جب وہ لوگ بھی کھڑے ہوئے اور چلے گئے تو میں نے آپ کو اس کی اطلاع دی۔ آپ ﷺ تشریف لائے اور اندر داخل ہو گئے۔ میں نے بھی اندر جانا چاہا لیکن آپ ﷺ نے میرے اور اپنے درمیان پردہ ڈال لیا۔ اور اللہ تعالیٰ نے یہ آیت نازل کی۔ ”اے ایمان والو! نبی کے گھر میں داخل نہ ہو۔“ آخر تک۔

قَالَ أَبِي: حَدَّثَنَا أَبُو مِجْلَزٍ عَنْ أَنَسٍ قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ دَخَلَ الْقَوْمُ فَطَعَمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا فَلَمَّا رَأَى قَامَ فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ وَقَعَدَ بَقِيَّةُ الْقَوْمِ وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا فَأَخْبَرْتُ النَّبِيَّ ﷺ فَجَاءَ حَتَّى دَخَلَ فَذَهَبَتْ أَذْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ وَأَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ [الاحزاب: ۵۳] [راجع: ۴۷۹۱]

تشریح: بعض نسخوں میں یہاں یہ عبارت اور زائد ہے: ”قال ابو عبد الله فيه من الفقه انه لم يستأذنه حين قام وخرج وفيه انه نهيا للقيام وهو يريد ان يقوموا“ امام بخاری رحمہ اللہ نے کہا اس حدیث سے یہ مسئلہ نکلا کہ نبی کریم ﷺ اٹھ کھڑے ہوئے اور چلے ان سے اجازت نہیں لی اور یہ بھی نکلا کہ آپ نے ان کے سامنے اٹھنے کی تیاری کی۔

آپ کا مطلب یہ تھا کہ وہ بھی اٹھ جائیں تو معلوم ہوا کہ جب لوگ بیکار بیٹھے رہیں اور صاحب خانہ تنگ ہو جائے تو ان کی بغیر اجازت اٹھ کر چلے جانا یا ان کو اٹھانے کے لئے اٹھنے کی تیاری کرنا درست ہے۔

۶۲۴۰۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: اخْجُبْ نِسَائَكَ قَالَتْ: فَلَمْ يَقْعَلْ وَكَانَ أَزْوَاجُ النَّبِيِّ ﷺ يَخْرُجْنَ لَيْلًا إِلَى لَيْلٍ قَبْلَ الْمَصَاعِبِ خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ. وَكَانَتْ امْرَأَةً طَوِيلَةً. فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي الْمَجْلِسِ

(۶۲۴۰) مجھ سے اسحاق نے بیان کیا، کہا ہم کو یعقوب نے خبر دی، مجھ سے میرے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے بیان کیا، کہا مجھے عروہ بن زبیر نے خبر دی اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ رسول اللہ ﷺ سے کہا کرتے تھے کہ آپ ازواج مطہرات رضی اللہ عنہن کا پردہ کرائیں۔ بیان کیا کہ آپ ﷺ نے ایسا نہیں کیا اور ازواج مطہرات رضی اللہ عنہن رفع حاجت کے لیے صرف رات ہی کے وقت نکلتی تھیں (اس وقت گھروں میں بیت الخلاء نہیں تھے) ایک مرتبہ سودہ بنت زمعہ رضی اللہ عنہا باہر گئی ہوئی تھیں۔ ان کا قد لمبا تھا۔ حضرت عمر بن خطاب رضی اللہ عنہ نے انہیں دیکھا۔ اس وقت وہ مجلس میں

فَقَالَ: عَرَفْتُكَ يَا سَوْدَةُ! حِرْضًا عَلَى أَنْ يَنْزَلَ الْحِجَابُ. [راجع: ۱۴۶] [مسلم: ۵۶۷۲] نے اس لیے کہا کیونکہ وہ پردہ کے حکم کے نازل ہونے کے بڑے متنبی تھے۔ بیان کیا کہ پھر اللہ تعالیٰ نے پردہ کی آیت نازل کی۔

تشریح: اس حدیث سے یہ نکلا کہ ازواج مطہرات رضی اللہ عنہن کے لئے جس پردے کا حکم دیا گیا وہ یہ تھا کہ گھر سے باہر نہ نکلیں یا مکمل تو محافہ یا مکمل وغیرہ میں کہ ان کا جثہ بھی معلوم نہ ہو سکے مگر یہ پردہ نبی کریم ﷺ کی بیویوں سے خاص تھا۔ دوسری مسلمان عورتوں کو ایسا حکم نہ تھا وہ پردے کے ساتھ برابر باہر نکلا کرتی تھیں۔

باب: اذن لینے کا اس لیے حکم دیا گیا ہے کہ نظر نہ پڑے

(۶۲۳۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے، ان سے زہری نے بیان کیا (سفیان نے کہا) میں نے یہ حدیث زہری سے سن کر اس طرح یاد کی ہے کہ جیسے تو اس وقت یہاں موجود ہو اور ان سے سہل بن سعد نے کہ ایک شخص نے نبی کریم ﷺ کے کسی حجرہ میں سوراخ سے دیکھا، آنحضرت ﷺ کے پاس اس وقت ایک کنگھا تھا جس سے آپ سر مبارک کھجا رہے تھے۔ آنحضرت ﷺ نے اس سے فرمایا: ”اگر مجھے معلوم ہوتا کہ تم جھانک رہے ہو تو یہ کنگھا تمہاری آنکھ میں چسودیتا (اندر داخل ہونے سے پہلے) اجازت مانگتا تو ہے ہی اس لیے کہ (اندر کی کوئی ذاتی چیز) نہ دیکھی جائے۔“

(۶۲۳۲) ہم سے مسدد نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عبید اللہ بن ابی بکر نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ایک صاحب نبی کریم ﷺ کے کسی حجرہ میں جھانک کر دیکھنے لگے تو نبی کریم ﷺ ان کی طرف تیر کا پھل یا بہت سے پھل لے کر بڑھے، گویا میں آپ ﷺ کو دیکھ رہا ہوں ان صاحب کی طرف اس طرح چپکے چپکے تشریف لائے کہ غفلت میں اسے ماریں۔

بَابُ الْإِسْتِذَانِ مِنْ أَجْلِ الْبَصَرِ

۶۲۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ: حَفِظْتُهُ كَمَا أَنَّكَ هَاهُنَا عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَطَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجْرَةِ النَّبِيِّ ﷺ وَمَعَ النَّبِيِّ ﷺ مِزْرَى يَحْكُ بِهَ رَأْسَهُ فَقَالَ: ((لَوْ أَعْلَمْتُ أَنَّكَ تَنْتَظِرُ لَطَعْتُ بِهَ فِي عَيْنِكَ إِنَّمَا جُعِلَ الْإِسْتِذَانُ مِنْ أَجْلِ الْبَصَرِ)). [راجع: ۵۹۲۴]

۶۲۴۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ

زَيْدٍ عَنْ عُيَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا أَطَّلَعَ مِنْ بَعْضِ حُجْرِ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ بِمِشْقَصٍ أَوْ بِمِشْقَصٍ فَكَانَنِي أَنْظُرُ إِلَيْهِ يَخْتَلِ الرَّجُلُ لِيُطْعِمَهُ.

[طرفاہ: فی: ۶۸۸۹، ۶۹۰۰] [مسلم: ۵۶۴۱]

[ابوداؤد: ۵۱۷۱]

باب: شرمگاہ کے علاوہ دوسرے اعضا کے زنا کا بیان

(۶۲۳۳) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابن طاووس نے، ان سے ان کے والد نے اور ان سے ابن عباس رضی اللہ عنہما

بَابُ زِنَا الْجَوَارِحِ دُونَ الْفَرْجِ

۶۲۴۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ:

نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ کی حدیث سے زیادہ ضعیفہ گناہوں سے مشابہہ میں نے اور کوئی چیز نہیں دیکھی۔ (ابو ہریرہ رضی اللہ عنہ نے جو باتیں بیان کی ہیں وہ مراد ہیں) مجھ سے محمود نے بیان کیا، کہا ہم کو عبدالرزاق نے خبر دی، کہا ہم کو عمر نے خبر دی، انہیں ابن طاووس نے، انہیں ان کے والد نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ میں نے کوئی چیز ضعیفہ گناہوں سے مشابہہ اس حدیث کے مقابلہ میں نہیں دیکھی جسے ابو ہریرہ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے نقل کیا ہے: ”اللہ تعالیٰ نے انسانوں کے معاملہ میں زنا میں سے اس کا حصہ لکھ دیا ہے جس سے وہ لاحالہ دوچار ہوگا، پس آنکھ کا زنا دیکھنا ہے، زبان کا زنا بولنا ہے، دل کا زنا یہ ہے کہ وہ خواہش اور آرزو کرتا ہے، پھر شرمگاہ اس خواہش کو چھپا کرتی ہے یا جھٹلاتی ہے۔“

لَمْ أَرْ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ: ح. وَ حَدَّثَنِي مَحْمُودٌ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَقَّهُ مِنَ الزَّوْنِ أَذْرَكَ ذَلِكَ لَا مَحَالَةَ فَرَزْنَا الْعَيْنَ النَّظْرُ وَزَنَا اللِّسَانَ النُّطْقُ وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي وَالفَرْجُ يَصْدُقُ ذَلِكَ كُلَّهُ وَيُكْذِبُهُ)). [طرفة في: ٦٦١٢] [مسلم: ٦٧٥٣؛ ابوداؤد: ٢١٥٢]

تشریح: مطلب یہ ہے کہ نفس میں زنا کی خواہش پیدا ہوتی ہے اب اگر شرمگاہ سے زنا کیا تو زنا کا گناہ لکھا گیا اور اگر اللہ کے ذریعے زنا سے باز رہا تو خواہش غلط اور جھوٹ ہوگئی اس صورت میں معافی ہو جائے گی۔

باب: سلام اور اجازت تین مرتبہ ہونی چاہیے

(٦٢٣٣) مجھ سے اسحاق نے بیان کیا، کہا ہم کو عبدالصمد نے خبر دی، انہیں عبداللہ بن شہابی نے خبر دی، کہا ہم سے ثمامہ بن عبداللہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم جب کسی کو سلام کرتے (اور جواب نہ ملتا) تو تین مرتبہ سلام کرتے تھے اور جب آپ کوئی بات فرماتے تو (زیادہ سے زیادہ) تین مرتبہ اسے دہراتے۔

(٦٢٣٥) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے یزید بن کھنیفہ نے بیان کیا، ان سے بسر بن سعید نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ میں انصار کی ایک مجلس میں تھا ابوموسیٰ رضی اللہ عنہ تشریف لائے جیسے گھبرائے ہوئے ہوں۔ انہوں نے کہا میں نے عمر رضی اللہ عنہ کے ہاں تین مرتبہ اندر آنے کی اجازت چاہی لیکن مجھے کوئی جواب نہیں ملا، اس لیے واپس چلا آیا (جب عمر رضی اللہ عنہ کو معلوم ہوا) تو انہوں نے دریافت کیا کہ (اندر آنے میں) کیا بات مانع تھی؟ میں نے کہا: میں نے تین مرتبہ اندر آنے کی اجازت مانگی اور جب مجھے کوئی جواب نہیں ملا تو

بَابُ التَّسْلِيمِ وَالْإِسْتِثْنَانِ ثَلَاثًا

٦٢٤٤ - حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنْثَنِ، حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا. [راجع: ٩٤]

٦٢٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَذْعُورٌ فَقَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ وَقَالَ: مَا مَنَعَكَ؟ قُلْتُ: اسْتَأْذَنْتُ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ وَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا

ابنُ ذَرٍّ ح: وَ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ ذَرٍّ، قَالَ: أَخْبَرَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَوَجَدَ لَبْنًا فِي قَدَحٍ فَقَالَ: ((أَبَا هُرَيْرَةَ! الْحَقُّ أَهْلُ الصُّفَةِ فَادْعُهُمْ إِلَيَّ)) فَاتَّيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا فَاسْتَأْذَنُوا فَأُذِنَ لَهُمْ فَدَخَلُوا.

(دوسری سند) اور ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو عمر بن ذر نے خبر دی، کہا ہم کو مجاہد نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کے ساتھ (آپ کے گھر میں) داخل ہوا، آپ ﷺ نے ایک بڑے پیالے میں دودھ پایا تو فرمایا: ”ابو ہریرہ! اہل صفہ کے پاس جا اور انہیں میرے پاس بلا لا۔“ میں ان کے پاس آیا اور انہیں بلا لایا۔ وہ آئے اور (آندر آنے کی) اجازت چاہی، پھر جب اجازت دی گئی تو داخل ہوئے۔

[راجع: ۵۳۷۵] [ترمذی: ۲۴۷۷]

باب: بچوں کو سلام کرنا

۶۲۴۷- حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ سَيَّارٍ عَنْ ثَابِتِ بْنِ أَنَسٍ ابْنِ مَالِكٍ أَنَّهُ مَرَّ عَلَى صَبِيَّانِ فَسَلَّمَ عَلَيْهِمَا وَقَالَ: وَكَانَ النَّبِيُّ ﷺ يَفْعَلُهُ. [مسلم]

(۶۲۴۷) ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں سيار نے، انہوں نے ثابت بنانی سے روایت کی، انہیں انس بن مالک رضی اللہ عنہ نے کہ آپ بچوں کے پاس سے گزرے تو انہیں سلام کیا اور فرمایا کہ نبی کریم ﷺ بھی ایسا ہی کرتے تھے۔

[۵۶۶۳: ترمذی: ۲۶۹۶]

بَابُ تَسْلِيمِ الرِّجَالِ عَلَى النِّسَاءِ وَالنِّسَاءِ عَلَى الرِّجَالِ

باب: مردوں کا عورتوں کو سلام کرنا اور عورتوں کا مردوں کو

تشریح: حدیث کی رو سے تو یہ جائز نکلتا ہے مگر فقہاء یہ کہتے ہیں کہ جو ان عورتوں کو مردوں کا یا جو ان مردوں کو عورتوں کا سلام کرنا بہتر نہیں ایسا نہ ہو کہ کوئی فتنہ پیدا ہو جائے۔ میں (وحید الزماں) کہتا ہوں کہ فتنہ کے خیال سے شرعی حکم بدل نہیں سکتا۔ جب کلام جائز ہے تو سلام کا منع ہونا عجیب بات ہے۔ حدیث میں: ”تقرء السلام علی من عرفت وعلی من لم تعرف۔“ ہے جو مرد و عورت سب کو شامل ہے۔

۶۲۴۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلٍ قَالَ: كُنَّا نَفْرَحُ بِيَوْمِ الْجُمُعَةِ قُلْتُ: وَلِمَ؟ قَالَ: كَانَتْ عَجُوزٌ لَنَا تُرْسِلُ إِلَى بَضَاعَةَ قَالَ ابْنُ مُسْلِمَةَ: نَخْلُ بِالْمَدِينَةِ فَتَأْخُذُ مِنْ أَصُولِ السَّلَاقِ فَتَطْرَحُهُ فِي قَدَرٍ وَتُكْرِكِرُ حَبَّاتٍ مِنْ شَعِيرٍ

(۶۲۴۸) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے ابن ابی حازم نے، ان سے اُنکے والد نے اور ان سے سہل نے کہ ہم جمعہ کے دن خوش ہوا کرتے تھے۔ میں نے عرض کی: کس لیے؟ فرمایا: ہماری ایک بڑھیا تھیں جو مقام بضاعہ جایا کرتی تھیں۔ ابن مسلمہ نے کہا: بضاعہ مدینہ منورہ میں کھجور کا ایک باغ تھا۔ پھر وہاں سے چھتر لاتی تھیں اور اسے ہانڈی میں ڈالتی تھیں اور جو کچھ دانے پیس کر (اس میں ملاتی تھیں) جب ہم جمعہ کی نماز

پڑھ کر واپس ہوتے تو انہیں سلام کرنے آتے اور وہ یہ چھند کی جڑ میں آنا ملی ہوئی دعوت ہمارے سامنے رکھتی تھیں، ہم اس وجہ سے جمعہ کے دن خوش ہوا کرتے تھے اور قیلو یہ یاد پھر کا کھانا ہم جمعہ کے بعد کرتے تھے۔

(۶۲۳۹) ہم سے ابن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ بن عبد الرحمن نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اے عائشہ! یہ جبریل ہیں تمہیں سلام کہتے ہیں۔“ بیان کیا کہ میں نے عرض کیا: وعلیہ السلام ورحمة اللہ، آپ دیکھتے ہیں جو ہم نہیں دیکھ سکتے۔ ام المؤمنین کا اشارہ رسول اللہ ﷺ کی طرف تھا۔ معمر کے ساتھ اس حدیث کو شعیب، یونس اور نعمان نے بھی زہری سے روایت کیا ہے۔ یونس اور نعمان کی روایتوں میں وبر کاتہ کا لفظ زیادہ ہے۔

تشریح: اس حدیث کی مطابقت ترجمہ باب سے یوں ہے کہ حضرت جبریل علیہ السلام نبی کریم ﷺ کے پاس وحیہ کلبی کی صورت میں آیا کرتے تھے اور وحیہ مرد تھے تو ان کا حکم بھی مرد کا ہوا اور حدیث سے مرد کا عورت کو اور عورت کا مرد کو سلام کرنا ثابت ہوا خواہ وہ اجنبی ہی کیوں نہ ہوں مگر پردہ ضروری ہے۔

باب: اگر گھر والا پوچھے کہ کون ہے اس کے جواب

میں کوئی کہے کہ میں ہوں اور نام نہ لے

(۶۲۵۰) ہم سے ابو ولید ہشام بن عبد الملک نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن منکر نے کہا: میں نے جابر رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں نبی کریم ﷺ کی خدمت میں اس قرض کے بارے میں حاضر ہوا جو میرے والد پر تھا۔ میں نے دروازہ کھٹکھٹایا۔ آپ ﷺ نے دریافت فرمایا: ”کون ہیں؟“ میں نے کہا: میں۔ آپ ﷺ نے فرمایا: ”میں، میں۔“ جیسے آپ نے اس جواب کو ناپسند فرمایا۔

بَابُ: إِذَا قَالَ: مَنْ ذَا؟ فَقَالَ:

أَنَا

۶۲۵۰۔ حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: أَتَيْتُ النَّبِيَّ ﷺ فِي دِينٍ كَانَ عَلَى أَبِي فَدَفَعْتُ إِلَيْهِ فَقَالَ: ((مَنْ ذَا؟)) فَقُلْتُ: أَنَا فَقَالَ: ((أَنَا أَنَا)) كَأَنَّهُ كَرِهَهَا. [راجع: ۲۱۲۷] [مسلم: ۵۶۳۵، ۵۶۳۶، ۵۶۳۷، ابوداؤد: ۵۱۸۷، ترمذی:

۲۷۱۱، ابن ماجہ: ۳۷۰۹]

تشریح: کیونکہ بعض وقت صرف آواز سے صاحب خانہ پہچان نہیں سکتا کہ کون ہے اس لئے جواب میں اپنا نام بیان کرنا چاہیے۔

بَابُ مَنْ رَدَّ فَقَالَ: عَلَيْكَ السَّلَامُ **باب: جواب میں صرف علیک السلام کہنا**

وَقَالَتْ عَائِشَةُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ اورو عائشہ رضی اللہ عنہا نے کہا تھا کہ ”وعلیہ السلام ورحمة اللہ وبرکاتہ“
 وَبَرَكَاتُهُ. وَقَالَ النَّبِيُّ ﷺ: ((رَدَّ الْمَلَائِكَةُ اور ان پر بھی سلام ہوا اور اللہ کی رحمت اور اس کی برکتیں اور نبی کریم ﷺ
 عَلَى آدَمَ: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ)). نے فرمایا: ”فرشتوں نے آدم علیہ السلام کو جواب دیا: السلام علیک ورحمة
 اللہ (سلام ہو آپ پر اور اللہ کی رحمت)۔“ [راجع: ۶۲۲۷]

تشریح: یہ دونوں حدیثیں اوپر موصولہ گزر چکی ہیں۔ ان کو لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ سلام کے جواب میں بڑھا کر کہنا بہتر ہے۔
 مگر صرف علیک السلام بھی کہنا درست ہے۔

۶۲۵۱- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ: ((وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ: ((وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) فَقَالَ فِي الثَّانِيَةِ أَوْ فِي الْآخِرَةِ: عَلَّمَنِي يَا رَسُولَ اللَّهِ! فَقَالَ: ((إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْجِعْ حَتَّى تَطْمِئِنَّ رَأْسًا ثُمَّ ارْجِعْ حَتَّى تَسْتَوِيَ سَاجِدًا ثُمَّ ارْجِعْ حَتَّى تَطْمِئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا ثُمَّ ارْجِعْ حَتَّى تَطْمِئِنَّ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا)) وَقَالَ أَبُو أُسَامَةَ فِي الْآخِرَةِ: ((حَتَّى تَسْتَوِيَ قَائِمًا)).

(۶۲۵۱) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد اللہ بن نمیر نے خبر دی، ان سے عبید اللہ نے بیان کیا، ان سے سعید بن ابی سعید مقبری نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک شخص مسجد میں داخل ہوا، رسول اللہ ﷺ مسجد کے کنارے بیٹھے ہوئے تھے۔ اس نے نماز پڑھی اور پھر حاضر ہو کر آنحضرت ﷺ کو سلام کیا۔ رسول اللہ ﷺ نے فرمایا: ”وعلیک السلام واپس جا اور دوبارہ نماز پڑھ، کیونکہ تم نے نماز نہیں پڑھی۔“ وہ واپس گئے اور نماز پڑھی۔ پھر (نبی کریم ﷺ) کے پاس آئے اور سلام کیا۔ آپ نے فرمایا: ”وعلیک السلام واپس جاؤ پھر نماز پڑھو۔ کیونکہ تم نے نماز نہیں پڑھی۔“ وہ واپس گیا اور اس نے پھر نماز پڑھی۔ پھر واپس آیا اور نبی اکرم ﷺ کی خدمت میں سلام عرض کیا۔ آپ ﷺ نے جواب میں فرمایا: ”وعلیکم السلام واپس جاؤ اور دوبارہ نماز پڑھو۔ کیونکہ تم نے نماز نہیں پڑھی۔“ ان صاحب نے دوسری مرتبہ یا اس کے بعد، عرض کیا: یا رسول اللہ! مجھے نماز پڑھنی سکھا دیجیے۔ آنحضرت ﷺ نے فرمایا: ”جب نماز کے لیے کھڑے ہوا کرو تو پہلے پوری طرح وضو کرو، پھر قبلہ رو ہو کر تکبیر (تحریمہ) کہو، اس کے بعد قرآن مجید میں سے جو تمہارے لیے آسان ہو وہ پڑھو، پھر رکوع کرو اور جب رکوع کی حالت میں برابر ہو جاؤ تو سر اٹھاؤ۔ جب سیدھے کھڑے ہو جاؤ تو پھر سجدہ میں جاؤ، جب سجدہ پوری طرح کر لو تو سر اٹھاؤ اور اچھی طرح سے بیٹھ جاؤ۔ یہی عمل اپنی ہر رکعت میں کرو۔“ اور ابواسامہ راوی نے دوسرے سجدہ کے بعد یوں کہا: ”پھر سر اٹھا یہاں تک کہ سیدھا کھڑا ہو جا۔“

[راجع: ۷۵۷] مسلم: ۸۵۶؛ ابوداؤد: ۳۰۳؛ ترمذی،

۲۶۹۲؛ ابن ماجہ: ۱۰۶۰، ۳۶۹۵

تشریح: تو اس میں جملہ استراحت کا ذکر نہیں ہے۔ اس شخص کا نام غلام بن رافع تھا یہ نماز جلدی جلدی ادا کر رہا تھا۔ آپ نے نماز آہستہ سے پڑھنے کی تعلیم فرمائی۔ حدیث میں لفظ وعلیک السلام مذکور ہے۔ باب سے یہی مطابقت ہے۔ ابواسامہ راوی کے اثر کو خود امام بخاری رحمہ اللہ نے کتاب الایمان والند ویر میں وصل کیا ہے۔

۶۲۵۲۔ حَدَّثَنِي ابْنُ بَشَّارٍ، قَالَ حَدَّثَنِي يَحْيَى عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا)). [راجع: ۷۵۷]

۲۶۵۲) مجھ سے ابن بشار نے بیان کیا، کہا مجھ سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے، ان سے سعید نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی ﷺ نے فرمایا: ”پھر سر ارفع حتیٰ تطمئن جالساً“۔ [راجع: ۷۵۷]

تشریح: یعنی اس میں جملہ استراحت کا ذکر ہے جسے کرنا مسنون ہے۔

بَابُ: إِذَا قَالَ: فَلَانٌ يَقْرِيكَ السَّلَامَ

باب: اگر کوئی شخص کہے کہ فلاں شخص نے تجھے سلام کیا ہے تو وہ کیا کہے

۶۲۵۳۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا، قَالَ: سَمِعْتُ عَامِرًا، يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: ((إِنَّ جَبْرِئِلَ يَقْرَأُ عَلَيْكَ السَّلَامَ)) فَقَالَتْ: وَوَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ. [راجع: ۳۲۱۷] مسلم: ۶۳۰۱، ۶۳۰۲؛

۲۶۵۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، کہا میں نے عامر سے سنا، انہوں نے بیان کیا مجھ سے ابوسلمہ بن عبد الرحمن نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے ان سے فرمایا کہ ”جبریل علیہ السلام تمہیں سلام کہتے ہیں۔“ عائشہ رضی اللہ عنہا نے کہا: ”وعلیہ السلام ورحمة اللہ“ ان پر بھی اللہ کی طرف سے سلامتی اور اللہ۔ [راجع: ۳۲۱۷] مسلم: ۶۳۰۱، ۶۳۰۲؛

ترمذی: ۲۶۹۳، ۲۸۸۰؛ ابن ماجہ: ۳۶۹۶

تشریح: باب کی مطابقت حضرت عائشہ رضی اللہ عنہا کے جواب ہے۔ اس سے حضرت عائشہ رضی اللہ عنہا کی فضیلت بھی ثابت ہوئی۔ جس کو خود حضرت جبریل علیہ السلام بھی سلام پیش کرتے ہیں۔ اللہ پاک ایسی پاک خاتون پر ہماری طرف سے بھی بہت سے سلام پہنچائے اور حشر میں ان کی دعائیں ہم کو نصیب کرے آمین۔ حضرت عائشہ رضی اللہ عنہا نے ۶۳ سال کی عمر طویل پائی اور ۷ رمضان ۵۷ھ میں مدینہ منورہ میں انتقال فرمایا۔ (رضی اللہ عنہا وارضاہا) (آمین)

بَابُ التَّسْلِيمِ فِي مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ

باب: ایسی مجلس والوں کو سلام کرنا جس میں مسلمان اور مشرک سب شامل ہوں

تشریح: سلام کرنے والا مسلمانوں کی نیت کرے بعض نے کہا کہ وہ کہے: السَّلَامُ عَلٰی مَنْ اتَّبَعَ الْهُدٰی۔

۶۲۵۴۔ حَدَّثَنَا إِسْرَافِيلُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا (۲۶۵۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام بن عروہ نے

خبر دی، انہیں معمر نے، انہیں زہری نے، ان سے عروہ بن زبیر نے بیان کیا کہ مجھے اسامہ بن زید رضی اللہ عنہما نے خبر دی کہ نبی کریم ﷺ ایک گدھے پر سوار ہوئے جس پر پالان بندھا ہوا تھا اور نیچے فذک کی بنی ہوئی ایک محلی چادر بچھی ہوئی تھی۔ آنحضرت ﷺ نے سواری پر اپنے پیچھے اسامہ بن زید رضی اللہ عنہما کو بٹھایا تھا۔ آپ بنی حارث بن خزرج میں حضرت سعد بن عبادہ رضی اللہ عنہ کی عیادت کے لیے تشریف لے جا رہے تھے۔ یہ جنگ بدر سے پہلے کا واقعہ ہے۔ آپ ﷺ ایک محلے پر سے گزرے جس میں مسلمان، بت پرست، مشرک اور یہودی سب ہی شریک تھے۔ عبداللہ بن ابی ابن سلول بھی ان میں تھا۔ مجلس میں عبداللہ بن رواحہ بھی موجود تھے۔ جب مجلس پر سواری کی گرد پڑی تو عبداللہ نے اپنی چادر سے اپنی ناک چھپائی اور کہا: ہمارے اوپر غبار نہ اڑاؤ۔ پھر نبی ﷺ نے سلام کیا اور وہاں رک گئے اور اتر کر انہیں اللہ کی طرف بلایا اور ان کے لیے قرآن مجید کی تلاوت کی۔ عبداللہ بن ابی ابن سلول بولا، میاں میں ان باتوں کے سمجھنے سے قاصر ہوں اگر وہ چیز حق ہے جو تم کہتے ہو تو ہماری مجلسوں میں آ کر ہمیں تکلیف نہ دیا کرو، اپنے گھر جاؤ اور ہم میں سے جو تمہارے پاس آئے اس سے بیان کرو۔ اس پر ابن رواحہ نے کہا: آپ ﷺ ہماری مجلسوں میں تشریف لایا کریں کیونکہ ہم اسے پسند کرتے ہیں۔ پھر مسلمانوں، مشرکوں اور یہودیوں میں اس بات پر تو تو میں میں ہونے لگی اور قریب تھا کہ وہ کوئی ارادہ کر بیٹھیں اور ایک دوسرے پر حملہ کر دیں۔ لیکن نبی اکرم ﷺ انہیں برابر خاموش کراتے رہے اور جب وہ خاموش ہو گئے تو آپ ﷺ اپنی سواری پر بیٹھ کر سعد بن عبادہ رضی اللہ عنہ کے ہاں گئے۔ آپ نے ان سے فرمایا: ”سعد! تم نے نہیں سنا کہ ابوحباب نے آج کیا بات کہی ہے۔ آپ کا اشارہ عبداللہ بن ابی کی طرف تھا کہ اس نے یہ باتیں کہی ہیں۔“ سعد نے عرض کیا: یا رسول اللہ! اسے معاف کر دیجیے اور درگزر فرمائیے۔ اللہ تعالیٰ نے وہ حق آپ کو عطا فرمایا ہے جو عطا فرمانا تھا۔ اس بستی (مدینہ منورہ) کے لوگ (آپ کی تشریف آوری سے پہلے) اس پر متفق ہو گئے تھے کہ اسے تاج پہنا دیں اور

هَسَامَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ النَّبِيَّ ﷺ رَكِبَ جِمَارًا عَلَيْهِ إِكَافٌ تَحْتَهُ قَطِيفَةٌ فَذَكِيَّةٌ فَأَرْدَفَ أُسَامَةُ بْنُ زَيْدٍ وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزَرَجِ وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ حَتَّى مَرَّ فِي مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانَ وَالْيَهُودِ وَفِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي إِبْنِ سَلُولٍ وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَلَمَّا عَشِيَتْ الْمَجْلِسَ عَجَاجَةً الدَّابَّةِ حَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَفْهٍ نَفْثَهُ بِرِدَائِهِ ثُمَّ قَالَ: لَا تُعْبَرُوا عَلَيْنَا فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ ثُمَّ وَقَفَ فَزَلَّ فَذَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي إِبْنِ سَلُولٍ: أَيُّهَا الْمَرْءُ لَا أَحْسَنَ مِنْ هَذَا إِنْ كَانَ مَا تَقُولُ حَقًّا فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا وَارْجِعْ إِلَى رَحْلِكَ فَمَنْ جَاءَكَ مِنَّا فَأَقْصُصْ عَلَيْهِ قَالَ ابْنُ رَوَاحَةَ: اغْشَيْنَا فِي مَجَالِسِنَا فَإِنَّا نَحِبُ ذَلِكَ فَاسْتَبَ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى هُمُوا أَنْ يَتَوَاتَبُوا فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ فَقَالَ: ((أَيُّ سَعْدُ! أَلَمْ تَسْمَعْ؟ مَا قَالَ أَبُو حُبَابٍ يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِيٍّ قَالَ كَذَا وَكَذَا)) قَالَ: اغْفِ عَنِّي يَا رَسُولَ اللَّهِ! وَاصْفَحْ فَوَاللَّهِ لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ وَلَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبَحْجَةِ عَلَيَّ أَنْ يَتَوَجَّهَ فَيَعْصِبُوهُ

تشریح: اس حدیث سے جہاں باب کا مضمون واضح طور پر ثابت ہو رہا ہے وہاں نبی کریم ﷺ کی کمال دانائی، دور اندیشی، غور، حلم کی بھی ایک شاندار تفصیل ہے کہ آپ نے ایک انتہائی گستاخ کو دامن غمغموں لے لیا اور عبداللہ بن ابی جیسے خفیہ دشمن اسلام کی حرکت شیعہ کو معاف فرمادیا۔ اللہ پاک ایسے پیارے رسول پر ہزار ہا ہزار ان گنت درود و سلام نازل فرمائے۔ (آمین۔ اس میں آج کے ٹھیکہ داران اسلام کے لئے بھی درس عبرت ہے جو ہر وقت شعلہ جوالہ بن کر اپنے علم و فضل کی دھاک بٹھانے کے لئے اخلاق نبوی کا عملاً مضحکہ اڑاتے رہتے ہیں اور ذرا سی خلاف مزاج بات پا کر غیظ و غضب کا مظاہرہ کرنے لگ جاتے ہیں۔ اکثر مقلدین جامدین کا یہی حال ہے الا ماشاء اللہ۔

اللہ پاک ان مذہب کے ٹھیکہ داروں کو اپنا مقام سمجھنے کی توفیق بخشے۔ (آمین)

وَلَمْ يَرِدْ سَلَامُهُ حَتَّى تَبَيَّنَ تَوْبَتُهُ وَإِلَى مَتَى تَبَيَّنَ تَوْبَةُ الْعَاصِي؟ وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَا تَسْلُمُوا عَلَى شَرِبَةِ الْخَمْرِ.

اور اس وقت تک اس کے سلام کا جواب بھی نہیں دیا جب تک اس کا توبہ کرنا ظاہر نہیں ہو گیا اور کتنے دنوں تک گنہگار کا توبہ کرنا ظاہر ہوتا ہے؟ اور حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہا: شراب پینے والوں کو سلام نہ کرو۔

تشریح: یہ بھی ایک موقع ہے جو الحاحِ شرع و البغضِ للہ کو ظاہر کرتا ہے۔

۶۲۵۵۔ حَدَّثَنَا ابْنُ بَكْرِ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ جِنِينَ تَخَلَّفَ عَنْ تَبُوكَ وَنَهَى رَسُولَ اللَّهِ ﷺ عَنْ كَلَامِنَا وَآتَى رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ فَأَقُولُ فِي نَفْسِي هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ أَمْ لَا؟ حَتَّى كَذَبْتُ خَمْسُونَ كَذِبَةً وَأَذَنَ النَّبِيُّ ﷺ بِتَوْبَةِ اللَّهِ عَلَيْنَا جِنِينَ صَلَّيَ الْفَجْرَ. [راجع: ۲۷۵۷]

(۶۲۵۵) ہم سے ابن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عبد اللہ نے اور ان سے عبد اللہ بن کعب نے بیان کیا کہ میں نے کعب بن مالک سے سنا، وہ بیان کرتے تھے کہ جب وہ غزوہ تبوک میں شریک نہیں ہو سکے تھے اور نبی کریم ﷺ نے ہم سے بات چیت کرنے کی ممانعت کر دی تھی اور میں رسول اللہ ﷺ کی خدمت میں حاضر ہو کر سلام کرتا تھا اور یہ اندازہ لگاتا تھا کہ آنحضرت ﷺ نے جواب سلام میں ہونٹ مبارک ہلائے یا نہیں، آخر پچاس دن گزر گئے اور نبی اکرم ﷺ نے اللہ کی بارگاہ میں ہماری توبہ کے قبول کیے جانے کا نماز فجر کے بعد اعلان کیا۔

تشریح: یہ ایک عظیم واقعہ تھا جس سے حضرت کعب بن مالک رضی اللہ عنہ متمم ہوئے تھے۔ نبی کریم ﷺ کی اس دعوت جہاد کی اہمیت کے پیش نظر کعب بن مالک جیسے نیک و صالح خدائی اسلام کے لئے یہ سائل مناسب نہ تھا وہی عظیم المرتبت تھے ان کی کوتاہی کو بھی وہی درجہ دیا گیا اور انھوں نے جس

اذن مانگئے، اجازت لینے کا بیان

ممبر و شکر و پامردی کے ساتھ اس امتحان میں کامیابی حاصل کی وہ بھی لائق صد تبریک ہے اب یہ امر امام و خلیفہ کی دوراندیشی پر موقوف ہے کہ وہ کسی بھی ایسی لغزش کے مرتکب کو کس حد تک قابل سرزنش سمجھتا ہے۔ یہ ہر کس و نا کس کا مقام نہیں ہے۔ فافہم ولا تکن من القاصرین۔

بَابُ: كَيْفَ الرَّدُّ عَلَى أَهْلِ الدِّمَّةِ السَّلَامِ؟

باب: ذمیوں کے سلام کا جواب کس طرح دیا جائے؟

(۶۲۵۶) ہم سے ابو ییمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، کہا مجھے عروہ نے خبر دی اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ کچھ یہودی رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور کہا: السام علیک (تمہیں موت آئے) میں ان کی بات سمجھ گئی اور میں نے جواب دیا علیکم السام واللعنة۔ رسول اللہ ﷺ نے فرمایا: ”عائشہ! صبر سے کام لے کیونکہ اللہ تعالیٰ تمام معاملات میں نرمی کو پسند کرتا ہے۔“ میں نے عرض کیا: یا رسول اللہ! کیا آپ نے نہیں سنا کہ انہوں نے کیا کہا تھا؟ آنحضرت ﷺ نے فرمایا: ”میں نے ان کا جواب دے دیا تھا کہ وہ علیکم۔“ (اور تمہیں بھی)۔

۶۲۵۶۔ حَدَّثَنَا أَبُو يَمَانَ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ فَقَهَمْتُهَا فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَهْلًا يَا عَائِشَةُ! فَإِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ)) فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: ((فَقَدْ قُلْتُ: وَعَلَيْكُمْ)) (راجع: ۶۲۳۵)

(۶۲۵۷) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں عبد اللہ بن دینار نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تمہیں یہودی سلام کریں اور اگر ان میں سے کوئی ”السام علیک“ کہے تو تم اس کے جواب میں صرف ”وعلیک“ (اور تمہیں بھی) کہہ دیا کرو۔“

۶۲۵۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمُ: السَّامُ عَلَيْكَ فَقُلْ: وَعَلَيْكَ)). [انظر: ۶۹۲۸]

(۶۲۵۸) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا مجھ سے ہشیم نے بیان کیا، انہیں عبید اللہ بن ابی بکر بن انس نے خبر دی، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب اہل کتاب تمہیں سلام کریں تو تم اس کے جواب میں صرف وعلیکم کہو۔“

۶۲۵۸۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنِي هُشَيْمٌ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ)). [طرفة في: ۶۹۲۶]

[مسلم: ۵۱۵۲]

تشریح: یہ بھی ایک خاص واقعہ سے متعلق ہے جب کہ یہودی نے صاف لفظوں میں بددعا کے الفاظ سلام کی جگہ استعمال کئے تھے۔ آج کے دور میں غیر مسلم اگر کوئی ایسے لفظوں میں دعا سلام کرتا ہے تو اس کا جواب بھی اچھا ہی دینا چاہیے۔ ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها﴾ (۱۱/النساء: ۸۶) میں عام حکم ہے۔

باب: جس نے حقیقت حال معلوم کرنے کے لیے ایسے شخص کا مکتوب پکڑ لیا جس میں مسلمانوں کے خلاف کوئی بات لکھی گئی ہو تو یہ جائز ہے

بَابُ مَنْ نَظَرَ فِي كِتَابٍ مِنْ يُحَذِّرُ عَلَى الْمُسْلِمِينَ لَيْسَتَيْنِ أَمْرُهُ

تشریح: مگر یہ بھی حکم خلیفہ اسلام ہو جب کہ اس کو ایسے شخص کا حال معلوم ہو جائے۔

(۶۲۵۹) ہم سے یوسف بن بہلول نے بیان کیا، کہا ہم سے ابن ادریس نے بیان کیا، کہا مجھ سے حصین بن عبد الرحمن نے بیان کیا، ان سے سعد بن عیدہ نے، ان سے ابو عبد الرحمن سلمی نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے مجھے زبیر بن عوام اور ابو مرثد غنوی کو بھیجا۔ ہم سب گھوڑ سوار تھے۔ آنحضرت ﷺ نے فرمایا: ”جاؤ اور جب ”روضہ“ خانہ“ (مکہ اور مدینہ کے درمیان ایک مقام) پر پہنچو تو وہاں تمہیں مشرکین کی ایک عورت ملے گی، اس کے پاس حاطب بن ابی بلتعہ کا ایک خط ہے جو مشرکین کے پاس بھیجا گیا ہے۔“ (اسے لے آؤ) بیان کیا کہ ہم نے اس عورت کو پایا، وہ اپنے اونٹ پر جا رہی تھی اور وہیں پر ملی (جہاں) رسول اللہ ﷺ نے بتایا تھا۔ بیان کیا کہ ہم نے اس سے کہا: خط جو تم ساتھ لے جا رہی ہو وہ کہاں ہے؟ اس نے کہا: میرے پاس کوئی خط نہیں ہے۔ ہم نے اس کے اونٹ کو بٹھایا اور اس کے کجاوہ میں تلاش لی لیکن ہمیں کوئی چیز نہیں ملی۔ میرے دونوں ساتھیوں نے کہا: ہمیں کوئی خط تو نظر آتا نہیں۔ بیان کیا کہ میں نے کہا، مجھے یقین ہے کہ رسول اللہ ﷺ نے غلط بات نہیں کہی ہے۔ قسم ہے اس کی جس کی قسم کھائی جاتی ہے، تم خط نکالو ورنہ میں تمہیں نکال کر دوں گا۔ بیان کیا کہ جب اس عورت نے دیکھا کہ میں واقعی اس معاملہ میں سنجیدہ ہوں تو اس نے ازار باندھنے کی جگہ کی طرف ہاتھ بڑھایا، وہ ایک چادر ازار کے طور پر باندھے ہوئے تھی اور خط نکالا۔ بیان کیا کہ ہم اسے لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئے۔ آپ ﷺ نے دریافت فرمایا: ”حاطب تم نے ایسا کیوں کیا؟“ انہوں نے کہا: میں اب بھی اللہ اور اس کے رسول پر ایمان رکھتا ہوں۔ میرے اندر کوئی تغیر و تبدل نہیں آئی ہے، میرا مقصد (خط بھیجنے سے) صرف یہ تھا کہ (قریش پر آپ کی فوج

۶۲۵۹۔ حَدَّثَنَا يُونُسُ بْنُ بُهْلُولٍ، قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: حَدَّثَنِي حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرُ بْنُ الْعَوَّامِ وَأَبَا مَرْثِدَ الْغَنَوِيِّ وَكُنَّا فَارِسَ فَقَالَ: ((انْطَلِقُوا حَتَّى تَلْقُوا رَوْضَةَ خَاجٍ فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ)) قَالَ: فَأَذْرَكُنَا تَسِيرُ عَلَى جَمَلٍ لَهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ قَالَ: قُلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟ قَالَتْ: مَا مَعِيَ كِتَابٌ فَأَنْخَنَّا بِهَا فَأَبْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا قَالَ صَاحِبَايَ: مَا نَرَى كِتَابًا. قَالَ: قُلْتُ: لَقَدْ عَلِمْتُ مَا كَذَبَ رَسُولُ اللَّهِ ﷺ وَالَّذِي يُخْلَفُ بِهِ لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَا أَجْرَ ذَلِكَ قَالَ: فَلَمَّا رَأَتْ الْجَدُّ مَنِيْ أَخَوْتُ بَيْدَهَا إِلَى حُجْرَتِهَا وَهِيَ مُخْتَجِرَةٌ بِكِسَاءٍ فَأَخْرَجَتْ الْكِتَابَ قَالَ: فَانْطَلَقْنَا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ((مَا حَمَلَكَ يَا حَاطِبُ! عَلَيَّ مَا صَنَعْتَ؟)) قَالَ: مَا بَنِي إِلَّا أَكُونَ مُؤْمِنًا بِاللَّهِ وَبِرَسُولِهِ وَمَا غَيَّرْتُ وَلَا بَدَّلْتُ أَرَدْتُ أَنْ تَكُونَ لِيْ عِنْدَ الْقَوْمِ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِيْ وَمَالِيْ وَلَيْسَ

کشی کی اطلاع دوں اور اس طرح) میرا ان لوگوں پر احسان ہو جائے اور اس کی وجہ سے اللہ میرے اہل اور مال کی طرف سے (ان سے) مدافعت کرائے۔ آپ کے جتنے (مہاجر) صحابہ رضی اللہ عنہم ہیں ان کے مکہ مکرمہ میں ایسے افراد ہیں جن کے ذریعہ اللہ ان کے مال اور ان کے گھر والوں کی حفاظت کرائے گا۔ آنحضرت ﷺ نے فرمایا: ”انہوں نے سچ کہہ دیا ہے اب تم لوگ ان کے بارے میں سوائے بھلائی کے اور کچھ نہ کہو۔“ بیان کیا کہ اس پر عمر بن خطاب رضی اللہ عنہ نے فرمایا کہ اس شخص نے اللہ، اس کے رسول اور مومنوں کے ساتھ خیانت کی ہے، مجھے اجازت دیجیے کہ میں اس کی گردن مار دوں۔ بیان کیا کہ آپ ﷺ نے فرمایا: ”عمر! تمہیں کیا معلوم، اللہ تعالیٰ بدر کی لڑائی میں شریک صحابہ کی زندگی پر مطلع تھا اور اس کے باوجود کہا: تم جو چاہو کرو، تمہارے لیے جنت لکھ دی گئی ہے۔“ بیان کیا کہ اس پر عمر رضی اللہ عنہ کی آنکھیں اشک آلود ہو گئی اور عرض کی: اللہ اور اس کے رسول ہی زیادہ جاننے والے ہیں۔

مِنْ أَصْحَابِكَ هُنَاكَ إِلَّا وَلَهُ مَنْ يَذْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ قَالَ: ((صَدَقَ فَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا)) قَالَ: فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ فَذَعْنِي فَأَضْرِبْ عَنْقَهُ قَالَ: فَقَالَ: ((بَا عُمَرُ! وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدْ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمْ الْجَنَّةُ؟)) قَالَ: فَذَمَعْتُ عَيْنَا عُمَرَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. (راجع: ۳۰۰۷)

تشریح: حضرت حاطب بن ابی بلتعہ کی صاف گوئی نے سارا معاملہ صاف کر دیا اور حدیث: ”انما الاعمال بالنیات۔“ کے تحت رسول کریم ﷺ نے ان کو شرف معافی عطا فرمایا اور ایک اہم ترین دلیل پیش فرما کر حضرت عمر رضی اللہ عنہ اور دیگر اہل صحابہ کرام رضی اللہ عنہم کو مطمئن فرمادیا۔ اس سے ظاہر ہوا کہ مفتی جب تک کسی معاملہ کے ہر پہلو پر گہری نظر نہ ڈال لے اس کو فتویٰ لکھنا مناسب نہیں ہے۔

بَابُ: كَيْفَ يُكْتَبُ الْكِتَابُ

باب: اہل کتاب کو کس طرح خط لکھا جائے

إِلَى أَهْلِ الْكِتَابِ؟

(۶۲۶۰) ہم سے محمد بن مقاتل ابوسن نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی، انہیں حضرت عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی اور انہیں ابوسفیان بن حرب رضی اللہ عنہ نے خبر دی کہ ہر قل نے قریش کے چند افراد کے ساتھ انہیں بھی بلا بھیجا۔ یہ لوگ شام میں تجارت کی غرض سے گئے تھے۔ سب لوگ ہر قل کے پاس آئے۔ پھر انہوں نے واقعہ بیان کیا، پھر ہر قل نے رسول اللہ ﷺ کا خط منگوایا اور وہ پڑھا گیا۔ خط میں یہ لکھا ہوا تھا: ”بسم اللہ الرحمن الرحیم۔ محمد کی طرف سے جو اللہ کا بندہ اور اس کا رسول

۶۲۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرْقَلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ وَكَانُوا تُجَارًا بِالشَّامِ فَأَتَوْهُ فَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَ فَإِذَا فِيهِ: ((بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ

عَبْدُ اللَّهِ وَرَسُولُهُ إِلَى هِرْقُلَ عَظِيمِ الرُّومِ السَّلَامُ ہے ہر قل عظیم روم کی طرف، سلام ہوا ان پر جنہوں نے ہدایت کی اتباع کی۔
عَلَى مَنِ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ)). (راجع: ۷۰) اما بعد!

تشریح: خط لکھنے کا یہ وہ دستور نبوی ﷺ ہے جو بہت سی خوبیوں پر مشتمل ہے۔ کاتب اور مکتوب کو کس کس طرح قلم چلانی چاہیے۔ یہ جملہ ہدایات اس سے واضح ہیں مگر غور و فکر کرنے کی ضرورت ہے۔ وفقنا الله لما يحب ويرضى۔ آمین

بَابُ: بِمَنْ يُبْدَأُ فِي الْكِتَابِ باب: خط کس کے نام سے شروع کیا جائے

۶۲۶۱۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ أَخَذَ خَشَبَةً فَنَقَرَهَا فَأَذْخَلَ فِيهَا أَلْفَ دِينَارٍ وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ وَقَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ عَنْ أَبِيهِ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((نَجَرُ خَشَبَةً فَجَعَلَ الْمَالُ فِي جَوْفِهَا وَكَتَبَ إِلَيْهِ صَحِيفَةً مِنْ فُلَانٍ إِلَى فُلَانٍ)). (راجع: ۱۴۹۸)

(۶۲۶۱) لیث نے بیان کیا کہ مجھ سے جعفر بن ربیعہ نے بیان کیا، ان سے عبدالرحمن بن ہرمز نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے بنی اسرائیل کے ایک شخص کا ذکر کیا کہ انہوں نے لکڑی کا ایک ٹکھا لیا اور اس میں سوراخ کر کے ایک ہزار دینار اور خط رکھ دیا۔ وہ خط ان کی طرف سے ان کے ساتھی (قرض خواہ) کی طرف تھا۔ اور عمر بن ابی سلمہ نے بیان کیا کہ ان سے ان کے والد نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”انہوں نے لکڑی کے ایک ٹکھے میں سوراخ کیا اور مال اس کے اندر رکھ دیا اور ان کے پاس ایک خط لکھا، فلاں کی طرف سے فلاں کو ملے۔“

تشریح: چونکہ قرض دار انتہائی امانت دار اور وعدہ وفا، مرد مؤمن تھا۔ اللہ نے اس کی دعا قبول کی اور امانت اور مکتوب ہر دو قرض خواہ کو بخیریت وصول ہو گئے، ایسے مردان حق آج عطا ہیں۔ یہی وہ لوگ ہیں جن کے بارے میں کہا گیا ہے کہ نگاہ مرد مؤمن سے بدل جاتی ہیں تقدیریں۔ جعلنا الله منهم آسین۔

بَابُ قَوْلِ النَّبِيِّ ﷺ ((قَوْمُوا إِلَى سَيِّدِكُمْ)) باب: نبی کریم ﷺ کا ارشاد کہ ”اپنے سردار کو لینے کے لیے اٹھو“

۶۲۶۲۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ ابْنِ حَنْظَلٍ عَنْ أَبِي سَعِيدٍ أَنَّ أَهْلَ قَرْيَظَةَ نَزَلُوا عَلَى حُكْمِ سَعْدِ فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِمْ فَجَاءَ فَقَالَ: ((قَوْمُوا إِلَى سَيِّدِكُمْ أَوْ قَالَ: - خَيْرِكُمْ)) فَقَعَدَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: ((هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكُمْ)) قَالَ: فَإِنِّي أَخُكُمُ أَنْ

(۶۲۶۲) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے، ان سے ابو امامہ بن سہل بن حنیف نے اور ان سے ابوسعید خدری نے کہ قریظہ کے یہودی حضرت سعد بن معاذ رضی اللہ عنہ کو ثالث بنانے پر تیار ہو گئے تو رسول اللہ ﷺ نے انہیں بلا بھیجا۔ جب وہ آئے تو آپ ﷺ نے فرمایا: ”اپنے سردار کے لینے کو اٹھو یا یوں فرمایا کہ اپنے سب سے بہتر کو لینے کے لیے اٹھو۔“ پھر وہ نبی اکرم ﷺ کے پاس بیٹھ گئے اور آنحضرت ﷺ نے فرمایا: ”بنی قریظہ کے لوگ تمہارے فیصلے

نُقِلَ عَنْ مُقَاتِلَتِهِمْ وَتُسَبِّحُ ذَرَارِيَهُمْ فَقَالَ: ((لَقَدْ حَكَمْتَ بِمَا حَكَمَ بِهِ الْمَلِكُ)) قَالَ أَبُو عَبْدِ اللَّهِ: أَفَهَمَنِي بَعْضُ أَصْحَابِي عَنْ أَبِي الْوَلِيدِ مِنْ قَوْلِ أَبِي سَعِيدٍ: ((إِلَى حُكْمِكَ)). [راجع: ۳۰۴۳]

پراسخی ہو کر (قلعہ سے) اتر آئے ہیں (اب تم کیا فیصلہ کرتے ہو)۔“ سعد رضی اللہ عنہ نے کہا: پھر میں یہ فیصلہ کرتا ہوں کہ ان میں جو جنگ کے قابل ہیں انہیں قتل کر دیا جائے اور ان کے بچوں، عورتوں کو قید کر لیا جائے۔ آپ ﷺ نے فرمایا: ”آپ نے وہی فیصلہ کیا جس فیصلے کو فرشتہ لے کر آیا تھا۔“ ابو عبد اللہ (امام بخاری) نے بیان کیا کہ مجھے میرے بعض اصحاب نے ابو ولید کے واسطے سے ابو سعید رضی اللہ عنہ کا قول (علی کے بجائے بصلہ) ”إِلَى حُكْمِكَ“ نقل کیا ہے۔

تشریح: امام بخاری رحمہ اللہ نے کہا بعض میرے ساتھیوں نے ابو ولید سے یوں نقل کیا ((الی حکمک)) یعنی بجائے علی حکمک کے۔ ابو سعید خدری رضی اللہ عنہ نے یوں ہی کہا بجائے علی کی الی نقل کیا۔ حق یہ ہے کہ حضرت سعد بن معاذ رضی اللہ عنہ تھے۔ اس لئے نبی کریم ﷺ نے صحابہ رضی اللہ عنہم سے فرمایا کہ اٹھ کر ان کو سواری سے اتار دو اور تعظیم کے لئے کھڑا ہونا منع ہے۔ دوسری حدیث میں ہے کہ ”لا تقوموا کما یقوم الا عاجم۔“ جیسے غمی لوگ اپنے بڑے کی تعظیم کے لئے کھڑے ہو جاتے ہیں، میں تم کو اس سے منع کرتا ہوں۔

بَابُ الْمُصَافَحَةِ باب: مصافحہ کا بیان

تشریح: لفظ مصافحہ صغ سے ہے جس کے معنی ہتھیلی کے ہیں۔ پس ایک آدمی کا سیدھے ہاتھ کی ہتھیلی دوسرے آدمی کے سیدھے ہاتھ کی ہتھیلی سے ملانا مصافحہ کہلاتا ہے جو سنسن ہے یہ ہر دو جانب سے سیدھے ہاتھوں کے ملانے سے ہوتا ہے۔ بایں ہاتھ ملانے کا یہاں کوئی عمل نہیں ہے جو لوگ دایاں اور بایں دونوں ہاتھ ملاتے ہیں۔ ان کو لفظ مصافحہ کی حقیقت پر غور کرنے کی ضرورت ہے مزید تفصیل آگے ملاحظہ ہو۔

قَالَ ابْنُ مَسْعُودٍ: عَلَّمَنِي النَّبِيُّ ﷺ التَّشَهُّدَ وَكَفِّي بَيْنَ كَفِّيهِ وَقَالَ كَعْبُ بْنُ مَالِكٍ: دَخَلْتُ الْمَسْجِدَ فَإِذَا بِرَسُولِ اللَّهِ ﷺ فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يَهْرُولُ فَصَافَحَنِي وَهَنَانِي.

حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے کہا مجھے نبی کریم ﷺ نے تشہد سکھایا تو میری دونوں ہتھیلیاں آنحضرت ﷺ کی ہتھیلیوں کے درمیان تھیں اور کعب بن مالک رضی اللہ عنہ نے بیان کیا کہ میں مسجد میں داخل ہوا تو وہاں رسول اللہ ﷺ تشریف رکھتے تھے۔ طلحہ بن عبید اللہ اٹھ کر بڑی تیزی سے میری طرف بڑھے اور مجھ سے مصافحہ کیا اور (توبہ کے قبول ہونے پر) مجھے مبارک باد دی۔

۶۲۶۳۔ حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ قُلْتُ لِأَنَسٍ: أَكَانَتْ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ. [۲۷۲۹]

۶۲۶۴۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي حَيَوَةُ، قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبِدٍ سَمِعَ جَدَّهُ

(۶۲۶۳) ہم سے عمرو بن عاصم نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے کہ میں نے حضرت انس رضی اللہ عنہ سے پوچھا: کیا مصافحہ کا دستور نبی کریم ﷺ کے صحابہ رضی اللہ عنہم میں تھا؟ انہوں نے کہا: ہاں ضرور تھا۔

(۶۲۶۴) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا، کہا مجھے حیوہ نے خبر دی، کہا مجھے ابو عقیل زہرہ بن معبد نے بیان کیا، انہوں نے اپنے دادا عبد اللہ بن ہشام رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ

عَبْدُ اللَّهِ بْنُ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ هَم نَبِي كَرِيم ﷺ کے ساتھ تھے اور آنحضرت ﷺ عمر بن خطاب رضی اللہ عنہ کا ہاتھ پکڑے ہوئے تھے۔ [راجع: ۳۶۹۴]

باب: دونوں ہاتھوں سے مصافحہ کرنا

اور حماد بن زید نے ابن مبارک سے دونوں ہاتھوں سے مصافحہ کیا۔ (۶۲۶۵) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سیف بن سلیمان نے بیان کیا، کہا میں نے مجاہد سے سنا، کہا مجھ سے عبد اللہ بن سبیرہ ابو معمر نے بیان کیا، کہ میں نے حضرت عبد اللہ بن مسعود رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے مجھے تشہد سکھایا، اس وقت میرا ہاتھ آپ ﷺ کی ہتھیلیوں کے درمیان میں تھا (اس طرح سکھایا) جس طرح آپ قرآن کی سورت سکھایا کرتے تھے: ”التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“ آنحضرت ﷺ اس وقت حیات تھے۔ جب آپ کی وفات ہوگئی تو ہم (خطاب کے صیغہ کے بجائے) اس طرح پڑھنے لگے۔ ”السَّلَامُ عَلَى النَّبِيِّ“ یعنی نبی کریم ﷺ پر سلام ہو۔

وَصَافَحَ حَمَادُ بْنُ زَيْدِ ابْنِ الْمُبَارَكِ يَدَيْهِ . ۶۲۶۵- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَبْرَةَ أَبُو مَعْمَرٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: عَلَّمَنِي النَّبِيُّ ﷺ وَكَفَّنِي بَيْنَ كَفْيَيْهِ التَّشْهَدَ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ: ((التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)) وَهُوَ بَيْنَ ظَهْرَانِنَا فَلَمَّا قُبِضَ قُلْنَا: السَّلَامُ عَلَى بَعْضِي عَلَى النَّبِيِّ ﷺ

[راجع: ۱۸۳۱ | مسلم: ۸۹۹؛ نسائی: ۱۱۷۰]

تشریح: مصافحہ ایک ہاتھ سے مسنون ہے یا دونوں ہاتھوں سے، اس کے لئے ہم محدث کبیر حضرت مولانا عبد الرحمن صاحب مبارک پوری رحمہ اللہ کی قلم مبارک سے کچھ تفصیلات پیش کرتے ہیں۔ مزید تفصیل کے لئے آپ کے رسالہ المقالة الحسنی کا مطالعہ کیا جائے۔ حضرت مولانا رحمہ اللہ فرماتے ہیں: ایک ہاتھ سے مصافحہ کرنا جس طرح اہل حدیث مصافحہ کرتے ہیں، احادیث صحیحہ صریحہ اور آثار صحابہ رضی اللہ عنہم سے نہایت صاف طور پر ثابت ہے اس کے ثبوت میں ذرا بھی شک نہیں اور دونوں ہاتھوں سے مصافحہ کرنا جس طرح اس زمانہ کے حنفیہ میں رائج ہے نہ کسی حدیث صحیح سے ثابت ہے اور نہ کسی صحابی کے اثر سے اور نہ کسی تابعی کے قول و فعل سے اور آنحضرت (امام ابوحنیفہ، امام شافعی، امام مالک، امام احمد بن حنبل رحمہم اللہ) سے بھی کسی امام کا دونوں ہاتھوں سے مصافحہ کرنا یا اس کا فتویٰ دینا پسند منقول نہیں اور فقہائے حنفیہ نے تشبیہ اور تمثیل کے پیرایہ میں جو یہ لکھا ہے کہ ”عبد اللہ بن مسعود رضی اللہ عنہ نے فقہ کی کاشت کی اور زراعت لگائی اور علقمہ رحمہ اللہ نے اس میں آبپاشی کی اور اس کو سینچا اور ابراہیم نخعی رحمہ اللہ نے اس کو کاٹا اور حماد رحمہ اللہ نے مالش کی اور امام ابوحنیفہ رحمہ اللہ نے اس کے غلہ کو چکی میں پیسا اور امام ابو یوسف رحمہ اللہ نے اس کے آٹے کو گوندھا اور امام محمد رحمہ اللہ نے اس کی روٹی پکائی اور باقی تمام لوگ (یعنی مقلدین احناف) اس روٹی سے کھا رہے ہیں۔“ سو واضح ہوا کہ ان کا کاشت کرنے والے، زراعت لگانے والے آبپاشی کرنے والے، کاٹنے والے، مالش کرنے والے، آٹا پیسنے والے، آٹا گوندھنے والے اور روٹی پکانے والے میں سے بھی کسی کا دونوں ہاتھوں سے مصافحہ کرنا یا اس کا فتویٰ دینا ثابت نہیں۔

حنفیہ کے نزدیک جو نہایت مستند اور معتبر کتابیں ہیں جن پر مذہب حنفی کی بنا ہے، ان میں بھی دونوں ہاتھوں سے مصافحہ کا مسنون یا مستحب ہونا

نہیں لکھا ہے۔ کتب حنفیہ میں طبقہ اولیٰ کی کتابیں امام محمد رحمہ اللہ کی تصنیفات (مبسوط، جامع صغیر، جامع کبیر، صغیر کبیر، زیادات) ہیں۔ جن کے مسائل، مسائل اصول اور مسائل ظاہر الروایۃ سے تعبیر کئے جاتے ہیں اور امام محمد رحمہ اللہ کی ان تصنیفات میں آخری تصنیف بقول علامہ ابن ہمام جامع صغیر ہے امام محمد رحمہ اللہ کی اس آخری تصنیف کی جلالت شان کا پتہ بھی اچھی طرح تم کو اس سے لگ سکتا ہے کہ امام ابو یوسف رحمہ اللہ جو امام محمد رحمہ اللہ کے استاد ہیں اس کتاب کو ہر وقت اپنے پاس رکھتے تھے۔ نہ حضر میں اس کو جدا کرتے اور نہ سفر میں۔ اس آخری تصنیف میں بھی امام محمد رحمہ اللہ نے یہ نہیں لکھا ہے کہ مصنف دوں ہاتھوں سے کرنا چاہیے۔ بلکہ صرف اس قدر لکھا ہے لا باس بالمصافحۃ یعنی مصافحہ کرنے میں کچھ مضائقہ نہیں ہے۔ فقہائے حنفیہ کے طبقہ ثانیہ میں علامہ قاضی خان، بہت بڑے پایہ کے فقیہ ہیں۔ آپ کی ضخیم کتاب جو فتاویٰ قاضی خان کے نام سے مشہور ہے۔ عند الحنفیہ نہایت مستند ہے۔ قاضی صاحب نے اپنی اس کتاب کے ہر باب میں بے شمار مسائل جزئیہ کو درج فرمایا ہے لیکن آپ نے بھی اس کتاب میں دوں ہاتھوں سے مصافحہ کرنے کو نہیں لکھا ہے بلکہ مصافحہ کے متعلق صرف وہی لکھا ہے جو امام محمد رحمہ اللہ نے جامع صغیر میں لکھا ہے۔ کتب معتبرہ حنفیہ میں ہدایہ ایک درسی اور ایسی مقبول اور مستند و معتد کتاب ہے کہ اس کی مدح میں فقہائے حنفیہ اس شعر کو پڑھتے ہیں:

ان الهدایۃ کالقرآن قد نسخت ما صنفوا قبلہا فی الشرع من کتب

یعنی ہدایہ نے قرآن مجید کی طرح تمام ان کتابوں کو منسوخ کر دیا جو اس سے پہلے لوگوں نے تصنیف کی تھیں اس کتاب میں بھی یہ نہیں لکھا ہے کہ مصافحہ دوں ہاتھوں سے کرنا چاہیے بلکہ اس میں صرف اس قدر لکھا ہے: "ولا باس بالمصافحۃ لانه هو المتواتر وقال علیہ السلام من صافع اخاه المسلم وحرك يده تناثر ذنوبه انتھی۔" یعنی مصافحہ کرنے میں کوئی مضائقہ نہیں کیونکہ وہ ایک قدیم سنت ہے اور فرمایا رسول اللہ ﷺ نے جو شخص مصافحہ کرے اور اپنے ہاتھ کو ہلائے تو اس کے گناہ جھڑتے ہیں۔ اور ہدایہ کے شروع بنایہ۔ عنایہ۔ کفایہ۔ نتائج الافکار۔ عکملہ۔ فتح القدیر وغیرہ میں بھی اس امر کی تصریح نہیں کی گئی ہے کہ مصافحہ دوں ہاتھوں سے مسنون یا مستحب اور کتب معتبرہ حنفیہ شرع و قایہ بھی درسی کتاب ہے اور قریب قریب ہدایہ کے مقبول و مستند ہے۔ اس میں بھی دوں ہاتھوں سے مصافحہ کا مسنون یا مستحب ہونا نہیں لکھا ہے۔ اس میں بھی صرف اس قدر لکھا ہے کہ مصافحہ کرنا جائز ہے اور اس کتاب کے شروع و حواشی معتبرہ "ذخیرۃ العقبی" وغیرہ میں بھی اس کی تصریح نہیں کی گئی ہے کہ مصافحہ دوں ہاتھوں سے ہونا چاہیے۔ اب آؤ ذرا ان متون ثلاثہ معتبرہ کو دیکھیں جن پر فقہائے متاخرین کا اعتماد (اعلم ان المتأخرین قد اعتمدوا علی المتون الثلاثة الوقایۃ ومختصر القدوری والکنز کذا فی النافع الكبير) ہے۔ یعنی وقایہ۔ کنز۔ قدوری۔ سو واضح رہے کہ ان متون میں بھی دوں ہاتھوں سے مصافحہ کا مسنون یا مستحب ہونا نہیں لکھا ہے۔ المختصر مذہب حنفی کی جتنی کتابیں مستند و معتبر ہیں جن پر مذہب حنفی کی بنا ہے ان میں سے کسی میں دوں ہاتھوں سے مصافحہ کرنا نہیں لکھا ہے نہ ان میں یہ لکھا ہے کہ دوں ہاتھوں سے مصافحہ کرنا ضروری ہے اور نہ یہ لکھا ہے کہ دوں ہاتھوں سے مصافحہ مسنون یا مستحب ہے۔

اگر کوئی صاحب فرمائیں کہ فقہ حنفی میں درمختار ایک مشہور و معروف کتاب ہے اور انہیں لکھا ہے کہ دوں ہاتھوں سے مصافحہ کرنا سنت ہے تو ان کو یہ جواب دینا چاہیے کہ کسی کتاب کا مشہور و معروف ہونا اور بات ہے اور اس کا مستند اور معتبر ہونا اور بات۔ درمختار کے مشہور و معروف ہونے سے اس کا مستند و معتد ہونا لازم نہیں دیکھو فقہ حنفی میں خلاصہ کیدانی کیسی مشہور کتاب ہے بالخصوص بلاد اوراء النہر میں کہ وہاں تو لوگ اسے از بر یاد کرتے ہیں۔ مگر ساتھ اس شہرت کے باوجود محققین حنفیہ کے نزدیک بالکل غیر مستند اور ناقابل اعتبار ہے پس درمختار کے مشہور و معروف ہونے سے اس کا مستند و معتد ہونا ضروری نہیں ہے اور ساتھ اس کے فقہائے حنفیہ نے اس امر کی صاف تصریح (مقدمۃ عمدۃ الرعاۃ حاشیۃ شرح الوقایۃ میں ہے لا یجوز الافشاء من الكتب المختصرة كالنهر وشرح الكنز للعینی والدر المختار شرح تنویر الابصار انتھی) کی ہے کہ درمختار وغیرہ کتب مختصرہ سے فتویٰ دینا جائز نہیں ہے۔ علاوہ بریں یہیں یہ بھی دیکھنا ضروری ہے کہ درمختار میں یہ مسئلہ (یعنی دوں ہاتھوں سے مصافحہ کا سنت ہونا) کس کتاب سے نقل کیا گیا ہے اور جس کتاب سے نقل کیا گیا ہے وہ کتاب کیسی ہے معتبرہ یا غیر معتبر۔ پس واضح ہو کہ درمختار میں یہ مسئلہ قنین سے نقل

(در مختار میں ہے: "وفى القنية السنة فى المصافحة بكتلائد به وتعامه فيما علقته على الملتقى انتهى) کیا گیا ہے اور عند الحنفیہ قنیہ معتبر نہیں ہے۔ (دیکھو مقدمہ عمدۃ الرعاۃ ۱۲) اس کتاب کا مصنف اعتقاداً معتزلی تھا اور فروع میں حنفی۔ اس کی تمام کتابیں قنیہ وغیرہ بقرع فقہائے حنفیہ نامعتبر وغیر مستند ہیں اور صاحب قنیہ نے اس مسئلہ کی کوئی دلیل بھی نہیں لکھی ہے۔ پس جب معلوم ہوا کہ در مختار میں یہ مسئلہ قنیہ سے نقل کیا گیا ہے اور فقہائے حنفیہ کے نزدیک قنیہ غیر معتبر وغیر مستند ہے اور قنیہ میں اس کی کوئی دلیل بھی نہیں لکھی ہے۔ تو ظاہر ہے کہ دونوں ہاتھوں سے مصافحہ کے سنت ہونے کے ثبوت میں در مختار کا نام لینا ناواقف لوگوں کا کام ہے اور در مختار کے مثل بعض اور کتب حنفیہ متاخرین میں بھی دونوں ہاتھوں سے مصافحہ کے مسنون ہونے کا دعویٰ کیا گیا ہے۔ لیکن وہ نہ کتب معتبرہ مذکورہ بالا کی طرح معتبر و مستند ہیں اور نہ ان میں معتبر و مستند کتاب سے یہ دعویٰ منقول ہے اور نہ ان میں اس کی کوئی دلیل لکھی ہے۔ غالب یہ ہے کہ اسی قنیہ سے بواسطہ یا بلا واسطہ یہ دعویٰ کیا گیا ہے۔ یہ سب باتیں جب تم سن چکے تو اب اس زمانہ کے احتلاف کا صانع دیکھو۔ ان لوگوں نے اس مسئلہ میں تحقیق سے کچھ بھی کام نہیں لیا اور جن احادیث سے ایک ہاتھ سے مصافحہ کا مسنون ہونا ثابت ہوتا ہے اس کو بالکل نظر انداز کیا بلکہ اپنی ان تمام مستند کتابوں کو بھی نظر انداز کیا جن پر مذہب حنفی کی بنا ہے اور اڑے تو کس پر در مختار وغیرہ پر اور اڑے تو ایسا کہ ایک ہاتھ کے مصافحہ کو غیر مسنون ٹھہرا دیا اور بعض جہال و متعصبین نے تو اس قدر تشدد کیا کہ اپنی جہالت اور تعصب کے جوش میں آ کر ایک ہاتھ کے مصافحہ کی نسبت نادرست اور بدعت ہونے کا دعویٰ کر دیا اور اس پر بھی تسکین نہ ہوئی تو اس سنت نبویہ کو نصاریٰ کا کام ٹھہرا کر اور اس سنت کے عالمین کو برے لقب سے یاد کر کے اپنے جہالت اور تعصب بھرے ہوئے دل کو ٹھنڈا کیا۔ انا للہ وانا الیہ راجعون وھانا اشعر فی المقصود متوکلا علی اللہ الودود۔

ایک ہاتھ سے مصافحہ کے مسنون ہونے کے ثبوت میں:

پہلی روایت: حافظ ابن عبد البر رحمہ اللہ تمہید شرح مؤطا میں لکھتے ہیں: "حدثنا عبد الوارث بن سفيان قال ثنا قاسم بن اصبح ثنا بن وضاح قال ثنا يعقوب بن كعب قال ثنا مبشر بن اسماعيل عن حسان بن نوح عن عبد الله بن بسر قال ترون يدى هذه صافحت بها رسول الله ﷺ وذكر الحديث" یعنی عید اللہ بن بسر رضی اللہ عنہ سے روایت ہے کہ انھوں نے کہا کہ تم لوگ میرے اس ہاتھ کو دیکھتے ہو۔ میں نے اسی ایک ہاتھ سے رسول اللہ ﷺ سے مصافحہ کیا ہے اور ذکر کیا حدیث کو۔ یہ حدیث صحیح ہے۔ اس حدیث سے بصرات ثابت ہوا کہ ایک ہاتھ سے مصافحہ کرنا مسنون ہے۔

دوسری روایت: "عن انس بن مالك قال صافحت بكفى هذه كف رسول الله ﷺ فما مسست خزا ولا حريرا الين من كفہ" یعنی انس بن مالک رضی اللہ عنہ سے روایت ہے کہ میں نے اپنی اس ایک ہتھیلی سے مصافحہ کیا ہے رسول اللہ ﷺ کی ہتھیلی سے پس میں نے رسول اللہ ﷺ کی ہتھیلی سے زیادہ نرم کسی خز کو اور نہ کسی ریشمی کپڑے کو مس کیا۔ یہ حدیث مسلسل بالمصافحہ کے نام سے مشہور ہے۔ اس حدیث کی سند میں جتنے راوی واقع ہیں ان میں سے ہر ایک نے اس حدیث کو روایت کرتے وقت اپنے استاد سے ایک ہی ہاتھ سے مصافحہ کیا ہے جیسا کہ انس رضی اللہ عنہ نے ایک ہاتھ سے رسول اللہ ﷺ سے مصافحہ کیا تھا۔ اس حدیث کو علامہ محمد عابد سندی رحمہ اللہ نے "حصر الشارد" میں اور علامہ شوکانی رحمہ اللہ نے اتحاف الاکابر میں اور بہت سے محدثین نے اپنے مسلسلات میں ذکر کیا ہے۔ اس حدیث کی اسناد کے کئی طریق ہیں۔ بعض طریق اگرچہ قابل احتجاج و استنباط نہیں مگر بعض طریق قابل استنباط و ضرور ہیں اور ہم نے اس روایت کو احتجاجاً پیش نہیں کیا ہے بلکہ استنباطاً و اسراراً طرح تیسری روایت بھی استنباطاً ہی ذکر کی گئی ہے۔ واضح ہو کہ ان دونوں روایتوں میں اگرچہ داہنے ہاتھ کی تصریح نہیں ہے لیکن ان روایتوں میں جو آئی ہیں داہنے ہاتھ کی تصریح موجود ہے اور مصافحہ کے داہنے ہی ہاتھ سے مسنون ہونے کی تائید حضرت عائشہ رضی اللہ عنہا کی اس حدیث سے بھی ہوتی ہے: "كان النبي ﷺ يحب التيمن ما استطاع فى شأنه كله فى طهوره وترجله وتنعله" (بخاری حدیث ۱۹۸، مسلم حدیث ۶۱۷) یعنی رسول اللہ ﷺ اپنے تمام کاموں میں حتیٰ الوحد داہنے کو محبوب رکھتے وضو کرنے میں اور نکلتے گھسی کرنے اور جوتا پہننے میں۔ اس حدیث کے عموم میں مصافحہ بھی داخل ہے جیسا کہ

علامہ یحییٰ بن سنی نے بنیاد پر شرح ہدایہ میں اور امام نووی رحمہ اللہ نے شرح صحیح مسلم میں اس کی تصریح کی ہے۔

تیسری روایت: "عن ابی امامۃ تمام النحیۃ الاخذ بالید والمصافحۃ بالیمنی رواہ الحاکم فی الکنی کذا فی کنز العمال" (ص: ۳۱/ج: ۵) یعنی ابو امامہ رضی اللہ عنہ سے روایت ہے کہ سلام کی تمامی ہاتھ کا پکڑنا اور مصافحہ دہانے سے ہے۔ روایت کیا اس کو حاکم نے کتاب الکنی میں۔ اس روایت سے بھی صراحۃً معلوم ہوا کہ ایک ہاتھ سے یعنی دہانے ہاتھ سے مصافحہ کرنا چاہیے۔

چوتھی روایت: صحیح ابوعوانہ میں عمرو بن العاص سے روایت ہے: "فلما جعل اللہ الاسلام فی قلبی اتیت رسول اللہ ﷺ فقلت یا رسول اللہ! ابسط یدک لا بابیعک فبسط یمینہ فقبضت یدہ فقال مالک یا عمرو! فقلت اردت ان اشترط فقال تشتترط ماذا قلت یغفر لی فقال ما علمت یا عمرو! ان الاسلام یہدم ما کان قبلہ الحدیث" یعنی عمرو بن العاص کہتے ہیں کہ جب اللہ تعالیٰ نے میرے قلب میں اسلام ڈالا تو میں رسول اللہ ﷺ کے پاس آیا اور کہا: یا رسول اللہ! اپنے ہاتھ (مبارک) کو بڑھائیے کہ میں آپ سے بیعت کروں پس رسول اللہ ﷺ نے اپنے دہانے ہاتھ کو بڑھا دیا پھر میں نے اپنا ہاتھ بیٹھ لیا۔ آپ نے فرمایا کیا ہے تجھ کو اسے عمرو! میں نے کہا کچھ شرط کرنا چاہتا ہوں آپ نے فرمایا کس بات کی شرط کرنا چاہتا ہے؟ میں نے کہا اس بات کی کہ میری مغفرت کی جائے۔ آپ نے فرمایا کہ تجھ کو خبر نہیں کہ اسلام کے پہلے جتنے گناہ ہوتے ہیں ان کو اسلام نیست و نابود کر دیتا ہے اس حدیث کو امام مسلم رحمہ اللہ نے بھی اپنی صحیح میں روایت کیا ہے مگر اس میں بجائے ابسط یدک کے ابسط یمینک واقع ہوا ہے۔ اس حدیث سے صراحۃً معلوم ہوا کہ بیعت کے وقت ایک ہی ہاتھ سے (یعنی دہانے ہاتھ سے مصافحہ کرنا مسنون ہے) کیونکہ اگر دونوں ہاتھوں سے مصافحہ ضروری یا مسنون ہوتا تو آپ اپنے دونوں ہاتھوں کو بڑھاتے اور واضح ہوا کہ اس حدیث کے موافق بیعت کے وقت دہانے ہی ہاتھ سے مصافحہ کرنے کی عادت بھی برابر جاری رہی ہے۔ ملا علی قاری مرقاۃ شرح مشکوٰۃ ص: ۸۷/ج: ۱ میں اس حدیث کے تحت میں لکھتے ہیں: "ابسط یمینک ای افتحہا ومدھا لأضع یمینی علیہا کما هو العادۃ فی البیعۃ" یعنی اپنے دہانے ہاتھ کو بڑھائیے تاکہ میں اپنے دہانے ہاتھ کو آپ کے دہانے ہاتھ پر رکھوں جیسا کہ بیعت میں عادت ہے۔ جب اس حدیث سے ثابت ہوا کہ بیعت کے وقت ایک ہی ہاتھ یعنی دہانے ہاتھ سے مصافحہ کرنا مسنون ہے تو اسی سے ملاقات کے وقت بھی ایک ہی ہاتھ (یعنی دہانے ہاتھ سے) مصافحہ کرنا مسنون ہونا ثابت ہوا کیونکہ مصافحہ ملاقات اور مصافحہ بیعت دونوں کی حقیقت ایک ہے ان دونوں مصافحہ کی حقیقت میں شریعت سے کچھ فرق ثابت نہیں ہے۔ کما تقدم بیانہ۔

پانچویں روایت: مسند احمد بن حنبل ص: ۵۶۸ میں ہے: "حدثنا عبد اللہ حدثنی ابی ثناء ابو سعید وعفان قالنا ثنا ربیعۃ بن کلثوم حدثنی ابی قال سمعت ابا غادیۃ یقول بابیع رسول اللہ ﷺ قال ابو سعید فقلت له بیمنک قال نعم قالا جمیعاً فی الحدیث وخطبنا رسول اللہ ﷺ یوم العقبۃ" (الحدیث ۲۵۶۹۳) یعنی ربیعہ بن کلثوم کہتے ہیں کہ مجھ سے میرے باپ نے حدیث بیان کی کہ میں نے ابو غادیہ سے سنا، وہ کہتے تھے کہ میں نے رسول اللہ ﷺ سے بیعت کی پس میں نے ابو غادیہ سے کہا کیا آپ نے اپنے دہانے ہاتھ سے رسول اللہ ﷺ سے بیعت کی تھی۔ انہوں نے کہا ہاں۔ یہ روایت صحیح ہے اس کے سب راوی ثقہ ہیں۔ اس روایت سے بھی بیعت کے وقت ایک ہی ہاتھ سے (یعنی دہانے ہاتھ سے) مصافحہ کرنا مسنون ہونا بھراحت ثابت ہے۔ پس اسی سے مصافحہ ملاقات کا بھی ایک ہی ہاتھ (یعنی دہانے ہاتھ سے) مسنون ہونا ثابت ہوا۔ کما مر۔

چھٹی روایت: صحیح بخاری میں عبد اللہ بن عمر رضی اللہ عنہما سے روایت ہے: "وکان بیعۃ الرضوان بعد ما ذهب عثمان الی مکۃ فقال رسول اللہ ﷺ بیدہ الیمنی ہذہ یدعثمان فضرب بها علی یدہ فقال ہذہ لعثمان" (الحدیث ۳۶۹۹) یعنی عثمان رضی اللہ عنہ کے مکہ چلے جانے کے بعد بیعت الرضوان ہوئی۔ پس رسول اللہ ﷺ نے اپنے دہانے ہاتھ کی طرف اشارہ کر کے فرمایا کہ یہ میرا دہانا ہاتھ عثمان کا ہاتھ ہے۔ پھر آپ نے اپنے دہانے ہاتھ کو اپنے دوسرے ہاتھ پر مارا اور فرمایا کہ یہ بیعت عثمان رضی اللہ عنہ کے لئے ہے۔ اس حدیث سے بھی ایک ہاتھ سے مصافحہ کرنا مسنون ہونا ثابت ہے اس لئے کہ آپ کا دہانا ہاتھ تو بجائے ایک ہاتھ عثمان رضی اللہ عنہ کے تھا اور دوسرا خود آپ کا۔ فنفکر۔

ساتویں روایت: مسند احمد بن حنبل، ص: ۳۷۱/ج: ۳ میں ہے: "عن حبان ابی النضر قال دخلت مع وائلة بن الاسقع على ابي الاسود الجرسى في مرضه الذى مات فيه فسلم عليه وجلس فاخذ ابو الاسود يمين وائلة فمسح بها عينيه ووجهه لبيبة بها رسول الله ﷺ الحديث۔" یعنی حبان کہتے ہیں کہ میں وائلہ کے ساتھ ابوالاسود کے پاس ان کے مرض الموت میں گیا۔ پس وائلہ نے ان کو سلام کیا اور بیٹھے پس ابوالاسود نے وائلہ کے داہنے ہاتھ کو پکڑا اور اس کو اپنی دونوں آنکھوں اور منہ سے لگایا اس واسطے کہ وائلہ نے اپنے داہنے ہاتھ سے رسول اللہ ﷺ سے بیعت کی تھی۔ اس روایت سے بھی داہنے ہاتھ سے مصافحہ بیعت کا مسنون ہونا بصرحت ثابت ہے۔ پس اسی سے مصافحہ ملاقات کا بھی ایک نئی ہاتھ سے مسنون ہونا ظاہر ہے۔

آٹھویں روایت: صحیح ابو عوانہ میں ہے: "حدثنا اسحاق بن سيار قال حدثنا عبيد الله قال انبانا سفين عن زياد بن علاقة قال سمعت جريرا يحدث حين مات المغيرة بن شعبة خطب الناس فقال اوصيكم بتقوى الله وحده لا شريك له. والسكينة والوقار فاني بايعت رسول الله ﷺ ببدي هذه على الاسلام واشترط على النصح لكل مسلم فورب الكعبة اني لكم ناصح اجمعين واستغفر ونزل۔" یعنی زياد بن علاقہ سے روایت ہے کہ جب مغیرہ بن شعبہ نے انتقال کیا تو جریر رضی اللہ عنہ نے خطبہ پڑھا اور کہا (اے لوگو!) میں تم کو اللہ وحدہ لا شریک لہ سے ڈرنے اور سکون اور وقار کی وصیت کرتا ہوں۔ میں نے رسول اللہ ﷺ سے اپنے اس ایک ہاتھ سے اسلام پر بیعت کی ہے اور رسول اللہ ﷺ نے مجھ سے ہر مسلمان کے واسطے خیر خواہی کرنے کی شرط کی ہے پس رب کعبہ کی قسم! میں تم لوگوں کا خیر خواہ ہوں اور استغفار کیا اور اترے۔ اس روایت سے بھی ایک ہاتھ سے مصافحہ کا مسنون ہونا ظاہر ہے۔

نویں روایت: سنن ابن ماجہ میں ہے: "عن عقبة بن صهبان قال سمعت عثمان بن عفان يقول ما تغنيت ولا تمنيت ولا مستت ذكرى يميني منذ بايعت بها رسول الله ﷺ۔" (حدیث ۳۱۱) یعنی عقبہ بن صہبان روایت کرتے ہیں کہ میں نے عثمان رضی اللہ عنہ کو سنا وہ کہتے تھے کہ جب سے میں نے رسول اللہ ﷺ سے اپنے داہنے ہاتھ سے بیعت کی ہے تب سے میں نے نہ تنفی کی اور نہ جھوٹ بولا اور نہ اپنے داہنے ہاتھ سے اپنے ذکر کو چھوا۔ اس روایت سے بھی مصافحہ ملاقات کا ایک ہاتھ یعنی داہنے سے مسنون ہونا ظاہر ہے۔

دسویں روایت: کنز العمال، ص: ۸۲/ج: ۱ میں ہے: "عن انس قال بايعت النبي ﷺ ببدي هذه على السمع والطاعة فيما استطعت۔" (ابن جریر) یعنی انس رضی اللہ عنہ سے روایت ہے کہ میں نے رسول اللہ ﷺ سے بیعت کی اپنے اس ایک ہاتھ سے سمع اور طاعت پر بقدر اپنی استطاعت کے۔ روایت کیا اس کو ابن جریر نے، اس روایت سے بھی ایک ہاتھ سے مصافحہ ملاقات کا مسنون ہونا ظاہر ہے۔

گیارہویں روایت: کنز العمال میں ہے: "عن عبد الله بن حكيم قال بايعت عمر ببدي هذه على السمع والطاعة فيما استطعت۔" (ابن سعد) یعنی عبد اللہ بن حکم روایت کرتے ہیں کہ میں نے عمر رضی اللہ عنہ سے بیعت کی اپنے ایک ہاتھ سے سمع اور طاعت پر بقدر اپنی استطاعت کے۔ روایت کیا اس کو ابن سعد نے۔ اس روایت سے بھی بیعت کے وقت ایک ہاتھ سے مصافحہ کا مسنون ہونا ظاہر ہے اور اسی سے مصافحہ ملاقات کا بھی ایک ہاتھ سے مسنون ہونا ثابت ہوتا ہے۔ کما مر۔ واضح ہو کہ دسویں اور گیارہویں روایت میں اگرچہ داہنے ہاتھ کی تصریح نہیں ہے۔ مگر روایات مذکورہ بالا بتاتی ہیں کہ ان دونوں روایتوں میں ایک ہاتھ سے مراد داہنا ہاتھ و نیز واضح ہو کہ بیعت کی روایات مذکورہ میں بعض روایتیں استشہاداً پیش کی گئی ہیں۔ نیز واضح ہو کہ مصافحہ بیعت کے ایک ہاتھ سے مسنون ہونے کے بارے میں اور بھی بہت سی روایات مرفوعہ اور موقوفہ آئی ہیں اور جس قدر یہاں نقل کی گئی ہیں وہ اثبات مطلوب کے واسطے کافی دوائی ہیں۔

بارہویں روایت: کتاب الترغیب والترہیب میں ہے: "عن سلمان الفارسي عن النبي ﷺ قال ان المسلم اذا لقي اخاه فاخذ بيده تحانت عنهما دنوبهما كما يتحانت الورق عن الشجر اليابسة في يوم ريح عاصف رواه الطبراني باسناد حسن۔" یعنی سلمان فارسی سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ جب کوئی مسلمان اپنے بھائی سے ملاقات کرتا ہے اور اس کا ہاتھ پکڑتا ہے تو ان دونوں کے گناہ

اس طرح جھڑتے ہیں جس طرح سخت ہوا کے دن سوکھے درخت سے پتے جھڑتے ہیں۔ اس حدیث کو طبرانی نے باسناد حسن روایت کیا ہے۔ اس حدیث سے بھی ایک ہاتھ سے مصافحہ کا مسنون ہونا ظاہر ہے کیونکہ اس میں لفظ ید بصیغہ واحد ہے اور صیغہ واحد فرد واحد پر دلالت کرتا ہے۔ واضح ہو کہ مصافحہ کی جن جن احادیث میں لفظ ید واقع ہوا ہے بصیغہ واحد ہی واقع ہوا ہے۔ مصافحہ کی کسی حدیث میں لفظ ید بصیغہ متثنیہ نہیں واقع ہوا ہے۔ ومن ادعی خلافہ فعلبہ البیان پس اس قسم کی تمام احادیث ہمارے مدعا کی مثبت ہیں۔

تیسری روایت: جامع ترمذی میں ہے: "عن البراء بن عازب قال قال رسول الله ﷺ ما من مسلمین يلتقيان فيتصافحان الا غفر لهما قبل ان يتفرقا قال الترمذی هذا حديث حسن غریب۔" (حدیث ۲۷۲۷) یعنی براء بن عازب سے روایت ہے کہ فرمایا رسول اللہ ﷺ نے کہ جب دو مسلمان باہم ملاقات کرتے ہیں پس مصافحہ کرتے ہیں تو قبل اس کے کہ ایک دوسرے سے جدا ہوں ان دونوں کی مغفرت کی جاتی ہے۔ ترمذی نے کہا یہ حدیث حسن غریب ہے۔ اس حدیث سے اور اس کے سوا تمام ان احادیث سے جن میں مطلق مصافحہ کا ذکر ہے اور ید اور کف کی تصریح نہیں ہے۔ ایک ہی ہاتھ کا مصافحہ ثابت ہوتا ہے اور ان احادیث سے دونوں ہاتھ کے مصافحہ کا ثبوت نہیں ہوتا۔ اس واسطے کہ اہل لغت اور شرح حدیث نے مصافحہ کے جو معنی لکھے ہیں وہ دونوں ہاتھ کے مصافحہ پر صادق نہیں آتے اور ایک ہاتھ کے مصافحہ پر جس طرح اہل حدیث میں مروج ہے بخوبی صادق آتے ہیں۔ اب پہلے مصافحہ کے معنی سنو۔ علامہ مرتضیٰ زبیدی رضی اللہ عنہ تاج العروس شرح قاموس میں لکھتے ہیں:

"الرجل يصافح الرجل اذا وضع صفح كفه في صفح كفه و صفحا وجهاهما ومنه حديث المصافحة عند اللقاء وهي مفاعلة من الصاق صفح الكف بالكف و اقبال الوجه على الوجه كذا في اللسان والا ساس والتهديب فلا يلتفت الى من زعم ان المصافحة غير عربي انتهى۔"

ملا علی رضی اللہ عنہ قاری حنفی مرقاۃ شرح مشکوٰۃ میں لکھتے ہیں: "المصافحة هي الافضاء بصفحة اليد الى صفحة اليد۔"

حافظ ابن حجر رضی اللہ عنہ فتح الباری میں لکھتے ہیں: "هي مفاعلة من الصفحة والمراد بها الافضاء بصفحة اليد الى صفحة اليد۔" ابن الاثير رضی اللہ عنہ نہایت میں لکھتے ہیں: "ومن حديث المصافحة عند اللقاء وهي مفاعلة من الصاق صفح الكف بالكف و اقبال الوجه على الوجه۔"

ان عبارات کا خلاصہ اور حاصل یہ ہے کہ مصافحہ کے معنی ہیں بطن کف کو بطن کف سے ملانا۔ پس اس سے معلوم ہوا کہ پشت کف کو پشت کف سے یا بطن کف پشت کف سے ملانے کو مصافحہ نہیں کہیں گے۔ جب تم مصافحہ کے معنی معلوم کر چکے تو سنو کہ مصافحہ کے معنی کا مصافحہ مروجہ عند اہل الحدیث پر صادق آتا تو ظاہر رہا ہے، ہر دونوں ہاتھ سے مصافحہ سوا اس کی دو صورت ہیں، ایک یہ کہ داہنے ہاتھ کے بطن کف کو داہنے ہاتھ کے بطن کف سے ملایا جائے اور مصافحہ میں سے ہر ایک اپنے بائیں ہاتھ کے بطن کف کو دوسرے کے داہنے ہاتھ کے پشت کف سے ملائے۔ اس صورت کا مصافحہ اس زمانہ کے اکثر احناف میں مروج ہے اور اس کے ثبوت میں حضرت ابن مسعود رضی اللہ عنہ کی یہ روایت علمنی النبی ﷺ و کفی بین کفہ التشہد پیش کی جاتی ہے اور دوسری صورت یہ ہے کہ داہنے ہاتھ کے بطن کف کو داہنے ہاتھ کے بطن کف سے اور بائیں ہاتھ کے بطن کف کو بائیں ہاتھ کے بطن کف سے ملایا جائے اور مصافحہ میں سے ایک کے دونوں ہاتھ بطور مقرر اض کے ہوں۔ اس مقرر اضی صورت کا مصافحہ اس زمانہ کے بعض احناف میں رائج ہے۔ ان دونوں صورتوں میں سے پہلی صورت میں فقط داہنے ہاتھ کے بطن کف کو داہنے ہاتھ کے بطن کف سے ملانے پر مصافحہ کے معنی صادق آتے ہیں اور باقی زائد ہے جس کو مصافحہ سے کچھ تعلق نہیں ہے۔ دوسری صورت سوا لا اس کو پہلی صورت کے قائلین کی دلیل مذکور باطل کرتی ہے ثانیاً یہ مقرر اضی مصافحہ ایک مصافحہ نہیں ہے بلکہ دو مصافحہ ہے کیونکہ داہنے ہاتھ کا بطن کف داہنے ہاتھ کے بطن کف سے ملتا ہے اور اس پر مصافحہ کی تعریف (الافضاء بصفحة اليد الى صفحة اليد) صادق آتی ہے لہذا یہ ایک مصافحہ ہوا اور بائیں ہاتھ کا بطن کف بائیں ہاتھ کے بطن کف سے ملتا ہے اور اس پر بھی مصافحہ کی تعریف صادق آتی ہے۔ لہذا یہ بھی ایک مصافحہ ہوا پس مقرر اضی مصافحہ میں بلاشبہ دو مصافحہ ہوتے ہیں اور اگرچہ مصافحہ کے جو معنی اہل لغت نے بیان کئے ہیں شرع نے اس سے دوسرے معنی کی طرف نقل نہیں کیا لیکن شرع نے مصافحہ کے لئے داہنے ہاتھ کو ضرور متعین کیا ہے۔ جیسا کہ

روایات مذکورہ بالا سے واضح ہے۔ بنا علیہ اس مقرر فی مصافحہ میں بائیں ہاتھ کے بطن کف کو بائیں ہاتھ کے بطن کف سے ملانا ہے ہمارے اسے بیان سے صاف ظاہر ہوا کہ براء بن عازب رضی اللہ عنہ کی حدیث مذکور سے نیز تمام ان احادیث سے جن میں مطلق مصافحہ مذکور ہے اور یداور کف کی تصریح نہیں ہے۔ ایک ہی ہاتھ سے مصافحہ کا مسنون ہونا ثابت ہوتا ہے۔ فتفکر وتدبر۔ ہم نے ایک ہاتھ کے مصافحہ کی سنت کے اثبات میں تیرہ روایتیں پیش کی ہیں ان کے سوا اور بھی روایتیں ہیں لیکن اس قدر اثبات مطلوب کے لئے کافی دوانی ہیں۔ اب ہم ایک ہاتھ سے مصافحہ کے مسنون یا مستحب ہونے کے متعلق علما وفقہاء کے چند اقوال بیان کر دینا مناسب سمجھتے ہیں۔

ایک ہاتھ سے مصافحہ کے مسنون یا مستحب ہونے کے متعلق علما وفقہاء کے اقوال:

علامہ ابن عابد ابن شامی رحمہ اللہ حنفی کا قول: آپ رد المحتار حاشیہ رد مختار میں لکھتے ہیں: "قوله (فان لم يقدر) ای علی تقبيله الا بالايذاء او مطلقا يضع يديه عليه ثم يقبلهما او يضع احدهما والاولی ان تكون اليمنی لانها المستعملة فيما فيه شرف ولما نقل عن البحر العميق من ان الحجر يمين الله يصفح بها عباده. والمصافحة باليمنی انتهی۔" یعنی اگر حجر اسود کے چومنے پر قدرت نہ ہو یا قدرت ہو مگر ایذا کے ساتھ تو ان دونوں صورتوں میں طواف کرنے والا حجر اسود پر اپنے دونوں ہاتھوں کو رکھے پھر ہاتھوں کو چومے یا صرف ایک ہاتھ رکھے اور اولیٰ یہ ہے کہ حجر اسود پر داہنا ہاتھ رکھے اس واسطے کہ داہنا ہی ہاتھ شریف کاموں میں مستعمل ہوتا ہے اور اس واسطے کہ بحر عقیق سے نقل کیا گیا ہے کہ حجر اسود اللہ تعالیٰ کا داہنا ہاتھ ہے اس سے اس کے بندے مصافحہ کرتے ہیں اور مصافحہ داہنے ہاتھ سے ہے۔ علامہ بدر الدین عینی رحمہ اللہ حنفی کا قول: آپ بنایہ شرح ہدایہ میں لکھتے ہیں:

"واتفق العلماء علی انه يستحب تقديم اليمنی فی کل ما هو من باب التکریم كالوضوء والغسل ولبس الثوب والنعل والخف والسراويل ودخول المسجد والسواک والاكتحال وتقليم الأظفار وقص الشارب وتنف الابط وحلق الرأس والسلام من الصلوة والخروج من الخلاء والاکل والشرب والمصافحة واستلام الحجر والأخذ والعطاء وغير ذلك. مما هو فی معناه ويستحب تقديم اليسار فی ضد ذلك انتهی۔"

یعنی علمائے اس بات پر اتفاق کیا ہے کہ تمام ان امور میں جو باب تکریم سے ہیں داہنے کا مقدم کرنا مستحب ہے جیسے وضو اور غسل کرنا اور کپڑا اور جوتا اور موزہ اور پانچامہ پہننا اور مسجد میں داخل ہونا اور مسواک کرنا اور سرمہ لگانا اور ناخن اور لب کے بال تراشنا اور بغل کے بال اکھیرنا اور سرمہ مونڈنا اور نماز سے سلام پھیرنا اور بیت الخلاء سے نکلنا اور کھانا اور پینا اور مصافحہ کرنا اور حجر اسود کا بوسہ لینا اور دینا وغیرہ اور ان کاموں میں جو ان امور کے خلاف ہیں بائیں کا مقدم کرنا مستحب ہے۔

علامہ ضیاء الدین حنفی نقشبندی رحمہ اللہ کا قول: آپ اپنی کتاب لوا مع العقول شرح رموز الحدیث میں لکھتے ہیں:

"والظاهر من آداب الشریعة تعین اليمنی من الجانبین لحصول السنة كذلك فلا تحصل باليسری فی اليسری ولا فی اليمنی انتهی ذکره تحت حدیث اذا التقى المسلمان فتصافحا وحمد الله الحدیث۔" یعنی آداب شریعت سے ظاہر یہی ہے کہ مصافحہ کے مسنون ہونے کے لئے دونوں جانب سے داہنا ہاتھ متعین ہے پس اگر دونوں جانب سے بایاں ہاتھ ملایا گیا یا ایک جانب سے داہنا اور ایک طرف سے بایاں تو مصافحہ مسنون نہیں ہوگا۔

علامہ عبدالرؤف مناوی رحمہ اللہ کا قول: آپ اپنی کتاب الروض النصیر شرح جامع صغیر میں لکھتے ہیں: "ولا تحصل السنة الا بوضع اليمنی فی اليمنی حیث لا عذر انتهی۔" یعنی مصافحہ مسنون نہیں ہوگا مگر ای صورت سے کہ داہنے ہاتھ کو داہنے ہاتھ میں رکھا جائے کہ کوئی عذر نہ ہو۔ علامہ عزیزی رحمہ اللہ کا قول: آپ اپنی کتاب السراج المنیر شرح جامع صغیر میں حدیث لقاء حاج کی شرح میں لکھتے ہیں: "اذ لقيت الحاج ای عند قدومه من حجه فسلم عليه. و صافحه ای ضع يدك اليمنی فی يده اليمنی انتهی۔" یعنی جب تو حاجی سے ملاقات

کرے یعنی حج سے آنے کے وقت تو اس پر سلام کر اور اس سے مصافحہ کر یعنی اپنے داہنے ہاتھ کو اس کے داہنے ہاتھ میں رکھ۔

علامہ ابن ارسلان رحمہ اللہ کا قول: علامہ علی بن ابی حمزہ اپنی کتاب الکوکب المنیر شرح جامع صغیر میں حدیث: "إذا التقى المسلمان فصافحا..... الخ۔" کے تحت میں لکھتے ہیں: "قال ابن ارسلان ولا تحصل هذه السنة الا بان يقع بشرة احد الكفين على الآخر انتهي۔" یعنی مصافحہ کی سنت حاصل نہیں ہوگی مگر ایسی طور سے کہ ایک ہتھیلی کا بشرہ دوسری ہتھیلی کے بشرہ پر رکھا جائے۔

علامہ ابن حجر رحمہ اللہ کا قول: آپ المنہج القويم شرح مسائل التعليم میں لکھتے ہیں: "يسن التيامن بالوضوء لانه صلی اللہ علیہ وسلم كان يحب التيامن في شأنه كله مما هو من باب التكريم كتسريح شعر و طهور و اكتحال و حلق و نتف ابط و قص شارب و لبس نحو نعل و ثوب و تقليم ظفر و مصافحة و اخذ و عطاء و يكره ترك التيامن انتهي۔" اس عبارت کا حاصل وہی ہے جو علامہ یعنی کی عبارت کا حاصل ہے۔

امام نووی رحمہ اللہ کا قول: علامہ عبداللہ بن سلیمان البیہقی اپنے رسالہ مصافحہ میں لکھتے ہیں: "قال النووي يستحب ان تكون المصافحة باليمين۔ وهو افضل انتهي۔" یعنی نووی رحمہ اللہ نے کہا کہ داہنے ہاتھ سے مصافحہ کرنا مستحب ہے اور یہی افضل ہے۔ اب ہم آخر میں جناب قطب ربانی مولانا شیخ سید عبدالقادر جیلانی رحمہ اللہ (جو پیران پیر کے لقب سے مشہور ہیں اور جن کا ایک عالم ارادت مند ہے) کا قول نقل کر کے پہلے باب کو ختم کرتے ہیں۔

جناب قطب ربانی مولانا شیخ سید عبدالقادر جیلانی رحمہ اللہ کا قول: آپ اپنی بے نظیر کتاب غنیۃ الطالبین میں لکھتے ہیں: "فصل فيما يستحب فعله يمينه۔ وما يستحب فعله بشماله يستحب له تناول الاشياء بيمينه والاكل والشرب والمصافحة والبداء بها في الوضوء والانتعال ولبس الثياب وكذلك يبدأ في الدخول الى المواضع المباركة كالمساجد والمشاهد والمنازل والدور برجله اليمنى واما الشمال فلفعل الاشياء المستقذرة وازالة الدرن والاستنثار والاستنجاء وتنقية الانف وغسل النجاسات كلها الا ان يشق ذلك او يعتذر كالمشلول والمقطوع يساره فيفعله بيمينه انتهي۔" یعنی یہ فصل ہے ان امور کے بیان میں جن کا داہنے ہاتھ سے کرنا مستحب ہے اور ان امور کے بیان میں جن کا بائیں ہاتھ سے کرنا مستحب ہے۔ مسلمان کے لئے چیزوں کو لیانا اور کھانا اور پینا اور مصافحہ کرنا داہنے ہاتھ سے مستحب ہے اور وضو کرنے میں اور جوتے اور کپڑے پہننے میں داہنی طرف سے شروع کرنا مستحب ہے اور ایسی طرح متبرک مقامات جیسے مسجد اور مجلس اور منزل اور گھر میں داخل ہونے میں داہنے پیر سے شروع کرنا چاہیے اور لیکن بائیں ہاتھ سوان چیزوں کے کرنے کے لئے ہے جو مستقذر ہیں اور میل کے دور کرنے کے لئے ہے جیسے ناک جھڑنا اور استنجا کرنا اور ناک صاف کرنا اور تمام نجاستوں کا دھونا مگر جس صورت میں بائیں ہاتھ سے ان کاموں کا کرنا دشوار ہو یا نہ ہو سکے جیسے وہ شخص جس کا بائیں ہاتھ شل ہو گیا ہو یا وہ شخص جس کا بائیں ہاتھ کٹ گیا ہو تو اس صورت میں ان کاموں کو (مجبوراً) داہنے ہاتھ سے کرے۔

کہاں ہیں سلسلہ قادریہ کے مرید ان اور کدھر ہیں حضرت پیران پیر کے ارادت مندان اپنے پیروں و بیکر کے اس قول کو بغور و عبرت ملاحظہ فرمائیں اور اگر اپنی ارادت اور عقیدت میں سچے ہیں تو اس کے مطابق عمل کریں اور ایک ہاتھ کے مصافحہ کی نسبت یا اس کے عالمین کے نسبت اپنی زبان سے جو ملامت الفاظ نکالے ہوں ان کو ندامت کے ساتھ واپس لیں۔ واللہ الہادی الی الحق۔

دو ہاتھ سے مصافحہ کرنے والوں کی دلیل اور اس کا جواب:

صحیحین میں ابن مسعود رضی اللہ عنہ سے مروی ہے: "علمنی النبی صلی اللہ علیہ وسلم کفیه بین کفیه التمشہد۔" یعنی ابن مسعود رضی اللہ عنہ کہتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم نے مجھے تشہد کی تعلیم ایسی حالت میں دی کہ میری ہتھیلی آپ کی دونوں ہتھیلیوں کے درمیان تھی۔ اس دلیل کا جواب یہ ہے: قول ابن مسعود رضی اللہ عنہ (و کفیه بین کفیه) میں لفظ کفہ سے ظاہر یہ ہے کہ ان کی فقط ایک ہتھیلی مراوے ہے اور مطلب یہ ہے کہ حالت تعلیم تشہد میں

ابن مسعود رضی اللہ عنہ کی فقط ایک ہتھیلی رسول اللہ ﷺ کی دونوں ہتھیلیوں میں تھی کیونکہ کفی میں لفظ کف مفرد ہے اور مفرد فر دواحد پر دلالت کرتا ہے۔ نیز رسول اللہ ﷺ کے کف کو بصیغہ تشبیہ اور اپنے کف کو بصیغہ مفرد ذکر کرنا بھی ظاہر دلیل اسی امر کی ہے کہ لفظ کفی سے ابن مسعود رضی اللہ عنہ کی ایک ہتھیلی مراد ہے نیز ابن مسعود رضی اللہ عنہ کی اگر دونوں ہتھیلیاں نبی کریم ﷺ کی دونوں تبرک ہتھیلیوں میں ہوتیں تو ابن مسعود رضی اللہ عنہ ضرور اس کی تصریح کرتے اور اہتمام اور اعتناء کے ساتھ بلکہ فخر کے ساتھ فرماتے: و کفای بین کفہ یعنی میری دونوں ہتھیلیاں نبی کریم ﷺ کی دونوں ہتھیلیوں کے درمیان تھیں۔ اس صورت میں و کفی بین کفہ کہنے کا کوئی موقع نہیں تھا نیز ابن مسعود رضی اللہ عنہ کی غرض و کفی بین کفہ سے اس حالت اور وضع کا بتانا ہے جس حالت اور وضع کے ساتھ رسول اللہ ﷺ نے ان کو تشہد کی تعلیم دی تھی پس اگر تعلیم تشہد کے وقت حالت یہ تھی کہ ابن مسعود رضی اللہ عنہ کی دونوں ہتھیلیاں نبی کریم ﷺ کی دونوں ہتھیلیوں کے درمیان تھیں تو ابن مسعود رضی اللہ عنہ و کفای بین کفہ فرماتے کیونکہ خاص اس حالت پر لفظ و کفی بین کفہ صراحتاً دلالت نہیں کرتا ہے۔ پس جب معلوم ہوا کہ ابن مسعود رضی اللہ عنہ کے قول مذکور میں کفی سے ان کی فقط ایک ہتھیلی مراد ہے اور مطلب یہ ہے کہ ابن مسعود رضی اللہ عنہ کی فقط ایک ہتھیلی نبی کریم ﷺ کی دونوں ہتھیلیوں کے درمیان تھی تو ظاہر ہے کہ اس دلیل سے دونوں ہاتھ سے مصافحہ والوں کا دعویٰ کسی طرح ثابت نہیں ہو سکتا کیونکہ یہ لوگ اس طرح کے مصافحہ کے قائل نہیں بلکہ اس مصافحہ کے قائل ہیں جس میں دونوں جانب سے دودو ہتھیلیاں ملائی جائیں پس جو ان لوگوں کا دعویٰ ہے وہ اس دلیل سے ثابت نہیں ہوتا اور جو ثابت ہوتا ہے وہ ان کا دعویٰ نہیں۔ حافظ ابن حجر رحمۃ اللہ علیہ فتح الباری میں لکھتے ہیں:

”وجه ادخال هذا الحديث (ای حدیث عبداللہ بن ہشام) فی المصافحة ان لاخذ باليد يستلزم التقاء صفحة اليد بصفحة اليد غالباً ومن ثم افردھا بترجمة تلی هذه الجواز وقوع الاخذ باليد من غير حصول المصافحة۔“
اور علامہ قسطلانی ارشاد الساری میں لکھتے ہیں: ”ولما كان الاخذ باليد يجوز ان يقع من غير حصول المصافحة افردہ بهذا الباب۔“
ان دونوں عبارتوں کا خلاصہ یہ ہے کہ چونکہ ہاتھ کا پکڑنا ہو سکتا ہے کہ بغیر حصول مصافحہ کے ہو اس لئے کہ امام بخاری رحمۃ اللہ علیہ نے اس کا ایک علیحدہ باب منعقد کیا اور مولوی عبدالحی صاحب حنفی رحمۃ اللہ علیہ مجموعہ فتاویٰ میں لکھتے ہیں:

”و آنچه در صحیح بخاری در باب مذکور از عبداللہ بن مسعود مروی است: علمنی رسول اللہ ﷺ و کفی بین کفہ التشهد كما تعلمنی السورة من القرآن التحیات لله والصلوات الطیبات الحديث۔“
پس ظاہر آنست کہ مصافحہ متوارثہ کہ بقوت تلاقی مسنون است نبودہ بلکہ طریقہ تعلیمیہ بودہ کہ اکابر بوقت اہتمام تعلیم چیزے از ہر دودست یا یک دست دست اصاغر گرفته تعلیم ہے سازند۔
یعنی صحیح بخاری میں جو عبداللہ بن مسعود رضی اللہ عنہ سے مروی ہے کہ رسول اللہ ﷺ نے مجھے تشہد سکھایا اس حالت میں کہ میری ہتھیلی آپ کی دونوں ہتھیلیوں میں تھی سو ظاہر یہ ہے کہ یہ مصافحہ متوارثہ جو بوقت ملاقات مسنون ہے نہیں تھا بلکہ طریقہ تعلیمیہ تھا کہ اگر کسی چیز کے اہتمام تعلیم کے وقت دونوں ہاتھ سے یا ایک ہاتھ سے اصاغر کا ہاتھ پکڑ کر تعلیم کرتے ہیں اور مولوی صاحب موصوف کے علاوہ اجلہ فقہائے حنفیہ نے بھی اس امر کی تصریح کی ہے کہ رسول اللہ ﷺ کا اپنے دونوں کفوں میں ابن مسعود رضی اللہ عنہ کے کف کو پکڑنا مزید اہتمام و تاکید تعلیم کے لئے تھا اور ان لوگوں میں سے کسی نے یہ نہیں لکھا ہے کہ یہ علی سبیل المصافحہ تھا۔ ہدایہ میں ہے:

”والاخذ بهذا (ای بتشہد ابن مسعود) اولی من الاخذ بتشہد ابن عباس لان فی الامر وائله الاستحباب والالف واللام وهما للاستغراق وزيادة الواو وهی لتجديد الکلام كما فی القسم وتاکید التعلیم انتھی۔“
علامہ ابن الہمام رحمۃ اللہ علیہ فتح القدر میں لکھتے ہیں:

”قوله وتاکید التعلیم یعنی به اخذہ بیدہ زیادة التوکید لیس فی تشہد ابن عباس انتھی۔“
حافظ زبیلی رحمۃ اللہ علیہ تحرر تہذیبیہ میں لکھتے ہیں:

”ومنها (ای من ترجیح تشهد ابن مسعود علی تشهد ابن عباس) انه قال فيه علمنى التشهد وكفى بين كفيه ولم يقل ذلك فى غيره فدل على مزيد الاعتناء والاهتمام به انتهى۔“ حافظ ابن حجر رحمہ اللہ درایہ میں لکھتے ہیں:

”واما تأكيد التعليم ففى تشهد ابن عباس ايضا عند مسلم فسلم للمصنف اثنان وبقي اثنان الا ان يريد بتأكيد التعليم قوله كفى بين كفيه فهى زائدة له انتهى۔“ اور کفایہ حاشیہ ہدایہ میں ہے:

”وتأكيد التعليم فانه روى عن محمد بن الحسن انه قال اخذ ابو يوسف يدي وعلمنى التشهد وقال اخذ ابو حنيفة يدي فعلمنى التشهد وقال حماد اخذ علقمة يدي وعلمنى التشهد وقال علقمة اخذ ابن مسعود يدي وعلمنى التشهد وقال ابن مسعود اخذ رسول الله ﷺ يدي وعلمنى التشهد۔ الخ۔“

ان عبارات سے صاف واضح ہے کہ رسول اللہ ﷺ کا ابن مسعود رضی اللہ عنہ کے کف کو اپنے دونوں کفوں میں پکڑنا مزید اہتمام تعلیم کے لئے تھا اور علی رضی اللہ عنہ المصافحہ نہیں تھا اور وہاں واضح رہے کہ رسول اللہ ﷺ کا ہاتھ پکڑ کر تعلیم کرنا متعدد احادیث سے ثابت ہے از انجملہ مسند احمد بن حنبل، ص: ۷/ج: ۵ کی ایک یہ روایت ہے:

”حدثنا عبد الله حدثني ابى ثنا اسماعيل ثنا سليمان بن المغيرة عن حميد بن هلال عن ابى قتادة وابى الدهماء قالا — كانا يكثران السفر نحو هذا البيت قالا اتينا على رجل من اهل البادية فقال البدوى اخذ رسول الله يدي فجعل يعلمنى مما علمه الله تبارك وتعالى انك لن تدع شيئا اتقاء الله جل وعز الا اعطاك الله خيرا منه۔“

یعنی ابوقتادہ ابوالدہماء کہتے ہیں کہ ہم دونوں ایک بدوی شخص کے پاس آئے تو اس بدوی نے کہا کہ رسول اللہ ﷺ نے میرا ہاتھ پکڑا پس مجھے تعلیم کرنے لگے ان باتوں کی جن کی اللہ تعالیٰ نے آپ کو تعلیم دی تھی اور فرمایا کہ جب تو اللہ تعالیٰ کے ڈر سے کسی چیز کو چھوڑ دے گا تو ضرور اللہ تعالیٰ اس چیز سے بہتر کوئی چیز تجھے عطا کرے گا۔

اگر کوئی کہے کہ صحیح بخاری سے دونوں ہاتھ کا مصافحہ ثابت ہے اس واسطے کہ امام بخاری رحمہ اللہ نے اپنی صحیح میں لکھا ہے: ”باب الاخذ باليدين وصافح حماد بن زيد ابن المبارك يديه۔“ یعنی باب دونوں ہاتھوں کے پکڑنے کے بیان میں اور حماد بن زید نے ابن المبارک سے اپنے دونوں ہاتھوں سے مصافحہ کیا۔ پھر بعد اس کے امام بخاری رحمہ اللہ نے ابن مسعود رضی اللہ عنہ کی حدیث مذکور کو ذکر کیا ہے۔ پس جب صحیح بخاری میں امام موصوف کے اس باب سے دونوں ہاتھ کا مصافحہ ثابت ہے تو اس کے قابل قبول و قابل عمل ہونے میں کیا شبہ ہو سکتا ہے۔ تو اس کے دو جواب ہیں:

یہاں جواب یہ ہے کہ بخاری کے اس باب میں تین امر مذکور ہیں ایک امام بخاری رحمہ اللہ کی تجویب یعنی امام بخاری رحمہ اللہ کا یہ قول کہ ”باب مصافحہ ہاتھ کے پکڑنے کے بیان میں“ دوسرے حماد بن زید کا اثر۔ تیسرے ابن مسعود رضی اللہ عنہ کی حدیث مذکور۔ امام بخاری رحمہ اللہ کی مجرد تجویب سے دونوں ہاتھ کے مصافحہ کا ثابت نہ ہونا ظاہر ہے کیونکہ مصنفین کی تجویب ان کا دعویٰ ہوتا ہے جو بلا دلیل کسی طرح قابل قبول نہیں۔ اس کے علاوہ مجرد دونوں ہاتھوں کے پکڑنے کا نام مصافحہ نہیں ہے۔ دونوں ہاتھ کے پکڑنے سے دونوں ہاتھ کے مصافحہ کا حصول ضروری نہیں ہے اور حماد بن زید کے اثر سے بھی دونوں ہاتھ کا مصافحہ کسی طرح ثابت نہیں ہو سکتا۔ دیکھو پانچویں دلیل کا جواب۔ ری ابن مسعود رضی اللہ عنہ کی حدیث مذکور اس سے بھی دونوں ہاتھ کا مصافحہ کسی طرح ثابت نہیں ہوتا جیسے کہ تم کو اوپر معلوم ہو چکا ہے۔ پس یہ کہنا کہ دونوں ہاتھ کا مصافحہ صحیح بخاری سے ثابت ہے صاف دھوکا دینا اور لوگوں کو غلط فہمی میں ڈالنا ہے۔

دوسرا جواب یہ ہے کہ امام بخاری رحمہ اللہ کے اس باب سے دونوں ہاتھ کے مصافحہ کا ثبوت تین امر پر موقوف ہے۔ ایک یہ کہ اس باب میں لفظ بالیدین کی بابت صحیح بخاری کے نسخ متفق ہوں یعنی ایسا نہ ہو کہ بعض نسخوں میں بالیدین بصیغہ مشبہ ہو اور بعض نسخوں میں بالید بصیغہ واحد ہو۔ دوسرے یہ کہ اخذ بالیدین سے امام بخاری رحمہ اللہ کا مقصود مصافحہ بالیدین ہو۔ تیسرے یہ کہ امام بخاری رحمہ اللہ کا یہ مقصود کسی حدیث مرفوعہ سے ثابت بھی ہو۔ اگر

یہ تینوں امر ثابت ہیں تو بلاشبہ امام بخاری رحمہ اللہ کے اس باب سے دونوں ہاتھ کا مصافحہ ثابت ہوگا۔ والا فلا لیکن واضح رہے کہ ان تینوں اموروں سے کوئی بھی ثابت نہیں۔ اس باب میں لفظ بالیدین کی بابت صحیح بخاری کے نسخ متفق نہیں ہیں بعض میں بالیدین بصیغہ تشبیہ واقع ہوا ہے اور بعض میں بالید بصیغہ واحد واقع ہوا ہے چنانچہ ابو ذر اور مستملی کے نسخہ میں بصیغہ واحد ہی واقع ہے دیکھو شروح بخاری بلکہ بعض نسخوں میں بالیسین واقع ہوا ہے۔ اور اخذ بالیدین سے امام بخاری رحمہ اللہ کا مقصود مصافحہ بالیدین ہوتا بھی ثابت نہیں بلکہ حافظ ابن حجر رحمہ اللہ وغیرہ شراح صحیح بخاری نے صاف تصریح کر دی ہے کہ چونکہ ہو سکتا ہے کہ اخذ بالیدین بغیر حصول مصافحہ کے ہو اس لئے بخاری نے اس کے لئے ایک علیحدہ باب بلفظ باب الاخذ بالیدین منعقد کیا اور بالقرض امام بخاری رحمہ اللہ کا یہ مقصود ہو بھی تو یہ مقصود کسی حدیث مرفوعہ صحیح صریح سے ہرگز ثابت نہیں۔ پس یہ کہنا کہ ”صحیح بخاری سے دونوں ہاتھ کا مصافحہ ثابت ہے“ سراسر غلط ہے۔

بعض لوگ یوں کہتے ہیں کہ نصاریٰ ایک ہاتھ سے مصافحہ کرتے ہیں پس ایک ہاتھ سے مصافحہ کرنے میں ان کے ساتھ مشابہت ہوتی ہے اور نصاریٰ اور یہود کی مخالفت کرنے کا حکم ہے اس لئے وہی ہاتھ سے مصافحہ کرنا ضروری ہے اور ایک ہاتھ سے مصافحہ ہرگز جائز نہیں تو اس کا جواب یہ ہے۔ جب سید المرسلین خاتم النبیین احمد بن محمد مصطفیٰ ﷺ سے ایک ہاتھ سے مصافحہ کا مسنون ہونا ثابت ہے اور کسی حدیث سے ایک ہاتھ سے مصافحہ کے بارے میں نصاریٰ کی مخالفت کرنے کا حکم ہرگز ثابت نہیں ہے تو ایک ہاتھ سے مصافحہ کرنا نہ کسی قوم کی مشابہت سے ناجائز ہو سکتا ہے اور نہ کسی کے قول و فعل سے مکروہ ٹھہر سکتا ہے بلکہ وہ ہمیشہ ہمیش کے لئے مسنون ہی رہے گا اور ایسے امر مسنون کو کسی قوم کی مشابہت کی وجہ سے یا کسی کے قول و فعل سے ناجائز ٹھہرانا مسلمان کا کام نہیں ہے اور یہود اور نصاریٰ کی مخالفت کرنے کا بلاشبہ حکم آیا ہے مگر انہیں امور میں جن کا مسنون ہونا قرآن یا سنت سے ثابت نہیں یا ان امور میں جن کا جائز یا مسنون ہونا پہلے سے ثابت تھا مگر پھر خود نبی کریم ﷺ نے ان امور میں یہود یا نصاریٰ یا کسی اور قوم کی مخالفت کرنے کا حکم فرما دیا اور اس بارے میں ایسا حکم صحیح صحیح مرفوع حدیث سے ثابت نہیں ہے۔

حضرت حماد بن زید کے اثر کا جواب: یہ دلیل دونوں ہاتھ سے مصافحہ کے مسنون ہونے کی دلیل نہیں ہے ہاں مستدل کی ناواقفی اور ناہنجی کی البتہ دلیل ہے۔ اولاً اس وجہ سے کہ مستدل نے حماد بن زید اور عبداللہ بن مبارک کو تابعی بتایا ہے حالانکہ یہ دونوں شخص تابعی نہیں تھے بلکہ اتباع تابعین سے تھے۔ حافظ ابن حجر رحمہ اللہ نے ان دونوں بزرگوں کو طبقہ ثامنہ میں لکھا ہے اور طبقہ ثامنہ اتباع تابعین کا طبقہ ہے دیکھو تقریب العہدیب۔ پس مستدل کا ان دونوں بزرگوں کو تابعی لکھنا سراسر ناواقفی ہے۔ ثانیاً اس وجہ سے کہ تابعین اور اتباع تابعین کے اقوال و افعال بالاتفاق حجت نہیں ہیں۔ کما تقر فی مقررہ پس دونوں ہاتھ سے مصافحہ کے مسنون ہونے پر بجز حماد بن زید کے فعل سے احتجاج کرنا محض ناواقفی ہے ثالثاً اس وجہ سے کہ حماد بن زید کے فعل کے خلاف ایک ہاتھ سے مصافحہ کے مسنون ہونے کے بارے میں متعدد حدیثیں موجود ہیں دیکھو پہلا باب۔ پس باوجود موجود ہونے احادیث متعددہ کے حماد بن زید کے فعل بالذلیل کو پیش کرنا اور پھر یہ لکھنا کہ ”جو لوگ دو ہاتھ سے مصافحہ کو خلاف سنت کہتے ہیں تا فتنیک ایک ہاتھ سے مصافحہ کرنے کی کوئی حدیث پیش نہ کریں اس صاف اور کھلی ناواقفی اور بے خبری ہے۔ رابعاً اس وجہ سے کہ ابواسامیل بن ابراہیم کی روایت ہے حماد بن زید کا دونوں ہاتھ سے مصافحہ کرنا تو ثابت ہوتا ہے مگر عبداللہ بن مبارک کا دونوں ہاتھ سے مصافحہ کرنا ہرگز ثابت نہیں ہوتا۔ پس اس روایت کو اس دعویٰ کے ثبوت میں پیش کرنا کہ دونوں جانب سے دونوں ہاتھ ملانا سنت ہے صاف ناہنجی ہے۔

اور واضح رہے کہ مستدل کا ایک حماد بن زید کا فعل اور (وہ بھی ایک مرتبہ کا فعل) پیش کر کے یہ لکھنا کہ ”اس روایت سے بخوبی واضح ہے کہ مصافحہ دونوں ہاتھ سے زمانہ خیر القرون میں عمل درآمد تھا اور صحابہ رضی اللہ عنہم کے دیکھنے والے یعنی حضرات تابعین بھی وہی ہاتھ سے مصافحہ کرتے تھے۔“ محض جھوٹ ہے اور عوام اہل اسلام کو صاف مغالطہ دینا ہے اور اگر غور و تدبر سے کام لیا جائے تو اسی روایت سے ظاہر ہوتا ہے کہ اس زمانہ میں دونوں ہاتھ سے مصافحہ نہیں کیا جاتا تھا اور اس پر ہرگز عمل درآمد نہیں تھا۔ کیونکہ اس زمانہ میں اگر عام طور پر تمام لوگ وہی ہاتھ سے مصافحہ کرتے ہوتے تو اس تقدیر پر ابو اسماعیل کا حماد بن زید کے دونوں ہاتھ سے مصافحہ کرنے کی خبر دینا اور کسی کو کہہ بیجی وغیرہ جیسے لوگوں کو محض بے فائدہ ٹھہرنا ہے۔ اور لفظ کلنا کا زیادہ کرنا بھی بالکل لغو اور بے سود ہوتا ہے پس صاف معلوم ہوا کہ اس زمانہ میں ایک ہی ہاتھ سے مصافحہ کا رواج تھا اور اسی پر عمل درآمد تھا اور جب ابواسامیل نے

حماد بن زید کو دونوں ہاتھوں سے مصافحہ کرتے ہوئے دیکھا تو ان کو یہ ایک نئی بات معلوم ہوئی اس وجہ سے لوگوں کو اس کی خبر دی۔ اس تقدیر پر اس خبر کا مفید ہونا ظاہر ہے اور لفظ کلتا کو، بڑھانے کا بھی فائدہ اس تقدیر پر مخفی نہیں ہے۔ فندبر (مزید تفصیلات کے لئے المقالة الحسنی کا مطالعہ فرمائیے)

بَابُ الْمَعَانِقَةِ وَقَوْلِ الرَّجُلِ: بَابُ: معانقہ یعنی گلے ملنے کے بیان میں اور ایک

كَيْفَ أَصْبَحْتُ؟ آدمی کا دوسرے سے پوچھنا کیوں آج صبح آپ کا

مزاج کیسا ہے؟

تشریح: سلام کے ساتھ لفظ مصافحہ اور معانقہ ہر دو استعمال ہوتے ہیں مصافحہ سلام کرنے والے اپنے سیدھے ہاتھ کی ہتھیلیوں کو آپس میں ملائیں۔ یغفر اللہ لنا ولكم سے ایک دوسرے کو دعا پیش کریں۔ مصافحہ صرف ایک سیدھے ہاتھ سے ہوتا ہے معانقہ گلے سے گلا ملانا۔ اہل عرب کا یہی طریقہ ہے جسے اسلام نے بھی مستحب قرار دیا کیونکہ ان سب کا مقصد واحد محبت و خلوص بڑھانا ہے اور محبت اور خلوص میں خلاصہ اسلام ہے کیف اصبحتم کہہ کر مزاج پر سی کرنا اور جواب میں بحمد اللہ بارہا کہنا یہی امر مستحب ہے یہی وہ تہذیب ہے جس پر اسلام کو ناز ہے۔ صدافسوس ان مسلمانوں پر جو اسلام کی سیدی سادھی پر خلوص تہذیب کو چھوڑ کر غیروں کی غلط تہذیب اختیار کر کے اپنا دین و ایمان خراب کرتے ہیں۔ الحمد للہ آج صحیح بخاری کے پارہ نمبر ۲۶ کی تسوید کے لئے قلم ہاتھ میں لیا ہے اللہ پاک خیریت کے ساتھ اسے بھی درجہ تکمیل کو پہنچا کر قبول فرمائے اور اس خدمت حدیث نبوی کو میرے اور میری آل اولاد اور جملہ احباب و معاونین کرام کے لئے ترقی دارین کا وسیلہ بنائے آمین۔ ہر حمتک یا ارحم الراحمین۔

باب کی حدیث میں معانقہ کا ذکر نہیں ہے اور شاید امام بخاری رحمہ اللہ اس حدیث کو جو کتاب البیوع میں گزر چکی ہے۔ یہاں لکھنا چاہتے ہوں گے (جس میں یہ بیان ہے کہ نبی کریم ﷺ نے حسن کو گلے لگایا مگر (دوسری سند سے) کیونکہ ایک ہی سند سے حدیث کو کمر لانا امام بخاری رحمہ اللہ کی عادت کے خلاف ہے) پر اس کا موقع نہیں ملا اور باب خالی رہ گیا۔ بعض نسخوں میں لفظ المعانقہ کے بعد واو نہیں ہے اس صورت میں قول الرجل کیف اصبحتم علیہ باب ہوگا اور یہ باب حدیث سے خالی ہوگا۔ اب معانقہ کا حکم یہ ہے کہ وہ جائز نہیں ہے مگر جب کوئی سفر سے آئے تو اس سے معانقہ درست ہے کیونکہ حضرت جعفر رضی اللہ عنہ جب حبش سے آئے تو نبی کریم ﷺ نے ان سے معانقہ کیا۔ لیکن ذہبی نے میزان میں اس حدیث کی سند کو وائی کہا ہے۔ البتہ آدمی اپنے بچے کو پیار کے طور پر گلے لگا سکتا ہے جیسے نبی کریم ﷺ نے حسن رضی اللہ عنہ کو گلے سے لگایا صحیح حدیث سے ثابت ہے اور امام احمد رحمہ اللہ نے ابوداؤد سے نقل کیا کہ نبی کریم ﷺ نے ایک بار ان کو اپنے سے چھٹایا اس کی سند میں ایک شخص مبہم ہے۔ طبرانی نے معجم اوسط میں اس سے روایت کی ہے کہ صحابہ رضی اللہ عنہم ملاقات کے وقت جب سفر سے آئے تو معانقہ کرتے اور ترمذی نے نکالا کہ زید بن حارثہ جب مدینے میں آئے تو نبی کریم ﷺ نے ان کو گلے سے لگایا پیار کیا۔ ترمذی نے اس حدیث کو حسن کہا ہے بہر حال سفر سے جو لوٹ کر آئے اس سے معانقہ کرنا درست ہے لیکن عیدین وغیرہ میں معانقہ کا جو مصافحہ لوگوں میں معمول ہو گیا ہے اسی طرح صبح یا عصر یا جمعہ کے بعد اس کی شریعت سے کوئی اصل نہیں اور اکثر علما نے اسے مکروہ قرار دیا۔ (ویدی)

”اخرج سفیان بن عیینہ فی جامعہ عن الالجلیح عن الشعبي ان جعفر لما قدم تلقاه رسول الله ﷺ فقبل جعفر ابین عینیہ واخرج الترمذی فی معجم الصحابة من حدیث عائشة لما قدم جعفر استقبله رسول الله ﷺ فقبل ما بین عینیہ اخرج الترمذی عن عائشة قالت قدم زید بن حارثة المدينة ورسول الله ﷺ فی بیتی ففرق الباب قام الیہ النبی ﷺ فقبل عینیہ یجر ثوبه فاعتنقه وقبله قال الترمذی حدیث حسن۔“

خلاصہ یہ ہے کہ حضرت جعفر رضی اللہ عنہ جب حبش سے واپس آ کر دربار رسالت میں تشریف لائے تو نبی کریم ﷺ نے (ازراہ شفقت) حضرت جعفر کی پیشانی کو چومایا اس طرح جب حضرت زید بن حارثہ مدینہ آئے تو نبی کریم ﷺ ان سے بغل گیر ہوئے اور ان کو چومایا بہر حال اس طرح

معافد جاتر ہے مگر مریدین جو مکار پیروں کے ہاتھوں کو بوسہ دیتے ہیں اور ان کے قدموں میں سر رکھتے ہیں یہ کھلا ہوا شرک ہے، ایسی حرکات سے ہر موحّد مسلمان کو پرہیز لازم ہے۔

(۶۲۶۶) ہم سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو بشر بن شعیب نے خبر دی، کہا مجھ سے میرے والد نے بیان کیا، ان سے زہری نے (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے احمد بن صالح نے بیان کیا کہا ہم سے عنبسہ بن خالد نے بیان کیا، کہا ہم سے یونس بن یزید نے بیان کیا، ان سے ابن شہاب زہری نے بیان کیا، کہا مجھے عبداللہ بن کعب بن مالک نے خبر دی اور انہیں عبداللہ بن عباس رضی اللہ عنہما نے خبر دی کہ حضرت علی بن ابی طالب رضی اللہ عنہ نبی کریم صلی اللہ علیہ وسلم کے یہاں سے نکلے، یہ اس مرض کا واقعہ ہے جس میں آپ صلی اللہ علیہ وسلم کی وفات ہوئی تھی۔ لوگوں نے پوچھا: اے ابوالحسن! رسول اللہ صلی اللہ علیہ وسلم نے صبح کیسی گزاری ہے؟ انہوں نے کہا کہ مجھ اللہ آپ کو سکون رہا ہے۔ پھر حضرت علی رضی اللہ عنہ کا ہاتھ حضرت عباس رضی اللہ عنہ نے پکڑ کر کہا کیا تم آنحضرت صلی اللہ علیہ وسلم کو دیکھتے نہیں ہو۔ (واللہ) تین دن کے بعد تمہیں لاشی کا بندہ بنا پڑے گا۔ واللہ میں سمجھتا ہوں کہ اس مرض میں آپ وفات پا جائیں گے۔ میں بنی عبدالمطلب کے چہروں پر موت کے آثار کو خوب پہچانتا ہوں، اس لئے ہمارے ساتھ تم آپ کے پاس چلو۔ تاکہ پوچھا جائے کہ رسول اللہ صلی اللہ علیہ وسلم کے بعد خلافت کس کے ہاتھ میں رہے گی اگر وہ ہمیں لوگوں کو ملتی ہے تو ہمیں معلوم ہو جائے گا اور اگر دوسروں کے پاس جائے گی تو ہم عرض کریں گے تاکہ آنحضرت صلی اللہ علیہ وسلم ہمارے بارے میں کچھ وصیت کر دیں۔ حضرت علی رضی اللہ عنہ نے کہا کہ واللہ! اگر ہم نے رسول اللہ صلی اللہ علیہ وسلم سے خلافت کی درخواست کی اور آپ صلی اللہ علیہ وسلم نے انکار کر دیا تو پھر لوگ ہمیں کبھی نہیں دیں گے میں تو رسول اللہ صلی اللہ علیہ وسلم سے کبھی نہیں پوچھوں گا کہ آپ کے بعد کون خلیفہ ہو۔

۶۲۶۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا بَشَرُ بْنُ شُعَيْبٍ، قَالَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عُبَيْسَةُ، قَالَ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ النَّاسُ: يَا أَبَا حَسَنٍ! كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا فَأَخَذَ بِيَدِهِ الْعَبَّاسُ فَقَالَ: أَلَا تَرَاهُ؟ أَنْتَ وَاللَّهِ! بَعْدَ الثَّلَاثِ عَبْدَ الْعَصَا وَاللَّهِ! إِنِّي لَا أَرَى رَسُولَ اللَّهِ ﷺ سَيَتَوَفَّى فِي وَجَعِهِ فَلْيَنِي لِأَعْرِفْ فِي وَجْهِ نَبِيِّ عَبْدِ الْمُطَّلِبِ الْمَوْتَ فَأَذْهَبَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَتَسَّأَلَهُ فِي مَنْ يَكُونُ الْأَمْرُ فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ وَإِنْ كَانَ فِي غَيْرِنَا أَمَرْنَاهُ فَأَوْصَى بِنَا قَالَ عَلِيٌّ: وَاللَّهِ! لَئِنْ سَأَلْتَاهَا رَسُولَ اللَّهِ ﷺ فَيَمْنَعَهَا لَا يُعْطِيَنَاهَا النَّاسُ أَبَدًا لَا أَسْأَلُهَا رَسُولَ اللَّهِ ﷺ أَبَدًا. [راجع: ۴۴۴۷]

تشریح: حدیث اور باب میں مطابقت یوں ہے کہ حضرت علی رضی اللہ عنہ نے لوگوں کے کہہ کر مزاج پوچھا اور انہوں نے بحمد اللہ بارنا کہا کہ جواب دیا اور اس حدیث میں بہت سے امور تشریح طلب ہیں۔ امر خلافت سے متعلق حضرت علی رضی اللہ عنہ نے کہا وہ بالکل بجا تھا۔ چنانچہ بعد کے واقعات نے بتلادیا کہ خلافت جس ترتیب سے قائم ہوئی وہی ترتیب عند اللہ محبوب اور مقدر تھی اللہ پاک چاروں خلفائے راشدین کی ارواح طیبات کو ہماری طرف سے بہت بہت سلام پیش فرمائے۔ (آمین حق آمین)

روایت میں لفظ ((عبد العاص)) سے مراد یہ ہے کہ کوئی اور خلیفہ ہو جائے گا تم کو اس کی اطاعت کرنی ہوگی۔ لفظ کا لفظی ترجمہ لاشی کا غلام ہے مگر مطلب یہی ہے کہ کوئی غیر قریشی تم پر حکومت کرے گا تم اس کے ماتحت ہو کر رہو گے۔ حضرت علی رضی اللہ عنہ کی کمال دانش مندی ہے کہ انہوں نے حضرت عباس رضی اللہ عنہ کے مشورہ کو قبول نہیں فرمایا اور صاف کہہ دیا کہ اگر ملاقات کرنے پر نبی کریم ﷺ نے صاف فرمادیا کہ تم کو خلافت نہیں مل سکتی تو پھر تو قیامت تک لوگ ہم کو خلیفہ نہیں بنائیں گے اس لئے بہتر یہی ہے کہ اس امر کو توکل علی اللہ پر چھوڑ دیا جائے، اگر اس مرتبہ ہم کو خلافت نہ ملی تو آئندہ کے لئے تو امید رہے گی۔ ایسا پوچھنے میں ایک طرح کی بدفالی اور نبی کریم ﷺ کو رنج دینا بھی تھا۔ اس لئے حضرت علی رضی اللہ عنہ نے اسے گوارا نہیں کیا اور اس میں اللہ کی حکمت اور مصلحت ہے کہ اس وقت یہ مقدمہ گول مول رہے اور مسلمان اپنے صلاح اور مشورے سے جسے چاہیں خلیفہ بنالیں یہ طرز انتخاب نبی کریم ﷺ نے وہ قائم فرمایا جس کو اب سارے سیاست دان عین دانائی اور عقلمندی سمجھتے ہیں اور دنیا میں یہ پہلا طریقہ تھا کہ حکومت کا معاملہ رائے عامہ پر چھوڑا گیا جو آج ترقی پذیر نظموں میں لفظ آزاد جمہوریہ سے بدل گیا ہے خلافت کے معاملہ میں بعد میں جو کچھ ہوا کہ چاروں خلفائے راشدین اپنے اپنے وقتوں میں مسند خلافت کی زینت ہوئے یہ عین فطائے الہی کے مطابق ہوا اور بہت بہتر ہوا وکان عند اللہ قدراً مقدوراً۔ حافظ صاحب فرماتے ہیں: ”وفیه ان الخلافه لم تذکر بعد النبی ﷺ علی اصلاً لان العباس حلف انه یصیر ماموراً لا امراً لما کان یعرف من توجیه النبی ﷺ بها الی غیره وفی سکوت علی دلیل علی علم علی بما قال العباس۔“ (فتح جلد ۱۱ / صفحہ ۷۰) یعنی اس میں دلیل ہے کہ نبی کریم ﷺ کی وفات کے بعد حضرت علی رضی اللہ عنہ کے حق میں خلافت کا کوئی ذکر نہیں ہوا اس لئے کہ حضرت عباس رضی اللہ عنہ قسمیہ کہہ چکے تھے کہ وہ آپ کی وفات کے بعد آئیں بلکہ مامور ہو کر رہیں گے اس لئے کہ وہ نبی کریم ﷺ کی توجہ حضرت علی رضی اللہ عنہ سے غیر کی طرف محسوس کر چکے تھے اور حضرت علی رضی اللہ عنہ کا سکوت ہی دلیل ہے کہ جو کچھ حضرت عباس رضی اللہ عنہ نے کہا وہ اس سے واقف تھے صاف ظاہر ہو گیا کہ حضرت علی رضی اللہ عنہ کے لئے خلافت بلا فصل کا نعرہ محض امت میں اشتقاق وافتراق کے لئے کھڑا کیا گیا جس میں زیادہ حصہ مسلمان نماہود یوں کا تھا۔

بَابُ مَنْ أَجَابَ بِلَبِّكَ

باب: کوئی بلائے تو جواب میں لفظ لبیک (حاضر) اور سعدیک (آپ کی خدمت کے لیے مستعد) کہنا

۶۲۶۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ مُعَاذٍ قَالَ: أَنَا رَدِيفُ النَّبِيِّ ﷺ فَقَالَ: ((يَا مُعَاذُ!)) قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ۔ ثُمَّ قَالَ مِثْلَهُ ثَلَاثًا: ((هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟ أُنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا)) ثُمَّ سَارَ سَاعَةً فَقَالَ: ((يَا مُعَاذُ!)) قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ قَالَ: ((هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ أَلَا يَعْبُدُهُمْ)).

(۶۲۶۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے، ان سے انس رضی اللہ عنہ نے اور ان سے معاذ رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ ﷺ کی سواری پر آپ کے پیچھے سوار تھا آپ نے فرمایا: ”اے معاذ!“ میں نے کہا: لَبَّيْكَ وَسَعْدَيْكَ (حاضر ہوں) پھر آپ ﷺ نے تین مرتبہ مجھے اسی طرح مخاطب کیا، اس کے بعد فرمایا: ”تمہیں معلوم ہے کہ بندوں پر اللہ کا کیا حق ہے؟“ میں نے کہا: نہیں (پھر خود ہی جواب دیا) ”یہ کہ اسی کی عبادت کریں اور اس کے ساتھ کسی کو شریک نہ ٹھہرائیں۔“ پھر آپ تھوڑی دیر چلتے رہے اور فرمایا: ”اے معاذ!“ میں نے عرض کی: لَبَّيْكَ وَسَعْدَيْكَ۔ فرمایا: ”تمہیں معلوم ہے کہ جب وہ یہ کر لیں تو اللہ پر بندوں کا کیا حق ہے؟ یہ کہ انہیں عذاب نہ دے۔“

ہم سے ہذیبہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا،

عَنْ أَنَسٍ عَنْ مُعَاذٍ بِهِذَا. [راجع: ۲۸۵۶] ہم سے قتادہ بن دعامہ نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے اور ان سے حضرت معاذ رضی اللہ عنہ نے پھر وہی حدیث مذکورہ بالا بیان کی۔

تشمیح: حدیث ہذا میں شرک کی انتہائی مذمت ہے اور توحید پر انتہائی بشارت بھی ہے۔ باب اور حدیث میں مطابقت حضرت معاذ رضی اللہ عنہ کے قول لیلیک وسعدیک سے ثابت ہوتی ہے۔ اللہ پر حق ہونے سے یہ مراد ہے کہ اس نے اپنے فضل و کرم سے ایسا وعدہ فرمایا ہے باقی اللہ پر واجب کوئی چیز نہیں ہے وہ جو چاہے کرے اس کی مرضی کے خلاف کوئی دم مارنے کا مجاز نہیں ہے اس لئے جو لوگ بحق فلان بحق فلان سے دعا کرتے ہیں ان کا یہ طریقہ غلط ہے کیونکہ اللہ پر کسی کا حق واجب نہیں ہے۔ یہاں حضرت مولانا وحید الزماں رحمہ اللہ نے جو خیال ظاہر کیا ہے اس سے ہم کو اتفاق نہیں ہے۔

۶۲۶۸۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا زَيْدُ ابْنُ وَهَبٍ، قَالَ: حَدَّثَنَا وَاللَّهِ! أَبُو ذَرٍّ بِالرَّبَذَةِ قَالَ: كُنْتُ أُمَشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً اسْتَقْبَلَنَا أَحَدٌ فَقَالَ: ((يَا أَبَا ذَرٍّ! مَا أَحْبَبُّ أَنْ أَحْدَا لِي ذَهَبًا يَأْتِي عَلَيَّ لَيْلَةً أَوْ ثَلَاثَ عِنْدِي مِنْهُ دِينَارٌ إِلَّا أَرُصُّهُ لِدِينٍ إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا وَهَكَذَا)) وَأَرَانَا بِيَدِهِ ثُمَّ قَالَ: ((يَا أَبَا ذَرٍّ!)) قُلْتُ: لَيْتَكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ! قَالَ: ((الْأَكْثَرُونَ هُمْ الْأَقْلُونَ إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا)) ثُمَّ قَالَ لِي: ((مَكَانَكَ لَا تَبْرَحَ يَا أَبَا ذَرٍّ! حَتَّى أَرْجِعَ)) فَانْطَلَقْتُ حَتَّى غَابَ عَنِّي فَسَمِعْتُ صَوْتًا فَتَخَوَّفْتُ أَنْ يَكُونَ عَرْضَ لِرَسُولِ اللَّهِ ﷺ فَأَرَدْتُ أَنْ أَذْهَبَ ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: ((لَا تَبْرَحَ)) فَمَكُنْتُ قُلْتُ: يَا رَسُولَ اللَّهِ! سَمِعْتُ صَوْتًا خَشِيتُ أَنْ يَكُونَ عَرْضَ لَكَ ثُمَّ ذَكَرْتُ قَوْلَكَ فَقَمْتُ فَقَالَ النَّبِيُّ ﷺ: ((ذَاكَ جَبْرِيلُ أَتَانِي فَأَخْبَرَنِي أَنَّهُ

(۶۲۶۸) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا ہم سے زید بن وہب نے بیان کیا، (کہا کہ واللہ!) ہم سے ابو ذر رضی اللہ عنہ نے مقام ربذہ میں بیان کیا میں رسول اللہ ﷺ کے ساتھ رات کے وقت مدینہ منورہ کی کالی پتھروں والی زمین پر چل رہا تھا کہ احد پہاڑ دکھائی دیا۔ آپ ﷺ نے فرمایا: ”اے ابو ذر! مجھے پسند نہیں کہ اگر احد پہاڑ کے برابر بھی میرے پاس سونا ہو اور مجھ پر ایک رات بھی اس طرح گزر جائے یا تین رات کہ اس میں سے ایک دینار بھی میرے پاس باقی بچے سوائے اس کے جو میں قرض کی ادائیگی کے لئے محفوظ رکھ لوں میں اس سارے سونے کو اللہ کی مخلوق میں اس طرح تقسیم کر دوں گا۔“ ابو ذر رضی اللہ عنہ نے اس کی کیفیت ہمیں اپنے ہاتھ سے لپ بھر کر دکھائی پھر آپ ﷺ نے فرمایا: ”اے ابو ذر!“ میں نے عرض کیا: لَيْتَكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ! آنحضرت ﷺ نے فرمایا: ”زیادہ جمع کرنے والے ہی (ثواب کی حیثیت سے) کم حاصل کرنے والے ہوں گے سوائے اس کے جو اللہ کے بندوں پر مال اس اس طرح یعنی کثرت کے ساتھ خرچ کرے۔“ پھر فرمایا: ”یہیں ٹھہرے رہو ابو ذر! یہاں سے اس وقت تک نہ ہٹنا جب تک میں واپس نہ آ جاؤں۔“ پھر آپ ﷺ تشریف لے گئے اور نظروں سے اوجھل ہو گئے۔ اس کے بعد میں نے آواز سنی اور مجھے خطرہ ہوا کہ کہیں رسول اللہ ﷺ کو کوئی پریشانی نہ پیش آ گئی ہو۔ اس لیے میں نے (آنحضرت ﷺ کو دیکھنے کے لیے) جانا چاہا لیکن فوراً ہی آپ کا یہ ارشاد یاد آیا کہ یہاں سے نہ ہٹنا۔ چنانچہ میں

وہیں رک گیا (جب آپ تشریف لائے تو میں نے عرض کی۔ میں نے آواز سنی تھی مجھے آپ کا ارشاد یاد آیا اس لیے میں یہیں بٹھ گیا۔ نبی اکرم ﷺ نے فرمایا: ”یہ جبرئیل تھے، میرے پاس آئے تھے اور مجھے خبر دی ہے کہ میری امت کا جو شخص بھی اس حال میں مرے گا کہ اللہ کے ساتھ کسی چیز کو شریک نہ بٹھراتا ہو تو وہ جنت میں جائے گا۔“ میں نے عرض کیا: یا رسول اللہ! اگر اس نے زنا اور چوری کی ہو؟ آنحضرت ﷺ نے فرمایا: ”ہاں، اگر اس نے زنا اور چوری بھی کی ہو۔“ (اعمش نے بیان کیا کہ) میں نے زید بن وہب سے کہا کہ مجھے معلوم ہوا ہے کہ اس حدیث کے راوی ابو درداء ہیں؟ حضرت زید نے فرمایا: میں گواہی دیتا ہوں کہ یہ حدیث مجھ سے ابو ذر نے مقام ربذہ میں بیان کی تھی۔ اعمش نے بیان کیا کہ مجھ سے ابو صالح نے حدیث بیان کی اور ان سے ابو درداء رضی اللہ عنہ نے اسی طرح بیان کیا اور ابو شہاب نے اعمش سے بیان کیا۔ حضرت ابو درداء کی حدیث میں یہ لفظ اور بیان کیے کہ ”اگر سونا احد پہاڑ کے برابر بھی ہو تو میں یہ پسند نہیں کروں گا کہ میرے پاس تین دن سے زیادہ رہے۔“

حضرت ابو ذر رضی اللہ عنہ کی حدیث میں یہ لفظ اور بیان کئے کہ اگر سونا احد پہاڑ کے برابر بھی ہو تو میں یہ پسند نہیں کروں گا میرے پاس تین دن سے زیادہ رہے۔

تشریح: حدیث میں کئی ایک اصولی باتیں مذکور ہیں مثلاً: جو شخص خالص توحید والا شریک سے بچنے والا ہے وہ کسی بھی کبیرہ گناہ کی وجہ سے دوزخ میں ہمیشہ نہیں رہے گا یہ بھی ممکن ہے کہ اللہ پاک توحید کی برکت سے اس کے تمام گناہوں کو معاف کر دے۔ حدیث کے آخر میں نبی کریم ﷺ کا ایک ایسا طرز عمل مذکور ہے جو ہمیشہ اہل دنیا کے لئے مشعل راہ رہے گا آپ دنیا میں اولین انسان ہیں جنہوں نے سرمایہ داری و دولت پرستی پر اپنے قول و عمل سے ایسی کاری ضرب لگائی کہ آج ساری دنیا اسی ڈگر پر چل پڑی ہے جیسا کہ اقبال مرحوم نے کہا ہے:

گیا دور سرمایہ داری گیا دکھا کر تماشا داری گیا

بَابُ: لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ
باب: کوئی شخص کسی دوسرے بیٹھے ہوئے مسلمان

۶۲۶۹۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ)). [راجع: ۹۱۱]

۶۲۶۹) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا نبی کریم ﷺ نے فرمایا: ”کوئی شخص کسی دوسرے شخص کو اس کے بیٹھے کی جگہ سے نہ اٹھائے کہ خود وہاں بیٹھ جائے۔“

باب: اللہ تعالیٰ کا فرمان:

بَابُ: قَوْلُ اللَّهِ تَعَالَى:

﴿إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا﴾
 اٹھ جاؤ تو اٹھ جایا کرو۔“ [المجادلة: ۱۱]

تشریح: بعض نے کہا کہ یہ حکم خاص مجلس نبوی ﷺ کے متعلق تھا مگر صحیح یہ ہے کہ حکم عام ہے۔ اس باب کو امام بخاری رحمہ اللہ اس لئے لائے کہ پچھلے باب میں جو دوسرے کی جگہ بیٹھنے کی ممانعت تھی وہ اس حالت میں ہے جب خالی جگہ ہوتے ہوئے کوئی ایسا کرے اگر جگہ کی تنگی نہیں ہے تو پھر اسلام میں بھی تنگی کا حکم نہیں ہے۔

۶۲۷۰۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُيَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى أَنْ يَقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسَ فِيهِ آخَرٌ وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا وَكَانَ ابْنُ عُمَرَ يَكْرَهُ أَنْ يَقُومَ الرَّجُلُ مِنْ مَكَانِهِ ثُمَّ يَجْلِسَ مَكَانَهُ. [راجع: ۹۱۱]

(۶۲۷۰) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عبید اللہ بن عمر نے، ان سے نافع نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے اس سے منع فرمایا تھا کہ کسی شخص کو اس کی جگہ سے اٹھایا جائے تاکہ دوسرا اس کی جگہ بیٹھے، البتہ (آنے والے کو مجلس میں) جگہ دے دیا کرو اور فراخی کر دیا کرو اور حضرت ابن عمر رضی اللہ عنہما ناپسند کرتے تھے کہ کوئی شخص مجلس میں سے کسی کو اٹھا کر خود اس کی جگہ بیٹھ جائے۔

تشریح: مجلس کے آداب میں سے یہ اہم ترین ادب ہے جس کی تعلیم اس حدیث میں دی گئی ہے آیت باب بھی اسی پاک تعلیم پر مشتمل ہے۔ ”قلت لفظ الطبری عن قتادة كانوا يتنافسون في مجلس النبي ﷺ إذا راوه مقبلاً فيقروا مجلسهم فامرهم الله تعالى ان يوسع بعضهم لبعض“ (فتح جلد ۱۱ صفحہ ۷۳) یعنی صحابہ کرام رضی اللہ عنہم جب نبی کریم ﷺ کو تشریف لاتے ہوئے دیکھتے تو وہ ایک دوسرے سے آگے بڑھنے اور جگہ پکڑنے کی کوشش کیا کرتے تھے اس پر ان کو مجلس میں کھل کر بیٹھنے کا حکم دیا گیا۔

باب: جو اپنے ساتھیوں کی اجازت کے بغیر مجلس یا

گھر میں کھڑا ہوا یا کھڑے ہونے کیلئے ارادہ کیا تاکہ

دوسرے لوگ بھی کھڑے ہو جائیں تو یہ جائز ہے

بَابُ مَنْ قَامَ مِنْ مَجْلِسِهِ أَوْ بَيْتِهِ

وَلَمْ يَسْتَأْذِنْ أَصْحَابَهُ أَوْ تَهَيَّأَ

لِلْقِيَامِ لِيَقُومَ النَّاسُ

تشریح: جب کوئی شخص کسی دوسرے بھائی کی ملاقات کو جائے تو تہذیب یہ ہے کہ اپنی غرض بیان کر کے اٹھ کھڑا ہوا اگر گھر والے بیٹھنے کے لئے کہیں تو بیٹھے یوں بے کار وقت ضائع کرنا اور وہاں بیٹھے رہ کر صاحب خانہ کا بھی وقت برباد کرنا کسی طرح بھی مناسب نہیں ہے۔ قربان جائے جناب نبی کریم ﷺ پر کہ زندگی کے ہر گوشہ پر آپ نے کسی نظر سے کام لیا اور کتنے بہترین احکام صادر فرمائے ہیں۔ (ﷺ)

۶۲۷۱۔ حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ أَبِي

(۶۲۷۱) ہم سے حسن بن عمر نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے، کہا میں نے اپنے والد سے سنا، وہ ابو الجوز (لاحق بن حمید) سے بیان کرتے

تھے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ نے زینب بنت جحش رضی اللہ عنہا سے نکاح کیا تو لوگوں کو (دعوت ولیمہ پر) بلایا۔ لوگوں نے کھانا کھایا پھر بیٹھ کر باتیں کرتے رہے۔ بیان کیا کہ پھر آنحضرت ﷺ نے ایسا کیا گویا آپ اٹھنا چاہتے ہیں۔ لیکن لوگ (بے حد بیٹھے ہوئے تھے) پھر بھی کھڑے نہیں ہوئے۔ جب آنحضرت ﷺ نے یہ دیکھا تو آپ کھڑے ہو گئے جب آنحضرت ﷺ کھڑے ہوئے تو آپ کے ساتھ اور بھی بہت سے صحابہ رضی اللہ عنہم کھڑے ہو گئے لیکن تین آدمی اب بھی باقی رہ گئے۔ اس کے بعد نبی اکرم ﷺ اندر جانے کے لیے تشریف لائے لیکن وہ لوگ اب بھی بیٹھے ہوئے تھے۔ اس کے بعد وہ لوگ بھی چلے گئے۔ انس رضی اللہ عنہ نے بیان کیا کہ پھر میں آیا اور میں نے نبی ﷺ کو اطلاع دی کہ وہ (تین آدمی) بھی جا چکے ہیں۔ آپ تشریف لائے اور اندر داخل ہو گئے۔ میں نے بھی اندر جانا چاہا لیکن آپ ﷺ نے میرے اور اپنے درمیان پردہ ڈال لیا اور اللہ تعالیٰ نے یہ آیت نازل کی: ”اے ایمان والو! نبی کے گھر میں اس وقت تک داخل نہ ہو جب تک تمہیں اجازت نہ دی جائے۔“ ارشاد ﴿إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ تک۔

مَجْلَزُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ دَعَا النَّاسَ طَعَمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُمْوا فَلَمَّا رَأَى ذَٰلِكَ قَامَ فَلَمَّا قَامَ قَامَ مَنْ قَامَ مَعَهُ مِنَ النَّاسِ وَبَقِيَ ثَلَاثَةٌ وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا قَالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدْ انْطَلَقُوا فَجَاءَ حَتَّى دَخَلَ فَذَهَبَتْ أَذْخُلُ فَارْخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ فَانْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [الاحزاب: ۵۳] [راجع: ۴۷۹۱]

تشریح: اور ان کی خانگی ضروریات کے پیش نظر آداب کا تقاضا یہی ہے کہ دعوت سے فراغت کے بعد فوراً وہاں سے رخصت ہو جائیں حدیث مذکور میں ایسی ہی تفصیلات مذکور ہیں۔

بَابُ الْإِحْتِبَاءِ بِالْيَدِ وَهُوَ الْقَرُفُصَاءُ

تشریح: یعنی سرین زمین پر لگا کر بیٹھنا اور ہاتھوں کو پنڈلیوں پر جوڑ کر بیٹھنا جائز ہے اس کو قر فضاء کہتے ہیں (عربی میں اس کو احتباء کہتے ہیں) یعنی دونوں رانوں کو کھڑا کر کے سرین پر بیٹھے اور ہاتھوں کو پنڈلیوں پر حلقہ کرے رانوں کو پیٹ سے ملائے۔

۶۲۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي غَالِبٍ، قَالَ: أَخْبَرَنَا إِبرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِفَنَاءِ الْكَعْبَةِ مُحْتَبِئًا بِيَدِهِ هَكَذَا. (۶۲۷۲) ہم سے محمد بن ابی غالب نے بیان کیا، کہا ہم کو ابراہیم بن منذر حزامی نے خبر دی، کہا ہم سے محمد بن فلح نے بیان کیا، ان سے ان کے باپ نے، ان سے نافع نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ کو صحن کعبہ میں دیکھا کہ آپ سرین پر بیٹھے ہوئے دونوں رانیں شکم مبارک سے ملائے ہوئے ہاتھوں سے پنڈلی پکڑے ہوئے بیٹھے تھے۔

بَابُ مَنْ اتَّكَأَ بَيْنَ يَدَيِ أَصْحَابِهِ

باب: اپنے ساتھیوں کے سامنے تکیہ لگا کر ٹیک دے کر بیٹھنا

قَالَ خَبَّابٌ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ مُتَوَسِّدٌ خَبَابُ بْنُ اَرْتِیٰ نے کہا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا بُرْدَةُ قُلْتُ: أَلَا تَدْعُو اللَّهَ؟ فَقَعَدَ. تو آپ ایک چادر پر ٹیک لگائے ہوئے تھے میں نے عرض کیا: آپ اللہ تعالیٰ سے دعا نہیں کرتے! (یہ سن کر) آپ سیدھے ہو بیٹھے۔

تشریح: یہ حدیث باب علامات النبوة میں گزر چکی ہے: "قال المهلب يجوز للعالم والمفتی والامام الاتكاء فی مجلسه بحضرة الناس لآلم یجده فی بعض اعضائه او لراحة یرتفق بذلك ولا یكون ذلك فی عامة جلوسه۔" (جلد ۱۱ / صفحہ ۷۹) یعنی عالم اور مفتی اور امام کے لئے لوگوں کے سامنے مجلس میں کسی جسمانی درد یا بیماری کی وجہ سے تکیہ لگا کر بیٹھنا جائز ہے محض راحت کی وجہ سے بھی مگر عام مجلسوں میں ایسا نہیں ہونا چاہیے۔

۶۲۷۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا الْجَرِيرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟)) قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: ((الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ)). (راجع: ۲۶۵۴)

(۶۲۷۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے بشر بن مفضل نے بیان کیا، کہا ہم سے سعید بن ایاس جریری نے بیان کیا، ان سے عبد الرحمن بن ابی بکرہ نے اور ان سے ان کے باپ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: "کیا میں تمہیں سب سے بڑے گناہ کی خبر نہ دوں۔" صحابہ رضی اللہ عنہم نے عرض کیا: کیوں نہیں، یا رسول اللہ! آنحضرت ﷺ نے فرمایا: "اللہ کے ساتھ شرک کرنا اور والدین کی نافرمانی کرنا۔"

۶۲۷۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بِشْرٌ مِثْلَهُ وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ: ((أَلَا وَقَوْلُ الزُّوْرِ)) فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. (راجع: ۲۶۵۴)

(۶۲۷۴) ہم سے مسدد نے بیان کیا، کہا ہم سے بشر بن مفضل نے اسی کی مثل بیان کیا (اور یہ بھی بیان کیا کہ) آنحضرت ﷺ ٹیک لگائے ہوئے تھے پھر آپ سیدھے بیٹھ گئے اور فرمایا: "ہاں اور جھوٹی بات بھی۔" آنحضرت ﷺ اسے اتنی مرتبہ بار بار دہراتے رہے کہ ہم نے کہا: کاش! آپ خاموش ہو جاتے۔

تشریح: یہ حدیث کتاب الادب میں گزر چکی ہے اور دوسری احادیث میں بھی آپ کا تکیہ لگا کر بیٹھنا منقول ہے جیسے ضام بن ثعلبہ اور سرہ کی احادیث میں ہے۔ جھوٹی بات کے لئے آپ کا یہ بار بار فرما نا اس کی برائی کو واضح کرنے کے لئے تھا۔

بَابُ مَنْ أَسْرَعَ فِي مَشْيِهِ

باب: جو کسی ضرورت یا کسی غرض کی وجہ سے تیز تیز چلے

۶۲۷۵۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّ عُقْبَةَ بْنَ الْحَارِثِ

(۶۲۷۵) ہم سے ابو عاصم نے بیان کیا، ان سے عمر بن سعید نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے عقبہ بن حارث رضی اللہ عنہ نے بیان کیا کہ

حَدَّثَهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ فَأَسْرَعَ ثُمَّ دَخَلَ الْبَيْتَ. [راجع: ۸۵۱]

نبی کریم ﷺ نے ہمیں نماز عصر پڑھائی اور پھر بڑی تیزی کے ساتھ چل کر آپ گھر میں داخل ہو گئے۔

تشریح: یہ گھر میں داخل ہونا کسی ضرورت یا حاجت کی وجہ سے تھا۔ یہ حدیث اوپر گزر چکی ہے لوگوں کو آپ کے خلاف معمول جلدی جلدی چلنے پر تعجب ہوا آپ نے بتلایا کہ میں اپنے گھر میں سونے کا ایک ڈلا چھوڑ آیا تھا میں نے اس کا اپنے گھر میں رہنا پسند نہیں کیا اس کے بانٹ دینے کے لئے میں نے تیزی سے قدم اٹھائے تھے۔ خاک ہوا ان معاندین کے منہ پر جو ایسے مہاپرش خدا رسیدہ بزرگ رسول کو دنیا داری کا الزام لگاتے ہیں۔ کبریت کلمۃ تخرج من افواههم ان يقولون الا کذباً۔

باب: چار پائی، تخت کا بیان

بَابُ السَّرِيرِ

(۶۲۷۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعش نے، ان سے ابوصبی نے، ان سے مسروق نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ تخت کے وسط میں نماز پڑھتے تھے اور میں آنحضرت ﷺ اور قبلہ کے درمیان لیٹی رہتی تھی مجھے کوئی ضرورت ہوتی لیکن مجھے کھڑے ہو کر آپ کے سامنے آنا برا معلوم ہوتا۔ البتہ آپ کی طرف رخ کر کے میں آہستہ سے کھسک جاتی تھی۔

۶۲۷۶- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَسَطَ السَّرِيرِ وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ تَكُونُ لِي الْحَاجَةُ فَأَكْرِهُ أَنْ أَقُومَ فَأَسْتَقْبِلَهُ فَأَنْسَلُ أَنْسِلًا. [راجع: ۳۸۲]

تشریح: قبلہ رخ میں عورت کا لیٹنا نماز کو باطل نہیں کرتا۔

باب: گاؤں تکبیر لگانا یا گدا بچھانا (جائز ہے)

بَابُ مَنْ أُلْقِيَ لَهُ وَسَادَةٌ

(۶۲۷۷) ہم سے اسحاق بن شاہین واسطی نے بیان کیا، کہا ہم سے خالد نے بیان کیا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے عبداللہ بن محمد مسندی نے بیان کیا، ان سے عمرو بن عون نے بیان کیا، ان سے ابو (بن عبداللہ طحان) نے بیان کیا، ان سے خالد (حذاء) نے، ان سے ابو قلابہ نے بیان کیا، کہا مجھے ابولج عامر بن زید نے خبر دی، انہوں نے (ابو قلابہ) کو (خطاب کر کے) کہا کہ میں تمہارے والد زید کے ساتھ حضرت عبداللہ بن عمر رضی اللہ عنہما کی خدمت میں حاضر ہوا، انہوں نے ہم سے بیان کیا کہ نبی کریم ﷺ سے میرے روزے کا ذکر کیا گیا۔ آپ ﷺ میرے ہاں تشریف لائے، میں نے آپ کے لیے چڑے کا ایک گدا جس میں کھجور کی چھال بھری ہوئی تھی بچھا دیا۔ آنحضرت ﷺ زمین پر بیٹھے اور گدا میرے اور آپ ﷺ کے درمیان ویسے ہی پڑا رہا۔ پھر آپ نے مجھ سے فرمایا:

۶۲۷۷- حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، حَدَّثَنَا خَالِدٌ عَنْ خَالِدِ بْنِ أَبِي قَلَابَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيجِ، قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدٌ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا أَنَّ النَّبِيَّ ﷺ ذَكَرَ لَهُ صَوْمِي فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ وَسَادَةً مِنْ أَدَمَ حَشَوْهَا لَيْفٌ فَجَلَسَ عَلَى الْأَرْضِ وَصَارَتْ الْوَسَادَةُ بَيْنِي وَبَيْنَهُ فَقَالَ لِي: ((أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةٌ أَيَّامٍ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((سَبْعًا))

قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((تَسْعًا)) قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((إِحْدَى عَشْرَةَ)) قُلْتُ: يَا رَسُولَ اللَّهِ! قَالَ: ((لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرَ الدَّهْرِ: صِيَامُ يَوْمٍ وَإِفْطَارُ يَوْمٍ)) (راجع: ۱۱۳۱)

”کیا تمہارے لیے ہر مہینے میں تین دن کے (روزے) کافی نہیں؟“ میں نے عرض کیا: یا رسول اللہ! آپ نے فرمایا: ”پھر پانچ دن رکھا کر۔“ میں نے عرض کیا: یا رسول اللہ! فرمایا: ”سات دن۔“ میں نے عرض کیا: یا رسول اللہ! فرمایا: ”نودن۔“ میں نے عرض کیا: یا رسول اللہ! فرمایا: ”گیارہ دن۔“ میں نے عرض کیا: یا رسول اللہ! فرمایا: ”داؤد علیہ السلام کے روزے سے زیادہ کوئی روزہ نہیں ہے زندگی کے نصف ایام، ایک دن کاروزہ اور ایک دن بغیر روزہ کے رہنا۔“

تشریح: اس حدیث سے معلوم ہوا کہ گدا بچھانا جائز ہے یہی باب سے مطابقت ہے۔

۶۲۷۸۔ حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا يَزِيدُ عَنْ شُعْبَةَ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ أَنَّهُ قَدِمَ الشَّامَ؛ وَ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ قَالَ: دَهَبْتُ إِلَى عَلْقَمَةَ إِلَى الشَّامِ فَاتَى الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ فَقَالَ: اللَّهُمَّ ارْزُقْنِي جَلِيسًا فَقَعَدَ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ: مِمَّنْ أَنْتَ؟ فَقَالَ: مِنْ أَهْلِ الْكُوفَةِ قَالَ: أَلَيْسَ فِيكُمْ صَاحِبُ السَّرِّ الَّذِي كَانَ لَا يَعْلَمُهُ غَيْرُهُ؟ يَعْني حَدِيقَةَ. أَلَيْسَ فِيكُمْ أَوْ كَانَ فِيكُمْ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ رَسُولِهِ ﷺ مِنْ الشَّيْطَانِ؟ يَعْني عَمَارًا. أَوَلَيْسَ فِيكُمْ صَاحِبُ السَّوَاكِ وَالْوِسَادِ؟ يَعْني ابْنَ مَسْعُودٍ. كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل: ۱] قَالَ: وَالذَّكْرُ وَالْأُنْثَى فَقَالَ: مَا زَالَ هَؤُلَاءِ حَتَّى كَادُوا يُشَكُّوْنِي وَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. (راجع: ۳۲۸۷)

(۶۲۷۸) ہم سے یحییٰ بن جعفر نے بیان کیا، کہا ہم سے یزید بن ہارون نے بیان کیا، ان سے شعبہ نے، ان سے مغیرہ بن مقسم نے، ان سے ابراہیم نخعی نے اور ان سے علقمہ بن قیس نے کہ آپ ملک شام میں پہنچے (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ اور مجھ سے ابو ولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے مغیرہ نے اور ان سے ابراہیم نے بیان کیا کہ علقمہ ملک شام گئے اور مسجد میں جا کر دو رکعت نماز پڑھی، پھر یہ دعا کی: اے اللہ! مجھے ایک ہم نشین عطا فرما۔ چنانچہ وہ ابودرداء رضی اللہ عنہ کی مجلس میں جا بیٹھے۔ ابودرداء نے دریافت کیا۔ تمہارا تعلق کہاں سے ہے؟ کہا: اہل کوفہ سے۔ پوچھا: کیا تمہارے یہاں (نفاق اور منافقین کے) بھیدوں کے جاننے والے وہ صحابی نہیں ہیں جن کے سوا کوئی اور ان سے واقف نہیں ہے۔ ان کا اشارہ حذیفہ رضی اللہ عنہ کی طرف تھا۔ کیا تمہارے وہ نہیں ہیں (یا یوں کہا کہ) تمہارے وہ جنہیں اللہ تعالیٰ نے اپنے رسول ﷺ کی زبانی شیطان سے پناہ دی تھی۔ اشارہ عمار رضی اللہ عنہ کی طرف تھا۔ کیا تمہارے یہاں مسواک اور گدے والے نہیں ہیں؟ ان کا اشارہ ابن مسعود رضی اللہ عنہ کی طرف تھا۔ عبداللہ بن مسعود رضی اللہ عنہ سورہ ”وَاللَّيْلِ إِذَا يَغْشَى“ کس طرح پڑھتے تھے۔ علقمہ رضی اللہ عنہ نے کہا کہ وہ ”وَالذَّكْرُ وَالْأُنْثَى“ پڑھتے تھے۔ ابودرداء نے اس پر کہا کہ یہ لوگ کوفہ والے اپنے مسلسل عمل سے قریب تھا کہ مجھے شبہ میں ڈال دیتے، حالانکہ میں نے نبی کریم ﷺ سے خود اسے سنا تھا۔

تشریح: ہر دروایتوں میں رسول کریم ﷺ کے لئے گدا بچھایا جانا مذکور ہے یہی باب سے مطابقت ہے حضرت ابو دراء رضی اللہ عنہ نے جن تین بزرگوں کے مختلف مناقب بیان کئے یعنی حضرت حذیفہ حضرت عمار اور حضرت عبداللہ بن مسعود رضی اللہ عنہم، حضرت ابو دراء رضی اللہ عنہ کا اصل منشا وہ تھا جو حضرت عبداللہ بن مسعود رضی اللہ عنہ کی قراءت سے متعلق ہے۔ ان کا کل اسی قراءت پر تھا اور سب سے قراءت میں سے یہ بھی ایک قراءت ہے مگر مشہور عام اور مقبول اناام قراءت وہ ہے جو جمہور قراء کے ہاں مقبول اور مروج ہے یعنی والذکر والانشی کی جگہ وما خلق الذکر والانشی مصحف عثمانی میں اس قراءت کو ترجیح حاصل ہے: "السياق يرشد الى انه اراد وصف كل واحد من الصحابة بما كان اختص به من الفضل دون غيره من الصحابة" (فتح جلد ۱/۱ صفحہ ۸۱) یعنی ہر صحابی کو فضل حاصل تھا اس کا اظہار مقصود تھا اور بس۔

بَابُ الْقَائِلَةِ بَعْدَ الْجُمُعَةِ باب: جمعہ کے بعد قیلولہ کرنا

تشریح: دن کے وقت دوپہر کے قریب یا اس کے بعد آرام کرنے کو قیلولہ کہتے ہیں۔

۶۲۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: كُنَّا نَقِيلُ وَنَتَعَدَّى بَعْدَ الْجُمُعَةِ. [راجع: ۹۳۸]

۶۲۷۹) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، ان سے ابو حازم نے اور ان سے حضرت سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ ہم کھانا اور قیلولہ نماز جمعہ کے بعد کیا کرتے تھے۔

[ابوداؤد: ۱۰۸۶]

بَابُ الْقَائِلَةِ فِي الْمَسْجِدِ باب: مسجد میں بھی قیلولہ کرنا جائز ہے

۶۲۸۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: مَا كَانَ لِعَلِيِّ اسْمٍ أَحَبَّ إِلَيْهِ مِنْ أَبِي تَرَابٍ وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ: ((أَيْنَ ابْنُ عَمَلِكِ)) فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ فَعَاضَبَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي فَقَالَ رَسُولُ اللَّهِ ﷺ: ((انْظُرْ أَيْنَ هُوَ؟)) فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! هُوَ فِي الْمَسْجِدِ رَاقِدٌ فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تَرَابٌ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَهُوَ يَقُولُ: ((قُمْ أَبَا تَرَابٍ! قُمْ أَبَا تَرَابٍ!)) [راجع: ۴۴۱]

۶۲۸۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبدالعزیز بن حازم نے بیان کیا، ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ علی رضی اللہ عنہ کو کوئی نام "ابو تراب" سے زیادہ محبوب نہیں تھا۔ جب ان کو اس نام سے بلایا جاتا تو وہ خوش ہوتے تھے۔ ایک مرتبہ رسول اللہ ﷺ فاطمہ رضی اللہ عنہا کے گھر تشریف لائے تو علی رضی اللہ عنہ کو گھر میں نہیں پایا تو فرمایا: "بیٹی تمہارے چچا کے لڑکے (اور شوہر) کہاں گئے ہیں۔" انہوں نے کہا: میرے اور ان کے درمیان کچھ تلخ کلامی ہو گئی تھی وہ مجھ پر غصہ ہو کر باہر چلے گئے اور میرے یہاں (گھر میں) قیلولہ نہیں کیا۔ آپ ﷺ نے ایک شخص سے کہا: "دیکھو وہ کہاں ہیں۔" وہ صحابی واپس آئے اور عرض کیا: یا رسول اللہ! وہ تو مسجد میں سوئے ہوئے ہیں۔ آپ ﷺ مسجد میں تشریف لائے تو علی رضی اللہ عنہ لیٹے ہوئے تھے اور چادر آپ کے پہلو سے گر گئی تھی اور گرد آلود ہو گئی تھی۔ آپ ﷺ اس سے مٹی صاف کرنے لگے: اور فرمانے لگے: "ابو تراب! (مٹی والے) اٹھو، ابو تراب! اٹھو۔"

تشریح: حضرت علی رضی اللہ عنہ مسجد میں قیلولہ کرتے ہوئے پائے گئے اسی سے باب کا مطلب ثابت ہوا۔ حضرت علی رضی اللہ عنہ نبی کریم ﷺ کے چچا زاد بھائی تھے۔ مگر عرب لوگ باپ کے چچا کو بھی چچا کہہ دیتے ہیں اسی بنا پر آپ نے حضرت فاطمہ رضی اللہ عنہا سے ((این ابن عمک)) کے الفاظ استعمال فرمائے۔

بَابُ مَنْ زَارَ قَوْمًا فَقَالَ عِنْدَهُمْ

باب: اگر کوئی شخص کہیں ملاقات کو جائے اور دوپہر

کو وہیں آرام کرے تو یہ جائز ہے

۶۲۸۱۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ [عَنْ أَنَسٍ] أَنَّ أُمَّ سَلِيمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ ﷺ نَظْعًا فَيَقْبِلُ عِنْدَهَا عَلَى ذَلِكَ النَّظْعِ فَإِذَا قَامَ النَّبِيُّ ﷺ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ فَجَمَعَتْهُ فِي قَارُورَةٍ ثُمَّ جَمَعَتْهُ فِي سَكٍّ. قَالَ: فَلَمَّا حَضَرَ أَنَسُ بْنُ مَالِكٍ الْوَفَاةَ أَوْصَى إِلَيَّ أَنْ يُجْعَلَ فِي حَنَوطِهِ مِنْ ذَلِكَ السَّكِّ قَالَ: فَجُعِلَ فِي حَنَوطِهِ. [مسلم: ۶۰۵۵، ۶۰۵۶]

۶۲۸۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے محمد بن عبد اللہ انصاری نے، کہا مجھ سے میرے والد نے، ان سے ثمامہ نے اور ان سے انس رضی اللہ عنہ نے کہ (ان کی والدہ) ام سلیم نبی کریم ﷺ کے لئے چمڑے کا فرش بچھا دیتی تھیں اور آنحضرت ﷺ ان کے ہاں اسی پر قیلولہ کر لیتے تھے۔ بیان کیا پھر جب آنحضرت ﷺ سو گئے (اور بیدار ہوئے) تو ام سلیم رضی اللہ عنہا نے آنحضرت ﷺ کا پسینہ اور (چمڑے ہوئے) آپ کے بال لے لے لیے اور (پسینہ کو) ایک شیشی میں جمع کیا، پھر کسی (ایک خوشبو میں) اسے ملا لیا۔ بیان کیا کہ پھر جب انس بن مالک رضی اللہ عنہ کی وفات کا وقت قریب ہوا تو انہوں نے وصیت کی کہ اس (جس میں رسول اللہ ﷺ کا پسینہ ملا ہوا تھا) میں سے ان کے حنوط میں ملا دیا جائے۔ بیان کیا ہے کہ پھر ان کے حنوط میں اسے ملا لیا گیا۔

تشریح: حافظ نے کہا کہ یہ بال حضرت ام سلیم رضی اللہ عنہا نے حضرت ابو طلحہ رضی اللہ عنہ سے لئے تھے۔ حضرت ابو طلحہ رضی اللہ عنہ نے وہ بال اسی وقت لے لیے تھے، جب آپ نے منیٰ میں سرمنڈایا تھا۔ ایک روایت میں ہے کہ حضرت ام سلیم رضی اللہ عنہا آپ کے بدن کا پسینہ جمع کر رہی تھیں اتنے میں نبی کریم ﷺ جاگے تو فرمایا ام سلیم یہ کیا کر رہی ہو۔ انہوں نے کہا کہ میں آپ کا پسینہ خوشبو میں ڈالنے کے لئے جمع کرتی ہوں وہ خود بھی نہایت خوشبودار ہے۔ دوسری روایت میں ہے کہ ہم برکت کے لئے آپ کا پسینہ اپنے بچوں کے واسطے جمع کرتی ہیں چنانچہ حنوط میں نبی کریم ﷺ کے بال اور پسینہ ملا ہوا تھا: ”ولا معارضة بين قولها انها كانت تجمع له لاجل طيبه وبين قولها للبركة بل يحمل على انها كانت تفعل ذلك للأمرين معا“ (فتح جلد ۱۱ / صفحہ ۸۵) یعنی یہ کام برکت اور خوشبو ہر دو مقاصد کے لئے کیا کرتی تھیں۔

۶۲۸۲، ۶۲۸۳۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ وَكَانَتْ تَحْتَ عِبَادَةِ بَنِي الصَّامِتِ. فَدَخَلَ يَوْمًا

۶۲۸۲، ۶۲۸۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے۔ عبد اللہ بن ابی طلحہ نے ان سے سنا، وہ بیان کرتے تھے کہ جب رسول اللہ ﷺ قبا تشریف لے جاتے تھے تو ام حرام بنت ملحان رضی اللہ عنہا کے گھر بھی جاتے تھے اور وہ آپ ﷺ کو کھانا کھلاتی تھیں پھر آنحضرت ﷺ سو گئے اور بیدار ہوئے تو آپ ہنس رہے تھے۔ ام

حرام فی اللہ نے بیان کیا کہ میں نے پوچھا: یا رسول اللہ! آپ کس بات پر ہنس رہے ہیں؟ آنحضرت ﷺ نے فرمایا: ”میری امت کے کچھ لوگ اللہ کے راستے میں غزوہ کرتے ہوئے میرے سامنے (خواب میں) پیش کیے گئے، جو اس سمندر کے اوپر (کشتیوں میں) سوار ہوں گے (جنت میں وہ ایسے نظر آئے) جیسے بادشاہ تخت پر ہوتے ہیں، یا بیان کیا کہ بادشاہوں کی طرح تخت پر۔“ اسحاق کو ان لفظوں میں ذرا شبہ تھا (ام حرام فی اللہ نے بیان کیا کہ) میں نے عرض کیا: دعا کر دیں کہ اللہ مجھے بھی ان میں سے بنائے۔ آنحضرت ﷺ نے دعا کی۔ پھر آپ ﷺ اپنا سر رکھ کر سو گئے اور جب بیدار ہوئے تو ہنس رہے تھے۔ میں نے عرض کیا کہ اللہ سے میرے لئے دعا کیجیے کہ مجھے بھی ان میں سے کر دے۔ آپ ﷺ نے فرمایا: ”تو اس گروہ کے سب سے پہلے لوگوں میں ہوگی۔“ چنانچہ ام حرام فی اللہ نے (معاویہ رضی اللہ عنہ کی شام پر گورزی کے زمانہ میں) سمندری سفر کیا اور خشکی پر اترنے کے بعد اپنی سواری سے گر پڑیں اور وفات پا گئیں۔

تشریح: ہر دو روایتوں میں نبی کریم ﷺ کے قیلولہ کا باب کے مطابق کرنے کا ذکر ہے یہی حدیث اور باب میں مطابقت ہے۔ پہلی روایت میں آپ کے خوشبودار پسینے کا ذکر ہے صمد بار قابل تعریف ہیں حضرت انس رضی اللہ عنہ جن کو یہ بہترین خوشبو نصیب ہوئی۔ دوسری روایت میں حضرت ام حرام رضی اللہ عنہا سے متعلق ایک پیش گوئی کا ذکر ہے جو حضرت امیر معاویہ رضی اللہ عنہ کے زمانہ میں حرف بہ حرف صحیح ثابت ہوئی حضرت ام حرام رضی اللہ عنہا اس جنگ میں واپسی کے وقت اپنی سواری سے گر کر شہید ہو گئیں تھیں۔ اس طرح پیش گوئی پوری ہوئی، اس سے سمندری سفر کا جائز ہونا بھی ثابت ہوا، پر آج کل تو سمندری سفر بہت ضروری اور آسان بھی ہو گیا ہے جیسا کہ مشاہدہ ہے۔

بَابُ الْجُلُوسِ كَيْفَ مَا تيسَّرَ

باب: آسانی کے ساتھ آدمی جس طرح بیٹھ سکے

بیٹھ سکتا ہے

منہ

۶۲۸۴- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ لَيْسَتَيْنِ وَعَنْ يَتَعَتَيْنِ: اشْتِمَالِ الصَّمَاءِ وَالْإِحْتِيَاءِ فِي تَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِ الْإِنْسَانِ مِنْهُ شَيْءٌ وَالْمَلَامَسَةِ وَالْمَتَابَذَةَ. (۶۲۸۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عطاء بن یزید لیسبی نے اور ان سے حضرت ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے دو طرح کے پہناوے سے اور دو طرح کی خرید و فروخت سے منع فرمایا تھا۔ اشتمال صماء اور ایک کپڑے میں اس طرح احتیاء کرنے سے کہ انسان کی شرم گاہ پر کوئی چیز نہ ہو اور ملاست اور متابذت سے۔ اس روایت کی

تَابِعَهُ مَعْمَرٌ وَمُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَعَبْدُ اللَّهِ بْنُ بُدَيْلٍ عَنِ الزُّهْرِيِّ. [راجع: ۳۶۷]

تَابِعَهُ مَعْمَرٌ وَمُحَمَّدُ بْنُ أَبِي حَفْصَةَ وَعَبْدُ اللَّهِ بْنُ بُدَيْلٍ عَنِ الزُّهْرِيِّ. [راجع: ۳۶۷]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ جب نبی کریم صلی اللہ علیہ وسلم نے اس طرح بیٹھنے سے منع فرمایا کہ اس میں ستر عورت کھٹنے کا ڈر ہو تو اس سے یہ نکلا کہ یہ ڈر نہ ہو تو اس طرح بیٹھنا بھی جائز اور درست ہے۔ امام مسلم رحمہ اللہ کی روایت میں ہے کہ آپ نماز فجر کے بعد طلوع آفتاب تک چار زانو بیٹھے رہا کرتے تھے۔ معمر کی روایت کو امام بخاری رحمہ اللہ نے کتاب المبرور میں اور محمد بن ابی حفصہ کی روایت کو ابن عدی نے اور عبد اللہ بن بدیل کی روایت کو ذہبی نے زہریات میں وصل کیا ہے۔ ملائم کے بارے میں علامہ نووی رحمہ اللہ نے شرح مسلم میں علما سے تین صورتیں نقل کی ہیں ایک یہ کہ بیچنے والا ایک کپڑا لپٹا ہوا یا اندھیرے میں لے کر آئے اور خریدار اس کو چھوئے تو بیچنے والا یہ کہہ کر کہ میں نے یہ کپڑا تیرے ہاتھ بچھا اس شرط سے کہ تیرا چھونا تیرے دیکھنے کے قائم مقام ہے اور جب تو دیکھے تو تجھے اختیار نہیں ہے۔ دوسری صورت یہ ہے کہ چھونا خود بیچ قرار دیا جائے مثلاً مالک خریدار سے یہ کہہ کر کہ جب تو چھوئے تو وہ مال تیرے ہاتھ بک گیا۔ تیسری صورت یہ کہ چھونے سے مجلس کا اختیار قطع کیا جائے اور تینوں صورتوں میں بیچ باطل ہے۔ اسی طرح بیچ منابذہ کے بھی تین معنی ہیں ایک تو یہ کہ کپڑے کا پھینکنا بیچ قرار دیا جائے یہ امام شافعی رحمہ اللہ کی تفسیر ہے۔ دوسری یہ کہ پھینکنے سے اختیار قطع کیا جائے۔ تیسری یہ کہ پھینکنے سے کنکری کا پھینکنا مراد ہے۔ یعنی خریدنے والا بائع کے حکم سے کسی مال پر کنکری پھینک دے تو وہ کنکر جس چیز پر پڑ جائے گی اس کا لینا ضروری ہو جائے گا خواہ وہ کم ہو یا زیادہ یہ سب جاہلیت کے زمانے کی بیچ ہیں جو جوئے میں داخل ہیں، اس لئے نبی کریم صلی اللہ علیہ وسلم نے ان سے منع فرمایا ہے اور روایت ہذا میں دو قسم کے لباسوں سے منع فرمایا گیا ہے۔ ایک اشتعال صماء ہے جس کی یہ صورت جو بیان کی گئی ہے دوسری یہ ہے کہ آدمی ایک کپڑے کو اپنے جسم پر اس طرح سے لپیٹ لے کہ کسی طرف سے کھلا نہ رہے گویا اس کو اس پتھر سے مشابہت دی جس کو صحرہ صماء کہتے ہیں یعنی وہ پتھر جس میں کوئی سوراخ یا شکاف نہ ہو سب طرف سے سخت اور یکساں ہو۔ بعض نے کہا کہ اشتعال صماء یہ ہے کہ آدمی کسی بھی کپڑے سے اپنا سارا جسم ڈھانپ کر کسی ایک جانب سے کپڑے کو اٹھائے تو اس کا ستر مکمل جائے۔ غرض یہ دونوں قسمیں ناجائز ہیں اور دوسرا لباس احتباء یہ ہے کہ جس سے نبی کریم صلی اللہ علیہ وسلم نے فرمایا ہے کہ جب شرمگاہ پر کوئی کپڑا نہ ہو تو ایک ہی کپڑا اسے گھٹھا مار کر بیٹھے جس کی صورت یہ ہے کہ ایک کپڑے سے یا ہاتھوں سے اپنے پاؤں اور پیٹ کو ملا کر پیٹھ یعنی کمر سے جکڑے تو اگر شرمگاہ پر کپڑا ہے اور شرمگاہ ظاہر نہیں ہوتی تو جائز ہے اور اگر شرمگاہ ظاہر ہو جاتی ہے تو ناجائز ہے۔

باب: جس نے لوگوں کے سامنے سرگوشی کی اور جس نے اپنے ساتھی کا راز نہیں بتایا، پھر جب وہ انتقال کر گیا تو بتایا یہ جائز ہے

بَابُ مَنْ نَاجَى بَيْنَ يَدَيِ النَّاسِ وَمَنْ لَمْ يُخْبَرْ بِسِرِّ صَاحِبِهِ فَإِذَا مَاتَ أَخْبَرَهُ

(۶۲۸۵، ۶۲۸۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ وضاح نے، کہا ہم سے فراس بن یحییٰ نے بیان کیا، ان سے عامر شعی نے، ان سے مسروق نے کہ مجھ سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ یہ تمام ازواج مطہرات (حضور اکرم صلی اللہ علیہ وسلم کے مرض و وفات میں) آپ کے پاس تھیں، کوئی وہاں سے نہیں بٹا تھا کہ حضرت فاطمہ رضی اللہ عنہا چلتی ہوئی آئیں۔ اللہ کی قسم! ان کی چال رسول اللہ صلی اللہ علیہ وسلم کی چال سے الگ نہیں تھی (بلکہ

۶۲۸۵، ۶۲۸۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ عَنْ أَبِي عَوَانَةَ، قَالَ: حَدَّثَنَا فِرَاسٌ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ حَدَّثَنِي عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَتْ: إِنَّا كُنَّا أَزْوَاجَ النَّبِيِّ ﷺ عِنْدَهُ جَمِيعًا لَمْ تُغَادَرْ مِنَّا وَاحِدَةٌ فَأَقْبَلَتْ فَاطِمَةُ تَمْشِي وَلَا وَاللَّهِ مَا تَخْفَى مَشْيُهَا مِنْ

بہت ہی مشابہ تھی) جب حضور اکرم ﷺ نے انہیں دیکھا تو خوش آمدید کہا۔ فرمایا: ”بیٹی مرحبا!“ پھر آنحضرت ﷺ نے اپنی دائیں طرف یا بائیں طرف انہیں بٹھایا۔ اس کے بعد آہستہ سے ان سے کچھ کہا اور حضرت فاطمہ رضی اللہ عنہا بہت زیادہ رونے لگیں۔ جب آنحضرت ﷺ نے ان کا غم دیکھا تو دوبارہ ان سے سرگوشی کی اس پر وہ ہنسنے لگیں۔ تمام ازواج میں سے میں نے ان سے کہا کہ حضور اکرم ﷺ نے ہم میں صرف آپ کو سرگوشی کی خصوصیت بخشی۔ پھر آپ رونے لگیں۔ جب آنحضرت ﷺ اٹھے تو میں نے ان سے پوچھا کہ آپ کے کان میں رسول اللہ ﷺ نے کیا فرمایا تھا؟ انہوں نے کہا: میں آپ ﷺ کا راز نہیں کھول سکتی۔ پھر جب آپ کی وفات ہوگئی تو میں نے حضرت فاطمہ سے کہا: میرا جو حق آپ پر ہے اس کا واسطہ دیتی ہوں کہ آپ مجھے وہ بات بتادیں۔ انہوں نے کہا: اب بتا سکتی ہوں۔ چنانچہ انہوں نے مجھے بتایا کہ جب آنحضور ﷺ نے مجھ سے پہلی سرگوشی کی تھی تو فرمایا تھا: ”جبریل علیہ السلام ہر سال مجھ سے سال میں ایک مرتبہ دور کیا کرتے تھے لیکن اس سال مجھ سے انہوں نے دو مرتبہ دور کیا اور میرا خیال ہے کہ میری وفات کا وقت قریب ہے، اللہ سے ڈرتی رہنا اور صبر کرنا کیونکہ میں تمہارے لیے ایک اچھا آگے جانے والا ہوں۔“ بیان کیا کہ اس وقت میرا ردنا جو آپ نے دیکھا تھا اس کی وجہ یہی تھی۔ جب آپ ﷺ نے میری پریشانی دیکھی تو آپ نے دوبارہ مجھ سے سرگوشی کی فرمایا: ”فاطمہ بیٹی! کیا تم اس پر خوش نہیں ہو کہ جنت میں تم مؤمن عورتوں کی سردار ہوگی یا فرمایا کہ اس امت کی عورتوں کی سردار ہوگی۔“

مِشْيَةِ رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَاهَا رَحَّبَ قَالَ: ((مَوْحِبًا بِابْنَتِي)) ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ - أَوْ عَنْ شِمَالِهِ - ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ إِذَا هِيَ تَضْحَكُ فَقُلْتُ لَهَا: أَنَا مِنْ نِسَائِهِ - خَصَّكَ رَسُولُ اللَّهِ ﷺ بِالسَّرِّ مِنْ بَيْنِنَا ثُمَّ أَنْتِ تَبْكِينَ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا عَمَّا سَارَّكَ قَالَتْ: مَا كُنْتُ لِأُنْشِئَ عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ فَلَمَّا تَوَفَّيْتُ قُلْتُ لَهَا: عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا أَخْبَرْتَنِي قَالَتْ: أَمَّا حِينَ سَارَّنِي فِي الْأَمْرِ الْأَوَّلِ فَإِنَّهُ أَخْبَرَنِي: ((أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَإِنَّهُ قَدْ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ فَلَا أَرَى الْأَجَلَ إِلَّا قَدْ اقْتَرَبَ فَاتَّقِيَ اللَّهَ وَاصْبِرِي فَإِنِّي نَعَمَ السَّلَفُ أَنَا لَكَ)) قَالَتْ: فَبَكَتُ بُكَائِي الَّذِي رَأَيْتُ فَلَمَّا رَأَى جَزَعِي سَارَّنِي الثَّانِيَةَ فَقَالَ: ((يَا فَاطِمَةُ! أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟)) [راجع: ۳۶۲۳، ۳۶۲۴]

تشریح: سرگوشی سے اس لئے منع فرمایا کہ کسی تیسرے آدمی کو سنے ظن نہ پیدا ہوا اگر مجلس میں اس خطرے کا احتمال نہ ہو تو سرگوشی جائز بھی ہے جیسا کہ حضرت فاطمہ الزہراء رضی اللہ عنہا سے رسول کریم ﷺ کا سرگوشی کرنا مذکور ہے۔

باب: چت لینے کا بیان

(۶۲۸۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے زہری نے بیان کیا، کہا مجھے عباد بن تمیم نے خبر دی، ان سے ان کے چچا نے بیان کیا کہ میں نے رسول اللہ ﷺ کو مسجد میں چت لیئے دیکھا آپ ایک پاؤں دوسرے پر رکھے ہوئے تھے۔

بَابُ الْإِسْتِئْذَانِ

۶۲۸۷ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، قَالَ: أَخْبَرَنِي عَبَادُ بْنُ تَمِيمٍ عَنْ عَمِّهِ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ مُسْتَلْقِيًا وَاضِعًا إِحْدَى رِجْلَيْهِ

عَلَى الْآخَرَى. [راجع: ۴۷۵]

بَابُ: لَا يَتَنَاجَى اِثْنَانِ دُونَ

الثَّالِثِ

بَابُ: كَسَى جِلَّةً صَرَفَ تَيْنِ آدَمِي هُوَ تَوَاحِدٌ كَوَاحِدًا

چھوڑ کر دو آدمی سرگوشی نہ کریں

اور اللہ پاک نے فرمایا: ”مسلمانو! جب تم سرگوشی کرو تو گناہ اور ظلم اور پیغمبر کی نافرمانی پر سرگوشی نہ کیا کرو بلکہ نیکی اور پرہیزگاری پر.....“ آخر آیت ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ تک اور اللہ نے اس سورت میں مزید فرمایا: ”مسلمانو! جب تم پیغمبر سے سرگوشی کرو تو اس سے پہلے کچھ صدقہ نکالا کرو یہ تمہارے حق میں بہتر اور پاکیزہ ہے اگر تم کو خیرات کرنے کے لیے کچھ نہ ملے تو خیر اللہ بخشے والا مہربان ہے۔“ آخر آیت ﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ تک۔

وَقَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْأَنفِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبُرِّ وَالْتَقْوَى﴾ إِلَى قَوْلِهِ: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [المجادلة: ۹، ۱۰] وَقَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ إِلَى قَوْلِهِ: ﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المجادلة: ۱۲، ۱۳]

تشریح: یہ آیت بعد کی آیت سے منسوخ ہوگئی، کہتے ہیں کہ اس پر اولین عمل کرنے والے صرف حضرت علی رضی اللہ عنہ تھے، انہوں نے نبی کریم ﷺ کے ساتھ سرگوشی کرنے سے پہلے صدقہ کیا اور ان دونوں آیتوں کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ کانا پھوی درست ہے وہ بھی اس شرط کے ساتھ کہ گناہ اور ظلم کی بات کے لئے نہ ہو۔

۶۲۸۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ؛ ح. وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَنَاجَى اِثْنَانِ دُونَ الثَّالِثِ)). [مسلم: ۵۶۹۴]

۶۲۸۸- ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی (دوسری سند) امام بخاری نے کہا ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے نافع نے اور ان سے حضرت عبد اللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جب تین آدمی ساتھ ہوں تو تیسرے ساتھی کو چھوڑ کر دو آپس میں سرگوشی نہ کریں۔“

تشریح: دوسری روایت کسی کی محبت میں بیٹھے تو وہ امانت کی باتیں اپنے دل میں رکھے اور افشاء نہ کرے کہ ان سے اس بھائی کو دکھ ہو۔

بَابُ: رَازِ چھپانا

بَابُ حِفْظِ السِّرِّ

۶۲۸۹- ہم سے عبد اللہ بن صباح نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا میں نے اپنے والد سے سنا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے مجھ سے ایک راز کی بات کہی تھی اور میں نے وہ راز کسی کو نہیں بتایا (ان کی والدہ) حضرت ام سلیم رضی اللہ عنہا نے

۶۲۸۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِي، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ سِرًّا فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ

وَلَقَدْ سَأَلْتَنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ . بھی مجھ سے اس کے متعلق پوچھا لیکن میں نے انہیں بھی نہیں بتایا۔

[مسلم: ۶۳۷۹]

تشریح: داری کی روایت میں یوں ہے کہ نبی کریم ﷺ نے مجھ کو ایک کام کے لئے بھیجا تھا جس کی وجہ سے میں اپنی والدہ کے پاس دیر میں پہنچا۔ والدہ نے تاخیر کی وجہ پوچھی میں نے کہا کہ وہ نبی کریم ﷺ کے راز کی ایک بات ہے پھر والدہ نے بھی یہی فرمایا کہ نبی کریم ﷺ کے راز کی بات کسی کے سامنے ظاہر نہ کرنا مگر اس سے وہی راز مراد ہے جس کے ظاہر ہونے سے ایک مسلمان بھائی کو نقصان کا خوف ہو۔

بَابُ: إِذَا كَانُوا أَكْثَرَ مِنْ ثَلَاثَةٍ فَلَا بَأْسَ بِالْمُسَارَّةِ وَالْمُنَاجَاةِ

باب: جب تین سے زیادہ آدمی ہوں تو سرگوشی کرنے میں کوئی حرج نہیں ہے

۶۲۹۰۔ حَدَّثَنَا عَثْمَانُ، حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ النَّبِيُّ ﷺ: ((إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَنْتَاجُ رَجُلَانِ دُونَ الْآخِرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ أَجْلُ أَنْ يُحْزَنَهُ))

۶۲۹۰۔ ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے منصور بن معتمر نے، ان سے ابو وائل نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب تم تین آدمی ہو تو تیسرے ساتھی کو چھوڑ کر تم آپس میں سرگوشی نہ کیا کرو، اس لیے لوگوں کو رنج ہوگا، البتہ اگر دوسرے آدمی بھی ہوں تو کوئی مضائقہ نہیں۔“

[مسلم: ۵۶۹۶]

۶۲۹۱۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ: قَسَمَ النَّبِيُّ ﷺ يَوْمًا قِسْمَةً فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ قُلْتُ: أَمَا وَاللَّهِ لَا تَبِينُ النَّبِيُّ ﷺ فَأَتَيْنَهُ وَهُوَ فِي مَلِكٍ فَسَارَرَتْهُ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ ثُمَّ قَالَ: ((رَحِمَهُ اللَّهُ عَلَى مُوسَى أَوْذَى بِأَكْثَرٍ مِنْ هَذَا فَصَبْرًا)). [راجع: ۳۱۵۰]

۶۲۹۱۔ ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ محمد بن میمون نے، ان سے اعمش نے، ان سے شقیق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک مرتبہ کچھ مال تقسیم فرمایا اس پر انصار کے ایک شخص نے کہا کہ یہ ایسی تقسیم ہے جس سے اللہ کی خوشنودی مقصود نہ تھی میں نے کہا کہ ہاں، اللہ کی قسم! میں حضور اکرم ﷺ کی خدمت میں جاؤں گا۔ چنانچہ میں گیا آپ اس وقت مجلس میں بیٹھے ہوئے تھے میں نے آپ ﷺ کے کان میں چپکے سے یہ بات کہی تو آپ غصہ ہو گئے اور آپ کا چہرہ سرخ ہو گیا، پھر آپ نے فرمایا: ”موسیٰ پر اللہ کی رحمت ہوا انہیں اس سے بھی زیادہ تکلیف پہنچائی گئی لیکن انہوں نے صبر کیا۔“ (پس میں بھی صبر کروں گا)۔

تشریح: باب کا مطلب حضرت عبد اللہ بن مسعود رضی اللہ عنہ کے طرز عمل سے نکلا کیونکہ حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے اس وقت نبی کریم ﷺ سے سرگوشی کی جب دوسرے کئی لوگ موجود تھے۔ یہ گستاخ مبالغہ تھا جیسا کہ پہلے بیان ہو چکا ہے۔ کہتے ہیں کہ حضرت موسیٰ علیہ السلام کو بہت تکلیف دی گئی قارون نے ایک فاحش عورت کو بھڑکا کر آپ پر زنا کی تہمت لگائی، بنی اسرائیل نے آپ کو قنفذ کا عارضہ بتلایا کسی نے کہا کہ آپ نے اپنے بھائی ہارون کو مار ڈالا۔ ان الزامات پر حضرت موسیٰ علیہ السلام نے صبر کیا اللہ ان پر بہت بہت سلام پیش فرمائے۔ آمین

بَابُ طَوْلِ النَّجْوَى

باب: دیر تک سرگوشی کرنا

وَقَوْلُهُ: ﴿وَإِذْ هُمْ نَجْوَى﴾ [الاسراء: ٤٧] مَصْدَرٌ مِنْ نَاجَيْتٍ فَوَصَفَهُمْ بِهَا وَالْمَعْنَى يَتَنَاجَوْنَ.

سورۃ بنی اسرائیل میں فرمایا کہ ﴿وَإِذْ هُمْ نَجْوَى﴾ تو نجوی ناجیت کا مصدر ہے، یعنی وہ لوگ سرگوشی کر رہے ہیں یہاں یہ ان لوگوں کی صفت واقع ہو رہا ہے۔

٦٢٩٢- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَجُلٌ يُنَاجِي رَسُولَ اللَّهِ ﷺ مَا زَالَ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ ثُمَّ قَامَ فَصَلَّى. [راجع: ٦٤٢] [مسلم: ٨٣٤]

(٦٢٩٢) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، ہم سے شعبہ نے بیان کیا، ان سے عبد العزیز بن صہیب اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نماز کی تکبیر کہی گئی اور ایک صحابی رسول اللہ ﷺ سے سرگوشی کرتے رہے۔ پھر وہ دیر تک سرگوشی کرتے رہے یہاں تک کہ آپ کے صحابہ رضی اللہ عنہم سونے لگے اس کے بعد آپ اٹھے اور نماز پڑھائی۔

بَابُ: لَا تَتْرُكُ النَّارَ فِي الْبَيْتِ

باب: سوتے وقت گھر میں آگ نہ رہنے دی جائے

عِنْدَ النَّوْمِ

(نہ چراغ روشن کیا جائے)

تشریح: کیونکہ اس سے بعض دفعہ گھر میں آگ لگ کر نقصان عظیم ہو جاتا ہے۔

٦٢٩٣- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ)). [مسلم: ٥٢٥٧] [ترمذی: ١٨١٣]

(٦٢٩٣) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، ان سے سالم نے، ان سے ان کے والد نے اور ان سے نبی کریم ﷺ نے فرمایا: ”جب سونے لگو تو گھر میں آگ نہ چھوڑو۔“

[ابن ماجہ: ٣٧٦٩]

٦٢٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: اخْتَرَقَ بَيْتَ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ فَحَدَّثَتْ بِشَأْنِهِمُ النَّبِيُّ ﷺ فَقَالَ: ((إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَذَابٌ لَكُمْ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ)). [مسلم: ٥٢٥٨] [ابن ماجہ: ٣٧٧٠]

(٦٢٩٣) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے برید بن عبد اللہ نے بیان کیا، ان سے ابو بردہ نے بیان کیا اور ان سے حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ مدینہ منورہ میں ایک گھرات کے وقت جل گیا۔ نبی کریم ﷺ سے اس کے متعلق کہا گیا تو آپ نے فرمایا: ”آگ تمہاری دشمن ہے، اس لیے جب سونے لگو تو اسے بجھا دیا کرو۔“

۶۲۹۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ كَثِيرٍ هُوَ ابْنُ شَيْظُرٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((خَمُّوا الْأَيَّةَ وَأَجِفُّوا الْأَبْوَابَ وَأَطْفُوا الْمَصَابِيحَ فَإِنَّ الْقَوَيْسِفَةَ رُبَّمَا جَرَّتِ الْفَيْتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ)). [راجع: ۳۲۸۰]

(۶۲۹۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے کثیر بن شظیر نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا، ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا، کہ رسول اللہ ﷺ نے فرمایا: ”(سو تے وقت) برتن ڈھک لیا کرو اور دروازے بند کر لیا کرو اور چراغ بجھالیا کرو کیونکہ یہ جو بعض اوقات چراغ کی بتی کھینچ لیتا ہے اور گھر والوں کو جلا دیتا ہے۔“

تشریح: یہ معاشرتی زندگی کے ایسے پہلو ہیں جن پر عدم توجہی کے سبب بعض دفعہ ایسے لوگ سخت ترین تکلیف کے شکار ہو جاتے ہیں قربان جائے اس پیارے رسول پر جنہوں نے زندگی کے ہر گوشہ کے لئے ہم کو بہترین ہدایات پیش فرمائی ہیں۔ (ﷺ)

بَابُ إِغْلَاقِ الْأَبْوَابِ بِاللَّيْلِ

باب: رات کے وقت دروازہ بند کرنا

۶۲۹۶۔ حَدَّثَنَا حَسَنُ بْنُ أَبِي عَبَّادٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَطْفُوا الْمَصَابِيحَ بِاللَّيْلِ إِذَا رَقَلْتُمْ وَغَلَقُوا الْأَبْوَابَ وَأَوْكُوا الْأَسْقِیَةَ وَخَمُّوا الطَّعَامَ وَالشَّرَابَ)) قَالَ هَمَّامٌ: وَأَخْبِسَهُ قَالَ: ((وَلَوْ بَعُوذٌ يَعْرِضُهُ)). [راجع: ۳۲۸۰]

(۶۲۹۶) ہم سے حسان بن ابی عباد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے عطاء بن ابی رباح نے اور ان سے حضرت جابر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب رات کو سونے لگو تو چراغ بجھا دیا کرو اور دروازے بند کر لیا کرو اور مشکیزوں کا منہ باندھ دیا کرو اور کھانے پینے کی چیزیں ڈھک دیا کرو۔“ ہمام نے کہا کہ میرا خیال ہے کہ یہ بھی فرمایا ہے کہ ”اگر چہ ایک لکڑی سے ہی ہو۔“

بَابُ الْخِتَانِ بَعْدَ الْكِبَرِ وَتَنْفِ الْإِبْطِ

باب: بوڑھا ہونے پر ختنہ کرنا اور بغل کے بال نوچنا

تشریح: الحدیث کے نزدیک ختنہ کرنا واجب ہے۔ امام بخاری رحمہ اللہ کے ترجمہ باب سے بھی وجوب نکلتا ہے کیونکہ بڑا ہونے کے بعد بھی ختنہ کرنا انہوں نے لازم رکھا ہے۔ اس باب کی مناسبت کتاب الاستیذان سے مشکل ہے کہانی نے کہا کہ مناسبت یہ ہے کہ ختنہ کی تقریب میں لوگ جمع ہوتے ہیں تو استیذان کی ضرورت پڑتی ہے اسی لئے اسے کتاب الاستیذان میں لائے۔ فافهم ولا تكن من القاصرين۔

۶۲۹۷۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالْإِسْتِحْدَادُ وَتَنْفِ الْإِبْطِ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ)).

(۶۲۹۷) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”پانچ چیزیں فطرت سے ہیں: ختنہ کرنا، زیر ناف بال مونڈنا، بغل کے بال صاف کرنا، مونچھ چھوٹی کرنا اور ناخن کاٹنا۔“

[راجع: ۵۸۸۹]

تشریح: بعض روایات میں ڈاڑھی بڑھانے کا بھی ذکر ہے یہ جملہ امور سنن ابراہیمی ہیں جن کی پابندی ان کے آل کے لئے ضروری ہے اللہ پاک ہر

مسلمان کو ان پر عمل کی توفیق بخشے کہ وہ صحیح ترین فرزندان ملت ابراہیمی ثابت ہوں۔ اس حدیث سے باب کا مطلب یوں نکلا کہ آپ نے ختنہ کو پیدائشی سنت فرمایا اور عمر کی کوئی قید نہیں لگائی تو معلوم ہوا کہ بڑی عمر میں بھی ختنہ ہے۔

۶۲۹۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اِخْتَتَنَ إِبْرَاهِيمُ بَعْدَ ثَمَانِينَ سَنَةً وَاخْتَتَنَ بِالْقُدُومِ)) مُحَفَّفَةً حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ وَقَالَ: بِالْقُدُومِ وَهُوَ مَوْضِعٌ. [راجع: ۳۳۵۶]

(۶۲۹۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب بن ابی حمزہ نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”حضرت ابراہیم علیہ السلام نے اسی (۸۰) سال کی عمر میں ختنہ کرایا اور آپ نے قدوم (تخفیف کے ساتھ) (کلباڑے) سے ختنہ کیا۔“ ہم سے قتیبہ نے بیان کیا، کہا ہم سے مغیرہ نے بیان کیا اور ان سے ابو زناد نے بالقدم (تشدید کے ساتھ بیان کیا) جو کہ ایک جگہ کا نام ہے۔

۶۲۹۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: أَخْبَرَنَا عَبَادُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ: مِثْلُ مَنْ أَنْتَ جِئْتَ فَبُضَّ النَّبِيُّ ﷺ؟ قَالَ: أَنَا يَوْمَئِذٍ مَخْتُونٌ قَالَ: وَكَانُوا لَا يَخْتَنُونَ الرَّجُلَ حَتَّى يَذْرُكَ. [طرفہ فی: ۶۳۰۰]

(۶۲۹۹) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم کو عباد بن موسیٰ نے خبر دی، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، کہا ہم سے اسحاق نے، ان سے ابواسحاق نے، ان سے سعید بن جبیر نے کہ حضرت ابن عباس رضی اللہ عنہما سے پوچھا گیا کہ جب نبی کریم ﷺ کی وفات ہوئی تو آپ کی عمر کیا تھی؟ کہا کہ ان دنوں میرا ختنہ ہو چکا تھا اور عرب لوگوں کی عادت تھی جب تک لڑکا جوانی کے قریب نہ ہوتا اس کا ختنہ نہ کرتے تھے۔

۶۳۰۰۔ وَقَالَ ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فَبُضَّ النَّبِيُّ ﷺ وَأَنَا حَتِينٌ. [راجع: ۶۲۹۹]

(۶۳۰۰) ہم سے عبد اللہ بن ادریس بن زید نے اپنے والد سے بیان کیا، ان سے ابواسحاق نے، ان سے سعید بن جبیر نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے کہ جب نبی کریم ﷺ کی وفات ہوئی تو میرا ختنہ ہو چکا تھا۔

باب: آدمی جس کام میں مصروف ہو کر اللہ کی عبادت سے غافل ہو جائے وہ لھو میں داخل ہے اور باطل ہے

وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ لَا قَامَرِكَ ﴿وَرَمَنَ النَّاسُ مَنْ يَشْتَرِي لَهُوَ الْحَدِيثُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾. [لقمان: ۶]

اور جس نے اپنے ساتھی سے کہا کہ آؤ، جو اکیلے اس کا کیا حکم ہے اور اللہ تعالیٰ نے سورہ لقمان میں فرمایا: ”بعض لوگ ایسے ہیں جو اللہ کی راہ سے بہکا دینے کے لیے کھیل کود کی باتیں بول لیتے ہیں۔“

تشریح: عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ قسم اس پروردگار کی جس کے سوا کوئی سچا معبود نہیں۔ اس سے گانا مراد ہے حضرت ابن عباس اور حضرت جابر رضی اللہ عنہما اور حضرت عکرمہ اور حضرت سعید بن جبیر رضی اللہ عنہما سے بھی ایسا ہی منقول ہے حضرت امام حسن بصری رضی اللہ عنہ نے کہا کہ یہ آیت غنا اور مزامیر کی ذمت میں نازل ہوئی ہے۔

۶۳۰۱۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، حَدَّثَنَا اللَّيْثُ (۶۳۰۱) ہم سے یحییٰ بن بکر نے بیان کیا، کہا ہم سے لیث بن سعد نے عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ لِقَالٍ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ فَلْيَصِدَّقْ»۔ [راجع: ۴۸۶۰]

تشریح: لہذا روپیہ پیسہ جو اکھیلنے کے لئے استعمال کرنا حرام ہے۔ جو لوگ پیرو مرشد کی قسم کھاتے ہیں وہ بھی اس حدیث کے مصداق ہیں قسم کھانا صرف اللہ کے نام سے ہو غیر اللہ کے نام کی قسم کھانا شرک ہے: "من حلف بغير الله فقد اشرك" اس باب کی مناسبت کتاب الاستیذان سے مشکل ہے اسی طرح حدیث کی مناسبت ترجمہ باب سے۔ بعض نے پہلے امر کی توجیہ یہ کی ہے کہ جو اکھیلنے کے لئے جو بلائے اس کو گھر آنے کی اجازت نہ دینی چاہیے۔ اور دوسرے کی توجیہ یہ کی ہے کہ لات و عزی کی قسم کھانا بھی لہو الحدیث میں داخل ہے جو حرام ہے۔

باب: عمارت بنانا کیسا ہے

بَابُ مَا جَاءَ فِي الْبِنَاءِ

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مَنْ أَشْرَاطِ السَّاعَةِ إِذَا تَطَاوَلَ رُعَاةُ الْبُهْمِ فِي الْبُنْيَانِ»۔ [راجع: ۵۰]

حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا کہ "قیامت کی نشانیوں میں سے یہ بھی ہے کہ مویشی چرانے والے لوگ کٹھپوں میں اکڑنے لگیں گے، یعنی بلند کٹھپوں بنا کر فخر کرنے لگیں گے۔"

تشریح: اس حدیث کو لا کر امام بخاری رحمہ اللہ نے یہ اشارہ کیا کہ بہت لمبی لمبی اونچی عمارتیں بنوانا مکروہ ہے اور اس باب میں ایک صریح روایت بھی وارد ہے جس کو ابن ابی الدنیا نے نکالا کہ جب آدمی سات ہاتھ سے زیادہ اونچی عمارت اونچی کرتا ہے تو اس کو یوں پکارتے ہیں اوقاس تو کہاں جاتا ہے مگر اس حدیث کی سند ضعیف ہے دوسرے موقوف ہے۔ خواب کی صحیح حدیث میں جسے ترمذی وغیرہ نے نکالا یوں ہے کہ آدمی کو ہر ایک خرچ کا ثواب ملتا ہے مگر عمارت کے خرچ کا ثواب نہیں ملتا۔ طبرانی نے معجم اوسط میں نکالا جب اللہ کسی بندے کے ساتھ برائی کرنا چاہتا ہے تو اس کا پیسہ عمارت میں خرچ کراتا ہے مترجم (وحید الزماں) کہتا ہے مراد وہی عمارت ہے جو فخر اور تکبر کے لئے بے ضرورت بنائی جاتی ہے جیسے اکثر دنیا دار امیروں کی عادت ہے لیکن وہ عمارت دین کے کاموں کے لئے یا عام مسلمانوں کے فائدے کے لئے بنائی جائے مساجد، مدارس، سرائیں، یتیم خانے ان میں تو پھر ثواب ہوگا بلکہ جب تک ایسی مقدس عمارت باقی رہے گی برابر ان بنانے والوں کو ثواب ملتا رہے گا۔

۶۳۰۲۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا إِسْحَاقُ۔ هُوَ ابْنُ سَعِيدٍ عَنْ سَعِيدٍ عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُنِي مَعَ النَّبِيِّ ﷺ بَنَيْتُ بَيْتًا يَكُونُ مِنَ الْمَطَرِ وَيُظِلُّنِي مِنَ الشَّمْسِ مَا أَتَانِي عَلَيْهِ أَحَدٌ مِنْ خَلْقِي اللَّهُ۔ [راجع: ۴۱۶۲]

(۶۳۰۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے اسحاق نے بیان کیا وہ سعید کے بیٹے ہیں، ان سے سعید نے اور ان سے حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ کے زمانہ میں اپنے ہاتھوں سے ایک گھر بنایا تاکہ بارش سے حفاظت رہے اور دھوپ سے سایہ حاصل ہو اللہ کی مخلوق میں سے کسی نے اس کام میں میری مدد نہیں کی۔ (معلوم ہوا کہ ضرورت

کے لائق گھر بنانا درست ہے۔

۶۳۰۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ عُمَرُو: قَالَ ابْنُ عُمَرَ: وَاللَّهِ مَا وَضَعْتُ لَبَنَةً عَلَى لَبَنَةٍ وَلَا عَرَسْتُ نَخْلَةً مُنْذُ قُبِضَ النَّبِيُّ ﷺ. قَالَ سُفْيَانُ: فَذَكَرْتُه لِبَعْضِ أَهْلِهِ فَقَالَ: وَاللَّهِ! لَقَدْ بَنَى قَالَ سُفْيَانُ: قُلْتُ: فَلَعَلَّهُ قَالَ: قَبْلَ أَنْ يَبْنِي.

(۶۳۰۳) ہم سے علی بن عبد اللہ رضی اللہ عنہ نے بیان کیا، کہا ہم سے سفیان ثوری نے، ان سے عمرو بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے کہا کہ واللہ! میں نے نہ کوئی باغ لگایا۔ سفیان نے بیان کیا کہ جب میں نے اس کا ذکر ابن عمر رضی اللہ عنہما کے بعض گھرانوں کے سامنے کیا تو انہوں نے کہا کہ اللہ کی قسم! انہوں نے گھر بنایا تھا۔ سفیان نے بیان کیا کہ میں نے کہا: پھر یہ بات ابن عمر رضی اللہ عنہما نے گھر بنانے سے پہلے کہی ہوگی۔

تشریح: حضرت سفیان ثوری رضی اللہ عنہ کی پیش کردہ تطبیق بالکل مناسب ہے کہ حضرت عبداللہ بن عمر رضی اللہ عنہما کی یہ بات گھر بنانے سے پہلے کی فرمودہ ہے بعد میں انہوں نے گھر بنایا جیسا کہ خود ان کے گھر والوں کا بیان ہے۔ ضرورت سے زیادہ مکان بنانا وبال جان ہے جیسا کہ آج کل لوگوں نے عمارات شیدہ بنانا کرکھڑی کر دی ہیں۔ باغ لگانا فادہ کے لئے بہتر ہے۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ الدَّعَوَاتِ

دعاؤں کا بیان

تشریح: از آدم تا اس دم اللہ پاک کے وجود برحق کو ماننے والی جتنی قومیں گزری ہیں یا موجود ہیں ان سب ہی میں ”دعا“ کا تصور و تخیل و تعامل موجود ہے۔ موحّد قوموں نے ہر قسم کی نیک دعاؤں کا مرکز اللہ پاک رب العالمین کی ذات واحد کو قرار دیا اور مشرکین اقوام نے اس صحیح مرکز سے ہٹ کر اپنے دیوتاؤں، اولیاء، پیروں، شہیدوں، قبروں، بتوں کے ساتھ یہ معاملہ شروع کر دیا۔ تاہم اس قسم کے تمام لوگوں کا ”دعا“ کے تصور پر ایمان رہا ہے اور اب بھی موجود ہے۔ اسلام میں دعا کو بہت بڑی اہمیت دی گئی ہے، پیغمبر اسلام ﷺ فرماتے ہیں کہ ”الدعاء مخ العبادة“۔ یعنی عبادت کا اصلی مغز دعا ہی ہے۔ اس لئے اسلام میں جن جن کاموں کو عبادت کا نام دیا گیا ہے ان سب کی بنیاد از اول تا آخر دعاؤں پر رکھی گئی ہے۔ نماز جو اسلام کا ستون ہے اور جس کے ادا کئے بغیر کسی مسلمان کلمہ کو کچا رہ نہیں وہ از اول تا آخر دعاؤں کا ایک بہترین گل دستہ ہے۔ روزہ، حج کا بھی یہی حال ہے۔ زکوٰۃ میں بھی لینے والے کو دینے والے کے حق میں نیک دعا سکھلا کر بتلایا گیا ہے کہ اسلام کا اصل مدعا جملہ عبادات سے دعا ہے چنانچہ خود نبی کریم ﷺ فرماتے ہیں: ”الدعاء هو العبادة ثم قرأ: ﴿ادعونی استجب لکم﴾“ (رواہ احمد وغیرہ) یعنی دعا عبادت ہے بلکہ ایک روایت کے مطابق دعاؤں میں وہ غضب کی قوت رکھی گئی ہے کہ ان سے تقدیریں بدل جاتی ہیں۔ اس لئے نبی کریم ﷺ نے خاص تاکید فرمائی کہ ”فعلیکم عباد اللہ بالدعاء“۔ (رواہ الترمذی) یعنی اے اللہ کے بندو! بالضرور دعا کو اپنے لئے لازم کرلو۔ ایک روایت میں ہے کہ جو شخص اللہ سے دعا نہیں مانگتا سمجھ لو وہ اللہ کے غضب میں گرفتار ہے اور فرمایا کہ جس کے لئے دعا بکثرت کرنے کا دروازہ کھول دیا گیا سمجھ لو اس کے لئے رحمت الہی کے دروازے کھل گئے اور بھی بہت سی روایات اس قسم کی موجود ہیں پس اہل ایمان کا فرض ہے کہ اللہ پاک سے ہر وقت دعا مانگتا اپنا عمل بنالیں۔ قبولیت دعا کے لئے قرآن و سنت کی روشنی میں کچھ تفصیلات ہیں۔ ان کو بھی سرسری نظر میں ملاحظہ فرمالیجئے تاکہ آپ کی دعا قبول ہو جائے۔

- ① دعا کرتے وقت یہ سوچ لینا ضروری ہے کہ اس کا کھانا پینا اس کا لباس حلال مال سے ہے یا حرام سے۔ اگر رزق حلال و صدق مقال و لباس طیب مہیا نہیں ہے تو دعا سے پہلے ان کو مہیا کرنے کی کوشش کرنی ضروری ہے۔
- ② قبولیت دعا کے لئے یہ شرط بڑی اہم ہے کہ دعا کرتے وقت اللہ برحق پر یقین کامل ہو اور ساتھ ہی دل میں یہ عزم بالجزم ہو کہ جو وہ دعا کر رہا ہے وہ ضرور قبول ہوگی۔ روئیں کی جائے گی۔
- ③ قبولیت دعا کے لئے دعا کے مضمون پر توجہ دینا بھی ضروری ہے اگر آپ قطع رحمی کے لئے، ظلم و زیادتی کے لئے یا قانون قدرت کے برعکس کوئی مطالبہ اللہ کے سامنے رکھ رہے ہیں تو ہرگز یہ گمان نہ کریں کہ اس قسم کی دعائیں بھی آپ کی قبول ہوں گی۔
- ④ دعا کرنے کے بعد فوراً ہی اس کی قبولیت آپ پر ظاہر ہو جائے ایسا تصور بھی صحیح نہیں ہے بہت سی دعائیں فوراً اثر دکھاتی ہیں بہت ہی کافی دیر کے بعد اثر پڑ رہتی ہیں۔ بہت سی دعائیں بظاہر قبول نہیں ہوتیں مگر ان کی برکات سے ہم کسی آنے والی بڑی آفت سے بچ جاتے ہیں اور بہت سی دعائیں صرف آخرت کے لئے ذخیرہ بن کر رہ جاتی ہیں بہر حال دعا بشراط بالا کی حالت میں بھی پکا نہیں جاتی۔
- ⑤ نبی کریم ﷺ نے آداب دعائیں بتلایا ہے کہ اللہ کے سامنے ہاتھوں کو ہتھیلیوں کی طرف سے پھیلا کر صدق دل سے سائل بن کر دعا مانگو۔ فرمایا

تمہارا رب کریم بہت ہی حیا دار ہے اس کو شرم آتی ہے کہ اپنے مخلص بندے کے ہاتھوں کو خالی ہاتھ واپس کر دے۔ آخر میں ہاتھوں کو چہرے پر مل لینا بھی آداب دعا سے ہے۔

- ⑥ پیٹھ پیچھے اپنے بھائی مسلمان کے لئے دعا کرنا قبولیت کے لحاظ سے فوری اثر رکھتا ہے مزید یہ کہ فرشتے ساتھ میں آمین کہتے ہیں اور دعا کرنے والے کو دعا دیتے ہیں کہ اللہ تم کو بھی وہ چیز عطا کرے جو تم اپنے غائب بھائی کے لئے مانگ رہے ہو۔
- ⑦ نبی کریم ﷺ فرماتے ہیں کہ پانچ قسم کے آدمیوں کی دعا ضرور قبول ہوتی ہے۔ مظلوم کی دعا، حاجی کی دعا جب تک وہ واپس ہو، مجاہد کی دعا یہاں تک کہ وہ اپنے مقصد کو پہنچے، مریض کی دعا یہاں تک کہ وہ تندرست ہو، پیٹھ پیچھے اپنے بھائی کیلئے دعا نے خیر جو قبولیت میں فوری اثر رکھتی ہے۔
- ⑧ ایک دوسری روایت کی بنا پر تین دعائیں ضرور قبول ہوتی ہیں۔ والدین کا اپنی اولاد کے حق میں دعا کرنا اور مظلوم کی بعض روایت کی بنا پر روزہ دار کی دعا اور امام عادل کی دعا بھی فوری اثر دکھلاتی ہے۔ مظلوم کی دعا کے لئے آسمان کے دروازے کھل جاتے ہیں اور بارگاہ الہی سے آواز آتی ہے کہ مجھ کو قسم ہے اپنے جلال کی اور عزت کی میں ضرور تیری مدد کروں گا اگرچہ اس میں کچھ وقت لگے۔
- ⑨ کشادگی، بے فکری، فارغ البالی کے اوقات میں دعاؤں میں مشغول رہنا کمال ہے ورنہ شائد مصائب میں تو سب ہی دعا کرنے لگ جاتے ہیں۔ اولاد کے حق میں بد دعا کرنے کی ممانعت ہے۔ اسی طرح اپنے لئے یا اپنے مال کے لئے بد دعا نہ کرنی چاہیے۔
- ⑩ دعا کرنے سے پہلے پھر اپنے دل کا جائزہ لیجئے کہ اس میں سستی غفلت کا کوئی داغ دھبہ تو نہیں ہے۔ دعا ہی قبول ہوتی ہے جو دل کی گہرائی سے، صدق نیت سے حضور قلب و یقین کامل کے ساتھ کی جائے۔

باب: اللہ تعالیٰ نے فرمایا:

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾
”مجھے پکارو! میں تمہاری پکار قبول کروں گا بلاشبہ جو میری عبادت سے تکبر کرتے ہیں وہ بہت جلد دوزخ میں ذلت کے ساتھ ہوں گے۔“

[غافر: ۶۰]

باب: ہر نبی کی ایک دعا ضرور ہی قبول ہوتی ہے

بَابُ: وَلِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

تشریح: اس آیت کو لا کر امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ دعا بھی عبادت ہے اور اس باب میں ایک صریح حدیث وارد ہے جسے امام احمد اور ترمذی اور نسائی اور ابن ماجہ نے نکالا کہ دعا بھی عبادت ہے پھر آپ نے یہ آیت پڑھی۔ ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ (غافر: ۶۰) دوسری روایت میں یوں ہے کہ دعا ہی عبادت کا مغز ہے۔ پس اب جو کوئی اللہ کے سوا کسی دوسرے سے دعا کرے تو وہ مشرک ہوگا کیونکہ اس نے غیر اللہ کی عبادت کی اور یہی شرک ہے۔

۶۳۰۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا وَأُرِيدُ أَنْ أَحْبِبِّي دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الْآخِرَةِ)). [طرفة في: ۷۴۷۴]

۶۳۰۵۔ قَالَ مُعْتَمِرٌ: سَمِعْتُ أَبِي عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((كُلُّ نَبِيٍّ سَأَلَ سُؤلاً أَوْ

۶۳۰۴) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ہر نبی کو ایک دعا حاصل ہوتی ہے (جو قبول کی جاتی ہے) اور میں چاہتا ہوں کہ میں اپنی دعا کو آخرت میں اپنی امت کی شفاعت کے لیے محفوظ رکھوں۔“

۶۳۰۵) اور معتمر نے بیان کیا، انہوں نے اپنے والد سے سنا، انہوں نے حضرت انس رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”ہر نبی نے کچھ چیزیں

قَالَ: - لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فَاسْتَجِيبَ
فَجَعَلْتُ دُعَايَ شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ)).
[مسلم: ۴۹۷]

تشریح: "قال ابن بطلال فی هذا الحدیث بیان فضل نبینا ﷺ..... الخ۔" یعنی اس حدیث میں ہمارے نبی ﷺ کی فضیلت کا بیان ہے جو آپ کو تمام رسولوں پر حاصل ہے کہ آپ نے اس مخصوص دعا کے لئے اپنے نفس پر ساری امت اور اپنے اہل بیت کے لئے ایثار فرمایا۔ نووی رحمہ اللہ نے کہا کہ اس میں آپ کی طرف سے امت پر کمال شفقت کا اظہار ہے اس میں ان پر بھی دلیل ہے کہ اہل سنت میں سے جو شخص توحید پر مراودہ و دوزخ میں ہمیشہ نہیں رہے گا اگرچہ وہ کھانا پر اصرار کرتا ہو امر جائے۔ (فتح الباری)

بَابُ أَفْضَلِ الْإِسْتِغْفَارِ

وَقَوْلِهِ: ﴿وَاسْتَغْفِرُوا رَبَّكُمْ ط إِنَّهُ كَانَ غَفَّارًا
يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيُمْدِدْكُمْ
بِأَمْوَالٍ وَيَنْبِتْ وَيَجْعَلَ لَكُمْ جَنَّاتٍ وَيَجْعَلَ
لَكُمْ أَنْهَارًا ۝﴾ [نوح: ١٠، ١٢] وَقَوْلِهِ
﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ
اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ﴾. [آل عمران: ١٣٥]

باب: استغفار کے لیے افضل دعا کا بیان

اور اللہ تعالیٰ نے سورۃ نوح میں فرمایا: ”اپنے رب سے بخشش مانگو وہ بڑا بخشنے والا ہے تم ایسا کرو گے تو وہ آسمان کے دہانے کھول دے گا اور مال اور بیٹیوں سے تم کو سرفراز کرے گا اور باغ عطا فرمائے گا اور نہریں عنایت کرے گا۔“ اور سورۃ آل عمران میں فرمایا: ”بہشت ان لوگوں کے لیے تیار کی گئی ہے جن سے کوئی بے حیائی کا کام ہو جاتا ہے یا کوئی گناہ سرزد ہوتا ہے تو اللہ پاک کو یاد کر کے اپنے گناہوں کی بخشش چاہتے ہیں اور اللہ کے سوا کون ہے جو گناہوں کو بخشنے اور وہ اپنے برے کاموں پر جان بوجھ کر ہٹ دھری نہیں کرتے ہیں۔“

(۶۳۰۶) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث بن سعید نے بیان کیا، کہا ہم سے حسین بن ذکوان معلم نے بیان کیا، کہا ہم سے عبد اللہ بن بریدہ نے بیان کیا ان سے بشیر بن کعب عدوی نے کہا مجھ سے شداد بن اوس رضی اللہ عنہ نے بیان کیا اور ان سے رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”سید الاستغفار (مغفرت مانگنے کے سب کلمات کا سردار) یہ ہے کہ یوں کہے، اے اللہ! تو میرا رب ہے، تیرے سوا کوئی معبود نہیں تو نے ہی مجھے پیدا کیا اور میں تیرا ہی بندہ ہوں، میں اپنی طاقت کے مطابق تجھ سے کیے ہوئے عہد اور وعدے پر قائم ہوں، ان بری حرکتوں کے عذاب سے جو میں نے کی ہیں تیری پناہ مانگتا ہوں مجھ پر تیری نعمتیں ہیں اس کا اقرار کرتا ہوں میری مغفرت کر دے کہ تیرے سوا اور کوئی بھی گناہ معاف نہیں کرتا۔“ آنحضرت صلی اللہ علیہ وسلم نے فرمایا:

٦٣٠٦- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ
الْوَارِثِ، قَالَ: حَدَّثَنَا الْحُسَيْنُ، قَالَ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ، قَالَ: حَدَّثَنِي بِشِيرُ بْنُ
كَعْبٍ الْعَدَوِيُّ، قَالَ: حَدَّثَنِي شَدَّادُ بْنُ أَوْسٍ
عَنِ النَّبِيِّ ﷺ قَالَ: ((سَيِّدُ الْإِسْتِغْفَارِ أَنْ
تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي
وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ)) قَالَ: ((وَمَنْ قَالَهَا

”جس نے اس دعا کے الفاظ پر یقین رکھتے ہوئے دل سے ان کو کہہ لیا اور اس دن اس کا انتقال ہو گیا شام ہونے سے پہلے تو وہ جنتی ہے اور جس نے اس دعا کے الفاظ پر یقین رکھتے ہوئے رات میں ان کو پڑھ لیا اور پھر اس کا صبح ہونے سے پہلے انتقال ہو گیا تو وہ جنتی ہے۔“

[انظر: ۶۳۲۳] [نسائی: ۵۵۳۷]

باب: دن اور رات نبی کریم ﷺ کا استغفار کرنا

بَابُ اسْتِغْفَارِ النَّبِيِّ ﷺ فِي الْيَوْمِ وَاللَّيْلَةِ

تشریح: نبی کریم ﷺ کا یہ استغفار اور توبہ کرنا اظہارِ عبودیت کے لئے تھا، یا دنیا کی تعلیم کے لئے، یا بر طریق تواضع، یا اس لئے کہ آپ کی ترقی درجات ہر وقت ہوتی رہتی تو ہر مرتبہ اعلیٰ پر پہنچ کر مرتبہ اولیٰ سے استغفار کرتے۔ ستر بار سے مراد خاص عدد ہے یا بہت ہونا۔ عربوں کی عادت ہے جب کوئی چیز بہت بار کی جاتی ہے تو اس کو ستر بار کہتے ہیں۔ امام مسلم کی روایت میں سو بار مذکور ہے۔

۶۳۰۷۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً)).

۶۳۰۷۔ ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے کہا مجھے ابو سلمہ بن عبد الرحمن نے خبر دی انہوں نے کہا ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”اللہ کی قسم میں دن میں ستر مرتبہ سے زیادہ اللہ سے استغفار اور اس سے توبہ کرتا ہوں۔“

باب: توبہ کا بیان

بَابُ التَّوْبَةِ

قائد نے کہا: ﴿تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾ سورہ تحریم میں نصوح سے سچی اور اخلاص کے ساتھ توبہ کرنا مراد ہے۔

قَالَ قَتَادَةُ: ﴿تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا﴾ [التَّحْرِيمُ: ۸] الصَّادِقَةُ النَّاصِحَةُ.

۶۳۰۸۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابوشہاب نے، ان سے اعثم نے، ان سے عمارہ بن عمیر نے، ان سے حارث بن سويد اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے دو احادیث (بیان کیں) ایک نبی کریم ﷺ سے اور دوسری خود اپنی طرف سے کہا: مؤمن اپنے گناہوں کو ایسا محسوس کرتا ہے جیسا وہ کسی پہاڑ کے نیچے بیٹھا ہے اور ڈرتا ہے کہ کہیں وہ اس کے اوپر نہ گر جائے اور بدکار اپنے گناہوں کو کھسی کی طرح ہلکا سمجھتا ہے کہ وہ اس کے ناک کے پاس سے گزری اور اس نے اپنے ہاتھ سے یوں اس کی طرف اشارہ کیا۔ ابوشہاب نے ناک پر اپنے ہاتھ کے اشارہ سے اس کی کیفیت

۶۳۰۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ أَحَدُهُمَا عَنْ النَّبِيِّ ﷺ وَالْآخَرُ عَنْ نَفْسِهِ قَالَ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذَبَابٍ مَرَّ عَلَى أَنْفِهِ فَقَالَ بِهِ هَكَذَا قَالَ أَبُو

بتائی، پھر انہوں نے رسول اللہ ﷺ کی یہ حدیث بیان کی: ”اللہ تعالیٰ اپنے بندے کی توبہ سے اس شخص سے بھی زیادہ خوش ہوتا ہے۔ جس نے کسی پر خطر جگہ پڑاؤ کیا ہو اس کے ساتھ اس کی سواری بھی ہو اور اس پر کھانے پینے کی چیزیں موجود ہیں وہ سر رکھ کر سو گیا ہو اور جب بیدار ہوا ہو تو اس کی سواری غائب ہو۔ آخر بھوک و پیاس یا جو کچھ اللہ نے چاہا اسے سخت لگ جائے وہ اپنے دل میں سوچے کہ مجھے اب گھر واپس چلا جانا چاہیے اور جب وہ واپس ہوا اور پھر سو گیا لیکن اس نیند سے جو سر اٹھایا تو اس کی سواری وہاں کھانا پینا لیے ہوئے سامنے کھڑی ہے تو خیال کرو اسے کس قدر خوشی ہو گی۔“ ابو شہاب کے ساتھ اس حدیث کو ابو عوانہ اور جریر نے بھی اعمش سے روایت کیا۔ شعبہ اور ابو مسلم (عبد اللہ بن سعید) نے اسے اعمش سے روایت کیا، انہوں نے ابراہیم تیمی سے، انہوں نے حارث بن سوید سے اور ابو معاویہ نے یوں کہا ہم سے اعمش نے بیان کیا، انہوں نے عمارہ سے انہوں نے اسود بن یزید سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے۔ اور ہم سے اعمش نے بیان کیا، انہوں نے ابراہیم تیمی سے، انہوں نے حارث بن سوید سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے۔

شِهَابٌ بِيَدِهِ فَوْقَ أَفْئِهِ ثُمَّ قَالَ: ((لَلَّهِ أَفْرَحُ بِتَوْبَةِ الْعَبْدِ مِنْ رَجُلٍ نَزَلَ مَنْزِلًا وَبِهِ مَهْلِكَةٌ وَمَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشِرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ حَتَّى إِذَا اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ قَالَ: أَرْجِعْ إِلَى مَكَانِي فَرَجَعَ فَنَامَ نَوْمَةً ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ)) تَابَعَهُ أَبُو عَوَانَةَ وَجَرِيرٌ عَنِ الْأَعْمَشِ وَقَالَ أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا عُمَارَةُ، قَالَ: سَمِعْتُ الْحَارِثَ وَقَالَ شُعْبَةُ وَأَبُو مُسْلِمٍ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ الْحَارِثِ بْنِ سُوَيْدٍ وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ وَعَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ. [مسلم: ۶۹۵۵، ۶۹۵۶، ۶۹۵۷؛ ترمذی: ۲۴۹۷، ۲۴۹۸]

(۶۳۰۹) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو حبان بن ہلال نے خبر دی، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے نبی کریم ﷺ (دوسری سند) امام بخاری نے کہا: ہم سے ہدیرہ نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ اپنے بندے کی توبہ سے تم میں سے اس شخص سے بھی زیادہ خوش ہوتا ہے جس کا اونٹ مایوسی کے بعد اچانک اسے مل گیا ہو، حالانکہ وہ ایک چٹیل میدان میں گم ہوا تھا۔“

۶۳۰۹۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَّانُ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ وَحَدَّثَنِي هُدَيْرٌ، قَالَ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ)). [مسلم: ۶۹۶۱]

تشریح: معلوم یہ ہوا کہ توبہ کرنے سے رحمت خداوندی کے خزانوں کے دہانے کھل جاتے توبہ کرنے والے کے سب گناہوں کو نیکیوں سے بدل دیا جاتا ہے، خواہ اس نے جو اکیل کر برائیاں جمع کی ہوں یا شراب و کباب میں گناہوں کو اکٹھا کیا ہو یا چوری، بے ایمانی، یا ظلم و ستم یا جھوٹ و فریب میں گناہ

کھائے ہوں وہ سب تو بہ کرنے سے نیکیوں میں بدل جائیں گے اور اللہ اس شخص سے خوش ہو جائے گا۔

بَابُ الصَّجْعِ عَلَى الشَّقِّ الْأَيْمَنِ باب: دائیں کروٹ پر لیٹنا

تشریح: اس باب اور حدیث ذیل کی مناسبت بعض نے یہ بتائی ہے کہ فجر کی سنتیں پڑھ کر دائیں کروٹ پر لیٹ جانا بھی مثل ایک ذکر یاد عا کے ہے۔ جس میں ثواب ملتا ہے یہاں تک کہ امام ابن حزم نے اس کو واجب کہا ہے۔ حافظ نے کہا اس باب کو لا کر امام بخاری رحمہ اللہ نے ان دعاؤں کی تہدید کی جو سوتے وقت پڑھی جاتی ہیں اور جن کو آگے چل کر بیان کیا ہے۔

۶۳۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَجِيءَ الْمَوَدُّنُ فَيُؤْذِنُهُ. [راجع: ۶۱۹]

(۶۳۱۰) ہم سے عبد اللہ بن محمد مسدی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر بن زہری نے، انہیں زہری نے، انہیں عروہ نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ رات میں (تہجد کی) گیارہ رکعات پڑھتے تھے، پھر جب فجر طلوع ہو جاتی تو دو ہلکی رکعات (سنت فجر) پڑھتے۔ اس کے بعد آپ ﷺ دائیں پہلو لیٹ جاتے آخر مؤذن آتا اور آپ کو اطلاع دیتا۔ تو آپ فجر کی نماز پڑھاتے۔

تشریح: رات سے بارہ مہینوں کی راتیں مراد ہیں رمضان کی راتوں میں نماز تراویح بھی تہجد ہی کی نماز ہے پس ثابت ہوا کہ آپ نے رمضان میں نماز تراویح بھی گیارہ رکعات سے زیادہ نہیں پڑھی ہیں پس ترجیح اسی کو حاصل ہے جو لوگ آٹھ رکعات تراویح کو بدعت کہتے ہیں وہ سخت ترین غلطی میں مبتلا ہیں کہ سنت کو بدعت کہہ رہے ہیں تقلیدی ضد اور تعصب اتنی بڑی بیماری ہے کہ آدمی جس کی وجہ سے بالکل اندھا ہو جاتا ہے۔ ہذا ہم اللہ۔ فجر کی سنت پڑھ کر تھوڑی دیر کے لئے دائیں کروٹ پر لیٹ جانا ہی سنت نبوی ہے بعض الناس اس سنت کو بھی بنظر تحقیر دیکھتے ہیں۔ اللہ ان کو نیک فہم دے۔ آمین

بَابُ: إِذَا بَاتَ طَاهِرًا وَفَضْلِهِ باب: با وضو سونے کی فضیلت

۶۳۱۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا مَعْتَمِرٌ قَالَ: سَمِعْتُ مَنْصُورًا عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ وَقُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِيْ إِلَيْكَ وَفَوَضْتُ أَمْرِيْ إِلَيْكَ وَالْحَاجَاتُ ظَهْرِيْ إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَى

(۶۳۱۱) ہم سے مسدد نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا ہمیں نے منصور سے سنا، ان سے سعد بن عبیدہ نے بیان کیا کہ مجھ سے براء بن عازب رضی اللہ عنہ نے بیان کیا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تو سونے لگے تو نماز کے وضو کی طرح وضو کر پھر دائیں کروٹ لیٹ جا اور یہ دعا پڑھ: اے اللہ! میں نے اپنے آپ کو تیری اطاعت میں دے دیا، اپنا سب کچھ تیرے سپرد کر دیا، اپنے معاملات تیرے حوالے کر دیے۔ خوف کی وجہ سے اور تیری (رحمت و ثواب کی) امید میں کوئی پناہ گاہ کوئی مخلص تیرے سوا نہیں، میں تیری کتاب پر ایمان لایا جو تو

مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكَذَاكَ الَّذِي أَنْزَلْتُ وَبَيْنِكَ الَّذِي أَرْسَلْتُ لَئِنْ مُتُّ مِتَّ عَلَى الْفِطْرَةِ وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ)) فَقُلْتُ: أَسْتَذْكِرُهُنَّ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ قَالَ: ((لَا وَبَيْنِكَ الَّذِي أَرْسَلْتُ)). (راجع: ۲۴۷)

نے نازل کی ہے اور تیرے نبی پر جو تو نے بھیجا ہے۔ اس کے بعد اگر تم مر گئے تو فطرت (دین اسلام) پر مرو گے پس ان کلمات کو (راہ کی) سب سے آخری بات بناؤ جنہیں تم اپنی زبان سے ادا کرو۔“ (حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ) میں نے عرض کی: ”وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ“ کہنے میں کیا وجہ ہے؟ آنحضرت ﷺ نے فرمایا: ”نہیں وَبَيْنِكَ الَّذِي أَرْسَلْتَ کہو۔“

تشریح: اس سے ثابت ہوا کہ اثر ماثورہ اودعیہ واذکار میں از خود کی ویبشی کرنا درست نہیں ہے ان کو ہو بہو مطابق اصل ہی پڑھنا ضروری ہے۔

بَابُ مَا يَقُولُ إِذَا نَامَ؟

باب: سوتے وقت کیا دعا پڑھنی چاہیے؟

۶۳۱۲۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ عَنْ رَبِيعِ بْنِ جَرَّاشٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: ((بِاسْمِكَ أَمُوتُ وَأُحْيَا)) وَإِذَا قَامَ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)). (اطرافہ فی: ۶۳۱۴، ۶۳۲۴، ۷۳۹۴ [ابوداؤد: ۵۰۴۹] ترمذی: ۳۴۱۷، ابن ماجہ: ۳۸۸۰)

(۶۳۱۲) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عبد الملک بن عمیر نے، ان سے ربیع بن جرّاش نے اور ان سے حضرت حذیفہ بن یمان رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب اپنے بستر پر لیٹتے تو یہ کہتے: ”تیرے ہی نام کے ساتھ میں مردہ اور زندہ رہتا ہوں۔“ اور جب بیدار ہوتے تو کہتے: ”اسی اللہ کے لیے تمام تعریفیں ہیں جس نے ہمیں زندہ کیا اور اس کے بعد کہ اس نے موت طاری کر دی تھی اور اسی کی طرف لوٹا ہے۔“ قرآن مجید میں جوفلفظ ”ننسنزھا“ ہے اس کا بھی یہی مطلب ہے کہ ہم اس کو نکال کر اٹھاتے ہیں۔

تشریح: اسی طرح تمام انسانوں کو ہر دفون بچہوں سے قیامت کے دن اللہ تعالیٰ اٹھائے گا۔

۶۳۱۳۔ حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ وَمُحَمَّدُ ابْنُ عَزْرَةَ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا بِح: وَحَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ الْبَرَاءِ ابْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ أَوْحَى رَجُلًا فَقَالَ: ((إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَالْبَحَاتُ ظَهْرِي إِلَيْكَ رَغْبَةً

(۶۳۱۳) ہم سے سعید بن ربیع اور محمد بن عزرہ نے بیان کیا، ان سے دونوں نے کہا: ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق نے بیان کیا، انہوں نے حضرت براء بن عازب رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے ایک صحابی کو حکم دیا (دوسری سند) امام بخاری رحمہ اللہ نے کہا ہم سے آدم نے بیان کیا، انہوں نے کہا ہم سے شعبہ نے بیان کیا، ان سے ابواسحاق ہمدانی نے بیان کیا اور ان سے حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک صحابی کو وصیت کی اور فرمایا: ”جب بستر پر جانے لگو تو یہ دعا پڑھا کرو: اے اللہ! میں نے اپنی جان تیرے سپرد کی اور اپنا معاملہ تجھے سونپا اور اپنے آپ کو تیری طرف متوجہ کیا اور تجھ پر بھروسہ کیا، تیری

وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مُنْجَى مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنْ مِتُّ مَتَّ عَلَى الْفِطْرَةِ)).

نہیں، میں تیری کتاب پر ایمان لایا جو تو نے نازل کی اور تیرے نبی پر جنہیں تو نے بھیجا۔ پھر اگر وہ مرا تو فطرت (اسلام) پر مرے گا۔“

[راجع: ۲۴۷] [مسلم: ۶۸۸۶]

تشریح: معانی و مطالب کے لحاظ سے یہ دعا بھی بڑی اہمیت رکھتی ہے طوطے کی رٹ سے کچھ نتیجہ نہ ہوگا۔

بَابُ وَضْعِ الْيَدِ تَحْتَ الْخَدِّ الْيُمْنَى

باب: سوتے میں دایاں ہاتھ دائیں رخسار کے نیچے رکھنا

۶۳۱۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: ((اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأُحْيَا)) وَإِذَا اسْتَيْقَظَ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)). [راجع: ۶۳۱۲]

۶۳۱۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے عبد الملک بن عمیر نے، ان سے ربیع نے اور ان سے حذیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب رات میں بستر پر لیٹتے تو اپنا ہاتھ اپنے رخسار کے نیچے رکھتے اور یہ کہتے: ”اے اللہ! تیرے نام کے ساتھ مرتا ہوں اور زندہ ہوتا ہوں۔“ اور جب آپ بیدار ہوتے تو کہتے: ”تمام تعریفیں اس اللہ کے لیے ہیں جس نے ہمیں زندہ کیا اس کے بعد کہ ہمیں موت (مرا دیندہ ہے) دے دی تھی اور تیری ہی طرف جانا ہے۔“

تشریح: حضرت حذیفہ بن یمان رضی اللہ عنہ رسول اللہ ﷺ کے خواص صحابہ رضی اللہ عنہم میں سے ہیں آپ کے راز و رموز کے امین تھے۔ شہادت حضرت عثمان رضی اللہ عنہ کے چالیس دن بعد ۳۵ھ میں مدائن میں فوت ہوئے۔ (رضی اللہ عنہ وارضاه) (امیں)

کہتے ہیں النوم اخو الموت اور قرآن میں بھی توفی کا لفظ سونے کے لئے آیا ہے فرمایا: ﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى﴾ آلاية۔ (۶/ الانعام: ۶۰)

بَابُ النَّوْمِ عَلَى الشَّقِّ الْأَيْمَنِ

باب: دائیں کروٹ پر سونا

۶۳۱۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَبِّبِ، قَالَ: حَدَّثَنِي أَبِي عَنِ الْبَرَاءِ بْنِ عَازِبٍ، كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَىٰ إِلَىٰ فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ: ((اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَنَاتُ ظَهَرَنِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا

۶۳۱۵) ہم سے مسدد نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، کہا ہم سے علاء بن مسیب نے بیان کیا، کہا مجھ سے میرے باپ نے بیان کیا اور ان سے حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ جب اپنے بستر پر لیٹتے تو دائیں پہلو پر لیٹتے اور پھر کہتے: ”اللہم! اسلمت نفسی الیک ووجہت وجہی الیک وفوضت امری الیک والجنات ظہرنی الیک رغبۃ وrehbۃ الیک لا

أَمْرِي إِلَيْكَ وَالْجَنَاتُ ظَهْرِي إِلَيْكَ رَغْبَةً
وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مُنْجَأَ مِنْكَ إِلَّا إِلَيْكَ
آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبَنَبِيِّكَ الَّذِي
أَرْسَلْتَ ((وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهُنَّ
ثُمَّ مَاتَ تَحْتَ لَبِيئِهِ مَاتَ عَلَى الْفِطْرَةِ»))
[راجع: ۲۴۷] قَالَ أَبُو عَبْدِ اللَّهِ: «اسْتَرْهَبُوهُمْ»
[الاعراف: ۱۱۶] مِنَ الرَّهْبَةِ «مَلَكُوتُ»
[الانعام: ۷۵] مُلْكٌ مِثْلُ رَهْبَتٍ خَيْرٌ مِنْ
رَحْمَتٍ وَيُقَالُ: تَرَهَّبْتُ خَيْرٌ مِنْ أَنْ تَرَاحِمَ.

تشریح: چونکہ حدیث ہذا میں ((رہبہ)) کا لفظ آیا ہے امام بخاری رحمہ اللہ نے اس کی مناسبت سے لفظ «اسْتَرْهَبُوهُمْ» (۷/اعراف: ۱۱۶) کی بھی تفسیر کردی ان جادو گروں نے جو حضرت موسیٰ علیہ السلام کے مقابلہ پر آئے تھے اپنے جادو سے سانپ بنا کر لوگوں کو ڈرانا چاہا۔ وجہاں و اسحر عظیم۔

بَابُ الدَّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ

دعا پڑھنی چاہیے

۶۳۱۶- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ عَنْ سَلَمَةَ عَنْ كُرَيْبٍ
عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَثُّ عِنْدَ مَيْمُونَةَ فَقَامَ
النَّبِيُّ ﷺ فَأَتَانِي حَاجَتُهُ فَغَسَلَ وَجْهَهُ
وَيَدَيْهِ نَامَ ثُمَّ قَامَ فَأَتَانِي الْقِرْبَةُ فَأُطْلِقَ شِنَاقَهَا
ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ وَضُوءَيْنِ لَمْ يُكْثِرْ
وَقَدْ أَبْلَغَ فَصَلَّى فَقُمْتُ فَتَمَطَّيْتُ كَرَاهِيَةً
أَنْ يَرَى أَنِّي كُنْتُ أَتَقِيهِ فَتَوَضَّأْتُ فَقَامَ
يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِأُذُنِي
فَادَارَنِي عَنْ يَمِينِهِ فَتَمَامَتْ صَلَاتُهُ ثَلَاثَ
عَشْرَةِ رَكْعَةٍ ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ
وَكَانَ إِذَا نَامَ فَادْنَاهُ بِإِلَافٍ بِالصَّلَاةِ
فَصَلَّى وَلَمْ يَتَوَضَّأْ وَكَانَ فِي دُعَائِهِ: ((اللَّهُمَّ

(۶۳۱۶) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے، ان سے سفیان ثوری نے، ان سے سلمہ بن کہیل نے، ان سے کریم نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ میں میمونہ (رضی اللہ عنہا) کے ہاں ایک رات سویا تو نبی کریم ﷺ اٹھے اور آپ نے اپنی حوائج ضرورت پوری کرنے کے بعد اپنا چہرہ دھویا، پھر دونوں ہاتھ دھوئے اور پھر سو گئے۔ اس کے بعد آپ کھڑے ہو گئے اور مشکیزے کے پاس گئے اور آپ ﷺ نے اس کا منہ کھولا، پھر درمیانہ وضو کیا (نہ مبالغہ کے ساتھ نہ معمولی اور ہلکے قسم کا، تین تین مرتبہ سے) کم دھویا۔ البتہ پانی ہر جگہ پہنچا دیا۔ پھر آپ نے نماز پڑھی۔ میں بھی کھڑا ہوا اور آپ کے پیچھے ہی رہا کیونکہ میں اسے پسند نہیں کرتا تھا کہ آنحضرت ﷺ یہ سمجھیں کہ میں آپ کا انتظام کر رہا تھا میں نے بھی وضو کر لیا تھا۔ آپ ﷺ جب کھڑے ہو کر نماز پڑھنے لگے تو میں بھی آپ کے بائیں طرف کھڑا ہو گیا۔ آپ نے میرا کان پکڑ کر دائیں طرف کر دیا۔ میں نے آنحضرت ﷺ (کی اقتدا میں)

اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَاجْعَلْ لِي نُورًا)) قَالَ كَرِيبٌ: وَسَبَّغَ فِي الثَّابُوتِ فَلَقِيتُ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِمْ فَذَكَرَ: ((عَصِي وَكُحْمِي وَدَمِي وَشَعْرِي وَبَشَرِي)) وَذَكَرَ خَصْلَتَيْنِ . [راجع: ۱۱۷] [مسلم: ۹۹۶، ۱۷۸۸، ۱۷۹۴، ۱۷۹۵، ۱۷۹۶، ابوداود: ۵۰۴۳، نسائی: ۱۱۲۰، ابن ماجہ: ۵۰۸]

تیرہ رکعت نماز مکمل کی۔ اس کے بعد آپ سو گئے اور آپ کی سانس میں آواز پیدا ہونے لگی۔ آنحضرت ﷺ جب سوتے تھے تو آپ کی سانس میں آواز پیدا ہونے لگتی تھی۔ آپ کے بعد بلال رضی اللہ عنہ نے آپ کو نماز کی اطلاع دی، چنانچہ آپ ﷺ نے (نیا وضو) کیے بغیر نماز پڑھی آپ اپنی دعا میں یہ کہتے تھے: ”اے اللہ! میرے دل میں نور پیدا کر، میری نظر میں نور پیدا کر، میرے بائیں طرف نور پیدا کر، میرے اوپر نور پیدا کر، میرے نیچے نور پیدا کر، میرا آگے نور پیدا کر، میرے پیچھے نور پیدا کر اور مجھے نور عطا فرما۔“ کریب (راوی حدیث) نے بیان کیا کہ میرے پاس مزید سات لفظ محفوظ ہیں۔ پھر میں نے عباس رضی اللہ عنہ کے ایک صاحب زادے سے ملاقات کی تو انہوں نے مجھ سے ان کے متعلق بیان کیا کہ ”میرے پٹھے، میرا گوشت، میرا خون، میرے بال اور میرا چمڑا ان سب میں نور بھر دے۔“ اور دو چیزوں کا اور بھی ذکر کیا۔

تشریح: یہی دعا ہے جو سنت فجر کے بعد مسجد کو جاتے ہوئے راستہ میں پڑھی جائے یہ دعا بڑی ہی بابرکت ہے اللہ پاک تمام مسلمانوں کو اس پر عمل کرنے کی توفیق عطا فرمائے اور ہر ایک کے سینے میں روشنی عنایت فرمائے۔ آمین۔

۶۳۱۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: عَيْنَةُ بَيَانُ كَيْفَ كَانَتْ سَفِيَانُ، قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: ((اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قِيَمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ وَإِلَيْكَ أُنَبْتُ))

(۶۳۱۷) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا میں نے سلیمان بن ابی مسلم سے سنا، انہوں نے طاؤس سے روایت کیا اور انہوں نے حضرت ابن عباس رضی اللہ عنہما سے کہ نبی کریم ﷺ جب رات میں تہجد کے لیے کھڑے ہوتے تو یہ دعا کرتے: ”اے اللہ! تیرے ہی لیے تمام تعریفیں ہیں تو آسمان وزمین اور ان میں موجود تمام چیزوں کا نور ہے، تیرے ہی لیے تمام تعریفیں ہیں تو آسمان اور زمین اور ان میں موجود تمام چیزوں کا قائم رکھنے والا ہے اور تیرے ہی لیے تمام تعریفیں ہیں، تو حق ہے، تیرا وعدہ حق ہے، تیرا قول حق ہے، تجھ سے ملنا حق ہے، جنت حق ہے، دوزخ حق ہے، قیامت حق ہے، انبیاء حق ہیں اور محمد (ﷺ) حق ہیں۔ اے اللہ! تیرے سپرد کیا، تجھ پر بھروسہ کیا، تجھ پر ایمان لایا، تیری طرف رجوع کیا، دشمنوں کا معاملہ تیرے سپرد کیا، فیصلہ

تیرے سپرد کیا، پس میری اگلی کچھلی خطائیں معاف کر۔ وہ بھی جو میں نے چھپ کر کی ہیں اور وہ بھی جو کھل کر کی ہیں تو ہی سب سے پہلے ہے اور تو ہی سب سے بعد میں ہے، صرف تو ہی معبود ہے اور تیرے سوا کوئی معبود نہیں۔

وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاسِمْتُ فَاعْفُ رُبِّي
مَا لَكُمْتُ وَمَا أَخْرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ
أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ لَا إِلَهَ إِلَّا أَنْتَ أُو:-
لَا إِلَهَ غَيْرُكَ)) (راجع: ۱۱۲۰)

باب: سوتے وقت تکبیر و تسبیح پڑھنا

(۶۳۱۸) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے حکم بن عیینہ نے اور ان سے ابن ابی لیلیٰ نے، ان سے علی رضی اللہ عنہ نے کہ فاطمہ رضی اللہ عنہا نے چکی پیسنے کی تکلیف کی وجہ سے کہ ان کے مبارک ہاتھ کو صدمہ پہنچتا ہے تو نبی کریم ﷺ کی خدمت میں ایک خادم مانگنے کے لیے حاضر ہوئیں آنحضرت ﷺ گھر میں موجود نہیں تھے۔ اس لیے انہوں نے حضرت عائشہ رضی اللہ عنہا سے ذکر کیا۔ جب آپ تشریف لائے تو حضرت عائشہ رضی اللہ عنہا نے آپ سے اس کا ذکر کیا۔ حضرت علی رضی اللہ عنہ نے بیان کیا کہ پھر آنحضرت ﷺ ہمارے یہاں تشریف لائے ہم اس وقت اپنے بستروں پر لیٹ چکے تھے میں کھڑا ہونے لگا تو آپ نے فرمایا: ”یوں ہی لیٹے رہو۔“ پھر آپ ہمارے درمیان بیٹھ گئے کہ میں نے آپ کے قدموں کی ٹھنڈک اپنے سینے میں محسوس کی۔ اس کے بعد آپ ﷺ نے فرمایا: ”کیا میں تم دونوں کو وہ چیز نہ بتا دوں جو تمہارے لیے خادم سے بھی بہتر ہو جب تم اپنے بستر پر جانے لگو تو تینتیس (۳۳) مرتبہ اللہ اکبر کہو، تینتیس (۳۳) مرتبہ سبحان اللہ کہو اور تینتیس (۳۳) مرتبہ الحمد للہ کہو یہ تمہارے لیے خادم سے بہتر ہے۔“ اور شعبہ سے روایت ہے ان سے خالد نے، ان سے ابن سیرین نے بیان کیا کہ سبحان اللہ چوتیس مرتبہ کہو۔

بابُ التَّسْبِيحِ وَالتَّكْبِيرِ عِنْدَ الْمَنَامِ

۶۳۱۸- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ أَنَّ فَاطِمَةَ اسْتَشْكَتْ مَا تَلْقَى فِي يَدَيَا مِنَ الرَّحَى فَاتَتْ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَلَمْ تَجِدْهُ فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ فَلَمَّا جَاءَ أَخْبَرَتْهُ قَالَ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَذَهَبَتْ أَقْوَمُ فَقَالَ: ((مَكَانِكَ)) فَجَلَسَ بَيْنَنَا حَتَّى وَجَدَتْ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ: ((أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ إِذَا أُوَيْتُمَا إِلَى فِرَاشِكُمَا أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا فَكَبَّرَا ثَلَاثًا وَقَلَّيْنِ وَسَبَّحَا ثَلَاثًا وَقَلَّيْنِ وَاحْمَدَا ثَلَاثًا وَقَلَّيْنِ فَهَذَا خَيْرٌ لَكُمْ مِنْ خَادِمٍ)) وَعَنْ شُعْبَةَ عَنِ خَالِدٍ عَنِ ابْنِ سِيرِينَ قَالَ: التَّسْبِيحُ أَرْبَعٌ وَقَلَّاتُونَ. (راجع: ۳۱۱۳)

تشریح: مسلم کی روایت میں اتنا زیادہ ہے کہ نبی کریم ﷺ نے اپنی شہزادی صاحبہ سے پوچھا میں نے سنا ہے کہ تم مجھ سے ملنے کو آتی تھی لیکن میں نہیں تھا کیونکہ کام ہے؟ انہوں نے عرض کیا اباجان میں نے سنا ہے کہ آپ کے پاس لوٹری وغلام آئے ہیں۔ ایک غلام یا لوٹری ہم کو بھی دے دیجئے کیونکہ آنا پیسے یا پانی لانے سے مجھ کو سخت مشقت ہو رہی ہے، اس وقت آپ نے یہ وظیفہ بتلایا۔ دوسری روایت میں یوں ہے کہ آپ نے فرمایا صفد والے لوگ مجھ کے ہیں، ان غلاموں کو بیچ کر ان کے کھلانے کا انتظام کروں گا۔

باب: سوتے وقت شیطان سے پناہ مانگنا اور تلاوت

بَابُ التَّعَوُّذِ وَالْقِرَاءَةِ عِنْدَ

الْمَنَامِ

الْمَنَامِ

۶۳۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدِهِ فَقَرَأَ بِالْمُعَوَّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ.

(۶۳۱۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں عروہ نے خبر دی اور انہیں ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے کہ جب رسول اللہ ﷺ لیٹتے تو اپنے ہاتھ پر پھونکتے اور معوذات پڑھتے اور دونوں ہاتھ اپنے جسم پر پھیرتے۔

[راجع: ۵۰۱۷]

بَابُ

بَابُ

۶۳۲۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمَرَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّ وَضَعْتَ جَنِيَّ وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتْ نَفْسِي فَأَرْحَمَهَا وَإِنْ أُرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ)) تَابَعَهُ أَبُو ضَمْرَةَ وَإِسْمَاعِيلُ ابْنُ زَكَرِيَّا عَنْ عُبَيْدِ اللَّهِ وَقَالَ يَحْيَى وَبَشَرٌ عَنْ عُبَيْدِ اللَّهِ عَنْ سَعِيدِ بْنِ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ وَرَوَاهُ مَالِكٌ وَابْنُ عَجَلَانَ عَنْ سَعِيدِ بْنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

(۶۳۲۰) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے عبید اللہ بن عمر نے بیان کیا، کہا مجھ سے سعید بن ابی سعید مقبری نے بیان کیا، ان سے ان کے باپ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی شخص بستر پر لیٹے تو پہلے اپنا بستر اپنے ازار کے کنارے سے جھاڑ لے کیونکہ وہ نہیں جانتا کہ اس کی بے خبری میں کیا چیز اس پر آگئی ہے۔ پھر یہ دعا پڑھے: ”میرے پالنے والے! تیرے نام سے میں نے اپنا پہلو رکھا ہے اور تیرے ہی نام سے اٹھاؤں گا اگر تو نے میری جان کو روک لیا تو اس پر رحم کرنا اگر چھوڑ دیا (زندگی باقی رکھی) تو اس کی اس طرح حفاظت کرنا جس طرح تو صالحین کی حفاظت کرتا ہے۔“ اس کی روایت ابو ضمرہ اور اسماعیل بن زکریا نے عبید اللہ کے حوالہ سے کی اور یحییٰ اور بشر نے بیان کیا، ان سے عبید اللہ نے، ان سے سعید نے، ان سے ابو ہریرہ رضی اللہ عنہ نے اور انہوں نے نبی کریم ﷺ سے اور اس کی روایت امام مالک اور ابن عجلان نے کی ہے۔ ان سے سعید نے، ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے اس طرح روایت کی ہے۔

[طرقہ فی: ۷۳۹۳] [مسلم: ۶۸۹۲، ۶۸۹۳]

ابوداؤد: ۵۰۵۰]

باب: آدھی رات کے بعد صبح صادق سے پہلے دعا

بَابُ الدَّعَاءِ نِصْفَ اللَّيْلِ

کرنے کی فضیلت

تشریح: یہ بڑی فضیلت کا وقت ہے اور بندہ مومن کی دعا جو خالص نیت سے اس وقت کی جائے وہ ضرور قبول ہوتی ہے اور تمام صلحا اور اولیائے اللہ

نے اس وقت کو دعا اور مناجات کے لئے اختیار کیا ہے اور ہر ایک ولی نے کچھ نہ کچھ قیام شب ضرور کیا ہے اور نبی کریم ﷺ نے تو اس پر ساری عمر مواظبت کی ہے جملہ احمدیث کو لازم ہے کہ اس وقت ضرور قیام کریں تو تھوڑی بہت جو بھی ہو سکے عبادت بجالائیں اس کا استغفار بھی بڑی تاثیر رکھتا ہے یہ قبولیت عام خاص ہر وقت ہوتی ہے۔

۶۳۲۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَتَزَلُّ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ)). [راجع: ۱۱۴۵]

(۶۳۲۱) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے ابو عبد اللہ اغرا اور ابوسلمہ بن عبد الرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ہمارا رب تبارک وتعالیٰ ہر رات آسمان دنیا کی طرف نزول فرماتا ہے، اس وقت جب رات کا آخری تہائی حصہ باقی رہ جاتا ہے تو فرماتا ہے کون ہے جو مجھ سے دعا کرتا ہے کہ میں اس کی دعا قبول کروں، کون ہے جو مجھ سے مانگتا ہے کہ میں اسے دوں، کون ہے جو مجھ سے بخشش طلب کرتا ہے کہ میں اس کی بخشش کروں۔“

تشریح: حدیث باب میں اللہ پاک رب العالمین کے آخر تہائی حصہ رات میں آسمان دنیا پر نزول کا ذکر ہے یعنی خود پروردگار اپنی ذات سے نزول فرماتا ہے جیسا کہ دوسری روایت میں خود ذات کی صراحت موجود ہے اب بعض لوگوں کی یہ تاویل کہ اس کی رحمت اترتی ہے یا فرشتے اترتے ہیں یہ محض تاویل فاسد ہے۔ اور شیخ الاسلام امام ابن تیمیہ رحمہ اللہ اور ان کے شاگرد رشید علامہ ابن قیم رحمہ اللہ نے اس عقیدہ پر بہت تفصیل لکھا ہے۔ علامہ ابن تیمیہ رحمہ اللہ کی مستقل کتاب النزول ہے اس میں آپ نے مخالفین کے تمام اعتراضات اور شبہات کا جواب مفصل دیا ہے۔ خلاصہ یہ ہے کہ نزول بھی پروردگار کی ایک صفت ہے جس کو ہم اور صفات کی طرح اپنے ظاہری معنی پر محمول رکھتے ہیں لیکن اس کی کیفیت ہم نہیں جانتے اور یہ نزول اس کا مخلوقات کی طرح نہیں ہے اور یہ امر اس کے لئے قطعاً محال نہیں ہے کہ وہ یک وقت عرش پر بھی ہو، اور آسمان دنیا پر نزول بھی فرمائے: ((إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) (۳/ال عمران: ۱۶۵) ایسے استحالات پیش کرنے والوں کی نگاہیں کمزور ہیں۔ ترجمہ باب میں نصف لیل کا ذکر تھا اور حدیث میں آخری ثلث لیل مذکور ہے۔ اس کا جواب حافظ صاحب نے یوں دیا ہے کہ امام بخاری رحمہ اللہ نے اپنی عادت کے موافق حدیث کے دوسرے طریق کی طرف اشارہ فرمایا ہے جس کو دارقطنی نے نکالا اس میں ثلث لیل مذکور ہے اور ابن بطلان نے کہا امام بخاری رحمہ اللہ نے قرآن کی آیت کو لیا جس میں نصفہ کا لفظ ہے یعنی ((فَمِ الْيَلِ الْأَ الْيَلِ)) (۲/الزلزل: ۲) نصف اور اس کی متابعت سے باب میں نصفہ کا لفظ ذکر کیا۔

بابُ الدُّعَاءِ عِنْدَ الْخَلَاءِ باب: بیت الخلاء جانے کیلئے کون سی دعا پڑھنی چاہیے

۶۳۲۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ، اے اللہ! میں خبیث جنوں اور خبیثوں کی برائی سے تیری پناہ مانگتا ہوں۔“ [راجع: ۱۴۲]

(۶۳۲۲) ہم سے محمد بن عزرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب بیت الخلاء جاتے تو یہ دعا پڑھتے: ”اللہم! انی اعوذ بک من الخبث والخبائث، اے اللہ! میں خبیث جنوں اور خبیثوں کی برائی سے تیری پناہ مانگتا ہوں۔“

تشریح: مطلب یہ ہے کہ بیت الخلا کے اندر داخل ہونے سے پہلے یہ دعا پڑھ لی جائے بیت الخلا کے اندر ذکر الہی جائز نہیں ہے۔ خبث اور خباثت کے الفاظ ہر گندے خیال اور گندمی حرکتوں اور گندے جنوں، بھوتوں، جھوٹیوں کو شامل ہیں۔ استاذ الہند حضرت شاہ ولی اللہ محدث دہلوی رحمۃ اللہ علیہ فرماتے ہیں:

”قولہ صلی اللہ علیہ وسلم ان احکم الخلاء فلیقل اعوذ باللہ من الخبث والخبائث واذا خرج من الخلاء قال غفرانک اقول يستحب ان يقول عند الدخول اللهم انی اعوذ بک الخ لان الحشوش محتضرة يحضرها الشیاطین لانهم یحبون النجاسة۔“ (حجة الله البالغة جلد ۱ / صفحہ ۱۸۲)

خلاصہ یہ کہ بیت الخلا میں جنات حاضر ہوتے ہیں جو انسانوں کو تکلیف پہنچانا چاہتے ہیں اس لئے ان دعاؤں کا پڑھنا مستحب قرار دیا گیا۔

باب: صبح کے وقت کیا دعا پڑھے

بَابُ مَا يَقُولُ إِذَا أَصْبَحَ

(۶۳۲۳) ہم سے مسدو نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے حسین نے بیان کیا، کہا ہم سے عبداللہ بن بریدہ نے بیان کیا، ان سے بشیر بن کعب نے اور ان سے شداد بن اوس رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”سب سے عمدہ استغفار یہ ہے: اے اللہ! تو میرا پالنے والا ہے تیرے سوا کوئی معبود نہیں، تو نے مجھے پیدا کیا اور میں تیرا بندہ ہوں اور میں تیرے عہد پر قائم ہوں اور تیرے وعدے پر جہاں تک مجھ سے ممکن ہے تیری نعمت کا طالب ہو کر تیری پناہ میں آتا ہوں اور اپنے گناہوں سے تیری پناہ چاہتا ہوں، پس تو میری مغفرت فرما کیونکہ تیرے سوا گناہ اور کوئی نہیں معاف کرتا، میں تیری پناہ مانگتا ہوں اپنے برے کاموں سے۔ اگر کسی نے رات ہوتے ہی یہ کہہ لیا اور اسی رات اس کا انتقال ہو گیا تو وہ جنت میں جائے گا یا فرمایا کہ وہ اہل جنت میں ہوگا اور اگر یہ دعا صبح کے وقت پڑھی اور اسی دن اس کی وفات ہوگئی تو بھی ایسا ہی ہوگا۔“

۶۳۲۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حُسَيْنٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ بُشَيْرِ بْنِ كَعْبٍ عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ قَالَ: ((سَيِّدُ الْإِسْتِغْفَارِ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتِطَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ إِذَا قَالَ حِينَ يُمْسِي فَمَاتَ دَخَلَ الْجَنَّةَ أَوْ كَانَ مِنْ أَهْلِ الْجَنَّةِ وَإِذَا قَالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ مِثْلُهُ)). [راجع: ۶۳۰۶]

(۶۳۲۴) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبدالملک بن عمیر نے، ان سے ربیع بن حراش نے اور ان سے حضرت حذیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم جب سونے کا ارادہ کرتے تو کہتے: ”تیرے نام کے ساتھ اے اللہ! میں مرتا اور تیرے ہی نام سے جیتا ہوں۔“ اور جب بیدار ہوتے تو یہ دعا پڑھتے: ”تمام تعریفیں اس اللہ کے لیے ہیں جس نے ہمیں موت کے بعد زندگی بخشی اور اسی کی طرف ہم کو لوٹا ہے۔“

۶۳۲۴۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ عَنْ رَبِيعِ بْنِ حِرَاشٍ عَنْ حُذَيْفَةَ كَانَ النَّبِيُّ صلی اللہ علیہ وسلم إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: ((بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا)) وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)). [راجع: ۶۳۱۲]

۶۳۲۵۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ مَنْصُورٍ عَنْ رَبِيعِ بْنِ جَرَّاشٍ عَنْ خَرِشَةَ ابْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: ((اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا)) فَإِذَا اسْتَيْقَظَ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)). [طرفہ فی: ۷۳۹۵]

(۶۳۲۵) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ محمد بن میمون نے، ان سے منصور بن معمر نے، ان سے ربیع بن جراث، ان سے خرشہ بن حرث نے اور ان سے حضرت ابو ذر غفاری رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ رات میں اپنی خواب گاہ میں جاتے تو کہتے: ”اے اللہ! میں تیرے ہی نام سے مرتا ہوں اور تیرے ہی نام کے ساتھ زندہ ہوتا ہوں۔“ اور جب بیدار ہوتے تو فرماتے: ”تمام تعریفیں اس اللہ کے لیے ہیں جس نے ہمیں موت کے بعد زندگی بخشی اور اسی کی طرف ہم کو جانا ہے۔“

باب: نماز میں کون سی دعا پڑھے؟

۶۳۲۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ عَنْ أَبِي الْخَبَرِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِي بَكْرٍ الصَّدِيقِ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: عَلَّمَنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي قَالَ: ((قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ)) وَقَالَ عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ عَنْ أَبِي الْخَبَرِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ.

(۶۳۲۶) ہم سے عبد اللہ بن یوسف تیسری نے بیان کیا، کہا ہم کو لیث بن سعد نے خبر دی، کہا مجھ سے یزید بن ابی حبیب نے بیان کیا، ان سے ابو خیر مرہم بن عبد اللہ نے، ان سے عبد اللہ بن عمرو بن عاص رضی اللہ عنہ نے اور ان سے حضرت ابو بکر صدیق رضی اللہ عنہ نے کہ انہوں نے رسول اللہ ﷺ سے کہا: مجھے ایسی دعا سکھا دیجیے جسے میں اپنی نماز میں پڑھا کروں۔ آنحضرت ﷺ نے فرمایا کہ ”یہ کہا کر: اے اللہ! میں نے اپنی جان پر بہت ظلم کیا ہے اور گناہوں کو تیرے سوا اور کوئی معاف نہیں کرتا، پس میری مغفرت کر، ایسی مغفرت جو تیرے پاس سے ہو اور مجھ پر رحم کر بلاشبہ تو بڑا بخشنے والا، بڑا رحم کرنے والا ہے۔“ اور عمرو بن حارث نے بھی اس حدیث کو پزید سے، انہوں نے ابو خیر سے، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے سنا کہ ابو بکر صدیق رضی اللہ عنہ نے نبی کریم ﷺ سے عرض کیا (آخر تک)۔ [راجع: ۸۳۴]

تشریح: حضرت عمرو بن حارث کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب التوحید میں وصل کیا ہے:

”قال الطبري في حديث أبي بكر دلالة على رد قول من زعم انه لا يستحق اسم الايمان الا من لاخطيئة له ولا ذنب، لان الصديق من اكبر اهل الايمان وقد علمه النبي ﷺ ان يقول: ((اني ظلمت نفسي ظلمًا كثيرًا..... الخ)) وقال الكرمانى هذا الدعاء من الجوامع لان فيه الاعتراف بغاية التقصير وطلب غاية الانعام فالمغفرة ستر الذنوب ومحوها والرحمة اصيل الخيرات ففي الاول طلب الزحزحة عن النار وفي الثاني طلب الجنة وهذا هو الفوز العظيم“

(فتح الباری جلد ۱۱ / صفحہ ۱۵۸)

یعنی حضرت ابو بکر رضی اللہ عنہ والی حدیث میں اس شخص کے قول کی تردید ہے جو کہتا ہے کہ لفظ ایمان دارا پر بولا جاسکتا ہے جو مطلقاً گناہوں سے پاک و صاف ہو حالانکہ صدیق اکبر رضی اللہ عنہ سے بڑھ کر کون مومن ہوگا اس کے باوجود نبی کریم ﷺ نے ان کو یہ دعا سکھائی جو یہاں مذکور ہے جس میں

اپنے نفس پر مظالم یعنی گناہوں کا ذکر ہے۔ کرمانی نے کہا کہ اس دعائیں غایتِ تقصیر کے اعتراف کی تعلیم ہے اور غایتِ انعام کی طلب ہے کیونکہ مغفرت گناہوں کا چھپانا ہے اور رحمت سے مراد نیکیوں کا ایصال ہے پس اول میں دوزخ سے بچنا اور دوسری میں جنت میں داخلہ اور یہی ایک بڑی مراد ہے۔ اللہ ہر مسلمان کی یہ مراد پوری کرے۔ (رہم)

۶۳۲۷۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا» [بنی اسرائیل: ۱۱۰] أَنْزِلَتْ فِي الدُّعَاءِ. (ہم سے علی نے بیان کیا، کہا ہم سے مالک بن سعیر نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ ”وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا“ دعا کے بارے میں نازل ہوئی (کہ نہ بہت زور زور سے اور نہ بالکل آہستہ آہستہ) بلکہ درمیانہ راستہ اختیار کرو۔ [راجع: ۴۷۲۳]

تشریح: لفظ آمین بھی دعا ہے اسے سورہ فاتحہ کے ختم پر جہری نمازوں میں بلند آواز سے کہنا سنت نبوی ہے جس پر تینوں اماموں کا عمل ہے یعنی امام مالک، امام شافعی اور امام احمد بن حنبل رحمہم اللہ مگر حنفیہ اس سے محروم ہیں (وَلَا تُخَافُ بِهَا) پر ان کو غور کر کے درمیانہ راستہ اختیار کرنا چاہیے۔

۶۳۲۸۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ السَّلَامُ عَلَى اللَّهِ السَّلَامُ عَلَى فُلَانٍ فَقَالَ لَنَا النَّبِيُّ ﷺ ذَاتَ يَوْمٍ: ((إِنَّ اللَّهَ هُوَ السَّلَامُ فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ التَّحِيَّاتُ لِلَّهِ إِلَى الصَّالِحِينَ فَإِذَا قَالَهَا أَصَابَ كُلُّ عَبْدٍ لِلَّهِ فِي السَّمَاءِ وَالْأَرْضِ صَالِحٌ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ يَتَخَيَّرُ مِنَ الشَّيْءِ مَا شَاءَ)). [راجع: ۸۳۱]

۶۳۲۸ (ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، انہوں نے کہا ہم سے منصور بن معتمر نے بیان کیا، ان سے ابو وائل نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم نماز میں یہ کہا کرتے تھے کہ اللہ پر سلام ہو، فلاں پر سلام ہو۔ پھر آپ ﷺ نے ہم سے ایک دن فرمایا کہ ”اللہ خود سلام ہے اس لیے جب تم نماز میں بیٹھو تو یہ پڑھا کرو ”التَّحِيَّاتُ لِلَّهِ“ ارشاد ”الصَّالِحِينَ“ تک اس لیے کہ جب تم یہ کہو گے تو آسمان و زمین میں موجود اللہ تبارک و تعالیٰ کے ہر صالح بندے کو پہنچے گا۔ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔ اس کے بعد ثنا میں اختیار ہے جو دعا چاہو پڑھو۔“

[مسلم: ۸۹۷؛ نسائی: ۱۱۶۸، ۱۱۶۹]

[۱۲۷۶؛ ابن ماجہ: ۸۹۹م]

باب: نماز کے بعد دعا کرنے کا بیان

بَابُ الدُّعَاءِ بَعْدَ الصَّلَاةِ

تشریح: حافظ نے کہا کہ یہ باب لا کر امام بخاری رحمہ اللہ نے اس کا رد کیا ہے جو کہتا ہے کہ نماز کے بعد دعا کرنا شروع نہیں ہے اور دلیل دیتے ہیں مسلم کی حدیث سے کہ نبی کریم ﷺ نماز کی اس جگہ نہ ٹھہرتے مگر اتنا کہ ”اللهم انت السلام ومنك السلام تباركت يا ذا الجلال والاکرام۔“ کہنے کے موافق یعنی یہ کہہ کر اٹھ جاتے حالانکہ اس حدیث کا مطلب یہ تھا کہ قبلہ رو ہو کر نماز کی سی حالت پر آپ اتنی ہی دیر ٹھہرتے لیکن صحابہ رضی اللہ عنہم کی طرف منہ کر کے دعا کرنے کی نفی اس سے نہیں نکلتی۔ شیخ ابن قیم رحمہ اللہ نے کہا نماز سے سلام پھیرنے کے بعد قبلہ ہی کی طرف منہ کئے

ہوئے دعا کرنا یہ کسی صحیح حدیث سے ثابت نہیں ہے اور نہ نبی کریم ﷺ سے یہ منقول ہے نہ خلفائے راشدین سے۔ حافظ نے کہا ابن قیم رحمہ اللہ کا یہ قول صحیح نہیں۔ نبی کریم ﷺ نے معاذ رضی اللہ عنہ سے فرمایا کہ تم ہر نماز کے بعد یہ پڑھتے رہو: ”اَللّٰهُمَّ اِنِّیْ عَلٰی ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ۔“ اور احمد اور ترمذی نے نکالا کہ نبی کریم ﷺ ہر نماز کے پیچھے یہ دعا کیا کرتے ”اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقُبْرِ۔“ اور سعد اور زید بن ارقم سے بھی اس باب میں روایتیں ہیں اور ترمذی نے ابو امامہ سے روایت کی کہ نبی کریم ﷺ نے فرمایا وہ دعا زیادہ مقبول ہے جو رات کو اور فرض نماز کے بعد ہو اور بطری نے حضرت جعفر صادق رضی اللہ عنہ سے نکالا کہ فرض نماز کے بعد دعا افضل ہے اس دعا سے جو نفل نماز کے بعد ہو اتنی جتنی فرض نماز نفل نماز سے افضل ہے۔ میں (وحید الزماں) کہتا ہوں کہ امام ابن قیم رحمہ اللہ کا کلام صحیح ہے اور حافظ صاحب کا اعتراض ساقط ہے۔ اس وجہ سے کہ ان احادیث سے فرض نماز کے بعد دعا کرنے کا جواز نکلتا ہے اور وہ ممکن ہے کہ تشہد کے بعد ہو یا قبلہ کی طرف منہ پھیر کر دوسری طرف منہ کرے اور امام ابن قیم رحمہ اللہ نے جس کی کٹی ہے وہ یہ ہے کہ قبلہ ہی کی طرف منہ کئے رہے اور دعا کرتا رہے جیسے ہمارے زمانے کے لوگوں نے عموماً یہ عادت کر لی ہے کہ ہر فرض نماز کے بعد نماز ہی کی طرح بیٹھے بیٹھے اور قبلہ رخ کئے لمبی لمبی دعائیں کرتے رہتے ہیں اور اس کی اصل حدیث مبارکہ سے بالکل نہیں ہے اور تعجب تو ان جالوں پر ہوتا ہے جو ایسا کرنا لازم اور ضروری جانتے ہیں اور نہ کرنے والوں کو مٹھون کرتے ہیں اللہ ان کو نیک سمجھ عطا کرے۔ (زمرہ)

”قال ابن بطال فی هذه الاحادیث الحضض علی الذکر فی ادبار الصلوات وان ذالک یوازى انفاق المال فی طاعة الله لقوله ((تدرکون به من کان قبلکم)) وسئل الامام الاوزاعی هل الذکر بعد الصلاة افضل ام تلاوة القرآن فقال ليس شيء يعدل القرآن ولكن کان هدی السلف الذکر وفيها ان الذکر المذكور یلی الصلوة المكتوبة ولا یؤخر الی ان یصلی الزاتبة لما تقدم والله اعلم۔“ (فتح الباری جلد ۱/ صفحہ ۱۶۲)

ابن بطال نے کہا کہ ان احادیث میں ہر نماز کے بعد ذکر اللہ کی ترغیب ہے اور یہ راہ اللہ مال خرچ کرنے کے برابر ہے جیسا کہ جملہ تدرکون بہ الخ سے ظاہر ہے اور امام اوزاعی سے پوچھا گیا کہ نماز کے بعد ذکر واذکار بہتر ہے یا تلاوت قرآن شریف؟ بولے تلاوت قرآن سے بہتر تو کوئی عمل ہے ہی نہیں مگر سلف کا طریقہ بعد نماز ذکر واذکار ہی کا تھا اور ذکر واذکار فرض نمازوں کے بعد ہی ہے نفل اور سنتوں کے بعد نہیں جیسا کہ اس حدیث میں مذکور ہوا ہے۔

۶۳۲۹۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا يَزِيدُ، قَالَ: أَخْبَرَنَا وَرْقَاءُ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّنُورِ بِالْذَّرَجَاتِ وَالنَّعِيمِ الْمُقِيمِ قَالَ: ((كَيْفَ ذَلِكَ؟)) قَالُوا: صَلَّوْا كَمَا صَلَّيْنَا وَجَاهَدُوا كَمَا جَاهَدْنَا وَانْفَقُوا مِنْ فُضُولِ أَمْوَالِهِمْ وَلَيْسَتْ لَنَا أَمْوَالٌ قَالَ: ((أَفَلَا أُخْبِرُكُمْ بِأَمْرٍ تُدْرِكُونَ مَنْ كَانَ قَبْلَكُمْ وَتَسْبِقُونَ مَنْ جَاءَ بَعْدَكُمْ وَلَا يَأْتِي أَحَدٌ بِمِثْلِ مَا جِئْتُمْ بِهِ إِلَّا مَنْ جَاءَ بِمِثْلِهِ؟ تَسْبَحُونَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَتَحْمَدُونَ عَشْرًا وَتُكَبِّرُونَ عَشْرًا))

(۶۳۲۹) مجھ سے اسحاق بن منصور نے بیان کیا، کہا، ہم کو یزید بن ہارون نے بیان کیا، کہا، ہم کو ورقاء عن سُمَيٍّ عن أبي صالح اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ صحابہ کرام رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! مالدار لوگ بلند درجات اور ہمیشہ رہنے والی جنت کی نعمتوں کو حاصل کر لے گئے۔ آنحضرت ﷺ نے فرمایا: ”وہ کیسے؟“ صحابہ کرام رضی اللہ عنہم نے عرض کیا: جس طرح ہم نماز پڑھتے ہیں وہ بھی پڑھتے ہیں اور جس طرح ہم جہاد کرتے ہیں وہ بھی جہاد کرتے ہیں اور اس کے ساتھ وہ اپنا زاد مال بھی (اللہ کے راستہ میں) خرچ کرتے ہیں اور ہمارے پاس مال نہیں ہے۔ آپ ﷺ نے فرمایا: ”پھر کیا میں تمہیں ایک ایسا عمل نہ بتاؤں جس سے تم اپنے آگے کے لوگوں کے ساتھ ہو جاؤ اور پیچھے آنے والوں سے آگے نکل جاؤ اور کوئی شخص اتنا ثواب نہ حاصل کر سکے جتنا تم نے کیا ہو، سوائے اس

صورت کے جب کہ وہ بھی وہی عمل کرے جو تم کرو گے (اور وہ عمل یہ ہے) کہ ہر نماز کے بعد دس مرتبہ سبحان اللہ پڑھا کرو، دس مرتبہ الحمد للہ پڑھا کرو اور دس مرتبہ اللہ اکبر پڑھا کرو۔“ اس کی روایت عبید اللہ بن عمر نے بھی اور رجاء بن حیوہ سے کی اور اس کی روایت جریر بن عبد العزیز بن رافع سے کی، ان سے ابو صالح نے اور ان سے حضرت ابودرداء رضی اللہ عنہ نے اور اس کی روایت سہیل نے اپنے والد سے کی، ان سے ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے۔

عُشْرًا)) تَابَعَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سُمَيٍّ وَرَوَاهُ ابْنُ عَجَلَانَ عَنْ سُمَيٍّ وَرَجَاءِ بْنِ حَيَوَةَ وَرَوَاهُ جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ وَرَوَاهُ سَهِيلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[راجع: ۸۴۳]

(۶۳۳۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے منصور بن معتمر نے، ان سے میتب بن رافع نے، ان سے حضرت مغیرہ بن شعبہ رضی اللہ عنہ کے مولیٰ وراہ نے بیان کیا کہ حضرت مغیرہ رضی اللہ عنہ نے حضرت معاویہ بن ابی سفیان رضی اللہ عنہما کو لکھا کہ رسول اللہ ﷺ ہر نماز کے بعد جب سلام پھیرتے تو یہ کہا کرتے تھے کہ ”اللہ کے سوا کوئی معبود نہیں وہ تنہا ہے اس کا کوئی شریک نہیں، ملک اسی کے لیے ہے اور اسی کے لیے تمام تعریفیں ہیں اور وہ ہر چیز پر قدرت رکھنے والا ہے۔ اے اللہ! جو کچھ تو نے دیا ہے اسے کوئی روکے والا نہیں اور جو کچھ تو نے روک دیا اسے کوئی دینے والا نہیں اور کسی مالدار اور نصیبہ ور (کو تیری بارگاہ میں) اس کا مال نفع نہیں پہنچا سکتا۔“ اور شعبہ نے بیان کیا، ان سے منصور نے بیان کیا کہ میں نے حضرت میتب رضی اللہ عنہ سے سنا۔

۶۳۳۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ وَرَّادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي دُبُرِ صَلَاتِهِ إِذَا سَلَّمَ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)) وَقَالَ شُعْبَةُ عَنْ مَنْصُورٍ: سَمِعْتُ الْمُسَيَّبَ.

[راجع: ۸۴۴]

تشریح: امیر معاویہ بن ابی سفیان رضی اللہ عنہ قریشی اموی ہیں ان کی ماں ہند بنت عتبہ ہے فتح مکہ کے دن اسلام قبول کیا۔ حضرت فاروق اعظم رضی اللہ عنہ نے اپنے عہد خلافت میں ان کو شام کا گورنر بنادیا تھا خلافت عثمان غنی رضی اللہ عنہ میں بھی یہ شام کے حاکم رہے۔ حضرت علی رضی اللہ عنہ کے زمانہ میں یہ شام کے مستقل حاکم بن گئے اور حضرت علی رضی اللہ عنہ کے بعد حضرت حسن رضی اللہ عنہ نے ۴۱ھ میں امر خلافت ان کے سپرد کر دیا۔ یہ شام کے چالیس سال تک حاکم رہے۔ ۸۰ برس کی عمر میں بعارضہ لقوہ ماہ رجب میں وفات پائی۔ بڑے ہی دانش مند سیاست دان۔ مرد آہن تھے۔ ان کے دور حکومت میں اسلام کو دور دراز تک پھیلنے کے بہت سے مواقع ملے۔

باب: اللہ تعالیٰ کا سورہ توبہ میں ارشاد:

بَابُ قَوْلِ اللَّهِ تَعَالَى:

”اور ان کے لیے دعا کیجیے۔“ اور جس نے اپنے آپ کو چھوڑ کر اپنے بھائی کے لیے دعا کی اس کی فضیلت کا بیان اور حضرت ابوموسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اے اللہ! عبید ابوعامر کی مغفرت کر،

((وَصَلِّ عَلَيْهِمْ)) [التوبة: ۱۰۳] وَمَنْ خَصَّ أَخَاهُ بِالْدُعَاءِ دُونَ نَفْسِهِ وَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ! اغْفِرْ لِعَبِيدِ أَبِي

عَامِرِ اللَّهِ اَغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ)). اے اللہ! عبد اللہ بن قیس کے گناہ معاف کر۔“

[راجع: ۴۳۲۳]

تشریح: ((اللہم اغفر لعبد)) ایک حدیث کا ٹکڑا ہے جو غزوہ اوطاس میں مذکور ہو چکی ہے امام بخاری رحمہ اللہ نے یہ باب لا کر اس شخص کا رد کیا ہے جس نے اس کو کمرہ جانا ہے یعنی آدمی دوسرے کے لئے دعا کرے، اپنے تئیں چھوڑ دے۔

۶۳۳۱- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَى سَلَمَةَ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُنَى عَامِرُ لَوْ أَسْمَعْتَنَا مِنْ هُنَاتِكَ فَتَرَلَّ يَخْذُوبُهُمْ يُذَكِّرُ: تَاللَّهِ لَوْ لَا اللَّهُ مَا اهْتَدَيْنَا وَذَكَرَ شِعْرًا غَيْرَ هَذَا وَلَكِنِّي لَمْ أَحْفَظْهُ قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ هَذَا السَّائِقُ؟)) قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ قَالَ: ((يُرْحِمُهُ اللَّهُ)) قَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ! لَوْ لَا مَتَّعْتَنَا بِهِ فَلَمَّا صَافَ الْقَوْمُ قَاتَلُوهُمْ فَأَصِيبَ عَامِرٌ بِقَائِمَةٍ سَيْفٍ نَفْسِهِ فَمَاتَ فَلَمَّا أَمْسُوا أَوْقَدُوا نَارًا كَثِيرَةً فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا هَذِهِ النَّارُ؟ عَلَى أَيِّ شَيْءٍ تُوقَدُونَ؟)) قَالُوا: عَلَى حُمْرٍ إِنْسِيَّةٍ فَقَالُوا: ((أَهْرُيقُوا مَا فِيهَا وَكَسِّرُوهَا)) قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ! أَلَا نُهْرِنُ مَا فِيهَا وَنَغْسِلُهَا قَالَ: ((أَوْ ذَاكَ)).

(۶۳۳۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے سلمہ کے مولیٰ یزید بن ابی عبید نے اور ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ خیبر گئے (راستے میں) مسلمانوں میں سے کسی شخص نے کہا: اے عامر! اپنی حدی سناؤ۔ وہ حدی پڑھنے لگے اور کہنے لگے: ”اللہ کی قسم! اگر اللہ نہ ہوتا تو ہم ہدایت نہ پاتے۔“ اس کے بعد دوسرے اشعار بھی انہوں نے پڑھے مجھے وہ یاد نہیں ہیں۔ (اونٹ حدی سن کر تیز چلنے لگے تو) رسول اللہ ﷺ نے فرمایا کہ ”یہ سوار یوں کو کون ہنکار رہا ہے۔“ لوگوں نے کہا: عامر بن اکوع ہیں، آپ ﷺ نے فرمایا: ”اللہ اس پر رحم کرے۔“ مسلمانوں میں سے ایک شخص نے عرض کیا: یا رسول اللہ! کاش! ابھی آپ ان سے ہمیں اور فائدہ اٹھانے دیتے۔ پھر جب صف بندی ہوئی تو مسلمانوں نے کافروں سے جنگ کی اور حضرت عامر رضی اللہ عنہ کی تلوار چھوٹی تھی جو خود ان کے پاؤں پر لگ گئی اور ان کی موت ہو گئی۔ شام ہوئی تو لوگوں نے جگہ جگہ آگ جلائی۔ رسول اللہ ﷺ نے دریافت فرمایا: ”یہ آگ کیسی ہے، اسے کیوں جلایا گیا ہے؟“ صحابہ رضی اللہ عنہم نے کہا: ہاں تو گدھوں (کا گوشت پکانے) کے لیے۔ آنحضرت ﷺ نے فرمایا: ”جو کچھ ہانڈیوں میں گوشت ہے اسے پھینک دو اور ہانڈیوں کو توڑ دو۔“ ایک صحابی نے عرض کیا: یا رسول اللہ! اجازت ہو تو ایسا کیوں نہ کر لیں کہ ہانڈیوں میں جو کچھ ہے اسے پھینک دیں اور ہانڈیوں کو دھولیں۔

[راجع: ۲۴۷۷]

آنحضرت ﷺ نے فرمایا: ”اچھا یہی کر لو۔“

تشریح: حضرت عامر بن اکوع رضی اللہ عنہ کے لئے نبی کریم ﷺ نے لفظ ((برحمہ اللہ)) کہہ کر دعا فرمائی ہے یہی باب سے مطابقت ہے۔ حضرت عمر رضی اللہ عنہ اس دعا سے سمجھ گئے کہ حضرت عامر بن اکوع کی شہادت یقینی ہے۔ اسی لئے انہوں نے لفظ مذکورہ زبان سے نکالے آخر خود ان ہی کی تلوار سے ان کی شہادت ہو گئی وہ یقیناً شہید ہو گئے۔ یہ حدیث مفصل پہلے بھی گزر چکی ہے لوگوں نے خود کشتی کا غلط گمان کیا تھا۔ بعد نبی کریم ﷺ نے اس گمان کی تغلیط فرما کر حضرت عامر رضی اللہ عنہ کی شہادت کا اظہار فرمایا۔ راوی حدیث حضرت سلمہ بن اکوع رضی اللہ عنہ کی کنیت ابو مسلم ہے اور شجرہ کے نیچے بیعت کرنے

والوں میں سے ہیں۔ بہت بڑے دلاور و بہادر تھے۔ مدینہ میں ۷۷ھ میں عمر اسی سال فوت ہوئے۔

۶۳۳۲- حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو هُوَ ابْنُ مَرْثَةَ سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَى رَجُلًا بِصَدَقَةٍ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ» فَاتَاهُ أَبِي فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

(۶۳۳۲) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے، کہا میں نے عبداللہ بن ابی اوفی رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ کی خدمت میں اگر کوئی شخص صدقہ لاتا تو آنحضرت ﷺ فرماتے: ”اے اللہ! فلاں کی آل اولاد پر اپنی رحمتیں نازل فرما۔“ میرے والد صدقہ لائے تو آنحضرت ﷺ نے فرمایا: ”اے اللہ! ابو اوفی کی آل اولاد پر رحمتیں نازل فرما۔“

[راجع: ۱۴۹۷]

۶۳۳۳- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ سَمِعْتُ جَرِيرًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ» وَهُوَ نَصَبٌ كَانُوا يَعْْبُدُونَهُ يُسَمَّى الْكُفَّةَ الْيَمَانِيَّةَ. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي رَجُلٌ لَا أَتُبْتُ عَلَى الْخَيْلِ فَصَلِّ فِي صَدْرِي فَقَالَ: «اللَّهُمَّ تَبَّهْ وَاجْعَلْهُ هَادِيًا مَهْدِيًا» قَالَ: فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَحْمَسَ مِنْ قَوْمِي. وَرُبَّمَا قَالَ سُفْيَانُ: فَانْطَلَقْتُ فِي غُضْبَةٍ مِنْ قَوْمِي فَأَتَيْتُهَا فَأَخْرَقْتُهَا ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ مَا أَتَيْتُكَ حَتَّى تَرَكْتَهَا مِثْلَ الْجَمَلِ الْأَجْرَبِ فَدَعَا لِأَحْمَسَ وَخَيْلِهَا.

(۶۳۳۳) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس نے کہ میں نے جریر بن عبداللہ بکلی سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی ایسا مرد مجاہد ہے جو مجھے ذی الخلصہ بت سے آرام پہنچائے۔“ وہ ایک بت تھا جسے جاہلیت میں لوگ پوجا کرتے تھے اور اسے کعبہ کہا کرتے تھے۔ میں نے کہا: یا رسول اللہ! اس خدمت کے لیے میں تیار ہوں لیکن میں گھوڑے پر ٹھیک جم کر بیٹھ نہیں سکتا ہوں۔ آپ ﷺ نے میرے سینہ پر ہاتھ مبارک پھیر کر دعا فرمائی کہ ”اے اللہ! اسے ثابت قدمی عطا فرما اور اسے ہدایت کرنے والا اور نور ہدایت پانے والا بنا۔“ جریر نے کہا: پھر میں اپنی قوم احس کے پچاس آدمی لے کر نکلا اور سفیان نے یوں نقل کیا کہ میں اپنی قوم کی ایک جماعت لے کر نکلا اور میں وہاں گیا اور اسے جلا دیا، پھر میں نبی کریم ﷺ کے پاس آیا اور میں نے کہا: اے اللہ کے رسول! اللہ کی قسم! میں آپ کے پاس نہیں آیا جب تک میں نے اسے جلے ہوئے خارش زدہ اونٹ کی طرح سیاہ نہ کر دیا۔ پس آپ ﷺ نے قبیلہ احس اور اس کے گھوڑوں کے لیے دعا فرمائی۔

[راجع: ۳۰۲۰]

۶۳۳۴- حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ أَنَسَ خَادِمُكَ قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا

(۶۳۳۴) ہم سے سعید بن ربیع نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے کہا کہ میں نے حضرت انس رضی اللہ عنہ سے سنا، کہا ام سلیم رضی اللہ عنہا نے رسول کریم ﷺ سے کہا: انس آپ کا خادم ہے اس کے حق میں دعا فرمائیے آنحضرت ﷺ نے دعا فرمائی: ”یا اللہ! اس کے مال و اولاد کو

أَعْطَيْتَهُ)). [راجع: ۱۹۸۲] [مسلم: ۶۳۲۳] - زیادہ کر اور جو کچھ تو نے اسے دیا ہے، اس میں اسے برکت عطا فرما۔

۶۳۳۵- حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ قَالَ: ((رَحِمَهُ اللَّهُ لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا فِي سُورَةِ كَذَا وَكَذَا)). [راجع: ۲۶۵۵] [مسلم: ۱۸۳۸]

۶۳۳۵) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے عبدہ بن سلیمان نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول کریم ﷺ نے ایک صحابی کو مسجد میں قرآن پڑھتے سنا تو فرمایا: ”اللہ اس پر رحم فرمائے اس نے مجھے فلاں فلاں آیتیں یاد دلادیں جو میں فلاں فلاں سورتوں سے بھول گیا تھا۔“

۶۳۳۶- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ. قَالَ: أَخْبَرَنِي سُلَيْمَانُ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، قَالَ: قَسَمَ النَّبِيُّ ﷺ قَسَمًا فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لِقَسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ فَأَخْبَرْتُ النَّبِيَّ ﷺ فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ وَقَالَ: ((يُوحِمُ اللَّهُ مُوسَى أَوْ ذِي بَاكْشَرٍ مِنْ هَذَا فَصَبِرْ)). [راجع: ۳۱۵۰]

۶۳۳۶) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ بن جاج نے، کہا مجھے سلیمان بن مہران نے خبر دی، انہیں ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے کوئی چیز تقسیم فرمائی تو ایک شخص بولا کہ یہ ایسی تقسیم ہے کہ اس سے اللہ کی رضا مقصود نہیں ہے۔ میں نے نبی کریم ﷺ کو اس کی خبر دی تو آپ اس پر غصہ ہوئے اور میں نے خفگی کے آثار آپ کے چہرہ مبارک پر دیکھے اور آپ ﷺ نے فرمایا کہ ”اللہ موسیٰ علیہ السلام پر رحم فرمائے، انہیں اس سے بھی زیادہ تکلیف دی گئی لیکن انہوں نے صبر کیا۔“

تشریح: میں بھی ایسے بے جا الزامات پر صبر کروں گا۔ یہ اعتراض کرنے والا منافق تھا اور اعتراض بھی بالکل باطل تھا۔ نبی کریم ﷺ مصالح ملی کو سب سے زیادہ سمجھنے والے اور مستحقین اور غیر مستحقین کو سب سے زیادہ جاننے والے تھے۔ پھر آپ کی تقسیم پر اعتراض کرنا کسی مومن مسلمان کا کام نہیں ہو سکتا۔ سوائے اس شخص کے جس کا دل نور ایمان سے محروم ہو۔ جملہ احکام اسلام کے لئے یہی قانون ہے۔

بَابُ مَا يُكْرَهُ مِنَ السَّجْعِ مِنَ الدُّعَاءِ

باب: دعائیں سجع یعنی قافیہ لگانا مکروہ ہے

تشریح: (قال الازهری هو الكلام المقفى من غير مراعاة وزن) ازہری نے کہا کہ کلام مقفی وہ ہے جس میں محض قافیہ بندی ہو وزن کی رعایت مد نظر نہ ہو۔

۶۳۳۷- حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ، قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هَالَلٍ أَبُو حَنِيبٍ، قَالَ: حَدَّثَنَا هَارُونُ الْمُفْرِي، قَالَ: حَدَّثَنَا الزُّبَيْرُ بْنُ الْخُرَيْبِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ:

۶۳۳۷) ہم سے یحییٰ بن محمد بن سکین نے بیان کیا، کہا ہم سے حبان بن ہلال ابو حنیب نے بیان کیا، کہا ہم سے ہارون مفری نے بیان کیا، کہا ہم سے زبیر بن خریب نے بیان کیا، ان سے عکرمہ نے اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے کہا: لوگوں کو وعظ ہفتہ میں صرف ایک دن جمعہ کو کیا کر، اگر تم

حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً فَإِنْ أُبَيَّتْ فَمَرَّتَيْنِ فَإِنْ أَكْثَرَتْ فَثَلَاثَ مَرَّاتٍ وَلَا تُبَلِّغْ النَّاسَ هَذَا الْقُرْآنَ وَلَا أَلْفِينَكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقْصُصْ فَتَقْصُصْ عَلَيْهِمْ حَدِيثَهُمْ فَتَمْلِئُهُمْ وَلَكِنْ أَنْصِتْ فَإِنْ أَمْرُكَ فَحَدِّثْهُمْ وَهُمْ يَسْتَهْوُونَ وَانْظُرِ السَّجْعَ مِنَ الدُّعَاءِ فَاجْتَنِبْهُ فَإِنِّي عَهَدْتُ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ لَا يَفْعَلُونَ إِلَّا ذَلِكَ.

اس پر تیار نہ ہو تو دوسرے اگر تم زیادہ ہی کرنا چاہتے ہو تو بس تین دن اور لوگوں کو اس قرآن سے اکتانہ دینا، ایسا نہ ہو کہ تم کچھ لوگوں کے پاس پہنچو، وہ اپنی باتوں میں مصروف ہوں اور تم پہنچتے ہی ان سے اپنی بات (بشکل وعظ) بیان کرنے لگو اور ان کی آپس کی گفتگو کو کاٹ دو کہ اس طرح وہ اکتا جائیں، بلکہ (ایسے مقام پر) تمہیں خاموش رہنا چاہیے، جب وہ تم سے کہیں کہ تو پھر تم انہیں اپنی باتیں سناؤ اس طرح کہ وہ بھی اس تقریر کے خواہش مند ہوں اور دعا میں قافیہ بندی سے پرہیز کرتے رہنا، کیونکہ میں نے رسول اللہ ﷺ اور آپ کے صحابہ کو دیکھا ہے کہ وہ ہمیشہ ایسا ہی کرتے تھے۔

تشریح: یعنی ہمیشہ اس سے پرہیز کرتے تھے۔ صحابہ کرام رضی اللہ عنہم اور رسول اللہ ﷺ سیدھی سادی دعا کیا کرتے بلا تکلف اور مختصر۔ دوسری حدیث میں ہے کہ میرے بعد کچھ لوگ پیدا ہوں گے جو دعا اور طہارت میں مبالغہ کریں گے حد سے بڑھ جائیں گے، مومن کو چاہیے کہ سنت کی پیروی کرے اور عقلی اور صحیح دعاؤں سے جو بچھلے لوگوں نے نکالی ہیں پرہیز رکھے۔ جو دعائیں نبی کریم ﷺ سے بہ سند صحیح منقول ہیں وہ دنیا اور آخرت کے تمام مقاصد کے لئے کافی ہیں اب جو بعض دعائیں ماثور صحیح ہیں جیسے: ”اللهم منزل الكتاب مجرى السحاب هازم الاحزاب يا صدق الله وعده واعز جنده ونصر عبده وهزم الاحزاب وحده يا اعوذ بك من عين لاتدمع ومن نفس لاتشبع ومن قلب لا يخشع۔“ وہ مستغنی ہوں گی کیونکہ یہ بلا قصد نبی کریم ﷺ کی زبان مبارک سے نکلے ہیں اگر بلا قصد صحیح ہو جائے تو قباحت نہیں ہے۔ عموماً بطور تکلف ایسا کرنا منع ہے کیونکہ اس میں ریا و نمود بھی ممکن ہے جو شرک خفی ہے۔ الا ماشاء الله۔

باب: اللہ پاک سے اپنا مقصد قطعی طور پر مانگے

اس لیے کہ اللہ پر کوئی جبر کرنے والا نہیں

بَابُ: لِيَعْزِمِ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرِهَ لَهُ

(۶۳۳۸) ہم سے مسدود نے بیان کیا، کہا ہم سے اسماعیل بن علیہ نے بیان کیا، کہا ہم کو عبد العزیز بن صہیب نے خبر دی، ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کوئی دعا کرے تو اللہ سے قطعی طور پر مانگے اور یہ نہ کہے اللہ! اگر تو چاہے تو مجھے عطا فرما کیونکہ اللہ پر کوئی زبردستی کرنے والا نہیں ہے۔“

۶۳۳۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ الْمَسْأَلَةَ وَلَا يَقُولَنَّ: اللَّهُمَّ إِنِّي شِئْتُ فَأَعْطِنِي فَإِنَّهُ لَا مُسْكَرَةَ لَهُ)). [طرفه فی: ۷۴۶۴]

[مسلم: ۶۸۱۱]

(۶۳۳۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سے کوئی شخص اس طرح نہ کہے کہ یا اللہ! اگر تو چاہے تو مجھے معاف کر دے، میری مغفرت کر دے۔ بلکہ

۶۳۳۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنِّي شِئْتُ اللَّهُمَّ

ارْحَمْنِي اِنْ شِئْتَ لِيَعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا يُكْرَهُ لَهُ)). [طرفہ فی: ۷۴۷۷] [ابوداؤد: ۱۴۸۳]

ترمذی: ۳۴۹۷

بَابُ: يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ باب: جب تک بندہ جلد بازی نہ کرے تو اس کی دعا قبول کی جاتی ہے

۶۳۴۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي)). [مسلم: ۶۹۲۴، ۶۹۲۵؛ ابوداؤد: ۱۴۸۴؛ ترمذی: ۳۳۸۷؛ ابن ماجہ: ۳۸۵۳]

تشریح: قبولیت دعا کے لئے جلد بازی کرنا صحیح نہیں ہے۔ دعا اگر خلوص قلب کے ساتھ ہے اور شرائط و آداب دعا کو ملحوظ خاطر رکھا گیا ہے تو وہ جلد یا بدیر ضرور قبول ہوگی۔ بظاہر قبول نہ بھی ہو تو وہ ذخیرہ آخرت بنے گی حدیث ((یستجاب لاحدکم ما لم یعجل)) کا یہی مطلب ہے کہ دعائیں مشغول رہو تھک ہار کر دعا کا سلسلہ نہ کاٹ دو ناامیدی کو پاس نہ آنے دو اور دعا براہِ کرتے رہو۔ راقم الحروف کی زندگی میں ایسے بہت سے مواقع آئے کہ ہر طرف سے ناامیدیوں نے گھیر لیا مگر دعا کا سلسلہ جاری رکھا گیا۔ آخر اللہ پاک کی رحمت نے دست گیری فرمائی اور دعا قبول ہوئی ایک آخری دعا اور ہے اور امید قوی ہے کہ وہ بھی ضروری قبول ہوگی یہ دعا تکمیل صحیح بخاری اور خدمت صحیح مسلم کے لئے۔ حدیث کے باب کا مطلب یہ ہے کہ بندہ ناامیدی کا کلمہ منہ سے نہ نکالے اور اللہ کی رحمت سے ناامید نہ ہو۔ مسلم اور ترمذی کی روایت میں ہے جب تک گناہ یا ناطہ توڑنے کی دعا نہ کرے، دعا ضرور قبول ہوتی ہے۔ اس لئے آدمی کو لازم ہے کہ دعا سے کبھی اکتائے نہیں اگر بالفرض جو مطلب چاہتا تھا وہ پورا نہ ہوا تو یہ کیا کم ہے کہ دعا کا ثواب ملا۔ دوسری حدیث میں ہے کہ مومن کی دعا ضائع نہیں جاتی یا تو دنیا ہی میں قبول ہوتی ہے یا آخرت میں اس کا ثواب ملے گا اور دعا کے قبول ہونے میں دیر ہو تو جلدی نہ کرے ناامید نہ ہو جائے۔ بعض پیغمبروں کی دعا چالیس چالیس برس بعد قبول ہوئی ہے۔ ہر بات کا ایک وقت اللہ تعالیٰ نے رکھا ہے وہ وقت آنا چاہیے کل امر مہون باوقا تھا مثل مشہور ہے۔ اصل یہ ہے کہ دعا کی قبولیت کے لئے بڑی ضرورت اس چیز کی ہے کہ آدمی کا کھانا پینا پہننا رہنا سہنا سب حلال سے ہو حرام اور مشتبہ کماٹی سے بچا رہے اس کے ساتھ با طہارت ہو کر قبلہ رو، خلوص دل سے دعا کرے اور اول اور آخر اللہ کی تعریف اور ثنا بیان کرے۔ نبی کریم ﷺ پر درود بھیجے۔ (ﷺ) ان شرائط کے ساتھ جو دعا ہوگی وہ جلد یا بدیر ضرور قبول کی جائے گی۔ نہ ہو اس سے مایوس امیدوار۔

بَابُ رَفْعِ الْيَدَيَّ فِي الدَّعَاءِ باب: دعا میں ہاتھوں کا اٹھانا

وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ ﷺ ثُمَّ رَفَعَ يَدَيْهِ وَرَأَيْتُ بَيَاضَ إِنْطِيهِ وَقَالَ ابْنُ عُمَرَ: اور ابو موسیٰ اشعری رضی اللہ عنہ نے کہا نبی کریم ﷺ نے دعا کی اور اپنے ہاتھ اٹھائے تو میں نے آپ کی بغلوں کی سفیدی دیکھی اور عبد اللہ بن عمر رضی اللہ عنہما

رَفَعَ النَّبِيُّ ﷺ يَدَيْهِ [وَقَالَ]: ((اللَّهُمَّ إِنِّي
أُزِرُّكَ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ)). [راجع: ٤٣٣:٩]

٦٣٤١- وَقَالَ الْأُوَيْسِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكَ سَمْعًا أَنَّهُمَا عَنِ النَّبِيِّ ﷺ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ. [راجع: ١٠٣٠]

تشریح: حضرت خالد بن الولیدؓ نے ایک غزوہ میں یونخریزہ کے لوگوں کو مار ڈالا تھا۔ حالانکہ وہ صبیانا کہہ کر اسلام قبول کر رہے تھے۔ مگر حضرت خالد بن الولیدؓ نہ سمجھ سکے اور ان کو قتل کر دیا جس پر رسول کریم ﷺ نے سخت فحش کا اظہار فرمایا اور اللہ کے ساتھ اس سے بیزار ی ظاہر فرمائی جو یہاں مذکور ہے۔

بَابُ الدُّعَاءِ غَيْرِ مُسْتَقْبِلِ الْقِبْلَةِ

٦٣٤٢- حَدَّثَنِي مُحَمَّدُ بْنُ مَخْبُوبٍ، قَالَ:
 حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ بَيْنَا
 النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ رَجُلٌ
 فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَسْقِينَا
 فَتَغِيَمَتِ السَّمَاءُ وَمُطَرْنَا حَتَّى مَا كَانَ الرَّجُلُ
 يَصِلُ إِلَى مِزْلِهِ فَلَمْ تَزَلْ تُمَطِّرُ إِلَى الْجُمُعَةِ
 الْمُقْبِلَةِ فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ: ادْعُ
 اللَّهَ أَنْ يَضْرِفَهُ عَنَّا فَقَدْ عَرَفْنَا فَقَالَ: ((اللَّهُمَّ
 حَوَالَيْنَا وَلَا عَلَيْنَا)) فَجَعَلَ السَّحَابُ يَنْقَطِعُ
 حَوْلَ الْمَدِينَةِ وَلَا يُمَطِّرُ أَهْلَ الْمَدِينَةِ .
 [راجع: ٩٣٢]

تشریح: حالت خطہ میں اس طور رد عافرمائی کہ آپ سامعین کی طرف منہ کئے ہوئے تھے اسی سے باب کا مطلب ثابت ہوا۔

بَابُ الدُّعَاءِ مُسْتَقْبِلَ الْقِبْلَةِ

تشریح: خاص مواقع کے علاوہ آداب دعا سے یہ ہے کہ منہ قبلہ رخ ہو جیسا کہ نبی کریم ﷺ نے جنگ بدر میں کیا تھا وغیرہ وغیرہ۔

۶۳۴۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا
وَهُبَّتْ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ عِبَادِ
(۶۳۴۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب
بن خالد نے بیان کیا، کہا ہم سے عمرو بن یحییٰ نے بیان کیا، ان سے عباد

ابن تیمیم عن عَبْدِ اللَّهِ بْنِ زَيْدٍ، قَالَ: خَرَجَ رَسُولُ اللَّهِ إِلَى هَذَا الْمُصَلَّى يَسْتَسْقِي فَدَعَا فَاسْتَسْقَى ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَحَوْلَ وَقَلْبَ رِدَاءَهُ. [راجع: ۱۰۰۵]

بن تیمیم نے بیان کیا اور ان سے عبد اللہ بن زید انصاری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم عید گاہ میں استسقا کی دعا کے لیے نکلے اور بارش کی دعا کی، پھر آپ قبلہ رخ ہو گئے اور اپنی چادر کو پلٹا۔

تشریح: نماز استسقاء کتاب الصلوٰۃ سے معلوم کی جاسکتی ہے اس میں آخر میں چادر پلٹنے کا طریقہ دیکھا جاسکتا ہے۔

بَابُ دَعْوَةِ النَّبِيِّ ﷺ لِخَادِمِهِ بِطُولِ الْعُمُرِ وَبِكَثْرَةِ مَالٍ

باب: نبی کریم صلی اللہ علیہ وسلم نے اپنے خادم (انس رضی اللہ عنہ) کے لیے لمبی عمر اور مال کی زیادتی کی دعا فرمائی

۶۳۴۴- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا حَرْمِيُّ بْنُ عَمَارَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: قَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ! خَادِمُكَ ادْعُ اللَّهَ لَهُ قَالَ: ((اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ)).

۶۳۴۳- ہم سے عبد اللہ بن ابی اسود نے بیان کیا، کہا ہم سے حری بن عمارہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ میری والدہ (ام سلیم) نے کہا: یا رسول اللہ! انس آپ کا خادم ہے اس کے لیے دعا فرمادیں۔ آنحضرت صلی اللہ علیہ وسلم نے دعا کی کہ ”اے اللہ! اس کے مال کے مال و اولاد کو زیادہ کر اور جو کچھ تو نے اسے دیا ہے اس میں برکت عطا فرما۔“

[راجع: ۱۹۸۲]

تشریح: آپ کی دعا کی برکت سے حضرت انس رضی اللہ عنہ نے سو سال سے بھی زیادہ عمر پائی اور انتقال کے وقت ان کی اولاد کی تعداد سو سے بھی زائد تھی۔

بَابُ الدُّعَاءِ عِنْدَ الْكَرْبِ

باب: پریشانی کے وقت دعا کرنا

۶۳۴۵- حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو عِنْدَ الْكَرْبِ: ((لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ)). [اطرافہ فی: ۶۳۴۶، ۷۴۲۶، ۷۴۳۱]

۶۳۴۵- ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے ابو عالیہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم صلی اللہ علیہ وسلم پریشانی کے وقت یہ دعا کرتے تھے: ”اللہ کے سوا کوئی معبود نہیں جو بہت عظمت والا ہے اور بردبار ہے، اللہ کے سوا کوئی معبود نہیں جو آسمانوں اور زمین کا رب اور بڑے بھاری عرش کا رب ہے۔“

[مسلم: ۶۹۲۱، ۶۸۵۹، ترمذی: ۳۴۳۵، ابن

ماجہ: ۳۸۸۳]

۶۳۴۶- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ عَنْ أَبِي

۶۳۴۶- ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ہشام بن ابی عبد اللہ نے بیان کیا، ان سے قتادہ نے ان سے

ابو عالیہ نے ابن عباس رضی اللہ عنہما سے حضرت ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ حالت پریشانی میں یہ دعا کیا کرتے تھے: ”اللہ صاحبِ عظمت اور بردبار کے سوا کوئی معبود نہیں جو عرشِ عظیم کا رب ہے، اللہ کے سوا کوئی معبود نہیں جو آسمانوں اور زمینوں کا رب ہے اور عرشِ کریم کا رب ہے۔“ اور وہب نے بیان کیا کہ ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اس طرح بیان کیا۔
 حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ مِثْلَهُ. [راجع: ۶۳۴۵]

باب: مصیبت کی سختی سے اللہ کی پناہ مانگنا

(۶۳۴۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا مجھ سے سی نے بیان کیا، ان سے ابوصالح نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ مصیبت کی سختی، تباہی تک پہنچ جانے، قضا و قدر کی برائی اور دشمنوں کے خوش ہونے سے پناہ مانگتے تھے اور سفیان نے کہا: حدیث میں تین صفات کا بیان تھا ایک میں نے بھلا دی تھی اور مجھے یاد نہیں کہ وہ ایک کون سی صفت ہے۔

بَابُ التَّعَوُّذِ مِنْ جَهْدِ الْبَلَاءِ
 ۶۳۴۷- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سُمَيُّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكَ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ. قَالَ سُفْيَانُ: الْحَدِيثُ ثَلَاثَ زِدْتُ أَنَا وَاحِدَةً لَا أَذْرِي أَيُّهُنَّ هِيَ.

[طرفہ فی: ۶۶۱۶] [مسلم: ۶۸۷۷] [نسائی: ۵۵۰۶، ۵۵۰۷]

تشریح: اسماعیل کی روایت میں اس کی صراحت ہے کہ وہ چوتھی بات شماتۃ الاعداء کی تھی۔

باب: نبی کریم ﷺ کا مرض الموت میں دعا کرنا:

”یا اللہ! مجھے آخرت میں رفیقِ اعلیٰ (ملائکہ اور انبیاء)

کے ساتھ ملا دے“

بَابُ دُعَاءِ النَّبِيِّ ﷺ: ((اللَّهُمَّ

الرَّفِيقُ الْأَعْلَى))

(۶۳۴۸) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیف بن سعد نے بیان کیا، کہا مجھ سے عقیل نے، ان سے ابن شہاب نے، انہیں سعید بن مسیب اور عروہ بن زبیر نے بہت سے علم والوں کے سامنے خبر دی کہ عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول کریم ﷺ جب بیمار نہیں تھے تو فرمایا کرتے تھے کہ ”جب بھی کسی نبی کی روح قبض کی جاتی تو پہلے جنت میں اس کا ٹھکانا دکھا دیا جاتا ہے، اس کے بعد اسے اختیار دیا جاتا ہے۔“ (کہ

۶۳۴۸- حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ: ((لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى

مَقْعَدُهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ)) فَلَمَّا نَزَلَ بِهِ
وَرَأَسُهُ عَلَى فُجْجِدِي غُشِي عَلَيْهِ سَاعَةً ثُمَّ
أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ:
((اللَّهُمَّ الرَّفِيقَ الْأَعْلَى)) قُلْتُ: إِذَا لَا يَخْتَارُنَا
وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا
وَهُوَ صَحِيحٌ قَالَتْ: فَكَانَتْ بَلَكَ آخِرَ
كَلِمَةٍ تَكَلَّمُ بِهَا: ((اللَّهُمَّ الرَّفِيقَ الْأَعْلَى)).
[راجع: ۴۴۳۵]

چاہیں دنیا میں رہیں یا جنت میں چلیں) چنانچہ جب آپ ﷺ بیمار ہوئے
اور آپ کا سر مبارک میری ران پر تھا اس وقت آپ پر تھوڑی دیر کے لیے
غشی طاری ہوئی، پھر جب آپ کو اس سے کچھ ہوش ہوا تو چھت کی طرف
ٹھٹکی باندھ کر دیکھنے لگے۔ پھر فرمایا: ”اے اللہ! رفیقِ اعلیٰ کے ساتھ ملا
دے۔“ میں نے سمجھ لیا کہ آپ ﷺ اب ہمیں اختیار نہیں کر سکتے۔ میں
سمجھ گئی کہ جو بات آپ صحت کے زمانہ میں بیان فرمایا کرتے تھے، یہ وہی
بات ہے۔ بیان کیا کہ یہ آپ ﷺ کا آخری کلمہ تھا جو آپ نے زبان
سے ادا فرمایا کہ ”اے اللہ! رفیقِ اعلیٰ کے ساتھ ملا دے۔“

تشریح: آپ کو بھی اختیار دیا گیا کہ آپ دنیا میں رہنا چاہیں تو کوہِ احد آپ کے لئے سونے کا بنا دیا جائے گا مگر آپ نے آخرت کو پسند فرما کر رفیقِ
اعلیٰ کی رفاقت کو پسند فرمایا۔ (صلی اللہ علیہ وسلم الف الف مرة)

بَابُ الدَّعَاءِ بِالْمَوْتِ وَالْحَيَاةِ

باب: موت اور زندگی کی دعا کے بارے میں
(۶۳۳۹) ہم سے مسد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید
قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، ان سے قیس
بن ابی حازم نے بیان کیا، کہا میں خباب بن ارت رضی اللہ عنہ کی خدمت میں
حاضر ہوا انہوں نے سات داغ (کسی بیماری کے علاج کے لیے) لگوائے
تھے۔ انہوں نے کہا: رسول اللہ ﷺ نے اگر ہمیں موت کی دعا کرنے سے
منع نہ کیا ہوتا تو میں ضرور اس کی دعا کرتا۔

۶۳۴۹- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ
إِسْمَاعِيلَ عَنْ قَيْسٍ، قَالَ: أَتَيْتُ خَبَابًا وَقَدْ
اِكْتَوَى سَبْعًا قَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ.

[راجع: ۵۶۷۲]

تشریح: شدت تکلیف کی وجہ سے انہوں نے یہ فرمایا جس سے معلوم ہوا کہ بہر حال موت کی دعا مانگنا منع ہے۔ بلکہ طولِ عمر کی دعا کرنا بہتر ہے۔
جس سے سعادت دارین حاصل ہو اسی لئے نیکو کار لمبی عمروں والے قیامت میں درجات کے اندر شہداء سے بھی آگے بڑھ جائیں گے۔ جعلنا اللہ
منہم۔ (آمین)

(۶۳۵۰) مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان
نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، ان سے قیس بن
ابی حازم نے بیان کیا، کہا میں خباب بن ارت رضی اللہ عنہ کی خدمت میں حاضر
ہوا انہوں نے اپنے پیٹ پر سات داغ لگوار کھے تھے، میں نے سنا کہ وہ
کہہ رہے تھے کہ اگر نبی کریم ﷺ نے ہمیں موت کی دعا کرنے سے منع نہ
کیا ہوتا تو میں اس کے لیے ضرور دعا کر لیتا۔

۶۳۵۰- حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا
يَحْيَى عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسٌ،
قَالَ: أَتَيْتُ خَبَابًا وَقَدْ اِكْتَوَى سَبْعًا فِي بَطْنِهِ
فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ
نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ۵۶۷۲]

(۶۳۵۱) مجھ سے محمد بن سلام نے بیان کیا، کہا ہم کو اسماعیل بن علیہ نے بیان کیا، کہا ہم کو عبد العزیز بن صہیب نے بتایا اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سے کوئی شخص تکلیف کی وجہ سے جو اسے ہونے لگی ہو، موت کی تمنا نہ کرے اگر موت کی تمنا ضروری ہی ہو جائے تو یہ کہے: اے اللہ! جب تک میرے لیے زندگی بہتر ہے مجھے زندہ رکھ اور جب میرے لیے موت بہتر ہو تو مجھے اٹھا لیا۔“

۶۳۵۱- حَدَّثَنِي ابْنُ سَلَامٍ، قَالَ: حَدَّثَنَا ابْنُ عَلِيٍّ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِيَصْرُ نَزْلُ بِهِ فَإِنْ كَانَ لَا بُدَّ مُتَمَنَّيَا لِلْمَوْتِ فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي)). [راجع: ۵۶۷۱] [مسلم: ۶۸۱۴؛ ترمذی: ۹۷۱؛ نسائی: ۱۸۲۰]

باب: بچوں کے لیے برکت کی دعا کرنا اور ان کے

سر پر شفقت کا ہاتھ پھیرنا

اور ابو موسیٰ رضی اللہ عنہ نے کہا: میرے ہاں ایک بچہ پیدا ہوا تو نبی کریم ﷺ نے اس کے لیے برکت کی دعا فرمائی۔

بَابُ الدَّعَاءِ لِلصَّبِيَّانِ بِالْبَرَكَةِ

وَمَسْحِ رُؤُوسِهِمْ

وَقَالَ أَبُو مُوسَى: وَلَدَ لِي غُلَامٌ فَدَعَا لَهُ النَّبِيُّ ﷺ بِالْبَرَكَةِ.

(۶۳۵۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم بن اسماعیل نے بیان کیا، ان سے جعد بن عبد الرحمن نے بیان کیا، ابو عبد اللہ نے کہا انہیں بھی یاد کیا جاتا تھا، انہوں نے کہا میں نے سائب بن یزید رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میری خالہ مجھے لے کر رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں اور عرض کیا: یا رسول اللہ! میرا یہ بھانجا بیمار ہے۔ چنانچہ آپ ﷺ نے میرے سر پر ہاتھ پھیرا اور میرے لیے برکت کی دعا کی، پھر آپ نے وضو کیا اور میں نے آپ کے وضو کا پانی پیاس کے بعد میں آپ کی پشت کی طرف کھڑا ہو گیا اور میں نے مہر نبوت دیکھی جو دونوں شانوں کے درمیان میں تھی جیسے چھپر کھٹ کی گھنڈی ہوتی ہے یا جملہ کا انڈا۔

۶۳۵۲- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ أَبُو عَبْدِ اللَّهِ: وَيَقَالُ: جَعْدٌ وَجَعِيدٌ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدٍ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجَعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضْؤِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَتَنَظَّرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زُرِّ الْحَجَلَةِ. [راجع: ۱۹۰]

تشریح: جملہ ایک پرندہ ہوتا ہے۔ بعض روایات میں رز الحجلة بہ تقدیم رائے مہملہ برزائے مجہد آیا ہے۔ یعنی چکور کے انڈے کی طرح گولائی میں ہے کہ اس کی تائید اس روایت سے ہوتی ہے جسے ترمذی نے جابر بن سرہ سے روایت کیا ہے کہ نبی کریم ﷺ کی مہر نبوت دونوں کندھوں کے درمیان کبوتر کے انڈے کے برابر لال رسولی کی طرح تھی۔ (لغات الحدیث)

(۶۳۵۳) ہم سے عبد اللہ بن یوسف تميمی نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، کہا ہم سے سعید بن ابی ایوب نے بیان کیا، ان سے

۶۳۵۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ

ابو عقیل (زہرہ بن معبد) نے کہ انہیں ان کے دادا عبداللہ بن ہشام رضی اللہ عنہما ساتھ لے کر بازار نکلتے یا بازار جاتے اور کھانے کی کوئی چیز خریدتے، پھر اگر عبداللہ بن زہیر یا عبداللہ بن عمر رضی اللہ عنہما کی ان سے ملاقات ہو جاتی تو وہ کہتے کہ ہمیں بھی اس میں شریک کیجیے کہ رسول اللہ ﷺ نے آپ کے لیے برکت کی دعا فرمائی تھی۔ بعض دفعہ تو ایک اونٹ کے بوجھ کا پورا غلہ نفع میں آ جاتا اور وہ اسے گھر بھیج دیتے تھے۔ [راجع: ۲۵۰۲]

تشریح: ابو عقیل زہرہ بن معبد کے حق میں رسول کریم ﷺ نے دعائے برکت فرمائی تھی اسی کا اثر تھا جو یہاں بیان ہوا ہے۔

۶۳۵۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ وَهُوَ الَّذِي مَعَ رَسُولِ اللَّهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَنِي هِمْ. [راجع: ۷۷]

۶۳۵۳) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے بیان کیا، انہیں محمود بن ربیع رضی اللہ عنہ نے خبر دی، یہ محمود وہ بزرگ ہیں جن کے منہ میں رسول اللہ ﷺ نے جس وقت وہ بچے تھے، انہی کے کونوں سے پانی لے کر کھلی کی تھی۔

تشریح: وہ بچہ انتہائی خوش قسمت ہونا چاہیے جس کے منہ میں رسول کریم ﷺ کے منہ مبارک کی کھلی داخل ہو۔

۶۳۵۵۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُؤْتِي بِالصَّبِيَّانِ فَيَدْعُو لَهُمْ فَأَتِي بِصَبِيٍّ فَقَالَ عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ الْمَاءَ وَكَمْ يَغْسِلُهُ. [راجع: ۲۲۲]

۶۳۵۵) ہم سے عبدان نے بیان کیا، کہا ہم کو عبداللہ بن مبارک نے خبر دی، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کے پاس بچوں کو لایا جاتا تو آپ ان کے لیے دعا کرتے تھے۔ ایک مرتبہ ایک بچہ لایا گیا اور اس نے آپ کے کپڑے پر پیشاب کر دیا، پھر آنحضرت ﷺ نے پانی منگایا اور پیشاب کی جگہ پر اسے ڈالا، کپڑے کو دھویا نہیں۔

تشریح: یہ حضرت حسن یا حضرت حسین یا ام فلیس کے فرزند تھے۔ معلوم ہوا کہ شیر خوار بچے کے پیشاب پر پانی ڈال دینا کافی ہے۔

۶۳۵۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ ابْنُ صُعَيْرٍ - وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ مَسَحَ عَنْهُ أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَّاصٍ يُؤْتِرُ بِرُكْعَةٍ.

۶۳۵۶) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، کہا مجھے عبداللہ بن ثعلبہ بن صعیر رضی اللہ عنہ نے خبر دی اور رسول اللہ ﷺ نے ان کی آنکھ یا منہ پر ہاتھ پھیرا تھا۔ انہوں نے حضرت سعد بن ابی وقاص رضی اللہ عنہ کو ایک رکعت وتر نماز پڑھتے دیکھا تھا۔

[راجع: ۴۳۰۰]

تشریح: وتر کے معنی تھا، اکیلا، طاق کے ہیں اس کی ضد شفع یعنی جوڑا ہے۔ رسول کریم ﷺ نے وتر کو کبھی سات رکعات کبھی پانچ کبھی تین کبھی ایک رکعت پڑھا ہے۔ حضرت ابوالیوب رضی اللہ عنہ روایت کرتے ہیں کہ رسول کریم ﷺ نے فرمایا: ”الوتر حق علی کل مسلم فمن احب ان یوتر“

بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوْتَرَ بِثَلَاثٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوْتَرَ بِوَاحِدَةٍ فَلْيَفْعَلْ۔“ (رواہ ابو داود والنسائی وابن ماجہ) یعنی نماز وتر ہر مسلمان کے اوپر حق اور ثابت ہے بس جو چاہے وتر سات رکعات پڑھے جو چاہے پانچ رکعات پڑھے جو چاہے تین رکعات پڑھے اور جو چاہے ایک رکعت پڑھے۔ ابن عمر رضی اللہ عنہما کی روایت سے نبی کریم ﷺ فرماتے ہیں: ”الوتر رکعة من آخر الليل۔“ (رواہ مسلم) یعنی نماز وتر آخری رات میں ہے جو ایک رکعت ہے۔ نبی کریم ﷺ پانچ رکعت وتر پڑھنے کی صورت میں درمیان میں نہیں بلکہ صرف آخری رکعت میں قعدہ فرماتے تھے (رواہ مسلم) پس ایک رکعت وتر جائز اور درست بلکہ سنت نبوی ﷺ ہے جو لوگ ایک رکعت وتر ادا کریں ان پر اعتراض کرنے والے خود غلطی پر ہیں، یوں تین پانچ سات تک پڑھ سکتے ہیں۔ حدیث اور باب میں مطابقت اس سے ہے کہ رسول کریم ﷺ نے حضرت عبداللہ بن ثعلبہ کے سر پر ازراہ شفقت و دعاست شفقت پھیرا تھا۔

بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

باب: نبی کریم ﷺ پر درود بھیجنا

تشریح: صحیح احادیث میں جو درود کے سینے آئے ہیں وہ معدودے چند ہیں۔ جو حسن حصین میں جمع ہیں لیکن بعد کے لوگوں نے ہزاروں سینے بڑے بڑے مبالغہ اور تک بندی کے ساتھ بنائے ہیں۔ میں نہیں کہہ سکتا کہ ان کے پڑھنے میں زیادہ ثواب ہوگا بلکہ ڈر ہے کہ مؤاخذہ نہ ہو کیونکہ آپ نے دعا میں مبالغہ اور جمع و قافیہ لگانے کو منع فرمایا اور تبج ہے ان لوگوں سے جنہوں نے ماثورہ درودوں پر قناعت نہ کر کے ہزار ہائے درود ایجاد کئے ہیں۔ بہتر یہی ہے کہ وہی سینے درود کے پڑھے جائیں جو حدیث سے ثابت ہیں اور جو مزہ اتباع سنت میں مومن کو آتا ہے وہ کسی چیز میں نہیں آتا۔ باقی درود شریف بکثرت پڑھنا ایسا پاکیزہ عمل ہے جس کی فضیلت میں بہت کچھ لکھا جاسکتا ہے بلکہ جو شخص نبی کریم ﷺ کا اسم گرامی سن کر درود نہ پڑھے اس کو بہت بڑا بخیل قرار دیا گیا ہے۔ جتہ البند حضرت شاہ ولی اللہ محدث دہلوی رحمہ اللہ نے القول الجمیل میں فرمایا ہے کہ ”بہا و جدنا ما وجدنا“ یعنی ہم کو روحانی ترقیات جو نصیب ہوئی ہیں وہ بکثرت درود پڑھنے ہی سے حاصل ہوئی ہیں۔ اسی لئے صحیح بخاری مترجم اردو کا پڑھنا بھی موجب صد برکت ہے کہ اس میں سطر سطر میں الفاظ ﷺ ہیں اور نبی کریم ﷺ پر درود شریف لکھی گئی ہے۔ دعا ہے کہ اللہ پاک اس عمل کو قبول کرے مجھ حقیر سراپا تقصیر خادم کو روز قیامت میں نبی کریم ﷺ کے دست مبارک سے جام کوثر نصیب کرے اور میرے جملہ رفقاء کے کرام و معاونین عظام و شائقین کو بھی اللہ پاک درجات عالیہ بخشے۔ (رہنما)

۶۳۵۷۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْحَكَمُ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي لَيْلَى، قَالَ: لَقِيتُنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ: أَلَا أَهْدِي لَكَ هَدِيَّةً؟ إِنَّ النَّبِيَّ ﷺ خَرَجَ عَلَيْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّيْ عَلَيْكَ؟ فَقَالَ: ((قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ))

(۶۳۵۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، کہا ہم سے حکم بن حثیبہ نے بیان کیا، کہا میں نے عبدالرحمن بن ابی لیلیٰ سے سنا، کہا کعب بن عجرہ رضی اللہ عنہ مجھ سے ملے اور کہا میں تمہیں ایک تحفہ نہ دوں؟ (یعنی ایک عمدہ حدیث نہ سناؤں) نبی کریم ﷺ ہم لوگوں میں تشریف لائے تو ہم نے کہا: یا رسول اللہ! یہ تو ہمیں معلوم ہو گیا ہے کہ ہم آپ کو سلام کس طرح کریں، لیکن آپ پر درود ہم کس طرح بھیجیں؟ آنحضرت ﷺ نے فرمایا کہ ”اس طرح کہو: اے اللہ! محمد (ﷺ) پر اپنی رحمت نازل کر اور آل محمد پر، جیسا کہ تو نے ابراہیم اور آل ابراہیم پر رحمت نازل کی، بلاشبہ تو تعریف کیا ہوا اور پاک ہے۔ اے اللہ! محمد پر اور آل محمد پر برکت نازل کر جیسا کہ تو نے ابراہیم اور آل ابراہیم پر برکت نازل کی،

بلاشبہ تو تعریف کیا ہوا اور پاک ہے۔“

[إِنَّكَ حَمِيدٌ مَجِيدٌ]۔ [راجع: ۳۳۷۰]

(۶۳۵۸) مجھ سے ابراہیم بن حمزہ زہیری نے بیان کیا، کہا ہم سے ابن ابی حازم اور دروردی نے بیان کیا، ان سے یزید نے بیان کیا، ان سے عبد اللہ بن خباب نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم نے کہا: اے اللہ کے رسول! آپ کو سلام اس طرح کیا جاتا ہے لیکن آپ پر درود کس طرح بھیجا جاتا ہے؟ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”اس طرح کہو اے اللہ! اپنی رحمت نازل کر حضرت محمد صلی اللہ علیہ وسلم پر جو تیرے بندے ہیں اور تیرے رسول ہیں جس طرح تو نے رحمت نازل کی ابراہیم پر اور برکت بھیج محمد صلی اللہ علیہ وسلم پر اور ان کی آل پر جس طرح برکت بھیجی تو نے ابراہیم پر اور آل ابراہیم پر۔“

۶۳۵۸۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ الزُّهَيْرِيُّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ عَنْ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! هَذَا السَّلَامُ عَلَيْكَ فَقَدْ عَلِمْنَا فَكَيْفَ نُصَلِّي؟ قَالَ: ((قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ)). [راجع: ۴۷۹۸]

باب: کیا نبی کریم صلی اللہ علیہ وسلم کے سوا کسی اور پر درود بھیجا جاسکتا ہے؟

باب: هَلْ يُصَلَّى عَلَى غَيْرِ النَّبِيِّ صلی اللہ علیہ وسلم؟

اور اللہ تعالیٰ نے سورہ توبہ میں اپنے پیغمبر سے یوں فرمایا: ﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾ یعنی ان پر درود بھیج کیونکہ تیرے درود (دعا) سے ان کو تسلی ہوتی ہے۔

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾. [التوبة: ۱۰۳]

(۶۳۵۹) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عمرو بن مرہ نے اور ان سے ابن ابی اوفی رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ صلی اللہ علیہ وسلم کے پاس کوئی شخص اپنی زکوٰۃ لے کر آتا تو آپ فرماتے ”اللَّهُمَّ صَلِّ عَلَيْهِ“ (اے اللہ! اس پر اپنی رحمت نازل فرما) میرے والد بھی اپنی زکوٰۃ لے کر آئے تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ ”اے اللہ! آل ابی اوفی پر اپنی رحمت نازل فرما۔“

۶۳۵۹۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَةَ عَنْ ابْنِ أَبِي أَوْفَى كَانَ إِذَا أتَى رَجُلٌ النَّبِيَّ صلی اللہ علیہ وسلم بِصَدَقَتِهِ قَالَ: ((اللَّهُمَّ صَلِّ عَلَيْهِ)) وَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: ((اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى)). [راجع: ۱۴۹۷]

(۶۳۶۰) ہم سے عبد اللہ بن مسلمہ قعنی نے بیان کیا، ان سے امام مالک نے، ان سے عبد اللہ بن ابی بکر نے، ان سے ان کے والد نے اور ان سے عمرو بن سلیم زرقی نے بیان کیا کہ ہمیں ابو حمید ساعدی رضی اللہ عنہ نے خبر دی کہ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! ہم آپ پر کس طرح درود بھیجیں؟ آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ ”اس طرح کہو: اے اللہ! محمد صلی اللہ علیہ وسلم اور

۶۳۶۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، قَالَ: أَخْبَرَنَا أَبُو حَمِيدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: ((قُولُوا: اللَّهُمَّ صَلِّ

عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارَكْتَ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ بَرَكْتَ نَازِلَ كَرِيمٍ
 آپ کی ازواج اور آپ کی اولاد پر اپنی رحمت نازل کر جیسا کہ تو نے ابراہیم اور آل ابراہیم پر رحمت نازل کی اور محمد اور ان کی ازواج اور ان کی اولاد پر برکت نازل کر، جیسا کہ تو نے ابراہیم اور آل ابراہیم پر برکت نازل کی
 حَمِيدٌ مَجِيدٌ۔ [راجع: ۳۳۶۹]

تشریح: امام بخاری رحمہ اللہ نے اس باب میں دو احادیث بیان کی ہیں ایک سے بالاستقلال غیر انبیاء پر اور دوسری سے جمعا غیر انبیاء پر درود بھیجنے کا جواز نکالا ہے۔ بعض نے غیر انبیاء کے لئے بھی استقلال کو یوں کہنا درست رکھا ہے۔ اللھم صل علیہ اور امام بخاری رحمہ اللہ کا بھی رجحان اسی طرح معلوم ہوتا ہے۔ کیونکہ صلاۃ کے معنی رحمت کے بھی ہیں۔ تو اللھم صل علیہ کا مطلب یہ ہوا کہ یا اللہ! اس پر اپنی رحمت اتار اور ابوداؤد اور نسائی کی روایت میں یوں ہے: ”اللھم اجعل صلاتک وَرَحْمَتَکَ عَلٰی آلِ سَعْدِ بْنِ عُبَادَةَ۔“ بعض نے یوں کہنا بھی درست رکھا ہے کہ پہلے نبی کریم ﷺ پر درود شریف ہو بعد میں اور کو بھی شریک کیا جائے جیسے یوں کہتا: ”اللھم صلّ علی مُحَمَّدٍ وَعَلٰی حَسَنِ بْنِ عَلٰی۔“ اور یہی مختار ہے۔ درود شریف میں بعض نے تخصیص حضرت ابراہیم علیہ السلام پر کلام کیا ہے کہ یوں کیوں نہ کہا: ”اللھم صلّ علی مُوسٰی۔“ جواب یہ دیا گیا کہ حضرت موسیٰ علیہ السلام پر تجلی جلالی تھی اور حضرت ابراہیم علیہ السلام پر تجلی جمالی۔ اس لئے حضرت ابراہیم علیہ السلام کے نام کو ترجیح دی گئی کہ آپ کے لئے تجلی جمالی کا سوال ہو۔ ایک وجہ یہ بھی معلوم ہوتی ہے کہ حضرت ابراہیم علیہ السلام کا درجہ بڑا ہے کیونکہ آپ جد الانبیاء ہیں۔ حضرت موسیٰ علیہ السلام کا یہ مقام نہیں ہے اور نبی کریم ﷺ کا سلسلہ نسب حضرت ابراہیم علیہ السلام سے جا کر ملتا ہے اور حضرت ابراہیم علیہ السلام کو دنیا و آخرت میں جو رفعت و غلت حاصل ہوئی ہے وہ اور کو نہیں۔ لہذا نبی کریم ﷺ کے لئے بھی ایسی ہی رفعت و غلت کا سوال مناسب تھا جو یقیناً نبی کریم ﷺ کو بھی حاصل ہوا کیونکہ آج بھی آپ کے نام لینے والوں کی تعداد دینا میں کروڑ ہا کروڑ تک پہنچ رہی ہے۔

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ۔ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ۔ (میں)

باب: نبی کریم ﷺ کا یہ فرمان:

”اے اللہ! اگر مجھ سے کسی کو تکلیف پہنچی ہو تو اسے تو اس کے گناہوں کے لئے کفارہ اور رحمت بنا دے۔“

۶۳۶۱۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((اللَّهُمَّ فَإِنَّمَا مُؤْمِنٌ سَبَّيْتَهُ فَأَجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ)). [مسلم: ۶۶۲۳]

۶۳۶۱) ہم سے احمد بن صالح نے نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، کہا مجھے یونس نے خبر دی، انیس ابن شہاب نے، کہا مجھے سعید بن مسیب نے خبر دی اور انیس ابو ہریرہ رضی اللہ عنہ نے کہ انہوں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”اے اللہ! میں نے جس مومن کو بھی برا بھلا کہا ہو تو اس کے لئے اسے قیامت کے دن اپنی قربت کا ذریعہ بنا دے۔“

تشریح: نبی کریم ﷺ نے اپنی زندگی بھر میں کبھی کسی مومن کو برا نہیں کہا۔ لہذا یہ ارشاد گرامی کمال تواضع اور اہل ایمان سے شفقت کی بنا پر فرمایا گیا۔ (مسلم رحمہ اللہ)

بَابُ التَّعَوُّذِ مِنَ الْفِتَنِ

باب: فتنوں سے اللہ کی پناہ مانگنا

(۶۳۶۲) ہم سے حفص بن عمر رضی اللہ عنہ نے بیان کیا، کہا ہم سے ہشام دستوالی نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ صحابہ نے رسول اللہ ﷺ سے سوالات کیے اور جب بہت زیادہ کیے تو آنحضرت ﷺ کو ناگواری ہوئی، پھر آپ منبر پر تشریف لائے اور فرمایا: ”آج تم مجھ سے جو بات بھی پوچھو گے میں بتاؤں گا۔“ اس وقت میں نے دائیں بائیں دیکھا تو تمام صحابہ رضی اللہ عنہم سر اپنے کپڑوں میں لپیٹے ہوئے رو رہے تھے، ایک صاحب جن کا اگر کسی سے جھگڑا ہوتا تو انہیں ان کے باپ کے سوا کسی اور کی طرف (طنے کے طور پر) منسوب کیا جاتا تھا۔ انہوں نے پوچھا: یا رسول اللہ! میرا باپ کون ہے؟ آنحضرت ﷺ نے فرمایا کہ ”حذافہ۔“ اس کے بعد عمر رضی اللہ عنہ اٹھے اور عرض کیا: ہم اللہ سے راضی ہیں کہ ہمارا رب ہے، اسلام سے کہ وہ دین ہے، محمد ﷺ سے کہ وہ سچے رسول ہیں، ہم فتنوں سے اللہ کی پناہ مانگتے ہیں۔ رسول اللہ ﷺ نے فرمایا: ”آج کی طرح خیر و شر کے معاملہ میں میں نے کوئی دن نہیں دیکھا، میرے سامنے جنت اور دوزخ کی تصویر لائی گئی اور میں نے انہیں دیوار کے اوپر دیکھا۔“ قتادہ اس حدیث کو بیان کرتے وقت (سورہ مائدہ کی) اس آیت کا ذکر کیا کرتے تھے: ”اے ایمان والو! ایسی چیزوں کے متعلق نہ سوال کرو کہ اگر تمہارے سامنے ان کا جواب ظاہر ہو جائے تو تم کو برا لگے۔“

۶۳۶۲- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ، سَأَلُوا رَسُولَ اللَّهِ ﷺ حَتَّى أَخَفَوْهُ الْمَسْأَلَةَ فَغَضِبَ فَصَعِدَ الْمِنْبَرَ فَقَالَ: ((لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيِّنْتُهُ لَكُمْ)) فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا فَإِذَا كُلُّ رَجُلٍ لَافٌّ رَأْسَهُ فِي نَوْبِهِ يَبْكِي فَإِذَا رَجُلٌ كَانَ إِذَا لَاحَى الرَّجَالَ يَدْعَى لِغَيْرِ أَبِيهِ فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: ((حُذَافَةُ)) ثُمَّ أَنشَأَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ إِنَّهُ صُورَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَأَى الْحَانِطُ)) وَكَانَ قَتَادَةُ يَذْكُرُ عِنْدَ هَذَا الْحَدِيثِ هَذِهِ الْآيَةَ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَ لَكُمْ تَسْأَلُكُمْ)). [المائدة: ۱۰۱] [راجع: ۹۳]

[مسلم: ۶۱۲۴]

بَابُ التَّعَوُّذِ مِنْ غَلْبَةِ الرِّجَالِ

باب: دشمنوں کے غالب آنے سے اللہ کی پناہ مانگنا

(۶۳۶۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے عمرو بن ابی عمرو، مطلب بن عبد اللہ بن حنطب کے غلام نے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے ابوطالب رضی اللہ عنہ سے فرمایا: ”اپنے لڑکوں میں سے کوئی بچہ تلاش کرو جو میرا کام کر دیا کرے۔“ چنانچہ ابوطالب رضی اللہ عنہ مجھے اپنی سواری پر بیچھے بٹھا کر لے گئے۔ رسول اللہ ﷺ جب بھی گھر ہوتے تو میں

۶۳۶۳- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَلْحَةَ: ((الْتِمِسْ لَنَا غُلَامًا مِنْ غُلَمَائِكَ يَخْدُمُنِي)) فَخَرَجَ بِي أَبُو طَلْحَةَ

آپ کی خدمت کیا کرتا تھا۔ میں نے سنا کہ آنحضرت ﷺ یہ دعا اکثر پڑھا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں غم والہ سے، عاجزی و کمزوری سے اور بخل سے اور بزدلی سے اور قرض کے بوجھ سے اور انسانوں کے غلبہ سے۔“ میں آپ ﷺ کی خدمت کرتا رہا۔ پھر ہم خیبر سے واپس آئے اور آنحضرت ﷺ ام المؤمنین صفیہ بنت حبیبہؓ کے ساتھ واپس ہوئے۔ آنحضرت ﷺ نے انہیں اپنے لیے منتخب کیا تھا۔ آپ نے ان کے لیے عبا یا چادر سے پردہ کیا اور انہیں سواری پر اپنے پیچھے بٹھایا۔ جب ہم مقام صہباء پہنچے تو آپ نے ایک چرمی دسترخوان پر کچھ مالیدہ تیار کر کے رکھوایا، پھر مجھے بھیجا اور میں کچھ صحابہ رضی اللہ عنہم کو بلا لایا اور سب نے اسے کھایا، یہ آپ کی دعوت ولیمہ تھی۔ اس کے بعد آپ ﷺ آگے بڑھے اور احد پہاڑ دکھائی دیا۔ آپ ﷺ نے فرمایا: ”یہ پہاڑ ہم سے محبت کرتا ہے اور ہم اس سے محبت کرتے ہیں۔“ آپ جب مدینہ منورہ پہنچے تو فرمایا: ”اے اللہ! میں اس شہر کے دونوں پہاڑوں کے درمیانی علاقے کو اس طرح حرمت والا قرار دیتا ہوں جس طرح ابراہیم علیہ السلام نے مکہ کو حرمت والا قرار دیا تھا۔ اے اللہ! یہاں رہنے والوں کے مد میں اور ان کے صاع میں برکت عطا فرما۔“

باب: عذاب قبر سے اللہ کی پناہ مانگنا

(۶۳۶۳) ہم سے عبداللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا میں نے ام خالد بنت خالد بن سعید سے سنا (موسیٰ نے) بیان کیا کہ میں نے کسی سے نہیں سنا کہ ان کی بیان کی ہوئی حدیث سے مختلف کسی نے نبی کریم ﷺ سے سنا ہو، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا کہ آپ قبر کے عذاب سے اللہ کی پناہ مانگتے تھے۔

(۶۳۶۵) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عبدالملک بن عسیر نے بیان کیا، ان سے مصعب بن سعد بن ابی وقاص نے کہ سعد رضی اللہ عنہ پانچ باتوں کا حکم دیتے تھے اور انہیں نبی کریم ﷺ کے حوالہ سے ذکر کرتے تھے کہ آنحضرت ﷺ ان سے پناہ

يُرْدِفْنِي وَرَأَاهُ فَكُنْتُ أَخْذُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعُجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَعَلَيْهِ الرَّجَالِ)) فَلَمْ أَزَلْ أَخْذُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَيْبَرَ فَأَقْبَلَ بِصَفِيَّةَ بِنْتِ حَبِيبٍ قَدْ حَاذَاهَا فَكُنْتُ أَرَاهُ يُحَوِّي وَرَأَاهُ بِعَبَاءَةٍ أَوْ بِكَسَاءٍ ثُمَّ يَرُدُّهَا وَرَأَاهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعْنَا حِنْسًا فِي نِطْعٍ ثُمَّ أَرْسَلَنِي فَدَعَوْتُ رَجُلًا فَأَكَلُوا وَكَانَ ذَلِكَ بَنَاتُهُ بِهَا ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَأَ لَهُ أَخَذَ قَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ)) فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: ((اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدِينِهِمْ وَصَاعِهِمْ)).

[راجع: ۳۷۱]

بَابُ التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

۶۳۶۴- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سَفْيَانٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: سَمِعْتُ أُمَّ خَالِدٍ بِنْتَ خَالِدٍ قَالَ: وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ ﷺ غَيْرَهَا. قَالَتْ سَمِعْتُ النَّبِيَّ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ. [راجع: ۱۳۷۶]

۶۳۶۵- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ مُصْعَبٍ، قَالَ: كَانَ سَعْدُ يَأْمُرُ بِخَمْسٍ وَيَذْكُرُهُنَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ

مانگنے کا حکم کرتے تھے کہ ”اے اللہ! میں تیری پناہ مانگتا ہوں بخل اور بزدلی سے اور تیری پناہ مانگتا ہوں اس سے کہ بدترین بڑھاپا مجھ پر آجائے اور تجھ سے پناہ مانگتا ہوں دنیا کے فتنہ سے، اس سے مراد دجال کا فتنہ ہے اور تجھ سے پناہ مانگتا ہوں قبر کے عذاب سے۔“

الْبُخْلِ وَأَعُوذُكَ مِنَ الْجُبْنِ وَأَعُوذُكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمَرِ وَأَعُوذُكَ مِنْ فِتْنَةِ الدُّنْيَا۔ يَعْنِي فِتْنَةَ الدَّجَالِ۔ وَأَعُوذُكَ مِنْ عَذَابِ الْقَبْرِ))۔ [راجع: ۲۸۲۲] [ترمذی:

۳۵۶۷، نسائی: ۵۴۶۰، ۵۴۹۳، ۵۵۱۱]

(۶۳۶۶) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے ابو وائل نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ مدینہ کے یہودیوں کی دو بوڑھی عورتیں میرے پاس آئیں اور انہوں نے مجھ سے کہا: قبر والوں کو ان کی قبر میں عذاب ہوگا۔ لیکن میں نے انہیں جھٹلایا اور ان کی تصدیق نہیں کر سکی، پھر وہ دونوں عورتیں چلی گئیں اور نبی کریم ﷺ تشریف لائے تو میں نے عرض کیا: یا رسول اللہ! دو بوڑھی عورتیں تھیں، پھر میں نے آپ ﷺ سے واقعہ کا ذکر کیا۔ آنحضرت ﷺ نے فرمایا: ”انہوں نے صحیح کہا، قبر والوں کو عذاب ہوگا اور ان کے عذاب کو تمام چوپائے سنیں گے۔“ پھر میں نے دیکھا کہ آنحضرت ﷺ ہر نماز میں قبر کے عذاب سے اللہ کی پناہ مانگنے لگے تھے۔

۶۳۶۶۔ حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: دَخَلْتُ عَلَى عَجُوزَانِ مِنْ عَجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا لِي إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَكَذَّبْتُهُمَا وَلَمْ تُنِمْ أَنَا أَصَدَقَهُمَا فَخَرَجَتَا وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ عَجُوزَيْنِ وَذَكَرْتُ لَهُ فَقَالَ: ((صَدَقَتَا إِنَّهُمَا يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا)) فَمَا رَأَيْتُهُ بَعْدَ فِي صَلَاةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

[راجع: ۱۰۴۹] [مسلم: ۱۳۲۱، نسائی: ۲۰۶۵]

باب: زندگی اور موت کے فتنوں سے اللہ کی پناہ مانگنا

بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

(۶۳۶۷) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، کہا میں نے اپنے والد سے سنا، بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ کہا کرتے تھے کہ ”اے اللہ! میں تیری پناہ مانگتا ہوں عاجزی سے، سستی سے، بزدلی سے اور بہت زیادہ بڑھاپے سے اور میں تیری پناہ مانگتا ہوں عذاب قبر سے اور میں تیری پناہ مانگتا ہوں زندگی اور موت کی آزمائشوں سے۔“

۶۳۶۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ، قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ نَبِيُّ اللَّهِ ﷺ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَأَعُوذُكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ))۔ [راجع: ۲۸۲۳]

باب: گناہ اور قرض سے اللہ کی پناہ مانگنا

(۶۳۶۸) ہم سے معلى بن اسد نے بیان کیا، کہا ہم سے وہیب نے بیان

بَابُ التَّعَوُّذِ مِنَ الْمَأْثِمِ وَالْمَغْرَمِ

۶۳۶۸۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا

کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کہا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں سستی سے، بہت زیادہ بڑھاپے سے، گناہ سے، قرض سے اور قبر کی آزمائش سے اور قبر کے عذاب سے اور دوزخ کی آزمائش سے اور دوزخ کے عذاب سے اور مالدار کی آزمائش سے اور تیری پناہ مانگتا ہوں محتاج کی آزمائش سے اور تیری پناہ مانگتا ہوں مسکینوں کی آزمائش سے، اے اللہ! مجھ سے میرے گناہوں کو برف اور اولے کے پانی سے دھو دے اور میرے دل کو خطاؤں سے اس طرح پاک کر دے جس طرح تو نے سفید کپڑے کو میل سے پاک کر دیا اور مجھ میں اور میرے گناہوں میں اتنی دوری کر دے جتنی مشرق اور مغرب میں دوری ہے۔“

باب: بزولی اور سستی سے اللہ کی پناہ مانگنا

(۶۳۶۹) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا مجھ سے عمرو بن ابی عروہ نے بیان کیا، کہا میں نے انس بن مالک رضی اللہ عنہ سے سنا، کہا نبی کریم ﷺ کہتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں غم و الم سے، عاجزی، سستی، بزولی، بخل، قرض چڑھ جانے اور لوگوں کے غلبہ سے۔“

باب: بخل سے اللہ کی پناہ مانگنا

بُخْل (باء کے ضم اور خاء کے سکون) اور بُخْل (باء کے نصب اور خاء کے نصب کے سات) ایک ہی ہیں جیسے حُزن اور حُزن۔

(۶۳۷۰) مجھ سے محمد بن ثنی نے بیان کیا، کہا مجھ سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبد الملک بن عمیر نے بیان کیا، ان سے

وَهَيْبٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَالْهَرَمِ وَالْمَأْتَمِ وَالْمَغْرَمِ وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ فِتْنَةِ الْغَنَى وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرْدِ وَتَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا تَقَيَّتِ الْقَرْبُ الْأَبْيَعُ مِنَ الدَّنَسِ وَتَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا تَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ)). [راجع: ۸۳۲]

بابُ الْإِسْتِعَاذَةِ مِنَ الْجُبْنِ وَالْكَسَلِ

((كُسَالِي)) [النساء: ۱۴۲] وَكُسَالَى وَاجِدٌ.

۶۳۶۹- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ كَانَ النَّبِيُّ ﷺ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ وَالْحَزَنِ وَالْعُزْرِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَصَلَحِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ)). [راجع: ۳۷۱]

[ابوداؤد: ۱۵۴۱؛ ترمذی: ۳۴۸۴؛ نسائی: ۵۴۶۵،

۵۵۹۱، ۵۵۱۸]

بابُ التَّعَوُّذِ مِنَ الْبُخْلِ

الْبُخْلُ وَالْبُخْلُ وَاجِدٌ مِثْلُ الْحَزَنِ وَالْحَزَنِ.

۶۳۷۰- حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ

مصعب بن سعد نے بیان کیا اور ان سے سعد بن ابی وقاص رضی اللہ عنہ نے کہ بے شک وہ پانچ باتوں سے پناہ مانگنے کا حکم دیتے تھے۔ اور انہیں نبی کریم ﷺ کے حوالہ سے بیان کرتے تھے کہ ”اے اللہ! میں تیری پناہ مانگتا ہوں بخل سے، میں تیری پناہ مانگتا ہوں بزدلی سے، میں تیری پناہ مانگتا ہوں اس سے کہ ناکارہ عمر میں پہنچا دیا جاؤں، میں تیری پناہ مانگتا ہوں دنیا کی آزمائش سے اور میں تیری پناہ مانگتا ہوں قبر کے عذاب سے۔“

عُمَيْرُ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ كَانَ يَأْمُرُ بِهَوْلَاءِ الْخَمْسِ وَيَحَدِّثُ بِهِنَّ عَنِ النَّبِيِّ ﷺ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ لِقَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ)).

[راجع: ۲۸۲۲]

بَابُ التَّعَوُّذِ مِنْ أَرْدَلِ الْعُمُرِ

((أَرَادَلْنَا)) [مرد: ۲۷] سَقَطْنَا.

باب: ناکارہ عمر سے اللہ کی پناہ مانگنا

سورہ ہود میں جو لفظ ”أَرَادَلْنَا“ آیا ہے اس سے سَقَطْنَا یعنی کینے پانی لوگ مراد ہیں۔

(۶۳۷۱) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبدالوارث بن سعید نے بیان کیا، ان سے عبدالعزیز بن صہیب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا رسول اللہ ﷺ پناہ مانگتے تھے اور کہتے تھے کہ ”اے اللہ! میں تیری پناہ مانگتا ہوں سستی سے اور تیری پناہ مانگتا ہوں بزدلی سے اور تیری پناہ مانگتا ہوں ناکارہ بڑھاپے سے اور تیری پناہ مانگتا ہوں بخل سے۔“

۶۳۷۱- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْهَرَمِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ)). [راجع: ۲۸۲۳]

باب: دعا سے وبا اور پریشانی دور ہو جاتی ہے

(۶۳۷۲) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”اے اللہ! ہمارے دل میں مدینہ کی ایسی ہی محبت پیدا کر دے جیسی تو نے مکہ کی محبت ہمارے دل میں پیدا کی ہے بلکہ اس سے بھی زیادہ اور اس کے بخار کو جھ میں منتقل کر دے، اے اللہ! ہمارے لیے ہمارے مد اور صاع میں برکت عطا فرما۔“

بَابُ الدُّعَاءِ بِرَفْعِ الْوَبَاءِ وَالْوَجَعِ

۶۳۷۲- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ، قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ وَانْقُلْ حُمَاهَا إِلَى الْجُحْفَةِ اللَّهُمَّ بَارِكْ لَنَا فِي مَدَنَّا وَصَاعِنَا)). [راجع: ۱۸۸۹]

(۶۳۷۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے، کہا ہم کو ابن شہاب نے خبر دی، انہیں عامر بن سعد نے اور ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ حجۃ الوداع کے موقع پر میری

۶۳۷۳- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ أَبَاهُ قَالَ:

عیادت کے لیے تشریف لائے۔ میری اس بیماری نے مجھے موت کے قریب کر دیا تھا۔ میں نے عرض کیا: یا رسول اللہ! آپ خود مشاہدہ فرما رہے ہیں کہ بیماری نے مجھے کہاں پہنچا دیا ہے اور میرے پاس مال و دولت ہے اور سوائے ایک لڑکی کے اس کا اور کوئی وارث نہیں، کیا میں اپنی دولت کا دو تہائی صدقہ کر دوں؟ آنحضرت ﷺ نے فرمایا کہ ”نہیں۔“ میں نے عرض کیا: پھر آدھی کا کر دوں؟ فرمایا: ”ایک تہائی بہت ہے اگر تم اپنے وارثوں کو مال دار چھوڑو تو یہ اس سے بہتر ہے کہ انہیں محتاج چھوڑ دو اور وہ لوگوں کے سامنے ہاتھ پھیلاتے پھر یں یقین رکھو کہ تم جو کچھ بھی خرچ کرو گے اس سے مقصود اللہ کی خوشنودی ہوئی تو تمہیں اس پر ثواب ملے گا، یہاں تک کہ اگر تم اپنی بیوی کے منہ میں لقمہ رکھو گے (تو اس پر بھی ثواب ملے گا)۔“ میں نے عرض کی: کیا میں اپنے ساتھیوں سے پیچھے چھوڑ دیا جاؤں گا؟ آنحضرت ﷺ نے فرمایا: ”اگر تم پیچھے چھوڑ دیے جاؤ اور پھر کوئی عمل کرو جس سے مقصود اللہ کی رضا ہو تو تمہارا مرتبہ بلند ہوگا اور امید ہے کہ تم ابھی زندہ رہو گے اور کچھ قومیں تم سے فائدہ اٹھائیں گی اور کچھ نقصان اٹھائیں گی۔ اے اللہ! میرے صحابہ رضی اللہ عنہم کی ہجرت کو کامیاب فرما اور انہیں اٹلے پاؤں واپس نہ کر، البتہ افسوس سعد بن خولہ کا ہے۔“ سعد نے بیان کیا کہ رسول اللہ ﷺ نے ان پر افسوس کا اظہار اس وجہ سے کیا تھا کہ ان کا انتقال مکہ معظمہ میں ہو گیا تھا۔

باب: ناکارہ عمر، دنیا کی آزمائش اور دوزخ کی آزمائش سے اللہ کی پناہ مانگنا

(۶۳۷۴) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو حسین بن علی بھی نے خبر دی، انہیں زائدہ بن قدامہ نے، انہیں عبدالملک بن عمیر نے، انہیں مصعب بن سعد نے اور ان سے ان کے والد نے بیان کیا کہ ان کلمات کے ذریعے اللہ کی پناہ مانگو جن کے ذریعہ نبی کریم ﷺ پناہ مانگتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں بزدلی سے، تیری پناہ مانگتا ہوں بخل سے، تیری پناہ مانگتا ہوں اس سے کہ ناکارہ عمر کو پہنچو، تیری پناہ مانگتا ہوں دنیا کی آزمائش سے اور قبر کے عذاب سے۔“

عَادَنِی رَسُوْلُ اللّٰهِ ﷺ فِی حَاجَةِ الْوَدَاعِ مِنْ شَكْوَى اَسْفَيْتُ مِنْهُ عَلٰی الْمَوْتِ فَقُلْتُ: يَا رَسُوْلَ اللّٰهِ! بَلَغَ بِي مَا تَرٰی مِنَ الْوَجَعِ وَاَنَا ذُو مَالٍ وَلَا يَرِثُنِيْ اِلَّا بِنْتُ لِيْ وَاحِدَةٌ اَفَاتَّصَدَّقُ بِثُلُثِيْ مَا لِيْ؟ قَالَ: ((لَا))، قُلْتُ: فَبَسْطُرْهُ؟ قَالَ: ((لَا)) قَالَ: ((الْفُلُّ كَثِيْرٌ اِنَّكَ اَنْ تَذَرَ وَرَثَتَكَ اَغْنِيَاءَ خَيْرٌ مِنْ اَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُوْنَ النَّاسَ وَاِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِيْ وَجْهَ اللّٰهِ اِلَّا اُجِرْتَ حَتّٰی مَا تَجْعَلَ فِيْ فِيْ اَمْرٍ اِنَّكَ)) قُلْتُ: اُخْلَفُ بَعْدَ اَصْحَابِيْ؟ قَالَ: ((اِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلَ عَمَلًا تَبْتَغِيْ بِهٖ وَجْهَ اللّٰهِ اِلَّا اَزْدَدْتُ بِهٖ دَرَجَةً وَرَفَعَةً وَلَعَلَّكَ تُخْلَفُ حَتّٰی يَنْتَفِعَ بِكَ اَقْرَامٌ وَيَضُرَّ بِكَ آخَرُوْنَ اَللّٰهُمَّ اَمُضْ لِاَصْحَابِيْ هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلٰی اَعْقَابِهِمْ لٰكِنَّ الْبَائِسُ سَعْدُ ابْنُ خَوْلَةَ)) قَالَ سَعْدٌ: رَأَيْتُ لَهٗ رَسُوْلَ اللّٰهِ ﷺ مِنْ اَنْ تُؤْفِيَ بِمَكَّةَ. [راجع: ۵۶]

بَابُ الْاِسْتِعَاذَةِ مِنْ اَرْدَلِ الْعُمْرِ [وَمِنْ فِتْنَةِ الدُّنْيَا وَفِتْنَةِ النَّارِ]

۶۳۷۴- حَدَّثَنِیْ اِسْحَاقُ بْنُ اِبْرَاهِيْمَ، قَالَ: اَخْبَرَنَا الْحُسَيْنُ عَنْ زَائِدَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ مُصْعَبِ عَنْ اَبِيْهِ قَالَ: تَعَوَّذُوا بِكَلِمَاتِ كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ بِهِنَّ: ((اللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَنْ اُرَدَّ اِلٰی اَرْدَلِ الْعُمْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ)). [راجع: ۲۷۲۲]

(۶۳۷۵) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے کعب نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد عروہ بن زبیر نے اور ان سے ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ دعا کیا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں سستی سے، ناکارہ عمر سے، بڑھاپے سے، قرض سے اور گناہ سے، اے اللہ! میں تیری پناہ مانگتا ہوں دوزخ کے عذاب سے، دوزخ کی آزمائش سے قبر کے عذاب سے، مالدار کی بری آزمائش سے محتاج کی بری آزمائش سے اور مسیح دجال کی بری آزمائش سے، اے اللہ! میرے گناہوں کو برف اور اولے کے پانی سے دھو دے اور میرے دل کو خطاؤں سے پاک کر دے، جس طرح سفید کپڑا میل سے صاف کر دیا جاتا ہے اور میرے اور میرے گناہوں کے درمیان اتنا فاصلہ کر دے جتنا فاصلہ مشرق و مغرب میں ہے۔“

۶۳۷۵- حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْعَائِمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغَنَى وَشَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ التَّلَجِّ وَالْبَرْدِ وَتَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يَنْقَى الْقُوتُ الْأَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ)).

[راجع: ۸۳۲] [مسلم: ۶۸۷۲، ابن ماجہ: ۳۸۳۸]

باب: مالدار کی فتنے سے اللہ کی پناہ مانگنا

(۶۳۷۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے سلام بن ابی مطیع نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد عروہ بن زبیر نے اور ان سے ان کی خالہ (ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا) نے بیان کیا کہ نبی کریم ﷺ پناہ مانگا کرتے تھے کہ ”اے اللہ! میں تیری پناہ مانگتا ہوں دوزخ کی آزمائش سے، دوزخ کے عذاب سے اور تیری پناہ مانگتا ہوں قبر کی آزمائش سے اور تیری پناہ مانگتا ہوں، قبر کے عذاب سے اور تیری پناہ مانگتا ہوں مالدار کی آزمائش سے اور تیری پناہ مانگتا ہوں مسیح دجال کی آزمائش سے۔“

بَابُ الْإِسْتِعَاذَةِ مِنْ فِتْنَةِ الْغَنَى

۶۳۷۶- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ عَنْ هِشَامِ عَنْ أَبِيهِ عَنْ خَالَتِهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغَنَى وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ)). [راجع: ۸۳۲]

تشریح: مال و دولت کے فتنے کی مثال قارون کی ہے جسے اللہ نے مال کے گمزنہ غرور کی وجہ سے زمین دوز کر دیا اور مال کی برکت کی مثال حضرت عثمان غنی رضی اللہ عنہ کی ہے جو تاریخ اسلام میں قیامت تک کے لئے نام پا گئے۔ (رضی اللہ عنہ وارضاه)۔ اللہ پاک ہر مسلمان کو حضرت عثمان رضی اللہ عنہ جیسا بنائے۔ آمین

باب: محتاج کی فتنے سے پناہ مانگنا

بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الْفَقْرِ

(۶۳۷۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی،

۶۳۷۷- حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ

کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد عروہ بن زبیر نے اور ان سے ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ یہ دعا کیا کرتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں دوزخ کے فتنہ سے اور دوزخ کے عذاب سے اور قبر کی آزمائش سے اور قبر کے عذاب سے اور مال داری کی بری آزمائش سے اور محتاجی کی بری آزمائش سے اور مسیح دجال کی بری آزمائش سے، اے اللہ! میرے دل کو برف اور اولے کے پانی سے دھو دے اور میرے دل کو خطاؤں سے صاف کر دے جیسا کہ سفید کپڑے کو میل سے صاف کرتا ہے اور میرے اور میری خطاؤں کے درمیان اتنی دوری کر دے جتنی دوری مشرق و مغرب میں ہے، اے اللہ! میں تیری پناہ مانگتا ہوں سستی سے، گناہ سے اور قرض سے۔“

قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ الثَّلَاجِ وَالْبَرْدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ الْقَوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَأْثَمِ وَالْمَغْرَمِ)). [راجع: ۸۳۲]

[مسلم: ۶۸۷۲]

تشریح: محتاجی اور قرض بہت ہی خطرناک عذاب ہیں۔ میری دن رات یہ دعا ہے کہ اللہ مجھ کو اور میرے متعلقین اور شائقین صبح بخاری کو وقت آخر تک قرض اور محتاجی سے بچائے۔ خاص طور سے میرے جو غلصین ادا نیکی قرض کے لئے دعاؤں کی درخواست کرتے رہتے ہیں اللہ پاک ان سب کا قرض ادا کرے اور مجھ کو بھی اس حالت میں موت دے کہ میں کسی کا ایک پیسے کا بھی مقروض نہ ہوں۔ قبل از موت اللہ سارا قرض ادا کر دے۔ آمین یا رب العالمین (راز)

باب: برکت کے ساتھ مال کی زیادتی کے لیے دعا کرنا

بَابُ الدُّعَاءِ بِكَثْرَةِ الْمَالِ مَعَ الْبَرَكَةِ

(۶۳۷۸، ۶۳۷۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر (محمد بن جعفر) نے بیان کیا، کہا میں نے قتادہ سے سنا، ان سے انس رضی اللہ عنہ نے بیان کیا اور ان سے ام سلمہ رضی اللہ عنہا نے کہا انہوں نے کہا: یا رسول اللہ! انس آپ کا خادم ہے اس کے لیے اللہ سے دعا کیجیے۔ آنحضرت ﷺ نے دعا فرمائی: ”اے اللہ! اس کے مال و اولاد میں زیادتی کر اور جو کچھ تو اسے دے اس میں برکت عطا فرما۔“ اور ہشام بن زید سے روایت ہے کہ انہوں نے انس بن مالک رضی اللہ عنہ سے اسی طرح سنا۔

۶۳۷۸، ۶۳۷۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أُمِّ سَلِيمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَنَسٌ خَادِمُكَ أَدْعُ اللَّهَ لَهُ قَالَ: ((اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ)) وَعَنْ هِشَامِ بْنِ زَيْدٍ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ مِثْلَهُ. [راجع: ۱۹۸۲]

[۱۹۸۲] [مسلم: ۶۳۷۲، ترمذی: ۳۸۲۷]

بَابُ الدُّعَاءِ بِكَثْرَةِ الْوَلَدِ مَعَ الْبُرْكَهٖ

باب: برکت کے ساتھ بہت اولاد کی دعا کرنا

۶۳۸۰، ۶۳۸۱۔ حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّيِّعِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا قَالَ: قَالَتْ أُمُّ سَلِيمٍ: أَنَسُ خَادِمِكَ قَالَ: ((اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ)).

(۶۳۸۰، ۸۱) ہم سے ابو زید سعید بن ربیع نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، کہا میں نے انس رضی اللہ عنہ سے سنا کہ ام سلیم رضی اللہ عنہا نے عرض کیا کہ حضور! انس آپ کا خادم ہے اس کے لیے دعا فرمائیے۔ آنحضرت ﷺ نے فرمایا: ”اے اللہ! اس کے مال و اولاد میں زیادتی کر اور جو کچھ تو دے اس میں برکت عطا فرما۔“ [راجعہ: ۱۹۸۲]

تشریح: حضرت انس رضی اللہ عنہ کے حق میں دعائے نبوی ﷺ قبول ہوئی۔ سو سال سے زائد عمر پائی اور انتقال کے وقت اولاد اور اولاد کی تعداد سو سے بھی زائد تھی۔ ذالک فضل اللہ یؤتہ من یشاء۔

بَابُ الدُّعَاءِ عِنْدَ الْإِسْتِخَارَةِ

باب: استخارہ کی دعا کا بیان

تشریح: استاذ الہند حضرت شاہ ولی اللہ دہلوی رحمہ اللہ فرماتے ہیں: ”ومنها صلوة الاستخارة وكان اهل الجاهلية اذا عنت لهم حاجة من سفر او نكاح او بيع استقسموا بالازلام فنهى عنه النبي ﷺ لانه غير معتمد على اصل وانما هو محض اتفاق ولانه افتراء على الله بقولهم امرنى ربى ونهانى ربى فعوضهم من ذلك الاستخارة ان اكثر الاستخارة فى الامور تریاق مجرب لتحصيل شبه الملائكة وضبط النبي ﷺ آدابها ودعاءها فشرح ركعتین۔“ (حجة الله البالغة جلد ۲ / صفحہ ۱۹) یعنی جاہلیت والوں کو سفر یا شادی یا تجارت کی کوئی ضرورت پیش آتی تو وہ بتوں کے ہاتھوں میں دیئے ہوئے تیروں سے فال نکالا کرتے تھے اور اہل اسلام کو ان حرکتوں سے روکا گیا کیونکہ یہ محض جھوٹ اور شرکیہ کام تھا۔ اس کے عوض رسول کریم ﷺ نے دعائے استخارہ کی تعلیم فرمائی جو تریاق مجرب ہے۔ اس کے لئے دو رکعات نماز استخارہ شروع کرادی اور یہ دعا تعلیم فرمائی۔

۶۳۸۲۔ حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ أَبُو مُصْعَبٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ عَنْ مُحَمَّدِ بْنِ الْمُتَكْدِرِ عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ ثُمَّ يَقُولْ: ((اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي

(۶۳۸۲) ہم سے ابو مصعب مطرف بن عبد اللہ نے بیان کیا، کہا ہم سے عبد الرحمن بن ابی الموال نے بیان کیا، ان سے محمد بن منکدر نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ ہمیں تمام معاملات میں استخارہ کی تعلیم دیتے تھے، قرآن کی سورت کی طرح (نبی اکرم ﷺ نے فرمایا: ”جب تم میں سے کوئی شخص کسی (مباح) کام کا ارادہ کرے (ابھی پکا عزم نہ ہوا ہو) تو دو رکعات (نفل) پڑھے اس کے بعد یوں دعا کرے ”اے اللہ! میں بھلائی مانگتا ہوں (استخارہ) تیری بھلائی سے، تو علم والا ہے، مجھے علم نہیں اور تو تمام پوشیدہ باتوں کو جاننے والا ہے، اے اللہ! اگر تو جانتا ہے کہ یہ کام میرے لیے بہتر ہے، میرے دین کے اعتبار سے، میری معاش اور میرے انجام کار کے اعتبار سے یا دعا میں یہ الفاظ کہے ”فینی

عَاجِلْ أَمْرِي وَآجِلْہ۔ تو اسے میرے لیے مقدر کر دے اور اگر تو جانتا ہے کہ یہ کام میرے لیے برا ہے میرے دین کے لیے، میری زندگی کے لیے اور میرے انجام کار کے اعتبار سے الفاظ فرمائے ”فَیْ عَاجِلْ أَمْرِي وَآجِلْہ۔ تو اسے مجھ سے پھیر دے اور میرے لیے بھلائی مقدر کر دے جہاں کہیں بھی وہ ہو اور پھر مجھے اس سے مطمئن کر دے (یہ دعا کرتے وقت) اپنی ضرورت کا بیان کر دینا چاہیے۔“

فَیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَۃِ أَمْرِیْ۔ اَوْ قَالَ: فِیْ عَاجِلِ أَمْرِیْ وَآجِلِہ۔ فَاقْدِرْہُ لِیْ وَإِنْ کُنْتُ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَۃِ أَمْرِیْ۔ اَوْ قَالَ: فِیْ عَاجِلِ أَمْرِیْ وَآجِلِہ۔ فَاصْرِفْہُ عَنِّیْ وَاصْرِفْہِ عَنْہُ وَاقْدِرْ لِیْ الْخَیْرَ حَیْثُ کَانَ ثُمَّ رَضِیْنِیْ بِہِ وَیُسِّمْنِیْ حَاجَتَہُ۔ [راجع: ۱۱۶۲]

تشریح: جب کسی شخص کو ایک کام کرنے یا نہ کرنے میں تردد ہو یا دو باتوں یا دو چیزوں میں سے ایک کے اختیار کرنے میں تو باب کی حدیث موافق استخارہ کرے۔ اللہ تعالیٰ اس پر خواب میں یا اور کسی طرح جو اس کے حق میں بہتر ہو گا اس پر کھول دے گا یا اس کی توفیق دے گا۔ بس جو استخارہ یہ سند صحیح نبی کریم ﷺ سے منقول ہے وہ یہی ہے۔ باقی استخارے جو شیعہ امامیہ کیا کرتے ہیں۔ مثلاً تسبیح پر یا استخارہ ذات الرقاق ان کی اصل حدیث کی کتابوں میں نہیں ملتی۔ استخارہ کرنا گویا اللہ سے طلب خیر کرنا اور مشورہ طلب کرنا ہے۔ قدرت کے اشارے ہوتے ہیں اور ان کی بنا پر اہل ایمان صاحبان فرست اللہ کے اشاروں کو سمجھ کر ان کے مطابق قدم اٹھاتے ہیں۔ اس مقصد کے لئے دعائے مسنونہ جو یہاں مرقوم ہے بہترین دعا ہے بکثرت یوں پڑھنا اللہم خیر لی واختر لی بھی استخارہ کے لئے بہترین عمل ہے۔

باب: وضو کے وقت کی دعا کا بیان

بَابُ الْوُضُوءِ عِنْدَ الدَّعَاءِ

۶۳۸۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى، قَالَ: دَعَا النَّبِيُّ ﷺ بِمَاءٍ فَتَوَضَّأْتُمْ رَفَعَ يَدَيْهِ فَقَالَ: ((اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ)) وَرَأَيْتُ بَيَاضَ إِبْطِئِهِ فَقَالَ: ((اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ)). [راجع: ۲۸۸۴]

۶۳۸۳۔ ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے اسامہ نے بیان کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے پانی مانگا، پھر آپ نے وضو کیا، پھر ہاتھ اٹھا کر یہ دعا کی: ”اے اللہ! عبید ابو عامر کی مغفرت فرما۔“ میں نے اس وقت آنحضرت ﷺ کی بغل کی سفیدی دیکھی پھر آپ نے دعا کی: ”اے اللہ! قیامت کے دن اسے اپنی بہت سی انسانی مخلوق سے بلند مرتبہ عطا فرما۔“

باب: کسی بلند ٹیلے پر چڑھتے وقت کی دعا کا بیان

بَابُ الدَّعَاءِ إِذَا عَلَا عَقَبَةً

امام بخاری رحمہ اللہ نے کہا قرآن میں جو ”خَيْرٌ عُقْبًا“ آیا ہے تو عاقبت اور عقب کے ایک ہی معنی ہیں جن سے آخرت مراد ہے۔

قَالَ أَبُو عَبْدِ اللَّهِ: خَيْرٌ عُقْبًا عَاقِبَةً وَعُقْبَى وَعَاقِبَةٌ وَاحِدٌ وَهُوَ الْآخِرَةُ.

۶۳۸۴۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے بیان کیا، ان سے ابو عثمان مہدی نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے

۶۳۸۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ عَنْ أَبِي عَثْمَانَ عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ

فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ النَّبِيُّ ﷺ: ((أَيُّهَا النَّاسُ ارْبُعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا وَلَكِنْ تَدْعُونَ سَمِيعًا بَصِيرًا)) ثُمَّ أَتَى عَلِيٌّ وَأَنَا أَقُولُ فِي نَفْسِي: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَقَالَ: ((يَا عَبْدَ اللَّهِ بِنَ قَيْسٍ أَقُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كُنْزٌ مِنْ كُنُوزِ الْجَنَّةِ أَوْ قَالَ: أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ هِيَ كُنْزٌ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)). [راجع: ۲۹۹۲]

ساتھ ایک سفر میں تھے جب ہم کسی بلند جگہ پر چڑھتے تو تکبیر کہتے۔ آپ ﷺ نے فرمایا: ”لوگو! اپنے اوپر رحم کرو، تم کسی بہرے یا غائب ذات کو نہیں پکارتے ہو تم تو اس ذات کو پکارتے ہو جو بہت زیادہ سننے والا، بہت زیادہ دیکھنے والا ہے۔“ پھر آنحضرت ﷺ میرے پاس تشریف لائے۔ میں اس وقت زیر لب کہہ رہا تھا: ”لا حول ولا قوة الا بالله“ آنحضرت ﷺ نے فرمایا: ”عبداللہ بن قیس کہو: لا حول ولا قوة الا بالله کیونکہ یہ جنت کے خزانوں میں سے ایک خزانہ ہے، یا آپ نے یہ فرمایا: کیا میں تمہیں ایک ایسا کلمہ نہ بتا دوں جو جنت کے خزانوں میں سے ایک خزانہ ہے؟ لا حول ولا قوة الا بالله۔“

تشریح: اس کلمہ میں سب کچھ اللہ ہی کے حوالہ کیا گیا ہے۔ لہذا جو شخص بھی اللہ پاک پر ایسا پختہ عقیدہ رکھے گا وہ یقیناً جنتی ہوگا۔ مزید تفصیل آگے آ رہی ہے دعا میں حد سے زیادہ چلانا بھی کوئی امر مستحسن نہیں ہے۔ واد عواربکم تضرعا وخفياً انه لا يحب المعتدين۔

بَابُ الدَّعَاءِ إِذَا هَبَطَ وَادِيًا

فِيهِ حَدِيثُ جَابِرٍ. [راجع: ۲۹۹۳]

تشریح: اس میں یوں ہے جب ہم بلندی پر چڑھتے تو تکبیر کہتے اور جب نشیب میں اترتے تو تسبیح کہتے۔ باب کے اثبات کے لئے حدیث جابر رضی اللہ عنہ کی حدیث ہے۔

بَابُ الدَّعَاءِ إِذَا أَرَادَ سَفَرًا أَوْ رَجَعَ

فِيهِ يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسٍ. اس میں ایک حدیث یحییٰ بن اسحاق سے مروی ہے جو انہوں نے حضرت انس سے روایت کی ہے۔

تشریح: امام بخاری رحمہ اللہ نے سفر میں نکلنے کی دعا اس باب میں بیان نہیں کی شاید ان کو کوئی حدیث اپنی شرط پر نہ ملی ہوگی۔ امام مسلم نے ابن عمر رضی اللہ عنہما سے نکالا کہ جب نبی کریم ﷺ اپنی اونٹنی پر سوار ہو کر سفر کو جاتے وقت تین بار تکبیر کہتے پھر یہ آیت پڑھتے: ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (۱۳/۳۳) حصن حصین میں یہ دعا منقول ہے۔ ”اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرَّ وَالْقَوِيَّ وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِلْنَا بِهِدْهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْوَلَدِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَائِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ۔“

۶۳۸۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ (۲۳۸۵) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام عن نافع عن عبد الله بن عمر أن رسول مالک نے بیان کیا، انہوں نے کہا ہم سے نافع نے بیان کیا اور ان سے عبد اللہ

اللہ ﷻ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَبَوْنَ تَابِعُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدُهُ وَنَصَرَ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ)). (راجع: ۱۷۹۷)

بن عمر رضی اللہ عنہما نے بیان کیا، کہ رسول کریم ﷺ جب کسی غزوہ یا حج یا عمرہ سے واپس ہوتے تو زمین سے ہر بلند چیز پر چڑھتے وقت تین تکبیریں کہا کرتے تھے، پھر دعا کرتے تھے: ”اللہ کے سوا کوئی معبود نہیں، تنہا ہے اس کا کوئی شریک نہیں، اس کے لیے بادشاہی ہے اور اسی کے لیے تمام تعریفیں ہیں اور وہ ہر چیز پر قدرت رکھنے والا ہے، لوٹتے ہیں ہم توبہ کرتے ہوئے اپنے رب کی عبادت کرتے ہوئے اور حمد بیان کرتے ہوئے، اللہ نے اپنا وعدہ سچ کر دکھایا، اپنے بندے کی مدد کی اور تنہا تمام لشکر کو شکست دی۔“

تشریح: بلندی پر چڑھتے ہوئے اللہ کی بلندی و بڑائی کو یاد رکھ کر نعرہ یا تحفہ بلند کرنا شانِ ایمانی ہے۔ ایسے عقیدہ و عمل والوں کو اللہ دنیا میں بھی بلندی دیتا ہے آیت: ﴿تَحَبَّبَ اللَّهُ لَأَعْلَيْنَ آتَا وَرُسُلِي﴾ (۵۸/ المجادلہ: ۲۱) میں وہی اشارہ ہے۔ لشکر کو شکست دینے کا اشارہ جنگِ احزاب پر ہے جہاں کفار بڑی تعداد میں جمع ہوئے تھے مگر آخر میں غائب و خاسر ہوئے۔

باب: شادی کرنے والے دوہلہا کے لیے دعا دینا

۶۳۸۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: رَأَى النَّبِيَّ ﷺ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرُ صُفْرَةٍ فَقَالَ: ((مَهْمِيمٌ أَوْ مَهْمٌ؟)) قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاقٍ مِنْ ذَهَبٍ فَقَالَ: ((بَارَكَ اللَّهُ لَكَ أَوْلَمَ وَلَوْ بِشَاقٍ)). (راجع: ۲۰۴۹)

۶۳۸۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ عَمْرِو بْنِ جَابِرٍ قَالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ فَتَزَوَّجْتُ امْرَأَةً فَقَالَ النَّبِيُّ ﷺ: ((تَزَوَّجْتُ يَا جَابِرُ؟)) قُلْتُ: نَعَمْ قَالَ: ((بِكُرٍّ أَمْ قَيْبٍ؟)) قُلْتُ: قَيْبٌ قَالَ: ((فَهَلَّا جَارِيَةٌ تَكَلِّعُهَا وَتَكْلَعُكَ؟ وَتَضَاحِكُهَا وَتَضَاحِكُكَ؟)) قُلْتُ: هَلَكَ أَبِي فَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ فَفَكَرْتُ أَنْ أَجِثَهُنَّ

۶۳۸۶۔ ہم سے مسدود نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے عبد الرحمن بن عوف رضی اللہ عنہ پر زردی کا اثر دیکھا تو فرمایا: ”یہ کیا ہے؟“ کہا: میں نے ایک عورت سے ایک گھٹلی کے برابر سونے پر شادی کی ہے۔ آنحضرت ﷺ نے فرمایا: ”اللہ تمہیں برکت عطا فرمائے، ولیہ کر، چاہے ایک بکری ہی کا ہو۔“

۶۳۸۷۔ ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عمرو نے اور ان سے جابر رضی اللہ عنہ نے بیان کیا کہ میرے والد شہید ہوئے تو انہوں نے سات یا نو لڑکیاں چھوڑی تھیں (راوی کو تعداد میں شبہ تھا) پھر میں نے ایک عورت سے شادی کی تو رسول اللہ ﷺ نے دریافت فرمایا: ”جابر کیا تم نے شادی کر لی ہے؟“ میں نے کہا: جی ہاں۔ فرمایا: ”کنواری سے یا بیوا سے؟“ میں نے کہا: بیوا سے، فرمایا: ”کسی لڑکی سے کیوں نہ کی تم اس کے ساتھ کھیلتے وہ تمہارے ساتھ کھیلتی یا (آپ ﷺ نے فرمایا کہ) تم اسے ہنساتے وہ تمہیں ہنساتی۔“ میں نے

تشریح: شادی کے موقع پر برکت کی دعا میں اشارہ ہے کہ شادی ہر دو کے لئے باعث برکت ہو۔ روزی، رزق، آل و اولاد، دین و ایمان سب میں برکت مراد ہے۔

بِمِثْلِهِنَّ فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيْهِنَّ قَالَ: ((بَارَكَ اللَّهُ عَلَيْكَ)) لَمْ يَقُلْ ابْنُ عَبَّاسٍ وَمُحَمَّدُ ابْنُ مُسْلِمٍ عَنْ عَمْرِو: ((بَارَكَ اللَّهُ عَلَيْكَ)). [راجع: ۴۴۳]

عرض کیا: میرے والد (عبداللہ) شہید ہوئے اور سات یا نو لڑکیاں چھوڑی ہیں۔ اس لیے میں نے پسند نہیں کیا کہ میں ان کے پاس انہیں جیسی لڑکی لاؤں، چنانچہ میں نے ایسی عورت سے شادی کی جو ان کی نگرانی کر سکے۔ آپ ﷺ نے فرمایا: ”اللہ تمہیں برکت عطا فرمائے۔“ ابن عیینہ اور محمد بن مسلمہ نے عمرو سے روایت میں: ”اللہ تمہیں برکت عطا فرمائے۔“ کے الفاظ نہیں کہے۔

تشریح: شادی میں بھی جذبات سے زیادہ دوراندیشی کی ضرورت ہے۔ حضرت جابر رضی اللہ عنہ کا یہ واقعہ عبرت و نصیحت کے لئے کافی ہے۔ اللہ ہر مسلمان کو بچنے کی توفیق دے۔ اپنی بہنوں کی پرورش کرنا بھی ایک بڑی سعادت مندی ہے۔ اللہ ہر جوان کو ایسی توفیق بخشے۔ آمین

بَابُ مَا يَقُولُ إِذَا أَتَى أَهْلَهُ

باب: جب مرد اپنی بیوی کے پاس آئے تو کیا دعا

پڑھنی چاہیے

۶۳۸۸۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ جَبَنَّا الشَّيْطَانَ وَجَبَّ الشَّيْطَانُ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يَقْدَرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا)). [راجع: ۱۴۱]

۶۳۸۸) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے سالم نے، ان سے کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر کوئی شخص اپنی بیوی کے پاس آنے کا ارادہ کرے تو یہ دعا پڑھے: اللہ کے نام سے، اے اللہ! ہمیں شیطان سے دور رکھ اور جو کچھ تو ہمیں عطا فرمائے اسے بھی شیطان سے دور رکھ، تو اگر اس صحبت سے کوئی اولاد مقدر میں ہوگی تو شیطان اسے کچھ بھی نقصان نہیں پہنچا سکے گا۔“

تشریح: عورت سے ملاپ کے وقت بھی مغلوب الشہو نہ ہونا بلکہ اللہ کو یاد رکھنا اس کا اثر یہ ہونا لازمی ہے کہ آدمی کی اولاد پر بھی اس کیفیت کا پورا پورا اثر پڑے گا اور وہ یقیناً شیطانی خصال و اثرات سے محفوظ رہیں گے کیونکہ ماں باپ کے خصال بھی اولاد میں منتقل ہوتے ہیں۔ الا ان يشاء الله۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((أَتَيْنَا فِي الدُّنْيَا حَسَنَةً))

باب: نبی کریم ﷺ کی یہ دعا: ”اے ہمارے رب! ہمیں دنیا میں بھلائی عطا کر“ آخر تک

۶۳۸۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ، قَالَ: أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ: ((اللَّهُمَّ أَتَيْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)).

۶۳۸۹) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے عبدالعزیز نے بیان کیا اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی اکثر یہ دعا ہوا کرتی تھی: ”اے اللہ! ہمیں دنیا میں بھلائی (حسنہ) عطا کر اور آخرت میں بھلائی عطا کر اور ہمیں دوزخ سے بچا۔“

[راجع: ۴۵۲۲]

تشریح: بڑی بھاری اہم دعا ہے کہ دنیا اور دین ہر دو کی کامیابی کے لئے دعا کی گئی ہے۔ بلکہ دنیا کو آخرت پر مقدم کیا گیا ہے۔ اس لئے کہ دنیا کے سدھار ہی سے آخرت کا سدھار ہوگا۔

باب: دنیا کے فتنوں سے پناہ مانگنا

بَابُ التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيَا

(۶۳۹۰) مجھ سے فروہ بن ابی المعراء نے بیان کیا، انہوں نے کہا، ہم سے عبیدہ بن حمید نے بیان کیا، ان سے عبدالملک بن عمیر نے بیان کیا، ان سے مصعب بن سعد بن ابی وقاص نے بیان کیا اور ان سے ان کے والد سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ہمیں یہ کلمات اس طرح سکھاتے تھے جیسے لکھنا سکھاتے تھے: ”اے اللہ! میں تیری پناہ مانگتا ہوں بخل سے اور تیری پناہ مانگتا ہوں بزدلی سے اور تیری پناہ مانگتا ہوں ناکارہ عمر سے اور تیری پناہ مانگتا ہوں دنیا کی آزمائش سے اور قبر کے عذاب سے۔“

۶۳۹۰۔ حَدَّثَنِي فَرَوَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا تَعَلَّمُ الْكِتَابَةَ: ((اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَالْعُمُرِ وَأَعُوذُكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ)). [راجع: ۲۸۲۲]

تشریح: یہ دعا اس قابل ہے کہ اسے بغور پڑھا جائے اور مذکورہ کمزوریوں سے بچنے کی پوری پوری کوشش کی جائے۔ ہر دعا کے معانی و مطالب و مقاصد سمجھنے کی ضرورت ہے۔ طوطے کی رٹ نہ ہونی چاہیے۔ یہی فلسفہ دعا ہے۔

باب: دعائیں ایک ہی فقرہ بار بار عرض کرنا

بَابُ تَكَرُّرِ الدُّعَاءِ

تشریح: اس باب میں امام بخاری رحمۃ اللہ علیہ جو حدیث جادو کی لائے ہیں۔ اس سے باب کا مطلب نہیں نکلتا مگر انہوں نے اپنی عادت کے موافق اس کے دوسرے طریق کی طرف اشارہ کیا جس کو انہوں نے طب اور باب بدء الخلق میں نکالا ہے۔ اور امام مسلم کی روایت میں یوں ہے آپ نے دعا کی پھر دعا کی پھر دعا کی اور اس باب میں صاف وہ روایت ہے جس کو ابوداؤد اور نسائی نے عبداللہ بن مسعود رضی اللہ عنہ سے نکالا ہے۔ اس میں یہ ہے کہ نبی کریم صلی اللہ علیہ وسلم کو تین بار دعا اور تین بار استغفار کرنا پسند تھا۔

(۶۳۹۱) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا، ہم سے انس بن عیاض نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے، اور ان سے عائشہ رضی اللہ عنہا نے کہ رسول اللہ صلی اللہ علیہ وسلم پر جادو کیا گیا اور کیفیت یہ ہوئی کہ آپ صلی اللہ علیہ وسلم سمجھنے لگے کہ فلاں کام آپ نے کر لیا ہے، حالانکہ وہ کام آپ نے نہیں کیا تھا اور آنحضرت صلی اللہ علیہ وسلم نے اپنے رب سے دعا کی تھی، پھر آپ نے فرمایا: ”تمہیں معلوم ہے، اللہ نے مجھے وہ بات بتادی ہے جو میں نے اس سے پوچھی تھی۔“ عائشہ رضی اللہ عنہا نے پوچھا: یا رسول اللہ وہ خواب کیا ہے؟ فرمایا: ”میرے پاس دو مرد آئے ان میں سے ایک میرے سر کے پاس بیٹھ گیا اور دوسرا پاؤں کے پاس، پھر ایک نے اپنے دوسرے ساتھی سے کہا،

۶۳۹۱۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ طُبَّ حَتَّى أَنَّهُ لَيُخِيلُ إِلَيْهِ أَنَّهُ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ وَإِنَّهُ دَعَا رَبَّهُ ثُمَّ قَالَ: ((أَشْعُرْتُ أَنَّ اللَّهَ أَقْبَانِي لِمَا اسْتَفْتَيْتُهُ فِيهِ؟)) فَقَالَتْ عَائِشَةُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ

ان صاحب کی بیماری کیا ہے؟ دوسرے نے جواب دیا: ان پر جادو ہوا ہے۔ پہلے نے پوچھا کس نے جادو کیا ہے؟ جواب دیا کہ لبید بن اعصم نے۔ پوچھا وہ جادو کس چیز میں ہے؟ جواب دیا کہ منگھی پر کھجور کے خوشہ میں۔ پوچھا وہ ہے کہاں؟ کہا: ذروان میں۔ اور ذروان بنی زریق کا ایک کنواں ہے۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ پھر آنحضرت ﷺ اس کنویں پر تشریف لے گئے اور جب عائشہ رضی اللہ عنہا کے پاس دوبارہ واپس آئے تو فرمایا: ”واللہ! اس کا پانی تو مہندی سے نچوڑے ہوئے پانی کی طرح تھا اور وہاں کے کھجور کے درخت شیطان کے سر کی طرح تھے۔“ بیان کیا کہ پھر آنحضرت ﷺ تشریف لائے اور انہیں کنویں کے متعلق بتایا میں نے کہا: یا رسول اللہ! پھر آپ نے اسے نکالا کیوں نہیں؟ آپ ﷺ نے فرمایا: ”مجھے اللہ تعالیٰ نے شفا دے دی اور میں نے یہ پسند نہیں کیا کہ لوگوں میں ایک بری چیز پھیلاؤں۔“ عیسیٰ بن یونس اور لیث نے ہشام سے اضافہ کیا کہ ان سے ان کے والد نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ پر جادو کیا گیا تو آپ برابر دعا کرتے رہے اور پھر پوری حدیث کو بیان کیا۔

تشریح: اسوہ نبی ﷺ سے معلوم ہوا کہ جہاں تک ممکن ہو شرکی اشاعت سے بھی بچنا لازم ہے۔ اسے اچھالنا، شہرت دینا اسوہ نبی ﷺ کے مخالف ہے۔ کاش مدعیان عمل بالاسوہ امور کو بھی یاد رکھیں۔ آمین

باب: مشرکین کے لیے بددعا کرنا

حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کہا: ”اے اللہ! میری مدد کر ایسے قحط کے ذریعے جیسا یوسف علیہ السلام کے زمانہ میں پڑا تھا۔“ اور آپ نے بددعا کی ”اے اللہ! ابو جہل کو پکڑ لے۔“ اور حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے نماز میں یہ دعا کی کہ ”اے اللہ! فلاں فلاں کو اپنی رحمت سے دور کر دے“ یہاں تک کہ قرآن کی آیت ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ نازل ہوئی۔

بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ

وَقَالَ ابْنُ مَسْعُودٍ: قَالَ النَّبِيُّ ﷺ: ((اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يَوْسُفَ)) (راجع: [۴۷۷۴] وَقَالَ: ((اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلٍ)) (راجع: [۲۴۰] وَقَالَ ابْنُ عُمَرَ: دَعَا النَّبِيُّ ﷺ فِي الصَّلَاةِ: ((اللَّهُمَّ الْعَنْ فَلَانًا وَفُلَانًا)) حَتَّى أَنْزَلَ اللَّهُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾. (ال

عمران: [۱۲۸] (راجع: [۴۰۶۹])

تشریح: انسانی زندگی میں بعض مواقع ایسے بھی آ جاتے ہیں کہ انسان دشمنوں کے خلاف بددعا کرنے پر بھی مجبور ہو جاتا ہے۔ قریش مکہ کی متواتر شرارتوں کی بنا پر نبی کریم ﷺ نے وقتی طور پر مجبوراً یہ بددعا فرمائی جو قبول ہوئی اور شرارت قریش سب تباہ و برباد ہو گئے۔ سچ ہے:

بترس از آہ مظلومان کہ ہنگام دعا کردن اجابت از در حق بہر استقبال می آید

۶۳۹۲۔ حَدَّثَنِي ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا وَكِيعٌ عَنْ ابْنِ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَحْزَابِ: ((اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ اهْزِمْهُمْ وَزَلِّزْلَهُمْ)). [راجع: ۲۸۱۸، ۲۹۳۳]

۶۳۹۳۔ حَدَّثَنَا مُعَاذُ بْنُ فَصَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: ((سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ)) فِي الرُّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْعِشَاءِ قَتَنَ: ((اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِينِي يُونُسَ)). [راجع: ۷۹۷]

تشریح: کفار عرب نے محمدؐ کے خلاف زبردست یلغار کی تھی۔ اس کو جنگ احزاب یا جنگ خندق کہا گیا ہے۔ اللہ نے ان کی ایسی کمزوری کہ بعد میں جنگ کا یہ سلسلہ ہی ختم ہو گیا۔

۶۳۹۳۔ ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے یحییٰ نے، ان سے ابوسلمہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ جب عشاء کی آخری رکعت میں (رکوع سے اٹھتے ہوئے) سمع اللہ لمن حمدہ کہتے تھے تو دعائے قنوت پڑھتے تھے: ”اے اللہ! عیاش بن ابی ربیعہ کو نجات دے، اے اللہ! ولید بن ولید کو نجات دے، اے اللہ! سلمہ بن ہشام کو نجات دے، اے اللہ! کمزور و ناتواں مومنوں کو نجات دے، اے اللہ! قبیلہ مضر پر اپنی پکڑ سخت کر دے، اے اللہ! وہاں ایسا قحط پیدا کر دے جیسا یوسف علیہ السلام کے زمانہ میں ہوا تھا۔“

تشریح: ہجرت نبوی ﷺ کے بعد کچھ کمزور مساکین مسلمان مکہ میں رہ کر کفار مکہ کے ہاتھوں تکلیف اٹھا رہے تھے ان ہی کے لئے آپ نے یہ دعا فرمائی جو قبول ہوئی اور مظلوم اور ضعیف مسلمانوں کو ان کے شر سے نجات ملی۔ مشرکین مکہ آخر میں مسلمان ہوئے اور بہت سے تباہ ہو گئے۔

۶۳۹۴۔ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَاصِمٍ عَنْ أَنَسِ بْنِ مَالِكٍ سَرِيَّةً يُقَالُ لَهُمْ: الْقُرَاءُ فَأَصْبَحُوا فَمَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ فَقَتَنَ شَهْرًا فِي صَلَاةِ الْفَجْرِ وَيَقُولُ: ((إِنَّ عَصِيَّةَ عَصَوْا اللَّهَ وَرَسُولَهُ)). [راجع: ۱۰۰۱]

۶۳۹۴۔ ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابواحوص نے بیان کیا، ان سے عاصم نے اور ان سے انس بن مالک نے کہ نبی کریم ﷺ نے ایک مہم بھیجی، جس میں شریک لوگوں کو قراء (یعنی قرآن مجید کے قاری) کہا جاتا تھا ان سب کو شہید کر دیا گیا۔ میں نے نہیں دیکھا کہ نبی کریم ﷺ کو کبھی کسی چیز کا تاباں ہوا ہو جتنا آپ کو ان کی شہادت کا غم ہوا تھا، چنانچہ آنحضرت ﷺ نے ایک مہینے تک فجر کی نماز میں ان کے لیے بددعا کی آپ کہتے کہ ”عصیہ نے اللہ اور اس کے رسول کی نافرمانی کی۔“

۶۳۹۵- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ ﷺ يَقُولُونَ: السَّامُ عَلَيْكَ فَقَطَّعْتُ عَائِشَةُ إِلَى قَوْلِهِمْ فَقَالَتْ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ النَّبِيُّ ﷺ: ((مَهْلًا يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ)) فَقَالَتْ: يَا نَبِيَّ اللَّهِ! أَوَلَمْ تَسْمَعْ مَا يَقُولُونَ؟ قَالَ: ((أَوَلَمْ تَسْمِعِي أَرَدْتُ ذَلِكَ عَلَيْهِمْ فَأَقُولُ: وَعَلَيْكُمْ)). [راجع: ۲۹۳۵] [مسلم: ۵۶۵۷] وعلیکم۔

(۶۳۹۵) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں عروہ بن زبیر نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ یہودی نبی کریم ﷺ کو سلام کرتے تو کہتے السام علیک (آپ کو موت آئے) عائشہ رضی اللہ عنہا ان کا مقصد سمجھ گئیں اور جواب دیا کہ ”علیکم السام واللعة“ (تمہیں موت آئے اور تم پر لعنت ہو) نبی اکرم ﷺ نے فرمایا: ”ظہروا عائشہ! اللہ تمام امور میں نرمی کو پسند کرتا ہے۔“ عائشہ رضی اللہ عنہا نے عرض کیا: اے اللہ کے نبی! کیا آپ نے نہیں سنا کہ یہ لوگ کیا کہتے ہیں؟ آنحضرت ﷺ نے فرمایا: ”تم نے نہیں سنا کہ میں انہیں کس طرح جواب دیتا ہوں، میں کہتا ہوں: وعلیکم۔“

تشریح: یہودی اسلام کے ازلی دشمن ہیں مگر نبی کریم ﷺ کے اخلاق فاضلہ دیکھنے کے آپ نے ان کے بارے میں حضرت عائشہ رضی اللہ عنہا کی بددعا کو ناپسند فرمایا۔ انسانیت کی یہی معراج ہے کہ دشمنوں کے ساتھ بھی اعتدال کا برتاؤ کیا جائے۔

۶۳۹۶- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِينَرٍ، قَالَ: حَدَّثَنَا عُبَيْدَةُ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْخَنْدَقِ فَقَالَ: ((مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ)).

(۶۳۹۶) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے انصاری نے بیان کیا، ان سے ہشام بن حسان نے بیان کیا، کہا ہم سے عبیدہ نے بیان کیا، کہا ہم سے حضرت علی بن ابی طالب رضی اللہ عنہ نے بیان کیا کہ غزوہ خندق کے موقع پر ہم رسول اللہ ﷺ کے ساتھ تھے۔ آنحضرت ﷺ نے فرمایا: ”اللہ ان کی قبروں اور ان کے گھروں کو آگ سے بھر دے انہوں نے ہمیں صلاۃ وسطیٰ (عصر کی نماز) نہیں پڑھنے دی یہاں تک کہ سورج غروب ہو گیا۔“

[راجع: ۲۹۳۱]

تشریح: نماز عصر ہی صلاۃ وسطیٰ ہے، اس نماز کی بہت خصوصیت ہے جس میں بہت سے مصالح مقصود ہیں۔

بَابُ الدُّعَاءِ لِلْمُشْرِكِينَ باب: مشرکین کی ہدایت کے لیے دعا کرنا

تشریح: اس باب کا مضمون پچھلے باب کے مخالف نہ ہوگا کیونکہ اس باب میں جو بددعا کا بیان ہے وہ اس حالت پر محمول ہے کہ مشرکوں کے ایمان لانے کی امید نہ رہی ہو اور یہ اس حالت میں ہے جبکہ ایمان لانے کی امید ہو یا ان کا دل ملنا مقصود ہو۔ بعض نے کہا مشرکوں کے لئے دعا کرنا نبی کریم ﷺ سے خاص تھا اور ان کے لئے درست نہیں لیکن ہدایت کی دعا تو اکثر لوگوں نے جائز رکھی ہے۔

۶۳۹۷- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ

(۶۳۹۷) ہم سے علی بن عبد اللہ نے بیان کیا، ان سے سفیان نے کہا، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے

بیان کیا کہ طفیل بن عمرو رضی اللہ عنہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! قبیلہ دوس نے نافرمانی اور سرکشی کی ہے، آپ ان کے لیے بددعا کیجیے۔ لوگوں نے سمجھا کہ آنحضرت ﷺ ان کے لیے بددعا ہی کریں گے لیکن آنحضرت ﷺ نے دعا کی کہ ”اے اللہ! قبیلہ دوس کو ہدایت دے اور انہیں (میرے پاس) بھیج دے۔“ [راجع: ۲۹۳۷]

تشریح: پھر ایسا ہی ہوا قبیلہ دوس نے اسلام قبول کیا اور دربار نبوی ﷺ میں حاضر ہوئے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ))
باب: نبی کریم ﷺ کا یوں دعا کرنا کہ ”اے اللہ! میرے اگلے اور پچھلے سب گناہ بخش دے“

تشریح: آپ ﷺ کا یہ فرمان بطور اظہار عبودیت کے ہے یا امت کی تعلیم کے لئے ورنہ آپ کو اللہ نے معصوم عن الخطا قرار دیا ہے۔ برائے توابع بھی ہو سکتا ہے۔

۶۳۹۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ ابْنِ أَبِي مُوسَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: ((رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَهَزْلِي وَكُلَّ ذَلِكَ عِنْدِي اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. [طرفه فی: ۶۳۹۹] [مسلم: ۶۹۰۱]

(۶۳۹۸) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الملک بن صباح نے بیان کیا، ان سے شعبہ نے، ان سے ابو اسحاق نے، ان سے ابن ابی موسیٰ نے بیان کیا، ان سے ان کے والد نے کہ نبی کریم ﷺ یہ دعا کرتے تھے: ”میرے رب! میری خطا، میری نادانی اور تمام معاملات میں میرے حد سے تجاوز کرنے میں میری مغفرت فرما اور وہ گناہ بھی جن کو تو مجھ سے زیادہ جانے والا ہے، اے اللہ! میری مغفرت کر، میری خطاؤں میں، میرے بار بارہ اور بار بارہ کاموں میں اور میرے ہنسی مذاح کے کاموں میں اور یہ سب میری ہی طرف سے ہیں، اے اللہ! میری مغفرت کر ان کاموں میں جو میں کر چکا ہوں اور ان میں جو کروں گا اور جنہیں میں نے چھپایا اور جنہیں میں نے ظاہر کیا ہے، تو ہی سب سے پہلے ہے اور تو ہی سب سے بعد میں ہے اور تو ہر چیز پر قدرت رکھنے والا ہے۔“ اور عبید اللہ بن معاذ (جو امام بخاری کے شیخ ہیں) نے بیان کیا کہ ہم سے میرے والد نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو اسحاق نے، ان سے ابو بردہ بن ابی موسیٰ نے اور ان سے ان کے والد نے اور ان سے نبی کریم ﷺ نے۔

تشریح: دعا کے آخر میں لفظ انک علی کل شیء قدیر فرمانا اس چیز کا اظہار ہے کہ اللہ پاک ہر چیز پر قادر ہے وہ جو چاہے کر سکتا ہے وہ کسی کا محتاج نہیں ہے یہی استغنائے الہی تو وہ چیز ہے جس سے بڑے بڑے پیغمبر اور مقرب بندے بھی تھرتے ہیں اور رات دن بڑی عاجزی کے ساتھ اپنے قصوروں کا اقرار اور اعتراف کرتے رہتے ہیں اگر ذرا بھی انانیت کسی کے دل میں آئی تو پھر کہیں ٹھکانا نہ رہا۔ حضرت شیخ شرف الدین یحییٰ منبری رحمہ اللہ

اپنے مکاتیب میں فرماتے ہیں وہ پاک پروردگار ایسا مستغنی اور بے پروا ہے کہ اگر چاہے تو ہر روز حضرت ابراہیم اور حضرت محمد ﷺ کی طرح لاکھوں آدمیوں کو پیدا کر دے اور اگر چاہے تو دم بھر میں جتنے مقرب بندے ہیں ان سب کو راندہ درگاہ بنادے۔ جل جلالہ۔ یہاں مشیت کا ذکر ہو رہا ہے، مشیت اور چیز ہے اور قانون اور چیز ہے۔ تو انہیں الہی کے بارے میں صاف ارشاد ہے: ﴿وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾ (فاطر: ۳۵) صدق اللہ تبارک و تعالیٰ۔

۶۳۹۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ، قَالَ: حَدَّثَنَا إِسْرَافِيلُ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى وَأَبِي بُرْدَةَ أَحْبَبَهُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ أَنَّهُ كَانَ يَدْعُو: ((اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجَدِّي وَخَطَايَايَ وَعَمْدِي وَكُلَّ ذَلِكَ عِنْدِي)). [راجع: ۶۳۹۸]

۶۳۹۹) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبید اللہ بن عبد المجید نے بیان کیا، کہا ہم سے اسرافیل نے بیان کیا، ان سے ابواسحاق نے بیان کیا، ان سے ابوبکر بن ابی موسیٰ اور ابوبردہ نے اور میرا خیال ہے کہ ابوموسیٰ اشعری رضی اللہ عنہ کے حوالہ سے کہ نبی کریم ﷺ یہ دعا کیا کرتے تھے: ”اے اللہ! میری مغفرت فرما میری خطاؤں میں، میری نادانی میں اور میرے کسی معاملہ میں زیادتی میں، ان باتوں میں جن کا تو مجھ سے زیادہ جاننے والا ہے، اے اللہ! میری مغفرت کر میرے ہنسی مذاح اور سنجیدگی میں اور میرے ارادہ میں اور یہ سب کچھ میری ہی طرف سے ہیں۔“

باب: اس قبولیت کی گھڑی میں دعا کرنا جو جمعہ کے دن آتی ہے

بَابُ الدُّعَاءِ فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

۶۴۰۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ رضی اللہ عنہ: ((فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ لَا يُوَافِقُهَا مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّيُ يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ)) وَقَالَ بِيَدِهِ قُلْنَا: يَقْلَلُهَا: يُزْهِدُهَا. [راجع: ۶۳۵۰]

۶۴۰۰) ہم سے مسدد نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے، انہیں ایوب نے خبر دی، انہیں محمد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ابوالقاسم رضی اللہ عنہ نے فرمایا: ”جمعہ کے دن ایک ایسی گھڑی آتی ہے جسے اگر کوئی مسلمان اس حال میں پالے کہ وہ کھڑا نماز پڑھ رہا ہو تو جو بھلائی بھی وہ مانگے گا اللہ عنایت فرمائے گا۔“ اور آپ نے اپنے ہاتھ سے اشارہ فرمایا اور ہم نے اس سے یہ سمجھا کہ آپ ﷺ اس گھڑی کے مختصر ہونے کی طرف اشارہ کر رہے ہیں۔ [مسلم: ۹۷۰، نسائی: ۱۴۳۱]

تشریح: حجۃ الہند حضرت شاہ ولی اللہ رحمہ اللہ فرماتے ہیں: ”تم اختلفت الروایة فی تعیینها فقیل هی ما بین ان یجلس الی ان تقضى الصلوة لانها ساعة تفتح فيها ابواب السماء ويكون المؤمنون فيها راغبين الى الله فقد اجتمع فيها بركات السماء والارض الخ وقيل بعد العصر الى غيبوبة الشمس لانها وقت نزول القضاء وفي بعض الكتب الالهية ان فيها خلق آدم“ (حجة الله البالغة جلد ۲ / صفحہ ۲۹) یعنی اس گھڑی کی تعیین میں اختلاف ہے۔ یہ بھی ہے کہ یہ امام کے منبر پر بیٹھنے سے ختم نماز تک ہوتی ہے اس لئے کہ اس گھڑی میں آسمان کے دروازے کھولے جاتے ہیں اور اس میں مومنوں کو اللہ کی طرف رغبت زیادہ ہوتی ہے، پس اس میں آسمانی وزنی

برکات جمع کی جاتی ہیں اور یہ بھی کہا گیا ہے کہ یہ عصر کے بعد سے غروب تک ہے، اس لئے کہ یہ قضاۃ الہی کے نزول کا وقت ہے اور بعض حوالوں کی بنا پر یہ آدم کی پیدائش کا وقت ہے۔

باب: نبی کریم ﷺ کا فرمان:

”یہود کے حق میں ہماری (جوابی) دعائیں قبول ہوتی ہیں لیکن ان کی کوئی بددعا ہمارے حق میں قبول نہیں ہوتی۔“

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((يُسْتَجَابُ لَنَا فِي الْيَهُودِ وَلَا يُسْتَجَابُ لَهُمْ فِينَا)).

(۶۴۰۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے ابن ابی ملیکہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ یہود نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور کہا: السام علیکم۔ آنحضرت ﷺ نے جواب دیا: ”وعلیکم۔“ لیکن عائشہ رضی اللہ عنہا نے کہا: السام علیکم ولعنکم اللہ وغضب علیکم رسول اللہ ﷺ نے فرمایا: ”ٹھہر عائشہ! زرم خوئی اختیار کر اور سختی اور بدکلامی سے ہمیشہ پرہیز کر۔“ انہوں نے کہا: کیا آپ نے نہیں سنا کہ یہودی کیا کہہ رہے تھے؟ آنحضرت ﷺ نے فرمایا: ”تم نے نہیں سنا کہ میں نے انہیں کیا جواب دیا، میں نے ان کی بات انہی پر لوٹا دی اور ان کے بدلے میں میری دعا قبول کی گئی اور ان کی میرے بارے میں قبول نہیں کی گئی۔“

۶۴۰۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ أَنَّ الْيَهُودَ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ فَقَالَ: ((وَعَلَيْكُمْ)) فَقَالَتْ عَائِشَةُ: السَّامُ عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ عَلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَهْلًا يَا عَائِشَةُ! عَلَيْكَ بِالرَّفْقِ وَإِيَّاكَ وَالْعُفْفَ أَوْ الْفُحْشَ)) قَالَتْ: أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: ((أَوَلَمْ تَسْمِعِي مَا قُلْتُ؟ رَكَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ وَلَا يُسْتَجَابُ لَهُمْ فِيَّ)). [راجع: ۲۹۳۵]

تشریح: پھر ان کے کوٹنے کاٹنے سے کیا ہوتا ہے جیسا آپ نے فرمایا تھا دیکھنا ہی ہوا۔ آج کے غاصب یہودیوں کا بھی جو فلسطین پر قبضہ غاصبانہ کئے ہوئے ہیں، یہی انجام ہو نوالا ہے۔ (ان شاء اللہ)

باب: (جہری نمازوں میں) آمین بالجہر کہنے کی

بَابُ التَّامِينِ

فضیلت کا بیان

(۶۴۰۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا کہ زہری نے بیان کیا کہ ہم سے سعید بن مسیب نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب پڑھنے والا آمین کہے تو تم بھی آمین کہو کیونکہ اس وقت ملائکہ بھی آمین کہتے ہیں اور جس کی آمین ملائکہ کی آمین کے ساتھ ہوتی ہے اس کے پچھلے گناہ معاف کر دیئے جاتے ہیں۔“

۶۴۰۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ، حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((إِذَا آمَنَ الْقَارِئُ فَأَمَّنُوا فَإِنَّ الْمَلَائِكَةَ تَوَمَّنُ فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)). [راجع: ۷۸۰]

تشریح: جہری نمازوں میں آیت: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ پر بلند آواز سے آمین کہنا امت کے سوا عظیم کاعمل ہے مگر برادرانِ احناف کو اس سے اختلاف ہے اس سلسلہ میں مقتدائے الہدیث حضرت مولانا ابوالوفاء ثناء اللہ امرتسری رحمۃ اللہ علیہ کا ایک مقالہ پیش خدمت ہے امید ہے کہ قارئین کرام اس مقالہ کو بغور مطالعہ فرماتے ہوئے حضرت مولانا مرحوم کے لئے اور مجھ ناچیز خادم کے لئے بھی دعائے خیر کریں گے۔

اہل حدیث کا مذہب ہے کہ جب امام اوپنی قراءت پڑھے تو بعد وَلَا الضَّالِّينَ کے (امام) اور مقتدی بلند آواز سے آمین کہیں جیسا کہ حدیث ذیل سے ظاہر ہے: "عن ابی ہریرۃ قال کان رسول اللہ ﷺ اذا تلا ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قال آمین حتی سمع من صلی من الصف الاول رواہ ابو داود وابن ماجہ وقال حتی یسمعہا اهل الصف الاول فیرتج بہا المسجد" (المنتقى) ابو ہریرہ رضی اللہ عنہ روایت کرتے ہیں کہ رسول اللہ ﷺ جب ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ پڑھتے تو آمین کہتے۔ ایسی کہ پہلی صف والے سن لیتے پھر سب لوگ بیک آواز آمین کہتے تو تمام مسجد آواز سے گونج جاتی۔ اس مسئلہ میں اپنی قوت ثبوت کی وجہ سے بعض محققین علمائے حنفیہ کو بھی اپنا قائل بنالیا۔ چنانچہ مولانا عبدالحی صاحب رحمۃ اللہ علیہ مرحوم شرح وقایہ کے حاشیہ پر لکھتے ہیں:

"قد ثبت الجہر من رسول اللہ ﷺ باسانید متعدّدۃ یقوی بعضها بعضا فی سنن ابن ماجہ والنسائی وابو داود وجامع الترمذی وصحیح ابن حبان وکتاب الام للشافعی وغیرہا وعن جماعة من اصحابہ بروایۃ ابن حبان فی کتاب الثقات وغیرہ ولهذا اشار بعض اصحابنا کابن الہمام فی فتح القدر وتلمیذہ ابن امیر الحاج فی حلیۃ المصلی شرح منیۃ المصلی الی قوۃ روایۃ۔" (حاشیہ شرح وقایہ)

نبی کریم ﷺ سے متعدد سندوں کے ساتھ آمین بالجہر کہنا ثابت ہے وہ ایسی سندیں ہیں کہ ایک دوسرے کو قوت دیتی ہیں جو ابن ماجہ، نسائی، ابو داؤد، ترمذی، صحیح ابن حبان، امام شافعی کی کتاب الام وغیرہ میں موجود ہیں۔ نبی کریم ﷺ کے صحابہ رضی اللہ عنہم سے بھی ابن حبان کی روایت سے ثابت ہے۔ اسی واسطے ہمارے بعض علماء مثلاً ابن ہمام نے فتح القدر میں اور ان کے شاگرد ابن امیر الحاج نے حلیۃ المصلی شرح منیۃ المصلی میں اس بات کی طرف اشارہ کیا ہے کہ آمین بالجہر کا ثبوت باعتبار روایات کے قوی ہے۔

(آخر میں یہی) شیخ ابن ہمام شارح ہدایہ فتح القدر مسئلہ ہذا آمین بالجہر میں بالکل اہل حدیث کے حق میں فیصلہ دیتے ہیں۔ چنانچہ ان کے الفاظ یہ ہیں:

"لو کان لی فی هذا شیء لوافقت بان روایۃ الخفض یراء بہا عدم القرع العینف وروایۃ الجہر بمعنی قولہا فی زیر الصوت وذیلہ یدل علی هذا ما فی ابن ماجہ کان رسول اللہ علیہ الصلوۃ والسلام اذا تلا: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قال آمین حتی یسمع من فی الصف الاول فیرتج بہا المسجد۔" (فتح القدر مکتبہ رشیدیہ ص ۲۵۷)

"اگر مجھے اس امر میں اختیار ہو یعنی میری رائے کوئی شے ہو تو میں اس میں موافقت کروں کہ جو روایت آہستہ والی ہے اس سے تو یہ مراد ہے کہ بہت زور سے نہ چلاتے تھے اور جہری آواز سے مراد گونجتی ہوئی آواز ہے۔ میری اس توجیہ پر ابن ماجہ کی روایت دلالت کرتی ہے کہ نبی کریم ﷺ جب وَلَا الضَّالِّينَ پڑھتے تو آمین کہتے ایسی کہ پہلی صف والے سن لیتے تھے پھر دوسرے لوگوں سے مسجد گونج جاتی تھی۔"

اظہار شکر: اہل حدیث کو فخر ہے کہ ان کے مساکر قرآن وحدیث سے ثابت ہو کہ ائمہ سلف کے معمول بہ ہونے کے علاوہ صوفیائے کرام میں سے مولانا مخدوم جہانی محبوب سبحانی حضرت شیخ عبدالقادر جیلانی رحمۃ اللہ علیہ بھی ان کی تائید میں ہیں۔ چنانچہ ان کی کتاب غیۃ الطالبین کے دیکھنے والوں پر مخفی نہیں کہ حضرت ممدوح نے آمین رفع الیدین کو کس وضاحت سے لکھا ہے۔

گدایاں را ازین معنی خبر نیست کہ سلطان جہاں باما است امروز

پس صوفیائے کرام کی خدمت میں عواماً اور خاندان قادریہ کے جناب میں خصوصاً بڑے ادب سے عرض ہے کہ وہ ان دونوں سنتوں کو رواج دینے میں دل و جان سے سعی کریں اور اگر خود نہ کریں تو ان کے رواج دینے والے اہل حدیث سے دلی محبت اور اخلاص رکھیں۔ کیونکہ:

پائے سگ بوسیدہ مجنوں خلق گفت این چه بود گفت مجنوں این سگے در کونے لیلیٰ رفتہ بود حضرت مولانا وحید الزماں رحمۃ اللہ علیہ یہاں لکھتے ہیں کہ ہر دعا کے بعد دعا کرنے والے اور سننے والوں سب کو آمین کہنا مستحب ہے۔ ابن ماجہ کی روایت میں یوں ہے کہ یہودی جتنا سلام اور آمین پرتم سے جلتے ہیں اتنا کسی بات پر نہیں جلتے۔ دوسری روایت میں ہے کہ تم آمین بہت کہا کرو۔ افسوس ہے کہ ہمارے زمانے میں بعض مسلمان بھی آمین سے جلتے لگے ہیں اور جب الحمدیٹ پکار کر نماز میں آمین کہتے ہیں تو وہ برامانے ہیں۔ لڑنے پر مستعد ہوتے ہیں، گویا یہودیوں کی پیروی کرتے ہیں (وحیدی) اللہ پاک علمائے کرام کو سمجھ دے کہ آج کے نازک دور میں وہ امت کو ایسے اختلاف پر لڑنے جھگڑنے سے باز رہنے کی تلقین کریں۔ (امیر) اوپر والا مقالہ حضرت الاستاذ مولانا ابوالوفاء ثناء اللہ امرتسری رحمۃ اللہ علیہ کی کتاب مسلک اہل حدیث کا اقتباس ہے۔ (راز)

باب: لا الہ الا اللہ کہنے کی فضیلت کا بیان

بَابُ فَضْلِ التَّهْلِيلِ

(۶۴۰۳) ہم سے عبداللہ بن مسلمہ قعنبی نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے سی نے، ان سے ابوصالح نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جس نے یہ کلمہ کہا کہ اللہ کے سوا کوئی معبود نہیں، تنہا ہے اس کا کوئی شریک نہیں، اسی کے لیے بادشاہی ہے اور اسی کے لیے تعریفیں ہیں اور وہ ہر چیز پر قدرت رکھنے والا ہے۔ دن میں سو دفعہ پڑھا اسے دس غلاموں کو آزاد کرنے کا ثواب ملے گا اور اس کے لیے سونئیاں لکھ دی جائیں گی اور اس کی سوغلطیاں مٹا دی جائیں گی اور اس دن وہ شیطان کے شر سے محفوظ رہے گا شام تک کے لیے اور کوئی شخص اس دن اس سے بہتر کام کرنے والا نہیں سمجھا جائے گا، سوائے اس کے جو اس سے زیادہ کرے۔“

۶۴۰۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَ لَهُ عَدَلٌ عَشْرٍ رِقَابٍ وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِزْبًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمِيسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ)). (راجع: ۳۲۹۳)

(۶۴۰۴) ہم سے عبداللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبدالملک بن عمرو نے، کہا ہم سے عمر بن ابی زائدہ نے، ان سے ابوسحاق سمیعی نے، ان سے عمرو بن میمون نے بیان کیا کہ ”جس نے یہ کلمہ دس مرتبہ پڑھ لیا وہ ایسا ہوگا جیسے اس نے ایک غلام آزاد کیا۔“ اسی سند سے عمر بن ابی زائدہ نے بیان کیا کہ ہم سے عبداللہ بن ابی السفر نے بیان کیا، ان سے شععی نے، ان سے ربیع بن خثیم نے یہی مضمون، تو میں نے ربیع سے پوچھا کہ تم نے کس سے یہ حدیث سنی ہے؟ انہوں نے کہا: عمرو بن میمون اودی سے، پھر میں عمرو بن میمون کے پاس آیا اور ان سے دریافت کیا کہ تم نے یہ حدیث کس سے سنی ہے؟ انہوں نے کہا: ابن ابی لیلیٰ سے، میں ابن ابی لیلیٰ کے پاس آیا اور

۶۴۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو، قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: ((مَنْ قَالَ: عَشْرًا كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ)) قَالَ عُمَرُ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ رَبِيعِ بْنِ خَثِيمٍ مِثْلَهُ فَقُلْتُ لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ قَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ فَأَنْتِثْ عَمْرُو بْنُ مَيْمُونٍ فَقُلْتُ مِمَّنْ سَمِعْتَهُ؟ فَقَالَ:

پوچھا کہ تم نے یہ حدیث کس سے سنی ہے؟ انہوں نے کہا: ابو ایوب انصاری رضی اللہ عنہ سے، وہ یہ حدیث نبی کریم صلی اللہ علیہ وسلم سے بیان کرتے تھے اور ابراہیم بن یوسف نے بیان کیا، کہا ان سے ان کے والد یوسف بن اسحاق نے، ان سے ابو اسحاق سمیعی نے، انہوں نے کہا: مجھ سے عمرو بن میمون اودی نے بیان کیا، ان سے عبدالرحمن بن ابی لیلیٰ نے اور ان سے ابو ایوب انصاری رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے یہی حدیث نقل کی اور موسیٰ بن اسماعیل نے بیان کیا کہ ہم سے وہیب بن خالد نے بیان کیا، ان سے داؤد بن ابی ہند نے، ان سے عامر شعی نے، ان سے ابو ایوب رضی اللہ عنہ نے، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے اور اسماعیل بن ابی خالد نے بیان کیا، ان سے شععی نے ان سے ربیع نے موقوف ان کا قول نقل کیا۔ اور آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عبدالملک بن میسرہ نے، کہا میں نے ہلال بن یساف سے سنا، ان سے ربیع بن خثیم اور عمرو بن میمون دونوں نے اور ان سے ابن مسعود رضی اللہ عنہ نے اور اعش اور حصین دونوں نے ہلال سے بیان کیا، ان سے ربیع بن خثیم نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے، یہی حدیث روایت کی اور ابو محمد حضرمی نے ابو ایوب رضی اللہ عنہ سے، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے مرفوعاً اسی حدیث کو روایت کیا۔

مِنْ ابْنِ أَبِي لَيْلَى قَاتَيْتُ ابْنَ أَبِي لَيْلَى فَقُلْتُ: مِمَّنْ سَمِعْتُهُ؟ فَقَالَ: مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ يُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَقَالَ إِبْرَاهِيمُ ابْنُ يُونُسَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ قَوْلَهُ [عَنِ النَّبِيِّ ﷺ] وَقَالَ مُوسَى: حَدَّثَنَا وَهْبٌ عَنْ دَاوُدَ عَنْ عَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ وَقَالَ: إِسْمَاعِيلُ عَنِ الشَّعْبِيِّ عَنِ الرَّبِيعِ قَوْلَهُ وَقَالَ آدَمُ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، سَمِعْتُ هَلَالَ بْنَ يَسَافٍ عَنِ الرَّبِيعِ بْنِ خَثِيمٍ وَعَمْرُو بْنُ مَيْمُونٍ عَنِ ابْنِ مَسْعُودٍ قَوْلَهُ وَقَالَ الْأَعْمَشُ وَحُصَيْنٌ عَنْ هَالِلَ عَنِ الرَّبِيعِ عَنْ عَبْدِ اللَّهِ قَوْلَهُ وَرَوَاهُ أَبُو مُحَمَّدٍ الْحَضْرَمِيُّ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ أَبُو عَبْدِ اللَّهِ وَالصَّحِيحُ قَوْلُ عَبْدِ الْمَلِكِ

ابن عمرو۔ (مسلم: ۶۸۴۴؛ ترمذی: ۱۳۵۵۳)

تشریح: سند میں اسماعیل بن ابی خالد والا جو اثر نقل ہو رہا ہے اسے حسین مروزی نے زیادات زہد میں وصل کیا مگر زیادات میں پہلے یہ روایت موقوف ربیع سے نقل کی اس کے اخیر میں یہ ہے۔ شععی نے کہا میں نے ربیع سے پوچھا تم نے یہ کس سے سنا؟ انہوں نے کہا عمرو بن میمون سے۔ میں ان سے ملا اور پوچھا، انہوں نے کہا میں نے عبدالرحمن بن ابی لیلیٰ سے سنا۔ میں ان سے ملا اور پوچھا یہ حدیث کس سے روایت کرتے ہو؟ انہوں نے کہا ابو ایوب انصاری رضی اللہ عنہ سے، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے۔ کلمہ لا الہ الا اللہ وحدہ بڑی فضیلت والا کلمہ ہے۔ بعض روایتوں میں ولہ الحمد کے بعد یحییٰ ویمیت اور بعض میں غیرک الخ کے لفظ زیادہ آئے ہیں۔ یہ کلمہ گناہگاروں کے لئے اکسیر اعظم ہے۔ اگر روزانہ کم سے کم سو بار اس کلمہ کو پڑھ لیا کریں تو گناہوں سے کفارہ کے علاوہ توحید میں عقیدہ اس قدر مضبوط و پختہ ہو جائے گا کہ وہ شخص توحید کی برکت سے اپنے اندر ایک خاص ایمانی طاقت محسوس کرے گا۔ راقم الحروف خادم محمد داؤد راز نے اپنی حقیر عمر میں ایسے کئی بزرگوں کی زیارت کی ہے جن کی ایمانی طاقت کا میں اندازہ نہیں کر سکا۔ جن میں سے ایک بمبئی کے مشہور بزرگ مہاجر مکہ حضرت حاجی مفتی علیم اللہ صاحب بھی تھے جو مکہ کی سرزمین میں آرام کر رہے ہیں۔ غفر اللہ لہ وادخلہ جنة الفردوس۔ آمین

ابو محمد حضرمی کی روایت کو امام احمد اور جرانی نے وصل کیا ہے۔ بعض نسخوں میں یہاں اتنی عبارت زائد ہے قال ابو عبد اللہ والصحيح قول

عمر و یعنی امام بخاری رحمہ اللہ نے کہا کہ عمرو کی روایت صحیح ہے حالانکہ اوپر عمرو کی روایت کوئی نہیں مگر یہی بلکہ عمر بن زائدہ کی ہے۔ حافظ ابو ذر نے کہا عمر بغیر اواد کے صحیح ہے۔

باب: سبحان اللہ کہنے کی فضیلت کا بیان

بَابُ فَضْلِ التَّسْبِيحِ

تشریح: لفظ سبحان فعل محذوف کا مصدر ہے۔ فعل محذوف یہ ہے سبحت اللہ سبحاناً جیسے لفظ حمدت اللہ حمداً ہے۔

۶۴۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ)).
(۶۴۰۵) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے سُمیٰ نے بیان کیا، ان سے ابو صالح نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے سُبْحَانَ اللَّهِ وَبِحَمْدِهِ دن میں سو مرتبہ کہا، اس کے گناہ معاف کر دیئے جاتے ہیں، خواہ سمندر کی جھاگ کے برابر ہی کیوں نہ ہوں۔“

[راجعہ: ۳۲۹۳]

تشریح: مسلم میں ابو ذر رضی اللہ عنہ سے نقل ہے کہ انہوں نے رسول کریم ﷺ سے محبوب ترین کلمہ پوچھا تو آپ نے بتایا کہ ”ان احب الکلام الی اللہ سبحان اللہ وبحمده۔“ یعنی اللہ کے ہاں محبوب ترین کلام سبحان اللہ وبحمده ہے۔

۶۴۰۶۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ)). [طرفاه فی: ۶۶۸۲، ۷۵۶۳] [مسلم:

۶۸۴۶، ترمذی: ۳۴۶۷، ابن ماجہ: ۳۸۰۶]

باب: اللہ تبارک و تعالیٰ کے ذکر کی فضیلت کا بیان

بَابُ فَضْلِ ذِكْرِ اللَّهِ تَعَالَى

تشریح: ذکر الہی کی فضیلت میں حضرت حمزہ البند شاہ ولی اللہ محدث دہلوی رحمہ اللہ فرماتے ہیں: ”قال رسول اللہ ﷺ لا يقعد قوم يذكرون الله الا فحتمهم الملائكة وغشيتهم الرحمة وقال ﷺ انا عند ظن عبدي بي وانا معه اذا ذكرني فان ذكرني في نفسه ذكرته في نفسي وان ذكرني في ملا ذكرته في ملاخير منه وقال ﷺ الا انبئكم بخير اعمالكم وازكاها عند مليككم وارفعها في درجاتكم وخير لكم من ان تلقوا عدوكم فتضربوا اعناقهم ويضربوا اعناقكم قالوا بلى قال ذكر الله۔“ (حجة الله البالغة جلد ۲/ صفحہ ۷۰-۷۱) یعنی رسول کریم ﷺ فرماتے ہیں جو بھی قوم اللہ کا ذکر کرنے کے لئے مجتمع ہے اس کو فرشتے گھیر لیتے ہیں اور رحمت الہی ان کو ڈھانپ لیتی ہے اور حدیث قدسی میں اللہ نے فرمایا کہ میں بندہ کے گمان کے ساتھ ہوں اور جب بھی وہ مجھ کو یاد کرتا ہے میں اس کے ساتھ ہوتا ہوں۔ اگر وہ اپنے نفس میں مجھ کو یاد کرتا ہے تو میں بھی اسے اپنے نفس میں یاد کرتا ہوں اور اگر بندہ

کسی گروہ میں میرا ذکر کرتا ہے تو میں اس کا ایسے گروہ میں ذکر کرتا ہوں جو بہترین یعنی فرشتوں کا گروہ ہے اور رسول کریم ﷺ نے فرمایا میں تم کو بہترین عمل نہ بتلاؤں جو اللہ کے یہاں بہت پاکیزہ ہے اور درجہ میں بہت بلند ہے اور سونے اور چاندی کے خرچ کرنے سے بھی بہتر ہے بلکہ جہاد سے بھی افضل ہے۔ صحابہ رضی اللہ عنہم نے کہا ہاں ضرور بتلائے۔ آپ نے فرمایا کہ ”وہ اللہ کا ذکر ہے۔“

قرآن مجید میں اللہ نے اپنے بندگان خاص کا ذکر ان لفظوں میں فرمایا ہے: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُوَّةً وَعَلَىٰ جُوهِهِمْ يَتَعَفَّرُونَ﴾ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿۳/۱۹۱﴾ یعنی اللہ کے پیارے بندے وہ ہیں جو بیٹھے ہوئے اور کھڑے ہوئے اور لیٹے ہوئے ہر تینوں انسانی حالتوں میں اللہ کو یاد رکھتے ہیں۔ بلکہ آسمانوں زمینوں میں نظر عبرت ڈال کر کہتے ہیں کہ یا اللہ! تیرا سارا کارخانہ بیکار محض نہیں ہے بلکہ اس میں تیری قدرت کے لاتعداد اخلائے مخفی ہیں، تو پاک ہے، پس تو ہم کو موت کے اور دوزخ کے عذاب سے بچا۔ اس آیت میں دیدہ عبرت والوں کے لئے بہت سے سبق ہیں۔ دیکھنے کو نور باطن چاہیے۔

۶۴۰۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الْوَلَدِ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ»۔ [مسلم: ۱۸۲۳]

(۶۴۰۷) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ بن النبیؓ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اس شخص کی مثال جو اپنے رب کو یاد کرتا ہے اور اس کی مثال جو اپنے رب کو یاد نہیں کرتا زندہ اور مردہ جیسی ہے۔“

تشریح: اللہ کی یاد گویا نمود زندگی ہے اور اللہ کو بھول جانا گویا ظلمت اور موت ہے۔ بعض نے کہا اللہ کی یاد نہ کرنے والوں سے کچھ نفع نقصان نہیں پہنچتا۔ قرآن مجید میں اللہ کا ذکر کرنے سے متعلق بہت سی آیات ہیں ایک۔ جگہ فرمایا: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ (۳۳/ الاحزاب: ۴۱) اے ایمان والو! اللہ کو بکثرت یاد کیا کرو۔ ایک حدیث میں نبی کریم ﷺ نے ایک صحابی کو فرمایا تھا کہ تیری زبان ہمیشہ اللہ کے ذکر سے تر و تابی چاہیے۔ کسی حال میں بھی اللہ کی یاد سے غافل نہ ہونا یہ اللہ والوں کی شان ہے۔ نماز، روزہ، حج، زکوٰۃ، بکلمہ، کلام، ذکر، اذکار سب کا خلاصہ یہی ذکر اللہ ہے جس کے کلمات تسبیح و تحمید و تکیب و تہلیل بہترین ذرائع ہیں۔ تلاوت قرآن مجید و مطالعہ حدیث نبوی و کثرت درود شریف بھی سب ذکر اللہ ہی کی صورتیں ہیں۔ سب سے بڑا ذکر یہ ہے کہ جملہ احوال اور نواہی کے لیے اللہ کو یاد رکھے۔ احوال کو بجالائے نواہی سے پرہیز کر لے۔

ذکرین کی مجلس کا یہ درجہ ہے کہ ذکر اللہ کرنے والوں کے علاوہ آنے والا شخص گوان میں شریک نہ ہو، کسی کام یا مطلب سے ان کے پاس آ کر بیٹھ گیا ہو، تو ان کے ذکر کی برکت سے وہ بھی بخش دیا گیا۔ اس حدیث سے اہل اللہ اور ذکرین اللہ کی بڑی فضیلت ثابت ہوئی کہ ان کے پاس بیٹھنے والا بھی گو کسی ضرورت سے گیا ہو ان کے فیض اور برکت سے محروم نہیں رہتا۔ اب افسوس ہے ان لوگوں پر جو پیغمبر رحمت کے ساتھ بیٹھنے والوں اور سفر اور حضر میں آپ کے ساتھ رہنے والے صحابہ کرام رضی اللہ عنہم کو بہشت سے محروم اور بد نصیب جانتے ہیں۔ یہ کم بخت خودی محروم ہوں گے۔ ایک بار کعب اسلمی خادم رسول کریم ﷺ سے، آپ نے فرمایا مانگ کیا مانگتا ہے؟ انہوں نے کہا جنت میں آپ کی رفاقت چاہتا ہوں۔ آپ نے فرمایا کچھ اور؟ انہوں نے کہا ہاں یہی۔ آپ نے فرمایا اچھا کثرت سجدہ سے میری مدد کر۔ (صحیح مسلم کتاب الصلوٰۃ باب کثرة السجود) اللہ پاک ہر مسلمان کو یہ درجہ رفاقت عطا کرے۔

۶۴۰۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَزِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ لِلَّهِ

(۶۴۰۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے اعمش نے، ان سے ابوصالح نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کے کچھ

فرشتے ایسے ہیں جو راستوں میں پھرتے رہتے ہیں اور اللہ کی یاد کرنے والوں کو تلاش کرتے رہتے ہیں، پھر جہاں وہ کچھ ایسے لوگوں کو پالیتے ہیں جو اللہ کا ذکر کر رہے ہوتے ہیں تو ایک دوسرے کو آواز دیتے ہیں کہ آؤ ہمارا مطلب حاصل ہو گیا، پھر وہ پہلے آسمان تک اپنے پروں سے ان پر امنڈتے رہتے ہیں۔ پھر اختتام پر اپنے رب کی طرف چلے جاتے ہیں۔ پھر ان کا رب ان سے پوچھتا ہے، حالانکہ وہ اپنے بندوں کے متعلق خوب جانتا ہے کہ میرے بندے کیا کہتے تھے؟ وہ جواب دیتے ہیں کہ وہ تیری تسبیح پڑھتے تھے، تیری کبریائی بیان کرتے تھے، تیری حمد کرتے تھے اور تیری بڑائی کرتے تھے۔ پھر اللہ تعالیٰ پوچھتا ہے کیا انہوں نے مجھے دیکھا ہے؟ لہذا وہ جواب دیتے ہیں نہیں، واللہ! انہوں نے تجھے نہیں دیکھا۔ اس پر اللہ تعالیٰ فرماتا ہے، پھر ان کا اس وقت کیا حال ہوتا جب وہ مجھے دیکھے ہوئے ہوتے؟ وہ جواب دیتے کہ اگر وہ تیرا دیدار کر لیتے تو تیری عبادت اور بھی زیادہ کرتے، تیری بڑائی سب سے زیادہ بیان کرتے، تیری تسبیح سب سے زیادہ کرتے۔ پھر اللہ تعالیٰ دریافت کرتا ہے، پھر وہ مجھ سے کیا مانگتے ہیں؟ فرشتے کہتے ہیں وہ جنت مانگتے ہیں۔ بیان کیا کہ اللہ تعالیٰ دریافت کرتا ہے کیا انہوں نے جنت دیکھی ہے؟ فرشتے جواب دیتے ہیں نہیں، واللہ، اے رب! انہوں نے تیری جنت نہیں دیکھی، بیان کیا کہ اللہ تعالیٰ دریافت کرتا ہے ان کا اس وقت کیا عالم ہوتا اگر انہوں نے جنت کو دیکھا ہوتا؟ فرشتے جواب دیتے ہیں کہ اگر انہوں نے جنت کو دیکھا ہوتا تو وہ اس کے اور بھی زیادہ خواہش مند ہوتے، سب سے بڑھ کر اس کے طلب گار ہوتے اور سب سے زیادہ اس کے آرزو مند ہوتے۔ پھر اللہ تعالیٰ پوچھتا ہے کہ وہ کس چیز سے پناہ مانگتے ہیں؟ فرشتے جواب دیتے ہیں؟ دوزخ سے، اللہ تعالیٰ پوچھتا ہے کیا انہوں نے جہنم کو دیکھا ہے؟ وہ جواب دیتے ہیں نہیں، واللہ! انہوں نے جہنم کو دیکھا نہیں ہے۔ اللہ تعالیٰ فرماتا ہے، پھر اگر انہوں نے اسے دیکھا ہوتا تو ان کا کیا حال ہوتا؟ وہ جواب دیتے ہیں کہ اگر انہوں نے اسے دیکھا ہوتا تو اس سے بچنے میں وہ سب سے آگے ہوتے اور سب سے زیادہ اس سے خوف کھاتے، اس پر اللہ تعالیٰ فرماتا ہے کہ میں تمہیں گواہ بناتا ہوں

مَلَائِكَةُ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ حَاجَتُكُمْ فَيَحْقُقُونَهُمْ بِأَجْنَحِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالَ: يَقُولُ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُحَمِّدُونَكَ وَيُتَجَدَّدُونَكَ قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ! مَا رَأَوْكَ قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً وَأَشَدَّ لَكَ تَمَجُّدًا وَأَكْثَرَ لَكَ تَسْبِيحًا قَالَ: يَقُولُ: فَمَا يَسْأَلُونَ؟ قَالُوا: يَسْأَلُونَكَ الْجَنَّةَ قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا قَالَ: يَقُولُونَ: لَا وَاللَّهِ! يَا رَبِّ مَا رَأَوْهَا قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا وَأَعْظَمَ فِيهَا رَغْبَةً قَالَ: فَيَمَّمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ! يَا رَبِّ! مَا رَأَوْهَا قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا وَأَشَدَّ لَهَا مَخَافَةً قَالَ: فَيَقُولُ: فَأَنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ قَالَ: يَقُولُ: مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْفَى جُلُوسُهُمْ)) رَوَاهُ شُعْبَةُ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعْهُ وَرَوَاهُ سُهَيْلٌ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [مسلم: ۶۸۳۹]

کہ میں نے ان کی مغفرت کی۔“ نبی اکرم ﷺ نے فرمایا: ”اس پر ان میں سے ایک فرشتے نے کہا: ان میں فلاں بھی تھا جو ان ذاکرین میں سے نہیں تھا، بلکہ وہ کسی ضرورت سے آ گیا۔ اللہ تعالیٰ ارشاد فرماتا ہے کہ یہ (ذاکرین) وہ لوگ ہیں جن کی مجلس میں بیٹھنے والا بھی نامراد نہیں رہتا۔“ اس حدیث کو شعبہ نے بھی اعمش سے روایت کیا لیکن اس کو مرفوع نہیں کیا اور سہیل نے بھی اسے اپنے والد ابو صالح سے روایت کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی اکرم ﷺ سے۔

تشریح: مجالس ذکر سے قرآن وحدیث کا پڑھنا۔ قرآن وحدیث کی مجالس وعظ منعقد کرنا بھی مراد ہے قرآن پاک خود ذکر ہے۔ ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ﴾ (۱۵/الحجر: ۹)

بَابُ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

۶۴۰۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُمَانَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: أَخَذَ النَّبِيُّ ﷺ فِي عَقَبَةِ أَوْ قَالَ: فِي ثِيَابِهِ قَالَ: فَلَمَّا عَلَا عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ قَالَ: وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ. قَالَ: ((لَا تَكُنْ لَكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا)) ثُمَّ قَالَ: ((يَا أَبَا مُوسَى - أَوْ يَا عَبْدَ اللَّهِ - أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنْزِ الْجَنَّةِ؟)) قُلْتُ: بَلَى قَالَ: ((لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)). (راجع: ۲۹۹۲)

۶۴۰۹) ہم سے محمد بن مقاتل ابو الحسن نے بیان کیا، کہا ہم کو حضرت عبد اللہ بن مبارک نے خبر دی، انہوں نے کہا ہم کو سلیمان بن طرخان تمیمی نے خبر دی، انہیں ابو عثمان مہدی نے اور ان سے حضرت ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ ایک گھائی یاد رے میں گھسے۔ بیان کیا کہ جب ایک اور صحابی بھی اس پر چڑھ گئے تو انہوں نے بلند آواز سے ”لا الہ الا اللہ واللہ اکبر“ کہا۔ راوی نے بیان کیا کہ اس وقت رسول اللہ ﷺ اپنے چھر پر سوار تھے۔ آنحضرت ﷺ نے فرمایا: ”تم لوگ کسی بہرے یا غائب کو نہیں پکارتے۔“ پھر فرمایا: ”ابو موسیٰ! یا یوں (فرمایا) اے عبد اللہ بن قیس! کیا میں تمہیں ایک کلمہ نہ بتا دوں جو جنت کے خزانوں میں سے ہے۔“ میں نے عرض کیا: ضرور ارشاد فرمائیں فرمایا: ”لا حول ولا قوۃ الا باللہ۔“

تشریح: ((لا حول)) گناہوں سے بچنے کی طاقت نہیں ہے ((ولا قوۃ)) اور نہ نیکی کرنے کی طاقت ہے ((الا باللہ)) مگر یہ سب کچھ محض اللہ کی مدد پر ہوتا ہے۔ وہی انسان ہے کہ ہر حال کا مالک اور مختار ہے۔ اس کلمہ میں اللہ پاک کی عظمت و شان کا بیان ایک خاص انداز سے کیا گیا ہے۔ اسی لئے یہ جنت کے خزانوں میں سے ایک خزانہ ہے اسے جو بھی پڑھے گا اور دل میں جگہ دے گا وہ یقیناً جنتی ہوگا۔ جعلنا اللہ منہم۔ (امیں)

بَابُ لِلَّهِ تَعَالَى مِائَةُ اسْمٍ غَيْرِ وَاحِدٍ

باب: اللہ پاک کے ایک کم سونام ہیں

تشریح: ترمذی میں اسم ذات اللہ کے علاوہ مندرجہ ذیل ننانوے صفاتی نام آئے ہیں: الرحمن۔ الرحیم۔ الملک۔ القدوس۔ السلام۔ المؤمن۔ المہیمن۔ العزیز۔ الجبار۔ المتکبر۔ الخالق۔ الباری۔ المصور۔ الغفار۔ القہار۔ الوہاب۔ الرزاق۔ الفتاح۔ العليم۔ القابض۔ الباسط۔ الخافض۔ الرافع۔ المعز۔ المذل۔ السميع۔ البصیر۔ الحکیم۔ العدل۔ اللطیف۔ الخیر۔ الحليم۔ العظیم۔ الغفور۔ الشکور۔ العلیٰ۔ الکبیر۔ الحفیظ۔ المقیم۔ الحسیب۔ الجلیل۔ الکریم۔ الرقیب۔ المجیب۔ الواسع۔ الحکیم۔ الودود۔ المجید۔ الباعث۔ الشہید۔ الحق۔ الوکیل۔ القوی۔ المتین۔ الولیٰ۔ الحمید۔ المحصى۔ المبدیٰ۔ المعید۔ المحی۔ الممیت۔ الحی۔ القيوم۔ الواحد۔ الماجد۔ الواحد۔ الصمد۔ القادر۔ المقتدر۔ المقدم۔ المؤخر۔ الاول۔ الآخر۔ الظاهر۔ الباطن۔ الوالی۔ المتعال۔ البر۔ التواب۔ المنتقم۔ العفو۔ الرؤف۔ مالک الملک۔ ذوالجلال والاکرام۔ المقسط۔ الجامع۔ الغنی۔ المغنی۔ المانع۔ الضار۔ النافع۔ النور۔ الہادی۔ البدیع۔ الباقي۔ الوارث۔ الرشید۔ الصبور۔

یہ اللہ تعالیٰ کے وہ نام ہیں جن کے یاد کرنے پر جنت کی بشارت آئی ہے۔ تاہم اسمائے حسنیٰ ان ۹۹ ناموں تک محدود نہیں بلکہ ان کے علاوہ اللہ تعالیٰ کے اور نام بھی ہیں۔ مثلاً: القاهر۔ الغافر۔ الفاطر۔ السبحان۔ الحنان۔ المنان۔ الرب۔ المحیط۔ القدير۔ الخلاق۔ الدائم۔ القائم۔ احکم الحاکمین۔ ارحم الراحمین وغیرہ۔

۶۴۱۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، حَفِظْنَاهُ مِنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: ((لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، لَا يَحْفَظُهَا أَحَدٌ إِلَّا دَخَلَ الْجَنَّةَ وَهُوَ وَتَرِ يُحِبُّ الْوِتْرَ)). قَالَ أَبُو عَبْدِ اللَّهِ: مَنْ أَحْصَاهَا: مَنْ حَفِظَهَا.

(۶۴۱۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم نے یہ حدیث ابو زناد سے یاد کی، ان سے اعرج نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے روایت کیا: ”اللہ تعالیٰ کے ننانوے نام ہیں، ایک کم سو، جو شخص بھی انہیں یاد کر لے گا جنت میں جائے گا۔ اللہ ایک ہے اور طاق کو پسند کرتا ہے۔“

[راجع: ۲۷۳۶] [مسلم: ۶۸۰۹، ترمذی: ۳۵۰۸]

باب: ٹھہر ٹھہر کر فاصلے سے وعظ و نصیحت کرنا

(۶۴۱۱) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے شقیق نے بیان کیا، کہا ہم عبد اللہ بن مسعود رضی اللہ عنہ کا انتظار کر رہے تھے کہ یزید بن معاویہ (ایک بزرگ تابعی) آئے۔ ہم نے کہا، تشریف رکھیے لیکن انہوں نے جواب دیا کہ نہیں، میں اندر جاؤں گا اور تمہارے ساتھ (عبد اللہ بن مسعود رضی اللہ عنہ) کو) باہر لاؤں گا۔ اگر وہ نہ آئے تو میں ہی تمہارا جاؤں گا اور وہ تمہارے ساتھ بیٹھوں گا۔ پھر عبد اللہ بن مسعود رضی اللہ عنہ باہر تشریف لائے اور وہ یزید بن معاویہ کا ہاتھ پکڑے ہوئے تھے پھر ہمارے سامنے کھڑے ہوئے

بَابُ الْمَوْعِظَةِ سَاعَةً بَعْدَ سَاعَةٍ ۶۴۱۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ ابْنُ مُعَاوِيَةَ فَقُلْنَا: أَلَا تَجْلِسُ؟ قَالَ: لَا وَلَكِنْ أَذْخُلُ فَأُخْرِجُ إِلَيْكُمْ صَاحِبَكُمْ وَإِلَّا جِئْتُ أَنَا فَجَلَسْتُ فَخَرَجَ عَبْدُ اللَّهِ وَهُوَ أَحَدٌ بِيَدِهِ فَقَامَ عَلَيْنَا فَقَالَ: أَمَّا إِنِّي أُخْبِرُ بِمَكَانِكُمْ وَلَكِنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يَتَخَوَّنَا بِالْمَوْعِظَةِ فِي
 الْآيَامِ كَرَاهِيَةَ السَّأَمَةِ عَلَيْنَا. [راجع: ٦٨]

کہنے لگے میں جان گیا تھا کہ تم یہاں موجود ہو۔ پس میں جو نکلا تو اس وجہ
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← کسی بھی کتاب کو تجارتی یا مادی نفع کے حصول کی خاطر استعمال کرنے کی ممانعت ہے۔

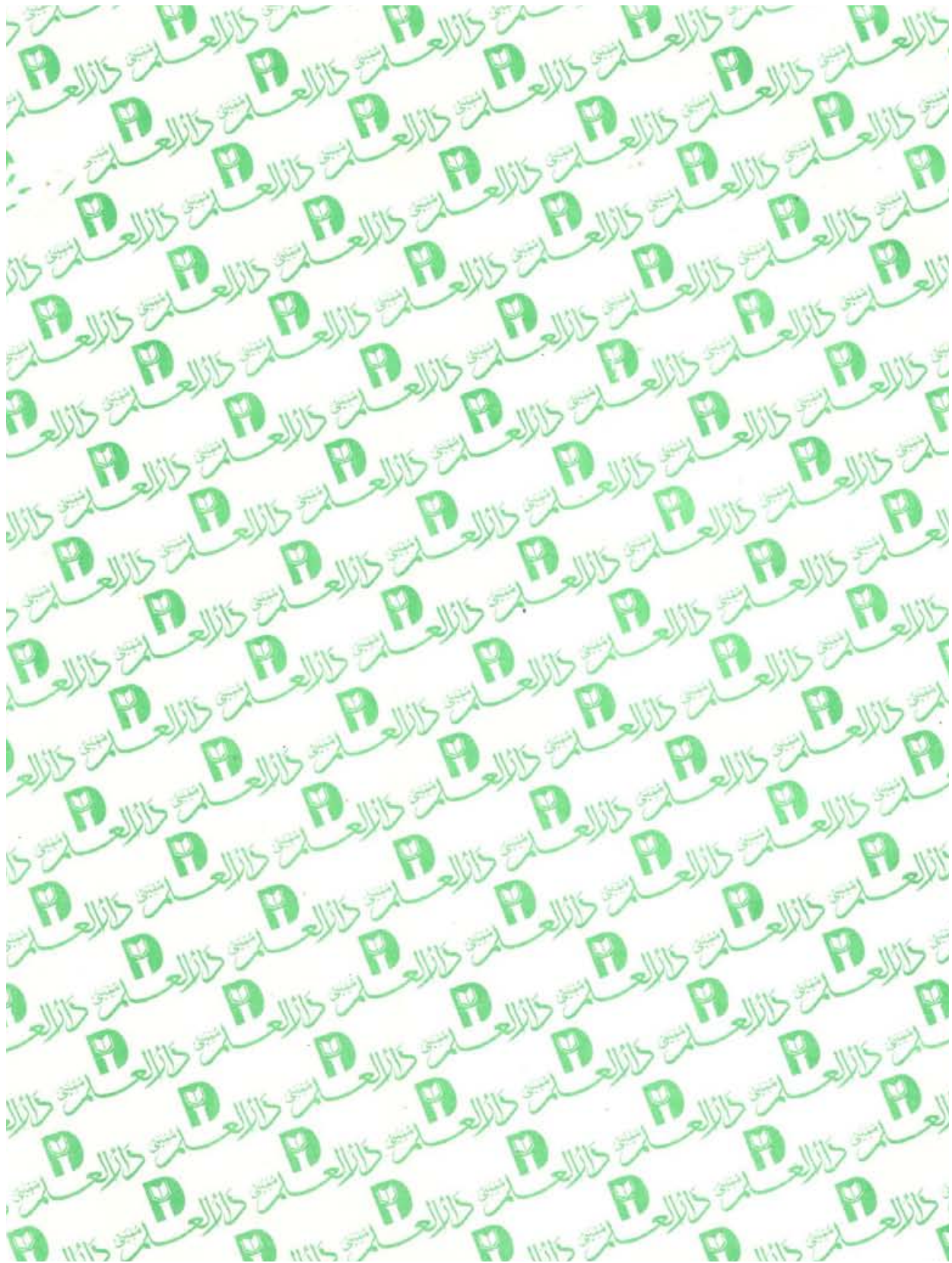
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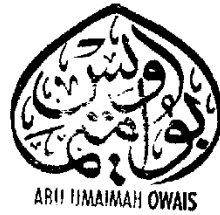
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صحيح بخاری

للإمام أبي عبد الله محمد بن إسماعيل البخاري الجعفي رحمه الله

٥١٩٤ ————— ٥٢٥٦

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تخریج

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211	چور کا نام لیے بغیر اس پر لعنت بھیجنی درست ہے	198	راستے میں پڑا ہوا ملے اس کا وارث کون ہوگا اس کا بیان
212	حد قائم ہونے سے گناہ کا کفارہ ہو جاتا ہے	199	سائبہ وہ غلام یا لونڈی جسے مالک آزاد کر دے
	مسلمان کی پیٹھ محفوظ ہے، ہاں جب کوئی حد کا کام کرے تو		جو غلام اپنے اصلی مالکوں کو چھوڑ کر دوسروں کو مالک بنائے
212	اس کی پیٹھ پر مارا گیا سکتے ہیں	200	(ان سے مولا ت کرے) اس کے گناہ کا بیان
	حدود قائم کرنا اور اللہ کی حرمتوں کو جو کوئی توڑے اس سے		جب کوئی کسی مسلمان کے ہاتھ پر اسلام لائے تو وہ اس کا
213	بدلہ لینا	200	وارث ہوتا ہے یا نہیں
213	کوئی بلند مرتبہ شخص ہو یا کم مرتبہ سب پر برابر حد قائم کرنا	201	ولا کا تعلق عورت کے ساتھ قائم ہو سکتا ہے
	جب حدی مقدمہ حاکم کے پاس پہنچ جائے پھر سفارش کرنا		جو شخص کسی قوم کا غلام ہو، آزاد کیا گیا وہ اسی قوم میں شمار ہوگا
214	منع ہے	202	اسی طرح کسی قوم کا بھانجا بھی اسی قوم میں داخل ہوگا
214	آیت وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْا..... کی تفسیر		اگر کوئی وارث کافروں کے ہاتھ قید ہو گیا ہو تو اسے ترکہ ملے
217	چور کی توبہ کا بیان	202	گایا نہیں
	كِتَابُ الْمُحَارِبِينَ مِنْ أَهْلِ		مسلمان کافر کا وارث نہیں ہو سکتا اور نہ کافر مسلمان کا اور اگر
219	الْكُفْرِ وَالرَّدَّةِ		میراث کی تقسیم سے پہلے اسلام لایا تب بھی میراث میں اس
219	آیت إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ..... کی تفسیر	203	کا حق نہیں ہوگا
	نبی کریم ﷺ نے ان مردوں و اذکوں کے (زمنوں پر)	203	اگر کسی کا غلام نصرانی ہو یا مکاتب نصرانی ہو وہ مر جائے تو
220	داغ نہیں لگوائے یہاں تک کہ وہ مر گئے	203	جو کسی شخص کو اپنا بھائی یا بھتیجا ہونے کا دعویٰ کرے
	مرد لڑنے والوں کو پانی بھی نہ دینا یہاں تک کہ پیاس سے	204	جو اپنے باپ کے سو کسی اور کا بیٹا ہونے کا دعویٰ کرے
220	وہ مر جائیں	204	کسی عورت کا دعویٰ کرنا کہ یہ بچہ میرا ہے
	نبی کریم ﷺ کا مرتدین، لڑنے والوں کی آنکھوں میں	205	قیافہ شناس کا بیان
221	سلائی بھر دانا	207	كِتَابُ الْحُدُودِ
222	جس نے فواحش کو چھوڑ دیا اس کی فضیلت کا بیان	207	حدی گناہوں کی وعید کا بیان
223	زنا کے گناہ کا بیان	207	زنا اور شراب نوشی کا بیان
225	محسن (شادی شدہ کو زنا کی علت میں) سنگسار کرنا	208	شراب پینے والوں کو مارنے کے بیان میں
226	پاگل مرد یا عورت کو زخم نہیں کیا جائے گا	208	جس نے گھر میں حد مارنے کا حکم دیا
227	زنا کرنے والے کے لئے پتھروں کی سزا ہے	208	شراب میں چھڑی اور جوتوں سے مارنا
227	بلاط میں رجم کرنا		شراب پینے والا اسلام سے نکل نہیں جاتا نہ اسے لعنت کرنی

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
248	تنبیہ اور تعزیر یعنی حد سے کم سزا کتنی ہونی چاہیے	228	عید گاہ میں رجم کرنا (عید گاہ کے پاس یا خود عید گاہ میں)
250	اگر کسی شخص کی بے حیائی، بے شرمی اور آلودگی پر گواہ نہ ہوں، پھر قرائن سے یہ امر کھل جائے	229	جس نے کوئی ایسا گناہ کیا جس پر حد نہیں ہے
252	پاک دامن عورتوں پر تہمت لگانا گناہ ہے	230	جب کوئی شخص حدی گناہ کا اقرار غیر واضح طور پر کرے تو کیا
253	غلاموں پر ناحق تہمت لگانا بڑا گناہ ہے	231	امام کو اس کی پردہ پوشی کرنی چاہیے
253	اگر امام کسی شخص کو حکم کرے کہ جافلاں شخص کو حد لگا جو غائب ہو (یعنی امام کے پاس موجود نہ ہو)	231	کیا امام زنا کا اقرار کرنے والے سے یہ کہے کہ شاید تو نے
255	کِتَابُ الدِّيَاتِ	231	چھوایا آنکھ سے اشارہ کیا ہو
255	آیت وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا..... کی تفسیر	232	زنا کا اقرار کرنے والے سے امام کا پوچھنا کہ کیا تم شادی
257	آیت وَمَنْ أَحْيَاهَا..... کی تفسیر	232	شده ہو
261	آیت يَا أَيُّهَا الَّذِينَ آمَنُوا حُذِّبْ..... کی تفسیر	233	زنا کا اقرار کرنا
261	حاکم کا قاتل سے پوچھ گچھ کرنا یہاں تک کہ وہ اقرار کر لے اور	239	اگر کوئی عورت زنا سے حاملہ پائی جائے اور وہ شادی شدہ ہو تو
262	حدود میں اقرار (اثبات جرم کے لیے) کافی ہے	240	اسے رجم کریں گے
262	جس کسی نے پتھر یا ڈنڈے سے کسی کو قتل کیا	241	اس بیان میں کہ غیر شادی شدہ مرد و عورت کو کوڑے مارے
262	آیت اَنْ النَّفْسَ بِالْنَفْسِ وَالْعَيْنَ..... کی تفسیر	242	جائیں اور دونوں کو جلا وطن کر دیا جائے
263	پتھر سے قصاص لینے کا بیان	242	بدکاروں اور مخنثوں کا شہر بدر کرنا
263	جس کا کوئی قتل کر دیا گیا ہو اسے دو چیزوں میں ایک کا اختیار	242	جو شخص حاکم اسلام کے پاس نہ ہو (کہیں اور ہو) لیکن اسے
263	ہے	241	حد لگانے کے لیے حکم دیا جائے
265	جو کوئی ناحق کسی کا خون کرنے کی فکر میں ہو اس کا گناہ	242	آیت وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا..... کی تفسیر
265	قتل خطا میں مقتول کی موت کے بعد اس کے وارث کا	242	جب کوئی کثیر زنا کرے
265	معاف کرنا	243	لوٹڈی کو شرعی سزا دینے کے بعد پھر ملامت نہ کرے نہ لوٹڈی
265	آیت وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَقْتُلَ مُؤْمِنًا..... کی تفسیر	243	جلا وطن کی جائے
265	جب قاتل ایک مرتبہ قتل کا اقرار کر لے تو اسے قصاص میں قتل	243	ذمیوں کے احکام اور اگر شادی کے بعد انہوں نے زنا کیا اور
266	کر دیا جائے گا	243	امام کے سامنے پیش ہوئے تو اس کے احکام کا بیان
267	عورت کے عوض اس کے قاتل مرد کو قتل کرنا	244	اگر حاکم کے سامنے کوئی شخص اپنی عورت کو یا کسی دوسرے کی
267	مردوں اور عورتوں کے درمیان زخموں میں بھی قصاص لینا	244	عورت کو زنا کی تہمت لگائے
268	جس نے اپنا حق یا قصاص سلطان کی اجازت کے بغیر لے لیا	245	حاکم کی اجازت کے بغیر اگر کوئی شخص اپنے گھر والوں یا کسی
268	جو جہوم میں مر جائے یا مارا جائے اس کا کیا حکم ہے؟	246	اور کو تہمید کرے
		247	اس مرد کے بارے میں جس نے اپنی بیوی کے ساتھ کسی غیر
			مرد کو دیکھا اور اسے قتل کر دیا اس کا کیا حکم ہے؟
			اشارے کنائے کے طور پر کوئی بات کہنا

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
289	مرد ہو جائے اس کا قتل کرنا	269	اگر کسی نے غلطی سے اپنے آپ ہی کو مار ڈالا تو اس کی کوئی دیت نہیں ہے
290	اگر ذی کافر اشارے کنائے میں آپ ﷺ کو برا کہے صاف نہ کہے	270	جب کسی نے کسی کو دانت سے کاٹا اور کاٹنے والے کا دانت ٹوٹ گیا تو اس کی کوئی دیت نہیں ہے
292	خارجیوں اور بے دینوں سے ان پر دلیل قائم کر کے لڑنا	270	دانت کے بدلے دانت
294	دل ملانے کے لیے کسی مصلحت سے کہ لوگوں کو نفرت نہ پیدا ہو خارجیوں کو قتل کرنا	270	انگلیوں کا بیان
295	نبی کریم ﷺ کا ارشاد: ”قیامت اس وقت تک قائم نہیں ہوگی جب تک دو ایسی جماعتیں آپس میں جنگ نہ کر لیں جن کا دعویٰ ایک ہی ہوگا۔“	271	اگر کئی آدمی ایک شخص کو قتل کر دیں تو کیا ان سب کو سزا دی جائے گی یا ان سب سے قصاص لیا جائے گا؟
296	تاویل کرنے والوں کے بارے میں	272	قسامت کا بیان
301	کِتَابُ الْاِکْرَاهِ	276	جس نے کسی کے گھر میں جھانکا اور گھر والوں نے جھانکنے والے کی آنکھ پھوڑ دی تو اس پر دیت واجب نہیں ہوگی
301	آیت اِلَّا مَنْ اُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ..... کی تفسیر	277	عائدہ کا بیان
302	جس نے کفر پر مار کھانے قتل کئے جانے اور ذلت کو اختیار کیا مالیات اور غیر مالیات کی بیع میں دوسروں سے زبردستی کا معاملہ کرنا	278	عورت کے پیٹ کا بچہ جو ابھی پیدا نہ ہوا ہو
304	جس کے ساتھ زبردستی کی جائے اس کا نکاح جائز نہیں	279	پیٹ کے بچے کا بیان اور اگر کوئی عورت خون کرے تو اس کی دیت دو حیال والوں پر ہوگی نہ کہ اس کی اولاد پر
305	اگر کسی کو مجبور کیا گیا اور آخر اس نے غلام ہیہ کیا یا بیچا تو نہ ہیہ صحیح ہوگا نہ بیع صحیح ہوگی	280	جس نے کسی غلام یا بچے کو (کام کے لیے) عاریتاً مانگ لیا کان میں دب کر اور کنویں میں گر کر مرنے والے کی دیت نہیں ہے
306	زور زبردستی کی برائی کا بیان	280	چوپایوں کا نقصان کرنا اس کا کچھ تاوان نہیں
307	جب عورت سے زبردستی زنا کیا گیا تو اس پر حد نہیں ہے	281	اگر کوئی ذی کافر کو بے گناہ مار ڈالے تو کتنا بڑا گناہ ہوگا
308	آدی کا اپنے (مسلمان) بھائی کے لیے قسم اٹھانا	281	مسلمان کو (ذی) کافر کے بدلے قتل نہیں کیا جائے گا
311	کِتَابُ الْحَيْلِ	282	اگر مسلمان نے غصے میں یہودی کو طمانچہ لگایا
311	حیلہ چھوڑنے کا بیان	282	کِتَابُ اسْتِثْنَاءِ الْمُعَانِدِينَ
312	نماز کے ختم کرنے میں ایک حیلہ کا بیان	284	وَالْمُرْتَدِّينَ وَقَتْلِهِمْ
312	زکوٰۃ میں حیلہ کرنے کا بیان		اللہ تعالیٰ کے ساتھ شرک کرنے والے کا گناہ، دنیا اور آخرت میں اس کی سزا
315	نکاح میں حیلہ کرنے کا بیان	284	مرد مرد اور عورت کا حکم اور ان سے توبہ کا مطالبہ کرنا
316	خرید و فروخت میں حیلہ اور فریب کرنا منع ہے	286	جو شخص اسلام کے فرض ادا کرنے سے انکار کرے اور جو شخص
317	بخشش کی کراہیت کا بیان		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
347	خواب میں سبزی یا ہر اہم اباغ دیکھنا	317	خرید فروخت میں دعوہ دینے کی ممانعت کا بیان
347	خواب میں عورت کا دیکھنا	317	یتیم لڑکی سے جو مرغوب ہو اس کے ولی فریب دے کر
348	خواب میں ریشم کے کپڑے کا دیکھنا	318	جب کسی شخص نے دوسرے کی لوٹری زبردستی جھین لی
348	ہاتھ میں کچیاں خواب میں دیکھنا	319	نکاح پر جھوٹی گواہی گزر جائے تو کیا حکم ہے
349	کٹڑے یا حلقے کو خواب میں پکڑ کر اس سے لٹک جانا	321	عورت کا شوہر، سو کنوں کے ساتھ حیلہ کرنے کی ممانعت
349	خواب میں ڈیرے کا ستون لگنے کے بیچ دیکھنا	323	طاعون سے بھاگنے کے لیے حیلہ کرنا منع ہے
349	خواب میں رنگین ریشمی کپڑا دیکھنا اور بہشت میں داخلہ	324	ہرہ پھیر لینے یا شفعہ کا حق ساقط کرنے کے لیے حیلہ کرنا
350	خواب میں پاؤں میں بیڑیاں دیکھنا	326	عامل کا تحفہ لینے کے لیے حیلہ کرنا
351	خواب میں پانی کا بہتا چشمہ دیکھنا	329	کِتَابُ التَّعْبِيرِ
351	خواب میں کنوئیں سے پانی کھینچنا یہاں تک کہ لوگ سیراب ہو جائیں	329	سب سے پہلے رسول اللہ ﷺ پر وحی کی ابتدا سچے خواب کے ذریعے ہوئی
352	ایک یا دو ڈول پانی کزوری کے ساتھ کھینچنا	331	صالحین کے خوابوں کا بیان
353	خواب میں آرام کرنا، راحت لینا	332	اچھا خواب اللہ کی طرف سے ہوتا ہے
353	خواب میں محل دیکھنا	333	اچھا خواب نبوت کے چھیا لیس حصوں سے ایک ہے
354	خواب میں کسی کو وضو کرتے دیکھنا	334	مبشرات کا بیان
355	خواب میں کسی کو کعبہ کا طواف کرتے دیکھنا	335	حضرت یوسف علیہ السلام کے خواب کا بیان
355	جب کسی نے اپنا بچا ہوا دودھ خواب میں کسی اور کو دیا	336	حضرت ابراہیم علیہ السلام کے خواب کا بیان
356	خواب میں آدمی اپنے تئیں بے ڈر دیکھے	336	خواب کا توار، یعنی ایک ہی خواب کی آدمی دیکھیں
357	خواب میں دائیں طرف لے جاتے دیکھنا	336	قیدیوں اور اہل شرک و فساد کے خواب کا بیان
358	خواب میں پیالہ دیکھنا	339	نبی کریم ﷺ کو خواب میں دیکھنا
358	جب خواب میں کوئی چیز اڑتی ہوئی نظر آئے	340	رات کے خواب کا بیان
358	جب گائے کو خواب میں ذبح ہوتے دیکھے	342	دن کے خواب کا بیان
359	خواب میں پھونک مارتے دیکھنا	343	عورتوں کے خواب کا بیان
360	جب کسی نے دیکھا کہ اس نے کوئی چیز کسی طاق سے نکالی اور	344	برا خواب شیطان کی طرف سے ہوتا ہے
360	اسے دوسری جگہ رکھ دیا	345	دودھ کو خواب میں دیکھنا
360	سیاہ عورت کو خواب میں دیکھنا	345	جب دودھ کسی کے اعضا یا ناخن سے پھوٹ نکلے
361	پراگندہ بال عورت خواب میں دیکھنا	345	خواب میں قیص کرنا دیکھنا
361	جب خواب میں تلوار ہلائے	346	خواب میں کرتے کا گھسنا
362	جھوٹا خواب بیان کرنے کی سزا		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
391	”ہا“	363	جب کوئی برا خواب دیکھے تو اس کی کسی کو خبر نہ دے
393	اس فتنے کا بیان جو فتنہ سندر کی طرح ٹھانیں مارے گا		اگر پہلی تعبیر دینے والا غلط تعبیر دے تو اس کی تعبیر سے کچھ نہ ہوگا
	جب اللہ کسی قوم پر عذاب نازل کرتا ہے تو سب قسم کے لوگ اس میں شامل ہو جاتے ہیں	364	
400	نبی کریم ﷺ نے حضرت حسن رضی اللہ عنہ کے متعلق فرمایا: ”میرا یہ بیٹا سردار ہے اور یقیناً اللہ پاک اس کے ذریعے مسلمانوں کی دو جماعتوں میں صلح کرائے گا“	365	صبح کی نماز کے بعد خواب کی تعبیر بیان کرنا
400	کوئی شخص لوگوں کے سامنے ایک بات کہے، پھر اس کے پاس سے نکل کر دوسری بات کہنے لگے	370	کِتَابُ الْفِتَنِ
402	قیامت قائم نہ ہوگی یہاں تک کہ لوگ قبر والوں پر رشک نہ کریں	370	آیت وَاتَّقُوا فِتْنَةً لَّا تُصِيبُ الَّذِينَ..... کی تفسیر
403	قیامت کے قریب زمانہ کا رنگ بدلنا اور عرب میں ہجرت پرستی کا شروع ہونا	372	نبی کریم ﷺ کا یہ فرمانا کہ ”میرے بعد تم بعض کام دیکھو گے جو تم کو برے لگیں گے“
404	ملک حجاز سے آگ کا ٹکٹنا		نبی کریم ﷺ کا یہ فرمانا کہ ”میری امت کی تباہی چند بیوقوف لڑکوں کی حکومت سے ہوگی“
405	دجال کا بیان	374	نبی کریم ﷺ کا یہ فرمانا کہ ”ایک بلا سے جو نزدیک آگئی ہے عرب کی خرابی ہونے والی ہے“
407	دجال مدینے کے اندر نہیں داخل ہو سکے گا	375	فتنوں کے ظاہر ہونے کا بیان
411	یا جوج ماجوج کا بیان	376	ہر زمانے کے بعد آنے والے زمانے کا بیان
412	کِتَابُ الْأَحْكَامِ	378	نبی کریم ﷺ کا یہ فرمانا کہ ”جو ہم مسلمانوں پر ہتھیار اٹھائے وہ ہم میں سے نہیں ہے“
414	آیت أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ..... کی تفسیر	379	نبی کریم ﷺ کا یہ فرمانا: ”میرے بعد ایک دوسرے کی گردنیں مار کر کافر نہ بن جانا۔“
414	امیر ہمدان اور خلیفہ ہمیشہ قریش قبیلے سے ہونا چاہیے	381	آنحضرت ﷺ کا فرمان کہ ”ایک ایسا فتنہ اٹھے گا جس میں بیٹھے والا کھڑے رہنے والے سے بہتر ہوگا۔“
415	جو شخص اللہ کے حکم کے موافق فیصلہ کرے اس کا ثواب	384	جب دو مسلمان اپنی تلواریں لے کر ایک دوسرے سے بھڑ جائیں تو ان کے لئے کیا حکم ہے؟
417	امام اور بادشاہ کی بات سننا اور ماننا واجب ہے جب تک وہ خلاف شرع اور گناہ کی بات کا حکم نہ دے	385	جب کسی شخص کی امامت پر اعتماد نہ ہو تو لوگ کیا کریں؟
417	جسے بن مانگے سرداری ملے تو اللہ اس کی مدد کرے گا	386	مفسدوں اور ظالموں کی جماعت کو بڑھانا منع ہے
420	جو شخص مانگ کر حکومت یا سرداری لے اس کو اللہ پاک چھوڑ دے گا وہ جانے اس کا کام جانے	387	جب کوئی برے لوگوں میں رہ جائے تو کیا کرے؟
420	حکومت اور سرداری کی حرص کرنا منع ہے	388	فتنہ فساد کے وقت جنگل میں جا کر رہنا
420	جو شخص رعیت کا حاکم بنے اور ان کی خیر خواہی نہ کرے	389	فتنوں سے پناہ مانگنا
421		390	نبی کریم ﷺ کا فرمان کہ ”فتنہ مشرق کی طرف سے اٹھے“

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
443	ناحق مال اڑانے میں جو وعید ہے وہ تموڑے اور بہت دونوں مالوں کو شامل ہے	422	جو شخص اللہ کے بندوں کو ستائے (مشکل میں پھنسائے) اللہ اس کو ستائے گا (مشکل میں پھنسائے گا)
443	حاکم بے وقوف اور غائب لوگوں کی جائیداد، منقولہ اور غیر منقولہ دونوں کو بیچ سکتا ہے	423	چلتے چلتے راستے میں کوئی فیصلہ کرنا اور فتویٰ دینا
444	کسی شخص کی سرداری میں نافرمانی سے لوگ طعنہ دیں اور حاکم ان کے طعنے کی پروا نہ کرے	423	یہ بیان کہ نبی کریم ﷺ کو کسی دربان نہیں تھا
444	بھگڑالو کا بیان	424	ماحت حاکم قصاص کا حکم دے سکتا ہے بڑے حاکم سے اجازت لینے کی ضرورت نہیں
445	جب حاکم کا فیصلہ ظالمانہ ہو یا علما کے خلاف ہو	424	قاضی کو فیصلہ یا فتویٰ غصے کی حالت میں دینا درست ہے یا نہیں؟
446	امام کسی جماعت کے پاس آئے اور ان میں باہم صلح کرادے	425	مہر لگے خط پر گواہی دینے کا بیان (کہ یہ فلاں شخص کا خط ہے)
447	فیصلہ لکھنے والا امانت دار اور عقلمند ہونا چاہیے	427	قاضی بننے کے لئے کیا شرائط ہونی ضروری ہیں
448	امام کا اپنے نائبوں کو اور قاضی کا اپنے عملے کو لکھنا	429	حکام اور حکومت کے عاملوں کا تنخواہ لینا
449	دیکھ بھال کے لئے بیجھے؟	430	جو مسجد میں فیصلہ کرے یا لعان کرے
450	حاکم کے سامنے مترجم کار ہونا اور ایک ترجمان کافی ہے	432	حد کا مقدمہ مسجد میں سننا، پھر جب حد لگانے کا وقت آئے تو مجرم کو مسجد کے باہر لے جانا
451	امام کا اپنے عاملوں سے حساب طلب کرنا	433	فریقین کو امام کا نصیحت کرنا
452	امام کا خاص شیر، یعنی رازدار دوست بنانا	433	اگر قاضی خود عہدہ قضا حاصل ہونے کے بعد یا اس سے پہلے ایک امر کا گواہ ہو تو کیا اس کی بنا پر فیصلہ کر سکتا ہے؟
453	امام لوگوں سے کن باتوں پر بیعت لے؟	434	جب حاکم اعلیٰ دو شخصوں کو کسی ایک جگہ ہی کا حاکم مقرر کرے تو انہیں یہ حکم دے کہ وہ مل کر رہیں اور ایک دوسرے کی مخالفت نہ کریں
457	جس نے دو مرتبہ بیعت کی	437	حاکم دعوت قبول کر سکتا ہے
458	دیہاتیوں کا اسلام اور جہاد پر بیعت کرنا	437	حاکموں کو جو ہدیے تحفے دیے جائیں ان کا بیان
458	نا بالغ لڑکے کا بیعت کرنا	437	آزاد شدہ غلام کو قاضی یا حاکم بنانا
459	بیعت کرنے کے بعد اس کا فسخ کرنا	438	لوگوں کے مکران یا نقیب بنانا
459	جس نے کسی سے بیعت کی اور مقصد خالص دینا کمانا ہو	439	بادشاہ کے سامنے خوشامد کرنا پیٹھ پیچھے برا کہنا منع ہے
460	عورتوں سے بیعت لینا	440	ایک طرف فیصلہ کرنے کا بیان
462	اس کا گناہ جس نے بیعت توڑی	440	اگر کسی شخص کو حاکم دوسرے مسلمان بھائی کا مال ناحق دلا دے تو اس کو نہ لے
463	ایک خلیفہ مرتے وقت کسی اور کو وظیفہ کر جائے تو کیسا ہے؟	442	کنویں اور اس جیسی چیزوں کے مقدمات کا فیصلہ کرنا
467	بھگڑا اور فح و فجور کرنے والوں کو معلوم ہونے کے بعد گھروں سے نکالنا		
	کیا امام کے لئے جائز ہے وہ مجرموں اور گنہگاروں کو اپنے ساتھ بات چیت کرنے اور ملاقات وغیرہ کرنے سے روک		

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
496	نبی کریم ﷺ کی سنتوں کی پیروی کرنا	467	دے؟
504	بے فائدہ، بہت سوالات کرنا منع ہے	469	کِتَابُ التَّمَنِّي
509	نبی کریم ﷺ کے کاموں کی پیروی کرنا	469	آرزو کرنے کے بارے میں اور جس نے شہادت کی آرزو کی
510	کسی امر میں تشدد اور سختی کرنا	470	نیک کام جیسے خیرات کی آرزو کرنا
517	جو شخص بدعت کو ٹھکاندے، اس کو اپنے پاس بٹھرائے	470	نبی کریم ﷺ کا ارشاد: ”اگر مجھے پہلے وہ معلوم ہوتا جو بعد
518	دین کے مسائل میں رائے پر عمل کرنے کی مذمت، اسی طرح	472	کو معلوم ہوا“
519	بے ضرورت قیاس کرنے کی برائی	472	نبی کریم ﷺ کا یوں فرمانا: ”کاش ایسا اور ایسا ہوتا“
520	نبی کریم ﷺ نے کوئی مسئلہ رائے یا قیاس سے نہیں بتلایا	473	قرآن مجید اور علم کی آرزو کرنا
521	رسول اللہ ﷺ کا اپنی امت کے مردوں اور عورتوں کو وہی	474	جس کی تمنا کرنا منع ہے
522	باتیں سکھانا جو اللہ نے آپ کو سکھا دی تھیں	475	کسی شخص کا کہنا کہ اگر اللہ نہ ہوتا تو ہم کو ہدایت نہ ہوتی
523	نبی کریم ﷺ کا ارشاد کہ ”میری امت کی ایک جماعت حق	475	دشمن سے ڈر بھیجھڑ ہونے کی آرزو کرنا منع ہے
524	پر غالب رہے گی اور جنگ کرتی رہے گی“	480	لفظ ”اگر مگر“ کے استعمال کا جواز اور اللہ تعالیٰ کا ارشاد: ”اگر
526	اللہ تعالیٰ کا فرمان: ”یا وہ تمہارے کئی فرقے کروے“	487	مجھے تمہارا مقابلہ کرنے کی قوت ہوتی“
526	ایک امر معلوم کو دوسرے امر واضح سے تشبیہ دینا جس کا حکم	488	کِتَابُ أَخْبَارِ الْأَحَادِ
528	اللہ نے بیان کر دیا ہے تاکہ پوچھنے والا سمجھ جائے	489	ایک سچے شخص کی خبر پر اذان، نماز، روزے، فرائض اور تمام
537	تائیدوں کو کوشش کر کے کتاب اللہ کے موافق حکم دینا چاہیے	490	احکام میں عمل ہونا
539	نبی کریم ﷺ کا یہ فرمان: ”اے مسلمانو! تم اگلے لوگوں کی	491	نبی کریم ﷺ کا زہیر ﷺ کو اکیلے کافروں کی خبر لانے کے
540	چال پر چلو گے“	493	لئے بھیجنا
	اس کا گناہ جو کسی گمراہی کی طرف بلائے یا کوئی بری رسم قائم	493	آیت لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا کی تفسیر
	کرے	493	نبی کریم ﷺ کا عاملوں اور قاصدوں کو یکے بعد دیگرے
	نبی کریم ﷺ نے عالموں کے اتفاق کرنے کا جو ذکر فرمایا	499	بھیجنا
	ہے اس کی ترغیب دی ہے اور کہہ اور مدینہ کے عالموں کے	500	دفعہ عرب کو نبی کریم ﷺ کی یہ وصیت کہ ”ان لوگوں کو جو
	اجماع کا بیان	501	منوجوئیں ہیں دین کی باتیں پہنچادیں۔“
	آیت لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ..... کی تفسیر	503	ایک عورت کی خبر کا بیان
	آیت وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا..... کی تفسیر	503	کِتَابُ الْإِعْتِصَامِ
	آیت وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا..... کی تفسیر	503	کتاب وصیت کو مضبوطی سے تھامے رکھنا
	حاکم کا ثواب، جب کہ وہ اجتہاد کرے اور صحت پر ہو یا غلطی	503	نبی کریم ﷺ کا ارشاد کہ ”میں جوامع الحکم کے ساتھ بھیجا
	کر جائے	503	گیا ہوں“
	اس شخص کا رد جو یہ سمجھتا ہے کہ نبی کریم ﷺ کے تمام احکام	503	

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
575	آیت وَيُخَذُّرُكُمْ اللَّهُ نَفْسُهُ..... کی تفسیر	541	ہر ایک صحابی کو معلوم رہتے تھے
577	آیت كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ..... کی تفسیر		نبی کریم ﷺ سے ایک بات کہی جائے اور آپ اس پر انکار
577	آیت وَلَتُصْنَعُ عَلَى غَيْبِي..... کی تفسیر		نہ کریں جسے تقریر کہتے ہیں تو یہ حجت ہے۔ نبی کریم ﷺ کے
578	آیت هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ..... کی تفسیر	543	سوا اور کسی کی تقریر حجت نہیں
579	آیت لَمَّا خَلَفَتْ بَيْدَعِي..... کی تفسیر		دلائل شرعیہ سے احکام کا نکالا جانا اور دلالت کے معنی اور اس
583	نبی ﷺ کا ارشاد: "اللہ سے زیادہ غیرت مند کوئی نہیں"	544	کی تفسیر کیا ہوگی؟
584	آیت قُلْ أَمْرِي شَيْءٌ أَكْبَرُ شَهَادَةً..... کی تفسیر		نبی کریم ﷺ کا فرمان کہ "اہل کتاب سے دین کی کوئی
584	آیت وَكَانَ عَرْشُهُ عَلَى الْمَاءِ..... کی تفسیر	548	بات نہ پوچھو"
589	آیت تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ..... کی تفسیر		نبی کریم ﷺ کسی چیز سے لوگوں کو منع کریں تو وہ حرام ہوگی
593	آیت وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا..... کی تفسیر	549	مگر یہ کہ اس کی اباحت دلائل سے معلوم ہو جائے
607	آیت إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ..... کی تفسیر	551	احکام شرع میں جھگڑا کرنے کی کراہت کا بیان
609	آیت إِنَّ اللَّهَ يُمِصُّ السَّمَوَاتِ وَالْأَرْضِ..... کی تفسیر	552	آیت وَأَمْرُهُمْ شُورَى بَيْنَهُمْ..... کی تفسیر
609	آسمانوں اور زمین اور دوسری مخلوق کے پیدا کرنے کا بیان	556	كِتَابُ التَّوْحِيدِ وَالرَّدِّ عَلَى الْجَهْمِيَّةِ
611	آیت وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا..... کی تفسیر	558	نبی ﷺ کا اپنی امت کو اللہ کی توحید کی دعوت دینا
614	آیت إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ..... کی تفسیر	561	آیت قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ..... کی تفسیر
616	آیت قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا..... کی تفسیر	562	آیت إِنَّ اللَّهَ هُوَ الرَّزَّاقُ..... کی تفسیر
617	مشیت اور ارادہ خداوندی کا بیان	563	آیت عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ..... کی تفسیر
625	آیت وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا..... کی تفسیر	564	آیت السَّلَامُ الْمُؤْمِنُ..... کی تفسیر
628	جبرئیل کے ساتھ اللہ کا کلام کرنا اور اللہ کا فرشتوں کو پکارنا	564	آیت مَلِكِ النَّاسِ..... کی تفسیر
629	آیت أَتَزَلُّهُ يَٰعِيسَىٰ وَالْمَلَائِكَةُ يَشْهَدُونَ..... کی تفسیر	565	آیت وَهُوَ الْعَزِيزُ الْحَكِيمُ..... کی تفسیر
631	آیت يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ..... کی تفسیر	566	آیت وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ..... کی تفسیر
	اللہ تعالیٰ کا قیامت کے دن انبیاء اور دوسرے لوگوں سے کلام	567	آیت وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا..... کی تفسیر
639	کرنا برحق ہے	569	آیت قُلْ هُوَ الْقَادِرُ..... کی تفسیر
645	آیت وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا..... کی تفسیر	570	اللہ کی ایک مفت یہ بھی ہے کہ وہ دلوں کا پھیرنے والا ہے
650	اللہ تعالیٰ کا جنت والوں سے باتیں کرنا	571	اس بیان میں کہ اللہ کے نانوے نام ہیں
651	اللہ اپنے بندوں کو حکم کر کے یاد کرتا ہے		اللہ کے ناموں کے ویلے سے مانگنا اور ان کے ذریعے پناہ
652	آیت فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا..... کی تفسیر	571	چاہنا
653	آیت وَمَا كُنْتُمْ تَسْتَعِزُّونَ أَن يُشْهَدَ..... کی تفسیر	574	اللہ کو ذات کہہ سکتے ہیں یہ اس کے اسماء اور صفات ہیں
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صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
	نبی کریم ﷺ کا ارشاد کہ ”قرآن کا جید حافظ قیامت کے دن لکھے والے فرشتوں کے ساتھ ہوگا۔“	655	آیت لَا تَحْزَنْكَ بِهِ لِسَانُكَ..... کی تفسیر
667	آیت فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ..... کی تفسیر	656	آیت يَا أَيُّهَا الرُّسُلُ بَلِّغُوا مَا أَنزَلَ..... کی تفسیر
669	آیت وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ..... کی تفسیر	657	نبی کریم ﷺ کا ارشاد کہ ”ایک شخص جسے اللہ نے قرآن کا علم دیا وہ رات، دن اس میں مشغول رہتا ہے۔“
670	آیت بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي..... کی تفسیر	658	آیت قُلْ فَاتَوَّأُوا بِالتَّوْرَةِ فَاتْلَوْهَا..... کی تفسیر
671	آیت وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ..... کی تفسیر	661	نبی کریم ﷺ نے نماز کو عمل کہا اور فرمایا کہ ”جو سورہ فاتحہ نہ پڑھے اس کی نماز نہیں“
673	فاسق اور منافق کی تلاوت کا بیان اور اس کا بیان کہ ان کی آواز اور ان کی تلاوت ان کے حلق سے نیچے نہیں اترتی	662	آیت إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا..... کی تفسیر
676	آیت وَتَضَعُ الْمَوَازِينَ الْقِسْطَ..... کی تفسیر	663	نبی کریم ﷺ کا اپنے رب سے روایت کرنا
681		663	تورات اور اس کے علاوہ دوسری آسمانی کتابوں کی تفسیر اور ترجمہ عربی وغیرہ میں کرنے کا جائز ہونا
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صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
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93	معزلیہ اور خوارج وغیرہ کی تردید	35	معطل حضرات پر قرآنی ہدایت
94	جامع الفعائل حضرت انس بن مالک رضی اللہ عنہ	39	اہل سنت کا مذہب گناہگار کے متعلق
94	ابوطالب کے کچھ حالات	40	سرمایہ داروں کی مذمت جو قارون بن کر رہتے ہیں
95	ابوطالب دوزخ کے عذاب میں	42	رسول کریم ﷺ اور صحابہ کرام کی درویشانہ زندگی
95	ایک اشکال کی توضیح	44	ایک حدیث ابو ہریرہ اور مجرہ نبوی
97	شفاعت کبریٰ کی تفصیلات قابل مطالعہ	44	اصحاب صفہ پر ایک اشارہ
97	شفاعت پانچ قسم کی ہوگی	44	حضرت سعد بن ابی وقاص رضی اللہ عنہ کی ایک حدیث
98	آخرت کے حالات کو دنیا پر قیاس کرنا صریح نادرانی ہے	46	حلال دولت فضل الہی ہے
103	ہل صراط کو پار کرنے کے کچھ کوائف	49	دخول جنت کا اصلی سبب رحمت الہی ہے
103	اللہ کی کسی صفت کو مخلوقات کی صفت سے تشبیہ نہیں دے سکتے	50	ایمان امید اور خوف کے درمیان ہے
104	حوض کوثر پر ایک تبصرہ	51	صبر کسے کہتے ہیں؟
108	مرتدین منافقین اور اہل بدعت حوض کوثر پر	53	تمام حکمت اور اخلاق کا خلاصہ
112	تقدیر پر ایک علمی تبصرہ	56	گناہوں سے باز رکھنے پر ایک مثال نبوی ﷺ
113	رحم مادر میں بچے کے کچھ کوائف زندگی	60	اعمال کا دار و مدار خاتمہ پر ہے
118	اصل دار و مدار خاتمہ پر موقوف ہے	66	حلولیہ کی ایک دلیل کی تردید
119	نذر ماننے سے تقدیر نہیں بدل سکتی حالانکہ	74	صور پر قابل دید تبصرہ
120	حضرت شیخ محمد کے عملیات مجربہ	74	صور پھونکنے پر بے ہوش نہ ہونے والے
120	کلمہ لا حول ولا قوۃ الا باللہ جنت کا ایک خزانہ ہے	76	اہل جنت کی پہلی مہمانی
122	معصوم وہ ہے جسے اللہ گناہوں سے بچائے	78	بدعات کا طوفان برپا کرنے والے
124	آدم علیہ السلام تقدیر ہی کی دلیل سے غالب ہوئے	79	اللہ کے شکر گزار بندے دنیا میں تھوڑے ہی ہوتے ہیں
126	اصل دجال قیامت کے قریب ظاہر ہوگا	81	مقلدین کے لئے ایک نصیحت
127	معزلیہ اور قدیریہ کا رد	83	جنت ایک عظیم ملک ہے
128	لفو قہ سمیں منعقد نہیں ہوتی ہیں نہ ان پر کفارہ ہے	83	امام مالک رحمہ اللہ کے علاحدہ پر ایک نشان دہی
131	کسریٰ قیصر کی حکومتیں ختم ہو گئیں صدق رسول اللہ ﷺ	86	یہ کہنا غلط ہے کہ اللہ کی آواز میں نہ آواز ہے نہ حروف
133	محبت رسول اللہ ﷺ پر ایک تشریح	87	حضرت عکاشہ بن محسن اسدی رضی اللہ عنہ کے ہاتھ سے ایک کرامت

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207	حدود وغیرہ کی تشریح فتح الباری سے	133	امام ابو حنیفہ رحمہ اللہ کا ایک قول
218	ذکر خیر حضرت عبادہ بن صامت رضی اللہ عنہ	139	حالات حضرت عمر بن خطاب رضی اللہ عنہ
219	قبیلہ عکل اور عینہ کے چند ڈاکو	146	سلف صالحین کی اپنے غلاموں کا ایک خاص نصیحت
222	حضرت امام بخاری رحمہ اللہ مجتہد اعظم	150	عبداللہ بن عمرو بن عاص بھی قریشی رضی اللہ عنہ کے کچھ حالات
223	عرش الہی کے سایہ میں جگہ پانے والے سات خوش نصیب	150	قابل توجہ علمائے کرام
233	آیت رجم کی تلاوت منسوخ ہو گئی حکم باقی ہے	151	نماز کے چوروں کا بیان
239	حضرت عمر رضی اللہ عنہ کا ایک عظیم خطبہ	152	جنگ احد میں اہلین کا دھوکہ مسلمانوں پر چل گیا
239	ستیفہ بنو ساعدہ میں خلافت صدیقی کا بیان	154	خضر اور موسیٰ علیہ السلام
239	اس حدیث کی تفصیلات	154	خادم خاص حضرت انس بن مالک رضی اللہ عنہ
242	لوٹنی کی سزا	157	کچھ حالات ابو موسیٰ اشعری رضی اللہ عنہ
244	عالم کی شان یہ ہونی چاہیے	158	حضرت ابوبکر اور حضرت مسطح رضی اللہ عنہ کا سبق آموز واقعہ
249	تقریر میں زیادہ سے زیادہ دس کوڑے	160	غیر جیسے دیگر مشروبات کی تفصیل
250	خلیفہ اسلام کی تقریری سزاؤں میں اختیار ہے	164	غزوہ تبوک سے پیچھے رہ جانے والے تین بزرگ
251	عبداللہ بن عباس رضی اللہ عنہ کا ذکر خیر	172	لفظ ایمان اور کفارہ کی تشریح
253	کبیرہ گناہوں کا بیان	175	بدنی صاحب عامہ زندہ کا وزن
256	عبداللہ بن مسعود رضی اللہ عنہ کا ذکر خیر	176	صانع کے متعلق امام یوسف رحمہ اللہ نے خفی مسلک چھوڑ دیا
256	دوا حدیث میں تطبیق	178	مدبر اور ام الولد مکاتیب وغیرہ الفاظ کی تشریح
258	مسلمانوں کا خون بلا وجہ حلال جان کر بہانا کافر ہوتا ہے	183	قرآنی ہدایات بابت تقسیم ترکہ
262	قاضی عیاض رحمہ اللہ کا ایک فتویٰ	185	فرائض کا علم حاصل کرنے کی تاکید
284	شرک کے بارے میں حضرت قاضی عیاض کی تشریح	186	باغ زندک کے بارے میں تفصیلات
288	زندقیوں کی ایک تاریخ	188	اپنی وراثت کے بارے میں ارشاد نبوی صلی اللہ علیہ وسلم
289	صحابیہ کرام رضی اللہ عنہم ایک دوسرے کے مقلد نہ تھے	188	ترکہ نبوی کا مقدمہ عہد فاروقی میں
292	جنگ احد میں قریش کے حق میں دعائے نبوی	188	حضرت صدیق رضی اللہ عنہ نے حضرت فاطمہ رضی اللہ عنہا کو راضی کر لیا تھا
292	فرقہ خوارج کا بیان		حضرت عبداللہ بن مسعود رضی اللہ عنہ کا ایک فتویٰ اور حضرت ابو
295	حضرت علی اور معاویہ رضی اللہ عنہما کی باہمی اخوت کا بیان	192	موسیٰ اشعری رضی اللہ عنہ کا رجوع کرنا
300	کچھ حالات حضرت علی رضی اللہ عنہ	192	مقلدین جلدین کو سبق لینا چاہیے
302	بحالت اکراہ مجبوری عند اللہ قبول ہے	193	دادا کی میراث کی تفصیلات
310	نفتیا کا ایک بے اصل استحسان	194	خاندان اپنی بیوی کے ترکہ میں اولاد کے ساتھ وارث ہوتا ہے
311	شرعی حیلوں کا بیان	206	بعض دفعہ قیافہ شناس کا اندازہ صحیح ہوتا ہے

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418	جاہلیت کی موت مرنے کی وضاحت	316	محدثہ اور شفا وغیرہ کی تشریح
434	آپ ﷺ عالم الغیب نہیں تھے	326	خوابوں کی قسموں کا بیان
439	عہد نبوی کے قاریوں کی تفصیل	332	ذاتی مہشرات پر ایک اشارہ
442	حضرت امام بخاری کی باریک فہم میں آفرین	332	اچھا خواب نبوت کا چھیا لیساں حصہ ہے
444	حضرت اسامہ بن زید رضی اللہ عنہما کا ذکر خیر	360	اسود غسانی اور مسئلہ کذاب پر اشارہ
449	مقدمہ قتل سے متعلق سوالنامہ نبوی	365	ایک عبرت انگیز خواب نبوی کا بیان مع تفصیلات
451	ہر قل کی ایک پیش گوئی	370	فتنوں کی تشریح
455	ذکر خیر حضرت عبداللہ بن زبیر رضی اللہ عنہما	371	بدعت کے برے نتائج
457	بیعت کرنے کا مطلب کیا ہے؟	373	اطاعت امیر اسلام سے متعلق
460	عورتوں سے بیعت لینے کا بیان	375	حضرت ابو ہریرہ رضی اللہ عنہ کی ایک دعا
463	خلافت مدیقلی کے بارے میں	376	حضرت اسامہ اور حضرت زبیر رضی اللہ عنہما کا ذکر خیر
470	اصل درویشی ارشاد نبوی کی روشنی میں	380	علم دین سے متعلق ایک ضروری تشریح
475	اگر مگر کہنا شیطان کا کام ہے	381	کاش کسی دل والے بھائی کے دل میں
478	کعبۃ اللہ کے متعلق ایک ارشاد	383	عبداللہ بن عمرو رضی اللہ عنہ کا قصہ
478	کسی حقیقی مصلحت کا پیش نظر رکھنا	386	لا قانونی دور کے لئے خاص ہدایت نبوی
480	خبر واحد کی تشریح	389	آج کل امانت و دیانت کا جنازہ نکل چکا ہے
489	ذکر کسریٰ پرویز شاہ ایران	389	کچھ مولانا لوگوں کی بے عقلی پر اشارہ
493	واعصموا بحبل اللہ کی تفسیر	392	نجد سے عراق کا ملک مراد ہے
494	اصل ولایت اتباع سنت میں ہے	392	حضرت محمد بن عبدالوہاب نجدی مرحوم کا ذکر خیر
496	ایک معجزہ قرآنی کا بیان	395	فضیلت حضرت عمر رضی اللہ عنہ
498	قرآن کی تفسیر حدیث نبوی ہے	397	جنگ جمل پر ایک اشارہ
498	قرآن مجید ترجمہ ثانی میں ایک اشارہ	398	حضرت حسن رضی اللہ عنہ کے لئے دعائے نبوی
498	بدعت پر ایک تفصیلی مضمون	404	قرب قیامت کے لئے ایک پیش گوئی
503	حضرت عمر رضی اللہ عنہ کا ذکر خیر	407	دجال کی تشریح
506	حضرت عمر پیوند گاہا کو تہ پہنچتے تھے	412	یا جوج ماجوج یا نفث بن نوح کی اولاد سے ہیں
509	روح کے متعلق ایک تشریح	413	یا جوج ماجوج کی مزید تشریح
520	قرآن وحدیث کی فقہانہ بڑی چیز ہے	414	کتاب الاحکام کا بیان
528	وقت محر کی دعا از ناشر	415	لا طاعة للمخلوق فی معصیۃ الخالق

صفحہ نمبر	مضمون	صفحہ نمبر	مضمون
568	لاحول ولا قوة الا بالله عجب پراز کلمہ ہے	528	معاذین کے منہ پر طمانچہ
*577	رحمت الہی سے کبھی مایوس نہ ہونا چاہیے	528	خلاف شرع امور میں حرمین شریفین کا اجماع کوئی حجت نہیں
588	سورج متحرک ہے	528	انصارِ ربیعہ کی تقلید پر
590	اللہ کے لئے علو اور فوقیت ماننا فطرت انسانی ہے	528	علمائے مدینہ کی ایک فضیلت حیات نبوی میں
593	قیامت میں دیدار الہی برحق ہے	530	حضرت عمر رضی اللہ عنہ کا ایک عظیم خطبہ مدینہ میں
603	مقام محمود ایک رفیع الشان درجہ ہے	530	حضرت ابو ہریرہ رضی اللہ عنہ کا ایک عبرتناک بیان
611	ام المؤمنین حضرت میمونہ رضی اللہ عنہا کا بیان	535	ذکر خیر حضرت عبداللہ بن سلام رضی اللہ عنہ
615	مسئلہ کذاب کا ایک بیان	536	فضائل مدینہ منورہ
618	مومن کی مثال نرم بھتی ہے	539	امت مسلمہ حضرت نوح علیہ السلام کی گواہ ہوگی
633	فضیلت حضرت خدیجہ الکبریٰ رضی اللہ عنہا	541	مجتہد کے ثواب اور عذاب کے بارے میں
638	حدیث بھی کلام الہی ہے	541	قرآن مجید اندھی تقلید کے خلاف ہے
	ایک گنہگار جس نے خوف خدا سے اپنی لاش کے جلانے کی	541	بعض مسائل میں حضرت عمر رضی اللہ عنہ سے غلطی ہوئی ہے
639	وصیت کی	543	تقریری حدیث کی تفصیل
642	مغفرت بندگان کے لئے اللہ پاک کا حلیہ بیان	544	ابن ضیاء اور دجال
643	ذکر خیر حضرت عدی بن حاتم رضی اللہ عنہ	545	اصول شرعی بنیادی طور پر صرف قرآن اور حدیث ہیں
645	بعض پنچریوں کی تردید	547	دلالت شریعیہ کی ایک مثال
657	امام بخاری پر ایک اتہام کی خود امام صاحب کی طرف.....	548	خلافت صدیقی پر ایک دلیل
667	قرآن مجید کے ماہر کا بیان	549	حدیث قرآن کی شرح ہے
669	قراءت قرآن سے متعلق پانچ حدیثوں پر اشارہ	552	بعض دفعہ امر و وجوب کے لئے نہیں ہوتا
672	امام بخاری کی کتاب خلق افعال العباد پر ایک اشارہ	556	اللہ کی توحید اور جمیہ وغیرہ کی تردید
674	بندوں کے افعال سب مخلوق ہیں	559	توحید کی دو قسموں کا بیان
678	حدیث قرن الشیطان والی اصلی معنوں میں	560	تفسیر سورہ اخلاص از شاہ عبدالعزیز مرحوم
681	اعمال کے تو لے جانے پر تبصرہ	560	ہر رکعت میں سورہ اخلاص پڑھنا
683	کلمات مبارکہ خاتمہ بخاری شریف کی تشریح	563	غیب کی تجلیاں
683	دعائے ختم بخاری شریف از مصنف رحمہ اللہ	563	نبی کریم صلی اللہ علیہ وسلم عالم الغیب نہیں تھے
		566	دوزخ کا اہل من مزید کہنا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الرَّقَاقِ

دل کو نرم کرنے والی باتوں کا بیان

بَابُ قَوْلِ النَّبِيِّ ﷺ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ باب: نبی کریم ﷺ کا یہ فرمان کہ ”زندگی در حقیقت آخرت ہی کی زندگی ہے“

تشریح: اس کتاب میں امام بخاری رحمہ اللہ نے وہ احادیث جمع کی ہیں جنہیں بڑھ کر دل میں رقت اور نرمی پیدا ہوتی ہے۔ رقاق رقیقہ کی جمع ہے جس کے معنی ہیں نرمی، رحم، شرمندگی، پتلا پن۔ حافظ ابن حجر عسقلانی رحمہ اللہ لکھتے ہیں:

”الرقاق والرقائق جمع رقیقہ، وسمیت هذه الاحادیث بذلك لان في كل منها ما يحدث في القلب رقة، قال اهل اللغة الرقة الرحمة وضد الغلظ، ويقال للكثير الحياء رق وجهه استحياء۔ وقال الراغب: متى كانت الرقة في جسم ففضدها الصفاقة كنوب رقيق وثوب صفيق۔ ومتى كانت في نفس ففضدها القسوة كبريق القلب وقاسى القلب۔“

(فتح الباری جلد ۱۱ / صفحہ ۲۷۵)

یعنی رقاق اور رقائق رقیقہ کی جمع ہے اور ان احادیث کو یہ نام اس وجہ سے دیا گیا ہے کیونکہ ان میں سے ہر ایک میں ایسی باتیں ہیں جن سے قلب میں رقت پیدا ہوتی ہے۔ اہل لغت کہتے ہیں رقت یعنی رحم (نرمی، غیرت) اس کی ضد غلظ (ختی) ہے چنانچہ زیادہ غیرت مند شخص کے بارے میں کہتے ہیں حیا سے اس کا چہرہ شرم آلود ہو گیا۔ امام راغب رحمہ اللہ فرماتے ہیں: رقة کا لفظ جب جسم پر بولا جاتا ہے تو اس کی ضد صفاقة (موٹاپن) آتی ہے، جیسے ثوب رقیق (باریک کپڑا) اور ثوب صفيق (موٹا کپڑا) اور جب کسی ذات پر بولا جاتا ہے تو اس کی ضد قسوة (ختی) آتی ہے جیسے رقیق القلب (نرم دل) اور قاسی القلب (سخت دل)۔“

۶۴۱۲۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ هُوَ ابْنُ أَبِي هِنْدٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ)) قَالَ الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ سَمِعْتُ ابْنَ

(۶۴۱۲) ہم سے مکئی بن ابراہیم نے بیان کیا، کہا ہم کو عبد اللہ بن سعید نے خبر دی، وہ ابو ہند کے صاحب زادے ہیں، انہیں ان کے والد نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”دو نعمتیں ایسی ہیں کہ اکثر لوگ ان کی قدر نہیں کرتے، صحت اور فراغت۔“ عباس عتبری نے بیان کیا کہ ہم سے صفوان بن عیسیٰ نے بیان کیا، ان سے عبد اللہ بن سعید بن ابی ہند نے، ان سے ان کے والد نے کہ میں نے عبد اللہ بن عباس رضی اللہ عنہما سے سنا، انہوں نے نبی کریم ﷺ سے اسی حدیث

عَبَّاسٌ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [ترمذی: ۲۳۰۴] کی طرح۔

ابن ماجہ: ۱۴۱۷۰

۶۴۱۳- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ:

((اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاصْلِحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ))

[راجع: ۲۸۳۴]

۶۴۱۴- حَدَّثَنَا أَحْمَدُ بْنُ الْمُقْدَامِ، قَالَ: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، قَالَ: حَدَّثَنَا سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْخَنْدَقِ وَهُوَ يَخْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ وَبَصُرْنَا فَقَالَ:

((اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْغِثِ الْأَنْصَارَ وَالْمُهَاجِرَةَ))

[تَابَعَهُ سَهْلُ بْنُ سَعْدٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.]

[راجع: ۱۳۷۹۷] [ترمذی: ۳۸۵۶]

باب: آخرت کے سامنے دنیا کی کیا حقیقت ہے

اس کا بیان

اور اللہ نے سورہ حدید میں فرمایا: ”بلاشبہ دنیا کی زندگی محض ایک کھیل کود کی طرح ہے اور زینت ہے اور آپس میں ایک دوسرے پر فخر کرنے اور مال اولاد کو بڑھانے کی کوششوں کا نام ہے، اس کی مثال اس بارش کی ہے جس کے بڑھنے کا شکاروں کو بھالیا ہے، پھر جب اس کھیتی میں ابھارا آتا ہے تو تم دیکھو گے کہ وہ پک کر زرد ہو چکا ہے، پھر وہ دانہ نکالنے کے لیے روند ڈالا جاتا ہے (یہی حال زندگی کا ہے) اور آخرت میں کافروں کے لیے سخت

وَقَوْلِهِ: ﴿إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيِّجُ فَتَرَاهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾. [الحديد: ۲۰]

عذاب ہے اور مسلمانوں کے لیے اللہ تعالیٰ کی مغفرت اور اس کی خوشنودی بھی ہے اور دنیا کی زندگی تو محض ایک دھوکے کا سامان ہے۔“

(۶۴۱۵) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، انہوں نے کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ان کے والد نے اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ میں نے آپ کو یہ فرماتے سنا: ”جنت میں ایک کوڑے جتنی جگہ دنیا اور اس میں جو کچھ ہے سب سے بہتر ہے اور اللہ کے راستے میں صبح کو یا شام کو تھوڑا سا چلنا بھی دنیا و ما فیہا سے بہتر ہے۔“

۶۴۱۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَقَدْ وَفَّ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةً خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)). [راجع: ۲۷۹۴]

[مسلم: ۱۴۸۷۴]

باب: نبی کریم ﷺ کا یہ فرمان کہ ”دنیا میں اس طرح زندگی بسر کرو جیسے تم مسافر ہو یا عارضی طور پر کسی راستہ پر چلنے والے ہو“

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ))

(۶۴۱۶) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے محمد بن عبد الرحمن ابو منذر طفاوی نے بیان کیا، کہا ہم سے سلیمان اعمش نے بیان کیا، انہوں نے کہا مجھ سے مجاہد نے بیان کیا، انہوں نے کہا ہم سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے میرا شانہ پکڑ کر فرمایا: ”دنیا میں اس طرح ہو جا جیسے تو مسافر یا راستہ چلنے والا ہو۔“ حضرت عبد اللہ بن عمر رضی اللہ عنہما فرمایا کرتے تھے: شام ہو جائے تو صبح کے منتظر نہ رہو اور صبح کے وقت شام کے منتظر نہ رہو، اپنی صحت کو مرض سے پہلے غنیمت جانو اور زندگی کو موت سے پہلے۔

۶۴۱۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطَّفَاوِيُّ عَنْ سُلَيْمَانَ الْأَعْمَشِ، قَالَ: حَدَّثَنِي مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: ((كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ)) وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أُمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

[ترمذی: ۲۳۳۳، ابن ماجہ: ۴۱۱۴]

باب: آرزو کی رسی کا دراز ہونا

اور اللہ تعالیٰ نے فرمایا کہ ”پس جو شخص دوزخ سے بچا لیا گیا اور جنت میں داخل کیا گیا وہ کامیاب ہو اور دنیا کی زندگی تو محض دھوکے کا سامان ہے۔“

بَابُ فِي الْأَمَلِ وَطَوْلِهِ
وَقَوْلُهُ: ((لَقَدْ زُحِرَ عَنِ النَّارِ وَأُذِلَّ الْجَنَّةُ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ))

آل عمران: ۱۸۵] وَقَوْلِهِ: ﴿ذَرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾ [الحجر: ۳] وَقَالَ عَلِيُّ: اَزْتَحَلَّتِ الدُّنْيَا مُذْبِرَةً وَاَزْتَحَلَّتِ الْآخِرَةُ مُقْبِلَةً وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَتْبَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَتْبَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ وَغَدًا حِسَابٌ وَلَا عَمَلَ ﴿بِمَزْحَرِجِهِ﴾ [البقرة: ۹۶] بِمَبَاعِدِهِ.

اور سورۃ حجر میں فرمایا: ”اے نبی! ان کافروں کو چھوڑ کہ وہ کھاتے رہیں اور مڑے کرتے رہیں اور آرزو ان کو دھوکے میں غافل رکھتی رہے، پس وہ عقرب جان لیں گے جب ان کو موت اچانک دبوچ لے گی۔“ علی رضی اللہ عنہ نے کہا: دنیا پیٹھ پھیرنے والی ہے اور آخرت سامنے آرہی ہے انسانوں میں دنیا و آخرت دونوں کے چاہنے والے ہیں، پس تم آخرت کے چاہنے والے بنو، دنیا کے چاہنے والے نہ بنو، کیونکہ آج تو کام ہی کام ہے حساب نہیں ہے اور کل حساب ہی حساب ہوگا اور عمل کا وقت باقی نہیں رہے گا۔ سورۃ بقرہ میں جو لفظ ”بمزحرجہ“ بمعنی مباحذہ ہے اس کے معنی ہٹانے والا۔

تشریح: آیت باب میں لفظ امل سے آرزو و تمنا مراد ہے۔ یعنی خواہشات نفسانی پوری ہونے کی امید رکھنا۔ مثلاً آدمی یہ خیال کرے کہ ابھی بہت عمر بڑی ہے، جلدی کیا ہے۔ آخر عمر میں توبہ کر لیں گے۔ ایسی ہی غلط آرزو کا امل کہتے ہیں۔ بڑھاپے میں ایسی آرزو کی رسی بہت دراز ہوتی جاتی ہے مگر دفعتاً موت آ کر دبوچ لیتی ہے۔ الا من رحم اللہ۔ آیت باب میں لفظ زحرج آیا تھا اس کی مناسبت سے بمزحرجہ کی تفسیر بیان کر دی ہے۔ بعض نسخوں میں یہ عبارت نہیں ہے۔

۶۴۱۷۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبِي عَنْ مُنْذِرٍ عَنْ رَبِيعِ بْنِ خَثِيمٍ عَنْ عَبْدِ اللَّهِ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ وَخَطَّ خُطَطًا صَغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ وَقَالَ: ((هَذَا الْإِنْسَانُ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ أَوْ قَدْ أَحَاطَ بِهِ وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ وَهَذِهِ الْخُطُطُ الصَّغَارُ الْأَعْرَاضُ لِأَنَّ أَخْطَاهُ هَذَا نَهَشَهُ هَذَا وَإِنَّ أَخْطَاهُ هَذَا نَهَشَهُ هَذَا)).

۶۴۱۷) ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو یحییٰ نے خبر دی، ان سے سفیان ثوری نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے منذر بن یعلیٰ نے، ان سے ربیع بن خثیم نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے چوکھٹا خط کھینچا، پھر اس کے درمیان ایک خط کھینچا جو چوکھے خط سے نکلا ہوا تھا، اس کے بعد درمیان والے خط کے اس حصے میں جو چوکھے کے درمیان میں تھا چھوٹے چھوٹے بہت سے خطوط کھینچے اور پھر فرمایا کہ ”یہ انسان ہے اور یہ اس کی موت ہے جو اسے گھیرے ہوئے ہے اور یہ جو (بیچ کا) خط باہر نکلا ہوا ہے وہ اس کی امید ہے اور چھوٹے چھوٹے خطوط اس کی دنیاوی مشکلات ہیں، پس انسان جب ایک مشکل سے بچ کر نکلتا ہے تو دوسری میں پھنس جاتا ہے اور دوسری سے نکلتا ہے تو تیسری میں پھنس جاتا ہے۔“

[ترمذی: ۲۴۵۴؛ ابن ماجہ: ۴۲۳۱]

تشریح: اس چوکھے کی شکل یوں مرتب کی گئی ہے۔ اندر والی لکیر انسان ہے جس کو چاروں طرف سے مشکلات نے گھیر رکھا ہے اور گھیرنے والی لکیر اس کی موت ہے اور باہر نکلنے والی اس کی حرص و آرزو ہے جو موت آنے پر دھری رہ جاتی ہے۔ حیات چند روزہ کا یہی حال ہے۔

۶۴۱۸۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا هَمَّامٌ (۶۴۱۸) ہم سے مسلم بن ابراہیم فرامیدی نے بیان کیا، کہا ہم سے ہمام بن

یہی نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے چند خطوط کھینچے اور فرمایا: ”یہ امید ہے اور یہ موت ہے، انسان اسی حالت (امیدوں تک پہنچنے کی) میں رہتا ہے کہ قریب والا خط (موت) اس تک پہنچ جاتا ہے۔“

باب: جو شخص ساٹھ سال کی عمر کو پہنچ گیا

تو پھر اللہ تعالیٰ نے عمر کے بارے میں اس کے لیے عذر کا کوئی موقع باقی نہیں رکھا کیونکہ اللہ نے فرمایا ہے کہ ”کیا ہم نے تمہیں اتنی عمر نہیں دی تھی کہ جو شخص اس میں نصیحت حاصل کرنا چاہتا کر لیتا اور تمہارے پاس ڈرانے والا آیا، پھر بھی تم نے ہوش سے کام نہیں لیا۔“

(۶۴۱۹) مجھ سے عبد السلام بن مطہر نے بیان کیا، کہا ہم سے عمر بن علی بن عطاء نے بیان کیا، ان سے معن بن محمد غفاری نے، ان سے سعید بن ابی سعید مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے اس آدمی کے عذر کے سلسلہ میں جہت تمام کر دی جس کی موت کو مؤخر کیا یہاں تک کہ وہ ساٹھ سال کی عمر کو پہنچ گیا۔“ اس روایت کی متابعت ابو حازم اور ابن عجلان نے مقبری سے کی ہے۔

عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسٍ، قَالَ: خَطَّ النَّبِيُّ ﷺ خُطُوطًا فَقَالَ: ((هَذَا الْأَمَلُ وَهَذَا أَجَلُهُ فَيَسْتَمَا هُوَ كَذَلِكَ إِذَا جَاءَهُ الْخَطُّ الْأَقْرَبُ)).

بَابُ: مَنْ بَلَغَ سِتِّينَ سَنَةً

فَقَدْ أَعَذَّرَ اللَّهُ إِلَيْهِ فِي الْعُمُرِ لِقَوْلِهِ: ((أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرْ وَجَاءَكُمُ النَّذِيرُ)) [فاطر: ۳۷]

۶۴۱۹- حَدَّثَنِي عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَعَذَّرَ اللَّهُ إِلَى أَمْرِي أَخْرَ أَجَلُهُ حَتَّى بَلَغَهُ سِتِّينَ سَنَةً)) تَابَعَهُ ابْنُ عَجَلَانَ وَأَبُو حَازِمٍ عَنِ الْمَقْبَرِيِّ.

تشریح: یا اللہ! میں ستر سال کو پہنچ رہا ہوں، یا اللہ! موت کے بعد مجھ کو ذلت و خواری سے بچانا اور میرے سارے ہمدردان کرام کو بھی۔ (امیں یا رب العالمین۔ (راز)

(۶۴۲۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے ابو صفوان عبد اللہ بن سعید نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ ہم کو سعید بن مسیب نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت نے فرمایا ”کہ بوڑھے انسان کا دل دو چیزوں کے بارے میں ہمیشہ جوان رہتا ہے، دنیا کی محبت اور زندگی کی لمبی امید۔“ لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا اور یونس نے ابن شہاب سے بیان کیا کہ مجھے سعید اور ابو سلمہ نے خبر دی۔

۶۴۲۰- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي الثَّنَيْنِ فِي حُبِّ الدُّنْيَا وَطَوْلِ الْأَمَلِ)) قَالَ اللَّيْثُ وَحَدَّثَنِي يُونُسُ وَابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي

سَعِيدٌ وَأَبُو سَلَمَةَ. [مسلم: ٢٤١١]

۶۴۲۱۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَكْبُرُ ابْنُ آدَمَ وَيَكْبُرُ مَعَهُ اثْنَانِ حُبُّ الْمَالِ وَطُولُ الْعُمُرِ)) رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ. [مسلم: ۲۴۱۴]

(۶۴۲۱) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے قتادہ نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”انسان کی عمر بڑھتی جاتی ہے اور اس کے ساتھ دو چیزیں اس کے اندر بڑھتی جاتی ہیں، مال کی محبت اور عمر کی درازی۔“ اس کی روایت شعبہ نے قتادہ سے کی ہے۔

تشریح: اس سند کے ذکر کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ قادی کی تدلیس کا شبہ رفع ہو کیونکہ شعبہ تدلیس کرنے والوں سے اسی وقت روایت کرتے ہیں جب ان کے سماع کا یقین ہو جاتا ہے۔

وَجْهَ اللَّهِ بابُ الْعَمَلِ الَّذِي يُتَغَى بِهِ باب: ایسا کام جس سے خالص اللہ تعالیٰ کی رضا مندی مقصود ہو

فِيهِ سَعْدٌ. [راجع: ٥٦]

اس باب میں سعد بن ابی وقاص رضی اللہ عنہ کی روایت ہے جو انہوں نے آنحضرت ﷺ سے نقل کی ہے۔

۶۴۲۲۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ وَرَدَعَمَ مُحَمَّدٌ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ ﷺ وَعَقَلَ مَجَّةً مَجَّهَا مِنْ دَلْوٍ كَانَتْ مِنْ دَارِهِمْ. [راجع: ۷۷]

(۶۴۲۲) ہم سے معاذ بن اسد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں معمر نے خبر دی، ان سے زہری نے بیان کیا کہ مجھے محمود بن ربیع انصاری نے خبر دی اور وہ کہتے تھے کہ رسول اللہ ﷺ کی یہ بات خوب میرے ذہن میں محفوظ ہے۔ انہیں یاد ہے کہ آنحضرت ﷺ نے ان کے ایک ڈول میں سے پانی لے کر مجھ پر کھلی کر دی تھی۔

۶۴۲۳۔ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ ثُمَّ أَحَدَ بَنِي سَالِمٍ قَالَ: عَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((لَنْ يُوَفِّيَ عَبْدُ يَوْمَ الْقِيَامَةِ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِهِ وَجْهَ اللَّهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ)). [راجع: ۴۲۴]

(۶۴۲۳) انہوں نے بیان کیا کہ عتبان بن مالک انصاری رضی اللہ عنہ سے میں نے سنا، پھر بنی سالم کے ایک اور صاحب سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ میرے ہاں تشریف لائے اور فرمایا: ”کوئی بندہ جب قیامت کے دن اس حالت میں پیش ہوگا کہ اس نے کلمہ لا الہ الا اللہ کا اقرار کیا ہوگا اور اس سے اس کا مقصود اللہ کی خوشنودی حاصل کرنا ہوگی تو اللہ تعالیٰ دوزخ کی آگ کو اس پر حرام کر دے گا۔“

تشریح: کلمہ طیبہ کا صحیح اقرار یہ ہے کہ اس کے مطابق عمل و عقیدہ بھی ہو، ورنہ محض زبانی طور پر کلمہ پڑھنا بیکار ہے۔

۶۴۲۴۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ عُمَرَ عَنْ سَعِيدِ الْمَقْبُرِيِّ بَيَانٌ كَمَا أَدْرَأَنَ مِنْهُ ابْنُ أَبِي عَمْرٍو، أَنَّ سَعِيدَ مَقْبَرِيٍّ

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا لِعِبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّتَهُ مِنَ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ)).

ترجمہ: مراد وہ بندہ ہے جس کا کوئی پیارا بچہ فوت ہو جائے اور وہ مہر کر لے تو یقیناً اس کے لئے وہ بچہ شفاعت کرے گا۔ مگر دنیا میں ایسا کون ہے جسے یہ صدمہ پیش نہ آتا ہو۔ الا ماشاء اللہ۔ اللہ مجھ کو بھی مہر کی توفیق دے۔ (ابن۔ راز)

بَابُ مَا يُحَذَرُ مِنْ زَهْرَةِ الدُّنْيَا

باب: دنیا کی بہار اور رونق اور اس کی رتجھ کرنے

سے ڈرنا

والتنافس فيها

٦٤٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ: قَالَ ابْنُ شِهَابٍ، حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الْمِسْوَرَةَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرُو بْنَ عَوْفٍ وَهُوَ حَلِيفُ ابْنِ عَامِرِ ابْنِ لُؤْيٍ وَكَانَ شَهِيدًا بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزَيْتِهَا وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِهِ فَوَافَتْ صَلَاةَ الصُّبْحِ مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَنَبَسَ جِئْنَ رَأَهُمْ فَقَالَ: ((أَطْنُكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ وَأَنَّهُ جَاءَ بِشَيْءٍ؟)) قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ أَقَالَ: ((فَأَبْشِرُوا وَأَمْلُوا مَا يَسُرُّكُمْ فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بَسَطَتْ

(٦٢٢٥) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے اسماعیل بن ابراہیم بن عقبہ نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، کہا ابن شہاب نے بیان کیا کہ مجھ سے عروہ بن زبیر نے بیان کیا اور انہیں مسور بن مخرمہ رضی اللہ عنہ نے خبر دی کہ عمرو بن عوف رضی اللہ عنہ جو بنی عامر بن لؤی کے حلیف تھے اور بدر کی لڑائی میں رسول اللہ ﷺ کے ساتھ شریک تھے، انہوں نے انہیں خبر دی کہ آنحضرت ﷺ نے ابوعبیدہ بن جراح رضی اللہ عنہ کو بحرین جزیرہ لانے کے لئے بھیجا، رسول اللہ ﷺ نے بحرین والوں سے صلح کر لی تھی اور ان پر علماء بن حضرمی کو امیر مقرر کیا تھا۔ جب ابوعبیدہ رضی اللہ عنہ بحرین سے جزیے کا مال لے کر آئے تو انصار نے ان کے آنے کے متعلق سنا اور صبح کی نماز آپ ﷺ کے ساتھ پڑھی اور جب آپ ﷺ جانے لگے تو وہ آپ کے سامنے آ گئے۔ آنحضرت انہیں دیکھ کر مسکرائے اور فرمایا: ”میرا خیال ہے کہ ابوعبیدہ کے آنے کے متعلق تم نے سن لیا ہے اور یہ بھی کہ وہ کچھ لے کر آئے ہیں؟“ انصار نے عرض کیا: جی ہاں، یا رسول اللہ! آنحضرت ﷺ نے فرمایا: ”پھر تمہیں خوشخبری ہو تم اس کی امید رکھو جو تمہیں خوش کر دے گی، اللہ کی قسم! فقر و محتاجی وہ چیز نہیں ہے جس سے میں تمہارے متعلق ڈرتا ہوں بلکہ میں تو اس سے ڈرتا ہوں کہ دنیا تم پر بھی اسی طرح کشادہ کر دی جائے گی، جس طرح ان لوگوں پر کر دی گئی تھی جو تم سے پہلے تھے اور تم بھی اس کے لیے ایک دوسرے سے آگے بڑھنے کی اسی طرح کوشش کر دو گے جس

عَلَى مَنْ كَانَ قَبْلَكُمْ تَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُلْهِكُمْ كَمَا أَلْهَتْهُمْ)). [راجع: ۳۱۵۸] غافل کیا تھا۔

تشریح: ہو، ہو یہی ہوا بعد کے زمانوں میں مسلمان محبت دنیاوی میں پھنس کر اسلام اور فکر آخرت سے غافل ہو گئے جس کے نتیجے میں بے دینی پیدا ہوئی اور وہ آپس میں لڑنے لگے جس کا نتیجہ یہ انحطاط ہے جس نے آج دنیاے اسلام کو گھیر رکھا ہے۔

۶۴۲۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ ابْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمَنْبَرِ فَقَالَ: ((إِنِّي قَرُطُ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَاللَّهِ لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي قَدْ أُعْطِيتُ مَقَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَقَاتِيحَ الْأَرْضِ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا)). [راجع: ۱۳۴۴]

۶۴۲۶) ہم سے قتیبہ نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یزید بن ابی حبیب نے بیان کیا، ان سے ابو خیر نے بیان کیا اور ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ رسول کریم ﷺ باہر تشریف لائے اور جنگ احد کے شہیدوں کے لیے اس طرح نماز پڑھی جس طرح مردہ پر نماز پڑھی جاتی ہے، پھر آپ منبر پر تشریف لائے اور فرمایا: ”آخرت میں میں تم سے آگے جاؤں گا اور میں تم پر گواہ ہوں گا، واللہ! میں اپنے حوض کو اس وقت بھی دیکھ رہا ہوں اور مجھے زمین کے خزانوں کی کنجیاں دی گئی ہیں یا (فرمایا کہ) زمین کی کنجیاں دی گئی ہیں اور اللہ کی قسم! میں تمہارے متعلق اس سے نہیں ڈرتا کہ تم میرے بعد شرک کرو گے بلکہ مجھے تمہارے متعلق یہ خوف ہے کہ تم دنیا کے لیے ایک دوسرے سے آگے بڑھنے کی کوشش کرنے لگو گے۔“

اس حدیث سے نماز جنازہ غائبانہ بھی ثابت ہوئی۔

تشریح: بعد کے زمانوں میں مسلمانوں کی خانہ جنگی کی تاریخ پر گہری نظر ڈالنے سے یہ واضح ہو جاتا ہے کہ نبی کریم ﷺ کا فرمان حرف بہ حرف صحیح ثابت ہوا اور بیشتر اسلامی اکابر آپس میں رقابت سے تباہ ہو گئے حتیٰ کہ علمائے کرام بھی اس بیماری سے نہ بچ سکے۔ الا من شاء اللہ۔ مزید اگر گوئم زبان سوزد۔

۶۴۲۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنْ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الْأَرْضِ؟ قِيلَ: مَا بَرَكَاتُ الْأَرْضِ؟ قَالَ: ((زَهْرَةُ الدُّنْيَا)) فَقَالَ لَهُ رَجُلٌ: هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَصَمَتَ النَّبِيُّ ﷺ حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَبِينِهِ قَالَ: ((أَيُّ السَّائِلِ؟)) أُنَا قَالَ أَبُو سَعِيدٍ:

۶۴۲۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے یزید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے ابو سعید رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں تمہارے متعلق سب سے زیادہ اس سے خوف کھاتا ہوں کہ جب اللہ تعالیٰ زمین کی برکتیں تمہارے لیے نکال دے گا۔“ پوچھا کیا زمین کی برکتیں کیا ہیں؟ فرمایا: ”دنیا کی چمک دمک۔“ اس پر ایک صحابی نے آپ ﷺ سے پوچھا: کیا بھلائی سے برائی پیدا ہو سکتی ہے؟ نبی اکرم ﷺ اس پر خاموش ہو گئے اور میں نے خیال کیا کہ شاید آپ پر وحی نازل ہو رہی ہے، اس کے بعد آپ اپنی پیشانی کو صاف کرنے لگے اور دریافت فرمایا: ”پوچھنے والا کہاں ہے؟“

پوچھنے والے نے کہا کہ حاضر ہوں! ابو سعید خدری رضی اللہ عنہ نے کہا کہ جب اس سوال کا حل ہمارے سامنے آ گیا تو ہم نے ان صاحب کی تعریف کی۔ آنحضرت ﷺ نے فرمایا: ”بھلائی سے تو صرف بھلائی ہی پیدا ہوتی ہے لیکن یہ مال سرسبز اور خوشگوار (گھاس کی طرح) ہے اور جو چیزیں بھی ریح کے موسم میں اگتی ہیں وہ حرص کے ساتھ کھانے والوں کو ہلاک کر دیتی ہیں یا ہلاکت کے قریب پہنچا دیتی ہیں، سو اے اس جانور کے جو پیٹ بھر کے کھائے کہ جب اس نے کھالیا اور اس کی دونوں کوکھ بھر گئیں تو اس نے سورج کی طرف منہ کر کے جگلی کر لی اور پھر پاخانہ پیشاب کر دیا اور اس کے بعد پھر لوٹ کے کھالیا اور یہ مال بھی بہت شیریں ہے جس نے اسے حق کے ساتھ لیا اور حق میں خرچ کیا تو وہ بہترین ذریعہ ہے اور جس نے اسے ناجائز طریقے سے حاصل کیا تو وہ اس شخص جیسا ہے جو کھاتا جاتا ہے لیکن آسودہ نہیں ہوتا۔“

لَقَدْ حَمَدْنَاهُ جِئْنَا بِكَ قَالَ: ((لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوهٌ وَإِنْ كُلُّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يَلْمُ إِلَّا أَكَلَةَ الْخَضِرَةِ تَأْكُلُ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسُ فَاجْتَرَتْ وَتَلَكَّتْ وَبَالَتْ ثُمَّ عَادَتْ فَاتَكَلَّتْ وَإِنْ هَذَا الْمَالَ حُلُوهٌ مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ)). [راجع: ۹۲۱]

تشریح: اعتدال پر اشارہ ہے جسے ہریالی چرنے والے جانور کی مثال سے بیان فرمایا ہے جو جانور ہریالی بے اعتدالی سے کھا جاتے ہیں وہ بیمار بھی ہو جاتے ہیں دنیا کا بھی حال ہے یہاں اعتدال ہر حال میں ضروری ہے۔

۶۴۲۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا جَمْرَةَ، قَالَ: حَدَّثَنِي زَهْدُ بْنُ مَضْرِبٍ، قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ - قَالَ عِمْرَانُ فَمَا أَدْرِي قَالَ النَّبِيُّ ﷺ بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا - ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يَسْتَشْهَدُونَ وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ وَيَنْذَرُونَ وَلَا يَقُونَ وَيُظْهَرُ فِيهِمُ السَّمَنُ)). [راجع: ۲۶۵۱]

۶۴۲۸۔ ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا میں نے ابو جرہ سے سنا، کہا مجھ سے زہد بن مضرب نے بیان کیا، کہا میں نے عمران بن حصین رضی اللہ عنہ سے سنا اور ان سے نبی کریم ﷺ نے فرمایا: ”تم میں سب سے بہتر میرا زمانہ ہے، پھر ان لوگوں کا زمانہ ہے جو اس کے بعد ہوں گے۔“ عمران نے بیان کیا کہ مجھے معلوم نہیں نبی اکرم ﷺ نے اس ارشاد کو دو مرتبہ دہرایا یا تین مرتبہ، پھر اس کے بعد وہ لوگ ہوں گے کہ وہ گواہی دیں گے لیکن ان کی گواہی قبول نہیں کی جائے گی، وہ خیانت کریں گے اور ان پر سے اعتماد جاتا رہے گا، وہ نذر مانیں گے لیکن پوری نہیں کریں گے اور ان میں موٹاپا پھیل جائے گا۔“

تشریح: راوی کو تین دفعہ کا شبہ ہے اگر آپ نے تیسری دفعہ بھی ایسا فرمایا تو تین تابعین بھی اس فضیلت میں داخل ہو سکتے ہیں۔ جن میں احمد اور ابو محمد ثنین کی بڑی تعداد شامل ہو جاتی ہے اور امام بخاری رحمہ اللہ بھی اسی ذیل میں آ جاتے ہیں مگر دو مرتبہ فرمانے کو ترجیح حاصل ہے۔ آخر میں پیش گوئی فرمائی کہ حرف صحیح ثابت ہو رہی ہے۔ جھوٹی گواہی دینے والے، امانتوں میں خیانت کرنے والے، عہد کر کے اسے توڑنے والے آج مسلمانوں

میں کثرت سے ملیں گے۔ ایسے لوگ ناجائز پیہر حاصل کر کے جسمانی لحاظ سے موٹی موٹی تو ہوں والے بھی بہت دیکھے جاسکتے ہیں۔ اللہم لا تجعلنا منہم۔ آمین

۶۴۲۹۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: ((خَيْرُ النَّاسِ قَوْلِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ تَسْبِقُ شَهَادَتُهُمْ إِيْمَانُهُمْ وَإِيْمَانُهُمْ شَهَادَتُهُمْ)).

(۶۴۲۹) ہم سے عبدان نے بیان کیا، کہا ہم سے ابو حمزہ نے، ان سے اعمش نے، ان سے ابراہیم نے، ان سے عبیدہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سب سے بہتر میرا زمانہ ہے، اس کے بعد ان لوگوں کا جو اس کے بعد ہوں گے، پھر جو ان کے بعد ہوں گے اور اس کے بعد ایسے لوگ پیدا ہوں گے جو تم سے پہلے گواہی دیں گے کبھی گواہی سے پہلے تم کھائیں گے۔“

[راجع: ۲۶۵۲]

تشریح: مطلب یہ ہے کہ نہ ان کو گواہی دینے میں کچھ ہاک ہوگا نہ تم کھانے میں کوئی تامل ہوگا۔ گواہی دے کر قسمیں کھائیں گے کبھی قسمیں پھر اس کے بعد گواہی دیں گے۔

۶۴۳۰۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسِ سَمِعْتُ خَبَابًا وَقَدْ اِكْتَوَى يَوْمَئِذٍ سَبْعًا فِي بَطْنِهِ وَقَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِالْمَوْتِ إِنَّ أَصْحَابَ مُحَمَّدٍ ﷺ مَضَوْا وَلَمْ تَنْقُضْهُمْ الدُّنْيَا بِشَيْءٍ وَإِنَّا أَصْبْنَا مِنَ الدُّنْيَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ. [راجع: ۵۶۷۲]

(۶۴۳۰) ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے وکیع نے، ان سے اسماعیل بن ابی خالد کو فی نے بیان کیا، ان سے قیس بن ابی حازم نے بیان کیا کہ میں نے خباب بن ارت رضی اللہ عنہ سے سنا، اس دن ان کے پیٹ میں سات داغ لگائے گئے تھے، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے اگر ہمیں موت کی دعا کرنے سے منع نہ کیا ہوتا تو میں اپنے لیے موت کی دعا کرتا۔ محمد ﷺ کے صحابہ رضی اللہ عنہم گزر گئے اور دنیا نے ان کے (اعمال خیر میں سے) کچھ نہیں گھٹایا اور ہم نے دنیا سے اتنا کچھ حاصل کیا کہ مٹی کے سوا اس کی کوئی جگہ نہیں۔

تشریح: پہلے گزرنے والے صحابہ کرام رضی اللہ عنہم فتوحات کا آرام نہ پانے والے ساری نیکیاں ساتھ لے گئے۔ بعد والوں نے فتوحات سے دنیاوی آرام حاصل کیا کہ بڑے بڑے مکانات کی تعمیر کر گئے اسی پر اشارہ ہے۔

۶۴۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسٌ، قَالَ: أَتَيْتُ خَبَابًا وَهُوَ بَيْنِي حَائِطًا لَهُ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ مَضَوْا لَمْ تَنْقُضْهُمْ الدُّنْيَا شَيْئًا وَإِنَّا أَصْبْنَا مِنْ بَعْدِهِمْ شَيْئًا لَا

(۶۴۳۱) ہم سے محمد بن مثنی نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے کہا میں خباب بن ارت رضی اللہ عنہ کی خدمت میں حاضر ہوا وہ اپنے مکان کی دیوار بنا رہے تھے، انہوں نے کہا: ہمارے ساتھی جو گزر گئے دنیا نے ان کے نیک اعمال میں سے کچھ بھی کمی نہیں کی لیکن ان کے بعد ہم کو اتنا پیہر ملا کہ ہم اس کو

نَجِدُ لَهُ مَوْضِعًا إِلَّا فِي التَّرَابِ. [راجع: کہاں خرچ کریں بس اس مٹی اور پانی، یعنی عمارت میں ہم کو اسے خرچ کا موقع ملا ہے۔ ۱۵۶۷۲]

تشریح: یعنی بے ضرورت عمارتیں بنوائی۔ محض دنیاوی نام و نمود و نمائش کے لئے عمارتوں کا بنوانا امر محمود نہیں ہے۔ ہاں ضرورت کے تحت جیسے کھانا ضروری ہے اسی طرح سردی گرمی برسات سے بچنے کے لئے مکان بھی ضروری ہے۔

۶۴۳۲- حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ۱۲۷۶]

۶۴۳۲- مجھ سے محمد بن کثیر نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے اعمش نے، ان سے ابو وائل نے اور ان سے خباب بن ارت رضی اللہ عنہ نے بیان کیا کہ ہم نے رسول اللہ ﷺ کے ساتھ ہجرت کی تھی اور اس کا قصہ بیان کیا۔

باب: اللہ پاک کا سورہ فاطر میں فرمانا:

”يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَكُم بِاللَّهِ الْغُرُورُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ“ [فاطر: ۵، ۶] قَالَ أَبُو عَبْدِ اللَّهِ: السَّعِيرُ جَمْعُهُ سَعُرٌ وَقَالَ مُجَاهِدٌ: «الْغُرُورُ»: الشَّيْطَانُ.

”اللہ کا وعدہ حق ہے، پس تمہیں دنیا کی زندگی دھوکا میں نہ ڈال دے (کہ آخرت کو بھول جاؤ) اور نہ کوئی دھوکا دینے والی چیز تمہیں اللہ سے غافل کر دے بلاشبہ شیطان تمہارا دشمن ہے، پس تم اسے اپنا دشمن ہی سمجھو، وہ تو اپنے گروہ کو بلاتا ہے کہ وہ جہنمی ہو جائے۔“ امام بخاری نے فرمایا کہ آیت میں سعیر کا لفظ ہے جس کی جمع سَعُر آتی ہے۔ مجاہد نے کہا جسے فریابی نے وصل کیا کہ غرور سے شیطان مراد ہے۔

۶۴۳۳- حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرَشِيِّ، قَالَ: أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ ابْنَ أَبَانَ أَخْبَرَهُ، قَالَ: أَتَيْتُ عُثْمَانَ بِطَهْرِهِ وَهُوَ جَالِسٌ عَلَى الْمَقَاعِدِ فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ وَهُوَ فِي هَذَا الْمَجْلِسِ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: ((مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءِ ثُمَّ أَتَى الْمَسْجِدَ فَرَكَعَ رَكَعَتَيْنِ ثُمَّ جَلَسَ غُفْرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) قَالَ: وَقَالَ النَّبِيُّ ﷺ: ((لَا تَغْتَرُّوا)). قَالَ أَبُو عَبْدِ اللَّهِ:

۶۴۳۳- ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیبان بن عبد الرحمن نے بیان کیا، ان سے یحییٰ نے بیان کیا، ان سے محمد بن ابراہیم قرشی نے بیان کیا کہ مجھے معاذ بن عبد الرحمن نے خبر دی، انہیں ابن ابان نے خبر دی، انہوں نے کہا: میں حضرت عثمان رضی اللہ عنہ کے لیے وضو کا پانی لے کر آیا وہ چوہترے پر بیٹھے ہوئے تھے، پھر انہوں نے اچھی طرح وضو کیا اس کے بعد کہا: میں نے نبی کریم ﷺ کو اسی جگہ وضو کرتے دیکھا ہے آنحضرت ﷺ نے اچھی طرح وضو کیا، پھر فرمایا: ”جس نے اس طرح وضو کیا اور پھر مسجد میں آ کر دو رکعت نماز پڑھی تو اس کے پچھلے گناہ معاف ہو جاتے ہیں۔“ بیان کیا کہ نبی کریم ﷺ نے اس پر یہ بھی فرمایا کہ ”اس پر مغرور نہ ہو جاؤ۔“ امام بخاری رحمہ اللہ نے فرمایا: وہ حمران بن ابان ہیں۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

هُوَ حُمْرَانُ بْنُ أَبَانَ. [راجع: ۱۵۹] [مسلم:]

[۵۳۸: نسائی: ۸۵۵]

کہ سب گناہ بخش دیئے گئے اب فکر ہی کیا ہے۔

تشریح: روایت میں سیدنا حضرت عثمان غنی رضی اللہ عنہ کا ذکر خیر ہے بلکہ سنت نبوی پر ان کا قدم بہ قدم عمل پیرا ہونا بھی مذکور ہے۔ حضرت عثمان رضی اللہ عنہ کی محبت اہل سنت کا خاص نشان ہے جیسا کہ امام ابوحنیفہ رحمہ اللہ سے پوچھا گیا تھا۔ چنانچہ شرح فقہ اکبر ص ۹۶ میں یوں مذکور ہے: ”سنن ابو حنیفہ عن مذهب اہل السنة والجماعة فقال ان بفضل الشيخين اى ابا بكر وعمر نحب المختنين اى عثمان وعلياً وان نرى المسح على الخفين ونصلى خلف كل برو فاجر۔“ امام ابوحنیفہ رحمہ اللہ سے مذهب اہل سنت والجماعت کی تعریف پوچھی گئی تو آپ نے بتلایا کہ ہم شیخین یعنی حضرت ابو بکر و عمر رضی اللہ عنہما کو جملہ صحابہ رضی اللہ عنہم پر فضیلت دیں اور دونوں دامادوں یعنی حضرت علی اور حضرت عثمان رضی اللہ عنہما سے محبت رکھیں اور موزوں پر سحر کو جائز سمجھیں اور ہر نیک و بد امام کے پیچھے اقتدا کریں یہی اہل سنت والجماعت کی تعریف ہے۔

باب: صالحین کا گزر جانا

بَابُ ذَهَابِ الصَّالِحِينَ

(۶۳۳۴) مجھ سے یحییٰ بن حماد نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے بیان بن بشر نے، ان سے قیس بن ابی حازم نے اور ان سے مرداس السلمی رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”نیک لوگ یکے بعد دیگرے گزر جائیں گے اس کے بعد جو کے بھوسے یا کھجور کے کچرے کی طرح کچھ لوگ دنیا میں رہ جائیں گے جن کی اللہ پاک کو کچھ ذرا بھی پروا نہ ہوگی۔“

۶۴۳۴۔ حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بِيَّانٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ مِرْدَاسِ الْأَسْلَمِيِّ، قَالَ النَّبِيُّ ﷺ: ((يَلْهُبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ وَتَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ أَوْ التَّمْرِ لَا يَبَالِيهِمُ اللَّهُ بَالَةً)).

[راجع: ۴۱۵۶]

تشریح: بعض نسخوں میں قال ابو عبد اللہ الخ عبارت نہیں ہے۔

باب: مال کے فتنے سے ڈرتے رہنا

بَابُ مَا يَنْتَقَى مِنْ فِتْنَةِ الْمَالِ

اور اللہ تعالیٰ نے سورۃ تغابن میں فرمایا کہ ”بلاشبہ تمہارے مال واولاد تمہارے لیے اللہ کی طرف سے آزمائش ہیں۔“

وَقَوْلِ اللَّهِ: ((إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ))

[التغابن: ۱۵]

(۶۳۳۵) مجھ سے یحییٰ بن یوسف نے بیان کیا، کہا ہم کو ابو بکر بن عیاش نے خبر دی، انہیں ابو حصین (عثمان بن عاصم) نے، انہیں ابو صالح ذکوان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”دینار ودرہم کے بندے، عمدہ ریشمی چادروں کے بندے، سیاہ کملی کے بندے، تباہ ہو گئے کہ اگر انہیں دیا جائے تو وہ خوش ہو جاتے ہیں اور اگر نہ دیا جائے تو ناراض رہتے ہیں۔“

۶۴۳۵۔ حَدَّثَنِي يَحْيَى بْنُ يَوْسُفَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((تَبْعَسَ عَبْدُ الدِّينَارِ وَالْدَّرْهِمِ وَالْقَطِيفَةِ وَالْخَمِصَةِ إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ)).

[راجع: ۲۸۸۶]

تشریح: زمانہ رسالت میں ایسے بھی لوگ تھے جو دنیاوی مفاد کے تحت مسلمان ہو گئے تھے ان ہی کا یہ ذکر ہے ایسا اسلام بیکار محض ہے۔ جس سے محض

دنیا حاصل کرنا مقصود ہو۔

۶۴۳۶۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَتَغَيَّرُ ثَلَاثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتَوَبُّ اللَّهُ عَلَى مَنْ تَابَ)).

[طرفہ فی: ۶۴۳۷] [مسلم: ۲۴۱۸]

۶۴۳۷۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا مَخْلَدٌ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَوْ أَنَّ لِابْنِ آدَمَ مِثْلَ وَادٍ مَالًا لَا أَحَبَّ أَنْ لَهُ إِلَيْهِ مِثْلُهُ وَلَا يَمْلَأُ عَيْنَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتَوَبُّ اللَّهُ عَلَى مَنْ تَابَ)).

قَالَ ابْنُ عَبَّاسٍ: فَلَا أَذْرِي مِنَ الْقُرْآنِ هُوَ أَمْ لَا قَالَ: فَسَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ. [راجع: ۶۴۳۶]

(۶۴۳۶) ہم سے ابو عاصم ثمالی نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا، کہا میں نے ابن عباس رضی اللہ عنہما سے سنا، انہوں نے کہا: میں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے فرمایا کہ ”اگر انسان کے پاس مال کی دو وادیاں ہوں تو تیسری کا خواہش مند ہوگا اور انسان کا پیٹ مٹی کے سوا اور کوئی چیز نہیں بھر سکتی اور اللہ اس شخص کی توبہ قبول کرتا ہے جو (دل سے) سچی توبہ کرتا ہے۔“

(۶۴۳۷) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو مخلد نے خبر دی، انہوں نے کہا ہم کو ابن جریج نے خبر دی، کہا میں نے عطاء سے سنا، انہوں نے کہا میں نے ابن عباس رضی اللہ عنہما سے سنا، کہا میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”اگر انسان کے پاس مال (بھیڑ بکری) کی پوری وادی ہو تو وہ چاہے گا کہ اسے ویسی ہی ایک اور مل جائے اور انسان کی آنکھ مٹی کے سوا اور کوئی چیز نہیں بھر سکتی اور جو اللہ کے حضور توبہ کرتا ہے تو وہ اس کی توبہ قبول کرتا ہے۔“ ابن عباس رضی اللہ عنہما نے کہا کہ مجھے نہیں معلوم یہ قرآن میں سے ہے یا نہیں، بیان کیا کہ میں نے ابن زبیر رضی اللہ عنہما کو یہ منبر پر کہتے سنا تھا۔

تشریح: سورہ نکاح کے نزول سے پہلے اس عبارت کو قرآن کی طرح تلاوت کیا جاتا رہا۔ پھر سورہ نکاح کے نزول کے بعد اس کی تلاوت منسوخ ہو گئی۔ مضمون ایک ہی ہے انسان کے حرص اور طمع کا بیان ہے۔ احادیث ذیل میں مزید وضاحت موجود ہے۔

(۶۴۳۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے عبد الرحمن بن سلیمان بن غسیل نے بیان کیا، ان سے عباس بن سہل بن سعد نے بیان کیا، کہا میں نے عبد اللہ بن زبیر رضی اللہ عنہما کو مکہ مکرمہ میں منبر پر یہ کہتے سنا، انہوں نے اپنے خطبے میں کہا: اے لوگو! نبی کریم ﷺ فرماتے تھے: ”اگر انسان کو ایک وادی سونا بھر کے دے دی جائے تو وہ دوسری کا خواہش مند رہے گا، اگر دوسری دے دی جائے تو تیسری کا خواہش مند رہے گا اور انسان کا پیٹ مٹی کے سوا اور کوئی چیز نہیں بھر سکتی اور اللہ پاک اس کی توبہ قبول کرتا ہے جو توبہ کرے۔“

۶۴۳۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ عَنْ عَبَّاسِ بْنِ سَهْلٍ ابْنِ سَعْدٍ، قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ عَلَى مَنبَرٍ مَكَّةَ فِي خُطْبَتِهِ يَقُولُ: يَا أَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: ((لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَادِيًا مَلِيًّا مِنْ ذَهَبٍ أَحَبَّ إِلَيْهِ ثَانِيًا وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتَوَبُّ اللَّهُ عَلَى مَنْ تَابَ)).

۶۴۳۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شَهَابٍ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابَ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ)). [مسلم: ۲۴۱۷، ترمذی: ۱۲۳۳۷]

۶۴۴۰۔ وَقَالَ لَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَّادُ ابْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنْ أَبِي كُنَّا نَرَى هَذَا مِنَ الْقُرْآنِ حَتَّى نَزَلَتْ: ﴿الْهَٰكُمُ النَّكَاتُ﴾. [التكاثر: ۱]

۶۴۳۹) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن ابن شہاب نے مجھے حضرت انس بن مالک رضی اللہ عنہ سے خبر دی اور ان سے رسول کریم ﷺ نے فرمایا: ”اگر انسان کے پاس سونے کی ایک وادی ہو تو وہ چاہے گا کہ دو ہو جائیں اور اس کا منہ قبر کی مٹی کے علاوہ اور کوئی چیز نہیں بھر سکتی اور اللہ اس کی توبہ قبول کرتا ہے جو توبہ کرے۔“

۶۴۳۰) ہم سے ابو ولید نے بیان کیا، ان سے حماد بن سلمہ نے بیان کیا، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے اور ان سے ابی بن کعب رضی اللہ عنہ نے کہ ہم اسے قرآن ہی میں سے سمجھتے تھے یہاں تک کہ آیت ”الْهَٰكُمُ النَّكَاتُ“ نازل ہوئی۔

تشریح: الفاظ حدیث ((لو ان لابن آدم وادی)) الخ کو بعض صحابہ رضی اللہ عنہم قرآن ہی میں سے سمجھتے تھے۔ مگر سورۃ الہکم التکاثر سے ان کو معلوم ہوا کہ یہ قرآنی الفاظ نہیں ہیں بلکہ یہ حدیث نبوی ہے جس کا مضمون قرآن پاک کی سورۃ الہکم التکاثر میں ادا کیا گیا ہے۔ یہ سورت بہت ہی رقت انگیز ہے مگر حضور قلب کے ساتھ تلاوت کی ضرورت ہے۔ وفنا اللہ آمین۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((هَذَا الْمَالُ حُلُوَّةٌ خَصْرَةٌ))

باب: نبی کریم کا یہ فرمان: ”یہ دنیا کا مال بظاہر سرسبز و خوش گوار نظر آتا ہے“

وَقَالَ اللَّهُ: ﴿زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالنَّحِيلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخِرَاطِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا﴾ [آل عمران: ۱۴] وَقَالَ عُمَرُ: اللَّهُمَّ إِنَّا لَا نَسْتَطِيعُ إِلَّا أَنْ نَفْرَحَ بِمَا زَيَّنَتْ لَنَا اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُنْفِقَهُ فِي حَقِّهِ.

۶۴۴۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، يَقُولُ: أَخْبَرَنِي عُرْوَةُ وَسَعِيدُ بْنُ الْمُسَيَّبِ عَنْ حَكِيمِ بْنِ

اور اللہ تعالیٰ نے فرمایا کہ ”انسانوں کو خواہشات کی تڑپ، عورتوں، بال بچوں، ڈھیروں سونے چاندی، نشان لگے ہوئے گھوڑوں، چوپایوں اور کھیتوں میں محبوب بنا دی گئی ہے، یہ چند روزہ زندگی کا سرمایہ ہے۔“ حضرت عمر رضی اللہ عنہ نے کہا: اے اللہ! ہم تو سوائے اس کے کچھ طاقت ہی نہیں رکھتے کہ جس چیز سے تو نے ہمیں زینت بخشی ہے اس پر ہم طبعی طور پر خوش ہوں، اے اللہ! میں تجھ سے دعا کرتا ہوں کہ اس مال کو تو حق جگہ پر خرچ کرانا۔

۶۴۳۱) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا میں نے زہری سے سنا، وہ کہتے تھے کہ مجھے عروہ اور سعید بن مسیب نے خبر دی، انہیں حکیم بن حزام نے، کہا میں نے نبی

حِزَام، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ: ((هَذَا الْمَالُ)) وَرُبَّمَا قَالَ سَفِيَانُ قَالَ لِي: ((يَا حَكِيمُ! إِنَّ هَذَا الْمَالَ خَصْرَةٌ حُلُوهٌ فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ بُوْرَكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِأَشْرَافِ نَفْسٍ لَمْ يَبَارَكَ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى)). [راجع: ۱۴۷۲]

کریم ﷺ سے مانگا تو آنحضرت ﷺ نے مجھے عطا فرمایا، میں نے پھر مانگا اور آپ نے عطا فرمایا، پھر میں نے مانگا اور آنحضرت ﷺ نے پھر عطا فرمایا، پھر فرمایا: ”یہ مال“ اور بعض اوقات سفیان نے یوں بیان کیا کہ (حکیم رضی اللہ عنہ نے بیان کیا) ”اے حکیم! یہ مال سرسبز اور خوشگوار نظر آتا ہے، پس جو شخص اسے نیک نیتی سے لے اس میں برکت ہوتی رہے گی اور جو لالچ کے ساتھ لیتا ہے تو اس کے مال میں برکت نہیں ہوتی بلکہ وہ اس شخص جیسا ہو جاتا ہے جو کھا جاتا ہے لیکن اس کا پیٹ نہیں بھرتا اور اوپر کا ہاتھ نیچے کے ہاتھ سے بہتر ہے۔“

تشریح: اوپر کا ہاتھ نیچے کا ہاتھ اور نیچے کا ہاتھ صدقہ و خیرات لینے والے کا ہاتھ ہے۔ نیچے کا درجہ بہت اونچا ہے اور لینے والے کا نیچا۔ مگر آیت کریمہ: ﴿لَا تَبْتَغُوا أَصْدَقَ لَكُمْ بِالْمَنِّ وَالْأَذَى﴾ (البقرہ: ۲۶۳) کے تحت معطلی کا فرض ہے کہ دینے والے کو حقیر نہ جانے اس پر احسان نہ جتلائے نہ اور کچھ ذہنی تکلیف دے ورنہ اس کے صدقہ کا ثواب ضائع ہو جائے گا۔

بَابُ: مَا قَدَّمَ مِنْ مَالِهِ فَهُوَ لَهُ

باب: آدمی جو مال اللہ کی راہ میں دے دے وہی

اس کا اصلی مال ہے

۶۴۴۲۔ حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنِي إِبْرَاهِيمُ النَّيْمِيُّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: ((أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟)) قَالُوا: يَا رَسُولَ اللَّهِ! مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ قَالَ: ((لَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالٌ وَارِثُهُ مَا أَخَّرَ)). [نسائي: ۳۶۱۴]

۶۴۴۲۔ مجھ سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، مجھ سے ابراہیم تمی نے بیان کیا، ان سے حارث بن سويد نے کہ عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم میں کون ہے جسے اپنے مال سے زیادہ اپنے وارث کا مال پیارا ہو؟“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! ہم میں کوئی ایسا نہیں جسے اپنا مال زیادہ پیارا نہ ہو۔ آنحضرت ﷺ نے فرمایا: ”پھر اس کا مال وہی ہے جو اس نے (موت سے پہلے اللہ کے راستہ میں خرچ کر کے) آگے بھیج دیا اور اس کے وارث کا مال وہ ہے جو وہ چھوڑ کر مرا۔“

تشریح: حدیث اور باب میں مطابقت ظاہر ہے۔ مبارک ہیں وہ لوگ جو اپنی زندگی میں آخرت کے لئے زیادہ سے زیادہ مال جمع کر سکیں اور اللہ کے راستہ سے مراد اسلام ہے جس کی اشاعت اور خدمت میں مال اور جان سے پر خلوص حصہ لینا مسلمان کی زندگی کا واحد نصب العین ہونا چاہیے۔ و فقنا اللہ لما يحب ويرضى۔

بَابُ: الْمُكْثِرُونَ هُمُ الْمُقْبِلُونَ

باب: جو لوگ دنیا میں زیادہ مالدار ہیں وہی آخرت

میں زیادہ نادار ہوں گے

اور اللہ تعالیٰ نے سورہ ہود میں فرمایا: ”جو شخص دنیا کی زندگی اور اس کی زینت کا طالب ہے تو ہم اس کے تمام اعمال کا بدلہ اسی دنیا میں اسے بھر پور دے دیتے ہیں اور اس میں ان کے لیے کسی طرح کی کمی نہیں کی جاتی، یہی وہ لوگ ہیں جن کے لیے آخرت میں دوزخ کے سوا اور کچھ نہیں ہے اور جو کچھ انہوں نے اس دنیا کی زندگی میں کیا وہ (آخرت کے حق) میں بیکار ثابت ہوا اور جو کچھ (اپنے خیال میں) وہ کرتے ہیں سب بیکار محض ہے۔“

وَقَوْلُهُ: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْجَسُونَ﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾. [ہود: ١٥، ١٦]

تشریح: کیوں کہ انہوں نے آخرت کی بہبودی کے لئے تو کوئی کام نہ کیا تھا بلکہ یہی خیال رہا کہ لوگ اس کی تعریف کریں سو یہ مقصد ہوا اب آخرت میں کچھ نہیں۔ ریاکاروں کا یہی حال ہے۔ نیک کام وہ دنیا میں کرتے ہیں (آخری نتیجہ کے لحاظ سے) وہ سب باطل ہیں۔

۶۴۴۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ أَبِي ذَرٍّ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيْلِ فَإِذَا رَسُولُ اللَّهِ ﷺ يَمْشِي وَحْدَهُ لَيْسَ مَعَهُ إِنْسَانٌ قَالَ: فَظَنَنْتُ أَنَّهُ يَخْرُؤُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ فَالْتَفَتَ فَرَأَانِي فَقَالَ: ((مَنْ هَذَا؟)) قُلْتُ: أَبُو ذَرٍّ جَعَلَنِي اللَّهُ فِذَاكَ قَالَ: ((يَا أَبَا ذَرٍّ تَعَالَهُ)) فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ: ((إِنَّ الْمُكْثَرِينَ هُمْ الْمُقْلُونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَعْطَاهُ اللَّهُ خَيْرًا فَفَتَحَ فِيهِ يَمِينَهُ وَشِمَالَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ وَعَمِلَ فِيهِ خَيْرًا)) قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً فَقَالَ لِي: ((اجْلِسْ هَاهُنَا)) قَالَ: فَأَجْلَسَنِي فِي قَاعِ حَوْلَهُ حِجَارَةً فَقَالَ لِي: ((اجْلِسْ هَاهُنَا حَتَّى أَرْجِعَ إِلَيْكَ)) قَالَ: فَانْطَلَقَ فِي الْحَرَةِ حَتَّى لَا أَرَاهُ فَلَبِثْتُ عِنِّي فَأَطَالَ اللَّبْثُ ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: ((وَأِنْ سَرَقَ وَإِنْ زَنَى؟)) قَالَ: فَلَمَّا جَاءَ لَمْ

(۶۴۴۳) ہم نے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے عبد العزیز بن رافع نے، ان سے زید بن وہب نے اور ان سے ابو ذر غفاری رضی اللہ عنہ نے بیان کیا کہ ایک روز میں باہر نکلا تو دیکھا رسول اللہ ﷺ تنہا چل رہے ہیں اور آپ کے ساتھ کوئی بھی نہ تھا۔ ابو ذر رضی اللہ عنہ کہتے تھے کہ اس سے میں سمجھا کہ آنحضرت ﷺ اسے پسند نہیں فرمائیں گے کہ آپ کے ساتھ اس وقت کوئی رہے، اس لیے میں چاند کے سائے میں آپ ﷺ کے پیچھے پیچھے چلے لگا۔ اس کے بعد آپ مڑے تو مجھے دیکھا اور دریافت فرمایا: ”کون ہے؟“ میں نے عرض کیا: ابو ذر! اللہ مجھے آپ پر قربان کرے، آپ نے فرمایا: ”ابو ذر! یہاں آؤ!“ بیان کیا کہ پھر میں تھوڑی دیر تک آپ کے ساتھ چلتا رہا۔ اس کے بعد آپ نے فرمایا: ”جو لوگ (دنیا میں) زیادہ مال و دولت جمع کیے ہوئے ہیں قیامت کے دن وہی خسارے میں ہوں گے، سوائے ان کے جنہیں اللہ تعالیٰ نے مال دیا ہو اور انہوں نے اسے دائیں بائیں، آگے پیچھے خرچ کیا ہو اور اسے بھلے کاموں میں لگایا ہو۔“ (ابو ذر رضی اللہ عنہ نے) بیان کیا پھر تھوڑی دیر تک میں آپ کے ساتھ چلتا رہا۔ آپ نے فرمایا: ”یہاں بیٹھ جاؤ۔“ آپ ﷺ نے مجھے ایک ہموار زمین پر بٹھا دیا جس کے چاروں طرف پتھر تھے اور فرمایا: ”یہاں اس وقت تک بیٹھے رہو جب تک میں تمہارے پاس لوٹ کے آؤں۔“ پھر آپ پتھر لی زمین کی طرف چلے گئے اور نظروں سے اوجھل

دل کو نرم کرنے والی باتوں کا بیان

ہو گئے۔ آپ وہاں رہے اور دیر تک وہیں رہے، پھر میں نے آپ سے سنا، آپ یہ کہتے ہوئے تشریف لا رہے تھے: ”چاہے چوری کی ہو، چاہے زنا کیا ہو۔“ ابوذر کہتے ہیں کہ جب آپ ﷺ تشریف لائے تو مجھ سے صبر نہیں ہو سکا اور میں نے عرض کیا: اے اللہ کے نبی! اللہ آپ پر مجھے قربان کرے، اس پتھر لی زمین کے کنارے آپ کس سے باتیں کر رہے تھے۔ میں نے تو کسی دوسرے کو آپ سے بات کرتے نہیں دیکھا۔ آپ ﷺ نے فرمایا: ”یہ جبریل علیہ السلام تھے پتھر لی زمین (حرہ) کے کنارے وہ مجھ سے ملے اور کہا: اپنی امت کو خوش خبری سنا دو کہ جو بھی اس حال میں مرے گا کہ اللہ کے ساتھ کسی چیز کو شریک نہ ٹھہراتا ہو تو وہ جنت میں جائے گا، میں نے عرض کیا: اے جبریل! خواہ اس نے چوری کی ہو اور زنا کیا ہو؟ انہوں نے کہا: ہاں، میں نے پھر عرض کیا، خواہ اس نے چوری کی ہو، زنا کیا ہو؟ جبریل نے کہا: ہاں، خواہ اس نے شراب پی ہو۔“ نضر نے بیان کیا کہ ہمیں شعبہ نے خبر دی (کہا) اور ہم سے حبیب بن ابی ثابت، اعمش اور عبدالعزیز بن رفیع نے بیان کیا، ان سے زید بن وہب نے اسی طرح بیان کیا۔ امام بخاری رحمہ اللہ نے کہا ابوصالح نے جو اسی باب میں ابودرداء سے روایت کی ہے وہ منقطع ہے (ابوصالح نے ابودرداء رحمہ اللہ سے نہیں سنا) اور صحیح نہیں ہے ہم نے یہ بیان کر دیا تاکہ اس حدیث کا حال معلوم ہو جائے اور صحیح ابوزرعمہ رحمہ اللہ کی حدیث ہے (جو اوپر مذکور ہوئی) کسی نے امام بخاری رحمہ اللہ سے پوچھا: عطاء بن یسار نے بھی تو یہ حدیث ابودرداء رحمہ اللہ سے روایت کی ہے۔ انہوں نے کہا وہ بھی منقطع ہے اور صحیح نہیں ہے۔ آخر صحیح وہی ابوذر کی حدیث نکلے، امام بخاری رحمہ اللہ نے کہا ابودرداء کی حدیث کو چھوڑو (وہ سند لینے کے لائق نہیں ہے کیونکہ وہ منقطع ہے) امام بخاری رحمہ اللہ نے کہا: ابوذر کی حدیث کا مطلب یہ ہے کہ مرتے وقت آدمی لا الہ الا اللہ کہے اور توحید پر خاتمہ ہو (تو وہ ایک نہ ایک دن ضرور جنت میں جائے گا، خواہ کتنا ہی گنہگار ہو)۔

أَصْبِرْ حَتَّى قُلْتُ: يَا نَبِيَّ اللَّهِ! جَعَلَنِي اللَّهُ فِدَاكَ مَنْ تَكَلَّمَ فِي جَانِبِ الْحَرَّةِ؟ مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا قَالَ: ((ذَاكَ جِبْرِيلُ عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ قَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ قُلْتُ: يَا جِبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ وَإِنْ شَرِبَ الْخَمْرَ)) قَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ وَالْأَعْمَشُ وَعَبْدُ الْعَزِيزِ بْنُ رَفِيعٍ، قَالُوا: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ بِهَذَا وَعَبْدُ الْعَزِيزِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ نَحْوَ ذَلِكَ قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي الدَّرْدَاءِ مُرْسَلٌ لَا يَصِحُّ إِنَّمَا وَرَدَنَاهُ بِالْمَعْرِفَةِ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ قَالَ: أَضْرِبُوا عَلَى حَدِيثِ أَبِي الدَّرْدَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: حَدِيثُ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي الدَّرْدَاءِ قَالَ: مُرْسَلٌ أَيْضًا لَا يَصِحُّ وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ قَالَ أَبُو عَبْدِ اللَّهِ: هَذَا إِذَا تَابَ وَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ الْمَوْتِ. [راجع: ۱۲۳۷]

تشریح: زید بن وہب کی سند کے بیان کرنے سے امام بخاری رحمہ اللہ نے عبدالعزیز کا سماع زید بن وہب سے ثابت کر دیا اور تدلیس کے شبہ کو رفع

کر دیا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ:
(مَا أَحَبُّ أَنْ لِي أَحَدًا ذَهَبًا))

باب: نبی کریم ﷺ کا یہ ارشاد:

”اگر احد پہاڑ کے برابر سونا میرے پاس ہو تو بھی مجھے یہ پسند نہیں۔“ آخر حدیث تک۔

(۶۴۴۴) ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابو احوص (سلام بن سلیم) نے بیان کیا، ان سے اعمش نے، ان سے زید بن وہب نے کہ حضرت ابوذر غفاری رضی اللہ عنہ نے کہا، میں نبی کریم ﷺ کے ساتھ مدینہ کے پتھر لے علاقہ میں چل رہا تھا کہ احد پہاڑ ہمارے سامنے آ گیا۔ آپ ﷺ نے دریافت فرمایا: ”اے ابوذر!“ میں نے عرض کیا: حاضر ہوں، یا رسول اللہ! آپ نے فرمایا: ”مجھے اس سے بالکل خوشی نہیں ہوگی کہ میرے پاس اس احد کے برابر سونا ہو اور اس پر تین دن اس طرح گزر جائیں کہ اس میں سے ایک دینار بھی باقی رہ جائے سوائے اس تھوڑی سی رقم کے جو میں قرض کی ادائیگی کے لیے چھوڑوں بلکہ میں اسے اللہ کے بندوں میں اس طرح خرچ کروں اپنی دائیں طرف سے، بائیں طرف سے اور پیچھے سے۔“ پھر آنحضرت ﷺ چلتے رہے، اس کے بعد فرمایا: ”زیادہ مال جمع رکھنے والے ہی قیامت کے دن مفلس ہوں گے سوائے اس شخص کے جو اس مال کو اس طرح دائیں طرف سے، بائیں طرف سے اور پیچھے سے خرچ کرے اور ایسے لوگ کم ہیں۔“ پھر مجھ سے فرمایا: ”بہیں ٹھہرے رہو، یہاں سے اس وقت تک نہ جانا جب تک میں نہ آ جاؤں۔“ پھر آنحضرت ﷺ رات کی تاریکی میں چلے گئے اور نظروں سے اوجھل ہو گئے۔ اس کے بعد میں نے آواز سی جو بلند تھی، مجھے ڈر لگا کہ کہیں آنحضرت ﷺ کو کوئی دشواری نہ پیش آ گئی ہو۔ میں نے آپ کی خدمت میں پہنچنے کا ارادہ کیا لیکن آپ کا ارشاد یاد آیا کہ ”اپنی جگہ سے نہ ہٹنا، جب تک میں نہ آ جاؤں۔“ چنانچہ جب تک آنحضرت ﷺ تشریف نہیں لائے میں وہاں سے نہیں ہٹا، پھر آپ آئے میں نے عرض کیا: یا رسول اللہ! میں نے ایک آواز سی تھی، مجھے ڈر لگا لیکن پھر آپ کا ارشاد یاد آیا۔ آپ ﷺ نے دریافت فرمایا: ”کیا تم نے سنا تھا؟“ میں نے عرض کیا: جی ہاں، فرمایا: ”وہ جبریل علیہ السلام تھے اور انہوں

۶۴۴۴۔ حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ فَاسْتَقْبَلَنَا أَحَدٌ فَقَالَ: ((يَا أَبَا ذَرٍّ!)) قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ! قَالَ: ((مَا يَسُرُّنِي أَنْ عِنْدِي مِثْلُ أَحَدٍ هَذَا ذَهَبًا تَمَضِي عَلَيَّ ثَالِثَةً وَعِنْدِي مِنْهُ دِينَارٌ إِلَّا شَيْءٌ أَرْضُهُ لِدَيْنٍ إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ)) ثُمَّ مَسَى ثُمَّ قَالَ: ((إِلَّا إِنَّ الْأَكْثَرَيْنَ هُمْ الْأَقْلَوْنَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ وَقَلِيلٌ مَا هُمْ)) ثُمَّ قَالَ لِي: ((مَكَانَكَ لَا تَبْرَحْ حَتَّى آتِيكَ)) ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيْلِ حَتَّى تَوَارَى فَسَمِعْتُ صَوْتًا قَدْ اذْتَفَعَ فَتَخَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ ﷺ فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لِي: ((لَا تَبْرَحْ حَتَّى آتِيكَ)) فَلَمْ أَبْرَحْ حَتَّى آتَانِي قُلْتُ: يَا رَسُولَ اللَّهِ! لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ فَذَكَرْتُ لَهُ فَقَالَ: ((وَهَلْ سَمِعْتَهُ؟)) قُلْتُ: نَعَمْ قَالَ: ((ذَاكَ جِبْرِيلُ آتَانِي فَقَالَ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ

زَنَى وَإِنْ مَرَقَ)). [راجع: ۱۲۳۷]

نے کہا: آپ کی امت کا جو شخص اس حال میں مر جائے کہ اس نے اللہ کے ساتھ کسی کو شریک نہ کیا ہو تو جنت میں جائے گا، میں نے پوچھا: خواہ اس نے زنا اور چوری بھی کی ہو، انہوں نے کہا: ہاں، زنا اور چوری ہی کیوں نہ کی ہو۔“

تشریح: اہل سنت کا مذہب گناہگار مومن کے بارے میں جو بغیر توبہ کئے مر جائے یہی ہے کہ اس کا معاملہ اللہ کی مرضی پر ہے خواہ گناہ معاف کر کے اس کو بلا عذاب جنت میں داخل کرے یا چند روز عذاب کر کے اسے بخش دے لیکن مرجعہ کہتے ہیں کہ جب آدمی مومن ہو تو کوئی گناہ اس کو ضرر نہ کرے گا اور معتزلہ کہتے ہیں کہ وہ بلا توبہ مر جائے تو ہمیشہ دوزخ میں رہے گا۔ یہ ہر دو قول غلط ہیں اور اہل سنت ہی کا مذہب صحیح ہے۔ مومن مسلمان کے لئے بہر حال بخشش مقرر ہے۔ یا اللہ! اپنی بخشش سے ہم کو بھی سرفراز فرما۔ آمین

۶۴۴۵۔ حَدَّثَنِي أَحْمَدُ بْنُ شَيْبٍ، قَالَ: حَدَّثَنَا أَبِي عَنْ يُونُسَ، وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَبًا لَسَرَرْتُ أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرَصِدُهُ لِدُنِّي)). [راجع: ۲۳۸۹]

۶۴۴۵۔ مجھ سے احمد بن شعیب نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے یونس نے اور لیث بن سعد نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب زہری نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اگر میرے پاس احد پہاڑ کے برابر بھی سونا ہو تو بھی مجھے اس میں خوشی ہوگی کہ تین دن بھی مجھ پر اس حال میں نہ گزرنے پائیں کہ اس میں سے میرے پاس کچھ بھی باقی بچے، البتہ اگر کسی کا قرض دور کرنے کے لیے کچھ رکھ چھوڑوں تو یہ اور بات ہے۔“

تشریح: معلوم ہوا کہ ادائیگی قرض کے لئے سرمایہ جمع کرنا شرعاً معیوب نہیں ہے۔

باب: مالدار وہ ہے جس کا دل غنی ہو

اور اللہ تعالیٰ نے سورہ مومنون میں فرمایا: ”کیا یہ لوگ یہ سمجھتے ہیں کہ ہم جو مال اور اولاد دے کر ان کے مدد کیے جاتے ہیں۔“ آخر آیت: ”مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ“ تک۔ سفیان بن عیینہ نے کہا: ”ہُمْ لَهَا عَامِلُونَ“ سے مراد یہ ہے کہ ابھی وہ اعمال انہوں نے نہیں کیے لیکن ضرور ان کو کرنے والے ہیں۔

۶۴۴۶۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ، قَالَ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:

۶۴۴۶۔ ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابو بکر بن عیاش نے بیان کیا، کہا ہم سے ابو حصین نے بیان کیا، ان سے ابوصالح ذکوان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تو تمہاری

بَابُ: الْغِنَى غِنَى النَّفْسِ وَقَوْلُهُ: «أَيَحْسَبُونَ أَنَّ مَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ» إِلَى قَوْلِهِ: «مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ» [المؤمنون: ۵۵، ۶۳] قَالَ ابْنُ عُيَيْنَةَ: لَمْ يَعْمَلُوها، لَا بَدَّ مِنْ أَنْ يَعْمَلُوها.

۶۴۴۶۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ، قَالَ: حَدَّثَنَا أَبُو حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:

((لَيْسَ الْغَنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغَنَى غِنَى النَّفْسِ)). [مسلم: ۲۴۲۰؛ ترمذی: ۲۳۷۳]

تشریح: دل غنی ہو تو تمہارا ہی بہت ہے، دل غنی نہ ہو تو پہاڑ برابر دولت ملنے سے بھی پیٹ نہیں بھر سکتا۔

بابُ فَضْلِ الْفَقْرِ

باب: فقر کی فضیلت کا بیان

۶۴۴۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّهُ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: ((مَا رَأَيْكَ فِي هَذَا؟)) فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يَنْتَحَحَ وَإِنْ شَفَعَ أَنْ يُشْفَعَ قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((مَا رَأَيْكَ فِي هَذَا؟)) فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فَقَرَاءِ الْمُسْلِمِينَ هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يَنْتَحَحَ وَإِنْ شَفَعَ أَنْ لَا يُشْفَعَ وَإِنْ قَالَ أَلَّا يَسْمَعَ لِقَوْلِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَذَا خَيْرٌ مِنْ مِلءِ الْأَرْضِ مِثْلَ هَذَا)). [راجع: ۵۰۹۱]

۶۴۴۸۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا وَائِلٍ، قَالَ: عَدْنَا خُبَابًا فَقَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ

۶۴۴۷۔ ہم سے اسماعیل بن ابی حازم نے بیان کیا، ان سے ان کے والد نے اور ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ ایک شخص رسول کریم ﷺ کے سامنے سے گزرا تو آنحضرت ﷺ نے ایک دوسرے شخص ابوذر غفاری رضی اللہ عنہ سے جو آپ کے قریب بیٹھے ہوئے تھے، پوچھا کہ ”اس شخص (گزرنے والے) کے متعلق تم کیا کہتے ہو؟“ انہوں نے کہا: یہ معزز لوگوں میں سے ہے اور اللہ کی قسم! یہ اس قابل ہے کہ اگر یہ پیغام نکاح بھیجے تو اس سے نکاح کر دیا جائے اگر یہ سفارش کرے تو ان کی سفارش قبول کر لی جائے۔ بیان کیا کہ آنحضرت ﷺ یہ سن کر خاموش ہو گئے، اس کے بعد ایک دوسرے صاحب گزرے۔ رسول اللہ ﷺ نے ان سے ان کے متعلق بھی پوچھا کہ ”ان کے بارے میں تمہاری کیا رائے ہے؟“ انہوں نے کہا: یا رسول اللہ! یہ صاحب مسلمانوں کے غریب طبقہ سے ہیں اور یہ ایسے ہیں کہ اگر یہ نکاح کا پیغام بھیجیں تو ان کا نکاح نہ کیا جائے، اگر یہ کسی کی سفارش کریں تو ان کی سفارش قبول نہ کی جائے اور اگر کچھ کہے تو ان کی بات نہ سنی جائے۔ رسول اللہ ﷺ نے اس کے بعد فرمایا: ”(اللہ کے نزدیک یہ پچھلا محتاج) شخص اگلے مالدار شخص سے (گو ویسے آدمی زمین بھر کر ہوں) بہتر ہے۔“

تشریح: فقیری سے مراد مال و دولت کی کمی ہے۔ لیکن دل کے غنا کے ساتھ یہ فقیری محمود اور سنت ہے۔ انبیاء اور اولیاء کی، لیکن دل میں اگر فقری کے ساتھ حرص لالچ ہو تو اس فقری سے نبی کریم ﷺ نے اللہ سے پناہ مانگی ہے۔ اللہ ہر مسلمان کو تقابلی سے بچائے (آمین) نبی کریم ﷺ نے مالدار کو دیکھ کر فرمایا کہ اگر ساری دنیا ایسے مالداروں، متکبروں، کافروں سے بھر جائے تو ان سب سے ایک مومن غلص شخص جو بظاہر فقیر نظر آ رہا ہے یہ ان سب سے بہتر ہے۔ اس حدیث سے ان سرمایہ داروں کی برائی واضح ہوئی جو قارون بن کر مغرور رہتے ہیں۔

۶۴۴۸۔ ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ان سے اعمش نے، کہا میں نے ابو وائل سے سنا، کہا ہم نے خباب بن ارت رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم نے نبی ﷺ

نُرِيدُ وَجْهَ اللَّهِ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَضَى لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ نِمْرَةً فَإِذَا غَطَيْنَا رَأْسَهُ بَدَتْ رَجُلَاهُ وَإِذَا غَطَيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَغْطِيَ رَأْسَهُ وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنَ الْإِذْخِرِ وَمِنَّا مَنْ أَتَيْتُ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا. [راجع: ۱۲۷۶]

کریم ﷺ کے ساتھ اللہ تعالیٰ کی رضا حاصل کرنے کے لیے ہجرت کی، چنانچہ ہمارا اجر اللہ کے ذمہ رہا، پس ہم میں سے کوئی تو گزر گیا اور اپنا اجر (اس دنیا میں) نہیں لیا۔ حضرت مصعب بن عمیر رضی اللہ عنہ (انہی) میں سے تھے، وہ جنگ احد کے موقع پر شہید ہو گئے تھے اور ایک چادر چھوڑی تھی۔ (اس چادر کا ان کو کفن دیا گیا تھا) اس چادر سے ہم اگر ان کا سر ڈھکتے تو ان کے پاؤں کھل جاتے اور پاؤں ڈھکتے تو سر کھل جاتا، چنانچہ آنحضرت ﷺ نے ہمیں حکم دیا کہ ہم ان کا سر ڈھک دیں اور پاؤں پر اذخر گھاس ڈال دیں۔ اور کوئی ہم میں سے ایسے ہوئے جن کے پھل خوب کچے اور وہ مزے سے چین چین کر کھا رہے ہیں۔

تشریح: یعنی ان کو دنیا کی فتوحات ہوئیں، خوب مال و دولت ملا اور وہ اپنی زندگی آرام سے گزار رہے ہیں۔

۶۴۴۹۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا سَلْمُ بْنُ زَرْبٍ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَطْلَعْتُ فِي الْحَبَةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَأَطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)). [راجع: ۳۲۴۱]

۶۴۴۹۔ ہم سے ابو الولید نے بیان کیا، کہا ہم سے سلم بن زریر نے بیان کیا، کہا ہم سے ابو رجاء عمران تمیم نے بیان کیا، ان سے عمران بن حصین رضی اللہ عنہ نے کہا نبی کریم ﷺ نے فرمایا: ”میں نے جنت میں جھانکا تو اس میں رہنے والے اکثر غریب لوگ تھے اور میں نے دوزخ میں جھانکا تو اس کے رہنے والیاں اکثر عورتیں تھیں۔“

[۳۲۴۱] [مسلم: ۶۹۲۸؛ ترمذی: ۲۶۰۲]

تَابَعَهُ أَيُّوبُ وَعَوْفٌ وَقَالَ صَخْرٌ وَحَمَادُ بْنُ نَجِيحٍ عَنْ أَبِي رَجَاءٍ عَنْ ابْنِ عَبَّاسٍ.

ابو رجاء کے ساتھ اس حدیث کو ایوب سختیانی اور عوف اعرابی نے بھی روایت کیا ہے اور صخر بن جویریہ اور حماد بن نخج دونوں نے اس حدیث کو ابو رجاء سے، انہوں نے حضرت ابن عباس رضی اللہ عنہما سے روایت کیا۔

تشریح: ایوب کی روایت کو امام نسائی رحمہ اللہ نے اور عوف کی روایت کو خود امام بخاری رحمہ اللہ نے کتاب النکاح میں وصل کیا ہے۔ جنت میں غریب لوگوں سے فقراء موعودین ترجیح میں اور دوزخ میں عورتوں سے بدکار عورتیں مراد ہیں۔

۶۴۵۰۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: لَمْ يَأْكُلِ النَّبِيُّ ﷺ عَلَى خِوَارٍ حَتَّى مَاتَ وَمَا أَكَلَ خَبْزًا مَرَقًا حَتَّى مَاتَ. [راجع: ۵۳۸۶] [ترمذی: ۱۲۳۶۳] ابن

۶۴۵۰۔ ہم سے ابو معمر عبد اللہ بن محمد بن عمرو بن جاج نے بیان کیا، کہا ہم سے عبد الوارث بن سعید نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے بیان کیا، ان سے قتادہ نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کبھی میز پر کھانا نہیں کھایا، یہاں تک کہ آپ کی وفات ہو گئی۔ اور نہ وفات تک آپ نے کبھی باریک چپاتی تناول فرمائی۔

ماہ: ۳۲۹۳

۶۴۵۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ تَوَفَّيْتُ النَّبِيَّ ﷺ وَمَا فِي رَفِيٍّ مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَطَّرَ شَعْبِيرٍ فِي رَفٍ لِي فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ فِكْلُهُ فَقَبِنِي. [راجع: ۳۰۹۷]

(۶۳۵۱) ہم سے ابو بکر عبد اللہ بن ابی شیبہ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کی وفات ہوئی تو میرے توشہ خانہ میں کوئی غلہ نہ تھا جو کسی جاندار کے کھانے کے قابل ہوتا، سوا تھوڑے سے جو کے جو میرے توشہ خانہ میں تھے، میں ان ہی میں سے کھاتی رہی آخر اتنا کرا جب بہت دن ہو گئے تو میں نے انہیں مایا تو وہ ختم ہو گئے۔

تشریح: یہ جو دوسری حدیث میں ہے کہ اپنا اناج مایا اس میں برکت ہوگی، اس سے مراد یہ ہے کہ بیج اور شراب کے وقت مایا لینا بہتر ہے لیکن گھر میں خرچ کرتے وقت اللہ کا نام لے کر خرچ کیا جائے برکت ہوگی۔

باب: کَيْفَ كَانَ عَيْشُ النَّبِيِّ ﷺ وَأَصْحَابِهِ وَتَخَلُّيهِمْ مِنَ الدُّنْيَا

باب: نبی کریم ﷺ اور آپ کے صحابہ رضی اللہ عنہم کے گزران کا بیان اور دنیا کے مزاروں سے ان کا علیحدہ رہنا

تشریح: رسول کریم ﷺ اور آپ کے صحابہ کرام رضی اللہ عنہم کی درویشانہ زندگی اس طرز کی تھی کہ آج سے مقابلہ کیا جائے تو آسمان زمین کا فرق نظر آئے گا ان کا نمائے آخرت پر ایمان کامل تھا وہ آخرت ہی کو ہر آن ترجیح دیتے اور زندگی کو بے حد سادگی کے ساتھ گزارتے۔ آج کل کے رہن بہن کو دیکھ کر اس سادہ زندگی کا تصور بھی نہیں کیا جاسکتا۔ آج ہر شخص دنیاوی عیش و آرام میں غرق نظر آ رہا ہے۔ الا ماشاء اللہ۔

۶۴۵۲۔ حَدَّثَنِي أَبُو نَعِيمٍ يَنْحُو مِنْ نَضْفٍ هَذَا الْحَدِيثِ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، قَالَ: حَدَّثَنَا مُجَاهِدٌ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ! إِنْ كُنْتُ لَا أَعْمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنَ الْجُوعِ وَإِنْ كُنْتُ لَا أَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ فَمَرَّ أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيُشَبِّعَنِي فَمَرَّ وَلَمْ يَفْعَلْ ثُمَّ مَرَّ بِي عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيُشَبِّعَنِي فَمَرَّ فَلَمْ يَفْعَلْ ثُمَّ مَرَّ

(۶۳۵۲) مجھ سے ابو نعیم نے یہ حدیث آدھی کے قریب بیان کی اور آدھی دوسرے شخص نے، کہا ہم سے عمر بن ذر نے بیان کیا، کہا ہم سے مجاہد نے بیان کیا کہ حضرت ابو ہریرہ رضی اللہ عنہ کہا کرتے تھے: اللہ کی قسم! جس کے سوا کوئی معبود نہیں (زمانہ نبوی میں) بھوک کے مارے میں زمین پر اپنے پیٹ کے بل لیٹ جاتا تھا اور کبھی میں بھوک کے مارے اپنے پیٹ پر پتھر باندھا کرتا تھا۔ ایک دن میں اس راستے پر بیٹھ گیا جس سے صحابہ رضی اللہ عنہم گزرتے تھے۔ حضرت ابو بکر صدیق رضی اللہ عنہ گزرے اور میں نے ان سے کتاب اللہ کی ایک آیت کے بارے میں پوچھا، میرے پوچھنے کا مقصد صرف یہ تھا کہ وہ مجھے کچھ کھلا دیں مگر وہ چلے گئے اور کچھ نہیں کیا، پھر حضرت عمر رضی اللہ عنہ میرے پاس سے گزرے، میں نے ان سے بھی قرآن مجید کی ایک آیت پوچھی اور پوچھنے کا مقصد صرف یہ تھا کہ وہ مجھے کچھ کھلا دیں مگر وہ بھی گزر گئے اور کچھ

نہیں کیا۔ اس کے بعد نبی اکرم ﷺ گزرے اور آپ نے جب مجھے دیکھا تو آپ مسکرا دیے اور آپ میرے دل کی بات سمجھ گئے اور میرے چہرے کو آپ نے تازہ کیا۔ پھر آپ نے فرمایا: ”ابا ہر!“ میں نے عرض کیا: لیک، یا رسول اللہ! فرمایا: ”میرے ساتھ آ جاؤ۔“ اور آپ چلنے لگے۔ میں آنحضرت ﷺ کے پیچھے چل دیا۔ پھر آپ ﷺ اندر گھر میں تشریف لے گئے، پھر میں نے اجازت چاہی اور مجھے اجازت ملی۔ جب آپ داخل ہوئے تو ایک پیالے میں دودھ ملا۔ دریافت فرمایا: ”یہ دودھ کہاں سے آیا ہے؟“ کہا: فلان یا فلانی نے آپ کے لیے تحفہ ملیا بھیجا ہے۔ آنحضرت ﷺ نے فرمایا: ”ابا ہر!“ میں نے عرض کیا لیک، یا رسول اللہ! فرمایا: ”اہل صفہ کے پاس جاؤ اور انہیں بھی میرے پاس بلا لاؤ۔“ کہا: اہل صفہ اسلام کے مہمان ہیں، وہ نہ کسی کے گھر نہ ڈھونڈتے، نہ کسی کے مال میں اور نہ کسی کے پاس! جب آنحضرت ﷺ کے پاس صدقہ آتا تو اسے آپ ﷺ انہی کے پاس بھیج دیتے اور خود اس میں سے کچھ نہ رکھتے، البتہ جب آپ کے پاس تحفہ آتا تو انہیں بلا بھیجتے اور خود بھی اس میں سے کچھ کھاتے اور انہیں بھی شریک کرتے، چنانچہ مجھے یہ بات ناگوار گزری اور میں نے سوچا کہ یہ دودھ ہے ہی کتنا کہ سارے صفہ والوں میں تقسیم ہو، اس کا حق دار میں تھا کہ اسے پی کر کچھ قوت حاصل کرتا جب صفہ والے آئیں گے تو آنحضرت ﷺ مجھ سے فرمائیں گے اور میں انہیں اسے دے دوں گا مجھے تو شاید اس دودھ میں سے کچھ بھی نہیں ملے گا لیکن اللہ اور اس کے رسول کی حکم برداری کے سوا کوئی اور چارہ بھی نہیں تھا چنانچہ میں ان کے پاس آیا اور آنحضرت ﷺ کی دعوت پہنچائی، وہ آگئے اور اجازت چاہی انہیں اجازت مل گئی، پھر وہ گھر میں اپنی اپنی جگہ بیٹھ گئے۔ آپ ﷺ نے فرمایا: ”ابا ہر!“ میں نے عرض کیا: لیک یا رسول اللہ! فرمایا: ”لو اور اسے ان سب حاضرین کو دے دو۔“ بیان کیا کہ پھر میں نے پیالہ پکڑ لیا اور ایک ایک کو دینے لگا۔ ایک شخص دودھ پی کر جب سیراب ہو جاتا تو مجھے پیالہ واپس کر دیتا، پھر دوسرے شخص کو دیتا وہ بھی سیر ہو کر پیتا، پھر پیالہ مجھے واپس

بِیْ اَبُو الْقَاسِمِ ؓ فَتَبَسَّمَ جِئَ رَآئِیْ وَعَرَفَ مَا فِیْ نَفْسِیْ وَمَا فِیْ وَجْهِیْ ثُمَّ قَالَ: ((اَبَا هِرَّ!)) قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللّٰهِ! قَالَ: ((الْحَقُّ)) وَمَضَى فَاتَّبَعْتُهُ فَدَخَلَ فَاسْتَأْذَنَ فَأَذِنَ لِيْ فَدَخَلَ فَوَجَدَ لَبَنًا فِیْ قَدَحٍ فَقَالَ ((مِنْ اَيْنَ هَذَا اللَّبَنُ؟)) قَالُوا: اَهْذَاهُ لَكَ فُلَانٌ اَوْ فُلَانَةٌ قَالَ: ((اَبَا هِرَّ!)) قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللّٰهِ! قَالَ: ((الْحَقُّ اِلَى اَهْلِ الصُّفَّةِ فَادْعُهُمْ لِيْ)) قَالَ: وَاَهْلُ الصُّفَّةِ اَضْيَافُ الْاِسْلَامِ لَا يَأْوِزُونَ اِلَى اَهْلِ مَالٍ وَلَا عَلٰی اَحَدٍ اِذَا اَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا اِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا وَاِذَا اَتَتْهُ هَدِيَّةٌ اَرْسَلَ اِلَيْهِمْ وَاَصَابَ مِنْهَا وَاَشْرَكَهُمْ فِيْهَا فَسَأَنْتَنِيْ ذَلِكُمْ فَقُلْتُ: وَمَا هَذَا اللَّبَنُ فِیْ اَهْلِ الصُّفَّةِ كُنْتُ اَحَقُّ اَنَا اَنْ اُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً اَتَقْوٰی بِهَا فَاِذَا جَاءَ اَمْرُنِيْ فَكُنْتُ اَنَا اُعْطِيْهِمْ وَمَا عَسٰی اَنْ يَّبْلَغْنِيْ مِنْ هَذَا اللَّبَنِ؟ وَلَمْ يَكُنْ مِنْ طَاعَةِ اللّٰهِ وَطَاعَةِ رَسُوْلِهِ ؐ بَدْ فَاتَيْنَهُمْ فَدَعَوْتُهُمْ فَاَقْبَلُوا فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ وَاَخَذُوا مَجَالِسَهُمْ مِنَ النَّبِيِّ قَالَ: ((يَا اَبَا هِرَّ!)) قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللّٰهِ! قَالَ: ((خُذْ فَاُعْطِيْهُمْ)) فَاخَذْتُ الْقَدَحَ فَجَعَلْتُ اُعْطِيْهِ الرَّجُلَ فَيَشْرَبُ حَتّٰی يَرْوٰی ثُمَّ يَرُدُّ عَلٰی الْقَدَحِ فَاُعْطِيْهِ الْقَدَحَ فَيَشْرَبُ حَتّٰی يَرْوٰی ثُمَّ يَرُدُّ عَلٰی الْقَدَحِ [فَيَشْرَبُ حَتّٰی يَرْوٰی ثُمَّ يَرُدُّ عَلٰی

الْقَدَحِ] حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إِلَيَّ فَنَبَسَمَ فَقَالَ: ((يَا أَبَا هُرَيْرَةَ)) قُلْتُ: لَيْسَ بِكَ يَا رَسُولَ اللَّهِ قَالَ: ((بَقِيْتُ أَنَا وَأَنْتَ)) قُلْتُ: صَدَقْتَ يَا رَسُولَ اللَّهِ أَقَالَ: ((اقْعُدْ فَاشْرَبْ)) فَقَعَدْتُ فَشَرِبْتُ فَقَالَ: ((اشْرَبْ)) فَشَرِبْتُ فَمَا زَالَ يَقُولُ: ((اشْرَبْ)) حَتَّى قُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَجِدُ لَهُ مَسْلَكًا قَالَ: ((فَارْبِي)) فَأَعْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللَّهَ وَسَمَّى وَشَرِبَ الْفَضْلَةَ. [راجع: ۵۳۷۵]

کردیتا اور اسی طرح تیسرا پی کر، پھر مجھے پیالہ واپس کر دیتا، اس طرح میں نبی کریم ﷺ تک پہنچا لوگ پی کر سیراب ہو چکے تھے۔ آخر میں آنحضرت ﷺ نے پیالہ پکڑا اور اپنے ہاتھ پر رکھ کر آپ نے میری طرف دیکھا اور مسکرا کر فرمایا: ”ابا ہر!“ میں نے عرض کیا: بلیک یا رسول اللہ! فرمایا: ”اب میں اور تم باقی رہ گئے ہیں۔“ میں نے عرض کیا: یا رسول اللہ! آپ نے سچ فرمایا۔ آنحضرت ﷺ نے فرمایا: ”بیٹھ جاؤ اور پیو۔“ میں بیٹھ گیا اور میں نے دودھ پیا اور آپ ﷺ برابر فرماتے رہے کہ ”اور پیو“ آخر مجھے کہنا پڑا، نہیں، اس ذات کی قسم جس نے آپ کو حق کے ساتھ بھیجا ہے، اب بالکل گنجائش نہیں ہے۔ آنحضرت ﷺ نے فرمایا: ”پھر مجھے دے دو۔“ میں نے پیالہ آپ کو دے دیا۔ نبی اکرم ﷺ نے اللہ کی حمد بیان کی اور بسم اللہ پڑھ کر بچا ہوا خود پی گئے۔

تشریح: مسجد نبوی ﷺ کے ساہبان کے نیچے ایک چوڑا بنا دیا گیا تھا جس پر بے گھر رہے، درمیان قان علم قرآن و حدیث سکونت رکھتے تھے، یہی اصحاب صفہ تھے۔ ان ہی میں سے حضرت ابو ہریرہ رضی اللہ عنہ بھی تھے حدیث میں آپ کے کھلے ہوئے ایک بابرکت معجزہ کا ذکر ہے اور حضرت ابو ہریرہ رضی اللہ عنہ نے جو بے مبری کا خیال کیا تھا کہ دیکھئے دودھ میرے لئے بچتا ہے یا نہیں اس پر نبی کریم ﷺ مسکرا دیئے۔ سچ ہے۔ خلق الانسان هلعاً۔

۶۵۳- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا قَيْسٌ، قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَرَأَيْتُنَا نَغْزُو وَمَا لَنَا طَعَامَ إِلَّا وَرَقُ الْحَبْلَةِ وَهَذَا السَّمُرُ وَإِنَّا أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَا لَهُ خِلْطٌ ثُمَّ أَضْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي عَلَى الْإِسْلَامِ خَبِثْتُ إِذَا وَضَلَ سَعْيِي. [راجع: ۳۷۲۸]

(۶۵۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس نے بیان کیا، کہا میں نے سعد بن ابی وقاص رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں سب سے پہلا عرب ہوں جس نے اللہ کے راستے میں تیر چلائے ہم نے اس حال میں وقت گزارا ہے کہ جہاد کر رہے ہیں اور ہمارے پاس کھانے کی کوئی چیز جملہ کے پتوں اور اس ببول کے سوا نہیں تھی اور بکری کی میٹگیوں کی طرح ہم پاخانہ کیا کرتے تھے۔ اب یہ بنو اسد کے لوگ مجھے اسلام سکھلا کر درست کرنا چاہتے ہیں، پھر تو میں بالکل بد نصیب ٹھہرا اور میرا سارا کیا کرایا اکارت گیا۔ (میری ساری محنت و کوشش اکارت گئی)۔

تشریح: بنو اسد نے ان پر کچھ ذاتی اعتراض کئے تھے جو غلط تھے ان کے بارے میں انہوں نے یہ بیان دیا ہے۔ حدیث میں فقر کا ذکر ہے یہی باب سے مناسب ہے۔ یہ بنو اسد وفات نبوی کے بعد مرتد ہو کر طلحہ بن خویلد کے پیرو ہو گئے تھے جس نے مخموی نبوت کا دعویٰ کیا تھا حضرت خالد بن ولید رضی اللہ عنہ نے ان کو مابکر پھر مسلمان بنایا ان لوگوں نے حضرت عمر رضی اللہ عنہ سے سعد بن ابی وقاص رضی اللہ عنہ کی شکایت کی تھی۔ سعد کوفہ کے حاکم تھے۔ حضرت سعد رضی اللہ عنہ نے فرمایا کہ اگر چہ کل کے مسلمان مجھ کو پڑھانے بیٹھے ہیں۔ جبکہ اور سمرگانے دار درخت ہوتے ہیں۔

(۶۳۵۳) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا مجھ سے جریر بن عبد الحمید نے، ان سے منصور نے، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ محمد ﷺ کے گھروالوں کو مدینہ آنے کے بعد کبھی تین دن تک برابر گیہوں کی روٹی کھانے کے لیے نہیں ملی، یہاں تک کہ آنحضرت ﷺ کی روح قبض ہو گئی۔

حَتَّى قُبِضَ. [راجع: ۵۴۱۶]

(۶۳۵۵) مجھ سے اسحاق بن ابراہیم بن عبد الرحمن بغوی نے بیان کیا، کہا ہم سے اسحاق ازرق نے بیان کیا، ان سے معمر بن کدام نے، ان سے ہلال نے، ان سے عروہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت نبی کریم ﷺ کے گھرانہ نے اگر کبھی ایک دن میں دو مرتبہ کھانا کھایا تو ضرور اس میں ایک وقت کھجوریں ہوتی تھیں۔

۶۴۵۵- حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِسْحَاقُ هُوَ الْأَزْرَقِيُّ عَنْ مِسْعَرِ بْنِ كِدَامٍ عَنْ هِلَالٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: مَا أَكَلَ آلُ مُحَمَّدٍ ﷺ أَكْلَتَيْنِ فِي يَوْمٍ إِلَّا إِحْدَاهُمَا تَمَرٌ. [مسلم: ۷۴۴۸]

(۶۳۵۶) مجھ سے احمد بن ابی رجاء نے بیان کیا، کہا ہم سے نصر نے بیان کیا، ان سے ہشام بن عروہ نے کہا مجھے میرے والد نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کا بستر چمڑے کا تھا اور اس میں کھجور کی چھال بھری ہوتی تھی۔

۶۴۵۶- حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ، قَالَ: حَدَّثَنَا النَّضْرُ عَنْ هِشَامِ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ مِنْ أَدَمٍ وَحَشَوهُ مِنْ لَبَنٍ. [مسلم: ۵۴۴۷]

تشریح: یہ تھا رسول کریم ﷺ کا بستر وکیہ۔ آج اکثر مدعیان عمل بالہ کیا ایسی زندگی پر قناعت کر سکتے ہیں جن کے عیش کو دیکھ کر شاید فرعون و ہامان بھی حیرت ہو جائیں۔

(۶۳۵۷) ہم سے ہدیبہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم انس بن مالک رضی اللہ عنہ کی خدمت میں حاضر ہوتے، ان کا نان بائی وہیں موجود ہوتا (جو روٹیاں پکا پکا کر دیتا جاتا) حضرت انس رضی اللہ عنہ لوگوں سے کہتے کہ کھاؤ میں نے کبھی نبی کریم ﷺ کو پتلی روٹی کھاتے نہیں دیکھا اور نہ آپ ﷺ نے کبھی اپنی آنکھ سے سوچی یعنی ہوئی بکری دیکھی یہاں تک کہ آپ ﷺ کا انتقال ہو گیا۔

۶۴۵۷- حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ وَخَبَّازَهُ قَائِمًا فَقَالَ: كُلُوا فَمَا أَعْلَمُ النَّبِيَّ ﷺ رَأَى رَغِيفًا مَرَّقًا حَتَّى لَحِقَ بِاللَّهِ وَلَا رَأَى شَاةً سَمِيطًا بِعَيْنِهِ قَطُّ. [راجع: ۵۳۸۵]

(۶۳۵۸) ہم سے محمد بن ثنیٰ نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، کہا ہم سے ہشام بن عروہ نے بیان کیا، کہا مجھے میرے والد نے خبر دی اور ان

۶۴۵۸- حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا هِشَامُ، أَخْبَرَنِي أَبِي

سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ہمارے اوپر ایسا مہینہ بھی گزر جاتا تھا کہ ہمارا چولہا نہیں جلتا تھا۔ صرف کھجور اور پانی ہوتا تھا ہاں، اگر کبھی کسی جگہ سے کچھ تھوڑا سا گوشت آ جاتا تو اسے بھی کھا لیتے تھے۔

(۶۳۵۹) ہم سے عبدالعزیز بن عبداللہ اویسی نے بیان کیا، کہا ہم سے ابن ابی حازم نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے یزید بن رومان نے بیان کیا، ان سے عروہ بن زبیر نے اور ان سے ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا، عائشہ رضی اللہ عنہا نے عروہ سے کہا، بیٹے! ہم دو مہینوں میں تین چاند دیکھ لیتے ہیں اور رسول اللہ ﷺ (کی بیویوں) کے گھروں میں چولہا نہیں جلتا تھا۔ میں نے پوچھا: پھر آپ لوگ زندہ کس چیز پر رہتی تھیں؟ بتلایا کہ صرف دو کالی چیزوں پر، کھجور اور پانی، ہاں! آپ ﷺ کے کچھ انصاری پڑوسی تھے جن کے ہاں دو ہیل اونٹیاں تھیں وہ رسول اللہ ﷺ کے لیے دودھ بھیج دیتے اور آپ ہمیں وہی دودھ پلا دیتے تھے۔

(۶۳۶۰) مجھ سے عبداللہ بن محمد نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، ان سے ان کے والد نے، ان سے عمارہ نے، ان سے ابو زرعد نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے دعا کی: ”اے اللہ! آل محمد کو اتنی روزی دے کہ وہ زندہ رہ سکیں۔“

عَنْ عَائِشَةَ قَالَتْ: كَانَ يَأْتِي عَلَيْنَا الشَّهْرُ مَا نُوقِدُ فِيهِ نَارًا إِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ إِلَّا أَنْ نُؤْتَى بِاللَّحْمِ. [راجع: ۲۵۶۷]

۶۴۵۹- حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ يَزِيدَ بْنِ رُومَانَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ لِعُرْوَةَ: ابْنُ أُخْتِي! إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهَلَالِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ وَمَا أَوْقَدْتُ فِي آيَاتِ رَسُولِ اللَّهِ ﷺ نَارًا قُلْتُ: مَا كَانَ يُعْيِشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ كَانَ لَهُمْ مَنَافِعُ وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ ﷺ فَيَسْقِينَاهُ. [راجع: ۲۵۶۷]

۶۴۶۰- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اللَّهُمَّ! ارْزُقْ آلَ مُحَمَّدٍ قُرُوتًا)). [مسلم: ۲۴۲۷، ۷۴۴۰، ۷۴۴۱، ۷۴۴۲]

ترمذی: ۲۳۶۱؛ ابن ماجہ: ۴۱۳۹

تشریح: جملہ احادیث مذکورہ کا مقصد یہی ہے کہ مسلمان اگر دنیا میں زیادہ عیش و آرام کی زندگی نہ گزار سکیں تو بھی ان کو شکر گزار بندہ بن کر رہنا چاہیے اور یقین رکھنا چاہیے کہ رسول کریم ﷺ کی زندگی ان کے لئے بہترین نمونہ ہے۔ ہاں حلال طرائق سے طلب رزق سراپا محمود ہے اور اس طور پر جو دولت حاصل ہو وہ بھی عین فضل الہی ہے۔ اصحاب نبوی میں حضرت عثمان غنی اور حضرت عبدالرحمن بن عوف جیسے اہلدار حضرات بھی موجود تھے۔ (جن اللہ)

بَابُ الْقَصْدِ وَالْمَدَاوِمَةِ عَلَى الْعَمَلِ
باب: نیک عمل پر ہمیشگی کرنا اور درمیانی چال چلنا
(نہ کی ہو نہ زیادتی)

۶۴۶۱- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَشْعَثَ، قَالَ: سَمِعْتُ أَبِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ عَمِلَ عَمَلًا نَافِلًا فَلَمْ يَصِلْ إِلَى الْوَسْطِيِّ، لَمْ يَكُنْ مِنَ الْمُتَّقِينَ. [مسلم: ۲۴۲۷، ۷۴۴۰، ۷۴۴۱، ۷۴۴۲]

سَمِعْتُ مَسْرُوقًا، قَالَ: سَأَلْتُ عَائِشَةَ أُمِّي
الْعَمَلُ كَانَ أَحَبَّ إِلَيَّ النَّبِيِّ ﷺ؟ قَالَتْ:
الدَّائِمُ قُلْتُ: فَأَيُّ حِينَ كَانَ يَقُومُ؟ قَالَتْ: كَانَ
يَقُومُ إِذَا سَمِعَ الصَّارِخَ. [راجع: ۱۱۳۲]

والد ابو شعاع سلیم بن اسود سے سنا، انہوں نے بیان کیا کہ میں نے مسروق
سے سنا، کہا میں نے عائشہ رضی اللہ عنہا سے پوچھا: کون سی عبادت نبی کریم ﷺ
کو زیادہ پسند تھی؟ فرمایا کہ جس پر بیٹھتی ہو سکے۔ میں نے پوچھا: آپ ﷺ
رات کو تہجد کے لیے کب اٹھتے تھے؟ بتلایا کہ جب مرغ کی آواز سن
لیتے۔

تشریح: مرغ پہلی بانگ آدمی رات کے بعد دیتا ہے۔ اس وقت آپ تہجد کے لئے کھڑے ہو جاتے۔

۶۴۶۲۔ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ
ابْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ:
كَانَ أَحَبَّ الْعَمَلِ إِلَيَّ رَسُولُ اللَّهِ ﷺ الَّذِي
يَذُومُ عَلَيْهِ صَاحِبُهُ. [راجع: ۱۱۳۲]

ہم سے قتیبہ بن سعید نے بیان کیا، ان سے مالک بن انس نے،
ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت
عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کو سب سے زیادہ پسندیدہ وہ
عمل تھا جسے آدمی ہمیشہ کرتا رہے۔

تشریح: نیک عمل بھی کرنا کبھی چھوڑ دینا محمود نہیں جو بھی ہوا اس پر عداوت ہونی محمود ہے۔

۶۴۶۳۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنِي ابْنُ أَبِي
ذَنْبٍ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: ((لَنْ يَنْجِيَ أَحَدًا
مِنْكُمْ عَمَلُهُ)) قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟
قَالَ: ((وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ
سَدَّدُوا وَقَارِبُوا وَاعْدُوا وَرَوْحُوا وَشِئْ مِنْ
الدَّلْجَةِ وَالْقَصْدِ الْقَصْدَ تَبَلَّغُوا)).

ہم سے آدم بن ابی ایاس نے بیان کیا، کہا مجھ سے ابن ابی ذنب
نے بیان کیا، ان سے سعید مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا
کہ رسول اللہ ﷺ نے فرمایا: ”تم میں سے کسی شخص کو اس کا عمل نجات نہیں
دلا سکے گا۔“ صحابہ رضی اللہ عنہم نے عرض کی اور آپ کو بھی نہیں یا رسول اللہ؟ فرمایا:
”اور مجھے بھی نہیں، سوائے اس کے کہ اللہ تعالیٰ مجھے اپنی رحمت کے سایہ میں
لے لے، پس تم کو چاہیے کہ درستی کے ساتھ عمل کرو اور میانہ روی اختیار کرو
صبح اور شام، اسی طرح رات کو ذرا سا چل لیا کرو اور اعتدال کے ساتھ چلا کرو

منزل مقصود کو پہنچ جاؤ گے۔“ [راجع: ۳۹]

تشریح: مقصود یہ ہے کہ آدمی صبح اور شام کو اسی طرح رات کو تھوڑی سی عبادت کر لیا کرے اور ہمیشہ کرتا رہے۔ یہ تین وقت نہایت متبرک ہیں آیت:
﴿اقِمِ الصَّلَاةَ لِذِكْرِكَ الشَّمْسِ﴾ (۱/۷۱) (بنی اسرائیل: ۷۸) سے ظہر اور ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ (۲/۱۸۸) (البقرہ: ۲۳۸)
سے عصر اس طرح سے قرآن کریم سے شیخ وقتہ عبادت کا تقاضا ہے۔

۶۴۶۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ،
قَالَ: حَدَّثَنَا سَلِيمَانُ عَنْ مُوسَى بْنِ عُبَّةَ
عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((سَدَّدُوا وَقَارِبُوا

ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے سلیمان
نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے ابوسلمہ بن عبدالرحمن نے
اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے فرمایا: ”درمیانی
چال اختیار کرو اور بلند پروازی نہ کرو اور عمل کرتے رہو، تم میں سے کسی کا

وَأَعْلَمُوا أَن لَّنْ يَدْخُلَ أَحَدُكُمْ عَمَلُهُ الْجَنَّةَ عَمَلُ اسے جنت میں نہیں داخل کر سکے گا، میرے نزدیک سب سے پسندیدہ
وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ وَإِنْ عَمَل وہ ہے جس پر بیشکی کی جائے، خواہ کم ہی کیوں نہ ہو۔“
قُلْ)). (راجع: ۷۲۹) [مسلم: ۷۱۲۲، ۷۱۲۳]

تشریح: فرائض الہی میں کی بیشی کا سوال ہی نہیں ہے۔ یہ جملہ نفل عبادتوں کا ذکر ہے۔

۶۴۶۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ غَرَّعَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: سَأَلَ النَّبِيُّ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: ((أَدْوَمُهَا وَإِنْ قُلْ)) وَقَالَ: ((اكْلِفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ)). (راجع: ۷۲۹) [مسلم: ۱۸۲۸]

(۶۳۶۵) ہم سے محمد بن عمرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے سعد بن ابراہیم نے، ان سے ابوسلمہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ سے پوچھا گیا کون سا عمل اللہ کے نزدیک زیادہ پسند ہے؟ فرمایا: ”جس پر بیشکی کی جائے، خواہ وہ تھوڑا ہی ہو۔“ اور فرمایا: ”نیک کام کرنے میں اتنی ہی تکلیف اٹھاؤ جتنی طاقت ہے (جو ہمیشہ نبھ سکے)۔“

۶۴۶۶۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ، قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! كَيْفَ كَانَ عَمَلُ النَّبِيِّ ﷺ هَلْ كَانَ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا كَانَ عَمَلُهُ دِيمَةً وَأَيْكُمُ يَسْتَطِيعُ مَا كَانَ النَّبِيُّ ﷺ يَسْتَطِيعُ. (راجع: ۱۹۸۷)

(۶۳۶۶) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے بیان کیا، ان سے ابراہیم نخعی نے اور ان سے علقمہ نے بیان کیا کہ میں نے ام المؤمنین حضرت عائشہ رضی اللہ عنہا سے پوچھا: ام المؤمنین! نبی کریم ﷺ کیونکر عبادت کیا کرتے تھے؟ کیا آپ نے کچھ خاص دن خاص کر رکھے تھے؟ بتلایا کہ نہیں آنحضرت ﷺ کے عمل میں بیشکی ہوتی تھی اور تم میں کون ہے جو ان عملوں کی طاقت رکھتا ہو جن کی نبی اکرم ﷺ طاقت رکھتے تھے؟

تشریح: ساری رات عبادت میں گزار دینا حتی کہ پیروں میں درم ہو جانا سوائے ذات قدسی صفات فداہ روحی کے اور کس میں ایسی طاقت ہو سکتی ہے۔

۶۴۶۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقَبَةَ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((سَدُّوْا وَقَارِبُوا وَابْشِرُوا فَإِنَّهُ لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ عَمَلُهُ)) قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ))

(۶۳۶۷) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے محمد بن زبیر نے، کہا ہم سے موسیٰ بن عقبہ نے، ان سے ابوسلمہ بن عبد الرحمن نے، ان سے عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”دیکھو جو نیک کام کرو ٹھیک طور سے کرو اور حد سے نہ بڑھ جائے بلکہ اس کے قریب رہو (میانہ روی اختیار کرو) اور خوش رہو اور یاد رکھو کہ کوئی بھی اپنے عمل کی وجہ سے جنت میں نہیں جائے گا۔“ صحابہ رضی اللہ عنہم نے عرض کیا اور آپ بھی نہیں یا رسول اللہ! فرمایا: ”اور میں بھی نہیں، سوائے اس کے کہ اللہ اپنی مغفرت و رحمت کے

قَالَ: أَظَنُّهُ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ وَقَالَ عَفَّانٌ: حَدَّثَنَا وَهَيْبٌ عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ سَمِعْتُ أَبَا سَلَمَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سَلُّوْهُ وَأَبْشِرُوْهُ» قَالَ مُجَاهِدٌ: «قُولُوا سَلِيْدًا» [النساء: ٩] وَسَدَّادًا: صِدْقًا. [راجع: ٧٢٩]

سائے میں مجھے ڈھانک لے۔“ مدینی نے بیان کیا کہ میرا خیال ہے کہ موسیٰ بن عقبہ نے یہ حدیث ابوسلمہ سے ابونضر کے واسطے سے سنی ہے۔ ابو سلمہ نے عائشہ رضی اللہ عنہا سے۔ اور عفان بن مسلم نے بیان کیا کہ ہم سے وہیب نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، کہا میں نے ابو سلمہ رضی اللہ عنہ سے سنا اور انہوں نے عائشہ رضی اللہ عنہا سے اور انہوں نے نبی کریم ﷺ سے کہ آپ نے فرمایا: ”درستی کے ساتھ عمل کرو اور خوش رہو۔“ اور مجاہد نے بیان کیا کہ ”سدیدا“ سداد اہر دو کے معنی صدق کے ہیں۔

تشریح: یعنی سچائی کو ہر حال میں اختیار کرو تم اعمال خیر کرو تم کو جنت کی بلکہ دنیا کی بھی کامیابی کی بشارت ہے۔ قرآن کی آیت: «قُولُوا قَوْلًا سَدِيدًا» (الاحزاب: ٤٠) کی طرف اشارہ ہے۔ عفان بن مسلم امام بخاری رحمہ اللہ کے استاد ہیں اس سند کو لا کر امام بخاری رحمہ اللہ نے علی بن عبد اللہ مدنی کا گمان رفع کیا کہ اگلی روایت منقطع ہے کیونکہ اس میں موسیٰ کے سماع کی ابوسلمہ سے صراحت ہے حدیث میں ((سدودا)) کا لفظ آیا تھا ((سدیدا)) کا بھی وہی مادہ ہے اس مناسبت سے امام بخاری رحمہ اللہ نے اس کی تفسیر یہاں بیان کر دی۔

قرآن شریف میں جو ہے: «وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ» (الزمر: ٤٢) اس کے معارض نہیں ہے کیونکہ عمل صالح بھی منجملہ اسباب دخول جنت ایک سبب ہے لیکن اصلی سبب رحمت اور عنایت الہی ہے بعض نے کہا آیت میں ترقی درجات مراد ہے نہ محض دخول جنت اور ترقی اعمال صالحہ کے لحاظ سے ہوگی اس حدیث سے معتزلہ کا رد ہوتا ہے جو کہتے ہیں اعمال صالحہ کرنے والے کو بہشت میں لے جانا اللہ پر واجب ہے۔ معاذ اللہ منہ۔

٦٤٦٨- حَدَّثَنَا إِبرَاهِيمُ بْنُ الْمُنْبَرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنَا أَبِي عَنْ هَلَالِ بْنِ عَلِيٍّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى لَنَا يَوْمَ الصَّلَاةِ ثُمَّ رَفِيَ الْمَنْبَرِ فَأَشَارَ بِيَدِهِ قَبْلَ قِبْلَةِ الْمَسْجِدِ قَالَ: «قَدْ أُرِيتُ الْآنَ مِنْهُ صَلَاتُكُمْ الصَّلَاةُ الْجَنَّةُ وَالنَّارُ مُمْتَلِئَتَانِ فِي قَبْلِ هَذَا الْجِدَارِ فَلَمْ أَرْ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ فَلَمْ أَرْ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ» مَرَّتَيْنِ. [راجع: ٩٣]

(٦٣٦٨) ہم سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا، ہم سے محمد بن فلح نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، ان سے ہلال بن علی نے بیان کیا کہ میں نے حضرت انس بن مالک رضی اللہ عنہ کو کہتے سنا کہ رسول اللہ ﷺ نے ہمیں ایک دن نماز پڑھائی، پھر منبر پر چڑھے اور اپنے ہاتھ سے مسجد کے قبلہ کی طرف اشارہ کیا اور فرمایا: ”اس وقت جب میں نے تمہیں نماز پڑھائی تو مجھے اس دیوار کی طرف جنت اور دوزخ کی تصویر دکھائی گئی میں نے (ساری عمر میں) آج کی طرح نہ کوئی بہشت کی سی خوبصورت چیز دیکھی نہ دوزخ کی سی ڈراؤنی، میں نے آج کی طرح نہ کوئی بہشت کی سی خوبصورت چیز دیکھی نہ دوزخ کی سی ڈراؤنی چیز۔“ یہ کلمہ آپ ﷺ نے دو مرتبہ کہا۔

بَابُ الرَّجَاءِ مَعَ الْخَوْفِ باب: اللہ سے خوف کے ساتھ امید بھی رکھنا

وَقَالَ سُفْيَانٌ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ اور سفیان بن عیینہ نے کہا: قرآن کی کوئی آیت مجھ پر اتنی سخت نہیں نثری

مِنْ «لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ» جتنی (سورہ مائدہ) کی یہ آیت ہے کہ ”اے پیغمبر کے اقربا! تمہارا طریقہ (مذہب) کوئی چیز نہیں ہے جب تک تو راۃ اور انجیل اور ان کتابوں پر جو تم پر اتاری ہیں پورا عمل نہ کرو۔“ [المائدہ: ۶۸]

تشریح: اس آیت کی تفسیر کی وجہ ظاہر ہے کیونکہ اللہ نے اس میں یہ فرمایا کہ جب تک کتاب الہی پر پورا پورا عمل نہ ہو اس وقت تک دین و ایمان کوئی چیز نہیں ہے۔

۶۸۶۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «(إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةً رَحْمَةً فَأَمْسَكَ عَنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً وَأَرْسَلَ فِي خَلْقِهِ كُلِّهُمْ رَحْمَةً وَاحِدَةً فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَنْسُ مِنَ الْجَنَّةِ وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ)»۔ [راجع: ۶۰۰۰]

۶۸۶۹۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے عمرو بن ابی عمرو نے بیان کیا، ان سے سعید بن ابی سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”اللہ تعالیٰ نے رحمت کو جس دن بنایا تو اس کے سو حصے کیے اور اپنے پاس ان میں سے ننانوے رکھے۔ اس کے بعد تمام مخلوق کے لیے صرف ایک حصہ رحمت کا بھیجا، پس اگر کفار کو وہ تمام رحم معلوم ہو جائے جو اللہ کے پاس ہے تو وہ جنت سے نا امید نہ ہوا اور اگر مومن کو وہ تمام عذاب معلوم ہو جائیں جو اللہ کے پاس ہیں تو وہ دوزخ سے کبھی بے خوف نہ ہو۔“

تشریح: یہی امید اور خوف ہے جس کے درمیان ایمان ہے امید بھی کامل اور خوف بھی پورا پورا۔ اللہم ارزقنا آمین۔ مومن کتنے بھی نیک اعمال کرتا ہو لیکن ہر وقت اس کو ڈر رہتا ہے شاید میری نیکیاں بارگاہ الہی میں قبول نہ ہوئی ہوں اور شاید میرا خاتمہ برا ہو جائے۔ ابو عثمان نے کہا گناہ کرتے جانا اور پھر نجات کی امید رکھنا بد بختی کی نشانی ہے علانے کہا کہ حالت صحت میں اپنے دل پر خوف غالب رکھے اور مرتے وقت اس کے رحم و کرم کی امید زیادہ رکھے۔

باب: اللہ کی حرام کی ہوئی چیزوں سے بچنا ان سے

بَابُ الصَّبْرِ عَنْ مَحَارِمِ اللَّهِ

صبر کیے رہنا

«إِنَّمَا يُؤَقِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ» [الزمر: ۴۰] وَقَالَ عُمَرُ: وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ۔

”بلاشبہ صبر کرنے والوں کو ان کا ثواب بے حساب دیا جائے گا۔“ اور حضرت عمر رضی اللہ عنہ نے کہا: ہم نے سب سے عمدہ زندگی صبر ہی میں پائی ہے۔ صبر کے معنی نفس کو اطاعت الہی کے لیے تیار کرنا۔

تشریح: صبر کہتے ہیں بری بات سے نفس کو روکنا اور زبان سے کوئی شکوہ و شکایت کا کلمہ نہ نکالنا۔ اللہ کے رحم و کرم کا منتظر رہنا حضرت ذوالنون مصری نے کہا ہے صبر کیا ہے بری باتوں سے دور رہنا، بلا کے وقت اطمینان رکھنا، کتنی ہی محتاجی آئے مگر بے پروا رہنا۔ ابن عطاء نے کہا صبر کیا ہے بلائے الہی پر

ادب کے ساتھ سکوت کرنا۔ یا اللہ! میں نے بھی ۷۶ میں بحالت سزا ایک پیش آمدہ مصیبت عظمیٰ پر ایسا ہی صبر کیا ہے پس مجھ کو اجر بے حساب عطا فرما۔ (میں) (راز)

۶۴۷۰۔ حَدَّثَنَا أَبُو الیَمَان، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ أَنَّ أَنَسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلَّا أَعْطَاهُ حَتَّى نَفَذَ مَا عِنْدَهُ فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلُّ شَيْءٍ بِيَدِي: ((مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ لَا أَدْخِرُهُ عَنْكُمْ وَإِنَّهُ مَنْ يَسْتَعْفِفْ يَعْفُهُ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ وَمَنْ يُسْتَغْنِ يُغْنِهِ اللَّهُ وَلَنْ تَعْطُوا عَطَاءَ خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ)). [راجع: ۱۴۶۹]

(۶۴۷۰) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے عطاء بن یزید نے خبر دی اور انہیں ابو سعید الخدری نے خبر دی کہ چند انصاری صحابہ رضی اللہ عنہم نے رسول اللہ ﷺ سے مانگا اور جس نے بھی آپ سے مانگا آپ نے اسے دیا، یہاں تک کہ جو مال آپ کے پاس تھا وہ ختم ہو گیا جب سب کچھ ختم ہو گیا جو آنحضرت ﷺ نے اپنے دونوں ہاتھوں سے دیا تھا تو آپ نے فرمایا: ”جو بھی اچھی چیز میرے پاس ہوگی میں اسے تم سے بچا کے نہیں رکھتا ہوں، بات یہ ہے جو تم میں (سوال سے) بچتا رہے گا اللہ بھی اسے غیب سے دے گا اور جو شخص دل پر زور ڈال کر صبر کرے گا اور جو بے پروا رہنا اختیار کرے گا اللہ بھی اسے بے پروا کر دے گا اور اللہ کی نعمت صبر سے بڑھ کر تم کو نہیں ملی۔“

تشریح: صبر تلخ است ولیکن ہر شیریں دارد صبر عجب نعمت ہے صابر آدمی کی طرف آخر میں سب کے دل مائل ہو جاتے ہیں سب اس کی ہمدردی کرنے لگتے ہیں جی ہے واللہ مع الصابرين۔

۶۴۷۱۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ، قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرَمَ أَوْ تَنْفِخَ قَدَمَاهُ فَيَقَالَ لَهُ فَيَقُولُ: ((أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟)) [راجع: ۱۱۳۰]

(۶۴۷۱) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے مسعر بن کدام نے بیان کیا، کہا ہم سے زیاد بن علاقہ نے بیان کیا، کہا میں نے مغیرہ بن شعبہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ اتنی نماز پڑھتے کہ آپ کے قدموں میں ورم آ جاتا یا کہا کہ آپ کے قدم پھول جاتے۔ آنحضرت ﷺ سے عرض کی جاتی کہ آپ تو بخشنے ہوئے ہیں۔ آپ ﷺ فرماتے: ”تو کیا میں اللہ کا شکر گزار بندہ نہ ہوں؟“

باب: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ۳]

باب: ”جو اللہ پر بھروسہ کرے گا اللہ بھی اس کے لیے کافی ہوگا“

اور ربیع بن خثیم تابعی نے بیان کیا کہ مراد ہے کہ تمام انسانی مشکلات میں اللہ پر بھروسہ اختیار کرے۔

۶۴۷۲۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عَدَادَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ

(۶۴۷۲) مجھ سے اسحاق نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم سے شعبہ نے بیان کیا، کہا میں نے حصین بن عبد الرحمن سے سنا،

انہوں نے کہا میں سعید بن جبیر کی خدمت میں بیٹھا ہوا تھا، انہوں نے ابن عباس رضی اللہ عنہما سے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میری امت کے ستر ہزار لوگ بے حساب جنت میں جائیں گے یہ وہ لوگ ہوں گے جو جھاڑ پھونک نہیں کراتے نہ شگون لیتے ہیں اور اپنے رب ہی پر بھروسہ رکھتے ہیں۔“

حُصَيْنَ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَنْتَكِرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)).

[راجع: ۳۴۱۰]

تشریح: بھروسہ کا یہ مطلب نہیں کہ اسباب کا حاصل کرنا چھوڑ دے بلکہ اسباب کا حاصل کرنا بھی ضروری ہے لیکن عقیدہ یہ ہونا چاہیے کہ جو بھی ہوگا اللہ کے فضل و کرم سے ہوگا۔

باب: بے فائدہ بات چیت کرنا منع ہے

(۶۳۷۳) ہم سے علی بن مسلم نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ایک سے زیادہ کئی آدمیوں نے خبر دی جن میں مغیرہ بن مقسم اور فلاں نے (مجالد بن سعید، ان کی روایت کو ابن خزیمہ نے نکالا) اور ایک تیسرے صاحب داؤد بن ابی ہند بھی ہیں، انہیں شعبی نے، انہیں مغیرہ بن شعبہ رضی اللہ عنہ کے کاتب وراڈ نے کہ معاویہ رضی اللہ عنہ نے مغیرہ رضی اللہ عنہ کو لکھا کہ کوئی حدیث جو آپ نے نبی کریم ﷺ سے سنی ہو وہ مجھے لکھ کے بھیجو۔ راوی نے بیان کیا کہ پھر مغیرہ رضی اللہ عنہ نے انہیں لکھا: میں نے آنحضرت ﷺ سے سنا ہے، آپ نماز سے فارغ ہونے کے بعد یہ دعا پڑھتے: ”اللہ کے سوا کوئی معبود نہیں، جو تہا ہے اس کا کوئی شریک نہیں، ملک اسی کا ہے اور تمام تعریفیں اسی کے لیے ہیں اور وہ ہر چیز پر قدرت رکھنے والا ہے“ یہ تین مرتبہ پڑھتے۔ بیان کیا کہ آنحضرت ﷺ نے بے فائدہ بات چیت کرنے، زیادہ سوال کرنے، مال ضائع کرنے، اپنی چیز بچا کر رکھنے اور دوسروں کی چیز مانگتے رہنے، ماؤں کی نافرمانی کرنے اور لڑکیوں کو زندہ درگور کرنے سے منع فرماتے تھے۔ اور ہشیم سے روایت ہے، انہیں عبدالملک بن عمیر نے خبر دی، کہا کہ میں نے وراڈ سے سنا، وہ یہ حدیث مغیرہ رضی اللہ عنہ سے بیان کرتے تھے اور وہ نبی کریم ﷺ سے۔

بَابُ مَا يُكْرَهُ مِنْ قِيلٍ وَقَالَ:

۶۴۷۳- حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا غَيْرٌ وَاحِدٌ مِنْهُمْ مُغِيرَةَ وَفُلَانٌ وَرَجُلٌ ثَالِثٌ أَيْضًا عَنِ الشَّعْبِيِّ عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ مَعَاوِيَةَ كَتَبَ إِلَى مُغِيرَةَ: أَنْ أَكْتُبَ إِلَيَّ بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ بْنُ شُعْبَةَ: إِنِّي سَمِعْتُهُ يَقُولُ: عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) [ثَلَاثَ مَرَّاتٍ] وَكَانَ يَنْهَى عَنْ قِيلٍ وَقَالَ وَكَثْرَةِ السُّؤَالِ وَإِضَاعَةِ الْمَالِ وَمَنْعَ وَهَابٍ وَعَفْوِ الْأَمْهَاتِ وَوَادِ النَّبَاتِ.

[راجع: ۸۴۴]

وَعَنْ هُشَيْمٍ، قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ، قَالَ: سَمِعْتُ وَرَادًا يُحَدِّثُ هَذَا الْحَدِيثَ عَنِ الْمُغِيرَةِ عَنِ النَّبِيِّ ﷺ. [راجع: ۸۴۴]

باب: زبان کی (غلط باتوں سے) حفاظت کرنا

اور آنحضرت ﷺ کا یہ فرمانا کہ ”جو کوئی اللہ اور آخرت کے دن پر ایمان

بَابُ حِفْظِ اللِّسَانِ

((وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ

رکھتا ہے اسے چاہیے کہ وہ اچھی بات کہے یا پھر چپ رہے۔“ اور اللہ تعالیٰ کا یہ فرمان کہ ”انسان جو بات بھی زبان سے نکالتا ہے تو اس کے (لکھنے کے لئے) ایک چوکیدار فرشتہ تیار رہتا ہے۔“

(۶۴۷۴) ہم سے محمد بن ابوبکر مقدسی نے بیان کیا، کہا ہم سے عمر بن علی نے بیان کیا، انہوں نے ابو حازم سے سنا، انہوں نے سہل بن سعد رضی اللہ عنہ سے کہ رسول اللہ ﷺ نے فرمایا: ”مجھے جو شخص دونوں جہزوں کے درمیان کی چیز (زبان) اور دونوں پاؤں کے درمیان کی چیز (شرمگاہ) کی ضمانت دے دے، میں اس کے لیے جنت کی ضمانت دے دوں گا۔“

خَيْرًا أَوْ لِيَصْمُتْ)) وَقَوْلِهِ: ((مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)). (ق: ۱۸)

۶۴۷۴- حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدِّسِيُّ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، سَمِعَ أَبَا حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((مَنْ يَضْمَنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ)). (طرفة في: ۶۸۰۷)

[ترمذی: ۲۴۰۸]

(۶۴۷۵) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے بیان کیا ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہے اسے چاہیے کہ اچھی بات کہے ورنہ خاموش رہے اور جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے بڑی کوتاہی نہ پہنچائے اور جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہو وہ اپنے مہمان کی عزت کرے۔“

۶۴۷۵- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ)). [راجع: ۵۱۸۵]

تشریح: بر قسطانی نے کہا اللہ کی رضامندی کی بات یہ ہے کہ کسی مسلمان کی بھلائی کی بات کہے جس سے اس کو فائدہ پہنچے اور ناراضگی کی بات یہ ہے کہ مثلاً ظالم بادشاہ یا حاکم سے مسلمان بھائی کی برائی کرے اس نیت سے کہ اس کو ضرر پہنچے۔ ابن عبدالبر سے ایسا ہی منقول ہے۔ ابن عبدالسلام نے کہا ناراضگی کی بات یہ وہ بات مراد ہے جس کا سن کر جو معلوم نہ ہو ایسی بات منہ سے نکالنا حرام ہے۔ تمام حکمت اور اخلاق کا خلاصہ اور اصل الاصول یہ ہے کہ آدمی سوچ کر بات کہے جو منہ سے نہ پڑے کہہ دینا نادانوں کا کام ہے بہت لوگ ایسے ہیں کہ بات جان کر بھی اس پر عمل نہیں کرتے اور ٹر ٹر بے فائدہ باتیں کہتے جاتے ہیں ایسا علم بغیر عمل کے کیا فائدہ دے گا۔

(۶۴۷۶) ہم سے ابولید نے بیان کیا، کہا ہم۔ سیث بن سعد نے بیان کیا، کہا ہم سے سعید مقبری نے بیان کیا، ان سے ابو شریح خزامی نے بیان کیا، کہا میرے دونوں کانوں نے سنا ہے اور میرے دل نے یاد رکھا ہے کہ نبی کریم ﷺ نے یہ فرمایا تھا: ”مہمانی تین دن کی ہوتی ہے مگر جو لازمی ہے وہ تو پوری کر دو۔“ پوچھا گیا: لازمی کتنی ہے؟ فرمایا: ”ایک دن اور ایک

۶۴۷۶- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنَا سَعِيدُ الْمُقْبَرِيِّ عَنْ أَبِي شَرِيحٍ الْخَزَاعِيِّ، قَالَ: سَمِعَ أَذُنَايَ وَوَعَاةَ قَلْبِي النَّبِيَّ ﷺ يَقُولُ: ((الضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ جَائِزَتُهُ)) قِيلَ مَا جَائِزَتُهُ؟ قَالَ: ((يَوْمٌ وَلَيْلَةٌ

رات اور جو کوئی اللہ اور آخرت کے دن پر ایمان رکھتا ہے اسے چاہئے کہ اپنے مہمان کی خاطر کرے اور جو شخص اللہ اور آخرت کے دن پر ایمان رکھتا ہے اسے چاہیے کہ اچھی بات کہے ورنہ چپ رہے۔“

(۶۳۷۷) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا مجھ سے ابن ابی حازم نے بیان کیا، ان سے یزید بن عبد اللہ نے ان سے محمد بن ابراہیم نے، ان سے عیسیٰ بن طلحہ بھی نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے، انہوں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”بندہ ایک بات زبان سے نکالتا اور اس کے متعلق سوچتا نہیں (کہ کتنی کفر اور بے ادبی کی بات ہے) جس کی وجہ سے وہ دوزخ کے گڑھے میں اتنی دور گر پڑتا ہے جتنی پچھم سے پورب دور ہے۔“

(۶۳۷۸) ہم سے عبد اللہ بن منیر نے بیان کیا، انہوں نے ابو نصر سے سنا، انہوں نے کہا ہم سے عبد الرحمن بن عبد اللہ نے بیان کیا، ان سے ان کے والد نے، ان سے ابو صالح نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بندہ اللہ کی رضا مندی کے لیے ایک بات زبان سے نکالتا ہے اسے وہ کوئی اہمیت بھی نہیں دیتا مگر اس کی وجہ سے اللہ اس کے درجے بلند کر دیتا ہے اور ایک دوسرا بندہ ایک ایسا کلمہ زبان سے نکالتا ہے جو اللہ کی ناراضی کا باعث ہوتا ہے اسے وہ کوئی اہمیت نہیں دیتا لیکن اس کی وجہ سے وہ جہنم میں چلا جاتا ہے۔“

باب: اللہ کے ڈر سے رونے کی فضیلت کا بیان

(۶۳۷۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے عبید اللہ نے بیان کیا، کہا مجھ سے خبیب بن عبد الرحمن نے بیان کیا، ان سے حفص بن عاصم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سات طرح کے لوگ ذہ ہیں جنہیں اللہ تعالیٰ اپنے سایہ میں پناہ دے گا (ان میں) ایک وہ شخص بھی ہے جس نے تنہائی میں اللہ کو یاد کیا تو اس کی آنکھوں سے آنسو جاری ہو گئے۔“

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لَيْسَ كُنْتُ)). (راجع: ۶۰۱۹)

۶۴۷۷- حَدَّثَنَا ابْنُ حَمَزَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَيْسَى بْنِ طَلْحَةَ التَّمِيمِيِّ عَنْ أَبِي هُرَيْرَةَ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ فِيهَا يَزُلُّ بِهَا فِي النَّارِ أَبَعَدَ مَا بَيْنَ الْمَشْرِقِ)). [طرفہ فی:

[۶۴۷۸] [مسلم: ۷۴۸۱؛ ترمذی: ۲۳۱۴]

۶۴۷۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ)). (راجع: ۶۴۷۷)

بابُ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ

۶۴۷۹- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((سَبْعَةٌ يُظِلُّهُمُ اللَّهُ: رَجُلٌ ذَكَرَ اللَّهَ فَقَاضَتْ عَيْنَاهُ)).

[راجع: ۶۶۰]

تشریح: اس کا رونا اللہ کو پسند آگیا اسی سے اس کی نجات ہو سکتی ہے اور وہ عرش الہی کے سایہ کا حق دار بن سکتا ہے۔

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

بَابُ الْخَوْفِ مِنَ اللَّهِ

باب: اللہ سے ڈرنے کی فضیلت کا بیان

(۶۳۸۰) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے، ان سے منصور بن معتمر نے، ان سے ربیع بن حراش نے اور ان سے حذیفہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”بچھلی امتوں میں سے ایک شخص جسے اپنے برے عملوں کا ڈر تھا اس نے اپنے گھروالوں سے کہا: جب میں مرجاؤں تو میرا لشہر ریزہ ریزہ کر کے گرم دن میں اٹھا کے دریا میں ڈال دینا، اس کے گھروالوں نے اس کے ساتھ ایسا ہی کیا، پھر اللہ تعالیٰ نے اسے جمع کیا اور اس سے پوچھا: یہ جو تم نے کیا اس کی وجہ کیا ہے؟ اس شخص نے کہا: پروردگار! مجھے اس پر صرف تیرے خوف نے آمادہ کیا، چنانچہ اللہ تعالیٰ نے اسکی مغفرت فرمادی۔“

۶۴۸۰- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ عَنْ حُرَاشٍ عَنْ النَّبِيِّ ﷺ قَالَ: ((كَانَ رَجُلٌ مِمَّنْ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ فَقَالَ لِأَهْلِهِ: إِذَا أَنَا مِتُّ فَخَذَرُونِي فَذَرُونِي فِي الْبَحْرِ فِي يَوْمٍ صَالِفٍ فَفَعَلُوا بِهِ فَجَمَعَهُ اللَّهُ وَقَالَ: مَا حَمَلَكَ عَلَى الْإِدْيِ صَنَعْتَ؟ قَالَ: مَا حَمَلَنِي إِلَّا مَخَافَتُكَ فَفَقَرَلَهُ)). [راجع: ۳۴۵۲]

(۶۳۸۱) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے معتمر نے بیان کیا، کہا میں نے اپنے والد سے سنا، کہا ہم سے قتادہ نے بیان کیا، ان سے عقبہ بن عبد الغافر نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے بچھلی امتوں کے ایک شخص کا ذکر فرمایا: ”اللہ تعالیٰ نے اسے مال و اولاد عطا فرمائی تھی فرمایا کہ جب اس کی موت کا وقت قریب آیا تو اس نے اپنے لڑکوں سے پوچھا: باپ کی حیثیت سے میں نے کیا اپنے آپ کو ثابت کیا؟ لڑکوں نے کہا: بہترین باپ، پھر اس شخص نے کہا: اس نے اللہ کے پاس کوئی نیکی نہیں جمع کی ہے۔ قتادہ نے (لم یبتئر) کی تفسیر (لم یدخر) (نہیں جمع کی) سے کی ہے اور اس نے یہ بھی کہا: اگر اسے اللہ کے حضور میں پیش کیا گیا تو اللہ تعالیٰ اسے عذاب دے گا (اس نے اپنے لڑکوں سے کہا کہ) دیکھو! جب میں مرجاؤں تو میری لاش کو جلا دینا اور جب میں کوئلہ ہو جاؤں تو مجھے پیس دینا اور کسی تیز ہوا کے دن مجھے اس میں اڑا دینا، اس نے اپنے لڑکوں سے اس پر وعدہ لیا، چنانچہ لڑکوں نے اس کے ساتھ ایسا ہی کیا، پھر اللہ تعالیٰ نے فرمایا: ہو جا۔ چنانچہ وہ ایک مردکی شکل میں کھڑا نظر آیا، پھر فرمایا: میرے بندے! یہ تو نے کیا کرایا ہے اس پر تجھے کس چیز نے آمادہ کیا تھا، اس نے کہا: تیرے خوف نے، اللہ تعالیٰ نے اس کا بدلہ یہ دیا

۶۴۸۱- حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عَقْبَةَ ابْنِ عَبْدِ الْغَافِرِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَجُلًا ((فَمِمَّنْ كَانَ سَلَفٌ أَوْ قَبْلَكُمْ آتَاهُ اللَّهُ مَالًا وَلَدًا يَعْنِي أُعْطَاهُ فَلَمَّا حَضَرَ قَالَ لِإِسْنِهِ: أَيُّ أَبٍ كُنْتُ؟ قَالُوا: خَيْرًا قَالَ: فَإِنَّهُ لَمْ يَبْتَيِّرْ عِنْدَ اللَّهِ خَيْرًا. فَسَرَهَا قَتَادَةُ لَمْ يَذْخِرْ. وَإِنْ يَفْقَهُ عَلَى اللَّهِ يُعَذِّبُهُ فَاظْهَرُوا فَإِذَا مِتُّ فَاحْرِقُونِي حَتَّى إِذَا صِرْتُ لَحْمًا فَاسْهَقُونِي أَوْ قَالَ: فَاسْهَكُونِي ثُمَّ إِذَا كَانَ رِيحٌ عَاصِفٌ فَادْرُونِي فِيهَا فَاحْذَرُوا مَوَائِقَهُمْ عَلَى ذَلِكَ وَرَبِّي فَفَعَلُوا ذَلِكَ فَقَالَ اللَّهُ: كُنْ فَإِذَا رَجُلٌ قَائِمٌ فَقَالَ: أَيُّ عَبْدِي مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟ قَالَ: مَخَافَتُكَ أَوْ فَرَقِي مِنْكَ فَمَا تَلَفَاهُ أَنْ رَحِمَهُ)) فَحَدَّثْتُ أَبَا عُثْمَانَ فَقَالَ: سَمِعْتُ سَلْمَانَ غَيْرَ أَنَّهُ زَادَ: ((فَادْرُونِي

کہ اس پر رحم فرمایا۔“ میں نے یہ حدیث عثمان سے بیان کی تو انہوں نے بیان کیا کہ میں نے سلیمان سے سنا، البتہ انہوں نے یہ لفظ بیان کیے کہ ”مجھے دریا میں بہا دینا“ یا جیسا کہ انہوں نے بیان کیا اور معاذ نے بیان کیا کہ ہم سے شعبہ نے بیان کیا، ان سے قادمہ نے، انہوں نے عقبہ سے سنا، انہوں نے ابوسعید رضی اللہ عنہ سے سنا اور انہوں نے نبی کریم ﷺ سے۔

فِي الْبَحْرِ) أَوْ كَمَا حَدَّثَ وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ سَمِعْتُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ عَنِ النَّبِيِّ ﷺ. [راجع: ۳۴۷۸]

باب: گناہوں سے باز رہنے کا بیان

(۶۲۸۲) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے برید بن عبد اللہ بن ابی بردہ نے ان سے ابو بردہ نے اور ان سے ابو موسیٰ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میری اور جو کچھ کلام اللہ نے میرے ساتھ بھیجا ہے اس کی مثال ایک ایسے شخص جیسی ہے جو اپنی قوم کے پاس آیا اور کہا: میں نے (تمہارے دشمن کا) لشکر اپنی آنکھوں سے دیکھا ہے اور میں واضح ڈرانے والا ہوں، پس بھاگو پس بھاگو (اپنی جان بچاؤ!) اس پر ایک جماعت نے اس کی بات مان لی اور رات ہی رات اطمینان سے کسی محفوظ جگہ پر نکل گئے اور نجات پائی لیکن دوسری جماعت نے اسے جھٹلایا اور دشمن کے لشکر نے صبح کے وقت اچانک انہیں آلیا اور تباہ کر دیا۔“

بَابُ الْإِنْهَاءِ عَنِ الْمَعَاصِي

۶۴۸۲- حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: رَأَيْتُ الْجَيْشَ بَعِثَنِي وَإِنِّي أَنَا النَّذِيرُ الْعَرِيَانُ فَالْتَجَاءُ فَاطَاعَهُ طَائِفَةٌ فَأَذْلَجُوا عَلَى مَهْلِهِمْ فَفَجَّحُوا وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَا جَهُمُ)). [طرفہ

فی: ۷۲۸۳] [مسلم: ۵۹۵۴]

تشریح: یہ عرب میں ایک مثل ہوئی ہے ہوا یہ تھا کہ کسی زمانہ میں دشمن کی فوجیں ایک ملک پر چڑھ گئی تھیں۔ ان ملک والوں میں سے ایک شخص ان فوجوں کو ملتا انہوں نے اس کو پکڑا اور اس کے کپڑے اتار لئے وہ اسی حال میں تنگ دھڑنگ بھاگ نکلا اور اپنے ملک والوں کو جا کر خبر دی کہ جلدی اپنا بندوبست کر لو دشمن آن پہنچا۔ اس کے ملک والوں نے اس کی تصدیق کی چونکہ وہ برہنہ اور ننگا بھاگتا آ رہا تھا اور اس کی عادت ننگے پھرنے کی نہ تھی۔ باب کی مطابقت اس طرح سے ہے کہ نبی کریم ﷺ نے ان کو گناہوں سے اور نافرمانی سے ڈرایا اور خبر دی کہ اللہ کا عذاب گناہگاروں کے لئے تیار ہے تو گناہوں سے توبہ کر کے اپنا بچاؤ کر لو پھر جس نے آپ کی بات مانی اسلام قبول کیا شرک و کفر اور گناہ سے توبہ کی وہ توبہ کی اور جس نے نہ مانی وہ صبح ہوتے ہی یعنی مرتے ہی تباہ ہو گیا عذاب الہی میں گرفتار ہوا۔

(۶۲۸۳) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، کہا ہم سے ابوزناد نے بیان کیا، ان سے عبد الرحمن نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا اور انہوں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”میری اور لوگوں کی مثال ایک ایسے شخص کی ہے جس نے آگ جلائی، جب اس کے چاروں طرف روشنی ہو گئی تو پروانے اور یہ کیڑے

۶۴۸۳- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ: أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا

مکوڑے جو آگ پر گرتے ہیں اس میں گرنے لگے اور آگ جلانے والا انہیں اس میں سے نکالنے لگا لیکن وہ اس کے قابو میں نہیں آئے اور آگ میں گرتے ہی رہے، اسی طرح میں تمہاری کمر کو پکڑ پکڑ کر آگ سے تمہیں نکالتا ہوں اور تم ہو کہ اسی میں گرتے جاتے ہو۔“

(۶۳۸۳) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے زکریا نے بیان کیا، ان سے عامر نے بیان کیا، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، کہا نبی کریم ﷺ نے فرمایا: ”مسلمان وہ ہے جو مسلمانوں کو اپنی زبان اور ہاتھ سے (تکلیف پہنچنے) سے محفوظ رکھے اور مہاجر وہ ہے جو ان چیزوں سے رک جائے جس سے اللہ نے منع کیا ہے۔“

باب: نبی کریم ﷺ کا ارشاد:

”اگر تمہیں معلوم ہو جاتا جو مجھے معلوم ہے تو تم ہتے کم اور روتے زیادہ۔“ (۶۳۸۵) ہم سے یحییٰ بن کبیر نے بیان کیا، انہوں نے کہا ہم سے لیث نے بیان کیا، کہا ہم سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا کہ حضرت ابو ہریرہ رضی اللہ عنہ بیان کیا کرتے تھے کہ رسول اللہ ﷺ نے فرمایا: ”اگر تمہیں وہ معلوم ہوتا جو میں جانتا ہوں تو تم ہتے کم اور روتے زیادہ۔“

(۶۳۸۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے موسیٰ بن انس نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اگر تمہیں وہ معلوم ہوتا جو میں جانتا ہوں تو تم ہتے کم اور روتے زیادہ۔“

باب: دوزخ کو خواہشات نفسانی سے ڈھک دیا

گیا ہے

تشریح: جو شخص نفسانی خواہشوں میں پڑ گیا اس نے گویا دوزخ کا حجاب اٹھا دیا۔ اب دوزخ میں پڑ جائے گا۔ قرآن شریف میں بھی یہی مضمون ہے:

﴿فَأَمَّا مَنْ طَغَىٰ وَآثَرَ الْحَيٰوةَ الدُّنْيَا﴾ (۹/الانعام: ۳۲، ۳۸)

۶۴۸۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ (۶۳۸۷) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان

عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ)).
 کیا، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”دوزخ خواہشاتِ نفسانی سے ڈھک دی گئی ہے اور جنت مشغلات اور دشواریوں سے ڈھکی ہوئی ہے۔“

[مسلم: ۷۱۳۰]

باب: الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ
باب: جنت تمہارے جوتے کے تسمے سے بھی زیادہ تم سے قریب ہے اور اسی طرح دوزخ بھی

تشریح: مطلب یہ ہے کہ آدمی ثواب کی بات کو گو وہ ادنیٰ درجہ کی ہو حقیر نہ سمجھے۔ شاید وہی اللہ کو پسند آجائے اور اس کو نجات مل جائے۔ اسی طرح بری اور گناہ کی بات کو چھوٹی اور حقیر نہ سمجھے شاید اللہ تعالیٰ کو نا پسند آجائے اور دوزخ میں اس کا ٹھکانا بنائے۔

۶۴۸۸۔ حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ)).
 ۶۴۸۸۔ ہم سے موسیٰ بن مسعود نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے منصور و اعمش نے بیان کیا، ان سے ابو وائل نے بیان کیا اور ان سے حضرت عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جنت تمہارے جوتے کے تسمے سے بھی زیادہ تم سے قریب ہے اور اسی طرح دوزخ بھی۔“

۶۴۸۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ)). [راجع: ۳۸۴۱]
 ۶۴۸۹۔ مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے عبد الملک بن عمیر نے بیان کیا، ان سے ابو سلمہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سب سے سچا شعر جسے شاعر نے کہا ہے یہ ہے، ہاں اللہ کے سوا تمام چیزیں بے بنیاد ہیں۔“

تشریح: اس سے اگلا مصرعہ یہ ہے: وكل نعيم لا محالة زائل ترجمہ منظوم مولانا وحید الزماں نے یوں کیا ہے:

قافی ہے جو کچھ ہے غیر اللہ کوئی مزہ رہتا نہیں ہرگز سدا

باب: لِيَنْظُرَ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ وَلَا يَنْظُرَ إِلَى مَنْ هُوَ فَوْقَهُ
باب: اسے دیکھنا چاہئے جو نیچے درجہ کا ہے، اسے نہیں دیکھنا چاہئے جس کا مرتبہ اس سے اونچا ہے

۶۴۹۰۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا نَظَرَ أَحَدُكُمْ عَنْ نَبِيٍّ كَرِيمٍ ﷺ نَظَرَ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ وَلَا يَنْظُرَ إِلَى مَنْ هُوَ فَوْقَهُ)).
 ۶۴۹۰۔ ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی شخص کسی ایسے آدمی کو

دیکھے جو مال اور شکل و صورت میں اس سے بڑھ کر ہے تو اس وقت اسے ایسے شخص کا دھیان کرنا چاہیے جو اس سے کم درجے کا ہے۔“

إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ)). (مسلم: ۷۴۲۸)

باب: جس نے کسی نیکی یا بدی کا ارادہ کیا اس کا

بَابُ مَنْ هَمَّ بِحَسَنَةٍ أَوْ سَيِّئَةٍ

نتیجہ کیا ہے؟

(۶۳۹۱) ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے جعد ابو عثمان نے بیان کیا، ان سے ابو رجاء عطارودی نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے ایک حدیث قدسی میں فرمایا: ”اللہ تعالیٰ نے نیکیاں اور برائیاں مقدر کر دی ہیں اور پھر انہیں صاف صاف بیان کر دیا ہے، پس جس نے کسی نیکی کا ارادہ کیا لیکن اس پر عمل نہ کر سکا تو اللہ تعالیٰ نے اس کے لیے ایک مکمل نیکی کا بدلہ لکھا ہے اور اگر اس نے ارادے کے بعد اس پر عمل بھی کر لیا تو اللہ تعالیٰ نے اس کے لیے اپنے ہاں دس گنا سے سات سو گنا تک نیکیاں لکھی ہیں اور اس سے بڑھا کر اور جس نے کسی برائی کا ارادہ کیا اور پھر اس پر عمل نہیں کیا تو اللہ تعالیٰ نے اس کے لیے اپنے ہاں ایک نیکی لکھی ہے اور اگر اس نے ارادے کے بعد اس پر عمل بھی کر لیا تو اپنے ہاں اس کے لیے ایک برائی لکھی ہے۔“

۶۴۹۱- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا جَعْدُ أَبُو عُثْمَانَ، حَدَّثَنَا أَبُو رَجَاءٍ الْعَطَارِيُّ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ قَالَ: قَالَ: ((إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ بِهَا عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً)). (مسلم: ۳۳۸)

باب: چھوٹے اور حقیر گناہوں سے بھی بچتے رہنا

بَابُ مَا يَتَّقِي مِنْ مُحَقَّرَاتِ الذُّنُوبِ

تشریح: ان کو حقیر نہ سمجھنا۔ گناہ ہر حال میں برا ہے، چھوٹا ہو یا بڑا اور ہندو کے کو کیا معلوم شاید اللہ پاک اسی پر مواخذہ کر بیٹھے۔

(۶۳۹۲) ہم سے ابو ولید نے بیان کیا، کہا ہم سے مہدی نے بیان کیا، ان سے غیلان نے، ان سے انس رضی اللہ عنہ نے، انہوں نے کہا: تم ایسے ایسے عمل کرتے ہو جو تمہاری نظر میں ہال سے زیادہ باریک ہیں (تم اسے حقیر سمجھتے ہو، بڑا گناہ نہیں سمجھتے) اور ہم لوگ نبی ﷺ کے زمانہ میں ان کاموں کو ہلاک کر دینے والا سمجھتے تھے۔ امام بخاری رحمہ اللہ نے کہا: حدیث میں جو الفاظ موبقات ہے اس کا معنی ہلاک کرنے والے ہے۔

۶۴۹۲- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا مَهْدِيُّ عَنْ غِيلَانَ عَنْ أَنَسٍ، قَالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدَقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ إِنْ كُنَّا نَعُدُّ عَلَى عَهْدِ النَّبِيِّ ﷺ مِنَ الْمُؤَبَّاتِ. قَالَ أَبُو عَبْدِ اللَّهِ: يَعْنِي الْمُهِلِكَاتِ.

باب: عملوں کا اعتبار خاتمہ پر ہے اور خاتمہ سے

بَابُ: الْأَعْمَالُ بِالْخَوَاتِيمِ وَمَا

يُخَافُ مِنْهَا

ڈرتے رہنا

۶۴۹۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا أَبُو عَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى رَجُلٍ يُقَابِلُ الْمُشْرِكِينَ وَكَانَ مِنْ أَكْثَرِ النَّاسِ غَنَاءً عَنْهُمْ فَقَالَ: ((مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنَ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيَّ (هَذَا)) فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ عَلَيَّ ذَلِكَ حَتَّى بَجَرَ حَافِظُ الْمَوْتِ فَقَالَ بِذَبَابَةِ سَيْفِهِ فَوَضَعَهُ بَيْنَ نَذِيئِهِ فَتَحَامَلَ عَلَيْهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ الْعَبْدَ لَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلُ أَهْلِ الْجَنَّةِ وَإِنَّهُ لَيَمُنُّ أَهْلُ النَّارِ وَيَعْمَلُ فِيمَا يَرَى النَّاسُ عَمَلُ أَهْلِ النَّارِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ إِنَّمَا الْأَعْمَالُ بِخَوَافِئِهَا)). [راجع: ۲۸۹۸]

۶۴۹۳) ہم سے علی بن عیاش نے بیان کیا، کہا ہم سے ابو عسان نے بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا، ان سے حضرت سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک شخص کو دیکھا جو مشرکین سے جنگ میں مصروف تھا، یہ شخص مسلمانوں کے صاحب مال و دولت لوگوں میں سے تھا۔ آنحضرت ﷺ نے فرمایا: ”اگر کوئی چاہتا ہے کہ کسی جہنمی کو دیکھے تو وہ اس شخص کو دیکھے۔“ اس پر ایک صحابی اس شخص کے پیچھے لگ گئے وہ شخص برابر لڑتا رہا اور آخر زخمی ہو گیا، پھر اس نے چاہا کہ جلدی مر جائے، پس اپنی تلوار ہی کی دھارا اپنے سینے کے درمیان رکھ کر اس پر اپنے آپ کو ڈال دیا اور تلوار اس کے شانوں کو چیرتی ہوئی نکل گئی (اس طرح وہ خودکشی کر کے مر گیا) نبی اکرم ﷺ نے فرمایا: ”بندہ لوگوں کی نظر میں اہل جنت کے کام کرتا رہتا ہے، حالانکہ وہ اہل جہنم میں سے ہوتا ہے ایک دوسرا بندہ لوگوں کی نظر میں اہل جہنم کے کام کرتا رہتا ہے، حالانکہ وہ جنتی ہوتا ہے اور اعمال کا اعتبار تو خاتمہ پر موقوف ہے۔“

تشریح: یعنی آخر مرتے وقت جس نے جیسا کام کیا اسی کا اعتبار ہوگا اگر ساری عمر عبادت اور تقویٰ میں گزاری لیکن مرتے وقت گناہ میں گرفتار ہوا تو پچھلے ایک اعمال کچھ فائدہ نہ دیں گے اللہ سوائے خاتمہ سے بچائے۔ اس حدیث سے یہ نکلا کہ کسی کلمہ کو مسلمان کو گو وہ فاسق فاجر ہو یا صالح اور پرہیزگار ہم قطعی طور پر روز فی یا جنتی نہیں کہہ سکتے۔ معلوم نہیں کہ اس کا خاتمہ کیا ہوتا ہے اور اللہ کے ہاں اس کا نام کن لوگوں میں لکھا ہوا ہے۔ حدیث سے یہ بھی نکلا کہ مسلمان کو اپنے اعمال صالحہ پر مغرور نہ ہونا چاہیے اور سوائے خاتمہ سے ہمیشہ ڈرتے رہنا چاہیے۔ بزرگوں نے تجربہ کیا ہے کہ اہل حدیث اور اہل بیت نبوی سے محبت رکھنے والوں کا خاتمہ اکثر بہتر ہوتا ہے۔ یا اللہ! مجھ ناچیز کو بھی ہمیشہ اہل حدیث اور آل رسول ﷺ سے محبت رہتی ہے اور جس کو سادات سے پیاد دل سے اس کا احترام کیا ہے مجھ ناچیز حقیر گناہگار کو بھی خاتمہ بالخیر نصیب فرمانا کہ بر قول ایمان کمن خاتمہ۔ آمین

بَابُ: الْعُزْلَةُ رَاحَةً مِنْ خُلَاطٍ السُّوءِ

باب: بری صحبت سے تنہائی بہتر ہے

۶۴۹۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّ أَبَا سَعِيدٍ حَدَّثَهُ قِيلَ: يَا رَسُولَ اللَّهِ! أَحْ وَقَالَ

۶۴۹۴) ہم سے ابو الیمان نے بیان کیا، انہوں نے کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا کہ مجھ سے عطاء بن یزید نے بیان کیا اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا، انہوں نے کہا: سوال

کیا گیا اے اللہ کے رسول! (دوسری سند) اور محمد بن یوسف نے بیان کیا، ان سے اوزاعی نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عطاء بن یزید لیشی نے بیان کیا اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ ایک اعرابی نبی کریم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوا اور پوچھا: یا رسول اللہ! کون شخص سب سے اچھا ہے؟ فرمایا کہ ”وہ شخص جس نے اپنی جان اور مال کے ذریعہ جہاد کیا اور وہ شخص جو کسی پہاڑ کی کھوہ میں ٹھہرا ہوا اپنے رب کی عبادت کرتا ہے اور لوگوں کو اپنی برائی سے محفوظ رکھتا ہے۔“ اس روایت کی متابعت زبیری، سلیمان بن کثیر اور نعمان نے زہری سے کی۔ اور معمر نے زہری سے بیان کیا، ان سے عطاء یا عبید اللہ نے، ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا اور ان سے نبی کریم صلی اللہ علیہ وسلم نے اور یونس وابن مسافر اور یحییٰ بن سعید نے ابن شہاب (زہری) سے بیان کیا، ان سے عطاء نے اور ان سے نبی کریم صلی اللہ علیہ وسلم کے کسی صحابی نے اور ان سے نبی کریم صلی اللہ علیہ وسلم نے۔

مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ؟ ((رَجُلٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ وَرَجُلٌ فِي شُعْبٍ مِنَ الشُّعَابِ يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَوْرِهِ)) تَابَعَهُ الزُّبَيْدِيُّ وَسَلِيمَانُ بْنُ كَثِيرٍ وَالنُّعْمَانُ عَنْ الزُّهْرِيِّ وَقَالَ مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عَطَاءٍ أَوْ عُبَيْدِ اللَّهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ وَقَالَ يُونُسُ وَابْنُ مُسَافِرٍ وَيَحْيَى ابْنُ سَعِيدٍ عَنِ ابْنِ شِهَابٍ عَنْ عَطَاءٍ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ يَعْنِي مِثْلَ حَدِيثِ أَبِي الْيَمَانِ: أَيُّ النَّاسِ خَيْرٌ. [راجع: ۲۷۸۶]

تشریح: زبیری کی روایت کو امام مسلم رحمہ اللہ نے اور سلیمان کی روایت کو ابوداؤد نے اور نعمان کی روایت کو امام احمد رحمہ اللہ نے منقول کیا ہے۔

۶۴۹۵۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْمَاجَشُونُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَأْتِي عَلَى النَّاسِ زَمَانٌ خَيْرٌ مَالِ الْمُسْلِمِ الْفَنَمُ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَقْرَأُ بِدِينِهِ مِنَ الْفِتَنِ)). [راجع: ۱۹]

۶۴۹۵۔ ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ماجشون نے بیان کیا، ان سے عبد الرحمن بن ابی صعصعہ نے، ان سے ان کے والد نے اور انہوں نے ابوسعید خدری رضی اللہ عنہ سے سنا، وہ بیان کرتے تھے کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ نے فرمایا کہ ”لوگوں پر ایک ایسا دور آئے گا جب ایک مسلمان کا سب سے بہتر مال بیھڑیں ہوں گی اور وہ انہیں لے کر پہاڑ کی چوٹیوں اور بارش کی جگہوں پر چلا جائے گا۔ اس دن وہ اپنے دین ایمان کو لے کر فسادوں سے ڈر کر وہاں سے بھاگ جائے گا۔“

تشریح: آج کے دور میں ایسی آزادانہ چوٹیاں بھی تابو ہو گئی ہیں اب ہر جگہ خطرہ ہے۔ اس حدیث سے ان لوگوں نے دلیل لی ہے جو کہتے ہیں عزت بہتر ہے کبھی لوگوں سے مل کر رہنا بہتر ہوتا ہے اور یہی ضروری ہے کہ عزت کرنے والا شخص شہرت اور ریاض نمود کی نیت سے عزت نہ کرے بلکہ گناہوں سے بچنے کی نیت ہو اور جمعہ، جماعت وغیرہ فرائض اسلام ترک نہ کرے زیادہ تفصیل احیاء العلوم میں ہے۔ (مذکورہ احادیث اور ان جیسی دوسری احادیث میں جو عزت کی ترغیب اور فضیلت بیان ہوئی ہے اس سے فتنوں کا زمانہ مراد ہے اور ماحول میں لوگوں سے ملنے کی صورت میں گناہوں سے بچنا مشکل ہو۔ ورنہ اسلام عام حالت میں تعلق جوڑنے اور آبادی بڑھانے کا حکم دیتا ہے۔ کیونکہ آپ سوچیں کہ تیار داری کا ثواب، سلام کرنے، صلہ رحمی کا

ثواب وغیرہ یہ جملہ نیکیاں تب ممکن ہیں جب آبادی میں رہائش ہوگی۔ (عبدالرشید تونسوی) عزالت کے معنی لوگوں سے الگ تھلگ تہا دور رہنے کے ہیں:

تو برائے وصل کردن آمدی نہ برائے فصل کردن آمدی

بَابُ رَفْعِ الْأَمَانَةِ

باب: (آخر زمانہ میں) دنیا سے امانت داری کا اٹھ جانا

(۶۴۹۶) ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے فلیح بن سلیمان نے بیان کیا، کہا ہم سے ہلال بن علی نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”جب امانت ضائع کی جائے تو قیامت کا انتظار کرو۔“ پوچھا: یا رسول اللہ! امانت کس طرح ضائع کی جائے گی؟ فرمایا: ”جب کام نااہل لوگوں کے سپرد کر دیے جائیں تو قیامت کا انتظار کرو۔“

۶۴۹۶- حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا ضَيَعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ)) قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: ((إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ)). [راجع: ۵۹]

تشریح: ابن بطال نے کہا اللہ پاک نے حکومت کے ذمہ داروں پر یہ امانت سونپی ہے کہ وہ عہدہ اور مناصب ایماندار اور دیانت دار آدمیوں کو دیں اگر ذمہ دار لوگ ایسا نہ کریں گے تو عند اللہ خان ٹھہریں گے۔ آج کے نام نہاد جمہوری دور میں یہ ساری باتیں خواب و خیال ہو کر رہ گئی ہیں۔ الا ما شاء اللہ۔

(۶۴۹۷) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان ثوری نے خبر دی، کہا ہم سے اعمش نے بیان کیا، کہا ان سے زید بن وہب نے، کہا ہم سے حضرت حذیفہ رضی اللہ عنہ نے بیان کیا کہ ہم سے رسول اللہ صلی اللہ علیہ وسلم نے دو حدیثیں ارشاد فرمائیں ایک کا ظہور تو میں دیکھ چکا ہوں اور دوسری کا منتظر ہوں۔ آنحضرت صلی اللہ علیہ وسلم نے ہم سے فرمایا: ”امانت لوگوں کے دلوں کی گہرائیوں میں اترتی ہے۔ پھر قرآن سے، پھر حدیث سے اس کی مضبوطی ہوتی جاتی ہے۔“ اور آنحضرت صلی اللہ علیہ وسلم نے ہم سے اس کے اٹھ جانے کے متعلق ارشاد فرمایا: ”آدی ایک نیند سوئے گا اور (اسی میں) امانت اس کے دل سے ختم ہو جائے گی اور اس سے بے ایمانی کا ہلکا نشان پڑ جائے گا، پھر ایک اور نیند لے گا تو اب اس کا نشان چھالے کی طرح ہو جائے گا جیسے تو باؤں پر ایک چنگاری لڑھکائے تو ظاہر میں ایک چھالا پھول آتا ہے اسے

۶۴۹۷- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: حَدَّثَنَا حَذِيفَةُ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا: ((أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ)) وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: ((يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبِضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوُكْتِ ثُمَّ يَنَامُ النَّوْمَةَ فَيُقْبِضُ فَيَقْبِضُ أَثَرُهَا مِثْلَ الْمَجْلِ كَجَمْرِ دَخَرْتَهُ عَلَى رِجْلِكَ فَيَقْبِضُ فَتَرَاهُ مُبْتَرِئًا

پھولا دیکھا ہے، پر اندر کچھ نہیں ہوتا، پھر حال یہ ہو جائے گا کہ صبح اٹھ کر لوگ خرید و فروخت کریں گے اور کوئی شخص امانت دار نہیں ہوگا، کہا جائے گا کہ بنی فلاں میں ایک امانت دار شخص ہے۔ کسی شخص کے متعلق کہا جائے گا کہ کتنا عقل مند ہے، کتنا بلند حوصلہ ہے اور کتنا بہادر ہے، حالانکہ اس کے دل میں رائی برابر بھی ایمان (امانت) نہیں ہوگا (حضرت حذیفہ کہتے ہیں) میں نے ایک ایسا وقت بھی گزرا ہے کہ میں اس کی پروا نہیں کرتا تھا کہ کس سے خرید و فروخت کرتا ہوں۔ اگر وہ مسلمان ہوتا تو اسے اسلام (بے ایمانی سے) روکتا تھا۔ اگر وہ نصرانی ہوتا تو اس کا مددگار اسے روکتا تھا لیکن اب میں فلاں اور فلاں کے سوا کسی سے خرید و فروخت ہی نہیں کرتا۔“

وَلَيْسَ فِيهِ شَيْءٌ فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ وَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ فَيَقَالُ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا وَيَقَالُ لِلرَّجُلِ: مَا أَغْفَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيْتُكُمْ بَايَعْتُ لِمَنْ كَانَ مُسْلِمًا رَدَّهَ عَلَيَّ إِلَّا سَلَامٌ وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهَ عَلَيَّ سَاعِيهِ فَمَا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلَّا فُلَانًا وَفُلَانًا)).

[طرفاء فی: ۷۰۸۶، ۷۲۷۶] [مسلم: ۳۶۸،

ترمذی: ۲۱۷۹، ابن ماجہ: ۴۰۵۳]

تشریح: چند ہی آدمی اس قابل ہیں کہ ان سے معاملہ کروں۔ متن قسطلانی میں یہاں اتنی عبارت اور زیادہ ہے: ”قال الفریری قال ابو جعفر حدثت ابا عبد الله فقال سمعت ابا احمد بن عاصم يقول سمعت ابا عبيد يقول قال الاصمعي وابو عمرو وغيرهما جذر قلوب الرجال الجذر الاصل من كل شيء والوكت اثر الشيء واليسير والمجل اثر العمل في الكف اذا غلظ.“

یعنی محمد بن یوسف فریری نے کہا ابو جعفر محمد بن حاتم جو امام بخاری رحمہ اللہ کے منشی تھے ان کی کتابیں لکھا کرتے تھے، کہتے تھے کہ میں نے امام بخاری رحمہ اللہ کو حدیث سنائی تو وہ کہنے لگے میں نے ابو احمد بن عاصم رحمہ اللہ سے سنا، وہ کہتے تھے میں نے ابو عبید سے سنا، وہ کہتے تھے عبد الملک بن قریب رحمہ اللہ سمعی اور ابو عمرو بن علاء قاہری وغیرہ لوگوں نے سفیان ثوری سے کہا۔ جذر کا لفظ جو حدیث میں ہے اس کا معنی جڑ اور وکت کہتے ہیں ہلکے خفیف دارغ کو اور مجل وہ مونا چھالا جو کام کرنے سے ہاتھ میں پڑ جاتا ہے۔

۶۴۹۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّمَا النَّاسُ كَالْإِبِلِ الْمَائَةِ لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً)). [مسلم: ۶۴۹۹،

۶۳۹۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھے سالم بن عبد اللہ نے خبر دی اور ان سے حضرت عبد اللہ بن عمر رحمہما اللہ نے بیان کیا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم سے سنا، آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”لوگوں کی مثال اونٹوں کی سی ہے، سو میں بھی ایک تیز سواری کے قابل نہیں ملتا۔“

ترمذی: ۲۸۷۲، ابن ماجہ: ۳۹۹۰]

تشریح: آج مسلمان بکثرت ہر جگہ موجود ہیں مگر حقیقی مسلمان تلاش کئے جائیں تو باپوسی ہوگی۔ پھر بھی اللہ والوں سے زمین خالی نہیں ہے۔ کم من عباد اللہ لو اقسام علی اللہ لا برہ۔

باب: ریا اور شہرت طلبی کی مذمت میں

بَابُ الرِّيَاءِ وَالسُّمْعَةِ

۶۴۹۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى

(۶۳۹۹) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے

سفیان نے، کہا مجھ سے سلمہ بن کھیل نے بیان کیا۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے سلمہ نے بیان کیا کہ میں نے حضرت جندب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا اور میں نے آپ کے سوا کسی کو یہ کہتے نہیں سنا کہ ”نبی کریم صلی اللہ علیہ وسلم نے فرمایا“ میں ان کے قریب پہنچا تو میں نے سنا کہ وہ کہہ رہے تھے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”(کسی نیک کام کے نتیجے میں) جو شہرت کا طالب ہو اللہ تعالیٰ کی بندگی قیامت کے دن سب کو سنا دے گا۔ اسی طرح جو کوئی لوگوں کو دکھانے کے لیے نیک کام کرے اللہ بھی قیامت کے دن اسے سب لوگوں کو دکھا دے گا۔“

عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهَيْلٍ، وَحَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ سَلَمَةَ، قَالَ: سَمِعْتُ جَنْدَبًا يَقُولُ: قَالَ النَّبِيُّ ﷺ وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ: قَالَ النَّبِيُّ ﷺ غَيْرَهُ فَذَنُوتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: ((مَنْ سَمِعَ سَمِعَ اللَّهَ بِهِ وَمَنْ يُرَائِي يُرَائِي اللَّهَ بِهِ)). [طرفہ فی: ۷۱۵۲] [مسلم: ۷۴۷۷، ۷۴۷۸، ۷۴۷۹، ابن ماجہ: ۴۲۰۷]

تشریح: ریا کاری سے بچنے کے لئے نیک کام چھپا کر کرنا بہتر ہے مگر جہاں اظہار کے بغیر چارہ نہ ہو جیسے فرض نماز جماعت سے ادا کرنا یا دین کی کتابیں تالیف اور شائع کرنا اسی طرح جو شخص دین کا پیشوا ہو اس کو بھی اپنا عمل ظاہر کرنا چاہیے تاکہ دوسرے لوگ اس کی پیروی کریں۔ بہر حال حدیث انما الاعمال بالنیات کو مد نظر رکھنا ضروری ہے۔ ریا کو شرک خفی کہا گیا ہے جس کی مذمت کے لئے یہ حدیث کافی دانی ہے۔

بَابُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

باب: جو اللہ کی اطاعت کرنے کے لیے اپنے نفس کو دبائے اس کی فضیلت کا بیان

(۶۵۰۰) ہم سے ہدبہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن حارث نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے حضرت معاذ بن جبل رضی اللہ عنہ نے بیان کیا کہ میں رسول اللہ صلی اللہ علیہ وسلم کی سواری پر آپ کے پیچھے بیٹھا ہوا تھا سوائے کجاوے کے آخری حصے کے میرے اور آپ صلی اللہ علیہ وسلم کے درمیان کوئی چیز حائل نہیں تھی۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”اے معاذ!“ میں نے عرض کیا: لبیک وسعدیک، یا رسول اللہ! پھر تھوڑی دیر آپ صلی اللہ علیہ وسلم چلتے رہے پھر فرمایا: ”اے معاذ!“ میں نے عرض کیا: لبیک وسعدیک، یا رسول اللہ! پھر تھوڑی دیر مزید آپ صلی اللہ علیہ وسلم چلتے رہے۔ پھر فرمایا: ”اے معاذ!“ میں نے عرض کیا: لبیک وسعدیک، یا رسول اللہ! فرمایا: ”تمہیں معلوم ہے کہ اللہ کا اپنے بندوں پر کیا حق ہے؟“ میں نے عرض کیا: اللہ اور اس کے رسول کو زیادہ علم ہے۔ فرمایا: ”اللہ کا بندوں پر یہ حق ہے کہ وہ اللہ کی عبادت کریں اور اس کے

۶۵۰۰۔ حَدَّثَنَا هَذْبَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: بَيْنَمَا أَنَا رَدِيفُ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ فَقَالَ: ((يَا مُعَاذُ)) قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: ((يَا مُعَاذُ بْنُ جَبَلٍ)) قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ قَالَ: ((هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَغْلَمُ قَالَ: ((حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا)) ثُمَّ سَارَ

سَاعَةً ثُمَّ قَالَ: ((يَا مُعَاذُ بْنُ جَبَلٍ!)) قُلْتُ: لَيْتَكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ! قَالَ: ((هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ؟)) قُلْتُ: اللَّهُ وَرَسُولُهُ أَغْلَمُ قَالَ: ((حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ)). [راجع: ۲۸۵۶]

ساتھ کسی کو شریک نہ ٹھہرائیں۔“ پھر آنحضرت ﷺ تھوڑی دیر چلتے رہے اور فرمایا: ”اے معاذ بن جبل!“ میں نے عرض کیا: بلیک وسعدیک، یا رسول اللہ! فرمایا: ”تمہیں معلوم ہے کہ جب بندے یہ کر لیں تو ان کا اللہ پر کیا حق ہے؟“ میں نے عرض کیا اللہ اور اس کے رسول کو زیادہ علم ہے۔ فرمایا: ”بندوں کا اللہ پر یہ حق ہے کہ وہ انہیں عذاب نہ دے۔“

تشریح: حدیث میں توحید اور شرک کا بیان ہے توحید یعنی عبادت میں اللہ کو ایک ہی جاننا اس کے ساتھ کسی کو شریک نہ کرنا خالص اسی ایک کی عبادت کرنا ہر تم کے شرک سے بچنا یہ دخول جنت کا موجب ہے۔

بَابُ التَّوَاضُّعِ باب: تواضع یعنی عاجزی کرنے کے بیان میں

تشریح: یہ تمام اخلاق حسنہ کا اصل الاصول ہے اگر تواضع نہ ہو تو کوئی عبادت کام نہ آئے گی۔ دوسری حدیث میں ہے کہ جو کوئی اللہ کے لئے تواضع کرتا ہے اللہ اس کا رتبہ بلند کر دیتا ہے۔ ایک حدیث میں ارشاد الہی نقل کیا گیا ہے کہ تواضع کرو اور کوئی دوسرے پر فخر نہ کرے۔

۶۵۰۱۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ بِح: وَحَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا الْفَزَارِيُّ وَأَبُو خَالِدٍ الْأَخْمَرُ عَنْ حُمَيْدِ الطَّوِيلِ عَنْ أَنَسٍ قَالَ: كَانَتْ نَاقَةٌ لِرَسُولِ اللَّهِ ﷺ تُسَمَّى الْعُضْبَاءَ وَكَانَتْ لَا تُسَبِّقُ فَجَاءَ أَغْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَّحَهَا فَاشْتَدَّ ذَلِكَ عَلَى الْمُسْلِمِينَ وَقَالُوا: سَبَّحْتَ الْعُضْبَاءَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ)). [ابوداود: ۴۸۰۳]

۶۵۰۱) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے زبیر بن معاویہ نے بیان کیا، کہا ہم سے حمید نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ کی ایک اونٹنی تھی (دوسری سند امام بخاری نے کہا) اور مجھ سے محمد بن سلام نے بیان کیا، کہا ہم کو فزاری نے اور ابو خالد احمر نے خبر دی، انہیں حمید طویل نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کی ایک اونٹنی تھی جس کا نام ”عضباء“ تھا (کوئی جانور دوڑ میں) اس سے آگے نہیں بڑھ پاتا تھا، پھر ایک اعرابی اپنے اونٹ پر سوار ہو کر آیا اور وہ آنحضرت ﷺ کی اونٹنی سے آگے بڑھ گیا۔ مسلمانوں پہ معاملہ بڑا شاق گزرا اور کہنے لگے: افسوس عضباء پیچھے رہ گئی۔ رسول اللہ ﷺ نے اس پر فرمایا: ”اللہ نے اپنے اوپر یہ لازم کر لیا ہے کہ جب دنیا میں وہ کسی چیز کو بڑھاتا ہے تو اسے وہ گھٹاتا بھی ہے۔“

تشریح: ترقی کے ساتھ تنزیل اور ادبار کے ساتھ اقبال بھی لگا ہوا ہے ﴿تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾ (۳/ آل عمران: ۱۳۰) کا یہی مطلب ہے۔

۶۵۰۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُمَانَ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ

۶۵۰۲) ہم سے محمد بن عثمان نے بیان کیا، کہا ہم سے خالد بن مخلد نے، کہا ہم سے سلیمان بن بلال نے، ان سے شریک بن عبد اللہ بن ابی نمر نے، ان سے عطاء نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ

دل کو نرم کرنے والی باتوں کا بیان

نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ جس نے میرے کسی ولی سے دشمنی کی اسے میری طرف سے اعلان جنگ ہے اور میرا بندہ جن جن عبادتوں سے میرا قرب حاصل کرتا ہے اور کوئی عبادت مجھے اس سے زیادہ پسند نہیں ہے جو میں نے اس پر فرض کی ہے (یعنی فرائض مجھے بہت پسند ہیں جیسے نماز، روزہ، حج، زکوٰۃ) اور میرا بندہ فرض ادا کرنے کے بعد نفل عبادتیں کر کے مجھ سے اتنا نزدیک ہو جاتا ہے کہ میں اس سے محبت کرنے لگ جاتا ہوں، پھر جب میں اس سے محبت کرنے لگ جاتا ہوں تو میں اس کا کان بن جاتا ہوں جس سے وہ سنتا ہے، اس کی آنکھ بن جاتا ہوں جس سے وہ دیکھتا ہے، اس کا ہاتھ بن جاتا ہوں جس سے وہ پکڑتا ہے، اس کا پاؤں بن جاتا ہوں جس سے وہ چلتا ہے اور اگر وہ مجھ سے مانگتا ہے تو میں اسے دیتا ہوں اگر وہ کسی دشمن یا شیطان سے میری پناہ کا طالب ہوتا ہے تو میں اسے محفوظ رکھتا ہوں اور میں جو کام کرنا چاہتا ہوں اس میں مجھے اتنا تردد نہیں ہوتا جتنا کہ مجھے اپنے مومن بندے کی جان نکالنے میں ہوتا ہے وہ تو موت کو بوجہ تکلیف جسمانی کے پسند نہیں کرتا اور مجھے بھی اسے تکلیف دینا برا لگتا ہے۔“

تشریح: اس حدیث میں محدثین نے کلام کیا ہے اور اس کے راوی خالد بن مخلد کو سنکر الحدیث کہا ہے۔ میں وحیدان ماں کہتا ہوں کہ حافظ ابن حجر رحمہ اللہ نے اس کے دوسرے طریق بھی بیان کئے ہیں گو وہ اکثر ضعیف ہیں۔ مگر یہ سب طریق مل کر حدیث حسن ہو جاتی ہے اور خالد بن مخلد کو ابو داؤد نے صدوق کہا ہے۔ (وحیدی)

اس حدیث کا یہ مطلب نہیں ہے کہ بندہ عین خدا ہو جاتا ہے جیسے معاذ اللہ اتحاد یہ اور طولیہ کہتے ہیں بلکہ حدیث کا مطلب یہ ہے کہ جب بندہ میری عبادت میں غرق ہو جاتا ہے اور مرتبہ محبوبیت پر پہنچتا ہے تو اس کے حواس ظاہری و باطنی سب شریعت کے تابع ہو جاتے ہیں وہ ہاتھ پاؤں کان آنکھ سے صرف وہی کام لیتا ہے جس میں میری مرضی ہے۔ خلاف شریعت اس سے کوئی کام سرزد نہیں ہوتا۔ (اور اللہ کی عبادت میں کسی غیر کو شریک کرنا شرک ہے جن کا ارتکاب موجب دخول نار ہے۔ تو حید اور شرک کی تفصیلات معلوم کرنے کے لئے تقویۃ الایمان کا مطالعہ کرنا چاہیے عربی حضرات ”الدین الخالص“ کا مطالعہ کریں۔ وباللہ التوفیق)

باب: نبی کریم ﷺ کا ارشاد:

”میں اور قیامت دونوں ایسے نزدیک ہیں جیسے یہ (کلمہ اور بیچ کی انگلیاں) نزدیک ہیں“ (سورہ نمل میں اللہ تعالیٰ کا ارشاد ہے) ”اور قیامت کا معاملہ تو بس آنکھ جھپکنے کی طرح ہے یا وہ اس سے بھی جلد ہے، بے شک اللہ ہر چیز پر قدرت رکھنے والا ہے۔“

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((يُعْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ)) ((وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) [النحل: ٧٧]

۶۵۰۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو غَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا وَيُشِيرُ بِإِصْبَعِهِ فِيمَا يَهْمَا)). [راجع: ۴۹۳۶]

(۶۵۰۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان نے بیان کیا، کہا ہم سے ابو حازم نے بیان کیا، ان سے سہل بن عبد اللہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں اور قیامت اتنے نزدیک نزدیک بھیجے گئے ہیں اور آنحضرت ﷺ نے اپنی دو انگلیوں کے اشارہ سے (اس نزدیک کی کو) بتایا، پھر ان دونوں کو پھیلایا۔“

تشریح: مطلب یہ ہے کہ مجھ میں اور قیامت میں اب کسی نئے پیغمبر و رسول کا فاصلہ نہیں ہے اور میری امت آخرا مت ہے اسی پر قیامت آئے گی۔

۶۵۰۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَأَبِي النَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُعِثُّ أُنَا وَالسَّاعَةُ كَهَاتَيْنِ)).

۶۵۰۳۔ ہم سے عبد اللہ بن محمد جھلی نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ اور ابو نایح نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں اور قیامت ان دونوں (اٹھلیوں) کی طرح (نزدیک نزدیک) بھیجے گئے ہیں۔“

[مسلم: ۷۴۰۵، ۷۴۰۶، ترمذی: ۲۲۱۴]

۶۵۰۵۔ حَدَّثَنَا يَحْيَى بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [قَالَ:] ((بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ)) يَغْنِي إِضْبَعَيْنِ، تَابَعَهُ إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ. [ابن ماجه: ۴۰۴۰]

(۶۵۰۵) ہم سے یحییٰ بن یوسف نے بیان کیا، کہا ہم سے ابو بکر بن عیاش نے بیان کیا، انہیں ابو حصین نے، انہیں ابو صالح نے، انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: ”میں اور قیامت ان دو کی طرح بھیجے گئے ہیں۔“ آپ کی مراد دو انگلیوں سے تھی۔ ابو بکر بن عیاش کے ساتھ اس حدیث کو اسرائیل نے بھی ابو حصین سے روایت کیا ہے جسے ہم نے وصل کیا ہے۔

باب

بَابُ

تشریح: اس میں کوئی ترجمہ نہیں ہے گویا اگلے باب کی فصل ہے۔

۶۵۰۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ لَعَنُوا أَجْمَعُونَ فَلَذَلِكَ)) ((لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا))

(۶۵۰۶) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے عبدالرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی جب تک سورج مغرب سے نہ نکلے گا جب سورج مغرب سے نکلے گا اور لوگ دیکھ لیں گے تو سب ایمان لے آئیں گے، یہی وہ وقت ہوگا جب کسی کے لیے اس کا ایمان نفع نہیں دے گا جو اس سے پہلے ایمان نہ لایا ہو گا یا جس نے ایمان کے بعد عمل خیر نہ کیا ہو۔ پس قیامت آ جائے گی اور

دو آدمی کپڑا اور میان میں (خرید و فروخت کے لیے) پھیلائے ہوئے ہوں گے ابھی خرید و فروخت بھی نہیں ہو چکی ہوگی اور نہ انہوں نے اسے لپیٹا ہی ہوگا (کہ قیامت قائم ہو جائے گی) اور قیامت اس حال میں قائم ہو جائے گی کہ ایک شخص اپنی اونٹنی کا دودھ لے کر آ رہا ہوگا اور اسے پی بھی نہیں سکے گا اور قیامت اس حال میں قائم ہو جائے گی کہ ایک شخص اپنا حوض تیار کر رہا ہوگا اور اس کا پانی بھی نہ پی پائے گا اور قیامت اس حال میں قائم ہو جائے گی کہ ایک شخص اپنا لقمہ اپنے منہ کی طرف اٹھائے گا اور اسے کھانے بھی نہ پائے گا۔“

[الانعام: ۱۵۸] وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَبَشَرَ الرَّجُلَانِ تَوْبَهُمَا بَيْنَهُمَا فَلَا يُتْبَعَانِ وَلَا يَطُوبُ بَايَهُ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بَلَكِن لِقَحْتِهِ فَلَا يَطْعَمُهُ وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلْبِطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا)). [راجع: ۸۵]

تشریح: اس حدیث کا مطلب یہ ہے کہ قیامت اچانک ہی آ جائے گی کسی کو خبر بھی نہ ہوگی لوگ اپنے اپنے دھندوں میں مصروف ہوں گے کہ قیامت قائم ہو جائے گی۔

باب: جو اللہ سے ملاقات کو پسند کرتا ہے اللہ بھی اس سے ملنے کو پسند کرتا ہے

بَابُ: مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ.

(۶۵۰۷) ہم سے حجاج نے بیان کیا، کہا ہم سے ہمام نے، کہا ہم سے قتادہ نے، ان سے انس رضی اللہ عنہ نے اور ان سے حضرت عبادہ بن صامت رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص اللہ سے ملنے کو دوست رکھتا ہے، اللہ بھی اس سے ملنے کو دوست رکھتا ہے اور جو اللہ سے ملنے کو پسند نہیں کرتا ہے اللہ بھی اس سے ملنے کو پسند نہیں کرتا۔“ اور عائشہ رضی اللہ عنہا یا نبی ﷺ کی بعض ازواج رضی اللہ عنہن نے عرض کیا کہ مرنا تو ہم بھی پسند نہیں کرتے؟ آپ ﷺ نے فرمایا: ”اللہ کے ملنے سے موت مراد نہیں ہے بلکہ بات یہ ہے کہ ایمان دار آدمی کو جب موت آتی ہے تو اسے اللہ کی خوشنودی اور اس کے ہاں اس کی عزت کی خوشخبری دی جاتی ہے اس وقت مومن کو کوئی چیز اس سے زیادہ عزیز نہیں ہوتی جو اس کے آگے (اللہ سے ملاقات اور اس کی رضا اور جنت کے حصول کے لئے) ہوتی ہے، اس لیے وہ اللہ سے ملاقات کا خواہش مند ہو جاتا ہے اور اللہ بھی اس کی ملاقات کو پسند کرتا ہے اور جب کافر کی موت کا وقت قریب آتا ہے تو اسے اللہ کے عذاب اور اس کی سزا کی بشارت دی جاتی ہے، اس وقت کوئی چیز اس کے دل میں اس سے زیادہ ناگوار نہیں ہوتی

۶۵۰۷۔ حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ)) فَقَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنَكْرَهُ الْمَوْتَ قَالَ: ((لَيْسَ ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ وَإِنَّ الْكَافِرَ إِذَا حَضَرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ فَلَيْسَ شَيْءٌ أَكْوَدَ إِلَيْهِ مِمَّا أَمَامَهُ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ)) اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمْرُو عَنْ شُعْبَةَ وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَّادَةَ بْنِ أَوْفَى عَنْ سَعِيدٍ عَنْ

عَائِشَةُ عَنِ النَّبِيِّ ﷺ . مسلم: ۶۸۲۰ ، ۶۸۲۱ ، ۶۸۲۲ ، ۶۸۲۳ ، ترمذی: ۱۰۶۶ ، ۱۰۶۷ ، نسائی: ۱۸۳۵ ، ۱۸۳۶ ، ۱۸۳۷ ، ابن ماجہ: ۴۲۶۴

جواس کے آگے ہوتی ہے وہ اللہ سے جا ملنے کو ناپسند کرنے لگتا ہے، پس اللہ بھی اس سے ملنے کو ناپسند کرتا ہے۔“ ابوداؤد طیالسی اور عمرو بن مرزوق نے اس حدیث کو شعبہ سے مختصر روایت کیا ہے اور سعید بن ابی عمرو نے بیان کیا، ان سے قتادہ نے، ان سے زرارہ بن ابی اوفیٰ نے، ان سے سعد نے اور ان سے عائشہ رضی اللہ عنہا نے نبی ﷺ سے روایت کیا۔

تشریح: خوش بختی یہ ہے کہ موت کے وقت اللہ کی ملاقات کا شوق غالب ہو اور ترک دنیا کا غم نہ ہو۔ اللہ ہر مسلمان کو اس کیفیت کے ساتھ موت نصیب کرے۔ (پس کلمہ طیبہ اس وقت پڑھنے کا بھی مقصد یہی ہے مؤمن کو موت کے وقت جو تکلیف ہوتی ہے اس کا انجام راحت ابدی ہے۔

۶۵۰۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ)). مسلم: ۶۸۲۸

(۶۵۰۸) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے، ان سے برید بن عبد اللہ نے، ان سے ابو بردہ نے، ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جو شخص اللہ سے ملنے کو پسند کرتا ہے اللہ بھی اس سے ملنے کو پسند کرتا ہے اور جو شخص اللہ سے ملنے کو ناپسند کرتا ہے اللہ بھی اس سے ملنے کو ناپسند کرتا ہے۔“

تشریح: مطلب یہ ہے کہ موت بہر حال آتی ہے اسے برا نہ جانا چاہیے۔

۶۵۰۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ فِي رَجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَاحِبُ: ((إِنَّهُ لَمْ يَقْبُضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ)) فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخْذِي غَشِيَ عَلَيْهِ سَاعَةٌ ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ: ((اللَّهُمَّ الرَّفِيقُ الْأَعْلَى)) قُلْتُ: إِذَا لَا يَخْتَارُنَا وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ قَالَتْ: وَكَانَتْ بَلَكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ ﷺ قَوْلُهُ ﷺ: ((اللَّهُمَّ الرَّفِيقُ

(۶۵۰۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل بن خالد نے، ان سے ابن شہاب نے، کہا مجھے سعید بن مسیب اور عروہ بن زبیر نے چند علم والوں کے سامنے خبر دی کہ نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے جب آپ خاصے تندرست تھے فرمایا تھا: ”کسی نبی کی اس وقت تک روح قبض نہیں کی جاتی جب تک جنت میں اس کے رہنے کی جگہ اسے دکھانہ دی جاتی ہو اور پھر اسے (دنیا یا آخرت کے لیے) اختیار دیا جاتا ہے۔“ پھر جب آنحضرت ﷺ کا سر مبارک میری ران پر تھا تو آپ پر تھوڑی دیر کے لیے غشی چھا گئی، پھر جب آپ کو ہوش آیا تو آپ چھت کی طرف مٹکی لگا کر دیکھنے لگے، پھر فرمایا: ”اللهم الرفیق الاعلیٰ“ میں نے کہا: اب آنحضرت ﷺ ہمیں ترجیح نہیں دے سکتے اور میں سمجھ گئی کہ یہ وہی حدیث ہے جو حضور نے ایک مرتبہ ارشاد فرمائی تھی۔ راوی نے بیان کیا کہ یہ نبی اکرم ﷺ کا آخری کلمہ تھا جو آپ نے اپنی زبان مبارک سے

الأُعلیٰ))۔ [راجع: ۴۴۳۵]

ادافرما، یعنی یہ ارشاد کہ ”اللهم الرفیق الاعلیٰ“ یعنی یا اللہ! مجھے بلند رفیقوں کا ساتھ پسند ہے۔“

تشریح: مراد باشندگان جنت انبیاء و مرسلین و صالحین و ملائکہ ہیں۔ اللہ پاک ہم سب کو نیک لوگوں صالحین کی محبت عطا فرمائے۔ آمین یا رب العالمین۔

بَابُ سَكْرَاتِ الْمَوْتِ

باب: موت کی سختیوں کا بیان

۶۵۱۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُسَيْدٍ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي مَلِيكَةَ أَنَّ أَبَا عَمْرٍو دُكُوَانَ مَوْلَى عَائِشَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ بَيْنَ يَدَيْهِ رَكْوَةٌ أَوْ عُلبَةٌ فِيهَا مَاءٌ يَشْكُ عَمْرٌ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ وَيَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ)) ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: ((فِي الرِّفْقِ الْأَعْلَى)) حَتَّى قَبِضَ وَمَالَتْ يَدُهُ. [راجع: ۸۹۰]

(۶۵۱۰) ہم سے محمد بن عسید بن میمون نے بیان کیا، انہوں نے کہا ہم سے عیسیٰ بن یونس نے بیان کیا، ان سے عمر بن سعد نے بیان کیا، کہا مجھے ابن ابی ملیکہ نے خبر دی، انہیں حضرت عائشہ رضی اللہ عنہا نے غلام ابو عمرو دُکُوَانَ نے خبر دی کہ ام المومنین حضرت عائشہ صدیقہ رضی اللہ عنہا کہا کرتی تھیں کہ رسول اللہ ﷺ (کی وفات کے وقت) آپ کے سامنے ایک بڑا پانی کا پیالہ رکھا ہوا تھا جس میں پانی تھا یہ عمر کو شہ ہوا کہ ہانڈی کا کوٹا تھا۔ آپ ﷺ اپنا ہاتھ اس برتن میں ڈالتے اور پھر اس ہاتھ کو اپنے چہرے پر ملتے اور فرماتے: ”اللہ کے سوا کوئی معبود نہیں، بلاشبہ موت میں تکلیف ہوتی ہے۔“ پھر آپ اپنا ہاتھ اٹھا کر فرمانے لگے: ”فی الرفیق الاعلیٰ“ یہاں تک کہ آپ کی روح مبارک قبض ہوگئی اور آپ کا ہاتھ جھک گیا۔

تشریح: معلوم ہوا کہ موت کی سختی کوئی بری شائی نہیں ہے بلکہ نیک بندوں پر اس لئے ہوتی ہے کہ ان کے درجات بلند ہوں۔

۶۵۱۱۔ حَدَّثَنَا صَدَقَةُ، قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رِجَالٌ مِنَ الْأَعْرَابِ جُفَاءً يَأْتُونَ النَّبِيَّ ﷺ فَيَسْأَلُونَهُ مَتَى السَّاعَةُ؟ فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ: ((إِنْ يَعْشُ هَذَا لَا يُدْرِكُهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ)) قَالَ هِشَامُ يَعْني: مَوْتُهُمْ. [مسلم: ۷۴۰۹]

(۶۵۱۱) ہم سے صدقہ نے بیان کیا، کہا ہم کو عبدہ نے خبر دی، انہیں ہشام نے، انہیں ان کے والد نے اور ان سے عائشہ نے بیان کیا کہ چند بدوی جو ننگے پاؤں رسول اللہ ﷺ کے پاس آتے تھے اور آپ ﷺ سے دریافت کرتے تھے کہ قیامت کب آئے گی؟ آنحضرت ﷺ ان میں سب سے کم عمر والے کو دیکھ کر فرمانے لگے: ”اگر یہ بچہ زندہ رہا تو اس کے بڑھاپے سے پہلے تم پر تمہاری قیامت آجائے گی۔“ ہشام نے کہا: آنحضرت ﷺ کی مراد (قیامت) سے ان کی موت تھی۔

تشریح: آپ کا مطلب یہ تھا کہ قیامت کبریٰ کا وقت تو اللہ کے سوا کسی کو معلوم نہیں ہر آدمی کی موت اس کی قیامت صغریٰ ہے۔ باب سے حدیث کی مناسبت اس طرح ہے کہ آپ نے موت کو قیامت قرار دیا اور قیامت میں سب لوگ بے ہوش ہو جائیں گے ﴿فَصَبَقَ مَنْ فِي السُّلُوكِ وَمَنْ فِي الْأَرْضِ﴾ (الزمر: ۶۸) موت میں بھی بے ہوش ہوتی ہے یہی ترجمہ باب ہے۔

(۶۵۱۲) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے محمد بن عمرو بن حنبلہ نے، ان سے معبد بن کعب نے، ان سے ابو قتادہ بن ربیع الانصاری رضی اللہ عنہ نے وہ بیان کرتے تھے کہ رسول اللہ صلی اللہ علیہ وسلم کے قریب سے لوگ ایک جنازہ لے کر گزرے تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا کہ ”مُسْتَرِيحٌ یَا مُسْتَرَاَحٌ ہے۔ یعنی اسے آرام مل گیا، یا اس سے آرام مل گیا۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! ”مُسْتَرِيحٌ وَمُسْتَرَاَحٌ مِنْهُ“ کا کیا مطلب ہے؟ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”مومن بندہ دنیا کی مشقتوں اور تکلیفوں سے اللہ کی رحمت میں نجات پا جاتا ہے وہ مستراح ہے اور مستراح منہ وہ ہے کہ فاجر بندہ سے اللہ کے بندے، شہر، درخت اور چوپائے سب آرام پا جاتے ہیں۔“

۶۵۱۲۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ مَعْبِدِ بْنِ كَعْبٍ عَنْ أَبِي قَتَادَةَ بْنِ رَبِيعٍ الْأَنْصَارِيِّ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةٍ قَالَ: ((مُسْتَرِيحٌ وَمُسْتَرَاَحٌ مِنْهُ)) قَالُوا: يَا رَسُولَ اللَّهِ! مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاَحُ مِنْهُ؟ قَالَ: ((الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالذُّوَابُ)). [طرفہ فی: ۶۵۱۳] [مسلم]

۲۲۰۲، ۲۲۰۳؛ نسائی: ۱۹۲۹، ۱۹۳۰

تشریح: بندے اس طرح آرام پاتے ہیں کہ اس کے ظلم و ستم اور برائیوں سے چھوٹ جاتے ہیں خس کم جہاں پاک ہوا۔ ایماندار تکالیف دنیا سے آرام پا کر داخل جنت ہوتا ہے۔

(۶۵۱۳) ہم سے مسد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا ان سے عبد اللہ بن سعید نے، ان سے محمد بن عمرو بن حنبلہ نے بیان کیا، کہا مجھ سے طلحہ بن کعب نے بیان کیا، ان سے ابو قتادہ نے اور ان سے نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”یہ مرنے والا یا تو آرام پانے والا ہے یا دوسرے بندوں کو آرام دینے والا ہے۔“

۶۵۱۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ حَلْحَلَةَ، قَالَ: حَدَّثَنِي ابْنُ كَعْبٍ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مُسْتَرِيحٌ وَمُسْتَرَاَحٌ مِنْهُ الْمُؤْمِنُ يَسْتَرِيحُ)). [راجع: ۶۵۱۲]

تشریح: ایمان دار بندہ تو آرام ہی پاتا ہے۔ جعلنا الله منهم (رس)

(۶۵۱۴) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے عبد اللہ بن ابی بکر بن عمرو بن حزم نے بیان کیا، انہوں نے انس بن مالک رضی اللہ علیہ وسلم سے سنا، انہوں نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”میت کے ساتھ تین چیزیں چلتی ہیں دو تو واپس آ جاتی ہیں صرف ایک کام اس کے ساتھ رہ جاتا ہے، اس کے ساتھ اس کے گھر والے اس کا مال اور اس کا عمل چلتا ہے اس کے گھر والے اور مال تو واپس آ جاتے ہیں اور اس کا عمل اس کے ساتھ باقی رہ جاتا ہے۔“

۶۵۱۴۔ حَدَّثَنَا الْحَمِيدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ عَمْرٍو ابْنِ حَزْمٍ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ)). [مسلم: ۷۴۲۴، ترمذی: ۲۳۷۹، نسائی: ۱۹۳۶]

تشریح: دوسری حدیث میں ہے اس کا نیک عمل اچھے خوبصورت شخص کی صورت میں بن کر اس کے پاس آ کر اسے خوشی کی بشارت دیتا ہے اور کہتا ہے کہ میں تیرا نیک عمل ہوں۔ باب کی مناسبت اس طرح سے ہے کہ میت کے ساتھ لوگ اس وجہ سے جاتے ہیں کہ موت کی سختی اس پر حال ہی میں گزری ہوئی ہے تو اس کی تسکین اور تسلی کے لئے ہمراہ رہتے ہیں۔

۶۵۱۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ غُدُوَّةً وَعَشِيَّةً إِمَّا النَّارُ وَإِمَّا الْجَنَّةَ فَيَقَالُ: هَذَا مَقْعَدُكَ حَتَّى تَبْعَثَ)). [راجع: ۱۳۷۹]

(۶۵۱۵) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی مرتا ہے تو صبح و شام (جب تک وہ برزخ میں ہے) اس کے رہنے کی جگہ اسے ہر روز دکھائی جاتی ہے یا دوزخ ہو یا جنت اور کہا جاتا ہے کہ یہ تیرے رہنے کی جگہ ہے یہاں تک کہ تو اٹھایا جائے۔“ (یعنی قیامت کے دن تک)

تشریح: موت کی سختیوں میں سے ایک سختی یہ بھی ہے کہ اسے صبح و شام اس کا مکان دکھلا کر اسے رنج دیا جاتا ہے۔ البتہ نیک بندے کے لئے خوشی ہے کہ وہ جنت کی بشارت پاتا ہے۔

۶۵۱۶۔ حَدَّثَنَا عَلِيُّ بْنُ الْحَجَّادِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((لَا تَسْبُوا الْأَمْوَالَ لِإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا)). [راجع: ۱۳۹۳]

(۶۵۱۶) ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ بن حجاج نے خبر دی، انہیں اعمش نے، انہیں مجاہد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو لوگ مر گئے ان کو برا نہ کہو کیونکہ جو کچھ انہوں نے آگے بھیجا تھا اس کے پاس وہ خود پہنچ چکے ہیں انہوں نے برے بھلے جو بھی عمل کیے تھے وہ بدلہ پا لیا۔“

تشریح: اب برا کہنے سے کیا فائدہ۔ لوگ ان مردوں کو برا کہا کرتے تھے جو موت کے وقت بہت سختی اٹھاتے تھے جو ہوتا تھا ہوا اب برا کہنے کی ضرورت نہیں ہے ہاں جو برے ہیں وہ برے ہی رہیں گے، کفار مشرکین وغیرہ جن کے لئے خلود فی النار کا فیصلہ قطعی ہے۔ حدیث میں یہ بھی ارشاد ہے کہ مرنے کے بعد برے لوگوں کو بھی گالی گلوچ سے یاد نہیں کرنا چاہیے کیونکہ وہ کئے عملوں کا بدلہ پا چکے ہیں۔ سبحان اللہ! کیا پاکیزہ تعلیم ہے۔ اللہ عمل کی توفیق دے۔ آمین

خاتمہ: الحمد لله والمنة کہ آج بخاری شریف ترجمہ اردو کے پارہ نمبر ۲۶ کی تسوید سے فراغت حاصل ہو رہی ہے یہ پارہ کتاب الاستیذان کتاب الدعوات اور کتاب الرقاق پر مشتمل ہے جس میں تہذیب و اخلاق اور دعاؤں اور چند نصوص کی بہت سی قیمتی باتیں جناب فخر بنی آدم حضرت رسول کریم ﷺ کی زبان مبارک سے بیان میں آئی ہیں جن کے بغور مطالعہ کرنے اور جن پر عمل پیرا ہونے سے دین و دنیا کی بے شمار سعادتیں حاصل ہو سکتی ہیں۔ اس پارے کی تسوید پر بھی مثل سابق بہت سا قیمتی وقت صرف کیا گیا ہے۔ متن و ترجمہ و تشریحات کے لفظ لفظ کو بہت ہی غور و خوض کے بعد حوالہ قلم کیا گیا ہے اور سفر و حضر و رنج و راحت اور حوادث کثیرہ و امراض قلبی کے باوجود نہایت ہی ذمہ داری کے ساتھ اس عظیم خدمت کو انجام دیا گیا ہے پھر بھی بہت سی خامیوں کا امکان ہے اس لئے ماہرین فن سے یا ادب چشم غمو سے کام لینے کے لئے امید وار ہوں اگر واقعی لغزشوں کے لئے اہل علم حضرات میری حیات مستعار میں مطلع فرمائیں گے تو بعد شکر یہ طبع ثانی کے موقع پر اصلاح کر دی جائے گی اور میرے دنیا سے چلے جانے کے بعد اگر ویسے اغلاط کو معلوم فرمانے والے بھائی اپنی قلم سے درستی فرمائیں گے اور مجھ کو دعاے خیر سے یاد کریں گے تو میں بھی ان کا جیسی شکر یہ ادا کرتا ہوں۔

یا اللہ! حیات مستعار بہت تیزی کے ساتھ خاتمہ کی طرف جا رہی ہے جس طرح یہاں تک تو نے مجھے پہنچایا ہے اسی طرح بتایا خدمت کو بھی پورا کرنے کی توفیق عطا فرما اور اس خدمت کو دھرف میرے لئے بلکہ میرے والدین اور اولاد اور جملہ معاونین کرام اور قدردانان عظام کے حق میں قبول فرما کر بطور ایصال ثواب اس عظیم نیکی کو قبول عام اور حیات دوام عطا فرما۔ آمین

ربنا تقبل منا انک انت السميع العليم وتب علينا انک انت التواب الرحيم وصلى الله على خير خلقه محمد وعلى آله واصحابه اجمعين برحمتک یا رحم الراحمين آمین۔

خادم محمد داؤد رازا السلفی ساکن موضع رہپواہ۔ زندقہ بنگلوں ضلع گورگاؤں ہریانہ بھارت۔ (۱۰ جمادی الثانیہ ۱۳۹۶ھ)

باب: صور پھونکنے کا بیان

بَابُ نَفْخِ الصُّورِ

قَالَ مُجَاهِدٌ: الصُّورُ كَهَيْئَةِ الْبُوقِ ﴿زَجْرَةٌ﴾ [الصفات: ۱۹] صَنِحَةٌ وَقَالَ ابْنُ عَبَّاسٍ: فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿زَجْرَةٌ﴾ کے معنی چیخ کے ہیں (دوسری بار) پھونکنا اور صَنِحَةٌ پہلی بار پھونکنا۔ اور ابن عباس نے کہا ناقور (جو النَّفْخَةُ الْأُولَىٰ وَ﴿الرَّادِفَةُ﴾ [النازعات: ۷] سورة مائدہ میں ہے) صور کو کہتے ہیں ”الر اجفہ“ (جو سورة والنازعات میں ہے) پہلی بار صور کا پھونکنا، ”الر ادفعہ“ (جو اسی سورت میں ہے) دوسری بار کا پھونکنا۔

تشریح: صور ایک جسم ہے جس کو اللہ نے پیدا کر کے حضرت اسرائیل نامی فرشتے کے حوالہ کیا ہوا ہے۔ اس میں اتنے سوراخ ہیں جتنی دنیا میں روحیں ہیں۔ اس صور کو پھونکتے ہی وہ روحیں نکل نکل کر اپنے بدنوں میں داخل ہو جائیں گی۔ یہ دوسرا پھونکنا ہے۔ پہلی بار پھونکنے پر وہ بدنوں سے نکل نکل کر صور میں آ جائیں گی۔ کرمانی شارح بخاری فرماتے ہیں: ”اختلف فی عددھا فاصح انها نفختان قال الله ﴿وَنَفْخِ فِي الصُّورِ فَصُقْ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ الْأَمِنْ شَاءَ اللَّهُ ثُمَّ نَفْخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ والقول الثاني انها ثلاث نفحات نفخة الفزع فيفزع اهل السموات والارض بحيث يذهل كل مرضعة عما ارضعت ثم نفخة الصعق ثم نفخة البعث فاجيب بان الاوليين عائدتان الى واحدة فزعا الى ان صعقوا والله اعلم۔“ (کرمانی) یعنی نفخ صور کے عدد میں اختلاف کیا گیا ہے اور صحیح یہ ہے کہ وہ دو نفختے ہوں گے جیسا کہ ارشاد باری تعالیٰ ہے: ”اور صور پھونکا جائے گا جس کے بعد زمین و آسمان والے سب بے ہوش ہو جائیں گے مگر جسے اللہ بچا نا چاہے گا وہ بے ہوش نہ ہوگا پھر دوبارہ اس میں پھونکا جائے گا، جس کے بعد اچانک تمام ذی روح کھڑے ہو کر دیکھتے ہوں گے۔“ دوسرا قول یہ ہے کہ نفختے تین ہوں گے۔ پہلا نفخہ فزع کا ہوگا جس کے بعد تمام زمین و آسمان والے گھبرا جائیں گے اور اس طور کہ دودھ پلانے والی عورتیں اپنے بچوں کو دودھ پلانے سے غافل ہو جائیں گی پھر دوسرا نفخہ بے ہوشی کا ہوگا جس کے بعد تمام زمین و آسمان والے اٹھ کھڑے ہوں گے۔ اس کا جواب یوں دیا گیا ہے کہ نفخہ فزع اور نفخہ صعق یہ دونوں ایک ہی ہیں۔ یعنی وہ پہلے نفخہ پر ایسے گھبرا جائیں گے کہ گھبراتے بے ہوش ہو جائیں گے۔

یا اللہ! آج عشرہ محرم ۱۳۹۶ھ کا مبارک ترین وقت محرم ہے، میں اس پارے کی تسوید کا آغاز کر رہا ہوں۔ پروردگار! میں نہایت ہی عاجزی سے اس مقدس ساعت میں تیرے سامنے ہاتھ پھیلاتا ہوں کہ مثل سابق اس پارے کو بھی اشاعت میں لانے کے لیے غیب سے اسباب مہیا فرمادے اور جمیل صحیح بخاری کے شرف عظیم سے مشرف فرما اور میرے سارے تخلصین کو اس خدمت کے ثواب عظیم میں حصہ وافر عطا فرما اور مجھ کو امراض قلبی و قالبی اور انکار ظاہری و باطنی سے خلاصی بخش دیجیے اور میرے تمام ساتھیوں کے ساتھ میری اولاد و ذکور و اناث کو بھی برکات داریں عطا فرما اور باقی پاروں کی

توسید اور اشاعت کے لئے بھی نصرت فرماتا کہ یہ خدمت تکمیل کو پہنچ کر جملہ اہل اسلام کے لئے باعث رشد و ہدایت بن سکے۔

یا اللہ! اس خدمت کے سلسلہ میں مجھ سے جو لغزش اور کوتاہی ہو جائے اس کو بھی معاف فرما دینا۔ آج رمضان المبارک ۱۳۹۶ھ کا پہلا جمعہ اور ساتواں روزہ ہے کہ نظر ثالث کے بعد اسے بعون اللہ تبارک و تعالیٰ کا تب صاحبان کی خدمت میں برائے کتابت حوالہ کر رہا ہوں۔

ربنا تقبل منا انک انت السميع العليم وصل علی حبیبک محمد وآلہ واصحابہ اجمعین برحمتک یا ارحم الراحمین۔
راقم خادم محمد داؤد دراز۔ ۷ رمضان ۱۳۹۶ھ وارو حال کتب خانہ محمد یہ جامع الحمدیث نمبر ۷۱۰ یو مارکیٹ روڈ بنگلور۔ دار السور۔ (حرسہا اللہ

من سرور الدھور آمین)

۶۵۱۷۔ حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ،
قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ
شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ
وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا
هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلَانِ رَجُلٌ مِنَ
الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ:
وَالَّذِي اضْطَفَى مُحَمَّدًا ﷺ عَلَى الْعَالَمِينَ
فَقَالَ الْيَهُودِي: وَالَّذِي اضْطَفَى مُوسَى عَلَى
الْعَالَمِينَ قَالَ: فَغَضِبَ الْمُسْلِمُ عِنْدَ ذَلِكَ
فَلَطَمَ وَجْهَ الْيَهُودِي فَذَهَبَ الْيَهُودِي إِلَى
رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ
وَأَمَرَ الْمُسْلِمَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا
تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَضَعِفُونَ
يَوْمَ الْقِيَامَةِ فَأَكُونُ فِي أَوَّلِ مَنْ يُفِيقُ فَإِذَا
مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ فَلَا أَذْرِي
أَكَانَ مُوسَى فِيمَنْ صَعِقَ فَأَقَاقَ قِيْلِي أَوْ كَانَ
مِمَّنِ اسْتَشْنَى اللَّهَ)). [راجع: ۲۴۱۱]

(۶۵۱۷) مجھ سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے ابراہیم بن سعد نے بیان کیا، ان سے ابوسلمہ بن عبد الرحمن نے اور عبد الرحمن اعرج نے بیان کیا، ان دونوں نے بیان کیا کہ حضرت ابو ہریرہ رضی اللہ عنہ نے فرمایا: دو آدمیوں نے آپس میں گالی گلوچ کی جن میں سے ایک مسلمان تھا اور دوسرا یہودی تھا مسلمان نے کہا کہ اس پروردگار کی قسم جس نے محمد ﷺ کو تمام جہان پر برگزیدہ کیا! یہودی نے کہا کہ اس پروردگار کی قسم جس نے موسیٰ علیہ السلام کو تمام جہان پر برگزیدہ کیا! راوی نے بیان کیا کہ مسلمان یہودی کی بات سن کر خفا ہو گیا اور اس کے منہ پر ایک طمانچہ رسید کیا۔ یہودی رسول اللہ ﷺ کے پاس گیا اور آپ ﷺ سے اپنا اور مسلمان کا سارا واقعہ بیان کیا۔ رسول اللہ ﷺ نے فرمایا: ”دیکھو موسیٰ (علیہ السلام) پر مجھ کو فضیلت مت دو کیونکہ قیامت کے دن ایسا ہوگا کہ صور پھونکتے ہی تمام لوگ بے ہوش ہو جائیں گے اور میں سب سے پہلا شخص ہوں گا، جسے ہوش آئے گا میں کیا دیکھوں گا کہ موسیٰ عرش الہی کا کونہ تھا مے ہوئے ہیں۔ مجھے نہیں معلوم کہ موسیٰ علیہ السلام بھی ان لوگوں میں ہوں گے جو بے ہوش ہوئے تھے اور پھر مجھ سے پہلے ہی ہوش میں آ گئے تھے یا ان میں سے ہوں گے جنہیں اللہ تعالیٰ نے اس سے مستثنیٰ کر دیا۔“

تشریح: فرمایا لا ما شاء اللہ۔ کہتے ہیں کہ جبریل و میکائیل و اسرافیل و عزرائیل اور حاملان عرش اور ملائکہ علیہم السلام اور بہشت کے حور و غلمان وغیرہ بے ہوش نہ ہوں گے۔ آپ نے یہ اذراہ توضیح فرمایا ورنہ آپ سارے انبیاء سے افضل ہیں۔ (ﷺ)

۶۵۱۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ،
قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَضَعِفُ النَّاسُ
(۶۵۱۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابو الزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”بے ہوشی کے وقت تمام لوگ بے ہوش

ہو جائیں گے اور سب سے پہلے انھیں والا میں ہوں گا۔ اس وقت موسیٰ علیہ السلام عرش الہی کا کونہ تھا ہے ہوں گے اب میں نہیں جانتا کہ وہ بے ہوش بھی ہوں گے یا نہیں۔“ اس حدیث کو ابو سعید خدری رضی اللہ عنہ نے بھی نبی اکرم ﷺ سے روایت کیا ہے۔

[راجع: ۲۴۱۱]

حِينَ يَصْعَقُونَ فَأَكُونُ أَوَّلَ مَنْ قَامَ فَإِذَا مُوسَى آخِذٌ بِالْعُرْشِ فَمَا أَذْرِي أَتَكُنُ فِيمَنْ صَعِقَ)) رَوَاهُ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

تشریح: جو اوپر کتاب الاشخاص میں موصولاً گزر چکی ہے۔

بَابُ يَقْبِضُ اللَّهُ الْأَرْضَ

رَوَاهُ نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

باب: اللہ تعالیٰ زمین کو اپنی مٹھی میں لے لے گا
اس امر کو نافع نے ابن عمر رضی اللہ عنہما سے روایت کیا ہے اور انہوں نے نبی کریم ﷺ سے۔

تشریح: جو کتاب التوحید میں موصولاً آئے گا۔

۶۵۱۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدَ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَقْبِضُ اللَّهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ مَلُوكُ الْأَرْضِ؟)) [راجع: ۴۸۱۲] [مسلم: ۱۷۰۵۰]

ابن ماجہ: ۱۹۲]

تشریح: جو اپنی بادشاہت پر نازاں تھے۔

۶۵۲۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ النَّبِيُّ ﷺ: ((تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خَبْزَةً وَاحِدَةً يَكْفُوهَا الْجَبَّارُ بِيَدِهِ كَمَا يَكْفُو أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ نَزْلًا لِأَهْلِ الْجَنَّةِ)) فَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ! أَلَا أَخْبَرَكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ

(۶۵۲۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے خالد بن یزید نے، ان سے سعید بن ابی ہلال نے، ان سے زید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت کے دن ساری زمین ایک روٹی کی طرح ہو جائے گی جسے اللہ تعالیٰ اہل جنت کی میزبانی کے لیے اپنے ہاتھ سے اٹے پلے گا جس طرح تم دسترخواں پر روٹی الٹ پلٹ کرتے ہو۔“ پھر ایک یہودی آیا اور بولا، ابوالقاسم! تم پر رحمن برکت نازل کرے کیا میں تمہیں قیامت کے دن اہل جنت کی سب سے پہلی ضیافت کے بارے میں خبر نہ دوں؟ آپ نے فرمایا: ”کیوں نہیں۔“ تو

الْقِيَامَةِ؟ قَالَ: ((بَلَى)) قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً كَمَا قَالَ النَّبِيُّ ﷺ فَتَنْظَرُ النَّبِيُّ ﷺ إِلَيْنَا ثُمَّ صَجَحَكَ حَتَّى بَدَثَ نَوَاجِذُهُ ثُمَّ قَالَ: أَلَا أَخْبَرُكَ بِإِدَامِهِمْ؟ قَالَ: إِدَامُهُمْ بِالْأَمِّ وَتَوْنُ قَالُوا: وَمَا هَذَا؟ قَالَ: تَوْنٌ وَتَوْنٌ يَأْكُلُ مِنْ زَائِدَةِ كِبِدِهِمَا سَبْعُونَ أَلْفًا. [مسلم: ۷۰۵۷]

اس نے (بھی یہی) کہا کہ ساری زمین ایک روٹی کی طرح ہو جائے گی جیسا کہ نبی کریم ﷺ نے فرمایا تھا، پھر آنحضرت ﷺ نے ہماری طرف دیکھا اور مسکرائے جس سے آپ کے آگے کے دانت دکھائی دینے لگے پھر (اس نے) پوچھا کیا میں تمہیں اس کے سالن کے متعلق خبر نہ دوں؟ (خود ہی) بولا کہ ان کا سالن بالام اور لون ہوگا۔ صحابہ رضی اللہ عنہم نے کہا یہ کیا چیز ہے؟ اس نے کہا کہ تیل اور مچھلی جس کی کھجی کے ساتھ زائد چربی کے حصے کو ستر ہزار آدمی کھائیں گے۔

تشریح: اللہ اکبر کرتی عظیم الشان نعمت سے مہمانی کی جائے گی۔ بالام عبرانی لفظ ہے، اس کے معنی تیل ہی کے صحیح ہیں اور لون مچھلی کو کہتے ہیں، یہ عربی زبان کا لفظ ہے۔ قرآن مجید میں بھی مچھلی کے لئے یہ لفظ بولا گیا ہے۔ مذکورہ ستر ہزار وہ لوگ ہوں گے جو بلا حساب جنت میں جائیں گے۔ اللہم اجعلنا منهم آمین۔

۶۵۲۱۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ)) قَالَ سَهْلٌ أَوْ غَيْرُهُ، لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ. [مسلم: ۷۰۵۵]

ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، انہوں نے کہا کہ مجھ سے ابو حازم سلمہ بن دینار نے بیان کیا، کہا کہ میں نے سہل بن سعد ساعدی رضی اللہ عنہ سے سنا کہا کہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”قیامت کے دن لوگوں کا حشر سفید و سرخی آمیز زمین پر ہوگا جیسے میدہ کی روٹی صاف و سفید ہوتی ہے اس زمین پر کسی (چیز) کا کوئی نشان نہ ہوگا۔“

تشریح: یعنی اس میں کوئی مکان، راستہ، باغ، ٹیلہ یا پہاڑ نہ ہوگا۔ آیات قرآنیہ بتاتی ہیں کہ حشر کی زمین اور ہوگی جیسا کہ آیت: ﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ﴾ (۱۳/ہریم: ۳۸) سے ظاہر ہے۔

بَابُ: كَيْفَ الْحَشْرِ؟

باب: حشر کی کیفیت کے بیان میں

۶۵۲۲۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا وَهْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى ثَلَاثِ طَرِيقٍ رَاغِبِينَ وَرَاهِبِينَ وَائْتِنَانٍ عَلَى بَعِيرٍ وَثَلَاثَةَ عَلَى بَعِيرٍ وَأَرْبَعَةَ عَلَى بَعِيرٍ وَعَشْرَةَ عَلَى بَعِيرٍ وَيُحْشَرُ بَقِيَّتُهُمُ النَّارَ ثَقِيلٌ مَعَهُمْ حَيْثُ قَالُوا وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا))

ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے عبد اللہ بن طاووس نے، ان سے ان کے والد طاووس نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”لوگوں کا حشر تین فرقوں میں ہوگا (ایک فرقے والے) لوگ رغبت کرنے نیز ڈرنے والے ہوں گے (دوسرا فرقہ ایسے لوگوں کا ہوگا کہ) ایک اونٹ پر دو آدمی سوار ہوں گے کسی اونٹ پر تین ہوں گے، کسی اونٹ پر چار ہوں گے اور کسی پر دس ہوں گے اور باقی لوگوں کو آگ جج کرے گی (اہل شرک

کا یہ تیسرا فرقہ ہوگا) جب وہ قیلوہ کریں گے تو آگ بھی ان کے ساتھ ٹھہری ہوگی، جب وہ رات گزاریں گے تو آگ بھی ان کے ساتھ وہاں ٹھہری ہوگی، جب وہ صبح کریں گے تو آگ بھی صبح کے وقت وہاں موجود ہوگی اور جب وہ شام کریں گے تو آگ بھی شام کے وقت ان کے ساتھ موجود ہوگی۔“

وَتَصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا)). [مسلم: ۷۲۰۲؛ نسائی: ۲۰۸۴]

تشریح: علمائے اسلام نے اس آگ سے مراد کئی ناری واقعات کو لیا ہے۔ باقی اصل حقیقت اللہ ہی کو معلوم ہے۔ ہمارا ایمان ہے کہ صدق رسول اللہ ﷺ۔

(۶۵۲۳) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یونس بن محمد بغدادی نے بیان کیا، کہا ہم سے شبیان نخوی نے بیان کیا، کہا ان سے قتادہ نے، کہا ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک صحابی نے کہا: اے اللہ کے نبی! قیامت میں کافروں کو ان کے چہرے کے بل کس طرح حشر کیا جائے گا؟ آنحضرت ﷺ نے فرمایا: ”کیا وہ ذات جس نے انہیں دنیا میں دو پاؤں پر چلایا اسے اس پر قدرت نہیں ہے کہ قیامت کے دن انہیں چہرے کے بل چلا دے۔“ قتادہ رضی اللہ عنہ نے کہا کہ ضرور ہے ہمارے رب کی عزت کی قسم! بے شک وہ منہ کے بل چلا سکتا ہے۔

۶۵۲۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا شَبِيَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ! كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ؟ قَالَ: ((أَلَيْسَ الَّذِي أَمْسَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرٌ عَلَى أَنْ يُمَشِّيهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟)) قَالَ قَتَادَةُ: بَلَى وَعِزَّةَ رَبِّنَا. [راجع: ۴۷۶۰]

(۶۵۲۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا کہ عمرو بن دینار نے کہا کہ میں نے سعید بن جبیر سے سنا، انہوں نے ابن عباس رضی اللہ عنہما سے سنا اور انہوں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”تم اللہ سے قیامت کے دن ننگے پاؤں، ننگے بدن اور پیدل چل کر بن ختنہ ملو گے۔“

۶۵۲۴- حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: عَمْرُو، سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ سَمِعْتُ ابْنَ عَبَّاسٍ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّكُمْ مُلَاقُوا اللَّهِ حُفَاةَ عُرَاةٍ مُشَاةَ غُرُلًا)).

سفیان نے کہا کہ یہ حدیث ان (نویادس حدیثوں) میں سے ہے جن کے متعلق ہم سمجھتے ہیں کہ عبد اللہ بن عباس رضی اللہ عنہما نے خود ان کو نبی کریم ﷺ سے سنا۔

[راجع: ۳۳۴۹؛ مسلم: ۷۲۰۰؛ نسائی: ۲۰۸۰]

قَالَ سُفْيَانُ: هَذَا مِمَّا نَعُدُّ أَنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ.

(۶۵۲۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے سعید بن جبیر نے، ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے

۶۵۲۵- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ

عَلَى الْمَنَبَرِ يَقُولُ: ((إِنَّكُمْ مُلَاقُوا اللَّهِ حُفَاءَ عُرَاةٍ غُرُلًا)). [راجع: ۳۳۴۹، ۶۵۲۴]

سنا کہ آپ منبر پر خطبے میں فرما رہے تھے: ”تم اللہ تعالیٰ سے اس حال میں ملو گے کہ ننگے پاؤں، ننگے جسم اور بغیر ختنہ ہو گے۔“

۶۵۲۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: ((إِنَّكُمْ مُحْشُورُونَ حُفَاءَ عُرَاةٍ غُرُلًا كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ)) [الانبیاء: ۱۰۴] الْآيَةَ وَإِنَّ أَوَّلَ الْخَلْقِ يَكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ وَإِنَّهُ سَيَجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ: يَا رَبِّ! أَصْحَابِي يَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحَدُنَا بِعَدَكَ فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ» إِلَى قَوْلِهِ: «الْحَكِيمُ» [المائدة: ۱۱۷، ۱۱۸] فَيَقَالُ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ)). [راجع: ۳۳۴۹]

۶۵۲۷۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ:

ہم سے محمد بن بشار نے بیان کیا، ان سے غندر نے بیان کیا، ان سے النعمان بن المغیرہ نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا، ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ ہمیں خطبہ دینے کے لئے کھڑے ہوئے اور فرمایا: ”تم لوگ قیامت کے دن اس حال میں جمع کئے جاؤ گے کہ ننگے پاؤں اور ننگے جسم ہو گے۔ جیسا کہ اللہ تعالیٰ نے فرمایا: ”جس طرح ہم نے شروع میں پیدا کیا تھا اسی طرح لوٹا دیں گے۔“ اور تمام مخلوقات میں سب سے پہلے جسے کپڑا پہنایا جائے گا وہ ابراہیم علیہ السلام ہوں گے اور میری امت کے بہت سے لوگ لائے جائیں گے جن کے اعمال ناپے بائیں ہاتھ میں ہوں گے میں اس پر کہوں گا اے میرے رب! یہ تو میرے ساتھ ہیں۔ اللہ تعالیٰ فرمائے گا: تمہیں معلوم نہیں کہ انہوں نے تمہارے بعد کیا کیا نئی نئی بدعات نکالی تھیں، اس وقت میں بھی وہی کہوں گا جو نیک بندے (عیسیٰ) نے کہا کہ ”یا اللہ! میں جب تک ان میں موجود رہا اس وقت تک میں ان پر گواہ تھا۔“ رسول اللہ ﷺ نے بیان کیا کہ فرشتے (مجھ سے) کہیں گے کہ یہ لوگ ہمیشہ اپنی ایڑیوں کے بل پھرتے ہی رہے۔“ (مرتد ہوتے رہے)

تفسیر: اس حدیث میں مرتدین لوگ مراد ہیں جن سے حضرت صدیق اکبر رضی اللہ عنہ نے جہاد کے لئے کمر باندھی تھی اور وہ لوگ بھی مراد ہیں جنہوں نے اسلام میں بدعات کا طومار بپا کر کے دین حق کا علیہ بگاڑ دیا۔ آج کل قبروں اور بزرگوں کے مزارات پر ایسے لوگ بکثرت دیکھے جاسکتے ہیں جن کے لئے کہا گیا ہے:

شکوہ جنائے دفا نما جو حرم کو اہل حرم سے ہے اگر بت کدے میں بیاں کروں تو کہے صم بھی ہری ہری

حضرت عیسیٰ علیہ السلام نے فرمایا اے اللہ! میں جب تک ان میں موجود رہا اس وقت تک میں ان پر گواہ تھا۔ پھر جب تو نے خود مجھے لے لیا پھر تو تو ہی ان پر نگہبان تھا اور تو ہر چیز سے پورا باخبر ہے اگر تو انہیں سزا دے تو یہ تیرے غلام ہیں اور اگر تو انہیں بخش دے تو بے شک تو زبردست غلبے والا اور حکمت والا ہے۔

۶۵۲۷۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ:

ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے حاتم بن ابی صغیرہ نے بیان کیا، ان سے عبد اللہ بن ابی ملیکہ نے بیان کیا، کہا کہ مجھ سے قاسم بن محمد بن ابی بکر نے بیان کیا اور

ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم ننگے پاؤں، ننگے جسم، بلا ختنہ کے اٹھائے جاؤ گے۔“ حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ اس پر میں نے پوچھا: یا رسول اللہ! تو کیا مرد عورتیں ایک دوسرے کو دیکھتے ہوں گے؟ نبی ﷺ نے فرمایا: ”اس وقت معاملہ اس سے کہیں زیادہ سخت ہوگا اس کا خیال بھی کوئی نہیں کر سکے گا۔“ (ذکر)۔ [مسلم: ۷۱۹۸، نسائی: ۲۰۸۳، ابن ماجہ: ۴۲۷۶]

تشریح: سب پر قیامت کی ایسی دہشت غالب ہوگی کہ ہوش و حواس جواب دے جائیں گے۔ الا ماء شاء اللہ۔

۶۵۲۸۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ النَّبِيِّ فِي قَبَّةٍ فَقَالَ: ((أَتُرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟)) قُلْنَا: نَعَمْ قَالَ: ((أَتُرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟)) قُلْنَا: نَعَمْ قَالَ: ((وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ)). [طرفة: ۶۶۴۲، مسلم: ۵۲۹، ۵۳۱، ترمذی: ۲۵۴۷، ابن ماجہ: ۴۲۸۳]

(۶۵۲۸) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے عمرو بن ميمون نے بیان کیا اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک خیمہ میں تھے۔ آپ نے فرمایا: ”کیا تم اس پر راضی ہو کہ اہل جنت کا ایک چوتھائی رہو؟“ ہم نے کہا: جی ہاں، آپ نے فرمایا: ”کیا تم اس پر راضی ہو کہ اہل جنت کا تم ایک تہائی رہو؟“ ہم نے کہا: جی ہاں، آپ نے فرمایا: ”کیا تم اس پر راضی ہو کہ اہل جنت کا تم نصف رہو؟“ ہم نے کہا: جی ہاں، پھر آپ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں محمد ﷺ کی جان ہے! مجھے امید ہے کہ تم لوگ (امت مسلمہ) اہل جنت کا آدھا حصہ ہو گے اور ایسا اس لیے ہوگا کہ جنت میں فرمانبردار نفس کے علاوہ اور کوئی داخل نہ ہوگا اور تم لوگ شرک کرنے والوں کے درمیان (تعداد میں) اس طرح ہو گے جیسے سیاہ تیل کے جسم پر سفید بال ہوتے ہیں یا جیسے سرخ رنگ کے جسم پر ایک سیاہ بال ہو۔“

تشریح: دوسری روایت میں یوں ہے جیسے سفید تیل میں ایک بال کالا ہو۔ مقصود یہ ہے کہ دنیا میں مشرکوں اور فاسقوں کی تعداد بہت زیادہ ہی رہی ہے اور اللہ کے موحد و مومن بندے ان مشرکوں اور کافروں سے ہمیشہ کم ہی رہے ہیں تو اس میں کوئی تعجب کی بات نہیں ہے۔ قرآن مجید میں صاف مذکور ہے: ﴿وَلَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ﴾ (۳۳/۱۳) ”میرے شکر گزار بندے تھوڑے ہی ہوتے ہیں۔“ عام طور پر یہی حال ہے اور مسلمانوں میں توحید و سنت والوں کی تعداد بھی ہمیشہ تھوڑی ہی چلی آ رہی ہے جو لوگ آج کل اہل سنت والجماعت کہلانے والے ہیں ان کی تعداد عرسوں میں اور تفریحوں میں دیکھی جاسکتی ہے۔ مشرکین و مبتدعین بکثرت ملیں گے۔ اہل توحید، پابند شریعت، فدائے سنت بالکل اقل قلیل ہیں۔ اللہ پاک ہم کو توحید و سنت کا عامل اور اسلام کا سچا تابع فرمان بنائے۔ آمین

(۶۵۲۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے میرے بھائی نے بیان کیا، ان سے سلیمان نے، ان سے ثور نے، ان سے ابو غیث نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: ”قیامت کے دن سب سے پہلے آدم علیہ السلام کو پکارا جائے گا، پھر ان کی نسل ان کو دیکھے گی تو کہا جائے گا کہ یہ تمہارے بزرگ دادا آدم ہیں۔ (پکارنے پر) وہ کہیں گے کہ لَبَّيْكَ وَسَعْدَيْكَ۔ اللہ تعالیٰ فرمائے گا کہ اپنی نسل میں سے دوزخ کا حصہ نکال لو، آدم علیہ السلام عرض کریں گے: اے پروردگار! کتنوں کو نکالوں؟ اللہ تعالیٰ فرمائے گا ایک فی صد۔“ (ننانوے فی صد دوزخی ایک جنتی) صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! جب ہم میں سے سو میں ننانوے نکال دیے جائیں تو پھر باقی کیا رہ جائیں گے۔ آپ ﷺ نے فرمایا: ”تمام امتوں میں میری امت اتنی ہی تعداد میں ہوگی جیسے سیاہ تیل کے جسم پر سفید بال ہوتے ہیں۔“

تشریح: اس لئے اگر ننانوے فی صدی بھی دوزخ میں جائیں تو تم کو فکر نہ کرنا چاہیے ایک فی صدی آدم علیہ السلام کی اولاد میں سارے سچے مسلمان آجائیں گے۔ بلکہ دوسری امتوں کے موحد اشخاص بھی ہوں گے۔ اس حدیث سے یہ بھی نکلا کہ دوزخ کی مردم شماری جنت کی مردم شماری سے کہیں زیادہ ہوگی۔

باب: (ارشاد باری تعالیٰ)

”قیامت کی بل چل ایک بڑی مصیبت ہوگی۔“ اور سورہ نجم اور سورہ انبیاء میں فرمایا ”قیامت قریب آگئی۔“

بَابُ: (إِنَّ زُلْفَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ) [الحج: ۱]
(أَزَلَّتِ الْآرِزَةُ) [النجم: ۵۷] (أَقْتَرَبَتِ السَّاعَةُ) [القمر: ۱]

(۶۵۳۰) مجھ سے یوسف بن موسیٰ قطان نے بیان کیا، کہا ہم کو جریر بن عبد الحمید نے خبر دی، ان سے اعمش نے، ان سے ابوصالح نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ فرمائے گا اے آدم! آدم علیہ السلام کہیں گے حاضر ہوں، فرماں بردار ہوں اور ہر بھلائی تیرے ہاتھ میں ہے اللہ تعالیٰ فرمائے گا جو لوگ جہنم میں ڈالے جائیں گے انہیں نکال لو آدم علیہ السلام پوچھیں گے جہنم میں ڈالے جانے والے لوگ کتنے ہیں؟ اللہ تعالیٰ فرمائے گا کہ ہر ایک ہزار میں سے نو سو ننانوے

۶۵۳۰۔ حَدَّثَنِي يُونُسُ بْنُ مُوسَى، أَنبَأَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ، قَالَ: ((يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا آدَمُ! فَاقْبُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ قَالَ: يَقُولُ: أَخْرِجْ بَعْتُ النَّارِ قَالَ: وَمَا بَعْتُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ فَلَذَلِكَ حِينَ يَشِيبُ الصَّغِيرُ

یہی وہ وقت ہوگا جب بچے غم سے بوڑھے ہو جائیں گے اور حاملہ عورتیں اپنا حمل گرا دیں گی اور تم لوگوں کو نشے کی حالت میں دیکھو گے، حالانکہ وہ ہرگز نشے کی حالت میں نہ ہوں گے اللہ کا عذاب سخت ہوگا۔“ صحابہ رضی اللہ عنہم کو یہ بات بہت سخت معلوم ہوئی تو انہوں نے عرض کیا: یا رسول اللہ! پھر ہم میں سے وہ (خوش نصیب) شخص کون ہوگا؟ آنحضرت ﷺ نے فرمایا: ”تمہیں خوشخبری ہو، ایک ہزار یا جوج و ما جوج کی قوم سے ہوں گے اور تم میں سے وہ ایک جنتی ہوگا۔“ پھر آنحضرت ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! مجھے امید ہے کہ تم لوگ اہل جنت کا ایک تہائی حصہ ہو گے۔“ راوی نے بیان کیا کہ ہم نے اس پر اللہ کی حمد بیان کی اور اس کی تکبیر کہی، پھر آنحضرت ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! مجھے امید ہے کہ آدھا حصہ اہل جنت کا تم لوگ ہو گے، تمہاری مثال دوسری امتوں کے مقابلہ میں ایسی ہے جیسے کسی سیاہ پیل کے جسم پر سفید بالوں کی (معمولی تعداد) ہوتی ہے یا وہ سفید داغ جو گلہ سے آگے کہ پاؤں پر ہوتا ہے۔“

باب: اللہ تعالیٰ کا ارشاد:

”کیا یہ خیال نہیں کرتے کہ یہ لوگ پھر ایک عظیم دن کے لیے اٹھائے جائیں گے، اس دن جب تمام لوگ رب العالمین کے حضور میں کھڑے ہوں گے۔“ ابن عباس رضی اللہ عنہما نے کہا ”وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ“ کا مطلب یہ ہے کہ دنیا کے رشتے ٹاٹے جو یہاں ایک دوسرے سے تھے وہ ختم ہو جائیں گے۔

تشریح: یہاں تک کہ جو دنیا میں جھوٹے پیروں پر مشرک پڑ رکھے تھے وہ سب بھی ہزار ہو جائیں گے اور وہ آپس میں ایک دوسرے کے دوست ہونے کے بجائے لڑنے میں بن جائیں گے۔ قرآن شریف کی آیت: ﴿وَيَوْمَ يَقُضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾ (۲۵/ الفرقان) وغیرہ میں اسی حقیقت کا اظہار ہے۔ اللہ پاک مقلدین جامدین کو بھی نیک سمجھ دے جو خود اپنے اماموں کے خلاف چل کر ان کی ناراضگی مول لیں گے۔ الا ماشاء اللہ۔

۶۵۳۱۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ

﴿وَتَضَعُ كُلُّ ذَاتٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ ((الحج: ۲) فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا ذَٰلِكَ الرَّجُلُ؟ فَقَالَ: «(أَبْشُرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ)» ثُمَّ قَالَ: «(وَالَّذِي نَفْسِي فِي يَدِهِ! إِنِّي لَا طَمَعُ أَنْ تَكُونُوا ثَلَاثَ أَهْلِ الْجَنَّةِ)» قَالَ: فَحَمَدْنَا اللَّهَ وَكَبَّرْنَا ثُمَّ قَالَ: «(وَالَّذِي نَفْسِي فِي يَدِهِ! إِنِّي لَا طَمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنْ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ الرُّقْمَةِ فِي ذِرَاعِ الْحِمَارِ)» (راجع: ۳۳۴۸)

بَابُ قَوْلِ اللَّهِ:

﴿أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ (المطففين: ۴، ۶) وَقَالَ ابْنُ عَبَّاسٍ: «وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ» [البقرة: ۱۶۶] الْوَصْلَاتُ فِي الدُّنْيَا.

النَّاسُ لِرَبِّ الْعَالَمِينَ قَالَ: ((يَقَوْمُ أَحَدُهُمْ فِي رُشْحِهِ إِلَيَّ أَنْصَافِ أَذُنِي)). [راجع: ۴۹۳۸] [مسلم: ۷۲۰۴؛ ترمذی: ۲۴۲۲، ہوگا۔“

[۳۳۳۶؛ ابن ماجہ: ۴۲۷۸]

۶۵۳۲- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ عَنْ ثَوْرِ بْنِ زَيْدٍ عَنْ أَبِي الْغَيْثِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَفُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمَهُمْ حَتَّى يَلْغَأَ أَذَانَهُمْ)). [مسلم: ۷۲۰۵]

(۶۵۳۲) مجھ سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا، کہا کہ مجھ سے سلیمان بن بلال نے بیان کیا، ان سے ثور بن زید نے بیان کیا، ان سے ابو غیث نے اور انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت کے دن لوگ پسینے میں شرابور ہو جائیں گے اور حالت یہ ہو جائے گی کہ تم میں سے ہر کسی کا پسینہ زمین پر ستر ہاتھ تک پھیل جائے گا اور منہ تک پہنچ کر کانوں کو چھونے لگے گا۔“

باب: قیامت کے دن بدلہ لیا جانا

قیامت کو حاقہ بھی کہتے ہیں کیونکہ اس دن بدلہ ملے گا اور وہ کام ہوں گے جو ثابت اور حق ہیں۔ حقہ اور حاقہ کے ایک ہی معنی ہیں اور قارعہ اور غاشیہ اور صاخہ بھی قیامت ہی کو کہتے ہیں اسی طرح یوم التغابن بھی کیونکہ اس دن جنتی کافروں کی جائیداد واپس لے لیں گے۔

۶۵۳۳- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ، سَمِعْتُ عَبْدَ اللَّهِ قَالَ النَّبِيُّ ﷺ: ((أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالْذَّمِّ)). [مسلم: ۴۳۸۱، ۴۳۸۲؛ ترمذی: ۱۳۹۶، ۱۳۹۷؛ نسائی: ۴۰۰۳، ۴۰۰۷؛ ابن ماجہ: ۲۶۱۵]

(۶۵۳۳) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے شقیق نے بیان کیا، کہا میں نے عبد اللہ بن مسعود رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”سب سے پہلے جس چیز کا فیصلہ لوگوں کے درمیان ہوگا وہ ناحق خون کے بدلے کا ہوگا۔“

۶۵۳۴- حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا فَإِنَّهُ لَيْسَ قَدْ دِنَارٌ وَلَا

(۶۵۳۴) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے سعید مقبری نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے اپنے کسی بھائی پر ظلم کیا ہو تو اسے چاہئے کہ اس سے (اس دنیا میں) معاف کرا لے، اس لیے کہ آخرت

دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ ۖ فَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ آخِيهِ فُطِرَ حَتَّى عَلَيْهِ)۔ [راجع: ۲۴۴۹]

میں روپے پیسے نہیں ہوں گے، اس سے پہلے (معاف کرا لے) کہ اس کے بھائی کے لیے اس کی نیکیوں میں سے حق دلایا جائے گا اور اگر اس کے پاس نیکیاں نہ ہوں گی تو اس (مظلوم) بھائی کی برائیاں اس پر ڈال دی جائیں گی۔ [ترمذی: ۲۴۱۹]

تشریح: حقوق العباد ہرگز معاف نہ ہوں گے جب تک بندے وہ حقوق نہ چکا دیں۔

۶۵۳۵۔ حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ ﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ﴾ [الاعراف: ۴۳] قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ فَيُجَسُّونَ عَلَى فَنَظَرَةِ بَيْنِ الْجَنَّةِ وَالنَّارِ فَيَقْتَضِ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمِ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِبُوا وَتَقَرُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا أَحَدَهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا))۔ [راجع: ۲۴۴۰]

(۶۵۳۵) ہم سے صلت بن محمد نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا اس آیت کے بارے میں ”وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ“ کہا کہ ہم سے سعید نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے ابو متوکل ناجی نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مُؤْمِنِينَ جَهَنَّمَ سے چھکارا پا جائیں گے لیکن دوزخ و جنت کے درمیان ایک پل پر انہیں روک لیا جائے گا اور پھر ایک کے دوسرے پر ان مظالم کا بدلہ لیا جائے گا جو دنیا میں ان کے درمیان آپس میں ہوئے تھے اور جب کانٹ چھانٹ کر لی جائے گی اور صفائی ہو جائے گی تب انہیں جنت میں داخل ہونے کی اجازت ملے گی، پس اس ذات کی قسم جس کے ہاتھ میں محمد کی جان ہے! جہنمیوں میں سے ہر کوئی جنت میں اپنے گھر کو دنیا کے اپنے گھر کے مقابلہ میں زیادہ بہتر طریقے پر پہچان لے گا۔“

تشریح: اس کی وجہ یہ ہے کہ برزخ میں ہر ایک آدمی کو صبح و شام اس کا ٹھکانا دکھایا جاتا ہے۔ جیسے قرآن وحدیث میں ہے۔ اب یہ جو عبد اللہ بن مبارک نے زہد میں نکالا کہ فرشتے دائیں بائیں سے ان کو جنت کے راستے بتلائیں گے یہ اس کے خلاف نہیں ہے۔ اس لئے کہ اپنا مکان پہچان لینے سے یہ ضروری نہیں کہ شہر کے سب راستے بھی معلوم ہوں اور بہشت تو بہت بڑا شہر ہی نہیں بلکہ ایک ملک عظیم ہوگا۔ اس کے سامنے ساری دنیا کی بھی کوئی حقیقت نہیں ہے جیسا کہ خود قرآن شریف میں فرمایا: ﴿عَرَضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾ (آل عمران: ۱۳۳) یعنی جنت وہ ہے جس کے عرض میں ساتوں آسمان اور ساتوں زمینیں ہیں۔ صدق اللہ تبارک وتعالیٰ۔

اسی باب میں دوسری حدیث کی سند میں امام مالک رحمہ اللہ بھی ہیں۔ یہ بڑے ہی جلیل القدر اور عظیم المرتبت امام ہیں۔ فقہ اور حدیث میں امام حجاز کہلاتے ہیں۔ امام شافعی رحمہ اللہ ان کے شاگرد ہیں اور امام بخاری مسلم ابوداؤد ترمذی رحمہم اللہ وغیرہ سبھی کے یہ امام ہیں۔ امام ابو حنیفہ رحمہ اللہ نے ان کے درس میں پیشہ کر ایک مہینے تک حدیث کا سماع کیا ہے۔ امام محمد رحمہ اللہ فن حدیث میں امام مالک رحمہ اللہ کے شاگرد ہیں اور امام احمد بن حنبل رحمہم اللہ بھی امام مالک رحمہم اللہ کے شاگرد ہیں اور بھی بہت سے زبردست ائمہ و محدثین علم حدیث میں ان ہی کے شاگرد ہیں، استاذ الائمہ اور معلم الہدیث ہونے کا اتنا زبردست شرف ائمہ اربعہ میں سے کسی کو حاصل نہیں ہوا۔ مؤطا امام مالک حدیث کی مشہور کتاب ہے۔ ۹۵ سنہ ہجری میں پیدا ہوئے اور چوراسی (۸۳) سال کی عمر یثربی ۱۷۹ھ میں انتقال فرمایا۔ علم حدیث کی بہت ہی زیادہ تعظیم کرتے تھے۔ رحمہ اللہ رحمة واسعة۔

بَابُ: مَنْ نُوقِشَ الْحِسَابَ عَذَابُ

بَابُ: جس کے حساب میں کھود کرید کی گئی اسے عذاب دیا جائے گا

(۶۵۳۶) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے عثمان بن اسود نے بیان کیا، ان سے ابن ابی ملیکہ نے، ان سے ام المومنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس کے حساب میں کھود کرید کی گئی اس کو ضرور عذاب ہوگا۔“ وہ کہتی ہیں کہ میں نے عرض کیا: کیا اللہ تعالیٰ کا یہ فرمان نہیں ہے کہ ”پھر عنقریب ان سے ہلکا حساب لیا جائے گا“ آنحضرت ﷺ نے فرمایا: ”اس سے مراد صرف پیشی ہے۔“

مجھ سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عثمان بن اسود نے، کہا میں نے ابن ابی ملیکہ سے سنا، کہا کہ میں نے حضرت عائشہ رضی اللہ عنہا سے سنا، انہوں نے کہا کہ میں نے نبی کریم ﷺ سے ایسا ہی سنا اور اس روایت کی متابعت ابن جریج، محمد بن سلیم، ایوب اور صالح بن رستم نے ابن ابی ملیکہ سے کی ہے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے اور انہوں نے نبی کریم ﷺ سے۔

۶۵۳۶۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ عُمَانَ بْنِ الْأَسْوَدِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ نُوقِشَ الْحِسَابَ عَذَابُ)) قَالَتْ: قُلْتُ: أَلَيْسَ يَقُولُ اللَّهُ تَعَالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الأنعام: ۸] قَالَ: ((ذَلِكَ الْعَرْضُ)).

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَانَ بْنِ الْأَسْوَدِ، قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ سَمِعْتُ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ مَثَلَهُ. وَتَابَعَهُ ابْنُ جُرَيْجٍ وَمُحَمَّدُ بْنُ سُلَيْمٍ وَأَيُّوبُ وَصَالِحُ بْنُ رُسْتَمٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۰۳]

تشریح: عثمان بن اسود کے ساتھ اس حدیث کو ابن جریج اور محمد بن سلیم اور ایوب سختیانی اور صالح بن رستم نے بھی ابن ابی ملیکہ سے اور انہوں نے حضرت عائشہ رضی اللہ عنہا سے اور انہوں نے نبی کریم ﷺ سے روایت کیا ہے۔ ابن جریج اور محمد بن سلیم کی روایتوں کو ابوعوانہ نے اپنی صحیح میں اور ایوب سختیانی کی روایت کو امام بخاری رحمہ اللہ نے تفسیر میں اور صالح کی روایت کو اسحاق بن راہویہ نے اپنی مسند میں وصل کیا۔

(۶۵۳۷) مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، کہا ہم سے حاتم بن ابی صغیرہ نے بیان کیا، کہا ہم سے عبد اللہ بن ابی ملیکہ نے بیان کیا، کہا مجھ سے قاسم بن محمد نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس شخص سے بھی قیامت کے دن حساب لیا گیا پس وہ ہلاک ہوا۔“ میں نے عرض کیا: یا رسول اللہ! کیا اللہ تعالیٰ نے خود نہیں فرمایا ہے کہ ”پس جس کا نامہ اعمال اس کے دائیں ہاتھ میں دیا گیا تو عنقریب اس سے ایک آسان حساب لیا جائے گا۔“ اس پر رسول اللہ ﷺ نے فرمایا: ”یہ تو صرف پیشی ہوگی۔ (اللہ

۶۵۳۷۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، حَدَّثَنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَلَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكًا)) قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى: ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ

رب العزت کے کہنے کا مطلب یہ ہے کہ (قیامت کے دن جس کے بھی حساب میں کھود کرید کی گئی اسے عذاب یقینی ہوگا۔“

يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٧﴾ [الانشقاق: ٧، ٨]
فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا ذَلِكَ الْغَرَضُ
وَلَيْسَ أَحَدٌ مِنَّا يَنَاقِشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ
إِلَّا عَذَبَ)). [راجع: ١٠٣]

(۶۵۳۸) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے معاذ بن ہشام نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا، ان سے قتادہ نے، ان سے انس رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے (دوسری سند) اور مجھ سے محمد بن عمر نے بیان کیا، کہا ہم سے روح بن عبادہ نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے، کہا ہم سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ فرماتے تھے: ”قیامت کے دن کافر کو لایا جائے گا اور اس سے پوچھا جائے گا کہ تمہارا کیا خیال ہے اگر زمین بھر کر تمہارے پاس سونا ہوتا تو کیا سب کو (اپنی نجات کے لیے) فدیہ میں دے دو گے؟ وہ کہے گا: ہاں، تو اس وقت اس سے کہا جائے گا کہ تم سے اس سے بہت آسان چیز کا (ذکر)۔ [راجع: ۳۳۴] [مسلم: ۷۰۸۵، ۷۰۸۶]

تشریح: اور تم نے اسے بھی پورا نہیں کیا یعنی شرک سے باز نہیں آئے اور توحید سے دور ہے۔

(۶۵۳۹) ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا کہ مجھ سے اعمش نے بیان کیا، کہا کہ مجھ سے خثیمہ نے بیان کیا، ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم میں ہر ہر فرد سے اللہ تعالیٰ قیامت کے دن اس طرح کلام کرے گا کہ اللہ کے اور بندے کے درمیان کوئی ترجمان نہیں ہوگا، پھر وہ دیکھے گا تو اس کے آگے کوئی چیز نظر نہیں آئے گی، پھر وہ اپنے سامنے دیکھے گا اور اس کے سامنے آگ ہوگی، پس تم میں سے جو شخص بھی چاہے کہ وہ آگ سے بچے تو وہ اللہ کی راہ میں خیر خیرات کرتا رہے، خواہ کھجور کے ایک ٹکڑے کے ذریعہ سے ہی ممکن ہو۔“

۶۵۳۹ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي خَثِيمَةُ عَنْ عَبْدِ بْنِ حَاتِمٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ ثُمَّ يَنْظُرُ فَلَا يَرَى شَيْئًا قَدَامَهُ ثُمَّ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْقُبُهُ النَّارُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقْ تَمْرَةٍ)). [راجع: ۱۴۱۳] [مسلم: ۲۳۴۸]

ترمذی: ۲۴۱۵؛ ابن ماجہ: ۱۸۵۰

(۶۵۴۰) عدی بن حاتم رضی اللہ عنہ سے ایک اور روایت ہے کہ نبی کریم ﷺ نے فرمایا: ”جہنم سے بچو۔“ پھر آپ نے چہرہ پھیر لیا، پھر فرمایا: ”جہنم سے

۶۵۴۰ قَالَ الْأَعْمَشُ، حَدَّثَنِي عَمْرُو عَنْ خَثِيمَةَ عَنْ عَبْدِ بْنِ حَاتِمٍ، قَالَ: قَالَ النَّبِيُّ ﷺ:

((اتَّقُوا النَّارَ)) ثُمَّ أَعْرَضَ وَأَشَاحَ ثُمَّ قَالَ: ((اتَّقُوا النَّارَ)) ثُمَّ أَعْرَضَ وَأَشَاحَ ثَلَاثًا حَتَّى ظَنَنَّا أَنَّهُ يَنْظُرُ إِلَيْهَا ثُمَّ قَالَ: ((اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ)). (راجع: ۱۴۱۲)

بچو۔“ اور پھر اس کے بعد چہرہ مبارک پھیر لیا، پھر فرمایا: ”جہنم سے بچو۔“ تین مرتبہ آپ نے ایسا ہی کیا، ہم نے اس سے یہ خیال کیا کہ آپ جہنم کو دیکھ رہے ہیں، پھر فرمایا: ”جہنم سے بچو خواہ کھجور کے ایک ٹکڑے ہی کے ذریعہ ہو سکے اور جسے یہ بھی نہ ملے تو اسے (لوگوں میں) کسی اچھی بات کہنے کے ذریعہ سے ہی (جہنم سے) بچنے کی کوشش کرنی چاہیے۔“

تشریح: دوسری روایت میں ہے کہ بے حجاب اور بے ترجمان کے یعنی کھلم کھلا اللہ پاک کو دیکھے گا اور اللہ تعالیٰ خود اپنی ذات سے بات کرے گا۔ یہ نہیں کہ اس کی طرف سے کوئی مترجم بات کرے۔ اب یہ ظاہر ہے کہ دنیا میں صد ہا زبانیں ہیں تو اللہ پاک ہر زبان میں بات کرے گا اور یہ کلام حروف اور آواز کے ساتھ ہوگا ورنہ آدمی اس کی بات کیسے سمجھیں گے اور کیونکر سنیں گے۔ اس حدیث سے ان لوگوں کا رد ہو جو کہتے ہیں کہ اللہ کے کلام میں آواز اور حروف نہیں ہیں بلکہ معتزل اور جہمیہ تو یہ کہتے ہیں وہ کلام شی نہیں کرتا کسی دوسری چیز میں کلام کرنے کی قوت پیدا کر دیتا ہے۔ الفاظ فتنستقبلہ النار کی مزید تشریح مسلم میں یوں آئی ہے کہ دائیں طرف دیکھے گا تو اپنے اعمال نظر آئیں گے۔ بائیں طرف دیکھے گا تو بھی اپنے اعمال نظر آئیں گے۔ سامنے نظر کرے گا تو منہ کے سامنے دوزخ نظر آئے گی۔ اچھی بات وہ ہے جس سے کسی کو ہدایت ہو، اللہ اور رسول کی باتیں یا جس سے کوئی جھگڑا رفع ہو، لوگوں میں ملاپ ہو جائے یا جس سے کسی کا غصہ دور ہو جائے، ایسی عمدہ بات کہنے میں بھی ثواب ملے گا۔ حدیث کے آخری الفاظ کا یہی مطلب ہے۔ ہمدردی، غمخواری، محبت و شفقت، اتفاق و حسن اخلاق کی باتیں کرتا یہ بھی سب کلمات طہیات میں داخل ہیں اور ان سے بھی صدقہ خیرات کا ثواب ملتا ہے مگر کتنے لوگ ایسے ہیں کہ ان کو یہ بھی نصیب نہیں، اللہ ان کو نیک سمجھ عطا کرے۔ (آمین)

بَابُ: يَدْخُلُ الْجَنَّةَ سَبْعُونَ أَلْفًا
بَغَيْرِ حِسَابٍ

باب: جنت میں ستر ہزار آدمی بلا حساب داخل
ہوں گے

۶۵۴۱- حَدَّثَنَا عُمَرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، قَالَ: حَدَّثَنَا حُصَيْنٌ، عَنْ: وَحَدَّثَنِي أُسَيْدُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ حُصَيْنٍ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((عَرَضْتُ عَلَى الْأَمَمِ فَأَخَذَ النَّبِيُّ يَمْرَ مَعَهُ الْأُمَةُ وَالنَّبِيُّ مَعَهُ النَّقَرُ وَالنَّبِيُّ مَعَهُ الْعَشْرَةُ وَالنَّبِيُّ مَعَهُ الْخُمْسَةُ وَالنَّبِيُّ يَمْرٌ وَحَدَهُ وَنَظَرْتُ فَإِذَا سَوَادٌ كَبِيرٌ قُلْتُ: يَا جَبْرِيلُ هَؤُلَاءِ أُمَّتِي قَالَ: لَا وَلَكِنْ انْظُرِي إِلَى الْأُفْقِ فَتَنظُرُ فَإِذَا سَوَادٌ كَبِيرٌ هَؤُلَاءِ أُمَّتُكَ وَهَؤُلَاءِ سَبْعُونَ أَلْفًا قَدْ أَهَمُّهُمْ لَا

(۶۵۴۱) ہم سے عمران بن میسرہ نے بیان کیا، کہا ہم سے محمد بن فضیل نے، کہا ہم سے حصین بن عبد الرحمن نے بیان کیا (دوسری سند) اور مجھ سے اسید بن زید نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، ان سے حصین نے کہ میں سعید بن جبیر کی خدمت میں موجود تھا اس وقت انہوں نے بیان کیا کہ مجھ سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میرے سامنے امتیں پیش کی گئیں کسی نبی کے ساتھ پوری امت گزری، کسی نبی کے ساتھ چند آدمی گزرے، کسی نبی کے ساتھ دس آدمی گزرے کسی نبی کے ساتھ پانچ آدمی گزرے اور کوئی نبی تنہا گزرا، پھر میں نے دیکھا تو لوگوں کی ایک بہت بڑی جماعت دور سے نظر آئی۔ میں نے جبریل سے پوچھا کیا یہ میری امت ہے؟ انہوں نے کہا: نہیں، بلکہ اُن کی طرف دیکھو! میں نے دیکھا تو ایک بہت زبردست جماعت دکھائی دی۔ فرمایا کہ یہ ہے آپ

حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ قُلْتُ: وَلَمْ قَالَ: كَانُوا لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَهَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)) فَقَامَ إِلَيْهِ عُكَّاشَةُ ابْنُ مِخْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ قَالَ: ((اللَّهُمَّ اجْعَلْهُ مِنْهُمْ)) ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ: ((سَبِّكَ بِهَا عُكَّاشَةُ)).

[راجع: ۳۴۱۰]

کی امت اور یہ جو آگے آگے ستر ہزار کی تعداد ہے ان لوگوں سے نہ حساب لیا جائے گا اور نہ ان پر عذاب ہوگا۔ میں نے پوچھا: ایسا کیوں ہوگا؟ انہوں نے کہا کہ اس کی وجہ یہ ہے کہ یہ لوگ داغ نہیں لگواتے تھے، دم جھاڑ نہیں کرواتے تھے، شگون نہیں لیتے تھے، اپنے رب پر بھروسہ کرتے تھے۔“ پھر آنحضرت ﷺ کی طرف عکاشہ بن محسن رضی اللہ عنہ اٹھ کر بڑھے اور عرض کیا کہ حضور دعا فرمائیں کہ اللہ تعالیٰ مجھے بھی ان لوگوں میں کر دے۔ آنحضرت ﷺ نے دعا فرمائی: ”اے اللہ! انہیں بھی ان میں سے کر دے۔“ اس کے بعد ایک اور صحابی کھڑے ہوئے اور عرض کیا: میرے لیے بھی دعا فرمائیں کہ اللہ تعالیٰ مجھے بھی ان میں سے کر دے۔ آپ ﷺ نے فرمایا: ”عکاشہ اس میں تم سے آگے بڑھ گئے۔“

تشریح: یہ عکاشہ بن محسن اسدی رضی اللہ عنہ بنی امیہ کے حلیف ہیں۔ جنگ بدر میں ان کی تلوار ٹوٹ گئی تھی تو نبی کریم ﷺ نے ان کو ایک چھڑی دے دی جو ان کے ہاتھ میں تلوار ہو گئی۔ بعد کی لڑائیوں میں بھی شریک رہے۔ فضلاء صحابہ رضی اللہ عنہم میں سے تھے جو خلافت صدیق میں ہجرت ۳۵ سال فوت ہوئے۔ حضرت ابن عباس، حضرت ابو ہریرہ اور ان کی بہن ام قیس رضی اللہ عنہ ان سے روایت کرتے ہیں۔ سند میں حضرت سعید بن جبیر رضی اللہ عنہ کا نام آیا ہے جنہیں حجاج بن یوسف نے شعبان ۹۵ھ میں ظلم و جور سے قتل کیا تھا۔ سعید بن جبیر رضی اللہ عنہ کی بددعا سے کچھ دنوں بعد حجاج کا اس بری طرح خاتمہ ہوا کہ وہ لوگوں کے لئے عبرت بن گیا۔ جیسا کہ کتب تواریخ میں مفصل حالات مطالعہ کئے جاسکتے ہیں۔ ہم نے بھی کچھ تفصیل کی جگہ پیش کی ہے۔ من شاء فلینظر الیہ۔

۶۵۴۲۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ بْنُ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَدْخُلُ الْجَنَّةَ مَنْ أُمَّتِي زُمَرَةٌ هُمْ سَبْعُونَ أَلْفًا تُصَيِّءُ وَجُوهَهُمْ إِضَاءَةٌ الْقَمَرِ لَيْلَةَ الْبُرْءِ)) قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ مِخْصَنٍ الْأَسَدِيُّ يَرْفَعُ نَمْرَةً عَلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ: ((اللَّهُمَّ اجْعَلْهُ مِنْهُمْ)) ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ فَقَالَ: ((سَبِّكَ عُكَّاشَةُ)).

۶۵۴۲) ہم سے معاذ بن اسد مروزی نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس بن یزید نے خبر دی، ان سے زہری نے بیان کیا، کہا کہ مجھ سے سعید بن مسیب نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”میری امت کی ایک جماعت جنت میں داخل ہوگی جس کی تعداد ستر ہزار ہوگی۔ ان کے چہرے اس طرح روشن ہوں گے جیسے چودھویں رات کا چاند روشن ہوتا ہے۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اس پر حضرت عکاشہ بن محسن اسدی رضی اللہ عنہ کھڑے ہوئے۔ اپنی دھاری دار کُملی جو ان کے جسم پر تھی، اٹھاتے ہوئے عرض کیا: یا رسول اللہ! اللہ تعالیٰ سے دعا کیجئے کہ مجھے بھی ان میں سے کر دے۔ آنحضرت ﷺ نے دعا کی کہ ”اے اللہ! انہیں بھی ان میں سے کر دے۔“ اس کے بعد ایک اور صحابی کھڑے ہوئے اور عرض کیا: یا رسول اللہ! دعا کیجئے کہ اللہ مجھے بھی ان میں

[راجع: ۵۸۱۱] سے کر دے۔ آپ ﷺ نے فرمایا: ”عکاشہ تم پر سبقت لے گئے۔“

تشریح: اب ہر روز عید نیست کہ حلوہ خورد کسے۔

۶۵۴۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: (۶۵۴۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان نے بیان کیا، کہا کہ مجھ سے ابو حازم نے بیان کیا، ان سے سہل بن سعد عن سہل بن سعد قَالَ: قَالَ النَّبِيُّ ﷺ: ((كَيْدُ خُلُقِ الْجَنَّةِ مِنْ أَمْتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُ مِائَةِ أَلْفٍ شَكٌّ فِي أَحَدِهِمَا مُتَمَسِكِينَ أَخَذَ بَعْضُهُمْ بِبَعْضٍ حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ)). [راجع: ۳۲۴۷]

۶۵۴۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو غسان نے بیان کیا، کہا کہ مجھ سے ابو حازم نے بیان کیا، ان سے سہل بن سعد عن سہل بن سعد قَالَ: قَالَ النَّبِيُّ ﷺ: ((كَيْدُ خُلُقِ الْجَنَّةِ مِنْ أَمْتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُ مِائَةِ أَلْفٍ شَكٌّ فِي أَحَدِهِمَا مُتَمَسِكِينَ أَخَذَ بَعْضُهُمْ بِبَعْضٍ حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ)). [راجع: ۳۲۴۷]

۶۵۴۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَالْأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُومُ مُؤَدَّنٌ بَيْنَهُمْ يَا أَهْلَ النَّارِ! لَا مَوْتَ وَيَا أَهْلَ الْجَنَّةِ! لَا مَوْتَ خُلُودًا)). [انظر: ۶۵۴۸] [مسلم: ۷۱۸۳]

۶۵۴۴) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے صالح نے، کہا ہم سے نافع نے بیان کیا اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب اہل جنت، جنت میں اور اہل جہنم، جہنم میں داخل ہو جائیں گے تو ایک آواز دینے والا ان کے درمیان کھڑا ہو کر پکارے گا کہ اے جہنم والو! اب تمہیں موت نہیں آئے گی اور اے جنت والو! تمہیں بھی موت نہیں آئے گی بلکہ ہمیشہ یہیں رہنا ہوگا۔“

۶۵۴۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((يُقَالُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ! خُلُودٌ لَا مَوْتَ وَلَا لِلْأَهْلِ النَّارِ يَا أَهْلَ النَّارِ! خُلُودٌ لَا مَوْتَ)).

۶۵۴۵) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے اعرج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اہل جنت سے کہا جائے گا کہ اے اہل جنت! ہمیشہ (تمہیں یہیں) رہنا ہے، تمہیں موت نہیں آئے گی اور اہل دوزخ سے کہا جائے گا کہ اے دوزخ والو! ہمیشہ (تم کو یہیں) رہنا ہے، تم کو موت نہیں آئے گی۔“

باب: جنت و جہنم کا بیان

اور ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سب سے پہلے کھانا جسے اہل جنت کھائیں گے وہ مچھلی کی کبھی کی بڑھی ہوئی چربی

بَابُ صِفَةِ الْجَنَّةِ وَالنَّارِ
وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: ((أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ زَبَادَةُ تَجِدِ حَوْتَ))

﴿عَدْنٌ﴾ [التوبہ: ۷۲] خُلِدَ عَدْنْتُ بِأَرْضِی ہوں گی۔ ”عدن کے معنی ہمیشہ رہنا، عرب لوگ کہتے ہیں ”عَدْنْتُ بِأَرْضِی“ یعنی میں نے اس جگہ قیام کیا اور اسی سے معدن آتا ہے ”فِی مَقْعَدِ صِدْقٍ“ [القمر: ۵۵] فِی مَنِیبِ صِدْقٍ۔ یعنی سچائی پیدا ہونے کی جگہ۔

تشریح: چونکہ یہ باب جنت کے بیان میں ہے اور قرآن شریف میں جنت کا نام عدن آیا ہے اس لیے امام بخاری رحمہ اللہ نے عدن کی تفسیر کر دی۔

۶۵۴۶۔ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، قَالَ: حَدَّثَنَا عَوْفٌ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَأَطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)). [راجع: ۳۲۴۱]

(۶۵۴۶) ہم سے عثمان بن ہشام نے بیان کیا، کہا ہم سے عوف بن ابی جلیل نے بیان کیا، ان سے ابورجاء عمران عطاردی نے، ان سے عمران بن حصین رضی اللہ عنہ نے کہ نبی کریم ﷺ نے بیان کیا: ”میں نے جنت میں جھانک کر دیکھا تو وہاں رہنے والے اکثر غریب لوگ تھے اور میں نے جہنم میں جھانک کر دیکھا (شب معراج میں) تو وہاں عورتیں بہت تھیں۔“

۶۵۴۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي عُمَرَ عَنْ أَسَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((قُمْتُ عَلَى بَابِ الْجَنَّةِ لَمَّا كَانَ عَامَةٌ مِنْ دَخَلَهَا الْمَسَاكِينُ وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَةٌ مِنْ دَخَلَهَا النِّسَاءَ)). [راجع: ۵۱۹۶]

(۶۵۴۷) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے بیان کیا، کہا ہم سے سلیمان تمیمی نے بیان کیا، انہیں ابو عثمان نہدی نے، انہیں اسامہ بن زید رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں جنت کے دروازے پر کھڑا ہوا تو وہاں اکثر داخل ہونے والے محتاج لوگ تھے اور محنت مزدوری کرنے والے تھے اور مالدار لوگ ایک طرف روکے گئے ہیں۔ ان کا حساب لینے کے لیے باقی ہے اور جو لوگ دوزخی تھے وہ تو دوزخ کے لئے بھیج دیے گئے اور میں نے جہنم کے دروازے پر کھڑے ہو کر دیکھا تو اس میں اکثر داخل ہونے والی عورتیں تھیں۔“

تشریح: مطلب یہ ہے کہ یہ مالدار جو بہشت کے دروازے پر روکے گئے وہ لوگ تھے جو دین دار اور بہشت میں جانے کے قابل تھے لیکن دنیا کی دولت مندی کی وجہ سے وہ روکے گئے اور فقرا لوگ جہنم میں پہنچ گئے۔ باقی جو لوگ کافر تھے وہ تو دوزخ میں مجبواً دیے گئے۔ یہ حدیث بظاہر مشکل ہے کیونکہ ابھی جنت اور دوزخ میں جانے کا وقت کہاں سے آیا۔ مگر بات یہ ہے کہ اللہ تعالیٰ کے علم میں ماضی اور مستقبل اور حال کے سب واقعات یکساں موجود ہیں تو اللہ پاک نے اپنے پیغمبر کو یہ واقعہ نیند میں خواب کے ذریعہ یا شب معراج میں اس طرح دکھا دیا جیسے اب ہو رہا ہے۔

۶۵۴۸۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ بْنُ زَيْدٍ عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ عَنْ ابْنِ عَمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ وَأَهْلُ النَّارِ إِلَى النَّارِ جِئُوا بِالنُّفُوتِ حَتَّى

(۶۵۴۸) ہم سے معاذ بن اسد نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو عمر بن محمد بن زید نے خبر دی، انہیں ان کے والد نے، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب اہل جنت جنت میں چلے جائیں گے اور اہل دوزخ دوزخ میں چلے جائیں گے تو موت کو لایا جائے گا اور اسے جنت اور دوزخ کے درمیان رکھ کر دوزخ

دل کو نرم کرنے والی باتوں کا بیان

يُجْعَلُ بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يَذْبَحُ ثُمَّ يَنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ وَيَا أَهْلَ النَّارِ لَا مَوْتَ فَيَزِدُّ أَهْلَ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ وَيَزِدُّ أَهْلَ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ)).

کر دیا جائے گا، پھر ایک آواز دینے والا آواز دے گا کہ اے جنت والو! تمہیں اب موت نہیں آئے گی اور اے دوزخ والو! تمہیں بھی اب موت نہیں آئے گی، اس بات سے جنتی اور زیادہ خوش ہو جائیں گے اور جہنمی اور زیادہ غمگین ہو جائیں گے۔“

[راجع: ۶۵۴۴] [مسلم: ۷۱۸۴]

تشریح: یہ موت ایک میٹھ سے کی شکل میں مجسم کر کے لائی جائے گی۔ اس لئے اس کا ذبح کیا جانا عقل کے خلاف قطعی نہیں ہے۔

۶۵۴۹۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ اللَّهَ تَبَارَكَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! يَتَوَلَّوْنَ لِيكَ رَبًّا وَسَعْدَيْكَ يَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ؟ فَيَقُولُ: فَأَنَا أُعْطِيتُكُمْ أَفْضَلَ مِنْ ذَلِكَ قَالُوا: يَا رَبِّ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا)). [طرفة: ۱۷۵۱۸]

(۶۵۴۹) ہم سے معاذ بن اسد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو مالک بن انس نے خبر دی، انہیں زید بن اسلم نے، انہیں عطاء بن یسار نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ اہل جنت سے فرمائے گا کہ اے جنت والو! جنتی جواب دیں گے ہم حاضر ہیں اے ہمارے پروردگار! تیری سجدات حاصل کرنے کے لیے اللہ تعالیٰ پوچھے گا کیا اب تم لوگ خوش ہوئے؟ وہ کہیں گے اب بھی بھلا ہم راضی نہ ہوں گے کیونکہ اب تو تو نے ہمیں وہ سب کچھ دے دیا جو اپنی مخلوق کے کسی آدمی کو نہیں دیا۔ اللہ تعالیٰ فرمائے گا کہ میں تمہیں اس سے بھی بہتر چیز دوں گا۔ جنتی کہیں گے اے رب! اس سے بہتر اور کیا چیز ہوگی؟ اللہ تعالیٰ فرمائے گا کہ اب میں تمہارے لیے اپنی رضامندی کو ہمیشہ کے لیے دائمی کر دوں گا، یعنی اس کے بعد کبھی تم پر ناراض نہیں ہوں گا۔“

[مسلم: ۷۱۴۰؛ ترمذی: ۲۵۵۵]

تشریح: اللہ تعالیٰ اپنے رحم و کرم، لطف و عنایت سے یہ شرف و فضیلت ہم کو عطا فرمائے۔ (آمین فرمائیے)

۶۵۵۰۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلَامٌ فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! قَدْ عَرَفْتُ مَنَزِلَةَ حَارِثَةَ مِنِّي فَإِنَّ يَكُ فِي الْجَنَّةِ أَصِيبُ وَأُحْتَسِبُ وَإِنْ نَكُنِ الْآخَرَى تَرَى مَا أَصْنَعُ

(۶۵۵۰) مجھ سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، کہا ہم سے ابواسحاق ابراہیم بن محمد نے بیان کیا، ان سے حمید طویل نے بیان کیا، کہا کہ میں نے حضرت انس رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ حارثہ بن سراقہ رضی اللہ عنہ بدر کی لڑائی میں شہید ہو گئے۔ وہ اس وقت نو عمر تھے تو ان کی والدہ نبی کریم ﷺ کی خدمت میں آئیں اور عرض کیا: یا رسول اللہ! آپ کو معلوم ہے کہ حارثہ نے مجھے کتنی محبت تھی، اگر وہ جنت میں ہے تو میں صبر کر لوں گی اور صبر پر ثواب کی امید دار رہوں گی اور

فَقَالَ: ((وَيُحَلِّكُ أَوْ هَبْلَتِ أَوْ جَنَّةٌ وَاحِدَةٌ هِيَ؟ إِنَّهَا جَنَانٌ كَثِيرَةٌ وَإِنَّهُ فِي جَنَّةٍ مُرْدُوسٍ)).
 آنحضرت ﷺ نے فرمایا: ”فسوس کیا تم پاگل ہو گئی ہو جنت ایک ہی نہیں ہے، بہت سی جنتیں ہیں اور وہ (حارش رضی اللہ عنہ) جنت الفردوس میں ہے۔“ [راجع: ۲۸۰۹]

تشریح: یہ حارش بن سراقہ انصاری رضی اللہ عنہ ہیں۔ ان کی ماں کا نام ربیع بنت نصر ہے جو انس بن مالک رضی اللہ عنہ کی چھوٹی چچا ہیں۔ یہی حارش جنگ بدر میں شہید ہوئے تھے۔ یہ پہلے انصاری نو جوان ہیں جو جنگ بدر میں انصار میں سے شہید ہوئے۔ (رضی اللہ عنہ)

۶۵۵۱۔ حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا الْفَضْلُ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا بَيْنَ مَنْكِبَيْ الْكَافِرِ مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ)). [مسلم: ۷۱۸۶]

(۶۵۵۱) ہم سے معاذ بن اسد نے بیان کیا، کہا ہم کو فضل بن موسیٰ نے خبر دی، کہا ہم کو فضیل نے خبر دی، انہیں حازم نے انہیں ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کافر کے دونوں شانوں کے درمیان تیز چلنے والے کے لیے تین دن کی مسافت کا فاصلہ ہوگا۔“

۶۵۵۲۔ وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا)).

(۶۵۵۲) اور اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو مغیرہ بن سلمہ نے خبر دی، انہوں نے کہا ہم سے وہیب نے بیان کیا، ان سے ابو حازم نے بیان کیا، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جنت میں ایک درخت ہے جس کے سایہ میں سوار سوسال تک چلنے کے بعد بھی اسے طے نہیں کر سکے گا۔“

[مسلم: ۷۱۳۸]

۶۵۵۳۔ قَالَ أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ، فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادُ الْمُضْمَرَّ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا)). [مسلم: ۷۱۳۹]

(۶۵۵۳) ابو حازم نے بیان کیا کہ پھر میں نے یہ حدیث نعمان بن ابی عیاش سے بیان کی تو انہوں نے کہا کہ مجھ سے ابو سعید رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جنت میں ایک درخت ہوگا جس کے سایہ میں عمدہ اور تیز رفتار گھوڑے پر سوار شخص سوسال تک چلتا رہے گا اور پھر بھی اسے طے نہ کر سکے گا۔“

تشریح: یا اللہ! یہ جنت ہر بخاری شریف پڑھنے والے بھائی بہن کو عطا فرما۔ (آمین)

۶۵۵۴۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَيْدٌ حُلْنُ الْجَنَّةِ مِنْ أُمَّتِي سَبْعُونَ أَوْ سَبْعَ مِائَةِ أَلْفٍ لَا يَدْرِي أَبُو حَازِمٍ))

(۶۵۵۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد العزیز بن ابی حازم نے بیان کیا، ان سے ابو حازم بن دینار نے، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میری امت میں سے ستر ہزار یا سات لاکھ آدمی جنت میں جائیں گے۔“ راوی کو شک ہوا

اَيُّهُمَا قَالَ- مَتَمَّاسِكُونَ آخِذٌ بَعْضُهُمْ بَعْضًا لَا يَدْخُلُ أُولَهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ)).

کہ سہل سے کون سی تعداد بیان ہوئی تھی (وہ جنت میں اس طرح داخل ہوں گے کہ) ”وہ ایک دوسرے کو کھائے ہوئے ہوں گے۔ ان میں سے اگلا ابھی اندر داخل نہ ہونے پائے گا کہ جب تک آخری بھی داخل نہ ہو جائے

[راجع: ۳۲۴۷] [مسلم: ۵۲۶]

تشریح: راوی حدیث حضرت سہل بن سعد ساعی رضی اللہ عنہ ہیں۔ وفات نبوی کے وقت یہ ۱۵ سال کے تھے یہ مدینہ میں آخری ہیں جو ۹۱ھ میں فوت ہوئے۔ (رضی اللہ عنہ وارضاه) (امیں

۶۵۵۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ: ((إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغُرُفَ فِي الْجَنَّةِ كَمَا تَرَاءَوْنَ الْكُوكَبَ فِي السَّمَاءِ)).

(۶۵۵۵) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے عبد العزیز نے بیان کیا، ان سے ان کے والد حازم نے بیان کیا، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جنت والے (اپنے اوپر کے درجوں) کے بالا خانوں کو اس طرح دیکھیں گے جیسے تم آسمان میں ستاروں کو دیکھتے ہو۔“

[مسلم: ۷۱۴۱]

۶۵۵۶- قَالَ أَبِي: فَحَدَّثْتُ النُّعْمَانَ بْنَ أَبِي عِيَّاشٍ، فَقَالَ: أَشْهَدُ لَسَمِعْتُ أَبَا سَعِيدٍ يُحَدِّثُ وَيَزِيدُ فِيهِ: ((كَمَا تَرَاءَوْنَ الْكُوكَبَ الْغَارِبَ فِي الْأَفْقِ الشَّرْقِيِّ وَالْغُرُبِيِّ)).

(۲۵۵۶) راوی (عبد العزیز) نے بیان کیا کہ پھر میں نے یہ حدیث نعمان بن ابی عیاش سے بیان کی تو انہوں نے کہا کہ میں گواہی دیتا ہوں کہ میں نے حضرت ابوسعید خدری رضی اللہ عنہ کو یہ حدیث بیان کرتے سنا اور اس میں وہ اس لفظ کا اضافہ کرتے تھے: ”جیسے تم مشرقی اور مغربی کناروں میں ڈوبتے ستاروں کو دیکھتے ہو۔“

[راجع: ۳۲۵۶] [مسلم: ۷۱۴۲]

تشریح: بعض نے غارب کے بدل اس کو غابر پڑھا ہے یعنی اس ستارے کو جو باقی رہ گیا ہو۔ مطلب یہ ہے کہ جیسے یہ ستارہ بہت دور اور چمکتا نظر آتا ہے ویسے ہی بہشت میں بلند درجے والے جنتیوں کے مکانات دور سے نظر آئیں گے۔ اے اللہ! تو اپنے فضل و کرم سے ہم کو بھی ان میں شامل فرما دے۔ (امیں

۶۵۵۷- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ: ((يَقُولُ اللَّهُ تَعَالَى لَا هَوْنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَقْتَدِي بِهِ؟) فَيَقُولُ: نَعَمْ فَيَقُولُ: أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا وَأَنْتَ فِي

(۶۵۵۷) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو عمران جوئی نے بیان کیا، کہا میں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ قیامت کے دن دوزخ کے سب سے کم عذاب پانے والے سے پوچھے گا (یعنی ابوطالب سے) اگر تمہیں روئے زمین کی ساری چیزیں میسر ہوں تو کیا تم ان کو فدایہ میں (اس عذاب سے نجات پانے کے لئے) دے دو گے۔ وہ کہے گا: ہاں، اللہ تعالیٰ فرمائے گا کہ میں نے تم سے اس سے بھی

صَلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَلَبِيتَ إِلَّا أَنْ تُشْرِكَ بِي)). [راجع: ۳۳۳۴]

سہل چیز کا اس وقت مطالبہ کیا تھا جب تم آدم علیہ السلام کی پیٹھ میں تھے کہ میرے ساتھ کسی کو شریک نہ کرنا لیکن تم نے (توحید کا) انکار کیا اور نہ مانا آخر شرک ہی کیا۔“

۶۵۵۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرِو بْنِ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يُخْرَجُ مِنَ النَّارِ بِالشَّفَاعَةِ كَانَهُمُ النَّعَارِيُّ)) قُلْتُ: مَا النَّعَارِيُّ؟ قَالَ: ((الضَّغَائِيْسُ)) وَكَانَ قَدْ سَقَطَ فَمُهُ فَقُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَبَا مُحَمَّدٍ! سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يُخْرَجُ بِالشَّفَاعَةِ مِنَ النَّارِ)) قَالَ: نَعَمْ. [مسلم: ۴۷۱]

(۶۵۵۸) ہم سے ابونعمان محمد بن فضل سدوسی نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار نے اور ان سے جابر بن عبد اللہ انصاری رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”کچھ لوگ دوزخ سے شفاعت کے ذریعہ اس طرح نکلیں گے گویا کہ ”نعاریر“ ہوں۔“ حماد کہتے ہیں کہ میں نے عمرو بن دینار سے پوچھا کہ نعاریر کیا چیز ہے؟ انہوں نے کہا کہ اس سے مراد چھوٹی لکڑیاں ہیں اور ہوا یہ تھا کہ آخر عمر میں عمرو بن دینار کے دانت گر گئے تھے۔ حماد کہتے ہیں کہ میں نے عمرو بن دینار سے کہا: اے ابو محمد! (یہ عمرو بن دینار کی کنیت ہے) کیا آپ نے جابر بن عبد اللہ رضی اللہ عنہما سے یہ سنا ہے۔ انہوں نے بیان کیا کہ ہاں، میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”جہنم سے شفاعت کے ذریعہ لوگ نکلیں گے؟“ انہوں نے کہا:

ہاں، بے شک سنا ہے۔

تشریح: بعض نے کہا کہ نعاریر ایک قسم کی دوسری ترکاری ہے جو سفید ہوتی ہے۔ مطلب یہ ہے کہ یہ لوگ پہلے دوزخ میں جل کر کوئلہ کی طرح کالے پڑ جائیں گے۔ پھر جب شفاعت کے سبب سے دوزخ سے نکلیں گے اور ماء الحیاہ میں نہلائے جائیں گے تو نعاریر کی طرح سفید ہو جائیں گے۔ اس حدیث سے ان لوگوں کا رد ہوا جو کہتے ہیں کہ مؤمن دوزخ میں نہیں جائے گا۔ اسی طرح ان لوگوں کی بھی تردید ہوگی جو کہتے ہیں کہ شفاعت سے کوئی فائدہ نہ ہوگا، جیسے معتزلہ اور خوارج کا قول ہے۔ بخاری نے حضرت عمر رضی اللہ عنہ سے نکالا انہوں نے خطبہ سنایا فرمایا اس امت میں ایسے لوگ پیدا ہوں گے جو جہنم کا انکار کریں گے، دجال کا انکار کریں گے، قبر کے عذاب کا انکار کریں گے، شفاعت کا انکار کریں گے۔ دوسری حدیث میں ہے کہ نبی کریم ﷺ نے فرمایا میری شفاعت ان لوگوں کے واسطے ہوگی جو میری امت میں کبیرہ گناہوں میں مبتلا ہوں گے۔ اللھم ارزقنا شفاعۃ محمد وآلہ واصحابہ اجمعین برحمتک یا ارحمن الراحمین آمین۔

۶۵۵۹۔ حَدَّثَنَا هُذَيْفَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُخْرَجُ قَوْمٌ مِنَ النَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَقْعٌ فَيَدْخُلُونَ الْجَنَّةَ فَيُسَمِّيهِمْ أَهْلُ الْجَنَّةِ الْجَهَنَّمِيِّينَ)). [طبرانی]

(۶۵۵۹) ہم سے ہذیفہ بن خالد نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے، کہا ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ایک جماعت جہنم سے نکلے گی اس کے بعد کہ جہنم کی آگ نے ان کو جلا ڈالا ہوگا اور پھر جنت میں داخل ہوں گے اہل جنت ان کو جہنمی کے نام سے پکاریں گے۔“

تشریح: پھر وہ اللہ سے دعا کریں گے تو ان کا یہ لقب مٹا دیا جائے گا۔ اس حدیث کے راوی حضرت انس بن مالک انصاری رضی اللہ عنہ خزر جی ہیں۔ ماں ام سلیم بنت ملحان رضی اللہ عنہا ہیں۔ نبی کریم ﷺ کے مدینہ تشریف لاتے وقت ان کی عمر دس سال کی تھی۔ شروع سے خدمت نبوی میں حاضر رہے اور پورے دس سال ان کو خدمت کرنے کا شرف حاصل ہوا۔ خلافت فاروقی میں معلم بن کر بصرہ میں مقیم ہو گئے تھے۔ جملہ اصحاب کرام کے بعد جو بصرہ میں مقیم تھے، ۹۱ھ میں انتقال فرمایا۔ نبی کریم ﷺ کی دعا کی برکت سے انتقال کے وقت ایک سو کی تعداد میں اولاد چھوڑ گئے۔ بڑے ہی مشہور جامع الفضائل صحابی ہیں۔ (رضی اللہ عنہ وارضاه) صحیح مسلم کی روایت کے مطابق بعد میں دوزخیوں کا یہ لقب ختم کر دیا جائے گا۔

۶۵۶۰۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِذَا دَخَلَ أَهْلُ الْحَنَةِ الْحَنَةَ وَأَهْلُ النَّارِ النَّارَ يَقُولُ اللَّهُ: مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ إِيْمَانٍ فَأَسْرِ جُودُهُ فَيُخْرِجُونَهُ وَقَدْ امْتَحَشُوا وَعَادُوا حُمَمًا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَاةِ فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي حِمْلِ السَّيْلِ أَوْ قَالَ: حِمِيَةِ السَّيْلِ)) وَقَالَ النَّبِيُّ ﷺ: ((أَلَمْ تَرَوْا أَنَّهَا تَنْبُتُ صَفَرَاءَ مُلْتَوِيَةً)).

۶۵۶۰ (۶۵۶۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے عمرو بن یحییٰ نے بیان کیا، ان سے ان کے والد نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب اہل جنت جنت میں اور اہل جہنم جہنم میں داخل ہو جائیں گے تو اللہ تعالیٰ فرمائے گا جس کے دل میں رائی کے دانہ کے برابر بھی ایمان ہو تو اسے دوزخ سے نکال لو، اس وقت ایسے لوگ نکالے جائیں گے اور وہ اس وقت جل کر کوئلے کی طرح ہو گئے ہوں گے۔ اس کے بعد انہیں ”مہر حیا“ (زندگی بخش دریا) میں ڈالا جائے گا۔ اس وقت وہ اس طرح تروتازہ اور شگفتہ ہو جائیں گے جس طرح سیلاب کی جگہ پر کوڑے کرکٹ کا دانہ (اسی رات یا دن میں) اگ آتا ہے۔“ یا راوی نے (حمیل السیل کے بجائے) حمیۃ السیل کہا ہے یعنی جہاں سیلاب کا زور ہو اور نبی کریم ﷺ نے فرمایا: ”کیا تم نے دیکھا نہیں کہ اس دانہ سے زرد رنگ کا پلٹا ہوا بارون پودا اگتا ہے۔“

[راجع: ۲۲]

۶۵۶۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، قَالَ: سَمِعْتُ النُّعْمَانَ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تَوَضَّعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَةٌ يَغْلِي مِنْهَا دِمَاغُهُ)). [طرفة في: ۶۵۶۲]

۶۵۶۱ (۶۵۶۱) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ میں نے ابواسحاق سمیعی سے سنا، کہا کہ میں نے نعمان بن بشیر رضی اللہ عنہ سے سنا، کہا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”قیامت کے دن عذاب کے اعتبار سے سب سے کم وہ شخص ہوگا جس کے دونوں قدموں کے نیچے آگ کا انگارہ رکھا جائے گا اور اس کی وجہ سے اس کا دماغ کھول رہا ہوگا۔“

[مسلم: ۵۱۶، ۵۱۷؛ ترمذی: ۲۶۰۴]

صحیح مسلم میں آگ کے دو جوتے پہنانے کا ذکر ہے۔ اس سے ابوطالب مراد ہیں۔

تشریح: ابوطالب نبی کریم ﷺ کے نہایت ہی معزز چچا ہیں۔ ان کا نام عبد مناف بن عبد المطلب بن ہاشم ہے۔ حضرت علی مرتضیٰ رضی اللہ عنہ ان کے فرزند ہیں۔ ہمیشہ نبی کریم ﷺ کی حمایت کرتے رہے مگر قوم کے تعصب کی بنا پر اسلام قبول نہیں کیا۔ ان کی وفات کے پانچ دن بعد حضرت خدیجہ الکبریٰ رضی اللہ عنہا کا بھی انتقال ہو گیا۔ ان دونوں کی جدائی سے رسول اللہ ﷺ کو بے حدر رخ ہوا مگر صبر و استقامت کا دامن آپ نے نہیں چھوڑا، یہاں تک

کہ اللہ تعالیٰ نے آپ کو غالب فرمایا۔

۶۵۶۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَإِنْ أَهْوَى أَهْلُ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَى أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاعُهُ كَمَا يَغْلِي الْمِرْجَلُ بِالْقَمْقَمِ)). (راجع: ۶۵۶۱)

تشریح: کیتلی سے چائے والی کی طرح کا برتن مراد ہے جس میں پانی کو جوش دیتے ہیں بعض نسخوں میں والقمقم کی جگہ بالقمقم ہے۔ قاضی عیاض نے کہا کہ صحیح لفظ والقمقم ہی ہے۔ یہ واو عاطفہ ہے لیکن اسماعیلی روایت میں او القمقم ہے۔

۶۵۶۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو عَنْ خَيْثَمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ وَتَعَوَّذَ مِنْهَا ثُمَّ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ وَتَعَوَّذَ مِنْهَا ثُمَّ قَالَ: ((اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فِكْلِمَةً طَيِّبَةً)). (راجع: ۱۴۱۳)

۶۵۶۴۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَّازِيُّ عَنْ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ خُبَابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَذَكَرَ عَنْدهُ عَمَهُ أَبُو طَالِبٍ فَقَالَ: ((لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحَضَاحٍ مِنَ النَّارِ يَنْفُغُ كَعَبِيَةِ تَغْلِي مِنْهُ أُمُّ دِمَاعِهِ)). (راجع: ۳۸۸۵)

تشریح: قرآن شریف میں ہے: ((فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ)) (۷۴/۷۸) ”ان کو شفاعت کرنے والوں کی شفاعت کام نہ دے گی۔“ لیکن آیت میں نفع سے یہ مراد ہے کہ وہ دوزخ سے نکال لئے جائیں، یہ فائدہ کافروں اور مشرکوں کے لئے نہیں ہو سکتا۔ اس صورت میں حدیث اور آیت میں اختلاف نہیں رہے گا۔ مگر دوسری آیت میں جو یہ فرمایا: ((فَلَا يُخَفِّفُ عَنْهُمْ الْعَذَابُ)) (۲/البقرة: ۸۶) ”یعنی ان سے عذاب کم نہیں کیا جائے گا۔“ اس کا جواب یوں بھی دے سکتے ہیں کہ جو عذاب ان پر شروع ہو گا وہ ہلکا نہیں ہو گا یہ اس کے منافی نہیں ہے کہ بعض کافروں پر شروع ہی سے

ہلکا عذاب مقرر کیا جائے، بعض کے لئے سخت ہو۔

۶۵۶۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِنَحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ فَاشْفَعْ لَنَا عِنْدَ رَبِّنَا فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ انْتُوا نُوحًا أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ انْتُوا إِبْرَاهِيمَ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلًا فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ انْتُوا مُوسَى الَّذِي كَلَّمَهُ اللَّهُ فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ فَيَذْكُرُ خَطِيئَتَهُ انْتُوا عِيسَى فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ انْتُوا مُحَمَّدًا ﷺ فَقَدْ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَيَأْتُونِي فَاسْتَأْذِنُ عَلَى رَبِّي فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَذْعُنِي مَا شَاءَ اللَّهُ ثُمَّ يَقَالُ لِي: ارْفَعْ رَأْسَكَ فَسَلْ تَعْطَهُ وَقُلْ تَسْمَعُ وَاشْفَعْ تَشْفَعُ فَأَرْفَعُ رَأْسِي فَأَحْمَدُ رَبِّي بِتَحْمِيدٍ يَعْلَمُنِي ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا ثُمَّ أَخْرِجُهُمْ مِنَ النَّارِ فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُوذُ فَأَقْعُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ حَتَّى مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ)) وَكَانَ قَتَادَةُ يَقُولُ عِنْدَ هَذَا: أَيُّ وَجَبَ عَلَيْهِ الْخُلُودُ. [راجع: ۴۴]

(۶۵۶۵) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ قیامت کے دن لوگوں کو جمع کرے گا، اس وقت لوگ کہیں گے کہ اگر ہم اپنے رب کے حضور میں کسی کی شفاعت لے جائیں تو نفع بخش ثابت ہو سکتی ہے۔ ممکن ہے ہم اپنی اس حالت سے نجات پا جائیں، چنانچہ لوگ آدم علیہ السلام کے پاس آئیں گے اور عرض کریں گے آپ ہی وہ تہی ہیں جنہیں اللہ تعالیٰ نے اپنے ہاتھ سے بنایا اور آپ کے اندر اپنی چھپائی ہوئی روح پھونکی اور فرشتوں کو حکم دیا تو انہوں نے آپ کو سجدہ کیا، آپ ہمارے رب کے حضور میں ہماری شفاعت کر دیں وہ کہیں گے کہ میں تو اس لائق نہیں ہوں، پھر وہ اپنی لغزش یاد کریں گے اور کہیں گے کہ نوح علیہ السلام کے پاس جاؤ، وہ سب سے پہلے رسول ہیں جنہیں اللہ تعالیٰ نے بھیجا لوگ نوح علیہ السلام کے پاس آئیں گے لیکن وہ بھی یہی جواب دیں گے کہ میں اس لائق نہیں ہوں وہ اپنی لغزش کا ذکر کریں گے اور کہیں گے کہ تم ابراہیم کے پاس جاؤ، جنہیں اللہ تعالیٰ نے اپنا غلیل بنایا تھا۔ لوگ ان کے پاس آئیں گے لیکن یہ بھی یہی کہیں گے کہ میں اس لائق نہیں ہوں، اپنی خطا کا ذکر کریں گے اور کہیں گے کہ میں اس لائق نہیں ہوں، محمد ﷺ کے پاس جاؤ کیونکہ ان کے تمام اگلے پچھلے گناہ معاف کر دیے گئے ہیں، چنانچہ لوگ میرے پاس آئیں گے۔ اس وقت میں اپنے رب سے (شفاعت کی) اجازت چاہوں گا اور سجدہ میں گر جاؤں گا اللہ تعالیٰ جتنی دیر تک چاہے گا مجھے سجدے میں رہنے دے گا، پھر کہا جائے گا کہ اپنا سر اٹھا لو، مانگو، دیا جائے گا، کہو، سنا جائے گا، شفاعت کرو، شفاعت قبول کی جائے گی میں اپنے رب کی اس وقت ایسی حمد بیان کروں گا کہ جو اللہ تعالیٰ مجھے سکھائے گا، پھر شفاعت کروں

[مسلم: ۴۷۵] گا اور میرے لیے حد مقرر کر دی جائے گی، اور میں لوگوں کو جہنم سے نکال کر جنت میں داخل کروں گا اور اسی طرح سجدہ میں گر جاؤں گا، تیسری یا چوتھی مرتبہ جہنم میں صرف وہی لوگ باقی رہ جائیں گے جنہیں قرآن نے روکا ہے۔ (یعنی جن کے جہنم میں ہمیشہ رہنے کا ذکر قرآن میں صراحت کے ساتھ ہے) قتادہ اس موقع پر کہا کرتے کہ اس سے وہ لوگ مراد ہیں جن پر جہنم میں ہمیشہ رہنا واجب ہو گیا ہے۔

تشریح: یہاں شفاعت سے وہ شفاعت مراد ہے جو نبی کریم ﷺ دوزخ والوں کی خبر سن کر امتی امتی فرمائیں گے۔ پھر ان سب لوگوں کو جہنم سے نکالیں گے جن میں ذرہ برابر بھی ایمان ہوگا۔ لیکن وہ شفاعت جو میدانِ حشر سے بہشت میں لے جانے کے لئے ہوگی وہ پہلے ان لوگوں کو نصیب ہوگی جو بغیر حساب و کتاب کے بہشت میں جائیں گے۔ پھر ان کے بعد ان لوگوں کو جو حساب کے بعد بہشت میں جائیں گے۔ قاضی عیاض نے کہا شفاعتیں پانچ ہوں گی۔ ایک تو حشر کی تکالیف سے نجات دینے کے لئے، یہ ہمارے پیغمبر ﷺ سے خاص ہے۔ اس کو شفاعتِ عظمیٰ کہتے ہیں اور مقامِ محمود بھی اسی مرتبہ کا نام ہے۔ دوسری شفاعت بعض لوگوں کو بے حساب جنت میں لے جانے کے لئے۔ تیسری حساب کے بعد ان لوگوں کو جو عذاب کے لائق ٹھہریں گے اور ان کو بے عذاب جنت میں لے جانے کے لئے۔ چوتھی شفاعت ان گناہگاروں کے لئے جو دوزخ میں ڈال دیئے جائیں گے، ان کے نکالنے کے لئے۔ پانچویں شفاعت جنتیوں کی ترقی و درجات کے لئے ہوگی۔

انبیائے کرام نے اپنی اپنی جن لغزشوں کا ذکر کیا وہ لغزشیں ایسی ہیں جو اللہ کی طرف سے معاف ہو چکی ہیں لیکن پھر بھی بڑوں کا مقام بڑا ہوتا ہے، اللہ پاک کو حق ہے وہ چاہے تو ان لغزشوں پر ان کو گرفت میں لے لے۔ اس خطرے کی بنا پر انبیائے کرام نے وہ جوابات دیئے جو اس حدیث میں مذکور ہیں۔ آخری معاملہ نبی کریم ﷺ پر ٹھہرایا۔ وہ مقام محمود ہے جو اللہ نے آپ کو عطا فرمایا ہے: ﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ (۱۷/بنی اسرائیل: ۷۹) قرآن نے جن کو جہنم کے لئے ہمیشہ کے واسطے روکا ان سے مراد شرکین ہیں: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾ (۳/النساء: ۴۸) حضرت عیسیٰ علیہ السلام نے نبی کریم ﷺ ہی کو شفاعت کا اہل سمجھا۔ حافظ ابن حجر رحمہ اللہ اس موقع پر فرماتے ہیں:

”ثم احتج عيسى بانه صاحب الشفاعة لانه قد غفر له ما تقدم من ذنبه وما تأخر بمعنى ان الله اخبرانه لا يواخذه بذنبه لو وقع منه وهذا من النفائس التي فتح الله بها في فتح الباري فلله الحمد۔“

یعنی یہ اس لئے کہ اللہ تعالیٰ نے آپ کے اگلے پچھلے سارے گناہ معاف کر دیئے ہیں۔ اس معنی سے بے شک اللہ تعالیٰ آپ کو یہ خیر دے چکا ہے کہ اگر آپ سے کوئی گناہ واقع ہو بھی جائے تو اللہ آپ سے اس کے بارے میں مواخذہ نہیں کرے گا۔ اس لئے شفاعت کا منصب درحقیقت آپ ہی کے لئے ہے۔ یہ ایک نہایت نفیس وضاحت ہے جو اللہ نے اپنے فضل سے فتح الباری میں کھولی ہے۔ (فتح الباری جلد ۱ صفحہ ۵۳۲)

۶۵۶۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَىٰ عَنْ الْحَسَنِ بْنِ ذَكْوَانَ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُخْرَجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ فَيَدْخُلُونَ الْجَنَّةَ يُسَمَّوْنَ الْجَهَنَّمِيِّينَ)).

۶۵۶۶) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے حسن بن ذکوان نے بیان کیا، کہا ہم سے ابو حازم نے بیان کیا، کہا ہم سے عمران بن حصین رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ایک جماعت جہنم سے محمد کی شفاعت کی وجہ سے نکلے گی اور جنت میں داخل ہوگی جن کو جہنمی کے نام سے پکارا جائے گا۔“

[ابوداؤد: ۴۷۴۰، ترمذی: ۲۶۰۰]

(۶۵۶۷) ہم سے قتیبہ نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے کہ حارث بن سراقہ بن حارث رضی اللہ عنہ کی والدہ رسول اللہ ﷺ کی خدمت میں حاضر ہوئیں۔ حارث رضی اللہ عنہ بدر کی لڑائی میں ایک نامعلوم تیر لگ جانے کی وجہ سے شہید ہو گئے تھے انہوں نے کہا، یا رسول اللہ! آپ کو معلوم ہے کہ حارث سے مجھے کتنی محبت تھی، اگر وہ جنت میں ہے تو اس پر میں نہیں روؤں گی، ورنہ آپ دیکھیں گے کہ میں کیا کرتی ہوں۔ آنحضرت ﷺ نے ان سے فرمایا: ”بیوقوف ہوئی ہو کیا! کوئی جنت ایک ہی ہے، جنتیں تو بہت سی ہیں اور حارث فردوس اعلیٰ (جنت کے اونچے درجے) میں ہے۔“

(۶۵۶۸) اور آنحضرت ﷺ نے فرمایا: ”اللہ کے راستے میں جہاد کے لیے ایک صبح یا ایک شام سفر کرنا دنیا اور جو کچھ اس میں ہے، سے بڑھ کر ہے اور جنت میں تمہاری ایک کمان کے برابر جگہ یا ایک قدم کے فاصلے کے برابر جگہ دنیا اور جو کچھ اس میں ہے، سے بہتر ہے اور اگر جنت کی عورتوں میں سے کوئی عورت روئے زمین کی طرف جھانک کر دیکھ لے تو آسمان سے لے کر زمین تک منور کر دے اور ان تمام کو خوشبو سے بھر دے اور اس کا دوپٹہ دنیا وافیہا سے بڑھ کر ہے۔“

۶۵۶۷۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ أُمَّ حَارِثَةَ أَنْتَ رَسُولَ اللَّهِ ﷺ وَقَدْ هَلَكَ حَارِثَةُ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَزَبَ فَقَالَتْ: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْتَ مَوْقِعَ حَارِثَةَ مِنْ قَلْبِي فَإِنْ كَانَ فِي الْجَنَّةِ لَمْ أَبْكُ عَلَيْهِ وَإِلَّا سَوْفَ تَرَى مَا أَصْنَعُ فَقَالَ لَهَا: ((هَبْلَيْتِ أَجْنَةً وَاحِدَةً هِيَ؟ أَمْ جَنَانٌ كَثِيرَةٌ وَإِنَّهُ لَفِي الْفِرْدَوْسِ الْأَعْلَى)). [راجع: ۲۸۰۹]

۶۵۶۸۔ وَقَالَ: ((غَدُوهُ فِي سَبِيلِ اللَّهِ أَوْ رَوْحُهُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَقَابُ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ قِدِّهِ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لِأَصْدَاءِ مَا بَيْنَهُمَا وَلَكَمَلَتْ مَا بَيْنَهُمَا رِيحًا وَلَتَصِيفُهَا بِعَيْنِي الْخِمَارَ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)).

[راجع: ۲۷۹۲]

تشریح: دوسری روایت میں یوں ہے کہ سورج اور چاند کی روشنی ماند پڑ جائے۔ ایک اور روایت میں ہے کہ اس کی اوزنی کے سامنے سورج کی روشنی ایسی ماند پڑ جائے جیسے بنی کی روشنی سورج کے سامنے ماند پڑ جاتی ہے۔ اگر اپنی عقل دکھائے تو ساری خلقت اس کے سن کی شیدا ہو جائے۔ بعض طہود نے اس قسم کی احادیث پر یہ شبہ کیا ہے کہ جب حور کی روشنی سورج سے بھی زیادہ ہے یا وہ اتنی معطر ہے کہ زمین سے لے کر آسمان تک اس کی خوشبو پہنچتی ہے تو بہشتی لوگ اس کے پاس کیونکر جا سکیں گے اور اتنی خوشبو اور روشنی کی تاب کیونکر لائیں گے۔ ان کا جواب یہ ہے کہ بہشت میں ہم لوگوں کی زندگی اور طاقت اور قسم کی ہوگی جو ان سب باتوں کا تحمل کر سکیں گے۔ جیسے دوسری آیتوں اور احادیث میں دوزخیوں کے ایسے ایسے عذاب بیان ہوئے ہیں کہ اگر دنیا میں اس کا سوال حصہ بھی عذاب دیا جائے تو فوراً مر جائیں لیکن دوزخی ان عذابوں کا تحمل کر سکیں گے اور زندہ رہیں گے۔ بہر حال آخرت کے حالات کو دنیا کے حالات پر قیاس کرنا ہر ایک بات میں استبعاد کرنا صریح نادانی ہے۔ روایت میں مذکور حارث بن سراقہ بن حارث بن عدی مراد ہیں۔ ان کی والدہ کا نام رقیعہ بن نصر ہے۔ (رضی اللہ عنہا)

۶۵۶۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، (۶۵۶۹) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم

سے ابو زناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جنت میں جو بھی داخل ہوگا اسے اس کا جہنم کا ٹھکانا بھی دکھایا جائے گا کہ اگر نافرمانی کی ہوتی (تو وہاں اسے جگہ ملتی) تاکہ وہ اور زیادہ شکر کرے اور جو بھی جہنم میں داخل ہوگا اسے اس کا جنت کا ٹھکانا بھی دکھایا جائے گا کہ اگر اچھے عمل کئے ہوتے (تو وہاں جگہ ملتی) تاکہ اس کے لئے حسرت و افسوس کا باعث ہو۔“

(۶۵۷۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے عمرو بن ابی عمرو نے ان سے سعید بن ابی سعید مقبری نے بیان کیا، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے عرض کیا: یا رسول اللہ! قیامت کے دن آپ کی شفاعت کی سعادت سب سے زیادہ کون حاصل کرے گا؟ آنحضرت ﷺ نے فرمایا: ”اے ابو ہریرہ! میرا بھی خیال تھا کہ یہ حدیث تم سے پہلے اور کوئی مجھ سے نہیں پوچھے گا، کیونکہ حدیث کے لینے کے لئے میں تمہاری بہت زیادہ حرص دیکھا کرتا ہوں۔ قیامت کے دن میری شفاعت کی سعادت سب سے زیادہ اسے حاصل ہوگی جس نے کلمہ لا الہ الا اللہ خلوص دل سے کہا ہوگا۔“

قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَدْخُلُ أَحَدُ الْجَنَّةِ إِلَّا أَرَى مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ لِيَزْدَادَ شُكْرًا وَلَا يَدْخُلُ النَّارَ أَحَدٌ إِلَّا أَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ لِيَكُونَ عَلَيْهِ حَسْرَةً)).

۶۵۷۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ أَسْعَدُ النَّاسَ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ فَقَالَ: ((لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَلَّا يَسْأَلَنِي أَحَدٌ عَنْ هَذَا الْحَدِيثِ أَوَّلَ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ أَسْعَدُ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَبْلِ نَفْسِهِ)).

[راجع: ۹۹]

تشریح: خلوص دل سے کہا اور عملی جامہ پہنایا کہ ساری عمر توحید پر قائم رہا اور شرک کی ہوا بھی نہ لگی۔ یقیناً اسے شفاعت حاصل ہوگی اور توحید کی برکت سے اور عملی تک و دو سے اس کے گناہ بخش دیے جائیں گے۔ یہ سعادت اللہ تعالیٰ ہم سب کو نصیب فرمائے۔ (رہیں)

(۶۵۷۱) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نخعی نے، ابن سے عبیدہ سلمانی نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں خوب جانتا ہوں کہ اہل جہنم میں سے کون سب سے آخر میں وہاں سے نکلے گا اور اہل جنت میں کون سب سے آخر میں اس میں داخل ہوگا، ایک شخص جہنم سے گھٹنوں کے بل گھٹنے ہوئے نکلے گا اللہ تعالیٰ اس سے کہے گا کہ جاؤ اور جنت میں داخل ہو جاؤ، وہ جنت کے پاس آئے گا لیکن اسے ایسا معلوم ہوگا کہ جنت بھری ہوئی ہے، چنانچہ وہ واپس

۶۵۷۱۔ حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ، قَالَ النَّبِيُّ ﷺ: ((إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْرًا يَقُولُ اللَّهُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ فَيَأْتِيهَا فَيَحْتَلِلُ إِلَيْهِ أَنَّهَا مَلَى فَيَرْجِعُ يَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلَى يَقُولُ: اذْهَبْ فَادْخُلِ

الْجَنَّةَ فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَتْ قِيرَجُ فَيَقُولُ: يَا رَبِّ! وَجَدْتُهَا مَلَأَتْ فَيَقُولُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا فَيَقُولُ: تَسْخَرُ مِنِّي أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِدُهُ وَكَانَ يُقَالُ: ذَاكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً. [طرفہ فی: ۷۵۱۱] [مسلم: ۴۶۱، ۴۶۲؛ ترمذی: ۲۵۹۵؛ ابن ماجہ: ۴۳۳۹]

آئے گا اور عرض کرے گا، اے میرے رب! میں نے جنت کو بھرا ہوا پایا، اللہ تعالیٰ پھر اس سے کہے گا کہ جاؤ اور جنت میں داخل ہو جاؤ۔ وہ پھر آئے گا لیکن اسے ایسا معلوم ہوگا کہ جنت بھری ہوئی ہے وہ واپس لوٹے گا اور عرض کرے گا کہ اے رب! میں نے جنت کو بھرا ہوا پایا۔ اللہ تعالیٰ فرمائے گا جاؤ اور جنت میں داخل ہو جاؤ تمہیں دنیا اور اس سے دس گنا زیادہ دیا جاتا ہے یا (اللہ تعالیٰ فرمائے گا کہ) تمہیں دنیا کے دس گنا دیا جاتا ہے۔ وہ شخص کہے گا تو میرا مذاق بناتا ہے، حالانکہ تو شہنشاہ ہے۔ میں نے دیکھا کہ اس بات پر رسول اللہ ﷺ ہنس دیے اور آپ کے آگے کے دندان مبارک ظاہر ہو گئے اور کہا جاتا ہے کہ وہ جنت کا سب سے کم درجہ والا شخص ہوگا۔

تشریح: بلند درجے والوں کا کیا کہنا، ان کو کیسے کیسے وسیع مکانات ملیں گے۔ حافظ رحمہ اللہ نے کہا کہ یہ کلام بھی دوسری روایت سے نکلتا ہے جسے امام مسلم رحمہ اللہ نے ابوسعید سے نکالا۔ (وحیدی)

۶۵۷۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلٍ عَنِ الْعَبَّاسِ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: هَلْ نَفَعَتْ أَبَا طَالِبٍ بَشِيءٌ؟ [راجع: ۳۸۸۳]

(۶۵۷۲) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے عبد اللہ بن حارث بن نوفل نے بیان کیا اور ان سے حضرت عباس رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے پوچھا کیا آپ نے ابوطالب کو کوئی نفع پہنچایا؟

تشریح: یہ روایت مختصر ہے۔ دوسری جگہ ہے کہ آپ نے فرمایا، ہاں پہنچایا۔ وہ گھنٹوں تک عذاب میں ہیں اور اگر میری یہ شفاعت نہ ہوتی تو وہ دوزخ کے نیچے والے درجہ میں داخل ہوتا۔

بَابُ: الصَّرَاطُ جَسْرُ جَهَنَّمَ باب: صراط ایک پل ہے جو دوزخ پر بنایا گیا ہے

تشریح: ای کو پل صراط کہتے ہیں۔ قرآن شریف میں اس کا ذکر یوں ہے: ﴿وَأَن مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضًى ثُمَّ تُنَجَّى الَّذِينَ اتَّقَوْا وَتَنَزَّلُ الْمَلَائِكَةُ فِيهَا جِثًّا﴾ (مریم: ۷۱، ۷۲)

۶۵۷۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدٌ وَعَطَاءُ بْنُ يَزِيدَ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا [عَنِ النَّبِيِّ ﷺ] ح: وَحَدَّثَنِي مَخْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ ابْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

(۶۵۷۳) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا مجھ کو سعید اور عطاء بن یزید نے خبر دی اور انہیں ابو ہریرہ رضی اللہ عنہ نے اور انہیں نبی کریم ﷺ نے (دوسری سند) اور مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبد الرزاق بن ہمام نے، کہا ہم کو معمر نے، انہیں زہری نے، انہیں عطاء بن یزید لیشی نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ کچھ لوگوں نے عرض کیا: یا رسول اللہ! کیا قیامت کے دن ہم اپنے

رب کو دیکھ سکیں گے؟ آنحضرت ﷺ نے فرمایا: ”کیا سورج کے دیکھنے میں تمہیں کوئی دشواری ہوتی ہے جب کہ اس پر کوئی بادل، ابر وغیرہ نہ ہو؟“ صحابہ رضی اللہ عنہم نے عرض کیا: نہیں، یا رسول اللہ! آنحضرت ﷺ نے فرمایا: ”کیا جب کوئی بادل نہ ہو تو تمہیں چودھویں رات کے چاند کو دیکھنے میں کوئی دشواری ہوتی ہے؟“ صحابہ نے عرض کیا: نہیں، یا رسول اللہ! آپ نے فرمایا: ”پھر تم اللہ تعالیٰ کو اسی طرح قیامت کے دن دیکھو گے اللہ تعالیٰ لوگوں کو جمع کرے گا اور کہے گا کہ تم میں سے جو شخص جس چیز کی پوجا پاٹ کیا کرتا تھا وہ اسی کے پیچھے لگ جائے چنانچہ جو لوگ سورج کی پرستش کیا کرتے تھے وہ اس کے پیچھے لگ جائیں گے اور جو لوگ چاند کی پوجا کرتے تھے وہ اس کے پیچھے ہولیں گے جو لوگ بتوں کی پرستش کرتے تھے وہ ان کے پیچھے لگ جائیں گے اور آخر میں یہ امت باقی رہ جائے گی اور اس میں منافقین کی جماعت بھی ہوگی، اس وقت اللہ تعالیٰ ان کے سامنے اس صورت میں آئے گا جس کو وہ پہچانتے نہ ہوں گے اور کہے گا کہ میں تمہارا رب ہوں۔ لوگ کہیں گے تجھ سے اللہ کی پناہ ہم اپنی جگہ پر اس وقت تک رہیں گے جب تک کہ ہمارا پروردگار ہمارے سامنے نہ آئے۔ جب ہمارا رب ہمارے پاس آئے گا تو ہم اسے پہچان لیں گے (کیونکہ وہ حشر میں ایک بار اسے پہلے دیکھ چکے ہوں گے) پھر حق تعالیٰ اس صورت میں آئے گا جس کو وہ پہچانتے ہوں گے اور ان سے کہا جائے گا (آؤ! میرے ساتھ ہولو) میں تمہارا رب ہوں! لوگ کہیں گے کہ تو ہمارا رب ہے، پھر اسی کے پیچھے ہو جائیں گے اور جہنم پر پل بنادیا جائے گا۔“ رسول اللہ ﷺ نے فرمایا: ”میں سب سے پہلا شخص ہوں گا جو اس پل کو پار کروں گا اور اس دن رسولوں کی دعا یہ ہوگی کہ اے اللہ! مجھ کو سلامت رکھ۔ اے اللہ! مجھ کو سلامت رکھ اور وہاں سعدان کے کائناتوں کی طرح آکٹڑے ہوں گے۔ تم نے سعدان کے کانٹے دیکھے ہیں؟“ صحابہ کرام رضی اللہ عنہم نے کہا ہاں، دیکھے ہیں یا رسول اللہ! آپ نے فرمایا: ”وہ پھر سعدان کے کائناتوں کی طرح ہوں گے، البتہ اس کی لمبائی چوڑائی اللہ کے سوا اور کوئی نہیں جانتا وہ لوگوں کو ان

أَنَاسٍ: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ: ((هَلْ تَصَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟)) قَالُوا: لَا يَا رَسُولَ اللَّهِ! قَالَ: ((هَلْ تَصَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟)) قَالُوا: لَا يَا رَسُولَ اللَّهِ! قَالَ: ((فَإِنَّكُمْ تَرَوْنَهُ يَوْمَ الْقِيَامَةِ كَذَلِكَ يَجْمَعُ اللَّهُ النَّاسَ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ وَيَبْقَى هَذِهِ الْأُمَّةُ فِيهَا مَنَاقِفُهَا فَيَأْتِيَهُمُ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ هَذَا مَكَانًا حَتَّى يَأْتِيَنَا رَبُّنَا فَإِذَا أَنَا رَبُّنَا عَرَفْنَاهُ فَيَأْتِيَهُمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ وَيَضْرِبُ جَسْرُ جَهَنَّمَ)) قَالَ رَسُولُ اللَّهِ ﷺ: ((فَأَكُونُ أَوَّلَ مَنْ يَجْزِي وَدَعَاءُ الرُّسُلِ يَوْمَئِذٍ أَللَّهُمَّ سَلِّمْ سَلِّمْ وَبِهِ كَلَالِبُ مِثْلُ شَوْكِ السَّعْدَانِ أَمَا رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟)) قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ: ((فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرَ عَظَمِهَا إِلَّا اللَّهُ فَتَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ مِنْهُمْ الْمُؤَبَّقُ بِعَمَلِهِ وَمِنْهُمْ الْمُخْرَدَلُ ثُمَّ يَنْجُو حَتَّى إِذَا قَرَعَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ مِنْ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَمَرَ الْمَلَائِكَةَ أَنْ

کے اعمال کے مطابق اچک لیس گے اور اس طرح ان میں سے بعض تو اپنے عمل کی وجہ سے ہلاک ہو جائیں گے اور بعض کا عمل رائی کے دانے کے برابر ہوگا، پھر وہ نجات پائے گا۔ آخر جب اللہ تعالیٰ اپنے بندوں کے درمیان فیصلے سے فارغ ہو جائے گا اور جہنم سے انہیں نکالنا چاہے گا جنہیں نکالنے کی اس کی مشیت ہوگی۔ یعنی وہ جنہوں نے کلمہ لا الہ الا اللہ کی گواہی دی ہوگی اور اللہ فرشتوں کو حکم دے گا کہ وہ ایسے لوگوں کو جہنم سے نکالیں۔ فرشتے انہیں سجدوں کے نشانات سے پہچان لیں گے کیونکہ اللہ تعالیٰ نے آگ پر حرام کر دیا ہے کہ وہ ابن آدم کے جسم میں سجدوں کے نشان کو کھائے۔ چنانچہ فرشتے ان لوگوں کو نکالیں گے یہ جل کر کوئلے ہو چکے ہوں گے، پھر ان پر پانی چھڑکا جائے گا جسے ماء الحیاء (زندگی بخشنے والا پانی) کہتے ہیں اس وقت وہ اس طرح تروتازہ ہو جائیں گے جیسے سیلاب کے بعد زرخیز زمین میں دانہ اگ آتا ہے۔ ایک ایسا شخص باقی رہ جائے گا جس کا چہرہ جہنم کی طرف ہوگا اور وہ کہے گا: اے میرے رب! اس کی بدبونی مجھے پریشان کر دیا ہے اور اس کی پلٹ نے مجھے جھلسا دیا ہے اور اس کی تیزی نے مجھے جلا ڈالا ہے، ذرا میرا منہ آگ کی طرف سے دوسری طرف پھیر دے۔ وہ اسی طرح اللہ سے دعا کرتا رہے گا۔ آخر اللہ تعالیٰ فرمائے گا اگر میں تیرا یہ مطالبہ پورا کر دوں تو کہیں تو کوئی دوسری چیز مانگتی شروع نہ کر دے۔ وہ شخص عرض کرے گا نہیں، تیری عزت کی قسم! میں اس کے سوا کوئی دوسری چیز نہیں مانگوں گا چنانچہ اس کا چہرہ جہنم کی طرف سے دوسری طرف پھیر دیا جائے گا اب اس کے بعد وہ کہے گا اے میرے رب! مجھے جنت کے دروازے کے قریب کر دیجئے۔ اللہ تعالیٰ فرمائے گا: کیا تو نے ابھی یقین نہیں دلایا تھا کہ اس کے سوا اور کوئی چیز نہیں مانگے گا افسوس اے ابن آدم! تو بہت زیادہ وعدہ خلاف ہے۔ پھر وہ برابر اسی طرح دعا کرتا رہے گا تو اللہ تعالیٰ فرمائے گا کہ اگر میں تیری یہ دعا قبول کر لوں تو تو پھر اس کے علاوہ کچھ اور چیز مانگتے لگے گا۔ وہ شخص کہے گا: نہیں، تیری عزت کی قسم! میں اس کے سوا اور کوئی چیز تجھ سے نہیں مانگوں گا اور وہ اللہ سے عہد و پیمان کرے گا کہ اس کے سوا اب

يُخْرِجُوهُمْ فَيَعْرِفُونَهُمْ بِعَلَامَةِ آثَارِ السُّجُودِ وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنْ ابْنِ آدَمَ أَثَرِ السُّجُودِ فَيُخْرِجُونَهُمْ قَدِ امْتَحَشُوا فَيَصْبُ عَلَيْهِمْ مَاءٌ يُقَالُ لَهُ: مَاءُ الْحَيَاةِ فَيَنْبُتُونَ نَبَاتَ الْحَيَاةِ فِي حِمِيلِ السَّبِيلِ وَيَبْقَى رَجُلٌ مُقْبِلٌ بَوَجهِهِ عَلَى النَّارِ فَيَقُولُ: يَا رَبِّ قَدْ قَسَيْتَنِي رِيحُهَا وَأَحْرَقَنِي ذُكَاؤُهَا فَاصْرِفْ وَجْهِي عَنِ النَّارِ فَلَا يَزَالُ يَدْعُو اللَّهَ فَيَقُولُ: لَعَلَّكَ إِنْ أَعْطَيْتَكَ أَنْ تَسْأَلَنِي غَيْرَهُ فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ فَيَصْرِفُ وَجْهَهُ عَنِ النَّارِ ثُمَّ يَقُولُ بَعْدَ ذَلِكَ: يَا رَبِّ قَرِّبْنِي إِلَى بَابِ الْجَنَّةِ فَيَقُولُ: أَلَيْسَ قَدْ رَعِمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ وَلَيْكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ فَلَا يَزَالُ يَدْعُو فَيَقُولُ: لَعَلِّي إِنْ أَعْطَيْتَكَ ذَلِكَ تَسْأَلَنِي غَيْرَهُ فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ فَيُعْطِي اللَّهُ مِنْ عَهْدِهِ وَمَوَالِيْقُ أَنْ لَا يَسْأَلَهُ غَيْرَهُ فَيَقْرُبُهُ إِلَى بَابِ الْجَنَّةِ فَإِذَا رَأَى مَا فِيهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ: يَا رَبِّ! أَدْخِلْنِي الْجَنَّةَ فَيَقُولُ: أَلَيْسَ قَدْ رَعِمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ وَلَيْكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ فَيَقُولُ: يَا رَبِّ! لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ فَإِذَا ضَحِكَ مِنْهُ أُذِنَ لَهُ بِالْدُخُولِ فِيهَا فَإِذَا دَخَلَ فِيهَا قِيلَ لَهُ تَمَنَّ مِنْ كَذَا فَيَتَمَنَّى ثُمَّ يُقَالُ لَهُ: تَمَنَّ مِنْ كَذَا فَيَتَمَنَّى حَتَّى تَنْقُطِعَ بِهِ الْأَمَانِيُّ فَيَقُولُ

لَهُ: هَذَا لَكَ وَمِثْلُهُ مَعَهُ) قَالَ أَبُو هُرَيْرَةَ: قَرِيبُ كَرْدٍ كَانَ جَبَّ وَهُوَ جَنَّتُكَ اَمْرُكَ نِعْمَتُكَ كُوْدِيْكَهٗ كَا تُوْجِئِيْ دِيْرِيْكَ اللّٰهُ تَعَالٰى چاہے گا وہ شخص خاموش رہے گا، پھر کہے گا: اے میرے رب! مجھے جنت میں داخل کر دے۔ اللہ تعالیٰ فرمائے گا: کیا تو نے یہ یقین نہیں دلایا تھا کہ اب تو اس کے سوا کوئی چیز نہیں مانگے گا، اے ابن آدم! افسوس، تو کتنا وعدہ خلاف ہے۔ وہ شخص عرض کرے گا: اے میرے رب! مجھے اپنی مخلوق کا سب سے بد بخت بندہ نہ بناؤ۔ وہ برابر دعا کرتا رہے گا یہاں تک کہ اللہ تعالیٰ ہنس دے گا جب اللہ ہنس دے گا تو اس شخص کو جنت میں داخل ہونے کی اجازت مل جائے گی۔ جب وہ اندر چلا جائے گا تو اس سے کہا جائے گا کہ فلاں چیز کی خواہش کر، چنانچہ وہ اس کی خواہش کرے گا، پھر اس سے کہا جائے گا کہ فلاں چیز کی خواہش کرو، چنانچہ وہ پھر خواہش کرے گا یہاں تک کہ اس کی خواہشات ختم ہو جائیں گی تو اللہ کی طرف سے کہا جائے گا کہ تیری یہ ساری خواہشات پوری کی جاتی ہیں اور اتنی ہی زیادہ نعمتیں اور دی جاتی ہیں۔“ ابو ہریرہ رضی اللہ عنہ نے اسی سند سے کہا کہ یہ شخص جنت میں سب سے آخر میں داخل ہونے والا ہوگا۔

٦٥٧٤- قَالَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ جَالِسٌ مَعَ أَبِي هُرَيْرَةَ لَا يَغَيِّرُ عَلَيْهِ شَيْئًا مِنْ حَدِيثِهِ حَتَّىٰ انْتَهَىٰ إِلَىٰ قَوْلِهِ: ((هَذَا لَكَ وَمِثْلُهُ مَعَهُ)) قَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ)) قَالَ أَبُو هُرَيْرَةَ حَفِظْتُ: ((مِثْلُهُ مَعَهُ)). [راجع: ٢٢]

(٦٥٧٤) عطاء نے بیان کیا کہ ابو سعید خدری رضی اللہ عنہ بھی اس وقت ابو ہریرہ رضی اللہ عنہ کے ساتھ بیٹھے ہوئے تھے اور انہوں نے ان کی کسی بات پر اعتراض نہیں کیا لیکن جب ابو ہریرہ رضی اللہ عنہ حدیث کے اس ٹکڑے تک پہنچے کہ ”تمہاری یہ ساری خواہشات پوری کی جاتی ہیں اور اتنی ہی زیادہ نعمتیں دی جاتی ہیں۔“ تو ابو سعید خدری رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ سے سنا تھا کہ رسول اللہ ﷺ نے فرمایا: ”تمہاری یہ ساری خواہشات پوری کی جاتی ہیں۔“ ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں نے یوں ہی سنا ہے۔“ یہ سب چیزیں اور اتنی ہی اور۔“

تشریح: اس حدیث میں پروردگار کی دو صفات کا اثبات ہے۔ ایک آنے کا، دوسری صورت کا، مشکلمیں ایسی صفات کی دوزار کار تاویلات کرتے ہیں مگر اہل حدیث یہ کہتے ہیں کہ اللہ تعالیٰ آسکتا ہے، جاسکتا ہے، اترسکتا ہے، چڑھسکتا ہے۔ اسی طرح جس صورت میں چاہے تجلی فرما سکتا ہے۔ اس کو سب طرح کی قدرت ہے۔ پس اتنی ہی بات ہے کہ اللہ کی کسی صفت کو مخلوقات کی صفت سے مشابہت نہیں دے سکتے۔ اس حدیث میں بہت سی باتیں بیان میں آئی ہیں۔ ہل صراط کا بھی ذکر ہے جس کے بارے میں دوسری روایت میں ہے کہ اس ہل پر سے پار

ہونے والا سب سے پہلے میں ہوں گا اور میری امت ہوگی۔ پل صراط پر سعدان نامی درخت کے جیسے آنکڑوں کا ذکر ہے جو سعدان کے کانٹوں کے مشابہ ہوں گے، مقدار میں نہیں کیونکہ مقدار میں تو وہ بہت بڑے ہوں گے جسے اللہ کے سوا کوئی نہیں جانتا۔ سعدان عرب کی ایک گھاس کا نام ہے جس میں ٹیڑھے منہ کے کانٹے ہوتے ہیں۔ آگے روایت میں دوزخ پر نشان عجبہ اور مقام عجبہ کے حرام ہونے کا ذکر ہے۔ عجبہ کے مقام پیشانی، دونوں ہتھیلیاں، دونوں گھٹنے، دونوں قدم یا صرف پیشانی مراد ہے۔ مطلب یہ ہے کہ سارا بدن جل کر کوئلہ ہو گیا ہوگا مگر یہ مقامات عجبہ سالم ہوں گے جن کو دیکھ کر فرشتے پہچان لیں گے کہ یہ مومن مسلمان نمازی تھے۔ آہ! بے نمازی مسلمانوں کے پاس کیا علامت ہوگی جس کی وجہ سے انہیں پہچان کر دوزخ سے نکالا جائے گا؟ آگے روایت میں سب کے بعد جنت میں جانے والے ایک شخص کا ذکر ہے یہ وہ ہوگا جو دوزخ میں سات ہزار برس گزار چکا ہوگا۔ اس کے بعد نکل کر بایں صورت جنت میں جائے گا۔ اسی شخص سے متعلق اللہ تعالیٰ کے ہنسنے کا ذکر ہے۔ یہ بھی اللہ کی ایک صفت ہے جس کا انکار یا تاویل اہل حدیث نہیں کرتے، نہ اسے مخلوق کی ہنسی سے مشابہت دیتے ہیں۔

باب: حوض کوثر کا بیان

بَابُ فِي الْحَوْضِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّا أَنْعَمْنَاكَ الْكُوثِرَ﴾ اور اللہ تعالیٰ نے سورۃ کوثر میں فرمایا: ”بلاشبہ ہم نے آپ کو کوثر عطا کیا۔“ [الکوثر: ۱] وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ قَالَ النَّبِيُّ ﷺ: ((أَصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ)). [راجع: ۴۳۳۰]

تشریح: حوض کوثر جنت کی ایک نہر ہے کوثر کا یہی معنی صحیح اور مشہور اور حدیث سے ثابت ہے۔ بعض نے کہا ہے کہ خیر کثیر مراد ہے۔ کوثر وہ حوض ہے جو قیامت کے دن نبی کریم ﷺ کو ملے گا۔ آپ کی امت کے لوگ اس سے پانی پیئیں گے۔ اس بارے میں صحیح یہی ہے کہ پل صراط کے اوپر گزرنے سے پہلے ہی جنتی پانی پیئیں گے کیونکہ پہلے قبروں سے پیاسے اٹھیں گے۔ لیکن امام بخاری رحمہ اللہ جو اس باب کو پل صراط کے بعد لائے ہیں، اس سے یہ نکلتا ہے کہ پل صراط سے گزرنے کے بعد اس میں سے پیئیں گے اور ترمذی نے حضرت انس رضی اللہ عنہ سے جو روایت کی ہے اس سے بھی یہی نکلتا ہے۔ اس میں یہ ہے کہ انس رضی اللہ عنہ نے آپ سے شفاعت چاہی۔ آپ نے وعدہ فرمایا۔ اس نے کہا اس دن آپ کہاں ملیں گے۔ فرمایا پہلے مجھ کو پل صراط کے پاس دیکھنا، ورنہ پھر ترازو کے پاس، اگر وہاں بھی نہ پاسکو تو حوض کوثر کے پاس دیکھنا۔ ایک حدیث میں ہے کہ ہر پیغمبر کو ایک حوض ملے گا جس میں سے وہ اپنی امت والوں کو پانی پلائے گا اور لکڑی لئے وہیں کھڑا ہے گا۔ سند میں مذکور حضرت عبداللہ بن زید مازنی انصاری صحابی رضی اللہ عنہ ہیں جو جنگ احد میں شریک ہوئے اور جنگ یمامہ میں سیلہ کذاب کو وحشی بن حرب کے ساتھ مل کر قتل کرنے میں یہ عبداللہ رضی اللہ عنہ شریک تھے۔ ۷۳ھ میں حرہ کی لڑائی میں یہ ۷۲ سال کی عمر میں شہید ہوئے۔ (رضی اللہ عنہ وارضاه)

۶۵۷۵- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: قَالَ: ((أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ)). [طرفاه فی: ۶۵۷۶، ۷۰۴۹] [مسلم: ۵۹۷۸، ۵۹۷۹، ۵۹۸۰]

(۶۵۷۵) ہم سے یحییٰ بن حماد نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے سلیمان نے، ان سے شقیق نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا: ”میں تم سے پہلے ہی حوض پر موجود ہوں گا۔“

۶۵۷۶- ح: وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: (۶۵۷۶) (دوسری سند) اور مجھ سے عمرو بن علی نے بیان کیا، کہا ہم سے محمد

بن جعفر نے، کہا ہم سے شعبہ نے، ان سے مغیرہ نے، کہا کہ میں نے ابووائل سے سنا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں اپنے حوض پر تم سے پہلے ہی موجود ہوں گا اور تم میں سے کچھ لوگ میرے سامنے لائے جائیں گے، پھر انہیں میرے سامنے سے ہٹا دیا جائے گا تو میں کہوں گا کہ اے میرے رب! یہ میرے ساتھی ہیں لیکن مجھ سے کہا جائے گا کہ آپ نہیں جانتے کہ انہوں نے آپ کے بعد دین میں کیا کیا نئی چیزیں ایجاد کر لی تھیں۔“ اس روایت کی متابعت عاصم نے ابووائل سے کی، ان سے حذیفہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے بیان فرمایا۔

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُغِيرَةِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ وَلِكِرْفَعَنْ رِجَالُكُمْ ثُمَّ لِيُخْلَجَنَّ دُونِي فَأَقُولُ: يَا رَبِّ! أَصْحَابِي قَبْلًا: إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ)) نَابَتْهُ عَاصِمٌ عَنْ أَبِي وَائِلٍ وَقَالَ حُصَيْنٌ عَنْ أَبِي وَائِلٍ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ. (راجع: ۶۵۷۵)

[مسلم: ۵۹۸۰]

(۶۵۷۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے، کہا مجھ سے نافع نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تمہارے سامنے ہی میرا حوض ہو گا وہ اتنا بڑا ہے جتنا جبراء اور اذرح کے درمیان فاصلہ ہے۔“

۶۵۷۷- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَمَامَكُمْ حَوْضِي كَمَا بَيْنَ جَرَبَاءَ وَأَذْرَحَ)). (مسلم: ۵۹۸۵)

تشریح: جبراء اور اذرح شام کے ملک میں دو گاؤں ہیں جن میں تین دن کی راہ ہے۔ ایک حدیث میں ہے کہ میرا حوض ایک مہینے کی راہ ہے۔ دوسری حدیث میں ہے کہ جتنا فاصلہ ایلاہ اور صنعاء میں ہے۔ تیسری حدیث میں ہے کہ جتنا فاصلہ مدینہ اور صنعاء میں ہے۔ چوتھی حدیث میں ہے کہ جتنا فاصلہ ایلاہ سے عدن تک ہے۔ پانچویں حدیث میں ہے کہ جتنا فاصلہ ایلاہ سے جھنک ہے۔ یہ سب آپ نے تقریباً لوگوں کو سمجھانے کے لئے فرمایا جو جو مقام وہ پہچانتے تھے وہ بیان فرمائے۔ ممکن ہے کسی روایت میں طول کا بیان ہو اور کسی میں عرض کا۔ قسطلانی نے کہا کہ یہ سب مقام قریب قریب ایک ہی فاصلہ رکھتے ہیں یعنی آدھے مہینے کی مسافت یا اس سے کچھ زائد۔

(۶۵۷۸) ہم سے عمرو بن محمد نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو ابو بشر اور عطاء بن سائب نے خبر دی، انہیں سعید بن جبیر نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ کوثر سے مراد بہت زیادہ بھلائی (خیر کثیر) ہے جو اللہ تعالیٰ نے آنحضرت ﷺ کو دی ہے۔

۶۵۷۸- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا أَبُو بَشِيرٍ وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ: الْكَوْثَرُ الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ. قَالَ أَبُو بَشِيرٍ: قُلْتُ لِسَعِيدٍ: إِنَّ أَنَسًا يَزْعُمُونَ أَنَّهُ نَهَرَ فِي الْجَنَّةِ فَقَالَ سَعِيدٌ: النَّهْرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

ابو بشر نے بیان کیا کہ میں نے سعید بن جبیر سے کہا کہ بعض لوگوں کا خیال ہے کہ کوثر جنت میں ایک نہر ہے تو انہوں نے کہا کہ جو نہر جنت میں ہے وہ بھی اس خیر (بھلائی) کا ایک حصہ ہے جو اللہ تعالیٰ نے آنحضرت ﷺ کو دی ہے۔

[راجع: ۴۹۶۶]

(۶۵۷۹) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو نافع بن عمر نے خبر دی، ان سے ابن ابی ملیکہ نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میرا حوض ایک مہینے کی مسافت کے برابر ہوگا اس کا پانی دودھ سے زیادہ سفید اور اس کی خوشبو مشک سے زیادہ اچھی ہوگی اور اس کے کوزے آسمان کے ستاروں کی تعداد کے برابر ہوں گے جو شخص اس میں سے ایک مرتبہ پی لے گا وہ پھر کبھی بھی (میدانِ محشر میں) پیاسا نہ ہوگا۔“

[مسلم: ۵۹۷۱]

(۶۵۸۰) ہم سے سعید بن عفیر نے بیان کیا، کہا کہ مجھ سے ابن وہب نے بیان کیا، ان سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میرے حوض کی لمبائی اتنی ہوگی جتنی ایلہ اور یمن کے شہر صنعاء کے درمیان کی لمبائی ہے اور وہاں اتنی بڑی تعداد میں پیالے ہوں گے جتنی آسمان کے ستاروں کی تعداد ہے۔“

(۶۵۸۱) ہم سے ابو ولید نے بیان کیا، کہا ہم سے ہام نے بیان کیا، ان سے قتادہ نے، ان سے انس رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے (دوسری سند) اور ہم سے ہدبہ بن خالد نے بیان کیا، کہا ہم سے ہام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا اور ان سے نبی کریم ﷺ نے بیان کیا کہ ”میں جنت میں چل رہا تھا کہ ایک نہر پر پہنچا، اس کے دونوں کناروں پر خولدار مسوتیوں کے گنبد بنے ہوئے تھے میں نے پوچھا جبرئیل یہ کیا ہے؟ انہوں نے کہا یہ کوثر ہے جو آپ کے رب نے آپ کو دیا ہے۔ میں نے دیکھا کہ اس کی خوشبو یا مٹی تیز مشک جیسی تھی۔“ راوی ہدبہ کو شک تھا۔

(۶۵۸۲) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، کہا ہم سے عبد العزیز نے بیان کیا، ان سے انس رضی اللہ عنہ بیان کرتے ہیں کہ نبی کریم ﷺ نے فرمایا: ”میرے کچھ ساتھی حوض پر میرے سامنے لائے جائیں گے اور میں انہیں پہچان بھی لوں گا لیکن پھر وہ میرے

۶۵۷۹۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ النَّبِيُّ ﷺ: ((حَوْضِي مَسِيرَةُ شَهْرٍ مَازُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِزَانُهُ كُنُجُومُ السَّمَاءِ مَنْ يَشْرَبُ مِنْهَا فَلَا يَظْمَأُ أَبَدًا)).

۶۵۸۰۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ قَلْبَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ وَإِنَّ فِيهِ مِنَ الْأَهَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ)). [مسلم: ۵۹۹۵]

۶۵۸۱۔ حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: حَدَّثَنَا هُذَبَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَمَا أَنَا أَسِيرُ فِي الْحَنَةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قِبَابُ الدَّرِّ الْمُجَوَّفِ قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَغْطَاكَ رَبُّكَ لَإِذَا طَبِئَهُ أَوْ طَبِئَهُ مِسْكٌ أَذْفَرُ)) شَكَ هُذَبَةُ.

[راجع: ۳۵۷۰]

۶۵۸۲۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَيَرَدَّنَّ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضِ حَتَّى عَرَفْتَهُمْ اخْتَلَجُوا

سانے سے ہٹا دیے جائیں گے میں اس پر کہوں گا کہ یہ تو میرے ساتھی ہیں لیکن مجھ سے کہا جائے گا کہ آپ کو معلوم نہیں کہ انہوں نے آپ کے بعد کیا کیا نئی چیزیں ایجاد کر لی تھیں۔“

دُونِي فَأَقُولُ: أَصْحَابِي فَيَقُولُ: لَا تَذَرِي مَا أَحَدَلُوا بَعْدَكَ)). [مسلم: ۵۹۹۶]

تشریح: مرتدین منافقین اور اہل بدعت مراد ہیں۔

(۶۵۸۳) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے محمد بن مطرف نے بیان کیا، کہا کہ مجھ سے ابو حازم نے، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”میں اپنے حوض کوثر پر تم سے پہلے موجود ہوں گا جو شخص بھی میری طرف سے گزرے گا وہ اس کا پانی پیئے گا اور جو اس کا پانی پیئے گا وہ پھر کبھی پیسا سائیں ہوگا اور وہاں کچھ ایسے لوگ بھی آئیں گے جنہیں میں پچانوں گا اور وہ مجھے پچانیں گے لیکن پھر انہیں میرے سانے سے ہٹا دیا جائے گا۔“

۶۵۸۳- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا لِكِرْدَنَ عَلَيَّ أَقْوَامٍ أَغْرَفَهُمْ وَيَعْرِفُونَنِي ثُمَّ يَحَالُ بَيْنِي وَبَيْنَهُمْ)).

[طرفہ فی: ۷۰۵۰]

(۶۵۸۳) ابو حازم نے بیان کیا، کہ یہ حدیث مجھ سے نعمان بن ابی عیاش نے سنی اور کہا کہ کیا یونہی آپ نے سہل رضی اللہ عنہ سے سنی تھی یہ حدیث؟ میں نے کہا: ہاں، انہوں نے کہا کہ میں گواہی دیتا ہوں کہ میں نے ابو سعید خدری رضی اللہ عنہ سے یہ حدیث سنی تھی اور وہ اس حدیث میں کچھ زیادتی کے ساتھ بیان کرتے تھے۔ (یہ کہ آنحضرت صلی اللہ علیہ وسلم فرمائیں گے کہ) ”میں کہوں گا کہ یہ تو مجھ میں سے ہیں۔ تو کہا جائے گا کہ آپ کو نہیں معلوم کہ انہوں نے آپ کے بعد دین میں کیا کیا نئی چیزیں ایجاد کر لی تھیں۔ اس پر میں کہوں گا کہ دور ہو جائے وہ شخص جس نے میرے بعد دین میں تبدیلی کر لی تھی۔“ ابن عباس رضی اللہ عنہما نے بیان کیا کہ سحقا بمعنی بُعْدَا ہے۔ ”سحیق“ یعنی بعید، اسحقہ یعنی ابعدہ۔

۶۵۸۴- قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي النُّعْمَانُ ابْنُ أَبِي عِيَّاشٍ، فَقَالَ: هَكَذَا سَمِعْتُ مِنْ سَهْلٍ؟ فَقُلْتُ: نَعَمْ فَقَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخَدْرِيِّ لَسَمِعْتُهُ وَهُوَ يَزِيدُ فِيهَا: ((فَأَقُولُ إِنَّهُمْ مِنِّي فَيَقَالُ: إِنَّكَ لَا تَذَرِي مَا أَحَدَلُوا بَعْدَكَ فَأَقُولُ: سَحَقًا سَحَقًا لِمَنْ غَيْرَ بَعْدِي)) [طرفہ فی: ۷۰۵۱] وَقَالَ ابْنُ عَبَّاسٍ: ((سَحَقًا)) [الملك: ۱۱] بُعْدَا ((سَحِيقًا)) [الحج: ۳۱] بَعِيدٌ سَحَقَهُ وَأَسْحَقَهُ أَبْعَدَهُ.

(۶۵۸۵) احمد بن حنبل نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ وہ بیان کرتے تھے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”قیامت کے دن میرے صحابہ میں سے ایک جماعت مجھ پر پیش کی جائے گی۔ پھر وہ حوض سے دور کر دیے جائیں گے۔“

۶۵۸۵- وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنَا أَبِي عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يُرَدُّ عَلَيَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِنْ

میں عرض کروں گا: اے میرے رب! یہ تو میرے اصحاب ہیں۔ اللہ تعالیٰ فرمائے گا کہ تمہیں معلوم نہیں کہ انہوں نے تمہارے بعد کیا کیا نئی چیزیں گھڑ لی تھیں۔ یہ لوگ (دین سے) الٹے قدموں واپس لوٹ گئے تھے۔“ (دوسری سند) شعیب بن ابی حمزہ نے بیان کیا، ان سے زہری نے کہ ابو ہریرہ رضی اللہ عنہ نبی کریم ﷺ کے حوالے سے ”فَيَحْلَوْنَ“ (بجائے فَيَحْلَوْنَ) کے بیان کرتے تھے۔ اور عقیل ”فَيَحْلَوْنَ“ بیان کرتے تھے اور زبیدی نے بیان کیا، ان سے زہری نے، ان سے محمد بن علی نے، ان سے عبید اللہ بن ابی رافع نے، ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے۔

أَصْحَابِي فَيَحْلَوْنَ عَنِ الْخَوْضِ فَأَقُولُ: يَا رَبِّ! أَصْحَابِي فَيَقُولُ: إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَحَدَلُوا بَعْدَكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَذْبَارِهِمُ الْقَهْقَرَى)) (طرفہ فی: ۶۵۸۶: ح: وَقَالَ شُعَيْبٌ عَنِ الزُّهْرِيِّ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ ((فَيَحْلَوْنَ)) وَقَالَ عَقِيلٌ: ((فَيَحْلَوْنَ)) وَقَالَ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تشریح: یہ وہ نام نہاد مسلمان ہوں گے جنہوں نے دین میں نئی نئی بدعات نکال کر دین کا حلیہ بگاڑ دیا تھا جاس مولود مرجہ، تیجہ، فاتحہ، قبر پرستی اور عرس کرنے والے، تعزیر پرستی کرنے والے، اولیائے اللہ کے مزارات کو مثل مساجد بنانے والے، مکار قسم کے پیر، فقیر، مرشد و امام یہ سارے لوگ اس حدیث کے مصداق ہیں ظاہر میں مسلمان نظر آتے ہیں لیکن اندر سے شرک و بدعات میں غرق ہو چکے ہیں۔ اللہ پاک ایسے اہل بدعت کو آپ کے دست مبارک سے جام کوثر نصیب نہیں کرے گا۔ پس بدعات سے بچنا ہر مخلص مسلمان کے لئے ضروری ہے۔ روایت میں لفظ ”اصحابی“ سے وہ لوگ مراد ہیں جو آپ کی وفات کے بعد مرتد ہو گئے تھے جن سے حضرت صدیق اکبر رضی اللہ عنہ نے جہاد کیا تھا۔

(۶۵۸۶) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا کہ مجھے یونس نے خبر دی، انیس ابن شہاب نے، انیس ابن مسیب نے، وہ نبی کریم ﷺ کے صحابہ رضی اللہ عنہم سے روایت کرتے تھے کہ آنحضرت ﷺ نے فرمایا: ”حوض پر میرے صحابہ کی ایک جماعت آئے گی پھر انیس اس سے دور کر دیا جائے گا۔ میں عرض کروں گا میرے رب! یہ تو میرے اصحاب ہیں اللہ تعالیٰ فرمائے گا کہ تمہیں معلوم نہیں کہ انہوں نے تمہارے بعد کیا کیا نئی چیزیں ایجاد کر لی تھیں، یہ الٹے پاؤں (اسلام سے) واپس لوٹ گئے تھے۔“

۶۵۸۶- حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يُحَدِّثُ عَنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يَرُدُّ عَلَى الْخَوْضِ رِجَالٌ مِنْ أَصْحَابِي فَيَحْلَوْنَ عَنْهُ فَأَقُولُ: يَا رَبِّ! أَصْحَابِي فَيَقُولُ: إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَحَدَلُوا بَعْدَكَ إِنَّهُمْ ارْتَدُّوا عَلَى أَذْبَارِهِمُ الْقَهْقَرَى)). [راجع: ۶۵۸۵]

(۶۵۸۷) ہم سے ابراہیم بن منذر حزامی نے بیان کیا، کہا ہم سے محمد بن فلیح نے، کہا ہم سے ہمارے والد نے، کہا کہ مجھ سے ہلال نے، ان سے عطاء بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں (حوض پر) کھڑا ہوں گا کہ ایک جماعت میرے سامنے آئے گی اور جب میں انہیں پہچان لوں گا تو ایک شخص (فرشتہ) میرے اور ان

۶۵۸۷- حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنِي هِلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَا أَنَا قَائِمٌ إِذَا زُمَرَةٌ حَتَّى إِذَا عَرَفْتَهُمْ خَرَجَ رَجُلٌ

کے درمیان سے نکلے گا اور ان سے کہے گا کہ ادھر آؤ! میں کہوں گا کہ کدھر؟ وہ کہے گا کہ واللہ! جہنم کی طرف، میں کہوں گا کہ ان کے حالات کیا ہیں؟ وہ کہے گا کہ یہ لوگ آپ کے بعد اٹنے پاؤں (دین سے) واپس لوٹ گئے تھے۔ پھر ایک اور گروہ میرے سامنے آئے گا اور جب میں انہیں بھی پہچان لوں گا تو ایک شخص (فرشتہ) میرے اور ان کے درمیان میں سے نکلے گا اور ان سے کہے گا کہ ادھر آؤ! میں پوچھوں گا کہ کہاں؟ تو وہ کہے گا، اللہ کی قسم! جہنم کی طرف، میں کہوں گا کہ ان کے حالات کیا ہیں؟ فرشتہ کہے گا کہ یہ لوگ آپ کے بعد اٹنے پاؤں واپس لوٹ گئے تھے۔ میں سمجھتا ہوں کہ ان گروہوں میں سے ایک آدمی بھی نہیں بچے گا۔ ان سب کو دوزخ میں لے جائیں گے۔“

(۶۵۸۸) مجھ سے ابراہیم بن منذر نے بیان کیا، انہوں نے کہا کہ ہم سے انس بن عیاض نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے ضعیب بن عبد الرحمن نے، ان سے حفص بن عاصم نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”میرے گھر اور میرے منبر کے درمیان (کا حصہ) جنت کے باغوں میں سے ایک باغ ہے اور میرا منبر میرے حوض پر ہے۔“

مِنْ بَنِي وَبَيْنَهُمْ فَقَالَ: هَلُمَّ فَقُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهِ! قُلْتُ: وَمَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدُّوا بَعْدَكَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى ثُمَّ إِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَنِي وَبَيْنَهُمْ فَقَالَ: هَلُمَّ قُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهِ! قُلْتُ: وَمَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ارْتَدُّوا عَلَى أَذْبَارِهِمُ الْقَهْقَرَى فَلَا أُرَاهُ يَخْلُصُ فِيهِمْ إِلَّا مِثْلُ هَمَلٍ نَعَمِ)).

۶۵۸۸۔ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ اللَّهِ عَنْ خُصَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَا بَيْنَ بَنِي وَبَيْنِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي)).

[راجع: ۱۱۹۶]

(۶۵۸۹) ہم سے عبدان نے بیان کیا، کہا مجھے میرے والد نے خبر دی، انہیں شعبہ نے، ان سے عبد الملک نے بیان کیا، کہا کہ میں نے جندب رضی اللہ عنہ سے سنا، کہا کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ نے فرمایا: ”میں حوض پر تم سے پہلے سے موجود ہوں گا۔“

۶۵۸۹۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الْمَلِكِ، قَالَ: سَمِعْتُ جُنْدَبًا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((أَنَا قَرِطُكُمْ عَلَى الْحَوْضِ)). [مسلم: ۵۹۶۶، ۵۹۶۷]

(۶۵۹۰) ہم سے عمرو بن خالد نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے یزید نے، ان سے ابو خیر مرثد بن عبد اللہ نے اور ان سے عقبہ بن عامر رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم باہر تشریف لائے اور شہدائے احد کے لیے اس طرح دعا کی جس طرح میت کے لیے جنازہ میں دعا کی جاتی ہے پھر آپ منبر پر تشریف لائے اور فرمایا: ”لوگو! میں تم سے آگے جاؤں گا اور تم پر

۶۵۹۰۔ حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ عَلَى الْمَنْبَرِ فَقَالَ: ((إِنِّي قَرِطُ لَكُمْ وَأَنَا شَهِيدٌ

گواہ رہوں گا اور میں واللہ اپنے حوض کی طرف اس وقت بھی دیکھ رہا ہوں اور مجھے زمین کے خزانوں کی کنجیاں دی گئی ہیں۔ یا فرمایا کہ زمین کی کنجیاں دی گئی ہیں۔ اللہ کی قسم! میں تمہارے بارے میں اس بات سے نہیں ڈتا کہ تم میرے بعد شرک کرو گے، البتہ اس سے ڈرتا ہوں کہ تم دنیا کے لالچ میں پڑ کر ایک دوسرے سے حسد کرنے لگو گے۔“

(۶۵۹۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے حری بن عمارہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے معبد بن خالد نے بیان کیا، انہوں نے حارث بن وہب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آنحضرت ﷺ نے حوض کا ذکر کیا اور فرمایا: ”(وہ اتنا بڑا ہے) جتنی مدینہ اور صنعاء کے درمیان دوری ہے۔“

(۶۵۹۲) اور ابن ابی عدی محمد بن ابراہیم نے بھی شعبہ سے روایت کیا، ان سے معبد بن خالد نے اور ان سے حارث رضی اللہ عنہ نے کہ انہوں نے نبی کریم ﷺ کا یہ ارشاد سنا، اس میں اتنا زیادہ ہے کہ ”آپ کا حوض اتنا لمبا ہوگا جتنی صنعاء اور مدینہ کے درمیان دوری ہے۔“ اس پر حضرت مستورد نے کہا: کیا آپ نے برتنوں والی روایت نہیں سنی؟ انہوں نے کہا: نہیں، مستورد نے کہا کہ اس میں برتن (پینے کے) اس طرح نظر آئیں گے جس طرح آسمان میں ستارے نظر آتے ہیں۔

عَلَيْكُمْ وَإِنِّي وَاللَّهِ لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تَشْرِكُوا بَعْدِي وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا)). [راجع: ۱۳۴۴]

۶۵۹۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عَمَّارَةَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبِدِ بْنِ خَالِدٍ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ، يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الْحَوْضَ فَقَالَ: ((كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ)). [مسلم: ۵۹۸۲]

۶۵۹۲۔ وَزَادَ ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ مَعْبِدِ بْنِ خَالِدٍ عَنْ حَارِثَةَ سَمِعَ النَّبِيَّ ﷺ قَالَ: ((حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ)) فَقَالَ لَهُ الْمُسْتَوْدُ: أَلَمْ تَسْمَعْهُ قَالَ: الْأَوَّلِي؟ قَالَ: لَا قَالَ الْمُسْتَوْدُ: ((تَرَى فِيهِ الْآيَةَ مِثْلَ الْكُؤَاكِبِ)). [راجع: ۶۵۹۱]

تشریح: یعنی بے شمار اور چمک دار ہوں گے۔

۶۵۹۳۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ عَنْ نَافِعِ بْنِ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ وَسَيُؤْخَذُ نَاسٌ دُونِي فَقُولُ: يَا رَبِّ! مِنِّي وَمِنْ أُمَّتِي فَيَقَالَ: هَلْ شَعَرْتَ مَا عَمِلُوا بِعَدَاكَ؟ وَاللَّهِ مَا يَرْحُوهُ يَرْجِعُونَ عَلَى أَعْقَابِهِمْ)) [طرفہ فی: ۷۰۴۸] [مسلم: ۵۹۷۲] فَكَانَ ابْنُ أَبِي

(۶۵۹۳) ہم سے سعید بن ابی مریم نے بیان کیا، ان سے نافع بن عمر نے، کہا کہ مجھ سے ابن ابی ملیکہ نے بیان کیا، ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں حوض پر موجود ہوں گا اور دیکھوں گا کہ تم میں سے کون میرے پاس آتا ہے، پھر کچھ لوگوں کو مجھ سے الگ کر دیا جائے گا، میں عرض کروں گا کہ اے میرے رب! یہ تو میرے ہی آدمی ہیں اور میری امت کے لوگ ہیں مجھ سے کہا جائے گا کہ تمہیں معلوم بھی ہے انہوں نے تمہارے بعد کیا کام کئے تھے؟ واللہ! یہ مسلسل الٹے پاؤں لوٹتے رہے۔“ (دین اسلام سے پھر گئے) ابن ابی ملیکہ (جو کہ یہ

مَلِيكَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ
 عَلَى أَعْقَابِنَا أَوْ نُفْتَنَ عَنْ دِينِنَا قَالَ أَبُو
 عَبْدِ اللَّهِ (عَلَى أَعْقَابِكُمْ تَنْكِصُونَ) [المؤمنون:
 ٦٦] تَرْجِعُونَ عَلَى الْعَقَبِ.

حدیث حضرت اسماء سے روایت فرماتے ہیں (کہا کرتے تھے: اے اللہ! ہم اس بات سے تیری پناہ مانگتے ہیں کہ ہم الٹے پاؤں (دین سے) لوٹ جائیں یا اپنے دین کے بارے میں فتنے میں ڈال دیے جائیں۔ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ سورہ مؤمنون میں جو فرمان الہی ہے: ”عَلَى أَعْقَابِكُمْ تَنْكِصُونَ“ اس کا معنی بھی یہی ہے کہ تم دین سے اپنی ایڑیوں کے بل الٹے پھر گئے تھے یعنی اسلام سے مرتد ہو گئے تھے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْقَدْرِ

تقدیر کا بیان

تشریح: تقدیر پر ایمان لانا جزو ایمان ہے۔ اکثر نسخوں میں یہاں صرف باب فی القدر ہے۔ فتح الباری میں اس طرح ہے جیسا کہ یہاں نقل کیا گیا۔ اللہ پاک نے فرمایا: ﴿إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ (القر: ۵۴/۳۹) ہم نے ہر چیز کو تقدیر کے تحت پیدا کیا ہے۔ "قال ابو المظفر بن السمعانى فى سبيل معرفة هذا الباب التوقيف من الكتاب والسنة دون محض القياس والعقل فمن عدل عن التوقيف فيه ضل وتاه فى بحار الحيرة ولم يبلغ شفاء العين ولا ما يطمئن به القلب لان القدر سر من اسرار الله تعالى اختص العليم الخبير به وضرب دونه الاستار وحجبه عن عقول الخلق ومعارفهم لما علمه من الحكمة فلم يعلمه نبى مرسل ولا ملك مقرب..... الخ۔" (فتح الباری جلد ۱۱ صفحہ ۵۸۴) خلاصہ اس عبارت کا یہ ہے کہ "تقدیر کا باب صرف کتاب و سنت کی روشنی میں سمجھنے پر موقوف ہے۔ اس میں قیاس اور عقل کا مطلق دخل نہیں ہے جو شخص کتاب و سنت کی روشنی سے ہٹ کر اسے سمجھنے کی کوشش میں لگا دے گمراہ ہو گیا اور حیرت و استعجاب کے دریا میں ڈوب گیا اور اس نے چشمہ شفا کو نہیں پایا اور نہ اس چیز تک پہنچ۔" (کاجس سے اس کا دل مطمئن ہو سکتا ہے۔ اس لئے کہ تقدیر اللہ کے بھیدوں میں سے ایک خاص بھید ہے۔ اللہ نے اپنی ذات علیم و خبیر کے ساتھ اس سر کو خاص کیا ہے اور مخلوق کی عقلوں اور ان کے علوم کے اور تقدیر کے بیچ میں پردے ڈال دیئے ہیں۔ یہ ایسی حکمت ہے جس کا علم کسی مرسل نبی علیہ السلام اور مقرب فرشتے کو بھی نہیں دیا گیا۔"

پس تقدیر پر ایمان لانا فرض ہے اور جزو ایمان ہے یعنی جو کچھ برا بھلا، چھوٹا بڑا دنیا میں قیامت تک ہونے والا تھا وہ سب اللہ تعالیٰ کے علم ازلی میں ظہر چکا ہے۔ اسی کے مطابق ظاہر ہو گا اور بندے کو ایک ظاہری اختیار دیا گیا ہے جسے کسب کہتے ہیں۔ حاصل یہ ہے کہ بندہ نہ بالکل مجبور ہے نہ بالکل مختار ہے۔ اہل سنت والجماعت اور صحابہ کرام رضی اللہ عنہم اور جماعت سلف صالحین رضی اللہ عنہم کا یہی اعتقاد تھا۔ پھر قدریہ اور جبریہ پیدا ہوئے۔ قدریہ کہنے لگے کہ بندے کے افعال میں اللہ تعالیٰ کو کچھ دخل نہیں ہے، وہ اپنی افعال کا خود خالق ہے اور جو کرتا ہے اپنے اختیار سے کرتا ہے۔ جبریہ کہنے لگے کہ بندہ جمادات کی طرح بالکل مجبور ہے، اس کو اپنے کسی فعل کا کوئی اختیار نہیں۔ ایک نے افراط کی راہ دوسرے نے تفریط کی راہ اختیار کی۔ اہل سنت بیچ بیچ میں ہیں۔ جعفر صادق رضی اللہ عنہ (حضرت حسین رضی اللہ عنہ کے پوتے) نے فرمایا: "لا جبر ولا تفویض ولكن امر بین امرین۔" امام ابن سعائی رضی اللہ عنہ نے کہا کہ تقدیر اللہ پاک کا ایک راز ہے جو دنیا میں کسی پر ظاہر نہیں ہوا یہاں تک کہ پیغمبروں پر بھی نہیں، ہاں ہمہ تقدیر پر ایمان لانا فرض ہے۔ تقدیر میں لکھے ہوئے امور بلا کسی ظاہری سبب کے ظاہر ہو جاتے ہیں جن میں سے ایک یہ بخاری شریف مترجم اردو کی اشاعت بھی ہے ورنہ میں کسی بھی صورت سے اس عظیم خدمت کا اہل شہقاں کا امر اللہ مفعولاً۔ وکان امر اللہ قدراً مقدوراً۔ فلله الحمد حمداً كثيراً۔ تقبلہ اللہ آمین۔

۶۵۹۴۔ حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ، قَالَ: حَدَّثَنَا شُعْبَةُ، سَقَالُ: أَنْبَأَنِي شَلِيمَانُ الْأَعْمَشُ، قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ (۶۵۹۳) ہم سے ابو ولید ہشام بن عبد الملک نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے سلیمان الأعمش نے خبر دی، کہا کہ میں نے زید بن شلیمان الأعمش، قال: سمعت زید بن وهب

اللہ ﷻ نے یہ بیان سنایا اور آپ ﷺ چوں کے سچے تھے اور آپ کی سچائی کی زبردست گواہی دی گئی۔ فرمایا: ”تم میں سے ہر شخص پہلے اپنی ماں کے پیٹ میں چالیس دن تک نطفہ ہی رکھا جاتا ہے، پھر اتنی ہی مدت میں علقہ یعنی خون کی پھسکی (بستہ خون) بنتا ہے، پھر اتنے ہی عرصہ میں مضغہ (یعنی گوشت کا لوتھڑا) پھر چار ماہ بعد اللہ تعالیٰ ایک فرشتہ بھیجتا ہے اور اس کے بارے میں (ماں کے پیٹ ہی میں) چار باتوں کے لکھنے کا حکم دیا جاتا ہے۔ اس کی روزی کا، اس کی موت کا، اس کا کہ وہ بد بخت ہے یا نیک بخت، پس واللہ! تم میں سے ایک شخص دوزخ والوں کے سے کام کرتا رہتا ہے اور جب اس کے اور دوزخ کے درمیان صرف ایک بالشت کا فاصلہ یا ایک ہاتھ کا فاصلہ باقی رہ جاتا ہے تو اس کی تقدیر اس پر غالب جاتی ہے اور وہ جنت والوں کے سے کام کرنے لگتا ہے اور جنت میں جاتا ہے، اسی طرح ایک شخص جنت والوں کے سے کام کرتا رہتا ہے اور جب اس کے اور جنت کے درمیان ایک ہاتھ کا فاصلہ باقی رہ جاتا ہے تو اس کی تقدیر اس پر غالب آتی ہے اور وہ دوزخ والوں کے کام کرنے لگتا ہے اور دوزخ میں جاتا ہے۔“ امام بخاری رحمہ اللہ کہتے ہیں کہ آدم بن ابی ایاس نے اپنی روایت میں یوں کہا کہ ”جب ایک ہاتھ کا فاصلہ رہ جاتا ہے۔“

عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ
وَهُوَ الصَّادِقُ الْمَصْدُوقُ: ((إِنَّ أَحَدَكُمْ
يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ عُلْقَةً مِثْلُ
ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلُ ذَلِكَ ثُمَّ يَبْعَثُ
اللَّهُ مَلَكًا فَيَوْمَرُ بِأَرْبَعِ بَرَزِقِهِ وَأَجَلِهِ وَشَقِيئِهِ
أَوْ سَعِيدِهِ فَوَاللَّهِ إِنْ أَحَدَكُمْ أَوْ الرَّجُلُ يَعْمَلُ
بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ
ذِرَاعٍ أَوْ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ
بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا وَإِنَّ الرَّجُلَ لَيَعْمَلُ
بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا
غَيْرُ ذِرَاعٍ أَوْ ذِرَاعٍ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ
فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا)) قَالَ أَبُو
عَبْدِ اللَّهِ: قَالَ آدَمُ: ((إِلَّا ذِرَاعًا)). [راجع:

[३४ • ८]

تشریح: یعنی اس سے جنت یا دوزخ کا فاصلہ اتنا ہی رہ جاتا ہے قسمت غالب آتی ہے اور وہ تقدیر کے مطابق جنت یا دوزخ میں داخل کیا جاتا ہے۔
 اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي مِنْ أَهْلِ النَّارِ فَأَمَحْهُ فَإِنَّكَ تَمَحُو مَا تَشَاءُ وَتَكْتُبُ وَعِنْدَكَ أُمُّ الْكِتَابِ۔ (مس)
 دوسری روایت میں اتنا زیادہ ہے کہ وہ اس میں روح چھوٹتا ہے، تو روح چار مہینے کے بعد پھونکی جاتی ہے۔ عبد اللہ بن عباس رضی اللہ عنہما کی روایت میں یوں ہے کہ چار مہینے دس دن کے بعد۔ قاضی عیاض نے کہا اس پر علما کا اتفاق ہے کہ روح ایک سو بیس دن کے بعد پھونکی جاتی ہے اور مشاہدہ اور جنین کی حرکت سے بھی یہی ثابت ہوتا ہے۔ میں (دخیا اثر ماں) کہتا ہوں کہ اس زمانے کے حکیموں اور ڈاکٹروں نے مشاہدہ اور تجربہ سے ثابت کیا ہے کہ چار مہینے گزرنے سے پہلے ہی جنین میں جان پڑ جاتی ہے۔ اب جن روایتوں میں روح چھوٹنے کا ذکر نہیں ہے جیسے امام بخاری رحمہ اللہ کی ایک روایت میں ہے ان میں تو کوئی اشکال ہی نہ ہوگا لیکن جن روایتوں میں اس کا ذکر ہے تو حدیث غلط نہیں ہو سکتی بلکہ حکیموں اور ڈاکٹروں کا دعویٰ غلط ہے اور یہ بھی ممکن ہے کہ روح حیوانی چار مہینے سے پہلے ہی جنین میں پڑ جاتی ہے لیکن حدیث میں روح سے مراد روح انسانی یعنی نفس ناطقہ ہے۔ وہ چار مہینے دس دن کے بعد ہی بدن سے متعلق ہوتا ہے۔

۶۵۹۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا
حَمَّادٌ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ
(۶۵۹۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان
کیا، ان سے عبید اللہ بن ابوبکر بن انس نے اور ان سے انس بن مالک رضی اللہ عنہ

نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ نے رحم مادر پر ایک فرشتہ مقرر کر دیا ہے اور وہ کہتا رہتا ہے کہ اے رب! یہ نطفہ قرار پایا ہے، اے رب! اب علقہ یعنی جما ہوا خون بن گیا ہے، اے رب! اب مضغہ (گوشت کا ٹوٹھڑا) بن گیا ہے، پھر جب اللہ تعالیٰ چاہتا ہے کہ اس کی پیدائش پوری کرے تو وہ پوچھتا ہے، اے رب! لڑکا ہے یا لڑکی؟ نیک ہے یا برا، اس کی روزی کیا ہوگی؟ اس کی موت کب ہوگی؟ اسی طرح یہ سب باتیں ماں کے پیٹ ہی میں لکھ دی جاتی ہیں۔“ دنیا میں اسی کے مطابق ظاہر ہوتا ہے۔

باب: اللہ کے علم (تقدیر) کے مطابق قلم خشک ہو گیا

اور اللہ نے فرمایا: ”جیسا اللہ کے علم میں تھا اس کے مطابق ان کو گمراہ کر دیا۔“ (یہ ترجمہ باب خود ایک حدیث میں مذکور ہے جسے امام احمد اور ابن حبان نے نکالا ہے) اور ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ مجھ سے نبی کریم ﷺ نے فرمایا: ”جو کچھ تمہارے ساتھ ہونے والا ہے، اس پر قلم خشک ہو چکا ہے۔“ (وہ لکھا جا چکا ہے) ابن عباس رضی اللہ عنہما نے ”لہا سابقون“ کی تفسیر میں فرمایا: نیک بخشی پہلے ہی ان کے مقدر میں لکھی جا چکی ہے۔

(۶۵۹۶) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے یزید رشک نے بیان کیا، انہوں نے مطرف بن عبد اللہ بن شحیر سے سنا، وہ عمران بن حصین رضی اللہ عنہ سے بیان کرتے تھے، انہوں نے کہا کہ ایک صاحب نے (یعنی خود انہوں نے) عرض کیا یا رسول اللہ! کیا جنت کے لوگ جہنمیوں میں سے پہچانے جا چکے ہیں؟ آپ ﷺ نے فرمایا: ”ہاں۔“ انہوں نے کہا کہ پھر عمل کرنے والے کیوں عمل کریں؟ آپ ﷺ نے فرمایا: ”ہر شخص وہی عمل کرتا ہے جس کے لیے وہ پیدا کیا گیا ہے یا جس کے لیے اسے سہولت دی گئی ہے۔“

تشریح: رشک بکسر یزید کا لقب ہے، ان کی وازھی بہت ہی لمبی تھی۔ حدیث کا مطلب یہ ہے کہ ہر شخص کو لازم ہے کہ نیک کاموں کی کوشش کرے اور اللہ سے جنتی ہونے کی دعا بھی کرے کیونکہ دعا سے اللہ تعالیٰ خوش ہوتا ہے اور دعا کرنا بھی تقدیر سے ہے۔

باب: اللہ کو خوب علم ہے کہ وہ (بڑے ہو کر) کیا عمل کرتے

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((وَكَلَّ اللَّهُ بِالرَّحِمِ مَلَكًا يَقُولُ: أَيُّ رَبٍّ نَظْفَةُ أَيُّ رَبٍّ! عِلْقَةُ أَيُّ رَبٍّ مُضْغَةٌ! إِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ: يَا رَبِّ! أَذْكَرٌ أَمْ أُنْثَى؟ أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ)). [راجع: ۱۳۱۸]

بَابُ: جَفَّتِ الْقَلَمُ عَلَى عِلْمِ اللَّهِ

وَقَوْلُهُ: ((وَأَصَلَّهُ اللَّهُ عَلَى عِلْمِهِ)) [الجبائی: ۲۳] وَقَالَ أَبُو هُرَيْرَةَ: قَالَ لِي النَّبِيُّ ﷺ: ((جَفَّتِ الْقَلَمُ بِمَا أَنْتَ لَاقٍ)) وَقَالَ ابْنُ عَبَّاسٍ: ((لَهَا سَابِقُونَ)) [المؤمنون: ۶۱] سَبَقَتْ لَهُمُ السَّعَادَةُ.

۶۵۹۶- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا يَزِيدُ الرَّشَكُ، قَالَ: سَمِعْتُ مُطَرَفَ ابْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ يُحَدِّثُ عَنْ عُمَرَ ابْنِ حُصَيْنٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيْعَرَفُ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: نَعَمْ قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: ((كُلُّ يَعْمَلُ لِمَا خُلِقَ لَهُ أَوْ لِمَا يُسَّرُ لَهُ)). [طرفه فی: ۱۷۵۵۱]

[مسلم: ۱۷۳۳۷] [ابو داؤد: ۱۴۷۰۹]

بَابُ: اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

(۶۵۹۷) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر محمد بن جعفر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ سے مشرکین کی اولاد کے بارے میں سوال کیا گیا تو آپ نے فرمایا: ”اللہ کو خوب معلوم ہے کہ وہ (بڑے ہو کر) کیا عمل کرتے۔“

۶۵۹۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: ((اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ)). [راجع:

[۱۳۸۳]

(۶۵۹۸) ہم سے یحییٰ بن بکیر نے بیان کیا، انہوں نے کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہوں نے کہا کہ مجھے عطاء بن یزید نے خبر دی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ سے مشرکین کی اولاد کے متعلق پوچھا گیا تو آپ نے فرمایا: ”اللہ خوب جانتا ہے کہ وہ کیا عمل کرتے۔“

۶۵۹۸۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ، قَالَ: وَأَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ فَقَالَ: ((اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ)). [راجع: ۱۳۸۴]

(۶۵۹۹) مجھ سے اسحاق نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، کہا ہم کو عمر نے خبر دی، انہیں ہمام نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی بچہ ایسا نہیں ہے جو فطرت پر نہ پیدا ہوتا ہو لیکن اس کے والدین اسے یہودی یا نصرانی بنا دیتے ہیں جیسا کہ تمہارے جانوروں کے بچے پیدا ہوتے ہیں کیا ان میں کوئی کان کٹا پیدا ہوتا ہے؟ وہ تو تم ہی اس کا کان کاٹ دیتے ہو۔“

۶۵۹۹۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ نَصْرَانِيَّةٍ كَمَا تَتَّبِعُونَ الْهَيْمَةَ هَلْ تَجِدُونَ فِيهَا مِنْ جَدْعَاءَ؟ حَتَّى تَكُونُوا أَنْتُمْ تَجِدُونَهَا)). [راجع: ۱۳۵۸]

[۱۳۵۸: (مسلم: ۶۷۶۰)]

(۶۶۰۰) صحابہ رضی اللہ عنہم نے عرض کیا: پھر یا رسول اللہ! اس بچے کے متعلق کیا خیال ہے جو بچپن ہی میں مر گیا ہو؟ آپ نے فرمایا: ”اللہ خوب جانتا ہے کہ وہ (بڑا ہو کر) کیا عمل کرتا۔“

۶۶۰۰۔ قَالُوا: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: ((اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ)). [راجع: ۱۳۸۴]

تشریح: اولاد مشرکین کے بارے میں بہت سے قول ہیں بعض نے اس مسئلہ میں توقف کیا ہے اور اللہ خوب جانتا ہے جو ہونے والا ہے۔ مالک اپنے ملک کا مختار ہے۔ سبحانک لا علم لنا الا ما علمتنا انک انت العليم الحكيم۔

باب: ”اور اللہ نے جو حکم دیا ہے (تقدیر میں جو کچھ

بَابُ: ﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا

لکھ دیا ہے) وہ ضرور ہو کر رہے گا“

مَقْدُورًا﴾ [الأحزاب: ۳۸]

۶۶۰۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخِيَّتِهَا لِتُسْتَفْرِغَ صَحْفَتَهَا وَلِتَنْكِحَ فَإِنَّ لَهَا مَا قَدَّرَ لَهَا)).

(۶۶۰۱) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابو زناد نے، انہیں اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی عورت اپنی کسی (دینی) بہن کی طلاق کا مطالبہ (شوہر سے) نہ کرے کہ اس کے گھر کو اپنے ہی لیے خاص کرنا چاہے بلکہ اسے نکاح (دوسری عورت کی موجودگی میں بھی) کر لینا چاہیے

[راجع: ۲۱۴۰] [ابوداؤد: ۲۱۷۶]

تشریح: یہ حکم اس وقت ہے جب کہ عدل وانصاف کے ساتھ ہر دو کے حق ادا کر کے ﴿وَأَنْ يَخْتَصِمَ أَنْ لَا تَعْدِلُوا فَوَاحِدَةً﴾ (۳/النساء: ۳) اگر ہر دو بیویوں کے حقوق ادا نہ کر سکے کا خوف ہو تو ایک ہی بہتر ہے۔

۶۶۰۲۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا إِسْرَائِيلُ عَنْ عَاصِمٍ عَنْ أَبِي عَثْمَانَ عَنْ أَسَامَةَ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ وَعِنْدَهُ سَعْدُ وَأَبِي بْنُ كَعْبٍ وَمُعَاذٌ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ فَبَعَثَ إِلَيْهَا: ((لِلَّهِ مَا أَخَذَ وَلِلَّهِ مَا أُعْطِيَ كُلُّ بَاجِلٍ فَلْتَصْبِرْ وَلْتَحْتَسِبْ)). [راجع: ۱۲۸۴]

(۶۶۰۲) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے اسرائیل نے بیان کیا، ان سے عاصم نے، ان سے ابو عثمان نے اور ان سے اسامہ رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں موجود تھا کہ آپ ﷺ کی صاحبزادیوں میں سے ایک کا بلاوا آیا۔ آنحضرت ﷺ کی خدمت میں سعد، ابی بن کعب اور معاذ رضی اللہ عنہم موجود تھے بلانے والے نے آ کر کہا کہ ان کا بچہ (آپ ﷺ کا نواسہ) نزاع کی حالت میں ہے آپ ﷺ نے کہلا بھیجا: ”اللہ ہی کا ہے جو وہ لیتا ہے، اس لیے وہ صبر کریں اور اللہ سے اجر کی امید رکھیں۔“

تشریح: یہاں امام بخاری رحمہ اللہ اس حدیث کو اس لیے لائے ہیں کہ اس سے ہر چیز کی مدت مقرر ہونا اور ہر کام کا اپنے وقت پر ضرور ظاہر ہونا لکھا ہے۔

۶۶۰۳۔ حَدَّثَنَا جَبَّانُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا يُونُسُ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَيْرِيزٍ الْجُمَحِيُّ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَصِيبُ سَيِّئًا وَنُحِبُّ الْمَالَ كَيْفَ تَرَى فِي الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَوَإِنَّكُمْ لَتَفْعَلُونَ ذَلِكَ؟ لَا

(۶۶۰۳) ہم سے جبان بن موسیٰ نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، انہیں زہری نے کہا کہ ہم کو عبد اللہ بن محیریز جمحی نے خبر دی، انہیں ابو سعید خدری رضی اللہ عنہ نے کہ وہ نبی کریم ﷺ کے پاس بیٹھے ہوئے تھے کہ قبیلہ انصار کا ایک آدمی آیا اور عرض کیا: یا رسول اللہ! ہم لوٹ بیویوں سے ہم بستری کرتے ہیں اور مال سے محبت کرتے ہیں۔ آپ کا عزل کے بارے میں کیا خیال ہے؟ رسول اللہ ﷺ نے فرمایا: ”اچھا تم ایسا کرتے ہو، تمہارے لیے کچھ قباحت نہیں اگر تم ایسا نہ کرو، کیونکہ جس جان کی بھی پیدائش اللہ نے لکھ دی ہے وہ ضرور پیدا ہو کر رہے

عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّهُ لِيَسْتَ نَسَمَةً كَتَبَ -“
اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ كَانَتْ)).

[راجع: ۲۲۲۹]

تشریح: اس کا ترجمہ آج کے دور میں بھی برابر ہو رہا ہے۔ صدق النبی ﷺ۔ انزال کے وقت ذکر باہر نکال لینا عزل کہلاتا ہے۔ آپ نے اسے پسند نہیں کیا۔

(۶۶۰۴) ہم سے موسیٰ بن مسعود نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے اعمش نے بیان کیا، ان سے ابو وائل نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں ایک خطبہ دیا اور قیامت تک کی کوئی (دینی) چیز ایسی نہیں چھوڑی جس کا بیان نہ کیا ہو، جسے یاد رکھنا تھا اس نے یاد رکھا اور جسے بھولنا تھا وہ بھول گیا، جب میں ان کی کوئی چیز دیکھتا ہوں جسے میں بھول چکا ہوں تو اس طرح اسے پہچان لیتا ہوں جس طرح وہ شخص جس کی کوئی چیز گم ہوگئی ہو کہ جب وہ اسے دیکھتا ہے تو فوراً پہچان لیتا ہے۔

۶۶۰۴۔ حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ حَدِيثِهِ قَالَ: لَقَدْ خَطَبَنَا النَّبِيُّ ﷺ خُطْبَةً مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ عَلَيْهِ مِنْ عِلْمِهِ وَجَهْلِهِ مَنْ جَهْلَهُ إِنْ كُنْتُ لَأَرَى الشَّيْءَ قَدْ نَسِيتُ فَأَعْرِفُهُ كَمَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ قَرَأَهُ فَعَرَفَهُ.

[مسلم: ۷۲۶۳؛ ابوداؤد: ۴۲۴۰]

(۶۶۰۵) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعمش نے، ان سے سعد بن عبیدہ نے، ان سے ابو عبد الرحمن سلمیٰ نے اور ان سے حضرت علی رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ بیٹھے ہوئے تھے اور آنحضرت ﷺ کے ہاتھ میں ایک لکڑی تھی جس سے آپ زمین کو کرید رہے تھے اور آپ نے (اسی اثنا میں) فرمایا: ”تم میں سے ہر شخص کا جہنم کا یا جنت کا ٹھکانا لکھا جا چکا ہے۔“ ایک شخص نے اس پر عرض کیا یا رسول اللہ! پھر کیوں نہ ہم اس پر بھروسہ کر لیں؟ آنحضرت ﷺ نے فرمایا: ”نہیں عمل کرو کیونکہ ہر شخص (اپنی تقدیر کے مطابق) عمل کی آسانی پاتا ہے۔“ پھر آپ ﷺ نے اس آیت کی تلاوت کی: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ ”پس جس نے اللہ کی راہ میں دیا اور تقویٰ اختیار کیا۔“

۶۶۰۵۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ ﷺ وَمَعَهُ عَوْذٌ يَنْكُثُ فِي الْأَرْضِ فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ)) فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا تَنْكُثُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((لَا، اْعْمَلُوا فُكُلٌ مَيْسَرٌ)) ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ [اللیل: ۵]

[راجع: ۱۳۶۲]

بَابُ: الْعَمَلُ بِالْخَوَاتِيمِ

باب: عملوں کا اعتبار خاتمہ پر موقوف ہے
(۶۶۰۶) ہم سے حبان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، انیس زہری نے، انیس سعید بن حبیب نے

۶۶۰۶۔ حَدَّثَنَا حَبَّانٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ

اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ صلی اللہ علیہ وسلم کے ساتھ خبر کی لڑائی میں موجود تھے، رسول اللہ صلی اللہ علیہ وسلم نے ایک شخص کے بارے میں جو آپ کے ساتھ شریک جہاد تھا اور اسلام کا دعویدار تھا فرمایا: ”یہ جہنمی ہے۔“ جب جنگ ہونے لگی تو اس شخص نے بہت جم کے لڑائی میں حصہ لیا اور بہت زیادہ زخمی ہو گیا پھر بھی وہ ثابت قدم رہا۔ آنحضرت صلی اللہ علیہ وسلم کے ایک صحابی نے آ کر عرض کیا: یا رسول اللہ! اس شخص کے بارے میں آپ کو معلوم ہے جس کے بارے میں ابھی آپ نے فرمایا تھا کہ وہ جہنمی ہے۔ وہ تو اللہ کے راستے میں بہت جم کر لڑا ہے اور بہت زیادہ زخمی ہو گیا ہے۔ آنحضرت صلی اللہ علیہ وسلم نے اب بھی یہی فرمایا: ”وہ جہنمی ہے۔“ ممکن تھا کہ بعض مسلمان شبہ میں پڑ جاتے لیکن اس عرصہ میں اس شخص نے زمنوں کی تاب نہ لا کر اپنا ترکش کھولا اور اس میں سے ایک تیر نکال کر اپنے آپ کو ذبح کر لیا، پھر بہت سے مسلمان رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں دوڑتے ہوئے پہنچے اور عرض کیا: یا رسول اللہ! اللہ تعالیٰ نے آپ کی بات سچی کر دکھائی، اس شخص نے اپنے آپ کو ہلاک کر کے اپنی جان خود ہی ختم کر ڈالی۔ رسول اللہ صلی اللہ علیہ وسلم نے اس موقع پر فرمایا: ”اے بلال اٹھو! اور لوگوں میں اعلان کر دو کہ جنت میں صرف مومن ہی داخل ہوگا اور یہ کہ اللہ تعالیٰ اس دین کی خدمت و مدد دے دین آدمی سے بھی کراتا ہے۔“

الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ خَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ: ((هَذَا مِنْ أَهْلِ النَّارِ)) فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ الْقِتَالِ وَكَثُرَتْ بِهِ الْجَرَاحُ فَأُثْبِتَتْهُ فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الَّذِي تَحَدَّثُ أَنَّهُ مِنْ أَهْلِ النَّارِ؟ قَدْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ فَكَثُرَتْ بِهِ الْجَرَاحُ فَقَالَ النَّبِيُّ ﷺ: ((أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ)) فَكَادَ بَعْضُ الْمُسْلِمِينَ يَرْتَابُ فَيَنَاقُضُهُمْ عَلَى ذَلِكَ إِذْ وَجَدَ الرَّجُلُ أَلَمَ الْجَرَاحِ فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ فَانْتَرَعَ مِنْهَا سَهْمًا فَانْتَحَرَ بِهِ فَاشْتَدَّ رَجَالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! صَدَقَ اللَّهُ حَدِيثَكَ قَدْ انْتَحَرَ فَلَانُ فَقَتَلَ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا بَلَالُ! اقُمْ قَادُونَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ فَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ)).

[راجع: ۳۰۶۲]

تشریح: بظاہر وہ شخص جہاد کر رہا تھا، مگر بعد میں اس نے خودکشی کر کے اپنے سارے اعمال کو ضائع کر دیا۔ باب اور حدیث میں یہی مطابقت ہے۔ فی الواقع علما کا اعتبار خاتمہ پر ہے۔ اللہ پاک ہر مسلمان کو تو حید و سنت اور اپنی اور اپنے حبیب صلی اللہ علیہ وسلم کی محبت پر خاتمہ نصیب کرے اور دم آخر میں کلمہ طیبہ پر جان نکلے۔ آمین

۶۶۰۷۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَّانَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ رضی اللہ عنہ نَعْنَى ابْنِ سَعْدٍ أَنَّ رَجُلًا مِنْ أَكْثَرِ الْمُسْلِمِينَ غَنَاءً

ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم سے ابو عسان نے بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا اور ان سے سہل بن سعد رضی اللہ عنہ نے کہ ایک شخص جو مسلمانوں کی طرف سے بڑی بہادری سے لڑ رہا تھا اور اس

غزوہ میں نبی کریم ﷺ بھی موجود تھے۔ آنحضرت ﷺ نے دیکھا اور فرمایا: ”جو کسی جہنمی شخص کو دیکھنا چاہتا ہے وہ اس شخص کو دیکھ لے۔“ چنانچہ وہ شخص جب اسی طرح لڑنے میں مصروف تھا اور مشرکین کو اپنی بہادری کی وجہ سے سخت تر تکالیف میں مبتلا کر رہا تھا تو ایک مسلمان اس کے پیچھے پیچھے چلا، آخر وہ شخص زخمی ہو گیا اور جلدی سے مرجانا چاہا، اس لیے اس نے اپنی تلوار کی دھارا اپنے سینے پر لگائی اور تلوار اس کے شانوں کو پار کرتی ہوئی نکل گئی، اس کے بعد پیچھا کرنے والا شخص نبی اکرم ﷺ کی خدمت میں دوڑتا ہوا حاضر ہوا اور عرض کیا: میں گواہی دیتا ہوں کہ آپ اللہ کے رسول ہیں۔ آنحضرت ﷺ نے فرمایا: ”بات کیا ہے؟“ ان صاحب نے کہا کہ آپ نے فلاں شخص کے بارے میں فرمایا تھا: ”جو کسی جہنمی کو دیکھنا چاہتا ہے وہ اس شخص کو دیکھ لے۔“ حالانکہ وہ شخص مسلمانوں کی طرف سے بڑی بہادری سے لڑ رہا تھا۔ میں سمجھا کہ وہ اس حالت میں نہیں مرے گا لیکن جب وہ زخمی ہو گیا تو جلدی سے مرجانے کی خواہش میں اس نے خودکشی کر لی۔ نبی اکرم ﷺ نے فرمایا: ”بندہ دوزخیوں کے سے کام کرتا رہتا ہے، حالانکہ وہ جنتی ہوتا ہے (اسی طرح دوسرا بندہ) جنتیوں کے کام کرتا رہتا ہے، حالانکہ وہ دوزخی ہوتا ہے، بلاشبہ علموں کا اعتبار خاتمہ پر ہے۔“

[راجعہ: ۱۲۸۹۸]

باب: نذر کرنے سے تقدیر نہیں پلٹ سکتی، ہوگا وہی

جو تقدیر میں ہے

بَابُ إِقَاءِ النَّذْرِ الْعَبْدِ إِلَى

الْقَدْرِ

تشریح: اکثر لوگوں کا قاعدہ ہے کہ یوں تو اللہ کی راہ میں اپنا پیسہ خرچ نہیں کرتے جو کوئی مصیبت آن پڑے اس وقت طرح طرح کی منتیں اور نذریں مانتے ہیں۔ باب کی حدیث میں نبی کریم ﷺ نے فرمایا کہ نذر اور ریزت ماننے سے تقدیر نہیں پلٹ سکتی ہوتا وہی ہے جو تقدیر میں ہے۔ مسلم کی حدیث میں صاف یوں ہے کہ نذر نہ مانا کرو اس لئے کہ نذر سے تقدیر نہیں پلٹ سکتی۔ حالانکہ نذر کا پورا کرنا واجب ہے۔ مگر آپ نے جس نذر سے منع فرمایا وہ اس نذر سے جس میں یہ اعتقاد ہو کہ نذر ماننے سے بلائیں جائے گی جیسے اکثر جاہلوں کا عقیدہ ہوتا ہے لیکن اگر یہ جان کر نذر کرے کہ نافع اور ضار اللہ ہی ہے اور جو اس نے قسمت میں لکھا ہے وہی ہوگا تو ایسی نذر منع نہیں بلکہ اس کا پورا کرنا ایک عبادت اور واجب ہے۔ اب ان لوگوں کے حال پر بہت ہی افسوس ہے جو اللہ کو چھوڑ کر دوسرے بزرگوں یا درویشوں کی نذر مانیں وہ علاوہ گناہگار ہونے کے اپنا ایمان بھی کھوتے ہیں کیونکہ نذر ایک مالی عبادت ہے اس لئے غیر اللہ کی نذر ماننے والا مشرک ہو جاتا ہے۔

۶۶۰۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سَفْيَانُ (۶۶۰۸) ہم سے ابو نعیم فضل بن دکین نے بیان کیا، کہا ہم سے سفیان بن

عَنْ مَنْصُورٍ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ ابْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ وَقَالَ: ((إِنَّهُ لَا يَرُدُّ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْجَحِيلِ)). [طرفه فی: ۶۶۹۲، ۶۶۹۳] [مسلم: ۴۲۳۷، ۴۲۳۸، ۴۲۳۹، ۴۲۴۰؛ ابوداؤد: ۳۲۸۷، نسائی: ۳۸۱۰، ۳۸۱۱، ۳۸۱۲؛ ابن ماجہ: ۲۱۲۲]

عینہ نے بیان کیا، ان سے منصور بن معتمر نے، ان سے عبداللہ بن مرہ نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے نذر ماننے سے منع کیا تھا اور فرمایا تھا: ”نذر کسی چیز کو نہیں لوٹاتی، نذر صرف بخیل کے دل سے پیسہ نکالتی ہے۔“

تشریح: یوں تو اس کے دل سے پیسہ نکلتا نہیں جب کوئی مصیبت پڑتی ہے تو نذر مانتا ہے اور اتفاق سے اس کا مطلب پورا ہو گیا تو اب پیسہ خرچ کرنا پڑتا ہے جبکہ مار کر اس وقت خرچ کرنا پڑتا ہے الغرض سارے معاملات تقدیر ہی کے تحت انجام پاتے ہیں۔ یہی ثابت کرنا حضرت امام قدس سرہ کا مقصد ہے۔

۶۶۰۹۔ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَأْتِ ابْنُ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتَهُ وَلَكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَّرْتَهُ لَهُ، أَسْتَخْرَجُ بِهِ مِنَ الْجَحِيلِ)). [طرفه فی: ۶۶۹۴]

۶۶۰۹ (ہم سے بشر بن محمد نے بیان کیا، کہا ہم کو عبداللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام بن منبہ نے، انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”(اللہ تعالیٰ فرماتا ہے) منت انسان کو کوئی چیز نہیں دیتی جو میں نے اس کی تقدیر میں نہ لکھی ہو، بلکہ وہ تقدیر دیتی ہے جو میں نے اس کے لئے مقرر کر دی ہے، البتہ اس کے ذریعے میں بخیل کا مال نکلا لیتا ہوں۔“

[مسلم: ۴۲۴۱]

بَابُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ باب: لاحول ولا قوة الا باللہ کی فضیلت کا بیان

تشریح: یہ بڑی برکت کا کلمہ ہے اور شیطان اور تمام بلاؤں سے بچنے کی عمدہ پہر ہے۔ اس کا مطلب یہ ہے کہ آدمی کو گناہ یا بلا سے بچانے والا اور عبادت کی توفیق اور طاقت اور نعمت دینے والا اللہ ہی ہے۔ ہمارے مرشد حضرت شیخ احمد مجدد دہلوی فرماتے ہیں جو کوئی کسی مصیبت میں مبتلا ہو وہ ہر روز پانچ سو بار لاحول ولا قوة الا باللہ پڑھے، اس طرح کہ اول اور آخر سو بار درود پڑھے، تو اللہ اس کی مصیبت دور کر دے گا۔ ہمارے شیخ دہلوی نے ہر وقت جب فرمت ہو کرے یا بیٹھے یا لیٹے اس ذکر پر مواظبت کی ہے۔ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اسْتَغْفِرُ اللَّهَ لَا إِلَهَ إِلَّا اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ۔

اس ذکر میں عجیب برکت ہے، جو کوئی آدمی ہمیشہ اس ذکر پر مواظبت کرے اس کو وسعت رزق، غنا اور توکل کی حاصل ہوتی ہے، ہر بلا سے محفوظ رہتا ہے، اللہ تعالیٰ سے امید ہوتی ہے کہ اس کے سب گناہ معاف کر دیے جائیں، رات اور دن میں ہر وقت یہ ذکر کرتا رہے اور صبح و شام تین بار یہ دعا پڑھ لیا کرے: بِسْمِ اللَّهِ خَيْرُ الْأَسْمَاءِ بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ بِسْمِ اللَّهِ لَا يَبْصُرُهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا

صَنَعْتُ أَبُوءَ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَأْتِي بِالْخَيْرِ إِلَّا اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ وَمَا بَكُمُ مِنْ نِعْمَةٍ فَعِنَ اللَّهُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ كَانُ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا۔
اور شام کو سورہ ملک یعنی تبارک الذی اور سورہ واقعہ اور تہر کی آٹھ رکعات میں سورہ یٰسین پڑھا کرے۔ (وحیدی)

۶۶۱۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا خَالِدُ الْحَذَّاءُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ فَجَعَلْنَا لَا نَضَعُ شَرَفًا وَلَا نَعْلُو شَرَفًا وَلَا نَهِيْطُ فِي وَادٍ إِلَّا رَفَعْنَا أَصْوَاتَنَا بِالتَّكْبِيرِ قَالَ: فَذَنَا مَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: ((يَا أَيُّهَا النَّاسُ! ارْبِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا)) ثُمَّ قَالَ: ((يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَعْلَمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)). (راجع: ۲۹۹۲)

(۶۶۱۰) ہم سے ابو حسن محمد بن مقاتل نے بیان کیا، کہا ہم عبداللہ بن مبارک نے خبر دی، کہا ہم کو خالد حذاء نے خبر دی، انہیں ابو عثمان نہدی نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے ساتھ ایک غزوہ میں تھے اور جب بھی ہم کسی بلندی پر چڑھتے یا کسی نشی علاقہ میں اترتے تو تکبیر بلند آواز سے کہتے۔ بیان کیا کہ پھر آنحضرت ﷺ ہمارے قریب آئے اور فرمایا: ”اے لوگو! اپنے آپ پر رحم کرو، کیونکہ تم کسی بہرے یا غیر موجود کو نہیں پکارتے بلکہ تم اس ذات کو پکارتے ہو جو بہت زیادہ سننے والا بڑا دیکھنے والا ہے۔“ پھر فرمایا: ”اے عبداللہ بن قیس! (ابو موسیٰ اشعری رضی اللہ عنہ) کیا میں تمہیں ایک کلمہ نہ سکھا دوں جو جنت کے خزانوں میں سے ہے (وہ کلمہ ہے) لا حول ولا قوۃ الا باللہ (طاقت و قوت اللہ کے سوا اور کسی کے پاس نہیں)۔“

باب: معصوم وہ ہے جسے اللہ گناہوں سے بچائے رکھے

سورہ ہود میں اللہ نے فرمایا: ”لا عاصم الیوم من امر اللہ“ عاصم کے معنی روکنے والا۔ مجاہد نے کہا یہ جو سورہ یٰسین میں فرمایا: ”وجعلنا من بین یدیہم سدا“ یعنی ہم نے حق بات کے ماننے سے ان پر آؤ کر دی وہ گمراہی میں ڈگمگا رہے ہیں۔ سورہ شمس میں جو لفظ ”دَسَّاهَا“ ہے اس کا معنی گمراہ کیا گیا۔

بَابُ: الْمَعْصُومُ مَنْ عَصَمَ اللَّهُ

[عاصم] ﴿ہود: ۴۳﴾ مَا نَبِ. قَالَ مُجَاهِدٌ: سَدَى عَنْ الْحَقِّ يَتَرَدَّدُونَ فِي الضَّلَالَةِ. ﴿دَسَّاهَا﴾ [الشمس: ۱۰] أَعْوَاهَا.

تشریح: بعض نسخوں میں سدا کی جگہ سدئی اور کرمانی نے اپنی شرح میں اس کا اظہار کیا ہے اور حدیث آيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدَى کو مراد لیا ہے مگر حافظ نے کہا کہ سدئی کی شرح میں مجاہد سے میں نے یہ روایت نہیں پائی۔ امام بخاری رحمہ اللہ نے عام کی مناسبت سے سدا کی بھی تفسیر بیان کر دی، کیونکہ لفظ عاصم کے معنی مانع کے ہوتے اور سد بھی مانع ہوتی ہے۔ اب سدا کی مناسبت سے دساہا کی بھی تفسیر کی کیونکہ سدا اور دس کے حروف ایک ہی ہیں تقدیم اور تاخیر کا فرق ہے۔ ”المعصوم من عصمة اللہ بان حماہ من الوقوع فی الهلاک او ما یجر الیہ وعصمة الانبیاء علی نبینا وعلیہم السلام حفظہم من النقائص وتخصیصہم بالکمالات النفسیة والنصرة والثبات فی الامور

وانزال السکینة والفرق بینهم وبين غیرهم ان العصمة فی حقهم بطریق الوجوب وفی حق غیرهم بطریق الجواز۔

(فتح الباری جلد ۱۱ صفحہ ۶۱۳)

معصوم وہ ہے جس کو اللہ پاک ہلاک کرنے والے گناہوں میں واقع ہونے سے بچالے اور نقائص سے انبیا علیہم السلام کا معصوم ہونا بطریق وجوب ہے اور ان کی خصوصیات میں سے ہے کہ نفیس کلمات ان کی زبانوں سے ادا ہوتے ہیں، ان کو آسانی مدد ملتی ہے اور کاموں میں ان کو ثبات حاصل ہوتا ہے اور ان پر من جانب اللہ تسکین نازل ہوتی ہے اور ان میں اور ان کے غیر میں فرق یہ ہے کہ ان کو یہ خصوصیات بطریق وجوب ودیعت ہوتی ہیں اور ان کے غیر کو بطریق جواز۔

(۶۶۱۱) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، ان سے زہری نے بیان کیا، کہا مجھ سے ابوسلمہ نے بیان کیا، ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب بھی کوئی شخص حاکم ہوتا ہے تو اس کے صلاح کار اور مشیر دو طرح کے ہوتے ہیں ایک تو وہ جو اسے نیکی اور بھلائی کا حکم دیتے ہیں اور اس پر ابھارتے رہتے ہیں اور دوسرے وہ جو اسے برائی کا حکم دیتے رہتے ہیں اور اس پر اسے ابھارتے رہتے ہیں اور معصوم وہ ہے جسے اللہ محفوظ رکھے۔“

باب: اللہ تعالیٰ کا فرمان:

”اور اس بستی پر ہم نے خرام کر دیا ہے جسے ہم نے ہلاک کر دیا کہ وہ اب دنیا میں لوٹ نہیں سکیں گے“ اور فرمایا: ”یہ کہ جو لوگ تمہاری قوم کے ایمان لاچکے ہیں ان کے سوا اور کوئی اب ایمان نہیں لائے گا۔“ اور یہ کہ ”وہ بد کرداروں کے سوا اور کسی کو نہیں جنیں گے۔“

اور منصور بن نعمان نے عکرمہ سے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہ حرم حبشی زبان کا لفظ ہے اس کے معنی ضرور اور واجب کے ہیں۔

تشریح: امام بخاری رحمہ اللہ کا مقصد ان آیات سے تقدیر کا ثابت کرنا ہے جو ظاہر ہے۔ فندبر وایا اولی الالباب۔

(۶۶۱۲) ہم سے محمود بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ابن طاؤس نے، انہیں ان کے والد نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ یہ جو کم کا لفظ قرآن میں آیا ہے تو میں کم کے مشابہ اس بات سے زیادہ کوئی بات نہیں جانتا جو ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کی ہے کہ ”اللہ تعالیٰ نے انسان کے لئے زنا کا کوئی نہ کوئی حصہ لکھ دیا ہے جس سے اسے لامحالہ گزرنا ہے،

۶۶۱۱۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: ((مَا اسْتُخْلِفتْ خَلِيفَةٌ إِلَّا لَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحْصُهُ عَلَيْهِ وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْصُهُ عَلَيْهِ وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ)). [طرفة في: ۷۱۹۸] [نسائي: ۴۲۱۳]

بَابُ قَوْلِ اللَّهِ:

﴿وَحَرَّامٌ عَلَىٰ قَرِيَّةٍ أَهْلُكُنَّهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ [الانبیاء: ۹۵] وَقَوْلِهِ: ﴿لَنْ يُوْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ﴾ [هود: ۳۶] وَلَا يَلْدُوا إِلَّا فَاِجْرًا كُفَّارًا﴾ [نوح: ۲۷]

وَقَالَ مَنْصُورُ بْنُ النُّعْمَانِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ وَحَرَمٌ بِالْحَبَشِيَّةِ: وَجَبَ.

تشریح: امام بخاری رحمہ اللہ کا مقصد ان آیات سے تقدیر کا ثابت کرنا ہے جو ظاہر ہے۔ فندبر وایا اولی الالباب۔

۶۶۱۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ: ((إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزُّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ قَرِنَا الْعَيْنِ

النَّظَرُ وَزَنَا اللِّسَانَ الْمُنْطِقُ وَالنَّفْسُ تَمْنَى وَتَشْتَهَى وَالْفَرْجُ يَصْدَقُ ذَلِكَ وَيَحْدِثُهُ» (راجع: ۶۲۴۳) وَقَالَ شُبَابَةُ: حَدَّثَنَا وَزْقَاءُ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. پس آنکھ کا زنا (غیر محرم کو) دیکھنا ہے، زبان کا زنا غیر محرم سے گفتگو کرنا، دل کا زنا خواہش اور شہوت ہے اور شر مگاہ اس کی تصدیق کر دیتی ہے یا اسے جھٹلا دیتی ہے۔ اور شبابہ نے بیان کیا کہ ہم سے ورقاء نے بیان کیا، ان سے ابن طاؤس نے، ان سے ان کے والد نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے، انہوں نے نبی اکرم ﷺ سے پھر اس حدیث کو نقل کیا۔

تشریح: اس حدیث کے بیان کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ طاؤس نے یہ حدیث خود ابو ہریرہ رضی اللہ عنہ سے بھی سنی ہے جیسے اگلی روایت سے یہ لکھا ہے کہ ابن عباس رضی اللہ عنہما کے واسطے سے کہا۔ باب اور حدیث میں مطابقت ظاہر ہے کہ زنا کرنے والا بھی تقدیر کے تحت زنا کرتا ہے۔

بَابُ: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ (الاسراء: ۶۰)

باب: (فرمان الہی) ”اور وہ خواب جو ہم نے تم کو دکھایا ہے، اسے ہم نے صرف لوگوں کے لیے آزمائش بنایا ہے“ کی تفسیر

۶۶۱۳۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا عَمْرُو عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنِ أَرِيهَا رَسُولُ اللَّهِ ﷺ لَيْلَةً أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ قَالَ: ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾. قَالَ: هِيَ شَجَرَةُ الزَّقُومِ. ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے آیت: ”اور وہ رؤیا (خواب) جو ہم نے تمہیں دکھایا ہے اسے ہم نے صرف لوگوں کے لئے آزمائش بنایا ہے“ کے متعلق کہا کہ اس سے مراد آنکھ کا دیکھنا ہے جو رسول اللہ ﷺ کو اس معراج کی رات دکھایا گیا تھا جب آپ کو بیت المقدس تک رات کو لے جایا گیا تھا۔ کہا کہ قرآن مجید میں ”الشجرة الملعونة“ سے مراد ”زقوم“ کا درخت ہے۔

[راجع: ۳۸۸۸]

تشریح: بعض شارحین نے حدیث اور باب کی مطابقت اس توجیہ کے ساتھ کی ہے کہ اللہ تعالیٰ نے مشرکوں کی تقدیر میں یہ بات لکھ دی تھی کہ وہ معراج کا قصہ جھٹلائیں گے اور اسی طرح سے ہوا۔

بَابُ: تَحَاجَّ آدَمُ وَمُوسَى عِنْدَ اللَّهِ تَعَالَى

باب: اللہ تعالیٰ کی بارگاہ میں آدم و موسیٰ علیہما السلام نے جو مباحثہ کیا اس کا بیان

۶۶۱۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَفِظْنَاهُ مِنْ عَمْرُو عَنْ طَاوُسٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ ہم نے عمرو سے اس حدیث کو یاد کیا، ان سے طاؤس نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے بیان کیا کہ نبی کریم ﷺ نے ارشاد فرمایا: ”آدم اور

موسیٰ نے مباحثہ کیا۔ موسیٰ علیہ السلام نے آدم علیہ السلام سے کہا: آدم! آپ ہمارے باپ ہیں مگر آپ ہی نے ہمیں محروم کیا اور جنت سے نکالا۔ آدم علیہ السلام نے موسیٰ علیہ السلام سے کہا: موسیٰ! آپ کو اللہ تعالیٰ نے ہم کلامی کے لئے برگزیدہ کیا اور اپنے ہاتھ سے آپ کے لئے تورات کو لکھا۔ کیا آپ مجھے ایک ایسے کام پر ملامت کرتے ہیں جو اللہ تعالیٰ نے مجھے پیدا کرنے سے چالیس سال پہلے میری تقدیر میں لکھ دیا تھا۔ آخر آدم علیہ السلام بحث میں موسیٰ علیہ السلام پر غالب آئے۔ ”تین مرتبہ آنحضرت ﷺ نے یہ جملہ فرمایا۔ سفیان نے اسی سند سے بیان کیا، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے پھر یہی حدیث نقل کی۔

قال: ((اَحْتَجَّ اَدَمُ وَمُوسَى فَقَالَ لَهُ مُوسَى: يَا اَدَمُ اَنْتَ اَبُونَا خَبَيْتَنَا وَاَخْرَجْتَنَا مِنَ الْجَنَّةِ قَالَ لَهُ اَدَمُ: يَا مُوسَى اصْطَفَاكَ اللّٰهُ بِكَلَامِهِ وَخَطَّ لَكَ بِيَدِهِ اَتْلُوْمَنِيْ عَلَى اَمْرِ قَدَرَهُ اللّٰهُ عَلَيَّ قَبْلَ اَنْ يَخْلُقَنِيْ بِاَرْبَعِيْنَ سَنَةً فَحَجَّ اَدَمُ مُوسَى)) ثَلَاثًا قَالَ سَفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ . [راجع: ۳۴۰۹] [مسلم: ۶۷۴۲، ابو داود: ۴۷۰۱، ابن ماجہ: ۸۰]

تشریح: ظاہر یہی ہے کہ یہ بحث اسی وقت ہوئی جب حضرت موسیٰ علیہ السلام دنیا میں تھے۔ بعض نے کہا کہ قیامت کے دن یہ بحث ہوگی۔ امام بخاری رحمہ اللہ نے عند اللہ کہہ کر یہی اشارہ کیا ہے۔ ابو داؤد کی روایت میں ہے کہ حضرت موسیٰ علیہ السلام نے اللہ سے درخواست کی اے رب! ہم کو آدم وکھلا جس نے ہم کو جنت سے نکالا اس پر یہ ملاقات ہوئی۔ آدم علیہ السلام تقدیر کا حوالہ دے کر غالب ہوئے یہی کتاب القدر سے مناسبت ہے۔

باب: لَا مَانِعَ لِمَا أَعْطَى اللَّهُ

باب: جسے اللہ دے اسے کوئی روکنے والا نہیں (۶۲۱۵) ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے فتح نے بیان کیا، کہا ہم سے عبدہ بن ابی لبابہ نے بیان کیا، ان سے مغیرہ بن شعبہ کے غلام وراذ نے بیان کیا کہ معاویہ رضی اللہ عنہ نے مغیرہ بن شعبہ رضی اللہ عنہ کو لکھا مجھے رسول اللہ ﷺ کی وہ دعا لکھ کر بھیجو جو تم نے آنحضرت ﷺ کو نماز کے بعد کرتے سنی ہے۔ چنانچہ مغیرہ رضی اللہ عنہ نے مجھ کو لکھوایا۔ انہوں نے کہا کہ میں نے نبی کریم ﷺ سے سنا ہے آپ ہر فرض نماز کے بعد یہ دعا کیا کرتے تھے: ”اللہ کے سوا کوئی معبود نہیں وہ ایک ہے اس کا کوئی شریک نہیں، اے اللہ! جو تودینا چاہے اسے کوئی روکنے والا نہیں اور جو توروکنا چاہے اسے کوئی دینے والا نہیں اور تیرے سامنے دولت والے کی دولت کچھ کام نہیں دے سکتی۔“ اور ابن جریج نے کہا کہ مجھے عبدہ نے خبر دی اور انہیں وراذ نے خبر دی، پھر اس کے بعد میں معاویہ رضی اللہ عنہ کے ہاں گیا تو میں نے دیکھا کہ وہ لوگوں کو اس دعا کے پڑھنے کا حکم دے رہے تھے۔

۶۶۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ عَنْ وِرَازٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ: اَكْتُبْ إِلَيَّ مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ. فَأَمَلَى عَلَيَّ الْمُغِيرَةُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)) وَقَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدَةُ أَنَّ وِرَازًا أَخْبَرَهُ بِهَذَا ثُمَّ وَقَدْتُ بَعْدُ إِلَى مُعَاوِيَةَ فَسَمِعْتُهُ بِأَمْرِ النَّاسِ بِذَلِكَ الْقَوْلِ. [راجع: ۸۴۴]

تشریح: الفاظ دعا سے ہی کتاب القدر سے مناسبت نکلی۔ عبدہ بن ابی لبابہ کی سند ذکر کرنے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ عبدہ کا سماع وراذ سے ثابت ہوا۔ کیونکہ اگلی روایت میں اس سماع کی صراحت نہیں ہے۔

باب: بد قسمتی اور بد نصیبی سے اللہ کی پناہ مانگنا اور

برے خاتمہ سے

اللہ تعالیٰ کا فرمان کہ ”کہہ دیجئے! میں صبح کی روشنی کے رب کی پناہ مانگتا ہوں اس کی مخلوقات کی بدی سے۔“

(۶۶۱۶) ہم سے مسدو نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابو صالح نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ سے پناہ مانگا کرو آزمائش کی مشقت، بد بختی کی پستی، برے خاتمے اور دشمن کے ہنسنے سے۔“

باب: اس آیت کا بیان کہ اللہ پاک بندے اور

اس کے دل کے درمیان حائل ہو جاتا ہے

(۶۶۱۷) ہم سے ابوحسن محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو موسیٰ بن عقبہ نے خبر دی، ان سے سالم نے بیان کیا اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ اکثر نبی کریم ﷺ قسم کھایا کرتے تھے کہ ”نہیں، دلوں کو پھیرنے والے کی قسم۔“

(۶۶۱۸) ہم سے علی بن حفص اور بشر بن محمد نے بیان کیا، ان دونوں نے کہا کہ عبد اللہ نے ہمیں خبر دی، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سالم نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ابن صباد سے فرمایا: ”میں نے تیرے لئے ایک بات دل میں چھپا رکھی ہے۔“ (بتا وہ کیا ہے؟) اس نے کہا کہ ”دھواں“ آنحضرت ﷺ نے فرمایا: ”بد بخت! اپنی حیثیت سے آگے نہ بڑھ۔“ عمر رضی اللہ عنہ نے عرض کیا: آپ مجھے اجازت دیں تو میں اس کی گردن مار دوں۔ آنحضرت ﷺ نے فرمایا: ”اے چھوڑ دو، اگر یہ وہی (دجال) ہو تو تم اس پر قابو نہیں پاسکتے اور اگر یہ وہ نہ ہو تو اسے قتل کرنے میں تمہارے لئے کوئی بھلائی نہیں۔“

بَابُ مَنْ تَعَوَّذَ بِاللَّهِ مِنْ دَرَكِ

الشَّقَاءِ وَسُوءِ الْقَضَاءِ

وَقَوْلِهِ: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ مِنْ شَرِّ مَا خَلَقَ. [الفلق: ۲، ۱]

۶۶۱۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سَفْيَانٌ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ)). [راجع: ۶۳۴۷]

بَابُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

۶۶۱۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ، قَالَ: كَثِيرًا مِمَّا كَانَ النَّبِيُّ ﷺ يَخْلِفُ: ((لَا وَمَقْلَبِ الْقُلُوبِ)).

[طرفاء فی: ۶۶۲۸، ۷۳۹۱] [مسلم: ۱۵۴۰]

۶۶۱۸۔ حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ وَبَشَرُ بْنُ مُحَمَّدٍ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرُ عَنْ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ النَّبِيُّ ﷺ لِابْنِ صَبَادٍ: ((غَبَاتُ لَكَ خَبِيثًا)) قَالَ: الدُّخُّ قَالَ: ((أَخْسَا فَلَئِنْ تَعَدَّوْ قَدْرَكَ)) قَالَ عُمَرُ: ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ قَالَ: ((دَعَهُ إِنْ يَكُنْ هُوَ فَلَا تَطِيقُهُ وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ)).

[راجع: ۱۳۵۴]

تشریح: حضرت عمر رضی اللہ عنہ نے یہ اس لئے کہا کہ جس کم جہاں پاک آئندہ دجال کا اندیشہ ہی نہ رہے۔ اس حدیث کی مناسبت کتاب القدر سے یوں ہے کہ نبی کریم ﷺ نے فرمایا اگر وہ دجال ہے تب تو تم اسے ماری نہ سکو گے کیونکہ اللہ نے تقدیر یوں لکھی ہے کہ وہ قیامت کے قریب نکلے گا اور لوگوں کو گمراہ کرے گا آخر حضرت عیسیٰ علیہ السلام کے ہاتھ سے قتل ہوگا۔ تقدیر کے خلاف نہیں ہو سکتا۔ حقیقت یہ ہے کہ دجال کے لفظی معنی کے لحاظ سے ابن صیاد بھی دجالوں کی فہرست ہی کا ایک فرد تھا اس کے سارے کاموں میں دجل اور فریب کا پورا پورا داخل تھا، ایسے لوگ امت میں بہت ہوئے ہیں اور آج بھی موجود ہیں اور آئندہ بھی ہوتے رہیں گے ان کو دجالوں کا دباؤ نہ لگایا ہے۔

باب: (ارشاد باری تعالیٰ)

باب:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبة: ۵۱] **قَضَىٰ وَقَالَ مُجَاهِدٌ: ﴿بِقَاتِنِينَ﴾ [الصفات: ۱۶۲] بِمُضِلِّينَ إِلَّا مَنْ كَتَبَ اللَّهُ أَنَّهُ يَضِلُّ الْجَبِينِ ﴿قَدَّرَ فَهَدَىٰ﴾ [الاعلى: ۳] قَدَّرَ الشَّقَاءَ وَالسَّعَادَةَ وَهَدَى الْأَنْعَامَ لِمَرََاتِعِهَا. ۶۶۱۹- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ: أَخْبَرَنَا النَّضَرُ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ عَنْ يَحْيَى ابْنِ يَعْمَرٍ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ فَقَالَ: ((كَانَ عَذَابًا يَعْتَبُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَيَجْعَلُهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ مَا مِنْ عَبْدٍ يَكُونُ فِي بَلَدَةٍ يَكُونُ فِيهِ وَيَمُكُّ فِيهِ لَا يَخْرُجُ مِنَ الْبَلَدَةِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ)).**

”اے پیغمبر! آپ کہہ دیجئے: ہمیں صرف وہی درپیش آئے گا جو اللہ نے ہمارے لئے لکھ دیا ہے۔“ اور مجاہد نے ”بفاتنن“ کی تفسیر میں کہا تم کسی کو گمراہ نہیں کر سکتے مگر اسے جس کی قسمت میں اللہ نے دوزخ لکھ دی ہے اور مجاہد نے آیت ”وَالَّذِي قَدَّرَ فَهَدَىٰ“ کی تفسیر میں کہا کہ جس نے نیک بختی اور بد بختی سب تقدیر میں لکھ دی اور جس نے جانوروں کو ان کی چراگاہ بتائی۔

(۶۶۱۹) مجھ سے اسحاق بن ابراہیم حنظلی نے بیان کیا، کہا نصر نے ہمیں خبر دی، کہا، ہم سے داؤد بن ابی الفرات نے بیان کیا، ان سے عبد اللہ بن بریدہ نے بیان کیا، ان سے یحییٰ بن یحمر نے بیان کیا اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ انہوں نے رسول اللہ ﷺ سے طاعون کے متعلق پوچھا تو آپ ﷺ نے فرمایا: ”یہ عذاب تھا اور اللہ تعالیٰ جس پر چاہتا ہے اسے بھیجتا تھا، پھر اللہ تعالیٰ نے اسے مومنوں کے لئے رحمت بنا دیا، کوئی بھی بندہ اگر کسی ایسے شہر میں ہے جس میں طاعون کی دبا پھوٹی ہوئی ہے اور وہ اس میں ٹھہرا ہے اور اس شہر سے بھاگا نہیں صبر کئے ہوئے ہے اور اس پر اجر کا امیدوار ہے اور یقین رکھتا ہے کہ اس تک صرف وہی چیز پہنچ سکتی ہے جو اللہ تعالیٰ نے اس کی تقدیر میں لکھ دی ہے تو اسے شہید کے برابر ثواب ملے گا۔“

(راجع: ۳۴۷۴)

تشریح: طاعون ایک درم سے شروع ہوتا ہے جو بغل یا گردن میں ظاہر ہوتا ہے اس سے بخار ہو کر آدمی جلد ہی مر جاتا ہے۔ اللہم احفظنا آمین۔

باب: آیت ﴿وَمَا كُنَّا لِنَهْتَدِيَ﴾ الخ کی تفسیر

باب قولہ:

﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ [الاعراف: ۴۳] ﴿لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ

”اور ہم ہدایت پانے والے نہیں تھے، اگر اللہ نے ہمیں ہدایت نہ کی ہوتی۔“

”اگر اللہ نے مجھے ہدایت کی ہوتی تو میں متقیوں میں سے ہوتا۔“

الْمُتَّقِينَ ﴿٥٧﴾ [الزمر: ٥٧]

تشریح: ان آیتوں کو لا کر امام بخاری رحمہ اللہ نے معتزلہ اور قدریہ کے مذہب کا رد کیا ہے کیونکہ ان آیات سے صاف ظاہر ہوتا ہے کہ ہدایت اور گمراہی دونوں اللہ کی طرف سے ہیں۔ امام ابو منصور جوہر رحمہ اللہ نے کہا معتزلہ سے تو کافر ہی بہتر ہوگا جو آخرت میں یوں کہے گا۔ ﴿لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ﴾ (الزمر: ٥٤)

٦٦٢٠۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ ابْنِ عَازِبٍ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْخَنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ وَهُوَ يَقُولُ:

(٦٦٢٠) ہم سے ابو نعمان نے بیان کیا، کہا ہم کو جریر بن حازم نے بیان کیا، انہیں ابواسحاق نے، ان سے براء بن عازب رضی اللہ عنہ نے کہا کہ میں نے غزوہ خندق کے دن رسول اللہ ﷺ کو دیکھا کہ آپ ﷺ ہمارے ساتھ مٹی اٹھا رہے تھے اور یہ کہتے جاتے تھے:

((وَاللَّهِ لَوْ لَا اللَّهُ مَا اهْتَدَيْنَا وَلَا صُمْنَا وَلَا صَلَّيْنَا فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا وَبَيَّتَ الْأَقْدَامَ إِنْ لَا قِيْنَا وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَيْنَا))

”واللہ! اگر اللہ نہ ہوتا تو ہم ہدایت نہ پا سکتے نہ روزہ رکھ سکتے اور نہ نماز پڑھ سکتے، پس اے اللہ! ہم پر سکینت نازل فرما اور جب آنا سامنا ہو تو ہمیں ثابت قدم رکھ اور مشرکین نے ہم پر زیادتی کی ہے، جب وہ کسی فتنے کا ارادہ کرتے ہیں تو ہم انکار کرتے ہیں۔“

[راجع: ٢٨٣٦]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْإِيمَانِ وَالنُّذُورِ

قسموں اور نذروں کا بیان

بَابُ قَوْلِ اللَّهِ:

باب: اللہ تعالیٰ نے سورۃ مائدہ میں فرمایا:

”لَا يُوَاحِدُكُمْ اللَّهُ بِاللَّغْوِ فِيْ اِيْمَانِكُمْ وَلَكِنْ يُّوَاحِدُكُمْ بِمَا عَقَّدْتُمُ الْاِيْمَانَ فَكَفَّارَتُهُ اِطْعَامُ عَشْرَةِ مَسَاكِيْنَ مِنْ اَوْسَطِ مَا تَطْعَمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ اَيَّامٍ ذَلِكَ كَفَّارَةُ اِيْمَانِكُمْ اِذَا حَلَفْتُمْ وَاحْفَظُوا اِيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُوْنَ“

”اللہ تعالیٰ لغو قسموں پر تم کو نہیں پکڑے گا، البتہ ان قسموں پر پکڑے گا جنہیں تم بکے طور پر کھاؤ، پس اس کا کفارہ دس مسکینوں کو معمولی کھانا کھلانا ہے، اس اوسط کھانے کے مطابق جو تم اپنے گھروالوں کو کھلاتے ہو یا ان کو کپڑا پہنانا یا ایک غلام آزاد کرنا، پس جو شخص یہ چیزیں نہ پائے تو اس کے لیے تین دن کے روزے رکھنا ہے یہ تمہاری قسموں کا کفارہ ہے جس وقت تم قسم کھاؤ اور اپنی قسموں کی حفاظت کرو، اسی طرح اللہ تعالیٰ اپنے حکموں کو کھول کر بیان کرتا ہے شاید کہ تم شکر کرو۔“

[المائدہ: ۸۹]

تشریح: آیت سے یہ اصول قائم ہوا کہ لغو قسمیں منع نہیں ہوتی ہیں نہ ان پر کفارہ ہے ہاں جو دل سے کھائی جائیں ان پر شرعی احکام لازم آتے ہیں۔ مزید تفصیلات آگے آ رہی ہیں جو بغور مطالعہ فرمانے والے معلوم فرما سکیں گے۔ واللہ هو الموفق۔

۶۶۲۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ لَمْ يَكُنْ يَخْنُتُ فِي يَمِينٍ قَطُّ حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ وَقَالَ: لَا أُخْلِفُ عَلَى يَمِينٍ فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَّرْتُ عَنْ يَمِينِي. [راجع: ۴۶۱۴]

۶۶۲۲۔ حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا

(۶۶۲۱) ہم سے ابو حسن محمد بن مقاتل مروزی نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ ابو بکر رضی اللہ عنہ کبھی اپنی قسم نہیں توڑتے تھے، یہاں تک کہ اللہ تعالیٰ نے قسم کا کفارہ اتارا اس وقت انہوں نے کہا کہ اب اگر میں کوئی قسم کھاؤں گا اور اس کے سوا کوئی چیز بھلائی کی ہوگی تو میں وہی کام کروں گا جس میں بھلائی ہو اور اپنی قسم کا کفارہ دے دوں گا۔

(۶۶۲۲) ہم سے ابو نعمان محمد بن فضل سدوسی نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، کہا ہم سے امام حسن بصری نے بیان کیا، کہا ہم سے

عبدالرحمان بن سرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اے عبدالرحمان بن سرہ! کبھی کسی حکومت کے عہدہ کی درخواست نہ کرنا کیونکہ اگر تمہیں یہ مانگنے کے بعد ملے گا تو اللہ پاک اپنی مدد تجھ سے اٹھالے گا کہ تو جان، تیرا کام جانے اور اگر وہ عہدہ تمہیں بغیر مانگے مل گیا تو اس میں اللہ کی طرف سے تمہاری اعانت کی جائے گی اور جب تم کوئی قسم کھا لو اور اس کے سوا کسی اور چیز میں بھلائی دیکھو تو اپنی قسم کا کفارہ دے دو اور وہ کام کرو جو بھلائی کا ہو۔“

الْحَسَنُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُوْتِيَتْهَا عَنْ مَسْأَلَةٍ وَكُنْتَ إِلَيْهَا وَإِنْ أُوْتِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنَتْ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَوَاقَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكْفَرْتَ عَنْ يَمِينِكَ وَأَتِ الْيَدِي هُوَ خَيْرٌ)). [اطرافہ فی: ۶۷۲۲، ۷۱۴۶،

[۷۱۴۷] [مسلم: ۴۲۸۱، ۴۲۸۲؛ ابوداؤد:

۲۹۲۹، ترمذی: ۵۱۲۹، نسائی: ۳۷۹۱،

۳۷۹۲، ۳۸۹۳، ۳۸۹۸، ۳۷۹۹، ۳۸۰۰]

(۶۲۳۳) ہم سے ابونعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے غیلان بن جریر نے، ان سے ابو ہریرہ رضی اللہ عنہ نے ان سے ان کے والد نے بیان کیا کہ میں اشعری قبیلہ کی ایک جماعت کے ساتھ رسول اللہ ﷺ کی خدمت میں حاضر ہوا اور آپ سے سواری مانگی۔ آپ ﷺ نے فرمایا: ”واللہ! میں تمہارے لئے سواری کا کوئی انتظام نہیں کر سکتا اور نہ میرے پاس کوئی سواری کا جانور ہے۔“ بیان کیا پھر جتنے دنوں اللہ نے چاہا ہم یونہی ٹھہرے رہے۔ اس کے بعد تین اچھی قسم کی اونٹیاں لائی گئیں اور آپ ﷺ نے انہیں ہمیں سواری کے لئے عنایت فرمایا۔ جب ہم روانہ ہوئے تو ہم نے کہا یا ہم میں سے بعض نے کہا، واللہ! ہمیں اس میں برکت نہیں حاصل ہوگی۔ ہم آپ ﷺ کی خدمت میں سواری مانگنے آئے تھے تو آپ نے قسم کھائی تھی کہ آپ ہمارے لئے سواری کا انتظام نہیں کر سکتے اور اب آپ نے ہمیں سواری عنایت فرمائی ہے ہمیں نبی اکرم ﷺ کے پاس جانا چاہیے اور آپ کو قسم یاد دلانی چاہئے۔ چنانچہ ہم آپ کی خدمت میں حاضر ہوئے تو آپ ﷺ نے فرمایا: ”میں نے تمہاری سواری کا کوئی انتظام نہیں کیا ہے بلکہ اللہ تعالیٰ نے یہ انتظام کیا ہے اور میں واللہ! کوئی بھی اگر قسم کھا لوں گا اور اس کے سوا کسی اور چیز میں بھلائی دیکھوں گا تو اپنی قسم کا

۶۶۲۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ عَنْ غِيْلَانَ بْنِ جَرِيرٍ عَنْ أَبِي بَرْدَةَ عَنْ أَبِيهِ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْمِلُهُ فَقَالَ: ((وَاللَّهِ: لَا أُحْمِلُكُمْ وَمَا عِنْدِي مَا أُحْمِلُكُمْ عَلَيْهِ)) قَالَ: ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ أَنْ نَلْبَثَ ثُمَّ أَتَانِي بِثَلَاثِ ذَوْدِ غُرِّ الدَّرَى فَحَمَلْنَا عَلَيْهَا فَلَمَّا انْطَلَقْنَا قُلْنَا: أَوْ قَالَ بَعْضُنَا: وَاللَّهِ لَا يَبَارِكُ لَنَا أَتَيْنَا النَّبِيَّ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا ثُمَّ حَمَلَنَا فَارْجِعُوا بِنَا إِلَى النَّبِيِّ ﷺ فَذَكَرَهُ فَأَتَيْنَاهُ فَقَالَ: ((مَا أَنَا حَمَلْتُكُمْ بَلِ اللَّهُ حَمَلَكُمْ وَإِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أُحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الْيَدِي هُوَ خَيْرٌ أَوْ أَتَيْتُ الْيَدِي هُوَ خَيْرٌ وَكَفَرْتُ عَنْ يَمِينِي)).

[راجع: ۳۱۳۳] [مسلم: ۴۲۶۳؛ ابوداؤد: ۳۲۷۶؛

نسائی: ۳۷۸۹؛ ابن ماجہ: ۱۱۰۷]

کفارہ دے دوں گا۔ جس میں بھلائی ہوگی یا (آپ نے یوں فرمایا کہ) وہی کروں گا جس میں بھلائی ہوگی اور اپنی قسم کا کفارہ ادا کر دوں گا۔“

(۶۲۳۳) مجھ سے اسحاق بن ابراہیم نے بیان کی، کہا ہم کو عبد الرزاق نے خبر دی، کہا ہم کو عمر نے خبر دی، ان سے ہمام بن منبہ نے بیان کیا کہ یہ وہ حدیث ہے جو ہم سے ابو ہریرہ رضی اللہ عنہ نے بیان کی کہ نبی کریم ﷺ نے فرمایا: ”ہم آخری امت ہیں اور قیامت کے دن جنت میں سب سے پہلے داخل ہوں گے۔“

(۶۲۳۵) پھر رسول اللہ ﷺ نے فرمایا: ”واللہ! (بسا اوقات) اپنے گھر والوں کے معاملہ میں تمہارا اپنی قصوں پر اصرار کرتے رہنا اللہ کے نزدیک اس سے زیادہ گناہ کی بات ہوتی ہے کہ (قسم توڑ کر) اس کا وہ کفارہ ادا کر دیا جائے جو اللہ تعالیٰ نے اس پر فرض کیا ہے۔“

(۶۲۳۶) ہمیں اسحاق بن عبد اللہ نے بیان کیا، کہا ہم سے یحییٰ بن صالح نے بیان کیا، انہوں نے کہا ہم سے معاویہ نے بیان کیا، انہوں نے کہا ہم سے یحییٰ نے، ان سے عکرمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”وہ شخص جو اپنے گھر والوں کے معاملہ میں قسم پر اڑا رہتا ہے وہ اس سے بڑا گناہ کرتا ہے کہ اس قسم کا کفارہ ادا کر دے۔“

۶۲۲۴۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبرَاهِيمَ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. ((نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ)). [راجع: ۲۳۸]

۶۲۲۵۔ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَاللَّهِ! لَأَنْ يَلْجَأَ أَحَدُكُمْ بِبَيْمِنِهِ فِي أَهْلِهِ أَثَمَ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ)). [طرفه في: ۶۲۲۶] [مسلم: ۴۹۳]

۶۲۲۶۔ حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى عَنْ عِكْرَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ اسْتَلْجَأَ فِي أَهْلِهِ بِبَيْمِنٍ فَهُوَ أَعْظَمُ إِثْمًا لَيْسَ تَغْنِي الْكُفَّارَةُ)).

[راجع: ۶۲۲۵] [ابن ماجہ: ۲۱۱۴م]

تشریح:۔ اس میں یہ اشارہ ہے کہ غلط قسم پراڑے رہنا کوئی عمدہ کام نہیں ہے بلکہ اسے توڑ کر اس کا کفارہ ادا کر دینا یہ ہی بہتر ہے ذیل کی احادیث میں بھی یہی مضمون بیان ہوا ہے۔ قسم کھانے میں غرور و احتیاط کی بہت ضرورت ہے اور قسم صرف اللہ کے نام کی کھانی چاہیے۔

باب: رسول اللہ ﷺ کا یوں قسم کھانا ”وایم اللہ“ (اللہ کی قسم!)

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((وَأَيْمُ اللَّهِ!))

(۶۲۳۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے ایک فوج بھیجی اور اس کا امیر اسامہ بن زید رضی اللہ عنہ کو بنایا۔ بعض لوگوں نے ان کے امیر بنائے جانے پر اعتراض کیا تو رسول اللہ ﷺ کھڑے ہوئے اور فرمایا: ”اگر تم

۶۲۲۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ ابْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمْرِيهِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((إِنْ

کُنْتُمْ تَطْعَنُونَ فِي إِمْرَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ وَإِيمَ اللَّهِ! إِنْ كَانَ لِخَلِيفًا لِلْإِمَارَةِ وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسَ إِلَيَّ وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسَ إِلَيَّ بَعْدَهُ)). [راجع: ۳۷۳۰] [مسلم: ۶۲۶۴] ترمذی: زیادہ عزیز ہیں۔“

لوگ اس کے امیر بنائے جانے پر اعتراض کرتے ہو تو تم اس سے پہلے اس کے والد زید کے امیر بنائے جانے پر بھی اعتراض کر چکے ہو اور اللہ کی قسم! (وایم اللہ) زید (رضی اللہ عنہ) امیر بنائے جانے کے قابل تھے اور مجھے سب لوگوں سے زیادہ عزیز تھے اور یہ (اسامہ رضی اللہ عنہ) ان کے بعد مجھے سب سے زیادہ عزیز ہیں۔“

[۳۸۱۶]

باب: نبی کریم ﷺ قسم کس طرح کھاتے تھے؟

اور سعد بن ابی وقاص رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے!“ اور ابو قتادہ رضی اللہ عنہ نے بیان کیا کہ ابو بکر رضی اللہ عنہ نے نبی کریم ﷺ کی موجودگی میں کہا: نہیں، واللہ! اس لئے واللہ باللہ اور تاللہ کی قسم کھائی جاسکتی ہے۔

(۶۲۲۸) ہم سے محمد بن یوسف نے بیان کیا، ان سے سفیان نے، ان سے سفیان عن موسیٰ بن عقبہ نے اور ان سے سالم نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کی قسم بس اتنی تھی کہ ”نہیں، دلوں کے پھیرنے والے کی قسم!“

تشریح: اس حدیث سے یہ نکلا کہ اللہ کی کسی صفت کے ساتھ قسم کھانا صحیح ہوگا اور وہ شرعی قسم ہوگی، بوقت ضرورت اس کا کفارہ بھی لازم ہوگا۔

(۶۲۲۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے عبد الملک نے، ان سے جابر بن سمرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب قیصر ہلاک ہو جائے گا تو پھر اس کے بعد کوئی قیصر پیدا نہیں ہوگا اور جب کسریٰ ہلاک ہو جائے گا تو اس کے بعد کوئی کسریٰ پیدا نہیں ہوگا اور اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! تم ان کے خزانے اللہ کے راستے میں خرچ کرو گے۔“

باب: کَيْفَ كَانَ يَمِينُ النَّبِيِّ ﷺ؟

وَقَالَ سَعْدٌ: قَالَ النَّبِيُّ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ)) [راجع: ۳۲۹۴] وَقَالَ أَبُو قَتَادَةَ: قَالَ أَبُو بَكْرٍ عِنْدَ النَّبِيِّ ﷺ: لَاهَا اللَّهُ إِذَا يُقَالُ: وَاللَّهِ وَبِاللَّهِ وَتَاللَّهِ.

۶۶۲۸- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ سُفْيَانَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ، قَالَ: كَانَتْ يَمِينُ النَّبِيِّ ﷺ: ((لَا وَمُقَلِّبِ الْقُلُوبِ!)) [راجع: ۶۶۱۷]

۶۶۲۹- حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنْ النَّبِيِّ ﷺ: ((إِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ وَإِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ وَالَّذِي نَفْسِي بِيَدِهِ! لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ)). [راجع: ۳۱۲۱]

تشریح: ”فلا قیصر بعدہ الخ فی الشام و هذا قالہ ﷺ تطبیحا لقلوب اصحابہ من قریش و تبشیرا لہم بان ملکہما سیزول عن الاقلیمین المذكورین لانہم کانوا یاتونہما للتجارة فلما اسلموا خافوا انقطاع سفرہم الیہما فاما کسریٰ فقد فرق اللہ ملکہ بدعائہ ﷺ کما فرق کتابہ ولم یتبق لہ بقیۃ و زال ملکہ من جمیع الارض و اما قیصر فانہ لما ورد الیہ کتاب النبی ﷺ اکرمہ و وضعہ فی المسک فدعا لہ ﷺ ان یتبث اللہ ملکہ فثبت ملکہ فی الروم و انقطع من الشام۔“ (قسطلانی)

یعنی اس کے ہلاک ہونے کے بعد شام میں اب اور کوئی قیصر نہیں ہو سکے گا۔ نبی کریم ﷺ نے یہ اپنے اصحاب کرام کو بطور بشارت

فرمایا تھا کہ عقرب اب کسریٰ و قیسریٰ حکومتیں ختم ہو جائیں گی۔ یہ قریبی صحابہ کرام رضی اللہ عنہم قبل اسلام ان ملکوں میں تجارتی سفر کیا کرتے تھے۔ اسلام لانے کے بعد ان کو اس سفر میں خدشہ نظر آیا اس لئے آپ ﷺ نے ان کو یہ بشارت سنائی۔ کسریٰ نے تو نبی کریم ﷺ کے نامہ مبارک کو چاک چاک کیا تھا نبی کریم ﷺ کی بدو عا سے اس کا ملک چاک چاک ہو گیا اور ساری روئے زمین سے اس کا نام و نشان مٹ گیا۔ قیسر نے آپ کے نامہ مبارک کو باعزت و اکرام رکھا تھا۔ اس کے ملک کے باقی رہنے کی آپ نے دعا فرمائی۔ پس اس کا ملک شام سے منقطع ہو کر روم میں باقی رہ گیا ملک شام سے متعلق آپ کی ہر دو حکومتوں کے متعلق پیش گوئی حرف بحرف صحیح ثابت ہوئی۔ (ﷺ)

۶۶۳۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرٌ بَعْدَهُ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ)). [راجع: ۳۰۲۷]

۶۶۳۰ (۶۶۳۰) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، انہیں سعید بن مسیب نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب کسریٰ (بادشاہ ایران) ہلاک ہو جائے گا تو اس کے بعد کوئی کسریٰ نہیں پیدا ہوگا اور جب قیسر (بادشاہ روم) ہلاک ہو جائے گا تو اس کے بعد کوئی قیسر نہیں پیدا ہوگا اور اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! تم ان کے خزانے اللہ کے راستے میں خرچ کرو گے۔“

تشریح: نبی کریم ﷺ نے جیسا فرمایا تھا ویسا ہی ہوا۔ ایران اور روم دونوں مسلمانوں نے فتح کر لئے اور ان کے خزانے سب مسلمانوں کے ہاتھ آئے۔ پیش گوئی حرف بحرف صحیح ثابت ہوئی۔ اس دن سے آج تک ایران مسلمانوں ہی کے زیر نگین ہے۔ (صدق رسول اللہ ﷺ)

۶۶۳۱۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَكَيْتُمْ كَثِيرًا)). [راجع: ۱۰۴۴]

۶۶۳۱ (۶۶۳۱) مجھ سے محمد بن سلام نے بیان کیا، کہا ہم کو عابدہ نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد عروہ بن زبیر نے اور انہیں حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”اے امت محمد! واللہ! اگر تم وہ جانتے جو میں جانتا ہوں تو تم کم ہستے اور زیادہ روئے۔“

۶۶۳۲۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي حَيْوَةُ، قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِبِدِّ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ! لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا نَفْسِي فَقَالَ النَّبِيُّ ﷺ: ((لَا وَالَّذِي نَفْسِي بِيَدِهِ! حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ)).

۶۶۳۲ (۶۶۳۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا کہ مجھ سے ابن وہب نے بیان کیا، کہا کہ مجھے حیوہ نے خبر دی، کہا کہ مجھ سے ابو عقیل زہرہ بن معبد نے بیان کیا، انہوں نے اپنے دادا عبد اللہ بن ہشام سے سنا، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ تھے اور آپ عمر بن خطاب رضی اللہ عنہ کا ہاتھ پکڑے ہوئے تھے۔ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! آپ مجھے ہر چیز سے زیادہ عزیز ہیں، سوائے میری اپنی جان کے۔ نبی اکرم ﷺ نے فرمایا: ”نہیں، اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! (ایمان اس وقت تک مکمل نہیں ہو سکتا) جب میں تمہیں تمہاری اپنی جان سے بھی

لوٹڈی کا انہیں فدیہ دے دیا، پھر میں نے دوسرے علم والوں سے اس مسئلہ کو پوچھا تو انہوں نے بتایا کہ میرے لڑکے کی سزا یہ ہے کہ اسے سو کوڑے لگائے جائیں اور ایک سال کے لئے شہر بدر کر دیا جائے، سنگساری کی سزا صرف اس عورت کو ہوگی، اس پر رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میں تمہارا فیصلہ کتاب اللہ کے مطابق کروں گا۔ تمہاری بکریاں اور تمہاری لوٹڈی تمہیں واپس ہوگی۔“ اور پھر آپ نے اس کے لڑکے کو سو کوڑے لگوائے اور ایک سال کے لئے جلاوطن کر دیا۔ پھر آپ نے انیس اسلمی سے فرمایا کہ مدعی کی بیوی کو لائے اور اگر وہ زنا کا اقرار کرے تو اسے سنگسار کر دے۔ اس عورت نے زنا کا اقرار کر لیا اور وہ سنگسار کر دی گئی۔

(۶۲۳۵) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم نے وہب نے بیان، کہا ہم سے شعبہ نے بیان کیا، ان سے محمد بن ابی یعقوب نے، ان سے عبد الرحمن بن ابی بکرہ نے اور ان سے ان کے والد نے کہ نبی کریم ﷺ نے فرمایا: ”بھلا بتلاؤ اسلم، غفار، مزینہ اور جہینہ کے قبائل اگر تمہیں، عامر بن صعصعہ، غطفان اور اسد والوں سے بہتر ہوں تو یہ تمہیں، عامر، غطفان اور اسد والے گھائے میں پڑے اور نقصان میں رہے یا نہیں؟“ صحابہ رضی اللہ عنہم نے عرض کیا: جی ہاں، بے شک۔ آنحضرت ﷺ نے اس پر پھر فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! وہ (پہلے جن قبائل کا ذکر ہوا) ان (تمہیں وغیرہ) سے بہتر ہیں۔“

(۶۲۳۶) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا کہ مجھے عروہ ثقفی نے خبر دی، انہیں ابو حمید ساعدی رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے ایک عامل مقرر کیا، عامل اپنے کام پورے کر کے آنحضرت ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: یا رسول اللہ! یہ مال آپ کا ہے اور یہ مال مجھے تحفہ دیا گیا ہے۔ آنحضرت ﷺ نے فرمایا: ”پھر تم اپنے ماں باپ کے گھر میں ہی کیوں نہیں بیٹھے رہے اور پھر دیکھتے کہ تمہیں کوئی تحفہ دیتا ہے یا نہیں۔“ اس کے بعد آپ ﷺ خطبہ کے

سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلِيَّ بْنَ أَبِي جَلْدٍ مَاتَ وَتَغَرَّبَ عَامٌ وَإِنَّمَا الرَّجْمُ عَلَى أَمْرَاتِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَقْضِيَنَّ بَيْنَكُمْ بِكِتَابِ اللَّهِ أَمَّا عَنْكُمْ وَجَارِيَتِكَ فَرُودٌ عَلَيْكَ)) وَجَلَدَ ابْنَهُ مِائَةَ وَعَرَبَهُ عَامًا وَأَمَرَ أَنْ يُسَأَلَ الْأَسْلَمِيُّ أَنَّ يَأْتِيَ أَمْرًا الْآخِرَ فَإِنْ اعْتَرَفَتْ رَجَمَهَا، فَأَعْتَرَفَتْ فَرَجَمَهَا. [راجع: ۲۳۱۴، ۲۳۱۵]

۶۲۳۵- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَرَأَيْتُمْ إِنْ كَانَ أَسْلَمٌ وَغَفَارٌ وَمَزِينَةٌ وَجُهَيْنَةٌ خَيْرًا مِنْ تَمِيمٍ وَغَامِرِ بْنِ صَعْصَعَةَ وَغُطَفَانَ وَأَسَدٍ خَابُوا وَخَسِرُوا؟)) قَالُوا: نَعَمْ فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ خَيْرٌ مِنْهُمْ)). [راجع: ۳۵۱۵]

۶۲۳۶- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ عَامِلًا فَجَاءَهُ الْعَامِلُ جِنَ فَرَعَ مِنْ عَمَلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا لَكُمْ وَهَذَا أَهْلِي لِي فَقَالَ لَهُ: ((أَفَلَا قَعَدْتَ فِي بَيْتِ أَيْبِكَ وَأَمَّا فَتَنْظَرْتُ أَيُّهُدَى لَكَ أَمْ لَا؟)) ثُمَّ

لئے کھڑے ہوئے رات کی نماز کے بعد اور کلمہ شہادت اور اللہ تعالیٰ کی اس کی شان کے مطابق ثنا کے بعد فرمایا: ”اما بعد! ایسے عامل کو کیا ہو گیا ہے کہ ہم اسے عامل بناتے ہیں۔ (جزیرہ اور دوسرے نیکیں وصول کرنے کے لئے) اور وہ پھر ہمارے پاس آ کر کہتا ہے کہ یہ تو آپ کا نیکیں ہے اور یہ مجھے تحفہ دیا گیا ہے۔ پھر وہ اپنے ماں باپ کے گھر کیوں نہیں بیٹھا اور دیکھتا کہ اسے تحفہ دیا جاتا ہے یا نہیں، اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! اگر تم میں سے کوئی بھی اس مال میں سے کچھ بھی خیانت کرے گا تو قیامت کے دن اسے اپنی گردن پر اٹھائے گا، اگر اونٹ کی اس نے خیانت کی ہوگی تو اس حال میں اسے لے کر آئے گا کہ وہ بلبلارہا ہوگا، اگر گائے کی خیانت کی ہوگی تو اس حال میں اسے لے کر آئے گا کہ وہ میاں رہی ہوگی اور اگر بکری کی خیانت کی ہوگی تو اس حال میں آئے گا کہ وہ میاں رہی ہوگی۔ بس میں نے تم تک پہنچا دیا۔“ حضرت ابو حمید رضی اللہ عنہ نے بیان کیا کہ پھر رسول اللہ ﷺ نے اپنا ہاتھ اتنا اوپر اٹھایا کہ ہم آپ کی بغلوں کی سفیدی دیکھنے لگے۔ ابو حمید رضی اللہ عنہ نے بیان کیا کہ میرے ساتھ یہ حدیث زید بن ثابت رضی اللہ عنہ نے بھی نبی اکرم ﷺ سے سنی تھی، تم لوگ ان سے بھی پوچھ لو۔

(۶۲۳۷) مجھ سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معمر نے، انہیں ہمام بن منہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! اگر تم بھی آخرت کی وہ مشکلات جانتے جو میں جانتا ہوں تو تم زیادہ روتے اور کہتے۔“

(۶۲۳۸) ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے ہمارے والد نے، کہا ہم سے اعش نے، ان سے معمر نے، ان سے ابو ذر رضی اللہ عنہ نے بیان کیا کہ میں آنحضرت ﷺ تک پہنچا تو آپ کعبہ کے سایہ میں بیٹھے ہوئے فرما رہے تھے: ”کعبہ کے رب کی قسم! وہی سب سے زیادہ خسارے والے ہیں کعبہ کے رب کی قسم! وہی سب سے زیادہ خسارے والے ہیں۔“ میں نے کہا کہ حضور، میری حالت کیسی ہے، کیا مجھ میں (بھی) کوئی ایسی بات

قَامَ رَسُولُ اللَّهِ ﷺ عَشِيَّةَ بَعْدَ الصَّلَاةِ فَتَشْهَدُ وَأَتْنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: ((أَمَّا بَعْدُ فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ فَيَأْتِينَا فَيَقُولُ: هَذَا مِنْ عَمَلِكُمْ وَهَذَا أَهْدَيْ لِي أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَنَظَرَ هَلْ يَهْدِي لَهُ أَمْ لَا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَغْلُ أَحَدُكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ وَإِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهُ خَوَارٌ وَإِنْ كَانَتْ شَاةً جَاءَ بِهَا تِعْمَرٌ فَقَدْ بَلَغْتُ)) فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ حَتَّى إِذَا لَنَظَرُ إِلَى عُفْرَةِ إِبْطِهِ قَالَ أَبُو حُمَيْدٍ وَقَدْ سَمِعَ ذَلِكَ مَعِيَ زَيْدُ بْنُ ثَابِتٍ مِنَ النَّبِيِّ ﷺ فَسَلَوُهُ. [راجع: ۹۲۵]

۶۲۳۷- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ عَنْ هَمَامٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو الْقَاسِمِ ﷺ: ((وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَصَحِحْكُمْ قَلِيلًا)). [راجع: ۶۴۸۵]

۶۲۳۸- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُوفِ عَنْ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ فِي ظِلِّ الْكُعْبَةِ: ((هُمْ الْأَخْسَرُونَ وَرَبُّ الْكُعْبَةِ! هُمْ الْأَخْسَرُونَ وَرَبُّ الْكُعْبَةِ)) قُلْتُ: مَا شَأْنِي؟ أَرَى فِي شَيْءٍ؟ مَا شَأْنِي؟ فَجَلَسْتُ إِلَيْهِ وَهُوَ

نظر آئی ہے؟ میری حالت کیسی ہے؟ پھر میں آپ ﷺ کے پاس بیٹھ گیا اور آنحضرت ﷺ فرماتے جا رہے تھے، میں آپ کو خاموش نہیں کر سکتا تھا اور اللہ کی مشیت کے مطابق مجھ پر عجیب بے قراری طاری ہو گئی۔ میں نے پھر عرض کی: میرے ماں باپ آپ پر فدا ہوں، یا رسول اللہ! وہ کون لوگ ہیں؟ آنحضرت ﷺ نے فرمایا: ”یہ وہ لوگ ہیں جن کے پاس مال زیادہ ہے۔ لیکن اس سے وہ مستثنیٰ ہیں جنہوں نے اس میں سے اس اس طرح (یعنی دائیں اور بائیں بے دریغ مستحقین پر) اللہ کی راہ میں خرچ کیا ہوگا۔“

يَقُولُ فَمَا اسْتَطَعْتُ اَنْ اُسْكِتَ۔ وَتَغْشَانِي مَا شَاءَ اللّٰهُ فَقُلْتُ: مَنْ هُمْ؟ يَا بَنِي اَنْتَ وَاَتَيْي يَا رَسُولَ اللّٰهِ قَالَ: ((الْاَكْثَرُونَ اَمْوَالًا اِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا)).

[راجع: ۱۶۶۰]

(۶۶۳۹) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابوزناد نے بیان کیا، ان سے عبدالرحمن اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”سلیمان علیہ السلام نے ایک دن کہا کہ آج میں رات میں اپنی نوے بیویوں کے پاس جاؤں گا اور ہر ایک کے یہاں ایک گھوڑ سوار بچہ پیدا ہوگا جو اللہ کے راستے میں جہاد کرے گا۔ اس پر ان کے ساتھی نے کہا کہ ان شاء اللہ کہہ لیجیے لیکن سلیمان علیہ السلام نے ان شاء اللہ نہیں کہا، چنانچہ وہ اپنی تمام بیویوں کے پاس گئے لیکن ایک عورت کے سوا کسی کو حمل نہیں ہوا اور اس سے بھی ناقص بچہ پیدا ہوا اور اس ذات کی قسم جس کے ہاتھ میں محمد کی جان ہے! اگر انہوں نے ان شاء اللہ کہہ دیا ہوتا تو (تمام بیویوں کے ہاں بچے پیدا ہوتے) اور سب گھوڑوں پر سوار ہو کر اللہ کے راستے میں جہاد کرنے والے ہوتے۔“

۶۶۳۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((قَالَ سُلَيْمَانُ: لَا طُوفَانَ اللَّيْلَةِ عَلَى تِسْعِينَ امْرَأَةً كُلُّهُنَّ تَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ صَاحِبَةٌ: قُلْ: إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ: إِنْ شَاءَ اللَّهُ فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً جَاءَتْ بِشِقِّ رَجُلٍ وَأَيُّمَ الْيَدِي نَفْسٌ مُحْتَمِلَةٌ بِيَدِهِ لَوْ قَالَ: إِنْ شَاءَ اللَّهُ لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فَرُسَانًا أَجْمَعُونَ)). [راجع: ۲۸۱۹] [نسائی: ۳۸۴۰]

تشریح: حضرات انبیاء علیہم السلام اگرچہ معصوم ہوتے ہیں مگر سہولیان انسانی فطرت ہے اس سے انبیاء علیہم السلام کی شان میں کوئی فرق نہیں آسکتا۔

(۶۶۴۰) ہم سے محمد بن سلام نے بیان کیا، کہا ہم سے ابو احوص نے بیان کیا، ان سے ابواسحاق نے، ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کی خدمت میں ریشم کا ایک ٹکڑا ہدیہ کے طور پر آیا تو لوگ اسے دست بدست اپنے ہاتھوں میں لینے لگے اور اس کی خوبصورتی اور نرمی پر حیرت کرنے لگے۔ رسول اللہ ﷺ نے اس پر فرمایا: ”تمہیں اس پر حیرت ہے؟“ صحابہ رضی اللہ عنہم نے عرض کی: جی ہاں، یا رسول اللہ! آپ ﷺ نے

۶۶۴۰۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: أَهْدَيْتُ إِلَى النَّبِيِّ ﷺ سَرَقَةً مِنْ حَرِيرٍ فَجَعَلَ النَّاسُ يَتَدَاوُلُونَهَا بَيْنَهُمْ وَيَعْجَبُونَ مِنْ حُسْنِهَا وَلَيِّنِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اتَعْجَبُونَ مِنْهَا؟)) قَالُوا: نَعَمْ يَا

رَسُولَ اللَّهِ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَمَنَادِبِلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذَا)) قَالَ أَبُو عَبْدِ اللَّهِ لَمْ يَقُلْ شُعْبَةُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ: ((وَالَّذِي نَفْسِي بِيَدِهِ!))

فرمایا: ”اس ذات کی قسم! جس کے ہاتھ میں میری جان ہے۔ سجدہ علیہ السلام کے رومال جنت میں اس سے بھی اچھے ہیں۔“ شعبہ اور اسرائیل نے ابو اسحاق سے الفاظ ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے“ کا ذکر نہیں کیا۔

[راجع: ۳۲۴۹] [ابن ماجہ: ۱۵۷]

تشریح: حضرت سعد بن معاذ رضی اللہ عنہ اہلی نبویؐ میں سے ہیں۔

۶۶۴۱- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ هَذَا بَنْتُ عَتَبَةَ بِنِ رَبِيعَةَ، قَالَتْ: يَا رَسُولَ اللَّهِ! مَا كَانَ مِمَّا عَلَى ظَهْرِ الْأَرْضِ أَهْلُ أَخْبَاءٍ أَوْ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ أَخْبَانِكَ أَوْ خِبَانِكَ- شَكَ يَحْيَى ثُمَّ مَا أَصْبَحَ الْيَوْمَ أَهْلُ أَخْبَاءٍ أَوْ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعْزُّوا مِنْ أَهْلِ أَخْبَانِكَ أَوْ خِبَانِكَ قَالَ رَسُولُ اللَّهِ ﷺ: ((وَأَيْضًا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ!)) قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِينٌ فَهَلْ عَلَيَّ حَرَجٌ أَنْ أَطْعِمَ مِنَ الَّذِي لَهُ؟ قَالَ: ((لَا إِلَّا بِالْمَعْرُوفِ)).

۶۶۴۲- حَدَّثَنَا أَحْمَدُ بْنُ عَفَّانَ، قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عُمَرَوَ

ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، انہوں نے یونس سے، انہوں نے ابن شہاب سے، کہا مجھ سے عروہ بن زبیر نے بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے کہا کہ ہند بنت عتبہ بن ربیعہ (معاویہ رضی اللہ عنہ کی ماں) نے عرض کیا: یا رسول اللہ! ساری زمین پر جتنے ڈیرے والے ہیں (یعنی عرب لوگ جو اکثر ڈیروں اور خیموں میں رہا کرتے تھے) ان میں کسی کا ذلیل و خوار ہونا مجھے اتنا پسند نہیں تھا جتنا آپ کا۔ یحییٰ بن بکیر راوی کو شک ہے (کہ ڈیرے کا لفظ بہ صیغہ مفرد کہا یا بہ صیغہ جمع) اب کوئی ڈیرہ والا یا ڈیرے والے ان کو عزت اور آبرو حاصل ہونا مجھ کو آپ کے ڈیرے والوں سے زیادہ پسند نہیں ہے (یعنی اب میں آپ کی اور مسلمانوں کی سب سے زیادہ خیر خواہ ہوں) آپ ﷺ نے فرمایا: ”ابھی کیا ہے تو اور بھی زیادہ خیر خواہ بنے گی۔ قسم ہے اس کی جس کے ہاتھ میں محمد کی جان ہے!“ پھر ہند کہنے لگی یا رسول اللہ! ابو سفیان تو ایک بخیل آدمی ہے مجھ پر گناہ تو نہیں ہوگا اگر میں اس کے مال میں سے (اپنے بال بچوں کو کھلاؤں) آپ نے فرمایا: ”نہیں، اگر تو دستور کے موافق خرچ کرے۔“

[راجع: ۲۲۱۱]

تشریح: حضرت ہند رضی اللہ عنہا کا باپ عتبہ جنگ بدر میں حضرت امیر حمزہ رضی اللہ عنہ کے ہاتھ سے مارا گیا تھا۔ لہذا ہند (رضی اللہ عنہا) کو نبی کریم ﷺ سے سخت عداوت تھی۔ یہاں تک کہ جب حضرت امیر حمزہ رضی اللہ عنہ جنگ احد میں شہید ہوئے تو ہند (رضی اللہ عنہا) نے ان کا جگر نکال کر چپایا بعد اس کے جب مکہ فتح ہوا تو اسلام لائیں۔

۶۶۴۲- حَدَّثَنَا أَحْمَدُ بْنُ عَفَّانَ، قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عُمَرَوَ

۶۶۴۲) مجھ سے احمد بن عثمان نے بیان کیا، انہوں نے کہا ہم سے شریح بن مسلمہ نے بیان کیا، انہوں نے کہا ہم سے ابراہیم نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے ابو اسحاق نے، کہا کہ میں نے عمرو بن

میںوں سے سنا، کہا کہ مجھ سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ایک موقع پر رسول اللہ ﷺ جب یمنی چمڑے کے خیمہ سے نیک لگائے ہوئے تھے تو آپ نے اپنے صحابہ رضی اللہ عنہم سے فرمایا: ”کیا تم اس پر خوش ہو کہ تم اہل جنت کے ایک چوتھائی رہو؟“ انہوں نے عرض کیا: کیوں نہیں۔ آپ ﷺ نے فرمایا: ”کیا تم اس پر خوش نہیں ہو کہ تم اہل جنت کے ایک تہائی حصہ ہو جاؤ۔“ صحابہ نے عرض کیا: کیوں نہیں۔ آنحضرت ﷺ نے اس پر فرمایا: ”پس اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! مجھے امید ہے کہ جنت میں آدھے تم ہی ہو گے۔“

(۶۶۴۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے عبد الرحمن بن عبد اللہ بن عبد الرحمن نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ ایک صحابی نے سنا کہ ایک دوسرے صحابی سورہ ”قل هو اللہ احد“ بار بار پڑھتے ہیں جب صبح ہوئی تو وہ رسول اللہ ﷺ کے پاس آئے اور آپ ﷺ سے اس کا ذکر کیا، وہ صحابی اس سورت کو کم سمجھتے تھے لیکن رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! یہ (سورہ اخلاص) قرآن مجید کے ایک تہائی حصہ کے برابر ہے۔“

(۶۶۴۴) مجھ سے اسحاق نے بیان کیا، کہا ہم کو حبان نے خبر دی، کہا ہم سے ہمام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ انہوں نے نبی کریم ﷺ سے سنا، آپ فرما رہے تھے: ”رکوع اور سجدہ پورے طور پر ادا کیا کرو اللہ کی قسم جس کے ہاتھ میں میری جان ہے! میں اپنی کمر کے پیچھے سے تم کو دیکھ لیتا ہوں جب تم رکوع اور سجدہ کرتے ہو۔“

تشریح: حدیث میں آپ کی قسم مذکور ہے یہی باب سے مطابقت ہے۔

(۶۶۴۵) ہم سے اسحاق نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ہشام بن زید نے اور انہیں انس بن مالک رضی اللہ عنہ نے کہ ایک انصاری خاتون نبی کریم ﷺ کی خدمت

ابن مینون، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ مُضَيَّفٌ ظَهَرَهُ إِلَى قُبَّةٍ مِنْ أَدَمَ يَمَانٍ إِذْ قَالَ لِأَصْحَابِهِ: ((أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟)) قَالُوا: بَلَى! قَالَ: ((أَفَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟)) قَالُوا: بَلَى! قَالَ: ((فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ)). [راجع: ۶۵۲۸]

۶۶۴۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: «قُلْ هُوَ اللَّهُ أَحَدٌ» يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَّقَاهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ)). [راجع: ۱۵۰۱۳]

۶۶۴۴- حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((اتَّبِعُوا الرُّكُوعَ وَالسُّجُودَ فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَرَاكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا مَا رَكَعْتُمْ وَإِذَا مَا سَجَدْتُمْ)). [راجع: ۴۱۹]

۶۶۴۵- حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا وَهْبُ ابْنِ جَرِيرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ امْرَأَةً مِنْ

الْاَنْصَارُ اَتَتْ النَّبِيَّ ﷺ مَعَهَا اَوْلَادُهَا فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! اِنَّكُمْ لَا حُبَّ النَّاسِ اِلَيْهِ)) قَالَهَا ثَلَاثَ مَرَّاتٍ. [راجع: ۳۷۸۶]

میں حاضر ہوئی، اس کے ساتھ اس کے بچے بھی تھے۔ آپ ﷺ نے ان سے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! تم لوگ بھی مجھے تمام لوگوں میں سب سے زیادہ عزیز ہو۔“ یہ الفاظ آپ ﷺ نے تین مرتبہ فرمائے۔

تشریح: انصاری لوگوں نے کام ہی ایسے کئے کہ رسول کریم ﷺ انصار سے بہت زیادہ خلوص برتتے تھے۔ انصار ہی نے آپ کو مدینہ میں مدعو کیا اور پوری وفاداری کے ساتھ قول و اقرار پورا کیا۔ آپ کے ساتھ ہو کر اسلام کے دشمنوں سے لڑے۔ اشاعت و سطوت اسلام میں انصار کا بڑا مقام ہے۔ (رضی اللہ عنہ)

باب: اپنے باپ دادوں کی قسم نہ کھاؤ

بَابُ: لَا تَحْلِفُوا بِآبَائِكُمْ

۶۶۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَذْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَسِيرُ فِي رَكْبٍ يَخْلِفُ بِأَبِيهِ فَقَالَ: ((أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ)).

(۶۶۳۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے مالک نے، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ عمر بن خطاب رضی اللہ عنہ کے پاس آئے تو وہ سواروں کی ایک جماعت کے ساتھ چل رہے تھے اور اپنے باپ کی قسم کھا رہے تھے۔ آنحضرت ﷺ نے فرمایا: ”خبردار تحقیق اللہ تعالیٰ نے تمہیں باپ دادوں کی قسم کھانے سے منع کیا ہے، جسے قسم کھانی ہے اسے (بشرط صدق) چاہئے کہ اللہ ہی کی قسم کھائے ورنہ چپ رہے۔“ [راجع: ۲۶۷۹]

تشریح: حضرت عمر بن خطاب رضی اللہ عنہ امیر المؤمنین کا لقب فاروق اور کنیت ابو حفصہ ہے۔ نسبتاً وہ عدوی اور قریبی ہیں۔ انہوں نے ۶ نبوی میں اسلام قبول کیا اور بعض لوگوں نے لکھا ہے کہ نبوت کے پانچویں سال اسلام قبول کیا جب کہ چالیس مرد اور گیارہ عورتیں مسلمان ہو چکی تھیں اور کچھ لوگوں نے لکھا ہے کہ مردوں کی چالیس تعداد حضرت عمر رضی اللہ عنہ کے اسلام لانے سے پوری ہوئی۔ ان کے اسلام لانے سے اسلام کو بڑا غلبہ نصیب ہوا۔ اسی واسطے ان کو فاروق کہا گیا۔ حضرت ابن عباس رضی اللہ عنہما فرماتے ہیں کہ میں نے عمر فاروق رضی اللہ عنہ سے دریافت کیا کہ آپ کا نام فاروق کب سے ہوا؟ تو انہوں نے جواب دیا کہ مجھ سے تین دن پہلے حضرت حمزہ رضی اللہ عنہ ایمان لائے۔ اس کے بعد اللہ نے میرا سینہ کھول دیا تو میں نے اپنی زبان سے کہا ”اللہ ہی ہے، اس کے علاوہ کوئی بھی بندگی کے لائق نہیں، اس کے نیک نام ہیں اور زمین میں کوئی ذات میرے نزدیک حضرت محمد ﷺ سے زیادہ محبوب نہیں۔ حضرت عمر رضی اللہ عنہ فرماتے ہیں پھر میں نے سوال کیا کہ رسول اللہ ﷺ کہاں ہیں، تو میری بہن نے جواب دیا کہ وہ ارقم کے مکان میں ہیں، تو میں ارقم کے مکان کے پاس گیا۔ جہاں حمزہ اور آپ کے اصحاب رضی اللہ عنہم حلی میں بیٹھے تھے اور نبی کریم ﷺ گھر میں تھے تو جب میں نے دستک دی تو لوگ نکلے۔ تو حضرت حمزہ رضی اللہ عنہ نے کہا کہ تمہارا کیا حال ہے؟ تو میں نے جواب دیا کہ عمر بن خطاب رضی اللہ عنہ آیا ہے۔ تو نبی کریم ﷺ باہر تشریف لائے اور میرا دامن کھینچا اور پوچھا کہ تو باز آنے والا نہیں ہے۔ تو میں نے کلمہ پڑھا: ”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“ تو سب حلی والوں نے اللہ اکبر کا نعرہ بلند کیا جس کو مسجد والوں نے سن لیا۔

حضرت عمر رضی اللہ عنہ فرماتے ہیں کہ میں نے نبی کریم ﷺ سے پوچھا کہ کیا ہم حق پر نہیں ہیں، زندہ رہیں یا مر جائیں۔ تو نبی کریم ﷺ نے جواب دیا کہ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! بیشک تم دین حق پر ہو۔ زندہ رہو یا مر جاؤ۔ تو میں نے کہا کہ ہم چھپ کر کیوں رہیں، قسم

ہے اس ذات کی جس نے آپ کو نبی بنا کر بھیجا ہے، ہم ضرور باہر نکلیں۔ چنانچہ ہم نے نبی کریم ﷺ کو باہر نکلنے کے لئے کہا اور آپ کو دو صفوں میں لے لیا ایک صف میں میں اور دوسری صف میں حضرت حمزہ رضی اللہ عنہ تھے۔ اسی طرح ہم مسجد میں پہنچے تو ہم لوگوں کو دیکھ کر قریش نے کہا کہ ابھی ایک غم قسم نہیں ہوا کہ دوسرا غم سامنے آ گیا۔ اسی دن سے اسلام کو غلبہ نصیب ہوا اور لوگ مجھ کو فاروق کہنے لگے۔ اس لئے کہ میرے سب سے اللہ نے حق کو باطل سے جدا کر دیا۔

دادو بن حصین اور زہری فرماتے ہیں کہ جب حضرت عمر رضی اللہ عنہ مسلمان ہوئے تو حضرت جبریل علیہ السلام اترے اور نبی کریم ﷺ سے فرمایا کہ حضرت عمر رضی اللہ عنہ کے اسلام لانے سے آسان والوں کو خوشی ہوئی۔ اور حضرت عبداللہ بن مسعود رضی اللہ عنہ فرماتے ہیں کہ اللہ کی قسم میں حضرت عمر رضی اللہ عنہ کے علم سے خوب واقف ہوں، اگر ان کا علم ترازو کے ایک پلہ میں رکھا جائے اور تمام مخلوق کا علم دوسرے پلہ میں تو حضرت عمر رضی اللہ عنہ کا پلہ بھاری ہو جائے اور انہوں نے کہا کہ جب حضرت عمر رضی اللہ عنہ کی وفات ہوئی تو گویا وہ علم کا ایک بڑا حصہ لے کے گئے۔

حضرت عمر رضی اللہ عنہ نبی کریم ﷺ کے ساتھ تمام جنگوں میں حاضر رہے اور وہ سب سے پہلے خلیفہ ہیں جن کو امیر المؤمنین کہا گیا۔ ان کی خلافت حضرت ابوبکر صدیق رضی اللہ عنہ کی وفات کے بعد ہی قائم ہوئی۔ اس لئے کہ صدیق اکبر رضی اللہ عنہ نے انہیں کے نام کی وصیت کی تھی اور ان کو مغیرہ بن شعبہ کے غلام ابولؤلؤ نے بدھ کے روز زخمی کیا ۲۶؎ ذوالحجہ ۲۳ھ کو۔ اور وہ اتوار کے روز حرم کے عشرہ اولیٰ ۲۴ھ میں دارا خرت کو شریف لے گئے۔ (بخاری)

۶۶۴۷۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ، قَالَ: سَالِمٌ قَالَ ابْنُ عَمَرَ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((إِنَّ اللَّهَ يَنْهَاكُمُ أَنْ تَحْلِفُوا بِآبَائِكُمْ)) قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مِنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ ذَاكِرًا وَلَا آثِرًا قَالَ مُجَاهِدٌ: «أَوْ أَثَرُهُ مِنْ عِلْمٍ» [الاحقاف: ۴] يَأْتُرُ عِلْمًا تَابَعَهُ عَقِيلٌ وَالزُّبَيْدِيُّ وَإِسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ وَقَالَ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عَمَرَ: سَمِعَ النَّبِيَّ ﷺ عُمَرَ. [راجع: ۲۶۷۹] [مسلم: ۴۲۵۶، ترمذی: ۱۵۳۳، نسائی: ۳۷۷۵]

۶۶۴۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا

۶۶۴۷) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے سالم نے کہ ابن عمر رضی اللہ عنہما نے کہا کہ میں نے عمر رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے مجھ سے فرمایا تھا کہ ”اللہ تعالیٰ نے تمہیں باپ دادوں کی قسم کھانے سے منع کیا ہے۔“ حضرت عمر رضی اللہ عنہ نے بیان کیا واللہ! پھر میں نے ان کی رسول اللہ ﷺ سے ممانعت سننے کے بعد کبھی قسم نہیں کھائی، اپنی طرف سے غیر اللہ کی قسم کھائی نہ کسی دوسرے کی زبان سے نقل کی۔ مجاہد نے کہا سورۃ احقاف میں جو ”او اثارة من علم“ ہے اس کا معنی یہ ہے کہ علم کی کوئی بات نقل کرتا ہو۔ یونس کے ساتھ اس حدیث کو عقیل اور محمد بن ولید زبیدی اور اسحاق بن یحییٰ کلبی نے بھی زہری سے روایت کیا اور سفیان بن عیینہ اور معمر نے اس کو زہری سے روایت کیا، انہوں نے سالم سے، انہوں نے ابن عمر رضی اللہ عنہما سے، انہوں نے آنحضرت ﷺ سے کہ آپ نے حضرت عمر رضی اللہ عنہ کو غیر اللہ کی قسم کھاتے سنا۔

۶۶۴۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، انہوں نے کہا ہم سے عبدالعزیز بن مسلم نے بیان کیا، انہوں نے کہا ہم سے عبداللہ بن دینار نے بیان کیا، انہوں نے کہا کہ میں نے عبداللہ بن عمر رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اپنے باپ دادوں کی قسم نہ کھاؤ۔“

تَحْلِفُوا بِأَبَائِكُمْ)). [راجع: ۲۶۷۹]

(۶۶۳۹) ہم سے قسمیہ نے بیان کیا، کہا ہم سے عبدالوہاب نے، ان سے ایوب نے، ان سے ابو قلابہ اور قاسم تمیمی نے اور ان سے زہد بن ابی انیس نے، ان سے ابی ایوب نے، ان سے ابی قلابہ، قال: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ عَنْ زُهْدٍ، قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جَرَمٍ وَبَيْنَ الْأَشْعَرِيِّينَ وَذُو إِخَاءٍ فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقُرْبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمٌ دَجَاجٍ وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي فَدَعَاهُ إِلَى الطَّعَامِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَرْتُهُ فَحَلَفْتُ أَنْ لَا أَكُلَهُ فَقَالَ: فَمَ فَلَا حَدَثُكَ عَنْ ذَلِكَ إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ: ((وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ)) فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهْبٍ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: ((أَتَيْنَ النَّفَرُ الْأَشْعَرِيُّونَ؟)) فَأَمَرْنَا لَنَا بِخَمْسِ دَوْدٍ غَرَّ الذَّرَى فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا ثُمَّ حَمَلْنَا؟ تَغَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينُهُ؟ وَاللَّهِ لَا تَفْلِحُ أَبَدًا فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ: إِنَّا أَتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا وَمَا عِنْدَكَ مَا تَحْمِلُنَا قَالَ: ((إِنِّي لَسْتُ أَنَا حَمَلْتُكُمْ وَلَكِنَّ اللَّهَ حَمَلَكُمْ وَاللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا)). [راجع: ۳۱۳۳]

(۶۶۳۹) ہم سے قسمیہ نے بیان کیا، کہا ہم سے عبدالوہاب نے، ان سے ایوب نے، ان سے ابو قلابہ اور قاسم تمیمی نے اور ان سے زہد بن ابی انیس نے، ان سے ابی ایوب نے، ان سے ابی قلابہ، قال: حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ عَنْ زُهْدٍ، قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جَرَمٍ وَبَيْنَ الْأَشْعَرِيِّينَ وَذُو إِخَاءٍ فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقُرْبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمٌ دَجَاجٍ وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي فَدَعَاهُ إِلَى الطَّعَامِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَرْتُهُ فَحَلَفْتُ أَنْ لَا أَكُلَهُ فَقَالَ: فَمَ فَلَا حَدَثُكَ عَنْ ذَلِكَ إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ: ((وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ)) فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهْبٍ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: ((أَتَيْنَ النَّفَرُ الْأَشْعَرِيُّونَ؟)) فَأَمَرْنَا لَنَا بِخَمْسِ دَوْدٍ غَرَّ الذَّرَى فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا ثُمَّ حَمَلْنَا؟ تَغَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينُهُ؟ وَاللَّهِ لَا تَفْلِحُ أَبَدًا فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ: إِنَّا أَتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا وَمَا عِنْدَكَ مَا تَحْمِلُنَا قَالَ: ((إِنِّي لَسْتُ أَنَا حَمَلْتُكُمْ وَلَكِنَّ اللَّهَ حَمَلَكُمْ وَاللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا)). [راجع: ۳۱۳۳]

کردیتا ہوں۔“

تشریح: معلوم ہوا کہ غیر مفید قسم کو کفارہ ادا کر کے توڑ دینا سنت نبوی ﷺ ہے۔

بَابُ لَا يُحْلَفُ بِاللَّاتِ وَالْعُزَّىٰ وَلَا بِالطَّوَاعِثِ

باب: لات و عزیٰ اور بتوں کی قسم نہ کھائے

۶۶۵۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّىٰ! فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ فَلْيَتَصَدَّقْ)). [راجع: ۴۸۶۰]

(۶۶۵۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہوں نے کہا ہم سے زہری نے بیان کیا، انہیں حمید بن عبد الرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے قسم کھائی اور کہا کہ لات عزیٰ کی قسم تو اسے پھر کہہ لا الہ الا اللہ کہہ لینا چاہیے اور جو شخص اپنے ساتھی سے کہے کہ آؤ جو کھیلیں تو اسے چاہیے کہ (اس کے کفارہ میں) صدقہ کرے۔“

تشریح: ہر چند غیر اللہ کی قسم کھانا مطلقاً منع ہے مگر بتوں، دیوتاؤں یا پیروں کی قسم کھانا قطعاً حرام ہے۔ اگر کوئی قسم کھالے تو ایسے شخص کو پھر کہہ توحید پڑھ کر مسلمان ہونا چاہیے۔

بَابُ مَنْ حَلَفَ عَلَى الشَّيْءِ وَإِنْ لَمْ يُحْلَفْ

باب: بجز قسم دیئے قسم کھانا کیسا ہے؟

۶۶۵۱۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ فَيَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَصَنَعَ النَّاسُ ثُمَّ إِنَّهُ جَلَسَ عَلَى الْبَنْبَرِ فَتَزَعَمَهُ فَقَالَ: ((إِنِّي كُنْتُ الْبَئْسَ هَذَا الْخَاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلِ)) فَرَمَى بِهِ ثُمَّ قَالَ: ((وَاللَّهِ لَا الْبَئْسَ أَبَدًا)) فَبَنَدَ النَّاسُ خَوَاتِيمَهُمْ. [راجع: ۵۸۶۵]

(۶۶۵۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے نافع نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے سونے کی ایک انگوٹھی بنوائی اور آپ اسے پہنتے تھے، اس کا گھینہ پھیلی کے حصہ کی طرف رکھتے تھے، پھر لوگوں نے بھی ایسی انگوٹھیاں بنوائیں اس کے بعد ایک دن آپ ﷺ منبر پر بیٹھے اور اپنی انگوٹھی اتار دی اور فرمایا: ”میں اسے پہنتا تھا اور اس کا گھینہ اندر کی جانب رکھتا تھا۔“ پھر آپ نے اسے اتار کر پھینک دیا اور فرمایا: ”اللہ کی قسم! میں اب اسے کبھی نہیں پہنوں گا۔“ پس لوگوں نے بھی اپنی انگوٹھیاں اتار کر پھینک دیں۔

[مسلم: ۵۴۷۳؛ نسائی: ۵۳۰۵]

تشریح: معلوم ہوا کہ کسی غیر شرعی چیز کے چھوڑ دینے پر قسم کھانا جائز ہے کہ اب میں اسے ہاتھ نہیں لگاؤں گا جیسا کہ حدیث سے ظاہر ہے۔

بَابُ مَنْ حَلَفَ بِمِلَّةٍ سِوَى

باب: اس شخص کے بارے میں جس نے اسلام

کے سوا اور کسی مذہب پر قسم کھائی

اور نبی کریم ﷺ نے فرمایا: ”جس نے لات اور عزریٰ کی (اتفاقاً بغیر قصد اور عقیدت کے) قسم کھائی اسے بطور کفارہ کلمہ توحید لا الہ الا اللہ پڑھ لینا چاہیے۔“ (ایسے بھول چوک میں قسم کھانے والے کو) آپ نے کفر کی طرف منسوب نہیں فرمایا۔

(۶۶۵۲) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، انہوں نے ایوب سے روایت کیا، انہوں نے ابو قلابہ سے، انہوں نے ثابت بن ضحاک سے، انہوں نے کہا کہ رسول کریم ﷺ نے فرمایا: ”جو اسلام کے سوا کسی اور مذہب پر قسم کھائے، پس وہ ایسا ہی ہے جیسی اس نے قسم کھائی ہے اور جو شخص اپنے نفس کو کسی چیز سے ہلاک کرے وہ دوزخ میں اسی چیز سے عذاب دیا جاتا رہے گا اور مومن پر لعنت بھیجنا اسے قتل کرنے کے برابر ہے اور جس نے کسی مومن پر کفر کا الزام لگایا، پس وہ بھی اس کے قتل کرنے کے برابر ہے۔“

باب: یوں کہنا منع ہے:

جو اللہ چاہے اور آپ چاہیں (وہ ہوگا) اور کیا کوئی شخص یوں کہہ سکتا ہے کہ مجھ کو اللہ کا آسرا ہے پھر آپ کا؟

(۶۶۵۳) اور عمرو بن عاصم نے کہا ہم سے ہام بن یحییٰ نے بیان کیا، کہا ہم سے اسحاق بن عبد اللہ نے، کہا ہم سے عبد الرحمن بن ابی عمرہ نے، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا، انہوں نے نبی اکرم ﷺ سے سنا، آپ فرماتے تھے: ”بنی اسرائیل میں تین شخص تھے اللہ نے ان کو آزمانا چاہا (پھر سارا قصہ بیان کیا) فرشتے کو کوڑھی کے پاس بھیجا وہ اس سے کہنے لگا میری روزی کے سارے ذریعے کٹ گئے ہیں اب اللہ ہی کا آسرا ہے، پھر تیرا۔“ (یا اب اللہ ہی کی مدد رکھ رہے پھر تیری) پھر پوری حدیث کو ذکر کیا۔

[راجعہ: ۳۴۶۴]

تشریح: امام بخاری رحمہ اللہ پہلے مطلب کے لئے کوئی حدیث نہیں لائے حالانکہ اس باب میں صریح حدیثیں وارد ہیں کیونکہ وہ ان کی شرط پر نہ ہوں گی۔ وہ حدیث نسائی، ابن ماجہ وغیرہ میں ہے کہ کوئی یوں نہ کہے کہ جو اللہ چاہے اور آپ ﷺ چاہیں بلکہ یوں کہے کہ جو اللہ اکیلا چاہے وہ ہوگا۔ باب کے دوسرے حصے کا مطلب حدیث کے آخری جملہ سے نکلتا ہے۔

الْإِسْلَامُ

وَقَالَ النَّبِيُّ ﷺ: ((مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّىٰ فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ)) [راجعہ: ۴۸۶۰] وَلَمْ يَنْسُبْهُ إِلَى الْكُفْرِ.

۶۶۵۲- حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ: وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدْبَ بِهِ فِي نَارِ جَهَنَّمَ وَلَعَنَ الْمُؤْمِنِينَ كَقَتْلِهِ وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ)). [راجعہ: ۱۳۶۳]

بَابُ: لَا يَقُولُ:

مَا شَاءَ اللَّهُ وَشِئْتُ وَهَلْ يَقُولُ: أَنَا بِاللَّهِ ثُمَّ بَكَ؟

۶۶۵۳- قَالَ عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ أَرَادَ اللَّهُ أَنْ يَتْلِيَهُمْ فَبَعَثَ مَلَكًا فَأَتَى الْكَابُرَ فَقَالَ: تَقَطَّعَتْ بِي الْجِبَالُ فَلَا بَلَدَ لِي إِلَّا بِاللَّهِ ثُمَّ بَكَ)) فَذَكَرَ الْحَدِيثَ.

بَابُ قَوْلِ اللَّهِ تَعَالَى:

بَابُ: اللَّهُ تَعَالَى كَارِشَاد:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾ [الانعام: ۱۰۹]
وَقَالَ ابْنُ عَبَّاسٍ: قَالَ أَبُو بَكْرٍ: قَوْلَ اللَّهِ يَا
رَسُولَ اللَّهِ! لَتُحَدِّثَنِي بِالَّذِي أَخْطَأْتُ فِي
الرُّؤْيَا قَالَ: ((لَا تَقْسِمُ)). [راجع: ۷۰۴۶]

”یہ منافق اللہ کی بڑی پکی قسمیں کھاتے ہیں۔“ اور ابن عباس رضی اللہ عنہما نے کہا
کہ ابوبکر صدیق رضی اللہ عنہ نے کہا: اللہ کی قسم! یا رسول اللہ! مجھ سے بیان فرمائیے
میں نے تعبیر دینے میں کیا غلطی کی؟ آپ نے فرمایا: ”قسم مت کھا۔“

تشریح: یہ حدیث لا کر امام بخاری رحمہ اللہ نے اس کا رد کیا جو کہتا ہے کہ قسم دینے سے قسم منعقد ہو جاتی ہے کیونکہ اگر قسم منعقد ہو جاتی تو نبی کریم ﷺ
ضرور بیان فرماتے کہ ابوبکر رضی اللہ عنہ نے فلاں فلاں بات میں غلطی کی ہے اس لئے کہ آپ نے قسم کو سچا کرنے کا حکم دیا ہے۔

۶۶۵۴- حَدَّثَنَا قُيْنَصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ
عَنْ أَشْعَثَ عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ بْنِ مَقْرِنٍ
عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ: قَالَ: وَحَدَّثَنِي
مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ:
حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ عَنْ مُعَاوِيَةَ بْنِ
سُوَيْدٍ بْنِ مَقْرِنٍ عَنِ الْبَرَاءِ قَالَ: أَمَرَنَا
النَّبِيُّ ﷺ بِإِبْرَارِ الْمُقْسِمِ. [راجع: ۱۲۳۹]

(۶۶۵۴) ہم سے قہیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے،
انہوں نے اشعث بن ابی العشاء سے، انہوں نے معاویہ بن سوید بن مقرن
سے، انہوں نے براء بن عازب رضی اللہ عنہ سے، انہوں نے نبی اکرم ﷺ سے
(دوسری سند) امام بخاری نے کہا اور مجھ سے محمد بن بشار نے بیان کیا، کہا ہم
سے غندر محمد بن جعفر نے، کہا ہم سے شعبہ نے، انہوں نے اشعث سے،
انہوں نے معاویہ بن سوید بن مقرن سے، انہوں نے براء رضی اللہ عنہ سے، انہوں
نے کہا کہ نبی اکرم ﷺ نے قسم کھانے والے کو سچا کرنے کا حکم فرمایا۔

تشریح: یعنی جو بات وہ چاہے اس کو پورا کرے تاکہ اس کی قسم سچی ہو۔

۶۶۵۵- حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا
شُعْبَةُ، قَالَ: أَخْبَرَنَا عَاصِمُ الْأَخْوَلُ، قَالَ:
سَمِعْتُ أَبَا عَثْمَانَ يُحَدِّثُ عَنْ أُسَامَةَ أَنَّ
ابْنَ رَسُولِ اللَّهِ ﷺ أُرْسِلَتْ إِلَيْهِ وَمَعَ رَسُولُ
اللَّهِ ﷺ أُسَامَةُ وَسَعْدُ وَأَبِي أَوْ وَأَبِي- أَنْ
أَبْنِي قَدْ اخْتَضِرَ فَأَشْهَدُنَا فَأَرَسَلْ يَقْرَأُ السَّلَامَ
وَيَقُولُ: ((إِنَّ لِلَّهِ مَا أَحَدٌ وَمَا أُعْطِيَ وَكُلُّ
شَيْءٍ عِنْدَهُ مُسَمًّى فَلْتَصْبِرْ وَتَحْتَسِبْ))

(۶۶۵۵) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم کو
عاصم اخول نے خبر دی، کہا میں نے ابو عثمان سے سنا، وہ اسامہ سے نقل
کرتے تھے کہ آپ ﷺ کی ایک صاحبزادی (زینب) نے آپ ﷺ
کو بلاوا بھیجا اس وقت آپ کے پاس اسامہ بن زید اور سعد بن عبادہ اور ابی
بن کعب رضی اللہ عنہم بھی بیٹھے تھے۔ صاحبزادی صاحبہ نے کہلا بھیجا کہ ان کا بچہ
مرنے کے قریب ہے آپ تشریف لائیے۔ آپ نے ان کے جواب میں
یوں کہلا بھیجا میرا سلام کہو اور آپ کو: ”سب اللہ کا مال ہے جو اس نے لے لیا اور
جو اس نے عنایت فرمایا اور ہر چیز کا اس کے پاس وقت مقرر ہے، صبر کرو اور
اللہ سے ثواب کی امید رکھو۔“ صاحبزادی صاحبہ نے قسم دے کر پھر کہلا بھیجا
کہ نہیں آپ ضرور تشریف لائیے۔ اس وقت آپ ﷺ اٹھے، ہم لوگ
بھی ساتھ اٹھے جب آپ ﷺ صاحبزادی صاحبہ کے گھر پر پہنچے اور وہاں

فَأَرَسَلَتْ إِلَيْهِ تَقْسِمُ عَلَيْهِ فَقَامَ وَفَمِنَّا مَعَهُ
فَلَمَّا قَعَدَ رَفَعَ إِلَيْهِ فَأَقْعَدَهُ فِي حَجْرِهِ وَنَفْسُ
الصَّبِيِّ تَقَعَّقُ فَقَاضَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ

فَقَالَ سَعْدٌ: مَا هَذَا؟ يَا رَسُولَ اللَّهِ! فَقَالَ: ((هَذِهِ رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مَنِ عِبَادِهِ الرَّحْمَاءُ)).

جا کر بیٹھے تو بچے کو اٹھا کر آپ کے پاس لائے۔ آپ نے اسے گود میں بٹھالیا وہ دم توڑ رہا تھا۔ یہ حال پر ملال دیکھ کر آپ ﷺ کی آنکھوں سے آنسو بہہ نکلے۔ سعد بن عبادہ رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! یہ رونا کیسا ہے؟

[راجع: ۱۲۸۴]

آپ نے فرمایا: ”یہ رونا رحم کی وجہ سے ہے اور اللہ اپنے جس بندے کے دل میں چاہتا ہے رحم رکھتا ہے یا یہ ہے کہ اللہ اپنے ان ہی بندوں پر رحم کرے گا جو دوسروں پر رحم کرتے ہیں۔“

تشریح: اس حدیث میں قسم دینے کا ذکر ہے۔ یہی باب سے مطابقت ہے۔

۶۶۵۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ)). [راجع: ۱۲۵۱]

۶۶۵۶ (۶۶۵۶) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے، انہوں نے ابن شہاب سے روایت کیا، انہوں نے سعید بن مسیب سے روایت کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس مسلمان کے تین بچے مرجائیں تو اسے دوزخ کی آگ نہیں چھوئے گی مگر صرف قسم اتارنے کے لئے۔“

[مسلم: ۶۶۹۶؛ ترمذی: ۱۰۶۰؛ نسائی: ۱۸۷۴]

تشریح: قسم سے مراد اللہ کا یہ فرمودہ ہے: ﴿وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا﴾ (۱۹/مریم: ۷۱) یعنی تم میں سے کوئی ایسا نہیں ہے جو دوزخ پر سے ہو کر نہ جائے۔

۶۶۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي عُثْمَرُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبُدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((أَلَا أَدْلُكُمْ عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ وَأَهْلِ النَّارِ كُلُّ جَوَاطِ عَتَلٍ مُسْتَكْبِرٍ)). [راجع: ۴۹۱۸]

۶۶۵۷ (۶۶۵۷) ہم سے محمد بن شعیب نے بیان کیا، کہا مجھ سے عنذر نے بیان کیا، کہا میں نے حارثہ بن وہب سے سنا، کہا میں نے نبی کریم ﷺ سے سنا، آپ فرماتے تھے: ”میں تم کو بتاؤں بہشتی کون لوگ ہیں؟ ہر ایک غریب ناتواں جو اگر اللہ کے بھروسے پر قسم کھا بیٹھے تو اللہ اس کو سچا کرے (اس کی قسم پوری کر دے) اور دوزخی کون لوگ ہیں؟ ہر ایک موٹا ہلکا، مغرور اور فسادی۔“

باب: اگر کسی نے کہا کہ میں اللہ کو گواہ بناتا ہوں یا

اللہ کے نام کے ساتھ گواہی دیتا ہوں

بَابُ: إِذَا قَالَ: أَشْهَدُ بِاللَّهِ أَوْ

شَهِدْتُ بِاللَّهِ

۶۶۵۸۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَيْدَةَ

۶۶۵۸ (۶۶۵۸) ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نے، ان سے عیدہ نے اور ان

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: ((قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ)).

سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ سے پوچھا گیا کہ کون لوگ اچھے ہیں؟ آنحضرت ﷺ نے فرمایا: ”میرا زمانہ، پھر وہ لوگ جو اس سے قریب ہوں گے پھر وہ لوگ جو اس سے قریب ہوں گے، اس کے بعد ایک ایسی قوم پیدا ہوگی جس کی گواہی قسم سے پہلے زبان پر آجایا کرے گی اور قسم گواہی سے پہلے۔“

قَالَ إِبْرَاهِيمُ: وَكَانَ أَصْحَابُنَا يَنْهَوْنَا وَنَحْنُ غُلَمَانٌ أَنْ نَحْلِفَ بِالشَّهَادَةِ وَالْعَهْدِ.

ابراہیم نے کہا کہ ہمارے اساتذہ جب ہم کم عمر تھے تو ہمیں قسم کھانے سے منع کیا کرتے تھے کہ ہم گواہی یا عہد میں قسم کھائیں۔

[راجع: ۲۶۵۲]

تشریح: مطلب یہ ہے کہ گواہی دینے میں ان کو کوئی باک نہ ہوگا نہ جھوٹ بولنے سے ڈریں گے۔ جلدی میں کبھی پہلے قسم کھالیں گے پھر گواہی دیں گے پھر قسم کھائیں گے۔ اس لئے بزرگان سلف صالحین اپنے تلامذہ کو گواہی دینے اور قسم کھانے سے منع فرمایا کرتے تھے۔ بلکہ اشہد باللہ یا علی عہد اللہ جیسے کلمات منہ سے نکالنے سے بھی منع کرتے تھے تاکہ موقع بے موقع قسم کھانے کی عادت نہ ہو جائے۔

باب: جو شخص علی عہد اللہ کہے تو کیا حکم ہے

بَابُ عَهْدِ اللَّهِ

تشریح: یعنی اللہ کا عہد مجھ پر ہے میں فلاں کام کروں گا۔ نیت کرنے پر یہ بھی قسم کھانا ہی ہے۔ آیت میں آگے لفظ: ((يَشْتَرُونَ بِعَهْدِ اللَّهِ)) (۳/ آل عمران: ۷۷) سے امام بخاری رحمہ اللہ نے باب کا مطلب نکالا ہے یہاں بھی عبد اللہ سے اللہ کی قسم کھانا مراد ہے۔

٦٦٥٩- حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ وَمَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْطَعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ أَوْ قَالَ: أَخِيهِ- لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ)) فَأَنْزَلَ اللَّهُ تَصْدِيقَهُ: ((إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا)). [آل عمران: ۷۷]

(۶۶۵۹) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن ابی عدی نے بیان کیا، ان سے شعبہ نے، ان سے سلیمان و منصور نے بیان کیا، ان سے ابو وائل نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے جھوٹی قسم اس مقصد سے کھائی کہ کسی مسلمان کا مال اس کے ذریعہ ناجائز طریقے پر حاصل کرے تو وہ اللہ تعالیٰ سے اس حال میں ملے گا کہ وہ اس پر غضب ناک ہوگا۔“ پھر اللہ تعالیٰ نے اس کی تصدیق نازل کی (قرآن مجید میں کہ) ”بلاشبہ وہ لوگ جو اللہ کے عہد اور اپنی قسموں کے ذریعے تھوڑی قیمت خریدتے ہیں۔“

[راجع: ۲۳۵۶]

٦٦٦٠- قَالَ سُلَيْمَانُ فِي حَدِيثِهِ: فَمَرَّ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ عَبْدُ اللَّهِ؟ قَالُوا لَهُ: فَقَالَ الْأَشْعَثُ: نَزَلَتْ فِيَّ وَفِي

(۶۶۶۰) سلیمان نے بیان کیا کہ پھر اشعث بن قیس رضی اللہ عنہ وہاں سے گزرے اور پوچھا کہ عبد اللہ تم سے کیا بیان کر رہے تھے۔ ہم نے ان سے بیان کیا تو اشعث نے کہا کہ یہ آیت میرے اور میرے ایک ساتھی کے

بارے میں نازل ہوئی تھی۔ ایک کنویں کے سلسلے میں ہم دونوں کا جھگڑا تھا۔

صَاحِبُ لِي فِي بَنِي كَانَتْ يَتَنَّا. [راجع: ۲۳۵۷]

باب: اللہ تعالیٰ کی عزت، اس کی صفات اور اس

بَابُ الْحَلْفِ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ

کے کلمات کی قسم کھانا

وَكَلِمَاتِهِ

اور ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ کہا کرتے تھے: ”(اے اللہ!) میں تیری عزت کی پناہ لیتا ہوں۔“ اور ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کیا کہ ”ایک شخص جنت اور دوزخ کے درمیان باقی رہ جائے گا اور عرض کرے گا، اے میرے رب! میرا چہرہ دوزخ سے دوسری طرف پھیر دے، ہرگز نہیں، تیری عزت کی قسم! میں کچھ اور تجھ سے نہیں مانگوں گا۔“ ابو سعید رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے کہا کہ ”اللہ تعالیٰ نے فرمایا کہ تیرے لئے یہ ہے اور اس کے دس گنا اور زیادہ۔“ ایوب علیہ السلام نے کہا کہ ”اور تیری عزت کی قسم! تیری برکت سے میں بے پروا نہیں ہو سکتا۔“

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ يَقُولُ: ((أَعُوذُ بِعِزَّتِكَ)) [طرفہ فی: ۷۳۸۳] وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((يَقُولُ رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَقُولُ يَا رَبِّ! اصْرِفْ وَجْهِي عَنِ النَّارِ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهَا)) [راجع: ۸۰۶] قَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: ((قَالَ اللَّهُ: لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالَهُ)) [راجع: ۶۵۷۴] وَقَالَ أَيُّوبُ: ((وَعِزَّتِكَ لَا غِنَى بِي عَنْ بَرَكَتِكَ)). [راجع: ۲۷۹]

تشریح: یہ اس وقت کا ذکر ہے جب حضرت ایوب علیہ السلام پر اللہ نے دولت کی بارش کی اور اسے سمیٹنے لگے تھے تو اللہ تعالیٰ نے فرمایا تھا کہ اے ایوب علیہ السلام! اب تم دولت سمیٹنے لگے تو اس پر حضرت ایوب علیہ السلام نے کہا تھا جو یہاں مذکور ہے۔ لفظ ((بعزتک)) سے باب کا مطلب ثابت ہوا۔

۶۶۶۱۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شَيْبَانُ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ النَّبِيُّ ﷺ: ((لَا تَزَالُ جَهَنَّمُ تَقُولُ هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَيَقُولُ: قَطُ قَطُ وَعِزَّتِكَ وَيَزُودُ بَعْضُهَا إِلَى بَعْضٍ)) رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ. [راجع: ۴۸۴۸] [مسلم: ۷۱۷۷؛ ترمذی: ۳۲۷۲]

تشریح: روایت میں قدم کا لفظ آیا ہے جس پر ایمان لانا فرض ہے اور اس کی حقیقت کے اندر بحث کرنا بدعت ہے اور حقیقت کو علم الہی کے حوالہ کر دینا کافی ہے۔ سلف صالحین کا یہی عقیدہ ہے۔ اللہ پاک ہر شبہ سے منزہ ہے۔ قرآن مجید میں صاف ارشاد ہے: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ (الشوری: ۱۱) پس یہی کہنا مناسب ہے امنا باللہ کما ہو باسمائہ و صفاتہ بلا تاویل و تکلیف۔ سند میں مذکور حضرت قتادہ بن نعمان انصاری بدری ہیں۔ بعد کی سب جتنوں میں شریک ہوئے۔ ۲۳ میں عمر ۶۵ سال وفات پائی۔ حضرت عمر فاروق رضی اللہ عنہ نے آپ کا جنازہ پڑھایا۔ فضلاء صحابہ رضی اللہ عنہم میں سے تھے۔ (رضی اللہ عنہ وارضاه) (امین)

باب: کوئی شخص کہے کہ لعمر اللہ، یعنی اللہ کی بقا کی قسم کھانا

قَالَ ابْنُ عَبَّاسٍ: «لَعْمُرُكَ» [الحجر: ۷۲] ابن عباس رضی اللہ عنہما نے ”لَعْمُرُكَ“ کے بارے میں کہا کہ اس سے لعیشک لَعِيشُكَ۔

تشریح: «لَعْمُرُكَ اِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ» (الحجر: ۷۲) میں لعمرک سے مراد نبی کریم ﷺ کی زندگی ہے۔ اللہ پاک نے قوم لوط کی حالت بدکاری کو آپ ﷺ کی عمر کی قسم کھا کر بیان فرمایا ہے۔ امام بخاری رحمہ اللہ نے قادی کی تدلیس کا شہ رخ کرنے کے لئے سعید کی روایت کو بیان فرمایا ہے کیونکہ حضرت شعبان بن لوگوں سے روایت کرتے تھے۔ جن کے سماع کا حال ان پر کھل جاتا تھا۔

۶۶۶۲۔ حَدَّثَنَا الْأَوْسِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ؛ ح: وَ حَدَّثَنَا حَجَّاجٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النَّمِيرِيُّ، قَالَ: حَدَّثَنَا يُونُسُ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللَّهُ وَكُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ فَقَامَ النَّبِيُّ ﷺ فَاسْتَعْدَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي قَقَامٍ أَسِيدُ بْنُ حُضَيْرٍ فَقَالَ لِسَعْدِ بْنِ عَبَادَةَ: لَعْمُرُ اللَّهِ لَنَقْتَلَنَّهُ. [راجع: ۲۵۹۳]

۶۶۶۲) ہم سے اویسی نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے (دوسری سند) اور ہم سے حجاج نے بیان کیا، کہا ہم سے عبد اللہ بن عمر النمیری نے بیان کیا، کہا ہم سے یونس نے بیان کیا، کہا میں نے زہری سے سنا، کہا میں نے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ رضی اللہ عنہ سے نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا کی بات کے متعلق سنا کہ جب تہمت لگانے والوں نے ان پر تہمت لگائی تھی اور اللہ نے ان کو اس سے بری قرار دیا تھا اور ہر شخص نے مجھ سے پوری بات کا کوئی ایک حصہ ہی بیان کیا۔ پھر آپ ﷺ کھڑے ہوئے اور عبد اللہ بن ابی کے بارے میں مدوچا ہی۔ پھر اسید بن حذیر رضی اللہ عنہ کھڑے ہوئے اور سعد بن عبادہ رضی اللہ عنہ سے کہا کہ اللہ کی قسم (لَعْمُرُ اللہ) ہم ضرور اسے قتل کر دیں گے۔ مفصل حدیث پیچھے گزر چکی ہے۔

باب: (ارشاد باری تعالیٰ)

”وہ تمہاری نفوسوں کے بارے میں تم سے پکڑ نہیں کرے گا بلکہ ان قسموں کے بارے میں کرے گا جن کا تمہارے دلوں نے ارادہ کیا ہوگا اور اللہ بڑا ہی مغفرت کرنے والا بہت بردبار ہے۔“

۶۶۶۳) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ہشام بن عروہ نے، کہا کہ مجھے میرے والد نے خبر دی، انیس حضرت عائشہ رضی اللہ عنہا نے کہ آیت: ”اللہ تعالیٰ تم سے نفوسوں کے بارے میں پکڑ نہیں کرے گا۔“ راوی نے بیان کیا کہ حضرت ام

«لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُوَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ» [البقرة: ۲۲۵]

۶۶۶۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: «لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ» قَالَتْ: أَنْزَلْتُ فِي قَوْلِهِ: لَا وَاللَّهِ! أَوْ بَلَى

المؤمنین نے کہا کہ یہ آیت ”لَا وَاللَّهِ وَبَلَى وَاللَّهِ“ (بے ساختہ جو قسمیں عادت بنائی جاتی ہیں) کے بارے میں نازل ہوئی تھی۔

وَاللَّهِ! [راجع: ۴۶۱۳]

تشریح: اکثر لوگوں کا حکم کلام ہی قسم کھانا بن جاتا ہے۔ ایسی عادت اچھی نہیں ہے تاہم لغو قسموں کا کوئی کفارہ نہیں ہے۔ جیسا کہ آیت قرآنی کا مفہوم ہے۔

بَابُ: إِذَا حِنْثَ نَاسِيًا فِي الْإِيمَانِ
باب: اگر قسم کھانے کے بعد بھولے سے اسے توڑ ڈالے تو کفارہ لازم ہوگا یا نہیں

تشریح: الحمد للہ کا قول یہ ہے کہ کفارہ واجب نہ ہوگا۔ امام بخاری رحمہ اللہ کا بھی میلان اسی طرف ہے۔

وَقَوْلِ اللَّهِ: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ﴾ [الاحزاب: ۵] وَقَالَ: ﴿وَلَا تَوَاخِذُنِي بِمَا نَسِيتُ﴾ [الكهف: ۷۳]

تشریح: یہ حضرت موسیٰ علیہ السلام نے حضرت خضر علیہ السلام سے کہا تھا جب کہ حضرت موسیٰ علیہ السلام نے ان پر اعتراض کیا تھا اس سے معلوم ہوا کہ بھول چوک پہلی شریعتوں میں بھی معاف تھی۔

۶۶۶۴- حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا بِسَعْرٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا زُرَّارَةُ ابْنُ أَوْفَى عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ: ((إِنَّ اللَّهَ تَجَاوَزَ لَأَمْتِي عَمَّا وَسَّوَسْتُ أَوْ حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ)). [راجع: ۲۵۲۸]

تشریح: قلبی وساوس جو یونہی صادر ہو کر خود ہی فراموش ہوتے رہتے ہیں۔ اللہ پاک نے ان سب کو معاف کیا ہے ایسے وساوس کا آنا بھی فطرت انسانی میں داخل ہے۔

۶۶۶۵- حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ أَوْ مُحَمَّدٌ عَنْهُ عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ أَنَّ عَبْدَ اللَّهِ ابْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ النَّخْرِ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ يَا رَسُولَ اللَّهِ نَذْرًا وَكَذًا

(۶۶۶۵) ہم سے عثمان بن ہشام نے بیان کیا یا ہم سے محمد بن یحییٰ ذہلی نے عثمان بن ہشام سے بیان کیا، ان سے ابن جریج نے کہا کہ میں نے ابن شہاب سے سنا، کہا کہ مجھ سے عیسیٰ بن طلحہ نے بیان کیا، ان سے عبد اللہ بن عمرو بن عاص نے بیان کیا کہ نبی کریم ﷺ (حجۃ الوداع میں) قربانی کے دن خطبہ دے رہے تھے کہ ایک صحابی کھڑے ہوئے اور عرض کیا: یا رسول اللہ! میں فلاں فلاں ارکان کو فلاں فلاں ارکان سے پہلے خیال کرتا تھا (اس لئے

قَبْلُ كَذًا وَكَذَا دُمْ قَامَ آخِرُ فَقَالَ: يَا رَسُولَ اللَّهِ! كُنْتُ أَحْسِبُ كَذًا وَكَذَا قَبْلُ كَذًا وَكَذَا لِهَوْلَاءِ الثَّلَاثِ فَقَالَ النَّبِيُّ ﷺ: ((افْعَلْ وَلَا حَرَجَ)) لَهْنُ كُلِّهِنَّ يَوْمَئِذٍ فَمَا سَبِيلُ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: ((افْعَلْ وَلَا حَرَجَ)).

غلطی سے ان کو آگے پیچھے ادا کیا) اس کے بعد دوسرے صاحب کھڑے ہوئے اور عرض کیا: یا رسول اللہ! میں فلاں فلاں ارکان حج کے متعلق یونہی خیال کرتا تھا ان کا اشارہ (حلق، رمی اور نحر) کی طرف تھا۔ آپ ﷺ نے فرمایا ”یونہی کرلو (تقدیم و تاخیر کرنے میں) آج ان میں سے کسی کام میں کوئی حرج نہیں ہے۔“ چنانچہ اس دن آنحضرت ﷺ سے جس مسئلہ میں بھی پوچھا گیا تو آپ نے یہی فرمایا: ”کرلو کوئی حرج نہیں۔“

ارجع: ۱۸۳

تشریح: یہ آپ نے محض بھول چوک کی بنا پر فرمایا تھا ورنہ قصد الیا کرنا درست نہیں ہے۔ امام بخاری رحمہ اللہ نے اس سے یہ نکالا حج کے کاموں میں بھول چوک پر نبی کریم ﷺ نے کسی کفارے کا حکم نہیں دیا نہ فدیہ کا تو اسی طرح قسم بھی اگر بھول چوک سے توڑ ڈالے تو کفارہ لازم نہ ہوگا (و حیدی) سند میں حضرت عبداللہ بن عمرو بن عاص رضی اللہ عنہما سہی قریشی مذکور ہوئے ہیں جو بڑے زبردست عابد، عالم، حافظ، قاری قرآن تھے۔ انہوں نے نبی کریم ﷺ سے آپ کی احادیث لکھنے کی اجازت مانگی تھی اور ان کو اجازت دی گئی۔ چنانچہ یہ احادیث نبوی کے اولین جامع ہیں۔ رات کو چراغ بجھا کر نماز میں کھڑے ہوتے اور بہت ہی زیادہ روتے۔ چنانچہ ان کی آنکھیں خراب ہو گئی تھیں۔ جنگ حرہ کے دنوں میں بماء ذی الحجہ ۶۳ھ میں وفات پائی۔ (رضی اللہ عنہ وارضاه) (رہیں)

اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے۔ مگر شاید امام بخاری رحمہ اللہ نے یہ روایت لا کر اس کے دوسرے طریق کی طرف اشارہ کیا ہے۔ اس میں یوں ہے کہ تیسری بار وہ شخص کہنے لگا قسم اس پروردگار کی جس نے سچائی کے ساتھ آپ کو بھیجا میں تو اس سے اچھی نماز نہیں پڑھ سکتا ایسی قسم بھی آیت: ﴿لَا يَأْخُذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾ (البقرہ: ۲۲۵) میں داخل ہے۔

۶۶۶۶- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ عَطَاءِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلُ أَنْ أُرْمِيَ قَالَ: ((لَا حَرَجَ)) قَالَ آخَرُ: حَلَقْتُ قَبْلُ أَنْ أُذْبَحَ قَالَ: ((لَا حَرَجَ)) قَالَ آخَرُ: ذَبَحْتُ قَبْلُ أَنْ أُرْمِيَ قَالَ: ((لَا حَرَجَ)). [راجع: ۸۴]

۶۶۶۶) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابو بکر بن عیاش نے بیان کیا، ان سے عبدالعزیز بن رافع نے بیان کیا، ان سے عطاء بن ابی رباح نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ایک صحابی نے نبی ﷺ سے کہا، میں نے رمی کرنے سے پہلے طواف زیارت کر لیا ہے۔ آپ ﷺ نے فرمایا: ”کوئی حرج نہیں۔“ تیسرے نے کہا کہ میں نے رمی کرنے سے پہلے ہی ذبح کر لیا۔ آنحضرت ﷺ نے فرمایا: ”کوئی حرج نہیں۔“

تشریح: یہ جیزہ الوداع کی باتیں ہیں۔ ان سے دین کے آسان ہونے کی طرف اشارہ ہے اور ان علمائے کرام کے لئے قابل توجہ ہے جو ذرا سی باتوں میں نہ صرف لوگوں سے گرفت کرتے بلکہ فسق اور کفر کے تیر چلانے لگ جاتے ہیں۔ آج کے دور نازک میں بہت دور رس نگاہوں کی ضرورت ہے۔ اللہ پاک علمائے اسلام کو یہ مرجع عطا کرے۔ (رہیں)

۶۶۶۷- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ

۶۶۶۷) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا ہم سے عبید اللہ بن عمر نے بیان کیا، ان سے سعید بن ابی سعید نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ ایک صحابی مسجد نبوی میں نماز

پڑھنے کے لئے آئے۔ رسول اللہ ﷺ مسجد کے ایک کنارے تشریف رکھتے تھے۔ پھر وہ صحابی آئے اور سلام کیا تو آپ ﷺ نے فرمایا: ”جا پھر نماز پڑھ، اس لئے کہ تو نے نماز نہیں پڑھی۔“ وہ واپس گئے اور پھر نماز پڑھ کر آئے اور سلام کیا۔ آپ ﷺ نے اس مرتبہ بھی یہی ان سے فرمایا: ”واپس جا اور نماز پڑھ کیونکہ تو نے نماز نہیں پڑھی۔“ آخر تیسری مرتبہ میں وہ صحابی بولے کہ پھر مجھے نماز کا طریقہ سکھا دیجئے۔ آنحضرت ﷺ نے فرمایا: ”جب تم نماز کے لئے کھڑے ہو کر دو پہلے پوری طرح وضو کر لیا کرو، پھر قبلہ رو ہو کر تکبیر کہو اور جو کچھ قرآن مجید تمہیں یاد ہے اور تم آسانی کے ساتھ پڑھ سکتے ہو اسے پڑھا کرو، پھر رکوع کرو اور جب سکون کے ساتھ رکوع کر چکو تو اپنا سر اٹھاؤ اور جب سیدھے کھڑے ہو جاؤ تو سجدہ کرو، جب سجدے کی حالت میں اچھی طرح ہو جاؤ تو سجدے سے سر اٹھاؤ، یہاں تک کہ سیدھے ہو جاؤ اور اطمینان سے بیٹھ جاؤ، پھر سجدہ کرو اور جب اطمینان سے سجدہ کر لو تو سر اٹھاؤ یہاں تک کہ سیدھے کھڑے ہو جاؤ، یہ عمل تم اپنی پوری نماز میں کرو۔“

[راجع: ۷۵۷]

تشریح: اس حدیث سے معلوم ہوا کہ نماز درحقیقت وہی صحیح ہے جو رکوع، سجدہ، قیام، جلسہ، قنہ وغیرہ ارکان کو ٹھیک طور پر ادا کر کے پڑھی جائے۔ جو نمازی شخص مرغ کی ٹھونگ لگاتے ہیں ان کو نماز کا چور کہا گیا ہے اور ایسے نمازیوں کی نماز ان کے منہ پر ماری جاتی ہے بلکہ وہ نماز اس نمازی کے حق میں بددعا کرتی ہے۔ حدیث اور اباب میں مطابقت یہ ہے کہ بھول چوک معاف تو ہے مگر نماز میں اگر کوئی شخص بھول چوک کو مستقل معمول بنالے تو ایسی بھول چوک معافی کے قابل نہیں ہے۔ خاص طور پر نماز میں ایسی بھول چوک بہت زیادہ خطرناک ہے۔

(۶۶۶۸) ہم سے فروہ بن ابی المغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جب احد کی لڑائی میں مشرک شکست کھا گئے اور اپنی شکست ان میں مشہور ہو گئی تو ابلیس نے چیخ کر کہا (مسلمانوں سے) کہ اے اللہ کے بندو! پیچھے دشمن ہے، چنانچہ آگے کے لوگ پیچھے کی طرف پل پڑے اور پیچھے والے (مسلمانوں ہی سے) لڑ پڑے۔ اس حالت میں حذیفہ بن یمان رضی اللہ عنہ نے دیکھا کہ لوگ ان کے مسلمان والد کو بے خبری میں مار رہے ہیں تو انہوں نے مسلمانوں سے کہا کہ یہ تو میرے والد ہیں جو مسلمان ہیں، میرے والد! عائشہ رضی اللہ عنہا نے بیان کیا کہ اللہ کی قسم! لوگ

۶۶۶۸۔ حَدَّثَنِي فَرَوَةُ بْنُ أَبِي الْمَغْرَاءِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مَسْهَرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: هُزِمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ هَزِيمَةً تَعْرِفُ فِيهِمْ فَصَرَخَ ابْلِيسُ: أَيُّ عِبَادَ اللَّهِ! أَخْرَاكُمُ فَرَجَعْتُ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ فَنَظَرَ حَذِيفَةُ بْنُ الْيَمَانِ فَإِذَا هُوَ بِأَبِيهِ فَقَالَ: أَبِي أَبِي قَوْلَ اللَّهِ! مَا انْحَجَزُوا حَتَّى قَتَلُوهُ فَقَالَ حَذِيفَةُ: غَفَرَ اللَّهُ لَكُمْ قَالَ عُرْوَةُ: قَوْلَ اللَّهِ! مَا زَالَتْ فِي

حَذِيفَةَ مِنْهَا بَقِيَّةٌ حَتَّى لَقِيَ اللَّهَ. پھر بھی باز نہیں آئے اور آخر انہیں قتل ہی کر ڈالا۔ حذیفہ نے کہا، اللہ

[راجع: ۳۲۹۰] تمہاری مغفرت کرے۔ عروہ نے بیان کیا کہ حذیفہ رضی اللہ عنہ کو اپنے والد کی

اس طرح شہادت کا آخر وقت تک رنج اور افسوس ہی رہا یہاں تک کہ وہ

اللہ سے جا ملے۔

تشریح: جنگ احد میں ابلیس ملعون نے دھوکا دیا پیچھے سے مسلمان ہی آرہے تھے مگر ان کو کافر بتلا کر آگے والے مسلمانوں کو ان سے ڈرایا وہ گھبراہٹ میں اپنے ہی لوگوں پر پلٹ پڑے اور حضرت حذیفہ رضی اللہ عنہ کے والد ایمان کو شہید کر دیا۔ اس روایت کی مطابقت باب سے یوں ہے کہ حضرت عائشہ رضی اللہ عنہا نے قسم کھا کر کہا۔ بعض نے یہ مطابقت بتلائی ہے کہ نبی کریم صلی اللہ علیہ وسلم نے ان مسلمانوں سے کچھ نہیں کہا جنہوں نے حذیفہ رضی اللہ عنہ کے باپ کو بھول سے باردیا تھا تو اس طرح بھول چوک سے اگر قسم توڑ دے تو کفارہ واجب نہ ہوگا۔ حضرت حذیفہ رضی اللہ عنہ کو رسول کریم صلی اللہ علیہ وسلم کا خاص راز داں کہا گیا ہے۔ شہادت عثمان کے چالیس دن بعد ۳۵ھ میں مدائن میں ان کا انتقال ہوا۔ (رضی اللہ عنہ وارضاه)

ایک روایت میں بقیہ خیر کا لفظ ہے تو ترجمہ یہ ہوگا کہ حذیفہ رضی اللہ عنہ پر مرتے دم تک اس خیر و برکت کا اثر رہا یعنی اس دعا کا جو انہوں نے مسلمانوں کے لئے کی تھی کہ اللہ تم کو بخشے اس روایت کی مطابقت باب سے یوں ہے کہ حضرت عائشہ رضی اللہ عنہا نے قسم کھا کر کہا فواللہ ما زالت فی حذیفہ۔

۶۶۶۹۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنِي عَوْفٌ عَنْ خَلَّاسٍ وَمَحْمَدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ أَكَلَ نَاسِيًا وَهُوَ صَائِمٌ فَلَيْتَمَ صَوْمُهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ)). [راجع: ۶۶۶۹] ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، کہا کہ مجھ سے عوف اعرابی نے بیان کیا، ان سے خلاص بن عمرو اور محمد بن سیرین نے کہا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جس نے روزہ رکھا ہو اور بھول کر کھالیا ہو تو اسے اپنا روزہ پورا کر لینا چاہیے کیونکہ اسے اللہ نے کھلایا پلایا ہے۔“

[۱۹۳۳] [ترمذی: ۷۲۲، ابن ماجہ: ۱۶۷۳]

تشریح: اس حدیث کی مطابقت اس طرح پر ہے کہ بھول کر کھالیا لینے سے جب روزہ نہیں ٹوٹا تو اسی تیاں پر بھول کر قسم کے خلاف کرنے سے قسم بھی نہیں ٹوٹے گی۔

۶۶۷۰۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الزُّهْرِيِّ عَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ، قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ فَقَامَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ فَمَضَى فِي صَلَاتِهِ فَلَمَّا قَضَى صَلَاتَهُ انْتَظَرَ النَّاسَ تَسْلِيمَهُ فَكَبَّرَ فَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ وَسَجَدَ ثُمَّ رَفَعَ

(۶۶۷۰) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے محمد بن عبد الرحمن بن ابی ذنب نے بیان کیا، ان سے زہری نے بیان کیا، ان سے اعرج نے اور ان سے حضرت عبد اللہ بن حبشیہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے ہمیں نماز پڑھائی اور پہلی دو رکعات کے بعد بیٹھنے سے پہلے ہی اٹھ گئے اور نماز پوری کر لی۔ جب نماز پڑھ چکے تو لوگوں نے آنحضرت صلی اللہ علیہ وسلم کے سلام کا انتظار کیا۔ پھر آنحضرت صلی اللہ علیہ وسلم نے تکبیر کہی اور سلام پھیرنے سے پہلے سجدہ کیا، پھر سجدہ سے سر اٹھایا اور دوبارہ تکبیر کہہ کر سجدہ کیا، پھر سجدہ سے

سے سراٹھایا اور سلام پھیرا۔

رَأْسُهُ وَسَلَّمَ. [راجع: ۸۲۹]

تشریح: نماز میں ایسی مذکورہ بھول چوک کا کفارہ سجدہ سو کرنا ہے اس حدیث میں سجدہ سو ادا کرنے کی وہی ترکیب بیان ہوئی ہے جو الحمد للہ کا معمول ہے اور اسی کو ترجیح حاصل ہے۔

(۶۶۷۱) مجھ سے اسحاق بن ابراہیم نے بیان کیا، انہوں نے عبد العزیز بن عبد الصمد سے سنا، کہا ہم سے منصور بن محمّر نے بیان کیا، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور ان سے ابن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے انہیں ظہر کی نماز پڑھائی اور نماز میں کوئی چیز زیادہ یا کم کر دی۔ منصور نے بیان کیا کہ مجھے معلوم نہیں ابراہیم کوشبہ ہوا تھا یا علقمہ کو۔ بیان کیا کہ پھر آنحضرت ﷺ سے کہا گیا: یا رسول اللہ! نماز میں کچھ کی کردی گئی ہے یا آپ بھول گئے ہیں؟ آنحضرت ﷺ نے دریافت فرمایا: ”کیا بات ہے؟“ لوگوں نے کہا کہ آپ نے اس طرح نماز پڑھائی ہے۔ بیان کیا کہ پھر آپ ﷺ نے ان کے ساتھ دو سجدے (سہو کے) کئے اور فرمایا: ”یہ دو سجدے اس شخص کے لئے ہیں جسے یقین نہ ہو کہ اس نے اپنی نماز میں کیا زیادتی کر دی ہے اسے چاہیے کہ صحیح بات تک پہنچنے کے لئے ذہن پر زور ڈالے اور جو بات رہ گیا ہو اسے پورا کرے پھر دو سجدے (سہو کے) کر لے۔“

۶۶۷۱- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ عَبْدَ الْعَزِيزِ بْنَ عَبْدِ الصَّمَدِ، قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الظُّهْرِ فَرَادَ أَوْ نَقَصَ مِنْهَا. قَالَ مَنْصُورٌ: لَا أَذْرِي إِبْرَاهِيمَ وَهَمَ أَمْ عَلْقَمَةُ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ؟ قَالَ: ((وَمَا ذَاكَ؟)) قَالُوا: صَلَّيْتَ كَذَا وَكَذَا قَالَ: فَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ قَالَ: ((هَاتَانِ السَّجْدَتَانِ لِمَنْ لَا يَذَرِي رَادَّ فِي صَلَاتِهِ أَوْ نَقَصَ فَتَحَرَّى الصَّوَابَ فَنُتِمَ مَا بَقِيَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ)). [راجع: ۴۰۱]

(۶۶۷۲) ہم سے امام حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عمرو بن دینار نے بیان کیا، کہا مجھے سعید بن جبیر نے خبر دی، کہا کہ میں نے حضرت ابن عباس رضی اللہ عنہما سے پوچھا تو انہوں نے بیان کیا کہ ہم سے ابی بن کعب رضی اللہ عنہ نے بیان کیا، انہوں نے رسول اللہ ﷺ سے سنا، آیت ﴿لَا تُؤَاخِذُنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾ کے متعلق کہ ”پہلی مرتبہ اعتراض موی علیہ السلام سے بھول کر ہوا تھا۔“

۶۶۷۲- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: قُلْتُ لِبْنِ عَبَّاسٍ فَقَالَ: حَدَّثَنَا أَبِي بْنُ كَعْبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ فِي قَوْلِهِ: ﴿لَا تُؤَاخِذُنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا﴾ قَالَ: ((كَانَتْ الْأُولَى مِنْ مُوسَى نَسِيًا)). [راجع: ۷۴]

(۶۶۷۳) ابو عبد اللہ (امام بخاری) نے کہا کہ محمد بن بشار نے مجھے لکھا کہ ہم سے معاذ بن معاذ نے بیان کیا، کہا ہم سے ابن عون نے بیان کیا، ان سے شعبی نے بیان کیا، کہ حضرت براء بن عازب رضی اللہ عنہ نے بیان کیا، ان کے ہاں کچھ ان کے مہمان ٹھہرے ہوئے تھے تو انہوں نے اپنے گھر والوں

۶۶۷۳- قَالَ أَبُو عَبْدِ اللَّهِ: كَتَبَ إِلَيَّ مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، قَالَ: قَالَ الْبَرَاءُ ابْنُ عَازِبٍ وَكَانَ عِنْدَهُمْ ضَيْفٌ لَهُمْ فَأَمَرُوا

سے کہا کہ ان کے واپس آنے سے پہلے جانور ذبح کر لیں تاکہ ان کے مہمان کھائیں، چنانچہ انہوں نے نماز عید الاضحیٰ سے پہلے جانور ذبح کر لیا۔ پھر نبی اکرم ﷺ سے اس کا ذکر کیا تو آپ نے حکم دیا کہ نماز کے بعد دوبارہ ذبح کریں۔ براء رضی اللہ عنہ نے عرض کی: یا رسول اللہ! میرے پاس ایک سال سے زیادہ دودھ والی بکری ہے جو دو بکریوں کے گوشت سے بڑھ کر ہے۔ ابن عوف، شعبی کی حدیث کے اس مقام پر پڑھ رہے تھے اور محمد بن سیرین سے اسی حدیث کی طرح حدیث بیان کرتے اور اس مقام پر رک کر کہتے تھے کہ مجھے معلوم نہیں، یہ رخصت دوسرے لوگوں کے لئے بھی ہے یا صرف براء رضی اللہ عنہ کے لئے ہی تھی۔ اس کی روایت ایوب نے ابن سیرین سے کی ہے، ان سے انس رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے۔

تشیع: سعید بن جبیر نے حضرت ابن عباس رضی اللہ عنہما کے سامنے نوف بکالی کا قول نقل کیا تھا کہ وہ خضر والے موسیٰ کو اسرائیلی نہیں بلکہ اور کوئی دوسرا موسیٰ کہتے ہیں۔ اس پر حضرت ابن عباس رضی اللہ عنہما نے نوف بکالی کے قول کی تردید کرتے ہوئے حضرت ابی بن کعب رضی اللہ عنہ کی یہ روایت نقل کر کے بتلایا کہ وہ موسیٰ اسرائیلی موسیٰ علیہ السلام ہی تھے، جن کو اس شرط کا خیال نہیں رہا تھا جو وہ خضر علیہ السلام سے کر چکے تھے اس پر لفظ لا تو اخذنی الخ انہوں نے کہا۔ وجہ مناسبت وہی ہے کہ سہو اور نسیان کو حضرت موسیٰ علیہ السلام نے مواخذہ کے قابل نہیں سمجھا حضرت خضر علیہ السلام نے بھی اس نسیان کو معاف ہی کر دیا تھا۔ حضرت انس بن مالک خزرجی رضی اللہ عنہ دس سال کی عمر میں خدمت نبوی میں آئے اور آخر تک خاص خدمات کا شرف حاصل ہوا۔ عہد فاروقی میں بصرہ میں مبلغ اسلام کی حیثیت سے مقیم ہوئے اور ۹۱ھ میں ہجرت ۱۰۳ سال بصرہ ہی میں انتقال ہوا۔ مرتے وقت سو کے قریب اولاد چھوڑ کر گئے ان کی ماں کا نام ام سلیم بنت ملحان رضی اللہ عنہا ہے۔

۶۶۷ھ۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ جُنْدَبًا قَالَ: شَهِدْتُ النَّبِيَّ ﷺ صَلَّى يَوْمَ عَيْدٍ ثُمَّ خَطَبَ ثُمَّ قَالَ: ((مَنْ ذَبَحَ فَلْيَدْبَحْ مَكَانَهَا وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَدْبَحْ بِاسْمِ اللَّهِ)). [راجع: ۹۸۵]

(۶۶۷ھ) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے، ان سے اسود بن قیس نے کہا کہ میں نے جندب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں اس وقت تک موجود تھا جب رسول اللہ ﷺ نے عید کی نماز پڑھائی پھر خطبہ دیا اور فرمایا: ”جس نے نماز سے پہلے ذبح کر لیا ہوا اسے چاہیے کہ اس کی جگہ دوسرا جانور ذبح کرے اور جس نے ابھی ذبح نہ کیا ہو اسے چاہیے کہ اللہ کا نام لے کر جانور ذبح کرے۔“

تشیع: اس حدیث سے صاف ظاہر ہے کہ قربانی کا جانور نماز عید پڑھ کر ہی ذبح کرنا چاہیے ورنہ وہ بجائے قربانی کے معمولی ذبیحہ ہوگا۔

بَابُ الْيَمِينِ الْغُمُوسِ

اور اللہ نے سورہ نحل میں فرمایا: ”اپنی قسموں کو آپس میں فساد کی بنیاد نہ بناؤ، قَدْ مَعَدَّ بُيُوتَهَا وَتَذَوُّقُوا الشُّوَاءَ بِمَا صَدَدْتُمْ

عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٥﴾ رکنے کے بدلے تم کو دوزخ کا عذاب چکھنا پڑے تم کو سخت سزا دی جائے۔“
[النحل: ۹۴] ﴿ذَخَلَا﴾: مَكْرًا وَخِيَانَةً۔ اس آیت میں جو ”ذَخَلَا“ کا لفظ ہے اس کے معنی دغا اور فریب کے ہیں۔
غس کے معنی ڈبو دینا۔

تشریح: یہ قسم بھی قسم کھانے والے کو دوزخ کی آگ میں ڈبو دے گی۔ آیت کی مناسبت باب سے یہ ہے کہ کافر فریب کی قسم پر اس میں سخت وعید ہے ایسا ہی یحییٰ غس قسم میں بھی کھانا چاہیے یحییٰ غس دوزخ میں ڈبو دینے والی قسم کو کہتے ہیں۔

۶۶۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا النَّضْرُ، قَالَ: أَخْبَرَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا فِرَاسٌ، قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ ﷺ قَالَ: ((الْكَافِرُ: الْإِمْرُاءُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينِ الْغُمُوسُ)). [طرفاء فی: ۶۸۷۰، ۶۹۲۰]

۶۶۷۵۔ ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو نضر نے خبر دی، کہا ہم کو شعبہ نے خبر دی، کہا ہم سے فراس نے بیان کیا، کہا کہ میں نے شعبی سے سنا، انہوں نے عبد اللہ بن عمرو سے کہ نبی کریم ﷺ نے فرمایا: ”کبیرہ گناہ اللہ کے ساتھ شرک کرنا، والدین کی نافرمانی کرنا، کسی کی ناحق جان لینا اور یحییٰ غس۔“ قصداً جھوٹی قسم کھانے کو کہتے ہیں۔

[ترمذی: ۳۰۲۱، نسائی: ۴۰۲۲، ۴۸۸۳]

باب: اللہ تعالیٰ کا سورہ آل عمران میں فرمانا:

بَابُ قَوْلِ اللَّهِ:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكْتُمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [آل عمران: ۷۷]

وَقَوْلِهِ: ﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [البقرة: ۲۲۴] وَقَوْلِهِ: ﴿وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا﴾ [الآية: النحل: ۹۵] وَقَوْلِهِ: ﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا﴾ [الآية: النحل: ۹۱]

”جو لوگ اللہ کا نام لے کر عہد کر کے قسمیں کھا کر اپنی قسموں کے بدلے میں تھوڑی پونجی (دنیا کی مول لیتے ہیں) یہی وہ لوگ ہیں، جن کا آخرت میں کوئی حصہ نیک نہیں ہوگا اور اللہ ان سے بات بھی نہیں کرے گا اور نہ قیامت کے دن ان کی طرف رحمت کی نظر ہی کرے گا اور نہ انہیں پاک کرے گا اور انہیں دردناک عذاب ہوگا“ اور اللہ تعالیٰ کا سورہ بقرہ میں ارشاد ”اور اللہ کو قسمیں کھا کر نیکی اور پرہیزگاری اور لوگوں میں میل کر دینے کی روک نہ بناؤ اور اللہ سنا جانتا ہے“ اور سورہ نحل میں فرمایا: ”اللہ کا عہد کر کے دنیا کا تھوڑا سا ممول مت لو اللہ کے پاس جو کچھ ثواب اور اجر ہے وہ تمہارے لئے بہتر ہے اگر تم سمجھو“ اور اسی سورت میں فرمایا: ”اور اللہ کا نام لے کر جو عہد کرو اس کو پورا کرو اور قسموں کو پکا کرنے کے بعد پھر نہ توڑو (کیسے توڑو گے) تم اللہ کی ضمانت اپنی بات پر دے چکے ہو۔“

تشریح: یعنی اللہ کو کوہ بنا چکے ہو۔

۶۶۷۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۶۶۷۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے

حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ
عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«(مَنْ خَلَفَ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ
أَمْرِيءٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانٌ)»
فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ
بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ
الآيَةِ. [راجع: ٢٣٥٦]

بیان کیا، ان سے اعمش نے، ان سے ابو ذائل نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے جھوٹی قسم اس طور پر کھائی کہ اس کے ذریعے کسی مسلمان کا مال ناجائز طریقے سے حاصل کرے تو وہ اللہ تعالیٰ سے اس حال میں ملے گا کہ اللہ اس پر نہایت ہی غصہ ہوگا۔“ پھر اللہ تعالیٰ نے اس کی تصدیق وحی کے ذریعے نازل کی: ”بلاشبہ وہ لوگ جو اللہ کے عہد اور اپنی قسموں کے بدلے میں معمولی دنیا کی کوچنی خریدتے ہیں۔“ آخر آیت تک

٦٦٧٧- فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا جَدْتُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فَقَالُوا: كَذَا وَكَذَا. فَقَالَ: فِي أَنْزَلْتُ كَانَتْ لِي بَثْرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((يَسْتُكَ أَوْ يَمِينُهُ)) قُلْتُ: إِذَنْ يَخْلِفُ عَلَيْهَا يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٌ وَهُوَ فِيهَا فَاجِرٌ يَقْطَعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضْبَانٌ)). [راجع: ٢٣٥٧]

(۶۷۷) حضرت عبداللہ یہ حدیث بیان کر چکے تھے، اتنے میں اشعث بن قیس رضی اللہ عنہ آئے اور پوچھا کہ ابو عبد الرحمن نے تم لوگوں سے کیا حدیث بیان کی ہے؟ لوگوں نے کہا اس اس مضمون کی۔ انہوں نے کہا کہ اہی یہ آیت تو میری ہی بارے میں نازل ہوئی تھی میرے ایک چچا زاد بھائی کی زمین میں میرا ایک کنواں تھا اس کے جھگڑے کے سلسلے میں رسول اللہ ﷺ کے پاس آیا تو آپ ﷺ نے فرمایا: ”تم اپنے گواہ لاؤ ورنہ مدعا علیہ سے قسم لی جائے گی۔“ میں نے عرض کیا: یا رسول اللہ! پھر وہ تو جھوٹی قسم کھالے گا۔ آپ نے فرمایا: ”جس نے جھوٹی قسم بدینتی کے ساتھ اس لئے کھائی کہ اس کے ذریعے کسی مسلمان کا مال ہڑپ کر جائے تو قیامت کے دن اللہ سے اس حال میں ملے گا کہ اللہ اس پر انتہائی غضب ناک ہوگا۔“

بَابُ الْيَمِينِ فِيمَا لَا يَمْلِكُ وَفِي
الْمَعْصِيَةِ وَالْيَمِينِ فِي الْغَضَبِ

باب: ملک حاصل ہونے سے پہلے یا گناہ کی بات کیلئے یا غصہ کی حالت میں قسم کھانے کا کیا حکم ہے؟

تشریح: ملک حاصل ہونے سے پہلے اس کی مثال یہ ہے کہ مثلاً کوئی قسم کھالے میں لوٹری کو آزاد نہیں کروں گا یا اپنی عورت کو طلاق نہیں دوں گا اور ابھی اس کے پاس نہ کوئی لوٹری ہو نہ کوئی عورت نکاح میں ہو اس کے بعد لوٹری خریدے یا کسی عورت سے نکاح کرے پھر لوٹری کو آزاد کرے یا عورت کو طلاق دے تو قسم کا کفارہ لازم نہ ہوگا۔ اسی طرح اگر کوئی کسی عورت کی نسبت کہے اگر میں اس سے نکاح کروں تو اس پر طلاق ہے یا اگر میں لوٹری خریدوں تو وہ آزاد ہے پھر اس عورت سے نکاح کرے یا وہ لوٹری خریدے گی نہ لوٹری آزاد ہوگی۔ اہل حدیث کا یہی قول ہے لیکن حنفیہ نے اس کے خلاف کہا ہے (مولانا وحید الزماں) حدیث باب میں سواریاں دینے کی قسم کا ذکر ہے۔ اس وقت وہ سواریاں آپ ﷺ کی ملک میں نہ تھیں جب ملک میں آئیں اس وقت دینے سے نہ قسم ٹوٹی نہ کفارہ لازم ہوا۔ یہ حدیث غصہ میں قسم کھالینے کی بھی مثال ہو سکتی ہے۔ (ویدی)

۶۶۷۸- حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ
 (۶۶۷۸) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے بريد نے، ان سے ابو بردہ نے اور ان سے حضرت ابو موسیٰ رضی اللہ عنہ

عَنْ أَبِي مُوسَى قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى النَّبِيِّ ﷺ أَسْأَلُهُ الْخُمْلَانَ فَقَالَ: ((وَاللَّهِ لَا أُحْمِلُكُمْ عَلَى شَيْءٍ)) وَافَقْتُهُ وَهُوَ غَضَبَانٌ فَلَمَّا أَتَيْتُهُ قَالَ: ((انْطَلِقْ إِلَى أَصْحَابِكَ فَقُلْ: إِنَّ اللَّهَ أَوْ إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ)).

[راجع: ۴۴۱۵، ۳۱۳۳]

نے بیان کیا کہ میرے ساتھیوں نے مجھے نبی کریم ﷺ کی خدمت میں سواری کے جانور مانگنے کے لئے بھیجا تو آنحضرت ﷺ نے فرمایا: ”اللہ کی قسم! میں تمہارے لئے کوئی سواری کا جانور نہیں دے سکتا“ (کیونکہ موجود نہیں ہیں) جب میں آپ کے سامنے آیا تو آپ کچھ حنگی میں تھے۔ پھر جب دوبارہ آیا تو آپ نے فرمایا: ”اپنے ساتھیوں کے پاس جا اور کہہ کہ اللہ تعالیٰ نے یا (یہ کہا کہ) رسول اللہ ﷺ نے تمہارے لئے سواری کا انتظام کر دیا۔“

تشریح: بعد میں انتظام ہو جانے پر آپ ﷺ نے اپنی قسم کو توڑ دیا اور اس کا کفارہ ادا فرمادیا۔ باب اور حدیث میں مطابقت ظاہر ہے۔ حضرت ابو موسیٰ عبد اللہ بن قیس اشعری رضی اللہ عنہ مکہ میں اسلام لائے، حبشہ کی طرف ہجرت کی اور اہل سفینہ کے ساتھ حبشہ سے واپس ہوئے، ۲۰ھ میں حضرت عمر فاروق رضی اللہ عنہ نے ان کو بصرہ کا حاکم بنا دیا ۵۲ھ میں وفات پائی۔ (رضی اللہ عنہ وارضاه)

۶۶۷۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزُ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ: ح. وَحَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ، قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ ابْنِ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَاصٍ وَعَبِيدَ اللَّهِ ابْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ جِئْنَا قَالَتْ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا كُلُّ حَدَّثَنِي طَائِفَةٌ مِنْ الْحَدِيثِ فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾ [النور: ۱۱] الْعَشْرَ الْآيَاتِ كُلَّهَا فِي بَرَأَتِي قَالَ أَبُو بَكْرٍ الصِّدِّيقُ وَكَانَ يَنْفَقُ عَلَى مَسْطَحٍ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لَا أَتَفَقُّ عَلَى مَسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ فَأَنْزَلَ اللَّهُ: ﴿وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى﴾ [النور: ۲۲] الْآيَةَ قَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ! إِنِّي لَأُحِبُّ أَنْ

(۶۶۷۹) ہم سے عبد العزیز نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے (دوسری سند) اور ہم سے حجاج نے بیان کیا، کہا ہم سے عبد اللہ بن عمر نمیری نے بیان کیا، کہا ہم سے یونس بن یزید ایللی نے بیان کیا، کہا کہ میں نے زہری سے سنا، کہا کہ میں نے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ بن عتبہ رضی اللہ عنہ سے سنا نبی کریم ﷺ کی زوجہ مطہرہ حضرت عائشہ رضی اللہ عنہا پر بہتان کی بات کے متعلق، جب ان پر اتہام لگانے والوں نے اتہام لگایا تھا اور اللہ تعالیٰ نے ان کو اس اتہام سے بری قرار دیا تھا، ان سب لوگوں نے ان کو اس اتہام سے بوی قرار دیا تھا، ان سب لوگوں نے مجھ سے اس قصہ کا کوئی ایک ٹکڑا بیان کیا (ایک حدیث میں یہ بھی ہے) پھر اللہ تعالیٰ نے یہ آیت نازل کی کہ ”بلاشبہ جن لوگوں نے جھوٹی تہمت لگائی ہے“ دس آیتوں تک۔ جو سب کی سب میری پاکی بیان کرنے کے لئے نازل ہوئی تھیں۔ ابو بکر صدیق رضی اللہ عنہ مسطح رضی اللہ عنہ کے ساتھ قرابت کی وجہ سے ان کا خرچ اپنے ذمہ لئے ہوئے تھے، کہا کہ اللہ کی قسم! اب کبھی مسطح پر کوئی چیز ایک پیسہ خرچ نہیں کروں گا۔ اس کے بعد کہ اس نے عائشہ رضی اللہ عنہا پر اس طرح کی جھوٹی تہمت لگائی ہے۔ اس پر اللہ تعالیٰ نے یہ آیت نازل کی: ”وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى“ الخ ابو بکر رضی اللہ

يَغْفِرَ اللَّهُ لِي فَرَجَ إِلَى مَسْطَحِ النَّفَقَةِ الَّتِي كَانَتْ يَنْفِقُ عَلَيْهِنَّ وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا عَنْهُ أَبَدًا. [راجع: ۲۵۹۳]

نے اس پر کہا، کیوں نہیں، اللہ کی قسم! میں تو یہی پسند کرتا ہوں کہ اللہ میری مغفرت کر دے۔ چنانچہ انہوں نے پھر مسطح کو وہ خرچ دینا شروع کر دیا جو اس سے پہلے انہیں دیا کرتے تھے اور کہا کہ اللہ کی قسم! میں اب خرچ دینے کو کبھی نہیں روکوں گا۔

تشریح: حضرت ابو بکر رضی اللہ عنہ نے اپنی قسم کو کفارہ ادا کر کے توڑ دیا۔ باب سے یہی مطابقت ہے۔ حضرت مسطح بن اثاثہ رضی اللہ عنہ ہیں۔ ۳۳ھ میں ۵۶ سال وفات پائی۔ سبحان اللہ! ایمان داری اور خدا ترسی حضرت ابو بکر صدیق رضی اللہ عنہ پر ختم تھی باوجودیکہ مسطح رضی اللہ عنہ نے ایسا باوقار کیا تھا کہ ان کی پیاری بیٹی پر جو خود مسطح رضی اللہ عنہ کی بھی بیٹی تھی انہیں اس قسم کا طوفان جوڑا اور قطع نظر اس سلوک کے جو حضرت ابو بکر صدیق رضی اللہ عنہ ان سے کیا کرتے تھے اور قطع نظر احسان فراموشی کے انہوں نے قربت کا بھی کچھ لحاظ نہ کیا۔ حضرت عائشہ رضی اللہ عنہا کی بدنامی خود مسطح رضی اللہ عنہ کی بھی ذلت اور خواری تھی مگر وہ شیطان کے چمکے میں آ گئے۔ شیطان اسی طرح آدمی کو ذلیل کرتا ہے، اس کی عقل اور فہم بھی سلب ہو جاتی ہے۔ اگر کوئی دوسرا آدمی ہوتا تو مسطح رضی اللہ عنہ نے یہ حرکت ایسی کی تھی کہ ساری عمر سلوک کرنا تو کچھ ان کی صورت بھی دیکھنا گوارا نہ کرتا مگر آخر میں حضرت ابو بکر رضی اللہ عنہ کی خدا ترسی اور مہربانی اور شفقت پر قربان کہ انہوں نے مسطح رضی اللہ عنہ کا معمول بدستور جاری کر دیا اور ان کے قصور سے چشم پوشی کی۔ ترجمہ باب یہیں سے لکھا ہے کیونکہ حضرت ابو بکر صدیق رضی اللہ عنہ نے ایک سنگی کی بات یعنی عزیزوں سے سلوک ترک کرنے پر قسم کھائی تھی تو اس قسم کو توڑ ڈالنے کا حکم ہوا پھر کوئی گناہ کرنے پر قسم کھائے اس کو تو بطریق اولیٰ یہ قسم توڑ ڈالنا ضروری ہوگا۔ یہ فصد میں قسم کھانے کی بھی مثال ہو سکتی ہے کیونکہ حضرت ابو بکر صدیق رضی اللہ عنہ نے پہلے غصہ ہی میں قسم کھائی تھی کہ میں مسطح سے سلوک نہ کروں گا۔ (تقریر مولانا وحید الزماں رحمہ اللہ)

۶۶۸۰۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ الْقَاسِمِ عَنْ زُهْدَمَ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ فَوَافَقْتُهُ وَهُوَ غَضَبَانٌ فَاسْتَحْمَلَنَاهُ فَحَلَفَ أَنْ لَا يَخْمِلَنَا ثُمَّ قَالَ: ((وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا)). [راجع: ۳۱۳۳]

۶۶۸۰۔ ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے، کہا ہم سے ایوب نے بیان کیا، ان سے قاسم نے، ان سے زہدم نے بیان کیا کہ ہم ابو موسیٰ رضی اللہ عنہ کے پاس تھے تو انہوں نے بیان کیا کہ میں قبیلہ اشعر کے چند ساتھیوں کے ساتھ رسول اللہ ﷺ کی خدمت میں حاضر ہوا۔ جب میں آپ کے پاس آیا تو آپ غصہ کی حالت میں تھے، پھر ہم نے آپ سے سواری کا جانور مانگا تو آپ نے قسم کھالی کہ آپ ہمارے لئے اس کا انتظام نہیں کر سکتے۔ اس کے بعد فرمایا: ”واللہ! اللہ نے چاہا تو میں کبھی بھی اگر کوئی قسم کھا لوں گا اور اس کے سوا دوسری چیز میں بھلائی دیکھوں گا تو وہی کروں گا جس میں بھلائی ہوگی اور قسم توڑ دوں گا۔“

تشریح: معلوم ہوا کہ قسم پر جے رہنا محمود نہیں ہے۔

باب: جب کسی نے کہا کہ واللہ! میں آج بات نہیں کروں گا

بَابُ: إِذَا قَالَ: وَاللَّهِ لَا أَتَكَلَّمُ الْيَوْمَ

فَصَلَّى أَوْ قِيلَ أَوْ سَبَّحَ أَوْ كَبَّرَ أَوْ حَمِدَ أَوْ هَلَّلَ

پھر اس نے نماز پڑھی، قرآن مجید کی تلاوت کی، تسبیح کی، حمد یا لا الہ الا اللہ کہا

فَهُوَ عَلَى نَيْتِهِ. وَقَالَ النَّبِيُّ ﷺ: ((أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ)) وَقَالَ أَبُو سُفْيَانَ: كَتَبَ النَّبِيُّ ﷺ إِلَى هِرَ قُلٍ: ((تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ)) [آل عمران: ٦٤] [راجع: ٧] وَقَالَ "كَلِمَةُ التَّقْوَى" لَا إِلَهَ إِلَّا اللَّهُ هُـ.

تو اس کا حکم اس کی نیت کے موافق ہوگا۔ اور نبی کریم ﷺ نے فرمایا: "افضل کلام چار ہیں، سبحان اللہ، الحمد للہ، لا الہ الا اللہ اور اللہ اکبر۔" اور ابو سفیان نے بیان کیا کہ نبی کریم ﷺ نے ہر قل کو لکھا تھا: "آ جاؤ اس کلمہ کی طرف جو ہمارے اور تمہارے درمیان برابر مانا جاتا ہے۔" مجاہد نے کہا کہ "کلمۃ التقویٰ" لا الہ الا اللہ ہے۔

تشریح: جمہور کا قول ہے کہ مطلقاً حادث نہ ہوگا اس لئے کہ بات کرنا عرف میں اس کو کہتے ہیں کہ دنیا کی بات کسی آدمی سے کرے اور قرآن میں ہے کہ حضرت مریم علیہا السلام نے روزہ رکھا تھا کہ میں آج کسی سے بات نہیں کروں گی باوجودیکہ وہ عبادت ہی میں مشغول رہیں۔ گو یہ کلمات مذکورہ بھی کلام کے حکم میں آتے ہیں لیکن عرف عام میں ان پر کلام کا لفظ نہیں بولا جاتا۔ اس لئے اگر قسم کھاتے وقت ان کو بھی شامل رکھنے کی نیت کی ہو تو ان کے کرنے سے بھی قسم ٹوٹ جائے گی ورنہ نہیں۔

٦٦٨١- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ)).

(٦٦٨١) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا، انہیں سعید بن مسیب نے خبر دی، ان کے والد (حضرت مسیب رضی اللہ عنہ) نے بیان کیا کہ جب جناب ابوطالب کی موت کا وقت قریب ہوا تو رسول اللہ ﷺ ان کے پاس آئے اور کہا کہ "آپ کہہ دیجئے کہ لا الہ الا اللہ" تو میں آپ کے لئے اللہ کے ہاں جھگڑ سکوں گا۔"

[راجع: ١٣٦٠]

تشریح: تاکہ اللہ آپ کو بخش دے مگر ابوطالب اس کے لئے تیار نہ ہو سکے۔ ان کا نام عبد مناف تھا اور یہ عبد المطلب کے بیٹے اور حضرت علی رضی اللہ عنہ کے والد تھے۔

٦٦٨٢- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالَ: أَخْبَرَنَا عُمَارَةُ بْنُ الْقَفْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ)). [راجع: ٦٤٠٦]

(٦٦٨٢) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے محمد بن فضیل نے بیان کیا، کہا ہم سے عمارہ بن قحطاع نے بیان کیا، کہا ہم سے ابو زرعہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: "دو کلمے جو زبان پر ہلکے ہیں لیکن ترازو پر (آخرت میں) بھاری ہیں اور اللہ رحمان کے ہاں پسندیدہ ہیں وہ یہ ہیں: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ۔"

تشریح: ان کلمات کے منہ پر لانے سے قسم نہیں ٹوٹے گی۔ امام بخاری رحمہ اللہ کا یہاں یہ حدیث لانے سے بھی مقصد ہے۔

٦٦٨٣- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (٦٦٨٣) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد

نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے شقیق نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک کلمہ فرمایا اور میں نے (اسی پر قیاس کرتے ہوئے) دوسرا کلمہ کہا (کہ آنحضرت ﷺ نے فرمایا: ”جو شخص اس حال میں مر جائے کہ اللہ کے ساتھ کسی کو شریک ٹھہراتا ہوگا تو وہ جہنم میں جائے گا۔“ اور میں نے دوسری بات کہی کہ جو شخص اس حال میں مر جائے گا کہ اللہ کے ساتھ کسی کو شریک نہ ٹھہراتا ہوگا وہ جنت میں جائے گا۔

حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً وَقُلْتُ أُخْرَى قَالَ: ((مَنْ مَاتَ يَجْعَلُ لِلَّهِ نِدًا أُذْخِلَ النَّارَ)) وَقُلْتُ أُخْرَى: مَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدًا أُذْخِلَ الْجَنَّةَ.

[راجع: ۱۲۳۸]

تشریح: مقصد یہ ہے کہ ان کلمات سے حائل نہ ہوگا۔

بَابُ مَنْ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى أَهْلِهِ شَهْرًا وَكَانَ الشَّهْرُ تِسْعًا وَعِشْرِينَ

باب: جس نے قسم کھائی کہ اپنی بیوی کے پاس ایک مہینہ تک نہیں جائے گا اور مہینہ ۲۹ دن کا ہو اور وہ اپنی عورت کے پاس گیا تو وہ حادث نہ ہوگا

۶۶۸۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ حَمِيدٍ عَنْ أَنَسٍ، قَالَ: أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نِسَائِهِ وَكَانَتْ: انْفَكَّت رِجْلُهُ فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ فَقَالُوا: يَا رَسُولَ اللَّهِ! آلَيْتَ شَهْرًا فَقَالَ: ((إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ)). [راجع: ۳۷۸]

(۶۶۸۴) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، ان سے حمید نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے اپنی بیویوں کے ساتھ ایلاء کیا (یعنی قسم کھائی کہ آپ ان کے ہاں ایک مہینہ تک نہیں جائیں گے) اور آنحضرت ﷺ کے پاؤں میں موج آگئی تھی۔ چنانچہ آنحضرت ﷺ اپنے بالا خانہ میں اتیس دن تک قیام پذیر رہے۔ پھر وہاں سے اترے لوگوں نے کہا کہ یا رسول اللہ! آپ نے ایلاء ایک مہینے کے لئے کیا تھا؟ آنحضرت ﷺ نے فرمایا: ”یہ مہینہ اتیس دن کا ہے۔“

بَابُ: إِنْ حَلَفَ إِلَّا يَشْرَبَ نَبِيذًا

باب: اگر کسی نے قسم کھائی کہ نبیذ نہیں پیئے گا

فَشْرَبَ طَلَاءً أَوْ سَكْرًا أَوْ عَصِيرًا لَمْ يَحْنَثْ فِي قَوْلِ بَعْضِ النَّاسِ وَلَيْسَتْ هَذِهِ بِأَنْبِذَةٍ عِنْدَهُ.

پھر قسم کے بعد اس نے انگور کا پکا ہوا یا میٹھا پانی یا کوئی نشہ آور چیز یا انگور سے نچوڑا ہوا پانی پیا تو بعض لوگوں کے قول کے مطابق اس کی قسم نہیں ٹوٹے گی، کیونکہ یہ چیزیں ان کی رائے میں نبیذ نہیں ہیں۔

تشریح: نبیذ کھور کے نچوڑے ہوئے پانی کو کہتے ہیں۔ دیگر مذکورہ چیزیں نبیذ نہیں ہیں اس لئے اس کا قسم اٹھانا ٹوٹ نہ سکے گا مگر نشہ آور چیز کا پینا قطعاً اس لئے حرام ہے کہ وہ بھی شراب میں داخل ہے۔ نبیذ کا بھی حکم ہے جو نشہ آور ہوتی ہے۔ عرب لوگوں میں نبیذ کے دو معنی ہیں ایک تو ہر قسم کی شراب جس میں نشہ ہو دوسری کھجور یا انگور کو پانی میں بھگو کر اس کا میٹھا شربت بنانا جس میں نشہ نہیں ہوتا اور جسے طلاء کہتے ہیں۔ انگور کے شیرے کو جو پکا یا جائے

حنفیہ کہتے ہیں جب ایک تہائی جل جائے اگر دو تہائی جل جائے تو وہ شلت ہے آدھا جل جائے تو وہ منصف ہے تھوڑا سا جلے تو وہ باذن یعنی بادہ ہے۔ سکر کہتے ہیں انگور کی شراب کو۔ عصیر کہتے ہیں انگور یا کھجور کے شیرے کو۔ حافظ نے کہا طلاء کو اتنا پکانیں کہ وہ جم جائے تو اس کو دہس اور رب کہتے ہیں اس وقت اس کو نیبہ نہیں کہیں گے۔ اگر پتلار ہے تو البتہ نیبہ کہیں گے عرف میں۔ خیر یہ تو ہوا۔ اب امام بخاری رحمہ اللہ کا مطلب یہ معلوم ہوتا ہے کہ حنفیہ کا قول صحیح ہے۔ نیبہ نہ پینے کی قسم کھائے تو طلاء یا سکر یا عصیر پینے سے حادث نہ ہوگا کیونکہ ان تینوں کے علیحدہ علیحدہ نام زبان عرب میں ہیں اور نیبہ یا قبیح تو اسی کو کہتے ہیں جو کھجور یا انگور کو پانی میں بھگو دیں اس کا شربت لیں اور بہل اور سودہ کی حدیث سے اس مطلب پر استدلال کیا کیونکہ بہل کی حدیث میں قبیح سے اور سودہ کی حدیث میں نیبہ سے یہی مراد ہے اس لئے کہ طلاء اور سکر وغیرہ تو حلال نہیں ہیں۔ نبی کریم ﷺ ان کا استعمال کیسے فرماتے۔ میرے (مولانا وحید الزماں کے) نزدیک امام بخاری رحمہ اللہ کا صحیح مطلب یہی معلوم ہوتا ہے کہ انہوں نے یہ احادیث لا کر حنفیہ کے قول کی تائید کی ہے۔ ابن بطال وغیرہ کی شارحین نے یہ کہا کہ امام بخاری رحمہ اللہ کو حنفیہ کا رد منظور ہے۔ حافظ رحمہ اللہ نے اس کی توجیہ یوں کی کہ بہل کی حدیث سے یہ نکلتا ہے کہ جو کھجور یا انگور ابھی تھوڑے عرصہ سے بھگوئے جائیں تو اس کے پانی کو نیبہ کہتے ہیں گواس کا پینا درست ہے اور سودہ کی حدیث سے بھی اس کی تائید ہوتی ہے مگر یہ توجیہ میری (مولانا وحید الزماں) سمجھ میں نہیں آتی اس لئے کہ بہل اور سودہ کی احادیث میں یہ صراحت کہاں ہے کہ طلاء یا سکر کو بھی نیبہ کہتے ہیں۔ پھر حنفیہ کا رد کیونکر ہوگا۔ حافظ رحمہ اللہ نے کہا اکثر علما کا قول یہ ہے کہ ایسی قسم میں جس شراب کو عرف میں نیبہ کہتے ہیں اس کے پینے سے قسم ٹوٹ جائے گی البتہ اگر کسی خاص شراب کی نیت کرے تو اس کی نیت کے موافق حکم ہوگا۔ (وحیدی)

۶۶۸۵۔ حَدَّثَنِي عَلِيُّ بْنُ سَمْعَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، قَالَ: أَخْبَرَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ أَبَا أُسَيْدٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ أَغْرَسَ فَدَعَا النَّبِيَّ ﷺ لِعُرْسِهِ فَكَانَتِ الْعُرُوسُ خَادِمَهُمْ فَقَالَ سَهْلٌ لِلْقَوْمِ: هَلْ تَذَرُونَ مَا سَقَتَهُ؟ قَالَ: أَتَقَعَتْ لَهُ تَمْرًا فِي تَوْرٍ مِنَ اللَّيْلِ حَتَّى أَصْبَحَ عَلَيْهِ فَسَقَتَهُ إِيَّاهُ. [۵۱۷۶] [مسلم: ۵۲۳۳؛ ابن ماجہ: ۱۹۱۲]

۶۶۸۵) مجھ سے علی بن عبد اللہ مدینی نے بیان کیا، انہوں نے عبد العزیز بن ابی حازم سے سنا، کہا مجھے میرے والد نے خبر دی، انہیں حضرت سہل بن سعد رضی اللہ عنہ نے کہ نبی کریم ﷺ کے صحابی ابواسید رضی اللہ عنہ نے نکاح کیا اور نبی اکرم ﷺ کو اپنی شادی کے موقع پر بلایا۔ لیکن ہی ان کی میزبانی کا کام کر رہی تھی۔ پھر حضرت سہل رضی اللہ عنہ نے لوگوں سے پوچھا: تمہیں معلوم ہے، میں نے آنحضرت ﷺ کو کیا پلایا تھا۔ کہا کہ رات میں آنحضرت ﷺ کے لئے میں نے کھجور ایک بڑے پیالے میں بھگو دی تھی اور صبح کے وقت اس کا پانی آپ کو پلایا تھا۔

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔ حضرت سہل بن سعد ساعدی رضی اللہ عنہ وفات نبوی کے وقت ۱۵ سال کے تھے۔ ۹۱ھ میں مدینہ میں وفات پائی۔ مدینہ میں فوت ہونے والے یہ آخری صحابی ہیں۔

۶۶۸۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ الشَّعْبِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: مَاتَتْ لَنَا شَاةٌ فَدَبَغْنَا مَسْكَهَا ثُمَّ مَا زَلْنَا نَنْبِذُ فِيهِ حَتَّى صَارَ سَنَا. [نسائی: ۴۲۵۱]

۶۶۸۶) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو اسماعیل بن ابی خالد نے خبر دی، انہیں شعبی نے، انہیں عکرمہ نے اور انہیں حضرت ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ کی بیوی صاحبہ حضرت سودہ رضی اللہ عنہا نے بیان کیا کہ ان کی ایک بکری مر گئی تو اس کے چمڑے کو ہم نے دباغت دے دیا، پھر ہم اس کی مشک میں نیبہ بناتے رہے یہاں تک کہ وہ پرانی ہو گئی۔

تشریح: بہر حال نیز کا استعمال ثابت ہوا۔ حضرت سودہ رضی اللہ عنہا حضرت خدیجہ رضی اللہ عنہا کی وفات کے بعد آپ ﷺ کے نکاح میں آئیں۔ ۵۴ھ میں وفات ہوئی۔

بَابُ: إِذَا حَلَفَ أَنْ لَا يَأْتِيَهُمْ
فَأَكَلَ تَمْرًا يَخْبِزُ وَمَا يَكُونُ مِنْهُ الْأَذْمُ.

باب: جب کسی نے قسم کھائی کہ وہ سالن نہیں کھائے گا
پھر اس نے روٹی کھجور کے ساتھ کھائی یا کسی اور سالن کے طور پر استعمال
ہو سکنے والی چیز کھائی (تو اس کو سالن ہی مانا جائے گا)۔

۶۶۸۷- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا
سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ عَنْ أَبِيهِ
عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ
خُبْزٍ بَرٍّ مَأْدُومٍ ثَلَاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللَّهِ
فَقَالَ ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَائِشَةَ بِهَذَا.
[راجع: ۵۴۲۳]

(۶۶۸۷) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان
کیا، ان سے عبد الرحمن بن عابس نے، ان سے ان کے والد نے اور ان
سے عائشہ رضی اللہ عنہا نے بیان کیا کہ آل محمد ﷺ کبھی پے در پے تین دن تک
سالن کے ساتھ گیہوں کی روٹی نہیں کھا سکے یہاں تک کہ آپ اللہ سے
جا ملے اور ابن کثیر نے بیان کیا کہ ہم کو سفیان نے خبر دی کہ ہم سے
عبد الرحمن نے بیان کیا، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا
نے یہی حدیث بیان کی۔

تشریح: اس سند کے بیان کرنے سے یہ غرض ہے کہ عابس کی ملاقات حضرت عائشہ رضی اللہ عنہا سے ثابت ہو جائے۔ کیونکہ اگلی روایت عن عن کے
ساتھ ہے۔

۶۶۸۸- حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ إِسْحَاقَ
ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ
ابْنَ مَالِكٍ، قَالَ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سَلِيمٍ:
لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا
أَعْرَفَ فِيهِ الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟
فَقَالَتْ: نَعَمْ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ
ثُمَّ أَخَذَتْ خِمَارًا لَهَا فَلَقَّتِ الْخُبْزَ بِبَعْضِهِ
ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَتْ
فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ
النَّاسُ فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أُرْسَلْتُ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ فَقَالَ
رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «هُوَ» فَأَنْطَلَقُوا

(۶۶۸۸) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے امام مالک نے بیان
کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے بیان کیا، انہوں نے حضرت
انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ حضرت ابو طلحہ رضی اللہ عنہ نے
(اپنی بیوی) ام سلیم رضی اللہ عنہا سے کہا کہ میں سن کر آ رہا ہوں رسول اللہ ﷺ
کی آواز (فاقوں کی وجہ سے) کمزور پڑ گئی ہے اور میں نے آواز سے آپ
کے فاقہ کا اندازہ لگایا ہے، کیا تمہارے پاس کھانے کی کوئی چیز ہے؟ انہوں
نے کہا کہ ہاں، چنانچہ انہوں نے جو کچھ چند روٹیاں نکالیں اور ایک اوڑھنی
لے کر روٹی کو اس کے ایک کونے سے لپیٹ دیا اور اسے آنحضرت ﷺ
کی خدمت میں بھجوا دیا۔ میں لے کر گیا تو میں نے دیکھا کہ آنحضرت ﷺ
مسجد میں تشریف رکھتے ہیں اور آپ کے ساتھ کچھ لوگ ہیں، میں ان کے
پاس جا کر کھڑا ہو گیا تو رسول اللہ ﷺ نے پوچھا: ”کیا تمہیں ابو طلحہ نے
بھیجا ہے۔“ میں نے عرض کی: جی ہاں، پھر آپ ﷺ نے اپنے ساتھ والے

لوگوں سے کہا: ”اٹھو! اور چلو۔“ میں ان کے آگے آگے چل رہا تھا۔ آخر میں حضرت ابو طلحہ رضی اللہ عنہ کے ہاں پہنچا اور ان کو اطلاع دی۔ ابو طلحہ نے کہا ام سلیم! جناب رسول اللہ ﷺ تشریف لائے ہیں اور ہمارے پاس تو کوئی ایسا کھانا نہیں جو سب کو پیش کیا جاسکے؟ انہوں نے کہا کہ اللہ اور اس کے رسول کو زیادہ علم ہے۔ پھر حضرت ابو طلحہ رضی اللہ عنہ باہر نکلے اور رسول اللہ ﷺ سے ملے، اس کے بعد آپ اور ابو طلحہ گھر کی طرف بڑھے اور اندر گئے آپ ﷺ نے فرمایا: ”ام سلیم! جو کچھ تمہارے پاس ہے میرے پاس لاؤ۔“ وہ یہی روٹیاں لائیں۔ راوی نے بیان کیا کہ پھر رسول اللہ ﷺ کے حکم سے ان روٹیوں کو چورا کر دیا گیا اور ام سلیم رضی اللہ عنہا نے اپنی ایک (گھی کی) کچی کو نچوڑا گویا یہی سالن تھا۔ اس کے بعد رسول اللہ ﷺ نے جیسا کہ اللہ نے چاہا دعا پڑھی اور فرمایا: ”دس آدمیوں کو اندر بلاؤ۔“ انہیں بلایا گیا وہ آئے اور سیر ہو کر کھایا۔ پھر آپ ﷺ نے فرمایا: ”دس آدمیوں کو اندر بلاؤ۔“ وہ آئے اور سیر ہو کر کھایا۔ پھر آپ ﷺ نے فرمایا: ”دس آدمیوں کو اندر بلاؤ۔“ اور اس طرح سب لوگوں نے کھایا اور خوب سیر ہو گئے۔ حاضرین کی تعداد ستر یا اسی آدمیوں کی تھی۔

وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ! قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُنْطِغُهُمْ فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَاَنْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ حَتَّى دَخَلَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَلْمِي يَا أُمَّ سُلَيْمٍ! مَا عِنْدُكَ)) فَأَنْتِ بِذَلِكَ الْخُبْرِ قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ الْخُبْرِ فَفُتَّ وَعَصَرَتْ أُمَّ سُلَيْمٍ عُكَّةَ لَهَا فَأَدَمَّتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ: ((إِنَّكُمْ لَعَشْرَةٌ)) فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ: ((إِنَّكُمْ لَعَشْرَةٌ)) فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ: ((إِنَّكُمْ لَعَشْرَةٌ)) فَأَكَلَ الْقَوْمُ كُلُّهُمْ حَتَّى شَبِعُوا وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

[راجع: ۴۲۲]

تشریح: گھی کو بطور سالن استعمال کیا گیا ہے یہی باب اور حدیث میں مطابقت ہے جس میں ایک معجزہ نبوی کا بیان ہے۔ یہ بھی معلوم ہوا کہ بڑے لوگوں کو خود کھانے سے پہلے اپنے دیگر متعلقین کا بھی فکر کرنا ضروری ہے بلکہ ان سب کو پہلے کھانا اور بعد میں خود کھانا تاکہ کوئی بھی بھوکا نہ رہ جائے۔ اللہ پاک آج کل کے نام نہاد دھیروں مرشدوں کو نیز تمام علما کو اور سب لوگوں کو ان اخلاق حسنہ کی توفیق بخشے۔ آمین

باب: قسموں میں نیت کا اعتبار ہوگا

بَابُ النِّيَّةِ فِي الْإِيمَانِ

تشریح: جیسا کہ حدیث ((انما الاعمال بالنيات)) سے ظاہر ہے۔

(۶۶۸۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا میں نے یحییٰ بن سعید سے سنا، انہوں نے کہا مجھے محمد بن ابراہیم نے خبر دی، انہوں نے علقمہ بن وقاص لیشی سے سنا، انہوں نے کہا کہ میں نے حضرت عمر بن خطاب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا کہ ”بلاشبہ عمل کا دار و مدار نیت پر ہے اور انسان کو وہی

۶۶۸۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، يَقُولُ: سَمِعْتُ رَسُولَ

اللَّهُ ﷻ يَقُولُ: ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ)). [راجع: ۱]

مے گا جس کی وہ نیت کرے گا، پس جس کی ہجرت اللہ اور اس کے رسول کے لئے ہوگی تو واقعی وہ انہیں کے لئے ہوگی اور جس کی ہجرت دنیا حاصل کرنے کے لئے یا کسی عورت سے شادی کرنے کے لئے ہوگی تو اس کی ہجرت اسی کے لئے ہوگی جس کے لئے اس نے ہجرت کی۔“

تشریح: امام بخاری رحمہ اللہ کا منشا یہ ثابت کرنا ہے کہ قسم کھانے پر اس کی پہنچی یا برعکس کا فیصلہ کرنا خود قسم کھانے والے کی سوچ سمجھ پر موقوف ہے اس کی جیسی نیت ہوگی وہی حکم لگایا جائے گا۔

بَابُ: إِذَا أَهْدَىٰ مَالَهُ عَلَىٰ وَجْهِ النَّذْرِ وَالتَّوْبَةِ

باب: جب کوئی شخص اپنا مال نذر یا توبہ کے طور پر خیرات کر دے

۶۶۹۰۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنُ مَالِكٍ۔ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ جَيْنَ عَمِي۔ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ كَسَلَهُ فِي سَنَاءِ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ جَيْنَ عَمِي۔ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ [التوبة: ۱۱۸] فَقَالَ فِي آخِرِ حَدِيثِهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ فَقَالَ النَّبِيُّ ﷺ: ((أَمْسِكْ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ)).

(۶۶۹۰) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا مجھ کو یونس نے خبر دی، انہیں ابن شہاب نے کہا مجھے عبد الرحمن بن عبد اللہ بن کعب بن مالک نے خبر دی، جب حضرت کعب بن مالک رضی اللہ عنہ تائب ہو گئے تو ان کی اولاد میں ایک یہی کہیں آنے جانے میں ان کے ساتھ رہتے تھے انہوں نے بیان کیا کہ میں نے کعب بن مالک رضی اللہ عنہ سے ان کے واقعہ اور آیت ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ کے سلسلہ میں سنا، انہوں نے اپنی حدیث کے آخر میں کہا کہ (میں نے آنحضرت ﷺ کے سامنے یہ پیش کش کی کہ) اپنی توبہ کی خوشی میں میں اپنا مال اللہ اور اس کے رسول کے دین کی خدمت میں صدقہ کر دوں۔ نبی کریم ﷺ نے اس پر فرمایا: ”اپنا کچھ مال اپنے پاس ہی رکھو یہ تمہارے لئے بہتر ہے۔“

[راجع: ۲۷۵۷]

تشریح: آیت مبارکہ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾ الخ (۹/التوبة: ۱۱۸) میں ان تین صحابیوں کا ذکر ہے جو جنگ تبوک میں پیچھے رہ گئے تھے اور رسول کریم ﷺ نے ان سے سخت باز پرس کی تھی وہ تین حضرات کعب بن مالک اور ہلال بن امیہ اور مرارہ بن ربیع رضی اللہ عنہم ہیں۔ پچھلے دو نے تو معذرت وغیرہ کر کے چھٹکارا حاصل کر لیا تھا مگر حضرت کعب بن مالک رضی اللہ عنہ نے اپنے قصور کا اعتراف کیا اور کوئی معذرت کرنا مناسب نہ جانا۔ آخر رسول کریم ﷺ نے دُعا الہی کے انتظار میں ان سے بولنا وغیرہ بند کر دیا آخر بہت کافی دنوں بعد ان کی توبہ کی قبولیت کی بشارت ملی اور ان کو مبارک باد دی گئی۔ انصاری خزر جی ہیں اور دوسری بیعت عقبہ میں یہ شریک تھے ۷۷ سال کی عمر پر ۵۰ھ میں جب کہ بصارت چلی گئی تھی ان کا انتقال ہوا۔ (رضی اللہ عنہ وارضاه) (میں)

بَابُ: إِذَا حَرَّمَ طَعَامًا

باب: اگر کوئی شخص اپنا کھانا اپنے اوپر حرام کر لے

وَقَوْلُهُ: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْصَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ﴾ [التحریم: ۱] ۲ وَقَوْلُهُ: ﴿لَا تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ﴾ [المائدة: ۸۷]

اور اللہ تعالیٰ نے سورہ تحریم میں فرمایا: ”اے نبی! آپ کیوں اس چیز کو حرام کرتے ہیں جو اللہ نے آپ کے لئے حلال کی ہے، آپ اپنی بیویوں کی خوشی چاہتے ہیں اور اللہ بڑا مغفرت کرنے والا بہت رحم کرنے والا ہے۔ اللہ تعالیٰ نے تمہارے لئے اپنی قسموں کا کھول ڈالنا مقرر کر دیا ہے۔“ اور سورہ مائدہ میں فرمایا: ”حرام نہ کرو ان پاکیزہ چیزوں کو جو اللہ نے تمہارے لئے حلال کی ہیں۔“

تشریح: ایسے مواقع پر قسموں کا توڑ ڈالنا ضروری ہے مگر کفارہ ادا کرنا بھی ضروری ہے۔

۶۶۹۱۔ حَدَّثَنِي الْحَسَنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا الْحَجَّاجُ عَنْ ابْنِ جُرَيْجٍ، قَالَ: زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عَمْرِو بْنِ قُؤْلٍ: سَمِعْتُ عَائِشَةَ تَزْعُمُ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَيَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ آيَتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ أَكَلْتُ مَغَافِيرَ فَقَدْ دَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ: ذَلِكَ لَهُ فَقَالَ: ((لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ)) فَتَزَلَّتْ: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ [التحریم: ۱] إِلَى قَوْلِهِ ﴿إِنْ تَوْبَتَا إِلَى اللَّهِ﴾ [التحریم: ۴] لِعَائِشَةَ وَحَفْصَةَ: ﴿وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التحریم: ۳] لِقَوْلِهِ: ((بَلْ شَرِبْتُ عَسَلًا)) وَقَالَ إِبْرَاهِيمُ بْنُ مُوسَى عَنْ هِشَامٍ: ((وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرُنِي بِذَلِكَ أَحَدًا)). [راجع:

(۶۶۹۱) مجھ سے حسن بن محمد نے بیان کیا، کہا ہم سے ابن جریج نے کہ عطاء کہتے تھے کہ انہوں نے عبید بن عسر سے سنا، کہا میں نے حضرت عائشہ رضی اللہ عنہا سے سنا، وہ کہتی تھیں کہ نبی کریم ﷺ (ام المؤمنین) زینب بنت جحش رضی اللہ عنہا کے ہاں رکھتے تھے اور شہد پیتے تھے، پھر میں نے اور (ام المؤمنین) حفصہ رضی اللہ عنہا نے عہد کیا کہ ہم میں سے جس کے پاس بھی آپ آئیں تو وہ کہے کہ آپ کے منہ سے مغفیر کی بو آتی ہے، آپ نے مغفیر تو نہیں کھائی ہے؟ چنانچہ آنحضرت ﷺ جب ایک کے ہاں تشریف لائے تو انہوں نے یہی بات آپ سے پوچھی۔ آپ نے فرمایا: ”نہیں، بلکہ میں نے شہد پیا ہے زینب بنت جحش کے ہاں اور اب کبھی نہیں پیوں گا۔“ (کیونکہ آپ ﷺ کو یقین ہو گیا کہ واقعی اس میں مغفیر کی بو آتی ہے) اس پر یہ آیت نازل ہوئی: ”اے نبی! آپ ایسی چیز کیوں حرام کرتے ہیں جو اللہ نے آپ کے لئے حلال کی ہے۔“ (”إِنْ تَوْبَتَا إِلَى اللَّهِ“) میں عائشہ اور حفصہ رضی اللہ عنہما کی طرف اشارہ ہے اور ”وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ“ سے اشارہ آپ ﷺ کے اس ارشاد کی طرف ہے کہ ”نہیں، میں نے شہد پیا ہے۔“ اور مجھ سے ابراہیم بن موسیٰ نے ہشام سے بیان کیا کہ آنحضرت ﷺ نے فرمایا تھا: ”اب کبھی میں شہد نہیں پیوں گا میں نے قسم کھالی ہے تم اس کی کسی کو خبر نہ کرنا۔“ (پھر آپ نے اس قسم کو توڑ دیا)۔

[۴۹۱۲]

تشریح: حفصہ بنت عمر رضی اللہ عنہا کے خاندان اول حدافہ بھی رضی اللہ عنہما جنگ بدر کے بعد فوت ہو گئے تھے۔ ۳ھ میں ان کا نکاح ثانی رسول کریم ﷺ سے ہوا۔ بہت ہی نیک خاتون تھیں۔ نماز روزہ کا بہت اہتمام کرنے والی ۴۵ھ ماہ شعبان میں انتقال ہوا۔ (رضی اللہ عنہا)

باب: منت نذر پوری کرنا واجب ہے

اور اللہ تعالیٰ کا سورہ دہر میں ارشاد ”وہ جو اپنی منت نذر پوری کرتے ہیں۔“ (۶۶۹۲) ہم سے یحییٰ بن صالح نے بیان کیا، کہا ہم سے سلیم بن سلمان نے بیان کیا، کہا ہم سے سعید بن حارث نے بیان کیا، انہوں نے حضرت عبد اللہ بن عمر رضی اللہ عنہما سے سنا، کہا: کیا لوگوں کو نذر سے منع نہیں کیا گیا ہے؟ نبی کریم ﷺ نے فرمایا: ”نذر کسی چیز کو نہ آگے کر سکتی ہے نہ پیچھے، البتہ اس کے ذریعہ بخیل کا مال نکالا جاسکتا ہے۔“

(۶۶۹۳) ہم سے خلد بن یحییٰ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے منصور نے، کہا ہم کو عبد اللہ بن مرہ نے خبر دی اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے نذر سے منع فرمایا تھا اور فرمایا تھا: ”وہ کسی چیز کو واپس نہیں کر سکتی، البتہ اس کے ذریعے بخیل کا مال نکالا جاسکتا ہے۔“

(۶۶۹۴) ہم سے ابو یحییٰ نے بیان کیا، کہا ہم کو شعب بن جری، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”نذر انسان کو کوئی ایسی چیز نہیں دیتی جو اس کے مقدر میں نہ ہو، البتہ اللہ تعالیٰ اس کے ذریعہ بخیل سے اس کا مال نکلاتا ہے اور اس طرح وہ چیزیں صدقہ کر دیتا ہے جس کی اس سے پہلے اس سے امید نہیں کی جاسکتی تھی۔“

باب: اس شخص کا گناہ جو نذر پوری نہ کرے

(۶۶۹۵) ہم سے مسدد نے بیان کیا، ان سے یحییٰ نے، ان سے شعبہ نے بیان کیا، کہا مجھ سے ابو حمزہ نے بیان کیا، کہا ہم سے زہد بن مضرب نے بیان کیا، کہا کہ میں نے عمران بن حصین سے سنا، وہ نبی کریم ﷺ سے بیان کرتے تھے کہ نبی اکرم ﷺ نے فرمایا: ”تم میں سب سے بہتر میرا زمانہ ہے، اس کے بعد ان کا جو اس کے قریب ہوں گے اس کے بعد وہ جو اس

بَابُ الْوَفَاءِ بِالنَّذْرِ

وَقَوْلِهِ: «يُوفُونَ بِالنَّذْرِ» [الدهر: ۱۷]

۶۶۹۲- حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: أَوَلَمْ تَنْهَوْا عَنِ النَّذْرِ إِنَّ النَّبِيَّ ﷺ قَالَ: ((إِنَّ النَّذْرَ لَا يَقْدَمُ شَيْئًا وَلَا يُؤَخَّرُ وَإِنَّمَا يُسْتَخْرَجُ بِالنَّذْرِ مِنَ الْبُخْلِ)). [راجع: ۱۶۶۰۸]

۶۶۹۳- حَدَّثَنَا خَلْدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مَرْثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ وَقَالَ: ((إِنَّهُ لَا يَرُدُّ شَيْئًا وَلَكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ الْبُخْلِ)). [راجع: ۱۶۶۰۸]

۶۶۹۴- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ أَكُنْ قُدْرَتُهُ وَلَكِنَّهُ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قُدِّرَ لَهُ فَيُسْتَخْرَجُ اللَّهُ بِهِ مِنَ الْبُخْلِ فَيُؤْتِيَنِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلُ)). [راجع: ۱۶۶۰۹]

بَابُ إِمَامٍ مَنْ لَا يَقِي بِالنَّذْرِ

۶۶۹۵- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ، قَالَ: حَدَّثَنَا زُهْدُ بْنُ مُضَرَّبٍ، قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: ((خَيْرُكُمْ قُرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ)). قَالَ:

سے قریب ہوں گے۔“ عمران نے بیان کیا کہ مجھے یا نہیں آنحضرت ﷺ نے اپنے زمانہ کے بعد دو کا ذکر یا تھا یا تین کا (فرمایا کہ) ”پھر ایک ایسی قوم آئے گی جو نذر مانے گی اور اسے پورا نہیں کرے گی۔ خیانت کرے گی اور ان پر اعتما نہیں رہے گا۔ وہ گواہی دینے کے لئے تیار رہیں گے جب کہ ان سے گواہی کے لئے کہا بھی نہیں جائے گا اور ان میں مٹا پام عام ہو جائے گا۔“

عِمْرَانُ: لَا أَدْرِي ذَكَرَ ثِنْتَيْنِ أَوْ ثَلَاثًا بَعْدَ قُرْنِهِ. ثُمَّ يَجِيءُ قَوْمٌ يَنْذِرُونَ وَلَا يَقُونَ وَيَخُونُونَ وَلَا يُؤْتَمِنُونَ وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ وَيُظْهَرُ فِيهِمُ السَّمَنُ)).

[راجع: ۲۶۵۱]

بَابُ: النَّذْرُ فِي الطَّاعَةِ

باب: اسی نذر کا پورا کرنا لازم ہے جو عبادت اور اطاعت کے کام کے لئے کی جائے نہ کہ گناہ کے لیے

اللہ نے فرمایا: ”جو تم اللہ کی راہ میں خرچ کرو یا شیطان کی راہ میں اللہ کو اس کی خبر ہے اسی طرح جو نذر تم مانو اور ظالموں کا کوئی مددگار نہیں۔“ (۶۶۹۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے طلحہ بن عبد الملک نے، ان سے قاسم نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے اس کی نذر مانی ہو کہ اللہ کی اطاعت کرے گا تو اسے اطاعت کرنی چاہیے لیکن جس نے اللہ کی معصیت کی نذر مانی ہو اسے نافرمانی نہ کرنی چاہیے۔“

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾. [البقرة: ۲۷۰] ۶۶۹۶- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ)). [طرفة في: ۶۷۰۰] [ابو داود: ۳۲۸۹]

ترمذی: ۱۵۲۶؛ نسائی: ۳۸۱۵، ۳۸۱۷؛ ابن

ماجہ: ۲۱۲۶

باب: جب کسی نے جاہلیت میں (اسلام لانے سے پہلے) کسی شخص سے بات نہ کرنے کی نذر مانی ہو یا قسم کھائی ہو پھر اسلام لایا ہو؟

بَابُ: إِذَا نَذَرَ أَوْ حَلَفَ أَنْ لَا يُكَلِّمَ إِنْسَانًا فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ

(۶۶۹۷) ہم سے ابو حسن محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو عبد اللہ بن عمر نے خبر دی، انہیں نافع نے، انہیں حضرت ابن عمر رضی اللہ عنہما نے کہ حضرت عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! میں نے جاہلیت میں نذر مانی تھی کہ مسجد حرام میں ایک رات کا اعتکاف کروں گا؟ آنحضرت ﷺ نے فرمایا: ”اپنی نذر پوری کر۔“

۶۶۹۷- حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَغْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ: ((أَوْفِ بِنَذْرِكَ)).

[راجع: ۲۰۳۲]

باب: جو مر گیا اور اس پر کوئی نذر باقی رہ گئی

بَابُ مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ

ابن عمر رضی اللہ عنہما نے ایک عورت سے، جس کی ماں نے قبائیں نماز پڑھنے کی نذر مانی تھی، کہا کہ اس کی طرف سے تم پڑھ لو۔ حضرت ابن عباس رضی اللہ عنہما نے بھی یہی کہا تھا۔

وَأَمَرَ ابْنُ عُمَرَ امْرَأَةً جَعَلَتْ أُمُّهَا عَلَى نَفْسِهَا صَلَاةَ بَقْبَاءَ فَقَالَ: صَلِّي عَنْهَا وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ.

تشریح: امام نسائی نے ابن عباس رضی اللہ عنہما سے یوں نکالا کہ کوئی کسی کی طرف سے نماز نہ پڑھے نہ روزہ رکھے۔ اب ان دونوں قولوں میں یوں تطبیق دی گئی ہے کہ زندہ زندہ کی طرف سے نماز روزہ نہیں کر سکتا مردہ کی طرف سے کر سکتا ہے۔ (وحدی)

(۶۶۹۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے، انہیں عبید اللہ بن عبد اللہ نے خبر دی، انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی، انہیں سعد بن عبادہ رضی اللہ عنہ نے خبر دی کہ انہوں نے نبی کریم ﷺ سے ایک نذر کے بارے میں پوچھا جو ان کی والدہ کے ذمہ باقی تھی اور ان کی وفات نذر پوری کرنے سے پہلے ہو گئی تھی۔ آنحضرت ﷺ نے انہیں فتویٰ دیا کہ نذر وہ اپنی ماں کی طرف سے پوری کر دیں، چنانچہ بعد میں یہی طریقہ مسنونہ قرار دیا۔

۶۶۹۸- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ سَعْدَ بْنَ عِبَادَةَ الْأَنْصَارِيَّ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَمُتَتْ قَبْلَ أَنْ تَقْضِيَهُ فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا فَكَانَتْ سُنَّةً بَعْدُ. [راجع: ۲۷۶۱]

(۶۶۹۹) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو بشر نے، کہا کہ میں نے سعید بن جبیر سے سنا، ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ ایک صاحب رسول اللہ ﷺ کی خدمت میں آئے اور عرض کیا کہ میری بہن نے نذر مانی تھی کہ حج کریں گی لیکن اب ان کا انتقال ہو چکا ہے؟ نبی اکرم ﷺ نے فرمایا: ”اگر ان پر کوئی قرض ہوتا تو کیا تم اسے ادا کرتے؟“ انہوں نے عرض کی، ضرور ادا کرتے۔ آپ ﷺ نے فرمایا: ”پھر اللہ کا قرض بھی ادا کرو کیونکہ وہ اس کا زیادہ مستحق ہے کہ اس کا قرض پورا ادا کیا جائے۔“

۶۶۹۹- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشْرٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنِّي رَجُلٌ النَّبِيُّ ﷺ فَقَالَ لَهُ: إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ وَإِنَّمَا مَاتَتْ فَقَالَ: النَّبِيُّ ﷺ: ((لَوْ كَانَ عَلَيْهَا دِينَ أُكُنْتُ قَاضِيَهُ؟)) قَالَ: نَعَمْ قَالَ: ((فَاقْضِ اللَّهَ فَهُوَ أَحَقُّ بِالْقَضَاءِ)). [راجع: ۱۸۵۲]

باب: ایسی چیز کی نذر جو اس کی ملکیت میں نہیں

بَابُ النَّذْرِ فِيمَا لَا يَمْلِكُ

ہے یا گناہ کی

وَفِي مَعْصِيَةٍ

تشریح: امام بخاری رحمہ اللہ نے اس باب میں جو احادیث بیان کی ہیں۔ ان سے ترجمہ باب کا جزو ثانی یعنی گناہ کی نذر کا حکم مفہوم ہوتا ہے مگر جزو اول یعنی نذر فیما لا یملک کا حکم نہیں نکلتا اس کا جواب یوں ہو سکتا ہے کہ نذر معصیت کا حکم نکلنے سے نذر فیما لا یملک کا بھی حکم نکل آیا کیونکہ دوسرے کی ملک میں تصرف کرنا بھی معصیت میں داخل ہے۔

۶۷۰۰۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مَالِكٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ عَنْ الْقَاسِمِ بْنِ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: ((مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِيَهُ)). [راجع: ۶۶۹۶]

(۶۷۰۰) ہم سے ابو عاصم نے بیان کیا، ان سے امام مالک نے، ان سے طلحہ بن عبد الملک نے، ان سے قاسم نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے اللہ کی اطاعت کی نذر مانی ہو اسے چاہیے کہ اطاعت کرے اور جس نے گناہ کرنے کی نذر مانی ہو پس وہ گناہ نہ کرے۔“

تشریح: بلکہ ایسی نذر ہرگز پوری نہ کرے و فاداری کا یہی تقاضا ہے۔

۶۷۰۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ لَغَنِيٌّ عَنْ تَعْلِيْبِ هَذَا نَفْسِهِ)) وَرَأَهُ يَمْشِي بَيْنَ ابْنَيْهِ وَقَالَ الْفَزَارِيُّ عَنْ حُمَيْدٍ: حَدَّثَنِي ثَابِتٌ عَنْ أَنَسٍ. [راجع: ۱۸۶۵]

(۶۷۰۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے حمید نے، ان سے ثابت نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ اس سے بے پروا ہے کہ یہ شخص اپنی جان کو عذاب میں ڈالے۔“ آنحضرت ﷺ نے اسے دیکھا کہ وہ اپنے دو بیٹوں کے درمیان چل رہا تھا اور فزاری نے بیان کیا، ان سے ثابت نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے۔

تشریح: ایسی ناجائز نذر ماننا جو حد اعتدال سے باہر ہو اسے توڑ دینے کا حکم ہے اس شخص کے پیر فالج زدہ تھے اور اس نے حج کرنے کے لئے اپنے دو بچوں کے کندھوں کے سہارے چل کر حج کرنے کی نذر مانی تھی آپ نے اسے اس طرح چلنے سے منع فرمادیا۔

۶۷۰۲۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ الْأَخْوَلِ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالْكَعْبَةِ بِزِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ. [راجع: ۱۶۲۰]

(۶۷۰۲) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے، ان سے سلیمان الاحول نے، ان سے طاؤس نے، ان سے حضرت ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے ایک شخص کو دیکھا کہ وہ کعبہ کا طواف لگام یا اس کے سوا کسی اور چیز کے ذریعے کر رہا ہے تو آپ ﷺ نے اسے کاٹ دیا۔

۶۷۰۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ. [راجع: ۱۶۲۰]

(۶۷۰۳) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں ابن جریج نے خبر دی، کہا کہ مجھے سلیمان الاحول نے خبر دی، انہیں طاؤس نے خبر دی اور انہیں حضرت ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ گزرے تو ایک شخص اس طرح کعبہ کا طواف کر رہا تھا کہ دوسرا شخص اس کی ناک میں رسی باندھ کر اس کے آگے سے اس کی رہنمائی کر رہا تھا۔ آنحضرت ﷺ نے وہ رسی اپنے ہاتھ سے کاٹ دی، پھر حکم دیا کہ ہاتھ سے اس کی رہنمائی کرے۔

تشریح: غالباً وہ شخص نابینا یا بوڑھا ہوگا۔ یہ تکلیف والا ایطاق ہے جو کسی طرح بھی مناسب نہیں ہے۔

۶۷۰۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۶۷۰۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے،

حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيَّنَّا النَّبِيُّ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ فَقَالَ النَّبِيُّ ﷺ: ((مُرُّهُ فَلْيَتَكَلَّمْ وَلْيُسْتَظِلَّ وَلْيَقْعُدْ وَلْيَتِمَّ صَوْمَهُ)) قَالَ عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرَمَةَ عَنِ النَّبِيِّ ﷺ.

[ابوداؤد: ۳۳۰۰، ابن ماجہ: ۲۱۳۶]

تشریح: نبی کریم ﷺ نے اس شخص کی ان غلط قسموں کو رد وادیا۔

بَابُ مَنْ نَذَرَ أَنْ يَصُومَ أَيَّامًا
فَوَافَقَ النَّحَرَ أَوْ الْفِطْرَ

۶۷۰۵- حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقَبَةَ، قَالَ: حَدَّثَنَا حَكِيمُ بْنُ أَبِي حُرَّةٍ الْأَسْلَمِيُّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ: سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ لَا يَأْتِيَ عَلَيْهِ يَوْمٌ إِلَّا صَامَ فَوَافَقَ يَوْمَ أَضْحَى أَوْ فِطْرَ فَقَالَ: ((لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)) [الاحزاب: ۲۱] لَمْ يَكُنْ يَصُومُ يَوْمَ الْأَضْحَى وَالْفِطْرِ وَلَا يَرَى صِيَامَهُمَا. [راجع: ۱۹۹۴]

۶۷۰۶- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ عَنْ زِيَادِ بْنِ جَبْرِ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَسَأَلَهُ رَجُلٌ قَالَ: نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمٍ ثَلَاثَاءَ أَوْ أَرْبَعَاءَ مَا عَشْتُ فَوَافَقْتُ هَذَا الْيَوْمَ يَوْمَ النَّحْرِ

کہا ہم سے ایوب نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ خطبہ دے رہے تھے کہ ایک شخص کو کھڑے دیکھا۔ آپ ﷺ نے اس کے متعلق پوچھا تو لوگوں نے بتایا کہ یہ ابوسرائیل نامی ہیں۔ انہوں نے نذر مانی ہے کہ کھڑے ہی رہیں گے، بیٹھیں گے نہیں، نہ کسی چیز کے سایہ میں بیٹھیں گے اور نہ کسی سے بات کریں گے اور روزہ رکھیں گے۔ آپ ﷺ نے فرمایا: ”ان سے کہو کہ بات کریں، سایہ کے نیچے بیٹھیں انھیں اور اپنا روزہ پورا کر لیں۔“ عبدالوہاب نے بیان کیا کہ ہم سے ایوب نے بیان کیا، ان سے عکرمہ نے اور ان سے نبی کریم ﷺ نے۔

باب: جس نے کچھ خاص دنوں میں روزہ رکھنے کی
نذر مانی ہو پھر اتفاق سے ان دنوں میں بقرعید یا
عید ہوگئی تو اس دن روزہ نہ رکھے

(۶۷۰۵) مجھ سے محمد بن ابوبکر مقدمی نے بیان کیا، کہا ہم سے فضیل بن سلیمان نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا ہم سے حکیم بن ابی حرہ اسلمی نے بیان کیا، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، ان سے ایسے شخص کے متعلق پوچھا گیا جس نے نذر مانی ہو کہ کچھ مخصوص دنوں میں روزے رکھے گا، پھر اتفاق سے انہی دنوں میں بقرعید یا عید الفطر کے دن پڑ گئے ہوں؟ عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ تمہارے لئے رسول اللہ ﷺ کی زندگی بہترین نمونہ ہے۔ آنحضرت ﷺ بقرعید اور عید الفطر کے دن روزے نہیں رکھتے تھے اور نہ ان دنوں میں روزے کو جائز سمجھتے تھے۔

(۶۷۰۶) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، ان سے یونس نے، ان سے زیاد بن جبیر نے بیان کیا کہ میں حضرت ابن عمر رضی اللہ عنہما کے ساتھ تھا ایک شخص نے ان سے پوچھا کہ میں نے نذر مانی ہے کہ ہر منگل یا بدھ کے دن روزہ رکھوں گا۔ اتفاق سے اسی دن کی بقرعید پڑ گئی ہے؟ حضرت ابن عمر رضی اللہ عنہما نے کہا کہ اللہ تعالیٰ نے نذر پوری

فَقَالَ: أَمَرَ اللَّهُ بِوَفَاءِ النَّذْرِ وَنَهَيْنَا أَنْ نَصُومَ يَوْمَ النُّحْرِ فَأَعَادَ عَلَيْهِ فَقَالَ مِنْهُ لَا يَزِيدُ عَلَيْهِ. [راجع: ۱۹۹۴]

کرنے کا حکم دیا ہے اور ہمیں بقرعید کے دن روزہ رکھنے کی ممانعت کی گئی ہے اس شخص نے دوبارہ اپنا سوال دہرایا تو آپ نے پھر اس سے صرف اتنی ہی بات کہی اس پر کوئی زیادتی نہیں کی۔

تشریح: بہترین دلیل پیش کی کہ سچے مسلمانوں کے لئے اسوۂ نبی ﷺ سے بڑھ کر اور کوئی دلیل نہیں ہو سکتی۔

بَابُ: هَلْ يَدْخُلُ فِي الْإِيمَانِ وَالنُّذُورِ الْأَرْضُ وَالْغَنَمُ وَالزُّرُوعُ وَالْأَمْتَعَةُ

باب: کیا قسموں اور نذروں میں زمین، بکریاں، کھیتی اور سامان بھی آتے ہیں؟

وَقَالَ ابْنُ عُمَرَ: قَالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَصَبْتُ أَرْضًا لَمْ أَصِبْ مَا لَا قُطْ أَنْفَسَ مِنْهُ قَالَ: ((إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَصَدَقْتَ بِهَا)) [راجع: ۲۷۳۷] وَقَالَ أَبُو طَلْحَةَ لِلنَّبِيِّ ﷺ: أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرُ حَاءٍ لِحَاطِطٍ لَهُ مُسْتَقْبَلَةٌ الْمَسْجِدِ. [راجع: ۱۴۶۱]

اور عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ حضرت عمر رضی اللہ عنہ نے نبی کریم ﷺ سے کہا: مجھے ایسی زمین مل گئی ہے کہ کبھی اس سے عمدہ مال نہیں ملا تھا؟ آنحضرت ﷺ نے فرمایا: ”اگر چاہو تو اصل زمین اپنے پاس رکھو اور اس کی پیداوار صدقہ کر دو۔“ ابو طلحہ رضی اللہ عنہ نے نبی کریم ﷺ سے عرض کی: بیرحاء نامی باغ مجھے اپنے تمام اموال میں سب سے زیادہ پسندیدہ ہے۔ یہ مسجد نبوی کے سامنے ایک باغ تھا۔

تشریح: امام بخاری رحمہ اللہ نے اسی کو ترجیح دی ہے کہ داخل ہوں گے حضرت ابو طلحہ رضی اللہ عنہ کے باغ کو مال کہا۔

۶۷۰۷۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّيْلِيِّ عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرَ فَلَمْ نَغْنَمْ ذِمًّا وَلَا فِضَّةً إِلَّا الْأَمْوَالَ وَالْغِيَابَ وَالْمَتَاعَ فَأَهْدَى رَجُلٌ مِنْ بَنِي الضُّبَيْبِ يُقَالُ لَهُ: رِفَاعَةُ ابْنُ زَيْدٍ لِرَسُولِ اللَّهِ ﷺ غَلَامًا يُقَالُ لَهُ: مِذْعَمٌ فَوَجَّهَ رَسُولُ اللَّهِ ﷺ إِلَى وَادِي الْقَرْيِ حَتَّى إِذَا كَانَ بِوَادِي الْقَرْيِ بَيْنَمَا مِذْعَمٌ يَحُطُّ رَحْلًا لِرَسُولِ اللَّهِ ﷺ إِذَا سَهْمٌ عَائِرٌ فَقَتَلَهُ فَقَالَ النَّاسُ: هَيْنَا لَهُ الْجَنَّةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ الشُّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ

۶۷۰۷) ہم سے اسماعیل نے بیان کیا، انہوں نے کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ثور بن زید دلی نے بیان کیا، ان سے ابن مطیع کے غلام ابو غیث نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ خیبر کی لڑائی کے لئے نکلے۔ اس لڑائی میں ہمیں سونا چاندی غنیمت میں نہیں ملا تھا بلکہ دوسرے اموال، کپڑے اور سامان ملا تھا۔ پھر بنی ضیب کے ایک شخص رفاعہ بن زید نامی نے رسول اللہ ﷺ کو ایک غلام ہدیے میں دیا غلام کا نام مذعم تھا۔ پھر آنحضرت وادی قرئی کی طرف متوجہ ہوئے اور جب آپ وادی قرئی میں پہنچ گئے تو مذعم کو جب کہ وہ آپ ﷺ کا کجاوہ درست کر رہا تھا۔ ایک انجان تیر آ کر لگا اور اس کی موت ہو گئی۔ لوگوں نے کہا کہ جنت اسے مبارک ہو، لیکن رسول اللہ ﷺ نے فرمایا: ”ہرگز نہیں، اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! وہ کبھل جو اس نے تقسیم سے پہلے خیبر کے مال غنیمت میں سے چرا لیا تھا، وہ اس پر آگ کا انگارہ بن کر بڑھک رہا ہے۔“ جب لوگوں نے یہ بات سنی تو

لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا)) فَلَمَّا سَمِعَ بِذَلِكَ النَّاسُ جَاءَ رَجُلٌ بِبِشْرٍ أَوْ شِرَاكَيْنِ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((شِرَاكٌ مِنْ نَارٍ أَوْ شِرَاكَانِ مِنْ نَارٍ)). [راجع: ۴۲۳۴]

[مسلم: ۳۱۰؛ ابوداؤد: ۲۷۱۱]

تشریح: روایت میں اونٹ بکریوں وغیرہ کو بھی لفظ سامان اموال سے تعبیر کیا گیا ہے اسی سے باب کا مطلب نکلا اور یہ بھی نکلا کہ خیانت اور چوری ایسے گناہ ہیں جن کی عباد کے لئے بھی بخشش نہیں ہے۔

بَابُ كَفَّارَاتِ الْإِيمَانِ

باب: قسموں کے کفاروں کا بیان

تشریح: لفظ ایمان کے بارے میں حافظ صاحب لکھتے ہیں: "الایمان بفتح الهمزة جمع یعین واصل الیمین فی اللغة البد الیمینی واطلقت علی الحلف لانهم كانوا اذا تحالفوا اخذ كل یعین صاحبه..... الخ۔" یعنی لفظ یعین لغت میں دائیں ہاتھ کو کہتے ہیں اور اس لفظ کا اطلاق قسم پر ہوتا ہے۔ اس لئے کہ اہل عرب جب کسی معاملہ میں باہمی طغیہ معاہدہ کرتے تو ہر شخص اپنے ساتھی کا دایاں ہاتھ پکڑتا اور قسم کھا کر وعدہ پختہ کرتا۔ اس لئے یعین کا لفظ قسم پر استعمال ہونے لگا۔ یہ بھی کہا گیا ہے کہ چونکہ دایاں ہاتھ طاقت کے لحاظ سے جسے پکڑے اس کی حفاظت کی شان رکھتا ہے پس قسم کا لفظ بھی یعین پر بولا جانے لگا، اس لئے کہ اس سے جس چیز پر قسم کھائی جائے وہ چیز محفوظ ہو جاتی ہے۔ لفظ کفارات کے ذیل حافظ صاحب فرماتے ہیں: "وسمیت كفارة لانها تكفر الذنب ای تستره ومنه قيل للمزارع كافر لانه يغطي البذر واصل الكفر الستر يقال كفرت الشمس النجوم سترتها ويسمى السحاب الذى يستر الشمس كافراً او يسمى الليل كافراً لانه يستر الاشياء عن العيون وتكفر الرجل بالسلاح اذا تستر به۔" (فتح جلد ۱/ صفحہ ۷۲۷) کفارہ گناہوں پر پردہ ڈال دیتا ہے۔ کاشکار کو کافر اس لئے بولا جاتا ہے کہ وہ حج کو زمین میں چھپا دیتا ہے لفظ کفر دراصل پردہ کرنے کو، چھپا دینے کو کہتے ہیں۔ جیسے کہا جاتا ہے کہ سورج نے تاروں کو چھپا دیا اور بادل جو سورج کو چھپا دیتا ہے اس پر بھی لفظ کافر بولا جاتا ہے اور رات کو بھی کافر کہتے ہیں کیونکہ وہ آنکھوں سے ہر چیز پر پردہ ڈال دیتی ہے اور آدمی جب ہتھیاروں سے ڈھانک دیا جاتا ہے تو اس پر بھی لفظ کافر بولا جاتا ہے۔ خلاصہ یہ کہ کفارہ ان عملوں پر بولا جاتا ہے جن کے کرنے سے گناہوں پر معافی کا پردہ پڑ جاتا ہے۔ (فتح الباری)

وَقَوْلُ اللَّهِ: ﴿فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ﴾ [المائدة: ۸۹] وَمَا أَمَرَ النَّبِيُّ ﷺ جِئَنَ نَزَلَتْ: ﴿فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ﴾ [البقرة: ۱۹۶] وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ وَعَطَاءٍ وَعِكْرِمَةَ: مَا كَانَ فِي الْقُرْآنِ: أَوْ أَوْ، فَصَاحِبُهُ بِالْجِبَارِ وَقَدْ خَبَّرَ النَّبِيُّ ﷺ كَعْبًا فِي الْفِدْيَةِ.

اور سورۃ مائدہ میں اللہ تعالیٰ کا فرمان: "پس قسم کا کفارہ دس مسکینوں کو کھانا کھانا ہے" اور یہ کہ جب یہ آیت نازل ہوئی تو نبی کریم ﷺ نے حکم دیا کہ "پھر روزے یا صدقہ یا قربانی کا فدیہ دینا ہے۔" اور ابن عباس رضی اللہ عنہما اور عطاء و عکرمہ سے منقول ہے کہ قرآن مجید میں جہاں آؤ (یعنی یا) کا لفظ آتا ہے تو اس میں اختیار بتانا مقصود ہوتا ہے اور نبی کریم ﷺ نے کعب رضی اللہ عنہ کو فدیہ کے معاملہ میں اختیار دیا تھا۔ (کہ مسکینوں کو کھانا کھائیں یا ایک بکرے کا صدقہ کریں)

۶۷۰۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ ابْنِ عَوْنٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ كَعْبِ بْنِ عَجْرَةَ قَالَ: أَتَيْتُهُ يَغْنِي النَّبِيَّ ﷺ قَالَ: ((إِذْنُ)) فَلَنَوْتُ: فَقَالَ: ((أَيُّ ذَنْبِكَ هَؤُلَاءُ)) قُلْتُ: نَعَمْ قَالَ: ((لَذِيئَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ)) وَأَخْبَرَنِي ابْنُ عَوْنٍ عَنْ أَيُّوبَ قَالَ: الصِّيَامُ ثَلَاثَةُ أَيَّامٍ وَالنُّسْكَ شَاةٌ وَالْمَسَاكِينُ سَبْتَةٌ. [راجع: ۱۸۱۴]

(۶۷۰۸) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابو شہاب عبد اللہ بن عوف نے بیان کیا، ان سے ابن عون نے، ان سے مجاہد نے، ان سے عبد الرحمن بن ابی لیلیٰ نے، ان سے کعب بن عجرہ رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں حاضر ہوا تو آنحضرت ﷺ نے فرمایا: ”قریب ہو جا۔“ میں قریب ہوا تو آپ نے پوچھا: ”تمہارے سر کے کپڑے تکلیف دے رہے ہیں؟“ میں نے عرض کیا: جی ہاں، آپ ﷺ نے فرمایا: ”پھر روزے صدقہ یا قربانی کا فدیہ دے دے۔“ اور مجھے ابن عون نے خبر دی، ان سے ایوب نے بیان کیا کہ روزے تین دن کے ہوں گے اور قربانی ایک بکری کی اور (کھانے لئے) چھ مسکین ہوں گے۔

تشریح: کعب بن عجرہ رضی اللہ عنہ کی حدیث حج کے فدیہ کے بارے میں ہے اس کو قسم کے فدیہ سے کوئی تعلق نہ تھا مگر امام بخاری رحمہ اللہ اس باب میں اس کو اس لئے لائے کہ جیسے حج کے فدیہ میں اختیار ہے تیوں میں سے جو چاہے وہ کرے ایسے ہی قسم کے کفارہ میں بھی قسم کھانے والے کو اختیار ہے کہ تیوں کفاروں میں سے جو قرآن میں مذکور ہیں جو کفارہ چاہے ادا کرے۔

باب: سورہ تحریم میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِهِ:

﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ [التحریم: ۲]

”اور اللہ تعالیٰ نے تمہاری قسموں کا کفارہ مقرر کیا ہوا ہے اور اللہ تمہارا کارساز ہے اور وہ بڑا جاننے والا بڑی حکمت والا ہے۔“

اور مالدار اور محتاج پر کفارہ کب واجب ہوتا ہے؟

تشریح: جو حدیث امام بخاری رحمہ اللہ نے اس باب میں بیان کی ہے وہ رمضان کے کفارے کے بیان میں ہے مگر قسم کے کفارے کو اسی پر قیاس کیا ہے۔

۶۷۰۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، قَالَ: سَمِعْتُهُ مِنْ فِيهِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ قَالَ: ((وَمَا سَأَلْتُ؟)) قَالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ قَالَ: ((أَتَسْتَطِيعُ أَنْ تَعْتِقَ رَقَبَةً؟)) قَالَ: لَا قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ)) قَالَ: لَا، قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِينَ مِسْكِينًا)) قَالَ: لَا

(۶۷۰۹) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے بیان کیا، کہا کہ میں نے ان کی زبان سے سنا وہ حمید بن عبد الرحمن سے بیان کرتے تھے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک شخص نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کیا: میں توبہ ہو گا۔ آپ ﷺ نے دریافت فرمایا: ”کیا بات ہے؟“ عرض کیا کہ میں نے رمضان میں اپنی بیوی سے ہم بستری کر لی۔ آنحضرت ﷺ نے دریافت فرمایا: ”کیا تم ایک غلام آزاد کر سکتے ہو؟“ انہوں نے کہا کہ نہیں۔ آپ ﷺ نے پوچھا: ”کیا دو مہینے متواتر روزے رکھ سکتا ہے۔“ انہوں نے عرض کیا: نہیں۔ آپ ﷺ نے پوچھا: ”کیا

ساتھ مسکینوں کو کھانا کھلا سکتا ہے؟“ انہوں نے کہا: نہیں۔ اس پر آپ ﷺ نے فرمایا: ”بیٹھ جا۔“ وہ صاحب بیٹھ گئے، پھر آپ ﷺ کے پاس ایک ٹوکرا لایا گیا جس میں کھجوریں تھیں (عرق ایک بڑا پیانا ہے) آپ ﷺ نے فرمایا: ”لے جا اور اسے پورا صدقہ کر دے۔“ انہوں نے پوچھا: کیا اپنے سے زیادہ محتاج پر (صدقہ کر دوں؟) اس پر نبی اکرم ﷺ ہنس دیئے اور آپ کے سامنے کے دانت دکھائی دینے لگے اور پھر آپ نے فرمایا: ”اپنے بیوی بچوں ہی کو کھلا دینا۔“

باب: جس نے کفارہ کے ادا کرنے کے لئے کسی تنگ دست کی مدد کی

(۶۷۱۰) ہم سے محمد بن محبوب بصری نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے، کہا ہم سے معمر بن راشد نے، ان سے زہری نے، ان سے حمید بن عبد الرحمن بن عوف نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک صاحب رسول اللہ ﷺ خدمت میں حاضر ہوئے اور عرض کی میں تو تباہ ہو گیا۔ آپ ﷺ نے پوچھا: ”کیا بات ہے۔“ انہوں نے کہا: میں نے رمضان میں اپنی بیوی سے صحبت کر لی۔ آنحضرت ﷺ نے دریافت فرمایا: ”کوئی غلام ہے۔“ انہوں نے کہا کہ نہیں، دریافت فرمایا: ”متواتر دو مہینے روزے رکھ سکتے ہو؟“ انہوں نے کہا: نہیں۔ دریافت فرمایا: ”ساتھ مسکینوں کو کھانا کھلا سکتے ہو؟“ انہوں نے کہا: نہیں۔ راوی نے بیان کیا کہ پھر ایک انصاری صحابی ”عرق“ لے کر حاضر ہوئے، عرق ایک پیانا ہے، اس میں کھجوریں تھیں، آپ ﷺ نے فرمایا: ”اسے لے جا اور صدقہ کر دے۔“ انہوں نے پوچھا: یا رسول اللہ! کیا میں اپنے سے زیادہ ضرورت مند پر صدقہ کروں؟ اس ذات کی قسم! جس نے آپ کو حق کے ساتھ بھیجا ہے۔ ان دونوں میدانوں کے درمیان کوئی گھرانہ ہم سے زیادہ محتاج نہیں ہے، پھر آپ ﷺ نے فرمایا: ”جا اور اپنے گھر والوں ہی کو کھلا دے۔“

قَالَ: ((اجْلِسْ)) فَجَلَسَ فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ - قَالَ: ((خُذْ هَذَا فَتَصَدَّقْ بِهِ)) قَالَ: أَعْلَى أَفْقَرُ مِنَّا؟ فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ: ((أَطْعِمُهُ عِيَالَكَ)). [راجع: ۱۹۳۶]

بابُ مَنْ أَعَانَ الْمُعْسِرَ فِي الْكُفَّارَةِ

۶۷۱۰ - حَدَّثَنَا مُحَمَّدُ بْنُ مَخْبُوبٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: هَلَكْتُ فَقَالَ: ((وَمَا ذَاكَ؟)) فَقَالَ: وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ قَالَ: ((تَجِدُ رَقَبَةً؟)) قَالَ: لَا، قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟)) قَالَ: لَا قَالَ: ((تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا)) قَالَ: لَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِعَرَقٍ - وَالْعَرَقُ الْمِكْتَلُ فِيهِ تَمْرٌ - فَقَالَ: ((اذْهَبْ بِهَذَا فَتَصَدَّقْ بِهِ)) قَالَ: أَعْلَى أَحْوَجُ مِنَّا يَا رَسُولَ اللَّهِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجُ مِنَّا ثُمَّ قَالَ: ((اذْهَبْ فَأَطْعِمَهُ أَهْلَكَ)). [راجع: ۱۹۳۶]

تشریح: اس حدیث کو لا کر امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ کفارہ ہر شخص پر واجب ہے گو وہ محتاج ہی کیوں نہ ہو۔ یہ شخص بہت محتاج تھا مگر نبی کریم ﷺ نے یہ نہیں فرمایا کہ تجھ کو کفارہ معاف ہے۔ بلکہ کفارہ دینے میں اس کی مدد فرمائی۔ عرق وہ ٹوکرا جس میں چند صاع کھجوریں سا جاتی ہیں۔

باب: کفارہ میں دس مسکینوں کو کھانا دیا جائے خواہ وہ قریب کے رشتہ دار ہوں یا دور کے

باب: يُعْطِي فِي الْكَفَّارَةِ عَشْرَةَ مَسَاكِينَ قَرِيبًا كَانَ أَوْ بَعِيدًا

تشریح: بلکہ قریب والوں کو کھلانے میں ثواب اور بھی زیادہ ہے۔

۶۷۱۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ حُمَيْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ قَالَ: ((وَمَا شَأْنُكَ؟)) قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ فَقَالَ: ((هَلْ تَجِدُ مَا تُعِيقُ رَقَبَةً؟)) قَالَ: لَا، قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟)) قَالَ: لَا قَالَ: ((فَهَلْ تَسْتَطِيعُ أَنْ تَطْعَمَ سِتِينَ مَسْكِينًا؟)) قَالَ: لَا أَجِدُ فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ: ((خُذْ هَذَا فَتَصَدَّقْ بِهِ)) فَقَالَ: أَعْلَى أَفْقَرٍ مِنَّا؟ مَا بَيْنَ لَا بَيْنَهَا أَفْقَرُ مِنَّا. ثُمَّ قَالَ: ((خُذْهُ فَأَطْعِمْ أَهْلَكَ)).

[راجع: ۱۹۳۶]

اپنے سے زیادہ محتاج پر؟ ان دونوں میدانوں کے درمیان ہم سے زیادہ محتاج کوئی نہیں ہے۔ آخر آپ ﷺ نے فرمایا: ”اچھا اسے لے جا اور اپنے گھر والوں کو کھلا دے۔“

تشریح: گھر والوں میں دور اور نزدیک کے سب رشتہ دار آگئے گو یہ حدیث کفارہ رمضان کے باب میں ہے مگر تم کے کفارے کو بھی اسی پر قیاس کیا۔

باب: مدینہ منورہ کا صاع (ایک پیمانہ) اور نبی کریم ﷺ کا مد (ایک پیمانہ) اور اس میں برکت اور بعد میں بھی اہل مدینہ کو نسل بعد نسل جو صاع اور بعد قرن

بابُ صَاعِ الْمَدِينَةِ وَمَدُّ النَّبِيِّ ﷺ وَبَرَكَتِهِ وَمَا تَوَارَتْ أَهْلُ الْمَدِينَةِ مِنْ ذَلِكَ قَرْنًا بَعْدَ قَرْنٍ

تشریح: مدینہ والوں کا مد ایک رطل اور تہائی رطل تھا اور یہی نبی کریم ﷺ کا مد بھی تھا اور صاع چار مد تھا یعنی پانچ رطل اور ایک تہائی رطل کا تھا۔ ہر رطل ایک سوا تھا نہیں درم اور ۴/۱۔ ایک کا صاع کے چھ سو پچاسی اور ۵۷ درم ہوئے۔ تمام اہل حدیث سلف اور خلف کا صاع اور مد میں اسی پر عمل رہا ہے کیونکہ شریعت ساری مدینہ منورہ سے جاری ہوئی اور مدینہ میں جو رواج تھا اسی پر سب احکام لگے جائیں گے۔ لیکن امام ابوحنیفہ رحمہ اللہ نے صاع آٹھ رطل اور مد دو رطل کا رکھا ہے۔ کوفہ والوں میں اسی کا رواج تھا مگر ہم کو کوفہ والوں سے کیا غرض، ہمارے رسول ﷺ مدنی تھے ہم کو مدینہ والوں کا چال چلن

پسند ہے اور اسی کا ہم کو اتباع کرنا ہے۔ امام ابو یوسف رحمہ اللہ جو امام ابو حنیفہ رحمہ اللہ کے شاگرد تھے اور ان سے ہارون رشید رحمہ اللہ کے سامنے امام مالک رحمہ اللہ نے صاع اور مد کے بارے میں بحث کی، آخر میں امام ابو یوسف رحمہ اللہ نے اہل کوفہ کا قول ترک کر کے مدینہ والوں کا قول اختیار کیا۔ انصاف پسندی اسی کا نام ہے۔ امام محمد رحمہ اللہ جو امام ابو حنیفہ رحمہ اللہ کے دوسرے شاگرد ہیں۔ انہوں نے بھی کتاب الحج میں امام ابو حنیفہ رحمہ اللہ کے بہت سے اقوال چھوڑ کر اہل مدینہ کے ساتھ اتفاق کیا ہے جگہ جگہ لکھتے ہیں: قول اهل المدينة في ذلك احب الي من قول ابي حنيفة فخرني به حضرات تھے جو امام ابو حنیفہ رحمہ اللہ کی ہدایت کے موافق چلتے تھے ان کا بھی ارشاد ہے کہ قرآن وحدیث صحیح کی پیروی کرو اور میرا جو قول حدیث صحیح کے خلاف پاؤا ہے چھوڑ دو۔ اگر ہمارے معزز حضرات آج بھی امام موصوف رحمہ اللہ کی اس پاکیزہ ہدایت پر عمل پیرا ہو جائیں تو سارے جھگڑے ختم ہو کر مسلمانوں میں اتفاق باہمی ہو سکتا ہے۔ اللہ توفیق بخشنے (آمین)

سابع نے جس وقت یہ حدیث بیان کی اس وقت مد چار رطل کا تھا اس پر ایک تہائی اور بڑھائی جائے تو پانچ رطل اور ایک تہائی رطل ہو۔ نبی کریم صلی اللہ علیہ وسلم کا صاع اتنا ہی تھا۔ معلوم نہیں کہ حضرت عمر بن عبدالعزیز رحمہ اللہ کے زمانہ میں صاع کتنا بڑھ گیا تھا۔ بعد کے زمانوں میں بنی امیہ نے مد کی مقدار بڑھادی ایک مد دور رطل کا ہو گیا اور صاع آٹھ رطل کا۔ کوفیوں نے نبی کریم صلی اللہ علیہ وسلم کا صاع چھوڑ کر بنو امیہ کی پیروی کی ان میں وہی صاع آج تک مروج ہے مگر یہ صاع مسنونہ نہیں ہے۔ دعوا کل فعل عند فعل محمد صلی اللہ علیہ وسلم

۶۷۱۲۔ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمَرْزِيُّ، قَالَ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ السَّائِبِ بْنِ يَزِيدَ، قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ صلی اللہ علیہ وسلم مُدًا وَثَلَاثًا بِمُدِّكُمْ الْيَوْمَ فَرِيْدٌ فِيهِ زَمَنٌ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، [راجع: ۱۸۵۹]

(۶۷۱۲) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے قاسم بن مالک مرزئی نے بیان کیا، کہا ہم سے جعید بن عبد الرحمن نے بیان کیا، ان سے حضرت سائب بن یزید رحمہ اللہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم کے زمانہ میں ایک صاع تمہارے زمانہ کے مد سے ایک مد اور تہائی کے برابر ہوتا تھا۔ بعد میں حضرت عمر بن عبدالعزیز رحمہ اللہ کے زمانہ میں اس میں زیادتی کی گئی۔

تشریح: مگر رسول اللہ صلی اللہ علیہ وسلم کے زمانہ کا صاع ہی لیا جائے گا۔

۶۷۱۳۔ حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ الْجَارُودِيُّ، قَالَ: حَدَّثَنَا أَبُو قَتَيْبَةَ وَهُوَ سَلَمٌ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يُعْطِي زَكَاةَ رَمَضَانَ بِمُدِّ النَّبِيِّ صلی اللہ علیہ وسلم: الْمُدُّ الْأَوَّلُ وَفِي كَفَّارَةِ الْيَمِينِ بِمُدِّ النَّبِيِّ صلی اللہ علیہ وسلم. قَالَ أَبُو قَتَيْبَةَ: قَالَ لَنَا مَالِكٌ: مُدُّنَا أَكْثَرُ مِنْ مُدِّكُمْ وَلَا نَرَى الْفَضْلَ إِلَّا فِي مُدِّ النَّبِيِّ صلی اللہ علیہ وسلم وَقَالَ لِي مَالِكٌ: لَوْ جَاءَكُمْ أَمِيرٌ فَضْرَبَ مُدًّا أَضْغَرَ مِنْ مُدِّ النَّبِيِّ صلی اللہ علیہ وسلم بِأَيِّ شَيْءٍ كُنْتُمْ تَعْطُونَ؟ قُلْتُ: كُنَّا نَعْطِي بِمُدِّ النَّبِيِّ صلی اللہ علیہ وسلم قَالَ: أَفَلَا

(۶۷۱۳) ہم سے منذر بن ولید جارودی نے بیان کیا، کہا ہم سے ابو قتیبہ سلم شیرازی نے بیان کیا، کہا ہم سے امام مالک نے، ان سے نافع نے بیان کیا کہ ابن عمر رضی اللہ عنہما رمضان کا فطرانہ نبی کریم صلی اللہ علیہ وسلم ہی کے پہلے مد کے وزن سے دیتے تھے اور قسم کا کفارہ بھی آنحضرت صلی اللہ علیہ وسلم کے مد سے ہی دیتے تھے۔ ابو قتیبہ نے اسی سند سے بیان کیا کہ ہم سے امام مالک نے بیان کیا کہ ہمارا مد تمہارے مد سے بڑا ہے اور ہمارے نزدیک ترجیح صرف آنحضرت صلی اللہ علیہ وسلم ہی کے مد کو ہے۔ اور مجھ سے امام مالک نے بیان کیا کہ اگر ایسا کوئی حاکم آیا جو آنحضرت صلی اللہ علیہ وسلم کے مد سے چھوٹا مقرر کر دے تو تم کس حساب سے (صدقہ فطر وغیرہ) نکالو گے؟ میں نے عرض کیا کہ ایسی صورت میں ہم آنحضرت صلی اللہ علیہ وسلم ہی کے مد کے حساب سے نکالا کریں گے؟

تَرَى أَنَّ الْأَمْرَ إِنَّمَا يَعُودُ إِلَى مَدِّ النَّبِيِّ ﷺ۔ انہوں نے کہا کہ کیا تم دیکھتے نہیں کہ معاملہ ہمیشہ نبی ﷺ ہی کے ہد کی طرف لوٹتا ہے۔

تشریح: اسی لئے کوئی مد اور صاع ناقابل اعتبار ہیں۔

۶۷۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اللَّهُمَّ بَارِكْ لَهُمْ فِي مَكِيلِهِمْ وَصَاعِهِمْ وَمُدِّهِمْ))۔ (راجع: ۲۱۳۰)

۶۷۱۴) ہم سے عبد اللہ بن یوسف تنیسی نے بیان کیا، کہا ہمیں امام مالک نے خبر دی، انہیں اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اے اللہ! ان کے کیل (پیمانے) میں ان کے صاع اور ان کے ہد میں برکت عطا فرما۔“

بَابُ قَوْلِ اللَّهِ:

باب: سورۃ مائدہ میں اللہ تعالیٰ کا ارشاد:

﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾ [المائدة: ۸۹] وَأَيُّ الرِّقَابِ أَزْكَى؟

یعنی ”قسم کے کفارہ میں ایک غلام کی آزادی“ اور کس طرح کے غلام کی آزادی افضل ہے۔

تشریح: قسم کے کفارے میں اللہ پاک نے یہ قید نہیں لگائی کہ غلام مومن ہو جیسے قتل کے کفارے میں لگائی ہے تو امام ابو حنیفہ رحمہ اللہ نے مومن کا فرہر طرح کا غلام کفارے میں آزاد کرنا درست رکھا ہے، امام شافعی رحمہ اللہ کہتے ہیں کہ ہر کفارے میں خواہ وہ قسم کا ہو یا ظہار کا یا رمضان کا مومن غلام آزاد کرنا ضروری ہے۔

۶۷۱۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رَشِيدٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَسَانَ مُحَمَّدَ بْنَ مُطَرِّفٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ سَعِيدِ ابْنِ مَرْجَانَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ حَتَّىٰ يَفْرُجَهُ))۔ (راجع: ۲۵۱۷)

۶۷۱۵) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے داؤد بن رشید نے بیان کیا، کہا ہم سے ولید بن مسلم نے بیان کیا، ان سے ابو عسان محمد بن مطرف نے، ان سے زید بن اسلم نے، ان سے علی بن حسین نے، ان سے سعید بن مرجانہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے کسی مسلمان غلام کو آزاد کیا تو اللہ تعالیٰ اس کے ایک ایک عضو کے بدلے آزاد کرنے والے کا ایک ایک عضو جہنم سے آزاد کرے گا۔ یہاں تک کہ غلام کی شرمگاہ کے بدلے آزاد کرنے والے کی شرمگاہ بھی دوزخ سے آزاد ہو جائے گی۔“

باب: کفارہ میں مدبر، ام الولد اور مکاتب اور ولد

الزنا کا آزاد کرنا درست ہے

بَابُ عِتْقِ الْمُدَبِّرِ وَأُمِّ الْوَلَدِ

وَالْمَكَاتِبِ فِي الْكُفَّارَةِ وَعِتْقِ

وَلَدِ الزَّانَا

اور نذائوس نے کہا کہ مدبر اور ام الولد کا آزاد کرنا کافی ہوگا۔

وَقَالَ طَاوُسٌ: يُجْزَىءُ أُمُّ الْوَلَدِ وَالْمُدَبِّرُ۔

تشریح: مدبر اس غلام کو کہتے ہیں جس کے مالک نے یہ کہہ دیا ہو کہ میری موت کے بعد غلام آزاد ہے۔ ام الولدہ لوٹری جس کے پیٹ سے مالک کا کوئی بچہ ہو۔ ایسی کنیر مالک کی موت کے بعد شریعت کی رو سے خود بخود آزاد ہو جاتی ہے۔ مکاتب وہ غلام ہے جس نے اپنے مالک سے کسی مقررہ مدت میں ایک خاص رقم کی ادائیگی کا معاہدہ لکھ دیا ہو کہ اس مدت میں اگر وہ رقم ادا کر دے گا تو آزاد ہو جائے گا۔ ان تمام صورتوں میں غلام مکمل غلام نہیں ہے اور نہ اسے آزاد ہی کہا جاتا ہے۔ مصنف نے بحث یہ کی ہے کہ کیا اس صورت میں بھی کفارہ میں ان کی آزادی ایک غلام کی آزادی کے حکم میں مانی جاسکتی ہے؟

۶۷۱۶۔ حَدَّثَنَا أَبُو النُّعْمَانِ: قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ عَنْ عَمْرِو عَنْ جَابِرٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ مَمْلُوكًا لَهُ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: ((مَنْ يَشْتَرِيهِ مِنِّي؟)) فَأَشْتَرَاهُ نَعِيمُ بْنُ النَّحَّامِ بِمِائَةِ دِرْهَمٍ فَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَبْدًا قَبْطِيًّا مَاتَ عَامَ أَوَّلٍ. [راجع: ۲۱۴۱]

[مسلم: ۴۳۱۴]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

باب: جب کفارہ میں غلام آزاد کرے گا تو اس کی ولاء کسے حاصل ہوگی؟

بَابُ: إِذَا أَعْتَقَ عَبْدًا بَيْنَهُ وَبَيْنَ آخَرَ وَأَعْتَقَ فِي الْكُفَّارَةِ لِمَنْ وَلَاؤُهُ

۶۷۱۷۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَأَشْتَرَطُوا عَلَيْهَا الْوَلَاءَ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((أَشْتَرِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)).

[راجع: ۴۵۶]

۶۷۱۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ أَبِي بَرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ:

باب: اگر کوئی شخص قسم میں ان شاء اللہ کہہ لے

بَابُ: إِسْتِثْنَاءُ فِي الْإِيمَانِ

۶۷۱۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ أَبِي بَرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ:

۶۷۱۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ عَنْ غِيلَانَ بْنِ جَرِيرٍ عَنْ أَبِي بَرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ:

کی خدمت میں قبیلہ اشعر کے چند لوگوں کے ساتھ حاضر ہوا اور آپ سے سواری کے لئے جانور مانگے۔ آنحضرت ﷺ نے فرمایا: ”اللہ کی قسم! میں تمہیں سواری کے جانور نہیں دے سکتا۔“ پھر جب تک اللہ تعالیٰ نے چاہا ہم ٹھہرے رہے اور جب کچھ اونٹ آئے تو تین اونٹ ہمیں دیے جانے کا حکم فرمایا۔ جب ہم انہیں لے کر چلے تو ہم میں سے بعض نے اپنے ساتھیوں سے کہا: ہمیں اللہ اس میں برکت نہیں دے گا۔ ہم رسول اللہ ﷺ کے پاس سواری کے جانور مانگنے آئے تھے تو آپ نے قسم کھالی تھی کہ ہمیں سواری کے جانور نہیں دے سکتے اور آپ نے عنایت فرمائے ہیں۔ حضرت ابوموسیٰ رضی اللہ عنہ نے بیان کیا کہ پھر ہم نبی اکرم ﷺ کی خدمت میں حاضر ہوئے اور آپ سے اس کا ذکر کیا تو آپ نے فرمایا: ”میں نے تمہارے لئے جانور کا انتظام نہیں کیا ہے بلکہ اللہ تعالیٰ نے کیا ہے، اللہ کی قسم! اگر اللہ نے چاہا تو جب بھی میں کوئی قسم کھالوں گا اور پھر اس کے سوا کسی اور چیز میں اچھائی ہوگی تو میں اپنی قسم کا کفارہ دے دوں گا اور وہی کام کروں گا جس میں اچھائی ہوگی۔“

أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْمِلُهُ فَقَالَ: ((وَاللَّهِ لَا أُحْمِلُكُمْ مَا عِنْدِي مَا أُحْمِلُكُمْ)) ثُمَّ لَبَّيْنَا مَا شَاءَ اللَّهُ فَأَتَيْنَا بِسَائِلٍ فَأَمَرَ لَنَا بِثَلَاثٍ دَوْدَ فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: لَا يَبَارِكُ اللَّهُ لَنَا أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ لَا يَحْمِلُنَا فَحَمَلْنَا فَقَالَ أَبُو مُوسَى: فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَّرْنَا ذَلِكَ لَهُ فَقَالَ: ((مَا أَنَا حَمَلْتُكُمْ بَلِ اللَّهُ حَمَلَكُمْ إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أُحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ)).

[راجع: ۳۱۳۳]

(۶۷۱۹) ہم سے ابونعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، انہوں نے (اس روایت میں یہ ترتیب اسی طرح) بیان کی کہ ”میں قسم کا کفارہ ادا کر دوں گا اور وہ کام کروں گا جس میں اچھائی ہوگی یا (اس طرح آنحضرت ﷺ نے فرمایا): میں کام وہ کروں گا جس میں اچھائی ہوگی اور کفارہ ادا کر دوں گا۔“

۶۷۱۹- حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ وَقَالَ: ((إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ أَوْ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ)). [راجع: ۳۱۳۳]

(۶۷۲۰) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ہشام بن حجر نے، ان سے طاؤس نے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ”سلیمان علیہ السلام نے کہا تھا کہ آج رات میں اپنی نوے بیویوں کے پاس جاؤں گا اور ہر بیوی ایک بچہ جنے گی جو اللہ کے راستے میں جہاد کریں گے۔ ان کے ساتھی، سفیان نے کہا یعنی فرشتے نے ان سے کہا اہی ان شاء اللہ تو کہیں ان آپ بھول گئے اور پھر تمام بیویوں کے پاس گئے لیکن ایک بیوی کے سوا جس کے

۶۷۲۰- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حَجَّيرٍ عَنْ طَاوُسٍ سَمِعَ أَبَا هُرَيْرَةَ، قَالَ: ((قَالَ سُلَيْمَانُ: لَا طُوفَانَ اللَّيْلَةِ بِتِسْعِينَ امْرَأَةً كُلُّ تِلْكَ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ صَاحِبُهُ: قَالَ سُفْيَانُ: يَعْنِي الْمَلِكَ. قُلْ: إِنْ شَاءَ اللَّهُ فَتَسِي فَطَافَ بِهِمْ فَلَمْ تَأْتِ امْرَأَةً مِنْهُنَّ بِوَلَدٍ إِلَّا وَاحِدَةً

ہاں ناتمام بچہ ہوا تھا۔ کسی بیوی کے ہاں بھی بچہ نہیں ہوا۔“ حضرت ابو ہریرہ رضی اللہ عنہ روایت کرتے ہوئے کہتے تھے کہ ”اگر انہوں نے ان شاء اللہ کہہ دیا ہوتا تو ان کی قسم بیکار نہ جاتی اور اپنی ضرورت کو پالیتے۔“ اور ایک مرتبہ انہوں نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے کہا: ”اگر انہوں نے استثناء کر دیا ہوتا۔“ اور ہم سے ابو زناد نے اعرج سے حضرت ابو ہریرہ رضی اللہ عنہ کی حدیث کی طرح بیان کیا۔

بِشَقِّ غُلَامٍ)) فَقَالَ أَبُو هُرَيْرَةَ يَزْوِيَهُ: ((لَوْ قَالَ: إِنْ شَاءَ اللَّهُ لَمْ يَحْتِثْ وَكَانَ دَرَكًا لِي حَاجِيَهُ)) وَقَالَ مَرَّةً قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ اسْتَشَنَى)) قَالَ: وَحَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

[راجع: ۲۸۱۹] [مسلم: ۴۲۸۶]

بَابُ الْكُفَّارَةِ قَبْلَ الْحِنْتِ وَبَعْدَهُ

باب: قسم کا کفارہ، قسم توڑنے سے پہلے اور اس کے بعد دونوں طرح دے سکتا ہے

(۶۷۲۱) ہم سے علی بن حجر نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے بیان کیا، ان سے ایوب سختیانی نے، ان سے قاسم تمیمی نے، ان سے زہد جری نے بیان کیا کہ ہم حضرت ابو موسیٰ اشعری رضی اللہ عنہ کے پاس تھے اور ہمارے قبیلے اور اس قبیلہ جرم میں بھائی چارگی اور باہمی حسن معاملہ کی روش تھی۔ راوی نے بیان کیا کہ پھر کھانا لایا گیا اور کھانے میں مرغی کا گوشت بھی تھا راوی نے بیان کیا کہ حاضرین میں بنی تیم اللہ کا ایک شخص سرخ رنگ کا بھی تھا جیسے مولیٰ ہو۔ بیان کیا کہ وہ شخص کھانے پر نہیں آیا تو حضرت ابو موسیٰ رضی اللہ عنہ نے اس سے کہا کہ شریک ہو جاؤ، میں نے رسول اللہ صلی اللہ علیہ وسلم کو اس کا گوشت کھاتے دیکھا ہے۔ اس شخص نے کہا کہ میں نے اسے گندگی کھاتے دیکھا تھا جب سے اس سے گھن آنے لگی اور اسی وقت میں نے قسم کھائی کہ کسی اس کا گوشت نہیں کھاؤں گا۔ حضرت ابو موسیٰ نے کہا: قریب آؤ میں تمہیں اس کے متعلق بتاؤں گا۔ ہم رسول اللہ صلی اللہ علیہ وسلم کے یہاں اشعریوں کی ایک جماعت کے ساتھ آئے اور میں نے آپ سے سواری کا جانور مانگا۔ آپ صلی اللہ علیہ وسلم اس وقت صدقہ کے اونٹوں میں سے اونٹ تقسیم کر رہے تھے۔ ایوب نے بیان کیا کہ میرا خیال ہے کہ ابو موسیٰ رضی اللہ عنہ نے کہا کہ آپ اس وقت غصہ تھے۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”اللہ کی قسم! میں تمہیں سواری کے جانور نہیں دے سکتا اور نہ میرے پاس کوئی ایسی چیز ہے جو سواری کے لئے میں تمہیں دے سکوں۔“ بیان کیا کہ پھر ہم واپس آ گئے پھر

۶۷۲۱- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ التَّمِيمِيِّ عَنْ زُهْدِ الْجَرْمِيِّ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَيِّ مِنْ جَرْمٍ إِخَاءٌ وَمَعْرُوفٌ قَالَ: فَقَدِمَ طَعَامُهُ قَالَ: وَقَدِمَ فِي طَعَامِهِ لَحْمٌ دَجَاجٍ قَالَ: وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرُ كَأَنَّهُ مَوْلَى- قَالَ: فَلَمْ يَذَنْ فَقَالَ لَهُ أَبُو مُوسَى: اذَنْ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ قَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَرْتُهُ فَحَلَقْتُ إِلَّا أَطْعَمَهُ أَبَدًا قَالَ: اذَنْ أَخْبَرَكَ عَنْ ذَلِكَ أَتَيْنَا رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْبَلَهُ وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعَمِ الصَّدَقَةِ قَالَ أَيُّوبُ: أَحْسِبُهُ قَالَ: وَهُوَ غَضَبَانٌ- قَالَ: ((وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ)) قَالَ: فَانْطَلَقْنَا فَأَتَى رَسُولَ اللَّهِ ﷺ بَنْتَهُ إِبِلٌ فَقَالَ: ((أَيْنَ هَؤُلَاءِ الْأَشْعَرِيُّونَ؟ أَيْنَ هَؤُلَاءِ الْأَشْعَرِيُّونَ؟)) فَأْتَيْنَا فَأَمَرْنَا لَنَا بِخَمْسِ دَوْدٍ

آنحضرت ﷺ کے پاس غنیمت کے اونٹ آئے، تو پوچھا گیا: ”اشعریوں کی جماعت کہاں ہے؟ اشعری لوگ کہاں ہیں؟“ ہم حاضر ہوئے تو آپ ﷺ نے ہمیں پانچ عمدہ اونٹ دیے جانے کا حکم دیا۔ بیان کیا کہ ہم وہاں سے روانہ ہوئے تو میں نے اپنے ساتھیوں سے کہا کہ ہم پہلے آنحضرت ﷺ کے پاس سواری کے لئے آئے تھے تو آپ نے قسم کھالی تھی کہ سواری کا انتظام نہیں کر سکتے، پھر ہمیں بلا بھیجا اور سواری کے جانور عنایت فرمائے۔ آپ اپنی قسم بھول گئے ہوں گے۔ واللہ! اگر ہم نے آپ ﷺ کو آپ کی قسم کے بارے میں غفلت میں رکھا تو ہم کبھی کامیاب نہیں ہوں گے۔ چلو ہم سب آپ کے پاس واپس چلیں اور آپ کو آپ کی قسم یاد دلایں، چنانچہ ہم واپس آئے اور عرض کیا: یا رسول اللہ! ہم پہلے آئے تھے اور آپ سے سواری کا جانور مانگا تھا تو آپ نے قسم کھالی تھی کہ آپ اس کا انتظام نہیں کر سکتے، ہم نے سمجھا کہ آپ اپنی قسم بھول گئے۔ آپ ﷺ نے فرمایا: ”جاؤ، تمہیں اللہ نے سواری دی ہے، واللہ! اگر اللہ نے چاہا تو میں جب بھی کوئی قسم کھالوں اور پھر دوسری چیز کو اس کے مقابل بہتر سمجھوں تو وہی کروں گا جو بہتر ہوگا اور اپنی قسم توڑ دوں گا۔“

اس روایت کی متابعت حماد بن زید نے ایوب سے کی، ان سے ابو قلابہ اور قاسم بن عاصم کلبی نے۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، ان سے ایوب نے، ان سے ابو قلابہ اور قاسم تمیمی نے اور ان سے زہد بن ابی حدیث نقل کی۔ ہم سے ابو عمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے ایوب نے، ان سے قاسم نے اور ان سے زہد بن ابی حدیث بیان کی۔

(۶۷۲۲) مجھ سے محمد بن عبد اللہ نے بیان کیا، کہا ہم سے عثمان بن عمر بن فارس نے بیان کیا، کہا ہم کو عبد اللہ بن عون نے خبر دی، انہیں حسن بصری نے، ان سے حضرت عبد الرحمن بن سرہ اللہی نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کبھی تم حکومت کا عہدہ طلب نہ کرنا کیونکہ اگر بن مانگے تمہیں یہ مل جائے گا تو اس میں تمہاری مغایب اللہ مدد کی جائے گی، لیکن اگر مانگنے پر

عُرِّ الدُّرَى قَالَ: فَاَنْذَقْنَا فَقُلْتُ لِأَصْحَابِي: أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا ثُمَّ أَرْسَلَ إِلَيْنَا فَحَمَلَنَا نَسِي رَسُولَ اللَّهِ ﷺ يَمِينَهُ وَاللَّهُ لَيَنْ تَغْفِلُنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ لَا نَفْلِحُ أَبَدًا اِرْجِعُوا بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا دُكِرْهُ يَمِينَهُ فَرَجَعْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ! أَتَيْنَاكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا ثُمَّ حَمَلْتَنَا فَظَنْنَا: أَوْ فَعَرَفْنَا: أَنَّكَ نَسِيتَ يَمِينِكَ قَالَ: ((أُظْلِفُوا فَإِنَّمَا حَمَلَكُمْ اللَّهُ إِنِّي وَاللَّهُ! إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا)). [راجع: ۳۱۳۳]

تَابَعَهُ حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ بْنِ عَاصِمِ الْكَلْبِيِّ. حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ عَنْ زُهْدَمٍ بِهِذَا. حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ الْقَاسِمِ عَنْ زُهْدَمٍ بِهِذَا.

۶۷۲۲- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ بْنِ فَارِسٍ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنَتْ عَلَيْهَا

ملا تو سارا بوجھ تمہی پر ڈال دیا جائے گا اور اگر تم کوئی قسم کھا لو اور اس کے سوا کوئی اور بات بہتر نظر آئے تو وہی کرو جو بہتر ہو اور قسم کا کفارہ ادا کرو۔“ عثمان بن عمر کے ساتھ اس حدیث کو اُشہل بن حاتم نے بھی عبد اللہ بن عون سے روایت کیا، اس کو ابو عوانہ اور حاکم نے وصل کیا اور عبد اللہ بن عون کے ساتھ اس حدیث کو یونس اور سماک بن عطیہ اور سماک بن حرب، حمید، قتادہ، منصور، ہشام اور ربیع نے بھی روایت کیا۔

وَإِنْ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكَفِّرْ عَنْ يَمِينِكَ)) تَابَعَهُ أَشْهَلُ بْنُ حَاتِمٍ عَنْ ابْنِ عَوْنٍ وَتَابَعَهُ يُونُسُ وَبِسْمَاكَ بْنُ عَطِيَّةٍ وَبِسْمَاكَ بْنُ حَرْبٍ وَحُمَيْدٌ وَقَتَادَةُ وَمَنْصُورٌ وَهَشَامٌ وَالرَّبِيعُ. [راجع: ۶۶۲۲]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْفَرَائِضِ

فرائض یعنی ترکہ کے حصوں کا بیان

باب: ارشاد باری تعالیٰ:

بَابُ قَوْلِ اللَّهِ:

”اللہ تمہاری اولاد کے بارے میں تم کو یہ حکم دیتا ہے کہ مرد بچے کو دو حصے اور بیٹی کو ایک حصہ ملے گا، اگر میت کا بیٹا نہ ہو صرف بیٹیاں ہوں دو یا دو سے زائد تو ان کو دو تہائی ترکہ ملے گا۔ اگر میت کی ایک بیٹی ہو تو اسے آدھا ترکہ ملے گا اور میت کے ماں باپ ہر ایک کو ترکہ میں سے چھٹا، چھٹا حصہ ملے گا اگر میت کی اولاد نہ ہو (بیٹیاں بیٹی، پوتیاں پوتی) اگر اولاد نہ ہو اور صرف ماں باپ ہی اس کے وارث ہوں تو ماں کو تہائی حصہ (باقی سب باپ کو ملے گا) اگر ماں باپ کے سوا میت کے کچھ بھائی بہن ہوں تب ماں کو چھٹا حصہ ملے گا یہ سارے حصے میت کی وصیت اور قرض ادا کرنے کے بعد ادا کئے جائیں گے (مگر وصیت میت کے تہائی مال تک جہاں تک پوری ہو سکے پوری کریں گے۔ باقی دو تہائی وارثوں کا حق ہے اور قرض کی ادائیگی سارے مال سے کی جائے گی اگر کل مال قرض میں چلا جائے تو وارثوں کو کچھ نہ ملے گا) تم کیا جانو باپ یا بیٹوں میں سے تم کو کس سے زیادہ فائدہ پہنچ سکتا ہے (اس لئے اپنی رائے کو دخل نہ دو) یہ حصے اللہ کے مقرر کئے ہوئے ہیں (وہ اپنی مصلحت کو خوب جانتا ہے) کیونکہ اللہ بڑے علم اور حکمت والا ہے اور تمہاری بیویاں جو مال اسباب چھوڑ جائیں اگر ان کی اولاد نہ ہو (نہ بیٹا نہ بیٹی) تب تو تم کو آدھا ترکہ ملے گا، اگر اولاد نہ ہو تو چوتھائی یہ بھی وصیت اور قرض ادا کرنے کے بعد ملے گا اسی طرح تم جو مال و اسباب چھوڑ جاؤ اور تمہاری اولاد بیٹا بیٹی کوئی نہ ہو تو تمہاری بیویوں کو اس میں سے چوتھائی ملے گا اگر اولاد نہ ہو تو آٹھواں حصہ یہ بھی وصیت اور قرضہ ادا کرنے کے بعد اور اگر کوئی مرد یا

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَىٰ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرِ

مُضَارٌ وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿النساء: ۱۱، ۱۲﴾
 عورت مر جائے اور وہ کالہ ہو (نہ اس کا باپ ہو نہ بیٹا) بلکہ ماں جائے ایک
 بھائی یا بہن ہو (یعنی اخیانی) تو ہر ایک کو چھٹا حصہ ملے گا۔ اگر اسی طرح کئی
 اخیانی بھائی بہن ہوں تو سب مل کر ایک تہائی پائیں گے یہ بھی وصیت اور
 قرض ادا کرنے کے بعد بشرطیکہ میت نے وارثوں کو نقصان پہنچانے کے
 لئے وصیت نہ کی ہو۔ “(یعنی ثلث مال سے زیادہ کی) یہ سارا فرمان ہے اللہ
 پاک کا اور اللہ ہر ایک کا حال جانتا ہے وہ بڑے قہر والا ہے (جلدی عذاب
 نہیں کرتا)۔“

تشریح: ”کتاب الفرائض جمع فريضة كحديقة وحدائق والفريضة فعلية بمعنى مفروضة مأخوذة من الفرض وهو القطع يقال فرضت لفلان كذا أى قطعت له شيئا من المال قاله الخطابي وخصت الموارث باسم الفرائض من قول تعالى ﴿نصيبها مفروضة﴾ أى مقدرا او معلوما او مقطوعا عن غيرهم۔“ (خلاصہ فتح الباری جلد ۱۲ / صفحہ ۲) لفظ فرائض فريضة کی جمع ہے جیسے حدیقة کی جمع حدائق ہے اور لفظ فريضة بمعنی مفروضة ہے جو فرض سے ماخوذ ہے جس کے معنی کاٹنے کے ہیں جیسا کہ کہا جاتا ہے کہ میں نے اتنا مال فلاں کے لئے کاٹ کر الگ رکھ دیا۔ موارث کو نام فرائض سے خاص کیا گیا ہے جیسا کہ آیت میں ہے: ﴿فَيُصِيبُ مَفْرُوضًا﴾ حصہ مقرر کیا ہوا یعنی ان کے غیر سے کاٹا ہوا۔

کتاب الفرائض میں ترکہ کے مسائل بیان کئے جاتے ہیں جو ترکہ سے حق داروں کو بطور حصہ ملتے ہیں۔ فرائض کا ایک مستقل علم ہے جس کی تفصیلات بہت ہیں یہ علم ہر کسی کو نہیں آتا اس میں علم ریاضی حساب کی کافی ضرورت پڑتی ہے۔ ہماری جماعت میں حضرت مولانا عبدالرحمن بجواوی علم فرائض کے امام تھے۔ آپ نے فتاویٰ ثانیہ حصہ دوم میں کتاب الفرائض پر ایک جامع مقدمہ تحریر فرمایا ہے۔ غفر اللہ لہ۔ (زین)

۶۷۲۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ، يَقُولُ: مَرَضْتُ فَعَادَنِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَهُمَا مَا شِيبَانِ فَأَتَانِي وَقَدْ أَعْمَى عَلَيَّ قَوْضًا رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَفَقْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَصْنَعُ فِي مَا لِي؟ كَيْفَ أَقْضِي فِي مَا لِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْبَيِّنَاتِ. [راجع: ۱۹۴]

(۶۷۲۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے محمد بن منکدر نے، انہوں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ میں بیمار پڑا تو رسول اللہ ﷺ اور حضرت ابو بکر رضی اللہ عنہ میری عیادت کے لئے تشریف لائے، دونوں حضرات پیدل چل کر آئے تھے۔ جب آئے تو مجھ پر غشی طاری تھی، رسول اللہ ﷺ نے وضو کیا اور وضو کا پانی میرے اوپر چھڑکا مجھے ہوش ہوا تو میں نے عرض کیا: یا رسول اللہ! میں اپنے مال کی (تقسیم) کس طرح کروں؟ یا اپنے مال کا کس طرح فیصلہ کروں؟ آنحضرت ﷺ نے مجھے کوئی جواب نہیں دیا، یہاں تک کہ میراث کی آیتیں نازل ہوئیں۔

باب: فرائض کا علم سیکھنا

بَابُ تَعْلِيمِ الْفَرَائِضِ

وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: تَعَلَّمُوا قَبْلَ الظَّانِّينَ

عقبہ بن عامر نے کہا کہ دین کا علم سیکھو اس سے پہلے کہ اٹکل پچو کرنے

يُعْنِي الَّذِينَ يَتَكَلَّمُونَ بِالظَّنِّ.

الے پیدا ہوں یعنی جو رائے اور قیاس سے فتویٰ دیں، حدیث اور قرآن سے جاہل ہوں۔

فتوح: عقبہ کے قول میں گو فرائض کی تفصیل نہیں مگر وہ علم فرائض کو بھی شامل ہے۔ امام احمد اور ترمذی رحمہما نے ابن مسعود رضی اللہ عنہ سے مرویاً نکالا۔ فرائض کا علم سیکھو اور سکھاؤ کیونکہ میں دینا سے جانے والا ہوں اور وہ زمانہ قریب ہے کہ یہ علم دنیا سے اٹھ جائے گا۔ دوا دی ترمذی کہ میں جھڑا کریں گے کوئی فیملہ کرنے والا ان کو نہ ملے گا۔ ترمذی میں بھی ایک ایک ہی حدیث مروی ہے: ”وقوله قبل الطائين فيه اشعار بان اهل ذلك العصر كانوا يقفون عند النصوص ولا يتجاوزونها وان نقل عن بعضهم الفتوى بالراى فهو قليل بالنسبة وفيه انذار بوقوع ما حصل من كثرة القائلين بالراى وقيل مربوط قبل اندراس العلم وحدوث من يتكلم بمقتضى ظنه غير مستند الى علم قال ابن المنير وانما خص البخارى قول عقبه بالفرائض لانها ادخل فيه من غيرها لان الفرائض الغالب عليها التبعيد وانحسام وجوه الراى والخوض فيها بالظن لا انضباط له بخلاف غيرها من ابواب العلم فان للراى فيها مجالا والا نضباط فيها ممكن غالبا ويؤخذ من هذا التقرير مناسبة الحديث المرفوع۔“ (فتح الباری جلد ۱۲ / صفحہ ۳)

لفظ قبل الظانین میں ادھر اشارہ کرتا ہے کہ سلف صالحین کے زمانہ میں لوگ نصوص کے آگے ٹھہر جاتے تھے اور ان سے آگے تجاوز نہیں کرتے تھے۔ اگر ان میں سے کسی سے کوئی فتویٰ رائے سے نقل ہے تو وہ بہت ہی قلیل ہے۔ اس میں بکثرت رائے سے فتویٰ دینے والوں کا ڈرانا بھی ہے یہ بھی کہا گیا ہے کہ یہ علم کے حاصل نہ ہونے سے پہلے کی بات ہے اور ایسے لوگوں کے پیدا ہونے کی طرف اشارہ ہے کہ جو محض اپنے ظن سے کلام کریں گے اور علم کی کوئی سندان کے پاس نہ ہوگی۔ امام بخاری رحمہ اللہ نے عقبہ کے قول کو خاص مسائل فرائض کے ساتھ مختص کیا ہے اس لئے کہ اس علم فرائض میں غالب طور پر یہ مختلف قسم کی رائے قیاس و ظن کو دخل نہیں ہو سکتا اس لئے کہ اس کا کوئی مدون شدہ ضابطہ نہیں ہے بخلاف علم کے دوسرے شعبوں کے کہ ان میں رائے قیاس کو دخل ہے۔ اس تقدیر سے حدیث مرفوع کی مناسبت نکلتی ہے۔ حدیث ذیل مراد ہے۔

۶۷۲۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا)). [راجع: ۵۱۴۳]

تشریح: اس حدیث کی مطابقت ترجمہ باب سے اس طرح پر ہے کہ جب آدمی کو قرآن و حدیث کا علم نہ ہوگا تو اپنے گمان سے فیصلہ کرے گا حکم دے گا اس میں علم فرائض بھی آ گیا۔

بابُ قَوْلِ النَّبِيِّ ﷺ: ((لَا نُورُتْ مَا تَرَكْنَا صَدَقَةً))

باب: نبی کریم ﷺ نے فرمایا: ”ہمارا کوئی وارث نہیں ہوتا جو کچھ ہم چھوڑیں وہ سب صدقہ ہے“

۶۷۲۵۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: (۶۷۲۵) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام بن عروہ

نے بیان کیا، کہا ہم کو عمر نے خبر دی، انہیں زہری نے، انہیں عروہ بن زہیر نے اور ان سے ام المؤمنین حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ حضرت فاطمہ اور عباس رضی اللہ عنہما، حضرت ابو بکر رضی اللہ عنہ کے پاس رسول اللہ صلی اللہ علیہ وسلم کی طرف سے اپنی میراث کا مطالبہ کرنے آئے، یہ فدک کی زمین کا مطالبہ کر رہے تھے اور خیبر میں بھی اپنے حصہ کا۔

(۶۷۲۶) حضرت ابو بکر رضی اللہ عنہ نے ان سے کہا کہ میں نے رسول اللہ صلی اللہ علیہ وسلم سے سنا ہے آپ نے فرمایا تھا: ”ہمارا کوئی وارث نہیں ہوتا جو کچھ ہم چھوڑیں وہ سب صدقہ ہے، بلاشبہ آل محمد اسی مال میں سے اپنا خرچ پورا کرے گی۔“ ابو بکر رضی اللہ عنہ نے کہا، واللہ! میں کوئی ایسی بات نہیں ہونے دوں گا، بلکہ جو میں نے رسول اللہ صلی اللہ علیہ وسلم کو کرتے دیکھا ہو گا وہ میں بھی کروں گا۔ بیان کیا کہ اس پر حضرت فاطمہ رضی اللہ عنہا نے ان سے تعلق کاٹ لیا اور موت تک ان سے کلام نہیں کیا۔

تشریح: شرح وحیدی میں ہے کہ بعد میں حضرت ابو بکر رضی اللہ عنہ نے ان کو راضی کر لیا تھا۔

(۶۷۲۷) ہم سے اسماعیل بن ابان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے، انہیں زہری نے، انہیں عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”ہماری وراثت نہیں ہوتی ہم جو کچھ بھی چھوڑیں وہ صدقہ ہے۔“

(۶۷۲۸) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے بیان کیا کہ مجھے مالک بن اوس بن حدثان نے خبر دی کہ محمد بن جبیر بن مطعم نے مجھ سے مالک بن اوس کی اس حدیث کا ایک حصہ ذکر کیا تھا، پھر میں خود مالک بن اوس کے پاس گیا اور ان سے یہ حدیث پوچھی تو انہوں نے بیان کیا کہ میں عمر رضی اللہ عنہ کی خدمت میں حاضر ہوا پھر ان کے حاجب یفاء نے جا کر ان سے کہا کہ عثمان، عبد الرحمن بن زہیر اور سعد آپ کے پاس آنا چاہتے ہیں؟ انہوں نے کہا کہ اچھا آنے دو، چنانچہ انہیں اندر آنے کی اجازت دی، پھر کہا، کیا آپ علی و عباس کو بھی آنے کی اجازت دیں گے؟ کہا کہ ہاں، آنے دو،

حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ وَهُمَا يَوْمَئِذٍ يَطْلُبَانِ أَرْضَيْهِمَا مِنْ فِدْكَ وَسَهْمَهُ مِنْ خَيْبَرَ. [راجع: ۳۰۹۲] ۶۷۲۶ - فَقَالَ لَهُمَا أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ)) قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ قَالَ: فَهَجَرْتُهُ فَاطِمَةُ فَلَمْ تَكَلِّمْهُ حَتَّى مَاتَتْ. [راجع: ۳۰۹۳] ۳۷۱۱

۶۷۲۷ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ، قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِنَّا لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ)). [راجع: ۴۰۳۴]

۶۷۲۸ - حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَّثَانِ وَكَانَ مُحَمَّدُ بْنُ جَبْرِ بْنِ مَطْعَمٍ ذَكَرَ لِي مِنْ حَدِيثِهِ ذَلِكَ فَأَنْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ: أَنْطَلَقْتُ حَتَّى أَذْخُلَ عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَأُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ؟ قَالَ: نَعَمْ فَأَذِنَ لَهُمْ ثُمَّ قَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قَالَ: نَعَمْ قَالَ:

چنانچہ عباس رضی اللہ عنہ نے کہا کہ امیر المؤمنین میرے اور علی کے درمیان فیصلہ کر دیجئے۔ عمر رضی اللہ عنہ نے کہا میں تمہیں اللہ کی قسم دیتا ہوں، جس کے حکم سے آسمان وزمین قائم ہیں! کیا تمہیں معلوم ہے کہ رسول اللہ ﷺ نے فرمایا تھا: ”ہماری وراثت تقسیم نہیں ہوتی جو کچھ ہم چھوڑیں وہ سب راہ اللہ صدقہ ہے؟“ اس سے مراد آپ ﷺ کی خود اپنی ہی ذات تھی۔ جملہ حاضرین بولے: ہاں، آنحضرت ﷺ نے یہ ارشاد فرمایا تھا۔ پھر عمر، علی اور عباس کی طرف متوجہ ہوئے اور پوچھا: کیا تمہیں معلوم ہے کہ رسول اللہ ﷺ نے یہ ارشاد فرمایا تھا؟ انہوں نے بھی تصدیق کی کہ آنحضرت ﷺ نے یہ ارشاد فرمایا تھا۔ عمر رضی اللہ عنہ نے فرمایا، پھر میں اب آپ لوگوں سے اس معاملہ میں گفتگو کروں گا۔ اللہ تعالیٰ نے اس مال نے کے معاملہ میں سے رسول اللہ ﷺ کے لئے کچھ حصہ مخصوص کر دیا جو آپ کے سوا کسی اور کو نہیں ملتا تھا۔ چنانچہ اللہ تعالیٰ نے فرمایا تھا کہ ”مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ“ ارشاد ”قَدِيرٌ“ تک تو یہ خاص رسول اللہ ﷺ کا حصہ تھا۔ اللہ کی قسم! آپ ﷺ نے اسے تمہارے لئے ہی مخصوص کیا تھا اور تمہارے سوا کسی کو اس پر ترجیح نہیں دی تھی، تمہی کو اس سے دیتے تھے اور تقسیم کرتے تھے۔ آخر اس میں سے یہ مال باقی رہ گیا اور آنحضرت ﷺ اس میں سے اپنے گھروالوں کے لئے سال بھر کا خرچہ لیتے تھے، اس کے بعد جو کچھ باقی بچتا اسے ان مصارف میں خرچ کرتے جو اللہ کے مقرر کردہ ہیں۔ رسول اللہ ﷺ کا یہ طرز عمل آپ کی زندگی بھر رہا۔ میں آپ کو اللہ کی قسم دے کر کہتا ہوں، کیا آپ لوگوں کو معلوم ہے؟ لوگوں نے کہا کہ ہاں، پھر آپ نے علی اور عباس رضی اللہ عنہما سے پوچھا، میں اللہ کی قسم دے کر پوچھتا ہوں کیا آپ لوگوں کو یہ معلوم ہے؟ انہوں نے بھی کہا کہ ہاں۔ پھر نبی ﷺ کی وفات ہو گئی اور ابوبکر رضی اللہ عنہ نے کہا کہ اب میں آپ ﷺ کا نائب ہوں، چنانچہ انہوں نے اسے اپنے قبضے میں رکھ کر اس طرز عمل کو جاری رکھا جو رسول اللہ ﷺ کا اس میں تھا۔ اللہ تعالیٰ نے ابوبکر رضی اللہ عنہ کو بھی وفات دی تو میں نے کہا کہ میں آنحضرت ﷺ کا نائب ہوں۔ میں بھی دو سال سے اس پر قابض ہوں اور اس مال میں وہی

عَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِلْ بَيْنِي وَبَيْنَ هَذَا قَالَ: أُنْشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ! هَلْ تَعْلَمُونَ؟ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً)) يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ فَقَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ ذَلِكَ؟ قَالَا: قَدْ قَالَ ذَلِكَ قَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ إِنَّ اللَّهَ كَانَ قَدْ خَصَّ رَسُولَ اللَّهِ ﷺ فِي هَذَا النَّفْسِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرُهُ فَقَالَ: ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ﴾ إِلَى ((قَدِيرٍ)) [الحشر: 6] فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ وَاللَّهُ! مَا اخْتَارَ مَا دُونَكُمْ وَلَا اسْتَأْذَرَ بِهَا عَلَيْكُمْ لَقَدْ أَغْطَاكُمْوَهَا وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ فَكَانَ النَّبِيُّ ﷺ يَنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا الْمَالِ نَفَقَةً سَنَةً ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلُ مَالِ اللَّهِ فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتِهِ أُنْشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ: أُنْشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ فَتَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَقَبَضَهَا فَعَمِلَ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَقَبَضْتُهَا سَتَيْنِ أَعْمَلُ فِيهَا بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ

وَأَمْرُكُمْ أَجْمَعٌ جَنَّتَنِي نَسَأَلَنِي نَصِيْبَكَ مِنْ ابْنِ أُخِيكَ وَأَنَا نِيْ هَذَا يَسْأَلَنِي نَصِيْبَ امْرَأَتِهِ مِنْ أُبَيْهَا فَقُلْتُ: إِنْ شِئْتُمَْا دَفَعْتُهَا إِلَيْكُمَْا بِذَلِكَ فَتَلْتَمِسَانِ مِنِّي قَضَاءَ غَيْرِ ذَلِكَ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي فِيْهَا قَضَاءَ غَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ فَإِنْ عَجَزْتُمَْا فَادْفَعَاهَا إِلَيَّ فَإِنِّي أَكْفِيْكُمَْاهَا. (راجع: ۲۹۰۴)

کرتا ہوں جو رسول کریم ﷺ اور ابو بکر رضی اللہ عنہ نے کیا۔ پھر آپ دونوں میرے پاس آئے ہو۔ آپ دونوں کی بات ایک ہے اور معاملہ بھی ایک ہی ہے۔ آپ (عباس رضی اللہ عنہ) میرے پاس اپنے بھتیجے کی میراث سے اپنا حصہ لینے آئے ہو اور آپ (علی رضی اللہ عنہ) اپنی بیوی کا حصہ لینے آئے ہو جو ان کے والد کی طرف سے انہیں ملتا۔ میں کہتا ہوں کہ اگر آپ دونوں چاہتے ہیں تو میں اسے آپ کو دے سکتا ہوں لیکن آپ لوگ اس کے سوا کوئی اور فیصلہ چاہتے ہیں تو اس ذات کی قسم جس کے حکم سے آسمان وزمین قائم ہیں! میں اس مال میں اس کے سوا اور کوئی فیصلہ نہیں کر سکتا قیامت تک، اگر آپ اس کے مطابق عمل نہیں کر سکتے تو وہ جائیداد مجھے واپس کر دیجئے میں اس کا بھی بندوبست کر لوں گا۔

تشریح: ہوا یہ تھا کہ حضرت عمر رضی اللہ عنہ نے یہ سب جائیداد جو حضرت ابو بکر رضی اللہ عنہ نے اپنی خلافت میں حضرت فاطمہ اور حضرت عباس رضی اللہ عنہما کو نہیں دی تھی۔ حضرت عباس اور حضرت علی رضی اللہ عنہما کے حوالہ کردی تھی اس شرط پر کہ وہ اس جائیداد کو ان ہی کاموں میں خرچ کرتے رہیں گے جن میں نبی کریم ﷺ خرچ کیا کرتے تھے یعنی یہ پردگی محض انتظام کے طور پر تھی نہ بطور تسلیک حدیث ہذا میں اسی کی بابت تفسیر مذکور ہے۔ حضرت فاطمہ رضی اللہ عنہا نے حدیث: "لَا نَرُثُ وَلَا نُوْرُثُ، مَا تَرَكْنَا صَدَقَةً۔" خود رسول کریم ﷺ سے نہیں سنی تھی۔ اسی لئے وہ عام قانون فرائض کے مطابق ترکہ کی طلب گار ہوئیں۔ مگر فرمان نبوی برحق تھا۔ اسی لئے ان کو یہ ترکہ تقسیم نہیں کیا گیا جس پر وہ خفا ہو گئی تھیں۔ دوسری روایت میں یوں ہے کہ بعد میں حضرت صدیق اکبر رضی اللہ عنہ نے حضرت فاطمہ رضی اللہ عنہا کو راضی کر لیا تھا۔

۶۷۲۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَتَقَسِّمُ وَرَثَتِي دِينَارًا مَا تَرَكَتُ بَعْدَ نَفَقَةِ نِسَائِي وَمَوْوَنَةِ عَامِلِي فَهُوَ صَدَقَةٌ)). (راجع: ۲۷۷۶)

۶۷۲۹) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا کہ مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: "میرا ورثہ دینار کی شکل میں تقسیم نہیں ہوگا۔ میں نے اپنی بیویوں کے خرچہ اور اپنے عاملوں کی اجرت کے بعد جو کچھ چھوڑا ہے وہ سب صدقہ ہے۔"

۶۷۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ جِئْنَ تُوْفِي رَسُولَ اللَّهِ ﷺ أَرْذَنَ أَنْ يَتَعَنَّ عَثْمَانُ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ فَقَالَتْ عَائِشَةُ: أَلَيْسَ قَدْ قَالَ رَسُولُ

۶۷۳۰) ہم سے عبد اللہ بن مسلمہ شعبی نے بیان کیا، ان سے امام مالک نے، ان سے ابن شہاب نے، ان سے عروہ نے، ان سے حضرت عائشہ رضی اللہ عنہا نے کہ جب رسول کریم ﷺ کی وفات ہوئی تو آپ کی بیویوں نے چاہا کہ حضرت عثمان رضی اللہ عنہ کو ابو بکر رضی اللہ عنہ کے پاس بھیجیں، اپنی میراث طلب کرنے کے لئے۔ پھر حضرت عائشہ رضی اللہ عنہا نے یاد دلایا۔ کیا رسول اللہ ﷺ نے نہیں

اللہ ﷻ: ((لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً)). فرمایا تھا کہ ”ہماری وراثت تقسیم نہیں ہوتی، ہم جو کچھ چھوڑ جائیں وہ سب صدقہ ہے۔“ [راجع: ۴۰۳۴] [مسلم: ۴۵۷۹، ابوداؤد: ۲۹۷۶]

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((مَنْ تَرَكَ مَالًا فَلَا هِلَةَ))
باب: نبی کریم ﷺ کا ارشاد: ”جس نے مال چھوڑا ہو وہ اس کے بال بچوں و اہل خانہ کے لئے ہے“

۶۷۳۱۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((أَنَا أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرُكْ وَفَاءً فَعَلَيْنَا قَضَاؤَهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ)). [راجع: ۲۲۹۸] [مسلم: ۴۱۵۷]

۶۷۳۱) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس بن یزید ابلی نے خبر دی، انہیں ابن شہاب نے، کہا مجھ سے ابوسلمہ بن عبد الرحمن نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں مؤمنوں کا خود ان سے زیادہ حق دار ہوں، پس ان میں سے جو کوئی قرض دار مرے اور ادائیگی کے لئے کچھ نہ چھوڑے گا تو ہم پر اس کی ادائیگی کی ذمہ داری ہے اور جس نے کوئی مال چھوڑا ہو گا وہ اس کے وارثوں کا حصہ ہے۔“

تشریح: آپ ﷺ امت کے لئے بمنزل باپ کے تھے اس لئے آپ ﷺ نے یہ ارشاد فرمایا اور اسی لئے آپ اپنے ذمہ لے لیتے اور ادھر فرما دیتے آپ کا بھی طرز عمل رہا۔ (ﷺ)

بَابُ مِيرَاثِ الْوَلَدِ مِنْ أَبِيهِ وَأُمِّهِ
باب: لڑکے کی میراث اس کے باپ اور ماں کی طرف سے کیا ہوگی

وَقَالَ زَيْدُ بْنُ ثَابِتٍ: إِذَا تَرَكَ رَجُلٌ أَوْ امْرَأَةٌ ابْنَةً فَلَهَا النِّصْفُ فَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ فَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بَدِئَ بِمَنْ شَرَكَهُمْ فَيُوتَى فَرِيقَتَهُ وَمَا بَقِيَ فَلِلذَّكَرِ مِثْلَ حَظِّ الْأُنثَيْنِ.

اور زید بن ثابت نے کہا کہ جب کسی مرد یا عورت نے کوئی لڑکی چھوڑی ہو تو اس کا حصہ آدھا ہوتا ہے اور اگر دو لڑکیاں ہوں یا زیادہ ہوں تو انہیں دو تہائی حصہ ملے گا اور اگر ان کے ساتھ کوئی (ان کا بھائی) لڑکا بھی ہو تو پہلے وراثت کے اور شرکاء کو دیا جائے گا جو باقی رہے گا اس میں سے لڑکے کو دو لڑکیوں کے برابر حصہ دیا جائے گا۔

۶۷۳۲۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ)). [اطرافہ فی: ۶۷۳۵، ۶۷۳۷، ۶۷۴۶]

۶۷۳۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے عبد اللہ بن طاؤس نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”میراث اس کے حق داروں تک پہنچا دو اور جو کچھ باقی بچے وہ سب سے زیادہ قریبی مرد عزیز کا حصہ ہے۔“

[مسلم: ۴۱۴۱، ۴۱۴۲، ۴۱۴۳؛ ابن داود: ۲۸۹۸؛

ترمذی: ۲۰۹۸؛ ابن ماجہ: ۲۷۴۰]

بَابُ مِيرَاثِ الْبُنَاتِ

باب: لڑکیوں کی میراث کا بیان

۶۷۳۳- حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ: مَرَضْتُ بِمَكَّةَ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنْ لِي مَالًا كَثِيرًا وَلَيْسَ يَرُونِي إِلَّا ابْنَتِي أَفَأَتَصَدَّقُ بِأُتَيْتُ مَا لِي؟ فَقَالَ: ((لَا)) قَالَ: فَالْشُّطْرُ؟ قَالَ: ((لَا)) قُلْتُ: الثَّلَاثُ قَالَ: ((الثَّلَاثُ كَثِيرٌ إِنَّكَ أَنْ تَرَكْتِ وَلَدَكَ أَغْنَاءَ خَيْرٌ مِنْ أَنْ تَتْرَكِيَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أَجَرْتَ عَلَيْهَا حَتَّى اللَّقْمَةِ تَرْفَعَهَا إِلَى فِي امْرَأَتِكَ)) فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَخْلَفُ عَنْ مِجْرَتِي؟ فَقَالَ: ((لَنْ تُخْلَفَ بَعْدِي فَتَعْمَلْ عَمَلًا تَرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا أَزْدَدْتُ بِهِ رَفْعَةً وَدَرَجَةً وَلَعَلَّكَ أَنْ تُخْلَفَ بَعْدِي حَتَّى يَنْفَعَكَ بِكَ أَقْرَامٌ وَيَصْرُوكَ آخَرُونَ وَلَكِنَّ الْبَائِسَ سَعْدُ بْنُ خَوْلَةَ)) يَزِينِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ قَالَ سُفْيَانُ: وَسَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ ابْنِ لُؤَيٍّ. [راجع: ۵۶]

(۶۷۳۳) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا ہم سے زہری نے، کہا مجھے عامر بن سعد بن ابی وقاص نے خبر دی اور ان سے ان کے والد نے بیان کیا کہ میں مکہ مکرمہ میں (حجۃ الوداع میں) بیمار پڑ گیا اور موت کے قریب پہنچ گیا۔ پھر نبی اکرم ﷺ میری عیادت کے لئے تشریف لائے تو میں نے عرض کیا: یا رسول اللہ! میرے پاس بہت زیادہ مال ہے اور ایک لڑکی کے سوا اس کا کوئی وارث نہیں تو کیا مجھے اپنے مال کے دو تہائی حصہ کا صدقہ کر دینا چاہئے؟ آپ ﷺ نے فرمایا: ”نہیں۔“ بیان کیا کہ میں نے عرض کیا: پھر آدھے کا کردوں؟ آپ ﷺ نے فرمایا: ”نہیں۔“ میں نے عرض کیا: ایک تہائی کا؟ آنحضرت ﷺ نے فرمایا: ”ہاں گو تہائی بہت ہے، اگر تم اپنے بچوں کو مال دار چھوڑ دو تو یہ اس سے بہتر ہے کہ انہیں تنگدست چھوڑ دو اور وہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں اور تم جو بھی خرچ کرو گے اس پر تمہیں ثواب ملے گا یہاں تک کہ اس لقمہ پر بھی ثواب ملے گا جو تم اپنی بیوی کے منہ میں رکھو گے۔“ پھر میں نے عرض کیا: کیا میں اپنی ہجرت میں پیچھے رہ جاؤں گا؟ آنحضرت ﷺ نے فرمایا: ”اگر میرے بعد تم پیچھے بھی رہ گئے تب بھی جو عمل تم کرو گے اور اس سے اللہ کی خوشنودی مقصود ہوگی تو اس کے ذریعہ درجہ و مرتبہ بلند ہوگا اور غالباً تم میرے بعد زندہ رہو گے اور تم سے بہت سے لوگوں کو فائدہ پہنچے گا اور بہتوں کو نقصان پہنچے گا۔ قابل افسوس تو سعد بن خولہ ہیں۔“ آپ ﷺ نے ان کے بارے میں اس لئے افسوس کا اظہار کیا کہ (ہجرت کے بعد اتفاق سے) ان کی وفات مکہ مکرمہ میں ہی ہوگئی۔ سفیان نے بیان کیا کہ سعد بن خولہ رضی اللہ عنہ بنی عامر بن لؤی کے ایک آدمی تھے۔

تشریح: نبی کریم ﷺ نے سعد بن ابی وقاص رضی اللہ عنہ کے لئے جیسا فرمایا تھا ویسا ہی ہوا، وہ وفات نبوی ﷺ کے بعد کافی عرصہ تک زندہ رہے اور تاریخ اسلام میں ایک عظیم مجاہد اور فاتح کی حیثیت سے نامور ہوئے جیسا کہ کتب تاریخ میں تفصیلات موجود ہیں۔ کچھ اوپر ۷۷ سال کی عمر میں ۵۵ھ میں انتقال فرمایا۔

۶۷۳۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَشَيْبَانُ عَنْ أَشْعَثَ عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ قَالَ: أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِالْيَمَنِ مُعَلِّمًا وَأَمِيرًا فَسَأَلْنَاهُ عَنْ رَجُلٍ تُوَفِّي وَتَرَكَ ابْنَتَهُ وَأُخْتَهُ فَأَعْطَى الْإِبْنَةَ النِّصْفَ وَالْأُخْتَ النِّصْفَ. [طرفہ فی: ۶۷۴۱]

(۶۷۳۳) مجھ سے محمود بن غیلان نے بیان کیا، کہا ہم سے ابو نصر نے بیان کیا، کہا ہم سے ابو معاویہ شیبان نے بیان کیا، ان سے اشعث بن ابی الشعثاء نے، ان سے اسود بن یزید نے بیان کیا کہ حضرت معاذ بن جبل رضی اللہ عنہ ہمارے ہاں یمن میں معلم و امیر بن کر تشریف لائے، ہم نے ان سے ایک ایسے شخص کے ترکہ کے بارے میں پوچھا جس کی وفات ہوئی ہو اور اس نے ایک بیٹی اور ایک بہن چھوڑی ہو اور اس نے اپنی بیٹی کو آدھا اور بہن کو بھی آدھا دیا ہو۔

باب: اگر کسی کے لڑکانہ ہو تو پوتے کی میراث کا

بیان

زید بن ثابت نے کہا کہ بیٹوں کی اولاد بیٹوں کے درجہ میں ہے اگر مرنے والے کا کوئی بیٹا نہ ہو ایسی صورت میں پوتے بیٹوں کی طرح اور پوتیاں بیٹیوں کی طرح ہوں گی انہیں اسی طرح وراثت ملے گی جس طرح بیٹوں اور بیٹیوں کو ملتی ہے اور ان کی وجہ سے بہت سے عزیز و اقارب اسی طرح وراثت کے حق سے محروم ہو جائیں گے جس طرح بیٹوں اور بیٹیوں کی موجودگی میں محروم ہو جاتے ہیں، البتہ اگر بیٹا موجود ہو تو پوتا وراثت میں کچھ نہیں پائے گا۔

تشریح: اس صورت میں دادا اس کے لئے حسب شریعت وصیت کرے گا۔ اس صورت میں اسے ترکہ میں سے مل جائے گا۔

۶۷۳۵۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا وَهْبٌ، حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرَ)). [راجع: ۶۷۳۲]

(۶۷۳۵) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے عبد اللہ بن طاووس نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”پہلے میراث ان کے وارثوں تک پہنچا دو اور جو باقی رہ جائے وہ اسے ملے گا جو مرثیت کا بہت نزدیکی رشتہ دار ہو۔“

تشریح: مثلاً بیٹا ہو تو پوتے کو کچھ نہ ملے گا پوتا ہو تو پوتے کو کچھ نہ ملے گا۔ اگر کوئی میت خاندان اور باپ اور بیٹی اور پوتا چھوڑ جائے تو خاندان کو چھوڑ جائے باپ کا چھٹا حصہ بیٹی کو آدھا حصہ دے رباتی پوتا پوتی میں تقسیم ہوگا: ((لِلذَّكَرِ مِثْلُ مِثْلِ الْأُنثَى)) (۱۱/۳ النساء)

باب: اگر بیٹی کی موجودگی میں پوتی بھی ہو

بَابُ مِيرَاثِ ابْنَةِ الْإِبْنِ مَعَ ابْنَةٍ

٦٧٣٦- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو قَيْسٍ، قَالَ: سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ يَقُولُ: سَمِعْتُ أَبَا مُوسَى عَنْ بَنِي وَائِلَةَ ابْنٍ وَأَخْبَتْ فَقَالَ لِلْبَنَاتِ النِّصْفُ وَلِلْأَخْتِ النِّصْفُ وَأَبُ ابْنِ مَسْعُودٍ فَسَيَاتِبُعِي فَسَمِعْتُ ابْنَ مَسْعُودٍ وَأَخْبَرَ يَقُولُ أَبِي مُوسَى فَقَالَ: لَقَدْ ضَلَلْتُ إِذَا مَا أَنَا مِنَ الْمُتَهَنِّدِينَ أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ ﷺ لِلْبَنَاتِ النِّصْفُ وَلِلْبَنَاتِ ابْنِ السُّدُسِ تَكْمِلَةُ الثَّلَاثِينَ وَمَا بَقِيَ فَلِلْأَخْتِ فَأَتَيْنَا أَبَا مُوسَى فَأَخْبَرَنَا يَقُولُ ابْنِ مَسْعُودٍ فَقَالَ: لَا تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ. [طرفه فی: ٦٧٤٢] [ابوداود:]

٢٨٩٠: ترمذی: ٢٠٩٣؛ ابن ماجہ: ٢٧٢١

تشیع: سلمان فارسی رضی اللہ عنہ بھی اس مسئلہ میں یہی حکم دیتے تھے جو ابو موسیٰ رضی اللہ عنہ نے دیا تھا کہتے ہیں کہ اس کے بعد ابو موسیٰ رضی اللہ عنہ نے اپنے قول سے رجوع کر لیا تھا۔ یہاں سے مقلدین جلدین کو سبق لینا چاہیے کہ حضرت عبداللہ بن مسعود رضی اللہ عنہ نے جب حدیث بیان کی تو حضرت ابو موسیٰ رضی اللہ عنہ نے اپنی قیاس اور رائے کو چھوڑ دیا بلکہ حضرت عبداللہ بن مسعود رضی اللہ عنہ کے سامنے اپنے آپ کو ناقابل فتویٰ قرار دیا۔ ایما انداری اور انصاف پروری اسی کا نام ہے۔ دعو اکل قول عند قول محمد (ﷺ)

باب: باپ یا بھائیوں کی موجودگی میں دادا کی

میراث کا بیان

ابوبکر، ابن عباس اور ابن زبیر رضی اللہ عنہم نے فرمایا کہ دادا باپ کی طرح ہے؟ اور حضرت امین عباس رضی اللہ عنہ نے یہ آیت پڑھی ”اے آدم کے بیٹو!“ اور میں نے اتباع کی اپنے آباء ابراہیم، اسحاق اور یعقوب (علیہم السلام) کی ملت کی“ اور اس کا ذکر نہیں ملتا کہ کسی نے حضرت ابوبکر رضی اللہ عنہ سے آپ کے زمانہ میں اختلاف کیا ہو، حالانکہ رسول اللہ ﷺ کے صحابہ رضی اللہ عنہم کی تعداد اس زمانہ میں بہت تھی اور حضرت امین عباس رضی اللہ عنہ نے کہا کہ میرے وارث میرے پوتے ہوں گے۔ بھائی نہیں ہوں گے اور میں اپنے پوتوں کا وارث نہیں

بَابُ مِيرَاثِ الْجَدِّ مَعَ الْأَبِ

وَالْإِخْوَةُ

وَقَالَ أَبُو بَكْرٍ وَأَبْنُ عَبَّاسٍ وَأَبْنُ الزُّبَيْرِ: الْجَدُّ أَبٌ وَقَرَأَ ابْنُ عَبَّاسٍ: ﴿يَا بَنِي آدَمَ﴾ [الاعراف: ٢٧] ﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾ [يوسف: ٣٨] وَلَمْ يَذْكُرْ أَنَّ أَحَدًا خَالَفَ أَبَا بَكْرٍ فِي زَمَانِهِ وَأَصْحَابُ النَّبِيِّ ﷺ مُتَوَافِرُونَ وَقَالَ ابْنُ عَبَّاسٍ: بَرْتَنِي ابْنُ ابْنِي دُونَ إِخْوَتِي وَلَا أَرِثُ أَنَا

ابْنِ ابْنِیْ وَیَذْکُرُ عَنْ عَلِیٍّ وَعُمَرَ وَابْنِ مَسْعُودٍ ہوں گا۔ عمر، علی، بن مسعود اور زید بن ثابتؓ سے مختلف اقوال منقول ہیں۔ وَزَیْدُ أَقَاوِیْلُ مُخْتَلِفَةٌ۔

تشریح: اس پر اتفاق ہے کہ باپ کے ہوتے ہوئے دادا کو کچھ نہیں ملتا۔ اکثر علما کے نزدیک دادا سب باتوں میں باپ کی طرح ہے۔ جب میت کا باپ موجود نہ ہو اور دادا موجود ہو۔ مگر چند باتوں میں فرق ہے ایک یہ کہ باپ سے حقیقی اور علاقائی بھائی محروم ہوتے ہیں اور دادا سے محروم نہیں ہوتے۔ دوسرے یہ کہ خاوند یا بیوی اور باپ کے ساتھ ماں کو باقی کا ٹکٹ ملتا ہے۔ تیسرے یہ کہ دادی کو باپ کے ہوتے کچھ نہیں ملتا مگر دادا کے ہوتے ہوئے وہ وارث ہوتی ہے۔ قسطلانی وغیرہ۔

حضرت عمر رضی اللہ عنہ کہتے ہیں دادا کو ایک ایک دو بھائیوں کے ساتھ تقاسم ہوگا اگر اس سے زیادہ ہوں تو دادا کو ٹکٹ مال دیا جائے گا اور اولاد کے ساتھ دادا کو چھ حصہ ملے گا۔ یہ داری نے نکالا اور ایک روایت میں ہے کہ دادا کے باب میں حضرت عمر رضی اللہ عنہ نے مختلف فیعلے کئے ہیں اور ابن ابی شیبہ اور محمد بن نصر نے حضرت علی رضی اللہ عنہ سے نکالا کہ دادا کو چھ بھائیوں کے ساتھ ایک بھائی کے مثل حصہ دلا یا اور عبد اللہ بن مسعود رضی اللہ عنہ سے داری نے نکالا کہ انہوں نے میت کے مال میں سے خاوند کو دوا حصہ اور ماں کو باقی کا ٹکٹ یعنی کل مال کا سدس اور بھائی کو ایک حصہ اور دادا کو ایک حصہ دلا یا اور زید بن ثابت رضی اللہ عنہ سے عبد الرزاق نے نکالا کہ وہ ٹکٹ مال میں دادا کو بھائیوں کے ساتھ شریک کرتے جب ٹکٹ مال تک پہنچ جاتا تو دادا کو ایک ٹکٹ دلاتے اور باقی بھائیوں کو اور علاقائی بھائی کے ساتھ دادا کا تقاسم کرتے لیکن پھر وہ مال حقیقی بھائی کو دلا دیتے اور ماں کے ساتھ اخائی بھائی کو کچھ نہ دلاتے۔ قسطلانی نے کہا دوسرے فقہانے زید کے خلاف کیا ہے۔ انہوں نے کہا حقیقی بھائی کے ہوتے علاقائی کو کچھ نہ ملے گا تو تقاسم کی کیا ضرورت ہے۔ (وحیدی)

۶۷۳۷۔ حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْحَقُّوْا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَلِلْأَوَّلِ رَجُلٍ ذَكَرٍ)). [راجع: ۶۷۳۷]

۶۷۳۷۔ ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے ابن طاووس نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”میراث اس کے حق دار تک پہنچا دو اور جو باقی رہ جائے وہ سب سے قریب والے مرد کو دے دو۔“

۶۷۳۸۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَّا الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ كُنْتُ مَتَّحِدًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَأَتَّخَذْتُهُ وَلَكِنَّ خَلَّةَ الْإِسْلَامِ أَفْضَلُ أَوْ قَالَ: خَيْرٌ)) فَإِنَّهُ أَنْزَلَهُ أَبَا أَوْ قَالَ: قَضَاءُ

۶۷۳۸۔ ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے جو یہ فرمایا: ”اگر میں اس امت کے کسی آدمی کو خلیل بناتا تو ان کو (ابو بکر رضی اللہ عنہ کو) خلیل بناتا، لیکن اسلام کا تعلق ہی سب سے بہتر ہے۔“ تو اس میں آنحضرت ﷺ نے دادا کو باپ کے درجہ میں رکھا ہے۔

آبا۔ [راجع: ۶۷۳۷]

باب: اولاد کے ساتھ خاوند کو کیا ملے گا

بَابُ مِيرَاثِ الزَّوْجِ مَعَ الْوَلَدِ

وَعِیْرِهِ

۶۷۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ وَرْقَاءَ عَنْ ابْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمَالُ لِلْوَلَدِ وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ فَتَسَخَّ اللَّهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنثِيَيْنِ وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ وَجَعَلَ لِلْمَرْأَةِ الثُّمَنَ وَالرُّبْعَ وَلِلزَّوْجِ الشُّطْرَ وَالرُّبْعَ. [راجع: ۲۷۴۷]

۶۷۳۹) ہم سے محمد بن یوسف نے بیان کیا، ان سے ورقاء نے بیان کیا ان سے ابن ابی نجیح نے بیان کیا، ان سے عطاء نے اور ان سے حضرت عباس بن عبد اللہ نے بیان کیا کہ پہلے مال کی اولاد مستحق تھی اور والدین کو وصیت کا حق تھا، پھر اللہ تعالیٰ نے اس میں سے جو چاہا منسوخ کر دیا اور لڑکوں کو لڑکیوں کے دگنا حق دیا اور والدین کو اور ان میں سے ہر ایک کو چھ حصہ کا مستحق قرار دیا اور بیوی کو آٹھویں اور چوتھے حصہ کا حق دار قرار دیا اور شوہر کو آدھے یا چوتھائی کا حق دار قرار دیا۔

باب: بیوی اور خاوند کو اولاد وغیرہ کے ساتھ کیا ملے

گا

بَابُ مِيرَاثِ الْمَرْأَةِ وَالزَّوْجِ

مَعَ الْوَلَدِ وَغَيْرِهِ

۶۷۴۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے، ان سے ابن شہاب نے، ان سے ابن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے بنی لحیان کی ایک عورت ملیا بن عویمر کے بچے کے بارے جو ایک عورت کی مائے مردہ پیدا ہوا تھا کہ مارنے والی عورت کو خون بہا کے طور پر ایک غلام یا لونڈی ادا کرنے کا حکم فرمایا تھا۔ پھر وہ عورت بچہ گرانے والی جس کے متعلق آنحضرت ﷺ نے فیصلہ دیا تھا مرگئی تو آنحضرت ﷺ نے فیصلہ کیا کہ اس کی میراث اس کے لڑکوں اور شوہر کو دے دی جائے اور یہ دیت ادا کرنے کا حکم اس کے کنبہ والوں کو دیا تھا۔

۶۷۴۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةِ عَبْدٍ أَوْ أُمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تَوَفَّيَتْ فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا.

[راجع: ۵۷۵۸] [مسلم: ۴۳۹۰؛ ابوداؤد: ۵۷۷۷؛

ترمذی: ۲۱۱۱؛ نسائی: ۴۸۳۲]

تشریح: مارنے والی عورت ام عقیقہ بنت مرواح تھی خطایا شبہ عمدہ کی دیت کنبہ والوں پر ہوتی ہے اس لئے دیت ادا کرنے کا حکم کنبہ والوں کو دیا۔ ترجمہ باب اس سے نکلا کہ آپ نے ترکہ عورت کے خاوند اور بیٹوں کو دلا یا تو معلوم ہوا کہ خاوند اولاد کے ساتھ وارث ہوتا ہے اور جب خاوند اولاد کے ساتھ اپنی عورت کا وارث ہوا تو عورت بھی اولاد کے ساتھ اپنے خاوند کی وارث ہوگی۔

(الحمد للہ آج مسجد الحمد ریٹ رانی بنور میں نظر ثانی کا کام یہاں تک پورا کیا گیا۔ یوم جمعہ ۱۳ شوال ۱۳۹۶ھ)

باب: بیٹیوں کی موجودگی میں بہنیں عصبہ ہو جاتی

بَابُ مِيرَاثِ الْأَخَوَاتِ مَعَ

الْبَنَاتِ عَصَبَةً

ہیں

۶۷۴۱۔ حَدَّثَنِي بَشْرُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا

۶۷۴۱) مجھ سے بشر بن خالد نے بیان کیا، کہا ہم سے محمد بن جعفر نے

بیان کیا، ان سے شعبہ بن حجاج نے، ان سے سلیمان اعمش نے، ان سے ابراہیم نخعی نے اور ان سے اسود بن یزید نے بیان کیا کہ حضرت معاذ بن جبل رضی اللہ عنہ نے رسول اللہ صلی اللہ علیہ وسلم کے زمانہ میں ہمارے درمیان یہ فیصلہ کیا تھا کہ آدھا بیٹی کو ملے گا اور آدھا بہن کو، پھر سلیمان نے جو اس حدیث کو روایت کیا تو اتنا ہی کہا کہ معاذ نے ہم کنبہ والوں کو یہ حکم دیا تھا یہ نہیں کہا کہ رسول اللہ صلی اللہ علیہ وسلم کے زمانہ میں۔

مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ
إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ: قَضَى فِينَا مَعَاذُ
ابْنِ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ النِّصْفُ
لِلْإِبْنَةِ وَالنِّصْفُ لِلْأَخْتِ ثُمَّ قَالَ سُلَيْمَانُ:
قَضَى فِينَا وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.
[راجع: ۶۷۳۴]

(۶۷۳۲) ہم سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبدالرحمن بن مہدی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے ابو قیس (عبدالرحمن بن غزوہ) نے، ان سے ہزیل بن شرحبیل نے بیان کیا اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم صلی اللہ علیہ وسلم کے فیصلے کے مطابق اس کا فیصلہ کروں گا۔ اور اس نے کہا نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”بیٹی کو آدھا، پوتی کو چھٹا اور جو باقی بچے بہن کا حصہ ہے۔“

۶۷۴۲- حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ
عَنْ هَزِيلٍ قَالَ قَالَ عَبْدُ اللَّهِ: لَا قَضِيْنَ فِيْهَا بَقْضَاءُ
النَّبِيِّ ﷺ وَقَالَ: قَالَ النَّبِيُّ ﷺ: ((لِلْإِبْنَةِ النِّصْفُ
وَلِلْإِبْنَةِ الْإِبْنِ السُّدُسُ وَمَا بَقِيَ فَلِلْأَخْتِ)).
[راجع: ۶۷۳۶]

باب: بہنوں اور بھائیوں کو کیا ملے گا

(۶۷۳۳) ہم سے عبداللہ بن عثمان نے بیان کیا، کہا ہم کو عبداللہ بن مبارک نے خبر دی، کہا ہم کو شعبہ بن حجاج نے خبر دی، ان سے محمد بن منکدر نے بیان کیا، انہوں نے حضرت جابر رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم میرے گھر تشریف لائے اور میں بیمار تھا۔ آنحضرت صلی اللہ علیہ وسلم نے پانی منگوایا اور وضو کیا، پھر اپنے وضو کے پانی سے مجھ پر چھڑکا تو مجھے ہوش آ گیا۔ میں نے آنحضرت صلی اللہ علیہ وسلم سے عرض کیا: یا رسول اللہ! میری بہنیں ہیرا؟ اس پر میرا ارشاد: ”یہ نازل ہوئی۔“

بَابُ مِيرَاثِ الْإِخْوَةِ وَالْأَخَوَاتِ
۶۷۴۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ:
أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدٍ
ابْنِ الْمُثَنِّدِ، قَالَ: سَمِعْتُ جَابِرًا، قَالَ:
دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ فَدَعَا
بِوَضُوئِهِ فَتَوَضَّأَ وَنَضَحَ عَلَيَّ مِنْ وَضُوئِهِ
فَأَقْفُتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ: إِنَّمَا لِيْ أَخَوَاتٌ
فَتَرَكْتَ آيَةَ الْفَرَائِضِ. [راجع: ۱۹۴]

باب: (اللہ تعالیٰ کا ارشاد)

”لوگ وراثت کے بارے میں آپ سے فتویٰ پوچھتے ہیں آپ کہہ دیجئے کہ اللہ تعالیٰ کلام کے متعلق یہ حکم دیتا ہے کہ اگر کوئی شخص رجاے اور اس کی کوئی اولاد نہ ہو صرف اس کی بہنیں ہوں تو بہن کو ترکہ کا آدھا ملے گا، اسی طرح یہ شخص اپنی بہن کا وارث ہوگا اگر اس کا کوئی بیٹا نہ ہو، پھر اگر بہنیں دو ہوں تو وہ دو بہنیں ترکہ سے پائیں گی اور اگر بھائی بہن سب ملے جائیں تو وہ سب ملے جائیں گے۔“

بَابُ:
﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكُلَالَةِ إِنَّ
أَمْرُ هَٰذَا هَلْكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا
نِصْفُ مَا تَرَكَ وَهُوَ يَرِيْهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلْهُنَّ مِمَّا تَرَكَ وَإِنْ
كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَقِّ

تو مرد کو دو ہر حصہ اور عورت کو ایک حصہ ملے گا، اللہ تعالیٰ تمہارے لئے بیان کرتا ہے کہ کہیں تم گمراہ نہ ہو جاؤ اور اللہ ہر چیز کو جاننے والا ہے۔“
(۶۷۴۳) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسرائیل نے، ان سے ابواسحاق نے، ان سے براء بن عازبؓ نے بیان کیا کہ آخری آیت (میراث کی) سورۃ نساء کے آخری آیتیں نازل ہوئیں کہ ”آپ سے فتویٰ پوچھتے ہیں، کہہ دیجئے کہ اللہ تعالیٰ تمہیں کلام کے بارے فتویٰ دیتا ہے۔“

الْأَنْثَىٰ يَسِيْرُ اللَّهُ لَكُمْ أَنْ تَضْلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿۱۷۶﴾ [النساء: ۱۷۶]
۶۷۴۴۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِمْرَأَيْلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ، قَالَ: أَخْرَجَ آيَةُ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾.

[راجع: ۴۳۶۴]

باب: اگر کوئی عورت مرجائے اور اپنے دو چچا زاد بھائی چھوڑ جائے ایک تو ان میں سے اس کا اخیانی بھائی ہو، دوسرا اس کا خاوند ہو

بَابُ ابْنِي عَمٍّ أَحَدُهُمَا أَخٌ لِلْأُمِّ وَالْآخَرُ زَوْجٌ

حضرت علیؓ نے کہا خاوند کو آدھا حصہ ملے گا اور اخیانی بھائی کو چھٹا حصہ (بموجب فرض کے) پھر جو مال بچے گا یعنی ایک ثلث وہ دونوں میں برابر تقسیم ہوگا (کیونکہ دونوں عصبہ ہیں)۔

وَقَالَ عَلِيٌّ: لِلزَّوْجِ النِّصْفُ وَالْآخِ مِنَ الْأُمِّ السُّدُسُ وَمَا بَقِيَ بَيْنَهُمَا يَصْفَيْنِ.

(۶۷۴۵) ہم سے محمود نے بیان کیا، کہا ہم کو اسرائیل نے خبر دی، انہیں ابو حصین نے، انہیں ابوصالح نے اور ان سے ابو ہریرہؓ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں مسلمانوں کا خود ان کی ذات سے بھی زیادہ ولی ہوں، پس جو شخص مرجائے اور مال چھوڑ جائے تو وہ اس کے وارثوں کا حق ہے اور جس نے بیوی بچے چھوڑے ہوں یا قرض ہو، تو میں ان کا ولی ہوں، ان کے لئے مجھ سے مانگا جائے۔“

۶۷۴۵۔ حَدَّثَنَا مَحْمُودٌ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ مَاتَ وَتَرَكَ مَالًا فَمَالُهُ لِمَوْلَى الْقَصَبَةِ وَمَنْ تَرَكَ كَلًّا أَوْ ضَيَاعًا فَأَنَا وَلِيُّهُ فَلَا دَعَاءَ لَهُ)). [راجع: ۲۲۹۸]

(۶۷۴۶) ہم سے امیہ بن بسطام نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، ان سے روح نے بیان کیا، ان سے عبد اللہ بن طاؤس نے، ان سے ان کے والد نے اور ان سے حضرت عبد اللہ بن عباسؓ نے کہ نبی کریم ﷺ نے فرمایا: ”میراث اس کے وارثوں تک پہنچا دو اور جو کچھ اس میں سے بچے وہ قرہبی عزیز مرد کا حق ہے۔“

۶۷۴۶۔ حَدَّثَنِي أُمِيَّةُ بْنُ بَسْطَامٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رُوْحٍ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا فَمَا تَرَكَتِ الْفَرَائِضُ فَلَا وَلِيَ رَجُلٍ ذَكَرَ)). [راجع: ۶۷۳۲]

باب: ذوی الارحام کا بیان

بَابُ ذَوِي الْأَرْحَامِ

تشریح: یعنی رشتہ داروں کے بیان میں جو نہ عصبہ ہیں نہ ذوی الفروض ہیں جیسے ماموں، خالہ، نانا، نواسا، بھانجا۔

۶۷۴۷۔ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ إِدْرِيسُ، قَالَ: حَدَّثَنَا طَلْحَةُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ ﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ ﴿وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ﴾ [النساء: ۳۳] قَالَ: كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الْمُهَاجِرِيُّ الْأَنْصَارِيُّ ذَوْنَ ذَوِي رَجْمِهِ لِلْأُخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ فَلَمَّا نَزَلَتْ: ﴿جَعَلْنَا مَوَالِي﴾ [النساء: ۳۳] قَالَ: نَسَخْنَاهَا ﴿وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ﴾. (راجع: ۲۲۹۲)

(۶۷۴۷) ہم سے اسحاق بن ابراہیم نے بیان کیا، کہا کہ میں نے ابواسامہ سے پوچھا کیا آپ سے ادريس نے بیان کیا تھا، ان سے طلحہ نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے ﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾ اور ﴿وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ﴾ کے متعلق بتلایا کہ مہاجرین جب مدینہ آئے تو ذوی الارحام کے علاوہ انصار و مہاجرین بھی ایک دوسرے کی وراثت پاتے تھے اس بھائی چارگی کی وجہ سے جو نبی کریم ﷺ نے ان کے درمیان کرائی تھی، پھر جب آیت ﴿جَعَلْنَا مَوَالِي﴾ نازل ہوئی تو فرمایا کہ اس نے ﴿وَالَّذِينَ عَقَدْتُ أَيْمَانَكُمْ﴾ کو منسوخ کر دیا۔

باب: لعان کرنے والی عورت اپنے بچے کی وارث ہوگی

بَابُ مِيرَاثِ الْمَلَاعِنَةِ

تشریح: لیکن اس کا خاوند بچے کے مال کا وارث نہ ہوگا۔

(۶۷۴۸) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا ہم سے مالک نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ ایک شخص نے اپنی بیوی سے نبی کریم ﷺ کے زمانہ میں لعان کیا اور اس کے بچے کو اپنا بچہ ماننے سے انکار کر دیا تو نبی اکرم ﷺ نے دونوں کے درمیان جدائی کرا دی اور بچہ عورت کو دے دیا۔

۶۷۴۸۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، أَنَّ رَجُلًا لَاعَنَ امْرَأَتَهُ فِي زَمَانِ النَّبِيِّ ﷺ وَانْتَقَلَ مِنْ وَلَدِهَا فَفَرَّقَ النَّبِيُّ ﷺ بَيْنَهُمَا وَالْحَقُّ الْوَلَدُ بِالْمَرْأَةِ. (راجع: ۴۷۴۸)

باب: بچہ اسی کا کہلائے گا جس کی بیوی یا لونڈی

سے وہ پیدا ہو

بَابُ: الْوَلَدُ لِلْفِرَاشِ حُرَّةً كَانَتْ أَوْ أَمَةً

تشریح: اور زنا کرنے والے پر پتھر پڑیں گے۔

۶۷۴۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُزْوَةَ

(۶۷۴۹) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے

بیان کیا کہ عتبہ اپنے بھائی سعد رضی اللہ عنہ کو وصیت کر گیا تھا کہ زمعہ کی کنیز کا لڑکا میرا ہے اور اسے اپنی پرورش میں لے لینا۔ فتح مکہ کے سال سعد رضی اللہ عنہ نے اسے لینا چاہا اور کہا کہ میرے بھائی کا لڑکا ہے اور اس نے مجھے اس کے بارے میں وصیت کی تھی۔ اس پر عبد بن زمعہ رضی اللہ عنہ کھڑے ہوئے اور کہا کہ یہ میرا بھائی ہے اور میرے باپ کی لونڈی کا لڑکا ہے، اس کے بستر پر پیدا ہوا ہے۔ آخر یہ دونوں یہ معاملہ رسول کریم ﷺ کے پاس لے گئے نبی اکرم ﷺ نے فرمایا: ”عبد بن زمعہ! یہ تمہارے پاس رہے گا، لڑکا بستر والے کا حق ہے اور زانی کے حصہ میں پتھر ہیں۔“ پھر سودہ بنت زمعہ رضی اللہ عنہا سے کہا: ”اس لڑکے سے پردہ کیا کر۔“ کیونکہ عتبہ کے ساتھ اس کی شہادت آپ نے دیکھ لی تھی۔ چنانچہ پھر اس لڑکے نے ام المؤمنین کو اپنی وفات تک نہیں دیکھا۔

(۶۷۵۰) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے، ان سے شعبہ نے بیان کیا، ان سے محمد بن زیاد نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”لڑکا بستر والے کا حق ہوتا ہے۔“

باب: غلام لونڈی کا ترکہ وہی لے گا جو اسے آزاد کرے اور جو لڑکا راستے میں پڑا ہوا ملے اس کا

وارث کون ہوگا اس کا بیان

حضرت عمر رضی اللہ عنہ نے کہا کہ جو لڑکا پڑا ہوا ملے اور اس کے ماں باپ نہ معلوم ہوں تو وہ آزاد ہوگا۔

(۶۷۵۱) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے حکم نے، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے بریرہ رضی اللہ عنہا کو خریدنا چاہا تو رسول اللہ ﷺ نے فرمایا: ”انہیں خرید لے، ولاء تو اسی کے ساتھ قائم ہوتی ہے جو آزاد کر دے۔“ اور بریرہ رضی اللہ عنہا کو ایک بکری ملی، تو آپ ﷺ نے فرمایا: ”یہ ان کے لئے صدقہ تھی لیکن ہمارے لئے ہدیہ ہے۔“ حکم نے بیان کیا کہ ان

عَنْ عَائِشَةَ كَانَتْ عَتَبَةُ عَهْدَ إِلَى أَخِيهِ سَعْدٍ أَنَّ ابْنَ وَلِيدَةَ زَمْعَةَ مِنِّي فَأَقْبَضَهُ إِلَيْكَ فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدٌ قَالَ: ابْنُ أَخِي عَهْدَ إِلَيَّ فِيهِ فَقَامَ عَبْدُ بَنُ زَمْعَةَ فَقَالَ: أَخِي وَابْنُ وَلِيدَةِ أَبِي وَلَدَ عَلَى فِرَاشِهِ فَتَسَاوَفَا إِلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: ((هُوَ لَكَ يَا عَبْدُ بَنُ زَمْعَةَ الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرِ)) ثُمَّ قَالَ لِسُودَةَ بِنْتِ زَمْعَةَ: ((اُحْتَجِبِي مِنْهُ)) لَمَّا رَأَى مِنْ شَبهِهِ يُعْتَبَةُ فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ. [راجع: ۲۰۵۳]

۶۷۵۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْوَلَدُ لِصَاحِبِ الْفِرَاشِ)).

[طرفہ فی: ۶۸۱۸]

بَابُ: الْوَلَاءُ لِمَنْ أَعْتَقَ وَمِيرَاثُ اللَّقِيطِ

وَقَالَ عُمَرُ: اللَّقِيطُ حُرٌّ.

۶۷۵۱۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَقَالَ النَّبِيُّ ﷺ: ((اشْتَرِيَهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ)) وَأَهْدِي لَهَا فَقَالَ: ((هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ)) قَالَ الْحَكَمُ: وَكَانَ زَوْجُهَا حُرًّا وَقَوْلُ الْحَكَمِ

کے شوہر آزاد تھے۔ حکم کا قول مرسل منقول ہے۔ ابن عباس رضی اللہ عنہما نے کہا کہ میں نے انہیں غلام دیکھا تھا۔

مُرْسَلٌ وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا. [راجع: ۴۵۶]

(۶۷۵۲) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا کہ مجھ سے مالک نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے فرمایا: ”ولاء اسی کے ساتھ قائم ہوتی ہے جو آزاد کر دے۔“

۶۷۵۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۲۱۵۶]

باب: سائبہ وہ غلام یا لونڈی جسے مالک آزاد کر دے

بَابُ مِيرَاثِ السَّائِبَةِ

تشریح: اور کہہ دے کہ تیری ولا کا حق کسی کو نہ ملے گا یہ ماخوذ ہے اس سائبہ جانور سے جسے مشرکین اپنے جنوں کے نام پر چھوڑ دیا کرتے تھے۔ اسے ہندی میں ساٹہ کہتے ہیں۔

(۶۷۵۳) ہم سے قیسہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابو قیس نے، ان سے ہزیرل نے اور ان سے عبد اللہ نے، حضرت عبد اللہ رضی اللہ عنہ نے فرمایا: مسلمان سائبہ نہیں بناتے اور دور جاہلیت میں مشرکین سائبہ بناتے تھے۔

۶۷۵۳۔ حَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ عَنْ هَزْرِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ أَهْلَ الْإِسْلَامِ لَا يُسَيِّوْنَ وَإِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُسَيِّوْنَ.

(۶۷۵۴) ہم سے موسیٰ نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نے، ان سے اسود نے اور ان سے عائشہ رضی اللہ عنہا نے کہ بریرہ رضی اللہ عنہا کو انہوں نے آزاد کرنے کی غرض سے خریدنا چاہا، لیکن ان کے مالکوں نے اپنے ولاء کی شرط لگا دی، عائشہ رضی اللہ عنہا نے کہا: یا رسول اللہ! میں نے آزاد کرنے کے لئے بریرہ کو خریدنا چاہا لیکن ان کے مالکوں نے اپنے لئے ان کی ولاء کی شرط لگا دی ہے۔ آنحضرت ﷺ نے فرمایا: ”انہیں آزاد کر دے، ولاء تو آزاد کرنے والے کے ساتھ قائم ہوتی ہے یا فرمایا: جو قیمت ادا کرے۔“ بیان کیا کہ پھر میں نے انہیں خرید لیا اور آزاد کر دیا اور میں نے بریرہ کو اختیار دیا (کہ چاہیں تو شوہر کے ساتھ رہ سکتی ہیں ورنہ علیحدہ بھی ہو سکتی ہیں) تو انہوں نے شوہر سے علیحدگی کو پسند کیا اور کہا کہ مجھے اتنا اتنا مال بھی دیا جائے تو میں پہلے شوہر کے ساتھ نہیں رہوں گی۔ اسود نے بیان کیا کہ ان کے شوہر آزاد تھے۔ امام بخاری رحمہ اللہ نے کہا: اسود کا قول منقطع ہے اور ابن عباس رضی اللہ عنہما کا قول صحیح ہے کہ میں نے انہیں غلام دیکھا۔

۶۷۵۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ أَنَّ عَائِشَةَ اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا فَاشْتَرَطَ أَهْلُهَا وَلَائَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي اشْتَرَيْتُ بَرِيرَةَ لِأُعْتِقَهَا وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلَائَهَا فَقَالَ: ((أُعْتِقْهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ أَوْ قَالَ: أَعْطَى الثَّمَنَ)) قَالَ: فَاشْتَرَتْهَا فَأَعْتَقَتْهَا قَالَ: وَخَبِرْتُ نَفْسَهَا فَاخْتَارَتْ نَفْسَهَا وَقَالَتْ: لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ قَالَ الْأَسْوَدُ: وَكَانَ زَوْجُهَا حُرًّا قَالَ أَبُو عَبْدِ اللَّهِ: قَوْلُ الْأَسْوَدِ مُنْقَطِعٌ وَقَوْلُ ابْنِ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا أَصَحُّ. [راجع: ۴۵۶]

بَابُ إِيْمٍ مَنْ تَبَرَّأَ مِنْ مَوَالِيهِ

باب: جو غلام اپنے اصلی مالکوں کو چھوڑ کر دوسروں کو مالک بنائے (ان سے موالات کرے) اس کے گناہ کا بیان

(۶۷۵۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعش نے، ان سے ابراہیم تمیمی نے، ان سے ان کے والد نے بیان کیا کہ حضرت علی رضی اللہ عنہ نے بتلایا کہ ہمارے پاس کوئی کتاب نہیں ہے جسے ہم پڑھیں، سوائے اللہ کی کتاب قرآن کے اور اس کے علاوہ یہ صحیفہ بھی ہے۔ بیان کیا کہ پھر وہ صحیفہ نکالا تو اس میں زخموں (کے قصاص) اور اونٹوں کی زکوٰۃ کے مسائل تھے۔ راوی نے بیان کیا کہ اس میں یہ بھی تھا کہ ”عمر سے ٹور تک مدینہ حرم ہے جس نے اس دین میں کوئی نئی بات پیدا کی یا نئی بات کرنے والے کو پناہ دی تو اس پر اللہ اور فرشتوں اور انسانوں سب کی لعنت ہے اور قیامت کے دن اس کا کوئی نیک عمل مقبول نہ ہوگا اور جس نے اپنے آقاؤں کی اجازت کے بغیر کسی قوم کی موالات اختیار کی تو اس پر اللہ، فرشتوں اور تمام لوگوں کی لعنت ہو اور قیامت کے دن اس کا کوئی نیک عمل مقبول نہ ہوگا، مسلمانوں کا ذمہ (قول و قرار، کسی کو پناہ دینا وغیرہ) ایک ہے۔ ایک ادنیٰ مسلمان کے پناہ دینے کو بھی قائم رکھنے کی کوشش کی جائے گی۔ پس جس نے کسی مسلمان کی دی ہوئی پناہ کو توڑا، اس پر اللہ کی، فرشتوں اور سب انسانوں کی لعنت ہے قیامت کے دن اس کا کوئی نیک عمل قبول نہیں کیا جائے گا۔“

(۶۷۵۶) ہم سے ابو نعیم نے بیان کیا، انہوں نے کہا ہم سے سفیان نے بیان کیا، ان سے عبداللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ولاء کے تعلق کو بیچنے، اس کو ہبہ کرنے سے منع فرمایا ہے۔

باب: جب کوئی کسی مسلمان کے ہاتھ پر اسلام

لائے تو وہ اس کا وارث ہوتا ہے یا نہیں

اور امام حسن بھری اس کے ساتھ ولاء کے تعلق کو درست نہیں سمجھتے تھے اور

۶۷۵۵- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيُّ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابُ اللَّهِ غَيْرَ هَذِهِ الصَّحِيفَةِ قَالَ: فَأَخْرَجَهَا فَإِذَا فِيهَا أَشْيَاءٌ مِنَ الْجَرَاحَاتِ وَأَسْنَانِ الْإِبِلِ قَالَ: وَفِيهَا: ((الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَيَّ كَذَا فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ)). [راجع: ۶۱۱]

۶۷۵۶- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ. [راجع: ۲۵۳۵]

بَابُ: إِذَا أَسْلَمَ عَلَى يَدَيْهِ

وَكَانَ الْحَسَنُ لَا يَرَى لَهُ وَلَايَةً.

وَقَالَ النَّبِيُّ ﷺ: ((الْوَلَاءُ لِمَنْ أَعْتَقَ)) وَيَذْكُرُ عَنْ تَمِيمِ الدَّارِيِّ رَفَعَهُ قَالَ: ((هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ)) وَاخْتَلَفُوا فِي صِحَّةِ هَذَا الْخَبَرِ.

نبی کریم ﷺ نے فرمایا: ”ولاء اس کے ساتھ قائم ہوگی جو آزاد کرے۔“ اور تميم بن اوس داری سے منقول ہے، انہوں نے مرفوعاً روایت کیا کہ ”وہ زندگی اور موت دونوں حالتوں میں سب لوگوں سے زیادہ اس پر حق رکھتا ہے۔“ لیکن اس حدیث کی صحت میں اختلاف ہے۔

۶۷۵۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ عَائِشَةَ أُمَ الْمُؤْمِنِينَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً فَتُعْتِقَهَا فَقَالَ أَهْلُهَا: نَبِيعُكَهَا عَلَى أَنْ وَلَائِهَا لَنَا فَذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ((لَا يَمْنَعُكَ ذَلِكَ فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۲۱۵۶]

(۶۷۵۷) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے نافع نے، ان سے ابن عمر رضی اللہ عنہما نے کہ ام المؤمنین عائشہ رضی اللہ عنہا نے ایک کنیز کو آزاد کرنے کے لئے خریدنا چاہا تو کنیز کے مالکوں نے کہا کہ ہم بیچ سکتے ہیں لیکن ولاء ہمارے ساتھ ہوگی۔ ام المؤمنین نے اس کا ذکر رسول اللہ ﷺ سے کیا تو آپ نے فرمایا: ”اس شرط کو مانع نہ بنے دو، ولاء ہمیشہ اسی کے ساتھ قائم ہوتی ہے جو آزاد کرے۔“

۶۷۵۸۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلَائِهَا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((أَعْتِقِهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ)) قَالَتْ: فَأَعْتَقْتُهَا قَالَتْ: فَدَعَاها رَسُولُ اللَّهِ ﷺ فَخَيْرَهَا مِنْ زَوْجِهَا فَقَالَتْ: لَوْ أَعْطَانِي كَذَا وَكَذَا مَا بَثُّ عَنْدَهُ فَأَخْتَارَتْ نَفْسَهَا قَالَ: وَكَانَ زَوْجُهَا حُرًّا. [راجع: ۴۵۶]

(۶۷۵۸) مجھ سے محمد نے بیان کیا، کہا ہم کو جریر نے خبر دی، انہیں منصور نے، انہیں ابراہیم نے، انہیں اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے بریرہ کو خریدنا چاہا تو ان کے مالکوں نے شرط لگائی کہ ولاء ان کے ساتھ قائم ہوگی۔ میں نے اس کا تذکرہ نبی کریم ﷺ سے کیا تو آپ نے فرمایا: ”انہیں آزاد کر دو، ولاء قیمت ادا کرنے والے ہی کے ساتھ قائم ہوتی ہے۔“ بیان کیا، پھر میں نے آزاد کر دیا۔ پھر انہیں آنحضرت ﷺ نے بلایا اور ان کے شوہر کے معاملہ میں اختیار دیا۔ انہوں نے کہا کہ اگر مجھے یہ چیزیں بھی وہ دے دے تو میں اس کے ساتھ رات گزارنے کے لئے تیار نہیں، چنانچہ انہوں نے شوہر سے آزادی کو پسند کیا۔

بَابُ مَا يَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ

۶۷۵۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا مِمَّامٌ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، قَالَ: أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ فَقَالَتْ لِلنَّبِيِّ ﷺ: إِنَّهُمْ يَشْتَرِطُونَ الْوَلَاءَ فَقَالَ النَّبِيُّ ﷺ: ((اشْتَرِيَهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ)). [راجع: ۲۱۵۶]

(۶۷۵۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ عائشہ رضی اللہ عنہا نے بریرہ رضی اللہ عنہا کو خریدنا چاہا اور رسول اللہ ﷺ سے کہا کہ یہ لوگ ولاء کی شرط لگاتے ہیں۔ نبی اکرم ﷺ نے فرمایا: ”خرید لو، ولاء تو اسی کے ساتھ قائم ہوتی ہے جو آزاد کرے۔“ (آزاد کر اے)۔

(۶۷۶۰) ہم سے ابن سلام نے بیان کیا، کہا ہم کو کعب نے خبر دی، انہیں

سفیان نے، انہیں منصور نے، انہیں ابراہیم نے، انہیں اسود نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ولاء اس کے ساتھ قائم ہوگی جو قیمت دے اور احسان کرے۔“ (آزاد کر کے)۔

عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْوَلَاءُ لِمَنْ أَعْطَى الْوَرِيقَ وَوَلِيَ النَّعْمَةَ)). [راجع: ۴۵۶] [ابوداؤد: ۲۹۱۶]

باب: جو شخص کسی قوم کا غلام ہو آزاد کیا گیا وہ اسی قوم میں شمار ہوگا اسی طرح کسی قوم کا بھانجا بھی اسی قوم میں داخل ہوگا

بَابُ: مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ وَابْنُ الْأُخْتِ

(۶۷۶۱) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے معاویہ بن قرہ اور قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کسی گھرانے کا غلام اسی کا ایک فرد ہوتا ہے۔“ او کما قال۔

۶۷۶۱- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةٍ وَقَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ)) أَوْ كَمَا قَالَ. [راجع: ۳۵۲۸]

(۶۷۶۲) ہم سے ابولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کسی گھرانے کا بھانجا اس کا ایک فرد ہے۔“ (منہم یا من انفسہم کے الفاظ فرمائے)۔

۶۷۶۲- حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ أَوْ مِنْ أَنْفُسِهِمْ)). [راجع: ۳۱۴۶، ۳۵۲۸]

باب: اگر کوئی وارث کافروں کے ہاتھ قید ہو گیا ہو تو اسے ترکہ ملے گا یا نہیں

بَابُ مِيرَاثِ الْأَسِيرِ

امام بخاری رحمہ اللہ نے کہا کہ شریعت قاضی قیدی کو ترکہ دلاتے تھے اور کہتے تھے کہ وہ تو اور زیادہ محتاج ہے اور حضرت عمر بن عبدالعزیز رحمہ اللہ نے کہا کہ قیدی کی وصیت اور اس کی آزادی اور جو کچھ وہ اپنے مال میں تصرف کرتا ہے وہ نافذ ہوگی جب تک وہ اپنے دین سے نہیں پھرتا کیونکہ وہ مال اسی کا مال رہتا ہے وہ اس میں جس طرح چاہے تصرف کر سکتا ہے۔

وَكَانَ شَرِيحٌ يُورَثُ الْأَسِيرَ فِي أَيْدِي الْعَدُوِّ وَيَقُولُ: هُوَ أَخُوخَ إِلَيْهِ وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: أَجْزَ وَصِيَّةُ الْأَسِيرِ وَعَتَاقُهُ وَمَا صَنَعَ فِي مَالِهِ مَا لَمْ يَتَغَيَّرْ عَنْ دِينِهِ فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا شَاءَ.

تشریح: قید ہونے سے ملکیت زائل نہیں ہوگی۔

(۶۷۶۳) ہم سے ابولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عدی نے، ان سے ابو حازم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی

۶۷۶۳- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ عَنِ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ

عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَمَلًا فَلِإِيَّتَا)). [راجع: ۲۲۹۸]

کرم ﷺ نے فرمایا: ”جس نے مال چھوڑا (اپنی موت کے بعد) وہ اس کے وارثوں کا ہے اور جس نے قرض چھوڑا ہے وہ ہمارے ذمہ ہے۔“

تشریح: یہ (النَّبِيُّ ﷺ) بالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ (۳/۱۱۱: ۶) کے تحت آپ ﷺ نے فرمایا۔

بَابُ: لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ فَإِذَا أَسْلَمَ قَبْلَ أَنْ يُقَسَّمِ الْمِيرَاثُ فَلَا مِيرَاثَ لَهُ

باب: مسلمان کا کافر کا وارث نہیں ہو سکتا اور نہ کافر مسلمان کا اور اگر میراث کی تقسیم سے پہلے اسلام لایا تب بھی میراث میں اس کا حق نہیں ہوگا

تشریح: جب کہ مورث کے مرتے وقت وہ کافر ہو۔

۶۷۶۴- حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَسَامَةَ بْنِ زَيْدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ)). [راجع: ۱۵۸۸، ۴۲۸۳]

۶۷۶۳) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے علی بن حسین نے بیان کیا، ان سے عمرو بن عثمان نے بیان کیا اور ان سے اسامہ بن زید رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مسلمان باپ کافر بیٹے کا وارث نہیں ہوتا اور نہ کافر بیٹا مسلمان باپ کا۔“

بَابُ: اِذَا كُنِيَ كَاغْلَامٍ نَصْرَانِيٍّ هُوَ يَأْتِي مَكَاتِبَ نَصْرَانِيٍّ هُوَ

باب: اگر کسی کا غلام نصرانی ہو یا مکاتب نصرانی ہو وہ مرجائے تو

بَابُ مِيرَاثِ الْعَبْدِ النَّصْرَانِيِّ وَالْمُكَاتِبِ النَّصْرَانِيِّ

وَأَنَّهُمْ مِنَ انْتَفَى مِنْ وَلَدِهِ.

اس کا مال اس کے مالک کو ملے گا۔ نہ بطریق وارث بلکہ بوجہ غلامی و ملکیت اور جو شخص بلاوجہ اپنے بچے کو کہے کہ یہ میرا بچہ نہیں اس کا گناہ۔

بَابُ: جَوْ كُشِي شَخْصٌ كَوَاطِنَ بَهَائِيٍّ يَأْتِي جَتِيَّجَا هُوَ كَادَعُوئِيٍّ كَرِيٍّ

۶۷۶۵- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ فَقَالَ سَعْدٌ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ ابْنِ أَخِي عُنْتَةَ بْنِ أَبِي وَقَّاصٍ عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ أَنْظُرْ إِلَى شَبَهِهِ وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي

۶۷۶۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ سعد بن ابی وقاص اور عبد بن زمعہ رضی اللہ عنہما کا ایک لڑکے کے بارے میں جھگڑا ہوا۔ سعد رضی اللہ عنہ نے کہا کہ یا رسول اللہ! یہ میرے بھائی عتبہ بن ابی وقاص کا لڑکا ہے، اس نے مجھے وصیت کی تھی کہ یہ اس کا لڑکا ہے آپ اس کی مشابہت اس میں دیکھئے اور عبد بن زمعہ رضی اللہ عنہ نے کہا کہ میرا

بھائی ہے یا رسول اللہ! میرے والد کے بستر پر ان کی لونڈی سے پیدا ہوا ہے۔ رسول اللہ ﷺ نے لڑکے کی صورت دیکھی تو اس کی عقبہ کے ساتھ صاف مشابہت واضح تھی، لیکن آپ نے فرمایا: ”عبداللہ کا بستر والے کا ہوتا ہے اور زانی کے حصے میں پتھر ہیں اور اے سودہ بنت زمعہ! (ام المؤمنین رضی اللہ عنہا) اس لڑکے سے پردہ کیا کر۔“ چنانچہ پھر اس لڑکے نے ام المؤمنین کو نہیں دیکھا۔

[راجع: ۲۰۵۳]

باب: جس نے اپنے باپ کے سوا کسی اور کا بیٹا ہونے کا دعویٰ کیا، اس کے گناہ کا بیان

(۶۷۶۶) ہم سے مسدد نے بیان کیا، کہا ہم سے خالد نے بیان کیا یہ ابن عبد اللہ ہیں، کہا ہم سے خالد نے بیان کیا، ان سے ابو عثمان نے اور ان سے سعد رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”جس نے اپنے باپ کے سوا کسی اور کے بیٹے ہونے کا دعویٰ کیا یہ جانتے ہوئے کہ وہ اس کا باپ نہیں ہے تو جنت اس پر حرام ہے۔“

(۶۷۶۷) پھر میں نے اس کا تذکرہ ابو بکرہ رضی اللہ عنہ سے کیا تو انہوں نے کہا اس حدیث کو رسول اللہ ﷺ سے میرے دونوں کانوں نے بھی سنا ہے اور میری دل نے اسے محفوظ رکھا ہے۔

(۶۷۶۸) ہم سے اصغ بن فرج نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا کہ مجھے عمرو بن زبیری نے، انہیں جعفر بن ربیعہ نے، انہیں عراق نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اپنے باپ کا کوئی انکار نہ کرے کیونکہ جو اپنے باپ سے منہ موڑتا ہے (اور اپنے کو دوسرے کا بیٹا ظاہر کرتا ہے تو) یہ کفر ہے۔“

باب: کسی عورت کا دعویٰ کرنا کہ یہ بچہ میرا ہے

(۶۷۶۹) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا کہ ہم سے ابو زناد نے بیان کیا، ان سے عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”دو عورتیں تھیں اور ان کے ساتھ ان کے

يَا رَسُولَ اللَّهِ! وَلِدَ عَلَيَّ فِرَاشُ أَبِي مِنْ وَلِيدَتِهِ فَظَنَرَسُولُ اللَّهِ ﷺ إِلَى شَبَّهِهَ فَرَأَى شَبَّهًا بَيْنَا بَعْتَبَةَ فَقَالَ: ((هُوَ لَكَ يَا عَبْدُ! الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَاحْتَجِجِي مِنْهُ يَا سَوْدَةُ بِنْتُ زَمْعَةَ)) قَالَتْ: فَلَمْ يَرِ سَوْدَةُ قَطُّ.

بَابُ مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ

۶۷۶۶- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا خَالِدٌ. هُوَ ابْنُ عَبْدِ اللَّهِ. قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ عَنْ سَعْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ)). [راجع: ۴۳۲۶]

۶۷۶۷- فَذَكَرْتُهُ لِأَبِي بَكْرَةَ فَقَالَ: وَأَنَا سَمِعْتُهُ أَذْنًا يَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۴۳۲۷]

۶۷۶۸- حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عِرَالٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَرْعَبُوا عَنْ آبَائِكُمْ فَمَنْ رَعِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ)). [مسلم: ۲۱۸]

بَابُ إِذَا ادَّعَتِ الْمَرْأَةُ ابْنًا

۶۷۶۹- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

دو بچے بھی تھے، پھر بھیڑیا آیا اور ایک بچہ کو اٹھا کر لے گیا اس نے اپنی ساتھی عورت سے کہا کہ بھیڑیا تیرے بچے کو لے گیا ہے، دوسری عورت نے کہا کہ وہ تو تیرا بچہ لے گیا ہے۔ وہ دونوں عورتیں اپنا مقدمہ داؤد علیہ السلام کے پاس لائیں تو آپ نے فیصلہ بڑی کے حق میں کر دیا۔ وہ دونوں نکل کر سلیمان بن داؤد علیہ السلام کے پاس گئیں اور انہیں واقعہ کی اطلاع دی۔ سلیمان علیہ السلام نے کہا کہ چھری لاؤ میں لڑکے کے دو ٹکڑے کر کے دونوں کو ایک ایک دوں گا، اس پر چھوٹی بول اٹھی کہ ایسا نہ کیجئے آپ پر اللہ رحم کرے، یہ بڑی ہی کا لڑکا ہے لیکن آپ نے فیصلہ چھوٹی عورت کے حق میں کیا۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ واللہ میں نے ”سکین“ (چھری) کا لفظ سب سے پہلی مرتبہ (آپ ﷺ کی زبان سے) اس دن سنا تھا اور ہم اس کے لئے (اپنے قبیلے میں) ”مدیہ“ کا لفظ بولتے تھے۔

تشریح: ابو ہریرہ رضی اللہ عنہ کے قبیلہ میں چھری کے لئے ”سکین“ کا لفظ استعمال نہیں ہوتا تھا۔ حضرت سلیمان علیہ السلام کا فیصلہ تقاضہ فطرت کے مطابق تھا۔ پھر درحقیقت چھوٹی ہی کا تھاب ہی اس کے خون نے جوش مارا۔

باب: قیافہ شناس کا بیان

بَابُ الْقَائِفِ

تشریح: هو الذی يعرف الشبه ويميز الاثر لانه يقفو الاشياء ان يتبعها فكانه مقلوب من القافی۔ (فتح الباری)

(۶۷۷۰) ہم سے قتیہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ میرے ہاں ایک مرتبہ بہت خوش خوش تشریف لائے آپ کا چہرہ چمک رہا تھا۔ آنحضرت ﷺ نے فرمایا: ”تم نے نہیں دیکھا، مجرز (ایک قیافہ شناس) نے ابھی ابھی زید بن حارثہ اور اسامہ بن زید رضی اللہ عنہما کے (صرف پاؤں دیکھے) اور کہا کہ یہ پاؤں ایک دوسرے سے تعلق رکھتے ہیں۔“

(۶۷۷۱) ہم سے قتیہ بن سعید نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عروہ نے اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک دن رسول اللہ ﷺ میرے ہاں تشریف لائے، آپ بہت خوش تھے اور فرمایا: ”عائشہ! تم نے دیکھا نہیں، مجرز آیا اور

۶۷۷۰۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ، قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُورًا تَبَرُّقَ أَسَارِيرُ وَجْهِهِ فَقَالَ: ((أَلَمْ تَرَيَ أَنَّ مُجْرَزًا نَظَرَ إِنْفًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأَسَامَةَ بْنِ زَيْدٍ فَقَالَ: إِنَّ هَذِهِ الْأَفْدَامَ بَعْضُهَا مِنْ بَعْضٍ)).

[راجع: ۳۵۵۰] [نسائی: ۳۴۹۳]

۶۷۷۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَهُوَ مَسْرُورٌ فَقَالَ: ((أَيُّ عَائِشَةَ! أَلَمْ تَرَيَ أَنَّ

تشریح: یہ شخص قیافہ شناس تھا۔ اس نے ان دونوں کے پیروں ہی سے پہچان لیا کہ یہ دونوں باپ بیٹے ہیں بعض لوگ اس بارے میں شک کرنے والے بھی تھے ان کی اس سے تردید ہو گئی۔ آپ ﷺ کو اس سے خوشی حاصل ہوئی بعض دفعہ قیافہ شناس کا اندازہ بالکل صحیح ہو جاتا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْحُدُودِ

حدود اور سزاؤں کا بیان

تفسیر: اس کے ذیل میں حافظ صاحب فرماتے ہیں: "کتاب الحدود جمع حد والمذکور فيه هنا حد الزنا والخمر والسرقه..... الخ۔" یعنی لفظ حدود حد کی جمع ہے۔ یہاں زنا کاری، شراب نوشی اور چوری وغیرہ کی حدیں بیان کی گئی ہیں۔ بعض علما نے حد کو سترہ گناہوں پر واجب مانا ہے۔ جیسے مرتد ہونا، زنا کرنا، شراب پینا، چوری کرنا، ناحق کسی پر زنا کی تہمت لگانا، لواطت کرنا، اگر چہ اپنی ہی عورت کے ساتھ کیوں نہ ہو اور چادو کرنا اور سستی سے نماز ترک کر دینا، بلا عذر شرعی رمضان کا روزہ توڑ دینا، چادو کرنا، عورت کا کسی جانور بندر وغیرہ سے دہلی کرنا وغیرہ وغیرہ۔ "واصل الحد ما يحجز بين شيتين فيمنع اختلاطهما۔" یعنی حد کی اصل یہ ہے کہ جو دو چیزوں کے درمیان حائل ہو کر ان کے اختلاط کو روک دے جیسے دو گھروں کے درمیان حد فاصل۔ زانی وغیرہ کی حد کو حد اس لئے کہا گیا کہ وہ زانی وغیرہ کو اس حرکت سے روک دیتی ہے۔ اس کتاب میں زنا اور چوری وغیرہ کی روایات میں جو ایمان کی نفی آئی ہے اس کے بارے میں حافظ صاحب رحمہ اللہ فرماتے ہیں: "والصحيح الذي قاله المحققون ان معناه لا يفعل هذه المعاصي وهو كامل الايمان وانما تاولناه لحديث ابى ذر من قال لا اله الا الله وان زنى وان سرق..... الخ۔" یعنی محققین علما نے اس کے معنی یہ بتائے ہیں کہ وہ شخص کامل الایمان نہیں رہتا، یہ تاویل حدیث ابو ذر رضی اللہ عنہ کی بنا پر ہے جس میں ہے کہ جس نے لا اله الا الله کہا وہ جنت میں جائے گا اگر چہ زنا کرے یا چوری کرے۔ اور حدیث عبادہ رضی اللہ عنہ میں زنا اور چوری کے بارے میں یوں ہے کہ جو شخص ان گناہوں کو کرے گا اگر حد دنیا میں اس پر قائم ہوگئی تو وہ اس کے لئے کفارہ ہو جائے گی ورنہ وہ اللہ کی مرضی پر ہے چاہے معاف کر دے چاہے اسے عذاب کرے۔ ارشاد باری ہے: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ (النساء: ۴۸) اسی لئے اہل سنت کا اجتماعی عقیدہ ہے کہ کبار کے مرتکب کو کافر نہیں کہا جاسکتا ہاں شرک کرنے سے وہ کافر ہو جاتا ہے۔ مزید تفصیل کے لئے فتح الباری کا مطالعہ کیا جائے۔

بَابُ مَا يُحْذَرُ مِنَ الْحُدُودِ

باب: حدی گناہوں کی وعید کا بیان

باب: زنا اور شراب نوشی کا بیان

حضرت ابن عباس رضی اللہ عنہما نے کہا حالت زنا میں ایمان کا نور اٹھالیا جاتا ہے۔

بَابُ الزَّانَا وَشُرْبِ الْخَمْرِ

باب: الزنا و شراب الخمر

وَقَالَ ابْنُ عَبَّاسٍ: يَنْزَعُ عَنْهُ نُورُ الْإِيمَانِ فِي الزَّانِي.

(۶۷۷۲) ۶۷۷۲۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَزْنِي الزَّانِي حِينَ يَزْنِي كَمَا يَزْنِي الْبَغِيَّةُ حِينَ يَبْغِي))

۶۷۷۲۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَزْنِي الزَّانِي حِينَ يَزْنِي كَمَا يَزْنِي الْبَغِيَّةُ حِينَ يَبْغِي))

وہ مؤمن نہیں رہتا، جب بھی کوئی شراب پینے والا شراب پیتا ہے تو وہ مؤمن نہیں رہتا، جب بھی کوئی چوری کرنے والا چوری کرتا ہے تو وہ مؤمن نہیں رہتا، جب بھی کوئی لوٹنے والا لوٹتا ہے کہ لوگ نظریں اٹھا اٹھا کر اسے دیکھنے لگتے ہیں تو وہ مؤمن نہیں رہتا۔“ اور ابن شہاب سے روایت ہے، ان سے سعید بن مسیب اور ابوسلمہ نے بیان کیا ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے اسی طرح سوال لفظ ”نہیہ“ کے۔

وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ [السَّارِقُ] حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهِبُ نَهْبَهُ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ وَعَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ إِلَّا النَّهْيَةَ.

[راجع: ۲۴۷۵]

باب: شراب پینے والوں کو مارنے کے بیان میں

بَابُ مَا جَاءَ فِي ضَرْبِ شَارِبِ الْخَمْرِ

(۶۷۷۳) ہم سے آدم بن ابی ایاس نے بیان کیا انہوں نے کہا ہم سے شعبہ نے بیان کیا، انہوں نے کہا ہم سے قتادہ نے بیان کیا، ان سے قتادہ نے ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا، نبی کریم صلی اللہ علیہ وسلم سے (دوسری سند) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے قتادہ نے ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے شراب پینے پر چھڑی اور جوتے سے مارا تھا اور ابو بکر رضی اللہ عنہ نے چالیس کوڑے مارے۔

۶۷۷۳- حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ ح: وَحَدَّثَنَا حَفْصُ بْنُ عُمَرَ، حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ ضَرَبَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. [طرفہ فی: ۶۷۷۶] [مسلم: ۴۴۵۲، ۴۴۵۳]

باب: جس نے گھر میں حد مارنے کا حکم دیا

بَابُ مَنْ أَمَرَ بِضَرْبِ الْحَدِّ فِي الْبَيْتِ

(۶۷۷۴) ہم سے قتیبہ نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، ان سے ایوب نے، ان سے ابن ابی ملیکہ نے، ان سے عقبہ بن حارث رضی اللہ عنہ نے بیان کیا کہ نعمان یا ابن نعمان کو شراب کے نشے میں لایا گیا تو رسول اللہ صلی اللہ علیہ وسلم نے گھر میں موجود لوگوں کو حکم دیا کہ انہیں ماریں۔ انہوں نے مارا۔ عقبہ کہتے ہیں میں بھی ان لوگوں میں تھا جنہوں نے اسے جوتوں سے مارا۔

۶۷۷۴- حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَقْبَةَ بْنِ الْحَارِثِ، قَالَ: جِئْتُ بِالنُّعْمَانِ أَوْ بِابْنِ النُّعْمَانِ شَارِبًا فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ بِالْبَيْتِ أَنْ يَضْرِبُوهُ قَالَ: فَضْرَبُوهُ وَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ بِالنَّعَالِ. [راجع: ۲۳۱۶]

تشریح: شرابی کے لئے یہی سزا کافی ہے کہ سب اہل خانہ اسے ماریں پھر بھی وہ باز نہ آئے تو اس کا معاملہ بہت سنگین بن جاتا ہے۔

باب: شراب میں چھڑی اور جوتوں سے مارنا

بَابُ الضَّرْبِ بِالْجَرِيدِ وَالنَّعَالِ

(۶۷۷۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے ایوب نے، ان سے عبد اللہ بن ابی ملیکہ نے اور ان سے عقبہ بن حارث رضی اللہ عنہ نے کہ نبی کریم ﷺ کے پاس نعیمان یا ابن نعیمان کو لایا گیا، وہ نشے میں تھا۔ آپ ﷺ پر یہ ناگوار گزرا اور آپ نے گھر میں موجود لوگوں کو حکم دیا کہ انہیں ماریں۔ چنانچہ لوگوں نے انہیں لکڑی اور جوتوں سے مارا اور میں بھی ان لوگوں میں تھا جنہوں نے اسے مارا تھا۔

۶۷۷۵- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنْ عَقْبَةَ بْنِ الْحَارِثِ أَنَّ النَّبِيَّ ﷺ أَتَى بُنْعِيْمَانَ أَوْ بَابْنَ بُنْعِيْمَانَ وَهُوَ سَكْرَانٌ فَشَقَّ عَلَيْهِ وَأَمَرَ مَنْ فِي الْبَيْتِ أَنْ يَضْرِبُوهُ فَضْرِبُوهُ بِالْجَرِيدِ وَالنَّعَالِ فَكُنْتُ فِيمَنْ ضَرَبَهُ. [راجع: ۲۳۱۶]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

(۶۷۷۶) ہم سے مسلم نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے شراب پینے پر چھڑی اور جوتوں سے مارا تھا اور ابو بکر رضی اللہ عنہ نے چالیس کوڑے لگوائے تھے۔

۶۷۷۶- حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: جَلَدَ النَّبِيُّ ﷺ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. [راجع: ۱۶۷۷۳]

(۶۷۷۷) ہم سے قتیبہ نے بیان کیا، ان سے ابو ضرہ نے بیان کیا، ان سے انس نے بیان کیا، ان سے یزید بن ہاد نے بیان کیا، ان سے محمد بن ابراہیم نے بیان کیا، ان سے ابوسلمہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ کے پاس ایک شخص کو لایا گیا جو شراب پیتے ہوئے تھا تو آپ ﷺ نے فرمایا: ”اسے مارو۔“ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم میں بعض وہ تھے جنہوں نے اسے ہاتھ سے مارا بعض نے جوتے سے مارا اور بعض نے اپنے کپڑے سے مارا جب مار چکے تو کسی نے کہا کہ اللہ تجھے رسوا کرے آپ ﷺ نے فرمایا: ”اس طرح کے جملے نہ کہو، اس کے معاملہ میں شیطان کی مدد نہ کرو۔“

۶۷۷۷- حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسٌ عَنْ يَزِيدَ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ بَرَجُلٍ قَدْ شَرِبَ قَالَ: ((اَضْرِبُوهُ)) قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ وَالضَّارِبُ بِنَعْلِهِ وَالضَّارِبُ بِثَوْبِهِ فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ قَالَ: ((لَا تَقُولُوا هَكَذَا لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ)). [طرفة في: ۱۶۷۸۱]

[ابو داود: ۴۴۷۷، ۴۴۷۸]

تشریح: معلوم ہوا کہ گناہگار کی مذمت میں حد سے آگے بڑھنا معیوب ہے۔

(۶۷۷۸) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے ابو حصین نے، کہا کہ میں نے عمیر بن سعید نخعی سے سنا، کہا میں نے علی بن ابی طالب رضی اللہ عنہ سے سنا، انہوں نے کہا کہ میں نہیں پسند کروں گا کہ حد میں کسی کو ایسی سزا دوں کہ وہ مرجائے اور پھر مجھے اس کا رنج ہو، سوائے شرابی کے کہ اگر یہ

۶۷۷۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، قَالَ: حَدَّثَنَا سُفْيَانٌ، حَدَّثَنَا أَبُو حَصِينٍ، قَالَ: سَمِعْتُ عُمَيْرَ بْنَ سَعِيدٍ النَّخَعِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ، قَالَ: مَا كُنْتُ لِأَقِيمَ حَدًّا عَلَى

مر جائے تو میں اس کی دیت ادا کر دوں گا کیونکہ رسول اللہ ﷺ نے اس کی کوئی حد مقرر نہیں کی تھی۔

أَحَدٍ فَيَمُوتَ فَأَجِدَ فِي نَفْسِي إِلَّا صَاحِبَ
الْخَمْرِ فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ وَذَلِكَ أَنَّ رَسُولَ
اللَّهِ ﷺ لَمْ يَسْنَهُ. [مسلم: ۴۴۵۸؛ ابو داود:

۴۴۸۶، ۴۴۸۸، ۴۴۸۹؛ ابن ماجہ، ۲۵۶۹]

(۶۷۷۹) ہم سے کسی بن ابراہیم نے بیان کیا، ان سے بھیجے، ان سے
یزید بن یزید نے، ان سے سائب بن یزید نے بیان کیا کہ رسول اللہ ﷺ
اور ابو بکر رضی اللہ عنہما اور پھر عمر رضی اللہ عنہ کے ابتدائی دور خلافت میں شراب پینے والا
ہمارے پاس لایا جاتا تو ہم اپنے ہاتھ، جوتے اور چادریں لے کر کھڑے
ہو جاتے (اور اسے مارتے) آخر عمر رضی اللہ عنہ نے اپنے آخری دور خلافت میں
شراب پینے والوں کو چالیس کوڑے مارے اور جب ان لوگوں نے مزید
سرکشی کی اور فسق و فجور کیا تو اسی کوڑے مارے۔

۶۷۷۹- حَدَّثَنَا مَكِّي بْنُ إِبْرَاهِيمَ عَنْ الْجَعْفِيدِ
عَنْ يَزِيدَ بْنِ حُصَيْنَةَ عَنِ السَّائِبِ بْنِ يَزِيدَ
قَالَ: كُنَّا نُؤْتَى بِالشَّارِبِ عَلَى عَهْدِ رَسُولِ
اللَّهِ ﷺ وَإِمْرَأَةٍ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ
عُمَرَ فَتَقُومُ إِلَيْهِ بِأَيْدِينَا وَنَعَالِنَا وَأُرْدِيَتِنَا
حَتَّى كَانَ آخِرُ إِمْرَةِ عُمَرَ فَجَلَدَ أَرْبَعِينَ
حَتَّى إِذَا عَتَوْا وَفَسَقُوا جَلَدَ ثَمَانِينَ.
تشریح: پس شرابی کی آخری سزا اسی کوڑے مارنا ہے۔

باب: شراب پینے والا اسلام سے نکل نہیں جاتا نہ
اسے لعنت کرنی چاہیے

**بَابُ مَا يُكْرَهُ مِنْ لَعْنِ شَارِبِ
الْخَمْرِ وَإِنَّهُ لَيْسَ بِخَارِجٍ مِنَ
الْمِلَّةِ**

(۶۷۸۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا کہ مجھ سے لیث نے بیان
کیا، کہا کہ مجھ سے خالد بن یزید نے بیان کیا، ان سے سعید بن ابی ہلال
نے، ان سے زید بن اسلم نے، ان سے ان کے والد نے اور ان سے عمر بن
خطاب رضی اللہ عنہ نے کہ نبی کریم ﷺ کے زمانہ میں ایک شخص جس کا نام
عبداللہ تھا اور ”جمار“ کے لقب سے پکارے جاتے تھے، وہ رسول اللہ ﷺ
کو ہساتے تھے اور رسول اللہ ﷺ نے انہیں شراب پینے پر مارا تھا تو انہیں
ایک دن لایا گیا اور آپ ﷺ نے ان کے لئے حکم دیا اور انہیں مارا گیا
حاضرین میں ایک صاحب نے کہا، اللہ اس پر لعنت کرے! کتنی مرتبہ کہا جا
چکا ہے تو نبی کریم ﷺ نے فرمایا: ”اس پر لعنت نہ کرو، واللہ! میں نے اس
کے متعلق یہی جانا ہے کہ یہ اللہ اور اس کے رسول سے محبت کرتا ہے۔“

۶۷۸۰- حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنِي
اللَّيْثُ، قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنْ سَعِيدِ
ابْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ
عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَجُلًا عَلَى عَهْدِ
النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللَّهِ وَكَانَ يُلَقَّبُ
جِمَارًا وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ ﷺ وَكَانَ
رَسُولُ اللَّهِ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ فَأَتَى
بِهِ يَوْمًا فَأَمَرَ بِهِ فَجَلَدَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ:
اللَّهُمَّ الْعَنَّهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ فَقَالَ النَّبِيُّ ﷺ:
(لَا تَلْعَنُوهُ قَوْلَ اللَّهِ! مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهَ
وَرَسُولَهُ)).

تشریح: شراب پینے والے مسلمان کو بھی آپ ﷺ نے کس نظر محبت سے دیکھا یہ حدیث ہذا سے ظاہر ہے۔

۶۷۸۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، قَالَ: حَدَّثَنَا ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ بِسُكْرَانَ فَقَامَ يَضْرِبُهُ فَمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ وَمِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ وَمِنَّا مَنْ يَضْرِبُهُ بِتَوْبِهِ فَلَمَّا انْصَرَفَ قَالَ رَجُلٌ: مَا لَهُ أَخْزَاهُ اللَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَكُونُوا عَوْنَ الشَّيْطَانِ عَلَى أَعْيُنِكُمْ)). [راجع: ۶۷۷۷]

(۶۷۸۱) ہم سے علی بن عبد اللہ بن جعفر نے بیان کیا، کہا ہم سے انس بن عیاض نے بیان کیا، ان سے ابن ہادی نے بیان کیا، ان سے محمد بن ابراہیم نے، ان سے ابوسلمہ نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے پاس ایک شخص نشے میں لایا گیا تو آپ ﷺ نے انہیں مارنے کا حکم دیا۔ ہم میں سے بعض نے انہیں ہاتھ سے مارا، بعض نے جوتوں سے اور بعض نے کپڑے سے مارا۔ جب مار چکے تو ایک شخص نے کہا، کیا ہو گیا اسے، اللہ اسے رسوا کرے۔ رسول اللہ ﷺ نے فرمایا: ”اپنے بھائی کے خلاف شیطان کی مدد نہ کرو۔“

تشریح: اللہ کی حد کو بخوشی برداشت کرنا ہی اس گناہگار کے مومن ہونے کی دلیل ہے پس حد قائم کرنے کے بعد اس پر لعن طعن کرنا منع ہے۔

بَابُ السَّارِقِ حِينَ يَسْرِقُ باب: چور جب چوری کرتا ہے

۶۷۸۲۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ غَزْوَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ)). [طروہ فی: ۶۸۰۹]

(۶۷۸۲) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے عبد اللہ بن داؤد نے بیان کیا، کہا ہم سے فضیل بن غزوآن نے بیان کیا، ان سے عکرمہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب زنا کرنے والا زنا کرتا ہے تو وہ مومن نہیں رہتا اور اسی طرح چور چوری کرتا ہے تو وہ مومن نہیں رہتا۔“

تشریح: بعد میں بھی تو یہ کرنے اور اسلامی حد قبول کرنے کے بعد اس میں ایمان لوٹ کر آ جاتا ہے۔

بَابُ لَعْنِ السَّارِقِ إِذَا لَمْ يُسَمَّ باب: چور کا نام لیے بغیر اس پر لعنت بھیجنا درست ہے

۶۷۸۳۔ حَدَّثَنَا عَمْرُو بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتَقْطَعُ يَدُهُ وَيَسْرِقُ الْحَبْلَ فَتَقْطَعُ يَدُهُ)) قَالَ الْأَعْمَشُ: كَانُوا يَبْرَأُونَ النَّصَّ الْحَبْلَ

(۶۷۸۳) ہم سے عمرو بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا کہ میں نے ابو صالح سے سنا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ نے چور پر لعنت بھیجی کہ ایک انڈا چراتا ہے اور اس پر اس کا ہاتھ کاٹ لیا جاتا ہے۔ ایک رسی چراتا ہے جس کی وجہ سے اس کا ہاتھ کاٹ لیا جاتا ہے۔“ اعمش نے کہا کہ لوگ خیال کرتے تھے کہ انڈے سے مراد لوہے کا انڈا ہے

وَالْحَبْلُ كَانُوا يَرَوْنَ أَنَّهُ مِنْهَا مَا يَسُونِي اور رسی سے مراد ایسی رسی سمجھتے تھے جو کئی درہم کی ہو۔
دَرَاهِمَ. [طرفہ فی: ۶۷۹]

تشریح: لوہے کے انڈے سے انڈے جیسا لوہا کا گولہ مراد ہے جس کی قیمت کم سے کم تین درہم ہو۔

بَابُ: الْحُدُودُ كَفَّارَةً باب: حد قائم ہونے سے گناہ کا کفارہ ہو جاتا ہے

۶۷۸۴- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْحَوَّلَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: ((بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا. وَقَرَأَ هَذِهِ الْآيَةَ كُلَّهَا. فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَتُهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ)). [راجع: ۱۸]

۶۷۸۴- ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے ابن عیینہ نے بیان کیا، ان سے زہری نے، ان سے ابودریس خولانی نے اور ان سے عبادہ بن صامت رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ہاں ایک مجلس میں بیٹھے تھے تو آپ ﷺ نے فرمایا: ”مجھ سے عہد کرو اللہ کے ساتھ کوئی شریک نہیں بٹھراؤ گے، چوری نہیں کرو گے اور زنا نہیں کرو گے۔“ اور آپ نے یہ آیت پوری پڑھی: ”پس تم میں سے جو شخص اس عہد کو پورا کرے گا اس کا ثواب اللہ کے یہاں ہے اور جو شخص ان میں سے غلطی کر گزرا اور اس پر اسے سزا ہوئی تو وہ اس کا کفارہ ہے اور جو شخص ان میں سے کوئی غلطی کر گزرا اور اللہ تعالیٰ نے اس کی پردہ پوشی کر دی تو اگر اللہ چاہے گا تو اسے معاف کر دے گا اور اگر چاہے گا تو اس پر عذاب دے گا۔“

بَابُ: ظَهَرَ الْمُؤْمِنُ حِمًى إِلَّا فِي حَدٍّ أَوْ فِي حَقٍّ باب: مسلمان کی پیٹھ محفوظ ہے، ہاں جب کوئی حد کا کام کرے تو اس کی پیٹھ پر مار لگا سکتے ہیں

۶۷۸۵- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي، قَالَ: عَنِ اللَّهِ قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: ((أَلَا أَيُّ شَهْرٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟)) قَالُوا: أَلَا: شَهْرُنَا هَذَا قَالَ: ((أَلَا أَيُّ بَلَدٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟)) قَالُوا: أَلَا بَلَدُنَا هَذَا قَالَ: ((أَلَا أَيُّ يَوْمٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟)) قَالُوا: أَلَا يَوْمُنَا هَذَا قَالَ: ((إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَانَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ إِلَّا

۶۷۸۵- ہم سے محمد بن عبد اللہ نے بیان کیا، کہا ہم سے عاصم بن علی نے بیان کیا، کہا ہم سے عاصم بن محمد نے بیان کیا، ان سے واقد بن محمد نے بیان کیا، انہوں نے اپنے والد سے سنا کہ عبد اللہ رضی اللہ عنہ نے کہا رسول اللہ ﷺ نے حجتہ الوداع کے موقع پر فرمایا: ”ہاں تم لوگ کس چیز کو سب سے زیادہ حرمت والی سمجھتے ہو؟“ لوگوں نے کہا کہ اپنے اسی مہینہ کو، آپ ﷺ نے فرمایا: ”ہاں، کس شہر کو تم سب سے زیادہ حرمت والا سمجھتے ہو؟“ لوگوں نے جواب دیا کہ اپنے اسی شہر کو، آپ ﷺ نے دریافت فرمایا: ”ہاں، کس دن کو تم سب سے زیادہ حرمت والا خیال کرتے ہو؟“ لوگوں نے کہا: اپنے اسی دن کو، آپ ﷺ نے فرمایا: ”پھر بلاشبہ اللہ تعالیٰ نے تمہارے خون، تمہارے مال اور تمہاری عزتوں کو حرمت والا قرار دیا ہے، سوا اس کے حق

کے، جیسا کہ اس دن کی حرمت اس شہر اور اس مہینہ میں ہے۔ ہاں! کیا میں نے تمہیں پہنچا دیا۔“ تین مرتبہ آپ ﷺ نے فرمایا اور ہر مرتبہ صحابہ رضی اللہ عنہم نے جواب دیا کہ ہاں، پہنچا دیا۔ آنحضرت ﷺ نے فرمایا: ”انسوس! میرے بعد تم کا فرزند بن جانا کہ ایک دوسرے کی گردنیں مارنے لگو۔“

يَحَقُّهَا كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَلَا هَلْ بَلَّغْتُ؟) فَلَا نَأْكُلُ ذَلِكَ يُجَيِّزُونَهُ أَلَا نَعَمْ قَالَ: ((وَيُحَكِّمُكُمْ أَوْ وَيَكْلَمُكُمْ لَا تَرْجِعَنَّ بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)). [راجع: ۱۷۴۲]

تشریح: اس حدیث سے ظاہر ہے کہ مسلمان کا عند اللہ کتاب و اہم مقام ہے۔ جس کا لحاظ رکھنا ہر مسلمان کا اہم فریضہ ہے۔

باب: حدود قائم کرنا اور اللہ کی حرمتوں کو جو کوئی توڑے اس سے بدلہ لینا

بَابُ إِقَامَةِ الْحُدُودِ وَالْإِنْتِقَامِ لِحُرْمَاتِ اللَّهِ

(۶۷۸۶) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث نے، ان سے عقیل نے، ان سے شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کو جب بھی دو چیزوں میں سے ایک کے اختیار کرنے کا حکم دیا گیا تو آپ نے ان میں سے آسان ہی کو پسند کیا، بشرطیکہ اس میں گناہ کا کوئی پہلو نہ ہو، اگر اس میں گناہ کا کوئی پہلو ہوتا تو آپ اس سے سب سے زیادہ دور ہوتے اللہ کی قسم! آپ ﷺ نے کبھی اپنے ذاتی معاملہ میں کسی سے بدلہ نہیں لیا، البتہ جب اللہ کی حرمتوں کو توڑا جاتا تو آپ اللہ کے لئے بدلہ لیتے تھے۔

۶۷۸۶- حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ، قَالَتْ: مَا خَيْرَ النَّبِيِّ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَأْتُمْ فِإِذَا كَانَ الْإِثْمُ كَانَ أَبَعَدَهُمَا مِنْهُ وَاللَّهِ! مَا انْتَقَمَ لِنَفْسِهِ فِي شَيْءٍ يُوْتَى إِلَيْهِ قَطُّ حَتَّى تَنْتَهَكَ حُرْمَاتُ اللَّهِ فَيَنْتَقِمَ لِلَّهِ. [راجع: ۳۵۶۰]

باب: کوئی بلند مرتبہ شخص ہو یا کم مرتبہ سب پر برابر حد قائم کرنا

بَابُ إِقَامَةِ الْحُدُودِ عَلَى الشَّرِيفِ وَالْوَضِيعِ

تشریح: یہ نہیں کہ اشراف کو چھوڑ دیا جائے۔

(۶۷۸۷) ہم سے ابو الولید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ اسامہ رضی اللہ عنہ نے نبی کریم ﷺ سے ایک عورت کی (جس پر حدی مقدمہ ہونے والا تھا) سفارش کی تو آپ ﷺ نے فرمایا: ”کہ تم سے پہلے کے لوگ اس لئے ہلاک ہو گئے کہ وہ کمزوروں پر تو حد قائم کرتے اور بلند مرتبہ لوگوں کو چھوڑ دیتے تھے۔ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے!

۶۷۸۷- حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ أَسَامَةَ كَلَّمَ النَّبِيَّ ﷺ فِي أَمْرٍ فَقَالَ: ((إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ كَانُوا يُفِيمُونَ الْحَدَّ عَلَى الْوَضِيعِ وَيَتْرَكُونَ عَلَى الشَّرِيفِ وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ فَاطِمَةُ فَعَلَتْ ذَلِكَ

اگر قاطعہ نے بھی (چوری) کی ہوتی تو میں اس کا بھی ہاتھ کاٹ دیتا۔“

لَقَطَعْتُ يَدَهَا)). [راجع: ۲۶۴۸]

تشریح: اسلامی حدود کا نفاذ بہر حال لابدئی ہے بشرطیکہ مقدمہ اسلامی اثبیت میں اسلامی عدالت میں ہو۔

بَابُ كَرَاهِيَةِ الشَّفَاعَةِ فِي الْحَدِّ
إِذَا رُفِعَ إِلَى السُّلْطَانِ
باب: جب حدی مقدمہ حاکم کے پاس پہنچ جائے
پھر سفارش کرنا منع ہے

تشریح: بلکہ گناہ عظیم ہے۔

(۶۷۸۸) ہم سے سعید بن سلیمان نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عروہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک مخزومی عورت کا معاملہ جس نے چوری کی تھی، قریش کے لوگوں کے لئے اہمیت اختیار کر گیا اور انہوں نے کہا کہ رسول اللہ ﷺ سے اس معاملہ میں کون بات کر سکتا ہے اسامہ رضی اللہ عنہ کے سوا، جو رسول اللہ ﷺ کو بہت پیارے ہیں اور کوئی آپ سے سفارش کی ہمت نہیں کر سکتا؟ چنانچہ اسامہ رضی اللہ عنہ نے آپ سے بات کی تو آپ ﷺ نے فرمایا: ”کیا تم اللہ کی حدود میں سفارش کرنے آئے ہو؟“ پھر آپ کھڑے ہوئے اور خطبہ دیا اور فرمایا: ”اے لوگو! تم سے پہلے کے لوگ اس لئے گمراہ ہو گئے کہ جب ان میں کوئی بڑا آدمی چوری کرتا تو اسے چھوڑ دیتے لیکن اگر کمزور چوری کرتا تو اس پر حد قائم کرتے تھے اور اللہ کی قسم! اگر قاطعہ بنت محمد نے بھی چوری کی ہوتی تو محمد ﷺ اس کا ہاتھ ضرور کاٹ ڈالتے۔“

۶۷۸۸۔ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ قُرَيْشًا أَهَمَّتَهُمُ الْمَرْأَةُ الْمَخْزُومِيَّةُ الَّتِي سَرَقَتْ قَالُوا: مَنْ يُكَلِّمُ رَسُولَ اللَّهِ ﷺ وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أَسَامَةُ بْنُ زَيْدٍ حَبِيبُ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟)) ثُمَّ قَامَ فَخَطَبَ فَقَالَ: ((يَا أَيُّهَا النَّاسُ إِنَّمَا ضَلَّ مَنْ [كَانَ] قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحُدُودَ وَآيَمُ اللَّهِ لَوْ أَنَّ قَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ مُحَمَّدًا

يَدَهَا)). [راجع: ۲۶۴۸]

تشریح: اس سفارش پر آپ ﷺ نے حضرت اسامہ رضی اللہ عنہ کو تنبیہ فرمائی۔

بَابُ قَوْلِ اللَّهِ:
بَابُ: اللّٰهُ تَعَالٰی نے سورۃ مائدہ میں فرمایا:

”اور چور مرد اور چور عورت کا ہاتھ کاٹو۔“
کتنی مالیت پر ہاتھ کاٹا جائے حضرت علی رضی اللہ عنہ نے پہنچے سے ہاتھ کاٹ لیا تھا۔ اور قتادہ نے کہا: اگر کسی عورت نے چوری کی اور غلطی سے اس کا بایاں ہاتھ کاٹ ڈالا گیا تو بس اب دایاں ہاتھ نہ کاٹا جائے گا۔

((وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا))
وَفِي كَمْ يَقْطَعُ؟ وَقَطَعَ عَلِيٌّ مِنَ الْكَفِّ وَقَالَ قَتَادَةُ فِي امْرَأَةٍ سَرَقَتْ فَقُطِعَتْ شِمَالُهَا لَيْسَ إِلَّا ذَلِكَ.

تشریح: اس باب میں یہ بیان ہے کہ کتنی مالیت پر ہاتھ کاٹا جائے۔ احادیث واردہ سے معلوم ہوتا ہے کم از کم تین درہم کی مالیت پر ہاتھ کاٹا جائے گا۔
۶۷۸۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنَا

نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عمرہ نے بیان کیا، ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے فرمایا: ”چوتھائی دینار یا اس سے زیادہ پر ہاتھ کاٹ لیا جائے گا۔“ اس روایت کی متابعت عبدالرحمن بن خالد زہری کے بھتیجے اور عمرہ نے زہری کے واسطے سے کی۔

إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ النَّبِيُّ ﷺ: ((تُقَطَّعُ الْيَدُ فِي رُبْعٍ دِينَارٍ لِّفَصَاعِدَا)) تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ وَابْنُ أَخِي الزُّهْرِيِّ وَمَعْمَرُ بْنُ الزُّهْرِيِّ. [طرفة في: ٦٧٩٠، ٦٧٩١] [مسلم، ٤٣٩٨؛

ابو داود، ٤٣٨٣؛ ترمذی، ١٤٤٥؛ نسائی،

٤٩٣١، ٤٩٣٣، ٤٩٣٤؛ ابن ماجہ، ٢٥٨٥

(٦٤٩٠) ہم سے اسماعیل بن ابی اویس نے بیان کیا، ان سے ابن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے، ان سے عمرہ نے اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”چور کا ہاتھ ایک چوتھائی دینار پر کاٹ لیا جائے گا۔“

٦٧٩٠- حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ عَنْ عَائِشَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعٍ دِينَارٍ)). [راجع: ٦٧٨٩] [مسلم، ٤٤٠٠؛ ابو داود،

٤٣٨٤؛ نسائی، ٤٩٣٠، ٤٩٣٢]

(٦٤٩١) ہم سے عمران بن میسرہ نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے حسین نے بیان کیا، ان سے یحییٰ نے بیان کیا، ان سے محمد بن عبدالرحمن انصاری نے بیان کیا، ان سے عمرہ بنت عبدالرحمن نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”چوتھائی دینار پر ہاتھ کاٹا جائے گا۔“

٦٧٩١- حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا الْحُسَيْنُ عَنْ يَحْيَى يَعْنِي ابْنَ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهُمْ عَنْ النَّبِيِّ ﷺ، قَالَ: ((تُقَطَّعُ الْيَدُ فِي رُبْعٍ دِينَارٍ)). [راجع: ٦٧٨٩] [نسائی، ٤٩٤٦]

(٦٤٩٢) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے عہدہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے بیان کیا اور انہیں عائشہ رضی اللہ عنہا نے خبر دی کہ نبی کریم ﷺ کے زمانہ میں چور کا ہاتھ بغیر لکڑی کے چمڑے کی ڈھال یا عام ڈھال کی چوری پر ہی کاٹا جاتا تھا۔

٦٧٩٢- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدُ عَزَّازٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: أَخْبَرْتَنِي عَائِشَةُ أَنَّ يَدَ السَّارِقِ لَمْ تُقَطَّعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَّا فِي ثَمَنٍ مِجَنٍّ حَافَةِ أَوْ تُرْسٍ. حَدَّثَنَا عُثْمَانُ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ

ہم سے عثمان نے بیان کیا، کہا ہم سے حمید بن عبدالرحمن نے بیان کیا، ان

الرَّحْمَنِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُزْرَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ مِثْلَهُ. [طرفاء فی: ۶۷۹۳، ۶۷۹۴] [مسلم، ۴۴۰۵]

سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد عروہ بن زبیر نے، ان سے عائشہ رضی اللہ عنہا نے اسی طرح۔

۶۷۹۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُزْرَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: لَمْ تَكُنْ تَقْطَعُ يَدَ السَّارِقِ فِي أَذْنَى مِنْ حَجَفَةٍ أَوْ تُرْسٍ كُلِّ وَاحِدٍ مِنْهُمَا ذُو ثَمَنٍ. [راجع: ۶۷۹۲]

(۶۷۹۳) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو ہشام بن عروہ نے خبر دی، انہیں ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ چور کا ہاتھ بغیر لکڑی کے چڑے کی ڈھال یا عام ڈھال کی قیمت سے کم پر نہیں کاٹا جاتا تھا یہ دونوں ڈھال قیمت سے ملتی تھیں۔

۶۷۹۴۔ حَدَّثَنِي يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ هِشَامُ بْنُ عُزْرَةَ: أَخْبَرَنَا عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: لَمْ تَقْطَعْ يَدَ السَّارِقِ فِي عَهْدِ النَّبِيِّ ﷺ فِي أَذْنَى مِنْ ثَمَنٍ الْمِجَنِّ تُرْسٍ أَوْ حَجَفَةٍ وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا ذَا ثَمَنٍ. رَوَاهُ وَكِيعٌ وَابْنُ إِدْرِيسَ عَنْ هِشَامٍ عَنْ أَبِيهِ مُرْسَلًا. [راجع: ۶۷۹۲] [مسلم: ۴۴۰۵]

(۶۷۹۴) مجھ سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہشام بن عروہ نے، ہم کو ان کے والد (عروہ بن زبیر) نے خبر دی، انہوں نے عائشہ رضی اللہ عنہا سے، انہوں نے بیان کیا کہ نبی کریم ﷺ کے زمانہ میں چور کا ہاتھ ڈھال کی قیمت سے کم پر نہیں کاٹا جاتا تھا۔ لکڑی کے چڑے کی ڈھال ہو یا عام ڈھال یہ دونوں چیزیں قیمت والی تھیں۔ اس کی روایت کعبہ اور ابن ادریس نے ہشام کے واسطے سے کی، ان سے ان کے والد نے مرسلًا۔

۶۷۹۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكُ ابْنِ أَنَسٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ. [أطرافه فی: ۶۷۹۶، ۶۷۹۷، ۶۷۹۸] [مسلم، ۴۴۰۶]

(۶۷۹۵) ہم سے اسماعیل نے بیان کیا، کہا کہ مجھ سے مالک بن انس نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما کے آزاد کردہ غلام نافع نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے ایک ڈھال پر ہاتھ کاٹا تھا جس کی قیمت تین درہم تھی۔

تشریح: معلوم ہوا کہ تین درہم کی مالیت چرانے پر ہاتھ کاٹا جائے گا اور ایسے امور امام وقت یا اسلامی عدالت کے مقدمے کی پوزیشن سمجھنے پر موقوف ہیں۔ واللہ اعلم بالصواب۔

۶۷۹۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ.

(۶۷۹۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ایک ڈھال کی چوری پر ہاتھ کاٹا تھا جس کی قیمت تین درہم تھی۔

[راجع: ٦٧٩٥؛ مسلم، ٤٤٠٧؛ ترمذي، ١٤٤٦]

تَابِعَهُ مُحَمَّدُ بْنُ إِسْحَاقَ وَقَالَ اللَّيْثُ: محمد بن اسحاق نے نافع سے ”ثمنہ“ روایت کرنے میں مالک بن انس کی حَدَّثَنِي نَافِعٌ: قِيَمَتُهُ۔ متابعت کی ہے۔ لیث بن سعد نے کہا مجھ سے نافع نے ”ثمنہ“ کے بدل

”قیمتہ“ بیان کیا۔

۶۷۹۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمٍ. [راجع: ۶۷۹۵؛ مسلم، ۴۴۰۷]

(۶۷۹۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، کہا مجھ سے نافع نے بیان کیا، ان سے عبد اللہ ﷺ نے کہا کہ نبی کریم ﷺ نے ایک ڈھال پر ہاتھ کاٹا تھا جس کی قیمت تین درہم تھی۔

۶۷۹۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: قَطَعَ النَّبِيُّ ﷺ يَدَ سَارِقٍ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ

(۶۷۹۸) مجھ سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے ابو ضمرہ نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے ایک چور کا ہاتھ ایک ڈھال پر کاٹا تھا جس کی قیمت تین درہم تھی۔

دَرَاهِمَ. [راجع: ٦٧٩٥؛ مسلم، ٤٤٠٧]

۶۷۹۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَيَقْطَعُ يَدَهُ وَيَسْرِقُ الْحَبْلَ يَسْرِقُ الْوَحْدَانَةَ فَيَنْزِلُ بِهَا فِي النَّارِ))

(۶۷۹۹) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، کہا میں نے ابو صالح سے سنا، کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ نے چور پر لعنت کی ہے کہ ایک انڈا چراتا ہے اور اس کا ہاتھ کاٹا جاتا ہے ایک رسی چراتا ہے اور اس کا ہاتھ کاٹا جاتا ہے۔“

فَتَقَطَّعَ يَدُهُ)). [راجع: ٦٧٨٣]

باب: چور کی توبہ کا بیان

۶۸۰۰۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ امْرَأَةٍ قَالَتْ عَائِشَةُ: وَكَأَنَّهُ تَأْتِي بَعْدَ ذَلِكَ فَارْفَعُ حَاجَتَهَا إِلَى النَّبِيِّ ﷺ فَتَأْتِ وَحَسَنْتُ تَوْبَتَهَا. [راجع: ۲۶۴۸]

(۶۸۰۰) ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ نبی کریم ﷺ نے ایک عورت کا ہاتھ کٹوایا۔ عائشہ رضی اللہ عنہا نے بیان کیا کہ وہ عورت بعد میں بھی آتی تھی اور میں اس کی ضرورتیں نبی اکرم ﷺ کے سامنے رکھتی تھی، اس عورت نے توبہ کر لی اور حسن توبہ کا ثبوت دیا تھا۔

۶۸۰۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، (۶۸۰۱) ہم سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے ہشام بن

قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ فَقَالَ: ((أَبَايِعُكُمْ عَلَى أَنْ لَا تَشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بَبْهَتَانِ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونَ فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَاخَذَ بِهِ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَطَهُورٌ وَمَنْ سَتَرَهُ اللَّهُ فَذَلِكَ إِلَيَّ اللَّهُ إِنْ شَاءَ عَذَابُهُ وَإِنْ شَاءَ عَفْوُهُ)) قَالَ أَبُو عَبْدِ اللَّهِ: إِذَا تَابَ السَّارِقُ بَعْدَ مَا قُطِعَ يَدُهُ قُبِلَتْ شَهَادَتُهُ وَكَذَلِكَ كُلُّ مَحْذُودٍ إِذَا تَابَ قُبِلَتْ شَهَادَتُهُ. [راجع: ۱۸]

یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوادریس نے اور ان سے عبادہ بن الصامت رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے ایک جماعت کے ساتھ بیعت کی تھی۔ آنحضرت ﷺ نے اس پر فرمایا: ”میں تم سے عہد لیتا ہوں کہ تم اللہ کا کسی کو شریک نہیں ٹھہراؤ گے، تم چوری نہیں کرو گے۔“ اپنی اولاد کی جان نہیں لو گے، اپنے دل سے گھڑ کر کسی پر تہمت نہیں لگاؤ گے اور نیک کاموں میں میری نافرمانی نہ کرو گے پس تم میں سے جو کوئی وعدے پورے کرے گا اس کا ثواب اللہ کے اوپر لازم ہے اور جو کوئی ان میں سے کچھ غلطی کر گزرے گا اور دنیا میں ہی اسے اس کی سزا مل جائے گی تو یہ اس کا کفارہ ہوگی اور اسے پاک کرنے والی ہوگی اور جس کی غلطی کو اللہ چھپالے گا تو اس کا معاملہ اللہ کے ساتھ ہے، چاہے تو اسے عذاب دے اور چاہے تو اس کی مغفرت کر دے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ ہاتھ کٹنے کے بعد اگر چور نے توبہ کر لی تو اس کی گواہی قبول ہوگی۔ یہی حال ہر اس شخص کا ہے جس پر حد جاری کی گئی ہو کہ اگر وہ توبہ کر لے گا تو اس کی گواہی قبول کی جائے گی۔

تشریح: حضرت عبادہ بن صامت انصاری سلمیٰ نقیب انصار ہیں۔ عقبہ کی دونوں بیعتوں میں شریک ہوئے اور جنگ بدر اور تمام لڑائیوں میں شامل ہوئے۔ حضرت عمر رضی اللہ عنہ نے ان کو شام میں قاضی اور معلم بنا کر بھیجا۔ پھر فلسطین میں جا رہے اور بیت المقدس میں ۷۲ سال عمر پا کر ۳۴ھ میں انتقال فرمایا۔ (رضی اللہ عنہ وارضاه) (کریں)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْمُحَارِبِينَ مِنْ أَهْلِ الْكُفْرِ وَالرَّدَّةِ

ان کفار و مرتدوں کے احکام میں جو مسلمانوں سے لڑائی کرتے ہیں

[بَابُ] وَقَوْلِ اللَّهِ عَزَّوَجَلَّ: **بَابُ: اور اللہ عزوجل کا فرمان:**

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾. [المائدة: ۳۳] جلاوطن یا قید کئے جائیں۔

”جو لوگ اللہ اور رسول سے جنگ کرتے ہیں اور ملک میں فساد پھیلاتے رہتے ہیں ان کی سزا یہی ہے کہ وہ قتل کئے جائیں یا سولی دیئے جائیں یا ان کے ہاتھ اور پاؤں لٹے اور سیدھے، یعنی دائیں بائیں سے کاٹے جائیں یا خلاف او یا نفوا من الارض“۔

تشریح: قبیلہ عکل اور عینہ کے چند اکتوم کے لوگ تھے جو نبی کریم ﷺ کی خدمت میں آ کر بظاہر مسلمان ہو گئے اور مدینہ میں چند دن قیام کے بعد اپنی طبیعت کی ناسازگاری کا لگہ کرنے لگے۔ نبی کریم ﷺ غیب داں نہیں تھے کہ کسی شخص کے دل کا حال معلوم فرمائیں۔ آپ ﷺ نے ان کی ظاہری باتوں پر یقین فرما کر ان کو اپنے جنگل کے اونٹوں کے ریوڑ میں بھیج دیا کہ وہاں رہ کر اونٹوں کا دودھ اور پیشاب پیا کریں کہ ان کا پیٹ درست ہو جائیں وہ جلدھر کے مریض تھے۔ چنانچہ وہ وہاں چلے گئے اور خوب ٹھانڈے دودھ پی کر تندرست ہو گئے۔ ایک موقع دیکھ کر اونٹوں کے چرواہوں کو بڑی بے دردی سے قتل کر دیا، ان کے ہاتھ پیر کاٹ ڈالے، ان کی آنکھوں میں کانٹے گاڑ کر اونٹوں کو لے کر بھاگ گئے۔ رسول کریم ﷺ کو جب یہ خبر ملی تو آپ ﷺ نے ان کے تعاقب میں چند سوار دوڑائے اور وہ گرفتار کئے گئے اور دربار رسالت میں لائے گئے۔ چنانچہ جیسا انہوں نے کیا تھا ویسی ہی سزا ان کے لئے تجویز ہوئی کہ ان کو قتل کیا گیا، ان کے ہاتھ پیر کاٹ گئے اور ان کی آنکھوں میں کانٹے گاڑے گئے اور وہ چٹیل میدان میں تڑپ تڑپ کر واصل جہنم ہوئے۔ آیت کریمہ: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾ الخ (۵/ المائدة: ۳۳) ان ہی ظالموں کے بارے میں نازل ہوئی ہے۔

امام بخاری رحمہ اللہ نے آیت قرآنی اور احادیث ذیل سے ثابت فرمایا تو جو لوگ کافر و مرتد ہو کر مسلمانوں سے لڑیں، فساد پھیلائیں، بدامنی کریں، ان کو اسلامی قوانین کے تحت حاکم وقت سخت سے سخت تر سزا دینے کا مجاز ہے۔ اگر ایسے مفسدین کو ذرا بھی رعایت دی گئی تو ملک میں اور بھی سخت ترین بدامنی ہو سکتی ہے۔ اس لیے فقہ کا دروازہ بند کرنے کے لیے یہ سزائیں دی جانی ضروری ہیں۔ شارحین لکھتے ہیں کہ مرتدوں نے چوری کا ارتکاب کیا اور چرواہے کو نہ صرف قتل کیا بلکہ اس کے ہاتھ پاؤں کاٹ دیئے تھے۔ اس لیے قصاص میں ان کو بھی اسی طرح کی سزا دی گئی لیکن یہ مدینہ منورہ میں نبی کریم ﷺ کے قیام کا ابتدائی زمانہ تھا۔ بعدہ اسلام میں اس طرح کی سزا منع کر دی گئی۔ قاتل جس طرح بھی قتل کرے بدلہ میں قتل ہی کیا جائے گا، اس کے ہاتھ پاؤں کاٹ کر مشکہ نہیں کیا جائے گا۔ الحمد للہ کہ محض اللہ کی مدد اور توفیق سے آج پارہ ۲۸ کی تسوید کا کام شروع کر رہا ہوں۔ بڑی ٹھن منزل ہے، سفر بہت ہی دشوار ہے، قدم قدم پر لغزشوں کے خطرات ہیں پھر بھی اللہ پاک سے امید ہے کہ وہ راہنمائی فرما کر غیب سے روحانی مدد کرے گا اور شل سابق اس پارے کو بھی تکمیل تک پہنچائے گا اور مجھ کو اس قدر مہلت اور دے گا کہ میں اس پیاری کتاب کو جسے اللہ کے محبوب رسول اللہ ﷺ نے اپنی کتاب قرار دیا ہے اسے پورے طور پر اردو کا جامع پہنا کر اشاعت میں لا کر جملہ اہل اسلام کے لیے مشعل ہدایت کے طور پر پیش کر سکوں۔ وما یوفی فی

الا بالله العلی العظیم و صلی الله علی خیر خلقه محمد و علی آلہ و اصحابہ اجمعین محرم ۱۳۹۶ھ۔

۶۸۰۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو قَلَابَةَ الْجَرَمِيُّ عَنْ أَنَسٍ، قَالَ: قَدِمَ عَلَى النَّبِيِّ ﷺ نَفَرٌ مِنْ عُكْلٍ فَأَسْلَمُوا فَاجْتَمَعُوا الْمَدِينَةَ فَأَمَرَهُمْ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَآلِبَانِهَا فَفَعَلُوا فَصَحُّوا فَارْتَدُّوا وَقَتَلُوا رُعَاتَهَا وَاسْتَأْفَوْا قَبْعَتَ فِي آثَارِهِمْ فَأَتَيْ بِهْمَ فَقَطَعَ أَيْدِيَهُمْ وَأَزْجَلَهُمْ وَسَمَلَ أَعْيُنَهُمْ ثُمَّ لَمْ يَحْسِبْنَهُمْ حَتَّى مَاتُوا. [راجع: ۲۳۳]

(۶۸۰۲) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے ولید بن مسلم نے بیان کیا، کہا ہم سے امام اوزاعی نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، کہا کہ مجھ سے ابو قلابہ جرمی نے بیان کیا، ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے پاس قبیلہ عکل کے چند لوگ آئے اور اسلام قبول کیا لیکن مدینہ کی آب و ہوا انہیں موافق نہیں آئی (ان کے پیٹ پھول گئے) تو آپ ﷺ نے ان سے فرمایا: ”صدقہ کے اونٹوں کے ریوڑ میں جائیں اور ان کا پیشاب اور دودھ ملا کر پیئیں۔“ انہوں نے اس کے مطابق عمل کیا اور تندرست ہو گئے لیکن اس کے بعد وہ مرتد ہو گئے اور ان اونٹوں کے چرواہوں کو قتل کر کے اونٹ ہنگالے گئے۔ آپ ﷺ نے ان کی تلاش میں سواری بھیجی اور انہیں پکڑ کے لایا گیا، پھر ان کے ہاتھ پاؤں کاٹ دیئے گئے اور ان کی آنکھیں پھوڑ دی گئیں (کیونکہ انہوں نے اسلامی چرواہے کے ساتھ ایسا ہی برتاؤ کیا تھا) اور ان کے زخموں پر داغ نہیں لگوا یا گیا یہاں تک کہ وہ مر گئے۔

تشریح: عرب میں ہاتھ پاؤں کاٹ کر جلتے تیل میں داغ دیا کرتے تھے اس طرح خون بند ہو جاتا تھا مگر ان کو بغیر داغ دیئے چھوڑ دیا گیا اور وہ تڑپ تڑپ کر مر گئے۔ کَذَلِكَ جِزَاءُ الظَّالِمِينَ۔

باب: نبی کریم ﷺ نے ان مرتدوں ڈاکوؤں کے (زخموں پر) داغ نہیں لگوائے یہاں تک کہ وہ مر گئے

بَابُ: لَمْ يَحْسِبِ النَّبِيُّ ﷺ الْمُحَارِبِينَ مِنْ أَهْلِ الرَّدَّةِ حَتَّى هَلَكَوْا

۶۸۰۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْبِ أَبُو يَعْلَى، قَالَ: حَدَّثَنَا الْوَلِيدُ، حَدَّثَنِي الْأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَطَعَ الْعُرَيْنَيْنِ وَلَمْ يَحْسِبْنَهُمْ حَتَّى مَاتُوا. [راجع: ۲۳۳]

(۶۸۰۳) ہم سے ابو یعلیٰ محمد بن صلت نے بیان کیا، کہا ہم سے ولید نے بیان کیا، کہا مجھ سے اوزاعی نے بیان کیا، ان سے یحییٰ نے، ان سے ابو قلابہ نے اور ان سے حضرت انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے عرینوں کے (ہاتھ پاؤں) کو کاٹ دیا لیکن ان پر داغ نہیں لگوائے یہاں تک کہ وہ مر گئے۔

باب: مرتد لڑنے والوں کو پانی بھی نہ دینا یہاں

بَابُ: لَمْ يُسَقَّ الْمُرْتَدُونَ

المُحَارِبُونَ حَتَّى مَاتُوا

تک کہ پیاس سے وہ مرجائیں

(۶۸۰۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، ان سے وہیب بن خالد نے بیان کیا، ان سے ایوب سختیانی نے، ان سے ابو قلابہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ قبیلہ عکل کے کچھ لوگ نبی کریم ﷺ کے پاس ۶ھ میں آئے اور یہ لوگ مسجد کے سائبان میں ٹھہرے، مدینہ منورہ کی آب و ہوا انہیں موافق نہیں آئی۔ انہوں نے کہا: یا رسول اللہ! ہمارے لیے دودھ کہیں سے مہیا کر دیں، آپ ﷺ نے فرمایا: ”یہ تو میرے پاس نہیں ہے، البتہ تم لوگ ہمارے اونٹوں میں چلے جاؤ۔“ چنانچہ وہ گئے اور ان کا دودھ اور پیشاب پیا اور صحت مند ہو کر موٹے تازے ہو گئے، پھر انہوں نے چرواہے کو قتل کر دیا اور اونٹوں کو ہنکالے گئے۔ اتنے میں آپ ﷺ کے پاس فریادی پہنچا اور آنحضرت ﷺ نے ان کی تلاش میں سوار بھیجے۔ ابھی دھوپ زیادہ پھیلی بھی نہیں تھی کہ انہیں پکڑ کر لایا گیا، پھر آپ ﷺ کے حکم سے سلاخیاں گرم کی گئیں اور ان کی آنکھوں میں پھیر دی گئیں اور ان کے ہاتھ پاؤں کاٹ دیے گئے اور ان کے (زخم سے خون کو روکنے کے لیے) انہیں داغا بھی نہیں گیا۔ اسکے بعد وہ ”حرہ“ (مدینہ کی پتھریلی زمین) میں ڈال دیے گئے، وہ پانی مانگتے تھے لیکن انہیں پانی نہیں دیا گیا یہاں تک کہ وہ مر گئے۔ ابو قلابہ نے کہا کہ یہ اس وجہ سے کیا گیا تھا کہ انہوں نے چوری کی تھی، قتل کیا تھا اور اللہ اور اس کے رسول سے عداوت لڑائی لڑی تھی۔

باب: نبی کریم ﷺ کا مرتدین، لڑنے والوں کی

آنکھوں میں سلاخی پھر وانا

(۶۸۰۵) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے ابو قلابہ نے اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ قبیلہ عکل یا عریضہ کے چند لوگ میں سمجھتا ہوں عکل کا لفظ کہا، مدینہ آئے اور نبی کریم ﷺ نے ان کے لیے دودھ دینے والی اونٹیوں کا انتظام کر دیا اور فرمایا: ”وہ اونٹوں کے گلہ میں جائیں اور ان کا

۶۸۰۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ عَنْ وَهَبٍ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ قَالَ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ ﷺ كَانُوا فِي الصَّفَةِ فَاجْتَنَوْا الْمَدِينَةَ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَبْغِنَا رَسُولًا فَقَالَ: ((مَا أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِأَبْلِ رَسُولِ اللَّهِ ﷺ)) فَاتَوْهَا فَشَرِبُوا مِنَ الْبَانِيَا وَأَبْوَالِهَا حَتَّى صَحُّوا وَسَمِنُوا فَقَتَلُوا الرَّاعِيَّ وَاسْتَأَفُوا الدَّوْدَ فَأَتَى النَّبِيَّ ﷺ الصَّرِيخُ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَمَا تَرَجَّلَ النَّهَارُ إِلَّا أَنَبِي بِهِمْ فَأَمَرَ بِمَسَامِيرٍ فَأَحْمِيَتْ فَكَحَلَهُمْ وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَمَا حَسَمَهُمْ ثُمَّ أَلْقَوْا فِي الْحَرَّةِ يَسْتَسْقُونَ فَمَا سُقُوا حَتَّى مَاتُوا قَالَ أَبُو قَلَابَةَ: سَرَقُوا وَقَتَلُوا وَحَارَبُوا اللَّهَ وَرَسُولَهُ. [راجع: ۲۳۳]

باب: سَمَرَ النَّبِيِّ ﷺ أَعْيُنَ

المُحَارِبِينَ

۶۸۰۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَهْطًا مِنْ عُكْلٍ أَوْ قَالَ: عَرِيضَةَ وَلَا أَعْلَمُهُ إِلَّا قَالَ: عُكْلٍ. قَدِمُوا الْمَدِينَةَ فَأَمَرَ لَهُمُ النَّبِيُّ ﷺ بِإِلْقَاحٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا

پیشاب اور دودھ پیئیں۔“ چنانچہ انہوں نے پیا اور جب وہ تندرست ہو گئے تو چرواہے کو قتل کر دیا اور اونٹوں کو ہنگالے گئے۔ آنحضرت ﷺ کے پاس یہ خبر صبح کے وقت پہنچی تو آپ نے ان کے پیچھے سوار دوڑائے ابھی دھوپ زیادہ پھیلی بھی نہیں تھی کہ وہ پکڑ کر لائے گئے۔ چنانچہ آنحضرت ﷺ کے حکم سے ان کے بھی ہاتھ پاؤں کاٹ دیے گئے اور ان کی بھی آنکھوں میں سلائی پھیر دی گئی اور انہیں ”حرہ“ میں ڈال دیا گیا۔ وہ پانی مانگتے تھے لیکن انہیں پانی نہیں دیا جاتا تھا۔

فَيَسْرُبُوا مِنْ أَبْوَالِهَا وَالْبَانِيَا فَسْرُبُوا حَتَّى إِذَا بَرْنُوا وَقَتَلُوا الرَّاعِيَّ وَاسْتَأْفُوا النِّعَمَ قَبْلَ أَنْ يَنْبِيَّ عَلَيْهِمْ غَذْوَةٌ فَبَعَثَ الطَّلَبُ فِي أَثَرِهِمْ فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَأَلْقُوا بِالْحَرَةِ يَسْتَسْقُونَ فَلَا يَسْقُونَ.

[راجع: ۲۳۳]

ابو قتلبہ نے کہا یہ وہ لوگ تھے جنہوں نے چوری کی تھی، قتل کیا تھا، ایمان کے بعد کفر اختیار کیا تھا اور اللہ اور اس کے رسول سے خدا راہ لڑائی لڑی تھی۔

قَالَ أَبُو قَلَابَةَ: هَؤُلَاءِ قَوْمٌ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيمَانِهِمْ وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

تشیع: بلکہ مک حرامی کی اور چرواہے کا شکار کر ڈالا اور اونٹوں کو لے کر چلتے بنے۔ اسی لیے ان کے ساتھ بھی ایسا ہی برتاؤ کیا گیا۔ واقعہ ایک ہی ہے مگر مجتہد اعظم امام بخاری رحمہ اللہ نے اس سے کئی ایک سیاسی مسائل کا استنباط فرمایا ہے ایک مجتہد کی شان یہی ہوتی ہے، کوئی شک نہیں کہ امام بخاری رحمہ اللہ ایک مجتہد اعظم تھے، اسلام کے نبض تھے قرآن وحدیث کے حکیم حاذق تھے۔ معاندین آپ کی شان میں کچھ بھی تنقیص کریں آپ رحمہ اللہ کی خداداد عظمت پر کچھ اثر نہ پڑا ہے نہ پڑے گا۔ ان شاء اللہ۔

باب: جس نے فواحش (زنا کاری اغلام بازی

وغیرہ) کو چھوڑ دیا اس کی فضیلت کا بیان

(۶۸۰۶) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں عبید اللہ بن عمر عمری نے، انہیں خبیث بن عبد الرحمن نے، انہیں حفص بن عاصم نے اور انہیں حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سات آدمی ایسے ہیں جنہیں اللہ تعالیٰ قیامت کے دن اپنے عرش کے نیچے سایہ دے گا جبکہ اس کے عرش کے سایہ کے سوا اور کوئی سایہ نہیں ہوگا، عادل حاکم، نوجوان جس نے اللہ کی عبادت میں جوانی پائی، ایسا شخص جس نے اللہ کو تنہائی میں یاد کیا اور اس کی آنکھوں سے آنسو نکل پڑے، وہ شخص جس کا دل مسجد میں لگا رہتا ہے۔ وہ دو آدمی جو اللہ کے لیے محبت کرتے ہیں، وہ شخص جسے کسی بلند مرتبہ اور خوب صورت عورت نے اپنی طرف بلایا اور اس نے جواب دیا کہ میں اللہ سے ڈرتا ہوں اور وہ شخص جس نے اتنا پوشیدہ صدقہ کیا کہ اس کے بائیں ہاتھ کو بھی پتہ نہ چل سکا کہ دائیں

بَابُ فَضْلِ مَنْ تَرَكَ الْفَوَاحِشَ

۶۸۰۶- حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ خَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((سَبْعَةُ يَظْلُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ يَوْمٌ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَقَاضَتْ عَيْنَاهُ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ وَرَجُلَانِ تَحَابَّتَا فِي اللَّهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَيَّ نَفْسُهَا قَالَ: إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ فَأَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ

نے کتنا اور کیا صدقہ کیا ہے۔“

[تیسرے]۔ (راجع: ۶۶۰)

تشریح: مدارج اخروی حاصل کرنے اور دین دنیا کی سعادتیں پانے کے لیے یہ حدیث ہر مومن مسلمان کو ہر وقت یاد رکھنے کے قابل ہے۔ عرش الہی کا سایہ پانے والوں کی فہرست بہت طویل ہے۔ اللہ پاک ہر مومن مسلمان کو روزِ محشر میں اپنی نعل عافیت میں جگہ نصیب فرمائے، خاص طور پر صحیح بخاری پڑھنے اور عمل کرنے والوں کو اور اس کے جملہ معاونین کرام کو یہ نعمت عطا کرے اور مجھ ناچیز اور خاص کر میرے اہل و عیال و جملہ متعلقین کو یہ سعادت بخشے۔ آمین یا رب العالمین۔

۶۸۰۷۔ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، ح. وَحَدَّثَنِي خَلِيفَةُ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ النَّبِيُّ ﷺ: ((مَنْ تَوَكَّلَ لِي مَا بَيْنَ رَجُلَيْهِ وَمَا بَيْنَ لِحْيَتَيْهِ تَوَكَّلْتُ لَهُ بِالْجَنَّةِ)). (راجع: ۶۴۷۴)

۶۸۰۷۔ ہم سے محمد بن ابی بکر نے بیان کیا، کہا ہم سے عمر بن علی نے بیان کیا۔ (دوسری سند امام بخاری رحمہ اللہ نے کہا) اور مجھ سے خلیفہ بن خیاط نے بیان کیا، ان سے عمر بن علی نے، ان سے ابو حازم سلمہ بن دینار نے بیان کیا، ان سے سہل بن سعد ساعدی نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے مجھے اپنے دونوں پاؤں کے درمیان یعنی (شرمگاہ) کی اور اپنے دونوں جڑوں کے درمیان (یعنی زبان) کی ضمانت دے دی تو میں اسے جنت میں جانے کا یقین دلاتا ہوں۔“

باب: زنا کے گناہ کا بیان

وَقَوْلُ اللَّهِ: ﴿وَلَا يَزْنُونَ﴾ [الفرقان: ۶۸]

اور اللہ تعالیٰ نے سورہ فرقان میں ارشاد فرمایا: ”اور وہ لوگ زنا نہیں کرتے۔“ اور بنی اسرائیل میں فرمایا: ”اور زنا کے قریب نہ جاؤ کہ وہ بے حیائی کا کام ہے اور اس کا راستہ برا ہے۔“

۶۸۰۸۔ حَدَّثَنَا دَاوُدُ بْنُ شَيْبٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، قَالَ: أَخْبَرَنَا أَنَسٌ، قَالَ: لَا حَدَّثَنُكُمْ حَدِيثًا لَا يُحَدِّثُكُمْوهُ أَحَدٌ بَعْدِي سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ يَقُولُ: ((لَا تَقُومُ السَّاعَةُ وَإِنَّمَا قَالَ: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَرُقَّ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَشْرَبَ الْخَمْرُ وَيَظْهَرَ الزُّنَا وَيَقِلَّ الرَّجَالُ وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِلْخَمْسِينَ امْرَأَةً الْقِيمُ الْوَاحِدُ)). (راجع: ۸۰)

۶۸۰۸۔ ہم سے داؤد بن شیبہ نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، ان سے قتادہ نے، کہا ہم کو حضرت انس رضی اللہ عنہ نے خبر دی ہے کہ تم سے ایک ایسی حدیث بیان کروں گا کہ میرے بعد کوئی اسے نہیں بیان کرے گا۔ میں نے یہ حدیث نبی کریم ﷺ سے سنی ہے میں نے نبی کریم کو یہ کہتے سنا: ”قیامت اس وقت تک قائم نہیں ہوگی، یا یوں فرمایا: قیامت کی نشانیوں میں سے یہ ہے کہ علم دین دنیا سے اٹھ جائے گا اور جہالت پھیل جائے گی، شراب بکثرت پی جانے لگے گی اور زنا پھیل جائے گا، مرد کم ہو جائیں گے اور عورتوں کی کثرت ہوگی حالت یہاں تک پہنچ جائے گی کہ پچاس عورتوں پر ایک ہی خبر لینے والا مرد رہ جائے گا۔“

تشریح: حدیث میں ذکر کردہ نشانیاں بہت سی ظاہر ہو چکی ہیں: ﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ﴾ (۱۶/۷۷)

۶۸۰۹۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا

۶۸۰۹۔ مجھ سے محمد بن ثنی نے بیان کیا، کہا ہم کو اسحاق بن یوسف نے خبر

إِسْحَاقُ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا الْفَضِيلُ
ابْنُ غَزْوَانَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَزْنِي الْعَبْدُ حِينَ
يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ
يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ حِينَ يَشْرَبُ
وَهُوَ مُؤْمِنٌ وَلَا يَقْتُلُ وَهُوَ مُؤْمِنٌ)) قَالَ عِكْرِمَةُ:
قُلْتُ لِابْنِ عَبَّاسٍ: كَيْفَ يَنْزِعُ إِلَّا يَمَانُ مِنْهُ
قَالَ: هَكَذَا وَشَبَكَ بَيْنَ أَصَابِعِهِ ثُمَّ أَخْرَجَهَا
فَإِنْ تَابَ عَادَ إِلَيْهِ هَكَذَا وَشَبَكَ بَيْنَ
أَصَابِعِهِ. (راجع: ۶۷۷۲)

تشریح: یہ کبیرہ گناہ ہیں جن سے توبہ کئے بغیر مرنے والا ایمان سے محروم ہو کر مارتا ہے جس میں ایمان کی رقی بھی ہوگی وہ ضرور توبہ کر کے مرے گا۔
۶۸۱۰۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ
الْأَعْمَشِ عَنْ ذُكْوَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
النَّبِيُّ ﷺ: ((لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ
مُؤْمِنٌ وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ
وَلَا يَشْرَبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ وَالتَّوْبَةُ
مَعْرُوضَةٌ بَعْدُ)). (راجع: ۲۴۷۵) [مسلم: ۲۰۸]

تشریح: مگر توبہ کی توفیق بھی قسمت والوں کو ملتی ہے۔ توبہ سے پختہ توبہ مراد ہے، نہ کہ رکی توبہ۔
۶۸۱۱۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا
يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي
مَنْصُورٌ وَسَلِيمَانُ عَنْ أَبِي وَائِلٍ عَنْ أَبِي
مَيْسَرَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: قُلْتُ: يَا رَسُولَ
اللَّهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: ((أَنْ تَجْعَلَ لِلَّهِ
بَدَلًا وَهُوَ خَلَقَكَ)) قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((أَنْ
تَقْتُلَ وَلَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ؟))
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((أَنْ تَزَانِيَ بِحَلِيلَةٍ
جَارِكَ)) (راجع: ۴۴۷۷)

دی، کہا ہم کو فضیل بن غزوہ نے خبر دی، انہیں عکرمہ نے اور ان سے ابن
عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”بندہ جب زنا کرتا
ہے تو وہ مؤمن نہیں رہتا بندہ جب چوری کرتا ہے تو وہ مؤمن نہیں رہتا اور
بندہ جب شراب پیتا ہے تو وہ مؤمن نہیں رہتا اور جب وہ قتل ناحق کرتا ہے تو
وہ مؤمن نہیں رہتا۔“ عکرمہ نے کہا کہ میں نے حضرت ابن عباس رضی اللہ عنہما
سے پوچھا کہ ایمان اس سے کس طرح نکال لیا جاتا ہے؟ آپ رضی اللہ عنہما نے
فرمایا کہ وہ اس طرح اور اس وقت آپ نے اپنی انگلیوں کو دوسرے ہاتھ کی
انگلیوں میں ڈال کر پھر الگ کر لیا پھر اگر وہ توبہ کر لیتا ہے تو ایمان اس کے
پاس لوٹ آتا ہے۔ اس طرح اور آپ نے اپنی انگلیوں کو دوسرے ہاتھ کی
انگلیوں میں ڈالا۔

۶۸۱۰) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے
اعمش نے بیان کیا، ان سے ذکوان نے بیان کیا اور ان سے حضرت ابو
ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”زنا کرنے والا جب
زنا کرتا ہے تو وہ مؤمن نہیں رہتا، چور جب چوری کرتا ہے تو وہ مؤمن نہیں
رہتا، شرابی جب شراب پیتا ہے تو وہ مؤمن نہیں رہتا، پھر ان سب آدمیوں
کے لئے توبہ کا دروازہ بہر حال کھلا ہوا ہے۔“
تشریح: مگر توبہ کی توفیق بھی قسمت والوں کو ملتی ہے۔ توبہ سے پختہ توبہ مراد ہے، نہ کہ رکی توبہ۔

۶۸۱۱) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا کہا ہم
سے سفیان نے بیان کیا، کہا کہ مجھ سے منصور اور سلیمان نے بیان کیا، ان
سے ابو وائل نے، ان سے ابو میسرہ نے اور ان سے حضرت عبد اللہ بن
مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے پوچھا: یا رسول اللہ! کونسا گناہ سب
سے بڑا ہے؟ فرمایا: ”تم اللہ کا کسی کو شریک بناؤ، حالانکہ اسی نے تمہیں پیدا
کیا ہے۔“ میں نے پوچھا: اس کے بعد؟ فرمایا: ”یہ کہ تم اپنی اولاد کو اس
خطرے سے مار ڈالو کہ وہ تمہارے کھانے میں تمہارے ساتھ شریک ہو
گی۔“ میں نے پوچھا: اس کے بعد؟ فرمایا: ”یہ کہ تم اپنے پڑوسی کی بیوی سے
زنا کرو۔“

يَحْيَى: وَحَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، قُلْتُ: يَا رَسُولَ اللَّهِ! مِثْلَهُ قَالَ عَمْرُو: فَذَكَرْتُهُ لِعَبْدِ الرَّحْمَنِ ابْنِ مَهْدِيٍّ وَكَانَ حَدَّثَنَا عَنْ سُفْيَانَ عَنْ الْأَعْمَشِ وَمَنْصُورٍ وَوَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مَيْسَرَةَ قَالَ: دَعَاهُ دَعَاهُ.

یحییٰ نے بیان کیا، ان سے ابوسفیان نے بیان کیا، ان سے واصل نے بیان کیا، ان سے ابودائل نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ میں نے عرض کیا: یا رسول اللہ! پھر اسی حدیث کی طرح بیان کیا۔ عمرو نے کہا کہ پھر میں نے اس حدیث کا ذکر عبدالرحمن بن مہدی سے کیا اور انہوں نے ہم سے یہ حدیث سفیان ثوری سے بیان کی ان سے اعمش، منصور اور واصل نے، ان سے ابودائل نے اور ان سے ابومیسرہ نے۔ عبدالرحمن بن مہدی نے کہا کہ تم اس سند کو چھوڑ دو، جانے دو۔

تشریح: جس میں ابودائل اور عبداللہ بن مسعود رضی اللہ عنہ کے بیچ میں ابومیسرہ کا واسطہ نہیں ہے۔ ان جملہ روایات میں بعض کبیرہ گناہوں کا ذکر ہے جو بہت بڑے گناہ ہیں مگر توبہ کا دروازہ سب کے لئے کھلا ہوا ہے بشرطیکہ حقیقی توبہ ہو۔

باب: محسن (شادی شدہ کو زنا کی علت میں)

سنگسار کرنا

بَابُ رَجْمِ الْمُحْصَنِ

وَقَالَ الْحَسَنُ: مَنْ زَنَى بِأَخْتِهِ حَدُّهُ حَدُّ الزَّانِي.

اور حسن بصری نے کہا: اگر کوئی شخص اپنی بہن سے زنا کرے تو اس پر زنا کی حد پڑے گی۔

تشریح: یہ اسلام کی وہ تعزیرات ہیں جن کے اجرا پر امن عالم کی بنیاد ہے۔

٦٨١٢- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ عَلِيٍّ جَدِّ رَجَمَ الْمَرْأَةَ يَوْمَ الْجُمُعَةِ قَالَ: قَدْ رَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ.

(٦٨١٢) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے سلمہ بن کھیل نے بیان کیا، کہا کہ میں نے شعبی سے سنا، انہوں نے حضرت علی رضی اللہ عنہ سے بیان کیا کہ جب انہوں نے جمعہ کے دن عورت کو رجم کیا تو کہا کہ میں نے اس کا رجم رسول اللہ ﷺ کی سنت کے مطابق کیا ہے۔

٦٨١٣- حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ الشَّيْبَانِيِّ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى هَلْ رَجَمَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ قُلْتُ: قَبْلَ سُورَةِ النَّوْرِ أَوْ بَعْدُ؟ قَالَ: لَا أَذْرِي.

(٦٨١٣) مجھ سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد طحان نے بیان کیا، ان سے شیبانی نے کہا میں نے حضرت عبداللہ بن ابی اوفی رضی اللہ عنہ سے پوچھا: کیا رسول اللہ ﷺ نے کسی کو رجم کیا تھا؟ انہوں نے کہا: ہاں، میں نے پوچھا سورہ نور سے پہلے یا اس کے بعد؟ کہا کہ یہ مجھے معلوم نہیں۔

[طرفہ فی: ٦٨٤٠] [مسلم: ٤٤٤٤]

تشریح: یعنی قانون رجم طریقہ محمدی ہے جو اس برائی کو ختم کرنے کے لئے تیر بہدف ہے۔

٦٨١٤- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا (٦٨١٣) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبداللہ بن مبارک

عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَجُلًا مِنْ أَسْلَمَ أَتَى رَسُولَ اللَّهِ ﷺ فَحَدَّثَهُ أَنَّهُ قَدْ زَنَى فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَجِمَ وَكَانَ قَدْ أُخْضِنَ. [راجع: ۵۲۷۰]

نے خبر دی، کہا ہم کو یونس نے خبر دی، ان سے ابن شہاب نے بیان کیا، کہا کہ مجھ سے ابوسلمہ بن عبدالرحمن نے بیان کیا، ان سے حضرت جابر بن عبداللہ انصاری رضی اللہ عنہ نے کہ قبیلہ اسلم کے ایک صاحب ماعز نامی رسول اللہ ﷺ کی خدمت میں آئے اور کہا: میں نے زنا کیا ہے، پھر انہوں نے اپنے زنا کا چار مرتبہ اقرار کیا تو رسول اللہ ﷺ نے ان کے رجم کا حکم دیا اور انہیں رجم کیا گیا وہ شادی شدہ تھے۔

تشریح: یہ ان کے کامل ایمان کی دلیل ہے کہ خود حد پانے کے لیے تیار ہو گئے۔

بَابُ: لَا يُرْجَمُ الْمُجْنُونُ وَالمُجْنُونَةُ

باب: پاگل مرد یا عورت کو رجم نہیں کیا جائے گا

وَقَالَ عَلِيُّ بْنُ لَعْمَرٍ: أَمَا عَلِمْتُمْ أَنَّ الْقَلَمَ رُفِعَ عَنِ الْمُجْنُونِ حَتَّى يُفِيقَ وَعَنِ الصَّبِيِّ حَتَّى يَذُرَّكَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ؟

حضرت علی رضی اللہ عنہ نے حضرت عمر رضی اللہ عنہ سے کہا، کیا آپ کو معلوم نہیں کہ پاگل (ثواب یا عذاب لکھنے والا) قلم اٹھالیا گیا ہے یہاں تک کہ اسے ہوش آجائے۔ اسی طرح بچے سے یہاں تک کہ بالغ ہو جائے۔ سونے والا بھی مرفوع القلم ہے یہاں تک کہ وہ بیدار ہو جائے یعنی دماغ اور ہوش درست کر لے۔

تشریح: مرفوع القلم کا مطلب یہ ہے کہ ان سے معافی ہے۔ ایک زانیہ حاملہ عورت کو حضرت عمر رضی اللہ عنہ نے رجم کرنا چاہا تھا، اس وقت حضرت علی رضی اللہ عنہ نے یہ فرمایا۔

٦٨١٥- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ فَأَعْرَضَ عَنْهُ حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ دَعَاهُ النَّبِيُّ ﷺ قَالَ: ((أَبْلَكَ جُنُونٌ؟)) قَالَ: لَا قَالَ: ((فَهَلْ أَحْضَنْتُ؟)) قَالَ: نَعَمْ، فَقَالَ:

(۶۸۱۵) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے ابوسلمہ اور سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک صاحب ماعز بن مالک اسلمی رسول اللہ ﷺ کی خدمت میں آئے اس وقت آنحضرت ﷺ مسجد میں تھے، انہوں نے آپ کو آواز دی اور کہا کہ یا رسول اللہ! میں نے زنا کر لیا ہے۔ آپ نے ان کی طرف سے منہ پھیر لیا۔ انہوں نے یہ بات چار دفعہ دہرائی جب چار دفعہ انہوں نے اس گناہ کی اپنے اوپر شہادت دی تو آنحضرت ﷺ نے انہیں بلایا اور دریافت فرمایا: ”کیا تم دیوانے ہو۔“ انہوں نے کہا کہ نہیں، آپ ﷺ نے دریافت فرمایا:

النَّبِيُّ ﷺ: ((اَذْهَبُوا بِهِ فَارْجُمُوهُ)).
”پھر کیا تم شادی شدہ ہو؟“ انہوں نے کہا: ہاں، اس پر آپ ﷺ نے

[راجع: ۵۲۷۱] [مسلم: ۴۴۲۰]

فرمایا: ”انہیں لے جاؤ اور رجم کرو۔“
۶۸۱۶۔ قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى فَلَمَّا أَذْلَقْتَهُ الْحِجَارَةَ هَرَبَ فَأَذْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ.

[راجع: ۵۲۷۰] [مسلم: ۴۴۲۲]

تشریح: ایک روایت میں یوں ہے کہ نبی کریم ﷺ کو جب اس کی خبر ملی تو آپ نے فرمایا تم نے اسے چھوڑ کیوں نہ دیا شاید وہ توبہ کرتا اور اللہ اس کا قصور معاف کر دیتا۔ اس کو ایو داؤد نے روایت کیا اور حاکم اور ترمذی نے صحیح کہا۔ اس حدیث سے معلوم ہوا کہ اقرار کرنے والا اگر رجم کے وقت بھاگے تو اس سے رجم ساقط ہو جائے گا۔

باب: زنا کرنے والے کے لئے پتھروں کی سزا ہے

بَابُ: لِلْعَاهِرِ الْحَجَرُ

۶۸۱۷۔ (۶۸۱۷) ہم سے ابو ولید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ سعد بن ابی وقاص اور عبد بن زمعہ رضی اللہ عنہما نے آپس میں (ایک بچے عبد الرحمن نامی میں) اختلاف کیا تو نبی کریم ﷺ نے فرمایا: ”عبد بن زمعہ! بچہ تو لے لے، بچہ اسی کو ملے گا جس کی بیوی یا لونڈی سے وہ پیدا ہوا، اور سودہ! تم اس سے پردہ کرو۔“ امام بخاری رحمہ اللہ نے کہا کہ قتیبہ نے لیث سے اس اضافہ کے ساتھ بیان کیا کہ ”زانی کے حصہ میں پتھر کی سزا ہے۔“

۶۸۱۷۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: اخْتَصَمَ سَعْدٌ وَابْنُ زَمْعَةَ فَقَالَ النَّبِيُّ ﷺ: ((هُوَ لَكَ يَا عَبْدُ بَنٍ زَمْعَةَ! الْوَلَدُ لِلْفِرَاشِ وَاجْتَنَبِي مِنْهُ يَا سَوْدَةُ!)) وَزَادَ لَنَا قُتَيْبَةُ عَنِ اللَّيْثِ: ((وَالْعَاهِرِ الْحَجَرُ)). [راجع: ۲۰۵۳]

۶۸۱۸۔ (۶۸۱۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے محمد بن زیاد نے بیان کیا، کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”لڑکا اسی کو ملتا ہے جس کی بیوی یا لونڈی کے پیٹ سے پیدا ہوا، اور حرام کار کے لئے صرف پتھر ہیں۔“

۶۸۱۸۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ النَّبِيُّ ﷺ: ((الْوَلَدُ لِلْفِرَاشِ وَالْعَاهِرِ الْحَجَرُ)). [راجع: ۶۷۵۰]

تشریح: یہ اسلام کا عدالتی فیصلہ ہے کہ جس کا اثر بچے کی پوری زندگی حق، حقوق، توریث وغیرہ پر پڑتا ہے۔

باب: بلاط میں رجم کرنا

بَابُ الرَّجْمِ بِالْبَلَاطِ

تشریح: مسجد نبوی کے سامنے ایک پتھروں کا فرش تھا، اسی کا نام بلاط تھا، اب تو بفضل اللہ تعالیٰ چاروں طرف دور دور تک فرش ہی فرش بنا ہوا ہے جو بہترین پتھروں کا فرش ہے۔

(۶۸۱۹) ہم سے محمد بن عثمان نے بیان کیا، کہا ہم سے خالد بن مخلد نے بیان کیا، ان سے سلیمان بن بلال نے، مجھ سے عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ کے پاس ایک یہودی مرد اور ایک یہودی عورت کو لایا گیا۔ جنہوں نے زنا کیا تھا۔ آنحضرت ﷺ نے ان سے پوچھا: ”تمہاری کتاب تورات میں اس کی سزا کیا ہے؟“ انہوں نے کہا کہ ہمارے علما نے اس کی سزا چہرے کو سیاہ کرنا اور گدھے پرالٹا سوار کرنا تجویز کی ہوئی ہے۔ اس پر حضرت عبد اللہ بن سلام رضی اللہ عنہ نے کہا: یا رسول اللہ! اس سے تورات منگوائیے! جب تورات لائی گئی تو ان میں سے ایک نے رجم والی آیت پر اپنا ہاتھ رکھ لیا اور اس سے آگے اور پیچھے کی آیتیں پڑھنے لگا۔ حضرت عبد اللہ بن سلام رضی اللہ عنہ نے اسے کہا کہ اپنا ہاتھ ہٹاؤ! (اور جب اس نے اپنا ہاتھ ہٹایا تو) آیت رجم اس کے ہاتھ کے نیچے تھی۔ آپ ﷺ نے ان دونوں کے متعلق حکم دیا اور انہیں رجم کر دیا گیا۔ حضرت ابن عمر رضی اللہ عنہما نے بیان کیا کہ انہیں بلاط (مسجد نبوی کے قریب ایک جگہ) میں رجم کیا گیا میں نے دیکھا کہ یہودی مرد عورت کو بچانے کے لئے اس پر جھک جھک پڑتا تھا۔

تشریح: ثابت ہوا کہ مسلم اسٹیٹ میں یہودیوں اور عیسائیوں کے فیصلے ان کی شریعت کے مطابق کیے جائیں گے بشرطیکہ اسلام ہی کے موافق ہوں۔

باب: عید گاہ میں رجم کرنا (عید گاہ کے پاس یا خود

بَابُ الرَّجْمِ بِالْمُصَلَّى

(عید گاہ میں)

(۶۸۲۰) مجھ سے محمود نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ بن عبد الرحمن نے اور انہیں حضرت جابر بن عبد اللہ رضی اللہ عنہما نے کہ قبیلۃ السلم کے ایک صاحب (ماعر بن مالک) نبی کریم ﷺ کے پاس آئے اور زنا کا اقرار کیا۔ لیکن نبی اکرم ﷺ نے ان کی طرف سے اپنا منہ پھیر لیا، پھر جب انہوں نے چار مرتبہ اپنے لئے گواہی دی تو نبی اکرم ﷺ نے ان سے پوچھا: ”کیا تم دیوانے ہو گئے ہو؟“ انہوں نے کہا کہ نہیں، پھر آپ نے پوچھا: ”کیا تمہارا نکاح ہو چکا ہے؟“ انہوں نے کہا: ہاں، چنانچہ آپ کے حکم سے انہیں عید گاہ میں رجم کیا گیا۔ جب

۶۸۲۰۔ حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ النَّبِيَّ ﷺ فَأَعْرَفَ بِالزَّوْنِ فَأَعْرَضَ عَنْهُ النَّبِيُّ ﷺ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ قَالَ لَهُ النَّبِيُّ ﷺ: ((أَبْلَكُ جُنُونٌ؟)) قَالَ: لَا قَالَ: ((أَحْصَيْتُ؟)) قَالَ: نَعَمْ فَأَمَرَ بِهِ فَرُجِمَ بِالْمُصَلَّى فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ قَرَّ فَأَذْرَكَ

ان پر پتھر پڑے تو وہ بھاگ پڑے لیکن انہیں پکڑ لیا گیا اور جرم کیا گیا یہاں تک کہ وہ مر گئے۔ پھر آنحضرت ﷺ نے ان کے حق میں کلمہ خیر فرمایا اور ان کا جنازہ ادا کیا اور ان کی تعریف کی جس کے وہ مستحق تھے۔ امام بخاری رحمہ اللہ نے کہا: یونس اور ابن جریج نے زہری سے ”فَصَلَّى عَلَيْهِ“ روایت نہیں کیا۔ ابو عبد اللہ امام بخاری سوال کیے گئے ”صَلَّى عَلَيْهِ“ یہ روایت صحیح ہے؟ انہوں نے کہا اس کو عمر نے روایت کیا ہے ان سے امام بخاری سے کہا گیا اس کی عمر کے علاوہ بھی کسی نے روایت کی ہے انہوں نے کہا: نہیں۔

باب: جس نے کوئی ایسا گناہ کیا جس پر حد نہیں ہے

(مثلاً: اچھی عورت کو بوسہ دیا یا اس سے مساس کیا) اور پھر اس کی خبر امام کو دی تو اگر اس نے توبہ کر لی اور نوئی پوچھنے آیا تو اسے اب توبہ کے بعد کوئی سزا نہیں دی جائے گی۔ عطاء نے کہا کہ ایسی صورت میں نبی کریم ﷺ نے اسے کوئی سزا نہیں دی تھی۔ ابن جریج نے کہا کہ آنحضرت ﷺ نے اس شخص کو کوئی سزا نہیں دی تھی جنہوں نے رمضان میں بیوی سے صحبت کر لی تھی۔ اسی طرح حضرت عمر رضی اللہ عنہ نے (حالات احرام میں) ہرن کا شکار کرنے والے کو سزا نہیں دی اور اس باب میں ابو عثمان کی روایت حضرت ابن مسعود رضی اللہ عنہ سے بحوالہ نبی کریم ﷺ مروی ہے۔

تشریح: یہ احکام امام وقت کی رائے اور جرائم کی نوعیت پر موقوف ہیں۔ جو حدی جرائم ہیں۔ وہ اپنے قانون کے اندر ہی فیصل ہوں گے۔

(۶۸۲۱) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے حمید بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ ایک صاحب نے رمضان میں اپنی بیوی سے ہم بستری کر لی اور پھر رسول اللہ ﷺ نے اس کا حکم پوچھا تو آپ ﷺ نے فرمایا: ”کیا تمہارے پاس کوئی غلام ہے؟“ انہوں نے کہا کہ نہیں، اس پر آپ ﷺ نے دریافت فرمایا: ”دو مہینے کے روزے رکھنے کی تم میں طاقت ہے؟“ انہوں نے کہا کہ نہیں، آپ ﷺ نے اس پر کہا: ”پھر ساٹھ مہینوں کو کھانا کھلاؤ۔“

فَرَجَمَ حَتَّى مَاتَ فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا وَصَلَّى عَلَيْهِ. وَلَمْ يَقُلْ يُونُسَ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ فَصَلَّى عَلَيْهِ سُبُلُ أَبُو عَبْدِ اللَّهِ صَلَّى عَلَيْهِ يَصْحَقُ؟ قَالَ: رَوَاهُ مَعْمَرٌ فَقِيلَ لَهُ: رَوَاهُ غَيْرُ مَعْمَرٍ؟ قَالَ: لَا. [راجع: ۵۲۷۰]

بَابُ مَنْ أَصَابَ ذَنْبًا دُونَ الْحَدِّ

وَأَخْبَرَ الْإِمَامَ فَلَا عُقُوبَةَ عَلَيْهِ بَعْدَ التَّوْبَةِ إِذَا جَاءَ مُسْتَفْتِيًا قَالَ عَطَاءٌ: لَمْ يُعَاقِبْهُ النَّبِيُّ ﷺ وَقَالَ ابْنُ جُرَيْجٍ: وَلَمْ يُعَاقِبِ الَّذِي جَامَعَ فِي رَمَضَانَ وَلَمْ يُعَاقِبْ عُمَرُ صَاحِبُ الظَّنْبِيِّ وَفِيهِ عَنْ أَبِي عَثْمَانَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

۶۸۲۱- حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ فَاسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: ((هَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟)) قَالَ: لَا، قَالَ: ((فَاطْعِمُ سِتِّينَ مَسْكِينًا)). [راجع: ۱۹۳۶]

۶۸۲۲- وَقَالَ اللَّيْثُ عَنْ عَمْرِو بْنِ الْحَارِثِ (۶۸۲۲) اور لیث نے بیان کیا، ان سے عمرو بن حارث نے، ان سے

عبدالرحمن بن قاسم نے، ان سے محمد بن جعفر بن زبیر نے، ان سے عباد بن عبد اللہ بن زبیر نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ ایک صاحب نبی کریم ﷺ کے پاس مسجد میں آئے اور عرض کیا: میں تو دوزخ کا مستحق ہو گیا۔ آپ ﷺ نے پوچھا: ”کیا بات ہوئی؟“ کہا کہ میں نے اپنی بیوی سے رمضان میں جماع کر لیا ہے۔ آنحضرت ﷺ نے ان سے کہا: ”صدقہ کر۔“ انہوں نے کہا: میرے پاس کچھ بھی نہیں، پھر وہ بیٹھ گیا اور اس کے بعد ایک صاحب گدھا ہانکتے ہوئے لائے جس پر کھانے کی چیز رکھی تھی۔ عبدالرحمن نے بیان کیا کہ مجھے معلوم نہیں کہ وہ کیا چیز تھی (دوسری روایت میں یوں ہے کہ گجور لدی ہوئی تھی) اسے نبی کریم ﷺ کے پاس لایا جا رہا تھا۔ آنحضرت ﷺ نے پوچھا: ”آگ میں جلنے والے صاحب کہاں ہیں؟“ وہ صاحب بولے کہ میں حاضر ہوں، آپ ﷺ نے فرمایا: ”اسے لے اور صدقہ کر دے۔“ انہوں نے پوچھا: کیا اپنے سے زیادہ محتاج کو دوں؟ آپ ﷺ نے فرمایا: ”پھر تم ہی کھا لو۔“

عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ عَنْ عَائِشَةَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي الْمَسْجِدِ فَقَالَ: احْتَرَقْتُ قَالَ: ((مِمَّ ذَٰلِكَ؟)) قَالَ: وَقَعْتُ بِأَمْرَاتِي فِي رَمَضَانَ فَقَالَ لَهُ: ((تَصَدَّقْ)) قَالَ: مَا عِنْدِي شَيْءٌ فَجَلَسَ وَأَتَاهُ إِنْسَانٌ يَسُوقُ حِمَارًا وَمَعَهُ طَعَامٌ فَقَالَ عَبْدُ الرَّحْمَنِ: لَا أَذْرِي مَا هُوَ؟ إِلَى النَّبِيِّ ﷺ فَقَالَ: ((أَيْنَ الْمُحْتَرِقُ؟)) فَقَالَ: هَا أَنَا ذَا قَالَ: ((خُذْهَا فَتَصَدَّقْ بِهَ)) قَالَ: عَلَى أَحْوَجَ مِنِّي مَا لِأَهْلِي طَعَامٌ قَالَ: ((فَكُلُوهُ)). [راجع: ۱۹۳۵]

تشریح: باب اور حدیث میں مطابقت ظاہر ہے۔

بَابُ: إِذَا أَقْرَبَ بِالْحَدِّ وَلَمْ يَمَيِّنْ
هَلْ لِلْإِمَامِ أَنْ يَسْتُرَ عَلَيْهِ؟

باب: جب کوئی شخص حدی گناہ کا اقرار غیر واضح طور پر کرے تو کیا امام کو اس کی پردہ پوشی کرنی چاہیے

(۶۸۲۳) مجھ سے عبدالقدوس بن محمد نے بیان کیا، ان سے عمرو بن عاصم کلابی نے بیان کیا، ان سے ہمام بن یحییٰ نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے بیان کیا، ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کے پاس تھا کہ ایک صاحب کعب بن عمرو آئے اور کہا: یا رسول اللہ! مجھ پر حد واجب ہو گئی ہے آپ مجھ پر حد جاری کیجئے۔ بیان کیا آپ ﷺ نے اس سے کچھ نہیں پوچھا: بیان کیا کہ پھر نماز کا وقت ہو گیا اور ان صاحب نے بھی آپ ﷺ کے ساتھ نماز پڑھی۔ جب آپ ﷺ نماز پڑھ چکے تو وہ پھر آپ کے پاس آ کر کھڑے ہو گئے کہا: یا رسول اللہ! مجھ پر حد واجب ہو گئی ہے آپ کتاب اللہ کے حکم کے مطابق مجھ پر حد جاری کیجئے۔ آپ ﷺ نے اس پر فرمایا: ”کیا تم نے ابھی

۶۸۲۳۔ حَدَّثَنِي عَبْدُ الْقُدُّوسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ، قَالَ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا إِسْحَاقُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمَّهُ عَلَيَّ وَلَمْ يَسْأَلْهُ عَنْهُ قَالَ: وَحَضَرَتِ الصَّلَاةُ فَصَلَّى مَعَ النَّبِيِّ ﷺ فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ قَامَ إِلَيْهِ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا فَأَقِمَّ فِي كِتَابِ

اللَّهُ قَالَ: ((أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا؟)) قَالَ: ہمارے ساتھ نماز نہیں پڑھی ہے؟ انہوں نے کہا: ہاں، آپ ﷺ نے نَعَمْ قَالَ: ((فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ۔ اَوْ فَرَمَا: ”پھر اللہ نے تیرا گناہ معاف کر دیا۔“ یا فرمایا کہ ”تیری غلطی یا حد قَالَ:۔۔ حَدَّثَكَ))۔ [مسلم: ۷۰۰۶] (معاف کر دی)۔“

غیر واضح اقرار پر آپ نے اس کی یہ بشارت پیش فرمائی آج بھی یہ بشارت قائم ہے۔ اگر کوئی شخص امام کے سامنے گول مول بیان کرے کہ میں نے حدی جرم کیا ہے تو امام اس کی پردہ پوشی کر سکتا ہے۔
تشریح: بعض نے اس حدیث سے یہ دلیل لی ہے کہ اگر کوئی حدی گناہ کر کے توبہ کرتا ہو امام یا حاکم کے سامنے آئے تو اس پر سے حد ساقط ہو جاتی ہے۔

باب: کیا امام زنا کا اقرار کرنے والے سے یہ کہے
کہ شاید تو نے چھوایا آنکھ سے اشارہ کیا ہو

(۶۸۲۳) مجھ سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے وہب بن جریر نے بیان کیا، ہم سے ہمارے والد نے کہا کہ میں نے یعلیٰ بن حکیم سے سنا، انہوں نے مکرمہ سے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب معاذ بن مالک نبی کریم ﷺ کے پاس آئے تو آپ ﷺ نے ان سے فرمایا: ”غالباً تو نے بوسہ دیا ہو گا یا اشارہ کیا ہو گا یا دیکھا ہو گا۔“ انہوں نے کہا: نہیں، یا رسول اللہ! آپ ﷺ نے اس پر فرمایا: ”کیا تو نے ہم بستی ہی کر لی ہے؟“ اس مرتبہ آپ نے کنایہ سے کام نہیں لیا۔ بیان کیا کہ اس کے بعد آنحضرت ﷺ نے انہیں رجم کا حکم دیا۔

باب: زنا کا اقرار کرنے والے سے امام کا پوچھنا
کہ کیا تم شادی شدہ ہو

(۶۸۲۵) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے عبد الرحمن بن خالد نے، ان سے ابن شہاب نے، ان سے ابن مسیب اور ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ کے پاس ایک صاحب آئے۔ آپ اس وقت مسجد میں بیٹھے ہوئے تھے۔ انہوں نے آواز دی یا رسول اللہ! میں نے زنا کیا ہے، خود اپنے متعلق وہ کہہ رہے تھے۔ آپ ﷺ نے ان کی طرف سے اپنا

بَابُ: هَلْ يَقُولُ الْإِمَامُ لِلْمُقِرِّ
لَعَلَّكَ لَمَسْتَ أَوْ غَمَزْتَ

۶۸۲۴- حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا أَتَى مَاعِزُ بْنُ مَالِكٍ النَّبِيَّ ﷺ قَالَ لَهُ: ((لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ؟)) قَالَ: لَا يَا رَسُولَ اللَّهِ! قَالَ: ((أَبْكُتَهَا؟)) لَا يَكْنِي قَالَ: نَعَمْ فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ۔ [ابوداود: ۴۴۲۷]

بَابُ سُؤَالِ الْإِمَامِ الْمُقِرِّ: هَلْ أَحْصَنْتَ؟

۶۸۲۵- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ، قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ مِنَ النَّاسِ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ۔ يُرِيدُ نَفْسَهُ فَأَعْرَضَ

منہ پھیر لیا۔ لیکن وہ صاحب بھی ہٹ کر اسی طرف کھڑے ہو گئے جدھر آپ ﷺ نے اپنا منہ پھیرا تھا اور عرض کیا: یا رسول اللہ! میں نے زنا کیا ہے۔ آنحضرت ﷺ نے پھر اپنا منہ پھیر لیا اور وہ بھی دوبارہ اس طرف آگئے جدھر آپ ﷺ نے اپنا منہ پھیرا تھا اور اس طرح جب اس نے چار مرتبہ اپنے گناہ کا اقرار کر لیا تو آنحضرت ﷺ نے اسے بلایا اور پوچھا: ”کیا تم پاگل ہو؟“ انہوں نے کہا: نہیں یا رسول اللہ! آپ ﷺ نے پوچھا: ”تم نے شادی کر لی ہے؟“ انہوں نے کہا: ہاں، یا رسول اللہ! آپ ﷺ نے صحابہ رضی اللہ عنہم سے فرمایا: ”انہیں لے جاؤ اور رحم کر دو۔“

(۶۸۲۶) ابن شہاب نے بیان کیا کہ جنہوں نے حضرت جابر رضی اللہ عنہ سے حدیث سنی تھی انہوں نے مجھے خبر دی کہ حضرت جابر رضی اللہ عنہ نے بیان کیا کہ میں بھی ان لوگوں میں شامل تھا جنہوں نے انہیں رجم کیا تھا جب ان پر پتھر پڑے تو وہ بھاگنے لگے لیکن ہم نے انہیں ”حرہ“ (حرہ مدینہ کی پتھر ملی زمین) میں جالیا اور انہیں رجم کر دیا۔

تشریح: باب اور حدیث میں مطابقت ظاہر ہے حضرت ماعز رضی اللہ عنہ ہی مراد ہیں۔ اس حدیث سے امام بخاری رحمہ اللہ نے بہت سے مسائل استنباط فرمائے ہیں۔ تعجب ہے ان معاندین پر جو اتنے بڑے مجتہد کو درجہ اجتہاد سے گرا کر اپنے اندرونی عناد کا مظاہرہ کرتے رہتے ہیں۔

باب: زنا کا اقرار کرنا

(۶۸۲۷، ۶۸۲۸) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا کہ ہم نے اسے زہری سے (سن کر) یاد کیا، انہوں نے بیان کیا کہ مجھے عبید اللہ نے خبر دی، انہوں نے حضرت ابو ہریرہ اور زید بن خالد رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ ہم نبی کریم ﷺ کے پاس تھے تو ایک صاحب کھڑے ہوئے اور کہا میں آپ کو اللہ کی قسم دیتا ہوں آپ ہمارے درمیان اللہ کی کتاب سے فیصلہ کریں۔ اس پر اس کا مقابل بھی کھڑا ہو گیا وہ پہلے سے زیادہ سمجھدار تھا، پھر اس نے کہا کہ واقعی آپ ہمارے درمیان کتاب اللہ سے ہی فیصلہ کیجئے اور مجھے بھی گفتگو کی اجازت دیجئے۔ آپ ﷺ نے فرمایا: ”کہو۔“ اس شخص نے کہا کہ میرا بیٹا اس شخص کے یہاں مزدوری کرتا تھا، پھر اس نے اس کی عورت سے زنا کر لیا۔ میں نے اس کے

عَنْ النَّبِيِّ ﷺ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قَبْلَهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ فَأَعْرَضَ عَنْهُ فَجَاءَ لِشِقِّ وَجْهِ النَّبِيِّ ﷺ الَّذِي أَعْرَضَ عَنْهُ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ ﷺ فَقَالَ: ((أَبُكَ جُنُونٌ؟)) قَالَ: لَا، يَا رَسُولَ اللَّهِ! فَقَالَ: ((أَحْصَنْتَ؟)) قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ! قَالَ: ((ادْهَبُوا بِهِ فَاَرْجُمُوهُ)). (راجع: ۵۲۷۱)

۶۸۲۶۔ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى فَلَمَّا أَدْلَقَتْهُ الْحِجَارَةُ جَمَزَ حَتَّى أَذْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ. (راجع: ۵۲۷۰)

بَابُ الْإِعْتِرَافِ بِالزَّنَا

۶۸۲۷، ۶۸۲۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَفْيَانٌ، قَالَ: حَفِظْنَاهُ مِنْ فِي الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ سَمِعَ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ، قَالَا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ رَجُلٌ فَقَالَ: أُنْشِدُكَ إِلَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهُ مِنْهُ فَقَالَ: أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأَذِّنْ لِي قَالَ: ((قُلْ)) قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَزَنِي بِأَمْرَاتِهِ فَأَفْتَدَيْتُ مِنْهُ بِمَانَةِ شَاةٍ وَخَادِمٍ ثُمَّ سَأَلْتُ رَجُلًا مِنْ أَهْلِ

فدیہ میں اسے سو بکریاں اور ایک خادم دیا، پھر میں نے بعض علم والوں سے پوچھا تو انہوں نے مجھے بتایا کہ میرے لڑکے پر سو کوڑے اور ایک سال شہر بدر ہونے کی حد واجب ہے۔ آنحضرت ﷺ نے اس پر فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میں تمہارے درمیان کتاب اللہ ہی کے مطابق فیصلہ کروں گا۔ سو بکریاں اور خادم تمہیں واپس ہوں گے اور تمہارے بیٹے کو سو کوڑے لگائے جائیں گے اور ایک سال کے لیے اسے جلاوطن کیا جائے گا اور اے انیس! صبح کو اس کی عورت کے پاس جانا اگر وہ (زنا کا) اقرار کر لے تو اسے رجم کر دو۔“ چنانچہ وہ صبح کو اس کے پاس گئے اور اس نے اقرار کر لیا اور انہوں نے رجم کر دیا۔ علی بن عبد اللہ مدینی کہتے ہیں میں نے سفیان بن عیینہ سے پوچھا جس شخص کا بیان تھا اس نے یوں نہیں کہا کہ ان عالموں نے مجھ سے بیان کیا کہ تیرے بیٹے پر رجم ہے۔ انہوں نے کہا کہ مجھے اس میں شک ہے کہ زہری سے میں نے سنا ہے یا نہیں، اس لیے میں نے اسے کبھی بیان کیا کہ کبھی نہیں بیان کیا بلکہ سکوت کیا۔

(۶۸۲۹) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے، ان سے عبید اللہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ حضرت عمر رضی اللہ عنہ نے کہا میں ڈرتا ہوں کہ کہیں زیادہ وقت گزر جائے اور کوئی شخص یہ کہنے لگے کہ کتاب اللہ میں تو رجم کا حکم ہمیں کہیں نہیں ملتا اور اس طرح وہ اللہ کے ایک فریضہ کو چھوڑ کر گمراہ ہوں جسے اللہ تعالیٰ نے نازل کیا ہے۔ آگاہ ہو جاؤ! رجم کا حکم اس شخص کے لیے فرض ہے جس نے شادی شدہ ہونے کے باوجود زنا کیا ہو بشرطیکہ صحیح شرعی گواہیوں سے ثابت ہو جائے یا حاصل ہو یا کوئی خود اقرار کرے۔ سفیان نے بیان کیا کہ میں نے اسی طرح یاد کیا تھا آگاہ ہو جاؤ! رسول اللہ ﷺ نے رجم کیا تھا اور آپ کے بعد ہم نے بھی رجم کیا تھا۔

۶۸۲۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ: لَقَدْ خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ حَتَّى يَقُولَ قَائِلٌ: لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ قَرْنِصَةِ أَنْزَلَهَا اللَّهُ أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى وَقَدْ أَحْصَنَ إِذَا قَامَتِ الْبَيِّنَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْإِغْتِرَافُ قَالَ سُفْيَانٌ: كَذَا حَفِظْتُ أَلَا وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ. [راجع: ۲۴۶۲]

تشریح: آیت رجم کی تلاوت منسوخ ہو گئی مگر اس کا حکم قیامت تک کے لیے باقی اور واجب العمل ہے، کوئی اس کا انکار کرے تو وہ گمراہ قرار پائے گا۔

بَابُ رَجْمِ الْحُبْلَى مِنَ الزَّانَا **باب: اگر کوئی عورت زنا سے حاملہ پائی جائے اور**

إِذَا أَحْصَنْتَ

وہ شادی شدہ ہو تو اسے رجم کریں گے

تشریح: مگر یہ رجم بچہ جننے کے بعد ہوگا کیونکہ حالت حمل میں رجم کرنا جائز نہیں، اسی طرح کوڑے مارنے ہوں یا قصاص لینا ہو تو یہ بھی وضع حمل کے بعد ہوگا۔

۶۸۳۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْنُودٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَقْرَى رَجُلًا مِنَ الْمُهَاجِرِينَ مِنْهُمْ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ بِمِنَى وَهُوَ عِنْدَ عَمْرِ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا إِذْ رَجَعَ إِلَيَّ عَبْدُ الرَّحْمَنِ فَقَالَ: لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! هَلْ لَكَ فِي فَلَانٍ يَقُولُ: لَوْ قَدْ مَاتَ عَمْرٌ لَقَدْ بَايَعْتُ فَلَانًا فَوَاللَّهِ! مَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا فَلْتَةً فَتَمَّتْ فَغَضِبَ عَمْرٌ ثُمَّ قَالَ: إِنِّي إِنْ شَاءَ اللَّهُ لَقَاتِمُ الْعَشِيَّةِ فِي النَّاسِ فَمَحَذَرُهُمْ هَؤُلَاءِ الَّذِينَ يَرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ قَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَا تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَغَوَاةَهُمْ وَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةً يَطِيرُهَا عَنْكَ كُلُّ مُطِيرٍ وَأَلَّا يَعُودَهَا وَأَلَّا يَضَعُوهَا مَوَاضِعَهَا فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهَجْرَةِ وَالسُّنَّةِ فَتَخْلُصَ بِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ فَتَقُولَ مَا قُلْتُ مَتَمَكَّنًا فَيَعِيَ

۶۸۳۰) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے، ان سے عبد اللہ بن عبد اللہ بن عتبہ بن مسعود نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں کئی مہاجرین کو (قرآن مجید) پڑھایا کرتا تھا۔ حضرت عبدالرحمن بن عوف رضی اللہ عنہ بھی ان میں سے ایک تھے۔ ابھی میں منی میں ان کے مکان پر تھا اور وہ حضرت عمر رضی اللہ عنہ کے آخری حج میں (سنہ ۲۳ھ) ان کے ساتھ تھے کہ وہ میرے پاس لوٹ کر آئے اور کہا کہ کاش! تم اس شخص کو دیکھتے جو آج امیر المؤمنین کے پاس آیا تھا۔ اس نے کہا: اے امیر المؤمنین! کیا آپ فلاں صاحب سے یہ پوچھتا چھ کریں گے جو یہ کہتے ہیں کہ اگر عمر کا انتقال ہو گیا تو میں فلاں صاحب طلحہ بن عبید اللہ سے بیعت کروں گا کیونکہ واللہ حضرت ابوبکر کی بغیر سوچے سمجھے بیعت تو اچانک ہو گئی اور پھر وہ مکمل ہو گئی تھی۔ اس پر حضرت عمر رضی اللہ عنہ بہت غصہ ہوئے اور کہا کہ میں ان شاء اللہ شام میں لوگوں سے خطاب کروں گا اور انہیں ان لوگوں سے ڈراؤں گا جو زبردستی سے دخل در معقولات کرتا چاہتے ہیں۔ حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے کہا کہ اس پر میں نے عرض کیا: یا امیر المؤمنین! ایسا نہ کیجئے۔ حج کے موسم میں کم سمجھی اور برے بھلے ہر ہی قسم کے لوگ جمع ہیں اور جب آپ خطاب کے لیے کھڑے ہوں گے تو آپ کے قریب یہی لوگ زیادہ ہوں گے اور مجھے ڈر ہے کہ آپ کھڑے ہو کر کوئی بات کہیں اور وہ چاروں طرف پھیل جائے، لیکن پھیلانے والے اسے صحیح طور پر یاد نہ رکھ سکیں گے اور اس کے غلط معانی پھیلانے لگیں گے، اس لیے مدینہ منورہ پہنچنے تک کا اور انتظار کر لیجئے کیونکہ وہ ہجرت اور سنت کا مقام ہے۔ وہاں آپ کو خالص دینی سمجھ بوجھ رکھنے والے اور شریف لوگ ملیں گے، وہاں آپ جو کچھ چاہتے ہیں اعتماد کے ساتھ ہی فرما سکیں گے اور

علم والے آپ کی باتوں کو یاد بھی رکھیں گے اور صحیح مطلب ہے وہی بیان کریں گے، حضرت عمر رضی اللہ عنہ نے کہا: ہاں، اچھا اللہ کی قسم! میں مدینہ منورہ پہنچنے ہی سب سے پہلے لوگوں کو اسی مضمون کا خطبہ دوں گا۔

حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ پھر ہم ذی الحجہ کے مہینے کے آخر میں مدینہ منورہ پہنچے۔ جمعہ کے دن سورج ڈھلتے ہی ہم نے (مسجد نبوی) پہنچنے میں جلدی کی اور میں نے دیکھا کہ سعید بن زید بن عمرو بن نفیل رضی اللہ عنہ منبر کی جڑ کے پاس بیٹھے ہوئے تھے۔ میں بھی ان کے پاس بیٹھ گیا۔ میرا ٹخنہ ان کے ٹخنے سے ملا ہوا تھا۔ تھوڑی ہی دیر بعد میں حضرت عمر رضی اللہ عنہ بھی باہر نکلے، جب میں نے انہیں آتے دیکھا تو سعید بن زید بن عمرو بن نفیل رضی اللہ عنہ سے میں نے کہا کہ آج حضرت عمر رضی اللہ عنہ ایسی بات کہیں گے جو انہوں نے اس سے پہلے خلیفہ بنائے جانے کے بعد کبھی نہیں کہی۔ لیکن انہوں نے اس کو نہ مانا اور کہا کہ میں تو نہیں سمجھتا کہ آپ کوئی ایسی بات کہیں جو پہلے کبھی نہیں کہی تھی، پھر حضرت عمر رضی اللہ عنہ منبر پر بیٹھے اور جب مؤذن اذان دے کر خاموش ہوا تو آپ کھڑے ہوئے اور اللہ تعالیٰ کی ثنا اس کی شان کے مطابق کرنے کے بعد فرمایا: ابا بعد! آج میں تم سے ایک ایسی بات کہوں گا جس کا کہنا میری تقدیر میں لکھا ہوا تھا، مجھے نہیں معلوم کہ شاید میری یہ گفتگو موت کے قریب کی آخری گفتگو ہو، پس جو کوئی اسے سمجھے اور محفوظ رکھے اسے چاہیے کہ اس بات کو اس جگہ تک پہنچا دے جہاں تک اس کی سوازی اسے لے جاسکتی ہے اور جسے خوف ہو کہ اس نے بات نہیں سمجھی ہے تو اس کے لئے جائز نہیں کہ میری طرف غلط بات منسوب کرے، بلاشبہ اللہ تعالیٰ نے محمد ﷺ کو حق کے ساتھ مبعوث کیا اور آپ پر کتاب نازل کی، کتاب اللہ کی صورت میں جو کچھ آپ پر نازل ہوا، ان میں آیت رجم بھی تھی۔ ہم نے اسے پڑھا تھا سمجھا تھا اور یاد رکھا تھا۔ رسول اللہ ﷺ نے خود (اپنے زمانہ میں) رجم کرایا پھر آپ کے بعد ہم نے بھی رجم کیا لیکن مجھے ڈر ہے کہ اگر وقت یونہی آگے بڑھتا رہا تو کہیں کوئی یہ نہ دعویٰ کر بیٹھے کہ رجم کی آیت ہم کتاب اللہ میں نہیں پاتے اور اس طرح وہ اس فریضہ کو چھوڑ کر گمراہ ہوں جسے اللہ تعالیٰ نے نازل کیا تھا۔ یقیناً رجم کا حکم کتاب اللہ

أَهْلُ الْعِلْمِ مَقَالَتَكَ فَيَضَعُوهَا مَوَاضِعَهَا فَقَالَ عُمَرُ: أَمَّا وَاللَّهِ! إِنْ شَاءَ اللَّهُ لَا أَقُومَنَّ بِذَلِكَ أَوْلَ مَقَامَ أَقُومُهُ بِالْمَدِينَةِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ عَجَلْتُ الرُّوَاحَ جِنِّ زَاغِبِ الشَّمْسِ حَتَّى أَجِدَ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرِو بْنِ نَفِيلٍ جَالِسًا إِلَى رُكْنِ الْمِنْبَرِ فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ فَلَمَّ أَنْشَبَ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ فَلَمَّا رَأَيْتُهُ مُقْبِلًا قُلْتُ لِسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نَفِيلٍ لَيَقُولَنَّ الْعَشِيَّةَ مَقَالَتَهُ لَمْ يَقُلْهَا مِنْذُ اسْتَخْلَفَ فَأَنْكَرَ عَلَيَّ وَقَالَ: وَمَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ قَبْلَهُ فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ فَلَمَّا سَكَتَ الْمُؤَدِّثُونَ قَامَ فَأَنَّنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنِّي قَائِلٌ لَكُمْ مَقَالَتَهُ قَدْ قَدَّرَ لِي أَنْ أَقُولَهَا لَا أَذْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجْلِي فَمَنْ عَقَلَهَا وَوَعَاَهَا فَلْيَحْدِثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ وَمَنْ خَشِيَ أَنْ لَا يَقُولَهَا فَلَا أَجَلَ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةُ الرَّجْمِ فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: وَاللَّهِ! مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللَّهُ وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ مِنَ الرِّجَالِ

سے اس شخص کے لیے ثابت ہے جس نے شادی ہونے کے بعد زنا کیا ہو، خواہ مرد ہوں یا عورتیں، بشرطیکہ گواہی مکمل ہو جائے یا حمل ظاہر ہو یا وہ خود اقرار کر لے پھر کتاب اللہ کی آیتوں میں ہم یہ بھی پڑھتے تھے کہ اپنے حقیقی باپ دادوں کے سوا دوسروں کی طرف اپنے آپ کو منسوب نہ کرو۔ کیونکہ وہ تمہارا کفر اور انکار ہے کہ تم اپنے اصل باپ دادوں کے سوا دوسروں کی طرف اپنی نسبت کرو، ہاں! اور سن لو کہ رسول اللہ ﷺ نے یہ بھی فرمایا تھا: ”میری تعریف حد سے بڑھا کر نہ کرنا جس طرح عیسیٰ ابن مریم علیہ السلام کی حد سے بڑھ کر تعریفیں کی گئیں۔ (ان کو اللہ کا بیٹا بنا دیا گیا) بلکہ (میرے لیے صرف یہ کہو کہ) میں اللہ کا بندہ ہوں اور اس کا رسول ہوں۔“ اور مجھے یہ بھی ظاہر ہوا ہے کہ تم میں سے کسی نے یوں کہا ہے کہ واللہ! اگر عمر کا انتقال ہو گیا تو میں فلاں سے بیعت کروں گا دیکھو تم میں سے کسی کو یہ دھوکا نہ ہو کہ حضرت ابوبکر رضی اللہ عنہ کی بیعت اچانک ہو گئی تھی اور پھر وہ چل گئی۔ بات یہ ہے کہ بیشک حضرت ابوبکر رضی اللہ عنہ کی بیعت ناگاہ ہوئی اور اللہ نے ناگہانی بیعت میں جو برائی ہوئی ہے اسے تم کو بچائے رکھا اس کی وجہ یہ ہوئی کہ تم کو اللہ تعالیٰ نے اس کے شر سے محفوظ رکھا اور تم میں کوئی شخص ایسا نہیں جو ابوبکر رضی اللہ عنہ جیسا متقی، خدا ترس ہو۔ تم میں کون ہے جس سے ملنے کے لیے اونٹ چلائے جاتے ہوں؟ دیکھو خیال رکھو کوئی شخص کسی سے بغیر مسلمانوں کے صلاح مشورہ (اتفاق اور کثرت رائے) کے بغیر بیعت نہ کرے جو کوئی ایسا کرے گا اس کا نتیجہ یہی ہوگا کہ بیعت کرنے والا اور بیعت لینے والا دونوں اپنی جان گنوا دیں گے اور سن لو بلاشبہ جس وقت نبی اکرم ﷺ کی وفات ہوئی تو ابوبکر رضی اللہ عنہ ہم میں سے سب سے بہتر تھے، البتہ انصار نے ہماری مخالفت کی تھی اور وہ سب لوگ سقیفہ بنی ساعدہ میں جمع ہو گئے تھے۔ اسی طرح علی اور زبیر رضی اللہ عنہما اور ان کے ساتھیوں نے بھی ہماری مخالفت کی تھی اور باقی مہاجرین ابوبکر رضی اللہ عنہ کے پاس جمع ہو گئے تھے۔ اس وقت میں نے ابوبکر رضی اللہ عنہ سے کہا: اے ابوبکر! ہمیں اپنے ان انصاری بھائیوں کے پاس لے چلے، چنانچہ ہم ان سے ملاقات کے ارادہ سے چل پڑے جب ہم ان کے قریب پہنچے تو ہماری انہی کے دو نیک لوگوں سے ملاقات ہوئی اور

وَالنِّسَاءَ إِذَا قَامَتِ الْبَيْتَةُ أَوْ كَانَ الْحَبْلُ أَوْ الْإِغْتِرَافُ ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ أَنْ لَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفِّرَ بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ أَوْ إِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ أَلَا ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تُطْرَوْنِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ وَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ)) ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ: وَاللَّهِ! لَوْ مَاتَ عُمَرُ بَايَعْتُ فَلَانًا فَلَا يَغْتَرَّنَ امْرَأَةٌ أَنْ يَقُولَ: إِنَّمَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَهُ وَتَمَّتْ أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ وَلَكِنَّ اللَّهَ وَفِي شَرِّهَا وَلَيْسَ مِنْكُمْ مَنْ تَقْطَعُ الْأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ مَنْ بَايَعَ رَجُلًا عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يَتْبَاعُ هُوَ وَلَا الَّذِي تَابَعَهُ تَغَرَّةٌ أَنْ يَفْتَلَا وَإِنَّهُ قَدْ كَانَ مِنْ خَيْرِنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ أَنَّ الْأَنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ وَخَالَفَ عَنَّا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ فَقُلْتُ لِأَبِي بَكْرٍ: يَا أَبَا بَكْرٍ! انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ فَإِنِ انْطَلَقْنَا نُرِيدُهُمْ فَلَمَّا دَنَوْنَا مِنْهُمْ لَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ فَذَكَرَا مَا تَمَلَّأَ عَلَيْهِ الْقَوْمُ فَقَالَا: أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ قُلْنَا: نُرِيدُ إِخْوَانَنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ فَقَالَا: لَا عَلَيْكُمْ أَنْ لَا تَقْرَبُوهُمْ أَفْضُوا أَمْرَكُمْ قُلْتُ: وَاللَّهِ! لَنَاتَيْنَهُمْ فَإِنِ انْطَلَقْنَا حَتَّى آتَيْنَاهُمْ فِي سَقِيفَةٍ

انہوں نے ہم سے بیان کیا کہ انصاری آدمیوں نے یہ فیصلہ کیا ہے کہ (سعد بن عبادہ کو غلیفہ بنائیں) اور انہوں نے پوچھا، حضرات مہاجرین آپ لوگ کہاں جا رہے ہیں؟ ہم نے کہا کہ ہم اپنے ان انصار بھائیوں کے پاس جا رہے ہیں۔ انہوں نے کہا کہ آپ لوگ ہرگز وہاں نہ جائیں بلکہ خود جو کرنا ہے کر ڈالو لیکن میں نے کہا کہ بخدا ہم ضرور جائیں گے، چنانچہ ہم آگے بڑھے اور انصار کے پاس سقیفہ بنی ساعدہ میں پہنچے مجلس میں ایک صاحب (سردار خزرج) چادر اپنے سارے جسم پر لپیٹے درمیان میں بیٹھے تھے۔ میں نے پوچھا کہ یہ کون صاحب ہیں تو لوگوں نے بتایا کہ سعد بن عبادہ رضی اللہ عنہ ہیں۔ میں نے پوچھا کہ انہیں کیا ہو گیا ہے؟ لوگوں نے بتایا کہ بخار آ رہا ہے۔ پھر ہمارے تھوڑی دیر بیٹھنے کے بعد ان کے خطیب نے کلمہ شہادت پڑھا اور اللہ تعالیٰ کی اس کی شان کے مطابق تعریف کی، پھر کہا: اما بعد! ہم اللہ کے دین کے مددگار (انصار) اور اسلام کے لشکر ہیں اور تم اے گروہ مہاجرین! کم تعداد میں ہو تمہاری یہ تھوڑی سی تعداد اپنی قوم قریش سے نکل کر ہم لوگوں میں آ رہے ہو تم لوگ یہ چاہتے ہو کہ ہماری بیعت کئی کرو اور ہم خلافت سے محروم کر کے آپ غلیفہ بن بیٹھو یہ کبھی نہیں ہو سکتا۔ جب وہ خطبہ پورا کر چکے تو میں نے بولنا چاہا۔ میں نے ایک عمدہ تقریر اپنے ذہن میں ترتیب دے رکھی تھی میری بڑی خواہش تھی کہ حضرت ابو بکر رضی اللہ عنہ کے بات کرنے سے پہلے ہی میں اسے شروع کر دوں اور انصار کی تقریر سے جو ابو بکر رضی اللہ عنہ کو غصہ پیدا ہوا ہے اس کو دور کر دوں جب میں نے بات کرنی چاہی تو ابو بکر رضی اللہ عنہ نے کہا: ذرا ٹھہرو! میں نے ان کو ناراض کرنا برا جانا۔ آخر انہوں نے ہی تقریر شروع کی اور اللہ کی قسم! وہ مجھ سے زیادہ عقلمند اور مجھ سے زیادہ سنجیدہ اور متین تھے۔ میں نے جو تقریر اپنے دل میں سوچ لی تھی اس میں سے انہوں نے کوئی بات نہیں چھوڑی۔ فی البدیہہ وہی کہی بلکہ اس سے بھی بہتر پھر وہ خاموش ہو گئے۔ ابو بکر رضی اللہ عنہ کی تقریر کا خلاصہ یہ تھا کہ انصاری بھائیو! تم نے جو اپنی فضیلت اور بزرگی بیان کی ہے وہ سب درست ہے اور تم بے شک اس کے سزاوار ہو مگر خلافت قریش کے سوا اور کسی خاندان والوں کے لیے نہیں ہو سکتی۔ کیونکہ قریش اور وہی نسب اور اولاد ہیں۔

بَنِي سَاعِدَةَ فَإِذَا رَجُلٌ مُزْمَلٌ بَيْنَ ظَهْرَانِيهِمْ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا سَعْدُ بْنُ عُبَادَةَ فَقُلْتُ لَهُمْ: مَا لَهُ؟ قَالُوا: يُوعَكَ فَلَمَّا جَلَسْنَا قَلِيلًا تَشَهَّدَ خَطِيبُهُمْ فَأَنَّنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَّا بَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ وَكِنْيَةُ الْإِسْلَامِ وَأَنْتُمْ مَعْشَرُ الْمُهَاجِرِينَ رَهْطٌ وَقَدْ دَفْتُ دَأْفَهُ مِنْ قَوْمِكُمْ فَإِذَا هُمْ يُرِيدُونَ أَنْ يَخْتَرِلُونَا مِنْ أَصْلَانَا وَأَنْ يَخْضُنُونَا مِنَ الْأَمْرِ فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ وَكُنْتُ زَوْرْتُ مَقَالَةَ أَعْجَبْتَنِي أُرِيدُ أَنْ أَقْدِمَهَا بَيْنَ يَدَيِ أَبِي بَكْرٍ وَكُنْتُ أَذَارِي مِنْهُ بَعْضَ الْحَدِّ فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ قَالَ أَبُو بَكْرٍ: عَلَى رِسْلِكَ فَكَرِهْتُ أَنْ أُغْضِبَهُ فَتَكَلَّمَ أَبُو بَكْرٍ فَكَانَ هُوَ أَخْلَمَ مِنِّي وَأَوْفَرَ وَاللَّهِ! مَا تَرَكَ مِنْ كَلِمَةٍ أَعْجَبْتَنِي فِي تَرْوِيحِي إِلَّا قَالَ فِي بَدِيهِتِهِ مِنْهَا أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ فَقَالَ: مَا ذَكَّرْتُمْ فِينَكُمْ مِنْ خَيْرٍ فَأَنْتُمْ لَهُ أَهْلٌ وَلَنْ يُعْرِفَ هَذَا الْأَمْرُ إِلَّا لِهَذَا الْحَيِّ مِنْ قُرَيْشٍ هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ فَبَايَعُوا أَيُّهُمَا شِئْتُمْ فَأَخَذَ بِيَدِي وَبَيَّدَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَهُوَ جَالِسٌ بَيْنَنَا فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ! أَنْ أَقْدِمَ فَتَضَرَّبَ عُنُقِي لَا يَقْرُبُنِي ذَلِكَ مِنْ إِيَّاهُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ اللَّهُمَّ إِلَّا أَنْ تَسْأَلَ لِي نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لَا أَحْجُذُهُ إِلَّا فَقَالَ قَائِلٌ مِنْ

الْأَنْصَارِ: أَنَا جُذَيْلُهَا الْمُحَكِّكَ وَعَدَيْفُهَا
الْمَرْجَبُ مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ يَا مَعْشَرَ
قُرَيْشٍ أَفَكْثَرَ اللَّغَطِ وَارْتَفَعَتِ الْأَصْوَاتُ
حَتَّى قَرَفْتُ مِنَ الْإِخْتِلَافِ فَقُلْتُ: ابْسُطْ
يَدَكَ يَا أَبَا بَكْرٍ! فَبَسَطَ يَدَهُ فَبَايَعْتُهُ وَبَايَعَهُ
الْمُهَاجِرُونَ ثُمَّ بَايَعْتُهُ الْأَنْصَارُ وَنَزَوْنَا عَلَى
سَعْدِ بْنِ عُبَادَةَ فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلْتُمْ
سَعْدَ بْنَ عُبَادَةَ فَقُلْتُ: قَتَلَ اللَّهُ سَعْدَ بْنَ
عُبَادَةَ قَالَ عُمَرُ: وَإِنَّا وَاللَّهِ مَا وَجَدْنَا فِيْمَا
حَضَرْنَا مِنْ أَمْرِ أَقْوَى مِنْ سُبَايَعَةَ أَبِي بَكْرٍ
خَشِينَا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةً أَنْ
يُبَايَعُوا رَجُلًا مِنْهُمْ بَعْدَنَا فَإِمَّا تَابَعْنَاهُمْ
عَلَى مَا لَا تَرْضَى وَإِمَّا نُبْخَلِفُهُمْ فَيَكُونُ فُسَادًا
فَمَنْ يَبَايِعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ
فَلَا يُتَابَعُ هُوَ وَلَا الَّذِي تَابَعَهُ تَغِيرَةً أَوْ يُقْتَلَا.

[راجع: ۲۴۶۲]

خاندان تمام عرب کی قوموں میں بڑھ چڑھ کر ہیں اب تم لوگ ایسا کرو کہ
ان دو آدمیوں میں سے کسی سے بیعت کرلو۔ ابو بکر نے میرا اور ابو عبیدہ بن
جراح کا ہاتھ تھاموا دے ہمارے بیچ میں بیٹھے ہوئے تھے، ان کی ساری گفتگو میں
صرف یہی ایک بات مجھ سے میرے سوا ہوئی۔ واللہ میں آگے کر دیا جاتا
اور بے گناہ میری گردن مار دی جاتی تو یہ مجھے اس سے زیادہ پسند تھا کہ مجھے
ایک ایسی قوم کا امیر بنایا جاتا جس میں ابو بکر رضی اللہ عنہ خود موجود ہوں میرا اب
تک یہی خیال ہے یہ اور بات ہے کہ وقت پر نفس مجھے بہکا دے اور میں کوئی
دوسرا خیال کروں جواب نہیں کرتا۔ پھر انصار میں سے کہنے والا حباب بن
منذر یوں کہنے لگا: سنو سنو! میں ایک لکڑی ہوں کہ جس سے اونٹ اپنا بدن
رگڑ کر کھجلی کی تکلیف رفع کرتے ہیں اور میں وہ باڑ ہوں جو درختوں کے
ارد گرد حفاظت کے لیے لگائی جاتی ہے۔ میں ایک عمدہ تدبیر بتاتا ہوں ایسا
کر دو و خلیفہ رہیں (دونوں مل کر کام کریں) ایک ہماری قوم کا اور ایک
قریش والوں کا مہاجرین قوم کا اب خوب شور و غل ہونے لگا کوئی کچھ کہتا
کوئی کچھ کہتا۔ میں ڈر گیا کہ کہیں مسلمانوں میں پھوٹ نہ پڑ جائے آخر میں
کہہ اٹھا ابو بکر! اپنا ہاتھ بڑھاؤ، انہوں نے ہاتھ بڑھایا میں نے ان سے
بیعت کی اور مہاجرین جتنے وہاں موجود تھے انہوں نے بھی بیعت کر لی، پھر
انصاریوں نے بھی بیعت کر لی (چلو جھگڑا تمام ہوا جو منظور الہی تھا وہی ظاہر
ہوا) اس کے بعد ہم حضرت سعد بن عبادہ کی طرف بڑھے (انہوں نے
بیعت نہیں کی) ایک شخص انصار میں سے کہنے لگا: بھائیو! پچارے سعد بن
عبادہ کا تم نے خون کر ڈالا۔ میں نے کہا اللہ اس کا خون کرے گا۔ حضرت
عمر رضی اللہ عنہ نے اس خطبے میں یہ بھی فرمایا: اس وقت ہم کو حضرت ابو بکر رضی اللہ عنہ کی
خلافت سے زیادہ کوئی چیز ضروری معلوم نہیں ہوتی کیونکہ ہم کو ڈر پیدا ہوا
کہیں ایسا نہ ہو ہم لوگوں سے جدا رہیں اور ابھی انہوں نے کسی سے بیعت
نہ کی ہو وہ کسی اور شخص سے بیعت کر بیٹھیں تب دو صورتوں سے خالی نہیں
ہوتا یا تو ہم بھی جبراً و قہراً اس سے بیعت کر لیتے یا لوگوں کی مخالفت کرتے تو
آپس میں فساد پیدا ہوتا (پھوٹ پڑ جاتی) دیکھو پھر یہی کہتا ہوں جو شخص کسی
شخص سے بن سوچے سمجھے، بن صلاح و مشورہ بیعت کر لے تو دوسرے لوگ

بیعت کرنے والے کی پیروی نہ کریں، نہ اس کی جس سے بیعت کی گئی ہے کیونکہ وہ دونوں اپنی جان گنوائیں گے۔

تشریح: اس طویل حدیث میں بہت سی باتیں قابل غور ہیں۔ حضرت عمر رضی اللہ عنہ کے انتقال پر دوسرے سے بیعت کا ذکر کرنے والا شخص کون تھا؟ اس کے بارے میں بلاذری کے انساب سے معلوم ہوتا ہے کہ وہ شخص حضرت زبیر رضی اللہ عنہ تھے۔ انہوں نے یہ کہا تھا کہ حضرت عمر رضی اللہ عنہ کے گزر جانے پر ہم حضرت علی رضی اللہ عنہ سے بیعت کریں گے۔ یہی صحیح ہے۔ مولانا وحید الزماں رحمہ اللہ کی تحقیق یہی ہے۔ حضرت عمر رضی اللہ عنہ نے مدینہ میں آ کر جو خطبہ دیا اس میں آپ نے اپنی وفات کا بھی ذکر فرمایا یہ ان کی کرامت تھی ان کو معلوم ہو گیا تھا کہ اب موت نزدیک آ چکی ہے۔ اس خطبہ کے بعد ہی ابھی ذی الحجہ کا مہینہ ختم بھی نہیں ہوا تھا کہ ابولولو جو بھائی نے آپ کو شہید کر ڈالا۔ بعض روایتوں میں یوں ہے کہ حضرت عمر رضی اللہ عنہ نے کہا میں نے ایک خواب دیکھا ہے میں سمجھتا ہوں کہ میری موت آ چکی ہے۔ انہوں نے دیکھا کہ ایک مرغ ان کو چوٹیں مار رہا ہے۔ مٹی میں اس کہنے والے کے جواب میں آپ نے تفصیل سے اپنے خطبہ میں اظہار خیال فرمایا اور کہا کہ دیکھو بغیر صلاح و مشورہ کے کوئی شخص امام نہ بن بیٹھے، ورنہ ان کی جان کو خطرہ ہوگا۔ اس سے حضرت عمر رضی اللہ عنہ کا مطلب یہ تھا کہ خلافت اور بیعت ہمیشہ سوج بکھج کر مسلمانوں کے صلاح و مشورہ سے ہونی چاہیے اور اگر کوئی حضرت ابوبکر صدیق رضی اللہ عنہ کی نظیر دے کہ ان کی بیعت دفعتاً ہوئی تھی باوجود اس کے اس سے کوئی برائی پیدا نہیں ہوئی تو اس کی بے وقوفی ہے۔ کیونکہ یہ ایک اتفاقی بات تھی کہ حضرت ابوبکر رضی اللہ عنہ افضل ترین امت اور خلافت کے اہل تھے۔ اتفاق سے ان ہی سے بیعت بھی ہو گئی ہر وقت ایسا نہیں ہو سکتا۔ سبحان اللہ۔ حضرت عمر رضی اللہ عنہ کا ارشاد حق بجانب ہے بغیر صلاح و مشورہ کے امام بن جانے والوں کا انجام اکثر ایسا ہی ہوتا ہے۔ ان حالات میں حضرت عمر رضی اللہ عنہ نے اپنے بارے اور حضرت صدیق اکبر رضی اللہ عنہ کے بارے میں جن خیالات کا اظہار فرمایا ان کا مطلب یہ تھا کہ میں مرتے دم تک اسی خیال پر قائم ہوں کہ حضرت ابوبکر صدیق رضی اللہ عنہ پر میں مقدم نہیں ہو سکتا اور جن لوگوں میں حضرت ابوبکر رضی اللہ عنہ موجود ہوں میں ان کا سردار نہیں بن سکتا۔ اب تک تو میں اسی اعتقاد پر مضبوط ہوں لیکن آئندہ اگر شیطان یا نفس مجھ کو بہکا دے اور کوئی دوسرا خیال میرے دل میں ڈال دے تو یہ اور بات ہے۔ آفریں صدا آفریں۔ حضرت عمر رضی اللہ عنہ کے عجز اور انکسار اور حقیقت فہمی پر کہ انہوں نے ہر بات میں حضرت ابوبکر رضی اللہ عنہ کو اپنے سے بلند دیا سمجھا۔ (رحمہم اللہ)

انصاری خطیب نے جو کچھ کہا اس کا مطلب اپنے آپ کو اس کے ان خیالات کا اظہار کرنا تھا کہ میں بڑا صائب الرائے اور عقلمند اور مرجع قوم ہوں لوگ ہر جھگڑے اور قصبے میں میری طرف رجوع کرتے ہیں اور میں ایسی عمدہ رائے دیتا ہوں کہ جو کسی کو نہیں سمجھتی گویا تنازع اور جھگڑے کی کھجلی میرے پاس آ کر اور مجھ سے رائے لے کر رفع کرتے ہیں اور تباہی اور بربادی کے ڈر میں میری پناہ لیتے ہیں۔ میں ان کی بازو ہوجاتا ہوں۔ حوادث اور بلاؤں کی آندھیوں سے ان کو بچاتا ہوں، اپنی اتنی تعریف کے بعد اس نے دو خلیفہ مقرر کرنے کی تجویز پیش کی جو سر اسر غلط تھی اور اسلام کے لیے سخت نقصان دہ تھی اسے تائید الہی سمجھنا چاہیے کہ فواری سب حاضرین انصار اور مہاجرین نے حضرت صدیق اکبر رضی اللہ عنہ پر اتفاق رائے کر کے مسلمانوں کو منتشر ہونے سے بچالیا۔ حضرت سعد بن عبادہ رضی اللہ عنہ نے حضرت صدیق رضی اللہ عنہ سے بیعت نہ کی اور خفا ہو کر ملک شام کو چلے گئے وہاں اچانک ان کا انتقال ہو گیا۔ انتخاب خلیفہ کے مسئلہ کو تجویز و تکلیف پر بھی مقدم رکھا، اسی وقت سے عموماً یہ رواج ہو گیا کہ جب کوئی خلیفہ یا بادشاہ مرجاتا ہے تو پہلے اس کا جانشین منتخب کر کے بعد میں اس کی تجویز و تکلیف کا کام کیا جاتا ہے۔ حدیث میں صغی طور پر جعلی زانیہ کے رجم کا بھی ذکر ہے۔ باب سے یہی مطابقت ہے۔

بَابُ الْبُكَرَانِ يُجْلَدَانِ وَيُنْفَيَانِ باب: اس بیان میں کہ غیر شادی شدہ مرد و عورت کو

کوڑے مارے جائیں اور دونوں کو جلا وطن کر دیا جائے

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينٍ﴾ اللہ تعالیٰ نے فرمایا: ”زنا کرنے والی عورت اور زنا کرنے والا مرد، پس تم ان میں سے ہر ایک کو سو کوڑے مارو اور تم لوگوں کو ان دونوں پر اللہ کے معاملہ

میں ذرا شفقت نہ آنے پائے، اگر تم اللہ تعالیٰ اور آخرت کے دن پر ایمان رکھتے ہو اور چاہیے کہ دونوں کی سزا کے وقت مسلمانوں کی ایک جماعت حاضر رہے۔ یاد رکھو زنا کار مرد نکاح بھی کسی سے نہیں کرتا سوائے زنا کار عورت یا مشرک عورت کے اور زنا کار عورت کے ساتھ بھی کوئی نکاح نہیں کرتا سوائے زانی یا مشرک مرد کے اہل ایمان پر یہ حرام کر دیا گیا ہے۔ اور سفیان بن عیینہ نے آیت ﴿وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾ کی تفسیر میں کہا کہ ان کو حد لگانے میں رحم مت کرو۔

اللَّهُ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ۝ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ [النور: ۲، ۳] قَالَ ابْنُ عُيَيْنَةَ: رَأْفَةٌ إِقَامَةُ الْحَدِّ.

(۶۸۳۱) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے عبدالعزیز بن سلمہ نے بیان کیا، کہا ہم کو ابن شہاب نے خبر دی، انہیں عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے زید بن خالد جہنی نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ ان لوگوں کے بارے میں حکم دے رہے تھے جو غیر شادی شدہ ہوں اور زنا کیا ہو کہ سو کوڑے مارے جائیں اور سال بھر کے لیے جلا وطن کر دیا جائے۔

۶۸۳۱- حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَأْمُرُ فِيمَنْ زَنَى وَلَمْ يُخْصَنْ جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ. [راجع: ۲۳۱۴]

(۶۸۳۲) ابن شہاب نے بیان کیا کہ مجھے عروہ بن زبیر نے خبر دی کہ حضرت عمر بن خطاب رضی اللہ عنہ نے جلا وطن کیا تھا، پھر یہی طریقہ قائم ہو گیا۔

۶۸۳۲- قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ عَرَّبَ ثُمَّ لَمْ تَزَلْ بِلَاكِ السَّنَةِ.

تشریح: ان احادیث سے حنفیہ کے مذہب کا رد ہوتا ہے جو ان کے لیے جلا وطنی کی سزا نہیں مانتے اور کہتے ہیں کہ قرآن میں صرف سو کوڑے مذکور ہیں۔ ہم کہتے ہیں کہ جن سے تم کو قرآن مجید پہنچا ان ہی نے زانی کو جلا وطن کیا اور حدیث بھی قرآن کی طرح واجب العمل ہے۔

(۶۸۳۳) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ایسے شخص کے بارے میں جس نے زنا کیا تھا اور وہ غیر شادی شدہ تھا حد قائم کرنے کے بعد ساتھ ایک سال تک شہر بدر کرنے کا فیصلہ کیا تھا۔

۶۸۳۳- حَدَّثَنَا يَحْيَى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِيمَنْ زَنَى وَلَمْ يُخْصَنْ بِنَفْيِ عَامٍ بِإِقَامَةِ الْحَدِّ عَلَيْهِ. [راجع: ۲۳۱۵]

بَابُ نَفْيِ أَهْلِ الْمَعَاصِي وَالْمُخْتَلِثِينَ

۶۸۳۴- حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ

باب: بدکاروں اور مختلثوں کا شہر بدر کرنا
(۶۸۳۴) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے عکرمہ نے اور

ابن عباسؓ لَعَنَ النَّبِيَّ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ: ((أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ)) وَأَخْرَجَ فَلَانًا وَأَخْرَجَ فَلَانًا. [راجع: ٥٨٨٥، ٥٨٨٦]

ان سے ابن عباسؓ نے بیان کیا کہ نبی کریم ﷺ نے ان مردوں پر لعنت کی ہے جو خنث بنتے ہیں اور ان عورتوں پر لعنت کی ہے جو مرد بنتیں ہیں اور آپؐ نے فرمایا: ”انہیں اپنے گھروں سے نکال دو۔“ اور آپ ﷺ نے فلاں کو گھر سے نکالا تھا اور حضرت عمرؓ نے فلاں کو نکالا تھا۔

تشریح: ابجد نامی خنث کو نبی کریم ﷺ نے گھر سے نکالا تھا۔ نفی کے ذیل حقیقی خنث نہیں آتے بلکہ بناوٹی خنث آتے ہیں یا وہ خنث جو خنث الفاظ یا حرکات کا ارتکاب کریں فافہم ولا تکن من القاصرین۔

باب: جو شخص حاکم اسلام کے پاس نہ ہو (کہیں اور ہو) لیکن اسے حد لگانے کے لیے حکم دیا جائے

بَابُ مَنْ أَمَرَ غَيْرَ الْإِمَامِ بِإِقَامَةِ الْحَدِّ غَائِبًا عَنْهُ

(۶۸۳۵، ۳۶) ہم سے عاصم بن علیؓ نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے زہریؓ نے، ان سے عبید اللہؓ نے اور ان سے حضرت ابو ہریرہؓ اور زید بن خالدؓ نے کہ ایک دیہاتی نبی کریم ﷺ کے پاس آئے۔ آپ ﷺ بیٹھے ہوئے تھے۔ انہوں نے عرض کیا: یا رسول اللہ! ہمارے درمیان کتاب اللہ کے مطابق فیصلہ کر دیں، اس پر دوسرے نے کھڑے ہو کر کہا: صحیح کہا، یا رسول اللہ! ہمارا کتاب اللہ کے مطابق فیصلہ کریں، میرا لڑکا ان کے ہاں مزدور تھا اس نے ان کی بیوی کے ساتھ زنا کر لیا لوگوں نے مجھے بتایا کہ میرے لڑکے کو رجم کیا جائے گا، چنانچہ میں نے سو بکریوں اور ایک کنیز کا فدیہ دیا، پھر میں نے اہل علم سے پوچھا تو ان کا خیال ہے کہ میرے لڑکے پر سو کوڑے اور ایک سال کی جلاوطنی لازمی ہے۔ آنحضرت ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میں تم دونوں کا فیصلہ کتاب اللہ کے مطابق کروں گا، بکریاں اور کنیز تمہیں واپس ملیں گی اور تمہارے لڑکے کو سو کوڑے اور ایک سال کی جلاوطنی کی سزا ملے گی اور انیس! صبح اس عورت کے پاس جاؤ (اور اگر وہ اقرار کرے تو) اسے رجم کر دو۔“ چنانچہ انہوں نے اسے رجم کیا۔

۶۸۳۶، ۶۸۳۷۔ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ أَنَّ رَجُلًا مِنَ الْأَعْرَابِ جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فَقَالَ: يَا رَسُولَ اللَّهِ! اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ فَقَالَ: صَدَقَ، اقْضِ لَنَا يَا رَسُولَ اللَّهِ! بِكِتَابِ اللَّهِ إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَزَنِي بِأَمْرَاتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَأَقْنَدْتِ بِمَائَةٍ مِنَ الْغَنَمِ وَوَلِيدَةٌ ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَرَزَعُمَا أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا الْغَنَمُ وَالْوَلِيدَةُ فَرُدُّهُمَا عَلَيْكَ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَأَمَّا أَنْتِ يَا أُنَيْسُ! فَاغْدُ عَلَى امْرَأَةٍ هَذَا فَارْجُمُهَا)) فَقَدَا أُنَيْسٌ

فَرَجَمَهَا. [راجع: ۲۳۱۴، ۲۳۱۵]

تشریح: وہ عورت کہیں اور جگہ تھی آپؐ نے اسے رجم کرنے کے لیے انیسؓ کو بھیجا اسی سے باب کا مطلب نکلا۔ قسطنطینؓ نے کہا کہ آپؐ نے جو انیسؓ کو فریق ثانی کی بیوی کے پاس بھیجا وہ زنا کی حد ماننے کے لیے نہیں بھیجا کیونکہ زنا کی حد لگانے کے لیے جس کرنا یا ڈھونڈنا بھی

درست نہیں ہے اگر کوئی خود آ کر بھی زنا کا اقرار کرے اس کے لیے بھی نفی کرنا مستحب ہے یعنی یوں کہنا کہ شاید تو نے بوسہ دیا ہو گا یا مساس کیا ہو گا بلکہ آپ نے انہیں رضی اللہ عنہ کو صرف اس لیے بھیجا کہ اس عورت کو خبر کر دیں کہ فلاں شخص نے تجھ پر زنا کی تہمت لگائی ہے اب وہ حد قذف کا مطالبہ کرتی ہے یا معاف کرتی ہے۔ جب انہیں رضی اللہ عنہ اس کے پاس پہنچے تو اس عورت نے صاف طور پر زنا کا اقبال کیا۔ اس اقبال پر انہیں رضی اللہ عنہ نے اس کو حد لگائی اور رحم کیا۔

باب: اس بارے میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ:

”اور تم میں سے جو مالی طاقت نہ رکھتا ہو کہ آزاد مومن عورتوں میں سے نکاح کر لے تو وہیں تمہاری آپس کی مسلمان لونڈیوں میں سے جو تمہاری شرعی ملکیت میں ہوں نکاح کرے اور اللہ تمہارے ایمان سے خوب واقف ہے۔ تم سب آپس میں ایک ہو، سوان لونڈیوں کے مالکوں کی اجازت سے ان سے نکاح کر لیا کرو اور ان کے مہر انہیں دے دیا کرو دستور کے موافق، جبکہ وہ قید نکاح میں لائی جائیں نہ کہ مستی نکالنے والیاں ہوں اور نہ چوری چھپے آشنائی کرنے والیاں ہوں، پھر جب وہ نکاح میں آ جائیں اور پھر اگر وہ بے حیائی کا کام کریں تو ان کے لئے اس سزا کا نصف ہے جو آزاد عورتوں کے لیے ہے۔ یہ اجازت اس کے لیے ہے جو تم میں سے بدکاری کا ڈر رکھتا ہو اگر تم صبر سے کام لو تو تمہارے حق میں کہیں بہتر ہے اور اللہ بڑا بخشنے والا اور بڑا مہربان ہے۔“

﴿وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَانكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ زَوَانِيٍّ وَلَا مَتَخَذَاتٍ أَخْذَانَ أَخِلَاءَ ۖ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ [النساء: ٢٥]

تشریح: جرم کی صورت میں سو کوڑوں کے بدلہ پچاس کوڑے پڑیں گے رجم نہ ہوں گی۔ حافظ نے کہا علما کا اس میں اختلاف ہے کہ لونڈی کا احسان کیا ہے۔ بعض نے کہا نکاح کرنا بعض نے کہا آزاد ہونا پہلے قول پر اگر نکاح سے پہلے لونڈی زنا کرے تو اس پر حد واجب نہ ہوگی۔ ابن عباس رضی اللہ عنہما اور ایک جماعت تابعین کا یہی قول ہے اور اکثر علما کے نزدیک نکاح سے پہلے بھی اگر لونڈی زنا کرے تو اس پر پچاس کوڑے پڑیں گے اور آیت میں احسان کی قید لگائی اس سے یہ غرض ہے کہ لونڈی کو محض نہ ہو پھر وہ رجم نہیں ہو سکتی کیونکہ رجم میں نصف سزا ممکن نہیں ہے۔ بعض نسخوں میں یہاں اتنی عبارت زائد ہے۔ غیر مصافحات: زوانی ولا متخذات: محصلات پہلے کا معنی حرام کرنے والیاں اور دوسرے کا معنی آشنائیاں والیاں۔

باب: جب کوئی کنیز زنا کرے

بَابُ إِذَا زَنَتِ الْأَمَةُ

(۶۸۳۷، ۶۸۳۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن شہاب نے، انہیں عبید اللہ بن عبد اللہ نے اور انہیں ابو ہریرہ اور زید بن خالد رضی اللہ عنہما نے کہ رسول اللہ صلی اللہ علیہ وسلم سے اس کنیز کے متعلق پوچھا گیا جو غیر شادی شدہ ہو اور زنا کر لے تو آپ صلی اللہ علیہ وسلم نے فرمایا: ”اگر وہ زنا کرے تو اسے کوڑے مارو اگر پھر زنا کرے تو پھر کوڑے مارو اگر

۶۸۳۷، ۶۸۳۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ ابْنِ خَالِدٍ أَنَّ رَسُولَ اللَّهِ ﷺ سئلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنْ قَالَ: ((إِنْ زَنَتْ

فَاجْلِدُوهَا ثُمَّ إِنَّ زَنْتَ فَاجْلِدُوهَا ثُمَّ إِنَّ زَنْتَ
فَاجْلِدُوهَا ثُمَّ يَبْعُوهَا وَلَوْ بِضَفِيرٍ) قَالَ ابْنُ
شِهَابٍ: لَا أَذْرِي بَعْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ.

[راجع: ۲۱۵۳، ۲۱۵۴]

باب: لَا يَثْرَبُ عَلَى الْأَمَةِ إِذَا زَنْتَ وَلَا تُنْفَى

۶۸۳۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا
الْثَّيْبِيُّ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ:
(إِذَا زَنْتِ الْأَمَةُ فَتَبَيَّنَ فَلْيَجْلِدْهَا وَلَا يَثْرَبُ
ثُمَّ إِنَّ زَنْتَ فَلْيَجْلِدْهَا وَلَا يَثْرَبُ ثُمَّ إِنَّ زَنْتِ
الثَّالِثَةَ فَلْيَبْعُهَا وَلَوْ بِحُلٍّ مِنْ شَعْرٍ) (تَابَعَهُ
إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدٍ، عَنْ أَبِي
هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ). [راجع: ۲۱۵۲]

۶۸۳۹) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے سعید مقبری نے، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ کو یہ کہتے ہوئے سنا کہ نبی کریم ﷺ نے فرمایا: ”اگر کنیز زنا کرے اور اس کا زنا کھل جائے تو اسے کوڑے مارنے چاہئیں لیکن لعنت ملامت نہ کرنی چاہیے پھر وہ دوبارہ زنا کرے تو پھر چاہیے کہ کوڑے مارے لیکن ملامت نہ کرے، پھر اگر تیسری مرتبہ زنا کرے تو بیچ دے، خواہ بالوں کی ایک رسی ہی قیمت پر ہو۔“ اس روایت کی متابعت اسماعیل بن امیہ نے سعید سے کی، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے۔

باب: أَحْكَامُ أَهْلِ الذَّمِّ وَاحْصَانِهِمْ إِذَا زَنُوا وَرَفَعُوا إِلَى الْإِمَامِ

باب: ذمیوں کے احکام اور اگر شادی کے بعد انہوں نے زنا کیا اور امام کے سامنے پیش ہوئے تو اس کے احکام کا بیان

۶۸۴۰- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ، قَالَ: سَأَلْتُ
عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنِ الرَّجْمِ فَقَالَ: رَجَمَ
النَّبِيُّ ﷺ فَقُلْتُ: أَقْبَلَ النُّورَ أَمْ بَعْدُ؟ قَالَ:
لَا أَذْرِي. تَابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ وَخَالِدُ بْنُ
عَبْدِ اللَّهِ وَالْمَحَارِبِيُّ وَعَبِيدَةُ بْنُ حُمَيْدٍ عَنِ
الشَّيْبَانِيِّ وَقَالَ بَعْضُهُمْ: الْمَائِدَةُ وَالْأَوَّلُ

۶۸۴۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا ہم سے شیبانی نے بیان کیا کہ میں نے حضرت عبد اللہ بن ابی اوفی رضی اللہ عنہ سے رجم کے بارے میں پوچھا تو انہوں نے بتلایا کہ نبی کریم ﷺ نے رجم کیا تھا۔ میں نے پوچھا سورہ نور سے پہلے یا اس کے بعد انہوں نے بتلایا کہ مجھے معلوم نہیں۔ اس روایت کی متابعت علی بن مسہر، خالد بن عبد اللہ محارب اور عبیدہ بن حمید نے شیبانی سے کی ہے اور بعض نے (سورہ نور کے بجائے) سورہ مائدہ کا ذکر کیا ہے لیکن پہلی روایت صحیح ہے۔

أَصَحُّ. [راجع: ۶۸۱۳]

تشریح: بظاہر اس حدیث کی مطابقت ترجمہ باب سے مشکل ہے مگر امام بخاری رحمہ اللہ نے اپنی عادت کے مطابق اس حدیث کے دوسرے طریق کی طرف اشارہ کیا ہے جسے امام احمد اور طبرانی رحمہما علیہما وغیرہ نے ذکر کیا ہے اس میں یوں ہے کہ نبی کریم ﷺ نے ایک یہودی اور ایک یہودن کو رجم کیا۔ عبداللہ بن ابی اوفی رحمہ اللہ کے کلام سے یہ نکلتا ہے کہ عالم کو جب کوئی بات اچھی طرح معلوم نہ ہو تو یوں کہے میں نہیں جانتا اور اس میں کوئی عیب نہیں ہے اور جو کوئی اسے عیب سمجھ کر سائل کی ہر بات کا جواب دے وہ احمق ہے عالم نہیں ہے۔ (جدیدی)

۶۸۴۱۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: إِنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنِيًّا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟)) فَقَالُوا: نَفْضَحُهُمْ وَنُجْلِدُونَ قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ فَأَتَوْا بِالتَّوْرَةِ فَفَشَرَوْهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ازْفَعْ يَدَكَ فَزَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ قَالُوا: صَدَقَ يَا مُحَمَّدًا فِيهَا آيَةُ الرَّجْمِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَزَجَمَا فَأَرَأَيْتَ الرَّجُلَ يَجْنُ عَلَى الْمَرْأَةِ بِقِيَّتِهَا الْحِجَارَةَ [راجع: ۱۳۲۹]

۶۸۴۲، ۶۸۴۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ،

۶۸۴۱۔ ہم سے اسماعیل بن عبداللہ نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے نافع نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے کہ یہودی رسول اللہ ﷺ کے پاس آئے اور کہا کہ ان میں سے ایک مرد اور ایک عورت نے زنا کاری کی ہے۔ آنحضرت ﷺ نے ان سے پوچھا: ”تورات میں رجم کے متعلق کیا حکم ہے؟“ انہوں نے کہا کہ ہم انہیں رسوا کرتے ہیں اور کوڑے لگاتے ہیں حضرت عبداللہ بن سلام رضی اللہ عنہ نے اس پر کہا کہ تم جھوٹے ہو اس میں رجم کا حکم موجود ہے، چنانچہ وہ تورات لائے اور کھولا۔ لیکن ان میں سے ایک شخص نے اپنا ہاتھ آیت رجم پر رکھ دیا اور اس سے پہلے اور بعد کا حصہ پڑھ دیا۔ حضرت عبداللہ بن سلام رضی اللہ عنہ نے اس سے کہا کہ اپنا ہاتھ اٹھاؤ۔ اس نے اپنا ہاتھ اٹھایا تو اس کے نیچے رجم کی آیت موجود تھی، پھر انہوں نے کہا: اے محمد! آپ نے سچ فرمایا، اس میں رجم کی آیت موجود ہے، چنانچہ آنحضرت ﷺ نے حکم دیا اور دونوں رجم کئے گئے۔ میں نے دیکھا کہ مرد عورت کو پتھروں سے بچانے کی کوشش میں اس پر جھکا جا رہا تھا۔

تشریح: یہود کا اس طرح تحریف کرنا عام معمول بن گیا تھا۔ صدافسوس کرامت مسلمہ میں بھی یہ برائی پیدا ہو گئی ہے۔ الا ماشاء اللہ۔

بَابُ: إِذَا رَمَى امْرَأَتُهُ أَوْ امْرَأَةً غَيْرَهُ بِالزَّنَا عِنْدَ الْحَاكِمِ وَالنَّاسِ
کسی دوسرے کی عورت کو زنا کی تہمت لگائے
ہَلْ عَلَى الْحَاكِمِ أَنْ يَبْعَثَ إِلَيْهَا فَيَسْأَلَهَا عَمَّا رُمِيَتْ بِهِ؟
تو کیا حاکم کو یہ لازم ہے کہ کسی شخص کو عورت کے پاس بھیج کر اس تہمت کا حال دریافت کرائے۔

تشریح: باب کی حدیث میں دوسرے کی عورت کو زنا کی تہمت لگانے کا ذکر ہے لیکن اپنی عورت کو تہمت لگانا اس سے نکلا کہ اس وقت عورت کا خاوند بھی حاضر تھا اس نے اس واقعہ کا انکار نہیں کیا گویا اس نے بھی اپنی عورت کو تہمت لگائی۔

۶۸۴۲، ۶۸۴۳۔ ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک

نے خبر دی، انیس ابن شہاب نے، انیس عبید اللہ بن عبد اللہ بن عتبہ بن مسعود رضی اللہ عنہ نے اور انیس ابو ہریرہ اور زید بن خالد رضی اللہ عنہما نے خبر دی کہ دو آدمی اپنا مقدمہ رسول اللہ ﷺ کے پاس لائے اور ان میں سے ایک نے کہا کہ ہمارا فیصلہ کتاب اللہ کے مطابق کر دیجئے اور دوسرے نے جو زیادہ سمجھدار تھا کہا کہ ہاں، یا رسول اللہ! ہمارا فیصلہ کتاب اللہ کے مطابق کر دیجئے اور مجھے عرض کرنے کی اجازت دیجئے۔ آپ ﷺ نے فرمایا: ”کہو“ انہوں نے کہا کہ میرا بیٹا ان صاحب کے یہاں مزدور تھا۔ مالک نے بیان کیا کہ عسیف مزدور کو کہتے ہیں اور اس نے اس کی بیوی سے زنا کر لیا۔ لوگوں نے مجھ سے کہا کہ میرے بیٹے کی سزا رجم ہے، چنانچہ میں نے اس کے فدیہ میں سو بکریاں اور ایک لونڈی دے دی، پھر جب میں نے علم والوں سے پوچھا تو انہوں نے بتایا کہ میرے لڑکے کی سزا سو کوڑے اور ایک سال کے لیے ملک بدر کرنا ہے رجم تو صرف اس عورت کو کیا جائے گا، اس لیے کہ وہ شادی شدہ ہے۔ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! تمہارا فیصلہ کتاب اللہ کے مطابق کروں گا تمہاری بکریاں اور تمہاری لونڈی تمہیں واپس ہیں۔“ پھر ان کے بیٹے کو سو کوڑے لگوائے اور ایک سال کے لیے شہر بدر کیا اور انیس اسلمی رضی اللہ عنہ کو حکم فرمایا: اس مذکورہ عورت کے پاس جائیں اگر وہ اقرار کر لے تو اسے رجم کر دیں چنانچہ اس نے اقرار کیا اور وہ رجم کر دی گئی۔

قَالَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ أَنَّهُمَا أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ أَحَدُهُمَا: أَفْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجَلْ يَا رَسُولَ اللَّهِ! فَأَفْضِ بَيْنَنَا بِكِتَابِ اللَّهِ فَأَذَّنَ لِي أَنْ أَتَكَلَّمَ قَالَ: ((تَكَلَّمْ)) قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا قَالَ مَالِكٌ: وَالْعَسِيفُ الْأَجِيرُ۔ فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ لَا أَفْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرُدُّوْهُ عَلَيَّ)) وَجَلَدَ ابْنَهُ مِائَةً وَغَرَبَهُ عَامًا وَأَمَرَ أَنْ يُسَلَّمَ الْأَسْلَمِيُّ أَنْ يَأْتِيَ امْرَأَةَ الْآخَرِ فَإِنْ اغْتَرَفَتْ رَجَمَهَا فَاعْتَرَفَتْ فَرَجَمَهَا۔ [راجع: ۲۳۱۴، ۲۳۱۵]

تشریح: نبی کریم ﷺ نے انیس رضی اللہ عنہ کو بھیج کر اس عورت کا حال معلوم کرایا۔ یہی باب سے مطابقت ہے۔

باب: حاکم کی اجازت کے بغیر اگر کوئی شخص اپنے گھر والوں یا کسی اور کو تنبیہ کرے

ابوسعید خدری رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کیا: ”اگر کوئی نماز پڑھ رہا ہو اور دوسرا اس کے سامنے گزے تو اسے روکنا چاہیے اور اگر وہ نہ مانے تو اس سے لڑے وہ شیطان ہے۔“ اور ابوسعید خدری رضی اللہ عنہ ایسے ایک شخص سے لڑ چکے ہیں۔

بَابُ مَنْ أَذَبَ أَهْلَهُ أَوْ غَيْرَهُ دُونَ السُّلْطَانِ

وَقَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ ﷺ: ((إِذَا صَلَّى فَأَرَادَ أَحَدٌ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ فَلْيُدْفَعْهُ فَإِنْ أَبَى فَلْيَقَاتِلْهُ)) وَفَعَلَهُ أَبُو سَعِيدٍ۔ [راجع: ۵۰۹]

تشریح: جو نماز میں ان کے آگے سے گزر رہا تھا۔ ابوسعید رضی اللہ عنہ نے اس کو ایک مار لگائی پھر مروان کے پاس مقدمہ گیا۔ اس سے امام بخاری رحمہ اللہ نے یہ نکالا کہ جب غیر شخص کو امام کی اجازت کے بغیر مارنا اور دھکیل دینا درست ہوا تو آدمی اپنے غلام یا لونڈی کو بطریق اولیٰ زنا کی حد لگا سکتا ہے۔

۶۸۴۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضِعَ رَأْسَهُ عَلَى فَخِذِي فَقَالَ: حَبَسَتْ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ وَلَيْسُوا عَلَى مَاءٍ فَعَاتَبَنِي وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي وَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ آيَةَ التِّيمَمِ. [راجع: ۳۳۴]

(۶۸۳۳) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عبدالرحمن بن قاسم نے بیان کیا، ان سے ان کے والد (قاسم بن محمد) نے بیان کیا اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ابوبکر رضی اللہ عنہ آئے تو رسول کریم ﷺ کا سر مبارک میری ران پر تھا۔ ابوبکر رضی اللہ عنہ نے کہا تمہاری وجہ سے رسول اللہ ﷺ اور سب لوگوں کو رکنا پڑا جبکہ یہاں پانی بھی نہیں ہے، چنانچہ وہ مجھ سے سخت ناراض ہوئے اور اپنے ہاتھ سے میری کونکھ میں مارنے لگے مگر میں نے اپنے جسم میں کسی قسم کی حرکت اس لیے نہیں ہونے دی کہ آپ ﷺ آرام فرما رہے تھے، پھر اللہ نے تیمم کی آیت نازل کی۔

تشریح: اس سے گمراہوں کو کسی غلطی پر تنبیہ کرنا ثابت ہوا۔

۶۸۴۵۔ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِي لَكْزَةً شَدِيدَةً وَقَالَ: حَبَسَتْ النَّاسُ فِي فِلَادَةٍ فَبَيَّ الْمَوْتُ لِمَكَانِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَوْجَعَنِي نَحْوَهُ. لَكَزَ: وَكَزَ. [راجع: ۳۳۴]

(۶۸۳۵) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، انہیں عمرو نے خبر دی، ان سے عبدالرحمن بن قاسم نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ابوبکر رضی اللہ عنہ آئے اور زور سے میرے ایک سخت گھونسا لگایا اور کہا تو نے ایک ہار کے لیے سب لوگوں کو روک دیا۔ میں اس سے مرنے کے قریب ہو گئی اس قدر مجھے درد ہوا لیکن کیا کر سکتی تھی کیونکہ رسول اللہ ﷺ کا سر مبارک میری ران پر تھا۔ لکز اور وکز کے ایک ہی معنی ہیں۔

تشریح: اس سے گمراہوں کو کسی غلطی پر تنبیہ کرنا ثابت ہوا۔

بَابُ مَنْ رَأَى مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ
باب: اس مرد کے بارے میں جس نے اپنی بیوی کے ساتھ کسی غیر مرد کو دیکھا اور اسے قتل کر دیا اس کے بارے میں کیا حکم ہے؟

تشریح: امام بخاری رحمہ اللہ نے اس کو گول مول رکھا ہے کوئی حکم بیان نہیں فرمایا۔ اس مسئلہ میں اختلاف ہے۔ جمہور علمائے کہا کہ اس پر قصاص لازم ہوگا اور امام احمد اور امام اسحاق رحمہ اللہ نے کہا کہ اگر گواہ قائم کرے کہ اس کی بیوی فعل شنیعہ کر رہی تھی تب تو اس پر سے قصاص ساقط ہوگا اور امام

شافعی رحمہ اللہ نے کہا کہ عند اللہ وہ قتل کرنے سے گناہگار نہ ہوگا اگر زنا کرنے والا محسن ہو لیکن ظاہر شرع میں اس پر قصاص ہوگا۔ میں (وحید الزماں) کہتا ہوں کہ اس زمانہ میں حضرت امام احمد اسحاق کا قول مناسب ہے کہ اگر وہ گواہوں سے یہ ثابت کر دے کہ یہ مرد اس کی عورت سے بدکاری کر رہا تھا یا ایسی حالت میں مارے کہ دونوں اس فعل میں مصروف ہوں تب تو قصاص ساقط ہوتا چاہیے اور اشتعال طبع میں قاتل سے قصاص نہ لیا جاتا قانون ہے۔ اس کا بھی منشا یہی ہے لیکن حنفیہ اور جمہور علما قصاص واجب جانتے ہیں۔ (وحید)

۶۸۴۶- حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَّانَةَ، حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ وَرَّادٍ كَاتِبِ الْمَغِيرَةِ عَنْ الْمَغِيرَةِ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُضَفِّحٍ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ: ((اتَّعَجِبُونَ مِنْ غَيْرَةٍ سَعْدٍ! لَأَنَا أَغْيَرُ مِنْهُ وَاللَّهِ أَغْيَرُ مِنْي)). [طرفہ فی: ۷۴۱۶] [مسلم: ۳۷۶۴] زیادہ غیرت مند ہے۔

تشریح: بظاہر امام بخاری رحمہ اللہ کا رجحان یہ معلوم ہوتا ہے کہ اس غیرت میں آکر اگر وہ اس زانی کو قتل کر دے تو عند اللہ مؤاخذہ نہ ہوگا۔ واللہ اعلم بالصواب۔

سند میں حضرت سعد بن عبادہ رحمہ اللہ کا ذکر آیا ہے۔ ان کی کنیت ابو ثابت ہے، انصاری ہیں ساعدی خزرجی۔ بارہ نقیبوں میں سے ہیں جو بیعت عقبہ اولیٰ میں خدمت نبوی میں مدینہ سے اسلام قبول کرنے کے لیے حاضر ہوئے تھے۔ انصار میں ان کو درجہ سیادت حاصل تھا عہد فاروقی پر اڑھائی برس گزرنے پر شام کے شہر حوزان میں جنات کے ہاتھ سے شہید ہوئے۔ (رضی اللہ عنہ وارضاه)

بَابُ مَا جَاءَ فِي التَّعْرِیْضِ

تشریح: اس کو تعریض کہتے ہیں۔

۶۸۴۷- حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهُ أَغْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ فَقَالَ: ((هَلْ لَكَ مِنْ يَلٍ؟)) قَالَ: نَعَمْ قَالَ: ((مَا الْوَأْنُهَا؟)) قَالَ: حُمْرٌ قَالَ: ((هَلْ فِيهَا مِنْ أَوْرَقٍ؟)) قَالَ: نَعَمْ قَالَ: ((فَأَنَّى كَانَ ذَلِكَ؟)) قَالَ: أَرَاهُ عَرِقَ نَزْعُهُ قَالَ: ((فَلَعَلَّ ابْنَكَ هَذَا نَزَعَهُ))

۶۸۴۷- ہم سے اسماعیل نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے شہاب نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہ رحمہ اللہ نے بیان کیا کہ رسول اللہ ﷺ کے پاس ایک دیہاتی آیا اور کہا: یا رسول اللہ! میری بیوی نے کالا لڑکا جنا ہے۔ آپ ﷺ نے پوچھا: ”تمہارے پاس اونٹ ہیں؟“ انہوں نے کہا کہ ہاں، آپ نے پوچھا: ”ان کے رنگ کیسے ہیں؟“ انہوں نے کہا: سرخ۔ آپ ﷺ نے پوچھا: ”ان میں کوئی خاکی رنگ کا بھی ہے؟“ انہوں نے کہا: ہاں، آپ ﷺ نے پوچھا: ”پھر یہ کہاں سے آ گیا؟“ انہوں نے کہا میرا خیال کہ کسی رگ نے یہ رگ کھینچ لیا جس کی وجہ سے ایسا اونٹ پیدا ہوا۔ آپ ﷺ نے فرمایا: ”پھر ایسا بھی ممکن

عَرَفَ))۔ [راجع: ۵۳۰۵]

ہے کہ تیرے بیٹے کا رنگ بھی کسی رنگ نے کھینچ لیا ہو۔“

تشریح: حکیموں نے لکھا ہے کہ رنگ کے اختلاف سے یہ نہیں کہہ سکتے کہ وہ پچاس مرد کا نہیں ہے۔ اس لیے کہ بعض اوقات ماں باپ دونوں گورے ہوتے ہیں مگر لڑکا ساولا پیدا ہوتا ہے اور اس کی وجہ یہ ہوتی ہے کہ ماں حمل کی حالت میں کسی سانو لے مرد کو یا کالی چیز کو دیکھتی رہتی ہے۔ اس کا رنگ بچہ کے رنگ پر اثر کرتا ہے البتہ اعضا میں مناسبت ماں باپ سے ضرور ہوتی ہے مگر وہ بھی ایسی مخلوط کہ جس کو قیادہ کا علم نہ ہو وہ نہیں سمجھ سکتا اس حدیث سے یہ نکلا کہ تعریض کے طور پر قذف کرنے میں حد نہیں پڑتی۔ امام شافعی رحمہ اللہ اور امام بخاری رحمہ اللہ کا یہی قول ہے ورنہ نبی کریم ﷺ اس کو حد لگاتے۔ مرد نے اپنی عورت کے متعلق جو کہا یہی تعریض کی مثال ہے۔ اس نے صاف یوں نہیں کہا کہ لڑکا حرام کا ہے مگر مطلب یہی ہے کہ وہ لڑکا میرے نطفے سے نہیں ہے کیونکہ میں گورا ہوں میرا لڑکا ہوتا تو میری طرح گورا ہی ہوتا۔ نبی کریم ﷺ نے اس کے جواب میں یہی حکمت کی بات بتائی اور اس مرد کی تشفی ہو گئی۔

باب: تنبیہ اور تعزیر یعنی حد سے کم سزا کتنی ہونی چاہیے

(۶۸۳۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے یزید بن ابی حبیب نے بیان کیا، ان سے بکیر بن عبد اللہ نے بیان کیا، ان سے سلیمان بن یسار نے بیان کیا، ان سے عبد الرحمن بن جابر بن عبد اللہ نے بیان کیا اور ان سے حضرت ابو بردہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”حدود اللہ میں کسی مقررہ حد کے سوا کسی اور سزا میں دس کوڑے سے زیادہ بطور تعزیر و سزا نہ مارے جائیں۔“

بَابُ كَمِ التَّعْزِيرِ وَالْأَذَبِ؟

۶۸۴۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: ((لَا يُجْلَدُ فَوْقَ عَشْرِ جَلْدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ)). [طرفاء فی: ۶۸۴۹، ۶۸۵۰]

[مسلم: ۴۴۶۰؛ ابوداؤد: ۴۴۹۱، ۴۴۹۲]

۶۸۴۹- حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ عَمَّنْ سَمِعَ النَّبِيَّ ﷺ قَالَ: ((لَا عِقُوبَةُ فَوْقَ عَشْرِ ضَرْبَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ)). [راجع:

[۶۸۴۸]

تشریح: حدی سزاؤں کے علاوہ یہ اختیار سزا ہے۔

(۶۸۵۰) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا، کہا مجھ سے عمرو نے بیان کیا، ان سے بکیر نے بیان کیا کہ میں سلیمان بن یسار کے پاس بیٹھا ہوا تھا کہ عبد الرحمن بن جابر آئے اور سلیمان

۶۸۵۰- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ بَكْرِ حَدَّثَهُ يَتِيمًا أَنَا جَالِسٌ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ إِذْ جَاءَ

بن یسار ہے بیان کیا، پھر سلیمان بن یسار ہماری طرف متوجہ ہوئے اور انہوں نے کہا کہ مجھ سے عبدالرحمن بن جابر نے بیان کیا ہے کہ ان سے ان کے والد نے بیان کیا اور انہوں نے ابو بردہ انصاری رضی اللہ عنہ سے سنا۔ انہوں نے بیان کیا کہ میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا، آپ صلی اللہ علیہ وسلم نے فرمایا: ”حدود اللہ میں سے کسی حد کے سوا کسی سزا میں دس کوڑے سے زیادہ کی سزا نہ دو۔“

عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ فَحَدَّثَ سُلَيْمَانَ بْنَ يَسَارٍ ثُمَّ أَقْبَلَ عَلَيْنَا سُلَيْمَانُ بْنُ يَسَارٍ فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا بَرْدَةَ الْأَنْصَارِيَّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا تَجْلِدُوا فَوْقَ عَشْرَةِ أَسْوَاطٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ)). [راجع: ۶۸۴۸]

تشریح: ہمارے امام احمد بن حنبل رحمہ اللہ اور جملہ ائمہ حدیث کے نزدیک تعزیر میں دس کوڑے سے زیادہ نہیں مارنا چاہیے اور حنفیہ نے اس میں اختلاف کیا ہے۔ انہوں نے کہا کہ کم سے کم جو حد ہے یعنی چالیس کوڑے غلام کے لیے اس سے ایک کم تک یعنی انتالیس کوڑے تک تعزیر ہو سکتی ہے۔ ہماری دلیل وہ احادیث ہیں جو امام بخاری رحمہ اللہ نے یہاں ذکر فرمائی ہیں اور حنفیہ کو بھی اس مسئلہ میں اپنے امام کا قول ترک کرنا چاہیے اور صحیح حدیث پر عمل کرنا چاہیے ان کے امام نے ایسی ہی وصیت کی ہے۔ حضرت ابو بردہ انصاری رضی اللہ عنہ عقبہ ثانیہ کی بیعت میں ستر انصاریوں کے ساتھ شامل تھے۔ جنگ بدر اور بعد کی سب جنگوں میں شرکت کی، حضرت براء بن عازب رضی اللہ عنہ کے ماموں ہیں، بعد معاویہ رضی اللہ عنہ لاؤلفوت ہوئے۔ نام بانی بن یسار ہے۔ (رضی اللہ عنہ وارضاه)

(۶۸۵۱) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، کہا مجھ سے ابو سلمہ نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے وصال (مسل بغیر انظار کئی دن کے روزے رکھنے) سے منع فرمایا تو بعض نے عرض کیا: یا رسول اللہ! آپ خود تو وصال کرتے ہیں۔ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”تم میں سے کون مجھ جیسا ہے؟ میرا تو حال یہ ہے کہ مجھے میرا رب کھلاتا ہے اور پلاتا ہے۔“ لیکن وصال کرنے سے صحابہ رضی اللہ عنہم نہیں رکے تو آنحضرت صلی اللہ علیہ وسلم نے ان کے ساتھ ایک دن کے بعد دوسرے دن کا وصال کیا، پھر اس کے بعد لوگوں نے چاند دیکھ لیا۔ آپ صلی اللہ علیہ وسلم نے فرمایا: ”اگر (عید کا) چاند نہ دکھائی دیتا تو میں اور وصال کرتا۔“ یہ آپ نے تنبیہ فرمایا تھا کیونکہ وہ وصال کرنے پر مصر تھے۔ اس روایت کی متابعت شعیب، یحییٰ بن سعید اور یونس نے زہری سے کی ہے اور عبدالرحمن بن خالد نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے نبی کریم صلی اللہ علیہ وسلم سے بیان کیا۔

۶۸۵۱- حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللَّهِ تَوَاصِلُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَيُّكُمْ مِثْلِي؟ إِنِّي أَبَيْتُ يَطْعِمَنِي رَبِّي وَيَسْقِينِي)) فَلَمَّا أَبَوْا أَنْ يَنْتَهَوْا عَنِ الْوِصَالِ وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوْا الْهَلَالَ فَقَالَ: ((لَوْ تَأَخَّرَ لَوَدْتُكُمْ)) كَأَلَمُنْكَلْ لَهُمْ حِينَ أَبَوْا. تَابَعَهُ شُعَيْبٌ وَيَحْيَى ابْنُ سَعِيدٍ وَيُونُسُ، عَنِ الزُّهْرِيِّ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[راجع: ۱۹۶۵]

تشریح: یہیں سے ترجمہ باب نکلتا ہے کہ آپ نے ان کو سزا دینے کے طور پر ایک دن بھوکا رکھا پھر دوسرے دن بھوکا رکھا۔ اتفاق سے چاند طلوع

ہو گیا ورنہ آپ اور روزے رکھتے جاتے کہ دیکھیں کہاں تک یہ لوگ مبر کرتے ہیں۔ اس سے صحابہ رضی اللہ عنہم پر حکم عدولی کا لازم ثابت ہوتا ہے۔ اس کا جواب یہ ہے کہ آپ کا حکم فرمانا بطور حکم کے نہ تھا ورنہ صحابہ رضی اللہ عنہم اس کے خلاف ہرگز نہ کرتے بلکہ ان پر شفقت اور مہربانی کے طور پر تھا۔ جب انہوں نے یہ آسانی پسند نہ کی تو آپ نے فرمایا اچھا یوں ہی تو ابی دیکھیں کتنے دن تک تم وصال کر سکتے ہو۔ اس حدیث سے یہ نکلا کہ امام یا حاکم قول یا فعل سے یا جس طرح چاہے مجرم کو قہر دے سکتا ہے۔ اس طرح مالی نقصان دے کر یعنی جرمانہ وغیرہ کر کے۔ ہمارے امام ابن قیم رحمہ اللہ نے اپنی کتاب القضاء میں اس کی بہت سی دلیلیں بیان کی ہیں کہ قہر یا مال ہمارے شریعت میں درست ہے۔ مگر بعض لوگوں نے اس کا انکار کیا ہے جو ان کی غلطی ہے۔ حضرت سعید بن مسیب قریبی خزومی مدنی ہیں۔ خلافت فاروقی میں پیدا ہوئے فقہ حدیث کے امام زہد اور عبادت میں یکتا۔ روزگار ہیں۔ کھولنے کہا کہ میں بہت سے شہروں میں گھوما مگر سعید سے بڑا عالم میں نے نہیں پایا عمر بھر میں چالیس بار حج کیا۔ سنہ ۹۳ھ میں فوت ہوئے۔ (بیہقیہ)

۶۸۵۲۔ حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا اشْتَرَوْا طَعَامًا جِزَافًا أَنْ يَبْغُوهُ فِي مَكَانِهِمْ حَتَّى يُوْوُوهُ إِلَى رَحَالِهِمْ. [راجع: ۲۱۲۳]

(۶۸۵۲) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے زہری نے، ان سے حضرت سالم نے، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ کے زمانہ میں اس پر مار پڑتی کہ جب غلہ کے ڈھیروں ہی خریدیں، بن ناپے اور تولے اور اس کو اسی جگہ دوسرے کے ہاتھ بیچ ڈالیں۔ ہاں، وہ غلہ اٹھا کر اپنے ٹھکانے لے جائیں، پھر بیچیں تو کچھ سزا نہ ہوتی۔

[مسلم: ۳۸۴۶؛ ابوداؤد: ۳۴۹۸؛ نسائی: ۴۶۲۲]

۶۸۵۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا عُرْوَةُ، عَنْ عَائِشَةَ قَالَتْ: مَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ يُؤْتَى إِلَيْهِ حَتَّى يَنْتَهَكَ مِنْ حُرْمَاتِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ.

(۶۸۵۳) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو یونس نے خبر دی، انہیں زہری نے، انہیں عروہ نے خبر دی اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے اپنے ذاتی معاملہ میں کبھی کسی سے بدلہ نہیں لیا ہاں، جب اللہ کی قائم کی ہوئی حد کو توڑا جاتا تو پھر آپ ﷺ بدلہ لیتے تھے۔

[راجع: ۳۵۶۰] [مسلم: ۶۰۴۷]

تشریح: یہ عروہ بن زبیر بن عوام ہیں قریشی اسدی سنہ ۲۲ھ میں پیدا ہوئے۔ یہ مدینہ کے سات فقہا میں شامل ہیں۔ ابن شہاب نے کہا کہ عروہ علم کے ایسے دریا ہیں جو کم ہی نہیں ہوتا۔

بَابُ مَنْ أَظْهَرَ الْفَاحِشَةَ وَاللَّطْنَحَ
وَالْتُّهْمَةَ بِغَيْرِ بَيِّنَةٍ

باب: اگر کسی شخص کی بے حیائی، بے شرمی اور آلودگی پر گواہ نہ ہوں، پھر قرآن سے یہ امر کھل جائے

تشریح: یعنی وہ بات بہت مشہور ہو جائے پھر قاعدے کا ثبوت بھی ہو۔ مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ اسی حالت میں اس کو سزا دینا درست نہیں ہے کیونکہ یہ مسئلہ قانون اور شرع دونوں میں مسلم ہے کہ شبہ کا فائدہ مجرم کو ملتا ہے اور جب تک مجرم کا باضابطہ ثبوت نہ ہو سزا نہیں دی جاسکتی۔

۶۸۵۴۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ (۶۸۵۴) ہم سے علی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا،

ان سے زہری نے بیان کیا اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ میں نے دولعان کرنے والے میاں بیوی کو دیکھا تھا۔ اس وقت میری عمر پندرہ سال تھی آنحضرت صلی اللہ علیہ وسلم نے دونوں کے درمیان جدائی کرادی تھی۔ شوہر نے کہا تھا: اگر اب بھی میں (اپنی بیوی کو) اپنے ساتھ رکھوں تو اس کا مطلب یہ ہے کہ میں جھوٹا ہوں۔ سفیان نے بیان کیا کہ میں نے زہری سے یہ روایت محفوظ رکھی ہے کہ اگر اس عورت کے ایسا ایسا بچہ پیدا ہوا تو شوہر سچا ہے اور اگر اس عورت کے ایسا ایسا بچہ پیدا ہوا جیسے چھٹکی ہوتی ہے تو شوہر جھوٹا ہے اور میں نے زہری سے سنا، انہوں نے بیان کیا کہ اس عورت نے اس آدمی کے ہم شکل بچہ جنا جو غیر سے تھا۔

الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: شَهِدْتُ الْمُتَلَاعِنَيْنِ وَأَنَا ابْنُ خَمْسٍ عَشْرَةَ فَرَّقَ بَيْنَهُمَا فَقَالَ زَوْجُهُمَا: كَذَبْتُ عَلَيْهَا إِنْ أَمْسَكْتُهَا قَالَ: فَحَفِظْتُ ذَلِكَ مِنَ الزُّهْرِيِّ إِنْ جَاءَتْ بِهِ كَذًا وَكَذَا فَهُوَ وَإِنْ جَاءَتْ بِهِ كَذًا وَكَذَا كَانَ وَحَرَّةٌ فَهُوَ وَسَمِعْتُ الزُّهْرِيَّ يَقُولُ: جَاءَتْ بِهِ لِلَّذِي يُكْرَهُ. [راجع: ۴۲۳]

تشریح: یعنی اس مرد کی طرح جس سے تہمت لگائی تھی باوجود اس کے نبی کریم صلی اللہ علیہ وسلم نے اس عورت کو رجم نہیں کیا تو معلوم ہوا کہ قرآن پر بھی کوئی حکم نہیں دیا جاسکتا جب تک باضابطہ ثبوت نہ ہو۔

(۶۸۵۵) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے ابو زناد نے بیان کیا، ان سے قاسم بن محمد نے بیان کیا کہ حضرت ابن عباس رضی اللہ عنہما نے دولعان کرنے والوں کا ذکر کیا تو حضرت عبد اللہ بن شداد رضی اللہ عنہ نے کہا کہ یہ وہی تھی جس کے متعلق رسول اللہ صلی اللہ علیہ وسلم نے فرمایا تھا: ”اگر میں کسی عورت کو بلاگو ایسی رجم کر سکتا (تو اسے ضرور کرتا)۔“ ابن عباس رضی اللہ عنہما نے کہا کہ نہیں یہ وہ عورت تھی جو (فسق و فجور) ظاہر کیا کرتی تھی۔

۶۸۵۵- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ الْقَاسِمِ ابْنِ مُحَمَّدٍ، قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِنَيْنِ فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: هِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ كُنْتُ رَاجِعًا امْرَأَةً عَنْ غَيْرِ بَيِّنَةٍ)) قَالَ: لَا، بَلْكَ امْرَأَةٌ أَغْلَنْتِ.

[راجع: ۵۳۱۰] [مسلم: ۳۷۶۰؛ ابن ماجہ: ۲۵۶۰]

تشریح: یہاں روایت میں حضرت عبد اللہ بن عباس رضی اللہ عنہما کا نام آیا ہے جو مشہور ترین صحابی ہیں۔ ان کی ماں کا نام لہابہ بنت حارث ہے ہجرت سے تین سال پہلے پیدا ہوئے وفات نبوی کے وقت ان کی عمر پندرہ سال کی تھی۔ نبی کریم صلی اللہ علیہ وسلم نے ان کے لیے علم و حکمت کی دعا فرمائی جس کے نتیجہ میں یہ اس وقت کے ربانی عالم قرار پائے۔ امت میں سب سے زیادہ حسین، سب سے بڑھ کر فصیح، حدیث کے سب سے بڑے عالم حضرت عمر فاروق رضی اللہ عنہ ان کو اجلہ صحابہ رضی اللہ عنہم کی موجودگی میں اپنے پاس بٹھاتے اور ان سے مشورہ لیتے اور ان کی رائے کو ترجیح دیتے تھے۔ آخر عمر میں نابینا ہو گئے تھے۔ گورارنگ، قد دراز، جسم خوبصورت۔ غیرت مند تھے اور ڈاڑھی کو مہندی کا خضاب لگایا کرتے تھے۔ اکہتر سال کی عمر میں بعد خلافت ابن زبیر ۶۸ھ میں وفات پائی (رضی اللہ عنہ وارضاه)

(۶۸۵۶) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے یحییٰ بن سعید نے بیان کیا، ان سے عبد الرحمن بن قاسم نے بیان کیا، ان سے قاسم بن محمد نے اور ان سے ابن عباس رضی اللہ عنہما نے

۶۸۵۶- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ

کہ نبی کریم ﷺ کی مجلس میں لعان کا ذکر آیا تو عاصم بن عدی رضی اللہ عنہ نے اس پر ایک بات کہی، پھر وہ واپس آئے۔ اس کے بعد ان کی قوم کے ایک صاحب یہ شکایت لے کر ان کے پاس آئے کہ انہوں نے اپنی بیوی کے ساتھ غیر مرد کو دیکھا ہے۔ عاصم رضی اللہ عنہ نے اس پر کہا کہ میں اپنی اس بات کی وجہ سے آزمائش میں ڈالا گیا ہوں، پھر ان صاحب کو لے کر نبی کریم ﷺ کی مجلس میں تشریف لائے اور آپ کو اس کی اطلاع دی جس حالت میں انہوں نے اپنی بیوی کو پایا۔ وہ صاحب زرد رنگ، کم گوشت، سیدھے بالوں والے تھے۔ پھر نبی کریم ﷺ نے فرمایا: ”اے اللہ! اس معاملے کو ظاہر کر دے۔“ چنانچہ اس عورت کے ہاں اسی شخص کی شکل کا بچہ پیدا ہوا جس کے متعلق شوہر نے کہا تھا کہ اسے انہوں نے اپنی بیوی کے ساتھ دیکھا ہے، پھر آنحضرت ﷺ نے دونوں کے درمیان لعان کرایا۔ ابن عباس رضی اللہ عنہما سے مجلس میں ایک صاحب نے کہا کہ یہ وہی تھی جس کے متعلق آپ ﷺ نے فرمایا تھا: ”اگر میں کسی کو بلا گواہی کے رجم کر سکتا تو اسے رجم کرتا۔“ ابن عباس رضی اللہ عنہما نے کہا کہ نہیں، یہ تو وہ عورت تھی جو اسلام لانے کے بعد برائیاں اعلانیہ کرتی تھی۔

[راجع: ۵۳۱۰]

بَابُ رَمَى الْمُحْصَنَاتِ:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ [النور: ۴، ۵] ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النور: ۲۳] ﴿وَقَوْلِ اللَّهِ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ﴾ (الآية).

باب: پاک دامن عورتوں پر تہمت لگانا گناہ ہے
اور اللہ پاک نے سورہ نور میں فرمایا: ”جو لوگ پاک دامن آزاد عورتوں پر تہمت لگاتے ہیں، پھر چار گواہ رویت کے نہیں لاتے تو ان کو اسی کوڑے لگاؤ اور آئندہ ان کی گواہی کبھی بھی منظور نہ کر دینی بدکار لوگ ہیں جو ان میں سے اس کے بعد توبہ کر لیں اور نیک سیرت ہو جائیں تو بے شک اللہ بخشنے والا مہربان ہے۔“ اس سورت میں مزید فرمایا: ”بے شک جو لوگ پاک دامن آزاد بھولی بھالی ایماندار عورتوں پر تہمت لگاتے ہیں وہ دنیا اور آخرت دونوں جگہ ملعون ہوں گے اور ان کو ملعون ہونے کے ساتھ بڑا عذاب بھی ہوگا۔“ اسی سورت میں فرمایا: ”اور جو لوگ اپنی بیویوں پر تہمت لگائیں اور ان کے اپنے سوا ان کے پاس گواہ بھی کوئی نہ ہو تو.....“ آخر

آیت تک۔

۶۸۵۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ)) قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُنَّ؟ قَالَ: ((الشُّرْكُ بِاللَّهِ وَالسُّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَايِلَاتِ)).

(۶۸۵۷) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا مجھ سے سلیمان بن بلال نے بیان کیا، ان سے ثور بن زید نے بیان کیا، ان سے ابو غیث سالم نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سات مہلک گناہوں سے بچو۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! وہ کیا کیا ہیں؟ آنحضرت ﷺ نے فرمایا: ”اللہ کے ساتھ شرک کرنا، جادو کرنا، ناحق کسی کی جان لینا جو اللہ نے حرام کی ہے، سود کھانا، یتیم کا مال کھانا، جنگ کے دن پیٹھ پھیرنا اور پاک دامن غافل مومن عورتوں پر تہمت لگانا۔“

[راجع: ۲۷۶۶]

تشریح: حافظ نے کہا اس حدیث میں کبیرہ گناہ سات ہی مذکور ہیں لیکن دوسری احادیث سے اور بھی کبیرہ گناہ ثابت ہیں جیسے ہجرت کر کے پھرتوڑ ڈالنا، زنا کاری، چوری، جھوٹی قسم، والدین کی نافرمانی، حرم کی بے حرمتی، شراب خوری، جھوٹی گواہی، چنل خوری، پیشاب سے احتیاط نہ کرنا، مال غنیمت میں خیانت کرنا، امام سے بغاوت کرنا، جماعت سے الگ ہو جانا۔ قسطنطینی نے کہا جھوٹ بولنا، اللہ کے عذاب سے بے ڈر ہو جانا، غیبت کرنا، اللہ کی رحمت سے ناامید ہو جانا، شیخین حضرت ابو بکر صدیق و حضرت عمر فاروق رضی اللہ عنہما کو برا کہنا، عہد شکنی کرنا۔ ان سب کو کبیرہ گناہوں میں شامل کیا گیا ہے۔ کبیرہ گناہوں کی تعریف میں اختلاف کیا گیا ہے۔ بعض نے کہا جن پر کوئی حد مقرر کی گئی ہو۔ بعض نے کہا وہ گناہ جن پر قرآن وحدیث میں وعید آئی ہو وہ سب گناہ کبیرہ ہیں۔ سب سے بڑا کبیرہ گناہ شرک ہے جس کا مرتکب بغیر توبہ مرنے والا ہمیشہ ہمیشہ دوزخ میں رہے گا جب کہ دوسرے کبیرہ گناہوں کے لیے کبھی نہ کبھی بخشش کی بھی امید رکھی جاسکتی ہے۔

باب: غلاموں پر ناحق تہمت لگانا بڑا گناہ ہے

بَابُ قَذْفِ الْعَبِيدِ

۶۸۵۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ فَضِيلِ بْنِ عَزْوَانَ، عَنْ ابْنِ أَبِي نَعْمٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: ((مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَمَا قَالَ)). [مسلم: ۴۳۱۱، ۴۳۱۲]

(۶۸۵۸) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے فضیل بن عزدان نے، ان سے عبدالرحمن بن ابی نعم نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے ابو القاسم ﷺ سے سنا، آپ نے فرمایا: ”جس نے اپنے غلام پر تہمت لگائی، حالانکہ غلام اس تہمت سے بری تھا تو قیامت کے دن اسے کوڑے لگائے جائیں گے، سو اس کے کہ اس کی بات صحیح ہو۔“

[ابوداؤد: ۵۱۶۵؛ ترمذی: ۱۹۴۷]

باب: اگر امام کسی شخص کو حکم کرے کہ جافلاں شخص کو

بَابُ: هَلْ يَأْمُرُ الْإِمَامُ رَجُلًا

حد لگا جو غائب ہو (یعنی امام کے پاس موجود نہ ہو)

فَيَضْرِبُ الْحَدَّ غَائِبًا عَنْهُ وَقَدْ
فَعَلَهُ عُمَرُ

تشریح: حضرت عمر رضی اللہ عنہ نے ایسا کیا ہے۔

(۶۸۵۹، ۶۸۶۰) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے بیان کیا، ان سے عبید اللہ بن عتبہ نے بیان کیا، ان سے ابو ہریرہ اور زید بن خالد جہنی رضی اللہ عنہما نے بیان کیا کہ ایک آدمی رسول اللہ ﷺ کی خدمت میں آیا اور کہا: میں آپ کو اللہ کی قسم دیتا ہوں آپ ہمارے درمیان کتاب اللہ کے مطابق فیصلہ کر دیں۔ اس پر فریق مخالف کھڑا ہوا، یہ زیادہ سمجھدار تھا اور کہا انہوں نے سچ کہا ہمارا فیصلہ کتاب اللہ کے مطابق کیجئے اور یا رسول اللہ! مجھے (گفتگو کی) اجازت دیجئے۔ آنحضرت ﷺ نے فرمایا: ”کیسے۔“ انہوں نے کہا کہ میرا الزکا ان کے ہاں مزدوری کرتا تھا اس نے ان کی بیوی کے ساتھ زنا کر لیا میں نے اس کے فدیہ میں ایک سو بکریاں اور ایک خادم دیا، پھر میں نے اہل علم سے پوچھا تو انہوں نے مجھے بتایا کہ میرے بیٹے کو سو کوڑے اور ایک سال جلا وطنی کی سزا ملنی چاہیے اور اس کی بیوی کو رجم کیا جائے گا۔ آپ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میں تمہارا فیصلہ کتاب اللہ کے مطابق کروں گا سو بکریاں اور خادم تمہیں واپس ملیں گے اور تمہارے بیٹے کو سو کوڑے اور ایک سال جلا وطنی کی سزا دی جائے گی اور اے انیس! اس کی عورت کے پاس صبح جانا اور اس سے پوچھنا اگر وہ زنا کا اقرار کر لے تو اسے رجم کرنا۔“ اس عورت نے اقرار کر لیا اور وہ رجم کر دی گئی۔

۶۸۵۹، ۶۸۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَا: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أُنْشِدُكَ اللَّهَ إِلَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ وَكَانَ أَقْفَهُ مِنْهُ فَقَالَ: صَدَقَ أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأَذِّنْ لِي يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: ((قُلْ)) فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا فِي أَهْلِ هَذَا قَرْيَتِي بِامْرَأَتِهِ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ وَإِنِّي سَأَلْتُ رَجُلًا مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجُلِ جَلْدَ مِائَةٍ وَتَغْرِيبَ نَفْسِي بِيَدِهِ! لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ: الْمِائَةِ وَالْخَادِمِ رَدُّ عَلَيْكَ وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَيَا أُنَيْسُ! اُعْدُدْ عَلَى امْرَأَةٍ هَذَا فَسَلَهَا فَإِنْ اعْتَرَفَتْ فَارْجُمَهَا)) فَأَعْتَرَفَتْ فَارْجَمَهَا.

[راجع: ۲۳۱۴، ۲۳۱۵]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ الدِّيَّاتِ

دیتوں کے بیان میں

تشریح: امام بخاری رحمہ اللہ نے اس باب میں قتل عمد کا بھی بیان کیا ہے جس میں قصاص لازم ہوتا ہے۔ اس کی وجہ یہ ہے کہ قتل عمد میں بھی جب وارث قصاص معاف کر دیں اور دیت پر راضی ہو جائیں تو دیت دلائی جاتی ہے۔

وَقَوْلِ اللَّهِ:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾۔ ”اور جو شخص کسی مسلمان کو جان بوجھ کر قتل کر دے اس کی سزا جہنم ہے۔“

[النساء: ۹۳]

تشریح: اہل سنت کا اس پر اتفاق ہے کہ غلوط سے اس آیت میں بہت دنوں تک رہنا مراد ہے نہ کہ ہمیشہ رہنا کیونکہ ہمیشہ تو دوزخ میں وہی رہے گا جو کافر مرے گا۔ بعض نے کہا کہ جو مسلمان کو اسلام کی وجہ سے مارے گا اس آیت میں وہی مراد ہے ایسا شخص تو کافر ہی ہوگا اور وہ ہمیشہ ہی دوزخ میں رہے گا اس سے نہیں نکل سکتا۔

۶۸۶۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: ((أَنْ تَدْعُوَ لِلَّهِ بُدًّا وَهُوَ خَلَقَكَ)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ تَزَانِيَ بِحَلِيلَةِ جَارِكَ)) فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا ((وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا)) الْآيَةَ۔ [راجع: ۴۴۷۷]

۶۸۶۱ (۶۸۶۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے، ان سے عمرو بن شربیل نے بیان کیا، ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ایک صاحب یعنی خود آپ نے کہا یا رسول اللہ! اللہ کے نزدیک کونسا گناہ سب سے بڑا ہے؟ آپ ﷺ نے فرمایا: ”یہ کہ تم اللہ کا کسی کو شریک ٹھہراؤ جبکہ اس نے تمہیں پیدا کیا ہے۔“ پوچھا پھر کونسا؟ آپ ﷺ نے فرمایا: ”پھر یہ کہ تم اپنے لڑکے کو مار ڈالو کہ وہ تمہارے ساتھ کھانا کھائے گا۔“ پوچھا پھر کونسا؟ فرمایا: ”پھر یہ کہ تم اپنے پڑوسی کی بیوی سے زنا کرو۔“ پھر اللہ تعالیٰ نے اس کی تصدیق میں یہ آیت نازل کی: ”اور وہ لوگ جو اللہ کے ساتھ کسی دوسرے معبود کو نہیں پکارتے اور نہ کسی ایسے انسان کی ناحق جان لیتے ہیں جسے اللہ نے حرام کیا ہے اور نہ زنا کرتے ہیں اور جو کوئی ایسا کرے گا وہ بڑے وبال سے ملے گا۔“ آخر آیت تک۔

تشریح: عبداللہ بن مسعود رضی اللہ عنہ ہڈی ہیں اسلام لانے میں چھ نمبر پر ہیں۔ نبی کریم ﷺ کے خاص الخاص خادم ہیں سفر و حضر میں۔ دودفعہ حبشہ کی طرف ہجرت کی اور تیسری دفعہ مدینہ میں دائی ہجرت کی اور خاص طور پر جنگ بدر اور احد، خندق، حدیبیہ، خیبر اور فتح مکہ میں رسول اللہ ﷺ کے ہمرکاب تھے۔ آپ پستہ قد، لاغر جسم، گندم گوں رنگ اور سر پر کانوں تک نہایت نرم و خوبصورت زلف تھے اور علم و فضل میں بہت بڑھے ہوئے تھے۔ اس لیے خلافت فاروقی میں کوفہ کے قاضی مقرر ہوئے۔ بعد میں مدینہ آگئے اور سنہ ۳۳ھ میں مدینہ ہی میں ۶۰ برس سے کچھ زیادہ عمر پا کر وفات پائی اور کتبچہ غرقہ میں دفن ہوئے۔ (رضی اللہ عنہ وارضاه) (امیں)

۶۸۶۲۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، عَنْ ابْنِ عَمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا)). (طرفة في: ۶۸۶۳)

۶۸۶۲) ہم سے علی بن جعد نے بیان کیا، کہا ہم سے اسحاق بن سعید بن عمرو بن سعید بن عاص رضی اللہ عنہ نے بیان کیا، ان سے ان کے والد نے اور ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مؤمن اس وقت تک اپنے دین کے بارے میں بڑا کشادہ رہتا ہے (اسے ہر وقت مغفرت کی امید رہتی ہے) جب تک ناحق خون نہ کرے جس نے ناحق کیا تو اس کے لیے مغفرت کا دروازہ تنگ ہو گیا۔“

۶۸۶۳۔ حَدَّثَنَا أَحْمَدُ بْنُ يَغُفُوبَ، قَالَ: حَدَّثَنَا إِسْحَاقُ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ، قَالَ: إِنْ مِنْ وَرَطَابِ الْأُمُورِ الَّتِي لَا مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا سَفَكَ الدَّمَ الْحَرَامَ بِغَيْرِ حِلٍّ. (راجع: ۶۸۶۲)

۶۸۶۳) ہم سے احمد بن یعقوب نے بیان کیا، کہا ہم سے اسحاق نے بیان کیا، انہوں نے کہا میں نے اپنے والد سے سنا، وہ حضرت عبداللہ بن عمر رضی اللہ عنہما سے بیان کرتے تھے کہ ہلاکت کا بھنور جس میں گرنے کے بعد پھر نکلنے کی امید نہیں ہے وہ ناحق خون کرنا ہے، یعنی بغیر اس کے حلال ہونے کے جس کو اللہ تعالیٰ نے حرام کیا ہے۔

۶۸۶۴۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ)). (راجع: ۶۵۳۳)

۶۸۶۴) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اعمش نے، ان سے ابوداؤد نے اور ان سے عبداللہ بن موسیٰ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سب سے پہلے (قیامت کے دن) لوگوں کے درمیان خون خرابے کے فیصلے کیے جائیں گے۔“

تشریح: پہلے حضرت خاتونِ جنت اپنے دونوں صاحبزادوں حضرت حسن اور حضرت حسین رضی اللہ عنہما کے خون کا دعویٰ کریں گی جیسا کہ دوسری روایت میں ہے۔ یہ اس کے خلاف نہیں ہے کہ سب سے پہلے نماز کی پرش ہوگی کیونکہ نماز حقوق اللہ میں سے ہے اور خون حقوق العباد میں سے ہے۔ مطلب یہ ہے کہ حقوق اللہ میں سب سے پہلے نماز کی پرش ہوگی اور حقوق العباد میں پہلے ناحق خون کی پرش ہے۔ خون ناحق کسی مسلم کا ہو یا غیر مسلم کا، دونوں کا ایک ہی حکم ہے۔ اس سے اسلام کی انسانیت پروری پر جو روشنی پڑتی ہے وہ صاف ظاہر اور بہت ہی واضح ہے۔

۶۸۶۵۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ حَدَّثَهُ

۶۸۶۵) ہم سے عبدان نے بیان کیا، کہا ہم کو عبداللہ بن مبارک نے خبر دی کہا ہم کو یونس نے خبر دی، ان سے زہری نے، کہا مجھ سے عطاء بن یزید نے بیان کیا، ان سے عبید اللہ بن عدی نے بیان کیا، ان سے بنی زہرہ کے

حلیف مقداد بن عمرو کندی رضی اللہ عنہ نے بیان کیا وہ بدر کی لڑائی میں نبی کریم ﷺ کے ساتھ شریک تھے کہ آپ نے پوچھا: یا رسول اللہ! اگر جنگ کے دوران میری کسی کافر سے مڈبھیڑ ہو جائے اور ہم ایک دوسرے کو قتل کرنے کی کوشش کرنے لگیں، پھر وہ میرے ہاتھ پر اپنی تلوار مار کر اسے کاٹ دے اور اس کے بعد کسی درخت کی آڑ لے کر کہے کہ میں اللہ پر ایمان لایا تو کیا میں اسے اس کے اقرار کے بعد قتل کر سکتا ہوں؟ آپ ﷺ نے فرمایا: ”اسے قتل نہ کرنا۔“ انہوں نے عرض کیا: یا رسول اللہ! اس نے تو میرا ہاتھ بھی کاٹ ڈالا اور یہ اقرار اس وقت کیا جب اسے یقین ہو گیا کہ اب میں اسے قتل ہی کر دوں گا؟ آپ ﷺ نے فرمایا: ”اسے قتل نہ کرنا کیونکہ اگر تم نے اسے اسلام لانے کے بعد قتل کر دیا تو وہ تمہارے مرتبہ میں ہوگا جو تمہارا اسے قتل سے پہلے تھا (یعنی مظلوم معصوم الدم) اور تم اس کے مرتبہ میں ہو گے جو اس کا اس کلمہ کے اقرار سے پہلے تھا جو اس نے اب کیا ہے۔“ (ظالم مباح الدم)

(۶۸۶۶) اور حبیب بن ابی عمرہ نے بیان کیا، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے مقداد رضی اللہ عنہ سے فرمایا تھا: ”اگر کوئی مسلمان کافروں کے ساتھ رہتا ہو، پھر وہ ڈر کے مارے اپنا ایمان چھپاتا ہو، اگر وہ اپنا ایمان ظاہر کرنے اور تو اسے مار ڈالے یہ کیونکر درست ہوگا خود تو بھی تو مکہ میں پہلے اپنا ایمان چھپاتا تھا۔“

باب: اللہ تعالیٰ کا سورۃ مائدہ میں فرمان:

”اور جس نے مرتے کو بچایا اس نے گویا سب لوگوں کی جان بچالی۔“ ابن عباس رضی اللہ عنہما نے کہا کہ ”مَنْ أَحْيَاهَا“ کا معنی یہ ہے جس نے ناحق خون کرنا حرام سمجھا گویا اس نے اس عمل سے تمام لوگوں کو زندہ رکھا۔

تشریح: اس لیے یہ ناحق خون ایک کرے یا تمام کریں گناہ میں برابر ہیں اور جس نے ناحق خون سے پرہیز کیا تو گویا سب لوگوں کی جان بچالی۔

(۶۸۶۷) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے اعش نے، ان سے عبداللہ بن مرہ نے، ان سے مسروق نے اور ان سے حضرت عبداللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا:

أَنَّ الْمِقْدَادَ بْنَ عَمْرِو الْكِنْدِيَّ حَلِيفَ نَبِيِّ زُهْرَةَ حَدَّثَهُ وَكَانَ شَهِدًا بَدْرًا مَعَ النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَقِيتُ كَافِرًا فَاقْتَلَنِي فَضَرَبَ يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَادَ بِشَجَرَةٍ فَقَالَ: أَسْلَمْتُ إِلَيْهِ أَقْتُلْهُ بَعْدَ أَنْ قَالَهَا قَالَ: رَسُولُ اللَّهِ ﷺ ((لَا تَقْتُلْهُ)) قَالَ: يَا رَسُولَ اللَّهِ! فَإِنَّهُ طَرَحَ إِحْدَى يَدَيَّ ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا أَقْتُلْهُ؟ قَالَ: ((لَا تَقْتُلْهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ)).

[راجع: ۴۰۱۹]

۶۸۶۶- وَقَالَ حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمِقْدَادِ: ((إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيْمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَاطَّهَّرَ إِيْمَانَهُ فَقَتَلْتَهُ فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيْمَانَكَ بِمَكَّةَ قَبْلَ)).

بَابُ قَوْلِ اللَّهِ:

﴿وَمَنْ أَحْيَاهَا﴾ [المائدة: ۳۲] قَالَ ابْنُ عَبَّاسٍ: مَنْ حَرَّمَ قَتْلَهَا إِلَّا بِحَقٍّ حَيَّ النَّاسُ مِنْهُ جَمِيعًا.

۶۸۶۷- حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ

قَالَ: ((لَا تُقْتَلُ نَفْسٌ إِلَّا كَانَ عَلَى ابْنِ آدَمَ "جو جان ناحق قتل کی جائے اس کے (گناہ کا) ایک حصہ آدم علیہ السلام کے (الْأَوَّلِ كِفْلٌ مِنْهَا))۔ [راجع: ۳۳۳۵]

پہلے بیٹے (قاتل پر) پڑتا ہے۔"

تشریح: کیونکہ اس نے دنیا میں ناحق خون کی بنیاد ڈالی اور جو کوئی برا طریقہ قائم کرے تو قیامت تک جو کوئی اس پر عمل کرتا رہے گا اس کے گناہ کا ایک حصہ اسکے قائم کرنے والے پر پڑتا رہے گا۔ جیسا کہ دوسری حدیث میں ہے بدعات ایجاد کرنے والوں کا بھی یہی حال ہوگا۔

۶۸۶۸۔ حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، (۶۸۶۸) ہم سے ابو الولید نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، انہیں قَالَ وَاقِدُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنِي، عَنْ أَبِيهِ وَاقِد بن عبد اللہ نے خبر دی، کہا مجھے میرے والد نے اور انہوں نے عبد اللہ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو، عَنِ النَّبِيِّ ﷺ بن عمر رضی اللہ عنہما سے بیان کیا کہ نبی کریم ﷺ نے فرمایا: "میرے بعد کافر نہ قَالَ: ((لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ))۔ [راجع: ۱۷۴۲]

تشریح: معلوم ہوا کہ مسلمان قاتل ناحق آدمی کو کفر کے قریب کر دیتا ہے یا وہ قتل مراد ہے جو حلال جان کر ہو، اس سے تو کافر ہی ہو جائے گا۔

۶۸۶۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا (۶۸۶۹) ہم سے محمد بن بشار نے بیان کیا، کہا کہ ہم سے غندر نے بیان کیا، غَنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُذَرِّجٍ، کہا ہم سے شعبہ نے بیان کیا، ان سے علی بن مدرک نے بیان کیا، کہا کہ میں نے ابو زرہ بن عمرو بن جریر سے سنا، ان سے جریر بن عبد اللہ بکلی رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے حجۃ الوداع کے دن فرمایا: "لوگوں کو خاموش کرادو (پھر فرمایا) تم میرے بعد کافر نہ بن جانا کہ تم میں بعض بعض کی گردن مارنے لگے۔" اس حدیث کی روایت ابو بکرہ اور ابن عباس رضی اللہ عنہما وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ۔ [راجع: ۶۷، ۱۷۲۹]

تشریح: ناحق مسلمان کا خون کرنا بہت ہی بڑا گناہ ہے جس کو نبی کریم ﷺ نے کفر سے تعبیر فرمایا مگر صد افسوس کہ قرن اول ہی سے دشمنان اسلام نے سازش کر کے مسلمانوں کو باہمی طور پر ایسا لڑایا کہ امت آج تک اس کا خمیازہ بھگت رہی ہے۔ فلیک علی الاسلام من کان باکیا۔

۶۸۷۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا (۶۸۷۰) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے محمد بن جعفر نے بیان کیا، مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، فِرَاس، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: ((الْكِبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ - أَوْ قَالَ: - الْيَمِينُ الْغَمُوسُ)) شَكَّ شُعْبَةُ وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ قَالَ: ((الْكِبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَالْيَمِينُ الْغَمُوسُ وَعُقُوقُ الْوَالِدَيْنِ - أَوْ

قَالَ: - وَقَتْلُ النَّفْسِ)). [راجع: ۶۶۷۵]

تشریح: یہ سارے کبیرہ گناہ ہیں جن سے توبہ کے بغیر مر جانا دوزخ میں داخل ہوتا ہے۔ باب اور احادیث میں مطابقت ظاہر ہے۔

۶۸۷۱- حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: سَمِعَ أَنَسًا، عَنِ النَّبِيِّ ﷺ قَالَ: ((الْكَبِيرُ)) بِح: وَحَدَّثَنَا عَمْرُو قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((أَكْبَرُ الْكَبِيرِ: الْإِشْرَاقُ بِاللَّهِ وَقَتْلُ النَّفْسِ وَعُقُوقُ الْوَالِدَيْنِ وَقَوْلُ الزُّوْرِ - أَوْ قَالَ: - وَشَهَادَةُ الزُّوْرِ)).

(۶۸۷۱) مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد الصمد نے خبر دی، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عید اللہ بن ابی بکر نے بیان کیا، انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”کبیرہ گناہ۔“ اور ہم سے عمرو نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابوبکر نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”سب سے بڑے گناہ اللہ کے ساتھ کسی کو شریک ٹھہرانا، کسی کی ناحق جان لینا، والدین کی نافرمانی کرنا اور جھوٹ بولنا ہیں یا فرمایا کہ جھوٹی گواہی دینا۔“

[راجع: ۲۶۵۳]

تشریح: ان میں شرک ایسا گناہ ہے کہ جو بغیر توبہ کے مرے گا وہ ہمیشہ کے لئے دوزخی ہو گیا۔ جنت اس کے لیے قطعاً حرام ہے۔ بت پرستی ہو یا قبر پرستی ہر دو کی یہی سزا ہے۔ دوسرے گناہ ایسے ہیں جن کا مرتکب اللہ کی مشیت پر ہے وہ چاہے عذاب کرے چاہے بخش دے۔ آیت مبارکہ: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ) الخ (۳/ النساء: ۴۸) میں یہ مضمون مذکور ہے۔

۶۸۷۲- حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا هُشَيْنٌ، قَالَ: أَخْبَرَنَا حُصَيْنٌ، قَالَ: حَدَّثَنَا أَبُو ظَبْيَانَ، قَالَ: سَمِعْتُ أَسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ يُحَدِّثُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحَرَقَةِ مِنْ جُهَيْنَةَ قَالَ: فَصَبَّخْنَا الْقَوْمَ فَهَزَمْنَاهُمْ قَالَ: وَلَكِحْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ قَالَ: فَلَمَّا غَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ قَالَ: فَكَفَّ عَنْهُ الْأَنْصَارِيُّ وَطَعْتَهُ بِرُمَحِي حَتَّى قَتَلْتُهُ قَالَ: فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيَّ ﷺ قَالَ: فَقَالَ لِي: ((يَا أَسَامَةُ! أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟)) قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كَانَ مُتَعَوِّذًا قَالَ: ((أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ)) قَالَ:

(۶۸۷۲) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو حصین نے خبر دی، کہا ہم سے ابو ظبیان نے بیان کیا، کہا کہ میں نے اسامہ بن زید بن حارثہ رضی اللہ عنہما سے سنا، انہوں نے بیان کرتے ہوئے کہا کہ ہمیں رسول اللہ ﷺ نے قبیلہ جہینہ کی ایک شاخ کی طرف (مہم پر) بھیجا۔ بیان کیا کہ پھر ہم نے ان لوگوں کو صبح کے وقت جالیا اور انہیں شکست دے دی۔ راوی نے بیان کیا کہ میں اور قبیلہ انصار کے ایک صاحب قبیلہ جہینہ کے ایک شخص تک پہنچے جب ہم نے اسے گھیر لیا تو اس نے کہا: ”لا الہ الا اللہ“ انصاری صحابی نے تو (یہ سنتے ہی) ہاتھ روک لیا لیکن میں نے اپنے نیزے سے اسے قتل کر دیا۔ راوی نے بیان کیا کہ جب ہم واپس آئے تو اس واقعہ کی خبر نبی کریم ﷺ کو ملی۔ بیان کیا کہ پھر آنحضرت ﷺ نے مجھ سے فرمایا: ”اسامہ! کیا تم نے کلمہ لا الہ الا اللہ کا اقرار کرنے کے بعد اسے قتل کر ڈالا۔“ میں نے عرض کیا: یا رسول اللہ! اس نے صرف جان بچانے کے لیے اس کا اقرار کیا تھا۔ آپ ﷺ نے پھر

فرمایا: ”تم نے اسے لا الہ الا اللہ کا اقرار کرنے کے بعد قتل کر ڈالا۔“ بیان کیا کہ آنحضرت ﷺ اس جملہ کو اتنی دفعہ دہراتے رہے کہ میرے دل میں یہ خواہش پیدا ہو گئی کہ کاش! میں اس سے پہلے مسلمان نہ ہوا ہوتا۔

تشریح: اس دن مسلمان ہوا ہوتا کہ اگلے گھنٹے میرے اوپر نہ رہے۔ دوسری روایت میں یوں ہے کہ کیا تو نے اس کا دل چیر کر دیکھ لیا تھا؟ مطلب یہ ہے کہ دل کا حال اللہ کو معلوم ہے، جب اس نے زبان سے کلمہ تو حید پڑھا تو اس کو چھوڑ دینا تھا، مسلمان سمجھنا تھا۔ اس حدیث سے کلمہ تو حید پڑھنے والے کا مقام سمجھا جاسکتا ہے۔ کاش ہمارے وہ علمائے کرام و واعظین حضرات جو بات بات پر تیر کفر چلاتے رہتے ہیں اور اپنے مخالف کو کفر و کافرو بے ایمان کہہ ڈالتے ہیں کاش اس حدیث پر غور کر سکیں اور اپنے طرز عمل پر نظر ثانی کر سکیں، لیکن:

بڑی مشکل سے ہوتا ہے چمن میں دیدہ ور پیدا

۶۸۷۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِجِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: إِنِّي مِنَ التُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ بَايَعْنَاهُ عَلَى أَلَّا نَشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَزْنِي وَلَا نَسْرِقَ وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَلَا نَنْتَهَبَ وَلَا نَعْصِي بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ. [راجع: ۱۸]

بھی گناہ کیا تو اس کا فیصلہ اللہ تبارک و تعالیٰ کے ہاں ہوگا۔

تشریح: جو بہترین فیصلہ کرنے والا ہے۔

۶۸۷۴۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ ، قَالَ : حَدَّثَنَا جُونَيْدٌ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ ﷺ ، قَالَ : ((مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا)) . [طرفہ فی : ۷۰۷۰] رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ . [طرفہ فی : ۷۰۷۱]

(۶۸۷۴) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے عبد اللہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے ہم پر ہتھیار اٹھایا وہ ہم میں سے نہیں ہے۔“ حضرت ابو موسیٰ رضی اللہ عنہ نے بھی نبی کریم ﷺ سے یہ حدیث روایت کی ہے۔

تشریح: اگر مباح سمجھ کر اٹھا ہے تو کافر ہوگا اور جو مباح نہیں سمجھتا تو کافر نہیں ہوگا مگر کافروں جیسا کام کیا اس لیے تغلیظ فرمایا کہ وہ مسلمان نہیں ہے بلکہ کافر ہے۔

٦٨٧٥۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، (٦٨٧٥) ہم سے عبدالرحمن بن مبارک نے بیان کیا، کہا ہم سے حماد بن

زید نے، کہا ہم سے ایوب اور یونس نے، ان سے حسن بصری نے، ان سے اخف بن قیس نے کہ میں ان صاحب (علی بن ابی طالب رضی اللہ عنہ) کی جنگ جمل میں مدد کے لیے تیار تھا کہ ابوبکرہ رضی اللہ عنہ سے میری ملاقات ہوئی۔ انہوں نے پوچھا: کہاں کا ارادہ ہے؟ میں نے کہا کہ ان صاحب کی مدد کے لیے جانا چاہتا ہوں۔ انہوں نے فرمایا: واپس چلے جاؤ میں نے رسول اللہ ﷺ سے سنا ہے آپ ﷺ فرماتے تھے: ”جب دو مسلمان تلوار کھینچ کر ایک دوسرے سے بھڑ جائیں تو قاتل اور مقتول دونوں دوزخ میں جاتے ہیں۔“ میں نے عرض کیا: یا رسول اللہ! ایک تو قاتل تھا لیکن مقتول کو سزا کیوں ملے گی؟ آنحضرت ﷺ نے فرمایا: ”وہ بھی اپنے قاتل کے قتل پر آمادہ تھا۔“ [راجع: ۳۱]

تشریح: مگر اتفاق سے یہ موقع اس کو نہ ملا خود مارا گیا۔ حدیث کا مطلب یہ ہے کہ جب بلاوجہ شرعی ایک مسلمان دوسرے مسلمان کو مارنے کی نیت کرے۔

باب: اللہ تعالیٰ کا فرمان

”اے ایمان والو! تم میں سے جو لوگ قتل کیے جائیں ان کا قصاص فرض کیا گیا ہے، آزاد کے بدلہ میں آزاد اور غلام کے بدلہ میں غلام اور عورت کے بدلہ میں عورت ہاں، جس کسی کو اس کے فریق مقابل کی طرف سے قصاص کا کوئی حصہ معاف کر دیا جائے سو مطالبہ معقول اور نرم طریق پر کرنا چاہیے اور دیت کو اس فریق کے پاس خوبی سے پہنچا دینا چاہیے، یہ تمہارے پروردگار کی طرف سے رعایت اور مہربانی ہے سو جو کوئی اس کے بعد بھی زیادتی کرے اس کے لئے آخرت میں دردناک عذاب ہے۔“

باب: حاکم کا قاتل سے پوچھ گچھ کرنا یہاں تک کہ وہ اقرار کر لے اور حدود میں اقرار (اثبات جرم کے لیے) کافی ہے

(۶۸۷۶) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے ہمام بن یحییٰ نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ ایک یہودی نے ایک لڑکی کا سر دو پتھروں کے درمیان میں رکھ کر کچل دیا، پھر اس

قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ وَيُوسُفُ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَبِيصٍ قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تُرِيدُ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ قَالَ: ازْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ)) قُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: ((إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ)). [راجع: ۳۱]

بَابُ قَوْلِهِ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدِّاءُ إِلَيْهِ يَاحْسَنَ ذَلِكَ تَخْفِيفٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾. [البقرة: ۱۷۸]

بَابُ سُؤَالِ الْقَاتِلِ حَتَّى يَقْرَأَ وَالْإِقْرَارِ فِي الْحُدُودِ

۶۸۷۶- حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ يَهُودِيًّا رَضَ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ

فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا؟ فُلَانٌ أَوْ فُلَانٌ؟ لڑکی سے پوچھا گیا کہ یہ کس نے کیا ہے؟ فُلاں نے، فُلاں نے؟ آخر جب حَتَّى سَمِعِي الْيَهُودِيَّ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَلَمْ يَزَلْ بِهِ حَتَّى أَقْرَبَهُ فَرَضَ رَأْسُهُ بِالْحِجَارَةِ۔ اس یہودی کا نام لیا گیا (تو لڑکی نے سر کے اشارہ سے ہاں کہا) پھر یہودی کو نبی کریم ﷺ کے پاس لایا گیا اور اس سے پوچھ چکھ کی جاتی رہی یہاں تک کہ اس نے جرم کا اقرار کر لیا، چنانچہ اس کا سر بھی پتھروں سے پکلا گیا۔ [راجع: ۲۴۱۳]

تشریح: اس حدیث سے خفیہ کار دہوا جو کہتے ہیں کہ قصاص ہمیشہ تلوار ہی سے لیا جائے گا اور یہ بھی ثابت ہوا کہ مرد و عورت کے بدلے قتل کیا جائے گا۔ بعض لوگوں نے اس سے دلیل لی ہے کہ اجماع کا منکر کافر ہے مگر یہ صحیح نہیں ہے۔ ایسی اجماعی بات کا منکر کافر ہے جس کا وجوب شریعت سے تواتر کے ساتھ ثابت ہو لیکن جس مسئلہ کا ثبوت حدیث صحیح متواتر یا آیت قرآن سے ثابت نہ ہو اور اس میں کوئی اجماع کا خلاف کرے تو وہ کافر نہ ہوگا۔ قاضی عیاض نے کہا جو عالم کے حدوث کا منکر ہو اور اسے قدیم کہے وہ کافر ہے اور جماعت کے چھوڑنے میں باغی اور ہزن اور اس قول سے پھر جانے والے اور امام برحق سے مخالفت کرنے والے بھی آگئے ان کا بھی قتل درست ہے۔

بَابُ: إِذَا قُتِلَ بِحَجَرٍ أَوْ بَعْصَا

تشریح: امام بخاری رحمہ اللہ نے ترجمہ باب گول رکھا کیونکہ اس میں اختلاف ہے کہ اس صورت میں قاتل کو بھی پتھر یا لکڑی سے قتل کریں گے یا تلوار سے۔ خفیہ کہتے ہیں کہ ہمیشہ قصاص تلوار سے لیا جائے گا اور جمہور علما کہتے ہیں کہ جس طرح قاتل نے قتل کیا ہے اس طرح بھی قصاص لے سکتے ہیں۔

۶۸۷۷- حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِفْرِيسَى، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْضَاحٌ بِالْمَدِينَةِ قَالَ: فَرَمَاهَا يَهُودِيٌّ بِحَجَرٍ قَالَ: فَجِئْتُ بِهَا إِلَى النَّبِيِّ ﷺ وَبِهَا رَمَقٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: ((فُلَانٌ قَتَلَكَ؟)) فَرَفَعَتْ رَأْسَهَا فَأَعَادَ عَلَيْهَا قَالَ: ((فُلَانٌ قَتَلَكَ؟)) فَرَفَعَتْ رَأْسَهَا فَقَالَ لَهَا فِي الثَّلَاثَةِ: ((فُلَانٌ قَتَلَكَ؟)) فَخَفَضَتْ رَأْسَهَا فَدَعَا بِهِ رَسُولُ اللَّهِ ﷺ فَفَتَلَهُ بَيْنَ الْحَجَرَيْنِ۔ [راجع: ۲۴۱۳]

۶۸۷۷- ہم سے محمد نے بیان کیا، کہا ہم کو عبد اللہ بن ادریس نے خبر دی، انہیں شعبہ نے، انہیں ہشام بن زید بن انس نے، ان سے ان کے دادا انس بن مالک رحمہ اللہ نے بیان کیا کہ مدینہ منورہ میں ایک لڑکی چاندی کے زیور پہنے باہر نکلی۔ راوی نے بیان کیا کہ پھر اسے ایک یہودی نے پتھر سے مار دیا۔ جب اسے نبی کریم ﷺ کے پاس لایا گیا تو ابھی اس میں جان باقی تھی۔ آنحضرت ﷺ نے پوچھا: ”تمہیں فُلاں نے مارا ہے؟“ اس پر لڑکی نے اپنا سر (انکار کے لیے) اٹھایا پھر آپ ﷺ نے پوچھا: ”تمہیں فُلاں نے مارا ہے؟“ لڑکی نے اس پر بھی نفی میں سر اٹھایا۔ تیسری مرتبہ آنحضرت ﷺ نے پوچھا: ”فُلاں نے تمہیں مارا ہے؟“ اس پر لڑکی نے اپنا سر (اقرار کرتے ہوئے) جھکا لیا، چنانچہ آپ ﷺ نے اس شخص کو بلایا اور آپ نے دو پتھروں سے کچل کر اسے قتل کر دیا۔

بَابُ قَوْلِ اللَّهِ:

﴿إِنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ﴾

”جان کا بدلہ جان ہے اور آنکھ کا بدلہ آنکھ اور ناک کا بدلہ ناک اور کان کا بدلہ کان اور دانت کا بدلہ دانت اور زخموں میں قصاص ہے، سو کوئی اسے

مَعَاذُكَ رَبِّهِمْ أَفَلَا تَعْلَمُ ﴿٢٦٧﴾ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٦٨﴾ نازل کئے ہوئے احکام کے موافق فیصلہ نہ کرے تو وہ ظالم ہیں۔“

[المائدة: ٤٥]

٦٨٧٨- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا يَأْخُذَ ثَلَاثَ: النَّفْسُ بِالنَّفْسِ وَالْكَبُّ بِالزَّانِي وَالْمُفَارِقُ لِدِينِهِ التَّارِكُ الْجَمَاعَةَ)). [مسلم: ٤٣٧٥، ٤٣٧٦، ٤٣٧٧؛ ابوداؤد: ٤٣٥٢؛ ترمذی: ١٤٠٢، نسائی: ٤٠٢٧، ٤٧٣٥؛ ابن ماجہ: ٢٥٣٤]

باب: پتھر سے قصاص لینے کا بیان

٦٨٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْصَاحٍ لَهَا فَفَتَلَهَا بِحَجَرٍ فَجَبَّ بِهَا إِلَى النَّبِيِّ ﷺ وَبِهَا رَمَقَ فَقَالَ: ((أَقْتَلَكِ فَلَانٌ)) فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، ثُمَّ قَالَ الثَّانِيَةَ فَأَشَارَتْ بِرَأْسِهَا أَنْ لَا، ثُمَّ سَأَلَهَا الثَّالِثَةَ فَأَشَارَتْ بِرَأْسِهَا أَيْ نَعَمْ فَفَتَلَهُ النَّبِيُّ ﷺ بِحَجَرَيْنِ. [راجع: ٢٤١٣]

باب: جس کا کوئی قتل کر دیا گیا ہو اسے دو چیزوں

میں ایک کا اختیار ہے

باب مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ

تشریح: قصاص یا دیت جو بہتر سمجھے وہ اختیار کرے۔

۶۸۸۰۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ خُزَاعَةَ قَتَلُوا رَجُلًا.

(۶۸۸۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے شیبان نحوی نے، ان سے یحییٰ نے، ان سے ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ قبیلہ خزاعہ کے لوگوں نے ایک آدمی کو قتل کر دیا تھا۔

اور عبد اللہ بن رجا نے کہا، ان سے حرب بن شداد نے، ان سے یحییٰ بن ابی کثیر نے، ان سے ابو سلمہ بن عبد الرحمن نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ فتح مکہ کے موقع پر قبیلہ خزاعہ نے بنی لیث کے ایک شخص (ابن اثوٰع) کو اپنے جاہلیت کے مقتول کے بدلے میں قتل کر دیا تھا۔ اس پر رسول اللہ ﷺ کھڑے ہوئے اور فرمایا: ”اللہ تعالیٰ نے مکہ مکرمہ سے ہاتھیوں کے (شاہ یمن ابرہہ کے) لشکر کو روک دیا تھا لیکن اس نے اپنے رسول اور مؤمنوں کو اس پر غلبہ دیا ہاں، یہ مجھ سے پہلے کسی کے لیے حلال نہیں ہوا تھا اور نہ میرے بعد کسی کے لیے حلال ہوگا اور میرے لیے بھی دن کو صرف ایک ساعت کے لیے اب اس وقت سے اس کی حرمت پھر قائم ہوگئی (سن لو!) اس کا کانا نہ اکھاڑا جائے، اس کا درخت نہ تراشا جائے سوائے اس کے جو اعلان کرنے کا ارادہ رکھتا ہے کوئی بھی یہاں کی گری ہوئی چیز نہ اٹھائے اور دیکھو! جس کا کوئی عزیز قتل کر دیا جائے تو اسے دو باتوں میں اختیار ہے یا اسے اس کا خون بہا دیا جائے یا قصاص دیا جائے۔“ یہ وعظ سن کر اس پر ایک یمنی صاحب ابوشاہ نامی کھڑے ہوئے اور کہا: یا رسول اللہ! اس وعظ کو میرے لیے لکھوا دیجئے۔ آپ ﷺ نے فرمایا: ”یہ وعظ ابوشاہ کے لیے لکھ دو۔“ اس کے بعد قریش کے ایک صاحب عباس کھڑے ہوئے اور کہا: یا رسول اللہ! اذخر گھاس کی اجازت فرما دیجئے کیونکہ ہم اسے اپنے گھروں میں اور اپنی قبروں میں بچھاتے ہیں۔ چنانچہ آنحضرت ﷺ نے ”اذخر گھاس اکھاڑنے کی اجازت دے دی۔“

اور اس روایت کی متابعت عبید اللہ نے شیبان کے واسطے سے ہاتھیوں کے واقعہ کے ذکر کے سلسلہ میں کی، بعض نے ابو نعیم کے حوالہ سے ”الْمَقْتُلُ“ کا لفظ روایت کیا ہے اور عبید اللہ نے بیان کیا کہ ”یا مقتول کے گھر والوں کو قصاص دیا جائے۔“

وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا حَرْبُ عَنْ يَحْيَى قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّهُ عَامَ فَتْحِ مَكَّةَ قَتَلَتْ خُزَاعَةُ رَجُلًا مِنْ بَنِي لَيْثٍ بِقَتِيلٍ لَهُمْ فِي الْجَاهِلِيَّةِ فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهِمْ رَسُولَهُ وَالْمُؤْمِنِينَ أَلَا وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي أَلَا وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ لَا يُخْتَلَى شَوْكُهَا وَلَا يُعْصَدُ شَجَرُهَا وَلَا تُلْقَطُ سَاقِطُهَا إِلَّا لِمُنْشِدٍ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا يُؤْذَى وَإِمَّا يُقَادُ))

فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ: أَبُو شَاهٍ فَقَالَ: أَكْتُبْ لِي يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اُكْتُبُوا لِأَبِي شَاهٍ)) ثُمَّ قَامَ رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ: يَا رَسُولَ اللَّهِ! إِلَّا الْإِذْخِرَ فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِلَّا الْإِذْخِرَ)).

وَتَابَعَهُ عُبَيْدُ اللَّهِ عَنْ شَيْبَانَ فِي: ((الْفِيلِ)) وَقَالَ بَعْضُهُمْ عَنْ أَبِي نَعِيمٍ: ((الْمَقْتُلُ)) وَقَالَ عُبَيْدُ اللَّهِ: ((إِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ)).

[راجع: ۱۱۲] [مسلم: ۳۳۰۶]

تشریح: حرب بن شداد کے ساتھ اس حدیث کو عبید اللہ بن موسیٰ نے شیبان سے روایت کیا۔ اس میں بھی ہاتھ کا ذکر ہے۔ بعض لوگوں نے ابو نعیم سے

فیل کے بدلے قتل کا لفظ روایت کیا ہے اور عبید اللہ بن موسیٰ نے اپنی روایت میں (رواہ مسلم) ((واما یقاد)) کے بدلے یوں کہا ((اما ان يعطى الدية واما ان يقاد اهل القتل))۔

(۶۸۸۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا، ان سے مجاہد بن جبر نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ بنی اسرائیل میں صرف قصاص کا رواج تھا، دیت کی صورت نہیں تھی، پھر اس امت کے لیے یہ حکم نازل ہوا کہ ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾ (الح، (سورہ بقرہ) ابن عباس رضی اللہ عنہما نے کہا ﴿فَمَنْ عُفِيَ لَهُ﴾ سے یہی مراد ہے کہ مقتول کے وارث قتل عمد میں دیت پر راضی ہو جائیں اور فرمایا ﴿وَاتَّبَاعَ بِالْمَعْرُوفِ﴾ سے یہ مراد ہے کہ مقتول کے وارث دستور کے موافق قاتل سے دیت کا تقاضا کرے اور قاتل اچھی طرح خوش دلی سے دیت ادا کرے۔

باب: جو کوئی ناحق کسی کا خون کرنے کی فکر میں ہو اس کا گناہ

(۶۸۸۲) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں عبداللہ بن ابی حسین نے، ان سے نافع بن جبر نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے نبی کریم صلی اللہ علیہ وسلم سے بیان کیا کہ ”اللہ تعالیٰ کے نزدیک لوگوں میں سب سے زیادہ مبغوض تین طرح کے لوگ ہیں، حرم میں زیادتی کرنے والا، دوسرا اسلام میں جاہلیت کا طریقہ اپنانے والا اور تیسرا وہ شخص جو کسی آدمی کا ناحق خون کرنے کے لیے اس کے پیچھے لگے۔“

باب: قتل خطا میں مقتول کی موت کے بعد اس کے وارث کا معاف کرنا

(۶۸۸۳) ہم سے فروہ بن ابی مغراء نے بیان کیا، کہا ہم سے علی بن مسہر نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے کہ مشرکین نے احد کی لڑائی میں پہلے شکست

۶۸۸۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ قِصَاصٌ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَقَالَ اللَّهُ لِهَذِهِ الْأُمَّةِ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾ إِلَى هَذِهِ الْآيَةِ: ﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾ قَالَ ابْنُ عَبَّاسٍ: فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِي الْعَمْدِ قَالَ: ﴿وَاتَّبَاعَ بِالْمَعْرُوفِ﴾ أَنْ يَطْلُبَ بِمَعْرُوفٍ وَيُؤَدِّيَ بِإِحْسَانٍ. [راجع: ۴۴۹۸]

بَابُ مَنْ طَلَبَ دَمَ امْرِئٍ بَغَيْرِ حَقٍّ

۶۸۸۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، قَالَ: حَدَّثَنَا نَافِعُ ابْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((أَبْغَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ مُلْحِدٌ فِي الْحَرَمِ وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ وَمُطْلَبٌ دَمَ امْرِئٍ بَغَيْرِ حَقٍّ لِيُهْرَقَ دَمُهُ)).

بَابُ الْعَفْوِ فِي الْخَطَا بَعْدَ الْمَوْتِ

۶۸۸۳۔ حَدَّثَنَا فَرْوَةُ [بْنُ أَبِي الْمَغْرَاءِ] قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ وَحٍّ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ

کھائی تھی (دوسری سند) امام بخاری رحمہ اللہ نے کہا مجھ سے محمد بن حرب نے بیان کیا، کہا ہم سے ابو مروان یحییٰ بن ابی زکریا نے بیان کیا، ان سے ہشام نے ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ ابلیس احد کی لڑائی میں لوگوں میں چیخا۔ اے اللہ کے بندو! اپنے پیچھے والو سے، مگر یہ سنتے ہی آگے کے مسلمان پیچھے کی طرف پلٹ پڑے یہاں تک کہ مسلمانوں نے (غلطی میں) حذیفہ کے والد حضرت یمان رضی اللہ عنہ کو قتل کر دیا۔ اس پر حذیفہ رضی اللہ عنہ نے کہا کہ یہ میرے والد ہیں، میرے والد! لیکن انہیں قتل ہی کر ڈالا۔ پھر حذیفہ رضی اللہ عنہ نے کہا اللہ تمہاری مغفرت کرے۔ بیان کیا کہ مشرکین میں سے ایک جماعت میدان سے بھاگ کر طائف تک پہنچ گئی تھی۔

يَحْيَى بْنُ أَبِي زَكَرِيَّا، الْوَاسِطِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: صَرَخَ ابْنُ لَيْسَ يَوْمَ أُحُدٍ فِي النَّاسِ: يَا عِبَادَ اللَّهِ! أَخْرَاكُمْ فَرَجَعَتْ أَوْلَاهُمْ عَلَى أَخْرَاهُمْ حَتَّى قَتَلُوا الْيَمَانَ فَقَالَ حَذِيفَةُ: أَبِي أَبِي قَتَلْتُوهُ فَقَالَ حَذِيفَةُ: غَفَرَ اللَّهُ لَكُمْ قَالَ: وَقَدْ كَانَ أَنَهُمْ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بِالطَّائِفَةِ [راجع: ۳۲۹۰]

تشوہج: باب کا مطلب اس سے نکلا کہ مسلمانوں نے خطا سے حذیفہ رضی اللہ عنہ کے والد مسلمان کو مار ڈالا اور حذیفہ رضی اللہ عنہ نے معاف کر دیا کہ دیت کا مطالبہ نہیں چاہتے ہیں لیکن نبی کریم صلی اللہ علیہ وسلم نے اپنے پاس سے دیت دلائی۔

باب: اللہ تعالیٰ نے سورہ نساء میں فرمایا:

”اور یہ کسی مؤمن کے لیے مناسب نہیں کہ وہ کسی مؤمن کو ناحق قتل کر دے۔ بجز اس کے کہ غلطی سے ایسا ہو جائے اور جو کوئی کسی مؤمن کو غلطی سے قتل کر ڈالے تو ایک مسلمان غلام کا آزاد کرنا اس پر واجب ہے اور دیت بھی جو اس کے عزیزوں کے حوالہ کی جائے سوائے اس کے کہ وہ لوگ خود ہی اسے معاف کر دیں اور اگر وہ ایسی قوم میں ہو جو تمہاری دشمن ہے درآں حالیکہ وہ بذات خود مؤمن ہے تو ایک مسلمان غلام کا آزاد کرنا واجب ہے اور اگر ایسی قوم میں سے ہو کہ تمہارے اور ان کے درمیان معاہدہ ہے تو دیت واجب ہے جو اس کے عزیزوں کے حوالے کی جائے اور ایک مسلم غلام کا آزاد کرنا بھی، پھر جس کو یہ نہ میسر ہو اس پر دو مہینے کے لگا تار روزے رکھنا واجب ہے، یہ تو بہ اللہ تعالیٰ کی طرف سے ہے اور اللہ بڑا علم والا ہے، بڑا ہی حکمت والا ہے۔“

باب: جب قاتل ایک مرتبہ قتل کا اقرار کر لے تو اسے قصاص میں قتل کر دیا جائے گا

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

[النساء: ۹۲]

بَابُ: إِذَا أَقْرَبَ بِالْقَتْلِ مَرَّةً قُتِلَ

بِهِ

(۶۸۸۳) مجھ سے اسحاق نے بیان کیا، کہا ہم کو حبان بن بلال نے خبر دی، کہا ہم سے ہام بن یحییٰ نے بیان کیا، کہا ہم کو قتادہ نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ ایک یہودی نے ایک لڑکی کا سر دو پتھروں کے درمیان میں رکھ کر کچل دیا تھا۔ اس لڑکی سے پوچھا گیا کہ یہ تمہارے ساتھ کس نے کیا؟ کیا فلاں نے کیا ہے؟ فلاں نے کیا ہے؟ آخر اس یہودی کا نام لیا گیا تو اس نے اپنے سر کے اشارے سے (ہاں) کہا پھر یہودی لایا گیا اور اس نے اقرار کر لیا، چنانچہ نبی کریم صلی اللہ علیہ وسلم کے حکم سے اس کا بھی سر پتھر سے کچل دیا گیا، ہام نے دو پتھروں کا ذکر کیا ہے۔

باب: عورت کے عوض اس کے قاتل مرد کو قتل کرنا

(۶۸۸۵) ہم سے مسدود نے بیان کیا، کہا ہم سے یزید بن زریج نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے ایک یہودی کو ایک لڑکی کے بدلے میں قتل کرا دیا۔ یہودی نے اس لڑکی کو چاندی کے زیورات کے لالچ میں قتل کر دیا تھا۔

باب: مردوں اور عورتوں کے درمیان زخموں میں بھی قصاص لیا جائے گا

اہل علم نے کہا ہے کہ مرد کو عورت کے بدلے میں قتل کیا جائے گا۔ حضرت عمر رضی اللہ عنہ نے کہا کہ عورت سے مرد کے قتل عمد یا اس سے کم دوسرے زخموں کا قصاص لیا جائے۔ یہی قول عمر بن عبد العزیز، ابراہیم، ابوزناد کا اپنے اساتذہ سے منقول ہے۔ اور ربیع کی بہن نے نبی کریم صلی اللہ علیہ وسلم کے زمانہ میں ایک شخص کو زخمی کر دیا تھا تو نبی کریم صلی اللہ علیہ وسلم نے ”قصاص“ کا فیصلہ فرمایا تھا۔

۶۸۸۴۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا حَبَانُ، قَالَ: حَدَّثَنَا هَمَامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا أَفْلَانُ؟ أَفْلَانُ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِهَا فَعَجِيَءَ بِالْيَهُودِيِّ فَأَعْتَرَفَ فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرَضَ رَأْسَهُ بِالْحِجَارَةِ وَقَدْ قَالَ هَمَامٌ: بِحَجَرَيْنِ. [راجع: ۲۴۱۳]

بَابُ قَتْلِ الرَّجُلِ بِالْمَرْأَةِ

۶۸۸۵۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ، قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَتَلَ يَهُودِيًّا بِجَارِيَةٍ قَتَلَهَا عَلَى أَوْصَاحٍ لَهَا. [راجع: ۲۴۱۳] [نسائي: ۴۷۵۴]

بَابُ الْقِصَاصِ بَيْنَ الرِّجَالِ وَالنِّسَاءِ فِي الْجَرَاحَاتِ

وَقَالَ أَهْلُ الْعِلْمِ: يُقْتَلُ الرَّجُلُ بِالْمَرْأَةِ وَيُذَكَّرُ عَنْ عَمْرٍ: تُقَادُ الْمَرْأَةُ مِنَ الرَّجُلِ فِي كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فَمَا دُونَهَا مِنَ الْجَرَاحِ وَبِهِ قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَإِبْرَاهِيمُ وَأَبُو الزِّنَادِ عَنْ أَصْحَابِهِ وَجَرَحَتْ أُخْتُ الرَّبِيعِ إِنْسَانًا فَقَالَ النَّبِيُّ ﷺ: ((الْقِصَاصُ)). [راجع: ۲۷۰۳]

(۶۸۸۶) ہم سے عمرو بن علی فلاں نے بیان کیا، کہا ہم سے یحییٰ بن سعید قحطان نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے موسیٰ بن ابی عائشہ نے بیان کیا، ان سے عبید اللہ بن عبد اللہ نے اور ان سے حضرت

۶۸۸۶۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عَبْدِ اللَّهِ بْنِ

عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ کے منہ میں (مرض الموت کے موقع پر) آپ کی مرضی کے خلاف ہم نے دوا ڈالی۔ آنحضرت ﷺ نے فرمایا: ”کہ میرے حلق میں دواند ڈالو۔“ لیکن ہم نے سمجھا مریض ہونے کی وجہ سے دوا پینے سے نفرت کر رہے ہیں لیکن جب آپ کو ہوش ہوا تو فرمایا: ”تم جتنے لوگ گھر میں ہو سب کے حلق میں زبردستی دوا ڈالی جائے سوائے عباس کے کہ وہ اس وقت موجود نہیں تھے۔“

باب: جس نے اپنا حق یا قصاص سلطان کی اجازت کے بغیر لے لیا

(۶۸۸۷) ہم سے ابو یحیٰی نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرن نے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، کہا: انہوں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”ہم آخری امت ہیں لیکن (قیامت کے دن) سب سے آگے رہنے والے ہیں۔“

(۶۸۸۸) اور اسی اسناد کے ساتھ (روایت ہے کہ آنحضرت ﷺ نے فرمایا): ”اگر کوئی شخص تیرے گھر میں (کسی سوراخ یا جھنگے وغیرہ سے) تم سے اجازت لیے بغیر جھاک رہا ہو اور تم اسے کنکری مارو جس سے اس کی آنکھ پھوٹ جائے تو تم پر کوئی سزا نہیں ہے۔“

(۶۸۸۹) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے حمید نے کہ ایک صاحب نبی کریم ﷺ کے گھر میں جھاک رہے تھے تو آنحضرت ﷺ نے ان کی طرف تیر کا پھل بڑھایا تھا۔ میں نے پوچھا کہ یہ حدیث تم سے کس نے بیان کی ہے؟ تو انہوں نے بیان کیا کہ حضرت انس بن مالک رضی اللہ عنہ نے۔

باب: جب کوئی ہجوم میں مرجائے یا مارا جائے تو اس کا کیا حکم ہے؟

عَبْدُ اللَّهِ عَنْ عَائِشَةَ قَالَتْ: لَدَدْنَا النَّبِيَّ ﷺ فِي مَرَضِهِ فَقَالَ: ((لَا تَلْدُونِي)) فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ فَلَمَّا أَفَاقَ قَالَ: ((لَا يَبْقَى أَحَدٌ مِنْكُمْ إِلَّا لَدَغِ غَيْرِ الْعَبَّاسِ فَإِنَّهُ لَمْ يَشْهَدْكُمْ)). [راجع: ۴۴۵۸]

بَابُ مَنْ أَخَذَ حَقَّهُ أَوْ اقْتَصَّ دُونَ السُّلْطَانِ

۶۸۸۷- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ أَنَّ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((نَحْنُ الْآخِرُونَ السَّابِقُونَ)). [راجع: ۲۳۸]

۶۸۸۸- وَبِإِسْنَادِهِ: ((لَوْ اِطْلَعَ فِي بَيْتِكَ أَحَدٌ وَلَمْ تَأْذِنْ لَهُ خَدْفَتَهُ بِحَصَاةٍ فَفَقَأَتْ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ)). [طرفہ فی: ۶۹۰۲]

تشریح: نہ گناہ ہوگا نہ دنیا کی کوئی سزا لگے گی۔

۶۸۸۹- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ أَنَّ رَجُلًا اِطْلَعَ فِي بَيْتِ النَّبِيِّ ﷺ فَسَدَدَ إِلَيْهِ النَّبِيُّ ﷺ مَشْقَصًا فَقُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: أَنَسُ بْنُ مَالِكٍ. [راجع: ۲۶۴۲]

بَابُ إِذَا مَاتَ فِي الرَّحَامِ أَوْ قُتِلَ بِهِ

(۶۸۹۰) مجھ سے اسحاق بن منصور نے بیان کیا، کہا ہم کو ابواسامہ نے خبر دی، انہیں ہشام نے خبر دی، کہا ہم کو ہمارے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ احد کی لڑائی میں مشرکین کو پہلے شکست ہو گئی تھی لیکن ابلیس نے چلا کر کہا: اے اللہ کے بندو! پیچھے کی طرف والوں سے بچو! چنانچہ آگے کے لوگ پلٹ پڑے اور آگے والے پیچھے والوں سے (جو) مسلمان ہی تھے) بھڑ گئے۔ اچانک حذیفہ رضی اللہ عنہ نے دیکھا تو ان کے والد یمان رضی اللہ عنہ تھے۔ حذیفہ رضی اللہ عنہ نے کہا: اللہ کے بندو! یہ تو میرے والد ہیں، میرے والد! بیان کیا کہ اللہ کی قسم! مسلمان انہیں قتل کر کے ہی گئے۔ اس پر حذیفہ رضی اللہ عنہ نے کہا اللہ تمہاری مغفرت کرے۔ عروہ نے بیان کیا کہ اس واقعے کا صدمہ حضرت حذیفہ رضی اللہ عنہ کو آخروقت تک رہا۔

باب: اگر کسی نے غلطی سے اپنے آپ ہی کو مار ڈالا تو اس کی کوئی دیت نہیں ہے

(۶۸۹۱) ہم سے سکی بن ابراہیم نے بیان کیا، کہا ہم سے یزید بن ابی عبید نے اور ان سے سلمہ رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ خیبر کی طرف نکلے۔ جماعت کے ایک صاحب نے کہا: اے عمار! ہمیں اپنی حدی سنائیے، انہوں نے حدی خوانی شروع کی تو نبی کریم ﷺ نے پوچھا: ”کون صاحب گا گا کرو انہوں کو ہانک رہے ہیں؟“ لوگوں نے کہا کہ عمار ہیں۔ آنحضرت ﷺ نے فرمایا: ”اللہ ان پر رحم کرے۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! آپ نے ہمیں عمار سے فائدہ کیوں نہیں اٹھانے دیا، چنانچہ عمار رضی اللہ عنہ اسی رات کو اپنی ہی تلوار سے شہید ہو گئے۔ لوگوں نے کہا کہ ان کے اعمال برباد ہو گئے، انہوں نے خودکشی کر لی (کیونکہ ایک یہودی پر حملہ کرتے وقت خود اپنی تلوار سے زخمی ہو گئے تھے) جب میں واپس آیا اور میں نے دیکھا کہ لوگ آپس میں کہہ رہے ہیں کہ عمار کے اعمال برباد ہو گئے تو میں نبی کریم ﷺ کی خدمت میں حاضر ہوا اور عرض کیا، اے اللہ کے نبی! آپ پر میرے ماں باپ فدا ہوں، یہ لوگ کہتے ہیں: عمار کے سارے عمل برباد ہو گئے۔ آنحضرت ﷺ نے فرمایا: ”جو شخص یہ

۶۸۹۰۔ حَدَّثَنِي إِسْحَاقُ [بْنُ مَنْصُورٍ] قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ، قَالَ هِشَامُ: أَخْبَرَنَا عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: لَمَّا كَانَ يَوْمَ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ ابْنُ لَيْسٍ: أَيُّ عِبَادَ اللَّهِ! أَخْرَاكُمْ فَرَجَعْتَ أَوْلَاهُمْ فَاجْتَلَدَتْ هِمِّي وَأَخْرَاهُمْ فَنَظَرْتُ حَذِيفَةَ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانَ فَقَالَ: أَيُّ عِبَادَ اللَّهِ! أَبِي أَبِي قَالَتْ: فَوَاللَّهِ! مَا اخْتَجَزُوا حَتَّى قَتَلُوهُ فَقَالَ حَذِيفَةُ: غَفَرَ اللَّهُ لَكُمْ قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حَذِيفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللَّهِ. [راجع: ۳۲۹۰]

بَابُ: إِذَا قَتَلَ نَفْسَهُ خَطَاً فَلَا دِيَّةَ لَهُ

۶۸۹۱۔ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ فَقَالَ رَجُلٌ مِنْهُمْ: أَسْمِعْنَا يَا عَامِرُ! مِنْ هُنَيَّاكَ فَحَدَّثَنَا بِهِمْ فَقَالَ النَّبِيُّ ﷺ: ((مَنْ السَّائِقُ؟)) قَالُوا: عَامِرٌ فَقَالَ: ((رَحِمَهُ اللَّهُ)) فَقَالُوا: يَا رَسُولَ اللَّهِ! هَلَا أَمْتَعْتَنَا بِهِ فَأَصِيبَ صَنِيعَةً لَيْلَتِهِ فَقَالَ الْقَوْمُ: حَبِطَ عَمَلُهُ قَتَلَ نَفْسَهُ فَلَمَّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عَامِرًا حَبِطَ عَمَلُهُ فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَذَلِكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ فَقَالَ: ((كَذَبَ مَنْ قَالَهَا إِنَّ لَهُ لَأَجْرَيْنِ اثْنَيْنِ إِنَّهُ لِحَاجِدٍ مُجَاهِدٍ وَأَيُّ قَتْلٍ يَزِيدُهُ عَلَيْهِ)). [راجع: ۲۴۷۷]

کہتا ہے غلط کہتا ہے عامر کو دو ہرا اجر ملے گا وہ (اللہ کے راستہ میں) مشقت اٹھانے والے اور جہاد کرنے والے تھے اور کس قتل کا اجر اس سے بڑھ کر ہوگا؟“

باب: جب کسی نے کسی کو دانت سے کاٹا اور کاٹنے والے کا دانت ٹوٹ گیا تو اس کی کوئی دیت نہیں ہے

(۶۸۹۲) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا کہ میں نے زرارہ بن ابی اوفیٰ سے سنا، ان سے عمران بن حصین رضی اللہ عنہ نے کہ ایک شخص نے دوسرے کے ہاتھ میں دانت سے کاٹا تو اس نے اپنا ہاتھ کاٹنے والے کے منہ میں سے کھینچ لیا جس سے اس کے آگے کے دو دانت ٹوٹ گئے، پھر دونوں اپنا جھگڑا نبی کریم صلی اللہ علیہ وسلم کے پاس لائے تو آپ صلی اللہ علیہ وسلم نے فرمایا: ”تم اپنے بھائی کو اس طرح دانت سے کاٹتے ہو جیسے اونٹ کا ٹاٹا ہے تمہیں دیت نہیں ملے گی۔“

(۶۸۹۳) ہم سے ابو عاصم نے بیان کیا، ان سے ابن جریج نے، ان سے عطاء نے، ان سے صفوان بن یعلیٰ نے اور ان سے ان کے والد نے کہا کہ میں ایک غزوہ میں نکلا تو ایک شخص نے دانت سے کاٹ لیا تھا جس کی وجہ سے اس کے آگے والے دانت ٹوٹ گئے تھے، پھر رسول اللہ صلی اللہ علیہ وسلم نے اس مقدمے کو باطل قرار دے کر اس کی دیت نہیں دلائی۔

باب: دانت کے بدلے دانت

(۶۸۹۴) ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا ہم سے حمید طویل نے بیان کیا، ان سے انس رضی اللہ عنہ نے کہ نہر کی بیٹی نے ایک لڑکی کے منہ پر طمانچہ مارا تھا اور اس کے دانت ٹوٹ گئے تھے۔ لوگ نبی کریم صلی اللہ علیہ وسلم کے پاس مقدمہ لائے تو نبی کریم صلی اللہ علیہ وسلم نے قصاص کا حکم دیا۔

باب: انگلیوں کا بیان

(۶۸۹۵) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے

باب: إِذَا عَضَّ رَجُلًا فَوَقَعَتْ ثَنَائِيَاهُ

۶۸۹۲۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَتَنَزَعَ يَدَهُ مِنْ فِيهِ فَوَقَعَتْ ثَنَائِيَاهُ فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ: ((يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ لَا دِيَةَ لَكَ)). [مسلم: ۴۳۶۷؛

ترمذی: ۱۴۱۶؛ نسائی: ۴۷۷۳، ۴۷۷۴، ۴۷۷۵، ۴۷۷۶؛ ابن ماجہ: ۲۶۵۷]

۶۸۹۳۔ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: خَرَجْتُ فِي غَزْوَةٍ فَعَضَّ رَجُلٌ فَاَتَنَزَعَ ثَنِيَّتَهُ فَأَبْطَلَهَا النَّبِيُّ ﷺ. [راجع: ۱۸۴۸]

باب: أَلَسَنُ بِالسِّنِّ

۶۸۹۴۔ حَدَّثَنَا الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ أَنَّ ابْنَةَ النَّضْرِ لَطَمَتْ جَارِيَةً فَكَسَرَتْ ثَنِيَّتَهَا فَأَتَوَا النَّبِيَّ ﷺ فَأَمَرَ بِالْقِصَاصِ. [راجع: ۲۷۰۳]

باب: دِيَةِ الْأَصَابِعِ

۶۸۹۵۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ

قنادہ نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”یہ اور یہ برابر ہیں۔“ یعنی چھنگلیا اور انگوٹھا دیت میں۔

قَنَادَةَ، عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((هَذِهِ وَهَذِهِ سَوَاءٌ)) يَعْنِي الْخِنْصَرُ وَالْإِبْهَامُ. [ابوداؤد: ۴۵۵۸؛ نسائی: ۴۸۶۲،

۴۸۶۳؛ ابن ماجہ: ۲۶۵۲]

ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے ابن ابی عدی نے بیان کیا، ان سے شعبہ نے، ان سے قنادہ نے، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے اسی طرح سنا۔

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَنَادَةَ عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ نَحْوَهُ. [راجع: ۶۸۹۵]

باب: اگر کئی آدمی ایک شخص کو قتل کر دیں تو کیا ان سب کو سزا دی جائے گی یا ان سب سے قصاص لیا جائے گا؟

بَابُ: إِذَا أَصَابَ قَوْمٌ مِنْ رَجُلٍ هَلْ يُعَاقَبُ

اور مطرف نے شعی سے بیان کیا کہ دو آدمیوں نے ایک شخص کے متعلق گواہی دی کہ اس نے چوری کی ہے تو علی رضی اللہ عنہ نے اس کا ہاتھ کاٹ دیا۔ اس کے بعد وہی دونوں ایک دوسرے شخص کو لائے اور کہا کہ ہم سے غلطی ہوگئی تھی (اصل میں چوریہ تھا) تو علی رضی اللہ عنہ نے ان کی شہادت کو باطل قرار دیا اور ان سے پہلے (جس کا ہاتھ کاٹ دیا گیا تھا) خون بہا لیا اور کہا کہ اگر مجھے یقین ہوتا کہ تم لوگوں نے جان بوجھ کر ایسا کیا ہے تو میں تم دونوں کا ہاتھ کاٹ دیتا۔

أَوْ يَقْتَصَّ مِنْهُمْ كُلُّهُمْ وَقَالَ مُطَرِّفٌ عَنْ الشَّعْبِيِّ فِي رَجُلَيْنِ شَهَدَا عَلَى رَجُلٍ أَنَّهُ سَرَقَ فَقَطَعَهُ عَلَيْهِ ثُمَّ جَاءَا بِآخَرَ قَالَا: أَخْطَاْنَا فَأَبْطَلْ شَهَادَتَهُمَا وَأُخِذَ بِدِيَةِ الْأَوَّلِ وَقَالَ: لَوْ عَلِمْتُ أَنَّكُمَا تَعَمَّدْتُمَا لَقَطَعْتُكُمَا.

(۶۸۹۶) ابو عبد اللہ بخاری رحمہ اللہ نے کہا اور مجھ سے ابن بشار نے بیان کیا، ان سے یحییٰ نے، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ ایک لڑکے اسیل نامی کو دھوکے سے قتل کر دیا گیا تھا۔ عمر رضی اللہ عنہ نے کہا کہ سارے اہل صنعاء (یعنی کے لوگ) اس کے قتل میں شریک ہوتے تو میں سب کو قتل کرا دیتا۔ اور مغیرہ بن حکیم نے اپنے والد سے بیان کیا کہ چار آدمیوں نے ایک بچے کو قتل کر دیا تھا تو عمر رضی اللہ عنہ نے یہ بات فرمائی۔ ابو بکر، ابن زبیر، علی بن سوید بن مقرن نے تھپڑ کا بدلہ دلوا لیا اور عمر رضی اللہ عنہ نے درے

۶۸۹۶۔ قَالَ أَبُو عَبْدِ اللَّهِ وَقَالَ لِي ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ غُلَامًا قُتِلَ غِيلَةً فَقَالَ عُمَرُ: لَوْ اشْتَرَكَ فِيهَا أَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ وَقَالَ: مُغِيرَةُ بْنُ حَكِيمٍ عَنْ أَبِيهِ: إِنَّ أَرْبَعَةَ قَتَلُوا صَبِيًّا فَقَالَ عُمَرُ مِثْلَهُ وَأَقَادَ أَبُو بَكْرٍ وَابْنُ الزُّبَيْرِ وَعَلِيٌّ وَسُوَيْدُ بْنُ مُقْرِنٍ مِنْ لَطْمَةٍ وَأَقَادَ

کی جو مار ایک شخص کو ہوئی تھی اس کا بدلہ لینے کے لیے فرمایا اور علی رضی اللہ عنہ نے تین کوڑوں کا قصاص لینے کا حکم دیا اور شرع نے کوڑے اور خراش لگانے کی سزا دی تھی۔

(۶۸۹۷) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے، ان سے سفیان نے، ان سے موسیٰ بن ابی عائشہ نے بیان کیا، ان سے عبید اللہ بن عبد اللہ نے کہ عائشہ رضی اللہ عنہا نے کہا، ہم نے نبی کریم ﷺ کے مرض میں آپ کے منہ میں زبردستی دوا ڈالی حالانکہ آنحضرت ﷺ اشارہ کرتے رہے: ”دوا نہ ڈالی جائے۔“ لیکن ہم نے سمجھا کہ مریض کو دوا سے جو نفرت ہوتی ہے (اس کی وجہ سے آنحضرت ﷺ فرما رہے ہیں) پھر جب آپ کو آفاقہ ہوا تو فرمایا: ”میں نے تمہیں کہا تھا کہ دوا نہ ڈالو۔“ بیان کیا کہ ہم نے عرض کیا آپ نے دوا سے ناگواری کی وجہ سے ایسا کیا ہوگا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”تم میں سے ہر ایک کے منہ میں دوا ڈالی جائے اور میں دیکھتا رہوں گا سوائے عباس کے کیونکہ وہ اس وقت وہاں موجود نہ تھے۔“

باب: قسامت کا بیان

اور احدث بن قیس نے کہا کہ نبی کریم ﷺ نے مجھے فرمایا: ”تم اپنے دو گواہ لاؤ ورنہ اس (مدعی علیہ) کی قسم (پر فیصلہ ہوگا)“ ابن ابی ملیکہ نے بیان کیا قسامت میں معاویہ رضی اللہ عنہ نے قصاص نہیں لیا (صرف دیت دلائی) اور عمر بن عبد العزیز نے عدی بن اوطاة کو جنہیں انہوں نے بصرہ کا امیر بنایا تھا ایک مقتول کے بارے میں جو تیل بیچنے والوں کے حملہ کے ایک گھر کے پاس پایا گیا تھا لکھا کہ اگر مقتول کے اولیا کے پاس کوئی گواہی ہو (تو فیصلہ کیا جاسکتا ہے) ورنہ خلق اللہ پر ظلم نہ کرو کیونکہ ایسے معاملہ کا جس پر گواہ نہ ہوں قیامت تک فیصلہ نہیں ہو سکتا۔

(۶۸۹۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سعید بن عبید نے بیان کیا، ان سے بشیر بن یار نے، وہ کہتے تھے کہ قبیلہ انصار کے ایک صاحب سہل بن ابی حمزہ نے انہیں خبر دی کہ ان کی قوم کے کچھ لوگ خمیر گئے اور (اپنے اپنے کاموں کے لیے) مختلف جگہوں میں الگ الگ گئے، پھر اپنے

عَمْرُ مِنْ ضَرْبَةٍ بِالذَّرَّةِ وَأَقَادَ عَلَيَّ مِنْ ثَلَاثَةِ أَسْوَاطٍ وَأَقْتَصَّ شَرِيخٌ مِنْ سَوْطٍ وَخُمْشٍ.

۶۸۹۷۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَتْ عَائِشَةُ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ وَجَعَلَ يُشِيرُ إِلَيْنَا: ((لَا تَلْدُونِي)) فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ فَلَمَّا أَفَاقَ قَالَ: ((لَمْ أَتْلُوكُنَّ أَنْ تَلْدُونِي؟)) قَالَ: قُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَبْقَى مِنْكُمْ أَحَدٌ إِلَّا لَدٌّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسَ فَإِنَّهُ لَمْ يَشْهَدْكُمْ)). [راجع: ۴۴۵۸]

بَابُ الْقَسَامَةِ

وَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: قَالَ لِي النَّبِيُّ ﷺ: ((شَاهِدَاكَ أَوْ يَمِينَهُ)) وَقَالَ ابْنُ أَبِي مَلِيكَةَ: لَمْ يَقْضَ بِهَا مُعَاوِيَةُ وَكَتَبَ عَمْرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَبْدِ بْنِ أَرْطَاةَ وَكَانَ أَمْرُهُ عَلَى الْبَصْرَةِ فِي قَتِيلٍ وَجَدَ عِنْدَ بَيْتٍ مِنْ بُيُوتِ السَّمَانِينَ: إِنْ وَجَدَ أَصْحَابَهُ بَيْتَهُ وَإِلَّا فَلَا تَقْطُلِمِ النَّاسَ فَإِنَّ هَذَا لَا يَقْضَى فِيهِ إِلَى يَوْمِ الْقِيَامَةِ.

۶۸۹۸۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سَعِيدُ ابْنِ عُبَيْدٍ، عَنْ بَشِيرِ بْنِ يَسَارٍ رَعِمَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يَقُولُ لَهُ: سَهْلُ بْنُ أَبِي حَنْمَةَ أَخْبَرَهُ أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَبِيرٍ

میں ایک شخص کو مقتول پایا۔ جن لوگوں میں وہ مقتول ملا تھا، ان سے ان لوگوں نے کہا: ہمارے ساتھی کو تم نے قتل کیا ہے۔ انہوں نے کہا کہ نہ ہم نے قتل کیا اور نہ ہمیں قاتل کا پتہ معلوم ہے؟ پھر یہ لوگ نبی کریم ﷺ کے پاس گئے اور کہا: یا رسول اللہ! ہم خیر گئے اور پھر ہم نے وہاں اپنے ایک ساتھی کو مقتول پایا۔ آنحضرت ﷺ نے فرمایا: ”تم میں جو بڑا ہے وہ بات کرے۔“ آپ ﷺ نے فرمایا: ”قاتل کے خلاف گواہی لاؤ۔“ انہوں نے کہا کہ ہمارے پاس کوئی گواہی نہیں ہے۔ آپ ﷺ نے فرمایا: ”پھر یہ (یہودی) قسم کھائیں گے۔“ (اور ان کی قسم پر فیصلہ ہوگا) انہوں نے کہا کہ یہودیوں کی قسموں کا کوئی اعتبار نہیں آپ ﷺ نے اسے پسند نہیں فرمایا کہ مقتول کا خون رائیگاں جائے، چنانچہ آپ نے صدقہ کے اونٹوں میں سے سوانٹ (خود ہی) دیت میں دیے۔

فَتَمَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلًا وَقَالُوا
لِلَّذِي وَجَدَ فِيهِمْ: قَدْ قَتَلْتُمْ صَاحِبَنَا قَالُوا:
مَا قَتَلْنَا وَلَا عَلِمْنَا قَاتِلًا فَانْطَلَقُوا إِلَى
النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! انْطَلَقْنَا
إِلَى خَيْرٍ فَوَجَدْنَا أَحَدًا قَتِيلًا فَقَالَ: ((الْكُبُرُ
الْكُبُرُ)) فَقَالَ لَهُمْ: ((تَأْتُونَ بِالْبَيِّنَةِ عَلَى مَنْ
قَتَلْتُمْ)) قَالُوا: مَا لَنَا بَيِّنَةٌ قَالَ: ((فِيحْلِفُونَ))
قَالُوا: لَا نَرْضَى بِأَيْمَانِ الْيَهُودِ فِكْرَةَ رَسُولِ
اللَّهِ ﷺ أَنْ يَطْلُ دَمَهُ فَوَدَّاهُ مَائَةٌ مِنْ إِبِلِ
الصَّدَقَةِ. [راجع: ۲۷۰۲]

(۶۸۹۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابو بشار اسماعیل بن ابراہیم اسدی نے بیان کیا، کہا ہم سے حجاج بن ابی عثمان نے بیان کیا، ان سے آل ابوقلابہ کے غلام ابورجاء نے بیان کیا، اس نے کہا کہ مجھ سے ابوقلابہ نے بیان کیا کہ عمر بن عبدالعزیز نے ایک دن دربار عام کیا اور سب کو اجازت دی۔ لوگ داخل ہوئے تو انہوں نے پوچھا قسامہ کے بارے میں تمہارا کیا خیال ہے؟ کسی نے کہا کہ قسامہ کے ذریعے قصاص لینا حق ہے اور خلفاء نے اس کے ذریعے قصاص لیا ہے؟ اس پر انہوں نے مجھ سے پوچھا ابوقلابہ تمہاری کیا رائے ہے؟ اور مجھے عوام کے سامنے لاکھڑا کیا۔ میں نے عرض کیا امیر المؤمنین! آپ کے پاس عرب کے سردار اور شریف لوگ رہتے ہیں آپ کی کیا رائے ہوگی اگر ان میں سے پچاس آدمی کسی دمشق کے شادی شدہ شخص کے بارے میں زنا کی گواہی دیں جبکہ ان لوگوں نے اس شخص کو دیکھا بھی نہ ہو کیا آپ ان کی گواہی پر اس شخص کو رجم کر دیں گے۔ امیر المؤمنین نے فرمایا: نہیں، پھر میں نے کہا آپ کا کیا خیال ہے اگر انہیں (اشراف عرب) میں پچاس افراد جس کے کسی شخص کے متعلق چوری کی گواہی دے دیں اسے بغیر دیکھے تو کیا آپ اس کا ہاتھ کاٹ دیں گے؟

۶۸۹۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا
أَبُو بَشَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْأَسَدِيُّ، قَالَ:
حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنِي
أَبُو رَجَاءٍ مِنْ آلِ أَبِي قَلَابَةَ، قَالَ: حَدَّثَنَا أَبُو
قَلَابَةَ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَمَرَ بِرَجُلٍ سَرِيرَةٍ
يَوْمًا لِلنَّاسِ ثُمَّ أَمَرَ لَهُمْ فَدَخَلُوا فَقَالَ: مَا
تَقُولُونَ فِي الْقَسَامَةِ؟ قَالُوا: نَقُولُ: الْقَسَامَةُ
الْقَوْدُ بِهَا حَقٌّ وَقَدْ أَقَادَتْ بِهَا الْخُلَفَاءُ قَالَ:
لِي: مَا تَقُولُ يَا أَبَا قَلَابَةَ؟ وَنَصَّبَنِي لِلنَّاسِ
فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! عِنْدَكَ رُؤُوسُ الْأَجْنَادِ
وَأَشْرَافِ الْعَرَبِ أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ
شَهِدُوا عَلَى رَجُلٍ مُخَصَّنٍ بِدِمَشْقٍ أَنَّهُ قَدْ
زَنَى لَمْ يَرَوْهُ أَكُنْتُ تَرَجُمُهُ قَالَ: لَا قُلْتُ:
أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَى
رَجُلٍ بِحِمَصٍ أَنَّهُ سَرَقَ أَكُنْتُ تَقَطُّعُهُ وَلَمْ

فرمایا: نہیں، پھر میں نے کہا، پس اللہ کی قسم! رسول اللہ ﷺ نے کبھی کسی کو تین حالتوں کے سوا قتل نہیں کرایا۔ ایک وہ شخص جس نے کسی کو ظلماً قتل کیا ہو اس کے بدلے میں قتل کیا گیا ہو، دوسرا وہ شخص جس نے شادی کے بعد زنا کیا ہو اور تیسرا وہ شخص جس نے اللہ اور اس کے رسول سے جنگ کی ہو اور اسلام سے پھر گیا ہو۔ لوگوں نے اس پر کہا، کیا انس بن مالک رضی اللہ عنہ نے یہ حدیث نہیں بیان کی ہے کہ نبی کریم ﷺ نے چوری کے معاملہ میں ہاتھ پیر کاٹ دیے اور آنکھوں میں سلائی پھروائی تھی اور پھر انہیں دھوپ میں ڈالوا دیا تھا۔ میں نے کہا کہ میں آپ لوگوں کو حضرت انس بن مالک رضی اللہ عنہ کی حدیث سناتا ہوں۔ مجھ سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ قبیلہ عکل کے آٹھ افراد آنحضرت ﷺ کے پاس آئے اور آپ سے اسلام پر بیعت کی، مدینہ منورہ کی آب و ہوا انہیں ناموافق ہوئی اور وہ بیمار پڑ گئے تو انہوں نے رسول اللہ ﷺ سے اس کی شکایت کی۔ آنحضرت ﷺ نے ان سے فرمایا: ”پھر کیوں نہیں تم ہمارے چرواہے کے ساتھ ان اونٹوں میں چلے جاتے اور اونٹوں کا دودھ اور ان کا پیشاب پیتے۔“ انہوں نے عرض کیا: کیوں نہیں، چنانچہ وہ نکل گئے اور اونٹوں کا دودھ اور پیشاب پیا اور صحت مند ہو گئے، پھر انہوں نے رسول اللہ ﷺ کے چرواہے کو قتل کر دیا اور اونٹ ہنگالے گئے۔ اس کی اطلاع جب رسول اللہ ﷺ کو پہنچی تو آپ نے ان کی تلاش میں آ دی بھیجی پھر وہ پکڑے گئے جب وہ لائے گئے تو آپ ﷺ کے حکم کے مطابق ان کے بھی ہاتھ اور پاؤں کاٹ دیئے گئے اور ان کی آنکھوں میں سلائی پھیر دی گئی پھر انہیں دھوپ میں ڈالوا دیا اور آخر وہ مر گئے۔ میں نے کہا کہ ان کے عمل سے بڑھ کر اور کیا جرم ہو سکتا ہے اسلام سے پھر گئے قتل کیا اور چوری کی۔ عتبہ بن سعید نے کہا میں نے آج جیسی بات کبھی نہیں سنی تھی، میں نے کہا: اے عتبہ! کیا تم میری حدیث رد کرتے ہو؟ انہوں نے کہا کہ نہیں آپ نے یہ حدیث واقعہ کے مطابق بیان کر دی ہے، واللہ! اہل شام کے ساتھ اس وقت تک خیر و بھلائی رہے گی جب تک یہ شیخ (ابوقلابہ) ان میں موجود رہیں گے۔ میں نے کہا کہ اس قسامہ کے

يَرَوْهُ؟ قَالَ: لَا قُلْتُ: قَوْلَ اللَّهِ! مَا قَتَلَ رَسُولُ اللَّهِ ﷺ أَحَدًا قَطُّ إِلَّا فِي ثَلَاثِ خِصَالٍ: رَجُلٌ قَتَلَ بِحَرِيرَةٍ نَفْسَهُ فَقَتِلَ أَوْ رَجُلٌ زَنَى بَعْدَ إِخْصَانٍ أَوْ رَجُلٌ حَارَبَ اللَّهَ وَرَسُولَهُ وَارْتَدَّ عَنِ الْإِسْلَامِ فَقَالَ الْقَوْمُ: أَوْلَيْتَ قَدْ حَدَّثَ أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي السَّرِقِ وَسَمَرَ الْأَعْيُنِ ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ؟ فَقُلْتُ: أَنَا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ حَدَّثَنِي أَنَسٌ: أَنَّ نَفْرًا مِنْ عُكْلٍ ثَمَانِيَّةٍ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَبَايَعُوهُ عَلَى الْإِسْلَامِ فَاسْتَوْحَمُوا الْأَرْضَ فَسَقِمَتْ أَجْسَامُهُمْ فَشَكَوَا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ لَهُمْ: ((أَفَلَا تَخْرُجُونَ مَعَ رَاعِيَتِنَا فِي إِبِلِهِ فَنُصَيِّبُونَ مِنَ أَلْبَانِهَا وَأَبْوَالِهَا؟)) قَالُوا: بَلَى! فَخَرَجُوا فَشَرِبُوا مِنَ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا فَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ وَطَرَدُوا النِّعَمَ فَلَبَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَارْسَلَ فِي أَثَارِهِمْ فَأَذْرَكُوا فَجِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقَطَّعَتْ أَيْدِيَهُمْ وَأَرْجُلُهُمْ وَسُمِرَتْ أَعْيُنُهُمْ ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا: قُلْتُ: وَآيَ شَيْءٍ أَشَدُّ مِمَّا صَنَعَ هَؤُلَاءِ؟ ارْتَدُّوا عَنِ الْإِسْلَامِ وَقَتَلُوا وَسَرَقُوا فَقَالَ عَتَبَةُ بْنُ سَعِيدٍ: وَاللَّهِ! إِنْ سَمِعْتُ كَالْيَوْمِ قَطُّ فَقُلْتُ: أَتَرُدُّ عَلَيَّ حَدِيثِي يَا عَتَبَةُ؟ فَقَالَ: لَا وَلَكِنْ جِئْتُ بِالْحَدِيثِ عَلَى وَجْهِهِ وَاللَّهِ! لَا يَزَالُ هَذَا الْجُنْدُ بِخَيْرٍ مَا

سلسلہ میں آنحضرت ﷺ کی ایک سنت ہے۔ انصار کے کچھ لوگ آپ کے پاس آئے اور آپ ﷺ سے بات کی پھر ان میں سے ایک صاحب ان کے سامنے ہی نکلے (خیبر کے ارادہ سے) اور وہاں قتل کر دیے گئے۔ اس کے بعد دوسرے صحابہ رضی اللہ عنہم بھی گئے اور دیکھا کہ ان کے ساتھی خون میں تڑپ رہے ہیں۔ ان لوگوں نے واپس آ کر آنحضرت ﷺ کو اس کی اطلاع دی اور کہا: یا رسول اللہ! ہمارے ساتھی گفتگو کر رہے تھے اور اچانک وہ ہمیں (خیبر میں) خون میں تڑپتے ملے پھر آنحضرت ﷺ نکلے اور پوچھا: ”تمہارا کس پرشبہ ہے کہ انہوں نے ان کو قتل کیا ہے۔“ صحابہ رضی اللہ عنہم نے کہا کہ ہم سمجھتے ہیں کہ یہودیوں نے ہی قتل کیا ہے، پھر آپ نے یہودیوں کو بلایا اور ان سے پوچھا: ”کیا تم نے انہیں قتل کیا ہے؟“ انہوں نے انکار کر دیا آپ ﷺ نے فرمایا: ”کیا تم مان جاؤ گے اگر پچاس یہودی اس کی قسم کھالیں کہ انہوں نے مقتول کو قتل نہیں کیا۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یہ لوگ ذرا بھی پروا نہیں کریں گے کہ ہم سب کو قتل کرنے کے بعد پھر قسم کھالیں (کہ قتل انہوں نے نہیں کیا ہے) آنحضرت ﷺ نے فرمایا: ”تو پھر تم میں سے پچاس آدمی قسم کھالیں اور خون بہا کے مستحق ہو جائیں۔“ صحابہ رضی اللہ عنہم نے عرض کیا: ہم بھی قسم کھانے کے لیے تیار نہیں ہیں۔ چنانچہ آنحضرت ﷺ نے انہیں اپنے پاس سے خون بہا دیا (ابو قلابہ نے کہا کہ) میں نے کہا زمانہ جاہلیت میں قبیلہ ہذیل کے لوگوں نے اپنے ایک آدمی کو اپنے میں سے نکال دیا تھا، پھر وہ شخص بقاء میں یمن کے ایک شخص کے گھرات کو آیا۔ اسے میں ان سے کوئی شخص بیدار ہو گیا اور اس نے اس پر تلوار سے حملہ کر کے قتل کر دیا۔ اس کے بعد ہذیل کے لوگ آئے اور انہوں نے یمنی کو (جس نے قتل کیا تھا) پکڑ کر حضرت عمر رضی اللہ عنہ کے پاس لے گئے۔ حج کے زمانہ میں اور کہا کہ اس نے ہمارے آدمی کو قتل کر دیا ہے۔ یمنی نے کہا کہ انہوں نے اسے اپنی برادری سے نکال دیا تھا۔ حضرت عمر رضی اللہ عنہ نے فرمایا کہ اب ہذیل کے پچاس آدمی اس کی قسم کھالیں کہ انہوں نے اسے نکالا تھا۔ بیان کیا کہ پھر ان میں سے پچاس آدمیوں نے قسم کھائی پھر انہی کے

عَاشَ هَذَا الشَّيْخَ بَيْنَ أَظْهَرِهِمْ. قُلْتُ: وَقَدْ كَانَ فِي هَذَا سُنَّةٌ مِنْ رَسُولِ اللَّهِ ﷺ دَخَلَ عَلَيْهِ نَفَرٌ مِنَ الْأَنْصَارِ فَتَحَدَّثُوا عِنْدَهُ فَخَرَجَ رَجُلٌ مِنْهُمْ بَيْنَ أَيْدِيهِمْ فَقَتِلَ فَخَرَجُوا بَعْدَهُ فَإِذَا هُمْ بِصَاحِبِهِمْ يَتَسَحَّطُ فِي الدَّمِ فَارْجِعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! صَاحِبُنَا كَانَ يُحَدِّثُ مَعَنَا فَخَرَجَ بَيْنَ أَيْدِينَا فَإِذَا نَحْنُ بِهِ يَتَسَحَّطُ فِي الدَّمِ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((بِمَنْ تَطْنُونُ أَوْ مَنْ تَرَوْنَ قَتْلَهُ)) قَالُوا: نَرَى أَنَّ الْيَهُودَ قَتَلْتَهُ فَأَرْسَلَ إِلَى الْيَهُودِ فَدَعَاهُمْ فَقَالَ: ((أَنْتُمْ قَتَلْتُمْ هَذَا؟)) قَالُوا: لَا، قَالَ: ((أَتَرْضَوْنَ نَفْلَ خَمْسِينَ مِنَ الْيَهُودِ مَا قَتَلُوهُ)) فَقَالُوا: مَا يِيَالُونَ أَنْ يَقْتُلُونَا أَجْمَعِينَ ثُمَّ يَنْفَلُونَ قَالَ: ((أَفَتَسْتَحِقُّونَ الدِّيَةَ بِإِيمَانٍ خَمْسِينَ مِنْكُمْ؟)) قَالُوا: مَا كُنَّا لِنَخْلِفَ قَوْدَاهُ مِنْ عِنْدِهِ قُلْتُ: وَقَدْ كَانَتْ هَذِهِ خَلَعُوا خَلِيعًا لَهُمْ فِي الْجَاهِلِيَّةِ فَطَرَقَ أَهْلُ يَمَنٍ مِنَ الْيَمَنِ بِالْبَطْحَاءِ فَانْتَهَبَ رَجُلٌ مِنْهُمْ فَحَذَفَهُ بِالسَّيْفِ فَقَتَلَهُ فَجَاءَتْ هَذِهِ فَأَخَذُوا الْيَمَانِيَّ فَرَفَعُوهُ إِلَى عَمْرِو بْنِ الْعَامِرِ فَقَالُوا: قَتَلَ صَاحِبُنَا فَقَالَ: إِنَّهُمْ قَدْ خَلَعُوهُ فَقَالَ: يُقْسِمُ خَمْسُونَ مِنْ هَذِهِ مَا خَلَعُوهُ قَالَ: فَأَقْسَمَ مِنْهُمْ تِسْعَةٌ وَأَرْبَعُونَ رَجُلًا وَقَدِمَ رَجُلٌ مِنْهُمْ مِنَ الشَّامِ فَسَأَلُوهُ أَنْ يُقْسِمَ فَأَفْتَدَى يَمِينَهُ مِنْهُمْ بِأَلْفٍ دِرْهَمٍ

قبیلے کا ایک شخص جو شام سے آیا تو انہوں نے اس سے بھی مطالبہ کیا کہ وہ قسم کھائے لیکن اس نے اپنی قسم کے بدلہ میں ایک ہزار درہم دے کر اپنا چچا قسم سے چھڑا لیا۔ ہذیلوں نے اس کی جگہ ایک دوسرے آدمی کو تیار کر لیا پھر وہ مقتول کے بھائی کے پاس گیا اور اپنا ہاتھ اس کے ہاتھ سے ملایا۔ انہوں نے بیان کیا کہ پھر ہم پچاس جنہوں نے قسم کھائی تھی روانہ ہوئے۔ جب مقام نخلہ پر پہنچے تو بارش نے انہیں آ لیا۔ سب لوگ پہاڑ کے ایک غار میں گھس گئے اور غار ان پچاسوں کے اوپر گر پڑا جنہوں نے قسم کھائی تھی اور سب کے سب مر گئے۔ البتہ دونوں ہاتھ ملانے والے بچ گئے۔ لیکن ان کے پیچھے سے ایک پتھر لڑھک کر گرا اور اس سے مقتول کے بھائی کی ٹانگ ٹوٹ گئی اس کے بعد وہ ایک سال اور زندہ رہا پھر مر گیا۔ میں نے کہا کہ عبد الملک بن مروان نے قسامہ پر ایک شخص سے قصاص لیا تھا، پھر اسے اپنے کئے پر ندامت ہوئی اور اس نے ان پچاسوں کے متعلق جنہوں نے قسم کھائی تھی حکم دیا اور ان کے نام رجسٹر سے کاٹ دیے گئے، پھر انہیں شام بھیج دیا۔

باب: جس نے کسی کے گھر میں جھانکا اور گھر والوں نے جھانکنے والے کی آنکھ پھوڑ دی تو اس پر دیت واجب نہیں ہوگی

(۶۹۰۰) ہم سے ابو ییمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عبید اللہ بن ابی بکر بن انس نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے کہ ایک آدمی نبی کریم ﷺ کے ایک حجرہ میں جھانکنے لگا تو آنحضرت ﷺ تیر کا پھل لے کر اٹھے اور چاہتے تھے کہ غفلت میں اسے مار دیں۔

بَابُ مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ فَفَقَّوْهُ وَاعْيَنَهُ فَلَا دِيَّةَ لَهُ

۶۹۰۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ [بْنُ زَيْدٍ] عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسٍ أَنَّ رَجُلًا اطَّلَعَ مِنْ حُجْرٍ فِي بَعْضِ حُجَرِ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ بِمَشْقَصٍ أَوْ بِمَشَاقِصَ وَجَعَلَ يَخْتَلُّهُ لِيَطْعَنَهُ. [راجع: ۶۹۰۰]

[۶۹۰۰]

(۶۹۰۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے بیان کیا اور انہیں سہل بن سعد ساعدی رضی اللہ عنہ نے خبر دی کہ ایک آدمی نبی کریم ﷺ کے دروازے کے ایک سوارخ سے

۶۹۰۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ أَخْبَرَهُ: أَنَّ رَجُلًا اطَّلَعَ فِي حُجْرِ

فِي بَابِ رَسُولِ اللَّهِ ﷺ وَمَعَ رَسُولِ اللَّهِ ﷺ
 مِنْدَرِي يَحْكُ بِرَأْسِهِ فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ
 قَالَ: ((لَوْ أَعْلَمْتُ أَنَّكَ تَنْتَظِرُنِي لَطَعْتُ بِهٍ فِي
 عَيْنِكَ)) قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا جُعِلَ
 الْإِذْنُ مِنْ قِبَلِ الْبَصَرِ)). [راجع: ۵۹۲۴]

اندر جھانکنے لگے، اس وقت آپ ﷺ کے پاس لوہے کا کنگھا تھا جس سے آپ سر جھاڑ رہے تھے۔ جب آپ نے اسے دیکھا تو فرمایا: ”اگر مجھے معلوم ہوتا کہ تم جھانک رہے ہو تو میں اسے تمہاری آنکھ میں چھو دیتا۔“ پھر آپ ﷺ نے فرمایا: ”(گھر کے اندر آنے کے لیے) اذن لینے کا جو حکم دیا گیا ہے وہ اسی لیے تو ہے کہ نظر نہ پڑے۔“

تشریح: اس حدیث سے معلوم ہوا کہ بغیر اجازت کے کسی کے گھر میں جھانکنا اور داخل ہونا منع ہے اگر اجازت ہو تو پھر کوئی حرج نہیں ہے۔ سلام کر کے اپنے گھر میں یا غیر کے گھر میں داخل ہونا چاہیے۔

۶۹۰۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: ((لَوْ أَنَّ امْرَأً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفَتْهُ بِحَصَاةٍ فَفَقَاتَ عَيْنَهُ لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ)). [راجع: ۶۸۸۸] [مسلم: ۵۶۴۳؛ نسائی: ۴۸۷۶]

(۶۹۰۲) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابوزناد نے، ان سے اعرج نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ابوالقاسم ﷺ نے فرمایا: ”اگر کوئی شخص تمہاری اجازت کے بغیر تمہیں (جب کہ تم گھر کے اندر ہو) جھانک کر دیکھے تو تم اسے نکتری مار دو جس سے اس کی آنکھ پھوٹ جائے تو تم پر کوئی گناہ نہیں ہے۔“

تشریح: اور نہ اس پر دیت ہی دی جائے گی۔

باب: عاقلہ کا بیان

بَابُ الْعَاقِلَةِ

تشریح: ہر آدمی کا عاقلہ وہ لوگ ہیں جو اس کی طرف سے دیت ادا کرتے ہیں یعنی اس کی دوحیال والے۔

۶۹۰۳۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا مَطْرُفٌ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، قَالَ: سَمِعْتُ أَبَا جَحِيفَةَ، قَالَ: سَأَلْتُ عَلِيًّا، هَلْ عِنْدَكُمْ شَيْءٌ مَا لَيْسَ فِي الْقُرْآنِ؟ وَقَالَ: مَرَّةً مَا لَيْسَ عِنْدَ النَّاسِ؟ فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلَّا مَا فِي الْقُرْآنِ إِلَّا فَهَمَّا يُعْطَى رَجُلٌ فِي كِتَابِهِ وَمَا فِي الصَّحِيفَةِ قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ وَفِكَائِكَ الْأَسِيرِ وَأَنْ لَا يُقْتَلَ

(۶۹۰۳) ہم سے صدقہ بن الفضل نے بیان کیا، کہا ہم کو ابن عیینہ نے خبر دی، ان سے مطرف نے بیان کیا، کہا کہ میں نے شعبی سے سنا، کہا کہ میں نے جحیفہ سے سنا، انہوں نے بیان کیا کہ میں نے حضرت علی رضی اللہ عنہ سے پوچھا، کیا آپ کے پاس کوئی ایسی خاص چیز بھی ہے جو قرآن مجید میں نہیں ہے اور ایک مرتبہ انہوں نے اس طرح بیان کیا کہ جو لوگوں کے پاس نہیں ہے۔ اس پر انہوں نے کہا کہ اس ذات کی قسم جس نے دانے سے کوئل کو پھاڑ کر نکالا ہے اور مخلوق کو پیدا کیا! ہمارے پاس قرآن مجید کے سوا اور کچھ نہیں ہے۔ سو اس سمجھ کے جو کسی شخص کو اس کتاب میں دی جائے اور جو کچھ اس صحیفے میں ہے۔ میں نے پوچھا صحیفے میں کیا ہے؟ فرمایا: خون بہا (دیت)

سے متعلق احکام اور قیدی چھڑانے کا حکم اور یہ کہ کوئی مسلمان کسی کافر کے بدلہ میں قتل نہیں کیا جائے گا۔

مُسْلِمٌ بِكَافِرٍ. [راجع: ۱۱۱]

بَابُ جَنِينِ الْمَرْأَةِ

باب: عورت کے پیٹ کا بچہ جو ابھی پیدا نہ ہوا ہو

(۶۹۰۴) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ اور ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے، ان سے ابن شہاب نے، ان سے ابوسلمہ بن عبدالرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ قبیلہ ہذیل کی دو عورتوں نے ایک دوسرے کو (پتھر سے) مارا جس سے ایک کے پیٹ کا بچہ (جنین) گر گیا، پھر اس میں رسول اللہ ﷺ نے اسے ایک غلام یا کنیز دینے کا فیصلہ کیا۔

۶۹۰۴- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ بِح: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ امْرَأَتَيْنِ مِنْ هَذِيلٍ رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى رَسُولُ اللَّهِ ﷺ فِيهَا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. [راجع: ۵۷۵۸]

(۶۹۰۵) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے ان کے والد نے، ان سے مغیرہ بن شعبہ رضی اللہ عنہ نے کہ حضرت عمر رضی اللہ عنہ نے ان سے ایک عورت کے حمل گرا دینے کے خون بہا کے سلسلہ میں مشورہ کیا تو حضرت مغیرہ رضی اللہ عنہ نے کہا نبی کریم ﷺ نے غلام یا کنیز کا اس سلسلے میں فیصلہ کیا تھا۔

۶۹۰۵- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ عُمَرَ أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلَاصِ الْمَرْأَةِ فَقَالَ الْمُغِيرَةُ: قَضَى النَّبِيُّ ﷺ بِالْغُرَّةِ عَبْدٌ أَوْ أَمَةٌ. [طرفاء فی: ۶۹۰۷، ۶۹۰۸ م، ۷۳۱۷] [مسلم: ۴۳۹۷؛ ابوداؤد: ۴۵۷۱]

(۶۹۰۶) پھر محمد بن مسلمہ رضی اللہ عنہ نے بھی گواہی دی کہ جب نبی کریم ﷺ نے اس کا فیصلہ کیا تھا تو وہ موجود تھے۔

۶۹۰۶- فَشَهِدَ مُحَمَّدُ بْنُ مُسْلِمَةَ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ قَضَى بِهِ. [طرفاء فی: ۶۹۰۸، ۷۳۱۸]

(۶۹۰۷) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے کہ عمر رضی اللہ عنہ نے لوگوں سے قسم دے کر پوچھا کہ کس نے نبی کریم ﷺ سے حمل گرنے کے سلسلے میں فیصلہ سنا ہے؟ مغیرہ رضی اللہ عنہ نے کہا کہ میں نے نبی کریم ﷺ سے سنا ہے، آپ نے اس میں ایک غلام یا کنیز دینے کا فیصلہ کیا تھا۔

۶۹۰۷- حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ هِشَامٍ عَنْ أَبِيهِ: أَنَّ عُمَرَ نَشَدَ النَّاسَ مَنْ سَمِعَ النَّبِيَّ ﷺ قَضَى فِي السَّقْفِ؟ فَقَالَ الْمُغِيرَةُ: أَنَا سَمِعْتُهُ قَضَى فِيهِ بِغُرَّةٍ عَبْدٌ أَوْ أَمَةٌ. [راجع: ۶۹۰۵]

(۶۹۰۸) عمر رضی اللہ عنہ نے کہا اس پر اپنا کوئی گواہ لاؤ، چنانچہ محمد بن مسلمہ نے کہا کہ میں گواہی دیتا ہوں کہ نبی کریم ﷺ نے یہ فیصلہ کیا تھا۔

۶۹۰۸- قَالَ: أَتَيْتُ مَنْ يَشْهَدُ مَعَكَ عَلَى هَذَا؟ فَقَالَ مُحَمَّدُ بْنُ مُسْلِمَةَ: أَنَا أَشْهَدُ

عَلَى النَّبِيِّ ﷺ بِمِثْلِ هَذَا. [راجع: ٦٩٠٦]

٦٩٠٨- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، قَالَ: حَدَّثَنَا زَائِدَةُ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ أَنَّهُ سَمِعَ الْمُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُ عَنْ عُمَرَ أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلَاصِ الْمَرْأَةِ مِثْلَهُ.

[راجع: ٦٩٠٥]

بَابُ جَنِينِ الْمَرْأَةِ وَأَنَّ الْعُقْلَ عَلَى الْوَالِدِ وَعَصْبَةِ الْوَالِدِ لَا عَلَى الْوَلَدِ

باب: پیٹ کے بچے کا بیان اور اگر کوئی عورت خون کرے تو اس کی دیت دھیاں والوں پر ہوگی نہ کہ اس کی اولاد پر

(٦٩٠٩) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے بنی حیان کی ایک عورت کے جنین (کے گرنے) پر ایک غلام یا کنیر کا فیصلہ کیا تھا، پھر وہ عورت جس کے متعلق آنحضرت ﷺ نے دیت دینے کا فیصلہ کیا تھا اس کا انتقال ہو گیا تو رسول اللہ ﷺ نے فیصلہ کیا کہ اس کی میراث اس کے لڑکوں اور اس کے شوہر کو ملے گی اور دیت اس کے دھیاں والوں کو دینی ہوگی۔

٦٩٠٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لُحْيَانَ بَغْرَةً عَبْدًا أَوْ أَمَةً ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْمَرْءِ تَوَفَّيْتُ فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ مِيرَاثَهَا لِبَيْنِهَا وَزَوْجِهَا وَأَنَّ الْعُقْلَ عَلَى عَصْبَتِهَا. [راجع: ٥٧٥٨]

(٦٩١٠) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے ابن شہاب نے، ان سے ابن مسیب اور ابوسلمہ بن عبد الرحمن نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ بنی ہذیل کی دو عورتیں آپس میں لڑیں اور ایک نے دوسری عورت پر پتھر پھینک مارا جس سے وہ عورت اپنے پیٹ کے بچے (جنین) سمیت مر گئی۔ پھر (مقتولہ کے رشتہ دار) مقدمہ رسول اللہ ﷺ کے دربار میں لے گئے۔ آنحضرت ﷺ نے فیصلہ کیا کہ پیٹ کے بچے کا خون بہا ایک غلام یا کنیر دینی ہوگی اور عورت کے خون بہا کو قاتل عورت کے عاقلہ

٦٩١٠- حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: افْتَتَلَتِ امْرَأَتَانِ مِنْ هَذِيلٍ قَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ فَفَتَّتَهَا وَمَا فِي بَطْنِهَا فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَضَى أَنَّ دِيَّةَ جَنِينِهَا غُرَّةٌ عَبْدًا أَوْ وَلِيدَةً وَقَضَى أَنَّ دِيَّةَ الْمَرْأَةِ عَلَى عَاقِلَتِهَا. [راجع: ٥٧٥٨]

(عورت کے باپ کی طرف سے رشتہ دار عصب) کے ذمے واجب قرار دیا۔

باب: جس نے کسی غلام یا بچے کو (کام کے لیے)

عاریتاً مانگ لیا

جیسا کہ حضرت ام سلیم رضی اللہ عنہا نے مدرسے کے معلم کو لکھ بھیجا تھا کہ میرے پاس اون صاف کرنے کے لیے کچھ غلام بچے بھیج دو اور کسی آزاد کو نہ بھیجنا۔

(۶۹۱۱) مجھ سے عمر بن زرارہ نے بیان کیا، کہا ہم کو اسامہ بن ابراہیم نے خبر دی، انہیں عبدالعزیز نے اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ ﷺ مدینہ تشریف لائے تو حضرت طلحہ رضی اللہ عنہ میرا ہاتھ پکڑ کر آنحضرت ﷺ کے پاس لائے اور کہا: یا رسول اللہ! انس سمجھدار لڑکا ہے اور یہ آپ کی خدمت کرے گا۔ حضرت انس رضی اللہ عنہ نے بیان کیا کہ پھر میں نے آپ ﷺ کی خدمت سفر میں بھی کی اور گھر پر بھی واللہ! نبی کریم ﷺ نے کبھی مجھ سے کسی چیز کے متعلق جو میں نے کر دیا ہو یہ نہیں فرمایا کہ ”یہ کام تم نے اس طرح کیوں کیا“ اور نہ کسی ایسی چیز کے متعلق جسے میں نے نہ کیا ہو آپ نے یہ نہیں فرمایا کہ ”یہ کام تم نے اس طرح کیوں نہیں کیا۔“

باب: کان میں دب کر اور کنویں میں گر کر مرنے

والے کی دیت نہیں ہے

(۶۹۱۲) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا ہم سے ابن شہاب نے بیان کیا، ان سے سعید بن مسیب بن عبد الرحمن نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”چوپائے اگر کسی کو زخمی کر دیں تو ان کا خون بہا نہیں، کنویں میں گرنے کا کوئی خون بہا نہیں، کان میں دبنے کا کوئی خون بہا نہیں اور دھینچ میں پانچواں حصہ ہے۔“

[مسلم: ۴۳۹۱؛ ابوداؤد: ۴۵۷۶؛ نسائی: ۴۸۳۳]

بَابُ مَنِ اسْتَعَارَ عَبْدًا أَوْ صَبِيًّا

وَيَذْكُرُ أَنَّ أُمَّ سَلَمَةَ بَعَثَتْ إِلَى مُعَلِّمِ الْكِتَابِ: ابْعَثْ إِلَيَّ غِلْمَانًا يَنْفُسُونَ صُوفًا وَلَا تَبْعَثْ إِلَيَّ حُرًّا.

۶۹۱۱- حَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَخَذَ أَبُو طَلْحَةَ بِيَدِي فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنْ أَنَسًا غَلَامٌ كَيْسٌ فَلْيَخْدَمْكَ قَالَ: فَخَدَمْتُهُ فِي الْحَضَرِ وَالسَّفَرِ فَوَاللَّهِ! مَا قَالَ لِي لَشَيْءٍ صَنَعْتُهُ: ((لَمْ صَنَعْتُ هَذَا هَكَذَا؟)) وَلَا لَشَيْءٍ لَمْ أَصْنَعُهُ: ((لَمْ لَمْ تَصْنَعْ هَذَا هَكَذَا؟)) [راجع: ۲۷۶۸]

بَابُ: الْمَعْدِنُ جَبَّارٌ وَالْبُئْرُ جَبَّارٌ

۶۹۱۲- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْعَجَمَاءُ جُرُوحُهَا جَبَّارٌ وَالْبُئْرُ جَبَّارٌ وَالْمَعْدِنُ جَبَّارٌ وَفِي الرَّكَّازِ الْخُمْسُ)).

[راجع: ۱۴۹۹؛ مسلم: ۴۴۶۵؛ ترمذی: ۱۳۷۷]

بَابُ: الْعَجْمَاءُ جُبَارٌ

باب: چوپایوں کا نقصان کرنا اس کا کچھ تاوان نہیں

اور ابن سیرین نے بیان کیا کہ علما جانور کے لات مار دینے پر تاوان نہیں دلاتے تھے لیکن اگر کوئی لگام موڑتے وقت جانور کو زخمی کر دیتا تو سوار سے تاوان دلاتے تھے اور حماد نے کہا کہ لات مارنے پر تاوان نہیں ہوتا لیکن اگر کوئی شخص کسی جانور کو کسائے (اور اس کی وجہ سے جانور کسی دوسرے کو لات مارے) تو اس کے والے پر تاوان ہوگا۔ شریح نے کہا کہ اس صورت میں تاوان نہیں ہوگا جبکہ بدلہ لیا ہو کہ پہلے اس نے جانور کو مارا اور پھر جانور نے اسے لات سے مارا۔ حکم اور حماد نے کہا: اگر کوئی مزدور کسی گدھے کو ہانک رہا ہو جس پر عورت سوار ہو پھر وہ عورت گر جائے تو مزدور پر کوئی تاوان نہیں اور شعی نے کہا کہ جب کوئی جانور ہانک رہا ہو اور پھر اسے تھکا دے تو اس کی وجہ سے اگر جانور کو کوئی نقصان پہنچا تو ہانکنے والا ضامن ہوگا اور اگر جانور کے پیچھے رہ کر اس کو (معمولی طور سے) آہستگی سے ہانک رہا ہو تو ہانکنے والا ضامن نہ ہوگا۔

تشریح: کیونکہ اس کا کوئی قصور نہیں یہ اتفاقی واردات ہے جس کا کوئی تدارک نہیں ہو سکتا۔ معلوم ہوا اگر کوئی بے تحاشا جانور یا گاڑی کو سخت بھگائے اور شارع عام میں اس سے کسی کو نقصان پہنچے تو تاوان دینا ہوگا قانون میں بھی یہ فعل داخل جرم ہے۔

۶۹۱۳۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زَيْيَادٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الْعَجْمَاءُ عَقَلُهَا جُبَارٌ وَالْمَعْدُنُ جُبَارٌ وَالْبَنَرُ جُبَارٌ وَفِي الرَّكَازِ الْخُمْسُ)). [راجع: ۱۴۹۹] [مسلم: ۴۴۶۹]

۶۹۱۳) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے شعبہ نے، انہوں نے محمد بن زیاد سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے، آپ ﷺ نے فرمایا: ”بے زبان جانور کسی کو زخمی کرے تو اس کی دیت کچھ نہیں ہے، اسی طرح کان میں کام کرنے سے کوئی نقصان پہنچے، اسی طرح کنویں میں کام کرنے سے اور جو کافروں کا مال دفن ہوا اٹے اس میں سے پانچواں حصہ سرکار کو دیا جائے گا۔“

بَابُ إِثْمٍ مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

باب: اگر کوئی ذمی کافر کو بے گناہ مار ڈالے تو کتنا بڑا گناہ ہوگا

۶۹۱۴۔ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَسَنُ، حَدَّثَنَا مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ:

۶۹۱۴) ہم سے قیس بن حفص نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے، کہا ہم سے حسن بن عمرو نے، کہا ہم سے مجاہد نے، انہوں نے عبد اللہ بن عمرو رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے، آپ ﷺ نے فرمایا: ”جو شخص

((مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَمْ يَرْحُ رَائِحَةً الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مِيسِرَةِ أَرْبَعِينَ عَامًا)). [راجع: ۳۱۶۶]

ایسی جان کو مار ڈالے جس سے عہد کر چکا ہو (اس کو امان دے چکا ہو جیسے ذمی کافر کو) تو وہ جنت کی خوشبو بھی نہ سونگھے گا (چہ جائیکہ اس میں داخل ہو) حالانکہ بہشت کی خوشبو چالیس برس کی راہ سے معلوم ہوتی ہے۔

تشریح: اس میں وہ سب کافر آگئے جن کو دارالاسلام میں امان دیا گیا ہو خواہ بادشاہ اسلام کی طرف سے جزیہ یا صلح پر یا کسی مسلمان نے اس کو امان دی ہو لیکن اگر یہ بات نہ ہو تو اس کافر کی جان لینا یا اس کا مال لوٹنا شرع اسلام کی رو سے درست ہے۔ مثلاً وہ کافر جو دارالاسلام سے باہر سرحد پر رہتے ہوں، ان کی سرحد میں جا کر ان کو یا ان کی کافر رعیت کو لوٹنا مارنا حلال ہے۔ اسماعیلی کی روایت میں یوں ہے کہ بہشت کی خوشبو ستر برس کی راہ سے معلوم ہوتی ہے اور طبرانی کی ایک روایت میں سو برس مذکور ہیں۔ دوسری روایت میں پانچ سو برس اور فردوس دہلی کی روایت میں ہزار برس مذکور ہیں اور یہ تعارض نہیں، اس لیے کہ ہزار برس کی راہ سے بہشت کی خوشبو محسوس ہوتی ہے تو پانچ سو یا سو یا ستر یا چالیس برس کی راہ سے اور زیادہ محسوس ہوگی۔

بَابُ: لَا يُقْتَلُ الْمُسْلِمُ بِالْكَافِرِ **باب: مسلمان کو (ذمی) کافر کے بدلے قتل نہیں کیا جائے گا**

۶۹۱۵۔ حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا مَطْرُفٌ، قَالَ: سَمِعْتُ الشَّعْبِيَّ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: سَأَلْتُ عَلِيًّا، هَلْ عِنْدَكُمْ شَيْءٌ مِمَّا لَيْسَ فِي الْقُرْآنِ؟ قَالَ: الْعَقْلُ وَفِكَائِكَ الْأَسِيرِ وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ. [راجع: ۱۱۱]

ہم سے صدقہ بن فضل نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، کہا ہم سے مطرف بن طریف نے بیان کیا، کہا میں نے عامر شععی سے سنا، انہوں نے کہا کہ میں نے ابو حنیفہ سے سنا، انہوں نے کہا میں نے علی رضی اللہ عنہ سے پوچھا کیا تمہارے پاس اور بھی کچھ آیتیں یا سورتیں ہیں جو اس قرآن میں نہیں ہے (یعنی مشہور مصحف میں) انہوں نے کہا دیت اور قیدی چھڑانے کے احکام اور یہ مسئلہ کہ مسلمان کافر کے بدلے قتل نہ کیا جائے۔

تشریح: حنفی نے اس صحیح حدیث کو جو اہل بیت رسالت سے مروی ہے چھوڑ کر ایک ضعیف حدیث سے دلیل لی ہے جس کو دارقطنی اور بیہقی نے ابن عمر رضی اللہ عنہما سے نکالا کہ نبی کریم ﷺ نے ایک مسلمان کو کافر کے بدلے قتل کرایا حالانکہ دارقطنی نے خود صراحت کر دی ہے کہ اس کا راوی ابراہیم ضعیف ہے۔ اور بیہقی نے کہا کہ یہ حدیث راوی کی غلطی ہے اور بحالت انفرادی روایت حجت نہیں۔ خصوصاً جبکہ مرسل بھی ہو اور مخالف بھی ہو احادیث صحیحہ کے۔ حافظ نے کہا اگر تسلیم بھی کر لیں کہ یہ واقعہ نہایت صحیح ہے یہ حدیث اس حدیث سے منسوخ نہ ہوگی کیونکہ یہ حدیث ((لا یقتل مسلم بکافر)) آپ نے فتح مکہ کے دن فرمائی۔

بَابُ: إِذَا لَطَمَ الْمُسْلِمُ يَهُودِيًّا **باب: اگر مسلمان نے غصے میں یہودی کو طمانچہ**
عِنْدَ الْغَضَبِ **(تھپڑ لگایا) (تو قصاص نہ لیا جائے گا)**

رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ۲۴۱۱]

اس کو حضرت ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا۔

تشریح: اس باب کے لانا سے امام بخاری رحمہ اللہ کی غرض اگلے باب کے مطلب کو تقویت دینا ہے کہ جب طمانچہ میں مسلمان اور کافر میں قصاص نہ لیا گیا تو قتل میں بھی قصاص نہ لیا جائے گا مگر یہ حجت انہی لوگوں کے مقابلے میں پوری ہوگی جو طمانچہ میں قصاص تجویز کرتے ہیں۔

۶۹۱۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ)).
 (۶۹۱۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان ثوری نے، انہوں نے عمرو بن یحییٰ سے، انہوں نے اپنے والد سے، انہوں نے ابوسعید خدری رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے آپ ﷺ نے فرمایا: ”دیکھو! اور پیغمبروں سے مجھے فضیلت مت دو۔“ [راجع: ۲۴۱۲]

تشریح: یعنی اس طرح سے کہ دوسرے پیغمبروں کی توہین یا تحقیر نکلے یا اس طرح سے کہ لوگوں میں جھگڑا فساد پیدا ہو حالانکہ اس روایت میں طمانچہ کا ذکر نہیں ہے مگر آ کے کی روایت میں موجود ہے یہ روایت اس کی مختصر ہے۔

۶۹۱۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ ﷺ قَدْ لَطَمَ وَجْهَهُ فَقَالَ: يَا مُحَمَّدُ! إِنَّ رَجُلًا مِنْ أَصْحَابِكَ مِنَ الْأَنْصَارِ قَدْ لَطَمَ فِي وَجْهِهِ قَالَ: اذْعُوهُ فَذَعُوهُ قَالَ: ((لَطَمْتُ وَجْهَهُ؟)) قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِالْيَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ قَالَ: قُلْتُ: أَعَلَى مُحَمَّدٍ ﷺ؟ فَأَخَذْتَنِي غَضَبَةً فَلَطَمْتُهُ قَالَ: ((لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفَيِّقُ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَلَا أَدْرِي أَفَاقَ قَلْبِي أَمْ جُزْئِي بِصَعْفَةِ الطُّورِ)). [راجع: ۲۴۱۲]

(۶۹۱۷) ہم سے محمد بن یوسف بیکندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، انہوں نے عمرو بن یحییٰ مازنی سے، انہوں نے اپنے والد (یحییٰ بن عمارہ بن ابی الحسن مازنی) سے، انہوں نے ابوسعید خدری رضی اللہ عنہ سے، انہوں نے کہا یہود میں سے ایک شخص نبی کریم ﷺ کے پاس آیا، اسے کسی نے طمانچہ لگایا تھا۔ کہنے لگا: اے محمد! تمہارے اصحاب میں سے ایک انصاری شخص (نام نامعلوم) نے مجھے طمانچہ مارا۔ آپ ﷺ نے لوگوں سے فرمایا: ”اس کو بلاؤ۔“ تو انہوں نے بلایا (وہ حاضر ہوا) آپ ﷺ نے پوچھا: ”تو نے اس کے منہ پر طمانچہ کیوں مارا؟“ وہ کہنے لگا یا رسول اللہ! ایسا ہوا کہ میں یہودیوں پر گزرا، میں نے سنا یہودی یوں قسم کھا رہا تھا: قسم اس پروردگار کی جس نے موسیٰ علیہ السلام کو سارے آدمیوں میں سے چن لیا! میں نے کہا: کیا محمد ﷺ سے بھی وہ افضل ہیں اور اس وقت مجھے غصہ آ گیا اور میں نے اسے ایک طمانچہ لگا دیا (غصے میں یہ خطا مجھ سے ہو گئی) آپ ﷺ نے فرمایا: ”(دیکھو خیال رکھو) اور پیغمبروں پر مجھے فضیلت نہ دو قیامت کے دن ایسا ہوگا سب لوگ (ہمیت خداوندی سے) بیہوش ہو جائیں گے پھر میں سب سے پہلے ہوش میں آؤں گا۔ کیا دیکھوں گا کہ موسیٰ (مجھ سے بھی پہلے) عرش کا ایک کونہ تھامے کھڑے ہیں اب یہ میں نہیں جانتا کہ وہ مجھ سے پہلے ہوش میں آ جائیں گے یا کوہ طور پر جو (دنیا میں) بیہوش ہو چکے تھے اس کے بدل میں وہ آخرت میں بیہوش ہی نہ ہوں گے۔“

تشریح: حضرت ابوسعید خدری رضی اللہ عنہ کو کثرت سے احادیث یاد تھیں۔ ان کی روایات کی تعداد ۱۱۷۷ ہے۔ آپ کی وفات جمعہ کے دن ۷۴ھ میں ہوئی۔ جنت البقیع میں مدفون ہوئے۔

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

کِتَابُ اسْتِثَابَةِ الْمُعَانِدِیْنَ وَالْمُرْتَدِّیْنَ وَقِتَالِهِمْ

باغیوں اور مرتدوں سے توبہ کرانے اور ان سے لڑنے کا بیان

[بَابُ] إِنْ مِنْ أَشْرَكَ بِاللَّهِ وَعُقُوبَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ

باب: اللہ تعالیٰ کے ساتھ شرک کرنے والے کا گناہ، دنیا اور آخرت میں اس کی سزا

اللہ تعالیٰ نے فرمایا: ”شرک بڑا گناہ ہے۔“ اور سورہ زمر میں فرمایا: ”اے پیغمبر! اگر تو بھی شرک کرے تو تیرے سارے نیک اعمال ضائع ہو جائیں گے اور تو خسارہ پانے والوں میں سے ہو جائے گا۔“

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ۱۳] ﴿لَئِنْ أَشْرَكَتَ لَيَحْطَبَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: ۶۵]

تشریح: حالانکہ پیغمبروں سے شرک نہیں ہو سکتا مگر یہ برسیل فرض اور تقدیر فرمایا اور اس سے امت کو ڈرانا منظور ہے کہ شرک ایسا گناہ ہے کہ اگر نبی کریم ﷺ سے بھی سرزد ہو جائے جو سارے جہاں سے زیادہ اللہ کے مقرب اور محبوب بندے ہیں تو ساری عزت چھن جائے اور رائدہ درگاہ ہو جائیں معاذ اللہ پھر دوسرے لوگوں کا کیا ٹھکانا ہے۔ مؤمن کو چاہیے کہ جو بات بالاتفاق شرک ہے اس سے اور جس بات کے شرک ہونے میں اختلاف ہے اس سے بھی بچا رہے ایسا نہ ہو کہ وہ شرک ہو اور اس کے ارتکاب سے تباہ ہو جائے تمام اعمال خیر برباد ہو جائیں۔

۶۹۱۸۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّهُ لَيْسَ بِذَلِكَ أَلَا تَسْمَعُونَ إِلَى قَوْلِ لُقْمَانَ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾)). [راجع: ۳۲]

(۶۹۱۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم کو جریر بن عبد الحمید نے، انہوں نے اعمش سے، انہوں نے ابراہیم نخعی سے، انہوں نے علقمہ سے، انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے، انہوں نے کہا جب (سورہ انعام کی) یہ آیت اتری: ”جو لوگ ایمان لائے اور انہوں نے ایمان کو گناہ سے آلودہ نہیں کیا (یعنی ظلم سے)۔“ تو رسول اللہ ﷺ کے صحابہ رضی اللہ عنہم کو یہ بات بہت گراں گزری وہ کہنے لگے بھلا ہم میں سے کون ایسا ہے جس نے ایمان کے ساتھ کوئی ظلم (یعنی گناہ) نہ کیا ہو۔ رسول اللہ ﷺ نے فرمایا: ”اس آیت میں ظلم سے گناہ مراد نہیں ہے (بلکہ شرک مراد ہے) کیا تم نے لقمان علیہ السلام کا قول نہیں سنا: ”شرک بڑا ظلم ہے۔“

تشریح: معلوم ہوا کہ شرک صرف یہی نہیں ہے کہ آدمی بے ایمان ہو اللہ کا منکر ہو یا دودھ داؤں کا قاتل ہو بلکہ کبھی ایمان کے ساتھ بھی آدمی شرک میں آلودہ ہو جاتا ہے جیسے دوسری آیت میں: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ (۱۳/یوسف: ۱۰۶) قاضی عیاض نے کہا ایمان کا شرک محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

سے آلودہ کرنا یہ ہے کہ اللہ کا قائل ہو (اس کی توحید ماننا ہو) مگر عبادت میں اوروں کو بھی شریک کرے۔ سترجم کہتا ہے جیسے ہمارے زمانے کے گور (قبر) پرستوں اور پیر پرستوں کا حال ہے اللہ کو مانتے ہیں مگر اللہ کے ساتھ اوروں کی بھی عبادت کرتے ہیں، ان کی نذر دنیا و آخرت مانتے ہیں، ان کے نام پر جانور کاٹتے ہیں، دکھ، بیماری میں ان کو پکارتے ہیں، ان کو مشکل کشا اور حاجت روا سمجھتے ہیں، ان کی قبروں پر جا کر سجدہ اور طواف کرتے ہیں، ان سے وسعت رزق یا اولاد یا شفا طلب کرتے ہیں۔ یہ سب لوگ فی الحقیقت مشرک ہیں۔ گو نام کے مسلمان کہلائیں تو کیا ہوتا ہے۔ ایسا ظاہری برائے نام اسلام آخرت میں کچھ کام نہیں آئے گا۔ عرب کے مشرک بھی اللہ کو مانتے تھے، خالق آسمان و زمین اسی کو جانتے تھے مگر غیر خدا کی عبادت اور تعظیم کی وجہ سے اللہ تعالیٰ نے ان کو مشرک قرار دیا۔ اگر تم قرآن شریف کا ترجمہ خوب سمجھ کر پڑھو تو مشرک کا مطلب اچھی طرح سمجھ لو گے مگر افسوس تو یہ ہے کہ تم ساری عمر میں ایک بار بھی قرآن اول سے لے کر آخر تک سمجھ کر نہیں پڑھتے، صرف اسکے الفاظ طرٹ لیتے ہیں اس سے کام نہیں چلا۔

۶۹۱۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا الْجَرِيرِيُّ، عَنْ: وَحَدَّثَنَا قَيْسُ بْنُ جَفْصٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا سَعِيدُ الْجَرِيرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللَّهِ وَعَقْوُقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّوْرِ وَشَهَادَةُ الزُّوْرِ- ثَلَاثًا أَوْ قَوْلُ الزُّوْرِ)) فَمَا زَالَ يَكُرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

۶۹۱۹ (ہم سے مسدود بن مسدد نے بیان کیا، کہا ہم سے بشر بن مفضل نے، کہا ہم سے سعید بن ایاس جریری نے۔ (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے قیس بن جفص نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے، کہا ہم کو سعید جریری نے خبر دی، کہا ہم سے عبدالرحمن بن ابی بکرہ نے بیان کیا، انہوں نے اپنے والد (ابو بکرہ صحابی) سے، انہوں نے کہا کہ نبی کریم ﷺ نے فرمایا: ”بڑے سے بڑا گناہ اللہ تعالیٰ کے ساتھ شرک کرنا ہے اور ماں باپ کو ستانا (ان کی نافرمانی کرنا) اور جھوٹی گواہی دینا، جھوٹی گواہی دینا، جھوٹی گواہی دینا۔ تین بار یہی فرمایا یا یوں فرمایا: ”اور جھوٹ بولنا۔“ برابر بار بار آپ یہی فرماتے رہے یہاں تک کہ ہم نے آرزو کی کہ کاش! آپ خاموش ہو رہتے۔

[راجع: ۲۶۵۴]

۶۹۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مُوسَى] قَالَ: أَخْبَرَنَا شَيْبَانُ عَنْ فِرَاسٍ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: جَاءَ أَغْرَابِي إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْكَبَائِرُ؟ قَالَ: ((الْإِشْرَاكُ بِاللَّهِ)) قَالَ: ثُمَّ مَاذَا؟ قَالَ: ((ثُمَّ عَقْوُقُ الْوَالِدَيْنِ)) قَالَ: ثُمَّ مَاذَا؟ قَالَ: ((الْيَمِينُ الْغَمُوسُ)) قُلْتُ: وَمَا الْيَمِينُ الْغَمُوسُ؟ قَالَ: ((الَّذِي يَقْتَضِي مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا كَذِبٌ)). [راجع: ۶۶۷۵]

۶۹۲۰ (ہم سے محمد بن حسین بن ابراہیم نے بیان کیا، کہا ہم سے عبید اللہ بن موسیٰ کو فی نے بیان کیا، کہا ہم کو شیبان نخوی نے خبر دی، انہوں نے فراس بن یحییٰ سے، انہوں نے عامر شعبی سے، انہوں نے عبداللہ بن عمرو بن عاص رضی اللہ عنہ سے، انہوں نے کہا ایک گنوار (نام نامعلوم) آپ ﷺ کے پاس آیا کہنے لگا یا رسول اللہ! بڑے بڑے گناہ کون سے ہیں؟ آپ نے فرمایا: ”اللہ کے ساتھ شرک کرنا۔“ اس نے پوچھا: پھر کون سا گناہ؟ آپ نے فرمایا: ”ماں باپ کو ستانا۔“ پوچھا: پھر کون سا گناہ؟ آپ نے فرمایا: ”غموس قسم کھانا۔“ عبداللہ بن عمرو رضی اللہ عنہ نے کہا میں نے عرض کیا یا رسول اللہ! غموس قسم کیا ہے؟ آپ نے فرمایا: ”جان بوجھ کر کسی مسلمان کا مال مار لینے کے لیے جھوٹی قسم کھانا۔“

(۶۹۲۱) ہم سے خلا بن چکی نے بیان کیا، کہا ہم سے سفیان ثوری نے، انہوں نے منصور اور اعمش سے، انہوں نے ابو وائل سے، انہوں نے حضرت عبداللہ بن مسعود رضی اللہ عنہ سے، انہوں نے کہا ایک شخص (نام نامعلوم) نے عرض کیا یا رسول اللہ! ہم نے جو گناہ (اسلام لانے سے پہلے) جاہلیت کے زمانہ میں کئے ہیں کیا ان کا مواخذہ ہم سے ہوگا؟ آپ نے فرمایا: ”جو شخص اسلام کی حالت میں نیک اعمال کرتا رہا اس سے جاہلیت کے گناہوں کا مواخذہ نہ ہوگا (اللہ تعالیٰ معاف کر دے گا) اور جو شخص مسلمان ہو کر بھی برے کام کرتا رہا اس سے دونوں زمانوں کے گناہوں کا مواخذہ ہوگا۔“

۶۹۲۱۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنَا أَخَذْتُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: ((مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أَخِذَ بِالْأَوَّلِ وَالْآخِرِ)). [مسلم: ۳۱۸]

تشریح: معلوم یہ ہوا کہ اسلام جاہلیت کے تمام برے کاموں کو مٹاتا ہے۔ اسلام لانے کے بعد جاہلیت کا کام نہ کرے۔

بَابُ حُكْمِ الْمُرْتَدِّ وَالْمُرْتَدَّةِ [وَاسْتِثْنَائِهِمْ]

باب: مرتد مرد اور عورت کا حکم اور ان سے توبہ کا مطالبہ کرنے کا بیان

اور عبداللہ بن عمر، زہری اور ابراہیم نخعی نے کہا مرتد عورت قتل کی جائے۔ اس باب میں یہ بھی بیان ہے کہ مرتدوں سے توبہ لی جائے اور اللہ تعالیٰ نے (سورہ آل عمران) میں فرمایا: ”اللہ تعالیٰ ایسے لوگوں کو کیسے ہدایت کرے گا جو ایمان لا کر پھر کافر بن گئے۔ حالانکہ (پہلے) یہ گواہی دے چکے تھے کہ حضرت محمد (ﷺ) سچے پیغمبر ہیں اور ان کی پیغمبری کی کھلی کھلی دلیل ان کے پاس آچکیں اور اللہ تعالیٰ ایسے ہٹ دھرم لوگوں کو راہ پر نہیں لاتا۔ ان لوگوں کی سزا یہ ہے کہ ان پر اللہ اور فرشتوں کی اور سب لوگوں کی پھٹکار پڑے گی۔ اسی پھٹکار کی وجہ سے عذاب میں ہمیشہ پڑے رہیں گے کبھی ان کا عذاب ہلکا نہ ہوگا نہ ان کو مہلت ملے گی البتہ جن لوگوں نے ایسا کیے پر پیچھے توبہ کی اپنی حالت درست کر لی تو اللہ ان کا قصور بخشے والا مہربان ہے بیشک جو لوگ ایمان لائے پیچھے پھر کافر ہو گئے پھر ایمان کا کفر بدھتا گیا ان کی توبہ بھی قبول نہ ہوگی اور یہی لوگ تو (پر لے سرے کے) گمراہ ہیں۔“ اور فرمایا: ”مسلمانو! اگر تم اہل کتاب کے کسی گروہ کا کہنا مانو گے تو وہ ایمان لانے کے بعد تم کو کافر بنا چھوڑیں گے۔“ اور سورہ نساء کے میسویں رکوع میں فرمایا:

وَقَالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وَإِبْرَاهِيمُ: تُقْتَلُ الْمُرْتَدَّةُ وَقَالَ اللَّهُ: ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ﴾ [آل عمران: ۸۶، ۹۰] وَقَوْلُهُ: ﴿إِنْ تَطِيعُوا قَرِيبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾ [آل عمران: ۱۰۰] وَقَالَ: ﴿إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ

”جو لوگ اسلام لائے پھر کافر بن بیٹھے پھر اسلام لائے پھر کافر بن بیٹھے پھر کفر میں بڑھتے چلے گئے ان کو تو اللہ تعالیٰ نہ بخشے گا نہ کبھی ان کو راہ راست پر لائے گا۔“ اور سورہ مائدہ کے آٹھویں رکوع میں فرمایا: ”جو کوئی تم میں اپنے دین سے پھر جائے تو اللہ تعالیٰ کو کچھ پروا نہیں وہ ایسے لوگوں کو حاضر کر دے گا جن کو وہ چاہتا ہے اور وہ اس کو چاہتے ہیں۔“ اور سورہ نحل چودھویں رکوع میں فرمایا: ”لیکن جو لوگ ایمان لائے پیچھے جی کھول کر یعنی خوشی اور رغبت سے کفر اختیار کریں ان پر تو خدا کا غضب اترے گا اور ان کو بڑا عذاب ہوگا اس کی وجہ یہ ہے کہ ایسے لوگوں نے دنیا کی زندگی کے مژدن کو آخرت سے زیادہ پسند کیا پھر آپ کا رب ان لوگوں کے لیے جنہوں نے مصیبتیں سہنے کے بعد ہجرت کی پھر (اللہ کی راہ میں) جہاد کیا اور (تکلیفوں پر) صبر کیا تحقیق آپ کا رب اس کے بعد البتہ بخشے والا مہربان ہے۔“ اور سورہ بقرہ میں ستائیسویں رکوع میں فرمایا: ”یہ کافر تو ہمیشہ تم سے لڑتے رہیں گے جب تک ان کا بس چلے تو وہ تمہارے دین سے تم کو پھیر دیں (مرتد بنادیں) اور تم میں جو لوگ اپنے دین (اسلام) سے پھر جائیں اور مرتے وقت کافر میں ان کے سارے نیک اعمال دنیا اور آخرت میں گئے گزرے۔ وہ دوزخی ہیں ہمیشہ دوزخ ہی میں رہیں گے۔“ (امام بخاری رحمہ اللہ نے یہاں ان سب آیات کو جمع کر دیا جو مرتدوں کے باب میں قرآن مجید میں آئی تھیں)۔

كُفِّرُوا ثُمَّ ارْزَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا [النساء: ۱۳۷]
وَقَالَ: «مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ» [المائدة: ۵۴]
وَقَالَ: «وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ» إِلَى قَوْلِهِ: «ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ» [النحل: ۱۰۶-۱۱۰]
وَقَالَ: «وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ» [البقرة: ۲۱۷]

تشریح: ابن منذر نے کہا جہور علما کا یہ قول ہے کہ مرتد مرد ہو یا عورت قتل کیا جائے یعنی جب اس کے شیعہ کا جواب دیا جائے اس پر بھی وہ مسلمان نہ ہو کفر پر قائم رہے۔ حضرت علی رضی اللہ عنہ سے منقول ہے کہ عورت کو لوٹری بنالیں۔ حضرت عمر بن عبدالعزیز رضی اللہ عنہ نے کہا جلا وطن کی جائے۔ ثوری رضی اللہ عنہ نے کہا تہدیک کی جائے۔ امام ابوحنیفہ رضی اللہ عنہ نے کہا اگر وہ آزاد ہو تو قید کی جائے اگر لوٹری ہو تو اس کے مالک کو حکم دیا جائے وہ اس کو جبراً مسلمان کرے۔ ابن عمر رضی اللہ عنہما کے اثر کو ابن ابی شیبہ نے اور زہری اور ابراہیم کے اثروں کو عبدالرزاق نے وصل کیا اور امام ابوحنیفہ رضی اللہ عنہ نے عام سے، انہوں نے لوٹری بن سے، انہوں نے ابن عباس رضی اللہ عنہما سے یوں روایت کی کہ عورتیں اگر مرتد ہو جائیں تو ان کو قتل نہیں کریں گے۔ اس کو ابن ابی شیبہ نے اور دارقطنی نے نکالا اور دارقطنی نے جابر سے نکالا کہ ایک عورت مرتد ہو گئی تھی تو نبی کریم صلی اللہ علیہ وسلم نے اس کے قتل کا حکم دیا۔ حافظ نے کہا امام ابوحنیفہ نے جو روایت کی (اول تو وہ موقوف ہے دوسرے) ایک جماعت کے حفاظ حدیث نے ان کے الفاظ سے اختلاف کیا۔ میں کہتا ہوں جب مرفوع حدیث وارد ہے تو اس کے خلاف ایسی موقوف روایتیں وہ بھی ضعیف حجت نہیں ہو سکتیں اور صحیح حدیث ((مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ)) عام ہے مرد اور عورت دونوں کو شامل ہے۔ اور اب ابن ابی شیبہ اور سعید بن منصور نے ابراہیم نخعی رضی اللہ عنہ سے جو ابوحنیفہ رضی اللہ عنہ کے استاد الاساتذہ ہیں یوں روایت کی ہے کہ مرتد مرد اور مرتد عورت سے توبہ کرائی جائے اگر توبہ کریں تو فیہا اور نہ قتل کئے جائیں۔

(۶۹۲۲) ہم سے ابو نعمان محمد بن فضل نے بیان کیا، کہا ہم سے حماد بن زید نے، انہوں نے ایوب سختیانی سے، انہوں نے عکرمہ سے، انہوں نے کہا علی رضی اللہ عنہ کے پاس کچھ بے دین لوگ لائے گئے۔ آپ نے ان کو جلوا دیا۔ یہ خبر ابن عباس رضی اللہ عنہما کو پہنچی تو انہوں نے کہا اگر میں حاکم ہوتا تو ان کو کبھی نہ جلواتا (دوسری طرح سے سزا دیتا) کیونکہ رسول اللہ ﷺ نے آگ میں جلانے سے منع فرمایا ہے۔ آپ ﷺ نے فرمایا: ”آگ اللہ کا عذاب ہے تم اللہ کے عذاب سے کسی کو مت عذاب دو۔“ میں ان کو قتل کروا ڈالتا کیونکہ رسول اللہ ﷺ نے فرمایا ہے: ”جو شخص اپنا دین بدل ڈالے (اسلام سے پھر جائے) اسے قتل کر ڈالو۔“

۶۹۲۲۔ حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ قَالَ: أَتَيْتُ عَلِيَّ بْنَ زَادِقَةَ فَأَخْرَقَهُمْ فَبَلَغَ ذَلِكَ ابْنُ عَبَّاسٍ، فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أَخْرِقْهُمْ لِنَهْيِ رَسُولِ اللَّهِ ﷺ: ((لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ)) وَلَقَدْ تَلَّيْتُهُمْ يَقُولُ رَسُولُ اللَّهِ ﷺ: ((مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ)). [راجع: ۳۰۱۷]

تشریح: ایسے مذکورہ لوگوں کو عربی میں زندقہ کہتے ہیں جیسے نجری، طبعی، دہری وغیرہ جو اللہ کے قائل نہیں ہیں یا جو شریعت اور دین کو مذاق سمجھتے ہیں جہاں جیسا موقع ہوا ویسے بن گئے۔ مسلمانوں میں مسلمان، ہندوؤں میں ہندو، نصاریٰ میں نصرانی بعض نے کہا یہ لوگ جو حضرت علی رضی اللہ عنہ کے سامنے لائے گئے تھے سہائی فرقہ کے تھے جن کا رئیس عبداللہ بن سبا ایک یہودی تھا جو ظاہر مسلمان ہو گیا تھا لیکن دل میں مسلمانوں کو تباہ و برباد اور گمراہ کرنا اس کو منظور تھا اس نے لوگوں کو یہ سمجھایا کہ حضرت علی رضی اللہ عنہ اللہ کے اوتار ہیں جیسے ہندو شرک سمجھتے ہیں کہ اللہ تعالیٰ دنیا میں آدمی یا جانور کے ہمیں میں آتا ہے اور اس کو اوتار کہتے ہیں۔ حضرت علی رضی اللہ عنہ جب ان لوگوں کے اعتقاد پر مطلع ہوئے تو ان کو گرفتار کیا اور آگ میں جلوا دیا۔ لعنہم اللہ۔

(۶۹۲۳) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، انہوں نے قرہ بن خالد سے، کہا مجھ سے حمید بن ہلال نے بیان کیا، کہا ہم سے ابو بردہ نے، انہوں نے ابو موسیٰ اشعری رضی اللہ عنہ سے، انہوں نے کہا میں نبی کریم ﷺ کے پاس آیا میرے ساتھ اشعری قبیلہ کے دو شخص تھے (نام نامعلوم) ایک میرے دائیں طرف تھا، دوسرا بائیں طرف۔ اس وقت رسول اللہ ﷺ مسواک کر رہے تھے۔ دونوں نے آنحضرت سے خدمت کی درخواست کی یعنی حکومت اور عہدے کی۔ آپ ﷺ نے فرمایا: ”ابو موسیٰ یا عبداللہ بن قیس!“ (راوی کو شک ہے) میں نے اسی وقت عرض کیا: یا رسول اللہ! اس پروردگار کی قسم جس نے آپ کو سچا پیغمبر بنا کر بھیجا! انہوں نے اپنے دل کی بات مجھ سے نہیں کہی تھی اور مجھے معلوم نہیں تھا کہ یہ دونوں شخص خدمت چاہتے ہیں۔ ابو موسیٰ کہتے ہیں جیسے میں اس وقت آپ کی مسواک کو دیکھ رہا ہوں وہ آپ کے ہونٹ کے نیچے اٹھی ہوئی تھی۔ آپ نے فرمایا: ”جو کوئی ہم سے خدمت کی درخواست کرتا ہے ہم اس کو خدمت

۶۹۲۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ قُرَّةِ بْنِ خَالِدٍ، قَالَ: حَدَّثَنِي حَمِيدُ بْنُ هِلَالٍ، قَالَ: حَدَّثَنَا أَبُو بَرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي وَرَسُولُ اللَّهِ ﷺ يَسْتَاكُ فَكِلَاهُمَا سَأَلَ فَقَالَ: ((يَا أَبَا مُوسَى - أَوْ قَالَ: - يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ)) قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ فَكَأَنِّي أَنْظُرُ إِلَى سَوَاحِهِ تَحْتَ شَفَتَيْهِ فَلَصَّتْ فَقَالَ: ((لَنْ - أَوْ لَا - نَسْتَعْمِلَ عَلَى عَمَلِنَا مَنْ أَرَادَهُ وَلَكِنْ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى - أَوْ - يَا عَبْدَ

اللہ بَن قَیْسٍ إِلَى الْیَمَنِ) ثُمَّ اتَّبَعَهُ مَعَادُ بْنُ
جَبَلٍ فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وَسَادَةً قَالَ:
انْزِلْ وَإِذَا رَجُلٌ عِنْدَهُ مُوْتَقٌ قَالَ: مَا هَذَا؟
قَالَ: كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ تَهَوَّدَ قَالَ:
اجْلِسْ قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ قَضَاءُ اللَّهِ
وَرَسُولُهُ ثَلَاثَ مَرَّاتٍ فَأَمَرَ بِهِ فُقْتِلَ ثُمَّ
تَذَاكَّرَا فَيَاَمَ اللَّيْلُ فَقَالَ أَحَدُهُمَا: أَمَّا أَنَا
فَأَقُومُ وَأَنَا وَمَآ أَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي
قَوْمَتِي. [راجع: ۲۲۶۱]

نہیں دیتے۔ لیکن ابوموسیٰ یا عبداللہ بن قیس! تو یمن کی حکومت پر جا“ (خیر
ابوموسیٰ روانہ ہوئے) اس کے بعد آپ نے معاذ بن جبل رضی اللہ عنہ کو بھی ان
کے پیچھے روانہ کیا۔ جب معاذ رضی اللہ عنہ یمن میں ابوموسیٰ کے پاس پہنچے تو
ابوموسیٰ رضی اللہ عنہ نے ان کے بیٹھنے کے لیے گدا بچھوایا اور کہنے لگے سواری سے
اتر و گدے پر بیٹھو۔ اس وقت ان کے پاس ایک شخص تھا جس کی مشکلیں کسی
ہوئی تھیں۔ معاذ رضی اللہ عنہ نے ابوموسیٰ رضی اللہ عنہ سے پوچھا یہ کون شخص ہے؟ انہوں
نے کہا یہ یہودی تھا، پھر مسلمان ہوا اب پھر یہودی ہو گیا ہے اور ابوموسیٰ رضی اللہ عنہ
نے معاذ رضی اللہ عنہ سے کہا: اچھی تم سواری پر سے اتر کر بیٹھو تو۔ انہوں نے کہا میں
نہیں بیٹھتا جب تک اللہ اور اس کے رسول کے حکم کے موافق یہ قتل نہ کیا
جائے گا تین بار یہی کہا۔ آخر ابوموسیٰ رضی اللہ عنہ نے حکم دیا وہ قتل کیا گیا۔ پھر
معاذ رضی اللہ عنہ بیٹھے، اب دونوں نے رات کی عبادت (تہجد گزاری) کا ذکر کیا۔
معاذ رضی اللہ عنہ نے کہا میں تو رات کو عبادت بھی کرتا ہوں اور سوتا بھی ہوں اور
مجھے امید ہے کہ سونے میں بھی مجھے وہی ثواب ملے گا جو نماز پڑھنے اور
عبادت کرنے میں۔

تشریح: کیونکہ درخواست کرنے سے معلوم ہوتا ہے چکھنے کی نیت ہے ورنہ سرکاری خدمت ایک بلا ہے پر ہیز گار اور عقلمند آدمی ہمیشہ اس سے بھاگتا
رہتا ہے۔ خصوصاً تحصیل یا عدالت کی خدمات ان میں اکثر ظلم و جبر اور خلاف شرع کام کرنا ہوتا ہے ان دونوں کو تو میں کوئی خدمت نہیں دینے کا۔ آپ
نے ولایت یمن کے دو حصے کے ایک حصہ کی حکومت ابوموسیٰ رضی اللہ عنہ اور دوسرے کی معاذ رضی اللہ عنہ کو دی۔

بَابُ قَتْلِ مَنْ أَبِي قَبُولَ الْفَرَائِضِ
وَمَا نُسَبُّوا إِلَى الرَّدَّةِ

باب: جو شخص اسلام کے فرض ادا کرنے سے انکار
کرے اور جو شخص مرتد ہو جائے اس کا قتل کرنا

تشریح: مثلاً زکوٰۃ دینے سے انکار کرے تو اس سے جہز زکوٰۃ وصول کی جائے اگر نہ دے اور لڑے تو اس سے لڑنا چاہیے یہاں تک کہ زکوٰۃ دینا قبول
کر لے۔ امام مالک رحمہ اللہ نے مؤطا میں کہا ہمارے نزدیک حکم یہ ہے کہ جو کوئی کسی فرض زکوٰۃ سے باز رہے اور مسلمان اس سے نہ لے سکیں تو واجب ہے
اس پر جہاد کرنا۔ ابن خزیمہ کی روایت میں یوں ہے کہ اکثر عرب کے قبیلہ کا کافر ہو گئے۔ شرح مشکوٰۃ میں ہے کہ مراد غطفان اور فزارہ اور بنی سلیم اور بنی
ریبوع اور بنی تمیم کے بعض قبائل ہیں ان لوگوں نے زکوٰۃ دینے سے انکار کیا آخر حضرت ابوبکر رضی اللہ عنہ نے ان سے لڑنے کا ارادہ کیا۔ کیونکہ نماز بدن کا حق
ہے اور زکوٰۃ مال کا حق ہے۔ معلوم ہوا کہ حضرت عمر رضی اللہ عنہ بھی نماز کے منکر سے لڑنا درست جانتے تھے لیکن زکوٰۃ میں ان کو شبہ ہوا حضرت صدیق رضی اللہ عنہ
نے بیان کر دیا کہ نماز اور زکوٰۃ دونوں کا حکم ایک ہے، دونوں اسلام کے فرائض ہیں۔ گویا حضرت عمر رضی اللہ عنہ کا اجتہاد حضرت ابوبکر رضی اللہ عنہ کے اجتہاد کے
مطابق ہو گیا یہ نہیں کہ حضرت عمر رضی اللہ عنہ نے ان کی تقلید کی۔

۶۹۲۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا (۶۹۲۳) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے،

انہوں نے عقیل سے، انہوں نے ابن شہاب سے، انہوں نے کہا مجھے عبد اللہ بن عبد اللہ بن عتبہ نے خبر دی کہ حضرت ابو ہریرہ رضی اللہ عنہ نے کہا جب نبی کریم ﷺ کی وفات ہو گئی اور حضرت ابو بکر صدیق رضی اللہ عنہ خلیفہ مقرر ہوئے اور عرب کے کچھ لوگ کافر بن گئے تو عمر رضی اللہ عنہ نے ان سے کہا: تم ان لوگوں سے کیسے لڑو گے آپ ﷺ نے تو یہ فرمایا ہے: ”مجھے لوگوں سے لڑنے کا اس وقت تک حکم ہوا جب تک وہ لا الہ الا اللہ نہ کہیں پھر جس نے لا الہ الا اللہ کہہ لیا اس نے اپنے مال اور اپنی جان کو مجھ سے بچا لیا البتہ کسی حق کے بدلے اس کی جان یا مال کو نقصان پہنچایا جائے تو یہ اور بات ہے اب اس کے دل میں کیا ہے اس کا حساب لینے والا اللہ ہے۔“

(۶۹۲۵) حضرت ابو بکر صدیق رضی اللہ عنہ نے کہا: میں تو اللہ کی قسم اس شخص سے لڑوں گا جو نماز اور زکوٰۃ میں فرق کرے، اس لیے کہ زکوٰۃ مال کا حق ہے (جیسے نماز جسم کا حق ہے) اللہ کی قسم! اگر یہ لوگ مجھے ایک بکری کا بچہ نہ دیں جو آپ ﷺ کو دیا کرتے تھے تو میں اس کے نہ دیے پر ان سے لڑوں گا۔ حضرت عمر رضی اللہ عنہ نے کہا: اللہ کی قسم! اس کے بعد میں سمجھ گیا کہ ابو بکر رضی اللہ عنہ کے دل میں جو لڑائی کا ارادہ ہوا ہے اللہ نے ان کے دل میں ڈالا ہے اور میں پہچان گیا کہ ابو بکر رضی اللہ عنہ کی رائے حق ہے۔

باب: اگر ذمی کافر اشارے کنائے میں آپ ﷺ

کو برا کہے صاف نہ کہے

جیسے یہودی نبی کریم ﷺ کے زمانہ میں (السلام علیکم کے بجائے) السلام علیک کہا کرتے تھے۔

(۶۹۲۶) ہم سے محمد بن مقاتل ابو حسن مروزی نے بیان کیا، کہا ہم کو عبد اللہ بن میارک نے خبر دی، کہا ہم کو شعبہ بن حجاج نے، انہوں نے ہشام بن زید بن انس سے، وہ کہتے تھے میں نے اپنے دادا انس بن مالک رضی اللہ عنہ سے سنا، وہ کہتے تھے ایک یہودی رسول اللہ ﷺ پر گزرا کہنے لگا السلام علیک یعنی تم مرو۔ رسول اللہ ﷺ نے جواب میں صرف ”وعلیکم“ کہا (تو بھی مرے گا) پھر آپ نے صحابہ رضی اللہ عنہم سے فرمایا: ”تم کو معلوم ہوا، اس نے کیا کہا؟ اس

اللیث، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تَوَفَّى النَّبِيُّ ﷺ وَاسْتَخْلَفَ أَبُو بَكْرٍ وَكَفَرَ مِنْ كَفَرٍ مِنَ الْعَرَبِ قَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ النَّبِيُّ ﷺ: ((أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّْي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابِهِ عَلَى اللَّهِ)). [راجع: ۱۳۹۹]

۶۹۲۵۔ قَالَ أَبُو بَكْرٍ: وَاللَّهِ! لَا أَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ! لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا قَالَ عُمَرُ: قَوْلُ اللَّهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. [راجع: ۱۴۰۰]

بَابُ: إِذَا عَرَّضَ الذِّمِّيُّ أَوْ غَيْرُهُ

بِسَبِّ النَّبِيِّ ﷺ وَلَمْ يُصَرِّحْ

نَحْوَ قَوْلِهِ: السَّامُ عَلَيْكَ.

۶۹۲۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: السَّامُ عَلَيْكَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَعَلَيْكَ!)) فَقَالَ رَسُولُ

نے السام علیک کہا۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! (حکم ہو تو) اسے مار ڈالیں۔ آپ ﷺ نے فرمایا: ”نہیں، جب اہل کتاب (یہود اور نصاریٰ) تم کو سلام کیا کریں تو تم بھی یہی کہا کرو عَلَیْکُمْ۔“

اللَّهُ عَلَيْهِ: ((أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: السَّامُ عَلَیْكَ)) قَالُوا: يَا رَسُولَ اللَّهِ! أَلَا نَقْتُلُهُ قَالَ: ((لَا إِذَا سَلَّمَ عَلَیْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَیْكُمْ)). [راجع: ۶۲۵۸]

(۶۹۲۷) ہم سے ابو نعیم نے بیان کیا، انہوں نے سفیان بن عیینہ سے، انہوں نے زہری سے، انہوں نے عروہ سے، انہوں نے حضرت عائشہ رضی اللہ عنہا سے، انہوں نے کہا یہود میں سے چند لوگوں نے نبی کریم ﷺ کے پاس آنے کی اجازت چاہی جب آئے تو کہنے لگے السام علیک۔ میں نے جواب میں یوں کہا علیکم السام واللعنة۔ آنحضرت ﷺ نے فرمایا: ”اے عائشہ! اللہ تعالیٰ نرمی کرتا ہے اور ہر کام میں نرمی کو پسند کرتا ہے۔“ میں نے کہا: یا رسول اللہ! کیا آپ نے ان کا کہنا نہیں سنا؟ آپ ﷺ نے فرمایا: ”میں نے بھی تو جواب دے دیا وعلیکم۔“

۶۹۲۷- حَدَّثَنَا أَبُو نَعِيمٍ عَنْ ابْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ، قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَیْكُمْ فَقُلْتُ: بَلْ عَلَیْكُمْ السَّامُ وَاللَّعْنَةُ فَقَالَ: ((يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ)) قُلْتُ: أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ: ((قُلْتُ: وَعَلَیْكُمْ)). [راجع: ۲۹۳۵] [مسلم: ۵۶۵۶]

(۶۹۲۸) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے، انہوں نے سفیان بن عیینہ، اور امام مالک سے، ان دونوں نے کہا ہم سے عبد اللہ بن دینار نے بیان کیا، کہا میں نے عبد اللہ بن عمر رضی اللہ عنہما سے سنا، وہ کہتے تھے رسول اللہ ﷺ نے فرمایا: ”یہودی لوگ جب تم مسلمانوں میں سے کسی کو سلام کرتے ہیں تو سام علیک کہتے ہیں تم بھی جواب میں علیک کہا کرو۔“

۶۹۲۸- حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَمَالِكِ بْنِ أَنَسٍ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَى أَحَدِكُمْ إِنَّمَا يَقُولُونَ: سَامٌ عَلَیْكَ فَقُلْ: عَلَیْكَ)). [راجع: ۶۲۵۷]

[مسلم: ۵۶۵۴]

باب:

بَابُ

(۶۹۲۹) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے، کہا مجھ سے اعمش نے، کہا مجھ سے شقیق بن سلمہ نے کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا جیسے میں (اس وقت) نبی کریم ﷺ کو دیکھ رہا ہوں آپ ایک پیغمبر (حضرت نوح علیہ السلام) کی حکایت بیان کر رہے تھے ان کی قوم والوں نے ان کو اتنا مارا کہ لہو لہان کر دیا وہ اپنے منہ سے خون صاف کرتے تھے اور یوں دعا کرتے جاتے: ”پروردگار! میری قوم والوں کو بخش

۶۹۲۹- حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَخْجِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرْبَهُ قَوْمُهُ فَأَذْمُوهُ فَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَهُوَ يَقُولُ: ((رَبِّ! اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ)).

[راجع: ۳۴۷۷] دے وہ نادان ہیں۔“

تشریح: بعض نے کہا یہ نبی کریم ﷺ نے خود اپنی حکایت بیان کی۔ احد کے دن مشرکوں نے آپ کے چہرے اور سر پر پتھر مارے ابوہلہان کو دیا ایک دانت بھی آپ کا شہید کر ڈالا لیکن آپ یہی دعا کرتے رہے۔ یا اللہ! میری قوم والوں کو بخش دے وہ نادان ہیں۔ سبحان اللہ! کوئی قوی جوش اور محبت پیغمبروں سے سیکھے نہ کہ اس زمانہ کے لیڈروں سے جو قوم کو پکارتے پھرتے ہیں لیکن دل میں ذرا بھی قوم کی محبت نہیں ہے۔ اپنا گھر بھرنے چاہتے ہیں۔ اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ جب پیغمبر صاحب نے اس شخص کے لیے بددعا بھی نہ کی جس نے زخمی کیا تھا تو اشارہ کنایہ سے برا کہنے والا کیونکر قابل قتل ہوگا۔

بَابُ قِتَالِ الْخَوَارِجِ وَالْمُلْحِدِينَ بَعْدَ إِقَامَةِ الْحُجَّةِ عَلَيْهِمْ

باب: خارجیوں اور بے دینوں سے ان پر دلیل قائم کر کے لڑنا

وَقَوْلُ اللَّهِ: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾ [التوبة: ۱۱۵] وَكَانَ ابْنُ عُمَرَ يَرَاهُمْ شِرَارَ خَلْقِ اللَّهِ وَقَالَ: إِنَّهُمْ انْطَلَفُوا إِلَىٰ آيَاتِ نَزَلَتْ فِي الْكُفَّارِ فَجَعَلُوا عَلَى الْمُؤْمِنِينَ.

اللہ تعالیٰ نے فرمایا: ”اللہ تعالیٰ ایسا نہیں کرتا کہ کسی قوم کو ہدایت دینے کے بعد (یعنی ایمان کی توفیق دینے کے بعد) ان سے مواخذہ کرے جب تک ان سے بیان نہ کرے کہ فلاں فلاں کاموں سے بچے رہو۔“ اور عبد اللہ بن عمر رضی اللہ عنہما (اس کو طبری نے وصل کیا) خارجی لوگوں کو بدترین خلق اللہ سمجھتے تھے، کہتے تھے انہوں نے کیا کیا جو آیتیں کافروں کے باب میں اتری تھیں ان کو مسلمانوں پر چسپاں کر دیا۔

تشریح: پھر بیان کرنے کے بعد اگر وہ اس کام کے مرتکب ہوں تو بیشک ان سے مواخذہ ہوگا۔ اس آیت کو امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ خارجی یا رافضی وغیرہ لوگوں سے اگر حاکم اسلام لڑائی کرے تو پہلے ان کا شہر رفع کر دے ان کو سمجھا دے۔ اگر اس پر بھی نہ مانیں تو ان سے جنگ کرے۔ آیت سے یہ بھی نکلا کہ شریعت میں جس بات سے منع کیا گیا اگر کوئی اس کو کرے تو وہ گمراہ نہیں کہا جائے گا نہ اس سے مواخذہ ہوگا۔ امام مسلم رحمہ اللہ نے حضرت ابوذر رضی اللہ عنہ سے روایت کیا ہے کہ خارجی تمام خلق اور تمام مخلوقات میں بدتر ہیں اور ہزار نے مرفوعاً حضرت عائشہ رضی اللہ عنہا سے نکالا۔ نبی کریم ﷺ نے خارجیوں کا ذکر کیا فرمایا وہ میری امت کے برے لوگ ہیں ان کو میری امت کے اچھے لوگ قتل کریں گے۔ خارجی ایک مشہور فرقہ ہے جس کی ابتدا حضرت عثمان رضی اللہ عنہ کے اخیر خلافت سے ہوئی۔ یہ لوگ ظاہر میں بڑے عابد، زاہد اور قاری قرآن تھے مگر دل میں ذرا بھی قرآن کا نور نہ تھا۔ حضرت علی رضی اللہ عنہ خلیفہ ہوئے تو شروع شروع میں یہ لوگ حضرت علی رضی اللہ عنہ کے ساتھ رہے جب جنگ صفین ہو چکی اور حکیم کی رائے قرار پائی اس وقت یہ لوگ حضرت علی رضی اللہ عنہ سے بھی الگ ہو گئے۔ ان کو برا کہنے لگے کہ انہوں نے حکیم کیسے قبول کی۔ حالانکہ اللہ تعالیٰ نے فرمایا ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ (یوسف: ۶۷) ان کا سردار عبد اللہ بن کوا تھا۔ حضرت علی رضی اللہ عنہ نے حضرت عبد اللہ بن عباس رضی اللہ عنہما کو ان کے سمجھانے کے لیے بھیجا اور خود بھی سمجھایا مگر انہوں نے نہ مانا۔ آخر حضرت علی رضی اللہ عنہ نے ان کو نہروان میں قتل کیا چند لوگ بچ کر بھاگ نکلے۔ انہیں میں کا ایک عبد الرحمن بن ملجم ملعون تھا جس نے حضرت علی رضی اللہ عنہ کو شہید کیا۔ یہ کجبت خوارج حضرت علی، حضرت عثمان، حضرت طلحہ، حضرت زبیر اور حضرت عائشہ رضی اللہ عنہم کی تکفیر کرتے ہیں اور کبیرہ گناہ کرنے والے کی نسبت کہتے ہیں کہ وہ کافر ہے ہمیشہ دوزخ میں رہے گا۔ اور حیض کی حالت میں عورت پر نماز کی قضا کرنا واجب جانتے ہیں۔ غرض یہ ساری گمراہی ان کی اسی وجہ سے ہوئی کہ قرآن کی تفسیر اپنے دل سے کرنے لگے اور صحابہ رضی اللہ عنہم اور سلف صالحین کی تفسیر کا خیال نہ رکھا جو آیتیں کافروں کے باب میں تھیں وہ مؤمنوں کی شان میں کر دیں۔

(۶۹۳۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے، کہا ہم سے اُمّس نے، کہا ہم سے خیمہ بن عبد الرحمن نے، کہا ہم سے سوید بن غفلہ نے کہ حضرت علی رضی اللہ عنہ نے کہا جب میں تم سے رسول اللہ ﷺ کی کوئی حدیث بیان کروں تو اللہ کی قسم! اگر میں آسمان سے نیچے گر پڑوں یہ مجھ کو اس سے اچھا لگتا ہے کہ میں آنحضرت ﷺ پر جھوٹ باندھوں ہاں جب مجھ اور تم میں گفتگو ہو تو اس میں بنا کر بات کہنے میں کوئی قباحہ نہیں کیونکہ لڑائی تہذیب اور مکر کا نام ہے۔ دیکھو میں نے رسول اللہ ﷺ سے سنا ہے آپ فرماتے تھے: ”آخر زمانہ قریب ہے جب ایسے لوگ مسلمانوں میں نکلیں گے جو نو عمر بیوقوف ہوں گے (ان کی عقل میں فتور ہوگا) ظاہر میں تو ساری مخلوق کے کلاموں میں جو بہتر ہے (یعنی حدیث شریف) وہ پڑھیں گے مگر درحقیقت ایمان کا نور ان کے حلق تانے نہیں اترے گا، وہ دین سے اس طرح باہر ہو جائیں گے جیسے تیر شکار کے جانور سے پار نکل جاتا ہے۔ (اس میں کچھ لگانیں رہتا) تم ان لوگوں کو جہاں پاؤ بے تامل قتل کرنا، بیشک ان کے قتل میں اس آدمی کے لیے اجر ہے جو ان کو قتل کرے گا قیامت کے دن۔“

(۶۹۳۱) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا میں نے یحییٰ بن سعید انصاری سے سنا، کہا مجھے محمد بن ابراہیم تمیمی نے خبر دی، انہوں نے ابوسلمہ بن عبد الرحمن اور عطاء بن یسار سے، وہ دونوں حضرت ابوسعید خدری رضی اللہ عنہ کے پاس آئے اور ان سے پوچھا کیا تم نے حروریہ کے بارے میں کچھ نبی کریم ﷺ سے سنا ہے؟ انہوں نے کہا حروریہ (دروریہ) تو میں جانتا نہیں مگر میں نے نبی کریم ﷺ سے یہ سنا ہے آپ فرما رہے تھے: ”اس امت میں اور یوں نہیں فرمایا: اس امت میں سے۔ کچھ لوگ ایسے پیدا ہوں گے کہ تم اپنی نماز کو ان کی نماز کے سامنے حقیر جانو گے اور وہ قرآن کی تلاوت بھی کریں گے مگر قرآن ان کے حلقوں سے نیچے نہیں اترے گا۔ وہ دین سے اس طرح نکل جائیں گے جیسے تیر جانور میں سے پار نکل جاتا ہے اور پھر تیر پھینکنے والا اپنے تیر کو دیکھتا ہے اس کے

۶۹۳۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا خَيْمَةُ، قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ غَفَلَةَ، قَالَ عَلِيٌّ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَقَالَ اللَّهُ! لَأَنْ أَحْرَجَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خِذْعَةٌ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ حَدَاثُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِنَّمَا لَقِيَتْهُمْ فَأَقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ)). [راجع: ۳۶۱۱]

۶۹۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ: أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلَاهُ عَنِ الْحُرُورِيَّةِ؟ أَسَمِعْتَ النَّبِيَّ ﷺ؟ قَالَ: لَا أَذْرِي مَا الْحُرُورِيَّةُ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَخْرُجُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَقُولُ: مِنْهَا قَوْمٌ تَحْفِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ أَوْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَّةِ فَيَنْظُرُ الرَّاغِبُ إِلَى سَهْمِهِ

إِلَى نَصْلِهِ إِلَى رِصَافِهِ فَيَتَمَارَى فِي الْفُوقَةِ
هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ))، [راجع: ۳۳۴۴]
بعد جزا میں (جو کمان سے لگی رہتی ہے) اسے شک ہوتا ہے شاید اس میں
خون لگا ہو مگر وہ بھی صاف ہوگا۔“
تشریح: اس حدیث سے صاف نکلتا ہے کہ خارجی لوگوں میں ذرا بھی ایمان نہیں ہے۔

۶۹۳۲- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي
ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عُمَرُ: أَنَّ أَبَاهُ حَدَّثَهُ
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَذَكَرَ الْحُرُورِيَّةَ فَقَالَ:
قَالَ النَّبِيُّ ﷺ: ((يَمُرُّونَ مِنَ الْإِسْلَامِ
مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ)).
۶۹۳۲) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے ابن وہب نے،
کہا مجھ سے عمر بن محمد بن زید بن عبد اللہ بن عمر نے، کہا ان سے ان کے والد
نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے اور انہوں نے حروریہ کا ذکر کیا اور کہا
کہ نبی کریم ﷺ نے فرمایا تھا: ”وہ اسلام سے اس طرح باہر ہو جائیں
جس طرح تیر کمان سے باہر ہو جاتا ہے۔“

تشریح: حرورانی ہستی کی طرف نسبت ہے جہاں سے خارجیوں کا رئیس نجدہ عامری نکلا تھا۔

**باب: دل ملانے کے لیے کسی مصلحت سے کہ
لوگوں کو نفرت نہ پیدا ہو خارجیوں کو قتل کرنا**

**بَابُ مَنْ تَرَكَ قِتَالَ الْخَوَارِجِ
لِلتَّالِفِ وَالْأَيُّوفِ النَّاسُ عَنْهُ**

۶۹۳۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا
هَشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ،
عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ، قَالَ: بَيْنَا
النَّبِيُّ ﷺ يَفْقِسُ جَاءَ عَبْدُ اللَّهِ بْنُ ذِي
الْأُيُوفِ التَّمِيمِيُّ فَقَالَ: اغْدِلْ يَا رَسُولَ
اللَّهِ! فَقَالَ: ((وَيْلَكَ وَمَنْ يَغْدِلُ إِذَا لَمْ
أُغْدِلْ؟)) قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ
اللَّهِ! انْذَنْ لِي فَأَضْرِبَ عَنْقَهُ قَالَ: ((دَعَهُ
فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ
صَلَاتِهِ وَصِيَامَهُ مَعَ صِيَامِهِ يَمُرُّونَ مِنَ الدِّينِ
كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ يُنْظَرُ فِي قَدْزِهِ
فَلَا يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا
يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا
يُوْجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ فِي نَضِيهِ فَلَا يُوْجَدُ
فِيهِ شَيْءٌ قَدْ سَبَقَ الْفُوتُ وَالِدَمُ آيَتُهُمْ رَجُلٌ

۶۹۳۳) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن
یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ
بن عبد الرحمن بن عوف نے اور ان سے ابوسعید رضی اللہ عنہ نے بیان کیا کہ نبی
کریم ﷺ مال تقسیم فرما رہے تھے کہ عبد اللہ بن ذی الہویہ صرہ تمیمی آیا اور
کہا یا رسول اللہ! انصاف کیجئے۔ آپ ﷺ نے فرمایا ”افسوس! اگر میں
انصاف نہیں کروں گا تو اور کون کرے گا؟“ اس پر حضرت عمر بن خطاب رضی اللہ عنہ
نے کہا مجھے اجازت دیجئے کہ میں اس کی گردن مار دوں۔ آپ ﷺ نے
فرمایا: ”نہیں اس کے کچھ ایسے ساتھی ہوں گے کہ ان کی نماز اور روزے کے
سامنے تم اپنی نماز اور روزے کو حقیر سمجھو گے لیکن وہ دین سے اس طرح باہر
ہو جائیں گے جس طرح تیر جانور میں سے باہر نکل جاتا ہے۔ تیر کے پر کو
دیکھا جائے لیکن اس پر کوئی نشان نہیں پھر اس پر کان کو دیکھا جائے گا اور
وہاں بھی کوئی نشان نہیں پھر اس کے بازو کو دیکھا جائے اور یہاں بھی کوئی
نشان نہیں پھر اس کی لکڑی کو دیکھا جائے اور وہاں بھی کوئی نشان نہیں کیونکہ
وہ (جانور کے جسم پر تیر چلایا گیا تھا) لید گوبر اور خون سب سے آگے (بے
داغ) نکل گیا (اسی طرح وہ لوگ اسلام سے صاف نکل جائیں گے) ان

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتِيلَ فِتْنَانِ دَعَاؤُهُمَا وَاحِدَةً».

بیان کیا، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہیں ہوگی جب تک دو ایسے گروہ آپس میں جنگ نہ کریں جن کا دعویٰ ایک ہی ہو۔“

[راجع: ۸۵]

تشریح: مراد حضرت معاویہ رضی اللہ عنہ اور حضرت علی رضی اللہ عنہ کے گروہ ہیں کہ یہ دونوں اسلام کے مدعی تھے اور ہر ایک اپنے کو حق پر سمجھتا تھا۔ چنانچہ حضرت علی رضی اللہ عنہ سے منقول ہے کہ انہوں نے حضرت معاویہ رضی اللہ عنہ کے گروہ کی بابت فرمایا تھا ”اخواننا بغوا علينا“ ہمارے بھائی ہیں جو ہم پر چڑھ آئے ہیں۔ قد غفرلہم اجمعین آمین۔

باب: تاویل کرنے والوں کے بارے میں

بَابُ مَا جَاءَ فِي الْمَتَاوَلِينَ

(۶۹۳۶) لیث بن سعد نے کہا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہا مجھے عروہ بن زبیر نے خبر دی، انہیں مسور بن مخرمہ اور عبدالرحمن بن عبد القاری نے خبر دی، ان دونوں نے عمر بن خطاب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے ہشام بن حکیم کو نبی کریم ﷺ کی زندگی میں سورہ فرقان پڑھتے سنا جب غور سے سنا تو وہ بہت سی ایسی قراءتوں کے ساتھ پڑھ رہے تھے جن سے رسول اللہ ﷺ نے مجھے نہیں پڑھایا تھا۔ قریب تھا کہ نماز ہی میں میں ان پر حملہ کر دیتا لیکن میں نے انتظار کیا اور جب انہوں نے سلام پھیرا تو ان کی چادر سے یا (انہوں نے یہ کہا کہ) اپنی چادر سے میں نے ان کی گردن میں پھندا ڈال دیا اور ان سے پوچھا کہ اس طرح تمہیں کس نے پڑھایا ہے؟ انہوں نے کہا کہ مجھے اس طرح رسول اللہ ﷺ نے پڑھایا ہے۔ میں نے ان سے کہا کہ جھوٹ بولتے ہو، واللہ! یہ سورت مجھے بھی آپ ﷺ نے پڑھائی ہے جو میں نے تمہیں ابھی پڑھتے سنا ہے، چنانچہ میں انہیں سمجھتا ہوں رسول اللہ ﷺ کے پاس لایا اور عرض کیا: یا رسول اللہ! میں نے اسے سورہ فرقان اور طرح سے پڑھتے سنا ہے جس طرح آپ نے مجھے نہیں پڑھائی تھی۔ آپ نے مجھے بھی سورہ فرقان پڑھائی ہے۔ رسول اللہ ﷺ نے فرمایا: ”عمر! انہیں چھوڑ دو۔ ہشام سورت پڑھو۔“ انہوں نے اسی طرح پڑھ کر سنایا جس طرح میں نے انہیں پڑھتے سنا تھا۔ رسول اللہ ﷺ نے اس پر فرمایا: ”اسی طرح نازل ہوئی

۶۹۳۶۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيٍّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَةِ تَبِهِ فَإِذَا هُوَ يَقْرُؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ كَذَلِكَ فَكَذَبْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَانْظَرْتُهُ حَتَّى سَلَّمَ ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ أَوْ بِرِدَائِي فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: كَذَبْتَ فَوَاللَّهِ! إِنَّ رَسُولَ اللَّهِ ﷺ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرُؤُهَا فَانْطَلَقْتُ أَقُوذُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ يَقْرَأْنِيهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِيسْلُهُ يَا عُمَرُ! اقْرَأْ يَا هِشَامُ!»

تھی۔“ پھر رسول اللہ ﷺ نے فرمایا: ”اب عمر تم پڑھو۔“ میں نے پڑھا تو آپ ﷺ نے فرمایا: ”اسی طرح نازل ہوئی تھی۔“ پھر فرمایا: ”یہ قرآن سات قراءتوں میں نازل ہوا ہے، پس تمہیں جس طرح آسانی ہو پڑھو۔“

فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرُوهَا قَالَ رَسُولُ اللَّهِ ﷺ: ((هَكَذَا أَنْزَلْتُ)) ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((اقْرَأْ يَا عُمَرُ)) فَقَرَأْتُ فَقَالَ: ((هَكَذَا أَنْزَلْتُ)) ثُمَّ قَالَ: ((إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَؤُوا مَا تيسَّرَ مِنْهُ)). [راجع: ۲۴۱۹]

تشریح: باب کی مطابقت اس طرح پر ہے کہ حضرت عمر رضی اللہ عنہ نے ہشام کے گلے میں چادر ڈالی ان کو کھینچے ہوئے لائے۔ نبی کریم ﷺ نے اس پر کوئی مواخذہ نہیں کیا کیونکہ حضرت عمر رضی اللہ عنہ اپنے نزدیک یہ سمجھے کہ وہ ایک ناجائز قراءت کرنے والے ہیں گویا تاویل کرنے والے ٹھہرے۔ المجتہد قد یخطئ ویصیب۔

۶۹۳۷۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا وَكِيعٌ، ح: وَحَدَّثَنِي يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ وَقَالُوا: أَيْنَا لَمْ يَظْلِمْ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْسَ كَمَا تَظُنُّونَ إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِأَبْنِهِ: ﴿يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾)). [لقمان: ۴۱۳] [راجع: ۳۲]

(۶۹۳۷) مجھ سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو کعب نے خبر دی (دوسری سند) امام بخاری رحمہ اللہ نے کہا، ہم سے یحییٰ نے بیان کیا، کہا ہم سے کعب نے بیان کیا، کہا ہم سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے حضرت عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ جب یہ آیت نازل ہوئی: ”وہ لوگ جو ایمان لے آئے اور اپنے ایمان کے ساتھ ظلم کو نہیں ملایا۔“ تو صحابہ رضی اللہ عنہم کو یہ معاملہ بہت مشکل نظر آیا اور انہوں نے کہا ہم میں کون ہوگا جو ظلم نہ کرتا ہو۔ رسول اللہ ﷺ نے فرمایا: ”اس کا مطلب وہ نہیں ہے جو تم سمجھتے ہو بلکہ اس کا مطلب حضرت لقمان علیہ السلام کے اس ارشاد میں ہے جو انہوں نے اپنے لڑکے سے کہا تھا: ”اے بیٹے! اللہ کے ساتھ کسی کو شریک نہ ٹھہرانا، بلاشبہ شرک کرنا بہت بڑا ظلم ہے۔“

تشریح: ترجمہ باپ کی مطابقت اس طرح ہے کہ نبی کریم ﷺ نے ظلم کا تاویل شرک سے کی کیونکہ ظلم کے ظاہری معنی تو گناہ ہے جو ہر گناہ کو شامل ہے اور یہ تاویل خود شارع نے بیان کی تو ایسی تاویل بالاتفاق مقبول ہے۔ قسطلانی نے کہا کہ مطابقت اس طرح ہے کہ نبی کریم ﷺ نے صحابہ رضی اللہ عنہم سے کوئی مواخذہ نہیں کیا جب انہوں نے ظلم کی تاویل مطلق گناہ سے کی بلکہ ان کو دوسرا صحیح معنی بتلادیا اور ان کی تاویل کو بھی قائم رکھا۔

۶۹۳۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ، قَالَ: سَمِعْتُ عَتَبَانَ بْنَ مَالِكٍ، قَالَ: غَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخَشَنِ؟ فَقَالَ

(۶۹۳۸) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں محمود بن ربیع نے خبر دی، کہا کہ میں نے عتبان بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا صبح کے وقت نبی کریم ﷺ میرے ہاں تشریف لائے، پھر ایک صاحب نے پوچھا کہ مالک بن دُخشن کہاں ہیں؟ ہمارے قبیلے کے ایک شخص نے

رَجُلٌ مِنَّا: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ ((الْأَقْوَمُ قَوْلُهُ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ)) قَالَ: بَلَى اِقَالَ: ((لِيَأَنَّهُ لَا يُؤَافِي عَبْدِي يَوْمَ الْقِيَامَةِ بِهِ إِلَّا حَرَمَ اللَّهِ عَلَيْهِ النَّارَ)). [راجع: ٤٢٤]

جواب دیا کہ وہ منافق ہے، اللہ اور اس کے رسول سے اسے محبت نہیں ہے۔ رسول اللہ ﷺ نے اس پر فرمایا: ”کیا تم ایسا نہیں سمجھتے کہ وہ کلمہ لا الہ الا اللہ کا اقرار کرتا ہے اور اس کا مقصد اس سے اللہ کی رضا ہے۔“ اس صحابی نے کہا کہ ہاں، یہ تو ہے۔ آپ ﷺ نے فرمایا: ”پھر جو بندہ بھی قیامت کے دن اس کلمہ کو لے کر آئے گا، اللہ تعالیٰ اس پر جہنم کو حرام کر دے گا۔“

تشریح: باب کی مناسبت یہ ہے کہ نبی کریم ﷺ نے ان لوگوں پر مؤاخذہ نہیں کیا جنہوں نے مالک کو منافق کہا تھا اس لیے کہ وہ تاویل کرنے والے تھے یعنی مالک کے حالات کو دیکھ کر اسے منافق سمجھتے تھے تو ان کا گمان غلط ہوا۔

٦٩٣٩- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ عَنْ فُلَانٍ قَالَ: تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَجِبَّانُ بْنُ عَطِيَّةَ فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ مَا الَّذِي جَرَأَ صَاحِبَكَ عَلَى الدَّمَاءِ يَغْنِي عَالِيًا قَالَ: مَا هُوَ؟ لَا أَبَا لَكَ قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ قَالَ: مَا هُوَ؟ قَالَ بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرَ وَأَبَا مَرْثَدَةَ وَكُنَّا فَارِسَ قَالَ: ((انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ قَالَ أَبُو سَلَمَةَ: هَكَذَا قَالَ أَبُو عَوَانَةَ: حَاجٍ فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَبِيحَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ فَاتَوْنِي بِهَا)) فَانْطَلَقْنَا عَلَى أَقْرَابِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ تَسِيرُ عَلَى بَعِيرٍ لَهَا وَقَدْ كَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ فَقُلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟ قَالَتْ: مَا مَعِيَ كِتَابٌ فَأَخَذْنَا بِهَا بَعِيرَهَا فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا فَقَالَ صَاحِبَايَ: مَا نَرَى مَعَهَا كِتَابًا قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ

(٦٩٣٩) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ وضاح یضری نے بیان کیا، ان سے حصین بن عبد الرحمن سلمی نے، ان سے فلاں شخص (سعید بن عبیدہ) نے کہ ابو عبد الرحمن اور حبان بن عطیہ کا آپس میں اختلاف ہوا۔ ابو عبد الرحمن نے حبان سے کہا کہ آپ کو معلوم ہے کہ آپ کے ساتھی خون بہانے میں کس قدر جبری ہو گئے۔ ان کا اشارہ علی رضی اللہ عنہ کی طرف تھا اس پر حبان نے کہا انہوں نے کہا کیا ہے؟ کیا تیرا باپ نہیں! ابو عبد الرحمن نے کہا: علی کہتے تھے کہ مجھے اوپر زبیر بن ابی مرثد رضی اللہ عنہ کو رسول کریم ﷺ نے بھیجا اور ہم سب گھوڑوں پر سوار تھے آپ ﷺ نے فرمایا: ”جاؤ اور جب روضہ خاں پر پہنچو (جو مدینہ سے بارہ میل کے فاصلہ پر ایک جگہ ہے) ابو سلمہ نے بیان کیا کہ ابو عوانہ نے خاں کے بدلے حاج کہا ہے۔ تو وہاں تمہیں ایک عورت (سارہ نامی) ملے گی اور اس کے پاس حاطب بن ابی بلتعہ کا ایک خط ہے جو مشرکین مکہ کو لکھا گیا ہے تم وہ خط میرے پاس لاؤ۔“ چنانچہ ہم اپنے گھوڑوں پر سوار ہوئے اور ہم نے اسے وہیں پکڑا جہاں آنحضرت ﷺ نے بتایا تھا۔ وہ عورت اپنے اونٹ پر سوار چارہ سی تھی حاطب بن ابی بلتعہ رضی اللہ عنہ نے اہل مکہ کو رسول اللہ ﷺ کے مکہ آنے کی خبر دی تھی۔ ہم نے اس عورت سے کہا کہ خط کہاں ہے؟ اس نے کہا کہ میرے پاس تو کوئی خط نہیں ہے ہم نے اس کا اونٹ بٹھا دیا اور اس کے کباہ کی تلاشی لی لیکن اس میں کوئی خط نہیں ملا، میرے ساتھی نے کہا کہ اس کے پاس کوئی خط نہیں معلوم ہوتا۔ راوی نے بیان کیا کہ

ہمیں یقین ہے کہ رسول اللہ ﷺ نے غلط بات نہیں فرمائی پھر علی رضی اللہ عنہ نے قسم کھائی کہ اس ذات کی قسم جس کی قسم کھائی جاتی ہے! خط نکال دے ورنہ میں تجھے برہنہ کروں گا اب وہ عورت اپنے نیپے کی طرف جھکی اس نے ایک چادر کر پر باندھ رکھی تھی اور خط نکالا۔ اس کے بعد یہ لوگ خط رسول اللہ ﷺ کے پاس لائے۔ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! اس نے اللہ، اس کے رسول اور مسلمانوں کے ساتھ خیانت کی ہے، مجھے اجازت دیجئے کہ میں اس کی گردن مار دوں۔ لیکن رسول اللہ ﷺ نے فرمایا: ”حاطب! تم نے ایسا کیوں کیا؟“ حاطب نے کہا: یا رسول اللہ! بھلا کیا مجھ سے یہ ممکن ہے کہ میں اللہ اور اس کے رسول پر ایمان نہ رکھوں میرا مطلب اس خط کے لکھنے سے صرف یہ تھا کہ میرا ایک احسان مکہ والوں پر ہو جائے جس کی وجہ سے میں اپنی جائیداد اور بال بچوں کو (ان کے ہاتھ سے) بچالوں بات یہ ہے کہ آپ کے اصحاب میں کوئی ایسا نہیں جس کے مکہ میں ان کی قوم کے ایسے لوگ نہ ہوں جس کی وجہ سے اللہ ان کے بچوں اور جائیداد پر کوئی آفت نہیں آنے دیتا۔ مگر میرا وہاں کوئی نہیں ہے آپ ﷺ نے فرمایا: ”حاطب نے سچ کہا ہے بھلائی کے سوا ان کے بارے میں اور کچھ نہ کہو۔“ بیان کیا کہ عمر رضی اللہ عنہ نے دوبارہ کہا کہ یا رسول اللہ! اس نے اللہ، اس کے رسول اور مؤمنوں کے ساتھ خیانت کی ہے مجھے اجازت دیجئے کہ میں اس کی گردن مار دوں۔ آپ ﷺ نے فرمایا: ”کیا یہ جنگ بدر میں شریک ہونے والوں میں سے نہیں ہیں؟ تمہیں کیا معلوم اللہ تعالیٰ ان کے اعمال سے واقف تھا اور پھر فرمایا کہ جو چاہو کرو میں نے جنت تمہارے لیے لکھ دی ہے۔“ اس پر عمر رضی اللہ عنہ کی آنکھوں میں (خوشی سے) آنسو بھر آئے اور عرض کیا: اللہ اور اس کے رسول ہی کو حقیقت کا زیادہ علم ہے۔ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا کہ ”خاخ“ زیادہ صحیح ہے لیکن ابو عوانہ نے حاج ہی کہا ہے اور لفظ حاج بدلا ہوا ہے یہ ایک جگہ کا نام ہے اور ہشیم نے ”خاخ“ بیان کیا ہے۔

رَسُولُ اللَّهِ ﷺ ثُمَّ حَلَفَ عَلِيٌّ وَالَّذِي يُخْلَفُ بِهِ لَتُخْرِجَنَ الْكِتَابَ أَوْ لَا جَرَدَنكَ فَأَهْوَتْ إِلَى حُجْزِهَا وَهِيَ مُخْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الصَّحِيفَةَ فَأَقْرَأَ بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ دَغْنِي فَأَضْرِبْ عَنْقَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((يَا حَاطِبُ! مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ؟)) فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ وَلَكِنِّي أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَذْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَذْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ قَالَ: ((صَدَقَ وَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا)) قَالَ: فَعَادَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ دَغْنِي فَلَا ضَرْبَ عَنْقِهِ قَالَ: ((أَوَلَيْسَ مِنْ أَهْلِ بَدْرٍ وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَيْهِمْ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ أُوجِبَتْ لَكُمْ الْجَنَّةُ؟)) فَأَعْرَوْرَقَتْ عَيْنَاهُ فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. [راجع: ۳۰۰۷]

قَالَ أَبُو عَبْدِ اللَّهِ: خَاخٌ أَصَحُّ وَلَكِنْ كَذَا قَالَ أَبُو عَوَانَةَ: حَاجٌ. وَحَاجٌ تَضَجِيفٌ وَهُوَ مَوْضِعٌ وَهَشِيمٌ يَقُولُ: خَاخٌ.

تشریح: یہ حدیث کئی بار ادھر گزر چکی ہے۔ باب کا مطلب اس طرح نکلا کہ حضرت عمر رضی اللہ عنہ نے اپنے نزدیک حضرت حاطب رضی اللہ عنہ کو خائن سمجھا ایک روایت کی بنا پر ان کو منافق بھی کہا چونکہ حضرت عمر رضی اللہ عنہ کے ایسا خیال کرنے کی ایک وجہ تھی یعنی ان کا خط پڑا جانا جس میں اپنی قوم کا نقصان تھا تو گویا وہ محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

تاول کرنے والے تھے اور اسی لیے نبی کریم ﷺ نے ان سے کوئی مواخذہ نہیں کیا اب یہ اعتراض ہوتا ہے کہ ایک بار جب نبی کریم ﷺ نے حاطب رضی اللہ عنہ کی نسبت یہ فرمایا کہ وہ سچا ہے تو پھر دوبارہ حضرت عمر رضی اللہ عنہ نے ان کو مار ڈالنے کی اجازت کیونکر چاہی اس کا جواب یہ ہے کہ حضرت کی رائے ملکی اور شرعی قانون ظاہری پر تھی۔ جو شخص اپنے بادشاہ یا اپنی قوم کا راز دشمنوں پر ظاہر کرے اس کی سزا موت ہے اور ایک بار نبی کریم ﷺ کے فرمانے سے کہ وہ سچا ہے ان کی پوری تشفی نہیں ہوئی کیونکہ سچا ہونے کی صورت میں بھی ان کا عذر اس قابل نہ تھا کہ اس جرم کی سزا سے وہ بری ہو جاتے جب نبی کریم ﷺ نے دوبارہ یہ فرمایا کہ اللہ نے بدر والوں کے سب قصور معاف فرمادیئے ہیں تو حضرت عمر رضی اللہ عنہ کی تسلی ہو گئی اور اپنا خیال انہوں نے چھوڑ دیا اس سے بدری صحابہ رضی اللہ عنہم کے جنتی ہونے کا اثبات ہوا۔ لفظ: ”لا ابالک“ عربوں کے محاورہ میں اس وقت بولا جاتا ہے جب کوئی شخص ایک عجیب بات کہتا ہے مطلب یہ ہوتا ہے کہ تیرا کوئی ادب سکھانے والا باپ نہ تھا جب ہی تو بے ادب رہ گیا۔ ابو عبد الرحمن عثمانی تھے اور جہان بن حطیہ حضرت علی رضی اللہ عنہ کے طرف دار تھے ابو عبد الرحمن کا یہ کہنا حضرت علی رضی اللہ عنہ کی نسبت صحیح نہ تھا کہ وہ بے وجہ شرعی مسلمانوں کی خون ریزی کرتے ہیں انہوں نے جو کچھ کہا حکم شرعی کے تحت کہا ابو عبد الرحمن کو یہ بدگمانی یوں ہوئی کہ حضرت علی رضی اللہ عنہ کے سامنے رسول کریم ﷺ نے یہ بشارت سنائی تھی کہ جنگ بدر میں شرکت کرنے والے بخشے ہوئے ہیں اللہ پاک نے بدریوں سے فرمادیا کہ ((اعْمَلُوا مَا شِئْتُمْ فَقَدْ اَوْجَبْتُ لَكُمْ الْجَنَّةَ)) تم جو چاہو عمل کرو میں تمہارے لیے جنت واجب کر چکا ہوں۔ چونکہ حضرت علی رضی اللہ عنہ بھی بدری ہیں اس لیے اب وہ اس بشارت خدائی کے پیش نظر خون ریزی کرنے میں جری ہو گئے ہیں۔ ابو عبد الرحمن کا یہ گمان صحیح نہ تھا ناحق خون ریزی کرنا حضرت علی رضی اللہ عنہ سے بالکل بعید تھا۔ جو کچھ انہوں نے کیا شریعت کے تحت کیا یوں بشری لغزش امر دیگر ہے۔ حضرت علی رضی اللہ عنہ ابوطالب کے بیٹے ہیں، نو جوانوں میں اولین اسلام قبول کرنے والے ہیں۔ عروس سال پانچدرہ سال کی تھی۔ جنگ تبوک کے سوا سب جنگوں میں شریک ہوئے۔ گندم گوں، بڑی بڑی آنکھوں والے، درمیانہ قد، بہت بال والے، چوڑی داڑھی والے، سر کے اگلے حصہ میں بال نہ تھے۔ جمعہ کے دن ۱۸ ذی الحجہ ۳۵ھ کو خلیفہ ہوئے یہی شہادت عثمان رضی اللہ عنہ کا دن ہے۔ ایک خارجی عبد الرحمن بن ملجم مرادی نے ۱۸ رمضان بوقت صبح بروز جمعہ ۴۰ھ میں آپ کو شہید کیا زخمی ہونے کے بعد تین رات زندہ رہے، ۶۳ سال کی عمر پائی۔ حضرت حسن اور حضرت حسین اور حضرت عبد اللہ بن جعفر رضی اللہ عنہم نے نہلایا اور حضرت حسن رضی اللہ عنہ نے نماز جنازہ پڑھائی۔ صبح کے وقت دفن کئے گئے۔ مدت خلافت چار سال نو ماہ اور کچھ دن ہے۔ حضرت علی رضی اللہ عنہ خلیفہ رابع برحق ہیں۔ بہت ہی بڑے دانش مند اسلام کے جرنیل، بہادر اور صاحب مناقب کثیرہ ہیں آپ کی محبت جزو ایمان ہے۔ تینوں خلافتوں میں ان کا بڑا مقام رہا۔ بہت صائب الرائے اور عالم و فاضل تھے۔ صدافسوس کہ آپ کی ذات گرامی کو آذربائیک یهودی عبد اللہ بن سبائے امت مسلمہ میں خانہ جنگی وقتہ و فساد کو جگہ دی۔ یہ محض مسلمانوں کو دھوکہ دینے کے لیے بظاہر مسلمان ہو گیا تھا۔ اس نے یہ فتنہ کھڑا کیا کہ خلافت کے وحی حضرت علی رضی اللہ عنہ ہیں، حضرت عثمان رضی اللہ عنہ ناحق خلیفہ بن بیٹھے ہیں۔ رسول کریم ﷺ خلافت کے لئے حضرت علی رضی اللہ عنہ کو اپنا وحی بنا گئے ہیں، لہذا خلافت کیلئے صرف حضرت علی رضی اللہ عنہ ہی کا حق ہے۔ عبد اللہ بن سبائے یہ ایسی من گھڑت بات ایجاد کی تھی جس کا رسول کریم ﷺ اور بعد میں خلافت صدیقی و فاروقی و عثمانی میں کوئی ذکر نہیں تھا مگر نام چونکہ حضرت علی رضی اللہ عنہ جیسے عالی منقبت کا تھا اس لیے کتنے سادہ لوح لوگوں پر اس یہودی کا یہ جادو چل گیا۔ حضرت عثمان غنی رضی اللہ عنہ کی شہادت کا اندوہناک واقعہ اسی بنا پر ہوا۔ آپ بیاسی (۸۲) سال کی عمر میں ۱۸ ذی الحجہ ۳۵ھ کو جبکہ آپ قرآن شریف کی آیت ﴿لَسِيكَفِمْهُمْ اَللّٰهُ﴾ پر پہنچے تھے کہ نہایت بے دردی سے شہید کئے گئے اور آپ کے خون کی دھار قرآن پاک کے ورق پر اسی آیت کی جگہ جا کر پڑی۔ (رضی اللہ عنہ) الحمد للہ حرمین شریفین کے سفر میں تین بار آپ کی قبر پر دعاے مسنون پڑھنے کی سعادت حاصل ہوئی ہے۔ اللہ پاک قیامت کے دن ان سب بزرگوں کی زیارت نصیب کرے۔ (زین شہادت حضرت عثمان غنی رضی اللہ عنہ سے امت کا نظام ایسا منتشر ہوا جو آج تک قائم ہے اور شاید قیامت تک بھی نہ ختم ہو..... فليک علی الاسلام من کان باکیا۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ الْاِکْرَاهِ

زورِ بردستی کرنے کا بیان

کسی اچھے کام کو چھڑانے یا برے کام کو کرانے کے لیے کسی کمزور و غریب پر زبردستی کرنا ہی اکراہ ہے۔

تشریح: اسلام میں کسی کو زبردستی مسلمان بنانا بھی جائز نہیں ہے تو ظاہر ہے کہ اکراہ اسلام میں کسی صورت میں جائز نہیں ہے۔ بعض کاموں میں اکراہ کو نافذ قرار دیتے ہیں ان ہی کی تردید یہاں مقصود ہے اور یہی احادیث مندرجہ کا خلاصہ ہے۔ آج آزادی کے دور میں اس باب کو خاص نظر سے مطالعہ کی شدید ضرورت ہے۔

بَابُ قَوْلِ اللَّهِ:

بَابُ: اللّٰهُ تَعَالٰی نے فرمایا:

”مگر اس پر گناہ نہیں کہ جس پر زبردستی کی جائے جبکہ اس کا دل ایمان پر مطمئن ہو لیکن جس کا دل کفر ہی کے لیے کھل جائے تو ایسے لوگوں پر اللہ کا غضب ہوگا اور ان کے لیے عذاب دردناک ہوگا۔“ اور سورۃ آل عمران میں فرمایا: ”یعنی یہاں یہ ہو سکتا ہے کہ تم کافروں سے اپنے کو بچانے کے لیے کچھ بچاؤ کر لو۔“ (ظاہر میں ان کے دوست بن جاؤ) اور یہ تقیہ ہے۔“ اور سورۃ نساء میں فرمایا: ”بیشک ان لوگوں کی جان جنہوں نے اپنے اوپر ظلم کر رکھا ہے جب فرشتے ان کی روح قبض کرتے ہیں تو ان سے کہتے ہیں کہ تم کس کام میں تھے وہ کہتے ہیں کہ تھے ہم کمزور بیچ زمین کے (وہ فرشتے) کہتے ہیں کیا نہ تھی زمین اللہ کی کشادہ پس وطن چھوڑ کر تم اس میں چلے جاتے (عَفْوًا عَفْوًا) تک کہ اللہ معاف کرنے والا بخشنے والا ہے۔“ اور اللہ تعالیٰ کا فرمان: ”اور کمزور مردوں سے اور عورتوں سے اور لڑکوں سے وہ جو کہتے ہیں کہ اے ہمارے رب ہمیں اس بستی سے نکال جس کے رہنے والے ظالم ہیں اور کہ ہمارے لیے اپنی طرف سے دوست اور کہ ہمارے لیے اپنی طرف سے مددگار۔“ آخر آیت تک۔ امام بخاری نے کہا: اس آیت میں اللہ تعالیٰ نے ان کمزور لوگوں کو اللہ کے احکام نہ بجا

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ [النحل: ۱۰۶] وَقَالَ: ﴿إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً﴾ [آل عمران: ۲۸] وَهِيَ تَقِيَّةٌ وَقَالَ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا لَوْ لِمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا﴾ إِلَى قَوْلِهِ: ﴿عَفْوًا عَفْوًا﴾ [النساء: ۹۷، ۹۹] وَقَالَ: ﴿وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ [النساء: ۷۵] قَالَ أَبُو عَبْدِ اللَّهِ: فَعَدَّرَ اللَّهُ الْمُسْتَضْعَفِينَ الَّذِينَ لَا يَمْتَنِعُونَ مِنْ تَرْكِ مَا أَمَرَ اللَّهُ بِهِ وَالْمُكْرَهَ لَا

يَكُونُ إِلَّا مُسْتَضْعَفًا غَيْرَ مُمْتَنِعٍ مِنْ فِعْلِهِ مَا
لانے سے معذور رکھا اور جس کے ساتھ زبردستی کی جائے وہ بھی کمزور ہی
ہوتا ہے کیونکہ اللہ تعالیٰ نے جس کام سے منع کیا ہے وہ اس کے کرنے پر
مجبور کیا جائے۔

وَقَالَ الْحَسَنُ: التَّقِيَةُ إِلَى يَوْمِ الْقِيَامَةِ وَقَالَ
ابْنُ عَبَّاسٍ: فِيمَنْ يُكْرَهُهُ اللَّصُوصُ فَيُطْلَقُ
لَيْسَ بِشَيْءٍ وَبِهِ قَالَ ابْنُ عَمْرٍو وَابْنُ الزُّبَيْرِ
وَالشَّعْبِيُّ وَالْحَسَنُ وَقَالَ النَّبِيُّ ﷺ
((الْأَعْمَالُ بِالنِّيَّةِ)) [راجع: ۱]

اور حسن بصری نے کہا: تقیہ کا جواز قیامت تک کے لیے ہے اور ابن
عباس رضی اللہ عنہما نے کہا: جس کے ساتھ چوروں نے زبردستی کی ہو (کہ وہ اپنی
بیوی کو طلاق دے دے) اور پھر اس نے طلاق دے دی تو وہ طلاق واقع
نہیں ہوگی یہی قول ابن عمر، ابن زبیر، شعبی اور حسن کا بھی ہے اور نبی
کریم ﷺ نے فرمایا: ”کہ اعمال نیت پر موقوف ہیں۔“

تشریح: اس حدیث سے بھی امام بخاری رحمہ اللہ نے یہ دلیل لی کہ جس شخص سے زبردستی طلاق لی جائے تو طلاق واقع نہ ہوگی کیونکہ اس کی نیت طلاق
کی نہ تھی۔ معلوم ہوا کہ زبردستی کرنا اسلام میں جائز نہیں ہے۔ رافضیوں جیسا تقیہ بطور شعار جائز نہیں ہے۔

٦٩٤٠- حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ،
عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي
هَلَالٍ، عَنْ هَلَالِ بْنِ أَسَمَةَ: أَنَّ أَبَا سَلَمَةَ
ابْنَ عَبْدِ الرَّحْمَنِ: أَخْبَرَهُمْ عَنْ أَبِي هُرَيْرَةَ أَنَّ
النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: ((اللَّهُمَّ
أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ وَسَلَمَةَ بْنَ هِشَامٍ
وَالْوَلِيدَ بْنَ الْوَلِيدِ اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ
مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى
مُضَرَ وَابْعَثْ عَلَيْهِمْ سِنِينَ كَسَيْنِي يُوسُفُ)).

(٦٩٣٠) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا: ہم سے لیث بن سعد نے
بیان کیا، ان سے خالد بن یزید نے بیان کیا، ان سے سعید بن ابی ہلال بن
اسامہ نے، انہیں ابوسلمہ بن عبد الرحمن نے خبر دی اور انہیں ابو ہریرہ رضی اللہ
نے کہ نبی کریم ﷺ نماز میں دعا کرتے تھے کہ ”اے اللہ! عیاض بن ابی
ربیعہ، سلمہ بن ہشام اور ولید بن ولید (رضی اللہ عنہم) کو نجات دے۔ اے اللہ!
بے بس مسلمانوں کو نجات دے، اے اللہ! قبیلہ مضر کے لوگوں کو سختی کے
ساتھ پس ڈال۔ اور ان پر ایسی قحط سالی بھیج جیسی حضرت یوسف علیہ السلام کے
زمانہ میں آئی تھی۔“

[راجع: ۷۹۷]

تشریح: اس حدیث سے باب کا مطلب یوں نکلا کہ کمزور مسلمان مکہ کے کافروں کے ہاتھوں میں گرفتار تھے۔ ان کے زور زدتی سے ان کے کفر
کے کاموں میں شریک رہتے ہوں گے لیکن آپ نے دعائیں ان کو مومن فرمایا کہ اگر اہل کی حالت میں مجبوری عند اللہ قبول ہے۔

بَابُ مَنْ اخْتَارَ الضَّرْبَ وَالْقَتْلَ
وَالْهَوَانَ عَلَى الْكُفْرِ
باب: جس نے کفر پر مار کھانے، قتل کئے جانے
اور ذلت کو اختیار کیا

٦٩٤١- حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ
الطَّائِفِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا
(٦٩٣١) ہم سے محمد بن عبد اللہ بن حوشب طائفی نے بیان کیا، کہا ہم سے
عبدالوہاب ثقفی نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے

أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يُعْوَذَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّ فِي النَّارِ)).

ابو قلابہ نے بیان کیا اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تین خصوصیتیں ایسی ہیں کہ جس میں پائی جائیں گی وہ ایمان کی شیرینی پالے گا اول یہ کہ اللہ اور اس کے رسول اسے سب سے زیادہ عزیز ہوں، دوسرے یہ کہ وہ کسی شخص سے محبت صرف اللہ ہی کے لیے کرے اور تیسرے کہ اسے کفر کی طرف لوٹ کر جانا اتنا ناگوار ہو جیسے آگ میں پھینک دیا جانا۔“

[راجع: ۱۶]

تشریح: اس سے باب کا مطلب یوں نکلا کہ قتل اور ضرب سب اس سے آسان ہے کہ آدمی آگ میں جلا جائے وہ مار پیٹ یا ذلت یا قتل کو آسان سمجھے گا لیکن کفر کو گوارا نہ کرے گا۔ بعض نے کہا کہ قتل کا جب ڈر ہو تو کلمہ کفر منہ سے نکال دینا اور جان بچانا بہتر ہے مگر صحیح یہی ہے کہ ممبر کرنا بہتر ہے جیسا کہ حضرت بلال رضی اللہ عنہ کے واقعہ سے ظاہر ہے باقی تفسیر کرنا اس وقت ہماری شریعت میں جائز ہے جب آدمی کو اپنی جان یا مال جانے کا ڈر ہو پھر مجرم تفسیر نہ کرے تو بہتر ہے۔ رافضیوں کا تفسیر یزدی اور بے شرعی کی بات ہے وہ تفسیر کو جاوے جا اپنا شعار بنائے ہوئے ہیں۔ انا للہ وانا الیہ راجعون۔

۶۹۴۲۔ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، حَدَّثَنَا عَبَادُ عَنْ إِسْمَاعِيلَ: سَمِعْتُ قَيْسًا قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: لَقَدْ رَأَيْتُنِي وَإِنَّ عُمَرَ مُوْبِقِي عَلَى الْإِسْلَامِ وَلَوْ انْقَضَ أَخْذُ مِمَّا فَعَلْتُمْ بِعُثْمَانَ كَانَ مَحْقُوقًا أَنْ يَنْقَضَ.

(۶۹۴۲) ہم سے سعید بن سلیمان نے بیان کیا، کہا ہم سے عباد نے، ان سے اسماعیل نے، انہوں نے قیس سے سنا، انہوں نے سعید بن زید رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے اپنے آپ کو اس حال میں پایا کہ اسلام لانے کی وجہ سے (مکہ معظمہ میں) عمر رضی اللہ عنہ نے مجھے باندھ دیا تھا اور اب جو کچھ تم نے عثمان رضی اللہ عنہ کے ساتھ کیا ہے اس پر اگر احد پہاڑ ٹکڑے ٹکڑے ہو جائے تو اسے ایسا ہونا ہی چاہیے۔ [راجع: ۳۸۶۲]

تشریح: باب کا مطلب یوں نکلا کہ حضرت سعید بن زید رضی اللہ عنہ اور ان کی بیوی نے ذلت و خواری مار پیٹ گوارا کی لیکن اسلام سے نہ پھرے اور حضرت عثمان رضی اللہ عنہ نے قتل گوارا کیا مگر باغیوں کا کہنا نہ مانا تو کفر پر بطریق اولیٰ وہ قتل ہو جانا گوارا کرتے۔ شہادت حضرت عثمان رضی اللہ عنہ کا کچھ ذکر پیچھے لکھا جا چکا ہے حضرت سعید بن زید رضی اللہ عنہ حضرت عمر رضی اللہ عنہ کے بہنوئی تھے۔ بہن پر غصہ کر کے اسی نیک خاتون کی قرأت قرآن کران کا دل موم ہو گیا۔ سچ ہے:

نمی دانی کہ سوز قرأت تو دگرگوں کرد تقدیر عمر را

۶۹۴۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الْأَرْتِ، قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بَرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا: أَلَا تَسْتَنْصِرُ؟ أَلَا تَدْعُو لَنَا فَقَالَ: ((قَدْ كَانَ مِنْ قَبْلِكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ

(۶۹۴۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے اسماعیل نے، کہا ہم سے قیس نے بیان کیا، ان سے خباب بن ارت رضی اللہ عنہ نے کہا ہم نے رسول اللہ ﷺ سے اپنا حال زار بیان کیا آنحضرت ﷺ اس وقت کعبہ کے سایہ میں اپنی چادر پر بیٹھے ہوئے تھے ہم نے عرض کیا: کیوں نہیں آپ ہمارے لیے اللہ تعالیٰ سے مدد مانگتے اور اللہ سے دعا کرتے۔ آپ ﷺ نے فرمایا: ”تم سے پہلے بہت سے نبیوں اور ان پر

ایمان لانے والوں کا حال یہ ہوا کہ ان میں سے کسی ایک کو پکڑ لیا جاتا اور گڑھا کھود کر اس میں انہیں گاڑ دیا جاتا پھر آرا لایا جاتا اور ان کے سر پر رکھ کر دو ٹکڑے کر دیے جاتے اور لوہے کے ننگھے ان کے گوشت اور ہڈیوں میں دھنسا دیے جاتے لیکن یہ آزمائشیں بھی انہیں اپنے دین سے نہیں روک سکتی تھیں اللہ کی قسم! اس اسلام کا کام مکمل ہوا اور ایک سوار صنعاء سے حضر موت تک اکیلا سفر کرے گا اور اسے اللہ کے سوا اور کسی کا خوف نہیں ہوگا اور بکریوں پر سوا بھیڑیے کے خوف کے (اور کسی لوٹ وغیرہ کا کوئی ڈرنہ ہوگا) لیکن تم لوگ جلدی کرتے ہو۔“

فَيُجْعَلُ فِيهَا فَيْجَاءٌ بِالْمِنْشَارِ فَيَوْضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نَصْفَيْنِ وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ فَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَاللَّهِ لَيَتِمَّنَّ هَذَا الْأَمْرُ حَتَّى يَسِيرَ الرَّكُوبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ وَالذَّنْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَسْتَعْجِلُونَ)). [راجع: ۳۶۱۲]

تشریح: آپ کی یہ بشارت پوری ہوئی سارا عرب کافروں سے صاف ہو گیا ترجمہ باب اس سے نکلا کہ خبابؓ نے کفار کی تکالیف پر صبر کیا صرف شکوہ کیا مگر اسلام پر قائم رہے۔ آپ ﷺ نے خبابؓ کی درخواست پر فوراً بدعائدہ کی بلکہ صبر کی تلقین فرمائی انبیاءؑ کی یہی شان ہوتی ہے۔ آخر آپ کی پیشین گوئی حرف بہ حرف صحیح ثابت ہوئی اور آج اس چودھویں صدی کے خاتمہ پر عرب کا ملک اس کا ایک مثالی گہوارہ بنا ہوا ہے۔ یہ اسلام کی برکت ہے۔ اللہ حکومت سعودیہ کو ہمیشہ قائم و دائم رکھے۔ آمین

بَابُ فِي بَيْعِ الْمُكْرَهَةِ وَنَحْوِهِ باب: مالیات اور غیر مالیات کی بیع میں دوسروں سے زبردستی کا معاملہ کرنا

تشریح: امام بخاری رحمہ اللہ نے مضطر کی بیع جائز رکھی ہے اور باب کی حدیث سے اس پر سند لی۔ مضطر سے مراد وہ جو مفلس ہو کر اپنا مال بیچے جیسے باب کی حدیث سے معلوم ہوتا ہے۔

۶۹۴۴- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: ((انْطَلِقُوا إِلَى يَهُودَ)) فَخَرَجْنَا مَعَهُ حَتَّى جَنَّا بَيْتَ الْمَدْرَاسِ فَقَامَ النَّبِيُّ ﷺ فَنَادَاهُمْ: ((يَا مَعْشَرَ يَهُودَ! أَسْلِمُوا تَسْلَمُوا)) فَقَالُوا: قَدْ بَلَغْتَ يَا أَبَا الْقَاسِمِ! فَقَالَ: ((ذَلِكَ أُرِيدُ)) ثُمَّ قَالَهَا الثَّانِيَةَ فَقَالُوا: قَدْ بَلَغْتَ يَا أَبَا الْقَاسِمِ! ثُمَّ قَالَ الثَّالِثَةَ فَقَالَ: ((اعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ وَإِنِّي أُرِيدُ))

۶۹۴۴- ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، ان سے سعید مقبری نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے حضرت ابو ہریرہؓ نے بیان کیا کہ ہم مسجد میں تھے کہ رسول اللہ ﷺ ہمارے پاس تشریف لائے اور فرمایا: ”یہودیوں کے پاس چلو۔“ ہم آپ ﷺ کے ساتھ روانہ ہوئے اور ہم ”بیت المدراس“ کے پاس پہنچے تو نبی اکرم ﷺ نے انہیں آواز دی: ”اے قوم یہود! اسلام لاؤ تم محفوظ ہو جاؤ گے۔“ یہودیوں نے کہا: ابوالقاسم! آپ نے پہنچا دیا۔ آپ ﷺ نے فرمایا: ”میرا بھی یہی مقصد ہے۔“ پھر آپ نے دوبارہ یہی فرمایا، اور یہودیوں نے کہا: ابوالقاسم! آپ نے پہنچا دیا آنحضرت ﷺ نے تیسری مرتبہ یہی فرمایا اور پھر فرمایا: ”تمہیں معلوم ہونا چاہیے کہ زمین اللہ اور اس کے رسول کی ہے اور میں تمہیں جلاوطن کرتا ہوں،

تشریح: یہود مدینہ کی روز بروز کی شرارتوں کی بنا پر آپ نے ان کو یہ اعلان دیا تھا۔ وہ اس وقت حربی کافر تھے۔ آپ نے ان کو اپنے اموال بیچنے کا اختیار دیا ایسی صورت میں بیع کا جواز ثابت ہوتا ہے۔ باب سے یہی مطابقت ہے۔

بَابُ: لَا يَجُوزُ نِكَاحُ الْمُكْرَهِ باب: جس کے ساتھ زبردستی کی جائے اس کا نکاح

جائز نہیں

اور اللہ نے سورہ نور میں فرمایا: ”تم اپنی لونڈیوں کو بدکاری پر مجبور نہ کرو جو پاک دامن رہنا چاہتی ہیں تاکہ تم اس کے ذریعے دنیا کی زندگی کا سامان جمع کرو اور جو کوئی ان پر جبر کرے گا تو بلاشبہ اللہ تعالیٰ ان کے گناہ کا بخشنے والا مہربان ہے۔“

تشریح: یعنی لوٹری کا مالک زبردستی اس سے زنا کرائے تو سارا امناہ مالک کے سر پر رہے گا غرض امام بخاری رحمۃ اللہ علیہ کی یہ ہے کہ جب لوٹری کے خلاف مرضی چلنا منع ہو تو آزاد شخص کی مرضی کے خلاف چلنا زبردستی اس کو نکاح پر مجبور کرنا حالانکہ وہ نکاح اور تامل سے بچنا چاہے تو کیونکر جائز ہوگا۔

۶۵۴۵۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجْمَعِ ابْنَيْ يَزِيدَ ابْنِ جَارِيَةَ الْأَنْصَارِيِّ، عَنْ خُنَسَاءَ بِنْتِ جَذَامِ الْأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ. فَاتَتْ النَّبِيَّ ﷺ فَرَدَّ نِكَاحَهَا. [راجع: ۵۱۳۸]

(۶۹۴۵) ہم سے یحییٰ بن قزعة نے بیان کیا، کہا: ہم سے امام مالک نے بیان کیا، ان سے عبد الرحمن بن قاسم نے، ان سے ان کے والد نے اور ان سے یزید بن جاریہ انصاری کے دو صاحبزادوں عبد الرحمن اور مجع نے اور ان سے خنساء بنت خدام انصاریہ نے کہ ان کے والد نے ان کی شادی کردی ان کی ایک شادی اس سے پہلے ہو چکی تھی (اور اب بیوہ تھیں) اس نکاح کو انہوں نے ناپسند کیا اور نبی کریم ﷺ کی خدمت میں حاضر ہو کر (اپنی ناپسندیدگی ظاہر کردی) تو آنحضرت ﷺ نے اس نکاح کو فسخ کر دیا۔

تشریح: امام بخاری رحمہ اللہ نے اس سے یہ دلیل لی کہ مکراہ کا نکاح صحیح نہیں۔ حنفیہ کہتے ہیں کہ ان کا نکاح صحیح ہوا ہی نہ تھا کیونکہ وہ شیبہ بالغہ تھیں ان کی اجازت اور رضا بھی ضروری تھی۔ ہم کہتے ہیں کہ حدیث میں ((فود نکاحھا)) ہے اگر نکاح صحیح ہی نہ ہوتا تو آپ فرمادیجے کہ نکاح ہی نہیں ہوا اور حدیث میں یوں ہوتا فابطل نکاحھا اور حنفیہ کہتے ہیں کہ اگر کسی نے جبر سے ایک عورت سے نکاح کیا دس ہزار درہم مہر مقرر کر کے حالانکہ اس کا مہر مثل ایک ہزار تھا تو ایک ہزار لازم ہوں گے نو ہزار باطل ہو جائیں گے۔ ہم کہتے ہیں کہ اگر اہل کی وجہ سے جیسے مہر کی زیادتی باطل کہتے ہو دیے ہی اصل نکاح کو بھی باطل کرو۔ (ودیدی)

[illegible]

مَلِیْکَہٗ، عَنْ اَبِی عَمْرٍو [هُوَ ذَکْوَانُ]، عَنْ عَائِشَہ قَالَتْ: قُلْتُ: یَا رَسُوْلَ اللّٰہِ! تُسْتَاْمَرُ النِّسَاءُ فِی اَبْضَاعِہِنَّ؟ قَالَ: ((نَعَمْ)) قُلْتُ: فَاِنَّ الْبِکْرَ تُسْتَاْمَرُ فَتَسْتَحِیْبُ فَتَسْکُتُ قَالَ: ((سُکَاتُہَا اِذْنُہَا)). [راجع: ۵۱۳۷]

جن کا نام ذکوان ہے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! کیا عورتوں سے ان کے نکاح کے سلسلہ میں اجازت لی جائے گی؟ آپ ﷺ نے فرمایا: ”ہاں۔“ میں نے عرض کیا: لیکن کنواری لڑکی سے اگر اجازت لی جائے گی تو وہ شرم کی وجہ سے چپ سادھ لے گی۔ آپ ﷺ نے فرمایا: ”اس کی خاموشی ہی اجازت ہے۔“

تشریح: کنواری لڑکی سے بھی اجازت ضروری ہے پھر زبردستی نکاح کیسے ہو سکتا ہے یہی ثابت کرنا ہے۔

بَابُ: اِذَا اُکْرِہَ حَتّٰی وَهَبَ عَبْدًا اَوْ بَاعَهُ لَمْ یَجْزُ

باب: اگر کسی کو مجبور کیا گیا اور آخر اس نے غلام

وَبِهِ قَالَ بَعْضُ النَّاسِ: فَاِنَّ نَذَرَ الْمُشْتَرِی فِیْہِ نَذْرًا فَہُوَ جَائِزٌ بِرِغْمِہِ وَكَذٰلِکَ اِنْ دَبَّرَہُ۔

اور اس کے متعلق بعض لوگوں نے کہا: اگر مکہ سے کوئی چیز خریدے اور خریدنے والا اس میں کوئی نذر کرے یا کوئی غلام مکہ سے خریدے اور خریدنے والا اس کو مدد کر دے تو یہ مدد برکنا درست ہوگا۔

تشریح: مدد کے معنی کچھ رقم پر غلام سے معاملہ طے کر کے اسے اپنے پیچھے آزاد کر دینا ہے۔

۶۹۴۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ: اَنَّ رَجُلًا مِنَ الْاَنْصَارِ دَبَّرَ مَمْلُوکًا وَلَمْ یَكُنْ لَہٗ مَالٌ غِیْرَہُ فَبَلَغَ النَّبِیَّ ﷺ فَقَالَ: ((مَنْ یُشْتَرِیْہِ مِنِّیْ؟)) فَاَشْتَرَاہُ نَعِیمُ ابْنُ النَّحَّامِ بِثَمَانِ مِائَۃٍ دِرْہِمٍ قَالَ: فَسَمِعْتُ جَابِرًا یَقُوْلُ: عَبْدًا فِیْطِیًّا مَاتَ عَامَ اَوَّلِ

(۶۹۴۷) ہم سے ابو النعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار نے اور ان سے حضرت جابر رضی اللہ عنہ نے کہ ایک انصاری صحابی نے کسی غلام کو مدد بر بنایا اور ان کے پاس اس کے سوا اور کوئی مال نہیں تھا رسول اللہ ﷺ کو جب اس کی اطلاع ملی تو دریافت فرمایا: ”اسے مجھ سے کون خریدے گا۔“ چنانچہ نعیم بن نحام رضی اللہ عنہ نے آٹھ سو درہم میں خرید لیا۔ بیان کیا کہ پھر میں نے حضرت جابر رضی اللہ عنہ سے سنا۔ انہوں نے بیان کیا کہ وہ ایک قطبی غلام تھا اور پہلے ہی سال مر گیا۔

[راجع: ۲۱۴۱]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے باب کا مطلب یوں نکالا کہ جب غلام کا مدد بر کرنا نبی کریم ﷺ نے لکھ کر دیا حالانکہ اس کے مالک نے اپنی خوشی سے اس کو مدد بر کیا تھا اور وجہ یہ ہوئی کہ وارثوں کے لیے اور کوئی مال اس شخص کے پاس نہ تھا تو گویا وارثوں کی ناراضی ہونے کی وجہ سے جن کی ملک اس غلام سے متعلق بھی نہیں ہوئی تھی مدد بر ناجائز ٹھہری پس وہ تدبیر یا بیع کیونکر جائز ہو سکتی ہے جس میں خود مالک ناراض ہو اور وہ جبر سے کی جائے۔ مہلب نے کہا اس پر علماء کا جماع ہے کہ مکہ کا بیع اور ہبہ صحیح نہیں ہے لیکن حنفیہ نے یہ کہا ہے کہ اگر مکہ سے خریدے ہوئے غلام یا لونڈی کوئی آزاد کر دے یا مدد بر کر دے تو خریدار کا (یہ تصرف جائز ہوگا۔ امام بخاری رحمہ اللہ کے اعراض کا۔) حاصل یہ ہے کہ حنفیہ کے کلام میں مناقضہ ہے اگر مکہ کی بیع صحیح اور مفید ملک ہے تو یہ تصرفات خریدار کے درست ہونے چاہئیں اگر صحیح اور مفید ملک نہیں ہے تب نہ نذر صحیح ہونی چاہیے نہ مدد بر کرنا اور نذر اور تدبیر کا قائل ہونا اور پھر مکہ کی بیع صحیح نہ سمجھنا دونوں میں مناقضہ ہے۔ (جدیدی)

باب: زور زبردستی کی برائی کا بیان

کَرْهًا وَاِکْرَاهًا کے معنی ایک ہی ہیں۔

بَابُ: مِنَ الْاِکْرَاهِ

کَرْهًا وَاِکْرَاهًا وَاِجْدًا۔

تشریح: اکثر علماء کا یہی قول ہے۔ بعض نے کہا کہ ہفتہ کاف یہ ہے کہ کوئی دوسرا شخص زبردستی کرے اور کجہ بضم کاف یہ ہے کہ آپ ہی خود ایک کام کو نا پسند کرتا ہو اور کرے۔ (اس آیت سے عورتوں پر اکراہ اور زبردستی کرنے کی ممانعت نکلی) باب کی مناسبت ظاہر ہے۔

۶۹۴۸۔ حَدَّثَنَا حُسَيْنُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانُ بْنُ قَبْرُوزٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ الشَّيْبَانِيُّ: وَحَدَّثَنِي عَطَاءُ أَبُو الْحَسَنِ السُّوَّائِيُّ وَلَا أَظُنُّهُ إِلَّا ذَكَرَهُ عَنْ ابْنِ عَبَّاسٍ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْبُوا النِّسَاءَ كَرْهًا...﴾ بیان کیا کہ جب کوئی شخص (زمانہ جاہلیت میں) سر جاتا تو اس کے وارث اس کی عورت کے حق دار بننے اگر ان میں سے کوئی چاہتا تو اس سے شادی کر لیتا اور اگر چاہتا تو شادی نہ کرتا اس طرح مرنے والے کے وارث اس عورت پر عورت کے وارثوں سے زیادہ حق رکھتے۔ اس پر یہ آیت نازل ہوئی (یہ عورت عدت گزارنے کے بعد مختار ہے وہ جس سے چاہے شادی کرے اس پر زبردستی کرنا ہرگز جائز نہیں ہے)۔

[۴۵۷۹]

باب: جب عورت سے زبردستی زنا کیا گیا ہو تو اس

(عورت) پر حد نہیں ہے

اللہ تعالیٰ نے سورہ نور میں فرمایا: ”اور جو کوئی ان کے ساتھ زبردستی کرے تو اللہ تعالیٰ ان کے ساتھ اس زبردستی کے بعد معاف کرنے والا، رحم کرنے والا ہے۔“

(۶۹۳۹) اور لیث بن سعد نے بیان کیا کہ مجھ سے نافع نے بیان کیا، انہیں صفیہ بنت ابی عبید نے خبر دی کہ حکومت کے غلاموں میں سے ایک نے حصہ خمس کی ایک باندی سے صحبت کر لی اور اس کے ساتھ زبردستی کر کے اس کی بکارت توڑ دی تو حضرت عمر رضی اللہ عنہ نے غلام پر حد جاری کرائی اور اسے شہر بدر بھی کر دیا لیکن باندی پر حد نہیں جاری کی، کہنا غلام زانیہ کر رہا تھے

بَابُ: إِذَا اسْتُكْرِهَتْ الْمَرْأَةُ

عَلَى الزَّوْنَى فَلَا حَدَّ عَلَيْهَا

لِقَوْلِهِ: ﴿وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ۳۳]

۶۹۴۹۔ وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ أَخْبَرَتْهُ: أَنَّ عَبْدًا مِنْ رَفِيقِ الْإِمَارَةِ وَقَعَ عَلَى وَلِيدَةٍ مِنَ الْخُمْسِ فَاسْتُكْرِهَهَا حَتَّى افْتَضَّهَا فَجَلَدَهُ عُمَرُ الْحَدَّ وَنَفَاهُ وَلَمْ يَجْلِدِ الْوَلِيدَةَ مِنْ أَجْلِ أَنَّهُ

زبردستی کی تھی۔ زہری نے ایسی کنواری باندی کے متعلق کہا: جس کے ساتھ کسی آزاد نے ہم بستری کر لی ہو کہ حاکم کنواری باندی میں اس کی وجہ سے اس شخص سے اتنے دام بھر لے جتنے بکارت جاتے رہنے کی وجہ سے اس کے دام کم ہو گئے ہیں اور اسے کوڑے بھی لگائے اگر آزاد مردِ شیبہ لونڈی سے زنا کرے تب خریدے۔ اماموں نے یہ حکم نہیں دیا ہے کہ اسے کچھ مالی تاوان دینا پڑے گا بلکہ صرف حد لگائی جائے گی۔

(۶۹۵۰) ہم سے ابو یمن نے بیان کیا، کہا: ہم سے شعیب نے بیان کیا، ہم سے ابو زناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ابراہیم علیہ السلام نے سارہ علیہا السلام کو ساتھ لے کر ہجرت کی تو ایک ایسی بستی میں پہنچے جس میں بادشاہوں میں سے ایک بادشاہ یا ظالموں میں سے ایک ظالم رہتا تھا اس ظالم نے ابراہیم علیہ السلام کے پاس یہ حکم بھیجا کہ سارہ علیہا السلام کو اس کے پاس بھیجیں آپ نے سارہ علیہا السلام کو اس کے پاس بھیج دیا وہ ظالم ان کے پاس آیا تو وہ وضو کر کے نماز پڑھ رہی تھیں انہوں نے دعا کی: اے اللہ! اگر میں تجھ پر اور تیرے رسول پر ایمان رکھتی ہوں تو تو مجھ پر کافر کو نہ مسلط کر، پھر ایسا ہوا کہ وہ کم بخت بادشاہ اچانک خرائے لینے اور گر کر پاؤں ہلانے لگا۔“

تشریح: جیسے کسی کا گلا گھونٹو تو وہ زور زور سے سانس کی آواز نکالنے لگتا ہے۔ یہ اللہ تعالیٰ کا عذاب تھا جو اس ظالم بادشاہ پر نازل ہوا مناسبتِ باب سے یہ ہے کہ ایسے اکراہ کے وقت جب ظالمی کوئی صورت نظر نہ آئے تو ایسی حالت میں ایسی خلوت قابلِ سلامت نہ ہوگی نہ حد واجب ہوگی یہی ترجمہ باب ہے بعد میں اس بادشاہ کا دل اتنا موم ہوا کہ اپنی بیٹی ہاجرہ نامی کو حضرت ابراہیم علیہ السلام کے حرم میں داخل کر دیا یہی ہاجرہ ہیں جن کے بطن سے حضرت اسماعیل علیہ السلام پیدا ہوئے۔ حضرت ابراہیم علیہ السلام کے خاندان کا کیا کہنا ہے، حج اور مکہ مکرمہ اور کعبہ مقدس یہ سب آپ ہی کے خاندان کی یادگاریں ہیں۔ صلی اللہ علیہم اجمعین۔

باب: آدمی کا اپنے (مسلمان) بھائی کے لیے قسم

بَابُ يَمِينِ الرَّجُلِ لِصَاحِبِهِ

اٹھانا

اگر کوئی شخص دوسرے مسلمان کو اپنا بھائی کہے اور اس پر قسم کھائی اس ڈر سے کہ اگر قسم نہ کھائے گا تو کوئی ظالم اسے مار ڈالے گا یا کوئی اور سزا دے گا اسی طرح جس شخص پر زبردستی کی جائے اور وہ ڈرتا ہو تو ہر مسلمان پر لازم ہے کہ

إِنَّهُ أَخُوهُ إِذَا خَافَ عَلَيْهِ الْقَتْلُ أَوْ نَحْوَهُ
وَكَذَلِكَ كُلُّ مَكْرَهُ يَخَافُ فَإِنَّهُ يَدْبُ عَنْهُ
الْمُظَالِمُ وَيُقَاتِلُ دُونَهُ وَلَا يَخْذُلُهُ فَإِنْ قَاتَلَ

اس کی مدد کرے ظالم اور ظلم اس پر سے دفع کرے اس کے بچانے کے لیے جنگ کرے اسے دشمن کے ہاتھ میں چھوڑ نہ دے، پھر اگر اس نے مظلوم کی حمایت میں جنگ کی اور اس کے بچانے کی غرض سے ظالم کو ماری ڈالا تو اس پر قصاص لازم نہ ہوگا (نہ دیت لازم ہوگی) اور اگر کسی شخص سے یوں کہا: جائے تو شراب پی لے یا مر دار کھالے یا اپنا غلام بیچ ڈال یا اتنے قرض کا اقرار کرے (یا اس کی دستاوینہ لکھ دے) یا فلاں چیز ہبہ کر دے یا کوئی عقد توڑ ڈالے نہیں تو ہم تیرے دینی باپ یا بھائی کو مار ڈالیں گے تو اسے یہ کام کرنے درست ہو جائیں گے آپ ﷺ نے فرمایا: ”مسلمان دوسرے مسلمان کا بھائی ہے۔“ اور بعض لوگ کہتے ہیں کہ اگر اس سے یوں کہا جائے تو شراب پی لے یا مر دار کھالے ورنہ ہم تیرے بیٹے یا باپ یا محرم رشتہ دار بھائی چچا ماموں وغیرہ کو مار ڈالیں گے تو اسے یہ کام کرنے درست نہ ہوں گے نہ وہ مضطر کہلائے گا، پھر بعض لوگوں نے اپنے قول کا دوسرے مسئلہ میں خلاف کیا۔ کہتے ہیں کہ کسی شخص سے یوں کہا جائے ہم تیرے باپ یا بیٹے کو مار ڈالتے ہیں نہیں تو تو اپنا یہ غلام بیچ ڈال یا اتنے قرض کا اقرار کر لے یا فلاں چیز ہبہ کر دے تو قیاس یہ ہے کہ یہ سب معاملے صحیح اور نافذ ہوں گے مگر ہم اس مسئلہ میں استحسان پر عمل کرتے ہیں اور یہ کہتے ہیں کہ ایسی حالت میں بیچ اور ہبہ اور ہر ایک عقد اقرار وغیرہ باطل ہوگا ان بعض لوگوں نے ناطہ وار اور غیر ناطہ وار میں بھی فرق کیا ہے جس پر قرآن وحدیث سے کوئی دلیل نہیں ہے اور نبی کریم ﷺ نے فرمایا: ”حضرت ابراہیم علیہ السلام نے اپنی بیوی سارہ کو فرمایا: یہ میری بہن ہے اللہ کی راہ میں دین کی رو سے۔“ اور ابراہیم خنی نے کہا: اگر قسم لینے والا ظالم ہو تو قسم کھانے والے کی نیت معتبر ہوگی اور اگر قسم لینے والا مظلوم ہو تو اس کی نیت معتبر ہوگی۔

دُونَ الْمَظْلُومِ فَلَا قَوْلَ عَلَيْهِ وَلَا قِصَاصَ وَإِنْ قِيلَ لَهُ: تَشْرَبَنَّ الْخَمْرَ أَوْ تَأْكُلَنَّ الْمَيْتَةَ أَوْ تَتَبِعَنَّ عَبْدَكَ أَوْ تُقْرِ بِدَيْنٍ أَوْ تَهَبُ هَبَةً وَكُلُّ عَقْدٍ أَوْ لَتَقْتُلَنَّ أَبَاكَ أَوْ أَخَاكَ فِي الْإِسْلَامِ وَسِعَهُ ذَلِكَ لِقَوْلِ النَّبِيِّ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ» وَقَالَ بَعْضُ النَّاسِ: لَوْ قِيلَ لَهُ: تَشْرَبَنَّ الْخَمْرَ أَوْ تَأْكُلَنَّ الْمَيْتَةَ أَوْ لَتَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ أَوْ ذَا رَجِمٍ مَحْرَمٍ لَمْ يَسْغُهُ لِأَنَّ هَذَا لَيْسَ بِمُضْطَرٍّ ثُمَّ نَاقَضَ فَقَالَ: إِنْ قِيلَ لَهُ: لَتَقْتُلَنَّ أَبَاكَ أَوْ ابْنَكَ أَوْ تَتَبِعَنَّ هَذَا الْعَبْدَ أَوْ تُقْرِ بِدَيْنٍ أَوْ بِهَبَةٍ يَلْزِمُهُ فِي الْقِيَاسِ وَلَكِنَّا نَسْتَحْسِنُ وَنَقُولُ: الْبَيْعُ وَالْهَبَةُ وَكُلُّ عَقْدٍ فِي ذَلِكَ بَاطِلٌ فَرَفُّوا بَيْنَ كُلِّ ذِي مَحْرَمٍ وَغَيْرِهِ بِغَيْرِ كِتَابٍ وَلَا سُنَّةٍ وَقَالَ النَّبِيُّ ﷺ: «(قَالَ إِبْرَاهِيمُ لَامْرَأَتِهِ: هَذِهِ أُخْتِي وَذَلِكَ فِي اللَّهِ)» (راجع: ۳۳۵۸) وَقَالَ النَّخَعِيُّ: إِذَا كَانَ الْمُسْتَخْلِفُ ظَالِمًا فَنِيَّةُ الْحَالِفِ وَإِنْ كَانَ مَظْلُومًا فَنِيَّةُ الْمُسْتَخْلِفِ.

تشریح: فقہائے حنفیہ نے ایک استحسان نکالا ہے قیاس خفی جس کی شریعت میں کوئی اصل نہیں ہے وہ جس مسئلہ میں ایسے ہی قواعد اور اصول موضوعہ کا خلاف کرنا چاہتے ہیں تو کہتے ہیں کیا کریں قیاس تو یہی چاہتا تھا کہ ان اصول اور قواعد کے مطابق حکم دیا جائے مگر استحسان کی رو سے ہم نے اس مسئلہ میں یہ حکم دیا ہے۔ امام بخاری رحمہ اللہ نے ان لوگوں کے بارے میں بتلانا چاہا ہے کہ آپ ہی تو ایک قاعدہ مقرر کرتے ہیں پھر جب چاہیں آپ ہی استحسان کا بہانہ کر کے اس قاعدے کو توڑ ڈالتے ہیں یہ تو سن مانی کارروائی ہوئی نہ شریعت کی پیروی ہوئی نہ قانون کی اور عینی نے جو استحسان کے جواز پر آیت «فَيَسْمَعُونَ أَحْسَنَهُ» (۱۸/ الزمر: ۳۹) اور حدیث: ”ما راہ المسلمون حسنا۔“ سے دلیل لی یہ استدلال فاسد ہے کیونکہ آیت میں یستمعون

القول سے قرآن مجید مراد ہے اور مارا المسلمون حسنا یہ حضرت عبداللہ بن مسعود رضی اللہ عنہ کا قول ہے مرفوعاً ثابت نہیں ہے اور حدیث موقوف کوئی حجت نہیں ہے۔ علاوہ اس کے مسلمون سے اس قول میں جمیع مسلمین مراد ہیں یا صحابہ رضی اللہ عنہم اور تابعین رضی اللہ عنہم ورنہ یعنی کے قول پر یہ لازم آئے گا کہ تمام اہل بدعات اور فساق اور فجار جس بات کو اچھا سمجھ سبھیں وہ اللہ کے نزدیک بھی اچھی ہو اس کے سوا ہم یہ کہیں گے کہ اسی قول میں یہ بھی ہے کہ جس چیز کو مسلمان برا سمجھیں وہ اللہ کے نزدیک بھی بری ہے۔ اور اہل حدیث کا گروہ فقہاء کے استحسان کو برا سمجھتا ہے تو وہ اللہ کے نزدیک بھی برا ہوا بلکہ وہ استہجان یا استقباح ہوا لا حول ولا قوۃ الا باللہ۔ (ودیدی)

۶۹۵۱۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ)). [راجع: ۲۴۴۲]

۶۹۵۱۔ ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں سالم نے خبر دی اور انہیں حضرت عبداللہ بن عمر رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”مسلمان مسلمان کا بھائی ہے نہ اس پر ظلم کرے اور نہ اسے (کسی ظالم کے) سپرد کرے اور جو شخص اپنے کسی بھائی کی ضرورت پوری کرنے میں لگا ہوگا اللہ تعالیٰ اس کی ضرورت اور حاجت پوری کرے گا۔“

تشریح: اسی حدیث کی رو سے اہل اللہ نے دوسرے حاجت مندوں کے لیے جہاں تک ان سے ہو سکا، کوشش کی ہے۔ اللہ رب العالمین صحیح بخاری مطالعہ کرنے والے ہر بھائی بہن کو اس حدیث مبارکہ پر عمل کی توفیق بخشے۔ (امین)

۶۹۵۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا هُشَيْنٌ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا)) فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! انْصُرْهُ إِذَا كَانَ مَظْلُومًا أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ انْصُرْهُ؟ قَالَ: ((تَحْجُزْهُ أَوْ تَمْنَعَهُ مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ)).

۶۹۵۲۔ ہم سے محمد بن عبدالرحیم نے بیان کیا، کہا ہم سے سعید بن سلیمان واسطی نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم کو عبید اللہ بن ابی بکر بن انس نے خبر دی اور ان سے حضرت انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اپنے بھائی کی مدد کرو، خواہ وہ ظالم ہو یا مظلوم۔“ ایک صحابی نے عرض کیا: یا رسول اللہ! جب وہ مظلوم ہو تو میں اس کی مدد کروں گا لیکن آپ کا کیا خیال ہے جب وہ ظالم ہوگا، پھر میں اس کی مدد کیسے کروں؟ آپ ﷺ نے فرمایا: ”اس وقت تم اسے ظلم سے روکنا کیونکہ یہی اس کی مدد ہے۔“

[راجع: ۲۴۴۳]

تشریح: ان جملہ احادیث میں مختلف طریقوں سے اکراہ کا ذکر پایا جاتا ہے اس لیے حضرت مجتہد اعظم ان کو یہاں لائے دنیا میں مسلمان کے سامنے کبھی نہ کبھی اکراہ کی صورت پیش آ سکتی ہے اور آج کل تو قدم قدم پر ہر مسلمان کے سامنے یہ صورت درپیش ہے لہذا سوچ سمجھ کر اس نازک صورت سے گزرنا ہر مسلمان کے لیے ضروری ہے، و ما تو فیقی الا باللہ۔

کتاب الاکراہ ختم ہوئی۔ اب کتاب اٹھل خوب غور سے مطالعہ کریں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْحَيْلِ

شرعی حیلوں کا بیان

تشریح: حیلہ کہتے ہیں ایک پوشیدہ تدبیر سے اپنا مقصود حاصل کرنے کو۔ اگر حیلہ کر کے حق کا ابطال یا باطل کا اثبات کیا جائے تب تو یہ حیلہ حرام ہوگا۔ اور اگر حق کا اثبات اور باطل کا ابطال کیا جائے تو وہ واجب یا مستحب ہوگا اور اگر کسی آفت سے بچنے کے لیے کیا جائے تو مباح ہوگا اگر ترک مستحب کے لیے کیا جائے تو مکروہ ہوگا اب علماء میں اختلاف ہے کہ پہلی قسم کا حیلہ کرنا صحیح ہے یا غیر صحیح اور نافذ ہے یا غیر نافذ اور ایسا حیلہ کرنے سے آدمی گناہگار ہوگا یا نہیں۔ جو لوگ صحیح اور جائز کہتے ہیں وہ حضرت ابوب علیؑ کے قصہ سے حجت لیتے ہیں کہ انہوں نے سوکڑیوں کے بدل سو جھاڑوں کے تنکے لے کر مار دیے اور قسم پوری کر لی اور اس حدیث سے کہ نبی کریم ﷺ نے ایک ناتواں شخص کے لیے جس نے زنا کاری کی تھی یہ حکم دیا کہ کھجور کی ڈالی لے کر جس میں سو شاخص ہوں ایک ہی پار اس کو مار دو اور اس حدیث سے کہ ردی کھجور کے بدل بچ کر پھر روپیہ کے بدل عمدہ کھجور لے لے۔ جو لوگ ناجائز کہتے ہیں وہ اصحاب سبت اور یہودی حدیث سے کہ چربی ان پر حرام کر دی گئی تھی تو بچ کر اس کی قیمت کھائی اور نجش کی حدیث اور: "لعن الله المحلل والمحلل له۔" سے دلیل لیتے ہیں اور حنفیہ کے یہاں بہت سے شرعی حیلے منقول ہیں بلکہ امام ابو یوسفؒ نے ان حیلوں میں ایک خاص کتاب لکھی ہے۔ تاہم محققین انصاف پسند حنفی علمائے کرام کہتے ہیں کہ صرف وہی حیلے جائز ہیں جو احقاق حق کے قصد سے کئے جائیں۔ مولانا وحید الزماںؒ کہتے ہیں کہ قول محقق اس باب میں یہ ہے کہ ضرورت شرعی سے یا کسی مسلمان کی جان اور عزت بچانے کے لیے حیلہ کرنا درست ہے، لیکن جہاں یہ بات نہ ہو بلکہ صرف اپنا فائدہ کرنا منظور ہو اور دوسرے مسلمان بھائی کا اس سے نقصان ہوتا ہو تو ایسا حیلہ کرنا ناجائز اور حرام ہے۔ جیسے ایک بخیل کی نقل ہے کہ وہ سال بھر کی زکوٰۃ بہت سے روپے اشرفیاں نکال کر ایک مٹی کے گھڑے میں بھرتا اور اوپر سے اتنا ج وغیرہ ڈال کر ایک فقیر کو دے دیتا پھر وہ گھڑا قیمت دے کر اس فقیر سے خرید لیتا وہ یہ سمجھتا کہ اس میں غلہ ہی غلہ ہے اور غلہ کے نرخ سے تھوڑی سی زائد قیمت پر ان ہی کے ہاتھ سے ڈالنا ایسا حیلہ کرنا بالاتفاق حرام اور ناجائز ہے۔ اس کتاب میں جائز اور ناجائز حیلوں پر بہت ہی لطیف اشارات ہیں جن کو بنظر غور و بنظر انصاف مطالعہ کرنے کی ضرورت ہے۔ اللہم ارنا الحق حقاً۔ آمین۔

باب: حیلے چھوڑنے کا بیان

اور ہر شخص کو وہی ملے گا جس کی وہ نیت کرے، قسم وغیرہ، عبادات اور معاملات سب کو شامل ہے۔

بَابُ فِي تَرْكِ الْحَيْلِ

وَأَنَّ لِكُلِّ أَمْرٍ مَا نَوَى فِي الْأَيْمَانِ وَغَيْرِهَا.

(۶۹۵۳) ہم سے ابوالنعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے محمد بن ابراہیم تمیمی نے، ان سے علقمہ بن وقاص لیشی نے بیان کیا کہ میں نے حضرت عمر بن خطابؓ سے

۶۹۵۳۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَيْدٍ، عَنْ يَحْيَى [بْنِ سَعِيدٍ]، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ سَمِعْتُ

عُمَرُ بْنُ الْخَطَّابِ، يَخْطُبُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَا أَيُّهَا النَّاسُ! إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ هَاجَرَ إِلَى دُنْيَا بُصِيهَا أَوْ امْرَأَةٍ يَتَرَوُجَهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ)).

سے خطبہ میں سنا انہوں نے کہا: میں نے نبی کریم ﷺ کو یہ فرماتے ہوئے سنا تھا: ”اے لوگو! اعمال کا دار و مدار نیتوں پر ہے اور ہر شخص کو وہی ملے گا جس کی وہ نیت کرے گا، پس جس کی ہجرت اللہ اور اس کے رسول کی طرف ہو اسے ہجرت (کا ثواب ملے گا) اور جس کی ہجرت کا مقصد دنیا ہوگی کہ جسے وہ حاصل کر لے یا کوئی عورت ہوگی جس سے وہ شادی کر لے تو اس کی ہجرت اسی کے لیے ہوگی جس کے لیے اس نے ہجرت کی ہے۔“

[راجع: ۱]

تشريع: اس حدیث سے امام بخاری رحمہ اللہ نے حیلوں کے عدم جواز پر دلیل لی ہے کیونکہ حیلہ کرنے والوں کی نیت دوسری ہوتی ہے اس لیے حیلہ ان کے لیے کچھ مفید نہیں ہو سکتا۔

بَابُ فِي الصَّلَاةِ

باب: نماز کے ختم کرنے میں ایک حیلہ کا بیان

۶۹۵۴- حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَخَذَتْ حَتَّى يَتَوَضَّأَ)).

(۶۹۵۳) مجھ سے اسحاق نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے، ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ تم میں سے کسی ایسے شخص کی نماز قبول نہیں کرتا جسے وضو کی ضرورت ہو یہاں تک کہ وہ وضو کر لے۔“

[راجع: ۱۳۵]

تشريع: اس حدیث کو لا کر امام بخاری رحمہ اللہ نے ان لوگوں کا رد کیا جو کہتے ہیں اگر آخری قعدہ کر کے آدمی گوز لگائے تو نماز پوری ہو جائے گی گویا یہ نماز پوری کرنے کا حیلہ ہے۔ الحمد للہ کہتے ہیں کہ نماز صحیح نہیں ہوگی کیونکہ سلام پھیرنا بھی نماز کا ایک رکن ہے صحیح حدیث میں آیا ہے کہ ”تحلیلہا التسلیم۔“ تو گویا ایسا ہوا کہ نماز کے اندر حدیث ہوا اور ایسی نماز باب کی حدیث کی رو سے صحیح نہیں ہے۔

بَابُ فِي الزَّكَاةِ

باب: زکوٰۃ میں حیلہ کرنے کا بیان

((وَأَنْ لَا يَفْرُقَ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ خَشِيَةَ الصَّدَقَةِ)).

۶۹۵۵- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ ابْنِ أَنَسٍ: أَنَّ أَنَسًا حَدَّثَهُ أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ: ((وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يَفْرُقَ بَيْنَ

نبی کریم ﷺ نے فرمایا: ”زکوٰۃ کے ڈر سے جو مال اکٹھا ہوا اسے جدا جدا کریں اور جو جدا جدا ہوا اسے اکٹھا نہ کریں۔“

(۶۹۵۵) ہم سے محمد بن عبداللہ انصاری نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا مجھ سے ثمامہ بن عبد اللہ بن انس نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ حضرت ابو بکر رضی اللہ عنہ نے انہیں (زکوٰۃ) کا حکم نامہ لکھ کر بھیجا جو رسول کریم ﷺ نے فرض قرار دیا تھا: ”متفرق صدقہ کو ایک جگہ جمع نہ کیا جائے اور نہ مجتمع صدقہ کو متفرق کیا جائے“

مُجْتَمِعَ خَشْيَةِ الصَّدَقَةِ)). [راجع: ۱۴۴۸ھ] زکوٰۃ کے خوف سے۔“

اس میں یہ بھی تھا کہ جو مال جدا جدا دو مالکوں کا ہو وہ اکٹھا نہ کریں اور جو مال اکٹھا ہو (ایک ہی مالک کا) وہ جدا جدا نہ کیا جائے۔
تشریح: بعض روایات میں ”غنم“ اور ”اُمْل“ کے لفظ بھی آتے ہیں یعنی بکری یا اونٹ میں سے زکوٰۃ لیتے وقت ان کی پرانی حالت کو باقی رکھا جائے اصل میں جس حساب سے زکوٰۃ لی جاتی ہے اس کے پیش نظر بعض اوقات اگر جانور مختلف لوگوں کے ہیں اور الگ الگ رہتے ہیں تو بعض صورتوں میں زکوٰۃ ان پر زیادہ ہو سکتی ہے اور انہیں اکٹھا کرنے سے زکوٰۃ میں کمی ہو سکتی ہے۔ اس کے برخلاف یکجا ہونے میں زکوٰۃ میں اضافہ ہو جاتا ہے اور متفرق کرنے میں کمی ہو سکتی ہے۔ اس حدیث میں اس کی اور زیادتی کی بنا پر رد کیا گیا ہے۔

۶۹۵۶۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنْ أَبِي سُهَيْلٍ عَنْ أَبِيهِ عَنْ طَلْحَةَ ابْنِ عُبَيْدِ اللَّهِ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثَابِرُ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ فَقَالَ: ((الصَّلَوَاتُ الْخُمْسُ إِلَّا أَنْ تَطْوَعَ شَيْئًا)) قَالَ: أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّيَامِ؟ قَالَ: ((شَهْرٌ رَمَضَانٌ إِلَّا أَنْ تَطْوَعَ شَيْئًا)) قَالَ: أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ قَالَ: فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ شَرَائِعَ الْإِسْلَامِ قَالَ: وَالَّذِي أَكْرَمَكَ لَا أَتَطْوَعُ شَيْئًا وَلَا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَفْلَحَ إِنْ صَدَقَ أَوْ دَعَلَ الْجَنَّةَ إِنْ صَدَقَ)) وَقَالَ بَعْضُ النَّاسِ: فِي عِشْرِينَ وَمِائَةً بَعِيرٍ: حَقَّتْ إِنْ أَهْلَكَهَا مُتَعَمِّدًا أَوْ وَهَبَهَا أَوْ اخْتَالَ فِيهَا فِرَارًا مِنَ الزَّكَاةِ فَلَا شَيْءَ عَلَيْهِ. [راجع: ۴۶]

(۶۹۵۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے اسماعیل بن جعفر نے بیان کیا، ان سے ابوسہیل نافع نے، ان سے ان کے والد مالک بن ابی عامر نے اور ان سے طلحہ بن عبید اللہ رضی اللہ عنہ نے کہ ایک گمنام (ضمام بن ثعلبہ) رسول کریم ﷺ کی خدمت میں اس حال میں حاضر ہوا کہ اس کے سر کے بال بکھرے ہوئے تھے اور عرض کیا: یا رسول اللہ! مجھے بتائیے کہ اللہ تعالیٰ نے مجھ پر کتنی نمازیں فرض کی ہیں؟ آپ ﷺ نے فرمایا: ”پانچ وقت کی نمازیں، سو ان نمازوں کے جو تم نفل پر دھو۔“ اس نے کہا مجھے بتائیے کہ اللہ تعالیٰ نے کتنے روزے فرض کئے ہیں؟ آپ ﷺ نے فرمایا: ”رمضان کے مہینے کے روزے سو ان کے جو تم نفل رکھو۔“ اس نے پوچھا مجھے بتائیں کہ اللہ تعالیٰ نے زکوٰۃ کتنی فرض کی ہے؟ بیان کیا کہ اس پر آپ ﷺ نے زکوٰۃ کے مسائل بیان کئے۔ پھر اس دیہاتی نے کہا: اس ذات کی قسم جس نے آپ کو یہ عزت بخشی ہے! جو اللہ تعالیٰ نے مجھ پر فرض کیا ہے اس میں نہ میں کسی قسم کی زیادتی کروں گا اور نہ کسی۔ آپ ﷺ نے فرمایا: ”اگر اس نے صحیح کہا ہے تو یہ کامیاب ہوا۔ یا (آپ ﷺ نے فرمایا: (اگر اس نے صحیح کہا ہے تو جنت میں جائے گا۔“ اور بعض لوگوں نے کہا: ایک سو بیس اونٹوں میں دو تین تین برس کی دو اونٹیاں جو چوتھے برس میں مگی ہوں زکوٰۃ میں لازم آتی ہیں پس اگر کسی نے ان اونٹوں کو عمد تلف کر ڈالا (مثلاً: ذبح کر دیا) کیا اور کوئی حیلہ کیا تو اس کے اوپر سے زکوٰۃ ساقط ہوگی۔

تشریح: الہدیت کہتے ہیں کہ جو کوئی زکوٰۃ سے بچنے کے لیے اس قسم کے حیلے کرے گا تو زکوٰۃ اس پر سے ساقط نہ ہوگی۔ حنفیہ نے ایک اور عجیب حیلہ لکھا ہے یعنی اگر کسی عورت کو اس کا خاوند نہ چھوڑتا ہو اور وہ اس کے ہاتھ سے تنگ ہو تو خاوند کے بیٹے سے اگر زنا کرے تو خاوند پر حرام ہو جائے گی۔ امام شافعی رحمہ اللہ کا مناظرہ اس مسئلہ میں امام محمد رحمہ اللہ سے بہت مشہور ہے۔ الہدیت کے نزدیک یہ حیلہ چل نہیں سکتا کیونکہ ان کے نزدیک مصاہرت کا رشتہ زنا سے قائم نہیں ہو سکتا۔

۶۹۵۷۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَكُونُ كَنْزٌ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شَجَاعًا أَفْرَعٌ يَقْرَعُ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ وَيَقُولُ: أَنَا كَنْزُكَ قَالَ: وَاللَّهِ لَنْ يَزَالَ يَطْلُبُهُ حَتَّى يَسُطَّ يَدَهُ فَيُلْقِمَهَا فَاهُ)). [راجع: ۱۴۰۲]

۶۹۵۸۔ وَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا مَارَبْتُ النِّعَمَ لَمْ يُعْطِ حَقَّهَا تَسَلَّطَ عَلَيْهِ يَوْمَ الْقِيَامَةِ تَخِيطٌ وَجْهَهُ بِأَخْفَافِهَا)). [راجع: ۱۴۰۲]

۶۹۵۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الْأَنْصَارِيُّ رَسُولَ

۶۹۵۷) ہم سے اسحاق نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، ان سے ہمام نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”قیامت کے دن تم میں سے کسی کا خزانہ چتکبرا اڑدھان کر آئے گا اس کا مالک اس سے بھاگے گا لیکن وہ اسے تلاش کر رہا ہوگا اور کہے گا: میں تمہارا خزانہ ہوں۔“ واللہ! وہ مسلسل تلاش کرتا رہے گا یہاں تک کہ وہ شخص اپنا ہاتھ پھیلا دے گا اور اڑدھا اسے اپنے منہ کا لقمہ بنا لے گا۔“

۶۹۵۸) اور رسول اللہ ﷺ نے فرمایا: ”جانوروں کے مالک جنہوں نے ان کا شرعی حق ادا نہیں کیا ہوگا قیامت کے دن ان پر وہ جانور غالب کر دیئے جائیں گے اور وہ اپنے کھروں سے اس کے چہرے کو نوچیں گے۔“

اور بعض لوگوں نے یہ کہہ دیا کہ اگر ایک شخص کے پاس اونٹ ہیں اور اسے خطرہ ہے کہ زکوٰۃ اس پر واجب ہو جائے گی اور اس لئے وہ کسی دن زکوٰۃ سے بچنے کیلئے حیلے کے طور پر اسی جیسے اونٹ یا بکری یا گائے یا دراہم کے بدلے میں بیچ دے تو اس پر کوئی زکوٰۃ نہیں اور پھر اس کا یہ بھی کہنا ہے کہ اگر وہ اپنے اونٹوں کی زکوٰۃ سال پورا ہونے سے ایک دن یا ایک سال پہلے دے دے تو زکوٰۃ ادا ہو جاتی ہے۔

تشریح: اس حدیث کو امام بخاری رحمہ اللہ اس لیے لائے کہ زکوٰۃ نہ دینے والے کی سزا اس میں مذکور ہے اور یہ عام ہے اس کو بھی شامل ہے جو کوئی حیلہ نکال کر زکوٰۃ اپنے اوپر سے ساقط کر دے۔

امام بخاری رحمہ اللہ کا مطلب بعض لوگوں کا تاقض ثابت کرنا ہے کہ آپ ہی تو زکوٰۃ کا دینا سال گزرنے سے پہلے درست جانتے ہیں اس سے یہ ظاہر ہے کہ زکوٰۃ کا وجوب سال گزرنے سے پہلے ہی ہو جاتا ہے گو وجوب ادا سال گزرنے پر ہوتا ہے جب سال سے پہلے ہی زکوٰۃ کا وجوب ہو گیا تو اب مال کا بدلہ والاس کے لیے کیونکر زکوٰۃ کو ساقط کر دے گا۔ اجمہدیت کا یہ قول ہے کہ ان سب صورتوں میں اس کے ذمہ سے زکوٰۃ ساقط نہ ہوگی اور ایسے حیلے بھانے کرنے کو اجمہدیت قطعاً حرام کہتے ہیں:

ما اهل حديثهم وغارانه شناسيم صد شکر کہ درمذہب ما حیلہ و فن نیست

۶۹۵۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الْأَنْصَارِيُّ رَسُولَ

۶۹۵۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے، اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ سعد بن عبادہ انصاری رضی اللہ عنہ نے رسول اللہ ﷺ سے ایک نذر کے بارے میں سوال کیا جو ان کی والدہ پر تھی

اللہ ﷻ فِي نَذْرِ كَانَ عَلَى امِّهِ تُوْفِيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((اَقْضِيْهِ عَنْهَا)) [راجع: ۲۷۶۱] وَقَالَ بَعْضُ النَّاسِ: إِذَا بَلَغَتْ الْإِبْلُ عَشْرَيْنِ فَفِيْهَا أَرْبَعُ شَيَآءٍ فَإِنْ وَهَبَهَا قَبْلَ الْحَوْلِ أَوْ بَاعَهَا فِرَارًا أَوْ اخْتِيَالًا لِإِسْقَاطِ الزَّكَاةِ فَلَا شَيْءَ عَلَيْهِ وَكَذَلِكَ إِنْ أَتْلَفَهَا فَمَاتَ فَلَا شَيْءَ فِيْ مَالِهِ. اور ان کی وفات نذر پوری کرنے سے پہلے ہی ہوگئی تھی رسول اللہ ﷺ نے فرمایا: ”تو ان کی طرف سے نذر پوری کر۔“ اس کے باوجود بعض لوگ یہ کہتے ہیں کہ جب اونٹ کی تعداد بیس ہو جائے تو اس میں چار بکریاں لازم ہیں، پس اگر سال پورا ہونے سے پہلے اونٹ کو ہبہ کر دے یا اسے بیچ دے زکوٰۃ سے بچنے یا حیلے کے طور پر تاکہ زکوٰۃ اس پر ختم ہو جائے تو اس پر کوئی چیز واجب نہیں ہوگی۔ یہی حال اس صورت میں ہے اگر اس نے ضائع کر دیا اور پھر مر گیا تو اس کے مال پر کچھ واجب نہیں ہوگا۔

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ جب مرجانے سے سنت ساقط نہ ہوئی اور ولی کو اس کے ادا کرنے کا حکم دیا گیا تو زکوٰۃ بطریق اولیٰ مرنے سے یا حیلے کرنے سے ساقط نہ ہوگی اور یہی بات درست ہے۔ حنفیہ کا کہنا یہ ہے کہ صاحب زکوٰۃ کے مرنے سے وارثوں پر لازم نہیں کہ اس کے ذمہ جو زکوٰۃ واجب تھی وہ اس کے کل میں سے ادا کریں۔ حنفیہ کا یہ مسئلہ صریح حضرت سعد رضی اللہ عنہ کی حدیث کے خلاف ہے کیونکہ حضرت سعد رضی اللہ عنہ کی ماں مر گئی تھی مگر جو ان کے ذمہ نذر رہ گئی تھی نبی کریم ﷺ نے حضرت سعد رضی اللہ عنہ کو اس کے ادا کرنے کا حکم فرمایا۔ یہی حکم زکوٰۃ میں بھی ہونا چاہیے۔

باب: نکاح میں حیلہ کرنے کا بیان

(۶۹۶۰) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے عبید اللہ نے بیان کیا، کہا مجھ سے نافع نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے ”شغار“ سے منع فرمایا۔ میں نے نافع سے پوچھا: شغار کیا ہے؟ انہوں نے کہا شغار یہ ہے کہ ایک شخص دوسرے کی بیٹی سے اس شرط پر نکاح کرے کہ اپنی بیٹی کا نکاح اس سے کر دے گا اور ان کے درمیان کوئی مہر مقرر نہ ہو یا ایک شخص دوسرے کی بہن سے اس شرط پر نکاح کرے کہ اپنی بہن کا نکاح اس سے کر دے گا اور ان کے درمیان کوئی مہر مقرر نہ ہو۔

اور بعض لوگوں نے کہا اگر کسی نے حیلہ کر کے نکاح شغار کر لیا تو نکاح کا عقد درست ہوگا اور شرط لغو ہوگی اور بعض لوگوں نے متعہ میں کہا ہے کہ وہاں نکاح بھی فاسد ہے اور شرط بھی باطل ہے اور بعض کہتے ہیں کہ متعہ اور شغار دونوں جائز ہوں گے اور شرط باطل ہوگی۔

بَابُ [الْحِيلَةِ فِي النِّكَاحِ]

۶۹۶۰- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّغَارِ قُلْتُ لِنَافِعٍ مَا الشَّغَارُ؟ قَالَ: يَنْكِحُ بِنْتَ الرَّجُلِ وَيَنْكِحُهُ ابْنَتُهُ بِغَيْرِ صَدَاقٍ وَيَنْكِحُ أُخْتَ الرَّجُلِ وَيَنْكِحُهَا أُخْتُهُ بِغَيْرِ صَدَاقٍ.

وَقَالَ بَعْضُ النَّاسِ: إِنْ اخْتَالَ حَتَّى تَزَوَّجَ عَلَى الشَّغَارِ فَهُوَ جَائِزٌ وَالشَّرْطُ بَاطِلٌ وَقَالَ فِي الْمُتَعَةِ: النِّكَاحُ فَاسِدٌ وَالشَّرْطُ بَاطِلٌ وَقَالَ بَعْضُهُمْ: الْمُتَعَةُ وَالشَّغَارُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ. [راجع: ۵۱۱۲] [مسلم: ۳۰۴۶۶]

ابوداؤد: ۲۰۷۴؛ نسائی: ۳۳۳۴

۶۹۶۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا قِيلَ لَهُ: إِنَّ ابْنَ عَبَّاسٍ لَا يَرَى بِمَنْعَةِ النِّسَاءِ بَأْسًا فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ. [راجع: ۴۲۱۶] وَقَالَ بَعْضُ النَّاسِ: إِنْ اخْتَالَ حَتَّى تَمْتَعَ فَالْنِّكَاحُ فَاسِدٌ وَقَالَ بَعْضُهُم: النِّكَاحُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ. گئی۔

(۶۹۶۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، ان سے عبید اللہ بن عمر نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے حسن اور عبد اللہ بن محمد بن علی نے بیان کیا، ان سے ان کے والد نے کہ حضرت علی رضی اللہ عنہ سے کہا گیا کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما عورتوں کے متعہ میں کوئی حرج نہیں سمجھتے انہوں نے کہا: رسول اللہ ﷺ نے خیر کی لڑائی کے موقعہ پر متعہ سے اور پالتو گدھوں کے گوشت سے منع کر دیا تھا۔ اور بعض لوگ کہتے ہیں کہ اگر کسی نے حیلہ سے متعہ کر لیا تو نکاح فاسد ہے اور بعض لوگوں نے کہا: نکاح جائز ہو جائے گا اور میعاد کی شرط باطل ہو جائے گی۔

تشریح: اس حدیث کو امام بخاری رحمہ اللہ اس لیے لائے کہ متعہ کے باب میں جو ممانعت آئی ہے وہ اس لفظ سے کہ نہی عن المتعہ اور شغار کی بھی ممانعت اسی لفظ سے ہے پھر ایک عقد کو صحیح کہنا اور دوسرے کو باطل کہنا جیسا کہ بعض الناس نے اختیار کیا ہے کیونکہ صحیح ہو سکتا ہے۔ حافظ نے کہا کہ دونوں میں خفیہ یہ فرق کرتے ہیں کہ شغار اپنی اصل سے شروع ہے لیکن اپنی صفت سے فاسد ہے اور متعہ اپنی اصل ہی سے غیر مشروع ہے۔ شغار یہ ہے کہ ایک آدمی دوسرے کی بیٹی سے اس شرط پر نکاح کرے کہ اپنی بیٹی اس کو بیاہ دے گا۔ بس یہی ہر دو کا مہر ہے اور کوئی مہر نہ ہو۔ امام ابو حنیفہ رحمہ اللہ کہتے ہیں کہ کسی نے حیلہ سے نکاح شغار کر لیا تو نکاح کا عقد درست ہو جائے گا اور شرط لغو ہوگی ہر ایک کو مہر شل عورت کا ادا کرنا ہوگا اور ان ہی امام ابو حنیفہ رحمہ اللہ نے متعہ میں یہ کہا ہے کہ یہ نکاح بھی فاسد ہے اور شرط بھی باطل ہے وہاں یوں نہیں کہا کہ نکاح صحیح ہے اور شرط باطل اور مہر شل لازم ہوگا بظاہر یہ ترجیح بلا مرجع ہے کیونکہ متعہ اور شغار دونوں کی ممانعت یکساں حدیث سے ثابت ہے بلکہ متعہ تو پہلے بعض حالات کی بنا پر حلال ہوا مگر شغار کبھی حلال نہیں ہوا اب متعہ قیامت تک کے لیے قطعاً حرام ہے۔ شغار یہ ہے کہ بلامہر آپس میں عورتوں کا تبادلہ کرنا، کسی کو بلامہر بیٹی دینا اور اس کی بیٹی بھی بلامہر لینا اور اس تبادلہ ہی کو مہر جاننا کہ اگر وہ اس کی بیٹی کو چھوڑے گا تو وہ دوسرا بھی چھوڑ دے گا اس کو شبہ کا نکاح کہتے ہیں، یہ قطعاً حرام ہے۔

بَابُ مَا يُكْرَهُ مِنَ الْإِحْتِيَالِ

فِي الْبَيُوعِ

وَلَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ فَضْلُ الْكَلْبِ. اور کسی کو نہیں چاہیے کہ ضرورت سے زیادہ جو پانی ہو اس کو روکے رکھے تاکہ اس وجہ سے گھاس بھی رکی رہے۔

۶۹۶۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ فَضْلُ الْكَلْبِ)). [راجع: ۲۳۵۳]

(۶۹۶۲) ہم سے اسماعیل نے بیان کیا، کہا ہم سے امام مالک نے، ان سے ابو الزناد نے، ان سے اعرج نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”بچا ہوا بے ضرورت پانی اس لیے نہ روکا جائے کہ اس کی وجہ سے بچی ہوئی گھاس بھی بچی رہے۔“ (اس میں بھی حیلہ سازی سے روکا گیا ہے)۔

بَابُ مَا يُكْرَهُ مِنَ التَّاجِشِ باب: نجش کی کراہیت کا بیان

تشریح: یعنی کسی چیز کو خریدنا منظور نہ ہو مگر دوسرے خریداروں کو بہکانے کے لیے اس کی قیمت بڑھانا۔

۶۹۶۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، (۶۹۶۳) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے امام مالک رحمہ اللہ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے نَجَشٍ سے منع فرمایا۔ (یعنی کسی چیز کا خریدنا منظور نہ ہو مگر دوسرے

خریداروں کو بہکانے کے لیے اس کی قیمت بڑھانا)

تشریح: یعنی محض جھوٹ بول کر بھاد بڑھانا اور گاہکوں کو دھوکہ دینا جیسا کہ نیلام کرنے والے ایجنٹ بنا لیتے ہیں اور وہ لوگوں کو فریب دینے کے لیے بھاد بڑھاتے رہتے ہیں۔ یہ دھوکہ دہی بہت بری چیز ہے۔ کتنے غریب اس دھوکہ میں آ کر لٹ جاتے ہیں۔ لہذا ایسی حیلہ سازی سے بہت ہی زیادہ بچنے کی کوشش کرنی چاہیے۔

بَابُ مَا يُنْهَى مِنَ الْخِدَاعِ فِي الْبَيْعِ باب: خرید و فروخت میں دھوکہ دینے کی ممانعت کا بیان

وَقَالَ أَبُو بَرٍّ: يُخَادِعُونَ اللَّهَ كَأَنَّمَا يُخَادِعُونَ آدَمِيًّا لَوْ أَنَا كَانُوا أَهْوَى عَلَيَّ۔ اور ابوبہ نے کہا وہ کم بخت اللہ کو اس طرح دھوکہ دیتے ہیں جس طرح کسی آدمی کو (خرید و فروخت میں) دھوکہ دیتے ہیں اگر وہ صاف صاف کھول کر کہہ دیں کہ ہم اتنا نفع لیں گے تو یہ میرے نزدیک آسان ہے۔

۶۹۶۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ، أَنَّ رَجُلًا ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخَادِعُ فِي الْبَيْعِ فَقَالَ: ((إِذَا بَايَعْتَ فَقُلْ: لَا خِلَافَةَ)). [راجع: ۲۱۱۷] ہم سے اسماعیل نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے کہ ایک صحابی نے نبی کریم ﷺ سے عرض کیا کہ وہ خرید و فروخت میں دھوکہ کھا جاتے ہیں۔ آپ ﷺ نے فرمایا: ”جب تم کچھ خریدو تو کہہ دیا کرو کہ اس میں کوئی دھوکہ نہ ہونا چاہیے۔“

تشریح: اگر دھوکہ لگا تو وہ مال سب کا سب واپس کرنے کا مجاز ہے۔

بَابُ مَا يُنْهَى مِنَ الْإِحْتِيَالِ لِلْوَلِيِّ باب: یتیم لڑکی سے جو مرغوبہ ہو اس کے ولی فریب دے کر

فی الْيَتِيمَةِ الْمَرْغُوبَةِ وَالْأَيُّ كَيْفَ صَدَّقَهَا۔ یعنی مہر مثل سے کم مہر مقرر کر کے نکاح کرے تو یہ منع ہے۔ ۶۹۶۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ كَانَ عُرْوَةُ يُحَدِّثُ أَنَّهُ سَأَلَ ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے کہ عروہ ان سے بیان کرتے تھے کہ حضرت عائشہ رضی اللہ عنہا نے

آیت: ”اور اگر تمہیں خوف ہو کہ تم یتیموں کے بارے میں انصاف نہیں کر سکو گے تو پھر دوسری عورتوں سے نکاح کرو جو تمہیں پسند ہوں۔“ آپ نے کہا: اس آیت میں ایسی یتیم لڑکی کا ذکر ہے جو اپنے ولی کی پرورش میں ہو اور ولی لڑکی کے مال اور اس کے حسن سے رغبت رکھتا ہو اور چاہتا ہو کہ عورتوں (کے مہر وغیرہ کے متعلق) جو سب سے معمولی طریقہ ہے اس کے مطابق اس سے نکاح کرے تو ایسے ولیوں کو ان لڑکیوں کے نکاح سے منع کیا گیا ہے سوائے اس صورت کے کہ ولی مہر کو پورا کرنے میں انصاف سے کام لے۔ پھر لوگوں نے رسول اللہ ﷺ سے اس کے بعد مسئلہ پوچھا تو اللہ تعالیٰ نے یہ آیت نازل کی ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ اور لوگ آپ سے عورتوں کے بارے میں مسئلہ پوچھتے ہیں اور اس واقعے کا ذکر کیا۔

عَائِشَةُ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي النِّسَاءِ فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ۳] قَالَتْ: هِيَ الْيَتِيمَةُ فِي حَجَرٍ وَلَيْلَهَا فَيَرْغَبُ فِي مَالِهَا وَجَمَالِهَا فَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَذْنَى مِنْ سُنَّةِ نِسَائِهَا فَتُهْوَأُ عَنْ نِكَاحِهَا إِلَّا أَنْ يُقْسِطُوا لَهَا فِي إِكْمَالِ الصَّدَاقِ ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدُ فَأَنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ [النساء: ۱۲۷] فَذَكَرَ الْحَدِيثَ. [راجع: ۲۴۹۴]

تشریح: آدمیوں کو اپنے زیر تربیت یتیم بچوں سے ظالمانہ طریق پر نکاح کر لینے سے منع کیا گیا۔ ایسے میں اگر وہ نکاح کرے گا تو اہل ظاہر کے نزدیک وہ نکاح صحیح نہ ہوگا اور جمہور کے نزدیک صحیح ہو جائے گا مگر اس کو مہر مثل دینا پڑے گا۔

بَابُ: إِذَا غَضِبَ جَارِيَةٌ

باب: جب کسی شخص نے دوسرے کی لونڈی زبردستی چھین لی

اب لونڈی کے مالک نے اس پر دعویٰ کیا تو چھیننے والے نے یہ کہا: وہ لونڈی مر گئی۔ حاکم نے اس سے قیمت دلادی اب اس کے بعد مالک کو وہ لونڈی زندہ مل گئی تو وہ لونڈی لے لے گا اور چھیننے والے نے جو قیمت دی تھی وہ اس کو واپس کر دے گا یہ نہ ہوگا کہ جو قیمت چھیننے والے نے دی تھی وہ لونڈی کا مول ہو جائے، وہ لونڈی چھیننے والے کی ملک ہو جائے۔

بعض لوگوں نے کہا: وہ لونڈی چھیننے والے کی ملک ہو جائے گی کیونکہ مالک اس لونڈی کا مول اس سے لے چکا ہے یہ فتویٰ دیا ہے گویا جس لونڈی کی آدمی کو خواہش ہو اس کے حاصل کر لینے کی ایک تدبیر ہے کہ وہ جس کی چاہے گا اس کی لونڈی جبراً چھین لے گا جب مالک دعویٰ کرے گا تو کہہ دے گا کہ وہ مر گئی اور قیمت مالک کے پلے میں ڈال دے گا اس کے بعد بے قبری سے پرانی لونڈی سے مزے اڑاتا رہے گا کیونکہ اس کے خیال باطل میں وہ لونڈی اس کے لیے حلال ہو گئی، حالانکہ نبی کریم ﷺ فرماتے

فَزَعَمَ أَنَّهَا مَاتَتْ فَقَضِيَ بِقِيَمَةِ الْجَارِيَةِ الْقِيَمَةُ ثُمَّ وَجَدَهَا صَاحِبُهَا فِيهِ لَهٌ وَيَرُدُّ الْقِيَمَةَ وَلَا تَكُونُ الْقِيَمَةُ ثَمَنًا وَقَالَ بَعْضُ النَّاسِ: الْجَارِيَةُ لِلْغَاصِبِ لِأَخْذِهِ الْقِيَمَةَ مِنْهُ وَفِي هَذَا اخْتِلَالٌ لِمَنْ اسْتَهَى جَارِيَةً رَجُلٌ لَا يَبِيعُهَا فَغَضَبَهَا وَاعْتَلَّ بِأَنَّهَا مَاتَتْ حَتَّى يَأْخُذَ رَبُّهَا قِيَمَتَهَا فَتَطْبُؤُ لِلْغَاصِبِ جَارِيَةٌ غَيْرُهُ قَالَ النَّبِيُّ ﷺ: ((أَمْوَالُكُمْ عَلَيْكُمْ حَرَامٌ وَلِكُلِّ عَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ)).

ہیں: ”ایک دوسرے کا مال تم پر حرام ہے۔“ اور فرماتے ہیں: ”قیامت کے دن ہر دغا باز کے لیے ایک جھنڈا کھڑا کیا جائے گا۔“ (تاکہ سب کو اس کی دغا بازی کا حال معلوم ہو جائے)۔

۶۹۶۶۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ [عَبْدِ اللَّهِ] بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ)). (راجع: ۳۱۸۸)

(۶۹۶۶) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد اللہ بن دینار نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ نبی کریم ﷺ نے فرمایا: ”ہر دھوکہ دینے والے کے لیے قیامت کے دن ایک جھنڈا ہوگا جس کے ذریعے وہ پہچانا جائے گا۔“

تشریح: جس سے لوگ پہچان لیں گے کہ یہ دنیا میں دغا بازی کیا کرتا تھا (خود آگے فرماتے ہیں کہ) میں تم میں سے ایک بشر ہوں تم میں کوئی زبان دراز ہوتا ہے میں اگر اس کے بیان پر اس کے بھائی کا حق اس کو دلا دوں تو دوزخ کا ایک ٹکڑا دلا تا ہوں جب آپ کے فیصلے سے دوسرے کا مال حلال نہ ہو تو کسی قاضی کا فیصلہ موجب حلت کیونکر ہو سکتا ہے۔

بَابُ

بَابُ

۶۹۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضُكُمْ أَنْ يَكُونَ الْخَنَ بِحُجَّتِهِ مِنْ بَعْضٍ وَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ فَمَنْ قَضَيْتُ لَهُ مِنْ أَخِيهِ شَيْئًا فَلَا يَأْخُذْ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ)). (راجع: ۲۴۵۸)

(۶۹۶۷) ہم سے محمد بن کثیر نے بیان کیا، ان سے سفیان نے، ان سے ہشام نے، ان سے عروہ نے، ان سے زینب بنت ام سلمہ نے اور ان سے ام سلمہ نے کہ نبی کریم ﷺ نے فرمایا: ”میں بھی انسان ہوں اور بعض اوقات جب تم باہمی جھگڑا میرے پاس لاتے ہو تو ممکن ہے کہ تم میں سے بعض اپنے فریق مخالف کے مقابلہ میں اپنا مقدمہ پیش کرنے میں زیادہ چالاکی سے بولنے والا ہو اور اس طرح میں اس کے مطابق فیصلہ کر دوں جو میں تم سے سنتا ہوں، پس جس شخص کے لیے بھی اس کے بھائی کے حق میں سے کسی چیز کا فیصلہ کر دوں تو وہ اسے نہ لے، کیونکہ اس طرح میں اسے جہنم کا ایک ٹکڑا دیتا ہوں۔“

تشریح: وہ فقہائے اسلام غور کریں جو قاضی کا فیصلہ ظاہر و باطن نافذ سمجھتے ہیں اگرچہ وہ کتنا ہی غلط اور ظلم و جور سے بھر پور ہو جیسے کسی کی عورت زبردستی پکڑ کر اس کا کسی قاضی کے یہاں دعویٰ کر دے، اس پر اپنی صفائی میں دو جھوٹے گواہ پیش کر دے اور قاضی مان لے تو ایسے مقدمات کے قاضی کے غلط فیصلے صحیح نہ ہوں گے خواہ کتنے ہی قاضی اسے مان لیں اور غائب کے حق میں فیصلہ دے دیں مگر جھوٹ جھوٹ رہے گا۔

باب: نکاح پر جھوٹی گواہی گزر جائے تو کیا حکم ہے

بَابُ فِي النِّكَاحِ

تشریح: کیا وہ عورت اس دعویٰ کرنے والے پر جو جانتا ہے کہ یہ دعویٰ جھوٹا ہے، حلال ہو جائے گی؟

۶۹۶۸۔ حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، قَالَ: (۶۹۶۸) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام نے بیان

کیا، کہا، ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”کسی کنواری لڑکی کا نکاح اس وقت تک نہ کیا جائے جب تک اس کی اجازت نہ لے لی جائے اور کسی بیوہ کا نکاح اس وقت تک نہ کیا جائے جب تک اس کا حکم نہ معلوم کر لیا جائے۔“ پوچھا گیا، یا رسول اللہ! اس (کنواری) کی اجازت کی کیا صورت ہے؟ آپ صلی اللہ علیہ وسلم نے فرمایا: ”اس کی خاموشی اجازت ہے۔“ اس کے باوجود بعض لوگ کہتے ہیں کہ اگر کنواری لڑکی سے اجازت نہ لی گئی اور نہ اس نے نکاح کیا لیکن کسی شخص نے حیلہ کر کے دو جھوٹے گواہ کھڑے کر دیئے کہ اس نے لڑکی سے نکاح کیا ہے اس کی مرضی سے اور قاضی نے بھی اس کے نکاح کا فیصلہ کر دیا حالانکہ شوہر جانتا ہے کہ وہ جھوٹا ہے کہ گواہی جھوٹی تھی اس کے باوجود اس لڑکی سے صحبت کرنے میں اس کے لیے کوئی حرج نہیں ہے بلکہ یہ نکاح صحیح ہوگا۔

(۶۹۶۹) ہم سے علی بن عبد اللہ نے بیان کیا، کہا، ہم سے سفیان نے، کہا، ہم سے یحییٰ بن سعید نے، ان سے قاسم نے کہ جعفر رضی اللہ عنہ کی اولاد میں سے ایک خاتون کو اس کا خطرہ ہوا کہ ان کا دلی (جن کی وہ زیر پرورش تھیں) ان کا نکاح کر دے گا حالانکہ وہ اس نکاح کو ناپسند کرتی تھیں چنانچہ انہوں نے قبیلۃ النصار کے دو شیوخ عبد الرحمن اور جمع کو جو جاریہ کے بیٹے تھے کہلا بھیجا انہوں نے تسلی دی کہ کوئی خوف نہ کریں۔ کیونکہ خنساء بنت خدام رضی اللہ عنہا کا نکاح ان کے والد نے ان کی ناپسندیدگی کے باوجود کر دیا تھا تو رسول اللہ صلی اللہ علیہ وسلم نے اس نکاح کو رد کر دیا تھا۔ سفیان نے بیان کیا کہ میں نے عبد الرحمن کو اپنے والد سے یہ کہتے ہوئے سنا ہے کہ خنساء رضی اللہ عنہا آخر حدیث تک بیان کیا۔

تشریح: ہمیں میں جن بچیوں کا نکاح کر دیا جائے اور جوان ہو کر وہ اس کو ناپسند کریں تو ان کا بھی نکاح رد کر دیا جائے گا۔

(۶۹۷۰) ہم سے ابو نعیم نے بیان کیا، کہا، ہم سے شبیان نے بیان کیا، ان سے یحییٰ نے، ان سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”کسی بیوہ سے اس وقت تک شادی نہ کی جائے جب تک اس کا حکم نہ معلوم کر لیا جائے اور کسی کنواری سے اس

حَدَّثَنَا هِشَامٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذِنَ وَلَا الْيَتِيمُ حَتَّى تُسْتَأْمَرَ)) فَقِيلَ: يَا رَسُولَ اللَّهِ! كَيْفَ إِذْنُهَا؟ قَالَ: ((إِذَا سَكَتَتْ)). [راجع: ۵۱۳۶]

وَقَالَ بَعْضُ النَّاسِ: إِنْ لَمْ تُسْتَأْذِنِ الْبُكَرُ وَلَمْ تَزُوجْ فَاخْتَالَ رَجُلٌ فَأَقَامَ شَاهِدِي زَوْجٍ أَنَّهُ تَزَوَّجَهَا بِرِضَاهَا فَأُثْبِتَ الْقَاضِي نِكَاحَهَا وَالزَّوْجُ يَعْلَمُ أَنَّ الشَّهَادَةَ بَاطِلٌ فَلَا بَأْسَ أَنْ يَطَّأَهَا وَهُوَ تَزْوِيجٌ صَحِيحٌ.

۶۹۶۹- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَفْيَانٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ الْقَاسِمِ أَنَّ امْرَأَةً مِنْ وَلَدِ جَعْفَرٍ تَخَوَّفَتْ أَنْ يَزُوجَهَا وَلَيْهَا وَهِيَ كَارِهَةٌ فَأَرْسَلَتْ إِلَى شَيْخَيْنِ مِنَ الْأَنْصَارِ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنِي جَارِيَةٍ قَالَا: فَلَا تَخْشَيْنِ فَإِنَّ خَنَسَاءَ بِنْتَ خَدَامٍ أَنْكَحَهَا أَبُوهَا وَهِيَ كَارِهَةٌ فَرَدَّ النَّبِيُّ ﷺ ذَلِكَ قَالَ سَفْيَانٌ: وَأَمَّا عَبْدُ الرَّحْمَنِ فَسَمِعْتُهُ يَقُولُ عَنْ أَبِيهِ إِنَّ خَنَسَاءَ. [راجع: ۵۱۳۸]

تشریح: ہمیں میں جن بچیوں کا نکاح کر دیا جائے اور جوان ہو کر وہ اس کو ناپسند کریں تو ان کا بھی نکاح رد کر دیا جائے گا۔

۶۹۷۰- حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا شَبِيانٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُنْكَحُ الْأَيُّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبُكَرُ حَتَّى تُسْتَأْذِنَ))

وقت تک نکاح نہ کیا جائے جب تک اس کی اجازت نہ لے لی جائے۔“
صحابہ رضی اللہ عنہم نے پوچھا: اس کی اجازت کا کیا طریقہ ہے؟ آپ ﷺ نے فرمایا ”یہ کہ وہ خاموش ہو جائے۔“

قَالُوا: كَيْفَ إِذْنُهَا؟ قَالَ: ((أَنْ تَسْكُتَ)).
[راجع: ۵۱۳۶]

پھر بھی بعض لوگ کہتے ہیں کہ اگر کسی شخص نے دو جھوٹے گواہوں کے ذریعے حیلہ کیا (اور یہ جھوٹ گھڑا) کہ کسی بیوہ عورت سے اس نے اس کی اجازت سے نکاح کیا اور قاضی نے بھی اس مرد سے اس کے نکاح کا فیصلہ کر دیا جبکہ اس مرد کو خوب خبر ہے کہ اس نے اس عورت سے نہیں نکاح کیا ہے تو یہ نکاح جائز ہے اور اس کے لیے اس عورت کے ساتھ رہنا جائز ہو جائے گا۔

وَقَالَ بَعْضُ النَّاسِ: إِنْ اِخْتَالَ إِنْسَانٌ بِشَاهِدَيْنِ زَوْجٍ عَلَى تَزْوِيجِ امْرَأَةٍ نَيْبٍ بِأَمْرِهَا فَأَثْبَتَ الْقَاضِي نِكَاحَهَا بِأَهْلِهَا وَالزَّوْجُ يَعْلَمُ أَنَّهُ لَمْ يَتَزَوَّجَهَا قَطُّ فَإِنَّهُ يَسْعُهُ هَذَا النِّكَاحُ وَلَا بَأْسَ بِالْمَقَامِ لَهُ مَعَهَا.

تشریح: ایسے جھوٹ اور حیلے پر اس کے جواز کا فیصلہ دینے والے قاضی صاحب عند اللہ سخت ترین سزا کے حق دار ہوں گے۔ اللہ ایسے حیلہ سے ہمیں بچائے۔ (امین)

(۶۹۷۱) ہم سے ابو عاصم بن ضحاک بن مخلد نے بیان کیا، ان سے ابن جریج نے، ان سے ابن ابی ملیکہ نے، ان سے ذکوان نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کنواری لڑکی سے اجازت لی جائے گی۔“ میں نے پوچھا کہ کنواری لڑکی شرمائے گی نہیں، آپ ﷺ نے فرمایا: ”اس کی خاموشی ہی اجازت ہے۔“

۶۹۷۱۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ذَكْوَانَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْبِكْرُ تُسْتَأْذَنُ)) قُلْتُ: إِنَّ الْبِكْرَ تَسْتَحْيِي؟ قَالَ: ((إِذْنُهَا صُمَاتُهَا)). [راجع: ۵۱۳۷]

اور بعض لوگوں کا کہنا ہے کہ کوئی شخص اگر کسی یتیم لڑکی یا کنواری لڑکی سے نکاح کا خواہش مند ہو۔ لیکن لڑکی راضی نہ ہو اس پر اس نے حیلہ کیا اور دو جھوٹے گواہوں کی گواہی اس پر دلائی کہ اس نے اس لڑکی سے شادی کر لی ہے، پھر جب وہ لڑکی جوان ہوئی اور اس نکاح سے وہ بھی راضی ہو گئی اور قاضی نے اس جھوٹی شہادت کو قبول کر لیا، حالانکہ وہ بھی جانتا ہے کہ یہ سارا جھوٹ اور فریب ہے تب بھی اس سے جماع کرنا جائز ہے۔

وَقَالَ بَعْضُ النَّاسِ: إِنْ هَوِيَ رَجُلٌ جَارِيَةً يَتِيمَةً أَوْ بَكْرًا فَأَثْبَتَ فَخْتَالَ فَجَاءَ بِشَاهِدَيْنِ زَوْجٍ عَلَى أَنَّهُ تَزَوَّجَهَا فَأَذْرَكَتْ فَرَضِيَّتِ الْيَتِيمَةُ فَقَبِلَ الْقَاضِي بِشَهَادَةِ الزَّوْجِ وَالزَّوْجُ يَعْلَمُ بِبُطْلَانِ ذَلِكَ حَلٌّ لَهُ الْوُطْئُ.

تشریح: ان جملہ احادیث بالا سے امام بخاری رحمہ اللہ نے ”بعض الناس“ کے ایک نہایت ہی کھلے ہوئے غلط فیصلے کی تردید فرمائی ہے جیسا کہ روایات کے ذیل میں تشریح ہے فقہا کی ایسی ہی حیلہ بازیوں کی قلعی کھولنا یہاں کتاب الحیل کا مقصد ہے جیسا کہ منظر انصاف مطالعہ کرنے والوں پر ظاہر ہوگا شیخ سعدی رحمہ اللہ نے ایسے ہی فقہائے کرام کے بارے میں کہا ہے:

فقیهان طریق جدل ساختند لم لا نسلم در انداختند

کتنے ہی علمائے احناف حق پسند ایسے بھی ہیں جو ان حیلہ سازیوں کو تسلیم نہیں کرتے وہ یقیناً ان سے متشی ہیں۔ جزا ہم اللہ احسن الجزاء۔

بَابُ مَا يَكُونُ مِنْ اِخْتِيَالِ الْمَرْأَةِ باب: عورت کا اپنے شوہر یا سوکنوں کے ساتھ حیلہ

کرنے کی ممانعت

مَعَ الزَّوْجِ وَالضَّرَائِرِ

اور جو اس باب میں اللہ تعالیٰ نے نبی کریم ﷺ پر نازل کیا اس کا بیان۔

وَمَا نَزَلَ عَلَى النَّبِيِّ ﷺ فِي ذَلِكَ:

تشریح: آیت کریمہ: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبِعِيَ مَوْصَاتِ زَوْجِكَ﴾ (النحریم: ۱۰) مراد ہے یعنی اے نبی جو چیز آپ کے لیے حلال ہے۔ آپ اسے اپنے اوپر کیوں حرام کیے ہوئے ہیں آپ اپنی بیویوں کی رضا مندی و صوغت دیتے ہیں۔ یہ آیت واقعو ذیل ہی کے متعلق نازل ہوئی تفصیل حدیث باب میں آ رہی ہے۔

(۶۹۷۲) مجھ سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ حلو اور شہد پسند کرتے تھے اور عصر کی نماز سے فارغ ہونے کے بعد اپنی ازواج سے (ان میں سے کسی کے حجرہ میں جانے کے لیے) اجازت لیتے تھے اور ان کے پاس جاتے تھے۔ ایک مرتبہ آپ حفصہ رضی اللہ عنہا کے گھر گئے اور ان کے ہاں اس سے زیادہ دیر تک ٹھہرے رہے جتنی دیر تک ٹھہرنے کا آپ کا معمول تھا۔ میں نے اس کے متعلق پوچھا تو بتایا گیا کہ ان کی قوم کی ایک خاتون نے شہد کی ایک کپی انہیں ہدیہ کی تھی اور انہوں نے آنحضرت ﷺ کو اس کا شربت پلایا تھا۔ میں نے اس پر کہا: اب میں بھی آنحضرت ﷺ کے ساتھ حیلہ کروں گی، چنانچہ میں نے اس کا ذکر سودہ رضی اللہ عنہا سے کیا اور کہا: جب آپ ﷺ آپ کے ہاں آئیں تو آپ کے قریب بھی آئیں گے اس وقت تم آپ سے کہنا کہ یا رسول اللہ! شاید آپ نے مغایرہ کھایا ہے؟ اس پر آپ جواب دیں گے کہ نہیں، تم کہنا کہ پھر یہ بوکس چیز کی ہے؟ آپ ﷺ کو یہ بات بہت ناگوار تھی کہ آپ کے جسم کے کسی حصہ سے بو آئے۔ چنانچہ آپ ﷺ اس کا جواب یہ دیں گے کہ حفصہ نے مجھے شہد کا شربت پلایا تھا۔ اس پر کہنا کہ شہد کی کھپیوں نے عرفط کا رس چوسا ہوگا اور میں بھی آپ ﷺ سے یہی بات کہوں گی اور صفیہ تم بھی آپ ﷺ سے یہ کہنا چنانچہ جب آپ ﷺ سودہ کے ہاں تشریف لے گئے تو ان کا بیان ہے کہ اس ذات کی قسم جس کے سوا کوئی معبود برحق نہیں! کہ تمہارے خوف سے قریب تھا کہ میں اس وقت آنحضرت ﷺ سے یہ بات جلدی میں کہہ دیتی جبکہ آپ دروازے ہی پر تھے۔ آخر جب آپ ﷺ

۶۹۷۲۔ حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجِبُ الْحُلُوءَ وَيُجِبُ الْعَسَلَ وَكَانَ إِذَا صَلَّى الْعَصْرَ أَجَارَ عَلَى نِسَائِهِ فَيَذْنُو مِنْهُنَّ فَدَخَلَ عَلَى حَفْصَةَ فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ فَسَأَلْتُ عَنْ ذَلِكَ فَقِيلَ لِي: أَهَدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عَكَّةَ عَسَلٍ فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً فَقُلْتُ: أَمَا وَاللَّهِ! لَتَحْتَالَنَّ لَهُ فَذَكَرْتُ ذَلِكَ لِسُودَةَ وَقُلْتُ لَهَا: إِذَا دَخَلَ عَلَيْكَ فَإِنَّهُ سَيَذْنُو مِنْكَ فَقُولِي لَهُ: يَا رَسُولَ اللَّهِ أَكَلْتُ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ: لَا، فَقُولِي لَهُ: مَا هَذِهِ الرِّيحُ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنْدُ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ فَإِنَّهُ سَيَقُولُ سَقَتْنِي حَفْصَةُ شَرْبَةً عَسَلٍ فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ وَسَأَقُولُ ذَلِكَ وَقَوْلِيهِ أَنْتِ يَا صَفِيَّةُ! فَلَمَّا دَخَلَ عَلَى سُودَةَ قُلْتُ: تَقُولُ سُودَةُ: وَاللَّهِ لَا إِلَهَ إِلَّا هُوَ! لَقَدْ كَذَبْتُ أَنْ أَنَادِيَهُ بِالَّذِي قُلْتُ لِي وَإِنَّهُ لَعَلَى الْبَابِ فَرَقَا مِنْكَ فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ! أَكَلْتُ مَغَافِيرَ قَالَ: ((لَا)) قَالَتْ: فَمَا

قریب آئے تو میں نے عرض کیا: یا رسول اللہ! آپ نے مغایرہ کیا ہے؟ آپ ﷺ نے فرمایا: ”نہیں۔“ میں نے کہا: پھر بوکیسی ہے؟ آپ ﷺ نے فرمایا: ”حفصہ نے مجھے شہد کا شربت پلایا ہے۔“ میں نے کہا: اس شہد کی کھویوں نے عرفط کا رس چوسا ہوگا اور صفیہ رضی اللہ عنہا کے پاس جب آپ تشریف لے گئے تو انہوں نے بھی یہی کہا اس کے بعد جب پھر حفصہ رضی اللہ عنہا کے پاس آپ گئے تو انہوں نے عرض کیا: یا رسول اللہ! وہ شہد میں پھر آپ کو پلاؤں۔ آنحضرت ﷺ نے فرمایا: ”اس کی ضرورت نہیں ہے۔“ بیان کیا ہے کہ اس پر سودہ رضی اللہ عنہا بولیں سبحان اللہ! یہ ہم نے کیا کیا گویا شہد آپ پر حرام کر دیا۔ میں نے کہا: چپ رہو۔

تشریح: کہیں نبی کریم ﷺ سن نہ لیں یا ہماری یہ بات ظاہر نہ ہو جائے۔ مگر اللہ پاک نے قرآن مجید میں اس ساری بات چیت کا پردہ چاک کر دیا جس کا مطلب یہ ہے کہ حیلہ سازی کرنا بہر حال جائز نہیں ہے کاش کتاب الحیل کے مصنفین اس حقیقت پر غور کر سکتے؟ ازواج النبی ﷺ بلاشبہ امہات المؤمنین ہیں مگر عورت ذات تھیں جن میں کمزوریوں کا ہونا فطری بات ہے۔ غلطی کا ان کو احساس ہوا، یہی ان کی مغفرت کی دلیل ہے۔ اللہ ان سب پر ہماری طرف سے سلام اور اپنی رحمت نازل فرمائے۔ آمین۔

باب: طاعون سے بھاگنے کے لیے حیلہ کرنا منع ہے

(۶۹۷۳) ہم سے عبداللہ بن مسلمہ قعنبی نے بیان کیا، کہا ہم سے امام مالک نے، ان سے ابن شہاب نے، ان سے عبداللہ بن عامر بن ربیعہ نے کہ حضرت عمر بن خطاب رضی اللہ عنہ (سنہ ۱۸ھ ماہ ربیع الثانی میں) شام تشریف لے گئے۔ جب مقام سرخ پر پہنچے تو ان کو یہ خبر ملی کہ شام وبائی بیماری کی لپیٹ میں ہے۔ پھر حضرت عبدالرحمن بن عوف رضی اللہ عنہ نے انہیں خبر دی کہ رسول اللہ ﷺ نے فرمایا تھا: ”جب تمہیں معلوم ہو کہ کسی سرزمین میں وباء پھیلی ہوئی ہے تو اس میں داخل مت ہو، لیکن اگر کسی جگہ وبا پھوٹ پڑے اور تم وہیں موجود ہو تو وبا سے بھاگنے کے لیے تم وہاں سے نکلو بھی مت۔“ چنانچہ حضرت عمر رضی اللہ عنہ مقام سرخ سے واپس آ گئے۔

اور ابن شہاب سے روایت ہے، ان سے سالم بن عبداللہ نے بیان کیا کہ عمر رضی اللہ عنہ، عبدالرحمن بن عوف رضی اللہ عنہ کی حدیث سن کر واپس ہو گئے تھے۔

بَابُ مَا يُكْرَهُ مِنَ الْإِحْتِيَالِ فِي الْفِرَارِ مِنَ الطَّاعُونِ

۶۹۷۳- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ أَنَّ عُمَرَ [بْنَ الْخَطَّابِ] خَرَجَ إِلَى الشَّامِ فَلَمَّا جَاءَ بِسَرْعٍ بَلَغَهُ أَنَّ الْوَبَاءَ وَقَعَ بِالشَّامِ فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِذَا سَمِعْتُمْ [بِهِ] بَارِضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بَارِضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ)) فَرَجَعَ عُمَرُ مِنْ سَرْعٍ. [راجع: ۵۷۲۹، ۵۷۳۰]

وَعَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ.

تشریح: یہ طاعون عموماً کا ذکر ہے باب اور حدیث میں مطابقت ظاہر ہے۔

۶۹۷۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: حَدَّثَنَا شُعَيْبٌ، (۶۹۷۴) ہم سے ابویمان نے بیان کیا، کہا ہم سے شعیب نے بیان کیا، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَاصٍ: أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الْوَجَعَ فَقَالَ: ((رَجَزٌ أَوْ عَذَابٌ عَذَّبَ بِهِ بَعْضُ الْأُمَمِ ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الْأُخْرَى فَمَنْ سَمِعَ بَارِضٍ فَلَا يُقْدِمَنَّ عَلَيْهِ وَمَنْ كَانَ بَارِضٍ وَقَعَ بِهَا فَلَا يَخْرُجْ فِرَارًا مِنْهُ)).

ان سے زہری نے کہا مجھے عامر بن سعد بن ابی وقاص نے خبر دی کہ انہوں نے حضرت اسامہ بن زید رضی اللہ عنہما سے سنا، وہ حضرت سعد بن ابی وقاص رضی اللہ عنہ سے حدیث نقل کر رہے تھے کہ رسول اللہ ﷺ نے طاعون کا ذکر کیا اور فرمایا: ”یہ ایک عذاب ہے جس کے ذریعے بعض امتوں کو عذاب دیا گیا تھا اس کے بعد اس کا کچھ حصہ باقی رہ گیا ہے اور وہ کبھی چلا جاتا ہے اور کبھی واپس آ جاتا ہے۔ پس جو شخص کسی سرزمین پر اس کے پھیلنے کے متعلق سنے تو وہاں نہ جائے لیکن اگر کوئی کسی ایسی جگہ ہو جہاں یہ دبا پھوٹ پڑے تو وہاں سے بھاگے بھی نہیں۔“

[راجع: ۳۴۷۳]

تشریح: اس کا اصل سبب کچھ سمجھ میں نہیں آتا۔ یونانی لوگ جدوار خطائی سے، ڈاکٹر لوگ ورم پر برف کا ٹکڑا رکھ کر اور بدوی لوگ داغ دے کر اس کا علاج کرتے ہیں مگر موت سے شاذ و نادر ہی بچتے ہیں۔ اس لیے مقام طاعون سے بھاگنا گویا موت سے بھاگنا ہے جو اپنے وقت پر ضرور آ کر رہے گی۔ مولانا وحید الزماں رحمہ اللہ فرماتے ہیں کہ گھریا حملہ بدل لینا بستی چھوڑ کر پہاڑ پر چلے جانا تاکہ صاف آب و ہوا مل سکے فرار میں داخل نہیں ہے۔ واللہ اعلم بالصواب۔

باب: ہبہ پھیر لینے یا شفعہ کا حق ساقط کرنے کے لیے حیلہ کرنا مکروہ ہے

بَابُ فِي الْهِبَةِ وَالشُّفْعَةِ

اور بعض لوگوں نے کہا اگر کسی شخص نے دوسرے کو ہزار درہم یا اس سے زیادہ ہبہ کیے اور یہ درہم موہوب کے پاس برسوں رہ چکے، پھر وہاں ہبہ نے حیلہ کر کے ان کو لے لیا۔ ہبہ میں رجوع کر لیا۔ ان میں سے کسی پر زکوٰۃ لازم نہ ہو گی اور ان لوگوں نے رسول اللہ ﷺ کی حدیث کا خلاف کیا جو ہبہ میں وارد ہے اور باوجود سال گزرنے کے اس میں زکوٰۃ ساقط ہے۔

وَقَالَ بَعْضُ النَّاسِ: إِنْ وَهَبَ هَبَةً أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ حَتَّى مَكَثَ عِنْدَهُ سِنِينَ وَاحْتَالَ فِي ذَلِكَ ثُمَّ رَجَعَ الْوَاهِبُ فِيهَا فَلَا زَكَاةَ عَلَى وَاحِدٍ مِنْهُمَا. قَالَ أَبُو عَبْدِ اللَّهِ: فَخَالَفَ رَسُولَ اللَّهِ ﷺ فِي الْهِبَةِ وَأَسْقَطَ الزَّكَاةَ.

۶۹۷۵۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السُّخْتِيَانِيِّ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْعَانِدُ فِي هَبِّهِ كَالْكَلْبِ يَعُودُ فِي فَيْهِ لَيْسَ لَنَا مَثَلُ السُّوءِ)). [راجع: ۲۵۸۹]

ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ایوب سختیانی نے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اپنے ہبہ کو واپس لینے والا اس کتے کی طرح ہے جو اپنی تھک کو خود چاٹ جاتا ہے، ہمارے لیے بری مثال مناسبت نہیں۔“

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

تشریح: اس حدیث سے یہ نکلا کہ مہوب لہ کا قبضہ ہو جانے کے بعد پھر جبہ میں رجوع کرنا حرام اور ناجائز ہے اور جب رجوع ناجائز ہو تو مہوب لہ پر ایک سال گزرنے کے بعد زکوٰۃ واجب ہوگی۔ الہدیث کا یہی قول ہے اور امام ابوحنیفہ رحمۃ اللہ علیہ کے نزدیک جب رجوع جائز ہو گا مگر وہ ان کے نزدیک بھی ہے تو نہ واجب پر زکوٰۃ ہوگی نہ مہوب لہ پر اور یہ حیلہ کر کے دونوں زکوٰۃ سے محفوظ رہ سکتے ہیں۔

۶۹۷۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يَفْسَمْ فَإِذَا وَقَعَتِ الْخُدُودُ وَصُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ. [راجع: ۲۲۱۳]

۶۹۷۶) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے شفعہ کا حکم ہر اس چیز میں دیا تھا جو تقسیم نہ ہو سکتی ہو، پس جب حد بندی ہو جائے اور راستے الگ الگ کر دیئے جائیں تو پھر شفعہ نہیں اور بعض لوگ کہتے ہیں کہ شفعہ کا حق پڑوسی کو بھی ہوتا ہے، پھر خود ہی اپنی بات کو غلط قرار دیا اور کہا: اگر کسی نے کوئی گھر خریدا اور اسے خطرہ ہے کہ اس کا پڑوسی حق شفعہ کی بنا پر اس سے گھر لے لے گا تو اس نے اس کے سوجھے کر کے ایک حصہ اس میں سے پہلے خریدا لیا اور باقی حصے بعد میں خریدے تو ایسی صورت میں پہلے حصے میں تو پڑوسی کو شفعہ کا حق ہو گا گھر کے باقی حصوں میں اسے یہ حق نہیں ہو گا اور اس کے لیے جائز ہے کہ یہ حیلہ کرے۔

تشریح: کیونکہ خریدار اس گھر کا شریک ہے اور شریک کا حق ہمسایہ پر مقدم ہے اور ان لوگوں نے خریدار کے لیے اس قسم کا حیلہ جائز رکھا حالانکہ اس میں ایک مسلمان کا حق تلف کرنا ہے اور ان فقہاء پر تعجب ہے جو ایسے حیلے کرنا جائز رکھتے ہیں۔

۶۹۷۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبرَاهِيمَ بْنِ مَيْسَرَةَ، قَالَ: سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ يَقُولُ: جَاءَ الْمَسُورُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِي فَأَنْطَلَقْتُ مَعَهُ إِلَى سَعْدٍ فَقَالَ أَبُو رَافِعٍ لِمَسُورٍ أَلَا تَأْمُرُ هَذَا أَنْ يَشْتَرِيَ مِنِّي بَيْتِي الَّذِي فِي دَارِي؟ فَقَالَ: لَا أَرْيَدُهُ عَلَى أَرْبَعِ مِائَةٍ إِمَّا مَقْطُوعَةً وَإِمَّا مَنْجَمَةً قَالَ: أُعْطِيتُ خَمْسَ مِائَةٍ نَفْدًا فَمَنْعْتُهُ وَلَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْجَارُ أَحَقُّ بِسُقْيِهِ)) مَا بَعْتُكَ أَوْ قَالَ: مَا أُعْطِيَتْكَ قُلْتُ لِسُفْيَانَ: إِنَّ مَعْمَرًا لَمْ يَقُلْ

۶۹۷۷) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے ابراہیم بن میسرہ نے بیان کیا، انہوں نے عمرو بن شریذ سے سنا، انہوں نے بیان کیا کہ مسور بن مخرمہ رضی اللہ عنہ آئے اور انہوں نے میرے کندھے پر اپنا ہاتھ رکھا، پھر میں ان کے ساتھ سعد بن ابی وقاص رضی اللہ عنہ کے ہاں گیا تو ابورافع نے اس پر کہا: اس کا چار سو سے زیادہ میں نہیں دے سکتا اور وہ بھی قسطوں میں دوں گا۔ اس پر انہوں نے جواب دیا کہ مجھے تو اس کے پانچ سو نقد مل رہے تھے اور میں نے انکار کر دیا۔ اگر میں نے رسول اللہ صلی اللہ علیہ وسلم سے یہ نہ سنا ہوتا کہ ”پڑوسی زیادہ مستحق ہے۔“ تو میں اسے تمہیں نہ بیچتا۔ علی بن عبد اللہ مدینی نے کہا: میں نے سفیان بن عیینہ سے اس پر پوچھا کہ معمر نے اس طرح نہیں بیان کیا ہے۔ سفیان نے کہا: لیکن مجھ سے تو ابراہیم بن میسرہ نے یہ حدیث اسی طرح نقل کی۔

هَكَذَا قَالَ: لَكِنَّهُ قَالَ لِي هَكَذَا. [راجع: ۲۲۵۸]

وَقَالَ بَعْضُ النَّاسِ: إِذَا أَرَادَ أَنْ يَبْنِيَ الشُّفْعَةَ فَلَهُ أَنْ يَخْتَالَ حَتَّى يَبْطُلَ الشُّفْعَةُ فِيهِبُ الْبَانِعِ لِلْمُشْتَرِي الدَّارَ وَيَحْدُهَا وَيَذْفَعَهَا إِلَيْهِ وَيُعَوِّضُهُ الْمُشْتَرِي أَلْفَ دِرْهَمٍ فَلَا يَكُونُ لِلشُّفْعِ فِيهَا شُفْعَةٌ.

اور بعض لوگ کہتے ہیں کہ اگر کوئی شخص چاہے کہ شفع کو حق شفعہ نہ دے تو اسے حیلہ کرنے کی اجازت ہے اور حیلہ یہ ہے کہ جائیداد کا مالک خریدار کو اپنی جائیداد ہبہ کر دے، پھر خریدار، یعنی موہوب لہ اس ہبہ کے معاوضہ میں مالک جائیداد کو ہزار درہم، مثلاً: ہبہ کر دے اس صورت میں شفع کو شفع کا حق نہ رہے گا۔

تشریح: کیونکہ شفعہ بیع میں ہوتا ہے نہ کہ ہبہ میں۔ ہم کہتے ہیں کہ ہبہ بالعوض بھی بیع کے حکم میں ہے تو شفع کا حق شفعہ قائم رہنا چاہیے اور ایسا حیلہ کرنا بالکل ناجائز ہے۔ اس میں مالک کی حق تلفی کا ارادہ کرنا ہے۔ ہمیں چاہیے کہ ایسے ہبہ سے جس میں کسی کا نقصان نظر آ رہا ہے بچیں اور ایسے ناجائز حیلوں سے دور رہیں اور اس حدیث پر عمل کریں جو بالکل واضح اور صاف ہے۔

۶۹۷۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ: أَنَّ سَعْدًا سَأَلَهُ بَنِي بَارِئٍ مِائَةَ مِثْقَالٍ فَقَالَ: لَوْ لَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الْجَارُ أَحَقُّ بِسُقْيِهِ)) مَا أُعْطَيْتُكَ. [راجع: ۲۲۵۸]

وَقَالَ بَعْضُ النَّاسِ: إِنْ اشْتَرَى نَصِيبَ دَارٍ فَأَرَادَ أَنْ يَبْطُلَ الشُّفْعَةُ وَهَبَ لِابْنِهِ الصَّغِيرِ وَلَا يَكُونُ عَلَيْهِ يَمِينٌ.

۶۹۷۸ (۶۹۷۸) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابراہیم بن میسرہ نے بیان کیا، ان سے عمرو بن شریذ نے، ان سے ابورافع نے کہ حضرت سعد رضی اللہ عنہ نے ان کے ایک گھر کی چار سو مثقال قیمت لگائی تو انہوں نے کہا: اگر میں نے رسول اللہ ﷺ کو یہ کہتے نہ سنا ہوتا کہ ”پڑوسی اپنے پڑوس کا زیادہ مستحق ہے۔“ تو میں اسے تمہیں نہ دیتا اور بعض لوگ کہتے ہیں کہ اگر کسی نے کسی گھر کا حصہ خریدا اور چاہا کہ اس کا حق شفعہ باطل کر دے تو اسے اس گھر کو اپنے چھوٹے بیٹے کو ہبہ کر دینا چاہیے۔ اور نابالغ پر قسم بھی نہیں ہوگی۔

تشریح: اور اس حیلہ سے آسانی سے حق شفعہ ختم ہو جائے گا کیونکہ نابالغ پر قسم بھی نہ آئے گی۔

بَابُ احْتِيَالِ الْعَامِلِ لِيُهْدَى لَهُ

باب: عامل کا تحفہ لینے کے لیے حیلہ کرنا

۶۹۷۹۔ حَدَّثَنِي عُيَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنُ اللَّثْبِيَّةِ فَلَمَّا جَاءَ حَاسِبُهُ قَالَ: هَذَا مَا لَكُمْ وَهَذَا هَدِيَّةٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَهَلَا

۶۹۷۹ (۶۹۷۹) مجھ سے عیید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد عروہ نے اور ان سے ابو حمید ساعدی رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے ایک شخص کو بنی سلیم کے صدقات کی وصولی کے لیے عامل بنایا ان کا نام ابن اللثبیہ تھا، پھر جب یہ عامل واپس آیا اور آنحضرت ﷺ نے ان کا حساب لیا، اس نے سرکاری مال علیحدہ کیا اور کچھ مال کی نسبت کہنے لگا کہ یہ (مجھے) تحفہ میں ملا

ہے۔ رسول اللہ ﷺ نے اس پر فرمایا: ”پھر کیوں نہ تم اپنے ماں باپ کے گھر بیٹھے رہے اگر تم سچے ہو تو وہیں یہ تحفہ تمہارے پاس آ جاتا۔“ اس کے بعد آپ ﷺ نے ہمیں خطبہ دیا اور اللہ کی حمد و ثناء کے بعد فرمایا: ”اما بعد! میں تم میں سے کسی ایک کو اس کام پر عامل بنانا ہوں جس کا اللہ نے مجھے والی بنایا ہے، پھر وہ شخص آتا ہے اور کہتا ہے کہ یہ تمہارا مال ہے اور یہ تحفہ ہے جو مجھے دیا گیا تھا اسے اپنے ماں باپ کے گھر بیٹھا رہنا چاہیے تھا تا کہ اس کا تحفہ وہیں پہنچ جاتا اللہ کی قسم! تم میں سے جو بھی حق کے سوا کوئی چیز لے گا وہ اللہ تعالیٰ سے اس حال میں ملے گا کہ اس چیز کو اٹھائے ہوئے ہوگا میں تم میں ہر اس شخص کو پہچان لوں گا جو اللہ سے اس حال میں ملے گا کہ اونٹ اٹھائے ہو گا جو بلبل رہا ہوگا یا گائے اٹھائے ہوگا جو اپنی آواز نکال رہی ہوگی یا بکری اٹھائے ہوگا جو اپنی آواز نکال رہی ہوگی۔“ پھر آپ نے اپنا ہاتھ اٹھایا یہاں تک کہ آپ کی بغلوں کی سفیدی دکھائی دینے لگی اور فرمایا: ”اے اللہ! کیا میں نے پہنچا دیا۔“ یہ فرماتے ہوئے آنحضرت ﷺ کو میری آنکھوں نے دیکھا اور کانوں نے سنا۔

جَلَسْتُ فِي بَيْتِ أَبِيكَ وَأَمَّاكَ حَتَّى تَأْتِيكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا)) ثُمَّ خَطَبَنَا فَحَمَدَ اللَّهَ وَأَتْنَى عَلَيْهِ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّيْنِي اللَّهُ فَيَأْتِيَنِي فَيَقُولُ: هَذَا مَا لَكُمْ وَهَذَا هَدِيَّةٌ أَهْدَيْتُ لِي أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ وَوَاللَّهِ! لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللَّهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ فَلَا عُرْفَ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رَعَاءٌ أَوْ بَقَرَةٌ لَهَا خُورٌ أَوْ شَاةٌ تَعِيرُ)) ثُمَّ رَفَعَ يَدَهُ حَتَّى رُبِّيَ بَيَاضُ إِبْطِيهِ يَقُولُ: ((اللَّهُمَّ! هَلْ بَلَغْتُ؟)) بَصَرَ عَيْنِي وَسَمِعَ أُذُنِي. [راجع: ۹۲۵]

تشریح: عالمین کے لیے جو اسلامی حکومت کی طرف سے سرکاری اموال کی تحصیل کے لیے مقرر ہوئے ہیں کوئی حیلہ ایسا نہیں کہ وہ لوگوں سے تحفہ تحائف بھی وصول کر سکیں وہ جو کچھ بھی لیں گے وہ سب حکومت اسلامی کے بیت المال ہی کا حق ہوگا۔ سوائے مدارس کو بھی جو مشاہرہ پر کام کرتے ہیں یہ حدیث ذہن نشین رکھنی چاہیے۔ وبالله التوفیق

۶۹۸۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِي رَافِعٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الْجَارُ أَحَقُّ بِسَقْبِهِ)). [راجع: ۱۲۵۸]

اور بعض لوگوں نے کہا: اگر کسی شخص نے ایک گھر بیس ہزار درہم کا خریدا (تو شفعہ کا حق ساقط کرنے کے لیے) یہ حیلہ کرنے میں کوئی قباحت نہیں کہ مالک مکان کو نو ہزار نو سو ننانوے درہم نقد ادا کرے اب بیس ہزار کے ٹکملہ میں جو باقی رہے، یعنی دس ہزار اور ایک درہم، اس کے بدل مالک مکان کو ایک دینار (اشرنی) دے دے۔ اس صورت میں اگر شفعہ اس مکان کو لینا چاہے گا تو اس کو بیس ہزار درہم پر لینا ہوگا ورنہ وہ اس گھر کو نہیں لے سکتا۔

وَقَالَ بَعْضُ النَّاسِ: إِنْ اشْتَرَى دَارًا بِعِشْرِينَ أَلْفَ دِرْهَمٍ فَلَا بَأْسَ أَنْ يَخْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَيَنْقُدَهُ تِسْعَةَ آلَافٍ دِرْهَمٍ وَيَسْعَ مِائَةً [دِرْهَمٍ] وَيَسْعَةَ وَتِسْعِينَ وَيَنْقُدَهُ دِينَارًا بِمَا بَقِيَ مِنَ الْعِشْرِينَ أَلْفًا فَإِنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ

ایسی صورت میں اگر بیع کے بعد یہ گھر (بائع کے سوا) اور کسی کا نکلا تو خریدار بائع سے وہی قیمت پھیر لے گا جو اس نے دی ہے، یعنی نو ہزار نو سونانوے درہم اور ایک دینار (تیس ہزار درہم نہیں پھیر سکتا) کیونکہ جب وہ گھر کسی اور کا نکلا تو اب وہ بیع صرف جو بائع اور مشتری کے بیچ میں ہوگئی تھی باطل ہو گئی تو اصل دینار پھر نا لازم ہو گا نہ کہ اس کے ثمن (یعنی دس ہزار اور ایک درہم) اگر اس گھر میں کوئی عیب نکلا لیکن وہ بائع کے سوا کسی اور کی ملک نہیں نکلا تو خریدار اس گھر کو بائع کو واپس کر سکتا ہے اور بیس ہزار درہم اس سے لے سکتا ہے۔ امام بخاری رحمہ اللہ نے کہا: تو ان لوگوں نے مسلمانوں کے آپس میں مکرو فریب کو جائز رکھا اور آپ صلی اللہ علیہ وسلم نے تو فرمایا: ”مسلمان کی بیع میں جو مسلمان کے ساتھ ہو نہ عیب ہونا چاہیے، یعنی (بیماری) نہ خباثت نہ کوئی آفت۔“

وَالْأَفْلَا سَيْلٌ لَهُ عَلَى الدَّارِ فَإِنْ اسْتُحِقَّتِ الدَّارُ رَجَعَ الْمُشْتَرِي عَلَى الْبَائِعِ بِمَا دَفَعَ إِلَيْهِ وَهُوَ تِسْعَةُ آلَافٍ دِرْهَمٍ وَتِسْعُ مِائَةٍ وَتِسْعَةُ وَتِسْعُونَ دِرْهَمًا وَدِينَارٌ لِأَنَّ الْبَيْعَ جِزْنٌ اسْتُحِقَّ انْتَقَضَ الصَّرْفُ فِي الدِّينَارِ فَإِنْ وَجَدَ بِهَذِهِ الدَّارِ عَيْبًا وَلَمْ تُسْتَحَقَّ فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفَ دِرْهَمٍ قَالَ أَبُو عَبْدِ اللَّهِ: فَأَجَازَ هَذَا الْخِذَاعَ بَيْنَ الْمُسْلِمِينَ قَالَ النَّبِيُّ ﷺ: ((بَيْعُ الْمُسْلِمِ لَا ذَاءَ وَلَا خِيْبَةَ وَلَا غَائِلَةَ)).

تشریح: یہ حدیث کتاب البیوع میں عدا بن خالد کی روایت سے گزر چکی ہے۔ امام بخاری رحمہ اللہ نے اس مسئلہ میں ان بعض لوگوں پر دو اعتراض کیے ہیں ایک تو مسلمانوں کے آپس میں فریب اور دغا بازی کو جائز رکھنا دوسرے ترجیح بلا مرجح کہ استحقاق کی صورت میں تو مشتری صرف نو ہزار نو سونانوے درہم اور ایک دینار پھیر سکتا ہے اور عیب کی صورت میں پورے بیس ہزار پھیر سکتا ہے۔ حالانکہ بیس ہزار اس نے دیئے ہی نہیں۔ صحیح مذہب اس مسئلہ میں اجمہد یہ ہے کہ مشتری عیب یا استحقاق ہر دو صورتوں میں بائع سے وہی ثمن پھیر لے گا جو اس نے بائع کو دیا ہے یعنی نو ہزار نو سونانوے درہم اور ایک درہم اور بیس ہزار اس قدر رقم دے کر اس جائیداد کو مشتری سے لے سکتا ہے۔

۶۹۸۱۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي إِبرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ، أَنَّ أَبَا رَافِعٍ سَأَلَ سَعْدَ ابْنَ مَالِكٍ بَيْنَا بَارِزَ مِائَةِ مِثْقَالٍ وَقَالَ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الْجَارُ أَحَقُّ بِسَقْفِهِ)) مَا أَغْطَيْتُكَ. [راجع: ۲۲۵۸]

(۶۹۸۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے ابراہیم بن میسرہ نے بیان کیا، ان سے عمرو بن شریذ نے کہ ابو رافع رضی اللہ عنہ نے سعد بن مالک رضی اللہ عنہ کو ایک گھر چار سو مِثْقَال میں بیچا اور کہا: اگر میں نے نبی کریم صلی اللہ علیہ وسلم سے یہ نہ سنا ہوتا کہ ”پڑوسی حق پڑوس کا زیادہ حق دار ہے۔“ تو میں آپ کو یہ گھر نہ دیتا (اور کسی کے ہاتھ بیچ ڈالتا)۔

تشریح: حضرت ابو رافع رضی اللہ عنہ نے حق جوار کی ادائیگی میں کسی حیلہ بہانے کو آڑ نہیں بنایا۔ صحابہ کرام رضی اللہ عنہم اور جملہ صالحین رضی اللہ عنہم کا یہی طرز عمل تھا وہ حیلوں بہانوں کی تلاش نہیں کرتے اور احکام شرع کو بجالانا اپنی سعادت جانتے تھے۔ کتاب الحیل کو ای آگاہی کے لیے اس حدیث پر فہم کیا گیا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ التَّعْبِيرِ

خوابوں کی تعبیر کا بیان

تشریح: خواب دو قسم کے ہوتے ہیں ایک تو وہ معاملہ جو روح کو معلوم ہوتا ہے۔ یہ سبب اتصال عالم ملکوت کے اس کو رویا کہتے ہیں۔ دوسرے شیطانی خیال اور وساوس جو اکثر یہ سبب فسادِ معدہ اور اشتلا کے ہوا کرتے ہیں۔ ان کو عربی میں حلم کہتے ہیں جیسے ایک حدیث میں آیا ہے کہ رویا اللہ کی طرف سے ہے اور حلم شیطان کی طرف سے۔ ہمارے زمانہ میں بعض بے وقوفوں نے ہر طرح کے خوابوں کو بے اصل خیالات قرار دیا ہے۔ ان کو تجربہ نہیں ہے کیونکہ وہ دن رات دنیا کے عیش و عشرت میں مشغول رہتے ہیں خوب ڈٹ کر کھاتے پیتے ہیں ان کے خواب کہاں سے سچے ہونے لگے آدی جیسی راست اور پاکیزگی اور تقویٰ اور طہارت کا التزام کرتا جاتا ہے ویسے ہی اس کے خواب سچے اور قابل اعتبار ہوتے جاتے ہیں اور جھوٹے شخص کے خواب اکثر جھوٹے ہی ہوتے ہیں۔

باب: سب سے پہلے رسول اللہ ﷺ پر وحی کی ابتدا سچے خواب کے ذریعے ہوئی

بَابُ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةِ

(۶۹۸۲) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل بن خالد نے بیان کیا اور ان سے ابن شہاب نے بیان کیا (دوسری سند امام بخاری رحمہ اللہ نے کہا) کہ مجھ سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم سے معمر نے بیان کیا، ان سے زہری نے کہا کہ مجھے عروہ نے خبر دی اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ پر وحی کی ابتدا سونے کی حالت میں سچے خواب کے ذریعے ہوئی۔ چنانچہ آنحضرت ﷺ جو خواب بھی دیکھتے تو وہ صبح کی روشنی کی طرح سامنے آ جاتا اور آنحضرت ﷺ غار حرا میں چلے جاتے اور اس میں تنہا اللہ کو یاد کرتے تھے۔ چند مقررہ دنوں کے لیے (یہاں آتے) اور ان دنوں کا توشہ بھی ساتھ لاتے، پھر خدیجہ رضی اللہ عنہا

۶۹۸۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ: بِح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةُ فِي النَّوْمِ وَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ بِهِ مِثْلَ فَلَقِ الصُّبْحِ فَكَانَ يَأْتِي جِرَاءً فَيَتَحَنَّنُ فِيهِ. وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ الْعَدَدِ وَيَتَرَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَتُرَوِّدُهُ

کے پاس واپس تشریف لے جاتے اور وہ پھر اتنا ہی توشہ آپ کے ساتھ کر دیتیں یہاں تک کہ حق آپ کے پاس اچانک آ گیا اور آپ عارضی میں تھے۔ چنانچہ اس میں فرشتہ آپ کے پاس آیا اور کہا کہ پڑھیے۔ آپ ﷺ نے اس سے فرمایا: ”میں پڑھا ہوا نہیں ہوں۔ آخر اس نے مجھے پکڑ لیا اور زور سے دبایا اور خوب دبایا جس کی وجہ سے مجھے بہت تکلیف ہوئی، پھر اس نے مجھے چھوڑ دیا اور کہا کہ پڑھیے۔ آپ ﷺ نے پھر وہی جواب دیا کہ میں پڑھا ہوا نہیں ہوں، اس نے مجھے ایسا دبایا کہ میں بے قابو ہو گیا یا انہوں نے اپنا زور ختم کر دیا اور پھر چھوڑ کر اس نے مجھ سے کہا: پڑھیے اپنے رب کے نام سے جس نے پیدا کیا ہے۔ الفاظ ”مَا لَمْ يَعْلَمْ“ تک۔“ پھر جب آپ ﷺ حضرت خدیجہ رضی اللہ عنہا کے پاس آئے تو آپ کے کندھوں کا گوشت (ڈر کے مارے) پھڑک رہا تھا۔ جب گھر میں آپ داخل ہوئے تو فرمایا: ”مجھے چادر اڑھا دو، مجھے چادر اڑھا دو۔“ چنانچہ آپ کو چادر اڑھا دی گئی اور جب آپ ﷺ کا خوف دور ہوا تو فرمایا: ”خدیجہ! میرا حال کیا ہو گیا ہے؟“ پھر آپ ﷺ نے اپنا سارا حال بیان کیا اور فرمایا: ”مجھے اپنی جان کا ڈر ہے۔“ لیکن خدیجہ رضی اللہ عنہا نے کہا اللہ کی قسم! ایسا ہرگز نہیں ہو سکتا، آپ خوش رہیے اللہ تعالیٰ آپ کو کبھی رسوا نہیں کرے گا، آپ تو صلہ رحمی کرتے ہیں، بات سچی بولتے ہیں، ناداروں کا بوجھ اٹھاتے ہیں، مہمان نوازی کرتے ہیں اور حق کی وجہ سے پیش آنے والی مصیبتوں پر لوگوں کی مدد کرتے ہیں۔ پھر آپ ﷺ کو حضرت خدیجہ رضی اللہ عنہا ورثہ بن نوفل بن اسد بن عبد العزیٰ بن قصی کے پاس لائیں جو حضرت خدیجہ رضی اللہ عنہا کے والد خویلد کے بھائی کے بیٹے تھے جو زمانہ جاہلیت میں عیسائی ہو گئے تھے اور عربی لکھ لیتے تھے اور وہ جتنا اللہ تعالیٰ چاہتا عربی میں انجیل کا ترجمہ لکھا کرتے تھے، وہ اس وقت بہت بوڑھے ہو گئے تھے اور بینائی بھی جاتی رہی تھی۔ ان سے حضرت خدیجہ رضی اللہ عنہا نے کہا بھائی! اپنے بھتیجے کی بات سنو، ورثہ نے پوچھا بھتیجے تم کیا دیکھتے ہو؟ آنحضرت ﷺ نے جو دیکھا تھا وہ سنایا تو ورثہ نے کہا کہ یہ تو وہی فرشتہ (جبریل علیہ السلام) ہے جو موسیٰ علیہ السلام پر آیا تھا، کاش! میں اس وقت

لِمْثَلِهَا حَتَّىٰ فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارٍ جَرَاءٍ فَجَاءَهُ الْمَلَكُ فِيهِ فَقَالَ: اقْرَأْ فَقُلْتُ: ((مَا أَنَا بِقَارٍ فَأَخَذَنِي فَغَطَّنِي حَتَّىٰ بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ فَقُلْتُ: مَا أَنَا بِقَارٍ فَغَطَّنِي الثَّانِيَةَ حَتَّىٰ بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ فَقُلْتُ: مَا أَنَا بِقَارٍ فَغَطَّنِي الثَّالِثَةَ حَتَّىٰ بَلَغَ مِنِّي الْجُهْدُ ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ حَتَّىٰ بَلَغَ ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾)) [العلق ۱، ۵] فَرَجَعَ بِهَا تَرْجُفَ بَوَادِرِهِ حَتَّىٰ دَخَلَ عَلَىٰ خَدِيجَةَ فَقَالَ: ((زَمِّلُونِي زَمِّلُونِي)) فَزَمِّلُوهُ حَتَّىٰ ذَهَبَ عَنْهُ الرَّوَغُ فَقَالَ: ((يَا خَدِيجَةُ! مَا لِي)) وَأَخْبَرَهَا الْخَبَرَ وَقَالَ: ((قَدْ خَشِيتُ عَلَيَّ)) فَقَالَتْ لَهُ: كَلَّا أَبْشِرْ فَوَاللَّهِ لَا يُخْزِنِكَ اللَّهُ أَبَدًا إِنَّكَ لَتَتَّصِلَ الرَّحِمَ وَتَصْدُقَ الْحَدِيثَ وَتَحْمِلَ الْكُلَّ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَىٰ نَوَائِبِ الْحَقِّ ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّىٰ أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّىٰ بْنِ قُصَيٍّ وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أُبَيِّهَا وَكَانَ أَمْرًا تَنْصَرُّ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ فَيَكْتُبُ بِالْعَرَبِيَّةِ مِنَ الْإِنْجِيلِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ ابْنِ عَمٍّ اسْمَعُ مِنْ ابْنِ أَخِيكَ فَقَالَ وَرَقَةُ: ابْنِ أَخِي! مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ مَا رَأَى فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَىٰ

جوان ہوتا جب تمہیں تمہاری قوم نکال دے گی اور زندہ رہتا۔ آنحضرت ﷺ نے پوچھا: ”کیا یہ مجھے نکالیں گے؟“ ورقہ نے کہا: ہاں، جب بھی کوئی نبی در رسول وہ پیغام لے کر آیا جسے لے کر آپ آئے ہیں تو اس کے ساتھ دشمنی کی گئی اور اگر میں نے تمہارے وہ دن پالیے تو میں تمہاری بھرپور مدد کروں گا لیکن کچھ ہی دنوں بعد ورقہ کا انتقال ہو گیا اور وحی کا سلسلہ منقطع ہو گیا اور آنحضرت ﷺ کو اس کی وجہ سے اتنا غم تھا کہ آپ نے کئی مرتبہ پہاڑ کی بلند چوٹی سے اپنے آپ کو گرا دینا چاہا لیکن جب بھی آپ کسی پہاڑ کی بلند چوٹی پر چڑھے تھے تا کہ اس پر سے اپنے آپ کو گرا دیں تو جبریل علیہ السلام آپ کے سامنے آ گئے اور کہا کہ یا محمد! آپ یقیناً اللہ کے رسول ہیں۔ اس سے آنحضرت ﷺ کو سکون ہوتا اور آپ واپس آ جاتے لیکن جب وحی زیادہ دنوں تک رک رہی تو آپ نے ایک مرتبہ اور ایسا ارادہ کیا لیکن جب پہاڑ کی چوٹی پر چڑھے تو حضرت جبریل علیہ السلام سامنے آئے اور اسی طرح کی بات پھر کہی۔

مُوسَىٰ يَا لَيْتَنِيٰ اِفِيهَا جَذَعًا اَكُوْنُ حَيًّا جَبْنَ يُخْرِجَكَ قَوْمَكَ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ: ((اَوْ مُخْرِجِيْ هُمْ؟)) فَقَالَ: وَرَقَّةٌ: نَعَمْ لَمْ يَأْتِ رَجُلٌ قَطُّ مَا جَنَّتْ بِهٖ اِلَّا عُودِيْ وَاِنْ يُدْرِكْنِيْ يَوْمُكَ اَنْصُرَكَ نَصْرًا مُّؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَّةٌ اَنْ تُوَفِّيَ وَفَتَرَ الْوَحْيُ فَبَقِيَ حَتّٰى حَزَنَ النَّبِيُّ ﷺ فَيَمَّا بَلَّغْنَا حُزْنًا عَدَا مِنْهُ مَرَارًا كَيِّ يَتَرَدَّى مِنْ رُؤُوسِ شَوَاهِقِ الْجِبَالِ فَكَلَّمَا اَوْفَى بِذِرْوَةِ جَبَلٍ لِّكَيِّ يُلْقِيْ نَفْسَهُ مِنْهُ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ؟ اِنَّكَ رَسُوْلُ اللّٰهِ حَقًّا فَيَسْكُنُ لِدَلِكْ جَائِشُهُ وَتَقِرُّ نَفْسُهُ فَيَرْجِعُ فَاِذَا طَالَتْ عَلَيْهِ فَبَقِيَ الْوَحْيُ عَدَا لِمِثْلِ ذَلِكَ فَاِذَا اَوْفَى بِذِرْوَةِ الْجَبَلِ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ لَهُ مِثْلُ ذَلِكَ.

[راجع: ۳]

حضرت ابن عباس رضی اللہ عنہما نے کہا سورہ انعام میں لفظ ”فَالْبَقِيَّةُ الْاِصْبَاحُ“ سے مراد دن میں سورج کی روشنی اور رات میں چاند کی روشنی ہے۔

قَالَ ابْنُ عَبَّاسٍ: ﴿فَالْبَقِيَّةُ الْاِصْبَاحُ﴾ [الانعام: ۹۶] ضَوْءُ الشَّمْسِ بِالنَّهَارِ وَضَوْءُ الْقَمَرِ بِاللَّيْلِ.

تشیع: یہاں امام بخاری رحمہ اللہ اس حدیث کو اس لیے لائے کہ اس میں یہ ذکر ہے کہ آپ کے خواب سچے ہی ہوا کرتے تھے۔ مذہبی کتابوں کے دوسری زبانوں میں تراجم کا سلسلہ مدت مدید سے جاری ہے جیسا کہ حضرت ورقہ کے حال سے ظاہر ہے۔ ان کو جنت میں اچھی حالت میں دیکھا گیا تھا جو اس ملاقات اور ان کے ایمان کی برکت تھی، جوان کو حاصل ہوئی۔

بَابُ رُؤْيَا الصَّالِحِيْنَ وَقَوْلِهِ: **باب: صالحین کے خوابوں کا بیان**

اور اللہ تعالیٰ نے سورہ فتح میں فرمایا: ”بِلا شِبْهِ اللّٰهِ تَعَالٰی“ نے اپنے رسول کا خواب سچ کر دکھایا کہ یقیناً تم مسجد حرام میں داخل ہو گے اگر اللہ نے چاہا اس کے ساتھ کچھ لوگ اپنے سر کے بالوں کو منڈوائیں گے یا کچھ کتروائیں گے اور تمہیں کسی کا خوف نہ ہو۔ لیکن اللہ تعالیٰ کو وہ بات معلوم تھی جو تمہیں

﴿لَقَدْ صَدَقَ اللّٰهُ رَسُوْلُهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاءَ اللّٰهُ اٰمِيْنَ مُخَلِّقِيْنَ رُؤُوسِكُمْ وَمَقْصِرِيْنَ لَا تَخَافُوْنَ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذَلِكَ

فَتْحًا قَرِيبًا ﴿الفتح: ۲۷﴾ معلوم نہیں ہے، پھر اللہ نے سر دست تم کو ایک فتح (فتح خیر) کرا دی۔“

تشریح: ہوا یہ تھا کہ نبی کریم ﷺ نے حدیبیہ میں یہ خواب دیکھا کہ مسلمان لوگ مکہ میں داخل ہوئے ہیں، کوئی حلق کر رہا ہے، کوئی قصر، جب کافروں نے آپ کو مکہ میں نہ جانے دیا اور قربانی کے جانوروں حدیبیہ میں کاٹ دیئے گئے تو صحابہ رضی اللہ عنہم نے کہا کہ آپ کا خواب برابر نہیں نکلا، اس وقت یہ آیت اتری۔ مطلب یہ ہے کہ پیغمبر کا خواب ہمیشہ سچ ہوتا ہے۔ جھوٹ نہیں ہو سکتا اب اگر نہیں تو آئندہ پورا ہوگا اور پروردگار کو اپنی مصلحت خوب معلوم ہے۔ مکہ میں داخل ہونے سے پہلے مسلمانوں کو ایک فتح کرا دینا اس کو مناسب معلوم ہوا اور وہ فتح بھی صلح حدیبیہ ہے یا فتح خیر۔ غرض صحابہ رضی اللہ عنہم یہ سمجھے کہ ہر خواب کی تعبیر فوراً ظاہر ہونا ضروری ہے۔ یہ ان کی غلطی تھی۔ بعض خوابوں کی تعبیر سا لہا سال کے بعد ظاہر ہوتی ہے جس طرح کہ حضرت یوسف علیہ السلام نے خواب دیکھا تھا اس کی تعبیر ساٹھ سال بعد ظاہر ہوئی۔

۶۹۸۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ)). [طرفہ

(۶۹۸۳) ہم سے عبد اللہ بن مسلمہ تعنبنی نے بیان کیا، کہا ان سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”کسی نیک آدمی کا اچھا خواب نبوت کا چالیسواں حصہ ہے۔“

فی: ۱۶۹۴] [ابن ماجہ: ۳۸۹۳]

تشریح: ان چھالیس حصوں کا علم اللہ ہی کو ہے۔ ممکن ہے اللہ نے اپنے رسول پاک ﷺ کو بھی ان سے آگاہ فرما دیا ہو۔ ان حصوں کی تعداد کے بارے میں مختلف روایات ہیں جن سے زیادہ سے زیادہ نیک خواب کی فضیلت مراد ہے۔

بَابُ: الرُّؤْيَا مِنَ اللَّهِ

باب: اچھا خواب اللہ کی طرف سے ہوتا ہے

تشریح: قرآنی آیت (لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا) (۱۰/۶۳) میں ایسی ہی بشارتوں پر اشارہ ہے۔

۶۹۸۴۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ)). [راجع: ۳۲۹۲]

(۶۹۸۴) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، حدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا يَحْيَىٰ وَهُوَ ابْنُ سَعِيدٍ سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ)). [راجع: ۳۲۹۲]

کہا ہم سے یحییٰ نے جو سعید کے بیٹے ہیں، کہا کہ میں نے حضرت ابو سلمہ رضی اللہ عنہ سے سنا کہا کہ میں نے ابو قتادہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”(اچھے) خواب اللہ کی طرف سے ہوتے ہیں اور برے خواب شیطان کی طرف سے ہوتے ہیں۔“

تشریح: شیطان انسان کا بہر حال دشمن ہے وہ خواب میں بھی ڈراتا ہے۔

۶۹۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خَبَابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((إِذَا رَأَى أَحَدُكُمْ

(۶۹۸۵) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن ہاد نے، ان سے عبد اللہ بن خباب نے اور ان سے حضرت ابو سعید خدری رضی اللہ عنہ نے کہ انہوں نے رسول اللہ ﷺ کو یہ فرماتے ہوئے سنا: ”جب تم میں سے کوئی ایسا خواب دیکھے جسے وہ پسند کرتا

رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ)).

ہو تو وہ اللہ کی طرف سے ہوتا ہے، اس پر اللہ کی حمد کرے اور اسے بتا دینا چاہیے لیکن اگر کوئی اس کے سوا کوئی ایسا خواب دیکھتا ہے جو اسے ناپسند ہے تو یہ شیطان کی طرف سے ہوتا ہے، پس اس کے شر سے پناہ مانگے اور کسی سے ایسے خواب کا ذکر نہ کرے، یہ خواب اسے کچھ نقصان نہیں پہنچا سکے گا۔“

[طرفہ فی: ۷۰۴۵] [ترمذی: ۳۴۵۳]

باب: اچھا خواب نبوت کے چھیا لیس حصوں میں سے ایک حصہ ہے

بَابُ: الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ

تشریح: ”قوله ”من النبوة“ قال بعض الشراح كذا هو في جميع الطرق وليس في شيء منها بلفظ ”من الرسالة“ بدل ”من النبوة“ قال وكان السرفيه ان الرسالة تزيد على النبوة بتبليغ الاحكام للمكلفين بخلاف النبوة المجردة فانها اطلاق على بعض المغيبات وقد يقرر بعض الانبياء شريعة من قبله ولكن لا ياتي بحكم جديد مخالف لمن قبله فيؤخذ من ذلك ترجيح القول من راي النبي ﷺ في المنام فامره بحكم يخالف حكم الشرع المستقر في الظاهر انه لا يكون مشروعاً في حقه ولا في حق غيره الى آخره۔“ (فتح جلد ۱۲ / صفحہ ۴۶۳)

لفظ من النبوة کے متعلق بعض شارحین کا قول ہے تمام طرق میں یہی لفظ وارد ہے اور اس کے بدل من الرسالة کا لفظ منقول نہیں ہے اس میں راز یہ ہے کہ مقام رسالت مقام نبوت سے بڑھ کر ہے رسالت کا مفہوم مکلفین کے لیے احکام شرعیہ کی تبلیغ لازم ہے بخلاف نبوت کے جس کے معنی مجرد بعض نبی چیزوں کی اللہ کی طرف سے خبر مل جانا ہے۔ بعض انبیاء اپنے پہلے کے رسولوں کی شریعت کو قائم کرتے ہیں اور کوئی نیا حکم نہیں لاتے جو اس کے قبل والے رسول کے خلاف ہو۔ اس سے یہ نکال لیا گیا ہے کہ کوئی شخص خواب میں بات رسول اللہ ﷺ ہی سے سنے جو شریعت کے حکم ظاہر کے خلاف پڑتی ہو تو وہ اس کے حق میں اور دوسرے پیغمبر کے حق میں مشروع نہیں ہوگا یہاں تک کہ وہ اس کی تبلیغ کا بھی مکلف ہوایا نہیں ہے۔

۶۹۸۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنُ أَبِي كَثِيرٍ۔ وَأَتْنَى عَلَيْهِ لَقِينَتُهُ بِالْيَمَامَةِ۔ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ فَلْيَتَعَوَّذْ مِنْهُ وَلْيَصُصْ عَنْ شِمَالِهِ فَإِنَّهَا لَا تَضُرُّهُ)).

۶۹۸۶) ہم سے مسدد نے بیان کیا، کہا ہم سے عبد اللہ بن یحییٰ بن ابی کثیر نے بیان کیا اور ان کی تعریف کی کہ میں نے ان سے یمامہ میں ملاقات کی تھی، ان سے ان کے والد نے، کہا ہم سے ابو سلمہ رضی اللہ عنہ اور ان سے ابو قتادہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اچھا خواب اللہ کی طرف سے ہوتا ہے اور برا خواب شیطان کی طرف سے، پس اگر کوئی برا خواب دیکھے تو اسے اس سے اللہ کی پناہ مانگنی چاہیے اور بائیں طرف تھوکنے چاہیے یہ خواب اسے کوئی نقصان نہیں پہنچا سکے گا۔“

وَعَنْ أَبِيهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. (راجع: ۹۲ ح ۱۳)

اور عبد اللہ بن یحییٰ اپنے والد سے اور ان سے عبد اللہ بن ابی قتادہ نے بیان کیا ان سے ان کے والد نے نبی کریم ﷺ سے اسی طرح بیان کیا۔

تشریح: اس حدیث کو اس باب میں لانے کی وجہ ظاہر نہیں ہوئی۔ زرکشی نے امام بخاری رحمہ اللہ پر اعتراض کیا ہے کہ یہ حدیث اس باب سے غیر

متعلق ہے۔ میں کہتا ہوں زکریٰ امام بخاری رحمہ اللہ کی طرح وقت نظر کہاں سے لاتے، اسی لیے اعتراض کر بیٹھے، امام بخاری رحمہ اللہ شروع میں یہ حدیث اس لیے لائے کہ آگے کی حدیث میں جس خواب کی نسبت یہ بیان ہوا ہے کہ وہ نبوت کے چھالیس حصوں میں سے ایک حصہ ہے، اس سے مراد اچھا خواب ہے جو اللہ کی طرف سے ہوتا ہے کیونکہ جو خواب شیطان کی طرف سے ہو وہ نبوت کا جزو نہیں ہو سکتا۔ خواب کو مسلم کی روایت میں نبوت کے پینتالیس حصوں میں سے ایک حصہ اور ایک روایت میں ستر حصوں میں سے ایک حصہ اور طبرانی کی روایت میں چھتر حصوں میں سے ایک حصہ۔ ابن عبد البر کی روایت چھیس حصوں میں سے ایک حصہ۔ طبری کی روایت میں چوالیس حصوں میں سے ایک حصہ مذکور ہے۔ یہ اختلاف اس وجہ سے ہے کہ روز روز نبی کریم ﷺ کے علوم نبوت میں ترقی ہوتی جاتی اور نبوت کے نئے نئے حصے معلوم ہوتے جاتے جتنا جتنا علم پڑھتا جاتا اتنے ہی حصوں میں اضافہ ہو جاتا۔ قسطلانی نے کہا چھالیس حصوں کی روایت ہی زیادہ مشہور ہے۔ (وحیدی)

۶۹۸۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: ((رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ)). [مسلم: ۵۹۰۹]

(۶۹۸۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے حضرت انس بن مالک رضی اللہ عنہ نے اور ان سے حضرت عبادہ بن صامت رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مؤمن کا خواب نبوت کے چھالیس حصوں میں سے ایک حصہ ہوتا ہے۔“

رَوَاهُ ثَابِتٌ وَحَمِيدٌ وَإِسْحَاقُ بْنُ عَبْدِ اللَّهِ وَسُعَيْبٌ عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ.

۶۹۸۸۔ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ ابْنِ الْمُسَبِّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ)). [طبرانی: ۷۰۱۷]

(۶۹۸۸) ہم سے یحییٰ بن قزحہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سعید بن مسیب نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مؤمن کا خواب نبوت کے چھالیس حصوں میں سے ایک حصہ ہوتا ہے۔“

[مسلم: ۵۹۰۹؛ ابوداؤد: ۵۰۱۸؛ ترمذی: ۲۲۷۱]

۶۹۸۹۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَزْدِيُّ عَنْ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ)).

(۶۹۸۹) ہم سے ابراہیم بن حمزہ نے بیان کیا، کہا ہم سے ابراہیم بن ابی حازم اور عبد العزیز دراوردی نے بیان کیا، ان سے یزید بن عبد اللہ نے بیان کیا، ان سے عبد اللہ بن خباب نے ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ انہوں نے رسول اللہ ﷺ کو یہ فرماتے ہوئے سنا: ”نیک خواب نبوت کے چھالیس حصوں میں سے ایک حصہ ہے۔“

بَابُ الْمُبَشِّرَاتِ - باب: مبشرات کا بیان

تشریح: اچھے خواب جو اللہ کی طرف سے خوش خبریاں ہوتے ہیں۔

۶۹۹۰۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ)) قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: ((الرُّؤْيَا الصَّالِحَةُ)).

(۶۹۹۰) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، کہا مجھ سے سعید بن مسیب نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”نبوت میں سے صرف اب مبشرات باقی رہ گئی ہیں۔“ صحابہ رضی اللہ عنہم نے پوچھا: مبشرات کیا ہیں؟ آنحضرت ﷺ نے فرمایا: ”اچھے خواب۔“

تشریح: جن کے ذریعہ بشارتیں ملتی ہیں۔ اولیائے اللہ کے بارے میں آیت: ((لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا)) میں ان ہی مبشرات کا ذکر ہے۔ جس دن قرآن مجید و صحیح بخاری کا کام شروع کیا ہے بہت سے مبشرات اللہ نے خواب میں دکھائے ہیں۔

باب: حضرت یوسف علیہ السلام کے خواب کا بیان

بَابُ رُؤْيَا يُوسُفَ عَلَيْهِ السَّلَامُ

اور اللہ تعالیٰ نے سورۃ یوسف میں فرمایا: ”جب حضرت یوسف علیہ السلام نے اپنے والد سے کہا کہ اے میرے باپ! میں نے گیارہ ستاروں اور سورج اور چاند کو (خواب میں) دیکھا، دیکھتا ہوں کہ وہ میرے آگے سجدہ کر رہے ہیں۔ وہ بولے، میرے پیارے بیٹے! اپنے اس خواب کو اپنے بھائیوں کے سامنے بیان نہ کرنا ورنہ وہ تمہاری دشمنی میں تم کو تکلیف دینے کے لیے کوئی چال چل کر رہیں گے بیشک شیطان تو انسان کا کھلا ہوا دشمن ہے اور اسی طرح تمہارا پروردگار تمہیں میری اولاد میں سے چن لے گا اور تمہیں خوابوں کی تعبیر سکھائے گا اور جیسے اس نے اپنا احسان مجھ پر اور تیرے دادا پر پہلے پورا کیا اسی طرح تجھ پر اور یعقوب کی اولاد پر اپنا احسان پورا کرے گا (تنبیہی عطا کرے گا) بیشک تمہارا پروردگار بڑا علم والا ہے بڑا حکمت والا ہے۔“ اور اللہ تعالیٰ نے سورۃ یوسف میں فرمایا: ”اور یوسف علیہ السلام نے کہا اے میرے باپ! یہ میرے پہلے خواب کی تعبیر ہے اسے میرے پروردگار نے سچ کر دکھایا اور اسی نے میرے ساتھ کیسا احسان اس وقت کیا جب مجھے قید خانے سے نکالا اور آپ سب کو جنگل سے لے آیا بعد اس کے کہ شیطان نے میرے اور میرے بھائیوں کے درمیان فساد ڈلوادیا تھا بیشک میرا پروردگار جو چاہتا ہے اس کی عمدہ تدبیر کر دیتا ہے بیشک وہی ہے علم والا حکمت والا۔ اے رب! تو نے مجھے حکومت بھی دی اور خوابوں کی تعبیر کا علم بھی دیا۔ اے آسمانوں اور زمین کے خالق! تو ہی میرا کارساز دنیا و آخرت میں ہے

وَقَوْلِهِ: ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾ قَالَ يَا بَنِيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ۝ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝﴾ [يوسف: ۱۶، ۱۷]

وَقَوْلِهِ: ﴿يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَدْوِ مِن بَعْدِ أُنْزِعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِى الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾ [يوسف: ۱۰، ۱۱]

مجھے دنیا سے اپنا فرمانبردار اٹھا اور مجھے صالحین میں ملا دے۔“

باب: حضرت ابراہیم علیہ السلام کے خواب کا بیان

اور اللہ تعالیٰ نے سورۃ الصافات میں فرمایا: ”پس جب اسماعیل، ابراہیم (علیہ السلام) کے ساتھ چلے پھرنے کے قابل ہوئے تو ابراہیم علیہ السلام نے کہا اے میرے بیٹے! میں خواب میں دیکھتا ہوں کہ میں تمہیں ذبح کر رہا ہوں، پس تمہاری کیا رائے ہے؟ اسماعیل نے جواب دیا ابوجی! آپ سچے ہیں اس کے مطابق جو آپ کو حکم دیا جاتا ہے، اللہ نے چاہا تو آپ مجھے صبر کرنے والوں میں سے پائیں گے۔ پس جبکہ وہ دونوں تیار ہو گئے اور اسے پیشانی کے بل لٹایا اور ہم نے اسے آواز دی کہ اے ابراہیم! تو نے اپنے خواب کو سچ کر دکھایا بلاشبہ ہم اسی طرح احسان کرنے والوں کو بدلہ دیتے ہیں۔“ مجاہد نے کہا کہ ﴿اَسْلَمًا﴾ کا مطلب یہ ہے کہ دونوں جھک گئے اس حکم کے سامنے جو انہیں دیا گیا تھا ﴿وَتَلَّہُ﴾ یعنی ان کا منہ زمین سے لگا دیا (اوندھالادیا)۔

باب: خواب کا تواتر، یعنی ایک ہی خواب کئی آدمی دیکھیں

(۶۹۹) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے سالم بن عبد اللہ نے، ان سے ابن عمر رضی اللہ عنہما نے کہ کچھ لوگوں کو خواب میں شب قدر (رمضان کی) سات آخری تاریخوں میں دکھائی گئی اور کچھ لوگوں کو دکھائی گئی کہ وہ آخری دس تاریخوں میں ہوگی تو آنحضرت ﷺ نے فرمایا: ”اسے آخری سات تاریخوں میں تلاش کرو۔“

باب: قیدیوں اور اہل شرک و فساد کے خواب کا

بیان

اللہ تعالیٰ نے فرمایا: ”اور (یوسف) کے ساتھ جیل خانہ میں دو اور جوان قیدی داخل ہوئے، ان میں سے ایک نے کہا: میں خواب میں کیا دیکھتا ہوں کہ میں انکو رکاشیرہ نچوڑ رہا ہوں اور دوسرے نے کہا کہ میں کیا دیکھتا ہوں

بَابُ رُؤْيَا اِبْرٰهِيْمَ عَلَيْهِ السَّلَامُ

وَقَوْلُهُ: ﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْ اَرٰى فِى الْمَنَامِ اَنِّىْ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى قَالَ يٰ اَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ۝ فَلَمَّا اَسْلَمَا وَتَلَّہُ لِلْجَبِيْنِ ۝ وَنَادٰىنَاهُ اَنْ يَّا اِبْرٰهِيْمُ قَدْ صَدَّقْتَ الرُّؤْيَا اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝﴾ [الصافات: ۱۰۲، ۱۰۵] قَالَ مُجَاهِدٌ: اَسْلَمَا سَلَمًا مَّا اَمْرًا بِهٖ وَتَلَّہُ وَضَعَ وَجْهَهُ بِالْاَرْضِ.

بَابُ: اَلتَّوَاتُؤُ عَلَى الرُّؤْيَا

۶۹۹- حَدَّثَنَا يَحْيٰى بْنُ كُبَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ عَنْ ابْنِ عُمَرَ: اَنَّ اُنَاسًا اُرُوْا لَيْلَةَ الْقَدْرِ فِى السَّبْعِ الْاَوَاخِرِ وَاِنَّ اُنَاسًا اُرُوْا اَنَّهَا فِى الْعَشْرِ الْاَوَاخِرِ فَقَالَ النَّبِيُّ ﷺ: ((تَمْسُوْهَا فِى السَّبْعِ الْاَوَاخِرِ)). [راجع: ۱۱۵۸]

بَابُ رُؤْيَا اَهْلِ السُّجُوْنِ وَالْفَسَادِ

وَالشُّرْكِ

لِقَوْلِهِ: ﴿وَدَخَلَ مَعَهُ السُّجْنُ فَبَيَّنَ قَالَ اَحَدُهُمَا اِنِّيْ اَرٰنِيْ اَعْصِرُ خَمْرًا وَقَالَ الْاٰخَرُ اِنِّيْ اَرٰنِيْ اَحْمِلُ فَوْقَ رَاسِيْ خُبْرًا تَاْكُلُ الطَّيْرُ

کہ اپنے سر پر خوان میں روٹیاں اٹھائے ہوئے ہوں، اس میں سے پرندے نوح نوح کرکھا رہے ہیں۔ آپ ہم کو ان کی تعبیر بتائیے! بیشک ہم تو آپ کو بزرگوں میں سے پاتے ہیں؟ وہ بولے جو کھانا تم دونوں کے کھانے کے لیے آتا ہے وہ ابھی آنے نہ پائے گا کہ میں اس کی تعبیر تم سے بیان کر دوں گا۔ اس سے پہلے کہ کھانا تم دونوں کے پاس آئے یہ اس میں سے ہے جس کی میرے پروردگار نے مجھے تعلیم دی ہے میں تو ان لوگوں کا مذہب پہلے ہی سے چھوڑے ہوئے ہوں جو اللہ پر ایمان نہیں رکھتے اور آخرت کے وہ انکاری ہیں اور میں نے تو اپنے بزرگوں ابراہیم، یعقوب اور اسحاق کا دین اختیار کر رکھا ہے۔ ہم کو کسی طرح لائق نہیں کہ اللہ کے ساتھ ہم کسی کو بھی شریک قرار دیں، یہ اللہ کا فضل ہے ہمارے اوپر اور کل لوگوں کے اوپر لیکن اکثر لوگ اس نعت کا شکر ادا نہیں کرتے، اے میرے قیدی بھائیو! جدا جدا بہت سے معبودات تھے ہیں یا اللہ، اکیلا اچھا ہے جو سب پر غالب ہے؟ تم لوگ تو اسے چھوڑ کر بس چند فرضی خداؤں کی عبادت کرتے ہو جن کے نام تم نے اور تمہارے باپ دادوں نے رکھ لیے ہیں اللہ نے کوئی بھی دلیل اس پر نہیں اتاری حکم صرف اللہ ہی کا ہے۔ اسی نے حکم دیا ہے کہ سوائے اس کے کسی کی پوجا پاٹ نہ کرو۔ یہی دین سیدھا ہے لیکن اکثر لوگ علم نہیں رکھتے۔ اے میرے دوستو! تم میں سے ایک تو اپنے آقا کو شراب ملازم بن کر پلایا کرے گا اور دوسرا تو اسے سولی دی جائے گی پھر اس کے سر کو پرندے کھائیں گے۔ وہ کام اسی طرح لکھا جا چکا ہے جس کی بابت تم دونوں پوچھ رہے ہو اور دونوں میں سے جس کے متعلق رہائی کا یقین تھا اس سے کہا کہ میرا بھی ذکر اپنے آقا کے سامنے کر دینا لیکن اسے اپنے آقا سے ذکر کرنا شیطان نے بھلا دیا تو وہ جیل خانہ میں کئی سال تک رہے اور بادشاہ نے کہا کہ میں خواب میں کیا دیکھتا ہوں کہ سات موٹی گائیں ہیں اور انہیں کھائے جاتی ہیں سات دہلی گائیں اور سات بالیاں مبرز ہیں اور سات ہی خشک۔ اے سردارو! مجھے اس خواب کی تعبیر بتاؤ اگر تم خواب کی تعبیر دے لیتے ہو۔ انہوں نے کہا کہ یہ تو پریشان خواب ہیں اور ہم پریشان خوابوں کی تعبیر کے

مِنْهُ نَبَّأْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝ يَا صَاحِبِي السَّجْنِ الرَّبَّابُ مُتَقَرِّفُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْقِيمُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ يَا صَاحِبِي السَّجْنِ أَمَّا أَخَذُكُمَا فَيَسْفِي رَبُّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ۝ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ بِضْعَ سِنِينَ ۝ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ۝ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ۝ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ۝ يُوسُفُ

ماہر نہیں ہیں اور دو قیدیوں میں سے جس کو رہائی مل گئی تھی وہ بولا اور اسے ایک مدت کے بعد یاد پڑا کہ میں ابھی اس کی تعبیر لائے دیتا ہوں، ذرا مجھے جانے دیجیے۔ اے یوسف! اے خوابوں کی سچی تعبیر دینے والے! ہم لوگوں کو مطلب تو بتائیے اس خواب کا کہ سات گائیں موتی ہیں اور انہیں سات دہلی گائیں کھائے جاتی ہیں اور سات بالیاں سبز ہیں اور سات ہی اور خشک تاکہ میں لوگوں کے پاس جاؤں کہ ان کو بھی معلوم ہو جائے۔ (یوسف علیہ السلام نے) کہا تم سات سال برابر کا شکار کیجے جاؤ، پھر جو فصل کاٹو اسے اس کی بالیوں ہی میں لگا رہنے دو۔ جز تھوڑی مقدار کے کہ اسی کو کھاؤ، پھر اس کے بعد سات سال سخت آئیں گے کہ اس ذخیرہ کو کھا جائیں گے جو تم نے جمع کر رکھا ہے۔ جز اس تھوڑی مقدار کے جو تم بچ کے لیے رکھ چھوڑو گے، پھر اس کے بعد ایک سال آئے گا جس میں لوگوں کے لیے خوب بارش ہوگی اور اس میں وہ شیرہ بھی نچوڑیں گے اور بادشاہ نے کہا کہ یوسف کو میرے پاس تو لاؤ، پھر جب قاصدان کے پاس پہنچا تو (یوسف علیہ السلام نے) کہا کہ اپنے آقا کے پاس واپس جاؤ۔ ”وَأَذْكُرُ“ ذکر سے افعال کے وزن پر ہے۔

”امۃ“ (میم کے نصب کے ساتھ) پڑھا ہے اور ابن عباس رضی اللہ عنہما نے کہا کہ ”يَغْصِرُونَ“ کا معنی انگو نچوڑیں گے اور تیل نکالیں گے۔ تُحْصِنُونَ اِی تَحْرُسُونَ یعنی حفاظت کرو گے۔

أَيُّهَا الصَّدِيقُ أَفْتِنَا فِي سَعِ بَقَرَاتِ سِمَانٍ يَأْكُلُهُنَّ سَعِ عِجَافٌ وَسَعِ سُنْبَلَاتِ خُضْرٍ وَأُخَرَ يَابَسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝ قَالَ تَزْرَعُونَ سَعِ سِنِينَ دَابًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَعِ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُغْصَرُونَ ۝ وَقَالَ الْمَلِكُ انْتَوْنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ ۝ (یوسف: ۵۰، ۳۶) وَأَذْكُرْ أَفْتَعَلَ مِنْ ذِكْرِ أُمَةِ قَرْنٍ وَيَقْرَأُ: أُمَةِ نِسْيَانٍ وَقَالَ ابْنُ عَبَّاسٍ: يَغْصِرُونَ الْأَغْنَابَ وَالذُّهْنَ تُحْصِنُونَ: تَحْرُسُونَ.

تشریح: اللہ پاک نے حضرت یوسف علیہ السلام کو خوابوں کی تعبیر کا مجرہ عطا فرمایا تھا ان کے حالات کے لیے سورہ یوسف کا بغور مطالعہ کرنے والوں کو بہت سے اسباق حاصل ہو سکتے ہیں اور حضرت یوسف علیہ السلام کی انقلابی زندگی و بصیرت بن سکتی ہے۔ بچپن میں برادر اور کی بے وفائی کا شکار ہونا، مصر میں جا کر غلام بن کر فروخت ہونا، اور عزیز مصر کے گھر جا کر ایک اور کڑی آزمائش سے گزرنا پھر وہاں اقتدار کا ملنا اور خاندان کا مصر بلانا جملہ امور بہت ہی غور طلب حالات ہیں۔

۶۹۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ ثُمَّ أَتَانِي

(۶۹۹۲) ہم سے عبد اللہ نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے امام مالک نے بیان کیا، ان سے زہری نے بیان کیا، انہیں سعید بن مسیب اور ابو عبیدہ نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اگر میں اتنے دنوں قید میں رہتا جتنے دنوں یوسف علیہ السلام پڑے رہے اور پھر میرے پاس قاصد بلائے آتا تو میں اس کی

الدَّاعِي لِأَجَبَتِهِ))، قَالَ أَبُو عَبْدِ اللَّهِ: لَوْ كُنْتُ لِأَجَبَتِهِ فِي أَوَّلِ مَا دُعِيتُ لَمْ أُؤَخِّرْهُ. دعوت قبول کر لیتا۔“ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا، یعنی اگر میں ہوتا تو میں داعی کی دعوت کو اول فرصت میں قبول کر لیتا اس میں تاخیر نہ کرتا۔

[راجع: ۳۳۷۲]

تشریح: مگر حضرت یوسف علیہ السلام کا جگر حوصلہ تھا کہ اتنی مدت کے بعد بھی معاملہ کی صفائی تک جیل سے نکلنا پسند نہیں کیا۔

بَابُ مَنْ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ

باب: نبی کریم ﷺ کو خواب میں دیکھنا

۶۹۹۳- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ رَأَى فِي الْمَنَامِ قَسِيرًا يَوْمِي فِي الْيَقَظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِهِيَ)). [راجع: ۶۹۹۳] ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، انہیں یونس نے، انہیں زہری نے، کہا مجھ سے ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”جس نے مجھے خواب میں دیکھا تو کسی دن مجھے بیداری میں بھی دیکھے گا اور شیطان میری صورت میں نہیں آ سکتا۔“

[۱۱۰] [مسلم: ۵۹۲۰؛ ابوداؤد: ۵۰۲۳]

۶۹۹۴- حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ، قَالَ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتْرِهِ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ)). [راجع: ۶۹۸۳] [مسلم: ۲۲۶۴] ہم سے معلی بن اسد نے بیان کیا، کہا ہم سے عبد العزیز بن مختار نے بیان کیا، کہا ہم سے ثابت بنانی نے بیان کیا اور ان سے حضرت انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے مجھے خواب میں دیکھا تو اس نے واقعی مجھے دیکھا کیونکہ شیطان میری صورت میں نہیں آ سکتا اور مومن کا خواب نبوت کے چھ لیس حصوں میں سے ایک جز ہوتا ہے۔“

۶۹۹۵- حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلَاثًا وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ وَإِنَّ الشَّيْطَانَ لَا يَبْرَأُ أَيُّ بِي)). [راجع: ۳۲۹۲] ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عبید اللہ بن ابی جعفر نے، کہا مجھے ابوسلمہ رضی اللہ عنہ نے خبر دی اور ان سے ابو قتادہ رضی اللہ عنہ نے بیان کیا نبی کریم ﷺ نے فرمایا: ”صالح خواب اللہ کی طرف سے ہوتے ہیں اور برے خواب شیطان کی طرف سے، پس جو شخص کوئی برا خواب دیکھے تو اپنے بائیں طرف کروٹ لے کر تین مرتبہ تھوٹو کرے اور شیطان سے اللہ کی پناہ مانگے وہ خواب بد اس کو نقصان نہیں دے گا اور شیطان کبھی میری شکل میں نہیں آ سکتا۔“

۶۹۹۶- حَدَّثَنَا خَالِدُ بْنُ حُلَيْبٍ، قَالَ: حَدَّثَنَا

مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ الزُّهْرِيِّ، قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ)) تَابِعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ.

بیان کیا، کہا مجھ سے زبیدی نے بیان کیا، ان سے زہری نے بیان کیا، ان سے ابوسلمہ رضی اللہ عنہ نے اور ان سے ابو قتادہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے مجھے دیکھا اس نے حق دیکھا۔“ اس روایت کی متابعت یونس نے اور زہری کے جتبع نے کی۔

[راجع: ۳۲۹۲]

۶۹۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ فَإِنَّ الشَّيْطَانَ لَا يَتَكَلَّمُ)).

۶۹۹۷۔ ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا مجھ سے ابن ہاد نے بیان کیا، ان سے عبد اللہ بن خباب نے بیان کیا، ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے بیان کیا، انہوں نے نبی کریم ﷺ کو یہ فرماتے سنا: ”جس نے مجھے دیکھا اس نے حق دیکھا کیونکہ یہ شیطان مجھ جیسا نہیں بن سکتا۔“

تشریح: خواب میں نبی کریم ﷺ کی زیارت کا ہوجانا بڑی خوش نصیبی ہے، مبارک بادی ہوا ان کو جن کو یہ روحانی دولت مبارک حاصل ہو۔ اللہم ارزقنا شفاعۃ یوم القیامۃ آمین یا رب العالمین۔

باب: رات کے خواب کا بیان

بَابُ رُؤْيَا اللَّيْلِ

اس حدیث کو سمرہ نے روایت کیا ہے۔

رَوَاهُ سَمُرَةٌ [طرفہ فی: ۷۰۴۷]

تشریح: امام بخاری رحمہ اللہ کا مطلب اس باب سے یہ ہے کہ رات اور دن دونوں کا خواب معتبر اور برابر ہے۔ امام بخاری رحمہ اللہ نے حضرت ابوسعید رضی اللہ عنہ کی حدیث کی طرف اشارہ کیا ہے کہ رات کا خواب زیادہ سچا ہوتا ہے، واللہ اعلم بالصواب۔ مفتح الکلم کا مطلب یہ ہوا کہ باتوں میں الفاظ مختصر اور معانی بے انتہا ہوتے ہیں۔ بعض روایتوں میں جوامع الکلم کے لفظ ہیں اس سے مراد وہ ملک ہیں جہاں اسلام کی حکومت پہنچی اور مسلمانوں نے ان کو فتح کیا۔ یہ حدیث آپ کی نبوت کی مکمل دلیل ہے کہ ایسی پیشین گوئی پیغمبر کے سوا اور کوئی نہیں کر سکتا (تنتقلو نہا) کا مطلب اب تم ان کنجیوں کو لے رہے ہو۔

۶۹۹۸۔ حَدَّثَنَا أَحْمَدُ بْنُ الْمُقْدَامِ الْعَجَلِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((أُعْطِيَتْ مَقَاتِيحُ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيَّنَّمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أُتِيتُ بِمَقَاتِيحِ خَزَائِنِ الْأَرْضِ حَتَّى وُضِعَتْ فِي يَدِي)) قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَقِلُونَهَا [راجع: ۱۲۹۷۷]

۶۹۹۸۔ ہم سے احمد بن محمد بن علی نے بیان کیا، کہا ہم سے محمد بن عبد الرحمن طفاوی نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے محمد نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”مجھے مفتح الکلم دیے گئے ہیں اور رعب کے ذریعہ میری مدد کی گئی ہے اور گزشتہ رات میں سویا ہوا تھا کہ زمین کے خزانوں کی کنجیاں میرے پاس لائی گئیں اور میرے سامنے انہیں رکھ دیا گیا۔“ حضرت ابو ہریرہ رضی اللہ عنہ نے کہا: کہ آنحضرت ﷺ تو اس دنیا سے تشریف لے گئے اور تم ان خزانوں کی کنجیوں کو الٹ پلٹ کر رہے ہو یا نکال رہے ہو یا لوٹ رہے ہو۔

تشریح: بعض نسخوں میں تستقلونها بعض میں تستقلونها بعض میں تستقلونها ہے اس لیے یہ تین ترجمے ترتیب سے لکھ دیئے گئے ہیں۔ فتوحات اسلامی میں جس قدر خزان مسلمانوں کو حاصل ہوئے۔ یہ پیشین گوئی حرف بہ حرف صحیح ثابت ہوئی۔ (وحیدی)

۶۹۹۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أُرَانِي اللَّيْلَةَ عِنْدَ الْكُعْبَةِ فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَأَيْ مِنْ آدَمَ الرَّجَالِ لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْ مِنَ اللَّحْمِ قَدْ رَجَلَهَا تَقَطَّرُ مَاءٌ مِنْهَا عَلَى رَجُلَيْنِ- أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ- يَطُوفُ بِالْبَيْتِ فَسَأَلْتُ مَنْ هَذَا؟ فَقَالَ: الْمَسِيحُ ابْنُ مَرْيَمَ وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَانَتْهَا عَيْنَةٌ طَافِيَةٌ فَسَأَلْتُ مَنْ هَذَا؟ فَقَالَ: الْمَسِيحُ الدَّجَالُ)).

(۶۹۹۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا انہیں امام مالک نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”رات مجھے کعبہ کے پاس (خواب میں) دکھایا گیا۔ میں نے ایک گندی رنگ کے آدمی کو دیکھا وہ گندی رنگ کے کسی سب سے خوبصورت آدمی کی طرح تھے، ان کے لمبے خوبصورت بال تھے، ان سب سے خوبصورت بالوں کی طرح جو تم دیکھ سکے ہو گے۔ ان میں انہوں نے کنگھا کیا ہوا تھا اور پانی ان سے ٹپک رہا تھا اور وہ دو آدمیوں کے سہارے یا (یہ فرمایا کہ) دو آدمیوں کے شانوں کے سہارے بیت اللہ کا طواف کر رہے تھے۔ میں نے پوچھا کہ یہ کون صاحب ہیں؟ مجھے بتایا گیا کہ یہ عیسیٰ بن مریم علیہ السلام ہیں۔ پھر اچانک میں نے ایک گھنگھریالے بال والے آدمی کو دیکھا جس کی ایک آنکھ کافی تھی اور انکوں کے دانے کی طرح اٹھی ہوئی تھی،

میں نے پوچھا: یہ کون ہے؟ مجھے بتایا گیا کہ یہ مسیح دجال ہے۔“ [راجع: ۳۴۴۰]

تشریح: عالم رویا کی بات ہے یہ ضروری نہیں ہے نہ یہاں مذکور ہے کہ دجال کو آپ نے کہاں کس حالت میں دیکھا۔ حضرت عیسیٰ علیہ السلام کی بابت صاف موجود ہے کہ ان کو بیت اللہ میں بحالت طواف دیکھا مگر دجال کے لیے وضاحت نہیں ہے لہذا آگے سکوت بہتر ہے: ﴿لَا تَقْدُمُوا جَنِّي يَدِي اللَّهُ وَرَسُولُهُ﴾ (الحجرات: ۱۰)

۷۰۰۰۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أُرَيْتُ اللَّيْلَةَ فِي الْمَنَامِ وَسَاقَ الْحَدِيثَ وَتَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ وَابْنُ أَخِي الزُّهْرِيُّ وَسُفْيَانُ بْنُ حُسَيْنٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ ﷺ وَقَالَ الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ وَقَالَ شُعَيْبٌ

(۷۰۰۰) ہم سے یحییٰ نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے عبید اللہ بن عبد اللہ نے کہ حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ ایک صاحب رسول اللہ ﷺ کی خدمت میں آئے اور کہا کہ میں نے رات میں خواب دیکھا ہے اور انہوں نے واقعہ بیان کیا اور اس روایت کی متابعت سلیمان بن کثیر، زہری کے بھتیجے اور سفیان بن حسین نے زہری سے کی، ان سے عبید اللہ نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا انہوں نے نبی کریم ﷺ سے روایت کیا۔ اور زہری نے زہری سے بیان کیا، ان سے عبید اللہ نے اور ان سے ابن عباس رضی اللہ عنہما اور ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے۔ اور شعیب اور اسحاق بن یحییٰ نے

[مسلم: ۵۹۲۸؛ ابوداؤد: ۳۲۶۷، ۳۲۶۹،

٦٣٣؛ ابن ماجه: ٣٩١٨]

تشریح: پورا واقعہ آگے باب ”من لم یری الرؤیا لاول عابر الخ“ میں مذکور ہے۔

بَابُ الرُّؤْيَا بِالنَّهَارِ

وَقَالَ ابْنُ عَوْنٍ عَنْ ابْنِ سِيرِينَ: رُؤْيَا النَّهَارِ
مِثْلُ رُؤْيَا اللَّيْلِ.

٧٠١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ:
أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ:
كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ
بِنْتِ مِلْحَانَ وَكَانَتْ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ
فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطَمَمَتْهُ وَجَعَلَتْ تَقْلِي
رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ
وَهُوَ يَضْحَكُ. [راجع: ٧٧٨]

باب: دن کے خواب کا بیان

اور ابن عون نے ابن سیرین سے نقل کیا کہ دن کے خواب بھی رات کے خواب کی طرح ہیں۔

(۷۰۱ء) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں اسحاق بن عبد اللہ بن ابی طلحہ نے اور انہوں نے انس بن مالک رضی اللہ عنہ سے سنا کہ رسول اللہ صلی اللہ علیہ وسلم ام حرام بنت ملحان رضی اللہ عنہا کے ہاں تشریف لے جایا کرتے تھے، وہ حضرت عبادہ بن صامت رضی اللہ عنہ کے نکاح میں تھیں۔ ایک دن آپ ان کے ہاں گئے تو انہوں نے آپ کے سامنے کھانے کی چیز پیش کی اور آپ کا سر جھاڑنے لگیں۔ اس عرصہ میں آپ صلی اللہ علیہ وسلم سو گئے، پھر بیدار ہوئے تو آپ مسکرا رہے تھے۔

(۷۰۰۲) انہوں نے کہا کہ میں نے اس پر پوچھا: یا رسول اللہ! آپ کیوں ہنس رہے ہیں؟ آپ نے فرمایا: ”میری امت کے کچھ لوگ میرے سامنے اللہ کے راستے میں غزوہ کرتے ہوئے پیش کیے گئے، اس دریا کی پشت پر وہ اس طرح سوار ہیں جیسے بادشاہ تخت پر ہوتے ہیں۔“ اسحاق کو شک تھا (حدیث کے الفاظ ”مُلُوكًا عَلَى الْأَسْرِ“ تھے یا ”مِثْلَ الْمُلُوكِ عَلَى الْأَسْرِ“) انہوں نے کہا کہ میں نے اس پر عرض کیا: یا رسول اللہ! دعا کیجیے کہ اللہ مجھے بھی ان میں سے کر دے۔ چنانچہ نبی کریم ﷺ نے ان کے لیے دعا کی، پھر آپ نے سر مبارک رکھا (اور سو گئے) پھر بیدار ہوئے تو مسکرا رہے تھے۔ میں نے عرض کیا: یا رسول اللہ!

٧٠٢- قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ نَجْعَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسِيرَةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ)) شَكَ إِسْحَاقُ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَ بَيْنَهُمْ فِدْعًا لَهَا رَسُولُ اللَّهِ ﷺ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَقْبَلَ وَهُوَ يَضْحَكُ. فَقُلْتُ: يَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: ((نَاسٌ مِنْ

أَمِّي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ)) كَمَا قَالَ فِي الْأُولَى- قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: ((أَنْتِ مِنَ الْأُولَيْنِ)) فَكَيَبَتِ الْبَحْرَ فِي زَمَانٍ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ. [راجع: ۲۷۸۹]

آپ کیوں ہنس رہے ہیں؟ آپ ﷺ نے فرمایا: ”میری امت کے کچھ لوگ میرے سامنے اللہ کے راستے میں غزوہ کرتے پیش کیے گئے۔“ جس طرح آپ ﷺ نے پہلی مرتبہ فرمایا تھا۔ بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! اللہ سے دعا کر دیں کہ مجھے بھی ان میں کر دے۔ آپ ﷺ نے فرمایا: ”تم سب سے پہلے لوگوں میں ہوگی۔“ چنانچہ ام حرام رضی اللہ عنہا، معاویہ رضی اللہ عنہ کے زمانہ میں سمندری سفر پر گئیں اور جب سمندر سے باہر آئیں تو سواری سے گر کر شہید ہو گئیں۔

تشریح: نبی کریم ﷺ کی نبوت کی اہم دلیل ایک یہ حدیث بھی ہے کسی شخص کے حالات کی ایسی صحیح پیشین گوئی کرنا جو پیغمبر کے اور کسی سے نہیں ہو سکتا۔ ابن تین نے کہا: بعض نے اس حدیث سے دلیل لی ہے کہ حضرت معاویہ رضی اللہ عنہ کی خلافت بھی صحیح تھی۔

باب: عورتوں کے خواب کا بیان

بَابُ رُؤْيَا النِّسَاءِ

تشریح: کہتے ہیں کہ عورتیں اگر ایسا خواب دیکھیں جو ان کے مناسب حال نہ ہو تو وہ خواب ان کے خاوندوں کے لیے ہوگا۔ ابن قتان نے کہا کہ عورت کا نیک خواب بھی نبوت کے ۳۶ حصوں میں سے ایک حصہ ہے۔

۷۰۰۳- حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدٍ بِنِ ثَابِتٍ أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنَ الْأَنْصَارِ بَايَعَتْ رَسُولَ اللَّهِ ﷺ: أَخْبَرَتْهُ أَنَّهُمْ اقْتَسَمُوا الْمَهَاجِرِينَ قُرْعَةً قَالَتْ: فَطَارَ لَنَا عُثْمَانُ بْنُ مَطْعُونٍ وَأَنْزَلَنَاهُ فِي أَبْيَاتِنَا فَوَجَعَ وَجَعَهُ الَّذِي تُوَفِّي فِيهِ فَلَمَّا تُوَفِّي غُسَلَ وَكُنَّ فِي أَتْوَابِهِ دَخَلَ رَسُولُ اللَّهِ ﷺ قَالَتْ: فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أبا السَّائِبِ فَشَهِدَتْنِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟)) فَقُلْتُ: بِأَيِّ أَنتِ يَا رَسُولَ اللَّهِ! فَمَنْ يَكْرِمُهُ اللَّهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَّا هُوَ فَوَاللَّهِ لَقَدْ جَاءَهُ

(۷۰۰۳) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے، انہیں خارجہ بن ثابت نے خبر دی، انہیں ام علاء رضی اللہ عنہا نے کہ ایک انصاری عورت جنہوں نے رسول اللہ ﷺ سے بیعت کی تھی اس نے خبر دی کہ انہوں نے مہاجرین کے ساتھ سلسلہ اخوت قائم کرنے کے لیے قرعہ اندازی کی تو ہمارا قرعہ عثمان بن مظعون رضی اللہ عنہ کے نام نکلا، پھر ہم نے انہیں اپنے گھر میں ٹھہرایا، اس کے بعد انہیں ایک بیماری ہو گئی جس میں ان کی وفات ہو گئی۔ جب ان کی وفات ہو گئی تو انہیں غسل دیا گیا اور ان کے کپڑوں کا کفن دیا گیا تو رسول اللہ ﷺ تشریف لائے۔ میں نے کہا ابوسائب (عثمان رضی اللہ عنہ) تم پر اللہ کی رحمت ہو، تمہارے متعلق میری گواہی ہے کہ تمہیں اللہ نے عزت بخشی ہے؟ آنحضرت ﷺ نے اس پر فرمایا: ”تمہیں کیسے معلوم ہوا کہ اللہ نے انہیں عزت بخشی ہے۔“ میں نے عرض کیا: میرے ماں باپ آپ پر قربان ہوں یا رسول اللہ! پھر اللہ کے عزت بخشیے گا؟ رسول اللہ ﷺ نے فرمایا: ”جہاں تک ان کا تعلق ہے تو یقینی چیز (موت) ان پر آ چکی ہے اور

الْبَقِيْنُ وَاللّٰهُ اِنِّیْ لَازْجُوْهُ الْخَيْرُ وَاللّٰهُ مَا اُذْرِیْ وَاَنَا رَسُوْلُ اللّٰهِ مَاذَا یَفْعَلُ بِّیْ؟)) رسول ہونے کے باوجود حتیٰ طور پر نہیں جانتا کہ میرے ساتھ کیا کیا جائے فَقَالَتْ: وَاللّٰهُ لَا اَزْکٰی بَعْدَهُ اَحَدًا اَبَدًا۔ گاہ انہوں نے اس کے بعد کہا کہ اللہ کی قسم! اس کے بعد میں کبھی کسی کی برأت نہیں کروں گی۔ [راجع: ۱۲۴۳]

تشریح: شاید یہ حدیث آپ نے اس وقت فرمائی ہو جب سورہ فتح کی آیت: ((لَعَلَّغُفَرُ لَّكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)) (۲/۲۸) نازل ہوئی ہو یا آپ نے تفصیلی حالات معلوم ہونے کی نفی کی ہو اور اجمالاً اپنی نجات کا یقین ہو جیسے آیت: ((وَاِنْ اُذْرِیْ مَا یَفْعَلُ بِّیْ وَلَا یُکْمِلُ)) (۲/۲۶) میں مذکور ہوا۔ پادریوں کا یہاں اعتراض کرنا لغو ہے۔ بندہ کیسا ہی مقبول اور بڑے درجہ کا ہو لیکن بندہ ہے حق تعالیٰ کی حمدیت کے آگے وہ کانپتا رہتا ہے۔ نزدیکان را بیش بود حیرانی۔

۷۰۰۴۔ حَدَّثَنَا أَبُو الْیَمَانِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الزُّهْرِيِّ بِهَذَا وَقَالَ: ((مَا اُذْرِیْ مَا یَفْعَلُ بِه؟)) قَالَتْ: وَأَخْزَنِيْ فَنِمْتُ فَرَأَيْتُ لِعُثْمَانَ عَيْنًا تَجْرِيْ فَأَخْبَرْتُ رَسُوْلَ اللّٰهِ ﷺ فَقَالَ: ((ذَلِكْ عَمَلُهُ)). [راجع: ۱۲۴۳]

(۷۰۰۴) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی اور انہیں زہری نے یہی حدیث بیان کی اور بیان کیا کہ آنحضرت ﷺ نے فرمایا: ”میں نہیں جانتا کہ میرے ساتھ کیا کیا جائے گا۔“ انہوں نے بیان کیا کہ اس کا مجھے رنج ہوا (کہ حضرت عثمان رضی اللہ عنہ کے متعلق کوئی بات یقین کے ساتھ معلوم نہیں ہے) چنانچہ میں سو گئی اور میں نے خواب میں دیکھا کہ حضرت عثمان رضی اللہ عنہ کے لئے ایک جاری چشمہ ہے۔ میں نے اس کی اطلاع نبی کریم ﷺ کو دی تو آپ نے فرمایا: ”یہ ان کا نیک عمل ہے۔“

تشریح: کہتے ہیں وہ ایک صالح بیٹا سائب نامی چھوڑ گئے تھے جو بدر میں شریک ہوئے یا اللہ کی راہ میں ان کا چوک پر پہرہ دینا مراد ہے۔ اللہ تعالیٰ کی راہ میں یہ نیک عمل قیامت تک بڑھتا ہی چلا جائے گا۔

بَابُ: اَلْحُلْمُ مِنَ الشَّيْطَانِ

فَاِذَا حَلَمَ فَلْيَبْصُرْ عَنْ بَسَارِهِ وَلْيَسْتَعِذْ بِاللّٰهِ۔

۷۰۰۵۔ حَدَّثَنَا يَحْيٰى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ أَنَّ اَبَا قَتَادَةَ الْاَنْصَارِيْ- وَكَانَ مِنْ اَصْحَابِ النَّبِيِّ ﷺ وَفُرْسَانِهِ قَالَ: سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ: ((الرُّؤْيَا مِنَ اللّٰهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَاِذَا حَلَمَ اَحَدُكُمْ الْحُلْمَ يَكْرَهُهُ فَلْيَبْصُرْ عَنْ بَسَارِهِ وَلْيَسْتَعِذْ بِاللّٰهِ

باب: برا خواب شیطان کی طرف سے ہوتا ہے

پس اگر کوئی برا خواب دیکھے تو بائیں طرف تھوک دے اور اللہ عزوجل کی پناہ طلب کرے، یعنی ”اعوذ باللہ من الشیطان الرجیم“ پڑھے۔

(۷۰۰۵) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے ابوسلمہ نے اور ان سے ابو قتادہ انصاری رضی اللہ عنہ نے جو نبی کریم ﷺ کے صحابی اور آپ کے شہسواروں میں سے تھے۔ انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”مجھے خواب اللہ کی طرف سے ہوتے ہیں اور برے شیطان کی طرف سے، پس تم میں جو کوئی برا خواب دیکھے جو اسے ناپسند ہو تو اس کو چاہیے کہ اپنے بائیں طرف تھوکے اور اس سے اللہ کی پناہ

مِنْهُ فَلَنْ يَضُرَّهُ)). (راجع: ۳۲۹۲)

مانگے وہ اسے ہرگز نقصان نہیں پہنچا سکے گا۔“

بَابُ اللَّبَنِ

باب: دودھ کو خواب میں دیکھنا

(۷۰۰۶) ہم سے عبدان نے بیان کیا، کہا ہم کو یونس نے خبر دی، انہیں زہری نے، انہیں حمزہ بن عبد اللہ نے خبر دی، ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا: ”میں سویا ہوا تھا کہ میرے پاس دودھ کا ایک پیالہ لایا گیا اور میں نے اس کا دودھ پیا، یہاں تک کہ اس کی سیرابی کا اثر میں نے اپنے ناخن میں ظاہر ہوتا دیکھا اس کے بعد میں نے اس کا بچا ہوا دے دیا۔“ آپ کا اشارہ حضرت عمر رضی اللہ عنہ کی طرف تھا صحابہ رضی اللہ عنہم نے پوچھا: آپ نے اس کی تعبیر کیا کی یا رسول اللہ! آنحضرت ﷺ نے فرمایا: ”علم۔“

۷۰۰۶۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَظْفِيرِي ثُمَّ أُعْطِيتُ فَضْلِي عُمَرَ)) قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ! قَالَ: ((الْعِلْمُ)). (راجع: ۸۲)

تشریح: دودھ پینے کی تعبیر ہمیشہ علم و سعادت سے ہوتی ہے۔ اللہم ارزقنا السعادة۔ (اے)

بَابُ إِذَا جَرَى اللَّبَنُ فِي أَطْرَافِهِ

باب: جب دودھ کسی کے اعضاء یا ناخن سے

پھوٹ نکلے تو کیا تعبیر ہے؟

(۷۰۰۷) ہم سے علی بن عبد اللہ نے بیان کیا، ان سے یعقوب بن ابراہیم نے بیان کیا، کہا ان سے میرے والد ابراہیم بن سعد نے بیان کیا، ان سے صالح بن ابن شہاب قال: أَخْبَرَنِي حَمْزَةُ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَطْرَافِي فَأُعْطِيتُ فَضْلِي عُمَرَ بْنِ الْخَطَّابِ)) فَقَالَ مَنْ حَوْلَهُ: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ! قَالَ: ((الْعِلْمُ)). (راجع: ۸۲)

۷۰۰۷۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حَمْزَةُ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَطْرَافِي فَأُعْطِيتُ فَضْلِي عُمَرَ بْنِ الْخَطَّابِ)) فَقَالَ مَنْ حَوْلَهُ: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ! قَالَ: ((الْعِلْمُ)). (راجع: ۸۲)

تشریح: اس حدیث میں حضرت عمر فاروق رضی اللہ عنہ کی بہت بڑی فضیلت نکلی، حقیقت میں حضرت عمر رضی اللہ عنہ تمام علوم خصوصاً سیاست میں اور تدبیروں میں اپنی نظیر نہیں رکھتے تھے۔

بَابُ الْقَمِيصِ فِي الْمَنَامِ

باب: خواب میں قمیص کرتہ دیکھنا

۷۰۰۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَبْلُغُ الثَّدْيَ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَمَرَّ عَلَيَّ عَمْرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قِمِصٌ يَجْرُهُ)) قَالُوا: مَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الَّذِينَ)) [راجع: ۷۲۳]

(۷۰۰۸) ہم سے علی بن عبد اللہ نے بیان کیا، ان سے یعقوب بن ابراہیم نے بیان کیا، ان سے ان کے والد نے، ان سے صالح بن ابن شہاب نے بیان کیا، ان سے ابو امامہ بن سہل نے بیان کیا، انہوں نے ابو سعید خدری رضی اللہ عنہ کو بیان کرتے سنا کہ رسول اللہ ﷺ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے دیکھا کہ لوگ میرے سامنے پیش کئے جا رہے ہیں وہ قمیص پہنے ہوئے ہیں۔ ان میں بعض کی قمیص تو صرف سینے تک کی ہے اور بعض کی اس سے بڑی ہے اور عمر بن خطاب میرے پاس سے گزرے تو ان کی قمیص زمین سے گھس رہی تھی۔“ صحابہ رضی اللہ عنہم نے پوچھا: یا رسول اللہ! آپ نے اس کی کیا تعبیر کی؟ آپ ﷺ نے فرمایا: ”دین۔“

بَابُ جَرِّ الْقِمِصِ فِي الْمَنَامِ باب: خواب میں کرتے کا گھسیٹنا

تشریح: ”جر القميص في المنام قالوا وجه تعبیر القميص بالدين ان القميص يستر العورة في الدنيا والدين يسترها في الآخرة ويحجبها عن كل مكروه والاصل فيه قوله تعالى ﴿ولباس التقوى ذالك خير﴾ الآية والعرب تكنى عن الفضل والعفاف بالقميص ومنه قوله ﷺ لعثمان ((ان الله سيلبسك قميصا فلا تخلعه)) واتفق اهل التعبير على ان القميص يعبر بالدين وان طوله يدل على بقاء اثار صاحبه من بعده وفي الحديث ان اهل الدين يتفاضلون في الدين بالقلعة والكثرة وبالقوة والضعف۔“ (فتح الباری جلد ۱/ صفحہ ۷۹۰)

مختصر مفہوم یہ ہے کہ خواب میں قمیص کو پہن کر کھینچنا اس کی تعبیر دین کے ساتھ ہے، اس لئے کہ قمیص دنیا میں بدن کو ڈھانپ لیتی ہے اور دین آخرت میں ہر تکلیف دہ چیز سے بچا لے گا اللہ پاک نے قرآن مجید میں فرمایا کہ تقویٰ کا لباس خیر ہی خیر ہے اور عرب لوگ فضل اور پاک دامنی کو قمیص سے تعبیر کیا کرتے تھے۔ حضرت عثمان غنی رضی اللہ عنہ سے آپ نے ایسا ہی فرمایا تھا کہ اللہ پاک تم کو ایک قمیص (مراڈ خلافت) پہنائے گا اس کو اتارنا مت جبکہ شری پسند لوگ آپ کے جسم سے اتارنا چاہیں گے اور علماء کی تعبیر کا اتفاق ہے کہ قمیص کی تعبیر دین ہے اور قمیص کا طویل ہونا اس کے مرنے کے بعد اس کے نیک آثار کے بقا کی دلیل ہے اور حدیث میں ہے کہ دیندار لوگ دین میں قلت اور کثرت اور ضعف اور قوت کی بنا پر کم و بیش ہوتے ہیں۔

۷۰۰۹۔ حَدَّثَنَا سَعِيدُ بْنُ عُقَيْبٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنَا أَبُو أُمَامَةَ بْنُ سَهْلٍ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عُرَضُوا عَلَيَّ وَعَلَيْهِمْ قُمْصٌ فَمِنْهَا مَا يَبْلُغُ الثَّدْيَ وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَمَرَّ عَلَيَّ عَمْرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قِمِصٌ يَجْرُهُ)) قَالُوا: مَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الَّذِينَ)) [راجع: ۷۲۳]

(۷۰۰۹) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، کہا ان سے ابن شہاب نے، کہا ہم کو ابو امامہ بن سہل نے خبر دی اور ان سے حضرت ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے لوگوں کو اپنے سامنے پیش ہوتے دیکھا، وہ قمیص پہنے ہوئے تھے، ان میں بعض کی قمیص تو سینے تک کی تھی اور بعض کی اس سے بڑی تھی اور

الَّذِي وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ وَعَرَضَ عَلَيَّ
عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قِمِيزٌ يَجْتَرُّهُ))
میرے سامنے عمر بن خطاب پیش کئے گئے تو ان کی قمیص (زمین سے)
گھسٹ رہی تھی۔ ”صحابہ رضی اللہ عنہم نے پوچھا: یا رسول اللہ! آپ نے اس کی
تعبیر کیا کی؟ آپ نے فرمایا: ”دین اس کی تعبیر ہے۔“

[راجع: ۲۳]

تشریح: کرتہ بدن کو چھپاتا ہے گرمی سردی سے بچاتا ہے دین بھی روح کی حفاظت کرتا ہے، اسے برائی سے بچاتا ہے۔

بَابُ الْخُضْرِ فِي الْمَنَامِ

وَالرَّوْضَةِ الْخَضِرَاءِ

باب: خواب میں سبزی یا ہرا بھر باغ دیکھنا

۷۱۱۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ،
قَالَ: حَدَّثَنَا حَرْبِيُّ بْنُ عَمْرَةَ، قَالَ: حَدَّثَنَا قُرَّةُ
ابْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: قَالَ قَيْسُ
ابْنُ عُبَادٍ: كُنْتُ فِي حَلَقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ
وَأَبْنُ عُمَرَ فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالُوا: هَذَا
رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا
كَذَا وَكَذَا قَالَ: سُبْحَانَ اللَّهِ! مَا كَانَ يَنْبَغِي
لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ إِنَّمَا
رَأَيْتُ كَأَنَّمَا عُمُودٌ وَضِعَ فِي رَوْضَةٍ خَضِرَاءَ
فَنَصِبَ فِيهَا وَفِي رَأْسِهَا عُرْوَةٌ وَفِي أَسْفَلِهَا
مِنْصَفٌ وَالْمِنْصَفُ: الْوَصِيفُ. فَقِيلَ: أَرَأَيْتَ
فَرَقِيئَتُهُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ فَقَصَصْتُهَا
عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ:
(يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى)).

(۷۱۰) ہم سے عبد اللہ بن محمد جعفی نے بیان کیا، کہا ہم سے حرثی بن عمارہ
نے بیان کیا، کہا ہم سے قرہ بن خالد نے بیان کیا، ان سے محمد بن سیرین
نے بیان کیا، ان سے قیس بن عباد نے بیان کیا کہ میں ایک حلقہ میں بیٹھا تھا
جس میں سعد بن مالک اور عبد اللہ بن عمر رضی اللہ عنہم بیٹھے ہوئے تھے۔ وہاں سے
عبد اللہ بن سلام رضی اللہ عنہ گزرے تو لوگوں نے کہا کہ یہ اہل جنت میں سے
ہیں۔ میں نے ان سے کہا کہ وہ اس طرح کی بات کہہ رہے ہیں۔ آپ نے
فرمایا سبحان اللہ ان کے لئے مناسب نہیں کہ وہ ایسی بات کہیں جس کا انہیں
علم نہیں ہے۔ میں نے خواب میں دیکھا تھا کہ ایک ستون ایک ہرے
بھرے باغ میں نصب کیا ہوا ہے اس ستون کے اوپر کے سرے پر ایک حلقہ
(عروہ) لگا ہوا تھا اور نیچے منصف تھا۔ منصف سے مراد خازم ہے، پھر کہا گیا
کہ اس پر چڑھ جاؤ، میں چڑھ گیا اور میں نے حلقہ پکڑ لیا، پھر میں نے اس کا
تذکرہ رسول اللہ ﷺ سے کیا تو آپ نے فرمایا: ”عبد اللہ کا جب انتقال
ہوگا تو وہ ”العروہ الوثقی“ کو پکڑے ہوئے ہوں گے۔“

[راجع: ۱۳۸۱۳]

تشریح: یعنی اسلام پران کا خاتمہ ہوگا، باغ سے مراد اسلام ہے، عروہ وثقی سے بھی دین اسلام مراد ہے۔

بَابُ كَشْفِ الْمَرْأَةِ فِي الْمَنَامِ

باب: خواب میں عورت کا دیکھنا

۷۱۱۱۔ حَدَّثَنَا عُيَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ

(۷۱۱) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابو اسامہ نے
بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے حضرت

عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مجھے تم خواب میں دو مرتبہ دکھائی گئیں۔ ایک شخص تمہیں ریشم کے ایک ٹکڑے میں اٹھائے لئے جا رہا تھا، اس نے مجھ سے کہا کہ یہ آپ کی بیوی ہیں، جب میں نے پردہ اٹھایا تو دیکھا وہ تو تم ہی تھیں۔ میں نے سوچا کہ اگر یہ خواب اللہ کی طرف سے ہے تو وہ خود ہی انجام تک پہنچائے گا۔“

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُرَيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ إِذَا رَجُلٌ يَحْمِلُكَ فِي سَرَقَةٍ [مِنْ] حَرِيرٍ فَيَقُولُ: هَذِهِ أَمْرَاتُكَ فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ فَقُولُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمُضِهِ)). (راجع: ۳۸۹۵)

تشریح: یہی مرضی ہے تو ضرور پوری ہو کر رہے گی۔

باب: خواب میں ریشم کے کپڑے کا دیکھنا

(۷۰۱۲) ہم سے محمد نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی، کہا ہم کو ہشام نے خبر دی، انہیں ان کے والد نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم سے شادی کرنے سے پہلے مجھے تم دو مرتبہ دکھائی گئیں، میں نے دیکھا کہ ایک فرشتہ تمہیں ریشم کے ایک ٹکڑے میں اٹھائے ہوئے ہے۔ میں نے اس سے کہا کہ کھولو اس نے کھولا تو وہ تم تھیں، میں نے کہا کہ اگر یہ خواب اللہ کے پاس سے ہے تو وہ خود ہی اسے انجام تک پہنچائے گا، پھر میں نے تمہیں دیکھا کہ فرشتہ تمہیں ریشم کے ایک ٹکڑے میں اٹھائے ہوئے ہے۔ میں نے کہا: کھولو! اس نے کھولا تو اس میں تم تھیں۔ پھر میں نے کہا کہ اگر تو یہ اللہ کی طرف سے ہے تو ضرور پورا ہوگا۔“

بَابُ ثِيَابِ الْحَرِيرِ فِي الْمَنَامِ

۷۰۱۲۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أُرَيْتُكَ قَبْلَ أَنْ تَزَوَّجَكَ مَرَّتَيْنِ رَأَيْتُ الْمَلَكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ لَهُ: أَكْشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمُضِهِ ثُمَّ أُرَيْتُكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ: أَكْشِفْ فَكَشَفَ فَإِذَا هِيَ أَنْتِ فَقُلْتُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمُضِهِ)).

[راجع: ۳۸۹۵]

باب: ہاتھ میں کنجیاں خواب میں دیکھنا

(۷۰۱۳) ہم سے سعید بن عفیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا مجھ سے عقیل نے بیان کیا، ان سے ابن شہاب نے بیان کیا، انہیں سعید بن مسیب نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا: ”میں جوامع الکلم کے ساتھ مبعوث کیا گیا ہوں اور میری مدد عرب کے ذریعے کی گئی ہے اور میں سویا ہوا تھا کہ زمین کے خزانوں کی کنجیاں میرے پاس لائی گئیں اور میرے ہاتھ میں انہیں رکھ دیا گیا۔“ اور محمد نے بیان کیا کہ مجھ تک یہ بات پہنچی ہے کہ ”جوامع الکلم“ سے مراد یہ ہے کہ بہت سے امور جو آنحضرت ﷺ سے

بَابُ الْمَفَاتِيحِ فِي الْيَدِ

۷۰۱۳۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَلِنُصْرَتِ بِالرُّعْبِ وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوَضَعَتْ فِي يَدِي)) قَالَ مُحَمَّدٌ: وَبَلَّغَنِي أَنَّ جَوَامِعَ الْكَلِمِ أَنَّ اللَّهَ يَجْمَعُ الْأُمُورَ

الْكَثِيرَةَ الَّتِي كَانَتْ تُكْتَبُ فِي الْكُتُبِ قَبْلَهُ فِي الْأَمْرِ الْوَاحِدِ وَالْأَمْرَيْنِ أَوْ نَحْوِ ذَلِكَ. جیسے میں جمع کر دیا ہے۔ پہلے کتابوں میں لکھے ہوئے تھے، ان کو اللہ تعالیٰ نے ایک یا دو امور یا اس

[راجع: ۲۹۷۷]

بَابُ التَّعْلِيقِ بِالْعُرْوَةِ وَالْحَلَقَةِ

باب: کنڈے یا حلقے کو خواب میں پکڑ کر اس سے لٹک جانا

۷۰۱۴۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَزْهَرُ عَنْ ابْنِ عَوْنٍ: حَدَّثَنِي خَلِيفَةُ، قَالَ: حَدَّثَنَا مَعَاذٌ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، قَالَ: حَدَّثَنَا قَيْسُ بْنُ عُبَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: رَأَيْتُ كَأَنِّي فِي رَوْضَةٍ وَسَطِ الرَّوْضَةِ عَمُودٌ فِي أَعْلَى الْعُمُودِ عُرْوَةٌ فَقِيلَ لِي: ارْقَهُ قُلْتُ: لَا أَسْتَطِيعُ فَأَتَانِي وَصِيفٌ فَرَفَعَ يَدَيْهِ فَقَبِيتُ فَاسْتَمْسَكْتُ بِالْعُرْوَةِ فَأَتْبَعْتُ وَأَنَا مُسْتَمْسِكٌ بِهَا فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: ((تِلْكَ الرَّوْضَةُ رَوْضَةُ الْإِسْلَامِ وَذَلِكَ الْعُمُودُ عُمُودُ الْإِسْلَامِ وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُثْقَى لَا تَزَالُ مُسْتَمْسِكًا بِالْإِسْلَامِ حَتَّى تَمُوتَ)). [راجع: ۳۸۱۳]

۷۰۱۵۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَبٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سَرَقَةً مِنْ

(۷۰۱۴) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ازہر نے بیان کیا، کہا ان سے ابن عون نے (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ اور مجھ سے خلیفہ نے بیان کیا، ان سے معاذ نے بیان کیا، ان سے ابن عون نے بیان کیا، ان سے محمد نے، ان سے قیس بن عباد نے بیان کیا اور ان سے عبد اللہ بن سلام رحمہ اللہ نے بیان کیا کہ میں نے (خواب دیکھا کہ گویا میں ایک باغ میں ہوں اور باغ کے بیچ میں ایک ستون ہے جس کے اوپر کے سرے پر ایک حلقہ ہے کہا گیا کہ اس پر چڑھ جاؤ۔ میں نے کہا کہ میں اس کی طاقت نہیں رکھتا، پھر میرے پاس خادم آیا اور اس نے میرے پکڑے چڑھا دیئے، پھر میں اوپر چڑھ گیا اور میں نے حلقہ پکڑ لیا، ابھی میں اسے پکڑے ہی ہوئے تھا کہ آنکھ کھل گئی، پھر میں نے اس کا ذکر نبی کریم ﷺ سے کیا تو آپ نے فرمایا: ”وہ باغ اسلام کا باغ تھا اور وہ ستون اسلام کا ستون تھا اور وہ حلقہ عروۃ الوثقی تھا۔ تم ہمیشہ اسلام پر مضبوطی سے جھے رہو گے یہاں تک کہ تمہاری وفات ہو جائے گی۔“

بَابُ عَمُودِ الْفُسْطَاطِ تَحْتَ وَسَادَتِهِ

باب: خواب میں ڈیرے کا ستون تکیہ کے نیچے دیکھنا

بَابُ الْإِسْتَبْرَقِ وَدُخُولِ الْجَنَّةِ فِي الْمَنَامِ

باب: خواب میں رنگین ریشمی کپڑا دیکھنا اور بہشت میں داخل ہونا

(۷۰۱۵) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے ایوب نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے خواب میں دیکھا کہ گویا میرے ہاتھ میں ریشم کا

حَرْبٍ لَا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ. [راجع: ۴۴۰]

ایک ٹکڑا ہے اور میں جنت میں جس جگہ جانا چاہتا ہوں وہ مجھے اڑا کر وہاں پہنچا دیتا ہے۔

۷۰۱۶۔ قَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ ﷺ فَقَالَ: ((إِنَّ أَحَاكَ رَجُلٌ صَالِحٌ أَوْ قَالَ: إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ)).

میں نے اس کا ذکر حفصہ رضی اللہ عنہا سے کیا۔ اور حضرت حفصہ رضی اللہ عنہا نے نبی کریم سے اس خواب کا ذکر کیا۔ نبی کریم ﷺ نے فرمایا: ”تمہارا صالح۔“ اَوْ قَالَ: إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ۔

تشریح: حضرت عبداللہ بن عمر رضی اللہ عنہما کے جنتی ہونے پر اشارہ جو آیت (لَهُمُ الْبُشْرَىٰ) (۱۰/۶۳) کے تحت بشارت الہی ہے۔ (رضی اللہ عنہ وارضاه)

باب: خواب میں پاؤں میں بیڑیاں دیکھنا

(۷۰۱۷) ہم سے عبداللہ بن صباح نے بیان کیا، کہا ہم سے معمر نے بیان کیا، کہا میں نے عوف سے سنا، ان سے محمد بن سیرین رضی اللہ عنہ نے بیان کیا، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب قیامت قریب ہوگی تو مومن کا خواب جھوٹا نہیں ہوگا اور مومن کا خواب نبوت کے چھالیس حصوں میں سے ایک حصہ ہے۔“

محمد بن سیرین رضی اللہ عنہ (جو علم تعبیر کے بہت بڑے عالم تھے) نے کہا نبوت کا حصہ جھوٹ نہیں ہو سکتا۔ حضرت ابو ہریرہ رضی اللہ عنہ کہتے تھے کہ خواب تین طرح کے ہیں، دل کے خیالات، شیطان کا ڈرانا اور اللہ کی طرف سے خوش خبری، پس اگر کوئی شخص کوئی خواب میں بری چیز دیکھتا ہے تو اسے چاہیے کہ اس کا ذکر کسی سے نہ کرے اور کھڑا ہو کر نماز پڑھنے لگے۔ محمد بن سیرین نے کہا کہ حضرت ابو ہریرہ رضی اللہ عنہ خواب میں طوطی کو ناپسند کرتے تھے اور قید دیکھنے کو اچھا سمجھتے تھے اور کہا گیا ہے کہ قید سے مراد دین میں ثابت قدمی ہے اور قنارہ، یونس، ہشام اور ابو بلال نے ابن سیرین سے نقل کیا ہے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم ﷺ سے۔ اور بعض نے یہ ساری روایت حدیث میں شمار کی ہے لیکن عوف کی روایت میں ہے کہ یہ روایت صحیح ہے اور یونس نے کہا کہ قید کے بارے میں روایت کو میں نبی کریم ﷺ کی حدیث سے سمجھتا ہوں۔ ابو عبداللہ امام بخاری رضی اللہ عنہ نے کہا کہ طوطی ہمیشہ گزندوں ہی میں جوتے ہیں۔

بَابُ الْقَيْدِ فِي الْمَنَامِ

۷۰۱۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا مُعَمَّرٌ، قَالَ: سَمِعْتُ عَوْفًا، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُذِبْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ)) وَمَا كَانَ مِنَ النَّبُوَّةِ فَإِنَّهُ لَا يَكْذِبُ. قَالَ مُحَمَّدٌ: وَأَنَا أَقُولُ هَذِهِ. قَالَ: وَكَانَ يَقَالُ: الرُّؤْيَا ثَلَاثٌ: حَدِيثُ النَّفْسِ وَتَخَوُّفُ الشَّيْطَانِ وَبُشْرَى مِنَ اللَّهِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصُهُ عَلَى أَحَدٍ وَلَيْقَمَ فَلْيَصِلْ قَالَ: وَكَانَ يَكْرَهُ الْغُلَّ فِي النَّوْمِ وَكَانَ يُعْجِبُهُمُ الْقَيْدُ وَيُقَالُ: الْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَرَوَاهُ قَتَادَةُ وَيُونُسُ وَهَشَامٌ وَأَبُو هِلَالٍ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَأَدْرَجَهُ بَعْضُهُمْ كُلَّهُ فِي الْحَدِيثِ وَحَدِيثُ عَوْفٍ أَنَّهُ قَالَ: يُونُسُ: ((إِنَّمَا الْخَلِيقَةُ إِلَّا الْهَوَى))

اَللّٰہی ﷺ نے فرمایا: ((اِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُذِبْ تَكْذِبُ رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ)) وَمَا كَانَ مِنَ النَّبُوَّةِ فَإِنَّهُ لَا يَكْذِبُ۔ قَالَ مُحَمَّدٌ: وَأَنَا أَقُولُ هَذِهِ۔ قَالَ: وَكَانَ يَقَالُ: الرُّؤْيَا ثَلَاثٌ: حَدِيثُ النَّفْسِ وَتَخَوُّفُ الشَّيْطَانِ وَبُشْرَى مِنَ اللَّهِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْصُهُ عَلَى أَحَدٍ وَلَيْقَمَ فَلْيَصِلْ قَالَ: وَكَانَ يَكْرَهُ الْغُلَّ فِي النَّوْمِ وَكَانَ يُعْجِبُهُمُ الْقَيْدُ وَيُقَالُ: الْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَرَوَاهُ قَتَادَةُ وَيُونُسُ وَهَشَامٌ وَأَبُو هِلَالٍ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَأَدْرَجَهُ بَعْضُهُمْ كُلَّهُ فِي الْحَدِيثِ وَحَدِيثُ عَوْفٍ أَنَّهُ قَالَ: يُونُسُ: ((إِنَّمَا الْخَلِيقَةُ إِلَّا الْهَوَى))

[۶۹۸۸] [مسلم: ۵۹۰۸]

تشریح: اور بیڑیاں ہاتھوں میں آیت: ﴿وَعَلَّتْ أَيْدِيهِمْ﴾ (۵/ المائدہ: ۶۴) میں ہاتھوں کی بیڑیاں مذکور ہیں۔

باب: خواب میں پانی کا بہتا چشمہ دیکھنا

(۷۰۱۸) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا ہم کو عمر نے خبر دی، انہیں زہری نے، انہیں خارجہ بن زید بن ثابت نے اور ان سے ام علاء رضی اللہ عنہا نے بیان کیا جو انہیں میں کی ایک خاتون ہیں کہ میں نے رسول اللہ ﷺ سے بیعت کی تھی۔ انہوں نے بیان کیا کہ جب انصار نے مہاجرین کے قیام کے لئے قرعہ اندازی کی تو عثمان بن مظعون رضی اللہ عنہ کا نام ہمارے یہاں ٹھہرنے کے لئے نکلا۔ پھر وہ بیمار پڑے، ہم نے ان کی حیار داری کی لیکن ان کی وفات ہو گئی۔ پھر ہم نے انہیں ان کے کپڑے میں لپیٹ دیا۔ اس کے بعد آپ ہمارے گھر تشریف لائے تو میں نے کہا ابو سائب! تم پر اللہ کی رحمتیں ہوں، میری گواہی ہے کہ تمہیں اللہ تعالیٰ نے عزت بخشی ہے۔ آپ ﷺ نے فرمایا: ”تمہیں یہ کیسے معلوم ہوا؟“ میں نے عرض کیا: اللہ کی قسم! مجھے معلوم نہیں ہے۔ آپ ﷺ نے اس کے بعد فرمایا: ”جہاں تک ان کا تعلق ہے تو یقینی بات (موت) ان تک پہنچ چکی ہے اور میں اللہ سے ان کے لئے خیر کی امید رکھتا ہوں لیکن اللہ کی قسم! میں رسول ہوں اور اس کے باوجود مجھے معلوم نہیں کہ میرے ساتھ کیا معاملہ کیا جائے گا۔“ ام علاء نے کہا کہ واللہ! اس کے بعد میں کسی انسان کی پاکی نہیں بیان کر دوں گی۔ انہوں نے بیان کیا کہ میں نے حضرت عثمان رضی اللہ عنہ کے لئے خواب میں ایک جاری چشمہ دیکھا تھا۔ چنانچہ میں نے حاضر ہو کر نبی اکرم ﷺ سے اس کا ذکر کیا تو آپ ﷺ نے فرمایا: ”یہ ان کا نیک عمل ہے جس کا ثواب ان کے لئے جاری ہے۔“

بَابُ الْعَيْنِ الْجَارِيَةِ فِي الْمَنَامِ

۷۰۱۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ خَارِجَةَ ابْنِ زَيْدِ بْنِ ثَابِتٍ عَنْ أُمِّ الْعَلَاءِ وَهِيَ امْرَأَةٌ مِنْ نِسَائِهِمْ بَايَعَتْ رَسُولَ اللَّهِ ﷺ قَالَتْ: طَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ فِي السُّكْنَى حَيْثُ أَقْرَعَتِ الْأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ فَاشْتَكَى فَمَرَضَنَاهُ حَتَّى تَوُفِّيَ ثُمَّ جَعَلْنَاهُ فِي أَثْوَابِهِ فَدَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أبا السَّائِبِ! فَشَهِدَ بِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ قَالَ: ((وَمَا يُدْرِيكَ؟)) قُلْتُ: لَا أَدْرِي وَاللَّهِ قَالَ: ((أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ إِنِّي لَأَرَجُو لَهُ الْخَيْرَ مِنَ اللَّهِ وَاللَّهُ أَمَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يَقْعُلُ بِي وَلَا بِكُمْ)) قَالَتْ أُمُّ الْعَلَاءِ: قَوْلَ اللَّهِ لَا أَزْكِي أَحَدًا بَعْدَهُ قَالَتْ: وَرَأَيْتُ لِعُثْمَانَ فِي النَّوْمِ عَيْنًا تَجْرِي فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: ((ذَلِكَ عَمَلُهُ يَجْرِي لَهُ)).

[راجع: ۱۲۴۳]

تشریح: کہتے ہیں کہ یہ عثمان رضی اللہ عنہ بہت مالدار آدمی تھے، خواب میں جو دیکھا اس سے ان کے صدقہ جاریہ مراد ہیں۔ امام بخاری رحمہ اللہ نے یہاں یہ بتلایا کہ چشمہ سے نیک عمل کی تعبیر ہوتی ہے جس طرح لوگ حتیٰ کہ جانور بھی چشمہ سے فائدہ اٹھاتے ہیں اسی طرح سے ایک مسلمان کا نیک عمل بہت سی مخلوق کو فائدہ پہنچاتا ہے۔ خیر الناس من ینفع الناس کا یہی مطلب ہے۔

باب: خواب میں کنوئیں سے پانی کھینچنا یہاں تک

بَابُ نَزْعِ الْمَاءِ مِنَ الْبُئْرِ حَتَّى

کہ لوگ سیراب ہو جائیں

يُرَوِّى النَّاسُ

اس کو ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے روایت کیا۔

رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. (راجع: ۳۶۶۴)

(۷۰۱۹) ہم سے یعقوب بن ابراہیم بن کثیر نے بیان کیا، کہا ہم سے شعیب بن حرب نے بیان کیا، کہا ہم سے مجر بن جویریہ نے بیان کیا، کہا ہم سے نافع نے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”(خواب میں) میں ایک کنویں سے پانی کھینچ رہا تھا کہ حضرت ابو بکر اور عمر رضی اللہ عنہما بھی آگئے۔ اب ابو بکر رضی اللہ عنہ نے ڈول لے لیا اور ایک یادو ڈول پانی کھینچا ان کے کھینچنے میں کمزوری تھی۔ اللہ تعالیٰ ان کی مغفرت کرے۔ اس کے بعد عمر بن خطاب نے اسے ابو بکر کے ہاتھ سے لے لیا اور وہ ڈول ان کے ہاتھ میں بڑا ڈول بن گیا۔ میں نے عمر جیسا پانی کھینچنے میں کسی کو ماہر نہیں دیکھا۔ انہوں نے خوب پانی نکالا یہاں تک کہ لوگوں نے اونٹوں کے لئے پانی سے حوض بھر لئے۔“

۷۰۱۹- حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، قَالَ: حَدَّثَنَا نَافِعٌ، أَنَّ ابْنَ عُمَرَ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا عَلَى بَنِي أَنْزُرٍ مِنْهَا إِذْ جَاءَ أَبُو بَكْرٍ وَعُمَرُ فَأَخَذَ أَبُو بَكْرٍ الدُّوْلَ فَنَزَعَ دُنُوبًا أَوْ دُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ لَفَقَّرَ اللَّهُ لَهُ ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَاسْتَحَالَتْ فِي يَدِهِ غَرَبًا فَلَمْ أَرْ عَبْقَرِيًّا مِنَ النَّاسِ يَقْرِي قَرِيَةً حَتَّى ضَرَبَ النَّاسُ بِعَطْنٍ)).

(راجع: ۳۶۲۴)

باب: ایک یادو ڈول پانی کمزوری کے ساتھ کھینچنا

بَابُ نَزْعِ الدُّنُوبِ وَالْذُّنُوبَيْنِ

مِنَ الْبُئْرِ بِضَعْفٍ

(۷۰۲۰) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زبیر نے بیان کیا، کہا ہم سے موسیٰ نے بیان کیا، ان سے سالم نے، ان سے ان کے والد نے کہ نبی کریم ﷺ نے حضرت ابو بکر و عمر رضی اللہ عنہما کے خواب کے سلسلے میں فرمایا: ”میں نے لوگوں کو دیکھا کہ جمع ہو گئے ہیں، پھر ابو بکر کھڑے ہوئے اور ایک دو ڈول پانی کھینچا اور ان کے کھینچنے میں کمزوری تھی، اللہ ان کی مغفرت کرے پھر عمر بن خطاب کھڑے ہوئے اور وہ بڑا ڈول بن گیا میں نے لوگوں میں سے کسی کو اتنی مہارت کے ساتھ پانی نکالنے نہیں دیکھا یہاں تک کہ لوگوں نے حوض بھر لئے۔“

۷۰۲۰- حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا مُوسَى [ابْنُ عَقَبَةَ] عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ رُوَيْثِ النَّبِيِّ ﷺ فِي أَبِي بَكْرٍ وَعُمَرُ قَالَ: ((رَأَيْتُ النَّاسَ اجْتَمَعُوا فَقَامَ أَبُو بَكْرٍ فَنَزَعَ دُنُوبًا أَوْ دُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ ثُمَّ قَامَ ابْنُ الْخَطَّابِ فَاسْتَحَالَتْ غَرَبًا فَمَا رَأَيْتُ مِنَ النَّاسِ [مَنْ] يَقْرِي قَرِيَةً حَتَّى ضَرَبَ النَّاسُ بِعَطْنٍ)).

(راجع: ۳۶۲۳)

(۷۰۲۱) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے

۷۰۲۱- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي

بیان کیا، کہا کہ مجھ سے عقل نے بیان کیا، ان سے ابن شہاب نے، انہیں سعید نے خبر دی، انہیں ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”میں سویا ہوا تھا کہ میں نے اپنے آپ کو ایک کنویں پر دیکھا۔ اس پر ایک ڈول تھا جتنا اللہ نے چاہا میں نے اس میں سے پانی کھینچا، پھر اس ڈول کو ابن ابی قحافہ نے لے لیا اور انہوں نے بھی ایک یا ڈول کھینچے اور ان کے کھینچنے میں کمزوری تھی، اللہ ان کی مغفرت کرے، پھر وہ بڑا ڈول بن گیا اور اسے عمر بن خطاب نے اٹھالیا میں نے کسی ماہر کو عمر بن خطاب کی طرح ڈول کھینچتے نہیں دیکھا یہاں تک کہ انہوں نے لوگوں کے لئے اونٹوں کے حوض بھر دیئے۔“ لوگوں نے اپنے اونٹوں کو سیراب کر کے اپنے تھانوں پر لے جا کر بیٹھا دیا۔

اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدٌ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ وَعَلَيْهَا ذَلُّو فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ مِنْهَا ذُنُوبًا أَوْ ذُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا عُمَرُ بْنُ الْخَطَّابِ فَلَمْ أَرَ عَقْرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ ابْنِ الْخَطَّابِ حَتَّى صَرَبَ النَّاسُ بِعَطَنِ)).

[راجع: ۳۶۶۴] [مسلم: ۶۱۹۳]

باب: خواب میں آرام کرنا راحت لینا

بَابُ الْإِسْتِرَاحَةِ فِي الْمَنَامِ

(۷۰۲۲) مجھ سے اسحاق بن ابراہیم نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، ان سے معمر نے، ان سے ہمام نے انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”میں سویا ہوا تھا کہ میں نے خواب دیکھا کہ میں حوض پر ہوں اور لوگوں کو سیراب کر رہا ہوں پھر میرے پاس ابو بکر صدیق آئے اور مجھے آرام دینے کے لئے ڈول میرے ہاتھ سے لے لیا، پھر انہوں نے دو ڈول کھینچے ان کے کھینچنے میں کمزوری تھی اللہ ان کی مغفرت کرے، پھر عمر بن خطاب آئے اور ان سے ڈول لے لیا اور برابر کھینچتے رہے یہاں تک کہ لوگ سیراب ہو کر چل دیئے اور حوض سے پانی لبالب ابل رہا تھا۔“

۷۰۲۲- حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُ أَنِّي عَلَى حَوْضٍ أُسْقِي النَّاسَ فَأَتَانِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوُ مِنْ يَدِي لِيُرِيحَنِي فَنَزَعَ ذُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ فَاتَى ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ فَلَمْ يَزَلْ يَنْزِعُ حَتَّى تَوَلَّى النَّاسُ وَالْحَوْضُ يَتَفَجَّرُ)). [راجع: ۳۶۶۴]

تشریح: وہ حضرات بہت ہی قابل تہریف ہیں جو خواب میں ہی رسول اللہ صلی اللہ علیہ وسلم کو آرام و راحت پہنچائیں وہ ہر دو بزرگ کتنے خوش نصیب ہیں کہ قیامت تک کے لئے رسول کریم صلی اللہ علیہ وسلم کے پہلو میں آرام فرما رہے ہیں۔

باب: خواب میں محل دیکھنا

بَابُ الْقُصْرِ فِي الْمَنَامِ

(۷۰۲۳) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے بیان کیا، کہا مجھ سے عقل نے بیان کیا، ان سے ابن شہاب نے بیان کیا کہ مجھے سعید بن مسیب نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان

۷۰۲۳- حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ

کیا کہ ہم رسول اللہ ﷺ کے پاس بیٹھے ہوئے تھے کہ آپ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے اپنے آپ کو جنت میں دیکھا۔ میں نے دیکھا کہ جنت کے محل کے کنارے ایک عورت وضو کر رہی ہے۔ میں نے پوچھا، یہ محل کس کا ہے؟ بتایا کہ عمر بن خطاب کا، پھر میں نے ان کی غیرت یاد کی اور وہاں سے لوٹ گیا۔“ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ اس پر روپڑے اور عرض کیا: یا رسول اللہ! میرے ماں باپ آپ پر قربان ہوں، کیا میں آپ پر غیرت کروں گا؟

قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَوَضَّأَتْ إِلَى جَنْبِ قَصْرِ قُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا)) قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ بْنُ الْخَطَّابِ ثُمَّ قَالَ: أَعَلَيْكَ يَا بَنِي أُمَّتِي يَا رَسُولَ اللَّهِ أَغَارُ؟ [راجع: ۳۲۴۲]

تشریح: آپ تو تمام مؤمنین کے ولی اور مثل والد بزرگوار کے ہیں۔ دوسرے حضرت عمر رضی اللہ عنہ کی عزیز بیٹی حضرت حفصہ رضی اللہ عنہا آپ کے نکاح میں تھیں داماد اپنے بیٹے کی طرح عزیز ہوتا ہے، اس پر کون غیرت کرے۔ حضرت عمر رضی اللہ عنہ کی اس بیوی کا نام ام سلمہ رضی اللہ عنہا تھا وہ اس وقت تک زندہ تھیں بہر حال خواب میں محل دیکھنا مبارک ہے۔

(۷۰۲۳) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، ان سے عبید اللہ بن عمر نے بیان کیا، ان سے محمد بن مکرر نے اور ان سے حضرت جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں جنت میں داخل ہوا تو وہاں ایک سونے کا محل مجھے نظر آیا۔ میں نے پوچھا: یہ کس کا ہے؟ کہا کہ قریش کے ایک شخص کا۔ اے ابن خطاب مجھے اس کے اندر جانے سے تمہاری غیرت نے روک دیا ہے جسے میں خوب جانتا ہوں۔“ عمر رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! کیا میں آپ پر غیرت کروں گا۔

۷۰۲۴۔ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا مُعْتَمِرُ [بْنُ سُلَيْمَانَ] قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرِ مِنْ ذَهَبٍ فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ فَمَا مَنَعَنِي أَنْ أُدْخِلَهُ يَا ابْنَ الْخَطَّابِ! إِلَّا مَا أَعْلَمُ مِنْ غَيْرَتِكَ)) قَالَ: وَعَلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ؟ [راجع: ۳۲۶۹]

باب: خواب میں کسی کو وضو کرتے دیکھنا

(۷۰۲۵) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں سعید بن مسیب نے خبر دی اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے پاس بیٹھے ہوئے تھے۔ آپ ﷺ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے اپنے آپ کو جنت میں دیکھا وہاں ایک عورت ایک محل کے کنارے وضو کر رہی تھی میں نے پوچھا یہ محل کس کا ہے؟ کہا کہ عمر رضی اللہ عنہ کا، پھر میں نے ان کی غیرت یاد کی اور وہاں سے لوٹ کر چلا آیا۔“ اس پر

بَابُ الْوُضُوءِ فِي الْمَنَامِ

۷۰۲۵۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَبِّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَوَضَّأَتْ إِلَى جَانِبِ قَصْرِ فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ

مُدْبِرًا)) فَبَكَى عُمَرُ وَقَالَ: عَلَيْكَ يَا بَنِي [أَنْتَ] حضرت عمر رضی اللہ عنہ رو دیئے اور عرض کیا: یا رسول اللہ! میرے ماں باپ آپ وَاُمِّي يَا رَسُولَ اللَّهِ أَغَارَ؟ [راجع: ۱۳۲۴۲] پرفدا ہوں، کیا آپ پر غیرت کروں گا؟
تشریح: نبی کریم ﷺ نے ایک عورت کو خواب میں دھوکہ دے دیا کہ وہ عورت جسے اس حالت میں دیکھا جائے بڑی ہی قسمت والی ہوتی ہے۔

بَابُ الطَّوَافِ بِالْكَعْبَةِ فِي الْمَنَامِ

۷۰۲۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ابْنُ عُمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ سَبَطَ الشَّعْرَ بَيْنَ رَجُلَيْنِ يَنْطَفُ رَأْسُهُ مَاءً فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ فَذَهَبَتْ النِّصْفُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعَدَ الرَّأْسَ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَةٍ قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَالُ أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قُطَيْبٍ)) وَأَبْنُ قُطَيْبٍ رَجُلٌ مِنْ بَنِي الْمُضْطَلِقِ مِنْ خِزَاعَةَ. [راجع: ۱۳۴۴۰]

بَابُ: إِذَا أُعْطِيَ فَضْلُهُ غَيْرُهُ

فِي النَّوْمِ

۷۰۲۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَجْرِي ثُمَّ أُعْطِيتُ عُمَرَ)) قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ:

باب: خواب میں کسی کو کعبہ کا طواف کرتے دیکھنا

(۷۰۲۶) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے خبر دی، انہیں سالم بن عبد اللہ بن عمر نے خبر دی، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں سویا ہوا تھا کہ میں نے اپنے آپ کو کعبہ کا طواف کرتے دیکھا۔ اچانک ایک صاحب پر نظر پڑی، گندم گوں بال لٹکے ہوئے تھے اور دو آدمیوں کے درمیان (سہارا لئے ہوئے تھے) ان کے سر سے پانی ٹپک رہا تھا میں نے پوچھا یہ کون ہے؟ کہا کہ عیسیٰ بن مریم علیہ السلام پھر میں مڑا تو دیکھا دوسرا شخص سرخ، بھاری جسم والا، گھنگریا لے بال والا اور ایک آنکھ سے کانا جیسے اس کی آنکھ پر خشک انگور ہو نظر پڑا۔ میں نے پوچھا یہ کون ہیں؟ کہا: یہ دجال ہے دجال۔ اسکی صورت عبد العزیٰ بن قطن سے بہت ملتی تھی یہ عبد العزیٰ بنی مصطلق کا ایک آدمی تھا جو خزاعہ قبیلہ کی ایک شاخ ہے۔

باب: جب کسی نے اپنا بچا ہوا دودھ خواب میں کسی

اور کو دیا

(۷۰۲۷) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، انہیں حمزہ بن عبد اللہ بن عمر نے خبر دی کہ حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے بیان کیا: ”میں سویا ہوا تھا کہ دودھ کا ایک پیالہ میرے پاس لایا گیا اور اس میں سے اتنا پیا کہ میرا پیالہ کو میں ہر گز وپے میں پایا۔ پھر میں نے اپنا بچا ہوا دودھ حضرت عمر رضی اللہ عنہ کو دے دیا۔“ لوگوں نے پوچھا کہ اے اللہ کے رسول آپ نے اس کی تعبیر کیا کی؟ فرمایا: ”علم اس کی تعبیر

ہے۔

[الْعَلَمُ]۔ [راجع: ۸۲]

تشریح: معلوم ہوا کہ حضرت عمر رضی اللہ عنہ علم نبوی کے بھی پورے طور پر حامل تھے۔ بہت ہی برے ہیں وہ لوگ جو ایسے ندائے رسول اللہ ﷺ کی تنقیص کریں اللہ ان کو نیک ہدایت دے۔ (آمین۔ خواب میں دودھ پینے سے علوم دین کی تحصیل اس کی تعبیر ہے۔)

بَابُ الْأَمْنِ وَذَهَابِ الرُّوعِ فِي الْمَنَامِ

(۷۰۲۸) ہم سے عبید اللہ بن سعید نے بیان کیا، کہا ہم سے عفان بن مسلم نے بیان کیا، کہا ہم سے صخر بن جویریہ نے بیان کیا، کہا ہم سے نافع نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ کے صحابہ رضی اللہ عنہم میں سے کچھ لوگ آپ ﷺ کے عہد میں خواب دیکھتے تھے اور اسے آپ ﷺ سے بیان کرتے تھے نبی اکرم ﷺ اس کی تعبیر دیتے جیسا کہ اللہ چاہتا۔ میں اس وقت نو عمر تھا اور میرا گھر مسجد تھی یہ میری شادی سے پہلے کی بات ہے۔ میں نے اپنے دل میں سوچا اگر تجھ میں کوئی خیر ہوتی تو بھی ان لوگوں کی طرح خواب دیکھتا، چنانچہ میں ایک رات لیٹا تو میں نے کہا اے اللہ! اگر تو میرے اندر کوئی خیر دھلائی جانتا ہے تو مجھے کوئی خواب دکھا۔ میں اسی حال میں (سو گیا اور میں نے دیکھا کہ) میرے پاس دو فرشتے آئے، ان میں سے ہر ایک کے ہاتھ میں لوہے کا ہتھوڑا تھا اور وہ مجھے جہنم کی طرف لے چلے۔ میں ان دونوں فرشتوں کے درمیان میں تھا اور اللہ سے دعا کرتا جا رہا تھا کہ اے اللہ! میں جہنم سے تیری پناہ مانگتا ہوں، پھر مجھے دکھایا گیا (خواب ہی میں) کہ مجھ سے ایک اور فرشتہ ملا جس کے ہاتھ میں لوہے کا ایک ہتھوڑا تھا اور اس نے کہا ڈرو نہیں تم کہتے اچھے آدمی ہو اگر تم نماز زیادہ پڑھتے۔ چنانچہ وہ مجھے لے کر چلے اور جہنم کے کنارے پر لے جا کر مجھے کھڑا کر دیا تو جہنم ایک گول کنویں کی طرح تھی اور کنویں کے ملکوں کی طرح اس کے بھی ملکہ تھے اور ہر دو ملکوں کے درمیان ایک فرشتہ تھا جس کے ہاتھ میں لوہے کا ایک ہتھوڑا تھا اور میں نے اس میں کچھ لوگ دیکھے جنہیں زنجیروں میں لٹکا دیا گیا تھا اور ان کے سر نیچے تھے۔ اور پاؤں اوپر ان میں سے بعض قریش کے لوگوں کو میں نے پہچانا بھی، پھر

۷۰۲۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، قَالَ: حَدَّثَنَا نَافِعٌ، أَنَّ ابْنَ عُمَرَ قَالَ: إِنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَيَقْصُصُونَهَا عَلَى رَسُولِ اللَّهِ ﷺ فَيَقُولُ فِيهَا رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ وَأَنَا غَلَامٌ حَدِيثُ السِّنِّ وَبَيْتِي الْمَسْجِدُ قَبْلَ أَنْ تُكْبَحَ فَقُلْتُ فِي نَفْسِي: لَوْ كَانَ فِيكَ خَيْرٌ لَرَأَيْتُ مِثْلَ مَا يَرَى هَؤُلَاءِ فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ فِيَّ خَيْرًا فَأَرِنِي رُؤْيَا فَيَسِنِمَا أَنَا كَذَلِكَ إِذْ جَاءَ نَبِيَّ مَلَكًا فِي يَدَيْ كُلِّ وَاحِدٍ مِنْهُمَا مِقْمَعَةٌ مِنْ حَدِيدٍ يَقْبَلَانِ بِي وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ جَهَنَّمَ ثُمَّ أَرَانِي لَقِينِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقَالَ: لَمْ تَرْغُ نِعَمَ الرَّجُلِ أَنْتَ لَوْ كُنْتَ تَكْثِرُ الصَّلَاةَ فَاَنْطَلَقُوا بِي حَتَّى وَقَفُوا بِي بِجَهَنَّمَ مَطْوِيَّةٌ كَطَيِّ الْبُثْرِ لَهُ قُرُونٌ كَقَرْنِ الْبُثْرِ بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ وَأَرَى فِيهَا رَجُلًا مُعَلَّقِينَ بِالسَّلَاسِلِ رُؤُوسُهُمْ أَسْفَلُهُمْ عَرَفْتُ فِيهَا رَجُلًا مِنْ قُرَيْشٍ فَاَنْصَرَفُوا

وہ مجھے دائیں طرف لے کر چلے۔

بِئِ عَنْ ذَاتِ الْيَمِينِ. [راجع: ۴۴۰]

(۷۰۲۹) بعد میں میں نے اس کا ذکر اپنی بہن حفصہ رضی اللہ عنہا سے کیا اور انہوں نے رسول اللہ ﷺ سے، آپ نے یہ سن کر فرمایا: ”عبداللہ نیک آدمی ہے۔“ (اگر رات کو تہجد پڑھتا ہوتا) نافع کہتے ہیں کہ عبداللہ بن عمر رضی اللہ عنہما نے جب سے یہ خواب دیکھا وہ نفل نماز بہت پڑھا کرتے تھے۔

۷۰۲۹۔ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَصْتُهَا حَفْصَةَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ)) فَقَالَ نَافِعٌ: فَلَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ.

[راجع: ۱۱۲۲]

باب: خواب میں دائیں طرف لے جاتے دیکھنا

بَابُ الْأَخْذِ عَلَى الْيَمِينِ فِي النَّوْمِ

(۷۰۳۰) ہم سے عبداللہ بن محمد نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سالم نے، ان سے ابن عمر رضی اللہ عنہما نے بیان کیا کہ میں نبی کریم ﷺ کے زمانہ میں نوجوان غیر شادی شدہ تھا تو مسجد نبوی میں سوتا تھا اور جو شخص بھی خواب دیکھتا وہ آنحضرت ﷺ سے اس کا تذکرہ کرتا۔ میں نے سوچا اے اللہ اگر تیرے نزدیک مجھ میں کوئی خیر ہے تو مجھے بھی کوئی خواب دکھا جس کی آنحضرت ﷺ مجھے تعبیر دیں۔ پھر میں سویا اور میں نے دو فرشتے دیکھے جو میرے پاس آئے اور مجھے لے چلے۔ پھر ان دونوں سے تیسرا فرشتہ بھی آ ملا اور اس نے مجھ سے کہا کہ ڈرو نہیں تم نیک آدمی ہو، پھر وہ دونوں فرشتے مجھے جہنم کی طرف لے گئے تو وہ کنویں کی طرح تہ بتہی اور اس میں کچھ لوگ تھے جن میں سے بعض کو میں نے پہچانا بھی، پھر وہ دونوں فرشتے مجھے دائیں طرف لے چلے، جب صبح ہوئی تو میں نے اس کا تذکرہ اپنی بہن حفصہ رضی اللہ عنہا سے کیا۔

۷۰۳۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ، كُنْتُ غُلَامًا شَابًا عَزَبًا فِي عَهْدِ النَّبِيِّ ﷺ فَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ وَكَانَ مَنْ رَأَى مِنَّا قَصَصَهُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ: اللَّهُمَّ! إِنْ كَانَ لِي بِعِنْدِكَ خَيْرٌ فَأَرِنِي مِنَّا يُعَبِّرُهُ لِي رَسُولُ اللَّهِ ﷺ فَبِمَنْتُ فَرَأَيْتُ مَلَكََيْنِ آتِيَانِي فَانْطَلَقَا بِي فَلَقِيَهُمَا مَلَكٌ آخَرُ فَقَالَ لِي: لَنْ تَرَاعَ إِنَّكَ رَجُلٌ صَالِحٌ فَانْطَلَقَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَةٌ كَطَيِّ النَّبْرِ وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ فَأَخَذَا بِي ذَاتِ الْيَمِينِ فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذَلِكَ لِحَفْصَةَ. [راجع: ۴۴۰]

(۷۰۳۱) ام المومنین حفصہ رضی اللہ عنہا نے جب نبی اکرم ﷺ سے اس خواب کا ذکر کیا تو آپ نے فرمایا: ”عبداللہ نیک آدمی ہے۔ کاش! وہ رات میں نماز زیادہ پڑھا کرتا۔“ زہری نے بیان کیا کہ نبی کریم ﷺ کے اس فرمان کے بعد وہ رات میں نفل نماز زیادہ پڑھا کرتے تھے۔

۷۰۳۱۔ فَرَعَمْتُ حَفْصَةَ أَنَّهَا قَصَصَتْهَا عَلَى النَّبِيِّ ﷺ قَالَ: ((إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ)) قَالَ الزُّهْرِيُّ: وَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ. [راجع: ۱۱۲۲]

تشریح: اس حدیث سے معلوم ہوا کہ نوجوانی کے نیک اعمال خداوند قدوس کو بہت زیادہ پسند ہیں کیونکہ حضرت عبداللہ رضی اللہ عنہ ابھی نوجوان تھے اور فرشتے ان کو نیک اعمال یعنی نماز نفل، تہجد کی طرف ترغیب دے رہے تھے۔

بَابُ الْقَدَحِ فِي النَّوْمِ

باب: خواب میں پیالہ دیکھنا

(۷۰۳۲) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے حمزہ بن عبداللہ نے اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا آپ نے فرمایا: ”میں سویا ہوا تھا کہ میرے پاس دودھ کا پیالہ لایا گیا۔ میں نے اس میں سے پیا پھر میں نے اپنا بچا ہوا حضرت عمر بن خطاب کو دے دیا۔“ لوگوں نے پوچھا: یا رسول اللہ! آپ نے اس کی تعبیر کیا کی؟ آنحضور ﷺ نے فرمایا: ”علم سے تعبیر کی۔“

۷۰۳۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ حَمْزَةَ ابْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ)) قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: ((الْعِلْمُ)).

[راجع: ۸۲]

بَابُ إِذَا طَارَ الشَّيْءُ فِي الْمَنَامِ

باب: جب خواب میں کوئی چیز اڑتی ہوئی نظر آئے

(۷۰۳۳) مجھ سے سعید بن محمد نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے صالح نے، ان سے ابن عبیدہ بن خبیط نے بیان کیا، ان سے عبید اللہ بن عبداللہ نے بیان کیا کہ میں نے عبداللہ بن عباس رضی اللہ عنہما سے نبی کریم ﷺ کے اس خواب کے متعلق پوچھا جو انہوں نے بیان کیا۔

۷۰۳۳۔ حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ [أَبُو عَبْدِ اللَّهِ الْبَجَرِيُّ] قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ ابْنِ نَشِيطٍ، قَالَ: قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ. [راجع: ۳۶۲۰]

(۷۰۳۴) تو حضرت عبداللہ بن عباس رضی اللہ عنہما نے کہا کہ مجھ سے کہا گیا ہے کہ نبی کریم ﷺ نے فرمایا: ”میں نے خواب میں دیکھا کہ دو سونے کے ننگن میرے ہاتھ میں رکھے گئے ہیں تو مجھے اس سے تکلیف پہنچی اور ناگواری ہوئی، پھر مجھے اجازت دی گئی اور میں نے ان پر پھونک ماری اور وہ دونوں اڑ گئے میں نے اس کی تعبیر یہ کی کہ دو جھوٹے پیدا ہوں گے۔“ عبید اللہ نے بیان کیا کہ ان میں سے ایک تو غنسی تھا جسے یمن میں فیروز نے قتل کیا اور دوسرا سیلمہ۔

۷۰۳۴۔ فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سَوَارَانِ مِنْ ذَهَبٍ فَقَطَعْتُهُمَا وَكُورَهُتُهُمَا فَأَذِنَ لِي فَفَخَّخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ)) فَقَالَ عُبَيْدُ اللَّهِ: أَحَدُهُمَا الْعَنَسِيُّ الَّذِي قَتَلَهُ فَيُرْوَزُ بِالْيَمَنِ وَالْآخَرُ مَسِيلَمَةُ. [راجع: ۳۶۲۱]

باب: جب گائے کو خواب میں ذبح ہوتے دیکھے

بَابُ إِذَا رَأَى بَقْرًا تُنَحَّرُ

(۷۰۳۵) مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید نے، ان سے ان کے دادا ابو بردہ نے، ان سے ابو موسیٰ بن النضرؓ نے میرا خیال ہے کہ نبی کریم ﷺ سے کہ آپ ﷺ نے فرمایا: ”میں نے خواب دیکھا کہ میں مکہ سے ایک ایسی زمین کی طرف ہجرت کر رہا ہوں جہاں کھجوریں ہیں۔ میرا ذہن اس طرف گیا کہ یہ جگہ یمامہ ہے یا ہجر لیکن بعد میں معلوم ہوا کہ مدینہ، یعنی یشرب ہے اور میں نے خواب میں گائے دیکھی (ذبح کی ہوئی) اور یہ آواز سنی کوئی کہہ رہا ہے کہ اور اللہ کے ہاں ہی خیر ہے تو اس کی تعبیر ان مسلمانوں کی صورت میں آئی جو جنگ احد میں شہید ہوئے اور خیر وہ ہے جو اللہ تعالیٰ نے خیر اور سچائی کے ثواب کی صورت میں دیا، یعنی وہ جو ہمیں اللہ تعالیٰ نے جنگ بدر کے بعد (دوسری فتوحات کی صورت میں) دی۔“

۷۰۳۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَرِيدٍ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: ((رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهْجُرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلَيْ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجْرُ فَإِذَا هِيَ الْمَدِينَةُ يَتْرُبُ وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهِ خَيْرٌ فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أَحُدٍ وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ مِنَ الْخَيْرِ وَتَوَابِ الصَّدَقِ الَّذِي آتَانَا اللَّهُ بِهِ [بَعْدَ يَوْمِ بَدْرٍ]).

[راجع: ۳۶۲۲]

تشریح: یمامہ مکہ اور یمن کے درمیان ایک بستی ہے۔ ہجر بحرین کا پایہ تخت تھا یا یمن کا ایک شہر۔ اس روایت میں گائے کے ذبح ہونے کا ذکر نہیں ہے۔ امام بخاری رحمہ اللہ نے اس کے دوسرے طریق کی طرف اشارہ کیا جو مسند احمد میں ہے۔ اس میں صاف یوں ہے بقرہ آخر تو باب کی مطابقت حاصل ہوگئی۔ گائے کا اس حال میں خواب میں دیکھنا کچھ بے گناہ لوگوں کا دکھ میں مبتلا ہونا مراد ہے جیسا کہ جنگ احد میں ہوا۔ خیر سے مراد وہ فتوحات ہیں جو بعد میں مسلمانوں کو حاصل ہوئیں۔

باب: خواب میں پھونک مارتے دیکھنا

(۷۰۳۶) مجھ سے اسحاق بن ابراہیم حنظلی نے بیان کیا، کہا ہم کو عبدالرزاق نے خبر دی، کہا ہم کو معمر نے خبر دی، ان سے ہمام بن منبہ نے بیان کیا کہ یہ وہ حدیث ہے جو ہم سے حضرت ابو ہریرہؓ نے بیان کی کہ رسول اللہ ﷺ نے فرمایا: ”ہم سب امتوں سے آخری امت اور سب امتوں سے پہلی امت ہیں۔“

بَابُ النَّفْخِ فِي الْمَنَامِ ۷۰۳۶۔ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((نَحْنُ الْآخِرُونَ السَّابِقُونَ)). [راجع: ۲۳۸]

(۷۰۳۷) اور آپ ﷺ نے فرمایا: ”میں سویا ہوا تھا کہ زمین کے خزانے میرے پاس لائے گئے اور میرے ہاتھ میں دوسو گنے کے کنگن رکھ دیئے گئے جو مجھے بہت شاق گزرے، پھر مجھے وحی کی گئی کہ میں ان پر پھونک ماروں۔ میں نے پھونکا تو وہ اڑ گئے۔ میں نے ان کی تعبیر دو جھوٹوں سے کی جن کے درمیان میں میں ہوں ایک صنعا کا اور دوسرا یمامہ کا۔“

۷۰۳۷۔ وَقَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ إِذْ أُوتِيتُ خَزَائِنَ الْأَرْضِ فَوَضَعْتُ فِي يَدَيَّ سَوَارَانَ مِنْ ذَهَبٍ فَكَبَّرًا عَلَيَّ وَأَهْمَانِي فَأَوْحِيَ إِلَيَّ أَنْ أَنْفُخَهُمَا فَنَفُخَهُمَا [فَطَارَا] فَأَوَّلَهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ وَصَاحِبُ الْيَمَامَةِ)). [راجع: ۳۶۲۱]

تشریح: صغاء میں ایک شخص اسودتسی نامی نے نبوت کا دعویٰ کیا اور یرامہ میں سیلہ کذاب نے بھی یہی دھوگ رچایا۔ اللہ نے ان دونوں کو ہلاک کر دیا۔ لفظ فنفعہ کے ذیل میں حافظ صاحب فرماتے ہیں: "وفي ذلك إشارة الى حقارة امرهما لان شان الذي ينفخ فيذهب بالنفع ان يكون في غاية الحقارة الخ۔" (فتح ج ۱۱، ص ۵۲۴) یعنی آپ کے پھوک دینے میں ان دونوں کی حقارت پر اشارہ ہے۔ اس لئے پھونکنے کی کیفیت میں ہے کہ جس چیز کو پھونکا جائے وہ پھونکنے سے چلی جائے وہ چیز انتہائی حقیر اور کمزور ہوتی ہے جیسے ریت مٹی ہاتھوں کے اوپر سے پھونک سے اڑا دیتے ہیں دوسونے کے ٹکڑے نظر آئے جو پھونکنے سے فوراً اڑ گئے اور ختم ہو گئے۔ اسودتسی کو فیروز نے یمن میں ختم کیا اور سیلہ کذاب جگہ یرامہ میں وحشی بنی سہل کے ہاتھوں ختم ہوا ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (الاسراء: ۸۱)

بَابُ: إِذَا رَأَى أَنَّهُ أَخْرَجَ الشَّيْءَ مِنْ كُورَةٍ فَاسْكَنَهُ مَوْضِعًا آخَرَ
باب: جب کسی نے دیکھا کہ اس نے کوئی چیز کسی طاق سے نکالی اور اسے دوسری جگہ رکھ دیا

۷۰۳۸۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((رَأَيْتُ نَكَاحًا امْرَأَةً سَوْدَاءَ نَائِرَةً الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهْيَعَةٍ وَهِيَ الْجُحْفَةُ فَتَوَلَّتْهَا أَنْ وَبَاءَ الْمَدِينَةَ يُقَالُ إِلَيْهَا)). [طرفہ فی: ۷۰۳۹، ۱۷۰۴۰] [ترمذی: ۲۲۹۰؛ ابن ماجہ: ۱۳۹۲۴]

۷۰۳۸۔ ہم سے اسماعیل بن عبد اللہ نے بیان کیا، کہا مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان بن بلال نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے سالم بن عبد اللہ نے اپنے والد حضرت عبد اللہ بن عمر رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فرمایا: "میں نے دیکھا جیسے ایک سیاہ عورت پر آگندہ بال، مدینہ سے نکلے اور مہیعہ میں جا کر کھڑی ہو گئی۔ مہیعہ جگہ کو کہتے ہیں میں نے اس کی یہ تعبیر کی کہ مدینہ کی وبا جھہ نامی ہستی میں چلی گئی۔"

باب: سیاہ عورت کو خواب میں دیکھنا

بَابُ الْمَرْأَةِ السَّوْدَاءِ

۷۰۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ فِي رُفْيَا النَّبِيِّ ﷺ فِي الْمَدِينَةِ: ((رَأَيْتُ امْرَأَةً سَوْدَاءَ نَائِرَةً الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةٍ فَأَوَلَّتْهَا أَنْ وَبَاءَ الْمَدِينَةَ يُقَالُ إِلَى مَهْيَعَةٍ وَهِيَ الْجُحْفَةُ)). [راجع: ۷۰۳۸]

۷۰۳۹۔ ہم سے ابو بکر مقددی نے بیان کیا، کہا ہم سے فضیل بن سلیمان نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے سالم بن عبد اللہ نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: "میں نے ایک پر آگندہ بال، سیاہ عورت دیکھی کہ وہ مدینہ سے نکل کر مہیعہ چلی گئی، میں نے اس کی تعبیر یہ کی کہ مدینہ کی وبا مہیعہ منتقل ہو گئی ہے۔" مہیعہ جگہ کو کہتے ہیں۔

بَابُ الْمَرْأَةِ الثَّائِرَةِ الرَّأْسِ

باب: پراگندہ بال عورت خواب میں دیکھنا

۷۰۴۰۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي سُلَيْمَانُ عَنْ مُوسَى بْنِ عَقْبَةَ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: ((رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةٍ وَهِيَ الْجُحْفَةُ فَأَوَلَّتْ أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَيْهَا)). [راجع: ۷۰۳۸]

۷۰۴۰۔ ہم سے ابراہیم بن منذر نے بیان کیا، کہا مجھ سے ابو بکر بن ابی اویس نے بیان کیا، کہا مجھ سے سلیمان نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے سالم نے بیان کیا ان سے ان کے والد عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں نے ایک پراگندہ بال کالی عورت دیکھی جو مدینہ سے نکلی اور مہیعہ میں جا کر ٹھہر گئی۔ میں نے اس کی تعبیر یہ کی کہ مدینہ کی وبا مہیعہ یعنی جھہ منتقل ہو گئی۔“

تشریح: ”قال المہلب هذه الرؤيا المعبرة وهي مما ضرب به المثل ووجه التمثيل انه شق من اسم السوداء السوء والداء فتاول خروجها بما جمع اسمها۔“ (فتح الباری ج ۱۲/ ص ۵۲۷) یعنی مہلب نے کہا کہ خواب خود تعبیر شدہ ہے اس میں سوداء نامی سیاہ عورت کو دیکھا گیا جو لفظ سوء یعنی برائی اور داء بمعنی بیماری ہے پس اس کا نام ہی ایسا ہے جس سے خود تعبیر ظاہر ہے بری بیماری مدینہ سے نکل کر جھہ نامی بستی میں چلی گئی جو مدینہ سے چھ میل دور ہے اس بستی کی آب دہوا آج تک خراب اور مرطوب ہے اور الحمد للہ مدینہ منورہ کی آب دہوا بہت عمدہ اور صحت بخش ہے۔

بَابُ: إِذَا رَأَى أَنَّهُ هَزَزَ سَيْفًا

باب: جب خواب میں تلوار ہلائے

فِي الْمَنَامِ

۷۰۴۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: ((رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَأَنْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ)).

۷۰۴۱۔ مجھ سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید بن عبد اللہ ابن ابی بردہ نے بیان کیا، ان سے ان کے دادا ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے، مجھے یقین ہے کہ نبی کریم ﷺ سے کہ آپ ﷺ نے یوں فرمایا: ”میں نے ایک تلوار ہلائی تو وہ بچ میں سے ٹوٹ گئی۔ اس کی تعبیر احد کی جنگ میں مسلمانوں کے شہید ہونے کی صورت میں سامنے آئی پھر دوبارہ میں نے اسے ہلایا تو وہ پہلے سے بھی اچھی شکل ہو گئی۔ اس کی تعبیر فتح اور مسلمانوں کے اتفاق و اجتماع کی صورت میں سامنے آئی۔“

[راجع: ۳۶۲۲]

تشریح: مہلب نے کہا کہ اس خواب میں صحابہ کرام رضی اللہ عنہم کے حلوں کو تلوار سے تعبیر کیا گیا اور اس کے ہلانے سے نبی کریم ﷺ کا سونہ جنگ مراد ہے اور ٹوٹنے سے مراد وہ جانی نقصان جو جنگ میں پیش آیا اور جوڑنے سے احد کے بعد مسلمانوں کا پھر متحد ہو کر جنگ کے لئے تیار ہونا اور کامیابی حاصل کرنا۔ (فتح الباری)

باب: جھوٹا خواب بیان کرنے کی سزا

بَابُ مَنْ كَذَبَ فِي حُلْمِهِ

(۷۰۴۲) ہم سے علی بن عبداللہ نے بیان کیا، کہا ہم سے سفیان نے ان سے ایوب نے ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”جس نے ایسا خواب بیان کیا جو اس نے دیکھا نہ ہو تو اسے دو جو کے دانوں کو قیامت کے دن جوڑنے کے لئے کہا جائے گا اور وہ اسے ہرگز نہیں کر سکے گا (اس لئے مارکھا تا رہے گا) اور جو شخص دوسرے لوگوں کی بات سننے کے لئے کان لگائے جو اسے پسند نہیں کرتے یا اس سے بھاگتے ہیں تو قیامت کے دن اس کے کانوں میں سیسہ پگھلا کر ڈالا جائے گا اور جو کوئی تصویر بنائے گا اسے عذاب دیا جائے گا اور اس پر زور دیا جائے گا کہ اس میں روح بھی ڈالے جو وہ نہیں کر سکے گا۔“

۷۰۴۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانٌ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كَلَّفَ أَنْ يَغْفِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفَرُونَ مِنْهُ صَبَّ فِي أُذُنِهِ الْإِنَّاكَ يَوْمَ الْقِيَامَةِ وَمَنْ صَوَّرَ صُورَةً عَذَّبَ وَكَلَّفَ أَنْ يَنْفَخَ فِيهَا وَلَيْسَ بِنَافِخٍ)).

اور سفیان نے کہا کہ ہم سے ایوب نے یہ حدیث موصولاً بیان کی اور قتیبہ بن سعید نے بیان کیا، ہم سے ابو عوانہ نے، ان سے قتادہ نے، ان سے عکرمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ جو اپنے خواب کے سلسلے میں جھوٹ بولے۔ اور شعبہ نے کہا ان سے ابو ہاشم رمانی نے، انہوں نے عکرمہ سے سنا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ جو شخص مورت بنائے، جو شخص جھوٹا خواب بیان کرے، جو شخص کان لگا کر دوسروں کی باتیں سنے۔

قَالَ سُفْيَانٌ: وَصَلَهُ لَنَا أَيُّوبُ [راجع: ۲۲۲۵] [ابوداؤد: ۵۰۲۴؛ نسائی: ۵۳۷۵]

وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ قَوْلُهُ: مَنْ كَذَبَ فِي رُؤْيَاهُ وَقَالَ شُعْبَةُ عَنْ أَبِي هَاشِمٍ الرُّمَانِيِّ قَالَ: سَمِعْتُ عِكْرِمَةَ قَالَ أَبُو هُرَيْرَةَ قَوْلُهُ: مَنْ صَوَّرَ صُورَةً وَمَنْ تَحَلَّمَ وَمَنْ اسْتَمَعَ.

تشریح: یعنی یہی حدیث نقل کی ہے۔

مجھ سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد طحان نے بیان کیا، ان سے خالد حذاء نے، ان سے عکرمہ نے اور ان سے حضرت ابن عباس رضی اللہ عنہما نے بیان کیا کہ جو کسی کی بات کان لگا کر سننے کے پیچھے لگا اور جس نے غلط خواب بیان کیا اور جس نے تصویر بنائی (ایسی ہی حدیث نقل کی موقوفاً ابن عباس سے) خالد حذاء کے ساتھ اس حدیث کو ہشام بن فردوسی نے بھی عکرمہ سے، انہوں نے ابن عباس رضی اللہ عنہما سے موقوفاً روایت کیا۔

حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدِ بْنِ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَنْ اسْتَمَعَ وَمَنْ تَحَلَّمَ وَمَنْ صَوَّرَ نَحْوَهُ. تَابَعَهُ هِشَامُ بْنُ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ.

[راجع: ۲۲۲۵]

(۷۰۴۳) ہم سے علی بن مسلم نے بیان کیا، کہا ہم سے عبدالصمد نے بیان کیا، کہا ہم سے ابن عمر رضی اللہ عنہما کے غلام عبدالرحمن بن عبداللہ بن دینار نے

۷۰۴۳۔ حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ

عَبْدُ اللَّهِ بْنُ دِينَارٍ مَوْلَى ابْنِ عُمَرَ عَنْ أَبِيهِ بَيَانُ كَيْفَ كَانَ ابْنُ عُمَرَ عَلَيْهِ السَّلَامُ إِذَا رَأَى مَا يَكْرَهُ فَلَا يُخْبِرُ بِهَا وَلَا يَذْكُرُهَا

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "سَبَّ سَبَّ بَدْرَتَيْنِ جُثُوثٌ يَدْعُوْنَ بِهَا نَفْسُ الْإِنْسَانِ خَوَابُ" (إِنْ أَفْرَى الْفِرَى أَنْ يُرَى عَيْنِيهِ مَا لَمْ تَرَ)).

تشریح: لفظ افری اسم تفضیل کا صیغہ ہے یعنی بہت ہی بڑا جھوٹ "قال ابن بطال الفرية الكذب العظيمة يتعجب منها" یعنی تعجب خیز بہت بڑے جھوٹ کو کہتے ہیں۔ یہ جھوٹا خواب بنا بہت ہی بڑا گناہ ہے۔ اس سے اللہ تعالیٰ سب مسلمانوں کو محفوظ رکھے۔

باب: جب کوئی برا خواب دیکھے تو اس کی کسی کو خبر نہ

دے اور نہ اس کا کسی سے ذکر کرے

بَابُ: إِذَا رَأَى مَا يَكْرَهُ فَلَا

يُخْبِرُ بِهَا وَلَا يَذْكُرُهَا

(۷۰۴۴) ہم سے سعید بن ربیع نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے عبد ربہ بن سعید نے بیان کیا، کہا کہ میں نے ابوسلمہ سے سنا، انہوں نے کہ میں (برے) خواب دیکھتا تھا اور اس کی وجہ سے بیمار پڑ جاتا تھا۔ آخر میں نے حضرت قتادہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں بھی خواب دیکھتا اور میں بھی بیمار پڑ جاتا۔ آخر میں نے نبی کریم ﷺ کو یہ فرماتے سنا: "اچھے خواب اللہ کی طرف سے ہوتے ہیں، پس جب کوئی اچھے خواب دیکھے تو اس کا ذکر صرف اسی سے کرے جو اسے عزیز ہو اور جب برا خواب دیکھے تو اللہ کی اس کے شر سے پناہ مانگے اور شیطان کے شر سے اور تین مرتبہ تھوکر دے اور اس کا کسی سے ذکر نہ کرے، پس وہ اسے کوئی نقصان نہ پہنچا سکے گا۔"

۷۰۴۴- حَدَّثَنَا سَعِيدُ بْنُ رَبِيعٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: لَقَدْ كُنْتُ أَرَى الرُّؤْيَا فَتَمْرَضُنِي حَتَّى سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: وَأَنَا كُنْتُ لَا أَرَى الرُّؤْيَا فَتَمْرَضُنِي حَتَّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((الرُّؤْيَا الْحَسَنَةُ مِنَ اللَّهِ فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يَحْدِثُ بِهِ إِلَّا مَنْ يُحِبُّ وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَعُوْذْ بِاللَّهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتَفَلَّحْ ثَلَاثًا وَلَا يَحْدِثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ)).

[راجع: ۳۲۹۲]

(۷۰۴۵) مجھ سے ابراہیم بن حمزہ نے بیان کیا، کہا مجھ سے ابن ابی حازم اور دروردی نے بیان کیا، ان سے یزید نے بیان کیا، ان سے عبد اللہ بن خباب رضی اللہ عنہ نے اور ان سے حضرت ابوسعید خدری رضی اللہ عنہ نے، انہوں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: "جب تم میں سے کوئی شخص خواب دیکھے جسے وہ پسند کرتا ہو تو وہ اللہ کی طرف سے ہوتا ہے اور اس پر اسے اللہ کی تعریف کرنی چاہیے اور اسے بیان بھی کرنا چاہیے اور جب کوئی خواب ایسا دیکھے جسے وہ ناپسند کرتا ہو تو وہ شیطان کی طرف سے ہے اور اسے چاہیے کہ اس کے شر سے اللہ کی پناہ مانگے اور اس کا ذکر کسی سے نہ کرے، کیونکہ وہ

۷۰۴۵- حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمَزَةَ، قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَمَةَ بْنِ الْهَادِ اللَّيْثِيِّ عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يُحِبُّهَا فَإِنَّهَا مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيَحْدِثْ بِهَا وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيُسْتَعِذْ مِنْ

شَرَّهَا وَلَا يَذْكُرُهَا لِأَحَدٍ فَإِنَّهَا لَنْ تَضُرَّهُ). اسے نقصان نہیں پہنچا سکے گا۔

[راجع: ۶۹۸۵]

بَابُ مَنْ لَمْ يَرَ الرُّؤْيَا لِأَوَّلِ عَابِرٍ إِذَا لَمْ يُصَبِّ

۷۰۴۶۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطَفُ السَّمَنُ وَالْعَسَلُ فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا فَالْمُسْتَكْبِرُ وَالْمُسْتَقْبِلُ وَإِذَا سَبَبَ وَاصِلٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وَصَلَ فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! بَابِي أَنْتَ وَاللَّهِ! لَنَدْعُبَنِي فَأَعْبُرَ بِهَا فَقَالَ النَّبِيُّ ﷺ: ((اعْبُرْ)) قَالَ: أَمَا الظُّلَّةُ فَلَا إِسْلَامَ وَأَمَا الَّذِي يَنْطَفُ مِنَ الْعَسَلِ وَالسَّمَنِ فَالْقُرْآنُ حَلَاوَتُهُ تَنْطَفُ فَالْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقْبِلُ وَأَمَا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيَعْلِيكَ اللَّهُ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يَوْصِلُ لَهُ فَيَعْلُو بِهِ فَأَخْبِرَنِي يَا رَسُولَ اللَّهِ! بَابِي أَنْتَ أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: ((أَصَبْتَ بَعْضًا

باب: اگر پہلی تعبیر دینے والا غلط تعبیر دے تو اس کی تعبیر سے کچھ نہ ہوگا

(۷۰۴۶) ہم سے یحییٰ بن کبیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، ان سے عبد اللہ بن عبد اللہ بن عتبہ نے، ان سے ابن عباس رضی اللہ عنہما بیان کرتے تھے کہ ایک شخص رسول اللہ ﷺ کے پاس آیا اور اس نے کہا کہ رات میں نے خواب میں دیکھا کہ ایک ابر کا ٹکڑا ہے جس سے گھی اور شہد نیک رہا ہے میں دیکھتا ہوں کہ لوگ انہیں اپنے ہاتھوں میں لے رہے ہیں۔ کوئی زیادہ اور کوئی کم اور ایک رسی ہے جو زمین سے آسمان تک لٹکی ہوئی ہے۔ میں نے دیکھا کہ پہلے آپ نے آکر اسے پکڑا اور اوپر چڑھ گئے، پھر ایک دوسرے صاحب نے بھی اسے پکڑا اور وہ بھی اوپر چڑھ گئے، پھر ایک تیسرے صاحب نے پکڑا اور وہ بھی چڑھ گئے، پھر چوتھے صاحب نے پکڑا اور وہ بھی اس کے ذریعے چڑھ گئے پھر وہ رسی ٹوٹ گئی، پھر چوتھی۔ حضرت ابو بکر صدیق رضی اللہ عنہ نے عرض کیا: یا رسول اللہ! میرے ماں باپ آپ پر فدا ہوں! مجھے اجازت دیجئے، میں اس کی تعبیر بیان کر دوں۔ نبی کریم ﷺ نے فرمایا: ”بیان کرو۔“ انہوں نے کہا، سایہ سے مراد دین اسلام اور جو شہد اور گھی نیک رہا تھا وہ قرآن مجید کی شیرینی ہے اور بعض قرآن کو زیادہ حاصل کرنے والے ہیں، بعض کم اور آسمان سے زمین تک کی رسی سے مراد وہ سچا طریق ہے جس پر آپ قائم ہیں، آپ اسے پکڑے ہوئے ہیں یہاں تک کہ اس کے ذریعے اللہ آپ کو اٹھالے گا، پھر آپ کے بعد ایک دوسرے صاحب آپ کے خلیفہ اول اسے پکڑیں گے وہ بھی مرتے دم تک اس پر قائم رہیں گے، پھر تیسرے صاحب پکڑیں گے ان کا بھی یہی حال ہو گا، پھر چوتھے صاحب پکڑیں گے تو ان کا معاملہ خلافت کا کٹ جائے گا وہ بھی چڑھ جائیں گے۔ یا رسول اللہ! میرے ماں باپ آپ پر قربان

وَ أَخْطَأْتُ بَعْضًا)) قَالَ: فَوَاللَّهِ يَا رَسُولَ اللَّهِ! هوں! مجھے بتائیے کیا میں نے جو تعبیر کی ہے وہ غلط ہے یا صحیح۔ نبی ﷺ نے فرمایا: ”بعض حصہ کی صحیح تعبیر کی ہے اور بعض کی غلط۔“
[راجع: ۷۰۰۰]
حضرت ابو بکر رضی اللہ عنہ نے عرض کیا: پس واللہ! آپ میری غلطی کو ظاہر فرما دیں۔ آپ ﷺ نے فرمایا: ”قسم نہ کھاؤ۔“

تشریح: اس خواب کی تفصیل بیان کرنے میں بڑے بڑے اندیشے تھے۔ اس لئے آپ نے سکوت مناسب سمجھا۔ اس خواب سے آپ کو رنج ہوا کہ ایک خلیفہ میرا آفتوں میں گرفتار ہوگا۔ صدق رسول اللہ ﷺ۔

”وقال المهلب توجیه تعبیر ابی بکر ان الظلة نعمة من نعم الله على اهل الجنة وكذلك كانت على بنی اسرائیل الخ۔“ (فتح جلد ۱۲ / ص ۵۳۹) یعنی مہلب نے کہا کہ حضرت ابو بکر صدیق رضی اللہ عنہ کی تعبیر کی توجیہ یہ ہے کہ سایہ اللہ کی بہت بڑی نعمت ہے جیسا کہ بنی اسرائیل پر اللہ نے بادلوں کا سایہ ڈالا۔ ایسا ہی اہل جنت پر سایہ ہوگا اسلام ایسا ہی مبارک سایہ ہے جس کے سایہ میں مسلمان کو تکالیف سے نجات ملتی ہے اور اس کو دنیا اور آخرت میں نعمتوں سے نوازا جاتا ہے اسی طرح شہد میں شفا ہے جیسا کہ قرآن پاک میں ہے ایسا ہی قرآن مجید بھی شفا ہے۔
(شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ) (۱۷/ الاسراء: ۸۲) وہ سننے میں شہد جیسی حلاوت رکھتا ہے۔

بَابُ تَعْبِيرِ الرُّؤْيَا بَعْدَ صَلَاةِ الصُّبْحِ

باب: صبح کی نماز کے بعد خواب کی تعبیر بیان کرنا

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ یہ جو بعض لوگوں نے کہا ہے کہ عورت سے خواب بیان کرنا نہ چاہیے، نہ سورج نکلنے سے پہلے تو ان کا یہ کہنا بے دلیل ہے حدیث ذیل میں آپ ﷺ نے سورج نکلنے سے پہلے خواب صحابہ کرام رضی اللہ عنہم کے سامنے بیان فرمایا۔ یہی باب سے مناسب ہے۔ حدیث ذیل میں کئی دوزخوں کا حال ذکر ہوا ہے ہر مسلمان کو ان سے عبرت حاصل کرنا ضروری ہے ”تعبیر الرؤیا بعد صلوة الصبح فيه اشارة الى ضعف ما اخرجه عبدالرزاق عن معمر عن سعيد بن عبدالرحمن عن بعض علماء هم قال لا نقص رؤياك على امرأة ان تخبر بها حتى تطلع الشمس۔ الخ۔“ (فتح جلد ۱۲ / ص ۵۴۴)

۷۰۴۷۔ حَدَّثَنَا مُؤْمَلُّ بْنُ هِشَامٍ أَبُو هِشَامٍ، قَالَ: (۷۰۴۷) مجھ سے ابو ہشام مؤمل بن ہشام نے بیان کیا، کہا ہم سے حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا اسامیل بن ابراہیم نے، کہا ہم سے عوف نے، ان سے ابو رجاء نے، کہا ہم سے عَوْفٌ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، حَدَّثَنَا سَمُرَةُ سے سرہ بن جندب رضی اللہ عنہ نے کہ رسول اللہ ﷺ جو باتیں صحابہ رضی اللہ عنہم سے اکثر کیا کرتے تھے ان میں یہ بھی تھی: ”تم میں سے کسی نے کوئی خواب دیکھا ہے۔“ بیان کیا کہ پھر جو چاہتا اپنا خواب آپ ﷺ سے بیان کرتا اور آپ ﷺ نے ایک صبح کو فرمایا: ”رات میرے پاس دو آنے والے آئے اور انہوں نے مجھے اٹھایا اور مجھ سے کہا کہ ہمارے ساتھ چلو۔ میں ان کے ساتھ چل دیا۔ پھر ہم ایک لئے ہوئے شخص کے پاس آئے جس کے پاس ایک دوسرا شخص پتھر لئے کھڑا تھا اور اس کے سر پر پتھر پھینک کر مارتا تو اس کا

سراسر سے پھٹ جاتا، پتھر لڑھک کر دور چلا جاتا، لیکن وہ شخص پتھر کے پیچھے جاتا اور اسے اٹھالاتا اور اس لیے ہوئے شخص تک پہنچنے سے پہلے ہی اس کا سر ٹھیک ہو جاتا جیسا کہ پہلے تھا۔ کھڑا شخص پھر اسی طرح پتھر اس پر بارتا اور وہی صورتیں پیش آئیں جو پہلے پیش آئی تھیں۔ آپ ﷺ نے فرمایا: میں نے ان دونوں سے پوچھا: سبحان اللہ! یہ دونوں کون ہیں؟ فرمایا کہ مجھ سے انہوں نے کہا کہ آگے بڑھو آگے بڑھو۔ فرمایا کہ پھر ہم آگے بڑھے اور ایک ایسے شخص کے پاس پہنچے جو پیٹھ کے بل لیٹا ہوا تھا اور ایک دوسرا شخص اس کے پاس لوہے کا آکڑا لے کھڑا تھا اور یہ اس کے چہرہ کے ایک طرف آتا اور اس کے ایک جڑے کو لگدی تک چیرتا اور اس کی ناک کو لگدی تک چیرتا اور اس کی آنکھ کو لگدی تک چیرتا۔ (عوف نے) بیان کیا کہ بعض دفعہ ابورجاء (راوی حدیث نے) ”فیشق“ کہا، (رسول اللہ ﷺ نے) بیان کیا کہ پھر وہ دوسری جانب جاتا اور ادھر بھی اسی طرح چیرتا جس طرح اس نے پہلی جانب کیا تھا۔ وہ ابھی دوسری جانب سے فارغ بھی نہ ہوتا تھا کہ پہلی جانب اپنی پہلی صحیح حالت میں لوٹ آتی۔ پھر دوبارہ وہ اسی طرح کرتا جس طرح اس نے پہلی مرتبہ کیا تھا۔ (اس طرح برابر ہو رہا ہے) فرمایا کہ میں نے کہا سبحان اللہ! یہ دونوں کون ہیں؟ انہوں نے کہا کہ آگے چلو، آگے چلو (ابھی کچھ نہ پوچھو) چنانچہ ہم آگے چلے پھر ہم ایک تور جیسی چیز پر آئے راوی نے بیان کیا کہ میرا خیال ہے کہ آپ کہا کرتے تھے کہ اس میں شور و آواز تھی کہا کہ پھر ہم نے اس میں چھانکا تو اس کے اندر کچھ ننگے مرد اور عورتیں تھیں اور ان کے نیچے سے آگ کی لپٹ آتی تھی جب آگ انہیں اپنی لپیٹ میں لیتی تو وہ چلانے لگتے۔ (رسول اللہ ﷺ نے) فرمایا کہ میں نے ان سے پوچھا یہ کون لوگ ہیں۔ انہوں نے کہا کہ چلو چلو۔ فرمایا کہ ہم آگے بڑھے اور ایک نہر پر آئے۔ میرا خیال ہے کہ آپ نے کہا کہ وہ خون کی طرح سرخ تھی اور اس نہر میں ایک شخص تیر رہا تھا اور نہر کے کنارے ایک دوسرا شخص تھا جس نے اپنے پاس بہت سے پتھر جمع کر رکھے تھے اور یہ تیرنے والا تیرتا ہوا جب اس شخص کے پاس پہنچتا جس نے پتھر جمع کر رکھے تھے تو یہ اپنا منہ کھول دیتا اور کنارے کا شخص اس کے منہ میں پتھر ڈال دیتا وہ

مُضْطَجِعٌ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَنْقَلِبُ رَأْسُهُ فَيَنْتَهِدُهُ الْحَجَرُ هَاهُنَا فَيَتْبَعُ الْحَجَرُ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَبْصَحَ رَأْسُهُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرْءَ الْأَوَّلَى۔ قَالَ:۔ قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ! مَا هَذَا؟ قَالَ:۔ قَالَ لِي: انْطَلِقْ انْطَلِقْ قَالَ: فَانْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ وَإِذَا هُوَ يَأْتِي أَحَدَ شَقِيٍّ وَجْهِهِ فَيَسْرِشُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْخِرَهُ إِلَى قَفَاهُ وَغَيْنَهُ إِلَى قَفَاهُ۔ قَالَ: وَرَبَّمَا قَالَ أَبُو رَجَاءٍ:۔ فَيَشُقُّ ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَبْصَحَ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرْءَ الْأَوَّلَى قَالَ: قُلْتُ: سُبْحَانَ اللَّهِ! مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ فَانْطَلَقْنَا فَاتَيْنَا عَلَى مِثْلِ التَّنُورِ۔ قَالَ وَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ: فَإِذَا فِيهِ لَعَطُ وَأَصْوَاتٌ قَالَ: فَاطْلَعْنَا فِيهِ فَإِذَا فِيهِ رَجُلٌ وَنِسَاءٌ عُرَاةٌ فَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ فَإِذَا أَنَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُوا قَالَ: قُلْتُ لَهُمْ: مَا هَؤُلَاءِ؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ قَالَ: فَانْطَلَقْنَا فَاتَيْنَا عَلَى نَهْرٍ۔ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ:۔ أَحْمَرَ مِثْلَ الدَّمِ وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً

بھر تیرے لگتا اور پھر اس کے پاس لوٹ کر آتا اور جب بھی اس کے پاس آتا تو اپنا منہ پھیلا دیتا اور یہ اس کے منہ میں پتھر ڈال دیتا۔ فرمایا کہ میں نے پوچھا یہ کون ہیں؟ فرمایا کہ انہوں نے کہا کہ آگے چلو آگے چلو فرمایا کہ پھر ہم آگے بڑھے اور ایک نہایت بد صورت آدمی کے پاس پہنچے جتنے بد صورت تم نے دیکھے ہوں گے ان میں سب سے زیادہ بد صورت۔ اس کے پاس آگ جل رہی تھی اور وہ اسے جلارہا تھا اور اس کے چاروں طرف دھواں تھا (آنحضرت ﷺ نے) فرمایا کہ میں نے ان سے کہا کہ یہ کیا ہے؟ فرمایا کہ انہوں نے مجھ سے کہا چلو چلو ہم آگے بڑھے اور ایک ایسے باغ میں پہنچے جو ہر ابھرا تھا اور اس میں موسم بہار کے سب پھول تھے اس باغ کے درمیان میں بہت لمبا ایک شخص تھا، اتنا لمبا تھا کہ میرے لئے اس کا سر دیکھنا دشوار تھا کہ وہ آسمان سے باتیں کرتا تھا اور اس شخص کے چاروں طرف بہت سے بچے تھے کہ اتنے کبھی نہیں دیکھے (آنحضرت ﷺ نے) فرمایا کہ میں نے پوچھا یہ کون ہے یہ بچے کون ہیں؟ فرمایا کہ انہوں نے مجھ سے کہا کہ چلو چلو فرمایا کہ پھر ہم آگے بڑھے اور ایک عظیم الشان باغ تک پہنچے، میں نے اتنا بڑا اور اتنا خوبصورت باغ کبھی نہیں دیکھا تھا۔ ان دونوں نے کہا کہ اس پر چڑھئے ہم اس پر چڑھئے تو ایک ایسا شہر دکھائی دیا جو اس طرح بنا تھا کہ اس کی ایک اینٹ سونے کی تھی اور ایک اینٹ چاندی کی۔ ہم شہر کے دروازے پر آئے تو ہم نے اسے کھلویا۔ وہ ہمارے لئے کھولا گیا اور ہم اس میں داخل ہوئے۔ ہم نے اس میں ایسے لوگوں سے ملاقات کی جن کے جسم کا نصف حصہ نہایت خوبصورت تھا اور دوسرا نصف نہایت بد صورت۔ (آنحضرت ﷺ نے) فرمایا کہ دونوں ساتھیوں نے ان لوگوں سے کہا کہ جاؤ اور اس نہر میں کود جاؤ۔ ایک نہر سامنے بہہ رہی تھی اس کا پانی انتہائی سفید تھا وہ لوگ گئے اور اس میں کود گئے پھر ہمارے پاس لوٹ کر آئے تو ان کا پہلا عیب جاچکا تھا اور اب وہ نہایت خوبصورت ہو گئے تھے (آنحضرت ﷺ نے) فرمایا کہ ان دونوں نے کہا کہ یہ جنت عدن ہے اور یہ آپ کی منزل ہے۔ (آنحضرت ﷺ نے) فرمایا کہ میری نظر اوپر کی طرف اٹھی تو سفید بادل کی طرح ایک محل اوپر نظر آیا فرمایا کہ انہوں

وَإِذَا ذَلِكَ السَّابِغُ يَسْبُغُ مَا يَسْبُغُ ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَقْعُرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ فَيَسْبُغُ ثُمَّ يَرْجِعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَقَرَّ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ قَالَ: فَأَنْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ كَرِيهٍ الْمَرْأَةَ تَكَكَّرَ مَا أَنْتَ رَأَيْ رَجُلًا مَرْأَةً وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ فَأَنْطَلَقْنَا فَاتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ وَإِذَا بَيْنَ طَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانِ رَأَيْتُهُمْ قَطُّ قَالَ: قُلْتُ لَهُمَا: مَا هَذَا مَا هَؤُلَاءِ؟ قَالَ: قَالَ لِي: انْطَلِقْ انْطَلِقْ قَالَ: فَأَنْطَلَقْنَا فَأَنْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرِ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ قَالَ: قَالَ لِي: ارْقُ فِيهَا قَالَ: فَارْتَقَيْنَا فِيهَا فَأَنْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَيْنٍ ذَهَبٍ وَلَيْنٍ فِضَّةٍ فَاتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفَتَحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رَجَالٌ شَطْرُ مِنْ خَلْفِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْ وَشَطْرُ كَأَفْجَحَ مَا أَنْتَ رَأَيْ قَالَ: قَالَا لَهُمَا: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ قَالَ: وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ فَذَهَبُوا فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ قَالَ: قَالَا لِي: هَذِهِ جَنَّةُ عَدْنِ

نے مجھ سے کہا کہ یہ آپ کی منزل ہے۔ فرمایا کہ میں نے ان سے کہا اللہ تعالیٰ تمہیں برکت دے۔ مجھے اس میں داخل ہونے دو۔ انہوں نے کہا اس وقت تو آپ نہیں جاسکتے لیکن ہاں آپ اس میں ضرور جائیں گے۔ فرمایا کہ میں نے ان سے کہا کہ آج رات میں نے عجیب و غریب چیزیں دیکھی ہیں۔ یہ چیزیں کیا تھیں جو میں نے دیکھی ہیں۔ فرمایا کہ انہوں نے مجھ سے کہا ہم آپ کو بتائیں گے۔ پہلا شخص جس کے پاس آپ گئے تھے اور جس کا سر پتھر سے کچلا جا رہا تھا یہ وہ شخص ہے جو قرآن سیکھتا تھا اور پھر اسے چھوڑ دیتا اور فرض نماز کو چھوڑ کر سو جاتا اور وہ شخص جس کے پاس آپ گئے اور جس کا جڑا گدی تک اور ناک گدی تک اور آنکھ گدی تک چیری جا رہی تھی۔ یہ وہ شخص ہے جو صبح اپنے گھر سے نکلتا اور جھوٹی خبر تراشتا، جو دنیا میں پھیل جاتی اور وہ ننگے مرد اور عورتیں جو تنور میں آپ نے دیکھے وہ زنا کار مرد اور عورتیں تھیں وہ شخص جس کے پاس آپ اس حال میں گئے کہ وہ منہ میں تیر رہا تھا اور اس کے منہ میں پتھر دیا جاتا تھا وہ سود کھانے والا ہے اور وہ شخص جو بد صورت ہے اور جہنم کی آگ بھڑکا رہا ہے اور اس کے چاروں طرف چل پھر رہا ہے وہ جہنم کا داروغہ مالک نامی ہے اور وہ لمبا شخص جو باغ میں نظر آیا وہ حضرت ابراہیم علیہ السلام ہیں اور جو بچے ان کے چاروں طرف ہیں تو وہ بچے ہیں جو (بچپن ہی میں) فطرت پر مر گئے ہیں۔“

بیان کیا کہ اس پر بعض مسلمانوں نے کہا اے اللہ کے رسول! کیا مشرکین کے بچے بھی ان میں داخل ہیں؟ آنحضرت ﷺ نے فرمایا: ”ہاں مشرکین کے بچے بھی (ان میں داخل ہیں) اب رہے وہ لوگ جن کا آدھا جسم خوبصورت اور آدھا بد صورت تھا تو یہ وہ لوگ تھے جنہوں نے اچھے عمل کے ساتھ برے عمل بھی کئے اللہ تعالیٰ نے ان کے گناہوں کو بخش دیا۔“

وَهَذَاكَ مَنْزِلُكَ قَالَ: فَسَمَا بَصْرِيَّ صُعْدًا فَإِذَا قَصُرَ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ قَالَ: قَالَا لِي: هَذَاكَ مَنْزِلُكَ قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمَا ذَرَانِي فَأَدْخَلَهُ قَالَا: أَمَّا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مَنْدُ الْبَلِيلَةِ عَجَبًا فَمَا هَذَا الَّذِي رَأَيْتُ قَالَ: قَالَا لِي: أَمَّا إِنَّا سَنُخْبِرُكَ أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتُ عَلَيْهِ يُنَلِّغُ رَأْسَهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَتَأَمُّ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتُ عَلَيْهِ يُشْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْخِرَهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكُذْبَةَ تَبْلُغُ الْإِفَاقَ وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعَمْرَاءُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُورِ فَإِنَّهُمْ الزُّنَاةُ وَالزَّوَانِي وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتُ عَلَيْهِ يَسْبُحُ فِي النَّهْرِ وَيُلْقِمُ الْحِجَارَةَ فَإِنَّهُ أَكَلَ الرَّبَا وَأَمَّا الرَّجُلُ الْكُورِيُّ الْمَرْءُ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ وَأَمَّا الْوَلَدَانِ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ))

قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ! وَأَوْلَادُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَأَوْلَادُ الْمُشْرِكِينَ وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرًا مِنْهُمْ حَسَنَ وَشَطْرًا مِنْهُمْ قَبِيحَ فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ)). [راجع: ۸۴۵]

تشریح: نبیوں کے خواب بھی وحی کا حکم رکھتے ہیں اس عظیم خواب کے اندر نبی کریم ﷺ کو بہت سے دوزخیوں کے عذاب کے نظارے دکھلائے گئے۔ پہلا شخص قرآن شریف پڑھا ہوا، حافظ، قاری مولوی تھا جو نماز کی ادائیگی میں مستعد نہیں تھا۔ دوسرا شخص جمہونی باتیں پھیلانے والا افواہیں اڑانے والا، جمہونی احادیث بیان کرنے والا تھا۔ تیسرے زمانہ کا مرد اور عورتیں تھیں جو ایک تور کی شکل میں دوزخ کے عذاب میں گرفتار تھے۔ خون اور پیپ کی مہر میں غوطہ لگانے والا، دوسرا، بیاج کھانے والا انسان تھا۔ بدصورت انسان دوزخ کی آگ کو کھڑکانے والا دوزخ کا داروغہ تھا۔ عظیم طویل بزرگ ترین انسان حضرت ابراہیم علیہ السلام تھے جن کے ارد گرد معصوم بچے پچیاں تھیں جو بچپن ہی میں دنیا سے رخصت ہو جاتے ہیں وہ سب حضرت سیدنا غلیل اللہ ابراہیم علیہ السلام کے زیر سایہ جنت میں ٹھیلے پلتے ہیں۔ یہ ساری حدیث بڑے ہی غور سے مطالعہ کے قابل ہے اللہ پاک ہر مسلمان کو اس سے عبرت حاصل کرنے کی توفیق بخشے۔ مشرکین اور کفار کے معصوم بچوں کے بارے میں اختلاف ہے مگر بہتر ہے کہ اس بارے میں سکوت اختیار کر کے معاملہ اللہ کے حوالہ کر دیا جائے ایسے جزوی اختلاف کو بھول جانا آج وقت کا اہم ترین تقاضا ہے اس حدیث پر پارہ نمبر ۲۸ کا اختتام ہو جاتا ہے سارا پارہ اہم مضامین پر مشتمل ہے جن کی پوری تفصیل کے لئے دفاتر درکار ہیں جن میں سیاسی اخلاقی، سماجی، مذہبی، فقہی بہت سے مضامین شامل ہیں۔ مطالعہ سے ایسا معلوم ہوتا ہے کہ کسی اونچے پایہ کے لائق ترین قائد انسانیت کی پاکیزہ مجلس ہے جس میں انسانیت کے اہم مسائل کا تذکرہ مختلف عنوانات سے ہر وقت ہوتا رہتا ہے۔ آخر میں خوابوں کی تعبیرات کے مسائل ہیں جو انسان کی روحانی زندگی سے بہت زیادہ تعلقات رکھتے ہیں۔ انسانی تاریخ میں کتنے انسانوں کے ایسے حالات ملتے ہیں کہ محض خواب کی بنا پر ان کی دنیا عظیم ترین حالات میں تبدیل ہوگئی اور یہ چیز کچھ اہل اسلام ہی سے متعلق نہیں ہے بلکہ اغیار میں بھی خوابوں کی دنیا مسلم ہے۔ یہاں جو تعبیرات بیان کی گئی ہیں وہ سب حقائق ہیں جن کی صحت میں ایک ذرہ برابر بھی شک و شبہ کی کسی مؤمن مرد و عورت کے لئے گنجائش نہیں ہے۔

یا اللہ: آج اس بارہ اٹھائیس کی تسوید سے فراغت حاصل کر رہا ہوں اس میں جہاں بھی قلم لغزش کھا گئی ہو اور کوئی لفظ کوئی جملہ کوئی مسئلہ تیری اور تیرے حبیب رسول کریم ﷺ کی مرضی کے خلاف قلم پر آ گیا ہو میں نہایت عاجزی و انکساری سے تیرے دربار عالیہ میں اس کی معافی کے لئے درخواست پیش کرتا ہوں۔ ایک نہایت عاجز، کمزور، مریض، گناہگار، تیرا حقیر ترین بندہ ہوں جس سے قدم قدم لغزشوں کا امکان ہے اس لئے میرے پروردگار تو اس غلطی کو معاف فرما دے اور اپنے رسالت مآب ﷺ کے ارشادات عالیہ کے اس عظیم پاکیزہ ذخیرے کی اس خدمت کو قبول فرما کر قبول عام عطا کر دے اور اسے نہ صرف میرے لئے بلکہ میرے جملہ معزز شائقین اور کاتبین کے لئے میرے ماں باپ اور اہل و عیال کے لئے اور میرے سارے معزز معاونین کرام کے لئے اسے ذخیرہ آخرت اور صدقہ جاریہ کے طور پر قبول فرما کر اسے تمام شائقین کرام کے لئے ذریعہ سعادت دارین بنا۔ آمین ہم آمین یارب العالمین وصل وسلم علی حبیبک سید المرسلین وعلی آلہ واصحابہ اجمعین برحمتک یا ارحم الراحمین۔

محمد داؤد دراز

مقیم سجدہ المحدث نمبر: ۱۳۱۲۱ جیمیری گیٹ دہلی بھارت

۲۳/ صفر المظفر سنہ ۱۴۳۹ھ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْفِتَنِ

فتنوں کے بیان میں

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: **باب: اللہ تعالیٰ کا سورہ انفال میں یہ فرمانا:**

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾. [الانفال: ۲۵] **”ڈرو اس فتنہ سے جو ظالموں پر خاص نہیں رہتا“** (بلکہ ظالم و غیر ظالم عام خاص سب اس میں پس جاتے ہیں) اس کا بیان اور آنحضرت ﷺ جو اپنی امت کو فتنوں سے ڈراتے اس کا ذکر۔

تفسیر: فتنے سے مراد یہاں ہر ایک آفت ہے دینی ہو یا دنیاوی لغت میں فتنہ کے معنی سونے کو آگ میں تپانے کے ہیں تاکہ اس کا کھرا یا کھوتا پن معلوم ہو۔ کبھی فتنہ عذاب کے معنی میں آتا ہے جیسے اس آیت میں ﴿فُتِنُوا فَمِنْكُمْ﴾ (۵۱/ الذاریات: ۱۳) کبھی آزمانے کے معنی میں۔ یہاں فتنے سے مراد گناہ ہے جس کی سزا عام ہوتی ہے مثلاً بری بات دیکھ کر خاموش رہنا، امر بالمعروف اور نہی عن المنکر میں سستی اور مدہمت کرنا، بھوت، نا اتفاقی، بدعت کا شیوع، جہاد میں سستی وغیرہ۔ امام احمد اور بزار رحمہما نے طرف بن عبد اللہ بن فہیر رحمہما سے سنا کہ ان کے فتنہ کے دن زبیر بن العوف سے کہا تم ہی لوگوں نے تو حضرت عثمان رضی اللہ عنہ کو نہ بچایا وہ شہید ہو گئے اب ان کے خون کا دعویٰ کرنے آئے ہو۔ زبیر رضی اللہ عنہ نے کہا ہم نے نبی کریم ﷺ کے زمانہ میں یہ آیت پڑھی: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾ (۸/ الانفال: ۲۵) اور یہ گمان نہ تھا کہ ہم ہی لوگ اس فتنے میں مبتلا ہوں گے یہاں تک جو ہونا تھا وہ ہوا یعنی اس بلا میں ہم لوگ خود گرفتار ہوئے۔

یہ اللہ پاک کا جھن فضل و کرم ہے کہ حد سے زیادہ ناساعد حالات میں بھی نظر ثانی کے بعد آج یہ پارہ کا جب صاحب کے حوالہ کر رہا ہوں۔ اللہ پاک سے دعا ہے کہ وہ خیریت کے ساتھ تکمیل صحیح بخاری کا شرف عطا فرمائے اور اس خدمت عظیم کا ذریعہ نجات اخروی بنائے اور شفاعت رسول کریم ﷺ سے بہرہ اندوز کرے۔ ربنا لا تؤاخذنا ان نسينا او اخطانا آمین یا رب العالمین۔

۷۰۴۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَتْ أَسْمَاءُ عَنِ النَّبِيِّ ﷺ قَالَ: ((أَنَا عَلَى حَوْضِي أُنْتَظَرُ مَنْ يَزِدُّ عَلَيَّ فَيُؤْخَذُ بِنَاسٍ مِنْ دُونِي فَأَقُولُ: أُمِّي فَيَقَالُ: لَا تَدْرِي مَسْأَلًا عَلَى الْفَهْقَرَى)) قَالَ ابْنُ أَبِي مُلَيْكَةَ: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ

(۷۰۴۸) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے بشر بن سری نے بیان کیا، کہا ہم سے نافع بن عمر نے بیان کیا، ان سے ابن ابی ملیکہ نے کہ نبی کریم ﷺ نے فرمایا: ”(قیامت کے دن) میں حوض کوثر پر ہوں گا اور اپنے پاس آنے والوں کا انتظار کرتا رہوں گا پھر (حوض کوثر) پر کچھ لوگوں کو مجھ تک پہنچنے سے پہلے ہی گرفتار کر لیا جائے گا تو میں کہوں گا کہ یہ تو میری امت کے لوگ ہیں۔ جواب ملے گا کہ آپ کو معلوم نہیں یہ لوگ لائے پاؤں پھر گئے تھے۔“ ابن ابی ملیکہ اس حدیث کو روایت کرتے

عَلَى أَغْقَابِنَا أَوْ نُفْتَنَ. [راجع: ۶۵۹۳] وقت دعا کرتے: ”اے اللہ! ہم تیری پناہ مانگتے ہیں کہ ہم اٹلے پاؤں پھر جائیں یا فتنہ میں پڑ جائیں۔“

تشریح: ان احادیث کا مطالعہ کرنے والوں کو غور کرنا ہوگا کہ وہ کسی قسم کی بدعت میں مبتلا ہو کر شفاعت رسول کریم ﷺ سے محروم نہ ہو جائیں بدعت وہ بدترین کام ہے جس سے ایک مسلمان کے سارے نیک اعمال اکارت ہو جاتے ہیں اور بدعتی حوض کوثر اور شفاعت نبوی سے محروم ہو کر خائب و خاسر ہو جائیں گے یا اللہ! ہر بدعت اور ہر برے کام سے بچا، آمین۔ یا اللہ! اس حدیث پر ہم بھی تیری پناہ مانگتے ہیں کہ ہم اٹلے پاؤں پھر جائیں یعنی دین سے بے دین ہو جائیں یا فتنہ میں پڑ کر ہم تباہ ہو جائیں۔ یا اللہ! ہماری بھی یہ دعا قبول فرما۔ (رہیں۔)

۷۰۴۹۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: ((أَنَا قَرَطُكُمْ عَلَى الْحَوْضِ لِيُرْفَعَنَّ إِلَيَّ رِجَالُ مِنْكُمْ حَتَّى إِذَا أَهْوَيْتُمْ لِأَنَّا وَلَهُمْ اخْتَلَجُوا دُونِي فَأَقُولُ: أَيُّ رَبِّ الْأَصْحَابِي، يَقُولُ: لَا تَدْرِي مَا أَحَدُنَا بَعْدُكَ)). [راجع: ۶۵۷۵] ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے، ان سے ابو دائل کے غلام مغیرہ بن مقسم نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”میں حوض کوثر پر تم لوگوں کا پیش خیمہ ہوں گا اور تم میں سے کچھ لوگ میری طرف آئیں گے جب میں انہیں (حوض کا پانی) دینے کے لئے جھکوں گا تو انہیں میرے سامنے سے کھینچ لیا جائے گا میں کہوں گا اے میرے رب! یہ تو میری امت کے لوگ ہیں۔ اللہ تعالیٰ فرمائے گا آپ کو معلوم نہیں کہ انہوں نے آپ کے بعد دین میں کیا نئی باتیں نکال لی تھیں۔“

تشریح: نئی باتوں سے بدعات مروجہ مراد ہیں جیسے تیج، فاتحہ، چہلم، تعزیہ پرستی، عرس، قوالی وغیرہ وغیرہ اللہ سب بدعات سے بچائے۔ (رہیں۔)

۷۰۵۰، ۷۰۵۱۔ حَدَّثَنَا يَحْيَى بْنُ بَكِيمٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((أَنَا قَرَطُكُمْ عَلَى الْحَوْضِ فَمَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ أَبَدًا لِكِرْدَنَ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يَحَالُ بَيْنِي وَبَيْنَهُمْ)) قَالَ أَبُو حَازِمٍ فَسَمِعَنِي الثُّغَمَانُ بْنُ أَبِي عِيَّاشٍ وَأَنَا أُحَدِّثُهُمْ هَذَا فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا؟ فَقُلْتُ: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدٍ الْخُدْرِيِّ لَسَمِعْتَهُ يَزِيدُ فِيهِ قَالَ: ((إِنَّهُمْ مِنِّي فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا

(۵۱، ۷۰۵۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے یعقوب بن عبد الرحمن نے بیان کیا، ان سے ابو حازم سلمہ بن دینار نے بیان کیا، کہا کہ میں نے سہل بن سعد سے سنا، وہ کہتے تھے کہ میں نے نبی کریم ﷺ سے سنا، آپ فرماتے تھے: ”میں حوض کوثر پر تم سے پہلے رہوں گا جو وہاں پہنچے گا تو اس کا پانی پیے گا اور جو اس کا پانی پی لے گا وہ اس کے بعد کبھی پیاسا نہیں ہوگا۔ میرے پاس ایسے لوگ بھی آئیں گے جنہیں میں پہچانتا ہوں گا اور وہ مجھے پہچانتے ہوں گے، پھر میرے اور ان کے درمیان پردہ ڈال دیا جائے گا۔“ ابو حازم نے بیان کیا کہ نعمان بن ابی عیاش نے بھی سنا کہ میں ان سے یہ حدیث بیان کر رہا ہوں تو انہوں نے کہا کہ کیا تو نے سہل رضی اللہ عنہ سے اسی طرح یہ حدیث سنی تھی؟ میں نے کہا: ہاں، انہوں نے کہا کہ میں گواہی دیتا ہوں کہ میں نے ابوسعید خدری رضی اللہ عنہ سے یہ حدیث اسی طرح سنی تھی ابو سعید اس میں اتنا بڑھاتے تھے کہ آنحضرت ﷺ نے فرمایا: ”یہ لوگ مجھ

بَذَلُوا بَعْدَكَ فَأَقُولُ: سَحَقًا سَحَقًا لِمَنْ بَذَلَ مِثْلَهُمْ مِنْهُمْ. آخِضَتْ عَلَيْهِ السَّلَامُ مِنْهُمْ. اس وقت کہا جائے گا کہ آپ کو معلوم نہیں کہ آپ کے بعد انہوں نے کیا تبدیلیاں کر دی تھیں؟ میں کہوں گا کہ

[راجع: ۶۵۸۳، ۶۵۸۴]

دوری ہو دوری ہو ان کے لئے جنہوں نے میرے بعد دین میں تبدیلیاں کر

[مسلم: ۵۹۶۸]

دی تھیں۔“

تشریح: یعنی اسلام سے مرتد ہو گئے۔ حافظ نے کہا اس صورت میں تو کوئی اشکال نہ ہوگا اگر بدعتی یا دوسرے گناہگار مراد ہوں تو بھی ممکن ہے کہ اس وقت حوض پر آنے سے روک دیے جائیں۔ معاذ اللہ دین میں نئی بات یعنی بدعت نکالنا کتنا بڑا گناہ ہے ان بدعتیوں کو پہلے نبی کریم ﷺ کے پاس لا کر پھر جو ہٹالے جائیں گے، اس سے یہ مقصود ہوگا کہ ان کو اور زیادہ رنج ہو جیسے کہتے ہیں:

قسمت کی بد نصیبی توئی کہاں کندہ دو چار ہاتھ جب کہ لب بام رہ گیا

یا اس لئے کہ دوسرے مسلمانوں ان کا حال پر اختلال اپنی آنکھوں سے دیکھ لیں۔ مسلمانو! ہوشیار ہو جاؤ بدعت سے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((سَتَرُونَ بَعْدِي أُمُورًا تَنْكَرُونَهَا))

باب: نبی کریم ﷺ کا فرمانا کہ ”میرے بعد تم بعض کام دیکھو گے جو تم کو برے لگیں گے“

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: قَالَ النَّبِيُّ ﷺ: ((أَصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ)). اور عبد اللہ بن زید بن عامر نے بیان کیا کہ نبی کریم ﷺ نے (انصار سے) یہ بھی فرمایا: ”تم ان کاموں پر صبر کرنا یہاں تک کہ تم حوض کوثر پر آ کر مجھ سے ملو۔“

[راجع: ۴۳۳۰]

تشریح: کچھ باتیں اپنی مرضی کے خلاف دیکھو گے ان پر صبر کرنا اور امت میں اتفاق کو قائم رکھنا۔

۷۴۵۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ [الْقَطَّانُ] قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهَبٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: ((إِنَّكُمْ سَتَرُونَ بَعْدِي أَثَرَةً وَأُمُورًا تَنْكَرُونَهَا)) قَالُوا: فَمَا تَأْمُرْنَا؟ يَا رَسُولَ اللَّهِ قَالَ: ((أَذُوا إِلَيْهِمْ حَقُّهُمْ وَسَلُوا اللَّهَ حَقَّكُمْ)). [راجع: ۳۶۰۳]

(۷۴۵۲) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے زید بن وہب نے بیان کیا، انہوں نے عبد اللہ بن زید سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے ہم سے فرمایا: ”تم میرے بعد بعض کام ایسے دیکھو گے جو تم کو برے لگیں گے۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! آپ اس سلسلے میں کیا حکم فرماتے ہیں؟ آنحضرت ﷺ نے فرمایا: ”انہیں ان کا حق ادا کرو اور اپنا حق اللہ سے مانگو۔“

تشریح: یعنی اللہ سے دعا کرو کہ اللہ ان کو انصاف اور حق رسائی کی توفیق دے۔ جیسے ثوری رحمہ اللہ کی روایت میں ہے یا اللہ ان کے بدل تم پر دوسرے حاکم جو عادل اور منصف ہوں مقرر کرے۔ مسلم اور طبرانی کی روایت میں یوں ہے کہ یا رسول اللہ! ہم ان سے لڑیں نہیں؟ آپ نے فرمایا نہیں جب تک وہ نماز پڑھتے رہیں۔ معلوم ہوا کہ جب مسلمان حاکم نماز پڑھنا بھی چھوڑ دے تو پھر اس سے لڑنا اور اس کا خلاف کرنا درست ہو گیا۔ بے نمازی حاکم کی اطاعت ضروری نہیں ہے اس پر تمام اہل حدیث کا اتفاق ہے۔ حافظ نے کہا اس کا یہ مطلب نہیں ہے کہ وہ کافر ہو جائے گا بلکہ مطلب یہ ہے کہ جاہلیت والوں کی طرح مرے گا یعنی جیسے جاہلیت والوں کا کوئی امام نہیں ہوتا۔ اسی طرح اس کا بھی نہ ہوگا دوسری روایت میں یوں ہے جو شخص جماعت

سے بالشت برابر جدا ہو گیا اس نے اسلام کی رسی اپنی گردن سے نکال ڈالی۔ ابن بطلال نے کہا اس حدیث سے یہ نکلا حاکم کو ظالم یا فاسق ہو اس سے بغاوت کرنا درست نہیں البتہ اگر صریح کفر اختیار کرے تب اس کی اطاعت جائز نہیں بلکہ جس کو قدرت ہو اس کو اس پر جہاد کرنا واجب ہے۔ آج کل کے بعض ائمہ مساجد لوگوں سے اپنی امامت کی بیعت لے کر بیعت نہ کرنے والوں کو جاہلیت کی موت کا فتویٰ سناتے ہیں اور لوگوں سے زکوٰۃ وصول کرتے ہیں یہ سب فریب خوردہ ہیں۔ یہاں مراد خلیفہ اسلام ہے، جو صحیح معنوں میں اسلامی طور پر صاحب اقتدار ہو۔

۷۰۵۳۔ حَدَّثَنَا مُسَدَّدٌ عَنْ عَبْدِ الْوَارِثِ عَنِ الْجَعْفَرِ، عَنْ أَبِي رَجَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيُضْبِرْ فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شَيْئًا مَاتَ مِيتَةً جَاهِلِيَّةً)). [طرفاء فی: بالشت بھر بھی باہر نکلا تو اس کی موت جاہلیت کی موت ہوگی۔]

۷۰۵۴، [۷۱۴۳] [مسلم: ۴۷۹۰]

تشریح: خلیفہ اسلام کی اطاعت سے مقصد یہ ہے کہ معمولی باتوں کو بہانہ بنا کر قانون شکنی کر کے لاقانونیت نہ پیدا کی جائے ورنہ عہد جاہلیت کی یاد تازہ ہو جائے گی فتنہ و فساد زور پکڑ جائے گا۔

۷۰۵۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنِ زَنْدٍ عَنْ الْجَعْفَرِ أَبِي عُمَانَ حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِ دِي قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيُضْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَيْئًا فَمَاتَ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً)). [راجع: ہم سے ابو نعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے جعفر ابو عثمان نے بیان کیا، ان سے ابو رجاء عطاء رودی نے بیان کیا، کہا کہ میں نے ابن عباس رضی اللہ عنہما سے سنا، ان سے نبی کریم ﷺ نے فرمایا: ”جس نے اپنے امیر کی کوئی ناپسند چیز دیکھی تو اسے چاہیے کہ صبر کرے اس لئے کہ جس نے جماعت سے ایک بالشت بھر جدائی اختیار کی اور اسی حال میں مرنا وہ جاہلیت کی موت مرے گا۔“]

[۷۰۵۳]

تشریح: امام احمد رحمہ اللہ کی روایت میں اتنا زیادہ ہے کہ گو تم اپنے تئیں حکومت کا حق دار سمجھو جب بھی اس رائے پر نہ چلو بلکہ حاکم وقت کی اطاعت کرو، اس کا حکم سنو، یہاں تک کہ اگر اللہ کو منظور ہے تو بن لڑے بھڑے تم کو حکومت مل جائے۔ ابن حبان اور امام احمد رحمہما کی روایت میں ہے کہ یہ حاکم تمہارا مال کھائے تمہاری پیٹھ پر مار لگائے، یعنی جب بھی صبر کرو اگر کفر کرے تو اس سے لڑنے پر تم کو مؤاخذہ نہ ہوگا۔ دوسری روایت میں یوں ہے جب تک وہ تم کو صاف اور صریح گناہ کی بات کا حکم نہ دے۔ تیسری روایت میں ہے جو حاکم اللہ کی نافرمانی کرے اس کی اطاعت نہیں کرنی چاہیے۔ ابن ابی شیبہ کی روایت میں یوں ہے تم پر ایسے لوگ حاکم ہوں گے جو تم کو ایسی باتوں کا حکم کریں گے جن کو تم نہیں پہچانتے اور ایسے کام کریں گے جن کو تم برا جانتے ہو تو ایسے حاکموں کی اطاعت کرنا تم کو ضروری نہیں یہ جو فرمایا اللہ کے پاس تم کو دلیل مل جائیگی یعنی اس سے لڑنے اور اس کی مخالفت کرنے کی سند تم کو مل جائے گی۔ اس سے یہ نکلا کہ جب تک حاکم کے قول و فعل کی تاویل شرعی ہو سکے اس وقت تک اس سے لڑنا یا اس پر خروج کرنا جائز نہیں البتہ اگر صاف و صریح وہ شرع کے مخالف حکم دے اور قواعد اسلام کے برخلاف چلے جب تو اس پر اعتراض کرنا اور اگر نہ مانے تو اس سے لڑنا درست ہے۔ داؤد بنی نے کہا اگر ظالم حاکم کا معزول کرنا بغیر فتنہ و فساد کے ممکن ہو تب تو واجب ہے کہ وہ معزول کر دیا جائے ورنہ صبر کرنا چاہیے۔ بعض نے کہا ابتداءً فاسق کو حاکم بنانا

درست نہیں اگر حکومت ملے وقت عادل ہو پھر فاسق ہو جائے اس پر خروج کرنے میں علما کا اختلاف ہے اور صحیح یہ ہے کہ خروج اس وقت تک جائز نہیں جب تک علانیہ کفر نہ کرے، اگر علانیہ کفر کی باتیں کرنے لگے اس وقت اس کو معزول کرنا واجب ہے۔

۷۰۵۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ عَنْ عَمْرِو عَنْ بَكْرِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عُثْمَانَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ فَقُلْنَا: أَضْلَحَكَ اللَّهُ حَدَّثَنَا بِحَدِيثٍ يَنْفَعُكَ اللَّهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ قَالَ: دَعَانَا النَّبِيُّ ﷺ قَبَايِعُنَا. [راجع: ۱۸] [مسلم: ۴۷۷۱]

(۷۰۵۵) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا، ان سے عمرو بن سعید نے، ان سے بکر بن سعید نے، ان سے جنادہ بن ابی امیہ نے، ان سے بصر بن سعید نے، ان سے عمرو بن سعید نے، ان سے جنادہ بن ابی امیہ نے بیان کیا کہ ہم عبادہ بن صامت رضی اللہ عنہ کی خدمت میں پہنچے وہ مریض تھے اور ہم نے عرض کیا: اللہ تعالیٰ آپ کو صحت عطا فرمائے کوئی حدیث بیان کیجئے جس کا نفع آپ کو اللہ تعالیٰ پہنچائے۔ انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے لیلۃ العقبہ میں سنا ہے کہ آپ نے ہمیں بلایا اور ہم نے آپ سے بیعت کی۔

۷۰۵۶۔ فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةٍ عَلَيْنَا وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ. [طرفہ فی: ۷۲۰۰] [مسلم: ۴۷۶۸؛ نسائی: ۴۱۶۰، ۴۱۶۱، ۴۱۶۲]

(۷۰۵۶) انہوں نے بیان کیا کہ جن باتوں کا آنحضرت ﷺ نے ہم سے عہد لیا تھا ان میں یہ بھی تھا کہ خوشی و ناگواری، ہنگامی اور کشادگی اور اپنی حق تلفی میں بھی اطاعت و فرمانبرداری کریں اور یہ بھی کہ حکمرانوں کے ساتھ حکومت کے بارے میں اس وقت تک جھگڑانہ کریں جب تک ان کو اعلانیہ کفر کرتے نہ دیکھ لیں اگر وہ اعلانیہ کفر کریں تو تم کو اللہ کے پاس دلیل مل جائے گی۔

۴۱۶۳، ۴۱۶۴، ۴۱۶۵؛ ابن ماجہ: ۲۸۶۶

۷۰۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَزْزَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! اسْتَعْمَلْتُ فَلَانًا وَلَمْ تَسْتَعْمِلْنِي قَالَ: ((إِنَّكُمْ سَتَرُونَ بَعْدِي أُمَّةً فَاصْبِرُوا حَتَّى تُلَاقُونِي)). [راجع: ۳۷۹۲]

(۷۰۵۷) ہم سے محمد بن عزرہ نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے، ان سے انس بن مالک رضی اللہ عنہ نے اور ان سے اسید بن حضیر رضی اللہ عنہ نے، ایک صاحب (خود سیدنا) نبی کریم ﷺ کی خدمت میں حاضر ہوئے اور عرض کیا: یا رسول اللہ! آپ نے فلاں عمرو بن عاص کو حاکم بنا دیا اور مجھے نہیں بنایا۔ آپ ﷺ نے فرمایا: ”تم لوگ انصاری میرے بعد اپنی حق تلفی دیکھو گے تو قیامت تک صبر کرنا یہاں تک کہ تم مجھ سے آلو۔“

تشریح: حضرت اسید بن حضیر انصاری رضی اللہ عنہ اوی لیلۃ العقبہ ثانیہ میں موجود تھے سنہ ۲ھ میں مدینہ میں فوت ہوئے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((هَلَاكُ أُمَّتِي عَلَى يَدَيِ أُغْيَلِمَةَ سُفَهَاءَ))

باب: نبی کریم ﷺ کا یہ فرمانا کہ ”میری امت کی تباہی چند بیوقوف لڑکوں کی حکومت سے ہوگی“

۷۰۵۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدٍ بْنُ عَمْرِو ابْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي جَدِّي قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ ﷺ بِالْمَدِينَةِ وَمَعَنَا مَرْوَانُ قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ ﷺ يَقُولُ: ((هَلَكَةُ أُمَّتِي عَلَى أَيْدِي غُلَمَةٍ مِنْ قُرَيْشٍ)) فَقَالَ مَرْوَانُ: لَعَنَهُ اللَّهُ عَلَيْهِمْ غُلَمَةٌ فَقَالَ أَبُو هُرَيْرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ بَنِي فَلَانٍ وَبَنِي فَلَانٍ لَفَعَلْتُ فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ حِينَ مَلَكَوْا بِالشَّامِ فَإِذَا رَأَهُمْ غُلَمَانَا أَحَدَانَا قَالَ لَنَا: عَسَى هَؤُلَاءِ أَنْ يَكُونُوا مِنْهُمْ فَلْنَا: أَنْتَ أَغْلَمُ. [راجع: ۳۶۰۴]

(۷۰۵۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عمرو بن یحییٰ بن سعید نے بیان کیا، کہا کہ مجھے میرے دادا سعید نے خبر دی، کہا کہ میں ابو ہریرہ رضی اللہ عنہ کے پاس مدینہ منورہ میں مسجد نبوی میں بیٹھا تھا اور ہمارے ساتھ مروان بھی تھا۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں نے صادق و مصدوق سے سنا ہے آپ ﷺ نے فرمایا: ”میری امت کی تباہی قریش کے چند چھوٹوں کے ہاتھ سے ہوگی۔“ مروان نے اس پر کہا ان پر اللہ کی لعنت ہو۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ اگر میں ان کے خاندان کے نام لے کر بتانا چاہوں تو بتلا سکتا ہوں، پھر جب بنی مروان شام کی حکومت پر قابض ہو گئے تو میں اپنے دادا کے ساتھ ان کی طرف جاتا تھا جب وہاں انہوں نے نوجوان لڑکوں کو دیکھا تو کہا کہ شاید یہ انہی میں سے ہوں۔ ہم نے کہا کہ آپ کو زیادہ علم ہے۔

تشریح: انہوں نے نام بنام ظالم حاکموں کے نام نبی کریم ﷺ سے سنے تھے مگر ذر کی وجہ سے بیان نہیں کر سکتے تھے۔ قسطلانی نے کہا اس بلا سے مراد وہ اختلاف ہے جو حضرت عثمان رضی اللہ عنہ کی اخیر خلافت میں ہوا یا وہ جنگ جو حضرت علی رضی اللہ عنہ اور معاویہ رضی اللہ عنہ میں ہوئی، ابن ابی شیبہ نے ابو ہریرہ رضی اللہ عنہ سے مرفوعاً نکالا ہے کہ میں اللہ کی پناہ چاہتا ہوں چھوٹوں کی حکومت سے۔ اگر تم ان کا کہنا مانو تو توین کی تباہی ہے اور اگر نہ مانو تو وہ تم کو تباہ کر دیں۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ))
باب: نبی کریم ﷺ کا یہ فرمانا کہ ”ایک بلا سے جو نزدیک آگئی ہے عرب کی خرابی ہونے والی ہے“

۷۰۵۹۔ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ الزُّهْرِيَّ عَنْ عُرْوَةَ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ حَبِيبَةَ عَنْ زَيْنَبِ بِنْتِ جَحْشٍ أَنَّهَا قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ مُحْضَرًا وَجْهَهُ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ فَتَحَ الْيَوْمَ مِنْ رَدْمٍ يَأْجُوجُ وَمَأْجُوجُ مِثْلُ هَذِهِ)) وَعَقَدَ سَفِيَانٌ تِسْعِينَ أَوْ مِائَةً

(۷۰۵۹) ہم سے مالک بن اسماعیل نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، انہوں نے زہری سے سنا، انہوں نے عروہ سے، انہوں نے زینب بنت ام سلمہ رضی اللہ عنہا سے، انہوں نے ام حبیبہ رضی اللہ عنہا سے اور انہوں نے زینب بنت جحش رضی اللہ عنہا سے کہ انہوں نے بیان کیا نبی کریم ﷺ نیند سے بیدار ہوئے تو آپ کا چہرہ سرخ تھا اور آپ فرما رہے تھے: ”اللہ کے سوا کوئی معبود نہیں، عربوں کی تباہی اس بلا سے ہوگی جو قریب ہی آگئی ہے آج یا جوج ماجوج کی دیوار میں سے اتنا سوراخ ہو گیا۔“ اور سفیان نے نوے یا سو کے عدد کے لئے انگلی باندھی پوچھا گیا کیا ہم اس کے باوجود ہلاک ہو

إِذَا كَثُرَ النَّحْبُ)). [راجع: ۳۳۶۱] جائیں گے کہ ہم میں صالحین بھی ہوں گے؟ فرمایا: ”ہاں، جب بدکاری بڑھ جائے گی (تو ایسا ہی ہوگا)۔“

تشریح: نوے کا اشارہ یہ ہے کہ دائیں ہاتھ کے گلے کی انگلی کی نوک اس کی جڑ پر جمائی اور سو کا اشارہ بھی اس کے قریب قریب ہے۔ برائی سے مراد نانا یا اولاد نانا کی کثرت ہے دیگر فتنہ و فجو بھی مراد ہیں۔ یا جوج ماجوج کی سہ نبی کریم ﷺ کے زمانہ میں اتنی کھل گئی تھی تو اب معلوم نہیں کتنی کھل گئی ہوگی اور ممکن ہے برابر ہوگئی ہو یا پہاڑوں میں چھپ گئی ہو اور جغرافیہ والوں کی نگاہ اس پر نہ پڑی ہو۔ یہ مولانا وحید الزمان کا خیال ہے۔ اپنے نزدیک واللہ اعلم بالصواب امنا بما قال رسول اللہ ﷺ۔

۷۰۶۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ: وَحَدَّثَنِي مَحْمُودٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أَطَامِ الْمَدِينَةِ فَقَالَ: ((هَلْ تَرَوْنَ مَا أَرَى؟)) قَالُوا: لَا قَالَ: ((فَإِنِّي لَأَرَى الْفِتْنَ تَقَعُ خِلَالَ بَيُوتِكُمْ كَوَقْعِ الْمَطَرِ)). [راجع: ۱۸۷۸]

(۷۰۶۰) ہم سے ابو نعیم فضل بن دیکین نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے، (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ اور مجھ سے محمد بن غیلان نے بیان کیا، کہا ہم کو عبد الرزاق نے خبر دی، انہیں معمر نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور ان سے اسامہ بن زید رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ مدینے کے محلوں میں سے ایک محل پر چڑھے اور فرمایا: ”میں جو کچھ دیکھتا ہوں تم بھی دیکھتے ہو؟“ لوگوں نے کہا کہ نہیں۔ آپ ﷺ نے فرمایا: ”میں فتنوں کو دیکھتا ہوں کہ وہ بارش کے قطروں کی طرح تمہارے گھروں میں داخل ہو رہے ہیں۔“

تشریح: نبی کریم ﷺ کی پیش گوئی حرف بہ حرف صحیح ثابت ہوئی اور آپ کی جدائی کے بعد جلد فتنوں کے دروازے کھل گئے۔ حضرت اسامہ بن زید بن حارثہ رضی اللہ عنہ قضاعی، ام ایمن کے بیٹے ہیں جو نبی کریم ﷺ کے والد ماجد جناب عبد اللہ کی لونڈی تھیں جنہوں نے نبی کریم ﷺ کو گود میں پالا تھا۔ اسامہ رضی اللہ عنہ حضرت کے محبوب حضرت زید رضی اللہ عنہ کے بیٹے تھے اور زید رضی اللہ عنہ بھی آپ کے بہت محبوب غلام تھے وفات نبوی کے وقت ان کی عمر ۲۰ سال کی تھی اور بعد میں یہ وادی القری میں رہنے لگے تھے حضرت عثمان غنی رضی اللہ عنہ کی شہادت کے بعد وہیں وفات پائی۔ (رضی اللہ عنہ وارضاه)

حضرت زینب بنت جحش رضی اللہ عنہا امہات المؤمنین سے ہیں ان کی والدہ کا نام امیہ ہے جو عبد المطلب کی بیٹی ہیں اور نبی کریم ﷺ کی پھوپھی ہیں۔ حضرت زینب بنت جحش حضرت زید بن حارثہ رضی اللہ عنہ نبی کریم ﷺ کے آزاد کردہ غلام کی بیوی ہیں۔ پھر حضرت زید رضی اللہ عنہ نے ان کو طلاق دے دی اور ۵۵ھ میں یہ نبی کریم ﷺ کے حرم محترم میں داخل ہوگئی تھیں۔ کوئی عورت دینداری میں ان سے بہتر نہ تھی۔ سب سے زیادہ اللہ سے ڈرنے والی، سب سے زیادہ سچ بولنے والی، سب سے زیادہ سخاوت کرنے والی تھیں۔ وفات نبوی کے بعد آپ کی بیویوں میں سب سے پہلے ۲۰ یا ۲۱ھ میں ہمر ۵۳ سال مدینہ میں انتقال فرمایا۔ (رضی اللہ عنہا وارضاه)

بَابُ ظُهُورِ الْفِتَنِ

باب: فتنوں کے ظاہر ہونے کا بیان

۷۰۶۱۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعَمَلُ))

(۷۰۶۱) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم کو عبد الاعلیٰ نے خبر دی، انہوں نے کہا ہم سے معمر نے بیان کیا، ان سے زہری نے، ان سے سعید بن مسیب نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”زمانہ قریب ہوتا جائے گا اور عمل کم ہوتا جائے گا اور لالچ دلوں میں

وَيُلْقَى الشُّحُّ وَتَظْهَرُ الْفِتْنُ وَيَكْثُرُ الْهَرْجُ))
 ۱۰۶۲، ۷۰۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى
 عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ، قَالَ: كُنْتُ مَعَ
 عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَا: قَالَ النَّبِيُّ ﷺ:
 ((إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا يَنْزِلُ فِيهَا
 الْجَهْلُ وَيَرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ))
 وَالْهَرْجُ: الْقَتْلُ. [طرفه فی: ۷۰۶۴، ۷۰۶۵،
 ۷۰۶۶ [مسلم: ۶۷۸۸، ۶۷۸۹، ۶۷۹۰،
 ۶۷۱۹؛ ترمذی: ۲۲۰۰؛ ابن ماجہ: ۴۰۵۰،
 ۴۰۵۱]

تشریح: یعنی لوگ عیش و عشرت اور غفلت میں پڑ جائیں گے، ان کا ایک سال ایسا گزرے گا جیسے ایک ماہ۔ ایک ماہ ایسے جیسے ایک ہفتہ ایک ہفتہ ایسے جیسے ایک دن یا یہ مراد ہے کہ دن رات برابر ہو جائیں گے یا دن رات چھوٹے ہو جائیں گے گویا یہ بھی قیامت کی ایک نشانی ہے یا شر اور فساد و نزہت کے آجائے گا کہ کوئی اللہ اللہ کہنے والا نہیں رہے گا یا دولت اور حکومتیں جلد جلد بدلے اور مٹنے لگیں گی یا عمریں چھوٹی ہو جائیں گی یا زمانہ میں سے برکت جاتی رہے گی جو کام اگلے لوگ ایک ماہ میں کرتے تھے وہ ایک سال میں بھی پورا نہ ہوگا۔ شعیب کی روایت کو امام بخاری رحمہ اللہ نے کتاب الادب میں اور یونس کی روایت کو امام مسلم رحمہ اللہ نے صحیح میں اور لیث کی روایت کو طبرانی نے معجم اوسط میں وصل کیا۔ مطلب یہ ہے کہ ان چاروں نے معمر کا خلاف کیا۔ انہوں نے زہری رحمہ اللہ کا شیخ اس حدیث میں حید بیان کیا اور امام بخاری رحمہ اللہ نے دونوں طریقوں کو صحیح سمجھا جب تو ایک طریق یہاں بیان کیا اور ایک کتاب الادب میں۔ کیونکہ احتمال ہے زہری نے اس حدیث کو سعید بن مسیب اور حید دونوں سے سنا ہو۔

۱۰۶۲، ۷۰۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى
 عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ، قَالَ: كُنْتُ مَعَ
 عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَا: قَالَ النَّبِيُّ ﷺ:
 ((إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا يَنْزِلُ فِيهَا
 الْجَهْلُ وَيَرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ))
 وَالْهَرْجُ: الْقَتْلُ. [طرفه فی: ۷۰۶۴، ۷۰۶۵،
 ۷۰۶۶ [مسلم: ۶۷۸۸، ۶۷۸۹، ۶۷۹۰،
 ۶۷۱۹؛ ترمذی: ۲۲۰۰؛ ابن ماجہ: ۴۰۵۰،
 ۴۰۵۱]

۱۰۶۴۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا
 أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ:
 جَلَسَ عَبْدُ اللَّهِ وَأَبُو مُوسَى فَتَحَدَّثَا فَقَالَ أَبُو
 مُوسَى: قَالَ النَّبِيُّ ﷺ: ((إِنَّ بَيْنَ يَدَيِ السَّاعَةِ
 أَيَّامًا يَرْفَعُ فِيهَا الْعِلْمُ وَيَنْزِلُ فِيهَا الْجَهْلُ
 وَيَكْثُرُ فِيهَا الْهَرْجُ)) وَالْهَرْجُ: الْقَتْلُ. [راجع:-
 کثرت ہو جائے گی۔“ اور ہرج قتل ہے۔

[۷۰۶۳]

۷۰۶۵۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ، قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى: سَمِعْتُ النَّبِيَّ ﷺ مِنْهُ وَالْهَرَجُ بِلِسَانِ الْحَبَشِ: الْقَتْلُ. [راجع: ۷۰۶۳]

(۷۰۶۵) ہم سے قتیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعمش نے بیان کیا اور ان سے ابو وائل نے بیان کیا کہ میں عبد اللہ بن مسعود اور موسیٰ بن جعفر کے ساتھ بیٹھا ہوا تھا تو ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا اسی طرح۔ ہرج حبش کی زبان میں قتل کو کہتے ہیں۔

تشریح: حضرت ابو موسیٰ عبد اللہ بن قیس اشعری رضی اللہ عنہ ہیں جو مکہ میں اسلام لائے اور ہجرت حبشہ میں شریک ہوئے سنہ ۵۲ھ میں وفات پائی۔ (رضی اللہ عنہ وارضاه)۔ اور حبشی زبان میں ہرج حبش قتل کے معنی میں ہے۔

۷۰۶۶۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ وَأَخْبَسَهُ رَفَعَهُ. قَالَ: ((بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرَجِ يَزُولُ فِيهَا الْعِلْمُ وَيُظْهِرُ فِيهَا الْجَهْلُ)) قَالَ أَبُو مُوسَى: وَالْهَرَجُ الْقَتْلُ بِلِسَانِ الْحَبَشَةِ. [راجع: ۷۰۶۲]

(۷۰۶۶) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے، کہا ہم سے شعبہ نے، ان سے واصل نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے اور میرا خیال ہے کہ اس حدیث کو انہوں نے مرفوعاً بیان کیا کہا کہ ”قیامت سے پہلے ہرج کے دن ہوں گے، جن میں علم ختم ہو جائے گا اور جہالت غالب ہوگی۔“ ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ حبشی زبان میں ہرج بمعنی قتل ہے۔

۷۰۶۷۔ وَقَالَ أَبُو عَوَانَةَ عَنْ عَاصِمٍ عَنْ أَبِي وَائِلٍ عَنِ الْأَشْعَرِيِّ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ: تَعْلَمُ الْأَيَّامَ الَّتِي ذَكَرَ النَّبِيُّ ﷺ أَيَّامُ الْهَرَجِ؟ نَحْوَهُ

(۷۰۶۷) اور ابو عوانہ نے بیان کیا، ان سے عاصم نے، ان سے ابو وائل نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ انہوں نے عبد اللہ رضی اللہ عنہ سے کہا۔ آپ وہ حدیث جانتے ہیں جو آنحضرت ﷺ نے ہرج کے دنوں وغیرہ کے متعلق بیان کی۔

قَالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ شَرَّارَ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءُ)).

ابن مسعود رضی اللہ عنہ نے کہا کہ میں نے آپ کو یہ فرماتے سنا تھا: ”وہ بد بخت ترین لوگوں میں سے ہوں گے جن کی زندگی میں قیامت آئے گی۔“

تشریح: علم دین کا خاتمہ قیامت کی علامت ہے۔ جب علم دین اٹھ جائے گا شریر لوگ ہی رہ جائیں گے ان ہی پر قیامت قائم ہو جائے گی۔

بَابُ: لَا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرُّ مِنْهُ

باب: ہر زمانے کے بعد دوسرے آنے والے زمانے کا اس سے بدتر آنا

۷۰۶۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، قَالَ: أَتَيْنَا أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فَسَأَلْنَاهُ عَنْ

(۷۰۶۸) ہم سے محمد بن یونس نے بیان کیا، کہا ہم سے سفیان نے، ان سے زبیر بن عدی نے بیان کیا کہ ہم انس بن مالک رضی اللہ عنہ کے پاس آئے

ابْنِ مَالِكٍ فَشَكُّونَا إِلَيْهِ مَا يَلْقَوْنَ مِنَ الْحَجَّاجِ فَقَالَ: ((أَصْبِرُوا فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ)) اور ان سے حجاج کے طرز عمل کی شکایت کی، انہوں نے کہا کہ ”صبر کرو کیونکہ تم پر جو دور بھی آتا ہے تو اس کے بعد آنے والا دور اس سے بھی برا ہوگا یہاں تک کہ تم اپنے رب سے جا ملو۔“ میں نے یہ تمہارے نبی ﷺ سے سنا سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ. [ترمذی: ۲۲۰۶] ہے۔

تشریح: اب یہ اعتراض نہ ہوگا کہ کبھی کبھی بعد کا زمانہ اگلے زمانہ سے بہتر ہو جاتا ہے مثلاً کوئی بادشاہ عادل اور قبیح سنت پیدا ہو گیا جیسے عمر بن عبدالعزیز رحمہ اللہ جن کا زمانہ حجاج کے بعد تھا وہ نہایت عادل اور قبیح سنت تھے کیونکہ ایک آدھ شخص کے پیدا ہونے سے اس زمانہ کی فضیلت اگلے زمانہ پر لازم نہیں آتی۔

۷۰۶۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ [بْنِ بِلَالٍ] عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ عَنْ ابْنِ شِهَابٍ عَنْ هِنْدِ بِنْتِ الْحَارِثِ الْفَرَّاسِيَّةِ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: اسْتَقِظَ رَسُولُ اللَّهِ ﷺ لَيْلَةً فَرِغَا يَقُولُ: ((سُبْحَانَ اللَّهِ! مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَوَائِنِ؟ وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ- يُرِيدُ أَزْوَاجَهُ- لِكَيْ يُصَلِّيْنَ؟ رَبُّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ)). [راجع: ۱۱۵]

(۷۰۶۹) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے۔ (دوسری سند امام بخاری رحمہ اللہ نے کہا) اور ہم سے اسماعیل نے بیان کیا، ان سے ان کے بھائی نے بیان کیا، ان سے سلیمان نے، ان سے محمد بن ابی عتیق نے، ان سے ابن شہاب نے، ان سے ہند بنت حارث الفراسیہ نے کہ نبی کریم ﷺ کی زوجہ مطہرہ ام سلمہ رضی اللہ عنہا نے بیان کیا کہ ایک رات رسول اللہ ﷺ گھبرائے ہوئے بیدار ہوئے اور فرمایا: ”اللہ کی ذات پاک ہے اللہ تعالیٰ نے کیا خزانے نازل کئے ہیں اور کتنے فتنے اتارے ہیں ان حجرہ والیوں کو کوئی بیدار کیوں نہ کرے آپ کی مراد اوزان مطہرات سے تھی تاکہ یہ نماز پڑھیں بہت سی دنیا میں کپڑے باریک پہننے والیاں آخرت میں تنگی ہوں گی۔“

تشریح: یہ وہ ہوں گی جو دنیا میں حد سے زیادہ باریک کپڑے پہنتی ہیں جس میں اندر کا جسم صاف نظر آتا ہے ایسی عورتیں قیامت کے دن تنگی اٹھیں گی۔

باب: نبی کریم ﷺ کا یہ فرمانا کہ ”جو ہم مسلمانوں پر ہتھیار اٹھائے وہ ہم میں سے نہیں ہے“

(۷۰۷۰) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، انہیں نافع نے اور انہیں عبداللہ بن عمر رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جس نے ہم مسلمانوں پر ہتھیار اٹھایا وہ ہم سے نہیں ہے۔“

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا))

۷۰۷۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا)). [راجع: ۶۸۷۴] [مسلم: ۲۸۰]

۷۰۷۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: (۷۰۷۱) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ابواسامہ عن بُرَيْدٍ عَنْ أَبِي بُرْدَةَ، کیا، ان سے برید نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ بنی النضر نے عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ كَذَبَ نَبِيَّ كَرِيمٍ ﷺ نَزَلَ بِهِ سُلَاحٌ عَلَيْهِمْ يَوْمَئِذٍ فَيَكُونُ لَهُمْ بِهِ سِلَاحٌ فَالْيُسْرَىٰ))۔ [مسلم: سے نہیں ہے۔]

۲۸۲؛ ترمذی: ۱۴۵۹؛ ابن ماجہ: ۲۵۷۷]

تشریح: بلکہ کافر ہے اگر مسلمان پر ہتھیار اٹھانا حلال جانتا ہے۔ اگر درست نہیں جانتا تو ہمارے طریق سنت پر نہیں ہے۔ اس لئے کیونکہ ایک امر حرام کا ارتکاب کرتا ہے۔

۷۰۷۲۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسَّلَاحِ فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ فَيَقْعُ فِي حُفْرَةٍ مِنَ النَّارِ))۔ [مسلم: ۶۶۶۸]

(۷۰۷۲) ہم سے محمد بن یحییٰ ذہلی (یا محمد بن رافع نے) بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، انہیں معمر نے، انہیں ہمام نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”کوئی شخص اپنے کسی دینی بھائی کی طرف ہتھیار سے اشارہ نہ کرے، کیونکہ وہ نہیں جانتا ممکن ہے شیطان اسے اس کے ہاتھ سے جھین لے اور پھر وہ کسی مسلمان کو مار کر اس کی وجہ سے جہنم کے گڑھے میں گر پڑے۔“

تشریح: اس طرح کہ دنیا سے دین کے عالم گزر جائیں گے اور جو لوگ باقی رہیں گے وہ ہر دن دنیا کے کمانے میں غرق ہوں گے، ان کو دینی علوم کا بالکل شوق ہی نہیں رہے گا۔ ہمارے زمانہ میں یہ آثار شروع ہو گئے ہیں۔ ہزار ہا مسلمان اپنے بچوں کو صرف انگریزی تعلیم دلاتے ہیں، قرآن وحدیث سے بالکل بے بہرہ رکھتے ہیں الا ماشاء اللہ۔ کچھ کچھ جو دین کے عالم رہ گئے ہیں، قیامت کے قریب یہ بھی نہ رہیں گے۔ علم دین کو کھنص بے کار سمجھ کر اس کی تحصیل چھوڑ دیں گے، کیونکہ اچھے لوگ قیامت سے پہلے اٹھ جائیں گے۔ جیسے امام مسلم رحمہ اللہ نے ابو ہریرہ رضی اللہ عنہ سے روایت کیا کہ قیامت کے قریب اللہ تعالیٰ یمن کی طرف سے ایک ہوا بھیجے گا جو حریر سے زیادہ ملائم ہوگی اس کے لگتے ہی جس شخص کے دل میں رتی برابر بھی ایمان ہوگا وہ اٹھ جائے گا۔ دوسری حدیث میں ہے قیامت تب تک قائم نہ ہوگی جب تک زمین میں اللہ اللہ کہا جائے گا۔ اب یہ اعتراض نہ ہوگا کہ ایک حدیث میں ہے کہ قیامت تک میری امت کا ایک گروہ حق پر قائم رہے گا تو اس سے یہ نکلتا ہے کہ قیامت اچھے لوگوں پر بھی قائم ہوگی کیونکہ اس حدیث میں قیامت تک سے یہ مراد ہے کہ اس ہوا چلنے تک جس کے لگتے ہی ہر ایک مؤمن مرجائے گا اور کفار ہی دنیا میں رہ جائیں گے انہی پر قیامت آئے گی۔ (تسلطانی)

۷۰۷۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ قُلْتُ لِعَمْرٍو: يَا أَبَا مُحَمَّدٍ! سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ بِسَهْمٍ فِي الْمَسْجِدِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((أَمْسِكْ بِنَصْلِهَا؟)) قَالَ: نَعَمْ۔ [راجع: ۴۵۱]

(۷۰۷۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا کہ میں نے عمرو بن دینار سے کہا: اے ابو محمد! تم نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا ہے کہ انہوں نے بیان کیا کہ ایک صاحب تیر کے لے مسجد میں سے گزرے تو ان سے رسول کریم ﷺ نے فرمایا: ”تیر کی نوک کا خیال رکھو۔“ عمرو نے کہا ہاں! میں نے سنا ہے۔

۷۰۷۴۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ أَنَّ

(۷۰۷۴) ہم سے ابونعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے عمرو بن دینار نے اور ان سے جابر رضی اللہ عنہ نے کہ ایک صاحب

مسجد میں تیر لے کر گزرے جن کے پھل باہر کو نکلے ہوئے تھے تو انہیں حکم دیا گیا کہ ان کی نوک کا خیال رکھیں کہ وہ کسی مسلمان کو زخمی نہ کر دیں۔

رَجُلًا مَرَّ فِي الْمَسْجِدِ بِأَسْنِهِمْ قَدْ أَبْدَى نَصُولَهَا فَأَمَرَ أَنْ يَأْخُذَ بِنَصُولِهَا لَا يَخْدُشُ مُسْلِمًا. [راجع: ۴۵۱] [مسلم: ۶۶۶۲]

(۷۰۷۵) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے یزید نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ بنی النضر نے کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں سے کوئی ہماری مسجد میں یا ہمارے بازار میں سے گزرے اور اس کے پاس تیر ہوں تو اسے چاہیے کہ اس کی نوک کا خیال رکھے یا آپ نے فرمایا: اپنے ہاتھ سے انہیں تھامے رہے۔ کہیں کسی مسلمان کو اس سے کوئی تکلیف نہ پہنچے۔“

۷۰۷۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيَمْسِكْ عَلَى نَصَالِهَا. أَوْ قَالَ: فَلْيَقْبِضْ بِكَفِّهِ. إِلَّا يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ)). [راجع: ۴۵۲]

تشریح: ان جملہ احادیث سے ظاہر ہے کہ رسول کریم ﷺ ناحق خون ریزی کو کتنی بری نظر سے دیکھتے ہیں کہ قدم قدم پر اس بارے میں انتہائی احتیاط کو ملحوظ خاطر رکھنے کی ہدایت فرما رہے ہیں۔ مسلمانوں نے بھی جس طرح بعض احکام کو ملحوظ رکھا ہے کاش ان احادیث کو بھی یاد رکھتے اور باہمی قتل و غارت سے پرہیز کرتے تو ملی حالات اس قدر خراب نہ ہوتے مگر صد افسوس کہ آج مسلمان ان خانہ جنگیوں کے نتیجہ میں صد ہا ولیوں میں تقسیم ہو کر اپنی طاقت تار تار کر چکا ہے۔ کاش یہ الفاظ کسی بھی دل والے بھائی کے دل میں اتر سکیں۔

باب قولِ النَّبِيِّ ﷺ: **باب: نبی کریم ﷺ کا یہ فرمانا:**

((لَا تَرَجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).

(۷۰۷۶) ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے عمار نے بیان کیا، ان سے شقیق نے بیان کیا، کہا کہ عبد اللہ بنی النضر نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مسلمان کو گالی دینا فتن ہے اور اسے قتل کرنا کفر ہے۔“

۷۰۷۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا شَيْقِقٌ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: ((سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقَتْلُهُ كُفْرٌ)). [راجع: ۴۸]

[مسلم: ۲۲۸؛ نسائی: ۴۱۲۰؛ ابن ماجہ: ۶۹]

تشریح: یعنی بلاوجہ شرعی لڑنا کفر ہے۔ یعنی کافروں کا سافل ہے جیسے کافر مسلمانوں سے ناحق لڑتے ہیں ایسے ہی اس شخص نے بھی کیا گویا کافروں کی طرح عمل کیا۔ اس کا یہ مطلب نہیں ہے کہ جو مسلمان کسی مسلمان سے لڑا وہ کافر ہو گیا جیسے خارجیوں کا مذہب ہے اس لئے کہ اللہ نے قرآن میں فرمایا: ﴿وَأَنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾ (۱/۹۰) اور دونوں گروہوں کو مومن قرار دیا اور صحابہ رضی اللہ عنہم نے آپس میں لڑائیاں کیں گو ایک طرف والے خطائے اجتہادی میں تھے مگر کسی نے ان کو کافر نہیں کہا۔ خود حضرت علی رضی اللہ عنہ نے حضرت معاویہ رضی اللہ عنہ والوں کے حق میں فرمایا ”اخواننا بغوا علينا۔“ خارجی مردود مسلمانوں کی جماعت سے علیحدہ ہو کر سارے مسلمانوں کو کافر قرار دینے لگے بس اپنے ہی تئیں مسلمان سمجھے اور پھر یہ لطف کہ

ان خارجیوں ہی مردودوں نے مسلمانوں کے سردار جناب علی مرتضیٰ رضی اللہ عنہ کو قتل کیا حضرت حسین رضی اللہ عنہ کو بھی انہوں نے ہی قتل کیا۔ حضرت عائشہ اور حضرت عثمان اور اجلائے صحابہ رضی اللہ عنہم کو کافر قرار دیا۔ کہو جب یہ لوگ کافر ہوئے تو تم کو اسلام کہاں سے نصیب ہوا؟

(۷۰۷۷) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا مجھے واقد نے خبر دی، انہیں ان کے والد نے اور انہیں ابن عمر رضی اللہ عنہما نے، انہوں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”میرے بعد کفر کی طرف نہ لوٹ جانا کہ ایک دوسرے کی گردنیں مارنے لگو۔“

۷۰۷۷۔ حَدَّثَنَا حَجَّاجُ بْنُ مَنْهَالٍ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي وَاقِدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ: ((يَقُولُ) لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)). [راجع: ۱۷۴۲]

(۷۰۷۸) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ قطان نے بیان کیا، کہا ہم سے قرہ بن خالد نے بیان کیا، کہا ہم سے ابن سیرین نے بیان کیا، ان سے عبدالرحمن بن ابی بکرہ نے بیان کیا اور ایک دوسرے شخص (حمید بن عبدالرحمن) سے بھی سنا جو میری نظر میں عبدالرحمن بن ابی بکرہ سے اچھے ہیں اور ان سے ابوبکرہ رضی اللہ عنہ نے بیان کیا کہ رسول ﷺ نے لوگوں کو یوم النحر میں خطبہ دیا اور فرمایا: ”تمہیں معلوم ہے یہ کونسا دن ہے؟“ لوگوں نے کہا: اللہ اور اس کے رسول کو زیادہ علم ہے۔ بیان کیا کہ (اس کے بعد آپ ﷺ کی خاموشی سے) ہم یہ سمجھے کہ آپ اس کا کوئی اور نام رکھیں گے لیکن آپ نے فرمایا: ”کیا یہ قربانی کا دن (یوم النحر) نہیں ہے؟“ ہم نے عرض کیا: کیوں نہیں یا رسول اللہ! آپ نے پھر پوچھا: ”یہ کونسا شہر ہے؟ کیا یہ البلدہ (مکہ مکرمہ) نہیں ہے؟“ ہم نے عرض کیا کیوں نہیں یا رسول اللہ ﷺ، آپ ﷺ نے فرمایا: ”پھر تمہارا خون، تمہارے مال، تمہاری عزت اور تمہاری کھال تم پر اسی طرح حرمت والے ہیں جس طرح اس دن کی حرمت اس مہینے اور اس شہر میں ہے کیا میں نے پہنچا دیا؟“ ہم نے کہا: جی ہاں۔ آپ ﷺ نے فرمایا: ”اے اللہ! گواہ رہنا، پس میرا یہ پیغام موجود لوگ غیر موجود لوگوں کو پہنچا دیں کیونکہ بہت سے پہنچانے والے اس پیغام کو اس تک پہنچائیں گے جو اس کو زیادہ محفوظ رکھنے والا ہوگا۔“

چنانچہ ایسا ہی ہوا اور آنحضرت ﷺ نے فرمایا: ”میرے بعد کافر نہ ہو جانا کہ بعض بعض کی گردن مارنے لگو۔“

۷۰۷۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا قُرَيْشُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا ابْنُ سِيرِينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنْ رَجُلٍ آخَرَ هُوَ أَفْضَلُ فِي نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَقَالَ: ((أَلَا تَذَرُونِ أَيُّ يَوْمٍ هَذَا؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: حَتَّى ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ فَقَالَ: ((أَلَيْسَ بِيَوْمِ النَّحْرِ؟)) قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ فَقَالَ: ((أَيُّ بَلَدٍ هَذَا أَلَيْسَتْ بِالْبَلَدَةِ الْحَرَامِ؟)) قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: ((لَئِنْ دِمَانُكُمْ وَأَمْوَالُكُمْ وَأَعْرَاضُكُمْ وَأَنْبِشَارُكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَلَا هَلْ بَلَغْتُ؟)) قُلْنَا: نَعَمْ قَالَ: ((اللَّهُمَّ اشْهَدْ فَلْيَسْلُغِ الشَّاهِدُ الْغَائِبَ فَإِنَّهُ رَبٌّ مَبْلُغٌ يَبْلُغُهُ مَنْ هُوَ أَوْعَى لَهُ - وَكَانَ كَذَلِكَ قَالَ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)).

پھر جب وہ دن آیا جب عبداللہ بن بنی ہاشم کو جاریہ بنی قدامہ نے ایک مکان میں گھیر کر جلا دیا تو جاریہ نے اپنے لشکر والوں سے کہا ذرا ابو بکرہ کو تو جھانک دو کہ کس حال میں ہے۔ انہوں نے کہا یہ ابو بکرہ موجود ہیں تم کو دیکھ رہے ہیں۔ عبدالرحمن بن ابی بکرہ کہتے ہیں مجھ سے میری والدہ ہالہ بنت غلیظہ نے کہا کہ ابو بکرہ نے کہا، یعنی اگر یہ لوگ (جاریہ کے لشکر والے) میرے گھر میں بھی گھس آئیں اور مجھ کو مارنے لگیں تو بھی میں ان پر ایک بانس کی چھڑی بھی نہیں چلاؤں گا۔ ابو عبداللہ امام بخاری رحمہ اللہ نے کہا کہ (بہشت) بمعنی رَمِيتُ ہے۔

فَلَمَّا كَانَ يَوْمَ حُرْقِ ابْنِ الْحَضَرَمِيِّ جِئَنَّا حَرَقَهُ جَارِيَةُ بَنِي قَدَامَةَ قَالَتْ: أَشْرِفُوا عَلَيَّ أَبِي بَكْرَةَ فَقَالُوا: هَذَا أَبُو بَكْرَةَ يَرَاكَ قَالَ عَبْدُ الرَّحْمَنِ: فَحَدَّثَنِي أُمِّي عَنْ أَبِي بَكْرَةَ أَنَّهُ قَالَ: لَوْ دَخَلُوا عَلَيَّ مَا بَهَشْتُ بِقَصَبَةٍ. [راجع: ٦٧] قَالَ أَبُو عَبْدِ اللَّهِ: بَهَشْتُ يَغْنِي رَمِيتُ.

تشریح: چہ جائیکہ تھیار سے لڑوں کیونکہ ابو بکرہ رضی اللہ عنہ نبی کریم ﷺ کی یہ حدیث سن چکے تھے کہ مسلمان کو مارنا اس سے لڑنا کفر ہے۔ عبداللہ بن عمرو حضری کا قصہ یہ ہے کہ وہ معاویہ رضی اللہ عنہ کا بیٹھا ہوا بصرے میں آیا تھا۔ اس کا مطلب یہ تھا کہ بصرے والوں کو بھی انھوں نے علی رضی اللہ عنہ کا مخالف کرا دے گویا معاویہ رضی اللہ عنہ کی یہ سیاسی چال تھی۔ جب علی رضی اللہ عنہ نے یہ سنا تو جاریہ بن قدامہ کو اس کی گرفتاری کے لیے روانہ کیا۔ حضری ایک مکان میں چھپ گیا۔ جاریہ نے اس کو گھیر لیا اور مکان میں آگ لگا دی اور حضری مکان سمیت جل کر خاک ہو گیا۔ یہ واقعہ سنہ ۳۸ ہجری کا ہے اور ابن ابی شیبہ اور طبری نے بیان کیا کہ عبداللہ بن عباس رضی اللہ عنہما جو علی رضی اللہ عنہ کی طرف سے بصرے کے حاکم تھے وہاں سے نکلے اور زیاد بن سمیہ کو اپنا خلیفہ کر گئے۔ اس وقت معاویہ رضی اللہ عنہ نے موقع پا کر عبداللہ بن عمرو حضری کو بیٹھا کہ جا کر بصرے پر قبضہ کرے، وہ بنی قسیم کے محلہ میں اترا اور عثمان رضی اللہ عنہ کی طرف جو لوگ تھے وہ اس کے شریک ہو گئے۔ زیاد نے حضرت علی رضی اللہ عنہ کو اس واقعہ کی خبر کی اور مدد چاہی۔ حضرت علی رضی اللہ عنہ نے پہلے امین بن عیینہ ایک شخص کو روانہ کیا لیکن وہ دغا سے مار ڈالا گیا پھر جاریہ بن قدامہ کو بیٹھا، انہوں نے حضری کو اس کے چالیس یا ستر فقہا سمیت ایک مکان میں گھیر لیا اور اس میں آگ لگا دی۔ حضری اور اس کے ساتھی سب جل کر خاک ہو گئے۔ (انا لله وانا اليه راجعون)

٧٠٧٩- حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ عَجْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَرْتَدُّوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)). [راجع: ١٧٣٩]

٧٠٨٠- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُذَرِّكِ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ

تشریح: منشاء نبوی ﷺ یہ تھا کہ آپس میں لڑنا جھگڑا مسلمانوں کا شیوہ نہیں ہے یہ کافروں کا طریقہ ہے پس تم ہرگز یہ شیوہ اختیار نہ کرنا مگر انہوں نے کہ مسلمان بہت جلد اس پیغام رسالت کو بھول گئے۔

٧٠٨٠- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُذَرِّكِ سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ

٧٠٨٠- (٧٠٨٠) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے علی بن مدرک نے بیان کیا، کہا میں نے ابو زرعہ بن عمرو بن جریر سے سنا، ان سے ان کے دادا جریر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ

قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: ((اسْتَنْصِبِ لِلنَّاسِ)) ثُمَّ قَالَ: ((لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)). [راجع: ۱۲۱]

ترجمہ: قرآن خیر میں ان احادیث نبوی کو بھلا دیا گیا اور جو بھی خانہ جنگیاں ہوئی ہیں وہ قیامت تک آنے والے مسلمانوں کے لئے بے حدافسوس ناک ہیں۔ آج چودھویں صدی کا خاتمہ ہے مگر ان باہمی خانہ جنگیوں کی یاد تازہ ہے بعد میں تقلید کی مذاہب نے بھی باہمی خانہ جنگی کو بہت طول دیا۔ یہاں تک کہ خانہ کعبہ کو چار حصوں میں تقسیم کر لیا گیا اور ابھی تک یہ جھگڑے باقی ہیں۔ اللہ تبارک و تعالیٰ کو نیک سمجھ عطا کرے۔ آمین یا رب العالمین۔

بَابُ قَوْلِ النَّبِيِّ ﷺ:

بَابُ: آنحضرت ﷺ کا فرمان کہ

((تَكُونُ فِتْنَةُ الْقَاعِدِ فِيهَا خَيْرٌ مِنَ الْقَائِمِ))
 ”ایک ایسا فتنہ اٹھے گا جس میں بیٹھنے والا کھڑے رہنے والے سے بہتر ہو گا۔“

۷۰۸۱- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: قَالَ إِبْرَاهِيمُ: وَحَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((سَتَكُونُ فِتْنَةُ الْقَاعِدِ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمِ فِيهَا خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ فَمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُدْ بِهِ)). [راجع: ۳۶۰۱]

(۷۰۸۱) ہم سے محمد بن عبید اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ابراہیم بن سعد نے کہا کہ مجھ سے صالح بن کيسان نے بیان کیا ان سے شہاب نے، ان سے سعید بن مسیب نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا ”عقرب ایسے فتنے برپا ہوں گے جن میں بیٹھنے والا کھڑے ہونے سے بہتر ہوگا اور کھڑا ہونے والا ان میں چلنے والے سے بہتر ہوگا اور چلنے والا ان میں دوڑنے والے سے بہتر ہوگا، جو دور سے ان کی طرف جھاک کر بھی دیکھے گا تو وہ ان کو بھی سمیٹ لیں گے۔ اس وقت جس کسی کو کوئی پناہ کی جگہ مل جائے یا بچاؤ کا مقام مل سکے، پس وہ اس میں پناہ لے لے۔“

ترجمہ: تاکہ ان فتنوں سے محفوظ رہے۔ مراد وہ فتنہ ہے جو مسلمانوں میں آپس میں پیدا ہو اور یہ نہ معلوم ہو سکے کہ حق کس طرف ہے۔ ایسے وقت میں گوشہ نشینی بہتر ہے۔ بعض نے کہا اس شہر سے ہجرت کر جائے جہاں ایسا فتنہ واقع ہو اگر وہ آفت میں مبتلا ہو جائے اور کوئی اس کو مارنے آئے تو صبر کرے۔ مارا جائے لیکن مسلمان پر ہاتھ نہ اٹھائے۔ بعض نے کہا اپنی جان و مال کو بچا سکتا ہے۔ جمہور علما کا یہی قول ہے کہ جب کوئی گروہ امام سے باغی ہو جائے تو امام کے ساتھ ہو کر اس سے لڑنا جائز ہے جیسے حضرت علی رضی اللہ عنہ کی خلافت میں ہوا اکثر اکابر صحابہ رضی اللہ عنہم نے ان کے ساتھ ہو کر معاویہ رضی اللہ عنہ کے باغی گروہ کا مقابلہ کیا اور یہی حق ہے مگر بعض صحابہ جیسے سعد اور ابن عمر اور ابو بکرہ رضی اللہ عنہم دونوں فریق سے الگ ہو کر گھر میں بیٹھ رہے۔

۷۰۸۲- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ (۷۰۸۲) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں عن الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ زَهْرِي نے، انہیں ابوسلمہ بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ

نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”عقرب ایسے فتنے برپا ہوں گے کہ ان میں بیٹھنے والا کھڑے ہونے والے سے بہتر ہوگا اور کھڑے ہونے والا چلنے والے سے بہتر ہوگا اور چلنے والا دوڑنے والے سے بہتر ہوگا اگر کوئی ان کی طرف دور سے بھی جھاک کر دیکھے گا تو وہ اسے بھی سمیٹ لیں گے ایسے وقت جو کوئی اس سے کوئی پناہ کی جگہ پالے اسے اس کی پناہ لے لینی چاہیے۔“

باب: جب دو مسلمان اپنی تلواریں لے کر ایک دوسرے سے بھڑ جائیں تو ان کے لئے کیا حکم ہے؟

(۷۰۸۳) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایک شخص نے جس کا نام نہیں بتایا، ان سے حسن بصری نے بیان کیا کہ میں ایک مرتبہ باہمی فسادات کے دنوں میں اپنے ہتھیار لگا کر نکلا تو ابو بکرہ رضی اللہ عنہ سے راستے میں ملاقات ہو گئی۔ انہوں نے پوچھا کہاں جانے کا ارادہ ہے؟ میں نے کہا کہ میں رسول اللہ ﷺ کے چچا کے لڑکے کی (جنگ جمل و صفین میں) مدد کرنا چاہتا ہوں انہوں نے کہا کہ لوٹ جاؤ۔ رسول اللہ ﷺ نے فرمایا ہے: ”جب دو مسلمان اپنی تلواروں کو لے کر آئے سانسے مقابلہ پر آ جائیں تو دونوں دوزخی ہیں۔“ پوچھا گیا یہ تو قاتل تھا، مقتول نے کیا کیا؟ (کہ وہ بھی ناری ہو گیا) فرمایا: ”وہ بھی اپنے مقابل کو قتل کرنے کا ارادہ کئے ہوئے تھا۔“

حماد بن زید نے کہا کہ پھر میں نے یہ حدیث ایوب اور یونس بن عبید سے ذکر کی، میرا مقصد تھا کہ یہ دونوں بھی مجھ سے یہ حدیث بیان کریں، ان دونوں نے کہا کہ اس حدیث کی روایت، حسن بصری نے احف بن قیس سے اور انہوں نے ابو بکرہ رضی اللہ عنہ سے کی۔

ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے یہی حدیث بیان کی اور مؤمل بن ہشام نے کہا کہ ہم سے حماد بن زید نے بیان کیا، کہا ہم سے ایوب، یونس، ہشام اور معلى بن زیاد نے حسن بصری سے بیان کیا، ان سے احف بن قیس اور ان سے ابو بکرہ رضی اللہ عنہ نے اور ان سے نبی

الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَتَكُونُ فِتْنُ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْقَائِمِ خَيْرٌ مِنَ الْمَاشِي وَالْمَاشِي خَيْرٌ مِنْ خَيْرٍ مِنَ السَّاعِي مَنْ تَشَرَّفَ لَهَا تَسْتَشِرُّهُ فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعُدْ بِهِ)). (راجع: ۳۶۰۱)

بَابُ: إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا

۷۰۸۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ رَجُلٍ لَمْ يُسَمِّهِ عَنِ الْحَسَنِ قَالَ: خَرَجْتُ بِسِلَاحِي لِيَالِي الْفِتْنَةِ فَاسْتَقْبَلَنِي أَبُو بَكْرَةَ فَقَالَ: أَيْنَ تَرِيدُ؟ قُلْتُ: أُرِيدُ نَضْرَةَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا تَوَاجَعَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ)) قِيلَ: هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: ((إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ)).

قَالَ حَمَّادُ بْنُ زَيْدٍ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِأَيُّوبَ وَيُونُسَ بْنِ عُيَيْدٍ وَأَنَا أُرِيدُ أَنْ يُحَدِّثَانِي بِهِ. فَقَالَا: إِنَّمَا رَوَى هَذَا الْحَسَنُ عَنِ الْأَخْنَفِ ابْنِ قَيْسٍ عَنْ أَبِي بَكْرَةَ. (راجع: ۳۶۱) [مسلم]

۷۲۵۵، نسائی: ۴۱۲۷، ۴۱۲۸، ابن ماجہ: ۳۹۶۵

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ بِهِذَا. وَقَالَ مُؤَمَّلٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا أَيُّوبُ وَيُونُسُ وَهَشَامٌ وَمَعْلَى بْنُ زِيَادٍ عَنِ الْحَسَنِ عَنِ الْأَخْنَفِ عَنْ أَبِي بَكْرَةَ عَنْ

النَّبِيِّ ﷺ وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ وَرَوَاهُ بَكَارُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ وَقَالَ غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ جَرَّاشٍ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ وَلَمْ يَرْفَعْهُ سُفْيَانُ عَنْ مَنْصُورٍ.

کریم ﷺ نے اور اس کی روایت معمر نے بھی ایوب سے کی ہے اور اس کی روایت بکار بن عبد العزیز نے اپنے باپ سے کی اور ان سے ابوبکر رضی اللہ عنہ نے اور غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے منصور نے، ان سے ربیع بن جرّاش نے، ان سے ابوبکر رضی اللہ عنہ نے نبی کریم ﷺ سے۔ اور سفیان ثوری نے بھی اس حدیث کو منصور بن معتمر سے روایت کیا، پھر یہ روایت مرفوع نہیں ہے۔

تشریح: حضرت ابوبکر رضی اللہ عنہ کا قول ہے جو سائی میں یوں ہے: "اذا حمل الرجلان المسلمان السلاح احدهما على الآخر فهما على جرف جهنم فاذا قتل احدهما الاخر فهما في النار۔" (ترجمہ وہی ہے جو مذکور ہوا) ہتھیار لے کر لگنے والے اخف بن قیس تھے نہ کہ امام حسن بصری رضی اللہ عنہ۔ مطلب یہ کہ عمرو بن عبید نے غلطی کی جو اخف کا نام چھوڑ دیا۔ یہ فتنوں کا سلسلہ آج کل بھی جاری ہے جو جمہوری دور کی نام نہاد آزادی میں الیکشن کے دوران دیکھا جاسکتا ہے۔ سند میں جن کا نام نہیں لیا وہ بقول بعض عمرو بن عبید تھا۔ ایسے لاقانونی دور میں اپنی عزت اور جان کی حفاظت کا یہی راستہ بہتر ہے جو حدیث میں بتلایا گیا ہے کہ سب متفرق ٹوٹیوں سے بالکل الگ ہو کر وقت گزاریں کسی باہمی جھگڑنے والی ٹولی میں شرکت نہ کریں خواہ نتیجہ میں کتنی ہی تکالیف کا سامنا ہو۔

بَابُ: كَيْفَ الْأَمْرِ إِذَا لَمْ تَكُنْ جَمَاعَةً

باب: جب کسی شخص کی امامت پر اعتماد نہ ہو تو لوگ کیا کریں؟

٧٠٨٤۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا ابْنُ جَابِرٍ، قَالَ: حَدَّثَنِي بَسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ: أَنَّهُ سَمِعَ حَدِيثَهُ ابْنَ الْيَمَانِ، يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَكَانَتْ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُذَرِّكَنِي فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: ((نَعَمْ)) قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: ((نَعَمْ وَفِيهِ دَخْنٌ)) قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: ((قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُبْكِرُ))

(۷۰۸۴) ہم سے محمد بن ثنی نے بیان کیا، کہا ہم سے ولید بن مسلم نے بیان کیا، کہا ہم سے ابن جابر نے بیان کیا، ان سے بصر بن عبید اللہ حضرمی نے بیان کیا، انہوں نے ابو ادريس خولانی سے سنا، انہوں نے حدیفہ بن یمان رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ لوگ رسول اللہ ﷺ سے خیر کے بارے میں پوچھا کرتے تھے میں شر کے بارے میں پوچھتا تھا۔ اس خوف سے کہیں میری زندگی میں ہی شر نہ پیدا ہو جائے۔ میں نے پوچھا یا رسول اللہ ہم جاہلیت اور شر کے دور میں تھے، پھر اللہ تعالیٰ نے ہمیں خیر سے نوازا تو کیا اس خیر کے بعد پھر شر کا زمانہ ہوگا آپ ﷺ نے فرمایا: ”ہاں۔“ میں نے پوچھا کیا اس شر کے بعد پھر خیر کا زمانہ آئے گا؟ آنحضرت ﷺ نے فرمایا: ”ہاں، لیکن اس خیر میں کمزوری ہوگی۔“ میں نے پوچھا کہ کمزوری کیا ہوگی؟ فرمایا: ”کچھ لوگ ہوں گے جو میرے طریقے کے خلاف چلیں گے، ان کی بعض باتیں اچھی ہوں گی لیکن بعض

قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرُ مِنْ شَرِّ؟ قَالَ: ((نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مِنْ أَجَابِهِمْ إِلَيْهَا قُلُوبُهُ فِيهَا)) قُلْتُ: يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا قَالَ: ((هُمْ مِنْ جِلْدِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا)) قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكْتَنِي ذَلِكَ قَالَ: ((تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ)) قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: ((فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا وَلَوْ أَنْ تَعْصَ بِأَصْلِ شَجَرَةٍ حَتَّى يَذَرِكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ)). [راجع: ۳۶۰۶]

میں تم برائی دیکھو گے۔“ میں نے پوچھا: کیا پھر دور خیر کے بعد دور شر آئے گا؟ فرمایا: ”ہاں، جہنم کی طرف بلانے والے دوزخ کے دروازوں پر کھڑے ہوں گے، جو ان کی بات مان لے گا وہ اس میں انہیں جھٹک دیں گے۔“ میں نے کہا یا رسول اللہ! ان کی کچھ صفت بیان کیجئے۔ فرمایا: ”وہ ہمارے ہی جیسے ہوں گے اور ہماری ہی زبان عربی بولیں گے۔“ میں نے پوچھا پھر اگر میں نے وہ زمانہ پایا تو آپ مجھے ان کے بارے میں کیا حکم دیتے ہیں؟ فرمایا: ”مسلمانوں کی جماعت اور ان کے امام کے ساتھ رہنا۔“ میں نے کہا کہ اگر مسلمانوں کی جماعت نہ ہو اور نہ ان کا کوئی امام ہو؟ فرمایا: ”پھر ان تمام لوگوں سے الگ ہو کر، خواہ تمہیں جنگل میں جا کر درختوں کی جڑیں چبانی پڑیں یہاں تک کہ اسی حالت میں تمہاری موت آ جائے۔“

تشریح: [۱] محدثین نے کہا کہ پہلی برائی سے وہ فتنے مراد ہیں جو حضرت عثمان رضی اللہ عنہ کے بعد ہوئے اور دوسری بھلائی سے جو عمر بن عبد العزیز رضی اللہ عنہ کا زمانہ تھا وہ مراد ہے اور ان کے بعد اس زمانہ میں کوئی خلیفہ عادل ہوتا، تبع سنت، کوئی ظالم ہوتا بدعتی جیسے خلفائے عباسیہ میں مامون الرشید بڑا ظالم گزرا پھر متوکل علی اللہ اچھا تھا۔ اس نے امام احمد رضی اللہ عنہ کو قید سے خلاصی دی اور معتزلہ کی خوب سرکوبی کی بعض نے کہا پہلی برائی سے حضرت عثمان رضی اللہ عنہ کا قتل دوسری بھلائی حضرت علی رضی اللہ عنہ کا زمانہ مراد ہے اور دھوکے سے خارجیوں اور رافضیوں کے پیدا ہونے کی طرف اشارہ ہے اور دوسری برائی سے بنی امیہ کا زمانہ ہے جب حضرت علی رضی اللہ عنہ کو برسرِ منبر برا کہا جاتا ہے، میں (وحید الزماں رضی اللہ عنہ) کہتا ہوں نبی کریم ﷺ کی مراد اس حدیث سے واللہ اعلم یہ ہے کہ ایک زمانہ تک تو جو نقشہ میرے زمانہ میں ہے یہی چلتا رہے گا اور بھلائی قائم رہے گی یعنی کتاب و سنت کی پیروی کرتے رہیں گے جیسے سنہ ۴۰۰ھ تک رہا اس کے بعد برائی پیدا ہوگی یعنی لوگ تقلید شخصی میں گرفتار ہو کر کتاب و سنت سے بالکل منہ موڑ لیں گے بلکہ قرآن و حدیث کی تحصیل بھی چھوڑ دیں گے۔ قرآن و حدیث کے بدل دوسری کتابیں پڑھنے لگیں گے۔ دین کے مسائل بعض قرآن و حدیث کے ان کتابوں سے نکالے جائیں گے۔

[۲] یعنی ان کی جماعت میں جا کر شریک ہونا ان کی تعداد بڑھانا منع ہے۔ ابویعلیٰ نے ابن مسعود رضی اللہ عنہ سے مروی روایت کی کہ جو شخص کسی قوم کی جماعت کو بڑھانے والے ہی میں سے ہے اور جو شخص کسی قوم کے کاموں سے راضی ہو وہ گویا خود وہ کام کر رہا ہے اس حدیث سے اہل بدعات اور فسق کی مجلسوں میں شریک اور ان کا شمار بڑھانے کی ممانعت نکلتی ہے گویہ آدمی ان کے اعتقاد اور عمل میں شریک نہ ہو جو کوئی حال، قال، چہ اغافل، عرس اور گانے بجانے کی محفل میں شریک ہو وہ بھی بدعتیوں میں گنا جائے گا کو ان کاموں کو اچھا نہ جانتا ہو۔ (وحید الزماں)

بَابُ مَنْ كَرِهَ أَنْ يَكْثُرَ سَوَادُ الْفِتَنِ وَالظُّلْمِ
باب: مفسدوں اور ظالموں کی جماعت کو بڑھانا منع ہے

تشریح: فساد اور ظالم لوگوں کی حمایت کرنا ان کی تعداد میں اضافہ کرنا، سچے مسلمان کے لئے کسی طرح جائز نہیں ہے بشرطِ نمبر ۲ مذکورہ بالا اس سے متصل جان کر مطالعہ کیجئے۔

۷۰۸۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا (۷۰۸۵) ہم سے عبد اللہ بن یزید نے بیان کیا، کہا ہم سے حیوہ بن شریح حیوہ وغیرہ قَالَا: حَدَّثَنَا أَبُو الْأَسْوَدِ: وَقَالَ: وغیرہ نے بیان کیا کہ ہم سے ابو اسود نے بیان کیا، یا لیث نے ابو اسود سے

بیان کیا کہ اہل مدینہ کا ایک لشکر تیار کیا گیا (عبداللہ بن زبیر رضی اللہ عنہ کے زمانہ میں شام والوں سے مقابلہ کرنے کے لئے) اور میرا نام اس میں لکھ دیا گیا، پھر عکرمہ سے ملا اور میں نے انہیں خبر دی تو انہوں نے مجھے شرکت سے سختی کے ساتھ منع کیا، پھر کہا کہ ابن عباس رضی اللہ عنہما نے مجھے خبر دی ہے کہ کچھ مسلمان جو مشرکین کے ساتھ رہتے تھے وہ رسول کریم ﷺ کے خلاف (غزوات) میں مشرکین کی جماعت کی زیادتی کا باعث بنتے، پھر کوئی تیرا اتارا اور ان میں سے کسی کو لگ جاتا اور قتل کر دیتا یا انہیں کوئی تلوار سے قتل کر دیتا، پھر اللہ تعالیٰ نے یہ آیت نازل کی ”بلاشبہ وہ لوگ جن کو فرشتے فوت کرتے ہیں اس حال میں کہ وہ اپنی جانوں پر ظلم کرنے والے ہوتے ہیں۔“

اللَّيْثُ عَنْ أَبِي الْأَسْوَدِ قَالَ: قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعَثَ فَأَخْبَرْتُهُ فِيهِ فَلَقِيتُ عِكْرَمَةَ فَأَخْبَرْتُهُ فَهَانِي أَشَدَّ النَّهْيِ ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ أَنَسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكْثِرُونَ سَوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ فَيَأْتِي السَّهْمَ فَيَرْمِي فَيَصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يَضْرِبُهُ فَيَقْتُلُهُ فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾. [النساء: ۹۷]

[راجع: ۴۵۹۶]

تشریح: حضرت عکرمہ رضی اللہ عنہ کا مطلب یہ تھا کہ یہ مسلمان مسلمانوں سے لڑنے کے لئے نہیں نکلتے تھے بلکہ کافروں کی جماعت بڑھانے کے لئے نکلے۔ تب اللہ تعالیٰ نے ان کو ظالم اور گناہگار ٹھہرایا اس قیاس پر جو لشکر مسلمانوں سے لڑنے کے لئے نکلے گا یا ان کے ساتھ جو نکلے گا گناہگار ہوگا کو اس کی نیت مسلمانوں سے جنگ کرنے کی نہ ہو۔ ”من کثر سواد قوم..... الخ۔“ کا یہی مطلب ہے۔

بَابُ: إِذَا بَقِيَ فِي حُثَالَةٍ مِنَ النَّاسِ
باب: جب کوئی برے لوگوں میں رہ جائے تو کیا کرے؟

(۷۰۸۶) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، کہا ہم سے اعمش نے بیان کیا، ان سے زید بن وہب نے بیان کیا، ان سے حذیفہ نے بیان کیا، کہا کہ ہم سے رسول اللہ ﷺ نے دو احادیث فرمائی تھیں جن میں سے ایک تو میں نے دیکھی کہ دوسری کا انتظار ہے۔ ہم سے آپ ﷺ نے فرمایا تھا کہ ”امانت لوگوں کے دلوں کی جڑوں میں نازل ہوئی تھی، پھر لوگوں نے اسے قرآن سے سیکھا، پھر سنت سے سیکھا“ اور آپ ﷺ نے ہم سے امانت کے اٹھ جانے کے متعلق فرمایا تھا کہ ایک شخص ایک نیند سوئے گا اور امانت اس کے دل سے نکال دی جائے گی اور اس کا نشان ایک دھبہ جتنا باقی رہ جائے گا، پھر وہ ایک نیند سوئے گا اور پھر امانت نکالی جائے گی تو اس کے دل میں آبلے کی طرح اس کا نشان باقی رہ جائے گا، جیسے تم نے کوئی چنگاری اپنے پاؤں پر گرالی ہو اور اس کی وجہ سے آبلہ پڑ جائے، تم اس میں

۷۰۸۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ، قَالَ: حَدَّثَنَا حُذَيْفَةُ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا: ((أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ)) وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: ((يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَطْلُ أَثَرُهَا مِثْلَ أَثَرِ الْوُكْبِ ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبُضُ فَيَقْبُضُ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرِ دَخَرْتَهُ عَلَى رِجْلِكَ فَنَقِطَ قَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ وَيُصْبِحُ

سو جن دیکھو گے لیکن اندر کچھ نہیں ہوگا اور لوگ خرید و فروخت کریں گے لیکن کوئی امانت ادا کرنے والا نہیں ہوگا۔ پھر کہا جائے گا کہ فلاں قبیلے میں ایک امانت دار آدمی ہے اور کسی کے متعلق کہا جائے گا کہ وہ کسی قدر عقلمند، کتنا خوش طبع، کتنا دلاور آدمی ہے، حالانکہ اس کے دل میں رائی کے دانے کے برابر بھی ایمان نہ ہوگا۔ اور مجھ پر ایک زمانہ گزر گیا اور میں اس کی پروا نہیں کرتا تھا کہ تم میں سے کس کے ساتھ میں لین دین کرتا ہوں اگر وہ مسلمان ہوتا تو اس کا اسلام اسے میرے حق کے ادا کرنے پر مجبور کرتا اور اگر وہ نصرانی ہوتا تو اس کے حاکم لوگ اس کو دباتے ایمان داری پر مجبور کرتے۔ لیکن آج کل تو میں صرف فلاں فلاں لوگوں سے ہی لین دین کرتا ہوں۔

النَّاسُ يَبَايِعُونَ وَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ فَيَقَالُ: إِنَّ فِي بَيْتِي فَلَانٌ رَجُلًا أَمِينًا وَيَقَالُ لِلرَّجُلِ: مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ)) وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَلَا أَبَالِي أَتَيْكُمْ بَايَعْتُ لَتَيْنِ كَانَ مُسْلِمًا رَدَّهَ عَلَيَّ إِلَّا سَلَامٌ وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهَ عَلَيَّ سَاعِيهِ وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايِعُ إِلَّا فَلَانًا وَفُلَانًا.

[راجع: ۶۴۹۷]

تشریح: یہ خیر القرون کا حال بیان ہو رہا ہے۔ آج کل تو امانت دیانت کا جتنا بھی جنازہ نکل جائے کم ہے۔ کتنے دین کے دعویدار ہیں جو امانت دیانت سے بالکل کورے ہیں۔ اس حدیث سے غیر مسلموں کے ساتھ لین دین کرنا بھی ثابت ہوا بشرطیکہ کسی خطرے کا ڈرنہ ہو۔ حذیفہ بن یمان رضی اللہ عنہ سنہ ۳۵ھ میں مدائن میں فوت ہوئے، شہادت عثمان رضی اللہ عنہ کے چالیس روز بعد آپ کی وفات ہوئی۔ (بخاری)

باب: فتنہ فساد کے وقت جنگل میں جا کر رہنا

بَابُ التَّعَرُّبِ فِي الْفِتْنَةِ

(۷۰۸۷) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے حاتم نے بیان کیا، ان سے یزید بن ابی عبید نے بیان کیا، ان سے سلمہ بن اکوع رضی اللہ عنہ نے بیان کیا کہ وہ حجاج کے ہاں گئے تو اس نے کہا کہ اے ابن الاکوع! تم گاؤں میں رہنے لگے ہو کیا لٹے پاؤں پھر گئے؟ کہا کہ نہیں، بلکہ رسول اللہ صلی اللہ علیہ وسلم نے مجھے جنگل میں رہنے کی اجازت دی تھی۔ اور یزید بن ابی عبید سے روایت ہے، انہوں نے کہا کہ جب حضرت عثمان رضی اللہ عنہ بن عفان رضی اللہ عنہ شہید کئے گئے تو سلمہ بن اکوع رضی اللہ عنہ ربذہ چلے گئے اور وہاں ایک عورت سے شادی کر لی اور وہاں ان کے بچے بھی پیدا ہوئے۔ وہ برابر وہیں رہے، یہاں تک کہ وفات سے چند دن پہلے مدینہ آ گئے تھے۔

۷۰۸۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ! ازْدَدْتُ عَلَى عَقَبِكَ تَعَرُّبْتُ قَالَ: لَا وَلَكِنْ رَسُولَ اللَّهِ ﷺ إِذْ لِي فِي الْبَدْوِ وَعَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: لَمَّا قُتِلَ عُثْمَانُ ابْنُ عَفَّانٍ خَرَجَ سَلَمَةُ بْنُ الْأَكْوَعِ إِلَى الرَّبَذَةِ وَتَزَوَّجَ هُنَاكَ امْرَأَةً وَوَلَدَتْ لَهُ أَوْلَادًا فَلَمْ يَزَلْ بِهَا حَتَّى قَبِلَ أَنْ يَمُوتَ بِلَبَّالِي فَتَزَلَّ

الْمَدِينَةَ. [مسلم: ۴۸۲۵؛ نسائی: ۴۱۹۷]

تشریح: حدیث اور باب میں مطابقت ظاہر ہے حضرت سلمہ بن اکوع نے ۸۰ سال کی عمر میں سنہ ۷۴ھ میں وفات پائی۔ (بخاری) آج بھی فتنوں کا زمانہ ہے ہر جگہ گھر گھر نفاق و شقاق ہے۔ باہمی غلوں کا پتہ نہیں۔ ایسے حالات میں بھی سب سے تنہائی بہتر ہے، کچھ مولانا قسَم کے لوگ لوگوں سے بیعت لے کر ان احادیث کو پیش کرتے ہیں، یہ ان کی کم عقلی ہے۔ یہاں بیعت خلافت مراد ہے اور فتنے سے اسلامی ریاست کا شیرازہ بکھر جانا مراد ہے۔

۷۰۸۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَغَصَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَمُرُّ بِلَيْلِيهِ مِنَ الْفِتَنِ)). [راجع: ۱۹]

(۷۰۸۸) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو ابام مالک نے خبر دی، انہیں عبد الرحمن بن عبد اللہ بن ابی صغصہ نے، انہیں ان کے والد نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”وہ وقت قریب ہے کہ مسلمان کا بہترین مال وہ بکریاں ہوں گی جنہیں وہ لے کر پہاڑی کی چوٹیوں اور بارش برسنے کی جگہوں پر چلا جائے گا۔ وہ فتنوں سے اپنے دین کی حفاظت کے لئے وہاں بھاگ کر آجائے گا۔“

تشریح: فتنوں سے بچنے کی ترغیب ہے اس حدیث کا اگر بستی چھوڑ کر پہاڑوں میں رہ کر بھی فتنہ سے انسان بچ سکتے ہیں بچنا بہتر ہے۔ یہ بھی بہت بڑی نیکی ہے کہ انسان اپنے دین کو بایں صورت بھی بچا سکے اور تنہائی میں اپنا وقت کاٹ لے۔

باب: فتنوں سے پناہ مانگنا

بَابُ التَّعَوُّذِ مِنَ الْفِتَنِ

(۷۰۸۹) ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے قتادہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ سے لوگوں نے سوالات کئے آخر جب لوگ بار بار سوال کرنے لگے تو آنحضرت ﷺ منبر پر ایک دن چڑھے اور فرمایا: ”آج تم مجھ سے جو سوال بھی کرو گے میں تمہیں اس کا جواب دوں گا۔“ انس رضی اللہ عنہ نے بیان کیا کہ پھر میں دائیں بائیں دیکھنے لگا تو ہر شخص کا سر اس کے کپڑے میں چھپا ہوا تھا اور وہ رو رہا تھا۔ آخر ایک شخص نے خاموشی توڑی، اس کا جب کسی سے جھگڑا ہوتا تو انہیں ان کے باپ کے سوا دوسرے باپ کی طرف پکارا جاتا تھا۔ انہوں نے کہا یا رسول اللہ! میرے والد کون ہیں؟ فرمایا: ”تمہارے والد حذافہ ہیں۔“ پھر عمر رضی اللہ عنہ سامنے آئے اور عرض کیا ہم اللہ سے کہ وہ رب ہے، اسلام سے کہ وہ دین ہے، محمد سے کہ وہ رسول ہیں راضی ہیں اور آزمائش کی برائی سے ہم اللہ کی پناہ مانگتے ہیں۔ پھر آنحضرت ﷺ نے فرمایا: ”میں نے خیر و شر آج جیسا کبھی نہیں دیکھا تھا۔ میرے سامنے جنت و دوزخ کی صورت پیش کی گئی اور میں نے انہیں دیوار کے قریب دیکھا۔“ قتادہ نے بیان کیا کہ یہ بات اس آیت کے ساتھ ذکر کی جاتی ہے: ”اے لوگو! جو ایمان لائے ہو ایسی چیزوں کے بارے میں سوال نہ کرو اگر وہ ظاہر

۷۰۸۹۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَخْفَوْهُ بِالْمَسَالَةِ فَصَعِدَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْمِنْبَرِ فَقَالَ: ((لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا يَبْسُتْ لَكُمْ)) فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا فَإِذَا كُلُّ رَجُلٍ رَأْسُهُ فِي ثَوْبِهِ يَكْبِي فَأَنْشَأَ رَجُلٌ كَانِ إِذَا لَاحَى يُدْعَى إِلَى غَيْرِ أَبِيهِ فَقَالَ: يَا نَبِيَّ اللَّهِ مَنْ أَبِي؟ فَقَالَ: ((أَبُوكَ حَذَافَةُ)) ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا نَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ فَقَالَ النَّبِيُّ ﷺ: ((مَا رَأَيْتُ فِي الْغَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ إِنَّهُ صُورَتْ لِي الْحَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَاظِطِ)) قَالَ قَتَادَةُ: يَذْكُرُ هَذَا الْحَدِيثَ عِنْدَ هَذِهِ الْآيَةِ: ((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ)) [المائدة: ۱۰۱] [راجع: ۹۳]

کردی جائیں جو تمہیں بری معلوم ہوں۔“

۷۰۹۰۔ وَقَالَ عَبَّاسُ النَّزْبِيِّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ، حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ، بِهَذَا وَقَالَ: كُلُّ رَجُلٍ لَأَفْ رَأْسُهُ فِي نَوْبِهِ يَبْكِي وَقَالَ: عَائِذَا بِاللَّهِ مِنْ سُوءِ الْفِتَنِ أَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. [راجع: ۹۳]

(۷۰۹۰) اور عباس نسی نے بیان کیا، ان سے یزید بن زریع نے بیان کیا، ان سے سعید نے بیان کیا، ان سے قتادہ نے بیان کیا اور ان سے انس رضی اللہ عنہ نے نبی کریم ﷺ سے یہی حدیث بیان کی اور انس رضی اللہ عنہ نے کہا ہر شخص کپڑے میں اپنا سر لپیٹے ہوئے رو رہا تھا اور فتنے سے اللہ کی پناہ مانگ رہا تھا یا یوں کہہ رہا تھا کہ میں اللہ کی فتنہ کی برائی سے پناہ مانگتا ہوں۔

۷۰۹۱۔ وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ وَمُعْتَمِرٌ عَنْ أَبِيهِ عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّثَهُمْ عَنِ النَّبِيِّ ﷺ بِهَذَا وَقَالَ: عَائِذَا بِاللَّهِ مِنْ شَرِّ الْفِتَنِ.

(۷۰۹۱) اور مجھ سے خلیفہ بن خیاط نے بیان کیا، ان سے یزید بن زریع نے بیان کیا، ان سے سعید و معتمر کے والد نے قتادہ سے اور ان سے انس رضی اللہ عنہ نے بیان کیا، پھر یہی حدیث آنحضرت ﷺ سے نقل کی، اس میں بجائے سوء کے شر کا لفظ ہے۔

[راجع: ۹۳]

تشریح: اس روایت کے لانے سے امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ سعید کی روایت میں خیر یا شرک کے ساتھ مذکور ہے جتنے صحابہ رضی اللہ عنہم وہاں موجود تھے، سب رونے لگے کیونکہ ان کو معلوم ہو گیا تھا کہ نبی کریم ﷺ بوجہ کثرتِ سوالات بالکل رنجیدہ ہو گئے ہیں اور نبی کریم ﷺ کا رنجیدہ ہونا اللہ کے غضب کی نشانی ہے۔ جب کثرتِ سوالات سے آپ کو غصہ آیا تو خیال کرنا چاہیے کہ جو شخص آپ کے ارشادات کو سن کر اس پر عمل نہ کرے اور دوسرے چیلے چاروں کی بات سنے اس پر آپ ﷺ کا غصہ کس قدر ہوگا؟ اور اس کو اللہ کے غضب سے کتنا ڈرنا چاہیے۔ میں اوپر لکھ چکا ہوں کہ اہل ہند کی غفلت اور بے اعتنائی اور حدیثِ اقرآن کو چھوڑ دینے کی سزا میں کئی سال سے ان پر طاعون کی بلا نازل ہوئی ہے، معلوم نہیں آئندہ اور کیا عذاب اترتا ہے ابھی یہ پارہ ختم نہیں ہوا تھا یعنی ماہِ مفرسہ ۱۳۲۳ ہجری میں پنجاب سے خبر آئی کہ وہاں سخت زلزلہ ہوا اور ہزاروں لاکھوں مکانات تہِ خاک ہو گئے اور جو بچ رہے ہیں ان کی بھی حالت تباہ ہے۔ نہ رہنے کو گھر نہ بیٹھنے کا ٹھکانا۔ غرض اہل ہند کی طرح خوابِ غفلت سے بیدار نہیں ہوتے اور تعصب اور ناحق شای نہیں چھوڑتے، معلوم نہیں آئندہ اور کیا عذاب آنے والے ہیں۔ یا اللہ! سچے مسلمانوں پر رحم کر اور ان کو ان عذابوں سے بچا دے۔ آمین یا رب العالمین۔ مولانا وحید الزماں رحمہ اللہ آج سے ۷۵ سال پہلے کی باتیں کر رہے ہیں مگر آج سنہ ۱۳۹۸ھ میں بھی آندھرا پردیش اور علاقہ میوات میں پانی کے طوفانوں نے عذابوں کی یاد تازہ کر دی ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((الْفِتْنَةُ مِنْ قَبْلِ الْمَشْرِقِ))

باب: نبی کریم ﷺ کا فرمان کہ ”فتنہ مشرق کی طرف سے اٹھے گا“

۷۰۹۲۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ

(۷۰۹۲) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ان سے معمر نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سالم نے، ان سے ان کے والد نے کہ نبی کریم ﷺ منبر کے

اَنَّهُ قَامَ اِلَى جَنْبِ الْمِنْبَرِ فَقَالَ: ((الْفِتْنَةُ هَاهُنَا، الْفِتْنَةُ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قُرْنُ الشَّيْطَانِ - اَوْ قَالَ: - قُرْنُ الشَّمْسِ)). [راجع: ۳۱۰۴] (ترمذی: ۲۲۶۸)

ایک طرف کھڑے ہوئے اور فرمایا: ”فتنہ ادھر ہے، فتنہ ادھر جدھر شیطان کا سینگ طلوع ہوتا ہے یا سورج کا سینگ فرمایا۔“

تشریح: مراد شرق ہے، شیطان طلوع اور غروب کے وقت اپنا سر سورج پر رکھ دیتا ہے تاکہ سورج پرستوں کا سجدہ شیطان کے لئے ہو۔

۷۰۹۳۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: ((أَلَا إِنَّ الْفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يَطْلُعُ قُرْنُ الشَّيْطَانِ)). [راجع: ۳۱۰۴] [مسلم: ۷۲۹۲]

۷۰۹۳۔ ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ انہوں نے نبی کریم ﷺ سے سنا۔ آنحضرت ﷺ مشرق کی طرف رخ کئے ہوئے تھے اور فرما رہے تھے: ”آگاہ ہو جاؤ! فتنہ اس طرف ہے جدھر سے شیطان کا سینگ طلوع ہوتا ہے۔“

تشریح: مدینہ کے پورب کی طرف عراق، عرب، ایران وغیرہ ممالک واقع ہیں۔ ان ہی ممالک سے بہت سے فتنے شروع ہوئے۔ تاریخوں کا فتنہ بھی ادھر ہی سے شروع ہوا، جنہوں نے بہت سے اسلامی ملکوں کو تباہ کر دیا۔

۷۰۹۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ عَنْ ابْنِ عَوْنٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، قَالَ: ذَكَرَ النَّبِيُّ ﷺ قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا)) قَالُوا: يَا رَسُولَ اللَّهِ! وَفِي نَجْدِنَا قَالَ: ((اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا)) قَالُوا: يَا رَسُولَ اللَّهِ! وَفِي نَجْدِنَا فَأَظَنَّهُ قَالَ فِي الثَّالِثَةِ: ((هُنَاكَ الزَّلَازِلُ وَالْفَقَنُ وَبِهَا يَطْلُعُ قُرْنُ الشَّيْطَانِ)). [راجع: ۱۰۳۷]

۷۰۹۴۔ ہم سے علی بن بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے ازہر بن سعد نے بیان کیا، ان سے ابن عون نے بیان کیا، ان سے نافع نے بیان کیا، ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ آنحضرت ﷺ نے فرمایا: ”اے اللہ! ہمارے ملک شام میں ہمیں برکت دے، ہمارے یمن میں ہمیں برکت دے۔“ صحابہ رضی اللہ عنہم نے عرض کیا اور ہمارے نجد میں؟ آنحضرت ﷺ نے پھر فرمایا: ”اے اللہ! ہمارے شام میں برکت دے، ہمیں ہمارے یمن میں برکت دے۔“ صحابہ رضی اللہ عنہم نے عرض کی اور ہمارے نجد میں؟ میرا گمان ہے کہ آنحضرت ﷺ نے تیسری مرتبہ فرمایا: ”وہاں زلزلے اور فتنے ہیں اور وہاں شیطان کا سینگ طلوع ہوگا۔“

تشریح: یعنی دجال جو مشرق کے ملک سے آئے گا۔ اسی طرف سے یا جوج ماجوج آئیں گے نجد سے مراد وہ ملک ہے عراق کا جو بلندی پر واقع ہے۔ نبی کریم ﷺ نے اس کے لئے دعائیں فرمائی کیونکہ ادھر سے بڑی بڑی آفتوں کا ظہور ہونے والا تھا۔ حضرت حسین رضی اللہ عنہ بھی اسی سرزمین میں شہید ہوئے۔ کوفہ، بابل وغیرہ یہ سب نجد میں داخل ہیں۔ بعض بے وقوفوں نے نجد کے فتنے سے محمد بن عبد الوہاب کا کفلامراد رکھا ہے، ان کو یہ معلوم نہیں کہ محمد بن عبد الوہاب تو مسلمان اور موحد تھے وہ تو لوگوں کو توحید اور اتباع سنت کی طرف بلاتے تھے اور شرک و بدعت سے منع کرتے تھے، ان کا کفلا تو رحمت تھا نہ کہ فتنہ اور اہل مکہ کو جو رسالہ انہوں نے لکھا ہے اس میں سراسر یہی مضامین ہیں کہ توحید اور اتباع سنت اختیار کرو اور شرکی، بدی امور سے پرہیز کرو، ادنیٰ اونچی قبریں مت بناؤ قبروں پر جا کر نذرین مت چڑھاؤ، متیں مت مانو۔ یہ سب امور تو نہایت عمدہ اور سنت نبوی ﷺ کے موافق ہیں۔ نبی کریم ﷺ

اور حضرت علی رضی اللہ عنہ نے بھی اونچی قبروں کو گرانے کا حکم دیا تھا پھر محمد بن عبدالوہاب نے اگر اپنے پیغمبر حضرت محمد ﷺ کی پیروی کی تو کیا تصور کیا۔
صلی اللہ علیٰ حبیبہ محمد وبارک وسلم۔

۷۰۹۵۔ حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ يَبَّانٍ عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ ابْنُ عُمَرَ فَرَجَوْنَا أَنْ يُحَدِّثَنَا حَدِيثًا حَسَنًا قَالَ: فَبَاذَرْنَا إِلَيْهِ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! حَدِّثْنَا عَنْ الْفِتَنِ فِي الْفِتْنَةِ وَاللَّهُ يَقُولُ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾ فَقَالَ: هَلْ تَذَرِي مَا الْفِتْنَةُ؟ تَكَلَّتْ أُمُّكَ إِنَّمَا كَانَ مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ وَكَانَ الدُّخُولُ فِي دِينِهِمْ فِتْنَةً وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمَلِكِ. [راجع: ۳۱۳۰]

(۷۰۹۵) ہم سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے یبان بن وبرة بن عبد الرحمن نے، ان سے سعید بن جبیر نے بیان کیا کہ عبد اللہ بن عمر رضی اللہ عنہما ہمارے پاس آئے تو ہم نے امید کی کہ وہ ہم سے کوئی اچھی بات کریں گے اتنے میں ایک صاحب حکیم نامی ہم سے پہلے ان کے پاس پہنچ گئے اور پوچھا اے ابو عبد الرحمن! ہم سے زمانہ فتنہ میں قتال کے متعلق حدیث بیان کیجئے۔ اللہ تعالیٰ فرماتا ہے: ”تم ان سے جنگ کرو یہاں تک کہ فتنہ باقی نہ رہے۔“ ابن عمر رضی اللہ عنہما نے کہا تمہیں معلوم بھی ہے کہ فتنہ کیا ہے؟ تمہاری ماں تمہیں روئے۔ محمد ﷺ فتنہ رفع کرنے کے لئے مشرکین سے جنگ کرتے تھے، شرک میں پڑنا یہ فتنہ ہے۔ کیا آنحضرت ﷺ کی لڑائی تم لوگوں کی طرح بادشاہت حاصل کرنے کے لئے ہوتی تھی؟

تشریح: عبد اللہ بن عمر رضی اللہ عنہما کا یہ خیال تھا کہ جب مسلمانوں میں آپس میں فتنہ ہو تو لڑنا درست نہیں۔ دونوں طرف والوں سے الگ رہ کر خاموش گھر میں بیٹھا چاہیے۔ اسی لیے عبد اللہ بن عمر رضی اللہ عنہما نہ معاویہ رضی اللہ عنہ کے شریک رہے نہ حضرت علی رضی اللہ عنہ کے۔ اس شخص نے گویا عبد اللہ بن عمر رضی اللہ عنہما کو جواب دیا کہ اللہ تو فتنہ رفع کرنے کا حکم دیتا ہے اور تم فتنے میں لڑنا منع کرتے ہو آیت: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾ (البقرة: ۱۹۳) میں فتنہ سے مراد شرک ہے یعنی شرکوں سے لڑنا کہ دنیا میں تو حید پھیلے۔ اسلامی لڑائی صرف تو حید پھیلانے کے لئے ہوتی ہے۔ فتنے سے متعلق لفظ مشرق والی حدیث کی مزید تشریح پارہ ۳۰ کے خاتمہ پر ملاحظہ کی جائے۔ (راز)

باب: اس فتنے کا بیان جو فتنہ سمندر کی طرح ٹھا میں مار کر اٹھے گا

بَابُ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبُحْرِ

وَقَالَ ابْنُ عُيَيْنَةَ عَنْ خَلْفِ بْنِ حَوْشَبٍ: كَانُوا يَسْتَجِبُونَ أَنْ يَتَمَثَّلُوا بِهَذِهِ الْأَيَّاتِ عِنْدَ الْفِتَنِ [قَالَ أَمْرُ الْقَيْسِ:]

ابن عیینہ نے خلف بن حوشب سے بیان کیا کہ سلف فتنے کے وقت ان اشعار سے مثال دینا پسند کرتے تھے جن میں امر القیس نے کہا ہے:

ابتدا میں اک جواں عورت کی صورت ہے یہ جنگ
دیکھ کر نادان اسے ہوتے ہیں عاشق اور دنگ
جبکہ بھڑکے شعلے اس کے پھیل جائیں ہر طرف

الْحَزْبُ أَوَّلُ مَا تَكُونُ فِتْنَةٌ
تَسْعَى بِزَيْنَتِهَا لِكُلِّ جَهْلُولٍ
حَتَّى إِذَا اشْتَغَلَتْ وَشَبَّ ضِرَامُهَا

تب وہ ہو جاتی ہے بوڑھی اور بدل جاتی ہے رنگ
ایسی بد صورت کو رکھے کون چونڈا ہے سفید
سو نگھنے اور چومنے سے اس کے سب ہوتے ہیں تنگ

وَلْتَّعْجُوزًا غَيْرَ ذَاتِ حَلِيلٍ
شَمَطَاءَ يُنْكِرُ لَوْنَهَا وَتَغَيَّرَتْ
مَخْرُوهَةً لِلشَّمِّ وَالتَّغْيِيلِ

تشریح: امراء القیس کے اشعار کا مندرجہ بالا منظوم ترجمہ مولانا وحید الزماں نے کیا ہے۔ جبکہ نثر میں ترجمہ اس طرح ہے ”اول مرحلہ پر جنگ ایک نوجوان لڑکی معلوم ہوتی ہے جو ہر نادان کے بہکانے کے لئے اپنی زیب و زینت کے ساتھ دوڑتی ہے۔ یہاں تک کہ جب لڑائی بھڑک اٹھتی ہے اور اس کے شعلے بلند ہونے لگتے ہیں تو ایک راہب یہ وہ بڑھیا کی طرح پیٹھ پھیر لیتی ہے، جس کے بالوں میں سیاہی کے ساتھ سفیدی کی ملاوٹ ہو گئی ہو اور اس کے رنگ کو ناپسند کیا جاتا ہے اور وہ اس طرح بدل گئی ہو کہ اس سے بوس و کنار کو ناپسند کیا جاتا ہو۔“

۷۰۹۶۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، حَدَّثَنَا شَقِيقٌ، قَالَ: سَمِعْتُ حَدِيثَهُ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إِذْ قَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ النَّبِيِّ ﷺ فِي الْفِتْنَةِ قَالَ: ((فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ يُحْفَرُهَا الصَّلَاةُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ)) قَالَ: لَيْسَ عَنْ هَذَا أَسْأَلُكَ وَلَكِنْ أَلْتَبِي تَمْوُجَ كَمْوُجِ الْبَحْرِ قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابٌ مَغْلَقٌ قَالَ عُمَرُ: أَيُّكُمُ الْبَابُ أَمْ يُفْتَحُ؟ قَالَ: بَلْ يُكْسَرُ قَالَ عُمَرُ: إِذَنْ لَا يُعْلَقُ أَبَدًا قُلْتُ: أَجَلٌ قُلْنَا لِحَدِيثِهِ: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ كَمَا أَعْلَمُ أَنَّ دُونَ عِدِّ الْبَيْتَةِ وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعْلِيَّاتِ فَهَبْنَا أَنْ نَسْأَلَهُ مِنَ الْبَابِ؟ فَأَمَرْنَا مَسْرُوفًا فَسَأَلَهُ فَقَالَ: مَنْ الْبَابُ؟ قَالَ: عُمَرُ. [راجع: ۵۲۵]

(۷۰۹۶) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، کہا ہم سے اعش سے اعمش نے بیان کیا، ان سے شقیق نے بیان کیا، انہوں نے حدیفہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ حضرت عمر رضی اللہ عنہ کی خدمت میں بیٹھے ہوئے تھے کہ انہوں نے پوچھا تم میں سے کسے فتنے کے بارے میں نبی کریم ﷺ کا فرمان یاد ہے؟ حدیفہ رضی اللہ عنہ نے کہا کہ ”انسان کا فتنہ (آزمائش) اس کی بیوی، اس کے مال، اس کے بچے اور پڑوسی کے معاملات میں ہوتا ہے جس کا کفارہ نماز، صدقہ، امر بالمعروف اور نہی عن المنکر کر دیتا ہے۔“ حضرت عمر رضی اللہ عنہ نے کہا کہ میں اس کے متعلق نہیں پوچھتا بلکہ اس فتنہ کے بارے میں پوچھتا ہوں جو دریا کی طرح ٹھاٹھیں مارے گا۔ حدیفہ رضی اللہ عنہ نے بیان کیا کہ امیر المؤمنین تم پر اس کا کوئی خطرہ نہیں اس کے اور تمہارے درمیان ایک بندہ دروازہ رکاوٹ ہے۔ عمر نے پوچھا کیا وہ دروازہ توڑ دیا جائے گا یا کھولا جائے گا؟ بیان کیا کہ توڑ دیا جائے گا۔ عمر رضی اللہ عنہ نے اس پر کہا کہ پھر تو وہ کبھی بند نہ ہو سکے گا۔ میں نے کہا: جی ہاں۔ ہم نے حدیفہ سے پوچھا کیا عمر اس دروازے کے متعلق جانتے تھے؟ فرمایا کہ ہاں، جس طرح میں جانتا ہوں کہ کل سے پہلے رات آئے گی کیونکہ میں نے ایسی بات بیان کی تھی جو بے بنیاد نہیں تھی۔ ہمیں ان سے یہ پوچھتے ہوئے ڈر لگا کہ وہ دروازہ کون تھے۔ چنانچہ ہم نے مسروق سے کہا (کہ پوچھیں) جب انہوں نے پوچھا کہ وہ دروازہ کون تھے؟ تو انہوں نے کہا کہ وہ دروازہ حضرت عمر رضی اللہ عنہ تھے۔

تشریح: توڑے جانے سے ان کی شہادت مراد ہے انا لله وانا الیہ راجعون۔ سبحان الله! حضرت عمر رضی اللہ عنہ کی ذات مسلمانوں کی پشت پناہ تمام آفتوں اور بلاؤں کی روک تھام تھی۔ جب سے یہ ذات مقدس اٹھ گئی مسلمان مصیبت میں مبتلا ہو گئے۔ آئے دن ایک ایک آفت ایک ایک مصیبت۔ اگر حضرت عمر رضی اللہ عنہ زندہ ہوتے تو ان جاہل درویشوں اور صوفیوں کی جو معاذ اللہ ہر چیز کو خدا اور عابد اور معبود کو ایک سمجھتے ہیں، جیٹروں اور آسانی کتابوں کو جھٹلاتے ہیں اور ان بدعتی گور پرستوں اور پھر پرستوں اور ان رافضیوں اور خارجیوں، دشمنان صحابہ و اہل بیت کی کچھ دال گلے پاتی؟ کبھی نہیں۔ ہرگز نہیں۔ یا اللہ حضرت عمر رضی اللہ عنہ کی طرح اور ایک شخص کو مسلمانوں میں بھیج دے جو اسلام کا جھنڈا از سر نو بلند کرے اور دشمنان اسلام کو سرنگوں کر دے۔ آمین یا رب العالمین۔ (وحیدی)

(۷۰۹۷) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم کو محمد بن جعفر نے خبر دی، انہیں شریک بن عبد اللہ نے، انہیں سعید بن مسیب نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ مدینہ کے باغات میں کسی باغ کی طرف اپنی کسی ضرورت کے لئے گئے، میں بھی آپ کے پیچھے پیچھے گیا۔ جب آنحضرت ﷺ باغ میں داخل ہوئے تو میں اس کے دروازے پر بیٹھ گیا اور اپنے دل میں کہا کہ آج میں حضرت کا دربان بنوں گا، حالانکہ آپ نے مجھے اس کا حکم نہیں دیا تھا۔ آپ اندر چلے گئے اور اپنی حاجت پوری کی۔ پھر آپ کنوئیں کی منڈیر پر بیٹھ گئے اور اپنی دونوں پنڈلیوں کو کھول کر انہیں کنوئیں میں لٹکا دیا۔ پھر ابو بکر رضی اللہ عنہ آئے اور اندر جانے کی اجازت چاہی۔ میں نے ان سے کہا کہ آپ یہیں رہیں، میں آپ کے لئے اجازت لے کر آتا ہوں، چنانچہ وہ کھڑے رہے اور میں نے آنحضرت ﷺ کی خدمت میں حاضر ہو کر عرض کیا: یا نبی اللہ! ابو بکر آپ کے پاس آنے کی اجازت چاہتے ہیں۔ فرمایا: ”انہیں اجازت دے دو اور انہیں جنت کی بشارت سنا دو۔“ چنانچہ وہ اندر آ گئے اور آنحضرت ﷺ کی دائیں جانب آ کر انہوں نے بھی اپنی پنڈلیوں کو کھول کر کنوئیں میں لٹکا لیا۔ اتنے میں عمر رضی اللہ عنہ آئے میں نے کہا ٹھہرو میں آپ ﷺ سے اجازت لے لوں (اور میں نے اندر جا کر آپ سے عرض کیا) آپ ﷺ نے فرمایا: ”ان کو بھی اجازت دے اور بہشت کی خوشخبری بھی۔“ خیر وہ بھی آئے اور اسی کنوئیں کی منڈیر پر آنحضرت ﷺ کے بائیں جانب بیٹھے اور اپنی پنڈلیاں کھول کر کنوئیں میں لٹکا دیں۔ اور کنوئیں کی منڈیر بھر گئی اور وہاں جگہ نہ رہی پھر عثمان رضی اللہ عنہ آئے اور میں نے ان سے بھی کہا کہ یہیں رہیے یہاں تک کہ

۷۰۹۷۔ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمًا إِلَى حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ لِحَاجَتِهِ وَخَرَجْتُ فِي إِثَرِهِ فَلَمَّا دَخَلَ الْحَائِطُ جَلَسْتُ عَلَى بَابِهِ وَقُلْتُ لَا تُكُونَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ ﷺ وَلَمْ يَأْمُرْنِي فَدَهَبَ النَّبِيُّ ﷺ وَقَضَى حَاجَتَهُ وَجَلَسَ عَلَى قُفِّ الْبَيْتِ وَكَشَفَ عَنْ سَاقَيْهِ فَدَلَّاهُمَا فِي الْبَيْتِ فَجَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ فَوَقَّفَ فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ قَالَ: ((الَّذُنْ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَدَخَلَ فَجَاءَ عَنْ يَمِينِ النَّبِيِّ ﷺ فَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبَيْتِ فَجَاءَ عُمَرُ فَقُلْتُ: كَمَا أَنْتَ أَسْتَأْذِنُ لَكَ فَقَالَ النَّبِيُّ ﷺ: ((الَّذُنْ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَجَاءَ عَنْ يَسَارِ النَّبِيِّ ﷺ فَكَشَفَ عَنْ سَاقَيْهِ فَدَلَّاهُمَا فِي الْبَيْتِ فَاثْمَلًا الْقُفِّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ ثُمَّ جَاءَ عُثْمَانُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ فَقَالَ

النَّبِيِّ ﷺ: ((اِنَّكَ لَ تَبْشُرُهُ بِالْجَنَّةِ مَعَهَا بَلَاءٌ بِيَصِيهِ)) فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ عَلَى شَفَةِ الْبَيْرِ فَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ دَلَّاهُمَا فِي الْبَيْرِ فَجَعَلَتْ اُتْمَنَى اَخَا لِي وَادْعُو اللَّهَ اَنْ يَأْتِي. قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذَلِكَ قُبُورُهُمْ اجْتَمَعَتْ هَاهُنَا وَانْفَرَدَ عُثْمَانُ. [راجع: ۳۶۷۴]

آپ کے لئے آنحضرت ﷺ سے اجازت مانگ لوں۔ آنحضرت ﷺ نے فرمایا: ”انہیں اجازت دے دو اور جنت کی بشارت دے دو اور اس کے ساتھ ایک آزمائش ہے جو انہیں پہنچے گی۔“ پھر وہ بھی داخل ہوئے، ان کے ساتھ بیٹھنے کے لئے کوئی جگہ نہ تھی۔ چنانچہ وہ گھوم کر ان کے سامنے کنویں کے کنارے پر آ گئے، پھر انہوں نے اپنی پنڈلیاں کھول کر کنویں میں پاؤں لٹکا لئے، پھر میرے دل میں بھائی (غالباً ابو بردہ یا ابو رہم) کی تمنا پیدا ہوئی اور میں دعا کرنے لگا کہ وہ بھی آ جاتے۔ ابن مسیب نے بیان کیا کہ میں نے اس سے ان حضرات کی قبروں کی تعبیر لی کہ سب کی قبریں ایک جگہ ہوں گی لیکن عثمان رضی اللہ عنہ کی الگ بقیع غرقہ میں ہے۔

تشریح: حضرت عثمان رضی اللہ عنہ پر بلا سے باغیوں کا بلوہ ”ان کا گھیر لینا“ ان کے ظلم اور تعدی کی شکایتیں کرنا، خلافت سے اتار دینے کی سازشیں کرنا مراد ہے۔ گو حضرت عمر رضی اللہ عنہ بھی شہید ہوئے مگر ان پر یہ آفتیں نہیں آئیں۔ بلکہ ایک نے دھوکے سے ان کو مار ڈالا وہ بھی عین نماز میں۔ باب کا مطلب یہیں سے نکلا ہے کہ نبی کریم ﷺ نے حضرت عثمان رضی اللہ عنہ کی نسبت یہ فرمایا کہ ایک بلا یعنی فتنے میں مبتلا ہوں گے اور یہ فتنہ بہت بڑا تھا اسی کی وجہ سے جنگ جمل اور جنگ صفین واقع ہوئی جس میں بہت سے مسلمان شہید ہوئے۔

۷۰۹۸۔ حَدَّثَنَا بَشْرُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: قِيلَ لِأَسَامَةَ: أَلَا تَكَلِّمُ هَذَا؟ قَالَ: قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ لَكَ أَبَا أَكُوْنَ أَوَّلَ مَنْ يَفْتَحُهُ وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ أَنْتَ خَيْرٌ بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((يُجَاءُ بِرَجُلٍ فَيُطْرَحُ فِي النَّارِ فَيُطْحَنُ فِيهَا كَطْحَنِ الْجِمَارِ بِرَحَاهُ فَيُطْفِئُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: أَيُّ فُلَانٍ! أَلَسْتَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: إِنِّي كُنْتُ أَمْرًا بِالْمَعْرُوفِ وَلَا أَفْعَلُهُ وَأَنْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ)). [راجع: ۳۲۶۷]

۷۰۹۸) ہم سے بشر بن خالد نے بیان کیا، کہا ہم کو محمد بن جعفر نے بیان کیا، انہیں شعبہ نے، انہیں سلیمان نے کہ میں نے ابو وائل سے سنا، انہوں نے کہا کہ اسامہ رضی اللہ عنہ سے کہا گیا کہ آپ (عثمان بن عفان رضی اللہ عنہ) سے گفتگو کیوں نہیں کرتے (کہ عام مسلمانوں کی شکایات کا خیال رکھیں) انہوں نے کہا کہ میں نے (خلوت میں) ان سے گفتگو کی ہے لیکن (فتنہ کے) دروازے کو کھولے بغیر کہ اس طرح میں سب سے پہلے اس دروازے کو کھولنے والا ہوں گا میں ایسا آدمی نہیں ہوں کہ کسی شخص سے جب وہ دو آدمیوں پر امیر بنا دیا جائے یہ کہوں کہ تو سب سے بہتر ہے جب کہ رسول اللہ ﷺ سے سن چکا ہوں۔ آپ نے فرمایا: ”ایک شخص کو (قیامت کے دن) لایا جائے گا اور اسے آگ میں ڈال دیا جائے گا۔ پھر وہ اس میں اس طرح چکی پیسے گا جیسے گدھا پیتا ہے۔ پھر دوزخ کے لوگ اس کے چاروں طرف جمع ہو جائیں گے اور کہیں گے، اے فلاں! کیا تم نیکیوں کا حکم کرتے اور برائیوں سے روکا نہیں کرتے تھے؟ وہ شخص کہے گا کہ میں اچھی بات کے لئے کہتا تو ضرور تھا لیکن خود نہیں کرتا تھا اور بری بات سے روکتا بھی تھا لیکن خود کرتا تھا۔“

تشریح: حضرت اسامہ بن زید رضی اللہ عنہ کا مطلب یہ تھا کہ میری نسبت تم لوگ یہ خیال نہ کرنا کہ میں عثمان رضی اللہ عنہ کو نیک بات سمجھانے میں مددگار ہوں۔ حضرت اسامہ بن زید رضی اللہ عنہ کی اس وجہ سے کہ وہ حاکم ہیں خواہ مخواہ خوشامد کے طور پر تعریف کرتا ہوں۔ بعض نے کہا کہ مطلب یہ ہے کہ جو شخص دو آدمیوں پر بھی حاکم بنے میں اس کی تعریف کرنے والا نہیں، اس لئے کہ حکومت بڑے مؤاخذہ کی چیز ہے۔ حاکم کو عدل و انصاف اور رعایا کی پوری خبر گیری کا انتظام کرنا چاہیے۔ تو حاکم شخص کے لئے یہی غنیمت ہے کہ حکومت کی وجہ سے اسے مؤاخذہ میں گرفتار نہ ہو چہ جائیکہ بھلائی اور ثواب حاصل کرے۔ اسامہ رضی اللہ عنہ نے اس دوزخی آدمی سے یہ حدیث بیان کر کے لوگوں کو یہ سمجھایا کہ تم میری نسبت یہ گمان نہ کرنا کہ میں عثمان رضی اللہ عنہ کو نیک صلاح دینے میں کوتاہی کرتا ہوں کیا میں قیامت کے دن اپنا حال اس شخص کا سا کر لوں گا جو امتزویں کو اٹھائے ہوئے گدھے کی طرح ٹھوٹے گا یعنی اگر میں تم لوگوں کو یہ کہوں گا کہ بری بات دیکھنے پر منع کیا کرو اور جو کوئی برا کام کرے اس کو سمجھا کر ایسے کام سے باز رکھا کرو اور خود میں ایسا نہ کروں بلکہ برے کاموں کو دیکھ کر خاموش رہ جاؤں تو میرا حال اسی شخص کا سا ہوتا ہے۔

باب

بَابُ

۷۰۹۹۔ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، قَالَ: حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ، قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ لَمَّا بَلَغَ النَّبِيُّ ﷺ أَنَّ فَارِسَ مَلَكَوْا ابْنَةَ كِسْرَى قَالَ: ((لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ)). [راجع: ۴۴۲۵]

(۷۰۹۹) ہم سے عثمان بن ہشام نے بیان کیا، کہا ہم سے عوف نے بیان کیا، کہا ان سے حسن نے اور ان سے ابوبکر رضی اللہ عنہ نے بیان کیا کہ جنگ جمل کے زمانہ میں مجھے اللہ تعالیٰ ایک کلمہ کے ذریعہ فائدہ پہنچایا جب نبی کریم ﷺ کو معلوم ہوا کہ فارس کی سلطنت والوں نے بوران نامی کسریٰ کی بیٹی کو بادشاہ بنالیا ہے تو آپ ﷺ نے فرمایا: ”وہ قوم کبھی فلاح نہیں پائے گی جس کی حکومت ایک عورت کے ہاتھ میں ہو۔“

تشریح: جنگ جمل میں حضرت عائشہ رضی اللہ عنہا حضرت علی رضی اللہ عنہ کے مقابل فریق کی سردار تھیں، نتیجہ ناکامی ہوا۔ حضرت ابوبکر رضی اللہ عنہ کے قول کا یہی مطلب ہے۔ حضرت عائشہ رضی اللہ عنہا کو بھڑکانے والے چند منافق قسم کے فسادی لوگ تھے۔ جنہوں نے حضرت عثمان رضی اللہ عنہ کے خون کا بدلہ لینے کے بہانے مسلمانوں کو آپس میں لڑانا چاہا اور حضرت عائشہ رضی اللہ عنہا پر اپنا جادو چلا کر ان کو سردار فوج بنالیا اور جنگ جمل واقع ہوئی، جس میں سرسرا منافی یہودی مفت لوگوں کا ہاتھ تھا۔

۷۱۰۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا أَبُو حَصِينٍ، قَالَ: حَدَّثَنَا أَبُو مَرْيَمَ عَبْدُ اللَّهِ بْنُ زِيَادٍ الْأَسَدِيُّ، قَالَ: لَمَّا سَارَ طَلْحَةُ وَالزُبَيْرُ وَعَائِشَةُ إِلَى الْبَصْرَةِ بَعَثَ عَلِيُّ بْنُ عَمَّارَ بْنِ يَاسِرٍ وَحَسَنَ بْنَ عَلِيٍّ فَقَدِمَا عَلَيْنَا الْكُوفَةَ فَصَعِدَا الْمِنْبَرَ فَكَانَ الْحَسَنُ ابْنَ عَلِيٍّ فَوْقَ الْمِنْبَرِ فِي أَغْلَاهُ وَقَامَ عَمَّارُ

(۷۱۰۰) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے یحییٰ بن آدم نے بیان کیا، کہا ہم سے ابوبکر بن عیاش نے بیان کیا، کہا ہم سے ابو حصین نے بیان کیا، کہا ہم سے ابو مریم عبد اللہ بن زید اسدی نے بیان کیا کہ جب طلحہ، زبیر اور عائشہ رضی اللہ عنہا بصرہ کی طرف روانہ ہوئے تو علی رضی اللہ عنہ نے عمار بن یاسر اور حسن بن علی رضی اللہ عنہ کو بھیجا یہ دونوں بزرگ ہمارے پاس کوفہ آئے اور منبر پر چڑھے۔ حسن بن علی رضی اللہ عنہ منبر کے اوپر سب سے اونچی جگہ تھے اور عمار بن یاسر رضی اللہ عنہ ان سے نیچے تھے، پھر ہم ان کے پاس جمع ہو گئے اور میں نے عمار کو یہ کہتے سنا کہ عائشہ رضی اللہ عنہا بصرہ گئی ہیں اور اللہ کی قسم! وہ دنیا و آخرت

أَسْفَلَ مِنَ الْحَسَنِ فَاجْتَمَعْنَا إِلَيْهِ فَسَمِعْتُ عَمَارًا يَقُولُ: إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى الْبَصْرَةِ وَاللَّهِ! إِنَّهَا لَزَوْجَةٌ نَيْسَكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ وَلَكِنَّ اللَّهَ ابْتَلَاكُمْ لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ. [راجع: ۳۷۷۲] [مسلم: ۳۸۸۹]

میں تمہارے نبی ﷺ کی پاک بیوی ہیں لیکن اللہ تبارک و تعالیٰ نے تمہیں آزمایا ہے تاکہ جان لے کہ تم اس اللہ کی اطاعت کرتے ہو یا حضرت عائشہ رضی اللہ عنہا کی۔

تشریح: عمار رضی اللہ عنہ کا مطلب یہ تھا کہ حضرت علی رضی اللہ عنہ خلیفہ برحق ہیں اور خلیفہ کی اطاعت اللہ اور رسول کی اطاعت ہے۔ اسماعیل کی روایت میں یوں ہے کہ عمار رضی اللہ عنہ لوگوں کو حضرت عائشہ رضی اللہ عنہا سے لڑنے کے لئے برا بیعت کیا اور حضرت حسن رضی اللہ عنہ نے حضرت علی رضی اللہ عنہ کی طرف سے یہ پیغام سنایا، میں لوگوں کو اللہ کی یاد دلا کر یہ کہتا ہوں، وہ بھانگیں نہیں اگر میں مظلوم ہوں تو اللہ میری مدد کرے گا اور اگر میں ظالم ہوں تو اللہ مجھ کو تباہ کرے گا۔ اللہ کی قسم طلحہ اور زبیر رضی اللہ عنہما نے خود مجھ سے بیعت کی پھر بیعت توڑ کر حضرت عائشہ رضی اللہ عنہا کے ساتھ لڑنے لگے۔ عبد اللہ بن بدیل کہتے ہیں جنگ شروع ہوتے وقت میں حضرت عائشہ رضی اللہ عنہا کے کجاوے کے پاس آیا میں نے کہا ام المؤمنین جب عثمان رضی اللہ عنہ شہید ہوئے تو میں آپ کے پاس آیا، آپ نے خود فرمایا کہ اب علی بن ابی طالب رضی اللہ عنہ کے ساتھ رہنا اور پھر اب آپ خود اس سے لڑنا چاہتی ہیں یہ کیا بات ہے؟ حضرت عائشہ رضی اللہ عنہا نے کچھ جواب نہ دیا۔ آخر ان کے اونٹ کی کچھیں کاٹی گئیں پھر میں اور ان کے بھائی محمد بن ابی بکر دونوں اترے اور کجاوے کو اٹھا کر حضرت علی رضی اللہ عنہ کے پاس لائے۔ حضرت علی رضی اللہ عنہ نے ان کو گھر میں زنا نہ میں بھیج دیا۔

باب

[بَابُ]

۷۱۰۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ ابْنِ عَبَّيْنَةَ عَنْ الْحَكَمِ عَنْ أَبِي وَائِلٍ قَامَ عَمَارٌ عَلَى مَنَبَرِ الْكُوفَةِ فَذَكَرَ عَائِشَةَ وَذَكَرَ مَسِيرَهَا وَقَالَ: إِنَّهَا زَوْجَةٌ نَيْسَكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ وَلَكِنَّهَا مِمَّا ابْتُلِيتُمْ. [راجع: ۳۷۷۲]

(۷۱۰۱) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ابن ابی عبینہ نے بیان کیا، ان سے حکم نے بیان کیا اور ان سے ابو وائل نے بیان کیا کہ کوفہ میں عمار رضی اللہ عنہ منبر پر کھڑے ہوئے، عائشہ رضی اللہ عنہا اور ان کی رواگلی کا ذکر کیا اور کہا بلاشبہ وہ دنیا و آخرت میں تمہارے نبی کی زوجہ ہیں لیکن تم ان کے بارے میں آزمائے گئے ہو۔

تشریح: حضرت عمار بن یاسر رضی اللہ عنہ قدیم الاسلام ہیں تراوی سال کی عمر میں سنہ ۳۷ھ میں انتقال فرمایا۔ (رضی اللہ عنہ وارضاه) یہ جملہ حضرات آخرت میں ﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ﴾ (الاعراف: ۴۳) آیت کے مصداق ہوں گے۔ (ان شاء اللہ)

۷۱۰۲، ۷۱۰۳، ۷۱۰۴۔ حَدَّثَنَا بَدَلُ بْنُ الْحَمَّارِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَمْرُو، قَالَ: سَمِعْتُ أَبَا وَائِلٍ، يَقُولُ: دَخَلَ أَبُو مُوسَى وَابْنُ مَسْعُودٍ عَلَى عَمَارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إِلَى أَهْلِ الْكُوفَةِ يَسْتَفِرُّهُمْ فَقَالَا: مَا رَأَيْنَاكَ أَتَيْتَ أَمْرًا أَكْرَهَ عِنْدَنَا مِنْ إِسْرَاعِكَ فِي هَذَا الْأَمْرِ

(۷۱۰۲، ۷۱۰۳، ۷۱۰۴) ہم سے بدل بن حممر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا کہ مجھے عمرو نے خبر دی کہ میں نے ابو وائل سے سنا، انہوں نے بیان کیا کہ ابو موسیٰ اور ابو مسعود رضی اللہ عنہما دونوں عمار بن یاسر رضی اللہ عنہ کے پاس گئے جب انہیں علی رضی اللہ عنہ نے اہل کوفہ کے پاس اس کے لئے بھیجا تھا کہ لوگوں کو لڑنے کے لئے تیار کریں۔ ابو موسیٰ اور ابو مسعود رضی اللہ عنہما دونوں عمار رضی اللہ عنہ سے کہنے لگے جب سے تم مسلمان ہوئے ہو ہم نے کوئی بات اس سے زیادہ

مُنْذُ اسَلَمْتُمْ فَقَالَ عَمَّارٌ: مَا رَأَيْتُ مِنْكُمْ مُنْذُ اسَلَمْتُمْ أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِبْطَائِكُمْ عَنْ هَذَا الْأَمْرِ وَكَسَاهُمَا حَلَّةٌ حَلَّةٌ ثُمَّ رَاحُوا إِلَى الْمَسْجِدِ. [طرفہ فی: ۷۱۰۵، ۷۱۰۶، ۷۱۰۷]

بری نہیں دیکھی کہ تم اس کام میں جلدی کر رہے ہو۔ عمار رضی اللہ عنہ نے جواب دیا میں نے بھی جب سے تم دونوں مسلمان ہوئے ہو تمہاری کوئی بات اس سے بری نہیں دیکھی جو تم اس کام میں دیر کر رہے ہو۔ ابوسعود رضی اللہ عنہ نے عمار رضی اللہ عنہ اور ابوموسیٰ اشعری رضی اللہ عنہ دونوں کو ایک ایک کپڑے کا نیا جوڑا پہنایا، پھر تینوں مل کر مسجد میں تشریف لے گئے۔

۷۱۰۵، ۷۱۰۶، ۷۱۰۷۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ كُنْتُ جَالِسًا مَعَ أَبِي مَسْعُودٍ وَأَبِي مُوسَى وَعَمَّارٍ فَقَالَ أَبُو مَسْعُودٍ: مَا مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا لَوْ شِئْتُ لَقُلْتُ فِيهِ غَيْرُكَ وَمَا رَأَيْتُ مِنْكَ شَيْئًا مُنْذُ صَحِبْتَ النَّبِيَّ ﷺ أَغْيَبَ عِنْدِي مِنْ اسْتِسْرَاعِكَ فِي هَذَا الْأَمْرِ فَقَالَ عَمَّارٌ: يَا أَبَا مَسْعُودٍ! وَمَا رَأَيْتُ مِنْكَ وَلَا مِنْ صَاحِبِكَ هَذَا شَيْئًا مُنْذُ صَحِبْتُمَا النَّبِيَّ ﷺ أَغْيَبَ عِنْدِي مِنْ إِبْطَائِكُمَا فِي هَذَا الْأَمْرِ فَقَالَ أَبُو مَسْعُودٍ وَكَانَ مُوسِرًا: يَا غَلَامُ! هَاتِ حُلَّتَيْنِ فَأَعْطَى إِحْدَاهُمَا أَبَا مُوسَى وَالْأُخْرَى عَمَّارًا وَقَالَ رُوْحًا فِيهِ إِلَى الْجُمُعَةِ. [راجع: ۷۱۰۲، ۷۱۰۳، ۷۱۰۴]

(۷۱۰۵، ۷۱۰۶، ۷۱۰۷) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے بیان کیا، ان سے اعش نے، ان سے شقیق بن سلمہ نے کہ میں ابوسعود ابوموسیٰ اور عمار رضی اللہ عنہ کے ساتھ بیٹھا ہوا تھا۔ ابوسعود رضی اللہ عنہ نے عمار سے کہا ہمارے ساتھ جتنے لوگ ہیں میں اگر چاہوں تو تمہارے سوا ان میں سے ہر ایک کا کچھ نہ کچھ عیب بیان کر سکتا۔ (لیکن تم ایک بے عیب ہو) اور جب سے تم نے آنحضرت صلی اللہ علیہ وسلم کی محبت اختیار کی میں نے کوئی عیب کا کام تمہارا نہیں دیکھا، ایک یہی عیب کا کام دیکھتا ہوں، تم اس دور میں، یعنی لوگوں کو جنگ کے لئے اٹھانے میں جلدی کر رہے ہو۔ عمار رضی اللہ عنہ نے کہا ابوسعود تم سے اور تمہارے ساتھی ابوموسیٰ اشعری سے جب سے تم دونوں نے آنحضرت صلی اللہ علیہ وسلم کی محبت اختیار کی ہے میں نے کوئی عیب کا کام اس سے زیادہ نہیں دیکھا جو تم دونوں اس کام میں دیر کر رہے ہو۔ اس پر ابو مسعود رضی اللہ عنہ نے کہا اور وہ مالدار آدمی تھے کہ اسے غلام! دو حلتے لاؤ۔ چنانچہ انہوں نے ایک حلتہ ابوموسیٰ کو دیا اور دوسرا عمار کو اور کہا کہ آپ دونوں بھائی کپڑے پہن کر جمعہ پڑھنے چلیں۔

تشریح: ہوا یہ تھا کہ ابوموسیٰ اشعری رضی اللہ عنہ حضرت عثمان رضی اللہ عنہ کی طرف سے کوفہ کے حاکم تھے حضرت علی رضی اللہ عنہ نے انہی کو قائم رکھا جب حضرت عائشہ رضی اللہ عنہا ایک فوج کثیر کے ساتھ بصرے تشریف لے گئیں اور طلحہ اور زبیر رضی اللہ عنہما دونوں حضرت علی رضی اللہ عنہ کی بیعت تو ذکر ان کے ساتھ گئے تو حضرت علی رضی اللہ عنہ نے ابوموسیٰ رضی اللہ عنہ کو کہلا بھیجا کہ مسلمانوں کو جنگ کے لئے تیار رکھ اور حق کی مدد کر۔ ابوموسیٰ رضی اللہ عنہ نے سائب بن مالک اشعری سے رائے لی۔ انہوں نے بھی رائے دی کہ خلیفہ وقت کے حکم پر چلنا چاہیے لیکن ابوموسیٰ رضی اللہ عنہ نے نہ سنا اور انالگوں سے یہ کہنے لگے کہ جنگ کا ارادہ نہ کرو! حضرت علی رضی اللہ عنہ نے قرقظ بن کعب کو کوفہ کا حاکم کیا اور ابوموسیٰ رضی اللہ عنہ کو معزول کیا، ادھر طلحہ اور زبیر رضی اللہ عنہما نے بصرہ جا کر کیا کیا کہ حضرت علی رضی اللہ عنہ کے نائب ابن حنیف کو گرفتار کر لیا۔ یہ تو علانیہ بغاوت اور عہد شکنی تھی اور ایسے لوگوں سے لڑنا بموجب نص قرآنی: ﴿لَقَاتِلُوا آلَ ابْنِ مَرْثَدَةَ حَتَّىٰ تَقُومُوا إِلَىٰ أَمْرِ اللَّهِ﴾ (الحجرات: ۹) ضروری تھا اور عمار رضی اللہ عنہ کی رائے بالکل صائب تھی کہ خلیفہ وقت کی تعمیل حکم میں دیر نہ کرنا چاہیے اور نبی کریم صلی اللہ علیہ وسلم نے خود

علیؑ سے فرمایا تھا اے علی! تم بیعت توڑنے والوں اور باغیوں سے لڑو گے۔ کہتے ہیں جب جنگ جمل شروع ہوئی سنہ ۳۶ ہجری ۱۵ جمادی الاولیٰ کو تو ایک شخص حضرت علیؑ کے پاس آیا کہنے لگا تم ان لوگوں سے کیسے لڑتے ہو؟ انہوں نے کہا میں حق پر لڑتا ہوں وہ کہنے لگا وہ بھی یہی کہتے ہیں ہم حق پر لڑتے ہیں علیؑ نے کہا، میں ان سے بیعت ٹھکنی اور جماعت کو چھوڑ دینے پر لڑتا ہوں۔ غفر الله لهم اجمعین۔

بَابُ: إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

باب: جب اللہ کسی قوم پر عذاب نازل کرتا ہے تو سب قسم کے لوگ اس میں شامل ہو جاتے ہیں

۷۱۰۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ثُمَّ بَعُثُوا عَلَى أَعْمَالِهِمْ)). [مسلم: ۷۲۳۴]

(۷۱۰۸) ہم سے عبد اللہ بن عثمان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے خبر دی، انہیں زہری نے، انہیں حمزہ بن عبد اللہ بن عمر نے خبر دی اور ان سے حضرت عبد اللہ بن عمرؓ نے سنا، انہوں نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب اللہ کسی قوم پر عذاب نازل کرتا ہے تو عذاب ان سب لوگوں پر آتا ہے جو اس قوم میں ہوتے ہیں پھر انہیں ان کے اعمال کے مطابق اٹھایا جائے گا۔“

تشریح: آیت قرآنی ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾ (۸/ الاغفال: ۲۵) میں اسی حقیقت کو بیان کیا گیا ہے سچ کہا ہے کہ بچنے کے ساتھ گمراہوں میں جاتا ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ:

باب: نبی کریم ﷺ نے حضرت حسن رضی اللہ عنہ کے متعلق فرمایا:

((إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ)).

”میرا یہ بیٹا سردار ہے اور یقیناً اللہ پاک اس کے ذریعے مسلمانوں کی دو جماعتوں میں صلح کرائے گا۔“

تشریح: حضرت حسن رضی اللہ عنہ نے حضرت معاویہ رضی اللہ عنہ سے صلح کر کے فساد کو ختم کر دیا جو بے حد قابل تعریف ہے۔

۷۱۰۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى وَلَقِيْنَهُ بِالْكُوفَةِ وَجَاءَ إِلَى ابْنِ شُبْرُمَةَ فَقَالَ: أَذْخِلْنِي عَلَى عِيْسَى فَأَعْظُمَهُ فَكَأَنَّ ابْنَ شُبْرُمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ فَقَالَ: حَدَّثَنَا الْحَسَنُ، قَالَ: لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ قَالَ عَمْرُو بْنُ الْعَاصِ

(۷۱۰۹) ہم سے علی بن عبد اللہ نے بیان کیا، ہم سے سفیان نے بیان کیا، کہا ہم سے اسرائیل ابو موسیٰ نے بیان کیا اور میری ان سے ملاقات کوفہ میں ہوئی تھی۔ وہ ابن شبرمہ کے پاس آئے اور کہا کہ مجھے عیسیٰ (منصور کے بھائی اور کوفہ کے والی کے پاس لے چلو تا کہ میں اسے نصیحت کروں غالباً ابن شبرمہ نے خوف محسوس کیا اور ایسا نہ کیا۔ انہوں نے اس پر بیان کیا کہ ہم سے حسن بصری نے بیان کیا کہ جب حسن بن علی امیر معاویہ رضی اللہ عنہ کے خلاف لشکر لے کر نکلے تو عمرو بن عاص نے امیر معاویہ سے کہا کہ میں ایسا

لشکر دیکھتا ہوں جو اس وقت تک واپس نہیں جاسکتا جب تک اپنے مقابل کو بھگانہ لے۔ پھر امیر معاویہ نے کہا مسلمانوں کے اہل و عیال کا کون کفیل ہوگا جواب دیا کہ میں۔ پھر عبد اللہ بن عامر اور عبد الرحمن بن سمرہ نے کہا کہ ہم امیر معاویہ سے ملتے ہیں اور ان سے صلح کے لئے کہتے ہیں، حسن بصری نے کہا کہ میں نے ابوبکرہ سے سنا انہوں نے بیان کیا کہ نبی کریم خطبہ دے رہے تھے کہ حسن رضی اللہ عنہ آئے تو آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”میرا یہ بیٹا سید ہے اور امید ہے کہ اس کے ذریعہ اللہ مسلمانوں کی دو جماعتوں میں صلح بہ بین فتنین من المسلمین۔“ (راجع: ۲۷۰۴)

تشریح: حضرت حسن رضی اللہ عنہ کے اس اقدام سے مسلمانوں میں ایک بڑی جنگ لگی جبکہ حالات حضرت حسن رضی اللہ عنہ کے لیے سازگار تھے مگر آپ نے اس خانہ جنگی کو حسن تدبیر سے ختم کر دیا۔ اللہ پاک آپ کی روح پاک پر ہزار ہا ہزار رحمت نازل فرمائے۔ اس طرح رسول کریم صلی اللہ علیہ وسلم کی یہ پیش گوئی سچی ہو گئی جو اس حدیث میں مذکور ہے۔ اللہم صل علی محمد وعلی آلہ واصحابہ اجمعین۔ پھر یہ دونوں حضرت حسن رضی اللہ عنہ کے پاس آئے اور صلح کی تجویز ٹھہر گئی۔ اور انہوں نے صلح کر لی۔ حضرت حسن رضی اللہ عنہ کے مقدمہ لشکر کے سردار قیس بن سعد رضی اللہ عنہ تھے۔ یہ دونوں لشکر کوفہ کے قریب ایک دوسرے سے ملے۔ حضرت حسن رضی اللہ عنہ نے ان لشکروں کی تعداد پر نظر ڈال کر حضرت معاویہ رضی اللہ عنہ کو پکارا فرمایا میں نے اپنے پروردگار کے پاس سے جو ملے والا ہے اس کو اختیار کیا اگر خلافت اللہ نے تمہارے لیے لکھی ہے تو مجھ کو ملنے والی نہیں اور اگر میرے لیے لکھی ہے تو میں نے تم کو دے ڈالی۔ اس وقت معاویہ رضی اللہ عنہ کے لشکر والوں نے تکبیر کی اور مغیرہ بن شعبہ رضی اللہ عنہ نے یہ حدیث سنائی ((ان ابني هذا سید)) آخر تک۔ پھر حضرت حسن رضی اللہ عنہ نے خطبہ سنایا اور خلافت معاویہ رضی اللہ عنہ کے سپرد کر دی، اس شرط پر کہ وہ اللہ کی کتاب اور سنت رسول پر عمل کرتے رہیں۔ لوگ حضرت حسن رضی اللہ عنہ کو کہنے لگے عار المسلمین! یعنی مسلمانوں کے ننگ۔ آپ نے جواب دیا: العار خیر من النار۔ جو صلح نامہ قرار پایا تھا اس میں یہ بھی شرط تھی کہ حضرت معاویہ رضی اللہ عنہ کے بعد پھر خلافت حضرت حسن رضی اللہ عنہ کو ملے گی۔ محمد بن قدامہ نے یہ سند صحیح اور ابن ابی خثیمہ نے ایسا ہی روایت کیا ہے حضرت حسن رضی اللہ عنہ نے حضرت معاویہ رضی اللہ عنہ سے اسی شرط پر بیعت کی تھی۔

۷۱۱۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ عَمْرُو أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ أَنَّ حَزْمَةَ مَوْلَى أُسَامَةَ أَخْبَرَهُ قَالَ عَمْرُو: قَدْ رَأَيْتُ حَزْمَةَ قَالَ: أَرْسَلَنِي أُسَامَةُ إِلَى عَلِيٍّ وَقَالَ: إِنَّهُ سَيَسْأَلُكَ الْآنَ فَيَقُولُ: مَا خَلَفْتَ صَاحِبَكَ فَقُلْ لَهُ: يَقُولُ لَكَ: لَوْ كُنْتُ فِي شِدْقِ الْأَسَدِ لَأَخْبَيْتُ أَنْ أَكُونَ مَعَكَ فِيهِ وَلَكِنْ هَذَا أَمْرٌ لَمْ أَرَهُ فَلَمْ يُعْطِنِي شَيْئًا فَذَهَبْتُ إِلَى حَسَنٍ وَحُسَيْنٍ وَابْنِ جَعْفَرٍ

(۱۱۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے، کہا کہ عمرو نے بیان کیا، کہا مجھے محمد بن علی نے خبر دی، انہیں اسامہ رضی اللہ عنہ کے غلام حزمہ نے خبر دی، عمرو نے بیان کیا کہ میں نے حزمہ کو دیکھا تھا۔ حزمہ نے بیان کیا کہ مجھے اسامہ نے علی رضی اللہ عنہ کے پاس بھیجا اور مجھ سے کہا، اس وقت تم سے علی رضی اللہ عنہ پوچھیں گے کہ تمہارے ساتھی (اسامہ رضی اللہ عنہ) جنگ جمل وصفین سے کیوں پیچھے رہ گئے تھے تو ان سے کہنا کہ انہوں نے آپ سے کہا ہے کہ اگر آپ شیر کے منہ میں ہوں تب بھی میں اس میں آپ کے ساتھ رہوں لیکن یہ معاملہ ہی ایسا ہے، یعنی مسلمانوں کی آپس کی جنگ تو (اس میں شرکت صحیح) نہیں معلوم ہوئی (حزمہ کہتے ہیں کہ) چنانچہ انہوں نے کوئی

فَاَوْقَرُوا لِي زَاجِلَتِي۔ چیز نہیں دی۔ پھر میں، حسن، حسین اور عبداللہ بن جعفر رضی اللہ عنہم کے پاس گیا تو انہوں نے میری سواری پر اتنا مال لدو دیا جتنا کہ اوٹ اٹھانہ سکتا تھا۔

تشریح: حضرت اسامہ بن زید رضی اللہ عنہ حضرت ام ایمن رضی اللہ عنہا کے بطن سے پیدا ہوئے جو آپ ﷺ کے والد جناب عبداللہ کی آزاد کردہ لونڈی تھی جس نے نبی کریم ﷺ کی پرورش کی تھی۔ حضرت اسامہ رضی اللہ عنہ نبی کریم ﷺ کے محبوب ترین خادم تھے۔ وفات نبی کے وقت ان کی عمر بیس سال کی تھی۔ وادی القریٰ میں سنہ ۵۳ھ میں شہید ہوئے۔ (رضی اللہ عنہ)

باب: کوئی شخص لوگوں کے سامنے ایک بات کہے، پھر اس کے پاس سے نکل کر دوسری بات کہنے لگے

بَابُ: إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ

(۷۱۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب نے، ان سے نافع نے کہ جب اہل مدینہ نے یزید بن معاویہ کی بیعت سے انکار کیا تو عبداللہ بن عمر رضی اللہ عنہما نے اپنے خادموں اور لڑکوں کو جمع کیا اور کہا کہ میں نے نبی کریم ﷺ سے سنا ہے۔ آپ نے فرمایا: ”ہر غدر کرنے والے کے لیے قیامت کے دن ایک جھنڈا کھڑا کیا جائے گا۔“ اور ہم نے اس شخص (یزید) کی بیعت اللہ اور اس کے رسول کے نام پر کی ہے اور میرے علم میں کوئی عذر اس سے بڑھ کر نہیں ہے کہ کسی شخص سے اللہ اور اس کے رسول کے نام پر بیعت کی جائے اور پھر اس سے جنگ کی جائے اور دیکھو مدینہ والو! تم میں سے جو کوئی یزید کی بیعت کو توڑے اور دوسرے کسی سے بیعت کرے تو مجھ میں اور اس میں کوئی تعلق نہیں رہا، میں اس سے الگ ہوں۔

۷۱۱۔ حَدَّثَنَا سَلِمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ، قَالَ: لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنَ مُعَاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَشِمَهُ وَوَلَدَهُ فَقَالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يُنْصَبُ لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ)) وَإِنَّا قَدْ بَايَعْنَا هَذَا الرَّجُلَ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ وَإِنِّي لَا أَعْلَمُ غَدْرًا أَعْظَمَ مِنْ أَنْ يَبَايَعَ رَجُلٌ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ ثُمَّ يُنْصَبَ لَهُ الْقِتَالُ وَإِنِّي لَا أَعْلَمُ أَحَدًا مِنْكُمْ خَلَعَهُ وَلَا بَايَعَ فِي هَذَا الْأَمْرِ إِلَّا كَانَتْ الْفِصْلَ بَيْنِي وَبَيْنَهُ. [راجع: ۳۱۸۸]

تشریح: ہوا یہ تھا کہ پہلے اہل مدینہ والوں نے یزید کو اچھا سمجھا تو اس سے بیعت کر لی تھی پھر لوگوں کو اس کے دریافت حال کرنے کے بعد یزید کے نائب عثمان بن محمد بن ابی سفیان کو مدینہ سے نکال دیا اور یزید کی بیعت توڑ دی۔

(۷۱۲) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابو شہاب نے، بیان کیا، ان سے عوف نے بیان کیا، ان سے ابو منہال نے بیان کیا کہ جب عبداللہ بن زید اور مروان شام میں تھے اور ابن زبیر رضی اللہ عنہ نے مکہ پر اور خوراج نے بصرہ پر قبضہ کر لیا تھا تو میں اپنے والد کے ساتھ حضرت ابو بزرہ اسلمی رضی اللہ عنہ کے پاس گیا۔ جب ہم ان کے گھر میں ایک کمرے کے سائے میں بیٹھے ہوئے تھے جو بانس کا بنا ہوا تھا، ہم ان کے پاس بیٹھ گئے

۷۱۲۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ عَوْفٍ عَنْ أَبِي الْمُنْهَالِ، قَالَ: لَمَّا كَانَ ابْنُ زَيْدٍ وَمَرْوَانُ بِالشَّامِ وَوَيْبُ بْنُ الزُّبَيْرِ بِمَكَّةَ وَوَيْبُ الْفُرَّاءُ بِالْبَصْرَةِ فَانْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ حَتَّى دَخَلْنَا عَلَيْهِ فِي دَارِهِ وَهُوَ جَالِسٌ فِي ظِلِّ عَلَيْهِ لَهُ

اور میرے والد ان سے بات کرنے لگے اور کہا: اے ابو ہریرہ! آپ نہیں دیکھتے لوگ کن باتوں اور اختلاف میں الجھ گئے ہیں۔ میں نے ان کی زبان سے سب سے پہلی بات یہ سنی کہ میں جو ان قریش کے لوگوں سے ناراض ہوں تو محض اللہ کی رضا مندی کے لیے، اللہ میرا اجر دینے والا ہے۔ عرب کے لوگو! تم جانتے ہو پہلے تمہارا کیا حال تھا تم گمراہی میں گرفتار تھے، اللہ نے اسلام کے ذریعے اور حضرت محمد ﷺ کے ذریعے تم کو اس بری حالت سے نجات دی۔ یہاں تک کہ تم اس رتے کو پہنچے۔ (دنیا کے حاکم اور سردار بن گئے) پھر اسی دنیا نے تم کو خراب کر دیا۔ دیکھو! یہ شخص جو شام میں حاکم بن بیٹھا ہے، یعنی مروان دنیا کے لیے لڑ رہا ہے۔

مِنْ قَصَبٍ فَجَلَسْنَا إِلَيْهِ فَأَنْشَأَ ابْنِي يَسْتَضِعُّهُ بِالْحَدِيثِ فَقَالَ: يَا أَبَا بَرَزَةَ! أَلَا تَرَى مَا وَقَعَ فِيهِ النَّاسُ فَأَوَّلُ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ ابْنِي اخْتَسَبْتُ عِنْدَ اللَّهِ أَنِّي أَصْبَحْتُ سَاحِطًا عَلَى أَحْيَاءِ قُرَيْشٍ إِنْكُمْ يَا مَعْشَرَ الْعَرَبِ! كُتُمٌ عَلَى الْحَالِ الَّذِي عَلِمْتُمْ مِنَ الذَّلَّةِ وَالْقِلَّةِ وَالضَّلَالَةِ وَإِنَّ اللَّهَ أَنْقَذَكُمْ بِالْإِسْلَامِ وَبِمُحَمَّدٍ ﷺ حَتَّى بَلَغَ بِكُمْ مَا تَرَوْنَ وَهَذِهِ الدُّنْيَا الَّتِي أَفْسَدَتْ بَيْنَكُمْ إِنَّ ذَلِكَ الَّذِي بِالسَّامِ وَاللَّهِ! إِنْ يُقَاتِلُ إِلَّا عَلَى الدُّنْيَا. [طرفہ فی: ۷۲۷۱]

(۷۱۱۳) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے واصل احدب نے، ان سے ابو وائل نے اور ان سے حذیفہ بن یمان نے بیان کیا کہ آج کل کے منافق نبی کریم ﷺ کے زمانے کے منافقین سے بدتر ہیں اس وقت چھپاتے تھے اور آج اس کا کھلم کھلا اظہار کر رہے ہیں۔

۷۱۱۳۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلِ الْأَحْذَبِ، عَنْ ابْنِي وَإِلٍّ، عَنْ حَذِيفَةَ بْنِ الْيَمَانِ، قَالَ: إِنَّ الْمُنَافِقِينَ الْيَوْمَ شَرُّ مِنْهُمْ عَلَى عَهْدِ النَّبِيِّ ﷺ كَانُوا يَوْمَئِذٍ يُسِرُّونَ وَالْيَوْمَ يَجْهَرُونَ.

(۷۱۱۴) ہم سے خلا دین یحییٰ نے بیان کیا، کہا ہم سے مسعر نے بیان کیا ان سے حبیب بن ابی ثابت، عن ابی الشعثاء، عن حذیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے زمانہ میں نفاق تھا آج تو ایمان کے بعد کفر اختیار کرنا ہے۔

۷۱۱۴۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، حَدَّثَنَا مِسْعَرٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ابْنِي الشَّعْثَاءِ، عَنْ حَذِيفَةَ قَالَ: إِنَّمَا كَانَ النِّفَاقُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الْإِيمَانِ.

باب: قیامت قائم نہ ہوگی یہاں تک کہ لوگ قبر والوں پر رشک نہ کریں

بَابُ: لَا تَقُومُ السَّاعَةُ حَتَّى يُغْبَطَ أَهْلُ الْقُبُورِ

(۷۱۱۵) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت قائم نہ ہوگی یہاں تک کہ ایک شخص دوسرے کی قبر کے پاس سے گزرے گا اور کہے گا کاش! میں اسی کی

۷۱۱۵۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ ابْنِ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي!))

أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بَعْضًا)). [راجع: ۳۵۱۷]

سے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی یہاں تک کہ قحطان کا ایک شخص (بادشاہ بن کر) نکلے گا اور لوگوں کو اپنے ڈنڈے سے ہانکے گا۔“

تشریح: حضرت ابو ہریرہ رضی اللہ عنہ کا نام عبدالرحمن بن مخر ہے۔ جنگ خیبر میں مسلمان ہو کر اصحاب صفہ میں داخل ہوئے اور صحبت نبوی میں ہمیشہ حاضر رہے۔ ۷۸ سال کی عمر میں سنہ ۵۸ھ میں انتقال فرمایا۔ ایک چھوٹی سی بلی پال رکھی تھی، اسی سے ابو ہریرہ مشہور ہوئے (رضی اللہ عنہ وارضاه)۔ قیامت کے قریب ایک ایسا قحطانی بادشاہ ہوگا۔

باب: ملک حجاز سے آگ کا نکلنا

اور انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت کی پہلی علامتوں میں سے ایک آگ ہے جو لوگوں کو پورب سے پچھم کی طرف ہانک کر لے جائے گی۔“

(۷۱۸) ہم سے ابو یمن نے بیان کیا، کہا شعیب نے خبر دی، انہوں نے کہا ہم سے زہری نے خبر دی کہ سعید بن مسیب نے بیان کیا کہ مجھے ابو ہریرہ رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ نے فرمایا: ”قیامت قائم نہ ہوگی یہاں تک کہ سرزمین حجاز سے ایک آگ نکلے گی اور بصریٰ میں اونٹوں کی گردنوں کو روشن کر دے گی۔“

تشریح: یہ آگ نکل چکی ہے جس کی تفصیل حضرت نواب صدیق حسن خاں رحمہ اللہ نے اپنی کتاب اقتربت الساعة میں لکھی ہے۔

(۷۱۹) ہم سے عبد اللہ بن سعید کندی نے بیان کیا، کہا ہم سے عقبہ بن خالد نے بیان کیا، کہا ہم سے عبید اللہ نے بیان کیا، ان سے خیب بن عبد الرحمن نے بیان کیا، ان سے ان کے دادا حفص بن عاصم نے بیان کیا، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”عقربہ دریاے فرات سے سونے کا ایک خزانہ نکلے گا، پس جو کوئی وہاں موجود ہو وہ اس میں سے کچھ نہ لے۔“

عقبہ نے کہا کہ ہم سے عبید اللہ نے بیان کیا، کہا کہ ان سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اسی طرح فرمایا، البتہ انہوں نے یہ الفاظ کہے کہ ”فرات سے سونے کا ایک پہاڑ ظاہر ہوگا۔“

بَابُ خُرُوجِ النَّارِ

وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: ((أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَخْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ)). [راجع: ۳۳۲۹]

۷۱۱۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ أَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى)). [مسلم: ۱۷۲۸۹]

۷۱۱۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، قَالَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ جَدِّهِ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُوشِكُ الْفَرَاتُ أَنْ يُحْسِرَ عَنْ كُنْهِ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا)).

قَالَ عُقْبَةُ: وَحَدَّثَنَا عُبَيْدُ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: ((يُحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ)). [مسلم: ۷۲۷۴]

بَاب

بَاب

۷۱۲۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا مَعْبَدُ يَعْنِي ابْنَ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((تَصَدَّقُوا فَيَسِيئِي زَمَانٌ يَمْسِي بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا)) قَالَ مُسَدَّدٌ: حَارِثَةُ أَخُو عُبَيْدِ اللَّهِ بْنِ عُمَرَ لِأُمِّهِ [قَالَ أَبُو عَبْدِ اللَّهِ]. [راجع: ۱۶۱۱]

تشریح: کہتے ہیں کہ یہ دو حضرت عمر بن عبد العزیز رضی اللہ عنہ کے زمانہ میں گزر چکا ہے یا قیامت کے قریب آئے گا جب لوگ بہت تھوڑے رہ جائیں گے۔ ۷۱۲۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: أَخْبَرَنَا أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلَ فِتْنَانِ عَظِيمَتَانِ تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ دَعَوْتُهُمَا وَاحِدَةٌ وَحَتَّى يُبْعَثَ دَجَالُونٌ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ وَحَتَّى يُفْضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَيَتَفَارَبَ الزَّمَانُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ الْقَتْلُ وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِضَ حَتَّى يُهَمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ لَا أَرَبَ لِي بِهِ وَحَتَّى يَنْطَارَلَ النَّاسُ فِي الْبُيُوتِ وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولَ: يَا لَيْتَنِي امْكَاثُهُ وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ أَجْمَعُونَ فَذَلِكَ حِينٌ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا

(۷۱۲۰) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن ابی کثیر نے بیان کیا، ان سے شعبہ نے، ان سے معبد بن خالد نے بیان کیا، انہوں نے حارثہ بن وہب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آنحضرت ﷺ نے فرمایا: ”صدقہ کرو کیونکہ عنقریب لوگوں پر ایک ایسا زمانہ آئے گا جب ایک شخص اپنا صدقہ لے کر پھرے گا اور کوئی اسے لینے والا نہیں ملے گا۔“ امام بخاری رحمہ اللہ نے کہا: مسدد نے بیان کیا کہ حارثہ عبید اللہ بن عمر کے ماں شریک بھائی تھے۔

تشریح: کہتے ہیں کہ یہ دو حضرت عمر بن عبد العزیز رضی اللہ عنہ کے زمانہ میں گزر چکا ہے یا قیامت کے قریب آئے گا جب لوگ بہت تھوڑے رہ جائیں گے۔ (۷۱۲۱) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، کہا ہم سے ابو الزناد نے بیان کیا، ان سے عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہ ہوگی جب تک دو عظیم جماعتیں جنگ نہ کریں گی۔ ان دونوں جماعتوں کے درمیان بڑی خونریزی ہوگی، حالانکہ دونوں کا دعویٰ ایک ہی ہوگا اور یہاں تک کہ بہت سے جھوٹے دجال بھیجے جائیں گے تقریباً تیس دجال ان میں سے ہر ایک دعویٰ کرے گا کہ وہ اللہ کا رسول ہے اور یہاں تک کہ علم اٹھالیا جائے گا اور زلزلوں کی کثرت ہوگی اور زمانہ قریب ہو جائے گا اور فتنے ظاہر ہو جائیں گے اور ہرج بڑھ جائے گا اور ہرج سے مراد قتل ہے اور یہاں تک کہ تمہارے پاس مال کی کثرت ہو جائے گی بلکہ بہہ پڑے گا اور یہاں تک کہ صاحب مال کو اس کا فکر دامن گیر ہوگا کہ اس کا صدقہ قبول کون کرے اور یہاں تک کہ وہ پیش کرے گا لیکن جس کے سامنے پیش کرے گا وہ کہے گا کہ مجھے اس کی ضرورت نہیں ہے اور یہاں تک کہ لوگ بڑی بڑی عمارتوں میں آپس میں فخر کریں گے۔ ایک سے ایک بڑھ چڑھ کر عمارتیں بنائیں گے اور یہاں تک کہ ایک شخص دوسرے کی قبر سے گزرے گا اور کہے گا کہ اے کاش! میں اس کی جگہ ہوتا اور یہاں تک کہ سورج مغرب سے نکلے گا، پس جب وہ اس طرح طلوع ہوگا اور لوگ دیکھ لیں گے تو سب ایمان لے آئیں گے

لیکن یہ وہ وقت ہوگا جب کسی ایک شخص کو اس کا ایمان لانا فائدہ نہ پہنچائے گا جو پہلے سے ایمان نہ لایا ہو یا اس نے اپنے ایمان کے ساتھ اچھے کام نہ کئے ہوں اور قیامت اچانک اس طرح قائم ہو جائے گی کہ دوا دیوں نے اپنے درمیان کپڑا پھیلا رکھا ہوگا اور اسے ابھی سچ نہ پائے ہوں گے نہ لپیٹ پائے ہوں گے اور قیامت اس طرح برپا ہو جائے گی کہ ایک شخص اپنی اونٹنی کا دودھ نکال کر واپس ہوا ہوگا کہ اسے کھاس بھی نہ ڈالا ہوگا اور قیامت اس طرح قائم ہو جائے گی کہ وہ اپنے حوض کو درست کر رہا ہوگا اور اس میں سے پانی بھی نہ پیا ہوگا اور قیامت اس طرح قائم ہو جائے گی کہ اس نے اپنا لقمہ منہ کی طرف اٹھایا ہوگا اور ابھی اسے کھایا بھی نہ ہوگا۔“

خَيْرًا وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَبْطِئَانِيهِ وَلَا يَطْوِيَانِيهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بَلْبَنٍ لِقَحِيحِهِ فَلَا يَطْعَمُهُ وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلُوطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا)). [راجع:

[۸۵]

تشریح: ان میں بہت سی علامات موجود ہیں اور باقی بھی قریب قیامت ضرور وجود میں آ کر رہیں گی۔

باب: دجال کا بیان

بَابُ ذِكْرِ الدَّجَالِ

تشریح: دجال دجل سے نکلا ہے جس کے معنی حق کو چھپانا اور طبع سازی کرنا، جادو اور شعبدہ بازی کرنا، ہر شخص کو جس میں یہ صفیتیں ہوں دجال کہہ سکتے ہیں۔ چنانچہ اوپر گزرنا کہ امت میں تمہیں کے قریب دجال پیدا ہوں گے، ان میں سے ہر ایک نبوت کا دعویٰ کرے گا۔ ہمارے زمانہ میں جو ایک مرزا قادیان میں پیدا ہوا ہے وہ بھی ان میں سے ایک ہے اور بڑا دجال وہ ہے جو قیامت کے قریب ظاہر ہوگا عجیب عجیب شعبدے دکھائے گا۔ خدا کی دعویٰ کرے گا لیکن مردود کا نا ہوگا۔ یہ باب اسی کے حالات میں ہے اللہ تعالیٰ ہر مسلمان کو اس کے شر سے محفوظ رکھے۔ ایک حدیث میں ہے جو کوئی تم میں سے دجال نکلا تو اس سے دور رہے یعنی جہاں تک ہو سکے اس کے پاس نہ جائے۔ باوجود اس بات کے کہ اس کے پاس روٹیوں کے پہاڑ پانی کی نہریں ہوں جب بھی وہ اللہ کے نزدیک اس لائق نہ ہوگا کہ لوگ اس کو خدا سمجھیں کیونکہ وہ کانا اور عیب دار ہوگا اور اس کی پیشانی پر کفر کا لفظ مرقوم ہوگا جس کو دیکھ کر مسلمان پہچان لیں گے کہ یہ جعلی مردود ہے۔ دوسری حدیث میں ہے کوئی تم میں سے مرنے تک اپنے رب کو نہیں دیکھ سکتا اور دجال کو لوگ دنیا میں دیکھیں گے تو معلوم ہوا وہ جھوٹا ہے۔ اس حدیث سے ان لوگوں کا رد ہوتا ہے جو کہتے ہیں دنیا میں بیداری میں اللہ تعالیٰ کا دیدار ہوتا ہے۔

(۷۱۲۲) ہم سے مسد نے بیان کیا، کہا، ہم سے یحییٰ نے بیان کیا، انہیں اسماعیل نے بیان کیا، کہا، مجھ سے قیس نے بیان کیا، کہا کہ مجھ سے مغیرہ بن شعبہ رضی اللہ عنہ نے کہ دجال کے بارے میں نبی کریم صلی اللہ علیہ وسلم سے جتنا میں نے پوچھا اتنا کسی نے نہیں پوچھا اور آنحضرت صلی اللہ علیہ وسلم نے مجھ سے فرمایا: ”اس سے تمہیں کیا نقصان پہنچے گا۔“ میں نے عرض کیا کہ لوگ کہتے ہیں کہ اس کے ساتھ روٹی کا پہاڑ اور پانی کی نہر ہوگی۔ فرمایا: ”وہ اللہ پر اس سے بھی زیادہ آسان ہے۔“

۷۱۲۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي قَيْسٌ، قَالَ: قَالَ لِي الْمَغِيرَةُ بْنُ شُعْبَةَ مَا سَأَلَ أَحَدَ النَّبِيِّ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مَا سَأَلْتُهُ وَإِنَّهُ قَالَ لِي: ((مَا يَصُورُكَ مِنْهُ؟)) قُلْتُ: إِنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلٌ خُبُرٌ وَنَهْرٌ مَاءٍ قَالَ: ((هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ)). [مسلم: ۵۶۲۴، ۷۳۷۸، ۷۳۷۹]

تشریح: حضرت مغیرہ بن شعبہ رضی اللہ عنہ خندق کے دن مسلمان ہوئے حضرت معاویہ رضی اللہ عنہ کے بڑے کارکن تھے۔ سنہ ۵۶ھ میں وفات پائی۔ (رضی اللہ عنہ وارضاء)۔ دجال موعود کا آثار حق ہے۔

۷۱۲۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ. قَالَ أَبُو عَبْدِ اللَّهِ: أَرَاهُ عَنْ النَّبِيِّ ﷺ قَالَ: ((أَعْوَرُ عَيْنِ الْيَمَنِيِّ كَأَنَّهَا عَيْنُهُ طَافِيَةٌ)). [راجع: ۳۰۵۷] [مسلم: ۷۳۶۲]

(۷۱۲۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے ایوب سختیانی نے، انہوں نے نافع سے انہوں نے ابن عمر رضی اللہ عنہما سے۔ امام بخاری رحمۃ اللہ علیہ نے کہا میں سمجھتا ہوں کہ ابن عمر رضی اللہ عنہما نے آنحضرت صلی اللہ علیہ وسلم سے روایت کی آپ نے فرمایا: ”دجال داہنی آنکھ سے کانٹا ہوگا اس کی آنکھ کیا ہے گویا پھولا ہوا انگور۔“

۷۱۲۴۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْمَانُ عَنْ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَجِيءُ الدَّجَالُ حَتَّى يَنْزِلَ فِي نَاحِيَةِ الْمَدِينَةِ تَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ)). [راجع: ۱۸۸۱]

(۷۱۲۴) ہم سے سعد بن حفص نے بیان کیا، کہا ہم سے شیمان نے بیان کیا، ان سے یحییٰ نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”دجال آئے گا اور مدینہ کے ایک کنارے قیام کرے گا، پھر مدینہ تین مرتبہ کانپے گا اور اس کے نتیجے میں ہر کافر اور منافق نکل کر اس کی طرف چلا جائے گا۔“

۷۱۲۵۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ أَبِي بَكْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((لَا يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَالِ وَلَكِنْ يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ مَلَكَانَ)). وَقَالَ ابْنُ إِسْحَاقَ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: قَدِمْتُ الْبَصْرَةَ فَقَالَ لِي أَبُو بَكْرَةَ: سَمِعْتُ هَذَا مِنَ النَّبِيِّ ﷺ. [راجع: ۱۸۷۹]

(۷۱۲۵) ہم سے عبد العزیز بن عبد اللہ ایسی نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے اپنے باپ سے، انہوں نے ابوبکرہ سے انہوں نے نبی کریم صلی اللہ علیہ وسلم سے آپ نے فرمایا: ”مدینہ والوں پر دجال کا رعب نہیں پڑنے کا اس دن مدینہ کے ساتھ دروازے ہوں گے ہر دروازے پر دو فرشتے (پہرہ دیتے) ہوں گے۔“ ابن اسحاق نے صالح بن ابراہیم سے انہوں نے اپنے باپ سے بیان کیا انہوں نے کہا کہ میں بصرہ میں گیا تو مجھ سے ابو بکرہ نے کہا کہ اس کو میں نے نبی اکرم صلی اللہ علیہ وسلم سے سنا ہے۔

تشریح: لفظ دجال وصل سے ہے جس کے معنی جھگڑا فساد برپا کرنے والے، لوگوں کو فریب دھوکا میں ڈالنے والے کے ہیں۔ بڑا دجال آخر زمانے میں پیدا ہوگا اور چھوٹے دجال بکثرت ہر وقت پیدا ہوتے رہیں گے جو غلط مسائل کے لئے قرآن کو استعمال کر کے لوگوں کو بے دین کریں گے، قبر پرست وغیرہ بناتے رہیں گے۔ اس قسم کے دجال آج کل بھی بہت ہیں۔

۷۱۲۶۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي

(۷۱۲۶) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے محمد بن بشر نے بیان کیا، کہا ہم سے مسعر نے بیان کیا، ان سے سعد بن ابراہیم نے بیان کیا، ان سے ان کے والد نے اور ان سے ابوبکر رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے

بُكَرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَدْخُلُ الْمَدِينَةَ رُغْبُ الْمَسِيحِ لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ مَلَكَانِ)). [راجع: ۱۸۷۹]

فرمایا: ”مدینہ پر مسیح دجال کا رعب نہیں پڑے گا اس وقت اس کے سات دروازے ہوں گے اور ہر دروازے پر پہرہ دار دو فرشتے ہوں گے۔“

تشریح: اس سند کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ ابراہیم بن عبد الرحمن بن عوف کا سماع ابوبکرہ رضی اللہ عنہ سے ثابت ہو جائے کیونکہ بعض محدثین نے ابراہیم کی روایت ابوبکرہ رضی اللہ عنہ سے منکر سمجھی ہے۔ اس لئے کہ ابراہیم مدنی ہیں اور ابوبکرہ رضی اللہ عنہ حضرت عمر رضی اللہ عنہ کے زمانہ سے اپنی وفات تک بصرہ میں رہے۔ نبی کریم ﷺ کی یہ پیش گوئی بالکل صحیح ثابت ہوئی۔ ایک روایت میں ہے کہ دجال دور سے آپ ﷺ کا روضہ مبارک دیکھ کر کہے گا انا محمد کا بی سفید مل ہے۔

۷۱۲۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صَالِحِ بْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: ((إِنِّي لَأَنْبِئُكُمْ مَوْتَهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ وَخِصِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرٍ)). [راجع: ۳۰۵۷]

(۷۱۲۷) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم نے بیان کیا، ان سے صالح بن ابن شہاب نے بیان کیا، ان سے سالم بن عبد اللہ نے بیان کیا اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ لوگوں میں کھڑے ہوئے اور اللہ کی تعریف اس کی شان کے مطابق بیان کی پھر دجال کا ذکر فرمایا: ”میں تمہیں اس سے ڈراتا ہوں اور کوئی نبی ایسا نہیں گزرا جس نے اپنی قوم کو اس سے نہ ڈرایا ہو، البتہ میں تمہیں اس کے بارے میں ایک بات بتاتا ہوں جو کسی نبی نے اپنی قوم کو نہیں بتائی تھی اور یہ کہ وہ کانا ہوگا اور اللہ کانا نہیں ہے۔“

تشریح: دوسری روایت میں ہے کہ حضرت نوح علیہ السلام کے بعد جتنے پیغمبر گزرے ہیں، سب نے اپنی اپنی امت کو دجال سے ڈرایا۔ کانا ہونا ایک بڑا عیب ہے اور اللہ ہر عیب سے پاک ہے۔

۷۱۲۸۔ حَدَّثَنَا يَحْيَى بْنُ بَكَّيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بَيْنَا أَنَا نَائِمٌ أُطَوِّفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ سَبَطَ الشَّعْرَ يَنْطَفُ أَوْ يَهْرَأُ رَأْسُهُ مَاءً قُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ ثُمَّ ذَهَبَتْ أَتَيْتُ فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَةٍ قَالُوا: هَذَا الدَّجَالُ أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ

(۷۱۲۸) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے سالم نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”میں سویا ہوا (خواب میں) کعبہ کا طواف کر رہا تھا کہ ایک صاحب جو گندم گوں تھے اور ان کے سر کے بال سیدھے تھے اور سر سے پانی ٹپک رہا تھا ان پر میری نظر پڑی) میں نے پوچھا یہ کون ہیں؟ میرے ساتھ کے لوگوں نے بتایا کہ یہ عیسیٰ بن مریم علیہ السلام ہیں پھر میں نے مڑ کر دیکھا تو ایک موٹے شخص پر نظر پڑی جو سرخ تھا اس کے بال گھنگریالے تھے، ایک آنکھ کا کانا تھا، اس کی ایک آنکھ انگوڑی طرح اٹھی ہوئی تھی۔ لوگوں نے بتایا کہ یہ دجال ہے۔ اس کی

فَقَطَّنَ رَجُلٌ مِنْ خُزَاعَةَ. [راجع: ۳: ۴۴۰] صورت عبدالعزیٰ بن قطن سے بہت ملتی تھی۔ جو قبیلہ خزاعہ کا ایک آدمی تھا۔
تشریح: یہ ایک شخص تھا جو عہد جاہلیت میں مر گیا تھا اور قبیلہ خزاعہ سے تھا۔

۷۱۲۹۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: (۱۲۹) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے، ان سے عروہ نے اور ان سے حضرت عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ اپنی نماز میں دجال کے فتنے سے پناہ مانگتے تھے۔

الدَّجَالِ. [راجع: ۸۳۲] [مسلم: ۱۲۲۳]

۷۱۳۰۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الْمَلِكِ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ قَالَ فِي الدَّجَالِ: ((إِنَّ مَعَهُ مَاءً وَنَارًا فَنَارُهُ مَاءٌ بَارِدٌ وَمَاؤُهُ نَارٌ)) قَالَ أَبُو مَسْعُودٍ: أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. (۱۳۰) ہم سے عبدان نے بیان کیا کہ مجھے میرے والد نے خبر دی، انہیں شعبہ نے، انہیں عبدالملک نے، انہیں ربیع نے اور ان سے حذیفہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے دجال کے بارے میں فرمایا: ”اس کے ساتھ پانی اور آگ ہوگی اور اس کی آگ ٹھنڈا پانی ہوگی اور پانی آگ ہو گا۔“ ابو مسعود رضی اللہ عنہ نے بیان کیا کہ میں بھی یہ حدیث رسول اللہ ﷺ سے سنی ہے۔

[راجع: ۳: ۴۵۰]

تشریح: دوسری روایت میں یوں ہے تم میں سے جو کوئی اس کا زمانہ پائے تو اس کی آگ میں چلا جائے وہ نہایت شیریں ٹھنڈا عمدہ پانی ہوگی۔ مطلب یہ ہے کہ دجال ایک شعبہ باز اور ساحر ہوگا پانی کو آگ، آگ کو پانی کر کے لوگوں کو بتلائے گا یا اللہ تعالیٰ اس کو ذلیل کرنے کے لئے الٹا کر دے گا، جن لوگوں کو وہ پانی دے گا ان کے لئے وہ پانی آگ ہو جائے گا اور جن مسلمانوں کو وہ مخالف سمجھ کر آگ میں ڈالے گا ان کے حق میں آگ پانی ہو جائے گی۔ جن لوگوں نے اعتراض کیا ہے کہ آگ اور پانی دونوں مختلف حقیقتیں ہیں۔ ان میں انقلاب کیسے ہوگا درحقیقت وہ پرلے سرے کے بے وقوف ہیں یہ انقلاب تو رات دن دنیا میں ہو رہا ہے۔ عناصر کا کون و فساد برابر جاری ہے۔ بعض نے کہا مطلب یہ ہے کہ جو کوئی دجال کا کہنا مانے گا وہ اس کو ٹھنڈا پانی دے گا تو درحقیقت یہ ٹھنڈا پانی آگ ہے یعنی قیامت میں وہ دوزخی ہوگا اور جس کو وہ مخالف سمجھ کر آگ میں ڈالے گا اس کے حق میں یہ آگ ٹھنڈا پانی ہوگی یعنی قیامت کے دن وہ بخشی ہوگا اس کو بہشت کا ٹھنڈا پانی ملے گا۔

۷۱۳۱۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا بَيْعُ نَبِيٍّ إِلَّا أَنْتَزَ أَمَّتُهُ الْأَعْوَرُ الْكَذَّابُ أَلَا إِنَّهُ أَعْوَرٌ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرٍ وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ)) فِيهِ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [طرفة في: ۷۴۰۸] (۱۳۱) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو نبی بھی مبعوث کیا گیا تو انہوں نے اپنی قوم کو کانے جھوٹے سے ڈرایا۔ آگاہ رہو! وہ کاتب ہے اور تمہارا رب کا نا نہیں ہے اور اس کی دونوں آنکھوں کے درمیان کافر لکھا ہوا ہے۔“ اس باب میں ابو ہریرہ رضی اللہ عنہ اور ابن عباس رضی اللہ عنہما نے بھی نبی کریم ﷺ سے یہ حدیث روایت کی ہے۔

[مسلم: ۷۳۶۳] [ابوداؤد: ۴۳۱۶، ۴۳۱۷]

ترمذی: ۲۲۴۵

تشریح: یہ دونوں احادیث اور احادیث الانبیاء میں موصولاً گزر چکی ہیں۔ دوسری روایت میں ہے کہ مومن اس کو پڑھ لے گا خواہ لکھا پڑھا ہو یا نہ ہو اور کافر نہ پڑھ سکے گا لکھا پڑھا بھی ہو۔ یہ اللہ تعالیٰ کی قدرت ہوگی۔ نووی رحمہ اللہ نے کہا صحیح یہ ہے کہ حقیقتاً یہ لفظ اس کی پیشانی پر لکھا ہوگا بعض نے اس کی تاویل کی ہے اور کہا کہ اللہ تعالیٰ ایک مومن کے دل میں ایمان کا ایسا نور دے گا کہ وہ دجال کو دیکھتے ہی پہچان لے گا کہ یہ کافر جعل ساز بد معاش ہے۔ اور کافر کی عقل پر پردہ ڈال دے گا وہ سمجھے گا کہ دجال سچا ہے۔ دوسری روایت میں ہے یہ شخص مسلمان ہوگا اور لوگوں سے پکار کر کہہ دے گا مسلمانو! یہی وہ دجال ہے جس کی خبر نبی کریم ﷺ نے دی تھی۔ ایک روایت میں ہے کہ دجال آ رہے سے اس کو چروا ڈالے گا۔ ایک روایت میں ہے کہ تلوار سے وہ نیم کر دے گا اور یہ جلاتا کچھ دجال کا مجروح نہ ہوگا کیونکہ اللہ تعالیٰ ایسے کافر کو مجروح نہیں دیتا بلکہ اللہ کا ایک فعل ہوگا جس کو وہ اپنے سچے بندوں کے آ زمانے کے لئے دجال کے ہاتھ پر ظاہر کرے گا۔ اس حدیث سے یہ بھی نکلا کہ دلی کی سب سے بڑی نشانی یہ ہے کہ شریعت پر قائم ہو، اگر کوئی شخص شریعت کے خلاف چلن ہو اور مردے کو بھی زندہ کر کے دکھلائے جب بھی اس کو ناب دجال سمجھنا چاہیے۔

بَابُ: لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ

باب: دجال مدینے کے اندر نہیں داخل ہو سکے گا

۷۱۳۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا سَعِيدٍ، قَالَ: حَدَّثَنَا النَّبِيُّ ﷺ يَوْمًا حَدِيثًا طَوِيلًا عَنْ الدَّجَالِ فَكَانَ فِيمَا يُحَدِّثُنَا بِهِ أَنَّهُ قَالَ: ((يَأْتِي الدَّجَالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ فَيَنْزِلُ بَعْضَ السَّبَاحِ الَّتِي تَلِي الْمَدِينَةَ فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ وَهُوَ خَيْرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ فَيَقُولُ: الدَّجَالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا نَمَّ أَحْيَيْتُهُ هَلْ تَشْكُرُونَ فِي الْأَمْرِ فَيَقُولُونَ: لَا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ: وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ فَيَرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يَسْلُطُ عَلَيْهِ)). [راجع: ۱۸۸۲]

۷۱۳۲۔ ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، مجھ سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا، ان سے ابوسعید رضی اللہ عنہ نے بیان کیا کہ ایک دن رسول اللہ ﷺ نے ہم سے دجال کے متعلق ایک طویل بیان کیا۔ آنحضرت ﷺ کے ارشادات میں یہ بھی تھا کہ آپ نے فرمایا: ”دجال آئے گا اور اس کے لئے ناممکن ہوگا کہ مدینہ کی گھاٹیوں میں داخل ہو۔ چنانچہ مدینہ منورہ کے قریب کسی شورش میں پر قیام کرے گا، پھر اس دن اس کے پاس ایک مومن مرد جائے گا اور وہ افضل ترین لوگوں میں سے ہوگا اور اس سے کہے گا کہ میں گواہی دیتا ہوں اس بات کی جو رسول کریم ﷺ نے ہم سے بیان فرمایا تھا۔ اس پر دجال کہے گا کیا تم دیکھتے ہو اگر میں اسے قتل کر دوں اور پھر زندہ کر دوں تو کیا تمہیں میرے معاملہ میں شک و شبہ باقی رہے گا؟ اس کے پاس والے لوگ کہیں گے کہ نہیں۔ چنانچہ وہ اس صاحب کو قتل کر دے گا اور پھر اسے زندہ کر دے گا۔ اب وہ صاحب کہیں گے کہ والد! آج سے زیادہ مجھے تیرے معاملہ میں اتنی بصیرت حاصل نہ تھی۔ اس پر دجال پھر انہیں قتل کرتا چاہے گا لیکن اس مرتبہ اسے مار نہ سکے گا۔“

تشریح: امت کا یہ بہترین شخص ہوگا جس کے ذریعہ سے دجال کو شکست فاش ہوگی۔

۷۱۳۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ (۷۱۳۳) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے

عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِّرِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((عَلَى أَنْفَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ)).
 بیان کیا، ان سے نعیم بن عبد اللہ بن حمر نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”مدینہ منورہ کے راستوں پر فرشتے پہرہ دیتے ہیں نہ یہاں طاعون آ سکتی ہے اور نہ دجال آ سکتا ہے۔“ [راجع: ۱۸۸۰]

۷۱۳۴۔ حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ [بْنِ مَالِئٍ] عَنِ النَّبِيِّ ﷺ قَالَ: ((الْمَدِينَةُ بِأَنْفَابِهَا الدَّجَالُ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا فَلَا يَقْرُبُهَا الدَّجَالُ [قَالَ] وَلَا الطَّاعُونَ إِنْ شَاءَ اللَّهُ)). [راجع: ۱۸۸۱]

۷۱۳۴۔ ہم سے یحییٰ بن موسیٰ نے بیان کیا، کہا ہم سے یزید بن ہارون نے بیان کیا، کہا ہم کو شعبہ نے خبر دی انہیں قتادہ نے، انہیں انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”دجال مدینے تک آئے گا تو یہاں فرشتوں کو اس کی حفاظت کرتے ہوئے پائے گا۔ چنانچہ نہ دجال اس کے قریب آ سکتا ہے اور نہ طاعون ان شاء اللہ۔“

[ترمذی: ۲۲۴۲]

باب: یاجوج ماجوج کا بیان

بَابُ يَاجُوجَ وَمَاجُوجَ

تشریح: صحیح یہ ہے کہ یاجوج ماجوج آدمی ہیں یافث بن نوح کی اولاد سے۔ بعض نے کہا وہ آدم کی اولاد نہیں۔ آدم علیہ السلام کا نطفہ مٹی میں مل گیا تھا اس سے پیدا ہوئے مگر یہ قول محض بے دلیل ہے۔ ابن مردودہ اور حاکم نے حدیثہ رضی اللہ عنہ سے مرفوعاً نکالا کہ یاجوج ماجوج دو قبیلے ہیں یافث بن نوح کی اولاد سے۔ ان میں کوئی شخص اس وقت تک نہیں مرتا جب تک ہزار اولاد اپنی نہیں دیکھ لیتا اور ابن ابی حاتم نے نکالا آدمیوں اور جنوں کے دس حصے ہیں ان میں نو حصے یاجوج ماجوج ہیں ایک حصے میں باقی لوگ۔ کعب سے منقول ہے یا جوج ماجوج کے لوگ کئی قسم کے ہیں بعض تو شمشاد کے درخت کی طرح لمبے، بعض طول و عرض دونوں میں چار چار ہاتھ، بعض اتنے بڑے کان رکھتے ہیں کہ ایک کو بچھاتے ایک کو داؤدھ لیتے ہیں اور حاکم نے ابن عباس رضی اللہ عنہما سے نکالا یا جوج ماجوج کے لوگ ایک بالشت دو دو بالشت کے لوگ ہیں۔ بہت لمبے، ان میں وہ ہیں جو تین بالشت کے ہیں۔ ابن کثیر نے کہا ابن ابی حاتم نے ان کے اشکال اور حالات اور قد و قامت اور کانوں کے باب میں عجیب عجیب احادیث نقل کی ہیں۔ جن کی سندیں صحیح نہیں ہیں۔ میں کہتا ہوں جتنا صحیح احادیث سے ثابت ہے۔ وہ اسی قدر ہے کہ یاجوج ماجوج دو قومیں ہیں آدمیوں کی، قیامت کے قریب وہ نہایت جہوم کریں گے اور ہرستی میں گم آئیں گے اس کو کتابہ اور بر باد کریں گے۔ واللہ اعلم۔

۷۱۳۵۔ حَدَّثَنَا أَبُو الِیَمَانِ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ الزُّهْرِيِّ: وَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيْقٍ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ عَنْ زَيْنَبَ بِنْتِ

۷۱۳۵۔ ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں زہری نے، (دوسری سند) اور امام بخاری نے کہا کہ ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے میرے بھائی عبد الحمید نے، ان سے سلیمان بن بلال نے، ان سے محمد بن ابی عتیق نے، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے، ان سے زینب بنت ابی سلمہ نے بیان کیا، ان سے ام حبیبہ بنت ابی سفیان رضی اللہ عنہا نے اور ان سے زینب بنت جحش نے کہ ایک

دن رسول کریم ﷺ ان کے پاس گھبرائے ہوئے داخل ہوئے آپ فرما رہے تھے ”اللہ کے علاوہ کوئی معبود برحق نہیں، کہ تباہی ہے عربوں کے لئے اس برائی سے جو قریب آچکی ہے۔ آج یا جوج ماجوج کی دیوار سے اتنا کھل گیا ہے۔“ اور آپ نے اپنے انگوٹھے اور اس کی قریب والی انگلی کو ملا کر ایک حلقہ بنایا۔ اتنا سن کر زینب بنت جحش رضی اللہ عنہا نے بیان کیا کہ میں نے عرض کیا: یا رسول اللہ! تو کیا ہم اس کے باوجود ہلاک ہو جائیں گے کہ ہم میں نیک صالح لوگ بھی زندہ ہوں گے؟ آپ ﷺ نے فرمایا: ”ہاں جب بدکاری بہت بڑھ جائے گی۔“

جَحْشٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا يَوْمًا فَرَعَا يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ أَفْتَرَبَ فِتْحَ الْيَوْمِ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ)) وَحَلَّقَ بِإِصْبَعَيْهِ الْإِنْهَامَ وَالَّتِي تَلِيهَا، قَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفْنَهْلِكَ وَفِينَا الصَّالِحُونَ قَالَ: ((نَعَمْ إِذَا كَثُرَ الْخُبْتُ)). (راجع: ۳۳۴۶)

۷۱۳۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يُفْتَحُ الرَّدْمُ رَدْمُ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ)) وَعَقَدَ وَهَيْبٌ بَسْمِعِينَ. (راجع: ۳۳۴۷)

(۷۱۳۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے عبد اللہ بن طاووس نے بیان کیا، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”سد یعنی یا جوج ماجوج کی دیوار اتنی کھل گئی ہے۔“ وہیب نے نوے کا اشارہ کر کے بتلایا۔

تشریح: ہمارے زمانہ میں بہت سے لوگ اس میں شبہ کرتے ہیں کہ جب یا جوج ماجوج اتنی بڑی قوم ہے کہ اس میں کا کوئی شخص اس وقت تک نہیں مرتا جب تک ہزار آدمی اپنی نسل کے نہیں دیکھ لیتا تو یہ قوم اس وقت دنیا کے کس حصہ میں آباد ہے۔ اہل جغرافیہ نے تو ساری زمین کو چھان ڈالا ہے یہ ممکن ہے کہ کوئی چھوٹا سا جزیرہ ان کی نظر سے رہ گیا ہو مگر اتنا بڑا ملک جس میں ایسی کثیر التعداد قوم بسکتی ہے نظر نہ آتا قیاس سے دور ہے۔ دوسرے اس زمانہ میں لوگ بڑے بڑے اونچے پہاڑوں پر چڑھ جاتے ہیں ان میں ایسے ایسے سوراخ کرتے ہیں جس میں سے ریل چلی جاتی ہے تو یہ دیوار ان کو کیونکر روک سکتی ہے؟ سخت سے سخت چیز دنیا میں نولاد ہے اس میں بھی بآسانی سوراخ ہو سکتا ہے کتنی ہی اونچی دیوار ہو آلات کے ذریعہ سے اس پر چڑھ سکتے ہیں ڈانٹامیٹ سے اس کو دم بھر میں گرا سکتے ہیں ان شہیوں کا جواب یہ ہے کہ ہم یہ نہیں کہتے کہ وہ دیوار اب تک موجود ہے اور یا جوج ماجوج کو روکے ہوئے ہے البتہ نبی کریم ﷺ کے زمانہ تک ضرور موجود تھی اور اس وقت تک دنیا میں صنعت اور آلات کا ایسا رواج نہ تھا تو یا جوج ماجوج کی وحشی قومیں اس دیوار کی وجہ سے رکی رہنے میں کوئی تعجب کی بات نہیں۔ رہا یہ ٹھیک یا جوج ماجوج کے کسی شخص کا نہ مرتا جب تک وہ ہزار آدمی اپنی نسل سے نہ دیکھ لے یہ بھی ممکن ہے کہ اسی وقت تک کا بیان ہو جب تک آدمی کی عمر ہزار دو ہزار سال تک ہوا کرتی تھی نہ کہ ہمارے زمانہ کا جب عمر انسانی کی مقدار سو برس یا ایک سو بیس برس رہ گئی ہے۔ آخر یا جوج ماجوج بھی انسان ہیں ہماری عمروں کی طرح ان کی عمریں بھی گھٹ گئی ہوں گی اب یہ جو آرماسا ہے جہنم اور تابہین سے منقول ہیں کہ ان کے قد و قامت اور کان ایسے ہیں ان کی سندیں صحیح اور قابل اعتماد نہیں ہیں اور جغرافیہ والوں نے جن قوموں کو دیکھا ہے انہیں میں سے دو بڑی قومیں یا جوج ماجوج ہیں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْأَحْکَامِ

حکومت اور قضاء کا بیان

تشریح: کتاب الاحکام کے ذیل میں حضرت حافظ ابن حجر رحمہ اللہ فرماتے ہیں:

”والاحکام جمع حکم، والمراد بیان آدابه وشروطه، وكذا الحاكم ويتناول لفظ الحاكم الخليفة والقاضي، فذكر ما يتعلق بكل منهما والحكم الشرعي. عند الأصوليين خطاب الله تعالى المتعلق بأفعال المكلفين بالاقتضاء أو التخيير ومادة الحكم من الاحكام وهو الاتقان للشيء ومنعه من العيب باب قول الله تعالى ﴿اطيعوا الله واطيعوا الرسول واولى الامر منكم﴾ في هذا اشارة من المصنف الى ترجيح القول بالصائر الى ان الاية نزلت في طاعة الامراء خلافا لمن قال نزلت في العلماء وقد رجح ذلك أيضا الطبري..... الخ-“ (فتح الباری جلد ۱۳ صفحہ ۱۳۹-۱۴۰)

خلاصہ یہ ہے کہ لفظ احکام حکم کی جمع ہے مراد حکومت کے آداب اور شرائط ہیں جو اس کتاب میں بیان ہوں گے ایسا ہی لفظ حاکم ہے جو خلیفہ اور قاضی ہر دو پر مشتمل ہے۔ پس ان کے متعلق ضروری امور یہاں مذکور ہوں گے اور حکم شرعی اصولیوں کے نزدیک مکلفین کے لئے امور خداوندی ہیں جو ضروری ہوں یا مستحب اور لفظ احکام کا مادہ لفظ حکم ہے اور وہ کسی کا ثواب کو بجالانا یا ممنوعات شرعیہ سے رک جانا ہر دو پر بولا جاتا ہے۔

بَابُ قَوْلِ اللَّهِ تَعَالَى: بَابُ: اللّٰهُ تَعَالَى نِے سورۃ نساء میں فرمایا:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ﴾ ”اللہ تعالیٰ اور اس کے رسول کی اطاعت کرو اور اپنے سرداروں کا حکم مانو۔“

[النساء: ۵۹]

تشریح: اسلام کا آخری نصب الامین ایک خالص عدل و مساوات اور آزادی پر مبنی حکومت کا قیام بھی ہے جیسا کہ بہت سی آیات قرآنی سے یہ امر ثابت ہے چنانچہ یہی ہوا کہ رسول کریم ﷺ اپنے عہد آخر میں عرب میں ایک آزاد اسلامی حکومت قائم فرما کر دنیا سے رخصت ہوئے اور بعد میں خلفائے راشدین سے اس کا دائرہ عرب و عجم میں دور دور تک وسیع ہوتا گیا۔ رسول کریم ﷺ نے اس سلسلہ کی بھی بیشتر ہدایات فرمائیں۔ ایسی ہی احادیث کو امام بخاری رحمہ اللہ نے اس کتاب الاحکام میں جمع فرمایا ہے جسے آیت قرآنی: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ (۵۹/۴) سے شروع فرمایا اللہ اور رسول کی اطاعت کے بعد خلفائے اسلام کی اطاعت بھی ضروری قرار دی تھی جو توفی و ملی نظم و نسق کو قائم رکھنے کے لئے یہ حد ضروری ہے۔ ساتھ ہی یہ اصول بھی قرار پایا کہ لا طاعة لمخلوق فی معصیۃ الخالق خلفائے اسلام یا دیگر ائمہ اسلام کی اطاعت کتاب و سنت کی حد تک ہے اگر کسی جگہ اس کی اطاعت میں کتاب و سنت سے تصادم ہوتا ہو تو وہاں بہر حال ان کی فرمانبرداری کو چھوڑنا اور کتاب و سنت کو لازم پکڑنا ضروری ہوگا۔ امام ابوحنیفہ رحمہ اللہ کا ارشاد گرامی بالکل بجا ہے کہ جب میرا کوئی مسئلہ کوئی توفی قرآن و حدیث کے خلاف ہو تو میری بات کو چھوڑ کر قرآن و حدیث کو لازم پکڑو۔ دیگر ائمہ کرام کے بھی ایسے ہی ارشادات ہیں جو کتاب حجة اللہ البالغہ اور رسالہ الانصاف و عقد الجیدہ مؤلفات حضرت حجۃ الہند شاہ ولی اللہ محدث دہلوی رحمہ اللہ میں دیکھے جاسکتے ہیں۔ وباللہ التوفیق۔

۷۱۳۷۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي)). [راجع: ۲۹۵۷] [مسلم: ۴۷۴۹]

(۷۱۳۷) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انیس یونس نے، انیس زہری نے، کہا کہ مجھے ابوسلمہ بن عبد الرحمن نے خبر دی اور انہوں نے ابو ہریرہ رضی اللہ عنہ کو بیان کرتے ہوئے سنا کہ رسول کریم ﷺ نے فرمایا: ”جس نے میری اطاعت کی اس نے اللہ کی اطاعت کی اور جس نے میری نافرمانی کی اس نے اللہ کی نافرمانی کی اور جس نے میرے (مقرر کئے ہوئے) امیر کی اطاعت کی اس نے میری اطاعت کی اور جس نے میرے امیر کی نافرمانی کی اس نے میری نافرمانی کی۔“

تشریح: لیکن اگر امیر کا حکم قرآن و حدیث کے خلاف ہو تو اسے چھوڑ کر قرآن و حدیث پر عمل کرنا ہوگا۔

۷۱۳۸۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَلَا كُتِّبُكُمْ رَاعٍ وَكُتِّبُكُمْ مَسْنُوءٌ عَنْ رِعْيَتِهِ فَإِلَّا مِمَّا أَلَدِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُوءٌ عَنْ رِعْيَتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُوءٌ عَنْ رِعْيَتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْنُوءَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُوءٌ عَنْهُ أَلَا فُكِّبُكُمْ رَاعٍ وَكُتِّبُكُمْ مَسْنُوءٌ عَنْ رِعْيَتِهِ)). [راجع: ۸۹۳]

(۷۱۳۸) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے، انیس عبد اللہ بن دینار نے اور انیس عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول کریم ﷺ نے فرمایا: ”آگاہ ہو جاؤ! تم میں سے ہر ایک نگہبان ہے اور ہر ایک سے اس کی رعایا کے بارے میں سوال کیا جائے گا، پس امام (امیر المؤمنین) لوگوں پر نگہبان ہے اور اس سے اس کی رعایا کے بارے میں سوال ہوگا۔ مرد اپنے گھر والوں کا نگہبان ہے اور اس سے اس کی رعایا کے بارے میں سوال ہوگا اور عورت اپنے شوہر کے گھر والوں اور اس کے بچوں کی نگہبان ہے اور اس سے ان کے بارے میں سوال ہوگا اور کسی شخص کا غلام اپنے سردار کے مال کا نگہبان ہے اور اس سے اس کے بارے میں سوال ہوگا۔ آگاہ ہو جاؤ! تم میں سے ہر ایک نگہبان ہے اور ہر ایک سے اس کی رعایا کے بارے میں سوال ہوگا۔“

[ابوداؤد: ۲۹۲۸]

تشریح: مقصد یہ ہے کہ ذمہ داری کا دائرہ حکومت و خلافت سے ہٹ کر ہر ادنیٰ سے ادنیٰ ذمہ دار پر بھی شامل ہے۔ ہر ذمہ دار اپنے حلقہ کا ذمہ دار اور مسئول ہے۔

باب: امیر، سردار اور خلیفہ ہمیشہ قریش قبیلے سے

بَابُ الْأَمْرَاءِ مِنْ قُرَيْشٍ

ہونا چاہیے

تشریح: یہ ترجمہ باب خود ایک حدیث کا لفظ ہے جس کو بطرانی نے نکالا لیکن چونکہ وہ امام بخاری رحمہ اللہ کی شرط پر تفسی اس لئے اس کو نہ لائے۔ جمہور علمائے سلف اور خلف کا یہی قول ہے کہ امامت اور خلافت کے لئے قرشی ہونا شرط ہے اور غیر قرشی کی امامت اور خلافت صحیح نہیں ہے اور حضرت ابوبکر صدیق رضی اللہ عنہ نے اسی حدیث سے استدلال کر کے انصار کے دعویٰ کو رد کیا، جب وہ کہتے تھے کہ ایک امیر انصار میں سے رہے ایک قریش میں سے اور تمام

صحابہ رضی اللہ عنہم نے اس پر اتفاق کیا گویا صحابہ رضی اللہ عنہم کا اس پر اجماع ہو گیا کہ غیر قرشی کے لئے خلافت نہیں ہو سکتی، البتہ خلیفہ وقت کا وہ نائب رہ سکتا ہے جیسے نبی کریم ﷺ نے اور خلفائے راشدین نے اور خلفائے بنی امیہ اور عباسیہ نے اپنے اپنے عہد میں غیر قرشی لوگوں کو اپنا نائب اور عامل مقرر کیا ہے حافظ نے کہا خارجی اور معتزلیوں نے اس مسئلہ میں خلاف کیا وہ غیر قرشی کی امامت اور خلافت جائز رکھتے ہیں۔ ابن طیب نے کہا ان کا قول التفات کے لائق نہیں ہے۔ جب حدیث سے ثابت ہے کہ قریش کا حق ہے اور ہر قرن میں مسلمانوں نے اسی اصول پر عمل کیا ہے۔ قاضی عیاض رحمہ اللہ نے کہا جب سب علما کا یہی مذہب ہے کہ امام کے لئے قرشی ہونا شرط ہے اور یہ اجماعی مسائل میں سے ہے اور خارجی اور معتزلی نے یہ شرط نہیں رکھی ان کا قول تمام مسلمانوں کے خلاف ہے۔

(۷۱۳۹) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعیب نے خبر دی، ان سے زہری نے بیان کیا انہوں نے کہا کہ محمد بن جبیر بن مطعم بیان کرتے تھے کہ میں قریش کے ایک وفد کے ساتھ معاویہ رضی اللہ عنہ کے پاس تھا کہ انہیں معلوم ہوا کہ عبداللہ بن عمرو بن عاص رضی اللہ عنہ بیان کرتے ہیں کہ عقیقہ قبیلہ قحطان کا ایک بادشاہ ہوگا۔ معاویہ رضی اللہ عنہ اس پر غصہ ہوئے اور کھڑے ہو کر اللہ کی تعریف اس کی شان کے مطابق کی، پھر فرمایا: اما بعد! مجھے معلوم ہوا ہے کہ تم میں سے کچھ لوگ ایسی حدیث بیان کرتے ہیں جو نہ کتاب اللہ میں ہے اور نہ رسول اللہ ﷺ سے منقول ہے، یہ تم میں سے جاہل لوگ ہیں۔ پس تم ایسے خیالات سے بچتے رہو جو تمہیں گمراہ کر دیں۔ کیونکہ میں نے رسول اللہ ﷺ کو یہ فرماتے سنا ہے: ”یہ امر (خلافت) قریش میں رہے گا۔ کوئی بھی ان سے اگر دشمنی کرے گا تو اللہ اسے رسوا کر دے گا لیکن اس وقت تک جب تک وہ دین کو قائم رکھیں گے۔“ اس روایت کی متابعت نعیم نے ابن المبارک سے کی ہے، ان سے معمر نے، ان سے زہری نے اور ان سے محمد بن جبیر نے۔

۷۱۳۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، [قَالَ:] كَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يُبَيِّنُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ فَعَضِبَ فَقَامَ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْكُمْ يُحَدِّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ وَلَا تُؤْتَرُ عَنْ رَسُولِ اللَّهِ ﷺ وَأُولَئِكَ جَهَالَتُكُمْ فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّةُ اللَّهِ [فِي النَّارِ] عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ)) تَابَعَهُ نَعِيمٌ عَنْ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ. [راجع: ۳۵۰۰]

تشریح: قحطانی کی بابت حدیث مذکور کو علاوہ از میں حضرت ابو ہریرہ اور عبداللہ بن عمر رضی اللہ عنہم نے بھی روایت کیا ہے۔ مگر حضرت معاویہ رضی اللہ عنہ شاید یہ سمجھ کر اوائل زمانہ اسلام میں شاید ایسا ہو گیا یہ غلط ہے اور نبی کریم ﷺ نے انارت کو قریش کے ساتھ خاص کیا ہے اور حدیث کا مطلب یہ ہے کہ قرب قیامت ایک وقت ایسا آئے گا جب قحطانی شخص بادشاہ ہوگا امر خلافت اسلامی قریش کے ساتھ مخصوص ہے جب تک وہ دین کو قائم رکھیں۔

۷۱۴۰۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي، يَقُولُ: قَالَ ابْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا بَيَانَ لِمَنْ يَكُونُ الْإِمَامُ بَعْدِي إِلَّا لِمَنْ يَكُونُ الْإِمَامُ بَعْدِي))

(۷۱۴۰) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے عاصم بن محمد نے بیان کیا، کہا میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ عبداللہ بن عمر رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”یہ امر خلافت اس

يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ وقت تک قریش میں رہے گا جب تک ان میں دو شخص بھی باقی رہیں گے۔“
(الناس: ۳۵۱)۔ [راجع: ۳۵۱]

تشریح: اور جب تک وہ دین کو قائم رکھیں گے۔ اگر دین کو چھوڑیں گے تو امر خلافت دیگر اقوام کے حوالہ ہو جائے گا۔

بَابُ أَجْرِ مَنْ قَضَى بِالْحُكْمَةِ . باب: جو شخص اللہ کے حکم کے موافق فیصلہ کرے

اس کا ثواب

لَقَوْلِهِ: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ [المائدة: ٤٧] کیونکہ اللہ نے سورہ مائدہ میں فرمایا ہے: ”جو لوگ اللہ کے اتارے موافق فیصلہ نہ کریں وہی گنہگار ہیں۔“

تشریح: معلوم ہوا کہ جو اللہ کے امارے ہوئے کے موافق فیصلہ کرے ان کو ثواب ملے گا۔

۷۱۶۱۔ حَدَّثَنِي شِهَابُ بْنُ عَبْدِ، قَالَ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ حُمَيْدٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ
عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا
حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَاسْلَطَهُ
عَلَى هَلَكِيهِ فِي الْحَقِّ وَآخَرُ آتَاهُ اللَّهُ حِكْمَةً
فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا)). [راجع: ۷۳]

تشریح: یعنی اور لوگ رشک کے قابل ہی نہیں ہیں یہ وہ شخص البتہ رشک کے قابل ہیں کیونکہ ان دونوں مخصوص نے دین اور دنیا دونوں حاصل کر لئے، دنیا میں نیک نام ہوئے اور آخرت میں شاد کام۔ بعض ہندے اللہ تعالیٰ کے ایسے بھی گزر رہے ہیں جن کو یہ دونوں نعمتیں سرفراز ہوئی ہیں ان پر بے حد رشک ہوتا ہے۔ نواب سید محمد صدیق حسن خاں رحمۃ اللہ علیہ کو اللہ تعالیٰ نے دین کا علم بھی دیا تھا، اور دولت بھی عنایت فرمائی تھی۔ انہوں نے اپنی دولت بہت سے نیک کاموں میں جیسے اشاعت کتب حدیث وغیرہ میں صرف کی اللہ تعالیٰ ان کے درجے بلند کرے اور ان کی نیکیاں قبول فرمائے۔ آمین

بابُ السَّمْعِ وَالطَّاعَةِ لِلْإِمَامِ
مَا لَمْ تَكُنْ مَعْصِيَةً

باب: امام اور بادشاہ کی بات سننا اور ماننا واجب ہے جب تک وہ خلافِ شرع اور گناہ کی بات کا حکم

نہروے

تشریح: حدیث کا مطلب یہ ہے کہ بادشاہ اسلام اگر کسی جشی غلام کو بھی عامل مقرر کرے تو اس کی اطاعت واجب ہوگی نہ جشی غلام کا خلیفہ ہو، امر اور نہیں ہے۔

۷۱۴۲۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى [بْنُ] (۷۱۴۲) ہم سے مسدود نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان

سَعِيدٌ عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتَعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيئَةً». (راجع: ۶۹۳)

سے شعبہ نے بیان کیا، ان سے ابوتیاح نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”سنو اور اطاعت کرو، خواہ تم پر کسی ایسے حبشی غلام کو ہی عامل بنایا جائے جس کا سرمشق کی طرح چھوٹا ہو۔“

تشریح: یعنی ادنیٰ سے ادنیٰ حاکم کی بھی اطاعت ضروری ہے بشرطیکہ معصیت الہی کا حکم نہ دیں۔

۷۱۴۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ الْجَعْدِ عَنْ أَبِي رَجَاءٍ عَنْ ابْنِ عَبَّاسٍ يَرْوِيهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا فَكَرِهَهُ فَلْيَصْبِرْ فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شَبْرًا فَيَمُوتُ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً». (راجع: ۷۰۵۳)

(۱۳۳) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے جعد نے بیان کیا اور ان سے ابورجاء نے بیان کیا اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جس نے اپنے امیر میں کوئی برا کام دیکھا تو اسے صبر کرنا چاہیے کیونکہ کوئی اگر جماعت سے ایک بالشت بھی جدا ہو تو وہ جاہلیت کی موت مرے گا۔“

تشریح: جماعت سے الگ ہونا اس سے یہ مراد ہے کہ حاکم اسلام سے باغی ہو کر اس کی اطاعت سے نکل جائے جیسا علی رضی اللہ عنہ کی خلافت میں خارجیوں نے کیا تھا ایسا کرنا ملی نظام کو توڑنا اور عہد جاہلیت کی سی خود سری میں گرفتار ہونا ہے جو اہل جاہلیت کا شیوہ تھا۔ مسلمان کو ایسی خود سری کی حالت میں مرتا عہد جاہلیت والوں کی سی موت سرتا ہے جو مسلمان کے لئے کسی طرح زیبا نہیں ہے۔

۷۱۴۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ». (راجع: ۲۹۵۵)

(۱۳۴) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے عبید اللہ نے، ان سے نافع نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”مسلمان کے لئے امیر کی بات سننا اور اس کی اطاعت کرنا ضروری ہے، ان چیزوں میں بھی جنہیں وہ پسند کرے اور ان میں بھی جنہیں وہ ناپسند کرے، جب تک اسے معصیت کا حکم نہ دیا جائے، پھر جب اسے معصیت کا حکم دیا جائے تو نہ سننا باقی رہتا ہے نہ اطاعت کرنا۔“

تشریح: امیر ہوں یا امام مجتہد غلطی کا امکان سب سے ہے، اس لئے غلطی میں ان کی اطاعت کرنا جائز نہیں ہے۔ اسی سے اندکی تقلید کی جڑ نکلتی ہے۔ آج کل کسی امام سجد کا امام وظیفہ بن بیٹھنا اور اپنے نہ ماننے والوں کو اس حدیث کا مصداق ٹھہرانا اس حدیث کا مذاق اڑانا ہے اور ”لکھنے پڑے نام محمد فاضل“ کا مصداق بننا ہے جب کہ ایسے امام اغیار کی غلامی میں رہ کر خلیفہ کہلا کر خلافت اسلامی کا مذاق اڑاتے ہیں۔

۷۱۴۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا سَعْدُ بْنُ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ

(۱۳۵) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے سعد بن عبیدہ نے بیان کیا، ان سے ابو عبد الرحمن نے بیان کیا اور ان سے حضرت علی رضی اللہ عنہ نے

بیان کیا کہ نبی کریم ﷺ نے ایک دستہ بھیجا اور اس پر انصار کے ایک شخص کو امیر بنایا اور لوگوں کو حکم دیا کہ ان کی اطاعت کریں۔ پھر امیر فوج کے لوگوں پر غصہ ہوئے اور کہا کہ کیا نبی کریم ﷺ نے تمہیں میری اطاعت کا حکم نہیں دیا ہے؟ لوگوں نے کہا کہ ضرور دیا ہے۔ اس پر انہوں نے کہا میں تمہیں حکم دیتا ہوں کہ لکڑی جمع کرو اور اس سے آگ جلاؤ اور اس میں کود پڑو۔ لوگوں نے لکڑی جمع کی اور آگ جلائی جب کو دنا چاہا تو ایک دوسرے کو لوگ دیکھنے لگے اور ان میں سے بعض نے کہا کہ ہم نبی کریم ﷺ کی فرمانبرداری آگ سے بچنے کے لئے کی تھی، کیا پھر ہم اس میں خود ہی داخل ہو جائیں۔ اسی دوران میں آگ ٹھنڈی ہو گئی اور امیر کا غصہ بھی جاتا رہا۔ پھر نبی کریم ﷺ سے اس کا ذکر کیا گیا تو آپ نے فرمایا: ”اگر یہ لوگ اس میں کود پڑتے تو پھر اس میں سے کبھی بھی نہ نکل سکتے اطاعت صرف اچھی باتوں میں ہے۔“

عَنْ عَلِيٍّ، قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَأَمَرَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ فَعَضِبَ عَلَيْهِمْ وَقَالَ: أَلَيْسَ قَدْ أَمَرَ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى إِنْ قَالَ: عَزَمْتُ عَلَيْكُمْ لَمَّا جَمَعْتُمْ حَطَبًا وَأَوْقَدْتُمْ نَارًا ثُمَّ دَخَلْتُمْ فِيهَا فَجَمَعُوا حَطَبًا فَأَوْقَدُوا نَارًا فَلَمَّا هَمُّوا بِالْذُّخُولِ فَقَامَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ بَعْضُهُمْ: إِنَّمَا تَبِعْنَا النَّبِيَّ ﷺ فِرَارًا مِنَ النَّارِ أَفَنَدْخُلُهَا فَيَبْنِمَا هُمْ كَذَلِكَ إِذْ خَمَدَتِ النَّارُ وَسَكَنَ غَضَبُهُ فَذَكَرَ لِلنَّبِيِّ ﷺ فَقَالَ: ((لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا أَبَدًا إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ)). [راجع: ۴۳۴۰]

تشریح: غلط باتوں میں اطاعت جائز نہیں ہے۔ یہ امیر لشکر حضرت عبداللہ بن حذافہ بھی انصاری رضی اللہ عنہ تھے غصہ میں ان سے یہ بات ہوئی غصہ ٹھنڈا ہونے تک وہ آگ بھی ٹھنڈی ہو گئی۔

بَابُ

باب:

جسے بن مانگے سرداری ملے تو اللہ اس کی مدد کرے گا۔

مَنْ لَمْ يَسْأَلِ الْإِمَارَةَ أَعَانَهُ اللَّهُ.

تشریح: اس کی سرداری نیک نامی سے گزرے گی اور جو شخص مانگ کر عہدہ حاصل کرے گا اللہ کی مدد اس کے شامل حال نہ ہوگی۔

۷۱۴۶۔ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ سَمُرَةَ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: ((يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ! لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أَوْتَيْتَهَا عَنْ مَسْأَلَةٍ وَكَلَّتْ إِلَيْهَا وَإِنْ أَوْتَيْتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتُ عَلَيْهَا وَإِذَا خَلَفْتُ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفَّرْ عَنْ يَمِينِكَ وَأَنْتَ الَّذِي هُوَ خَيْرٌ)).

(۱۴۶) ہم سے حجاج بن منہال نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے حسن نے اور ان سے عبدالرحمن بن سمرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اے عبدالرحمن! حکومت کے طالب نہ بننا کیونکہ اگر تمہیں مانگنے کے بعد حکومت ملی تو تم اس کے حوالے کر دیے جاؤ گے اور اگر تمہیں وہ بلا مانگے ملی تو اس میں تمہاری (اللہ کی طرف سے) مدد کی جائے گی اور اگر تم نے قسم کھالی ہو پھر اس کے سوا دوسری چیز میں بھلائی دیکھو تو اپنی قسم کا کفارہ ادا کرو اور وہ کام کرو جس میں بھلائی ہو۔“

[راجع: ۶۶۲۲]

تشریح: غلط بات پر خواہ مخواہ اڑے رہنا کوئی دانشمندی نہیں ہے اگر غلط قسم کی صورت ہو تو اس کا کفارہ ادا کرنا ضروری ہے۔

بَابُ مَنْ سَأَلَ الْإِمَارَةَ وَكَلَّ إِلَيْهَا

۷۱۴۷۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: ((يَا عَبْدَ الرَّحْمَنِ ابْنُ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنْ أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وَكَلْتُ إِلَيْهَا وَإِنْ أُعْطِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أَعِنْتُ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَبِ الْيَمِينِ هُوَ خَيْرٌ وَكَفَّرْ عَنْ يَمِينِكَ)). [راجع: ۶۶۲۲]

باب: جو شخص مانگ کر حکومت یا سرداری لے اس کو اللہ پاک چھوڑ دے گا وہ جانے اس کا کام جانے

(۷۱۴۷) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، کہا ہم سے یونس نے بیان کیا، ان سے حسن نے بیان کیا، کہا کہ مجھ سے عبدالرحمن بن سمرہ رضی اللہ عنہ نے بیان کیا کہ ان سے رسول اللہ ﷺ نے فرمایا: ”اے عبدالرحمن بن سمرہ! حکومت طلب مت کرنا کیونکہ اگر تمہیں مانگنے کے بعد امیری ملی تو تم اس کے حوالے کر دیے جاؤ گے اور اگر تمہیں مانگے بغیر ملی تو اس میں تمہاری مدد کی جائے گی اور اگر تم کسی بات پر قسم کھا لو اور پھر اس کے سوا دوسری چیز میں بھلائی دیکھو تو وہ کرو جس میں بھلائی ہو اور اپنی قسم کا کفارہ ادا کر دو۔“

تشریح: اس میں یہ بھی اشارہ ہے کہ حاکم اعلیٰ اپنی حکومت میں قابل ترین افراد کو تلاش کر کے امور حکومت ان کے حوالے کرے اور جو لوگ خود لالچی ہوں ان کو کوئی ذمہ داری کا منصب پر دہن کرے۔ ایسے لوگ ادائیگی میں کامیاب نہیں ہوں گے۔ الا ماشاء اللہ۔

بَابُ مَا يَكْرَهُ مِنَ الْحِرْصِ عَلَى الْإِمَارَةِ

۷۱۴۸۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: ((إِنَّكُمْ سَتَحِرْصُونَ عَلَى الْإِمَارَةِ وَتَسْكُونُونَ نَدَامَةً يَوْمَ الْقِيَامَةِ فَنِعْمَ الْمَرْضِعَةُ وَنَسِيتِ الْفَاطِمَةَ)) وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ، قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ عَنْ سَعِيدِ الْمَقْبَرِيِّ عَنْ عُمَرَ بْنِ الْحَكَمِ عَنْ أَبِي هُرَيْرَةَ قَوْلَهُ. [مسلم: ۴۲۲۲، ۵۴۰۰]

(۷۱۴۸) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابن ابی ذنب نے بیان کیا، ان سے سعید مقبری نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تم حکومت کا لالچ کرو گے اور یہ قیامت کے دن تمہارے لئے باعث ندامت ہوگی، پس کیا ہی بہتر ہے دودھ پلانے والی اور کیا ہی بری ہے دودھ چھڑانے والی۔“

اور محمد بن بشار نے بیان کیا، کہا ہم سے عبداللہ بن حمران نے بیان کیا، کہا ہم سے عبدالحمید نے بیان کیا، ان سے سعید مقبری نے، ان سے عمر بن حکم نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے اپنا قول (موقوفاً) نقل کیا۔

تشریح: تو اس طریق میں دو باتیں اگلے طریق کے خلاف ہیں ایک تو سعید اور ابو ہریرہ رضی اللہ عنہ میں عمر بن حکم کا واسطہ ہوتا، دوسرے حدیث کو موقوفاً نقل کرنا۔

سبحان اللہ! نبی کریم ﷺ نے کیا عمدہ مثال دی ہے۔ آدی کو حکومت اور سرداری ملنے وقت بڑی لذت ہوتی ہے، خوب روپیہ کماتا ہے، مزے اڑاتا ہے لیکن اس کو سمجھ لینا چاہیے کہ یہ سدا قائم رہنے والی چیز نہیں، ایک دن چھین جائے گی تو نے جتنا حرا اٹھایا ہے وہ سب کرکرا ہو جائے گا اور اس رنج کے سامنے جو سرداری اور حکومت جاتے وقت ہوگا یہ خوشی کوئی چیز نہیں ہے۔ عاقل کو چاہیے کہ جس کام کے انجام میں رنج ہو اس کو تھوڑی سی لذت کی وجہ سے ہرگز اختیار نہ کرے۔ عاقل وہی کام کرتا ہے جس میں رنج اور دکھ کا نام نہ ہو، نری لذت ہی لذت ہو گو یہ لذت مقدار میں تھوڑی ہو لیکن اس لذت سے بدرجہا بہتر ہے جس کے بعد رنج سہاڑے۔ لاحول ولا قوۃ الا باللہ۔ دنیا کی حکومت پر سرداری اور بادشاہت درحقیقت ایک عذاب الیم ہے۔ اسی لئے عظیم بزرگ اس سے ہمیشہ بھاگتے رہے۔ امام ابوحنیفہ رحمہ اللہ نے مار کھائی، قید میں رہے مگر حکومت قبول نہ کی۔ دوسری حدیث میں ہے جو شخص عدالت کا حاکم یعنی قاضی (جج) بنایا گیا وہ بن چھری ذبح کیا گیا۔

۷۱۴۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ قَوْمِي فَقَالَ أَحَدُ الرَّجُلَيْنِ: أَمَرْنَا يَا رَسُولَ اللَّهِ! وَقَالَ الْآخَرُ مِثْلَهُ فَقَالَ: ((إِنَّا لَا نُوَلِّي هَذَا مَنْ سَأَلَهُ وَلَا مَنْ حَرَّصَ عَلَيْهِ)). [راجع: ۲۲۶۱] [مسلم: ۴۷۱۷]

۷۱۴۹۔ ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، ان سے برید نے، ان سے ابو بردہ نے، ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کی خدمت میں اپنی قوم کے دو آدمیوں کو لے کر حاضر ہوا۔ ان میں سے ایک نے کہا کہ یا رسول اللہ! ہمیں کہیں کا حاکم بنا دیجیے اور دوسرے نے بھی یہی خواہش ظاہر کی اس پر آپ ﷺ نے فرمایا: ”ہم ایسے شخص کو یہ ذمہ داری نہیں سونپتے جو اسے طلب کرے اور نہ اسے دیتے ہیں جو اس کا حریص ہو۔“

باب: جو شخص رعیت کا حاکم بنے اور ان کی خیر خواہی

نہ کرے اس کا عذاب

بَابُ مَنْ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

۷۱۵۰۔ (۷۱۵۰) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ابوالاھب نے بیان کیا، ان سے حسن نے کہ عبید اللہ بن زیاد معقل بن یسار کی عیادت کے لئے اس مرض میں آئے جس میں ان کا انتقال ہو گیا، تو معقل بن یسار نے ان سے کہا کہ میں تمہیں ایک حدیث سناتا ہوں جو میں نے رسول اللہ ﷺ سے سنی تھی، آپ نے فرمایا تھا: ”جب اللہ تعالیٰ کسی بندے کو کسی قوم کا حاکم بناتا ہے اور وہ خیر خواہی کے ساتھ اس کی حفاظت نہیں کرتا تو وہ جنت کی خوشبو بھی نہیں پائے گا۔“

۷۱۵۰۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَا مِنْ عَبْدٍ اسْتُرْعَاهُ اللَّهُ رَعِيَّةً فَلَمْ يَحْطُهَا بِنَصِيحَةٍ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ)).

[طرفہ فی: ۷۱۵۱] [مسلم: ۳۶۳، ۳۶۴، ۳۶۵]

[۴۷۲۹، ۴۷۳۰]

تشریح: طبرانی کی روایت میں اتنا زیادہ ہے حالانکہ بہشت کی خوشبو ستر برس کی راہ سے محسوس ہوتی ہے۔ طبرانی کی دوسری روایت میں ہے کہ یہ عبید اللہ بن زیاد ایک ظالم سفاک چھوکر تھا جس کو حضرت معاویہ رضی اللہ عنہ نے حاکم بنایا تھا وہ بہت خونریز کی کیا کرتا آخر معقل بن یسار صحابی رضی اللہ عنہ نے اس کو

صحیح کی کران کاموں سے باز رہ۔ آخر تک۔

(۷۱۵۱) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو حسین بھی نے خبر دی کہ زائدہ نے بیان کیا، ان سے ہشام نے اور ان سے حسن نے بیان کیا کہ ہم معقل بن یار رضی اللہ عنہ کی عیادت کے لئے ان کے پاس گئے، پھر عبید اللہ بھی آئے تو معقل رضی اللہ عنہ نے ان سے کہا کہ میں تم سے ایک ایسی حدیث بیان کرتا ہوں جسے میں نے رسول اللہ صلی اللہ علیہ وسلم سے سنا تھا۔ آنحضرت صلی اللہ علیہ وسلم نے فرمایا: ”اگر کوئی شخص مسلمانوں کا حاکم بنایا گیا اور اس نے ان کے معاملہ میں خیانت کی اور اسی حالت میں مر گیا تو اللہ تعالیٰ اس پر جنت کو حرام کر دیتا ہے۔“

۷۱۵۱۔ حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا حُسَيْنُ الْجَعْفِيُّ، قَالَ: زَائِدَةُ ذَكَرَهُ عَنْ هِشَامِ بْنِ الْحَسَنِ: أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُوذُهُ فَدَخَلَ عِنْدَ اللَّهِ فَقَالَ لَهُ مَعْقِلٌ: أَحَدُكَ حَدَّثَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: ((مَا مِنْ وَالٍ يَلِي رِعْيَةً مِنَ الْمُسْلِمِينَ فَيَمُوتَ وَهُوَ غَاشٍ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ)). [راجع: ۵۱۵۰]

تشریح: حضرت معقل بن یار رضی اللہ عنہ صاحب شجرہ میں سے ہیں سنہ ۶۰ ہجری میں وفات پائی۔ (رضی اللہ عنہ وارضاه)

باب: جو شخص اللہ کے بندوں کو ستائے (مشکل میں پھنسائے) اللہ اس کو ستائے گا (مشکل میں پھنسائے گا)

بَابُ مَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ

(۷۱۵۲) ہم سے اسحاق واسطی نے بیان کیا، کہا ہم سے خالد نے، ان سے جریری نے، ان سے طریف ابو تمیمہ نے بیان کیا کہ میں صفوان اور چند اور ان کے ساتھیوں کے پاس موجود تھا۔ صفوان اپنے ساتھیوں شاگردوں کو وصیت کر رہے تھے، پھر (صفوان اور ان کے ساتھیوں نے جناب رضی اللہ عنہ سے) پوچھا کیا آپ نے رسول اللہ صلی اللہ علیہ وسلم سے کچھ سنا ہے؟ انہوں نے بیان کیا کہ میں نے آپ صلی اللہ علیہ وسلم کو یہ کہتے سنا ہے کہ ”جو لوگوں کو ریا کاری کے طور پر دکھانے کے لئے کام کرے گا اللہ قیامت کے دن اس کی ریا کاری کا حال لوگوں کو سنا دے گا اور فرمایا کہ جو لوگوں کو تکلیف میں مبتلا کرے گا اللہ تعالیٰ قیامت کے دن اسے تکلیف میں مبتلا کرے گا۔“ پھر ان لوگوں نے کہا کہ ہمیں کوئی وصیت کیجئے۔ انہوں نے کہا کہ سب سے پہلے انسان کے جسم میں اس کا پیٹ سڑتا ہے پس جو کوئی طاقت رکھتا ہو کہ پاک و طیب کے سوا اور کچھ نہ کھائے تو اسے ایسا ہی کرنا چاہیے اور جو کوئی طاقت رکھتا ہو وہ چلو بھر لو بہا کر (یعنی ناحق خون کر کے) اپنے تئیں بہشت

۷۱۵۲۔ حَدَّثَنِي إِسْحَاقُ الْوَاسِطِيُّ، قَالَ: حَدَّثَنَا خَالِدٌ عَنِ الْجَرِيرِيِّ عَنْ طَرِيفِ أَبِي تَمِيمَةَ قَالَ: شَهِدْتُ صَفْوَانَ وَجُنْدَبًا وَأَصْحَابَهُ وَهُوَ يُوصِيهِمْ فَقَالُوا: هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: ((مَنْ سَمِعَ سَمَعَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ قَالَ: وَمَنْ يُشَاقُّ يُشَاقِّ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ)) فَقَالُوا: أَوْصِنَا فَقَالَ: إِنَّ أَوَّلَ مَا يَنْتَبِهُ مِنَ الْإِنْسَانِ بَطْنُهُ فَمَنْ اسْتَطَاعَ أَلَّا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ وَمَنْ اسْتَطَاعَ أَلَّا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمَلَأَةٍ كَفَّهُ مِنْ دَمِ أَهْرَاقِهِ فَلْيَفْعَلْ قُلْتُ لِأَبِي عَبْدِ اللَّهِ: مَنْ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ جُنْدَبٌ؟ قَالَ: نَعَمْ، جُنْدَبٌ. [راجع: ۶۴۹۹]

میں جانے سے نذرو کے تو وہ ایسا کرے۔ جریری کہتے ہیں کہ میں نے ابو عبد اللہ سے پوچھا کون صاحب اس حدیث میں یہ کہتے ہیں کہ میں نے رسول اللہ ﷺ سے سنا، کیا جندب کہتے ہیں؟ انہوں نے کہا: ہاں، وہی کہتے ہیں۔

باب: چلتے چلتے راستے میں کوئی فیصلہ کرنا اور فتویٰ دینا

یحییٰ بن یحمر نے راستے میں فیصلہ کیا اور شععی نے اپنے گھر کے دروازے پر فیصلہ کیا۔

(۷۱۵۳) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے اسلم بن ابی جعد نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے کہا کہ میں اور نبی کریم ﷺ مسجد سے نکل رہے تھے کہ ایک شخص مسجد کی چوکھٹ پر آ کر ہم سے ملا اور دریافت کیا: یا رسول اللہ! قیامت کب ہے؟ آنحضرت ﷺ نے فرمایا: ”تم نے قیامت کے لئے کیا تیاری کی ہے؟“ اس پر وہ شخص خاموش سا ہو گیا، پھر اس نے کہا: یا رسول اللہ! میں نے بہت زیادہ روزے، نماز اور صدقہ قیامت کے لئے نہیں تیار کئے ہیں لیکن میں اللہ اور اس کے رسول سے محبت رکھتا ہوں آپ ﷺ نے فرمایا: ”تم اس کے ساتھ ہو گے جس سے تم محبت رکھتے ہو۔“

باب: یہ بیان کہ نبی کریم ﷺ کا کوئی دربان نہیں تھا

(۷۱۵۴) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے عبد الصمد نے بیان کیا، کہا ہم سے شعبہ نے، کہا ہم سے ثابت بنانی نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے کہ وہ اپنے گھر کی ایک عورت سے کہہ رہے تھے فلائی کو پچاتی ہو؟ انہوں نے کہا: ہاں، بتلایا کہ نبی کریم ﷺ اس کے پاس سے گزرے اور وہ ایک قبر کے پاس رو رہی تھی۔ آپ ﷺ نے فرمایا: ”اللہ سے ڈرو اور صبر کرو۔“ اس عورت نے جواب دیا آپ میرے پاس سے چلے جاؤ! میری مصیبت آپ پر نہیں پڑی ہے۔ بیان کیا کہ آنحضرت ﷺ وہاں

بَابُ الْقَضَاءِ وَالْفُتْيَا فِي الطَّرِيقِ
وَقَضَى يَحْيَى بْنُ يَحْمَرَ فِي الطَّرِيقِ وَقَضَى
الشَّعْبِيُّ عَلَى بَابِ دَارِهِ.

۷۱۵۳- حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: بَيْنَمَا أَنَا وَالنَّبِيُّ ﷺ خَارِجَانِ مِنَ الْمَسْجِدِ فَلَقِينَا رَجُلًا عِنْدَ سُدَّةِ الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ النَّبِيُّ ﷺ: ((مَا أَعْدَدْتُ لَهَا؟)) فَكَأَنَّ الرَّجُلَ اسْتَكَانَ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! مَا أَعْدَدْتُ لَهَا كَثِيرَ صِيَامٍ وَلَا صَلَاةٍ وَلَا صَدَقَةٍ وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ: ((أَنْتَ مَعَ مَنْ أُحِبُّتْ)).

[راجع: ۳۶۸۸]

بَابُ مَا ذُكِرَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ لَهُ بَوَّابٌ

۷۱۵۴- حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا ثَابِتُ الْبَنَانِيُّ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ لِامْرَأَةٍ مِنْ أَهْلِهَا: تَعْرِفِينَ فَلَانَةً؟ قَالَتْ: نَعَمْ، قَالَ: فَإِنَّ النَّبِيَّ ﷺ مَرَّ بِهَا وَهِيَ تَبْكِي عِنْدَ قَبْرِ فَقَالَ: ((إِنِّي اللَّهُ وَاصْبِرِي)) فَقَالَتْ: إِلَيْكَ عَنِّي فَإِنَّكَ جَلَوْتُ مِنْ مُصِيبَتِي قَالَ:

فَجَاوَزَهَا وَمَضَى فَمَرَّ بِهَا رَجُلٌ فَقَالَ: مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ قَالَتُ: مَا عَرَفْتُهُ قَالَ: إِنَّهُ لَرَسُولُ اللَّهِ ﷺ قَالَ: فَبَجَاءَتْ إِلَيَّ بَابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَرًّا أَبًا فَقَالَتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ مَا عَرَفْتُكَ فَقَالَ النَّبِيُّ ﷺ: ((إِنَّ الصَّبْرَ عِنْدَ أَوَّلِ صَدْمَةٍ)). [راجع: ۱۲۵۲]

سے ہٹ گئے اور چلے گئے۔ پھر ایک صاحب ادھر سے گزرے اور ان سے پوچھا کہ آنحضرت ﷺ نے تم سے کیا کہا تھا؟ اس عورت نے کہا کہ میں نے انہیں پہچانا نہیں۔ ان صاحب نے کہا کہ وہ رسول اللہ ﷺ تھے۔ پھر وہ عورت آنحضرت ﷺ کی خدمت میں حاضر ہوئی۔ انہوں نے آپ کے ہاں کوئی دربان نہیں پایا پھر عرض کیا یا رسول اللہ! میں نے آپ کو پہچانا نہیں نبی کریم ﷺ نے فرمایا: ”صبر تو صدمہ کے شروع میں ہی ہوتا ہے۔“

تشریح: روایت میں آپ کے ہاں دربان نہ ہونا مذکور ہے یہی باب سے مطابقت ہے۔

بَابُ الْحَاكِمِ يَحْكُمُ بِالْقَتْلِ عَلَى مَنْ وَجَبَ عَلَيْهِ دُونُ الْإِمَامِ الَّذِي فَوْقَهُ

باب: ماتحت حاکم قصاص کا حکم دے سکتا ہے
بڑے حاکم سے اجازت لینے کی ضرورت نہیں

تشریح: اور قصاص کی طرح حد بھی ہے تو ہر ملک کا عامل حدود اور قصاص شرع کے موافق جاری کر سکتا ہے۔ بڑے بادشاہ یا خلیفہ سے اجازت لینا شرط نہیں ہے اور حنفیہ کہتے ہیں کہ عاملوں کو ایسا کرنا درست نہیں بلکہ شہر کے سردار حدیں قائم کریں ابن قاسم نے کہا قصاص دار الخلافہ ہی میں لیا جائے گا جہاں خلیفہ رہتا ہو یا اس کی تحریری اجازت سے اور مقاموں میں۔ اشہب نے کہا جس عامل یا والی کو خلیفہ اجازت دے، حدود اور قصاص قائم کرنے کی وہ قائم کر سکتا ہے۔

۷۱۵۵۔ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ [الذَّهْلِيُّ] قَالَ: حَدَّثَنَا مُحَمَّدُ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ [ابْنِ مَالِكٍ] أَنَّ قَيْسَ بْنَ سَعْدٍ كَانَ يَكُونُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ بِمَنْزِلَةِ صَاحِبِ الشَّرْطِ مِنَ الْأُمَيْرِ. [ترمذی: ۳۸۵۰، ۳۸۵۱]

(۱۵۵) ہم سے محمد بن خالد ذہلی نے بیان کیا، کہا ہم سے محمد بن عبد اللہ انصاری نے بیان کیا، کہا ہم سے ہمارے والد نے بیان کیا، ان سے ثمامہ نے اور ان سے انس بن مالک [ابن مالک] نے کہ قیس بن سعد رضی اللہ عنہ نبی کریم ﷺ کے ساتھ اس طرح رہتے تھے جیسے امیر کے ساتھ کوتوال رہتا ہے۔

تشریح: بعض کوتوال اچھے بھی ہوتے ہیں اور حاکم اعلیٰ کی طرف سے وہ مجاز بھی ہوتے ہیں، اس میں یہی اشارہ ہے۔

۷۱۵۶۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ قُرَّةَ [بِنِ خَالِدٍ] قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ هَلَالٍ، قَالَ: حَدَّثَنَا أَبُو بَرْدَةَ عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَاتَّبَعَهُ بِمُعَاذٍ. [راجع: ۲۲۶۱]

(۱۵۶) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے قرہ نے، ان سے حمید بن ہلال نے کہا ہم سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے انہیں بھیجا تھا اور ان کے ساتھ معاذ رضی اللہ عنہ کو بھی بھیجا تھا۔

تشریح: حضرت ابوموسیٰ بن قیس اشعری رضی اللہ عنہ کہ میں اسلام لائے اور ہجرت حبشہ میں شریک ہوئے پھر اہل سفینہ کے ساتھ خیبر میں خدمت نبوی میں واپس ہوئے۔ سنہ ۵۲ھ میں وفات پائی۔ (رضی اللہ عنہ وارضاه)

۷۱۵۷- ح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ صَبَّاحٍ، قَالَ: حَدَّثَنَا مَجْبُوبُ بْنُ الْحَسَنِ، قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى أَنَّ رَجُلًا أَسْلَمَ ثُمَّ تَهَوَّدَ فَأَتَى مُعَاذَ ابْنَ جَبَلٍ وَهُوَ عِنْدَ أَبِي مُوسَى فَقَالَ: مَا لِهَذَا؟ قَالَ: أَسْلَمَ ثُمَّ تَهَوَّدَ قَالَ: لَا أَجْلِسُ حَتَّى أَقْتُلَهُ قَضَاءُ اللَّهِ وَرَسُولِهِ ﷺ. [راجع: ۲۲۶۱]

(۱۵۷) (دوسری سند) مجھ سے عبد اللہ بن صباح نے بیان کیا، کہا ہم سے مجبوب بن حسن نے بیان کیا، کہا ہم سے خالد نے بیان کیا، ان سے حمید بن ہلال نے، ان سے ابو بردہ نے اور ان سے ابوموسیٰ رضی اللہ عنہ نے کہ ایک شخص اسلام لایا پھر یہودی ہو گیا پھر معاذ بن جبل رضی اللہ عنہ آئے اور وہ شخص ابوموسیٰ اشعری رضی اللہ عنہ کے پاس تھا۔ انہوں نے پوچھا اس کا کیا معاملہ ہے؟ ابوموسیٰ رضی اللہ عنہ نے جواب دیا کہ اسلام لایا پھر یہودی ہو گیا۔ انہوں نے کہا کہ جب تک میں اسے قتل نہ کر لوں نہیں بیٹھوں گا اللہ اور اس کے رسول کا فیصلہ ہے۔

ہے۔

تشریح: حضرت معاذ رضی اللہ عنہ نے جو جواب دیا اسی سے باب کا مطلب نکلتا ہے کہ شرعی حکم صاف ہوتے ہوئے انہوں نے ابوموسیٰ رضی اللہ عنہ سے بھی اجازت لینا ضروری نہیں جانا۔

باب: قاضی کو فیصلہ یا فتویٰ غصے کی حالت میں دینا درست ہے یا نہیں؟

باب: هَلْ يَقْضِي الْقَاضِيُّ أَوْ يُقَيِّمُ وَهُوَ غَضْبَانُ؟

(۱۵۸) ہم سے آدم نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے عبد الملک بن عمیر نے کہا کہ میں نے عبد الرحمن بن ابی بکرہ سے سنا، کہا کہ ابوبکرہ رضی اللہ عنہ نے اپنے لڑکے (عبید اللہ) کو لکھا اور وہ اس وقت جستان میں تھے کہ دو آدمیوں کے درمیان فیصلہ اس وقت نہ کرنا جب تم غصے میں ہو کیونکہ میں نے نبی کریم ﷺ سے سنا ہے: ”کوئی ثالث دو آدمیوں کے درمیان فیصلہ اس وقت نہ کرے جب وہ غصے میں ہو۔“

۷۱۵۸- حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، قَالَ: كَتَبَ أَبُو بَكْرَةَ إِلَى ابْنِهِ وَكَانَ بِسَجِسْتَانَ أَنْ لَا تَقْضِ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَقْضِيَنَّ حَكْمَ بَيْنِ اثْنَيْنِ وَهُوَ غَضْبَانٌ)). [مسلم: ۴۴۹۰، ۴۴۹۱، ابوداؤد:

۳۵۸۹؛ ترمذی: ۱۳۳۴؛ نسائی: ۵۴۲۱، ۵۴۳۶؛

ابن ماجہ: ۲۳۱۶]

تشریح: حج صاحبان کے لئے بہت بڑی نصیحت ہے، غصے کی حالت میں انسانی ہوش و حواس مختل ہو جاتے ہیں اس لئے اس حالت میں فیصلہ نہیں دینا چاہیے۔

۷۱۵۹- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا (۱۵۹) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو عبد اللہ نے خبر دی، کہا

ہم کو اسماعیل بن ابی خالد نے خبر دی، انہیں قیس بن ابی حازم نے، ان سے ابوسعود انصاری رضی اللہ عنہ نے بیان کیا کہ ایک آدمی رسول اللہ صلی اللہ علیہ وسلم کے پاس آیا اور عرض کیا یا رسول اللہ! میں واللہ! صبح کی جماعت میں فلاں (امام معاذ بن جبل یا ابی بن کعب رضی اللہ عنہما) کی وجہ سے شرکت نہیں کر پاتا کیونکہ وہ ہمارے ساتھ اس نماز کو بہت لمبی کر دیتے ہیں۔ ابوسعود رضی اللہ عنہ نے کہا کہ میں نے آنحضرت صلی اللہ علیہ وسلم کو وعظ و نصیحت کے وقت اس سے زیادہ غضب ناک ہوتا کبھی نہیں دیکھا جیسا کہ آپ اس دن تھے۔ پھر آپ نے فرمایا: ”اے لوگو! تم میں سے بعض نمازیوں کو نفرت دلانے والے ہیں، پس تم میں سے جو شخص بھی لوگوں کو نماز پڑھانے سے اختصار کرنا چاہیے کیونکہ جماعت میں بوڑھے، بچے اور ضرورت مند سب ہی ہوتے ہیں۔“

تشریح: نبی کریم صلی اللہ علیہ وسلم کتنے بھی غضبناک ہوں آپ کے ہوش و حواس قائم ہی رہتے تھے۔ اس لئے اس حالت میں آپ کا یہ ارشاد بالکل بجاتھا۔ اس سے امام کو سبق لینا چاہیے کہ مقتدی کا لحاظ کتنا ضروری ہے۔

۷۱۶۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكَرْمَانِيُّ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ إِبرَاهِيمَ، قَالَ: حَدَّثَنَا يُونُسُ، قَالَ مُحَمَّدٌ (هُوَ الزُّهْرِيُّ): أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ لِلنَّبِيِّ صلی اللہ علیہ وسلم فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ صلی اللہ علیہ وسلم ثُمَّ قَالَ: ((لَبِّرْ أَجْعَلْهَا ثُمَّ لِيْمِسْ كَهَا حَتَّى تَطْهَرُ ثُمَّ تَحِيضُ فَتَطْهَرُ فَإِنْ بَدَأَ لَهُ أَنْ يَطْلُقَهَا فَلْيَطْلُقْهَا)). قَالَ أَبُو عَبْدِ اللَّهِ: مُحَمَّدٌ هُوَ الزُّهْرِيُّ.

(۷۱۶۰) ہم سے محمد بن ابی یعقوب کرمانی نے بیان کیا، کہا ہم سے حسان بن ابراہیم نے بیان کیا، کہا ہم سے یونس نے بیان کیا، محمد زہری نے کہا کہ مجھے سالم نے خبر دی، انہیں عبداللہ بن عمر رضی اللہ عنہما نے خبر دی کہ انہوں نے نبوی (آمنہ بنت عوف) کو جب کہ وہ حالت حیض میں تھیں طلاق دے دی، پھر عمر رضی اللہ عنہ نے اس کا تذکرہ آنحضرت صلی اللہ علیہ وسلم سے کیا تو آپ بہت خفا ہوئے پھر فرمایا: ”انہیں چاہیے کہ وہ رجوع کر لیں اور انہیں اپنے پاس رکھیں، یہاں تک کہ جب وہ پاک ہو جائیں، پھر حائضہ ہوں اور پھر پاک ہوں تب اگر چاہے تو اسے طلاق دے دے۔“ ابوعبداللہ (امام بخاری رحمہ اللہ) نے کہا کہ محمد سے مراد زہری ہیں۔

[راجع: ۴۹۰۸] [مسلم: ۳۶۵۹؛ ابوداؤد: ۲۱۸۱]

ترمذی: ۱۱۷۶؛ نسائی: ۳۳۹۷؛ ابن ماجہ: ۲۰۲۳]

تشریح: آپ نے بحالت نفلی توڑی دیا۔ یہ آپ کی خصوصیت میں سے ہے۔

باب

بَابُ

مَنْ رَأَى الْقَاضِيَ أَنْ يَحْكُمَ بِعِلْمِهِ فِي أَمْرٍ قَاضِي كَوَافٍ ذَاتِي عِلْمٍ كِي رُوِيَ مَعَاطِلَاتٍ مِثْلَ حَكْمٍ دِينًا دَرَسَتْ هِيَ (نہ کہ

حدود اور حقوق اللہ میں) یہ بھی جب کہ بدگمانی اور تہمت کا ڈرنہ ہو، اس کی دلیل یہ ہے کہ آنحضرت ﷺ نے ہند (ابوسفیان کی بیوی) کو یہ حکم دیا تھا کہ ”تو ابوسفیان کے مال میں سے اتنا لے سکتی ہے جو دستور کے موافق تجھے اور تیری اولاد کو کافی ہو۔“ اور یہ اس وقت ہوگا جب معاملہ مشہور ہو۔

(۷۱۶) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، ان سے عروہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ ہند بنت عتبہ بن ربیعہ آئیں اور کہا یا رسول اللہ! روئے زمین کا کوئی گھرانہ ایسا نہیں تھا جس کے متعلق اس درجہ میں ذات کی خواہشمند ہوں جتنا آپ کے گھرانہ کی ذلت و رسوائی کی میں خواہشمند تھی لیکن اب میرا یہ حال ہے کہ میں سب سے زیادہ خواہشمند ہوں کہ روئے زمین کے تمام گھرانوں میں آپ کا گھرانہ عزت و سر بلندی والا ہو۔ پھر انہوں نے کہا کہ ابوسفیان بخیل آدمی ہیں، تو کیا میرے لئے کوئی حرج ہے اگر میں ان کے مال میں سے (ان کی اجازت کے بغیر لے کر) اپنے اہل و عیال کو کھلاؤں؟ آپ ﷺ نے ان سے فرمایا: ”تمہارے لئے کوئی حرج نہیں ہے، اگر تم انہیں دستور کے مطابق کھلاؤ۔“

النَّاسِ إِذَا لَمْ يَخَفِ الظُّنُونَ وَالتَّهْمَةَ كَمَا قَالَ النَّبِيُّ ﷺ لِهِنْدٍ: ((خُذِي مَا يَكْفِيكَ وَوَلَدَكَ بِالْمَعْرُوفِ)) وَذَلِكَ إِذَا كَانَ أَمْرًا مَشْهُورًا.

۷۱۶- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بِنِ رُبَيْعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ أَهْلٌ خَبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خَبَاءِكَ وَمَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَهْلٌ خَبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعْزُوا مِنْ أَهْلِ خَبَاءِكَ ثُمَّ قَالَتْ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِينٌ فَهَلْ عَلَيَّ مِنْ حَرَجٍ أَنْ أُطْعِمَ [مِنْ] الَّذِي لَهُ عِيَالُنَا؟ قَالَ أَهَآ (لَا حَرَجَ عَلَيْكَ أَنْ تُطْعِمِيَهُمْ مِنْ مَعْرُوفٍ)).

[راجع: ۲۲۱۱]

تشریح: اس مقدمہ کے متعلق آپ کو ذاتی علم تھا ہی وثوق پر آپ نے یہ حکم دے دیا۔

باب: مہر لگے خط پر گواہی دینے کا بیان (کہ یہ فلاں

شخص کا خط ہے)

بَابُ الشَّهَادَةِ عَلَى الْخَطِّ

الْمَخْتُومِ

اور کون سی گواہی اس مقدمہ میں جائز ہے۔ اور کون سی ناجائز اور حاکم جو اپنے نائبوں کو پروانے لکھے۔ اسی طرح ایک ملک کا قاضی دوسرے ملک کے قاضی کو، اس کا بیان اور بعض لوگوں نے کہا حاکم جو پروانے اپنے نائبوں کو لکھے ان پر عمل ہو سکتا ہے مگر حدود شرعیہ میں نہیں ہو سکتا (کیونکہ ڈر ہے کہ پروانہ جعلی نہ ہو) پھر خود ہی کہتے ہیں کہ قتل خطا میں پروانے پر عمل ہو سکتا ہے کیونکہ وہ اس کی رائے پر مش مالی دعووں کے ہے، حالانکہ قتل خطا مالی دعووں کی طرح نہیں ہے بلکہ ثبوت کے بعد اس کی سزا مالی ہوتی ہے تو قتل خطا اور

وَمَا يَجُوزُ مِنْ ذَلِكَ وَمَا يَضِيقُ عَلَيْهِ وَكِتَابُ الْحَاكِمِ إِلَى عَامِلِهِ وَالْقَاضِي إِلَى الْقَاضِي وَقَالَ بَعْضُ النَّاسِ: كِتَابُ الْحَاكِمِ جَائِزٌ إِلَّا فِي الْحُدُودِ ثُمَّ قَالَ: إِنْ كَانَ الْقَتْلُ خَطَأً فَهُوَ جَائِزٌ لِأَنَّهُ هَذَا مَالٌ بِرِغْمِهِ وَإِنَّمَا صَارَ مَا لَا بَعْدَ أَنْ ثَبَتَ الْقَتْلُ فَالْخَطَأُ وَالْعَمْدُ وَاجِدٌ وَقَدْ كَتَبَ عُمَرُ إِلَى عَامِلِهِ فِي الْجَارُودِ

عمدوں کا حکم رہنا چاہیے (دونوں میں پروانے کا اعتبار نہ ہونا چاہیے) اور حضرت عمر رضی اللہ عنہ نے اپنے عاملوں کو حدود میں پروانے لکھے ہیں اور عمر بن عبد العزیز نے دانت توڑنے کے مقدمے میں پروانہ لکھا اور ابراہیم نخعی نے کہا ایک قاضی دوسرے قاضی کے خط پر عمل کر لے جب اس کی مہر اور خط کو پہچانتا ہو تو یہ جائز ہے اور بعضی مہر لگے خط کو جو ایک قاضی کی طرف سے آئے جائز رکھتے تھے اور عبد اللہ بن عمر رضی اللہ عنہما سے بھی ایسا ہی منقول ہے اور معاویہ بن عبد الکرم ثقفی نے کہا میں عبد الملک بن یعلیٰ (بصرہ کے قاضی) اور ابیاس بن معاویہ (بصرہ کے قاضی) اور حسن بصری اور ثمامہ بن عبد اللہ بن انس اور بلال بن ابی بردہ (بصرہ کے قاضی) اور عبد اللہ بن بریدہ (مرو کے قاضی) اور عامر بن عبید (کوفہ کے قاضی) اور عباد بن منصور (بصرہ کے قاضی) ان سب سے ملا ہوں۔ یہ سب ایک قاضی کا خط دوسرے قاضی کے نام بغیر گواہوں کے منظور کرتے۔ اگر فریق ثانی جس کو اس خط سے ضرر ہوتا ہے یوں کہے کہ یہ خط جعلی ہے تو اس کو حکم دیں گے کہ اچھا اس کا ثبوت دے اور قاضی کے خط پر سب سے پہلے ابن لیلیٰ (کوفہ کے قاضی) اور سوار بن عبد اللہ (بصرہ کے قاضی) نے گواہی چاہی اور ہم سے ابو نعیم فضل بن دکین نے کہا، ہم سے عبید اللہ بن محرز نے بیان کیا کہ میں نے موسیٰ بن انس بصری کے پاس اس مدعی پر گواہ پیش کئے کہ فلاں شخص پر میرا حق اتنا آتا ہے اور وہ کوفہ میں ہے پھر میں ان کا خط لے کر قاسم بن عبد الرحمن کوفہ کے قاضی کے پاس آیا۔ انہوں نے اس کو منظور کیا اور امام حسن بصری اور ابو قلابہ نے کہا وصیت نامہ پر اس وقت تک گواہی کرنا مکروہ ہے جب تک اس کا مضمون نہ سمجھ لے ایسا نہ ہو وہ ظلم اور خلاف شرع ہو۔ اور آنحضرت ﷺ نے خیبر کے یہودیوں کو خط بھیجا کہ ”یا تو اس (شخص یعنی عبد اللہ بن سہل) مقتول کی دیت دو جو تمہاری ہستی میں مارا گیا ہے ورنہ جنگ کے لئے تیار ہو جاؤ۔“ اور زہری نے کہا اگر عورت پردے کی آڑ میں ہو اور آواز وغیرہ سے اسے پہچانتا ہو تو اس پر گواہی دے سکتا ہے ورنہ نہیں۔

وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي سِنِّ كَسْرَتِ وَقَالَ إِنِّي أَهْنِي: كِتَابَ الْقَاضِي إِلَى الْقَاضِي جَائِزٌ إِذَا عَرَفَ الْكِتَابَ وَالْخَاتَمَ وَكَانَ الشَّعْبِيُّ يُجِيزُ الْكِتَابَ الْمَخْتُومَ بِمَا فِيهِ مِنَ الْقَاضِي وَيُرَوَّى عَنْ ابْنِ عُمَرَ نَحْوُهُ وَقَالَ مُعَاوِيَةُ بْنُ عَبْدِ الْكَرِيمِ الثَّقَفِيُّ: شَهِدْتُ عَبْدَ الْمَلِكِ بْنَ يَعْلَى قَاضِي الْبَصْرَةِ وَإِبَاسَ ابْنَ مُعَاوِيَةَ وَالْحَسَنَ وَثُمَامَةَ بْنَ عَبْدِ اللَّهِ ابْنَ أَنَسٍ وَبِلَالَ بْنَ أَبِي بَرْدَةَ وَعَبْدَ اللَّهِ بْنَ بُرَيْدَةَ الْأَسْلَمِيَّ وَعَامِرَ بْنَ عُبَيْدَةَ وَعَبَّادَ بْنَ مَنْصُورٍ يُجِيزُونَ كُتُبَ الْقُضَاةِ بِغَيْرِ مَخْضَرٍ مِنَ الشُّهُودِ فَإِنْ قَالَ الَّذِي جِيءَ عَلَيْهِ بِالْكِتَابِ إِنَّهُ زُورٌ قِيلَ لَهُ: أَذْهَبَ فَالْتَمِسِ الْمَخْرَجَ مِنْ ذَلِكَ وَأَوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ الْقَاضِي النَّبِيَّةُ ابْنُ أَبِي لَيْلَى وَسَوَّارُ بْنُ عَبْدِ اللَّهِ وَقَالَ لَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُحَرَّرٍ جَنَّتْ بِكِتَابٍ مِنْ مُوسَى بْنِ أَنَسٍ قَاضِي الْبَصْرَةِ وَأَقَمْتُ عِنْدَهُ النَّبِيَّةُ أَنَّ لِي عِنْدَ فَلَانٍ كَذَا وَكَذَا وَهُوَ بِالْكُوفَةِ وَجَنَّتْ بِهِ الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ فَأَجَازَهُ وَكَرِهَ الْحَسَنُ وَأَبُو قِلَابَةَ أَنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعْلَمَ مَا فِيهَا لِأَنَّهُ لَا يَذَرِي لَعَلَّ فِيهَا جَوْرًا وَقَدْ كَتَبَ النَّبِيُّ ﷺ إِلَى أَهْلِ خَيْبَرَ: ((إِنَّمَا أَنْ تَدُلُّوا صَاحِبَكُمْ وَإِنَّمَا أَنْ تُوْذِنُوا بِحَرْبٍ)) [طرفة في: ٧١٩٢] وَقَالَ الزُّهْرِيُّ فِي الشَّهَادَةِ عَلَى الْمَرْأَةِ مِنْ وَرَاءِ

السُّتْرُ: إِنْ عَرَفْتَهَا فَاشْهَدْ وَإِلَّا فَلَا تَشْهَدْ.

۷۱۶۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتَبَ إِلَى الرُّومِ قَالُوا: إِنَّهُمْ لَا يَفْرُقُونَ كِتَابًا إِلَّا مَخْتُومًا فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى وَبْنِهِ وَنَقْشِهِ: مُحَمَّدٌ رَسُولُ اللَّهِ. [راجع: ۶۵]

(۷۱۶۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، کہا کہ میں نے قتادہ سے سنا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ نے اہل روم کو خط لکھنا چاہا تو صحابہ رضی اللہ عنہم نے کہا کہ رومی صرف مہر لگا ہوا خط ہی قبول کرتے ہیں، چنانچہ نبی کریم ﷺ نے چاندی کی ایک مہر بنوائی۔ گویا میں اس کی چمک کو اس وقت بھی دیکھتا ہوں اور اس پر کلمہ ”محمد رسول اللہ“ نقش تھا۔

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے کلام کا خط پر عمل ہو سکتا ہے بالخصوص جب وہ مختوم ہو تو شک کی کوئی مجالش نہیں ہے۔

بَابُ: مَتَى يَسْتَوْجِبُ الرَّجُلُ الْقَضَاءَ

باب: قاضی بننے کے لئے کیا کیا شرطیں ہونی ضروری ہیں

اور حسن بصری نے کہا کہ اللہ تعالیٰ نے حاکموں سے یہ عہد لیا ہے کہ خواہشات نفس کی پیروی نہ کریں اور لوگوں سے نہ ڈریں اور میری آیات کو معمولی قیمت کے بدلے نہ بیچیں، پھر انہوں نے یہ آیت پڑھی: ”اے داؤد! ہم نے تم کو زمین پر خلیفہ بنایا ہے، پس تم لوگوں میں حق کے ساتھ فیصلہ کرو اور خواہش نفسانی کی پیروی نہ کرو کہ وہ تم کو اللہ کے راستے سے گمراہ کر دے۔ بلاشبہ جو لوگ اللہ کے راستے سے گمراہ ہو جاتے ہیں، ان کو قیامت کے دن سخت عذاب ہوگا بجز اس کے جو انہوں نے حکم الہی کو بھلا دیا تھا۔“ اور حسن بصری نے یہ آیت تلاوت کی: ”بلاشبہ ہم نے تورات نازل کی، جس میں ہدایت اور نور تھا اس کے ذریعے انبیاء جو اللہ کے فرمانبردار تھے، فیصلہ کرتے رہے۔ ان لوگوں کے لئے جنہوں نے ہدایت اختیار کی اور پاک باز اور علما (فیصلہ کرتے ہیں) اس کے ذریعے جو انہوں نے کتاب اللہ کو یاد رکھا اور وہ اس پر نگہبان ہیں، پس لوگوں سے نہ ڈرو بلکہ مجھ سے ہی ڈرو اور میری آیات کے ذریعے دنیا کی تھوڑی پونجی نہ خریدو اور جو اللہ کے نازل کئے ہوئے حکم کے مطابق فیصلہ نہیں کرتے تو وہی منکر ہیں۔“ (بما اسْتَحْفَظُوا) ای بما استودعوا من کتاب اللہ اور انا ما بصری نے

وَقَالَ الْحَسَنُ: أَخَذَ اللَّهُ عَلَى الْحُكَّامِ أَنْ لَا يَتَّبِعُوا الْهَوَى وَلَا يَخْشَوْا النَّاسَ وَلَا يَشْتَرُوا بِآيَاتِهِ ثَمَنًا قَلِيلًا ثُمَّ قَرَأَ: ﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَصِلُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾ [ص: ۲۶] وَقَرَأَ: ﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّائِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاحْشَوْنِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ [المائدة: ۴۴] ﴿بِمَا اسْتُحْفِظُوا﴾ اسْتَوْدَعُوا ﴿مِنْ كِتَابِ اللَّهِ﴾ [وَقَرَأَ:]

سورہ انبیاء کی یہ آیت بھی تلاوت کی (اور یاد کرو) ”وَاَوْدَاور سلیمان کو جب انہوں نے کھیتی کے بارے میں فیصلہ کیا جب کہ اس میں ایک جماعت کی بکریاں گھس پڑیں اور ہم ان کے فیصلہ کو دیکھ رہے تھے، پس ہم نے فیصلہ سلیمان کو سمجھا دیا اور ہم نے دونوں کو نبوت اور معرفت دی تھی۔“ پس سلیمان علیہ السلام نے اللہ کی حمد کی اور داؤد علیہ السلام کو ملامت نہیں کی۔ اگر ان دو انبیاء کا حال جو اللہ نے ذکر کیا ہے نہ ہوتا تو میں سمجھتا کہ قاضی تباہ ہو رہے ہیں کیونکہ اللہ تعالیٰ نے سلیمان کی تعریف ان کے علم کی وجہ سے کی ہے اور داؤد کو ان کے اجتہاد میں معذور قرار دیا۔

﴿وَاَوْدَ وَسَلٰمٰنَ اِذْ يَحْكُمٰنَ فِی الْحَرْثِ اِذْ نَفَسَتْ فِیْهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شٰهِدِیْنَ فَفَهَّمْنٰهَا سُلٰمٰنَ وَكَلَّا اَتَيْنَا حُكْمًا وَعِلْمًا﴾ [الانبیاء: ۷۸، ۷۹] فَحَمِدَ سُلٰمٰنَ وَلَمْ یَلَمَّ دَاوُدَ وَكُلُوْلَا مَا ذَكَرَ اللّٰهُ مِنْ اَمْرِ هٰذَیْنِ لَرَأَیْتُ اَنَّ الْقَضَاةَ هَلَكُوْا فَاِنَّهُ اَثْنٰی عَلٰی هٰذَا بِعِلْمِهِ وَعَدَرَ هٰذَا بِاجْتِهَادِهِ.

اور مزاحم بن زفر نے کہا کہ ہم سے عمر بن عبدالعزیز نے بیان کیا کہ پانچ خصلتیں ایسی ہیں کہ اگر قاضی میں ان میں سے کوئی ایک خصلت بھی نہ ہو تو اس کے لئے باعث عیب ہے۔ اول یہ کہ وہ دین کی سمجھ والا ہو، دوسرے یہ کہ وہ بردبار ہو، تیسرے وہ پاک دامن ہو، چوتھے وہ قوی ہو، پانچویں یہ کہ عالم ہو، علم دین کی دوسروں سے بھی خوب معلومات حاصل کرنے والا ہو۔

وَقَالَ مُزَاحِمُ بْنُ زُفَرَ قَالَ لَنَا عُمَرُ بْنُ عَبْدِ الْعَزِیْزِ: خَمْسٌ اِذَا اَخْطَا الْقَاضِی مِنْهُنَّ خَصْلَةٌ كَانَتْ فِیْهِ وَضْمَةٌ اَنْ یَكُوْنَ فَهْمًا حَلِیْمًا عَفِیْفًا صَلِیْبًا عَالِمًا سَتُوْلًا عَنِ الْیَعْلَمِ.

تشریح: اسی لئے اصول قرار پایا کہ مجتہد غلطی کرنے میں بھی ثواب ملتا ہے پس قاضی سے بھی غلطی کا امکان ہے۔ اللہ اسے معذور رکھے گا اور اس کی غلطی پر مواخذہ نہ کرے گا۔ الا ان یشاء اللہ۔ ((صلیبا)) کا ترجمہ یوں بھی ہے کہ وہ حق اور انصاف کرنے پر خوب پکا اور مضبوط ہو۔ آیت میں حضرت داؤد علیہ السلام کے فیصلے کا غلط ہونا مذکور ہے۔ جس سے معلوم ہوا کہ کبھی شیخبروں سے بھی اجتہاد میں غلطی ہو سکتی ہے مگر وہ اس پر قائم نہیں رہ سکتے۔ اللہ تعالیٰ وحی کے ذریعہ ان کو مطلع کر دیتا ہے۔ مجتہدین سے غلطی کا ہونا عین ممکن ہے۔ ان کے غلطی پر تجھے رہنا یہی اندھی تقلید ہے جس کے بارے میں اللہ نے فرمایا: ﴿اَتَتَّخِذُوْا اَحْبَابَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ﴾ (التوبة: ۳۱)

شافیہ نے کہا قضا کی شرط یہ ہے کہ آدمی مسلمان متقی، پرہیزگار، مکمل آزاد، مرد، مستاد، دیکھتا، بولتا ہو تو کافریا یا بالغ یا مجنون یا غلام لوٹری یا عورت یا غشی یا فاسق بہرے یا گونگے یا اندھے کی قضا درست نہیں ہے۔ اہل حدیث اور شافعیہ کے نزدیک قضا کے لئے مجتہد ہونا ضروری ہے یعنی قرآن اور حدیث اور تاج اور منسوخ کا عالم ہونا اسی طرح قضایا نے صحابہ رضی اللہ عنہم اور تابعین سے واقف ہونا اور ہر مقدمہ میں اللہ کی کتاب کے موافق حکم دے۔ اگر اللہ کی کتاب میں نہ ملے تو حدیث کے موافق اگر حدیث میں بھی نہ ملے تو صحابہ رضی اللہ عنہم کے اجماع کے موافق اگر صحابہ رضی اللہ عنہم میں اختلاف ہو تو جس کا قول قرآن و حدیث کے زیادہ موافق دیکھے اس پر حکم دے اور اہل حدیث اور محققین علما نے مقلد کی قضا جائز نہیں رکھی اور یہی صحیح ہے۔

یَابُ رِزْقِ الْحُكَّامِ وَالْعَامِلِيْنَ
عَلَيْهَا

اور قاضی شرح قضا کی تنخواہ لیتے تھے اور عائشہ رضی اللہ عنہا نے کہا کہ (یتیم کا) نگران اپنے کام کے مطابق خرچہ لے گا اور ابو بکر رضی اللہ عنہ نے بھی (خلیفہ

عُمَالِیْہِ وَاکْلُ أَبُو بَکْرٍ وَعُمَرُ۔
تشریح: جمہور علما کا یہی قول ہے کہ حکومت اور قضا کی تنخواہ لینا درست ہے مگر بقدر کفاف ہونا نہ کہ حد سے آگے بڑھنا۔

۷۱۶۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ ابْنُ أُخْتِ نَمِرٍ أَنَّ حُوَيْطَبَ بْنَ عَبْدِ الْعَزْزِيِّ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ: أَنَّهُ قَدِمَ عَلَى عُمَرَ فِي خِلَافَتِهِ فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدِّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا فَإِذَا أُعْطِيتِ الْعُمَالَةَ كَرِهْتَهَا؟ فَقُلْتُ: بَلَى! فَقَالَ عُمَرُ: فَمَا تُرِيدُ إِلَى ذَلِكَ قُلْتُ: إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا وَأَنَا بِخَيْرٍ وَأُرِيدُ أَنْ تَكُونَ عُمَالَتِي صَدَقَةً عَلَى الْمُسْلِمِينَ قَالَ عُمَرُ: لَا تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتُ فَكَانَ وَسُؤْلُ اللَّهِ ﷺ يُعْطِيَنِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي حَتَّى أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ: أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ ﷺ: ((حُذْهِ قَتْمَوْلَهُ وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَحُذْهُ وَإِلَّا فَلَا تَتَّبِعْهُ نَفْسَكَ)). [راجع: ۱۴۷۳]

۷۱۶۳ (۷۱۶۳) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، انہیں نمر کے بھانجے سائب بن یزید نے خبر دی، انہیں حویط بن عبد العززی نے خبر دی، انہیں عبد اللہ بن سعدی نے خبر دی کہ وہ عمر رضی اللہ عنہ کے پاس ان کے زمانہ خلافت میں آئے تو ان سے عمر رضی اللہ عنہ نے پوچھا کیا مجھ سے جو یہ کہا گیا ہے وہ صحیح ہے کہ تمہیں لوگوں کے کام سپرد کئے جاتے ہیں اور جب اس کی تنخواہ دی جاتی ہے تو تم اسے لینا پسند نہیں کرتے؟ میں نے عرض کیا کہ میرے پاس گھوڑے اور غلام ہیں اور میں خوشحال ہوں اور میں چاہتا ہوں کہ میری تنخواہ مسلمانوں پر صدقہ ہو جائے۔ عمر رضی اللہ عنہ نے فرمایا کہ ایسا نہ کرو کیونکہ میں نے بھی اس کا ارادہ کیا تھا جس کا تم نے ارادہ کیا ہے آنحضرت ﷺ مجھے عطا کرتے تھے تو میں عرض کر دیتا تھا کہ اسے مجھ سے زیادہ اس کے ضرورت مند کو عطا فرمادیجئے۔ آخر آپ نے ایک مرتبہ مجھے مال عطا کیا اور میں نے وہی بات دہرائی کہ اسے ایسے شخص کو دے دیجئے جو اس کا مجھ سے زیادہ ضرورت مند ہو تو آپ نے فرمایا: ”اسے لو اور اس کے مالک بننے کے بعد اس کا صدقہ کرو۔ یہ مال جب تمہیں اس طرح ملے کہ تم اس کے خواہشمند ہو اور نہ اسے مانگا تو اسے لے لیا کرو اور اگر اس طرح نہ ملے تو اس کے پیچھے نہ پڑا کرو۔“

[مسلم: ۲۴۰۷، ۲۴۰۸، ۲۴۰۹؛ ابوداؤد:

۱۶۶۷، ۲۹۴۴؛ نسائی: ۲۶۰۳، ۲۶۰۶]

۷۱۶۴۔ وَعَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِيَنِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي حَتَّى أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ ﷺ: ((حُذْهِ قَتْمَوْلَهُ وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَحُذْهُ وَإِلَّا فَلَا تَتَّبِعْهُ نَفْسَكَ)). [راجع: ۱۴۷۳]

۷۱۶۴ (۷۱۶۳) اور زہری سے روایت ہے انہوں نے بیان کیا کہ مجھ سے سالم بن عبد اللہ نے بیان کیا، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ میں نے عمر رضی اللہ عنہ سے سنا انہوں نے بیان کیا کہ نبی کریم ﷺ مجھے عطا کرتے تھے تو میں کہتا کہ آپ اسے دے دیں جو اس کا مجھ سے زیادہ ضرورت مند ہو مجھ پر آپ نے مجھے ایک مرتبہ مال دیا اور میں نے کہا کہ آپ اسے ایسے شخص کو دے دیں جو اس کا مجھ سے زیادہ ضرورت مند ہو تو آنحضرت ﷺ نے فرمایا:

وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَالًا فَلَا تَتَّبِعُهُ نَفْسُكَ)). [راجع: ۱۴۷۳، ۷۱۶۳]

”اسے لے لو اور اس کے مالک بننے کے بعد اس کا صدقہ کر دو۔ یہ مال جب تمہیں اس طرح ملے کہ تم اس کے خواہشمند نہ ہو اور نہ اسے تم نے مانگا ہو تو اسے لے لیا کرو اور جو اس طرح نہ ملے اس کے پیچھے نہ پڑا کرو۔“

تشریح: سبحان اللہ! نبی کریم ﷺ نے وہ بات بتلائی جو حضرت عمر رضی اللہ عنہ کو بھی نہیں سوجھی تھی یعنی اگر حضرت عمر رضی اللہ عنہ اس مال کو نہ لیتے صرف وہیں کر دیتے تو اس میں اتنا فائدہ نہ تھا جتنا لے لینے میں اور پھر اللہ کی راہ میں خیرات کرنے میں۔ کیونکہ صدقہ کا ثواب بھی اس میں حاصل ہوا۔ متعین فرماتے ہیں کہ بعض دفعہ مال کے رد کرنے میں بھی نفس کو ایک غرور حاصل ہوتا ہے اگر ایسا ہو تو اسے مال لے لینا چاہیے پھر لے کر خیرات کر دے یہ نہ لینے سے افضل ہوگا۔ آج کل دینی خدمات کرنے والوں کے لئے بھی یہی بہتر ہے کہ تنخواہ بقدر کفاف لیں غنی ہوں تو نہ لیں یا لے کر خیرات کر دیں۔

بَابُ مَنْ قَضَى وَلَا عَنِّي فِي

الْمَسْجِدِ

اور عمر رضی اللہ عنہ نے مسجد نبوی کے منبر کے پاس لعان کر دیا اور قاضی شریح، فضی اور یحییٰ بن یحمر نے مسجد میں فیصلہ کیا اور مردان نے زید بن ثابت کا فیصلہ یمن میں (مسجد) میں منبر کے پاس کیا۔ اور حسن بصری اور زرارہ بن اوفیٰ دونوں مسجد کے باہر ایک دالان میں بیٹھ کر قضا کا کام کیا کرتے تھے۔

وَلَا عَنِّي عُمَرُ عِنْدَ مَنبَرِ النَّبِيِّ ﷺ وَقَضَى مَرْوَانُ عَلَى زَيْدِ بْنِ ثَابِتٍ بِالْيَمِينِ. عِنْدَ مَنبَرِ النَّبِيِّ ﷺ وَقَضَى شُرَيْحٌ وَالشَّعْبِيُّ وَيَحْيَى ابْنُ يَعْمَرٍ فِي الْمَسْجِدِ وَكَانَ الْحَسَنُ وَزُرَّارَةُ ابْنُ أَوْفَى يَقْضِيَانِ فِي الرَّحْبَةِ خَارِجًا مِنَ الْمَسْجِدِ.

(۷۱۶۵) ہم سے علی بن عبد اللہ نے بیان کیا، ان سے سفیان نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ میں نے دو لعان کرنے والوں کو دیکھا۔ میں اس وقت پندرہ سال کا تھا اور ان دونوں کے درمیان جدائی کرادی گئی تھی۔

۷۱۶۵۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ: شَهِدْتُ الثَّمَلَانَيْنِ وَأَنَا ابْنُ خَمْسٍ عَشْرَةَ سَنَةً وَفُرِّقَ بَيْنَهُمَا. [راجع: ۴۲۳]

تشریح: سہل بن سعد ساعدی انصاری ہیں یہ آخری صحابی ہیں جو مدینہ میں فوت ہوئے سال وفات سنہ ۹۱ھ ہے۔ (رحمہم اللہ)

(۷۱۶۶) مجھ سے یحییٰ نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، انہیں ابن جریج نے خبر دی، کہا مجھے ابن شہاب نے خبر دی، انہیں بنی ساعدہ کے ایک فرد سہل رضی اللہ عنہ نے خبر دی کہ قبیلہ انصار کا ایک شخص نبی کریم ﷺ کے پاس آیا اور عرض کیا آپ کا اس بارے میں کیا خیال ہے اگر کوئی مرد اپنی بیوی کے ساتھ دوسرے مرد کو دیکھے، کیا اسے قتل کر سکتا ہے؟ پھر دونوں (میاں بیوی) میں میری موجودگی میں لعان کر لیا گیا۔

۷۱۶۶۔ حَدَّثَنِي يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَخِي بَنِي سَاعِدَةَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا ابْتُلَاهُ فَنَلَّاهُ عَنَّا فِي الْمَسْجِدِ.

وَأَنَا شَاهِدٌ. [راجع: ۴۲۳]

باب: حد کا مقدمہ مسجد میں سننا، پھر جب حد لگانے کا وقت آئے تو مجرم کو مسجد کے باہر لے جانا

بَابُ مَنْ حَكَمَ فِي الْمَسْجِدِ حَتَّى إِذَا أَتَى عَلَى حَدِّ أَمْرٍ أَنْ يُخْرِجَ مِنَ الْمَسْجِدِ فَيُقَامَ

اور عمر رضی اللہ عنہ نے فرمایا تھا کہ اس مجرم کو مسجد سے باہر لے جاؤ اور حد لگاؤ (اس کو ابن ابی شیبہ نے اور عبدالرزاق نے وصل کیا) اور علی رضی اللہ عنہ سے بھی ایسا ہی منقول ہے۔

وَقَالَ عُمَرُ: أَخْرِجَاهُ مِنَ الْمَسْجِدِ وَيَذْكُرْ عَنْ عَلِيٍّ نَحْوَهُ.

(۷۱۶۷) ہم سے یحییٰ بن کثیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے ابوسلمہ نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک شخص رسول کریم ﷺ کے پاس آیا۔ اور آپ مسجد میں تھے اور انہوں نے آپ کو آواز دی اور کہا: یا رسول اللہ! میں نے زنا کر لیا ہے آپ ﷺ نے ان سے منہ موڑ لیا لیکن جب اس نے اپنے ہی خلاف چار مرتبہ گواہی دی تو آپ ﷺ نے اس سے پوچھا: ”کیا تم پاگل ہو؟“ اس نے کہا نہیں۔ پھر آپ ﷺ نے فرمایا: ”انہیں لے جاؤ اور رجم کر دو۔“

۷۱۶۷۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي زَنَيْتُ فَأَعْرَضَ عَنْهُ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَزْبَعًا قَالَ: ((أَبْلَكَ جُنُونٌ؟)) قَالَ: لَا، قَالَ: ((أَذْهَبُوا بِهِ فَا رْجُمُوهُ)).

[راجع: ۵۲۷۱]

(۷۱۶۸) ابن شہاب نے بیان کیا کہ پھر مجھے اس شخص نے خبر دی جس نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا تھا، انہوں نے بیان کیا کہ میں بھی ان لوگوں میں تھا جنہوں نے اس شخص کو عید گاہ پر رجم کیا تھا۔ اس کی روایت یونس، معمر اور ابن جریج نے زہری سے کی، ان سے ابوسلمہ نے، ان سے جابر رضی اللہ عنہ نے نبی کریم ﷺ سے رجم کے سلسلے میں یہی حدیث ذکر کی۔

۷۱۶۸۔ قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: كُنْتُ فِيمَنْ رَجَمَهُ بِالْمُصَلَّى رَوَاهُ يُونُسُ وَمَعْمَرُ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجْمِ. [راجع: ۵۲۷۰]

تشریح: عید گاہ کے قریب ان کو رجم کیا گیا۔ یہ شخص ماعز بن مالک اسلمی مدنی ہے جو حکم نبوی سنگسار کئے گئے۔ (رضی اللہ عنہ وارضاه)

باب: فریقین کو امام کا نصیحت کرنا

بَابُ مَوْعِظَةِ الْإِمَامِ لِلْخُصُومِ

(۷۱۶۹) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے امام مالک نے، ان سے ہشام نے، ان سے ان کے والد نے، ان سے زینب بنت ابی سلمہ نے اور ان سے ام سلمہ رضی اللہ عنہا نے کہ رسول اللہ ﷺ نے فرمایا: ”بلاشبہ میں

۷۱۶۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ: ((إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْخَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي عَلَى نَحْوِ مَا أَسْمَعُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ)). [راجع: ۲۴۵۸]

ایک انسان ہوں، تم میرے پاس اپنے جھگڑے لاتے ہو ممکن ہے تم میں سے بعض اپنے مقدمے کو پیش کرنے میں فریق ثانی کے مقابلہ میں زیادہ جرب زبان ہو اور میں تمہاری بات سن کر فیصلہ کر دوں تو جس شخص کے لئے میں اس کے بھائی (فریق مخالف) کا کوئی حق دلا دوں۔ چاہیے کہ وہ اسے نہ لے کیونکہ یہ آگ کا ایک ٹکڑا ہے جو میں اسے دیتا ہوں۔“

تشریح: معلوم ہوا کہ کسی بھی قاضی کا غلط فیصلہ عند اللہ صحیح نہیں ہو سکتا گو وہ نافذ کر دیا جائے، غلط غلط ہی رہے گا۔ اس حدیث سے امام مالک اور شافعی اور احمد رحمہم اللہ اور احمدیث اور جمہور علما کا مذہب ثابت ہوا کہ قاضی کا فیصلہ ظاہر میں نافذ ہوتا ہے لیکن اس کے فیصلے سے جو شے حرام ہے وہ حلال نہیں ہوتی نہ حلال حرام ہوتی ہے۔ اور امام ابوحنیفہ رحمہ اللہ کا قول رد ہو گیا کہ قاضی کا فیصلہ ظاہر اور باطن دونوں طرح نافذ ہو جاتا ہے اور اس مسئلہ کا ذکر اوپر ہو چکا ہے۔ حدیث سے یہ بھی نکلا کہ نبی کریم ﷺ کو غیب کا علم نہ تھا البتہ اللہ تعالیٰ اگر آپ کو بتلا دیتا تو معلوم ہو جاتا۔

بَابُ الشَّهَادَةِ تَكُونُ عِنْدَ الْحَاكِمِ فِي وَلَايَتِهِ الْقَضَاءُ أَوْ قَبْلَ ذَلِكَ لِلْخَصْمِ

باب: اگر قاضی خود عہدہ قضا حاصل ہونے کے بعد یا اس سے پہلے ایک امر کا گواہ ہو تو کیا اس کی بنا پر فیصلہ کر سکتا ہے؟

وَقَالَ شُرَيْحُ الْقَاضِي وَسَأَلَهُ إِنْسَانُ الشَّهَادَةَ فَقَالَ: ائْتِ الْأَمِيرَ حَتَّى أَشْهَدَ لَكَ وَقَالَ عِكْرِمَةُ: قَالَ عُمَرُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: لَوْ رَأَيْتَ رَجُلًا عَلَى حَدِّ زَنَى أَوْ سَرَقَةٍ وَأَنْتَ أَمِيرٌ؟ فَقَالَ: شَهَادَتُكَ شَهَادَةُ رَجُلٍ مِنَ الْمُسْلِمِينَ قَالَ: صَدَقَتْ.

اور شریح (مکہ کے قاضی) سے ایک آدمی (نام نامعلوم) نے کہا تم اس مقدمے میں گواہی دو۔ انہوں نے کہا تو بادشاہ کے پاس جا کر کہنا تو میں وہاں گواہی دوں گا۔ اور عکرمہ کہتے ہیں عمر رضی اللہ عنہ نے عبدالرحمن بن عوف سے پوچھا اگر تو خود اپنی آنکھ سے کسی کو زنا یا چوری کا جرم کرتے دیکھے اور تو امیر ہو تو کیا اس کو حد لگا دے گا؟ عبدالرحمن نے کہا کہ نہیں۔ عمر رضی اللہ عنہ نے کہا آخر تیری گواہی ایک مسلمان کی گواہی کی طرح ہوگی یا نہیں؟ عبدالرحمن نے کہا بے شک سچ کہتے ہو۔

قَالَ عُمَرُ: لَوْلَا أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ فِي كِتَابِ اللَّهِ لَكُنْتُ آيَةَ الرَّجْمِ بِيَدِي وَأَقْرَ مَا عَزَّ عِنْدَ النَّبِيِّ ﷺ أَرْبَعًا بِالزَّنَى فَأَمَرَ بِرَجْمِهِ وَلَمْ يَذْكُرْ أَنَّ النَّبِيَّ ﷺ أَشْهَدَ مَنْ حَضَرَهُ وَقَالَ حَمَّادٌ: إِذَا أَقْرَ مَرَّةً عِنْدَ الْحَاكِمِ رُجِمَ وَقَالَ الْحَكَمُ: أَرْبَعًا.

عمر رضی اللہ عنہ نے کہا اگر لوگ یوں نہ کہیں کہ عمر نے اللہ کی کتاب میں اپنی طرف سے بڑھادیا تو میں رجم کی آیت اپنے ہاتھ سے مصحف میں لکھ دیتا۔ اور ما عزمی نے نبی کریم ﷺ کے سامنے چار بار زنا کا اقرار کیا تو آپ نے اس کو سنگسار کرنے کا حکم دے دیا اور یہ منقول نہیں ہوا کہ نبی کریم ﷺ نے اس کے اقرار پر حاضرین کو گواہ کیا ہو۔ اور حماد بن ابی سلیمان (استاد امام ابو حنیفہ رحمہ اللہ) نے کہا اگر زنا کرنے والا حاکم کے سامنے ایک بار بھی اقرار کر لے تو وہ سنگسار کیا جائے گا اور حکم بن عتیبہ نے کہا، جب تک چار بار اقرار نہ

کر لے سنگسار نہیں ہو سکتا۔

تشریح: اس کو ابن ابی شیبہ نے وصل کیا باب کا ترجمہ یہ ہے کہ اگر قاضی خود عہدہ قضا حاصل ہونے کے بعد یا قبل ایک امر کا گواہ ہو تو کیا اس کی بنا پر فیصلہ کر سکتا ہے یعنی اپنی شہادت اور واقفیت کی بنا پر، اس مسئلہ میں اختلاف ہے اور امام بخاری رحمہ اللہ کے نزدیک رائج یہی معلوم ہوتا ہے کہ قاضی کو خود اپنے علم یا گواہی پر فیصلہ کرنا درست نہیں بلکہ ایسا مقدمہ بادشاہ وقت یا دوسرے قاضی کے پاس رجوع ہونا چاہیے اور اس قاضی کو شل دوسرے گواہوں کے وہاں گواہی دینا چاہیے۔

(۷۱۷۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یحییٰ بن سعید انصاری نے، ان سے عمر بن کثیر نے، ان سے ابو قتادہ کے غلام ابو محمد نافع نے اور ان سے ابو قتادہ نے کہ رسول کریم ﷺ نے حنین کی جنگ کے دن فرمایا: ”جس کے پاس کسی مقتول کے بارے میں جسے اس نے قتل کیا ہو گواہی ہو تو اس کا سامان اسے ملے گا۔“ چنانچہ میں مقتول کے لئے گواہ تلاش کرنے کے لئے کھڑا ہوا تو میں نے کسی کو نہیں دیکھا جو میرے لئے گواہی دے سکے، اس لئے میں بیٹھ گیا، پھر میرے سامنے ایک صورت آئی اور میں نے اس کا ذکر رسول اللہ ﷺ سے کیا تو وہاں بیٹھے ہوئے ایک صاحب نے کہا کہ اس مقتول کا سامان جس کا ابو قتادہ ذکر کر رہے ہیں، میرے پاس ہے۔ انہیں اس کے لئے راضی کر دیجیے (کہ وہ یہ ہتھیار وغیرہ مجھے دے دیں) اس پر ابو بکر رضی اللہ عنہ نے کہا کہ ہرگز نہیں، اللہ کے شہیروں میں سے ایک شیر کو نظر انداز کر کے جو اللہ اور اس کے رسول کی طرف سے جنگ کرتا ہے وہ قریش کے معمولی آدمی کو ہتھیار نہیں دیں گے۔ بیان کیا کہ پھر آنحضرت ﷺ نے حکم دیا اور انہوں نے ہتھیار مجھے دے دیے اور میں نے اس سے ایک باغ خریدا۔ یہ پہلا مال تھا جو میں نے اسلام کے بعد حاصل کیا تھا۔ امام بخاری رحمہ اللہ نے کہا اور مجھ سے عبد اللہ بن صالح نے بیان کیا، ان سے لیث بن سعد نے کہ پھر آنحضرت ﷺ کھڑے ہوئے اور مجھے وہ سامان دلادیا اور اہل حجاز امام مالک وغیرہ نے کہا کہ حاکم کو صرف اپنے علم کی بنیاد پر فیصلہ کرنا درست نہیں خواہ وہ معاملہ پر عہدہ قضا حاصل ہونے کے بعد گواہ ہوا ہو یا اس سے پہلے اور اگر کسی فریق نے اس کے سامنے دوسرے کے لئے مجلس قضا میں کسی حق

۷۱۷۰۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ يَحْيَى عَنْ عُمَرَ بْنِ كَثِيرٍ عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ حَنْزَلَةَ: ((مَنْ لَهُ بَيِّنَةٌ عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلْبُهُ)) فَقُمْتُ لِأَلْتَمِسَ بَيِّنَةً عَلَى قَتِيلِي فَلَمْ أَرِ أَحَدًا يَشْهَدُ لِي فَجَلَسْتُ ثُمَّ بَدَأَ لِي فَذَكَرْتُ أَمْرَهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: سَلَاخُ هَذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي فَأَرْضِهِ مِنِّي فَقَالَ أَبُو بَكْرٍ: كَلَّا لَا تُعْطِيهِ أَصْنِغَ مِنْ قُرَيْشٍ وَنَدَعَ أَسَدًا مِنْ أَسَدِ اللَّهِ يَقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ قَالَ: فَعَلِمَ رَسُولُ اللَّهِ ﷺ فَأَذَاهُ إِلَيَّ فَاشْتَرَيْتُ مِنْهُ خِرَافًا فَكَانَ أَوَّلَ مَالٍ تَأْتَلْتُهُ قَالَ [لِي] عَبْدُ اللَّهِ عَنْ اللَّيْثِ فَقَامَ النَّبِيُّ ﷺ فَأَذَاهُ إِلَيَّ وَقَالَ أَهْلُ الْحِجَازِ: الْحَاكِمُ لَا يَقْضِي بِعَلَمِهِ شَهِدَ بِذَلِكَ فِيهِ وَلَا يَتَّبِعُهُ أَوْ قَبْلَهَا وَلَوْ أَقَرَّ خَضَمٌ عِنْدَهُ آخَرَ بِحَقِّ فِي مَجْلِسِ الْقَضَاءِ فَإِنَّهُ لَا يَقْضِي عَلَيْهِ فِي قَوْلِ بَعْضِهِمْ حَتَّى يَدْعُو بِشَاهِدَيْنِ فَيُخْضِرُهُمَا إِفْرَارَهُ وَقَالَ بَعْضُ أَهْلِ الْعِرَاقِ: مَا سَمِعَ أَوْ رَأَى فِي مَجْلِسِ الْقَضَاءِ قَضَى

کا اقرار کیا تو بعض لوگوں کا خیال ہے کہ اس بنیاد پر وہ فیصلہ نہیں کرے گا بلکہ دو گواہوں کو بلا کر ان کے سامنے اقرار کرائے گا۔ اور بعض اہل عراق نے کہا ہے کہ جو کچھ عدالت کے باہر ہوگا اس کی بنیاد پر دو گواہوں کے بغیر فیصلہ نہیں کر سکتا اور انہیں میں سے دوسرے لوگوں نے کہا کہ اس کی بنیاد پر بھی فیصلہ کر سکتا ہے کیونکہ وہ امانت دار ہے۔ شہادت کا مقصد تو صرف حق کا جاننا ہے، پس قاضی کا ذاتی علم گواہی سے بڑھ کر ہے۔ اور بعض ان میں سے کہتے ہیں کہ اموال کے بارے میں تو اپنے علم کی بنیاد پر فیصلہ کرے گا اور اس کے سوا میں نہیں کرے گا اور قاسم نے کہا کہ حاکم کے لئے درست نہیں کہ وہ کوئی فیصلہ اپنے علم کی بنیاد پر کرے اور دوسرے کے علم کو نظر انداز کر دے گو قاضی کا علم دوسرے کی گواہی سے بڑھ کر ہے لیکن چونکہ عام مسلمانوں کی نظر میں اس صورت میں قاضی کے متمم ہونے کا خطرہ ہے اور مسلمانوں کو اس طرح بدگمانی میں مبتلا کرنا ہے اور نبی کریم ﷺ نے بدگمانی

بِهِ وَمَا كَانَ فِي غَيْرِهِ لَمْ يَقْضِ إِلَّا بِشَاهِدَيْنِ وَقَالَ آخَرُونَ مِنْهُمْ: بَلْ يَقْضِي بِهِ لِأَنَّهُ مُؤْتَمَنٌ وَإِنَّمَا يُرَادُ مِنَ الشَّهَادَةِ مَعْرِفَةُ الْحَقِّ فَعِلْمُهُ أَكْثَرُ مِنَ الشَّهَادَةِ وَقَالَ بَعْضُهُمْ: يَقْضِي بِعِلْمِهِ فِي الْأَمْوَالِ وَلَا يَقْضِي فِي غَيْرِهَا وَقَالَ الْفَاسِي: لَا يَتَّبِعِي لِلْحَاكِمِ أَنْ يَقْضِيَ قَضَاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ مَعَ أَنَّ عِلْمَهُ أَكْثَرُ مِنْ شَهَادَةِ غَيْرِهِ وَلَكِنْ فِيهِ تَعَرُّضٌ لِتَهْمَةِ نَفْسِهِ عِنْدَ الْمُسْلِمِينَ وَإِنْقَاعًا لَهُمْ فِي الظُّنُونِ وَقَدْ كَرِهَ النَّبِيُّ ﷺ الظَّنَّ فَقَالَ: ((إِنَّمَا هَذِهِ صَفِيَّةُ)). [راجع: ۲۱۰۰]

کو ناپسند کیا تھا اور فرمایا تھا: ”یہ صفیہ میری بیوی ہیں۔“

تشریح: جب دو انصاریوں نے آپ کو مسجد سے باہر ان کے ساتھ چلتے دیکھا تو ان کی بدگمانی دور کرنے کے لئے آپ نے یہ فرمایا تھا جس کی تفصیل آگے والی حدیث میں وارد ہے۔ تو اگر حاکم یا قاضی نے کسی شخص کو زنا یا چوری یا خون کرتے دیکھا تو صرف اپنے علم کی بنا پر مجرم کو سزا نہیں دے سکتا جب تک باقاعدہ شہادت سے ثبوت نہ ہو۔ امام احمد رحمہ اللہ سے بھی ایسا ہی مروی ہے۔ امام ابوحنیفہ رحمہ اللہ کہتے ہیں قیاس تو یہ تھا کہ ان سب مقدمات میں بھی قاضی کو اپنے علم پر فیصلہ کرنا جائز ہوتا لیکن میں قیاس کو چھوڑ دیتا ہوں اور استحسان کی رو سے یہ کہتا ہوں کہ قاضی ان مقدمات میں اپنے علم کی بنا پر حکم نہ دے۔

۷۱۷۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ [الْأَوْسِيُّ] قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ النَّبِيَّ ﷺ أَنَّهُ صَفِيَّةُ بِنْتُ حُيٍّ فَلَمَّا رَجَعَتْ انْطَلَقَ مَعَهَا فَمَرَّ بِهِ رَجُلَانِ مِنَ الْأَنْصَارِ فَدَعَاهُمَا فَقَالَ: ((إِنَّمَا هِيَ صَفِيَّةُ)) فَقَالَ: سُبْحَانَ اللَّهِ! قَالَ: ((إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ)) رَوَاهُ شُعَيْبٌ وَابْنُ

(۷۱۷۱) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے اور ان سے علی بن حسین رضی اللہ عنہ نے کہ صفیہ بنت حبیبہ رضی اللہ عنہا (رات کے وقت نبی کریم کے پاس آئیں) اور آپ ﷺ مسجد میں محکف تھے) جب وہ واپس آئے لگیں تو آپ ﷺ بھی ان کے ساتھ آئے۔ اس وقت دو انصاری صحابی ادھر سے گزرے تو آپ ﷺ نے انہیں بلایا اور فرمایا کہ ”یہ صفیہ ہیں۔“ ان دونوں انصاریوں نے کہا، سبحان اللہ (کیا ہم آپ پر شبہ کریں گے) آپ ﷺ نے فرمایا: ”شیطان انسان کے اندر اس طرح دوڑتا ہے جیسے خون دوڑتا ہے۔“ اس کی

روایت شعیب بن مسافر بن عقیق اور اسحاق بن یحییٰ نے زہری سے کی ہے، ان سے علی بن حسین نے اور ان سے صفیہ رضی اللہ عنہا نے نبی کریم ﷺ سے یہی واقعہ نقل کیا ہے۔

باب: جب حاکم اعلیٰ دو شخصوں کو کسی ایک جگہ ہی کا حاکم مقرر کرے تو انہیں یہ حکم دے کہ وہ مل کر رہیں اور ایک دوسرے کی مخالفت نہ کریں

(۷۱۷۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الملک بن عمرو عقدی نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے سعید بن ابی بردہ نے بیان کیا کہ میں نے اپنے والد سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے میرے والد (ابو موسیٰ) اور معاذ بن جبل رضی اللہ عنہما کو یمن بھیجا اور ان سے فرمایا: ”آسانی پیدا کرنا اور تنگی نہ کرنا اور خوش خبری دینا اور نفرت نہ دلانا اور آپس میں اتفاق رکھنا۔“ ابو موسیٰ رضی اللہ عنہ نے پوچھا کہ ہمارے ملک میں شہد کا نبیذ (تج) بنایا جاتا ہے؟ آنحضرت ﷺ نے فرمایا: ”ہر نشہ آور چیز حرام ہے۔“ نضر بن شعیل، ابوداؤد طیلسی، یزید بن ہارون اور کعب نے شعبہ سے بیان کیا، ان سے سعید نے، ان سے ان کے والد نے، ان سے ان کے دادا نے نبی کریم ﷺ سے یہی حدیث نقل کی۔

باب: حاکم دعوت قبول کر سکتا ہے

اور حضرت عثمان رضی اللہ عنہ نے مغیرہ بن شعبہ رضی اللہ عنہ کے ایک غلام کی دعوت قبول کی۔

(۷۱۷۳) ہم سے مسدد بن مسرہ نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے سفیان نے، کہا مجھ سے منصور نے بیان کیا، ان سے ابو وائل نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیدیوں کو چھڑاؤ اور دعوت کرنے والے کی دعوت قبول کرو۔“

باب: حاکموں کو جوہدے تحفے دیے جائیں ان کا بیان

مُسَافِرٍ وَابْنِ أَبِي عَيْتَبٍ وَإِسْحَاقُ بْنُ يَحْيَى عَنْ الزُّهْرِيِّ عَنْ عَلِيٍّ [يَعْنِي ابْنَ حُسَيْنٍ] عَنْ صَفِيَّةَ عَنِ النَّبِيِّ ﷺ. [راجع: ۲۰۳۵]

بَابُ أَمْرِ الْوَالِي إِذَا وَجَّهَ أَمِيرَيْنِ إِلَى مَوْضِعٍ أَنْ يَتَطَاوَعَا وَلَا يَتَعَاصِيَا

۷۱۷۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا الْعَقْدِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، قَالَ: سَمِعْتُ أَبِي، قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبِي وَمَعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: ((سَرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنْفِّرَا وَتَطَاوَعَا)) فَقَالَ لَهُ أَبُو مُوسَى: إِنَّهُ يُضْنَعُ بِأَرْضِنَا الْبَتَّ فَقَالَ: ((كُلُّ مُسْكِرٍ حَرَامٌ)) وَقَالَ النَّضْرُ وَأَبُو دَاوُدَ وَيَزِيدُ بْنُ هَارُونَ وَوَكَيْعٌ عَنْ شُعْبَةَ عَنْ سَعِيدٍ [بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ] عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ. [راجع: ۲۲۶۱]

بَابُ إِجَابَةِ الْحَاكِمِ الدَّعْوَةَ

وَقَدْ أَجَابَ عُمَانُ بْنُ عَفَّانَ عَبْدًا لِلْمُغِيرَةِ ابْنَ شُعْبَةَ.

۷۱۷۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: ((فَكُّوا الْعَالِيَةَ وَأَجْبُوا الدَّاعِيَ)). [راجع: ۳۰۴۶]

بَابُ هَذَا يَأِي الْعُمَالِ

تشریح: ان کا بیان ان کے لئے قطعاً ناجائز ہے وہ سارا مال بیت المال کا ہے۔

(۷۱۷۴) ہم سے علی بن عبداللہ مدینی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے زہری نے، انہوں نے عمرو سے سنا، انہیں ابو حمید ساعدی رضی اللہ عنہ نے خبر دی، انہوں نے بیان کیا کہ بنی اسد کے ایک شخص کو صدقہ کی وصولی کے لئے رسول اللہ صلی اللہ علیہ وسلم نے تحصیلدار بنایا، ان کا نام ابن اللثیبہ تھا، جب وہ لوٹ کر آئے تو انہوں نے کہا کہ یہ آپ لوگوں کا ہے اور یہ مجھے ہدیہ میں دیا گیا ہے۔ پھر آنحضرت صلی اللہ علیہ وسلم منبر پر کھڑے ہوئے سفیان ہی نے یہ روایت بھی کی کہ ”پھر آپ منبر پر چڑھے“ اللہ کی حمد و ثناء بیان کی اور فرمایا: ”اس عامل کا کیا حال ہوگا جسے ہم تحصیل کے لئے بھیجتے ہیں پھر وہ آتا ہے اور کہتا ہے کہ یہ مال تمہارا ہے اور یہ میرا ہے کیوں نہ وہ اپنے باپ یا ماں کے گھر بیٹھا رہا اور دیکھا ہوتا کہ اسے ہدیہ دیا جاتا ہے یا نہیں۔ اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! عامل جو چیز بھی (ہدیہ کے طور پر) لے گا اسے قیامت کے دن اپنی گردن پر اٹھائے ہوئے آئے گا۔ اگر اوٹ ہوگا وہ اپنی آواز نکالتا آئے گا، اگر گائے ہوگی تو وہ اپنی آواز نکالتی ہوئی آئے گی، بکری ہوگی تو وہ بولتی آئے گی۔“ پھر آپ نے اپنے ہاتھ اٹھائے۔ یہاں تک کہ ہم نے آپ کے دونوں بغلوں کی سفیدی دیکھی اور آپ صلی اللہ علیہ وسلم نے فرمایا کہ ”کیا میں نے پہنچا دیا؟“ تین مرتبہ یہی فرمایا۔

سفیان بن عیینہ نے بیان کیا کہ یہ حدیث ہم سے زہری نے بیان کی اور ہشام نے اپنے والد سے روایت کی، ان سے ابو حمید رضی اللہ عنہ نے بیان کیا کہ میرے دونوں کانوں نے سنا اور دونوں آنکھوں نے دیکھا اور زید بن ثابت صحابی سے بھی پوچھ کیونکہ انہوں نے بھی یہ حدیث میرے ساتھ سنی ہے۔ سفیان نے کہا زہری نے یہ لفظ نہیں کہا کہ میرے کانوں نے سنا۔ امام بخاری رحمہ اللہ نے کہا حدیث میں خوار کا لفظ ہے، یعنی گائے کی آواز یا جوار کا لفظ تجارون سے نکلا ہے جو سورہ مؤمنون میں ہے، یعنی گائے کی آواز نکالتے ہوں گے۔

تشریح: حضرت زید بن ثابت رضی اللہ عنہ فقہائے بزرگ اصحاب سے ہیں۔ عہد صدیقی میں انہوں نے قرآن کو جمع کیا اور عہد عثمانی میں نقل کیا۔ ۵۶ سال کی عمر میں سنہ ۳۵ھ میں مدینہ منورہ میں وفات پائی۔ (رضی اللہ عنہ وارضاه)

بابُ اسْتِثْنَاءِ الْمَوَالِي وَاسْتِعْمَالِهِمْ باب: آزاد شدہ غلام کو قاضی یا حاکم بنانا

۷۱۷۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ، قَالَ: أَخْبَرَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ، قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلًا مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ: ابْنُ اللَّثِيبَةِ عَلَى صَدَقَةٍ فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ وَهَذَا أَهْدِي لِي فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ قَالَ سُفْيَانُ أَيْضًا فَصَعِدَ الْمِنْبَرُ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((مَا بَالُ الْعَامِلِ نَبْعُهُ فَيَأْتِي يَقُولُ: هَذَا لَكَ وَهَذَا لِي فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا، وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَأْتِي بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ إِنْ كَانَ يَغِيرُ لَهُ رَعَاءً أَوْ بَقَرَةً لَهَا خُورًا أَوْ شَاةً تَمِيرُ)) ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتِي إِنْطَبِيهِ ((أَلَا أَهْلُ بَلْعُتُ؟)) ثَلَاثًا.

وَقَالَ سُفْيَانُ: فَصَّهُ عَلَيْنَا الزُّهْرِيُّ وَزَادَ هَشَامٌ عَنْ أَبِيهِ عَنْ أَبِي حُمَيْدٍ، قَالَ: سَمِعَ أَذْنَائِي وَأَبْصَرْتُهُ عَيْنَيَّ وَسَلُّوْا زَيْدَ بْنَ ثَابِتٍ فَإِنَّهُ سَمِعَهُ مَعْنِي وَلَمْ يَقُلْ الزُّهْرِيُّ: سَمِعَ أَذْنِي. [راجع: ۹۲۵] [خوار] [الاعراف: ۱۶۸؛ طه: ۸۸] صَوْتُ وَالْجَوَارِ مِنْ «تَجَارُونَ» [النحل: ۵۳] كَصَوْتِ الْبَقَرَةِ.

تشریح: جائز ہے جیسا کہ حدیث ذیل سے ثابت ہے۔

۷۱۷۵۔ حَدَّثَنَا عُثْمَانُ بْنُ صَلَاحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي ابْنُ جُرَيْجٍ أَنَّ نَافِعًا أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ قَالَ: كَانَ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ يَوْمَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَأَصْحَابَ النَّبِيِّ ﷺ فِي مَسْجِدِ قُبَاءٍ فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَأَبُو سَلَمَةَ وَزَيْدٌ وَعَامِرُ بْنُ رَبِيعَةَ. [راجع: ۶۹۲]

(۷۱۷۵) ہم سے عثمان بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، کہا مجھے ابن جریج نے خبر دی، انہیں نافع نے خبر دی، انہیں حضرت عبد اللہ بن عمر رضی اللہ عنہما نے خبر دی، کہا کہ ابو حذیفہ رضی اللہ عنہ کے آزاد کردہ غلام سالم مہاجرین اور نبی کریم ﷺ کے دوسرے صحابہ رضی اللہ عنہم کی مسجد قبا میں امامت کیا کرتے تھے۔ ان اصحاب میں ابو بکر، عمر، ابوسلمہ، زید اور عامر بن ربیعہ رضی اللہ عنہم بھی ہوتے تھے۔

تشریح: اس کی وجہ یہ تھی کہ سالم رضی اللہ عنہ قرآن کے بڑے قاری تھے جب کہ دوسری حدیث میں ہے کہ قرآن چار شخصوں سے سیکھو عبد اللہ بن مسعود، سالم مولیٰ ابو حذیفہ، ابی بن کعب اور معاذ بن جبل رضی اللہ عنہم سے۔ ایک روایت میں ہے حضرت عائشہ رضی اللہ عنہا کہتی ہیں ایک بار میں نے نبی کریم ﷺ کے پاس آنے میں دیر لگائی آپ نے وجہ پوچھی۔ میں نے کہا ایک قاری کو نہایت عمدہ طور سے میں نے قرآن پڑھتے سنا۔ یہ سنتے ہی آپ چادر لے کر باہر نکلے دیکھا تو وہ سالم مولیٰ ابو حذیفہ رضی اللہ عنہ ہیں آپ ﷺ نے فرمایا اللہ کا شکر کہ اس نے میری امت میں ایسا شخص بنایا۔ سالم رضی اللہ عنہ امامت کر رہے تھے جو آزار کردہ غلام تھے اسی سے غلام کو حاکم یا قاضی بنانا عادت ہوا بشرطیکہ وہ اہلیت رکھتا ہو۔

باب: لوگوں کے نگران یا نقیب بنانا

بَابُ الْعُرْفَاءِ لِلنَّاسِ

تشریح: خاندان کے نمائندے بنانا حدیث ذیل سے ثابت ہے۔

۷۱۷۶، ۷۱۷۷۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَمِّهِ مُوسَى بْنِ عُفَّةَ، قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ مَرْوَانَ بْنَ الْحَكَمِ وَالْمُسَوَّرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ جِئْنَا إِذْ لَهُمُ الْمُسْلِمُونَ فِي عِنْتِي سَبِي هَوَازِنَ: ((إِنِّي لَا أَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذُنْ فَأَرْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرُكُمْ)) فَارْجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ فَرَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّ النَّاسَ قَدْ طَبَّيُّوا وَأَذِنُوا.

(۷۱۷۶، ۷۱۷۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے اسماعیل بن ابراہیم نے بیان کیا، ان سے ابن شہاب نے بیان کیا اور انہیں مروان بن حکم اور مسور بن مخرمہ رضی اللہ عنہما نے خبر دی کہ رسول اللہ ﷺ نے جب مسلمانوں نے قبیلہ ہوازن کے قیدیوں کو اجازت دی تو فرمایا: ”مجھے نہیں معلوم ہے کہ تم میں سے کس نے اجازت دی ہے اور کس نے نہیں دی ہے۔ پس واپس جاؤ اور تمہارا معاملہ ہمارے پاس تمہارے نقیب یا چودھری اور تمہارے سردار لائیں۔“ چنانچہ لوگ واپس ہو گئے اور ان کے ذمہ داروں نے ان سے بات کی اور پھر آپ ﷺ کو آکر اطلاع دی کہ لوگوں نے دلی خوشی سے اجازت دے دی ہے۔

[راجع: ۲۳۰۷، ۲۳۰۸]

بابُ مَا يُكْرَهُ مِنْ ثَنَاءِ السُّلْطَانِ وَإِذَا خَرَجَ قَالَ غَيْرَ ذَلِكَ

باب: بادشاہ کے سامنے منہ در منہ خوشامد کرنا پیٹھ پیچھے اس کو برا کہنا منع ہے

تشریح: کیونکہ یہ دعا بازی اور نفاق ہے جس کے معنی یہی ہیں کہ ظاہر میں کچھ ہو اور باطن میں کچھ بھی نفاق ہے۔

۷۱۷۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِ، قَالَ أَنَسُ بْنُ لَابِنِ عُمَرَ: إِنَّا نَدْخُلُ عَلَى سُلْطَانِنَا فَقُولُ لَهُمْ خِلَافَ مَا تَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ قَالَ: كُنَّا نَعُدُّهَا نِفَاقًا.

(۷۱۷۸) ہم سے ابو نعیم فضل بن دین نے بیان کیا، کہا ہم سے عاصم بن محمد بن زید بن عبد اللہ بن عمر نے اور ان سے ان کے والد نے کہ کچھ لوگوں نے ابن عمر رضی اللہ عنہما سے کہا کہ ہم اپنے حاکموں کے پاس جاتے ہیں اور ان کے حق میں وہ باتیں کہہ دیتے ہیں کہ باہر آنے کے بعد ہم اس کے خلاف کہتے ہیں۔ ابن عمر رضی اللہ عنہما نے کہا کہ ہم اسے نفاق کہتے تھے۔

۷۱۷۹۔ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ عَنْ عِرَالٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ شَرَّ النَّاسِ ذُو الْوُجْهِينِ الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِ وَهَؤُلَاءِ بِوَجْهِ)). [راجع: ۳۴۹۴]

(۷۱۷۹) ہم سے قتیبہ نے بیان کیا کہا ہم سے لیث بن سعد نے بیان کیا، ان سے یزید بن ابی حبیب نے، ان سے عراق نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ انہوں نے نبی کریم سے سنا، آنحضرت ﷺ نے فرمایا: ”بدترین شخص دو رخ کا ہے، کسی کے سامنے اس کا ایک رخ ہوتا ہے اور دوسرے کے سامنے دوسرا رخ کرتا ہے۔“

تشریح: مزدکیسی بات کرنا اچھے لوگوں کا شیوہ نہیں ایسے لوگ سب کی نظروں میں غیر معتبر ہو جاتے ہیں اور ان کا کوئی مقام نہیں رہتا۔

بابُ الْقَضَاءِ عَلَى الْغَائِبِ

باب: ایک طرف فیصلہ کرنے کا بیان

۷۱۸۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ هِنْدًا قَالَتْ لِلنَّبِيِّ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَجِيحٌ فَأَخْتِاجُ أَنْ أَخْذَ مِنْ مَالِهِ قَالَ: ((خُذِي مَا يَكْفِيكِ وَوَلِّكِ بِالْمَعْرُوفِ)). [راجع: ۲۲۱۱]

(۷۱۸۰) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ہند نے نبی کریم ﷺ سے کہا کہ (ان کے شوہر) ابوسفیان رضی اللہ عنہ بخیل ہیں اور مجھے ان کے مال میں سے لینے کی ضرورت ہوتی ہے۔ آنحضرت ﷺ نے فرمایا: ”دستور کے مطابق اتنا لے لیا کرو جو تمہارے اور تمہارے بچوں کے لئے کافی ہو۔“

تشریح: آپ نے ابوسفیان رضی اللہ عنہ کی غیر حاضری میں فیصلہ دے دیا یہی باب سے مطابقت ہے ہند بنت عتبہ رضی اللہ عنہا زوجہ ابوسفیان رضی اللہ عنہ کی اور ماں حضرت معاویہ رضی اللہ عنہ کی۔ خلافت فاروقی میں وفات پائی۔ (رضی اللہ عنہا)

بابُ مَنْ قَضَى لَهُ بِحَقِّ أَخِيهِ فَلَا يَأْخُذْهُ

باب: اگر کسی شخص کو حاکم دوسرے مسلمان بھائی کا مال ناحق دلا دے تو اس کو نہ لے

فَإِنْ قَضَاءُ الْحَاكِمِ لَا يُجِلُّ حَرَامًا وَلَا يُحَرِّمُ حَلَالًا۔
کیونکہ حاکم کے فیصلے سے نہ حرام حلال ہو سکتا ہے نہ حلال حرام ہو سکتا ہے۔

(۷۱۸۱) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے بیان کیا، کہا مجھے عروہ بن زبیر نے خبر دی، انہیں زہب بنت ابی سلمہ نے خبر دی اور انہیں نبی کریم ﷺ کی زوجہ ام سلمہ رضی اللہ عنہا نے خبر دی۔ آپ نے اپنے حجرہ کے دروازے پر جھگڑے کی آواز سنی تو باہر ان کی طرف نکلے۔ پھر آپ نے فرمایا: ”میں بھی ایک انسان ہوں اور میرے پاس لوگ مقدمے لے کر آتے ہیں۔ ممکن ہے ان میں سے ایک فریق دوسرے فریق سے بولنے میں زیادہ عمدہ ہو اور میں یقین کر لوں کہ وہی سچا ہے اور اس طرح اس کے موافق فیصلہ کر دوں۔ پس جس شخص کے لئے بھی میں کسی مسلمان کا حق دلا دوں تو وہ جہنم کا ایک ٹکڑا ہے وہ چاہے اسے لے یا چھوڑ دے، میں اس کو درحقیقت دوزخ کا ایک ٹکڑا دلا رہا ہوں۔“

تشریح: حضرت ام سلمہ رضی اللہ عنہا بنت ابوامیہ ہیں پہلے ابو سلمہ رضی اللہ عنہ کے نکاح میں تھیں سنہ ۴ھ میں ان کے انتقال کے بعد حرم نبوی میں داخل ہوئیں۔ ۸۳ سال کی عمر میں سنہ ۵۹ھ میں فوت ہو کر بیچ غرقہ میں دفن ہوئیں۔ (رضی اللہ عنہا وارضاهما)

(۷۱۸۲) مجھ سے اسماعیل بن اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے عروہ بن زبیر نے اور ان سے نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا نے بیان کیا کہ عتبہ بن ابی وقاص نے اپنے بھائی سعد بن ابی وقاص رضی اللہ عنہ کو یہ وصیت کی تھی کہ زمعہ کی لونڈی کا لڑکا میرا ہے۔ تم اسے اپنی پرورش میں لے لینا چنانچہ فتح مکہ کے دن سعد رضی اللہ عنہ نے اسے لے لیا اور کہا کہ یہ میرے بھائی کا لڑکا ہے اور مجھے اس کے بارے انہوں نے وصیت کی تھی۔ پھر عبد بن زمعہ کھڑے ہوئے اور کہا کہ یہ میرا بھائی ہے، میرے والد کی لونڈی کا لڑکا ہے اور انہیں کے فراش پر پیدا ہوا۔ چنانچہ یہ دونوں آپ ﷺ کے پاس پہنچے۔ سعد رضی اللہ عنہ نے کہا کہ یا رسول اللہ! میرے بھائی کا لڑکا ہے، انہوں نے مجھے اس کی وصیت کی تھی اور عبد بن زمعہ نے کہا کہ میرا بھائی ہے، میرے والد کی لونڈی

۷۱۸۱۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَمِعَ خُصُومَةً بِنَابٍ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: ((إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِيَنِ الْخَصْمُ فَلَعَلَّ بَعْضُكُمْ أَنْ يَكُونَ أَبْلَغُ مِنْ بَعْضٍ فَأُحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِي لَهُ بِذَلِكَ فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لْيَتْرُكْهَا)). [راجع: ۲۴۵۸]

۷۱۸۲۔ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ عَتَبَةُ بْنُ أَبِي وَقَّاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ ابْنَ وَلِيدَةَ زَمْعَةَ مِنِّي فَأَقْبَضَهُ إِلَيْكَ فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ: ابْنُ أَخِي قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ فَقَامَ إِلَيَّ عَبْدُ بْنُ زَمْعَةَ فَقَالَ: أَخِي وَابْنُ وَلِيدَةَ أَبِي وَلَدَ عَلَيَّ فِرَاشِهِ فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! ابْنُ أَخِي كَانَ عَهْدَ إِلَيَّ فِيهِ وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي

کا لڑکا ہے اور انہیں کے فراش پر پیدا ہوا رسول اللہ ﷺ نے فرمایا: ”عبد بن زمعہ یہ تمہارا ہے۔“ پھر آپ نے فرمایا: ”بچہ فراش والے کا ہوتا ہے اور زانی کے لیے پتھر ہیں۔“ پھر آپ نے سودہ بنت زمعہ رضی اللہ عنہا سے کہا: ”اس لڑکے سے پردہ کیا کرو۔“ کیونکہ آپ نے لڑکے کی عتبہ سے مشابہت دیکھ لی تھی۔ چنانچہ اس نے سودہ رضی اللہ عنہا کو موت تک نہیں دیکھا۔

وَابْنٌ وَلِيدَةٌ أَبِي وَلَدَ عَلَى فِرَاشِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ)) قَالَ رَسُولُ اللَّهِ ﷺ: ((الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ)) ثُمَّ قَالَ لِسُودَةَ بِنْتِ زَمْعَةَ: ((احتجی منه)) لَمَّا رَأَى مِنْ شَبهِهِ بِعُتْبَةَ فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ. [راجع: ۲۰۵۳]

تفسیر: سبحان اللہ! امام بخاری رحمہ اللہ کے باریک فہم پر آفریں۔ انہوں نے اس حدیث سے باب کا مطلب یوں ثابت کیا کہ اگر قاضی کی قضا ظاہر اور باطن یعنی عند الناس و عند اللہ دونوں طرح نافذ ہو جانی جیسے حنفیہ کہتے ہیں تو جب آپ ﷺ نے یہ فیصلہ کیا کہ وہ بچہ زمعہ کا بیٹا ہے تو سودہ رضی اللہ عنہا کا بھائی ہو جاتا اور اس وقت آپ ﷺ سودہ رضی اللہ عنہا کو اس سے پردہ کرنے کا کیوں حکم دیتے۔ جب پردے کا حکم دیا تو معلوم ہوا کہ قضاے قاضی سے باطنی اور حقیقی امر نہیں بدلتا مگر ظاہر میں وہ سودہ رضی اللہ عنہا کا بھائی ٹھہرا کر حقیقتاً عند اللہ بھائی نہ ٹھہرا اسی وجہ سے پردہ کا حکم دیا۔

بَابُ الْحُكْمِ فِي الْبُشْرِ وَنَحْوِهَا باب: کنویں اور اس جیسی چیزوں کے مقدمات کا فیصلہ کرنا

(۷۱۸۳) مجھ سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو سفیان نے خبر دی، انہیں منصور اور اعش نے، ان سے ابو وائل نے بیان کیا کہ عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص ایسی قسم کھائے جو بھولی ہو جس کے ذریعہ وہ کسی دوسرے کا مال مار لے تو اللہ سے وہ اس حال میں ملے گا کہ وہ اس پر غضبناک ہوگا۔“ پھر اللہ تعالیٰ نے یہ آیت (اس کی تصدیق میں) نازل فرمائی: ”بلاشبہ جو لوگ اللہ کے عہد اور اس کی قسموں کو تھوڑی پوٹھی کے بدلے خریدتے ہیں۔“

۷۱۸۳۔ حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: ((لَا يَخْلِفُ أَحَدٌ عَلَى يَمِينٍ صَبْرٌ يَقْطَعُ مَالًا وَهُوَ فِيهَا فَاجِرٌ إِلَّا لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ)) فَأَنْزَلَ اللَّهُ: ((إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا)) الْآيَةَ. [راجع: ۲۳۵۶]

(۷۱۸۴) اتنے میں اشعث رضی اللہ عنہ بھی آ گئے۔ ابھی عبداللہ بن مسعود رضی اللہ عنہ ان سے حدیث بیان کر رہے تھے۔ انہوں نے کہا کہ میرے ہی بارے میں یہ آیت نازل ہوئی تھی اور ایک اور شخص کے بارے میں، میرا ان سے کنویں کے بارے میں جھگڑا ہوا تو نبی کریم ﷺ نے (مجھ سے) کہا کہ تمہارے پاس کوئی گواہی ہے؟ میں نے کہا کہ نہیں آنحضرت ﷺ نے فرمایا: ”پھر فریق مقابل کی قسم پر فیصلہ ہوگا۔“ میں نے کہا پھر تو یہ (جھوٹی)

۷۱۸۴۔ فَجَاءَ الْأَشْعَثُ بْنُ قَيْسٍ وَعَبْدُ اللَّهِ يُحَدِّثُهُمْ فَقَالَ: فِيَّ نَزَلَتْ وَفِي رَجُلٍ خَاصَمْتُهُ فِي بُشْرٍ فَقَالَ النَّبِيُّ ﷺ: ((أَلَاكَ بَيِّنَةٌ؟)) قُلْتُ: لَا، قَالَ: ((فَلْيُحْلِفْ)) قُلْتُ: إِذَنْ يَخْلِفُ فَنَزَلَتْ: ((إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ الْآيَةَ..))

[عمران: ۷۷] [راجع: ۲۳۵۷]

قسم کھا لے گا۔ چنانچہ آیت: ”بلاشبہ جو لوگ اللہ کے عہد اور اس کی قسموں کو“ الخ نازل ہوئی۔

تشریح: اس سے کنویں وغیرہ کے مقدمات ثابت ہوئے، اور یہ بھی کہ اگر مدعی کے پاس گواہ نہ ہو تو مدعا علیہ سے قسم لی جائے گی۔

بَابُ: الْقَضَاءُ فِي قَلِيلِ الْمَالِ وَكَثِيرِهِ سَوَاءً
باب: ناحق مال اڑانے میں جو وعید ہے وہ تھوڑے اور بہت دونوں مالوں کو شامل ہے

اور ابن عیینہ نے بیان کیا، ان سے شبرمہ (کوفہ کے قاضی) نے کہا: دعویٰ قلیل المال وکثیرہ سَوَاءً۔

۷۱۸۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: سَمِعَ النَّبِيَّ ﷺ جَلَبَةَ خِصَامٍ عِنْدَ بَابِهِ فَخَرَجَ عَلَيْهِمْ فَقَالَ: ((إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ يَأْتِيَنِ الْخِصْمَ فَلَعَلَّ بَعْضًا أَنْ يَكُونَ أَبْلَغُ مِنْ بَعْضٍ أَقْضِي لَهُ بِذَلِكَ وَأَحْسِبُ أَنَّهُ صَادِقٌ فَمَنْ قَضَيْتَ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَاخُذْهَا أَوْ لِيَدْعُهَا)).

(۱۸۵) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، انہیں عروہ بن زبیر نے انہیں زینب بنت ابی سلمہ رضی اللہ عنہا نے خبر دی، ان سے ان کی والدہ ام سلمہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے اپنے دروازے پر جھگڑا کرنے والوں کی آواز سنی اور ان کی طرف نکلے پھر ان سے فرمایا: ”میں تمہارے ہی جیسا انسان ہوں میرے پاس لوگ مقدمہ لے کر آتے ہیں ممکن ہے ایک فریق دوسرے سے زیادہ عمدہ بولنے والا ہو اور میں اس کے لئے اس حق کا فیصلہ کر دوں اور یہ سمجھوں کہ یہ (اپنی بات میں) سچا ہے (حالانکہ وہ سچا نہ ہو) تو جس کے لئے میں کسی مسلمان کے حق کا فیصلہ کر دوں تو بلاشبہ یہ فیصلہ جہنم کا ایک ٹکڑا ہے۔“

[راجع: ۲۴۵۸]

تشریح: معلوم ہوا کہ قاضی کا فیصلہ اگر غلط ہو تو وہ نافذ نہ ہوگا۔

بَابُ بَيْعِ الْإِمَامِ عَلَى النَّاسِ أَمْوَالَهُمْ وَضِيَاعَهُمْ
باب: حاکم بے وقوف اور غائب لوگوں کی جائیداد، منقولہ اور غیر منقولہ دونوں کو بیچ سکتا ہے

اور نبی کریم ﷺ نے ایک مدبر غلام نعیم بن حام کے ہاتھ بیچ ڈالا۔

وَقَدْ بَاعَ النَّبِيُّ ﷺ [مُدَبَّرًا] مِنْ نَعِيمِ بْنِ النَّحَامِ.

تشریح: یہ حدیث آگے آ رہی ہے۔

۷۱۸۶۔ حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ،

(۱۸۶) ہم سے ابن نمیر نے بیان کیا، کہا ہم سے محمد بن بشر نے بیان کیا، کہا ہم سے اسماعیل نے بیان کیا، کہا ہم سے سلمہ بن کھیل نے بیان کیا، ان

عَنْ عَطَاءٍ عَنْ جَابِرٍ [بْنِ عَبْدِ اللَّهِ] قَالَ: بَلَغَ النَّبِيُّ ﷺ أَنَّ رَجُلًا مِنْ أَصْحَابِهِ أَعْتَقَ غَلَامًا [لَهُ] عَنْ ذُبُرٍ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَبَاعَهُ بِشَمَانِي مِائَةِ دِرْهَمٍ ثُمَّ أَرْسَلَ بِشَمَنِهِ إِلَيْهِ. [راجع: ۲۱۴۱]

سے عطاء نے اور ان سے جابر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ آپ ﷺ کو معلوم ہوا کہ آپ کے صحابہ رضی اللہ عنہم میں سے ایک نے اپنے ایک غلام کو مدبر بنادیا ہے (کہ ان کی موت کے بعد وہ آزاد ہو جائے گا) چونکہ ان کے پاس اس کے سوا اور کوئی مال نہیں تھا اس لئے آنحضرت ﷺ نے اس غلام کو آٹھ سو درہم میں بیچ دیا اور اس کی قیمت انہیں بھیج دی۔

باب: کسی شخص کی سرداری میں نافرمانی سے لوگ طعنہ دیں اور حاکم ان کے طعنہ کی پرواہ نہ کرے

بَابُ مَنْ لَمْ يَكْتَرِثْ لِبَطْنٍ مَنْ لَا يَعْلَمُ فِي الْأُمَرَاءِ

(۷۱۸۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالعزیز بن مسلم نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا کہا کہ میں نے عبد اللہ بن عمر سے سنا انہوں نے بیان کیا کہ نبی کریم ﷺ نے ایک لشکر بھیجا اور اس کا امیر اسامہ بن زید رضی اللہ عنہ کو بنایا لیکن ان کی سرداری پر طعن کیا گیا۔ آنحضرت ﷺ نے اس پر فرمایا: ”اگر آج تم ان کی امارت کو مطعون قرار دیتے ہو تو تم نے اس سے پہلے اس کے والد (زید رضی اللہ عنہ) کی امارت کو بھی مطعون قرار دیا تھا اور اللہ کی قسم! وہ امارت کے لئے سزاوار تھے اور وہ مجھے تمام لوگوں میں سب سے زیادہ عزیز تھے اور یہ مامہ رضی اللہ عنہ (ان کے بعد سب سے زیادہ مجھے عزیز ہے۔“

۷۱۸۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْنَا وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ فَطُعِنَ فِي إِمَارَتِهِ وَقَالَ: ((إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ وَأَيُّمَ اللَّهِ! إِنْ كَانَ خَلِيفًا لِلْأُمَرَةِ وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ)). [راجع: ۳۷۳۰]

تشریح: بزرگ لوگوں کے ہوتے ہوئے آپ نے ایک چھوکرے کو سردار بنایا حالانکہ آپ ﷺ کا کوئی فعل معصیت اور درویشی سے خالی نہ تھا ہوا یہ تھا کہ اسامہ کے والد زید بن حارثہ رضی اللہ عنہ ان رومی کافروں کے ہاتھ سے شہید ہوئے تھے آپ ﷺ نے ان کے بیٹے کو اس لیے سردار بنایا کہ وہ اپنے باپ کے مارنے والوں سے بڑے جوش کے ساتھ لڑیں گے دوسرے یہ کہ اسامہ رضی اللہ عنہ کے دل کو ذرا تسلی ہوگی۔ اسامہ رضی اللہ عنہ کے والد حضرت زید رضی اللہ عنہ کو نبی کریم ﷺ نے بیٹا بنایا تھا جب وہ غزوہ موتہ میں شہید ہوئے تو ایک اکلوتا بیٹا اسامہ رضی اللہ عنہ چھوڑ گئے۔ نبی کریم ﷺ ان کو بے انتہا چاہتے تھے یہاں تک کہ ایک رات پران کو بٹھاتے اور ایک رات پر حضرت حسن رضی اللہ عنہ کو اور فرماتے یا اللہ! میں ان دونوں سے محبت کرتا ہوں تو بھی ان دونوں سے محبت کر۔ اس حدیث کے لائن سے یہاں یہ غرض ہے کہ نبی کریم ﷺ نے لوگوں کے لغو طعن و تفسیح پر کچھ خیال نہیں کیا اور اسامہ رضی اللہ عنہ کو سرداری سے علیحدہ نہیں کیا اب یہ اعتراض نہ ہوگا کہ حضرت عمر رضی اللہ عنہ نے اہل کوفہ کی بے اصل شکایات پر سعد بن ابی وقاص رضی اللہ عنہ کو کیوں معزول کر دیا کیونکہ ہر زمانہ اور ہر موقع کی مصلحت جدا گانہ ہوتی ہے کو سعد کی شکایات جب حضرت عمر رضی اللہ عنہ نے دریافت کیں تو بے اصل نکلیں مگر کسی فتنے یا فساد کے ڈر سے حضرت عمر رضی اللہ عنہ کو ان کا علیحدہ ہی کر دینا قریب مصلحت نظر آیا اور نبی کریم ﷺ کو ایسے کسی فتنہ اور فساد کا اندیشہ نہ تھا۔ بہر حال یہ امر امام کی رائے کی طرف مفوض ہے۔

باب: جھگڑا لو کا بیان

بَابُ: الْأَلْكُ الْخَصْمُ

وَهُوَ الدَّائِمُ فِي الْخُصُومَةِ، لَدَا: عُوْجًا. یعنی اس شخص کا بیان جو ہمیشہ لوگوں سے لڑتا جھگڑتا رہے۔ لَدَا: یعنی نیڑہا پین۔

تشریح: سورہ مریم ۱۹/۹۷ میں جو ہے ﴿وَتَنْذِرُ بِهِ قَوْمًا لَّدَا﴾ یہاں لدا کا معنی نیڑہی اور کچ ہے یعنی گمراہی کی طرف جانے والے۔

۷۱۸۸۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَكْذُ الْخَصِيمُ)). [راجع: ۲۴۵۷]

۷۱۸۸۔ (۷۱۸۸) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید نے بیان کیا، ان سے ابن جریر نے بیان کیا، انہوں نے ابن ابی ملیکہ سے سنا، وہ عاتشہ رضی اللہ عنہا سے بیان کرتے تھے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کے نزدیک سب سے مبغوض وہ شخص ہے جو سخت جھگڑالو ہو۔“

باب: جب حاکم کا فیصلہ ظالمانہ ہو یا علما کے خلاف ہو تو وہ رد کر دیا جائے گا

بَابُ: إِذَا قَضَى الْحَاكِمُ بِجَوْرٍ أَوْ خِلَافِ أَهْلِ الْعِلْمِ فَهُوَ رَدٌّ

تشریح: اس کا ماننا ضروری نہ ہوگا۔

۷۱۸۹۔ (۷۱۸۹) مجھ سے محمود نے بیان کیا، کہا ہم سے عبدالرزاق نے بیان کیا، کہا ہم کو معمر بن خردی، انہیں زہری نے، انہیں سالم نے اور انہیں ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے خالد بن ولیدؓ کو بھیجا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور مجھ سے نعیم بن حماد نے بیان کیا، کہا ہم کو عبد اللہ نے خردی، کہا ہم کو معمر بن خردی، انہیں زہری نے انہیں سالم نے، انہیں ان کے والد کہ نبی کریم ﷺ نے خالد بن ولید کو بنی جذیمہ کی طرف بھیجا (جب انہیں اسلام کی دعوت دی تو وہ ”أَسْلَمْنَا“ (ہم اسلام لائے) کہہ کر اچھی طرح اظہار اسلام نہ کر سکے بلکہ کہنے لگے کہ ”صَبَّأْنَا صَبَّأْنَا“ (ہم اپنے دین سے پھر گئے، ہم اپنے دین سے پھر گئے) اس پر خالد انہیں قتل اور قید کرنے لگے اور ہم میں سے ہر شخص کو اس کے حصہ کا قیدی دیا اور ہمیں حکم دیا کہ ہر شخص اپنے قیدی کو قتل کر دے اس پر میں نے کہا کہ واللہ! میں اپنے قیدی کو قتل نہیں کروں گا اور نہ میرے ساتھیوں میں کوئی اپنے قیدی کو قتل کرے گا۔ پھر ہم نے اس کا ذکر نبی کریم ﷺ سے کیا تو آپ نے فرمایا: ”اے اللہ! میں اس سے برأت ظاہر کرتا ہوں جو خالد بن ولید نے کیا۔“ دو مرتبہ۔

۷۱۸۹۔ حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ بَعَثَ النَّبِيُّ ﷺ خَالِدًا نَحْنُ نَعِيمٌ [بْنُ حَمَادٍ] أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا فَقَالُوا: صَبَّأْنَا صَبَّأْنَا فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِّنْ أُسِيرَةٍ وَأَمَرَ كُلَّ رَجُلٍ مِّنَّا أَنْ يَقْتُلَ أُسِيرَهُ فَقُلْتُ: وَاللَّهِ! لَا أَقْتُلُ أُسِيرِي وَلَا يَقْتُلُ رَجُلٌ مِّنْ أَصْحَابِي أُسِيرَهُ فَذَكَّرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((اللَّهُمَّ! إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ)) مَرَّتَيْنِ. [راجع: ۴۳۳۹]

تشریح: آپ نے یہ الفاظ فرمائے۔ حضرت خالد رضی اللہ عنہ حاکم تھے مگر ان کے غلط فیصلے کو ساتھیوں نے نہیں مانا اسی سے باب کا مطلب ثابت ہوتا ہے جو ہے: لا طاعة لمخلوق في معصية الخالق۔

باب: امام کسی جماعت کے پاس آئے اور ان میں باہم صلح کرادے

بَابُ: الْإِمَامُ يَأْتِي قَوْمًا فَيُصْلِحُ بَيْنَهُمْ

(۷۱۹۰) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے حماد نے بیان کیا ان سے ابو حازم مدینی نے بیان کیا اور ان سے سہیل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ قبیلہ بنی عمرو بن عوف میں باہم لڑائی ہو گئی۔ جب آپ ﷺ کو اس کی اطلاع ملی تو آپ نے ظہر کی نماز پڑھی اور ان کے ہاں صلح کرانے کے لئے تشریف لائے۔ آپ ﷺ نے فرمایا: ”اے بلال! اگر عصر کی نماز کا وقت آجائے اور میں تمہارے پاس نہ آسکوں تو ابو بکر رضی اللہ عنہ سے کہنا کہ لوگوں کو نماز پڑھائیں۔“ جب عصر کی نماز کا وقت ہوا (مدینہ میں) تو بلال رضی اللہ عنہ نے اذان دی اور اقامت کہی۔ آپ نے ابو بکر رضی اللہ عنہ کو نماز پڑھانے کا حکم دیا، چنانچہ وہ آگے بڑھے، اتنے میں آپ ﷺ تشریف لے آئے ابو بکر رضی اللہ عنہ نماز ہی میں تھے اور آپ ﷺ ابو بکر کے پیچھے کھڑے ہو گئے اور اس صف میں آگئے جو ان سے قریب تھے۔ سہل رضی اللہ عنہ نے کہا کہ لوگوں نے آنحضرت ﷺ کی آمد کو بتانے کے لئے ہاتھ پر ہاتھ مارے ابو بکر جب نماز شروع کرتے تو ختم کرنے سے پہلے کسی طرف توجہ نہیں کرتے تھے جب انہوں نے دیکھا کہ ہاتھ پر ہاتھ مارنا رکنا ہی نہیں تو آپ متوجہ ہوئے اور آپ ﷺ کو پیچھے دیکھا لیکن آپ ﷺ نے اشارہ کیا کہ نماز پوری کریں اور آپ نے اس طرح ہاتھ سے اپنی جگہ ٹھہرے رہنے کا اشارہ کیا۔ ابو بکر رضی اللہ عنہ تھوڑی دیر نبی کریم ﷺ کے حکم پر اللہ کی حمد کرنے کے لئے ٹھہرے رہے، پھر آپ اٹھے پاؤں پیچھے آگئے۔ جب آنحضرت ﷺ نے یہ دیکھا تو آپ آگے بڑھے اور لوگوں کو آپ نے نماز پڑھائی۔ نماز پوری کرنے کے بعد آپ نے فرمایا: ”ابو بکر جب میں نے اشارہ کر دیا تھا تو آپ کو نماز پوری پڑھانے میں کیا چیز مانع تھی؟“ انہوں نے عرض کیا: ابن ابی قحافہ کے لئے مناسب نہیں تھا کہ وہ رسول اللہ ﷺ کی امامت کرائے اور آنحضرت ﷺ نے فرمایا: ”(نماز میں) جب کوئی معاملہ پیش آئے تو مردوں کو سبحان اللہ کہنا چاہیے اور عورتوں کو ہاتھ پر ہاتھ مارنا چاہیے۔“ ابو

۷۱۹۰۔ حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَادُ ابْنِ زَيْدٍ: حَدَّثَنَا أَبُو حَازِمٍ الْمَدَنِيُّ عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو فَلَبَّغَ ذَلِكَ النَّبِيُّ ﷺ فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُمْ يُصْلِحُ بَيْنَهُمْ فَقَالَ: ((يَا بِلَالُ! إِنْ حَضَرَتِ الصَّلَاةُ وَلَمْ يَكُنْ فِيكَ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ)) فَلَمَّا حَضَرَتْ صَلَاةُ الْعَصْرِ فَأَذَّنَ بِلَالٌ وَأَقَامَ وَأَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ وَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي الصَّلَاةِ فَشَقَّ النَّاسُ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ فَتَقَدَّمَ فِي الصَّفِّ الَّذِي يَلِيهِ قَالَ: وَصَفَّحَ الْقَوْمَ وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلَاةِ لَمْ يَلْبِثْ حَتَّى يَفْرُغَ فَلَمَّا رَأَى التَّصْفِيحَ لَا يُمْسِكُ عَلَيْهِ النَّفْسَ فَرَأَى النَّبِيَّ ﷺ خَلْفَهُ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ بِيَدِهِ أَنْ امْضِ وَأَوْمَأَ بِيَدِهِ هَكَذَا وَلَبَّثَ أَبُو بَكْرٍ هُنِيئَةً يَحْمَدُ اللَّهَ عَلَى قَوْلِ النَّبِيِّ ﷺ ثُمَّ مَشَى الْقَهْقَرَى فَلَمَّا رَأَى النَّبِيَّ ﷺ ذَلِكَ تَقَدَّمَ فَصَلَّى النَّبِيُّ ﷺ بِالنَّاسِ فَلَمَّا قَضَى صَلَاتَهُ قَالَ: ((يَا أَبَا بَكْرٍ! إِمَّا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مُصَيِّتٌ؟)) قَالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَوْمَ النَّبِيِّ ﷺ وَقَالَ لِلْقَوْمِ: ((إِذَا رَأَيْتُمْ أَمْرًا فَلْيَسْبِحِ الرَّجُلُ الْجَالَ وَلْيُصَفِّحِ النِّسَاءُ)) قَالَ أَبُو عَبْدِ اللَّهِ: لَمْ يَقُلْ هَذَا الْحَرْفَ غَيْرَ حَمَادٍ: ((يَا بِلَالُ! مَرُّ أَبَا بَكْرٍ)). [إرجاع:

[۶۸۴] [ابوداؤد: ۹۲۱، نسائی: ۷۹۲]

عبداللہ (امام بخاری رحمہ اللہ) نے کہا کہ حماد کے علاوہ یہ الفاظ کہ (یا بَلَّالُ! مُزَّابَا بَكْرٍ) کسی نے نہیں کہے۔

تشریح: قبیلہ بنی عمرو بن عوف میں آپ صلح کرانے گئے، اسی سے باب کا مطلب ثابت ہوا، اس میں امام کی کسر شان نہیں ہے بلکہ یہ اس کی خوبی ہوگی۔

بَابُ: يُسْتَحَبُّ لِلْكَاتِبِ أَنْ يَكُونَ أَمِينًا عَاقِلًا

۷۱۹۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ أَبُو ثَابِتٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ بْنِ السَّبَّاقِ عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرْآنِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلُ بِقُرْآنِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنُ كَثِيرٍ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ قُلْتُ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَهْمُكَ قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعُ الْقُرْآنَ وَاجْمَعُهُ قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلٍ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ

(۷۱۹۱) ہم سے محمد بن عبید اللہ ابو ثابت نے بیان کیا، کہا ہم سے ابراہیم بن سہلاب نے بیان کیا، ان سے ابن شہاب نے، ان سے عبید بن سباق نے اور ان سے زید بن ثابت رضی اللہ عنہ نے کہ جنگ یمامہ میں بکثرت (قاری صحابہ رضی اللہ عنہم کی) شہادت کی وجہ سے ابو بکر رضی اللہ عنہ نے مجھے بلا بھیجا ان کے پاس عمر رضی اللہ عنہ بھی تھے ابو بکر رضی اللہ عنہ نے مجھ سے کہا کہ عمر میرے پاس آئے اور کہا کہ جنگ یمامہ میں قرآن کے قاریوں کا قتل بہت ہوا ہے میرا خیال ہے کہ دوسری جنگوں میں اسی طرح وہ شہید کئے جائیں گے اور قرآن اکثر ضائع ہو جائے۔ میں سمجھتا ہوں کہ آپ قرآن مجید کو (کتابی صورت میں) جمع کرنے کا حکم دیں۔ اس پر میں نے عمر سے کہا کہ میں کوئی ایسا کام کیسے کر سکتا ہوں جسے رسول اللہ ﷺ نے نہیں کیا عمر رضی اللہ عنہ نے کہا واللہ! یہ تو کار خیر ہے عمر رضی اللہ عنہ اس معاملہ میں برابر مجھ سے کہتے رہے، یہاں تک کہ اللہ نے اسی طرح اس معاملے میں میرا بھی سینہ کھول دیا جس طرح عمر رضی اللہ عنہ کا تھا اور میں بھی وہ مناسب سمجھنے لگا جسے عمر رضی اللہ عنہ مناسب سمجھتے تھے زید نے بیان کیا کہ مجھ سے ابو بکر رضی اللہ عنہ نے کہا کہ تم جو ان عقلمند ہو اور ہم تمہیں کسی بارے میں متہم بھی نہیں سمجھتے تم آنحضرت ﷺ کی وحی بھی لکھتے تھے، پس تم اس قرآن مجید کی آیات کو تلاش کرو اور ایک جگہ جمع کر دو زید نے بیان کیا کہ واللہ! اگر ابو بکر رضی اللہ عنہ مجھے کسی پہاڑ کو اٹھا کر دوسری جگہ رکھنے کا مکلف کرتے تو اس کا بوجھ بھی میں اتنا نہ محسوس کرتا جتنا کہ مجھے قرآن مجید کو جمع کرنے کے حکم سے محسوس ہوا۔ میں نے ان لوگوں سے کہا کہ آپ کس طرح ایسا کام کرتے ہیں جو رسول اللہ ﷺ نے نہیں کیا ابو بکر نے کہا کہ واللہ! یہ خیر

رَسُولَ اللَّهِ ﷺ؟ قَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ يُجِبُ مُرَاجَعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرُ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَيْتُ فَتَبَعْتُ الْقُرْآنَ أَجْمَعَهُ مِنَ الْعُسْبِ وَالرَّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ فَوَجَدْتُ فِي آخِرِ سُورَةِ التَّوْبَةِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ إِلَى آخِرِهَا مَعَ خُزَيْمَةَ أَوْ أَبِي خُزَيْمَةَ فَالْحَقَّتْهَا فِي سُورَتِهَا وَكَانَتْ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ قَالَ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ: اللَّخَافُ يَعْني الخَرْفَ. [راجع: ۲۸۰۷]

بَابُ كِتَابِ الْحَاكِمِ إِلَى عُمَّالِهِ وَالْقَاضِي إِلَى أُمَنَائِهِ

۷۱۹۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ عَنْ أَبِي لَيْلَى: ح. وَحَدَّثَنِي إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ عَنْ سَهْلٍ بْنِ أَبِي خَنْمَةَ أَنَّهُ أَخْبَرَهُ هُوَ وَرِجَالٌ مِنْ كِبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُجْبِصَةَ خَزَجًا إِلَى خَبِيرٍ مِنْ جَهْدٍ أَصَابَهُمْ فَأَخْبَرَ مُجْبِصَةَ أَنَّ عَبْدَ اللَّهِ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ فَاتَى يَهُودَ فَقَالُوا: أَنْتُمْ وَاللَّهِ! قَتَلْتُمُوهُ قَالُوا: مَا قَتَلْنَاهُ وَاللَّهِ! ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ

ہے۔ چنانچہ مجھے آمادہ کرنے کی وہ کوشش کرتے رہے، یہاں تک کہ اللہ تعالیٰ نے اس کام کے لئے میرا بھی سینہ کھول دیا جس کے لئے ابوبکر و عمر رضی اللہ عنہما کا سینہ کھولا تھا اور میں بھی وہی مناسب خیال کرنے لگا جسے وہ لوگ مناسب خیال کر رہے تھے چنانچہ میں نے قرآن مجید کی تلاش شروع کی اسے میں کھجور کی چھال، چڑے وغیرہ کے ٹکڑوں، پتلے پتھر کے ٹکڑوں اور لوگوں کے سینوں سے جمع کرنے لگا اور میں نے سورہ توبہ کی آخری آیت ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ آخر تک خزیمہ یا ابوخزیمہ رضی اللہ عنہ کے پاس پائی اور اس کو سورت میں شامل کر لیا۔ قرآن مجید کے یہ مرتب صحیفے ابوبکر کے پاس رہے جب تک وہ زندہ رہے یہاں تک کہ اللہ تعالیٰ نے انہیں وفات دی، پھر وہ عمر کے پاس آ گئے اور آخر وقت تک ان کے پاس رہے جب آپ کو بھی اللہ تعالیٰ نے وفات دی تو وہ حصہ بنت عمر کے پاس محفوظ رہے۔ محمد بن عبید اللہ نے کہا کہ ”اللخاف“ کے لفظ سے ٹھیکری مراد ہے جسے خرف کہتے ہیں۔

تشریح: باب کا مضمون اس سے ثابت ہوا کہ حضرت صدیق اکبر رضی اللہ عنہ نے ایک اہم تحریر کے لئے حضرت زید بن ثابت رضی اللہ عنہ کا انتخاب فرمایا۔

باب: امام کا اپنے نائبوں کو اور قاضی کا اپنے عملے کو لکھنا

(۷۱۹۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں ابن ابی لیلیٰ نے (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ ہم سے اسماعیل نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابو لیلیٰ بن عبد اللہ بن عبد الرحمن بن سہل نے، ان سے سہل بن ابی حمزہ نے، انہیں سہل اور ان کی قوم کے بعض دوسرے ذمہ داروں نے خبر دی کہ عبد اللہ بن سہل اور مجبصہ رضی اللہ عنہما خیر کی طرف (کھجور لینے کے لئے) گئے۔ کیونکہ تک دسی میں مبتلا تھے، پھر مجبصہ کو بتایا گیا کہ عبد اللہ کو کسی نے قتل کر کے گڑھے میں یا کنویں میں ڈال دیا ہے، پھر وہ یہودیوں کے پاس گئے اور کہا کہ واللہ! تم نے قتل کیا ہے۔ انہوں نے کہا واللہ! ہم نے انہیں نہیں قتل کیا، پھر وہ واپس آئے اور اپنی قوم کے پاس آئے ان سے ذکر کیا اس کے

بعد وہ ان کے بھائی حویصہ جو ان سے بڑے تھے اور عبدالرحمن بن سہل رضی اللہ عنہ آئے، پھر محیصہ رضی اللہ عنہ نے بات کرنی چاہی کیونکہ آپ ہی خیر میں موجود تھے لیکن نبی کریم ﷺ نے ان سے کہا کہ ”بڑے کو آگے کرو بڑے کو۔“ آپ کی مراد عمر کی بڑائی تھی۔ چنانچہ حویصہ نے بات کی، پھر محیصہ نے بھی بات کی، اس کے بعد آنحضرت ﷺ نے فرمایا: ”یہودی تمہارے ساتھی کی دیت ادا کریں ورنہ لڑائی کے لیے تیار ہو جائیں۔“ چنانچہ آنحضرت ﷺ نے یہودیوں کو اس مقدمہ میں لکھا، انہوں نے جواب میں یہ لکھا کہ ہم نے انہیں نہیں قتل کیا ہے، پھر آپ نے حویصہ محیصہ اور عبدالرحمن رضی اللہ عنہ سے کہا کہ ”کیا آپ لوگ قسم کھا کر اپنے شہید ساتھی کے خون کے مستحق ہو سکتے ہیں؟“ ان لوگوں نے کہا کہ نہیں (کیونکہ جرم کرتے نہیں دیکھا تھا) پھر آپ نے فرمایا ”کہ آپ لوگوں کے بجائے یہودی قسم کھائیں۔“ (کہ انہوں نے قتل نہیں کیا ہے)؟ انہوں نے کہا کہ وہ مسلمان نہیں ہیں اور وہ جھوٹی قسم کھا سکتے ہیں۔ چنانچہ آنحضرت ﷺ نے اپنی طرف سے سوا دنوں کی دیت ادا کی اور وہ اونٹ گھر میں لائے گئے۔

سہل رضی اللہ عنہ نے بیان کیا کہ ان میں سے ایک اونٹنی نے مجھے لات ماری۔

فَذَكَرَ لَهُمْ فَأَقْبَلَ هُوَ وَأَخُوهُ حَوَيْصَةُ وَهُوَ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ فَذَهَبَ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْرٍ فَقَالَ [النَّبِيُّ ﷺ] لِمَحْيِصَةَ: ((كَبُرَ كَبْرُ)) يُرِيدُ السَّنَ فَتَكَلَّمَ حَوَيْصَةُ ثُمَّ تَكَلَّمَ مُحْيِصَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا أَنْ يَدُوا صَاحِبَكُمْ وَإِنَّمَا أَنْ يُوْدُونَا بِحَرْبٍ)) فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ بِهِ فَكَتَبَ مَا قَتَلْنَاهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لِحَوَيْصَةَ وَمَحْيِصَةَ وَعَبْدُ الرَّحْمَنِ: ((أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟)) قَالُوا: لَا، قَالَ: ((أَفْتَحْلِفُ لَكُمْ يَوْمُودُ؟)) قَالُوا: لَيْسَ بِمُسْلِمِينَ فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ حَتَّى أَذْخَلَ الدَّارَ قَالَ سَهْلٌ: فَكَرَضْتَنِي مِنْهَا نَاقَةً. [راجع: ۲۷۰۲]

تشریح: آپ نے یہودیوں کو اس مقدمہ قتل کے بارے میں سوالنامہ لکھوا کر بھیجا جس سے باب کا مطلب ثابت ہوا۔

باب: کیا حاکم کے لئے جائز ہے کہ وہ کسی ایک شخص کو معاملات کی دیکھ بھال کے لئے بھیجے؟

بَابُ: هَلْ يَجُوزُ لِلْحَاكِمِ أَنْ يَبْعَثَ رَجُلًا وَحْدَهُ لِلنَّظَرِ فِي الْأُمُورِ؟

(۷۱۹۳، ۷۱۹۴) ہم سے آدم نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، کہا ہم سے زہری نے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ نے اور ان سے ابو ہریرہ اور زید بن خالد جہنی رضی اللہ عنہما نے بیان کیا کہ ایک دیہاتی آئے اور عرض کیا: یا رسول اللہ! ہمارا فیصلہ کتاب اللہ کے مطابق کر دیجئے۔ پھر دوسرے فریق کھڑے ہوئے اور انہوں نے بھی کہا کہ یہ صحیح کہتے ہیں، ہمارا فیصلہ کتاب اللہ سے کرو دیجئے، پھر دیہاتی نے کہا، میرا لڑکا اس شخص کے ہاں مزدور تھا، پھر اس نے اس کی بیوی کے ساتھ زنا کر لیا تو

۷۱۹۳، ۷۱۹۴۔ حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذئبٍ، حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ جُثَبَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَا: جَاءَ أَغْرَابِي، فَقَالَ: يَا رَسُولَ اللَّهِ! اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَامَ خَصْمُهُ فَقَالَ: صَدَقَ فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَالَ الْأَغْرَابِيُّ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَضَنِي بِأَمْرٍ آتِهِ

لوگوں نے مجھ سے کہا کہ تمہارے لڑکے کا حکم اسے رجم کرنا ہے لیکن میں نے اہل علم سے پوچھا تو انہوں نے کہا کہ تمہارے لڑکے کو سو کوڑے مارے جائیں گے اور ایک سال کے لئے شہر بدر ہوگا۔ آنحضرت ﷺ نے فرمایا: ”میں تمہارے درمیان اللہ کی کتاب کے مطابق فیصلہ کروں گا باندی اور بکریاں تو تمہیں واپس ملیں گی اور تیرے لڑکے کی سزا سو کوڑے اور ایک سال کے لئے جلاوطن ہونا ہے اور انیس (جو ایک صحابی تھے) سے فرمایا کہ تم اس کی پیروی کے پاس جاؤ اور اسے رجم کرو۔“ چنانچہ انیس رضی اللہ عنہ اس کے پاس گئے اور اسے رجم کیا۔

فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ فَقَدِيتُ ابْنِي مِنْهُ بِمَائَةِ مِنَ الْغَنَمِ وَوَلِيدَةٌ ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَقَالُوا: إِنَّمَا عَلَى ابْنِكَ جَلْدُ مَائَةٍ وَتَغْرِيبُ عَامٍ فَقَالَ النَّبِيُّ ﷺ: ((لَا قُضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرُدُّوهُمَا عَلَيْنَا)) وَعَلَى ابْنِكَ جَلْدُ مَائَةٍ وَتَغْرِيبُ عَامٍ وَأَمَّا أَنْتَ يَا أَنَيْسُ! لِرَجُلٍ - فَأَعْدُدْ عَلَى امْرَأَةٍ هَذَا فَارْجُمَهَا)) فَغَدَا عَلَيْهَا أَنَيْسٌ فَرَجَمَهَا.

[راجع: ۲۳۱۴، ۲۳۱۵]

تشریح: تو نبی کریم ﷺ نے انیس رضی اللہ عنہ کو اپنا نائب بنا کر بھیجا تھا اور انیس کے سامنے اس کے اقرار کا وہی حکم ہوا جیسے وہ نبی کریم ﷺ کے سامنے اقرار کرتی اگر انیس رضی اللہ عنہ گواہ بنا کر بھیجے گئے ہوتے تو ایک شخص کی گواہی پر اقرار کیسے ثابت ہو سکتا ہے۔ حافظ نے کہا امام بخاری رحمہ اللہ نے یہ باب لا کر امام محمد رحمہ اللہ کے اختلاف کی طرف اشارہ کیا ان کا مذہب یہ ہے کہ قاضی کسی شخص کے اقرار پر کوئی حکم نہیں دے سکتا، جب تک دو عادل شخصوں کو جو قاضی کی مجلسوں میں رہا کرتے ہیں اس کے اقرار پر گواہ نہ بنادے اور جب وہ دونوں اس کے اقرار پر گواہی دیں جب قاضی ان کی شہادت کی بنا پر حکم دے۔

باب: حاکم کے سامنے مترجم کارہنا اور کہا ایک ہی شخص ترجمانی کے لئے کافی ہے

بَابُ تَرْجَمَةِ الْحُكَّامِ وَهَلْ يَجُوزُ تَرْجُمَانٌ وَاحِدٌ

(۱۹۵ء) اور خارجہ بن زید بن ثابت نے اپنے والد اور زید بن ثابت سے بیان کیا کہ رسول اللہ ﷺ نے حکم دیا کہ یہ یہودیوں کی تحریریں لکھیں، یہاں تک کہ میں یہودیوں کے نام آپ ﷺ کے خطوط لکھتا تھا اور جب یہودی آپ کو لکھتے تو ان کے خطوط آپ کو پڑھ کر سنا تھا تاہم عمر رضی اللہ عنہ نے عبدالرحمن بن حاطب سے پوچھا، اس وقت ان کے پاس علی، عبدالرحمن اور عثمان رضی اللہ عنہم بھی موجود تھے کہ یہ لوٹدی کیا کہتی ہے؟ عبدالرحمن بن حاطب نے کہا کہ امیر المؤمنین یہ آپ کو اس کے متعلق بتاتی ہے جس نے اس کے ساتھ زنا کیا ہے (جو یہ غوس نام کا غلام تھا) اور ابو جمرہ نے کہا کہ میں ابن عباس رضی اللہ عنہما اور لوگوں کے درمیان ترجمانی کرتا تھا اور بعض لوگوں (امام محمد اور امام شافعی) نے کہا ہے کہ حاکم کے لئے دو ترجمان کا ہونا ضروری ہے۔

۷۱۹۵۔ وَقَالَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ حَتَّى كُتِبَتْ لِلنَّبِيِّ ﷺ كُتُبُهُ وَأَقْرَأَتْهُ كُتُبُهُمْ إِذَا كَتَبُوا إِلَيْهِ وَقَالَ عُمَرُ وَعِنْدَهُ عَلِيٌّ وَعَبْدُ الرَّحْمَنِ وَعُثْمَانُ: مَاذَا تَقُولُ هَذِهِ؟ قَالَ عَبْدُ الرَّحْمَنِ بْنُ حَاطِبٍ: فَقُلْتُ: تُخْبِرُكَ بِصَاحِبِهَا الَّذِي صَنَعَ بِهَا وَقَالَ أَبُو جَمْرَةَ: كُتِبَ أُنْزِجُمُ بْنُ عَبَّاسٍ وَبَيْنَ النَّاسِ وَقَالَ بَعْضُ النَّاسِ: لَا بُدَّ لِلْحَاكِمِ مِنْ مُتَرْجِمَيْنِ. [ابوداؤد: ۳۶۴۵، ۳۶۵۰]

ترمذی: ۱۲۷۱۵

تشریح: ترجمان ایک بھی کافی ہے جب وہ ثقہ اور عادل ہو۔ امام مالک رحمہ اللہ کا یہی قول ہے اور امام ابو حنیفہ رحمہ اللہ اور امام احمد رحمہ اللہ بھی اسی کے قائل ہیں۔ امام بخاری رحمہ اللہ کا بھی یہی قول معلوم ہوتا ہے لیکن شافعی رحمہ اللہ نے کہا جب حاکم فریقین یا ایک فریق کی زبان نہ سمجھتا ہو تو وہ شخص عادل بطور مترجم کے ضروری ہیں جو حاکم کو اس کا بیان ترجمہ کر کے سنائیں۔ خارجہ کے قول کو امام بخاری رحمہ اللہ نے تاریخ میں وصل کیا۔ کہتے ہیں زید بن ثابت رضی اللہ عنہ ایسے ذہین تھے کہ پندرہ دن کی محنت میں یہودی کتاب پڑھنے لگے اور لکھنے لگے۔ اس حدیث سے یہ بھی معلوم ہوا کہ کافروں کی زبان اور تحریر دونوں سمجھنا درست ہیں، خصوصاً جب ضرورت ہو۔ کیونکہ نبی کریم ﷺ نے زید رضی اللہ عنہ سے فرمایا تھا کہ مجھ کو یہودیوں سے لکھوانے میں اطمینان نہیں ہوتا۔ لوٹری نے اپنی زبان میں کہا کہ فلاں غلام پرغس نامی نے مجھ سے زنا کیا اور کہا کہ میں حاملہ ہوں۔ اس کو عبدالرزاق اور سعید بن منصور نے وصل کیا۔ ابو جمرہ کی یہ حدیث چھچھ کتاب العلم میں موصلاً گزر چکی ہے۔ پس ثابت ہوا کہ ترجمہ کو حضرت ابن عباس رضی اللہ عنہما وغیرہ نے شہادت پر قیاس کیا ہے۔ یہاں سے ان لوگوں کا جواب ہو گیا جو کہتے ہیں امام بخاری رحمہ اللہ نے بعض الناس کے لفظ سے امام ابو حنیفہ رحمہ اللہ کی تحقیق کی ہے کیونکہ بعض الناس کوئی تحقیق کا کلمہ نہیں اگر تحقیق کا کلمہ ہوتا تو امام شافعی رحمہ اللہ کے لئے کیونکر استعمال کرتے۔

۷۱۹۶۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرْقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ ثُمَّ قَالَ لِرَجُلَيْنِهِ: قُلْ لَهُمَا إِنِّي سَأَلْتُ هَذَا فَإِنْ كَذَبَنِي فَكَذَّبُوهُ فَذَكَرَ الْحَدِيثَ فَقَالَ لِلرَّجُلَيْنِ: قُلْ لَهُ: إِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ.

(۷۱۹۶) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ نے خبر دی اور انہیں عبد اللہ بن عباس رضی اللہ عنہما نے خبر دی کہ ابوسفیان بن حرب نے انہیں خبر دی کہ ہرقل نے انہیں قریش کی ایک جماعت کے ساتھ بلا بھیجا، پھر اپنے ترجمان سے کہا، ان سے کہو کہ میں ان کے بارے میں پوچھوں گا اگر یہ مجھ سے جھوٹ بات کہے تو اسے جھٹلا دیں۔ پھر پوری حدیث بیان کی پھر اس نے ترجمان سے کہا، اس سے کہو کہ اگر تمہاری باتیں صحیح ہیں تو وہ شخص اس ملک کا بھی ہو جائے گا جو اس وقت میرے قدموں کے نیچے ہے۔

[راجع: ۷]

تشریح: یہاں یہ اعتراض ہوا ہے کہ ہرقل کا فعل کیا حجت ہے وہ تو کافر تھا؟ نصرانیوں نے اس کا جواب یوں دیا ہے کہ گو ہرقل کافر ہے مگر اگلے پیغمبروں کی کتابوں اور ان کے حالات سے خوب واقف تھا تو گویا پہلی شریعتوں میں بھی ایک ہی مترجم کا ترجمہ کرنا کافی سمجھا جاتا تھا۔ بعض نے کہا ہرقل کے فعل سے غرض نہیں بلکہ ابن عباس رضی اللہ عنہما نے جو اس امت کے عالم تھے اس سے کہے کہ تو کفر کو تو اس پر یہ اعتراض نہ کیا کہ ایک شخص کا ترجمہ غیر کافی تھا تو معلوم ہوا کہ وہ ایک شخص کی مترجمی کا بھی تھے۔

بَابُ مُحَاسَبَةِ الْإِمَامِ عَمَّالَهُ **باب: امام کا اپنے عاملوں سے حساب طلب کرنا**

۷۱۹۷۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّ النَّبِيَّ ﷺ اسْتَعْمَلَ ابْنَ التَّيْبَةِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ فَلَمَّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَحَاسَبَهُ قَالَ: هَذَا الَّذِي لَكُمْ

(۷۱۹۷) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو عبیدہ بن سلیمان نے خبر دی، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے، ان سے ابو حمید ساعدی نے کہ نبی کریم ﷺ نے ابن التیبة کو بنی سلیم کے صدقہ کی وصول یابی کے لئے عامل بنایا۔ جب وہ رسول اللہ ﷺ کے پاس (وصول یابی کر کے آئے) اور آنحضرت ﷺ نے ان سے حساب طلب

فرمایا تو انہوں نے کہا یہ تو آپ لوگوں کا ہے اور یہ مجھے ہدیہ دیا گیا ہے۔ اس پر آنحضرت ﷺ نے فرمایا: ”پھر تم اپنے ماں باپ کے گھر کیوں نہ بیٹھے رہے، اگر تم سچے ہو تو وہاں بھی تمہارے پاس ہدیہ آتا۔“ پھر آپ کھڑے ہوئے اور لوگوں کو خطبہ دیا۔ آپ نے حمد و ثناء کے بعد فرمایا: ”اما بعد! میں کچھ لوگوں کو بعض ان کاموں کے لئے عامل بناتا ہوں جو اللہ تعالیٰ نے مجھے سونپے ہیں، پھر تم میں سے کوئی ایک آتا ہے اور کہتا ہے کہ یہ مال تمہارا ہے اور یہ ہدیہ ہے جو مجھے دیا گیا ہے اگر وہ سچا ہے تو پھر کیوں نہ وہ اپنے باپ یا اپنی ماں کے گھر میں بیٹھا رہا تاکہ وہیں اس کا ہدیہ پہنچ جاتا پس اللہ کی قسم! تم میں سے کوئی اگر اس میں سے کوئی چیز لے گا۔ ہشام نے آگے کا مضمون اس طرح بیان کیا کہ بلاحق کے تو قیامت کے دن اللہ تعالیٰ اسے اس طرح لائے گا کہ وہ اس کو اٹھائے ہوئے ہوگا آگاہ ہو جاوے گا! میں اسے پہچان لوں گا جو اللہ کے پاس وہ شخص لے کر آئے گا، اونٹ جو آواز نکال رہا ہو گا یا گائے جو اپنی آواز نکالی رہی ہوگی یا بکری جو اپنی آواز نکال رہی ہوگی۔ پھر آپ نے اپنے ہاتھ اٹھائے یہاں تک کہ میں نے آپ کے بغلوں کی سفیدی دیکھی اور فرمایا کیا میں نے پہنچا دیا۔“

وَهَذِهِ هَدِيَّةٌ أَهْدَيْتُ لِي فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا؟)) ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((أَمَّا بَعْدُ! فَإِنِّي أَسْتَعْمِلُ رِجَالًا مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلَّيْنِي اللَّهُ. فَإِنِّي أَحَدُكُمْ فَيَقُولُ: هَذَا الَّذِي لَكُمْ وَهَذِهِ هَدِيَّةٌ أَهْدَيْتُ لِي فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا؟ فَوَاللَّهِ لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا. قَالَ هَشَامٌ: يَغْيِرُ حَقَّهُ إِلَّا جَاءَهُ اللَّهُ بِحِمْلِهِ يَوْمَ الْقِيَامَةِ أَلَا فَلَا أَعْرِفَنَّ مَا جَاءَ اللَّهَ رَجُلٌ بَعِيرٌ لَهُ رَعَاءٌ أَوْ بَقَرَةٌ لَهَا خَوَارٌ أَوْ شَاةٌ تَبْعُرُ ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِئِهِ أَلَا أَهْلُ بَلْعُتْ؟)) [راجع: ۹۲۵]

تشریح: جس حکومت کے عامل اور افسران بددیانت ہوں گے اس کا ضرور ایک دن بیز غرق ہوگا۔ اسی لئے آپ ﷺ نے اس سختی کے ساتھ اس عامل سے باز پرس فرمائی اور اس کی بددیانتی پر آپ نے سخت لفظوں سے اسے ڈانٹا۔ (ﷺ)

باب: امام کا خاص مشیر جسے بٹانہ بھی کہتے ہیں،

یعنی رازدار دوست بنانا

بابُ بَطَانَةِ الْإِمَامِ وَأَهْلِ مَشُورَتِهِ،

الْبَطَانَةُ: الدُّخْلَاءُ

(۷۱۹۸) ہم سے اصحیح نے بیان کیا، کہا ہم کو ابن وہب نے خبر دی، انہیں یونس نے خبر دی، انہیں ابن شہاب نے، انہیں ابوسعد نے اور انہیں ابوسعید خدری نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ نے جب نبی کوئی نہیں بھیجا اور نہ ہی کسی کو خلیفہ بنایا مگر اس کے ساتھ دو رفیق تھے ایک تو انہیں نیکی کے لئے کہتا اور اس پر ابھارتا اور دوسرا انہیں برائی کے لئے کہتا اور اس پر ابھارتا۔ پس معصوم وہ ہے جسے اللہ بچائے رکھے۔“ اور سلیمان بن بلال نے اس حدیث کو یحییٰ بن سعید انصاری سے روایت کیا، کہا مجھے ابن شہاب نے خبر

۷۱۹۸۔ حَدَّثَنَا أَصْحَبُ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَلَيْهِ وَبَطَانَةٌ تَأْمُرُهُ بِالْمُنْكَرِ وَتَنْهَاهُ عَلَيْهِ فَالْمَعْصُومُ مَنْ عَصَمَ

دی (اس کو اسماعیل نے وصل کیا) اور ابن ابی عتیق اور موسیٰ بن عقبہ سے بھی، ان دونوں نے ابن شہاب سے یہی حدیث (اس کو بیہقی نے وصل کیا) اور شعیب بن ابی حمزہ نے زہری سے یوں روایت کی۔ مجھ سے ابوسلمہ نے بیان کیا۔ انہوں نے ابوسعید خدری رضی اللہ عنہ سے ان کا قول (یعنی حدیث کو موقوفاً نقل کیا) اور امام اوزاعی اور معاویہ بن سلام نے کہا، مجھ سے زہری نے بیان کیا، کہا مجھ سے ابوسلمہ بن عبد الرحمن نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے اور عبد اللہ بن عبد الرحمن بن ابی حسین اور سعید بن زیاد رضی اللہ عنہ نے اس کو ابوسلمہ سے روایت کیا، انہوں نے ابوسعید خدری رضی اللہ عنہ سے موقوفاً (یعنی ابوسعید کا قول) اور عبد اللہ بن ابی جعفر نے کہا، مجھ سے صفوان بن سلیم نے بیان کیا، انہوں نے ابوسلمہ سے، انہوں نے ابو یوب سے، کہا میں نے نبی کریم صلی اللہ علیہ وسلم سے سنا۔

اللہ) وَقَالَ سَلِيمَانُ عَنْ يَحْيَى: أَخْبَرَنِي ابْنُ شِهَابٍ بِهَذَا وَعَنْ ابْنِ أَبِي عَتِيقٍ وَمُوسَى عَنْ ابْنِ شِهَابٍ مِثْلَهُ وَقَالَ شُعَيْبٌ عَنْ الزُّهْرِيِّ حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَوْلَهُ: وَقَالَ الْأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلَامٍ حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَقَالَ ابْنُ أَبِي حُسَيْنٍ وَسَعِيدُ بْنُ زِيَادٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ قَوْلَهُ وَقَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ: حَدَّثَنِي صَفْوَانٌ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ. [راجع:

[۶۶۱۱] [مسلم: ۴۲۱۴]

تشریح: اس کو امام نسائی رحمہ اللہ نے وصل کیا۔ حدیث مذکور کا مطلب یہ ہے کہ پیغمبروں کو بھی شیطان بہکانا چاہتا ہے مگر وہ اس کے دام میں نہیں آتے کیونکہ اللہ تعالیٰ ان کو معصوم رکھنا چاہتا ہے۔ باقی دوسرے خلیفے اور بادشاہ کبھی بدکار مشیر کے دام میں پھنس جاتے ہیں اور برے کام کرنے لگتے ہیں۔ بعض نے کہا نیک رفیق سے فرشتہ اور برے رفیق سے شیطان مراد ہے۔ بعض نے کہا نفس امارہ اور نفس مطمئنہ مراد ہیں اوزاعی کی روایت کو امام احمد نے اور معاویہ رضی اللہ عنہ کی روایت کو امام نسائی نے وصل کیا۔ ان دونوں نے راوی حدیث ابو ہریرہ رضی اللہ عنہ کو قرا دیا اور اوپر کی روایتوں میں ابوسعید رضی اللہ عنہ تھے اور عبد اللہ بن ابی حسین اور سعید کی روایتوں کو معلوم نہیں کس نے وصل کیا۔ سند میں تفصیل کا حاصل یہ ہے کہ اس حدیث میں ابوسلمہ رضی اللہ عنہ پر راویوں کا اختلاف ہے۔ کوئی کہتا ہے ابوسلمہ رضی اللہ عنہ نے ابو ہریرہ رضی اللہ عنہ سے روایت کی۔ کوئی کہتا ہے ابوسعید رضی اللہ عنہ سے، کوئی کہتا ہے ابو یوب رضی اللہ عنہ سے، کوئی ابوسعید رضی اللہ عنہ سے موقوفاً نقل کرتا ہے کوئی مرفوعاً۔

باب: امام لوگوں سے کن باتوں پر بیعت لے؟

(۷۱۹۹) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے یحییٰ بن سعید نے، کہا کہ مجھے عبادہ بن ولید بن عبادہ نے خبر دی، انہیں ان کے والد نے خبر دی، ان سے عبادہ بن صامت رضی اللہ عنہ نے بیان کیا کہ ہم نے رسول اللہ صلی اللہ علیہ وسلم سے آپ کی سننے اور اطاعت کرنے کی بیعت کی خوش اور ناخوش دونوں حالتوں میں۔

بَابُ: كَيْفَ يُكَيِّعُ الْإِمَامُ النَّاسَ

۷۱۹۹۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْوَلِيدِ بْنِ عَبَادَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمَنْشَطِ وَالْمَكْرَهَةِ.

[راجع: ۱۸] [مسلم: ۴۷۶۸؛ نسائی: ۴۱۶۰،

[۴۱۶۵؛ ابن ماجہ: ۲۸۶۶]

۷۲۰۰۔ وَأَنْ لَا تَنَازَعَ الْأَمْرَ أَهْلَهُ وَأَنْ تَقُومَ
أَوْ تَقُولَ بِالْحَقِّ حَيْثُ مَا كُنَّا لَا نَخَافُ فِي
اللَّهِ لَوْمَةً لَا تَنْبَغُ. [راجع: ۷۰۵۶]

(۷۲۰۰) اور اس شرط پر کہ جو شخص سرداری کے لائق ہوگا (مثلاً: قریش میں سے ہو اور شرع پر قائم ہو) اس کی سرداری قبول کر لیں گے اس سے جھگڑانہ کریں گے اور یہ کہ ہم حق کو لے کر کھڑے ہوں گے یا حق بات کہیں گے جہاں بھی ہوں اور اللہ کے راستے میں ملامت کرنے والے کی ملامت کی پروا نہ کریں گے۔

۷۲۰۱۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا خَالِدُ
ابْنُ الْحَارِثِ، حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ، قَالَ:
خَرَجَ النَّبِيُّ ﷺ فِي غَدَاةٍ بَارِدَةٍ وَالْمُهَاجِرُونَ
وَالْأَنْصَارُ يَخْفِرُونَ الْخَنْدَقَ فَقَالَ:
«اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرٌ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»
فَاجَابُوا:

(۷۲۰۱) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے خالد بن حارث نے بیان کیا، کہا ہم سے حمید نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے کہ نبی کریم ﷺ سردی میں صبح کے وقت باہر نکلے اور مہاجرین اور انصار خندق کھود رہے تھے، پھر آپ ﷺ نے فرمایا: ”اے اللہ! خیر تو آخرت ہی کی خیر ہے، پس انصار و مہاجرین کی مغفرت کر دے۔“

اس کا جواب لوگوں نے دیا کہ
ہم وہ ہیں جنہوں نے محمد ﷺ سے جہاد پر بیعت کی ہے ہمیشہ کے لئے
جب تک ہم زندہ ہیں۔

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا
عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

[راجع: ۲۸۳۴]

تشریح: مولانا وحید الزماں رحمہ اللہ نے دعائے نبوی اور انصار کے شعر کا ترجمہ شعر میں یوں ادا کیا ہے:

فائدہ جو کچھ کہ ہے وہ آخرت کا فائدہ بخش دے انصار اور پردیسوں کو اے خدا!

انصار کے شعر کا اردو منظوم ترجمہ یوں کیا ہے:

اپنے پیغمبر محمد ﷺ سے یہ بیعت ہم نے کی جان جب تک ہیں لڑیں گے کافروں سے ہم سدا

۷۲۰۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا
مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ، قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ
عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا
اسْتَطَعْتُمْ».

(۷۲۰۲) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انہیں عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ جب ہم رسول اللہ ﷺ سے سننے اور اطاعت کرنے کی بیعت کرتے تو آپ ہم سے فرماتے: ”جتنی تمہیں طاقت ہو۔“

۲۷۰۳۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ
سُفْيَانَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: شَهِدْتُ
عَدَدًا كَثِيرًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِذَا بَايَعُوا رَسُولَ اللَّهِ ﷺ
عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا
اسْتَطَعْتُمْ».

(۷۲۰۳) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے عبد اللہ بن دینار نے بیان کیا، کہا کہ میں اس وقت ایک بڑے مجمع میں تھا کہ جب رسول اللہ ﷺ سے بیعت کی جاتی تو آپ ہم سے فرماتے: ”جتنی تمہیں طاقت ہو۔“

الْمَلِكِ [قَالَ:] كَتَبَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ مَا اسْتَطَعْتُ وَإِنَّ بَنِي قَدْ أَقْرَأُوا بِمِثْلِ ذَلِكَ. [طرفاه فی: ۷۲۰۵، ۷۲۷۲]

سے بیعت کے لئے جمع ہو گئے۔ بیان کیا کہ انہوں نے عبد الملک کو لکھا کہ ”میں سننے اور اطاعت کرنے کا اقرار کرتا ہوں عبد اللہ عبد الملک امیر المؤمنین کے لئے اللہ کے دین اور اس کے رسول کی سنت کے مطابق جتنی بھی مجھ میں قوت ہوگی اور یہ کہ میرے لڑکے بھی اس کا اقرار کرتے ہیں۔“

تشریح: ہوا یہ کہ جب یزید خلیفہ ہوا تو عبد اللہ بن زبیر رضی اللہ عنہ نے اس سے بیعت نہیں کی۔ یزید کے مرتے ہی عبد اللہ بن زبیر رضی اللہ عنہ نے خلافت کا دعویٰ کیا۔ ادھر معاویہ بن یزید بن معاویہ خلیفہ ہوا کچھ لوگوں نے عبد اللہ سے، کچھ لوگوں نے معاویہ بن یزید سے بیعت کی لیکن یہ معاویہ جیسا نہیں چاہیں ہی دن سلطنت کر کے فوت ہو گیا اور مروان خلیفہ بن بیضاہ چھ مہینہ جی کر فوت ہو گیا اور اپنے بیٹے عبد الملک کو خلیفہ کر گیا۔ عبد الملک نے حجاج بن یوسف ظالم کو عبد اللہ بن زبیر رضی اللہ عنہ سے لڑنے کے لیے روانہ کیا جب حجاج غالب ہوا اور عبد اللہ بن زبیر رضی اللہ عنہ شہید ہوئے تو اب سب لوگوں کا اتفاق عبد الملک پر ہو گیا۔ اس وقت عبد اللہ بن عمر رضی اللہ عنہ نے اپنے بیٹوں سمیت اس سے بیعت کر لی۔ عبد اللہ بن عمر رضی اللہ عنہ کے بیٹوں کے نام یہ تھے: (۱) عبد اللہ (۲) ابو بکر (۳) ابو عبیدہ (۴) بلال (۵) عمر۔ یہ سب منیہ بنت ابی عبیدہ کے بطن سے تھے اور (۶) عبد الرحمن۔ ان کی ماں علقمہ بنت نافع تھی اور (۷) سالم (۸) عبید اللہ (۹) حمزہ ان کی ماں لوثری تھی اسی طرح (۱۰) زید۔ ان کی بھی ماں لوثری تھی۔

۷۲۰۴۔ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا سَيَّارُ عَنِ الشَّعْبِيِّ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فَلَقَّنِي: ((فِيمَا اسْتَطَعْتُ وَالنُّصْحَ لِكُلِّ مُسْلِمٍ)). [راجع: ۵۷] [مسلم: ۱۹۹، نسائی: ۴۲۰۰]

(۷۲۰۴) ہم سے یعقوب بن ابراہیم نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، کہا ہم سے سیار نے بیان کیا، انہیں شعبی نے، ان سے جریر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سننے اور اطاعت کرنے کی بیعت کی تو آپ نے مجھے اس کی تلقین کی کہ ”جتنی مجھ میں طاقت ہو اور ہر مسلمان کے ساتھ خیر خواہی کرنے پر بھی بیعت کی۔“

۷۲۰۵۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ دِينَارٍ، قَالَ: لَمَّا بَايَعَ النَّاسُ عَبْدَ الْمَلِكِ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ إِنَّي أَقْرَأُ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ وَإِنَّ بَنِي قَدْ أَقْرَأُوا بِذَلِكَ. [راجع: ۷۲۰۳]

(۷۲۰۵) ہم سے عمرو بن علی نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے بیان کیا، کہا مجھ سے عبد اللہ بن دینار نے بیان کیا، کہا کہ جب لوگوں نے عبد الملک کی بیعت کی تو عبد اللہ بن عمر رضی اللہ عنہ نے اسے لکھا اللہ کے بندے عبد الملک امیر المؤمنین کے نام، میں اقرار کرتا ہوں سننے اور اطاعت کرنے کا اللہ کے بندے عبد الملک امیر المؤمنین کے لئے اللہ کے دین اور اس کے رسول کی سنت کے مطابق، جتنی مجھ میں طاقت ہوگی اور میرے بیٹوں نے بھی اس کا اقرار کیا۔

۷۲۰۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، حَدَّثَنَا حَاتِمٌ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قُلْتُ لِسَلَمَةَ: كَمَا، ان سے یزید نے بیان کیا کہ میں نے سلمہ رضی اللہ عنہ سے پوچھا آپ لوگوں

نے صلح حدیبیہ کے موقع پر رسول اللہ ﷺ سے کس بات پر بیعت کی تھی؟ انہوں نے کہا کہ موت پر۔

عَلَىٰ شَيْءٍ يَبِيعْتُمُ النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ. [راجع: ۲۹۶۰]

(۷۲۰۷) ہم سے عبد اللہ بن محمد بن اسماء نے بیان کیا، کہا ہم سے جویریہ بن اسماء نے بیان کیا، ان سے امام مالک نے، ان سے زہری نے، انہیں حمید بن عبد الرحمن نے خبر دی اور انہیں مسور بن مخرمہ نے خبر دی کہ وہ چھ آدمی جن کو عمر رضی اللہ عنہ خلافت کے لئے نامزد کر گئے تھے (علی، عثمان، زبیر، طلحہ اور عبد الرحمن بن عوف رضی اللہ عنہم) ان میں سے کسی ایک کو اتفاق سے خلیفہ بنا لیا جائے) یہ سب جمع ہوئے اور مشورہ کیا۔ ان سے عبد الرحمن بن عوف نے کہا خلیفہ ہونے کے لئے میں آپ لوگوں سے کوئی مقابلہ نہیں کروں گا، البتہ اگر آپ لوگ چاہیں تو آپ لوگوں کے لئے کوئی خلیفہ آپ ہی میں سے میں چن دوں۔ چنانچہ سب نے مل کر اس کا اختیار عبد الرحمن بن عوف رضی اللہ عنہ کو دے دیا۔ جب ان لوگوں نے انتخاب کی ذمہ داری عبد الرحمن رضی اللہ عنہ کے سپرد کر دی تو سب لوگ ان کی طرف جھک گئے جتنے لوگ بھی اس جماعت کے پیچھے چل رہے تھے، ان میں اب میں نے کسی کو بھی ایسا نہ دیکھا جو عبد الرحمن کے پیچھے نہ چل رہا ہو۔ سب لوگ ان ہی کی طرف مائل ہو گئے اور ان دنوں میں ان سے مشورہ کرتے رہے۔ جب وہ رات آئی جس کی صبح کو ہم نے عثمان رضی اللہ عنہ سے بیعت کی۔ مسور رضی اللہ عنہ نے بیان کیا تو عبد الرحمن رضی اللہ عنہ رات گئے میرے ہاں آئے اور دروازہ کھٹکھٹایا یہاں تک کہ میں بیدار ہو گیا۔ انہوں نے کہا میرا خیال ہے آپ سو رہے تھے۔ اللہ کی قسم! میں ان راتوں میں بہت کم سو سکا ہوں۔ جائیے! زبیر اور سعد رضی اللہ عنہما کو بلا لائیے۔ میں ان دونوں بزرگوں کو بلا لایا اور انہوں نے ان سے مشورہ کیا، پھر مجھے بلایا اور کہا کہ میرے لئے علی رضی اللہ عنہ کو بھی بلا دیجیے۔ میں نے انہیں بھی بلایا اور انہوں نے ان سے بھی سرگوشی کی۔ یہاں تک کہ آدھی رات گزر چکی، پھر علی رضی اللہ عنہ ان کے پاس سے کھڑے ہو گئے اور ان کو اپنے ہی لئے امید تھی۔ عبد الرحمن کے دل میں بھی ان کی طرف سے یہی ڈر تھا، پھر انہوں نے کہا کہ میرے لئے عثمان رضی اللہ عنہ کو بھی بلا لائیے۔ میں انہیں

۷۲۰۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَخْبَرَهُ أَنَّ الْمَسُورَ ابْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ الرَّهْطَ الَّذِينَ وَلَاهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا فَقَالَ لَهُمْ عَبْدِ الرَّحْمَنِ: لَسْتُ بِالَّذِي أَنَا فِسْكُمْ عَلَى هَذَا الْأَمْرِ وَلَكِنَّكُمْ إِنْ شِئْتُمْ اخْتَرْتُ لَكُمْ مِنْكُمْ فَجَعَلُوا ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ فَلَمَّا وَلُوا عَبْدِ الرَّحْمَنِ أَمَرَهُمْ فَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ حَتَّى مَا أَرَى أَحَدًا مِنَ النَّاسِ يَتَّبِعُ أَوْلَئِكَ الرَّهْطَ وَلَا يَطَأُ عَقِبَهُ وَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ يُشَاوِرُونَهُ تِلْكَ اللَّيَالِي حَتَّى إِذَا كَانَتِ اللَّيْلَةُ النَّبِيُّ أَصْبَحَنَا مِنْهَا فَبَايَعَنَا عُثْمَانُ قَالَ الْمَسُورُ: طَرَفَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضْرَبَ التَّابَ حَتَّى اسْتَيْقَظْتُ فَقَالَ: أَرَأَيْكَ نَائِمًا قَوْلَ اللَّهِ! مَا اكْتَحَلْتُ هَذِهِ الثَّلَاثَ بِكَثِيرٍ نَوْمٍ انْطَلِقْ فَادْعُ الزُّبَيْرَ وَسَعْدًا فَدَعَوْهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ: ادْعُ لِي عَلِيًّا فَدَعَوْتُهُ فَتَنَاجَاهُ حَتَّى ابْهَارَ اللَّيْلِ ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ وَهُوَ عَلَى طَمْعٍ وَقَدْ كَانَ عَبْدُ الرَّحْمَنِ يَخْشَى مِنْ عَلِيٍّ شَيْئًا ثُمَّ قَالَ: ادْعُ لِي عُثْمَانَ فَدَعَوْتُهُ فَتَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا الْمُؤَذِّنُ بِالصُّبْحِ فَلَمَّا صَلَّى النَّاسُ الصُّبْحَ وَاجْتَمَعَ أَوْلَئِكَ الرَّهْطُ

بھی بلالایا اور انہوں نے ان سے بھی سرگوشی کی۔ آخر صبح کے موزن نے ان کے درمیان جدائی کی۔ جب لوگوں نے صبح کی نماز پڑھ لی اور یہ سب لوگ منبر کے پاس جمع ہوئے تو انہوں نے موجود مہاجرین انصار اور لشکروں کے قائدین کو بلایا۔ ان لوگوں نے اس سال حج عمرہ رضی اللہ عنہ کے ساتھ کیا تھا۔ جب سب لوگ جمع ہو گئے تو عبدالرحمن رضی اللہ عنہ نے خطبہ پڑھا، پھر کہا: اما بعد! اے علی! میں نے لوگوں کے خیالات معلوم کئے اور میں نے دیکھا کہ وہ عثمان کو مقدم سمجھتے ہیں اور ان کے برابر کسی کو نہیں سمجھتے، اس لیے آپ اپنے دل میں کوئی میل پیدا نہ کریں۔ پھر کہا میں آپ (عثمان رضی اللہ عنہ) سے اللہ کے دین اور اس کے رسول کی سنت اور آپ کے دو خلفاء کے طریق کے مطابق بیعت کرتا ہوں۔ چنانچہ پہلے ان سے عبدالرحمن بن عوف رضی اللہ عنہ نے بیعت کی، پھر سب لوگوں نے اور مہاجرین، انصار اور فوجوں کے سرداروں اور تمام مسلمانوں نے بیعت کی۔

[راجع: ۱۳۹۲]

تشریح: عبدالرحمن رضی اللہ عنہ یہ دہرتے تھے کہ حضرت علی رضی اللہ عنہ کے مزاج میں ذرا سختی ہے اور عام لوگ ان سے خوش نہیں ہیں۔ ان سے خلافت سنبھلتی ہے یا نہیں ایسا نہ ہو کوئی فتنہ کھڑا ہو جائے بعض کہتے ہیں حضرت علی رضی اللہ عنہ کے مزاج شریف میں ظرافت اور خوش طبعی بہت تھی۔ عبدالرحمن رضی اللہ عنہ کو یہ ڈر ہوا کہ اس مزاج کے ساتھ خلافت کا کام اچھی طرح سے چلے گا یا نہیں۔ چنانچہ ایک شخص نے حضرت علی رضی اللہ عنہ سے اسی ظرافت اور خوش طبعی کی نسبت کہا: ”ہذا الذی اخرك الى الرابعة۔“ پس بعد میں حضرت علی رضی اللہ عنہ نے بیعت کر لی ابراہمی یہی تھا کہ پہلے حضرت عثمان رضی اللہ عنہ خلیفہ ہوں اور اخیر میں جناب علی مرتضیٰ رضی اللہ عنہ کو خلافت ملے۔

باب: جس نے دو مرتبہ بیعت کی

بَابُ مَنْ بَايَعَ مَرَّتَيْنِ

تشریح: لفظ بیعت بمع سے مشتق ہے۔ بیعت کرنے والا جس کے ہاتھ پر بیعت کر رہا ہے گویا اپنی جان و مال اسلام کے جہاد کے لئے بچ رہا ہے۔ ایسا عہد نامہ حسب ضرورت بار بار بھی لیا جاسکتا ہے۔ اسلام قبول کرنے کا عہد ایک ہی دفعہ بھی کافی ہے۔ تجدید ایمان کے لئے بار بار بھی یہ عہد نامہ دہرایا جاسکتا ہے۔ اسلام قبول کرنے کی بیعت کسی بھی اچھے عالم صالح امام کے ہاتھ پر کی جاسکتی ہے۔ حالات حاضرہ میں امام کو چاہیے کہ کسی بھی سرکاری عدالت میں اس کا بیان رجسٹرڈ کر دے تاکہ آئندہ کوئی فتنہ نہ ہو سکے۔

۷۲۰۸۔ حَدَّثَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ، قَالَ: بَايَعْنَا النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ فَقَالَ لِي: ((يَا سَلَمَةُ! أَلَا تَبَايَعُ؟)) قُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ بَايَعْتُ فِي الْأَوَّلِ قَالَ: ((وَفِي الثَّانِي)). [راجع: ۲۹۶۰]

(۷۲۰۸) ہم سے ابو عاصم نے بیان کیا، کہا ہم سے یزید بن ابی عبید نے، ان سے سلمہ رضی اللہ عنہ نے بیان کیا کہ ہم نے نبی کریم ﷺ سے درخت کے نیچے بیعت کی۔ آپ ﷺ نے مجھ سے فرمایا: ”سلمہ! کیا تم بیعت نہیں کرو گے؟“ میں نے عرض کیا یا رسول اللہ! میں نے پہلی ہی مرتبہ میں بیعت کر لی ہے۔ فرمایا: ”اور دوسری مرتبہ میں بھی کر لو۔“

تشریح: دوبارہ بیعت کا مطلب تجدید عہد ہے جو جس قدر مضبوط کیا جاسکے بہتر ہے۔ اسی لئے نبی کریم ﷺ نے بعض صحابہ رضی اللہ عنہم سے بار بار بیعت لی ہے۔ سلمہ بن اکوع رضی اللہ عنہ بڑے بہادر اور لڑنے والے مرد تھے تیرا انداز اور دوڑ میں بے نظیر تھے۔ ان کی فضیلت ظاہر کرنے کے لئے ان سے دوسری بیعت لی گئی۔

بَابُ بَيْعَةِ الْأَعْرَابِ

باب: دیہاتیوں کا اسلام اور جہاد پر بیعت کرنا

۷۲۰۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ فَأَصَابَهُ وَغَك فَقَالَ: أَقْلِنِي يَبْنَئِي فَأَبَى ثُمَّ جَاءَهُ فَأَبَى ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي يَبْنَئِي فَأَبَى فَخَرَجَ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((الْمَدِينَةُ كَالْكَبِيرِ تَبْنِي خَبْنُهَا وَيَنْصَعُ طَبْعُهَا)).

۷۲۰۹ (۷۲۰۹) ہم سے عبد اللہ بن مسلمہ یعنی نے بیان کیا: کہا ہم سے امام مالک نے بیان کیا، ان سے محمد بن منکدر نے، ان سے جابر بن عبد اللہ رضی اللہ عنہ نے کہ ایک دیہاتی نے نبی کریم ﷺ سے اسلام پر بیعت کی پھر اسے بخار ہو گیا تو اس نے کہا کہ میری بیعت فسخ کر دیجیے۔ آنحضرت ﷺ نے انکار کیا، پھر وہ آپ ﷺ کے پاس آیا اور کہنے لگا کہ میری بیعت فسخ کر دیجیے۔ آنحضرت ﷺ نے انکار کیا، پھر آپ ﷺ کے پاس آیا اور کہا میری بیعت فسخ کر دیجیے، پھر آنحضرت ﷺ نے انکار کیا آخر وہ (خود ہی مدینہ سے) چلا گیا تو رسول اللہ ﷺ نے فرمایا: ”مدینہ بھٹی کی طرح ہے اپنی میل کچیل دور کر دیتا ہے اور صاف مال کو رکھ لیتا ہے۔“

[راجع: ۱۸۸۳] [مسلم: ۳۳۵۵] [ترمذی: ۳۹۲۰]

نسائی: ۴۱۹۶]

تشریح: بیعت فسخ کرانے کی درخواست دینا ناپسندیدہ فعل ہے۔ مدینہ منورہ کی خاص فضیلت بھی اس سے ثابت ہوئی۔

بَابُ بَيْعَةِ الصَّغِيرِ

باب: نابالغ لڑکے کا بیعت کرنا

تشریح: حدیث باب سے ظاہر ہے کہ اپنے نابالغ بچے کو والدین خلیفہ اسلام یا بزرگ آدمی کے ہاں بیعت کے لئے لے کر آ سکتے ہیں اور بزرگ اس کے سر پر دست شفقت پھیر کر دعائیں دے سکتا ہے۔

۷۲۱۰۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ وَكَانَ قَدْ أَذْرَكَ النَّبِيَّ ﷺ وَدَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! بَايِعْهُ فَقَالَ النَّبِيُّ ﷺ: ((هُوَ صَغِيرٌ)) فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ وَكَانَ يُصْحِي بِالشَّاءِ الْوَاحِدَةِ عَنْ جَمِيعِ أَهْلِهِ. [راجع: ۲۵۰۱]

۷۲۱۰ (۷۲۱۰) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے عبد اللہ بن یزید نے بیان کیا، ان سے سعید ابن ابی ایوب نے بیان کیا، کہا مجھ سے ابو عقیل زہرہ بن معبد نے بیان کیا، انہوں نے اپنے دادا عبد اللہ بن ہشام رضی اللہ عنہ سے اور انہوں نے نبی کریم ﷺ کا زمانہ پایا تھا اور ان کی والدہ زینب بنت حمید ان کو رسول اللہ ﷺ کی خدمت میں لے کر حاضر ہوئی تھیں اور عرض کیا تھا یا رسول اللہ! اس سے بیعت لے لیجئے۔ رسول اللہ ﷺ نے فرمایا: ”یہ ابھی کم سن ہے۔“ پھر آنحضرت ﷺ نے اس کے سر پر ہاتھ پھیرا اور ان کے لئے دعا فرمائی اور وہ اپنے تمام گھر والوں کی طرف سے ایک ہی بکری قربانی کیا کرتے تھے۔

بَابُ مَنْ بَايَعَ ثُمَّ اسْتَقَالَ باب: بیعت کرنے کے بعد اس کا فسخ کرانا
الْبَيْعَةَ

٧٢١١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا
مَالِكٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ: أَنَّ أَغْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ
عَلَى الْإِسْلَامِ فَأَصَابَ الْأَغْرَابِيُّ وَعْكَ بِالْمَدِينَةِ
فَأَتَى الْأَغْرَابِيَّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا
رَسُولَ اللَّهِ! أَقْلِنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ ﷺ
ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ
فَقَالَ: أَقْلِنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَغْرَابِيُّ
فَقَالَ رَسُولُ اللَّهِ ﷺ: «(إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ
تَنْفِي خَبْثُهَا وَيَنْصَعُ طَبِيعُهَا)». [راجع: ١٨٨٣]

باب: جس نے کسی سے بیعت کی اور مقصد خالص
دنیا کمانا ہو اس کی برائی کا بیان

بَابُ مَنْ بَايَعَ رَجُلًا لَا يَبَايِعُهُ
إِلَّا لِلدُّنْيَا

٧٢١٢- حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ
الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((ثَلَاثَةٌ لَا
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فُضْلٍ مَاءٍ بِالطَّرِيقِ
يَمْنَعُ مِنْهُ ابْنُ السَّبِيلِ وَرَجُلٌ بَايَعَ إِمَامًا لَا
سَبْعَةَ إِلَّا لِدُنْيَاهُ إِنَّ أُعْطَاهُ مَا بَدَّ وَفَرَّ لَهُ

وَالْأَلَمَ يَفِ لَهُ وَرَجُلٌ يَبِيعُ رَجُلًا بَسْلَعًا بَعْدَ الْعَصْرِ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ فَأَخَذَهَا وَلَمْ يُعْطَ بِهَا)).

تشریح: معاذ اللہ! یہ کیسی سخت دلی اور قسادت قلبی ہے۔ بزرگوں نے تو یہ کیا ہے کہ مرتے وقت بھی خود پانی نہ پیا اور دوسرے مسلمان بھائی کے پاس بھیج دیا چنانچہ جنگ یرموک میں جس میں بہت بے صحابہ رضی اللہ عنہم شریک تھے۔ ایک صاحب بیان کرتے ہیں میں اپنے چچا زاد بھائی کے پاس جو زخمی ہو کر پڑا تھا پانی لے کر گیا اتنے میں اس کے پاس ایک اور مسلمان زخمی پڑا تھا اس نے پانی مانگا۔ میرے بھائی نے اشارے سے کہا پہلے اس کو پلاؤ۔ جب میں اس کے پلانے کو گیا تو ایک اور زخمی نے پانی مانگا اس نے اشارے سے کہا اس کے پاس لے جاؤ مگر جب تک پانی لے کر اس کے پاس پہنچا وہ جان بحق تسلیم ہوا۔ لوٹ کر آیا تو وہ شخص بھی مر چکا تھا جس کے پلانے کے لئے میرے بھائی نے کہا تھا آگے جو بڑھا تو کیا دیکھتا ہوں میرا بھائی بھی شہید ہو چکا ہے۔ (مؤلف رحمہ اللہ) مسلم کی روایت میں تین آدمی اور ہیں ایک بوڑھا حرام کار دوسرے جھوٹا بادشاہ تیسرے مغرور فقیر۔ ایک روایت میں تینوں سے نیچے ازار لٹکانے والا، دوسرا خیرات کر کے احسان جتانے والا، تیسرا جھوٹی قسم کھا کر مال بیچنے والا مذکور ہے۔ ایک روایت میں قسم کھا کر کسی کا مال جھین لینے والا مذکور ہے۔

بَابُ بَيْعَةِ النِّسَاءِ باب: عورتوں سے بیعت لینا

رَوَاهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ۹۷۹] اسے ابن عباس رضی اللہ عنہما نے نبی کریم ﷺ سے روایت کیا ہے۔

تشریح: حدیث باب میں یہ سلسلہ بیعت لفظ بین ایدیکم وارجلکم آیا ہے وہ اس لئے کہ اکثر گناہ ہاتھ اور پاؤں سے صادر ہوتے ہیں۔ اس لئے افزائیں انہی کا بیان کیا۔ بعض نے کہا یہ محاورہ ہے جیسے کہتے ہیں بما کسبت ایدیکم اور پاؤں کا ذکر کھٹن تاکید کے لئے ہے۔ بعض نے کہا بین ایدیکم وارجلکم سے قلب مراد ہے افزا پہلے قلب سے کیا جاتا ہے آدمی دل میں اس کی نیت کرتا ہے پھر زبان سے نکالتا ہے۔ حدیث ذیل کا تعلق ترجمہ باب سے سمجھ میں نہیں آتا مگر امام بخاری رحمہ اللہ کی باریک بینی اللہ اکبریہ ہے کہ یہ شرطیں سورہ محمد میں قرآن مجید میں عورتوں کے باب میں مذکور ہیں: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَسْعَيْنَكَ عَلَى أَنْ لَا يُبْشِرَنَّ بِاللهِ شَيْئًا﴾ (۶۰/۱۲) آخر آیت تک تو امام بخاری رحمہ اللہ نے عبادہ کی حدیث بیان کر کے اس آیت کی طرف اشارہ کیا جس میں صراحۃً عورتوں کا ذکر ہے بعض نے کہا امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس حدیث کے دوسرے طریق کی طرف اشارہ کیا۔ اس میں صاف یوں مذکور ہے کہ عبادہ رضی اللہ عنہ نے کہا نبی کریم ﷺ نے ہم سے ان شرطوں پر بیعت لی جن پر عورتوں سے بیعت کی کہ ہم اللہ کے ساتھ کسی کو شریک نہ کریں گی، چوری نہ کریں گی۔ حدیث دوم میں عورتوں سے بیعت کرنا مذکور ہے۔ نسائی اور طبری کی روایت میں یوں ہے امیرہ بنت رقیقہ رضی اللہ عنہا کی عورتوں کے ساتھ نبی کریم ﷺ کے پاس گئی۔ کہنے لگی ہاتھ لائیے ہم آپ سے مصافحہ کریں۔ آپ نے فرمایا میں عورتوں سے مصافحہ نہیں کرتا۔ یحییٰ بن سلام نے اپنی تفسیر میں وضعی سے نکالا کہ عورتیں کپڑا رکھ کر آپ کا ہاتھ تھمتیں یعنی بیعت کے وقت۔

۷۲۱۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ؛ ح: وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ (۷۲۱۳) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے (دوسری سند) اور لیث نے بیان کیا کہ مجھ سے یونس نے بیان کیا، ان سے ابن شہاب نے، کہا مجھے ابودریس خولانی نے خبر دی، انہوں

نے عبادہ بن صامت رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ہم مجلس میں موجود تھے کہ رسول کریم ﷺ نے فرمایا: ”مجھ سے بیعت کرو کہ اللہ کے ساتھ کسی کو شریک نہیں ٹھہراؤ گے، چوری نہیں کرو گے، زنا نہیں کرو گے، اپنی اولاد کو قتل نہیں کرو گے اور اپنی طرف سے گھڑ کر کسی پر بہتان نہیں لگاؤ گے اور نیک کام میں نافرمانی نہیں کرو گے، پس جو کوئی تم میں سے اس وعدے کو پورا کرے اس کا ثواب اللہ کے ہاں اسے ملے گا اور جو کوئی ان کاموں میں سے کسی برے کام کو کرے گا، اس کی سزا اسے دنیا میں ہی مل جائے گی تو یہ اس کے لئے کفارہ ہوگا اور جو کوئی ان میں سے کسی برائی کا کام کرے گا اور اللہ پاک اسے چھپالے گا تو اس کا معاملہ اللہ کے حوالے ہے۔ چاہے تو اس کی سزا دے اور چاہے اسے معاف کر دے۔“ چنانچہ ہم نے اس پر آنحضرت ﷺ سے بیعت کی۔

تشریح: بیعت اقرار کو کہتے ہیں جو خلیفہ اسلام کے ہاتھ پر ہاتھ رکھ کر کیا جائے یا پھر کسی نیک صالح انسان کے ہاتھ پر ہو۔

(۷۲۱۴) ہم سے محمد بن غیلان نے بیان کیا، کہا ہم سے عبدالرزاق بن ہمام نے بیان کیا، کہا ہم کو عمر نے خبر دی، انہیں زہری نے، انہیں عروہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ عورتوں سے زبانی اس آیت کے احکام کی بیعت لیتے کہ ”وہ اللہ کے ساتھ کسی کو شریک نہیں ٹھہرائیں گی۔“ آخر آیت تک۔ بیان کیا کہ رسول اللہ ﷺ کے ہاتھ نے کبھی کسی عورت کا ہاتھ نہیں چھوا، سوائے اس عورت کے جو آپ کی لونڈی ہو۔

الْحَوْلَانِي: أَنَّهُ سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ يَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسٍ: ((تُبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بَبْهَتَانِ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونِي فِي مَعْرُوفٍ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ فَأَمَرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَاقِبُهُ وَإِنْ شَاءَ عَفَا عَنْهُ)) قَبَايَعْنَاهُ عَلَى ذَلِكَ. [راجع: ۱۸]

۷۲۱۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَبَايِعُ النِّسَاءَ بِالْكَلامِ بِهَذِهِ الْآيَةِ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا» قَالَتْ: وَمَا مَسَّتْ يَدَ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ إِلَّا أَمْرًا يَمْلِكُهَا. [راجع:

[۲۷۱۳] [مسلم: ۳۳۰۶]

تشریح: یا آپ کی بیوی ہو۔ ان سب سے غیر عورتیں مراد ہیں۔ بیعت میں بھی آپ نے ان کا ہاتھ نہیں چھوا۔ نسائی اور طبری کی روایت میں یوں ہے۔ امید بت رقیقہ رضی اللہ عنہا کئی عورتوں کے ساتھ نبی کریم ﷺ کے پاس آئی اور مصافحہ کے لئے کہا۔ آپ نے فرمایا کہ میں عورتوں سے مصافحہ نہیں کرتا۔

(۷۲۱۵) ہم سے مسدد نے بیان کیا، کہا ہم سے عبدالوارث نے بیان کیا، ان سے ایوب نے، ان سے حفصہ نے اور ان سے ام عطیہ رضی اللہ عنہا نے کہ ہم نے رسول اللہ ﷺ سے بیعت کی تو آپ نے میرے سامنے سورہ محتد کی یہ آیت پڑھی: ”یہ کہ وہ اللہ کے ساتھ کسی کو شریک نہ ٹھہرائیں گی۔“ آخر تک اور ہمیں آپ نے نوحہ سے منع کیا، پھر ہم میں سے ایک عورت نے اپنا ہاتھ کھینچ

۷۲۱۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: بَايَعَنَا النَّبِيُّ ﷺ فَقَرَأَ عَلَيَّ: «أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا». وَنَهَانَا عَنْ النِّبَاحَةِ فَقَبِضَتْ امْرَأَةٌ مَنَا يَدَهَا فَقَالَتْ: فَلَانَهُ أَسْعَدْتَنِي وَأَنَا

اُرِنْدُ اَنْ اُجْزِيَهَا فَلَمْ يَقُلْ شَيْئًا فَذَهَبَتْ ثُمَّ رَجَعَتْ فَمَا وَفَتْ امْرَأَةً اِلَّا اَمْ سَلِّمٌ وَاَمْ الْعَلَاءِ وَابْنَةُ اَبِي سَبْرَةَ امْرَأَةٌ مُعَاذٍ اَوْ ابْنَةُ اَبِي سَبْرَةَ وَاَمْرَأَةٌ مُعَاذٍ. [راجع: ۱۳۰۶]

لیا اور کہا کہ فلاں عورت نے کسی نوحہ میں میری مدد کی تھی (میرے ساتھ مل کر نوحہ کیا تھا) اور میں اسے اس کا بدلہ دینا چاہتی ہوں۔ اس پر آنحضرت ﷺ نے کچھ نہیں کہا، پھر وہ گئیں اور واپس آئیں (میرے ساتھ بیعت کرنے والی عورتوں میں سے) کسی عورت نے اس بیعت کو پورا نہیں کیا، سوائے ام سلیم اور ام علاء اور معاذ رضی اللہ عنہ کی بیوی ابوسبرہ کی بیٹی اور معاذ کی بیوی کے اور سب عورتوں نے احکام بیعت کو پورے طور پر ادا نہ کر کے بیعت کو نہیں نبھایا۔ (غفر اللہ لهن اجمعین)۔

تشریح: روایت میں ہاتھ کھینچنے سے مراد یہ ہے کہ بیعت کی شرطیں قبول کرنے میں اس نے توقف کیا۔ بیعت پر قائم رہنے والی وہ پانچ عورتیں یہ ہیں۔ ام سلیم اور ام علاء، ابوسبرہ کی بیٹی اور معاذ کی عورت، اور ایک عورت اور یہ سب نوحہ کرنے سے رک گئیں۔ یہ راوی کا شک ہے کہ ابوسبرہ کی بیٹی وہ معاذ کی بیوی تھی یا معاذ کی بیوی اس کے سوا تھی۔ حافظ نے کہا صحیح یہ ہے کہ واؤ عطف کے ساتھ ہے کیونکہ معاذ کی بیوی ام عمرو بنت خلاصہ تھی۔ نسائی کی روایت میں صاف یوں ہے آپ نے فرمایا جا اس کا بدلہ کر آؤ مگر پھر آئی اور آپ سے بیعت کی شاید یہ نوحہ اس قسم کا نہ ہوگا جو قطعاً حرام ہے یا یہ اجازت خاص طور سے اس عورت کے لئے ہوگی۔ بعض بالکیہ کا یہ قول ہے کہ نوحہ حرام نہیں ہے مگر نوحہ میں جاہلیت کے افعال حرام ہیں جیسے کپڑے پھاڑنا، منہ یا بدن نوچنا، خاک اڑانا۔ بعض نے کہا اس وقت تک نوحہ حرام نہیں ہوا تھا۔ قسطلانی نے کہا صحیح یہ ہے کہ پہلے نوحہ جائز تھا پھر مکروہ تحریمی ہوا پھر مکروہ تحریمی۔ (وحیدی)

باب: اس کا گناہ جس نے بیعت توڑی

بَابُ مَنْ نَكَتْ بَيْعَةً

وَقَوْلُهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يُمِيعُونَكَ إِنَّمَا يُمِيعُونَ اللَّهَ بِذَلِكَ فُوقَ أَيَدِيهِمْ فَمَنْ نَكَتْ فَإِنَّمَا يَنْتَكُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمُسْوُتُهُ أَجْرًا عَظِيمًا﴾. [الفتح: ۱۰]

اور اللہ تعالیٰ کا سورہ فتح میں فرمان: ”یقیناً جو لوگ آپ سے بیعت کرتے ہیں وہ درحقیقت اللہ سے بیعت کرتے ہیں، اللہ کا ہاتھ ان کے ہاتھوں کے اوپر ہے، پس جو کوئی اس بیعت کو توڑے گا بلا شک اس کا نقصان اسے ہی پہنچے گا اور جو کوئی اس عہد کو پورا کرے جو اللہ سے اس نے کیا ہے تو اللہ اسے بڑا اجر عطا فرمائے گا۔“

تشریح: اور وہ چودہ حضرات تھے۔ یہ اصحاب الشجرہ کے نام سے مشہور ہیں۔ (بیہقی)

۷۲۱۶۔ حَدَّثَنَا أَبُو نَعِيمٍ، حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرًا قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ إِنِّي سَأَلْتُكَ عَلَى الْإِسْلَامِ فَبَايَعْتَهُ عَلَى الْإِسْلَامِ ثُمَّ جَاءَ الْغَدَ مَحْمُومًا فَقَالَ: أَقْلَبْنِي فَأَبَى فَلَمَّا وَلَّى قَالَ: ((الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي))

(۷۲۱۶) ہم سے ابو نعیم (فضل بن دکین) نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے محمد بن منکدر نے، کہا میں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے سنا، وہ کہتے تھے ایک دیہاتی (نام نامعلوم) یا قیس بن ابی حازم آنحضرت ﷺ کے پاس آیا، کہنے لگا: یا رسول اللہ! اسلام پر مجھ سے بیعت لیجیے۔ آپ نے اس سے بیعت لے لی، پھر دوسرے دن بخار میں بلبلاتا آیا کہنے لگا میری بیعت فسخ کر دیجئے۔ آپ نے انکار کیا (بیعت

خُجَّعَہَا وَيَنْصَعُ طَبِيعُهَا))۔ [راجع: ۱۸۸۳]

فتح نہیں کی) جب وہ پیٹھ موڑ کر چلتا ہوا تو فرمایا: ”مدینہ کیا ہے (لوہار کی بھٹی ہے) (پلید اور ناپاک) (میل کیل) کو چھانٹ ڈالتا ہے اور کھراستھرا مال رکھ لیتا ہے۔“

بَابُ الْإِسْتِخْلَافِ

باب: ایک خلیفہ مرتے وقت کسی اور کو خلیفہ کر جائے تو کیسا ہے؟

تشریح: ”ای تعین الخلیفۃ عند موتہ خلیفۃ بعدہ او یعین جماعۃ لیتخیروا منہم واحدا۔“ (فتح جلد ۱۳ صفحہ ۲۵۵) یعنی خلیفہ اپنی موت کے وقت کسی کو خلیفہ نامزد کر جائے یا ایک جماعت بنا جائے جو اپنے میں سے کسی ایک کو خلیفہ منتخب کر لیں۔

۷۲۱۷۔ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، قَالَ: قَالَتْ عَائِشَةُ: وَارْأَسَاهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((ذَاكَ لَوْ كَانَ وَأَنَا حَيٌّ فَاسْتَغْفِرُ لَكَ وَأَدْعُو لَكَ)) فَقَالَتْ عَائِشَةُ: وَانْكَلِيَاهُ وَاللَّهِ إِنِّي لَا ظَنُّكَ تُحِبُّ مَوْتِي وَلَوْ كَانَ ذَاكَ لَظَلَلْتُ آخِرَ يَوْمِكَ مَعْرَسًا يَبْغِضُ أَزْوَاجَكَ فَقَالَ النَّبِيُّ ﷺ: ((بَلْ أَنَا وَارْأَسَاهُ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَإِنِّي فَأَعْهَدُ أَنْ يَقُولَ الْقَائِلُونَ أَوْ يَتَمَنَّى الْمُتَمَنُّونَ ثُمَّ قُلْتُ: يَا أَيُّهَا اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ أَوْ يَدْفَعُ اللَّهُ وَيَأْتِي الْمُؤْمِنُونَ))۔ [راجع: ۵۶۶۶]

(۷۲۱۷) ہم سے یحییٰ بن یحییٰ نے بیان کیا، کہا ہم کو سلیمان بن بلال نے خبر دی، انیس یحییٰ بن سعید نے، کہا میں نے قاسم بن محمد سے سنا کہ عائشہ رضی اللہ عنہا نے کہا (اپنے سر درد پر) ہائے سر پٹھا جاتا ہے۔ رسول اللہ ﷺ نے فرمایا: ”اگر تم مر جاؤ اور میں زندہ رہا تو میں تمہارے لئے مغفرت مانگوں گا اور تمہارے لئے دعا کروں گا۔“ عائشہ رضی اللہ عنہا نے اس پر کہا افسوس میرا خیال ہے کہ آپ میری موت چاہتے ہیں اور اگر ایسا ہو گیا تو آپ دن کے آخری وقت ضرور کسی دوسری عورت سے شادی کر لیں گے۔ آپ ﷺ نے فرمایا: ”تو نہیں بلکہ میں اپنا سر دکھنے کا اظہار کرتا ہوں میرا ارادہ ہوا تھا کہ ابوبکر اور ان کے بیٹے کو بلا بھیجوں اور انہیں (ابوبکر کو) خلیفہ بنا دوں تاکہ اس پر کسی دعویٰ کرنے والے یا اس کی خواہش رکھنے والے کے لئے کوئی گنجائش نہ رہے لیکن پھر میں نے سوچا کہ اللہ خود کسی دوسرے کو خلیفہ نہیں ہونے دے گا اور مسلمان بھی اسے دفع کریں گے۔ یا (آپ نے اس طرح فرمایا کہ) اللہ دفع کرے اور مسلمان کسی اور کو خلیفہ نہ ہونے دیں گے۔“

تشریح: دوسری روایت میں یوں ہے کہ آپ ﷺ نے مرض الموت میں فرمایا: عائشہ! اپنے باپ اور بھائی کو بلا لوتا کہ میں ابوبکر رضی اللہ عنہ کے لئے خلافت لکھ جاؤں۔ اس کے آخر میں بھی یہ ہے کہ اللہ پاک اور مسلمان لوگ ابوبکر رضی اللہ عنہ کے سوا اور کسی کی خلافت نہیں مانیں گے۔ اس حدیث سے صاف معلوم ہوا کہ حضرت ابوبکر رضی اللہ عنہ کی خلافت ارادہ الہی اور مرضی نبوی کے موافق تھی۔ اب جو لوگ ایسے پاک نفس خلیفہ کو عاصب اور ظالم جانتے ہیں وہ خود ناپاک اور پلید ہیں۔

۷۲۱۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، حَدَّثَنَا (۷۲۱۸) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم کو سفیان ثوری

سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قِيلَ لِعُمَرَ أَلَا تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِفَ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ وَإِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ ﷺ فَأَتَيْنَا عَلَيْهِ فَقَالَ: رَاغِبٌ وَرَاهِبٌ وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافًا لَا لِي وَلَا عَلَيَّ لَا أَتَحْمِلُهَا حَيًّا وَلَا مَيِّتًا. [مسلم: ٤٧١٣]

نے خبر دی، انہیں ہشام بن عروہ نے، انہیں ان کے والد نے اور ان سے عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ عمر رضی اللہ عنہ نے بیان کیا کہ عمر رضی اللہ عنہ جب رخصی ہوئے تو ان سے کہا گیا کہ آپ اپنا خلیفہ کسی کو کیوں نہیں منتخب کر دیتے؟ آپ نے فرمایا کہ اگر کسی کو خلیفہ منتخب کرتا ہوں (تو اس کی بھی مثال ہے کہ) اس شخص نے اپنا خلیفہ منتخب کیا تھا جو مجھ سے بہتر تھے، یعنی ابو بکر رضی اللہ عنہ اور اگر میں اسے مسلمانوں کی رائے پر چھوڑتا ہوں تو (اس کی بھی مثال موجود ہے کہ) اس بزرگ نے (خلیفہ کا انتخاب مسلمانوں کے لئے) چھوڑ دیا تھا جو مجھ سے بہتر تھے۔ یعنی رسول کریم ﷺ پھر لوگوں نے آپ کی تعریف کی، پھر انہوں نے کہا کہ کوئی تو دل سے میری تعریف کرتا ہے کوئی ڈر کر اب میں تو یہی غنیمت سمجھتا ہوں کہ خلافت کی ذمہ داریوں میں اللہ کے ہاں برابر برابر ہی چھوٹ جاؤ، نہ مجھے کچھ ثواب ملے اور نہ کوئی عذاب۔ میں نے خلافت کا بوجھ اپنی زندگی بھر اٹھایا اب مرنے پر میں اس بار کو نہیں اٹھاؤں گا۔

تشریح: سبحان اللہ! حضرت عمر رضی اللہ عنہ کی احتیاء انہوں نے جب دیکھا کہ نبی کریم ﷺ نے تو کسی کو خلیفہ نہیں کیا، مسلمانوں کی رائے پر چھوڑا اور ابو بکر صدیق رضی اللہ عنہ خلیفہ کر گئے تو وہ ایسے راستے چلے جس میں دونوں کی پیروی ہو جاتی ہے یعنی کچھ مشورہ پر چھوڑا کچھ مقرر کر دیا۔ انہوں نے چھ آدھیوں کو جو اس وقت افضل اور اعلیٰ تھے، معین کیا پھر ان چھ میں سے کسی ایک کی تعین مسلمانوں کی رائے پر چھوڑ دی، گویا دونوں سنتوں پر عمل کیا۔ دوسرے تقویٰ شعاری دیکھئے کہ عشرہ مبشرہ میں سے سعید بن زید رضی اللہ عنہ بھی زندہ تھے مگر ان کا نام تک نہ لیا۔ اس خیال سے کہ وہ حضرت عمر رضی اللہ عنہ سے کچھ رشتہ رکھتے تھے۔ ہائے حضرت عمر رضی اللہ عنہ کی طرح مسلمانوں میں کون بے نفس اور عادل اور منصف پیدا ہوا ہے۔ ان کا ایک ایک کام ایسا ہے جو ان کی فضیلت پہچاننے کے لئے کافی ہے اور انفسوں سے ان عقل کے اندھوں پر جو ایسے فرد فریاد کو جس کا نظیر اسلام میں نہیں ہوا برا جانتے ہیں۔

٧٢١٩۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا هِشَامُ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ سَمِعَ خُطْبَةَ عُمَرَ الْآخِرَةَ حِينَ جَلَسَ عَلَى الْمِنْبَرِ وَذَلِكَ الْغَدَ مِنْ يَوْمِ تَوَفَّى النَّبِيَّ ﷺ فَتَشَهَّدَ وَأَبُو بَكْرٍ صَامِتٌ لَا يَتَكَلَّمُ قَالَ: كُنْتُ أَرْجُو أَنَّ بَعِيشَ رَسُولُ اللَّهِ ﷺ حَتَّى يَذْبُرَنَا يُرِيدُ بِذَلِكَ أَنْ يَكُونَ آخِرُهُمْ فَإِنَّ يَكُ مُحَمَّدٌ ﷺ

(٢١٩) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں انس بن مالک رضی اللہ عنہ نے خبر دی کہ انہوں نے عمر رضی اللہ عنہ کا دوسرا خطبہ سنا جب آپ منبر پر بیٹھے ہوئے تھے، یہ واقعہ رسول اللہ ﷺ کی وفات کے دوسرے دن کا ہے انہوں نے کلمہ شہادت پڑھا، حضرت ابو بکر رضی اللہ عنہ خاموش تھے اور کچھ نہیں بول رہے تھے، پھر کہا مجھے امید تھی کہ آنحضرت ﷺ زندہ رہیں گے اور ہمارے کاموں کی تدبیر و انتظام کرتے رہیں گے۔ ان کا منشا یہ تھا کہ آنحضرت ﷺ ان سب لوگوں کے بعد تک زندہ رہیں گے تو اگر آج محمد ﷺ وفات پا گئے

ہیں تو اللہ تعالیٰ نے تمہارے سامنے نور (قرآن) کو باقی رکھا ہے جس کے ذریعہ تم ہدایت حاصل کرتے رہو گے اور اللہ نے حضرت محمد ﷺ کو اس سے ہدایت کی اور حضرت ابوبکر رضی اللہ عنہ آخضر تھے ﷺ کے ساتھی (جو غار ثور میں) دو میں کے دوسرے ہیں، بلا شک وہ تمہارے امور خلافت کے لئے تمام مسلمانوں میں سب سے بہتر ہیں۔ پس اٹھو اور ان سے بیعت کرو۔ ایک جماعت ان سے پہلے ہی سفید بنی ساعدہ میں بیعت کر چکی تھی، پھر عام لوگوں نے منبر پر بیعت کی۔ زہری نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے، انہوں نے عمر رضی اللہ عنہ سے سنا کہ وہ حضرت ابوبکر رضی اللہ عنہ سے، اس دن کہہ رہے تھے، منبر پر چڑھ آئیے۔ چنانچہ وہ اس کا برابر اصرار کرتے رہے، یہاں تک کہ ابوبکر رضی اللہ عنہ منبر پر چڑھ گئے اور سب لوگوں نے آپ سے بیعت کی۔

فَدَمَاتِ فَإِنَّ اللَّهَ تَعَالَى قَدْ جَعَلَ بَيْنَ أَظْهَرِكُمْ نُورًا تَهْتَدُونَ بِهِ هَدَى اللَّهُ مُحَمَّدًا ﷺ وَأَنَّ أَبَا بَكْرٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ ثَانِي اثْنَيْنِ فَإِنَّهُ أَوْلَى الْمُسْلِمِينَ بِأُمُورِكُمْ فَقَوْمُوا قَبَايِعُوهُ وَكَانَتْ طَائِفَةٌ مِنْهُمْ قَدْ بَايَعُوهُ قَبْلَ ذَلِكَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ وَكَانَتْ بَيْعَةُ الْعَامَّةِ عَلَى الْمُنْبَرِ قَالَ الزُّهْرِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: سَمِعْتُ عُمَرَ يَقُولُ لِأَبِي بَكْرٍ يَوْمَئِذٍ: اصْعِدِ الْمُنْبَرَ فَلَمْ يَزَلْ بِهِ حَتَّى صَعِدَ الْمُنْبَرَ قَبَايِعَهُ النَّاسُ عَامَةً. [طرفہ فی: ۱۷۲۶۹]

تشریح: سفید کا ترجمہ مولانا وحید الزماں رحمہ اللہ نے منڈو سے کیا ہے۔ عرف عام میں بنو ساعدہ کی چوپالی ٹھیک ہے کانت مکان اجتماعہم للحکومات یعنی وہ چچائت گھر تھا۔ ابن معین نے کہا کہ حضرت عمر رضی اللہ عنہ کا اصرار حضرت ابوبکر رضی اللہ عنہ کو منبر پر چڑھانے کا درست تھا تا کہ آپ کا سب سے تعارف ہو جائے اور حضرت ابوبکر رضی اللہ عنہ تواضع کی بنا پر چڑھنے سے انکار کر رہے تھے۔ آخر چڑھ گئے اور اب بیعت عمومی ہوئی جبکہ سفید بنو ساعدہ کی بیعت خصوصی تھی۔ باب کی مناسبت اس سے نکلی کہ حضرت عمر رضی اللہ عنہ نے ابوبکر صدیق رضی اللہ عنہ کی نسبت فرمایا وہ تم سب میں خلافت کے زیادہ مستحق اور زیادہ لائق ہیں۔ شیعہ کہتے ہیں کہ حضرت صدیق رضی اللہ عنہ کی خلافت حضرت عمر رضی اللہ عنہ کی ہے زور اور اصرار سے ہوئی ورنہ حضرت صدیق رضی اللہ عنہ بالکل درویش صفت اور منکسر المزاج اور خلافت سے متفر تھے۔ ہم کہتے ہیں اگر ایسا ہی ہو جب بھی کیا قباحت ہے۔ حضرت عمر رضی اللہ عنہ نے اپنے نزدیک جس کو خلافت کے لائق سمجھا اس کے لئے زور دیا اور حق پسند لوگوں کا یہی قاعدہ ہوتا ہے۔ اگر حضرت عمر رضی اللہ عنہ کی یہ رائے غلط ہوتی تو دوسرے صد ہزار باصحابہ جو وہاں موجود تھے وہ کیوں اتفاق کرتے۔ غرض باجماع صحابہ رضی اللہ عنہم ابوبکر رضی اللہ عنہ خلافت کے اہل اور قابل ٹھہرے۔

۷۲۲۰۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا ابْنُ أَبِيهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ قَالَ: أَمَّتِ النَّبِيَّ ﷺ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ. قَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ كَأَنَّهَا تُرِيدُ الْمَوْتَ، قَالَ: ((إِنْ لَمْ تَجِدِيْنِي فَأْتِيْ أَبَا بَكْرٍ)). [إرايح: ۱۳۶۵۹]

(۷۲۲۰) ہم سے عبدالعزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ان کے والد نے، ان سے محمد بن جبیر بن مطعم نے، ان سے ان کے والد نے بیان کیا کہ نبی کریم ﷺ کے پاس ایک خاتون آئیں اور کسی معاملہ میں آپ سے گفتگو کی، پھر آنحضرت ﷺ نے ان سے کہا کہ وہ دوبارہ آپ کے پاس آئیں۔ انہوں نے عرض کیا: یا رسول اللہ! اگر میں آؤں اور آپ کو نہ پاؤں تو پھر آپ کیا فرماتے ہیں؟ جیسے ان کا اشارہ وفات کی طرف ہو۔ آنحضرت ﷺ نے فرمایا: ”اگر مجھے نہ پاؤ تو ابوبکر رضی اللہ عنہ کے پاس آنا۔“

تشریح: یہ حدیث صاف دلیل ہے اس بات کی کہ آنحضرت ﷺ کو معلوم تھا کہ آپ کے بعد حضرت ابوبکر رضی اللہ عنہ خلیفہ ہوں گے دوسری روایت میں جسے طبرانی اور اسماعیلی نے نکالایا ہے کہ آنحضرت ﷺ سے ایک منوار نے بیعت کی پوچھا اگر آپ کی وفات ہو جائے تو کس کے پاس آؤں؟ آپ نے فرمایا کہ ابوبکر رضی اللہ عنہ کے پاس آنا۔ پوچھا اگر وہ بھی گزر جائیں؟ فرمایا کہ پھر عمر رضی اللہ عنہ کے پاس۔ ترتیب خلافت کا یہ کھلا ہوا ثبوت ہے۔

۷۲۲۱۔ حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي قَيْسُ بْنُ مُسْلِمٍ عَنْ طَارِقِ ابْنِ شِهَابٍ عَنْ أَبِي بَكْرٍ قَالَ لَوْ فِدَ بَرَاخَةُ: تَتَّبِعُونَ أَذْنَابَ الْإِبِلِ حَتَّى يَرَى اللَّهُ خَلِيفَةَ نَبِيِّهِ ﷺ وَالْمُهَاجِرِينَ أَمْرًا يَعْذِرُونَكُمْ بِهِ.

(۷۲۲۱) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ نے بیان کیا، ان سے سفیان نے، ان سے قیس بن مسلم نے، ان سے طارق بن شہاب نے کہ ابوبکر رضی اللہ عنہ نے قبائل بزاخہ کے وفد سے (جو آنحضرت ﷺ کی وفات کے بعد مرتد ہو گیا تھا اور اب معافی کے لئے آیا تھا) فرمایا کہ اونٹوں کی دمیں کے پیچھے پیچھے جنگلوں میں گھومتے رہو، یہاں تک کہ اللہ تعالیٰ اپنی نبی ﷺ کے خلیفہ اور مہاجرین کو کوئی امر بتلا دے جس کی وجہ سے وہ تمہارا قصور معاف کر دیں۔

تشریح: یہ بزاخہ والے بہت سے لوگ تھے طے اور اسد، غطفان قبیلوں کے۔ انہوں نے کیا کیا کہ نبی کریم ﷺ کی وفات کے بعد اسلام سے پھر گئے اور طحیہ بن خویلد اسدی پر ایمان لائے جس نے نبی کریم ﷺ کے بعد پیغمبری کا جھوٹا دعویٰ کیا تھا۔ خالد بن ولید رضی اللہ عنہ جب مسیلہ کے قتل کے واقعے فارغ ہوئے تو ان لوگوں کی طرف متوجہ ہوئے۔ آخر ان پر غالب آئے۔ انہوں نے عاجز ہو کر توبہ کی اور اپنی طرف سے چند لوگوں کو معافی قصور کے لئے ابوبکر صدیق رضی اللہ عنہ کے پاس بھجوا دیا اور ابوبکر رضی اللہ عنہ نے فرمایا تو جنگ اختیار کرو، مال اسباب گھر بار مال و عیال سے ہاتھ دھو یا ذلت کی صلح اختیار کرو۔ انہوں نے پوچھا ذلت کی صلح کیا ہے؟ حضرت ابوبکر رضی اللہ عنہ نے فرمایا ہتھیار اور سامان جنگ ہم سب تم سے لے لیں گے اور جو لوٹ کا مال ہاتھ آیا ہے وہ مسلمانوں پر تقسیم ہو جائے گا اور جو لوگ ہم میں سے مارے گئے ان کی دیت دو تم میں سے جو لوگ مارے گئے ان کو داخل جہنم سمجھو اور تم غریب رعیت کی طرح جنگل میں اونٹ چراتے رہو، یہاں تک کہ اللہ تعالیٰ اپنے پیغمبر کے خلیفہ اور مہاجرین کو وہ بات بتلائے جس سے وہ تمہارا قصور معاف کریں۔

بَابُ

باب

۷۲۲۲، ۷۲۲۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَكُونُ اثْنَا عَشَرَ أَمِيرًا)) فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا فَقَالَ أَبِي: إِنَّهُ قَالَ: ((كُلُّهُمْ مِنْ قُرَيْشٍ)). [مسلم: ۱۴۷۰۶]

(۷۲۲۲، ۷۲۲۳) ہم سے محمد بن شثیٰ نے بیان کیا، کہا ہم سے غندر محمد بن جعفر نے بیان کیا، کہا ہم سے شعب بن حجاج نے بیان کیا، ان سے عبد الملک بن عمیر نے، انہوں نے جابر بن سمرہ رضی اللہ عنہ سے سنا، کہا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”(میری امت میں) بارہ امیر ہوں گے۔“ پھر آپ نے کوئی ایسی ایک بات فرمائی جو میں نے نہیں سنی۔ بعد میں میرے والد نے بتایا کہ آپ نے یہ فرمایا: ”وہ سب کے سب قریش خاندان سے ہوں گے۔“

تشریح: دوسری روایت میں ہے یہ دین برابر عزت سے رہے گا، بارہ خلیفوں کے زمانہ تک۔ ابوداؤد کی روایت میں یوں ہے کہ یہ دین برابر قائم رہے گا، یہاں تک کہ تم بارہ خلیفے ہوں گے اور سب پر امت اتفاق کرے گی۔ یہ بارہ خلیفے نبی کریم ﷺ کی امت میں گزر چکے ہیں۔ حضرت صدیق رضی اللہ عنہ سے لے کر عمر بن عبد العزیز رضی اللہ عنہ تک جو وہ شخص حاکم ہوئے ہیں۔ ان میں دو کا زمانہ بہت قلیل رہا۔ ایک معاویہ بن یزید، دوسرے مروان کا۔ ان

کونکال ڈالو تو وہی بارہ خلیفہ ہوتے ہیں جنہوں نے بہت زور شور کے ساتھ خلافت کی۔ عمر بن عبدالعزیز رحمۃ اللہ علیہ کے بعد پھر زمانہ کارنگ بدل گیا اور حضرت حسن اور عبداللہ بن زبیر رضی اللہ عنہ پر گوسب لوگ جمع نہیں ہوئے تھے مگر اکثر لوگ تو پہلے جمع ہو گئے اس لئے ان دونوں صاحبوں کی بھی خلافت حق اور صحیح ہے۔ امامیہ نے اس حدیث سے یہ دلیل لی ہے کہ بارہ امام مراد ہیں یعنی حضرت علی رضی اللہ عنہ سے لے کر جناب محمد بن حسن مہدی تک مگر اس میں یہ شبہ ہوتا ہے کہ حضرت حسن رضی اللہ عنہ کے بعد پھر کسی امام پر لوگ جمع نہیں ہوئے نہ ان کو شوکت اور حکومت حاصل ہوئی بلکہ اکثر جان کے ڈر سے چھپے رہے تو یہ لوگ اس حدیث سے کیسے مراد ہو سکتے ہیں۔ واللہ اعلم۔

باب: جھگڑا اور فتنہ و فحور کرنے والوں کو معلوم

ہونے کے بعد گھروں سے نکالنا

عمر رضی اللہ عنہ نے ابوبکر کی بہن (ام فروہ) کو اس وقت (گھر سے) نکال دیا تھا جب وہ (ابوبکر رضی اللہ عنہ پر) نوحہ کر رہی تھیں۔

(۷۲۲۴) ہم سے اسماعیل بن اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابوزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! امیر ارادہ ہوا کہ میں لکڑیوں کے جمع کرنے کا حکم دوں، پھر نماز کے لئے اذان دینے کا، پھر کسی سے کہوں کہ وہ لوگوں کو نماز پڑھائے اور میں اس کے بجائے ان لوگوں کے پاس جاؤں (جو جماعت میں شریک نہیں ہوتے) اور انہیں ان کے گھروں سمیت جلا دوں، قسم ہے اس ذات کی جس کے ہاتھ میں میری جان ہے! کہ تم سے کسی کو اگر یہ امید ہو کہ وہاں موٹی بڑی یا دو مرماۃ حسنہ (بکری کے کھر) کے درمیان کا گوشت ملے گا تو وہ ضرور نماز عشاء میں شریک ہو۔“

محمد بن یوسف فربری نے کہا: یونس نے کہا محمد بن سلیمان نے کہا ابو عبد اللہ امام بخاری نے کہا ”مرماۃ“ وہ گوشت ہے جو بکری کے کھروں میں ہوتا ہے۔ بروزن منساة و میضاة بکسر میم۔

تشریح: باب کا مطلب یوں نکلا کہ رسول اللہ صلی اللہ علیہ وسلم نے نماز باجماعت ترک کرنے والوں کو جانے کا ارادہ فرمایا۔

باب: کیا امام کے لئے جائز ہے

بَابُ: هَلْ لِلْإِمَامِ

أَنْ يَمْنَعَ الْمُجْرِمِينَ وَأَهْلَ الْمُعْصِيَةِ مِنَ الْكَلَامِ مَعَهُ وَالزِّيَارَةِ وَنَحْوِهِ؟

وہ مجرموں اور گنہگاروں کو اپنے ساتھ بات چیت کرنے اور ملاقات وغیرہ کرنے سے روک دے؟

۷۲۲۵۔ حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، قَالَ: لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَذَكَرَ حَدِيثَهُ وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً وَأَذَّنَ رَسُولُ اللَّهِ ﷺ بِتَوْبَةِ اللَّهِ عَلَيْنَا. [راجع: ۲۷۵۷]

(۷۲۲۵) مجھ سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عبد الرحمن بن عبد اللہ بن کعب بن مالک نے کہ عبد اللہ بن کعب بن مالک، کعب بن مالک رضی اللہ عنہ کے ناپینا ہو جانے کے زمانے میں ان کے سب لڑکوں میں یہی راستے میں ان کے ساتھ چلتے تھے، انہوں نے بیان کیا کہ میں نے کعب بن مالک رضی اللہ عنہ سے سنا، انہوں نے کہا کہ جب وہ غزوہ تبوک میں رسول اللہ ﷺ کے ساتھ نہیں جاسکے تھے، پھر انہوں نے اپنا پورا واقعہ بیان کیا اور آنحضرت ﷺ نے مسلمانوں کو ہم سے گفتگو کرنے سے روک دیا تھا تو ہم پچاس دن اسی حالت میں رہے، پھر آنحضرت ﷺ نے اعلان کیا کہ اللہ نے ہماری توبہ قبول کر لی ہے۔

تشریح: حضرت کعب بن مالک نے غزوہ تبوک سے بلا اجازت غیر حاضری کی تھی اور یہ بڑا بھاری ملی جرم تھا جو ان سے صادر ہوا رسول کریم ﷺ نے ان سے اور ان کے ساتھیوں سے پورا ترک موالات فرمایا حتیٰ کہ ان کی توبہ اللہ نے قبول کی اب ایسے معاملات۔ خلیفہ اسلام کی صوابدید پر موقوف کئے جاسکتے ہیں۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ التَّمَنَّى

نیک آرزوؤں کے جائز ہونے کا بیان

تشریح: تمنی عرف عام میں آدمی کا یوں کہنا کاش ایسا ہوتا، تمنی اور ترجی میں یہ فرق ہے کہ تمنی اس بات میں ہوتی ہے جو محال ہو جیسے کہنا کہ کاش جوانی پھر آجاتی اور ترجی ہمیشہ ان ہی باتوں میں ہوتی ہے جو ہونے والی ہوں۔

بَابُ مَا جَاءَ فِي التَّمَنَّى وَمَنْ تَمَنَّى الشَّهَادَةَ

باب: آرزو کرنے کے بارے میں اور جس نے شہادت کی آرزو کی

۷۲۲۶۔ حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، حَدَّثَنِي اللَّيْثُ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَوْلَا أَنَّ رَجُلًا يَكْرَهُونَ أَنْ يَتَخَلَّفُوا بَعْدِي وَلَا أَحَدٌ مَا أَحْمَلَهُمْ مَا تَخَلَّفْتُ لَوْدِدْتُ أَنِّي أَقْتُلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ)). (راجع: ۱۳۶)

۷۲۲۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! وَدِدْتُ أَنِّي لَأَقَاتِلُ فِي سَبِيلِ اللَّهِ

(۷۲۲۶) ہم سے سعید بن عفیر نے بیان کیا، کہا مجھ سے لیث بن سعد نے، کہا مجھ سے عبدالرحمن بن خالد نے بیان کیا، انہوں نے ابن شہاب سے، انہوں نے ابوسلمہ اور سعید بن مسیب سے یہ کہ ابو ہریرہ رضی اللہ عنہ نے کہا کہ میں نے رسول اللہ ﷺ کو فرماتے ہوئے سنا، آپ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! اگر ان لوگوں کا خیال نہ ہوتا جو میرے ساتھ غزوہ میں شریک نہ ہو سکتے کو برا جانتے ہیں مگر اسباب کی کمی کی وجہ سے وہ شریک نہیں ہو سکتے اور کوئی ایسی چیز میرے پاس نہیں ہے جس پر انہیں سوار کروں تو میں کبھی (غزوات میں شریک ہونے سے) پیچھے نہ رہتا۔ میری تو خواہش ہے کہ اللہ کے راستے میں قتل کیا جاؤں، پھر زندہ کیا جاؤں، پھر قتل کیا جاؤں، پھر زندہ کیا جاؤں، پھر قتل کیا جاؤں اور پھر مارا جاؤں۔“

تشریح: ایسی پاکیزہ تمنائیں کرنا بلاشبہ جائز ہے جیسا کہ خود نبی کریم ﷺ سے یہ منقول ہوا۔

(۷۲۲۷) ہم سے عبداللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے خبر دی، انہیں ابو زناد نے، انہیں اعرج نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میری آرزو ہے کہ میں اللہ کے راستے میں جنگ کروں اور قتل

فَأَقْلُتُ نَمَّ أَحْيَا نَمَّ أَقْلُتُ نَمَّ أَحْيَا نَمَّ أَقْلُتُ)) کیا جاؤں، پھر زندہ کیا جاؤں، پھر قتل کیا جاؤں، پھر قتل کیا جاؤں، پھر قتل کیا جاؤں، پھر قتل کیا جاؤں۔ ابو ہریرہ رضی اللہ عنہ ان الفاظ کو تین مرتبہ دہراتے تھے کہ میں اللہ کو گواہ کر کے کہتا ہوں۔ [راجع: ۳۶]

تشریح: کہ نبی کریم ﷺ نے اسی طرح فرمایا۔ آخر میں ختم شہادت پر کیا کیونکہ مقصود وہی تھی جو آپ کو بتلادیا گیا تھا کہ اللہ آپ کی جان کی حفاظت کرے گا جیسا کہ فرمایا: «وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ» (المائدہ: ۶۷) لیکن یہ آرزو محض فضیلت جہاد کے ظاہر کرنے کے لئے آپ نے فرمائی۔

باب: نیک کام جیسے خیرات کی آرزو کرنا

وَقَوْلِ النَّبِيِّ ﷺ: ((لَوْ كَانَ لِي أَحَدٌ ذَهَبًا)). اور نبی کریم ﷺ کا ارشاد: ”اگر میرے پاس احد پہاڑ کے برابر سونا ہوتا تو میں اسے بھی خیرات کر دیتا۔“

۷۲۲۸۔ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَوْ كَانَ عِنْدِي أَحَدٌ ذَهَبًا لَأَحْبَبْتُ أَنْ لَا يَأْتِيَّ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ دِينَارٌ لَيْسَ شَيْءٌ أَرْضِدُهُ فِيهِ ذَيْنَ عَلَيَّ أَحَدٌ مَنْ يَقْبَلُهُ)). [راجع: ۲۳۸۹]

۷۲۲۸۔ ہم سے اسحاق بن نصر نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے ان سے ہمام بن منبہ نے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”اگر میرے پاس احد پہاڑ کے برابر سونا ہوتا تو میں پسند کرتا کہ اگر ان کے لینے والے مل جائیں تو تین دن گزرنے سے پہلے ہی میرے پاس اس میں سے ایک دینار بھی نہ بچے، سوائے اس کے جسے میں اپنے اوپر قرض کی ادائیگی کے لئے روک لوں۔“

تشریح: بس اصل درویشی یہ ہے جو نبی کریم ﷺ نے بیان فرمادی کہ کل کے لئے کچھ نہ رکھ چھوڑے، جو روپیہ یا مال متاع آئے وہ غریب اور مستحقین کو فوراً تقسیم کر دے۔ اگر کوئی شخص خزانہ اپنے لئے جمع کرے اور تین دن سے زیادہ روپیہ پیسہ اپنے پاس رکھ چھوڑے تو اس کو درویش نہ کہیں گے بلکہ دنیا دار کہیں گے۔ ایک بزرگ کے پاس روپیہ آیا، انہوں نے پہلے چالیسواں حصہ اس میں سے زکوٰۃ نکالا پھر باقی ۳۹ حصے بھی تقسیم کر دیے اور کہتے لگے میں نے زکوٰۃ کا ثواب حاصل کرنے کے لئے پہلے چالیسواں حصہ نکالا اگر سب ایک بارگی خیرات کر دیتا تو اس فرض کے ثواب سے محروم رہتا۔ حیدر آباد میں بہت سے مشائخ اور درویش ایسے نظر آتے ہیں کہ دنیا داران سے براہِ بھروسہ ہیں۔ انفس ان کو اپنے تئیں درویش کہتے ہوئے شرم نہیں آتی وہ تو سایہ کاروں کی طرح بال و دولت اکٹھا کرتے ہیں ان کو مہاجن یا ساہوکار کا لقب دینا چاہیے نہ کہ شاہ اور فقیر کا۔ (وحیدی) الا ماشاء اللہ۔

باب: نبی کریم ﷺ کا ارشاد:

”اگر مجھے پہلے وہ معلوم ہوتا جو بعد کو معلوم ہوا۔“

۶۲۲۹۔ حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَقُتُ الْهَدْيَ وَلَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوْا)).

۶۲۲۹۔ ہم سے یحییٰ بن بکر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے ابن شہاب نے، ان سے عروہ رضی اللہ عنہ نے کہ عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے (جۃ الوداع کے موقع پر) فرمایا: ”اگر مجھے اپنا حال پہلے سے معلوم ہوتا جو بعد کو معلوم ہوا تو میں اپنے ساتھ قربانی کا جانور نہ لاتا اور عمرہ کر کے دوسرے لوگوں کی طرح

میں بھی احرام کھول ڈالتا۔“

[راجع: ۲۹۴]

(۷۲۳۰) ہم سے حسن بن عمر جری نے بیان کیا، کہا ہم سے یزید بن ذریع بصری نے، ان سے حبیب بن ابی قریبہ نے، ان سے عطاء بن ابی رباح نے، ان سے جابر بن عبد اللہ بن النخعی نے بیان کیا کہ ہم رسول اللہ ﷺ کے (حجۃ الوداع کے موقع پر) ساتھ تھے، پھر ہم نے حج کے لئے تلبیہ کہا اور چار ذی الحجۃ کو مکہ پہنچے، پھر نبی کریم ﷺ نے ہمیں بیت اللہ اور صفا اور مروہ کے طواف کا حکم دیا اور یہ کہ ہم اسے عمرہ بنالیں اور اس کے بعد حلال ہو جائیں (سوائے ان کے جن کے ساتھ قربانی کا جانور ہو وہ حلال نہیں ہو سکتے) بیان کیا کہ نبی کریم ﷺ اور طلحہ رضی اللہ عنہ کے سوا ہم میں سے کسی کے پاس قربانی کا جانور نہ تھا اور علی رضی اللہ عنہ یمن سے آئے تھے اور ان کے ساتھ بھی ہدی تھی اور کہا کہ میں بھی اس کا احرام باندھ کر آیا ہوں جس کا رسول اللہ ﷺ نے احرام باندھا ہے، پھر دوسرے لوگ کہنے لگے کہ کیا ہم اپنی عورتوں کے ساتھ صحبت کرنے کے بعد منی جاسکتے ہیں؟ (اس حال میں کہ ہمارے ذکر منی پکاتے ہوں؟) آنحضرت ﷺ نے اس پر فرمایا: ”جو بات مجھے بعد میں معلوم ہوئی اگر پہلے ہی معلوم ہوتی تو میں ہدی ساتھ نہ لاتا اور اگر میرے ساتھ ہدی نہ ہوتی تو میں بھی حلال ہو جاتا۔“ بیان کیا کہ نبی اکرم ﷺ سے سراقہ بن مالک نے ملاقات کی اس وقت آپ بڑے شیطان پرری کر رہے تھے اور پوچھا: یا رسول اللہ! یہ ہمارے لئے خاص ہے؟ آپ نے فرمایا: ”نہیں بلکہ ہمیشہ کے لئے ہے۔“ بیان کیا کہ عائشہ رضی اللہ عنہا بھی مکہ آئی تھی لیکن وہ حائضہ تھی تو آنحضرت ﷺ نے انہیں تمام اعمال حج ادا کرنا حکم دیا، صرف وہ پاک ہونے سے پہلے طواف نہیں کر سکتی تھیں اور نہ نماز پڑھ سکتی تھیں جب سب لوگ بطحاً میں اترے تو عائشہ رضی اللہ عنہا نے کہا: یا رسول اللہ! کیا آپ سب لوگ حج و عمرہ دونوں کر کے لوٹیں گے اور میرا صرف حج ہوگا؟ بیان کیا کہ پھر آنحضرت ﷺ نے عبدالرحمن بن ابی بکر صدیق رضی اللہ عنہ کو حکم دیا کہ عائشہ کو ساتھ لے کر مقام معیم جائیں، چنانچہ انہوں نے بھی ایام حج کے بعد ذی الحجۃ میں عمرہ کیا۔

۷۲۳۰۔ حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا يَزِيدُ عَنْ حَبِيبٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَبَّيْنَا بِالْحَجِّ وَقَدِمْنَا مَكَّةَ لِأَرْبَعِ خَلَوْنَ مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَطُوفَ بِالْبَيْتِ وَالصَّفَا وَالْمَرْوَةِ وَأَنْ نَجْعَلَهَا عُمْرَةً وَنَحْلُ إِلَّا مَنْ كَانَ مَعَهُ هَذِي قَالَ: وَلَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَذِي غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ مَعَهُ الْهَذِي فَقَالَ: أَهَلَّكُم بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَالُوا: نَنْطَلِقُ إِلَى مِنَى وَذَكَرَ أَحَدُنَا يَقْطُرُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ وَلَوْلَا أَنَّ مَعِيَ الْهَدْيَ لَحَلَلْتُ)) قَالَ: وَلَقِيَهُ سُرَاقَةُ بْنُ مَالِكٍ وَهُوَ يَزِمِي جَمْرَةَ الْعَقَبَةِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّا هَذِهِ خَاصَّةٌ قَالَ: ((لَا بَلُ لِلْأُبْدِ)) قَالَ: وَكَانَتْ عَائِشَةُ قَدِمَتْ مَكَّةَ وَهِيَ حَائِضٌ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْسِكَ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَا تَطُوفُ وَلَا تَصَلِّي حَتَّى تَطْهَرُ فَلَمَّا نَزَلُوا الْبُطْحَاءَ قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! أَتَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ وَأَنْتَلِقُ بِحَجَّةٍ قَالَ: ثُمَّ أَمَرَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الصَّدِيقُ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ فَاعْتَمَرَتْ عُمْرَةً فِي ذِي الْحِجَّةِ بَعْدَ أَيَّامِ الْحَجِّ.

[راجع: ۱۵۵۷]

بَابُ قَوْلِهِ ﷺ: ((لَيْتَ كَذَا

باب: نبی کریم ﷺ کا یوں فرمانا: ”کاش ایسا اور

ایسا ہوتا۔“

وَكَذَا))

(۷۲۳۱) ہم سے خالد بن مخلد، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي بَحْثَى بْنُ سَعِيدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرٍ بْنَ رَبِيعَةَ، قَالَتْ عَائِشَةُ: أَرَقَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ ثُمَّ قَالَ: ((لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ)) إِذْ سَمِعْنَا صَوْتَ السَّلَاحِ قَالَ: ((مَنْ هَذَا؟)) قِيلَ: سَعْدٌ يَا رَسُولَ اللَّهِ! جَنَّتْ أَحْرُسُكَ فَنَامَ النَّبِيُّ ﷺ حَتَّى سَمِعْنَا غَطِيطَهُ. وَقَالَتْ عَائِشَةُ: قَالَ بِلَالٌ: أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَنَّ لَيْلَةً بِوَادٍ وَخَوْلِي إِذْ جُرْ - وَجَلِيلٌ فَأَخْبَرْتُ النَّبِيَّ ﷺ. [راجع: ۲۸۸۵]

(۷۲۳۱) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، کہا مجھ سے بحثی بن سعید نے بیان کیا، انہوں نے عبد اللہ بن عامر بن ربیعہ سے سنا کہ عائشہ رضی اللہ عنہا نے بیان کیا کہ ایک رات نبی کریم ﷺ کو نیند نہ آئی، پھر آپ نے فرمایا: ”کاش! میرے صحابہ میں سے کوئی نیک مرد میرے لئے آج رات پہرہ دیتا۔“ اتنے میں ہم نے ہتھیاروں کی آواز سنی۔ آپ ﷺ نے پوچھا: ”کون صاحب ہیں؟“ بتایا گیا کہ سعد بن ابی وقاص رضی اللہ عنہ ہیں یا رسول اللہ! (انہوں نے کہا) میں آپ کے لئے پہرہ دینے آیا ہوں، پھر نبی کریم ﷺ سوئے یہاں تک کہ ہم نے آپ کے خراٹے کی آواز سنی۔

اور حضرت عائشہ رضی اللہ عنہا نے فرمایا کہ بلال رضی اللہ عنہ جب نئے نئے مدینہ آئے تو بحالت بخارجیرانی میں یہ شعر پڑھتے تھے: ”کاش! میں جانتا کہ میں ایک رات اس وادی میں گزرا سکوں گا (وادی مکہ میں) اور میرے چاروں طرف اذخر اور جلیل گھاس ہوگی۔“ پھر میں نے نبی کریم ﷺ کو اس کی خبر دی۔

تشریح: مولانا وحید الزماں رحمہ اللہ نے اس شعر کا ترجمہ شعر میں یوں کیا ہے:

کاش میں مکہ کی پاؤں ایک رات گرد میرے ہوں جلیل اذخر بات

یہ پہرہ کا ذکر مدینہ میں شروع شروع آتے وقت کا ہے کیونکہ دشمنوں کا ہر طرف ہجوم تھا آپ کی دعامد رضی اللہ عنہا کے حق میں قبول ہوئی۔

باب: قرآن مجید اور علم کی آرزو کرنا

بَابُ تَمَنِّي الْقُرْآنَ وَالْعِلْمَ

(۷۲۳۲) ہم سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر بن عبد الحمید نے بیان کیا، ان سے اعمش نے، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”رشتک صرف دو شخصوں پر ہو سکتا ہے ایک وہ جسے اللہ نے قرآن دیا ہے اور وہ اسے دن رات پڑھتا رہتا ہے اور اس پر (سننے والا) کہے کہ اگر مجھے بھی ایسا علم ہوتا جیسا کہ اس شخص کو دیا گیا ہے تو میں بھی اسی طرح

۷۲۳۲- حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَحَاسَدُ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ مِنْ آثَاءِ اللَّيْلِ وَالنَّهَارِ يَقُولُ: لَوْ أُوتِيتُ مِثْلُ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ وَرَجُلٌ

کرتا جیسا کہ یہ کرتا ہے اور دوسرا وہ شخص جسے اللہ نے مال دیا اور وہ اسے اللہ کے راستے میں خرچ کرتا ہے تو (دیکھنے والا) کہے کہ اگر مجھے بھی اتنا دیا جاتا جیسا اسے دیا گیا ہے تو میں بھی اسی طرح کرتا جیسا کہ یہ کر رہا ہے۔“

أَتَاهُ اللَّهُ مَالًا يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ لَفَعَلْتُ كَمَا يَفْعَلُ. [راجع: ۵۰۲۶]

باب: جس کی تمنا کرنا منع ہے

اور اللہ نے سورہ نساء میں فرمایا: ”اور نہ تمنا کرو اس چیز کی جس کے ذریعے اللہ نے تم میں سے بعض کو بعض پر (مال میں) فضیلت دی ہے مرد اپنی کمائی کا ثواب پائیں گے اور عورتیں اپنی کمائی کا اور اللہ تعالیٰ سے اس کا فضل مانگو بلاشبہ اللہ ہر چیز کا جاننے والا ہے۔“

بَابُ مَا يُكْرَهُ مِنَ التَّمَنَّى

وَقَوْلُ اللَّهِ: ﴿وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضُكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾. [النساء: ۳۲]

تشریح: اللہ ہر ایک کی حالت جانتا ہے جس کو جتنا دیا ہے، اسی میں اس کی حکمت ہے پس لوگوں کو دیکھ کر ہوس کرنا کیا ضروری ہے۔

۷۲۳۳۔ حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَاصِمٍ عَنِ النَّضْرِ بْنِ أَنَسٍ، قَالَ: قَالَ أَنَسٌ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا تَمَنَّوْا الْمَوْتَ)) لَتَمَنَيْتُ. (۲۳۳) ہم سے حسن بن ربیع نے بیان کیا، کہا ہم سے ابو احوص نے، ان سے عاصم نے بیان کیا، ان سے نصر بن انس نے بیان کیا کہ انس بن مالک رضی اللہ عنہ نے کہا، اگر میں نے رسول اللہ ﷺ سے یہ نہ سنا ہوتا کہ ”موت کی تمنا نہ کرو۔“ تو میں موت کی آرزو کرتا۔

[راجع: ۵۶۷۱] [مسلم: ۶۷۵۷]

تشریح: حضرت انس رضی اللہ عنہ کی عمر بہت طویل ہوئی تھی۔ انہوں نے طرح طرح کے فتنے اور فساد مسلمانوں میں دیکھے مثلاً حضرت عثمان رضی اللہ عنہ کی شہادت، حضرت حسین رضی اللہ عنہ کی شہادت، خارجیوں کا زور و ظلم، اس وجہ سے موت کو پسند کرنے لگے۔ قسطلانی نے کہا اگر آدمی کو دین کی خرابی اور فتنے میں پڑنے کا ڈر ہو تب تو موت کی آرزو کرنا بلا کراہت جائز ہے میں کہتا ہوں ایک حدیث میں ہے: ”إِذَا أَرَدْتَ بَعَادَكَ فَتَنَةً فَأَقِضْنِي إِلَيْكَ غَيْرَ مَقْتُونٍ۔“ دوسری حدیث میں ہے ایسے وقت میں یوں دعا کرنا بہتر ہے: ”اللَّهُمَّ احْشِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَقَّئِي إِذَا كَانَتِ الْمَوْتَ خَيْرًا لِي۔“

۷۲۳۴۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ ابْنِ أَبِي خَالِدٍ عَنْ قَيْسٍ، قَالَ: أَتَيْنَا خَبَابَ ابْنِ الْأَرْتِ نَعُوذُ وَقَدْ اكْتَوَى سَبْعًا فَقَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ۵۶۷۲]

۷۲۳۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: (۲۳۵) ہم سے محمد بن عبد اللہ نے بیان کیا، کہا ہم سے ہشام بن یوسف

حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ أَبِي عُبَيْدٍ [مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ] عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا يَتَمَنَّ أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزِدَّادًا وَإِمَّا مُسِينًا فَلَعَلَّهُ يَسْتَعْبِثُ)). قَالَ أَبُو عَبْدِ اللَّهِ: أَبُو عُبَيْدٍ اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ. [راجع: ۳۹]

نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابی عبید، عبدالرحمن بن ازہر نے انہیں ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص تم میں سے موت کی آرزو نہ کرے، اگر وہ نیک ہے تو ممکن ہے نیکی میں اور زیادہ ہو اور اگر برا ہے تو ممکن ہے اس سے توبہ کر لے۔“ ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا ابو عبید کا نام سعد بن عبید ہے جو عبدالرحمن بن ازہر کے غلام ہیں۔

تشریح: بعض نسخوں میں یہاں اتنی عبارت اور زائد ہے: ”قال ابو عبد الله ابو عبید اسمہ سعد بن عبید مولى عبد الرحمن بن ازهر۔“ یعنی امام بخاری رحمہ اللہ نے کہا کہ ابو عبید کا نام سعد بن عبید ہے وہ عبدالرحمن بن ازہر کا غلام تھا۔

بَابُ قَوْلِ الرَّجُلِ: لَوْلَا اللَّهُ مَا اهْتَدَيْتَا

باب: کسی شخص کا کہنا کہ اگر اللہ نہ ہوتا تو ہم کو ہدایت نہ ہوتی

۷۲۳۶- حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الْأَخْزَابِ وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابَ بِيَاضَ بَطْنِهِ يَقُولُ: ((لَوْلَا أَنْتَ مَا اهْتَدَيْتَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزَلُنَّ سَكِينَةً عَلَيْنَا إِنَّ الْأَوَّلَى - وَرُبَّمَا قَالَ: الْمَلَأَ - قَدْ بَغَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا أَبَيْنَا)) يَرْفَعُ بِهَا صَوْتَهُ. [راجع: ۲۸۳۶]

۷۲۳۶) ہم سے عبدان نے بیان کیا، کہا مجھے میرے والد عثمان بن جبلة نے خبر دی، انہیں شعبہ نے، ان سے ابواسحاق نے بیان کیا اور ان سے براء بن عازب رضی اللہ عنہ نے کہ غزوہ خندق کے دن (خندق کھودتے ہوئے) رسول اللہ ﷺ بھی خود ہمارے ساتھ مٹی اٹھایا کرتے تھے میں نے آپ ﷺ کو اس حال میں دیکھا کہ مٹی نے آپ کے پیٹ کی سفیدی کو چھپا دیا تھا آپ فرماتے تھے: ”اگر تو نہ ہوتا (اے اللہ!) تو ہم ہدایت نہ پاتے، نہ ہم صدقہ دیتے، نہ نماز پڑھتے، پس ہم پر دل جمعی نازل فرما۔ بیشک اس معاندین کی جماعت نے ہم پر ظلم کیا ہے۔ جب یہ فتنہ چاہتے ہیں تو ہم ان کی بات نہیں مانتے نہیں مانتے۔“ اس پر آپ آواز کو بلند کر دیتے۔

تشریح: مولانا حیدر الزماں کا منظوم ترجمہ یوں ہے:

اے خدا اگر تو نہ ہوتا تو کہاں ملتی نجات
کیسے پڑھتے ہم نمازیں کیسے دیتے ہم زکوٰۃ
اب اتار ہم پر تسلی اے شہ عالی صفات
پاؤں جموا دے لڑائی میں تو دے ہم کو ثبات

بے سبب ہم پر یہ دشمن ظلم سے چڑھ آئے ہیں جب وہ فتنہ چاہیں تو سنتے نہیں ہم ان کی بات

آپ بلند آواز سے یہ اشعار پڑھتے۔

بَابُ كَرَاهِيَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ
وَرَوَاهُ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

باب: دشمن سے ملنے بھيڑ ہونے کی آرزو کرنا منع ہے
اس کو اعرج نے ابو ہریرہ سے، انہوں نے نبی کریم ﷺ سے نقل کیا ہے۔

۷۲۳۷۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ وَكَانَ كَاتِبًا لَهُ قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى فَقَرَأَتْهُ فَإِذَا فِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُّوْا اللَّهَ الْعَافِيَةَ)). [راجع: ۲۸۱۸]

(۷۲۳۷) مجھ سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے معاویہ بن عمرو نے بیان کیا، کہا ہم سے ابو اسحاق نے بیان کیا، ان سے موسیٰ بن عقبہ نے بیان کیا، ان سے عمر بن عبید اللہ کے غلام سالم ابی النضر مولى نے اپنے آقا کے کاتب تھے۔ بیان کیا کہ عبد اللہ بن ابی اوفیٰ رضی اللہ عنہ نے انہیں لکھا اور میں نے اسے پڑھا تو اس میں یہ مضمون تھا رسول اللہ ﷺ نے فرمایا ہے: ”دشمن سے ملنے بھيڑ ہونے کی تمنا نہ کرو اور اللہ سے عافیت کی دعا مانگا کرو۔“

بَابُ لَفْظِ "اِذَا مَرَّ" كَاسْتِعْمَالِ كَاجَوَازِ اَوَّلِ اللّٰهِ تَعَالٰی
كَا اِرْشَادُ: "اِذَا مَرَّ" كَاجَوَازِ اَوَّلِ اللّٰهِ تَعَالٰی
ہوتی۔

باب: لفظ "اگر مگر" کے استعمال کا جواز اور اللہ تعالیٰ کا ارشاد: "اگر مجھے تمہارا مقابلہ کرنے کی قوت ہو تو"

[ہود: ۸۰]

تشریح: امام بخاری رحمہ اللہ نے یہ باب لاکر اس طرف اشارہ کیا ہے کہ مسلم رحمہ اللہ نے جو ابو ہریرہ رضی اللہ عنہ سے روایت کی کہ اگر مگر کہا شیطان کا کام کھولتا ہے اور نسا نے جو روایت کی جب تجھ پر کوئی بلا آئے تو یوں نہ کہہ اگر میں ایسا کرتا اگر یوں ہوتا بلکہ یوں کہہ اللہ کی تقدیر میں یوں ہی تھا۔ اس نے جو چاہا وہ کیا تو ان روایتوں کا یہ مطلب نہیں ہے کہ اگر مگر کہنا مطلقاً منع ہے۔ اگر ایسا ہوتا تو اللہ اور رسول کے کلام میں اگر کالفظ کیوں آتا۔ بلکہ ان روایتوں کا مطلب یہ ہے کہ اپنی تدبیر پر نازاں ہو کر اور اللہ کی مشیت سے غافل ہو کر اگر مگر کہنا منع ہے۔ آیت کے الفاظ حضرت لوط علیہ السلام کے ہیں جو انہوں نے قوم کی فرشتوں کے ساتھ گستاخی دیکھ کر کہے تھے۔

۷۲۳۸۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمَثَلَاتَيْنِ فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: أَهْيَ النَّبِيِّ قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ كُنْتُ رَاجِعًا امْرَأَةً مِنْ غَيْرِ بَيْتَةٍ؟)) قَالَ: لَا تِلْكَ امْرَأَةٌ أَغْلَنْتَ.

(۷۲۳۸) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے ابو الزناد نے بیان کیا، ان سے قاسم بن محمد نے بیان کیا، کہا ابن عباس رضی اللہ عنہما نے دو لعلان کرنے والوں کا ذکر کیا تو اس پر عبد اللہ بن شداد نے پوچھا، کیا یہی وہ ہیں جن کے متعلق رسول اللہ ﷺ نے فرمایا تھا: ”اگر میں کسی عورت کو بغیر گواہ رجم کر سکتا تو اسے کرتا۔“ ابن عباس رضی اللہ عنہما نے کہا کہ نہیں، وہ ایک اور عورت تھی جو (اسلام لانے کے بعد) کھلے عام (فحش

[راجعہ: ۵۳۱۰] کام کرتی تھی۔

تشریح: مگر قاعدے سے ثبوت نہ تھا یعنی چار عینی گواہ نہیں تھے۔

۷۲۳۹۔ حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ (۷۲۳۹) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عمرو: حَدَّثَنَا عَطَاءٌ، قَالَ: أَعْتَمَ النَّبِيُّ ﷺ عَيْنَهُ نَوْمًا، فَخَرَجَ عُمَرُ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ! رَقَدَ النَّسَاءُ وَالصَّبِيَّانُ فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ: ((لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ - وَقَالَ سُفْيَانُ أَيْضًا عَلَى أُمَّتِي - لَأَمَرْتُهُمْ بِالصَّلَاةِ هَذِهِ السَّاعَةَ)).

ایک رات ایسا ہوا رسول اللہ ﷺ نے عشاء کی نماز میں دیر کی۔ آخر حضرت عمر رضی اللہ عنہ نکلے اور کہنے لگے یا رسول اللہ! نماز پڑھے عورتیں اور بچے سونے لگے ہیں۔ اس وقت آپ (حجرے سے) برآمد ہوئے آپ کے سر سے پانی ٹپک رہا تھا (غسل کر کے باہر تشریف لائے) فرمانے لگے: ”اگر میری امت پر نایاں فرمایا: لوگوں پر دشوار نہ ہوتا۔ سفیان بن عیینہ نے یوں کہا: میری امت پر دشوار نہ ہوتا تو میں اس وقت (اتنی رات گئے) ان کو یہ نماز پڑھنے کا حکم دیتا۔“

وَقَالَ ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ أَخْرَجَ النَّبِيُّ ﷺ هَذِهِ الصَّلَاةَ فَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! رَقَدَ النَّسَاءُ وَالْوِلْدَانُ فَخَرَجَ وَهُوَ يَمْسَحُ الْمَاءَ عَنْ شِقْبِهِ يَقُولُ: ((إِنَّهُ لَلْوَقْتُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي)).

اور ابن جریج نے (اسی سند سے سفیان سے، انہوں نے ابن جریج سے) انہوں نے عطاء سے روایت کی، انہوں نے ابن عباس رضی اللہ عنہما سے کہ آنحضرت ﷺ نے اس نماز (یعنی عشاء کی نماز) میں دیر کی۔ حضرت عمر رضی اللہ عنہ آئے اور کہنے لگے: یا رسول اللہ! عورتیں اور بچے تو سو گئے۔ یہ سن کر آپ باہر تشریف لائے اور آپ اپنے سر کی ایک جانب سے پانی پونچھتے ہوئے فرما رہے تھے: ”اس نماز کا عمدہ وقت یہی ہے۔ اگر میری امت پر شاق نہ ہوتا۔“

عمر و بن دینار نے اس حدیث میں یوں نقل کیا ہم سے عطاء نے بیان کیا اور ابن عباس رضی اللہ عنہما کا ذکر نہیں کیا لیکن عمرو نے یوں کہا آپ کے سر سے پانی ٹپک رہا تھا اور ابن جریج کی روایت میں یوں ہے آپ کے سر کے ایک جانب سے پانی پونچھ رہے تھے اور عمرو نے کہا آپ نے فرمایا: ”اگر میری امت پر شاق نہ ہوتا۔“ اور ابن جریج نے کہا آپ نے فرمایا: ”اگر میری امت پر شاق نہ ہوتا تو اس نماز کا افضل وقت تو یہی ہے۔“ اور ابراہیم بن منذر (امام بخاری کے شیخ) نے کہا ہم سے معن بن عیسیٰ نے بیان کیا، کہا مجھ سے محمد بن مسلم نے، انہوں نے عمرو سے، انہوں نے عطاء بن ابی رباح سے انہوں نے

[راجع: ۵۷۱] نے ابن عباس رضی اللہ عنہما سے، انہوں نے نبی کریم ﷺ سے، پھر یہی حدیث نقل کی۔

۷۲۴۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَوْ لَا أَنُ اشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَالِكِ)). [راجع: ۸۸۷]

(۷۲۴۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے جعفر بن ربیعہ نے، ان سے عبدالرحمن اعرج نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”اگر میری امت پر شاق نہ ہوتا تو میں ان پر مسواک کرنا واجب قرار دے دیتا۔“

۷۲۴۱۔ حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ، قَالَ: وَاصَلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ وَوَاصَلَ أَنَاسُ مِنَ النَّاسِ فَلَبَّغَ النَّبِيُّ ﷺ فَقَالَ: ((لَوْ مَدَّ بِيَ الشَّهْرُ لَوَاصَلْتُ وَصَالًا يَدْعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أَظَلُّ يَطْعَمُنِي رَبِّي وَيَسْقِينِي)) تَابَعَهُ سَلِيمَانُ ابْنُ مُغِيرَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

(۷۲۴۱) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے عبدالاعلیٰ نے بیان کیا، کہا ہم سے حمید طویل نے، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے رمضان کے آخری دنوں میں صوم وصال رکھا تو بعض صحابہ رضی اللہ عنہم نے بھی صوم وصال رکھا۔ نبی اکرم ﷺ کو اس کی اطلاع ملی تو آپ نے فرمایا: ”اگر اس مہینے کے دن اور بڑھ جاتے تو میں اتنے دن متواتر وصال کرتا کہ ہوس کرنے والے اپنی ہوس چھوڑ دیتے، میں تم لوگوں جیسا نہیں ہوں۔ میں اس طرح دن گزارتا ہوں کہ میرا رب مجھے کھلاتا پلاتا ہے۔“ اس روایت کی متابعت سلیمان بن مغیرہ نے کی، ان سے ثابت نے، ان سے انس نے، ان سے نبی کریم ﷺ نے ایسا فرمایا جو اوپر مذکور ہوا۔

[راجع: ۱۹۶۱] [مسلم: ۲۵۷۱] یعنی حقیقت میں جنت کا کھانا پانی اس صورت میں آپ ﷺ کا وصال روزہ ظاہری ہوگا نہ کہ حقیقت میں مگر بعض نے کہا کہ کھانے پینے سے مجازی معنی مراد ہے کہ وہ مجھ کو قوت دیتا رہتا ہے جو تم کو کھانے پینے سے حاصل ہوتی ہے۔ صوم وصال اس روزے کو کہتے ہیں جس میں اظہار و حر کے وقت میں بھی نہیں کھایا جاتا اور اس روزے کو مسلسل جاری رکھا جاتا ہے۔

۷۲۴۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ؛ ح. وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوُصَالِ قَالُوا: فَإِنَّكَ تَوَاصَلُ قَالَ: ((أَيْكُمْ مِثْلِي؟ إِنِّي أَبِيتُ يَطْعَمُنِي رَبِّي وَيَسْقِينِي)) فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوْا الْهَلَالَ

(۷۲۴۲) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم کو زہری نے خبر دی (دوسری سند) اور لیث نے کہا کہ مجھ سے عبدالرحمن بن خالد نے بیان کیا، ان سے ابن شہاب (زہری) نے، انہیں سعید بن مسیب نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے صوم وصال سے منع کیا تو صحابہ رضی اللہ عنہم نے عرض کیا: آپ تو وصال کرتے ہیں۔ آپ ﷺ نے فرمایا: ”تم میں کون مجھ جیسا ہے، میں تو اس حالت میں رات گزارتا ہوں کہ میرا رب مجھے کھلاتا پلاتا ہے۔“ لیکن جب لوگ نہ مانتے تو آپ نے ایک دن کے ساتھ دوسرا دن ملا کر وصال کا روزہ رکھا، پھر

فَقَالَ: ((لَوْ تَأَخَّرَ لِرِدَّتِكُمْ)) كَأَلَمُنْكَلْ لَهُمْ.

[راجع: ۱۹۶۵]

۷۲۴۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، قَالَ: حَدَّثَنَا أَشْعَثُ عَنْ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَذْرِ أَمِنْ النَّيْبِ هُوَ؟ قَالَ: ((نَعَمْ)) قُلْتُ: فَمَا لَهُمْ لَمْ يَدْخُلُوهُ فِي النَّيْبِ قَالَ: ((إِنَّ قَوْمَكَ قَصَّرَتْ بِهِمُ التَّفَقُّةُ)) قُلْتُ: فَمَا شَأْنُ بَابِهِ مُزْتَفِعًا؟ قَالَ: ((فَعَلَ ذَلِكَ قَوْمُكَ لِيَدْخُلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا وَلَوْ لَا أَنَّ قَوْمَكَ حَدِيثُ عَهْدِهِمْ بِالْجَاهِلِيَّةِ فَأَخَافُ أَنْ تُنْكَرَ قُلُوبُهُمْ أَنْ أَدْخَلَ الْجَذَرَ فِي النَّيْبِ وَأَنْ أَلْصَقَ بَابَهُ فِي الْأَرْضِ)). [راجع: ۱۲۶]

لوگوں نے (عید) کا چاند دیکھا تو آپ نے فرمایا: ”اگر چاند نہ ہوتا تو میں اور وصال کرتا۔“ اور گویا آپ نے انہیں تنبیہ کرنے کے لئے ایسا فرمایا۔

(۷۲۴۳) ہم سے مسدد نے بیان کیا، کہا ہم سے ابواحوص نے بیان کیا، کہا ہم سے اشعث نے، ان سے اسود بن یزید نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے رسول اللہ ﷺ سے (خانہ کعبہ کے) حطیم کے بارے میں پوچھا: کیا یہ بھی خانہ کعبہ کا حصہ ہے؟ فرمایا: ”ہاں۔“ میں نے کہا: پھر کیوں ان لوگوں نے اسے بیت اللہ میں داخل نہیں کیا؟ آنحضرت ﷺ نے فرمایا: ”تمہاری قوم کے پاس خرچ کی کمی ہو گئی تھی۔“ میں نے کہا کہ یہ خانہ کعبہ کا دروازہ اونچائی پر کیوں ہے؟ فرمایا: ”یہ اس لئے انہوں نے کیا ہے تاکہ جسے چاہیں اندر داخل کریں اور جسے چاہیں روک دیں۔ اگر تمہاری قوم (قریش) کا زمانہ جاہلیت سے قریب نہ ہوتا اور مجھے خوف نہ ہوتا کہ ان کے دلوں میں اس سے انکار پیدا ہوگا تو میں حطیم کو بھی خانہ کعبہ میں شامل کر دیتا اور اس کے دروازے کو زمین کے برابر کر دیتا۔“

تشریح: حضرت عبداللہ بن زبیر رضی اللہ عنہ نے اپنی خلافت میں ایسا کر دیا تھا۔ شرقی اور غربی دروازے بنادے تھے مگر حجاج بن یوسف نے ضد میں آکر اس عمارت کو تڑوا کر پہلی حالت پر کر دیا۔ آج تک اسی حالت پر ہے۔ دوسری روایت میں یوں ہے اس کے دروازے رکھنا ایک مشرقی اور ایک مغربی۔ عبداللہ بن زبیر رضی اللہ عنہ نے اپنی خلافت میں یہ حدیث حضرت عائشہ رضی اللہ عنہا سے سن کر جیسا منشا ہی کریم رضی اللہ عنہ کا تھا اسی طرح کعبہ کو بنا دیا مگر اللہ حجاج ظالم سے سمجھ اس نے کیا کیا کہ عبداللہ رضی اللہ عنہ کی ضد سے پھر کعبہ تڑوا کر جیسا جاہلیت کے زمانہ میں تھا ایسا ہی کر دیا اگر کعبہ میں دروازے رہتے تو داخلے کے وقت کیسی راحت رہتی، ہوا آتی اور نکلتی رہتی اب ایک ہی دروازہ اور دشمنان بھی اندر نہ ادھر لوگوں کا ہجوم۔ داخلے کے وقت وہ تکلیف ہوتی ہے کہ معاذ اللہ۔ اور گرمی اور جس کے مارے نماز بھی اچھی طرح اطمینان سے نہیں پڑھی جاتی۔

۷۲۴۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَوْ لَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتِ وَادِي الْأَنْصَارِ أَوْ شِعْبُ الْأَنْصَارِ)).

[راجع: ۳۷۷۹]

(۷۲۴۴) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے بیان کیا اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اگر ہجرت کی فضیلت نہ ہوتی تو میں انصار کا ایک فرد بننا پسند کرتا اور اگر دوسرے لوگ کسی وادی میں چلیں اور انصار ایک وادی یا گھاٹی میں چلیں تو میں انصار کی وادی یا گھاٹی میں چلوں گا۔“

تشریح: انصار کی فضیلت بیان کرنا مقصود ہے۔

۷۲۴۵۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَوْ لَا الْهَجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِي الْأَنْصَارِ أَوْ شِعْبَهَا)) تَابَعَهُ أَبُو التَّيَّاحِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الشُّعْبِ. [راجع: ۴۳۳۰]

(۷۲۴۵) ہم سے موسیٰ نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے عمرو بن یحییٰ نے، ان سے عباد بن تمیم نے اور ان سے عبد اللہ بن زید رضی اللہ عنہ نے بیان کیا انہوں نے نبی اکرم ﷺ سے نقل کیا آپ نے فرمایا: ”اگر ہجرت نہ ہوتی تو میں انصار کا ایک فرد ہوتا اور اگر لوگ کسی وادی یا گھاٹی میں چلیں تو میں انصار کی وادی یا گھاٹی میں چلوں گا۔“ اس روایت کی متابعت ابوالتیاح نے کی، ان سے انس رضی اللہ عنہ نے نبی کریم ﷺ سے اس میں بھی درے کا ذکر ہے۔

تشریح: یہ حدیث کتاب المغازی میں موصول گزر چکی ہے اس باب میں امام بخاری رحمہ اللہ نے ان احادیث کو جمع کیا جن میں اگر کالفظ ہے تو معلوم ہوا کہ اگر مگر کہنا مطلقاً منع نہیں ہے اور دوسری حدیث میں جو آیا ہے اگر مگر سے بچا رہ وہ خاص مقاموں پر محمول ہے یعنی جب کسی کار خیر کا ارادہ کرے اور اس پر قدرت ہو تو اس کو کر ڈالے۔ اس میں اگر مگر نہ نکالے۔ دوسرے جب کوئی مصیبت پیش آئے کچھ نقصان ہو جائے تو اللہ کی تقدیر اور اس کے ارادے سے سمجھے اس میں بھی اگر مگر نہ نکالنا اور یوں کہنا اگر ہم ایسا کرتے تو یہ آفت نہ آتی منع ہے کیونکہ اس میں تقدیر الہی پر بے اعتمادی اور اپنی تدبیر پر بھروسہ نکلتا ہے۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کتاب اخبار الاحاد

ان احادیث کا بیان جن کو ایک سچے اور معتبر شخص نے روایت کیا ہو

باب: ایک سچے شخص کی خبر پر اذان، نماز، روزے، فرائض اور تمام احکام میں عمل ہونا

بَابُ مَا جَاءَ فِي إِجَازَةِ خَبَرِ الْوَاحِدِ الصَّدُوقِ فِي الْأَذَانِ وَالصَّلَاةِ وَالصَّوْمِ وَالْفَرَائِضِ وَالْأَحْكَامِ

اور اللہ تعالیٰ نے سورہ توبہ میں فرمایا: ”ایسا کیوں نہیں کرتے کہ ہر فرقہ میں سے کچھ لوگ نکلیں تاکہ وہ دین کی سمجھ حاصل کریں اور لوٹ کر اپنی قوم کے لوگوں کو ڈرائیں اس لئے کہ وہ بتا ہی سے بچے رہیں۔“ اور ایک شخص کو بھی طائفہ کہہ سکتے ہیں جیسے سورہ حجرات میں: ”اور اگر دو مسلمان بھی داخل ہیں جو آپس میں لڑ پڑیں۔“ تو ہر ایک مسلمان ایک طائفہ ہوا اور اسی سورت میں اللہ تعالیٰ نے فرمایا: ”مسلمانو (جلدی مت کیا) کرو ایسا نہ ہو کہ تم کسی قوم کو نادانی کی وجہ سے تکلیف پہنچاؤ تمہارے پاس بدکار شخص کچھ خبر لائے تو اس کی تحقیق کر لیا کرو۔“ اگر خبر واحد مقبول نہ ہوتی تو آپ ﷺ ایک شخص کو حاکم بنا کر اور اس کے بعد دوسرے شخص کو کیوں بھیجتے اور یہ کیوں فرماتے کہ اگر پہلا حاکم کچھ بھول جائے تو دوسرا حاکم اسے سنت کے طریق پر لگا دے۔

وَقَوْلُ اللَّهِ: ﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ [التوبة: ١٢٢] وَيُسَمَّى الرَّجُلُ طَائِفَةً لِقَوْلِهِ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾ [الحجرات: ٩] فَلَوْلَا اقْتَتَلَ رَجُلَانِ دَخَلَ فِي مَعْنَى الْآيَةِ وَقَوْلِهِ: ﴿إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ﴾ [الحجرات: ٦] وَكَيْفَ بَعَثَ النَّبِيُّ ﷺ أُمَرَاءَهُ وَاجِدًا بَعْدَ وَاجِدٍ فَإِنْ سَهَا أَحَدٌ مِنْهُمْ رَدَّ إِلَى السُّنَّةِ.

تشریح: جن کو اصطلاح الجہدیت میں خبر واحد کہتے ہیں اکثر صحیح احادیث اسی قسم کی ہیں کہ ان کو ایک یا دو صحابہ رضی اللہ عنہما یا ایک یا دو تابعین نے روایت کیا ہے۔ خبر واحد کا جب راوی سچا اور ثقہ اور معتبر ہو تو اس کا قبول کرنا تمام اماموں نے واجب رکھا ہے اور ہمیشہ قیاس کو ایسی حدیث کے مقابل ترک کر دیا ہے۔ بلکہ امام ابو حنیفہ رحمہ اللہ نے تو اور زیادہ احتیاط کی ہے۔ انہوں نے کہا ہے کہ مرسل اور ضعیف حدیث یہاں تک کہ خیالی کا قول بھی حجت ہے اور قیاس کو اس کے مقابلہ میں ترک کر دیں گے۔ اللہ تعالیٰ امام ابو حنیفہ رحمہ اللہ کو جزائے خیر دے وہ اہل سنت یعنی اہل حدیث کے پیشوا تھے۔ ہمارے زمانے میں جو لوگ اپنے تئیں حنفی کہتے ہیں اور صحیح حدیث کو سن کر بھی قیاس کی پیروی نہیں چھوڑتے وہ سچے حنفی نہیں ہیں بلکہ بدنام کنندہ نکونام سے چند

اپنے امام کے جھوٹے نام لیا ہیں سچے حنفی اہل حدیث ہیں جو امام ابو حنیفہ رحمہ اللہ کی ہدایت اور از شاد کے مطابق چلتے ہیں اور تمام عقائد اور صفات اللہ اور اصول میں ان کے ہم اعتقاد اور ہم عمل ہیں۔ اس آیت ذیل سے خبر واحد کا حجت ہونا نکلتا ہے کیونکہ طائفہ ایک شخص کو بھی کہہ سکتے ہیں اور بعض فرقہ میں صرف تین آدمی ہی ہوتے ہیں اس دوسری آیت سے صاف نکلتا ہے کہ اگر نیک اور سچا اور معتبر شخص کوئی خبر لائے تو اس کو مان لینا چاہیے۔ اس میں تحقیق کی ضرورت نہیں کیونکہ اگر اس کی خبر کا بھی یہی حکم ہو جو بدکار کی خبر کا ہے تو نیک اور بدکار دونوں کا یکساں ہونا لازم آئے گا۔ ابن کثیر نے کہا آیت سے یہ بھی نکلا کہ فاسق اور بدکار شخص کی روایت کی ہوئی حدیث حجت نہیں، اسی طرح مجہول الحال کی۔ حدیث مذکور سے ظاہر ہوا کہ اگر خبر واحد قبول کے لائق نہ ہو تو ایک شخص واحد کو حاکم بنا کر بھیجنا ایک شخص واحد کا دوسرے کی غلطی ظاہر کرنا اس کو ٹھیک راستے پر لگانا اس کے کچھ معنی نہ ہوتے۔

۷۲۴۶۔ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ الْحَوَرِثِ أَتَيْنَا النَّبِيَّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ ﷺ رَقِيفًا فَلَمَّا ظَنَّ أَنَا قَدْ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدْ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرَنَاهُ قَالَ: ((ارْجِعُوا إِلَى أَهْلِكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُّوهُمْ وَذَكَرْ أَشْيَاءَ أَحْفَظْهَا أَوْ لَا أَحْفَظْهَا۔ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤْمَرْكُمْ أَكْبَرُكُمْ)). [راجع: ۶۲۸]

۷۲۴۷۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ التَّيْمِيِّ عَنْ أَبِي عُمَرَ عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَمْنَعَنَّ أَحَدُكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤْذِّنُ۔ أَوْ قَالَ۔ يَنَادِي لِيَرْجِعَ قَائِمَكُمْ وَبَنَتُهُ نَائِمَكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا)) وَجَمَعَ يَحْيَى كَفَنِيَةً حَتَّى يَقُولَ هَكَذَا وَمَدَّ يَحْيَى إِضْبَعِيهِ السَّبَابَتَيْنِ.

تشریح: ترجمہ باب اس سے نکلا کہ آپ ﷺ نے فرمایا تم میں سے ایک شخص اذان دے تو معلوم ہوا کہ ایک شخص کے اذان دینے پر لوگوں کو عمل کرنا اور نماز پڑھ لینا درست ہے۔ آخر یہ بھی تو خبر واحد ہے۔

۷۲۴۷۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ التَّيْمِيِّ عَنْ أَبِي عُمَرَ عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَمْنَعَنَّ أَحَدُكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤْذِّنُ۔ أَوْ قَالَ۔ يَنَادِي لِيَرْجِعَ قَائِمَكُمْ وَبَنَتُهُ نَائِمَكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا)) وَجَمَعَ يَحْيَى كَفَنِيَةً حَتَّى يَقُولَ هَكَذَا وَمَدَّ يَحْيَى إِضْبَعِيهِ السَّبَابَتَيْنِ.

۷۲۴۷۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى بْنِ التَّيْمِيِّ عَنْ أَبِي عُمَرَ عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَمْنَعَنَّ أَحَدُكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ فَإِنَّهُ يُؤْذِّنُ۔ أَوْ قَالَ۔ يَنَادِي لِيَرْجِعَ قَائِمَكُمْ وَبَنَتُهُ نَائِمَكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا)) وَجَمَعَ يَحْيَى كَفَنِيَةً حَتَّى يَقُولَ هَكَذَا وَمَدَّ يَحْيَى إِضْبَعِيهِ السَّبَابَتَيْنِ.

[راجع: ۶۲۱] ملائے اور کہا یہاں تک کہ وہ اس طرح ظاہر ہو جائے اور اس کے اظہار کے لئے انہوں نے اپنی دونوں شہادت کی انگلیوں کو پھیلا کر بتلایا۔

تشریح: یعنی چوڑے آسمان کے کنارے کنارے پھیلی ہوئی صبح صادق ہوتی ہے۔

۷۲۴۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ بِلَالًا يَنَادِي بِلِيلِ فَاكُلُوا وَاشْرَبُوا حَتَّى يَنَادِيَ ابْنُ أُمِّ مَكْتُومٍ)). (۷۲۴۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد العزیز بن مسلم نے، کہا ہم سے عبد اللہ بن دینار نے بیان کیا، کہا کہ میں نے عبد اللہ بن عمر سے سنا کہ نبی کریم نے فرمایا: ”بلال (رمضان میں) رات ہی میں اذان دیتے ہیں (وہ نماز فجر کی اذان نہیں ہوتی) پس تم کھاؤ پیاں یہاں تک کہ عبد اللہ بن ام مکتوم اذان دیں (تو کھانا پینا بند کر دو)۔“

[راجع: ۶۱۷]

تشریح: ترجمہ باب اس سے نکلا کہ آپ نے ایک شخص بلال رضی اللہ عنہ یا عبداللہ بن ام مکتوم رضی اللہ عنہ کی اذان کو عمل کے لئے کافی سمجھا اس سے بھی خبر واحد کا اثبات ہوا۔ واحد شخص جب معتبر ہو اس کا روایت کرنا بھی اسی طرح حجت ہے جیسے شخص واحد کی اذان جملہ مسلمانوں کے لئے حجت ہے۔ خبر واحد کو حجت نہ ماننے والے کو چاہیے کہ شخص واحد کی اذان کو بھی تسلیم نہ کرے۔ اذلیس فلیس۔

۷۲۴۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ خَمْسًا فَقِيلَ أَزِيدَ فِي الصَّلَاةِ قَالَ: ((وَمَا ذَٰلِكَ)) قَالُوا: صَلَّيْتَ خَمْسًا فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ. [راجع: ۴۰۱]

۷۲۴۹۔ ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے، ان سے حکم بن عتبہ نے ان سے ابراہیم بن غنی نے، ان سے علقمہ بن قیس نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ہمیں ظہر کی پانچ رکعت نماز پڑھائی تو آپ سے پوچھا گیا نماز (کی رکعتوں) میں کچھ زیادہ ہو گیا ہے؟ آپ ﷺ نے دریافت فرمایا: ”کیا بات ہے؟“ صحابہ رضی اللہ عنہم نے کہا آپ نے پانچ رکعت نماز پڑھائی ہے۔ پھر آپ ﷺ نے سلام

کے بعد دوسرے (سہو کے) کئے۔

تشریح: اگرچہ اس روایت کی تطبیق ترجمہ باب سے مشکل ہے کیونکہ یہ کہنے والے کہ آپ نے پانچ رکعت پڑھی ہیں۔ کئی آدمی معلوم ہوتے ہیں لیکن امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس حدیث کے دوسرے طریق کی طرف اشارہ کیا جسے خود انہوں نے کتاب الصلوٰۃ باب اذا صلی خمسا میں روایت کیا ہے۔ اس میں یہ میضہ مفرد یوں ہے کہ قال صلیت خمسا تو باب کی مطابقت حاصل ہوگی۔ اس لئے کہ نبی کریم ﷺ نے ایک شخص کے کہنے پر عمل کیا۔ حافظ نے کہا کہ اس شخص کا نام معلوم نہ ہو سکا نبی کریم ﷺ نے صرف ایک شخص کے کہنے پر اعتبار کر لیا۔ اگر ایک معتبر آدمی کا کہنا ناقابل اعتبار ہوتا تو آپ ایسا کیوں کرتے۔ معلوم ہوا کہ شخص واحد معتبر کی روایت کو تسلیم کرنا عقلاً و نقلاً ہر طرح سے درست ہے جو لوگ مطلق خبر واحد کے تسلیم کرنے سے انکار کرتے ہیں ان کا یہ کہنا کسی طرح سے بھی درست نہیں ہے۔

۷۲۵۰۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ (۷۲۵۰) ہم سے اسماعیل بن ابی اسحاق نے بیان کیا، کہا مجھ سے مالک نے بیان کیا، ان سے ابوبکر بن ابی اسحاق نے ان سے محمد بن سیرین نے اور ان سے

ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ! نے دو ہی رکعت پر (مغرب یا عشاء کی نماز میں) نماز ختم کر دی تو ذوالیدین نے کہا: یا رسول اللہ! نماز کم کر دی گئی ہے یا آپ بھول گئے ہیں آپ نے پوچھا: ”کیا ذوالیدین صحیح کہتے ہیں؟“ لوگوں نے کہا جی ہاں، پھر آنحضرت صلی اللہ علیہ وسلم کھڑے ہوئے اور دو آخری رکعتیں پڑھیں، پھر سلام پھیرا پھر تکبیر کہی اور سجدہ کیا (نماز کے عام) سجدے جیسا یا اس سے طویل، پھر آپ نے سر اٹھایا، پھر تکبیر کہی اور نماز کے سجدے جیسا سجدہ مثل سجدہ ثُمَّ رَفَعَ۔ [راجع: ۴۸۲]

تشریح: ترجمہ باب اس سے نکلا کہ آپ نے ذوالیدین رضی اللہ عنہ اکیس شخص کی خبر کو قابل عمل جان کر منظور کر لیا اور تصدیق مزید کے لئے دوسرے لوگوں سے بھی دریافت فرمایا۔ اگر ایک شخص کی خبر قابل عمل نہ ہوتی تو آپ ذوالیدین رضی اللہ عنہ کے کہنے پر کچھ خیال ہی نہ فرماتے، اس سے خبر واحد کی دوسروں سے تصدیق کر لینا بھی ثابت ہوا۔

(۷۲۵۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے، ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ مسجد قبا میں لوگ صبح کی نماز پڑھ رہے تھے کہ ایک آنے والے نے ان کے پاس پہنچ کر کہا کہ رسول اللہ پر رات قرآن کی آیت نازل ہوئی اور آپ کو حکم دیا گیا ہے کہ نماز میں کعبہ کی طرف منہ کر لیں، پس تم بھی اسی طرف رخ کر لو۔ ان لوگوں کے چہرے شام، یعنی بیت المقدس کی طرف تھے، پھر وہ لوگ کعبہ کی طرف مڑ گئے۔

۷۲۵۱۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آيَةٌ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنًا وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا وَكَانَتْ وَجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ. [راجع: ۴۰۳]

تشریح: باب کی مطابقت یہ ہے کہ ایک شخص کی خبر پر مسجد قبا والوں نے عمل کیا۔

(۷۲۵۲) ہم سے یحییٰ بن موسیٰ بجلی نے بیان کیا، کہا ہم سے وکیع بن جراح نے بیان کیا، ان سے اسرائیل بن یونس نے، ان سے ابواسحاق سمیعی نے اور ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ جب رسول اللہ صلی اللہ علیہ وسلم مدینہ تشریف لائے تو آپ سولہ یا سترہ مہینے تک بیت المقدس کی طرف منہ کر کے نماز پڑھتے رہے لیکن آپ کی آرزو تھی کہ کعبہ کی طرف منہ کر کے نماز پڑھیں، پھر اللہ تعالیٰ نے سورہ بقرہ میں یہ آیت نازل کی: ”ہم آپ کے چہرے کو بار بار آسمان کی طرف اٹھاتا دیکھتے ہیں پس عنقریب ہم آپ کے منہ کو قبلہ کی طرف پھیر دیں گے جس سے آپ خوش ہوں گے۔“ چنانچہ رخ کعبہ کی طرف کر دیا گیا ایک صاحب نے عصر کی نماز آنحضرت صلی اللہ علیہ وسلم

۷۲۵۲۔ حَدَّثَنَا يَحْيَى، حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا وَكَانَ يُحِبُّ أَنْ يَوَجَّهُ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ: ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾ فَوَجَّهُ نَحْوَ الْكَعْبَةِ وَصَلَّى مَعَهُ رَجُلٌ الْعَصْرَ ثُمَّ خَرَجَ فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ

رَسُولُ اللَّهِ ﷺ وَآتَهُ قَدْ وَجَّهَ إِلَى الْكُعْبَةِ فَأَنحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ. کے ساتھ پڑھی، پھر وہ مدینے سے نکل کر انصار کی ایک جماعت تک پہنچے اور کہا کہ وہ گواہی دیتے ہیں کہ انہوں نے آنحضرت ﷺ کے ساتھ نماز پڑھی ہے اور کعبہ کی طرف منہ کرنے کا حکم ہو گیا ہے، چنانچہ سب لوگ کعبہ کی جانب ہو گئے، حالانکہ وہ عصر کی نماز کے رکوع میں تھے۔ [راجع: ۴۰]

تشریح: یہ واقعہ ثویل قبلہ کے پہلے دن مسجد بنی حارث یعنی مسجد قبلتین کا ہے۔ بعض روایتوں میں ظہر کی نماز مذکور ہے اور اگلی حدیث کا واقعہ دوسرے روز کا مسجد قبا کا ہے تو دونوں روایتوں میں اختلاف نہیں رہا۔ باب کی مطابقت ظاہر ہے کہ خبر واحد کو تسلیم کر کے اس پر جمہور صحابہ رضی اللہ عنہم نے عمل کیا۔ جو لوگ خبر واحد کے منکر ہیں وہ جمہور صحابہ رضی اللہ عنہم کے طرز عمل سے منکر ہیں۔

۷۲۵۳۔ حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي النَّبِيَّ ﷺ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبِي بَنٍ كَعْبٍ شَرَابًا مِنْ فَضِيحٍ وَهُوَ تَمَرٌ فَجَاءَهُمْ آبُ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ! فَمَ إِلَى هَذِهِ الْجَرَّارِ فَأَكْسَرَهَا قَالَ أَنَسُ: فَقُمْتُ إِلَى مَهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى انْكَسَرَتْ. (۷۲۵۳) مجھ سے یحییٰ بن قزعة نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ میں ابو طلحہ انصاری، ابو عبیدہ بن جراح اور ابی بن کعب رضی اللہ عنہم کو کھجور کی شراب پلا رہا تھا اتنے میں ایک آنے والے شخص نے آ کر خبر دی کہ شراب حرام کر دی گئی ہے۔ ابو طلحہ رضی اللہ عنہ نے اس شخص کی خبر سننے ہی کہا انس ان منکوں کو بڑھ کر توڑ دے۔ انس رضی اللہ عنہ نے بیان کیا کہ میں ایک ہاون دستہ کی طرف بڑھا جو ہمارے پاس تھا اور میں نے اس کے نچلے حصہ سے ان منکوں پر مارا جس سے وہ سب ٹوٹ گئے۔

[راجع: ۲۴۶۶]

تشریح: سبحان اللہ! صحابہ رضی اللہ عنہم کی ایمانداری اور تقویٰ شعاری ایمان ہو تو ایسا ہو۔ باب کی مطابقت ظاہر ہے کہ ایک شخص کی خبر پر شراب کے حرام ہو جانے پر اعتقاد کر لیا۔ اس سے بھی خبر واحد پر عمل کا اثبات ہوا۔

۷۲۵۴۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ صِلَةَ عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَهْلِ نَجْرَانَ: «لَا يَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ» فَاسْتَشْرَفَ لَهَا أَصْحَابُ النَّبِيِّ ﷺ فَبَعَثَ أَبُو عُبَيْدَةَ. (۷۲۵۴) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، کہا ہم سے ابو اسحاق نے، ان سے صلیہ بن زفر نے اور ان سے حذیفہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے اہل نجران سے فرمایا: ”میں تمہارے پاس ایک ایمان دار آدمی جو حقیقی امانت دار ہوگا بھیجوں گا۔“ آپ ﷺ کے صحابہ رضی اللہ عنہم منتظر رہے (کہ کون اس صفت سے موصوف ہے) تو آپ نے حضرت ابو عبیدہ رضی اللہ عنہ کو بھیجا۔ [راجع: ۳۷۴۵]

تشریح: اس سے بھی خبر واحد کا اثبات ہوا کہ آپ نے اکیلے ابو عبیدہ رضی اللہ عنہ کو روانہ فرمانے کا اعلان کیا اور ان کو بھیجا۔ صدق رسول اللہ ﷺ۔

۷۲۵۵۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا (۷۲۵۵) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ نے بیان

شُعْبَةُ عَنْ خَالِدٍ عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ، قَالَ النَّبِيُّ ﷺ: ((لِكُلِّ أُمَّةٍ أَمِينٌ وَآمِنٌ هَذِهِ الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ)). (راجع: ۳۷۴۴) کیا، ان سے خالد بن مہران نے بیان کیا، ان سے ابو قلابہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ہر امت میں ایک امانتدار ہوتا ہے اور اس امت کے امانت دار ابو عبیدہ بن جراح ہیں۔“

تشریح: یہ ایماندار اور امانت داری میں فر فرید تھے گو اور سب صحابہ رضی اللہ عنہم بھی ایماندار اور دیندار تھے مگر ان کا درجہ اس خاص صفت میں بہت ہی بڑھا ہوا تھا جسے حضرت عثمان رضی اللہ عنہ کا درجہ جیسا میں، حضرت علی رضی اللہ عنہ کا شجاعت میں۔ (رضی اللہ عنہ)

۷۲۵۶۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَيْدِ بْنِ حُنَيْنٍ عَنْ ابْنِ عَبَّاسٍ عَنْ عَمْرِو قَالَ وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ إِذَا غَابَ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهِدَتْهُ أَتَيْتُهُ بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ وَإِذَا غِثَ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهِدَهُ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ. (راجع: ۸۹) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے یحییٰ بن سعید نے بیان کیا، ان سے عبید بن حنین نے بیان کیا، ان سے ابن عباس نے کہ حضرت عمر رضی اللہ عنہ نے بیان کیا کہ قبیلہ انصار کے ایک صاحب تھے (اوس بن خولہ نام) جب وہ رسول اللہ ﷺ کی مجلس میں شرکت نہ کر سکتے اور میں شریک ہوتا تو انہیں آ کر آپ ﷺ کی مجلس کی خبریں بتاتا اور جب میں آنحضرت ﷺ کی مجلس میں شریک نہ ہو پاتا تو وہ شریک ہوتے تو وہ آ کر رسول اللہ ﷺ کی مجلس کی خبریں مجھے بتاتے۔

تشریح: اس حدیث سے خبر واحد کا حجت ہونا نکلتا ہے کیونکہ حضرت عمر رضی اللہ عنہ ان کی خبر پر یقین کرتے اور وہ حضرت کی خبر پر اعتماد کرتا تھا۔ پس خبر واحد پر تو اثر اعلیٰ ہوتا آ رہا ہے مگر مقلدین کو اللہ عقل دے کہ وہ کیوں ایک صحیح بات کے زبردستی بے منکر ہو گئے ہیں۔

۷۲۵۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ سَعْدٍ ابْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا فَأَوْقَدَ نَارًا فَقَالَ: ادْخُلُوهَا فَأَرَادُوا أَنْ يَدْخُلُوهَا وَقَالَ آخَرُونَ: إِنَّمَا قَرَرْنَا مِنْهَا فَذَكُرُوا لِلنَّبِيِّ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: ((لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ)) وَقَالَ لِلآخَرِينَ: ((لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ)). (راجع: ۴۳۴۰) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے زبید نے، ان سے سعد بن عبیدہ نے، ان سے ابو عبد الرحمن نے اور ان سے حضرت علی رضی اللہ عنہ نے کہ نبی کریم ﷺ نے ایک لشکر بھیجا اور اس کا امیر ایک صاحب عبد اللہ بن حذافہ سہمی کو بنایا، پھر (اس نے کیا کیا کہ) آگ جلوائی اور (لشکریوں سے) کہا کہ اس میں داخل ہو جاؤ جس پر بعض لوگوں نے داخل ہونا چاہا لیکن کچھ لوگوں نے کہا کہ ہم آگ ہی سے بھاگ کر آئے ہیں۔ پھر اس کا ذکر آنحضرت ﷺ سے کیا تو آپ نے ان سے فرمایا جنہوں نے آگ میں داخل ہونے کا ارادہ کیا تھا کہ ”اگر تم اس میں داخل ہو جاتے تو اس میں قیامت تک رہتے۔“ اور دوسرے لوگوں سے کہا کہ ”اللہ تعالیٰ کی نافرمانی میں کسی کی اطاعت حلال نہیں ہے اطاعت صرف نیک کاموں میں ہے۔“

تشریح: باقی اللہ اور رسول ﷺ کے حکم کے خلاف کسی کا حکم نہ ماننا چاہیے، بادشاہ ہو یا وزیر سب چھپر پر رہے ہمارا بادشاہ حقیقی اللہ ہے۔ یہ دنیا کے جھوٹے بادشاہ گویا گڑیوں کے بادشاہ ہیں یہ کیا کر سکتے ہیں بہت ہوا تو دنیا کی چند روزہ زندگی لے لیں گے وہ بھی بادشاہ حقیقی چاہے گا تو، ورنہ ایک بال ان سے بیکانیں ہو سکتا۔ اس حدیث کی مطابقت ترجمہ باب سے یوں نکلتی ہے کہ نبی کریم ﷺ نے جائز باتوں میں سرداری کی اطاعت کا حکم دیا، حالانکہ وہ ایک شخص ہوتا ہے دوسرے یہ کہ بعض صحابہ رضی اللہ عنہم نے اس کی بات سنی اور آگ میں بھی گھسا چاہا۔

۷۲۵۹، ۷۲۵۸۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللَّهِ بْنَ عُبَيْدِ اللَّهِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ. (۷۲۵۸، ۷۲۵۹) ہم سے زہیر بن حرب نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے بیان کیا، ان سے ان کے والد نے بیان کیا، ان سے صالح نے، ان سے ابن شہاب نے، انہیں عبید اللہ بن عبد اللہ نے خبر دی اور انہیں ابو ہریرہ اور زید بن خالد رضی اللہ عنہما نے خبر دی کہ دو شخص نبی اکرم ﷺ کے پاس اپنا جھگڑا لائے۔

[راجع: ۲۳۱۴، ۲۳۱۵]

۷۲۶۰۔ ح: وَحَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ [بْنِ عُبَيْدِ اللَّهِ] عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَامَ رَجُلٌ مِنَ الْأَعْرَابِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَفْضُ لِي بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ فَقَامَ خَصْمُهُ فَقَالَ: صَدَقَ يَا رَسُولَ اللَّهِ! أَفْضُ لَهُ بِكِتَابِ اللَّهِ وَأَنْذَن لِي فَقَالَ لَهُ النَّبِيُّ ﷺ: ((قُلْ)) فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا وَالْعَسِيفُ الْأَجِيرُ۔ فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَأَفْتَدَيْتُ مِنْهُ بِمِائَةِ مِنَ الْغَنَمِ وَوَلَيْدَةٍ ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى امْرَأَتِهِ الرَّجْمَ وَأَتَمَّا عَلَى ابْنِي جَلْدٌ مِائَةً وَتَغْرِيبٌ عَامٌ فَقَالَ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ أَمَّا الْوَلِيدَةُ وَالْغَنَمُ فَرُدُّوهَا وَأَمَّا ابْنُكَ فَاعْلِيهِ جَلْدٌ مِائَةً وَتَغْرِيبٌ عَامٌ وَأَمَّا أَنْتَ يَا أُنَيْسُ! لِرَجُلٍ مِنْ أَسْلَمَ۔

(۷۲۶۰) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے پاس موجود تھے کہ دیہاتیوں میں سے ایک صاحب کھڑے ہوئے اور کہا: یا رسول اللہ! کتاب اللہ کے مطابق میرا فیصلہ فرما دیجئے۔ اس کے بعد ان کا مقابل فریق کھڑا ہوا اور کہا انہوں نے صحیح کہا یا رسول اللہ ہمارا فیصلہ کتاب اللہ کے مطابق کر دیجئے اور مجھے کہنے کی اجازت دیجئے۔ آپ ﷺ نے فرمایا: ”کہو۔“ انہوں نے کہا کہ میرا لڑکا ان کے ہاں مزدوری کیا کرتا تھا (عسیف بمعنی اجیر مزدور ہے) پھر اس نے ان کی عورت سے زنا کر لیا تو لوگوں نے مجھے بتایا کہ میرے بیٹے پر رحم کی سزا ہوگی لیکن میں نے اس کی طرف سے سو بکریوں اور ایک باندی کا فدیہ دیا (اور لڑکے کو چھڑا لیا) پھر میں نے اہل علم سے پوچھا تو انہوں نے بتایا کہ اس کی بیوی پر رحم کی سزا لاگو ہوگی اور میرے لڑکے کو سو کوڑے اور ایک سال کے لئے جلا وطنی کی۔ آپ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! میں تمہارے درمیان کتاب اللہ کے مطابق فیصلہ کروں گا باندی اور بکریاں اسے واپس کر دو اور تمہارے لڑکے پر سو کوڑے اور ایک سال جلا وطنی کی سزا ہے اور اے انیس! (قبیلہ اسلم کے ایک صحابی اس کی بیوی کے پاس جاؤ،

فَاعْذُ عَلَيَّ امْرَأَةً هَذَا فَإِنْ اعْتَرَفْتَ فَارْجُمَهَا)) اگر وہ زنا کا اقرار کرے تو اسے رجم کر دو۔ چنانچہ انیس رَضِيَ اللَّهُ عَنْهُ ان کے پاس فَعَدَا عَلَيْهَا اُنَيْسٌ فَاَعْتَرَفَتْ فَرَجَمَهَا۔ گئے اور اس نے اقرار کر لیا، پھر انیس رَضِيَ اللَّهُ عَنْهُ نے اس کو سنگسار کر ڈالا۔

[راجع: ۲۳۱۵]

تشریح: باب کی مطابقت اس سے نکلی کہ آپ نے ایک شخص واحد کو ایذا کا حکم دیا۔ اس نے حکم شرعی یعنی رجم جاری کیا۔ بعض نے کہا آپ نے ہر فریق کی جو ایک تنہا تھا بات قبول کی اس کی تصدیق فرمائی۔ امام ابن قیم رَضِيَ اللَّهُ عَنْهُ نے فرمایا، خبر واحد تین قسم کی ہے ایک یہ کہ قرآن کے موافق ہو، دوسرے یہ کہ اس میں قرآن کی تفصیل ہو، تیسرے یہ کہ اس میں ایک نیا حکم ہو جو قرآن میں نہیں ہے۔ ہر حال میں اس کی اتباع واجب ہے کیونکہ اللہ تعالیٰ نے اپنی اطاعت کے علاوہ رسول اللہ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ کی اطاعت کا جدا گانہ حکم دیا، پس اگر خبر واحد وہی قابل قبول ہو جو قرآن کے موافق ہے تو رسول اللہ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ کی اطاعت علیحدہ اور خاص نہیں ہوئی اور حنفیہ جو کہتے ہیں کہ قرآن پر زیادتی خبر واحد سے نہیں ہو سکتی بلکہ خبر کا مشہور یا متواتر ہونا ضروری ہے۔ انہوں نے بہت سے مسائل میں اپنے اس اصول کے خود خلاف کیا ہے جیسے نیز ترمذی سے وضو کے جواز اور نصاب سرقہ اور مہر دس درہم سے کم نہ ہونا اور ایک عورت اور اس کی پھوپھی یا خالہ میں محرم ہونا اور شفعہ یا رہن اور صد ہا مسائل میں جن میں آحاد احادیث وارد ہیں اور باوجود اس کے حنفیہ نے اس سے کلام اللہ پر زیادتی کی ہے۔ میں کہتا ہوں حنفیہ کا کوئی اصول جتنا ہی نہیں ہے۔ اصول میں تو یہ لکھتے ہیں کہ خبر واحد اور قول صحابی بھی حجت ہے بترک بہ القیاس اور پھر صد ہا مسائل میں حدیث کے خلاف قیاس پر عمل کرتے ہیں۔ اصول میں لکھتے ہیں کہ کتاب اللہ پر زیادتی کے لئے خبر مشہور یا متواتر ضروری ہے اور پھر صد ہا مسائل میں خبر واحد سے زیادت کرتے ہیں اور جہاں چاہتے ہیں وہاں خبر مشہور کو بھی یہ بہانہ کر کے کہ مخالف کتاب اللہ ہے ترک کر دیتے ہیں۔ مثلاً یمن مع الشاهد الواحد کی احادیث کو غرض یہ عجب اصول ہیں جو کچھ سمجھ میں نہیں آتے اور حق یہ ہے کہ یہ امام ابو حنیفہ رَضِيَ اللَّهُ عَنْهُ کے اصول نہیں ہیں خود پچھلوں نے قائم کئے ہیں اور وہی حق تعالیٰ کے پاس جواب دہ ہیں گے اللہ انصاف نصیب فرمائے۔

بَابُ بَعْثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزُّبَيْرِ بَابُ: نَبِيَّ كَرِيمٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَازِيرٍ رَضِيَ اللَّهُ عَنْهُ كَوَاكِيلِ كَافِرُونَ کِی خبر لانے کے لئے بھیجنا

تشریح: امام بخاری رَضِيَ اللَّهُ عَنْهُ اس باب سے یہ ثابت فرما رہے ہیں کہ خبر واحد کی صحت پر رسول کریم صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نے خود اعتماد فرمایا اگر ایسا نہ ہو تو آپ واحد شخص یعنی حضرت زبیر رَضِيَ اللَّهُ عَنْهُ کو اس معرکے کے لئے نہ بھیجتے۔

۷۲۶۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَدَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ يَوْمَ الْحَنْدَقِ فَانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ ثَلَاثًا فَقَالَ: ((لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيُّ الزُّبَيْرِ))
(۷۲۶۱) ہم سے علی بن عبد اللہ نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے محمد بن منکدر نے کہا کہ میں نے جابر بن عبد اللہ رَضِيَ اللَّهُ عَنْهُ سے سنا، بیان کیا کہ غزوہ خندق کے دن نبی کریم صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نے (دشمن سے خبر لانے کے لئے) صحابہ رَضِيَ اللَّهُ عَنْهُمْ سے کہا تو زبیر رَضِيَ اللَّهُ عَنْهُ تیار ہو گئے، پھر ان سے کہا: تو زبیر ہی تیار ہوئے۔ پھر کہا: پھر بھی انہوں نے ہی آمادگی دکھلائی۔ اس کے بعد آپ نے فرمایا: ”ہر نبی کے حواری (مددگار) ہوتے ہیں اور میرے حواری زبیر ہیں۔“

اور سفیان بن عیینہ نے بیان کیا کہ میں نے یہ روایت ابن منکدر سے یادں اور ابوبکر نے ابن المنکدر سے کہا، اے ابوبکر! (یہ محمد بن منکدر کی کنیت محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ)

(ہے) ان سے جابر رضی اللہ عنہ کی احادیث بیان کریں تو انہوں نے اسی مجلس میں کہا کہ میں نے جابر سے سنا اور چار احادیث میں پے درپے یہ کہا کہ میں نے جابر سے سنا۔ علی بن عبد اللہ مدینی نے کہا کہ میں نے سفیان بن عیینہ سے کہا کہ سفیان ثوری تو ”غزوہ قرظہ“ کہتے ہیں (بجائے غزوہ خندق کے) انہوں نے کہا کہ میں نے اتنے ہی یقین کے ساتھ یاد کیا ہے جیسا کہ تم اس وقت بیٹھے ہو کہ انہوں نے ”غزوہ خندق“ کہا سفیان نے کہا کہ یہ دونوں ایک ہی غزوہ ہیں (کیونکہ) غزوہ خندق کے فوراً بعد اسی دن غزوہ قرظہ پیش آیا اور وہ مسکرائے۔

(راجع: ۲۸۴۶)

تشریح: بنی قرظہ کے دن سے وہ دن مراد ہے جب جنگ خندق میں نبی کریم ﷺ نے بنی قرظہ کی خبر لانے کے لئے فرمایا تھا وہ دن مراد نہیں ہے جب بنی قرظہ کا محاصرہ کیا اور ان سے جنگ شروع کی کیونکہ یہ جنگ جنگ خندق کے بعد ہوئی جو کئی دن تک قائم رہی تھی۔ باب کی مطابقت ظاہر ہے کہ نبی کریم ﷺ نے اکیلے ایک شخص زبیر رضی اللہ عنہ کو خبر لانے کے لئے بھیجا اور ایک شخص کی خبر قابل اعتماد سمجھی۔

باب قول اللہ: باب: اللہ تعالیٰ کا سورہ احزاب میں فرمانا:

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾ (الاحزاب: ۵۳) فَإِذَا أَذِنَ لَهُ وَاحِدٌ جَازٍ۔

”نبی کے گھروں میں نہ داخل ہو مگر اجازت لے کر۔“ ظاہر ہے کہ اجازت کے لئے ایک شخص کا بھی اذن دینا کافی ہے۔

تشریح: جمہور کا یہی قول ہے کیونکہ آیت میں کوئی قید نہیں ہے کہ ایک شخص یا اتنے شخص اجازت دیں بلکہ اذن کے لئے ایک عادل شخص کا اذن دینا کافی ہے کیونکہ ایسے معاملے میں جھوٹ بولنے کا موقع نہیں ہے اس سے بھی خبر واحد کی صحت ثابت ہوتی ہے۔

۷۲۶۲۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي عُمَرَ عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ الْبَابِ فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ: ((الْأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) فَإِذَا أَبُو بَكْرٍ ثُمَّ جَاءَ عُمَرُ فَقَالَ: ((الْأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) ثُمَّ جَاءَ عُثْمَانُ فَقَالَ: ((الْأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) (راجع: ۳۶۷۴)

(۷۲۶۲) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد نے بیان کیا، ان سے ایوب نے، ان سے ابو عثمان نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے کہ نبی کریم ﷺ ایک باغ میں داخل ہوئے اور مجھے دروازے کی نگرانی کا حکم دیا، پھر ایک صحابی آئے اور اجازت چاہی۔ آنحضرت ﷺ نے فرمایا: ”انہیں اجازت دے دو اور انہیں جنت کی بشارت دے دو۔“ وہ ابو بکر رضی اللہ عنہ تھے، پھر عمر رضی اللہ عنہ آئے۔ آپ ﷺ نے فرمایا: ”انہیں اجازت دے دو اور انہیں جنت کی بشارت دے دو۔“ پھر عثمان رضی اللہ عنہ آئے۔ آپ ﷺ نے فرمایا: ”انہیں بھی اجازت دے دو اور انہیں جنت کی بشارت دے دو۔“

تشریح: ترجمہ باب کی مطابقت ظاہر ہے کہ انہوں نے ایک شخص یعنی ابو موسیٰ رضی اللہ عنہ کی اجازت کو کافی سمجھا۔

۷۲۶۳۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى عَنْ عُبَيْدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ الْبَابِ فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ: ((الْأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ)) (راجع: ۳۶۷۴)

(۷۲۶۳) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے سلیمان بن بلال نے بیان کیا، ان سے یحییٰ نے، ان سے عبید بن اسحاق نے اور ان سے عبداللہ بن عمرو نے کہ نبی کریم ﷺ ایک باغ میں داخل ہوئے اور مجھے دروازے کی نگرانی کا حکم دیا، پھر ایک صحابی آئے اور اجازت چاہی۔ آنحضرت ﷺ نے فرمایا: ”انہیں اجازت دے دو اور انہیں جنت کی بشارت دے دو۔“ وہ ابو بکر رضی اللہ عنہ تھے، پھر عمر رضی اللہ عنہ آئے۔ آپ ﷺ نے فرمایا: ”انہیں اجازت دے دو اور انہیں جنت کی بشارت دے دو۔“ پھر عثمان رضی اللہ عنہ آئے۔ آپ ﷺ نے فرمایا: ”انہیں بھی اجازت دے دو اور انہیں جنت کی بشارت دے دو۔“

ان احادیث کا بیان جن کو ایک سچے اور مستحق شخص نے روایت کیا ہو

ابن حنین سَمِعَ ابْنَ عَبَّاسٍ عَنْ عُمَرَ، قَالَ: **بَابُ مَا كَانَ يَبْعَثُ النَّبِيُّ ﷺ**
 جَنَّتْ فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ **مِنْ الْأَمْرَاءِ وَالرُّسُلِ وَاحِدًا**
 وَغَلَامٍ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ **بَعْدُ وَاحِدٍ**
 الدَّرَجَةِ فَقُلْتُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ **وَقَالَ ابْنُ عَبَّاسٍ**
 فَأَذِنَ لِي. [راجع: ۸۹]

تشریح: حضرت عمر رضی اللہ عنہ نے یہ خبر سنی کہ نبی کریم ﷺ نے اپنی بیویوں کو طلاق دے دی ہے۔ اس تحقیق کے لئے آئے اور ایک دربان رباح نامی کی اجازت لینے پر اعتماد کیا۔ اس سے خبر واحد کا حجت ہونا ثابت ہوا۔

باب: نبی کریم ﷺ کا عاملوں اور قاصدوں کو
بَابُ مَا كَانَ يَبْعَثُ النَّبِيُّ ﷺ
مِنْ الْأَمْرَاءِ وَالرُّسُلِ وَاحِدًا
بَعْدُ وَاحِدٍ

وَقَالَ ابْنُ عَبَّاسٍ بَعَثَ النَّبِيُّ ﷺ دَخِيَّةَ **إِلَى الْقَلْبِيِّ بِكِتَابِهِ إِلَى عَظِيمٍ بَصْرِيٍّ أَنْ يَدْفَعَهُ**
 الْكَلْبِيِّ بِكِتَابِهِ إِلَى عَظِيمٍ بَصْرِيٍّ أَنْ يَدْفَعَهُ **إِلَى قَيْصَرَ.**

تشریح: اور حاطب بن ابی بلتعہ کو خط دے کر مقوقس بادشاہ اسکندریہ کے پاس بھیجا یہ خط اب تک موجود ہے اور اس کی عکسی تصاویر چھپ چکی ہیں اور شجاع بن ابی شمر کو بلقاء کے حاکم کے پاس بھیجا۔

۷۲۶۴۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنِي **اللَيْثُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ:**
 أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ **عَبَّاسَ رَضِيَ اللَّهُ عَنْهُ** أَخْبَرَهُ أَنَّ رَسُولَ **اللَّهِ ﷺ** بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى فَأَمَرَهُ أَنْ **يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ يَدْفَعُهُ عَظِيمُ**
 الْبَحْرَيْنِ إِلَى كِسْرَى فَلَمَّا قَرَأَهُ كِسْرَى **مَرْقَهُ فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا**
 عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ: ((أَنْ يُمَزَّقُوا كُلَّ **مُزَقٍّ**)). [راجع: ۶۴]

تشریح: ٹکڑے ٹکڑے کر دے، ان کی حکومت کا نام و نشان نہ رہے ایسا ہی ہوا ایران والوں کی سلطنت حضرت عمر رضی اللہ عنہ کی خلافت میں بالکل نابود ہو

گئی اور پھر آج تک پارسیوں کو سلطنت نصیب نہیں ہوئی جہاں میں دوسروں کی رعیت ہیں۔ ان کی شہزادیاں تک قید ہو کر مسلمانوں کے تصرف میں آئیں۔ اس سے بڑھ کر اور کیا ذلت ہوگی مردود کسریٰ پر دیز ایک چھوٹے سے ملک کا بادشاہ ہو کر یہ دماغ رکھتا تھا کہ پروردگار عالم کے محبوب کا خط جو آنکھوں پر رکھتا تھا اس نے حقیر جان کر بھاڑ ڈالا۔ اس کی سزا ملی۔ یہ دنیا کے (جاہل) بادشاہ درحقیقت طاغوت ہیں۔ معلوم نہیں اپنے تئیں کیا سمجھتے ہیں کہو جیسے تم ویسے ہی خدا کی دوسری مخلوق تم میں کیا لعل لٹکتے ہیں جوں جوں دنیا میں علم کی ترقی ہوتی جاتی ہے توں توں بادشاہوں کے ناک کے کیڑے جھڑتے جاتے ہیں اور آج کے زمانے میں تو کوئی ان نام نہاد بادشاہوں کو ایک کوڑی برابر بھی نہیں پوچھتا ہے۔ عظمت اور عزت کا تو کیا ذکر ہے۔ (آج سنہ ۱۹۷۸ء کا دور تو بہت ہی عبرت انگیز ہے)

۷۲۶۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَسْلَمَ: ((أَذِّنْ فِي قَوْمِكَ أَوْ فِي النَّاسِ يَوْمَ عَاشُورَاءَ أَنَّ مَنْ أَكَلَ فَلَيْتَمَ بَقِيَّةَ يَوْمِهِ وَمَنْ لَمْ يَكُنْ أَكَلَ فَلَيْتَمَ)). [راجع: ۱۹۲۴]

(۷۲۶۵) ہم سے مسدد نے بیان کیا، کہا ہم سے یحییٰ بن قطان نے بیان کیا، ان سے یزید بن ابی عبید نے، ان سے سلمہ بن اکوع رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے قبیلہ اسلم کے ایک صاحب ہند بن اسماء سے فرمایا: ”اپنی قوم میں یا لوگوں میں اعلان کر دو عاشورہ کے دن کہ جس نے کھالیا ہو وہ اپنا بقیہ دن (بغیر کھائے) پورا کرے اور جس نے نہ کھالیا ہو وہ روزہ رکھے۔“

تشریح: ترجمہ باب اس سے نکلا کہ آپ نے ایک ہی شخص کو اپنی طرف سے اپنی مقرر کر دیا۔

بابُ وَصَاةِ النَّبِيِّ ﷺ وَفُودِ الْعَرَبِ أَنْ يَسْلُغُوا مَنْ وَرَاءَهُمْ
باب: وفد عرب کو نبی کریم ﷺ کی یہ وصیت کہ ان لوگوں کو جو موجود نہیں ہیں دین کی باتیں پہنچا دیں یہ مالک بن حویرث صحابی نے نقل کیا۔

۷۲۶۶۔ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ، قَالَ: حَدَّثَنَا شُعْبَةُ؛ ح. وَحَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا النَّضْرُ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يَقْعِدُنِي عَلَى سَرِيرِهِ فَقَالَ لِي: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالَ: ((مَنِ الْوُفْدِ أَوْ الْقَوْمِ غَيْرَ خَزَايَا وَلَا نَدَامَى)) قَالُوا: يَا رَسُولَ اللَّهِ! إِنْ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضَرَّ قَمَرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الْجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَاءَنَا فَسَالُوا عَنِ الْأَشْرِيَةِ فَتَهَا هُمْ عَنْ

(۷۲۶۶) ہم سے علی بن جعد نے بیان کیا، کہا ہم کو شعبہ نے خبر دی (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ اور مجھ سے اسحاق بن راہویہ نے بیان کیا، کہا ہم کو نضر بن شمیل نے خبر دی، کہا ہم کو شعبہ نے خبر دی، ان سے ابو جمرہ نے بیان کیا کہ ابن عباس رضی اللہ عنہما مجھے خاص اپنے تخت پر بٹھالیتے تھے۔ انہوں نے ایک بار بیان کیا کہ قبیلہ عبد القیس کا وفد آیا جب وہ لوگ نبی کریم ﷺ کی خدمت میں پہنچے آنحضرت ﷺ نے پوچھا: ”کس قوم کا وفد ہے؟“ انہوں نے کہا کہ ربیعہ قبیلہ کا (عبد القیس اسی قبیلہ کی شاخ ہے) آنحضرت ﷺ نے فرمایا: ”مبارک ہو اس وفد کو یا یوں فرمایا کہ مبارک ہو بغیر رسوائی اور شرمندگی اٹھائے آئے ہو۔“ انہوں نے کہا: یا رسول اللہ! ہمارے اور آپ کے بیچ میں مضر کافروں کا ملک پڑتا ہے آپ ہمیں ایسی بات

کا حکم دیجئے جس سے ہم جنت میں داخل ہوں اور اپنے پیچھے رہ جانے والوں کو بھی بتائیں۔ پھر انہوں نے شراب کے برتنوں کے متعلق پوچھا تو آپ ﷺ نے انہیں چار چیزوں سے روکا اور چار چیزوں کا حکم دیا۔ آپ نے ایمان باللہ کا حکم دیا دریافت فرمایا: ”جانتے ہو ایمان باللہ کیا چیز ہے؟“ انہوں نے کہا کہ اللہ اور اس کا رسول زیادہ جانتے ہیں۔ فرمایا: ”گو اہی دینا کہ اللہ کے سوا اور کوئی معبود نہیں اور محمد اللہ کے رسول ہیں اور نماز قائم کرنے (کا حکم دیا) اور زکوٰۃ دینے کا۔ میرا خیال ہے کہ حدیث میں رمضان کے روزوں کا بھی ذکر ہے اور غنیمت میں سے پانچواں حصہ (بیت المال) میں دینا اور آپ نے انہیں دباۂ حتم، حرث اور تقیر کے برتن (جن میں عرب لوگ شراب رکھتے اور بناتے تھے) کے استعمال سے منع کیا اور بعض اوقات مقیر کہا۔“ فرمایا: ”انہیں یاد رکھو اور انہیں پہنچا دو جو نہیں آ سکے ہیں۔“

أَرْبَعٌ وَأَمَرَهُمْ بِأَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ قَالَ: ((هَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ؟)) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَأُطْنُ فِيهِ صِيَامَ رَمَضَانَ وَتَوَاتُوا مِنَ الْمَغَانِمِ الْخُمْسَ وَنَهَاهُمْ عَنِ الذُّبَابِ وَالْحَنْتَمِ وَالْمُزَقَّتِ وَالنَّقِيرِ- وَرَبَّمَا قَالَ: - الْمُقِيرِ)) قَالَ: ((أَحْفَظُوهُنَّ وَأَبْلِغُوهُنَّ مَنْ وَرَأَاكُمْ))

[راجع: ۵۳]

تشریح: مقیر یعنی قارگ ہوا قارورہ روغن ہے جو کشتیوں پر ملا جاتا ہے۔ ترجمہ باب اسی فقرے سے نکلتا ہے کہ اپنے ملک والوں کو پہنچا دو کیونکہ یہ عام ہے ایک شخص بھی ان میں کا یہ باتیں دوسرے کو پہنچا سکتا ہے اسی سے خبر واحد کا حجت ہونا ثابت ہوا۔ دباۂ کدو کا تونا، خنتم، ہبز لاکھی اور رال کا برتن، نقیر کریدی ہوئی لکڑی کا برتن۔ اس وقت ان برتنوں میں شراب بنائی جاتی تھی۔ اس لئے آپ نے ان برتنوں کے استعمال سے بھی روک دیا، اب یہ خطرات ختم ہیں۔

باب: ایک عورت کی خبر کا بیان

بَابُ خَبَرِ الْمَرْأَةِ الْوَاحِدَةِ

تشریح: اگر یہ عورت ثقہ ہو تو اس کی خبر بھی واجب القبول ہے۔

۷۲۶۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ، قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ ﷺ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سِتَّتَيْنِ أَوْ سَنَةٍ وَنَضَفَ فَلَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ فَنَادَتْهُمْ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ إِنَّهُ لَحْمٌ

(۷۲۶۷) ہم سے محمد بن ولید نے بیان کیا، کہا، ہم سے محمد بن جعفر نے، کہا، ہم سے شعبہ نے، ان سے توبہ بن کیسان عبری نے بیان کیا کہ مجھ سے شعبی نے کہا کہ تم نے دیکھا حسن بصری نبی کریم ﷺ سے کتنی حدیث (مرسل) روایت کرتے ہیں میں ابن عمر رضی اللہ عنہما کی خدمت میں تقریباً اڑھائی سال رہا لیکن میں نے ان کو آنحضرت ﷺ سے اس حدیث کے سوا اور کوئی حدیث بیان کرتے نہیں سنا۔ انہوں نے بیان کیا کہ نبی کریم ﷺ کے صحابہ میں سے کئی اصحاب جن میں سعد رضی اللہ عنہ بھی تھے (دستر خوان پر بیٹھ ہوئے تھے) لوگوں نے گوشت کھانے کے لئے ہاتھ بڑھایا تو ازواج میں سے ایک زوجہ بطرہ ام المؤمنین میمونہ رضی اللہ عنہا نے آگاہ کیا کہ یہ ساندے کا

زَبُّ فَاَمْسَكُوا فَقَالَ رَسُولُ اللَّهِ ﷺ: "گوشت ہے۔ سب لوگ کھانے سے رک گئے۔ آپ ﷺ نے فرمایا: ((كُلُوا وَاَطْعِمُوا لِإِنَّهُ خَالٍ أَوْ قَالَ: لَا بَأْسَ بِهِ، شَكٌّ فِيهِ. وَلِكِنَّهُ لَيْسَ مِنْ طَعَامِي)). فرمایا: اس کے کھانے میں کوئی حرج نہیں، البتہ یہ جانور میری خوراک نہیں ہے مجھے اس کے کھانے سے ایک قسم کی نفرت آتی ہے۔" [مسلم: ۵۰۳۲، ۵۰۳۳، ابن ماجہ: ۳۲۴۲]

شعبی کا یہ مطلب نہیں کہ معاذ اللہ امام حسن بصری رحمہ اللہ نے جوئے میں بلکہ ان کا مطلب یہ ہے کہ امام حسن بصری رحمہ اللہ نے حدیث بیان کرنے میں بہت جرات کرتے ہیں حالانکہ وہ تابعی ہیں۔ حضرت عبداللہ بن عمر رضی اللہ عنہما صحابی ہو کر بہت کم حدیث بیان کرتے تھے۔ یہ احتیاط کی بنا پر تھا کہ خدا نخواستہ کوئی غلط حدیث بیان میں آئے اور میں زندہ دوزخی بنوں کیونکر غلط حدیث بیان کروں۔

تشریح: قرآن و حدیث پر چنگل مارنا اور ان کے خلاف رائے و قیاس سے چٹا بنایا ایمان ہے۔ سب سے پہلے رائے قیاس پر عمل کرنے اور نص صریح کو رد کرنے والا اہلس ہے۔ قرآن مجید کی صریح آیات اور رسول کریم ﷺ کی حدیث کے منکر کی سزا یہی ہے کہ وہ دوزخ میں اپنا ٹھکانا بنا رہا ہے۔ ایک عورت ذات نے گوشت کے بارے میں بتلایا کہ وہ سانڈے کا گوشت ہے اس کی خبر کو سب نے تسلیم کیا اسی سے عورت کی خبر بھی قبول کی جائے گی بشرطیکہ وہ ثقہ ہو۔ اسی سے خبر واحد کا حجت ہونا ثابت ہوا جو لوگ خبر واحد کو حجت نہیں مانتے ان کا مسلک صحیح نہیں ہے جملہ احادیث کے نقل کرنے سے امام بخاری رحمہ اللہ کا یہی مقصد ہے۔ والحمد لله اولاً و آخراً۔ یہ باب ختم ہوا۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کِتَابُ الْإِعْتِصَامِ

کتاب وسنت کو مضبوطی سے پکڑنے کا بیان

تشریح: "الاعتصام افتعال من العصمة والمراد امتثال قوله تعالى: ﴿واعتصموا بحبل الله جميعاً﴾ الآية قال الكرمانی هذه الترجمة منتزعة من قوله تعالى ﴿واعتصموا بحبل الله جميعاً﴾ لان المراد بالحبل الكتاب والسنة على سبيل الاستعارة والجامع كونهما سبباً للمقصود وهو الثواب والنجاة من العذاب، كما ان الحبل سبب لحصول المقصود به من السقى وغيره والمراد بالكتاب: القرآن المتعبد بتلاوته و بالسنة: ما جاء عن النبي ﷺ من اقواله وافعاله وتقديره وماهم بفعله والسنة فى اصل اللغة الطريقة وفى اصطلاح الاصوليين والمحدثين ما تقدم قال ابن بطال لاعتصمة لأحد الا فى كتاب الله اوفى سنة رسوله أو فى اجماع العلماء على معنى فى احدهما ثم تكلم على السنة باعتبار ما جاء عن النبي ﷺ" (فتح الباری جلد ۱۳ / صفحہ ۳۰۶)

لفظ اعتصام باب افتعال کا مصدر عصمت سے ماخوذ ہے۔ اس سے مراد اللہ کے ارشاد ﴿واعتصموا بحبل الله جميعاً﴾ (۳/آل عمران: ۱۰۳) کی تعمیل ہے۔ کرمانی نے کہا کہ یہ ترجمہ اللہ کے قول ﴿واعتصموا بحبل الله جميعاً﴾ سے ماخوذ ہے کیونکہ حبل سے مراد اللہ کی کتاب اور اس کے رسول کی سنت ہے اور مقصود ان سے ثواب اخروی پانا اور عذاب اخروی سے نجات حاصل کرنا ہے جیسا کہ رسی سے کھینچ کر کنویں سے پانی پیا جاتا ہے اور رسی میں لٹک کر اسے مضبوطی سے پکڑ کر کنویں سے باہر آیا جاسکتا ہے۔ پس کتاب سے مراد قرآن مجید ہے جس کی محض تلاوت کرنا بھی عبادت ہے اور سنت سے مراد رسول کریم ﷺ کے اقوال اور افعال اور آپ ﷺ کے اپنے سامنے کسی کام کو ہوتے دیکھ کر ثابت رکھنا ہے اور لفظ سنت لغت میں طریقہ پر بولا جاتا ہے اور اصولیوں اور محدثین کی اصطلاح میں رسول کریم ﷺ کے اقوال وافعال اور تقریر پر بولا جاتا ہے۔ ابن بطال نے کہا غلطی سے پچاسرف کتاب اللہ یا پھر سنت رسول اللہ ﷺ ہی میں ہے یا پھر اجماع علماء میں جو قرآن و حدیث کے مطابق ہو۔

بَابُ الْإِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ باب: کتاب اللہ اور سنت رسول ﷺ کو مضبوطی سے تھامے رکھنا

۷۲۶۸۔ حَدَّثَنَا [عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ] (۷۲۶۸) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان الحمیڈی، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ وَغَيْرِهِ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَنَّ عَلَيْنَا نَزَلَتْ هَذِهِ الْآيَةُ: عمر رضی اللہ عنہ سے کہا: اے امیر المؤمنین! اگر ہمارے ہاں سورۃ مائدہ کی یہ آیت

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [المائدة: ۳۴] لَاتَخَذْنَا ذَلِكَ الْيَوْمَ عَيْدًا فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ نَزَلَتْ هَذِهِ الْآيَةُ نَزَلَتْ يَوْمَ عَرَفَةَ فِي يَوْمٍ جُمُعَةٍ. سَمِعَ سُفْيَانُ مِنْ مِسْعَرٍ وَمِسْعَرٍ قَيْسًا وَقَيْسَ طَارِقًا. [راجع: ۴۵]

نازل ہوئی کہ ”آج میں نے تمہارے لئے تمہارے دین کو مکمل کر دیا اور تم پر اپنی نعمت کو پورا کر دیا اور تمہارے لئے اسلام کو بطور دین کے پسند کر لیا۔“ تو ہم اس دن کو عید (خوشی) کا دن بنا لیتے۔ حضرت عمر رضی اللہ عنہ نے کہا کہ میں جانتا ہوں کہ یہ آیت کس دن نازل ہوئی تھی عرفہ کے دن نازل ہوئی اور جمعہ کا دن تھا۔ امام بخاری رحمہ اللہ نے کہا یہ روایت سفیان نے مسعر سے سنی، مسعر نے قیس سے سنا اور قیس نے طارق سے۔

تشریح: تو اس دن مسلمانوں کی دو عیدیں یعنی عرفہ اور جمعہ تھیں اور اتفاق سے یہود اور نصاریٰ اور مجوس کی عیدیں بھی اسی دن آگئی تھیں۔ اس سے پیشتر بھی ایسا نہیں ہوا۔ الفاظ سبع سفیان میں امام بخاری رحمہ اللہ نے سماع کی صراحت کر دی۔ اس حدیث کی مناسبت باب سے یوں ہے کہ اللہ پاک نے امت محمدیہ پر اس آیت میں احسان جتلیا کہ میں نے آج تمہارا دین پورا کر دیا، اپنا احسان تم پر تمام کر دیا۔ یہ جب ہی ہوگا کہ امت اللہ و رسول کے احکام پر قائم رہے۔ قرآن و حدیث کی پیروی کرتی رہے۔ اس سے یہ بھی ظاہر ہوا کہ نزول آیت کے وقت اسلام مکمل ہو گیا بعد میں اندھی تقلید سے تقلید یہ مذہب نے اسلام میں اضافہ کر کے تقلید بغیر اسلام کی تکمیل کا محکمہ اڑایا۔ فیا اسفی۔

۷۲۶۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ سَمِعَ عُمَرَ الْغَدَّ جِئَنَ بَايِعَ الْمُسْلِمُونَ أَبَا بَكْرٍ وَاسْتَوَى عَلَى مَنبَرٍ رَسُولَ اللَّهِ ﷺ تَشَهَّدَ قَبْلَ أَبِي بَكْرٍ، فَقَالَ: أَمَا بَعْدُ! فَاخْتَارَ اللَّهُ لِرَسُولِهِ ﷺ الَّذِي عِنْدَهُ عَلَى الَّذِي عِنْدَكُمْ وَهَذَا الْكِتَابُ الَّذِي هَدَى اللَّهُ بِهِ رَسُولَكُمْ فَخُذُوا بِهِ تَهْتَدُوا لِمَا هَدَى اللَّهُ بِهِ رَسُولَهُ. [راجع: ۷۲۱۹]

۷۲۶۹) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل بن خالد نے، ان سے ابن شہاب نے اور انہیں انس بن مالک رضی اللہ عنہ نے خبر دی کہ انہوں نے عمر رضی اللہ عنہ سے وہ خطبہ سنا جو انہوں نے وفات نبوی ﷺ کے دوسرے دن پڑھا تھا جس دن مسلمانوں نے ابو بکر رضی اللہ عنہ سے بیعت کی تھی۔ حضرت عمر رضی اللہ عنہ رسول اللہ ﷺ کے منبر پر چڑھے اور ابو بکر رضی اللہ عنہ سے پہلے خطبہ پڑھا، پھر کہا: اما بعد! اللہ تعالیٰ نے اپنے رسول کے لئے وہ چیز (آخرت) پسند کی جو اس کے پاس تھی اس کے بجائے جو تمہارے پاس تھی (دنیا) اور یہ کتاب اللہ موجود ہے جس کے ذریعے اللہ تعالیٰ نے تمہارے رسول کو دین و سیدھا راستہ بتلایا، پس اسے تم تمہارے رہو تو ہدایت یاب رہو گے، یعنی اس راستے پر رہو گے جو اللہ نے اپنے پیغمبر کو بتلایا تھا۔

تشریح: اگر قرآن کو چھوڑ دو گے تو گمراہ ہو جاؤ گے۔ قرآن کا مطلب حدیث سے واضح ہوتا ہے تو قرآن اور حدیث یکساں دین کی اصل ہیں۔ ہر مسلمان کو ان دونوں کو تھا مانی یعنی سمجھ کر انہی کے موافق اعتقاد اور عمل کرنا ضروری ہے جس شخص کا اعتقاد یا عمل قرآن اور حدیث کے موافق نہ ہو، وہ کبھی اللہ کا ولی اور مقرب بندہ نہیں ہو سکتا اور جس شخص میں جتنا اتباع قرآن و حدیث زیادہ ہے اتنا ہی ولایت میں اس کا درجہ بلند ہے۔ مسلمانو! خوب سمجھ رکھو موت سر پر کھڑی ہے اور آخرت میں پروردگار اور اپنے پیغمبر کے سامنے ضرور حاضر ہونا ہے، ایسا نہ ہو کہ تم وہاں شرمندہ ہو اور اس وقت کی شرمندگی کچھ فائدہ نہ دے۔ دیکھو یہی قرآن اور حدیث کی پیروی تم کو نجات دلوانے والی اور تمہارے بچاؤ کے لئے ایک عمدہ دستاویز ہے باقی سب چیزیں ڈھونگ

ہیں کشف و کرامات، تصویح، درویشی کے شطیات دوسرے خرافات جیسے حال، قاتل، نیاز، عرس، ملے ٹھیلے، چراغاں، صندل یہ چیزیں کچھ کام آنے والی نہیں ہیں۔ ایک شخص نے حضرت جنید رضی اللہ عنہ کو جو رئیس الاولیاء تھے خواب میں دیکھا پوچھا کہ کیا گزری؟ انہوں نے کہا یہ درویشی کے خائف اور قانع اور فقیری کے نکتے اور ظرافت سب گئے گزرے کچھ کام نہیں آئے۔ چند کعتیں تہجد کی جو ہم عمر کے قریب (سنت کے موافق) پڑھا کرتے تھے، انہوں نے ہی ہم کو پچایا۔ یا اللہ! قرآن اور حدیث پر ہم کو کار بند رکھ اور شیطانی علوم اور وسوسوں سے بچائے رکھ۔ (کس)

۷۲۷۰۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ خَالِدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: ضَمِنِي إِلَيْهِ النَّبِيُّ ﷺ وَقَالَ: ((اللَّهُمَّ! عَلِّمَهُ الْكِتَابَ)). (راجع: ۷۵)

(۷۲۷۰) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے وہیب بن خالد نے بیان کیا، ان سے خالد حذاء نے، ان سے عکرمہ نے، ان سے ابن عباس رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے مجھے اپنے سینے سے لگایا اور فرمایا: ”اے اللہ! اسے قرآن کا علم سکھا۔“

تشریح: نبی کریم صلی اللہ علیہ وسلم کی دعا کا یہ اثر ہوا کہ حضرت ابن عباس رضی اللہ عنہ امت کے بڑے عالم ہوئے خاص طور پر علم تفسیر میں ان کا کوئی نظیر نہ تھا۔

۷۲۷۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَاحٍ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ عَوْفًا: أَنَّ أَبَا الْإِمْهَالِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا بَرَزَةَ قَالَ: إِنَّ اللَّهَ تَعَالَى يُغْنِيكُمْ أَوْ نَعْسَكُمْ بِالْإِسْلَامِ وَبِمُحَمَّدٍ ﷺ.

(۷۲۷۱) ہم سے عبد اللہ بن صباح نے بیان کیا، کہا ہم سے معتمر بن عوف اربابی سے سنا، ان سے ابو منہال نے بیان کیا، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے کہا کہ اللہ تعالیٰ نے تمہیں اسلام اور محمد صلی اللہ علیہ وسلم کے ذریعے غنی کر دیا ہے یا بلند درجہ کر دیا ہے۔

(راجع: ۷۱۱۲)

تشریح: ورنہ اسلام سے پہلے تم ذلیل اور محتاج تھے۔

۷۲۷۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يَبَايَعُهُ وَأَقْرَأَهُ لَكَ بِالسَّمْعِ وَالطَّاعَةِ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ. (راجع: ۷۲۰۳)

(۷۲۷۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عبد اللہ بن دینار نے کہ عبد اللہ بن عمر رضی اللہ عنہ نے عبد الملک بن مروان کو خط لکھا کہ وہ اس کی بیعت قبول کرتے ہیں اور یہ لکھا کہ میں تیرا حکم سنوں گا اور مانوں گا بشرطیکہ اللہ کی شریعت اور اس کے رسول کی سنت کے موافق ہو جہاں تک مجھ سے ممکن ہوگا۔

تشریح: یہ حضرت عبد اللہ بن زبیر رضی اللہ عنہ کی شہادت کے بعد کی بات ہے۔ جب عبد الملک بن مروان کی خلافت پر لوگوں کا اتفاق ہو گیا۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((بِعَثِّ بِجَوَامِعِ الْكَلِمِ))

باب: نبی کریم صلی اللہ علیہ وسلم کا ارشاد کہ ”میں جوامع الکلم کے ساتھ بھیجا گیا ہوں“

۷۲۷۳۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ

(۷۲۷۳) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”مجھے جوامع

رَسُولَ اللَّهِ ﷺ قَالَ: ((بُعِثْتُ بِحَقٍّ مَعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيَّنَّا أَنَا نَائِمٌ رَأَيْتُنِي أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوَضَعْتُ فِي يَدِي)) قَالَ أَبُو هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَلْغَوْنَهَا أَوْ تَرْغَوْنَهَا أَوْ كَلِمَةً تُشَبِّهُهَا. [راجع: ۲۹۷۷]

الحکم (مختصر الفاظ میں بہت سے معانی کو سمودینا) کے ساتھ بھیجا گیا ہے اور میری مدد رعب کے ذریعے کی گئی اور میں سویا ہوا تھا کہ میں نے خواب میں دیکھا کہ میرے پاس زمین کے خزانوں کی کنجیاں رکھ دی گئیں۔ ابو ہریرہ رضی اللہ عنہ نے کہا کہ رسول اللہ ﷺ تو چلے گئے اور تم مزے کر رہے ہو یا اسی جیسا کوئی کلمہ کہا۔

تشریح: حدیث میں تلغونها ہے جو رعب سے نکلا ہے۔ عرب لوگ کہتے ہیں رغبت الجدی امہ یعنی مبری کے بچے نے اپنی ماں کا دودھ پی لیا۔

۷۲۷۴۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا مِنْ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ أَوْ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ)). [راجع: ۴۹۸۱]

(۷۲۷۴) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، انہما ہم سے لیث بن سعد نے بیان کیا، ان سے سعید بن ابی سعید نے، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”انبیاء میں سے کوئی نبی ایسا نہیں جن کو کچھ نشانیاں (معجزات) نہ دیے گئے ہوں جن کے مطابق ان پر ایمان لایا گیا یا (آپ ﷺ نے فرمایا:) انسان ایمان لائے اور مجھے جو بڑا معجزہ دیا گیا وہ قرآن مجید ہے جو اللہ نے میری طرف بھیجا، پس میں امید کرتا ہوں کہ قیامت کے دن شمار میں تمام انبیاء سے زیادہ پیروی کرنے والے میرے ہوں گے۔“

تشریح: قرآن ایسا معجزہ ہے جو قیامت تک باقی ہے۔ آج قرآن اترے چودہ سو برس ہو رہے ہیں لیکن کسی سے قرآن کی ایک سورت نہ بن سکی باوجود یہ کہ ہر زمانہ میں قرآن کے ضد ہا مخالف اور دشمن گزر چکے۔ اب کوئی یہ نہ کہے کہ مردم شناسی کی رو سے نصاریٰ کی تعداد بہ نسبت مسلمانوں کے زیادہ معلوم ہوتی ہے تو مسلمانوں کا شمار آخرت میں کیونکر زیادہ ہوگا۔ اس لئے کہ نصاریٰ جو عیسیٰ علیہ السلام کی سچی شریعت پر قائم رہے یعنی توحید الہی کے قائل اور حضرت عیسیٰ علیہ السلام کو اللہ کا بندہ اور پیغمبر سمجھتے تھے۔ ان نصاریٰ سے قیامت کے دن مسلمان تعداد میں زیادہ ہوں گے۔ اس زمانہ کے نصاریٰ درحقیقت حضرت عیسیٰ علیہ السلام کی امت اور سچے نصاریٰ نہیں ہیں، وہ صرف حضرت عیسیٰ علیہ السلام کے نام لیا ہیں۔ انہوں نے اپنا دین بدل ڈالا اور دین کے بڑے رکن یعنی توحید ہی کو خراب کر دیا۔ افسوس اسی طرح نام کے مسلمانوں نے بھی اپنا دین بدل ڈالا اور شرک کرنے لگے، اسی قسم کے مسلمان بھی درحقیقت مسلمان نہیں ہیں نہ امت محمدی ﷺ میں ان کا شمار ہو سکتا ہے۔

باب: نبی کریم ﷺ کی سنتوں کی پیروی کرنا

بَابُ الْإِقْتِدَاءِ بِسُنَنِ رَسُولِ

اللَّهِ ﷺ

وَقَوْلِ اللَّهِ: ((وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)) اور اللہ تعالیٰ کا سورہ فرقان میں فرمانا: ”اے پروردگار! ہم کو پرہیزگاروں کا

پیشوا بنا دے۔“ مجاہد نے کہا: یعنی امام بنا دے کہ ہم لوگ اگلے لوگوں صحابہ رضی اللہ عنہم اور تابعین رضی اللہ عنہم کی پیروی کریں اور ہمارے بعد جو لوگ آئیں وہ ہماری پیروی کریں اور عبد اللہ بن عون نے کہا تین باتیں ایسی ہیں جن کو میں خاص اپنے لئے اور دوسرے مسلمان بھائیوں کے لئے پسند کرتا ہوں ایک تو علم حدیث، مسلمانوں کو اسے ضرور حاصل کرنا چاہیے۔ دوسرا قرآن مجید، اسے سمجھ کر پڑھیں اور لوگوں سے قرآن کے مطالب کی تحقیق کرتے رہیں۔ تیسرے یہ کہ مسلمانوں کا ذکر ہمیشہ خیر و بھلائی کے ساتھ کیا کریں، کسی کی برائی کا ذکر نہ کریں۔

[الفرقان: ۷۴] قَالَ: أَيْمَةٌ نَقْتَدِي بِمَنْ قَبَلْنَا وَيَقْتَدِي بِنَا مَنْ بَعَدَنَا وَقَالَ ابْنُ عَوْنٍ: ثَلَاثُ أَجْهُنَّ لِنَفْسِي وَلَا خَوَانِي هَذِهِ السُّنَّةُ أَنْ يَتَعَلَّمُوهَا وَيَسْأَلُوا عَنْهَا وَالْقُرْآنُ أَنْ يَفْهَمُوهُ وَيَسْأَلُوا عَنْهُ وَيَدْعُوا النَّاسَ إِلَّا مِنْ خَيْرٍ.

(۷۲۷۵) مجھ سے عمرو بن عباس نے بیان کیا، کہا ہم سے عبد الرحمن بن مہدی نے، کہا ہم سے سفیان ثوری نے، ان سے واصل نے، ان سے ابو وائل نے بیان کیا کہ اس مسجد (خانہ کعبہ) میں، میں شبیہ بن عثمان جعفی (جو کعبہ کے کلید بردار تھے) کے پاس بیٹھا تو انہوں نے کہا کہ جہاں تم اب بیٹھے ہو، وہیں عمر رضی اللہ عنہ بھی میرے پاس بیٹھے تھے اور انہوں نے کہا تھا کہ میرا ارادہ ہے کہ کعبہ میں کسی طرح کا سونا چاندی نہ چھوڑوں اور سب مسلمانوں میں تقسیم کر دوں جو نذر اللہ کعبہ میں جمع ہے۔ میں نے کہا کہ آپ ایسا نہیں کر سکتے۔ کہا: کیوں؟ میں نے کہا کہ آپ کے دونوں ساتھیوں (رسول اللہ ﷺ اور ابوبکر رضی اللہ عنہ) نے ایسا نہیں کیا تھا، اس پر انہوں نے کہا کہ وہ دونوں بزرگ ایسے ہی تھے جن کی اقتدا کرنی ہی چاہیے۔

۷۲۷۵- حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ عَنْ أَبِي وَائِلٍ، قَالَ: جَلَسْتُ إِلَى شَيْبَةَ فِي هَذَا الْمَسْجِدِ قَالَ: جَلَسَ إِلَيَّ عُمَرُ فِي مَجْلِسِكَ هَذَا فَقَالَ: [لَقَدْ] هَمَمْتُ أَنْ لَا أَدْعَ فِيهَا صَفْرَاءَ وَلَا بَيْضَاءَ إِلَّا قَسَمْتُهَا بَيْنَ الْمُسْلِمِينَ قُلْتُ: مَا أَنْتَ بِفَاعِلٍ قَالَ: لِمَ؟ قُلْتُ: لَمْ يَفْعَلْهُ صَاحِبَاكَ قَالَ: هُمَا الْمَرْثَانِ يُقْتَدَى بِهِمَا. [راجع: ۱۵۹۴]

(۷۲۷۶) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا میں نے اعمش سے پوچھا تو انہوں نے زید بن وہب سے بیان کیا کہ میں نے حذیفہ بن یمان رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”امانت داری آسمان سے بعض لوگوں کے دلوں کی جڑوں میں اتری۔ (ان کی فطرت میں داخل ہے) اور قرآن مجید نازل ہوا تو انہوں نے قرآن مجید کا مطلب سمجھا اور سنت کا علم حاصل کیا۔“ (تو قرآن و حدیث دونوں سے اس ایمان داری کو جو فطرتی تھی پوری قوت ملی گئی)۔

۷۲۷۶- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَأَلْتُ الْأَعْمَشَ فَقَالَ عَنْ زَيْدِ بْنِ وَهْبٍ: سَمِعْتُ حَذِيفَةَ، يَقُولُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: ((أَنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ وَنَزَلَ الْقُرْآنُ فَقَرَأُوا الْقُرْآنَ وَعَلِمُوا مِنَ السُّنَّةِ)).

[راجع: ۶۴۹۷]

تشریح: قرآن کی تفسیر حدیث مبارکہ ہے بغیر حدیث کے قرآن کا صحیح مطلب معلوم نہیں ہوتا جتنے گمراہ فرقے اس امت میں ہیں وہ کیا کرتے ہیں کہ قرآن کو لے لیتے ہیں اور حدیث کو چھوڑ دیتے ہیں اور چونکہ قرآن کی بعض آیتیں گول گول ہیں۔ ان میں اپنی رائے کو دخل دے کر گمراہ ہو جاتے ہیں۔ اس لئے مسلمانوں کو لازم ہے کہ قرآن کو حدیث کے ساتھ ملا کر پڑھیں اور جو تفسیر حدیث کے موافق ہو اسی کو اختیار کریں۔ اللہ کے فضل و کرم سے اس آخری زمانے میں جب طرح طرح کے فتنے مسلمانوں میں نمودار ہو رہے ہیں اور دجال اور شیطان کے نائب ہر جگہ پھیل رہے ہیں اس نے عام مسلمانوں کا ایمان بچانے کے لئے قرآن کی ایک مختصر اور صحیح تفسیر یعنی تفسیر موضحۃ الفرقان مرتب کرادی۔ اب ہر مسلمان بڑی آسانی کے ساتھ قرآن کا صحیح مطلب سمجھ سکتا ہے اور ان دجالی اور شیطانی پھندوں سے اپنے تئیں بچا سکتا ہے۔ الحمد للہ منتخب حواشی اور ثانی ترجمہ والا قرآن مجید بھی اس مقصد کے لئے بے حد مفید ہے۔

۷۲۷۷۔ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مَرْثَةَ، قَالَ: سَمِعْتُ مَرْثَةَ الْهَمْدَانِيَّ يَقُولُ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَإِنَّ مَا تُوَعَّدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ۔

(۷۲۷۷) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم کو عمرو بن مرثہ نے خبر دی، کہا میں نے مرثہ ہمدانی سے سنا، بیان کیا کہ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا: سب سے اچھی بات کتاب اللہ ہے اور سب سے اچھا طریقہ محمد ﷺ کا طریقہ ہے اور سب سے بری نئی بات (بدعت) پیدا کرنا ہے (دین میں) اور: ”بلاشبہ جس کا تم سے وعدہ کیا جاتا ہے وہ آ کر رہے گی اور تم پروردگار سے بچ کر کہیں نہیں جاسکتے۔“

[راجع: ۶۰۹۸]

تشریح: آخرت، عذاب قبر، حشر و فتنہ سب کچھ ضرور ہو کر رہے گا۔ دوسری مرفوع حدیث میں ہے جابر رضی اللہ عنہ کی: ((كُلُّ بِدْعَةٍ ضَلَالَةٌ)) اور حضرت عائشہ رضی اللہ عنہا کی حدیث میں ہے: ((مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ)) اور عراب بن ساریہ کی حدیث میں ہے: ((إِنَّا كُنْمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ)) اس کو ابن ماجہ اور حاکم اور ابن حبان نے صحیح کہا۔ حافظ نے کہا بدعت شریعت میں وہ ہے جو دین میں نئی بات نکالی جائے جس کی اصل شرع سے نہ ہو۔ ایسی ہر بدعت مذموم اور فتنہ ہے لیکن لغت میں بدعت ہر نئی بات کو کہتے ہیں۔ اس میں بعض بات اچھی ہوتی ہے اور بعض بری۔ امام شافعی رحمہ اللہ نے کہا ایک بدعت محمود ہے جو سنت کے موافق ہو، دوسری مذموم جو سنت کے خلاف ہو اور امام بیہقی رحمہ اللہ نے مناقب شافعی میں ان سے نکالا، انہوں نے کہا نئے کام دو قسم کے ہیں ایک تو وہ جو کتاب و سنت اور آثار صحابہ رضی اللہ عنہم اور اجماع کے خلاف ہیں، وہ بدعت ضلالت ہیں۔ دوسرے وہ جو ان کے خلاف نہیں ہیں وہ گویا نئے کام ہیں مگر مذموم نہیں ہیں۔ میں کہتا ہوں بدعت کی تحقیق میں علما کے مختلف اقوال ہیں اور انہوں نے اس باب میں جدا گانہ رسائل اور کتابیں تصنیف کئے ہیں اور بہتر رسالہ مولانا اسماعیل رحمہ اللہ صاحب کا ہے ایضاً الحق۔ ابن عبد السلام نے کہا بدعت پانچ قسم کی ہے بعض بدعت واجب ہے جیسے علم صرف اور نحو کا حاصل کرنا جس سے قرآن و حدیث کا مطلب سمجھ میں آئے۔ بعض مستحب ہیں جیسے تراویح میں جمع ہونا، مدرسے بنانا، ہسپتالیں بنانا، بعض حرام ہیں جو خلاف سنت ہیں جیسے قدریہ مرجعہ مشبہہ کی بدعات بعض مباح ہیں جیسے مصافحہ نماز فجر یا نماز عصر کے بعد اور کھانے پینے کی لذتیں وغیرہ بعض مکروہ اور خلاف اولیٰ۔ میں کہتا ہوں ابن عبد السلام کی مراد بدعت سے بدعت لغوی ہے۔ بیشک اس کی کئی قسمیں ہو سکتی ہیں لیکن بدعت شریعت میں وہ ہے جس کی کوئی اصل کتاب و سنت سے نہ ہو اور قرون ثلاثہ کے بعد دین میں نکالی جائے وہ زہری گمراہی ہے ایسی بدعت کوئی اچھی نہیں ہو سکتی اور صرف نحو کا علم حاصل کرنا یا مدرسے یا ہسپتالیں بنانا یا نماز تراویح میں جمع ہونا بدعت در شریعت نہیں ہے کیونکہ ان کی اصل کتاب و سنت سے پائی جاتی ہے اور ان میں کی بعض باتیں صحابہ رضی اللہ عنہم اور تابعین رحمہم کے وقت میں شروع ہو گئی تھیں بدعت شرعی وہ ہے جو صحابہ رضی اللہ عنہم اور تابعین رحمہم اور تابعین رحمہم کے بعد دین میں نکالی جائے اور اس کی اصل کتاب و سنت سے نہ ہو۔ رہا مصافحہ عصر اور فجر کی نماز:

کے بعد تو گواہین عبدالسلام نے اس کو مباح کہا مگر اکثر علما نے اس کو بدعت مذموم قرار دیا ہے۔ اسی طرح عیدین کے بعد بھی مصافحہ اور معافیت سے منع کیا ہے۔

۷۲۷۸، ۷۲۷۹۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سَفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ قَالَا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: ((لَا قُضِينَ بَيْنَكُمْ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ)). (راجع: ۲۳۱۴، ۲۳۱۵)

۷۲۸۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ ابْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى)) قَالُوا: وَمَنْ يَأْبَى؟ قَالَ: ((مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى)).

(۷۲۸۰) ہم سے محمد بن سنان نے بیان کیا، ان سے فلیح بن سلیمان نے بیان کیا، ان سے ہلال بن علی نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ساری امت جنت میں جائے گی سوائے ان کے جنہوں نے انکار کیا۔“ صحابہ رضی اللہ عنہم نے عرض کیا: یا رسول اللہ! انکار کون کرے گا؟ فرمایا: ”جو میری اطاعت کرے گا وہ جنت میں داخل ہوگا اور جو میری نافرمانی کرے گا اس نے انکار کیا۔“

(۷۲۸۱) ہم سے محمد بن عبادہ نے بیان کیا، کہا ہم کو یزید بن ہارون نے خبر دی، کہا ہم سے سلیم بن حیان نے بیان کیا اور یزید بن ہارون نے ان کی تعریف کی، کہا ہم سے سعد بن میناء نے بیان کیا، کہا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ فرشتے نبی کریم ﷺ کے پاس آئے (جبرئیل و میکائیل اور آپ سوئے ہوئے تھے) ایک نے کہا کہ یہ سوئے ہوئے ہیں، دوسرے نے کہا کہ ان کی آنکھیں سو رہی ہیں لیکن ان کا دل بیدار ہے۔ انہوں نے کہا کہ تمہارے ان صاحب (آپ ﷺ) کی ایک مثال ہے، پس ان کی مثال بیان کرو۔ تو ان میں سے ایک نے کہا کہ یہ سو رہے ہیں۔ دوسرے نے کہا کہ آنکھ سو رہی ہے اور دل بیدار ہے۔ انہوں نے کہا کہ ان کی مثال اس شخص جیسی ہے جس نے ایک گھر بنایا اور وہاں کھانے کی دعوت کی اور بلائے والے کو بھیجا، پس جس نے بلائے والے کی دعوت قبول کر لی وہ گھر میں داخل ہو گیا اور دسترخوان سے کھایا اور جس نے بلائے والے کی دعوت قبول نہیں کی وہ گھر میں داخل نہیں ہوا اور

۷۲۸۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا يَزِيدُ، قَالَ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانٍ وَأَتْنَى عَلَيْهِ، قَالَ: حَدَّثَنَا سَعْدُ بْنُ مِينَاءَ، قَالَ: حَدَّثَنَا أَبُو سَمْعَتٍ جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةُ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا فَاضْرِبُوا لَهُ مَثَلًا فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَبَّةً وَبَعَثَ دَاعِيًا فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادَبَّةِ وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلْ

الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادْبَةِ فَقَالُوا: أَوْلُوْهَا لَهُ يَفْقَهُهَا فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَفْطَانُ فَقَالُوا: فَالِدَّارُ الْجَنَّةُ وَالْدَّاعِي مُحَمَّدٌ ﷺ فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ تَابِعَهُ فَتَبِعَهُ عَنْ كَيْثٍ عَنْ خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ عَنْ جَابِرٍ خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ

دستر خوان سے کھانا نہیں کھایا، پھر انہوں نے کہا کہ اس کی ان کے لئے تفسیر کر دو تاکہ یہ سمجھ جائیں۔ بعض نے کہا کہ یہ تو سوئے ہوئے ہیں لیکن بعض نے کہا کہ آنکھیں گوسورہی ہیں لیکن دل بیدار ہے، پھر انہوں نے کہا کہ گھر تو جنت ہے اور بلانے والے محمد ہیں، پس جوان کی اطاعت کرے گا وہ اللہ کی اطاعت کرے گا اور جوان کی نافرمانی کرے گا وہ اللہ کی نافرمانی کرے گا اور محمد ﷺ اچھے اور برے لوگوں کے درمیان فرق کرنے والے ہیں۔ محمد بن عبادہ کے ساتھ اس حدیث کو قتیبہ بن سعید نے بھی لیث سے روایت کیا، انہوں نے خالد بن یزید مصری سے، انہوں نے سعید بن ابی ہلال سے، انہوں نے جابر سے کہ نبی کریم ﷺ ہمارے پاس باہر تشریف لائے۔ (پھر یہی حدیث نقل کی اسے ترمذی نے وصل کیا)

تشریح: اس حدیث سے واضح طور پر معلوم ہوا کہ قرآن وحدیث ہی دین کے اصل الاصول ہیں اور سنت نبوی ﷺ ہی بہر حال مقدم ہے۔ امام، استاد، بزرگ سب کو ترک کیا جاسکتا ہے مگر قرآن وحدیث کو مقدم رکھنا ہوگا، یہی نجات کا راستہ ہے۔

مسک سنت پہ اے سالک چلا جا بے دھڑک
جنت الفردوس کو سیدی مگنی ہے یہ سڑک

۷۲۸۲۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ حَذِيفَةَ قَالَ: يَا مَعْشَرَ الْقُرَّاءِ! اسْتَقِيمُوا فَقَدْ سَبَقْتُمْ سَبْقًا بَعِيدًا فَإِنْ أَخَذْتُمْ يَمِينًا وَشِمَالًا لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيدًا.

(۷۲۸۲) ہم سے ابو نعیم فضل بن دیکین نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے ان سے ہمام نے اور ان سے حذیفہ رضی اللہ عنہ نے کہا کہ استقامت اختیار کرو، اے قرآن وحدیث پڑھنے والو! تم اگر قرآن وحدیث پر نہ جمو گے، ادھر ادھر دائیں بائیں راستہ لو گے تو بھی گمراہ ہو گے بہت ہی بڑے گمراہ۔

تشریح: یعنی ان لوگوں سے کہیں افضل ہو گے جو تمہارے بعد آئیں گے۔ یہ ترجمہ اس وقت ہے جب لفظ حدیث ((لقد سبقتم به)) میں معروف ہو اگر بہ صیغہ مجهول سبقتم ہو تو ترجمہ یہ ہوگا کہ تم حدیث اور قرآن پر جم جاؤ کیونکہ دوسرے لوگ جو حدیث اور قرآن کی پیروی کرتے ہیں۔ تم سے بہت آگے بڑھ گئے ہیں یعنی دور نکل گئے ہیں۔

۷۲۸۳۔ حَدَّثَنِي أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ قَالَ: ((إِنَّمَا مَتَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمُ!))

(۷۲۸۳) مجھ سے ابو کریم محمد بن علاء نے بیان کیا، کہا ہم سے اسامہ نے بیان کیا، ان سے برید نے، ان سے ان کے دادا ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میری اور جس دعوت کے ساتھ مجھے اللہ تعالیٰ نے بھیجا ہے اس کی مثال ایک ایسے شخص جیسی ہے

إِنِّي رَأَيْتُ الْجَيْشَ بَعَيْنِي وَإِنِّي أَنَا النَّذِيرُ
الْعُرْيَانُ فَالْتَجَاءُ فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ
فَادَّجَبُوا فَانْطَلَقُوا عَلَى مَهْلِهِمْ فَتَجَبُوا
وَكَذَبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ
فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ
فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ
وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنْ
الْحَقِّ)). (راجع: ۶۴۸۲)

جو کسی قوم کے پاس آئے اور کہے: اے قوم! میں نے ایک لشکر اپنی آنکھوں سے دیکھا ہے اور میں واضح تم کو ڈرانے والا ہوں، پس بچاؤ کی صورت کرو تو اس قوم کے ایک گروہ نے بات مان لی اور رات کے شروع ہی میں نکل بھاگے اور حفاظت کی جگہ چلے گئے۔ اس لئے نجات پا گئے لیکن ان کی دوسری جماعت نے جھٹلایا اور اپنی جگہ ہی پر موجود رہے، پھر صبح سویرے ہی دشمن کے لشکر نے انہیں آلیا اور انہیں مارا اور ان کو برباد کر دیا۔ تو یہ مثال ہے اس کی جو میری اطاعت کریں اور جو دعوت میں لایا ہوں اس کی پیروی کریں اور اس کی مثال ہے جو میری نافرمانی کریں اور جو حق میں لے کر آیا ہوں اسے جھٹلائیں۔“

تشریح: عرب میں قاعدہ تھا جب دشمن نزدیک آن پہنچتا اور کوئی شخص اس کو دیکھ لیتا اس کو یہ ڈر ہوتا کہ میرے پہنچنے سے پہلے یہ لشکر میری قوم پر پہنچ جائے گا تو ننگا ہو کر جلدی جلدی چھٹا چلا تا بھاگتا۔ بعض کہتے ہیں اپنے کپڑے اتار کر جھنڈے کی طرح ایک لکڑی پر لگا تا اور چلاتا ہوا بھاگتا۔

۷۲۸۵، ۷۲۸۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تَوَفَّى رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تَقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُمْ عَلَى اللَّهِ)) فَقَالَ: وَاللَّهِ لَا أَقَاتِلُنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهُ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤْذُونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ فَقَالَ عُمَرُ:

(۸۵، ۷۲۸۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے، ان سے زہری نے، کہا مجھے عبید اللہ بن عبد اللہ بن عتبہ نے خبر دی، ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ کی وفات ہوئی اور آپ کے بعد ابو بکر رضی اللہ عنہ کو خلیفہ بنایا گیا اور عرب کے کئی قبائل پھر گئے۔ ابو بکر رضی اللہ عنہ نے ان سے لڑنا چاہا تو عمر رضی اللہ عنہ نے ابو بکر رضی اللہ عنہ سے کہا کہ آپ لوگوں سے کس بنیاد پر جنگ کریں گے جب کہ رسول اللہ ﷺ نے یہ فرمایا تھا: ”مجھے حکم دیا گیا ہے کہ لوگوں سے اس وقت تک جنگ کروں جب تک وہ کلمہ لا الہ الا اللہ کا اقرار نہ کر لیں، پس جو شخص اقرار کر لے کہ لا الہ الا اللہ تو میری طرف سے اس کا مال اور اس کی جان محفوظ ہے، البتہ کسی حق کے بدلے ہو تو وہ اور بات ہے (مثلاً: کسی کا مال مار لے یا کسی کا خون کرے) اب اس کے باقی اعمال کا حساب اللہ کے حوالے ہے۔“ لیکن ابو بکر رضی اللہ عنہ نے کہا: واللہ! میں تو اس شخص سے جنگ کروں گا جس نے نماز اور زکوٰۃ میں فرق کیا ہے کیونکہ زکوٰۃ مال کا حق ہے، واللہ! اگر وہ مجھے ایک رسی بھی دینے سے رکیں گے جو وہ رسول اللہ ﷺ

عَقَالاً. [راجع: ١٣٩٩، ١٤٠٠]

٧٢٨٦- حَدَّثَنِي إِسْمَاعِيلُ ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ ، قَالَ: قَدِمَ عُسَيْبَةُ بْنُ حِصْنٍ ابْنَ حُذَيْفَةَ بْنِ بَدْرٍ فَتَزَلَّ عَلَى ابْنِ أَخِيهِ الْحُرِّ ابْنِ قَيْسٍ بْنِ حِصْنٍ وَكَانَ مِنَ الثَّقَفِ الَّذِينَ يُدْنِيهِمْ عُمَرُ وَكَانَ الْقُرَاءُ أَصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ كَهُولًا كَانُوا أَوْ شُبَّانًا فَقَالَ عُسَيْبَةُ لِابْنِ أَخِيهِ: يَا ابْنَ أَخِي! هَلْ لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَتَسْتَأْذِنَ لِي عَلَيْهِ فَقَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذِنَ لِعُسَيْبَةَ فَلَمَّا دَخَلَ قَالَ: يَا ابْنَ الْخَطَّابِ! وَاللَّهِ! مَا تُعْطِينَا الْجَزَلَ وَمَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ فَعْضِبَ عُمَرُ حَتَّى هَمَّ بِأَنْ يَقَعَ بِهِ فَقَالَ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: ﴿ اخْذِ الْعَفْوَ وَأْمُرْ

بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ [الاعراف: ۱۹۹] وَإِنَّ هَذَا مِنَ الْجَاهِلِينَ قَالَ اللَّهُ! مَا جَاوَزَهَا عُمَرُ حِينَ تَلَاهَا عَلَيْهِ وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ عَزَّ وَجَلَّ. [راجع: ۴۶۴۲] کتاب پر فوراً عمل کرتے۔

تشریح: یہ عیینہ بن حصن نبی کریم ﷺ کے عہد میں مسلمان ہو گیا تھا پھر جب طلحہ اسدی نے نبی کریم ﷺ کی وفات کے بعد نبوت کا دعویٰ کیا تو عیینہ بھی اس کے معتقدوں میں شریک ہو گیا۔ ابو بکر رضی اللہ عنہ کی خلافت میں طلحہ پر مسلمانوں نے حملہ کیا تو وہ بھاگ گیا لیکن عیینہ قید ہو گیا۔ اس کو مدینہ لے کر آئے۔ ابو بکر رضی اللہ عنہ اس سے کہا تو یہ کہ اس نے تو یہ کہی۔ سبحان اللہ! علم کی قدر دانی جب ہی ہوتی ہے جب بادشاہ اور رئیس عالموں کو مقرب رکھتے ہیں۔ علم ایسی ہی چیز ہے کہ جوان میں ہو یا بوڑھے میں، ہر طرح اس سے افضلیت پیدا ہوتی ہے ایک جوان عالم درجہ اور مرتبہ میں اس سو برس کے بوڑھے سے کہیں زائد ہے جو کج بحث جاہل لٹھ ہو۔ حضرت عمر رضی اللہ عنہ میں جہاں اور فضیلتیں جمع تھیں وہاں علم کی قدر دانی بھی بدرجہ کمال ان میں تھی۔ سبحان اللہ! خلافت ایسے لوگوں کو سزاوار ہے جو قرآن و حدیث کے ایسے تابع اور مطیع ہوں۔ اب ان جاہلوں سے پوچھنا چاہیے کہ عیینہ بن حصن تو تمہارا ہی بھائی تھا پھر اس نے ایسی بدتمیزی کیوں کی اگر ذرا بھی علم رکھتا ہوتا تو ایسی بے ادبی کی بات منہ سے نہ نکالتا۔ حرب بن قیس جو عالم تھے، ان کی وجہ سے اس کی عزت بچ گئی ورنہ حضرت عمر رضی اللہ عنہ کے ہاتھ سے وہ مار کھاتا کہ چھٹی کا دودھ یاد آ جاتا۔

۷۲۸۷- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: أَتَيْتُ عَائِشَةَ حِينَ خَسَفَتِ الشَّمْسُ وَالنَّاسُ قِيَامٌ وَهِيَ قَائِمَةٌ تَصَلِّيُ فَقُلْتُ: مَا لِلنَّاسِ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ فَقَالَتْ: سُبْحَانَ اللَّهِ! فَقُلْتُ: آيَةٌ؟ قَالَتْ: بِرَأْسِهَا أَنْ نَعَمْ فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((مَا مِنْ شَيْءٍ لَمْ أَرَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ وَأُورِجِي إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُسْلِمُ لَا أُذِرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ فَيَقُولُ: مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ فَأَجَبْنَاهُ وَآمَنَّا فَيَقَالُ: نَمْ صَالِحًا عَلِمْنَا أَنَّكَ مُوقِنٌ وَأَمَّا

(۷۲۸۷) ہم سے عبد اللہ بن مسلمہ ثعلبی نے بیان کیا، ان سے مالک نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے فاطمہ بنت منذر نے، ان سے اسماء بنت ابی بکر رضی اللہ عنہا نے بیان کیا کہ میں عائشہ رضی اللہ عنہا کے ہاں گئی جب سورج گرہن ہوا تھا اور لوگ نماز پڑھ رہے تھے عائشہ رضی اللہ عنہا بھی کھڑی نماز پڑھ رہی تھیں۔ میں نے کہا لوگوں کو کیا ہو گیا ہے (کہ بے وقت نماز پڑھ رہے ہیں) تو انہوں نے ہاتھ سے آسمان کی طرف اشارہ کیا اور کہا سبحان اللہ! میں نے کہا کوئی نشانی ہے؟ انہوں نے سر سے اشارہ کیا کہ ہاں، پھر جب رسول اللہ ﷺ نماز سے فارغ ہوئے تو آپ نے اللہ کی حمد و ثناء کے بعد فرمایا: ”کوئی چیز ایسی نہیں لیکن میں نے آج اس جگہ سے اسے دیکھ لیا، یہاں تک کہ جنت و دوزخ بھی اور مجھے وحی کی گئی ہے کہ تم لوگ قبروں میں بھی آزمائے جاؤ گے، دجال کے فتنے کے قریب قریب، پس مؤمن یا مسلم مجھے یقین نہیں کہ اسماء رضی اللہ عنہا نے ان میں سے کونسا لفظ کہا تھا تو وہ (قبر میں فرشتوں کے سوال پر کہے گا) محمد ﷺ ہمارے پاس روشن نشانات لے کر آئے اور ہم نے ان کی دعوت قبول کی اور ایمان لائے۔ اس سے کہا جائے گا کہ آرام سے سوئے رہو، ہمیں معلوم تھا کہ تم مؤمن ہو۔

الْمُنَافِقُ أَوْ الْمُرْتَابُ - لَا أَدْرِي أَيُّ ذَلِكَ قَالَتُ
أَسْمَاءُ يَقُولُ: لَا أَدْرِي سَمِعْتُ النَّاسَ
يَقُولُونَ شَيْئًا فَقُلْتُ: (راجع: ۸۶)

اور منافق یا شک میں مبتلا مجھے یقین نہیں کہ ان میں سے کونسا لفظ اسماء رضی اللہ عنہا نے کہا تھا، تو وہ کہے گا (نبی کریم ﷺ کے متعلق سوال پر کہ) مجھے معلوم نہیں، میں نے لوگوں کو جو کہتے سنا وہی میں نے بھی کہہ دیا۔

تشریح: باب کا مطلب اس فقرے سے نکلا کہ ہم نے ان کا کہنا مان لیا، ان پر ایمان لائے۔

۷۲۸۸۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ
عَنْ أَبِي الزُّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: ((دَعُونِي مَا تَرَكْتُكُمْ
إِنَّمَا هَلَكُ مَنْ تَكَانَ قَبْلَكُمْ بِسْؤَالِهِمْ
وَاجْتِلَالِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا نَهَيْتُكُمْ عَنْ
شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ
مَا اسْتَطَعْتُمْ)). [مسلم: ۳۲۵۷، ۶۱۱۳]

(۷۲۸۸) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو الزناد نے، ان سے اعرج نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب تم میں تم سے یکسو رہوں تم بھی مجھے چھوڑ دو (اور سوالات وغیرہ نہ کرو) کیونکہ تم سے پہلے کی امتیں اپنے (غیر ضروری) سوال اور انبیاء کے سامنے اختلاف کی وجہ سے تباہ ہو گئیں، پس جب میں تمہیں کسی چیز سے روکوں تو تم بھی اس سے پرہیز کرو اور جب میں تمہیں کسی بات کا حکم دوں تو بجالاؤ جس حد تک تم میں طاقت ہو۔“

تشریح: یعنی جس بات کا ذکر میں تم سے نہ کروں وہ مجھ سے مت پوچھو یعنی بلا ضرورت سوالات نہ کرو۔

باب: بے فائدہ بہت سوالات کرنا منع ہے

وَتَكْلُفُ مَا لَا يَنْبَغِيهِ وَقَوْلُهُ: ((لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ)). [المائدة: ۱۰۱]

اسی طرح بے فائدہ سختی اٹھانا اور وہ باتیں بتانا جن میں کوئی فائدہ نہیں، اور اللہ نے سورہ مائدہ میں فرمایا: ”مسلمانو! ایسی باتیں نہ پوچھو کہ اگر بیان کی جائیں تو تم کو بری لگیں۔“

تشریح: جب تک کوئی حادثہ نہ ہو تو خواہ مخواہ فرضی سوالات کرنا منع ہے جیسا کہ فقہاء کی عادت ہے کہ وہ اگر مگر سے بال کی کھال نکالتے رہتے ہیں۔

۷۲۸۹۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقَرِّي، قَالَ:
حَدَّثَنَا سَعِيدٌ، قَالَ: حَدَّثَنِي عَقِيلٌ عَنْ ابْنِ شِهَابٍ
عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ
أَنَّ النَّبِيَّ ﷺ قَالَ: ((إِنَّ أَكْثَرَ الْمُسْلِمِينَ
جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ فَحَرَّمْ مِنْ
أَجْلِ مَسْأَلَتِهِ)). [مسلم: ۶۱۱۶، ۶۱۱۷]

(۷۲۸۹) ہم سے عبد اللہ بن یزید مقری نے بیان کیا، کہا ہم سے سعید بن ابی ایوب نے بیان کیا، کہا مجھ سے عقیل بن خالد نے بیان کیا ان سے ابن شہاب نے، ان سے عامر بن سعد بن ابی وقاص رضی اللہ عنہ نے، ان سے ان کے والد نے کہ نبی کریم ﷺ نے فرمایا: ”سب سے بڑا مجرم وہ مسلمان ہے جس نے کسی ایسی چیز کے متعلق پوچھا جو حرام نہیں تھی اور اس کے سوال کی وجہ سے وہ حرام کر دی گئی۔“

۶۱۱۸؛ ابوداؤد: ۳۶۱۰

تشریح: گوسوال تحریم کی علت نہیں مگر جب اس کی حرمت کا حکم سوال کے بعد اترے تو گویا سوال ہی اس کی حرمت کا باعث ہوا۔

۷۲۹۰۔ حَدَّثَنَا اسْحَاقُ، قَالَ: أَخْبَرَنَا عَفَّانُ، (۷۲۹۰) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عفان بن مسلم نے (محکم دلائل وبراین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ)

خبر دی، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا میں نے ابو نصر سے سنا، انہوں نے بسر بن سعید سے بیان کیا، ان سے زید بن ثابت نے کہ نبی کریم ﷺ نے مسجد نبوی میں چٹائی سے گھیر کر ایک حجرہ بنا لیا اور رمضان کی راتوں میں اس کے اندر نماز پڑھنے لگے، پھر اور لوگ بھی جمع ہو گئے تو ایک رات نبی کریم ﷺ کی آواز نہیں آئی لوگوں نے سمجھا کہ آپ ﷺ سو گئے ہیں، اس لئے ان میں سے بعض کھگانے لگے تاکہ آپ باہر تشریف لائیں، پھر نبی کریم ﷺ نے فرمایا: ”میں تم لوگوں کے کام سے واقف ہوں، یہاں تک کہ مجھے ڈر ہوا کہ کہیں تم پر یہ نماز تراویح فرض نہ کر دی جائے اور اگر فرض کر دی جائے تو تم اسے قائم نہیں رکھ سکو گے، پس اے لوگو! اپنے گھروں میں یہ نماز پڑھو کیونکہ فرض نماز کے سوا انسان کی سب سے افضل نماز اس کے گھر میں ہے۔“

قَالَ: حَدَّثَنَا وَهَيْبٌ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقِبَةَ، قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بَسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيْالِي حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ قَدْ نَامَ فَجَعَلَ بَعْضُهُمْ يَتَنَحَنَحُ لِيُخْرِجَ إِلَيْهِمْ فَقَالَ: ((مَا زَالَ بِكُمْ اللَّيْلِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ فَصَلُّوا أَيُّهَا النَّاسُ! فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ)).

[راجع: ۷۳۱]

تشریح: یا جو نماز جماعت سے ادا کی جاتی ہے جیسے عیدین، گہن کی نماز وغیرہ یا تحیۃ المسجد کہ وہ خاص مسجد ہی کی تعظیم کے لئے ہے۔ اس حدیث کی مناسبت ترجمہ باب سے یہ ہے کہ ان لوگوں کو مسجد میں اس نماز کا حکم نہیں ہوا تھا مگر انہوں نے اپنے نفس پرستی کی، آپ ﷺ نے ان سے باز رکھا۔ معلوم ہوا کہ سنت کی پیروی افضل ہے اور خلاف سنت عبادت کے لئے سختی اٹھانا قیدیں لگانا کوئی عمدہ بات نہیں ہے۔

۷۲۹۱۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا فَلَمَّا أَكْثَرُوا عَلَيْهِ الْمَسْأَلَةَ غَضِبَ وَقَالَ: ((سَلُونِي)) فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: ((أَبُوكَ حَدَافَةُ)) ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَبِي؟ فَقَالَ: ((أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ)) فَلَمَّا رَأَى عُمَرُ مَا يُوْجِهُ رَسُولَ اللَّهِ ﷺ مِنَ الْغَضَبِ قَالَ: إِنَّا نَتُوبُ إِلَى

(۷۲۹۱) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابواسامہ بن اسامہ نے بیان کیا، ان سے برید بن ابی بردہ نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ سے کچھ چیزوں کے متعلق پوچھا گیا جنہیں آپ نے ناپسند کیا جب لوگوں نے بہت زیادہ پوچھنا شروع کر دیا تو آپ ناراض ہوئے اور فرمایا: ”پوچھو!“ اس پر ایک صحابی کھڑا ہوا اور پوچھا یا رسول اللہ! میرے والد کون ہیں؟ آپ ﷺ نے فرمایا: ”تمہارے والد حدافہ ہیں۔“ پھر دوسرا صحابی کھڑا ہوا اور پوچھا: میرے والد کون ہیں؟ فرمایا: ”تمہارے والد شیبہ کے مولیٰ سالم ہیں۔“ پھر جب عمر رضی اللہ عنہ نے رسول اللہ ﷺ کے چہرہ پر غصہ کے آثار محسوس کئے تو عرض کیا ہم اللہ عزوجل کی بارگاہ میں آپ کو غصہ دلانے سے توبہ کرتے

ہیں۔

اللہ: [راجع: ۹۲]

تشریح: کسی نے یہ پوچھا میری اونٹنی اس وقت کہاں ہے؟ کسی نے پوچھا قیامت کب آئے گی؟ کسی نے پوچھا کیا ہر سال حج فرض ہے وغیرہ وغیرہ۔

۷۲۹۲۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، (۷۲۹۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے

قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ

ابن شُعْبَةَ، قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ:

اَكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ:

فَكَتَبَ إِلَيْهِ: إِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ فِي

ذُبْرِ كُلِّ صَلَاةٍ: ((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ

لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ)) وَكَتَبَ

إِلَيْهِ إِنَّهُ كَانَ يَنْهَى عَنْ قِيلٍ وَقَالَ وَكَثَرَةُ السُّؤَالِ

وِإِضَاعَةِ الْمَالِ وَكَانَ يَنْهَى عَنْ عُقُوبِ الْأَمْهَاتِ

وَوَادِ النَّبَاتِ وَمَنْعِ وَهَابٍ. قَالَ أَبُو عَبْدِ اللَّهِ:

كَانُوا يَقْتُلُونَ بَنَاتَهُمْ فِي الْجَاهِلِيَّةِ فَحَرَّمَ

اللَّهُ ذَلِكَ. [راجع: ۸۴۴]

۷۲۹۳۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا

حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ، قَالَ:

كُنَّا عِنْدَ عُمَرَ فَقَالَ: نَهَيْنَا عَنِ التَّكْلِيفِ.

تشریح: ابوعبیدہ نے متخرج میں نکالا انس رضی اللہ عنہ سے کہ ہم حضرت عمر رضی اللہ عنہ کے پاس تھے وہ چار بیوند لگے ہوئے ایک کرتہ پہنے تھے۔ اتنے میں انہوں

نے یہ آیت پڑھی: ﴿وَلَا تَكْفُرُوا بِاللَّهِ﴾ (۸۰/۳۱) تو کہنے لگے فاحشہ ہم کو معلوم ہے لیکن اباکیا چیز ہے۔ پھر کہنے لگے ہم کو تکلف سے منع کیا گیا اور

اپنے تئیں آپ پکارنے لگے کہنے لگے اے عمر کی ماں کے بیٹے! یہی تو تکلف ہے اگرچہ کہ یہ معلوم نہ ہوا کہ اباکیا چیز ہے تو کیا نقصان ہے؟

۷۲۹۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ

عَنِ الزُّهْرِيِّ، ح: وَحَدَّثَنَا مَحْمُودٌ، قَالَ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ

(۷۲۹۳) ہم سے ابو یمان نے بیان کیا، کہا ہم سے شعیب نے خبر دی، انہیں زہری نے (دوسری سند) امام بخاری رضی اللہ عنہ نے کہا اور مجھ سے محمود نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی،

قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ جِئْنَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُورًا عِظَامًا ثُمَّ قَالَ: ((مَنْ أَحَبَّ أَنْ يُسْأَلَ عَنْ شَيْءٍ فَلْيَسْأَلْ عَنْهُ فَإِنَّ اللَّهَ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا)) قَالَ أَنَسُ: فَكَثَّرَ النَّاسُ الْبُكَاءَ وَكَثَّرَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ: ((سَلُونِي)) فَقَالَ أَنَسُ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَيْنَ مَذْخَلِي يَا رَسُولَ اللَّهِ؟ قَالَ: ((النَّارُ)) فَقَامَ عَبْدُ اللَّهِ بْنُ حُدَافَةَ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: ((أَبُوكَ حُدَافَةُ)) قَالَ: ثُمَّ أَكْثَرَ أَنْ يَقُولَ: ((سَلُونِي سَلُونِي)) قَالَ: فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ جِئْنَ قَالَ عُمَرُ ذَلِكَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ عُرِضْتُ عَلَى الْجَنَّةِ وَالنَّارِ آتِفًا فِي عُرْضِ هَذَا الْحَائِطِ وَأَنَا أَصْلَى قَلَمٍ أَرَكَا لِيَوْمٍ فِي الْخَيْرِ وَالشَّرِّ)). [راجع: ۹۳]

انہیں زہری نے، کہا مجھ کو انس بن مالک رضی اللہ عنہ نے خبر دی کہ نبی کریم ﷺ سورج ڈھلنے کے بعد باہر تشریف لائے اور ظہر کی نماز پڑھی، پھر سلام پھیرنے کے بعد آپ منبر پر کھڑے ہوئے اور قیامت کا ذکر کیا اور آپ نے ذکر کیا کہ اس سے پہلے بڑے بڑے واقعات ہوں گے، پھر آپ ﷺ نے فرمایا: ”تم میں سے جو شخص کسی چیز کے متعلق سوال کرنا چاہے تو سوال کرے، آج مجھ سے جو بھی سوال کرو گے میں اس کا جواب دوں گا جب تک میں اپنی جگہ پر ہوں۔“ انس رضی اللہ عنہ نے بیان کیا کہ اس پر لوگ بہت رونے لگے اور آنحضرت ﷺ بار بار وہی فرماتے تھے: ”مجھ سے پوچھو۔“ انہوں نے بیان کیا کہ پھر ایک صحابی کھڑا ہوا اور پوچھا: میری جگہ کہاں ہے؟ (جنت میں یا جہنم میں یا رسول اللہ!) آپ ﷺ نے بیان کیا: ”جہنم میں۔“ پھر عبد اللہ بن حذافہ رضی اللہ عنہ کھڑے ہوئے اور کہا میرے والد کون ہیں یا رسول اللہ؟ فرمایا کہ ”تمہارے والد حذافہ ہیں۔“ بیان کیا کہ پھر آپ مسلسل کہتے رہے کہ ”مجھ سے پوچھو، مجھ سے پوچھو۔“ آخر عمر رضی اللہ عنہ نے اپنے گھٹنوں کے بل بیٹھ کر کہا: ہم اللہ سے رب کی حیثیت سے، اسلام سے دین کی حیثیت سے، محمد ﷺ سے رسول کی حیثیت سے راضی و خوش ہیں۔ عمر رضی اللہ عنہ نے یہ کلمات کہے تو رسول اللہ ﷺ خاموش ہو گئے، پھر آپ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! ابھی مجھ پر جنت اور دوزخ اس دیوار کی چوڑائی میں میرے سامنے کی گئی تھی (ان کی تصویریں) جب میں نماز پڑھ رہا تھا، آج کی طرح میں نے خیر و شر کو کبھی نہیں دیکھا۔“

[مسلم: ۶۱۲۲]

۷۲۹۵۔ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ: قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ مَنْ أَبِي؟

(۷۲۹۵) مجھ سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم کو روح بن عبادہ نے خبر دی، کہا ہم سے شعبہ نے بیان کیا، کہا مجھ کو موسیٰ بن انس نے خبر دی کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ ایک صاحب نے کہا یا نبی اللہ! میرے والد کون ہیں؟ آپ ﷺ نے فرمایا: ”تمہارے

قَالَ: «(أَبُوكَ فَلَانٌ) وَنَزَلَتْ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبْدَلَكُمْ تَسْأَلُكُمْ﴾ (الآية: ۹۳) [راجع: ۹۳]

تشریح: خدا خواست کسی کا باپ صحیح نہ ہو اور آپ ﷺ پوچھنے پر اس حقیقت کو ظاہر کر دیں تو پوچھنے والے کی کتنی رسوائی ہو سکتی ہے۔ اس لیے احتیاطاً فضول سوال کرنے سے منع کیا گیا۔ آپ کو اللہ پاک وحی کے ذریعہ سے آگاہ کر دیتا تھا۔ یہ کوئی غیب دانی کی بات نہیں بلکہ محض اللہ کا عطیہ ہے جو وہ اپنے رسولوں، نبیوں کو بخشا ہے: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ.....﴾ (۲/۲۵۰: البقرہ)

۷۲۹۶۔ حَدَّثَنَا الْحَسَنُ بْنُ صَبَاحٍ، قَالَ: حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «(لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هَذَا اللَّهُ خَالِقُ كُلِّ شَيْءٍ فَمَنْ خَلَقَ اللَّهُ؟)» [مسلم: ۳۵۲]

۷۲۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَرْبٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِغُرٍّ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ: سَلُوهُ عَنِ الرُّوحِ وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ لَا يُسْمِعُكُمْ مَا تَكْرَهُونَ فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا الْقَاسِمِ! حَدَّثَنَا عَنِ الرُّوحِ فَقَامَ سَاعَةً يَنْظُرُ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ فَتَأَخَّرْتُ عَنْهُ حَتَّى صَبَدَ الْوَحْيُ ثُمَّ قَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي» [راجع: ۱۲۵]

تشریح: معاذ اللہ یہ شیطان ان کے دلوں میں وسوسہ ڈالے گا۔ دوسری روایت میں ہے کہ جب ایسا وسوسہ آئے تو اعداؤذ باللہ پڑھو یا آمنت باللہ کہو یا اللہ احد اللہ الصمد اور بائیں طرف تھوکو اور اعداؤذ باللہ پڑھو۔

۷۲۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَرْبٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِغُرٍّ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ: سَلُوهُ عَنِ الرُّوحِ وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ لَا يُسْمِعُكُمْ مَا تَكْرَهُونَ فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا الْقَاسِمِ! حَدَّثَنَا عَنِ الرُّوحِ فَقَامَ سَاعَةً يَنْظُرُ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ فَتَأَخَّرْتُ عَنْهُ حَتَّى صَبَدَ الْوَحْيُ ثُمَّ قَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي» [راجع: ۱۲۵]

۷۲۹۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَرْبٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِغُرٍّ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ: سَلُوهُ عَنِ الرُّوحِ وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ لَا يُسْمِعُكُمْ مَا تَكْرَهُونَ فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا الْقَاسِمِ! حَدَّثَنَا عَنِ الرُّوحِ فَقَامَ سَاعَةً يَنْظُرُ فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ فَتَأَخَّرْتُ عَنْهُ حَتَّى صَبَدَ الْوَحْيُ ثُمَّ قَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي» [راجع: ۱۲۵]

تشریح: ان یہودیوں نے آپس میں یہ صلاح کی تھی کہ ان سے روح کا پوچھو۔ اگر یہ روح کی کچھ حقیقت بیان کریں تب تو سمجھ جائیں گے کہ یہ حکیم ہیں، پیغمبر نہیں ہیں۔ چونکہ کسی پیغمبر نے روح کی حقیقت بیان نہیں کی۔ اگر یہ بھی بیان نہ کریں تو معلوم ہوگا کہ پیغمبر ہیں۔ اس پر بعض نے کہا نہ پوچھو، اس لیے کہ اگر انہوں نے بھی روح کی حقیقت بیان نہیں کی تو ان کی پیغمبری کا ایک اور ثبوت پیدا ہوگا اور تم کو ناگوار گزرے گا۔ روح کی حقیقت میں آدم علیہ السلام سے لے کر تائیں دم ہزار ہا حکیموں نے غور کیا اور اب تک اس کی حقیقت معلوم نہیں ہوئی۔ اب امریکہ کے حکیم روح کے پیچھے پڑے ہوئے ہیں لیکن ان کو بھی اب تک پوری حقیقت دریافت نہ ہو سکی، پرانتا تو معلوم ہو گیا کہ ہنگامہ روح ایک جوہر ہے جس کی صورت ذی روح کی صورت کی سی ہوتی ہے۔ مثلاً آدمی کی روح اس کی صورت پر، کتے کی روح اس کی صورت پر اور یہ جوہر ایک لطیف جوہر ہے جس کا ہر جزو جسم حیوانی کے ہر جزو میں سما جاتا ہے اور بوجہ شدت لطافت کے اس کو نہ پکڑ سکتے ہیں نہ بند کر سکتے ہیں۔ روح کی لطافت اس درجہ ہے کہ شیشہ میں بھی پار ہو جاتی ہے حالانکہ ہوا اور پانی دوسرے اجسام لطیفاس میں سے نہیں نکل سکتے۔ یہ اللہ تعالیٰ کی حکمت ہے۔ اس نے روح کو اپنی ذات مقدس کا ایک نمونہ اس دنیا میں رکھا ہے تاکہ جو لوگ صرف محسوسات کو مانتے ہیں وہ روح پر غور کر کے مجردات یعنی جنوں اور فرشتوں اور پروردگار کو بھی مانیں کیونکہ روح کے وجود سے انکار کرنا یہ ممکن نہیں ہو سکتا ہے۔ ہر آدمی جانتا ہے کہ ساتھ برس ادھر میں طلاق ملک میں گیا تھا۔ میں نے یہ یہ کام کئے تھے حالانکہ اس ساتھ برس میں اس کا بدن کئی بار بدل گیا۔ یہاں تک کہ اس کا کوئی جزو قائم نہیں رہا، پھر وہ چیز کیا ہے جو نہیں بدلتی اور جس پر میں کا اطلاق ہوتا ہے۔ اللہ تعالیٰ نے آدمیوں کا عجز دکھانے کے لیے روح کی حقیقت پوشیدہ کر دی۔ پیغمبروں کو اتنا ہی بتلایا گیا کہ وہ پروردگار کا امر یعنی حکم ہے۔ مثلاً ایک آدمی کہیں کا حاکم ہو تعلق دار یا تحصیلدار یا ڈپٹی کلکٹر پر اس کی موقوفی کا حکم بادشاہ کے پاس سے صادر ہو جائے۔ دیکھو وہ شخص وہی رہتا ہے جو پہلے تھا اس کی کوئی چیز نہیں بدلتی لیکن موقوفی کے بعد اس کو تعلقدار یا تحصیلدار یا ڈپٹی کلکٹر نہیں کہتے۔ آخر کیا چیز اس میں سے جاتی رہی، وہی حکم بادشاہ کا جاتا رہا۔ اسی طرح روح بھی پروردگار کا ایک حکم ہے یعنی حیا کی صفت کا ظہور ہے۔ جہاں یہ حکم اٹھ گیا، حیوان مر گیا اس کا جسم وغیرہ سب ویسا ہی رہتا ہے۔

بَابُ الْإِقْتِدَاءِ بِأَفْعَالِ النَّبِيِّ ﷺ باب: نبی کریم ﷺ کے کاموں کی پیروی کرنا

تشریح: اللہ تعالیٰ نے فرمایا: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.....﴾ (۳۳/ الاحزاب: ۲۱) یعنی اللہ کے رسول ﷺ میں تمہارے لیے عمدہ نمونہ ہے۔ پس ہر کام میں نبی کریم ﷺ کی پیروی کرنا علامت ایمان ہے۔ صحابہ رضی اللہ عنہم ہر فعل میں آپ ﷺ کی پیروی کیا کرتے تھے۔ جو آپ کے کسی کام کو کمرہ جانے، وہ ایمان سے خالی ہے۔ اتباع نبوی کا یہی مطلب ہے کہ آپ ﷺ کا ہر نقش قدم آپ کے عقائد و اعمال کا جزو ہوا اور پورے طور پر اتباع کی جائے۔ ہر سنت نبوی کو سرمایہ سعادت دارین سمجھا جائے۔ اللہم وفقنا لاتباع حبیبک ﷺ۔

۷۲۹۸۔ حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ ذَهَبٍ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَقَالَ النَّبِيُّ ﷺ: ((إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ ذَهَبٍ)) فَبَذَلَهُ وَقَالَ: ((إِنِّي لَنْ أَلْبَسَهُ أَبَدًا)) فَبَذَلَ النَّاسُ خَوَاتِيمَهُمْ.

(۷۲۹۸) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے سونے کی ایک انگوٹھی بنوائی تو دوسرے لوگوں نے بھی سونے کی انگوٹھیاں بنوالیں، پھر نبی کریم ﷺ نے فرمایا: ”میں نے سونے کی ایک انگوٹھی بنوائی تھی۔“ پھر آپ نے پھینک دی اور فرمایا کہ ”میں اسے کبھی نہیں پہنوں گا۔“ چنانچہ ان لوگوں نے بھی اپنی انگوٹھیاں پھینک دیں۔

[راجع: ۵۸۶۵]

تشریح: بعد میں سونے کی انگوٹھی مردوں کے لیے حرام قرار پائی تو آپ ﷺ نے اور صحابہ کرام رضی اللہ عنہم سب نے سونے کی انگوٹھیوں کو ختم کر دیا۔ عورتوں کے لیے یہ حلال ہے۔

بَابُ مَا يُكْرَهُ مِنَ التَّعَمُّقِ

باب: کسی امر میں تشدد اور سختی کرنا

وَالْتَنَازُعُ فِي الْعِلْمِ وَالْغُلُوِّ فِي الدِّينِ وَالْبَدْعَ لِقَوْلِهِ: ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾.

یا علم کی بات میں بے موقع فضول جھگڑا کرنا اور دین میں غلو کرنا، بدعتیں نکالنا، حد سے بڑھ جانا منع ہے کیونکہ اللہ پاک نے سورہ نساء میں فرمایا: ”کتاب والو! اپنے دین میں حد سے مت بڑھو اور اللہ پر مت کہو مگر حق۔“

[النساء: ۱۷۱]

تشریح: جیسے یہود نے حضرت عیسیٰ علیہ السلام کو گھٹا کر ان کی پیغمبری کا بھی انکار کر دیا اور نصاریٰ نے چڑھایا کہ ان کو خدا بنادیا، دونوں باتیں غلو ہیں۔ غلو اسی کو کہتے ہیں جس کی مسلمانوں میں بھی بہت سی مثالیں ہیں۔ شیعہ اور اہل بدعت نے غلو میں یہود و نصاریٰ کی پیروی کی۔ ہداهم اللہ تعالیٰ۔

۷۲۹۹۔ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تُوَاصِلُوا)) قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: ((إِنِّي لَكُنتُ مِثْلَكُمْ إِنِّي آيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِيَنِي)) فَلَمْ يَنْتَهُوا عَنْ الْوِصَالِ قَالَ: فَوَاصِلُ بِهِمُ النَّبِيُّ ﷺ يَوْمَيْنِ أَوْ لَيْلَتَيْنِ ثُمَّ رَأَوْا الْهَلَالَ فَقَالَ النَّبِيُّ ﷺ: ((لَوْ تَأَخَّرَ الْهَلَالُ لَرَدَدْتُكُمْ)) كَالْمُنْكَرِ لَهُمْ. [راجع: ۱۹۶۵]

(۷۲۹۹) مجھ سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ہشام نے، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابو سلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم صوم وصال (افطار و صبح کے بغیر کئی دن کے روزے) نہ رکھا کرو۔“ صحابہ رضی اللہ عنہم نے کہا کہ یا رسول اللہ! آپ تو صوم وصال رکھتے ہیں۔ آپ ﷺ نے فرمایا: ”میں تم جیسا نہیں ہوں، میں رات گزارتا ہوں اور میرا رب مجھے کھلاتا پلاتا ہے لیکن لوگ صوم وصال سے نہیں رکے۔“ بیان کیا کہ پھر آپ ﷺ نے ان کے ساتھ دو دن یا دو راتوں میں صوم وصال کیا، پھر لوگوں نے چاند دیکھ لیا تو نبی کریم ﷺ نے فرمایا: ”اگر چاند نہ نظر آتا تو میں اور وصال کرتا۔“ آنحضرت ﷺ کا مقصد انہیں سرزنش کرنا تھا۔

تشریح: گویہ روایت باب کے مطابق نہیں ہے، مگر امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس کے دوسرے طریق کی طرف اشارہ کیا۔ اس میں صاف یوں مذکور ہے کہ میں اتنا وصال کرتا کہ سختی کرنے والے اپنی سختی چھوڑ دیتے۔ اس حدیث سے یہ نکلتا ہے کہ ہر عبادت اور ریاضت اسی طرح دین کے سب کاموں میں نبی کریم ﷺ کے ارشاد اور آپ کی سنت کی پیروی کرنا ضروری ہے۔ اس میں زیادہ ثواب ہے باقی کی بات میں غلو کرنا یا حد سے بڑھ جانا مثلاً ساری رات جاگتے رہنا یا ہمیشہ روزہ رکھنا یہ کچھ افضل نہیں ہے۔ کیا تم نے وہ شعر نہیں سنا

به زهد و ورع کوش و صدق و صفا

ولیکن بیفزانے بر مصطفیٰ

اسی طرح یہ جو بعض مسلمانوں نے عادت کر لی ہے کہ ذرا سے مکروہ کام کو دیکھا تو اس کو حرام کہہ دیا یا سنت یا مستحب پر فرض واجب کی طرح سختی کی یا حرام یا مکروہ کام کو شرک قرار دے دیا اور مسلمان کو شرک بنادیا، یہ طریقہ اچھا نہیں ہے اور غلو میں داخل ہے: ﴿وَلَا تَقُولُوا لِمَا كَيْفُؤُا لَنَا قِصْفٌ أَلَيْسَتْ كُتُبُكُمُ الْكَذِبُ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ﴾ (۱۶/۱۶۱)

۷۳۰۰۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، (۷۳۰۰) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے ہمارے

قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنِي إِبرَاهِيمُ التَّيْمِيُّ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: خَطَبَنَا عَلِيُّ بْنُ مَنبَرٍ مِنْ أَجْرٍ وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ فَقَالَ: وَاللَّهِ مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلَّا كِتَابُ اللَّهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ فَتَشْرَهَا فَإِذَا فِيهَا: ((أَسْأَلُ الْإِبِلَ وَإِذَا فِيهَا الْمَدِينَةُ حَرَمٌ مِنْ غَيْرِي إِلَى كَذَا فَمَنْ أَحْدَثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا)) وَإِذَا فِيهِ: ((ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةً يَسْعَى بِهَا أَذْنَاهُمْ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا)) وَإِذَا فِيهَا: ((مَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوْلَاهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا)). [راجع: ١١١]

والد نے، کہا ہم سے اعمش نے بیان کیا، کہا مجھ سے ابراہیم تیمی نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا کہ علی بن ابی النعمان نے ہمیں اینٹ کے بنے ہوئے منبر پر کھڑے ہو کر خطبہ دیا۔ آپ تلوار لیے ہوئے تھے جس میں ایک صحیفہ لٹکا ہوا تھا۔ آپ نے فرمایا: واللہ! ہمارے پاس کتاب اللہ کے سوا کوئی اور کتاب نہیں جسے پڑھا جائے اور سوائے اس صحیفہ کے، پھر انہوں نے اسے کھولا تو اس میں: ”دیت دیئے جانے والے اونٹوں کی عمروں کا بیان تھا۔ (کہ دیت میں اتنی اتنی عمر کے اونٹ دیے جائیں) اور اس میں یہ بھی تھا کہ مدینہ طیبہ کی زمین غیر پہاڑی سے ٹور پہاڑی تک حرم ہے، پس اس میں جو کوئی نئی بات (بدعت) نکالے گا اس پر اللہ کی لعنت ہے اور فرشتوں کی اور تمام لوگوں کی اللہ اس سے کسی فرض یا نفل عبادت کو قبول نہیں کرے گا۔“ اور اس میں یہ بھی تھا کہ ”مسلمانوں کی ذمہ داری (عہد یا امان) ایک ہے اس کا ذمہ دار ان میں سب سے ادنیٰ مسلمان بھی ہو سکتا ہے پس جس نے کسی مسلمان کا ذمہ توڑا، اس پر اللہ کی لعنت ہے اور فرشتوں کی اور تمام جہانوں کی۔ اللہ اس کی نہ فرض عبادت قبول کرے گا اور نہ نفل عبادت۔“ اور اس میں یہ بھی تھا کہ ”جس نے کسی سے اپنے والیوں کی اجازت کے بغیر دلاء کا رشتہ قائم کیا اس پر اللہ اور فرشتوں اور تمام انسانوں کی لعنت ہے، اللہ نہ اس کی فرض نماز قبول کرے گا نہ نفل۔“

تشریح: باب کا مطلب یہیں سے نکلا اور گود حدیث میں اس جگہ کی قید ہے مگر بدعت کا حکم ہر جگہ ایک ہے۔ دوسری روایت میں یوں ہے، اس میں یہ بھی تھا کہ جو اللہ کے سوا اور کسی کی تعظیم کے لیے ذبح کرے اس پر اللہ نے لعنت کی اور جو کوئی زمین کا نشان چرا لے اس پر اللہ نے لعنت کی اور جو شخص اپنے باپ پر لعنت کرے اس پر اللہ نے لعنت کی اور جو شخص کسی بدعتی کو اپنے یہاں ٹھکانا دے اس پر اللہ نے لعنت کی۔ اس حدیث سے یہ بھی نکلا کہ شیعہ لوگ جو بہت ہی کتابیں جناب امیر کی طرف منسوب کرتے ہیں جیسے صحیفہ کالمہ وغیرہ یا جناب امیر کا کوئی اور قرآن اس مرد ج قرآن کے سوا جانتے ہیں وہ جھوٹے ہیں۔ اسی طرح سورہ علی جو بعض شیعوں نے اپنی کتابوں میں نقل کی ہے لعنة الله على واضعه۔ البتہ بعض روایتوں سے اتنا ثابت ہوتا ہے کہ جناب امیر کے قرآن شریف کی ترتیب دوسری طرح پر تھی یعنی باعتبار تاریخ نزول کے اور ایک تابعی کہتے ہیں کہ اگر یہ قرآن مجید موجود ہوتا تو ہم کو بہت فائدے حاصل ہوتے یعنی سورتوں کی تقدیم و تاخیر معلوم ہو جاتی۔ باقی قرآن یہی تھا جواب مروج ہے۔ اس سے زیادہ اس میں کوئی سورت نہ تھی۔

۷۳۰۱۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا أَبِي، (۷۳۰۱) ہم سے عمر بن حفص نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے مسلم نے، ان سے سروق

نے، ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے کوئی کام کیا جس سے بعض لوگوں نے پرہیز کرنا اختیار کیا۔ جب نبی کریم ﷺ کو اس کی خبر پہنچی تو آپ نے فرمایا: ”ان لوگوں کا کیا حال ہوگا جو ایسی چیز سے پرہیز اختیار کرتے ہیں جو میں کرتا ہوں۔ واللہ! میں ان سے زیادہ اللہ کے متعلق علم رکھتا ہوں اور ان سے زیادہ خشیت رکھتا ہوں۔“

عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ: صَنَعَ النَّبِيُّ ﷺ شَيْئًا تَرَحَّصَ فِيهِ وَتَنَزَّهَ عَنْهُ قَوْمٌ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: ((مَا بَالُ أَقْوَامٍ يَتَزَهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ؟ قَوْلَاللَّهِ! إِنِّي أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ حَشِيَّةً)). [راجع: ۶۱۰]

تشریح: داؤدی نے کہا نبی کریم ﷺ نے جو کام کیا، اس سے چنانچہ اس کو خلاف تقویٰ سمجھا بڑا گناہ ہے بلکہ الحاد اور بے دینی ہے۔ میں کہتا ہوں جو کوئی نبی کریم ﷺ کے افعال کو تقویٰ یا اولیٰ کے خلاف یا آپ ﷺ کی عبادت کو بے حقیقت سمجھے اس سے کہنا چاہیے تجھ کو کہاں سے معلوم ہوا اور تو نے عبادت کیا کبھی نہ تو نے اللہ کو دیکھا نہ تو اللہ سے ملا جو کچھ تو نے علم حاصل کیا وہ نبی کریم ﷺ کے ذریعہ سے۔ پھر اللہ کی مرضی تو کیا جانے، جو نبی کریم ﷺ نے کیا بتایا اسی میں اللہ کی مرضی ہے

خلاف پیغمبر کسے رہ گزید کہ ہرگز بمنزل نخواستہ رسید

(۷۳۰۲) ہم سے محمد بن مقاتل نے بیان کیا، کہا ہم کو دیکھ نے خبر دی، انہیں نافع بن عمر نے، ان سے ابن ابی ملیکہ نے بیان کیا کہ امت کے دو بہترین انسان قریب تھا کہ ہلاک ہو جاتے (ابو بکر و عمر رضی اللہ عنہما) جس وقت نبی کریم ﷺ کے پاس بنی تمیم کا وفد آیا تو ان میں ایک صاحب (عمر رضی اللہ عنہ) نے بنی تمیم میں سے اقرع بن حابس حظلی رضی اللہ عنہ کو ان کا سردار بنائے جانے کا مشورہ دیا (تو انہوں نے یہ درخواست کی کہ کسی کو ہمارا سردار بنا دیجئے) اور دوسرے صاحب (ابو بکر رضی اللہ عنہ) نے دوسرے (عتق بن سعید بن زرارہ) کو بنائے جانے کا مشورہ دیا۔ اس پر ابو بکر نے عمر سے کہا کہ آپ کا مقصد صرف میری مخالفت کرنا ہے۔ عمر رضی اللہ عنہ نے کہا کہ میری نیت آپ کی مخالفت کرنا نہیں ہے اور نبی کریم ﷺ کی موجودگی میں دونوں بزرگوں کی آواز بلند ہوگئی۔ چنانچہ یہ آیت نازل ہوئی: ”اے لوگو! جو ایمان لے آئے ہو اپنی آواز کو بلند نہ کرو۔“ ارشاد خداوندی ”عظیم“ تک۔ ابن ابی ملیکہ نے بیان کیا کہ ابن زبیر رضی اللہ عنہما کہتے تھے کہ عمر رضی اللہ عنہ نے اس آیت کے اترنے کے بعد یہ طریقہ اختیار کیا اور ابن زبیر نے ابو بکر رضی اللہ عنہ اپنے نانا کا ذکر نہیں کیا وہ جب رسول اللہ ﷺ سے کچھ عرض کرتے تو اتنی آہستگی سے

۷۳۰۲- حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ: أَخْبَرَنَا وَكِيعٌ، عَنْ نَافِعِ بْنِ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: كَادَ الْخَيْرَانِ أَنْ يَهْلِكَ أَبُو بَكْرٍ وَعُمَرُ لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ وَفَدَّ بَنِي تَمِيمٍ أَشَارَ أَحَدُهُمَا بِالْأَقْرَعِ بْنِ حَابِسٍ [التَّمِيمِيُّ] الْحَنْظَلِيُّ أَخِي بَنِي مُجَاشِعٍ وَأَشَارَ الْآخَرُ بِغَيْرِهِ فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: إِنَّمَا أَرَدْتُ خِلَافِي فَقَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ فَارْتَفَعَتْ أَصَوَاتُهُمَا عِنْدَ النَّبِيِّ ﷺ فَتَرَلَّتْ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ إِلَى قَوْلِهِ: ﴿عَظِيمٌ﴾ [الحجرات: ۲، ۳] وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ: فَكَانَ عُمَرُ بَعْدَ وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ يَعْنِي أَبَا بَكْرٍ- إِذَا حَدَّثَ النَّبِيُّ ﷺ بِحَدِيثٍ حَدَّثَهُ كَأَخِي السَّرَّارِ لَمْ يُسْمِعْهُ

حَتَّى يَسْتَفْهِمَهُ. [راجع: ۴۳۶۷]

جیسے کوئی کان میں بات کرتا ہے حتیٰ کہ آنحضرت ﷺ کو بات سنائی نہ دیتی تو آپ دوبارہ پوچھتے کیا کہا۔

تشریح: اس حدیث کی مطابقت باب سے یہ ہے کہ اس میں جھگڑا کرنے کا ذکر ہے کیونکہ ابو بکر اور عمر رضی اللہ عنہما دونوں تولیت کے باب میں جھگڑ رہے تھے یعنی کس کو حاکم بنایا جائے، یہ ایک علم کی بات تھی۔

۷۳۰۳۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: ((مُرُّوا أَبَا بَكْرٍ يَصْلِيْ بِالنَّاسِ)) قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْمَعْ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عَمْرَ فليَصِلْ لِلنَّاسِ فَقَالَ: ((مُرُّوا أَبَا بَكْرٍ فليَصِلْ لِلنَّاسِ)) فَقَالَتْ عَائِشَةُ: قُلْتُ لِحَفْصَةَ: قُولِي: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْمَعْ النَّاسَ مِنَ الْبُكَاءِ فَمُرْ عَمْرَ فليَصِلْ لِلنَّاسِ فَقَعَلَتْ حَفْصَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّكَ لَأَنْتَ صَوَّاحِبُ يُوُسُفَ مُرُّوا أَبَا بَكْرٍ فليَصِلْ لِلنَّاسِ)) فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا. [راجع: ۱۹۸]

(۷۳۰۳) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ہشام بن عروہ نے بیان کیا، ان سے ان کے والد نے بیان کیا اور ان سے ام المؤمنین عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے اپنی بیماری میں فرمایا: ”ابو بکر سے کہو کہ لوگوں کو نماز پڑھائیں۔“ حضرت عائشہ رضی اللہ عنہا نے کہا کہ میں نے جواباً عرض کیا کہ ابو بکر رضی اللہ عنہ اگر آپ کی جگہ کھڑے ہوں گے تو رونے کی شدت کی وجہ سے اپنی آواز لوگوں کو نہیں سنا سکیں گے، اس لیے آپ عمر رضی اللہ عنہ کو حکم دیجیے آپ ﷺ نے فرمایا: ”ابو بکر سے کہو کہ لوگوں کو نماز پڑھائیں۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ میں نے حفصہ رضی اللہ عنہا سے کہا کہ تم کہو کہ ابو بکر رضی اللہ عنہ آپ کی جگہ کھڑے ہوں گے تو شدت بکاء کی وجہ سے لوگوں کو سنا نہیں سکیں گے، اس لیے آپ عمر رضی اللہ عنہ کو نماز پڑھانے کا حکم دیں۔ حفصہ رضی اللہ عنہا نے ایسا ہی کیا۔ اس پر رسول اللہ ﷺ نے فرمایا: ”بلاشبہ تم لوگ یوسف پیغمبر کی ساتھ والیاں ہو؟ ابو بکر سے کہو کہ لوگوں کو نماز پڑھائیں۔“ بعد میں حفصہ رضی اللہ عنہا نے عائشہ رضی اللہ عنہا سے کہا کہ میں نے تم سے کبھی کچھ بھلائی نہیں دیکھی۔

تشریح: تم نے بڑھ کر مجھ سے ایک بات کہلوائی اور نبی کریم ﷺ کو مجھ پر غصہ کرایا۔ یہ حدیث اس باب میں اس لیے لائے کہ اس سے اختلاف کرنے کی یا بار بار ایک ہی مقدمہ میں عرض کرنے کے جھگڑا کرنے کی برائی نفی ہے۔

۷۳۰۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذَنْبٍ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: جَاءَ عُونَيْمَرُ الْعَجْلَانِيُّ إِلَى عَاصِمِ بْنِ عَدِيٍّ قَالَ: أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ أَهْلِهِ

(۷۳۰۴) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے محمد بن عبد الرحمن بن ابی ذنب نے کہا ہم سے زہری نے، ان سے سہل بن سعد ساعدی رضی اللہ عنہ نے بیان کیا کہ عویمر عجلائی عاصم بن عدی کے پاس آیا اور کہا: اس شخص کے بارے میں آپ کا کیا خیال ہے جو اپنی بیوی کے ساتھ کسی دوسرے مرد کو پائے اور اسے قتل کر دے، کیا آپ لوگ مقتول کے بدلہ میں

اسے قتل کر دیں گے؟ اے عاصم! میرے لیے آپ رسول اللہ ﷺ سے اس کے متعلق پوچھ دیجیے۔ چنانچہ انہوں نے نبی کریم ﷺ سے پوچھا لیکن آپ نے اس طرح کے سوال کو ناپسند کیا اور معیوب جانا۔ عاصم رضی اللہ عنہ نے واپس آ کر انہیں بتایا کہ نبی کریم ﷺ نے اس طرح کے سوال کو ناپسند کیا۔ اس پر عویم رضی اللہ عنہ بولے کہ واللہ! میں خود آپ ﷺ کے پاس جاؤں گا، خیر عویم رضی اللہ عنہ آپ کے پاس آئے اور عاصم کے کوٹ جانے کے بعد اللہ تعالیٰ نے قرآن مجید کی آیت آپ پر نازل کی۔ چنانچہ آپ ﷺ نے ان سے کہا: ”تمہارے بارے میں اللہ تعالیٰ نے قرآن نازل کیا ہے۔“ پھر آپ نے دونوں (میاں بیوی) کو بلایا۔ دونوں آگے بڑھے اور لعان کیا، پھر عویم رضی اللہ عنہ نے کہا: یا رسول اللہ! اگر اسے اب بھی اپنے پاس رکھتا ہوں تو اس کا مطلب یہ ہے کہ میں جھوٹا ہوں، چنانچہ اس نے فوری اپنی بیوی کو جدا کر دیا۔ نبی کریم ﷺ نے جدا کرنے کا حکم نہیں دیا تھا۔ پھر لعان کرنے والوں میں یہی طریقہ رائج ہو گیا۔ آپ ﷺ نے فرمایا: ”دیکھتے رہو اس کا بچہ لال لال پست قد با منہ کی طرح پیدا ہو تو میں سمجھتا ہوں کہ وہ عویم کا ہی بچہ ہے۔“ عویم نے عورت پر جھوٹا طوفان باندھا اور اگر سناو لے رنگ کا بڑی آنکھ والا بڑے بڑے چوڑ والا پیدا ہو، جب میں سمجھوں گا کہ عویم سچا ہے۔“ پھر اس عورت کا بچہ اس مکروہ صورت کا، یعنی جس مرد سے وہ بدنام ہوئی تھی، اسی صورت کا پیدا ہوا۔

رَجُلًا فَيَقْتُلُهُ أَتَقْتُلُونَهُ بِهِ سَلِّ لِي يَا عَاصِمُ! رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ فَكَرَهُ النَّبِيُّ ﷺ الْمَسَائِلَ وَعَابَهَا فَرَجَعَ عَاصِمٌ فَأَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ كَرِهَ الْمَسَائِلَ فَقَالَ عُوَيْمِرُ: وَاللَّهِ لَا تَبِينَ النَّبِيُّ ﷺ فَجَاءَ وَقَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ خَلْفَ عَاصِمٍ فَقَالَ لَهُ: ((قَدْ أَنْزَلَ اللَّهُ فِيكُمْ قُرْآنًا)) فَدَعَاهُمَا فَتَقَدَّمَا فَتَلَاَعَنَّا ثُمَّ قَالَ عُوَيْمِرُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنْ أَمْسَكْتُهَا فَفَارَقَهَا وَلَمْ يَأْمُرْهُ النَّبِيُّ ﷺ بِفِرَاقِهَا فَفَجَرَبَتِ السُّنَّةُ فِي الْمَتَلَاعَيْنِ وَقَالَ النَّبِيُّ ﷺ: ((انْظُرُوا هَا إِنْ جَاءَتْ بِهِ أَحْمَرٌ قَصِيرًا مِثْلَ وَحَرَةٍ فَلَا أَرَاهُ إِلَّا قَدْ كَذَبَ وَإِنْ جَاءَتْ بِهِ أَسْحَمُ أَعْيَنَ ذَا أَلْيَيْنٍ فَلَا أَحْسِبُ إِلَّا قَدْ صَدَقَ عَلَيْهَا)) فَجَاءَتْ بِهِ عَلَى الْأَمْرِ الْمَكْرُوهِ.

[راجع: ۴۲۳]

تشریح: ترجمہ باب اس سے نکلتا ہے کہ نبی کریم ﷺ نے ایسے سوالات کو برا جانا۔

(۷۳۰۵) ہم سے عبد اللہ بن یوسف تیزی نے بیان کیا، کہا ہم سے لیث بن سعد نے، مجھ سے عقیل نے، ان سے ابن شہاب نے، انہیں مالک بن اوس نصری نے خبر دی کہ محمد بن جبیر بن مطعم نے مجھ سے اس سلسلے میں ذکر کیا تھا، پھر میں مالک کے پاس گیا اور ان سے اس حدیث کے متعلق پوچھا انہوں نے بیان کیا کہ میں روانہ ہوا اور عمر رضی اللہ عنہ کی خدمت میں حاضر ہوا۔ اتنے میں ان کے دربان یہاں آئے اور کہا کہ عثمان، عبد الرحمن، زبیر اور سعد رضی اللہ عنہم اندر آنے کی اجازت چاہتے ہیں، کیا انہیں اجازت دی جائے؟

۷۳۰۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَوْسُفَ، قَالَ: حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عَقِيلٌ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ النَّصْرِيُّ وَكَانَ مُحَمَّدُ بْنُ جَبْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ ذَلِكَ فَدَخَلْتُ عَلَى مَالِكٍ فَسَأَلْتُهُ فَقَالَ: انْطَلَقْتُ حَتَّى أَذْخُلَ عَلَى عَمْرِئِ أَتَاهُ حَاجِبُهُ يَرِفًا فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ

عمر رضی اللہ عنہ نے کہا: ہاں، چنانچہ سب لوگ اندر آ گئے، سلام کیا اور بیٹھ گئے۔ پھر زیر فائے آ کر پوچھا کہ کیا علی رضی اللہ عنہ کو اجازت دی جائے؟ ان حضرات کو بھی اندر بلایا۔ عباس رضی اللہ عنہ نے کہا: امیر المؤمنین! میرے اور ظالم کے درمیان فیصلہ کر دیجئے۔ آپس میں دونوں نے سخت کلامی کی۔ اس پر عثمان رضی اللہ عنہ اور ان کے ساتھیوں کی جماعت نے کہا کہ امیر المؤمنین! ان کے درمیان فیصلہ کر دیجئے تاکہ دونوں کو آرام حاصل ہو۔ عمر رضی اللہ عنہ نے کہا کہ صبر کرو میں تمہیں اللہ کی قسم دیتا ہوں جس کی اجازت سے آسمان وزمین قائم ہیں۔ کیا آپ لوگوں کو معلوم ہے کہ نبی کریم ﷺ نے فرمایا تھا: ”ہماری میراث نہیں تقسیم ہوتی، ہم جو کچھ چھوڑیں وہ صدقہ ہے۔“ نبی کریم ﷺ نے اس سے خود اپنی ذات مراد لی تھی۔ جماعت نے کہا کہ ہاں، آنحضرت ﷺ نے یہ فرمایا تھا، پھر آپ علی رضی اللہ عنہ کی طرف متوجہ ہوئے اور کہا کہ میں آپ لوگوں کو اللہ کی قسم دیتا ہوں، کیا آپ لوگوں کو معلوم ہے کہ آنحضرت ﷺ نے یہ فرمایا تھا؟ انہوں نے بھی کہا: ہاں، عمر رضی اللہ عنہ نے اس کے بعد کہا کہ پھر میں آپ لوگوں سے اس بارے میں گفتگو کرتا ہوں۔ اللہ تعالیٰ نے اپنے رسول کا اس مال میں سے ایک حصہ مخصوص کیا تھا جو اس نے آپ کے سوا کسی کو نہیں دیا۔ اس لیے کہ اللہ تعالیٰ فرماتا ہے کہ ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ﴾ تو یہ مال خاص آپ ﷺ کے لیے تھا، پھر اللہ! آنحضرت ﷺ نے اسے آپ لوگوں کو نظر انداز کر کے اپنے لیے جمع نہیں کیا اور نہ اسے اپنی ذاتی جائیداد بنایا۔ آپ ﷺ نے اسے آپ لوگوں کو بھی دیا اور سب میں تقسیم کیا، یہاں تک کہ اس میں سے یہ مال باقی رہ گیا تو نبی کریم ﷺ اس میں سے اپنے گھروالوں کا سالانہ خرچ دیتے تھے، پھر باقی اپنے قبضے میں لے لیتے تھے اور اسے بیت المال میں رکھ کر عام مسلمانوں کی ضروریات میں خرچ کرتے تھے۔ نبی کریم ﷺ نے زندگی بھر اس کے مطابق عمل کیا۔ میں آپ لوگوں کو اللہ کی قسم دیتا ہوں کیا آپ کو اس کا علم ہے؟ صحابہ رضی اللہ عنہم

وَالزُّبَيْرِ وَسَعْدُ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ فَدَخَلُوا فَبَسَلُمُوا وَجَلَسُوا قَالَ: هَلْ لَكَ فِيَّ عَلِيٌّ وَعَبَّاسٌ فَأَذِنَ لَهُمَا قَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضُ بَيْنِي وَبَيْنَ الظَّالِمِ اسْتَبْنَا فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضُ بَيْنَهُمَا وَارْخِ أَحَدَهُمَا مِنَ الْآخِرِ فَقَالَ: اتَّبِدُوا أَنُشِدْكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَا نُورُثُ مَا تَرَكْنَا صَدَقَةً)) يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ قَالَ الرَّهْطُ: فَذَقَالَ ذَلِكَ فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنُشِدْكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ قَالَ عُمَرُ: فَإِنِّي مُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ إِنَّ اللَّهَ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْمَالِ بَشْيَاءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ قَالَ اللَّهُ: ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ﴾ الْآيَةُ (الحشر: ٦) فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ ثُمَّ وَاللَّهِ! مَا اخْتَارَهَا دُونَكُمْ وَلَا اسْتَأْذَنَ بِهَا عَلَيْكُمْ وَقَدْ أَعْطَاكُمْوهَا وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ وَكَانَ النَّبِيُّ ﷺ يَنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَيْتَهُمْ مِنْ هَذَا الْمَالِ ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ فَعَمِلَ النَّبِيُّ ﷺ بِذَلِكَ حَيَاتِهِ أَنُشِدْكُمْ بِاللَّهِ هَلْ

نے کہا: ہاں، پھر آپ نے علی اور عباس رضی اللہ عنہما سے کہا: میں آپ دونوں حضرات کو بھی اللہ کی قسم دیتا ہوں کیا آپ لوگوں کو اس کا علم ہے؟ انہوں نے بھی کہا کہ ہاں، پھر اللہ تعالیٰ نے اپنے نبی ﷺ کو وفات دی اور ابو بکر رضی اللہ عنہ نے رسول اللہ ﷺ کے ولی ہونے کی حیثیت سے اس پر قبضہ کیا اور اس میں اسی طرح عمل کیا جیسا کہ آنحضرت ﷺ کرتے تھے۔ آپ دونوں حضرات بھی یہیں موجود تھے۔ آپ نے علی اور عباس رضی اللہ عنہما کی طرف متوجہ ہو کر یہ بات کہی اور آپ لوگوں کا خیال تھا کہ ابو بکر رضی اللہ عنہ اس معاملے میں خطا کار ہیں اور اللہ خوب جانتا ہے کہ وہ اس معاملے میں سچے اور نیک اور سب سے زیادہ حق کی پیروی کرنے والے تھے، پھر اللہ تعالیٰ نے ابو بکر رضی اللہ عنہ کو بھی وفات دی اور میں نے کہا کہ میں رسول اللہ ﷺ اور ابو بکر رضی اللہ عنہ کا ولی ہوں اس طرح میں نے بھی اس جائیداد کو اپنے قبضہ میں دو سال تک رکھا اور اس میں اسی کے مطابق عمل کرتا رہا جیسا کہ آپ ﷺ اور ابو بکر رضی اللہ عنہ نے کیا تھا، پھر آپ دونوں حضرات میرے پاس آئے اور آپ لوگوں کا معاملہ ایک ہی تھا کوئی اختلاف نہیں تھا۔ آپ (عباس رضی اللہ عنہ) اپنے بھائی کے بڑے کی طرف سے اپنی میراث لینے آئے اور یہ (علی رضی اللہ عنہ) اپنی بیوی کی طرف سے ان کے والد کی میراث کا مطالبہ کرنے آئے۔ میں نے تم سے کہا کہ یہ جائیداد تقسیم تو نہیں ہو سکتی لیکن تم لوگ چاہو تو میں اہتمام کے طور پر آپ کو یہ جائیداد دے دوں لیکن شرط یہ ہے کہ آپ لوگوں پر اللہ کا عہد اور اس کی میثاق ہے کہ اس کو اسی طرح خرچ کرو گے جس طرح رسول اللہ ﷺ نے کیا تھا اور جس طرح ابو بکر رضی اللہ عنہ نے کیا تھا اور جس طرح میں نے اپنے زمانہ ولایت میں کیا اگر یہ منظور نہ ہو تو پھر مجھ سے اس معاملہ میں بات نہ کریں۔ آپ دونوں حضرات نے کہا کہ اس شرط کے ساتھ ہمارے حوالے جائیداد کر دیں۔ چنانچہ میں نے اس شرط کے ساتھ آپ کے حوالے کر دی تھی۔ میں آپ لوگوں کو اللہ کی قسم دیتا ہوں، کیا میں نے ان لوگوں کو اس شرط کے ساتھ جائیداد دی تھی۔ جماعت نے کہا کہ ہاں، پھر آپ علی اور

تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ: اُنْشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ. ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَقَبَضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ وَأَنْتُمَا جُنَيْدٌ وَأَقْبَلْ عَلَى عَلِيٍّ وَعَبَّاسٍ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَّاءٌ وَاللَّهُ يَعْلَمُ أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضْتُهَا سِتِّينَ أَجْعَلُ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا عَلَى كَلِمَةٍ وَاحِدَةٍ وَأَمْرُكُمَا جَمِيعٌ جِئْتَنِي تَسْأَلَانِي نَصِيكَ مِنْ ابْنِ أَخِيكَ وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيْبَ امْرَأَتِهِ مِنْ أَبْنَاهَا فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ تَعْمَلَانِ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ وَبِمَا عَمِلْتُ فِيهَا مِنْذُ وَلَيْتُهَا وَإِلَّا فَلَا تُكَلِّمَانِي فِيهَا فَقُلْتُمَا: اذْفَعْنَاهَا إِلَيْنَا بِذَلِكَ فَدَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ اُنْشُدْكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ فَأَقْبَلَ عَلَيَّ وَعَبَّاسٌ فَقَالَ: اُنْشُدْكُمْ بِاللَّهِ هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ؟ قَالَا: نَعَمْ قَالَ: أَفَتَلْبِسَانِ مِنِّي قَضَاءَ غَيْرِ ذَلِكَ قَوْلَ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ

وَالْأَرْضُ لَا أَقْضِي فِيهَا قَضَاءَ غَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ فَإِنْ عَجَزْتُمْ عَنْهَا فَادْفَعُوا إِلَيَّ فَإِنَّا أَكْفِيكُمْهَا. [راجع: ۲۹۰۴]

عباس رضی اللہ عنہ کی طرف متوجہ ہوئے اور کہا میں آپ لوگوں کو اللہ کی قسم دیتا ہوں، کیا میں نے جائیداد آپ لوگوں کو اس شرط کے ساتھ حوالے کی تھی؟ انہوں نے بھی کہا ہاں، پھر آپ نے کہا: کیا آپ لوگ مجھ سے اس کے سوا کوئی اور فیصلہ چاہتے ہیں؟ پس اس ذات کی قسم جس کے حکم سے آسمان وزمین قائم ہیں، اس میں، میں اس کے سوا کوئی فیصلہ نہیں کر سکتا یہاں تک کہ قیامت آجائے۔ اگر آپ لوگ اس کا انتظام نہیں کر سکتے تو پھر میرے حوالے کر دو میں اس کا بھی انتظام کر لوں گا۔

تشریح: ترجمہ باب کی مطابقت اس طرح سے ہے کہ حضرت عثمان رضی اللہ عنہ اور ان کے ساتھیوں نے علی اور عباس رضی اللہ عنہما کے تنازع اور اختلاف کو برا سمجھا۔ جب تو حضرت عمر رضی اللہ عنہ سے کہا، ان دونوں کا فیصلہ کر کے ان کو آرام دیجئے۔

بابُ إِنْهُمْ مَنْ آوَى مُحَدَّثًا
باب: جو شخص بدعتی کو ٹھکانہ دے، اس کو اپنے پاس ٹھہرائے

رَوَاهُ عَلِيُّ عَنِ النَّبِيِّ ﷺ. [راجع: ۱۸۷۰]

اس کا بیان اس باب میں حضرت علی رضی اللہ عنہ نے آنحضرت ﷺ سے روایت کی ہے۔

۷۳۰۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا عَاصِمٌ، قَالَ: قُلْتُ لِأَنْسِ: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ ((مَا بَيْنَ كَذَا إِلَى كَذَا لَا يُقْطَعُ شَجَرُهَا مَنْ أَحْدَثَ فِيهَا حَدَّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ)) قَالَ: عَاصِمٌ: فَأَخْبَرَنِي مُوسَى بْنُ أَنَسٍ أَنَّهُ قَالَ: ((أَوْ آوَى مُحَدَّثًا)). [راجع: ۱۸۶۷]

(۷۳۰۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد نے بیان کیا، کہا ہم سے عاصم نے بیان کیا، کہا کہ میں نے انس رضی اللہ عنہ سے پوچھا کیا رسول اللہ ﷺ نے مدینہ منورہ کو حرمت والا شہر قرار دیا ہے؟ فرمایا کہ ہاں ”فلاں جگہ غیر سے فلاں جگہ (ثور) تک۔ اس علاقہ کا درخت نہیں کاٹا جائے گا جس نے اس حدود میں کوئی نئی بات پیدا کی، اس پر اللہ کی، فرشتوں کی اور تمام انسانوں کی لعنت ہے۔“ عاصم نے بیان کیا کہ پھر مجھے موسیٰ بن انس نے خبر دی کہ انس رضی اللہ عنہ نے یہ بھی بیان کیا تھا کہ ”یا کسی نے دین میں بدعت پیدا کرنے والے کو پناہ دی۔“

تشریح: معاذ اللہ! بدعت سے نبی کریم ﷺ کو کتنی نفرت تھی کہ فرمایا جو کوئی بدعتی کو اپنے پاس اتارے، جگہ دے، اس پر بھی لعنت۔ مسلمانو! اپنے پیغمبر ﷺ کے فرمانے پر غور کرو بدعت سے اور بدعتیوں کی صحبت سے بچتے رہو۔ اور ہر وقت سنت نبوی ﷺ اور سنت پر چلنے والوں کے محبت رہو۔ اگر کسی کام کے بدعت حسنہ یا سیرہ ہونے میں اختلاف ہو جیسے مجلس میلاد یا قیام وغیرہ تو اس سے بھی بچنا ہی افضل ہوگا، اس لیے کہ اس کا کرنا کچھ فرض نہیں ہے اور نہ کرنے میں احتیاط ہے۔ مسلمانو! تم جو بدعت کی طرف جاتے ہو یہ تمہاری نادانی ہے اگر آخرت کا ثواب چاہتے ہو تو نبی کریم ﷺ کی ایک اور سنت پر عمل کرو جیسے فجر کی سنت کے بعد ذرا سالیٹ جانا اس میں ہزار مولود سے زیادہ تم کو ثواب ملے گا۔

بَابُ مَا يَذْكُرُ مِنْ ذَمِّ الرَّأْيِ وَتَكْلُفِ الْقِيَاسِ
باب: دین کے مسائل میں رائے پر عمل کرنے کی مذمت، اسی طرح بے ضرورت قیاس کرنے کی برائی
 وَقَوْلِ اللَّهِ: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ جیسا کہ ارشاد باری تعالیٰ ہے سورہ بنی اسرائیل میں: ”یعنی نہ کہو وہ بات جس کا تم کو علم نہ ہو۔“ [الإسراء: ۳۶]

تشریح: یا تکلف کے ساتھ قیاس کرنے کی جیسے حنفیہ نے احسان نکالا ہے یعنی قیاس جلی کے خلاف ایک باریک علت کو لینا ہماری شرع میں ان باتوں کو کسی صحابی نے پسند نہیں کیا بلکہ ہمیشہ کتاب وسنت پر عمل کرتے رہے جس مسئلے میں کتاب وسنت کا حکم نہ ملا اس میں اپنی رائے کو دخل دیا وہ بھی سیدھے سادھے طور سے اور بیچ دار و جہوں سے ہمیشہ پرہیز کیا۔ ترجمہ باب میں رائے کی مذمت سے وہی رائے مراد ہے جو نص کے ہوتے ہوئے دی جائے۔

۷۳۰۷۔ حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شَرِيحٍ وَغَيْرُهُ عَنْ أَبِي الْأَسْوَدِ عَنْ عُرْوَةَ قَالَ: حَجَّ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاكُمْوَهُ انْتِزَاعًا وَلَكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبِيضِ الْعُلَمَاءِ يَعْلَمُهُمْ فَيَقْبِي نَاسٌ جُهَالٌ يُسْتَفْتُونَ فَيُفْتُونَ بِرَأْيِهِمْ فَيُضِلُّونَ وَيُضِلُّونَ)) فَحَدَّثْتُ بِهِ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَجَّ بَعْدَ فَقَالَتْ: يَا ابْنَ أُخْتِي! انْطَلِقِي إِلَى عَبْدِ اللَّهِ فَاسْتَشْبِثِي لِي مِنْهُ الَّذِي حَدَّثَنِي عَنْهُ فَجِئْتُهُ فَسَأَلْتُهُ فَحَدَّثَنِي بِهِ كَنَحْوِ مَا حَدَّثَنِي فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا فَعَجِبَتْ فَقَالَتْ: وَاللَّهِ! لَقَدْ حَفِظَ عَبْدُ اللَّهِ بْنُ عَمْرٍو. [راجع: ۱۰۰]

(۷۳۰۷) ہم سے سعید بن تلید نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے، کہا مجھ سے عبد الرحمن بن شریح اور ان کے علاوہ ابن لہیعہ نے بیان کیا، ان سے ابو اسود نے اور ان سے عروہ نے بیان کیا کہ عبد اللہ بن عمرو بن عاص رضی اللہ عنہ نے ہمیں ساتھ لے کر حج کیا تو میں نے انہیں یہ کہتے سنا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”اللہ تعالیٰ علم کو، اس کے بعد کہ تمہیں دیا ہے ایک دم سے نہیں اٹھالے گا بلکہ اسے اس طرح ختم کرے گا کہ علما کو ان کے علم کے ساتھ اٹھالے گا، پھر کچھ جاہل لوگ باقی رہ جائیں گے، ان سے فتویٰ پوچھا جائے اور وہ فتویٰ اپنی رائے کے مطابق دیں گے، پس وہ لوگوں کو گمراہ کریں گے اور وہ خود بھی گمراہ ہوں گے۔“ پھر میں نے بھی یہ حدیث نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا سے بیان کی۔ ان کے بعد عبد اللہ بن عمرو رضی اللہ عنہ نے دوبارہ حج کیا تو ام المؤمنین نے مجھ سے کہا کہ بھانجے عبد اللہ کے پاس جاؤ اور میرے لیے اس حدیث کو سن کر خوب مضبوط کر لو جو حدیث تم نے مجھ سے ان کے واسطے سے بیان کی تھی۔ چنانچہ میں ان کے پاس آیا اور میں نے ان سے پوچھا تو انہوں نے مجھ سے وہ حدیث بیان کی، اسی طرح جیسا کہ وہ پہلے مجھ سے بیان کر چکے تھے، پھر میں عائشہ رضی اللہ عنہا کے پاس آیا اور انہیں اس کی خبر دی تو انہیں تعجب ہوا اور بولیں کہ واللہ! عبد اللہ بن عمرو نے خوب یاد رکھا۔

تشریح: کراتی مدت کے بعد بھی حدیث میں ایک لفظ کا بھی فرق نہیں کیا۔

۷۳۰۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا أَبُو حَزْمَةَ، (۷۳۰۸) ہم سے عبد ان نے بیان کیا، کہا ہم کو ابو حمزہ نے خبر دی، کہا میں

نے اعمش سے سنا، کہا کہ میں نے ابو وائل سے پوچھا تم صفین کی لڑائی میں شریک تھے؟ کہا کہ ہاں، پھر میں نے سہل بن حنیف کو کہتے سنا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اعمش نے، ان سے ابو وائل نے بیان کیا کہ سہل بن حنیف رحمہ اللہ نے (جنگ صفین کے موقع پر) کہا کہ لوگو! اپنے دین کے مقابلہ میں اپنی رائے کو بے حقیقت سمجھو میں نے اپنے آپ کو ابو جندل رحمہ اللہ کے واقعہ کے دن (صح حدیبیہ کے موقع پر) دیکھا کہ اگر میرے اندر رسول اللہ صلی اللہ علیہ وسلم کے حکم سے ہٹنے کی طاقت ہوتی تو میں اس دن آپ سے انحراف کرتا (اور کفار قریش کے ساتھ ان شرائط کو قبول نہ کرتا) اور ہم نے جب کسی مہم پر اپنی تلواریں کندھوں پر رکھیں (لڑائی شروع کی) تو ان تلواروں کی بدولت ہم کو ایک آسانی مل گئی جسے ہم پہچانتے تھے مگر اس مہم میں (یعنی جنگ صفین میں ہم مشکل میں گرفتار ہیں دونوں طرف والے اپنے اپنے دلائل پیش کرتے ہیں) ابو اعمش نے کہا کہ ابو وائل نے بتایا کہ میں صفین میں موجود تھا اور صفین کی لڑائی بھی کیا بری لڑائی تھی جس میں مسلمان آپس میں کٹ مرے۔

قَالَ: سَمِعْتُ الْأَعْمَشَ، قَالَ: سَأَلْتُ أَبَا وَائِلٍ هَلْ شَهِدْتَ صِفِّينَ؟ قَالَ: نَعَمْ فَسَمِعْتُ سَهْلَ بْنَ حَنِيفٍ يَقُولُ: ح: وَحَدَّثَنَا مُوسَى ابْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ سَهْلُ بْنُ حَنِيفٍ: يَا أَيُّهَا النَّاسُ! اتَّهَمُوا رَأْيَكُمْ عَلَى دِينِكُمْ لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ عَلَيْهِ لَرَدَدْتُهُ وَمَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرٍ يَفْطَعُنَا إِلَّا أَنْسَلَهْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرَ هَذَا الْأَمْرِ قَالَ: وَقَالَ أَبُو وَائِلٍ: شَهِدْتُ صِفِّينَ وَبَنَسْتُ صِفُونَ قَالَ أَبُو عَبْدِ اللَّهِ: اتَّهَمُوا رَأْيَكُمْ يَقُولُ مَا لَمْ يَكُنْ فِيهِ كِتَابٌ وَلَا سُنَّةٌ وَلَا يَنْبَغِي لَهُ أَنْ يُفْتَى. (راجع: ۳۱۸۱)

تشریح: بعض نسخوں میں یہاں اتنی عبارت زیادہ ہے: "قال ابو عبد الله اتهموا رأيكم يقول مالم يكن فيه كتاب ولا سنة ولا ينبغي له ان يفتى۔" امام بخاری رحمہ اللہ نے کہا اتهموا رأيكم جو سہل کی کلام میں ہے اس کا یہ مطلب ہے کہ ہر مسئلہ میں جب تک کتاب اور سنت سے کوئی دلیل نہ ہو تو اپنی رائے کو صحیح نہ سمجھو اور رائے پر فتویٰ نہ دو بلکہ کتاب وسنت میں غور کر کے اس میں سے اس کا حکم نکالو۔ ابن عبد البر نے کہا رائے مذموم سے وہی رائے مراد ہے کہ کتاب وسنت کو چھوڑ کر آدمی قیاس پر عمل کرے۔

باب: نبی کریم صلی اللہ علیہ وسلم نے کوئی مسئلہ رائے یا قیاس

سے نہیں بتلایا

بَابُ مَا كَانَ النَّبِيُّ ﷺ يُسْأَلُ

مِمَّا لَمْ يُنْزَلْ عَلَيْهِ الْوَحْيُ

بلکہ جب آپ سے کوئی ایسی بات پوچھی جاتی جس باب میں وحی نہ اتری ہوتی تو آپ فرماتے: "میں نہیں جانتا۔" یا وحی اترنے تک خاموش رہتے کچھ جواب نہ دیتے کیونکہ اللہ پاک نے سورہ نساء میں فرمایا "تاکہ اللہ جیسا تجھ کو بتلائے۔" اس کے موافق تو حکم دے۔ اور عبد اللہ بن مسعود رحمہ اللہ نے کہا نبی کریم صلی اللہ علیہ وسلم سے پوچھا گیا روح کیا چیز ہے؟ آپ خاموش ہو رہے

فَيَقُولُ: «لَا أَدْرِي» أَوْ لَمْ يُجِبْ حَتَّى يُنْزَلَ عَلَيْهِ الْوَحْيُ وَلَمْ يَقُلْ بِرَأْيٍ وَلَا بِقِيَاسٍ لِقَوْلِهِ تَعَالَى: «بِمَا أَرَاكَ اللَّهُ» (النساء: ۱۰۵) وَقَالَ ابْنُ مَسْعُودٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرُّوحِ فَسَكَتَ حَتَّى نَزَلَتْ الْآيَةُ.

یہاں تک کہ یہ آیت اتری۔

۷۳۰۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ، يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: مَرَّضْتُ فَجَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي وَأَبُو بَكْرٍ وَهُمَا مَاشِيَانِ فَأَتَانِي وَقَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ فَأَقْفَقْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! وَزَيْمًا قَالَ سُفْيَانُ: فَقُلْتُ: أَيُّ رَسُولَ اللَّهِ! كَيْفَ أَقْضِي فِي مَالِي؟ كَيْفَ أَصْنَعُ فِي مَالِي؟ قَالَ: فَمَا أَجَابَنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ. [راجع: ۱۹۴]

(۷۳۰۹) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا میں نے محمد بن منکدر سے سنا، بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہما سے سنا، انہوں نے بیان کیا کہ میں بیمار پڑا تو رسول اللہ ﷺ اور ابو بکر رضی اللہ عنہ عیادت کے لیے تشریف لائے۔ یہ دونوں بزرگ پیدل چل کر آئے تھے، پھر رسول اللہ ﷺ پہنچے تو مجھ پر بے ہوشی طاری تھی۔ آنحضرت ﷺ نے وضو کیا اور وضو کا پانی مجھ پر چھڑکا، اس سے مجھے افادہ ہوا تو میں نے عرض کیا: یا رسول اللہ! اور بعض اوقات سفیان نے یہ الفاظ بیان کئے کہ میں نے کہا: اے رسول اللہ! میں اپنے مال کے بارے میں کس طرح فیصلہ کروں، میں اپنے مال کا کیا کروں؟ بیان کیا کہ رسول اللہ ﷺ نے کوئی جواب نہیں دیا۔ یہاں تک کہ آیت میراث نازل ہوئی۔

تشریح: حدیث سے آپ کا سکوت نکلا، وحی اترنے تک لیکن یہ فرمانا کہ میں نہیں جانتا ابن حبان کی روایت میں ہے، ایک شخص نے آپ سے پوچھا کون سی جگہ افضل ہے؟ آپ نے فرمایا میں نہیں جانتا۔ دارقطنی اور حاکم کی روایت میں ہے آپ ﷺ نے فرمایا میں نہیں جانتا کہ حدود، گناہ کرنے والوں کا کفارہ ہیں یا نہیں۔ مہلب نے کہا نبی کریم ﷺ نے بعض مشکل مقامات میں سکوت فرمایا لیکن آپ ﷺ ہی نے اپنی امت کو قیاس کی تعلیم فرمائی۔ ایک عورت سے فرمایا اگر میرے باپ پر قرض ہوتا تو تو ادا کرتی یا نہیں؟ تو اللہ کا حق ضرور ادا کرنا ہوگا۔ یہ عین قیاس ہے اور امام بخاری رحمہ اللہ کا مطلب یہ نہیں ہے کہ بالکل قیاس نہ کرنا چاہیے بلکہ ان کا مطلب یہ ہے کہ ایسا قیاس جو اصول شرعیہ کے خلاف ہو یا کسی دلیل شرعی پر مبنی نہ ہو صرف ایک خیالی بات ہو نہ کرنا چاہیے اور یہ مسئلہ تو علما کا جماعی ہے کہ نص موجود ہوتے ہوئے قیاس جائز نہیں اور جو شخص حدیث کا خلاف کرے حالانکہ وہ دوسری حدیث سے اس کا معارضہ نہ کرتا ہو نہ اس کے نسخ کا دعویٰ کرے نہ اس کی سند میں قدرح کرے تو اس کی عدالت جاتی رہے گی وہ لوگوں کا امام کہاں ہو سکتا ہے اور امام ابو حنیفہ رحمہ اللہ نے فرمایا جو نبی کریم ﷺ سے ثابت ہو وہ تو سرور آنکھوں پر ہے اور صحابہ رضی اللہ عنہم کے مختلف قولوں میں سے ہم کوئی قول چن لیں گے۔ میں کہتا ہوں بس خفیہ کو اپنے امام کے قول پر تو کم از کم چلنا چاہیے۔

بَابُ تَعْلِيمِ النَّبِيِّ ﷺ أُمَّتَهُ
مِنْ الرِّجَالِ وَالنِّسَاءِ مِمَّا
عَلَّمَهُ اللَّهُ

باب: رسول اللہ ﷺ کا اپنی امت کے مردوں اور عورتوں کو وہی باتیں سکھانا جو اللہ نے آپ کو سکھا دی تھیں

لَيْسَ بِرَأْيٍ وَلَا تَمْثِيلٍ۔ باقی رائے اور تمثیل آپ نے نہیں سکھائی۔

تشریح: تمثیل یعنی ایک چیز کا حکم دوسری چیز کے مثل قرار دینا بوجہ علت جامعہ کے جس کو قیاس کہتے ہیں۔

(۷۳۱۰) ہم سے مسدود نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے عبد الرحمن بن اسبہانی نے، ان سے ابو صالح ذکوان عن ابی سعید رضی اللہ عنہ نے کہ ایک خاتون نبی کریم ﷺ کی خدمت میں حاضر ہوئیں اور کہا: یا رسول اللہ! آپ کی تمام احادیث مرد لے گئے، ہمارے لیے بھی آپ کوئی دن اپنی طرف سے مخصوص کر دیں جس میں ہم آپ کے پاس آئیں اور آپ ہمیں وہ تعلیمات دیں جو اللہ نے آپ کو سکھائی ہیں۔ آپ ﷺ نے فرمایا: ”پھر فلاں فلاں دن، فلاں فلاں جمعہ جمع ہو جاؤ۔“ چنانچہ عورتیں جمع ہوئیں اور رسول اللہ ﷺ ان کے پاس آئے اور انہیں اس کی تعلیم دی جو اللہ نے آپ کو سکھایا تھا، پھر آپ نے فرمایا: ”تم میں سے جو عورت بھی اپنی زندگی میں اپنے تین بچے آگے بھیج دے گی (یعنی ان کی وفات ہو جائے گی) تو وہ اس کے لیے دوزخ سے رکاوٹ بن جائیں گے۔“ اس پر ان میں سے ایک خاتون نے کہا، یا رسول اللہ! دو؟ انہوں نے اس کلمہ کو دو مرتبہ دہرایا، پھر آنحضرت ﷺ نے فرمایا: ”ہاں دو، دو، دو بھی یہی درجہ رکھتے ہیں۔“

۷۳۱۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَضْبَهَانِيِّ عَنْ أَبِي صَالِحٍ ذَكْوَانَ عَنْ أَبِي سَعِيدٍ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ تَعْلَمُنَا مِمَّا عَلَّمَكَ اللَّهُ فَقَالَ: ((اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا)) فَاجْتَمَعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ: ((مَا مِنْكُمْ امْرَأَةٌ تَقْدُمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ)) فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: يَا رَسُولَ اللَّهِ! أَوَاثْنَيْنِ؟ قَالَ: فَأَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ: ((وَاثْنَيْنِ وَاثْنَيْنِ)). [راجع: ۱۰۱]

تشریح: باب کا مطلب یہیں سے نکلتا ہے۔ کرمانی نے کہا اس قول سے کہ وہ اس کے لیے دوزخ سے آڑ ہوں گے کیونکہ یہ امر بغیر اللہ کے بتلائے قیاس اور رائے سے معلوم نہیں ہو سکتا۔

باب: نبی کریم ﷺ کا ارشاد کہ

”میری امت کی ایک جماعت حق پر غالب رہے گی اور جنگ کرتی رہے گی۔“ (اور امام بخاری رحمہ اللہ نے کہا کہ) اس گروہ سے دین کے عالموں کا گروہ مراد ہے۔

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ يَقَاتِلُونَ)) وَهُمْ أَهْلُ الْعِلْمِ.

تشریح: علی بن عبد اللہ مدنی استاد امام بخاری رحمہ اللہ نے کہا کہ اس سے جماعت اہل حدیث مراد ہے۔

(۷۳۱۱) ہم سے عبید اللہ بن موسیٰ نے بیان کیا، ان سے اسماعیل نے، ان سے قیس نے، ان سے مغیرہ بن شعبہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”میری امت کا ایک گروہ ہمیشہ غالب رہے گا (اس میں علمی و دینی غلبہ بھی داخل ہے) یہاں تک کہ قیامت آجائے گی اور وہ غالب ہی رہیں گے۔“

۷۳۱۱۔ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ)).

[راجع: ۳۶۴۰] [مسلم: ۴۹۵۱، ۴۹۵۲]

تشریح: یہ دوسری حدیث کے خلاف نہیں ہے جس میں یہ ہے کہ قیامت بدترین خلق اللہ پر قائم ہوگی کیونکہ یہ بدترین لوگ ایک مقام میں ہوں گے اور وہ گروہ دوسرے مقام میں ہوگا یا اس حدیث میں امر اللہ سے یہ مراد ہے کہ یہاں تک کہ قیامت قریب آن پہنچے تو قیامت سے کچھ پہلے یہ فرقہ والے مرجائیں گے اور زے برے لوگ رہ جائیں گے جیسے دوسری حدیث میں ہے کہ قیامت کے قریب ایک ہوا چلے گی جس سے ہر مومن کی روح قبض ہو جائے گی۔

۷۳۱۲۔ حَدَّثَنَا إِسْمَاعِيلُ عَنْ ابْنِ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي حُمَيْدٌ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سَفْيَانَ يَخْطُبُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ وَلَكِنْ يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُسْتَقِيمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ)). (راجع: ۳۶۴۱، ۷۱)

(۷۳۱۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، ان سے یونس نے، ان سے ابن شہاب نے، انہیں حمید نے خبر دی، کہا کہ میں نے معاویہ بن ابی سفیان رضی اللہ عنہ سے سنا، وہ خطبہ دے رہے تھے، انہوں نے کہا کہ میں نے نبی کریم ﷺ سے سنا ہے آپ ﷺ نے فرمایا: ”اللہ جس کے ساتھ خیر کا ارادہ کرتا ہے اسے دین کی سمجھ عطا فرما دیتا ہے اور میں تو صرف تقسیم کرنے والا ہوں اور دیتا اللہ ہے اور اس امت کا معاملہ ہمیشہ درست رہے گا، یہاں تک کہ قیامت قائم ہو جائے یا (آپ ﷺ نے یونس فرمایا) یہاں تک کہ اللہ کا حکم آ پہنچے۔“

تشریح: معلوم ہوا کہ اللہ کا دین اسلام قیامت تک قائم رہے گا معانہ بن اسلام لاکھ کوشش کریں مگر:

پھونکوں سے یہ چراغ بجھایا نہ جائے گا

بَابُ: فِي قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا﴾ [الانعام: ۶۵]

باب: اللہ تعالیٰ کا سورۃ الانعام میں یوں فرمانا: ”یا وہ تمہارے کئی فرقے کر دے“

۷۳۱۳۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ، يَقُولُ: لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾ قَالَ: ((أَعُوذُ بِوَجْهِكَ)) ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكَ﴾ قَالَ: ((أَعُوذُ بِوَجْهِكَ)) فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقُ بَعْضَكُمْ بَأْسَ بَعْضٍ﴾ قَالَ: ((هَاتَانِ أَهْوَنُ أَوْ أَيْسَرُ)). (راجع: ۴۶۲۸)

(۷۳۱۳) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے عمرو بن دینار نے بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ جب رسول اللہ ﷺ پر یہ آیت نازل ہوئی: ”کہو کہ وہ اس پر قادر ہے کہ تم پر تمہارے اوپر سے عذاب بھیجے۔“ تو آپ ﷺ نے کہا کہ ”میں تیرے با عظمت و بزرگ چہرے کی پناہ مانگتا ہوں۔“ ”یا تمہارے پاؤں کے نیچے سے۔“ (عذاب بھیجے) تو اس پر پھر آپ ﷺ نے کہا: ”میں تیرے مبارک چہرے کی پناہ مانگتا ہوں۔“ پھر جب یہ آیت نازل ہوئی: ”یا تمہیں فرقوں میں تقسیم کر دے اور تم میں سے بعض کو بعض کا خوف چکھائے۔“ تو آپ ﷺ نے فرمایا: ”یہ دونوں آسان و اہل ہیں۔“

[مسلم: ۳۰۶۵]

تشریح: اوپر سے پتھروں یا بارش کا عذاب مراد ہے۔ نیچے سے زلزلہ اور زمین میں دھنس جانا مراد ہے۔

بَابُ مَنْ شَبَّهَ أَصْلًا مَعْلُومًا
بِأَصْلِ مَبْنِيٍّ قَدْ بَيَّنَّ اللَّهُ حُكْمَهُمَا
لِيَفْهَمَ السَّائِلُ
باب: ایک امر معلوم کو دوسرے امر واضح سے تشبیہ
دینا جس کا حکم اللہ نے بیان کر دیا ہے تاکہ پوچھنے
والا سمجھ جائے

تشریح: اسی کو قیاس کہتے ہیں۔ باب کی دونوں احادیث سے قیاس کا جواز نکلتا ہے لیکن ابن مسعود رضی اللہ عنہ نے صحابہ رضی اللہ عنہم میں سے اور عامر رضی اللہ عنہ اور ابن سیرین نے فقہاء میں سے قیاس کا انکار کیا ہے۔ باقی تمام فقہاء نے قیاس کے جواز پر اتفاق کیا ہے۔ جب اس کی ضرورت ہو اور جمہور صحابہ رضی اللہ عنہم اور تابعین رضی اللہ عنہم سے قیاس منقول ہے اور اوپر جو امام بخاری رحمہ اللہ نے رائے اور قیاس کی مذمت بیان کی ہے، اس سے مراد وہی قیاس اور رائے ہے جو فاسد ہو لیکن قیاس صحیح شرائط کے ساتھ وہ بھی جب حدیث اور قرآن میں وہ مسئلہ صراحت کے ساتھ نہ ملے، اکثر علما نے جائز رکھا ہے اور بغیر اس کے کام چلنا دشوار ہے۔

۷۳۱۴۔ حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ أَمْرًا بِيَّ وَلَدْتُ غُلَامًا أَسْوَدَ وَإِنِّي أَنْكَرْتُهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ((هَلْ لَكَ مِنْ إِبِلٍ؟)) قَالَ: نَعَمْ قَالَ: ((فَمَا أَلْوَاهُهَا؟)) قَالَ: ((فَهَلْ فِيهَا مِنْ أَوْزُقٍ؟)) قَالَ: إِنَّ فِيهَا لَوْزُقًا قَالَ: ((فَأَنِّي تَرَى ذَلِكَ جَاءَهَا؟)) قَالَ: يَا رَسُولَ اللَّهِ! عِرْقُ نَزْعَهَا قَالَ: ((وَلَعَلَّ هَذَا عِرْقُ نَزْعِهِ)) وَلَمْ يَرْخُصْ لَهُ فِي الْإِنْتِفَاءِ مِنْهُ. [راجع: ۵۳۰۵] [مسلم: ۱۳۷۶۸] ابوداود:

(۷۳۱۳) ہم سے اصح بن فرج نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا، ان سے یونس بن شہاب نے، ان سے ابن شہاب نے، ان سے ابوسلمہ بن عبد الرحمن نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ ایک اعرابی نبی کریم ﷺ کی خدمت میں حاضر ہوا اور کہا کہ میری بیوی کے ہاں کالا لڑکا پیدا ہوا ہے جسے میں اپنا نہیں سمجھتا۔ رسول اللہ ﷺ نے ان سے فرمایا: ”تمہارے پاس اونٹ ہیں؟“ انہوں نے کہا: ہیں۔ دریافت فرمایا: ”ان کے رنگ کیسے ہیں؟“ کہا کہ سرخ ہیں۔ پوچھا: ”ان میں کوئی خاکی بھی ہے؟“ انہوں نے کہا: ہاں، ان میں خاکی بھی ہے۔ اس پر آپ ﷺ نے پوچھا: ”پھر کس طرح تم سمجھتے ہو کہ اس رنگ کا پیدا ہوا؟“ انہوں نے کہا: یا رسول اللہ! کسی رنگ نے یہ رنگ کھینچ لیا ہوگا۔ آپ ﷺ نے فرمایا: ”ممکن ہے اس بچے کا رنگ بھی کسی رنگ نے کھینچ لیا ہو۔“ اور آپ ﷺ نے ان کو بچے کے انکار کرنے کی اجازت نہیں دی۔

[۲۲۶۲]

۷۳۱۵۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ أَمْرًا جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ

(۷۳۱۵) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے ابو بشر نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ ایک خاتون رسول اللہ ﷺ کے پاس آئی اور عرض کیا: میری والدہ نے

جج کرنے کی نذر مانی تھی اور وہ (ادائیگی سے پہلے ہی) وفات پا گئیں۔ کیا میں ان کی طرف سے جج کر لوں؟ آپ ﷺ نے فرمایا: ”ہاں ان کی طرف سے جج کرلو۔ تمہارا کیا خیال ہے، اگر تمہاری والدہ پر قرض ہوتا تو تم اسے پورا کرتیں؟“ انہوں نے کہا: ہاں، آپ ﷺ نے فرمایا: ”پھر اس قرض کو بھی پورا کر جو اللہ تعالیٰ کا ہے کیونکہ اس قرض کا پورا کرنا زیادہ ضروری ہے۔“

أُمِّي نَذَرْتُ أَنْ تَحْجَّ فَمَاتَتْ قَبْلَ أَنْ تَحْجَّ أَفَأَحْجُّ عَنْهَا؟ قَالَ: ((نَعَمْ حُجِّي عَنْهَا أَرَأَيْتَ لَوْ كَانَ عَلَى أَمَلِكَ دِينَ أَكُنْتُ قَاضِيَةً؟)) قَالَتْ: نَعَمْ فَقَالَ: ((افْضُوا [اللَّهُ] الَّذِي لَهُ فَإِنَّ اللَّهَ أَحَقُّ بِالْوُقَاةِ)). (راجع: ۱۸۵۲)

باب: قاضیوں کو کوشش کر کے اللہ کی کتاب کے موافق حکم دینا چاہیے کیونکہ اللہ پاک نے فرمایا:

بَابُ مَا جَاءَ فِي اجْتِهَادِ الْقَضَاةِ بِمَا أَنْزَلَ اللَّهُ لِقَوْلِهِ:

”جو لوگ اللہ کے اتارے موافق فیصلہ نہ کریں وہی لوگ ظالم ہیں۔“ اور نبی کریم ﷺ نے اس علم والے کی تعریف کی جو علم (قرآن و حدیث) کے موافق فیصلہ کرتا ہے اور لوگوں کو قرآن و حدیث سکھاتا ہے اور اپنی طرف سے کوئی بات نہیں بتاتا، اس باب میں یہ بھی بیان ہے کہ خلفاء نے اہل علم سے مشورے لیے ہیں۔

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ [المائدة: ۴۵] وَمَدَحَ النَّبِيُّ ﷺ صَاحِبَ الْحِكْمَةِ حِينَ يَقْضِي بِهَا وَيُعَلِّمُهَا لَا يَتَكَلَّفُ مِنْ قِبَلِهِ وَمُشَاوَرَةَ الْخُلَفَاءِ وَسُؤَالِهِمْ أَهْلَ الْعِلْمِ.

تشریح: حافظ صاحب فرماتے ہیں: ”قال ابو على الكراييسي صاحب الشافعي في (كتاب آداب القضاء) لا اعلم بين العلماء ممن سلف خلافاً ان احق الناس ان يقضى بين المسلمين من بان فضله وصدقه وعلمه وورعه، قارناً لكتاب الله، عالماً بأكثر احكامه، عالماً بسنن رسول الله حافظاً لا كثرها، وكذا اقوال الصحابة، عالماً بالوفاق والخلاف واقوال فقهاء التابعين يعرف الصحيح من السقيم يتبع في النوازل الكتاب فان لم يجد فالسنة فان لم يجد عمل بما اتفق عليه الصحابة، فان اختلفوا في وجهه اشبه بالقرآن ثم بالسنة ثم بفنوى اكابر الصحابة عمل به ويكون كثير المذاكرة مع اهل العلم والمشاورة لهم مع فضل وورع ويكون حافظاً للسانه وبطنه وفرجه فهما بكلام الخصوم..... الخ“ (فتح الباری جلد ۱۳ / صفحہ ۱۸۲)

یعنی ابوعلی کراہیسی نے کہا کتاب آداب القضاء میں اور یہ امام شافعی رحمہ اللہ کے شاگردوں میں سے ہیں کہ میں علمائے سلف میں اس بارے میں کسی کا اختلاف نہیں پاتا کہ جو شخص مسلمانوں میں عہدہ قضا پر فائز ہوا اس کا علم فضل وصدق اور تقویٰ ظاہر ہونا چاہیے۔ وہ کتاب اللہ کا پڑھنے والا، اس کے اکثر احکام کا جاننے والا، رسول کریم ﷺ کی سنتوں کا عالم بلکہ اکثر سنن کا حافظ ہونا چاہیے۔ اسی طرح اقوال صحابہ رضی اللہ عنہم کا بھی جاننے والا ہو۔ نوازل میں کتاب اللہ کا اتباع کرنے والا ہو اگر کتاب اللہ میں نہ پاسکے تو پھر سنن نبوی میں پھر اقوال متفقہ صحابہ کرام رضی اللہ عنہم میں ماہر ہو اور اہل علم و اہل مشاورت کے ساتھ کثیر المذاکرہ ہو، فضل وورع کو ہاتھ سے نہ جانے دے والا اور اپنی زبان کو کلام حرام سے، پیٹ کو لقمہ حرام سے اور فرج کو حرام کاری سے پورے طور پر بچانے والا ہو اور خصم (مقابل) کے کلام کو سمجھنے والا ہو۔

۷۳۱۶۔ حَدَّثَنِي شِهَابُ بْنُ عَبَّادٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (۷۳۱۶) مجھ سے شہاب بن عباد نے بیان کیا، کہا ہم سے ابراہیم بن حمید نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے قیس بن ابی حازم نے، ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے

((لَا حَسَدَ إِلَّا فِي النَّتْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ وَآخَرُ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا)). [راجع: ۷۳]

فرمایا: ”رُشک دو ہی آدمیوں پر ہو سکتا ہے، ایک وہ جسے اللہ نے مال دیا اور اسے (مال کو) راہِ حق میں لٹانے کی پوری طرح توفیق ملی ہوئی ہے اور دوسرا وہ جسے اللہ نے حکمت دی ہے اور وہ اس کے ذریعے فیصلہ کرتا ہے اور اس کی تعلیم دیتا ہے۔“

تشریح: حکمت سے قرآن وحدیث کا پختہ علم مراد ہے جسے حدیث میں قناعت کہا گیا ہے: ((مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُقِفْهُ فِي الدِّينِ)) قرآن وحدیث کی قناعت مراد ہے۔

۷۳۱۷۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنِ الْمُغِيرَةِ [بْنِ شُعْبَةَ] قَالَ: سَأَلَ عُمَرُ بْنُ الْخَطَّابِ عَنْ إِمْلَاصِ الْمَرْأَةِ الَّتِي يُضْرَبُ بَطْنُهَا فَتَلْقِي جَنِينًا فَقَالَ: أَتَيْكُمْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِيهِ شَيْئًا فَقُلْتُ: أَنَا فَقَالَ: مَا هُوَ؟ قُلْتُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لِيهِ عُرَّةٌ عَبْدٌ أَوْ أَمَةٌ)) فَقَالَ: لَا تَبْرَحْ حَتَّى تَجِئَنِي بِالْمَخْرَجِ فِيمَا قُلْتُ. [راجع: ۶۹۰۵]

(۷۳۱۷) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی، کہا ہم سے ہشام نے ان سے ان کے والد نے اور ان سے مغیرہ بن شعبہ رضی اللہ عنہ نے بیان کیا کہ عمر بن خطاب رضی اللہ عنہ نے عورت کے املاص کے متعلق (صحابہ رضی اللہ عنہم سے) پوچھا۔ یہ اس عورت کو کہتے ہیں جس کے پیٹ پر (جبکہ وہ حاملہ ہو) مار دیا گیا ہو اور اس کا نام تمام (ادھورا) بچہ گر گیا ہو۔ عمر رضی اللہ عنہ نے پوچھا آپ لوگوں میں سے کسی نے نبی کریم ﷺ سے اس کے بارے میں کوئی حدیث سنی ہے؟ میں نے کہا کہ میں نے سنی ہے۔ پوچھا کیا حدیث ہے؟ میں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا ہے کہ ”ایسی صورت میں ایک غلام یا باندی تاوان کے طور پر ہے۔“ عمر رضی اللہ عنہ نے کہا کہ تم اب چھوٹ نہیں سکتے یہاں تک کہ تم نے جو حدیث بیان کی ہے اس سلسلے میں نجات کا کوئی ذریعہ (کوئی شہادت کہ واقعی رسول اللہ ﷺ نے یہ حدیث فرمائی تھی) لاؤ۔

۷۳۱۸۔ فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بْنَ مَسْلَمَةَ فَجِئْتُ بِهِ فَشَهِدَ مَعِيَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: ((لِيهِ عُرَّةٌ عَبْدٌ أَوْ أَمَةٌ)) تَابِعَهُ ابْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنِ الْمُغِيرَةِ. [راجع: ۶۹۰۶]

(۷۳۱۸) پھر میں نکلا تو محمد بن مسلمہ رضی اللہ عنہ مل گئے اور میں انہیں لایا اور انہوں نے میرے ساتھ گواہی دی کہ انہوں نے رسول اللہ ﷺ کو فرماتے سنا ہے: ”اس میں ایک غلام یا باندی کی تاوان ہے۔“ ہشام بن عروہ کے ساتھ اس حدیث کو ابن ابی زناد نے بھی اپنے باپ سے، انہوں نے عروہ سے، انہوں نے مغیرہ سے روایت کیا۔

تشریح: ترجمہ باب اس سے نکلا کہ حضرت عمر رضی اللہ عنہ خلیفہ وقت تھے مگر انہوں نے دوسرے صحابہ رضی اللہ عنہم سے یہ مسئلہ پوچھا۔ اب یہ اعتراض نہ ہوگا کہ حضرت عمر رضی اللہ عنہ نے جو صرف مغیرہ رضی اللہ عنہ کا بیان قبول نہ کیا تو خبر واحد کیوں کر حجت ہوگی حالانکہ وہ حجت ہے جیسے اوپر گزر چکا کیونکہ حضرت عمر رضی اللہ عنہ نے مزید احتیاط اور مضبوطی کے لیے دوسری گواہی طلب کی نہ کہ اس لیے کہ خبر واحد ان کے پاس حجت نہ تھی کیونکہ عمر بن مسلمہ کی شہادت کے بعد بھی یہ خبر واحد ہی رہی۔

بَابُ قَوْلِ النَّبِيِّ ﷺ: ((لَتَسْبَعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ))

باب: نبی کریم ﷺ کا یہ فرمان: ”اے مسلمانو! تم اگلے لوگوں کی چال پر چلو گے“

۷۳۱۹۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ: ((لَا تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا شَبْرًا بِشَبْرٍ وَذِرَاعًا بِذِرَاعٍ)) قَبِيلُ: يَا رَسُولَ اللَّهِ! كَفَّارِسَ وَالرُّومُ؟ فَقَالَ: ((وَمِنَ النَّاسِ إِلَّا أَوْلَيْكَ؟))

(۷۳۱۹) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے ابن ابی ذئب نے بیان کیا، ان سے مقبری نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت اس وقت تک قائم نہیں ہوگی جب تک میری امت اس طرح پچھلی امتوں کے مطابق نہیں ہو جائے گی جیسے بالشت بالشت کے اور ہاتھ ہاتھ کے برابر ہوتا ہے۔“ پوچھا گیا: یا رسول اللہ! اگلی امتوں سے کون مراد ہیں، پارسی اور نصرانی؟ آپ نے فرمایا: ”پھر اور کون۔“

تشریح: جب مسلمانوں کی سلطنت قائم ہوئی پہلے انہوں نے ایرانیوں کی چال ڈھال وضع قطع اختیار کی، پھر بعد کے زمانہ میں مغلیہ سلاطین کی سلطنت میں ۱۲۰۰ ہجری تک رہی تو انہیں کب سب باتیں جاری ہوئیں۔ یہاں تک کہ دین الہی جاری ہو گیا اس کے بعد انگریزوں کی حکومت ہوئی اب اکثر مسلمان ان کی مشابہت کر رہے ہیں۔ کھانے، پہنے، لباس، معاشرت، نشست و برخاست سب رسموں میں انہی کی پیروی کر رہے ہیں۔

۷۳۲۰۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، قَالَ: حَدَّثَنَا أَبُو عَمَرَ الصَّنَعَانِيُّ مِنَ الْيَمَنِ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ، قَالَ: ((لَتَسْبَعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ شَبْرًا بِشَبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ)) قُلْنَا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَالنَّصَارَى؟ قَالَ: ((قَمَن؟)) [راجع: ۳۴۵۶]

(۷۳۲۰) ہم سے محمد بن عبدالعزیز نے بیان کیا، کہا ہم سے یمن کے ابو عمر صنعانی نے بیان کیا، ان سے زید بن اسلم نے، ان سے عطاء بن یسار نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا، کہ نبی کریم ﷺ نے فرمایا: ”تم اپنے سے پہلی امتوں کی ایک ایک بالشت اور ایک ایک گز میں اتباع کرو گے، یہاں تک کہ اگر وہ کسی گوہ کے سوراخ میں داخل ہوئے ہوں گے تو تم اس میں بھی ان کی اتباع کرو گے۔“ ہم نے پوچھا: یا رسول اللہ! کیا یہود و نصاریٰ مراد ہیں؟ فرمایا: ”پھر اور کون۔“

تشریح: گوہ کے بل میں گھسنے کا مطلب یہ ہے کہ انہی کی ہی چال ڈھال اختیار کرو گے۔ اچھی ہو یا بری ہر حال میں ان کی چال چلنا پسند کرو گے۔ ہمارے زمانہ میں بعینہ یہی حال ہے۔ مسلمانوں سے قوت اجتہادی اور اختراعی کا مادہ بالکل سلب ہو گیا ہے۔ پس جیسے انگریزوں کو کرتے دیکھا وہی کام خود بھی کرنے لگتے ہیں، کچھ سوچتے ہی نہیں کہ آیا یہ کام ہمارے ملک اور ہماری آب و ہوا کے لحاظ سے مناسب اور قرین عقل بھی ہے یا نہیں۔ اللہ تعالیٰ رحم کرے۔

بَابُ إِنْهُمْ مَنْ دَعَا إِلَى ضَلَالَةٍ أَوْ سَنَّ سُنَّةً سَيِّئَةً

باب: اسل کا گناہ جو کسی گمراہی کی طرف بلائے یا کوئی بری رسم قائم کرے

لِقَوْلِ اللَّهِ: ﴿وَمِنَ أَوْدَارِ الَّذِينَ يَصْلُونَهُمْ بَغِيرِ عِلْمِ﴾ الآية. النحل: ۱۲۵
 اللہ پاک کے فرمان ﴿وَمِنَ أَوْدَارِ الَّذِينَ﴾ الخ، کی روشنی میں، یعنی اللہ تعالیٰ نے سورہ نحل میں فرمایا: ”ان لوگوں کا بھی بوجھ اٹھائیں گے جن کو کم علمی کی وجہ سے گمراہ کر رہے ہیں۔“

۷۳۲۱۔ حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ مِنْ نَفْسٍ تَقْتُلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْهَا)) وَرَبَّمَا قَالَ سُفْيَانُ: ((مِنْ دِمَهِهَا لِأَنَّهُ [أَوَّلُ مَنْ سَنَّ الْقَتْلَ أَوَّلًا])). اراجع: ۱۳۳۳۵
 (۷۳۲۱) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان نے، کہا ہم سے اعمش نے، ان سے عبد اللہ بن مرہ نے، ان سے مسروق نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جو شخص بھی ظلم کے ساتھ قتل کیا جائے گا اس کے (گناہ کا) ایک حصہ آدم علیہ السلام کے پہلے بیٹے (قاتیل) پر بھی پڑے گا۔“ بعض اوقات سفیان نے اس طرح بیان کیا: ”اس کے خون کا، کیونکہ اسی نے سب سے پہلے ناحق خون کی بری رسم قائم کی۔“

تشریح: اس باب میں صریح احادیث وارد ہیں مگر امام بخاری رحمہ اللہ اپنی شرط پر نہ ہونے کی وجہ سے شاید ان کو نہ لائے۔ امام مسلم اور ابوداؤد و ترمذی نے ابو ہریرہ رضی اللہ عنہ سے نکالا۔ نبی کریم ﷺ نے فرمایا جو گمراہی کی طرف بلائے گا اس پر اس کا گناہ اور ان لوگوں کا جو اس پر عمل کرتے رہیں گے پڑتا رہے گا۔ عمل کرنے والوں کا گناہ کچھ کم نہ ہوگا اور امام مسلم رحمہ اللہ نے جبر بن عبد اللہ بخلی سے روایت کیا کہ جو شخص اسلام میں بری رسم قائم کرے اس پر اس کا بوجھ اور عمل کرنے والوں کا بوجھ پڑتا رہے گا عمل کرنے والوں کا بوجھ کچھ کم نہ ہوگا۔

خاتمہ

الحمد لله! کہ پارہ ۲۹ کی تسوید اور تین بار نظر ثانی کرنے کے بعد آج اس عظیم خدمت سے فارغ ہوا۔ اللہ پاک کا کس منہ سے شکر ادا کروں کہ محض اس کی توفیق و اعانت سے یہ پارہ اختتام کو پہنچا۔ اس پارے میں کتاب الفتن، کتاب الاحکام، کتاب الاخبار لا حاد، کتاب الاعتصام بالکتاب والسنن جیسی اہم کتابیں شامل ہیں جس کے ادق مسائل بہت کچھ تشریح طلب ہیں۔ میں نے جو کچھ لکھا ہے وہ سمندر کے مقابلہ پر پانی کا ایک قطرہ ہے۔ پہلے پاروں کی طرح ترجمہ و حواشی میں بہت غور کیا گیا ہے۔ ماہرین فن حدیث پھر بھی کسی جگہ خامی محسوس کریں تو ازراہ کرم خامی پر مطلع فرما کر مشکور کریں۔ اللہ ان کو جزائے خیر دے گا۔ اللہ پاک سے بار بار دعا ہے کہ وہ لغزشوں کے لیے اپنی مغفرت سے نوازے اور بھول چوک کو معاف فرمائے اور اس خدمت کو قبول فرما کر قبول عام عطا کرے۔ (آمین)

یا اللہ! اس خدمت حدیث نبوی ﷺ کو قبول فرما کہ میرے لیے، میرے والدین و اولاد و اساتذہ و جملہ معاندین کرام کے لیے ذریعہ نجات و اجر بننا اور ہم سب کے بزرگوں کے لیے بھی اسے بطور صدقہ جاریہ قبول فرما اور قیامت کے دن ہم سب کو جو اس رسالت مآب ﷺ میں جگہ عطا فرما۔ (آمین)
 ربنا تقبل منا انک انت السميع العليم وتب علينا انک انت التواب الرحيم وصلى الله على خير خلقه محمد وعلى اله واصحابه اجمعين برحمتك يا ارحم الراحمين۔

خادم حدیث نبوی

محمد داؤد راز عبد اللہ السلفی مقیم مسجد احمدیہ

اجیری گیٹ دہلی نمبر ۱۶ انڈیا (یکم ذی الحجۃ الحرام سنہ ۱۴۳۹ ہجری)

باب: نبی کریم ﷺ نے عالموں کے اتفاق کرنے کا جو ذکر فرمایا ہے اس کی ترغیب دی ہے اور مکہ اور مدینہ کے عالموں کے اجماع کا بیان

بَابُ مَا ذَكَرَ النَّبِيُّ ﷺ وَحَصَّ عَلَى اتِّفَاقِ أَهْلِ الْعِلْمِ وَمَا أَجْمَعَ عَلَيْهِ الْحَرَمَانِ مَكَّةُ وَالْمَدِينَةُ

وَمَا كَانَ بِهَا مِنْ مَشَاهِدِ النَّبِيِّ ﷺ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ وَمُصَلَّى النَّبِيِّ ﷺ وَالْمَنْبَرِ وَالْقَبْرِ۔
اور مدینہ میں جو نبی کریم ﷺ اور مہاجرین اور انصار کے متبرک مقامات ہیں اور نبی اکرم ﷺ کی نماز پڑھنے کی جگہ اور منبر اور آپ کی قبر شریف کا بیان۔

تشریح: یا اللہ! اس مبارک ترین وقت سحر میں میری غلطیاں معاف فرمانے والے میری قلم میں طاقت عطا کرتا کہ میں تیرے حبیب رسول کریم حضرت سیدنا مولانا محمد رسول اللہ ﷺ کے ارشادات عالیہ کے عظیم ذخیرہ کی یہ آخری منزل تیری اور تیرے حبیب ﷺ کی عین منشا کے مطابق لکھ سکوں اور اسے بخیر و خوبی اشاعت میں لاسکوں۔ یا اللہ! اس عظیم خدمت کو قبول فرما کر جملہ معاونین کرام و مخلصین عظام کے حق میں اسے بطور صدقہ جاریہ قبول فرمائے اور میری آل و اولاد کے لیے، والدین کے لیے ذخیرہ دارین بنا۔ آمین یا رب العالمین۔ رب یسر ولا تعسر و نعم بالخیر و بک نستعین۔ (خادم محمد داؤد دراز۔ ۷ ارمضان سنہ ۱۳۹۷ھ)

امام بخاری رحمہ اللہ نے یہ باب منعقد فرما کر ان معاندین کے منہ پر طمانچہ مارا ہے جو کہتے رہتے ہیں کہ اہل حدیث مدینہ کی حقیقی عظمت نہیں کرتے، یہ اجماع کے منکر ہیں، یہ درود نہیں پڑھتے ہیں۔ اللہ ایسے لوگوں کو نیک ہدایت دے کہ وہ ایسی بغوات باطلہ سے باز آئیں۔ کسی مؤمن مسلمان پر تہمت لگانا الزام لگانا بدترین گناہ ہے۔ بہر حال اکثر علما کا یہ قول ہے کہ اجماع جب معتبر ہوتا ہے کہ تمام جہاں کے مجتہدین اسلام ایک مسئلہ پر اتفاق کر لیں، ایک کا بھی اختلاف نہ ہو۔ امام مالک رحمہ اللہ نے اہل مدینہ کا اجماع بھی معتبر کہا ہے۔ امام بخاری رحمہ اللہ کے کلام سے یہ نکلتا ہے کہ اہل مکہ اور اہل مدینہ دونوں کا اجماع بھی حجت ہے۔ مگر حافظ نے کہا امام بخاری رحمہ اللہ کا مطلب یہ نہیں ہے کہ اہل مکہ و مدینہ کا اجماع حجت ہے بلکہ ان کا مطلب یہ ہے کہ اختلاف کے وقت اس جانب کو ترجیح ہوگی جس پر اہل مکہ اور مدینہ اتفاق کریں۔ بعض لوگوں نے اہل بیت اور خلفائے اربعہ کا اتفاق، بعض لوگوں نے ائمہ اربعہ کا اتفاق اجماع سمجھا ہے۔ مگر جمہور کا وہی قول ہے کہ ایسے اتفاقات اجماع نہیں ہو سکتے۔ جب تک تمام جہاں کے مجتہدین اسلام اتفاق نہ کر لیں۔ امام شافعی رحمہ اللہ نے کہا اجماع کا دعویٰ ایک ایسا دعویٰ ہے کہ طالب حق کو اس سے کچھ خوف نہ کرنا چاہیے۔ میں (وحید الزماں) کہتا ہوں اس وقت (۱۳۲۳ھ) میں حرمین شریفین میں بہت سی بدعات اور امور خلاف شرع جاری ہیں۔ (مگر آج سعودی دورہ ۱۳۹۷ھ ہے) الحمد للہ اس حکومت نے حرمین شریفین کو بیشتر بدعات اور خرافات سے پاک کر دیا ہے۔ اللہ پاک تحفظ حرمین شریفین کے لیے اس حکومت کو قائم و دائم رکھے اور ان کو ہمیشہ کتاب وسنت کی اتباع پر استقامت عطا کرے۔ (آمین)

پس خلاف شرع امور میں اہل حرمین کا اجماع کوئی حجت نہیں ہے۔ طالب حق کو ہمیشہ دلیل کی پیروی کرنی چاہیے اور جس قول کی دلیل قوی ہو اس کو اختیار کرنا چاہیے گو اس کے قائل قلیل ہوں البتہ بہت سے مسائل ہیں جن پر تمام جہاں کے علمائے اسلام نے شرفاً و رغبتاً اتفاق کیا ہے اور ایک مجتہد یا عالم سے بھی ان میں اختلاف منقول نہیں ہے۔ ایسے مسائل میں بے شک اجماع کا خلاف کرنا جائز نہیں ہے۔ (خلاصہ شرح وحیدی) ائمہ اربعہ کی تقلید جامد پر بھی اجماع کا دعویٰ صحیح نہیں ہے کہ بہر قرن اور ہر زمانہ میں اس جمود کی مخالفت کرنے والے بیشتر اکابر علمائے اسلام ہوتے چلے آ رہے ہیں۔ جیسا کہ کتب تاریخ میں تفصیل سے ذکر موجود ہے۔ (دیکھو کتب اعلام الموقعین و معیار الحق وغیرہ)

(۷۳۲۲) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، انہوں نے محمد بن منکر ر سے انہوں نے جابر بن عبد اللہ انصاری رضی اللہ عنہ سے کہ ایک دیہاتی (قیس بن ابی حازم یا قیس بن حازم یا اور کوئی) نے رسول اللہ صلی اللہ علیہ وسلم سے اسلام پر بیعت کی، پھر مدینے میں اس کو تپ (بخار) آنے لگا۔ وہ آنحضرت صلی اللہ علیہ وسلم کے پاس آیا کہنے لگا: یا رسول اللہ! میری بیعت توڑ دیجئے۔ آنحضرت صلی اللہ علیہ وسلم نے انکار کیا، پھر آیا اور کہنے لگا: یا رسول اللہ! میری بیعت فسخ کر دیجئے۔ نبی کریم صلی اللہ علیہ وسلم نے پھر انکار کیا وہ پھر آپ صلی اللہ علیہ وسلم کے پاس آیا اور کہا: یا رسول اللہ! میری بیعت توڑ دیجئے۔ آپ صلی اللہ علیہ وسلم نے انکار کیا، اس کے بعد وہ مدینے سے نکل کر اپنے جنگل کو چلا گیا تو رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: ”مدینہ لوہار کی بھیجی کی طرح ہے جو اپنی میل کچیل دور کر دیتی ہے اور کھرے پاکیزہ مال کو رکھ لیتی ہے۔“

تشریح: اس حدیث کی مطابقت ترجمہ باب سے اس طرح ہے کہ جب مدینہ سب شہروں سے افضل ہوا تو وہاں کے علما کاجماع ضرور معتبر ہوگا کیونکہ مدینہ میں برے اور بدکار لوگ شہر ہی نہیں تھے۔ وہاں کے علماء سب سے اچھے ہی ہوں گے مگر یہ حکم حیات نبوی کے ساتھ تھا۔ بعد میں بہت سے اکابر صحابہ مدینہ چھوڑ کر چلے گئے تھے۔

(۷۳۲۳) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، کہا ہم سے معمر بن راشد نے بیان کیا، ان سے زہری نے، ان سے عبید اللہ بن عبد اللہ نے، ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ میں عبدالرحمن بن عوف رضی اللہ عنہ کو (قرآن مجید) پڑھایا کرتا تھا۔ جب وہ آخری حج آیا جو عمر رضی اللہ عنہ نے کیا تھا تو عبدالرحمن رضی اللہ عنہ نے منیٰ میں مجھ سے کہا کاش! تم امیر المؤمنین کو آج دیکھتے جب ان کے پاس ایک شخص آیا اور کہا کہ فلاں شخص کہتا ہے کہ اگر امیر المؤمنین کا انتقال ہو جائے تو ہم فلاں سے بیعت کر لیں گے۔ یہ سن کر عمر رضی اللہ عنہ نے کہا کہ میں آج سہ پہر کو کھرے ہو کر لوگوں کو خطبہ سناؤں گا اور ان کو ڈراؤں گا جو (عام مسلمانوں کے حق کو) غصب کرنا چاہتے ہیں اور خود اپنی رائے سے امیر منتخب کرنے کا ارادہ رکھتے ہیں۔ میں نے عرض کیا کہ آپ ایسا نہ کریں کیونکہ موسم حج میں ہر طرح کے ناواقف اور معمولی لوگ جمع ہو جاتے ہیں، یہ سب کثرت سے آپ کی مجلس میں جمع ہو جائیں گے اور مجھے ڈر ہے کہ وہ آپ کی بات کا صحیح مطلب نہ سمجھ کر کچھ اور

۷۳۲۲۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ السَّلَمِيِّ، أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ فَأَصَابَ الْأَعْرَابِيَّ وَغَلَّ بِالْمَدِينَةِ فَجَاءَ الْأَعْرَابِيَّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْلِنِي بَيْعَتِي فَأَبَى رَسُولُ اللَّهِ ﷺ ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي فَأَبَى فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طَيِّبَهَا)). [راجع: ۱۸۸۳]

۷۳۲۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: كُنْتُ أَقْرَأُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَلَمَّا كَانَ آخِرُ حَجَّةٍ حَجَّهَا عُمَرُ فَقَالَ عَبْدُ الرَّحْمَنِ بِمَنَى: لَوْ شَهِدْتَ أَمِيرَ الْمُؤْمِنِينَ أَتَاهُ رَجُلٌ فَقَالَ: إِنَّ فَلَانًا يَقُولُ: لَوْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَبَايَعْنَا فَلَانًا قَالَ عُمَرُ: لَا قَوْمَ الْعَشِيَّةِ فَأَحْذَرُ هَؤُلَاءِ الرَّهْطِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ قُلْتُ: لَا تَفْعَلْ فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ يَغْلِبُونَ عَلَى مَجْلِسِكَ فَأَخَافُ أَنْ لَا يُزِلُّوَهَا عَلَى

سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ أَشْهَدَتِ الْعِيْدَ مَعَ النَّبِيِّ ﷺ قَالَ: نَعَمْ وَلَوْ لَا مَنْزِلَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصَّغَرِ فَأَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْبِ فَصَلَّى ثُمَّ خَطَبَ وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً ثُمَّ أَمَرَ بِالصَّدَقَةِ فَجَعَلَ النِّسَاءَ يُشِيرْنَ إِلَى أَذَانِهِنَّ وَحُلُوفِهِنَّ فَأَمَرَ بِلَالًا فَأَتَاهُنَّ ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ. [راجع: ٩٨]

ان سے عبدالرحمن بن عابس نے بیان کیا، کہا کہ ابن عباس رضی اللہ عنہما سے پوچھا گیا کہ کیا آپ نبی کریم ﷺ کے ساتھ عید میں گئے ہیں؟ کہا: ہاں، میں اس وقت کم سن تھا۔ اگر نبی کریم ﷺ سے مجھے اتنا نزدیک کا رشتہ نہ ہوتا اور میں کم سن نہ ہوتا تو آپ کے ساتھ کبھی نہیں رہ سکتا تھا۔ رسول اللہ ﷺ گھر سے نکل کر اس نشان کے پاس آئے جو کثیر بن صلت کے مکان کے پاس ہے اور وہاں آپ نے نماز عید پڑھائی، پھر خطبہ دیا۔ انہوں نے اذان اور اقامت کا ذکر نہیں کیا، پھر آپ نے صدقہ دینے کا حکم دیا تو عورتیں اپنے کانوں اور گردنوں کی طرف ہاتھ بڑھانے لگیں زیوروں کا صدقہ دینے کے لیے۔ اس کے بعد آنحضرت ﷺ نے بلال رضی اللہ عنہ کو حکم فرمایا وہ آئے اور صدقہ میں ملی ہوئی چیزوں کو لے کر نبی کریم ﷺ کے پاس واپس گئے۔

تشریح: اس حدیث کی مناسبت باب سے یہ ہے کہ اس میں نبی کریم ﷺ کا کثیر بن صلت کے گھر کے پاس تشریف لے جانا اور وہاں عید کی نماز پڑھنا مذکور ہے۔

٧٣٢٦- حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي قُبَاءَ مَا شِئْنَا وَرَاجَا. [راجع: ١١٩١] [مسلم: ٣٣٨٣]

٤٣٢٦) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عبد اللہ بن دینار نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ قبائ میں تشریف لاتے تھے، کبھی پیدل اور کبھی سواری پر۔

تشریح: قباء مدینہ کے قریب وہ بستی جس میں آپ نے بوقت ہجرت نزول فرمایا اس کی مسجد بھی ایک تاریخی جگہ ہے جس کا ذکر قرآن میں مذکور ہوا۔

٧٣٢٧- حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ لِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: اذْفَنِي مَعَ صَوَاجِبِي وَلَا تَذْفِنِي مَعَ النَّبِيِّ ﷺ فِي الْبَيْتِ فَإِنِّي أَكْرَهُ أَنْ أَرْكَبَ. [راجع: ١٣٩١]

٤٣٢٧) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے کہ انہوں نے عبد اللہ بن زبیر رضی اللہ عنہ سے کہا تھا کہ مجھے انتقال کے بعد میری سوکنوں کے ساتھ دفن کرنا۔ نبی کریم ﷺ کے ساتھ حجرہ میں دفن مت کرنا کیونکہ میں پسند نہیں کرتی کہ میری آپ کی اور بیویوں سے زیادہ پاکی بیان کی جائے۔

٧٣٢٨- وَعَنْ هِشَامٍ عَنْ أَبِيهِ أَنَّ عُمَرَ أَرْسَلَ إِلَى عَائِشَةَ اذْفِنِي لِي أَنْ أَدْفَنَ مَعَ صَاحِبِي فَقَالَتْ: إِي وَاللَّهِ! قَالَ: وَكَانَ الرَّجُلُ إِذَا

٤٣٢٨) اور ہشام سے روایت ہے، ان سے ان کے والد نے بیان کیا کہ عمر رضی اللہ عنہ نے عائشہ رضی اللہ عنہا کے ہاں آدمی بھیجا کہ مجھے اجازت دیں کہ نبی کریم ﷺ کے ساتھ دفن کیا جاؤں۔ انہوں نے کہا: ہاں، اللہ کی قسم! میں

أَرْسَلَ إِلَيْهَا مِنَ الصَّحَابَةِ قَالَتْ: لَا وَاللَّهِ! ان کو اجازت دیتی ہوں۔ راوی نے بیان کیا کہ پہلے جب کوئی صحابی ان سے وہاں دفن ہونے کی اجازت مانگتے تو وہ کہلا دیتی تھیں کہ نہیں، اللہ کی قسم! میں ان کے ساتھ کسی اور کو دفن نہیں ہونے دوں گی۔

تشریح: حضرت عائشہ رضی اللہ عنہا نے برائے تو وضع نہیں منظور کیا کہ دوسری بیویوں سے بڑھ چڑھ کر رہیں اور نبی کریم ﷺ کے پاس دفن ہوں۔

۷۳۲۹۔ حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ فَيَأْتِي الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ وَزَادَ اللَّيْلُ عَنْ يُونُسَ وَيُعَدُّ الْعَوَالِي أَرْبَعَةً أَمْيَالٍ أَوْ ثَلَاثَةً. [راجع: ۱۵۴۸]

(۷۳۲۹) ہم سے ایوب بن سلیمان نے بیان کیا، کہا ہم سے ابو بکر بن ابی بکر بن ابی اویس عن سلیمان بن بلال نے، ان سے صالح بن کيسان نے بیان کیا کہ مجھے انس بن مالک رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ عصر کی نماز پڑھ کر ان گاؤں میں جاتے جو مدینہ کی بلندی پر واقع ہیں وہاں پہنچ جاتے اور سورج بلند رہتا۔ عوالی مدینہ کا بھی یہی حکم ہے اور لیٹ نے بھی اس حدیث کو یونس سے روایت کیا۔ اس میں اتنا زیادہ ہے کہ یہ گاؤں مدینے سے تین یا چار میل پر واقع ہے۔

تشریح: جہاں آپ کے قدم مبارک پہنچ گئے اس جگہ کو تاریخی اہمیت حاصل ہوگئی۔

ترجمہ باب سے مطابقت اس طرح ہے کہ مدینہ کے اطراف میں بڑے بڑے گاؤں تھے۔ ان میں نبی کریم ﷺ تشریف لے گئے ہیں تو ان کو بھی ایک تاریخی بزرگی حاصل ہے۔

۷۳۳۰۔ حَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ، قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنِ الْجَعْفِيِّ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مَدًّا وَثَلَاثًا بِمُدِّكُمْ الْيَوْمَ وَقَدْ زِيدَ فِيهِ. [راجع: ۱۸۵۹] سَمِعَ الْقَاسِمُ بْنُ مَالِكٍ الْجَعْفِيَّ.

(۷۳۳۰) ہم سے عمرو بن زرارہ نے بیان کیا، کہا ہم سے قاسم بن مالک نے بیان کیا، ان سے جعفی نے، انہوں نے سائب بن یزید سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ کے زمانے میں صاع تمہارے وقت کا مد سے ایک مد اور ایک تہائی مد کا ہوتا تھا، پھر صاع کی مقدار بڑھ گئی، یعنی حضرت عمر بن عبدالعزیز کے زمانے میں وہ چار مد کا ہو گیا۔

تشریح: باب سے اس حدیث کی مطابقت اس طرح سے ہے کہ خواہ عمر بن عبدالعزیز رضی اللہ عنہ کے زمانے میں اس مد کی مقدار بڑھ گئی ہو لیکن احکام شرعیہ میں جیسے صدقہ فطر وغیرہ ہے اسی صاع کا اعتبار رہا جو اہل مدینہ اور نبی کریم ﷺ کا تھا۔

۷۳۳۱۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اللَّهُمَّ بَارِكْ لَهُمْ فِي مَكِيلِهِمْ وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ)) يَغْنِي أَهْلَ الْمَدِينَةِ.

(۷۳۳۱) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، ان سے امام مالک نے، ان سے اسحاق بن عبد اللہ بن ابی طلحہ نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اے اللہ! ان مدینہ والوں کے پیانہ میں انہیں برکت دے، ان کے صاع اور مد میں انہیں برکت دے۔“ آپ کی مراد اہل مدینہ (کے صاع و مد) سے تھی۔ (مدنی صاع اور مد کو بھی تاریخی

[راجع: ۲۱۳۰] عظمت حاصل ہے)

۷۳۳۲۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ الْيَهُودَ جَاءُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ وَامْرَأَةٍ زَنِيَا فَأَمَرَ بِهِمَا فَرَجِمَا قَرِيبًا مِنْ حَيْثُ تُوَضَّعُ الْجَنَائِزُ عِنْدَ الْمَسْجِدِ. [راجع: ۱۳۲۹]

(۷۳۳۲) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے ابو ضمرہ نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے، ان سے نافع نے اور ان سے ابن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ کے پاس یہودی ایک مرد اور ایک عورت کو لے کر آئے جنہوں نے زنا کیا تھا تو نبی کریم ﷺ نے ان کے لیے رجم کا حکم دیا اور انہیں مسجد کی اس جگہ کے قریب رجم کیا گیا جہاں جنازے رکھے جاتے ہیں۔

تشریح: باب کی مطابقت اس طرح سے ہے کہ مسجد کے قریب یہ مقام بھی تاریخی طور پر متبرک ہے کیونکہ آپ ﷺ اکثر جنازہ کی نماز بھی اسی جگہ پڑھایا کرتے تھے۔

۷۳۳۳۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ: ((هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا)) تَابَعَهُ سَهْلٌ عَنِ النَّبِيِّ ﷺ فِي (أُحُدٍ)). [راجع: ۳۷۱، ۲۸۹۳]

(۷۳۳۳) ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے مطلب کے مولیٰ عمرو نے اور ان سے انس بن مالک رضی اللہ عنہ نے کہ احد پہاڑ رسول اللہ ﷺ کو (راستے میں) دکھائی دیا تو آپ نے فرمایا: ”یہ وہ پہاڑ ہے جو ہم سے محبت رکھتا ہے اور ہم اس سے محبت رکھتے ہیں۔ اے اللہ! ابراہیم علیہ السلام نے مکہ کو حرمت والا قرار دیا تھا اور میں تیرے حکم سے اس کے دونوں پتھر لیے کناروں کے درمیانی علاقہ کو حرمت والا قرار دیتا ہوں۔“ اس روایت کی متابعت سہل رضی اللہ عنہ نے نبی کریم ﷺ سے ”احد“ کے متعلق کی ہے۔

تشریح: کوہ احد کو رسول کریم ﷺ نے اپنا محبوب قرار دیا۔ پس یہ پہاڑ ہر مسلمان کے لیے محبوب ہے۔

۷۳۴۔ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا أَبُو عَسَاَنَ، قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلٍ أَنَّهُ كَانَ بَيْنَ جِدَارِ الْمَسْجِدِ مِمَّا يَلِي الْقِبْلَةَ وَبَيْنَ الْمِنْبَرِ مَمَرٌ الشَّاةُ. [راجع: ۴۹۶]

(۷۳۳) ہم سے ابن ابی مریم نے بیان کیا، کہا ہم سے ابو عسان نے بیان کیا، کہا مجھ سے ابو حازم نے بیان کیا، ان سے سہل رضی اللہ عنہ نے کہ مسجد نبوی کے قبلے کی طرف کی دیوار اور منبر کے درمیان بکریوں کے گزرنے جتنا فاصلہ تھا۔

تشریح: مسجد نبوی ﷺ کی دیوار اور منبر تاریخی تقدس رکھتے ہیں۔ تلك آثارنا تدل علينا فانظروا بعدنا الى الآثار۔

۷۳۳۵۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا مَالِكٌ عَنْ خُثَيْبِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ "مِيرے حجرہ اور میرے منبر کے

اللَّهُ عَلَيْهِ السَّلَامُ: ((مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضٍ)).
 درمیان کی زمین جنت کے باغوں میں سے ایک باغ ہے اور میرا یہ منبر
 میرے حوض پر ہوگا۔

[راجع: ۱۱۹۶]

تشریح: مسجد نبوی ﷺ میں مذکورہ حصہ جنت کی کیاری ہے یہاں کی نماز اور دعاؤں میں عجیب لطف ہوتا ہے۔ کما جربنا مرارا۔

۷۳۳۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: (۷۳۳۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے
 حَدَّثَنَا جُوزَيْيَةُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ، قَالَ: بیان کیا، ان سے نافع نے اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول
 سَابِقَ النَّبِيِّ ﷺ بَيْنَ الْخَيْلِ فَأَرْسَلَتِ النَّبِيَّ اللہ ﷺ نے گھوڑوں کی دوڑ کرائی اور وہ گھوڑے چھوڑے گئے جو گھوڑ دوڑ
 أَضْمَرَتْ مِنْهَا وَأَمَدَهَا إِلَى الْحَفِيَاءِ إِلَى کے لئے تیار کئے گئے تھے تو ان کے دوڑنے کا میدان مقام حفیاء سے ثنیۃ
 ثَنِيَّةِ الْوَدَاعِ وَالنَّبِيِّ لَمْ تَضْمَرْ أَمَدَهَا ثَنِيَّةِ الوداع تک تھا اور جو تیار نہیں کئے گئے تھے ان کے دوڑنے کا میدان ثنیۃ
 الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ وَأَنَّ عَبْدَ اللَّهِ الوداع سے مسجد بنی زریق تک تھا اور عبد اللہ رضی اللہ عنہ بھی ان لوگوں میں تھے
 كَانَ فَيَمْنَنُ سَابِقَ. [راجع: ۴۲۰] جنہوں نے مقابلے میں حصہ لیا تھا۔

تشریح: مقام حفیاء سے ثنیۃ الوداع تک کا میدان بھی تاریخی عظمت کا حامل ہے کیونکہ عہد رسالت میں یہاں جہاد کے لئے تیار کروہ گھوڑوں کی دوڑ
 ہوا کرتی تھی۔

۷۳۳۷۔ [حَدَّثَنَا قُتَيْبَةُ عَنْ لَيْثٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ، قَالَ: وَ] حَدَّثَنَا إِسْحَاقُ، قَالَ: (۷۳۳۷) ہم سے قتیبہ نے بیان کیا، ان سے لیث نے، ان سے نافع نے
 أَخْبَرَنَا عِيسَى وَابْنُ إِدْرِيسَ وَابْنُ أَبِي عَنِيَّةَ اور ان سے ابن عمر رضی اللہ عنہما نے (دوسری سند) اور ہم سے اسحاق نے بیان کیا،
 عَنْ أَبِي حَبَّانَ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عُمَرَ حیان نے، انہیں شعبی نے اور ان سے حضرت عبد اللہ بن عمر رضی اللہ عنہما نے بیان
 قَالَ: سَمِعْتُ عُمَرَ عَلَى مَنْبَرِ النَّبِيِّ ﷺ کیا کہ میں نے عمر رضی اللہ عنہ کو نبی ﷺ کے منبر پر (خطبہ دیتے) سنا۔

[راجع: ۴۶۱۹]

۷۳۳۸۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ سَمِعَ عُمَرَ بْنَ عَبْدِ اللَّهِ بْنِ عَفَّانَ خَطِيبًا عَلَى مَنْبَرِ النَّبِيِّ ﷺ. (۷۳۳۸) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی،
 انہیں زہری نے، کہا مجھے سائب بن یزید نے خبر دی، انہوں نے عثمان
 بن عفان رضی اللہ عنہ سے سنا، جو نبی کریم ﷺ کے منبر سے ہمیں خطاب
 کر رہے تھے۔

تشریح: منبر نبوی کی عظمت کا کیا کہنا مگر صدافسوس کہ دشمنوں نے اس منبر کی عظمت کو بھی بھلا دیا اور حضرت سیدنا عثمان غنی رضی اللہ عنہ کی اسی منبر پر توہین
 کی۔ قد خابوا وخسروا فی الدنیا والاخرۃ۔

۷۳۳۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا (۷۳۳۹) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عبد الاعلیٰ نے بیان
 عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ کیا، کہا ہم سے ہشام بن حسان نے بیان کیا، ان سے ہشام بن عروہ نے

۷۳۴۰۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ، قَالَ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ عَنْ أَنَسٍ، خَالَفَ النَّبِيُّ ﷺ بَيْنَ الْأَنْصَارِ وَقُرَيْشٍ فِي دَارِیِ النَّبِيِّ بِالْمَدِينَةِ. [راجع: ۲۲۹۴]

(۷۳۴۰) ہم سے مسدود نے بیان کیا، کہا ہم سے عباد بن عباد نے بیان کیا، کہا ہم سے عاصم اخول نے بیان کیا اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے انصار اور قریش کے درمیان میرے اس گھر میں بھائی چارہ کرایا جو مدینہ منورہ میں ہے۔

۷۳۴۱۔ وَقَنْتَ شَهْرًا يَدْعُو عَلَىٰ أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ. [راجع: ۱۰۰۱]

(۷۳۴۱) اور آپ نے قبائل بنی سلیم کے لیے ایک مہینے تک دعائے قنوت پڑھی جس میں ان کے لیے بددعا کی۔

تشریح: یہ وہ بد باطن غدار تھے جو چند قراء قرآن کو مدعو کر کے اپنے پاس لے گئے تھے پھر ان کو دھوکا سے شہید کر ڈالا تھا۔

۷۳۴۲۔ حَدَّثَنِي أَبُو كُرَيْبٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا بُرَيْدٌ عَنْ أَبِي بُرَيْدَةَ، قَالَ: قَدِمْتُ الْمَدِينَةَ فَلَقَيْتَنِي عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لِي: انْطَلِقْ إِلَى الْمَنْزِلِ فَاسْقِيكَ فِيهِ قَدَحَ شَرْبٍ فِيهِ رَسُولُ اللَّهِ ﷺ وَتُصَلِّي فِي مَسْجِدٍ صَلَّى فِيهِ النَّبِيُّ ﷺ فَاِنْ طَلَقْتُ مَعَهُ فَسَقَانِي سَوِيْفًا وَأُطْعِمْنِي تَمْرًا وَصَلَيْتُ فِي مَسْجِدِهِ. [راجع: ۳۸۱۴]

(۷۳۴۲) ہم سے ابو کریم نے بیان کیا، کہا ہم سے ابو اسامہ نے بیان کیا، کہا ہم سے برید نے بیان کیا، کہا کہ ہم سے ابو بردہ نے کہا میں مدینہ منورہ آیا اور عبد اللہ بن سلام رضی اللہ عنہ سے میری ملاقات ہوئی تو انہوں نے کہا کہ میرے ساتھ گھر چلو تو میں تمہیں اس پیالے میں پلاؤں گا جس میں رسول اللہ ﷺ نے پیا تھا اور پھر ہم اس نماز پڑھنے کی جگہ نماز پڑھیں گے جہاں نبی کریم ﷺ نے نماز پڑھی تھی، چنانچہ میں ان کے ساتھ گیا اور انہوں نے مجھے ستوپلایا اور کھجور کھلائی اور میں نے ان کے نماز پڑھنے کی جگہ نماز پڑھی۔

تشریح: حضرت عبداللہ بن سلام رضی اللہ عنہ علمائے یہود میں سے زبردست عالم تھے۔ ان کی کنیت ابو یوسف ہے۔ بنو نوف بن خزرج کے حلیف تھے۔ نبی کریم صلی اللہ علیہ وسلم نے ان کو بھی جنت کی بشارت دی۔ سنہ ۴۳ھ میں مدینہ میں وفات ہوئی۔ ان کے بہت سے مناقب ہیں۔ حدیث میں پیالہ نبوی کا ذکر ہے یہی باب سے مطابقت ہے پھر آپ کی ایک نماز پڑھنے کی جگہ کا بھی ذکر ہے۔ ایسے تاریخی مقامات کو دیکھنے کے شکرانہ پر دو رکعت نفل نماز ادا کرنا بھی ثابت ہوا۔

۷۳۴۳۔ حَدَّثَنَا سَعِيدُ بْنُ الرَّيِّعِ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي عِكْرِمَةُ، قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّ عُمَرَ حَدَّثَهُ قَالَ: حَدَّثَنِي النَّبِيُّ ﷺ قَالَ: (۷۳۴۳) ہم سے سعید بن ربیع نے بیان کیا، کہا ہم سے علی بن مبارک نے بیان کیا، ان سے یحییٰ بن کثیر نے، ان سے عکرمہ نے بیان کیا، ان سے ابن عباس رضی اللہ عنہما نے اور ان سے عمر رضی اللہ عنہ نے بیان کیا کہ مجھ سے نبی کریم ﷺ نے فرمایا: ”میرے پاس ایک رات ایک میزے رب کی طرف

((أَتَانِي اللَّيْلَةُ آتٍ مِنْ رَبِّي وَهُوَ بِالْعَقِيْقَةِ أَنْ صَلَّى فِي هَذَا الْوَادِي الْمُبَارَكِ وَقُلْتُ: عُمْرَةٌ وَحَجَّةٌ)) وَقَالَ هَارُونُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ: ((عُمْرَةٌ فِي حَجَّةٍ)).

سے آنے والا آیا۔ آپ اس وقت وادی عقیق میں تھے اور کہا کہ اس مبارک وادی میں نماز پڑھیے اور کہیے کہ عمرہ اور حج (کی نیت کرتا ہوں)۔“ اور ہارون بن اسماعیل نے بیان کیا کہ ہم سے علی نے بیان کیا (ان الفاظ کے ساتھ) ”عُمْرَةٌ فِي حَجَّةٍ۔“

[راجع: ۱۵۳۴]

تشریح: عقیق ایک میدان ہے جو مدینہ کے پاس ہے آپ ہجرت کے نوں سال حج کو چلے جب اس میدان میں پہنچے جس کا نام عقیق تھا تو آپ نے یہ حدیث بیان فرمائی۔ حدیث میں مبارک وادی کا ذکر ہے یہی باب سے مطابقت ہے۔

۷۳۴۴۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ قَالَ: وَقَّتِ النَّبِيُّ ﷺ قَرْنًا لِأَهْلِ نَجْدٍ وَالْحِجْفَةِ لِأَهْلِ الشَّامِ وَذَا الْحُلَيْفَةِ لِأَهْلِ الْمَدِينَةِ قَالَ: سَمِعْتُ هَذَا مِنَ النَّبِيِّ ﷺ وَبَلَغَنِي: أَنَّ النَّبِيَّ ﷺ قَالَ: ((وَلِأَهْلِ الْيَمَنِ يَكْمَلُمْ)) وَذِكْرُ الْعِرَاقِ فَقَالَ: لَمْ يَكُنْ عِرَاقٌ يَوْمَئِذٍ. [راجع: ۱۳۳]

(۷۳۴۴) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا، ان سے ابن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ نے اہل نجد کے لیے مقام قرن، صحیحہ کو اہل شام کے لیے اور ذوالحلیفہ کو اہل مدینہ کے لیے میقات مقرر کیا۔ بیان کیا کہ میں نے یہ نبی کریم ﷺ سے سنا اور مجھے معلوم ہوا ہے کہ نبی کریم ﷺ نے فرمایا: ”اہل یمن کے لیے یلملم (میقات ہے)۔“ اور عراق کا ذکر ہوا تو انہوں نے کہا کہ نبی کریم ﷺ کے زمانہ میں عراق نہیں تھا۔

تشریح: یہ مقامات احرام حج کی میقات ہیں اس لحاظ سے قابل ذکر ہیں یہی باب سے مطابقت ہے۔

۷۳۴۵۔ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، قَالَ: حَدَّثَنَا الْفَضِيلُ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ أَنَّهُ أَرَى وَهُوَ فِي مَعْرَسِهِ بِذِي الْحُلَيْفَةِ فَقِيلَ لَهُ: إِنَّكَ بَطْطَحَاءَ مُبَارَكَةٍ.

(۷۳۴۵) ہم سے عبد الرحمن بن مبارک نے بیان کیا، کہا ہم سے فضیل نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، ان سے سالم بن عبد اللہ نے، ان سے ان کے والد عبد اللہ بن عمر رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ کو جب کہ آپ مقام ذوالحلیفہ میں پڑاؤ کئے ہوئے تھے، خواب دکھایا گیا اور کہا گیا کہ آپ ایک مبارک وادی میں ہیں۔

[راجع: ۴۸۳]

تشریح: ذوالحلیفہ میں ایک مبارک وادی ہے جس کا ذکر کیا گیا ہے۔ حافظ نے کہا امام بخاری رحمہ اللہ نے اس باب میں جو احادیث بیان کیں اس سے مدینہ کی فضیلت ظاہر کی اور اس کی فضیلت میں شک کیا ہے؟ وہاں وحی اترتی رہی، وہیں نبی کریم ﷺ کی قبر ہے اور منبر ہے جو بہشت کی ایک کیاری ہے۔ کلام اس میں ہے کہ مدینہ کے عالم کیا دوسرے ملکوں کے عالموں پر مقدم ہیں تو اگر یہ مقصود ہو کہ نبی کریم ﷺ کے زمانہ میں یا اس زمانہ میں جب تک صحابہ رضی اللہ عنہم مدینہ میں جمع تھے تو یہ مسلم ہے۔ اگر یہ مراد ہو کہ ہر زمانہ میں تو اس میں نزاع ہے اور کوئی وجہ نہیں کہ مدینہ کے عالم ہر زمانہ میں دوسرے ملکوں کے عالموں پر مقدم ہوں۔ اس لیے کہ ائمہ مجتہدین کے زمانہ کے بعد پھر مدینہ میں ایک بھی عالم ایسا نہیں ہوا جو دوسرے ملکوں کے کسی عالم سے بھی

زیادہ علم رکھتا ہو چہ جائیکہ دوسرے ملکوں کے سب عالموں سے بڑھ کر ہو بلکہ مدینہ میں ایسے بدعتی اور بدطینت لوگ جا کر رہے جن کی بدعتی اور بدطینتی میں کوئی شک نہیں ہو سکتا۔

باب: اللہ تعالیٰ کا فرمان

بَابُ قَوْلِ اللَّهِ تَعَالَى:

سورۃ آل عمران میں: ”اے پیغمبر! تجھے اس کام میں کوئی دخل نہیں۔“ آخر آیت تک۔

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ۱۲۸]

(۷۳۴۶) ہم سے احمد بن محمد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں سالم نے اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے، انہوں نے نبی کریم ﷺ سے سنا، آپ فجر کی نماز میں یہ دعا رکوع سے سر اٹھانے کے بعد پڑھتے تھے: ”اے اللہ! ہمارے رب تیرے ہی لیے تمام تعریفیں ہیں۔“ پھر آپ نے کہا: ”اے اللہ! فلاں اور فلاں کو اپنی رحمت سے دور کر دے۔“ اس پر اللہ عز و جل نے یہ آیت نازل کی: ”آپ کو اس معاملہ میں کوئی اختیار نہیں ہے۔ یا اللہ ان کی توبہ قبول کر لے یا انہیں عذاب دے کہ بلاشبہ وہ حد سے تجاوز کرنے والے ہیں۔“

۷۳۴۶- حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي صَلَاةِ الْفَجْرِ وَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: ((اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ)) فِي الْآخِرَةِ ثُمَّ قَالَ: ((اللَّهُمَّ الْعَنْ فَلَانًا وَفُلَانًا)) فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَيْنَهُمْ ظَالِمُونَ﴾. [راجع: ۴۰۶۹]

باب: اللہ تعالیٰ کا ارشاد

بَابُ قَوْلِهِ:

سورۃ کہف میں: ”اور انسان سب سے زیادہ جھگڑالو ہے۔“ اور ارشاد خداوندی سورۃ عنکبوت میں: ”اور تم اہل کتاب سے بحث نہ کرو لیکن اس طریقہ سے جو اچھا ہو (نری کے ساتھ اللہ کے پیغمبروں اور اس کی کتابوں کا ادب ملحوظ رکھ کر ان سے بحث کرو)۔“

﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الکہف: ۵۴] وَقَوْلِهِ: ﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ [العنکبوت: ۴۶]

(۷۳۴۷) ہم سے ابو یحیٰی نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے (دوسری سند) امام بخاری رحمہ اللہ نے کہا کہ اور مجھ سے محمد بن سلام بیکندی نے بیان کیا، کہا ہم کو عتاب بن بشیر نے خبر دی، انہیں اسحاق بن ابی راشد نے، انہیں زہری نے، انہیں علی بن حسین نے خبر دی اور انہیں ان کے والد حسین بن علی رضی اللہ عنہما نے خبر دی کہ علی بن ابی طالب رضی اللہ عنہ نے بیان کیا کہ ان کے اور فاطمہ رضی اللہ عنہما بنت رسول اللہ ﷺ کے گھر ایک رات آپ تشریف لائے اور فرمایا: ”کیا تم لوگ تہجد کی نماز نہیں پڑھتے؟“ علی رضی اللہ عنہ نے بیان

۷۳۴۷- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَتَابُ بْنُ بَشِيرٍ عَنْ إِسْحَاقَ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُمْ:

کیا کہ میں نے عرض کیا: یا رسول اللہ ﷺ! ہماری جانیں اللہ کے ہاتھ میں ہیں، پس جب وہ ہمیں اٹھانا چاہے تو ہم کو اٹھا دے گا۔ جوں ہی میں نے نبی کریم ﷺ سے یہ کہا تو آپ پیٹھ موڑ کر واپس جانے لگے اور کوئی جواب نہیں دیا لیکن واپس جاتے ہوئے آپ اپنی ران پر ہاتھ مار رہے تھے اور کہہ رہے تھے کہ ”اور انسان بڑا ہی جھگڑا لو ہے۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا: اگر کوئی تمہارے پاس رات میں آئے تو ”طارق“ کہلائے گا اور قرآن میں جو ”و الطارق“ کا لفظ آیا ہے اس سے مراد ستارہ ہے اور ”الناقب“ بمعنی چمکتا ہوا۔ عرب لوگ آگ جلانے والے سے کہتے ہیں۔ ”أَنْقَبَ نَارَكَ“ یعنی آگ روشن کر۔ اس سے لفظ ناقب ہے۔

((أَلَا تَصْلَوْنَ؟)) فَقَالَ عَلِيٌّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَهْمَتَنَا بَعَثَنَا فَانصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ لَهُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيْهِ شَيْئًا ثُمَّ سَمِعْتُهُ وَهُوَ مُذِيرٌ يَضْرِبُ فَخْذَهُ وَهُوَ يَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ قَالَ أَبُو عَبْدِ اللَّهِ (يُقَالُ): مَا أَتَاكَ لَيْلًا فَهُوَ طَارِقٌ وَيُقَالُ: الطَّارِقُ: النَّجْمُ وَالنَّاقِبُ: الْمُضِيءُ يُقَالُ: أَنْقَبَ نَارَكَ لِلْمَوْقِدِ. [راجع: ۱۱۲۷]

تشریح: حضرت علی رضی اللہ عنہ نے یہ جواب بطریق انکار کے نہیں دیا مگر ان سے نیند کی حالت میں یہ کلام نکل گیا، اس میں شک نہیں کہ اگر وہ نبی کریم ﷺ کے فرمانے پر اٹھ کھڑے ہوتے اور نماز پڑھتے تو اور زیادہ افضل ہوتا۔ اگرچہ حضرت علی رضی اللہ عنہ نے جو کہا وہ بھی درست تھا مگر کسی شخص کا چگانا اور بیدار کرنا بھی اللہ ہی کا جگانا اور بیدار کرنا ہے۔ حضرت علی رضی اللہ عنہ کا اس موقع پر یہ کہنا کہ جب اللہ ہم کو جگائے گا تو انھیں گے محض بجا دلہ اور مکارہ تھا، اس لیے نبی کریم ﷺ یہ آیت پڑھتے ہوئے تشریف لے گئے۔ اور تہجد کی نماز کچھ فرض نہ تھی کہ نبی کریم ﷺ ان کو مجبور کرتے۔ دوسرے ممکن ہے کہ حضرت علی رضی اللہ عنہ اس کے بعد اٹھے ہوں اور تہجد کی نماز پڑھی ہو۔ (حدیث)

۷۳۴۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا نَخْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ ﷺ فَقَالَ: ((انْطَلِقُوا إِلَى يَهُودَ)) فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمَدْرَاسِ فَقَامَ النَّبِيُّ ﷺ فَتَنَادَاهُمْ فَقَالَ: ((يَا مَعْشَرَ الْيَهُودِ! اسْلِمُوا تَسْلَمُوا)) فَقَالُوا: قَدْ بَلَغْتَ يَا أَبَا الْقَاسِمِ! فَقَالَ: ((ذَلِكَ! أُرِيدُ اسْلِمُوا تَسْلَمُوا)) فَقَالُوا: قَدْ بَلَغْتَ يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: ((ذَلِكَ أُرِيدُ)) ثُمَّ قَالَهَا الثَّالِثَةَ فَقَالَ: ((اعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَلِرَسُولِهِ وَأَنِّي أُرِيدُ أَنْ أَجْلِبَكُمْ مِنْ هَذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ وَإِلَّا فاعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَلِرَسُولِهِ)).

(۷۳۳۸) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے لیث بن سعد نے بیان کیا، ان سے سعید مقبری نے، ان سے ان کے والد ابو سعید کیسان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ہم مسجد نبوی میں تھے کہ رسول اللہ ﷺ باہر تشریف لائے اور فرمایا: ”یہودیوں کے پاس چلو۔“ چنانچہ ہم آپ کے ساتھ روانہ ہوئے۔ جب ہم ان کے مدرسہ تک پہنچے آنحضرت ﷺ نے کھڑے ہو کر انہیں آواز دی اور فرمایا: ”اے یہودیو! اسلام لاؤ تو تم سلامت رہو گے۔“ اس پر یہودیوں نے کہا: ابو القاسم! آپ نے اللہ کا حکم پہنچا دیا۔ راوی نے بیان کیا کہ نبی کریم ﷺ نے دوبارہ ان سے فرمایا: ”یہی میرا مقصد ہے، اسلام لاؤ تو تم سلامت رہو گے۔“ انہوں نے کہا: ابو القاسم! آپ نے پیغام الہی پہنچا دیا، پھر آپ نے یہی بات تیسری بار کہی اور فرمایا: ”جان لو! ساری زمین اللہ اور اس کے رسول کی ہے۔ اور میں چاہتا ہوں کہ تمہیں اس جگہ سے باہر کر دوں، پس تم میں سے جو کوئی اپنی جائیداد کے بدلے میں کوئی قیمت پاتا ہو تو اسے بیچ لے ورنہ جان لو! زمین اللہ اور اس کے رسول کی ہے۔“ (تم کو یہ شہر چھوڑنا ہوگا)۔

بَابُ قَوْلِهِ:

باب: اللہ تعالیٰ کا ارشاد:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ [البقرة: ١٤٣] وَمَا أَمَرَ النَّبِيُّ ﷺ بِلُزُومِ الْجَمَاعَةِ وَهُمْ أَهْلُ الْعِلْمِ.

٧٣٤٩- حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَجَاءُ بَنُو حِمْيَرَ يَوْمَ الْقِيَامَةِ فَيَقَالُ لَهُ: هَلْ بَلَغْتَ؟ فَيَقُولُ: نَعَمْ يَا رَبِّ افْتَسَّأَلُ أُمَّتَهُ هَلْ بَلَغْتُمْ؟ فَيَقُولُونَ: مَا جَاءَنَا مِنْ نَذِيرٍ فَيَقَالُ: مَنْ شَهِدْتُكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ)) فَقَالَ رَسُولُ اللَّهِ ﷺ: ((فَيَجَاءُ بِكُمْ فَتَشْهَدُونَ)) ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: «وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا» قَالَ: عَذَلَا «لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا» [البقرة: ١٤٣] وَعَنْ جَعْفَرِ بْنِ عَوْنٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا. [راجع: ٣٣٣٩]

بَابُ

باب

إِذَا اجْتَنَهَدَ الْعَامِلُ أَوْ الْحَاكِمُ فَآخِطًا خِلَافَ جب کہ کوئی عامل یا حاکم اجتہاد کرے اور لاعلمی میں رسول اللہ ﷺ کے حکم کے

الرَّسُولِ مِنْ غَيْرِ عِلْمٍ فَحُكْمُهُ مَرْدُودٌ. (مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ). [راجع: ۲۶۹۷]

خلاف کر جائے تو اس کا فیصلہ نافذ نہیں ہوگا کیونکہ رسول اللہ ﷺ نے فرمایا تھا: ”جس نے کوئی ایسا کام کیا جس کے بارے میں ہمارا کوئی فیصلہ نہیں تھا تو وہ رد ہے۔“

تشریح: ان بعض لوگوں کے قول کی تردید مقصود ہے جو قاضی کے ہر فیصلے کو بہر حال نافذ و حق قرار دیتے ہیں۔

۷۳۵۰، ۷۳۵۱۔ حَدَّثَنَا إِسْمَاعِيلُ عَنْ أُخْبِيهِ عَنْ سُلَيْمَانَ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيٍّ الْأَنْصَارِيَّ وَاسْتَعْمَلَهُ عَلَى خَيْبَرَ فَقَدِمَ بِتَمَرٍ جَنِيبٍ فَقَالَ النَّبِيُّ ﷺ: ((أَكُلْ تَمَرٌ خَيْبَرٍ هَكَذَا؟)) قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعَيْنِ مِنَ الْجَمْعِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَفْعَلُوا وَلَكِنْ مِثْلًا بِمِثْلِ أَوْ بَيْعُوا هَذَا وَاشْتَرُوا بِشَمْنِهِ مِنْ هَذَا وَكَذَلِكَ الْمِيزَانُ)). [راجع: ۲۲۰۱، ۲۲۰۲]

۷۳۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْهَمْدِيُّ الْمَكِّيُّ، قَالَ: حَدَّثَنَا حَيَّوَةُ بْنُ شَرِيحٍ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا حَكَمَ الْحَاكِمُ

(۷۳۵۰، ۷۳۵۱) ہم سے اسماعیل بن ابی اویس نے بیان کیا، ان سے ان کے بھائی ابو بکر نے بیان کیا، ان سے سلیمان بن بلال نے بیان کیا، ان سے عبد المجید بن سہیل بن عبد الرحمن بن عوف نے بیان کیا، انہوں نے سعید بن مسیب سے سنا، وہ ابو سعید خدری اور ابو ہریرہ سے بیان کرتے تھے کہ رسول اللہ ﷺ نے بنی عدی انصاری کے ایک صاحب سواد بن عزیرہ کو خبیر کا عامل بنا کر بھیجا تو وہ عمدہ قسم کی کھجوریں وصول کر کے لائے۔ رسول اللہ ﷺ نے پوچھا: ”کیا نمبر کی تمام کھجوریں ایسی ہی ہیں؟“ انہوں نے کہا: نہیں، یا رسول اللہ! اللہ کی قسم! ہم ایسی ایک صاع کھجور دو صاع (خراب) کھجور کے بدلے خرید لیتے ہیں۔ رسول اللہ ﷺ نے فرمایا: ”ایسا نہ کیا کرو بلکہ (جس کے بدلے) براہوں میں خریدو، یا یوں کرو کہ وہی کھجور نقد بیچ ڈالو، پھر یہ کھجور اس کے بدلے خرید لو، اسی طرح ہر چیز کو جو تول کر سکتی ہے اس کا حکم ان ہی چیزوں کا ہے جو ناپ کر سکتی ہیں۔“

باب: حاکم کا ثواب، جب کہ وہ اجتہاد کرے اور

صحت پر ہو یا غلطی کر جائے

(۷۳۵۲) ہم سے عبد اللہ بن یزید مرقی کی نے بیان کیا، کہا ہم سے حیوہ بن شریح نے بیان کیا، کہا مجھ سے یزید بن عبد اللہ بن ہاد نے بیان کیا، ان سے محمد بن ابراہیم بن حارث نے، ان سے بسر بن سعید نے، ان سے عمرو بن عاص کے مولیٰ ابوقیس نے، ان سے عمرو بن عاص رضی اللہ عنہ نے، انہوں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”جب حاکم کوئی فیصلہ اپنے اجتہاد سے کرے اور فیصلہ صحیح ہو تو اسے دہرا ثواب ملتا ہے اور جب کسی فیصلہ میں اجتہاد کرے اور غلطی کر جائے تو اسے اکہرا ثواب ملتا ہے۔“ راوی نے

بَابُ أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ

فَأَصَابَ أَوْ أَخْطَأَ

۷۳۵۲۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْهَمْدِيُّ الْمَكِّيُّ، قَالَ: حَدَّثَنَا حَيَّوَةُ بْنُ شَرِيحٍ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِذَا حَكَمَ الْحَاكِمُ

فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ)) قَالَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ أَبَا بَكْرٍ بْنُ مُحَمَّدٍ بْنُ عَمْرٍو ابْنِ حَزْمٍ فَقَالَ: هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ وَقَالَ عَبْدُ الْعَزِيزِ ابْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَبِي سَلَمَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ: [مسلم:

بیان کیا کہ پھر میں نے یہ حدیث ابو بکر بن عمرو بن حزم سے بیان کی تو انہوں نے بیان کیا کہ مجھ سے ابو سلمہ بن عبد الرحمن نے اسی طرح بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا۔ اور عبد العزیز بن مطلب نے بیان کیا، ان سے عبد اللہ بن ابی بکر نے بیان کیا، ان سے نبی کریم ﷺ نے اسی طرح بیان فرمایا۔

۴۸۷؛ ابوداؤد: ۳۵۷۴؛ ابن ماجہ: ۲۳۱۴

تشریح: یعنی مسند روایت کی، اس کے والد نے موصول روایت کی تھی۔ اس حدیث سے یہ نکلا کہ ہر مسئلہ میں حق ایک ہی امر ہوتا ہے لیکن مجتہد اگر غلطی کرے تو بھی اس سے مواخذہ نہ ہوگا بلکہ اس کو اجر اور ثواب ملے گا۔ یہ اس صورت میں ہے جب مجتہد جان بوجھ کر نص یا اجماع کا خلاف نہ کرے ورنہ گناہگار ہوگا اور اس کی عدالت جاتی رہے گی۔ جیسے اوپر گزر چکا۔ اس حدیث سے بعض نے یہ بھی نکالا ہے کہ ہر قاضی مجتہد ہونا چاہیے ورنہ اس کی قضا صحیح نہ ہوگی۔ الحمد للہ کہ یہی قول ہے اور یہی رائج ہے اور حنفیہ نے مقلد قاضی کی بھی قضا جائز رکھی ہے اور یہ کہا ہے کہ مقلد کو اپنے امام کے حکم کے برخلاف حکم دینا جائز نہیں مگر اس پر کوئی دلیل نہیں ہے۔ ممکن ہے کہ آدمی کچھ مسائل میں مقلد ہو کچھ مسائل میں مجتہد ہو جس مسئلہ میں آدمی تمام دلائل کو اچھی طرح دیکھ لے اس میں وہ مجتہد ہو جاتا ہے اور جب اس مسئلہ میں مجتہد ہو گیا تو اب اس کو اس مسئلہ میں تقلید درست نہیں ہے بلکہ دلیل پر عمل کرنا چاہیے۔ یہی قول حق اور یہی صواب ہے اور جس نے اس کے خلاف کیا ہے کہ دلیل معلوم ہونے پر بھی اس کے خلاف اپنے امام کے قول پر جتنے رہنا چاہیے اس کا قول نامعقول اور غلط ہے۔ دلیل معلوم ہونے کے بعد دلیل کی پیروی کا ضروری ہے اور تقلید جائز نہیں اور اللہ تعالیٰ نے جا بجا قرآن میں ایسے مقلدوں کی مذمت کی ہے جو دلیل معلوم ہو جانے پر تقلید پر جتنے رہتے تھے یہ صریح جہالت اور نا انصافی ہے۔

بَابُ الْحُجَّةِ عَلَى مَنْ قَالَ: بَاب: اس شخص کا رد جو یہ سمجھتا ہے کہ

إِنَّ أَحْكَامَ النَّبِيِّ ﷺ كَانَتْ ظَاهِرَةً وَمَا كَانَ يَغِيبُ بَعْضُهُمْ مِنْ مَشَاهِدِ النَّبِيِّ ﷺ وَأُمُورِ الْإِسْلَامِ

نبی کریم ﷺ کے تمام احکام ہر ایک صحابی کو معلوم رہتے تھے، اس باب میں یہ بھی بیان ہے کہ بہت سے صحابہ نبی کریم ﷺ کے پاس سے غائب رہتے تھے اور ان کو اسلام کی کئی باتوں کی خبر نہ ہوتی تھی۔

تشریح: تو بعض دفعہ بات اکابر صحابہ رضی اللہ عنہم پر جیسے حضرت عمر رضی اللہ عنہ یا عبد اللہ بن مسعود رضی اللہ عنہ تھے پوشیدہ رہ جاتی۔ جب دوسرے صحابہ رضی اللہ عنہم سے سنتے تو فوراً اس پر عمل کرتے اور اپنی رائے سے رجوع کرتے۔ صحابہ، تابعین، احمد دین سب کے زمانوں میں یہی ہوتا رہا کچھ احادیث ان کو پہنچیں کچھ نہ پہنچیں کیونکہ اس زمانے میں حدیث کی کتابیں جمع نہیں ہوئی تھیں۔ اب حنفیہ کا یہ سمجھنا کہ امام ابو حنیفہ رضی اللہ عنہ کو سب احادیث پہنچی تھیں بالکل خلاف عقل اور خلاف واقعہ ہے۔ ایسا ہوتا تو خود امام ابو حنیفہ رضی اللہ عنہ یہ کیوں فرماتے کہ ”جہاں تم کو نبی کریم ﷺ کی حدیث مل جائے تو میرا قول چھوڑ دو۔“ جب حضرت عمر رضی اللہ عنہ کو سب احادیث نہ پہنچی ہوں تو امام ابو حنیفہ رضی اللہ عنہ کی نسبت یہ خیال کرنا کیوں کر صحیح ہو سکتا ہے اور جب حضرت عمر رضی اللہ عنہ سے بعض مسائل میں غلطی ہوئی ہے تو اور امام یا مجتہد کس شمار و قطار میں ہیں۔ پس اصل امام و مقتدا معصوم عن الخطا سیدنا محمد رسول اللہ ﷺ ہی ہیں۔ امت میں کسی کا یہ مقام نہیں ہے۔

(۷۳۵۳) ہم سے مسد بن مسدد نے بیان کیا، کہا ہم سے یحییٰ بن سعید قطان نے بیان کیا، ان سے ابن جریج نے، مجھ سے عطاء بن ابی رباح نے، ان سے عبید بن عمیر نے بیان کیا کہ ابو موسیٰ اشعری رضی اللہ عنہ نے عمر رضی اللہ عنہ سے (ملنے کی) اجازت چاہی اور یہ دیکھ کر کہ حضرت عمر رضی اللہ عنہ مشغول ہیں آپ جلدی سے واپس چلے گئے، پھر عمر رضی اللہ عنہ نے کہا کہ کیا میں نے ابھی عبد اللہ بن قیس (ابو موسیٰ رضی اللہ عنہ) کی آواز نہیں سنی تھی؟ انہیں بلاؤ، چنانچہ انہیں بلایا گیا تو عمر رضی اللہ عنہ نے پوچھا کہ ایسا کیوں کیا؟ (کہ جلدی واپس ہو گئے) انہوں نے کہا کہ ہمیں حدیث میں اس کا حکم دیا گیا ہے۔ حضرت عمر رضی اللہ عنہ نے کہا اس حدیث پر کوئی گواہ لاؤ، ورنہ میں تمہارے ساتھ یہ (ختی) کروں گا۔ چنانچہ حضرت ابو موسیٰ رضی اللہ عنہ انصار کی ایک مجلس میں گئے۔ انہوں نے کہا کہ اس کی گواہی ہم میں سب سے چھوٹا دے سکتا ہے۔ چنانچہ ابو سعید خدری رضی اللہ عنہ کھڑے ہوئے اور کہا کہ ہمیں دربار نبوی سے اس کا حکم دیا جاتا تھا۔ اس پر عمر رضی اللہ عنہ نے کہا کہ آپ صلی اللہ علیہ وسلم کا یہ حکم مجھے معلوم نہیں تھا، مجھے بازار کے کاموں خرید و فروخت نے اس حدیث سے غافل رکھا۔

تشریح: حضرت عمر رضی اللہ عنہ نے اپنے لسان کو فوراً تسلیم کر کے حدیث نبوی کے آگے سر جھکا دیا۔ ایک مؤمن مسلمان کی یہی شان ہونی چاہیے کہ حدیث پاک کے سامنے ادھر ادھر کی باتیں چھوڑ کر سر تسلیم خم کر دے۔ باب اور حدیث میں مطابقت ظاہر ہے کہ بعض احادیث حضرت عمر رضی اللہ عنہ کو بعد میں معلوم ہوئیں، یہ کوئی عیب کی بات نہیں ہے۔ مضمون حدیث ایک بہت بڑے ادبی، اخلاقی، سماجی امر پر مشتمل ہے اللہ ہر مسلمان کو اس پر عمل کرنے کی توفیق دے۔ (رہن)

(۷۳۵۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، کہا مجھ سے زہری نے، انہوں نے اعرج سے سنا، انہوں نے بیان کیا کہ مجھے ابو ہریرہ رضی اللہ عنہ نے خبر دی، کہا کہ تم سمجھتے ہو کہ ابو ہریرہ رسول اللہ صلی اللہ علیہ وسلم کی بہت زیادہ حدیث بیان کرتے ہیں، اللہ کے حضور میں سب کو جانا ہے۔ بات یہ تھی کہ میں ایک مسکین شخص تھا اور پیٹ بھرنے کے بعد ہر وقت رسول اللہ صلی اللہ علیہ وسلم کے ساتھ رہتا تھا لیکن مہاجرین کو بازار کے کاروبار مشغول رکھتے تھے اور انصار کو اپنے مالوں کی دیکھ بھال مصروف رکھتی تھی۔ میں ایک دن رسول اللہ صلی اللہ علیہ وسلم کی خدمت میں حاضر تھا اور آپ نے فرمایا: ”کون اپنی چادر پھیلانے گا، یہاں تک کہ میں اپنی بات پوری کروں اور

۷۳۵۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى عَنْ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنِي عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَانَهُ وَجَدَهُ مَشْغُولًا فَرَجَعَ فَقَالَ عُمَرُ: أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ؟ ائْذِنُوا لَهُ فَدَعَا لَهُ فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهَذَا قَالَ: فَأْتِنِي عَلَى هَذَا بِبَيِّنَةٍ أَوْ لَأَفْعَلَنَّ بِكَ فَإِنِ تَطَلَّعْتُ إِلَى مَجْلِسٍ مِنَ الْأَنْصَارِ فَقَالُوا: لَا يَشْهَدُ إِلَّا أَضْعَفُنَا فَقَامَ أَبُو سَعِيدٍ الْخَدْرِيُّ فَقَالَ: قَدْ كُنَّا نُؤْمَرُ بِهَذَا فَقَالَ عُمَرُ: خَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ النَّبِيِّ ﷺ أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ. (راجع: ۲۰۶۲)

۷۳۵۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سَفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ أَنَّهُ سَمِعَهُ مِنَ الْأَعْرَجِ يَقُولُ: أَخْبَرَنِي أَبُو هُرَيْرَةَ قَالَ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَلَى رَسُولِ اللَّهِ ﷺ وَاللَّهِ الْبُوعْدُ إِنِّي كُنْتُ امْرَأً مَسْكِينًا أَلْزَمَ رَسُولَ اللَّهِ ﷺ عَلَى بَطْنِي وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أُمُورِهِمْ فَشَهِدْتُ مِنْ رَسُولِ

اللَّهُ ﷻ ذَاتِ يَوْمٍ فَقَالَ: ((مَنْ يَسْطُرْ رِذَاءَهُ حَتَّى أَقْضِيَ مَقَالَتِي ثُمَّ يَقْبِضَهُ فَلَنْ يَنْسَى شَيْئًا سَمِعَهُ مِنِّي)) فَسَطَّ بُرْدَةٌ كَانَتْ عَلَيَّ فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ. [راجع: ۱۱۸]

بھردہ اپنی چادر سمیٹ لے اور اس کے بعد کبھی مجھ سے سنی ہوئی کوئی بات نہ بھولے۔ چنانچہ میں نے اپنی چادر جو میرے جسم پر تھی، پھیلا دی اور اس ذات کی قسم! جس نے آپ ﷺ کو حق کے ساتھ بھیجا تھا، پھر کبھی میں آپ کی کوئی حدیث جو آپ سے سنی تھی، نہیں بھولا۔

تشریح: حضرت ابو ہریرہ رضی اللہ عنہ ۵۰۰۰ پانچ ہزار سے زائد احادیث زبانی یاد تھیں۔ بعض لوگ اس کثرت حدیث پر رشک کرتے، ان کے جواب میں آپ نے یہ جواب دیا جو یہاں مذکور ہے باب اور حدیث میں مطابقت ظاہر ہے۔

باب

بَابُ

مَنْ رَأَى تَرَكَ النَّكْبِيرِ مِنَ النَّبِيِّ ﷻ حُجَّةً لَا مِنْ غَيْرِ الرَّسُولِ ﷻ.

نبی کریم ﷺ سے ایک بات کہی جائے اور آپ اس پر انکار نہ کریں جسے تقریر کہتے ہیں تو یہ حجت ہے۔ نبی کریم ﷺ کے سوا اور کسی کی تقریر حجت نہیں۔

تشریح: کیونکہ آپ خطا سے معصوم اور محفوظ تھے اور آپ کا انکار نہ کرنا اس فعل کے جواز کی دلیل ہے۔ دوسرے لوگوں کا سکوت جواز کی دلیل نہیں ہو سکتا۔ بعض نے کہا اگر ایک صحابی نے دوسرے صحابہ کے سامنے یا ایک مجتہد نے ایک بات کہی اور دوسرے صحابہ نے یا مجتہدوں نے اس کو سن کر اس پر سکوت کیا تو یہ اجماع سکوتی کہلایا جائے گا وہ بھی حجت ہے جیسے حضرت عمر رضی اللہ عنہ نے متح کی حرمت پر برسر منبر بیان کیا اور دوسرے صحابہ رضی اللہ عنہم نے اس پر انکار نہیں کیا تو گویا اس کی حرمت پر اجماع سکوتی ہو گیا۔

۷۳۵۵۔ حَدَّثَنَا حَمَّادُ بْنُ حُمَيْدٍ، قَالَ: (۷۳۵۵) ہم سے حجاج بن حمید نے بیان کیا، کہا ہم سے عبید اللہ بن معاذ نے، کہا ہم سے ہمارے والد حضرت معاذ بن حسان نے بیان کیا، ان سے شعبہ بن حجاج نے بیان کیا، ان سے سعید بن ابراہیم نے، ان سے محمد بن منکدر نے بیان کیا کہ میں نے جابر بن عبد اللہ رضی اللہ عنہ کو دیکھا کہ وہ ابن میاد کے واقعہ پر اللہ کی قسم کھاتے تھے۔ میں نے ان سے کہا کہ آپ اللہ کی قسم کھاتے ہیں؟ انہوں نے کہا کہ میں نے عمر رضی اللہ عنہ کو نبی کریم ﷺ کے سامنے اللہ کی قسم کھاتے دیکھا اور نبی کریم ﷺ نے اس پر کوئی انکار نہیں فرمایا۔ [مسلم: ۷۳۵۳؛ ابوداؤد: ۴۳۳۱]

تشریح: اگر ابن میاد دجال نہ ہوتا تو آپ ضرور حضرت عمر رضی اللہ عنہ کو اس پر قسم کھانے سے منع فرماتے۔ یہاں یہ اشکال ہوتا ہے کہ اوپر کتاب الہماز میں گزر چکا ہے کہ حضرت عمر رضی اللہ عنہ نے اس کی گردن مارنا چاہی تو آپ نے فرمایا اگر وہ دجال ہے تب تو تو اس کی گردن نہ مار سکے گا اگر دجال نہیں ہے تو اس کا مارنا تیرے حق میں بہتر نہ ہوگا۔ اس سے معلوم ہوتا ہے کہ خود نبی کریم ﷺ کو اس کے دجال ہونے میں شبہ تھا، پھر حضرت عمر رضی اللہ عنہ کے قسم کھانے پر آپ نے انکار کیوں نہیں کیا۔ اس کا جواب یہ ہے کہ شاید پہلے نبی کریم ﷺ کو اس کے دجال ہونے میں شبہ ہو پھر حضرت عمر رضی اللہ عنہ نے یہ قسم کھائی اس

وقت معلوم ہو گیا کہ وہی دجال ہے۔ ابو داؤد نے ابن عمر رضی اللہ عنہما سے نکالا وہ قسم کھاتے تھے اور کہتے تھے بیشک ابن صیاد ہی مسیح دجال ہے اور ممکن ہے کہ نبی کریم ﷺ نے حضرت عمر رضی اللہ عنہ پر اس لیے انکار نہ کیا ہو کہ ابن صیاد بھی ان تیس دجالوں میں کا ایک دجال ہو جس کے نکلنے کا ذکر دوسری حدیث میں ہے اس معنی کی رو سے اس کا دجال ہونا یقینی ہو اور مسلم نے تمیم داری رضی اللہ عنہ کا قصہ نکالا کہ انہوں نے دجال کو ایک جزیرے میں دیکھا اور نبی کریم ﷺ سے یہ قصہ نقل کیا اور مسلم نے ابوسعید رضی اللہ عنہ سے نکالا کہ ابن صیاد کا اور میرا کہہ تک ساتھ ہوا، وہ کہنے لگا لوگوں کو کیا ہو گیا ہے مجھ کو دجال سمجھتے ہیں۔ کیا تم نے نبی کریم ﷺ سے یہ نہیں سنا کہ دجال مکہ اور مدینہ میں نہیں جائے گا؟ میں نے کہا بے شک سنا ہے۔ کیا تم نے نبی کریم ﷺ سے یہ نہیں سنا کہ اس کی اولاد نہ ہوگی؟ میں نے کہا بیشک سنا ہے۔ ابن صیاد نے کہا میری تو اولاد بھی ہوئی ہے اور میں مدینہ میں پیدا ہوا، اب مکہ میں جا رہا ہوں۔ اور ابو داؤد نے جابر رضی اللہ عنہ سے روایت کیا کہ ابن صیاد واقعہ حرم میں گم ہو گیا۔ بعض نے کہا کہ وہ مدینہ میں مرا اور لوگوں نے اس پر نماز پڑھی۔ ایک روایت میں ہے کہ ابن صیاد نے کہا البتہ یہ تو ہے کہ میں دجال کو پہچانتا ہوں اور اس کے پیدا ہونے کی جگہ جانتا ہوں، یہ بھی جانتا ہوں اب وہ جہاں ہے۔ یہ سنتے ہی ابوسعید خدری رضی اللہ عنہ نے کہا، ارے کجنت! تیری تباہی ہو سارے دن یعنی تو نے پھر شربہ ڈال دیا۔ ایک روایت میں عبدالرزاق کے بہ سند صحیح ابن عمر رضی اللہ عنہما سے یوں ہے کہ ابن صیاد کی ایک آنکھ پھول گئی تھی۔ میں نے اس سے پوچھا تیری آنکھ کب سے پھولی؟ اس نے کہا میں نہیں جانتا۔ میں نے کہا تو جھوٹا ہے آنکھ تیرے سر میں ہے اور تو کہتا ہے میں نہیں جانتا۔ یہ سن کر اس نے کہا اپنی آنکھ پر ہاتھ پھیرا اور تین بار گدھے کی سی آواز نکالی۔ میں نے اس کا ذکر امام المؤمنین حضرت علی رضی اللہ عنہ سے کیا۔ انہوں نے کہا تو اس سے بچا رہ کیونکہ میں نے لوگوں سے یہ کہتے سنا ہے کہ دجال کو غصہ دلایا جائے گا اس وقت وہ نکل پڑے گا، پھر صحابہ رضی اللہ عنہم کو اس میں شبہ ہی رہا کہ ابن صیاد دجال ہے یا نہیں۔ امام احمد رحمہ اللہ نے ابو ذر رضی اللہ عنہ سے نکالا اگر میں دس بار یہ قسم کھاؤں کہ ابن صیاد دجال ہے تو یہ یا اس سے بہتر ہے کہ میں ایک بار یہ قسم کھاؤں کہ وہ دجال نہیں ہے۔ (ابن صیاد بھی ایک قسم کا دجال تھا مگر دجال موعود وہ ہے جو قیامت کے قریب ظاہر ہوگا)۔

باب: دلائل شرعیہ سے احکام کا نکالا جانا اور دلالت کے معنی اور اس کی تفسیر کیا ہوگی؟

**بَابُ الْأَحْكَامِ الَّتِي تُعْرَفُ
بِالدَّلَائِلِ وَكَيْفَ مَعْنَى الدَّلَالَةِ
وَتَفْسِيرُهَا**

رسول اللہ ﷺ نے گھوڑے وغیرہ کے احکام بیان کئے، پھر آپ سے گدھوں کے متعلق پوچھا گیا تو آپ نے یہ آیت بیان فرمائی: ”جو ایک ذرہ برابر بھی بھلائی کرے گا وہ اسے دیکھ لے گا۔“ اور نبی کریم ﷺ سے ساہنہ کے بارے میں پوچھا گیا تو آپ نے فرمایا: ”میں خود اسے نہیں کھاتا اور (دوسروں کے لیے) اسے حرام بھی نہیں قرار دیتا۔“ اور آپ ﷺ کے دسترخوان پر ساہنہ کھایا گیا اور اس سے ابن عباس رضی اللہ عنہما نے استدلال کیا کہ وہ حرام نہیں ہے۔ (یہ بھی دلالت کی مثال ہے یہ حدیث آگے آرہی ہے)

وَقَدْ أَخْبَرَ النَّبِيُّ ﷺ أَمْرَ الْخَيْلِ وَغَيْرِهَا
ثُمَّ سُئِلَ عَنِ الْغُمُرِ فَقَالَ: عَلَى قَوْلِهِ:
﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ وَسُئِلَ
النَّبِيُّ ﷺ عَنِ الضَّبِّ فَقَالَ: ((لَا أَكُلُهُ وَلَا
أَحْرُمُهُ)) وَأَجَّلَ عَلَى مَا بَدَأَ النَّبِيُّ ﷺ الضَّبَّ
فَاسْتَدَلَّ ابْنُ عَبَّاسٍ بِأَنَّهُ لَيْسَ بِحَرَامٍ.

تشریح: دلائل شرعیہ یعنی اصول شرع وہ دو ہیں قرآن اور حدیث اور بعض نے اجماع اور قیاس کو بھی بڑھایا ہے لیکن امام الحرمین اور غزالی نے قیاس کو خارج کیا ہے اور سچ یہ ہے کہ قیاس کوئی حجت شرعی نہیں ہے یعنی حجت ملزم اس کے لیے کہ ایک مجتہد کا قیاس دوسرے مجتہد کو کافی نہیں ہے تو حجت ملزم دو ہی چیزیں ہوں گی کتاب اور سنت۔ البتہ قیاس حجت مظہرہ ہے یعنی ہر مجتہد جس مسئلہ میں کوئی نص کتاب اور سنت سے نہ پائے تو اپنے قیاس پر عمل کر سکتا

ہے البتہ اجماع حجت ملزم ہو سکتا ہے بشرطیکہ اجماع ہوا اگر ایک مجتہد کا بھی اس میں خلاف ہو تو اجماع باقی علما کا حجت نہ ہوگا۔ دلالت کے معنی یہ ہیں کہ ایک شے جس میں کوئی خاص نص نہ وارد ہو اسکو کسی شے مخصوص کے حکم میں داخل کرنا بدالالت عقل، جس کی مثال آگے خود امام بخاری رحمہ اللہ نے بیان کی ہے۔ (وحیدی)

۷۳۵۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((النَّحْلُ لثَلَاثَةِ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وَزْرٌ فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَ شَرْفًا أَوْ شَرْفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاهَا حَسَنَاتٍ لَهُ وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يَرُدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ وَرَجُلٌ رَبَطَهَا فُخْرًا وَرِيَاءً فَهِيَ عَلَى ذَلِكَ وَرَجُلٌ وَسَّيْلَ رَسُولِ اللَّهِ ﷺ عَنِ النُّحْمِ فَقَالَ: ((مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةَ الْفَادَّةَ الْجَامِعَةَ: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ»)). الزلزال: ۷، ۱۸ راجع: ۱۲۲۷۱

۷۳۵۷۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ (۷۳۵۶) ہم سے اسماعیل بن ابی اسلم نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے زید بن اسلم نے، ان سے ابی صالح السمان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”گھوڑے تین طرح کے لوگوں کے لیے ہیں ایک شخص کے لیے ان کا رکھنا کارِ ثواب ہے، دوسرے کے لیے برابر برابر نہ عذاب نہ ثواب اور تیسرے کے لیے وبال جان ہیں جس کے لیے وہ اجر ہیں یہ وہ شخص ہے جس نے اسے اللہ کے راستے میں باندھ رکھا اور اس کی رسی چر اگاہ میں دراز کر دی تو وہ گھوڑا جتنی دور تک چر اگاہ میں گھوم کر چرے گا وہ مالک کی نیکیوں میں ترقی کا ذریعہ ہوگا اور اگر گھوڑے نے اس دراز رسی کو بھی تڑوا لیا اور ایک یا دو دوڑا اس نے لگائی تو اس کے نشان قدم اور اس کی لید بھی مالک کے لیے باعث اجر و ثواب ہوگی اور اگر گھوڑا کسی نہر سے گزرا اور اس نے نہر کا پانی پی لیا، مالک نے اسے پلانے کا کوئی ارادہ بھی نہیں کیا تھا تب بھی مالک کے لیے یہ اجر کا باعث ہوگا اور ایسا گھوڑا اپنے مالک کے لیے ثواب ہوتا ہے اور دوسرا شخص برابر برابر والدہ ہے جو گھوڑے کو اظہار بے نیازی یا اپنے بچاؤ کی غرض سے باندھتا ہے اور اس کی پشت اور گردن پر اللہ کے حق کو بھی نہیں بھولتا تو یہ گھوڑا اس کے لیے نہ عذاب ہے نہ ثواب اور تیسرا وہ شخص ہے جو گھوڑے کو فخر اور ریا کے لیے باندھتا ہے تو یہ اس کے لیے وبال جان ہے۔“

اور رسول اللہ ﷺ سے گدھوں کے متعلق پوچھا گیا تو آپ نے فرمایا: ”اللہ تعالیٰ نے اس سلسلے میں مجھ پر اس جامع اور نادر آیت کے سوا اور کچھ نہیں نازل فرمایا ہے: ”پس جو کوئی ایک ذرہ برابر بھی برائی کرے گا وہ اسے دیکھے گا اور جو کوئی ایک ذرہ برابر بھی برائی کرے گا وہ اسے دیکھے گا۔“

تشریح: گدھے پال کر ان سے اپنا کام لینا اور بوجھ وغیرہ اٹھانے کے لیے کسی کو بطور امداد اپنا گدھا دے دینا۔ آیت: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ» (الزلزال: ۷) کے تحت باعث خیر و ثواب ہوگا۔ نبی کریم ﷺ نے امر خیر پر اس آیت کو بطور دلیل عام پیش فرمایا۔

۷۳۵۷۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ (۷۳۵۶) ہم سے یحییٰ بن جعفر بیکندی نے بیان کیا، کہا ہم سے سفیان بن

عمینہ نے بیان کیا، ان سے منصور بن صفیہ نے، ان سے ان کی والدہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ایک خاتون نے رسول اللہ ﷺ سے سوال کیا (دوسری سند) امام بخاری رحمہ اللہ نے کہا اور ہم سے محمد نے بیان کیا، یعنی ابن عقبہ نے، کہا ہم سے فضیل بن سلیمان نمیری نے بیان کیا، کہا ہم سے منصور بن عبد الرحمن بن شیبہ نے بیان کیا، ان سے ان کی والدہ نے اور ان سے عائشہ رضی اللہ عنہا نے کہ ایک عورت نے رسول کریم ﷺ سے حیض کے متعلق پوچھا کہ اس سے غسل کس طرح کیا جائے؟ آپ ﷺ نے فرمایا: ”مثک لگا ہوا ایک کپڑا لے کر اس سے پاکی حاصل کر۔“ اس عورت نے پوچھا: یا رسول اللہ! اس سے پاکی کس طرح حاصل کروں گی؟ آپ ﷺ نے فرمایا: ”اس سے پاکی حاصل کرو۔“ انہوں نے پھر پوچھا کہ کس طرح پاکی حاصل کروں؟ آپ ﷺ نے پھر وہی جواب دیا: ”اس سے پاکی حاصل کرو۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ میں آپ ﷺ کا منشا سمجھ گئی اور اس عورت کو میں نے اپنی طرف کھینچ لیا اور انہیں طریقہ بتایا کہ پاکی سے آپ کا مطلب یہ ہے کہ اس کپڑے کو خون کے مقاموں پر پھیرو کہ خون کی بد بو رفع ہو جائے۔

عَنْ مَنْصُورِ بْنِ صَفِيَّةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ: وَ حَدَّثَنَا مُحَمَّدٌ هُوَ ابْنُ عُقْبَةَ، قَالَ: حَدَّثَنَا الْفَضِيلُ ابْنُ سُلَيْمَانَ التَّمِيمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ قَالَ: حَدَّثَتْنِي أُمِّي عَنْ عَائِشَةَ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الْحَيْضِ كَيْفَ تَغْتَسِلُ مِنْهُ؟ قَالَ: ((تَأْخُذِينَ فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِينَ بِهَا)) قَالَتْ: كَيْفَ اتَّوَضَّأُ بِهَا يَا رَسُولَ اللَّهِ؟ فَقَالَ النَّبِيُّ ﷺ ((تَوَضَّئِينَ)) قَالَتْ: كَيْفَ اتَّوَضَّأُ بِهَا فَقَالَ النَّبِيُّ ﷺ ((تَوَضَّئِينَ بِهَا)) قَالَتْ عَائِشَةُ: فَعَرَفْتُ الَّذِي يُرِيدُ رَسُولُ اللَّهِ ﷺ فَجَذَبْتُهَا إِلَيَّ فَعَلَّمْتُهَا. [راجع: ۳۱۴]

تشریح: ترجمہ باب اس سے نکلتا ہے کہ حضرت عائشہ رضی اللہ عنہا بدالالت عقل سمجھ گئیں کہ کپڑے سے وضو تو نہیں ہو سکتا تو لفظ وضو اس سے آپ کی مراد یہی ہے کہ اس کو بدن پر پھیر کر پاکی حاصل کر لے۔

(۷۳۵۸)۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ أُمَّ حُقَيْدٍ بِنْتَ الْحَارِثِ ابْنِ حَزْنٍ أَهْدَتْ إِلَى النَّبِيِّ ﷺ سَمْنًا وَأَقِطًا وَأَضْبًا فَدَعَا بِهِنَّ النَّبِيُّ ﷺ فَأَكَلْنَ عَلَى مَا نَذَرَهُ فَبَرَكَهُنَّ النَّبِيُّ ﷺ كَالْمُتَقَدِّرِ لَهُ وَلَوْ كُنَّ حَرَامًا مَا أَكَلْنَ عَلَى مَا نَذَرَهُ وَلَا أَمَرَ بِأَكْلِهِنَّ. [راجع: ۲۵۷۵]

۷۳۵۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ أَنَّ أُمَّ حُقَيْدٍ بِنْتَ الْحَارِثِ ابْنِ حَزْنٍ أَهْدَتْ إِلَى النَّبِيِّ ﷺ سَمْنًا وَأَقِطًا وَأَضْبًا فَدَعَا بِهِنَّ النَّبِيُّ ﷺ فَأَكَلْنَ عَلَى مَا نَذَرَهُ فَبَرَكَهُنَّ النَّبِيُّ ﷺ كَالْمُتَقَدِّرِ لَهُ وَلَوْ كُنَّ حَرَامًا مَا أَكَلْنَ عَلَى مَا نَذَرَهُ وَلَا أَمَرَ بِأَكْلِهِنَّ. [راجع: ۲۵۷۵]

تشریح: رسول اللہ ﷺ نے ساندہ کو کھانا تبعاً پسند نہیں فرمایا مگر آپ کے دسترخوان پر صحابہ رضی اللہ عنہم نے اسے کھایا۔ آپ نے ان کو منع نہیں فرمایا۔ ساندہ تو حرام ہو ہی نہیں سکتا وہ تو عربوں کی اصلی غذا ہے۔ خصوصاً ان عربوں کی جو صحرا نشین ہیں۔ چنانچہ فردی کہتا ہے:

ز شیر شتر خوردن وسوسمار
عرب را بیجانے رسید است کار

اس حدیث سے امام بخاری رحمہ اللہ نے دلالت شریعہ کی مثال دی کہ جب ساہنہ نبی کریم صلی اللہ علیہ وسلم کے دسترخوان پر دوسرے لوگوں نے کھایا تو معلوم ہوا کہ وہ حلال ہے اگر حرام ہوتا تو آپ اپنے دسترخوان پر رکھنے بھی نہ دیتے چڑ جائیکہ کھانا۔

۷۳۵۹۔ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَنْ أَكَلَ ثَوْمًا أَوْ بَصَلًا فَلْيَعْتَزِلْ أَوْ لِيَعْتَزِلْ مَسْجِدَنَا وَلِيَقْعُدْ فِي بَيْتِهِ)) وَإِنَّهُ أَتَى بِبَذَرٍ قَالَ ابْنُ وَهْبٍ: يَغْنِي طَبَقًا فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَسَالَ عَنْهَا فَأَخْبَرَ بِمَا فِيهَا مِنَ الْبُقُولِ فَقَالَ: ((قَوِّبُوهَا)) إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا وَقَالَ: ((كُلْ فَإِنِّي أَنَا جِيءُ مَنْ لَا تَنَاجِي)) قَالَ ابْنُ عُفَيْرٍ عَنْ ابْنِ وَهْبٍ: بِبَذَرٍ فِيهِ خَضِرَاتٌ وَلَمْ يَذْكُرِ اللَّيْثُ وَأَبُو صَفْوَانَ عَنْ يُونُسَ: قِصَّةَ الْقَدْرِ فَلَا أَذْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الْحَدِيثِ. [راجع: ۸۵۴]

(۷۳۵۹) ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے عبد اللہ بن وہب نے بیان کیا، کہا مجھے یونس نے خبر دی، انیس ابن شہاب سے عطاء بن ابی رباح نے خبر دی، انیس جابر بن عبد اللہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جو شخص کچی لہسن یا پیاز کھائے وہ ہم سے دور رہے یا (یہ فرمایا): ہماری مسجد سے دور رہے اور اپنے گھر میں بیٹھا رہے۔“ (یہاں تک کہ وہ بورف ہو جائے)۔ اور آپ کے پاس ایک طباق لایا گیا جس میں سبزیاں تھیں۔ آنحضرت ﷺ نے اس میں بومحسوس کی، پھر آپ کو اس میں رکھی ہوئی سبزیوں کے متعلق بتایا گیا تو آپ نے اپنے بعض صحابہ کی طرف جو آپ کے ساتھ تھے اشارہ کر کے فرمایا: ”ان کے پاس لے جاؤ۔“ لیکن جب صحابہ نے اسے دیکھا تو انہوں نے بھی اسے کھانا پسند نہیں کیا۔ آپ ﷺ نے اس پر ان سے فرمایا: ”تم کھا لو کیونکہ میں جس سے سرگوشی کرتا ہوں تم اس سے نہیں کرتے۔“ (آپ کی مراد فرشتوں سے تھی) سعید بن کثیر بن عفیر نے جو امام بخاری رحمہ اللہ کے شیخ ہیں، عبد اللہ بن وہب سے اس حدیث میں یوں روایت کیا کہ آنحضرت ﷺ کے پاس ایک ہانڈی لائی گئی جس میں ترکاری تھی طور لیث اور ابو صفوان عبد اللہ بن سعید اموی نے بھی اس حدیث کو یونس سے روایت کیا لیکن انہوں نے ہانڈی کا قصہ نہیں بیان کیا، اب میں نہیں جانتا کہ ہانڈی کا قصہ حدیث میں داخل ہے یا زہری نے بڑھا دیا ہے۔

۷۳۶۰۔ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبِي وَعَمِّي، قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَبْرِ، أَنَّ أَبَاهُ جَبْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَكَلَّمَتْهُ فِي

(۷۳۶۰) مجھ سے عبید اللہ بن سعد بن ابراہیم نے بیان کیا، کہا مجھ سے میرے والد اور چچا نے بیان کیا، کہا کہ مجھ سے میرے والد نے بیان کیا اور ان سے ان کے والد نے، انیس محمد بن جبیر نے خبر دی اور انیس ان کے والد جبیر بن مطعم رضی اللہ عنہ نے خبر دی کہ ایک خاتون رسول کریم ﷺ کے پاس آئیں تو آنحضرت ﷺ نے انہیں ایک حکم دیا۔ انہوں نے عرض کیا: یا

شَيْءٍ فَأَمَرَهَا بِأَمْرِ فَقَالَتْ: أَرَأَيْتَ يَا رَسُولَ اللَّهِ! إِنْ لَمْ أَجِدْكَ قَالَ: ((إِنْ لَمْ تَجِدْنِي فَأَتِي أَبَا بَكْرٍ)) قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ لَنَا الْحَمِيدِيُّ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ: كَانَهَا تَغْنِي الْمَوْتَ. [راجع: ۳۶۵۹]

رسول اللہ! اگر میں آپ کو نہ پاؤں پھر کیا کروں گی؟ آپ ﷺ نے فرمایا: ”جب مجھے نہ پاؤ تو ابو بکر رضی اللہ عنہ کے پاس جانا۔“ حمیدی نے ابراہیم بن سعد سے یہ اضافہ کیا کہ غالباً خاتون کی مراد وفات تھی۔

تشریح: اس حدیث کو امام بخاری رحمہ اللہ دلائل کی مثال کے طور پر لائے کہ نبی کریم ﷺ نے عورت کے یہ کہنے سے کہ میں آپ کو نہ پاؤں یہ سمجھ لیا کہ مراد اس کی موت ہے۔ بعض نے کہا اس میں دلالت ہے ابو بکر صدیق رضی اللہ عنہ کے خلیفہ ہونے کی اور حضرت عمر رضی اللہ عنہ نے جو کہا کہ نبی کریم ﷺ نے کسی کو خلیفہ نہیں کیا تو اس کا مطلب یہ ہے کہ صراحت کے ساتھ، باقی اشارے کے طور پر تو کسی احادیث سے معلوم ہوتا ہے کہ آپ ابو بکر صدیق رضی اللہ عنہ کو خلیفہ کرنا چاہتے تھے۔ مثلاً یہ حدیث اور مرض موت میں ابو بکر رضی اللہ عنہ کو نماز پڑھانے کا حکم دینے کی حدیث اور حضرت عائشہ رضی اللہ عنہا کی وہ حدیث کہ اپنے بھائی اور باپ کو بلا بھیج، میں لکھ دوں، ایسا نہ ہو کوئی آرزو کرنے والا کچھ آرزو کرے اور وہ حدیث کہ صحابہ رضی اللہ عنہم نے آپ سے پوچھا ہم آپ کے بعد کس کو خلیفہ کریں؟ فرمایا ابو بکر رضی اللہ عنہ کو کرو گے تو وہ ایسے ہیں عمر رضی اللہ عنہ کو کرو گے تو وہ ایسے ہیں، علی رضی اللہ عنہ کو کرو گے تو وہ ایسے ہیں مگر مجھ کو امید نہیں کہ تم علی رضی اللہ عنہ کو کرو گے۔ اس حدیث میں بھی ابو بکر رضی اللہ عنہ کو پہلے بیان کیا اور شاہ ولی اللہ رحمہ اللہ نے ازالۃ الخفاء میں اس بحث کو بہت تفصیل سے بیان کیا ہے۔

باب: نبی کریم ﷺ کا فرمان کہ

”اہل کتاب سے دین کی کوئی بات نہ پوچھو۔“

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ)).

(۷۳۶۱) ابو یمان امام بخاری رحمہ اللہ کے شیخ نے بیان کیا کہ ہم کو شعیب نے خبر دی، انہیں زہری نے، انہیں حمید بن عبد الرحمن نے خبر دی، انہوں نے معاویہ رضی اللہ عنہ سے سنا، وہ مدینے میں قریش کی ایک جماعت سے حدیث بیان کر رہے تھے۔ معاویہ رضی اللہ عنہ نے کعب احبار کا ذکر کیا اور فرمایا: جتنے لوگ اہل کتاب سے احادیث نقل کرتے ہیں ان سب میں کعب احبار بہت سچے تھے اور باوجود اس کے کبھی کبھی ان کی بات جھوٹ نکلتی تھی۔ یہ مطلب نہیں ہے کہ کعب احبار جھوٹ بولتے تھے۔

۷۳۶۱۔ وَقَالَ أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعَ مُعَاوِيَةَ يُحَدِّثُ رَهْطًا مِنْ قُرَيْشٍ بِالْمَدِينَةِ وَذَكَرَ كَعْبَ الْأَخْبَارِ فَقَالَ: إِنْ كَانَ مِنْ أَصْدَقِ هَؤُلَاءِ الْمُحَدِّثِينَ الَّذِينَ يُحَدِّثُونَ عَنْ أَهْلِ الْكِتَابِ وَإِنْ كُنَّا مَعَ ذَلِكَ لَنَبْلُو عَلَيْهِ الْكَذِبَ.

تشریح: کعب احبار رضی اللہ عنہ یہود کے بڑے عالم تھے جو حضرت عمر رضی اللہ عنہ کی خلافت میں مسلمان ہو گئے تھے۔

(۷۳۶۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، کہا ہم کو علی بن مبارک نے خبر دی، انہوں نے کہا ہم سے یحییٰ بن ابی کثیر نے، انہیں ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اہل کتاب تورات عبرانی زبان میں پڑھتے تھے اور اس کی تفسیر مسلمانوں کے

۷۳۶۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ

التَّوْرَةَ بِالْعِبْرَانِيَّةِ وَفُفَسَّرُوهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَقُولُوا: «أَمَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ»))

الآيَةِ. (البقرة: ۱۳۶) [راجع: ۱۴۴۸۵]

۷۳۶۳۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ، قَالَ: كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى رَسُولِهِ أَخَذْتُ؟ تَقْرُؤُونَهُ مَخْضًا لَمْ يُشَبَّ وَقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا كِتَابَ اللَّهِ وَغَيَّرُوهُ وَكَتَبُوا بِأَيْدِيهِمُ الْكِتَابَ وَقَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا إِلَّا بَيْنَهُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْأَلَتِهِمْ لَا وَاللَّهِ! مَا رَأَيْنَا مِنْهُمْ رَجُلًا يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ. [راجع: ۲۶۸۵]

تشریح: تمہارے پاس اللہ کا سچا کلام قرآن موجود ہے اس کی شرح حدیث تمہارے پاس ہے۔ پھر بڑے شرم کی بات ہے کہ تم ان سے پوچھو۔ بہت سے علمائے اس حدیث کی رو سے تورات اور انجیل اور اگلی آسمانی کتابوں کا مطالعہ کرنا بھی مکروہ رکھا ہے کیونکہ ان میں تحریف اور تبدیلی ہوئی۔ ایسا نہ ہو ضعیف الایمان لوگوں کا اعتقاد بگڑ جائے لیکن جس شخص کو یہ ڈر نہ ہو اور وہ اہل کتاب سے مباحثہ کرنا چاہے اور اسلام پر جو اعتراضات وہ کرتے ہیں ان کا جواب دیتا ہو تو اس کے لیے مکروہ نہیں ہے بلکہ اجر ہے۔ انما الاعمال بالنیات۔

باب: نبی کریم ﷺ کسی چیز سے لوگوں کو منع کریں

تو وہ حرام ہوگا مگر یہ کہ اس کی اباحت دلائل سے

معلوم ہو جائے

بَابُ نَهْيِ النَّبِيِّ ﷺ عَلَى

التَّحْرِيمِ إِلَّا مَا تُعْرِفُ بِإِبَاحَتِهِ

وَكَذَلِكَ أَمْرُهُ نَحْوُ قَوْلِهِ جِئْنَا أَحْلُوا: اسی طرح آپ جس کام کا حکم کریں، مثلاً: جب لوگ حج سے فارغ ہو گئے تو (أَصِيْبُوا مِنَ النِّسَاءِ))۔ آنحضرت ﷺ کا یہ ارشاد: ”اپنی بیویوں کے پاس جاؤ۔“

وَقَالَ جَابِرٌ: وَلَمْ يَغْزِمْ عَلَيْهِمْ وَلَكِنْ أَحْلَهُنَّ لَهُمْ وَقَالَتْ أُمُّ عَطِيَّةَ: نَهَيْتُنَا عَنْ اتِّبَاعِ الْجَنَازَةِ وَلَمْ يَغْزِمْ عَلَيْنَا.

جابر رضی اللہ عنہ نے کہا کہ صحابہ پر آپ نے اس کا کرنا ضروری نہیں قرار دیا بلکہ صرف اسے حلال کیا تھا۔ ام عطیہ رضی اللہ عنہا نے کہا کہ ہمیں جنازے کے ساتھ چلنے سے منع کیا گیا ہے لیکن حرام نہیں ہوا۔

تشیع: حضرت جابر رضی اللہ عنہ کے اس اثر کو اسماعیلی نے وصل کیا۔ مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ اصل میں امر و وجوب کے لیے اور نہی تحریم کے لیے موضوع ہے مگر جہاں قرآن یا دوسرے دلائل سے معلوم ہو جائے کہ وجوب یا تحریم مقصود نہیں ہے تو وہاں امر یااحت کے لیے اور نہی کراہت کے لیے ہو سکتی ہے۔ حدیث ذیل سے باب کی مطابقت ظاہر ہے کہ عورتوں سے صحبت کرنے کا جو حکم آپ نے دیا تھا وہ وجوب کے لیے نہ تھا۔ قرآن میں بھی ایسے امر موجود ہیں جیسے فرمایا: ﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾ (المائدہ: ۲۰) یعنی جب تم احرام کھول ڈالو تو شکار کرو حالانکہ شکار کرنا کچھ واجب نہیں ہے۔ اسی طرح: ﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ﴾ (الحجہ: ۱۰)

۷۳۶۴۔ حَدَّثَنَا النَّمَكِيُّ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ جُرَيْجٍ، قَالَ عَطَاءُ: قَالَ جَابِرٌ: ح. وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَطَاءُ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فِي أَنَسٍ مَعَهُ قَالَ: أَهْلَلْنَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ فِي الْحَجِّ خَالِصًا لَيْسَ مَعَهُ عُمْرَةٌ.

(۷۳۶۴) ہم سے کی بنی برائیم نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے عطاء نے بیان کیا، ان سے جابر رضی اللہ عنہ نے (دوسری سند) امام ابو عبد اللہ بخاری رحمہ اللہ نے کہا کہ محمد بن بکر برقی نے بیان کیا، ان سے ابن جریج نے بیان کیا، کہا کہ مجھے عطاء نے خبر دی، انہوں نے جابر رضی اللہ عنہ سے سنا، اس وقت اور لوگ بھی ان کے ساتھ تھے، انہوں نے بیان کیا کہ رسول اللہ ﷺ کے صحابہ نے آپ ﷺ کے ساتھ خالص حج کا احرام باندھا اور اس کے ساتھ عمرے کا نہیں باندھا۔

عطاء نے بیان کیا کہ جابر رضی اللہ عنہ نے کہا کہ پھر نبی کریم ﷺ ۴ ذی الحجہ کی صبح کو آئے اور جب ہم بھی حاضر ہوئے تو آپ نے ہمیں حکم دیا کہ ہم حلال ہو جائیں اور آپ نے فرمایا: ”حلال ہو جاؤ اور اپنی بیویوں کے پاس جاؤ۔“ عطاء نے بیان کیا اور ان سے جابر رضی اللہ عنہ نے کہ ان پر یہ ضروری نہیں قرار دیا بلکہ صرف حلال کیا، پھر آنحضرت ﷺ کو معلوم ہوا کہ ہم میں یہ بات ہو رہی ہے کہ عرفہ پہنچنے میں صرف پانچ دن رہ گئے ہیں اور پھر بھی آنحضرت ﷺ نے ہمیں اپنی عورتوں کے پاس جانے کا حکم دیا ہے، کیا ہم عرفات اس حالت میں جائیں کہ مذی یا منی ہمارے ذکر سے ٹپک رہی ہو۔ عطاء نے کہا کہ جابر رضی اللہ عنہ نے اپنے ہاتھ سے اشارہ کیا کہ اس طرح مذی ٹپک رہی ہو، اس کو ہلایا، پھر رسول اللہ ﷺ کھڑے ہوئے اور فرمایا: ”تمہیں معلوم ہے کہ میں تم میں اللہ سے سب سے زیادہ ڈرنے والا ہوں، تم میں سب سے زیادہ سچا ہوں، سب سے زیادہ نیک ہوں اور اگر میرے

قَالَ عَطَاءُ: قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صَبْحَ رَابِعَةِ مَضَتْ مِنْ ذِي الْحِجَّةِ فَلَمَّا قَدِمْنَا أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَحِلَّ وَقَالَ: ((أَحْلُوا وَأَصِيبُوا مِنَ النَّسَاءِ)) قَالَ عَطَاءُ: قَالَ جَابِرٌ: وَلَمْ يَغْزِمْ عَلَيْهِمْ وَلَكِنْ أَحْلَهُنَّ لَهُمْ فَبَلَّغَهُ أَنَا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ أَمَرَنَا أَنْ نَحِلَّ إِلَى نِسَائِنَا فَتَأْتِي عَرَفَةَ تَقْطُرُ مَذَاكِرُنَا الْمَذْيَ؟ قَالَ: وَيَقُولُ جَابِرٌ بِيَدِهِ هَكَذَا وَحَرَّكَهَا فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((قَدْ عَلِمْتُمْ أَنِّي أَتَقَاكُمْ لِلَّهِ وَأَصْدَقُكُمْ وَأَبْرُكُمْ وَلَوْلَا هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّونَ فَحِلُّوا فَلَمَّا اسْتَقْبَلْتُ مِنْ أَمْرِي

مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ)) فَحَلَلْنَا وَسَمِعْنَا وَاطْعْنَا. (راجع: ۱۵۵۷)

پاس ہدی (قربانی کا جانور) نہ ہوتا تو میں بھی حلال ہو جاتا، پس تم بھی حلال ہو جاؤ۔ اگر مجھے وہ بات پہلے سے معلوم ہو جاتی جو بعد میں معلوم ہوئی تو میں قربانی کا جانور ساتھ نہ لاتا۔ چنانچہ ہم حلال ہو گئے اور ہم نے آپ ﷺ کی بات سنی اور آپ کی اطاعت کی۔

۷۳۶۵۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيْدَةَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمَزْنِيُّ عَنِ النَّبِيِّ ﷺ قَالَ: ((صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ)) قَالَ فِي الثَّلَاثَةِ: ((لَمَنْ شَاءَ كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً)). (راجع: ۱۱۸۳)

(۷۳۶۵) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبدالوارث بن سعید نے بیان کیا، ان سے حسین بن ذکوان معلم نے، ان سے عبید اللہ بن بریدہ نے، کہا مجھ سے عبد اللہ بن مغفل مزنی نے بیان کیا اور ان سے نبی کریم ﷺ نے فرمایا: ”مغرب کی نماز سے پہلے بھی نماز پڑھو۔“ اور تیسری مرتبہ میں فرمایا: ”جس کا جی چاہے کیونکہ آپ پسند نہیں کرتے تھے کہ اسے لوگ لازمی سنت بنالیں۔“

تشریح: اس حدیث سے بھی معلوم ہوا کہ اصل میں امر وجوب کے لیے ہے جب تو آپ نے تیسری بار ((لَمَنْ شَاءَ)) فرما کر یہ وجوب رفع کیا۔

بَابُ كَرَاهِيَةِ الْإِخْتِلَافِ

باب: احکام شرع میں جھگڑا کرنے کی کراہت کا

بیان

۷۳۶۶۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ لَرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((اقْرَأُوا الْقُرْآنَ مَا اتَّكَلَفَتْ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ)). قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعَ عَبْدُ الرَّحْمَنِ سَلَامًا. (راجع: ۵۰۶۰)

(۷۳۶۶) ہم سے اسحاق نے بیان کیا، کہا ہم کو عبد الرحمن بن مہدی نے خبر دی، انہیں سلام بن ابی مطیع نے، انہیں ابو عمران جوئی نے، ان سے عبد اللہ بن جب نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تک تمہارے دل لے رہیں قرآن پڑھو اور جب تم میں اختلاف ہو جائے تو اس سے دور ہو جاؤ۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا: عبد الرحمن نے سلام سے سنا۔

تشریح: یعنی جب کوئی شہ درپیش ہو اور جھگڑا پڑے تو اختلاف نہ کرو بلکہ اس وقت قراءت ختم کر کے علیحدہ علیحدہ ہو جاؤ۔ مراد آپ ﷺ کی جھگڑے سے ڈرانا ہے نہ کہ قراءت سے منع کرنا کیونکہ نفس قراءت منع نہیں ہے۔

۷۳۶۷۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((اقْرَأُوا الْقُرْآنَ))

(۷۳۶۷) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم کو عبد الصمد بن عبد الوارث نے خبر دی، کہا ہم سے ہمام بن یحییٰ بصری نے بیان کیا، کہا ہم سے ابو عمران جوئی نے اور ان سے جندب بن عبد اللہ رحمہ اللہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جب تک تمہارے دلوں میں اتحاد و اتفاق ہو قرآن

مَا اتَّخَذَتْ [عَلَيْهِ] قُلُوبُكُمْ فَإِذَا اٰخْتَلَفْتُمْ فَقُومُوا عَنْهُ] (راجع: ۵۰۶۰)

ابو عبد اللہ (امام بخاری رحمہ اللہ) نے کہا: اور یزید بن ہارون واسطی نے ہارون اعور سے بیان کیا، ان سے ابو عمران جوئی نے بیان کیا، ان سے جندب بن جندب نے نبی کریم ﷺ سے بیان کیا۔

[قَالَ أَبُو عَبْدِ اللَّهِ:] وَقَالَ يَزِيدُ بْنُ هَارُونَ عَنْ هَارُونَ الْأَعْوَرِ، قَالَ: حَدَّثَنَا أَبُو عَمْرٍاءُ عَنْ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ. تشریح: جسے داری نے وصل کیا۔

(۳۶۸) ہم سے ابراہیم بن موسیٰ نے بیان کیا، کہا ہم کو ہشام نے خبر دی، انہیں معمر نے، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ کی وفات کا وقت قریب آیا تو گھر میں بہت سے صحابہ موجود تھے، جن میں عمر بن خطاب رضی اللہ عنہ بھی تھے۔ اس وقت آپ نے فرمایا: ”آؤ میں تمہارے لیے ایک ایسا مکتوب لکھ دوں کہ اس کے بعد تم کبھی گمراہ نہ ہو گے۔“ عمر رضی اللہ عنہ نے کہا آپ ﷺ تکلیف میں مبتلا ہیں، تمہارے پاس اللہ کی کتاب ہے اور یہی ہمارے لیے کافی ہے۔ گھر کے لوگوں میں بھی اختلاف ہو گیا اور آپس میں بحث کرنے لگے۔ ان میں سے بعض نے کہا کہ آنحضرت ﷺ کے قریب (لکھنے کا سامان) کر دو وہ تمہارے لیے ایسی چیز لکھ دیں گے کہ اس کے بعد تم گمراہ نہیں ہو گے اور بعض نے وہی بات کہی جو عمر رضی اللہ عنہ کہہ چکے تھے۔ جب نبی کریم ﷺ کے پاس لوگ اختلاف و بحث زیادہ کرنے لگے تو آپ نے فرمایا: ”میرے پاس سے ہٹ جاؤ۔“ عبید اللہ نے بیان کیا کہ ابن عباس رضی اللہ عنہما کہا کرتے تھے کہ سب سے بھاری مصیبت تو وہ تھی جو رسول کریم ﷺ اور اس نوشت لکھوانے کے درمیان حائل ہوئے، یعنی جھگڑا اور شور۔

۷۳۶۸۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حَضَرَ النَّبِيُّ ﷺ قَالَ: وَفِي الْبَيْتِ رَجُلَانِ فِيهِمَا عُمَرُ بْنُ الْخَطَّابِ، قَالَ: ((هَلُمَّ! أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ)) قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ فَحَسَنًا كِتَابُ اللَّهِ وَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا فَيَمْنُهُمْ مَنْ يَقُولُ: قَرَّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ وَمِنْهُمْ مَنْ يَقُولُ: مَا قَالَ عُمَرُ: فَلَمَّا أَكْثَرُوا اللَّغْطَ وَالْإِخْتِلَافَ عِنْدَ النَّبِيِّ ﷺ قَالَ: ((قُومُوا عَنِّي)) قَالَ عُبَيْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنْ اخْتِلَافِهِمْ وَلَعَطْفِهِمْ.

[راجع: ۱۱۴]

تشریح: نبی کریم ﷺ نے اس جھگڑے اور شور اور اختلاف کو دیکھ کر اپنا ارادہ بدل دیا جو عین منشاء الہی کے تحت ہوا۔ بعد میں آپ کافی وقت تک باہوش رہے مگر یہ خیال مکرر ظاہر نہیں فرمایا۔ بعد میں امر خلافت میں جو کچھ ہوا وہ عین اللہ و رسول کی منشا کے مطابق ہوا۔ حضرت عمر رضی اللہ عنہ کا بھی یہی مطلب تھا۔ حدیث اور باب میں وجہ مناسبت یہ ہے کہ نبی کریم ﷺ نے اختلاف باہمی کو پسند نہیں فرمایا۔

باب: اللہ تعالیٰ کا (سورہ شوریٰ میں) فرمانا کہ

بَابُ قَوْلِ اللَّهِ:

”مسلمانوں کا کام آپس کے صلاح اور مشورے سے چلتا ہے۔“

(اور سورہ آل عمران میں) فرمانا کہ ”اے پیغمبر! ان سے کاموں میں مشورہ لے۔“ اور یہ بھی بیان ہے کہ مشورہ ایک کام کا مصمم عزم اور اس کے بیان کر دینے سے پہلے لینا چاہیے جیسے فرمایا: ”پھر جب ایک بات ٹھہرا لے (صلاح و مشورے کے بعد) تو اللہ پر بھروسہ کر“ (اس کو کر گزری)۔ پھر جب آنحضرت ﷺ مشورے کے بعد ایک کام ٹھہرا لیں اب کسی آدمی کو اللہ اور اس کے رسول سے آگے بڑھنا درست نہیں (یعنی دوسری رائے دینا) اور نبی کریم ﷺ نے جنگ احد میں اپنے اصحاب سے مشورہ کیا مدینے ہی میں رہ کر لڑیں یا باہر نکل کر۔ جب آپ نے زرہ چہن لی اور باہر نکل کر لڑنا ٹھہرا لیا، اب بعض لوگ کہنے لگے مدینے ہی میں رہنا اچھا ہے۔ آپ نے ان کے قول کی طرف التفات نہیں کیا کیونکہ (مشورے کے بعد) آپ ایک بات ٹھہرا چکے تھے۔ آپ نے فرمایا: ”جب پیغمبر (لڑائی پر مستعد ہو کر) اپنی زرہ چہن لے (تہتیا وغیرہ باندھ کر لیس ہو جائے) اب بغیر اللہ کے حکم کے اس کو اتار نہیں سکتا۔“ (اس حدیث کو طبرانی نے ابن عباس رضی اللہ عنہما سے وصل کیا) اور آنحضرت ﷺ نے علی اور اسامہ بن زید رضی اللہ عنہما سے عائشہ رضی اللہ عنہا پر جو بہتان لگایا گیا تھا اس مقدمہ میں مشورہ کیا اور ان کی رائے سنی یہاں تک کہ قرآن اترا اور آپ نے تہمت لگانے والوں کو کوڑے مارے اور علی اور اسامہ رضی اللہ عنہما میں جو اختلاف رائے تھا اس پر کچھ التفات نہیں کیا (علی رضی اللہ عنہ کی رائے اوپر گزری ہے) بلکہ آپ نے اللہ کے ارشاد کے موافق حکم دیا اور نبی کریم ﷺ کی وفات کے بعد جتنے امام اور خلیفہ ہوئے وہ ایماندار لوگوں اور عالموں سے مباح کاموں میں مشورہ لیا کرتے تھے تاکہ جو کام آسان ہو، اسے اختیار کریں، پھر جب ان کو قرآن اور حدیث کا حکم مل جاتا تو اس کے خلاف کسی کی نہ سنتے کیونکہ نبی کریم ﷺ کی پیروی سب پر مقدم ہے اور ابو بکر رضی اللہ عنہ نے ان لوگوں سے جو زکوٰۃ نہیں دیتے تھے لڑنا مناسب سمجھا تو عمر رضی اللہ عنہ نے کہا تم ان لوگوں سے کیسے لڑو گے جبکہ آنحضرت ﷺ نے تو یہ فرمایا ہے: ”مجھ کو لوگوں سے لڑنے کا حکم ہوا یہاں تک کہ وہ لا الہ الا اللہ کہیں جب انہوں نے لا الہ الا

﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾ [الشوری: ۳۸]

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ﴾ [آل عمران: ۱۵۹]

وَأَنَّ الْمَشَاوِرَةَ قَبْلَ الْعَزْمِ وَالتَّيْنِ لِقَوْلِهِ:

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ [آل عمران: ۱۵۹]

فَإِذَا عَزَمَ الرَّسُولُ مِنْكُمْ لَمْ يَكُنْ لِيَشِرَ

التَّكْدُّمُ عَلَى اللَّهِ وَرَسُولِهِ.

وَشَاوَرَ النَّبِيُّ ﷺ أَصْحَابَهُ يَوْمَ أُحُدٍ فِي

الْمَقَامِ وَالْخُرُوجِ فَرَأَوْا لَهُ الْخُرُوجَ فَلَمَّا

لَبَسَ لَأَمَتَهُ وَعَزَمَ قَالُوا: أَقِمْ فَلَمْ يَمِلْ إِلَيْهِمْ

بَعْدَ الْعَزْمِ وَقَالَ: ((لَا يَنْبَغِي لِيَنْبَسُ

لَأَمَتَهُ فَيَضَعُهَا حَتَّى يَحْكُمَ اللَّهُ)) وَشَاوَرَ

عَلِيًّا وَأَسَامَةَ فِيمَا رَمَى بِهِ أَهْلُ الْإِفْكِ

عَائِشَةَ فَسَمِعَ مِنْهُمَا حَتَّى نَزَلَ الْقُرْآنُ

فَجَلَدَ الرَّامِينَ وَلَمْ يَلْتَفِتْ إِلَى تَنَازُعِهِمْ

وَلَكِنْ حَكَمَ بِمَا أَمَرَهُ اللَّهُ وَكَانَتْ الْأُيْمَةُ

بَعْدَ النَّبِيِّ ﷺ يَسْتَشِيرُونَ الْأَمَنَاءَ مِنْ أَهْلِ

الْعِلْمِ فِي الْأُمُورِ الْمُبَاحَةِ لِيَأْخُذُوا بِأَسْهَلِهَا

فَإِذَا وَضَحَ الْكِتَابُ أَوْ السُّنَّةُ لَمْ يَتَعَدَّوْهُ

إِلَى غَيْرِهِ افْتِدَاءً بِالنَّبِيِّ ﷺ.

وَرَأَى أَبُو بَكْرٍ قِتَالَ مَنْ مَنَعَ الزَّكَاةَ فَقَالَ

عُمَرُ: كَيْفَ تَقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ

اللَّهِ ﷺ: ((أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى

يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ

عَصَمُوا مِنِّي دِمَانَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا

وَحِسَابُهُمْ عَلَى اللَّهِ)) فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا

أَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ مَا جَمَعَ رَسُولُ

اللَّهِ ﷺ ثُمَّ تَابَعَهُ بَعْدَ عُمَرُ فَلَمْ يَلْتَفِتْ أَبُو

بُكَرَ إِلَى مَشُورَةٍ إِذْ كَانَ عِنْدَهُ حُكْمُ رَسُولِ اللَّهِ ﷺ فِي الَّذِينَ فَرَّقُوا بَيْنَ الصَّلَاةِ وَالزَّكَاةِ وَأَرَادُوا تَبْدِيلَ الدِّينِ وَأَخْكَامِهِ وَقَالَ النَّبِيُّ ﷺ: ((مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ)). وَكَانَ الْفُرَاءُ أَصْحَابَ مَشُورَةٍ عَمَرُ كُھُولَا كَانُوا أَوْ شُبَّانًا وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ.

اللہ کہہ لیا تو اپنی جانوں اور مالوں کو مجھ سے بچالیا۔“ ابو بکر رضی اللہ عنہ نے یہ جواب دیا، میں تو ان لوگوں سے ضرور لڑوں گا جو ان فرضوں کو جدا کریں جن کو رسول اللہ ﷺ نے یکساں رکھا۔ اس کے بعد عمر رضی اللہ عنہ کی وہی رائے ہو گئی۔ غرض ابو بکر رضی اللہ عنہ نے عمر رضی اللہ عنہ کے مشورے پر کچھ التفات نہ کیا کیونکہ ان کے پاس نبی کریم ﷺ کا حکم موجود تھا کہ جو لوگ نماز اور زکوٰۃ میں فرق کریں، دین کے احکام اور ارکان کو بدل ڈالیں ان سے لڑنا چاہیے (وہ کافر ہو گئے) اور نبی کریم ﷺ نے فرمایا: ”جو شخص اپنا دین بدل ڈالے (اسلام سے پھر جائے) اسے مار ڈالو۔“ اور عمر رضی اللہ عنہ کے مشورے میں وہی صحابہ شریک رہتے جو قرآن کے قاری تھے (یعنی عالم لوگ) جو ان ہوں یا بوڑھے اور عمر رضی اللہ عنہ جہاں اللہ کی کتاب کا کوئی حکم سنتے بس ٹھہر جاتے اس کے موافق عمل کرتے اس کے خلاف کسی کا مشورہ نہ سنتے۔

تشریح: سبحان اللہ! عمدہ اخلاق حاصل کرنے کے لیے قرآن سے زیادہ کوئی کتاب نہیں ہے۔ اس آیت شریفی میں وہ طریقہ اختصار کے ساتھ بیان کر دیا جو بڑی بڑی پوٹ کتابوں کا لب لباب ہے۔ حاصل یہ ہے کہ آدمی کو بدنی اور دنیاوی کاموں میں صرف اپنی مغرور رائے پر بھروسہ کرنا باعث تباہی اور بربادی ہے۔ ہر کام میں عقلا اور علما سے مشورہ لینا چاہیے، پھر بعض لوگ کیا کرتے ہیں کہ مشورہ ہی لیتے لیتے وہی مزاج ہو جاتے ہیں۔ ان میں قوت فیصلہ بالکل نہیں ہوتی۔ ایسے آدمیوں سے بھی کوئی کام پورا نہیں ہوتا تو فرمایا پس مشورے کے بعد جب ایک کام ٹھہرے اب کوئی وہم نہ کر اور اللہ کے بھروسے پر کرگز رہی قوت فیصلہ ہے۔ یہ سب باب میں مذکورہ احادیث اور پر موصلاً مگر رجلی ہیں۔ امام بخاری رحمہ اللہ کا مطلب یہ ہے کہ حاکم اور بادشاہ اسلام کو سلطنت کے کاموں میں علما اور عقلمندوں سے مشورہ لینا چاہیے لیکن جس کام میں اللہ اور رسول کا حکم صاف صاف موجود ہے اس میں مشورہ کی حاجت نہیں اللہ اور اس کے رسول کے حکم پر عمل کرنا چاہیے اگر مشورے والے اس کے خلاف مشورہ دیں تو اس کو بیکار سمجھنا چاہیے۔ اللہ اور رسول پر کسی کی تقدیم جائز نہیں ہے۔ دعوا کل قول عند قول محمد ﷺ۔

۷۳۶۹۔ حَدَّثَنَا الْأَوْبَسِيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ وَابْنُ الْمُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقَاصٍ وَعَبِيدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ عَنْ عَائِشَةَ جَدَّتِهَا قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ جَدَّ ابْنِ النَّوَخِي يَسْأَلُهُمَا وَهُوَ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ فَأَمَّا أُسَامَةُ

(۷۳۶۹) ہم سے عبد العزیز بن عبد اللہ اویسی نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے، ان سے صالح بن کیسان نے، ان سے ابن شہاب نے، کہا کہ مجھ سے عروہ بن مسیب اور علقمہ بن وقاص اور عبید اللہ بن عبد اللہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے کہ جب تہمت لگانے والوں نے ان پر تہمت لگائی تھی اور رسول اللہ ﷺ نے علی بن ابی طالب، اسامہ بن زید رضی اللہ عنہ کو بلایا کیونکہ اس معاملہ میں وحی اس وقت تک نہیں آئی تھی اور آنحضرت ﷺ اپنی اہل خانہ کو جدا کرنے کے سلسلہ میں ان سے مشورہ لینا چاہتے تھے تو اسامہ رضی اللہ عنہ نے وہی مشورہ دیا جو انہیں معلوم تھا، یعنی آنحضرت ﷺ کے اہل خانہ کی برأت کا لیکن علی رضی اللہ عنہ نے کہا کہ اللہ تعالیٰ

نے آپ پر کوئی پابندی تو عائد نہیں کی ہے اور ان کے سوا اور بہت سی عورتیں ہیں، باندی سے آپ دریافت فرمائیں، وہ آپ سے صحیح بات بتادے گی۔ چنانچہ رسول اللہ ﷺ نے بریرہ کو بلایا اور پوچھا: ”کیا تم نے کوئی ایسی بات دیکھی ہے جس سے شبہ ہوتا ہے۔“ انہوں نے کہا کہ میں نے اس کے سوا اور کچھ نہیں دیکھا کہ وہ کم عمر لڑکی ہیں، آنا گوندہ کر بھی سوجاتی ہیں اور پڑوس کی بکری آکر اسے کھا جاتی ہے (کم عمری کی وجہ سے مزاج میں لاپرواہی ہے) اس کے بعد آپ ﷺ منبر پر کھڑے ہوئے اور فرمایا: ”اے مسلمانو! میرے معاملے میں اس سے کون نمٹے گا جس کی اذیتیں اب میرے اہل خانہ تک پہنچ گئی ہیں اللہ کی قسم! میں نے ان کے بارے میں بھلائی کے سوا اور کچھ نہیں جانا ہے۔“ پھر آپ نے عائشہ رضی اللہ عنہا کی پاک دامنی کا قصہ بیان کیا اور ابواسامہ نے ہشام بن عروہ سے بیان کیا۔

فَأَشَارَ بِالْيَدِ يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ وَأَمَّا عَلِيٌّ فَقَالَ: لَنْ يَضِيقَ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ وَسَلِ الْجَارِيَةَ تَصَدِّقُكَ فَذَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ فَقَالَ: ((هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيكَ؟)) قَالَتْ: مَا رَأَيْتُ أَمْرًا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ فَتَنَامُ عَنْ عَجِينِ أَهْلِهَا فَتَأْتِي الدَّاجِنَ فَتَأْكُلُهُ فَتَقَامُ عَلَى الْمِنْبَرِ فَقَالَ: ((يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي وَاللَّهِ! مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا)) فَذَكَرَ بَرَاءَةَ عَائِشَةَ وَقَالَ أَبُو أُسَامَةَ عَنْ هِشَامِ.

[راجع: ۲۵۶۳]

(۷۳۷۰) مجھ سے محمد بن حرب نے بیان کیا، کہا ہم سے یحییٰ بن زکریا نے بیان کیا، ان سے ہشام بن عروہ نے، ان سے عروہ اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے لوگوں کو خطاب کیا اور اللہ کی حمد و ثناء کے بعد فرمایا: ”تم مجھے ان لوگوں کے بارے میں کیا مشورہ دیتے ہو جو میرے اہل خانہ کو بدنام کرتے ہیں، حالانکہ ان کے بارے میں مجھے کوئی بری بات کبھی معلوم نہیں ہوئی۔“ عروہ سے روایت ہے، انہوں نے ہم سے بیان کیا کہ عائشہ رضی اللہ عنہا کو جب اس واقعہ کا علم ہوا (کہ کچھ لوگ انہیں بدنام کر رہے ہیں) تو انہوں نے آنحضرت ﷺ سے کہا: یا رسول اللہ! کیا مجھے آپ اپنے والد کے گھر جانے کی اجازت دیں گے؟ نبی کریم ﷺ نے انہیں اجازت دی اور ان کے ساتھ غلام کو بھیجا۔ انصار میں سے ایک صاحب ابو ایوب رضی اللہ عنہ نے کہا: ”سُبْحَانَكَ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ“، ”تیری ذات پاک ہے اے اللہ! ہمارے لیے مناسب نہیں کہ ہم اس طرح کی باتیں کریں۔ تیری ذات اک ہے ایہ تو بہت بڑا بہتان ہے۔“

۷۳۷۰- ح: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَكَرِيَّا الْغَسَّانِيُّ عَنْ هِشَامٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: ((مَا تُشِيرُونَ عَلَيَّ فِي قَوْمٍ يَسُبُّونَ أَهْلِي مَا عَلِمْتُ عَلَيْهِمْ مِنْ سُوءٍ قَطُّ)) وَعَنْ عُرْوَةَ قَالَ: لَمَّا أُخْبِرَتْ عَائِشَةُ بِالْأَمْرِ قَالَتْ: يَا رَسُولَ اللَّهِ! أَتَأْذُنُ لِي أَنْ أَنْطَلِقَ إِلَى أَهْلِي؟ فَأَذِنَ لَهَا فَأَرْسَلَ مَعَهَا الْغَلَامَ وَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: ((سُبْحَانَكَ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ)). [راجع: ۲۵۹۳]

ترجمہ: یہ واقعہ مجھے تفصیل سے بیان ہو چکا ہے۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کِتَابُ التَّوْحِيدِ وَالرَّدِّ عَلَى الْجَهْمِیَّةِ

اللہ کی توحید اور اس کی ذات و صفات کا بیان

تشریح: امام بخاری رحمہ اللہ جب اعمال کے بیان سے فارغ ہوئے تو عقائد کا بیان شروع کیا گویا اوٹی سے اعلیٰ کی طرف ترقی کی۔ اوپر خوراج اور روافض کا رد ہو چکا ہے۔ اب قدروں اور جمیوں کا رد اس کتاب میں کیا۔ یہی چار فرقے بدعتوں کے سر کردہ ہیں۔ جہمہ منسوب ہے جم بن صفوان کی طرف جو ایک بدعتی شخص ہشام بن عبد الملک کی خلافت میں ظاہر ہوا تھا۔ یہ اللہ کی ان صفات کی جو قرآن وحدیث میں وارد ہیں بالکل نفی کرتا تھا گویا اپنے نزدیک تنزیہ میں مبالغہ کرتا تھا اور الہدیث کو مشبہ اور مجسمہ قرار دیتا، آخر مسلم بن احور نے اس کی گردن کاٹی۔ کجنت کا منہ کالا ہو گیا۔ امام ابو حنیفہ رحمہ اللہ نے کہا جم نے نفی تشبیہ میں یہاں تک مبالغہ کیا کہ اللہ کو لاشیء اور معدوم بنادیا۔ میں کہتا ہوں ہمارے زمانہ میں بھی اللہ رحم کرے جم کے متبعین کا جہنم ہو رہا ہے اور اللہ تعالیٰ کی نسبت یہ کہا جاتا ہے کہ وہ کسی مکان اور جہت میں نہیں ہے نہ اترتا ہے نہ چڑھتا ہے نہ بات کرتا ہے نہ ہنستا ہے نہ تعجب کرتا ہے۔ معاذ اللہ! الہدیث ان سب صفات کے قائل ہیں۔ وہ کہتے ہیں اللہ جل جلالہ کی ذات مقدس عرش کے اوپر ہے مگر وہ عرش کا محتاج نہیں۔ عرش و فرش سب اس کے محتاج ہیں وہ جب چاہتا ہے آواز اور حرف کے ساتھ بات کرتا ہے جس لفت میں چاہتا ہے کلام کرتا ہے۔ جہاں چاہتا ہے اترتا ہے، جلی فرماتا ہے پھر عرش کی طرف چڑھ جاتا ہے۔ وہ دیکھتا ہے، سنتا ہے، ہنستا ہے، تعجب کرتا ہے۔ عرش پر وہ کھڑی رہتی تحت العرش تک سب جانتا ہے، اس کے علم اور صرح اور بصیرے کوئی چیز باہر نہیں ہو سکتی۔ وہ علم سے سب کے ساتھ ہے اور مدد سے مومنوں کے ساتھ ہے اور رحمت اور کرم سے نیک بندوں کے ساتھ ہے، اس کے ہاتھ ہیں، پاؤں ہیں، منہ ہے، انگلیاں ہیں، کمر ہے جیسے اس کی ذات مقدس کو لائق ہے نہ یہ کہ مخلوق کے ہاتھوں اور پاؤں یا منہ یا انگلیوں یا آنکھوں یا کمر کی طرح جیسے اس کی ذات مخلوق کی ذات سے مشابہ نہیں ہے ویسے ہی اس کی صفات بھی مخلوقات کی صفات سے نہیں ملتیں۔ نہ اس کی کسی صفت کی ہم تشبیہ دے سکتے ہیں وہ جس صورت میں چاہے تجلی فرما سکتا ہے۔ نبی کریم ﷺ نے اس کو ایک جواں مرد کی صورت میں دیکھا اور قیامت کے دن بھی ایک صورت میں ظاہر ہوگا پھر دوسری صورت میں اور مؤمنین اور نیک بندے اس کے دیدار سے مشرف ہوں گے۔ یہ خلاصہ ہے اہل حدیث کے اور اہل سنت کے اعتقاد کا جس میں کسی اگلے امام کا اختلاف نہیں۔ اللہ تعالیٰ سچے مسلمانوں کو اسی اعتقاد پر قائم رکھے اور اسی اعتقاد پر مارے۔ اس اعتقاد پر نشر کرے اور پچھلے مولویوں کی گمراہی سے بچائے رکھے۔ جنہوں نے اپنے عقائد بدل ڈالے اور صحابہ اور تابعین اور مجتہدین امت یعنی امام ابو حنیفہ، شافعی، مالک، احمد بن حنبل، سفیان ثوری، ازہری، اسحاق بن راہویہ، امام بخاری، ترمذی، طبرانی، ابن جریر، شیخ عبد القادر جیلانی، ابن حزم، ابن تیمیہ، ابن قیم اور عبد اللہ بن مبارک وغیرہم رضوان اللہ علیہم اجمعین کے خلاف اپنا اعتقاد یوں قائم کیا کہ اللہ کے کلام میں حرف اور صوت نہیں ہے نہ وہ عرش کے اوپر ہے نہ فرش پر نہ آگے نہ پیچھے نہ دائیں نہ بائیں نہ اوپر نہ نیچے نہ وہ اتر سکتا ہے نہ چڑھ سکتا ہے نہ بات کر سکتا ہے، نہ کسی صورت میں ظاہر ہو سکتا ہے نہ اس کا منہ ہے نہ آنکھ، نہ ہاتھ نہ پاؤں۔ فرق ضالہ میں معتزلہ بہت آگے ہیں جن کے بارے میں حافظ صاحب فرماتے ہیں:

"وقد سمي المعتزلة انفسهم (اهل العدل والتوحيد) وعنوا بالتوحيد ما اعتقدوه من نفى الصفات الالهية، لاعتقادهم ان اثباتها يستلزم التشبيه ومن شبه الله بخلقه اشرك وهم في النفي موافقون للجهمية واما اهل السنة ففسروا التوحيد بنفى التشبيه والتعطيل ومن ثم قال الجنيد فيما حكاها وابو القاسم القشيري (التوحيد افراد القديم من المحدث)

وقال ابو القاسم التميمي في (كتاب الحجة) التوحيد مصدر وحد يوحّد، ومعنى وحدت الله اعتقده منفردا بذاته / وصفاته لا نظير له ولا شبيه، وقيل معنى وحدته علمته واحدا وقيل سلبت عنه الكيفية والكمية فهو واحد في ذاته لا انقسام له وفي صفاته لا شبيه له وفي الهيئته وملكوته وتدبيره لا شريك له ولا رب سواه ولا خالق غيره وقال ابن بطال تضمنت ترجمة الباب ان الله ليس بجسم لأن الجسم مركب من اشياء مؤلفة وذلك يرد على الجهمية في زعمهم انه جسم، كذا وجدت فيه ولعله اراد ان يقول المشبهة وأما الجهمية فلم يختلف احد ممن صنف في المقالات انهم ينفون الصفات حتى نسبوا الى التعطيل وثبت عن ابي حنيفة انه قال بالغ جهم في نفى التشبيه حتى قال ان الله ليس بشيء وقال الكرمانى الجهمية فرقة من المبتدعة ينتسبون الى جهم بن صفوان مقدم الطائفة القائلة ان لا قدرة للعبد اصلا وهم جبرية بفتح الجيم وسكون الموحدة ومات مقتولا في زمن هشام بن عبد الملك انتهى وليس الذى انكروه على الجهمية مذهب الجبر خاصة وانما الذى اطبق السلف على ذمهم بسببه انكار الصفات، حتى قالوا ان القرآن ليس كلام الله وانه مخلوق۔“ (فتح الباری بارہ ۳۰، صفحہ ۴۲۷)

عبارت مذکورہ کا خلاصہ یہ ہے کہ ”فرقہ معتزلہ نے اپنا نام صاحب عدل و توحید رکھا ہے اور ان کی توحید سے نفی صفات الہیہ مراد ہے کیونکہ اثبات میں تشبیہ لازم آتی ہے اور جس نے اللہ کی تشبیہ مخلوق سے دی وہ مشرک ہو جاتا ہے اور وہ اس نفی میں فرقہ جہمیہ کے موافق ہے لیکن اہل سنت نے توحید کی تفسیر نفی تشبیہ و تعطیل سے کی ہے۔ اسی نوع کا قول جنید رحمۃ اللہ علیہ سے منقول ہے۔ ابو القاسم قشیری نے کہا کہ توحید سے ایسی ذات مراد ہے جو قدیم سے حادث نہیں۔ ابو القاسم تمیمی نے کتاب الحجہ میں تحریر فرمایا ہے کہ توحید مصدر ہے۔ جس کے صیغے وَحَّدَ یُوحِّدُ ہیں۔ توحید سے ایسا اعتقاد مراد ہے کہ اللہ اپنی ذات اور صفات میں منفرد ہے۔ نہ اس کی کوئی شئیہ ہے نہ نظیر۔ بعض کا قول یہ ہے کہ وہ اپنے علم میں منفرد ہے۔ بعض کا قول یہ ہے کہ اللہ کیفیت اور کیت سے بے نیاز ہے۔ یعنی اللہ اپنی ذات اور صفات میں کی ویشی اور تغیرات سے بالاتر ہے اور اس کی ذات ابن و اب کی تقسیم سے بھی پاک ہے اس کی صفات تشبیہ سے منزہ ہیں۔ اس کی معبودیت اور حکومت و تدبیر خلایق میں کوئی شریک نہیں۔ نہ اس کے سوا کوئی رب اور خالق ہے۔ ابن بطال نے اتنا اضافہ اور کیا کہ اللہ کی ذات جسم سے بے نیاز ہے کیونکہ جسم کی تعریف یہ ہے کہ وہ چند اشیا کے مختلفہ اور متفقہ سے مرکب ہو جس سے جہمیہ کی تردید ہوتی ہے جو جسم کو تسلیم کرتے ہیں اور غالباً اس سے مشبہہ کے قول کی تردید بھی مراد ہے۔ فرقہ جہمیہ کی ساری کتابوں میں بلا اختلاف یہ عقیدہ تحریر ہے کہ اللہ کی ساری صفاتیں جو بیان کی جاتی ہیں غلط ہیں اور انہوں نے اللہ کی ذات کو معطل (بے کار) قرار دیا۔ امام ابو حنیفہ رحمۃ اللہ علیہ نے فرمایا کہ فرقہ جہمیہ اس عقیدہ میں بہت غلو کر گئے کہ اللہ کی کوئی ہستی نہیں۔ کرمانی کا قول ہے کہ یہ فرقہ جہمیہ نیا فرقہ ہے جو جہم بن صفوان کی طرف منسوب ہے۔ پہلے وہ جہمیہ عقیدہ کا قائل تھا کہ بندہ مجبور محض ہے جو جہم ہشام بن عبد الملك کے زمانہ میں قتل کیا گیا جن وجوہ پر لوگوں نے اس فرقہ جہمیہ کی تردید کی ہے، ان میں جبر کا خاص مقام ہے اور سلف نے ان کی مذمت پر جو اتفاق کیا ہے وہ ان کے انکار صفات کی بنا پر ہے۔ وہ یہاں تک کہہ گئے کہ قرآن اللہ کا کلام نہیں بلکہ جملہ مخلوقات کی طرح ایک مخلوق ہے۔“

فرقہ معتزلہ کا بانی ایک شخص واصل بن عطاء نامی گزرا ہے جو بنی امیہ کے آخری خلیفہ مروان الحمار کے عہد میں فوت ہوا۔ وجہ تسمیہ یہ ہے کہ حضرت حسن بصری رحمۃ اللہ علیہ سے کسی نے کہا کہ (کبیرہ گناہ کفر ہے اور صاحب کبیرہ کافر ہے) اور مرجیہ کے قول (مؤمن کو گناہ سے مطلق ضرر نہیں جس طرح کہ کافر کو اطاعت سے کوئی نفع نہیں) ان دونوں میں آپ فیصلہ فرمائیں آپ ابھی خاموش تھے کہ آپ کا ایک شاگرد واصل بن عطاء نامی بول اٹھا کہ صاحب کبیرہ کا حکم دونوں کے درمیان ہے نہ وہ مؤمن ہے اور نہ کافر۔ واصل یہ کہتا ہوا ایک ستون کی طرف الگ ہو گیا۔ اس پر حسن بصری رحمۃ اللہ علیہ نے فرمایا کہ اعتزل عنا واصل یعنی واصل معتزلی (ہم سے الگ ہو، وہ ہو گیا) واصل نے اپنے خیالات کی اشاعت شروع کی اور ان کی ایک اشخاص جو پہلے بھی مسئلہ تقدیر وغیرہ میں اس کے ہم خیال اس کے ساتھ ہو گئے۔ ان کا گروہ ایک فرقہ بن گیا۔ جن کا نام حضرت امام حسن بصری رحمۃ اللہ علیہ کے قول کے مطابق

دوسروں کی زبان پر محترکہ پڑ گیا لیکن خود انہوں نے اپنے لیے اہل العدل والتوحید رکھا۔ اس لیے کہ ان کے نزدیک اللہ پر واجب ہے کہ مطیع کو ثواب دے اور عاصی کو اگر وہ بغیر توبہ کے مرگیا ہو تو عذاب کرے ورنہ اس کا عدل قائم نہیں رہے گا۔ نیز ان کے نزدیک بھی جمیہ کی طرح صفات باری کا مفہوم مفہوم ذات پر کوئی زائد امر نہیں اس کی صفات عین اس کی ذات ہے ورنہ تعدد لازم آئے گا اور توحید قائم نہیں رہے گی یہ فرقہ ایک وقت میں بہت بڑھ گیا تھا اور خلیفہ مامون الرشید کے دربار میں ان خیالات فاسدہ کے محترکی عالم ابو ذہل علاف اور ابراہیم نظام تھے۔ ان ہی لوگوں نے یہ عقیدہ نکالا کہ قرآن مجید مخلوق ہے۔ امام احمد بن حنبل رحمہ اللہ کو مامون کے دربار میں ابتلا میں ڈلوانے والے بھی علمائے سوء تھے۔ مزید تفصیلات کے لیے کتاب تاریخ اہل حدیث مولف مولانا میر سیالکوٹی رحمہ اللہ کا مطالعہ کیا جائے۔ امام بخاری رحمہ اللہ نے اس کتاب میں ان چاروں گمراہ فرقوں کا مختلف طریقوں سے رد فرمایا ہے۔ جبریہ، قدریہ، جمیہ، محترکہ۔ ان کے عقائد فاسدہ کی تردید قرآن و حدیث کی روشنی میں اس کتاب کا خاص موضوع ہے جو بغور مطالعہ کرنے پر بخوبی واضح ہو جائے گا۔

باب: نبی کریم ﷺ کا اپنی امت کو اللہ تبارک و تعالیٰ کی توحید کی طرف دعوت دینا

**بَابُ مَا جَاءَ فِي دُعَاءِ النَّبِيِّ ﷺ
أَمَّتُهُ إِلَى تَوْحِيدِ اللَّهِ تَبَارَكَ
أَسْمَاءُهُ وَتَعَالَى جَدُّهُ**

تشریح: امت میں امت دعوت اور امت اجابت دونوں داخل ہیں۔ رسول کریم ﷺ کی اولین دعوت، دعوت توحید ہے اور سارے انبیاء کی بھی اولین دعوت یہی رہی ہے جیسا کہ آیت: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِيْ اِلَيْهِ اِنَّهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدُوْنِ﴾ (الانبیاء: ۲۱) سے ظاہر ہے۔

(۷۳۷۱) ہم سے ابو عاصم ثعلبی نے بیان کیا، کہا ہم سے زکریا بن اسحاق نے بیان کیا، ان سے یحییٰ بن عبد اللہ بن صفی نے بیان کیا، ان سے ابو معبد نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے معاذ بن جبل رضی اللہ عنہ کو یمن بھیجا۔

۷۳۷۱۔ حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا زَكَرِيَّا ابْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ. [راجع: ۱۳۹۵]

(۷۳۷۲) (دوسری سند) اور مجھ سے عبد اللہ بن محمد بن ابی اسود نے بیان کیا، کہا ہم سے فضل بن علاء نے بیان کیا، ان سے اسماعیل بن امیہ نے بیان کیا، ان سے یحییٰ بن عبد اللہ بن صفی نے بیان کیا، انہوں نے ابن عباس رضی اللہ عنہما کے غلام ابو معبد سے سنا، بیان کیا کہ میں نے حضرت عبد اللہ بن عباس رضی اللہ عنہما سے سنا، انہوں نے کہا کہ جب رسول کریم ﷺ نے معاذ بن جبل رضی اللہ عنہ کو یمن بھیجا تو ان سے فرمایا: ”تم اہل کتاب میں سے ایک قوم کے پاس جا رہے ہو۔ اس لیے سب سے پہلے انہیں اس کی دعوت دینا کہ وہ اللہ کو ایک مانیں (اور میری رسالت کو مانیں) جب اسے وہ سمجھ لیں تو

۷۳۷۲۔ ح: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ أَنَّهُ سَمِعَ أَبَا مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: لَمَّا بَعَثَ النَّبِيُّ ﷺ مُعَاذَ بْنَ جَبَلٍ إِلَى نَحْوِ أَهْلِ الْيَمَنِ قَالَ لَهُ: ((إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ

إِلَى أَنْ يُوحِدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَآخِرُهُمْ أَنَّ اللَّهَ قَدْ قَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا صَلُّوا فَآخِرُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تَتَوَخَّذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ فَإِذَا أَقْرَأُوا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَامَتِ أَمْوَالِ النَّاسِ)). [راجع: ۱۳۹۵]

پھر انہیں بتانا کہ اللہ نے ایک دن اور رات میں ان پر پانچ نمازیں فرض کی ہیں، جب وہ نماز پڑھنے لگیں تو انہیں بتانا کہ اللہ نے ان پر ان کے مالوں میں زکوٰۃ فرض کی ہے، جو ان کے امیروں سے لی جائے گی اور ان کے غریبوں کو لوٹا دی جائے گی، جب وہ اس کا بھی اقرار کر لیں تو ان سے زکوٰۃ لینا اور لوگوں کے عمدہ مال لینے سے پرہیز کرنا۔“

تشریح: توحید کی دو قسمیں ہیں۔ توحید ربوبیت، توحید الوہیت۔ اللہ کو رب ماننا یہ قسم تو اکثر کفار و مشرکین کو بھی تسلیم رہی ہے۔ دوسری توحید کے معنی یہ کہ عبادت و بندگی کے جتنے کام ہیں ان کو خالص ایک اللہ کے لیے بجالانا۔ مشرکین کو اس سے انکار ہا اور آج اکثر نام نہاد مسلمانوں کا بھی یہی حال ہے کہ وہ عبادت و بندگی اللہ کے سوا بزرگوں اور اولیائے کرام کی بھی بجاتے ہیں۔ اکثر مسلمان نما مشرکین قبروں کو سجدہ کرتے ہیں۔ بزرگان اسلام کے نام کی نذر و نیاز کرتے ہیں۔ اس حدیث میں یہ سلسلہ تبلیغ پہلے توحید الوہیت کی دعوت دینا ضروری قرار دیا ہے پھر دیگر ارکان اسلام کی تبلیغ کرنا و کتاب التوحید سے حدیث کا یہی تعلق ہے کہ بہر حال توحید الوہیت مقدم ہے۔

۷۳۷۳۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ بْنِ سَلِيمٍ: سَمِعَا الْأَسْوَدَ بْنَ هَلَالٍ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَا مُعَاذُ! اتَّقِ مَا حَقَّ لِلَّهِ عَلَى الْعِبَادَةِ)) قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ؟)) قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ((أَنْ لَا يَعْدُبَهُمْ)). [راجع: ۲۸۵۶] مسلم

(۷۳۷۳) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے ابو حصین اور اشعث بن سلیم نے، انہوں نے اسود بن ہلال سے سنا، ان سے معاذ بن جبل رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اے معاذ! کیا تمہیں معلوم ہے کہ اللہ کا اس کے بندوں پر کیا حق ہے؟“ انہوں نے کہا: اللہ اور اس کے رسول ہی زیادہ جانتے ہیں۔ آنحضرت ﷺ نے فرمایا: ”یہ ہے کہ وہ صرف اسی کی عبادت کریں اور اس کا کوئی شریک نہ ٹھہرائیں۔ کیا تمہیں معلوم ہے کہ پھر بندوں کا اللہ پر کیا حق ہے؟“ عرض کیا: اللہ اور اس کے رسول ہی زیادہ جانتے ہیں۔ فرمایا: ”یہ ہے کہ وہ انہیں عذاب نہ دے۔“

[۱۴۶، ۱۴۵]

تشریح: عبادت و بندگی کے کاموں میں اللہ پاک کو وحدہ لا شریک نہ مانے۔ یہی وہ حق ہے جو اللہ نے اپنے ہر بندے بندگی کے ذمہ واجب قرار دیا ہے۔ بندے ایسا کریں تو ان کا حق بذمہ اللہ پاک یہ ہے کہ وہ ان کو بخش دے اور جنت میں داخل کرے۔

۷۳۷۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي

(۷۳۷۴) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عبد الرحمن بن عبد اللہ بن عبد الرحمن بن ابی صعصعہ نے بیان کیا، ان سے ان کے والد نے اور ان سے حضرت ابوسعید

سَعِيدُ الْخُدْرِيِّ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يَرُدُّهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ لَهُ ذَلِكَ وَكَانَ الرَّجُلُ يَتَقَالَّهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: ((وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ)) زَادَ إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: أَخْبَرَنِي أَخِي قَتَادَةُ ابْنُ النُّعْمَانِ عَنِ النَّبِيِّ ﷺ. [راجع: ۵۰۱۳]

خدری رضی اللہ عنہ نے بیان کیا کہ ایک شخص نے دوسرے شخص قنادہ بن نعمان کو بار بار ”قل هو الله احد“ پڑھتے سنا، صبح ہوئی تو نبی کریم ﷺ کی خدمت میں حاضر ہو کر اس طرح واقعہ بیان کیا جیسے وہ اسے کم سمجھتے ہوں۔ رسول اللہ ﷺ نے فرمایا: ”اس ذات کی قسم جس کے ہاتھ میں میری جان ہے! یہ سورت تہائی قرآن کے برابر ہے۔“ اسماعیل بن جعفر نے امام مالک سے ابو یزہایا کہ ان سے عبدالرحمن نے، ان سے ان کے والد نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہا کہ مجھے میرے بھائی قنادہ بن نعمان نے خبر دی نبی کریم ﷺ سے۔

تشریح: اس سورت کو سورۃ اخلاص کہا گیا ہے۔ اس میں جملہ اقسام کے شرک کی تردید کرتے ہوئے خالص توحید کو پیش کیا گیا ہے۔ اس کا ہر بلفظ توحید کا مظہر ہے۔ مضامین قرآن کے تین حصے ہیں۔ ایک حصہ توحید الہی اور اس کے صفات و افعال کا بیان دوسرا قصص کا بیان، تیسرا احکام شریعت کا بیان تو قل هو الله احد میں ایک حصہ موجود ہے اس لیے اس سورت کا مقام تہائی قرآن کے برابر ہوا۔ سورۃ اخلاص کی تفسیر میں حضرت شاہ عبدالعزیز رحمہ اللہ فرماتے ہیں: ”بعضے از علماء گفته اند کہ تشرکت گاہے در عدد می باشد و آخر بلفظ احد نفی فرمود و گاہے در مرتبہ و مذهب می باشد و آخر بلفظ صمد نفی فرمود و گاہے در نسبت می باشد و آخر بلفظ لم بلد ولم بولد نفی فرمود و گاہے در کار و تاثیر می باشد و آخر باہ لم یکن لہ کفوا احد نفی فرمود یہمیں جہت این سورۃ را سودہ اخلاص فی گویند“ یعنی بعض علمائے کہا ہے کہ شرک کبھی عدد میں ہوتی ہے جس کی لفظ احد سے نفی کر دی گئی ہے اور کبھی شرک مرتبہ اور منصب میں ہوتی ہے اس کی نفی لفظ صمد سے کی گئی ہے۔ کبھی شرک نسبت میں ہوتی ہے۔ جس کی لفظ ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ سے نفی کی گئی ہے اور کبھی شرک کام اور تاثیر میں ہوتی ہے اس کی نفی لفظ ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ سے کی گئی ہے۔ آگے حضرت شاہ صاحب فرماتے ہیں کہ دنیا کے مذاہب باطلہ پانچ ہیں۔ اول دہریہ، دوم فلاسفہ، سوم شویہ، چہارم یہود نصاریٰ، پنجم مجوسی اور ہر ایک کے ذکر میں حضرت شاہ نے اس سورۃ کا وہ ذکر کیا ہے جس سے اس فرقہ کی تردید ہوتی ہے۔ پس اس سورۃ کو مسئلہ توحید میں جامع و مانع قرار دیا گیا ہے اسی لیے اس کی فضیلت ہے جو اس حدیث میں مذکور ہے۔

۷۳۷۵۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا أَحْمَدُ ابْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنَا عَمْرُو عَنْ ابْنِ أَبِي هِلَالٍ أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ وَكَانَتْ فِي حَجَرٍ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِ

(۷۳۷۵) ہم سے محمد نے بیان کیا، کہا ہم سے احمد بن صالح نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، ان سے عمرو نے، ان سے ابن ابی ہلال نے اور ان سے ابو الرجال محمد بن عبدالرحمن نے، ان سے ان کی والدہ عمرہ بنت عبدالرحمن نے، وہ ام المؤمنین عائشہ رضی اللہ عنہا کی پرورش میں تھیں۔ انہوں نے عائشہ رضی اللہ عنہا سے بیان کیا کہ نبی کریم ﷺ نے ایک صاحب کو ایک مہم پر روانہ کیا۔ وہ صاحب اپنے ساتھیوں کو نماز پڑھاتے تھے اور نماز ”قل هو الله احد“ پر ختم کرتے تھے۔ جب لوگ واپس آئے تو اس کا ذکر نبی کریم ﷺ سے کیا۔ آپ ﷺ نے فرمایا: ”ان سے پوچھو کہ وہ یہ طرز عمل

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: ((سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟)) فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا فَقَالَ النَّبِيُّ ﷺ: ((أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ)). [مسلم: ۱۸۹۰؛ نسائی: ۹۹۲]

کیوں اختیار کئے ہوئے تھے۔“ چنانچہ لوگوں نے پوچھا تو انہوں نے کہا کہ وہ ایسا اس لیے کرتے تھے کہ یہ اللہ کی صفت ہے اور میں اسے پڑھنا عزیز رکھتا ہوں۔ آنحضرت ﷺ نے فرمایا: ”انہیں بتا دو کہ اللہ بھی انہیں عزیز رکھتا ہے۔“

تشریح: اس سورہ شریف میں اللہ تعالیٰ کی اولین صفت وحدانیت دوسری صفت صمدانیت کو ظاہر کیا گیا ہے۔ معرفت الہی کے سمجھنے کے سلسلے میں وجود باری تعالیٰ کو تسلیم کرنے کے بعد ان دو مصنفوں کو سمجھنا ضروری ہے تو اللہ و تاسل کا سلسلہ بھی ایسا ہے کہ اللہ تعالیٰ کی ذات اس سے بالکل پاک ہے کہ وہ اولاد مثل مخلوق کے رکھتا ہو یا کوئی اس کا جتنے والا ہو وہ ان ہر دو سلسلوں سے بہت دور ہے۔ اس سلسلہ کے لیے مذکور ہوا مونث ہم ذات ہونا ضروری ہے اور ساری کائنات میں اس کا ہم ذات کوئی نہیں ہے۔ وہ اس بارے میں بھی وحدہ لا شریک لہ ہے۔ ان جملہ امور کو سمجھ کر معرفت الہی کا حاصل کرنا انبیائے کرام علیہم السلام کا یہی اولین پیغام ہے۔ یہی اصل دعوت دین ہے لا الہ الا اللہ کا یہی مفہوم ہے۔

بَابُ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: **بَابُ: اللہ تعالیٰ کا ارشاد سورہ بنی اسرائیل میں کہ**

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ [الاسراء: ۱۱۰] ”آپ کہہ دیجئے کہ اللہ کو پکارو یا رحمن کو، جس نام سے بھی پکارو گے تو اللہ کے سب اچھے نام ہیں۔“

تشریح: ننانوے نام تو بہت مشہور ہیں جو ترمذی کی حدیث میں وارد ہیں اور ان کے سوا بھی بہت اسماء اور صفات قرآن و حدیث میں وارد ہیں۔ ان سب سے اللہ کی یاد کر سکتے ہیں لیکن اپنی طرف سے کوئی نام یا صفت تراشنا جائز نہیں۔ حضرات صوفیہ نے فرمایا ہے کہ اللہ کے مبارک ناموں میں عجیب آثار ہیں بشرطیکہ آدمی باطہارت ہو کر ادب سے ان کو پڑھا کرے اور یہ بھی ضروری ہے کہ حلال کا لقمہ کھاتا ہو، حرام سے پرہیز کرتا ہو۔ مثلاً غنا اور توغمری کے لیے یا غنی یا مغنی کا ورد رکھے۔ شفا اور تندرستی کے لیے یا شافی یا کافی یا معافی کا، حصول مطالب کے لیے یا قاضی الحاجات یا کافی المهمات کا، دشمن پر غلبہ حاصل کرنے کے لیے یا عزیز یا قہار کا، ازویاد و عزت اور آبرو کے لیے یا رافع یا معز کا، علیٰ هذا القیاس۔ (وحیدی)

۷۳۷۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ، قَالَ: (۷۳۷۶) ہم سے محمد بن سلام نے بیان کیا، کہا ہم کو ابو معاویہ نے خبر دی، أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ ابْنِ وَهْبٍ وَأَبِي ظَبْيَانَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ)). [راجع: ۶۰۱۳]

انہیں اعمش نے، انہیں زید بن وہب اور ابو ظیان نے اور ان سے جریر بن عبد اللہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو لوگوں پر رحم نہیں کھاتا اللہ بھی اس پر رحم نہیں کھاتا۔“

تشریح: باب کی مطابقت ظاہر ہے کہ اللہ کی ایک صفت رحم بھی ہے تو رحمان و رحیم ناموں سے بھی اسے پکار سکتے ہیں۔

۷۳۷۷۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا (۷۳۷۷) ہم سے ابو نعمان نے بیان کیا، کہا ہم سے حماد بن زید نے بیان

کیا، ان سے عاصم احوال نے، ان سے ابو عثمان نہدی نے اور ان سے اسامہ بن زید رضی اللہ عنہ نے بیان کیا کہ ہم رسول اللہ ﷺ کے پاس تھے کہ آپ کی ایک صاحبزادی حضرت زینب رضی اللہ عنہا کے بھیجے ہوئے ایک شخص آپ کی خدمت میں حاضر ہوئے کہ ان کے لڑکے جان کنی میں مبتلا ہیں اور وہ آنحضور ﷺ کو بلارہی ہیں۔ نبی کریم ﷺ نے ان سے فرمایا: ”تم جا کر انہیں بتا دوں کہ اللہ ہی کا سب مال ہے جو چاہے لے لے اور جو چاہے دے دے اور اس کی بارگاہ میں ہر چیز کے لیے ایک وقت مقرر ہے، پس ان سے کہو کہ صبر کریں اور اس پر صبر ثواب کی نیت سے کریں۔“ صاحبزادی نے دوبارہ آپ کو قسم دے کر کہلا بھیجا کہ آپ ضرور تشریف لائیں، چنانچہ نبی کریم ﷺ کھڑے ہوئے اور آپ کے ساتھ سعد بن معاذ اور معاذ بن جبل رضی اللہ عنہما بھی کھڑے ہوئے (پھر جب آپ صاحبزادی کے گھر پہنچے تو) بچہ آپ کو دیا گیا اور اس کی سانس اکھڑ رہی تھی جیسے پرانی مشک کا حال ہوتا ہے۔ یہ دیکھ آپ ﷺ کی آنکھوں میں آنسو بھر آئے۔ اس پر سعد رضی اللہ عنہ نے کہا: یا رسول اللہ! یہ کیا ہے؟ آپ ﷺ نے فرمایا: ”یہ رحمت ہے جو اللہ تعالیٰ نے اپنے بندوں کے دلوں میں رکھی ہے اور اللہ بھی اپنے انہیں بندوں پر رحم کرتا ہے جو رحم دل ہوتے ہیں۔“

تشریح: ترجمہ باب یہیں سے نکلا کہ اللہ کے لیے مفت رحم کا اثبات ہوا۔

باب: اللہ تعالیٰ کا ارشاد سورہ ذاریات میں کہ

”میں بہت روزی دینے والا، زوردار مضبوط ہوں۔“

بَابُ قَوْلِ اللَّهِ:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

[الذاریات: ۵۸]

تشریح: قرآن مجید میں یوں ہے: ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ (الذاریات: ۵۸) امام بخاری رحمہ اللہ نے یہاں لفظانا الرزاق لکھے ہیں۔ ابن مسعود رضی اللہ عنہ کی یہی قراءت ہے۔

(۷۳۷۸) ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے، ان سے اعش نے، ان سے سعید بن جبیر نے، ان سے ابو عبد الرحمن سلمیٰ نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تکلیف دہ بات سن کر اللہ سے زیادہ صبر کرنے والا کوئی نہیں ہے کم بخت

۷۳۷۸- حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((مَا أَحَدٌ

أَصْبَرَ عَلَىٰ أَذَىٰ سَمِعَهُ مِنَ اللَّهِ يَدْعُونَ لَهُ
الْوَلَدَ ثُمَّ يَعْفِيهِمْ وَيَرْزُقُهُمْ)). [راجع: ۱۶۰۹۹]
مشرک کہتے ہیں کہ اللہ اولاد رکھتا ہے اور پھر بھی وہ انہیں معاف کرتا ہے اور
انہیں روزی دیتا ہے۔“

باب: اللہ تعالیٰ کا ارشاد سورہ جن میں کہ

”وہ غیب کا جاننے والا ہے اور اپنے غیب کو کسی پر نہیں کھولتا“۔ اور سورہ
لقمان میں فرمایا: ”بلاشبہ اللہ کے پاس قیامت کا علم ہے“ اور: ”اس نے اپنے
علم ہی سے اسے نازل کیا۔“ اور عورت جسے اپنے پیٹ میں اٹھاتی ہے اور
جو کچھ جنتی ہے وہ اسی کے علم کے مطابق ہوتا ہے اور اسی کی طرف قیامت
میں لوٹایا جائے گا۔“

بَابُ قَوْلِ اللَّهِ:

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا﴾
[الجن: ۲۶] وَ ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾
[لقمان: ۳۴] وَ ﴿أَنْزَلَهُ بِعِلْمِهِ﴾ [النساء: ۱۶۶]
﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾
[فاطر: ۱۱] ﴿إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ﴾ [احم
السجدة: ۴۷]

یحییٰ بن زیاد فرما نے کہا ہر چیز پر ظاہر ہے، یعنی علم کی وجہ سے اور ہر چیز پر
باطن ہے، یعنی علم کی وجہ سے۔

(۷۳۷۹) ہم سے خالد بن مخلد نے بیان کیا، کہا ہم سے سلیمان بن بلال
نے بیان کیا، کہا مجھ سے عبد اللہ بن دینار نے بیان کیا اور ان سے حضرت
عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”غیب کی پانچ
کنجیاں ہیں، جنہیں اللہ کے سوا اور کوئی نہیں جانتا۔ اللہ کے سوا اور کوئی نہیں
جانتا کہ رحم مادر میں کیا ہے، اللہ کے سوا اور کوئی نہیں جانتا کہ کل کیا ہوگا، اللہ
کے سوا اور کوئی نہیں جانتا کہ بارش کب آئے گی۔ اللہ کے سوا اور کوئی نہیں
جانتا کہ کس جگہ کوئی مرے گا اور اللہ کے سوا کوئی نہیں جانتا کہ قیامت کب
قائم ہوگی۔“

قَالَ يَحْيَى: الظَّاهِرُ عَلَىٰ كُلِّ شَيْءٍ عِلْمًا
وَالْبَاطِنُ عَلَىٰ كُلِّ شَيْءٍ عِلْمًا.
۷۳۷۹- حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا
سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
(مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ لَا
يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَا
فِي عَدِي إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ
أَحَدٌ إِلَّا اللَّهُ وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ
إِلَّا اللَّهُ)). [راجع: ۱۰۳۹]

تشریح: اس پر سب مسلمانوں کا اتفاق ہے کہ غیب کا علم نبی کریم ﷺ کو بھی نہ تھا مگر جو بات اللہ تعالیٰ آپ کو بتلا دیتا وہ معلوم ہو جاتی۔ ابن اسحاق
نے مغازی میں نقل کیا کہ نبی کریم ﷺ کی اونٹنی گم ہوگئی تو ابن صلیت کہنے لگا: محمد (ﷺ) اپنے تئیں پیغمبر کہتے ہیں اور آسان کے حالات تم سے بیان
کرتے ہیں لیکن ان کو اپنی اونٹنی کی خبر نہیں وہ کہاں ہے؟ یہ بات نبی کریم ﷺ کو پہنچی تو فرمایا ایک شخص ایسا ایسا کہتا ہے اور میں تو قسم اللہ کی وہی بات
جانتا ہوں جو اللہ تعالیٰ نے مجھ کو بتلائی اور اب اللہ تعالیٰ نے مجھ کو بتلا دیا وہ اونٹنی فلاں گھاٹی میں ہے، ایک درخت پر لگی ہوئی ہے، آخر صحابہ رضی اللہ عنہم گئے اور
اس کو لے کر آئے۔

۷۳۸۰- حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا
سُفْيَانُ عَنْ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ
(۷۳۸۰) ہم سے محمد بن یوسف نے بیان کیا، کہا ہم سے سفیان نے بیان
کیا، ان سے اسماعیل نے بیان کیا، ان سے شعبی نے بیان کیا، ان سے

مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ وَهُوَ يَقُولُ: «لَا تُدْرِكُهُ الْأَبْصَارُ» [الانعام: ۱۰۳] وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ فَقَدْ كَذَبَ وَهُوَ يَقُولُ: «لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ».

مَسْرُوقِ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ اگر تم سے کوئی یہ کہتا ہے کہ محمد نے اپنے رب کو دیکھا تو وہ غلط کہتا ہے کیونکہ اللہ تعالیٰ اپنے بارے میں خود کہتا ہے کہ ”نظریں اس کو دیکھ نہیں سکتیں۔“ اور جو کوئی کہتا ہے کہ آنحضرت ﷺ غیب جانتے تھے تو غلط کہتا ہے کیونکہ آپ ﷺ خود فرماتے ہیں: ”غیب کا علم اللہ کے سوا اور کسی کو نہیں۔“

[راجع: ۳۲۳۴]

تشریح: صحیح ہے:

علم غیبی کس نمی داند بجز پروردگار
جو غالی لوگ کریم ﷺ کے لیے علم غیب ثابت کرتے ہیں وہ قرآن مجید کی تحریف کرتے ہیں اور از خود ایک غلط عقیدہ گھڑتے ہیں۔
لوگوں کو ایسے خناس لوگوں سے دور کر اپنے دین و ایمان کی حفاظت کرنی چاہیے۔ رسول کریم ﷺ نے جو بھی غائبانہ خبریں دی ہیں وہ سب وحی الہی سے ہیں۔ ان کو غیب کہنا لوگوں کو دھوکا دیتا ہے۔

بَابُ قَوْلِ اللَّهِ: بَابُ: اللَّهُ تَعَالَى كَاِرْشَادِ سُورَةِ حَشْرِ مِیں

«السَّلَامُ الْمُؤْمِنُ» [الحشر: ۲۳]

”اِنَّہٗ سَلَامَتِی دِیْنِہٖ وَالَا (السَّلَامُ) اَمِنْ دِیْنِہٖ وَالَا (الْمُؤْمِنُ) ہِے۔“

تشریح: سب کو سلامت رکھنے والا اور سب کو امن دینے والا۔

۷۳۸۱۔ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا مَغِيرَةُ، قَالَ: حَدَّثَنَا شَقِيقُ ابْنِ سَلَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نَصَلِّيْ خَلْفَ النَّبِيِّ ﷺ فَقَقُولُ: السَّلَامُ عَلَى اللَّهِ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ هُوَ السَّلَامُ وَلَكِنْ قُولُوا: اَلتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

(۷۳۸۱) ہم سے احمد بن یونس نے بیان کیا، کہا ہم سے زہیر نے بیان کیا، کہا ہم سے مغیرہ نے بیان کیا، کہا ہم سے شقیق بن سلمہ نے بیان کیا اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ ہم (ابتداءً اسلام میں) رسول اللہ ﷺ کے پیچھے نماز پڑھتے تھے اور کہتے تھے السلام علی اللہ تو نبی کریم ﷺ نے ہم سے فرمایا: ”اللہ تو خود ہی ”السلام“ ہے۔ البتہ اس طرح کہو: ”التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔“

[راجع: ۸۳۱]

بَابُ قَوْلِ اللَّهِ: «مَلِكِ النَّاسِ»

بَابُ: اللَّهُ تَعَالَى كَاِرْشَادِ سُورَةِ نَاسِ مِیں کہ ”لوگوں کا

بادشاہ“

اس باب میں ابن عمر رضی اللہ عنہما کی ایک روایت نبی کریم ﷺ سے مروی ہے۔ (۷۴۱۲) حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ هُوَ ابْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الْأَرْضِ؟))

اس باب میں ابن عمر رضی اللہ عنہما کی ایک روایت نبی کریم ﷺ سے مروی ہے۔ (۷۴۱۲) حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ سَعِيدٍ هُوَ ابْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ مُلُوكُ الْأَرْضِ؟))

وَقَالَ شُعَيْبٌ وَالزُّبَيْدِيُّ وَابْنُ مُسَافِرٍ وَإِسْحَاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ عَنِ أَبِي سَلَمَةَ مِثْلَهُ. [راجع: ۴۸۱۲]

شعيب، زبیدی، ابن مسافر اور اسحاق بن یحییٰ نے زہری سے بیان کیا اور ان سے ابوسلمہ رضی اللہ عنہ نے اسی طرح۔

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ:

”اور وہی غالب ہے، حکمت والا۔“ اور فرمایا: ”اے رسول! تیرا مالک عزت والا ہے، ان باتوں سے پاک، جو یہ کافر بتاتے ہیں۔“ اور فرمایا: ”عزت اللہ اور اس کے رسول ہی کے لیے ہے۔“ اور شخص اللہ کی عزت اور اس کی دوسری صفات کی قسم کھائے تو وہ قسم منعقد ہو جائے گی۔

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ [الصفات: ۱۸۰] ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ﴾ [المنافقون: ۱۸۰] وَمَنْ حَلَفَ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ.

اور انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جب اللہ اس میں اپنا قدم رکھ دے گا تو جہنم کہے گی کہ بس تیری عزت کی قسم!“ اور ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے بیان کیا: ”ایک شخص جنت اور دوزخ کے درمیان باقی رہ جائے گا جو سب سے آخری دوزخی ہوگا جسے جنت میں داخل ہونا ہے وہ کہے گا: اے رب! میرا چہرہ جہنم سے پھیر دے، تیری عزت کی قسم!“ اس کے سوا اور میں کچھ نہیں مانگوں گا۔“ ابوسعید رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ عز و جل کہے گا کہ تمہارے لیے یہ ہے اور اس سے دس گنا۔“ اور ایوب علیہ السلام نے دعا کی: ”اور تیری عزت کی قسم! کیا میں تیری عنایت اور سرفرازی سے کبھی بے پروا ہو سکتا ہوں۔“

وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: ((تَقُولُ جَهَنَّمَ: قَطُّ قَطُّ وَعِزَّتِكَ)) [راجع: ۴۸۴۸] وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((يَقْبِضُ رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ آخِرُ أَهْلِ النَّارِ دُخُولًا الْجَنَّةَ فَيَقُولُ: يَا رَبِّ! أَصْرَفْتُ وَجْهِي عَنِ النَّارِ لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهَا)) [راجع: ۶۵۷۳] قَالَ أَبُو سَعِيدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَالَ اللَّهُ: لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ)) [راجع: ۶۵۷۴] وَقَالَ أَيُّوبُ: ((وَعِزَّتِكَ لَا غِنَى بِي عَنْ بَرَكَتِكَ)). [راجع: ۲۷۹]

تشریح: امام بخاری رحمہ اللہ نے صفات الہیہ کا اثبات فرمایا جو معتزلہ کی تردید ہے۔

(۷۳۸۳) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، کہا ہم سے حسین معلم نے بیان کیا، ان سے عبد اللہ بن بریدہ نے، ان سے یحییٰ بن یمر نے اور انہیں ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ کہا کرتے تھے: ”تیری عزت کی پناہ مانگتا ہوں کہ کوئی معبود تیرے سوا نہیں، تیری ایسی ذات ہے جسے موت نہیں اور جن و انس فنا ہو جائیں گے۔“

۷۳۸۳- حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا حُسَيْنُ الْمَعْلَمِ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: ((أَعُوذُ بِعِزَّتِكَ الَّتِي لَا إِلَهَ إِلَّا أَنْتَ الَّتِي لَا يَمُوتُ وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ)).

[مسلم: ۶۸۹۹]

(۷۳۸۴) ہم سے عبد اللہ بن ابی اسود نے بیان کیا، کہا ہم سے حری بن عمارہ نے، کہا ہم سے شعبہ نے، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”لوگوں کو دوزخ میں ڈالا جائے گا۔“ (دوسری سند) اور مجھ سے خلیفہ بن خیاط نے بیان کیا، کہا اسے یزید بن زریج نے بیان کیا، کہا ہم سے سعید بن ابی عروبہ نے، اسے قتادہ نے، ان سے انس رضی اللہ عنہ نے۔

۷۳۸۴- حَدَّثَنَا ابْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنَا حَرَمِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَزَالُ يُلْقَى فِي النَّارِ)) [ح] وَ قَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ، قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ؛

(تیسری سند) اور خلیفہ بن خیاط نے اس حدیث کو معتمر بن سلیمان سے روایت کیا، کہا میں نے اپنے والد سے سنا، انہوں نے قتادہ سے، انہوں نے انس رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”دوزخیوں کو برابر دوزخ میں ڈالا جاتا رہے گا اور وہ (دوزخ) کہے جائے گی کہ کیا ابھی اور ہے؟ یہاں تک کہ رب العالمین اس پر اپنا قدم رکھ دے گا اور پھر اس کا بعض بعض سے سمٹ جائے گا اور اس وقت وہ کہے گی کہ بس بس، تیری عزت اور کرم کی قسم! اور جنت میں جگہ باقی رہ جائے گی۔ یہاں تک کہ اللہ اس کے لیے ایک اور مخلوق پیدا کر دے گا اور وہ لوگ جنت کے باقی حصے میں رہیں گے۔“

ح: وَعَنْ مُعْتَمِرٍ، قَالَ: سَمِعْتُ أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَزَالُ يُلْقَى فِيهَا وَهِيَ: «تَقُولُ هَلْ مِنْ مَزِيدٍ» حَتَّى يَضَعَ فِيهَا رَبُّ الْعَالَمِينَ قَدَمَهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ ثُمَّ تَقُولُ: قَدْ قَدْ بِعِزَّتِكَ وَكَرَمِكَ وَلَا تَزَالُ الْجَنَّةُ تَفْضُلُ حَتَّى يَنْشِيََ اللَّهُ لَهَا خَلْقًا فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ))

[راجع: ۴۸۴۸] [مسلم: ۷۱۷۹]

تشریح: دوزخ یوں کہے گی کہ ابھی بہت جگہ خالی ہے اور لاؤ اور لاؤ۔ اس حدیث سے قدم کا ثبوت ہے۔ اہل حدیث نے ید اور وجہ اور عین اور حقو اور اصبع کی طرح اس کی بھی تاویل نہیں کی لیکن تاویل کرنے والے کہتے ہیں قدم رکھنے سے یہ مراد ہے کہ اللہ تعالیٰ اسے ذلیل کر دے گا لیکن یہ تاویل ٹھیک نہیں ہے۔

باب: اللہ تعالیٰ کا ارشاد سورۃ الانعام میں: ”اور وہی ذات ہے جس نے آسمان اور زمین کو حق کے ساتھ

بَابُ قَوْلِ اللَّهِ عَزَّوَجَلَّ: «وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ»

پیدا کیا۔

بِالْحَقِّ ﴿۱﴾ [الانعام: ۷۳]

تشریح: یعنی اپنے وجود کی پہچان کروانے کے لیے اس لیے، کہ مصنوع سے صانع پر استدلال ہوتا ہے۔ بعض نے کہا مطلب امام بخاری رحمہ اللہ کا یہ ہے کہ اس آیت سے یہ ثابت کریں کہ اس کے کلام پر حق کا اطلاق ہوتا ہے۔ یعنی آسمان زمین کو کلمہ کن سے جو حق ہے پیدا کیا حق کا اطلاق خود پروردگار پر بھی ہوتا ہے یعنی ہمیشہ قائم رہنے والا اور باقی رہنے والا بھی فنا نہ ہونے والا۔ وہ اپنی ان جملہ صفات میں وحدہ لا شریک لہ ہے۔

۷۳۸۵۔ حَدَّثَنَا قَيْصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَذْعُو مِنَ اللَّيْلِ: ((اللَّهُمَّ! لَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ! لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْبِتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْزِزْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ لِي غَيْرُكَ)) [راجع: ۱۱۲۰]

۷۳۸۵۔ حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ بِهِذَا وَقَالَ: ((أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ)).

۷۳۸۵۔ (۷۳۸۵) ہم سے قبیصہ بن عقبہ نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، ان سے ابن جریج نے، ان سے سلیمان احول نے، ان سے طاؤس نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ رات میں یہ دعا کرتے تھے: ”اے اللہ! تیرے ہی لیے تعریف ہے تو آسمان وزمین کا مالک ہے، حمد تیرے لیے ہی ہے تو آسمان وزمین کا قائم کرنے والا ہے اور ان سب کا جو اس میں ہے، تیرے ہی لیے حمد ہے تو آسمان وزمین کا نور ہے، تیرا قول حق ہے اور تیرا وعدہ سچ ہے اور تیری ملاقات سچ ہے، جنت سچ ہے اور دوزخ سچ ہے اور قیامت سچ ہے، اے اللہ! میں نے تیرے ہی سامنے سر جھکا دیا، میں تجھ ہی پر ایمان لایا، میں نے تیرے ہی اوپر بھروسہ کیا اور تیری ہی طرف رجوع کیا۔ میں نے تیری ہی مدد کے ساتھ مقابلہ کیا اور میں تجھ ہی سے انصاف کا طلب گار ہوں، پس تو میری مغفرت کر، ان تمام گناہوں میں جو میں پہلے کر چکا ہوں اور جو بعد میں مجھ سے صادر ہوں جو میں نے چھپا رکھے ہیں اور جن کا میں نے اظہار کیا ہے، تو ہی میرا معبود ہے اور تیرے سوا اور کوئی معبود نہیں۔“ اور ہم سے ثابت بن محمد نے بیان کیا اور کہا: ہم سے سفیان ثوری نے، پھر یہی حدیث بیان کی اور اس میں یوں ہے: ”تو حق ہے اور تیرا کلام حق ہے۔“

تشریح: باب اور حدیث میں مطابقت یہ ہے کہ اللہ پاک پر لفظ حق کا اطلاق درست ہے۔

باب: اللہ تعالیٰ کا ارشاد

بَابُ قَوْلِهِ: ﴿وَكَانَ اللَّهُ سَمِيعًا

”اور اللہ بہت سننے والا، دیکھنے والا ہے۔“

بَصِيرًا﴾ [النساء: ۱۳۴]

وَقَالَ الْأَعْمَشُ عَنْ تَعْنِيمٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى النَّبِيِّ ﷺ

اور اعمش نے تمیم سے بیان کیا، ان سے عروہ بن زبیر نے، ان سے عائشہ رضی اللہ عنہا نے کہ انہوں نے کہا: ساری حمد اسی اللہ کے لیے سزاوار ہیں جو تمام آوازوں کو سنتا ہے، پھر خولہ بنت ثعلبہ کا قصہ بیان کیا تو اس پر اللہ تعالیٰ

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾ [المجادلة: ۱] نے یہ آیت نازل فرمائی: ”اللہ تعالیٰ نے اس کی بات سن لی جو آپ (ﷺ) سے اپنے شوہر کے بارے میں جھگڑا کرتی تھی۔“

۷۳۸۶- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي عُمَرَ عَنْ أَبِي مُوسَى، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ: ((ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا)) ثُمَّ أَتَى عَلِيٌّ وَأَنَا أَقُولُ فِي نَفْسِي لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَقَالَ لِي: ((يَا عَبْدَ اللَّهِ بَنَ قَيْسٍ! قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ)) أَوْ قَالَ: ((أَلَا أَذْكَ يَه؟)) [راجع: ۲۹۹۲]

(۷۳۸۶) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ایوب سختیانی نے، ان سے ابو ثمان مہدی نے اور ان سے ابو موسیٰ اشعری رضی اللہ عنہ نے بیان کیا کہ ہم نبی کریم ﷺ کے ساتھ ایک سفر میں تھے اور جب ہم بلندی پر چڑھتے تو (زور سے) چلا کر تکبیر کہتے۔ اس پر نبی کریم ﷺ نے فرمایا: ”لوگو! اپنے اوپر رحم کھاؤ! اللہ بہر انہیں ہے اور نہ وہ کہیں دور ہے۔ تم ایک سننے، بہت واقف بار اور قریب رہنے والی ذات کو بلاتے ہو۔“ پھر آنحضرت ﷺ میرے پاس آئے میں اس وقت دل میں ”لا حول ولا قوۃ الا باللہ“ کہہ رہا۔ آپ ﷺ نے مجھ سے فرمایا: ”عبداللہ بن قیس! لا حول ولا قوۃ الا باللہ“ کہا کرو کہ یہ جنت کے خزانوں میں سے ایک خزانہ ہے۔“ یا آپ ﷺ نے فرمایا: ”کیا میں تمہیں یہ نہ بتا دوں؟“

تشریح: وہ یہی لا حول ولا قوۃ الا باللہ ہے۔ اللہ تعالیٰ غائب نہیں ہے۔ اس کا یہ معنی ہے کہ وہ ہر جگہ ہر چیز کو ہر آواز کو دیکھ اور سن رہا ہے۔ آواز کیا چیز ہے وہ تو دلوں تک کی بات جانتا ہے۔ یہ کہا کرتے ہیں اللہ ہر جگہ حاضر و ناظر ہے اس کا بھی یہی معنی ہے کہ کوئی چیز اس کے علم، سمع اور بصر سے پوشیدہ نہیں ہے اس کا مطلب یہ نہیں ہے جیسے ہم یہ سمجھتے ہیں کہ اللہ اپنی ذات قدسی صفات سے ہر مکان یا ہر جگہ میں موجود ہے، ذات مقدس تو اس کی بالائے عرش ہے مگر اس کا علم اور بصر ہر جگہ ہے، حضور کا یہی معنی ہے۔ خود امام ابوحنیفہ رحمہ اللہ فرماتے ہیں اللہ آسمان پر ہے زمین پر نہیں ہے یعنی اس کی ذات مقدس بالائے آسمان اپنے عرش پر ہے اور دین کے کل اماموں کا یہی مذہب ہے جیسے اوپر بیان ہو چکا ہے۔ یہ کلمہ لا حول ولا قوۃ الا باللہ عجب پراثر کلمہ ہے اللہ تعالیٰ نے اس کلمے میں یہ اثر رکھا ہے کہ جو کوئی اس کو ہمیشہ پڑھا کرے وہ ہر شر سے محفوظ رہتا ہے۔ ہمارے پیرو مشد حضرت مجدد کا ختم روزانہ یہی تھا کہ سو بار اول و آخر درود شریف پڑھتے اور پانچ سو مرتبہ لا حول ولا قوۃ الا باللہ اور دنیا اور آخرت کے تمام مہمات اور مقاصد حاصل ہونے کے لیے یہ بارہ کلمے میں نے تجربہ کئے ہیں جو کوئی ان کو ہر وقت جب فرصت ہو بلا قید و حد پڑھتا رہے ان شاء اللہ تعالیٰ اس کی کل برادریں پوری ہوں گی۔ ”سبحان اللہ وبحمدہ سبحان اللہ العظیم۔ استغفر اللہ۔ لا الہ الا اللہ لا حول ولا قوۃ الا باللہ۔ یا رافع یا معز یا غنی یا مغنی یا حی یا قیوم برحمتک استغیث یا ارحم الراحمین۔ لا الہ الا انت سبحانک انی کنت من الظالمین۔ حسبنا اللہ ونعم الوکیل نعم المولیٰ ونعم النصیر۔“ ایسا ہوا کہ ایک طبع دین شخص الحمدیث اور اہل علم کا بڑا دشمن تھا اور اس قدر طاقت ور ہو گیا تھا کہ اس کا کوئی مقابلہ نہ کر سکتا تھا۔ ہر شخص کو خصوصاً دین داروں کو اس کے شر سے اپنی عزت و آبرو سنبھالنا دشوار ہو گیا تھا اللہ تعالیٰ نے انہی کلموں کے طفیل سے اس کا قلع قمع کر دیا اور اپنے بندوں کو راحت دی۔ جب اس کے فی النار والسقر ہونے کی خبر آئی تو دفعتاً یہ مادہ تاریخ دل میں گزرا۔

چونکہ بوجہ رفت از دنیا ○ گشتہ تاریخ اور بما ذمہ
رائے بیروں کن وبگیر حدیث ○ مات فرعون ہذہ الامہ

۷۳۸۸، ۷۳۸۷- حَدَّثَنَا يَحْيَى بْنُ سَلِيمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو عَنْ يَزِيدَ عَنْ أَبِي الْخَيْرِ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَنَّ أَبَا بَكْرٍ الصَّدِيقَ، قَالَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي دُعَاءً أَذْعُو بِهِ فِي صَلَاتِي قَالَ: ((قُلْ: اَللّٰهُمَّ! اِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا اَنْتَ فَاعْفُ عَنِّي مِنْ عِنْدِكَ مَغْفِرَةً اِنَّكَ اَنْتَ الْغَفُورُ الرَّحِيمُ)).

ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے ابن وہب نے بیان کیا، کہا مجھے عمرو نے خبر دی، انہیں یزید نے، انہیں ابو الخیر نے، انہوں نے عبد اللہ بن عمرو رضی اللہ عنہ سے سنا کہ ابو بکر صدیق رضی اللہ عنہ نے آپ سے کہا: یا رسول اللہ! مجھے ایسی دعا سکھائیے جو میں اپنی نماز میں کیا کروں۔ نبی کریم ﷺ نے فرمایا: ”یہ پڑھا کرو: اے اللہ! میں نے اپنی جان پر بہت ظلم کیا ہے اور تیرے سوا گناہوں کو اور کوئی نہیں بخشتا، پس میرے گناہ اپنے پاس سے بخش دے، بلاشبہ تو مغفرت کرنے والا، بڑا رحم کرنے والا ہے۔“

[راجع: ۸۳۴]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے مشکل ہے۔ بعض نے کہا اللہ تعالیٰ سے دعا کرتا ہے، دعا کرنا اسی وقت فائدہ دے گا جب وہ مستاد دیکھتا ہو تو آپ نے ابو بکر صدیق رضی اللہ عنہ کو یہ دعا مانگنے کا حکم دیا تو معلوم ہوا کہ وہ مستاد دیکھتا ہے۔ میں کہتا ہوں سبحان اللہ! امام بخاری رحمہ اللہ کی بارگاہی فہم اس دعا میں اللہ تعالیٰ کو مخاطب کیا ہے یہ صیغہ امر اور بکاف خطاب اور اللہ تعالیٰ کا مخاطب کرنا اسی وقت صحیح ہوگا جب وہ مستاد دیکھتا اور حاضر ہو ورنہ غائب شخص کو کون مخاطب کرے گا پس اس دعا سے باب کا مطلب ثابت ہو گیا۔ دوسرے یہ کہ حدیث میں وارد ہے جب کوئی تم میں سے نماز پڑھتا ہے تو اپنے پروردگار سے سرگوشی کرتا ہے اور سرگوشی کی حالت میں کوئی بات کہنا اسی وقت موثر ہوگی جب مخاطب بخوبی سنتا ہو تو اس حدیث کو اس حدیث کے ساتھ ملانے سے یہ نکلا کہ اللہ تعالیٰ کا سب سے انتہا ہے وہ عرش پر رہ کر بھی نمازی کی سرگوشی سن لیتا ہے اور یہی باب کا مطلب ہے۔ (وحیدی)

۷۳۸۹- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ حَدَّثَتْهُ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ جِبْرِيلَ نَادَانِي قَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيْكَ)). [راجع: ۳۲۳۱]

ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم سے ابن وہب نے خبر دی، کہا مجھے یونس نے خبر دی، انہیں ابن شہاب نے، ان سے عروہ نے بیان کیا اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”جبریل علیہ السلام نے مجھے پکار کر کہا کہ اللہ نے آپ کی قوم کی بات سن لی اور وہ بھی سن لیا جو انہوں نے آپ کو جواب دیا۔“

بَابُ قَوْلِهِ: ﴿قُلْ هُوَ الْقَادِرُ﴾

باب: اللہ تعالیٰ کا سورۃ انعام میں فرمانا کہ ”کہہ

دیتے تھے کہ وہ قدرت والا ہے“

[الانعام: ۶۵]

۷۳۹۰- حَدَّثَنِي ابْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي قَالَ: سَمِعْتُ

مجھ سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے معن بن عیسیٰ نے بیان کیا، کہا مجھ سے عبد الرحمن بن ابی موالی نے بیان کیا، کہا کہ میں نے محمد بن منکدر سے سنا، وہ عبد اللہ بن حسن سے بیان کرتے تھے، انہوں نے

کہا کہ مجھے جابر بن عبد اللہ سلمیؓ نے خبر دی، انہوں نے کہا کہ رسول اللہ ﷺ اپنے صحابہؓ کو ہر مباح کام میں استخارہ کرنا سکھاتے تھے جس طرح آپ قرآن کی سورت سکھاتے تھے۔ آپ فرماتے: ”جب تم میں سے کوئی کسی کام کا قصد کرے تو اسے چاہیے کہ فرض کے سوا دو رکعت نفل نماز پڑھے، پھر سلام کے بعد یہ دعا کرے اے اللہ! میں تیرے علم کے طفیل اس کام میں خیریت طلب کرتا ہوں اور تیری قدرت کے طفیل طاقت مانگتا ہوں اور تیرا فضل کیونکہ تجھے قدرت ہے اور مجھے نہیں، تو جانتا ہے اور میں نہیں جانتا اور تو غیوب کا بہت جانتے والا ہے۔ اے اللہ! پس اگر تو یہ بات جانتا ہے (اس وقت استخارہ کرنے والے کو اس کام کا نام لینا چاہیے) کہ اس کام میں میرے لیے دنیا و آخرت میں بھلائی ہے یا اس طرح فرمایا کہ میرے دین میں اور گزران میں اور میرے ہر انجام کے اعتبار سے بھلائی ہے تو اس پر مجھے قادر بنا دے اور میرے لیے اسے آسان کر دے، پھر اس میں میرے لیے برکت عطا فرما اے اللہ! اور اگر تو جانتا ہے کہ یہ کام میرے لیے برا ہے میرے دین اور گزراہ کے اعتبار سے اور میرے انجام کے اعتبار سے، یا فرمایا کہ میری دنیا و دین کے اعتبار سے تو مجھے بھی اس کام سے دور کر دے اور میرے لیے بھلائی مقدر کر دے جہاں بھی وہ ہو اور پھر مجھے اس پر راضی اور خوش رکھ۔“

مُحَمَّدُ بْنُ الْمُثَنَّبِ يَحْدُثُ عَبْدَ اللَّهِ بْنُ الْحَسَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ السَّلْمِيُّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ أَصْحَابَهُ الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: ((إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكُعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْقَرِيبَةِ ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ هَذَا الْأَمْرَ ثُمَّ تَسْمِيهِ بَعْثِيهِ خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ - قَالَ أَوْ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ)).

[راجع: ۱۱۶۲]

تشریح: یہ حدیث پیچھے گزر چکی ہے یہاں اس کو اس لیے لائے کہ اس میں قدرت الہی کا بیان ہے۔ استخارہ کے معنی خیر کا طلب کرنا یہ نماز اور دعا مسنون ہے۔

باب مَقْلَبِ الْقُلُوبِ وَقَوْلِ اللَّهِ:

باب: اللہ کی ایک صفت یہ بھی ہے کہ وہ دلوں کا

پھیرنے والا ہے

اور اللہ تعالیٰ کا سورہ انعام میں فرمان: ”اور ہم ان کے دلوں کو اور ان کی آنکھوں کو پھیر دیں گے۔“

﴿وَنَقَلُبُ أَفْئِدَهُمْ وَابْصَارَهُمْ﴾ [الانعام: ۱۱۰]

(۷۳۹۱) ہم سے سعید بن سلیمان نے بیان کیا، ان سے عبد اللہ بن مبارک نے بیان کیا، ان سے موسیٰ بن عقبہ نے، ان سے سالم بن عبد اللہ بن عمر نے

۷۳۹۱۔ حَدَّثَنَا سَعِيدُ بْنُ سَلِيمَانَ عَنْ ابْنِ الْمُبَارَكِ عَنْ مُوسَى بْنِ عَقْبَةَ عَنْ سَالِمِ بْنِ

عَبْدُ اللَّهِ، قَالَ: أَكْثَرُ مَا كَانَ النَّبِيُّ ﷺ يَخْلِفُ: اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ قسم اس (لَا وَمُقَلِّبِ الْقُلُوبِ)۔ [راجع: ۶۶۱۷] طرح کھاتے: ”قسم اس کی جو دلوں کا پھیر دینے والا ہے۔“
تشریح: میں یہ بات نہیں کہوں گا یہ کام نہیں کروں گا دلوں کے پھیرنے والے کی قسم۔ دلوں کا پھیرنا، یہ بھی اللہ کی صفت ہے اور یہ اسی کے ہاتھ میں ہے اور وہ اس صفت میں بھی وحدہ لا شریک لہ ہے۔

بَابُ إِنَّ لِلَّهِ مِائَةَ اسْمٍ إِلَّا وَاحِدًا باب: اس بیان میں کہ اللہ کے ننانوے نام ہیں
قَالَ ابْنُ عَبَّاسٍ: ﴿ذُو الْجَلَالِ﴾ [الرحمن: ۲۷] ابن عباس رضی اللہ عنہما نے کہا کہ ﴿ذُو الْجَلَالِ﴾ کے معنی جلال اور عظمت والا۔
الْعَظَمَةُ ﴿الْبَرُّ﴾ [الطور: ۲۸] اللطيف. ﴿الْبَرُّ﴾ کے معنی لطیف اور باریک بین۔

تشریح: یہ ننانوے نام ایک روایت میں وارد ہیں لیکن اس کی سند ضعیف ہے۔ اس لیے امام بخاری رحمہ اللہ اس کو اس کتاب میں نہ لائے۔ الحمد للہ کے نزدیک اللہ کے اسماء اور صفات اس کی ذات کی طرح غیر مخلوق ہیں اور حمیر نے ان کو مخلوق کہا ہے۔ لعنہم اللہ تعالیٰ۔ ننانوے کا عدد کچھ حصر کے لیے نہیں ہے، ان کے سوا اور بھی نام قرآن اور احادیث میں وارد ہیں۔ جیسے مقلب القلوب، ذو الجبروت، ذو الملکوت، ذو الکبریاء، ذو العظمة، کافی، دائم، صادق، ذی المعارج، ذی الفضل، غالب وغیرہ۔

۷۳۹۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا (۷۳۹۲) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم شعیب، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ سے ابو زناد نے بیان کیا، ان سے اعرج نے بیان کیا اور ان سے عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ کے ننانوے نام (إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَن أَحْصَاهَا دَخَلَ الْجَنَّةَ) [راجع: ۲۷۳۶] ﴿أَحْصَاهَا﴾ حَفِظْنَاهُ۔

تشریح: سورہ یٰسین کی آیت: ﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ (۳۶/۱۲) میں یہ لفظ وارد ہوا ہے۔

بَابُ السُّؤَالِ بِأَسْمَاءِ اللَّهِ باب: اللہ کے ناموں کے وسیلے سے مانگنا اور ان
تَعَالَى وَالِاسْتِعَاذَةَ بِهَا کے ذریعے پناہ چاہنا

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے الحمد للہ کا مذہب ثابت کیا کہ اسم میں سہمی ہے اور سہمی کی طرح غیر مخلوق ہے اور جموں کا رد کیا کیونکہ اگر اسم مخلوق ہوتا اور سہمی کا غیر ہوتا تو غیر اللہ سے مانگنا اور غیر اللہ سے پناہ چاہنا کیونکر جائز ہو سکتا ہے۔

۷۳۹۳۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: (۷۳۹۳) ہم سے عبد العزیز بن عبد اللہ نے بیان کیا، کہا مجھ سے امام حَدَّثَنِي مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ مالک نے بیان کیا، ان سے سعید بن ابی سعید مقبری نے اور ان سے الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”جو شخص اپنے بستر پر (إِذَا جَاءَ أَحَدُكُمْ فِرَاشُهُ فَلْيَنْفِضْهُ بِصَفِيْفَةٍ جائے تو اسے چاہیے کہ اسے اپنے کپڑے کے کنارے سے تین مرتبہ صاف

کر لے اور یہ دعا پڑھے: ”اے میرے رب! تیرا نام لے کر میں اپنی کروٹ رکھتا ہوں اور تیرے نام ہی کے ساتھ اسے اٹھاؤں گا، اگر تو نے میری جان کو باقی رکھا تو اسے معاف کرنا اور اگر اسے (اپنی طرف سوتے ہی میں) اٹھا لیا تو اس کی حفاظت اس طرح کرنا جس طرح تو اپنے نیکو کار بندوں کی حفاظت کرتا ہے۔“

تَوْبِهِ ثَلَاثَ مَرَّاتٍ وَلَيَقُلْ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أُنْسَكْتَ نَفْسِي فَأَغْفِرْ لَهَا وَإِنْ أُرْسَلَتْهَا فَاَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ)).

اس روایت کی متابعت یحییٰ اور بشر بن مفضل نے عید اللہ سے کی ہے۔ ان سے سعید نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے اور زبیر، ابو حمزہ اور اسماعیل بن زکریا نے عید اللہ سے یہ اضافہ کیا کہ ان سے سعید نے، ان سے ان کے والد نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے اور ان سے نبی کریم ﷺ نے فرمایا اور اس کی روایت ابن عجلان نے کی، ان سے سعید نے، ان سے ابو ہریرہ رضی اللہ عنہ نے اور اسے نبی کریم ﷺ نے۔

تَابَعَهُ يَحْيَى وَبَشَرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَزَادَ زُهَيْرٌ وَأَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكْرِيَاءَ عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَرَوَاهُ ابْنُ عَجَلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ۶۳۲۰] [مسلم: ۳۴۰۱]

ابن ماجہ: ۳۸۷۴

تشریح: اس کی متابعت محمد بن عبد الرحمن الدراوردی اور اسامہ بن حفص نے کی۔

محمد بن عبد الرحمن طفاوی اور اسامہ بن حفص کی روایات خود اس کتاب میں موصولاً گزر چکی ہیں اور عبد العزیز کی روایت کو عدی رضی اللہ عنہ نے وصل کیا۔ ۷۳۹۴۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: ((اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأُحْيَى)) وَإِذَا أَصْبَحَ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)). [راجع: ۶۳۱۲]

۷۳۹۴۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ جَرَّاشٍ عَنْ خَرَّشَةَ بْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ:

محمد بن عبد الرحمن طفاوی اور اسامہ بن حفص کی روایات خود اس کتاب میں موصولاً گزر چکی ہیں اور عبد العزیز کی روایت کو عدی رضی اللہ عنہ نے وصل کیا۔ ۷۳۹۴۔ حَدَّثَنَا مُسْلِمٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ عَنْ رَبِيعٍ عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: ((اللَّهُمَّ بِاسْمِكَ أُمُوتُ وَأُحْيَى)) وَإِذَا أَصْبَحَ قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)). [راجع: ۶۳۱۲]

تشریح: مرنے سے یہاں سونا مراد ہے۔ نیند موت کی بہن ہے کماورد۔

۷۳۹۵۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ جَرَّاشٍ عَنْ خَرَّشَةَ بْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ:

۷۳۹۵۔ حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ بْنِ جَرَّاشٍ عَنْ خَرَّشَةَ بْنِ الْحَرِّ عَنْ أَبِي ذَرٍّ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ:

((بِاسْمِكَ نَمُوتُ وَنَحْيَا)) فَإِذَا اسْتَيْقَظَ هَوَّلَ گے۔ اور جب بیدار ہوتے تو کہتے: ”تمام تعریف اس اللہ کے لیے قَالَ: ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا هَبْ جس نے ہمیں مارنے کے بعد زندہ کیا اور اسی کی طرف جانا ہے۔“ وَإِلَيْهِ النُّشُورُ))۔ [راجع: ۶۳۲۵]

تشریح: اللہ کے نام کے ساتھ برکت لینا اور مدد طلب کرنا ثابت ہوا یہی باب سے مطابقت ہے۔

۷۳۹۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ فَقَالَ: بِاسْمِ اللَّهِ أَلْهِمَ جَنَّتْنَا الشَّيْطَانُ وَجَنَّبَ الشَّيْطَانُ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا))۔ [راجع: ۱۴۱]

(۷۳۹۶) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے سالم نے، ان سے کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ رسول اللہ ﷺ نے فرمایا: ”جب تم میں سے کوئی اپنی بیوی کے پاس جانے کا ارادہ کرے اور یہ دعا پڑھ لے: شروع اللہ کے نام سے، اے اللہ! ہمیں شیطان سے دور رکھنا اور تو جو بچہ عطا کرے اسے بھی شیطان سے دور رکھنا۔ تو اسی صحبت میں ان دونوں سے کوئی بچہ نصیب ہوا تو شیطان اسے کبھی نقصان نہیں پہنچا سکے گا۔“

تشریح: بوقت جماع بھی اللہ کے نام کے ساتھ برکت طلب کرنا ثابت ہوا، یہی باب سے مطابقت ہے۔

۷۳۹۷۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، قَالَ: حَدَّثَنَا فَضِيلٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَبْدِ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: قُلْتُ: أُرْسِلُ كِلَابِي الْمُعَلَّمَةَ؟ قَالَ: ((إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعَلَّمَةُ وَذَكَرْتَ اسْمَ اللَّهِ فَأَمْسَكَ فِكُلْ وَإِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقْ فِكُلْ))۔ [راجع: ۱۷۵]

(۷۳۹۷) ہم سے عبد اللہ بن مسلمہ نے بیان کیا، کہا ہم سے فضیل نے بیان کیا، ان سے منصور نے، ان سے ابراہیم نے، ان سے ہمام نے، ان سے عدی بن حاتم رضی اللہ عنہ نے کہ میں نے نبی کریم ﷺ سے پوچھا کہ میں اپنے سدھائے ہوئے کتے کو شکار کے لیے چھوڑتا ہوں۔ آنحضرت ﷺ نے فرمایا: ”جب تم سدھائے ہوئے کتے چھوڑ دو اور ان کے ساتھ اللہ کا نام بھی لے لو، پھر وہ کوئی شکار پکڑیں اور اسے کھائیں نہیں تو تم اسے کھا سکتے ہو اور جب شکار پر بن پھال کے تیر، یعنی لکڑی سے کوئی شکار مارے لیکن وہ نوک سے لگ کر جانور کا گوشت چیر دے تو ایسا شکار بھی کھاؤ۔“

تشریح: اللہ کے نام کی برکت سے ایسا شکار بھی حلال ہے۔

۷۳۹۸۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ هَاهُنَا أَفْوَامًا حَدِيثُ عَهْدِهِمْ بِشِرْكٍ يَأْتُونَنَا بِالْخَمَانِ لَا

(۷۳۹۸) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے ابو خالد احمر نے بیان کیا، کہا ہم سے ہشام بن عروہ سے سنا، وہ اپنے والد (عروہ بن زبیر سے بیان کرتے تھے کہ ان سے ام المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ لوگوں نے کہا: یا رسول اللہ! وہاں کے قبیلے ابھی حال ہی میں اسلام لانے میں ہیں اور وہ ہمیں گوشت لا کر دیتے ہیں ہمیں یقین نہیں ہوتا کہ

نَذَرِي يَذْكُرُونَ عَلَيْهَا اسْمَ اللَّهِ أَمْ لَا، قَالَ: ((اذْكُرُوا اسْمَ اللَّهِ وَكُلُوا)) تَابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَالْدَّرَاوَزْدِيُّ وَأُسَامَةُ بْنُ حَفْصٍ. [راجع: ۲۰۵۷] [ابوداود: ۲۸۲۹]

ذبح کرتے وقت انہوں نے اللہ کا نام لیا تھا یا نہیں (تو کیا ہم اسے کھا سکتے ہیں؟) نبی کریم ﷺ نے فرمایا: ”تم اس پر اللہ کا نام لے کر اسے کھالیا کرو۔“ اس روایت کی متابعت محمد بن عبد الرحمن دروردی اور اسامہ بن حفص نے کی۔

[۲۸۲۹]

تشریح: برکت اور رحلت اور مدد کے لیے اللہ کا نام استعمال کرنا ثابت ہوا، یہی باب سے مناسبت ہے۔

۷۳۹۹۔ حَدَّثَنَا حَفْصُ بْنُ عَمَرَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ يُسَمَّى وَيَكْبَرُ. [راجع: ۵۵۵۳] [ابوداود: ۲۷۹۴]

۷۳۹۹۔ ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے دو مینڈھوں کی قربانی کی اور ذبح کرتے وقت ”بسم اللہ واللہ اکبر“ پڑھا۔

۷۴۰۰۔ حَدَّثَنَا حَفْصُ بْنُ عَمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ شَهِدَ النَّبِيَّ ﷺ يَوْمَ النَّحْرِ صَلَّى ثُمَّ خَطَبَ فَقَالَ: ((مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ)). [راجع: ۹۸۵]

۷۴۰۰۔ ہم سے حفص بن عمر حاضی نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے اسود بن قیس نے اور ان سے جندب رضی اللہ عنہ نے کہ وہ نبی کریم ﷺ کے ساتھ ذی الحجہ کی دسویں تاریخ کو موجود تھے۔ آپ نے نماز پڑھائی، پھر خطبہ دیا اور فرمایا: ”جس نے نماز سے پہلے جانور ذبح کر لیا تو اس کی جگہ دوسرا جانور ذبح کرے اور جس نے ابھی ذبح نہیں کیا تو وہ اللہ کا نام لے کر ذبح کرے۔“

تشریح: اللہ کی قربانی کے ساتھ اس کا نام لینا اس سے مدد چاہنا یہی باب سے مطابقت ہے۔

۷۴۰۱۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عَمَرَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((لَا تَحْلِفُوا بِآبَائِكُمْ وَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ)). [راجع: ۲۶۷۹]

۷۴۰۱۔ ہم سے ابو نعیم نے بیان کیا، کہا ہم سے ورقاء نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے کہ نبی کریم ﷺ نے فرمایا: ”اپنے باپ دادوں کی قسم نہ کھایا کرو، اگر کسی کو قسم کھانی ہی ہو تو اللہ کے نام کی قسم کھائے ورنہ خاموش رہے۔“

[مسلم: ۴۲۵۹]

تشریح: ترمذی نے ابن عمر رضی اللہ عنہما سے روایت کیا اور حاکم نے کہا صحیح ہے کہ نبی کریم ﷺ نے فرمایا جس نے اللہ کے سوا اور کسی کی قسم کھائی اس نے شرک کیا۔ اس باب میں نبی کریم ﷺ امام بخاری رحمہ اللہ نے متعدد احادیث لا کر یہ ثابت کیا کہ اسمِ معی کا عین ہے اگر غیر ہوتا تو نہ اسم سے مدد لی جاتی نہ اسم پر ذبح کرنا جائز ہوتا نہ اسم پر کٹنا شکار کے لیے چھوڑا جاتا۔ علیٰ هذا القیاس۔

بَابُ مَا يَذْكُرُ فِي الذَّاتِ بَابُ: اللہ تعالیٰ کو ذات کہہ سکتے ہیں یہ اس کے

اسماء اور صفات ہیں

وَالنَّعُوتِ وَأَسْمَاءِ اللَّهِ

اور خبیث بن عدی رضی اللہ عنہ نے مرتے وقت کہا کہ یہ سب تکلیف اللہ کی ذات مقدس کے لیے ہے تو اللہ کے نام کے ساتھ انہوں نے ذات کا لفظ لگایا۔

(۷۴۰۲) ہم سے ابو یمن نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، انہیں عمرو بن ابی سفیان بن اسید بن جاریہ ثقفی نے خبر دی جو بنی زہرہ کے حلیف تھے اور ابو ہریرہ رضی اللہ عنہ کے شاگردوں میں تھے کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے عیض اور قارہ والوں کی درخواست پر دس اکابر صحابہ رضی اللہ عنہم کو جن میں خبیث رضی اللہ عنہ بھی تھے، ان کے ہاں بھیجا۔ ابن شہاب نے کہا کہ مجھے عبید اللہ بن عیاض نے خبر دی، کہ حارث کی صاحبزادی زینب نے انہیں بتایا کہ جب لوگ خبیث رضی اللہ عنہ کو قتل کرنے کے لیے آمادہ ہوئے (اور وہ قید میں تھے) تو اسی زمانے میں انہوں نے ان سے صفائی کرنے کے لیے استرہ لیا تھا، جب وہ لوگ خبیث رضی اللہ عنہ کو حرم سے باہر قتل کرنے لے گئے تو انہوں نے یہ اشعار کہے:

”اور جب میں مسلمان ہونے کی حالت میں قتل کیا جا رہا ہوں تو مجھے اس کی پروا نہیں کہ مجھے کس پہلو پر قتل کیا جائے گا اور میرا یہ مرنا اللہ کے لیے ہے اور اگر وہ چاہے گا تو میرے ٹکڑے ٹکڑے کئے ہوئے اعضاء پر برکت نازل کرے گا۔“

پھر ابن الحارث نے انہیں قتل کر دیا اور نبی کریم ﷺ نے اپنے صحابہ رضی اللہ عنہم کو اس حادثے کی اطلاع اسی دن دی جس دن یہ صحابی شہید کئے گئے تھے۔

جن میں اللہ پر لفظ ذات کا اطلاق کیا گیا ہے یہی باب سے مطابقت ہے۔

تشریح: یونان کے دو سو آدمیوں نے ان کو گھیر لیا۔ سات بزرگ شہید ہو گئے تین کو قید کر کے لے چلے۔ ان ہی میں حضرت خبیث رضی اللہ عنہ بھی تھے جنہیں بنو حارث نے خرید لیا اور ایک مدت تک ان کو قید رکھ کر قتل کیا۔ حضرت مولانا وحید الزماں رحمہ اللہ نے اشعار کا ترجمہ یوں کیا ہے:

جب مسلمان بن کے دنیا سے چلوں ☆ مجھ کو کیا ڈر ہے کس کر دہ گروں
میرا مرنا ہے خدا کی ذات میں ☆ وہ اگر چاہے نہ ہوں گا میں زبوں
تن جو ٹکڑے ٹکڑے اب ہو جائے گا ☆ اس کے ٹکڑوں پر وہ برکت دے فزوں

باب: اللہ تعالیٰ کا ارشاد سورہ آل عمران میں

بَابُ قَوْلِ اللَّهِ:

﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ﴾ [آل عمران: ۲۸] ”اور اللہ اپنی ذات سے تمہیں ڈراتا ہے۔“ اور اللہ تعالیٰ کا ارشاد سورہ مائدہ

وَقَوْلِهِ: «تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ» [المائدة: ۱۱۶] میں (عیسیٰ علیہ السلام کے الفاظ میں) اور یا اللہ! تو وہ جانتا ہے جو میرے نفس میں ہے لیکن میں وہ نہیں جانتا جو تیرے نفس میں ہے۔“

تشریح: اللہ اس کے نفس کا اطلاق ہوا جو جس صریح ہے لہذا تاویل ناجائز ہے۔

۷۴۰۳۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيبِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ قَالَ: ((مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ)). [راجع: ۴۱۳۴]

۷۴۰۳۔ ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے شقیق بن عبد اللہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کوئی بھی اللہ سے زیادہ غیرت مند نہیں اور اسی لیے اس نے فواحش کو حرام قرار دیا ہے اور اللہ سے زیادہ کوئی تعریف پسند کرنے والا نہیں۔“

تشریح: آدمی کے لیے یہ عیب ہے کہ اپنی تعریف پسند کرے لیکن پروردگار کے حق میں یہ عیب نہیں ہے کیونکہ وہ تعریف کے سزاوار ہے۔ اس کی جتنی تعریف کی جائے وہ کم ہے۔ اس حدیث کی مطابقت باب سے اس طرح ہے کہ امام بخاری رحمہ اللہ نے اس کو لا کر اس کے دوسرے طریق کی طرف اپنی عادت کے موافق اشارہ کیا۔ یہ طریق تفسیر سورہ انعام میں گزر چکا ہے۔ اس میں اتنا زاد ہے: ولذلك مدح نفسه نفس کا اطلاق پروردگار پر ثابت ہوا۔ کرمانی نے اس پر خیال نہیں کیا اور جس حدیث کی شرح کتاب التفسیر میں کرائے تھے اس کو یہاں بھول گئے۔ انہوں نے کہا مطابقت اس طرح سے ہے کہ احدا کا لفظ بھی نفس کے لفظ کے مثل ہے۔

۷۴۰۴۔ حَدَّثَنَا عَبْدَانُ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ وَهُوَ يَكْتُبُ عَلَى نَفْسِهِ وَهُوَ وَضِعَ عِنْدَهُ عَلَى الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي)). [راجع: ۳۱۹۴]

۷۴۰۴۔ ہم سے عبدان نے بیان کیا، ان سے ابو حمزہ نے بیان کیا، ان سے اعمش نے، ان سے ابوصالح نے، ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جب اللہ تعالیٰ نے مخلوق کو پیدا کیا تو اپنی کتاب میں اسے لکھا، اس نے اپنی ذات کے متعلق بھی لکھا اور یہ اب بھی عرش پر لکھا ہوا موجود ہے کہ میری رحمت میرے غضب پر غالب ہے۔“

۷۴۰۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((يَقُولُ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأْ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْءٍ تَقَرَّبْتُ إِلَيْهِ)).

۷۴۰۵۔ ہم سے عمر بن حفص نے بیان کیا، کہا ہم سے میرے والد نے، کہا ہم سے اعمش نے، کہا میں نے ابوصالح سے سنا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ میں اپنے بندے کے گمان کے ساتھ ہوں اور جب بھی وہ مجھے یاد کرتا ہے تو میں اس کے ساتھ ہوں، پس جب وہ مجھے اپنے دل میں یاد کرتا ہے تو میں بھی اسے اپنے دل میں یاد کرتا ہوں اور جب وہ مجھے مجلس میں یاد کرتا ہے تو میں اُسے اس سے بہتر فرشتوں کی مجلس میں یاد کرتا ہوں اور اگر وہ مجھ سے ایک بالشت

ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرُولَةً. (طرقہ فی: ۷۵۰۵، ۷۵۳۷) [مسلم: ۶۸۰۵، ۶۸۳۲] اگر وہ میری طرف چل کر آتا ہے تو میں اس کے پاس دوڑ کر آ جاتا ہوں۔“

[۶۹۵۲: ترمذی: ۲۳۸۸]

تشریح: یعنی میرا بندہ میرے ساتھ جیسا گمان رکھے گا میں بھی اسی طرح اس سے پیش آؤں گا۔ اگر یہ گمان رکھے گا کہ میں اس کے تصور معاف کروں گا تو ایسا ہی ہوگا۔ اگر یہ گمان رکھے گا کہ میں اس کو عذاب کروں گا تو ایسا ہی ہوگا۔ حدیث سے یہ نکلا کہ رجاہ کا جانب بندے میں غالب ہونا چاہیے اور پروردگار کے ساتھ نیک گمان رکھنا چاہیے اگر گناہ بہت ہیں تو بھی یہ خیال رکھنا چاہیے کہ وہ غفور اور رحیم ہے۔ اس کی رحمت سے مایوس نہ ہونا چاہیے: «إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ» (الزمر: ۵۳)

بَابُ قَوْلِهِ تَعَالَى: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصاص: ۸۸]
باب: سورہ قصص میں اللہ تعالیٰ کا ارشاد: ”اللہ کے چہرے کے سوا تمام چیزیں مٹ جانے والی ہیں“

تشریح: غرض امام بخاری رحمہ اللہ کی یہ ہے کہ منہ کا اطلاق پروردگار پر قرآن وحدیث میں آ رہا ہے اور گمراہ جمیہ نے اس کا انکار کیا ہے۔ انہوں نے منہ سے ذات اور پد سے قدرت کے ساتھ تاویل کی ہے۔ امام ابوحنیفہ رحمہ اللہ نے اس کا رد کیا ہے۔

۷۴۰۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾ قَالَ النَّبِيُّ ﷺ: ((أَعُوذُ بِوَجْهِكَ)) . حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾ قَالَ النَّبِيُّ ﷺ: ((أَعُوذُ بِوَجْهِكَ)) . فَقَالَ النَّبِيُّ ﷺ: ((أَعُوذُ بِوَجْهِكَ)) قَالَ: «أَوْ يَلْسَنُكُمْ شَيْعًا» فَقَالَ النَّبِيُّ ﷺ: ((هَذَا أَيْسَرُ)). [راجع: ۴۶۲۸]

ہوئے کہ ”یا تمہارے پاؤں کے نیچے سے عذاب آ جائے۔“ تو آپ ﷺ نے پھر کہا: ”میں تیرے چہرے کی پناہ چاہتا ہوں۔“ پھر یہ آیت نازل ہوئی: ”یا تمہیں فرقہ بندی میں مبتلا کر دے“ (کہ یہ بھی عذاب کی قسم ہے)۔ تو نبی کریم ﷺ نے فرمایا: ”یہ آسان ہے بہ نسبت پہلے عذابوں کے۔“

تشریح: کیونکہ ان میں سب تباہ ہو جاتے ہیں۔ معلوم ہوا کہ فرقہ بندی بھی اللہ کا عذاب ہے۔ امت عرصہ سے اس عذاب میں گرفتار ہے اور وہ اس کو عذاب ماننے کے لیے تیار نہیں، صدافسوس!

بَابُ قَوْلِهِ: ﴿وَلَنُصَنِّعَ عَلَىٰ عَيْنِي﴾ [طہ: ۳۹] تُغَذَّى وَقَوْلِهِ: ”میری آنکھوں کے سامنے تو پرورش پائے۔“ اور ارشاد خداوندی سورہ قمر

[جَلَّ ذِكْرُهُ:] ﴿تَجَرِّيْ بِأَعْيُنِنَا﴾ [القمر: ۱۴] میں: ”نوح کی کشتی ہماری آنکھوں کے سامنے پانی پر تیر رہی تھی۔“

تشریح: اللہ پر لفظ آنکھ کا اطلاق ثابت ہوا۔

۷۴۰۷۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا جُوَيْرِيَّةُ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ، قَالَ: ذَكَرَ الدَّجَالُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: ((إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ- وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَانَ عَيْنَهُ عَيْنَهُ طَافِيَةً)).

(۷۴۰۷) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے جویریہ نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے عبد اللہ بن مسعود نے بیان کیا کہ نبی کریم ﷺ کے پاس دجال کا ذکر ہوا تو آپ نے فرمایا: ”تمہیں اچھی طرح معلوم ہے کہ اللہ کا نا نہیں ہے اور آپ نے ہاتھ سے اپنی آنکھ کی طرف اشارہ کیا اور دجال مسیح کی دائیں آنکھ کا بی بی ہوگی، جیسے اس کی آنکھ پر انور کا ایک اٹھا ہوا دانہ ہو۔“

[راجع: ۳۰۵۷]

تشریح: ثابت ہوا کہ اس کی شان کے مطابق اس کی آنکھ ہے اور وہ بے عیب ہے جس کی تاویل جائز نہیں۔

۷۴۰۸۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنَا قَتَادَةُ، [قَالَ:] سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ قَالَ: ((مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ قَوْمَهُ الْأَعْوَرَ الْكَذَّابَ إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ)). [راجع: ۷۱۳۱]

(۷۴۰۸) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم کو قتادہ نے خبر دی، کہا کہ میں نے انس بن مسعود سے سنا اور ان سے نبی کریم ﷺ نے فرمایا: ”اللہ نے جتنے نبی بھی بھیجے ان سب نے جھوٹے کانے دجال سے اپنی قوم کو ڈرایا وہ دجال کا نا ہوگا اور تمہارا رب (آنکھوں والا ہے) کا نا نہیں ہے، اس دجال کی دونوں آنکھوں کے درمیان لکھا ہوا ہوگا، کافر۔“

تشریح: یہ مسیح دجال کا حال ہے جو دجال حقیقی ہوگا باقی مجازی دجال مولویوں، پیروں، اماموں کی شکل میں آ کر امت کو گمراہ کرتے رہیں گے جیسا کہ حدیث میں ((ثلاثون دجالون كذابون)) کے الفاظ آئے ہیں۔ حدیث میں اللہ کی بے عیب آنکھ کا ذکر آیا۔ یہی باب سے مطابقت ہے۔

بَابُ قَوْلِ اللَّهِ: ﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾

باب: اللہ تعالیٰ کا ارشاد سورہ حشر میں: ”وہی اللہ ہر چیز کا پیدا کرنے والا اور ہر چیز کا نقشہ کھینچنے والا ہے“

[الحشر: ۲۴]

۷۴۰۹۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وَهْبٌ، قَالَ: حَدَّثَنَا مُوسَى هُوَ ابْنُ عَقْبَةَ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ حَبَّانَ عَنْ ابْنِ مُحَيْرِيزٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي غَزْوَةِ بَنِي الْمُضْطَلِقِ: أَنَّهُمْ

(۷۴۰۹) مجھ سے اسحاق نے بیان کیا، کہا ہم سے عفان نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، کہا ہم سے موسیٰ بن عقبہ نے بیان کیا، کہا مجھ سے محمد بن یحییٰ بن حبان نے بیان کیا، ان سے ابن محیریز نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ غزوہ بنو مضطلق میں انہیں باندیاں غنیمت میں ملیں تو انہوں نے چاہا کہ ان سے ہم بستری کریں لیکن حمل نہ ٹھہرے۔ چنانچہ

لوگوں نے نبی کریم ﷺ سے عزل کے متعلق پوچھا تو آپ نے فرمایا: ”اگر تم عزل بھی کرو تو کوئی قباحہ نہیں مگر قیامت تک جس جان کے متعلق اللہ تعالیٰ نے پیدا ہونا لکھ دیا ہے وہ ضرور پیدا ہو کر رہے گی۔“ (اس لیے تمہارا عزل کرنا بیکار ہے)۔ اور مجاہد نے قزع سے بیان کیا کہ انہوں نے ابو سعید خدری رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کوئی بھی جان جو پیدا ہونی ہے، اللہ تعالیٰ ضرور اسے پیدا کر کے رہے گا۔“

أَصَابُوا سَبَابًا فَأَرَادُوا أَنْ يَسْتَمْتِعُوا بِهِمْ وَلَا يَحْمِلْنَ فَمَا سَأَلُوا النَّبِيَّ ﷺ عَنِ الْعِزْلِ فَقَالَ: ((مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّ اللَّهَ قَدْ كَتَبَ مِنْهُ هُوَ خَالِقُ إِلَى يَوْمِ الْقِيَامَةِ)) وَقَالَ مُجَاهِدٌ عَنْ قَزَعَةَ: سَأَلْتُ أَبَا سَعِيدٍ فَقَالَ: قَالَ النَّبِيُّ ﷺ: ((لَيْسَ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا)). [راجع: ۲۲۲۹] [مسلم: ۳۵۵۳]

ابوداؤد: ۲۱۷۰؛ ترمذی: ۱۱۳۸

تشریح: عزل کے معنی محبت کرنے پر انزال کے وقت ذکر کو باہر نکال دینا ہے۔ آیت کے الفاظ ﴿الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾ (۵۹/الحشر: ۲۳) ہر سہ کا اس سے اثبات ہوتا ہے، یہی باب سے تعلق ہے۔

باب: اللہ تعالیٰ نے (شیطان سے) فرمایا:

بَابُ قَوْلِ اللَّهِ:

”تو نے اسے کیوں سجدہ نہیں کیا جسے میں نے اپنے دونوں ہاتھوں سے بنایا۔“

﴿لَمَّا خَلَقْتُ بَيْدِي﴾. [ص: ۷۵]

تشریح: اللہ تعالیٰ کے لیے دونوں ہاتھوں کا ہونا برحق ہے مگر جیسا اللہ ہے ویسے اس کے ہاتھ ہیں ہم کو ان کی کیفیت معلوم نہیں۔ اس میں کرید کرنا بدعت ہے۔ اللہ تعالیٰ کے جملہ صفات واردہ کے بارے میں یہی اعتقاد رکھنا چاہیے۔ آمنا باللہ کما هو باسماہ و صفاتہ۔

۷۴۱۰۔ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ! أَمَا تَرَى النَّاسَ؟ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ اشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا فَيَقُولُ: لَسْتُ هُنَاكَ وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ وَلَكِنْ ائْتُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولِ اللَّهِ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ فَيَأْتُونَ نُوحًا فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ

۷۴۱۰۔ ہم سے معاذ بن فضالہ نے بیان کیا، کہا ہم سے ہشام دستوائی نے، انہوں نے قتادہ بن دعامہ سے، انہوں نے انس رضی اللہ عنہ سے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ قیامت کے دن اسی طرح جیسے ہم دنیا میں جمع ہوتے ہیں، مومنوں کو اکٹھا کرے گا (وہ گرمی وغیرہ سے پریشان ہو کر) کہیں گے کاش! ہم کسی کی سفارش اپنے مالک کے پاس لے جاتے تاکہ ہمیں اپنی اس حالت سے آرام ملتا، چنانچہ سب مل کر آدم علیہ السلام کے پاس آئیں گے ان سے کہیں گے: اے آدم! آپ لوگوں کا حال نہیں دیکھتے کس بلا میں گرفتار ہیں آپ کو اللہ تعالیٰ نے (خاص) اپنے ہاتھ سے بنایا اور فرشتوں سے آپ کو سجدہ کرایا اور ہر چیز کے نام آپ کو بتائے (ہر لغت میں بولنابات کرنا سکھلایا) کچھ سفارش کیجئے تاکہ ہم کو اس جگہ سے نجات ہو کر آرام ملے۔ کہیں گے میں اس لائق نہیں، ان کو وہ گناہ یاد آ جائے گا جو انہوں نے کیا تھا (ممنوع درخت میں سے کھانا) مگر تم لوگ ایسا کرو نوح

پیغمبر کے پاس جاؤ وہ پہلے پیغمبر ہیں جن کو اللہ تعالیٰ نے زمین والوں کی طرف بھیجا تھا۔ آخر وہ لوگ سب نوح علیہ السلام کے پاس آئیں گے، وہ بھی یہی جواب دیں گے، میں اس لائق نہیں اپنی خطا جو انہوں نے (دنیا میں) کی تھی یاد کریں گے اور کہیں گے تم لوگ ایسا کرو ابراہیم پیغمبر کے پاس جاؤ جو اللہ کے خلیل ہیں (ان کے پاس جائیں گے) وہ بھی اپنی خطائیں یاد کر کے کہیں گے میں اس لائق نہیں، لہذا تم موسیٰ پیغمبر کے پاس جاؤ اللہ نے ان کو تورات عنایت فرمائی، ان سے بول کر باتیں کیں یہ لوگ موسیٰ علیہ السلام کے پاس آئیں گے وہ بھی یہی کہیں گے میں اس لائق نہیں اپنی خطا جو انہوں نے دنیا میں کی تھی یاد کریں گے مگر تم ایسا کرو عیسیٰ علیہ السلام کے پاس جاؤ وہ اللہ کے بندے، اس کے رسول اور اس کے خاص روح ہیں، یہ لوگ عیسیٰ علیہ السلام کے پاس آئیں گے وہ کہیں گے میں اس لائق نہیں، لہذا تم ایسا کرو محمد صلی اللہ علیہ وسلم کے پاس جاؤ، وہ اللہ کے ایسے بندے ہیں جن کی اگلی پچھلی خطائیں سب بخش دی گئی ہیں۔ آخر یہ سب لوگ جمع ہو کر میرے پاس آئیں گے۔ میں چلوں گا اور اپنے پروردگار کی بارگاہ میں حاضر ہونے کی اجازت مانگوں گا، مجھے اجازت ملے گی۔ میں اپنے پروردگار کو دیکھتے ہی سجدے میں گر پڑوں گا اور جب تک اسے منظور ہے وہ مجھے سجدے ہی میں پڑا رہنے دے گا، اس کے بعد حکم ہوگا محمد اپنا سر اٹھاؤ اور عرض کرو تمہاری عرض سنی جائے گی تمہاری درخواست منظور ہوگی، تمہاری سفارش مقبول ہوگی، اس وقت میں اپنے مالک کی ایسی ایسی تعریفیں کروں گا جو وہ مجھے سکھا چکا ہے۔ (یا سکھائے گا) پھر لوگوں کی سفارش شروع کروں گا۔ سفارش کی ایک حد مقرر کر دی جائے گی۔ میں ان کو بہشت میں لے جاؤں گا، پھر لوٹ کر اپنے پروردگار کے پاس حاضر ہوں گا اور اسے دیکھتے ہی سجدے میں گر پڑوں گا جب تک پروردگار چاہے گا مجھے سجدے میں پڑا رہنے دے گا، اس کے بعد ارشاد ہوگا محمد (صلی اللہ علیہ وسلم) اپنا سر اٹھاؤ! جو تم کہو گے سنا جائے گا، سفارش کرو گے تو قبول ہوگی اور جس کا سوال کرو گے تو دیا جائے گا، پھر میں اپنے پروردگار کی ایسی تعریفیں کروں گا جو اللہ نے مجھے سکھائیں (یا سکھائے گا) اس کے بعد

خَطِيئَتُهُ الَّتِي أَصَابَ وَلَكِنْ اَنْتَوُا اِبْرَاهِيْمَ خَلِيْلَ الرَّحْمٰنِ فَيَاْتُوْنَ اِبْرَاهِيْمَ فَيَقُوْلُوْنَ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي اَصَابَهَا وَلَكِنْ اَنْتَوُا مُوسٰى عَبْدًا اَنَاہُ اللّٰهُ التَّوْرَةَ وَكَلَّمَهُ تَكْلِيْمًا فَيَاْتُوْنَ مُوسٰى فَيَقُوْلُوْنَ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ لَهُمْ خَطِيئَتُهُ الَّتِي اَصَابَهُ وَلَكِنْ اَنْتَوُا عِيسٰى عَبْدَ اللّٰهِ وَرَسُوْلُهُ وَكَلِمَتُهُ وَرَوْحُهُ فَيَاْتُوْنَ عِيسٰى فَيَقُوْلُوْنَ: لَسْتُ هُنَاكُمْ وَلَكِنْ اَنْتَوُا مُحَمَّدًا [ﷺ] عَبْدًا غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ. فَيَاْتُوْنِيْ فَاَنْطَلِقُ فَاَسْتَاْذِنُ عَلٰى رَبِّیْ وَيُوْذَنْ لِّیْ عَلَیْهِ فَاِذَا رَاَیْتُ رَبِّیْ وَقَعْتُ لَهُ سَاجِدًا فَيَدْعُنِیْ مَا شَاءَ اللّٰهُ اَنْ يَدْعُنِیْ ثُمَّ یَقَالُ: اَرْقِعْ مُحَمَّدًا! وَقُلْ یَسْمَعُ وَسَلْ تُعْطٰهُ وَاَشْفَعُ تُشْفَعُ فَاَحْمَدُ رَبِّیْ بِمَحَامِدِ عَلَمَنِیْهَا ثُمَّ اَشْفَعُ فَيَحْدُ لِّیْ حَدًا فَاَدْخِلُهُمُ الْجَنَّةَ ثُمَّ اَرْجِعْ فَاِذَا رَاَیْتُ رَبِّیْ وَقَعْتُ لَهُ سَاجِدًا فَيَدْعُنِیْ مَا شَاءَ اللّٰهُ اَنْ يَدْعُنِیْ ثُمَّ یَقَالُ: اَرْقِعْ مُحَمَّدًا! وَقُلْ یَسْمَعُ وَسَلْ تُعْطٰهُ وَاَشْفَعُ تُشْفَعُ فَاَحْمَدُ رَبِّیْ بِمَحَامِدِ عَلَمَنِیْهَا رَبِّیْ ثُمَّ اَشْفَعُ فَيَحْدُ لِّیْ حَدًا فَاَدْخِلُهُمُ الْجَنَّةَ ثُمَّ اَرْجِعْ فَاِذَا رَاَیْتُ رَبِّیْ وَقَعْتُ لَهُ سَاجِدًا فَيَدْعُنِیْ مَا شَاءَ اللّٰهُ اَنْ يَدْعُنِیْ ثُمَّ یَقَالُ: اَرْقِعْ مُحَمَّدًا! وَقُلْ یَسْمَعُ وَسَلْ تُعْطٰهُ فَاَحْمَدُ رَبِّیْ بِمَحَامِدِ عَلَمَنِیْهَا رَبِّیْ ثُمَّ اَشْفَعُ فَيَحْدُ لِّیْ حَدًا فَاَدْخِلُهُمُ الْجَنَّةَ ثُمَّ اَرْجِعْ فَاَقُوْلُ: يَا

سفارش شروع کر دوں گا لیکن سفارش کی ایک حد مقرر کر دی جائے گی۔ میں ان کو بہشت میں لے جاؤں گا، پھر لوٹ کر اپنے پروردگار کے پاس حاضر ہوں گا۔ عرض کروں گا: اے پروردگار! اب تو دوزخ میں ایسے ہی لوگ رہ گئے ہیں جو قرآن کے بموجب دوزخ ہی میں ہمیشہ رہنے کے لائق ہیں“ (کافر اور مشرک) انس رضی اللہ عنہ نے کہا نبی کریم ﷺ نے فرمایا: ”دوزخ سے وہ لوگ بھی نکال لیے جائیں گے جنہوں نے (دنیا میں) لا الہ الا اللہ کہا ہوگا اور ان کے دل میں ایک جو برابر ایمان ہوگا، پھر وہ لوگ بھی نکال لیے جائیں گے جنہوں نے لا الہ الا اللہ کہا ہوگا اور ان کے دل میں گیبوں برابر ایمان ہوگا (گیبوں جو سے چھوٹا ہے) پھر وہ بھی نکال لیے جائیں گے جنہوں نے لا الہ الا اللہ کہا ہوگا اور ان کے دل میں ذرہ برابر ایمان ہوگا۔“

رَبِّ! مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ)). قَالَ النَّبِيُّ ﷺ: ((يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بَرَّةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً)). (راجع: ۴۴)

تشریح: یہ حدیث اس سے پہلے کتاب التفسیر میں گزر چکی ہے۔ یہاں اس کو اس لیے لائے کہ اس میں اللہ تعالیٰ کے ہاتھ کا بیان ہے۔ دوسری حدیث میں ہے کہ اللہ تعالیٰ نے تین چیزیں خاص اپنے مبارک ہاتھوں سے بنائیں۔ تورات اپنے ہاتھ سے لکھی۔ آدم کا پتلا اپنے ہاتھ سے بنایا۔ جنة العدن کے درخت اپنے ہاتھ سے بنائے۔

(۷۴۱) ہم سے ابو ییمان نے بیان کیا، کہا ہم کوشعيب نے خبر دی، کہا ہم سے ابو نذاع نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ کا ہاتھ بھرا ہوا ہے، اسے رات دن کی بخشش بھی کم نہیں کرتی۔“ آپ ﷺ نے فرمایا: ”کیا تمہیں معلوم ہے کہ جب اس نے آسمان و زمین پیدا کئے ہیں اس نے کتنا خرچ کیا ہے، اس نے بھی اس میں کوئی کمی نہیں پیدا کی جو اس کے ہاتھ میں ہے۔“ اور فرمایا: ”اس کا عرش پانی پر ہے اور اس کے دوسرے ہاتھ میں ترازو ہے جسے وہ جھکا تا اور اٹھا تا رہتا ہے۔“

۷۴۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((بِئْسَ مَا لَمْ يَلَمْزْ لَا يَغْفِضُهَا نَفَقَةُ سَحَاءِ اللَّيْلِ وَالنَّهَارِ)) وَقَالَ: ((أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغْفِضْ مَا فِي يَدِهِ)) وَقَالَ: ((عَرِشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْأُخْرَى الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ)). (راجع: ۴۶۸۴)

تشریح: اللہ کے لیے ہاتھ کا اثبات مقصود ہے جس کی تاویل کرنا درست نہیں ہے۔ ہندوؤں کی قدیم کتابوں سے بھی یہی ثابت ہوتا ہے کہ پہلے دنیا میں زمبابی ہی پانی اور نارائن یعنی پروردگار کا تخت پانی پر تھا۔ پانی میں سے ایک بخار نکلا اس سے ہوا پیدا ہوئی۔ ہواؤں کے آپس میں لڑنے سے آگ پیدا ہوئی، پانی کی تلچھٹ اور زور سے زمین کا مادہ بنا۔ واللہ اعلم۔ (وحیدی)

(۷۴۲) مجھ سے مقدم بن محمد بن یحییٰ نے بیان کیا، کہا ہم سے چچا قاسم بن یحییٰ نے بیان کیا، ان سے عبید اللہ نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ رسول

۷۴۲۔ حَدَّثَنِي مُقَدَّمُ بْنُ مُحَمَّدٍ [بْنِ يَحْيَى] قَالَ: حَدَّثَنِي عَمِّي الْقَاسِمُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، عَنْ رَسُولِ

اللہ ﷻ اَنَّهُ قَالَ: ((إِنَّ اللَّهَ يَقْبِضُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ))

اللہ ﷻ نے فرمایا: ”قیامت کے دن زمین اس کی مٹھی میں ہوگی اور آسمان اس کے داہنے ہاتھ میں ہوگا، پھر کہے گا کہ میں بادشاہ ہوں۔“

۷۴۱۳۔ وَقَالَ عُمَرُ بْنُ حَفْصَةَ: سَمِعْتُ سَالِمًا سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِهَذَا وَرَوَاهُ سَعِيدٌ عَنْ مَالِكٍ وَقَالَ أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَقْبِضُ اللَّهُ الْأَرْضَ)).

(۷۴۱۳) اور عمر بن حمزہ نے بیان کیا کہا کہ میں نے سالم سے سنا، انہوں نے ابن عمر رضی اللہ عنہما سے اور انہوں نے نبی کریم ﷺ سے یہی حدیث۔ اور اس کی روایت سعید نے مالک سے کی، ابو یمان نے بیان کیا کہ انہیں شعیب نے خبر دی، انہیں زہری نے، انہیں ابوسلمہ نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ زمین کو اپنی مٹھی میں لے لے گا۔“

[راجع: ۴۸۱۲]

تشریح: اللہ کی مٹھی کا اثبات ہوا۔

۷۴۱۴۔ حَدَّثَنَا مُسَدَّدٌ سَمِعَ يَحْيَى بْنَ سَعِيدٍ عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي مَنْصُورٌ وَسَلِيمَانُ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ أَنَّ يَهُوذَا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ يُنْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ وَالْجِبَالَ عَلَى إِصْبَعٍ وَالشَّجَرَ عَلَى إِصْبَعٍ وَالْخَلَائِقَ عَلَى إِصْبَعٍ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ فَضَحَكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾. [الزمر: ۶۷]

(۷۴۱۴) ہم سے مسدد نے بیان کیا، کہا اس نے یحییٰ بن سعید سے انہوں نے سفیان سے، کہا ہم سے منصور اور سلیمان نے بیان کیا، ان سے ابراہیم نے بیان کیا، ان سے عبیدہ نے بیان کیا اور ان سے عبد اللہ نے بیان کیا کہ ایک یہودی نبی کریم ﷺ کے پاس آیا اور کہا اے محمد (ﷺ)! اللہ آسمانوں کو ایک انگلی پر روک لے گا اور زمین کو بھی ایک انگلی پر اور پہاڑوں کو ایک انگلی پر اور درختوں کو ایک انگلی پر اور مخلوقات کو ایک انگلی پر، پھر فرمائے گا کہ میں بادشاہ ہوں، اس کے بعد رسول اللہ ﷺ مسکرا دیے۔ یہاں تک کہ آپ کے دندان مبارک دکھائی دینے لگے، پھر سورہ انعام کی یہ آیت پڑھی ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾۔

یحییٰ بن سعید نے بیان کیا کہ اس روایت میں فضیل بن عیاض نے منصور سے اضافہ کیا، ان سے ابراہیم نے، ان سے عبیدہ نے، ان سے عبد اللہ رضی اللہ عنہ نے کہ پھر رسول اللہ ﷺ اس پر تعجب کی وجہ سے اس کی تصدیق کرتے ہوئے ہنس دیے۔

[راجع: ۴۸۱۱]

تشریح: اللہ کے واسطے اس کی شان کے مطابق اگلیوں کا اثبات ہوا۔ حدیث سے اللہ کے لیے پانچوں اگلیوں کا اثبات ہے۔ پس اللہ پر اس کی جملہ صفات کے ساتھ بغیر تاویل و تکلیف ایمان لانا فرض ہے۔

۷۴۱۵۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ عَلْقَمَةَ، يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ الْكِتَابِ فَقَالَ: يَا أَبَا الْقَاسِمِ إِنَّ اللَّهَ يُنْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ وَالشَّجَرَ وَالشَّرَى عَلَى إِصْبَعٍ وَالْخَلَائِقَ عَلَى إِصْبَعٍ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الْمَلِكُ فَرَأَيْتَ النَّبِيَّ ﷺ ضَحَكَ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾. [راجع: ۴۸۱۱]

۷۴۱۵۔ (۷۳۱۵) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، انہوں نے ابراہیم سے سنا، کہا کہ میں نے علقمہ سے سنا، انہوں نے بیان کیا کہ عبد اللہ رضی اللہ عنہ نے کہا کہ اہل کتاب میں سے ایک شخص نبی کریم ﷺ کے پاس آیا اور کہا کہ اے ابوالقاسم! اللہ آسمانوں کو ایک انگلی پر روک لے گا، زمین کو ایک انگلی پر روک لے گا اور تمام مخلوقات کو ایک انگلی پر روک لے گا اور پھر فرمائے گا کہ میں بادشاہ ہوں، میں بادشاہ ہوں، میں نے آنحضرت ﷺ کو دیکھا کہ آپ اس پر ہنس دیے یہاں تک کہ آپ کے دندان مبارک دکھائی دینے لگے، پھر یہ آیت پڑھی: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾۔

[مسلّم: ۷۰۴۸، ۷۰۴۹]

تشریح: آگے مذکور ہے: ﴿وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾ (۳۹/ الزمر: ۶۷) اس دن ساری زمین اس کی مٹھی میں ہوگی۔ سلف صالحین نے ان صفات کی تائید کو پسند نہیں فرمایا۔ وهذا هو الصراط المستقیم۔

باب: نبی کریم ﷺ کا ارشاد

”اللہ سے زیادہ غیرت مند اور کوئی نہیں۔“

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((لَا شَخْصٌ أَغْيَرُ مِنَ اللَّهِ)).

۷۴۱۶۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ [التَّبْرُكِيُّ] قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةِ عَنْ الْمُغِيرَةِ، قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُضَفَّحٍ قَبْلَكَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: ((أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ وَاللَّهِ لَا أَرَى أَغْيَرُ مِنْهُ وَاللَّهِ أَغْيَرُ مِنِّي وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْعُدْرُ مِنَ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ

(۷۳۱۶) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے عبد الملک نے بیان کیا، ان سے مغیرہ رضی اللہ عنہ کے کاتب و راد نے اور ان سے مغیرہ رضی اللہ عنہ نے بیان کیا کہ سعد بن عبادہ رضی اللہ عنہ نے کہا کہ اگر میں اپنی بیوی کے ساتھ کسی غیر مرد کو دیکھوں تو سیدھی تلوار سے اس کی گردن مار دوں، پھر یہ بات رسول اللہ ﷺ تک پہنچی تو آپ نے فرمایا: ”تمہیں سعد کی غیرت پر حیرت ہے؟ بلاشبہ میں اس سے زیادہ غیرت مند ہوں اور اللہ تعالیٰ مجھ سے زیادہ غیرت مند ہے اور اللہ نے غیرت ہی کی وجہ سے فواحش کو حرام کیا ہے۔ چاہے وہ ظاہر میں ہوں یا چھپ کر اور معذرت اللہ سے زیادہ کسی کو پسند نہیں، اسی لیے اس نے بشارت دینے والے اور ڈرانے والے جیسے اور تعریف اللہ سے زیادہ کسی کو پسند نہیں، اسی وجہ سے اس نے

بَعَثَ الْمُبَشِّرِينَ وَالْمُنذِرِينَ وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمَذْحَةُ مِنَ اللَّهِ وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ)). [راجع: ٦٨٤٦]

اور عبید اللہ بن عمرو نے عبد الملک سے روایت کی کہ ”اللہ سے زیادہ غیرت مند کوئی نہیں۔“

باب: سورۃ انعام میں اللہ تعالیٰ نے فرمایا: ”اے پیغمبر! ان سے پوچھ کس شے کی گواہی سب سے بڑی گواہی ہے“

باب: ﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ﴾ [الانعام: ١٩]

تو اللہ تعالیٰ نے اپنی ذات کو ”شیء“ سے تعبیر کیا۔ اسی طرح نبی کریم ﷺ نے قرآن کو ”شیء“ کہا جبکہ قرآن بھی اللہ کی صفات میں سے ایک صفت ہے اور اللہ تعالیٰ نے فرمایا: ”اللہ کی ذات کے سوا ہر شے ختم ہونے والی ہے۔“

فَسَمَّى اللَّهُ نَفْسَهُ شَيْئًا وَسَمَّى النَّبِيَّ ﷺ الْقُرْآنَ شَيْئًا وَهُوَ صِفَةٌ مِنْ صِفَاتِ اللَّهِ وَقَالَ: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨]

(٧٤١٧)۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: ((أَمْعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟)) قَالَ: نَعَمْ سُورَةٌ كَذَا وَسُورَةٌ كَذَا لِسُورٍ سَمَّاهَا. [راجع: ٢٣١٠]

ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو مالک نے خبر دی، انہیں ابو حازم نے اور ان سے سہل بن سعد رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے ایک صاحب سے پوچھا: ”کیا آپ کو قرآن میں سے کچھ شے یاد ہے؟“ انہوں نے کہا: ہاں، فلاں فلاں سورتیں انہوں نے ان کے نام بتائے۔

تشریح: یہ آپ نے اس آدمی سے فرمایا تھا جس نے ایک عورت سے نکاح کی درخواست کی تھی مگر مہر کے لیے اس کے پاس کچھ نہ تھا۔ قرآن کو لفظ شے سے تعبیر کیا۔

باب: سورۃ ہود میں اللہ کا فرمان: ”اور اس کا عرش پانی پر تھا“ اور وہ عرش عظیم کا رب ہے“

باب: ﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾ [ہود: ٧] ﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ [التوبہ: ١٢٩]

وَقَالَ أَبُو الْعَالِيَةِ: ﴿اِسْتَوَى إِلَى السَّمَاءِ﴾ ابوالعالیہ نے بیان کیا کہ ﴿اِسْتَوَى إِلَى السَّمَاءِ﴾ کا مفہوم یہ ہے کہ ”وہ (فصل: ١١) اِرْتَفَعَ ﴿فَسَوَّاهُنَّ﴾ قَالَ آسمان کی طرف بلند ہو“ ﴿فَسَوَّاهُنَّ﴾ یعنی ”پھر انہیں پیدا کیا۔“ مجاہد نے مُجَاهِدٌ: ﴿اِسْتَوَى﴾ عَلَا عَلَى الْعَرْشِ وَقَالَ کہا کہ ﴿اِسْتَوَى﴾ معنی عَلَا عَلَى الْعَرْشِ ہے۔ ابن عباس رضی اللہ عنہما نے

ابن عَبَّاسٍ: «الْمَجِيدُ» الْكَرِيمُ وَ «الْوُدُودُ» بِمَعْنَى الْحَبِيبِ بُولْتِ
ہیں، «حَمِيدٌ مَّجِيدٌ» گویا یہ فعل کے وزن پر ماحد سے ہے اور
مَحْمُودٌ حَمْدَ سے مشتق ہے۔

(۷۴۱۸) ہم سے عبدان نے بیان کیا، کہا ہم کو ابو جہزہ نے، ان سے اعش
نے، ان سے جامع بن شداد نے، ان سے صفوان بن محرز نے اور ان سے
عمران بن حصین رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کے پاس تھا کہ
آپ کے پاس بنو تمیم کے کچھ لوگ آئے۔ آنحضرت ﷺ نے فرمایا: ”اے
بنو تمیم! بشارت قبول کرو۔“ انہوں نے اس پر کہا کہ آپ نے ہمیں بشارت
دے دی اب ہمیں بخشش بھی دیجئے پھر آپ کے پاس یمن کے کچھ لوگ
پہنچے تو آپ نے فرمایا: ”اے اہل یمن! بنو تمیم نے بشارت نہیں قبول کی تم
اسے قبول کرو۔“ انہوں نے کہا کہ ہم نے قبول کر لی ہم آپ کے پاس اس
لیے حاضر ہوئے ہیں تاکہ دین کی سمجھ حاصل کریں اور تاکہ آپ سے اس
دنیا کی ابتدا کے متعلق پوچھیں کہ کس طرح تھی؟ نبی کریم ﷺ نے فرمایا:
”اللہ تھا اور کوئی چیز نہیں تھی اور اللہ کا عرش پانی پر تھا، پھر اس نے آسمان
وزمین پیدا کئے اور لوح محفوظ میں ہر چیز لکھ دی۔“ (عمران بیان کرتے ہیں
کہ) مجھے ایک شخص نے آ کر خبر دی کہ عمران اپنی اونٹنی کی خبر لو، وہ بھاگ گئی
ہے، چنانچہ میں اس کی تلاش میں نکلا۔ میں نے دیکھا میرے اور اس کے
درمیان ریت کا چٹیل میدان حائل ہے اور اللہ کی قسم! میری تمنا تھی کہ وہ چلی
ہی گئی ہوتی اور میں آپ کی مجلس سے نڈاٹھا ہوتا۔

۷۴۱۸۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا أَبُو
حَمْرَةَ عَنِ الْأَعْمَشِ عَنْ جَامِعِ بْنِ شَدَّادٍ
عَنْ صَفْوَانَ بْنِ مُحْزَرٍ عَنْ عِمْرَانَ بْنِ
حُصَيْنٍ، قَالَ: إِنِّي عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ
قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ: ((اقْبَلُوا الْبُشْرَى يَا
بَنِي تَمِيمٍ)) قَالُوا: بَشَرْتَنَا فَأَعْطِنَا فَدَخَلَ
نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: ((اقْبَلُوا
الْبُشْرَى يَا أَهْلَ الْيَمَنِ! إِذْ لَمْ يَقْبَلْهَا بَنُو
تَمِيمٍ)) قَالُوا: قَبَلْنَا جَنَّاكَ لِنَتَفَقَّهَ فِي الدِّينِ
وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ قَالَ:
((كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ)) ثُمَّ أَتَانِي
رَجُلٌ فَقَالَ: يَا عِمْرَانُ! أَذْرُكَ نَاقَتَكَ فَقَدْ
ذَهَبَتْ فَأَنْطَلَقْتُ أَطْلُبُهَا فَإِذَا السَّرَابُ
يَنْقَطِعُ ذُونَهَا وَأَيْمُ اللَّهِ! لَوَدِدْتُ أَنَّهَا قَدْ
ذَهَبَتْ وَلَمْ أَقُمْ. [راجع: ۳۱۹۰]

تشریح: اللہ کا عرش پرستوی ہونا برحق ہے، اس پر بغیر تاویل کے ایمان لانا ضروری ہے اور تاویل سے چنانچہ سلف ہے۔

۷۴۱۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ،
قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
((إِنَّ يَمِينَ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةُ سَحَاءِ
الَّيْلِ وَالنَّهَارِ أَرَأَيْتُمْ مَا أَنْفَقَ مِنْهُ خَلَقَ

السَّمَوَاتِ وَالْأَرْضِ؟ قُلْنَا لَمْ يَنْقُصْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَيَمِينُهُ الْآخَرَى الْقَبْضُ أَوْ الْقَبْضُ يَرْكَعُ وَيَخْفِضُ)). [راجع: ۴۶۸۴] [مسلم: ۲۳۰۹]

کرویا، اس سارے خرچ نے اس میں کوئی کمی نہیں کی جو اس کے ہاتھ میں ہے اور اس کا عرش پانی پر تھا اور اس کے دوسرے ہاتھ میں ترازو ہے جسے وہ اٹھاتا اور جھکاتا ہے۔

[۴۶۸۴] [مسلم: ۲۳۰۹]

تشریح: اللہ کے ہر دو ہاتھ ثابت ہیں جیسا اللہ ہے ویسے اس کے ہاتھ ہیں۔ اس کی کیفیت میں کرید کرنا بدعت ہے۔

۷۴۲۰۔ حَدَّثَنَا أَحْمَدُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ، قَالَ: جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: ((اتَّقِ اللَّهَ وَأَمْسِكْ عَلَيْكَ زَوْجَكَ)) [قَالَتْ عَائِشَةُ] لَوْ كَانَ رَسُولُ اللَّهِ ﷺ كَاتِمًا شَيْئًا لَكُنْتُمْ هَذِهِ الْآيَةَ قَالَ: فَكَانَتْ زَيْنَبُ تَفْخَرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ تَقُولُ: زَوْجُكَنَّ أَهَالِيكُنَّ وَزَوْجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ. وَعَنْ ثَابِتٍ ((وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ)) [الاحزاب: ۳۷] نَزَلَتْ فِي شَأْنِ زَيْنَبَ وَزَيْدِ بْنِ حَارِثَةَ.

(۷۴۲۰) ہم سے احمد نے بیان کیا، کہا ہم سے محمد بن ابی بکر مقدمی نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے ثابت نے اور ان سے انس رضی اللہ عنہ نے بیان کیا کہ زید بن حارثہ رضی اللہ عنہ (اپنی بیوی کی) شکایت کرنے لگے تو نبی کریم ﷺ نے فرمایا: ”اللہ سے ڈرو اور اپنی بیوی کو اپنے پاس ہی رکھو۔“ عائشہ رضی اللہ عنہا نے بیان کیا کہ اگر رسول اللہ ﷺ کسی بات کو چھپانے والے ہوتے تو اسے ضرور چھپاتے۔ بیان کیا کہ چنانچہ زینب رضی اللہ عنہا تمام ازواج مطہرات پر فخر سے کہتی تھیں کہ تم لوگوں کی تمہارے گھر والوں نے شادی کی اور میری اللہ تعالیٰ نے سات آسمانوں کے اوپر سے شادی کی اور ثابت سے مروی ہے کہ آیت: ”اور آپ اس چیز کو اپنے دل میں چھپاتے ہیں جسے اللہ ظاہر کرنے والا ہے۔“ زینب اور زید بن حارثہ رضی اللہ عنہما کے بارے میں نازل ہوئی تھی۔

[راجع: ۴۷۸۷]

تشریح: حدیث سے اللہ تعالیٰ کا ساتوں آسمانوں کے اوپر ہونا ثابت ہے۔ باب سے یہی مناسبت ہے۔

۷۴۲۱۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عِيْسَى بْنُ طَهْمَانَ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: نَزَلَتْ آيَةُ النِّجَابِ فِي زَيْنَبَ بِنْتِ جَحْشٍ وَأُطْعِمَ عَلَيْهَا يَوْمَئِذٍ خُبْزًا وَلَحْمًا وَكَانَتْ تَفْخَرُ عَلَى نِسَاءِ النَّبِيِّ ﷺ وَكَانَتْ تَقُولُ: إِنَّ اللَّهَ أَنْكَحَنِي فِي السَّمَاءِ.

(۷۴۲۱) ہم سے خلاد بن یحییٰ نے بیان کیا، کہا ہم سے عیسیٰ بن طہمان نے بیان کیا، کہا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ پردے کی آیت ام المومنین زینب بنت جحش رضی اللہ عنہا کے بارے میں نازل ہوئی اور اس دن آپ نے روٹی اور گوشت کے ولیمہ کی دعوت دی اور زینب رضی اللہ عنہا تمام ازواج مطہرات پر فخر کیا کرتی تھیں اور کہتی تھیں کہ میرا نکاح اللہ نے آسمان پر کر لیا تھا۔

[راجع: ۴۷۹۱] [مسلم: ۳۲۵۲]

تشریح: اس حقیقت کو ان ہی افظوں میں بلا حیل و حجت تسلیم کرنا طبعی سلف ہے۔

(۷۴۲۲) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”اللہ تعالیٰ نے جب مخلوق پیدا کی تو عرش کے اوپر اپنے پاس لکھ دیا کہ میری رحمت میرے غصہ سے بڑھ کر ہے۔“

۷۴۲۲۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((إِنَّ اللَّهَ لَمَّا قَضَى الْخُلُقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي)). [راجع: ۳۱۹۴]

تشریح: عرش ایک مخلوق ہے جس کا جو قدیم ہے۔

(۷۴۲۳) ہم سے ابراہیم بن منذر نے بیان کیا، کہا ہم سے محمد بن فضیح نے بیان کیا، کہا مجھ سے میرے والد نے بیان کیا، کہا مجھ سے ہلال نے بیان کیا، ان سے عطاء بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جو اللہ اور اس کے رسول پر ایمان لایا، نماز قائم کی، رمضان کے روزے رکھے تو اللہ پر حق ہے کہ اسے جنت میں داخل کرے خواہ اس نے ہجرت کی ہو یا وہیں مقیم رہا ہو جہاں اس کی پیدائش ہوئی تھی۔“ صحابہ رضی اللہ عنہم نے کہا: یا رسول اللہ! کیا ہم اس کی اطلاع لوگوں کو نہ دے دیں؟ نبی کریم صلی اللہ علیہ وسلم نے فرمایا: ”جنت میں سو درجے ہیں جنہیں اللہ تعالیٰ نے اپنے راستے میں جہاد کرنے والوں کے لیے تیار کیا ہے، ہر درودرجوں کے درمیان اتنا فاصلہ ہے جتنا آسمان وزمین کے درمیان ہے، پس جب تم اللہ سے سوال کرو تو فردوس کا سوال کرو کیونکہ وہ درمیان کی جنت ہے اور بلند ترین اور اس کے اوپر رحمان کا عرش ہے اور اسی سے جنت کی نہریں نکلتی ہیں۔“

۷۴۲۳۔ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ هِلَالٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ تَمَّ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجِرًا فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وَلَدَ فِيهَا)) قَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا نُنَبِّئُ النَّاسَ بِذَلِكَ قَالَ: ((إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ كُلِّ دَرَجَتَيْنِ مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ)). [راجع: ۲۷۹۰]

تشریح: جنتوں کو اور عرش کو اسی ترتیب سے تسلیم کرنا آیت: ﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾ (البقرة: ۳) کا تقاضا ہے۔ امانا بما قالہ اللہ وقال رسولہ

(۷۴۲۴) ہم سے یحییٰ بن جعفر نے بیان کیا، کہا ہم سے ابو معاویہ نے بیان کیا، ان سے اعرج نے اور ان سے ابراہیم تمیمی نے، ان سے ان کے والد نے اور ان سے ابو ذر رضی اللہ عنہ نے بیان کیا کہ میں مسجد میں داخل ہوا اور رسول اللہ صلی اللہ علیہ وسلم بیٹھے ہوئے تھے، پھر جب سورج غروب ہوا تو آپ نے فرمایا: ”اے ابو ذر! کیا تمہیں معلوم ہے یہ کہاں جاتا ہے؟“ بیان کیا کہ میں

۷۴۲۴۔ حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ هُوَ التَّمِيمِيُّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ، قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: ((يَا أَبَا ذَرٍّ! هَلْ تَدْرِي

نے عرض کیا: اللہ اور اس کے رسول زیادہ جاننے والے ہیں فرمایا: ”یہ جاتا ہے اور سجدے کی اجازت چاہتا ہے، پھر اسے اجازت دی جاتی ہے اور گویا اسے کہا جاتا ہے کہ واپس وہاں جاؤ جہاں سے آئے ہو، چنانچہ وہ مغرب کی طرف سے طلوع ہوتا ہے۔“ پھر آپ نے یہ آیت پڑھی ﴿ذَلِكَ مُسْتَقَرُّ لَهَا﴾ عبد اللہ رضی اللہ عنہ کی قراءت یوں ہی ہے۔

عَبْدَ اللَّهِ. [راجع: ۳۱۹۹]

تشریح: یہ حدیث اوپر گزر چکی ہے۔ اس حدیث سے یہ نکلتا ہے کہ سورج حرکت کرتا ہے اور زمین ساکن ہے جیسے اگلے فلاسفہ کا قول تھا اور ممکن ہے کہ حرکت سے یہ مراد ہو کہ ظاہر میں جو سورج حرکت کرتا ہوا معلوم ہوتا ہے مگر اس صورت میں لوٹ جانے کا لفظ ذرا غیر چسپاں ہوگا۔ دوسرا شبہ اس حدیث میں یہ ہوتا ہے کہ طلوع اور غروب سورج کا باعتبار اختلاف اقلیم اور بلدان تو ہر آن میں ہو رہا ہے پھر لازم آتا ہے کہ سورج ہر آن میں سجدہ کر رہا ہو اور اجازت طلب کر رہا ہو۔ اسکا جواب یہ ہے کہ ہر آن میں وہ ایک ملک میں طلوع دوسرے میں غروب ہو رہا ہے اور ہر آن میں اللہ تعالیٰ کا سجدہ گزار اور طالب حکم ہے۔ اس میں کوئی استبعاد نہیں۔ سجدے سے یہ سجدہ تھوڑا مراد ہے۔ جیسے آدمی سجدہ کرتا ہے بلکہ سجدہ قہری اور حالی یعنی اطاعت اور خداوندی۔ دوسری روایت میں ہے کہ وہ عرش کے تلے سجدہ کرتا ہے۔ یہ بھی بالکل صحیح ہے۔ معلوم ہوا پروردگار کا عرش بھی کر دی ہے اور سورج ہر طرف سے اسکے تلے واقع ہے کیونکہ عرش تمام عالم کے وسط اور تمام عالم کو محیط ہے۔

۷۴۲۵۔ حَدَّثَنَا مُوسَى، عَنْ إِسْرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عُبَيْدِ بْنِ السَّبَّاقِ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: ح: وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ عَنْ ابْنِ السَّبَّاقِ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ قَالَ: أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ فَتَبِعْتُ الْقُرْآنَ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ سورة توبہ کے آخر آیت ابو خزیمہ انصاری رضی اللہ عنہ کے پاس پائی۔ یہ آیات مجھے کسی اور کے پاس نہیں ملی تھیں ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ سورة توبہ کے آخر تک۔

[راجع: ٧: ٢٨٠].

ہم سے یحییٰ بن بکیر نے بیان کیا، ان سے لیث نے بیان کیا اور ان سے یونس نے یہی بیان کیا اور بیان کیا کہ ابو خزیمہ انصاری رضی اللہ عنہ کے پاس سورہ

توبہ کی آخری آیات پائیں۔

الْأَنْصَارِيَّ.

تشریح: باب کی مناسبت اس آیت میں عرش کا ذکر ہے۔

(۷۴۲۶) ہم سے معلیٰ بن اسد نے بیان کیا، کہا، ہم سے وہیب نے بیان کیا، ان سے سعید نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے ابو العالیہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ پریشانی کے وقت یہ دعا کرتے تھے: ”اللہ کے سوا کوئی معبود نہیں جو بہت جاننے والا بڑا بردبار ہے اللہ کے سوا کوئی معبود نہیں جو عرش عظیم کا رب ہے اللہ کے سوا کوئی رب نہیں جو آسمانوں کا رب ہے، زمین کا رب ہے اور عرش کریم“۔ (راجع: ۶۳۴۵)

۷۴۲۶۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ عِنْدَ الْكَرْبِ: ((لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا هُوَ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ)). (راجع: ۶۳۴۵)

تشریح: عرش عظیم ایک ثابت شدہ حقیقت ہے۔ اللہ جانے تاویل کرنے والوں نے اس پر کیوں غور نہیں کیا۔

(۷۴۲۷) ہم سے محمد بن یوسف نے بیان کیا، کہا، ہم سے سفیان نے بیان کیا، ان سے عمرو بن یحییٰ نے، ان سے ان کے والد نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”قیامت کے دن سب لوگ بیہوش کر دیے جائیں گے، پھر میں سب سے پہلے ہوش میں آ کر موسیٰ علیہ السلام کو دیکھوں گا کہ وہ عرش کا ایک پایہ پکڑے کھڑے ہوں گے۔“

۷۴۲۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: ((النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ)).

(راجع: ۲۴۱۲)

(۷۴۲۸) اور ماحون نے عبد اللہ بن فضل سے روایت کی، ان سے ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”پھر میں سب سے پہلے اٹھنے والا ہوں گا اور دیکھوں گا کہ موسیٰ علیہ السلام عرش کا پایہ تھامے ہوئے ہیں۔“

۷۴۲۸۔ وَقَالَ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((فَأَكُونُ أَوَّلَ مَنْ يَبْعَثُ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ)). (راجع: ۲۴۱۱)

تشریح: باب سے یہ مناسبت ہے کہ اس میں عرش کا ذکر ہے۔ عرش کی تاویل کرنے والے طریقہ سلف کے خلاف بولتے ہیں۔ غفر الله لهم۔ کہیں

باب: سورہ معارج میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ:

”فرشتے اور روح القدس اس کی طرف چڑھتے ہیں۔“ اور اللہ کا سورہ فاطر میں فرمان: ”اس کی طرف پاکیزہ کلمے چڑھتے ہیں۔“ اور ابو جمرہ نے بیان کیا، ان سے ابن عباس رضی اللہ عنہما نے کہا ابو ذر رضی اللہ عنہ کو جب نبی کریم ﷺ کی

((تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ)) [المعارج: ۴] وَقَوْلِهِ: ((إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ)) [فاطر: ۱۰] وَقَالَ أَبُو جَمْرَةَ عَنْ ابْنِ عَبَّاسٍ:

بَلَّغْ أَبَا ذَرٍّ مَبْعَثَ النَّبِيِّ ﷺ فَقَالَ لِأَخِيهِ: اعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ وَقَالَ مُجَاهِدٌ: ﴿الْعَمَلُ الصَّالِحُ﴾ نِيكَ عَمَلٍ بِأَكْبَرِهِ كُلِّهِ كَوَافِلُهُ هِيَ۔ (اللہ تک پہنچا دیتا ہے) ﴿ذِي الْمَعَارِجِ﴾ سے مراد فرشتے ہیں جو آسمان کی طرف چڑھتے الطَّيِّبُ يَقَالُ: ﴿ذِي الْمَعَارِجِ﴾ [المعارج: ۳] ہیں۔
الْمَلَائِكَةُ تَعْرُجُ إِلَى اللَّهِ.

تشریح: اس باب میں امام بخاری رحمہ اللہ نے اللہ جل جلالہ کے علو اور فوقیت کے اثبات کے دلائل بیان کئے ہیں۔ اہلحدیث کا اس پر اتفاق ہے کہ اللہ تعالیٰ جہت فوق میں ہے اور اللہ کو اوپر سمجھنا یہ انسان کی فطرت میں داخل ہے۔ جاہل سے جاہل شخص جب مصیبت کے وقت فریاد کرتا ہے تو منہ اوپر اٹھا کر فریاد کرتا ہے مگر حمیہ اور ان کے اتباع نے برخلاف شریعت و برخلاف فطرت انسانی فوقیت رحمانی کا انکار کیا ہے۔ چنانچہ منقول ہے کہ ہم نماز میں بھی بجائے سبحان ربی الاعلیٰ کے سبحان ربی الاسفل کہا کرتا تھا۔ لَعْنَةُ اللَّهِ عَلَيْهِ۔

۷۴۲۹۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: ((تَتَعَابُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِكُمْ [فَيَقُولُ] كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يَصَلُّونَ وَاتَيْنَاهُمْ وَهُمْ يَصَلُّونَ)). [راجع: ۵۵۵]

۷۴۳۰۔ وَقَالَ خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا اللَّهُ الطَّيِّبُ فَإِنَّ اللَّهَ يَقْبَلُهَا بِمِيزَانِهِ ثُمَّ يُرِيهَا لِصَاحِبِهِ كَمَا يُرِي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْعَجَلِ)).

۷۴۲۹۔ ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابوہزنا نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”یکے بعد دیگرے تمہارے پاس رات اور دن کے فرشتے آتے رہتے ہیں اور یہ عصر اور فجر کی نماز میں جمع ہوتے ہیں، پھر وہ اوپر چڑھتے ہیں جنہوں نے رات تمہارے ساتھ گزاری ہوئی ہے پھر اللہ تمہارے بارے میں ان سے پوچھتا ہے، حالانکہ اسے تمہاری خوب خبر ہے۔ پوچھتا ہے کہ میرے بندوں کو تم نے کس حال میں چھوڑا؟ وہ کہتے ہیں: ہم نے اس حال میں چھوڑا کہ وہ نماز پڑھ رہے تھے۔“

۷۴۳۰۔ (اور خالد بن مخلد نے بیان کیا، ان سے سلیمان نے بیان کیا، ان سے عبد اللہ بن دینار نے بیان کیا، ان سے ابو صالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے حلال کمائی سے ایک کھجور کے برابر بھی خیرات کی اور اللہ تک حلال کمائی ہی کی خیرات پہنچتی ہے، تو اللہ اسے اپنے دائیں ہاتھ سے قبول کر لیتا ہے اور خیرات کرنے والے کے لیے اسے اس طرح بڑھاتا رہتا ہے جیسے کوئی تم میں سے اپنی پچھیرے کی پرورش کرتا ہے، یہاں تک کہ وہ پہاڑ برابر ہو جاتی ہے۔“

رَوَاهُ وَزَقَّاهُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ: اور ورقاء نے اس حدیث کو عبد اللہ بن دینار سے روایت کیا، انہوں نے سعید بن یسار سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے اور انہوں نے نبی النبی ﷺ: ((وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا الْطَّيِّبُ)). (راجع: ۱۴۱۰)

چڑھتی ہے جو حلال کمائی میں سے ہو۔“

تشریح: اس کو امام بخاری رحمہ اللہ کی غرض اس سند کے لانے سے یہ ہے کہ ورقاء اور سلیمان دونوں کی روایت میں اتنا اختلاف ہے کہ ورقاء اپنا شیخ، شیخ سعد بن یسار کو بیان کرتا ہے اور سلیمان، ابوصالح کو، باقی سب باتوں پر اتفاق ہے کہ اللہ کی طرف پاک چیز ہی جاتی ہے۔ اللہ کے لیے دائیں ہاتھ کا اثبات بھی ہے۔

۷۴۳۱۔ حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ، قَالَ: (۷۴۳۱) مجھ سے عبد الاعلیٰ بن حماد نے بیان کیا، کہا ہم سے یزید بن حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا سَعِيدٌ زُرَّج نے بیان کیا، کہا ہم سے سعید نے بیان کیا، ان سے قتادہ نے ان عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ سے ابو العالیہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ یہ دعا نَبِيِّ اللَّهِ ﷺ كَانَ يَدْعُو بِهِمْ عِنْدَ الْكَرْبِ: پریشانی کے وقت کرتے تھے: ”کوئی معبود اللہ کے سوا نہیں جو عظیم ہے اور ((لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ)) بردبار ہے، کوئی معبود اللہ کے سوا نہیں جو عرش عظیم کا رب ہے، کوئی معبود رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْكَرِيمِ)). (راجع:

۱۶۴۵

تشریح: اس میں عرش عظیم کا ذکر ہے باب سے یہی مناسبت ہے۔

۷۴۳۲۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ (۷۴۳۲) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُعْمٍ أَوْ أَبِي نُعْمٍ شَكَّ سے ان کے والد نے بیان کیا، ان سے ابن ابی نعم یا ابو نعم نے قبیصہ کو شک تھا قَبِيصَةُ عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] قَالَ: بَعَثَ اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ کے پاس کچھ إِلَى النَّبِيِّ ﷺ بِذُهِبَةٍ فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ. سونا بھیجا گیا تو آپ نے اسے چار آدمیوں میں تقسیم کر دیا۔

وَحَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا اور مجھ سے اسحاق بن نصر نے بیان کیا، ان سے عبد الرزاق نے بیان کیا، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، انہیں سفیان نے خبر دی، انہیں ان کے والد نے، انہیں ابن ابی نعم نے اور قَالَ: بَعَثَ عَلَيَّ وَهُوَ بِالْيَمَنِ إِلَى آخُضْرَتٍ مَلِكُهَا كِي خُدْرِي نے بیان کیا کہ علی رضی اللہ عنہ نے یمن سے کچھ سونا آخُضْرَتٍ مَلِكُهَا كِي خُدْرِي نے بیان کیا کہ علی رضی اللہ عنہ نے یمن سے کچھ سونا حَابِسِ حَنْظَلِي، عَيْنَةُ بْنُ بَدْرِ فَزَارِي، عُلْقَمَةُ بْنُ عِلَاشٍ عَامَرِي وَأُورُزِيدُ الْخِثْلِي طَائِي میں تقسیم کر دیا۔ اس پر قریش اور انصار کو غصہ آ گیا اور انہوں نے کہا کہ آخُضْرَتٍ مَلِكُهَا كِي خُدْرِي نجد کے رئیسوں کو تو دیتے ہیں اور ہمیں چھوڑ دیتے ہیں۔

آپ ﷺ نے فرمایا: ”میں ایک مصلحت کے لیے ان کا دل بہلاتا ہوں۔“ پھر ایک شخص جس کی آنکھیں دھنسی ہوئی تھیں، پیشانی ابھری ہوئی تھی، داڑھی گھنی تھی، دونوں رخسار اٹھے ہوئے تھے اور سر منڈا ہوا تھا اس مردود نے کہا اے محمد (ﷺ)! اللہ سے ڈر۔ آپ ﷺ نے فرمایا: ”اگر میں بھی اس کی نافرمانی کروں گا تو پھر کون اس کی اطاعت کرے گا؟ اس نے مجھے زمین پر امین بنایا اور تم مجھے امین نہیں سمجھتے۔“ پھر حاضرین میں سے ایک صحابی حضرت خالد بن ولیدؓ یا حضرت عمرؓ نے اس کے قتل کی اجازت چاہی تو نبی ﷺ نے منع فرمایا۔ پھر جب وہ جانے لگا تو آپ نے فرمایا: ”اس شخص کی نسل سے ایسے لوگ پیدا ہوں گے جو قرآن کے صرف لفظ پڑھیں گے لیکن قرآن ان کے حلق سے نیچے نہیں اترے گا، وہ اسلام سے اس طرح نکال کر پھینک دیے جائیں گے جس طرح تیر شکاری جانور میں سے پار نکل جاتا ہے، وہ اہل اسلام کو (کافر کہہ کر) قتل کریں گے اور بت پرستوں کو چھوڑ دیں گے، اگر میں نے ان کا دور پایا تو انہیں قوم عادی طرح نیست و نابود کر دوں گا۔“

عَلَقَمَةَ بْنِ عَلَانَةَ الْعَامِرِيَّ ثُمَّ أَحَدَ بَنِي كِلَابٍ وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِي ثُمَّ أَحَدَ بَنِي نَبْهَانَ فَتَغَيَّطَتْ قُرَيْشٌ وَالْأَنْصَارُ فَقَالُوا: يُعْطِيهِ صِنَادِيدُ أَهْلِ نَجْدٍ وَيَدْعُونَا؟ قَالَ: ((إِنَّمَا أَتَأَلَّفُهُمْ)) فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ نَاتِي الْجَبِينِ كَثُ الدَّخِيَةِ مُشْرِفُ الْوُجْهَتَيْنِ مَخْلُوقُ الرَّأْسِ فَقَالَ: يَا مُحَمَّدُ! أَتَى اللَّهَ فَقَالَ [النَّبِيُّ ﷺ]: ((فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ؟ فَيَأْمُرُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمُرُونِي؟)) فَسَأَلَ رَجُلٌ مِنَ الْقَوْمِ قَتْلَهُ النَّبِيُّ أَرَاهُ خَالِدَ بْنَ الْوَلِيدِ فَمَنْعَهُ [النَّبِيُّ ﷺ] فَلَمَّا وَلَّى قَالَ: ((إِنَّ مِنْ ضَيْضِي هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُحَارِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ مَرُوقُ السَّهْمِ مِنَ الرَّمِيَةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْتَانِ لِيَنْ أَدْرَكُهُمْ لَا قِتْلَهُمْ قَتْلَ عَادٍ)). [راجع: ۳۳۴۴]

تشریح: اس باب میں امام بخاری رحمہ اللہ اس حدیث کو اس لیے لائے کہ اس کے دوسرے طریق (کتاب المغازی) میں یوں ہے کہ میں اس پاک پروردگار کا امین ہوں جو آسمانوں میں یعنی عرش عظیم پر ہے۔ امام بخاری رحمہ اللہ نے اپنی عادت کے موافق اس طریق کی طرف اشارہ کیا ہے۔

۴۷۳۳- حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ أَرَاهُ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ [يس: ۳۸] قَالَ: ((مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ)). [راجع: ۳۱۹۹]

(۴۷۳۳) ہم سے عیاش بن ولید نے بیان کیا، کہا ہم سے وکیع عن الأعمش عن إبراهيم التيمي أراه عن أبيه عن أبي ذر، قال: سألت النبي ﷺ عن قوله: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ [يس: ۳۸] قال: ((مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ)).

اور ان سے ابو ذر رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے آیت ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾ کے متعلق پوچھا تو آپ نے فرمایا: ”اس کا مستقر عرش کے نیچے ہے۔“

تشریح: باب کی سب احادیث سے امام بخاری رحمہ اللہ نے علاوہ فوقیت باری تعالیٰ ثابت کی اور اس کے لیے جہت فوق ثابت کی جیسے اہل حدیث کا مذہب ہے اور ابن عباس رضی اللہ عنہما کی روایت میں جو رب العرش ہے اس سے بھی یہی مطلب نکالا گیا کیونکہ عرش تمام اجسام کے اوپر ہے اور رب العرش عرش کے اوپر ہوگا اور تعجب ہے ابن مسیر سے کہ انہوں نے امام بخاری رحمہ اللہ کے شرب کے خلاف یہ کہا کہ اس باب سے ابطال جہت مقصود ہے۔ اگر امام بخاری رحمہ اللہ کی یہ غرض ہوتی تو وہ معصود اور عروج کی آیتیں اور علوی احادیث اس باب میں کیوں لائے معلوم نہیں کہ فلاسفہ کے جہتوں کا اثر ابن مسیر اور

ابن حجر اور ایسے علمائے حدیث پر کیونکر بڑ گیا جو اثبات جہت کی دلیلوں سے التماطل سمجھتے ہیں یعنی ابطال جہت، ان هذا لشيء عجاب۔

بَابُ قَوْلِ اللَّهِ: **باب: سورۃ قیامہ میں اللہ تعالیٰ کا ارشاد کہ**
﴿وَجُودُهُ يُؤْمِنُذِ نَاصِرَةٍ إِلَى رَبِّهَا نَاطِرَةٍ﴾۔ ”اس دن بعض چہرے تر و تازہ ہوں گے، وہ اپنے رب کو دیکھنے والے ہوں گے، یاد کیر رہے ہوں گے۔“ [القیامۃ: ۲۲، ۲۳]

تشریح: اس باب میں امام بخاری رحمہ اللہ نے دیدار الہی کا اثبات کیا جس کا حمیہ اور معتزلہ اور وائض نے انکار کیا ہے۔

۷۴۳۴۔ حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا خَالِدٌ وَهَشِيمٌ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ إِذَا نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تَصْأَمُونَ فِي رُؤْيَاهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَعْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ فَافْعَلُوا)). [راجع: ۵۵۴] تو ایسا کرلو۔“

تشریح: یہ تشبیہ رویت کی ہے ساتھ رویت کے جیسے چاند کی رویت ہر شخص کو بے دقت اور بلا تکلیف کے میسر ہوتی ہے اسی طرح آخرت میں پروردگار کا دیدار بھی ہر مومن کو بے دقت اور بلا تکلیف حاصل ہوگا۔ اب قسطلانی نے جو صغلو کی سے نقل کیا کہ اس کی رویت بلا جہت ہوگی تمام جہات میں کیونکہ وہ جہت سے پاک ہے۔ یہ عجیب کلام ہے جس پر کوئی دلیل نہیں ہے اور مفتان خیالات کا وہی تقلید ہے فلاسفہ اور پچھلے متکلمین کی۔ اللہ تعالیٰ نے یا اس کے رسول ﷺ نے کہاں فرمایا ہے کہ وہ تعالیٰ شانہ جہت یا جسمیت سے پاک اور منزہ ہے۔ یہ دل کی تراشی ہوئی باتیں ہیں۔

۷۴۳۵۔ حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُونُسَ الْبَرْتُوغِيُّ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ عَيْنًا)). [راجع: ۵۵۴]

۷۴۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ بَشْرٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: حَدَّثَنَا

۷۴۳۵۔ ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے عاصم بن یوسف یربوعی نے بیان کیا، ان سے ابوشہاب نے بیان کیا، ان سے اسماعیل بن ابی خالد نے بیان کیا، ان سے قیس بن ابی حازم نے بیان کیا اور ان سے جریر بن عبد اللہ رحمہ اللہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”تم اپنے رب کو صاف صاف دیکھو گے۔“

تشریح: ثابت ہوا کہ قیامت کے دن دیدار حق تعالیٰ برحق ہے۔

۷۴۳۶۔ حَدَّثَنَا عَبْدُ اللَّهِ، قَالَ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ عَنْ زَائِدَةَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ بَشْرٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: حَدَّثَنَا

۷۴۳۶۔ مجھ سے عبدہ بن عبد اللہ نے بیان کیا، کہا ہم سے حسین جعفی نے بیان کیا، ان سے زائدہ نے، ان سے یحییٰ بن بشار نے، ان سے قیس بن ابی حازم نے اور ان سے جریر بن عبد اللہ رحمہ اللہ نے بیان کیا کہ رسول کریم ﷺ

جَرِيرٌ بْنُ عَبْدِ اللَّهِ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْبَدْرِ فَقَالَ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ كَمَا تَرُونَ هَذَا لَا تَضَامُونَ فِي رُؤْيَاهُ)). [راجع: ۵۵۴]

چودھویں رات کو ہمارے پاس تشریف لائے اور فرمایا: ”تم اپنے رب کو قیامت کے دن اس طرح دیکھو گے جس طرح اس چاند کو دیکھ رہے ہو۔ اس کے دیکھنے میں کوئی مزاحمت نہیں ہوگی، کھلم کھلا دیکھو گے، بلا تکلف، بلا مشقت اور بلا زحمت۔“

تشریح: قیامت کے دن دیدار باری تعالیٰ حق ہے جو ہر مومن مسلمان کو بلا دقت ہوگا جیسے چودھویں رات کا چاند سب کو صاف نظر آتا ہے۔ اللہم ارزقنا۔ آمین

۷۴۳۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((هَلْ تَضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ؟)) قَالُوا: لَا، يَا رَسُولَ اللَّهِ! قَالَ: ((فَهَلْ تَضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟)) قَالُوا: لَا، يَا رَسُولَ اللَّهِ! قَالَ: ((فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ فَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الشَّمْسَ فَلْيَتَّبِعْهُ فَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الْقَمَرَ فَلْيَتَّبِعْهُ فَيَتَّبِعْ مَنْ كَانَ يَعْبُدُ الطَّوْاعِيَّتَ فَلْيَتَّبِعْهُ فَيَتَّبِعْ هَذِهِ الْأُمَّةَ فِيهَا شَافِعُوهَا أَوْ مُنَافِقُوهَا شَكَّ إِبْرَاهِيمُ فَأَيُّهُمْ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا فَإِذَا جَاءَنَا رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمُ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ وَيَضْرِبُ الصَّرَاطَ بَيْنَ ظَهْرِي جَهَنَّمَ فَأَكُونُ أَنَا وَأُمَّتِي

(۷۴۳۷) ہم سے عبدالعزیز بن عبداللہ نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے، ان سے عطاء بن یزید لیس نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ لوگوں نے پوچھا یا رسول اللہ! کیا ہم قیامت کے دن اپنے رب کو دیکھیں گے؟ آپ ﷺ نے پوچھا: ”کیا چودھویں رات کا چاند دیکھنے میں کوئی دشواری ہوتی ہے؟“ لوگوں نے عرض کیا: نہیں، یا رسول اللہ! پھر آپ نے پوچھا: ”کیا جب بادل نہ ہوں تو تم کو سورج دیکھنے میں کوئی دشواری ہوتی ہے؟“ لوگوں نے کہا: نہیں، یا رسول اللہ! آپ ﷺ نے فرمایا: ”پھر تم اسی طرح اللہ تعالیٰ کو دیکھو گے قیامت کے دن اللہ تعالیٰ لوگوں کو جمع کرے گا اور فرمائے گا کہ تم میں جو کوئی جس چیز کی پوجا پاٹ کیا کرتا تھا وہ اس کے پیچھے لگ جائے، چنانچہ جو سورج کی پوجا کرتا تھا وہ سورج کے پیچھے ہو جائے گا، جو چاند کی پوجا کرتا تھا وہ چاند کے پیچھے ہو جائے گا اور جو بتوں کی پوجا کرتا تھا وہ بتوں کے پیچھے لگ جائے گا (اسی طرح قبروں تعزیوں کے پجاری قبروں تعزیوں کے پیچھے لگ جائیں گے) پھر یہ امت باقی رہ جائے گی اس میں بڑے درجہ کے شفاعت کرنے والے بھی ہوں گے یا منافق بھی ہوں گے۔ ابراہیم کو ان لفظوں میں شک تھا۔ پھر اللہ ان کے پاس آئے گا اور فرمائے گا کہ میں تمہارا رب ہوں۔ وہ جواب دیں گے کہ ہم یہیں رہیں گے۔ یہاں تک کہ ہمارا رب آجائے جب ہمارا رب آجائے گا تو ہم اسے پہچان لیں گے۔

چنانچہ اللہ تعالیٰ ان کے پاس اس صورت میں آئے گا جسے وہ پہچانتے ہوں گے اور فرمائے گا کہ میں تمہارا رب ہوں، وہ اقرار کریں گے کہ تو ہمارا رب

ہے، چنانچہ وہ اس کے پیچھے ہو جائیں گے اور دوزخ کی پیٹھ پر پل صراط نصب کر دیا جائے گا میں اور میری امت سب سے پہلے اسے پار کرنے والے ہوں گے اور اس دن صرف انبیاءات کر سکیں گے اور ان انبیاء کی زبان پر یہ ہوگا: اے اللہ! مجھے محفوظ رکھ مجھے محفوظ رکھ۔ اور دوزخ میں درخت سعدان کے کانٹوں کی طرح آکڑے ہوں گے کیا تم نے سعدان دیکھا ہے؟“ لوگوں نے جواب دیا: ہاں، یا رسول اللہ! تو آپ ﷺ نے فرمایا: ”وہ سعدان کے کانٹوں ہی کی طرح ہوں گے، البتہ وہ اتنے بڑے ہوں گے کہ اس کا طول و عرض اللہ کے سوا اور کسی کو معلوم نہ ہوگا۔ وہ لوگوں کو ان کے اعمال کے بدلے میں اچک لیں گے تو ان میں سے کچھ وہ ہوں گے جو تباہ ہونے والے ہوں گے اور اپنے عمل بد کی وجہ سے وہ دوزخ میں گر جائیں گے یا اپنے عمل کے ساتھ بندھے ہوں گے اور ان میں سے بعض کٹڑے کر دیے جائیں گے یا بدلہ دیے جائیں گے یا اسی جیسے الفاظ بیان کیے۔ پھر اللہ تعالیٰ تجلی فرمائے گا اور جب بندوں کے درمیان فیصلہ کر کے فارغ ہوگا اور دوزخیوں میں سے جسے اپنی رحمت سے باہر نکالنا چاہے گا تو فرشتوں کو حکم دے گا کہ جو اللہ کے ساتھ کسی کو شریک نہیں ٹھہراتے تھے، انہیں دوزخ سے باہر نکال لیں، یہ وہ لوگ ہوں گے جن پر اللہ تعالیٰ رحم کرنا چاہے گا۔ ان میں سے جنہوں نے کلمہ لا الہ الا اللہ کا اقرار کیا تھا، چنانچہ فرشتے انہیں سجدوں کے نشان سے دوزخ میں پہچانیں گے۔ دوزخ ابن آدم کا ہر عضو جلا کر بھسم کر دے گی سوائے سجدے کے نشان کے، کیونکہ اللہ تعالیٰ نے دوزخ پر حرام کیا ہے کہ وہ سجدے کے نشان کو جلائے (یا اللہ! ہم گنہگاروں کو دوزخ سے محفوظ رکھنا ہمیں تیری رحمت سے یہی امید ہے) چنانچہ یہ لوگ دوزخ سے اس حال میں نکالے جائیں گے کہ یہ جل بھن چکے ہوں گے، پھر ان پر آب حیات ڈالا جائے گا اور یہ اس کے نیچے سے اس طرح اگ کر نکلیں گے جس طرح سیلاب کے کوڑے کرکٹ سے سبزہ اگ آتا ہے، پھر اللہ تعالیٰ بندوں کے درمیان فیصلے سے فارغ ہوگا۔ ایک شخص باقی رہ جائے گا جس کا چہرہ دوزخ کی طرف ہوگا، وہ ان دوزخیوں

أَوَّلَ مَنْ يُجِيزُ وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ
وَدَعَا الرُّسُلُ يَوْمَئِذٍ اللَّهُمَّ! سَلِّمْ وَسَلِّمْ وَفِي
جَهَنَّمَ كَلَالِبُ مِثْلُ شَوْكِ السَّعْدَانِ هَلْ
رَأَيْتُمُ السَّعْدَانِ؟) قَالُوا: نَعَمْ يَا رَسُولَ
اللَّهِ! ((فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لَا
يَعْلَمُ مَا قَدَرُ عَظَمِهَا إِلَّا اللَّهُ تَخْطَفُ النَّاسَ
بِأَعْمَالِهِمْ فَمِنْهُمْ الْمُؤْمِنُ بَقِيَ بِعَمَلِهِ أَوْ الْمُؤْتِقُ
بِعَمَلِهِ وَمِنْهُمْ الْمُخْرَدِلُ أَوْ الْمُجَارِزُ أَوْ نَحْوُهُ.
ثُمَّ يَتَجَلَّى حَتَّى إِذَا فَرَّغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ
الْعِبَادِ وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ
أَهْلِ النَّارِ أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ
مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا مِمَّنْ أَرَادَ اللَّهُ
أَنْ يَرْحِمَهُ مِمَّنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
فَيُخْرِقُونَهُمْ فِي النَّارِ بِأَثَرِ السُّجُودِ تَأْكُلُ
النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ حَرَّمَ اللَّهُ عَلَى
النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ فَيُخْرِجُونَ مِنَ
النَّارِ قَدْ امْتَحَشُوا فَيَصَّبُ عَلَيْهِمْ مَاءُ الْحَيَاةِ
فَيَنْبَتُونَ تَحْتَهُ كَمَا تَنْبَتُ الْجَبَّةُ فِي حِمِيلِ
السَّيْلِ ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ
وَيَبْقَى رَجُلٌ مِنْهُمْ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ
هُوَ آخِرُ أَهْلِ النَّارِ دُخُولًا الْجَنَّةَ يَقُولُ: أَيُّ
رَبِّ! أَصْرَفَ وَجْهِي عَنِ النَّارِ فَإِنَّهُ قَدْ قَشِيَنِي
رَبِّحَهَا وَأَحْرَقَنِي ذَكَارُهَا فَيَدْعُو اللَّهَ بِمَا شَاءَ
أَنْ يَدْعُوهُ ثُمَّ يَقُولُ اللَّهُ: هَلْ عَسَيْتَ إِنْ
أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَنِي غَيْرَهُ يَقُولُ: لَا
وَعَزَّتْكَ لَا أَسْأَلُكَ غَيْرَهُ وَبِعُطِي رَبُّهُ مِنْ

میں سب سے آخری انسان ہوگا جسے جنت میں داخل ہونا ہے۔ وہ کہے گا: اے رب! میرا منہ دوزخ سے پھیر دے کیونکہ مجھے اس کی گرم ہوانے پریشان کر رکھا ہے اور اس کی تیزی نے جھلسا ڈالا ہے۔ پھر اللہ تعالیٰ سے وہ اس وقت تک دعا کرتا رہے گا جب تک اللہ چاہے گا، پھر اللہ تعالیٰ فرمائے گا کیا اگر میں تیرا یہ سوال پورا کر دوں تو تُو مجھ سے کچھ اور مانگے گا؟ وہ کہے گا: نہیں، تیری عزت کی قسم! اس کے سوا اور کوئی چیز نہیں مانگوں گا اور وہ شخص اللہ رب العزت سے بڑے عہد و پیمان کرے گا۔ چنانچہ اللہ اس کا منہ دوزخ کی طرف سے پھیر دے گا۔ پھر جب وہ جنت کی طرف رخ کرے گا اور اسے دیکھے گا تو اتنی دیر خاموش رہے گا جتنی دیر اللہ تعالیٰ اسے خاموش رہنے دینا چاہے گا، پھر وہ کہے گا اے رب! مجھے صرف جنت کے دروازے تک پہنچا دے۔ اللہ تعالیٰ فرمائے گا کیا تو نے وعدے نہیں کیے تھے کہ جو کچھ میں نے دے دیا ہے اس کے سوا اور کچھ کبھی تو نہیں مانگے گا؟ افسوس ابن آدم تو کتنا وعدہ خلاف ہے، پھر وہ کہے گا اے رب! اور اللہ سے دعا کرے گا آخر اللہ تعالیٰ پوچھے گا کیا میں نے تیرا یہ سوال پورا کر دیا تو تُو اس کے سوا کچھ اور مانگے گا؟ وہ کہے گا: تیری عزت کی قسم! اس کے سوا اور کچھ نہیں مانگوں گا اور جتنے اللہ چاہے گا وہ شخص وعدے کرے گا، چنانچہ اسے جنت کے دروازے تک پہنچا دے گا، پھر جب وہ جنت کے دروازے پر کھڑا ہو جائے گا تو جنت اسے سامنے نظر آئے گی اور دیکھے گا کہ اس کے اندر کس قدر خیریت اور مسرت ہے، اس کے بعد اللہ تعالیٰ جتنی دیر چاہے گا وہ شخص خاموش رہے گا، پھر کہے گا: یا رب! مجھے جنت میں پہنچا دے اللہ تعالیٰ اس پر کہے گا: کیا تو نے وعدہ نہیں کیا تھا کہ جو کچھ میں نے تجھے دے دیا ہے اس کے سوا تو اور کچھ نہیں مانگے گا اللہ تعالیٰ فرمائے گا افسوس! ابن آدم تو کتنا وعدہ خلاف ہے۔ وہ کہے گا: اے رب! مجھے اپنی مخلوق میں سب سے بڑھ کر بد بخت نہ بنا، چنانچہ وہ مسلسل دعا کرتا رہے گا یہاں تک کہ اللہ تعالیٰ اس کی دعاؤں پر ہنس دے گا، جب ہنس دے گا تو اس کے متعلق کہے گا اسے جنت میں داخل کر دو۔ جب جنت میں اسے داخل کر دے گا تو اس سے فرمائے گا کہ اپنی

عُھُوْدٍ وَمَوَٰثِقٍ مَا شَاءَ اللّٰهُ فَيُصَرِّفُ اللّٰهُ وَجْهَهُ عَنِ النَّارِ فَاِذَا اَقْبَلَ عَلَى الْجَنَّةِ وَرَاَهَا سَكَتَ مَا شَاءَ اللّٰهُ اَنْ يَّسْكُتَ ثُمَّ يَقُوْلُ: اَيُّ رَبٍّ اَقْدَمَنِيْ اِلَىٰ بَابِ الْجَنَّةِ فَيَقُوْلُ اللّٰهُ لَهُ: اَلَسْتَ قَدْ اَعْطَيْتَ عُھُوْدَكَ وَمَوَٰثِقَكَ اَنْ لَا تَسْأَلَنِيْ غَيْرَ الَّذِيْ اَعْطَيْتَ اَبَدًا؟ وَيَلِكْ يٰ اِبْنَ اٰدَمَ! مَا اَعْدَرَكَ فَيَقُوْلُ: اَيُّ رَبٍّ يَدْعُو اللّٰهُ عَزَّوَجَلَّ حَتّٰى يَقُوْلَ: هَلْ عَسَيْتَ اِنْ اَعْطَيْتَ ذَلِكَ اَنْ تَسْأَلَ غَيْرَهُ فَيَقُوْلُ: لَا وَعِزَّتِكَ لَا اَسْأَلُكَ غَيْرَهُ وَيُعْطِيْ مَا شَاءَ مِنْ عُھُوْدٍ وَمَوَٰثِقٍ فَيُقَدِّمُهُ اِلَىٰ بَابِ الْجَنَّةِ فَاِذَا قَامَ اِلَىٰ بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ فَرَأٰى مَا فِيْهَا مِنَ الْخَبْرَةِ وَالسُّرُوْرِ فَيَسْكُتُ مَا شَاءَ اللّٰهُ اَنْ يَّسْكُتَ ثُمَّ يَقُوْلُ: اَيُّ رَبٍّ اَدْخَلَنِي الْجَنَّةَ فَيَقُوْلُ اللّٰهُ: اَلَسْتَ قَدْ اَعْطَيْتَ عُھُوْدَكَ وَمَوَٰثِقَكَ اَنْ لَا تَسْأَلَ غَيْرَ مَا اَعْطَيْتَ؟ وَيَلِكْ يٰ اِبْنَ اٰدَمَ! مَا اَعْدَرَكَ فَيَقُوْلُ: اَيُّ رَبٍّ لَا اُكْرِنَنَّ اَشْقٰى خَلْقِكَ فَلَا يَزَالُ يَدْعُو اللّٰهُ حَتّٰى يَضْحَكَ اللّٰهُ مِنْهُ فَاِذَا ضَحِكَ مِنْهُ قَالَ لَهُ: اَدْخُلِ الْجَنَّةَ فَاِذَا دَخَلَهَا قَالَ اللّٰهُ لَهُ: تَمَنَّاهُ فَسَالَ رَبِّهُ وَتَمَنَّى لَهُ حَتّٰى اِنَّ اللّٰهَ لَيَذْكُرُهُ وَيَقُوْلُ: وَكَذَا وَكَذَا حَتّٰى انْقَطَعَتْ بِهٖ الْاَمَانِيْ قَالَ اللّٰهُ: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ))، [راجع: ۸۰۶]

آرزوئیں بیان کر، وہ اپنی تمام آرزوئیں بیان کر دے گا، یہاں تک کہ اللہ تعالیٰ اسے یاد دلا دے گا۔ وہ کہے گا کہ فلاں چیز، فلاں چیز، یہاں تک کہ اس کی آرزوئیں ختم ہو جائیں گی تو اللہ تعالیٰ فرمائے گا کہ یہ آرزوئیں اور انہیں جیسی اور تمہیں ملیں گی۔“ (اللهم ارزقنا: آمین)

عطاء بن یزید نے بیان کیا کہ ابو سعید خدری رضی اللہ عنہ اس وقت ابو ہریرہ رضی اللہ عنہ کے ساتھ موجود تھے۔ ان کی حدیث کا کوئی حصہ رد نہیں کرتے تھے، البتہ جب ابو ہریرہ رضی اللہ عنہ نے کہا کہ اللہ تعالیٰ کہے گا: ”یہ اور انہیں جیسی تمہیں اور ملیں گی۔“

(۷۴۳۸)۔ تو ابو سعید خدری رضی اللہ عنہ نے کہا: ”اس کے دس گنا (نعمتیں) ملیں گی۔“ اے ابو ہریرہ! ابو ہریرہ رضی اللہ عنہ نے کہا کہ مجھے یاد آنحضرت کا یہی ارشاد ہے کہ ”یہ اور انہیں جیسی تمہیں اور ملیں گی۔“ اس پر ابو سعید خدری رضی اللہ عنہ نے کہا کہ میں گواہی دیتا ہوں کہ رسول اللہ ﷺ سے میں نے آپ کا یہ ارشاد یاد کیا ہے: ”تمہیں یہ سب چیزیں ملیں گی اور اس سے دس گنا۔“ اور ابو ہریرہ رضی اللہ عنہ نے فرمایا کہ یہ شخص جنت میں سب سے آخری داخل ہونے والا ہوگا۔ [راجع: ۸۰۶، ۲۲]

تشریح: اس حدیث کو یہاں لانے کا مقصد یہ ہے کہ اس میں اللہ تعالیٰ کے آنے کا ذکر ہے۔ معتزلہ، جمیہ، متکلمین نے اللہ کے آنے کا انکار کیا ہے اور ایسی آیات و احادیث جن میں اللہ کے آنے کا ذکر ہے۔ ان کا ادوار کا رتا ویلات کی ہیں۔ اللہ تعالیٰ اپنی شان کے مطابق آتا بھی ہے۔ وہ ہر چیز پر قدرت رکھتا ہے مگر اس کی حرکت کو ہم کسی مخلوق کی حرکت سے تشبیہ نہیں دے سکتے نہ اس کی حقیقت کو ہم جان سکتے ہیں۔ وہ عرش پر ہے اور اس سے آسمان دنیا پر نزول بھی فرماتا ہے جس کی کیفیت ہم کو معلوم نہیں۔ ایسے ہی اس حدیث میں اللہ تعالیٰ کے ہنسنے کا بھی ذکر ہے۔ اس کا ہنسنا بھی برحق ہے جس کی تاویل کرنا غلط ہے۔ سلف صالحین کا یہی مسلک تھا کہ اس کی شان و صفت جس طرح قرآن و حدیث میں مذکور ہے اس پر بلاچوں و چراغ ایمان لانا فرض ہے۔ امنا باللہ کما هو باسماہ و صفاتہ ہر دو صحابیوں کا لفظی اختلاف اپنے اپنے سماع کے مطابق ہے۔ ہر دو کا مطلب ایک ہی ہے کہ اللہ تعالیٰ ان جنتیوں کو بے شمار نعمتیں عطا کرے گا جیسا کہ: ﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ﴾ (الزخرف: ۷۱)۔

۷۴۳۹۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ عَنْ زَيْدِ بْنِ عَطَاءٍ بَنِي يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ:

(۷۴۳۹)۔ ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے خالد بن یزید نے، ان سے سعید بن ابی ہلال نے، ان سے زید بن اسلم نے ان سے عطاء بن یسار نے اور ان سے ابو سعید خدری رضی اللہ عنہ نے بیان کیا کہ ہم نے کہا یا رسول اللہ! کیا ہم قیامت کے دن اپنے رب کو دیکھیں گے۔ آنحضرت ﷺ نے دریافت فرمایا: ”کیا تم کو سورج اور

چاند دیکھنے میں کچھ تکلیف ہوتی ہے، جبکہ آسمان بھی صاف ہو؟ ہم نے کہا کہ نہیں۔ آپ ﷺ نے اس پر فرمایا: ”پھر اپنے رب کے دیدار میں تمہیں کوئی تکلیف نہیں پیش آئے گی جس طرح سورج اور چاند کو دیکھنے میں نہیں پیش آتی۔“ پھر آپ نے فرمایا: ”ایک آواز دینے والا آواز دے گا کہ ہر قوم اس کے ساتھ جائے جس کی وہ پوجا کیا کرتی تھی، چنانچہ صلیب کے بچاری اپنی صلیب کے ساتھ، بتوں کے بچاری اپنے جھوٹے معبودوں کے ساتھ چلے جائیں گے اور صرف وہ لوگ باقی رہ جائیں گے جو خالص اللہ کی عبادت کرنے والے تھے۔ ان میں نیک و بد دونوں قسم کے مسلمان ہوں گے اور اہل کتاب کے کچھ باقی ماندہ لوگ بھی ہوں گے، پھر دوزخ ان کے سامنے پیش کی جائے گی اور وہ ایسی چمکدار ہوگی جیسے ریت کا میدان ہوتا ہے (جو دور سے پانی معلوم ہوتا ہے) پھر یہودیوں سے پوچھا جائے گا کہ تم کس کی پوجا کرتے تھے وہ کہیں گے کہ عزیر، ابن اللہ کی پوجا کیا کرتے تھے۔ انہیں جواب ملے گا کہ تم جھوٹے ہو اللہ کی نہ کوئی بیوی ہے نہ کوئی لڑکا تم کیا چاہتے ہو؟ وہ کہیں گے کہ ہم پانی پینا چاہتے ہیں کہ ہمیں اس سے سیراب کیا جائے۔ ان سے کہا جائے گا کہ (پیو وہ اس چمکتی ریت کی طرف پانی سمجھ کر چلیں گے) اور پھر وہ جہنم میں ڈال دیے جائیں گے۔ پھر نصاریٰ سے کہا جائے گا کہ تم کس کی پوجا کرتے تھے؟ وہ جواب دیں گے کہ ہم مسیح ابن اللہ کی پوجا کرتے تھے۔ ان سے کہا جائے گا کہ تم جھوٹے ہو اللہ کی نہ بیوی تھی اور نہ کوئی بچہ، اب تم کیا چاہتے ہو؟ وہ کہیں گے کہ ہم چاہتے ہیں کہ پانی سے سیراب کئے جائیں۔ ان سے کہا جائے گا کہ پیو (ان کو بھی اس چمکتی ریت کی طرف چلایا جائے گا) اور انہیں بھی جہنم میں ڈال دیا جائے گا، یہاں تک کہ وہی باقی رہ جائیں گے جو خالص اللہ کی عبادت کرتے تھے۔ نیک و بد دونوں قسم کے مسلمان، ان سے کہا جائے گا کہ تم لوگ کیوں رکے ہوئے ہو جب کہ سب لوگ جا چکے ہیں؟ وہ کہیں گے ہم دنیا میں اس سے ایسے وقت جدا ہوئے کہ ہمیں ان کی دنیاوی فائدوں کے لیے بہت زیادہ ضرورت تھی اور ہم نے ایک آواز دینے والے کو سنا ہے کہ ہر قوم اس کے

((هَلْ تَصَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟)) قَالَا: لَا قَالَ: ((فَإِنَّكُمْ لَا تَصَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ إِلَّا كَمَا تَصَارُونَ فِي رُؤْيَيْهَا)) ثُمَّ قَالَ: ((بِنَادِي مَنَادٍ لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ وَأَصْحَابُ كُلِّ إِلَهَةٍ مَعَ إِلَهَتِهِمْ حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ وَغَيْرَاتٍ مِنْ أَهْلِ الْكِتَابِ ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَانَهَا سَرَابٌ فَيَقَالُ لِلْيَهُودِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ فَيَقَالُ: كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةً وَلَا وَلَدٌ فَمَا تَرِيدُونَ؟ قَالُوا: نُرِيدُ أَنْ تَسْقِينَا فَيَقَالُ: اشْرَبُوا فَيَتَسَاقَطُونَ فِي جَهَنَّمَ ثُمَّ يَقَالُ لِلنَّصَارَى: مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ فَيَقَالُ: كَذَبْتُمْ لَمْ يَكُنْ لِلَّهِ صَاحِبَةً وَلَا وَلَدٌ فَمَا تَرِيدُونَ؟ فَيَقُولُونَ: نُرِيدُ أَنْ تَسْقِينَا فَيَقَالُ: اشْرَبُوا فَيَتَسَاقَطُونَ [فِي جَهَنَّمَ] حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيَقَالُ لَهُمْ: مَا يُجْلِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ فَيَقُولُونَ: فَارْتَقْنَاهُمْ وَنَحْنُ أَحْوَجُ مِنَّا إِلَيْهِ الْيَوْمَ وَإِنَّا سَمِعْنَا مَنَادِيًا يَنَادِي لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ وَإِنَّمَا نَنْتَظِرُ رَبَّنَا)) قَالَ: ((فَيَأْتِيهِمُ الْجَبَّارُ فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ فَيَقُولُ: أَنَا

ساتھ ہو جائے جس کی وہ عبادت کرتی تھی اور ہم اپنے رب کے منتظر ہیں۔“
 بیان کیا کہ ”پھر اللہ جبار ان کے سامنے اس صورت کے علاوہ دوسری صورت میں آئے گا جس میں انہوں نے اسے پہلی مرتبہ دیکھا ہوگا اور کہے گا کہ میں تمہارا رب ہوں! لوگ کہیں گے کہ تو ہی ہمارا رب ہے اور اس دن انبیاء کے سوا اور کوئی بات نہیں کرے گا، پھر پوچھے گا: کیا تمہیں اس کی کوئی نشانی معلوم ہے؟ وہ کہیں گے کہ ”ساق“ (پنڈی) پھر اللہ اپنی پنڈی کو کھولے گا اور ہر مومن اس کے لیے سجدے میں گر جائے گا۔ صرف وہ لوگ باقی رہ جائیں گے جو دکھاوے اور شہرت کے لیے اسے سجدہ کرتے تھے، وہ بھی سجدہ کرنا چاہیں گے لیکن ان کی پیٹھ تختے کی طرح ہو کر رہ جائے گی، پھر انہیں پل پر لایا جائے گا۔“ ہم نے پوچھا: یا رسول اللہ! پل کیا چیز ہے؟ آپ ﷺ نے فرمایا: ”وہ ایک پھسلواں گرنے کا مقام ہے اس پر سنسنیاں ہیں، آنکڑے ہیں، چوڑے چوڑے کانٹے ہیں، ان کے سرخمدار سعدان کے کانٹوں کی طرح جو نجد کے ملک میں ہوتے ہیں مومن اس پر سے پلک جھپکنے کی طرح، بجلی کی طرح، ہوا کی طرح، تیز رفتار گھوڑے اور سواری کی طرح گزر جائیں گے۔ ان میں بعض تو صحیح سلامت نجات پانے والے ہوں گے اور بعض جہنم کی آگ سے تھلس کر فوج نکلنے والے ہوں گے یہاں تک کہ آخری شخص اس پر سے گھسٹے ہوئے گزرے گا تم لوگ آج کے دن اپنا حق لینے کے لیے جتنا تقاضا اور مطالبہ مجھ سے کرتے ہو اس سے زیادہ مسلمان لوگ اللہ سے تقاضا اور مطالبہ کریں گے اور جب وہ دیکھیں گے کہ اپنے بھائیوں میں سے انہیں نجات ملی ہے تو وہ کہیں گے کہ اے ہمارے رب! ہمارے بھائی بھی ہمارے ساتھ نماز پڑھتے تھے، ہمارے ساتھ روزے رکھتے تھے اور ہمارے ساتھ دوسرے (نیک) اعمال کرتے تھے (ان کو بھی دوزخ سے آزاد فرما) چنانچہ اللہ تعالیٰ فرمائے گا کہ جاؤ اور جس کے دل میں ایک اشرفی کے برابر بھی ایمان پاؤ اسے دوزخ سے نکال لو اور اللہ ان کے چہروں کو دوزخ پر حرام کر دے گا، چنانچہ وہ آئیں گے اور دیکھیں گے کہ بعض کا تو جہنم میں قدم اور آدمی پنڈلی جلی ہوئی ہے، چنانچہ

رَبُّكُمْ يَقُولُونَ: أَنْتَ رَبَّنَا فَلَا يَكْلَمُهُ إِلَّا الْأَنْبِيَاءُ يَقُولُونَ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهَا يَقُولُونَ: السَّاقُ فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَيَقِي مَنْ كَانَ يَسْجُدُ لِلَّهِ رِبَاءً وَسَمْعَةً فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ)) فَلَنَّا: يَا رَسُولَ اللَّهِ! وَمَا الْجَسْرُ؟ قَالَ: ((مَدْحَضَةٌ مَرَّلَةٌ عَلَيْهِ خَطَاطِيفُ وَكَالْأَيْبِ وَحَسَكَةُ مَقْلَطَحَةٌ لَهَا شَوْكَةٌ عَقِيفَةٌ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا: السَّعْدَانُ يَمُرُّ الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالزَّيْحِ وَكَأَجَاوِيدِ الْخَيْلِ وَالزَّكَابُ فَنَاجٍ مُسَلِّمٌ وَنَاجٍ مَخْدُوشٌ وَمَخْدُوشٌ فِي نَارِ جَهَنَّمَ حَتَّى يَمُرَّ آخِرُهُمْ يَسْحَبُ سَحْبًا فَمَا أَنْتُمْ بِأَشَدَّ لِي مَنَاشِدَةً فِي الْحَقِّ قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ لِلْجَبَّارِ وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا فِي إِخْوَانِهِمْ يَقُولُونَ: رَبَّنَا إِخْوَانُنَا كَانُوا يَصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا فَيَقُولُ اللَّهُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ وَيَحْرِمِ اللَّهُ صَوْرَهُمْ عَلَى النَّارِ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمَيْهِ وَإِلَى أَنْصَافِ سَاقِيهِ فَيَخْرِجُونَ مَنْ عَرَفُوا ثُمَّ يَعُودُونَ فَيَقُولُ: اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ فَيَخْرِجُونَ مَنْ عَرَفُوا ثُمَّ يَعُودُونَ فَيَقُولُ: اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ

مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ فَيُخْرِجُونَ
مَنْ عَرَفُوهُ)) وَقَالَ أَبُو سَعِيدٍ فَإِنْ لَمْ
تُصَدِّقُونِي فَأَفَرُّوْا: ((إِنَّ اللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضَاعِفْهَا))
[النساء: ٤٠] ((كَيْشْفَعُ النَّبِيُّونَ وَالْمَلَائِكَةُ
وَالْمُؤْمِنُونَ فَيَقُولُ الْجَبَّارُ: بَقِيَتْ شَفَاعَتِي
فَيَقْبُضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدْ
امْتَحَشُوا فَيُلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ يَقَالُ
لَهُ: مَاءَ الْحَيَاةِ فَيَنْبُتُونَ فِي حَافَتِهِ كَمَا تَنْبُتُ
الْجَنَّةُ فِي حِمْلِ السَّيْلِ قَدْ رَأَيْتُمُوهَا إِلَى
جَانِبِ الصَّخْرَةِ وَإِلَى جَانِبِ الشَّجَرَةِ فَمَا
كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ وَمَا كَانَ
مِنْهَا إِلَى الظِّلِّ كَانَ أَيْبَسَ فَيُخْرِجُونَ كَانَهُمْ
الْلُّوْلُؤُ فَيَجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمَ
فَيَدْخُلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ: هَؤُلَاءِ
عَتَقَاءُ الرَّحْمَنِ أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ
عَمِلُوهُ وَلَا خَيْرٍ قَدْ مَوَّهَ فَيَقَالُ لَهُمْ: لَكُمْ مَا
رَأَيْتُمْ وَمِثْلَهُ مَعَهُ)). [راجع: ٢٢، ٤٥٨١]

۷۴۴۰۔ وَقَالَ حِجَّاجُ بْنُ مِهْزَابٍ، حَدَّثَنَا هَمَّامُ ابْنُ يَحْيَى، قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((يُحْسِنُ الْمُؤْمِنُونَ بِيَانَهُمْ)) اور حجاج بن مہزہال نے بیان کیا، کہا ہم سے حمام بن یحییٰ نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا اور انس بن مالک رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”قیامت کے دن مؤمنوں کو (گرم

میدان میں) ٹھہرایا جائے گا یہاں تک کہ اس کی وجہ سے وہ غمگین ہو جائیں گے اور صلاح کر کے کہیں گے کہ کاش! کوئی ہمارے رب سے ہماری شفاعت کرتا کہ ہمیں اس حالت سے نجات ملتی۔ چنانچہ وہ مل کر آدم علیہ السلام کے پاس آئیں گے اور کہیں گے کہ آپ انسانوں کے باپ ہیں، اللہ نے آپ کو اپنے ہاتھ سے پیدا کیا اور آپ کو جنت میں مقام عطا کیا، آپ کو سجدہ کرنے کا فرشتوں کو حکم دیا اور آپ کو ہر چیز کے نام سکھائے آپ ہمارے لیے اپنے رب کے حضور شفاعت کریں تاکہ وہ ہمیں اس حالت سے نجات دے۔ بیان کیا کہ آدم علیہ السلام کہیں گے کہ میں اس لائق نہیں اور وہ اپنی اس غلطی کو یاد کریں گے جو باوجود روکنے کے درخت کھا لینے کی وجہ سے ان سے ہوئی تھی اور کہیں گے کہ نوح علیہ السلام کے پاس جاؤ کیونکہ وہ پہلے نبی ہیں جنہیں اللہ تعالیٰ نے زمین والوں کی طرف رسول بنا کر بھیجا تھا، چنانچہ لوگ نوح علیہ السلام کے پاس آئیں گے تو وہ بھی یہ فرمائیں گے کہ میں اس لائق نہیں اور اپنی اس غلطی کو یاد کریں گے جو بغیر علم کے اللہ رب العزت سے سوال کر کے (اپنے بیٹے کی بخشش کے لیے) انہوں نے کی تھی اور کہیں گے کہ ابراہیم علیہ السلام کے پاس جاؤ جو اللہ کے خلیل ہیں بیان کیا کہ سب لوگ ابراہیم علیہ السلام کے پاس آئیں گے تو وہ بھی یہی عذر کریں گے کہ میں اس لائق نہیں اور وہ ان تین باتوں کو یاد کریں گے جن میں آپ نے بظاہر غلط بیانی کی تھی اور کہیں گے کہ موسیٰ علیہ السلام کے پاس جاؤ، وہ ایسے بندے ہیں جنہیں اللہ تعالیٰ نے تورات دی اور ان سے بات کی اور ان کو نزدیک کر کے ان سے سرگوشی کی۔ بیان کیا کہ پھر لوگ موسیٰ علیہ السلام کے پاس آئیں گے تو وہ بھی کہیں گے کہ میں اس لائق نہیں ہوں اور وہ اپنی غلطی یاد کریں گے جو ایک شخص کو قتل کر کے انہوں نے کی تھی، البتہ عیسیٰ علیہ السلام کے پاس جاؤ، وہ اللہ کے بندے، اس کے رسول، اللہ کی روح اور اس کا کلمہ ہیں، چنانچہ لوگ عیسیٰ علیہ السلام کے پاس آئیں گے وہ فرمائیں گے کہ میں اس لائق نہیں ہوں تم لوگ حضرت محمد صلی اللہ علیہ وسلم کے پاس جاؤ وہ ایسے بندے ہیں کہ اللہ نے انکے اگلے اور پچھلے گناہ معاف کر دیے ہیں، چنانچہ لوگ میرے پاس آئیں گے اور میں اپنے رب سے اس کے در دولت، یعنی عرش معلیٰ پر آنے کے

يَوْمَ الْقِيَامَةِ حَتَّى يُهْمُوا بِذَلِكَ فَيَقُولُونَ: لَوِ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيُرِيحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْكَنَكَ جَنَّتَهُ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ لِنَشْفَعُ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا [قَالَ] فَيَقُولُ: لَسْتُ هُنَاكُمْ قَالَ: فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ أَكْلَهُ مِنَ الشَّجَرَةِ وَقَدْ نُهِيَ عَنْهَا وَلَكِنْ اتَّوَا نُوحًا أَوَّلَ نَبِيٍّ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ فَيَأْتُونَ نُوحًا فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ سُؤَالَهُ رَبَّهُ بِغَيْرِ عِلْمٍ وَلَكِنْ اتَّوَا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ وَيَذْكُرُ ثَلَاثَ كَلِمَاتٍ كَذَبَهُنَّ وَلَكِنْ اتَّوَا مُوسَى عَبْدًا آتَاهُ اللَّهُ التَّوْرَةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيًّا قَالَ: فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ قَتْلَهُ النَّفْسَ وَلَكِنْ اتَّوَا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَرُوحَ اللَّهِ وَكَلِمَتَهُ قَالَ: فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ هُنَاكُمْ وَلَكِنْ اتَّوَا مُحَمَّدًا [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَيَأْتُونَنِي فَاسْتَاذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤَذِّنُ لِي عَلَيْهِ فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي فَيَقُولُ: ارْفَعْ مُحَمَّدًا وَقُلْ تَسْمَعُ وَاشْفَعُ تَشْفَعُ وَسَلِّ تَعْطُ قَالَ: فَارْفَعْ رَأْسِي فَأُنْبِئِ عَلَى رَبِّي بِشَاءٍ وَتَحْمِيدٍ يَعْلَمُنِيهِ ثُمَّ

لیے اجازت چاہوں گا۔ مجھے اس کی اجازت دی جائے گی، پھر میں اللہ تعالیٰ کو دیکھتے ہی سجدے میں گر پڑوں گا اللہ تعالیٰ مجھے جب تک چاہے گا اسی حالت میں رہنے دے گا، پھر فرمائے گا کہ اے محمد! سراٹھاؤ، کہو، سنا جائے گا، شفاعت کرو تمہاری شفاعت قبول کی جائے گی، جو مانگو گے دیا جائے گا۔ بیان کیا کہ پھر میں اپنا سراٹھاؤں گا اور اپنے رب کی حمد ثنا کروں گا جو وہ مجھے سکھائے گا بیان کیا کہ پھر میں شفاعت کروں گا، چنانچہ میرے لیے حد مقرر کی جائے گی اور میں اس کے مطابق لوگوں کو دوزخ سے نکال کر جنت میں داخل کروں گا۔“

أَشْفَعُ فَيُحَدِّثُ لِي حَدًّا فَأُخْرَجُ فَأَدْخِلُهُمُ الْجَنَّةَ)). قَالَ قَتَادَةُ: وَسَمِعْتُهُ أَيْضًا يَقُولُ: ((فَأُخْرَجُ فَأُخْرَجُهُمُ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُوذُ [الثَّانِيَةَ] فَاسْتَأْذِنَ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يَقُولُ: أَرَفَعُ مُحَمَّدًا وَقُلْ يَسْمَعُ وَأَشْفَعُ تُشْفَعُ وَنَسَلُ تَعْطَى قَالَ: فَأَرَفَعُ رَأْسِي فَأَنْبِي عَلَى رَبِّي بِنِشَاءٍ وَتَحْمِيدٍ يَعْلَمُنِيهِ قَالَ: ثُمَّ أَشْفَعُ فَيُحَدِّثُ لِي حَدًّا فَأُخْرَجُ فَأَدْخِلُهُمُ الْجَنَّةَ)).

قتادہ نے بیان کیا کہ میں نے انس رضی اللہ عنہ کو یہ کہتے ہوئے سنا: ”پھر میں نکالوں گا اور جہنم سے نکال کر جنت میں داخل کروں گا، پھر دوسری اور تیسری مرتبہ اپنے رب سے اس کے در دولت کے لیے اجازت چاہوں گا اور مجھے اس کی اجازت دی جائے گی، پھر میں اللہ رب العزت کو دیکھتے ہی اس کے لیے سجدے میں گر پڑوں گا اور اللہ تعالیٰ جب تک چاہے گا مجھے یوں ہی چھوڑے رکھے گا۔ پھر فرمائے گا: اے محمد! سراٹھاؤ! کہو سنا جائے گا، شفاعت کرو قبول کی جائے گی، مانگو دیا جائے گا۔ آپ نے بیان کیا کہ پھر میں اپنا سراٹھاؤں گا اور اپنے رب کی ایسی حمد ثنا کروں گا جو وہ مجھے سکھائے گا۔ بیان کیا کہ پھر شفاعت کروں گا اور میرے لیے حد مقرر کر دی جائے گی اور میں اس کے مطابق جہنم سے لوگوں کو نکال کر جنت میں داخل کروں گا۔“

قَالَ قَتَادَةُ: وَسَمِعْتُهُ يَقُولُ: ((فَأُخْرَجُ فَأُخْرَجُهُمُ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُوذُ الثَّالِثَةَ فَاسْتَأْذِنَ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يَقُولُ: أَرَفَعُ مُحَمَّدًا وَقُلْ تَسْمَعُ وَأَشْفَعُ تُشْفَعُ وَنَسَلُ تَعْطَى قَالَ: فَأَرَفَعُ رَأْسِي فَأَنْبِي عَلَى رَبِّي بِنِشَاءٍ وَتَحْمِيدٍ يَعْلَمُنِيهِ قَالَ: ثُمَّ أَشْفَعُ فَيُحَدِّثُ لِي حَدًّا فَأُخْرَجُ فَأَدْخِلُهُمُ الْجَنَّةَ)).

قتادہ نے بیان کیا کہ میں نے انس رضی اللہ عنہ کو یہ کہتے سنا: ”پھر میں لوگوں کو نکالوں گا اور انہیں جہنم سے نکال کر جنت میں داخل کروں گا، یہاں تک کہ جہنم میں صرف وہی لوگ باقی رہ جائیں گے جنہیں قرآن نے روک رکھا ہوگا، یعنی انہیں ہمیشہ ہی اس میں رہنا ہوگا (کفار و مشرکین)۔“

قَالَ قَتَادَةُ وَقَدْ سَمِعْتُهُ يَقُولُ: ((وَأُخْرَجُ فَأُخْرَجُهُمُ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ حَتَّى مَا يَبْقَى لِي النَّارُ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ أَوْ وَجَبَ عَلَيْهِ الْعُقُودُ)) قَالَ ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿عَسَى أَنْ يَمُنَّكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قَالَ: ((وَهَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَهُ نَبِيُّكُمْ ﷺ)). [راجع: ۴۴]

پھر آپ نے یہ آیت تلاوت کی ”قریب ہے کہ آپ کا رب مقام محمود پر آپ کو بھیجے گا۔“ فرمایا: ”یہی وہ مقام محمود ہے جس کے لیے اللہ تعالیٰ نے

تمہارے حبیب ﷺ سے وعدہ کیا ہے۔“

تشریح: مقام محمود و رفیع الشان درجہ ہے جو خاص ہمارے رسول کریم ﷺ کو عنایت ہوگا۔ ایک روایت میں ہے کہ اس مقام پر اگلے اور پچھلے سب رشک کریں گے۔ روایت میں اور اللہ کا گھر کا ذکر آیا ہے۔ گھر سے مراد جنت ہے اضافت تشریف کے لیے ہے جیسے بیت اللہ۔ معاصج والے نے کہا ترجمہ یوں ہے میں اپنے مالک سے اجازت چاہوں گا جب میں اس کے گھر یعنی جنت میں ہوں۔ یہاں گھر سے مراد خاص وہ مقام ہے جہاں اللہ تعالیٰ اس وقت تجلی فرما ہوگا وہ عرش معلیٰ ہے اور عرش کو صحابہ رضی اللہ عنہم نے اللہ کا گھر کہا ہے ایک صحابی کا قول ہے: ”وكان مكان الله اعلى وارفع۔“ (وحیدی) حدیث میں اللہ کے لیے پنڈلی کا ذکر ہے اس پر جس طرح وہ مذکور ہے بلاتواہل ایمان لا تاغرض ہے اس کی حقیقت اللہ کے حوالہ کرنا طریقہ سلف ہے۔ اسی طرح اہل نار کو مٹھی بھر کر نکالنے اور جنت میں داخل کرنے کا ذکر ہے جو برحق ہے جیسا اللہ تعالیٰ رب العالمین ہے ویسی اس کی مٹھی ہے جس کی تفصیل معلوم کرنا ہماری عقلوں سے بعید ہے۔ اللہ کی مٹھی کا کیا ٹھکانا ہے۔ بڑے ہی خوش نصیب ہوں گے وہ دوزخی جو اللہ کی مٹھی میں آکر دوزخ سے نجات پا کر داخل جنت ہوں گے۔ حافظ صاحب نقل فرماتے ہیں:

”((لا تضامون فی رؤیتہ)) بالضم والتشدید معناه لا تجتمعون لرؤیتہ فی جهة ولا یضم بعضکم الی بعض، ومعناه بفتح التاء كذلك والأصل لا تضامون فی رؤیتہ باجتماع فی جهة فانکم ترونہ فی جہاتکم کلہا۔“

(خلاصہ فتح الباری جلد ۱۳ / صفحہ ۵۲۵)

یعنی لفظ تضامون تاکہ پیش اور ہم کے تشدید کے ساتھ اس کے معنی یہ کہ اس اللہ کے دیدار کرنے میں تمہارے بھیڑ نہیں ہوگی۔ تم اسے ہر طرف سے دیکھ سکو گے اور بعض بعض سے نہیں کراے گا اور تاکہ فقر کے ساتھ بھی معنی یہی ہے۔ اصل میں یہ لفظ لا تضامون دوتا کے ساتھ ہے ایک تاکہ تخفیف کے لیے حذف کر دیا گیا مطلب یہی ہے کہ تم اس کا ہر طرف سے دیدار کر سکو گے بھیڑ بھاڑ نہیں ہوگی جیسا کہ چاند کے دیکھنے کا منظر ہوتا ہے۔ لفظ طاغوت سے شیاطین اور اصنام اور گمراہی و ضلالت کے سردار مراد ہیں۔ اثر السجود سے خاص چہرہ مراد ہے۔ آخر حدیث میں ایک آخری خوش نصیب انسان کا ذکر ہے جو سب سے پیچھے جنت میں داخل ہو کر سرد حاصل کرے گا۔ دعا ہے اللہ تعالیٰ جملہ قارئین صحیح بخاری مردوں، عورتوں کو جنت کا داخلہ عطا کرے اور سب کو دوزخ سے بچائے۔ آمین۔

”اللَّهُمَّ اِنَّا نَسْأَلُكَ الْجَنَّةَ وَنَعُوْذُ بِكَ مِنَ النَّارِ فَتَقَبَّلْ دُعَاؤَنَا يَا رَبَّ الْعَالَمِيْنَ آمِيْنَ“

۷۴۴۱۔ حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ اِبْرَاهِيْمَ قَالَ: حَدَّثَنِي عَمِّي، قَالَ: حَدَّثَنِي اَبْنِي عَنْ صَالِحٍ عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي اَنَسُ بْنُ مَالِكٍ: اَنَّ رَسُولَ اللَّهِ ﷺ اُرْسِلَ اِلَى الْاَنْبِيَاةِ فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ: ((اصْبِرُوا حَتَّى تَلْقَوْا اللَّهَ وَرَسُولَهُ فَإِنِّي عَلَى

الْحَوْضِ)). [راجع: ۳۱/۴۶ مسلم: ۲۴۳۷]

تشریح: اللہ اور اس کے رسول ﷺ کی ملاقات محشر میں برحق ہے اس کا انکار کرنے والے کراہ ہیں۔ حدیث ہذا کا یہی مقصود ہے۔ مال غنیمت سے متعلق انصار کو بعض دفعہ کچھ ملال ہو جاتا تھا اس پر آپ نے ان کو تسلی دلائی۔

ترجمہ باب کی مطابقت اس طرح نقلی کہ فرمایا تم اللہ سے مل جاؤ یعنی اللہ کا دیدار تم کو حاصل ہو۔

(۷۴۴۲) ہم سے ثابت بن محمد نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابن جریج نے بیان کیا، ان سے سلیمان احول نے بیان کیا، ان سے طاؤس نے بیان کیا اور ان سے حضرت عبداللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ رات کے وقت تہجد کی نماز میں یہ دعا کرتے تھے: ”اے اللہ، اے ہمارے رب! حمد تیرے ہی لیے ہے، تو آسمان وزمین کا تھامنے والا ہے اور ان سب کا جو ان میں ہیں اور تیرے ہی لیے حمد ہے، تو آسمان وزمین کا نور ہے اور ان سب کا جو ان میں ہیں تو سچا ہے تیرا قول سچا، تیرا وعدہ سچا، تیری ملاقات سچی ہے۔ جنت سچ ہے، دوزخ سچ ہے، قیامت سچ ہے۔ اے اللہ! میں تیرے سامنے جھکا، تجھ پر ایمان لایا، تجھ پر بھروسہ کیا، تیرے پاس اپنے جھگڑے لے گیا اور تیری ہی مدد سے مقابلہ کیا، پس تو مجھے معاف کر دے، میرے وہ گناہ بھی جو میں پہلے کر چکا ہوں اور وہ بھی جو بعد میں کروں گا اور وہ بھی جو میں نے پوشیدہ طور پر کئے اور وہ بھی جو ظاہر طور پر کئے اور وہ بھی جن میں تو مجھ سے زیادہ جانتا ہے۔ تیرے سوا اور کوئی معبود نہیں۔“ ابو عبد اللہ امام بخاری رحمہ اللہ نے کہا کہ قیس بن سعد اور ابو زبیر نے طاؤس کے حوالہ سے ”قیام“ بیان کیا اور مجاہد نے ”قیوم“ کہا، یعنی ہر چیز کی نگرانی کرنے والا اور عمر رضی اللہ عنہ نے ”قیام“ پڑھا اور دونوں ہی مدح کے لیے ہیں۔

۷۴۴۲- حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ الْأَحْوَلِ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: ((اللَّهُمَّ ارَبَّنَا لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَقَدْ لَكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ الْحَقُّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ خَاصَمْتُ وَبِكَ حَاكَمْتُ فَاعْفُ عَنِّي لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي لَا إِلَهَ إِلَّا أَنْتَ)). [قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ قَيْسُ بْنُ سَعْدٍ وَأَبُو الزُّبَيْرِ عَنْ طَاوُسٍ: قِيَامٌ وَقَالَ مُجَاهِدٌ: الْقَيُّومُ الْقَائِمُ عَلَى كُلِّ شَيْءٍ وَقَرَأَ عُمَرُ: الْقِيَامُ وَكِلَاهُمَا مَذْحُ. [راجع: ۱۱۲۰]

تشریح: قیام مبالغہ کا صیغہ ہے معنی وہی ہے یعنی خوب تھامنے والا۔ قیس کی روایت کو سلم اور ابو داؤد نے اور ابو زبیر کی روایت کو امام مالک رحمہ اللہ نے موطا میں وصل کیا۔

(۷۴۴۳) ہم سے یوسف بن موسیٰ نے بیان کیا، کہا ہم سے اسامہ نے بیان کیا، کہا مجھ سے اعش نے بیان کیا، ان سے خثیمہ بن عبد الرحمن نے اور ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”تم میں کوئی ایسا نہیں ہوگا جس سے اس کا رب کلام نہ کرے، اس کے اور بندے کے درمیان کوئی ترجمان نہ ہوگا اور نہ کوئی حجاب ہوگا جو اسے چھپائے رکھے۔“

۷۴۴۳- حَدَّثَنَا يُونُسُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنِي الْأَعْمَشُ عَنْ خَثِيمَةَ عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ وَلَا حِجَابٌ يَحْجُبُهُ)). [راجع: ۱۴۱۳]

تشریح: بلکہ ہر مومن اللہ تعالیٰ کو بغیر حجاب کے دیکھے گا اور اس سے بات کرے گا یا اللہ! ہم کو بھی یہ درجہ نصیب فرما۔ (رہیں)

۷۴۴۴۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((جَنَّاتٌ مِنْ فِضَّةٍ آيَتْهُمَا وَمَا فِيهِمَا وَجَنَّاتٌ مِنْ ذَهَبٍ آيَتْهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِداءً الْكَبِيرِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ)). [راجع: ۴۸۷۸]

(۷۴۴۴) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے عبد العزیز بن عبد الصمد نے بیان کیا، ان سے ابو عمران جوئی نے، ان سے ابو بکر بن عبد اللہ بن قیس نے، ان سے ان کے والد نے کہ نبی کریم ﷺ نے فرمایا: ”دو جنتیں ایسی ہوں گی جو خود اور اس میں سارا سامان چاندی کا ہوگا اور دو جنتیں ایسی ہوں گی جو خود اور اس کا سارا سامان سونے کا ہوگا اور جنت عدن میں قوم اور اللہ کے دیدار کے درمیان صرف چادر کبریائی رکاوٹ ہوگی جو اللہ رب العزت کے چہرے پر پڑی ہوگی۔“

تشریح: معلوم ہوا کہ جب پروردگار کو منظور ہوگا اس کبریائی کی چادر کو اپنے منہ سے ہٹا دے گا اور جنتی اس کے دیدار سے مشرف ہوں گے۔ یہ بھی معلوم ہوا کہ جنت عدن تمام جہانوں کے پرے ہے۔ جنت عدن میں جب آدمی پہنچ گیا تو اس نے سارے جہانوں کو طے کر لیا۔ اللہ پاک ہم سب کو ہمارے ماں باپ آل و اولاد اور تمام قارئین صحیح بخاری کو جنت عدن کا داخلہ نصیب کرے۔ آمین یا رب العالمین۔

۷۴۴۵۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ وَجَامِعُ ابْنُ أَبِي رَاشِدٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ اقْطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ كَاذِبَةٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ)) قَالَ عَبْدُ اللَّهِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ﴾ (آل عمران: ۷۷) [راجع:

(۷۴۴۵) ہم سے عبد اللہ بن زبیر حمیدی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے عبد الملک بن اعین و جامع بن ابی راشد نے، ان سے ابو وائل نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے کسی مسلمان کا مال جھوٹی قسم کھا کر مار لیا تو وہ اللہ سے اس حال میں ملے گا کہ وہ اس پر غضبناک ہوگا۔“ عبد اللہ بن مسعود رضی اللہ عنہ نے کہا کہ پھر رسول اللہ ﷺ نے تصدیقاً قرآن مجید کی اس آیت کی تلاوت کی: ”بلاشبہ جو لوگ اللہ کے عہد اور اس کی قسموں کو تھوڑی پونجی کے بدلے بیچتے ہیں یہی وہ لوگ ہیں جن کا آخرت میں کوئی حصہ نہیں اور اللہ ان سے بات نہیں کرے گا۔“ آخر آیت تک۔

[۲۳۵۶] [مسلم: ۳۵۷]

تشریح: لفظ حدیث ((لقی اللہ وهو علیہ غضبان)) سے باب کا مطلب نکلتا ہے۔

۷۴۴۶۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا

(۷۴۴۶) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے عمرو بن ابی صالح السمان نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”تین آدمی ایسے ہیں جن سے اللہ تعالیٰ قیامت کے دن بات نہیں کرے گا اور نہ ان کی طرف

رحمت سے دیکھے گا۔ ایک وہ جس نے کسی سامان کے متعلق قسم کھائی کہ اسے اس نے اتنے میں خریدا ہے، حالانکہ وہ جھوٹا ہے، دوسرا وہ شخص جس نے عصر کے بعد جھوٹی قسم اس لیے کھائی کہ کسی مسلمان کا مال ناحق مارے اور تیسرا شخص جس نے ضرورت سے زائد پانی مانگنے والے کو نہیں دیا تو اللہ تعالیٰ قیامت کے دن اس سے کہے گا کہ جس طرح تو نے اس زائد از ضرورت چیز سے دوسرے کو روکا جسے تیرے ہاتھوں نے بنایا بھی نہیں تھا، میں بھی تجھے اپنا فضل نہیں دوں گا۔“

يَنْظُرُ إِلَيْهِمْ رَجُلٌ خَلَفَ عَلَى سِلْعَةٍ لَقَدْ أُعْطِيَ بِهَا أَكْثَرُ مِمَّا أُعْطِيَ وَهُوَ كَاذِبٌ وَرَجُلٌ خَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لَيَقْطِيعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ فَيَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَكَ)). [راجع: ۲۳۵۸]

تشریح: باب کی مطابقت اس سے ہوئی کہ قیامت کے دن اللہ تعالیٰ کافروں اور گناہگاروں کو اپنے دربار عالیہ میں شرف باریابی نہیں دے گا۔ خاص طور پر یہ تین قسم کے گناہگار جن کا ذکر یہاں ہوا ہے۔ اللہ لا تجعلنا منهم آمین۔

(۷۴۷) ہم سے محمد بن شعیب نے بیان کیا، کہا ہم سے عبد الوہاب نے بیان کیا، کہا ہم سے ایوب سختیانی نے بیان کیا، ان سے محمد بن سیرین نے بیان کیا، ان سے عبد الرحمن بن ابی بکرہ نے بیان کیا اور ان سے ابی بکرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”زمانہ اپنی اس اصلی قدیم بیت پر گھوم کر آ گیا ہے جس پر اللہ تعالیٰ نے زمین و آسمان کو پیدا کیا تھا سال بارہ مہینے کا ہوتا ہے جن میں چار حرمت والے مہینے ہیں تین مسلسل یعنی ذیقعدہ، ذی الحجہ اور محرم اور رجب مضر جو جمادی الاخریٰ اور شعبان کے درمیان میں آتا ہے۔“ پھر آپ ﷺ نے پوچھا کہ ”یہ کونسا مہینہ ہے؟“ ہم نے کہا کہ اللہ اور اس کے رسول کو زیادہ علم ہے۔ آپ خاموش ہو گئے اور ہم نے سمجھا کہ آپ اس کا کوئی اور نام رکھیں گے لیکن آپ نے فرمایا: ”کیا یہ ماہ ذی الحجہ نہیں ہے؟“ ہم نے کہا کیوں نہیں، پھر فرمایا: ”یہ کونسا شہر ہے؟“ ہم نے کہا: اللہ اور اس کے رسول کو زیادہ علم ہے، پھر آپ خاموش ہو گئے اور ہم نے سمجھا کہ آپ اس کا کوئی اور نام رکھیں گے لیکن آپ نے فرمایا: ”کیا یہ بلدہ (مکہ) نہیں ہے؟“ ہم نے عرض کیا: کیوں نہیں، پھر فرمایا: ”یہ کونسا دن ہے؟“ ہم نے عرض کیا: اللہ اور اس کے رسول کو زیادہ علم ہے، پھر آپ خاموش ہو گئے۔ ہم نے سمجھا کہ آپ اس کا کوئی اور نام رکھیں گے لیکن آپ نے فرمایا: ”کیا یہ یوم النحر (قربانی کا دن) نہیں ہے؟“ ہم نے کہا: کیوں نہیں، پھر فرمایا: ”پھر تمہارا خون اور تمہارے اموال۔ محمد نے بیان کیا کہ

۷۴۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: ((الزَّمانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثُ مَتَوَالِيَّاتٍ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ أَيُّ شَهْرٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ: ((أَلَيْسَ ذَا الْحِجَّةِ؟)) قُلْنَا: بَلَى! قَالَ: ((أَيُّ بَلَدٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ: ((أَلَيْسَ الْبَلَدَةُ؟)) قُلْنَا: بَلَى! قَالَ: ((أَيُّ يَوْمٍ هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ: ((أَلَيْسَ يَوْمَ النَّحْرِ؟)) قُلْنَا: بَلَى! قَالَ: ((إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ مُحَمَّدٌ:))

مجھے خیال ہے کہ یہ بھی کہا: اور تمہاری عزت تم پر اسی طرح حرمت والے ہیں جیسے تمہارے اس دن کی حرمت تمہارے اس شہر اور اس مہینے میں ہے اور غریب تم اپنے رب سے ملو گے اور وہ تمہارے اعمال کے متعلق تم سے سوال کرے گا۔ آگاہ ہو جاؤ! میرے بعد گمراہ نہ ہو جانا کہ ایک دوسرے کو قتل کرنے لگو۔ آگاہ ہو جاؤ! جو موجود ہیں وہ غیر حاضروں کو میری یہ بات پہنچا دیں۔ شاید کوئی جسے بات پہنچائی گئی ہو وہ یہاں سننے والے سے زیادہ محفوظ رکھنے والا ہو۔“ چنانچہ محمد بن سیرین جب اس کا ذکر کرتے تو کہتے کہ نبی کریم ﷺ نے سچ فرمایا، پھر آپ ﷺ نے فرمایا: ”ہاں! کیا میں نے پہنچا دیا۔ ہاں! کیا میں نے پہنچا دیا۔“

وَأَحْسِبُهُ قَالَ: وَأَعْرَضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَتَسْتَلْقُونَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا قَلَّا تَرَجِعُونَ بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا لِيُتْلَغَ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضٌ مَّنْ يَتْلُغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَّنْ سَمِعَهُ) فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قَالَ: صَدَقَ النَّبِيُّ ﷺ ثُمَّ قَالَ: ((أَلَا هَلْ بَلَغْتُ؟ أَلَا هَلْ بَلَغْتُ؟))

[راجع: ۶۷]

تشریح: یہاں یہ حدیث اس لیے لائے کہ اس میں اللہ سے ملنے کا ذکر ہے۔ رجب کے ساتھ معز قیل کا ذکر اس لیے لائے کہ معز والے رجب کا بہت ادب کیا کرتے تھے۔ آخر میں قرآن وحدیث یاد رکھنے والوں کا ذکر آیا۔ چنانچہ بعد کے زمانوں میں امام بخاری، امام مسلم رحمہما جیسے محدثین کرام پیدا ہوئے جنہوں نے ہزاروں احادیث کو یاد رکھا اور فن حدیث کی وہ خدمت کی کہ قیامت تک آنے والے ان کے لیے دعا گو رہیں گے۔ اللہ ان سب کو جزائے خیر دے اور اللہ تعالیٰ تمام اگلوں اور پچھلوں کو جنت الفردوس میں جگہ فرمائے۔ آمین یا رب العالمین۔

اس حدیث سے یہ بھی ظاہر ہوا کہ مسلمان کی بے عزتی کرنا کعبہ شریف کی مکہ المکرمہ کی بے عزتی کرنے کے برابر ہے مگر کتنے لوگ ہیں جو اس گناہ کے ارتکاب سے بچ گئے ہیں۔ الا ما شاء اللہ۔ یہ بھی ظاہر ہوا کہ مسلمانوں کی خانہ جنگی بدترین گناہ ہے ان کے مال و جان پر ناحق ہاتھ ڈالنا بھی اکبر الکبائر گناہوں سے ہے۔ آخر میں تبلیغ کے لیے بھی آپ نے تاکید شدید فرمائی۔ وفقنا اللہ بما یحب ویرضی۔

باب: اللہ تعالیٰ کے ارشاد کے بارے میں روایات
کہ ”بلاشبہ اللہ کی رحمت نیکوکاروں سے قریب ہے“

بَابُ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ

مِنَ الْمُحْسِنِينَ﴾. [الاعراف: ۵۶]

(۷۴۳۸) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبد الواحد بن زیاد نے بیان کیا، کہا ہم سے عاصم احوں نے بیان کیا، ان سے ابو عثمان نہدی نے اور ان سے اسامہ رضی اللہ عنہ نے کہ نبی کریم ﷺ کی ایک صاحبزادی (حضرت زینب رضی اللہ عنہا) کا لڑکا جان کنی کے عالم میں تھا تو انہوں نے نبی کریم ﷺ کو بلا بھیجا۔ آپ ﷺ نے انہیں کہلایا کہ ”اللہ ہی کا وہ ہے جو وہ لیتا ہے اور وہ بھی جسے وہ دیتا ہے اور سب کے لیے ایک مدت مقرر

۷۴۴۸۔ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ عَنْ أَبِي عُثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: كَانَ ابْنُ لَيْعِصَ بَنَاتِ النَّبِيِّ ﷺ يَقْضِي فَأَرْسَلَتْ إِلَيْهِ أَنْ يَأْتِيَهَا فَأَرْسَلَ: ((إِنَّ لِلَّهِ مَا أَحَدٌ وَهُوَ مَا أُعْطِيَ وَكُلُّ إِلَى أَجَلٍ مُّسَمًّى فَلْيَصْبِرْ

ہے، پس صبر کرو اور اسے ثواب کا کام سمجھو۔“ لیکن انہوں نے پھر دوبارہ بلا بھیجا اور قسم دلائی۔ چنانچہ آنحضرت ﷺ اٹھے اور میں بھی آپ کے ساتھ چلا۔ معاذ بن جبل، ابی بن کعب اور عبادہ بن صامت رضی اللہ عنہم بھی ساتھ تھے۔ جب ہم صاحبزادی کے گھر میں داخل ہوئے تو لوگوں نے پھر رسول اللہ ﷺ کی گود میں دے دیا۔ اس وقت بچے کا سانس اکھڑ رہا تھا۔ ایسا معلوم ہوتا تھا جیسے پرانی مشک آنحضرت ﷺ یہ دیکھ کر رو دیئے تو سعد بن عبادہ رضی اللہ عنہ نے عرض کیا: آپ روتے ہیں! آپ ﷺ نے فرمایا: ”اللہ اپنے بندوں پر رحم کرنے والوں پر ہی رحم کھاتا ہے۔“

[راجع: ۱۲۸۴]

تشریح: دوسری روایت میں ہے کہ یہ رحم اللہ نے اپنے بندوں کے دلوں میں ڈالا ہے۔ ایسے لوگوں کے لیے مصیبت زدہ لوگوں کو دیکھ کر دل میں رنج ہوتا ایک فطری بات ہے۔ الراحمون یرحمہم الرحمن صدق رسول اللہ ﷺ۔

(۷۴۹) مجھ سے عبید اللہ بن سعد بن ابراہیم نے بیان کیا، کہا ہم سے یعقوب بن ابراہیم نے، کہا مجھ سے میرے والد نے، ان سے صالح بن کیسان نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”جنت و دوزخ نے اپنے رب کے حضور میں جھگڑا کیا۔ جنت نے کہا اے رب! کیا حال ہے کہ مجھ میں کمزور اور گرے پڑے لوگ ہی داخل ہوں گے اور دوزخ نے کہا کہ مجھ میں تو داخلے کے لیے متکبروں کو خاص کر دیا گیا ہے۔ اس پر اللہ تعالیٰ نے جنت سے کہا کہ تو میری رحمت ہے اور جہنم سے کہا کہ تو میرا عذاب ہے۔ تیرے ذریعے میں جسے چاہتا ہوں اس میں مبتلا کرتا ہوں اور تم میں سے ہر ایک کی بھرتی ہونے والی ہے۔ کہا کہ جہاں تک جنت کا تعلق ہے تو اللہ اپنی مخلوق میں کسی پر ظلم نہیں کرے گا اور دوزخ کی اس طرح سے کہ اللہ اپنی مخلوق میں سے جس کو چاہے گا دوزخ کے لیے پیدا کرے گا وہ اس میں ڈالی جائے گی اور اس کے بعد بھی دوزخ کہے گی اور کچھ مخلوق ہے (میں ابھی بھی خالی ہوں) تین بار ایسا ہی ہوگا۔ آخر پروردگار اپنا پاؤں اس میں رکھ دے گا اس وقت وہ بھر جائے گی۔ ایک پر ایک الٹ کر سمٹ جائے گی۔ کہنے لگے گی بس بس بس

۷۴۹۔ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((اِخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ إِلَيَّ رَتِيهَمَا فَقَالَتِ الْجَنَّةُ: يَا رَبِّ! مَا لَهَا لَا يَدْخُلُهَا إِلَّا ضَعَفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ [يَعْنِي: أَوْثَرْتُ بِالْمُتَكَبِّرِينَ] فَقَالَ لِلْجَنَّةِ: أَنْتِ رَحِمَتِي وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أُصِيبُ بِكَ مَنْ أَشَاءُ وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا قَالَ: فَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ لَا يَظْلِمُ مَنْ خَلَقَهُ أَحَدًا وَإِنَّهُ يُنْشِئُ لِلنَّارِ مَنْ يَشَاءُ فَيُلْقَوْنَ فِيهَا فَيَقُولُ: هَلْ مِنْ مَزِيدٍ؟ ثَلَاثًا حَتَّى يَضَعَ فِيهَا قَدَمَهُ فَيَمْتَلِئُ وَيُرَدُّ بَعْضُهَا إِلَى بَعْضٍ وَيَقُولُ: قَطُّ قَطُّ قَطُّ)). [راجع:

[۷۴۹]

میں بھر گئی۔“

تشریح: یہ اللہ کا قدم رکھنا برحق ہے جس کی تفصیل اللہ ہی کو معلوم ہے اس میں کرید کرنا بدعت ہے اور تسلیم کرنا طریقہ سلف ہے۔

۷۴۵۰۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((لَيُصِيبَنَّ أَقْوَامًا سَفَعٌ مِنَ النَّارِ بِذُنُوبٍ أَصَابُوهَا عُقُوبَةٌ ثُمَّ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ يَقَالُ لَهُمُ: الْجَهَنَّمِيُّونَ))

۷۴۵۰۔ ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے ہشام دستوائی نے بیان کیا، ان سے قتادہ نے اور ان سے انس رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”کچھ لوگ ان گناہوں کی وجہ سے جو انہوں نے کئے ہوں گے، آگ سے جھلس جائیں گے یہ ان کی سزا ہوگی، پھر اللہ اپنی رحمت سے انہیں جنت میں داخل کرے گا اور انہیں جہنمی کہا جائے گا۔“

اور ہمام نے بیان کیا، ان سے قتادہ نے، ان سے انس رضی اللہ عنہ نے نبی کریم ﷺ سے یہی حدیث بیان کی۔ [راجع: ۶۵۵۹]

بَابُ قَوْلِ اللَّهِ:

بَابُ: اللّٰهُ تَعَالٰی کا سورۃ فاطر میں یہ فرمان کہ ۔

﴿إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾ [فاطر: ۴۱]

”بلاشبہ اللہ آسمانوں اور زمین کو تھامے ہوئے ہے وہ اپنی جگہ سے ٹل نہیں سکتے۔“

۷۴۵۱۔ حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ خَبَرٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ يَضَعُ السَّمَاءَ عَلَى إِضْبَعٍ وَالْأَرْضَ عَلَى إِضْبَعٍ وَالْجِبَالَ عَلَى إِضْبَعٍ وَالشَّجَرَ وَالْأَنْهَارَ عَلَى إِضْبَعٍ وَسَائِرَ الْخَلْقِ عَلَى إِضْبَعٍ ثُمَّ يَقُولُ بِيَدِهِ: أَنَا الْمَلِكُ فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: ((وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)). [راجع: ۴۸۱۱]

۷۴۵۱۔ ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نے، ان سے علقمہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ ایک یہودی عالم رسول اللہ ﷺ کے پاس آئے اور کہا: اے محمد! قیامت کے دن اللہ تعالیٰ آسمانوں کو ایک انگلی پر، زمین کو ایک انگلی پر، پہاڑوں کو ایک انگلی پر، درخت اور نہروں کو ایک انگلی پر اور تمام مخلوقات کو ایک انگلی پر رکھے گا، پھر اپنے ہاتھ سے اشارہ کر کے کہے گا کہ میں ہی بادشاہ ہوں اس پر رسول اللہ ﷺ ہنس دیئے اور یہ آیت پڑھی: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ جو سورۃ زمر میں ہے۔

تشریح: اللہ کے لیے انگلی کا ثبات ہوا جس کی تاویل کرنا طریقہ سلف صالحین کے خلاف ہے۔

بَابُ: آسمانوں اور زمین اور دوسری مخلوق کے پیدا

بَابُ مَا جَاءَ فِي تَخْلِيقِ السَّمَوَاتِ

کرنے کا بیان

وَالْأَرْضِ

وَعِزَّتُهَا مِنَ الْخَلْقِ وَهُوَ فَعَلُ الرَّبِّ وَأَمْرُهُ فَالرَّبُّ بِصِفَاتِهِ وَفِعْلِهِ وَأَمْرِهِ وَكَلَامِهِ

اور یہ پیدا کرنا اللہ تبارک و تعالیٰ کا ایک فعل اور اس کا امر ہے، پس اللہ رب العزت اپنی صفات، اپنے فعل اور اپنے امر سمیت خالق ہے، وہی بنانے

وَهُوَ الْخَالِقُ الْمَكُونُ غَيْرُ مَخْلُوقٍ وَمَا كَانَ بِفِعْلِهِ وَأَمْرِهِ وَتَخْلِيقِهِ وَتَكْوِينِهِ فَهُوَ مَفْعُولٌ مَخْلُوقٌ وَمُكُونٌ.

والا ہے اور غیر مخلوق ہے اور جو چیز بھی اس کے فعل، اس کے امر، اس کی تخلیق اور اس کی تکوین سے بنی ہیں وہ سب مخلوق اور مکون ہیں۔

تشریح: یہ باب لاکرامام بخاری رحمہ اللہ نے اہل سنت کا مذہب ثابت کیا کہ اللہ کی صفات خواہ ذاتیہ ہوں جیسے علم، قدرت، خواہ افعالیہ ہوں جیسے خلق، تزیین، کلام، نزول، استواء وغیرہ یہ سب غیر مخلوق ہیں اور معتزلہ و جہمہ کا رد کیا۔ امام بخاری رحمہ اللہ نے رسالہ خلقی افعال العباد میں لکھا ہے کہ قدرت یہ تمام افعال کا خالق بشر کو جانتے ہیں اور جبر یہ تمام افعال کا خالق اور فاعل اللہ کو کہتے ہیں اور جہمہ کہتے ہیں فعل اور مفعول ایک ہے۔ اسی وجہ سے وہ کلمہ کن کو بھی مخلوق کہتے ہیں اور سلف اہل سنت کا یہ قول ہے کہ تخلیق اللہ کا فعل ہے اور مخلوق ہمارے افعال ہیں نہ کہ اللہ تعالیٰ کے افعال وہ اللہ کی صفات ہیں۔ اللہ کی ذات صفات کے سوا باقی سب چیزیں مخلوق ہیں۔ (وحیدی)

٧٤٥٢- حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَجْمٍ عَنْ كُرَيْبٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَثُّ فِي بَيْتٍ مِثْمُونَةٌ لَيْلَةٌ وَالنَّبِيُّ ﷺ عِنْدَهَا لِأَنْظَرُ كَيْفَ صَلَاةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فَتَحَدَّثَ رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرِ أَوْ بَعْضُهُ قَعَدَ فَظَنَرَ إِلَى السَّمَاءِ فَقَرَأَ: ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ [١٩٠] ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنْنَ ثُمَّ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً ثُمَّ أَدْنَى بِلَالٍ بِالصَّلَاةِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى لِلنَّاسِ الصُّبْحَ. [راجع: ١١٧]

(٤٣٥٢) ہم سے سعید بن ابی مریم نے بیان کیا، کہا ہم جعفر بن جعفر نے خبر دی کہ مجھے شریک بن عبد اللہ بن ابی نمر نے خبر دی، انہیں کریب نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ ایک رات میں نے ام المؤمنین میمونہ رضی اللہ عنہا کے گھر گزاری۔ اس رات نبی کریم ﷺ انہیں کے پاس تھے۔ میرا مقصد رات میں رسول اللہ ﷺ کی نماز دیکھنا تھا۔ نبی ﷺ نے تھوڑی دیر تو اپنی اہلیہ کے ساتھ بات چیت کی، پھر سو گئے۔ جب رات کا آخری تہائی حصہ یا بعض حصہ باقی رہ گیا تو آپ اٹھ بیٹھے اور آسمان کی طرف دیکھ کر یہ آیت پڑھی: ”بلاشبہ آسمانوں کی پیدائش میں عقل رکھنے والوں کے لیے نشانیاں ہیں۔“ پھر اٹھ کر آپ نے وضو کیا اور مسواک کی، پھر گیارہ رکعتیں پڑھیں، پھر بلال رضی اللہ عنہ نے نماز کے لیے اذان دی اور آپ نے دو رکعت نماز پڑھی، پھر باہر آ گئے اور لوگوں کو صبح کی نماز پڑھائی۔

تشریح: آیت ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ [آل عمران: ١٩٠] میں اللہ تعالیٰ نے آسمان و زمین کی پیدائش اور اس میں غور کرنے کا ذکر فرمایا ہے۔ اللہ تعالیٰ کی صفات فعلیہ میں اختلاف ہے۔ امام ابوحنیفہ رحمہ اللہ نے ان کو قدیم کہا ہے اور اشعری اور متعین احمدیث کہتے ہیں کہ صفات فعلیہ جیسے کلام، نزول، استواء، تکوین وغیرہ یہ سب حادث ہیں اور ان کے حدوث سے پروردگار کا حدوث لازم نہیں آتا اور یہ قاعدہ فلاسفہ کا باندھا ہوا ہے کہ حوادث کا محل بھی حادث ہوتا ہے محض غلط افہام ہے۔ اللہ تعالیٰ ہر روز بے شمار کلام کرتا ہے۔ فرمایا: ﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩] پھر کیا اللہ حادث ہے ہرگز نہیں وہ قدیم ہے اب جن لوگوں نے صفات فعلیہ کو بھی قدیم کہا ہے ان کا مطلب یہ ہے کہ اصل صفت قدیم ہے مگر اس کا تعلق حادث ہے۔ مثلاً خلق کی صفت قدیم ہے لیکن زید سے اس کا تعلق حادث ہے اسی طرح صفت استوئی قدیم ہے مگر عرش سے اس کا تعلق حادث ہے۔ ا۔

امومنین حضرت یمونہ رضی اللہ عنہا ام الفضل حضرت عباس رضی اللہ عنہ کی بیوی کی بہن ہیں جو یہ وہ گئی تھیں بعد میں خود حضرت عباس رضی اللہ عنہ کی درخواست پر ان کا حرم نبوی میں داخلہ ہوا۔ نکاح خود حضرت عباس رضی اللہ عنہ نے پانچ سو درہم مہر پر کیا۔ یہ نبی کریم ﷺ کا آخری نکاح تھا جو ماہ ذی قعدہ سنہ ۷ھ میں بمقام سرف ہوا۔ بہت ہی نیک خدا ترس خاتون تھیں۔ سنہ ۵۱ھ میں بمقام سرف ہی انتقال فرمایا اور اسی جگہ دفن ہوئیں۔ عائشہ رضی اللہ عنہا کا بیان ہے کہ یمونہ رضی اللہ عنہا صالحہ اور نیک نام اور ہم سب سے زیادہ تقویٰ والی تھیں۔ وہ اپنے قرابت داروں سے بہت سلوک کرتی تھیں۔ (رضی اللہ عنہا وارضاهما)

بَابُ قَوْلِهِ: سُوْرَةُ الصّٰفٰتِ مِیْلِ اللّٰہِ کَے فَرَمَانِ کَے

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُؤْمِسِينَ﴾ ”ہم تو پہلے ہی اپنے بھیجے ہوئے بندوں کے متعلق یہ فرما چکے ہیں کہ ایک روز ان کی مدد ہوگی اور ہمارا ہی ذکر غالب ہوگا۔“ [الصافات: ۱۷۱]

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے اس طرف اشارہ کیا ہے کہ صفات افعال جیسے کلام وغیرہ قدیم نہیں ہیں ورنہ ان میں سبقت اور تقدم اور تاخیر کیوں ہو سکتا تھا۔

۷۴۵۳۔ حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ عَنْدَهُ قُوْلُ عَرْشِهِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي)). [راجع: ۳۱۹۴]

۷۴۵۳۔ ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا ہم سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”جب اللہ تعالیٰ مخلوق کو پیدا کر چکا تو عرش کے اوپر اپنے پاس یہ لکھا: میری رحمت میرے غصہ سے آگے بڑھ گئی ہے۔“

تشریح: معلوم ہوا کہ رحم اور غصہ دونوں صفات اعلیٰ میں سے ہیں جب تو ایک دوسرے سے آگے ہو سکتا ہے۔ آیت سے کلام کے قدیم نہ ہونے کا اور حدیث سے رحم اور غصے کے قدیم نہ ہونے کا اثبات کیا۔

۷۴۵۴۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: ((أَنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً ثُمَّ يَكُونُ عِلْقَةً مِثْلَهُ ثُمَّ يَكُونُ مُضْغَةً مِثْلَهُ ثُمَّ يَنْعُتُ اللَّهُ إِلَيْهِ الْمَلَكُ فَيُؤَذِّنُ بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ وَشَقِيْقَهُ أَوْ سَعِيْدَهُ ثُمَّ يَنْفُخُ فِيهِ الرُّوْحَ فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ [حَتَّى] لَا يَكُونُ بَيْنَهَا إِلَّا ذِرَاعٌ

۷۴۵۴۔ ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، زید بن وہب سے سنا اور انہوں نے عبد اللہ بن مسعود رضی اللہ عنہ سے سنا کہ ہم سے رسول اللہ ﷺ نے بیان فرمایا جو صادق و مصدوق ہیں: ”انسان کا نطفہ ماں کے پیٹ میں چالیس دن اور راتوں تک جمع رہتا ہے، پھر وہ خون کی پھسکی بن جاتا ہے، پھر وہ گوشت کا لوتھڑا ہو جاتا ہے، پھر اس کے بعد فرشتہ بھیجا جاتا ہے اور اسے چار چیزوں کا حکم ہوتا ہے، چنانچہ وہ اس کی روزی، اس کی موت، اس کا عمل اور یہ کہ وہ بد بخت ہے یا نیک بخت لکھ لیتا ہے، پھر اس میں روح پھونکتا ہے اور تم میں سے ایک شخص جنت والوں کے سے عمل کرتا ہے اور جب اس کے اور جنت کے درمیان صرف ایک ہاتھ کا فرق رہ جاتا ہے تو اس کی تقدیر غالب آتی ہے اور وہ دوزخ والوں کے عمل کرنے لگتا ہے اور دوزخ میں داخل ہوتا

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ
فَيَدْخُلُ النَّارَ وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ
النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ
الْجَنَّةِ فَيَدْخُلُهَا)). (راجع: ۳۲۰۸)

ہے، اسی طرح ایک شخص دوزخ والوں کے عمل کرتا ہے اور جب اس کے اور
دوزخ کے درمیان صرف ایک بالشت کا فاصلہ رہ جاتا ہے تو تقدیر غالب
آتی ہے اور جنت والوں کے کام کرنے لگتا ہے، پھر جنت میں داخل ہوتا
ہے۔“

تشریح:۔ تو اعتبار خاتمہ کا ہے۔ اس حدیث سے امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ اللہ کا کلام حادث ہوتا ہے کیونکہ جب نطفہ پر چار مہینے گزر جاتے
ہیں، اس وقت فرشتہ بھیجا جاتا ہے اور اللہ تعالیٰ صرف چار چیزوں کے لکھنے کا اس کو حکم دیتا ہے۔

۷۴۵۵۔ حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا
عَمْرُ بْنُ ذَرٍّ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ:
(يَا جِبْرِيلُ! مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا
تَزُورُنَا؟) فَتَرَلْتُ: ﴿وَمَا تَنْزِلُ إِلَّا بِأَمْرِ
رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ
ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا﴾ [مریم: ۶۴] قَالَ:
هَذَا كَانَ الْجَوَابُ لِمُحَمَّدٍ ﷺ. (راجع: ۳۲۱۸)

(۷۴۵۵) ہم سے خلا دین یحییٰ نے بیان کیا، کہا ہم سے عمر بن ذر نے بیان
کیا، کہا ہم نے اپنے والد ذر بن عبد اللہ سے سنا، وہ سعید بن جبیر سے بیان
کرتے تھے اور وہ ابن عباس رضی اللہ عنہما سے کہ نبی کریم ﷺ نے فرمایا: ”اے
جبریل! آپ کو ہمارے پاس اس سے زیادہ آنے میں کیا رکاوٹ ہے جتنا
آپ آتے رہتے ہیں؟“ اس پر یہ آیت سورہ مریم کی نازل ہوئی۔ ”اور ہم
نازل نہیں ہوتے لیکن آپ کے رب کے حکم سے، اسی کا ہے وہ سب کچھ جو
ہمارے سامنے ہے اور جو ہمارے پیچھے ہے اور جو اس کے درمیان ہے اور
تیرا رب کبھی بھولنے والا نہیں۔“ بیان کیا کہ محمد ﷺ کو یہی آیت جواب
میں اتری۔

تشریح: اس آیت اور حدیث سے امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ اللہ تعالیٰ کا کلام اور حکم حادث ہوتا ہے کیونکہ فرشتوں کو وقتاً فوقتاً ارشادات اور
احکام صادر ہوتے رہتے ہیں اور رد ہوا ان لوگوں کا جو اللہ کا کلام قدیم اور ازلی جانتے ہیں۔ البتہ یہ صحیح ہے کہ اللہ کا کلام مخلوق نہیں ہے بلکہ اس کی ذات کی
طرح غیر مخلوق ہے۔ باقی اس کی آواز ہے، حروف ہیں جس لفظ میں منظور ہوتا ہے اللہ اس میں کلام کرتا ہے۔ الحدیث کا یہی اعتقاد ہے اور جن متکلمین
نے اس کے خلاف اعتقاد قائم کئے ہیں وہ خود بھی بہک گئے۔ دوسروں کو بھی بہکا گئے۔ ضلوا فاضلوا۔

۷۴۵۶۔ حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا وَكِيعٌ
عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: كُنْتُ أَمْشِي مَعَ
رَسُولِ اللَّهِ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ
مُتَكَبِّئٌ عَلَى عَسِيبٍ فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ
فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلَوْهُ عَنِ الرُّوحِ
وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ فَسَأَلُوهُ عَنْ

(۷۴۵۶) ہم سے یحییٰ بن جعفر نے بیان کیا، کہا ہم سے وکیع بن جراح نے
بیان کیا، ان سے اعلمش نے، ان سے ابراہیم نخعی نے، ان سے علقمہ نے اور
ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے کہ میں رسول اللہ ﷺ کے ساتھ مدینہ
کے ایک کھیت میں جا رہا تھا اور رسول اللہ ﷺ ایک کھجور کی چھڑی پر ٹیکا
لیتے جاتے تھے، پھر آپ یہودیوں کی ایک جماعت سے گزرے تو ان میں
سے بعض نے بعض سے کہا کہ ان سے روح کے متعلق پوچھو اور بعض نے کہا
کہ اس کے متعلق مت پوچھو، آخر انہوں نے پوچھا تو آپ چھڑی پر ٹیک لگا

کر کھڑے ہو گئے اور میں آپ کے پیچھے تھا میں نے سمجھ لیا کہ آپ پر وحی نازل ہو رہی ہے، چنانچہ آپ نے یہ آیت پڑھی: ”اور لوگ آپ سے روح کے متعلق پوچھتے ہیں، کہہ دیجئے کہ روح میرے رب کے امر میں سے ہے اور تمہیں علم بہت تھوڑا دیا گیا ہے۔“ (سورہ بنی اسرائیل) اس بعض یہودیوں نے اپنے ساتھیوں سے کہا کہ ہم نے کہا نہ تھا کہ مت پوچھو۔

الرُّوحُ فَقَامَ مُتَوَكِّنًا عَلَى الْعَصِيبِ وَأَنَا خَلْفَهُ فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيَّ فَقَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الاسراء: ۸۵] فَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ فُلْنَا لَكُمْ: لَا تَسْأَلُوهُ. [راجع: ۱۲۵]

(۷۴۵۷) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”جس شخص نے اللہ کے راستے میں جہاد کیا اور اس کے لیے نکلنے کا مقصد اس کے راستے میں جہاد اور اس کے کلام کی تصدیق کے سوا اور کچھ نہیں تھا تو اللہ اس کا خائن ہے کہ اسے جنت میں داخل کرے (اگر وہ شہید ہو گیا) یا ثواب اور مال غنیمت کے ساتھ اسے وہیں واپس لوٹائے جہاں سے وہ آیا تھا۔“

۷۴۵۷۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((تَكْفُلُ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ بَأَن يُدْخِلَهُ الْجَنَّةَ أَوْ يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ)). [راجع: ۳۶]

تشریح: اس حدیث کی مناسبت ترجمہ باب سے یہ ہے کہ اس میں اللہ کے کلام کا ذکر ہے جو قرآن کے علاوہ ہے۔ امام بخاری رحمہ اللہ کو یہی ثابت کرنا ہے کہ اللہ تعالیٰ قرآن کے علاوہ بھی کلام کرتا ہے یہ جہیم، معتزلہ اور متکبرین حدیث کی تردید ہے۔

(۷۴۵۸) ہم سے محمد بن کثیر نے بیان کیا، کہا ہم کو سفیان بن عیینہ نے خبر دی، ان سے اعمش نے، ان سے ابو داؤد نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ ایک شخص نبی کریم ﷺ کے پاس آیا اور کہا: کوئی شخص حیات کی وجہ سے لڑتا ہے، کوئی بہادری کی وجہ سے لڑتا ہے اور کوئی دکھاوے کے لیے لڑتا ہے تو ان میں سے کون اللہ کے راستے میں ہے؟ آپ ﷺ نے فرمایا: ”جو اس لیے لڑتا ہے کہ اللہ کا کلمہ ہی بلند رہے وہ اللہ کے راستے میں ہے۔“

۷۴۵۸۔ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ أَبِي مُوسَى، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ حِمِيَةً وَيُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ رِيَاءً فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ قَالَ: ((مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ)). [راجع: ۱۲۳، ۲۸۱]

تشریح: شرک و کفر و بد جائے توحید و سنت کا بول بالا ہو وہ اللہ کی راہ میں لڑتا ہے۔ باقی ان لڑائیوں میں سے کوئی لڑائی اللہ کی راہ میں نہیں ہے۔ اسی طرح مال و دولت یا حکومت کے لیے لڑائی بھی اللہ کی راہ میں لڑنا نہیں ہے۔ حدیث میں اللہ کے کلمہ کا ذکر ہے یہی باب سے مناسبت ہے۔

باب: اللہ تعالیٰ کا ارشاد سورہ نحل میں کہ

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾ [النحل: ٤٠] ہے۔
 ”یعنی ہم تو جب کوئی چیز بنانا چاہتے ہیں تو کہہ دیتے ہیں ہو جا، وہ ہو جاتی ہے۔“

تشریح: سورہ یٰسین میں ہے کہ ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (۳۶/۸۲) مطلب امام بخاری رحمہ اللہ کا اس باب سے یہ ہے کہ قول اور امر دونوں سے ایک ہی چیز مراد ہے۔ یعنی حق تعالیٰ کا کلمہ ”کن“ فرماتا۔ اللہ نے سب مخلوق کو کلمہ ”کن“ سے پیدا فرمایا۔ اگر ”کن“ بھی مخلوق ہوتا تو مخلوق کا مخلوق سے پیدا کرنا لازم آتا۔

۷۴۵۹۔ حَدَّثَنَا شِهَابُ بْنُ عُبَادٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا يَزَالُ مِنْ أُمَّتِي قَوْمٌ ظَاهِرِينَ عَلَى النَّاسِ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ)). [راجع: ۳۶۴۰، ۷۳۱۱]

۷۴۵۹) ہم سے شہاب بن عباد نے بیان کیا، کہا ہم سے ابراہیم بن حمید نے بیان کیا، ان سے اسماعیل نے، ان سے قیس نے، ان سے مغیرہ بن شعبہ رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”میری امت سے ایک گروہ دوسروں پر غالب رہے گا یہاں تک کہ امر اللہ (یعنی قیامت) آجائے گی۔“

تشریح: وہ گروہ وہی ہے جس نے مانا انا علیہ واصحابی کو اپنا دستور العمل بنایا۔ جس سے سچے احمدیوں کی جماعت مراد ہے کہ امت میں یہ لوگ فرقہ بندی سے محفوظ رہے اور صرف قال اللہ وقال الرسول کو انہوں نے اپنا مذہب و مسلک قرار دیا اور توحید و سنت کو اپنا شرب بنایا۔ جن کا قول ہے:

ما اهل حديثهم دغارا نه شناسيم ☆ صد شکر کہ در مذہب ما حیلہ و قن نیست

اگر اربور کتنے ہی متعین فقہائے کرام بھی اسی میں داخل ہیں۔ جنہوں نے اندھی تقلید کو اپنا شعار بنایا۔ کثر اللہ مساعیہم۔ (امیں)

۷۴۶۰۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا ابْنُ جَابِرٍ، قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((لَا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ مَا يَضُرُّهُمْ مِنْ كَذِبِهِمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ)) فَقَالَ مَالِكُ بْنُ يُخَاظِرٍ: سَمِعْتُ مُعَاذًا يَقُولُ: وَهُمْ بِالشَّامِ فَقَالَ مُعَاوِيَةُ: هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ: وَهُمْ بِالشَّامِ. [راجع: ۳۶۴۱، ۷۱]

۷۴۶۰) ہم سے حمیدی نے بیان کیا، کہا ہم سے ولید بن مسلم نے بیان کیا، کہا ہم سے ابن جابر نے بیان کیا، کہا مجھ سے عمیر بن ہانی نے بیان کیا، انہوں نے معاویہ رضی اللہ عنہ سے سنا، بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”میری امت میں سے ایک گروہ ہمیشہ قرآن وحدیث پر قائم رہے گا، اسے جھٹلانے والے اور مخالفین کوئی نقصان نہیں پہنچا سکیں گے، یہاں تک کہ ”امر اللہ“ (قیامت) آجائے گی اور وہ اسی حال میں ہوں گے۔“ اس پر مالک بن یخاظیر نے کہا کہ میں نے معاذ رضی اللہ عنہ سے سنا، وہ کہتے تھے کہ یہ گروہ شام میں ہوگا۔ اس پر معاویہ رضی اللہ عنہ نے کہا یہ مالک رضی اللہ عنہ کہتے ہیں کہ معاذ رضی اللہ عنہ نے کہا تھا کہ یہ گروہ شام میں ہوگا۔

۷۴۶۱۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ (۷۱) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ، قَالَ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ «لَوْ سَأَلْتَنِي هَذِهِ الْفُطْعَةَ مَا أَعْطَيْتُكُمَهَا وَلَكِنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ وَلَكِنْ أَذْبَرْتُ لِيَعْقِرَنَّكَ اللَّهُ».

عبداللہ بن ابی حسین نے، کہا ہم سے نافع بن جبیر نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے کہا کہ نبی کریم ﷺ میلہ کے پاس رکے وہ اپنے حامیوں کے ساتھ مدینہ میں آیا تھا اور اس سے فرمایا: ”اگر تو مجھ سے یہ لکڑی کا ٹکڑا بھی مانگے تو میں یہ بھی تجھے نہیں دے سکتا اور تمہارے بارے میں اللہ نے جو حکم دے رکھا ہے تو اس سے آگے نہیں بڑھ سکتا اور اگر تو نے اسلام سے پیٹھ پھیری تو اللہ تجھے ہلاک کر دے گا۔“

[راجع: ۳۶۲۰]

تشریح: میلہ کذاب نے یمامہ میں نبوت کا دعویٰ کیا تھا اور بہت سے لوگ اس کے پیرو ہو گئے تھے۔ وہ لوگوں کو شعبہ دکھا دکھا کر گمراہ کرتا تھا۔ وہ مدینہ آیا اور نبی کریم ﷺ سے یہ درخواست کی کہ اگر آپ اپنے بعد مجھ کو خلیفہ کر جائیں تو میں اپنے ساتھیوں کے ساتھ آپ پر ایمان لے آتا ہوں۔ اس وقت آپ نے یہ حدیث فرمائی کہ خلافت تو بڑی چیز ہے میں ایک چھری کا ٹکڑا بھی تجھ کو نہیں دوں گا۔ آخر میلہ اپنے ساتھیوں کو لے کر چلا گیا اور یمامہ کے ملک میں اس کی جماعت بہت بڑھ گئی۔ حضرت صدیق اکبر رضی اللہ عنہ نے اپنے عہد خلافت میں اس پر لشکر کشی کی جس میں آخر مسلمان غالب آئے اور وحشی نے اسے قتل کیا، اس کے سب ساتھی تتر بتر ہو گئے۔ حدیث میں امر اللہ کا لفظ آیا ہے یہی باب سے مناسبت ہے۔

۷۴۶۲- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الْوَاحِدِ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ قَالَ: بَيْنَا أَنَا وَأُمِّي مَعَ النَّبِيِّ ﷺ فِي بَعْضِ حَرْثِ الْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَصِيْبٍ مَعَهُ فَمَرَرْنَا عَلَى نَفَرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ قَالَ يَعْصُهُمْ: لَا تَسْأَلُوهُ أَنْ يَجِيءَ فِيهِ بَشِيءٌ تَكْرَهُوْنَهُ فَقَالَ بَعْضُهُمْ: لَنَسْأَلَنَّهُ فَقَامَ إِلَيْهِ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا الْقَاسِمِ! مَا الرُّوحُ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ فَقَالَ: «وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتُوا مِنَ الْعِلْمِ إِلَّا قَلِيلًا» قَالَ الْأَعْمَشُ: هَكَذَا فِي قِرَاءَتِنَا. [راجع: ۱۲۵]

۷۴۶۲) ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے عبدالواحد بن زیاد نے بیان کیا، ان سے اعمش نے، ان سے ابراہیم نخعی نے، ان سے علقمہ بن قیس نے اور ان سے عبداللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نبی کریم ﷺ کے ساتھ مدینہ کے ایک کھیت میں چل رہا تھا۔ آپ ﷺ اپنے ہاتھ کی چھری کا سہارا لیتے جاتے تھے، پھر ہم یہودیوں کی ایک جماعت کے پاس سے گزرے تو ان لوگوں نے آپس میں کہا ان سے پوچھو، کچھ یہودیوں نے مشورہ دیا کہ نہ پوچھو، کہیں کوئی ایسی بات نہ کہیں جس کا (ان کی زبان سے سننا) تم پسند نہ کرو۔ لیکن بعض نے اصرار کیا کہ نہیں! ہم پوچھیں گے، چنانچہ ان میں سے ایک نے اٹھ کر کہا اے ابو القاسم! روح کیا چیز ہے؟ نبی کریم ﷺ اس پر خاموش ہو گئے میں نے سمجھ لیا کہ آپ پر وحی نازل ہو رہی ہے، پھر آپ نے یہ آیت پڑھی: ”اور لوگ آپ سے روح کے بارے میں پوچھتے ہیں کہہ دیجئے: روح میرے رب کے امر میں سے ہے اور تمہیں اس کا علم بہت تھوڑا دیا گیا ہے۔“ (سورہ بنی اسرائیل) اعمش نے کہا کہ ہماری قراءت میں اسی طرح ہے۔

تشریح: مشہور قراءت میں ﴿وما اوتینکم﴾ ہے۔ روح کے بارے میں اللہ تعالیٰ نے جو فرمایا وہ حقیقت ہے کہ اس قدر رکود کاوش کے باوجود آج تک دنیا کو روح کا حقیقی علم نہ ہو سکا۔ یہودی اس معقول جواب کو سن کر بالکل خاموش ہو گئے کیونکہ آگے قیل وقال کا دروازہ ہی بند کر دیا گیا۔ آیت:

﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾ (۱۷/ بنی اسرائیل: ۸۵) میں روح کی حقیقت کو واضح کر دیا گیا کہ وہ ایک امر رب ہے جب تک وہ جاندار میں ہے، اس کی قدر و قیمت ہے اور جب وہ اس سے اللہ کے حکم سے جدا ہو جائے تو وہ جاندار بے قدر و بے قیمت ہو کر رہ جاتا ہے۔ روح کے بارے میں فلاسفہ اور موجودہ سائنس دانوں نے جو کچھ کہا ہے وہ سب تھیں یا نہیں ہیں چونکہ یہ سلسلہ ذکر روح حدیث میں امر رب کا ذکر ہے اسی لیے اس حدیث کو یہاں لایا گیا۔

بَابُ قَوْلِ اللَّهِ: سورة كهف میں اللہ تعالیٰ کا ارشاد کہ

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ [الكهف: ۱۰۹] وَقَوْلِهِ: ﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾ [لقمان: ۲۷]

”کہو کہ اگر سمندر میرے رب کے کلمات کو لکھنے کے لیے روشنائی بن جائیں تو سمندر ختم ہو جائیں گے اس سے پہلے کہ میرے رب کے کلمات ختم ہوں گوا تباہی ہم اور بڑھادیں۔“ اور سورہ لقمان میں فرمایا: ”اور اگر زمین کے سارے درخت قلم بن جائیں اور سات سمندر روشنائی کے ہو جائیں تو بھی میرے رب کے کلمات نہیں ختم ہوں گے۔“

اور اسی طرح اللہ کا فرمان: ”بلاشبہ تمہارا رب ہی وہ ہے جس نے آسمانوں کو اور زمین کو چھ دنوں میں پیدا کیا، پھر وہ عرش پر بیٹھا وہ رات کو دن سے ڈھانپتا ہے جو ایک دوسرے کی طلب میں دوڑتے ہیں اور سورج، چاند اور ستارے اس کے حکم کے تابع ہیں آگاہ ہو جاؤ! غلطی اور امراسی کے لیے ہے اللہ بابرکت ہے جو دونوں جہان کا پالنے والا ہے۔“

وَقَوْلِهِ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخُلُقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الاعراف: ۵۴] سَخَّرَ: ذَلَّلَ.

تشریح: ان آیتوں کو اگر امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ امر خلق میں داخل نہیں۔ جب تو فرمایا ﴿أَلَا لَهُ الْخُلُقُ وَالْأَمْرُ﴾ (۷/ الاعراف: ۵۴) اور دوسری آیات اور احادیث میں کلمات سے وہی امر اور ارشادات مراد ہیں۔ عرش پر اللہ کا استواء ایک حقیقت ہے جس کی کریم میں جانا بدعت اور کیفیت معلوم کرنے کی کوشش کرنا جہالت اور اسے ہو بہو تسلیم کر لینا طریقہ سلف صالحین ہے۔ قرآن مجید کی سات آیات میں اللہ کے عرش پر مستوی ہونے کا ذکر ہے۔ وہ عرش سے ساری کائنات پر حکومت کر رہا ہے۔

۷۶۶۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((تَكْفَلُ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا الْجِهَادَ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ أَنْ يَدْخُلَهُ الْجَنَّةَ أَوْ يَرْكُوهَ إِلَى مَسْكِيهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ)). (راجع: ۳۶)

(۳۷۶۳) ہم سے عبد اللہ بن یوسف نے بیان کیا، کہا ہم کو امام مالک نے خبر دی، انیس ابو زناد نے، انیس اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جس نے اللہ کے راستے میں جہاد کیا اور اپنے گھر سے صرف اس غرض سے نکلا کہ خالص اللہ کے راستے میں جہاد کرے اور اس کے کلمہ توحید کی تصدیق کرے تو اللہ تعالیٰ اس کی ضمانت لے لیتا ہے کہ اسے جنت میں داخل کرے گا، یا پھر ثواب اور غنیمت کے ساتھ اس کے گھر واپس کرے گا۔“

تشریح: کلمہ سے کلمہ طیبہ مراد ہے جس کی تقدیق کرنا ایمان کی اولین بنیاد ہے۔ جس کی دل سے تقدیق کرنا زبان سے اس کا اقرار کرنا اور عمل سے اس کا ثبوت دینا ضروری ہے۔

باب: مشیت اور ارادہ خداوندی کا بیان

اور سورہ آل عمران میں فرمایا: ”وہ اللہ جسے چاہتا ہے ملک دیتا ہے۔“ اور اللہ نے سورہ تکویر میں فرمایا: ”تم کچھ نہیں چاہ سکتے جب تک اللہ نہ چاہے۔“ اور سورہ کہف میں فرمایا: ”اور تم کسی چیز کے متعلق یہ نہ کہو کہ میں کل یہ کام کرنے والا ہوں مگر یہ کہ اللہ چاہے۔“ اور سورہ قصص میں فرمایا: ”آپ جسے چاہیں ہدایت نہیں دے سکتے، البتہ اللہ جسے چاہتا ہے ہدایت دیتا ہے۔“ سعید بن مسیب نے اپنے والد سے کہا کہ جناب ابوطالب کے بارے میں یہ آیت مذکورہ نازل ہوئی اور سورہ بقرہ میں فرمایا: ”اللہ تمہارے ساتھ آسانی چاہتا ہے اور تمہارے ساتھ تنگی نہیں چاہتا۔“

بَابُ فِي الْمَشِيئَةِ وَالْإِرَادَةِ

وَقَوْلِ اللَّهِ: ﴿تَوَكَّلْ عَلَى الْمَلِكِ مَنْ تَشَاءُ﴾ [آل عمران: ٢٦] ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [التكوير: ٢٩] ﴿وَلَا تَقُولَنَّ لشيءٍ إني فاعلٌ ذَلِكْ عَدَا إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الكهف: ٢٣، ٢٤] ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [القصص: ٥٦] قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِيهِ: نَزَلَتْ فِي أَبِي طَالِبٍ. ﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾ [البقرة: ١٨٥]

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ مشیت اور ارادہ دونوں ثابت کریں۔ کیونکہ دونوں ایک ہی ہیں جبکہ آیت قرآنی ﴿فَعَالٌ لَمَّا يُرِيدُ﴾ (۸۵/البروج: ۱۶) اور ﴿يَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (۱۳/الاعراف: ۲۷) سے ثابت ہوتا ہے۔ مذکورہ آیات سے مشیت الہی اور ارادہ دونوں کو ایک ہی ثابت کیا گیا ہے۔

(۷۴۶۴) ہم سے مسدود نے بیان کیا، کہا ہم سے عبد الوارث نے بیان کیا، ان سے عبد العزیز نے بیان کیا، ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب تم دعا کرو تو عزم کے ساتھ کرو اور کوئی دعا میں یہ نہ کہے: اگر تو چاہے تو فلاں چیز مجھے عطا کر، کیونکہ اللہ سے کوئی زبردستی کرنے والا نہیں۔“

٧٤٦٤- حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِذَا دَعَوْتُمُ اللَّهَ فَأَعِزُّوْهُ فِي الدُّعَاءِ وَلَا يَقُولَنَّ أَحَدُكُمْ: إِنْ شِئْتُ فَأَعْطِنِي لِإِنَّ اللَّهَ لَا مُسْتَكْرِهَ لَهُ)). [راجع: ٦٣٣٨]

تشریح: دعا پورے وقت اور بھروسے کے ساتھ ہونی ضروری ہے۔ اس عقیدہ کے ساتھ کہ اللہ تعالیٰ ضرور وہ دعا قبول کرے گا۔ جلدی یا تاخیر ممکن ہے مگر دعا ضرور رنگ لا کر رہے گی جیسا کہ روزمرہ کے تجربات ہیں۔

(۷۴۶۵) ہم سے ابو یحییٰ نے بیان کیا، کہا ہم کو شعیب نے خبر دی، انہیں زہری نے، (دوسری سند) اور ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے میرے بھائی عبد الحمید نے بیان کیا، ان سے سلیمان نے، ان سے محمد بن ابی عتیق نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے علی بن حسین نے بیان کیا، حسین بن علی رضی اللہ عنہما نے انہیں خبر دی اور انہیں علی

٧٤٦٥- حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، ح: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ عَنْ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ:

ابن ابی طالب رضی اللہ عنہ نے خبر دی کہ رسول اللہ ﷺ ان کے اور فاطمہ رضی اللہ عنہا کے گھر رات میں تشریف لائے اور ان سے کہا: ”کیا تم لوگ نماز تہجد نہیں پڑھتے۔“ علی رضی اللہ عنہ نے کہا: میں نے عرض کیا یا رسول اللہ! ہماری جانیں اللہ کے ہاتھ میں ہیں، جب وہ ہمیں اٹھانا چاہے گا اٹھا دے گا جب میں نے یہ بات کہی تو آنحضرت ﷺ واپس چلے گئے اور مجھے کوئی جواب نہیں دیا، البتہ میں نے آپ کو واپس جاتے وقت یہ کہتے سنا، آپ اپنی ران پر ہاتھ مار کر یہ فرما رہے تھے: ”انسان بڑا ہی بحث کرنے والا ہے۔“

جَدَلًا. [الكهف: ۵۴] [راجع: ۱۱۲۷]

تشریح: یہ سورہ کہف کی آیت ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ (۱۸/الکہف: ۵۴) کا ترجمہ ہے۔ حضرت علی رضی اللہ عنہ کا جواب حقیقت کے لحاظ سے صحیح تھا۔ مگر اب کا تقاضا یہ تھا کہ اس نماز کی توفیق کے لیے اللہ سے دعا کرتے اور نبی کریم ﷺ سے کراتے تو بہتر ہوتا اور رسول کریم ﷺ بھی خوش خوش لوٹنے مگر ان انسان عجولا باب اور جملہ احادیث سے امام بخاری رحمہ اللہ کا مقصد جبر، قدریہ، معتزلہ جیسے گمراہ فرقوں کی تردید کرنا ہے جو مشیت اور ارادہ الہی میں فرق کرتے ہیں۔

۷۴۶۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ يَبْقَى وَرَقُهُ مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تَكْفُفُهَا فَإِذَا سَكَتَتْ اعْتَدَلَتْ وَكَذَلِكَ الْمُؤْمِنُ يَكْفُفُ بِالْبَلَاءِ وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ صَمَاءٌ مُعْتَدِلَةٌ حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ)). [راجع: ۵۶۴۴]

۷۴۶۷۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ:

تشریح: مؤمن کی مثال کچھ نرم ہوتی ہے جس کے پتے ہوا کے رخ پر مڑ جاتے ہیں اسی طرح مؤمن ہر حکم الہی کے سامنے سرگوں ہو جاتا ہے اور کافر کی مثال صنوبر کے درخت جیسی ہے جو احکام الہی کے سامنے مڑنا جھکنا جانتا ہی نہیں۔ یہاں تک کہ عذاب خداوندی موت وغیرہ کی شکل میں آ کر اسے ایک دم موڑ دیتا ہے۔

۷۴۶۷۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ:

۷۴۶۷۔ حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو، قَالَ:

کھڑے فرما رہے تھے: ”تمہارا زمانہ گزشتہ امتوں کے مقابلہ میں ایسا ہے جیسے عصر سے سورج ڈوبنے تک کا وقت ہوتا ہے تو رات والوں کو تو رات دی گئی اور انہوں نے اس پر عمل کیا، یہاں تک کہ دن آدھا ہو گیا، پھر وہ عاجز ہو گئے تو انہیں اس کے بدلے میں ایک ایک قیراط دیا گیا۔ پھر اہل انجیل کو انجیل دی گئی تو انہوں نے اس پر عصر کی نماز کے وقت تک عمل کیا اور پھر وہ عمل سے عاجز آ گئے تو انہیں بھی ایک ایک قیراط دیا گیا، پھر تمہیں قرآن دیا گیا اور تم نے اس پر سورج ڈوبنے تک عمل کیا اور تمہیں اس کے بدلے میں دو دو قیراط دیے گئے۔ اہل تورات نے اس پر کہا کہ اے ہمارے رب! یہ لوگ مسلمان سب سے کم کام کرنے والے اور سب سے زیادہ اجر پانے والے ہیں۔ اللہ تعالیٰ نے اس پر فرمایا: ”کیا میں نے تمہیں اجر دینے میں کوئی نا انصافی کی ہے؟“ وہ بولے: نہیں! تو اللہ تعالیٰ نے فرمایا: ”یہ تو میرا فضل ہے، میں جس پر چاہتا ہوں کرتا ہوں۔“

سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ [يَقُولُ:] ((إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ أُعْطِيَ أَهْلُ التَّوْرَةِ التَّوْرَةَ فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا ثُمَّ أُعْطِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا بِهِ حَتَّى صَلَاةِ الْعَصْرِ ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا ثُمَّ أُعْطِيتُمُ الْقُرْآنَ فَعَمِلْتُمُ بِهِ حَتَّى غُرُوبِ الشَّمْسِ فَأَعْطِيتُمُ قِيرَاطَيْنِ قِيرَاطَيْنِ قَالَ أَهْلُ التَّوْرَةِ: رَبَّنَا هَؤُلَاءِ أَقْلُ عَمَلًا وَكَثْرُ أَجْرًا قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَذَلِكَ فَضْلِي أَوْتِيَهُ مَنْ أَشَاءَ)). [راجع: ۵۵۷]

تشریح: اس روایت میں اتنا ہے کہ تورات والوں نے یہ کہا اور ان کا وقت مسلمانوں کے وقت سے زیادہ ہونے میں کچھ شبہ نہیں جس روایت میں ہے کہ یہود اور نصاریٰ دونوں نے یہ کہا اس سے حنفیہ نے دلیل لی ہے کہ عصر کی نماز کا وقت دو مثل سایہ سے شروع ہوتا ہے مگر یہ استدلال صحیح نہیں ہے اور اس روایت کے الفاظ پر تو اس استدلال کا کوئی محل ہی نہیں ہے۔

۷۴۶۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسْنَدِيُّ، قَالَ: حَدَّثَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ أَبِي إِدْرِيسَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ قَالَ: ((أُبَايِعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تُسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بَبْهَتَانِ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُونَ فِي مَعْرُوفٍ قَمَنْ وَلِي مِنْكُمْ فَاجِرَةٌ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَاخَذَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ وَطَهُورٌ وَمَنْ سَتَرَهُ اللَّهُ فَلَيْكَ إِلَى اللَّهِ إِنْ شَاءَ

(۷۴۶۸) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے ہشام بن یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے، انہیں ابودریس نے اور ان سے عبادہ بن صامت رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے ایک جماعت کے ساتھ بیعت کی۔ آنحضرت ﷺ نے فرمایا: ”میں تم سے اس بات پر بیعت لیتا ہوں کہ تم اللہ کے ساتھ کسی کو شریک نہیں ٹھہراؤ گے، اسراف نہیں کرو گے، زنا نہیں کرو گے، اپنی اولاد کو قتل نہیں کرو گے اور من گھڑت بہتان کسی پر نہیں لگاؤ گے اور نیک کاموں میں میری نافرمانی نہیں کرو گے، پس تم میں سے جو کوئی اس عہد کو پورا کرے گا اس کا اجر اللہ پر ہے اور جس نے کہیں لغزش کی اور اسے دنیا میں ہی پکڑ لیا گیا تو یہ حد اس کے لیے کفارہ اور پاکی بن جائے گی اور جس کی اللہ نے پردہ پوشی کی تو پھر اللہ پر ہے جسے چاہے عذاب دے اور جسے چاہے اس کا گناہ

بخش دے۔“

عَدْبَهُ وَإِنْ شَاءَ غَفَرَهُ لَهٗ)). [راجع: ۱۸]

تشریح: مشیت ایزدی پر معاملہ ہے حدیث کا یہی اشارہ ہے اور باب سے یہی تعلق ہے۔

۷۴۶۹۔ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا وَهْبٌ عَنْ أَبِي يَزِيدَ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ: ((أَنَّ نَبِيَّ اللَّهِ سُلَيْمَانَ كَانَ لَهُ يَتِيمٌ امْرَأَةٌ فَقَالَ: لَا تُطَوِّقَنَّ اللَّيْلَةَ عَلَى رِيسَانِي فَلْتَحْمِلَنَّ كُلَّ امْرَأَةٍ وَلْتَلِدَنَّ فَارِسًا يَقَاتِلَ فِي سَبِيلِ اللَّهِ لَطَافَ عَلَى نِسَائِهِ فَمَا وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةً وَلَدَتْ شِقَّ غُلَامٍ)) قَالَ نَبِيُّ اللَّهِ ﷺ: ((لَوْ كَانَ سُلَيْمَانُ اسْتَنْتَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ وَلَدَتْ فَارِسًا يَقَاتِلُ فِي سَبِيلِ اللَّهِ)).

(۷۴۶۹) ہم سے معلیٰ بن اسد نے بیان کیا، کہا ہم سے وہیب نے بیان کیا، ان سے ایوب نے بیان کیا، ان سے محمد نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ”اللہ کے نبی سلیمان علیہ السلام کی ساٹھ بیویاں تھیں تو انہوں نے کہا کہ آج رات میں تمام بیویوں کے پاس جاؤں گا اور ہر بیوی حاملہ ہوگی اور پھر ہر بیوی ایسا بچہ جنے گی جو شہسوار ہوگا اور اللہ کے راستے میں لڑے گا، چنانچہ وہ اپنی تمام بیویوں کے پاس گئے لیکن صرف ایک بیوی کے ہاں بچہ پیدا ہوا اور وہ بھی ادھورا۔“ حضور اکرم ﷺ نے فرمایا: ”اگر سلیمان علیہ السلام نے ان شاء اللہ کہہ دیا ہوتا تو پھر ہر بیوی حاملہ ہوتی اور شہسوار پیدا کرتی جو اللہ کے راستے میں جہاد کرتا۔“

[راجع: ۲۸۱۹]

تشریح: ترجمہ باب لفظ ان شاء اللہ سے نکلا کیونکہ اس میں مشیت الہی کا ذکر ہے۔ اگر سلیمان علیہ السلام مشیت الہی کا سہارا لیتے تو اللہ ضرور ان کی نشا پوری کرتا مگر اللہ کو یہ منظور نہ تھا اس لیے وہ ان شاء اللہ کہنا بھی بھول گئے۔

۷۴۷۰۔ حَدَّثَنِي مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ الثَّقَفِيُّ، قَالَ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أَغْرَابِيٍّ يَعْوُذُهُ فَقَالَ: ((لَا بَأْسَ عَلَيْكَ طَهُورٌ إِنْ شَاءَ اللَّهُ)) قَالَ: قَالَ الْأَغْرَابِيُّ: طَهُورٌ بَلْ هِيَ حُمَى تَفُورُ عَلَى شَيْخٍ كَثِيرٍ تَزِيْرُهُ الْقُبُورُ قَالَ النَّبِيُّ ﷺ: ((لَنَعَمَ إِذَنْ)). [راجع: ۳۶۱۶]

(۷۴۷۰) مجھ سے محمد نے بیان کیا، کہا ہم سے عبد الوہاب ثقفی نے بیان کیا، کہا ہم سے خالد حذاء نے بیان کیا، ان سے عکرمہ نے بیان کیا اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ رسول اللہ ﷺ ایک اعرابی کی عیادت کے لیے تشریف لے گئے اور اس سے کہا کہ ”کوئی مضا تقہ نہیں یہ (بیماری) تمہارے لیے پاکی کا باعث ہے۔“ اس پر اس نے کہا کہ جناب یہ وہ بخار ہے جو ایک بڑھے پر جوش مار رہا ہے اور اسے قبر تک پہنچا کر رہے گا نبی اکرم ﷺ نے فرمایا: ”پھر یونہی ہوگا۔“

تشریح: طبرانی کی روایت میں ہے کہ نبی کریم ﷺ نے فرمایا جب تو ہماری بات نہیں مانتا تو جیسا کہ تو سمجھتا ہے ویسا ہی ہوگا اور اللہ کا حکم پورا ہو کر رہے گا۔ پھر دوسرے دن شام بھی نہیں ہونے پائی تھی کہ وہ دنیا سے گزر گیا۔

۷۴۷۱۔ حَدَّثَنَا ابْنُ سَلَامٍ، قَالَ: أَخْبَرَنَا هُشَيْنٌ عَنْ حُصَيْنٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ جَعْنٍ نَأْمُوا عَنِ الصَّلَاةِ قَالَ النَّبِيُّ ﷺ:

(۷۴۷۱) ہم سے ابن سلام نے بیان کیا، کہا ہم کو ہشیم نے خبر دی، انہیں حصین نے، انہیں عبد اللہ بن ابی قتادہ نے، انہیں ان کے والد نے کہ جب سب لوگ سوئے اور نماز قضا ہوگئی تو نبی ﷺ نے فرمایا: ”اللہ تمہاری

((إِنَّ اللَّهَ قَبَضَ أَرْوَاحَهُمْ حِينَ شَاءَ وَرَدَّهَا حِينَ شَاءَ)) فَقَضَوْا حَوَائِجَهُمْ وَتَوَضَّأُوا إِلَى أَنْ طَلَعَتِ الشَّمْسُ. وَابْتَيْضَتْ فَقَامَ فَصَلَّى. [راجع: ۵۹۵]

روحوں کو جب چاہتا ہے روک دیتا ہے اور جب چاہتا ہے چھوڑ دیتا ہے۔“ پس انہوں نے اپنی ضرورتوں سے فارغ ہو کر وضو کیا۔ آخر جب سورج پوری طرح طلوع ہو گیا اور خوب دن نکل آیا تو آپ کھڑے ہوئے اور نماز پڑھی۔

تشریح: اس میں بھی مشیت الہی کا ذکر ہے جو سب پر غالب ہے۔

۷۴۷۲۔ حَدَّثَنَا يَحْيَى بْنُ قَرْعَةَ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَالْأَعْرَجِ: وَحَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي أَخِي عَنْ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَبِّحِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ فَقَالَ الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ فِي قَسَمٍ يُقْسِمُ بِهِ فَقَالَ الْيَهُودِيُّ: وَالَّذِي اضْطَفَى مُوسَى عَلَى الْعَالَمِينَ فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ الْيَهُودِيُّ فَدَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمَرَ الْمُسْلِمُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ فَلَا أَذْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَقَاقَ قَلْبِي أَوْ كَانَ مِمَّنْ اسْتَشْنَى اللَّهُ؟)) [راجع: ۲۴۱۷]

(۷۴۷۲) ہم سے یحییٰ بن قزعه نے بیان کیا، کہا ہم سے ابراہیم بن سعد نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے ابوسلمہ نے بیان کیا، اور ان سے اعرج نے بیان کیا (دوسری سند) اور ہم سے اسماعیل نے بیان کیا، کہا مجھ سے میرے بھائی نے بیان کیا، ان سے سلیمان نے بیان کیا، ان سے محمد بن ابی عتیق نے بیان کیا، ان سے ابن شہاب نے بیان کیا، ان سے ابوسلمہ بن عبدالرحمن اور سعید بن مسیب نے بیان کیا کہ ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ ایک مسلمان اور ایک یہودی نے آپس میں جھگڑا کیا۔ مسلمان نے کہا کہ اس ذات کی قسم جس نے محمد کو تمام دنیا میں جن لیا! اور یہودی نے کہا کہ اس ذات کی قسم جس نے موسیٰ علیہ السلام کو تمام دنیا میں جن لیا! اس پر مسلمان نے ہاتھ اٹھایا اور یہودی کو طمانچہ مار دیا۔ یہودی آپ ﷺ کے پاس آیا اور اس نے اپنا اور مسلمان کا معاملہ آپ سے ذکر کیا۔ آپ ﷺ نے فرمایا: ”مجھے موسیٰ علیہ السلام پر ترجیح نہ دو، تمام لوگ قیامت کے دن پہلا صور پھونکنے پر بے ہوش کر دیئے جائیں گے، پھر دوسرا صور پھونکنے پر میں سب سے پہلے بیدار ہوں گا لیکن میں دیکھوں گا کہ موسیٰ علیہ السلام عرش کا ایک کنارہ پکڑے ہوئے ہیں اب مجھے معلوم نہیں کہ کیا وہ ان میں تھے جنہیں بے ہوش کیا گیا تھا اور مجھ سے پہلے ہی انہیں ہوش آ گیا یا انہیں اللہ تعالیٰ نے مستثنیٰ کر دیا تھا۔“

تشریح: یعنی حضرت موسیٰ علیہ السلام پر فضیلت نہ دو یہ آپ نے تواضع کی راہ سے فرمایا، یا یہ مطلب ہے کہ اس طور سے فضیلت نہ دو کہ حضرت موسیٰ علیہ السلام کی تو بہن نکلے یا یہ واقعہ پہلے کا ہے جب کہ آپ کو معلوم نہ تھا کہ آپ سارے انبیاء سے افضل ہیں۔ استثناء کا ذکر اس آیت میں ہے: ﴿لَقَدْ صَدَقَ مَنْ لَفِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ (زمر: ۶۸) باب کا مطلب آیت کے لفظ إلا من شاء اللہ سے نکلا جن سے جبرائیل، میکائیل،

اسرائیل، عزرائیل، رضوان، خازن بہشت، حاملان عرش مراد ہیں یہ بے ہوش نہ ہوں گے۔

۷۴۷۳۔ حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي عَيْسَى، قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا فَلَا يَقْرُبُهَا الدَّجَالُ وَلَا الطَّاغُوتُ إِنْ شَاءَ اللَّهُ)). (راجع: ۱۸۸۱)

(۷۴۷۳) ہم سے اسحاق بن ابی عیسیٰ نے بیان کیا، کہا ہم کو یزید بن ہارون نے خبر دی، انہیں شعبہ نے خبر دی، انہیں قتادہ نے اور انس بن مالک رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”دجال مدینے تک آئے گا لیکن دیکھے گا کہ فرشتے اس کی حفاظت کر رہے ہیں، پس نہ تو دجال اس سے قریب ہو سکے گا اور نہ طاغوت، اگر اللہ نے چاہا۔“

تشریح: اس میں بھی لفظ ان شاء اللہ کے ساتھ مشیت الہی کا ذکر ہے۔ یہی باب سے مطابقت ہے اور یہ حقیقت ہے کہ ہر چیز اللہ کی مشیت پر موقوف ہے۔

۷۴۷۴۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لِكُلِّ نَبِيٍّ دَعْوَةٌ فَأُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ)). (راجع: ۶۳۰۴)

(۷۴۷۴) ہم سے ابو یمان نے بیان کیا، کہا ہم کو شعبہ نے خبر دی، انہیں زہری نے، ان سے ابوسلمہ بن عبد الرحمن نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ہر نبی کی ایک دعا قبول ہوتی ہے تو میں چاہتا ہوں اگر اللہ نے چاہا تو اپنی دعا قیامت کے دن اپنی امت کی شفاعت کے لیے محفوظ رکھوں گا۔“

۷۴۷۵۔ حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ جَمِيلُ اللَّخْمِيِّ، قَالَ: حَدَّثَنَا ابْنُ أَبِي هُرَيْرَةَ عَنْ سَعِيدِ بْنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ فَتَزَعْتُ مَا شَاءَ اللَّهُ أَنْ أَتَزَعَ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَتَزَعَ دُؤُوبًا أَوْ دُؤُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْفِرُ لَهُ ثُمَّ أَخَذَهَا عُمَرُ فَاسْتَحَالَثَ غَرَبًا فَلَمْ أَرْ عَبْقَرِيًّا مِنَ النَّاسِ يَقْرِئُ قَرِيَّةً حَتَّى ضَرَبَ النَّاسَ حَوْلَهُ بِعَطَنِ)). (راجع: ۳۶۶۴)

(۷۴۷۵) ہم سے یسرہ بن صفوان بن جمیل اللخمی، قال: حَدَّثَنَا ابْنُ أَبِي هُرَيْرَةَ عَنْ سَعِيدِ بْنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ فَتَزَعْتُ مَا شَاءَ اللَّهُ أَنْ أَتَزَعَ ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَتَزَعَ دُؤُوبًا أَوْ دُؤُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْفِرُ لَهُ ثُمَّ أَخَذَهَا عُمَرُ فَاسْتَحَالَثَ غَرَبًا فَلَمْ أَرْ عَبْقَرِيًّا مِنَ النَّاسِ يَقْرِئُ قَرِيَّةً حَتَّى ضَرَبَ النَّاسَ حَوْلَهُ بِعَطَنِ)). (راجع: ۳۶۶۴)

تشریح: رسول کریم ﷺ نے قدم قدم پر لفظ ان شاء اللہ کا استعمال فرما کر مشیت باری تعالیٰ پر ہر کام کو موقوف رکھا۔ ڈول کھینچنے کی تعبیر امور خلافت کو انجام دینے سے ہے۔ عہد صدیقی بھی کامیاب رہا مگر عہد فاروقی میں اسلام کو جو وسعت ہوئی اور امر خلافت مستحکم ہوا وہ ظاہر ہے۔ اسی پر اشارہ ہے۔

(۷۴۷۶) ہم سے محمد بن علاء نے بیان کیا، کہا ہم سے اسامہ نے بیان کیا، ان سے برید نے، ان سے ابو بردہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ جب نبی کریم ﷺ کے پاس کوئی مانگنے والا آیا تو کوئی ضرورت مند آتا تو آپ فرماتے: ”اس کی سفارش کرو تا کہ تمہیں بھی ثواب ملے، اللہ اپنے رسول کی زبان پر وہی جاری کرتا ہے جو چاہتا ہے۔“

۷۴۷۶- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَرِيدٍ عَنْ أَبِي بَرْزَةَ عَنْ أَبِي مُوسَى، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ السَّائِلُ وَرَبِمَا قَالَ: جَاءَهُ السَّائِلُ أَوْ صَاحِبُ الْحَاجَةِ قَالَ: ((اشْفَعُوا فَلْتُرْجَوْا وَيَقْضَى اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ)). [راجع: ۱۴۳۲]

تشریح: مشیت باری کا واضح اظہار ہے۔ اللہ جو چاہتا ہے میری زبان سے علیہ کے الفاظ نکلتے ہیں، سفارش کرنے والے مفت میں ثواب حاصل کر لیتے ہیں پس پھر کیوں سفارش کے لیے زبان نہ کھولو۔

(۷۴۷۷) ہم سے یحییٰ نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، ان سے معمر نے، ان سے ہمام نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا کہ رسول اللہ ﷺ نے فرمایا: ”کوئی شخص اس طرح وعادہ کرے کہ اے اللہ! اگر تو چاہے تو میری مغفرت کر، اگر تو چاہے تو مجھ پر رحم کر، اگر تو چاہے تو مجھے روزی دے۔ بلکہ پختگی کے ساتھ سوال کرنا چاہیے کیونکہ اللہ جو چاہتا ہے کرتا ہے کوئی اس پر جبر کرنے والا نہیں۔“

۷۴۷۷- حَدَّثَنَا يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ هَمَّامٍ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا يَقُلْ أَحَدُكُمْ: اللَّهُمَّ! اغْفِرْ لِي إِنْ شِئْتَ ارْحَمْنِي إِنْ شِئْتَ ارْزُقْنِي إِنْ شِئْتَ وَلْيَعِزِّمْ مَسْأَلَتَهُ إِنَّهُ يَفْعَلُ مَا يَشَاءُ لَا مَكْرَهَ لَهُ)). [راجع: ۱۶۳۹]

(۷۴۷۸) ہم سے عبد اللہ بن محمد نے بیان کیا، کہا ہم سے ابو حفص عمرو نے بیان کیا، ان سے اوزاعی نے بیان کیا، مجھ سے ابن شہاب نے بیان کیا، ان سے عبید اللہ بن عبد اللہ بن عتبہ بن مسعود نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ وہ اور حریز بن قیس بن حصین فزاری موسیٰ علیہ السلام کے ساتھی کے بارے میں اختلاف کر رہے تھے کہ کیا وہ خضر علیہ السلام ہی تھے۔ اتنے میں ابی بن کعب رضی اللہ عنہ کا ادھر سے گزر ہوا اور ابن عباس رضی اللہ عنہما نے انہیں بلایا اور ان سے کہا کہ میں اور میرا یہ ساتھی اس بارے میں شک میں ہیں کہ موسیٰ علیہ السلام کے وہ ”صاحب“ کون تھے جن سے ملاقات کے لیے حضرت موسیٰ علیہ السلام سے راستہ پوچھا تھا۔ کیا آپ نے رسول اللہ ﷺ سے اس بارے میں کوئی حدیث سنی ہے۔ انہوں نے کہا: ہاں، میں نے رسول اللہ ﷺ سے سنا ہے۔ آپ نے فرمایا: ”موسیٰ علیہ السلام بنی اسرائیل کے ایک مجمع میں تھے کہ ایک شخص نے آکر پوچھا کیا آپ کسی

۷۴۷۸- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ تَمَارَى هُوَ وَالْحَرُ بْنُ قَيْسِ بْنِ حِصْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى أَهْوَ خَضِرٌ؟ فَمَرَّ بِهِمَا أَبِي بْنُ كَعْبٍ الْأَنْصَارِيُّ فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لِقَائِهِ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ قَالَ: نَعَمْ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ يَقُولُ: ((بَيْنَا

ایسے شخص کو جانتے ہیں جو آپ سے زیادہ علم رکھتا ہو؟ موسیٰ علیہ السلام نے کہا کہ نہیں، چنانچہ آپ پر وحی نازل ہوئی کہ ”کیوں نہیں ہمارا بندہ خضر ہے۔“ موسیٰ علیہ السلام نے ان سے ملاقات کا راستہ معلوم کیا اور اللہ تعالیٰ نے اس کے لیے پھلی کو نشان فرار دیا اور آپ سے کہا گیا کہ جب تم پھلی کو گم پاؤ تو لوٹ جانا کہ وہیں ان سے ملاقات ہوگی۔ چنانچہ موسیٰ علیہ السلام پھلی کا نشان دریا میں ڈھونڈنے لگے اور آپ کے ساتھی نے آپ کو بتایا کہ آپ کو معلوم ہے جب ہم نے چٹان پر ڈیرہ ڈالا تھا تو وہیں میں پھلی بھول گیا اور مجھے شیطان نے اسے بھلادیا۔ موسیٰ علیہ السلام نے کہا کہ ”یہ جگہ وہی ہے جس کی تلاش میں ہم سرگرداں ہیں“ پس وہ دونوں اپنے قدموں کے نشانوں پر واپس لوٹے اور انہوں نے حضرت خضر علیہ السلام کو پالیا ان دونوں کا یہ قصہ ہے جو اللہ نے بیان فرمایا۔“

مُوسَىٰ فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمُ مِنْكَ؟ قَالَ مُوسَى: لَا فَأُوجِبِي إِلَى مُوسَى بَلَى عَبْدُنَا خَضِرٌ فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لِقَائِهِ فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَقِيلَ لَهُ: إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ فَكَانَ مُوسَى يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ فَقَالَ قَتَى مُوسَى لِمُوسَى: ﴿أَرَأَيْتَ إِذْ أَوْثَقْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ﴾ قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبْغِي﴾ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ﴿فَوَجَدَا خَضِرًا وَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ﴾. [راجع: ۷۴]

(۷۴۷۹) ہم سے ابو یحییٰ نے بیان کیا، کہا ہم سے ابن وہب نے بیان کیا، کہا مجھے یونس نے ابن شہاب سے خبر دی، انہوں نے ابوسلمہ بن عبد الرحمن سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے روایت کیا، انہوں نے رسول کریم ﷺ سے روایت کیا کہ آپ نے (جنت الوداع کے موقع پر) فرمایا: ”ہم کل ان شاء اللہ خیف بنو کنانہ میں قیام کریں گے جہاں ایک زمانہ میں کفار مکہ نے کفر پر ہی قائم رہنے کی آپس میں تمسین کھائیں تھیں۔“ آپ کی مراد وادی محصب سے تھی۔

۷۴۷۹۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ عَنْ وَقَالَ أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: ((نَزَلُ عَدَا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ)) يُرِيدُ الْمُحَصَّبَ.

[راجع: ۱۵۸۹]

(۷۴۸۰) ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، انہوں نے عمرو بن دینار سے، انہوں نے ابو العباس (سائب بن فروخ) سے، انہوں نے عبد اللہ بن عمر رضی اللہ عنہما سے، انہوں نے کہا: نبی اکرم ﷺ نے طائف والوں کو گھیر لیا، اس کو فتح نہیں کیا۔ آخر آپ نے فرمایا: ”کل اللہ نے چاہا تو ہم مدینہ کو لوٹ چلیں گے۔“ اس پر مسلمان بولے: واہ! ہم فتح کئے بغیر لوٹ جائیں۔ آپ نے فرمایا: ”ایسا ہے تو پھر کل

۷۴۸۰۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عمرو عَنْ أَبِي الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: حَاصَرَ النَّبِيُّ ﷺ أَهْلَ الطَّائِفِ فَلَمْ يَفْتَحْهَا فَقَالَ: ((إِنَّا قَافِلُونَ عَدَا إِنْ شَاءَ اللَّهُ)) فَقَالَ الْمُسْلِمُونَ: نَقْفُلُ وَلَمْ نَفْتَحْ؟ قَالَ: ((فَاغْلُوا عَلَى الْقِتَالِ)) فَعَدُوا

سورے لڑائی شروع کرو۔“ صبح کو مسلمان لڑنے گئے لیکن (قلعہ فتح نہیں ہوا) مسلمان زخمی ہوئے۔ پھر آپ نے فرمایا: ”صبح کو اللہ نے چاہا تو ہم مدینہ لوٹ چلیں گے۔“ اس پر مسلمان خوش ہوئے۔ مسلمانوں کا یہ حال دیکھ کر رسول اللہ ﷺ مسکرائے۔ [راجع: ۴۳۲۵]

باب: اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ:

”اور اس کے ہاں کسی کی شفاعت بغیر اللہ کی اجازت کے فائدہ نہیں دے سکتی (وہاں فرشتوں کا بھی یہ حال ہے) کہ جب اللہ پاک کوئی حکم اتارنا ہے تو فرشتے اسے سن کر اللہ کے خوف سے گھبرا جاتے ہیں یہاں تک کہ جب ان کی گھبراہٹ دور ہوتی ہے تو وہ آپس میں پوچھتے ہیں کہ تمہارے رب کا کیا ارشاد ہوا ہے وہ فرشتے کہتے ہیں کہ جو کچھ اس نے فرمایا وہ حق ہے اور وہ بلند بڑا ہے۔“ یہاں فرشتے اللہ کے امر کے لیے لفظ ”مَاذَا خَلَقَ رَبُّكُمْ“ نہیں استعمال کرتے ہیں (پس اللہ کے کلام کو مخلوق کہنا غلط ہے جیسا کہ معتزلہ کہتے ہیں) اور اللہ جل ذکرہ نے فرمایا کہ ”کون ہے! اس کی اجازت کے بغیر اس کی شفاعت کسی کے کام آسکے مگر جسے وہ حکم دے۔“

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ [سبا: ۲۳] وَلَمْ يَقُلْ مَاذَا خَلَقَ رَبُّكُمْ وَقَالَ: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ۲۵۵]

مسروق بن اجدع تابعی نے ابن مسعود رضی اللہ عنہ سے نقل کیا کہ جب اللہ تعالیٰ وحی کے لیے کلام کرتا ہے تو آسمان والے بھی کچھ سنتے ہیں، پھر جب ان کے دلوں سے خوف دور ہو جاتا ہے اور آواز چپ ہو جاتی ہے تو وہ سمجھ جاتے ہیں کہ یہ کلام حق ہے اور آواز دیتے ہیں ایک دوسرے کو: ”تمہارے رب نے کیا فرمایا جواب دیتے ہیں بجا ارشاد فرمایا۔“

وَقَالَ مَسْرُوقٌ عَنِ ابْنِ مَسْعُودٍ: إِذَا تَكَلَّمَ اللَّهُ بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَوَاتِ شَيْئًا فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ وَسَكَنَ الصَّوْتُ عَرَفُوا أَنَّهُ الْحَقُّ وَنَادَوْا: ﴿مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ﴾.

اور جابر رضی اللہ عنہ سے روایت کی جاتی ہے، ان سے عبد اللہ بن انیس رضی اللہ عنہ نے بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”اللہ اپنے بندوں کو جمع کرے گا اور ایسی آواز کے ذریعے ان کو پکارے گا جسے دور والے اسی طرح سنیں گے جس طرح نزدیک والے سنیں گے میں بادشاہ ہوں ہر ایک کے اعمال کا بدلہ دینے والا ہوں۔“

وَيَذَكِّرُ عَنْ جَابِرٍ عَنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((يَحْشُرُ اللَّهُ الْعِبَادَ فَيَنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قُرْبَ أَنَا الْمَلِكُ أَنَا الدِّيَّانُ)).

تشریح: یہ باب لا کر امام بخاری رحمہ اللہ نے متکلمین کا رد کیا معتزلہ کا بھی جو کہتے ہیں کہ اللہ کا کلام معاذ اللہ مخلوق ہے اور مخلوقات کی طرح ہے۔ متکلمین کہتے ہیں کہ اللہ کے کلام میں نہ حروف ہیں نہ آواز بلکہ اللہ کا کلام عبارت ہے ایک کلام نفسی سے جو ایک صفت ازلی ہے اس کی ذات سے قائم ہے اور سکوت کے منافی ہے۔ اس کلام سے اگر عربی میں تعبیر کر تو وہ قرآن ہے اگر سریانی میں کر تو وہ انجیل ہے اگر عبرانی میں کر تو وہ تورات ہے۔ میں وحید

الزمان کہتا ہوں کہ یہ ایک لغو خیال ہے جو محکمین نے ایک قاعدہ فاسدہ کی بنا پر باندھا ہے۔ انہوں نے یہ تصور کیا کہ اگر اللہ کے کلام میں حروف اور اصوات ہوں اور وہ ہر وقت جب اللہ چاہے اس سے صادر ہوتا رہے تو اللہ حوادث کا محل ہو جائے گا اور جو حادثات کا محل ہو وہ حادث ہوتا ہے حالانکہ یہ قاعدہ خود ایک دھوکہ سہ ہے اور بنی علی الفاسد ہے۔ ایک ذات قدیم قائل مختار سے نئی باتیں صادر ہونا اس کے حدوث کو مستلزم نہیں ہیں۔ بلکہ اس کے کمال پر دال ہیں اور ہماری شریعت اور نیز اگلی شریعتیں سب اس بات سے بھری ہوئی ہیں کہ اللہ جب چاہے کلام کرتا ہے اور فرشتے اس کا کلام سنتے ہیں۔ اس کے حکم کے موافق عمل کرتے ہیں۔ حضرت موسیٰ علیہ السلام نے اس کا کلام سنا جس میں آواز تھی۔ اللہ ہر روز ہر آن سننے والے احکام صادر فرماتا ہے۔ نئی مخلوقات پیدا کرتا ہے۔ کیا اس سے اس کے قدیم اور ازی ہونے میں کوئی فرق آیا ہرگز نہیں خود فلاسفہ جنہوں نے اس قاعدہ فاسدہ کی بنا ڈالی ہے وہ کہتے ہیں عقل فعال قدیم ہے حالانکہ ہزار ہا حوادث اور اشیاء اس سے صادر ہوتے ہیں۔ غرض اس مسئلہ کلام میں ہزاروں آدمی گمراہ ہو گئے ہیں اور انہوں نے جادہ مستقیم سے منہ موڑ کر وہی تاویلات اختیار کی ہیں اور اپنی دانست میں یہ لوگ بڑے محقق اور دانشمند بنتے ہیں حالانکہ محض بے وقوف اور محض بے عقل ہیں۔ اللہ جو ہر شے پر قادر اور تمام کمالات سے موصوف ہے اور اس نے اپنی ایک ادنیٰ مخلوق انسان کو کلام کی طاقت دی ہے وہ تو کلام نہ کر سکے نہ اپنی آواز کسی کو سنا کر اور اس کی مخلوق فراغت سے جب چاہیں باتیں کیا کریں یہ کیا نادانی کا خیال ہے۔

۷۴۸۱۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ((إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانٍ قَالَ عَلِيُّ وَقَالَ غَيْرُهُ: صَفْوَانٌ يَنْفُذُهُمْ ذَلِكَ فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ)).

(۷۴۸۱) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے، ان سے عمرو بن مرہ نے، ان سے عکرمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے نبی ﷺ سے نقل کیا کہ آپ نے فرمایا: ”جب اللہ تعالیٰ آسمان میں کوئی فیصلہ کرتا ہے تو فرشتے اس کے فرمان کے آگے عاجزی کا اظہار کرنے کے لیے اپنے پر مارتے ہیں (اور ان سے ایسی آواز نکلتی ہے) جیسے پتھر پر زنجیر ماری گئی ہو۔ علی بن عبد اللہ مدنی نے کہا سفیان کے سوا دوسرے راویوں نے اس حدیث میں بجائے صَفْوَان کے بفتہ فاء صَفْوَان روایت کیا ہے اور ابو سفیان نے صَفْوَان پر سکون فاروایت کیا ہے دونوں کے معنی ایک ہی ہیں، یعنی چکنا چاف پتھر اور ابن عامر نے فزع بہ صیغہ معروف پڑھا ہے۔ بعض نے فرغ رائے مہملہ سے پڑھا ہے، یعنی جب ان کے دلوں کو فراغت حاصل ہو جاتی ہے۔ مطلب وہی ہے کہ درجاء تار ہوتا ہے، پھر وہ حکم فرشتوں میں آتا ہے اور جب ان کے دلوں سے خوف دور ہوتا ہے تو وہ پوچھتے ہیں کہ تمہارے رب نے کیا کہا؟ جواب دیتے ہیں کہ حق اور وہ اللہ بلند و عظیم ہے۔“

قَالَ عَلِيُّ: وَحَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَمْرٍو عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ بِهَذَا. قَالَ عَلِيُّ: قَالَ سُفْيَانُ: قَالَ عَمْرٍو: سَمِعْتُ عِكْرِمَةَ، حَدَّثَنَا أَبُو هُرَيْرَةَ.

اور علی نے بیان کیا، ان سے سفیان نے، ان سے عمرو نے، ان سے عکرمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے یہی حدیث بیان کی۔ اور سفیان بن عیینہ نے بیان کیا، ان سے عمرو نے بیان کیا، انہوں نے عکرمہ سے سنا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا۔

قَالَ عَلِيٌّ: قُلْتُ لِسُفْيَانَ، قَالَ: سَمِعْتُ عِكْرِمَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: نَعَمْ، قُلْتُ لِسُفْيَانَ: إِنَّ إِنْشَاءَنَا رَوَى عَنْ عَمْرٍو عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ أَنَّهُ قَرَأَ: فَرَّغَ قَالَ سُفْيَانُ: هَكَذَا قَرَأَ عَمْرٍو فَلَا أَذْرِي سَمِعُهُ هَكَذَا أَمْ لَا. قَالَ سُفْيَانُ: وَهِيَ قِرَاءَتُنَا. [راجع: ۴۷:۱]

علی بن عبد اللہ مدینی نے کہا کہ میں نے سفیان بن عیینہ سے پوچھا کہ انہوں نے کہا کہ میں نے عکرمہ سے سنا، انہوں نے کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا تو سفیان بن عیینہ نے اس کی تصدیق کی، علی نے کہا میں نے سفیان بن عیینہ سے پوچھا کہ ایک شخص نے عمرو سے روایت کی، انہوں نے عکرمہ سے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے بحوالہ رسول اللہ ﷺ کے کہ آپ نے ”فرغ“ پڑھا۔ سفیان بن عیینہ نے کہا کہ عمرو بن دینار رضی اللہ عنہ نے بھی اسی طرح پڑھا تھا، مجھے معلوم نہیں کہ انہوں نے اسی طرح ان سے سنا تھا یا نہیں۔ سفیان نے کہا یہی ہماری قراءت ہے۔

تشریح: ان سندوں کو بیان کر کے امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ اوپر کی روایت جو عن عن کے ساتھ ہے وہ متصل ہے۔

۷۴۸۲۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا أَذِنَ اللَّهُ لِنَبِيٍِّّ مَّا أَذِنَ لِلنَّبِيِّ ﷺ يَتَغَنَّى بِالْقُرْآنِ)) وَقَالَ صَاحِبُ لَهُ: يُرِيدُ أَنْ يَجْهَرَ بِهِ. [راجع: ۵۰۲۳]

(۷۴۸۲) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے، ان سے عقیل نے، ان سے ابن شہاب نے اور ان کو ابو سلمہ بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ کسی بات کو اتنا متوجہ ہو کر نہیں سنتا جتنا نبی کریم ﷺ کا قرآن پڑھنا متوجہ ہو کر سنتا ہے جو خوش آوازی سے اسے پڑھتا ہے۔“ ابو ہریرہ رضی اللہ عنہ کے ساتھی نے کہا اس حدیث میں ”یتغنی بالقرآن“ کا یہ معنی ہے کہ اس کو پکار کر پڑھتا ہے۔

۷۴۸۳۔ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ [بْنِ غِيَاثٍ]، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ ((يَقُولُ اللَّهُ: يَا آدَمُ! فَيَقُولُ: لَيْتَكَ وَسَعْدُكَ فَيُنَادِي بِصَوْتٍ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ دُرَّتِكَ بَعَثًا إِلَى النَّارِ)). [راجع: ۳۳۴۸]

(۷۴۸۳) ہم سے عمر بن حفص بن غیاث نے بیان کیا، کہا ہم سے میرے والد نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان سے ابو صالح نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ فرمائے گا اے آدم! وہ کہیں گے ”لے لے! وسعدیک“ پھر وہ بلند آواز سے ندا دے گا کہ اللہ تمہیں حکم دیتا ہے کہ اپنی نسل میں سے دوزخ کا شکر نکال۔“

تشریح: یہاں سے اللہ کے کلام میں آواز ثابت ہوئی اور ان نادانوں کا رد ہوا جو کہتے ہیں کہ اللہ کے کلام میں نہ آواز ہے نہ حروف ہیں۔ معاذ اللہ! انہوں نے لفظوں کو کہتے ہیں یہ اللہ کے کلام نہیں ہیں کیونکہ الفاظ اور حروف اور اصوات سب حادث ہیں امام احمد رحمہ اللہ نے فرمایا کہ یہ کم بخت لفظیہ، جمعیہ سے بدتر ہیں۔

۷۴۸۴۔ حَدَّثَنَا عُيَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا (۷۴۸۴) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے

أَبُو أَسَامَةَ عَنْ هِشَامَ [بْنِ عُرْوَةَ] عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: مَا غُرْتُ عَلَى أَمْرٍ أَوْ مَا غُرْتُ عَلَى خَدِيجَةَ وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُسَرَّهَا بِبَيْتٍ فِي الْجَنَّةِ. [راجع: ۳۸۱۶]

بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ جس قدر مجھے خدیجہ رضی اللہ عنہا پر غیرت آتی تھی اور کسی عورت پر نہیں آتی تھی اور ان کے رب نے حکم دیا تھا کہ انہیں جنت میں ایک گھر کی بشارت دے دیں۔

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ اللہ کا کلام صرف نفسی اور قدیم نہیں ہے بلکہ وقفاً و قفاً وہ کلام کرتا رہتا ہے۔ چنانچہ حضرت خدیجہ رضی اللہ عنہا کو بشارت دینے کے لیے اس نے کلام کیا۔

بَابُ كَلَامِ الرَّبِّ مَعَ جِبْرِيلَ وَنَدَاءِ اللَّهِ الْمَلَائِكَةَ

باب: جبریل کے ساتھ اللہ کا کلام کرنا اور اللہ کا فرشتوں کو پکارنا

وَقَالَ مَعْمَرٌ: «إِنَّكَ تُلْقَى الْقُرْآنَ» [النمل: ۶] أَيْ يُلْقَى عَلَيْكَ وَتَلْقَاهُ أَنْتَ أَيْ تَأْخُذُهُ عَنْهُمْ وَمِثْلُهُ: «فَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ». [البقرة: ۳۷]

اور معمر بن شقلا نے کہا آیت «إِنَّكَ تُلْقَى الْقُرْآنَ» (سورہ نمل) کا مفہوم ہے جو فرمایا: ”اے پیغمبر! تجھے قرآن مجید اللہ کی طرف سے ملتا ہے جو حکمت والا خبردار ہے۔“ اس کا مطلب یہ ہے کہ قرآن تجھ پر ڈالا جاتا ہے اور تو اسے لیتا ہے جیسے سورہ بقرہ میں فرمایا: ”آدم نے اپنے پروردگار سے چند کلمات حاصل کئے رب کا استقبال کر کے۔“

تشریح: اصل میں تلقی کے معنی آگے جا کر ملنے یعنی استقبال کرنے کے ہیں چونکہ نبی کریم ﷺ وحی کے انتظار میں رہتے جس وقت وحی اترتی گویا آپ وحی کا استقبال کرتے۔ اس قول سے امام بخاری رحمہ اللہ نے یہ نکالا کہ اللہ کے کلام میں حروف اور الفاظ ہیں۔

۷۴۸۵۔ حَدَّثَنِي إِسْحَاقُ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلُ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَانًا فَاجِبُهُ فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يَنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَانًا فَاجِبُهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقُبُولُ فِي أَهْلِ الْأَرْضِ»

(۷۳۸۵) مجھ سے اسحاق نے بیان کیا، انہوں نے کہا ہم سے عبد الصمد نے بیان کیا، کہا ہم سے عبد الرحمن بن عبد اللہ بن دینار نے بیان کیا، ان سے ان کے والد نے، ان سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جب اللہ تعالیٰ کسی بندے سے محبت کرتا ہے تو جبریل علیہ السلام کو آواز دیتا کہ میں فلاں سے محبت کرتا ہوں تم بھی اس سے محبت کرو، چنانچہ جبریل علیہ السلام بھی اس سے محبت کرتے ہیں، پھر وہ آسمان میں آواز دیتے ہیں کہ اللہ فلاں سے محبت کرتا ہے تم بھی اس سے محبت کرو، چنانچہ اہل آسمان بھی اس سے محبت کرنے لگتے ہیں اور اس طرح روئے زمین میں بھی اسے مقبولیت حاصل ہو جاتی ہے۔“

[راجع: ۳۲۰۹]

تشریح: اس کی تعظیم اور محبت سب کے دلوں میں سما جاتی ہے۔ یہ خالص حدیث اور سنت نبوی کے تابعداروں کا ذکر ہے، ان ہی کو دوسرے لفظوں میں اولیائے اللہ کہا جاتا ہے نہ کہ فاسق فاجر بدعتی لوگ وہ تو اللہ اور رسول کے دشمن ہیں۔

(۷۴۸۶) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے مالک نے، ان سے ابو نازد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”تمہارے پاس رات اور دن کے فرشتے کیے بعد دیگرے آتے ہیں عصر اور فجر کی نمازوں میں دونوں وقت کے فرشتے اکٹھے ہوتے ہیں، پھر جب وہ فرشتے اوپر جاتے ہیں جہنم میں رات تمہارے ساتھ گزاری ہے تو اللہ تعالیٰ ان سے پوچھتا ہے، حالانکہ وہ بندوں کے احوال کا سب سے زیادہ جاننے والا ہے کہ تم نے میرے بندوں کو کس حال میں چھوڑا؟ وہ جواب دیتے ہیں کہ ہم نے انہیں اس حال میں چھوڑا کہ وہ نماز پڑھ رہے تھے اور جب ہم ان کے پاس گئے تب بھی وہ نماز پڑھ رہے تھے۔“

۷۴۸۶۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ) كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يَصَلُّونَ وَاتَيْنَاهُمْ وَهُمْ يَصَلُّونَ)).

[راجع: ۵۵۵]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ اللہ تعالیٰ فرشتوں سے کلام کرتا ہے۔

(۷۴۸۷) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے واصل نے، ان سے معمر نے بیان کیا کہ میں نے ابو ذر رضی اللہ عنہ سے سنا کہ نبی کریم ﷺ نے فرمایا: ”میرے پاس جبریل علیہ السلام آئے اور مجھے یہ بشارت دی کہ جو شخص اس حال میں مرے گا کہ وہ اللہ کے ساتھ کسی کو شریک نہیں ٹھہراتا ہوگا تو وہ جنت میں جائے گا۔“ میں نے پوچھا گو اس نے چوری اور زنا بھی کیا ہو؟ فرمایا: ”گو اس نے چوری اور زنا کیا ہو۔“

۷۴۸۷۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ عَنْ مَعْمَرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ)) قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: ((وَإِنْ سَرَقَ وَإِنْ زَنَى)). [راجع: ۱۲۳۷]

تشریح: دوسری آیت میں ہے کہ ﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ﴾ (۱۹/مریم: ۶۳) ایک تو حضرت جبریل علیہ السلام اس وقت اترتے تھے جب اللہ کا حکم ہوتا اس لیے یہ بشارت جو انہوں نے نبی کریم ﷺ کو دی بامرالی تھی گویا اللہ نے حضرت جبریل علیہ السلام سے فرمایا کہ جا کر حضرت محمد ﷺ کو یہ بشارت دے دو پس باب کو مطابقت حاصل ہوگئی۔

باب: سورۃ نساء میں اللہ تعالیٰ کا ارشاد

بَابُ قَوْلِهِ:

”اللہ تعالیٰ نے اس قرآن کو جان کر اتارا ہے اور فرشتے بھی گواہ ہیں۔“ مجاہد نے بیان کیا کہ آیت ﴿يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ﴾ کا مفہوم یہ ہے کہ ساتوں آسمان اور ساتوں زمینوں کے درمیان اللہ کے حکم اترتے رہتے ہیں۔

﴿أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ﴾ [النساء: ۱۶۶] قَالَ مُجَاهِدٌ: ﴿يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ﴾ [الطلاق: ۱۲] بَيْنَ السَّمَاءِ السَّابِعَةِ وَالْأَرْضِ السَّابِعَةِ.

تشریح: اس باب میں امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ قرآن اللہ کا اتارا ہوا کلام ہے۔ یعنی اللہ تعالیٰ حضرت جبریل علیہ السلام کو یہ کلام سنا تھا اور جبریل علیہ السلام حضرت محمد ﷺ کو تو یہی قرآن یعنی الفاظ و معانی اللہ کا کلام ہیں۔ ان کو اللہ نے اتارا ہے۔ مطلب یہ ہے کہ وہ مخلوق نہیں ہے جیسے کہ محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

جمیہ اور محترمہ نے گمان کیا ہے۔

(۷۴۸۸) ہم سے مسدود نے بیان کیا، کہا ہم سے ابواحوص نے بیان کیا، کہا ہم سے ابواسحاق ہمدانی نے بیان کیا، ان سے براء بن عازب رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”اے فلاں! جب تم اپنے بستر پر جاؤ تو یہ دعا کرو، اے اللہ! میں نے اپنی جان تیرے سپرد کر دی اور اپنا رخ تیری طرف موڑ دیا اور اپنا معاملہ تیرے سپرد کر دیا اور تیری پناہ لی، تیری طرف رغبت کی وجہ سے اور تجھ سے ڈر کر تیرے سوا کوئی پناہ اور نجات کی جگہ نہیں، میں تیری کتاب پر ایمان لایا جو تو نے نازل کی اور تیرے نبی پر ایمان لایا جو تو نے بھیجا، پس اگر تم آج رات مر گئے تو فطرت پر مرد گے اور صبح کو زندہ اٹھے تو ثواب ملے گا۔“

۷۴۸۸۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ بَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا فُلَانُ! إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَكَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَنَاتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنَجَى مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنَّكَ إِنْ مِتُّ فِي لَيْلِكَ مِتُّ عَلَى الْفِطْرَةِ وَإِنْ أَصْبَحْتُ أَصَبْتُ أَجْرًا)). [راجع: ۲۴۷] [مسلم: ۶۸۸۴]

تشریح: لفظ ((بِكِتَابِكَ الَّذِي أَنْزَلْتَ)) سے باب کا مطلب ثابت ہوا کہ قرآن مجید اللہ کا اتارا ہوا کلام ہے۔

(۷۴۸۹) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے اسماعیل بن ابی خالد نے، ان سے عبد اللہ بن ابی اوفی رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے غزوہ خندق کے دن فرمایا: ”اے اللہ! کتاب قرآن کے نازل کرنے والے! جلد حساب لینے والے! ان دشمن جماعتوں کو شکست دے اور ان کے پاؤں ڈگمگادے۔“ حمیدی نے اسے یوں روایت کیا کہ ہم سے سفیان بن عیینہ نے بیان کیا، کہا ہم سے اسماعیل بن ابی خالد نے بیان کیا اور انہوں نے عبد اللہ بن ابی اوفی رضی اللہ عنہ سے سنا، کہا میں نے نبی کریم ﷺ سے سنا۔

۷۴۸۹۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: ((اللَّهُمَّ مَنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اهْزِمِ الْأَحْزَابَ وَزَلْزِلْهُمْ)). زَادَ الْحَمِيدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ.

[زاجع: ۲۸۱۸، ۲۹۳۳]

تشریح: مضمون باب لفظ ((منزل الكتاب)) سے نکلا۔ سند مذکورہ میں سفیان کے سماع کی ابن ابی خالد سے اور ابن ابی خالد کے سماع کی عبد اللہ بن ابی اوفی سے میراث ہے۔

(۷۴۹۰) ہم سے مسدود نے بیان کیا، ان سے ہشیم بن بشیر نے، ان سے ابی بشر نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے سورہ

۷۴۹۰۔ حَدَّثَنَا مُسَدَّدٌ عَنْ هُشَيْمٍ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ:

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ [الاسراء: ۱۱۰] قَالَ: أَنْزَلْتُ وَرَسُولُ اللَّهِ ﷺ مُتَوَارِبَةً بِمَكَّةَ فَكَانَ إِذَا رَفَعَ صَوْتَهُ سَمِعَ الْمُشْرِكُونَ قَسَبُوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ: ﴿لَا تَجْهَرُ بِصَلَاتِكَ﴾ حَتَّى يَسْمَعَ الْمُشْرِكُونَ ﴿وَلَا تُخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تَسْمِعُهُمْ ﴿وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا﴾ أَسْمِعُهُمْ وَلَا تَجْهَرُ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ. [راجع: ۴۷۲۲]

بارے میں کہ یہ اس وقت نازل ہوئی جب رسول اللہ ﷺ مکہ میں چھپ کر عبادت کیا کرتے تھے۔ جب آپ نماز میں آواز بلند کرتے تو مشرکین سختے اور قرآن مجید اور اس کے نازل کرنے والے اللہ کو اور اس کے لانے والے جبریل علیہ السلام کو گالی دیتے (اور نبی کریم ﷺ کو بھی) اس لیے اللہ تعالیٰ نے فرمایا: ”اپنی نماز میں نہ آواز بلند کرو۔“ یعنی آواز اتنی بلند بھی نہ کر کہ مشرکین سن لیں ”اور اتنی آہستہ بھی نہ کر۔“ کہ آپ کے ساتھی بھی نہ سن سکیں ”بلکہ ان کے درمیان کا راستہ اختیار کر۔“ مطلب یہ ہے کہ اتنی آواز سے پڑھ کر تیرے اصحاب سن لیں اور قرآن سن سکیں، اس سے زیادہ اونچی آواز سے نہ پڑھ۔

باب: سورۃ فتح میں اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ:

﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ﴾ [الفتح: ۱۵] ﴿إِنَّهُ لَقَوْلُ فَصْلٍ: حَقٌّ وَهُوَ بِالْهُزْلِ: بِاللَّعِبِ.﴾ [الطارق: ۱۳، ۱۴]

”یہ دبیہاتی چاہتے ہیں کہ اللہ کا کلام بدل دیں۔“
یعنی اللہ نے جو وعدے حدیبیہ کے مسلمانوں سے کئے تھے کہ ان کو بلا شرکت غیرے فتح ملے گی۔ اور سورۃ طارق میں فرمایا: ”قرآن مجید فیصلہ کرنے والا کلام ہے وہ کچھ ہنسی دلی لگی نہیں ہے۔“

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ اللہ کا کلام کچھ قرآن سے خاص نہیں ہے بلکہ اللہ جب چاہتا ہے حسب ضرورت اور حسب موقع کلام کرتا ہے۔ چنانچہ صلح حدیبیہ میں جب مسلمان بہت رنجیدہ تھے اپنے رسول کے ذریعہ سے اللہ نے ان سے وعدہ کیا تھا کہ ان کو بلا شرکت غیرے ایک فتح حاصل ہوگی یہ بھی اللہ کا ایک کلام تھا اور جو نبی کریم ﷺ نے اللہ کے کلام نقل کئے ہیں وہ سب اسی کے کلام ہیں۔

۷۴۹۱۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: ((قَالَ اللَّهُ يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أَقْلِبُ اللَّيْلَ وَالنَّهَارَ)).

(۷۴۹۱) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، کہا ہم سے زہری نے، ان سے سعید بن مسیب نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ ابن آدم مجھے تکلیف پہنچاتا ہے، زمانہ کو برا بھلا کہتا ہے، حالانکہ میں ہی زمانہ کا پیدا کرنے والا ہوں۔ میرے ہی ہاتھ میں تمام کام ہیں، میں جس طرح چاہتا ہوں رات اور دن کو پھیرتا رہتا ہوں۔“

[راجع: ۴۸۲۶]

تشریح: ترجمہ باب کی مطابقت ظاہر ہے کہ نبی کریم ﷺ نے اس حدیث کو اللہ کا کلام فرمایا۔

۷۴۹۲۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْأَعْمَشُ (۷۴۹۲) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے اعمش نے بیان کیا، ان

عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((يَقُولُ اللَّهُ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَأَكَلَهُ وَشَرِبَهُ مِنْ أَجَلِي وَالصَّوْمُ جُنَّةٌ وَلِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يَفْطُرُ وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ وَلَخُلُوفٌ فِيمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْلِكِ)).

سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ عزوجل فرماتا ہے کہ روزہ خالص میرے لیے ہوتا ہے اور میں ہی اس کا بدلہ دیتا ہوں بندہ اپنی شہوت، کھانا، پینا، میری رضا کے لیے چھوڑتا ہے اور روزہ گناہوں سے بچنے کی ڈھال ہے اور روزے دار کے لیے دو خوشیاں ہیں، ایک خوشی اس وقت جب وہ افطار کرتا ہے اور دوسری خوشی اس وقت جب وہ اپنے رب سے ملتا ہے اور روزہ دار کے منہ کی بواللہ کے نزدیک مشک غبر کی خوشبو سے زیادہ پاکیزہ ہے۔“

[راجع: ۱۸۹۴]

تشریح: روزہ سے متعلق یہ حدیث کلام الہی کے طور پر وارد ہوئی ہے۔ یعنی اللہ نے خود ایسا ایسا فرمایا ہے۔ یہ اس کا کلام ہے جو قرآن کے علاوہ ہے۔ اس سے بھی کلام الہی ثابت ہوا اور معتزلہ جہمیہ کا رد ہوا جو اللہ کے کلام کرنے سے منکر ہیں۔ ترجمہ باب کی مطابقت ظاہر ہے کہ رسول کریم ﷺ نے اس حدیث کو اللہ کا کلام فرمایا۔

۷۳۹۳۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عَرِيَانًا خَرَّ عَلَيْهِ رَجُلٌ جَوَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْنِي فِي قَوْبِهِ فَنَادَى رَبُّهُ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَعْنَيْكَ عَمَّا تَرَى قَالَ: بَلَى يَا رَبِّ! وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ)).

۷۳۹۳۔ ہم سے عبد اللہ بن محمد مسندی نے بیان کیا، کہا ہم سے عبد الرزاق نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں ہمام نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”ایوب علیہ السلام کپڑے اتار کر نہا رہے تھے کہ سونے کی ٹڈیوں کا ایک دل ان پر گرا اور آپ انہیں اپنے کپڑے میں سیٹھنے لگے ان کے رب نے پکارا کہ اے ایوب! کیا میں نے تجھے مالدار بنا کر ان ٹڈیوں سے بے پروا نہیں کر دیا ہے۔ انہوں نے عرض کیا کیوں نہیں بے شک تو نے مجھے بے پروا مالدار کیا ہے مگر تیرے فضل و کرم اور رحمت سے بھی میں کہیں بے پروا ہو سکتا ہوں۔“

[راجع: ۲۷۹]

تشریح: صاف ظاہر ہے کہ اللہ پاک نے خود حضرت ایوب علیہ السلام سے خطاب فرمایا اور یہ کلام آیا اور یہ کلام ہا واز بلند ہے یہ کہنا کہ اللہ کے کلام میں حروف اور آواز نہیں ہے یہ کس قدر کم عقلی اور گمراہی کی بات ہے آج کل بھی ایسے لوگ بہت ہیں جو جہمیہ و معتزلہ جیسا عقیدہ رکھتے ہیں۔ اللہ ان کو نیک سمجھ عطا کرے۔ (امین)

۷۴۹۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ

۷۴۹۴۔ ہم سے اسماعیل نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابن شہاب نے، ان سے ابو عبد اللہ الاغر نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول کریم ﷺ نے فرمایا: ”ہمارا رب تبارک و تعالیٰ ہر رات آسمان دنیا پر آتا ہے اس وقت جب رات کا آخری تہائی حصہ باقی رہ جاتا ہے اور کہتا ہے کہ مجھے کون بلاتا ہے کہ میں اسے جواب دوں، مجھ سے کون مانگتا ہے کہ میں اسے عطا کروں، مجھ سے کون مغفرت طلب کرتا

یَسْتَغْفِرُنِي فَأَغْفِرْ لَهُ؟)) [راجع: ۱۱۴۵]

ہے کہ میں اس کی مغفرت کروں۔“

تشریح: اللہ پاک کا عرش معلیٰ سے آسمان دنیا پر اترا اور کلام کرنا ثابت ہوا جو لوگ اللہ کے بارے میں ان چیزوں سے انکار کرتے ہیں ان کو غور کرنا چاہیے کہ اس سے واضح دلیل اور کیا ہوگی۔

۷۴۹۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ أَنَّ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»۔ [راجع: ۲۳۸]

(۷۴۹۵) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم سے ابوزناد نے بیان کیا، ان سے اعرج نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے رسول اللہ ﷺ سے سنا، آپ ﷺ نے فرمایا: ”موجودینا میں ہم سب سے آخری امت ہیں لیکن آخرت میں سب سے آگے ہوں گے۔“

۷۴۹۶۔ وَيَهْدِي إِلَى سَبِيلِ قَالَ اللَّهُ: ((أَنْفِقْ)) اور اسی سند سے یہ بھی مروی ہے کہ اللہ تعالیٰ فرماتا ہے: ”تم
 أَنْفِقْ عَلَيْكَ)). [راجع: ۴۶۸۴]

تشریح: یہاں بھی اللہ پاک کا ایسا کلام مذکور ہوا جو قرآن سے نہیں ہے اور یقیناً اللہ کا کلام ہے جسے حدیث قدسی کہتے ہیں۔

۷۴۹۷۔ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا
ابْنُ فَضِيلٍ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ
أَبِي هُرَيْرَةَ فَقَالَ: ((هَذِهِ خَدِيجَةُ أُمَّتِكَ يَا نَائِ
فِيهِ طَعَامٌ أَوْ إِنَاءٌ فِيهِ شَرَابٌ فَأَقْرِئْهَا مِنْ رَبِّهَا
السَّلَامَ وَبَشِّرْهَا بِبَيْتٍ مِنْ قَصَبٍ لَا صَخَبَ
فِيهِ وَلَا نَصَبٍ)). [راجع: ۳۸۲۰]

تشریح: یہاں بھی اللہ کا ایک کلام بحق حضرت خدیجہ رضی اللہ عنہا نقل ہوا یہی باب سے مطابقت ہے۔ حضرت خدیجہ رضی اللہ عنہا کی فضیلت ثابت ہوئی خدیجہ رضی اللہ عنہا بنت خویلد قریش کی بہت مالدار شریف ترین خاتون جنہوں نے نبی کریم ﷺ سے خود رغبت سے نکاح کیا۔ آپ عرصہ سے بیوہ تھیں بعد میں نبی کریم ﷺ کے ساتھ اس وفا شعار سے زندگی گزاری کہ جس کی مثال ملنی مشکل ہے۔ ۶۵ سال کی عمر میں ہجرت نبوی سے تین سال پہلے رمضان شریف میں انتقال فرمایا اور مکہ کے مشہور قبرستان جحون میں آپ کو دفن کیا گیا۔ آپ کی جدائی کا نبی کریم ﷺ کو سخت ترین صدمہ ہوا۔ انا للہ وانا الیہ راجعون۔

۷۴۹۸۔ حَدَّثَنَا مُعَاذُ بْنُ أُسَيْدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((قَالَ اللَّهُ أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى

(۷۴۹۸) ہم سے معاذ بن اسد نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، کہا ہم کو معمر نے خبر دی، انہیں ہمام بن منبہ نے اور انہیں ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ جنت میں میں نے اپنے نیک بندوں کے لیے وہ چیزیں تیار کر رکھی ہیں جنہیں نہ آنکھوں نے دیکھا، نہ کانوں نے سنا اور نہ کسی انسان کے دل میں ان

کا خیال گزرا ہوگا۔“

قَلْبِ بَشَرٍ))۔ [راجع: ۳۲۴۴]

تشریح: اس حدیث میں صاف اللہ کا کلام نقل ہوا ہے اللہ پاک آج کے معتزلیوں اور منکروں کو ان احادیث پر غور کرنے کی ہدایت بخشنے۔

۷۴۹۹۔ حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جَرِيْجٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: ((اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قِيَمُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَلِقَاؤُكَ الْحَقُّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفُ عَنِّي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ))۔ [راجع: ۱۱۲۰]

تشریح: دعائے مبارکہ میں لفظ ((قولك الحق)) سے ترجمہ باب نکلا کہ یا اللہ! تیرا کلام کرنا حق ہے۔ اس سے ہی ان لوگوں کی تردید ہوئی جو اللہ کے کلام میں حروف اور آواز کے منکر ہیں۔

۷۵۰۰۔ حَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ عَبْدِ الْمُعِزِّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ، قَالَ: سَمِعْتُ الزُّهْرِيَّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعَبِيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَبَرَّأَهَا

(۷۵۰۰) ہم سے حجاج بن مہال نے بیان کیا، کہا ہم سے عبد اللہ بن عمر نمیری نے بیان کیا، کہا ہم سے یونس بن یزید ایللی نے بیان کیا، کہا کہ میں نے زہری سے سنا، انہوں نے کہا کہ میں نے عروہ بن زبیر، سعید بن مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ بن عمر سے سنا، نبی کریم ﷺ کی زوجہ مطہرہ عائشہ رضی اللہ عنہا کے بارے میں جب تہمت لگانے والوں نے ان پر تہمت لگائی تھی اور اللہ نے اس سے انہیں بری قرار دیا تھا۔ ان سب نے بیان کیا اور ہر ایک نے مجھ سے عائشہ رضی اللہ عنہا کی بیان کی ہوئی بات کا

اللَّهُ مِمَّا قَالُوا وَكُلُّ حَدَّثَنِي طَائِفَةً مِّنَ
الْحَدِيثِ الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ قَالَتْ:
وَلَكِنِّي وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ يَنْزِلُ
فِي بَرَاتَيْنِ وَحَيَّا يَنْتَلِي وَلَسَّانِي فِي نَفْسِي
كَأَنَّ أَحَقَرَ مِنِّي أَنِّي يَتَكَلَّمُ اللَّهُ فِي بَأْمَرٍ يَنْتَلِي
وَلَكِنِّي كُنْتُ أَزْجُو أَنِّي بَرَى رَسُولَ اللَّهِ ﷺ
فِي النَّوْمِ رُؤْيَا يَبْرُئِي اللَّهُ بِهَا فَأَنْزَلَ اللَّهُ:
(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ) الْعَشْرَ الْآيَاتِ.

ایک حصہ بیان کیا۔ ام المؤمنین نے کہا کہ اللہ کی قسم! مجھے یہ خیال نہیں تھا کہ
اللہ تعالیٰ میری پاکی بیان کرنے کے لیے وحی نازل کرے گا جس کی تلاوت
ہوگی میرے دل میں میرا درجہ اس سے بہت کم تھا کہ اللہ میرے بارے میں
(قرآن مجید میں) وحی نازل کرے جس کی تلاوت ہوگی، البتہ مجھے امید تھی
کہ رسول اللہ ﷺ کوئی خواب دیکھیں گے جس کے ذریعے اللہ میری
براءت کر دے گا۔ لیکن اللہ تعالیٰ نے یہ آیات نازل کی ہیں (إِنَّ الَّذِينَ
جَاءُوا بِالْإِفْكِ) الخ۔ دس آیات۔

[النور: ۱۱، ۲۰] [راجع: ۲۵۹۳]

تشریح: دس آیتیں جو سورہ نور میں ہیں۔ مقصد اللہ کا کلام ثابت کرنا ہے جو بخوبی ظاہر ہے۔ آیات مذکورہ حضرت عائشہ رضی اللہ عنہا کی براءت سے متعلق
نازل ہوئیں۔ حضرت عائشہ صدیقہ رضی اللہ عنہا حضرت ابوبکر رضی اللہ عنہ کی صاحبزادی اور رسول کریم ﷺ کی بہت ہی محبوبہ بیوی ہیں جن کے مناقب بہت
ہیں۔ سنہ ۸۵ھ بمابہ رمضان ۱۷ کی شب میں وفات ہوئی۔ رات میں دفن کیا گیا۔ ان دنوں حضرت ابو ہریرہ رضی اللہ عنہ عامل مدینہ تھے۔ انہوں نے نماز جنازہ
پڑھائی۔ (رضی اللہ عنہا وارضاہا)

۷۵۰۱۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا
الْمُعِيزَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزُّنَادِ عَنْ
الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: ((يَقُولُ اللَّهُ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ
سَيِّئَةً فَلَا تَكْتُبُهَا عَلَيْهِ حَتَّى يَعْمَلَهَا فَإِنْ
عَمِلَهَا فَكْتُبُهَا بِمِثْلِهَا وَإِنْ تَرَكَهَا مِنْ أَجْلِي
فَاكْتُبُهَا لَهُ حَسَنَةً وَإِذَا أَرَادَ أَنْ يَعْمَلَ
حَسَنَةً فَلَمْ يَعْمَلْهَا فَكْتُبُهَا لَهُ حَسَنَةً فَإِنْ
عَمِلَهَا فَكْتُبُهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ
مِائَةِ ضِعْفٍ)).

(۷۵۰۱) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے مغیرہ بن عبد
الرحمن نے بیان کیا، ان سے ابوزناد نے بیان کیا، ان سے اعرج نے بیان
کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے
فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ جب میرا بندہ کسی برائی کا ارادہ کرے تو
اسے نہ لکھو یہاں تک کہ اسے کرنے لے جب اسے کرنے لے، پھر اسے اس
کے برابر لکھو اور اگر اس برائی کو وہ میرے خوف سے چھوڑ دے تو اس کے
حق میں ایک نیکی لکھو اور اگر بندہ کوئی نیکی کرنی چاہے تو اس کے لیے ارادہ
ہی پر ایک نیکی لکھ لو اور اگر وہ اس نیکی کو کر بھی لے تو اس جیسی دس نیکیاں
اس کے لیے لکھو۔“

تشریح: اس سے بھی اللہ کا کلام ثابت ہوا کہ وہ قرآن کے علاوہ بھی کلام نازل کرتا ہے۔ جیسا کہ ان جملہ احادیث میں موجود ہے۔

۷۵۰۲۔ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ مُعَاوِيَةَ بْنِ
أَبِي مُزَرَّدٍ عَنْ سَعِيدِ بْنِ يَسَّارٍ عَنْ أَبِي
بِلَالٍ (۷۵۰۲) ہم سے اسماعیل بن عبد اللہ، قال: حدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ مُعَاوِيَةَ بْنِ
أَبِي مُزَرَّدٍ عَنْ سَعِيدِ بْنِ يَسَّارٍ عَنْ أَبِي
بن یسار نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے
محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

ہُرَيْرَةُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((حَلَقَ اللَّهُ الْخَلْقَ فَلَمَّا فَرَعَ مِنْهُ قَامَتِ الرَّجُمُ فَقَالَ: مَهْ؟ قَالَتْ: هَذَا مَقَامُ الْعَانِدِ بِكَ مِنَ الْقَطِيعَةِ فَقَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ وَأَقْطَعَ مَنْ قَطَعَكِ قَالَتْ: بَلَى يَا رَبِّ أَقَالَ: فَذَلِكَ لَكَ)) ثُمَّ قَالَ أَبُو هُرَيْرَةَ: ((فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ)).

فرمایا: ”اللہ تعالیٰ نے مخلوق پیدا کی اور جب اس سے فارغ ہو گیا تو رحم کھڑا ہوا اللہ تعالیٰ نے فرمایا کہ ٹھہر جا، اس نے کہا کہ یہ قطع رحم (ناطہ توڑنا) سے تیری پناہ مانگنے کا مقام ہے۔ اللہ تعالیٰ نے فرمایا: تم اس پر راضی نہیں کہ میں ناطہ جوڑنے والے سے اپنے رحم کا ناطہ جوڑوں اور ناطہ کاٹنے والوں سے جدا ہو جاؤں۔ اس نے کہا کہ ضرور اے میرے رب! اللہ تعالیٰ نے فرمایا کہ پھر یہی تیرا مقام ہے۔“ پھر ابو ہریرہ رضی اللہ عنہ نے سورہ محمد کی یہ آیت پڑھی: ”ممکن ہے کہ اگر تم حاکم بن جاؤ تو زمین میں فساد کرو اور قطع رحمی کرو۔“

[محمد: ۲۲] [راجع: ۴۸۳۰]

تشریح: اللہ تعالیٰ کا ایک واضح کلام نقل ہوا یہ باب سے مطابقت ہے۔ دوسری روایت میں ہے کہ اللہ نے ناطہ سے فصیح بلیغ زبان میں یہ گفتگو کی۔ ترجمہ باب اس سے نکلا کہ اللہ تعالیٰ نے ناطہ سے کلام فرمایا۔ آیت میں یہ بھی بتلایا گیا ہے کہ اکثر لوگ دنیاوی اقتدار و دولت ملنے پر فساد قطع رحمی ضرور کرتے ہیں۔ الا ماشاء اللہ۔

۷۵۰۳۔ حَدَّثَنَا مُسَبَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحٍ عَنْ عُبَيْدِ اللَّهِ عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: 'لِمَ النَّبِيُّ ﷺ فَقَالَ: ((قَالَ اللَّهُ: أَصْبَحَ مِنْ عِبَادِي كَافِرٌ بِي وَمُؤْمِنٌ بِي)).

(۷۵۰۳) ہم سے مسدد بن مسدد نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے صالح نے، ان سے عبید اللہ نے، ان سے زید بن خالد رضی اللہ عنہ نے کہ نبی کریم ﷺ کے زمانہ میں بارش ہوئی تو آپ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے میرے بعض بندے صبح کافر ہو کر کرتے ہیں اور بعض بندے صبح مؤمن ہو کر کرتے ہیں۔“ [راجع: ۸۴۶]

تشریح: کلام الہی کے لیے واضح ترین دلیل ہے۔ دوسری حدیث میں تفصیل ہے کہ بارش ہونے پر جو لوگ بارش کو اللہ کی طرف سے جانتے ہیں وہ مؤمن ہو جاتے ہیں اور جو ستاروں کی تاثیر سے بارش کا عقیدہ رکھتے ہیں وہ اللہ کے ساتھ کفر کرنے والے ہو جاتے ہیں۔

۷۵۰۴۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَالَ اللَّهُ: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ)). [مسلم: ۱۸۳۴]

(۷۵۰۴) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابوزناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ جب میرا بندہ مجھ سے ملاقات پسند کرتا ہے تو میں بھی اس سے ملاقات پسند کرتا ہوں اور جب وہ مجھ سے ملاقات ناپسند کرتا ہے تو میں بھی ناپسند کرتا ہوں۔“

تشریح: ایک فرمان الہی جو ہر مسلمان کے یاد رکھنے کی چیز ہے۔ اللہ تعالیٰ ہم سب کو اسے آخرت میں یاد رکھنے کی سعادت عطا کرے۔ آمین یا رب العالمین۔

۷۵۰۵۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، (۷۵۰۵) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعیب نے خبر دی، کہا ہم

قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَالَ اللَّهُ: أَنَا عِنْدَ طَلْنِ عَبْدِي بِي)). [راجع: ۷۴۰۵]

سے ابو زناد نے بیان کیا، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”اللہ تعالیٰ فرماتا ہے کہ میں اپنے بندے کے گمان کے ساتھ ہوں جو وہ میرے متعلق رکھتا ہے۔“

تشریح: یہ فرمان الہی بھی اس قابل ہے کہ ہر مومن بندہ ہر وقت اسے ذہن میں رکھ کر زندگی گزارے اور اللہ کے ساتھ ہر وقت نیک گمان رکھے۔ برائی کا ہرگز گمان نہ رکھے۔ جنت ملنے پر بھی پورا یقین رکھے اللہ اپنی رحمت سے اس کے ساتھ وہی کرے گا جو اس کا گمان ہے۔ حدیث بھی کلام الہی ہے یہ اس حقیقت کی روشن دلیل ہے۔

۷۵۰۶۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ فَإِذَا مَاتَ فَحَرَّقُوهُ وَادْرُوا نِصْفَهُ فِي النَّارِ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَّرَ اللَّهُ عَلَيْهِ لِيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ وَأَمَرَ النَّارَ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ: لَمْ تَعْلَمْتَ قَالَ: مِنْ خَشْيَتِكَ وَأَنْتَ أَعْلَمُ فَغَفَرَ لَهُ)). [راجع: ۳۴۸۱] [مسلم: ۶۹۸۰]

(۷۵۰۶) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے ابو زناد نے، ان سے اعرج نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ رسول اللہ ﷺ نے فرمایا: ”ایک شخص نے جس نے (بنی اسرائیل میں سے) کوئی نیک کام کبھی نہیں کیا تھا، وصیت کی کہ جب وہ مر جائے تو اسے جلاڈالیں اور اس کی آدھی راکھ خشکی میں اور آدھی دریا میں بکھیر دیں کیونکہ اللہ کی قسم! اگر اللہ نے مجھ پر قابو پالیا تو ایسا عذاب مجھے دے گا جو دنیا کے کسی شخص کو بھی وہ نہیں دے گا، پھر اللہ نے سمندر کو حکم دیا اور اس نے تمام راکھ جمع کر دی جو اس کے اندر تھی، پھر اس نے خشکی کو حکم دیا اور اس نے بھی اپنی تمام راکھ جمع کر دی جو اس کے اندر تھی، پھر اللہ تعالیٰ نے اس سے پوچھا تو نے ایسا کیوں کیا تھا؟ اس نے عرض کیا: اے رب! تیرے خوف سے میں نے ایسا کیا اور تو سب سے زیادہ جاننے والا ہے۔ پس اللہ تعالیٰ نے اسے بخش دیا۔“

تشریح: کیونکہ وہ شخص گونا گونا گوارہ پر موجد تھا۔ اہل توحید کے لیے مغفرت کی بڑی امید ہے۔ آدمی کو چاہیے کہ شرک سے ہمیشہ بچتا رہے اور توحید پر قائم رہے اگر شرک پر مواتو مغفرت کی امید بالکل نہیں ہے۔ قبروں کو پوجنا، تزییوں اور جمنڈوں کے آگے سر جھکانا، مزارات کا طواف کرنا۔ کسی خواجہ و قطب کی نذر دنیا زکرنا، یہ سارے شرکیہ افعال ہیں اللہ ان سب سے بچائے۔ آمین

۷۵۰۷۔ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرٍة، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرٍة، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ: ((إِنَّ عَبْدًا أَصَابَ ذَنْبًا وَرَبَّمَا قَالَ: أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ

(۷۵۰۷) ہم سے احمد بن اسحاق نے بیان کیا، کہا ہم سے عمرو بن عاصم نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، کہا ہم سے اسحاق بن عبد اللہ نے، انہوں نے عبد الرحمن بن ابی عمرہ سے سنا، کہا کہ میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”ایک بندے نے بہت گناہ کئے اور کہا اے میرے رب! میں تیرا ہی گنہگار بندہ ہوں تو مجھے بخش دے، اللہ رب العزت نے فرمایا: میرا بندہ

أَذْنَبْتُ وَرَبِّمَا قَالَ: أَصَبْتُ فَاعْفِرْهُ فَقَالَ رَبُّهُ: أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا أَوْ أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ أَوْ أَصَبْتُ آخَرَ فَاعْفِرْهُ فَقَالَ: أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا وَرَبِّمَا قَالَ أَصَابَ ذَنْبًا قَالَ: رَبِّ أَصَبْتُ أَوْ قَالَ أَذْنَبْتُ آخَرَ فَاعْفِرْهُ لِي فَقَالَ: أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ عَفَرْتُ لِعَبْدِي ثَلَاثًا فَلْيَعْمَلْ مَا شَاءَ)). (مسلم: ۶۹۸۶، ۶۹۸۷)

جانتا ہے کہ اس کا کوئی رب ضرور ہے جو گناہ معاف کرتا ہے اور گناہ کی وجہ سے سزا بھی دیتا ہے میں نے اپنے بندے کو بخش دیا، پھر بندہ رکارہا جتنا اللہ نے چاہا اور پھر اس نے گناہ کیا اور عرض کیا: میرے رب! میں نے دوبارہ گناہ کر لیا، اسے بھی بخش دے۔ اللہ تعالیٰ نے فرمایا میرا بندہ جانتا ہے کہ اس کا رب ضرور ہے جو گناہ معاف کرتا ہے اور اس کے بدلے میں سزا دیتا ہے، میں نے اپنے بندے کو بخش دیا، پھر جب تک اللہ نے چاہا بندہ گناہ سے رکارہا اور پھر اس نے گناہ کیا اور اللہ کے حضور میں عرض کیا: اے میرے رب! میں نے گناہ پھر کر لیا ہے تو مجھے بخش دے۔ اللہ تعالیٰ نے فرمایا میرا بندہ جانتا ہے کہ اس کا ایک رب ضرور ہے جو گناہ معاف کرتا ہے ورنہ اس کی وجہ سے سزا بھی دیتا ہے میں نے اپنے بندے کو بخش دیا تین مرتبہ، پس اب جو چاہے عمل کرے۔“

تشریح: امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ اللہ تعالیٰ کا کلام کرنا حق ہے۔ اس حدیث میں بھی اللہ کا کلام ایک گناہگار کے متعلق مذکور ہے اور یہ بتلانا بھی مقصود ہے کہ قرآن مجید اللہ کا کلام ہے مگر قرآن مجید کے علاوہ بھی اللہ کا کلام کرتا ہے۔ رسول کریم ﷺ صادق المصدق ہیں۔ آپ نے یہ کلام الہی نقل فرمایا ہے جو لوگ اللہ کے کلام کا انکار کرتے ہیں، ان کے نزدیک رسول اللہ ﷺ صادق المصدق نہیں ہیں۔ اس حدیث سے استغفار کی بھی بڑی فضیلت ثابت ہوئی بشرطیکہ گناہوں سے تائب ہوتا جائے اور استغفار کرتا رہے تو اس کو ضرر نہ ہوگا۔ استغفار کی تین شرطیں ہیں۔ گناہ سے الگ ہو جانا، تادم ہونا، آگے کے لیے یہ نیت کرنا کہ اب نہ کروں گا۔ اس نیت کے ساتھ اگر پھر گناہ ہو جائے تو پھر استغفار کرے۔ دوسری حدیث میں ہے اگر ایک دن میں ستر بار وہی گناہ کرے لیکن استغفار کرتا رہے تو اس نے اصرار نہیں کیا۔ اصرار کے یہ معنی ہیں کہ گناہ پر تادم نہ ہو اس کے پھر کرنے کی نیت رکھے۔ صرف زبان سے استغفار کرتا رہے کہ ایسا استغفار خود استغفار کے قابل ہے۔ اللھم انا نستغفرك ونتوب اليك فاغفر لنا يا خير الغافرين آمین۔

۷۵۰۸۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ، قَالَ: حَدَّثَنِي مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي حَدَّثَنَا قَتَادَةَ عَنْ عَقْبَةَ بْنِ عَبْدِ الْغَافِرِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ ذَكَرَ رَجُلًا فَيَمْنُ سَلَفَ أَوْ فَيَمْنُ كَانَ قَبْلَكُمْ قَالَ: كَلِمَةً: يَغْنِي. ((أَعْطَاهُ اللَّهُ مَا لَا وَوَلَدًا فَلَمَّا حَضَرَهُ الْمَوْتُ قَالَ لِنَبِيِّهِ أَيُّ أَبٍ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرُ أَبٍ قَالَ: فَإِنَّهُ لَمْ يَبْتَرِ أَوْ لَمْ يَبْتَرِ

۷۵۰۸) ہم سے عبد اللہ بن ابی اسود نے بیان کیا، کہا مجھ سے معتمر نے بیان کیا، کہا میں نے اپنے والد سے سنا، انہوں نے کہا ہم سے قتادہ نے بیان کیا، ان سے عقبہ بن عبد الغافر نے اور ان سے ابوسعید خدری رضی اللہ عنہ نے کہ نبی کریم ﷺ نے کچھلی امتوں میں سے ایک شخص کا ذکر کیا۔ اس کے متعلق آپ نے ایک کلمہ فرمایا، یعنی: ”اللہ نے اسے مال و اولاد سب کچھ دیا تھا۔ جب اس کے مرنے کا وقت قریب آیا تو اس نے اپنے لڑکوں سے پوچھا کہ میں تمہارے لیے کیسا باپ ثابت ہوا۔ انہوں نے کہا کہ بہترین باپ اس پر اس نے کہا کہ لیکن تمہارے باپ نے اللہ کے ہاں کوئی نیکی نہیں

عِنْدَ اللَّهِ خَيْرًا وَإِنْ يَقْدِرَ اللَّهُ عَلَيْهِ يُعَذِّبُهُ
فَانْظُرُوا إِذَا مِتُّ فَأَحْرِقُونِي حَتَّى إِذَا صِرْتُ
فَحْمًا فَاسْحَقُونِي أَوْ قَالَ فَاسْحَكُونِي فَإِذَا كَانَ
يَوْمُ رِنَجٍ عَاصِيفٍ فَأَذْرُونِي فِيهَا)) فَقَالَ نَبِيُّ
اللَّهِ ﷺ: ((فَاتَّخَذَ مَوَاقِفَهُمْ عَلَى ذَلِكَ
وَرَبِّي أَفْعَلُوا ثُمَّ أَذْرُوهُ فِي يَوْمٍ عَاصِيفٍ فَقَالَ
اللَّهُ تَعَالَى: كُنْ فَإِذَا هُوَ رَجُلٌ قَائِمٌ قَالَ اللَّهُ:
أَيُّ عَبْدِي مَا حَمَلَكَ عَلَى أَنْ فَعَلْتَ؟ مَا
فَعَلْتَ قَالَ: مَخَافَتُكَ أَوْ قَرَقٌ مِنْكَ قَالَ: فَمَا
تَلَاوَاهُ أَنْ رَحِمَهُ)) وَقَالَ مَرَّةً أُخْرَى: ((فَمَا
تَلَاوَاهُ غَيْرُهَا)). فَحَدَّثَتْ بِهِ أَبَا عَثْمَانَ فَقَالَ:
سَمِعْتُ هَذَا مِنْ سَلْمَانَ غَيْرَ أَنَّهُ زَادَ فِيهِ:
((أَذْرُونِي فِي الْبَحْرِ)) أَوْ كَمَا حَدَّثَ.

ہم سے موسیٰ بن اسماعیل نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان
کیا اور اس نے ”لَمْ يَبْتَئِرْ“ کے الفاظ کہے اور خلیفہ بن خیاط (امام
بخاری رحمہ اللہ کے شیخ) نے کہا ہم سے معتمر نے بیان کیا، پھر یہی حدیث نقل
کی۔ اس میں ”لَمْ يَبْتَئِرْ“ ہے۔ قتادہ نے اس کے معنی یہ کئے ہیں، یعنی کوئی
نیکی آخرت کے لیے ذخیرہ نہیں کی۔

تشمیح: اللہ نے اس گناہگار بندے کو فرمایا کہ اے بندے! تو نے یہ حرکت کیوں کرائی۔ اسی سے باب کا مطلب نکلتا ہے کہ اللہ کا کلام کرنا برحق ہے
جو لوگ کلام الہی سے انکار کرتے ہیں وہ صریح آیات و احادیث نبویہ کے منکر ہیں۔ ہداهم اللہ۔ راویوں نے لفظ یبتئر یا لم یبتئر راہ اور زاء سے
نقل کیا ہے۔ بعض نے راہ کے ساتھ بعض نے زاء کے ساتھ روایت کیا۔ مطلب ہر دو کا ایک ہی ہے۔ حضرت ابوسعید خدری رضی اللہ عنہ کا نام سعد بن مالک
ہے۔ بنی خدرہ ایک انصاری قبیلہ ہے۔ حضرت ابوسعید علما و فضلاء انصار سے ہیں۔ حفاظ حدیث میں شمار کئے جاتے ہیں۔ عمر ۸۴ سال سنہ ۴۷ھ میں
فوت ہوئے۔ بقیع غرقہ میں دفن کئے گئے۔ (رضی اللہ عنہ وارضاه)

بَابُ كَلَامِ الرَّبِّ يَوْمَ الْقِيَامَةِ
مَعَ الْأَنْبِيَاءِ وَغَيْرِهِمْ

باب: اللہ تعالیٰ کا قیامت کے دن انبیاء اور دوسرے
لوگوں سے کلام کرنا برحق ہے

۷۵۰۹۔ حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ، قَالَ: حَدَّثَنَا (۷۵۰۹) ہم سے یوسف بن راشد نے بیان کیا، کہا ہم سے احمد بن عبد اللہ

أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ حُمَيْدٍ، قَالَ: سَمِعْتُ أَنَسًا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((إِذَا كَانَ يَوْمُ الْقِيَامَةِ شُفِّعْتُ فَقُلْتُ: يَا رَبِّ! ادْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ فَبَدَّخُلُونَ ثُمَّ أَقُولُ: ادْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى شَيْءٍ)) فَقَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٤]

یروئی نے بیان کیا، کہا ہم سے ابو بکر بن عیاش نے، ان سے حمید نے بیان کیا کہ میں نے انس رضی اللہ عنہ سے سنا، کہا کہ میں نے نبی کریم ﷺ سے سنا، آپ ﷺ نے فرمایا: ”قیامت کے دن میری شفاعت قبول کی جائے گی میں کہوں گا: اے رب! جس کے دل میں رائی کے دانے کے برابر بھی ایمان ہوا ہے بھی جنت میں داخل فرما دے۔ ایسے لوگ جنت میں داخل کر دیے جائیں گے میں پھر عرض کروں گا اے رب! جنت میں اسے بھی داخل کر دے جس کے دل میں معمولی سا بھی ایمان ہو۔“ انس رضی اللہ عنہ نے کہا کہ گویا میں اس وقت بھی رسول اللہ ﷺ کی انگلیوں کی طرف دیکھ رہا ہوں۔

تشریح: جن سے آپ ﷺ اشارہ کر رہے تھے۔ روزِ محشر میں نبی کریم ﷺ کا ایک مکالمہ نقل ہوا ہے۔ اس سے باب کا مطلب ثابت ہوتا ہے۔ اللہ تعالیٰ روزِ قیامت نبی کریم ﷺ اور دیگر بندوں سے کلام کرے گا۔ اس میں جہیم اور معتزلہ کا رد ہے جو اللہ کے کلام کرنے کا انکار کرتے ہیں۔

٧٥١٠۔ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، قَالَ: حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَنْزِيُّ، قَالَ: اجْتَمَعْنَا نَاسٌ مِنْ أَهْلِ الْبَصْرَةِ فَدَهَبْنَا إِلَى أَنَسِ بْنِ مَالِكٍ وَدَهَبْنَا مَعَنَا بِثَابِتِ [الْبُنَانِيِّ] إِلَيْهِ يَسْأَلُهُ لَنَا عَنْ حَدِيثِ الشَّفَاعَةِ فَإِذَا هُوَ فِي قَبْضِهِ فَوَافَقْنَاهُ بِصَلِّي الضُّحَى فَاسْتَأْذَنَّا فَأَذِنَ لَنَا وَهُوَ قَاعِدٌ عَلَى فَرَاشِهِ فَقُلْنَا لِثَابِتٍ: لَا تَسْأَلْهُ عَنْ شَيْءٍ أَوْلَ مِنْ حَدِيثِ الشَّفَاعَةِ فَقَالَ: يَا أَبَا حَمْرَةَ! هَؤُلَاءِ إِخْوَانُكَ مِنْ أَهْلِ الْبَصْرَةِ جَاءُوكَ يَسْأَلُونَكَ عَنْ حَدِيثِ الشَّفَاعَةِ فَقَالَ: حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: ((إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَا جِئَ النَّاسُ بِبَعْضِهِمْ فِي بَعْضٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ يَا بَرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ

(٥١٠) ہم سے سلیمان بن حرب نے بیان کیا، کہا ہم سے حماد بن زید نے بیان کیا، ان سے سعید بن ہلال عنزی نے بیان کیا، کہا کہ بصرہ کے کچھ لوگ ہمارے پاس جمع ہو گئے، پھر ہم انس بن مالک رضی اللہ عنہ کے پاس گئے اور اپنے ساتھ ثابت کو بھی لے گئے تاکہ وہ ہمارے لیے شفاعت کی حدیث پوچھیں۔ حضرت انس رضی اللہ عنہ اپنے محل میں تھے اور جب ہم پہنچے تو وہ چاشت کی نماز پڑھ رہے تھے ہم نے ملاقات کی اجازت چاہی اور ہمیں اجازت مل گئی۔ اس وقت وہ اپنے بستر پر بیٹھے تھے ہم نے ثابت سے کہا تھا کہ حدیث شفاعت سے پہلے ان سے اور کچھ نہ پوچھنا، چنانچہ انہوں نے کہا: اے ابو حمزہ! یہ آپ کے بھائی بصرہ سے آئے ہیں اور آپ سے شفاعت کی حدیث پوچھنا چاہتے ہیں۔ انہوں نے کہا کہ ہم سے محمد ﷺ نے بیان کیا، آپ نے فرمایا: ”قیامت کا دن جب آئے گا تو لوگ ٹھانٹیں مارتے ہوئے سمندر کی طرح ظاہر ہوں گے، پھر وہ آدم علیہ السلام کے پاس آئیں گے اور ان سے کہیں گے کہ ہماری اپنے رب کے پاس شفاعت کیجئے وہ کہیں گے کہ میں اس قابل نہیں ہوں، تم ابراہیم علیہ السلام کے پاس جاؤ، وہ اللہ کے خلیل ہیں لوگ ابراہیم علیہ السلام کے پاس آئیں گے وہ بھی کہیں گے کہ میں اس قابل نہیں ہوں، ہاں، تم موسیٰ علیہ السلام کے پاس جاؤ! وہ اللہ سے شرف ہم کلام

بِمُوسَى فَإِنَّهُ كَلَّمَ اللَّهَ فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ فَيَأْتُونَ بِي فَيَقُولُ أَنَا لَهَا فَاسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخْبَرُهُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ: ارْقِعْ رَأْسَكَ وَقُلْ: يَسْمَعُ لَكَ وَسَلْ تَعْطُ وَاشْفَعْ تُشْفَعُ. فَيَقُولُ: يَا رَبِّ أُمِّتِي أُمِّتِي فَيَقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخْبَرُهُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! ارْقِعْ رَأْسَكَ وَقُلْ: يَسْمَعُ لَكَ وَسَلْ تَعْطُ وَاشْفَعْ تُشْفَعُ فَيَقُولُ: يَا رَبِّ! أُمِّتِي أُمِّتِي فَيَقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيْمَانٍ فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخْبَرُهُ لَهُ سَاجِدًا فَيَقَالُ: يَا مُحَمَّدُ! ارْقِعْ رَأْسَكَ وَقُلْ: يَسْمَعُ لَكَ وَسَلْ تَعْطُ وَاشْفَعْ تُشْفَعُ فَيَقُولُ: يَا رَبِّ! أُمِّتِي أُمِّتِي فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى أَدْنَى مِثْقَالِ حَبَّةٍ خَرْدَلَةٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ فَانْطَلِقْ فَأَفْعَلْ)) فَلَمَّا خَرَجْنَا مِنْ عِنْدِ أَنْسِ قُلْتُ لِبَعْضِ أَصْحَابِنَا: لَوْ مَرَرْنَا بِالْحَسَنِ وَهُوَ مُتَوَارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ فَحَدَّثَنَاهُ بِمَا حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ فَاتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ

پانے والے ہیں لوگ موسیٰ علیہ السلام کے پاس آئیں گے اور وہ بھی کہیں گے کہ میں اس قابل نہیں ہوں، البتہ تم عیسیٰ علیہ السلام کے پاس جاؤ! وہ اللہ کی روح اور اس کا کلمہ ہیں، چنانچہ لوگ عیسیٰ علیہ السلام کے پاس آئیں گے وہ بھی کہیں گے کہ میں اس قابل نہیں ہوں، ہاں، تم محمد (صلی اللہ علیہ وسلم) کے پاس جاؤ! لوگ میرے پاس آئیں گے اور میں کہوں گا کہ میں شفاعت کے لیے ہوں اور پھر میں اپنے رب سے اجازت چاہوں گا اور مجھے اجازت دی جائے گی اور اللہ تعالیٰ تعریفوں کے الفاظ مجھے الہام کرے گا جن کے ذریعے میں اللہ کی حمد بیان کروں گا جو اس وقت مجھے یاد نہیں ہیں، چنانچہ جب میں یہ تعریفیں بیان کروں گا اور اللہ کے حضور میں سجدہ کرنے والا ہو جاؤں گا تو مجھ سے کہا جائے گا: اے محمد! اپنا سراٹھاؤ، جو کہو گے وہ سنا جائے گا، جو مانگو گے وہ دیا جائے، جو شفاعت کرو گے قبول کی جائے گی، پھر میں کہوں گا: اے رب! میری امت، میری امت۔ کہا جائے گا کہ جاؤ! اور ان لوگوں کو دوزخ سے نکال لو جن کے دل میں ذرہ یا رائی برابر بھی ایمان ہو، چنانچہ میں جاؤں گا اور ایسا ہی کروں گا، پھر میں لوگوں کا اور یہی تعریفیں پھر کروں گا اور اللہ کے لیے سجدے میں چلا جاؤں گا مجھ سے کہا جائے گا اپنا سراٹھاؤ کہو آپ کی سنی جائے گی میں کہوں گا: اے رب! میری امت، میری امت۔ اللہ تعالیٰ فرمائے گا جاؤ! اور جس کے دل میں ایک رائی کے دانے کے کم سے کم تر حصہ کے برابر بھی ایمان ہو اسے بھی جہنم سے نکال لو، پھر میں چلا جاؤں گا اور نکالوں گا۔“

پھر جب ہم انس رضی اللہ عنہ کے پاس سے نکلے تو میں نے اپنے بعض ساتھیوں سے کہا کہ ہمیں حسن بصری کے پاس بھی چلنا چاہیے، وہ اس وقت ابوخلیفہ کے مکان میں تھے اور ان سے وہ حدیث بیان کرنی چاہیے جو انس رضی اللہ عنہ نے ہم سے بیان کی ہے چنانچہ ہم ان کے پاس آئے اور انہیں سلام کیا، پھر انہوں نے ہمیں اجازت دی اور ہم نے ان سے کہا: اے ابوسعید! ہم آپ کے پاس آپ کے بھائی انس بن مالک رضی اللہ عنہ کے یہاں سے آئے ہیں اور انہوں نے ہم سے جو شفاعت کے متعلق حدیث بیان کی، اس جیسی حدیث ہم نے نہیں سنی۔ انہوں نے کہا بیان کرو ہم نے ان سے حدیث بیان کی

جب اس مقام تک پہنچے تو انہوں نے کہا اور بیان کرو۔ ہم نے کہا کہ اس سے زیادہ انہوں نے نہیں بیان کی انہوں نے کہا کہ انس رضی اللہ عنہ جب صحت مند تھے میں سال اب سے پہلے تو انہوں نے مجھ سے یہ حدیث بیان کی تھی مجھے معلوم نہیں کہ وہ باقی بھول گئے یا اس لیے بیان کرنا ناپسند کیا کہ کہیں لوگ بھروسہ نہ کر بیٹھیں ہم نے کہا: ابوسعید! پھر آپ ہم سے وہ حدیث بیان کیجئے۔ آپ اس پر ہنس دیے اور فرمایا: انسان بڑا جلد باز پیدا کیا گیا ہے۔ میں نے اس کا ذکر ہی اس لیے کیا ہے کہ تم سے بیان کیا چاہتا ہوں۔ انس رضی اللہ عنہ نے مجھ سے اسی طرح حدیث بیان کی جس طرح تم سے بیان کی (اور اس میں یہ لفظ بڑھائے) نبی کریم ﷺ نے فرمایا: ”پھر میں چوتھی مرتبہ لوگوں کا اور وہی تعریفیں کروں گا اور اللہ کے لیے سجدہ میں چلا جاؤں گا۔ اللہ فرمائے گا: اے محمد! اپنا سزاؤں کا جو کہو گے سنا جائے گا، جو مانگو گے دیا جائے گا جو شفاعت کرو گے قبول کی جائے گی میں کہوں گا اے رب! مجھے ان کے بارے میں بھی اجازت دیجئے جنہوں نے لا الہ الا اللہ کہا ہے۔ اللہ تعالیٰ فرمائے گا میری عزت، میرے جلال، میری کبریائی، میری بڑائی کی قسم! اس میں سے انہیں بھی نکالوں گا جنہوں نے کلمہ لا الہ الا اللہ کہا ہے۔“

فَإِذْ لَنَا قَوْلُنَا لَهُ: يَا أَبَا سَعِيدٍ! جِئْنَاكَ مِنْ عِنْدِ أَخِيكَ أَنَسِ بْنِ مَالِكٍ قُلْتَ تَرَى مِثْلَ مَا حَدَّثَنَا فِي الشَّفَاعَةِ قَالَ: هِيَ، فَحَدَّثَنَا بِالْحَدِيثِ فَانْتَهَى إِلَى هَذَا الْمَوْضِعِ فَقَالَ: هِيَ فَقُلْنَا: لَمْ يَزِدْ لَنَا عَلَى هَذَا فَقَالَ: لَقَدْ حَدَّثَنِي وَهُوَ جَمِيعٌ مُنْذُ عِشْرِينَ سَنَةً فَلَا أَذْرِي أَنَسِي أَمْ كَرِهَ أَنْ تَتَكَلَّمُوا فَقُلْنَا: يَا أَبَا سَعِيدٍ! فَحَدَّثَنَا فَصَحَّحَكَ وَقَالَ: خُلِقَ الْإِنْسَانُ عَجُولًا مَا ذَكَرْتُهُ إِلَّا وَأَنَا أُرِيدُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي كَمَا حَدَّثَكُمْ بِهِ قَالَ: ((ثُمَّ أَعُوذُ الرَّابِعَةَ فَأُحْمَدُهُ بِحُكِّ الْمَحَامِدِ ثُمَّ أَخْبِرُ لَهُ سَاجِدًا فَيَقَالَ: يَا مُحَمَّدُ! ارْقَعْ رَأْسَكَ وَقُلْ: يَسْمَعُ وَسَلْ تَعْطَهُ وَاشْفَعْ تَشْفَعُ فَأَقُولُ: يَا رَبِّ! ائْذِنْ لِي فِيمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَيَقُولُ: وَعِزَّتِي وَجَلَالِي وَكِبَرِيَّائِي وَعَظَمَتِي لِأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ)).

[راجع: ۴۴] [مسلم: ۴۷۹]

تشریح: اس حدیث کے دوسرے طرق میں ہے کہ نبی کریم ﷺ نے فرمایا کہ مجھ سے اللہ تعالیٰ فرمائے گا کہ جس کے دل میں ایک جو برابر بھی یارائی کے دانے برابر بھی ایمان ہے اس کو تم دوزخ سے نکال لاؤ۔ اسی سے باب کا مطلب ثابت ہوتا ہے۔ اسی سے شفاعت کا اذن ثابت ہوتا ہے۔ جو رسول کریم ﷺ کو عرش پر سجدہ میں ایک نامعلوم مدت تک رہنے کے بعد جا ملے گا۔ آپ اپنی امت کا اس درجہ خیال فرمائیں گے کہ جب تک ایک گناہگار مومن مسلمان بھی دوزخ میں باقی رہے گا آپ برابر شفاعت کے لیے اذن مانگتے رہیں گے۔ اللہ تعالیٰ قیامت کے دن ہر مومن مسلمان کو اور ہم سب قارئین صحیح بخاری کو اپنے حبیب کی شفاعت نصیب فرمائے۔ آمین یا رب العالمین۔ تفسیر یہ بھی روشن طور پر ثابت ہوا کہ اللہ تعالیٰ قیامت کے دن اپنے رسول کریم ﷺ سے اتنا خوش ہوگا کہ آپ کی ہر سفارش قبول کرے گا اور آپ کی سفارش سے دوزخ سے ہر اس مومن مسلمان کو بھی نجات دے دے گا جس کے دل میں ایک رائی کے دانے یا اس سے بھی کم تر ایمان ہوگا۔ یا اللہ! ہم جملہ قارئین صحیح بخاری کو روزِ محشر میں اپنے حبیب کی شفاعت نصیب فرما جو لوگ جہیہ معتزلہ وغیرہ کلام الہی کے انکاری ہیں ان کا بھی اس حدیث سے خوب خوب رہو ہوا۔ حضرت انس بن مالک رضی اللہ عنہ خادم نبوی قبیلہ خزرج سے ہیں۔ رسول کریم ﷺ کی دس سال خدمت کی۔ خلافت فاروقی میں پھر جارہے تھے سنہ ۹ھ میں ہجر ۱۰۳ سال ایک سوا دل ذکور و ناٹ چھوڑ کر بصرہ میں وفات پانے والے آخری صحابی ہیں۔ (رضی اللہ عنہ وارضاه)

۷۵۱۱۔ حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا (۷۵۱۱) مجھ سے محمد بن خالد نے بیان کیا، کہا ہم سے عبید اللہ بن موسیٰ نے

بیان کیا، ان سے اسرائیل نے، ان سے منصور نے، ان سے ابراہیم نے، ان سے عبید اللہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جنت میں سب سے بعد میں داخل ہونے والا اور دوزخ سے سب سے بعد میں نکلنے والا وہ شخص ہوگا جو گھسٹ کر نکلے گا، اس سے اس کا رب کہے گا جنت میں داخل ہو جا، وہ کہے گا اے میرے رب! جنت تو بالکل بھری ہوئی ہے۔ اس طرح اللہ تعالیٰ تین مرتبہ اس سے یہ کہے گا اور ہر مرتبہ یہ بندہ جواب دے گا کہ جنت تو بھری ہوئی ہے، پھر اللہ فرمائے گا تیرے لیے دنیا کے دس گنا ہے۔“

عَبِيدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((إِنَّ آخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ رَجُلٌ يَخْرُجُ حَبْوًا فَيَقُولُ لَهُ رَبُّهُ: ادْخُلِ الْجَنَّةَ فَيَقُولُ: رَبِّ الْجَنَّةِ مَلَأَى فَيَقُولُ لَهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يُعِيدُ عَلَيْهِ الْجَنَّةَ مَلَأَى فَيَقُولُ: إِنَّ لَكَ مِثْلَ الدُّنْيَا عَشْرَ مِرَّاتٍ)). (راجع: ۶۵۷۱)

تشریح: باب کا مطلب حدیث کے آخری مضمون سے نکلا جب اللہ تعالیٰ اپنے بندے سے خود کلام کرے گا اور اسے دس گنی نعمائے جنت کی بشارت دے گا۔ حضرت عبد اللہ بن مسعود رضی اللہ عنہ ہدی ہیں۔ دار ارقم میں اسلام قبول کیا سفر اور حضر میں نہایت ہی خلوص کے ساتھ رسول کریم ﷺ کی خدمت کی۔ ساٹھ سال کی عمر میں وفات پائی۔ سنہ ۳۲ھ میں بیع غرقہ میں دفن ہوئے۔ (رضی اللہ عنہ وار ضاہ)

(۷۵۱۲) ہم سے علی بن حجر نے بیان کیا، کہا ہم کو عیسیٰ بن یونس نے خبر دی، انہیں اعمش نے، انہیں خیمہ نے اور ان سے عدی بن حاتم رضی اللہ عنہ نے بیان کیا کہ رسول کریم ﷺ نے فرمایا: ”تم میں سے ہر شخص سے تمہارا رب اس طرح بات کرے گا کہ تمہارے اور اس کے درمیان کوئی ترجمان نہیں ہوگا وہ اپنے دائیں طرف دیکھے گا اور اسے اپنے اعمال کے سوا اور کچھ نظر نہیں آئے گا اور وہ اپنے بائیں طرف دیکھے گا اور اسے اپنے اعمال کے سوا کچھ نظر نہیں آئے گا، پھر اپنے سامنے دیکھے گا تو اپنے سامنے جہنم کے سوا اور کوئی چیز نہ دیکھے گا، پس جہنم سے بچو، خواہ کھجور کے ایک ٹکڑے ہی کے ذریعے ہو سکے۔“ اعمش نے بیان کیا کہ مجھ سے عمر بن مرہ نے بیان کیا، ان سے خیمہ نے اسی طرح اور اس میں یہ لفظ زیادہ کئے کہ ”(جہنم سے بچو) خواہ ایک اچھی بات ہی کے ذریعے ہو۔“

۷۵۱۲- حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ عَنْ خَيْمَةَ عَنْ عَبْدِ بْنِ حَاتِمٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَا مِنْكُمْ أَحَدٌ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءُ وَجْهَهُ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ)) قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مُرَّةٍ عَنْ خَيْمَةَ مِثْلَهُ وَزَادَ فِيهِ: ((وَلَوْ بِكَلِمَةٍ طَبِيعَةٍ)). (راجع: ۱۴۱۳)

تشریح: حدیث ہذا میں صاف طور پر بندے سے اللہ کا کلام کرنا ثابت ہے جو براہ راست بغیر کسی واسطہ کے خود ہوگا۔ توحید کے بعد جو اعمال کام آئیں گے ان میں فی سبیل اللہ کسی غریب مسکین یتیم بیوہ کی مدد کرنا بڑی اہمیت رکھتا ہے وہ مدد خواہ کتنی ہی حقیر ہو اگر اس میں خلوص ہے تو اللہ اسے بہت بڑھا دے گا۔ ادنیٰ سے ادنیٰ مدد کھجور کا آدھا حصہ بھی ہے۔ اللہ توفیق بخشنے اور قبول کرے۔

حضرت عدی بن حاتم رضی اللہ عنہ سنہ ۶۷ھ میں ہجرت ۱۱۰ سال کوذہ میں فوت ہوئے۔ بڑے خاندانی بزرگ تھے۔ بہت بڑے نجی حاتم خانی کے بیٹے

ہیں۔ شعبان سنہ ۷ھ میں مسلمان ہوئے۔ بعض مؤرخین نے ان کی عمر ایک سو اسی برس لکھی ہے۔ (رضی اللہ عنہ وارضاه)

۷۵۱۳۔ حَدَّثَنِي عُمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَيْنَةَ عَنْ عَبْدِ اللَّهِ، قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَعَلَ اللَّهُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ وَالنَّهْرَ عَلَى إِصْبَعٍ وَالْخَلَائِقَ عَلَى إِصْبَعٍ ثُمَّ يَهْزُهُنَّ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الْمَلِكُ. فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَضْحَكُ حَتَّى بَدَتْ نَوَاجِذُهُ تَعَجُّبًا وَتَصْدِيقًا لِقَوْلِهِ ثُمَّ قَالَ النَّبِيُّ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾. [الزمر: ۶۷] [راجع: ۴۸۱۱]

(۷۵۱۳) مجھ سے عثمان بن ابی شیبہ نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے بیان کیا، ان سے ابراہیم نے بیان کیا، ان سے عینہ نے اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ یہودیوں کا ایک عالم خدمت نبوی میں حاضر ہوا اور کہا: جب قیامت قائم ہوگی تو اللہ تعالیٰ آسمانوں کو ایک انگلی پر، زمین کو ایک انگلی پر، پانی اور کچھ کو ایک انگلی پر اور تمام مخلوقات کو ایک انگلی پر اٹھائے گا اور پھر اسے ہلے گا اور کہے گا میں بادشاہ ہوں، میں بادشاہ ہوں۔ میں نے دیکھا کہ نبی ﷺ ہنسنے لگے یہاں تک کہ آپ کے دندان مبارک نظر آ گئے اس کی بات کی تصدیق اور تعجب کرتے ہوئے۔ پھر نبی کریم ﷺ نے یہ آیت پڑھی: ”انہوں نے اللہ کی شان کے مطابق قدر نہیں کی جو اس کی قدر کا حق ہے، حالانکہ زمین ساری قیامت کے دن اس کی مٹھی میں ہوگی اور آسمان اس کے دائیں ہاتھ میں لپیٹے ہوئے ہوں گے۔ وہ پاک ہے اور بہت بلند ہے اس سے جو وہ شریک بنا رہے ہیں۔“

تشریح: اس حدیث میں بھی اللہ پاک کا کلام کرنا مذکور ہے۔ باب سے یہی مطابقت ہے۔ حدیث سے یہ بھی ثابت ہوا کہ اہل کتاب کی سچی باتوں کی تصدیق کرنا معیوب بات نہیں ہے۔ نبی کریم ﷺ کو کسی اس بات پر آئی کہ ایک یہودی اللہ کی شان کی کس کس طور پر بیان کر رہا ہے۔ حالانکہ یہودہ قوم ہے جس نے اللہ پاک کی قدر و منزلت کو کیا حق نہیں سمجھا اور حضرت عزیر علیہ السلام کو خواہ اللہ کا بیٹا بنا ڈالا حالانکہ اللہ پاک ایسے رشتوں کا طوں سے بہت ارفع و اعلیٰ ہے۔ صدق لم یلد ولم یولد ولم یکن له كفوا احد۔

۷۵۱۴۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ صَفْوَانَ بْنِ مَحْزُومٍ أَنَّ رَجُلًا سَأَلَ ابْنَ عَمَرَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: ((يَدْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ فَيَقُولُ: أَعْمَلْتُ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ وَيَقُولُ: أَعْمَلْتُ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، فَيَقْرَأُ ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ)) وَقَالَ آدَمُ: حَدَّثَنَا شَيْبَانُ، حَدَّثَنَا

(۷۵۱۴) ہم سے مسدد نے بیان کیا، کہا ہم سے ابو عوانہ نے بیان کیا، ان سے قتادہ نے بیان کیا، ان سے صفوان بن محزوم نے بیان کیا کہ ایک شخص نے ابن عمر رضی اللہ عنہما سے پوچھا سرگوشی کے بارے میں آپ نے رسول اللہ ﷺ سے کس طرح سنا ہے؟ آپ نے بیان کیا: ”تم میں سے کوئی اپنے رب کے قریب جائے گا یہاں تک کہ اللہ تعالیٰ اپنا پردہ اس پر ڈالے گا اور کہے گا تو نے یہ یہ عمل کیا تھا؟ بندہ کہے گا: ہاں، اللہ کہے گا تو نے یہ یہ عمل کیا تھا؟ بندہ کہے گا: ہاں، چنانچہ وہ اس کا اقرار کرے گا۔ پھر اللہ تعالیٰ فرمائے گا کہ میں نے دنیا میں تیرے گناہ پر پردہ ڈالا تھا اور آج بھی تجھے معاف کرتا ہوں۔“

آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شیبان نے بیان کیا، کہا ہم سے

قَتَادَةُ: حَدَّثَنَا صَفْوَانُ عَنْ ابْنِ عُمَرَ قَالَ: قَتَادَةُ نے بیان کیا، کہا ہم سے صفوان نے بیان کیا، ان سے ابن عمر رضی اللہ عنہما نے سَمِعْتُ النَّبِيَّ ﷺ. [راجع: ۲۴۴۱] کہ میں نے رسول کریم ﷺ سے سنا۔

تشریح: اس سند کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ صفوان سے قتادہ کے سماع کی تصریح ہو جائے اور انقطاع کا احتمال دفع ہو جائے۔ حدیث کی باب سے مطابقت یہ ہے کہ اللہ تعالیٰ کا بندے سے سرگوشی کرنا مذکور ہے۔ حدیث اور باب کی مطابقت ظاہر ہے اس کے بعد اب کہاں گئے وہ لوگ جو کہتے ہیں اللہ کا کلام ایک قدیم نفسی صفت ہے نہ اس میں آواز ہے نہ حروف ہیں۔ فرمائیے یہ قدیم صفت موقع بموقع کیونکر حادث ہوتی رہتی ہے۔ اگر کہتے ہیں کہ اس کا تعلق حادث سے ہے جیسے صبح اور بعد وغیرہ ہیں تو مسموع اور مضر ذات الہی کا غیر ہے۔ اس لئے تعلق حادث ہو سکتا ہے یہاں تو کلام اسی کی صفت ہے اس کا غیر نہیں ہے۔ اگر اس کے کلام میں آواز اور حروف نہیں ہیں تو پھر پیغمبروں نے اس کا کلام کیوں کر سنا اور متواتر احادیث میں جو آیا ہے کہ اس نے دوسرے لوگوں سے بھی کلام کیا اور خصوصاً مومنوں سے آخرت میں کلام کرے گا تو یہ کلام جب اس میں آواز اور حروف نہیں ہیں کیوں کر سمجھ میں آیا اور آ سکتا ہے۔ انفس ہے کہ یہ (مشککین) لوگ اتنا علم پڑھ کر پھر اس مسئلہ میں بے وقوفی کی چال چلیں اور معلوم نہیں کیا گیا تاویلات کرتے ہیں۔ اس قسم کی تاویلیں درحقیقت صفت کلام کا انکار کرتا ہے پھر سرے سے یوں نہیں کہہ دیتے کہ اللہ تعالیٰ کلام ہی نہیں کرتا جیسے جعد بن درہم سرود دیتا۔ آج کل بھی اکثر نچری مغرب زدہ نام نہاد مسلمان ایسی ہی باتیں کرتے ہیں۔ ہذا ہم اللہ الہی صراط مستقیم۔

بَابُ قَوْلِ اللَّهِ: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾. [النساء: ۱۶۴]
باب: سورۃ نساء میں اللہ تعالیٰ کا ارشاد کہ ”اللہ نے موسیٰ تکلیمًا“

تشریح: اللہ تعالیٰ نے اس آیت میں ان لوگوں کا رد کیا جو یہ کہتے ہیں کہ یہ کلام نہ تھا۔ حقیقت میں بلکہ کسی فرشتے یا درخت میں اللہ نے بات کرنے کی قوت پیدا کر دی تھی۔ ایسا خیال بالکل غلط ہے۔ پھر حضرت موسیٰ علیہ السلام کی فضیلت ہی کیا ہوئی۔ اس آیت میں لفظ کلم اللہ کے بعد پھر تکلیم فرما کر اس کی تاکید کی۔ یعنی خود اللہ پاک نے حضرت موسیٰ علیہ السلام سے بلا توسط غیرے باتیں کیں۔ اسی لیے حضرت موسیٰ علیہ السلام کو کلیم اللہ کہتے ہیں اور ان کو دوسرے پیغمبروں پر اسی وجہ سے فضیلت حاصل ہوئی۔ یہ کلام خود اللہ تعالیٰ نے ایک درخت پر سے کیا۔ ہمارے رسول کریم ﷺ سے اللہ پاک نے عرش پر بلا کر براہ راست کلام فرمایا ہے: ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ (البقرة: ۲۵۳)

۷۵۱۵۔ حَدَّثَنَا يَحْيَى بْنُ يَكِينٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عُقَيْلٌ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَ ذُرِّيَّتَكَ مِنَ الْجَنَّةِ قَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي أَصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ بِمَ تَلُوْنِي عَلَى أَمْرِ» [قَدْ قَدَّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ فَحَجَّ آدَمُ مُوسَى]۔ [راجع: ۳۴۰۹]

(۷۵۱۵) ہم سے یحییٰ بن یحییٰ نے بیان کیا، کہا ہم سے لیث نے بیان کیا، کہا ہم سے عقیل نے بیان کیا، ان سے ابن شہاب نے، کہا ہم سے حمید بن عبد الرحمن نے خبر دی اور ان سے ابو ہریرہ رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”آدم اور موسیٰ علیہ السلام نے بحث کی، موسیٰ علیہ السلام نے کہا کہ آپ آدم ہیں جنہوں نے اپنی نسل کو جنت سے نکالا۔ آدم علیہ السلام نے کہا کہ آپ موسیٰ ہیں جنہیں اللہ نے اپنے پیغام اور کلام کے لیے منتخب کیا اور پھر بھی آپ مجھے ایک ایسی بات کے لیے ملامت کرتے ہیں جو اللہ نے میری پیدائش سے پہلے ہی میری تقدیر میں لکھ دی تھی۔ چنانچہ آدم علیہ السلام، موسیٰ علیہ السلام پر غالب آئے۔“

تشریح: اس حدیث میں حضرت موسیٰ علیہ السلام کے لیے کلام کا صاف اثبات ہے پس اس کی تاویل کرنے والے سراسر غلطی پر ہیں۔ جب اللہ ہر چیز پر قادر ہے تو کیا وہ اس پر قادر نہیں کہ وہ بلا توسط غیرے جس سے چاہے کلام کر سکے جیسا کہ حضرت موسیٰ علیہ السلام سے کیا۔ یہ جہم اور معتزلہ کے خیال فاسد کی صریح تردید ہے۔

۷۵۱۶۔ حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((يُجْمَعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيُرِيحُنَا مِنْ مَكَانِنَا هَذَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: أَنْتَ آدَمُ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ فَأَشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا فَيَقُولَ لَهُمْ: لَسْتُ هُنَاكُمْ فَيَذْكُوكُمْ لَهْمُ خَطِيئَتِهِ الَّتِي أَصَابَ)). [راجع: ۴۴]

(۷۵۱۶) ہم سے مسلم بن ابراہیم نے بیان کیا، کہا ہم سے ہشام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، ان سے انس رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ایمان والے قیامت کے دن جمع کیے جائیں گے اور وہ کہیں گے کہ کاش کوئی ہماری شفاعت کرتا تاکہ ہم اپنی اس حالت سے نجات پاتے چنانچہ وہ آدم علیہ السلام کے پاس آئیں گے اور کہیں گے کہ آپ آدم ہیں انسانوں کے پر دادا۔ اللہ نے آپ کو اپنے ہاتھ سے پیدا کیا، آپ کو سجدہ کرنے کا فرشتوں کو حکم دیا اور ہر چیز کے نام آپ کو سکھائے پس آپ اپنے رب کے حضور میں ہماری شفاعت کریں۔ آپ جواب دیں گے کہ میں اس قابل نہیں ہوں اور آپ اپنی غلطی انہیں یاد دلائیں گے جو آپ سے سرزد ہوئی تھی۔“

تشریح: یہ حدیث مختصر ہے اور اس میں دوسرے طریق کی طرف اشارہ ہے جس میں ذکر ہے کہ اس وقت حضرت آدم علیہ السلام کہیں گے کہ تم ایسا کرو کہ حضرت موسیٰ علیہ السلام کے پاس جاؤ وہ ایسے بندے ہیں کہ اللہ نے ان سے کلام کیا، ان کو تورات عنایت فرمائی اور اوپر بھی گزرا ہے کہ یوں کہا کہ موسیٰ علیہ السلام کے پاس جاؤ ان کو اللہ نے تورات عنایت فرمائی اور ان سے کلام کیا اس سے باب کا مطلب ثابت ہوتا ہے۔

۷۵۱۷۔ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ شَرِيكٍ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ لَيْلَةً أُسْرِيَ بِرَسُولِ اللَّهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: أَنَّهُ جَاءَهُ ثَلَاثَةٌ نَفَرٌ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ أَوْلَهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ فَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ فَكَانَتْ تِلْكَ اللَّيْلَةُ فَلَمْ يَرَهُمْ حَتَّى أَتَوْهُ لَيْلَةً أُخْرَى فِيمَا يَرَى قَلْبُهُ وَتَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ فَلَمْ

(۷۵۱۷) ہم سے عبد العزیز بن عبد اللہ اولیسی نے بیان کیا، کہا مجھ سے سلیمان بن بلال نے بیان کیا، ان سے شریک بن عبد اللہ نے بیان کیا، انہوں نے بیان کیا کہ میں نے انس بن مالک رضی اللہ عنہ سے سنا، انہوں نے وہ واقعہ بیان کیا جس رات رسول اللہ ﷺ کو مسجد کعبہ سے معراج کے لیے لے جایا گیا کہ وہی آنے سے پہلے آپ کے پاس فرشتے آئے۔ آپ ﷺ مسجد حرام میں سوئے ہوئے تھے۔ ان میں سے ایک نے پوچھا: وہ کون ہیں؟ دوسرے نے جواب دیا کہ وہ ان میں سب سے بہتر ہیں، تیسرے نے کہا کہ ان میں جو سب سے بہتر ہیں انہیں لے لو۔ اس رات کو بس اتنا ہی واقعہ پیش آیا اور آنحضرت ﷺ نے اس کے بعد انہیں نہیں دیکھا، یہاں تک کہ وہ دوسری رات آئے جب کہ آپ کا دل دیکھ رہا تھا اور آپ کی آنکھیں سوری تھیں لیکن دل نہیں سورا تھا۔ انبیاء کا یہی حال ہوتا

ہے ان کی آنکھیں سوتی ہیں لیکن ان کے دل نہیں سوتے۔ چنانچہ انہوں نے آپ سے بات نہیں کی بلکہ آپ کو اٹھا کر زمزم کے کنویں کے پاس لائے۔ یہاں جبریل علیہ السلام نے آپ کا کام سنبھالا اور آپ کے گلے سے دل کے نیچے تک سینہ چاک کیا اور سینہ اور پیٹ کو پاک کر کے زمزم کے پانی سے اسے اپنے ہاتھ سے دھویا۔ یہاں تک کہ آپ کا پیٹ صاف ہو گیا، پھر آپ کے پاس سونے کا طشت لایا گیا جس میں سونے کا ایک برتن ایمان و حکمت سے بھرا ہوا تھا۔ اس سے آپ کے سینے اور حلق کی رگوں کو سیا اور اسے برابر کر دیا، پھر آپ کو لے کر آسمان دنیا پر چڑھے اور اس کے دروازوں میں سے ایک دروازے پر دستک دی۔ آسمان والوں نے ان سے پوچھا آپ کون ہیں؟ انہوں نے کہا جبریل انہوں نے پوچھا اور آپ کے ساتھ کون ہے؟ جواب دیا کہ میرے ساتھ محمد ﷺ ہیں۔ پوچھا: کیا انہیں بلایا گیا ہے؟ جواب دیا: ہاں، آسمان والوں نے کہا خوب اچھے آئے اور اپنے ہی لوگوں میں آئے آسمان والے اس سے خوش ہوئے۔ ان میں سے کسی کو معلوم نہیں ہوتا کہ اللہ تعالیٰ زمین میں کیا کرنا چاہتا ہے جب تک وہ انہیں بتانہ دے۔ آنحضرت ﷺ نے آسمان دنیا پر آدم علیہ السلام کو پایا۔ جبریل علیہ السلام نے آپ سے کہا کہ یہ آپ کے بزرگ ترین دادا آدم ہیں آپ انہیں سلام کیجئے۔ آدم علیہ السلام نے سلام کا جواب دیا کہا کہ خوب اچھے آئے اور اپنے ہی لوگوں میں آئے ہو مبارک ہو اپنے بیٹے کو، آپ کیا ہی اچھے بیٹے ہیں۔ آپ نے آسمان دنیا میں دو نہریں دیکھیں جو بہہ رہی تھیں پوچھا: ”اے جبریل! یہ نہریں کیسی ہیں؟“ جبریل علیہ السلام نے جواب دیا کہ یہ نیل اور فرات کا منبع ہے، پھر آپ آسمان پر اور چلے تو دیکھا کہ ایک دوسری نہر ہے جس کے اوپر موتی اور زبرجد کا محل ہے۔ اس پر اپنا ہاتھ مارا تو وہ مشک ہے۔ پوچھا: ”جبریل! یہ کیا ہے؟“ جواب دیا کہ یہ کوثر ہے جسے اللہ نے آپ کے لیے محفوظ رکھا ہے، پھر آپ دوسرے آسمان پر چڑھے فرشتوں نے یہاں بھی وہی سوال کیا جو پہلے آسمان پر کیا تھا کون ہیں؟ کہا: جبریل۔ پوچھا: آپ کے ساتھ کون ہیں؟ کہا: محمد ﷺ۔ پوچھا کیا انہیں بلایا گیا

يَكْلَمُوهُ حَتَّى اخْتَمَلُوهُ فَوَضَعُوهُ عِنْدَ بَنِي زَمْرَمَ فَنَوَلَاهُ مِنْهُمْ جَبْرِيْلُ فَشَقَّ جَبْرِيْلُ مَا بَيْنَ نَحْرِهِ إِلَى لَبَّتِهِ حَتَّى قَرَعَ مِنْ صَدْرِهِ وَجَوْفِهِ فَعَسَلَهُ مِنْ مَاءِ زَمْرَمَ يَبْدِهِ حَتَّى أَتَقَى جَوْفَهُ ثُمَّ أَتَى بِطَسْتٍ مِنْ ذَهَبٍ فِيهِ تَوْرٌ مِنْ ذَهَبٍ مَحْشُوًّا إِيْمَانًا وَحِكْمَةً فَحَشَا بِهِ صَدْرَهُ وَلَعَادِيْدَهُ يَغْنِي عُرْوَقَ حَلْقِهِ ثُمَّ أَطْبَقَهُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَضَرَبَ بَابًا مِنْ أَبْوَابِهَا فَنَادَاهُ أَهْلُ السَّمَاءِ مَنْ هَذَا؟ فَقَالَ جَبْرِيْلُ: قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مَعِيَ مُحَمَّدٌ قَالَ: وَقَدْ بُعِثَ قَالَ: نَعَمْ قَالُوا: فَمَرْحَبًا بِهِ وَأَهْلًا فَيَسْتَبْشِرُ بِهِ أَهْلُ السَّمَاءِ لَا يَعْلَمُ أَهْلُ السَّمَاءِ بِمَا يُرِيدُ اللَّهُ بِهِ فِي الْأَرْضِ حَتَّى يَعْلَمَهُمْ فَوَجَدَ فِي السَّمَاءِ الدُّنْيَا آدَمَ فَقَالَ لَهُ جَبْرِيْلُ: هَذَا أَبُوكَ [آدَمَ] فَسَلَّمَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمَ وَقَالَ: مَرْحَبًا وَأَهْلًا بِابْنِي نَعَمْ الْإِبْنُ أَنْتَ فَإِذَا هُوَ فِي السَّمَاءِ الدُّنْيَا يَنْهَرَيْنِ يَطْرَدَانِ فَقَالَ: ((مَا هَذَانِ النَّهْرَانِ يَا جَبْرِيْلُ؟)) قَالَ: هَذَا النَّيْلُ وَالْفَرَاتُ عُنْصُرُهُمَا ثُمَّ مَضَى بِهِ فِي السَّمَاءِ فَإِذَا هُوَ بِنَهْرٍ آخَرَ عَلَيْهِ قَصْرٌ مِنْ لُؤْلُؤٍ وَزَبَرَجَدٍ فَضَرَبَ يَدَهُ فَإِذَا هُوَ مِنْكَ أَذْفَرُ قَالَ: ((مَا هَذَا يَا جَبْرِيْلُ؟)) قَالَ: هُوَ هَذَا الْكُوْثَرُ الَّذِي خَبَأَ لَكَ رَبُّكَ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَتِ الْمَلَائِكَةُ لَهُ مِثْلُ مَا

ہے؟ انہوں نے کہا: ہاں، فرشتے بولے انہیں مرحبا اور بشارت ہو۔ پھر آپ کو لے کر تیسرے آسمان پر چڑھے اور یہاں بھی وہی سوال کیا جو پہلے اور دوسرے آسمان پر کیا تھا، پھر چوتھے پر لے کر چڑھے اور یہاں بھی وہی سوال کیا، پھر پانچویں آسمان پر آپ کو لے کر چڑھے اور یہاں بھی وہی سوال کیا، پھر چھٹے آسمان پر آپ کو لے کر چڑھے اور یہاں بھی وہی سوال کیا، پھر آپ کو لے کر ساتویں آسمان پر چڑھے اور یہاں بھی وہی سوال کیا۔ ہر آسمان پر انبیاء ہیں جن کے نام آپ نے لیے مجھے یہ یاد ہے کہ اوریس علیہ السلام دوسرے آسمان پر، ہارون چوتھے آسمان پر، اور دوسرے نبی پانچویں آسمان پر جن کے نام مجھے یاد نہیں اور ابراہیم علیہ السلام چھٹے آسمان پر اور موسیٰ علیہ السلام ساتویں آسمان پر یہ انہیں اللہ تعالیٰ سے شرف ہم کلامی کی وجہ سے فضیلت ملی تھی۔

موسیٰ علیہ السلام نے کہا: اے میرے رب! میرا خیال نہیں تھا کہ کسی کو مجھ سے بڑھایا جائے گا۔ پھر جبریل علیہ السلام انہیں لے کر اس سے بھی اوپر گئے جس کا علم اللہ کے سوا اور کسی کو نہیں یہاں تک کہ آپ کو سدرۃ المنتہیٰ پر لے کر آئے اور رب تبارک و تعالیٰ قریب ہوئے اور اتنے قریب جیسے کمان کے دونوں کنارے یا اس سے بھی قریب، پھر اللہ نے اور دوسری باتوں کے ساتھ آپ کی امت پر دن اور رات میں پچاس نمازوں کی بھی وحی کی، پھر آپ اترے اور جب موسیٰ علیہ السلام کے پاس پہنچے تو انہوں نے آپ کو روک لیا اور پوچھا: اے محمد! آپ کے رب نے آپ سے کیا عہد لیا ہے؟ فرمایا: ”میرے رب نے مجھ سے دن اور رات میں پچاس نمازوں کا عہد لیا ہے۔“ موسیٰ علیہ السلام نے فرمایا: آپ کی امت میں اس کی طاقت نہیں۔ واپس جائیے اور اپنی امت کی طرف سے کسی کی درخواست کیجئے۔ چنانچہ آپ جبریل علیہ السلام کی طرف متوجہ ہوئے اور انہوں نے بھی اشارہ کیا کہ ہاں، اگر چاہیں تو بہتر ہے، چنانچہ آپ پھر انہیں لے کر اللہ تعالیٰ کی بارگاہ میں حاضر ہوئے اور اپنے مقام پر کھڑے ہو کر عرض کیا: اے رب! ہم سے کسی کو دے کیونکہ میری امت اس کی طاقت نہیں رکھتی، چنانچہ اللہ تعالیٰ نے دس

قَالَتْ لَهُ الْأُولَىٰ مَنْ هَذَا؟ قَالَ جِبْرِيلُ قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قَالَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ قَالُوا: مَرْحَبًا بِهِ وَأَهْلًا ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ الثَّالِثَةِ وَقَالُوا لَهُ مِثْلَ مَا قَالَتْ الْأُولَىٰ وَالثَّانِيَةُ ثُمَّ عَرَّجَ بِهِ إِلَى الرَّابِعَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ السَّادِسَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَقَالُوا لَهُ مِثْلَ ذَلِكَ كُلُّ سَمَاءٍ فِيهَا أَنْبِيَاءٌ قَدْ سَمَّاهُمْ فَأَوْعَيْتُ مِنْهُمْ إِذْ رِئَسَ فِي الثَّانِيَةِ وَهَارُونَ فِي الرَّابِعَةِ وَآخَرُ فِي الْخَامِسَةِ لَمْ أَحْضَظْ اسْمَهُ وَإِبْرَاهِيمَ فِي السَّادِسَةِ وَمُوسَىٰ فِي السَّابِعَةِ بِتَفْضِيلِ كَلَامِ اللَّهِ. فَقَالَ مُوسَىٰ: رَبِّ لَمْ أَظُنْ أَنْ يَرْفَعَ عَلَيَّ أَحَدٌ ثُمَّ عَلَا بِهِ فَوْقَ ذَلِكَ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ حَتَّى جَاءَ سِدْرَةُ الْمُنْتَهَىٰ وَدَنَا لِلْجِبَارِ رَبِّ الْعِزَّةِ فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ فَأَوْحَى اللَّهُ إِلَيْهِ فِيمَا يُوْحَى اللَّهُ خَمْسِينَ صَلَاةً عَلَى أَمْتِكَ كُلِّ يَوْمٍ وَلَيْلَةٍ ثُمَّ هَبَطَ حَتَّى بَلَغَ مُوسَىٰ فَاحْتَبَسَهُ مُوسَىٰ فَقَالَ: يَا مُحَمَّدُ مَاذَا عَهْدَ إِلَيْكَ رَبُّكَ؟ قَالَ: ((عَهْدُ إِلَيَّ خَمْسِينَ صَلَاةً كُلِّ يَوْمٍ وَلَيْلَةٍ)) قَالَ: إِنَّ أَمْتَكَ لَا تَسْتَطِيعُ ذَلِكَ فَارْجِعْ فَلْيَخَفْ عَنْكَ رَبُّكَ وَعَنْهُمْ فَالْتَفَتَ النَّبِيُّ ﷺ إِلَى جِبْرِيلَ كَأَنَّهُ يَسْتَشِيرُهُ

نمازوں کی کمی کر دی، پھر آپ موسیٰ علیہ السلام کے پاس آئے تو انہوں نے آپ کو روکا موسیٰ علیہ السلام آپ ﷺ کو اسی طرح برابر اللہ رب العزت کے پاس واپس کرتے رہے، یہاں تک کہ پانچ نمازیں ہو گئیں پانچ نمازوں پر بھی انہوں نے آنحضرت ﷺ کو روکا اور کہا: اے محمد! میں نے اپنی قوم بنی اسرائیل کا تجربہ اس سے کم پر کیا ہے وہ ناتواں ثابت ہوئے اور انہوں نے چھوڑ دیا آپ کی امت تو جسم، دل، بدن، نظر اور کان ہر اعتبار سے کمزور ہے، آپ واپس جائیے اور اللہ رب العزت اس میں بھی کمی کر دے گا۔ ہر مرتبہ آنحضرت ﷺ جبریل علیہ السلام کی طرف متوجہ ہوتے تھے تاکہ ان سے مشورہ لیں اور جبریل علیہ السلام اسے ناپسند نہیں کرتے تھے جب وہ آپ کو پانچویں مرتبہ بھی لے گئے تو عرض کیا: ”اے رب! میری امت جسم، دل، نگاہ اور بدن ہر حیثیت سے کمزور ہے، پس ہم سے اور کمی کر دے۔ اللہ تعالیٰ نے اس پر فرمایا: وہ میرے یہاں بدلائیں جاتا جیسا کہ میں نے تم پر ام الکتاب میں فرض کیا ہے اور فرمایا: ہر نیکی کا ثواب دس گنا ہے پس ام الکتاب میں پچاس نمازیں ہیں لیکن تم پر فرض پانچ ہی ہیں، چنانچہ آپ موسیٰ علیہ السلام کے پاس واپس آئے اور انہوں نے پوچھا کیا ہوا؟ آپ نے کہا کہ ہم سے یہ تخفیف کی کہ ہر نیکی کے بدلے دس کا ثواب ملے گا۔“ موسیٰ علیہ السلام نے کہا کہ میں نے بنی اسرائیل کو اس سے کم پر آزمایا ہے اور انہوں نے چھوڑ دیا، پس آپ واپس جائیے اور مزید کمی کرائیے۔ نبی ﷺ نے اس پر کہا: ”اے موسیٰ! واللہ! مجھے اپنے رب سے اب شرم آتی ہے کیونکہ بار بار آ جا چکا ہوں۔ انہوں نے کہا کہ پھر اللہ کا نام لے کر اتر جاؤ۔“ پھر جب آپ بیدار ہوئے تو مسجد حرام ہی میں تھے کہ جاگ اٹھے۔ (جاگ اٹھنے سے یہ مراد ہے کہ وہ حالت مغرارج جاتی رہی اور آپ اپنی حالت میں آ گئے)۔

فِي ذَلِكَ فَأَشَارَ إِلَيْهِ جِبْرِيلُ أَنْ نَعَمْ إِنَّ شِئْتَ فَعَلَا بِهِ إِلَى الْجَبَّارِ فَقَالَ: وَهُوَ مَكَانَهُ يَا رَبِّ! خَفَّفَ عَنَّا فَإِنَّ أُمِّي لَا تَسْتَطِيعُ هَذَا فَوَضَعَ عَنْهُ عَشْرَ صَلَوَاتٍ ثُمَّ رَجَعَ إِلَى مُوسَى فَاحْتَبَسَهُ فَلَمْ يَزَلْ يَرُدُّهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى خَمْسِ صَلَوَاتٍ ثُمَّ احْتَبَسَهُ مُوسَى عِنْدَ الْخَمْسِ فَقَالَ: يَا مُحَمَّدُ! وَاللَّهِ! لَقَدْ رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَذْنِي مِنْ هَذَا وَضَعُوا فِتْرَتَهُ فَأَمْتِكَ أَضْعَفُ أَجْسَادًا وَقُلُوبًا وَأَبْدَانًا وَأَبْصَارًا وَأَسْمَاعًا فَارْجِعْ فَلِيَخَفَّ عَنْكَ رَبُّكَ كُلَّ ذَلِكَ يَلْتَفِتُ النَّبِيُّ ﷺ إِلَى جِبْرِيلَ لِيُشِيرَ عَلَيْهِ وَلَا يَكْرَهُ ذَلِكَ جِبْرِيلُ فَرَفَعَهُ عِنْدَ الْخَامِسَةِ فَقَالَ: ((يَا رَبِّ! إِنَّ أُمِّي ضَعْفَاءُ أَجْسَادُهُمْ وَقُلُوبُهُمْ وَأَسْمَاعُهُمْ وَأَبْصَارُهُمْ) وَأَبْدَانُهُمْ فَخَفَّفَ عَنَّا فَقَالَ الْجَبَّارُ: يَا مُحَمَّدُ! قَالَ: لَيْتَكَ وَسَعْدَيْكَ قَالَ: إِنَّهُ لَا يَدُلُّ الْقَوْلُ لَدَيَّ كَمَا فَرَضْتَ عَلَيْكَ فِي أُمِّ الْكِتَابِ فِكُلِّ حَسَنَةٍ بِعَشْرِ أَمْثَالِهَا فَهِيَ خَمْسُونَ فِي أُمِّ الْكِتَابِ وَهِيَ خَمْسٌ عَلَيْكَ فَارْجِعْ إِلَى مُوسَى فَقَالَ: كَيْفَ فَعَلْتُ فَقَالَ: خَفَّفَ عَنَّا أَعْطَانَا بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا)) قَالَ مُوسَى: قَدْ وَاللَّهِ! رَاوَدْتُ بَنِي إِسْرَائِيلَ عَلَى أَذْنِي مِنْ ذَلِكَ فَفَرَّقُوا أَزْجَعُ إِلَى رَبِّكَ فَلِيَخَفَّ عَنْكَ أَيْضًا قَالَ رَسُولُ اللَّهِ ﷺ: ((يَا مُوسَى! قَدْ وَاللَّهِ! اسْتَحْيَيْتُ

مِنْ رَبِّي مِمَّا اخْتَلَفْتُ إِلَيْهِ قَالَ: فَاهْبُطْ بِاسْمِ
اللَّهِ)) فَاسْتَيْقَظَ وَهُوَ فِي مَسْجِدِ الْحَرَامِ.

[راجع: ۳۵۷۰]

بَابُ كَلَامِ الرَّبِّ مَعَ أَهْلِ الْجَنَّةِ

۷۵۱۸- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ! وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ: أَلَا أُعْطِيَكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبَّ! وَإِي شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا)). [راجع: ۶۵۴۹]

باب: اللہ تعالیٰ کا جنت والوں سے باتیں کرنا

(۷۵۱۸) ہم سے یحییٰ بن سلیمان نے بیان کیا، کہا مجھ سے عبد اللہ بن وہب نے بیان کیا، کہا کہ مجھے امام مالک نے بیان کیا، ان سے زید بن اسلم نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا اور ان سے ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اللہ تعالیٰ جنت والوں سے کہے گا: اے جنت والو! وہ بولیں گے حاضر تیری خدمت کے لیے مستعد، ساری بھلائی تیرے دونوں ہاتھوں میں ہے۔ اللہ تعالیٰ پوچھے گا کیا تم خوش ہو؟ وہ جواب دیں گے کیوں نہیں، ہم خوش ہوں گے اے رب! اور تو نے ہمیں وہ چیزیں عطا کی ہیں جو کسی مخلوق کو نہیں عطا کیں۔ اللہ تعالیٰ فرمائے گا کیا میں تمہیں اس سے افضل انعام نہ دوں؟ جنتی پوچھیں گے اے رب! اس سے افضل کیا چیز ہو سکتی ہے؟ اللہ تعالیٰ فرمائے گا: ”میں اپنی خوشی تم پر اتارتا ہوں اور اب کبھی تم سے ناراض نہیں ہوں گا۔“

تشریح: اس پر سب انعامات تصدق ہیں۔ غلام کے لیے اس سے بڑھ کر خوشی کسی چیز میں نہیں ہو سکتی کہ آقا راضی رہے ((احل علیکم رضوانی فلا اسخط علیکم بعدہ ابدا)) کا یہی مطلب ہے۔

۷۵۱۹- حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ، قَالَ: حَدَّثَنَا هَلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ: ((أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ لَهُ: أَوْلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى وَلَكِنِّي أَحْبَبْتُ أَنْ أَزْرَعَ فَأَسْرَعَ وَبَذَرْتُ فَبَادَرَ الطَّرْفُ نَبَاتَهُ وَاسْتَوَاوَهُ وَاسْتَحْصَادُهُ وَتَكْوِيرُهُ

(۷۵۱۹) ہم سے محمد بن سنان نے بیان کیا، کہا ہم سے فلیح بن سنان نے بیان کیا، کہا ہم سے ہلال بن علی نے بیان کیا، ان سے عطاء بن یسار نے بیان کیا اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا رسول کریم ﷺ ایک دن گفتگو کر رہے تھے، اس وقت آپ کے پاس ایک بدوی بھی تھا کہ ”اہل جنت میں سے ایک شخص نے اللہ تعالیٰ سے کھیتی کی اجازت چاہی تو اللہ تعالیٰ نے کہا کہ کیا وہ سب کچھ تمہارے پاس نہیں ہے جو تم چاہتے ہو؟ وہ کہے گا: ضرور ہے لیکن میں چاہتا ہوں کہ کھیتی کروں۔ چنانچہ بہت جلدی وہ بیج ڈالے گا اور پلک جھپکنے تک اس کا اگنا، برابر ہونا، کٹنا اور پہاڑوں کی طرح

غلے کے انبار لگ جانا ہو جائے گا۔ اللہ تعالیٰ کہے گا: ابن آدم! اسے لے لے، تیرے پیٹ کو کوئی چیز نہیں بھر سکتی۔“ دیہاتی نے کہا: یا رسول اللہ! اس کا مزہ تو قریشی یا انصاری ہی اٹھائیں گے کیونکہ وہی بھیقتی باڑی والے ہیں، ہم تو کسان ہیں نہیں۔ رسول اللہ ﷺ یہ بات سن کر ہنس دیے۔

أَمْثَالُ الْجِبَالِ فَيَقُولُ اللَّهُ تَعَالَى: ذُوْنَكَ يَا ابْنَ آدَمَ! فَإِنَّهُ لَا يُسَبِّعُكَ شَيْءٌ) فَقَالَ الْأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ! لَا تَجِدْ هَذَا إِلَّا قُرَشِيًّا أَوْ أَنْصَارِيًّا فَإِنَّهُمْ أَصْحَابُ زَرْعٍ فَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ فَضَحِكَ رَسُولُ اللَّهِ. [راجع: ۲۳۴۸]

باب: اللہ اپنے بندوں کو حکم کر کے یاد کرتا ہے

اور بندے اس سے دعا اور عاجزی کر کے اور اللہ کا پیغام دوسروں کو پہنچا کر اس کی یاد کرتے ہیں جیسا سورۃ بقرہ میں فرمایا: ”تم میری یاد کرو میں تمہاری یاد کروں گا۔“ اور سورۃ یونس میں فرمایا: ”اے پیغمبر! ان کو نوح کا قصہ سنا جب اس نے اپنی قوم سے کہا: بھائیو! اگر میرا رہنا تم میں اور اللہ کی آیات پڑھ کر سنانا تم پر گراں گزرتا ہے تو میں نے اللہ پر اپنا کام چھوڑ دیا (اس پر بھروسہ کیا) تم بھی اپنے شریکوں کے ساتھ مل کر (میرے قتل یا اخراج کی) ٹھہراؤ، پھر اس تجویز کے پورا کرنے میں کچھ فکر نہ کرو بے تامل کر ڈالو مجھ کو ذرا بھی فرصت نہ دو، اگر تم میری باتیں نہ مانو تو خیر میں تم سے کچھ دنیا کی اجرت نہیں مانگتا میری اجرت تو اللہ ہی پر ہے اس کی طرف سے مجھے اس کے تابعداروں میں شریک رہنے کا حکم ملا ہے۔“ غُمَّةٌ کا معنی غم اور تنگی۔ مجاہد نے کہا ﴿ثُمَّ اقْضُوا إِلَيَّ﴾ کا معنی یہ ہے جو کچھ تمہارے دلوں میں ہے اسے پورا کر ڈالو، قصہ تمام کرو۔ عرب لوگ کہتے ہیں افرق یعنی فیصلہ کروے اور مجاہد نے اس آیت کی تفسیر میں ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ﴾ کہا، یعنی اگر کوئی کافر آنحضرت ﷺ کے پاس اللہ کا کلام اور جو آپ پر اترا اس کو سننے کے لیے آئے تو اس کو امن ہے جب تک وہ اس طرح آتا اور اللہ کا کلام سن رہا ہے اور جب تک وہ اس امن کی جگہ نہ پہنچ جائے جہاں سے وہ آقا اور سورۃ نبأ میں نبأ عظیم سے قرآن مراد ہے اور اس سورۃ میں جو ﴿صَوَابًا﴾ ہے تو صواب سے حق بات کہنا اور اس پر عمل کرنا مراد ہے۔

بَابُ ذِكْرِ اللَّهِ بِالْأَمْرِ

وَذَكَرَ الْعِبَادَ بِالذِّعَاءِ وَالتَّضَرُّعِ وَالرَّسَالَةِ وَالْإِبْلَاحِ لِقَوْلِهِ تَعَالَى: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ۱۵۲] ﴿وَأَنذِرْ لَهُمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ! إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَائِكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ [يونس: ۷۱، ۷۲] غُمَّةٌ: غَمٌّ وَضِيقٌ قَالَ مُجَاهِدٌ: ﴿اقْضُوا إِلَيَّ﴾ مَا فِي أَنْفُسِكُمْ يُقَالُ: افْرُقْ: فَافْضِ وَقَالَ مُجَاهِدٌ: ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ [التوبة: ۶] إِنْسَانٌ يَأْتِيهِ فَيَسْمَعُ مَا يَقُولُ وَمَا أَنْزَلَ عَلَيْهِ فَهُوَ آمِنٌ حَتَّى يَأْتِيَهُ فَيَسْمَعُ كَلَامَ اللَّهِ وَحَتَّى يَبْلُغَ مَأْمَنَهُ حَيْثُ جَاءَهُ. النَّبَأُ الْعَظِيمُ: الْقُرْآنُ ﴿صَوَابًا﴾ [النبا: ۳۸] حَقًّا فِي الدُّنْيَا وَعَمَلًا بِهِ.

باب: سورہ بقرہ میں اللہ تعالیٰ کا ارشاد

بَابُ قَوْلِ اللَّهِ تَعَالَى:

”پس اللہ کے شریک نہ بناؤ۔“ اور ارشاد خداوندی (سورہ حم سجدہ میں) ”تم اس کے شریک بناتے ہو۔ وہ تو تمام دنیا کا مالک ہے۔“ اللہ کا ارشاد: ”اور وہ لوگ جو اللہ کے ساتھ کسی دوسرے معبود کو نہیں پکارتے۔“ ”اور بلاشبہ آپ پر اور آپ سے پہلے پیغمبروں پر وحی بھیجی گئی کہ اگر تم نے شرک کیا تو تمہارا عمل غارت ہو جائے گا اور تم نقصان اٹھانے والوں میں ہو جاؤ گے۔“ اور عکرمہ نے کہا ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ کا مطلب یہ ہے کہ ”اور اگر تم ان سے پوچھو کہ انہیں کس نے پیدا کیا۔“ ”اور آسمان زمین کو کس نے پیدا کیا تو وہ جواب دیں گے کہ اللہ نے۔“ یہ ان کا ایمان ہے لیکن وہ عبادت غیر اللہ کی کرتے ہیں۔ اور اس باب میں یہ بھی بیان ہے کہ بندے کے افعال ان کا کسب سب مخلوق الہی ہیں کیونکہ اللہ نے سورہ فرقان میں فرمایا: ”اسی پروردگار نے ہر چیز کو پیدا کیا پھر ایک انداز سے اس کو درست کیا۔“ اور مجاہد نے کہا سورہ حجر میں جو ہے ﴿وَمَا تَنْزِيلُ الْمَلَائِكَةِ إِلَّا بِالْحَقِّ﴾ کا معنی یہ ہے کہ فرشتے اللہ کا پیغام اور اس کا عذاب لے کر اترتے ہیں اور سورہ احزاب میں جو فرمایا: ”سچوں سے ان کی سچائی کا حال پوچھے۔“ یعنی پیغمبروں سے جو اللہ کا حکم پہنچاتے ہیں اور سورہ حجر میں فرمایا: ”ہم قرآن کے تمہان ہیں۔“ مجاہد نے کہا یعنی اپنے پاس اور سورہ زمر میں فرمایا: ”اور سچی بات لے کر آیا۔“ یعنی قرآن ”اور اس کو سچا جانا۔“ یعنی مؤمن جو قیامت کے دن پروردگار سے عرض کرے گا تو نے مجھ کو قرآن دیا تھا، میں نے اس پر عمل کیا۔

﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا﴾ [البقرہ: ۲۲] وَقَوْلِهِ: ﴿وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْغَالِبِينَ﴾ [فصلت: ۹] وَقَوْلِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ [الفرقان: ۶۸] ﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ﴾ [الزمر: ۶۵، ۶۶] وَقَالَ عِكْرِمَةُ: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف: ۱۰۶] قَالَ: يَسْأَلُهُمْ مَنْ خَلَقَهُمْ وَمَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ؟ فَيَقُولُونَ: اللَّهُ فَذَلِكَ إِيمَانُهُمْ وَهُمْ يَعْْبُدُونَ غَيْرَهُ وَمَا ذُكِرَ فِي خَلْقِ أَفْعَالِ الْعِبَادِ وَاجْتِسَابِهِمْ لِقَوْلِهِ تَعَالَى: ﴿وَوَخَّلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾ [الفرقان: ۲] وَقَالَ مُجَاهِدٌ: ﴿مَا تَنْزِيلُ الْمَلَائِكَةِ إِلَّا بِالْحَقِّ﴾ [الحجر: ۸] بِالرَّسَالَةِ وَالْعَذَابِ ﴿لَيْسَالُ الصَّادِقِينَ عَنْ صِدْقِهِمْ﴾ الْمُبْلَغِينَ الْمُؤَدِّينَ مِنَ الرُّسُلِ ﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ۹] عِنْدَنَا. ﴿وَالَّذِي جَاءَ بِالصِّدْقِ﴾ [الزمر: ۳۳] الْفَرَّانُ ﴿وَصَدَّقَ بِهِ﴾ [الزمر: ۳۳] الْمُؤْمِنُ يَقُولُ يَوْمَ الْقِيَامَةِ: هَذَا الَّذِي أَعْطَيْتَنِي عَمِلْتُ بِمَا فِيهِ.

(۴۵۲۰) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے منصور نے، ان سے ابو داؤد نے، ان سے عمرو بن شریل نے اور

۷۵۲۰۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرِيْلٍ

عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: ((أَنْ تَجْعَلَ لِلَّهِ بَدَلًا وَهُوَ خَلَقَكَ)) قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ تَقْتُلَ وَلَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ)) قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةٍ جَارِكَ)) (راجع: ۴۷۷)

ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ میں نے نبی کریم ﷺ سے پوچھا کہ کونسا گناہ اللہ کے ہاں سب سے بڑا ہے؟ فرمایا: ”یہ کہ تم اللہ کے ساتھ کسی کو شریک ٹھہراؤ، حالانکہ اسی نے تمہیں پیدا کیا ہے۔“ میں نے کہا: یہ تو بہت بڑا گناہ ہے۔ میں نے عرض کیا پھر کونسا؟ فرمایا: ”یہ کہ تم اپنے بچے کو اس خطرے کی وجہ سے قتل کر دو کہ وہ تمہارے ساتھ کھائے گا۔“ میں نے عرض کیا: پھر کونسا؟ فرمایا: ”یہ کہ تم اپنے پڑوسی کی بیوی سے زنا کرو۔“

زنا بہر حال برا کام ہے مگر یہ بہت ہی زیادہ برا ہے۔

تشریح: امام بخاری رحمہ اللہ نے یہ حدیث لا کر اس طرف اشارہ کیا کہ قدریہ اور معتزلہ جو بندے کو اپنے افعال کا خالق کہتے ہیں وہ گویا اللہ کا برابر والا بندے کو بناتے ہیں تو ان کا یہ اعتقاد بہت بڑا گناہ ہوا۔ اللہ کی عبادت کے کاموں میں کسی غیر کو شریک، ساجھی بنا یا شریک ہے جو اتنا بڑا گناہ ہے کہ بغیر توبہ کئے ہوئے مرنے والے مشرک کے لیے جنت قطعاً حرام ہے۔ سارا قرآن مجید شرک کی برائی بیان کرنے سے بھرا ہوا ہے پھر بھی نام نہاد مسلمان ہیں جنہوں نے مزارات بزرگان کو عبادت گاہ بنایا ہوا ہے۔ مزاروں پر سجدہ کرنا، بزرگوں سے اپنی مرادیں مانگنا اس کے لیے نذر و نیاز کرنا عام جہال نے معمول بنا رکھا ہے جو کھلا ہوا شرک ہے ایسے مسلمانوں کو سوچنا چاہیے کہ وہ اصل اسلام سے کس قدر دور جا پڑے ہیں۔

باب: سورہ حم سجدہ میں اللہ تعالیٰ کا فرمان کہ

بَابُ قَوْلِهِ:

﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ كُنْتُمْ أَنْ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ﴾ (فصلت: ۲۲)

”تم دنیا میں چھپ کر گناہ کرتے تھے تو اس ڈر سے نہیں کہ تمہارے کان اور تمہاری آنکھیں اور تمہارے چمڑے تمہارے خلاف قیامت کے دن گواہی دیں گے (تم قیامت کے قائل ہی نہ تھے) تم سمجھتے رہے کہ اللہ کو ہمارے بہت سارے کاموں کی خبر تک نہیں ہے۔“

۷۵۲۱۔ حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ عَنْ عَبْدِ اللَّهِ قَالَ: اجْتَمَعَ عِنْدَ النَّبِيِّ تَقْفِيَانِ وَفَرَشِيٌّ أَوْ فَرَشِيَّانِ وَتَقْفِيٌّ كَثِيرٌ شَحْمٌ بَطُونِيهِمْ قَلِيلَةٌ فَقَهُ قُلُوبُهُمْ فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا فَأَنْزَلَ اللَّهُ: ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ﴾

(۷۵۲۱) ہم سے حمیدی نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے ابو معمر نے بیان کیا اور ان سے عبد اللہ رضی اللہ عنہ نے بیان کیا کہ خانہ کعبہ کے پاس دو ثقفی اور ایک قریشی یا (یہ کہا کہ) دو قریشی اور ایک ثقفی جمع ہوئے جن کے پیٹ کی چربی بہت تھی (تو ند بڑی تھی) اور جن میں سو جھو بوجھ کی کمی تھی۔ ان میں سے ایک نے کہا تمہارا کیا خیال ہے کہ اللہ وہ سب کچھ سنتا ہے جو ہم کہتے ہیں؟ دوسرے نے کہا جب ہم زور سے بولتے ہیں تو سنتا ہے لیکن اگر ہم آہستہ بولیں تو نہیں سنتا۔ اس پر اللہ نے یہ آیت نازل کی: ”تم جو دنیا میں چھپ کر گناہ کرتے تھے تو اس ڈر سے نہیں کہ تمہارے کان تمہاری آنکھیں اور تمہارے چمڑے تمہارے خلاف قیامت کے دن گواہی دیں گے۔“ آخر

سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ) الْآيَةُ۔ تک۔

[راجع: ۴۸۱۶]

باب: سورہ رحمن میں اللہ تعالیٰ کا فرمان کہ

بَابُ قَوْلِ اللَّهِ:

”پروردگار ہر دن ایک نیا کام کر رہا ہے۔“ اور سورہ انبیاء میں فرمایا: ”ان کے پاس ان کے رب کی طرف سے کوئی نیا حکم نہیں آتا۔“ اور اللہ تعالیٰ کا سورہ طلاق میں فرمان: ”ممکن ہے کہ اللہ اس کے بعد کوئی نئی بات پیدا کر دے۔“ صرف اتنی بات ہے کہ اللہ کا کوئی نیا کام کرنا مخلوق کے نئے کام کرنے سے مشابہت نہیں رکھتا۔ کیونکہ اللہ تعالیٰ نے سورہ شوریٰ میں فرمایا ہے: ”اس جیسی کوئی چیز نہیں (نہ ذات میں نہ صفات میں) (اور وہ بہت سننے والا، بہت دیکھنے والا ہے۔“ اور ابن مسعود رضی اللہ عنہما نے نبی کریم ﷺ کی یہ حدیث بیان کی کہ ”اللہ تعالیٰ جو نیا حکم چاہتا ہے دیتا ہے اور اس نے نیا حکم یہ دیا ہے کہ تم نماز میں باتیں نہ کرو۔“

﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ۲۹] و ﴿مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ﴾ [الانبیاء: ۲] وَقَوْلِ اللَّهِ: ﴿لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾ [الطلاق: ۱] وَأَنَّ حَدِيثَهُ لَا يُشَبِّهُ حَدِيثَ الْمَخْلُوقِينَ لِقَوْلِهِ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشوری: ۱۱] وَقَالَ ابْنُ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: ((إِنَّ اللَّهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ وَإِنَّ مِمَّا أَحْدَثَ أَلَّا تَكَلَّمُوا فِي الصَّلَاةِ)).

تشریح: اس کو ابو داؤد نے نقل کیا۔ یہ باب لاکر امام بخاری رحمہ اللہ نے یہ ثابت کیا کہ اللہ کے صفات فعلیہ جیسے کلام کرنا، زندہ کرنا، مارنا، پیدا کرنا، اترنا، چڑھنا، بنانا تعجب کرنا، وقتاً فوقتاً حادث ہوتے رہتے ہیں۔ اس طرح ہر ساعت اس پروردگار کے نئے نئے اختلاعات نمود ہوتے رہتے ہیں۔ نئے نئے احکام صادر ہوتے رہتے ہیں اور جن لوگوں نے صفات فعلیہ کا اس بنا پر انکار کیا ہے کہ وہ حادث ہیں اور اللہ تعالیٰ حوادث کا محل نہیں ہو سکتا، وہ بیوقوف ہیں۔ قرآن و حدیث دونوں سے یہ ثابت ہے کہ وہ نئے نئے کام کرتا ہے نئے نئے احکام اتارتا رہتا ہے۔ ان اللہ علیٰ کل شئی قَدِير۔ آیات باب میں پہلے یہ فرمایا کہ اس کی مثل کوئی چیز نہیں ہے۔ یہ تخریب ہوئی پھر فرمایا وہ مبتدا اور جانتا ہے یہ اس کی صفات کا اثبات ہوا۔ الحمد للہ اس اعتقاد پر ہیں جو متوسط ہے درمیان تعطیل اور تشبیہ کے۔ معطلہ تو جہم اور معتزلہ ہیں جو اللہ کی ان تمام صفات کا انکار کرتے ہیں جو مخلوق میں بھی پائے جاتے ہیں جیسے سننا، دیکھنا، بات کرنا وغیرہ اور مشبہہ مجسمہ ہیں جو اللہ پاک کی تمام صفات کو مخلوق سے مشابہت دیتے ہیں اور کہتے ہیں کہ اللہ تعالیٰ بھی آدمی کی طرح گوشت پوست سے مرکب ہے۔ ہماری ہی طرح مترادف آگھیں رکھتا ہے۔ حالانکہ ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (الشوری: ۱۱) بل حدیث صفات باری کو کسی مخلوق سے مشابہت نہیں دیتے۔

(۷۵۲۲) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے حاتم بن وردان نے بیان کیا، کہا ہم سے ایوب نے بیان کیا، ان سے عکرمہ نے اور ان سے ابن عباس رضی اللہ عنہما نے بیان کیا کہ تم اہل کتاب سے ان کی کتابوں کے مسائل کے بارے میں کیونکر سوال کرتے ہو، تمہارے پاس خود اللہ کی کتاب موجود ہے جو زمانے کے اعتبار سے بھی تم سے سب سے زیادہ قریب ہے، تم اسے پڑھتے ہو، وہ خالص ہے اس میں کوئی ملاوٹ نہیں۔

۷۵۲۲۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ كُتُبِهِمْ وَعِنْدَكُمْ كِتَابُ اللَّهِ أَقْرَبُ الْكُتُبِ عَهْدًا بِاللَّهِ تَقْرَؤُونَهُ مَحْضًا لَمْ يَشَبْ؟ [راجع: ۲۶۸۵]

(۷۵۲۳) ہم سے ابویمان نے بیان کیا، کہا ہم کو شعب نے خبر دی، انہیں زہری نے، انہیں عبید اللہ بن عبد اللہ نے خبر دی اور ان سے عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ اے مسلمانو! تم اہل کتاب سے کسی مسئلہ میں کیوں پوچھتے ہو۔ تمہاری کتاب جو اللہ تعالیٰ نے تمہارے نبی (ﷺ) پر نازل کی ہے وہ اللہ کے ہاں سے بالکل تازہ آئی ہے، خالص ہے، اس میں کوئی ملاوٹ نہیں ہوئی اور اللہ تعالیٰ نے خود تمہیں بتا دیا ہے کہ اہل کتاب نے اللہ کی کتابوں کو بدل ڈالا وہ ہاتھ سے ایک کتاب لکھتے اور دعویٰ کرتے کہ یہ اللہ کی طرف سے ہے تاکہ اس کے ذریعے سے تھوڑی پونجی حاصل کریں، تم کو جو اللہ نے قرآن وحدیث کا علم دیا ہے کیا وہ تم کو اس سے منع نہیں کرتا کہ تم دین کی باتیں اہل کتاب سے پوچھو۔ اللہ کی قسم! ہم تو ان کے کسی آدمی کو نہیں دیکھتے کہ جو کچھ تمہارے اوپر نازل ہوا ہے اس کے متعلق وہ تم سے پوچھتے ہوں۔

۷۵۲۳۔ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ! كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ وَكِتَابُكُمْ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّكُمْ ﷺ أَحَدُثُ الْأَخْبَارَ بِاللَّهِ مَحْضًا لَمْ يَشُبْ وَقَدْ حَدَّثَكُمْ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ قَدْ بَدَّلُوا مِنْ كُتُبِ اللَّهِ وَغَيَّرُوا فَكَتَبُوا بِأَيْدِيهِمُ الْكُتُبَ قَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لِيَسْتَرَوْا بِهِ ثَمَنًا قَلِيلًا أَوْ لَا يَنْهَاهُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْأَلَتِهِمْ وَلَا وَاللَّهِ! مَا رَأَيْنَا رَجُلًا مِنْهُمْ يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ. [راجع: ۲۶۸۵]

تشریح: اہل کتاب کی کتابیں پرانی اور مخلوط ہو چکی ہیں پھر تم کو کیا خط ہو گیا کہ تم ان سے پوچھتے ہو حالانکہ اگر وہ تم سے پوچھتے تو ایک بات تھی کیونکہ تمہاری کتاب بالکل محفوظ اور نئی نازل ہوئی ہے۔

باب: سورہ قیامہ میں اللہ تعالیٰ کا ارشاد:

بَابُ قَوْلِ اللَّهِ:

”قرآن نازل ہوتے وقت اس کے ساتھ اپنی زبان کو حرکت نہ دیا کر۔“ آپ اس آیت کے اترنے سے پہلے وحی اترتے وقت ایسا کرتے تھے۔ ابو ہریرہ رضی اللہ عنہ نے نبی کریم ﷺ سے یہ نقل کیا کہ ”اللہ تعالیٰ فرماتا ہے کہ میں اپنے بندے کے ساتھ ہوں۔ اس وقت تک جب بھی وہ مجھے یاد کرتا ہے اور میری یاد میں اپنے ہونٹ ہلاتا ہے۔“

﴿لَا تَحْرُكْ بِهِ لِسَانَكَ﴾ [القیامہ: ۱۶] وَفَعَلَ النَّبِيُّ ﷺ حِينَ يَنْزِلُ عَلَيْهِ الْوَحْيُ. وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: ((قَالَ اللَّهُ: أَنَا مَعَ عَبْدِي [حَيْثُ] ذَكَرْنِي وَتَحَرَّكَتْ بِي شَفَاتِهِ)).

تشریح: اس حدیث سے ثابت ہوا کہ ذکر وہی معتبر ہے جو زبان سے کیا جائے اور جب تک زبان سے نہ ہو دل سے یاد کرنا اعتبار کے لائق نہیں۔ زبان اور دل ہر دو سے ذکر ہونا لازم و ملزوم ہے۔

(۷۵۲۴) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے ابو حوانہ نے بیان کیا، ان سے موسیٰ بن ابی عائشہ نے، ان سے سعید بن جبیر نے اور ان سے ابن عباس رضی اللہ عنہما نے۔ سورہ قیامہ میں اللہ تعالیٰ کا ارشاد ”لا تحرك به لسانك“ کے متعلق کہ وحی نازل ہوتی تو آپ ﷺ پر اس کا بہت بار پڑتا

۷۵۲۴۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو حَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿لَا تَحْرُكْ بِهِ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ

اور آپ اپنے ہونٹ ہلاتے۔ مجھ سے ابن عباس رضی اللہ عنہما نے کہا کہ میں تمہیں ہلا کر دکھاتا ہوں جس طرح نبی ﷺ ہلاتے تھے۔ سعید نے کہا جس طرح ابن عباس رضی اللہ عنہما ہونٹ ہلا کر دکھاتے تھے، میں تمہارے سامنے اسی طرح ہلاتا ہوں، چنانچہ انہوں نے اپنے ہونٹ ہلائے (ابن عباس رضی اللہ عنہما نے بیان کیا کہ) اس پر اللہ تعالیٰ نے یہ آیت نازل کی ﴿لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ إِنْ عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ﴾ ”یعنی تمہارے سینے میں قرآن کا جمادینا اور اسے پڑھادینا ہمارا کام ہے جب ہم (جبریل علیہ السلام) کی زبان پر) اسے پڑھ چکیں اس وقت تم اس کے پڑھنے کی پیروی کرو۔“ مطلب یہ ہے کہ جبریل علیہ السلام کے پڑھتے وقت کان لگا کر سنتے رہو اور خاموش رہو، یہ ہمارا ذمہ ہے ہم تم سے ویسا ہی پڑھو ادیس گے۔ ابن عباس رضی اللہ عنہما نے کہا کہ اس آیت کے اترنے کے بعد حضرت جبریل علیہ السلام آتے (قرآن سناتے) تو کان لگا کر سنتے۔ جب جبریل علیہ السلام چلے جاتے تو آپ لوگوں کو اسی طرح پڑھ کر سنا دیتے جیسے جبریل علیہ السلام نے آپ کو پڑھ کر سنایا تھا۔

يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً وَكَانَ يُحَرِّكُ شَفَتَيْهِ فَقَالَ لِي ابْنُ عَبَّاسٍ: أَنَا أُحَرِّكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحَرِّكُهُمَا فَقَالَ سَعِيدٌ: أَنَا أُحَرِّكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحَرِّكُهُمَا فَحَرَّكَ شَفَتَيْهِ فَأَنْزَلَ اللَّهُ: ﴿لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتُجْعَلَ بِهِ إِنْ عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ﴾ قَالَ: جَمْعُهُ فِي صَدْرِكَ ثُمَّ تَقْرُوهُ، فَإِذَا قُرْآنُهُ فَاتَّبِعْ قُرْآنَهُ قَالَ: فَاسْتَمِعْ لَهُ وَأَنْصِتْ ثُمَّ إِنْ عَلَيْنَا أَنْ تَقْرَاهُ قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا آتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ.

[راجع: ۵]

تشریح: امام بخاری رحمہ اللہ کا مقصد یہ ہے کہ ہمارے الفاظ قرآن جو منہ سے نکلتے ہیں یہ ہمارا فعل ہے جو مخلوق ہے اور قرآن اللہ کا کلام ہے جو غیر مخلوق ہے۔ حضرت سعید بن جبیر مشہور تابعی اسدی کوئی ہیں۔ حجاج بن یوسف نے ان کو شعبان سنہ ۹۹ھ میں عمر ۵۰ سال شہید کیا۔ حضرت سعید بن جبیر رحمہ اللہ کی بددعا سے حجاج بن یوسف پندرہ دن بعد مر گیا۔ یوں کہتا ہوا کہ میں جب سوئے کا ارادہ کرتا ہوں تو سعید بن جبیر میرا پاؤں پکڑ لیتا ہے۔ حضرت سعید بن جبیر مضافات عراق میں دفن کئے گئے رحمہ اللہ رحمة واسعة۔

باب: سورہ ملک میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ:

”اپنی بات آہستہ سے کہو یا زور سے اللہ تعالیٰ دل کی باتوں کو جاننے والا ہے۔ کیا وہ اسے نہیں جانے گا جو اس نے پیدا کیا اور وہ بہت باریک دیکھنے والا اور خبردار ہے۔“ ”يَتَخَفَتُونَ“ کے معنی يَتَسَارُونَ، یعنی جو چپکے چپکے بات کرتے ہیں۔

﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [المک: ۱۳، ۱۴] ﴿يَتَخَفَتُونَ﴾ [طہ: ۱۰۳] يَتَسَارُونَ

تشریح: باب کا مطلب یہ ہے کہ تمہاری زبان سے جو الفاظ نکلتے ہیں وہ اسی کے پیدا کئے ہوئے ہیں اسی لیے وہ ان کو بخوبی جانتا ہے۔

(۷۵۲۵) ہم سے عمرو بن زرارہ نے بیان کیا، ان سے ہشیم نے بیان کیا، انہوں نے کہا ہم کو ابو بشر نے خبر دی، انہیں سعید بن جبیر نے اور انہیں حضرت عبداللہ بن عباس رضی اللہ عنہما نے اللہ تعالیٰ کے ارشاد ﴿وَلَا تَخْصِرْ

۷۵۲۵۔ حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ عَنْ هُشَيْمٍ، قَالَ: أَخْبَرَنَا أَبُو بَشَرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَلَا تَجْهَرُ بِصَاحَتِكَ

بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ کے بارے میں کہ یہ آیت جب نازل ہوئی تو رسول کریم ﷺ مکہ میں چھپ کر (اعمال اسلام ادا کرتے تھے) لیکن جب اپنے صحابہ رضی اللہ عنہم کو نماز پڑھاتے تو قرآن مجید بلند آواز سے پڑھتے، جب مشرکین سنتے تو قرآن مجید کو، اس کے اتارنے والے کو اور اسے لے کر آنے والے کو گالی دیتے، چنانچہ اللہ تعالیٰ نے اپنے نبی سے کہا کہ ”اپنی نماز میں (قراءت کرتے ہوئے) آواز بلند نہ کریں کہ مشرکین سنیں اور پھر قرآن کو گالی دیں۔“ اور نہ اتنا آہستہ ہی پڑھیں۔“ کہ آپ کے صحابہ بھی نہ سن سکیں ”بلکہ ان دونوں کے درمیان کاراستہ اختیار کریں۔“

سَبِيلًا. [راجع: ۱۴۷۲۲]

تشریح: کفار مکہ کا یہی حال تھا جو یہاں بیان ہوا ہے۔ حضرت عبداللہ بن عباس رضی اللہ عنہما کے علم و فضل کے لیے خود رسول کریم ﷺ نے دعا فرمائی تھی ان کو اس امت کا رہبان کہا گیا ہے ہمارے سال ۶۸ھ میں فوت ہوئے طائف میں دفن ہوئے۔ (رضی اللہ عنہ وارضاه)

(۷۵۲۶) ہم سے عبید بن اسماعیل نے بیان کیا، کہا ہم سے ابواسامہ نے بیان کیا، ان سے ہشام نے، ان سے ان کے والد نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ آیت ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ دعا کے بارے میں نازل ہوئی۔ یعنی دعا نہ بہت چلا کر مانگ نہ آہستہ بلکہ درمیانہ راستہ اختیار کر۔

۷۵۲۶۔ حَدَّثَنَا عُيَيْدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ فِي الدُّعَاءِ.

[راجع: ۴۷۲۳] [مسلم: ۱۰۰۳]

(۷۵۲۷) ہم سے اسحاق بن منصور نے بیان کیا، کہا ہم سے ابوعاصم نے، کہا ہم کو ابن جریج نے خبر دی، کہا ہم کو ابن شہاب نے خبر دی، انہیں ابوسلمہ نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”جو خوش آوازی سے قرآن نہیں پڑھتا وہ ہم مسلمانوں کے طریق پر نہیں ہے۔“ اور ابو ہریرہ رضی اللہ عنہ کے سوا دوسرے لوگوں نے اس حدیث میں اتنا زیادہ کیا ہے، یعنی اسے پکار کر نہ پڑھے۔

۷۵۲۷۔ حَدَّثَنَا إِسْحَاقُ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ)) وَزَادَ غَيْرُهُ: يَجْهَرُ بِهِ.

تشریح: اگلی حدیث اور اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ ہمارے منہ سے جو قرآن کے الفاظ نکلتے ہیں وہ الفاظ قرآن غیر مخلوق ہیں مگر ہمارے فعل مخلوق ہے۔ امام بخاری رحمہ اللہ نے فرمایا کہ جو مجھ سے یوں نقل کرتا ہے کہ لفظی بالقرآن مخلوق وہ جھوٹا ہے میں نے یہ نہیں کہا بلکہ صرف یہ کہا تھا کہ ہمارے افعال مخلوق ہیں اور بس۔ قرآن مجید اس کا کلام غیر مخلوق ہے یہی سلف صالحین ائمہ دین کا عقیدہ ہے اور یہی امام بخاری رحمہ اللہ کا عقیدہ ہے۔

باب: نبی کریم ﷺ کا ارشاد کہ

بَابُ قَوْلِ النَّبِيِّ ﷺ:

((رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ)) ”ایک شخص جسے اللہ نے قرآن کا علم دیا وہ رات اور دن میں اس میں

مشغول رہتا ہے۔ اور ایک شخص ہے جو کہتا ہے کہ کاش! مجھے بھی اسی جیسا قرآن کا علم ہوتا تو میں بھی ایسا ہی کرتا جیسا کہ یہ کرتا ہے۔“ تو اللہ تعالیٰ نے واضح کر دیا کہ اس قرآن کے ساتھ ”قیام“ اس کا فعل ہے۔ اور فرمایا کہ ”اس کی نشانیوں میں سے آسمان وزمین کا پیدا کرنا ہے اور تمہاری زبانوں اور رگوں کا مختلف ہونا ہے۔“ اور اللہ جل ذکرہ، نے سورہ حج میں فرمایا: ”اور نیکی کرتے رہو تا کہ تم مرا کو پونچو۔“

اللَّيْلِ وَأَنَاءَ النَّهَارِ وَرَجُلٌ يَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا فَعَلْتُ كَمَا يَفْعَلُ)) فَبَيَّنَ اللَّهُ أَنَّ قِيَامَهُ بِالْكِتَابِ هُوَ فِعْلُهُ وَقَالَ: ﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافَ أَلْسِنَتِكُمْ وَالْوِلْدَانِ﴾ وَقَالَ: ﴿وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧]

(۷۵۲۸) ہم سے قتیبہ بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اعش نے، ان سے ابوصالح نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”رُشک صرف دو آدمیوں پر کیا جاسکتا ہے، دوسرا اس پر جسے اللہ نے قرآن کا علم دیا اور وہ اس کی تلاوت رات دن کرتا رہتا ہے تو ایک دیکھنے والا کہتا ہے کہ کاش! مجھے بھی اسی جیسا قرآن کا علم ہوتا تو میں بھی اسی کی طرح تلاوت کرتا رہتا ہے اور دوسرا وہ شخص ہے جسے اللہ نے مال دیا اور وہ اسے اس کے حق میں خرچ کرتا ہے جسے دیکھنے والا کہتا ہے کہ کاش! مجھے بھی اللہ اتنا مال دیتا تو میں بھی اسی طرح خرچ کرتا جیسے یہ کرتا ہے۔“

۷۵۲۸۔ حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا تَحَاسَدُ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ مِنْ آثَاءِ اللَّيْلِ وَآثَاءِ النَّهَارِ فَهُوَ يَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا فَعَلْتُ كَمَا يَفْعَلُ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ عَمِلْتُ فِيهِ مِثْلَ مَا يَعْمَلُ)). [راجع: ۱۵۰۲۶]

(۷۵۲۹) ہم سے علی بن عبد اللہ مدنی نے بیان کیا، کہا ہم سے سفیان بن عیینہ نے بیان کیا، ان سے زہری نے بیان کیا، ان سے سالم نے اور ان سے ان کے والد رضی اللہ عنہ نے کہ نبی کریم ﷺ نے فرمایا: ”رُشک کے قابل تو دو ہی آدمی ہیں ایک وہ جسے اللہ نے قرآن دیا اور وہ اس کی تلاوت رات دن کرتا رہتا ہے اور دوسرا وہ جسے اللہ نے مال دیا ہو اور وہ اسے رات دن خرچ کرتا رہا۔“ علی بن عبد اللہ نے کہا کہ میں نے یہ حدیث سفیان بن عیینہ سے کئی بار سنی۔ لیکن ”اخبرنا“ کے لفظوں کے ساتھ نہیں کہتے سنا باوجود اس کے ان کی یہ حدیث صحیح اور متصل ہے۔

۷۵۲۹۔ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آثَاءَ اللَّيْلِ وَآثَاءَ النَّهَارِ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آثَاءَ اللَّيْلِ وَآثَاءَ النَّهَارِ)) قَالَ: سَمِعْتُ سُفْيَانَ مَرَّارًا لَمْ أَسْمَعْهُ يَذْكُرُ الْخَبَرَ وَهُوَ مِنْ صَحِيحِ حَدِيثِهِ. [راجع: ۵۰۲۵] [مسلم: ۱۸۹۵]

۱۸۹۵: ترمذی: ۱۹۳۶: ابن ماجہ: ۴۲۰۹

تشریح: باب اور احادیث ذیل سے امام بخاری رحمہ اللہ نے یہ ثابت کیا ہے کہ قرآن مجید غیر مخلوق ہے اور ہم جو تلاوت کرتے ہیں یہ ہمارا فعل ہے جو فعل ہونے کی حیثیت سے مخلوق ہے۔ کلام الہی ہر وقت اور ہر حالت میں کلام الہی ہے جو غیر مخلوق ہے۔

باب: اللہ تعالیٰ کا سورہ مائدہ میں فرمانا کہ

بَابُ قَوْلِ اللَّهِ:

”اے رسول! تیرے پروردگار کی طرف سے جو تجھے پر اترا اسے (بے کھٹکے) لوگوں کو پہنچا دے اگر تو ایسا نہ کرے تو تو نے (جیسے) اللہ کا پیغام نہیں پہنچایا۔“ اور زہری نے کہا: اللہ کی طرف سے پیغام بھیجنا اور اس کے رسول پر اللہ کا پیغام پہنچانا اور ہمارے اوپر اس کا تسلیم کرنا ہے اور سورہ جن میں فرمایا: ”اس لیے کہ وہ پیغمبر جان لے کہ فرشتوں نے اپنے مالک کا پیغام پہنچا دیا۔“ اور سورہ اعراف میں (نوح اور ہود کی زبانوں سے) فرمایا: ”میں تم کو اپنے مالک کے پیغامات پہنچاتا ہوں۔“ اور کعب بن مالک رضی اللہ عنہ جب آپ صلی اللہ علیہ وسلم کو چھوڑ کر غزوہ تبوک میں پیچھے رہ گئے تھے۔ ”عنقریب اللہ اور اس کا رسول تمہارے کام دیکھ لے گا۔“ اور حضرت عائشہ رضی اللہ عنہا نے کہا جب تجھے کسی کام اچھا لگے تو یوں کہہ: ”عمل کئے جاؤ اللہ اور اس کا رسول اور مسلمان تمہارا کام دیکھ لیں گے۔“ کسی کا نیک عمل تجھے دھوکے میں نہ ڈالے اور معمر نے کہا سورہ بقرہ میں یہ جو فرمایا: ﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾ تو کتاب سے مراد قرآن ہے ”وہ ہدایت کرنے والا ہے۔“ یعنی سچا راستہ بتانے والا ہے پر ہیزگاروں کو جیسے سورہ ممتحنہ میں فرمایا: ”یہ اللہ کا حکم ہے۔“ اس میں کوئی شک نہیں۔“ یعنی بلا شک۔ ”یہ اللہ کی اتاری ہوئی آیات ہیں۔“ یعنی قرآن کی نشانیاں (مطلب یہ ہے کہ دونوں آیات میں ذالک سے ہذا مراد ہے) اس کی مثال یہ ہے جیسے سورہ یونس میں ﴿وَجَوْنَيْنِ﴾ سے جَوْنَيْنِ بِكُمْ مراد ہے اور انس نے کہا نبی کریم صلی اللہ علیہ وسلم نے ان کے ماموں حرام بن ملحان کو ان کی قوم بنی عامر کی طرف بھیجا۔ حرام نے ان سے کہا کیا تم مجھے امان دو گے کہ میں آپ صلی اللہ علیہ وسلم کا پیغام تم کو پہنچا دوں اور ان سے باتیں کرنے لگے۔

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾ [المائدة: ۶۷]
 قَالَ الزُّهْرِيُّ: مِنَ اللَّهِ الرِّسَالَةُ وَعَلَى رَسُولِ اللَّهِ ﷺ الْبَلَاغُ وَعَلَيْنَا التَّسْلِيمُ وَقَالَ (اللَّهُ تَعَالَى): ﴿لِيَعْلَمَ أَنَّ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ﴾ [الحج: ۲۸] وَقَالَ: ﴿أَبْلَغْكُمْ رِسَالَاتِ رَبِّي﴾ [الاعراف: ۶۲] وَقَالَ كَعْبُ بْنُ مَالِكٍ جِئْتُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ (وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ) [التوبة: ۹۴] وَقَالَتْ عَائِشَةُ: إِذَا أَعْجَبَكَ حَسَنُ عَمَلٍ امْرِئٍ فَقُلْ: ﴿اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ [التوبة: ۱۰۵] وَلَا يَسْتَجِفَّنَّ أَحَدٌ وَقَالَ مَعْمَرٌ: ﴿ذَٰلِكَ الْكِتَابُ﴾ [البقرة: ۱۲] هَٰذَا الْقُرْآنُ ﴿هُدًى لِّلْمُتَّقِينَ﴾ [البقرة: ۱۲] بَيَّانٌ وَدَلَالَةٌ كَقَوْلِهِ: ﴿ذَٰلِكُمْ حُكْمُ اللَّهِ﴾ [المنحنة: ۱۰] هَٰذَا حُكْمُ اللَّهِ: ﴿لَا رَيْبَ فِيهِ﴾ لَا شَكَّ ﴿تِلْكَ آيَاتُ اللَّهِ﴾ يَعْنِي هَٰذِهِ أَعْلَامُ الْقُرْآنِ وَمِثْلُهُ ﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِّ وَجَرْنَ بِيْهٍ﴾ [يونس: ۱۲۲] يَعْنِي بِكُمْ وَقَالَ أَنَسٌ: بَعَثَ النَّبِيُّ ﷺ خَالَه حَرَامًا إِلَى قَوْمِهِ وَقَالَ: أَتُؤْمِنُونَنِي أَبْلَغَ رِسَالَةَ رَسُولِ اللَّهِ ﷺ فَجَعَلَ يُحَدِّثُهُمْ.

تشریح: اس باب سے غرض امام بخاری رحمۃ اللہ علیہ کی یہ ہے کہ اللہ کا پیغام یعنی قرآن غیر مخلوق ہے لیکن اس کا پہنچانا اس کا سنانا یہ رسول کریم صلی اللہ علیہ وسلم کا فعل ہے۔ اسی لیے اللہ نے اس کے خلاف کے لیے ﴿وَإِنْ لَمْ تَفْعَلْ﴾ (۵/ المائدہ: ۶۷) میں فعل کا صیغہ استعمال فرمایا۔ قرآن مجید کا غیر مخلوق ہونا امت کا متفقہ عقیدہ ہے۔ عائشہ رضی اللہ عنہا کا قول ان لوگوں سے متعلق ہے جو بظاہر قرآن کے بڑے قاری اور نمازی تھے مگر عثمان رضی اللہ عنہ کے باغی ہو کر ان کے قول پر مستعد ہوئے۔ عائشہ رضی اللہ عنہا کے کلام کا مطلب یہی ہے کہ کسی کی ایک آدھ اچھی بات دیکھ کر یہ اعتقاد نہ کر لینا چاہیے کہ وہ اچھا آدمی ہے بلکہ اخلاق اور عمل

کے لحاظ سے اس کی اچھی طرح سے جانچ کر لینی چاہیے۔

۷۵۳۰۔ حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقْمِيِّ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُيَيْدٍ اللَّهُ الثَّقَفِيُّ، قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ وَزِيَادُ بْنُ جُبَيْرٍ عَنْ جُبَيْرِ بْنِ حَيَّةَ، قَالَ الْمُغِيرَةُ: أَخْبَرَنَا نَبِيُّنَا ﷺ عَنْ رَسُولِهِ رَبَّنَا: ((أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ)).

۷۵۳۱۔ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكَ أَنَّ النَّبِيَّ ﷺ كَتَمَ شَيْئًا: ح. وَقَالَ مُحَمَّدٌ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكَ أَنَّ النَّبِيَّ ﷺ كَتَمَ شَيْئًا مِنَ الْوَحْيِ فَلَا تُصَدِّقْهُ إِنَّ اللَّهَ يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾.

[راجع: ۳۱۵۹]

۷۵۳۱) ہم سے محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے سفیان ثوری نے بیان کیا، کہا ہم سے اسماعیل نے، ان سے شععی نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ اگر کوئی تم سے یہ بیان کرتا ہے کہ محمد نے کوئی چیز چھپائی (دوسری سند) اور محمد بن یوسف فریابی نے بیان کیا، کہا ہم سے ابو عامر عقدی نے بیان کیا، کہا ہم سے شعبہ بن جراح نے، ان سے اسماعیل بن ابی خالد نے، ان سے شععی نے، ان سے مسروق نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ اگر تم سے کوئی یہ بیان کرتا ہے کہ نبی کریم ﷺ نے وحی میں سے کچھ چھپالیا تو اس کی تصدیق نہ کرنا (وہ جھوٹا ہے) کیونکہ اللہ تعالیٰ خود فرماتا ہے: ”اے رسول! پہنچا دیجئے وہ پیغام جو آپ کے پاس آپ کے رب کی طرف سے نازل ہوا ہے اور اگر آپ نے یہ نہیں کیا تو آپ نے اپنے رب کا پیغام نہیں پہنچایا۔“

[راجع: ۳۲۳۴]

۷۵۳۲) ہم سے قتیبة بن سعید نے بیان کیا، کہا ہم سے جریر نے بیان کیا، ان سے اشعث نے، ان سے ابو داؤد نے، ان سے عمرو بن شرحبیل نے بیان کیا اور ان سے عبد اللہ بن مسعود رضی اللہ عنہ نے بیان کیا کہ ایک صاحب نے عرض کیا: یا رسول اللہ! کونسا گناہ اللہ کے نزدیک سب سے بڑا ہے؟ فرمایا: ”تم اللہ کی عبادت میں کسی کو بھی ساجھی بناؤ، حالانکہ تمہیں اللہ نے پیدا کیا ہے۔“ پوچھا: پھر کونسا؟ فرمایا: ”یہ کہ تم اپنے بچے کو اس خوف سے مار دو کہ وہ تمہارے ساتھ کھائے گا۔“ پوچھا: پھر کونسا؟ فرمایا: ”یہ کہ

۷۵۳۲۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ قَالَ: ((أَنْ تَدْعُوَ لِلَّهِ نِدًّا وَهُوَ خَلْقُكَ)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشِيَةً أَنْ يَطْعَمَ مَعَكَ؟)) قَالَ: ثُمَّ أَيُّ؟ قَالَ: ((ثُمَّ أَنْ

تَزَانِي حَلِيلَةَ جَارِكَ) فَأَنْزَلَ اللَّهُ تَصْدِيقَهَا: تم اپنے پڑوسی کی بیوی سے زنا کرو۔“ چنانچہ اللہ تعالیٰ نے سورہ فرقان میں ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ﴾ [الفرقان: ۶۸] [راجع: ۴۷۷: ۴]۔

کرے گا وہ گناہ سے بھڑ جائے گا۔“

تشریح: ((اٹاما)) ایک دوزخ کا نالہ ہے وہ اس میں ڈالا جائے گا۔ اس حدیث کی مناسبت ترجمہ باب سے اس طرح ہے کہ نبی کریم ﷺ کی تبلیغ دو قسم کی تھی۔ ایک تو یہ کہ خاص قرآن کی جو آیتیں اتریں وہ آپ لوگوں کو سناتے دوسرے قرآن سے جو باتیں نکال کر آپ بیان کرتے پھر اس کے استنباط و ارشاد کے مطابق قرآن میں صاف صاف وہی اللہ کی طرف سے اتارا جاتا۔

باب قول اللہ:

باب: اللہ کا سورہ آل عمران میں یوں فرمانا:

﴿قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾ [آل عمران: ۹۳] وَقَوْلِ النَّبِيِّ ﷺ: ((أُعْطِيَ أَهْلُ التَّوْرَةِ التَّوْرَةَ فَعَمِلُوا بِهَا وَأُعْطِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا بِهِ وَأُعْطِيَتْ الْقُرْآنَ فَعَمِلْتُمْ بِهِ)) [راجع: ۵۵۷] وَقَالَ أَبُو رَزِينٍ: ﴿يَتْلُونَهُ﴾ [البقرة: ۱۲۱] يَتَّبِعُونَهُ وَيَعْمَلُونَ بِهِ حَقَّ عَمَلِهِ قَالَ أَبُو عَبْدِ اللَّهِ: ﴿يَتْلَى﴾ يَفْرَأُ. حَسَنُ التَّلَاوَةِ حَسَنُ الْقِرَاءَةِ لِلْقُرْآنِ ﴿لَا يَمْسُهُ﴾ [الواقعة: ۷۹] لَا يَجِدُ طَعْمَهُ وَنَفْعَهُ إِلَّا مَنْ آمَنَ بِالْقُرْآنِ وَلَا يَحْمِلُهُ بِحَقِّهِ إِلَّا الْمُؤْمِنُ يَقُولُهُ تَعَالَى: ﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِنَسْ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [الجمعة: ۵] وَسَمَّى النَّبِيُّ ﷺ الْإِسْلَامَ وَالْإِيمَانَ وَالصَّلَاةَ عَمَلًا، قَالَ أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ لِبِلَالٍ: ((أَخْبِرْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ))

”اے رسول! تو کہہ دے اچھا تو رات لاؤ اسے پڑھ کر سناؤ اگر تم سچے ہو۔“

اور نبی کریم ﷺ کا یوں فرمانا: ”تورات والے تورات دیے گئے انہوں نے اس پر عمل کیا۔ انجیل والے انجیل دیے گئے انہوں نے اس پر عمل کیا تم قرآن دیے گئے تم نے اس پر عمل کیا۔“ اور ابو رزین نے کہا: ﴿يَتْلُونَهُ حَقَّ تِلَاوَتِهِ﴾ کا مطلب یہ ہے کہ اس کی پیروی کرتے ہیں اس پر جیسا عمل کرنا چاہیے ویسا عمل کرتے ہیں۔ تو تلاوت کرنا ایک عمل ٹھہرا۔ عرب کہتے ہیں ﴿يَتْلَى﴾ یعنی پڑھا جاتا ہے اور کہتے ہیں فلاں شخص کی تلاوت یا قراءت اچھی ہے اور قرآن میں سورہ واقعہ میں ہے ﴿لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ﴾ یعنی قرآن کا مزہ وہی پائیں گے اس کا فائدہ وہی اٹھائیں گے جو کفر سے پاک، یعنی قرآن پر ایمان لاتے ہیں اور قرآن کو اس کے حق کے ساتھ وہی اٹھائے گا جس کو آخرت پر یقین ہوگا کیونکہ سورہ جمعہ میں اللہ تعالیٰ نے فرمایا: ”ان لوگوں کی مثال جن سے تورات اٹھائی گئی، پھر انہوں نے اسے نہیں اٹھایا (اس پر عمل نہیں کیا) ایسی ہے جیسے گدھے کی مثال جس پر کتابیں لدی ہوں۔ جن لوگوں نے اللہ کی باتوں کو جھٹلایا ان کی ایسی ہی بری مثال ہے اور اللہ ایسے ظالم لوگوں کو راہ پر نہیں لگاتا۔“ اور نبی کریم ﷺ نے اسلام، ایمان اور نماز کو مکمل فرمایا۔ ابو ہریرہ رضی اللہ عنہ نے کہا نبی کریم ﷺ نے بلال رضی اللہ عنہ سے فرمایا: ”تم مجھ سے اپنا وہ زیادہ امید کا عمل بیان کرو جس کو تم نے اسلام کے زمانہ میں کیا ہو۔“ انہوں نے کہا یا رسول اللہ! میں نے اسلام

کے زمانہ میں اس سے زیادہ امید کا کوئی کام نہیں کیا ہے کہ میں نے جب وضو کیا تو اس کے بعد تحیۃ الوضو کی دو رکعت نماز پڑھی اور آپ ﷺ سے پوچھا گیا: کونسا عمل افضل ہے؟ آپ نے فرمایا: ”اللہ اور اس کے رسول پر ایمان لانا، پھر اللہ کی راہ میں جہاد کرنا، پھر وہ حج جس کے بعد گناہ نہ ہو۔“

(۷۵۳۳) ہم سے عبدان نے بیان کیا، کہا ہم کو عبد اللہ بن مبارک نے خبر دی، انہیں یونس نے خبر دی، انہیں زہری نے، مجھے سالم نے خبر دی اور انہیں عبد اللہ بن عمر رضی اللہ عنہما نے کہ رسول کریم ﷺ نے فرمایا: ”گزشتہ امتوں کے مقابلہ میں تمہارا وجود ایسا ہے جیسے عصر اور مغرب کے درمیان کا وقت اہل تورات کو تورات دی گئی تو انہوں نے اس پر عمل کیا یہاں تک کہ دن آدھا ہو گیا اور وہ عاجز ہو گئے، پھر انہیں ایک ایک قیراط دیا گیا، پھر اہل انجیل کو انجیل دی گئی اور انہوں نے اس پر عمل کیا یہاں تک کہ عصر کی نماز کا وقت ہو گیا۔ انہیں بھی ایک ایک قیراط دیا گیا، پھر تمہیں قرآن دیا گیا اور تم نے اس پر عمل کیا یہاں تک کہ مغرب کا وقت ہو گیا تمہیں دو دو قیراط دیے گئے۔ اس پر اہل کتاب نے کہا کہ یہ ہم سے عمل میں کم ہیں اور اجر میں زیادہ۔ اللہ تعالیٰ نے فرمایا کیا میں نے تمہارا حق دینے میں کوئی ظلم کیا ہے؟ انہوں نے جواب دیا کہ نہیں، اللہ تعالیٰ نے فرمایا کہ پھر یہ میرا فضل ہے میں جسے چاہوں دوں۔“

قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَىٰ عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ إِلَّا صَلَّيْتُ. [راجع: ۱۱۴۹] وَسُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: ((إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ثُمَّ الْجِهَادُ ثُمَّ حَجٌّ مَبْرُورٌ)). [راجع: ۲۶]

۷۵۳۳۔ حَدَّثَنَا عَبْدَانُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ ابْنِ عَمْرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّمَا بَقَاؤُكُمْ فِيمَنْ سَلَفَ مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ أَوْتِيَ أَهْلُ التَّوْرَةِ التَّوْرَةَ فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا ثُمَّ أَوْتِيَ أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا بِهِ حَتَّى صَلَّيْتُ الْعَصْرَ ثُمَّ عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا ثُمَّ أَوْتِيْتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ حَتَّى غَرَبَتِ الشَّمْسُ فَأَعْطِيْتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ فَقَالَ أَهْلُ الْكِتَابِ: هَؤُلَاءِ أَقَلُّ مِنَّا عَمَلًا وَأَكْثَرُ خَيْرًا قَالَ اللَّهُ: هَلْ ظَلَمْتُمْ مِنْ حَقِّكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِي أَوْتِيَهُ مَنْ أَشَاءَ)). [راجع: ۵۵۷]

تشریح: یعنی یہ نسبت یہود اور نصاریٰ کے دونوں کو ملا کر مسلمانوں کا وقت بہت کم تھا جس میں انہوں نے کام کیا کیونکہ کہاں صبح سے لے کر عصر تک، کہاں عصر سے سورج ڈوبنے تک، اب خفیہ کا یہ استدلال صحیح نہیں کہ عصر کا وقت دو شل سایہ سے شروع ہوتا ہے۔

بَابُ: وَاسْمَى النَّبِيُّ ﷺ الصَّلَاةَ عَمَلًا

وَقَالَ: ((لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِقَارِئَةٍ)) [راجع: ۷۵۶]

تشریح: اس حدیث کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ جب بغیر قراءت فاتحہ کے نماز درست نہ ہوگی تو نماز کا جزو اعظم قراءت فاتحہ ہو اور نبی کریم ﷺ نے دوسری حدیث میں نماز کو عمل فرمایا تو قراءت بھی ایک عمل ہوگی۔

(۷۵۳۴) مجھ سے سلیمان بن حرب نے بیان کیا، کہا ہم سے شعبہ بن حجاج نے بیان کیا، ان سے ولید بن عیزار نے (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا کہ مجھ سے عباد بن یعقوب اسدی نے بیان کیا، انہوں نے کہا ہم کو عباد بن عوام نے خبر دی، انہیں شیبانی نے انہیں ولید بن عیزار نے ابو عمرو شیبانی سے اور انہیں عبد اللہ بن مسعود رضی اللہ عنہ نے کہ ایک شخص نے نبی کریم صلی اللہ علیہ وسلم سے پوچھا: کونسا عمل سب سے افضل ہے؟ فرمایا: ”اپنے وقت پر نماز پڑھنا اور والدین کے ساتھ نیک معاملہ کرنا، پھر اللہ کے راستے میں جہاد کرنا۔“

۷۵۳۴۔ حَدَّثَنِي سُلَيْمَانُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْوَلِيدِ بْنِ عِزَارٍ: وَ حَدَّثَنِي عَبَادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ، قَالَ: أَخْبَرَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ الشَّيْبَانِيِّ عَنْ الْوَلِيدِ بْنِ الْعِزَارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: ((الصَّلَاةُ لَوْ قُتِلَ فِيهَا وَبِرُّ الْوَالِدَيْنِ ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ)). [راجع: ۵۲۷]

باب: سورۃ معارج میں اللہ تعالیٰ کا فرمان کہ

بَابُ قَوْلِهِ:

”آدم زاد دل کا پکا پیدا کیا گیا ہے“ ”جب اس پر کوئی مصیبت آتی ہے تو آہ وزاری کرنے لگ جاتا ہے اور جب راحت ملتی ہے تو بخیل بن جاتا ہے۔“

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾ ضَجُورًا ﴿إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا﴾

[المعارج: ۱۹، ۲۱]

تشریح: اس باب کے لانے سے امام بخاری رحمہ اللہ کی غرض یہ ہے کہ جیسا اللہ تعالیٰ انسان کا خالق ہے ویسے ہی اس کی صفات اور اخلاق کا بھی خالق ہے اور جب صفات و اخلاق کا بھی خالق اللہ ہوا تو اس کے افعال کا بھی خالق وہی ہوگا اور معتزلہ کا رد ہوا۔

(۷۵۳۵) ہم سے ابونعمان نے بیان کیا، کہا ہم سے جریر بن حازم نے بیان کیا، ان سے حسن بصری نے، ان سے عمرو بن تغلب رضی اللہ عنہ نے بیان کیا کہ نبی کریم صلی اللہ علیہ وسلم کے پاس مال آیا اور آپ نے اس میں سے کچھ لوگوں کو دیا اور کچھ کو نہیں دیا، پھر آنحضرت صلی اللہ علیہ وسلم کو معلوم ہوا کہ اس پر کچھ لوگ ناراض ہوئے ہیں تو آپ صلی اللہ علیہ وسلم نے فرمایا: ”میں ایک شخص کو دیتا ہوں اور دوسرے کو نہیں دیتا اور جسے نہیں دیتا وہ مجھے اس سے زیادہ عزیز ہوتا ہے جسے دیتا ہوں میں کچھ لوگوں کو اس لیے دیتا ہوں کہ ان کے دلوں میں گھبراہٹ اور بے چینی ہے اور دوسرے لوگوں پر اعتماد کرتا ہوں کہ اللہ نے ان کے دلوں کو بے نیازی اور بھلائی عطا فرمائی ہے۔ انہیں میں سے عمرو بن تغلب بھی ہیں۔“ عمرو رضی اللہ عنہ نے بیان کیا کہ نبی اکرم صلی اللہ علیہ وسلم کے اس کلمے کے مقابلہ میں لال لال اونٹ ملتے تو اتنی خوشی نہ ہوتی۔

۷۵۳۵۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ الْحَسَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبٍ قَالَ: أَتَى النَّبِيَّ ﷺ مَالٌ فَأَعْطَى قَوْمًا وَمَنْعَ آخَرِينَ فَبَلَّغَهُ أَنَّهُمْ عَتَبُوا فَقَالَ: ((إِنِّي أُعْطِي الرَّجُلَ وَأَدْعُ الرَّجُلَ وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، أُعْطِي أَقْوَامًا لِمَا فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ وَأَكَلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ مِنْهُمْ عَمْرُو بْنُ تَغْلِبٍ)) فَقَالَ عَمْرُو: مَا أَحْبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرُ النَّعَمِ. [راجع: ۹۲۳]

باب: نبی کریم صلی اللہ علیہ وسلم کا اپنے رب سے روایت

بَابُ ذِكْرِ النَّبِيِّ ﷺ وَرِوَايَتِهِ

کرنا

عَنْ رَبِّهِ

(۷۵۳۶) ہم سے محمد بن عبد الرحیم نے بیان کیا، کہا ہم سے ابو زید سعید بن ربیع ہروی نے، کہا ہم سے شعبہ نے، ان سے قتادہ نے اور ان سے انس بن مالک نے کہ نبی کریم ﷺ نے اپنے رب سے روایت کیا کہ اللہ پاک فرماتا ہے: ”جب بندہ مجھ سے ایک باشت قریب ہوتا ہے تو میں ایک ہاتھ اس سے قریب ہوتا ہوں اور جب بندہ مجھ سے ایک ہاتھ قریب ہوتا ہے تو میں اس سے دو ہاتھ قریب ہوتا ہوں اور جب وہ میرے پاس پیدل چل کر آتا ہے تو میں دوڑ کر آ جاتا ہوں۔“

تشریح: حدیث اور باب میں مطابقت ظاہر ہے غرض یہ ہے کہ اس کے عمل سے کہیں زیادہ ثواب دیتا ہوں۔

(۷۵۳۷) ہم سے مسدد نے بیان کیا، ان سے یحییٰ نے، ان سے حمی نے، ان سے انس بن مالک نے اور ان سے ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اکثر نبی کریم ﷺ نے فرمایا: ”(اللہ تعالیٰ فرماتا ہے کہ) جب بندہ مجھ سے ایک باشت قریب ہوتا ہے تو میں اس سے ایک ہاتھ قریب ہو جاتا ہوں اور جب وہ ایک ہاتھ قریب آتا ہے تو میں اس سے دو ہاتھ قریب ہوتا ہوں۔“

اور معمر نے کہا کہ میں نے اپنے والد سے سنا، انہوں نے انس بن مالک سے سنا کہ نبی کریم ﷺ نے اپنے رب عز وجل سے روایت کرتے تھے۔

(۷۵۳۸) ہم سے آدم بن ابی ایاس نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، کہا ہم سے محمد بن زیاد نے بیان کیا، کہا میں نے ابو ہریرہ رضی اللہ عنہ سے سنا، ان سے نبی کریم ﷺ نے وہ اللہ تعالیٰ سے روایت کرتے ہیں کہ پروردگار نے فرمایا: ”ہر گناہ کا ایک کفارہ ہے (جس سے وہ گناہ معاف ہو جاتا ہے) اور روزہ خاص میرے لیے ہے اور میں ہی اس کی جزا دوں گا اور روزے دار کے منہ کی بواللہ کے نزدیک مشک کی خوشبو سے بڑھ کر ہے۔“

(۷۵۳۹) ہم سے حفص بن عمر نے بیان کیا، کہا ہم سے شعبہ نے بیان کیا، ان سے قتادہ نے (دوسری سند) اور امام بخاری رحمہ اللہ نے کہا کہ مجھ سے خلیفہ بن خیاط نے بیان کیا، کہا ہم سے یزید بن زریع نے بیان کیا، ان سے

۷۵۳۶۔ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ رَبِيعٍ الْهَرَوِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّهِ قَالَ: ((إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شَبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَإِذَا أَتَانِي مَشِيًا أَتَيْتُهُ هَرْوَلَةً)).

۷۵۳۷۔ حَدَّثَنَا مُسَدَّدٌ عَنْ يَحْيَى عَنِ النَّبِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: رَبِّمَا ذَكَرَ النَّبِيُّ ﷺ قَالَ: ((إِذَا تَقَرَّبَ الْعَبْدُ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا أَوْ بُوْعًا)). [راجع:

۷۴۰۵] [مسلم: ۶۸۳۰، ۶۸۳۱]

وَقَالَ مُعْتَمِرٌ: سَمِعْتُ أَبِي [يَقُولُ]: سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّهِ.

۷۵۳۸۔ حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ يَرْوِيهِ عَنْ رَبِّكُمْ قَالَ: ((لِكُلِّ عَمَلٍ كَفَّارَةٌ وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ وَلَخُلُوفٌ قِمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ)). [راجع: ۱۸۹۴]

تشریح: اس حدیث کی مطابقت باب سے ظاہر ہے۔

۷۵۳۹۔ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: وَ قَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي

سعید نے، ان سے قتادہ نے، ان سے ابوالعالیہ نے اور ان سے ابن عباس رضی اللہ عنہما نے کہ نبی کریم ﷺ نے اپنے پروردگار سے روایت کیا، پروردگار نے فرمایا: ”کسی بندے کے لیے مناسب نہیں کہ یہ کہے کہ میں یونس بن مثنیٰ سے بہتر ہوں۔“ اور آپ نے یونس علیہ السلام کو ان کے باپ کی طرف نسبت دی۔

الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ قَالَ: ((لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ إِنَّهُ خَيْرٌ مِنْ يُونُسَ بْنِ مَثْنَى)) وَنَسَبَهُ إِلَى أَبِيهِ. [راجع: ۳۳۹۵]

تشریح: اللہ سے نبی کریم ﷺ کا خود براہ راست روایت کرنا یہی باب سے مطابقت ہے۔

(۷۵۴۰) ہم سے احمد بن ابی سرجح نے بیان کیا، کہا ہم کو شبابہ نے خبر دی، کہا ہم سے شعبہ نے بیان کیا، ان سے معاویہ بن قرہ نے، ان سے عبد اللہ بن مغفل مرنی رضی اللہ عنہ نے بیان کیا کہ میں نے فتح مکہ کے دن رسول اللہ ﷺ کو دیکھا کہ آپ اپنی ایک اونٹنی پر سوار تھے اور سورہ فتح پڑھ رہے تھے یا سورہ فتح میں سے کچھ آیات پڑھ رہے تھے انہوں نے بیان کیا کہ پھر آپ نے اس میں ترجیع کی۔ شعبہ نے کہا یہ حدیث بیان کر کے معاویہ نے اس طرح آواز دہرا کر قراءت کی جیسے عبد اللہ بن مغفل کیا کرتے تھے اور معاویہ نے کہا اگر مجھے اس کا خیال نہ ہوتا کہ لوگ تمہارے پاس جمع ہو کر ہجوم کریں گے تو میں اسی طرح آواز دہرا کر قراءت کرتا، جس طرح عبد اللہ بن مغفل نے نبی کریم ﷺ کی طرح آواز دہرانے کو نقل کیا تھا۔ شعبہ نے کہا میں نے معاویہ سے پوچھا: ابن مغفل کیوں کر آواز دہراتے تھے؟ انہوں نے کہا: آ آ آ تین تین بار مد کے ساتھ آواز دہراتے تھے۔

۷۵۴۰۔ حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، قَالَ: أَخْبَرَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ ابْنِ قُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ الْمُرْنِيِّ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ عَلَى نَاقَةٍ لَهُ يَقْرَأُ سُورَةَ الْفَتْحِ أَوْ مِنْ سُورَةِ الْفَتْحِ قَالَ: فَرَجَعْتُ فِيهَا قَالَ: ثُمَّ قَرَأَ مُعَاوِيَةُ يَخْكِي قِرَاءَةَ ابْنِ مُغْفَلٍ وَقَالَ: لَوْلَا أَنْ يَجْتَمَعَ النَّاسُ عَلَيْكُمْ لَرَجَعْتُ كَمَا رَجَعَ ابْنُ مُغْفَلٍ يَخْكِي النَّبِيَّ ﷺ فَقُلْتُ لِمُعَاوِيَةَ: كَيْفَ كَانَ تَرْجِيْعُهُ؟ قَالَ: آ آ آ، ثَلَاثَ مَرَّاتٍ. [راجع: ۴۲۸۱]

تشریح: آواز کو دہرا دہرا کر پہلے پست پھر بلند آواز سے پڑھنا ترجیع کہلاتا ہے۔

باب: تورات اور اس کے علاوہ دوسری آسمانی کتابوں کی تفسیر اور ترجمہ عربی وغیرہ میں کرنے کا جائز ہونا

بَابُ مَا يَجُوزُ مِنْ تَفْسِيرِ التَّوْرَةِ وَغَيْرِهَا مِنْ كُتُبِ اللَّهِ بِالْعَرَبِيَّةِ وَغَيْرِهَا

اللہ تعالیٰ کے اس ارشاد کی روشنی میں: ”پس تم تورات لاؤ اور اسے پڑھو اگر تم سچے ہو۔“

لِقَوْلِ اللَّهِ: ﴿فَاتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ [آل عمران: ۹۳]

(۷۵۴۱) اور ابن عباس رضی اللہ عنہما نے بیان کیا کہ مجھے ابوسفیان بن حرب نے خبر دیا کہ قرآن نے اسے حجاز لایا پھر نبی کریم ﷺ کا خدا مقرر کیا۔

۷۵۴۱۔ وَقَالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيَانَ أَنَّ حَرْبَ بْنَ أَهْقَانَ دَعَا تَحْمَنَ بْنَ دَعَا مُحْكَمٌ دَلَالٌ وَبَرَاءِينَ سَمِيْنٌ، مُتَنَوِّعٌ وَمُفْرَدٌ مَوْضُوعَاتٍ پَرِ مُشْتَمِلٌ مُفْتً أَنْ لَائِنٌ مَكْتَبٌ

بِکِتَابِ النَّبِيِّ ﷺ فَقَرَأَهُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدَ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ [الآیۃ]۔ [آل عمران: ۶۴] (راجع: ۱۷)

اسے پڑھا۔ شروع اللہ کے نام سے جو نہایت رحم کرنے والا بڑا مہربان ہے، اللہ کے بندے اور اس کے رسول محمد ﷺ کی طرف سے ہر قل کی جانب۔ پھر یہ آیت لکھی تھی: ”اے کتاب والو! اس بات پر آ جاؤ جو ہم میں تم میں یکساں مانی جاتی ہے۔“ آخر آیت تک۔

تشریح: اس سے امام بخاری رحمہ اللہ نے ترجمہ کا جواز نکالا۔ نبی کریم ﷺ نے ہر قل کو عربی زبان میں خط لکھا حالانکہ آپ جانتے تھے کہ ہر قل عربی نہیں سمجھتا اور اس لیے اس نے ترجمان کو بلایا تو گویا آپ نے ترجمہ کی اجازت دی۔ اس باب سے امام بخاری رحمہ اللہ نے ان بے وقوفوں کا رد کیا جو آسمانی کتابوں یا دوسری کتابوں مثلاً حدیث کی کتابوں کا ترجمہ دوسری زبان میں کرنا بہتر نہیں جانتے اور اس آیت سے اس پر اس طرح استدلال کیا کہ تورات اصل عبرانی زبان میں تھی اور عربوں کو لا کر سنانے کا جو اللہ نے حکم دیا تو یقیناً اس کا مطلب یہ ہو گا کہ عربی میں ترجمہ کر کے سناؤ کیونکہ عرب لوگ عبرانی زبان نہیں سمجھتے تھے اور ترجمہ اور تفسیر کے جواز پر سب مسلمانوں کا اجماع ہے۔

۷۵۴۲۔ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَءُونَ التَّوْرَةَ بِالْغِبَرَانِيَّةِ وَيَقْسِرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُصَلِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكْذِبُوهُمْ وَقُولُوا: ﴿آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ﴾» [الآیۃ]۔

(۷۵۴۲) ہم سے محمد بن بشار نے بیان کیا، کہا ہم سے عثمان بن عمر نے بیان کیا، انہیں علی بن مبارک نے خبر دی، انہیں یحییٰ بن ابی کثیر نے، انہیں ابوسلمہ نے اور ان سے حضرت ابو ہریرہ رضی اللہ عنہ نے بیان کیا کہ اہل کتاب تورات کو عبرانی میں پڑھتے اور مسلمانوں کے لیے اس کی تفسیر عربی میں کرتے تھے۔ اس پر نبی اکرم ﷺ نے فرمایا: ”تم نہ اہل کتاب کی تصدیق کرو اور نہ اس کی تکذیب، بلکہ کہو کہ ہم اللہ اور اس کی تمام نازل کی ہوئی کتابوں پر ایمان لائے۔“ آخر آیت تک۔

[راجع: ۴۴۸۵]

تشریح: باب کا مطلب اس حدیث سے یوں نکلا کہ اگر اہل کتاب حج بولیں تو ان کی کتاب کا ترجمہ بھی وہی ہو گا جو اللہ کی طرف سے اترا۔ امام بیہقی رحمہ اللہ نے کہا کہ اللہ کا کلام باختلاف لغات مختلف نہیں ہوتا۔

۷۵۴۳۔ حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ، قَالَ: أَتَى النَّبِيَّ ﷺ بَرَجَلٌ وَأَمْرَأَةٌ مِنَ الْيَهُودِ قَدْ زَنِيَا فَقَالَ لِلْيَهُودِ: «مَا تَصْنَعُونَ بِهِمَا؟» قَالُوا: نُسَخُّمْ وَجُوهَهُمَا وَنُخْزِيهِمَا قَالَ: «فَاتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِنْ كُنْتُمْ صَادِقِينَ» فَجَاءُوا

(۷۵۴۳) ہم سے مسدد بن مسرہد نے بیان کیا، کہا ہم سے اسماعیل بن ابی ایوب نے بیان کیا، ان سے ایوب نے، ان سے نافع نے اور ان سے عبد اللہ بن عمر رضی اللہ عنہما نے بیان کیا، کہ نبی کریم ﷺ کے پاس یہودی مرد اور عورت لائے گئے، جنہوں نے زنا کیا تھا۔ آپ ﷺ نے یہودیوں سے پوچھا: ”تم ان کے ساتھ کیا کرتے ہو؟“ انہوں نے کہا کہ ہم ان کا منہ کالا کر کے انہیں رسوا کرتے ہیں۔ آنحضرت ﷺ نے فرمایا: ”تورات لاؤ

فَقَالُوا لِلرَّجُلِ مِمَّنْ يَرْضَوْنَ: يَا أَغُورُ! اقْرَأْ
فَقَرَأَ حَتَّى انْتَهَى إِلَى مَوْضِعٍ مِنْهَا فَوَضَعَ
يَدَهُ عَلَيْهِ قَالَ: ((ارْفَعْ يَدَكَ)) فَرَفَعَ يَدَهُ فَإِذَا
فِيهِ آيَةُ الرَّجْمِ تَلَوَّحَ فَقَالَ: يَا مُحَمَّدًا إِنَّ
عَلَيْهِمَا الرَّجْمَ وَلَكِنَّا نُكَاتِمُهُ بَيْنَنَا فَأَمْرٌ بِهِمَا
فَرَجَمَا فَرَأَيْتُهُ يُجَانِيءُ عَلَيْهَا الْحِجَارَةَ. [راجع:
مسلم: ١٣٢٩] [٤٤٣٧]

بَابُ قَوْلِ النَّبِيِّ ﷺ:

تشریح: قرآن مجید کو نصاحت و بلاغت کے ساتھ جاننے اور الفاظ کے ساتھ اس کے معانی و مطالب کو سمجھنے اور اچھی رقت آمیز آواز سے اس کو پڑھنے والا قرآن مجید کا ماہر کہا جاسکتا ہے۔ اسی کی فضیلت بیان ہو رہی ہے۔ اس باب کے لانے سے امام بخاری رحمہ اللہ کی یہی غرض ہے کہ تلاوت یا حفظ کی طرح پڑھنے کوئی غیر جید کوئی خوش آواز کی کے ساتھ کوئی بد آواز کی کے ساتھ تو معلوم ہوا کہ تلاوت اور حفظ قاری کی صفت ہے اور یہ مخلوق ہے۔

[مسلم: ۱۸۴۷، ۱۸۴۸؛ ابوداود: ۱۴۷۳؛

نسائی: ۱۰۱۶] -

۷۵۴۵۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يُوسُفَ بْنِ شِهَابٍ، قَالَ:

(۷۵۴۵) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے ابن شہاب نے بیان کیا، کہا مجھے عروہ بن زبیر، سعید بن

أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْمُسَيَّبِ وَعَلْقَمَةُ بْنُ وَقَّاصٍ وَعَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ: حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا وَكُلَّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ قَالَتْ: فَاضْطَجَعْتُ عَلَى فِرَاشِي وَأَنَا حِينَئِذٍ أَعْلَمُ أَنِّي بَرِيئَةٌ وَأَنَّ اللَّهَ يَبْرِّئُنِي وَلِكُنِّي وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلَ فِي شَأْنِي وَخِيَا يَتْلَى وَلَشَأْنِي فِي نَفْسِي كَانَ أَحَقَرُ مِنِّي أَنْ يَتَكَلَّمَ اللَّهُ فِي بَأْمَرٍ يَتْلَى وَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾ [النور ١١، ٢٠] الْعَشْرَ الْآيَاتِ كُلَّهَا. [راجع:

٢٥٩٣]

مسیب، علقمہ بن وقاص اور عبید اللہ بن عبد اللہ نے خبر دی کہ عائشہ رضی اللہ عنہا کی بات کے سلسلہ میں جب تہمت لگانے والوں نے ان پر تہمت لگا دی تھی اور ان راویوں میں سے ہر ایک نے واقعے کا ایک ایک حصہ بیان کیا کہ حضرت عائشہ رضی اللہ عنہا نے بتایا، پھر میں روتے روتے اپنے بستر پر لیٹ گئی اور مجھے یقین تھا کہ جب میں اس تہمت سے بری ہوں تو اللہ تعالیٰ میری براءت کرے گا، لیکن واللہ! اس کا مجھے گمان بھی نہ تھا کہ میرے بارے میں قرآن کی آیات نازل ہوں گی جن کی قیامت تک تلاوت کی جائے گی اور میرے خیال میں میری حیثیت اس سے بہت کم تھی کہ اللہ میرے بارے میں پاک کلام نازل فرمائے جس کی تلاوت ہو اور اللہ تعالیٰ نے سورہ نور کی یہ آیت نازل کی: ”بلاشبہ وہ لوگ جنہوں نے تہمت لگائی۔“ پوری دس آیتوں تک۔

٧٥٤٦۔ حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ عَبْدِ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْعِشَاءِ: ﴿وَالَّذِينَ وَالَّذِينَ﴾ فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ. [راجع: ٧٦٧]

(٤٥٣٦) ہم سے ابو نعیم نے بیان کیا، کہا ہم سے مسعر نے، ان سے عدی بن ثابت نے، میرا یقین ہے کہ انہوں نے براء بن عابد رضی اللہ عنہ سے نقل کیا، انہوں نے کہا کہ میں نے نبی کریم ﷺ سے سنا کہ آپ عشاء کی نماز میں ﴿وَالَّذِينَ وَالَّذِينَ﴾ پڑھ رہے تھے۔ میں نے نبی کریم ﷺ سے بہترین آواز سے قرآن پڑھتے ہوئے کسی کو نہیں سنا۔

تشریح: حضرت براء بن عابد رضی اللہ عنہ ابوعمارہ انصاری حارثی ہیں۔ انہوں نے ۲۴ھ میں رے کو فتح کیا۔ حضرت علی رضی اللہ عنہ کے ساتھ جنگ نہروان میں شریک ہوئے۔ بزمانہ مصعب بن زبیر کو فدیہ میں وفات پائی۔ (رضی اللہ عنہ وارضاه)

٧٥: ٧۔ حَدَّثَنَا جَعْفَرُ بْنُ مِنْهَالٍ، قَالَ: حَدَّثَنَا هُثَيْمٌ عَنْ أَبِي بَشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ ﷺ سَتُورًا بِمَكَّةَ وَكَانَ يَرْفَعُ صَوْتَهُ فَإِذَا سَمِعَهُ الْمُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ جَاءَ بِهِ فَقَالَ اللَّهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُنِي بِهَا﴾. [الاسراء: ١١٠] [راجع: ٤٧٢٢]

(٤٥٣٧) ہم سے جعفر بن منہال نے بیان کیا، کہا ہم سے ہشیم نے بیان کیا، ان سے ابو بصر نے بیان کیا، ان سے سعید بن جبیر نے بیان کیا اور ان سے حضرت عبد اللہ بن عباس رضی اللہ عنہما نے بیان کیا کہ جب نبی کریم ﷺ مکہ مکرمہ میں چھپ کر تبلیغ کرتے تھے تو قرآن بلند آواز میں پڑھتے مشرکین جب سنتے تو قرآن کو برا بھلا کہتے اور اس کے لانے والے کو برا بھلا کہتے اس پر اللہ تعالیٰ نے اپنے نبی ﷺ سے فرمایا: ”اپنی نماز میں نہ آواز بلند کرو اور نہ بہت پست۔“

۷۵۴۸۔ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بِأَدْيَيْكَ فَأَذْنْتَ لِلصَّلَاةِ فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ فَإِنَّهُ: ((لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ حِينَ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ)) قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. [راجع: ۱۶۰۹]

(۷۵۴۸) ہم سے اسماعیل بن ابی اویس نے بیان کیا، کہا مجھ سے امام مالک نے بیان کیا، ان سے عبد الرحمن بن عبد اللہ بن عبد الرحمن بن ابی صعصعہ نے بیان کیا، ان سے ان کے والد نے اور انہیں ابوسعید خدری رضی اللہ عنہ نے خبر دی کہ انہوں نے ان سے کہا میرا خیال ہے کہ تم بکریوں کو اور جنگل کو پسند کرتے ہو، پس جب تم اپنی بکریوں میں یا جنگل میں ہو اور نماز کے لیے اذان دو تو بلند آواز کے ساتھ دو کیونکہ: ”مؤذن کی آواز جہاں تک بھی پہنچے گی اور اسے جن و انس اور دوسری جو چیزیں بھی سنیں گی وہ قیمت کے دن اس کی گواہی دیں گی۔“ ابوسعید خدری رضی اللہ عنہ نے بیان کیا کہ میں نے اس حدیث کو رسول اللہ ﷺ سے سنا ہے۔

تشریح: اس باب کی پہلی حدیث میں قرآن کو اچھی آواز سے زینت دینے کا، دوسری حدیث میں اس کی تلاوت کا، تیسری حدیث میں قراءت کی عمدگی، خوش آوازی کا، چوتھی حدیث میں قراءت بلند یا پست آواز سے کرنے کا، پانچویں حدیث میں اذان بلند آواز سے دینے کا بیان ہے۔ ان سب احادیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ قراءت اور چیز ہے قرآن اور چیز ہے۔ قراءت ان صفات سے متصف ہوتی ہے اس سے معلوم ہوا کہ وہ قارئ کی صفت اور مخلوق ہے برخلاف قرآن کے کہ وہ اللہ کا کلام اور غیر مخلوق ہے۔

۷۵۴۹۔ حَدَّثَنَا قَبِيصَةُ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أُمِّهِ عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حَجْرِي وَأَنَا حَائِضٌ. [راجع: ۱۲۹۷]

(۷۵۴۹) ہم سے قبیصہ نے بیان کیا، کہا ہم سے سفیان نے بیان کیا، ان سے منصور نے، ان سے ان کی والدہ نے اور ان سے عائشہ رضی اللہ عنہا نے بیان کیا کہ نبی کریم ﷺ اس وقت بھی قرآن پڑھتے تھے جب آپ کا سربسارک میری گود میں ہوتا اور میں حالت حیض میں ہوتی۔

تشریح: حضرت عائشہ صدیقہ رضی اللہ عنہا اسلام میں مشہور ترین خاتونِ حرمِ محترم رسول کریم ﷺ جن کے بہت سے مناقب ہیں۔ بتاریخ ۷ رمضان سنہ ۵۷ھ میں منگل کی رات میں انتقال فرمایا، اور رات ہی کو بقیع میں دفن ہوئیں۔ حضرت ابو ہریرہ رضی اللہ عنہ نے جنازہ پڑھایا۔ (بخاری)

باب: سورۃ منزل میں اللہ تعالیٰ کا فرمان:

بَابُ [قَوْلِ اللَّهِ تَعَالَى:]

﴿فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾ [المزمل: ۲۰]

۷۵۵۰۔ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عُرْوَةُ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنُ عَبْدِ الْقَارِيِّ حَدَّثَاهُ أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ

”پس قرآن میں سے وہ پڑھو جو تم سے آسانی سے ہو سکے۔“

(۷۵۵۰) ہم سے یحییٰ بن بکیر نے بیان کیا، کہا ہم سے لیث بن سعد نے بیان کیا، ان سے عقیل نے بیان کیا، ان سے ابن شہاب نے، کہا مجھ سے عروہ بن زبیر نے بیان کیا، ان سے مسور بن مخرمہ اور عبد الرحمن بن عبد القاری رضی اللہ عنہما نے، ان دونوں نے عمر بن خطاب رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے ہشام بن حکیم رضی اللہ عنہ کو رسول کریم ﷺ کی زندگی

میں سورہ فرقان پڑھتے سنا۔ میں نے دیکھا کہ وہ قرآن مجید بہت سے ایسے طریقوں سے پڑھ رہے تھے جو نبی ﷺ نے ہمیں نہیں پڑھائے تھے قریب تھا کہ نمازی میں ان پر بلہ کر دوں لیکن میں نے صبر سے کام لیا اور جب انہوں نے سلام پھیرا تو میں نے ان کی گردن میں اپنی چادر کا پھندا لگا دیا اور ان سے کہا تمہیں یہ سورت اس طرح کس نے پڑھائی ہے جسے میں نے ابھی تم سے سنا۔ انہوں نے کہا کہ مجھے اس طرح رسول کریم ﷺ نے پڑھائی ہے۔ میں نے کہا تم جھوٹے ہو، مجھے خود نبی کریم ﷺ نے اس سے مختلف قراءت سکھائی ہے جو تم پڑھ رہے تھے۔ چنانچہ میں انہیں کھینچتا ہوا آپ کے پاس لے گیا اور عرض کیا: میں نے اس شخص کو سورہ فرقان اس طرح پڑھتے سنا جو آپ نے مجھے نہیں سکھائی آپ ﷺ نے فرمایا: ”انہیں چھوڑ دو ہشام! تم پڑھ کر سناؤ۔“ انہوں نے وہی قراءت پڑھی جو میں ان سے سن چکا تھا۔ آپ ﷺ نے فرمایا: ”اسی طرح یہ سورت نازل ہوئی ہے۔“ پھر فرمایا: ”اے عمر! اب تم پڑھو!“ میں نے اس قراءت کے مطابق پڑھا جو آپ نے مجھے سکھائی تھی۔ نبی ﷺ نے فرمایا: ”اس طرح بھی نازل ہوئی ہے، یہ قرآن عرب کی سات زبانوں پر اتارا گیا ہے، پس تمہیں جس قراءت میں سہولت ہو پڑھو۔“

هَشَامُ بْنُ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللَّهِ ﷺ فَبَكَدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ فَلَبَّيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ النَّبِيُّ سَمِعْتِكَ تَقْرَأُ؟ فَقَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ: كَذَبْتَ أَقْرَأْنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ فَانْطَلَقْتُ بِهِ أَقُوْدُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا فَقَالَ: ((أَرْسِلْهُ أَقْرَأْ يَا هَشَامُ!)) فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: ((كَذَلِكَ أَنْزَلْتُ)) ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: ((أَقْرَأْ يَا عُمَرُ!)) فَقَرَأْتُ الَّتِي أَقْرَأَنِي فَقَالَ: ((كَذَلِكَ أَنْزَلْتُ إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرُفٍ فَأَقْرَؤُوا مَا تيسَّرَ مِنْهُ)). [راجع: ۲۴۱۹]

تشریح: اس حدیث سے امام بخاری رحمہ اللہ نے یہ نکالا کہ قراءت اور چیز ہے اور قرآن اور چیز ہے اس لیے قراءت میں اختلاف ہو سکتا ہے جیسے عمر اور ہشام رضی اللہ عنہما کی قراءت میں ہوا۔ مگر قرآن میں اختلاف نہیں ہو سکتا۔ قراءت قرآن میں سب سے زیادہ آسان سورہ فاتحہ ہے۔ لہذا وہ بھی اس میں داخل ہے۔ یہ بھی مطلب ہے کہ جہاں سے قرآن مجید یاد ہو وہاں سے قراءت کر سکتے ہو اور جتنا آسانی سے قراءت کر سکو اتنا ہی قراءت کرو۔ امام کو خاص ہدایت ہے کہ وہ قراءت کے وقت مقتدیوں کا ضرور لحاظ رکھے۔

باب: سورہ قمر میں اللہ تعالیٰ کا فرمان:

بَابُ قَوْلِ اللَّهِ:

”اور ہم نے قرآن مجید کو سمجھنے یا یاد کرنے کے لیے آسان کیا ہے۔“ اور نبی کریم ﷺ نے فرمایا: ”ہر شخص کے لیے وہی امر آسان کیا گیا ہے جس کے لیے وہ پیدا کیا گیا ہے۔“ ”میسر“ بمعنی تیار کیا گیا (آسان کیا گیا) اور مجاہد نے کہا: ”يَسِّرْنَا الْقُرْآنَ بِلِسَانِكَ“ کا مطلب یہ ہے کہ ہم نے اس کی قراءت کو تیری زبان میں آسان کر دیا۔ یعنی اس کا پڑھنا تجھ پر

﴿وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ﴾ [القمر: ۱۷] وَقَالَ النَّبِيُّ ﷺ: ((كُلُّ مُيسِّرٍ لِمَا خُلِقَ لَهُ)) مُيسِّرٌ مُهِيَأٌ وَقَالَ مُجَاهِدٌ: يَسِّرْنَا الْقُرْآنَ بِلِسَانِكَ هَوَّنَا قِرَاءَهُ عَلَيْكَ وَقَالَ مَطَرُ الْوَرَّاقِ: ﴿وَلَقَدْ

آسان کر دیا۔ اور مطر الوراق نے کہا کہ ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ کا مطلب یہ ہے کہ کیا کوئی شخص ہے جو علمِ قرآن کی خواہش رکھتا ہو، پھر اللہ اس کی مدد نہ کرے؟

۷۵۵۱۔ حَدَّثَنَا أَبُو مَعْمَرٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا يَزِيدُ، حَدَّثَنِي مُطَرِّفُ ابْنِ عَبْدِ اللَّهِ عَنْ عِمْرَانَ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! فِيمَ يَعْمَلُ الْعَامِلُونَ قَالَ: ((كُلُّ مُسِيرٍ لِمَا خُلِقَ لَهُ)). (راجع: ۶۵۹۶)

(۷۵۵۱) ہم سے ابو معمر نے بیان کیا، کہا ہم سے عبد الوہاب نے، ان سے یزید نے کہ مجھ سے مطرف بن عبد اللہ نے بیان کیا، ان سے عمران بن عبد اللہ نے کہ میں نے کہا: یا رسول اللہ! پھر عمل کرنے والے کس لیے عمل کرتے ہیں؟ آپ نے فرمایا: ”ہر شخص کے لیے اس عمل میں آسانی پیدا کر دی گئی ہے جس کے لیے وہ پیدا کیا گیا ہے۔“

تشریح: یعنی جس کی قسمت میں جنت ہے اس کو خود بخود اعمالِ خیر کی توفیق ہوگی وہ نیک کاموں میں راغب ہوگا اور جس کی تقدیر میں دوزخ ہے اس کو نیک کاموں سے نفرت اور برے کاموں کی رغبت ہوگی۔ یہ دونوں احادیث اوپر گزر چکی ہیں۔ یہاں لفظ تیسیر کی مناسبت سے ان کو لائے۔

۷۵۵۲۔ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا غُنْدَرٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ سَبْعًا سَعْدَ بْنَ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ فِي جَنَازَةٍ فَأَخَذَ عُوْدًا فَجَعَلَ يَنْكُثُ فِي الْأَرْضِ فَقَالَ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ)) قَالُوا: أَلَا تَنْكُلُ قَالَ: ((اعْمَلُوا فَكُلُّ مُسِيرٍ قَاتِمًا مَنْ أُعْطِيَ وَاتَّقَى)) (الآية. (راجع: ۱۳۶۲))

(۷۵۵۲) مجھ سے محمد بن بشار نے بیان کیا، کہا ہم سے غندر نے بیان کیا، ان سے شعبہ نے بیان کیا، ان سے منصور اور اعمش عبیدہ سے سنا، انہوں نے ابو عبد الرحمن اسلمی سے اور انہوں نے علی بن عبد اللہ سے کہ نبی کریم ﷺ ایک جنازہ میں تھے، پھر آپ نے ایک لکڑی لی اور اس سے زمین کریدنے لگے، پھر فرمایا: ”تم میں کوئی ایسا نہیں جس کا ٹھکانہ جہنم میں یا جنت میں لکھا نہ جا چکا ہو۔“ صحابہ رضی اللہ عنہم نے کہا: پھر ہم اسی پر بھروسہ نہ کر لیں؟ آپ ﷺ نے فرمایا: ”ہر شخص کے لیے اس عمل میں آسانی پیدا کر دی گئی جس کے لیے وہ پیدا کیا گیا ہے۔“ پھر آپ ﷺ نے یہ آیت پڑھی کہ ”جس شخص نے بخشش کی اور تقویٰ اختیار کیا۔“ آخر آیت تک۔

باب: اللہ تعالیٰ کا سورہ بروج میں فرمانا:

”بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ“ (البروج: ۲۱، ۲۲) ﴿وَالطُّورِ وَكِتَابٍ مُسْتَوٍ﴾ (الطور: ۱، ۲) قَالَ قَتَادَةُ: مَكْتُوبٌ ﴿يَسْطُرُونَ﴾ يَخْطُونَ ﴿فِي أُمِّ الْكِتَابِ﴾ جُمْلَةُ الْكِتَابِ وَأَصْلِهِ ﴿مَا يَلْفِظُ﴾ مَا يَتَكَلَّمُ مِنْ شَيْءٍ إِلَّا

”بلکہ وہ عظیم قرآن ہے جو لوح محفوظ میں ہے۔“ اور سورہ طور میں فرمایا: ”اور طور پہاڑ کی قسم! اور کتاب کی قسم جو مسطور ہے۔“ قتادہ نے کہا: ”مسطور“ کے معنی لکھی گئی اور اسی سے ہے ”یسطرون“ یعنی لکھتے ہیں۔

فِي أُمِّ الْكِتَابِ یعنی مجموعی اصل کتاب میں یہ جو سورہ ق میں فرمایا ﴿مَا يَلْفِظُ مِنْ قَوْلٍ﴾ اس کا معنی یہ ہے کہ جو بات وہ منہ سے نکالتا ہے اس

محکم دلائل وبراہین سے مزین، متنوع ومنفرد موضوعات پر مشتمل مفت آن لائن مکتبہ

کے نامہ اعمال میں لکھ دی جاتی ہے اور ابن عباس رضی اللہ عنہما نے کہا نیکی اور بدی یہ فرشتہ لکھتا ہے۔ ﴿يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾ لفظوں کو اپنے ٹھکانوں سے ہٹا دیتے ہیں کیونکہ اللہ کی کتاب میں کوئی لفظ بالکل نکال ڈالنا یہ کسی سے نہیں ہو سکتا مگر اس میں تحریف کرتے ہیں، یعنی ایسے معنی بیان کرتے ہیں جو اس کے اصلی معنی نہیں ہیں۔ ﴿وَأَن كُنَّا عَنْ ذَرَأَتِهِمْ﴾ میں ذرأت سے تلاوت مراد ہے ﴿وَأَعْيَتْ﴾ جو سورہ قاحہ میں ہے یاد رکھئے والا۔ ﴿تَعْيَهَا﴾ یعنی یاد رکھے اور یہ جو (سورہ یونس میں ہے) ﴿وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنَ لَا نُنْذِرُكُمْ بِهِ﴾ میں کُم سے خطاب مکہ والوں کو ہے ﴿وَمَنْ بَلَغَ﴾ سے دوسرے تمام جہان کے لوگ ان سب کو یہ قرآن ڈرانے والا ہے۔

كُتِبَ عَلَيْهِ وَقَالَ ابْنُ عَبَّاسٍ: يُكْتَبُ الْخَيْرُ وَالشَّرُّ ﴿يُحَرِّفُونَ﴾ يُزِيلُونَ وَلَيْسَ أَحَدٌ يُزِيلُ لَفْظَ كِتَابٍ مِنْ كُتِبَ اللَّهُ وَلَكِنَّهُمْ يُحَرِّفُونَهُ يَتَأَوَّلُونَهُ عَلَى غَيْرِ تَأْوِيلِهِ دَرَأَتْهُمْ تَلَاوُثُهُمْ ﴿وَأَعْيَتْ﴾: حَافِظَةٌ ﴿وَتَعْيَهَا﴾: تَخَفَّظَهَا ﴿وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنَ لَا نُنْذِرُكُمْ بِهِ﴾ يَغْنِي: أَهْلَ مَكَّةَ ﴿وَمَنْ بَلَغَ﴾ هَذَا الْقُرْآنَ فَهُوَ لَهُ نَذِيرٌ.

(۷۵۵۳) امام بخاری رحمہ اللہ نے کہا مجھ سے خلیفہ بن خیاط نے بیان کیا کہا ہم سے معتمر نے بیان کیا، کہا میں نے اپنے والد سلیمان سے سنا، انہوں نے قتادہ سے، انہوں نے ابورافع سے، انہوں نے ابو ہریرہ رضی اللہ عنہ سے، انہوں نے نبی کریم صلی اللہ علیہ وسلم سے، آپ نے فرمایا: ”اللہ تعالیٰ جب خلقت کا پیدا کرنا ٹھہرا چکا (جب خلقت پیدا کر چکا) تو اس نے عرش کے اوپر اپنے پاس ایک کتاب لکھ کر رکھی اس میں یوں ہے میری رحمت میرے غصے پر غالب ہے یا میرے غصے سے آگے بڑھ چکی ہے۔“

۷۵۵۳- وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي عَنْ قَتَادَةَ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: ((لَمَّا قَضَى اللَّهُ الْخُلُقَ كَتَبَ كِتَابًا عِنْدَهُ غَلَبَتْ أَوْ قَالَ: سَبَقَتْ رَحْمَتِي غَضَبِي وَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ)). [راجع: ۳۱۹۴]

تشریح: امام بخاری رحمہ اللہ نے اپنی کتاب باب خلق افعال العباد میں کہا کہ قرآن مجید یاد کیا جاتا ہے، لکھا جاتا ہے، زبانوں سے پڑھا جاتا ہے۔ یہ قرآن اللہ کا کلام ہے جو مخلوق نہیں ہے۔ مگر کاغذ سیاہی اور جلد یہ سب چیزیں مخلوق ہیں۔ مضمون باب میں کتب سابقہ کی تحریف کا ذکر ہے آج کل جو نسخے تورات وانجیل کے نام سے دنیا میں مشہور ہیں ان میں تحریف لفظی اور معنوی ہر دو طرح سے موجود ہے۔ اسی لیے اس پر اجماع ہے کہ ان کتابوں کا مطالعہ اور اشتغال مضبوط الایمان لوگوں کے لیے جائز ہے جو ان کا رد کرنے اور جواب دینے کے لیے پڑھیں۔ آخر میں لوح محفوظ کا ذکر ہے۔ لوح محفوظ عرش کے پاس ہے۔ حدیث سے یہ بھی نکلتا ہے کہ صفات افعال جیسے رحم اور غضب وغیرہ یہ حادث ہیں ورنہ قدیم میں سابقیت اور مسبوقیت نہیں ہو سکتا۔

(۷۵۵۴) مجھ سے محمد بن غالب نے بیان کیا، ان سے محمد بن اسماعیل بصری نے بیان کیا، کہا ہم سے معتمر بن سلیمان نے بیان کیا، انہوں نے اپنے والد سے سنا، انہوں نے کہا کہ ہم سے قتادہ نے بیان کیا، ان سے ابورافع نے حدیث بیان کی، انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے

۷۵۵۴- حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي غَالِبٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي، يَقُولُ: حَدَّثَنَا قَتَادَةُ أَنَّ أَبَا رَافِعٍ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ

يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي فَهُوَ مَكْتُوبٌ عِنْدَهُ قُورُقُ الْعَرْشِ)). [راجع: ۳۱۹۴]

بیان کیا کہ میں نے رسول اللہ ﷺ سے سنا، آپ نے فرمایا: ”اللہ تعالیٰ نے مخلوق کو پیدا کرنے سے پہلے ایک مکتوب لکھا کہ میری رحمت میرے غضب سے بڑھ کر ہے، چنانچہ یہ اس کے پاس عرش کے اوپر لکھا ہوا ہے۔“

تشریح: اگلی روایت میں یہ گزرا ہے کہ خلقت پیدا کرنے کے بعد یہ کتاب لکھی تو دونوں میں اختلاف ہوا۔ اس کا جواب یہی دیا ہے کہ قضی الخلق سے یہی مراد ہے کہ پہلے خلقت کا پیدا کرنا ٹھان لیا اگر یہ مراد ہو کہ پیدا کر چکا تب بھی موافقت اس طرح ہوگی کہ اس حدیث میں پیدا کرنے سے پہلے کتاب لکھنے سے یہ مراد ہے کہ کتاب لکھنے کا ارادہ کیا سو وہ تو اللہ تعالیٰ ازل میں کر چکا تھا اور خلقت پیدا کرنے سے پہلے وہ موجود تھا۔

باب: سورۃ صفات میں اللہ تعالیٰ کا ارشاد کہ

بَابُ قَوْلِ اللَّهِ:

”اور اللہ نے پیدا کیا تمہیں اور جو کچھ تم کرتے ہو۔“ اور سورۃ قمر میں فرمایا: ”بلاشبہ ہم نے ہر چیز کو اندازے سے پیدا کیا۔“ اور مصوروں سے کہا جائے گا: ”جو تم نے پیدا کیا ہے اس میں جان ڈالو۔“ اور سورۃ اعراف میں فرمایا: ”بلاشبہ تمہارا مالک اللہ وہ ہے جس نے آسمان و زمین کو چھ دنوں میں پیدا کیا، پھر زمین و آسمان بنا کر تخت پر چڑھا رات کو دن سے ڈھانپتا ہے اور دن کو رات سے دونوں ایک دوسرے کے پیچھے پیچھے دوڑتے رہتے ہیں اور سورج اور چاند اور ستارے اس کے حکم کے تابع ہیں۔ ہاں سن لو! اسی نے سب کچھ بنایا اسی کا حکم چلتا ہے اللہ کی ذات بہت بابرکت ہے جو سارے جہان کا پالنے والا ہے۔“ سفیان بن عیینہ نے کہا کہ اللہ نے امر کو خلق سے الگ کیا تب تو یوں فرمایا اور نبی کریم ﷺ نے ایمان کو بھی عمل کہا۔ ابوذر اور ابو ہریرہ رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ سے پوچھا گیا کہ کونسا عمل سب سے افضل ہے؟ تو آپ ﷺ نے فرمایا: ”اللہ پر ایمان لانا اور اللہ کے راستہ میں جہاد کرنا۔“ اور اللہ تعالیٰ نے فرمایا: ”یہ بدلہ ہے اس کا جو وہ کرتے تھے۔“ قبیلہ عبد القیس کے وفد نے نبی کریم ﷺ سے کہا کہ ہمیں آپ چند ایسے جامع اعمال بتادیں جن پر اگر ہم عمل کر لیں تو جنت میں داخل ہو جائیں تو نبی کریم ﷺ نے انہیں ایمان، شہادت، نماز قائم کرنے اور زکوٰۃ دینے کا حکم دیا، اسی طرح آپ نے ان سب چیزوں کو عمل قرار دیا۔

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصفات: ۹۶]
﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ۴۹]
وَيَقَالُ لِلْمُصَوِّرِينَ: ﴿أَحْيُوا مَا خَلَقْتُمْ﴾
﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَبِثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ قَالَ ابْنُ عُيَيْنَةَ: بَيَّنَّ اللَّهُ الْخَلْقَ مِنَ الْأَمْرِ لِقَوْلِهِ: ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾ وَسَمَّى النَّبِيُّ ﷺ الْإِيمَانَ عَمَلًا قَالَ أَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ: سُئِلَ النَّبِيُّ ﷺ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: ((إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ)) [راجع: ۲۵۱۸، ۲۶]
وَقَالَ: ﴿حِزَاءُ بِمَا كَانُوا يَعْمَلُونَ﴾ وَقَالَ وَفَدَّ عَبْدُ الْقَيْسِ لِلنَّبِيِّ ﷺ: مُرْنَا بِجَمَلٍ مِنَ الْأَمْرِ إِنْ عَمَلْنَا بِهَا دَخَلْنَا الْجَنَّةَ فَأَمَرَهُمْ بِالْإِيمَانِ وَالشَّهَادَةِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ فَجَعَلَ ذَلِكَ كُلَّهُ عَمَلًا.

تشریح: باب کے ذیل میں ذکر کردہ آیات اور احادیث سے اجماع کا مذہب ثابت ہوتا ہے کہ بندہ اور اس کے افعال دونوں اللہ کے مخلوق ہیں کیونکہ خالق اللہ کے سوا اور کوئی نہیں ہے فرمایا اَهْلَ مِنْ خَالَتِي غَيْرَ اللَّهِ اور امام بخاری رحمہ اللہ خلق افعال العباد میں یہ حدیث لائے ہیں۔ ”ان اللہ یصنع کل صانع وصنعتہ۔“ یعنی اللہ ہی ہر کارِ بیکر اور اس کی کارِ بیکری کو بناتا ہے اور رد ہوا معتز لہ اور قدر یہ اور شیعہ کا جو بندے کو اپنے افعال کا خالق بتاتے ہیں۔

(۷۵۵) ہم سے عبد اللہ بن عبد الوہاب نے بیان کیا، ان سے عبد الوہاب نے، کہا ہم سے ایوب سختیانی نے، ان سے ابو قلابہ اور قاسم تمیمی نے، ان سے زہد بن زہد نے بیان کیا کہ اس قبیلہ جرم اور اشعریوں میں محبت اور بھائی چارہ کا معاملہ تھا۔ ایک مرتبہ ہم ابو موسیٰ اشعری رضی اللہ عنہ کے پاس تھے کہ ان کے پاس کھانا لایا گیا جس میں مرغی کا گوشت بھی تھا۔ ان کے ہاں ایک بنی تیم اللہ کا بھی شخص تھا غالباً وہ عرب کے غلام لوگوں میں سے تھا۔ ابو موسیٰ رضی اللہ عنہ نے اسے اپنے پاس بلایا تو اس نے کہا کہ میں نے مرغی کو گندگی کھاتے دیکھا ہے اور اسی وقت سے قسم کھائی کہ اس کا گوشت نہیں کھاؤں گا۔ ابو موسیٰ رضی اللہ عنہ نے کہا: سن! میں تم سے اس کے متعلق ایک حدیث نبی کریم ﷺ کی بیان کرتا ہوں۔ میں آنحضرت ﷺ کے پاس اشعریوں کے کچھ افراد کو لے کر حاضر ہوا اور ہم نے آپ سے سواری مانگی۔ آپ ﷺ نے فرمایا: ”واللہ! میں تمہارے لیے سواری کا انتظام نہیں کر سکتا، میرے پاس کوئی ایسی چیز نہیں ہے جسے میں تمہیں سواری کے لیے دوں۔“ پھر آپ ﷺ کے پاس مال غنیمت میں سے کچھ اونٹ آئے تو آپ نے ہمارے متعلق پوچھا: ”اشعری لوگ کہاں ہیں؟“ چنانچہ آپ نے ہمیں پانچ عمدہ اونٹ دینے کا حکم دیا۔ ہم انہیں لے کر چلے تو ہم نے اپنے عمل کے متعلق سوچا کہ آپ ﷺ نے قسم کھائی تھی کہ ہمیں سواری کے لیے کوئی جانور نہیں دیں گے اور نہ آپ کے پاس کوئی ایسا جانور ہے جو ہمیں سواری کے لیے دیں۔ ہم نے سوچا کہ آپ ﷺ اپنی قسم بھول گئے ہیں واللہ! ہم کبھی فلاح نہیں پاسکتے۔ ہم واپس آپ ﷺ کے پاس پہنچے اور آپ سے صورت حال کے متعلق پوچھا۔ آپ نے فرمایا: ”میں تمہیں یہ سواری نہیں دے رہا ہوں بلکہ اللہ دے رہا ہے، واللہ! میں اگر کوئی قسم کھا لیتا ہوں اور پھر بھلائی اس کے خلاف میں دیکھتا ہوں تو میں وہی کرتا ہوں جس میں بھلائی ہوتی ہے اور قسم کا کفارہ دے دیتا ہوں۔“

۷۵۵۔ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ عَنْ زُهْدٍ، قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جَرَمٍ وَبَيْنَ الْأَشْعَرِيِّ وَدَّ وَإِخَاءَ فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقَرَّبَ إِلَيْهِ الطَّعَامَ فِيهِ لَحْمٌ دَجَاجٍ وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمٍ اللَّهُ كَانَتْهُ مِنَ الْمَوَالِي فَدَعَاهُ إِلَيْهِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَرْتُهُ فَحَلَفْتُ لَا أَكُلُهُ فَقَالَ: هَلَمْ فَلَا حَدَثَكَ عَنْ ذَلِكَ إِنِّي أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسَخِمَلُهُ فَقَالَ: ((وَاللَّهِ لَا أُحْمِلُكُمْ وَمَا عِنْدِي مَا أُحْمِلُكُمْ)) فَأَتَيْتُ النَّبِيَّ ﷺ بَنَهَبٍ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: ((أَبَيْنَ النُّفَرُ الْأَشْعَرِيُّونَ)) فَأَمَرَ لَنَا بِخَمْسِ دَوْدٍ غُرِّ الذَّرَى ثُمَّ انْطَلَقْنَا فَلَنَّا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ أَنْ لَا يَحْمِلَنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا ثُمَّ حَمَلْنَا نَغْفَلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ وَاللَّهِ لَا تَنْفَلِحُ أَبَدًا فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ فَقَالَ: ((لَسْتُ أَنَا أُحْمِلُكُمْ وَلَكِنَّ اللَّهَ حَمَلَكُمْ وَإِنِّي وَاللَّهِ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهُ وَتَحَلَّلْتُهَا)). [راجع: ۳۱۳۳]

تشریح: اس حدیث کو امام بخاری رحمہ اللہ یہاں اس لیے لائے کہ بندے کے افعال کا خالق اللہ تعالیٰ ہے جب تو نبی کریم ﷺ نے یہ فرمایا کہ میں نے تم کو سواری نہیں دی بلکہ اللہ تعالیٰ نے دی ہے۔

۷۵۵۶۔ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ الضَّبْعِيُّ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ فَقَالَ: قَدِيمٌ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرٍ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرٍ حُرْمٍ فَمُرْنَا بِجَمَلٍ مِنَ الْأُمُرِ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو إِلَيْهَا مَنْ وَرَاءَ نَا قَالَ: ((أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ أَمْرُكُمْ بِالْإِيمَانِ بِاللَّهِ وَهَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَتَعْطُؤُا مِنَ الْمُغْنَمِ الْخُمْسَ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ لَا تَشْرَبُوا فِي الدُّبَاءِ وَالْقَيْْرِ وَالظُّرُوفِ الْمُزْقَةِ وَالْحَنْتَمَةِ)).

(۷۵۵۶) ہم سے عمرو بن علی نے بیان کیا، ان سے ابو عاصم نے بیان کیا، ان سے قرہ بن خالد نے بیان کیا، ان سے ابو جمرہ ضبعی نے بیان کیا کہ میں نے ابن عباس رضی اللہ عنہما سے پوچھا تو آپ نے فرمایا کہ قبیلہ عبد القیس کا وفد رسول اللہ ﷺ کے پاس آیا اور انہوں نے کہا کہ ہمارے اور آپ کے درمیان قبیلہ مضر کے مشرکین حائل ہیں اور ہم آپ کے پاس صرف حرمت والے مہینوں میں ہی آ سکتے ہیں، اس لیے آپ کچھ ایسے جامع احکام ہمیں بتا دیجیے کہ اگر ہم ان پر عمل کریں تو جنت میں جائیں اور ان کی طرف ان لوگوں کو دعوت دیں جو ہمارے پیچھے ہیں۔ آنحضرت ﷺ نے فرمایا: ”میں تمہیں چار کاموں کا حکم دیتا ہوں اور چار کاموں سے روکتا ہوں میں تمہیں ایمان باللہ کا حکم دیتا ہوں تمہیں معلوم ہے کہ ایمان باللہ کیا ہے؟ یہ اس کی گواہی دینا ہے کہ اللہ کے سوا اور کوئی معبود نہیں اور نماز قائم کرنے اور زکوٰۃ دینے اور غنیمت میں سے پانچواں حصہ دینے کا حکم دیتا ہوں اور تمہیں چار کاموں سے روکتا ہوں یہ کہ کدہ کی تو نبی اور لکڑی کے کریدے ہوئے برتن اور روغنی برتنوں اور سبز لکھی برتنوں میں مت پیا کرو۔“

[راجع: ۵۳]

تشریح: یہاں امام بخاری رحمہ اللہ اس حدیث کو اس لیے لائے کہ اس میں ایمان کو عمل فرمایا تو ایمان بھی اور اعمال کی طرح مخلوق الہی ہوگا۔

۷۵۵۷۔ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ((إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَعْذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ)). [راجع: ۲۱۰۵]

(۷۵۵۷) ہم سے قتیبہ بن سعید نے بیان کیا، ان سے لیث نے بیان کیا، ان سے نافع نے بیان کیا ان سے قاسم بن محمد نے بیان کیا اور ان سے ام المؤمنین حضرت عائشہ صدیقہ رضی اللہ عنہا نے بیان کیا کہ رسول اللہ ﷺ نے فرمایا: ”ان تصویروں کے بنانے والوں پر قیامت کے دن عذاب ہوگا اور ان سے کہا جائے گا کہ تم نے جو بنایا ہے اسے زندہ بھی کر کے دکھاؤ۔“

[مسلم: ۵۳۷۷؛ ابن ماجہ: ۲۱۰۱]

تشریح: مراد وہ لوگ ہیں جو تصویریں بنانا حلال جان کر بنائیں وہ کافر ہی ہوں گے۔ بعض نے کہا کہ یہ بطور زجر کے ہے کیونکہ مسلمان ہمیشہ کے لیے عذاب میں نہیں رہ سکتا۔

۷۵۵۸۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادٌ (۷۵۵۸) ہم سے ابو نعمان نے بیان کیا، ان سے حماد بن زید نے بیان

کیا، ان سے ایوب نے بیان کیا، ان سے نافع نے بیان کیا اور ان سے حضرت عبداللہ بن عمر رضی اللہ عنہما نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”ان تصویروں کے بنانے والوں پر قیامت کے دن عذاب ہوگا اور ان سے کہا جائے گا کہ تم نے جو بنایا ہے اسے زندہ بھی کرو۔“

ابْنُ زَيْدٍ عَنْ أَبِي بَرْزَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يَصُدُّوْنَ يَوْمَ الْقِيَامَةِ وَيَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ)). [راجع: ۵۹۵۱] [مسلم: ۵۵۳۶]

نسائی: ۵۳۷۶

(۷۵۵۹) ہم سے محمد بن علاء نے بیان کیا، ان سے ابن فضیل نے بیان کیا، ان سے عمارہ نے، ان سے ابو زرعد نے اور انہوں نے ابو ہریرہ رضی اللہ عنہ سے سنا، انہوں نے بیان کیا کہ میں نے نبی کریم ﷺ سے سنا، آپ نے فرمایا: ”اللہ عز وجل فرماتا ہے کہ اس شخص سے حد سے تجاوز کرنے والا اور کون ہے جو میری مخلوق کی طرح مخلوق بناتا ہے ذرا وہ چنے کا دانہ پیدا کر کے تو دیکھیں یا گیہوں کا ایک دانہ یا جو کا ایک دانہ پیدا کر کے تو دیکھیں۔“

۷۵۵۹۔ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ سَمِعَ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: ((قَالَ اللَّهُ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً أَوْ شَعِيرَةً)). [راجع: ۵۹۴۳]

تفسیر: اس حدیث میں یہ اشارہ ہے کہ حیوان بنانا تو مشکل ہے بھلا نباتات ہی کی قسم سے جو حیوان سے ادنیٰ تر ہے کوئی دانہ یا پھل بناویں۔ جب نباتات بھی نہیں بنا سکتے تو بھلا حیوان کیا بنائیں گے۔

باب: فاسق اور منافق کی تلاوت کا بیان اور اس کا بیان کہ ان کی آواز اور ان کی تلاوت ان کے حلق سے نیچے نہیں اترتی

بَابُ قِرَاءَةِ الْفَاجِرِ وَالْمُنَافِقِ وَأَصْوَاتِهِمْ وَتِلَاوَتِهِمْ لَا تَجَاوِزُ حَنَاجِرَهُمْ

تفسیر: اس باب کو لا کر امام بخاری رحمہ اللہ نے وہی مسئلہ ثابت کیا کہ تلاوت، قرآن کے مفار ہے جب تو تلاوت تلاوت میں فرق وارد ہے کیا معنی منافق اور فاسق کی تلاوت کو فرمایا کہ وہ حلق کے نیچے نہیں اترتی۔ پس تلاوت مخلوق ہوگی اور قرآن غیر مخلوق ہے۔

(۷۵۶۰) ہم سے ہدبہ بن خالد نے بیان کیا، کہا ہم سے ہمام نے بیان کیا، کہا ہم سے قتادہ نے بیان کیا، کہا ہم سے انس رضی اللہ عنہ نے اور ان سے ابو موسیٰ رضی اللہ عنہ نے بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”اس مومن کی مثال جو قرآن پڑھتا ہے ترنج کی سی ہے کہ اس کا مزہ بھی اچھا اور اس کی خوشبو بھی عمدہ ہے اور وہ مومن جو نہیں پڑھتا کھجور کی طرح ہے کہ اس کا مزہ تو اچھا ہے لیکن اس میں خوشبو نہیں اور اس فاسق کی مثال جو قرآن پڑھتا ہے ریحان کی طرح ہے کہ اس کی خوشبو تو اچھی ہے لیکن اس کا مزہ کڑوا ہے اور جو فاسق قرآن نہیں پڑھتا اس کی مثال اندرائن کی سی ہے کہ اس کا مزہ بھی کڑوا ہے

۷۵۶۰۔ حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنَا أَنَسٌ عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: ((مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَالْأَنْزَجَةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَمَثَلُ الَّذِي لَا يَقْرَأُ كَالْأَمْرِطَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحُ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي

لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْخُفْلَةِ طَعْمُهَا مَرٌّ اور کوئی خوشبو بھی نہیں۔“

وَلَا رِيحٌ لَهَا)). [راجع: ۵۰۲۰]

تشریح: قرآن شریف اپنی جگہ پر اللہ کا کلام غیر مخلوق اور بہتر ہے مگر اس کے پڑھنے والوں کے عمل و اخلاق کی بنا پر وہ ریحان اور اندرائن کے پھولوں کی طرح ہو جاتا ہے۔ مومن شخص کے قرآن شریف پڑھنے کا فعل خوشبودار ریحان کی طرح ہے اور منافق کے قرآن شریف پڑھنے کا فعل اندرائن کے پھل کی طرح ہے۔ پس قرآن شریف اللہ کا کلام غیر مخلوق اور مومن و منافق کی تلاوت کرنا ان کا فعل ہے جو فعل ہونے کے طور پر مخلوق ہے۔ ایسا ہی خارجیوں کے قرآن شریف پڑھنے کا فعل ہے جو حدیث ذیل میں بیان ہو رہا ہے۔ ان کا یہ فعل مخلوق ہے۔ کتاب خلق افعال العباد کا بھی خلاصہ ہے کہ بندوں کے افعال سب مخلوق ہیں۔ جن کا خالق اللہ تبارک و تعالیٰ ہے۔

۷۵۶۱۔ حَدَّثَنَا عَلِيُّ، قَالَ: حَدَّثَنَا هِشَامٌ، قَالَ: (۷۵۶۱) ہم سے علی بن عبد اللہ مدینی نے بیان کیا، کہا ہم سے ہشام بن
أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: وَحَدَّثَنِي أَحْمَدُ یوسف نے بیان کیا، کہا ہم کو معمر نے خبر دی، انہیں زہری نے (دوسری سند)
ابن صالح، قَالَ: حَدَّثَنَا عَنَسَةُ، قَالَ: حَدَّثَنَا امام بخاری رحمہ اللہ نے کہا اور مجھ سے احمد بن صالح نے بیان کیا، کہا ہم سے
يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي يَحْيَىٰ عنبسہ بن خالد نے بیان کیا، کہا ہم سے یونس بن یزید ابلی نے بیان کیا، ان
ابن عَزْوَةَ بْنِ الزُّبَيْرِ أَنَّهُ سَمِعَ عَزْوَةَ بْنَ سے ابن شہاب نے، کہا مجھے یحییٰ بن عروہ بن زبیر نے خبر دی کہ انہوں نے
الزُّبَيْرِ قَالَتْ عَائِشَةُ: سَأَلَ أَنَسُ النَّبِيِّ ﷺ عروہ بن زبیر سے سنا کہ عائشہ رضی اللہ عنہا نے کہا کہ کچھ لوگوں نے نبی کریم ﷺ
عَنِ الْكُهَّانِ فَقَالَ: ((إِنَّهُمْ لَيَسُوا بِشَيْءٍ)) سے کابھوں کے متعلق سوال کیا آپ ﷺ نے فرمایا: ”ان کی کسی بات کا
فَقَالُوا: يَا رَسُولَ اللَّهِ! فَإِنَّهُمْ يُحَدِّثُونَ اعتبار نہیں۔“ ایک صاحب نے کہا: یا رسول اللہ! یہ لوگ بعض ایسی باتیں
بِالشَّيْءِ يَكُونُ حَقًّا فَقَالَ النَّبِيُّ ﷺ: ((بَلْكَ بیان کرتے ہیں جو صحیح ثابت ہوتی ہیں۔ بیان کیا کہ اس پر آپ ﷺ نے
الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجَنِّيُّ فَيَقْرُوهَا فرمایا: ”یہ صحیح بات وہ ہے جسے شیطان فرشتوں سے سن کر یاد رکھ لیتا ہے اور
فِي أُذُنٍ وَلَيْتَهُ كَقَرْقَرَةِ الدَّجَاجَةِ لَيَخْطِطُونَ پھر اسے مرغی کے کٹ کٹ کرنے کی طرح (کابھوں) کے کانوں میں ڈال
فِيهِ أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ)). [راجع: ۳۲۱۰] دیتا ہے اور یہ اس میں سو سے زیادہ جھوٹ ملا تے ہیں۔“

تشریح: اس حدیث کی مناسبت باب سے یہ ہے کہ کابھن کبھی شیطان کے ذریعہ سے اللہ کا کلام اڑا لیتا ہے لیکن اس کا بیان کرنا یعنی تلاوت کرنا برا ہے منافق کی تلاوت کی طرح، اسی طرح شیطان کا تلاوت کرنا حالانکہ فرشتے جو اس کلام کی تلاوت کرتے ہیں وہ اچھی ہے تو معلوم ہوا کہ تلاوت قرآن سے مفار ہے۔

۷۵۶۲۔ حَدَّثَنَا أَبُو النُّعْمَانِ، قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ مُحَمَّدَ مہدی بن میمون ازدی نے بیان کیا، کہا کہ میں نے محمد بن سیرین سے سنا،
ابن سِيرِينَ يُحَدِّثُ عَنْ مَعْبِدِ بْنِ سِيرِينَ ان سے معبد بن سیرین نے بیان کیا اور ان سے ابو سعید خدری رضی اللہ عنہ نے
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ: قَالَ: بیان کیا کہ نبی کریم ﷺ نے فرمایا: ”کچھ لوگ مشرق کی طرف سے نکلیں
(لَيَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ وَيَقْرُؤُونَ گے اور قرآن پڑھیں گے جو ان کے حلق سے نیچے نہیں اترے گا، یہ لوگ

(التَّسْبِيْدُ)). [طرفه في: ٣٣٤٤]

تشریح: عراق مدینہ سے مشرق کی طرف ہے وہاں سے خارجی نکلے، جنہوں نے حضرت علی اور حضرت عثمان رضی اللہ عنہما کے خلاف بغاوت کی۔

ایا تو عادات میں ریوٹ، بے غیرت اور مکار، یا مشکل و شبہات میں - اور یہی وجہ ہے کہ رسول اللہ ﷺ نے عراق کے لیے دعانے فرمائی حالانکہ آپ کو بار بار توجہ بھی دلائی گئی کہ یا رسول اللہ! ہماری وہاں سے بہت سی حاجتیں اور ضرورتیں ہیں - بلکہ اس کے جواب میں نبی کریم ﷺ نے اس ملک کی غداري و فتن پروری کے متعلق کھری کھری باتیں فرمادیں - چنانچہ حدیث شریف میں ہے:

وهناك الزلزال والفتن-“ (کنز العمال ، جلد ۱۴ ، صفحہ ۷۶ حدیث ۳/۳۸۳)

میں حیران ہوں کہ آج کل کے لوگ کس قدر تنگ خیال اور متعصب واقع ہوئے ہیں کہ ذرا سے اختلاف برائے فہم کی سی تہما بازی برائے آئے

ہیں اور اپنی اصلیت سے بے خبر ہو کر مؤمنین قانتین و صالحین پر لعنیں بھیجا شروع کر دیتے ہیں حالانکہ انہی کا ہم خیال شیخ دحلان اپنی کتاب کے ص ۳۶ پر لکھتا ہے۔

”ایسے امر کے سبب سے جس کا ثبوت براہین سے ہے اہل اسلام کی تکفیر پر اقدام کیسے ہو سکتا ہے (نو پھر کیوں کرتے ہو۔ آہ یَقُولُونَ بِأَفْوَهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ) حدیث صحیح میں ہے کہ جو شخص اپنے مسلمان بھائی کو کافر کہہ کر پکارے گا تو ان میں سے ایک پر یہ بات لوٹے گی۔ اگر وہ ایسا ہے جب تو اس پر پڑے گی ورنہ کہنے والے پر۔ اس بارہ میں احتیاط واجب ہے۔ اہل قبلہ میں سے کسی پر حکم کفر ایسے ہی امر کے باعث کیا جائے جو واضح اور قاطع ہو۔ (الدرر السنیہ فی رد الوہابیہ اردو ص ۳۶)

میں متوجہ ہوں کہ اتنی بین صراحت کے ہوتے ہوئے پھر یہ لوگ کیوں ”خند ہائے خند“ پکارتے ہوئے شیخ محمد بن عبد الوہاب رحمہ اللہ اور ان کے جانشینوں کو کوس رہے ہیں۔ ملاحظہ ہو کہ جو خند قتل کا باعث ہے حقیقت میں وہ عراق ہی ہے اور جو مشرق ہے وہ ہندوستان میں ”دار التکفیر“ بریلی ہے۔ کنز العمال میں ”اماکن مذمومہ“ کے تحت میں آتا ہے۔ ”مسند عمر عن ابی مجلز قال اراد عمر ان لا يدع مصرا من الامصار الا اتاه فقال له كعب لا تاتي العراق فان فيه تسعة اعشار الشر۔“ (کنز العمال صفحہ ۷۷ جلد ۱۴) یعنی حضرت عمر رضی اللہ عنہ نے اپنے عہد حکومت میں تمام ممالک محروسہ کا دورہ کرنے کا ارادہ ظاہر فرمایا تو حضرت کعب رضی اللہ عنہ نے عرض کیا کہ آپ ہر جگہ جائیں لیکن عراق کی طرف نہ جائیں کیونکہ وہاں تو نو حصے برائی اور شرمو جو ہے۔

(۲) ”عن ابی ادریس قال قدم علينا عمر بن الخطاب الشام فقال اني اريد ان اتى العراق فقال له كعب الاحبار اعيزك بالله يا امير المؤمنين من ذالك قال وما تكبره من ذالك قال بها تسعة اعشار الشر وكل داء عضال وعصاة الجن وهاروت وماروت وبها باض ابليس وفرخ۔“

ابو ادریس کہتے ہیں کہ حضرت عمر رضی اللہ عنہ جب شام میں تشریف فرما ہوئے تو آپ نے وہاں سے پھر عراق جانے کا ارادہ ظاہر فرمایا تو حضرت کعب احبار نے عرض کیا یا امیر المؤمنین! اللہ کی پناہ وہاں جانے کا خیال تک نہ فرمائیں۔ حضرت عمر رضی اللہ عنہ نے براہ استعجاب اس مخالفت اور کراہت عراق کا سبب پوچھا تو حضرت کعب نے جواب میں عرض کیا کہ حضور وہاں تو نو حصے شر اور فساد ہے۔ سخت سخت بیماریاں اور سرکش اور گمراہ کن جن، ہاروت وماروت ہیں اور وہی شیطان کا مرکز ہے اور اسی جگہ اس نے اٹھے بچے دے رکھے ہیں۔“

اللہ اللہ کس قدر پر مغر کا م ہے جو کھلے کھلے اور صاف الفاظ میں رسول اللہ ﷺ کے ارشاد ”بها يطلع قرن الشيطان. وهناك الزلازل والفتن“ کی صاف صاف صراحت کر رہے ہیں۔

اگر خود علم نہیں تھا تو کسی اہل علم ہی سے اس حدیث کی تشریح اور مطلب پوچھ لیتے، ماشاء اللہ پنجاب اور ہندوستان میں ہزاروں علمائے اہل حدیث موجود ہیں۔ (کثر اللہ سوادہم وعم فیوضہم) اور پھر اس کوتاہ نظری پر فخر کرتے ہوئے یہ لوگ شارحین حدیث رحمہم اللہ پر لے دے کرتے اور ان پر اعتراضات کرتے اور آوازے کتے ہیں۔

اب ان تصریحات کے ہوتے ہوئے پھر بھی ہی کو قرن الشيطان کا مطلب رائے جانا کون سا انصاف اور کہاں کی عقل مندی ہے جب کہ مطالعہ حدیث سے یہ صاف صاف علم ہو چکا ہے کہ قتلہ اور شر اور قرن الشيطان عراق ہی سے طلوع ہوں گے جہاں بصرہ بغداد اور کوفہ وغیرہ شہر ہیں۔ قابل غور بات: یہ ہے کہ ایک طرف تو رسول اللہ ﷺ نجد کے لوگوں یعنی بنو تمیم کی تعریف و توصیف فرماتے ہیں اور ان کو غیور مجاہدین اور عظیم الشان خطاب دے رہے ہیں:

مسند ابی ہریرۃ ذكرت القبائل عند رسول الله ﷺ فقالوا: يا رسول الله! فما تقول في بني تميم الاخيراء۔ ثبت الاقدام عظام الهام رجح الاحلام هضبة حمراء لا يضرها من ناواها اشد الناس على الدجال في اخر الزمان۔ (رجالہ ثقات) (کنز العمال، ج ۱۲/ ص ۲۹ حدیث ۳۳۹۹۶)

”یعنی رسول اللہ ﷺ کے سامنے قبائل عرب کا ذکر ہو رہا تھا۔ پہلے ہوا زن اور بنو عامر کا تذکرہ آیا پھر لوگوں نے بنی تمیم کے متعلق استفسار کیا تو نبی کریم ﷺ نے الفاظ ذیل میں ان کی تعریف و تکریم ظاہر فرمائی کہ اللہ تعالیٰ نے بہتری کو اس قوم کے لیے واجب کر دیا (اللہ اللہ) یہ لوگ (یعنی نجدی) غیر حائل بلایع کے مالک، بڑے سردار، عقل مند ہاتھ پیر مکمل سیاست داں اور سرخ ٹیلہ والے ہیں۔ کوئی طاقت خواہ کتنی ہی جیج و پکار کرے اور ان کے برخلاف ہر چند پروپیگنڈہ پھیلائے ان کا بال بھی بیکا نہیں کر سکے گی۔ ہاں ہاں وہ اخیر زمانہ کے دجال پر جو لوگ ان کے برخلاف نہایت متعصب اور ضدی بد اخلاق ہوں گے اور جھگڑالو، اسلام کے دشمن اور پڑھتے دور ہوں گے نہایت سختی سے شعائر اسلام کی پابندی کرتے ہوئے باوجود ہزاروں دھمکیوں اور گیدڑ بھکیوں کے غالب رہیں گے۔ و ظہر امر اللہ وہم کارہون۔ یعنی اخیر زمانہ میں دجال کے مقابل بڑے مضبوط اور نہ ڈرنے والے لوگ ہوں گے۔ ولا یخافون لومة لائم۔

غور فرمائیے کہ اخیر زمانہ میں جب کہ حقیقی اسلام کی تعلیم بہت کم ہوگی، جہل و باطل، کفر و شرک، پیر پرستی اور قد پرستی عام ہوگی۔ قدم قدم پر ہر ایک آدمی لغزش کھائے گا۔ یصبح مؤمننا ویمسی کافرا اور وہ زمانہ ہوگا جس کے متعلق رسول اللہ ﷺ نے فرمایا: ”من تمسک بستی عند فساد امتی فله اجر مائة شہید۔“ یعنی ”اس وقت جو سنت رسول اللہ ﷺ پر عمل پیرا ہوں گے ان میں کا ہر ایک درجہ میں موشہید کے برابر ہوگا“ غور کریں کہ ایسے زمانے میں جن لوگوں کی رسول اللہ ﷺ تعریف فرمائیں گے کہ اخیر زمانہ میں دجال پر بہت سخت ہوں گے۔ بھلا اللہ کے ہاں ان کی کہاں تک قدر ہوگی اور وہ کس عالی رتبہ کے لوگ ہوں گے۔

یہ امر محتاج بیان نہیں ہے اور ہر ایک مخالف، مخاطب اس بات کا قائل ہے کہ موجودہ اہل نجد اور مجدد اسلام شیخ محمد بن عبد الوہاب نور اللہ مرقدہ بنی تمیم ہی سے ہیں۔ اور اب موجودہ سلطان ایدہ اللہ بنصرہ اور ان کی قوم نجدی بھی بنی تمیم ہی سے ہیں ان کا زبردست معاند دحلان لکھتا ہے کہ ”یہ بات صراحت سے معلوم ہو چکی ہے کہ یہ مفرد (یعنی محمد بن عبد الوہاب رضی اللہ عنہ) تمیم سے ہے“ اور سید علوی جلاء الظلام میں لکھتا ہے یہ مفرد محمد بن عبد الوہاب قبیلہ بنی تمیم سے ہے۔ نیز مولوی قطب الدین فرنگی محل لکھنؤ والے بھی اپنے رسالہ ”آشوب نجد“ میں تسلیم کرتے ہیں کہ ”شیخ محمد بن عبد الوہاب انار اللہ برہانہ قبیلہ بنی تمیم میں سے ہیں“ اس کے علاوہ تاریخی طور پر بھی یہ بات روز روشن کی طرح ظاہر ہے کہ نجدی قوم بنی تمیم میں سے ہے۔ ان حالات کے بعد غور فرمائیے کہ حدیث میں اس قوم کو رسول اللہ ﷺ نے کس بلند پایہ کی قوم فرمایا:

”عن ابی ہریرۃ قال ما زلت احب بنی تمیم منذ ثلاث سمعت رسول اللہ ﷺ یقول فیہم ہم اشد امتی علی الدجال وقال وجاءت صدقاتہم فقال هذه صدقات قومنا وکانت سببۃ منہم عند عائشۃ فقال اعتقیہا فانہا من ولد اسماعیل۔“ (بخاری احمدی، ص: ۴۴۵)

ابو ہریرہ رضی اللہ عنہ جیسے جلیل القدر صحابی فرماتے ہیں کہ بھائی! میں تو بنی تمیم کو بڑا عزیز رکھتا ہوں اس کی وجوہات ذیل ہیں:

- (۱) رسول اللہ ﷺ نے ان کے حق میں فرمایا کہ یہ لوگ میری تمام امت میں سے دجال پر سخت ہوں گے۔
- (۲) جب بنی تمیم کی زکوٰۃ کا مال جمع ہو کر آیا تو نبی کریم ﷺ نے فرمایا کہ آج ہماری قوم کے صدقات آئے ہیں۔
- (۳) یہ لوگ (نجدی) اولاد اسماعیل علیہ السلام میں سے ہیں ثبوت یہ ہے کہ عائشہ صدیقہ رضی اللہ عنہا کے پاس ایک نجدی لونڈی تھی رسول اللہ ﷺ کو جب علم ہوا آپ نے فرمایا اے عائشہ (رضی اللہ عنہا) اے! اسے آزاد کر دے کیونکہ یہ اولاد اسماعیل علیہ السلام سے ہے۔

اب غور فرمائیں کہ ایک طرف تو نبی کریم ﷺ نے نجدیوں کو اولاد اسماعیل سے فرمایا ہے مسلمان، عقل مند، مدبر اور سیاست کا خطاب دیا۔ وہاں کے لوگوں کو جنت کی بشارت دی۔ ”جاء رجل الی رسول اللہ ﷺ من اهل نجد فاذا هو یسنل عن الاسلام فقال ﷺ من سرہ ان ینظر الی رجل من اهل الجنة فلینظر الی هذا۔“

یعنی ایک نجدی نے رسول اللہ ﷺ سے چند سوالات کیے اور ان کے جوابات تسلی بخش پا کر جب چار ہاتھ تو رسول اللہ ﷺ نے فرمایا کہ جو شخص ضعیف آدمی کو دیکھ کر خوش ہوتا چاہے وہ اس نجدی کو دیکھ لے۔

کیا یہ ہو سکتا ہے کہ اسی زبان سے رسول اللہ ﷺ اس قوم کی مذمت فرمائیں اور اس قوم کو قرن الشیطان سے تعبیر فرمائیں اور ان کے لیے دعائے فرمائیں (خدا انصاف) کہ ان کی خفیوں، بریلویوں، رضاویوں، دیداریوں اور جماعتوں (ہداهم اللہ الی صراط مستقیم) نے رسول اللہ ﷺ کی یہی عزت اور یہی قدر کی کہ پبلک کے سامنے عیاں کر دیا کہ ہاں رسول اللہ ﷺ (معاذ اللہ) ایک طرف تو ایک شخص کی منہ پر تعریف فرماتے تھے اور جب وہ چلا جاتا پھر مذمت اور اس کے لیے بددعا آہ فمما لہولاء القوم لا یکانون یفقہون حدیثنا۔ (انصاف۔ انصاف)

باب: سورۃ انبیاء میں اللہ کا فرمان کہ

بَابُ قَوْلِ اللَّهِ:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾ "اور قیامت کے دن ہم ٹھیک ترازو رکھیں گے۔" اور آدمیوں کے اعمال (الانبیاء: ۴۷) وَأَنَّ أَعْمَالَ بَنِي آدَمَ وَقَوْلَهُمْ شَرِيفٌ مِّنْ آيَاتِهِ رُوِيَ زَبَانٌ كَالْقِسْطِ هُوَ اس کے معنی ترازو کے ہیں قسط بالكسر مصدر ہے مقسط کا، مقسط کے معنی عادل اور منصف کے ہیں اور سورۃ جن میں جو قاسطون کا لفظ آیا ہے وہ قاسط کی جمع ہے مراد ظالم اور گناہگار ہیں۔

تشمیح: امام بخاری رحمہ اللہ نے اس باب میں میزان یعنی اعمال کے تولے جانے کا اثبات کیا ہے اہل سنت کا اس پر اجماع ہے اور معتزلہ نے اس کا انکار کیا ہے اب اس میں اختلاف ہے کہ یہ افعال یا اقوال خود تولے جائیں گے یا ان کے دفتر۔ بعض نے کہا کہ قیامت میں اعمال اور افعال مجسم نظر آئیں گے تو ان کے خود تولنے سے کیا مانع ہے۔ میزان کے ثبوت میں بہت سی آیات اور احادیث ہیں جیسے "وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ" اور فَمَنْ ثَقُلَتْ مَوَازِينُهُ وغیرہ حافظ صاحب فرماتے ہیں: "وحكى جنبل بن اسحاق في كتاب السنة من احمد بن حنبل انه قال ردا على من انكر الميزان ما معناه قال الله ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾ وذكر النبي ﷺ الميزان يوم القيامة فمن رد على النبي ﷺ فقد رد على الله عز وجل۔" یعنی امام احمد بن حنبل رحمہ اللہ نے مگرین میزان کے رد میں فرمایا کہ پھر اس ارشاد الہی کا کیا معنی ہے کہ ہم قیامت کے دن انصاف کی ترازو قائم کریں گے اور نبی کریم ﷺ نے قیامت کے دن میزان کا ذکر فرمایا پس جس نے میزان کا انکار کر کے خود رسول کریم ﷺ کے ارشاد کو رد کیا اس نے اللہ عزوجل کے ارشاد کو بھی جھٹلایا۔ الغرض میزان کا وقوع قیامت کے دن حق اور سچ ہے۔ لفظ قسط قاف کے کسرہ کے ساتھ انصاف کے معنی میں ہے جس سے مقط ہے جس کے معنی عادل کے ہیں اور قسط قاف کے زیر کے معنی میں ظلم اور جور کے ہے جس سے لفظ قاسطون سورۃ جن میں وارد ہوا ہے جس کے معنی ظالمون کے ہیں۔ قسطاس المستقیم ق کے زیر کے ساتھ اور پیش کے ساتھ وقری بہما فی المشہور یعنی مشہور قراءت میں اسے دونوں طرح پڑھا گیا ہے: "قلت اما ان يكون من القسط بالكسر واما ان يكون من القسط بالفتح الذى هو بمعنى الجور (فتح الباری) والحق عند اهل السنة ان الاعمال حينئذ تجسد او تجعل فى اجسام فتصير اعمال الطائعين فى صورة حسنة واعمال المسيئين فى صورة قبيحة ثم توزن ورجح القرطبي ان الذى يوزن الصحائف التى تكتب فيها الاعمال ونقل عن ابن عمر قال توزن صحائف الاعمال قال فاذا ثبت هذا فالصحف اجسام فيرتفع الاشكال ويقويه حديث البطاقة الذى اخرجه الترمذى وحسنه والحاكم وصححه وفيه فتوضع السجلات فى كفة والبطاقة فى كفة انتهى والصحيح ان الاعمال هى التى توزن وقد اخرج ابوداود والترمذى وصححه ابن حبان عن ابى الدرداء عن النبي ﷺ قال يوزن فى الميزان يوم القيامة من خلق حسن..... الخ۔" (فتح الباری، جلد ۱۳ / ص ۶۵۹)

خوبصورت شکل اختیار کر لیں گے اور بدکاروں کے اعمال بری صورت اختیار کر لیں گے۔ قرطبی نے اسے ترجیح دی ہے کہ اعمال کے صحائف تولے جائیں گے جن میں وہ اعمال لکھے ہوئے ہوں گے۔ قرطبی نے کہا ہے کہ پس جب یہ ثابت ہوا تو رفع اشکال اس طرح ہے کہ صحائف اجسام اختیار کر لیں گے اور حدیث بظاہر بھی اس کی تائید کرتی ہے۔ جس میں یہ ہے کہ پس دفاتر اعمال ترازو میں رکھے جائیں گے۔ اور بظاہر جو ایک پلڑے میں ہوگا۔ جس میں کلمہ طیبہ لکھا ہوگا اور وہ بجلا ت پر غالب آجائے گا اور صحیح یہی ہے کہ اعمال ہی تولے جائیں گے جیسا کہ ترمذی اور ابوداؤد وغیرہ کی حدیث سے ثابت ہے کہ میزان میں سب سے زیادہ وزن دار بندے کے اخلاق حسنہ ہوں گے۔

”قال شيخنا سراج الدين البلقيني في كلامه على مناسبة ابواب صحيح البخاري الذي نقلته عنه في اواخر المقدمة لما كان اصل العصمة اولاً و اخراً هو توحيد الله فختم بكتاب التوحيد، وكان آخر الامور التي يظهر بها المفلح من الخاسر نقل ثقل الموازين وحفظها فجعله آخر تراجم الكتاب فبدأ بحديث (الاعمال بالنيات) وذلك في الدنيا و ختم بان الاعمال توزن يوم القيامة و اشار الى انه انما يثقل منها ما كان بالنية الخالصة لله تعالى وفي الحديث الذي ذكره ترغيب و تخفيف وحث على الذكر المذكور لمحبة الرحمن له و الخفة بالنسبة لما يتعلق بالعمل و الثقل بالنسبة لإظهار الثواب و جاء ترتيب هذا الحديث على اسلوب عظيم و هو ان حب الرب سابق و ذكر العبد و خفة الذكر على لسانه تال ثم بين ما فيهما من الثواب العظيم النافع يوم القيامة انتهى ملخصاً“ (فتح الباری جلد ۱۳ صفحہ ۶۶۲)

یعنی ہمارے شیخ سراج الدین بلقینی نے کہا کہ صحیح بخاری کے ابواب کی مناسبت جسے میں نے اپنے اوپر مقدمہ میں لکھا ہے کہ ان میں اول و آخر عصمت (پاکیزگی) کو ملحوظ رکھا گیا ہے جس کی اصل اللہ کی توحید ہے۔ اسی لیے آپ نے کتاب کو کتاب التوحید پر ختم کیا اور آخر امر جس سے ناجی و غیر ناجی میں فرق ہوگا وہ روز حشر میں میزان کا بھاری اور ہلکا ہونا ہے اس کو اسی لیے کتاب کا آخری باب قرار دیا۔ پس حدیث انما الاعمال بالنيات سے کتاب کو شروع فرمایا اور میزوں کا تعلق دنیا سے ہے اور اس پر ختم کیا کہ اعمال قیامت کے دن وزن کیے جائیں گے اس میں ادھر اشارہ ہے کہ وہ ہی اعمال خیر میزان حشر میں وزنی ہوں گے جو خالص نیت کے ساتھ رضائے الہی کے لیے کیے گئے اور حدیث جو اس باب کے تحت مذکور ہوئی اس میں ترغیب ہے اور تخفیف بھی ہے اور اس میں ذکر مذکور کی محبت رحمن کے لیے رغبت دلاتا ہے اور عمل کی نسبت سے اس میں ہلکا پن بھی ہے کہ مختصر الفاظ پر ثواب عظیم اور وزن کثیر کا ذکر ہے اور اس حدیث کی ترتیب بھی ایک بہترین اسلوب کے ساتھ رکھی گئی کہ رب تبارک و تعالیٰ کی محبت ان ہلکے الفاظ کو پورے طور پر حاصل ہے۔ اور بندے کا اللہ کو یاد کرنے کے الفاظ کا زبان پر ہلکا ہونا۔ پھر یہ بیان کہ ان کا ثواب عظیم بندے کو قیامت کے دن کتنا حاصل ہوگا۔

۷۵۶۳۔ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَابٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: ((كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ)).
 (۷۵۶۳) ہم سے احمد بن اسحاق نے بیان کیا، کہا ہم سے محمد بن فضیل نے، ان سے عمارہ بن قعقاع نے، انہوں نے ابو زرہ سے، انہوں نے حضرت ابو ہریرہ رضی اللہ عنہ سے انہوں نے کہا کہ نبی کریم ﷺ نے فرمایا: ”دو کلمے ایسے ہیں جو اللہ تبارک و تعالیٰ کو بہت ہی پسند ہیں جو زبان پر ہلکے ہیں اور قیامت کے دن اعمال کی ترازو میں بوجھل اور با وزن ہوں گے وہ کلمات یہ ہیں ”سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ“۔

[راجع: ۶۴۰۶]

تفسیر: ”کلمتان حبیبتان الی الرحمن خفیفتان علی اللسان ثقیلتان فی المیزان سبحان الله وبحمده سبحان الله العظيم“

اس حدیث کو لا کر امام بخاری رحمہ اللہ نے ترازو کا اثبات کیا اور آخر کتاب میں اس حدیث کو اس لیے بیان کیا کہ مؤمن کے معاملات جو دنیا سے متعلق تھے وہ سب وزن اعمال پر ختم ہوں گے اس کے بعد یاد دوزخ میں چند روز کے لیے جانا ہے یا بہشت میں ہمیشہ کے لیے رہنا۔ امام بخاری رحمہ اللہ کا کمال ہے کہ آپ نے کتاب کو حدیث انما الاعمال بالنیات سے شروع کیا اس لیے کہ ہر عمل کی شریعت نیت ہی سے ہوتی ہے اور نیت ہی پر ثواب ملتا ہے اور اس حدیث پر ختم کیا کیونکہ وزن اعمال کا انتہائی نتیجہ ہے غرض امام بخاری رحمہ اللہ نے اپنی اس کتاب میں عجیب عجیب لطائف اور ظرائف رکھے ہیں جو غور کے بعد آپ کی کمال عقل اور وفور فہم اور دقت نظر اور باریکی استنباط پر دلالت کرتے ہیں کوئی شک نہیں کہ امام بخاری رحمہ اللہ کی یہ کتاب الجامع الصحیح بتلاتی ہے کہ وہ فن فقہ میں امام الفقہاء اور فن حدیث میں امیر المؤمنین و سید المحدثین تھے۔ روایت اور روایت ہر دو میں امام فن تھے۔ الجامع الصحیح کو کتاب التوحید پر ختم کرنا بھی امام بخاری رحمہ اللہ کی دقت نظر ہے۔ پھر توحید کے ذیل میں اسماء و صفات الہی کا بیان کرنا اور معتزلہ و جہرہ و قدریہ وغیرہ فرق باطلہ کا رد کرنا اس طرف اشارہ ہے کہ توحید کا عقیدہ اپنی وسعت کے لحاظ سے ازاول تا آخر مسلک سلف کی طرف راہنمائی کرتا ہے۔ کتاب سنت میں اللہ پاک کے لیے جو صفات مذکور ہوئی ہیں ان کو بغیر تاویل و تکلیف بلا حیل و حجت تسلیم کرنا اقتضائے توحید ہے۔ مسئلہ استواء علی العرش نزول و صعود و کلام و سمع و بصر و ید و کف و ساق و وجہ ان سب کے لیے ایک ہی اصول مسلک سلف ہے کہ معنایہ معلوم و کیفیتہ مجهول و السؤال عنه بدعة۔

الغرض کتاب التوحید پر الجامع الصحیح کو ختم کرنا اور آخر میں ”الوزن یومئذ الحق کے تحت حدیث کلمتان حبیبتان الی الرحمن خفیفتان علی اللسان ثقیلتان فی المیزان..... الخ۔“ پر کتاب کا ختم عقائد حقہ کی تکمیل پر لطیف اشارہ ہے۔ تعجب ہے دور حاضرہ کے ان محققین پر جن کی نگاہوں میں امام بخاری رحمہ اللہ درایت حدیث سے محض کورے نظر آتے ہیں جو امام کو مجتہد مطلق تسلیم کرنے کے لیے تیار نہیں ہیں ج:

گر نہ بیند بروز شہر نہ چشم چشم آفتاب را چہ گناہ

ترجمہ اردو میں الفاظ کی رعایت کو با محاورہ ترجمہ میں ادا کرنے کی کوشش کی گئی ہے۔ تشریحات کے ماخذ کتب شروع عربی و فارسی وارد ہیں خاص طور پر مولانا وحید الزماں رحمہ اللہ کے ترجمہ و حواشی کو زیادہ سامنے رکھا گیا ہے۔ پھر بھی سو دنیسان خاصہ انسان ہے اسی لیے حضرات افاضل فن سے چشم غلو بشرط زندگی طبع غانی میں ان اصلاحات پر پوری توجہ سے کام لوں گا۔

یا اللہ! آج مبارک ترین ساعت رمضان المبارک ۱۳۹۸ھ میں تیرے حبیب محمد مصطفیٰ ﷺ کے پاکیزہ مقدس ارشادات گرامی کے اس عظیم ذخیرہ کو ختم کرنے کی سعادت حاصل کر رہا ہوں جو محض صرف تیرے ہی فضل و کرم کا صدقہ ہے ورنہ میں تیرا حقیر ترین گناہگار بندہ ہرگز اس خدمت کا اہل نہ تھا۔ میں تیرا شکر ادا کرنے سے قاصر ہوں کہ مجھ سے محض تیری توفیق اور تیری غیبی نصرت و تائید سے اس عظیم خدمت کی تکمیل ہوئی۔

یا اللہ! تو ہی بہتر جانتا ہے کہ اس خدمت کی انجام دہی میں مجھ سے کہاں کہاں لغزش ہوئی ہوگی، تیری اور تیرے حبیب ﷺ کی مرضی کے خلاف کہاں کہاں اہب قلم نے ٹھوکریں کھائی ہوں گی۔ ان سب کے لیے تجھ سے معافی کا امیدوار ہوں بے شک تو بخشنے والا مہربان ہے۔

یا اللہ! نہایت ہی عاجزی کے ساتھ اس عظیم خدمت کو تیری بارگاہ عالیہ میں پیش کرتا ہوں تو قبول فرما کر اسے قبول عام عطا کر دے اور جن جن ہاتھوں میں یہ ذخیرہ پہنچے ان کو اسے بغور مطالعہ کرنے اور ہدایات رسول کریم ﷺ پر عمل کرنے کی سعادت عطا فرما۔

یا اللہ! اس خدمت عظیم کا ثواب امیر المؤمنین فی الحدیث حضرت سیدنا مولانا محمد بن اسماعیل بخاری رحمہ اللہ کو پہنچا اور میرے جملہ اساتذہ کرام جن کا تعلق سلسلہ سند کے ساتھ ہے اور جن جن سے مجھ کو رسمی و غیر رسمی طور پر علمی و عملی و روحانی و قلبی فیض حاصل ہوا ہے جو تیری رحمت میں داخل ہو چکے ہیں اور جو بقید حیات موجود ہیں۔ میرے جملہ اکابر علمائے کرام جو حرمین شریفین میں ہوں یا برصغیر ہندو پاک میں ان سب کو اس کے ثواب عظیم سے حصہ وافر بخش دیجیے پھر میرے ماں باپ، اولاد، اعز و اقارب پھر میرے جملہ معاونین کرام و شاہدین عظام جن کی فہرست تیرے علم میں ہے ان سب کو اس کا پورا

پورا ثواب نہ صرف معاونین کرام بلکہ ان کے والدین اور جملہ بزرگان کو اس کے ثواب میں بھرپور طور پر شریک فرما۔ ہم سب کو قیامت کے دن اس خدمت کے صلہ میں جنت الفردوس میں داخلہ نصیب فرما۔ اور ہم سب کو یا اللہ! اپنے اور اپنے حبیب ﷺ کے دیدار سے مشرف فرما۔ آپ (ﷺ) کے دست مبارک سے جام کوثر اور آپ کی شفاعت کبریٰ نصیب فرما۔ اور امام محمد بن اسماعیل بخاری رحمہ اللہ کے جلو میں بار بار بارگاہ رسالت مآب ﷺ میں رسائی نصیب فرماتا۔

یا اللہ! مکرر بعد خشوع و خضوع تیرے دربار میں دست دعا دراز کرتا ہوں کہ میرے جملہ معاونین عظام کو دونوں جہاں کی برکتوں سے مالا مال فرما، وہ معاونین جن کے تعاون سے اس عظیم خدمت کی تکمیل ہوئی ہے۔

یا اللہ! اس مبارک کتاب کا مطالعہ کرنے والے تمام میرے بھائیوں، بہنوں کو اس کی قدر کرنے اور اس پر عمل پیرا ہونے کی سعادت عطا فرما اور ان سب کو توفیق دے کہ وہ اپنی نیک دعاؤں میں مجھ تا چیز خادم کو شفقانہ طور پر یاد رکھیں اور میری نجات اور بخشش کے لیے دل کی گہرائیوں سے دعا کریں۔ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتَبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ۔

ضرورت تو تھی مگر بزرگان سلف رحمہم کی اقتدا میں عرض گزار ہوں کہ اس مبارک کتاب کی سند عالیہ پہلے مجھ کو حضرت الاستاذ مولانا ابو محمد عبدالوہاب صاحب ملتانی صدری دہلوی رحمہ اللہ سے حاصل ہوئی مرحوم کے بعد حضرت الاستاذ مولانا ابو محمد عبدالجبار صاحب شیخ الحدیث جامعہ سلفیہ شکارہ میوات سے شرف درس حاصل ہوا۔ اللہ آپ کو شفاء کامل عطا فرما کر آپ کے فیوض کا سلسلہ مزید دراز فرمائے۔ (آمین) حضرت کے بعد بیہقی دوراں حضرت الشیخ العلامة مولانا ابوسعید شرف الدین محدث دہلوی رحمہ اللہ سے شرف تلمذ حاصل ہوا جن کے مناقب بیان کرنے سے میری زبان اور قلم قاصر ہے جو بلکہ کراچی کی قبرستان میں آرام فرما رہے ہیں۔ طاب الله ثراه وجعل الجنة مثواه (آمین) ان کے بعد مکہ المکرمہ میں شیخ الحرمین الشریفین حضرت مولانا الشیخ عبداللہ محدث بہاولپوری رحمہ اللہ ثم الکی سے بہ تقریب حج مبارک سے شرف اجازت حاصل ہوا جس کا پورا عربی متن بخاری شریف کے پارہ ۱۰ کے ساتھ مطبوعہ ہے اس حج میں رو بروئے کعبہ شریف حضرت مولانا عبدالسلام بستوی ثم الدہلوی رحمہ اللہ سے سماعت کر کے شرف تلمذ کیا بفحوائس۔

تشبہوا ان لم نکونوا مثلہم ان التشبہ بالکرام فلاح۔

ان جملہ اساتذہ عظام کو بالواسطہ یا بلاواسطہ استاذ الکل فی الکل حضرت مولانا سید محمد نذیر حسین صاحب محدث دہلوی رحمہ اللہ سے شرف تلمذ حاصل ہوا اور مرحوم شیخ کو حضرت مولانا محمد اسحاق صاحب رحمہ اللہ مہاجر مکہ سے شرف تلمذ حاصل ہوا ان کو حضرت مولانا شاہ عبدالعزیز صاحب محدث دہلوی رحمہ اللہ سے ان کو حضرت حمزہ البند شاہ ولی اللہ محدث دہلوی رحمہ اللہ سے شرف سند حاصل ہے۔ آگے سند مشہور مطبوعہ حضرت حمزہ البند کی مطبوعات میں موجود ہے۔

اولئک آباءنی فجنتی بمنلہم اذا جمعتنا یا جریر المجامع

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